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THE

GREEK TESTAMENT.

VOL. I.

THE FOUR GOSPELS.

ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

LUKE i. 4.

THE

GREEK TESTAMENT:

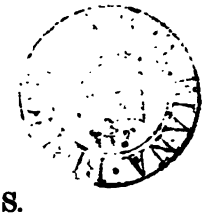
WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY

HENRY ALFORD, D.D.

DEAN OF CANTERBURY.



IN FOUR VOLUMES.

VOL. I.

CONTAINING

THE FOUR GOSPELS.

FIFTH EDITION, CONSIDERABLY REVISED.

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TO THE

FIFTH EDITION.

In the present Edition considerable improvements and additions have been made. The text has been carefully gone over, and the results of additional evidence, from new MSS., and the more exact collation of others previously known, have been embodied in it.

The digest of various readings has been nearly re-written since the publication of the Fourth Edition. I regret that the printed edition of the Codex Sinaiticus did not reach me till the Three first Gospels were printed. In the Digest to the Gospel of St. John, the whole of its readings are incorporated.

The marginal references have undergone careful and thorough revision, and will be found more practically useful, and more exhaustive of the occurrence of words and constructions, than in the former editions.

The notes have, for the first time since the publication of the First Edition in 1849, been subjected to entire revision. I could have wished to have taken account in them of every recent contribution to the exegesis of the sacred text: but this has been found impossible. Bleek's valuable posthumous "Introduction to the New Testament" has been consulted throughout: and many additional notices have been inserted from other modern works.

I would request the reader, before entering on the work itself, to consult the following portions of the PROLEGOMENA:

Chap. VI. § 1. Of the Arrangement of the Text in this Edition.
— 2. Of the Various Readings.
— 3. Of the Marginal References.

Chap. VII. § 1. Manuscripts referred to.
— 2. Versions referred to.
— 3. Fathers and other Ancient Writers referred to.

I would also take this occasion of stating, that the matter of the prolegomena, digest of various readings, and notes, throughout my work, must be understood to be gathered from all sources to which time and opportunity have afforded me access.

Deanery, Canterbury,
May, 1863.

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PROLEGOMENA.

CHAPTER I.

ON THE THREE FIRST GOSPELS GENERALLY.

SECTION I.

GENERAL CHARACTERISTICS OF THE THREE FIRST GOSPELS.

1. On examining the four records of our Lord's life on earth, the first thing which demands our notice is the distinctness, in contents and character, of the three first Gospels from the fourth. This difference may be thus shortly described.

2. Matthew, Mark, and Luke, in relating His ministry, discourses, and miracles, confine themselves exclusively to the events which took place in Galilee, until the last journey to Jerusalem. No incident whatever of His ministry in Judæa is related by any of them. Had we only their accounts, we could never with any certainty have asserted that He went to Jerusalem during his public life, until His time was come to be delivered up. They do not, it is true, *exclude* such a supposition, but rather perhaps imply it (see Matt. xxiii. 37; xxvii. 57, and parallels; also Matt. iv. 12 as compared with iv. 25,—Matt. viii. 10, xvi. 1); it could not however have been gathered from their narrative with any historical precision.

3. If we now turn to the fourth Gospel, we find this deficiency remarkably supplied. The various occasions on which our Lord went up to Jerusalem are specified; not indeed with any precision of date or sequence. [illegible] mainly for the purpose of relating the discourses and [illegible] they were signalized.

[illegible]ce in *character* between the three first Evangelists [illegible] more striking. While their employment (with [illegible] that almost exclusively in Matthew, of the [illegible]ries to events in the life of our Lord) is

narration without comment, the fourth Evangelist speaks with dogmatic authority, and delivers his historical testimony as from the chair of an Apostle. In no place do they *claim* the high authority of eye-witnesses; nay, in the preface to Luke's Gospel, while he vindicates his diligent care in tracing down the course of events from the first, he implicitly *disclaims* such authority. This claim is, however, advanced in direct terms by John (see below, ch. v. § ii. 1). Again, in the *character of our Lord's discourses*, reported by the three, we have the same distinctness. While His sayings and parables in their Gospels almost exclusively have reference to His dealings with *us*, and the nature of His kingdom among men, those related by John regard, as well, the deeper subjects of His own essential attributes and covenant purposes; referring indeed often and directly to His relations with His people and the unbelieving world, but usually as illustrating those attributes, and the unfolding of those purposes. That there are exceptions to this (see e. g. Matt. xi. 27: Luke x. 22) is only to be expected from that merciful condescension by which God, in giving us the Gospel records through the different media of individual minds and apprehensions, has yet furnished us with enough *common* features in them all, to satisfy us of the unity and truthfulness of their testimony to His blessed Son.

5. Reserving further remarks on the character of John's Gospel for their proper place (see ch. v. of these Prolegomena), I further notice that the three, in their narration of our Lord's *ministry*, proceed in the main upon a common outline. This outline is variously filled up, and variously interrupted; but is still easily to be traced, as running through the middle and largest section of each of their Gospels. From this circumstance, they are frequently called *the synoptic Gospels*: and the term will occasionally be found in this work.

6. Besides this large portion, each Gospel contains some prefatory matter regarding the time before the commencement of the Ministry,—a detailed history of the Passion,—fragmentary notices of the Resurrection, and a conclusion. These will be separately treated of and compared in the following sections, and more at large in the Commentary.

SECTION II.

THEIR INDEPENDENCE OF ONE ANOTHER.

1. Having these three accounts of one
Ministry of our Lord, it is an important
may be considered as distinct narratives,—h
another. It is obvious that this enquiry c

direct historical testimony, be conducted by *careful examination of their contents*. Such examination however has conducted enquirers to the most various and inconsistent results. Different hypotheses of the mutual interdependence of the three have been made, embracing every possible permutation of their order[1]. To support these hypotheses, the same phænomena have been curiously and variously interpreted. What, in one writer's view, has been a *deficiency* in one Evangelist which another has supplied,—has been, in that of a second writer, a *condensation* on the part of the one Evangelist of the full account of the other;—while a third writer again has seen in the fuller account the more minute depicting of later tradition.

2. Let us, however, observe the evidence furnished *by the Gospels themselves*. Each of the sacred Historians is, we may presume, anxious to give his readers an accurate and consistent account of the great events of Redemption. On either of the above hypotheses, two of them respectively sit down to their work with *one, or two, of our present narratives before them*. We are reduced then to adopt one or other of the following suppositions: Either, (α) *they found those other Gospels insufficient, and were anxious to supply what was wanting*; or, (β) *they believed them to be erroneous, and purposed to correct what was inaccurate*; or, (γ) *they wished to adapt their contents to a different class of readers*, incorporating at the same time whatever additional matter they possessed; or, (δ) *receiving them as authentic, they borrowed from them such parts as they purposed to relate in common with them*.

3. There is but one other supposition, which is plainly out of the range of probability, and which I should not have stated, were it not the only one, *on the hypothesis of mutual dependency*, which will give any account of, or be consistent with, the various minute discrepancies of arrangement and narration which we find in the Gospels. It is (ε) *that* (see last paragraph) *they fraudulently plagiarized from them, slightly disguising the common matter so as to make it appear their own*. One man *wishing to publish the matter of another's work as his own*, may be conceived as altering its arrangement and minutiæ, to destroy its distinctive character. But how utterly inapplicable is any such view

[1] 1. That Matt. wrote first—that Mark used his Gospel—and then Luke both these. This is held by Grotius, Mill, Wetstein, Townson, Hug, &c., and Greswell, who advances, and sometimes maintains with considerable ingenuity, the hypothesis of a *supplemental* relation of the three taken in order.

2. Matt., Luke, Mark.—So Griesbach, Fritzsche, Meyer, De Wette, and others.

3. Mark, Matt., Luke.—So Storr and others, and recently, Mr. Smith of Jordanhill.

4. Mark, Luke, Matt.—So Weisse, Wilke, Hitzig, &c.

5. Luke, Matt., Mark.—So Büsching and Evanson.

6. Luke, Mark, Matt.—So Vögel. See reff. to the above in Meyer's Commentary, vol. i. Einleitung, pp. 30, 31.

to either of our three Evangelists! And even supposing it for a moment entertained,—how imperfectly and anomalously are the changes made,—and how little would they be likely to answer their purpose!

4. Let us consider the others in order. If (α) was the case, *I maintain that no possible arrangement of our Gospels will suit its requirements.* Let the reader refer to the last note, and follow me through its divisions. (1), (2), (5), (6) are clearly out of the question, because the *shorter* Gospel of Mark follows upon the *fuller one* of Matthew, or Luke, or both. We have then only to examine those in which Mark stands *first.* Either then *Luke* supplemented *Matthew*,—or *Matthew*, *Luke.* But first, both of these are inconceivable as being *expansions of Mark;* for his Gospel, although shorter, and narrating *fewer* events and discourses, is, in those which he does narrate, the fullest and most particular of the three. And again, Luke could not have supplemented Matthew; for there are most important portions of Matthew which he has altogether omitted (e. g. ch. xxv. much of ch. xiii. ch. xv.);—nor could Matthew have supplemented Luke, for the same reason, having omitted almost all of the important section Luke ix. 51—xviii. 15, besides very much matter in other parts. I may also mention that this supposition leaves all the difficulties of *different arrangement* and *minute discrepancy* unaccounted for.

5. We pass to (β), on which much need not be said. If it were so, nothing could have been done *less calculated to answer the end*, than that which our Evangelists have done. For in no material point do their accounts differ, but only in arrangement and completeness;—and this latter difference is such, that no one of them can be cited as taking any pains to make it appear that his own arrangement is chronologically accurate. *No fixed dates* are found in those parts where the differences exist; no word to indicate that any other arrangement had ever been published. *Does this look like the work of a corrector?* Even supposing him to have suppressed the charge of inaccuracy on others,—would he not have been precise and definite in the parts where his own corrections appeared, if it were merely to justify them to his readers?

6. Neither does the supposition represented by (γ) in any way account for the phænomena of our present Gospels. For,—even taking for granted the usual assumption, that Matthew wrote for Hebrew Christians, Mark for Latins, and Luke for Gentiles in general,—we do not find any such consistency in these purposes, as a revision and alteration of another's narrative would necessarily presuppose. We have the visit of the Gentile Magi exclusively related by the Hebraizing Matthew;—the circumcision of the child Jesus, and His frequenting the passovers at Jerusalem, exclusively by the Gentile Evangelist Luke. Had the above purposes been steadily kept in view in the revision

of the narratives before them, the respective Evangelists could not have omitted incidents so entirely subservient to their respective designs.

7. Our supposition (δ) is, that receiving the Gospel or Gospels before them as authentic, the Evangelists borrowed from them such parts as they purposed to narrate in common with them. But this *does not represent the matter of fact.* In no one case does any Evangelist borrow from another any considerable part of even a single narrative. For such borrowing would imply verbal coincidence, unless in the case of strong Hebraistic idiom, or other assignable peculiarity. It is inconceivable that one writer borrowing from another matter confessedly of the very first importance, *in good faith and with approval*, should alter his diction so singularly and capriciously as, *on this hypothesis*, we find the text of the parallel sections of our Gospels altered. Let the question be answered by ordinary considerations of probability, and let any passage common to the three Evangelists be put to the test. The phænomena presented will be much as follows:—first, perhaps, we shall have three, five, or more words *identical*;—then as many *wholly distinct:* then two clauses or more, expressed in the *same words* but *differing order*:—then a clause *contained in one or two*, and *not in the third*:—then *several words identical*:—then a clause not only *wholly distinct* but *apparently inconsistent*;—and so forth;—with recurrences of the same arbitrary and anomalous alterations, coincidences, and transpositions. Nor does this description apply to verbal and sentential arrangement only;—but also, with slight modification, to that of the larger portions of the narratives. Equally capricious would be the disposition of the subject-matter. Sometimes, while coincident in the things related, the Gospels place them in the most various order,—each in turn connecting them together with apparent marks of chronological sequence (e. g. the visit to Gadara in Matt. viii. 28 ff. as compared with the same in Mark v. 1 ff. Luke viii. 26 ff. and numerous other such instances noticed in the commentary). Let any one say, divesting himself of the commonly-received hypotheses respecting the connexion and order of our Gospels, whether it is within the range of probability that a writer should thus singularly and unreasonably alter the subject-matter and diction before him, having (as is now supposed) *no design* in so doing, but intending, fairly and with approval, to incorporate the work of another into his own? Can an instance be any where cited of undoubted borrowing and adaptation from another, presenting similar phænomena[3]?

[3] The examples cited from modern historians by Mr. Smith of Jordanhill, are not in point. In almost every one of those, reasons could be assigned for the adoption or rejection by the posterior writer of the words and clauses of the prior one. Let the student attempt such a rationale of any narrative common to the three Gospels, on any

8. I cannot then find in any of the above hypotheses a solution of the question before us, *how the appearances presented by our three Gospels are to be accounted for.* I do not see how any theory of mutual interdependence will leave to our three Evangelists their credit as *able* or *trustworthy writers*, or even as *honest men:* nor can I find any such theory borne out by the nature of the variations apparent in the respective texts.

SECTION III.

THE ORIGIN OF OUR THREE GOSPELS.

1. It remains then, that the three Gospels should have arisen *independently of one another.* But supposing this, we are at once met by the difficulty of accounting for so much common matter, and that narrated, as we have seen, with such curious verbal agreements and discrepancies. Thus we are driven to *some common origin* for those parts. But of what kind? Plainly, either *documentary*, or *oral.* Let us consider each of these in turn.

2. *No documentary source could have led to the present texts of our Gospels.* For supposing it to have been in the Aramaic language, and thus accounting for some of the variations in our parallel passages, as being *independent translations*,—we shall still have no solution whatever of the more important discrepancies of *insertion*, *omission*, and *arrangement.* To meet these, the most complicated hypotheses have been advanced[3],—all perfectly capricious, and utterly inadequate, even when apprehended, to account for the phænomena. The various opponents of the view of an original Gospel have well shewn besides, that such a

hypothesis of priority, and he will at once perceive its impracticability. If Matthew, Mark, and Luke are to be judged by the analogy of Suchet, Alison, and Napier, the inference must be, that whereas the historians were intelligent men, acting by the rules of mental association and selection, the Evangelists were mere victims of caprice, and such caprice as is hardly consistent with the possession of a sound mind.

[3] It may be worth while, as an example, to state the nature of Bp. Marsh's hypothesis of the origin of our three Gospels. He supposes, 1) ℵ, the original Hebrew Gospel, 2) $\bar{\aleph}$ a Greek version of the same. 3) ℵ + *a* + A, a volume containing a copy of the Hebrew original Gospel, accompanied by lesser (*a*) and greater (A) additions. 4) ℵ + β + B, another copy of ditto, accompanied by *other* lesser (β) and greater (B) additions. 5) ℵ + γ + Γ, a third copy of ditto, accompanied by *a third* set of lesser (γ) and greater (Γ) additions. 6) ב, a Hebrew gnomology (collection of sayings of the Lord), varying according to different copies.

Hence he holds our Gospels to have arisen: viz. the *Hebrew Matthew*, from ℵ + ב + *a* + A + γ + Γ:—*Luke*, from ℵ + ב + β + B + γ + Γ + $\bar{\aleph}$:—*Mark*, from ℵ + *a* + A + β + B + $\bar{\aleph}$: the Greek *Matthew*, to be a translation from the Hebrew Matt., with the collation of $\bar{\aleph}$, and of Luke and Mark. This is only *one* of the various arrangements made by the supporters of this hypothesis. For those of Eichhorn, Gratz, &c., see Meyer's Comment. vol. i. Einleitung, pp. 25—27.

Gospel could never have existed, because of the omission in one or other of our three, of passages which *must necessarily have formed a part of it;* e. g. Matt. xxvi. 6—13 (*see there*) omitted by Luke[4]. I believe then that we may safely abandon the idea of any single original Gospel, whether Aramaic or Greek.

3. Still it might be thought possible that, though *one* document cannot have originated the text of the common parts of our Gospels, *several documents*, more or less related to one another, may have done so, in the absence of any original Gospel. But this, it will be seen, is but an imperfect analysis of their origin; for we are again met by the question, *whence did these documents take their rise?* And if they turn out to be only so many modifications of a received oral teaching respecting the actions and sayings of our Lord, then to that oral teaching are we referred back for a more complete account of the matter. That such evangelical documents *did exist*, I think highly probable; and believe I recognize such in some of the *peculiar* sections of Luke; but that the *common* parts of our Gospels, even if taken from such, are *to be traced back further*, I am firmly convinced.

4. We come then to enquire, whether the *common* sections of our Gospels could have originated from a *common oral source*. If by this latter is to be understood,—*one and the same oral teaching every where recognized*, our answer must be in the negative: for the difficulties of verbal discrepancy, varying arrangement, insertion, and omission, would, as above, remain unaccounted for. At the same time, it is highly improbable that such a course of oral teaching should ever have been adopted. Let us examine the matter more in detail.

5. The Apostles were *witnesses of the resurrection of the Lord Jesus*. In this consisted their especial office and work. Others besides them had been companions of our Lord:—but peculiar grace and power was given to them, by which they gave forth their testimony (Acts iv. 33). And *what* this testimony included, we learn from the conditions of apostleship propounded by Peter himself, Acts i. 21, 22: that in order to its being properly given, an Apostle must have been an eye and ear witness of what had happened *from the baptism of John until the ascen-*

[4] Those who maintain the anointing of Matt. xxvi. 6 to be the same with that of Luke vii. 36, forget that it is incumbent on them in such cases to shew *sufficient reason* for the inversion in order of time. It is no reply to my argument, to say that Luke omits the anointing at Bethany, *because he had related it before in ch.* vii. Had he *not had Matthew's Gospel before him*, it is very likely that he may have inserted an incident which he found without date, in a place where it might illustrate the want of charity of a Pharisee: but *having* (on their hypothesis) *Matthew's Gospel before him*, and the incident being there related in strict sequence and connexion with our Lord's Death, it is simply inconceivable that he should have transposed it, and obliterated all trace of such connexion, deeply interesting and important as it is.

sion: i. e. during the *whole official life of our Lord.* With the *whole of this matter*, therefore, *was his apostolic testimony concerned.* And we are consequently justified in assuming that the substance of the teaching of the Apostles consisted of their *testimony to such facts*, given in the Holy Ghost and with power. The ordinary objection to this view, that their extant discourses do not contain Evangelic *narrations*, but are hortatory and persuasive, is wholly inapplicable. Their extant discourses are contained in the Acts, a second work of the Evangelist Luke, who having in his former treatise given all which he had been able to collect of their *narrative* teaching, was not likely again to repeat it. Besides which, such narrative teaching would occur, not in general and almost wholly apologetic discourses held before assembled unbelievers, but in the building up of the several churches and individual converts, and in the catechization of catechumens. It is a strong confirmation of this view, that Luke himself in his preface refers to this original apostolic narrative as the source of the various διηγήσεις which many had taken in hand to draw up, and states his object in writing to be, that Theophilus might know the certainty (ἀσφάλειαν) of *those sayings concerning which he had been catechized.*

It is another confirmation of the above view of the testimony of the apostolic body,—that Paul claims to have received an independent knowledge, by direct revelation, of at least some of the fundamental parts of the Gospel history (see Gal. i. 12: 1 Cor. xi. 23; xv. 3), to qualify him for his calling as an Apostle.

6. I believe then that the Apostles, in virtue not merely of their having been eye and ear witnesses of the Evangelic history, but especially of *their office*, gave to the various Churches their testimony in *a narrative of facts:* such narrative being modified in each case by the individual mind of the Apostle himself, and his sense of what was requisite for the particular community to which he was ministering. While they were principally together, and instructing the converts at Jerusalem, such narrative would naturally be *for the most part the same*, and expressed in the same, or nearly the same words: coincident however *not from design or rule*, but because the *things themselves were the same*, and the teaching naturally fell for the most part into one form. It would be easy and interesting to follow the probable origin and growth of this cycle of narratives of the words and deeds of our Lord in the Church at Jerusalem,—for both the Jews, and the Hellenists,—the latter under such teachers as Philip and Stephen, commissioned and authenticated by the Apostles. In the course of such a process some portions would naturally be written down by private believers, for their own use or that of friends. And as the Church spread to Samaria, Cæsarea, and Antioch, the want would be felt in each of these places, of

similar cycles of oral teaching, which when supplied would thenceforward belong to and be current in those respective Churches. And these portions of the Evangelic history, oral or partially documentary, would be adopted under the sanction of the Apostles, who were as in all things, so especially in this, the appointed and divinely-guided overseers of the whole Church. This *common substratum of apostolic teaching*,—never formally adopted by all, but subject to all the varieties of diction and arrangement, addition and omission, incident to transmission through many individual minds, and into many different localities,—*I believe to have been the original source of the common part of our three Gospels.*

7. Whether this teaching was wholly or in part expressed originally in *Greek*, may admit of some question. That it would very soon be so expressed, follows as a matter of course from the early mention of Hellenistic converts, Acts vi., and the subsequent reception of the Gentiles into the Church; and it seems to have been generally received in that language, *before any of its material modifications arose.* This I gather from the remarkable *verbal coincidences* observable in the present Greek texts. Then again, the *verbal discrepancies* of our present Greek texts entirely forbid us to imagine that our Evangelists took up the usual oral teaching at one place or time; but point to a process of alteration and deflection, which will now engage our attention.

8. It will be observed that I am now speaking of *those sections which our Gospels possess* IN COMMON, and WITHOUT REFERENCE TO THEIR ORDER. The larger additions, which are due to peculiar sources of information,—the narratives of the same event which have not sprung from a common source,—the different arrangement of the common sections, with all these I am not now concerned.

9. The matter then of those sections I believe to have been this generally-received oral narrative of the Apostles of which I have spoken. Delivered, usually in the same or similar terms, to the catechumens in the various Churches, and becoming the text of instruction for their pastors and teachers, it by degrees underwent those modifications which the various Gospels now present to us. And I am not now speaking of any considerable length of time, such as might suffice to deteriorate and corrupt mere traditional teaching,—but of no more than the transmission through men apostolic or almost apostolic, yet of independent habits of speech and thought,—of an account which remained in substance the same. Let us imagine the modifications which the individual memory, brooding affectionately and reverently over each word and act of our Lord, would introduce into a narrative in relating it variously and under differing circumstances:—the Holy Spirit, who brought to their remembrance whatever things He had said to them (John xiv. 26),

working in and distributing to each severally as He would;—let us place to the account the various little changes of transposition or omission, of variation in diction or emphasis, which would be sure to arise in the freedom of individual teaching,—and we have I believe the only reasonable solution of the arbitrary and otherwise unaccountable coincidences and discrepancies in these parts of our Gospels.

10. It might perhaps be required that some presumptive corroborations should be given of such a supposition as that here advanced. For the materials of such, we must look into the texts themselves of such sections. And in them I think I see signs of such a process as the latter part of paragraph 9 describes. For,

11. It is a well-known and natural effect of oral transmission, that while the *less prominent* members of a sentence are transposed, or diminished or increased in number, and *common-place expressions* replaced by their synonymes, any *unusual word*, or *harsh expression*, or *remarkable construction* is *retained*. Nor is this only the case, such words, expressions, or constructions, *preserving their relative places* in the sentences, —but, from the mind laying hold of them, and retaining them at all events, they are sometimes found preserved *near their original places*, though perhaps with *altered relations* and *import*. Now a careful observation of the text of the Gospels will continually bring before the reader instances of both of these. I have subjoined in a note a few, more to tempt the student to follow the track, than to give any adequate illustration of these remarks [5].

12. With regard to *those parts of our Gospels which do not fall under the above remarks*, there are various conceivable sources whence they may have arisen. As each Evangelist may have had more or less access to those who were themselves witnesses of the events, whether before or

[5] Of unusual words, &c., retaining their places in the parallel sentences,—*ἀπαρθῇ*, Matt. ix. 15, Mark ii. 20, Luke v. 35; *κατακλάσας*, Mark vi. 41, Luke ix. 16; *ὀπίσω μου*, Matt. xvi. 24, Mark viii. 34, Luke ix. 23; *δυσκόλως*, Mark x. 23, Luke xviii. 24; *συνθλάω* and *λικμάω*, Matt. xxi. 44, Luke xx. 18; *κολοβόω*, Matt. xxiv. 22, Mark xiii. 20; *συλλαβεῖν* (whereas they generally use *λαμβ.* simply), Matt. xxvi. 55, Mark xiv. 48; *διαβλέπω*, Matt. vii. 5, Luke vi. 42; *γεννητοὶ γυναικῶν*, Matt. xi. 11, Luke vii. 28.

Of unusual words, expressions, or constructions, found at or near their places in parallel passages, but *not in the same connexion*,—*ἀπέχω*, Matt. vi. 2 al., Luke vi. 24; *χρείαν ἔχω*, Matt. xiv. 16, Luke ix. 11; *εἷς*, Mark viii. 19, 20, Luke ix. 13, John vi. 9; *σκύλλω*, Luke viii. 49, Mark v. 35; *εἶτα*, Mark iv. 17, Luke viii. 12; *βασανίζω*, Mark vi. 48, Matt. xiv. 24; *πῶς*, Mark v. 16, Luke viii. 36; *ἀνάστιω*, Mark xv. 11, Luke xxiii. 5; *ἦλθεν* (of Joseph of Arimathea), Matt. xxvii. 57, Mark xv. 43, John xix. 38; *περιτίθημι*, Matt. xxvii. 28, Mark xv. 17: construction (but see var. read.) Matt. xxiii. 13, Mark xii. 39, 40; *προσφωνέω*, with dative, Matt. xi. 16, Luke vii. 32.

during the public ministry of our Lord, or as each may have fallen in with a more complete or a shorter account of those events, so have our narratives been filled out with rich detail, or confined to the mere statement of occurrences:—so have they been copious and entire in their history, or have merely taken up and handed down a portion of our Lord's life. These particulars will come under our notice below, when we treat of each Gospel by itself.

13. The above view has been impugned by Mr. Birks (Horæ Evangelicæ, &c. Lond. 1852), and Mr. Smith of Jordanhill (Dissertation on the Origin and Connexion of the Gospels: Edinb. 1853). While maintaining different hypotheses, both agree in regarding 'oral tradition' as quite insufficient to account for the phænomena of approximation to identity which are found in the Gospels. But both, as it seems to me, have forgotten to take into account the *peculiar kind* of oral tradition with which we are here concerned. Both concur in insisting on the many variations and corruptions to which oral transmission is liable, as an objection to my hypothesis. But we have here a case in this respect exceptional and sui generis. The oral tradition (or rather ORAL TEACHING) with which we are concerned, formed the substance of a deliberate and careful testimony to facts of the highest possible importance, and as such, was inculcated in daily catechization: whereas common oral tradition is careless and vague, not being similarly guarded, nor diffused as matter of earnest instruction. Besides which, these writers forget, that I have maintained the probability of a very early collection of portions of such oral teaching into documents, some of which two or even three Evangelists may have used; and these documents or διηγήσεις, in some cases drawn up after the first minute verbal divergences had taken place, or being translations from common Aramaic sources, would furnish many of the phænomena which Mr. Smith so ingeniously illustrates from *translation* in modern historians and newspapers. I have found reason to infer, Vol. II., Prolegg. p. 14, that St. Luke was acquainted with Hebrew; and he would therefore be an independent translator, as well as the other two Evangelists.

14. For the sake of guarding against misunderstanding, it may be well formally to state the conclusion at which I have arrived respecting the origin of our three first Gospels: in which, I may add, I have been much confirmed by the thorough revision of the text rendered necessary in preparing each of these later editions, and indeed by all my observation since the first publication of these prolegomena:

That the synoptic Gospels contain the substance of the Apostles' testimony, collected principally from their oral teaching current in the Church, —partly also from written documents embodying portions of that teaching: that there is however no reason from their internal structure to believe,

but every reason to disbelieve, that any one of the three Evangelists had access to either of the other two Gospels in its present form.

SECTION IV.

THE DISCREPANCIES, APPARENT AND REAL, OF THE THREE GOSPELS.

1. In our three narratives, many events and sayings do not hold the same relative place in one as in another: and hence difficulties have arisen, and the faith of some has been weakened; while the adversaries of our religion have made the most of these differences to impugn the veracity of the writers themselves. And hence also Christian commentators have been driven to a system of harmonizing which condescends to adopt the weakest compromises, and to do the utmost violence to probability and fairness, in its zeal for the veracity of the Evangelists. It becomes important therefore critically to discriminate between *real* and *apparent* discrepancy, and while with all fairness we acknowledge the former where it exists, to lay down certain common-sense rules whereby the latter may be also ascertained.

2. The *real* discrepancies between our Evangelistic histories are very few, and those nearly all of one kind. They are simply the results of the entire independence of the accounts. They consist mainly in different chronological arrangements, expressed or implied. Such for instance is the transposition, before noticed, of the history of the passage into the country of the Gadarenes, which in Matt. viii. 28 ff. precedes a whole course of events which in Mark v. 1 ff.: Luke viii. 26 ff. it follows. Such again is the difference in position between the pair of incidents related Matt. viii. 19—22, and the same pair of incidents found in Luke ix. 57—61. And such are some other varieties of arrangement and position which will be brought before the readers of the following Commentary. Now the way of dealing with such discrepancies has been twofold,—as remarked above. The *enemies of the faith* have of course *recognized* them, and pushed them to the utmost; often attempting to create them where they do not exist, and where they do, using them to overthrow the narrative in which they occur. While this has been *their* course,—equally unworthy of the Evangelists and their subject has been that of those who are usually thought the *orthodox Harmonists*. They have usually taken upon them to state, that such variously placed narratives *do not refer to the same incidents*, and so to save (as they imagine) the credit of the Evangelists, at the expense of common fairness and candour. Who, for example, can for a moment doubt that the pairs of incidents above cited from Matthew and Luke are identical with each other? What man can ever suppose that the

same offer would have been, not merely twice made to our Lord in the same words and similarly answered by Him (for this is very possible), but actually followed *in both cases* by a request from *another* disciple, couched also in the very same words? The reiterated sequence of the two is absolutely out of all bounds of probability:—and yet it is supposed and maintained by one of the ablest of our modern Harmonists. And this is only one specimen out of very many of the same kind, notices of which may be seen in the following Commentary.

3. The fair Christian critic will pursue a plan different from both these. With no desire to create discrepancies, but rather every desire truthfully and justly to solve them, if it may be,—he will candidly recognize them where they unquestionably exist. By this he loses nothing, and the Evangelists lose nothing. That one great and glorious portrait of our Lord should be harmoniously depicted by them,—that the procession of events by which our redemption is assured to us should be one and the same in all,—is surely more wonderful, and more plainly the work of God's Holy Spirit, *the more entirely independent of each other they must be inferred to have been.* Variation in detail and arrangement is to my mind the most valuable proof that they were, not *mere mouthpieces or organs* of the Holy Spirit, as some would suicidally make them, but holy *men*, under His inspiration. I shall treat of this part of our subject more at length below (in § vi.):—I mention it now, to shew that we need not be afraid to recognize real discrepancies, in the spirit of fairness and truth. *Christianity never was, and never can be the gainer, by any concealment, warping, or avoidance of the plain truth, wherever it is to be found.*

4. On the other hand, the Christian critic will fairly discriminate between real and apparent discrepancy. And in order to this, some rules must be laid down by which the limits of each may be determined.

5. *Similar incidents must not be too hastily assumed to be the same.* If one Evangelist had given us the feeding of the *five* thousand, and another that of the *four*, we should have been strongly tempted to pronounce the incidents the same, and to find a discrepancy in the accounts:—but our conclusion would have been false:—for we have now *both events* narrated by each of two Evangelists (Matthew and Mark), and formally alluded to by our Lord Himself in connexion. (Matt. xvi. 9, 10. Mark viii. 19, 20.) And there are several narrations now in our Gospels, the identification of which must be abstained from; e. g. the anointing of our Lord by the woman who was a sinner, Luke vii. 36 ff., and that at Bethany by Mary the sister of Lazarus, in Matt. xxvi. 6 ff.: Mark xiv. 3 ff.: John xi. 2; xii. 3 ff. In such cases we must judge fairly and according to probability,—not making trifling differences in diction or narrative into important reasons why the incidents should be different;—but rather

examining critically the features of the incidents themselves, and discerning and determining upon the evidence furnished by them.

6. *The circumstances and nature of our Lord's discourses must be taken into account.* Judging à priori, the probability is, that *He repeated most of His important sayings many times over, with more or less variation, to different audiences, but in the hearing of the same apostolic witnesses.* If now these witnesses by their independent narratives have originated our present Gospels, what can be more likely than that these sayings should have found their way into the Gospels *in various forms*,—sometimes, as especially in Matt., in long and strictly coherent discourses,—sometimes scattered up and down, as is the matter of several of Matthew's discourses in Luke? Yet such various reports of our Lord's sayings are most unreasonably by some of the modern German critics (e. g. De Wette) treated as discrepancies, and used to prove Matthew's discourses to have been mere arrangements of shorter sayings uttered at different times. A striking instance of the repetition by our Lord of similar discourses varied according to the time and the hearers, may be found in the denunciations on the Scribes and Pharisees as uttered during the journey to Jerusalem, Luke xi. 37 ff., and the subsequent solemn and public reiteration of them in Jerusalem at the final close of the Lord's ministry in Matt. xxiii. Compare also the parable of the *pounds*, Luke xix. 11 ff., with that of the *talents*, Matt. xxv. 14 ff., and in fact the whole of the discourses during the last journey in Luke, with their parallels, where such exist, in Matthew.

SECTION V.

THE FRAGMENTARY NATURE OF THE THREE GOSPELS.

1. On any hypothesis which attributes to our Evangelists the design of producing a *complete history* of the life and actions of our Lord, and gives two of them the advantage of consulting other records of the same kind with their own,—the *omissions* in their histories are *perfectly inexplicable.* For example,—Matthew, as an Apostle, was himself an eye-witness of the Ascension, an event holding a most important place in the Divine process of the redemption of man. Yet *he omits all record or mention of it.* And though this is the most striking example, others are continually occurring throughout the three Gospels. Why has there been no mention in them of the most notable miracle wrought by our Lord,—which indeed, humanly speaking, was the final exciting cause of that active enmity of the Jewish rulers which issued in His crucifixion? Can it be believed, that an Apostle, *writing in the fulness of his know-*

ledge as such, and with the design of presenting to his readers Jesus of Nazareth as the promised Messiah,—should have omitted all mention of the *raising of Lazarus*,—and of the *subsequent prophecy of Caiaphas*, whereby that Messiahship was so strongly recognized? The ordinary supposition, of silence being maintained for prudential reasons concerning Lazarus and his family, is quite beside the purpose. For the sacred books of the Christians were not published to the world in general, but were reserved and precious possessions of the believing societies: and even had this been otherwise, such concealment was wholly alien from their spirit and character.

2. The absence of completeness from our Gospels is even more strikingly shewn in their *minor* omissions, which cannot on any supposition be accounted for, if their authors had possessed records of the incidents so omitted. Only in the case of Luke does there appear to have been any design of giving a regular account of things throughout: and from his many omissions of important matter contained in Matthew, it is plain that his sources of information were, though copious, yet fragmentary. For, assuming what has been above inferred as to the independence of our three Evangelists, it is inconceivable that Luke, with his avowed design of completeness, ch. i. 3, should have been in possession of matter so important as that contained in those parts of Matthew, and should deliberately have excluded it from his Gospel.

3. The Gospel of Mark,—excluding from that term the venerable and authentic fragment at the end of ch. xvi.,—terminates abruptly in the midst of the narrative of incidents connected with the resurrection of our Lord. And, with the exception of the short prefatory compendium, ch. i. 1—13, there is no reason for supposing this Evangelist to be an abbreviator, in any sense, of the matter before him. His sources of information were of the very highest order, and his descriptions and narratives are most life-like and copious; but they were confined within a certain cycle of apostolic teaching, viz. that which concerned the official life of our Lord: and in that cycle not complete, inasmuch as he breaks off short of the Ascension, which another Evangelistic hand has added from apostolic sources.

SECTION VI.

THE INSPIRATION OF THE EVANGELISTS AND OTHER N. T. WRITERS.

1. The results of our enquiries hitherto may be thus stated:—That our three Gospels have arisen independently of one another, from sources of information possessed by the Evangelists;—such sources of information, for a very considerable part of their contents, being the

narrative teaching of the Apostles; and, in cases where their personal testimony was out of the question, oral or documentary narratives, preserved in and received by the Christian Church in the apostolic age;—that the three Gospels are not formal complete accounts of the whole incidents of the sacred history, but each of them fragmentary, containing such portions of it as fell within the notice, or the special design, of the Evangelist.

2. The important question now comes before us, *In what sense are the Evangelists to be regarded as having been inspired by the Holy Spirit of God?* That they *were so, in some sense*, has been the concurrent belief of the Christian body in all ages. In the *second*, as in the *nineteenth* century, the ultimate appeal, in matters of fact and doctrine, has been to these venerable writings. It may be well then first to enquire on what grounds their authority has been rated so high by all Christians.

3. And I believe the answer to this question will be found to be, *Because they are regarded as authentic documents, descending from the apostolic age, and presenting to us the substance of the apostolic testimony.* The Apostles being raised up for the special purpose of *witnessing to the Gospel history*,—and these memoirs having been universally received in the early Church as embodying that their testimony, I see no escape left from the inference, that they come to us with *inspired authority*. The Apostles themselves, and their contemporaries in the ministry of the Word, were singularly endowed with the Holy Spirit for the founding and teaching of the Church: and Christians of all ages have accepted the Gospels and other writings of the New Testament as the written result of the Pentecostal effusion. The early Church was not likely to be deceived in this matter. The reception of the Gospels was *immediate* and *universal*. They never were placed for a moment by the consent of Christians in the same category with the spurious documents which soon sprung up after them. In external history, as in internal character, they differ entirely from the apocryphal Gospels; which though in some cases bearing the name and pretending to contain the teaching of an Apostle, were *never recognized as apostolic*.

4. Upon the authenticity, i. e. the *apostolicity* of our Gospels, rests their claim to inspiration. Containing the substance of the Apostles' testimony, they carry with them that special power of the Holy Spirit which rested on the Apostles in virtue of their office, and also on other teachers and preachers of the first age. It may be well then to enquire of what kind that power was, and how far extending.

5. We do not find the Apostles transformed, from being men of individual character and thought and feeling, into mere channels for the transmission of infallible truth. We find them, humanly speaking, to have been still distinguished by the same characteristics as before the

descent of the Holy Ghost. We see Peter still ardent and impetuous, still shrinking from the danger of human disapproval;—we see John still exhibiting the same union of deep love and burning zeal;—we find them pursuing different paths of teaching, exhibiting different styles of writing, taking hold of the truth from different sides.

6. Again, we do not find the Apostles *put in possession at once* of the divine counsel with regard to the Church. Though Peter and John were full of the Holy Ghost immediately after the Ascension, neither at that time, nor for many years afterwards, were they put in possession of the purpose of God regarding the Gentiles, which in due time was specially revealed to Peter, and recognized in the apostolic council at Jerusalem.

7. These considerations serve to shew us in what respects the working of the Holy Spirit on the sacred writers was analogous to His influence on every believer in Christ; viz. in the retention of individual character and thought and feeling,—and in the gradual development of the ways and purposes of God to their minds.

8. But their situation and office was *peculiar* and *unexampled*. And for its fulfilment, peculiar and unexampled gifts were bestowed upon them. One of these, which bears very closely upon our present subject, was, the *recalling by the Holy Spirit of those things which the Lord had said to them*. This was His own formal promise, recorded in John xiv. 26. And if we look at our present Gospels, we see abundant evidence of its fulfilment. What unassisted human memory could treasure up saying and parable, however deep the impression at the time, and report them in full at the distance of several years, as we find them reported, with every internal mark of truthfulness, in our Gospels? What invention of man could have devised discourses which by common consent differ from all sayings of men—which possess this character unaltered notwithstanding their transmission through men of various mental organization—which contain things impossible to be understood or appreciated by their reporters at the time when they profess to have been uttered—which enwrap the seeds of all human improvement yet attained, and are evidently full of power for more? I refer to this latter alternative only to remark, that all considerations, whether of the Apostles' external circumstances, or their internal feelings respecting Him of whom they bore witness, combine to confirm the persuasion of Christians, that they have recorded as said by our Lord *what He truly did say*, and not any words of their own imagination.

9. And let us pursue the matter further by analogy. Can we suppose that the light poured by the Holy Spirit upon the *sayings* of our Lord would be confined to such sayings, and not extend itself over the other parts of the narrative of His life on earth? Can we believe that

those miracles, which though not uttered in words, were yet *acted parables*, would not be, under the same gracious assistance, brought back to the minds of the Apostles, so that they should be placed on record for the teaching of the Church?

10. And, going yet further, to those parts of the Gospels which were wholly out of the cycle of the Apostles' own testimony,—can we imagine that the divine discrimination which enabled them to detect the 'lie to the Holy Ghost,' should have forsaken them in judging of the records of our Lord's birth and infancy,—so that they should have taught or sanctioned an apocryphal, fabulous, or mythical account of such matters? *Some account* of them must have been current in the apostolic circle; for Mary the Mother of Jesus survived the Ascension, and would be fully capable of giving undoubted testimony to the facts. (See notes on Luke i. ii.) Can we conceive then that, *with her among them*, the Apostles should have delivered other than a true history of these things? Can we suppose that Luke's account, which he includes among the things *delivered by those who were eye-witnesses and ministers of the word* from the first, is other than the true one, and stamped with the authority of the witnessing and discriminating Spirit dwelling in the Apostles? Can we suppose that the account in the still more immediately apostolic Gospel of Matthew is other than the same history seen from a different side and independently narrated?

11. But if it be enquired, *how far* such divine superintendence has extended in the *framing of our Gospels as we at present find them*, the answer must be furnished by no preconceived idea of what ought to have been, but by *the contents of the Gospels themselves*. That those contents are *various*, and *variously arranged*, is token enough, that in their selection and disposition we have human agency presented to us, under no more direct divine guidance, in this respect, than that *general leading*, which in main and essential points should ensure entire accordance. Such leading admits of much variety in points of minor consequence. Two men may be equally led by the Holy Spirit to record the events of our Lord's life for our edification, though one may believe and record, that the visit to the Gadarenes took place before the calling of Matthew, while the other places it after that event; though one in narrating it speaks of two dæmoniacs,—the other, only of one.

12. And it is observable that in the only place in the three Gospels where an Evangelist speaks of himself, he expressly lays claim, not to any supernatural guidance in the arrangement of his subject-matter, but to a diligent tracing down of all things from the first; in other words, to the care and accuracy of a faithful and honest compiler. After such an avowal on the part of the editor himself, to assert an immediate revelation to him of the *arrangement to be adopted* and the *chronological*

notices to be given, is clearly not justified, according to his own shewing and assertion [6]. The value of such arrangement and chronological connexion must depend on various circumstances in each case:—on their definiteness and consistency,—on their agreement or disagreement with the other extant records; the preference being in each case given to that one whose account is the most minute in details, and whose notes of sequence are the most distinct.

13. In thus speaking, I am doing no more than even the most scrupulous of our Harmonizers have in fact done. In the case alluded to in paragraph 11, *there is not one of them who has not altered the arrangement*, either of Matthew, or of Mark, and Luke, so as to bring the visit to the Gadarenes into the same part of the Evangelic History. But, if *the arrangement itself* were *matter of divine inspiration*, then have we *no right to vary it* in the slightest degree, but must maintain (as the Harmonists have done in other cases, but never, that I am aware, in this) *two distinct visits to have been made at different times, and nearly the same events to have occurred at both.* I need hardly add that a similar method of proceeding with all the variations in the Gospels, *which would on this supposition be necessary*, would render the Scripture narrative a heap of improbabilities; and strengthen, instead of weakening, the cause of the enemies of our faith.

14. And not only of the *arrangement* of the Evangelic History are these remarks to be understood. There are certain minor points of accuracy or inaccuracy, of which human research suffices to inform men, and on which, from want of that research, it is often the practice to speak vaguely and inexactly. Such are sometimes the conventionally received distances from place to place; such are the common accounts of phænomena in natural history, &c. Now in matters of this kind, the Evangelists and Apostles were not supernaturally informed, but left, in common with others, to the guidance of their natural faculties.

15. The same may be said of citations and dates from history. In the last apology of Stephen, which he spoke being full of the Holy Ghost, and with divine influence beaming from his countenance, we have at least two demonstrable historical inaccuracies. And the occurrence of similar ones in the Gospels does not in any way affect the inspiration or the veracity of the Evangelists.

16. It may be well to mention one notable illustration of the principles upheld in this section. What can be more undoubted and unani-

[6] To suppose St. Luke to have written ἔδοξεν κἀμοί, κ.τ.λ. if he were under the conscious inspiration of the Holy Spirit, superseding all his own mental powers and faculties, would be to charge him with ascribing to his own diligence and selection that which was furnished to him independently of both. Yet to this are the asserters of *verbal* inspiration committed.

mous than the testimony of the Evangelists to THE RESURRECTION OF THE LORD? If there be one fact rather than another of which the Apostles were witnesses, *it was this*: and in the concurrent narrative of all four Evangelists it stands related beyond all cavil or question. Yet of all the events which they have described, *none is so variously put forth in detail*, or with so many minor discrepancies. And this was just what might have been expected, on the principles above laid down. The great fact that the Lord *was risen*,—set forth by the ocular witness of the Apostles, who had seen Him,—became from that day first in importance in the delivery of their testimony. The *precise order* of His appearances would naturally, from the overwhelming nature of their present emotions, be a matter of minor consequence, and perhaps not even of accurate enquiry till some time had passed. Then, with the utmost desire on the part of the women and Apostles to collect the events in their exact order of time, some confusion would be apparent in the history, and some discrepancies in versions of it which were the results of separate and independent enquiries;—the traces of which pervade our present accounts. But what fair-judging student of the Gospels ever made these variations or discrepancies a ground for doubting the veracity of the Evangelists as to the fact of the Resurrection, or the principal details of the Lord's appearances after it?

17. It will be well to state the bearing of the opinions advanced in this section on two terms in common use, viz. *verbal*, and *plenary* inspiration.

18. With regard to verbal inspiration, I take the sense of it, as explained by its most strenuous advocates, to be, that every word and phrase of the Scriptures is absolutely and separately true,—and, whether narrative, or discourse, took place, or was said, in every most exact particular as set down. Much might be said of the à priori unworthiness of such a theory, as applied to a Gospel whose character is the freedom of the Spirit, not the bondage of the letter: but it belongs more to my present work to try it by applying it to the Gospels as we have them. And I do not hesitate to say, that being thus applied, its effect will be to destroy altogether the credibility of our Evangelists. Hardly a single instance of parallelism between them arises, where they do not relate the same thing indeed in substance, but expressed in terms which if literally taken are incompatible with each other. To cite only one obvious instance. The *Title over the Cross* was written in Greek. According then to the verbal-inspiration theory, each Evangelist has recorded the *exact words* of the inscription; *not the general sense*, but the *inscription* itself,—not a letter less or more. This is absolutely necessary to the theory. Its advocates must not be allowed, with convenient inconsistency, to take refuge in a common-sense view of the

matter wherever their theory fails them, and still to uphold it in the main[7]. And how it will here apply, the following comparison will shew:—

Matt., *οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.*

Mark, *ὁ βασιλεὺς τῶν Ἰουδαίων.*

Luke, *ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.*

John, *Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.*

19. Another objection to the theory is, that if it be so, the Christian world is left in uncertainty what her Scriptures are, as long as the sacred text is full of various readings. *Some one manuscript must be pointed out to us*, which carries the weight of verbal inspiration, or *some text whose authority shall be undoubted*, must be promulgated. But manifestly neither of these things can ever happen. To the latest age, the reading of some important passages will be matter of doubt in the Church: and, which is equally subversive of the theory, though not of equal importance in itself, there is hardly a sentence in the whole of the Gospels in which there are not varieties of diction in our principal MSS., baffling all attempts to decide which was its original form.

20. The fact is, that this theory uniformly gives way before intelligent study of the Scriptures themselves; and is only held, consistently and thoroughly, by those who have never undertaken that study. When put forth by those who have, it is never carried fairly through; but while broadly asserted, is in detail abandoned.

21. If I understand *plenary inspiration* rightly, I *hold it to the utmost*, as entirely consistent with the opinions expressed in this section. The inspiration of the sacred writers I believe to have consisted in the fulness of the influence of the Holy Spirit specially raising them to, and enabling them for, their work,—*in a manner which distinguishes them from all other writers in the world, and their work from all other works.* The men were full of the Holy Ghost—the books are the pouring out of that fulness through the men,—the conservation of the treasure in earthen vessels. The treasure is ours, in all its richness: but it is ours as only it can be ours,—in the imperfections of human speech, in the limitations of human thought, in the variety incident first to individual character, and then to manifold transcription and the lapse of ages.

22. Two things, in concluding this section, I would earnestly impress on my readers. First, that we must take our views of inspiration not, as is too often done, from à priori considerations, but ENTIRELY FROM THE EVIDENCE FURNISHED BY THE SCRIPTURES THEMSELVES: and secondly, that the MEN were INSPIRED, the BOOKS are the RESULTS OF THAT INSPIRATION. This latter consideration, if all that it implies be duly weighed, will furnish us with the key to the whole question.

[7] This has been done, as far as I have seen, in all remarks of verbal-inspirationists on this part of my Prolegomena.—Sept. 1862.

SECTION VII.

IMPRACTICABILITY OF CONSTRUCTING A FORMAL HARMONY OF THE THREE GOSPELS.

1. From very early times attempts have been made to combine the narratives of our three Gospels into one continuous history. As might have been expected, however, from the characteristics of those Gospels above detailed, such Harmonies could not be constructed without doing considerable violence to the arrangement of some one or more of the three, and an arbitrary adoption of the order of some *one*, to which then the others have been fitted and conformed. An examination of any of the current Harmonies will satisfy the student that this has been the case.

2. Now on the supposition that the three Gospels had arisen one out of the other, with a design such as any of those which have been previously discussed (with the exception of ε) in § ii. 2, 3, such a Harmony not only ought to be *possible*, but should *arise naturally* out of the several narratives without any forcing, or alteration of arrangement. Nay, on the *supplementary* theory of Greswell and others, the *last written Gospel should itself be such a History as the Harmonizers are in search of*. Now not only is this not the case, but their Harmonies contain the most violent and considerable transpositions:—they are obliged to have recourse to the most arbitrary hypotheses of repetition of events and discourses,—and after all, their Harmonies, while some difficulties would be evaded by their adoption, entail upon us others even more weighty and inexplicable.

3. Taking, however, the view of the origin of the Gospels above advocated, the question of the practicability of Harmonizing is simply reduced to one of *matter of fact:—how far* the three Evangelists, in relating the events of a history which *was itself one and the same*, have presented us with the *same side* of the narrative of those events, or with fragments *which will admit of being pieced into one another*.

4. And there is no doubt that, as far as the *main features* of the Evangelic history are concerned, a harmonious whole is presented to us by the combined narrative. The great events of our Lord's ministry, His baptism, His temptation, His teaching by discourses and miracles, His selection of the Twelve, His transfiguration, His announcement of His sufferings, death, and resurrection, His last journey to Jerusalem, His betrayal, His passion, crucifixion, burial, and resurrection,—these are common to all; and as far as *they* are concerned, their narratives naturally fall into accordance and harmony. But when we come

to range their texts side by side, to supply clause with clause, and endeavour to construct a complete History of details out of them, we at once find ourselves involved in the difficulties above enumerated. And the inference which an unbiassed mind will thence draw is, that as the Evangelists wrote with no such design of being pieced together into a complete History, but delivered the apostolic testimony as they had received it, modified by individual character and oral transmission, and arranged carefully according to the best of their knowledge,—so we should thus simply and reverentially receive their records, without setting them at variance with each other by compelling them in all cases to say the same things of the same events.

5. If the Evangelists have delivered to us truly and faithfully the apostolic narratives, and if the Apostles spoke as the Holy Spirit enabled them, and brought events and sayings to their recollection, then we may be sure that *if we knew the real process of the transactions themselves, that knowledge would enable us to give an account of the diversities of narration and arrangement which the Gospels now present to us.* But *without such knowledge*, all attempts to accomplish this analysis in minute detail must be *merely conjectural:* and must tend to weaken the Evangelic testimony, rather than to strengthen it.

6. The only genuine Harmony of the Gospels will be furnished by the unity and consistency of the Christian's belief in their record, as true to the great events which it relates, and his enlightened and intelligent appreciation of the careful diligence of the Evangelists in arranging the important matter before them. If in that arrangement he finds variations, and consequently inaccuracies, on one side or the other, he will be content to acknowledge the analogy which pervades all the divine dealings with mankind, and to observe that God, who works, in the communication of His other gifts, through the medium of secondary agents,—has been pleased to impart to us this, the record of His most precious Gift, also by human agency and teaching. He will acknowledge also in this, the peculiar mercy and condescension of Him who has adapted to universal human reception the record of eternal life by His Son, by means of the very variety of individual recollections and modified reports. And thus he will arrive at the *true Harmonistic view of Scripture;* just as in the great and discordant world he does not seek peace by setting one thing against another and finding logical solution for all, but by holy and peaceful trust in that Almighty Father, who doeth all things well. So that the argument so happily applied by Butler to the *nature of the Revelation* contained in the Scriptures, may with equal justice be applied to *the books themselves* in which the record of that revelation is found,—that 'He who believes the Scriptures to have proceeded from Him who is the Author of nature, may well expect

to find the same sort of difficulties in them, as are found in the constitution of nature.'

CHAPTER II.

OF THE GOSPEL ACCORDING TO MATTHEW.

SECTION I.

ITS AUTHORSHIP.

1. THE author of this Gospel has been universally believed to be, THE APOSTLE MATTHEW. With this belief the contents of the Gospel are not inconsistent; and we find it current in the very earliest ages (see testimonies in the next section).

2. Of the Apostle Matthew we know very little for certain. He was the son of Alphæus (Mark ii. 14), and therefore probably the brother of James the less. His calling, from being a publican to be one of the Twelve, is narrated by all three Evangelists. By Mark and Luke he is called Levi; in this Gospel, Matthew. Such change of name after becoming a follower of the Lord, was by no means uncommon; and the appearance of the apostolic, not the original name, in the Gospel proceeding from himself, is in analogy with the practice of Paul, who always in his Epistles speaks of himself by his new and Christian appellation. (On the doubts raised in ancient times respecting the identity of Matthew and Levi, see note on Matt. ix. 9.)

3. The Apostle Matthew is described by Clement of Alexandria[6] as belonging to the ascetic Judaistic school of early Christians. Nothing is known of his apostolic labours out of Palestine, which Eusebius mentions generally (ἐφ' ἑτέρους, Hist. Eccl. iii. 24). Later writers fix the scene of them in Ethiopia, but also include in their circle Macedonia, and several parts of Asia (Rufin. Hist. Eccl. x. 9. Socr. Hist. Eccl. i. 19). Heracleon, as cited by Clement of Alexandria, Strom. iv. 9, p. 595, relates that his death was natural. This is implicitly confirmed by Clement himself, and by Origen and Tertullian, who mention only Peter, Paul, and James the greater as *martyrs* among the Apostles.

[6] *Ματθαῖος μὲν οὖν ὁ ἀπόστολος σπερμάτων κ. ἀκροδρύων κ. λαχάνων ἄνευ ἐρεῶν μετελάμβανεν, Ἰωάννης δὲ ὑπερτείνας τὴν ἱεράτειαν ἀκρίδας κ. μέλι ἤσθιεν ἄγριον.* Pædag. ii. 1, p. 174-5.

SECTION II.

ITS ORIGINAL LANGUAGE.

1. It has been much disputed among biblical scholars, whether this Gospel was originally composed in HEBREW (i. e. Syro-chaldaic, the vernacular language of the Hebrew Christians in Palestine) or in GREEK. I shall state the principal arguments on both sides, and give my own judgment on them.

A. Those who maintain a HEBREW original rest on the evidence of the early Church. And this evidence was unanimous. It mainly consists of the following testimonies:

(*a*) PAPIAS, bishop of Hierapolis in Phrygia in the beginning of the 2nd century. Eusebius thus describes him (H. E. iii. 36),—*Παπίας, τῆς ἐν Ἱεραπόλει παροικίας καὶ αὐτὸς ἐπίσκοπος, ἀνὴρ τὰ πάντα ὅτι μάλιστα*[1] *λογιώτατος καὶ γραφῆς εἰδήμων.* He wrote five *συγγράμματα*, entitled *λογίων κυριακῶν ἐξηγήσεις* (ib. iii. 39); as Irenæus also states (Hær. v. 33, p. 332),—where he calls him *Ἰωάννου μὲν ἀκουστής, Πολυκάρπου δὲ ἑταῖρος γεγονώς, ἀρχαῖος ἀνήρ.* It is true that Eusebius asserts him, with reference to his adoption of chiliastic opinions, to have been *σφόδρα σμικρὸς τὸν νοῦν* (H. E. ibid.): but this, it is alleged, cannot be brought to bear on the validity of his testimony to a matter of fact; being only said controversially, and with regard to the adoption by Papias of apocryphal stories, and his belonging to a particular school of interpretation, from which Eusebius dissented. His testimony runs thus: **Ματθαῖος μὲν οὖν ἑβραΐδι διαλέκτῳ τὰ λόγια συνετάξατο· ἡρμήνευσε δ' αὐτὰ ὡς ἐδύνατο** (or **ἦν δυνατὸς**) **ἕκαστος.** That Papias meant by *τὰ λόγια* the Gospel of Matthew, not merely a collection of discourses, is probable, from his calling Mark's Gospel (apparently), *σύνταξις τῶν κυριακῶν λογίων* (Eus. ib.): and from the title of his own work (see above). It would seem from the latter words of the above testimony, that Papias was not,

[1] The author of the article on the first edition of this vol. in the Edinburgh Review, July, 1851, would render *ἀνὴρ λογιώτατος* 'a man full of anecdotes,' and thereby disparage Papias' testimony. But not to mention how inconsistent this is with the whole tenor of the passage in which the term occurs, which goes to *exalt* that testimony, the usage of *λόγιος* by Eusebius himself is decisive against the Reviewer. See, e. g., H. E. vi. 15 (of Origen), *διαπύρας τὰ πλήθη, τὸν Ἡρακλᾶν τῶν γνωρίμων προκρίνας, ἔν τε τοῖς θείοις σπουδαῖον, καὶ ἄλλως ὄντα λογιώτατον ἄνδρα κ. φιλοσοφίας οὐκ ἄμοιρον, καινωνὸν καθίστη τῆς κατηχήσεως*: ib. 20,—*ἠκμαζον δὲ κατὰ τοῦτο πλείονς λόγιοι κ. ἐκκλησιαστικοὶ ἄνδρες, . .* among whom he enumerates Beryllus of Bostra, Hippolytus, Gaius (*λογιώτατος ἀνήρ*): cf. also v. 16 (init.), vii. 7 (*αὐτὸς οὗτος λόγιός τε καὶ θαυμάσιος*). See Heinichen's note on the word in the passage cited in the text.

at all events, aware of any authoritative contemporaneous version in Greek.

(β) IRENÆUS, Hær. iii. 1, p. 174: *ὁ μὲν Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ διαλέκτῳ αὐτῶν καὶ γραφὴν ἐξήνεγκεν εὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων καὶ θεμελιούντων τὴν ἐκκλησίαν.* Not a word is here said of Papias: indeed, by the last clause, this testimony, it is said, manifestly rests on independent ground. That such a note of time should have been, as has been supposed (Edin. Rev. July 1851, p. 38), a calculation of Irenæus himself, is inconceivable.

(γ) EUSEBIUS, H. E. v. 10, relates of Pantænus, *ὁ Πάνταινος καὶ εἰς Ἰνδοὺς ἐλθεῖν λέγεται, ἔνθα λόγος εὑρεῖν αὐτὸν προφθάσαν τὴν αὐτοῦ παρουσίαν τὸ κατὰ Ματθαῖον εὐαγγέλιον παρά τισιν αὐτόθι τὸν χριστὸν ἐπεγνωκόσιν, οἷς Βαρθολομαῖον τῶν ἀποστόλων ἕνα κηρύξαι, αὐτοῖς τε Ἑβραίων γράμμασι τὴν τοῦ Ματθαίου καταλεῖψαι γραφήν, ἣν καὶ σώζεσθαι εἰς τὸν δηλούμενον χρόνον.* This tradition recognizes a Hebrew Gospel according to Matthew, and thus agrees with the testimonies before cited.

(δ) ORIGEN, Comm. in Matt. tom. i., preserved in Eus. H. E. vi. 25, describes himself as *ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων ἃ καὶ μόνα ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ θεοῦ, ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώνην, ὕστερον δὲ ἀπόστολον Ἰησοῦ χριστοῦ, Ματθαῖον, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαισμοῦ πιστεύσασι γράμμασιν ἑβραϊκοῖς συντεταγμένον.*

(ε) EUSEBIUS, Hist. Eccl. iii. 24: *Ματθαῖος μὲν γὰρ πρότερον Ἑβραίοις κηρύξας, ὡς ἔμελλε καὶ ἐφ' ἑτέρους ἰέναι, πατρίῳ γλώττῃ γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον, τὸ λεῖπον τῇ αὐτοῦ παρουσίᾳ τούτοις ἀφ' ὧν ἐστέλλετο διὰ τῆς γραφῆς ἀνεπλήρου.* With this may be compared another passage of Eusebius (ad Marin. quæst. ii., p. 941): *λέλεκται δὲ ὀψὲ τοῦ σαββάτου παρὰ τοῦ ἑρμηνεύσαντος τὴν γραφήν· ὁ μὲν γὰρ εὐαγγελιστὴς Ματθαῖος ἑβραΐδι γλώττῃ παρέδωκε τὸ εὐαγγέλιον.* This last passage shews that Eusebius *himself believed* the Gospel to have been written in Hebrew.

(ζ) EPIPHANIUS, Hær. xxix. 9, p. 124, says of the Ebionites and Nazarenes, *ἔχουσι δὲ τὸ κατὰ Ματθαῖον εὐαγγέλιον πληρέστατον ἑβραϊστί. παρ' αὐτοῖς γὰρ σαφῶς τοῦτο, καθὼς ἐξ ἀρχῆς ἐγράφη ἑβραϊκοῖς γράμμασιν, ἔτι σώζεται.* And again, Hær. xxx. 3, p. 127, *καὶ δέχονται μὲν καὶ αὐτοὶ τὸ κατὰ Ματθαῖον εὐαγγέλιον . . . καλοῦσι δὲ αὐτὸ κατὰ Ἑβραίους, ὡς τὰ ἀληθῆ ἐστιν εἰπεῖν, ὅτι Ματθαῖος μόνος ἑβραϊστὶ καὶ ἑβραϊκοῖς γράμμασιν ἐν τῇ καινῇ διαθήκῃ ἐποιήσατο τὴν τοῦ εὐαγγελίου ἔκθεσίν τε καὶ κήρυγμα.*

(η) JEROME, Præf. to Matt.: "*Matthæus in Judæa Evangelium Hebræo sermone edidit ob eorum vel maxime causam qui in Jesum crediderant ex Judæis.*" Also de Viris illustr. 3: "*Matthæus, qui et Levi, ex publicano Apostolus, primus in Judæa propter eos qui ex circumcisione crediderant, Evangelium Christi Hebraicis literis verbisque composuit, quod quis postea*

in Græcum transtulerit, non satis certum est. Porro ipsum Hebraicum habetur usque hodie in Cæsariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. Mihi quoque a Nazaræis qui in Beræa urbe Syriæ hoc volumine utuntur, describendi facultas fuit. In quo animadvertendum, quod ubicumque Evangelista, sive ex persona vera sive ex persona Domini Salvatoris, veteris scripturæ testimoniis utitur, non sequatur LXX translatorum auctoritatem, sed Hebraicum, e quibus illa duo sunt: 'Ex Ægypto vocavi filium meum:' et, 'Quoniam Nazaræus vocabitur.'" Also, in quatuor evv. ad Damasum præfatio: *De novo nunc loquor testamento, quod Græcum esse non dubium est, excepto Apostolo Matthæo, qui primus in Judæa Evangelium Christi Hebraicis literis edidit.* Again, Ep. Damaso de Osanna: *Matthæus, qui Evangelium Hebraico sermone conscripsit, ita posuit* osanna berama, *id est,* Osanna in excelsis, &c. Again, Ep. Hedibiæ, quæst. viii.: *In Evangelio autem (Matthæi,* from context), *quod Hebraicis literis scriptum est, legimus, non velum templi scissum, sed superliminare templi miræ magnitudinis corruisse.* Again, Comm. in Hos. xi. in treating of the words 'Out of Egypt have I called my son,' he says, "*Hunc locum in septimo volumine Julianus Augustus quod adversum nos, i. e., Christianos, evomuit, calumniatur et dicit, quod de Israel scriptum est, Matt. Evangelista ad Christum transtulit, ut simplicitati eorum qui de gentibus crediderant illuderet. Cui nos breviter respondebimus:* 1°, *Matthæum Evangelium Hebræis literis edidisse, quod non poterant legere nisi hi qui ex Hebræis erant: ergo non propterea fecit ut illuderet ethnicis.*" Jerome refers also to the tradition mentioned under (γ) above, and says, "*Reperit (Pantænus) in India Bartholomæum de duodecim Apostolis adventum Domini nostri Jesu Christi juxta Matthæi Evangelium prædicasse, quod, Hebraicis litteris scriptum, revertens Alexandriam secum detulit.*" (De Viris illustr. 36.)

(θ) Gregory Nazianzen, Chrysostom, Augustin, Isidorus Hispalensis, Theophylact, Euthymius, and others, assert the same.

B. Those who maintain a GREEK original, rest principally on the internal evidence furnished by the Gospel itself. But they also *demur to the sufficiency of the external evidence above cited.* They object,

I. (ι) That the testimony of Papias, on which much of this evidence rests, is unsatisfactory, as having proceeded from a man of weak judgment.

(κ) That there appears to have been some confusion between the (supposed) Hebrew original of St. Matthew, and the heretical 'Gospel according to the Hebrews.' Jerome, de Viris illustr. 3, says (see above, [η]) that he had seen the Hebrew original of Matthew at Berœa by favour of the Nazarenes, and had copied it. But further, in his Commentary on Matt. ii. he says, *In Evangelio quo utuntur Nazaræi et*

Hebionitæ, quod nuper in Græcum de Hebræo sermone transtulimus, et quod vocatur a plerisque Matthæi authenticum, &c. And the Commentary on Matt. was written some years after his Treatise de Viris illustr. Again, still later, Dialog. adv. Pelagianos, lib. iii.: *In Evangelio juxta Hebræos, quod Chaldaico quidem Syroque sermone, sed Hebraicis literis conscriptum est, quo utuntur usque hodie Nazareni, secundum Apostolos, sive ut plerique autumant, juxta Matthæum, quod et in Cæsariensi habetur bibliotheca, narrat historia* (then follows an apocryphal anecdote).

Now let these notices be compared with his assertion above, that the Hebrew original of Matt. related '*superliminare templi miræ magnitudinis corruisse*,' and it will appear,

1. That Jerome once believed the Hebrew MS. in the Cæsarean library to be the original Gospel of St. Matthew.

2. That he believed this original to be different from our present Greek Gospel: for he quotes from it things not found there.

3. That in subsequent years he modified his opinion that this document was the original Hebrew text of St. Matthew, and took refuge under '*quod vocatur a plerisque*,' and '*secundum Apostolos, sive ut plerique autumant*,' &c.

(λ) Light is thrown on this uncertainty by the assertion of Epiphanius (above, [ζ]), which clearly shews that he was misled by the Nazarenes and Ebionites to believe their Gospel to be the genuine Gospel of Matthew.

II. But the advocates of the Greek original rest mainly on the *phænomena of the Gospel itself*. They maintain,

(μ) That the present Greek text stands on precisely the same footing as that of the other Gospels: is cited as early, and as constantly as they are.

(ν) That the hypothesis of a translation from the Hebrew altogether fails to account for the identity observable in certain parts of the text of the three synoptic Gospels. For the translator must either have been acquainted with the other two Gospels,—in which case it is inconceivable that in the midst of the present coincidences in many passages, such divergences should have occurred,—or unacquainted with them, in which case the identity itself would be altogether inexplicable.

(ξ) A further observation of the coincidences and divergences is said to confirm the view of a Greek original. The synoptic Gospels mainly *coincide* in the *discourses and words of our Lord*, but *diverge* in their *narrative portions*; and while verbal identity is found principally in the former, the latter present the phænomena either of independent translations from the same original, or of independent histories.

(ο) Again, whereas the Evangelists themselves, in citing the O. T.

usually quote from the Hebrew text, our Lord in his discourses almost uniformly quotes the Septuagint, even where it differs from the Hebrew. This is urged as tending to establish the Greek original of St. Matt.: for if the Gospel were really written in Hebrew for the use of Jews, it is not conceivable that the citations would be given in any but the Hebrew text: and equally inconceivable that the translator would have rendered them into the language of the LXX in our Lord's discourses, while he retained the Hebrew readings in the narrative.

(*r*) But the same fact would also tend to establish that our Lord *spoke usually in Greek* [10],—that Greek was the language commonly used and generally understood by the Jews of Palestine,—and consequently, that the composition of a Hebrew Gospel for the early Judæo-Christians would be unnecessary, and in the last degree improbable.

C. (*p*) It would exceed the limits of these Prolegomena to argue the question at length. I can only state my own judgment on the point in debate. In the first edition of this work, I acceded to what appeared to me the irresistible weight of testimony of antiquity. But I have since then studied very closely the text itself, especially with reference to its revision in those passages which find parallels in the other Gospels: and I am bound to say that my view of the Hebrew origin is much shaken.

(*s*) Besides which, it certainly appears to me, that the testimonies of Epiphanius and Jerome go to shew that they believed the so-called *Gospel to the Hebrews* TO BE THE VERITABLE ORIGINAL of St. Matthew: that *so believing*, Jerome copied and translated it, and quoted from it: but subsequently found reason to doubt this, and gradually modified his former assertions. Strange as this may be, I do not see how we can deny it as the result of combining the above extracts from his writings.

(*t*) On the whole, then, I find myself constrained to abandon the view maintained in my first edition, and to adopt that of a Greek original.

(*u*) We thus have to consider the first Gospel on the same ground, and to judge it by the same rules, as the second and third Gospels.

[10] This has been ingeniously maintained (by the late Duke of Manchester) in 'A Chapter on the Harmonizing Gospels,' printed at the University Press, Dublin, 1854. See also Hug, Einleitung, ed. 4, vol. ii. pp. 27—49, on the ordinary language of Palestine when Matt. wrote his Gospel.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The statements in several of the testimonies above cited, shew the prevalence of a general opinion that Matthew originally drew up his Gospel for the use of the Jewish converts in Palestine. And internal notices tend to confirm this inference. We have fewer interpretations of Jewish customs, laws, and localities, than in the two other Gospels. The whole narrative proceeds more upon a Jewish view of matters, and is concerned more to establish that point, which to a Jewish convert would be most important,—*that Jesus was the Messiah prophesied in the Old Testament.* Hence the commencement of his genealogy from Abraham and David; hence the frequent notice of the necessity of this or that event happening, *because it was so foretold by the prophets;* hence the constant opposition of our Lord's spiritually ethical teaching to the carnal formalistic ethics of the Scribes and Pharisees.

2. But we must not think of the Gospel as a systematic treatise drawn up with this end continually in view. It only exercised a very general and indirect influence over the composition, not excluding narratives, sayings, and remarks which had no such tendency, or even partook of an opposite one.

3. *Grecian readers* were certainly also in the view of the Apostle; and in consequence, he adds interpretations and explanations, such e. g. as ch. i. 23; xxvii. 8, 33, 46, for their information.

4. In furtherance of the design above mentioned, we may discern (with the caution given in 2) a more frequent and consistent reference to the Lord *as a King*, and to his Messianic kingdom, than in the other Gospels. Designing these Prolegomena not as a complete Introduction to the Gospels, but merely as subsidiary to the following Commentary, I purposely do not give instances of these characteristics, but leave them to be gathered by the student as he proceeds.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

1. The testimony of the early Church is unanimous, that Matthew wrote *first* among the Evangelists. Clement of Alexandria, who dissented from the present order of our Gospels, yet placed those of Matthew and Luke first: προγεγράφθαι ἔλεγε τῶν εὐαγγελίων τὰ περιέχοντα τὰς γενεαλογίας (Eusebius, Hist. Eccl. vi. 14). Origen's

testimony see above (§ ii. 1, δ). And Irenæus (see above, ibid., β) relates that Matthew wrote his Gospel while Peter and Paul were preaching and founding the Church in Rome[1]. Without adopting this statement, we may remark that it represents a date, to which internal chronological notices are not repugnant. It seems, from ch. xxvii. 8, and xxviii. 15, that some considerable time had elapsed since the events narrated; while, from the omission of all mention of the destruction of Jerusalem, it would appear that the Gospel was published *before* that event. All these marks of time are, however, exceedingly vague, especially when other notices are taken into account, which place the Gospel eight years after the Ascension (Theophyl. and Euthym.); —fifteen years after the ascension (Niceph. Hist. Eccl. ii. 45):—at the time of the stoning of Stephen (Cosmas Indicopleustes. Fabricius, Bibl. Gr. iv. 5).

SECTION V.

ITS STYLE AND CHARACTER.

1. The Gospel of Matthew is written in the same form of diction which pervades the other Gospels, the Hebraistic or Hellenistic Greek. This dialect resulted from the dispersion of the Greek language by the conquests of Alexander, and more especially from the intercourse of Jews with Greeks in the city of Alexandria. It is that of the LXX version of the Old Testament; of the apocryphal books; and of the writings of Philo and Josephus. In these two latter, however, it is not so marked, as in versions from the Hebrew, or books aiming at a Hebraistic character.

2. Of the three Gospels, that of Matthew presents the most complete example of the Hebraistic diction and construction, with perhaps the exception of the first chapter of Luke. And from what has been above said respecting its design, this would naturally be the case.

3. The internal character of this Gospel also answers to what we know of the history and time of its compilation. Its marks of chronological sequence are very vague, and many of them are hardly perhaps to be insisted on at all. When compared with the more definite notices of Mark and Luke, its order of events is sometimes superseded by theirs. It was to be expected, in the earliest written accounts of matters so

[1] The Edinburgh Reviewer blames it in me as an instance of carelessness, that I have here combined a passage relating to the *existing Greek* Gospel, with one referring to the *hypothetical Hebrew* one. But I own I am unable to see why the view of the early Church, as to a matter of *date*, may not be gathered from both, irrespective of the question of a Hebrew or Greek original.

important, that the object should rather be to record the *things done*, and the *sayings* of our Lord, than the *precise order* in which they took place.

4. It is in this principal duty of an Evangelist that Matthew stands pre-eminent; and especially in the report of the *longer discourses* of our Lord. It was within the limits of his purpose in writing, to include all the descriptions of the state and hopes of the citizens of the kingdom of heaven which Jesus gave during His ministry. This seems to have been the peculiar gift of the Spirit to him,—to recall and deliver down, in their strictest verbal connexion, such discourses as the Sermon on the Mount, ch. v.—vii.; the apostolic commission, ch. x.; the discourse concerning John, ch. xi.; that on blasphemy against the Holy Ghost, ch. xii.; the series of parables, ch. xiii.; that to the Apostles on their divisions, ch. xviii.; and in their fulness, the whole series of polemical discourses and prophetic parables in ch. xxi.—xxv.

5. It has been my endeavour in the following Commentary, to point out the close internal connexion of the longer discourses, and to combat the mistake of those critics, who suppose them to be no more than collections of shorter sayings associated together from similarity of subject or character.

6. On the connexion between the Epistle of James and some parts of this Gospel, see the Prolegomena to that Epistle, Vol. IV.

CHAPTER III.

OF THE GOSPEL ACCORDING TO MARK.

SECTION I.

ITS AUTHORSHIP.

1. As in the case of the two other Gospels, we are dependent entirely on traditional sources for the name of the author. It has been universally believed to be *Marcus*: and further, that he was the same person who in Acts xii. 12, 25; xv. 37, is spoken of as Ἰωάννης ὁ ἐπικαλούμενος (ἐπικληθείς, καλούμενος) Μάρκος: in xiii. 5, 13, as Ἰωάννης: in xv. 39, as Μάρκος: also in Col. iv. 10: 2 Tim. iv. 11: Philem. 24. The few particulars gleaned respecting him from Scripture are, that his mother's name was Mary (Acts xii. 12); and that she was sister to the Apostle Barnabas (Col. iv. 10); that she dwelt in Jerusalem (Acts, ibid.); that he was converted to Christianity by the Apostle Peter (1 Pet. v. 13); that he became the minister and companion of Paul and Barnabas, in their first missionary journey (Acts xii. 25); and was the cause of the

variance and separation of these Apostles on their second (Acts xv. 37—40),—Barnabas wishing to take him again with them, but Paul refusing, because he had departed from them before the completion of the former journey (Acts xiii. 13). He then became the companion of Barnabas in his journey to Cyprus (Acts xv. 39). We find him however again with Paul (Col. iv. 10), and an allusion apparently made in the words there to some previous stain on his character, which was then removed; see also Philem. 24: 2 Tim. iv. 11. Lastly, we find him with Peter (1 Pet. v. 13). From Scripture we know no more concerning him. But an unanimous tradition of the ancient Christian writers represents him as the 'interpres' of Peter: i. e. the secretary or amanuensis, whose office it was to commit to writing the orally-delivered instructions and narrations of the Apostle. See authorities quoted in § ii., below.

2. Tradition (Eusebius, Hist. Eccl. ii. 15) brings him with Peter to Rome (but apparently only on the authority of 1 Pet. v. 13); and thence to Alexandria. He is said to have become first bishop of the Church in that city, and to have suffered martyrdom there. All this however is exceedingly uncertain.

SECTION II.

ITS ORIGIN.

1. It was universally believed in the ancient Church, that Mark's Gospel was written under the influence, and almost by the dictation, of Peter.

(*α*) Eusebius quotes from Papias (Hist. Eccl. iii. 39), as a testimony of John the presbyter, Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν, κ.τ.λ.

(*β*) The same author (Hist. Eccl. v. 8) says, Μάρκος ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκε. This he quotes from Irenæus (iii. 1, p. 174); and further that this took place μετὰ τὴν τούτων (i. e. τοῦ Πέτρου κ. τοῦ Παύλου) ἔξοδον.

(*γ*) The same author (Hist. Eccl. ii. 15) relates on the authority of Clement (Hypotyp. vi.) and Papias, that the hearers of Peter at Rome, unwilling that his teaching should be lost to them, besought Mark, who was a follower of Peter, to commit to writing the substance of that teaching; that the Apostle, being informed supernaturally of the work in which Mark was engaged, ἡσθῆναι τῇ τῶν ἀνδρῶν προθυμίᾳ, κυρῶσαί τε τὴν γραφὴν εἰς ἔντευξιν τῆς ἐκκλησίας. This account is manifestly inconsistent with the former.

(*δ*) In Hist. Eccl. vi. 14, Eusebius gives yet *another* account, *citing*

the very passage of Clement above referred to: that Peter, knowing of Mark's work when it was completed and published, προτρεπτικῶς μήτε κωλῦσαι μήτε προτρέψασθαι.

(ε) The same author, in his Demonstr. Evang. iii. 5, p. 122, says, Πέτρος δὲ ταῦτα περὶ ἑαυτοῦ μαρτυρεῖ· πάντα γὰρ τὰ παρὰ Μάρκῳ τοῦ Πέτρου διαλέξεων εἶναι λέγεται ἀπομνημονεύματα.

(ζ) Tertullian (cont. Marcion. iv. 5, p. 367) relates: "Marcus quod edidit Evangelium, Petri adfirmatur, cujus interpres Marcus."

(η) Jerome (ad Hedibiam, quæst. xi. p. 844) writes: "Habebat ergo (Paulus) Titum interpretem, sicut et beatus Petrus Marcum, cujus Evangelium *Petro narrante* et *illo scribente* compositum est."

2. The above testimonies must now be examined as to how far we are bound to receive them as decisive. We may observe that the matter to which they refer is one which could, from its nature, have been known to very few persons; viz. the private and unavowed influence of an Apostle over the writer. (For I reject at once the account which makes Peter *authorize* the Gospel, from no such authorization being apparent, which it certainly would have been, had it ever existed.) Again, the accounts cited are most vague and inconsistent as to the *extent* and *nature* of this influence,—some stating it to have been no more than that Peter preached, and Mark, after his death, collected the substance of his testimony from memory; others making it extend even to the dictation of the words by the Apostle.

3. It is obvious that all such accounts must be judged according to the phænomena presented by the Gospel itself. Now we find, in the title of the Gospel, a presumption that no *such* testimony of Peter is here presented to us, as we have of Matthew in the former Gospel. Had such been the case, we should have found it called the Gospel according to *Peter*, not according to *Mark*.

4. If again we examine the contents of the Gospel, we are certainly not justified in concluding that Peter's hand has been directly employed in its compilation in its present form. The various mentions, and omissions of mention, of incidents in which that Apostle is directly concerned, are such as to be in no way consistently accounted for on this hypothesis. For let it be allowed that a natural modesty might have occasionally led him to omit matters tending to his honour,—yet how are we to account for his omitting to give an exact detail of other things at which he was present, and of which he might have rendered the most precise and circumstantial account? This has been especially the case in the narrative of the day of the Resurrection, not to mention numerous other instances which will be noticed in the Commentary. Besides, the above hypothesis regarding his suppressions cannot be consistently carried out. A remarkable instance to the contrary may be

seen ch. xvi. 7, where *εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ* stands for *εἴπατε τοῖς μαθηταῖς αὐτοῦ* in Matthew.

5. We are led to the same conclusion by a careful comparison of the contents of this Gospel with those of Matthew and Luke. We find that it follows the same great cycle of apostolic teaching;—that its narratives are derived in many cases from the same sources;—that it is improbable that any individual Apostle should have moulded and fashioned a record which keeps so much to the beaten track of the generally-received Evangelic history. His own individual remembrances must unavoidably have introduced additions of so considerable an amount as to have given to the Gospel more original matter than it at present possesses.

6. But while unable to conceive any influence *directly* exerted by Peter over the compilation of the Gospel, I would by no means deny the possibility of the derivation of some narratives in it from that Apostle, and recognize in such derivation the ground of the above testimonies. The peculiarly minute and graphic precision (presently, § viii. to be further spoken of) which distinguishes this Evangelist, seems to claim for him access in many cases to the testimony of some eye-witness where the other two Evangelists have not had that advantage. I have pointed out these cases where they occur, in the Commentary; and have not hesitated in some of them to refer conjecturally to Peter as the source of the narration.

7. The inference to be drawn from what has preceded is, that,—the general tradition of the ancients which ascribed to Mark a connexion with Peter as his secretary or interpreter, being adopted, as likely to be founded on fact,—yet the idea of any considerable or direct influence of Peter over the writing of the Gospel is not borne out by the work itself. We may so far recognize in it one form of the probable truth;—it is likely that Mark, from continual intercourse with and listening to Peter, and possibly from preservation of many of his narrations entire, may have been able, after his death, or at all events when separated from him, to preserve in his Gospel those vivid and original touches of description and filling-out of the incidents, which we now discover in it. Further than this I do not think we are authorized in assuming; and even this is conjectural only.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. Internal evidence is very full as to the class of readers for whom Mark compiled his Gospel: *the Gentile Christians* are clearly pointed out by the following indications:—

(α) The omission of all genealogical notices of our Lord's descent.

(β) The general abstinence from Old Testament citations, except in reporting discourses of our Lord (ch. i. 2, 3 is the only exception, xv. 28 being rejected as spurious).

(γ) The appending of interpretations to the Hebrew or Aramaic terms occurring in the narrative (ch. v. 41; vii. 11, 34).

(δ) The explanations of Jewish customs, as for example ch. vii. 3, 4.

(ε) Remarkable insertions or omissions in particular places: as, e. g. πᾶσιν τοῖς ἔθνεσιν, ch. xi. 17, which words are omitted in Matthew and Luke:—no mention of the *Jewish law*:—omission of the *limitations* of the mission of the Apostles in Matt. x. (common however also to Luke.)

2. It is true that too much stress must not be laid on single particulars of this sort, as indicating *design*, where the sources of the Gospels were so scattered and fragmentary. But the *concurrence* of all these affords a very strong presumption that that class of readers was in the view of the Evangelist, in whose favour all these circumstances unite. See Prolegomena to Matthew, § iii. 2.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

1. The most direct testimony on this head is that of Irenæus, iii. 1 (see above, § ii. 1, β), that it was after the deaths of Peter and Paul. This would place its date, at all events, *after the year* 63 (see Prolegg. to Acts, chronological table). But here, as in the case of the other Gospels, very little can be with any certainty inferred. We have conflicting traditions (see above, § ii.), and the Gospel itself affords us no clue whatever.

2. One thing only we may gather from the contents of the three first Gospels,—that none of them could have been *originally written* after the destruction of Jerusalem. Had they been, the omission of all allusion to so signal a fulfilment of our Lord's prophecies would be inexplicable. In the case indeed of Luke, we can approximate nearer than this (see below, ch. iv. § iv.); but in those of Matthew and Mark, this is all which can be safely assumed as to the time of their first publication;—that it was after the dispersion or even the death of most of the Apostles, and before the investment of Jerusalem by the Roman armies under Titus in the year 70.

SECTION V.

AT WHAT PLACE IT WAS WRITTEN.

Of this we have no trustworthy evidence. Most ancient writers (Clement, Eusebius, Jerome, Epiphanius, &c.) mention *Rome;* but apparently in connexion with the idea of Mark having written under the superintendence of Peter. Chrysostom mentions *Alexandria;* but no Alexandrine writer confirms the statement. In modern times, Storr has advanced a hypothesis that Mark wrote at Antioch, which he grounds, but insufficiently, on a comparison of ch. xv. 21, with Acts xi. 20.

SECTION VI.

IN WHAT LANGUAGE IT WAS WRITTEN.

1. There has never been any reasonable doubt that Mark wrote in *Greek.* The two Syriac versions contain a marginal note, that Mark *preached in Rome in Latin:* and four mss. enumerated by Scholz, Prolegg. p. xxx, append a notice, τὸ κατ. μάρκ. εὐαγ. ἐγράφη ῥωμαϊστὶ ἐν Ῥώμῃ μετὰ ἔτη ιβ̄ τῆς ἀναλήψεως τοῦ κυρίου. This statement, however, is destitute of probability from any external or internal evidence, and is only one more assumption from the hypothetical publication in Rome under the superintendence of Peter, and for *Roman* converts.

2. Many writers of the Romish Church have defended the hypothesis of a Latin original, being biassed by a wish to maintain the authority of the Vulgate: and a pretended part of the *original autograph* of the Evangelist is still shewn in the Library of St. Mark's church at Venice; which, however, has been detected to be merely part of an ancient Latin MS. of the four Gospels,—another fragment of which exists, or existed, at Prague,—formerly preserved at Aquileia.

3. If Mark wrote in Latin, it is almost inconceivable that the original should have perished so early that no ancient writer should have made mention of the fact. For Latin was the language of a considerable and increasing body of Christians,—unlike Hebrew, which was little known, and belonged to a section of converts few in number:—yet ancient testimony is unanimous to Matthew's having written in Hebrew,—while we have not one witness to Mark having written in Latin.

SECTION VII.

GENUINENESS OF THE GOSPEL.

1. This has never been called in question, till very recently, by some of the German critics (Schleiermacher, Credner:—which last however [see Meyer, Com. ii. 9, note] has since seen reason to abandon his view,—and more recently still, Grimm) on, as it appears to me, wholly insufficient grounds. They allege that the testimony of Papias (see above, § ii. 1, *a*) does not apply to the contents of our present Gospel, but that some later hand has worked up and embellished the original simple and unarranged notices of Mark, which have perished.

2. But neither do the words of Papias imply any such inference as that Mark's notices must have been simple and unarranged; nor, if they did, are they of any considerable authority in the matter. It is enough that from the very earliest time the Gospel has been known as that of Mark; confirmed as this evidence is by the circumstance, *that this name belongs to no great and distinguished founder of the Church*, to whom it might naturally be ascribed, but *to one, the ascription to whom can hardly be accounted for, except by its foundation in matter of fact.*

3. On the genuineness of the remarkable fragment at the end of the Gospel, see notes there.

SECTION VIII.

ITS STYLE AND CHARACTER.

1. Of the three first Gospels, that of Mark is the most distinct and peculiar in style. By far the greater part of those graphic touches which describe the look and gesture of our Lord, the arrangement or appearance of those around Him, the feelings with which He contemplated the persons whom He addressed, are contained in this Gospel. While the *matters related* are *fewer* than in either Matthew or Luke, Mark, in by far the greater number of common narrations, is the most *copious, and rich in lively and interesting detail.*

2. In one part only does Mark appear as an abridger of previously well-known facts; viz. in ch. i. 1—13, where,—his object being to detail the official life of our Lord,—he hastens through the previous great events,—the ministry of John, the baptism and temptation of Christ. But even in the abrupt transitions of this section, there is wonderful graphic power, presenting us with a series of life-like pictures, calculated to impress the reader strongly with the reality, and dignity, of the events related.

3. Throughout the Gospel, even where the narratives are the most

copious, the same isolated character of each, the same abrupt transition from one to another, is observable. There is no attempt to bind on one section to another, or to give any sequences of events. But occasionally the very precision of the separate narratives of itself furnishes accurate and valuable chronological data:—e. g. the important one in ch. iv. 35, by which it becomes evident that the whole former part of Matthew's Gospel is out of chronological order.

4. Mark relates but few *discourses*. His object being to set forth Jesus as the SON OF GOD (see ch. i. 1), he *principally* dwells on the *events* of His official life. But the same characteristics mark his report of our Lord's discourses, *where he relates them*, as we have observed in the rest of his narrative. While the sequence and connexion of the longer discourses was that which the Holy Spirit peculiarly brought to the mind of Matthew, the Apostle from whom Mark's record is derived seems to have been deeply penetrated and impressed by the *solemn iterations of cadence and expression*, and to have borne away the *very words themselves* and *tone* of the Lord's sayings. See especially, as illustrating this, the wonderfully sublime reply, ch. ix. 39—50.

5. According to the view adopted and vindicated in the notes on ch. xvi. 9—20, the Gospel terminates abruptly with the words ἐφοβοῦντο γάρ, ver. 8. That this was not intentionally done, but was a defect,—is apparent, by the addition, in apostolic times, of the authentic and most important fragment which now concludes the narrative.

6. I regard the existence of the Gospel of Mark as a gracious and valuable proof of the accommodation by the divine Spirit of the records of the life of our Lord to the future necessities of the Church. While it contains little matter of fact which is not related in Matthew and Luke, and thus, generally speaking, forms only a confirmation of their more complete histories, it is so far from being a barren duplicate of that part of them which is contained in it, that it comes home to every reader with all the freshness of an individual mind, full of the Holy Ghost, intently fixed on the great object of the Christian's love and worship, reverently and affectionately following and recording His positions, and looks, and gestures, and giving us the very echo of the tones with which He spoke. And thus the believing student feels, while treating of and studying this Gospel, as indeed he does of each in its turn, that,—without venturing to compare with one another in value these rich and abiding gifts of the Holy Spirit to the Church,—the Gospel of Mark is at least as precious to him as any of the others; serving an end, and filling a void, which could not without spiritual detriment be left uncared for.

CHAPTER IV.

ON THE GOSPEL ACCORDING TO LUKE.

SECTION I.

ITS AUTHORSHIP.

1. ALTHOUGH the Author of this Gospel plainly enough speaks of himself in his Introduction, and in that to the Acts of the Apostles, we are left to gather his *name* from tradition. Here, however, as in the case of Mark, there seems to be no reasonable ground of doubt. It has been universally ascribed to *Lucas*, or *Luke*, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 11.

2. Of this person we know no more with any certainty than we find related in the Acts of the Apostles and the passages above referred to. From Col. iv. 11, 14, it would appear that he was *not born a Jew*, being there distinguished from *οἱ ὄντες ἐκ περιτομῆς*. It is, however, quite uncertain whether he had become a Jewish proselyte previous to his conversion to Christianity. His worldly calling was that of a *Physician;* he is called *ὁ ἰατρὸς ὁ ἀγαπητός* by Paul, Col. iv. 14. A very late tradition (Niceph. Hist. Eccl. ii. 43), generally adopted by the Romish Church, makes him also to have been a *painter;* but it is in no respect deserving of credit. His birthplace is said by Eusebius (Hist. Eccl. iii. 4) and Jerome (Script. Eccles. under Lucas) to have been Antioch, but traditionally only, and perhaps from a mistaken identification of him with Lucius, Acts xiii. 1 (Lucas = Lucanus, not Lucius). Tradition, as delivered by Epiphan. Hær. li. 11, p. 433, Pseudo-Origen, Theophylact, Euthymius, &c., makes him to have been *one of the seventy*, Luke x. 1; but this is *refuted by his own testimony*, in his Preface,—where he by implication distinguishes himself from those who were eye-witnesses and ministers of the word. It seems to have arisen from *his Gospel alone containing the account of their mission.*

3. Luke appears to have attached himself to Paul during the second missionary journey of the Apostle, and at Troas (Acts xvi. 10). This may be inferred from his there first making use of *the first person plural* in his narrative; after saying (ver. 8) *κατέβησαν εἰς Τρωάδα*, he proceeds (ver. 10), *εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν*. He thence accompanied Paul to Macedonia, remaining perhaps at Philippi (but see below, § iv. 3) until Paul returned thither again at the end of his second visit to Greece, after the disturbance at Ephesus. Thence (Acts xx. 5) we find him again accompanying Paul to Asia and Jerusalem

(xxi. 17); being apparently with him at Cæsarea during his imprisonment (xxiv. 23); and travelling with him to Rome (xxvii. 1—xxviii. 16). There we also find him remaining with the Apostle to a late period, very nearly till his martyrdom. (See 2 Tim. iv. 11.)

4. Of the time and manner of his death nothing certain is known, and the traditions are inconsistent with one another: some, as Greg. Naz., alleging him to have suffered martyrdom, while the general report is that he died a natural death.

SECTION II.

ITS ORIGIN.

1. A plain statement of the origin of this Gospel is given us by the Author himself, in his preface, ch. i. 1—4. He there states that many had taken in hand to draw up a statement, according to the testimony of those who were from the beginning eye-witnesses and ministers of the word, of the matters received (or fulfilled) among Christians; and that it therefore seemed good to him also, having carefully traced the progress of events from the first, to write an arranged account of the same to his friend (or patron) Theophilus.

2. From this we gather, (1) that Luke was *not himself an eye-witness, nor a minister of the word* (*ὑπηρέτης τοῦ λόγου*) *from the beginning;* (2) that he compiled his Gospel *from the testimony of eye-witnesses and Apostles*, which he carefully collected and arranged. For (1) he implicitly excludes himself from the number of the *αὐτόπται κ. ὑπ. τ. λόγου*· and (2) by the *κἀμοί* he includes himself among the *πολλοί*, who made use of autoptic and apostolic testimony.

3. I have before proved *generally* that the Gospels of Matthew and Mark *cannot have been among the number of these διηγήσεις of which Luke speaks.* I may now add to those proofs, that if Luke had seen and *received*, as of apostolic authority, either or both of these gospels, then his *variations from them* are, on his own shewing, unaccountable; if he had seen them, and *did not receive them*, his *coincidences with them* are equally unaccountable. The improbabilities and absurdities involved in his having either or both of them before him and working up their narratives into his own, I have before dealt with, in the general Prolegomena to the three Gospels.

4. Judging entirely from the phænomena presented by the Gospel itself, my conclusion with regard to its sources is the following:—that Luke, under the guidance of the Holy Spirit, drew up his Gospel independently of, and without knowledge of, those of Matthew and Mark; —that he fell in with, in the main, the same cycle of apostolic teaching

as the writers of those Gospels placed on record, viz. that which embraced principally the *Galilæan* life and ministry of our Lord, to the exclusion of that part of it which passed at Jerusalem before the formal call of the twelve Apostles;—but that he possessed other sources of information, not open to the compiler of Matthew's Gospel, nor to Mark.

5. To this latter circumstance may be attributed his access to (I believe, from its peculiar style and character) a *documentary* record of the events preceding and accompanying the birth of the Lord, derived probably from *her* who alone was competent to narrate several particulars contained in it:—his preservation of the precious and most important cycle of our Lord's discourses and parables contained in that large section of his Gospel, ch. ix. 51—xviii. 15, which is mostly peculiar to himself:—numerous other details scattered up and down in every part of his narrative, shewing autoptic information:—and, lastly, his enlarged account of some events following the Resurrection, and the narration, *by him alone*, of the circumstances accompanying the Ascension.

6. A tradition was very early current, that Luke's Gospel contained the substance of the *teaching of Paul*. Irenæus, Hær. iii. 1, p. 174, states: Λουκᾶς δὲ ὁ ἀκόλουθος Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο[2]. See also Tertullian, cont. Marc. iv. 5, p. 367. But this is contradicted by the implicit assertion of the Evangelist himself in his preface, that the Gospel was compiled and arranged by himself from the testimony of those who ἀπ' ἀρχῆς, '*from the beginning of our Lord's ministry*,' *were eye-witnesses or ministers of the word*[3]. Among these it is not, of course, possible to reckon Paul.

7. It is however an interesting enquiry, how far his continued intercourse with the great Apostle of the Gentiles may have influenced his diction, or even his selection of facts. It is a remarkable coincidence, that the account of the institution of the Lord's Supper should be nearly verbatim the same[4] in Luke xxii. 19, and in 1 Cor. xi. 23,—and that Paul claims to have received this last *from the Lord*[5]. For we know,

[2] Origen, Eusebius, and Jerome go so far as to understand the expression τὸ εὐαγγέλιόν μου, Rom. ii. 16, of the *Gospel of Luke*. But this is contrary to the usage of the word εὐαγγέλιον in the N. T.: see notes there.

[3] The Edinburgh Reviewer denies this. But it is implied by the ἡμῖν and ἔδοξεν κἀμοί. Had Paul been the source of his information, he would surely have expressed himself otherwise in his preface, and not have so plainly classed himself among those who were dependent for their information on the αὐτόπται and ὑπηρέται τοῦ λόγου.

[4] Even after conforming the texts to the best MSS. Cf. the two passages.

[5] It is impossible, with the Edinburgh Reviewer, to regard ἀπὸ τοῦ κυρίου here as spurious. The variations are otherwise accounted for: παρά, by παρέλαβον preceding; —θεοῦ, by the invariable practice of noting in the margin, where ὁ κύριος occurs,—θεός,

that to compensate to Paul in his apostolic office for the want of autoptic authority, and to constitute him a witness to the truth of the Gospel, a revelation was made to him,—to which he refers, Gal. i. 12: Eph. iii. 3: 1 Cor. xi. 23; xv. 3,—embracing at least the leading facts of the evangelic history. And this circumstance may have acted imperceptibly on the mind of Luke, and even shaped or filled out some of his narratives, in aid of direct historic sources of testimony.

8. There is *very little trace of Paul's peculiar diction*, or *prominence given to the points which it became his especial work to inculcate* in the Gospel of Luke. Doubtless we may trace a *similar cast of mind and feeling* in some instances; as e. g. Luke's carefulness to record the sayings of our Lord which were assertive of His unrestricted love for Jew and Gentile alike: Luke iv. 25 ff.; ix. 52 ff.; x. 30 ff.; xvii. 16, 18. We may observe too that in Luke those parables and sayings are principally found, which most directly regard the great doctrine of man's free justification by grace through faith: e. g. ch. xv. 11 ff.; xvii. 10; xviii. 14, in which latter place the use of δεδικαιωμένος (see note there) is remarkable. These instances, however, are but few,—and it may perhaps be doubted whether Commentators in general have not laid too great stress upon them. It would be very easy to trace similar relations and analogies in the other Gospels, if we were bent upon doing so.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. Both these questions are formally answered for us by the Evangelist himself. He states, ch. i. 3, that he wrote primarily *for the benefit of one Theophilus*, and *that he might know the certainty of those accounts which had formed the subject of his catechetical instruction.*

2. But we can hardly suppose this object to have been the *only* moving cause to the great work which Luke was undertaking. The probabilities of the case, and the practice of authors in inscribing their works to particular persons, combine to persuade us that Luke must have regarded his friend as the representative of a class of readers for whom his Gospel was designed. And in enquiring what that class was, we must deal with the data furnished by the Gospel itself.

3. In it we find *universality* the predominant character. There is no

or χριστός, by way of explanation. And if it be genuine, then Paul did certainly receive *matters of fact* by special revelation. The idea of the facts of the Gospel history having been 'familiar to Paul when he was a persecutor' is too absurd to require refutation, as will at once appear from applying it to such a fact as this very one, viz. the institution of the Lord's Supper.

marked regard paid to Jewish readers, as in Matthew, nor to Gentiles, as in Mark; if there be any preference, it seems rather on the side of the latter. In conformity with Jewish practice, we have a genealogy of our Lord, which however does not, as in Matthew, stop with Abraham, but traces up his descent even to the progenitor of the human race. Commentators have noticed that Luke principally records those sayings and acts of our Lord by which God's mercy to the Gentiles is set forth: see ch. xv. 11 ff.; xviii. 10; xix. 5 (but see notes there); x. 33; xvii. 19; ix. 52—56; iv. 25—27. Such instances, however, are not much to be relied on;—see above, ch. i. § ii. 6;—to which I will add, that it would be easy to construct a similar list to prove the same point with respect to Matthew or John [6];—and I therefore much prefer assigning the above character of *universality* to this Gospel, which certainly is visible throughout it. That it was constructed for Gentile readers as well as for Jews, is plain; and is further confirmed from the fact of its author having been the friend and companion of the great Apostle of the Gentiles.

4. I infer then that the Gospel was designed *for the general use of Christians*, whether Jews or Gentiles; and subordinately to this general purpose, for those readers whose acquaintance with Jewish customs and places was sufficient to enable them to dispense with those elucidations of them which Mark and John have given, but which are not found in Matthew or Luke.

5. The object of the Gospel has been sufficiently declared in Luke's own words above cited,—*that the converts might know the certainty of those things in which they had received oral instruction as catechumens;* in other words, that the portions of our Lord's life and discourses thus imparted to them might receive both permanence, by being committed to writing,—and completion, by being incorporated in a detailed narrative of His acts and sayings.

[6] e. g. Matthew relates the *visit of the Magi*, ch. ii. 1 ff.; refers to *Galilee of the Gentiles* seeing a great light, ch. iv. 15, 16:—'Many shall come *from the East and West*,' &c. ch. viii. 11.—'*Come unto Me all ye that labour*,' ch. xi. 28: the *Syrophœnician woman* (*not related by Luke*), ch. xv. 21 ff.: 'The Kingdom of God shall be *taken from you*, and *given to a nation*,' &c. ch. xxi. 43 (*omitted by Luke*): 'The *elect from the four winds of heaven*' (*not in Luke*), ch. xxiv. 31: '*The judgment of πάντα τὰ ἔθνη*,' ch. xxv. 31—46: '*Make disciples of πάντα τὰ ἔθνη*,' ch. xxviii. 19.—Again, John relates the *visit to the Samaritans*, ch. iv.; 'The *other sheep not of this fold*,' ch. x. 16: '*not for that nation only*, but that he should gather together in one *the children of God that were scattered abroad*,' ch. xi. 52: 'The *request of the Greeks* at the feast,' ch. xii. 20, &c. &c. See the view, that Luke wrote for *Greeks* principally, ingeniously illustrated in the lecture prefixed to this Gospel in the first volume of Dr. Wordsworth's Greek Testament: which however, like the other notices of this learned writer, is written far too strongly in the spirit of an advocate, who can see only that which it is his aim to prove.

SECTION IV.

AT WHAT TIME IT WAS WRITTEN.

1. We are enabled to approximate to the time of the publication of this Gospel with much more certainty than we can to that of any of the others. The enquiry may be thus conducted.—We may safely assume that the '*former treatise*' of Acts i. 1, can be no other than this Gospel. And on that follows the inference, that the Gospel was published *before the Acts of the Apostles*. Now the last event recorded in the Acts is an interview of Paul with the Jews, shortly after his arrival in Rome. We further have the publication of the Acts, by the words of ch. xxviii. 30, postponed *two whole years* after that arrival and interview; but, I believe, *no longer than that*. For had Paul continued longer than that time in his hired house before the publication, it must have been so stated; and had he left Rome or that house, or had any remarkable event happened to him before the publication, we cannot suppose that so careful a recorder as Luke would have failed to bring his work down to the time then present, by noticing such departure or such event. I assume then the publication of the Acts to have taken place *two years after Paul's arrival at Rome:* i. e. according to Wieseler (Chron. des Apostolischen Zeitalters, pp. 117, 118: see chronological table in Prolegg. to Acts, Vol. II.), in the spring of A.D. 63.

2. We have therefore a fixed date, before which the Gospel *must have been published*. But if I am not mistaken, we have, by internal evidence, the date of its publication removed some time back from this date. It is hardly probable that Luke would speak of, as ὁ πρῶτος λόγος, a work in which he was then, or had been very lately, engaged. But not to dwell on this,—even allowing that the prefatory and dedicatory matter, as is usually the case, may have come *last* from the hands of the author,—I find in the account of the Ascension, which immediately follows, a much more cogent proof, that the Gospel had been some considerable time published. For while it recapitulates the Gospel account just so much that we can trace the same hand in it (compare Acts i. 4 with Luke xxiv. 49), it is manifestly a *different account*, much fuller in particulars, and certainly *unknown to the Evangelist when he wrote his Gospel*. Now, as we may conclude, in accordance with the παρηκολουθηκότι πᾶσιν ἀκριβῶς, of Luke i. 3, that he would have carefully sought out every available source of information at the time of writing his Gospel,—this becoming acquainted with a new account of the Ascension implies that in the mean time fresh sources of information had been opened to him. And this would most naturally be by *change of place*, seeing that various fixed cycles of apostolic teaching were likely to be

current in, and about, the respective mother churches. Now the changes of place in Luke's recent history had been,—two years before, from Cæsarea to Rome, Acts xxvii. 1 ff.; two years and a half before that, from Philippi to Jerusalem, Acts xx. 6; xxi. 15 ff.,—and Cæsarea. This last is left to be inferred from his leaving Cæsarea with Paul, ch. xxvii. 1;—at all events he was during this time in Palestine, with, or near Paul. I shall make it probable in the Prolegomena to Vol. II. that during this period he was engaged in collecting materials for and compiling the Acts of the Apostles; and by consequence (see above), that in all probability the Gospel had been then written and published. This would place its publication before A.D. 58;—consequently, before the traditional date of the Gospel of Matthew,—see above, ch. ii. § iv.

3. Tracing Luke's history further back than this,—it has been thought that he remained at Philippi during the whole time comprised between Acts xvii. 1 and xx. 6, because he disuses the first person at the first of those dates, at Philippi,—and resumes it also at Philippi, at the second. Now this was a period of *seven years*: far too long for such an inference as the above to be made with any probability. During this time he *may* have travelled into Palestine, and collected the information which he incorporated in his Gospel. For that it was collected *in Palestine*, is on all accounts probable. And that it should have been published much before this is, I think, improbable.

4. My reasons are the following:—I have implied in the former part of these Prolegomena, that it is not likely that the present evangelic collections would be made, until the dispersion of all or most of the Apostles on their missionary journeys. Besides this, the fact of numerous διηγήσεις having been *already drawn* up after the model of the apostolic narrative teaching, forbids us to suppose their teaching by oral communication to have been in its fulness still available. Now the Apostles, or the greater part of them, were certainly at Jerusalem at the time of the council in Acts xv. 1—5 ff., i. e. about A.D. 50. How soon after that time their dispersion took place, it is quite impossible to determine:—but we have certainly *this date* as our *terminus a quo*, before which, as I believe, no Gospel could have been published.

5. After this dispersion of the Apostles, it will be necessary to allow some time to elapse for the διηγήσεις of which Luke speaks (ch. i. 1) to be drawn up;—not less certainly than one or two years, or more; which would bring us just about to the time when he was left behind by Paul in Philippi. This last arrangement must however be, from its merely hypothetical grounds, very uncertain.

6. At all events, we have thus eight years, A.D. 50—58, as the limits within which it is probable that the Gospel was published. And,

without pretending to minute accuracy in these two limits, we may at least set it down as likely that the publication did not take place much before Luke and Paul are found together, nor after the last journey which Paul made to Jerusalem, A.D. 58. And even if the grounds on which this latter is concluded be objected to, we have, as a final resort, the fixed date of the *publication of the Acts* two years after Paul's arrival at Rome, *after which*, by internal evidence, *the Gospel cannot have been published.*

SECTION V.

AT WHAT PLACE IT WAS WRITTEN.

1. Our answer to this enquiry will of course depend upon the considerations discussed in the last section. Adopting the view there taken, we find Luke in Asia Minor, Syria, or Palestine (probably) previously to his first journey with Paul A.D. 51; and from that time till his second journey A.D. 58, perhaps remaining in Greece, but perhaps also travelling for the sake of collecting information for his Gospel. At all events, at the latter part of this period he is again found at Philippi. We need not then dissent from the early tradition reported by Jerome (Prolog. in Matt.), that Luke published his Gospel 'in Achaiæ Bœotiæque partibus,' as being on the whole the most likely inference.

2. The inscription in the Syriac version,—and Simeon Metaphrastes in the tenth century,—report that the Gospel was written at Alexandria, but apparently without any authority.

SECTION VI.

IN WHAT LANGUAGE IT WAS WRITTEN.

There never has been any doubt that Luke wrote his Gospel in Greek. His familiarity with Greek terms and idioms, and above all, the classical style of his preface, are of themselves convincing internal evidence that it was so[7].

SECTION VII.

GENUINENESS OF THE GOSPEL.

1. It has been generally and almost unanimously acknowledged that the Gospel which we now possess is that written and published by Luke.

2. Whatever doubts may have been raised by rationalistic Commentators as to the genuineness of the *two first chapters*, have been

[7] See the lecture above referred to, prefixed to St. Luke in Wordsworth's G. Test. vol. i.

adopted in aid of their attempts to overthrow their *authenticity* (on which see the next section); and have rested on no sufficient ground of themselves. Their principal appeal is to Marcion, who notoriously mutilated the Gospel, to make it favour his views of the Person of Christ.

3. On the genuineness of ch. xxii. 43, 44, see various readings and notes there.

SECTION VIII.

THE AUTHENTICITY OF THE TWO FIRST CHAPTERS.

1. If the view maintained above of the probable time of the publication of the Gospel be adopted,—and its later terminus, the publication of the Acts two years after Paul's imprisonment at Rome began, is, I think, *beyond question*,—I cannot see how any reasonable doubt can be thrown upon the authenticity of this portion of the narrative. For there were those living, who might have contradicted any false or exaggerated account of our Lord's birth and the events which accompanied it. If not the Mother of our Lord herself, yet His brethren were certainly living: and the universal reception of the Gospel in the very earliest ages sufficiently demonstrates that no objection to this part of the sacred narrative had been heard of as raised by them.

2. The ἀκριβῶς παρηκολουθηκότι of Luke forbids us to imagine that he would have inserted any narrative in his Gospel which he had not ascertained to rest upon trustworthy testimony, as far as it was in his power to ensure this: and the means of ensuring it must have been at that time *so ample and satisfactory*, that I cannot imagine for a moment any other origin for the account, than *such testimony*.

3. If we enquire what was probably the *source* of the testimony, I answer, that but one person is conceivable as delivering it, and that person the Mother of our Lord. She was living in the Christian body for some time after the Ascension; and would most certainly have been appealed to for an account of the circumstances attending His birth and infancy.

4. If she gave any account of these things, it is inconceivable that this account should not have found its way into the records of the Lord's life possessed by the Christian Church, but that instead of it a spurious one should have been adopted by two of our Evangelists, and that so shortly after, or even coincident with, her own presence in the Church.

5. Just as inconceivable, even supposing the last difficulty surmounted, is the formation of a mythical, or in any other way unreal account of these things, and its adoption, in the primitive age of the Church. For the establishment of this I refer to the late Professor Mill's able tract, On the Mythic Interpretation of Luke i.;—in which

he has stated and severally refuted the arguments of Strauss and the rationalists.

6. I infer then that the two first chapters of this Gospel contain the account given by the Mother of our Lord, of His birth, and its prefatory and attendant circumstances; of some of which circumstances that in Matt. i. 18—25 is a more compendious, and wholly independent account.

SECTION IX.

ITS STYLE AND CHARACTER.

1. We might have expected from Luke's name and profession, that he was a man of education, and versed in the elegant use of the Greek, which was then the polite language in the Roman empire. We accordingly find that while we have very numerous Hebraisms in his Gospel, we also have far more classical idioms, and a much freer use of Greek compounds than in the others. By consulting the marginal references in this edition it will be seen that the number of ἅπαξ λεγόμενα in Luke is very great, far exceeding those in any other Gospel; and that very many of them are classically-authorized compound words.

2. The composition of the sentences is more studied and elaborate than in Matthew or Mark: the Evangelist appears more frequently in the narrative, delivering his own estimate of men and things;—e. g. ch. xvi. 14; vii. 29, 30; xix. 11 al.;—he seems to love to recount instances of our Lord's tender compassion and mercy;—and in *the report of His parables*, e. g. in ch. xv., is particularly simple in diction, and calculated to attract and retain the attention of his readers.

3. In narrative, this Evangelist is very various, according to the copiousness or otherwise of the sources from which he drew. Sometimes he merely gives a hasty compendium; at others he is most minute and circumstantial in detail, and equally graphic in description with Mark: see as instances of this latter, ch. vii. 14; ix. 29. It has been remarked (see Olshausen, Bibl. Comm. i. p. 20) that Luke gives with extreme accuracy not so much the *discourses*, as the *observations* and *occasional sayings* of our Lord, with the replies of those who were present. This is especially the case in his long and important narrative of the journey up to Jerusalem, ch. ix. 51—xviii. 14.

4. On the question how far those doctrines especially enforced by the great Apostle of the Gentiles are to be traced, as inculcated or brought forward in this Gospel, see above in this chapter, § ii. 7.

5. In *completeness*, this Gospel must rank first among the four. The Evangelist begins with the announcement of the birth of Christ's Forerunner, and concludes with the particulars of the Ascension: thus embracing the *whole great procession of events by which our Redemption by*

Christ was ushered in, accomplished, and sealed in heaven. And by recording the allusion to the *promise of the Father* (ch. xxiv. 49), he has introduced, so to speak, a note of passage to that other history, in which the *fulfilment of that promise*, the great *result* of Redemption, was to be related. It may be remarked, that this *completeness*,—while it shews the earnest diligence used by the sacred writer in searching out and making use of every information within his reach,—forms an additional proof that he can never have seen the Gospels of Matthew and Mark,—or *he would* (to say nothing of the other difficulties attending this view, which have before been dealt with in ch. i.) *most certainly have availed himself of those parts of their narratives, which are now not contained in his own.*

6. The chronological notice, on the discovery, by the younger Zumpt, that Quirinus was twice governor of Syria, and the light thus thrown on Luke ii. 2, inserted here in the third edition, is now incorporated in the notes ad loc.

CHAPTER V.

THE GOSPEL ACCORDING TO JOHN.

SECTION I.

ITS AUTHORSHIP.

1. THE universal belief of the Christian Church has ascribed this Gospel to the Apostle John. I shall not here anticipate the discussion respecting its genuineness (see below, § vi.), but assume that it has been rightly so ascribed.

2. John was son of Zebedee and Salome, and younger (?)[8] brother of James. His father was a Galilæan, and by occupation a fisherman on the lake of Galilee. Where he resided, is uncertain: perhaps at Bethsaida: but the circumstance of Simon Peter, who was of that place, being (Luke v. 10) partner in the fishing trade, or perhaps, in that particular expedition only with the sons of Zebedee, is no proof as to *their* residence there also.

3. The family of John seems not to have been one of the lowest class: we find *hired servants* in the ship with Zebedee, Mark i. 20; their

[8] This is by no means certain. While Matt. and Mark always write 'Peter, James, and John'—Luke, ix. 28, and Acts i. 13 (not in rec.), has 'Peter, John, and James;' although in the other catalogue of the Apostles, Luke vi. 14, he keeps the usual order. It is impossible to say whether the order arose from any account at all being taken of mere seniority.

mother Salome was one of those women who came with Jesus from Galilee, and ministered to Him of their substance, Luke viii. 3; xxiii. 55, compared with Mark xvi. 1; the same Salome was one of those who bought sweet spices and ointments to anoint Him (Mark, ibid.); and, John xix. 27, we find John himself taking the mother of our Lord εἰς τὰ ἴδια, which though (see note there) it *need not* imply that John had *then a house at Jerusalem*, certainly denotes that he had some fixed habitation, into which she was received. If, as is most likely, John be meant by the ἄλλος μαθητής of ch. xviii. 15, he was personally known to the High Priest Caiaphas. From all these facts the inference is that his family belonged to the *middle class of society;* the higher grade of those who carried on the by no means despised or ungainful business of fishermen on the sea of Galilee.

4. If (see note on John i. 41) the second of the two disciples who heard the Baptist's testimony to Jesus, and followed Him in consequence, was John himself,—we have his acquaintance with our Lord dating from the very beginning of His ministry. And to this agree the contents of chapters ii. iii. iv. v., containing particulars of the Ministry at Jerusalem and in Galilee which happened previous to the commencement of the official record of the other Evangelists. It seems that John accompanied our Lord to Jerusalem,—with perhaps those of the Apostles already called,—and witnessed those incidents which he has related in that part of his Gospel.

5. In the intervals of our Lord's first circuits and journeys, the Apostles seem to have returned to their families and occupations. Thus in Luke v. 1—11, we find the sons of Zebedee, as well as Simon Peter, again engaged in fishing, and solemnly and finally summoned by Jesus to follow Him;—an incident which, as Lücke acknowledges (Comm. in Joh., Einleitung, p. 12), would be inexplicable even by the miracle, unless there had been a previous acquaintance on their part with our Lord.

6. From that time John belonged to that chosen number known as 'the Twelve,' who were nearest to the Person of Jesus during His ministry. And of that number, he seems to have been the most personally beloved by our Lord. For the assumption that he is the author of our Gospel, also identifies him with 'the disciple whom Jesus loved,' so often mentioned in it. (See ch. xiii. 23; xix. 26; xx. 2; xxi. 7, 20, 24.) He, together with his brother James, and Peter, was witness of the raising of Jaeirus's daughter, Mark v. 37: also of the transfiguration, Matt. xvii. 1 ff.; and of the agony in Gethsemane: he lay on the bosom of Jesus at the last supper; and was recognized by Peter as being the innermost in His personal confidence, John xiii. 23. To him was committed the charge of the mother of Jesus, by Himself when dying on the Cross, John xix. 26, 27.

7. And to this especial love of the Redeemer John appears to have corresponded in devoted affection and faithfulness. He fled, it is true, with the rest, at the dark hour of the capture of Jesus: but we find him, together with Peter, soon rallying again,—and from that time, John xviii. 15, 16, even to the end, xix. 25 ff., an eye-witness of the sufferings of his divine Master. In John xxi. we find the same personal distinction bestowed on the beloved disciple by our Lord after His Resurrection.

8. In the Acts of the Apostles, John comes before us but very seldom, and always in connexion with and thrown into the background by Peter. See Acts iii. 1 ff.; viii. 14—25. The history leaves him at Jerusalem: where however he appears *not to have been on Paul's first visit to Jerusalem*, Gal. i. 18 ff., A.D. 38—40 (see chronological table in Prolegg. to Acts, Vol. II.), for he states that he saw *none of the Apostles save Peter and James*. On his second visit, Acts xi. 29, 30, cir. A.D. 43 (see as above), we have no intimation whether John was there or not. If the journey to determine the question about circumcision, Acts xv. 1, was identical with Paul's third visit, Gal. ii. 1 (which I have maintained in Prolegomena to Acts, Vol. II., p. 26), then at that date (i. e. cir. A.D. 50) John was in Jerusalem. After this time, we lose sight of the Apostles, nor can we with any approach to certainty point out the period of their final dispersion. It took place probably some time between this council and Paul's last visit to Jerusalem, Acts xxi. 18 (cir. A.D. 60), when we find only James resident there.

9. For the after-history of John, we are dependent on tradition. And here we have evidence more trustworthy than in the case of any other Apostle.

(*α*) It is related by Polycrates Bishop of Ephesus at the end of the second century,—in his Epistle to Victor Bishop of Rome on the keeping of Easter,—that John, whom he numbers among the great lights (*στοιχεῖα*, see Eusebius, iii. 31, and Heinichen's note) of Asia, died and was buried (*κεκοίμηται*) in Ephesus.

(*β*) Irenæus also,—the scholar of Polycarp, who himself was a disciple of John,—relates that John remained in Ephesus till the times of Trajan. (Adv. Hær. ii. 39, p. 148; iii. 1 and 3, pp. 174, 178, cited also by Eusebius, iii. 23.) To the same effect testify Clement of Alexandria (Euseb. ibid.), Origen (Euseb. iii. 1), Eusebius (ibid.), and Jerome (de Viris Illustr. c. 9).

10. But assuming as a fact the long residence and death of the Apostle at Ephesus, we in vain seek any clue to guide us as to the time when, or the place whence, he came thither. The Asiatic Churches were founded by St. Paul, who made it a rule not to encroach on the field of labour of any other Apostle, Rom. xv. 20:—who never, in his Epistles

to the Asiatic Churches, makes any mention of nor sends any salutation to John:—who, in his parting speech to the Elders of the Ephesian Church at Miletus (Acts xx.), certainly did not anticipate the coming of an Apostle among them. So much then we may set down as certain, that the arrival of John in Asia must have been after the death of Paul.

11. We may perhaps with some appearance of probability conjecture that the dangers which evidently beset the Asiatic Churches in Paul's lifetime,—and to which Peter in his first Epistle, written to them, not indistinctly alludes (see 1 Pet. i. 14: ii. 1, 2, 7, 8, 12, 16 al. fr.),—had taken so serious a form after the removal of Paul their father in the faith, that John found it requisite to fix his residence and exercise apostolic authority among them. This is supposed by Lücke, Einl. p. 24, and Neander, Leitung u. Pflanzung der Kirche, 4th edition, p. 614.

12. But we are as far as ever, even if this conjecture be adopted, from arriving at any method of accounting for the interval between John's leaving Jerusalem, and his coming to Asia Minor: a period, on any computation, of nearly six years, A.D. 58—64. It is not necessary, however, as Lücke also observes, to reject a tradition so satisfactorily grounded as that of John's residence and death at Ephesus, on this account;—especially when we consider that we seem compelled to interpose some influence corresponding to that of John, between the state of the Asiatic Churches as shewn in the Pauline Epistles, and that in the time of Polycarp, who immediately followed the apostolic age. See Neander, Leitung u. Pflanzung, 4th edition, p. 615. I reserve the discussion of the other element of uncertainty in this matter,—the possible confusion of two persons named John, the Apostle and the Presbyter, for the Prolegomena to the Second Epistle of John, in Vol. IV.

13. I mention here,—reserving its discussion for the Prolegomena to the Apocalypse, Vol. IV.,—the tradition universally received in the early Church, which records that the Apostle John was exiled under Domitian to the island of Patmos. *Assuming the Apocalypse to be his work, the fact of such an exile is established*, see Rev. i. 9,—but the time left uncertain. But even those who do not ascribe the Apocalypse to him, relate this exile, e. g. Eusebius, Hist. Eccl. iii. 20.

14. It is also related (Euseb. ibid.) that he returned under Nerva to Ephesus, and that his death (under Trajan, see above) took place (in what manner is uncertain, but probably not by martyrdom) in extreme old age. It would be out of place here to recount the other traditions, some of them highly interesting, which are extant. See one of them in note on 1 John iii. 18, and the whole recounted and commented on in Stanley's Sermons and Essays on the Apostolic Age, pp. 275—289.

SECTION II.

ITS SOURCES.

1. In several places the Author of this Gospel plainly declares or implies that he relates what he had seen and heard. See ch. i. 14; xiii. 2; xviii. 15; xix. 26; xx. 2, and especially xix. 35[9]. Also xxi. 24.

2. And with this declaration the contents of the Gospel agree. Amidst the entire disregard of minute specifications of sequence or locality as a general rule, in almost every narrative we have undoubted marks of autoptic testimony.

3. The only question which arises on receiving this as the fact, has reference to the *diversity of style observed in the discourses* of our Lord as related by the three other Evangelists, and as related by John. In their more or less common report, a certain similarity of style is supposed to be observable throughout the parables and sayings of Jesus, which is wholly absent from them in John's Gospel. Let us examine this matter more closely.

4. In order to form a satisfactory judgment on this point, it would be necessary to be in possession of some *common matter reported by both.* But such common matter, in any sufficient quantity for this purpose, *we do not possess.* No one discourse is reported by all four. Certain insulated sayings are so reported; e. g. John ii. 19; compare Matt. xxvi. 61, Mark xiv. 58.—John vi. 20; Matt. xiv. 27, Mark vi. 50.—John xii. 7, 8; Matt. xxvi. 10, 11, Mark xiv. 6, 7.—John xiv. 20; Matt. x. 40, Luke x. 16.—John xiv. 21; Matt. xxvi. 21, Mark xiv. 18.—John xiv. 37, 38; Matt. xxvi. 33, and ‖.—John xx. 19; Luke xxiv. 36.—Now in these common reports, amidst much variety in verbal and circumstantial detail, such as might have been expected from independent narrators, there is *no such difference of style observable.*

5. We have then the following remarkable phænomenon presented by the two classes of narrators;—that the sayings of our Lord reported by the one are *different from*, and *exclusive of* those contained in the other. And this must very much modify our view of the subject in question.

6. It would be in the highest degree probable that our Lord would discourse mainly and usually on *two great branches of divine truth:* one of these being, the *nature and moral requirements of that kingdom which He came to found among men*, which would embrace the greater part of

[9] On the futility of the attempt to shew from this verse, on account of κἀκεῖνος, that the eye-witness spoken of is a different person from the writer of the Gospel, see note on the usage of ἐκεῖνος by our Evangelist, John vii. 29.

His discourses to the multitude,—His outer or popular sayings,—His parables and prophecies:—and the other, *the deeper spiritual verities relating to his own divine Person and Mission.* Of these latter, there would be two subdivisions: one class of them would be spoken in the gracious condescension of love to His own disciples when conversing privately with them, and the other in the fire of holy zeal when contending against His bitter adversaries, the rulers of the Jews.

7. Now of the two greater classes just mentioned, let us enquire which would most naturally form the matter of the oral apostolic teaching to the Churches in the first age. Let it be remembered that that teaching was mostly elementary,—matter of catechization;—selected for the edification of those who were to be built up as Christian converts. Would it not unquestionably be *the first?* Granted, that some few of those deeper sayings (deeper, I mean, in their very *form* and *primary reference*) might occasionally find their place in the reports of longer discourses (see e. g. Matt. xi. 27: Luke x. 22), yet I cannot imagine the main stream of oral apostolic teaching to have been otherwise composed than as we find it: viz. of the popular discourses and parables of our Lord, to the exclusion for the most part of His inner teaching and deeper revelations respecting his own divine Person. These, in case the Apostles had been suffered by Providence to carry on systematically their testimony to the Church, might have followed after: but certainly they would not be likely to form the *first* subject of their oral teaching.

8. But that they would dwell powerfully on their minds, and in proportion to their individual receptivity of the Spirit and Person of their Lord, is most evident. And this consideration, united with that of the very nature and purpose of the apostolic office, and with the promise specially recorded that the Spirit should bring to their minds all things which He had said to them, will fully account for there arising, late in the apostolic age, so copious and particular a report of these inner and personal discourses of our Lord.

9. That such a report should be characterized in some measure by the individual mind which has furnished it, was to be expected, on any view of spiritual guidance. But that this individuality has in any considerable degree modified the report, I think extremely improbable. Taking the circumstances into consideration, the relation of John to his divine Master, the employment and station from which he was called, and the facts also which have been noticed respecting the sayings reported by all in common, I think it much more probable, that the character and diction of our Lord's discourses entirely penetrated and assimilated the habits of thought of His beloved Apostle; so that in his first epistle he writes in the very tone and spirit of those discourses; and when reporting the sayings of his own former teacher the Baptist,

he gives them, consistently with the deepest inner truth of narration (see note on ch. iii. 31), the forms and cadences so familiar and habitual to himself.

10. It belongs to the present section of our subject, to enquire how far it may be supposed that John had seen or used the synoptic Gospels. I confess myself wholly unable to receive the supposition *that any of them, in their present form, had ever been seen by him.* On such a supposition, the phænomena presented by his Gospel would be wholly inexplicable. To those parts of it which he has in common with them, the reasonings of the former part of these Prolegg. will apply. And though these are not so considerable in extent as in the case of the three Gospels, yet they are quite important enough to decide this question. The account and testimony of the Baptist in ch. i.;—the miraculous feeding in ch. vi.;—the whole history from ch. xii. 1, in its subject-matter, will come under this description. Let any *common passages* be selected, and tried by the considerations above advanced, ch. i. § ii.—and our conclusion must be that the report is *an independent one, not influenced or modified by theirs.* Of those parts of his Gospel which are peculiar to himself, I will speak in another section.

11. It is, however, an entirely distinct question, how far John had in his view the generally-received oral teaching from which our three Gospels are derived. That he himself, answering so strictly to the description in Acts i. 21,—laying so much weight as he does on *testimony*, ch. i. 19; xix. 35; xxi. 24,—bore his part, and that no inconsiderable one, in the Apostles' witness to the facts of the evangelic history,—I take for granted. It will follow that he was aware of the general nature and contents of that cycle of narratives and discourses of our Lord which became current at Jerusalem from his own testimony and that of the other Apostles. Accordingly we find him in his Gospel *assuming as known, certain facts contained in that cycle.* See ch. vii. 41, and note,—ch. xi. 1,—also ch. i. 40, where *Simon Peter* is referred to as *one known*, before the giving of the latter name is related.

12. I can hardly however suppose, that John wrote with any fixed design of filling up by a supplementary Gospel the deficiencies of the generally-received oral account: Sometimes, e. g. ch. vi. 1—14, xviii., xix., he goes over *the same ground* with it: and in no part can it by the most ingenious application of the supplementary theory be shewn, that he in any respect produces or aims at the effect of a work designed to fill up and elucidate those which have gone before. This point will be dwelt on more at length in the next section.

13. I have no hesitation, therefore, in receiving as the true account of the source of this Gospel, that generally given and believed;—viz. *that we have it from the autoptic authority of the Apostle himself.*

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. This Gospel presupposes readers already Christians, and was written to build them up and confirm them in the faith. (See ch. xix. 35; xx. 31.) It is, as Lücke remarks (Einl. p. 185), neither complete enough, nor elementary enough, for the *first founding* of a belief in Christ in the mind. This must have been, even as early as the apostolic times, the work of no written Gospel (see Luke i. 1—4), but of the oral preaching of the word.

2. Being written then for Christian readers, the *main and ultimate* purpose as regards them is sufficiently declared in ch. xx. 31,—*ταῦτα γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.*

3. This purpose however, as it would be common to all the sacred writings of the New Testament more or less, in no way accounts for the *peculiar cast of the Gospel*, or the portions of the Christian's faith which are most prominently brought out in it. These will require closer examination.

4. It will at once appear, that *some especial occasion* must have induced John to write so pointedly as he has done on certain doctrines, —and to adopt, in doing so, a nomenclature unknown to the rest of the New Testament writers. Some state of opinion in the Church must have rendered it necessary for the Apostle to state strongly and clearly the truth about which error was prevalent, or questions had been raised: the method of speaking which even *he*, under the guidance of the Spirit, adopted to convey that truth, must have become familiar to and valued by the educated and philosophic minds in the Christian community.

5. It may be well to set down the opinions of the ancients on this, before we enter into the matter itself.

Irenæus states that John wrote his Gospel to controvert the errors of Cerinthus, and before him the Nicolaitans [10]. Tertullian (de Præscript. adv. Hær. 33, p. 46) in the main agrees with this. Epiphanius (Hær. li. 12, p. 433) and Jerome [1] repeat it as a certain fact, that John wrote against

[10] Hanc fidem annuntians Johannes Domini discipulus, volens per evangelii annuntiationem auferre eum qui a Cerintho inseminatus erat hominibus errorem, et multo prius ab his qui dicuntur Nicolaitæ, qui sunt vulsio ejus, quæ falso cognominatur scientia,—ut confunderet eos et suaderet quoniam unus Deus qui omnia fecit per verbum suum, ... sic inchoavit evangelium, &c. Adv. Hær. iii. 11, p. 188.

[1] Joannes Apostolus novissimus omnium scripsit evangelium, rogatus ab Asiæ episcopis adversus Cerinthum aliosque hæreticos et maxime tunc Ebionitarum dogma consurgens, qui asserunt, Christum ante Mariam non fuisse. De Viris Illustr. c. 9. But he also gives in the same place another reason: see in the text below.

Cerinthus; but instead of the Nicolaitans, they mention the Ebionites. Those who assert him to have written against Valentinus or Marcion are evidently chronologically in error.

6. Several of the ancients give in substance, the *supplementary* view of the design of John's Gospel. Clement of Alexandria, as cited by Eusebius, Hist. Eccl. vi. 14, related, τὸν Ἰωάννην ἔσχατον συνιδόντα ὅτι τὰ σωματικὰ ἐν τοῖς εὐαγγελίοις δεδήλωται, προτραπέντα ὑπὸ τῶν γνωρίμων, πνεύματι θεοφορηθέντα, πνευματικὸν ποιῆσαι εὐαγγέλιον. Eusebius in another place (Hist. Eccl. iii. 24) states, that whereas the other Evangelists wrote the history of the official life of our Lord subsequent to the imprisonment of the Baptist, John wishing that there should be a complete account, gave in his Gospel the particulars *preceding* that event. The same is repeated almost verbatim by Jerome, ut supra. Later authors (see Lücke, Einleitung, p. 189) reproduced the conjectures of their predecessors as being traditions of the Church; and for the most part united the *polemical* with the *supplementary* theory[2].

7. None of the above-cited authors appeal to any *historical* or *traditionary* fact, as the ground of their own statements. Those statements have therefore for us *no authority ab extra*, and must be judged by their own intrinsic probability or otherwise, as established by the contents of the Gospel, and the state of the Church at the period of its publication. In modern times, these last considerations have given rise to several opinions, which I shall now briefly state; acknowledging, throughout this part of the section, my obligations to Lücke, whose facts and remarks I have for the most part borrowed.

8. Grotius, and some of the Socinian Commentators, supposed,—on account of the contrast strongly drawn in the prologue, ch. i. and elsewhere, between Jesus Christ as the true Light, and the Baptist as only having come to bear witness of that Light,—that the Evangelist wrote against the so-called *disciples of John*, who held the Baptist to have been the Messiah. Others (as Herder, Overbeck, Ziegler) thought that the *Sabæi*, who combined gnostic errors with an overweening estimation of John the Baptist, were principally aimed at. Others, not finding in this a sufficient account of the peculiarities of the Gospel, supposed this or other polemic aims, to have been united with the supplementary one. Of this last number are Storr, Wegscheider, Hug, &c. Others again (as Paulus) finding in the Gospel no sufficient evidence either of a

[2] For an instance of the kind of use which is made of these notices in Eusebius and others by the advocates of the supplementary theory, see Wordsworth's note introductory to St. John: where such parts of them as suit that theory are strongly affirmed as fact, and called "the uniform consent of antiquity concerning the design of St. John's Gospel in relation to the other three," while the part not suiting it is hushed up under "for *other* reasons of a doctrinal nature."

polemical or a supplementary intention, fell back on the didactic aim set forth ch. xx. 31. This view, however, was never found satisfactory to explain the *peculiar phænomena* of the Gospel.

9. Meantime, however, the critical study of the other Gospels had so far advanced, that it became more and more clearly seen, that the hypothesis of John having been acquainted with, and having wished to complete or correct them, was *entirely untenable.* Again, not finding traces of a *polemical* design sufficiently prominent in the Gospel, some critics, slightly altering the term, have supposed it to be *apologetic* in its character (Hemsen, Seiffarth, Schott). Some, lastly, pronounced it unworthy of the Apostle to follow any secondary designs, considering his own avowal in ch. xx. 30, 31 (Credner). But, as Lücke remarks, even granting this, it may still be a lawful enquiry, *What peculiar circumstances led to his realizing this his great design in the present peculiar form of composition.* The synoptic Evangelists had, he says, beyond question, *the same great design*, and yet have followed it in a very different manner. Something of this may doubtless be explained by the individual character of the writer's mind, but clearly *not all:* and that character itself was modified by surrounding events. We are driven therefore to the special circumstances under which the Gospel, but especially *the prologue*, which in this matter rules the Gospel, was composed.

10. Into these Lücke enquires under two heads: (1) the relation of John's Gospel to the other three; (2) the character of the age and section of the Church in which the Evangelist lived. In treating the first of these he disproves, much in the same manner as has been done in these Prolegomena, the probability that John intended to supply, or had ever seen, our present Gospels; and maintains that an acquaintance on his part with the general stream of oral testimony from which they were derived, will sufficiently account for the relations observable between him and them. His inference is, that if his Gospel (as undoubtedly is the case) sometimes supplies and gives precision to theirs, this has been only the *result*, but could in no way be the *aim* of his writing; the peculiarities and object of which must be altogether accounted for from considerations belonging to the other head of the enquiry.

11. In pursuing this, he distinguishes three classes of writings likely to arise in the apostolic age: (α) the simple committal to paper of the cycles of oral narration, with a view to fixing them for the general and continued edification of the readers. To this class he refers the Gospels of Matthew and Mark. (β) Writings compiled with a more set purpose of giving a *complete* account, *in order*, of the events of our Lord's life on earth. In this division he classes the Gospel of Luke. (γ) The third class would arise from the growing up of the faith, which at first

was a simple historical belief, into the maturer γνῶσις of doctrinal system. In the course of this progress, various questions would arise respecting the life and teaching of the Lord Jesus, which the generally-received oral narration was not competent to answer. And these writings would be composed to satisfy such enquirers by presenting such an apologetic view of the Lord's life, and such a doctrinal account of His teaching, as might tend to set their questionings at rest. To this class he supposes *may* have belonged some of the gnostic apocryphal writings; and to this class certainly does belong the Gospel of John.

12. At the time of its composition, many questionings were already raised between the believing and unbelieving, and among the believing themselves. Traces of such we find even in the Pauline Epistles, 1 Cor. i. 23; xv. 1. Lücke instances some of these questions which this Gospel was well adapted to answer. (α) The rejection of the Lord Jesus by His own people the Jews, was an event likely to prove a stumbling-block, and to be used by unbelievers against our religion. To the elucidation of this,—the tracing its progress, step by step,—the shewing its increasing virulence amidst the blameless innocence and holy words and deeds of the Redeemer,—does John especially devote the middle and principal section of his Gospel. He shews that thereby His enemies were fulfilling the divine purpose, and that they were even forewarned of this by one among themselves, ch. xi. 51, 52. (β) We may evidently see, from the diligence with which John accumulates autoptic evidence on the subject of the actual death of Christ, and His resurrection, that he has in this part also some in view, who did not receive those great events as undoubted facts, but required the authority of an Apostle to assure them of their truth. (γ) The way also in which he relates the testimonies of our Lord respecting the manner, results, and voluntary nature of His own death,—that it was His true glorification,—that it was undertaken freely, but in complete accordance with the Father's will,—seems to point to doubts as to the character of that event, which the Evangelist meditated removing. (δ) It was certainly, later (see Origen against Celsus, quoted in note on Matt. ix. 9—13), a reproach against the Apostles, that they were low-born and ignorant men. In the case of Paul, we find very early a disposition on the part of some in the Churches, to set aside apostolic authority. And those who were so disposed might perhaps appeal to the oral narrative which forms the foundation of the synoptic Gospels, to prove that the Apostles often misunderstood the sayings of the Lord, and might from thence take occasion to vilify their present preaching as resting on similar misunderstanding. John,—from his relating so much at length the discourse of our Lord in which He promised the Comforter to guide them into all the truth, and bring to their minds all that He had said to them, and from

noticing (ch. xii. 16; xx. 9) that they understood not certain things at first, which were made clear to them afterwards,—seems to be guarding the apostolic office and testimony from such imputations.

13. But all these designs, possible as they may have been, do not reach so far as to give any account of the very remarkable cast and diction of the *prologue*. This opening gives a tone to the whole Gospel, being no less than a compendium or programme of its contents, gathered up and expressed according to a nomenclature already familiar to certain persons within the Church. The fact of John having been led to adopt the gnostic term λόγος as the exponent of his teaching respecting the person of our Lord, would of itself make it probable that he had the combating of *gnostic error* in his view; or perhaps, speaking more accurately, that he was led to take advantage of the yearnings of the human desire after an universal and philosophic religion,—by grasping and lifting upward into the certainty of revelation the *truth* which they had shaped to themselves,—and thereby striking off and proscribing their manifold and erroneous conceits. But neither the language of the prologue itself, nor any prominence given to antagonistic truths in the Gospel, justify us in ascribing to the Evangelist a position directly polemical against the peculiar tenets of Cerinthus [3]. The stand made in the Gospel, is *against gnosticism in the very widest sense:* in its Ebionitish form, as denying the Divinity and pre-existence of Christ,—and in its Docetic, as denying the reality of His assumption of the Human Nature.

14. While, however, John contends against false γνῶσις, he is, in the furtherance and grounding of the true γνῶσις, the greatest, as he was the last, of the spiritual teachers of the Church. The great Apostle of the Gentiles, amidst fightings without and fears within, built in his argumentative Epistles the outworks of that temple, of which his still greater colleague and successor was chosen noiselessly to complete, in his peaceful old age, the inner and holier places. And this, after all, ranging under it all secondary aims, we must call the great object of the Evangelist;—to advance, purify from error, and strengthen, that maturer Christian life of *knowledge*, which is the true development of the teaching of the Spirit in men, and which the latter part of the apostolic period witnessed in its full vitality. And this, by setting forth the Person of the Lord Jesus in all its fulness of grace and truth, in all its manifestation in the flesh by signs and by discourses, and its glorification by opposition and unbelief, through sufferings and death [4]. That he

[3] For an account of them, see Neander's Church History, Rose's translation, vol. ii. p. 49.

[4] I cannot here forbear from referring to an important work on the Gospel of St. John, Luthardt's Das Johanneische Evangelium nach seiner Eigenthümlichkeit geschildert und erklärt, Nürnberg. 1853, 2 voll. The reader will find all the preliminary

should have been led to cast his testimony into a form antagonistic to the peculiar errors then prevalent,—that he should have adopted the thoughts and diction of previous seekers after God, so far as they were capable of serving his high purpose and being elevated into vehicles of heavenly truth,—these are arrangements which we may not, because they are natural and probable, the less regard as providential, and admirably designed for that which especially was his portion of the apostolic work,—the PERFECTING OF THE SAINTS [5].

SECTION IV.

AT WHAT PLACE AND TIME IT WAS WRITTEN.

1. These two questions, as relating to John's Gospel, are too intimately connected to form the subject of separate sections.

2. The most ancient testimony, that of Irenæus, relates that it was

matter copiously and ably handled in vol. i.,—and vol. ii. contains a running commentary in which many striking ideas are suggested. Without subscribing to all Luthardt's views, I cannot but think his book a most valuable contribution to a right understanding of our Gospel. The greater part of the new matter in my notes on St. John is derived from this source. Note to 2nd edition. [I may now say, that having since used Luthardt's book during a continuous pulpit exposition of the earlier part of St. John, I have ever found more and more reason to value it. No such attempt to give a general account of the aims and characteristics of the Gospel has ever before been made. A good translation of it could not fail to bring about in England a worthier appreciation of this wonderful Gospel.—Note to 3rd edition.] [The above opinion remaining in its full force, I may now add, that the second edition of Stier's Reden Jesu notices and reviews throughout the remarks of Luthardt, and forms a very valuable corrective to the sometimes overwrought views of that earnest and delightful writer.—Note to 4th edition.]

[5] It will be hardly necessary to state, but I do so in order to bring down the views respecting the Gospels advocated in these Prolegomena expressly to the date of this last edition, that additional study, and subsequent reflection, convince me more and more of the untenableness of the ordinary Harmonistic theories, and of that which attributes to St. John the design of supplementing the rest. I need only ask any student, who shares with me the same general idea of the fair and ingenuous principles which should rule our enquiries respecting this subject, to consult the introductions to the Gospels in Dr. Wordsworth's Greek Testament; and I feel assured he will derive similar confirmation, as far as it is gathered from seeing to what shifts the advocates of the procrustean theories are driven. Witness, e. g. the objection (1) and answer, p. 206: where those who doubt, as matter of fact, the communication of the three Gospels to St. John, are charged with disbelief in Inspiration, and are refuted by an à priori decree of Dr. Wordsworth's as to what was "morally certain" to have been the procedure of the Holy Spirit. And this is really but a fair sample of the way in which every received theory of the patristic and middle ages is advocated, and enforced by strong anathemas, in that and similar works. I may also mention, that the remarks in a work entitled "The Gospel of St. Mark, in the Authorized Version, arranged in Parts and Sections, with Titles and Summaries of Contents, Marginal Notes of Time and Place, and a Preface; to which are appended, Cautions against the Greek Testament of Dean Alford, and the Hulsean Lectures of Dean Ellicott. For the Use of Schools and Young Students. By the Rev. J. Forshall, M.A., F.R.S., formerly Fellow of Exeter College,

published *at Ephesus*[6]. This testimony is repeated by Jerome[7] and others, and is every way consonant with what we have above (§ i.) related of the history of the Apostle its author. Some later writers have reported that it was published from *Patmos*, during John's exile; some have combined the two accounts, and made John dictate the Gospel in Patmos, and publish it at Ephesus after his return. But of these the only account which from its date and character deserves attention, is that of Irenæus.

3. The Gospel itself furnishes only negative or uncertain evidence on this point. From the manner in which the sites and habits of Palestine are spoken of[8], it seems evident that it was composed at a distance from that country. If again we regard the peculiar nomenclature of the prologue, and enquire to what locality this points, two places occur to us where it would be likely to have been adopted; one of these, Alexandria,—the other, Ephesus. The first of these cities was the home and birthplace of the gnostic philosophy; the other (Acts xviii. 24) was in communication with, and derived its philosophic character from Alexandria[9]. Now as no history gives us any account of the Apostle having laboured or ever been at Alexandria, this consideration also forms a presumptive confirmation of the tradition that the Gospel was written at Ephesus.

4. If so, we have some clue, although but an indirect one, to the time at which it was published. If John cannot be supposed to have come thither till some time after the ultimate disappearance of the Apostle Paul from Asia Minor[1], then we have obviously a time specified, before which the Gospel cannot have been published.

5. The voice of tradition on this point is very uncertain. Irenæus states that this Gospel was the latest written of the four: which, as he places Mark's and Luke's after the deaths of Peter and Paul (but see Prolegg. to Luke, § iv.), would bring us to a similar date with that pointed out in the preceding paragraph[2]. As usual in traditional matter,—on our advance to later writers, we find more and more particular accounts given:—the year of John's life, the reigning Emperor, &c., under which the Gospel was written[3]. In all such cases the stu-

Oxford," have not induced me to modify any of the statements or expressions in these Prolegomena.

[6] *Ἰωάννης ὁ μαθητὴς τοῦ κυρίου, ὁ καὶ ἐπὶ τὸ στῆθος αὐτοῦ ἀνακεισάν, καὶ αὐτὸς ἐξέδωκε τὸ εὐαγγέλιον, ἐν Ἐφέσῳ τῆς Ἀσίας διατρίβων.* Adv. Hær. iii. 1, p. 174; cited also by Euseb. H. E. v. 8.

[7] Prologue to Matthew.

[8] See ch. ii. 6, 13; iii. 23; iv. 4; v. 2; vi. 4; x. 22; xi. 18, 49—51, 54, 55; xviii. 1, 13, 28; xix. 13, 31.

[9] See note on John i. 1 (I. ε).

[1] See § i. of the present chapter, paragraph 10.

[2] Similarly Clement of Alex., Origen, and Eusebius; see Eus. H. E. v. 8. iii. 24.

[3] *ἐπὶ τῇ γηραλίᾳ αὐτοῦ ἡλικίᾳ, μετὰ ἔτη ἐννενήκοντα τῆς ἑαυτοῦ ζωῆς, μετὰ τὴν*

dent will do well to remember, that *such late traditions are worthless exactly in proportion to their particularity of detail.*

6. But we have thus no direct indication, at what date to place the Gospel. On examining its contents, we find no such indication given by them. It is true that the Evangelist speaks in ch. v. 2 of the pool of Bethesda in the *present* tense as being near the sheepgate, and thence it might seem as if he wrote before the destruction of Jerusalem:—but such indications are confounded by the fact that he alone of the Evangelists speaks of places near Jerusalem, which would remain after the destruction, in the *past* tense (ch. xi. 18), which seems to shew that no stress is to be laid on such expressions, which were perhaps used by him according to the cast of the particular narrative which he was then constructing, without any reference to the existing state of things at the time of his writing[4]. See, however, note on ch. xi. 18.

7. It has been variously inferred,—from ch. xxi. 18, 19,—that the Gospel must have been published *during the lifetime* of Peter;—for that, had the Lord's prophecy been fulfilled before the account was written, some notice would have been taken of such fulfilment;—and from ch. xviii. 10, that it cannot have been published till *after his death*,—for that Peter's name would not have been mentioned, had he been still living. But it is plain that we might just as well argue for ch. xxi. 18, 19, being written *after* Peter's death, on account of the definiteness of the interpretation there given to the prophecy; and I have shewn in my note on Matt. xxvi. 51, that no stress can be laid on the other inference.

8. Nor do we find any more certain indication by comparison of the Gospel with the First Epistle, or with the Apocalypse. The dates of both these are very uncertain;—and it has been disputed whether their contents presuppose the Gospel or not. Such expressions as *ὁ λογος τῆς ζωῆς, ἡ ζωὴ αἰώνιος, ἥτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν*, 1 John i. 1, 2, and similar ones, make it at least probable, that the Epistle was written after the Gospel (see Lücke, iii. 21 ff.). But *how long after*, we have no means of even conjecturing. And with regard to the Apocalypse, if we assume the Domitianic date (95 or 96 A.D.), upheld in Prolegg. to Revelation, § ii., we yet get no trustworthy points of comparison whereby to infer the date of the Gospel.

9. Our only resource then must be, the space included between the very wide limits above indicated. The final departure of Paul from Asia Minor, and indeed his death, must be supposed to have happened some time;—this, such as it is, will be our *terminus a quo*;—and our *terminus ad quem, the probable duration of John's life*, or more properly speaking,

αὐτοῦ ἀπὸ τῆς Πάτμου ἐπάνοδον, τὴν ἐπὶ Κλαυδίου γενομένην Καίσαρος. Epiphan. Hær. li. 12, p. 433.

[4] See also ch. xviii. 1; xix. 41.

of his power of writing as we find him writing in this Gospel. And as antiquity testifies that he lived to a great age, and survived his vigour, this latter terminus will be even less definite than the former.

10. One consideration, however, may tend somewhat to narrow its limits. I have argued in the Commentary, that ch. xxi. is a genuine addition by the hand of the Apostle himself, probably in the decline of life, some years at least, from internal evidence of style, after the Gospel was completed. Add to which, as hinted above, that the style of the Gospel is, as Lücke has also remarked, that of a *matured*, but *not of an aged* writer.

11. Whether then we set the death of Paul with Wieseler in A.D. 64, or, as upholders of a second Roman imprisonment, in A.D. 68, we perhaps must not in either case allow our *terminus a quo* to be placed much earlier than 70: nor, supposing John to have been a few years younger than our Lord, can we prolong our later limit much beyond A.D. 85. We should thus have, but with no great fixity either way, *somewhere about fifteen years*,—A.D. 70—85, during which it is probable that the Gospel was published.

SECTION V.

IN WHAT LANGUAGE IT WAS WRITTEN.

1. The testimony of antiquity is unanimous that John wrote in Greek. (See Lücke, Einleitung, § xi.) Nor is there any reason to doubt the fact. If he lived and taught in Asia Minor, he must have been familiar with the Greek language.

2. Some among the moderns (Salmasius, according to Lücke, the first) have held an Aramaic or Hebrew original. They seem to ground this principally on the citations from the Old Testament being from the Hebrew, not from the LXX. But this latter is by no means without exception: see ch. i. 23; ii. 17; vi. 45; x. 34; xii. 14, 15, 38; xv. 25; xix. 24, 36. That we find other citations (xii. 40; xiii. 18; xix. 37) after the Hebrew solely or principally, was to be expected from the Apostle's personal history, as a Jew of Palestine who had been brought up in the knowledge of the Hebrew original: and is a confirmation of the genuineness of the Gospel. See below in the next section, and Bleek, Beiträge zur Evangelien Kritik, p. 87.

SECTION VI.

ITS GENUINENESS.

1. It would enlarge these Prolegomena too much, to give a detailed history of the recognition of this Gospel, and its impugners, in ancient

times. It may suffice to refer to such works as Lücke's Einleitung, where this history will be found. The result of his researches on the subject is, that down to the end of the second century the Gospel was by all recognized and attributed to the Apostle whose name it bears, with the sole exception of the Alogi, an unimportant sect in Asia Minor, who, from excessive opposition to the heresy of Montanus, rejected both the Apocalypse and Gospel of John, as favouring (according to them) some of the views of that heretic. Such an exception rather strengthens than weakens the general evidence of ancient Christendom in its favour.

2. Equally satisfactory is the testimony of the fathers after the close of the second century. The citations by Irenæus from this Gospel are very frequent, and express, both as to its canonicity and the name of its author. And his testimony is peculiarly valuable, because (1) he was an anti-gnostic: (2) his acquaintance with the whole Church, Eastern and Western, was greater than that of any other ecclesiastical writer: and (3) in his youth he had conversed with Polycarp, himself a disciple of the Apostle John. Theophilus of Antioch, Tertullian, Clement of Alexandria, Hippolytus, Origen, Dionysius of Alexandria, Eusebius,—the ancient Syriac version, the Peschito,—the adversaries of Christianity, Porphyry, and Julian,—all these refer to the Gospel as without doubt the work of the Apostle John.

3. We may then, *as far as antiquity is concerned*, regard its genuineness as established. But there is one circumstance which has furnished many modern writers with a ground for doubting this. Neither Papias, who carefully sought out all that Apostles and apostolic men had related regarding the life of Christ,—nor Polycarp, who was himself a disciple of the Apostle John,—nor Barnabas, nor Clement of Rome, in their Epistles, nor lastly Ignatius (in his genuine writings), makes any mention of, or allusion to, this Gospel. So that in the most ancient circle of ecclesiastical testimony, it appears to be unknown or not recognized.

4. But this circumstance, when fairly considered in connexion with *its universal recognition by writers following on these*, rather serves for a *confirmation of the genuineness* of this Gospel. It confessedly was written *late in the apostolic age*. As far then as silence (or apparent silence) can be valid as an argument, it seems to shew that the recognition of this Gospel, as might have been expected, was *later than that of the others*. And it is some confirmation also of this view, that Papias, if Eusebius (iii. 39) gives his testimony entire, appears *not to recognize Luke's Gospel*, but *only those of Matthew and Mark*. It is remarkable, however, on the other hand, that Papias (Eusebius, ibid.) recognizes the *First Epistle* of John, which, as remarked in § iv., was probably written after the Gospel. This would seem to make it probable that we have

not in Eusebius the whole testimony of Papias given; for it would certainly seem from internal grounds that the First Epistle and the Gospel must stand or fall together.

5. It is evident that too much stress must not be laid on the silence of Polycarp, from whom we have one short epistle only. He also (apparently) was acquainted with the First Epistle of John[8]. But he wrote with no purpose of giving testimony to the sacred books, and what reason therefore have we to expect in his Epistle, quotations from or allusions to any particular book which did not happen to come within his design, and the subject of which he was treating?

6. The same may be said of the silence of Barnabas, Hermas, and Ignatius. Had any intention existed on the part of the primitive Christian writers of informing posterity what books were counted canonical in their days, their silence would be a strong argument against any particular book:—but they had no such intention: their citations are fortuitous, and most of them loose and allusory only. So that we cannot argue from such silence to the recognition or otherwise of any book, unless it be universal and continuous, which is not the case with regard to this Gospel.

7. Again, the *kind of testimony* furnished by Irenæus is peculiarly valuable. He does not relate *from whom* he had heard that John wrote a Gospel, but he treats and quotes it as a well-known and long-used book in the Christian Church. What could have induced Irenæus to do this, except *the fact of its being thus known and used?* So that this character of his testimony virtually carries it back farther than its actual date. Besides, when one who has had the means which Irenæus had of ascertaining the truth in a matter, asserts things respecting that matter,—the ordinary and just method is to suppose that he *draws his information from his superior opportunities of gaining it*, even though he may not expressly say so: so that when Irenæus, who had conversed with Polycarp himself, the friend of the Apostle John, quotes this Gospel as the work of that Apostle, we may fairly presume that he had assured himself of this by the testimony of one so well capable of informing him.

8. Another historical argument used against its genuineness is,—that in the dispute about the time of keeping Easter between Polycarp and Anicetus bishop of Rome about the year 160, the former defended the practice of the Asiatic Churches,—which was to keep their Christian passover at the time of the Jewish passover, the evening of the 14th of Nisan, by what he had learned from John and the other Apostles (Eusebius, Hist. Eccl. v. 24). But, say the opponents, John himself in

[8] *πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι.* ch. vii. p. 1012, ed. Migne: compare 1 John iv. 3.

his Gospel clearly relates that our Lord instituted the Lord's supper on the evening of the *13th of Nisan, and was crucified on the 14th.* Therefore either Polycarp falsely appealed to John's authority, which is not probable, or John did not write the Gospel which bears his name. But, as Lücke has shewn, this argument is altogether built on the assumption that the Christian passover must necessarily coincide with *the time of the institution* of the Lord's supper; whereas such a coincidence does not appear to have entered into the consideration of the litigants in this case, but merely the question, whether the Churches should follow the Jewish calendar, or an arrangement of their own. Even in the later dispute between Polycrates, bishop of Ephesus, and Victor (Eusebius, ut supra), on the same point, *this question was not raised*, but the matter was debated on other grounds.

9. The last historical objection which I shall notice is, that this Gospel was first circulated by the Gnostics, and therefore is to be looked on with suspicion. But Lücke has shewn (Einl. p. 119) that this was not the case: that *unquestionable traces of catholic reception of it are found before it was received by them:* and that, at all events, Irenæus recognized and used it contemporaneously with the Valentinians. The known opposition between the catholic Fathers and the Gnostics furnishes a sure guarantee, that, *had they first promulgated the Gospel, it never would have been received into the Canon of the catholic Church.*

10. The modern opponents of the genuineness and canonicity of this Gospel have raised two arguments against it upon *internal* evidence. The first of these rests upon the assumed radical diversity between the views of the Person and teaching of Christ presented to us by John, and by the synoptic Evangelists. On this point I have said nearly all that is necessary in § ii.; and I will only now add, that supposing the diversity to be as unaccountable as it is natural, it would of itself serve as a strong presumption that the Gospel was not the work of a forger, who would have enlarged and decorated the accounts already existing, but a genuine testimony of one who was not an imitator of nor dependent on those others.

11. The second endeavours, by bringing out various supposed inconsistencies in the narration, to shew that the Apostle John cannot have been the Author. Such are,—imagined want of connexion in certain parts (ch. iv. 44; xiii. 20; xiv. 31, where see notes);—an imputed inconsistency in the character and development of the treachery of Judas (see note on ch. vi. 64);—the not naming once in the Gospel of his own brother James (which, as Lücke remarks, is far easier to account for on supposition of its genuineness than on that of its spuriousness[6]);—the

[6] James, the son of Zebedee, though one of the favoured Three, comes forward no where personally in the Gospels, nor in the Acts; and vanishes the first of all the

supposed want of accurate information with regard to the geography and customs of Judæa. But again, the passages cited to support this involve only geographical and archæological *difficulties*, such as would never have been raised by an impostor;—and one in particular (ch. vii. 52: see note there) is chargeable, not on the Evangelist, but on the Sanhedrim, who were likely enough to have made the mistake, or purposely overlooked the fact, in their proud spirit of contempt for Galilee. The other objections derived from internal considerations are hardly worth recounting. They are fully stated and answered by Lücke, Einleitung, pp. 136—140.

12. An hypothesis was advanced by Eckermann, Vogel, and Paulus, and brought to completeness by Weisse, founded on a compromise between the evidence for and against the Gospel: that it is *partly genuine*, and principally in the didactic portions, which are veritable notices from the Apostle John: but that a later hand has wrought upon these, and added most of the narrative portions. But first, ecclesiastical tradition gives no countenance to this, always citing the Gospel *as a whole*,—and dropping no hint of any such distinction between its parts;—and secondly, it is quite impossible to draw any line in the Gospel itself which shall separate the original matter from the supposed additions. There certainly is a marked distinction in diction and style between the rest of the Gospel and ch. xxi. (of ch. vii. 53—viii. 12, I do not now speak; see notes there):—which I believe to be accounted for by that chapter being a later addition by the Author himself: but farther than this, no such distinction can, even by the most fanciful analogies, be established. The same spirit pervades the form of the narrative and didactic parts: and so strongly, that the impugners of the Gospel have made this very circumstance an argument against the authenticity of the latter;—how unjustly, I have shewn above in § ii.:—but the fact of the objection having been made is important, as fatal to Weisse's hypothesis.

13. The principal arguments against the genuineness of the Gospel have been repeated and elaborated by Baur (in Zeller's Theologisches Jahrbuch, 1844, 1. 3. 14), who tries to shew that the whole is apocryphal,—and has arisen from a pious fraud of an author in the latter part of the second century. I mention this attempt because an admirable answer to it has appeared, by Ebrard, Das Evangelium Johannis und die neueste Hypothese über seine Entstehung, pp. 217. Zurich, 1845. In this work he has gone over carefully all the arguments treated in the preceding sections, and shewn their entire untenableness. Luthardt also, in the work above referred to, has treated at length of the view of Baur and his school, vol. i. pp. 230—237.

Apostles from the historic field of view. It is very unlikely that John would have introduced mention of him merely because he was his brother. He has not named several others of the Apostles. See ch. xxi. 2, and note.

14. Our conclusion then from internal as well as external evidence, must be that the Gospel is what it has generally been believed to be,—*the genuine work of the Apostle John*. And this result has been obtained by rigid criticism, apart from all subjective leanings either way. To dilate on the importance of this conclusion, does not belong to these Prolegomena; but I cannot avoid pointing it out, in an age when on the one hand the historic truth of our scriptural accounts is being again boldly denied;—and on the other, we providentially stand at a point in the progress of criticism, where none but the most rigid trial of them, —none but the fairest and most impartial judgments,—can or ought to satisfy us.

SECTION VII.

ITS STYLE AND CHARACTER.

1. This is the only one of the four Gospels to which a *pre-arranged and systematic plan* can with any certainty be ascribed. That such does not exist in the other three, any farther than the circumstances under which they were each respectively written have indirectly modified their arrangement, has been already shewn. But that such a plan is proposed and followed out by the Writer of this Gospel, will become evident by an examination of its contents.

2. The prologue contains *a formal setting forth of the subject-matter of the Gospel*:—'that the Eternal Creator Word became Flesh, and was glorified by means of that work which He undertook in the flesh.' This *glorification of Christ* he follows out under several heads: (1) the testimony borne to Him by the Baptist; (2) His miracles; (3) His conflict with the persecution and malice of the Jews; (4) His own testimony in His discourses, which are very copiously related; (5) His sufferings, death, and resurrection. And this His glorification is the *accomplishment of the purpose of the Father, by setting Him forth as the Light and Life of the world,—the One Intercessor and Mediator, by whose accomplished Work the Holy Spirit is procured for men;* and through whom all spiritual help, and comfort, and hope of glory, is derived.

3. Several subdivisions of the Gospel have been proposed, as shewing its arrangement in subordination to this great design. The simplest and most satisfactory is that adopted by Lücke: (1) the prologue, ch. i. 1—18; (2) the first main division of the Gospel, i. 19—xii. 50; (3) the second main division of the Gospel, xiii. 1—xx. 31; (4) the appendix, ch. xxi.

4. Of these divisions, I. the prologue, contains a general statement of the whole subject of the Gospel. II. The first main division treats of

the official work of the Lord in Galilee, Judæa, and Samaria, His reception and rejection, and closes with the general reflections of the Evangelist, ch. xii. 37—43, and summary of the commission of Jesus, ib. 44—50:—its foundation in the will of the Father, and purposes of grace and love to men. III. The second main division may be subdivided into two parts, (1) the inner glorification of Christ in His last supper and His last discourses, (2) His outer and public glorification by His Sufferings, Death, and Resurrection. Then IV. the appended chapter xxi. relates, for a special purpose, an appearance of the Lord, after His resurrection, in Galilee:—see notes there.

5. In all these, except the last, the great leading object of the Gospel is kept in view, and continually worked out more fully. After having stated it in the prologue, he relates the recognition of Christ's glory by the testimony of the Baptist;—then by the disciples on their being called;—then the manifestation of that glory by His miracle in Cana of Galilee,—by His cleansing of the temple,—by His declaration of Himself to Nicodemus,—and so onwards. But the more this is the case, the more is He misunderstood and withstood: and it becomes evident by degrees, that the great shewing forth of His glory is to be brought about by the result of this very opposition of His enemies. This reaches its height in the prophetic testimony of Caiaphas, ch. xi. 47 ff.; and the voice from heaven, xii. 28, *ἐδόξασα καὶ πάλιν δοξάσω*, seems to form the point of transition from the manifestation of His glory by His acts, discourses, and conflict with the Jews, in Part I.—to that by His Sufferings, Death, and Resurrection in Part II. Thus, as Lücke remarks, these words form the ground-tone of the whole Gospel,—'The public working of Christ manifested His glory; but at the same time led on to His Death, which Death again manifested His glory.'

6. In the course of the Gospel the Evangelist steadily keeps his great end in view, and does not turn aside from it. For its sake are the incidents and notices introduced, with which his matter is diversified; but for its sake only. He has no chronological, no purely historical aims. Each incident which is chosen for a manifestation of the Lord's glory, is introduced sometimes with very slight links, sometimes with altogether no links of connexion to that which has preceded. So that while in the fulfilment of its inner design the Gospel forms a closely connected and perfect whole, considered in any other view it is disjointed and fragmentary [1].

[1] Luthardt's division is:

I. JESUS THE SON OF GOD: ch. i.—iv.

1. The Christ. ch. i. 1—18.

2. The introduction of Jesus into the world (i. 19—ii. 11) by the testimony (a) of the Baptist (i. 19—40); (b) of Himself (i. 41—ii. 11).

7. With regard to the style of this Gospel, it may be remarked, (1) that Dionysius of Alexandria, as cited by Eusebius, Hist. Eccl. vii. 25, remarked the purity of its Greek as compared with that of the Apocalypse. *τὰ μὲν γὰρ* (the Gospel and First Epistle) *οὐ μόνον ἀπταίστως κατὰ τὴν τῶν Ἑλλήνων φωνήν, ἀλλὰ καὶ λογιώτατα ταῖς λέξεσι, τοῖς συλλογισμοῖς, ταῖς συντάξεσι τῆς ἑρμηνείας γέγραπται. πολλοῦ γε δεῖ βάρβαρόν τινα φθόγγον, ἢ σολοικισμόν, ἢ ὅλως ἰδιωτισμὸν ἐν αὐτοῖς εὑρεθῆναι.* (2) That without subscribing to the whole of this eulogy, if classical authors are to be the standard of comparison, the same will hold good of this Gospel as compared with the other three. (3) That the greater purity of its Greek is perhaps mainly owing to its far greater *simplicity of style*. While the deepest truths lie beneath the words, the words themselves are almost *colloquial* in their simplicity; the historical matter is of small amount as compared with the dialogue. (4) That while the language is for the most part unobjectionable Greek, the cast of expression and thought is Hebraistic. 'Sermo quidem Græcus sed plane adumbratus ex Syriaco illius sæculi' (Grotius). There is, both here and in the Epistle, very little unfolding or deducing one proposition from another: different steps of an argument, or sometimes different

3. First revelation of Himself as the Son of God (ii. 12—iv. 54), (a) in Jerusalem and Judæa (ii. 12—iii. 36), (b) in Samaria and Galilee (iv. 1—54).

II. JESUS AND THE JEWS: ch. v.—xii.

1. Jesus the Life. Opening of the conflict. ch. v. vi. (a) His divine working as Son of God—beginning of opposition (v. 1—47): (b) Jesus the Life in the flesh,—progress of belief and unbelief (vi. 1—71).
2. Jesus the Light. Height of the conflict. ch. vii.—x. (a) He meets the unbelief of the Jews at Jerusalem (vii. 1—52): (b) opposition between Jesus and the Jews at its height (viii. 12—59): (c) Jesus the Light of the world for salvation, and for judgment (ix. x.).
3. The delivery of Jesus to death is the Life and the Judgment of the world. ch. xi. xii. (a) The raising from the Dead (xi. 1—57): (b) Prophetic announcements of the Future (xii. 1—36): (c) Final judgment on Israel (ib. 37—50).

III. JESUS AND HIS OWN: ch. xiii.—xx.

1. Jesus' Love and the belief of His disciples. (a) His Love in condescension (xiii. 1—30): (b) His Love in keeping and completing the disciples in the faith (xiii. 31—xvi. 33): (c) His Love in the exaltation of the Son of God (xvii.).
2. Jesus the Lord: the unbelief of Israel, now in its completion: the belief of His own (ch. xviii.—xx.). (a) His free self-surrender to His enemies, and to the unbelief of Israel (xviii. 1—xix. 16): (b) His self-surrender to Death, and divine testimony in death (xix. 16—42): (c) His manifestation of Himself as passed from death into liberty and life, and the completion of the disciples' faith worked thereby (xx. 1—29).

The APPENDIX: ch. xxi. The glimpse into the future. (a) The symbolic draught of fishes (1—8): (b) the symbolic meal (9—14): (c) The calling and its prospect (15—23): (d) conclusion.

These leading sections he follows out into minor detail in other subdivisions of much interest.

conclusions from mutually dependent arguments, are indicated by mere juxtaposition:—and the intelligent reader must be carrying on, as it were, an undercurrent of thought, or the connexion will not be perceived. (5) That in this respect this Gospel forms a remarkable contrast to those parts of the New Testament written by Hellenistic Christians; e. g. the Epistles of Paul, and that to the Hebrews; in which, while external marks of Hebraistic diction abound, there is yet an internal conformation of style, and connexion of thought, more characteristic of the Grecian mind:—they write more in periods, and more according to dialectic form. In observing all such phænomena in our sacred writings, the student will learn to appreciate the evidence which they contribute to the historic truth of our belief with regard to them and their writers:—and will also perceive an admirable adaptation of the workman to his work, by Him whose one Spirit has overruled them all.

8. The reader will find a very elaborate and detailed account of the peculiarities of diction and style of this Gospel in Luthardt's work referred to above, vol. i. pp. 21—69.

CHAPTER VI.

SECTION I.

OF THE ARRANGEMENT OF THE TEXT IN THIS EDITION.

1. In order to set clearly before the student the principles on which the text has been revised, it may be well to premise a short account of what has been hitherto done towards its revision in modern times.

2. The *received text* of the Greek Testament is that of the second Elzevir edition, published at Leyden in 1633, and founded on a collation of the third edition of Robert Stephens (1550),—which itself was founded on the fifth edition of Erasmus (1535),—with Beza's editions. The term '*received text*' appears to have originated in an expression used by the Elzevirs in their preface—'Textum ergo habes nunc *ab omnibus receptum*, in quo nihil immutatum aut corruptum damus.' (For particulars respecting the previous editions of the Greek Testament, see Wetstein, prolegomena, p. 116 ff.: and Tregelles, "Printed text of the Greek Test.")

3. The critical authority of the received text is very feeble.—The fifth

edition of Erasmus mentioned above was nearly a reprint of his fourth, which was founded on his former editions corrected by the [8] Complutensian, which had just been published at that time. But neither Erasmus nor the Complutensian editors had before them any sufficient critical apparatus whereupon to construct their text;—nor did the latter use faithfully even that which they had. Wetstein has shewn that their text is singularly corrupted and inaccurate. Erasmus also, besides committing numerous inaccuracies, tampered with the readings of the very few MSS. which he collated[9]. Stephens has given but a very vague account of the additional MSS. to which he had access, and the work appears to have been done with levity and carelessness. The Elzevirs differ from Stephens's third edition in about 150 readings only. (Tischendorf, ed. 7, p. lxxxv.)

4. The first systematic attempt to revise the received text which I shall notice here, as embracing in itself some previous partial ones, is that of J. J. Griesbach, whose edition (complete) appeared in 1796—1806. He collected and systematized the previous labours of Mill and Wetstein, adding to them very many collations of his own. His theory of various recensions of the Greek text apparent in the different classes of MSS., although arbitrarily carried out by him and those who have adopted it from him, has certainly a foundation in truth, and corresponds in the main to the phænomena:—but it misled him in the recension of the text. Nor has he been sufficiently careful in his collation of the principal MSS., nor consistent in the application of his own critical rules. Besides which, the number and complexity of his symbols indicating his judgment on the quality of the readings, form an objection to his edition as furnishing a text for general use.

5. The next considerable attempt to revise the text is found in the edition of Dr. Scholz, late Roman Catholic professor of sacred literature at Bonn. In his extensive travels undertaken in pursuance of his work, he discovered, and cursorily collated very many MSS. unknown before:—and in this, the pioneering department of criticism, his services were considerable. But the theory which he upheld with regard to the recension of the text is as untenable, as his own departure from it is manifest. He adopts, in the main, Griesbach's classification of MSS., arranging

[8] Published at Alcala (Complutum) in Spain, under the superintendence of Cardinal Ximenes. This edition was ready in 1514, two years before Erasmus published his first edition; but, from various delays, not published till 1522, after Erasmus had published his *third*.

[9] Ut jam non repetam, quod Erasmus lectionem eorum quos habebat codicum Evangeliorum, Actorum et Epistolarum aliquoties temere mutaverit, cujus rei vestigia adhuc dum in ipsis codd. manifesta conspiciuntur, præter loca supra p. 44 allata. Quin neque ipse diffitetur, ultro ad amicos scribens "se codices suos præcastigasse." Wetst. prolegg. p. 127.

them however in *two* great families or recensions, the Alexandrine and the Constantinopolitan. Of these he holds that the latter contain the true original text of the sacred books, the former having been altered and corrupted by transcribers and grammarians. But notwithstanding this, he continually receives into his text, in almost every page, Alexandrine readings, against the nearly unanimous testimony of the Constantinopolitan MSS.[1] In fact, his is a text constructed in spite of, not according to, his theory. Besides which, with all respect for Dr. Scholz's labours in the cause of biblical criticism, it must be confessed that the extreme inaccuracy of his edition of the New Testament renders it almost unfit for the use of the scholar[2].

6. In 1831 a stereotype edition of the New Testament appeared, followed in 1842 by a first part, containing the Gospels, of a larger edition with various readings and the Latin Vulgate annexed, by C. Lachmann. The view with which he reconstructed his text is explained at length in his prolegomena to the edition of 1842. He professes to give the text as it was received in the East in the fourth century. To this end he cites as his authorities *entirely the older MSS.*[3], A B C P Q T Z in the Gospels as of primary, and D as of secondary authority: neglecting altogether the other uncial MSS. and all the cursive mss.:—of the versions he lays most stress (and properly) on the ancient latin, represented by its most important MSS., *a*, *b*, *c*, D-lat, but to the entire neglect of the important syrr., copt., æth., arm., sah.[4] Of the Fathers, in the Gospels he cites Origen only as of primary authority,—Irenæus, Cyprian, Hilary, and Lucifer as of secondary;—and lastly, the vulgate of Jerome. But this rejection of the greater part of the witnesses for the text has reduced him, in a very considerable part of the New Testament, to implicit following of one MS. only (e. g. A does not contain Matt. i.—xxv. 6, besides other lacunæ; B does not contain the Epistles to Timothy, Titus, and Philemon, nor the Apocalypse; and the lacunæ in C are large and frequent). Besides which, he has not consistently

[1] Dr. Scholz himself informed me in 1847, not long before his death, that if he lived to bring out another edition of his Gr. Test., he should transfer into the text most of the Alexandrine readings which now are noted in large type beneath it. And the same intention is alluded to in an academical prolusion published by him in 1845.

[2] So viel aber iſt entſchieden daß man den Angaben dieſes Kritikers nimmer mit Zuverſicht vertrauen kann, und daß ſeine Arbeiten, die denen welche ſich damit befaſſen nur vergebliche Mühe und Zeit koſten, als völlig unbrauchbar möglichſt bald der Vergeſſenheit überliefert werden ſollten. Es gibt wenig Zeilen im Vol. 1. dieſes N. T. worin ſich nicht irgend eine Incorrectheit nachweiſen ließe. Schulz, cited by Tischendorf, ed. Lips. 2, prolegg. p. xxxix,—who adds: 'Quod D. Schulz testatus est; Es gibt wenig Zeilen u.ſ.w.: id majorem in modum in vol. ii. quadrare quævis pagina docet.'

[3] See catalogue of MSS. below, ch. vii. § i.

[4] See, for all these, catalogue of versions below, ch. vii. § ii.

followed his own system, as Tischendorf, ed. Lips. 2, prolegg. p. xlv, has shewn by many instances. And he has not taken the pains which he should have done to obtain the best collations of the Vatican MS. (B), by far the most important for his work[5]; having neglected altogether that of Bartolocci, which was known and accessible to him;—nor of the Parisian Codex Ephremi (C), which was also accessible to him, but which he has taken from the imperfect collation of Wetstein.

7. These defects necessarily take off considerably from the otherwise valuable services of Lachmann to N. T. criticism. And it is much to be lamented that, owing to the nature of his plan, and the fact of its never having been thoroughly carried out, his work has ever been very generally and fatally misunderstood, and its readings cited by ignorant persons as if they were the result of the Editor's deliberate judgment. All this ought in fairness to be recognized, when we discuss the residuum of value which Lachmann's provisional labours now possess for the biblical student. It is undoubtedly true, as Dr. Tregelles has observed, —"Printed text of the Greek Test.," p. 113,—that, "let any objections be raised to the plan, let inconsistencies be pointed out in the execution, let corrections of varied kinds be suggested, still the fact will remain, that *the first Greek Testament, since the invention of printing, edited wholly on ancient authority, irrespective of modern traditions, is due to* CHARLES LACHMANN." At the same time the student must take care to keep this high praise in its proper place. Lachmann's was the work of a pioneer, not that of a builder. It was not in his design, *in the work which we now possess*, to give us a critical and trustworthy text. This he might have done, had he lived, and had he not been deterred and discouraged by the general misunderstanding of what he had done. His real service to the cause of sacred criticism has been, the bold and uncompromising demolition of that unworthy and pedantic reverence for the received text, which stood in the way of all chance of discovering the genuine word of God; and, the clear indication of the *direction* which all future sound criticism must take, viz. a return to the evidence of the most ancient witnesses. For the firm hold which this latter principle has taken, for the comparative absence of blind fautorship of the received text, in spite of repeated attempts to shake the one and to re-establish the other, we have mainly to thank Lachmann: and this,—even in the midst of all conceded objections to his plan, to his carrying it out, and to his tone and temper,—is surely no mean eulogy.

For further and full description of his Edition, see Tregelles, "Printed text," &c., pp. 97—115.

[5] See below, ch. vii. § i. catalogue of MSS. under B.

8. Dr. Tischendorf has published at Leipzig several editions of the Greek Testament. I shall speak here of two only: the second, which appeared in 1849, and the seventh, in 1859. In his revision of the text, as explained in his prolegomena to the edition of 1849, he has followed the *most ancient* MSS., not however disregarding the testimony of the later ones and of versions and fathers, where the former disagree, or where the readings of the elder MSS. have apparently sprung from corruption of the text. And to judge of this last, he lays down the following rules:—Readings are to be suspected,—1. which are peculiar to one or other of the elder MSS., or which savour strongly of the character of some one class of recensions, and have therefore probably proceeded from some corrector:—2. which although supported by many MSS., have manifestly or probably sprung from the error of a copyist:—3. which have sprung from a desire to assimilate citations from the Old Testament to the text of the cited passage, or parallel places in the Gospels to one another. In such cases (unless there be strong cause to the contrary) the discrepant reading is to be preferred to the accordant one. 4. A reading is to be preferred, which appears to furnish a clue to the others, or to contain the elements of them in itself. 5. The usage of the New Testament writers in general, and of each one in particular, is to be regarded in balancing readings with one another. For the discussion of these rules, I refer the student to the work itself. The theory of them is unobjectionable; it will be by the practical carrying out of them that the New Testament Editor must be judged. And, on the whole, his principles appear to have been boldly and consistently carried out; and the text of this edition of 1849 is, in my view, very far superior to any which preceded it. The fact of my never having adopted it myself, will shew that I do not consider this praise to be in all cases deserved. The edition is very unequal in its various parts. His design grew on him as he advanced, and he did not re-write the earlier portion to correspond with the later. In the Epistles, he gave in full the authorities for the reading which he adopted, as well as those for that which he rejected: in the Gospels, *very rarely the latter*,—sometimes *neither*. Indeed the digest, in the early Gospels, was miserably meagre. Full one-third of the readings of D were omitted, as well as many others of importance. Compare only, e. g., the various readings of Matt. xii. 1—8 with those in Lachmann. And the same is true of almost every page. His adoption of readings was not always distinguished by watchfulness to detect trips of transcribers, as e. g. in John vi. 51, where the homœoteleuton ζήσω—ζήσω was obviously the first source of confusion: see also Luke xxiv. 51, 52. But, allowing for such imperfections, and for instances of carelessness such as are incident to all who undertake a work of this kind, I cannot but regard Tischendorf's 2nd edition as the most valuable contri-

bution, at the time of its appearance, which had been yet made to the revision of the text of the New Testament. And I believe that all future texts arranged on critical principles, will be found to approach very closely to his. Such has been the case with my own, although in every instance of correction or re-arrangement I have been led, not by him, but as the careful reader may see, by the rules which he and I have followed in common. And it will be found by any who will take the trouble to compare our texts, that the differences between us are both numerous and important.

9. Tischendorf's *seventh* edition is a far larger work, and, on account of its many departures from the second and subsequent ones[6], requires special notice.

As far as regards uniformity of plan and execution, this edition is certainly superior to the second. The array of witnesses cited for and against the text adopted is every where as copious as circumstances would admit. But it may be doubted whether in point of text this later edition is any advance on that other. While professing the same critical principles as before, the Editor has involved himself far more in subjective speculations, the tendency of which has been to lead him away in very many instances from the safe path of the consensus of our most ancient evidence, into the defence of a speculative text, respecting which arbitrary opinion may be as strongly pronounced on one side as on the other. This habit has resulted in a going back in a number of passages to the received text: so much so, that the defenders of that text against ancient evidence have claimed this edition of Tischendorf's as a victory on their side[7]. Undoubtedly, on all sound critical principles, it must be regarded, as far as its text is concerned, as a retrogression, rather than an advance, since that of the edition of 1849.

10. It is much to be regretted that in many particulars Tischendorf's digest should still present so many marks of inaccuracy; and that, where not borne out by others, so little reliance can be placed upon its citations of versions and Fathers. This is the universal testimony of those who have taken the pains to compare his citations with the originals: and I can add to it from my own experience. When I have had occasion to search the works of a Father to discover the real bearing of a passage which has been obscured by being partially extracted in

[6] This term must, in Tischendorf's case, be taken with some qualification. His various editions do not represent successive deliberate recensions of his text and digest, nor do they embrace the same design, as in most other works: but they are merely, for the most part, varying *forms* under which he has issued his text, with or without an abbreviated digest of various readings. Properly speaking, we have had but *three editions* from him: the first in 1841, the second in 1849, and the third in 1857-9.

[7] So, e. g., Dr. Wordsworth, Preface to his Greek Testament, vol. i. p. xiv.

his notes, I have, at least as often as not, found that it ought not to have been alleged as evidence.

11. And the complaints made with regard to the versions are even more loud and general. The charges are made against Tischendorf, that he has referred very carelessly to the Curetonian Syriac: that in the case of the important Syriac version (Peschito) he relies on the Latin translation of Leusden and the very unsatisfactory edition of Schaaf: and it would appear certain from his silence (Proleg. edn. 7, p. xix) that he has neglected the much more important editions of Widmanstadt and Lee (see Tregelles, Horne's Introd. to N. T. vol. iv. p. 260). He has passed over in silence the edition of the Coptic (Memphitic) version of the Acts and Epistles by Dr. Paul Bötticher—which though not perfectly satisfactory, should still not have been left unconsulted by a professed critical Editor—and has relied on the very incorrect Latin of the older edition of Wilkins. Again, in the case of the Armenian version, he has trusted wholly to the incorrect and partial collations (Tregelles, ib. p. 311) which were made for the N. T. edited by Scholz. It is also not unjust to say, that I have been informed by a friend who has some knowledge of the original languages, that in the case of other versions, where Tregelles and Tischendorf differ in their statement of the readings adopted and the impressions given by an ancient version, the English Editor is commonly right, and the German Editor commonly wrong.

12. Still, with all these faults, Tischendorf's last edition is an indispensable book to the thorough biblical scholar. Its research, and accumulation of testimonies are wonderful, considering that they are the work of one man: and the digest contains what must necessarily form the materials for all future revisions of the N. T. text. It is all the more to be regretted that such a work should be disfigured by blemishes so considerable, and should not have been carefully kept free from those elements of untrustworthiness, which its Author was so ready to point out and insist on in his predecessor, Dr. Scholz.

13. In 1857, Dr. Tregelles published the first part of his edition of the Greek Testament, containing the Gospels of St. Matthew and St. Mark: and in 1861, the second part, containing the Gospels of St. Luke and St. John. The ends which he proposes are thus stated in his Introductory notice:—

> I. To give the text of the New Testament on the authority of the ancient witnesses, MSS., and versions, with the aid of the earlier citations, so as to present, as far as possible, the text best attested in the earlier centuries.
>
> II. To follow certain proofs when obtainable, which carry us as near as possible to the apostolic age.
>
> III. So to give the various readings, as to make it clear what is

the evidence on both sides: and always to give the whole of the testimony of the ancient MSS. (and of some which are later in date but old in text), of the versions as far as the seventh century, and the citations down to Eusebius inclusive.

In order to accomplish this end, Dr. Tregelles has himself spent much time on the labour of collating and re-collating, and has availed himself of trustworthy materials before collected by others.

14. It will be superfluous, to those who are acquainted with the character of Dr. Tregelles's previous biblical labours, to say that his work has been done with scrupulous fidelity and accuracy. And it is on this ground principally that his Edition is so peculiarly valuable: that we every where are assured of the ground on which we stand: and are not left to the fallacious influence of vast catalogues of authorities on which we know not whether we can fairly depend.

15. It was perhaps to be expected, that Dr. Tregelles, approaching biblical criticism from the side of faithful research and thorough assurance of his ground, should be somewhat more dependent than others on mere diplomatic evidence, and less alive to the necessity of judicially estimating, and in some cases even putting aside, the evidence of our oldest MSS. And if Tischendorf, in his last edition, has run into a fault on the side of speculative hypotheses as to the origin of readings found in those MSS., it must be confessed, that Tregelles has sometimes erred on the (certainly, far safer) side of scrupulous adherence to the mere literal evidence of the ancient MSS. I shall elsewhere try to shew, that to accept *merely* such literal evidence, is, in fact, to shut our eyes to very much of the *real evidence* which due study of the habits of the MSS., and consequent intelligent judgment *on* that literal testimony, might set before us [8].

16. Believing this, I cannot concur with Dr. Tregelles in his view of the conclusion to be arrived at from the evidence in many disputed places. My reasons will be stated at length in the subsequent paragraphs. Meantime I would beg my readers to carry away in their minds the impression, not of my dissent from Dr. Tregelles in regard to such passages, but of my thorough concurrence with his principles on the whole, and of my great value for his biblical labours, and for the spirit of painstaking and accuracy, and reverence, which every where distinguishes them. My *personal* obligations to him in the preparation of this edition will be acknowledged under their proper heads [9]. No one among those interested in the elucidation of the sacred text can more heartily wish than I do, that he may have health and eyesight spared him to complete the important work which he has so faithfully and worthily begun.

[8] See below, parr. 38 ff.

[9] See below, in the list of MSS.

17. It remains now that I should explain in detail the principles on which I have revised the text.

18. The text which I have adopted has been constructed by following in all ordinary cases the united or preponderating evidence of the most ancient authorities: in cases where the most ancient authorities do not agree nor preponderate, taking into account later evidence; and in cases where the weight of diplomatic testimony is interfered with by adventitious circumstances (such as parallelism or the like), applying those principles of criticism which appear to furnish sound criteria of a spurious or genuine reading. The object of course is, in each case, *where evidence is divided*, to mount up, if possible, to the *original reading from which all the variations sprung:* in other words, to discover some word, or some arrangement, which shall account for the variations, but for which none of the variations will account.

19. The carrying out of this primary object will lead to several critical maxims, more or less applicable under varying circumstances. These have been for the most part so well detailed long ago by Griesbach, that I shall need no apology for transferring to my pages his important paragraphs on the subject:—

1) *Brevior lectio*, nisi testium vetustorum et gravium auctoritate penitus destituatur, *præferenda est verbosiori*. Librarii enim multo proniores ad addendum fuerunt, quam ad omittendum. Consulto vix unquam prætermiserunt quicquam, addiderunt quam plurima: casu vero nonnulla quidem exciderunt, sed haud pauca etiam oculorum, aurium, memoriæ, phantasiæ ac judicii errore a scribis admisso, adjecta sunt textui. In primis vero brevior lectio, etiamsi testium auctoritate inferior sit altera, præferenda est,

   a) si simul durior, obscurior, ambigua, elliptica, hebraizans aut solœca est,

   b) si eadem res variis phrasibus in diversis codicibus expressa legitur,

   c) si vocabulorum ordo inconstans est et instabilis,

   d) in pericoparum[1] initiis,

   e) si plenior lectio glossam seu interpretamentum sapit, vel parallelis locis ad verbum consonat, vel e lectionariis immigrasse videtur.

   Contra vero pleniorem lectionem breviori (nisi hanc multi et insignes tueantur testes) anteponimus,

   α) si omissioni occasionem præbere potuerit *ὁμοιοτέλευτον*,

   β) si id quod omissum est, librariis videri potuit obscurum,

[1] In the beginnings of the ecclesiastical portions we often find a word or a clause supplied,—the proper name of the agent or speaker, or the like.

durum, superfluum, insolens, paradoxum, pias aures offendens, erroneum, aut locis parallelis repugnans,

γ) si ea quæ absunt, salvo sensu salvaque verborum structura abesse poterant, e quo genere sunt propositiones, quod vocant, incidentes, præsertim breviores, et alia, quorum defectum librarius relegens quæ scripserat haud facile animadvertebat,

δ) si [2] brevior lectio ingenio, stylo aut scopo auctoris minus conveniens est,

ε) si [2] sensu prorsus caret,

ζ) si e locis parallelis aut e lectionariis eam irrepsisse probabile est.

2) *Difficilior et obscurior lectio anteponenda est ei, in qua omnia tam plana sunt et extricata, ut librarius quisque facile intelligere ea potuerit.* Obscuritate vero et difficultate sua eæ potissimum indoctos librarios vexarunt lectiones,

a) quarum sensus absque penitiore græcismi, hebraismi, historiæ, archæologiæ, &c. cognitione perspici non facile poterant,

b) quibus admissis vel sententia, varii generis difficultatibus obstructa, verbis inesse, vel aptus membrorum orationis nexus dissolvi, vel argumentorum ab auctore ad confirmandam suam thesin prolatorum nervus incidi videbatur.

3) *Durior lectio præferatur ei, qua posita, oratio suaviter leniterque fluit.* Durior autem est lectio elliptica, hebraizans, solœca, a loquendi usu græcis consueto abhorrens aut verborum sono aures offendens.

4) *Insolentior lectio potior est ea, qua nil insoliti continetur.* Vocabula ergo rariora, aut hac saltem significatione, quæ eo de quo quæritur loco admittenda esset, rarius usurpata, phrasesque ac verborum constructiones usu minus tritæ, præferantur vulgatioribus. Pro exquisitioribus enim librarii usitatiora cupide arripere, et in illorum locum glossemata et interpretamenta (præsertim si margo aut loca parallela talia suppeditarent) substituere soliti sunt.

5) *Locutiones minus emphaticæ*, nisi contextus et auctoris scopus emphasin postulent [3], *propius ad genuinam scripturam accedunt*, quam discrepantes ab ipsis lectiones quibus major vis inest aut inesse videtur. Erudituli enim librarii [4], ut commentatores, emphases amabant ac captabant.

[2] Both these must be applied with caution: the first, because it is quite possible that an intelligent librarian might correct *to* the well-known expression of his author: the second, because that which on a mistaken conventional view of a passage, seems without sense, often acquires an admirable sense when the true context is discovered.

[3] But it is evident that this exception requires the utmost caution in its application.

[4] Librarios enim dicimus, et hic et alibi criticos simul ac codicum possessores intelligi volumus, qui in suis libris, e quibus alii deinceps exscripti sunt, vel ipsum textum

6) *Lectio, præ aliis sensum pietati* (præsertim monasticæ) *alendæ aptum fundens, suspecta est*[5].

7) *Præferatur aliis lectio cui sensus subest apparenter quidem falsus,* qui vero re penitus examinata verus esse deprehenditur.

8) *Inter plures unius loci lectiones ea pro suspecta merito habetur, quæ orthodoxorum dogmatibus manifeste præ cæteris faciet.* Cum enim codices hodie superstites plerique, ne dicam omnes, exarati sint a monachis aliisque hominibus catholicorum partibus addictis, credibile non est, hos lectionem in codice, quem quisque exscriberet, obviam neglexisse ullam, qua catholicorum dogma aliquod luculenter confirmari aut hæresis fortiter jugulari posse videretur. Scimus enim, lectiones quascunque, etiam manifesto falsas, dummodo orthodoxorum placitis patrocinarentur, inde a tertii sæculi initiis mordicus defensas seduloque propagatas, cæteras autem ejusdem loci lectiones, quæ dogmati ecclesiastico nil præsidii afferrent hæreticorum perfidiæ attributas temere fuisse[6].

9) Cum scribæ proclives sint ad iterandas alieno loco vocabulorum et sententiarum terminationes easdem, quas modo scripsissent aut mox scribendas esse, præcurrentibus calamum oculis, præviderent, *lectiones ex* ejusmodi *rhythmi fallacia facillime explicandæ, nullius sunt pretii*[7].

10) Hisce ad peccandum illecebris similes sunt aliæ. Librarii, qui sententiam, antequam scribere eam inciperent, totam jam perlegissent, vel dum scriberent fugitivo oculo exemplum sibi propositum inspicerent, sæpe ex antecedentibus vel consequentibus literam, syllabam aut

immutarunt, vel margini saltem qualescunque suas animadversiones et emendationes illeverunt. (not. Griesb.)

[5] Thus, e. g., in Rom. xiv. 17, where the kingdom of God is said to be not meat and drink, but δικαιοσύνη κ. εἰρήνη κ. χαρὰ ἐν πν. ἁγίῳ, the ms. (4) inserts after δικαιοσύνη, καὶ ἄσκησις. In some portions, such interpolations and corrections abound. Cf. as an example 1 Cor. vii. with the varr. readd.

[6] This rule, sound in the main (and hardly to be cited, as Scrivener, p. 375, would wish me to do, without its concluding sentence), must be applied with the following discrimination:—If the passage is of such a nature, that, *whichever reading is adopted, the orthodox meaning is legitimate,* but *the adoption of the stronger orthodox reading is absolutely incompatible with the heretical meaning,*—then it is probable that *such stronger orthodox reading was the original.* For while the heretics would be certain to annul the expression offensive to them and substitute the weaker one, the orthodox, on the above hypothesis, would have originally no motive for alteration.—A case in point is the celebrated τὴν ἐκκλησίαν τοῦ θεοῦ, Acts xx. 28. Had θεοῦ been the original, it would have been certain to be altered by the heretics: had κυρίου been the original, no reason can be assigned why the orthodox should have tampered with it. It is probable therefore, as far as *this* consideration is involved (see note in loc.), that θεοῦ was the original word.

[7] See a curious instance, among many others, of mechanical repetition of a phrase from association, 1 Cor. xiv. 18: and Rom. viii. 1.

vocabulum perperam arripuerunt, novasque sic lectiones procuderunt. Si v. c. duo vocabula vicina ab eadem syllaba vel litera inciperent, accidit haud raro, ut vel prius plane omitteretur, vel posteriori temere tribueretur, quod priori esset peculiare. Ejusmodi hallucinationes vix vitabit, qui libello paullo verbosiori exscribendo operam dat, nisi toto animo in hoc negotium incumbat: id quod pauci librarii fecisse videntur. Lectiones ergo, quæ ex hoc errorum fonte promanarunt, quantumvis vetustæ ac consequenter in complures libros transfusæ sint, recte rejiciuntur, præsertim si codices cæteroqui cognati ab hujus labis contagio puri deprehendantur[8].

11) E pluribus ejusdem loci lectionibus *ea præstat, quæ velut media inter cæteras interjacet;* hoc est ea, quæ reliquarum omnium quasi stamina ita continet, ut, hac tanquam primitiva admissa, facile appareat, quanam ratione, seu potius quonam erroris genere, ex ipsa cæteræ omnes propullularint.

12) *Repudiantur lectiones glossam seu interpretamentum redolentes,* cujus generis interpolationes nullo negotio emunctioris naris criticus luteolfaciet.

13) *Rejiciendas esse lectiones, e Patrum commentariis aut scholiis vetustis in textum invectas,* magno consensu critici docent. (He proceeds at some length to caution against the promiscuous assumption of such corruptions in the earlier codices and versions from such sources.)

14) *Respuimus lectiones ortas primum in lectionariis,* quæ sæpissime in anagnosmatum initiis ac interdum in clausulis etiam atque in medio contextu claritatis causa addunt, quod ex orationis serie supplendum esset, resecantque vel immutant, quod, sejunctum ab antecedentibus aut consequentibus, vix satis recte intelligi posse videretur. (Similar cautions are here added against assuming this too promiscuously.)

15) *Damnandæ sunt lectiones e latina versione in græcos libros invectæ.* (Cautions are here also inserted against the practice of the earlier critics, who if they found in the græco-latin MSS. or even in those of high antiquity and value, a solitary reading agreeing with the Latin, hastily condemned that codex as latinizing.)

[8] The vast number and extent of mistakes of this kind are only known to those who have carefully observed the phænomena of the later and usually less regarded mss. There is hardly an opportunity presented by similar endings of words, of which the fertile genius of error has not availed itself. And even in our most ancient MSS., these occur not unfrequently. A remarkable instance is found in A, 1 Cor. vi. 2—6, where because ἐλαχίστων ends ver. 2, and ἀπίστων ends ver. 6, the whole lying between is omitted, the transcriber's eye having passed on from the first -ιστων to the second; and another in B, Matt. xii. 46—48, where the whole ver. 47 is omitted between λαλῆσαι and λαλῆσαι.

20. Having reprinted for the use of students these excellent rules of Griesbach's, I must be contented to refer for their ampler illustration to the prefaces of his and other editions, especially that of the 7th Leipzig edition of Tischendorf, pp. xxvii ff.

21. It is mainly in accordance with these rules that my text has been arranged. Every various reading has been judged with reference to external MSS. authority and internal probability combined,—and that reading adopted, which on the whole seemed most likely to have stood in the original text. Such judgments are of course open to be questioned, and in many cases the reading will perhaps never be completely agreed on; but I do not know that this should deter successive editors from using all means in their power to arrive at a decision in each case, and conscientiously discharging their duty by the sacred text[9].

22. The reader will expect to find a statement, how far, in this Fifth Edition of the present volume, I have remained firm to the principles enunciated in the previous ones, and how far increasing experience, and the labours of others, have modified the manner in which I have aimed at reaching the end above enounced.

23. The tendency of any change which time has bronght about in my critical views, may be described as twofold: both branches being consistent and concurrent.

24. FIRST, I have become disposed, as research and comparison have gone on, to lay more and more weight on the evidence of our few most ancient MSS. and versions, and less on that (in its present state at least) of the great array of later mss. which are so often paraded in digests as supporting or impugning the commonly received text.

25. It is but due from me to render a reason for an assertion apparently so much at variance with some passages in the prolegomena to the Second Edition of this vol., and in the prolegg. to the former editions of Vol. II.

I am still willing to endorse what was said there, Vol. II. p. 59, par. 5 (3rd edition).

"With regard to MSS. testimony, it has been my endeavour to *combine*, as far as possible, that furnished by the *later* MSS. with that of the more ancient, and to give them, as well as the others, due weight in the determination of readings. The great thing required, in weighing the testimony of MSS., is a knowledge of the habits of various classes of correctors and transcribers. Long before the date of our earliest MS.,

[9] In this part of my work I have found of especial service the critical notices prefixed to each chapter in Meyer's Commentary, and the similar discussions of readings in the text of that of De Wette: and have consulted whatever else I have been able to find on the more important and celebrated varieties of reading.

a systematic course of correction had begun, and there existed errors of transcription of considerable standing. The earlier those corrections or errors originated, the more extensively would they be spread among our present families of manuscripts, and the more likely are they to have found their way into the generally received text. Also, I need hardly say, the more difficult are they of detection. The only sure way to detect them, is by intimate acquaintance with the general phænomena of manuscripts, the cursive as well as the uncial. Such acquaintance will enable us at once to pronounce a reading to be spurious, which yet has a vast array of MS. authority in its favour: just because we know that it furnishes an instance of a correction or of an error commonly found in other places."

26. But it is in the very course of applying this in practice, that difficulties have sprung up, of a nature so formidable, as to produce in me an oscillation back towards the purely diplomatic principle, as after all the only trustworthy one under our present circumstances.

27. For let us consider, the remarks above cited being taken as substantially correct, how we are to proceed. We find a certain number of MSS. and versions respecting which our knowledge is definite and reliable: whose date we can determine within very narrow limits of deviation. So far, as to external evidence, we are safe. We cannot arrive by their means at the original sacred text, for the reasons stated in the paragraph above quoted: viz. because, before they were written and made, a course of correction, and a series of mistakes in transcribing, had taken place: but we can arrive at a result of which we know the value: we can ascertain, in the main, what was the text of the times to which that body of evidence belongs: and we can then, under safe caution, apply to that text the above canons of subjective criticism: of which application I shall speak by and by. We now come to the great mass of cursive mss., written in later ages. What is stated above, that some of these possibly may be transcripts of texts of at least as much value as those of our more ancient MSS., hardly admits of a doubt: and in some few cases it has been ascertained that it is so. But in the great majority of cases, where are we now, as to definiteness of evidence? What do we know of the character of the texts which we are citing? Even supposing that our collations have been thoroughly made, as in the case of the mss. examined by Mr. Scrivener, how can we be sure that many of our witnesses ought not to be reduced to one, as being mere transcripts of one and the same text? Here all is uncertainty; all is vague, and liable to wide mistake. In this field it is, that the strong assertions may be safely made, which we so constantly find in the pages of those who would uphold the received text at all hazards: who tell us again and again that "*four or five mss. only*" read

this or that, and "*all the rest agree with the received text:*" when perhaps those "four or five" are just the consensus of our most ancient and venerable authorities, and "all the rest" may, for aught we know, be in many cases no more worthy to be heard in the matter, than so many separate printed copies of the present day.

28. The tendency of these remarks has been to shew, that though there may yet lie hid, among the mass of cursive mss., texts of great value and of independent ancient origin, we must be contented to take, as our basis of revision of the sacred text, such ancient texts as can, at each period of revision, be definitely pointed out to us; and we must not assume at random that because the mass *may* contain more of such, therefore it is to be regarded as made up of them. Future researches will very probably bring to light more such trustworthy witnesses: as this happens, let them be admitted into our list, as has been already done in the case of the mss. 1, 33, 69, and some others. And let the existence of any remarkable readings be carefully noted in the other cursive mss., that their value and position may be by degrees ascertained. But it is high time that it should be acknowledged, with humility and ingenuousness, that we of this age, when sacred criticism is yet in its infancy, must be contented with a provisional text, founded on such data as are well assured and defined for us: and must leave it to other times, and more complete states of our manuscript evidence, to approximate closer and closer to what may be presumed to be our ultimate best text.

29. It is considerations such as these which have led me to banish from my digest the long processions of cursive mss. of which I have been speaking: and to base my revision only on those witnesses respecting which I am able to speak with something like certainty.

30. SECONDLY, experience has brought about some change in my convictions with regard to the application of canons of subjective criticism to the consensus of ancient MSS. In proportion as I have been led severely to examine, how far we can safely depend on such subjective considerations, I confess that the limits of their applicability have become narrowed. In very many cases, they may be made to tell with equal force either way. One critic adopts a reading because it is in accord with the usage of the sacred writer: another holds it, for this very reason, to have been a subsequent conformation of the text. One believes a particle to have been inserted to give completeness: another, to have been omitted as appearing superfluous.

Now doubtless the statement of such uncertainties as these will lead mere reviewers, and those who like them only skim the surface of the subject, to cast contempt on all application of subjective considerations. But such ought not to be its result, and will not be, on any critical mind.

The limits of such application will become narrowed: but by that very contraction it will become safer and more certain. It is manifest that we ought, in every case where it seems to be called for, to look at and weigh both sides: where the probabilities appear to be balanced, we are bound, in fair dealing with the sacred text, to leave on the mind of the critical reader the impression of that equilibrium, and for the general reader, *who must be furnished with a text*, to give the ancient witnesses the benefit of the doubt:—where the preponderance appears to us to be clear (a matter which I will presently illustrate) against the ancient MSS. and versions, we ought not to adhere stiffly and formally to diplomatic conformity, but boldly to reject them in this case, as we boldly follow them in others.

31. And as to this latter, I do not know that the difference between the principles of intelligent critics is very great. Certainly, as before remarked, Tischendorf, in his last edition, has committed himself to subjective speculations of a vague and untrustworthy kind: but they have been violations of his own principles. The difference with which I am mainly here concerned on this point, is that between the practice of Dr. Tregelles, and my own. In order to set this clearly before the reader, I will cite some of the principles which he has enounced in the Introductory Notice to his Greek Testament.

32. He says,

"(3.) If the reading of the ancient authorities in general is unanimous, there can be but little doubt that it should be followed, whatever may be the later testimonies: for it is most improbable that the independent testimony of early MSS., versions, and Fathers, should accord with regard to something entirely groundless."

And,

"(6.) The readings respecting which a judgment must be formed, are those where the *evidence* is really divided in such a way, that it is needful to enquire on which side the balance preponderates. In such cases, it is not enough to enumerate authorities: they must be examined point by point. OTHER THINGS BEING EQUAL, (*a*) an early citation will sometimes be *decisive*, especially if it is given in express terms. (*b*) Also if one reading accords with a parallel passage and the other does not: (*c*) or if one introduces an amplification given elsewhere: (*d*) or if one seems to avoid a difficulty which the other does not: (*e*) or if there is *one* well-attested reading, and *several* others which may probably have been taken from it: (*f*) or if the one reading might be easily accounted for on principles connected with the known origin of variations: in such cases it is not difficult, on the whole, to form a judgment as to what was probably the original reading. It is quite true that at times it may be very doubtful

whether the quantity of direct evidence may not overbalance all modes of procedure derived from the application of a principle, and as to *which* of two seemingly conflicting considerations ought to have most weight."

33. Now with the whole of these statements I accord in the main, and it is only on a certain portion of frontier ground, so to speak, that I have any difference with Dr. Tregelles: on that namely which lies *between* the cases described in these two paragraphs of his. Where ancient evidence is *vastly preponderant* in favour of some reading, but at the same time we have very strong reasons for suspecting that reading, it is in these cases, which I am bound to say very seldom occur, that I sometimes feel bound to go one way and Dr. Tregelles goes the other.

34. There is one element, implied perhaps in his case (*f*), but not explicitly stated, which in such cases deserves more weight than he has given to it. It is this: the known habits of early copyists, and of the particular MSS. with which we are dealing. All biblical critics know, that certain ways of writing, e. g. αι for ε and vice versâ, η for ει, ει for ι, υ for οι, &c., prevail to such an extent as to form a subject for discrimination, entirely separate from that of various readings. One MS. reads εταιρε, another ετεραι: but we hardly as much as notice this at all[1]. We call it *itacism*, the name by which such *normal enormities* are known: and no further notice is taken of it. Of these Tregelles himself says, Horne, vol. iv. p. 51, "Such interchanges as these are frequent even in the oldest MSS. extant: and their occurrence belongs rather to the head of orthography than to that of various readings in the proper sense of the term. In general, they may and ought to pass unnoticed: but when they happen to form an actual word it may require some consideration to determine *what* was the word intended. . . . . The sense and meaning must determine: for the spelling has no authority at all between εσται and εστι, εχετε and εχεται, and similar words. Even if every MS. should agree in one spelling, there would be no liberty taken by any who read the other: since these vowels and diphthongs are used indiscriminately."

35. Now there are *other variations* in our ancient MSS., not quite of the same character, but very nearly approximating to it, which ought whenever they occur, to be taken *cum grano salis*, bearing in mind the entire uncertainty whether they ought really to be reckoned as various readings or not.

36. To give but one instance, that of the convertible use of the long

[1] I believe that on one occasion or other, specimens of all these "monstra" will be found noticed in the digest; but no point has been made of inserting them throughout.

and short vowels. A reads *ζονην* for *ζωνην* Mark vi. 8; *λαμβανωμεν* for *λαμβανομεν* 1 John iii. 22: B reads *εχωμεν* for *εχομεν* Gal. vi. 10: C reads *ζησωμεν* for *ζησομεν* Rom. vi. 2, and *συζησωμεν* for *-ομεν* ib. 8: D reads *χειρων σχισμα γινεται* Mark ii. 22: AB read *διωκομεν* for *διωκωμεν* Rom. xiv. 19: AC read *εισερχωμεθα* for *-ομεθα* Heb. iv. 3: AD read *προσευξωμαι* twice for *-ομαι* in 1 Cor. xiv. 15. Dr. Tregelles attempts (Horne, ut supra) to clear the most ancient MSS. from the charge of this confusion: but in vain; they are amenable to it in common with, though not to such an extent as, the later ones.

37. With these facts before us we come to such a reading as the *εχωμεν* of Rom. v. 1. Here we have certainly not one or two ancient MSS., but the consensus of all, together with the oldest versions and Fathers. And I own to having been so far shaken in the trustworthiness of subjectivities, that in the last edition of my second volume, I have edited *εχωμεν*, as matter of strict duty. But I have felt, while doing so, that my confidence in it, as the original word of St. Paul, was very much diminished owing to the practice of the MSS. of interchanging *o* and *ω*.

38. But let us descend from this almost irrefragable diplomatic ground to the far more common case, where perhaps first-rate evidence being but scanty to begin with, all that exists in the particular case presents just such a reading as the mistakes or corrections of copyists are constantly bringing before us: where, without that balance of evidence which Tregelles seems to require as the condition for the exercise of critical judgment, some one of his six considerations might in most minds carry conviction as to the original reading; are we to abstain, in such a case, from sitting in judgment on the reading, and on the authority of two, or even but one, of our early uncials, to carry into our text what we are all but sure is not part of it, or leave out of it that which we are nearly certain belongs to it?

39. The question which I have just asked applies to the majority of passages where my readings differ from those of Dr. Tregelles. It would lead us too far, in these prolegomena, to examine them one by one; but if the reader, who follows my text and digest, notes the passages where I have been led, not by the weight of ancient external testimony, but by some one of the above-stated principles which seems to me to establish the text in spite of it, he may be nearly sure that in those Tregelles and I diverge.

40. The principal matter in which our great MSS. are at fault in the three Gospels, is, the piecing one Gospel from another in parallel places. The observation of a close student of the text will not fail to convince him, without "assuming that in every passage where there is variety of reading, the probability that two Evangelists did not use the

same words exceeds all other probabilities[2]," that in even the earliest MSS. there has been constant tampering with the text of one Gospel to conform it to that of another. And surely, such being a patent fact, nothing can justify us in lending ourselves to sanction such a practice by adopting it in our text, nor ought we to follow the multitude, whether it be of moderns or of ancients, in thus doing evil; but, even with the possibility of mistake in judgment, to avoid the almost certainty of mistake in fact. These cases require a discrimination which we can hardly expect in any critic to be faultless: but I submit that they *do peremptorily* require it; and I cannot believe that it will be found entirely wanting to those who with the human appliances of study of the sacred text, and ripened caution, unite that spirit of conscientious reverence, without which all biblical labour is in vain.

41. It remains that I should say something of the principles of recension of the text enounced and defended by Mr. Scrivener, in his edition of the Codex Augiensis, and now more elaborately in his "Introduction to the Criticism of the N. T."

42. From what has preceded, it will be clearly seen that I cannot consent to the course which he would prescribe for us, that of seeking our readings from the later uncials, supported as they usually are by the mass of cursive mss.: for to this his practice really amounts, after all the explanation which he has given of it in the work last cited. Nor can I conceive a time when examinations of texts, whose character is now latent, should lead scholars to such a procedure. For what right have we to set virtually aside these two wonderful facts; First, *the agreement in the main of our oldest uncials, at the distance of one or two centuries*,—of which, owing probably to the results of persecution, we have no MS. remains,—*with the citations of the primitive fathers, and with the earliest versions?* I say, the agreement *in the main:* for Mr. Scrivener's instances of discrepancy[3] are in vain used by him to produce

[2] So Mr. Hort, in an able notice of Tischendorf and Tregelles in the Journal of Philology for March, 1858, expresses himself, charging us with making the assumption. But surely this is not quite fair. We do not *assume* this, *all other things being equal;* but we are led to *conclude this to have been so in the particular case*, other things being *unequal*. E. g. where one Gospel is undisputed in the use of some particular word or phrase, and where in the parallel place in the others this word or phrase is found as the reading of one or more (perhaps all that happen to be present, in case of defect of one or more) of our great MSS., against the concurrence of the later uncials. It is obvious that in such a case as this we make no assumption such as that with which Mr. Hort charges us.

[3] Mr. Scrivener, no doubt without designed unfairness, but very unfortunately, chose for his field of comparison the Gospel of St. Mark, in which we have not the Curetonian Syriac, on the testimony of which Tregelles very much relies.

an impression, which we know would be contrary to the fact in the majority of instances[4].

43. Secondly, *the very general concurrence of the character of text of our earliest MSS., versions, and Fathers, with that text which the soundest critical principles lead us to adopt.* This surely invests the authority of those early witnesses with a claim upon us which can never be set aside: whereas on the other hand, the fact, that the character of the text generally received, depending as it does in the main on our later uncials and on the mass of the cursive mss., instances so much more frequently the violation of sound critical principles, does seem to me to detract from the weight of those later witnesses in a measure which no mere concurrence of numbers can ever fill up.

44. If this were reversed: if we found, the earlier we mounted up, the Gospels more conformed, instead of more divergent: easy readings abounding instead of difficult ones: if we found that the text at present received differed from that of the early ages in being more harsh, more apparently discrepant from itself, more difficult and startling: then indeed we should have good reason to cling pertinaciously to it, and to believe, in spite of history, that the vigilance of the church over the sacred word had been ever on the increase, at a period in her history when all her other graces were on the decline: then we should be compelled to take as truth the plaint of the old tragedian, ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί[5], and to accept for once the prodigy, that "the *further from* the source the clearer the stream." The fact that all this is undeniably the other way: that the process by which the present received text has been attained has been that of crumbling down salient points, softening irregularities, conforming differences, favouring prevalent doctrines[6],—forms what will ever prove to me an insuperable

[4] It would be impossible here to range over such a number of examples as would prove this to the reader. But Mr. Scrivener himself furnishes a comment which may at least tend to relax the stringency of his own conclusion from those which he adduces: "I am fully aware that in a field so wide as the criticism of the N. T., those who dexterously select their examples may prove just what they will." It is true he has avoided the imputation of "dexterous selection" in those now brought forward by him (Introd. &c. pp. 401, 2): but may not almost the same be said of any limited selection of examples as set against the great prevailing currents of MS. evidence? The dissidence of ancient testimony is, I own, more valuable to me than the concurrence of that which is later. The study of the various readings in parallel places in the gospels will, I should imagine, bring most minds to the same conclusion.

[5] Eur. Med. 414.

[6] Mr. Scrivener says (Introd. p. 406), "I am sorry he should think it right to add, 'favouring prevalent doctrines.' Why should any one be backward in stating that which is a notorious fact?" Mr. S.'s two next pages are very instructive as to the

barrier against accepting the principles so ably advocated by Mr. Scrivener.

45. Of course it will be inferred that still less can I accede to the principles of recension enounced by another school of critics, e. g. by a writer in a number of the British Quarterly. I need but mention these principles by way of illustrating by antagonism those which I believe more and more to be the only sound ones. They seem to be nearly as follows:

1. That the received text requires alteration in comparatively few passages.
2. That in making alterations, the earlier mss. should have much less authority yielded to them than critical editors have hitherto assigned.
3. That the *context* ought to have great weight in determining the true reading.
4. That ancient versions, fathers, and such known facts as corruption from parallel passages, should only be used in subordination to the mass of mss. and considerations derived from the context.

46. In fact, to dwell but on one point here put forward, the consideration of the "*context*" is the very last that should be allowed by a critic to be present in his mind as an element of his judgment. I do not say that in some extreme cases it may not have to be introduced, as perhaps (but I should now speak doubtfully even in this case) in Rom. v. 1, where there are so many confusing considerations arising from the habits of the mss.: but certainly we may say, that it is by this very consideration of the context, and of N. T. usage, that our deteriorated Textus receptus has in many instances arisen [7], and that the general

difference in view between him and myself as regards the dissidence of ancient, and concurrence of later evidence. The challenge which he there throws out to me, to "illustrate the next edition of my text of the Gospels with a further accession of various readings from the best cursive codices," is one which I of all men should be most ready to accept, if, on the one hand, my digest were to be taken for more than a compendium of various readings: and if, on the other, I could find that the character of the text of the various cursives had been sufficiently studied to be accurately ascertained.

[7] See two notable instances of these combined, 1) in a note of Dr. Bloomfield's, quoted with approbation by Dr. Wordsworth on John vi. 69—where the ancient reading ἅγιος is rejected by both, because the expression ἅγιος τοῦ θεοῦ does not elsewhere occur except in the confession of the demoniacs, and χριστός, ὁ υἱὸς τοῦ θεοῦ frequently occurs in the N. T. (!) A purer piece of arbitrary subjectivity can hardly be imagined. And 2) Dr. Wordsworth's own note immediately following, in which he retains τοῦ ζῶντος in the text, against BCDL (A being deficient, which he does not state) 1. 33, all the old latin versions except ff_2, the vulg. copt. arm. Cyr. al., as being "*very expressive and relevant to this place in connexion with* ῥήματα ζωῆς, *ver.* 68."

adoption of it as a critical gnomon would be the worst imaginable retrograde step in sacred criticism.

47. I am very anxious, in concluding this section, not to leave the impression on the reader that my present text differs from the former ones, or from those of Tischendorf and Tregelles, *more than is really the case*. In fact, with regard to the principles which regulate the decision in by far the greater number of differing readings, we are all in accord. It is but seldom, in most parts of the N. T., that those passages occur where our reasons of divergence come into play. And the same caution should be carried yet further. When it is objected by such writers as the critic in the British Quarterly, that "the texts in the modern critical editions are not even substantially the same," let the reader not hastily take this for granted, but carefully examine for himself how far it is true. He will find, that while in some passages differing views as to the comparative value of mere diplomatic evidence and of subjective considerations have led modern critical editors to different results, in the great mass of cases they are in accord. And let him hence learn to estimate the real gain which has accrued to our knowledge of the sacred text from that modern criticism which it is now becoming the fashion to despise: the positive progress which has been made in all those places where the ancient MSS. are unanimous against our received text: and the more satisfactory state of our knowledge by means of more collations, and the exercise of critical judgment, even in those places where the true reading is, and perhaps must ever remain, a matter of doubt.

48. It now remains to give a brief account of the *method of spelling* adopted in the text which I have edited. It has been taken, like the text itself, from the testimony of our most ancient existing MSS.

The following table is intended to bring into one view the main outlines of the course pursued in this volume, and to aid in freeing the digest as far as possible from all purely orthographical details :—

ἀλεῖς, Mk i. 16, 17, AB[1]. [But **ἁλιεῖς** retained in Mt iv. 18, 19 (**αλιεις** B[1], **αλεεις** C) and Lu v. 2 (**αλεεις** ACQℵ). In Mk i., C is defective; ℵ has **αλιεις** ver 16, **αλεεις** ver 17.]

ἀλλ' for **ἀλλά** (or *vice versa*). Whenever weighty testimony necessitates a change in the ordinary text, the chief witnesses for the form adopted are given as briefly as possible in the digest *ad loc.* Similarly with all other cases of elision or non-elision.

ἀνάγαιον ABCD. (Mk xiv. 15; Lu xxii. 12.)

ἀνάπαρος ADR. (Lu xiv. 13, 21: B[1] has the two forms.)

ἀντιπέρα ABDRΞℵ. (Lu viii. 26.)

ἀποκτέννω AC, and sometimes Dℵ.

βαθέως ABCD. (Lu xxiv. 1.)

βαλλάντιον ABD, supported also by CQTΞ.

Βοανηργές ABC. (Mk iii. 17.)

Βοός, Lu iii. 32, ABD and C(def in Lu) Mt. But we read **Βοές** with Bℵ in Mt i. 5.

γέννημα ABCD. [Compare under **Ἰωανάν** below. Similarly ρ for ρρ, e. g. **ἐριμμένοι** BCℵ, Mt ix. 36; **ἐράπισαν** ABCDZ, Mt xxvi. 27; **προείρηξεν** (not edited) BDℵ, Lu vi. 48; and B has **παρησία** Mk vii. 32, **διαρήξας** Mk xiv. 63, *et similia.*]

Γεθσημανεῖ (-νει) ABCD. (Mt xxvi. 36; Mk xiv. 32.)

Δαυείδ ABCDℵ. So also LTΞ of gosp., E of Acts, and (always) D of Epistles. The abbreviated form **δᾶδ** is exclusively used in FKNPQRUXZΓΔ 33. 69; it is also found in ACEGHLMAΣℵ 1, E of Acts, F of Epistles. The word is found at full length in BD always; in A, Lu iii. 31; in C, Heb iv. 7; in ℵ, Mt i. 6. See Tregelles' digest on Lu iii. 31, from which this is partly taken. **Δανίδ** is read in B^2EMVΓΔ, and in F of Epistles; but **Δανείδ** is supported by overwhelming MS. authority and is the form adopted by Lachmann, Tischdf., Tregelles, and Westcott.

ἐδύναντο and **ἠδύναντο**. The best MSS. have the one almost as often as the other. When a consensus of MSS. leads to a form different from that found in the *textus receptus* the authority for our text is given in the digest.

[**-α-** and **-ε-**. See under **Λευεί.**]

ἐλκωμένος ABDP, Lu xvi. 20. [Cf. **ἀνάπειρος**.]

ἑκατοντάρχης BC, Mt viii. 13. (AD defective.) But **ἑκατόνταρχος** Mt viii. 5, 8 (read by BC notwithstanding the **-χῳ** in ver 13); xxvii. 54 (**-χης** D); Lu vii. 6 (**-χης** BL); xxiii. 47 (**-χης** B).

Ἐλίσαιος ABD, Lu iv. 27. [Cf. **γέννημα**, above.]

ἕνατος ABCD. But in Mt xxvii. 46 D has **ενναν.**, in ver 45 **εναν.** [**ἐνενήκοντα** is also read in BD. Cf. **γέννημα.**]

ἕνεκα BZ, Mt xix. 5. But elsewhere in gosp. **ἵνεκεν** is retained. Except Lu vi. 22, where all agree in **ἕνεκα**; and **εἵνεκεν** Lu iv. 18, in which the uncials agree. [B has **ενεκα** in Mt v. 10, 11; Mk xiii. 9; D, in Mk x. 29; Lu xxi. 12. B has **ενεκεν** Lu xviii. 29.]

ἐπροφήτευσα BCℵ, and sometimes A.

ἐραννᾷν B^1ℵ Joh v. 39 al.

ἐρρέθη BD. (AC defective in Mt v. 21, 27, 31, 33, 38, 43.) In Rom ix. 12, 26, AB^1 have **ἐρρέθη**, and so also Cod. Clarom. l. m.

ἔσθειν Bℵ in Mk i. 6; BD in Lu vii. 33, x. 7, xxii. 30. In other places **ἐσθίειν** as rec.

εὐδόκησα and **ηὐδόκησα**; **εὐλόγησα** and **ηὐλόγησα**; **εὕρισκον** and **ηὕρισκον**; *et similia* treated as **ἐδύναντο** and **ἠδύναντο** *q. v.*

εὐθύς, BC every where in Mk (except i. 18; where, however, Lℵ have **εὐθύς**).

ἰχθύς, Joh iv. 52, ABCDℵ.

ἱρώτουν, Mt xv. 23, BCDℵ. [So also Cℵ in Mk iv. 10, where ABD and the text have **-των.**]

Ἱεροσόλυμα, Mk xi. 1, BCD. This is the form used in all other places in Mt, Mk, and John (gosp.), except Mt xxiii. 37, where there is clearly special reason for the Hebrew form found alike in the ancient MSS. and in the ordinary text.

Ἱερουσαλήμ, Lu xviii. 3, BDR. This is the form found in all places in Lu (gosp.) except ii. 22, xix. 28 (**Ιερουσαλημ** D), xxiii. 37.

Ἰωανάν (for **Ἰωαννά**) AB, Lu iii. 27 (C defective, D has a different genealogy). Similarly B generally reads **Ἰωάνης**, which Tregelles has edited. But B has **Ἰωάννης** Lu i. 60, 63; Acts iv. 6, 13, 19, where Vercellone states expressly, "*ita cod. cum duplici ν.*" In the other great MSS. the double **ν** holds its ground.

κἀγώ, κἀμοί, κἀμέ, κἄν, κἀκεῖ, κἀκεῖθεν, κἀκεῖνος, or their respective uncontracted forms, edited according to the preponderance of the early testimony briefly given in the digest. Variation only noticed when this consensus differs from the *textus receptus*.

Καφαρναούμ BDZℵ. [The received Καπερ. is found in ACP.]

κράβαττος ABCD. [B[1](Verc) has κραββαττος in Mk ii. 9, 11, 12, and only there; κραβαττος in ver 4; also in Mk vi., Joh v. &c. In Joh v., ℵ has κραβαττον (sic).]

λεγιών BDℵ. So also C in Mk v. 9, but in v. 15 -ε-; -ε- has been retained in this edition in Mk xxvi. 53, Lu viii. 30. λεγεων is the form in D Mt xxvi. 53, and in B[1] Lu viii. 30: in both these MSS. ει and ε are constantly confounded; this is therefore equivalent to λεγιών, as λεγαιων D[2] (Lu viii. 30) is to λεγεών.

Λευεί AB, Lu iii. 29. Similarly Λευεί Heb vii. 5 (BCD[1]ℵ); Λευείς Heb vii. 9 (BC[1]), Lu v. 27 (ABCDRΞ), Lu v. 29 (ABCRΞ); Λευείτης Lu x. 32 (BD), Joh i. 19 (Bℵ); Λευειτικός Heb vii. 11 (BDℵ). In all places B has -ει-, but as it is certainly a special characteristic of B to substitute ει for ι (e. g. γεινομαι, γεινωσκω, κρεινω, μεισω, τειμω), it has not been followed in Λευεί or Λευείς (except when further supported, as above), Ηλειας, Ιερειχω, Γαλειλαια, Ελεισαβετ. It is fair to remark that ει is not *invariably* found in B, e. g. κρινῶ is spelt with ι; κρίνω, with ει: we find also (and have edited) Ἐζεικίας, Ζαχαρίας, Ἀβιά, Ἱερεμίας, Ἰεχονίας, Λυσανίας. The tendency in C was rather to substitute ι for ει; but in Mt xxviii. 3, we have ventured to reject ειδεα though supported by ABCD, and in Mk i. 5 Ιεροσολυμειται (ABD). There is no doubt that some names should be written with ει which it has been customary to spell with ι, but about many others there is an uncertainty which it has been thought best that the text of this edition should reflect. The following names, occurring for the most part in the genealogies of Mt i. and Lu iii. have been edited with -ει-:—Ἀμιναδάβ B (Mt i. 4 D defective) D (Lu iii. 33, an omission in B), Ἐσλεί AB, Ἠλεί AB, Ἰωσείας BD, Μελχεί AB, Νηρεί AB, Νινευῖται ABC(D) in Mt xii. 41 (but Νινευῖται Lu xi. 30, with AC against B, D omitting the ver), Ὀζείας BD, Χωραζεῖν ABCΞ.

λήμψομαι ABCDNQRTℵ. So also in all compounds. Similarly **ἀνάλημψις** ABCD (Lu ix. 51), **λῆμψις** ABD[1] (Phil iv. 15, C defective).

Μαριάμ and **Μαρία**. The leading MSS. do not seem to be uniform in their practice. All agree in Μαριάμ Lu i. 27, and in making the genitive case Μαρίας (it occurs 7 times). In the dative, there is no reason to depart from the received reading Μαριάμ Lu ii. 5 (D alone reading Μαρίᾳ), Μαρίᾳ τῇ Μαγδ. Mk xvi. 9 (C has Μαριάμ). In the accusative, there is sufficient authority throughout the gospels for editing Μαριάμ; rejecting the received Μαρίαν in Joh xi., on the authority of BC: but Μαριαν is read in B Mt i. 20; in D, Lu ii. 16; and in ABC, Rom xvi. 6. [For variations between μ and ν, compare Ἰωανάμ and Καινάμ (Lu iii. 30, 36) where μ has been edited with Bℵ: similarly in ver. 27 for Ἰωανάν, Ἰωανάμ is read in ℵ.]

Ματθαιος B[1]D and, in Mt ix. 9, Lu vi. 15, ℵ. This form has been adopted by Lachmann, Tischdf., and Tregelles. The received Ματθ. is supported by AC &c., and, in Mk iii. 18, by ℵ. Similarly Ματθάν (Mt i.) and Ματθάτ in Lu iii. 29, but Ματθάτ (so even B, Verc) in Lu iii. 24.

μαχαίρῃ, Mt xxvi. 52 (ABC), Lu xxii. 49 (B[1]DT). Similarly **πλημμύρης** BΞℵ (Lu vi. 48).

Μωϋσῆς BD and, at least sometimes, RΞℵ; so also occasionally A (Rev xv. 3) C (Heb iii. 2, 5). In the dative Μωυσει is the form generally found in BDℵ, but B[1] has -σῃ in Mk ix. 4. The accusative occurs only once in the gospels (Lu xvi. 29), and

there all the uncials agree in the received termination *-σεα*. In the Acts and epistles (4 places), however, there seems to be a similar agreement in favour of *-σην*.

ν ἐφελκυστικόν uniformly added notwithstanding occasional exceptions in the MSS. we follow.

Ναζαρίθ, Ναζαρέτ, and Ναζαρᾶ. Some of the second and third-rate uncials have adopted *one form throughout*: thus L always has *Ναζαρετ*; and HMUVA, *Ναζαρεθ*. But in our earliest and best MSS. we find no such artificial uniformity. A has *Ναζαρατ* 4 times, *Ναζαραθ* twice, and *Ναζαρετ* 3 times; B, *Ναζαρετ* 6 times (besides 8 times *secunda manus*), *Ναζαρεθ* 4 times, and *Ναζαρα* once; C, *Ναζαραθ* 3 times, and *Ναζαρεθ* 4 times; ℵ, *Ναζαρετ*, *Ναζαρεθ*, and *Ναζαρα*, each once; D, however, has *Ναζαρεθ* 7 times, *Ναζαρετ* and *Ναζαρεδ* each once. We have then four or five forms, each of which has strong claims to be considered as the ancient or even the original reading in one or other of the twelve passages in which the word occurs. In Acts x. 38 and Mt xxi. 11 we have no difficulty in adopting *Ναζαρέθ*: in the former case on the authority of BCDE against AGH, and in the latter on that of BCDX &c. against FGLΓ. With as little hesitation we are bound to accept *Ναζαρέτ* in Joh i. 46, 47, with ABLX against EFGHMUVΔ. In Mt iv. 13, a third form, *Ναζαρᾶ*, establishes itself on the authority of B¹Z 33 Orig, supported as they are by ℵ in Lu iv. 16, lat-*e* in Joh i. 46, and Eus (teste Scholz) in Mt ii. 23: see also Griesbach's fourth Canon. In Lu ii. 39, 51, the agreement of B¹ with D &c., confirmed in ver. 39 by ℵ, establishes the form *Ναζαρέθ*. The five remaining cases admit of considerable doubt, and in fact it is almost impossible to come to any steady decision upon them: for in Mt ii. 23, *Ναζαρεθ* is supported by C &c., *Ναζαρέτ* being the reading of B(sic) DL; in Mk i. 9 *Ναζαρέτ* is supported by BLTΔ, *Ναζαρατ* by AP, and *Ναζαρεθ* by DFHKMUV; in Lu i. 26, we have B for *Ναζαρέτ*, C for *Ναζαρεθ*, and A for *Ναζαραθ*; in Lu ii. 4 *Ναζαρέτ* is supported by BEKLℵ, *Ναζαρεθ* by DFGHMUΓΛ, and *Ναζαραθ* by ACΔ; lastly, in Lu iv. 16, we have every variety, and little or nothing to guide our decision; for though we read *Ναζαρέτ* with BKL, yet A has *Ναζαρατ*; EFGHMUVΓΛ, *Ναζαρεθ*; Δ, *Ναζαραθ*; D, *Ναζαρεδ*; and ℵ, *Ναζαρα*. [We may mention here that *Γεννησαρέτ*, though it only occurs three times, and then with preponderating authority for the usual form, is still, in one or two uncial MSS, varied in a manner similar to *Ναζαρέτ*. Thus we find *γεννησαρεθ*, *γεννησαρατ*, and even (in D¹) *γεννησαρ*.]

Ναιμάν ABC(D), Lu iv. 27.

οὕτως before a consonant, edited uniformly. So, but with occasional exceptions, ABCDℵ &c.

παραδοῖ e. g. Mk iv. 29 BDℵ. Similarly *γνοι* e. g. Mk v. 43 ABD.

πῶν BCD(ℵ), Joh iv. 7, 9, 10. [ℵ has *πιν*, so A ver. 9.]

πραΰς BCDℵ. Similarly *πραΰτης* in the Epistles.

ῥαββεί ABCD, Mk xiv. 45. But **ῥαββί** retained in all other places, though in most, if not all, Bℵ read *ραββει*.

ῥαββουνί ABC and all other uncials (Mk x. 51 and [rec also] John xx. 16). [B has *-νει*.]

Σολομόνος ABDΣℵ and sometimes C. Similarly **Σολομῶνα**.

στεκουλάτορα AB(D) &c. (Mk vi. 27, C defective.)

συζητεῖν ABCD. Adopted by Lachmann, Tischendorf, and Tregelles. [This is clearly a distinct case from the following, where in spite of the best MSS. the ordinary form has been retained. *ἐνεκαινιν* ABDQ (Lu xviii. 1, C defective); *παλινγενεσια* BCDZ Mt xix. 28; *συνεκαθησθαι* ABCP (Mk xiv. 54, *var. lect.* in D); *συνεκαλειν* ABCD; *συνλαλειν* BD and, twice, C (*συλλ.* A and, once, C);

συνμαθητης ACDℵ (Joh°xi. 16 : *συμμ.* B[Verc]); *συλλαμβάνειν* holds its ground in B : in ed. Verc. *συλλ.* is read 11 times, *συνλ.* only once (Phil iv. 3). The same is the case with *συλλέγειν* : *συλλ.* all 7 times in B (*συνλ.* D in Mt xiii. at least).]

συνλυπεῖσθαι BCD (Mk iii. 5).

συνπαραγίνεσθαι ABCDPQR (Lu xxiii. 48).

συνπίνειν ABCD. [*Corrige* Mk iv. 19.]

συνπορεύεσθαι ABC. (Mk x. 1, *var. lect.* in D.)

συνσταυροῦν ABℵ. (Mt xxvii. 44 [C def., D *var. lect.*], Joh xix. 32 [CD def.].)

ταμεῖον BD Mt vi. 6. [All agree in this form in the 3 other passages.]

τεσσαράκοντα AB¹CPℵ. (C contains only one of the 4 places [Mt. iv. 2] in the gospels in which the word is found.) But *τέσσαρες* in B throughout the gospels; *τεσσερες* in ℵ (Joh xi. 17; xix. 23); *τεσσαρ.* 5 times in A, *τεσσερα* once (Joh xix. 23). So also *ἐκαθερίσθη* has been edited in Mk i. 42 with A B²(sic) C; but *ἐκαθαρίσθη* in the 7 other places, in 6 of which B has *-θαρ-*, in Mt viii. 3 *-θερ-*, l. m.

χρεοφειλέτης ABDI$_e$PRℵ. (Lu vii. 41; xvi. 5. C defective in both.)

49. The conflicting claims of *ἄν* and *ἐάν* have in general more the character of various readings than of mere orthographical variations. But the habit of B and many other MSS., and also of the printed text from the *textus receptus* to that of the present volume, brings before us many cases in which *ἐάν* must be looked upon merely as a popular corruption for *ἄν*. The following is a list of certain of these, compiled by Kuenen and Cobet (*N. T. ad fidem Cod. Vat. Præf. p.* lxxiii), in which B has *εαν*. Mt. v. 19 (once); xi. 27; xii. 32 (once)*; xv. 5; xvi. 19 (once)*, 25*; xviii. 5, 18 (once), 19; xx. 4; xxii. 9*; xxiv. 28; xxvi. 13; Mk iii. 28*; vi. 10; viii. 35 (once)*; x. 35; xiii. 11; xiv. 9; Lu. vii. 23; ix. 57*; xvii. 33; Acts ii. 21*; viii. 19. On looking out these places in critical editions, we find that in every one of them D has *αν*. In those marked with an asterisk the text of this edition differs from the received. In the rest, the received, as well as our text, has the form found in B. Three other instances in the Gospels and Acts are included in Cobet's list, these are:—Mt viii. 19, where, D being deficient, there seems to be no important variation from the reading *ἐάν*; Lu ix. 48, where it is doubtful which reading is really found in B (the Bentley collation contradicting the two Roman editions); and Lu x. 35, which we have separated because it is the only one of the list in which B stands alone, and in which we have retained the reading not found in that MS.

50. One other matter, referred in the digest to the prolegomena, must be treated of here. We have to decide in some way or other between the readings *Γαδαρηνων*, *Γερασηνων*, and *Γεργεσηνων* in the parallel passages of the three synoptical evangelists (Mt viii. 28; Mk v. 1; Lu viii. 26, 37). There being strong ancient evidence for each of these words, and each occurring in all three gospels, how are we to find out which of them belongs properly to any one of the three? The ancient versions are

here of little assistance: for Syr syr-txt uniformly adopt *Γαδαρηνων*; latt, *Γερασηνων*; copt æth arm, *Γεργεσηνων*. We have endeavoured then to assign the proper reading to each Gospel by weighing MS. against MS. in the light of the principle called 'corruption from parallel passages.' In *St. Matthew*, we have BC¹ for *Γαδαρηνων*; against D for *Γερασηνων* (A being here defective), and we therefore adopt *Γαδαρηνῶν*. Again in *St. Luke*, we have *Γερασηνων*, supported by BC¹D; against *Γαδαρηνων*, which is the reading of A; we therefore place *Γερασηνῶν* in the text of St. Luke. Lastly, in St. Mark's Gospel, we find that BD are arrayed against AC; the former supporting *Γερασηνων*, which we have already accepted as St. Luke's word, the latter supporting *Γαδαρηνων*, which seems to be the right reading in St. Matthew. What is to be done in this division of the best MSS., joined as it is to the high probability that there has been corruption in C from || Mt, in BD from || Lu? At this juncture, the second-rate MSS. come to our aid, supported by other considerations of importance: Δ reads *Γαραδηνων* in St. Matt., *Γαδαρηνων* in St. Luke, but *Γεργεσηνων* in *St. Mark*; U deserts the class with which it is usually found, to support the same reading, which is moreover the only one found in the three places in L 1. 33 copt æth arm, is the reading of PΞ in St. Luke (the only one of the three passages in which they are extant), of X elsewhere, of Epiphanius, of ev-y, and (though in other places it has *Γερασηνων*) of the margin of the later Syriac.

51. The punctuation of the text in this and my other editions has been revised on the principle which as far as I know Lachmann was the first to apply to the N. T., viz. the dropping of commas wherever they were unnecessary, i. e. wherever the sense of itself sufficiently indicates the break: and the frequent substitution of commas or periods for the colons so plentifully scattered in the received text: of commas, where the sense flows on, and the colon hindered it: of periods, where the sense is entirely broken, and the colon seemed to connect it. Almost all printed books are sadly over-punctuated. There is no greater hindrance to the flow and connexion of thought in the mind of a reader than that festooning off words and clauses by commas, of which our modern typographers are so fond. And if the getting rid of them is desirable in other books, it becomes a duty in our treatment of the sacred text. All stops in it are purely human inventions: and though some are absolutely necessary for the guidance of the general reader, they should be as few as possible and only those positively required. Among other services which modern criticism has rendered to the sacred text, this, though it may seem one of the least, is no mean one, that it has cleared it from the exegetical obscuration of many thousand commas.

SECTION II.

OF THE VARIOUS READINGS.

1. The digest of various readings in the fourth edition of this volume was entirely re-written. In the present edition the whole has been carefully revised and the processes mentioned in the next paragraph carried out more thoroughly and consistently than in the previous edition. This labour has been undertaken and carried through, under my own superintendence, by the Rev. A. W. Grafton.

2. The particulars in which these editions differ from their predecessors may be thus stated:

α) The weeding out of matter untrustworthy, or irrelevant, or not properly belonging to a work whose *main* purpose is philological and exegetical.

β) The insertion of valuable additional matter which has chiefly accrued by the labours of collators during the years 1856—April, 1863.

3. With reference to the former of these, I may remark that experience has shewn great numbers of the cursive MSS. commonly cited for or against readings in the sacred text, to be evidence of the most uncertain and questionable kind. Their readings have been very imperfectly collated: their individual character is little known: the impression given by a long array of them on one side is most fallacious, for we know not whether an equally long array might not be mustered on the other, had they been more thoroughly collated. This remark applies to very many readings which are commonly supposed to rest on the almost unanimous testimony of the later MSS. The whole reasoning founded on them has been loose and baseless. We know not the stability of our ground.

4. It seemed therefore in re-arranging the digest for the fourth edition, that it would be best to banish from it all uncertain and ill-assured evidence, and to construct our text out of that only, on which we could entirely depend. The abbreviations "al_{30} Scholz," "al_{130} Tischendorf," and the like, no longer appear, since, in our entire ignorance of any definite particulars, such statements tend only to mislead. A summary of the evidence of the cursive MSS. is given in passages where they have been really examined. We have been able to place on our margin and cite systematically three of the most important and most thoroughly collated of the cursive MSS. Others have been occasionally cited, chiefly with the view of shewing something of the relation which they bear either to our more ancient MSS. or to the *textus receptus*.

5. As respects the omission of irrelevant matter, it may be remarked, that at the same time with the long lists of cursive MSS., has vanished from our digest the pretension of being a *complete* account of all various

readings. And since no such complete account could be given, it became a question whether it were really answering any worthy purpose to encumber our pages with numerous insignificant readings of later MSS., or versions which could not under any circumstances enter into consideration in editing the text. And the reply to this question has been, the exclusion as a general rule of all readings which are not supported by at least some one MS. as old as the sixth century. Even with respect to these, mere variations in orthography and alteration of grammatical forms have been in this fifth edition to a great extent omitted. The list given above, pp. 94 *et seq.*, is intended as a summary account of such matters. In a manner similar to that which is there described (under ἀλλά, κἀγώ, &c.) we have treated the frequent substitution of the first aorist εἶπα for the second εἶπον; 1 aor. ἔδωκα, for perfect δέδωκα; and the like.

6. The additional MSS., &c., incorporated in the digest in this edition, will be found specified in detail in the enumeration of the apparatus criticus.

7. I have given, in all cases, the authorities both for and against the text which I have adopted; and have, where it seemed requisite, inserted in the digest, in brackets and in italics, the reasons which influenced my judgment [1].

8. In some cases I have found it impossible to decide between two conflicting readings. When it seemed to me more than usually doubtful whether one or more words ought to be inserted or omitted, they have been printed in the text, but marked by square brackets. In more complex cases, where this expedient could not be used, one of the two readings stands in the text itself, the alternative one in the digest, but with accents and *in the same type as the text.*

9. I would recommend to the student, though it may seem irksome at first, the diligent study of the digest of various readings. It is of the first moment, to become familiar with the criticism of the sacred text: to be able to decide for oneself in each case, or at all events to be acquainted with the reasons on which others have decided. Charges of rashness are often brought against us as Editors, by persons totally unacquainted with the science of criticism: and nothing short of a patient examination of classes of various readings will prevent students from being misled by such easy and random verdicts.

10. In the digest of various readings, I have used the following *signs* and *abbreviations:*

aft, after.

al, alii = some cursive mss.

[1] Where only one or two MSS. are cited for a particular variation from the edited text, and none in support of that text, it is to be concluded that at least the remaining MSS. indicated on the margin contain the reading adopted.

appy, apparently.

ast, asterisk. w-ast, or with-ast, marked with an asterisk or asterisks: see note on "ob" below.

bef, before.

beg, beginning.

comm, commentary—when appended to the name of a Father, it denotes that the reading referred to is found in the body of his commentary, and not in the text printed at the head of the commentary. This last is often very much tampered with.

corr, corrector. corrd, corrected.

ed, edition.

elz, elzevir edition of the Greek Test.

e sil, e silentio collatorum.

ev, evangelistarium, i. e. a copy of the Gospels arranged for church use.

exc, except.

expr, expressly.

gr, greek—when appended to a letter denoting a Græco-latin MS. means that the reading of the Latin text differs from that of the Greek.

ins, insert—"ins και AB" means that the MSS. A and B insert και.

marg, margin. marg-eccles denotes that the reading cited is given on the margin as an alteration to be made in reading the passage in church, e. g. the name of our Lord, where the pronoun would otherwise stand, at the beginning of a "Gospel for the day."

ob, obelus. w-ob, or with-ob, marked with an obelus or with obeli. This abbreviation and "ast" are principally used with reference to the later Syriac version[9].

om, omit—"om και AB" means that the MSS. A and B omit the και given in the text or inserted by other MSS.

pref, prefix. e. g. "aft τι ins και A: pref C." "pref" means that C inserts και bef τι instead of after it as A does.

rec, the *textus receptus*, or received text of the Greek Testament. Used in this edition when elz and Steph agree.

rel, reliqui—means that all the other manuscripts named on the margin have the reading to which this is appended.

[9] On these marks Tregelles observes: "The asterisks and obeli shew points of similarity to the Syriac version of the Old Test. made from the Hexaplar text of the LXX as revised by Origen. As that translation employs those marks, borrowed from the Greek text, to indicate variations from the Hebrew, so too here, they seemed to be used in a similar manner; they thus point out respectively additions, and words which are marked as if they should be omitted. It looks, therefore, as if in revising, additions had been introduced marked with an asterisk, and that whatever was or was deemed redundant was marked with an obelus." (Treg. in Horne, vol. iv. p. 272.)

Steph, Stephens' Greek Testament.
Tischdf, Tischendorf.
transp, transpose.
Treg, Tregelles.
txt, text—when followed by a list of MSS., versions, &c., means that the reading adopted in this edition is supported by those MSS., versions, &c.
ver, verse.
vss, versions.
vv, verses.
Wtst or Wetst, Wetstein.

The figures 2, 3, &c. inserted *above* the line to the right hand, imply a *second*, third, &c. hand in a ms. Thus B^1 means the original scribe of B; C^2 the first corrector of C; C^3, the second; D^c, a recent corrector of D; and so on. B-corr^1 means B as corrected by the original scribe, or the contemporary διορθωτής.

The same figures *below* the line, imply *recurrence* of the reading 2, 3, &c. times in the author mentioned; e. g. Aug_1, $Orig_3$, Bas_3.

[But ff_1 means (see p. 135) that Corbeian MS. which is cited by Scholz, &c. as "Corb. 1."

ff_2, "Corb. 2;" $ff_{1.2}$, "Corb. 1 and 2." Similarly in the cases of g_1, g_2, $g_{1.2}$.

ff_2^1, means the original scribe of Latin MS. ff_2.

ff_1^2, means the corrector of ff_1.

f^1, the original scribe of MS. *f*.]

See further the note on the list of Fathers below.

SECTION III.

OF THE MARGINAL REFERENCES.

1. The references in the margin of this Edition of the Greek Testament are not those usually printed in other Editions. Those are references to the *subject-matter* of the text: and are most useful and necessary to every biblical student. As however they are now to be found in many editions of our English Bible, it seemed unnecessary to reprint them here. Instead of them, I have drawn up a body of references *to verbal and idiomatical usages*, which I hope will be found an addition to our apparatus criticus, as tending to exhibit, simultaneously with the text itself, the peculiarities and ἅπαξ λεγόμενα of the passage under consideration.

2. The materials for constructing such a body of references have of course been principally found in the various Greek Testament Lexicons,

aided by personal study of the text in matters of which Lexicons do not treat. I have also used with profit, but not extensively, Grinfield's Editio Hellenistica Novi Testamenti, and take this opportunity of acknowledging my obligations to that work.

3. The hindrances, as well as the helps, to such a compilation, should be mentioned. They mainly consisted in the almost uniform *inaccuracy in the references in the existing Lexicons*. In Schleusner and Parkhurst, little more than half of the passages referred to were to be found. Their citations are *copied without verification*. In Wahl, this was not the case, nor are the inaccuracies so many; but the errors in printing have introduced far more than were compatible with a profitable use of his very laborious and copious work. An honourable exception to the general inaccuracy of our Lexicon references I found in Robinson's Greek and English Lexicon to the New Testament, edited by Dr. Bloomfield. I was however constrained principally to use Wahl, from his greater copiousness in detail. I cannot omit to mention the very complete and accurate Concordance of Bruder, as saving the scholar very much of the complication of lexical arrangement, and giving freer scope for the exercise of his own judgment. I only wish I had been acquainted with it seventeen years ago, when I began to compile these references: as I might have been saved many a weary hour's search.

4. In the present work, *no reference has been inserted which has not been verified*[1]: and I trust that the accuracy of the printing has corresponded to my earnest desire that the whole may be found correct. In the course of so many thousand citations, I cannot expect but that errors will occasionally have crept in: those which have been discovered will be found in the table of errata, and I shall still be obliged to any reader who may discover additional mistakes, to communicate with me (addressed at Messrs. Rivingtons', Waterloo Place) that they may be corrected.

5. The sources whence the references have been drawn have been, (1) *the text of the Greek Testament itself*, as affording instances of similarity of usage or construction,—of use of the same or different words in parallel passages of the Gospels,—or of tacit reference to the words and acts of our Lord in the Epistles:—(2) *the Septuagint version* of the Old Testament; as being, from the place and time of its publication, its use by the New Testament writers, and its similarity of style and diction, so full of interest in the elucidations of the sacred text:—(3) *the Apocrypha*, which approaches even more nearly than the LXX to the peculiar Hellenistic style of the New Testament:—and (4) the

[1] An exception to this has arisen: as experience has approved the almost unexceptionable accuracy of Bruder's Concordance, I have generally cited from him in the later additions to my references, without verifying.

works of Josephus and Philo-Judæus, who occasionally are found using expressions and constructions similar to those in our text. To these may be added, (5) a few instances from the classic writers, especially Xenophon, justifying or elucidating New Testament words or constructions.

6. For convenience in arranging this body of reference, it has been found necessary to use some few signs and abbreviations, which will here be explained.

(α) When a reference is preceded by the sign (=), it is indicated that the word which is the subject of reference is used, in the passage referred to, *in the same sense* as in the text.

(β) When, in the Gospels, the sign (||) occurs in a reference, it is signified that the word occurs *in the parallel place* in the other Gospels, which will always be found indicated *at the head of the note* on the paragraph. When the sign (||) is *qualified*, thus, (|| Mark, or || Matt. Mark, &c.) it is signified that the word occurs *in the parallel place in that Gospel or Gospels, but not in the other or others.*

(γ) When the words '*here only*,' or in such and such places '*only*,' occur in a reference, they are always to be understood as meaning that the word occurs in that place or those places only *of the New Testament;* and as having *no reference* (unless so implied by their following citations from the LXX) *to its occurring in the LXX or elsewhere.*

(δ) When a reference is followed by the sign †, it is indicated that the word *does not occur in the* Canonical *Septuagint version of the Old Testament*, though it may occur in the Apocrypha.

(ε) When a reference is followed by the sign ‡, it is indicated that the word *does not occur in the* Canonical *LXX in the same sense* as in the text.

(ζ) The abbreviation (constr.) occurring before a reference, indicates that it is the *construction* of the clause or sentence which is referred to.

(η) Other abbreviations will be understood from the context: e. g. '*trans.* or *intrans.*,' that the verb is used *transitively* or *intransitively* in the passages referred to: '*gen., dat., acc.*' that the verb or preposition governs these cases respectively in those passages: so of '*act., pass.*' &c. &c.

(θ) In *one only case* are the references not to verbal or idiomatical usage, but to *subject-matter*. Where the text contains a *citation from or reference to* the Old Testament, or to an earlier place in the New Testament, the place of that citation or reference is indicated in the margin, but *in small capitals:* thus: 'ISA. liii. 5.'

7. The student is requested not to consider the references in any instance as embracing *the whole number of times* where a word occurs in the New Testament,—*unless it be expressly so stated.* In by far the greater number of cases, they consist merely of a selection, at discretion, from an abundance of similar instances. At the same time considerable pains have been now taken to make some one set of references in each volume *exhaustive;* which one has then been used as the *stock* reference for that particular word or construction.

8. To avoid mistakes, I think it well to advertise the student, that when the references extend *below the text*, they are to be read *in single lines* across the page.

9. In this Fifth edition as well as in the Fourth, the whole body of references has been gone over, and many corrections and insertions made. The object proposed in doing this has been, to supply a more complete account, both of ἅπαξ λεγόμενα and of peculiar usage of words and constructions, in the sacred Writers, however common such words or constructions may be in ordinary Greek: to add, in very many instances, references to the LXX: and to bring the former portion of my work, in which the design of the body of references had less opened before me than it afterwards did, into harmony with the subsequent volumes. In this part of the preparation of these two last editions, I have had the valuable co-operation of the Rev. Robert Hake, M.A., Minor Canon of Canterbury, without whom it would have been impossible that it should have been accomplished.

CHAPTER VII.

APPARATUS CRITICUS[1].

SECTION I.

MANUSCRIPTS OF THE GREEK TESTAMENT REFERRED TO IN THIS EDITION.

Manuscripts written in the capital, or uncial character.

A. The MS. referred to by this symbol is that commonly called the Alexandrine, or CODEX ALEXANDRINUS. It once belonged to Cyrillus Lucaris, patriarch of Alexandria and then of Constantinople,

[1] For a more complete account of the subject of this chapter, I would refer the reader to Tregelles' vol. iv. of the new edition of Horne's Introduction, p. 152 ff., and to Scrivener's Introduction to N. T. Criticism, p. 76 ff.

who in the year 1628 presented it to our King Charles I. It is now in the British Museum. It is on parchment in four volumes, of which three contain the Old, and one the New Testament, with the Epistle of Clement to the Corinthians. This fourth volume is exhibited open in a glass case. It will be seen by the letters in the inner margin of this Edition, that the first 24 chapters of Matthew are wanting in it, its first leaf commencing ὁ νυμφίος, ch. xxv. 6:—as also the leaves containing ἵνα, John vi. 50,—to λέγει, viii. 52. It is generally agreed that it was written at Alexandria;—it does not, however, *in the Gospels*, represent that commonly known as the Alexandrine text, but approaches much more nearly to the Constantinopolitan, or generally received text. The New Testament, according to its text, was edited, in uncial types cast to imitate those of the MS., by Woide, Lond. 1786, the Old Testament by Baber, Lond. 1819: and its N. T. text has now been edited in common type by Mr. B. H. Cowper, London, 1861. The date of this MS. has been variously assigned, but it is now pretty generally agreed to be *the fifth century*.

B. The CODEX VATICANUS, No. 1209 in the Vatican Library at Rome; and proved, by the old catalogues, to have been there from the foundation of the Library in the 16th century. It was apparently, from internal evidence, copied in Egypt. It is on vellum, and contains the Old and New Testaments. In the latter, it is deficient from Heb. ix. 14 to the end of the Epistle;—it does not contain the Epistles to Timothy, Titus, and Philemon;—nor the Apocalypse. An edition of this celebrated codex, undertaken as long ago as 1828 by Cardinal Angelo Mai, has since his death been published at Rome. The defects of this edition are such, that it can hardly be ranked higher in usefulness than a tolerably complete collation, entirely untrustworthy in those places where it differs from former collations in representing the MS. as *agreeing with* the received text. An 8vo edition of the N. T. portion, newly revised by Vercellone, was published at Rome in 1859 (referred to as Verc): it of course supersedes the English reprint of the 1st edition. Even in this 2nd edition there are imperfections which render it necessary to have recourse to the MS. itself, and to the partial collations made in former times. These are, (1) that of Bartolocci (under the name of Giulio de St. Anastasia), once librarian at the Vatican, made in 1669, and preserved in manuscript in the Imperial Library (MSS. Gr. Suppl. 53) at Paris (referred to as 'Blc'); (2) that of Birch (Bch), published in various readings to the Acts and Epistles, Copenhagen, 1798—Apocalypse, 1800—Gospels, 1801; (3) that made for the great Bentley (Btly), by the Abbate Mico; this colla-

tion is published in Ford's Appendix to Woide's edition of the Codex Alexandrinus, 1799. It was made on the margin of a copy of Cephalæus' Greek Testament, Argentorati 1524, still amongst Bentley's books in the Library of Trin. Coll. Camb. (4) Notes of alterations by the original scribe and other correctors. These notes were procured for Bentley by the Abbé de Stosch, and were till lately supposed to be lost. They were made by the Abbate Rulotta (Rl.), and are preserved amongst Bentley's papers in the Library of Trinity College, Cambridge (B. 17. 20). The Codex has been occasionally consulted for the verification of certain readings by Tregelles, Tischendorf, and others. A list of readings examined at Rome by the present editor (Feb. 1861), and by the Rev. E. C. Cure, Fellow of Merton College, Oxford (April 1862), will be found at the end of these prolegomena. A description, with a photograph of a portion of a page, is given in Burgon's "Letters from Rome," London 1861. This most important MS. was probably written in the *fourth century* (Hug, Tischendorf, al.).

C. The CODEX EPHRAEMI, preserved in the Imperial Library at Paris, MS. Gr. No. 9.—It is a Codex rescriptus or palimpsest, consisting of the works of Ephraem the Syrian written over the MS. of extensive fragments of the Old and New Testaments[1]. It seems to have come to France with Catherine de' Medici, and to her from Cardinal Nicolas Ridolfi. Tischendorf thinks it probable that he got it from Andrew John Lascaris, who at the fall of the Eastern Empire was sent to the East by Lorenzo de' Medici to preserve such MSS. as had escaped the ravages of the Turks. This is confirmed by the later corrections (C^2) in the MS., which were evidently made at Constantinople[2]. But from the form of the letters, and other peculiarities, it is believed to have been written at Alexandria, or at all events, where the Alexandrine dialect and method of writing prevailed. Its text is perhaps the *purest* example of the Alexandrine text,—holding a place about midway between the Constantinopolitan MSS. and most of those of the Alexandrine recension. It was edited very handsomely in uncial type, with copious dissertations, &c., by Tischendorf, in 1843. He assigns to it an age at least equal to A, and places it also in *the fifth century*. Corrections were written in, apparently in the sixth and ninth centuries: these are respectively cited as C^2, C^3.

[1] The extent of these fragments being indicated in every case by the notes in the inner margin of the text, I have not thought it necessary to swell the Prolegomena by also specifying them here. The same remark applies to the lacunæ in the other MSS.

[2] The general reader may be advantageously referred to the careful and accurate account of this MS. given in the "Christian Remembrancer" for October 1862, Vol. xliv. p. 273 et seq.

D. The CODEX CANTABRIGIENSIS, or BEZÆ,—so called because it was presented by Beza in 1581 to the University Library at Cambridge; where it is now exposed to view in a glass case. He procured it in 1562, from the monastery of S. Irenæus at Lyons. It is on parchment, and contains the Gospels and Acts, with a Latin version. Its lacunæ, which are many, will be perceived by the inner marginal letters in this edition. It once contained the Catholic Epistles: 3 Joh. 11—15 in Latin is all that now remains. It was edited with very accurate imitative types, at the expense of the University of Cambridge, by Dr. Kipling, in 1793. Mr. Scrivener is preparing a new edition carefully revised and more generally accessible. (See also foot note, p. 115). The text of the Codex Bezæ is a very peculiar one, deviating more from the received readings and from the principal MS. authorities than any other. It appears to have been written in France, and by a Latin transcriber ignorant of Greek, from many curious mistakes which occur in the text, and version attached. It is closely and singularly allied to the ancient Latin versions, so much so that some critics have supposed it to have been altered from the Latin: and certainly many of the phænomena of the MS. seem to bear out the idea. Where D differs in unimportant points from the other Greek MSS., the difference appears to be traceable to the influence of Latin forms and constructions. It has been observed, that in such cases it frequently agrees with the Latin codex *e* (see the list further on). Its peculiarities are so great, that in many passages, while the sense remains for the most part unaltered, hardly three words together are the same as in the commonly received text. And that these variations often arise from capricious alteration, is evident from the way in which the Gospels, in parallel passages, have been more than commonly interpolated from one another in this MS. The concurrence with the ancient Latin versions seems to point to a very early state of the text; and it is impossible to set aside the value of D as an index to its history;—but in critical weight it ranks the lowest of the leading MSS. Its age has been very variously given: the general opinion now is that it was written in the *latter end of the fifth or the sixth century*.

E. The Codex Basileensis (Public Library at Basle, formerly B. vi. 21; now K. iv. 35). Contains the four Gospels with some considerable lacunæ. Collated by Tischendorf and Tregelles. Said to be of the middle of the *eighth century*.

F. The Codex Boreeli, once possessed by John Boreel, Dutch ambassador in London under James I. It was lost for many years, till found at Arnheim by Heringa, a professor at Utrecht. It is now in the public library at the latter place. Heringa wrote a

dissertation on it, so copious as to serve for an edition of the codex itself. This dissertation was published by Vinke in 1843. Contains the four Gospels with many lacunæ, which have increased since Wetstein's time. Tischendorf in 1841 examined the codex and compared it with Heringa's collation. Tischendorf assigns it to *the ninth century*: Tregelles, to the *tenth*.

G. The Codex Harleianus, 5684, in the British Museum, brought by Andrew Seidel from the East. Contains the Gospels with many lacunæ. Collated by J. C. Wolf, to whom it once belonged, and recently by Tischendorf and Tregelles (known as Seidelii I, or Wolfii A). Ascribed to the *ninth* or *tenth century*.

H. The Codex Wolfii B, now in the public library at Hamburgh. Its history is the same as that of the last MS. Its contents, the Gospels,—with many lacunæ: its assigned date, about the end of the *ninth century*. It was collated by Wolf, Tregelles, and Tischendorf.

I. FRAGMENTA PALIMPSESTA TISCHENDORFIANA (or Codex Tischendorfianus II.). "Certain portions of the New Test. in Greek, under Georgian writing. The parts appear to vary from the *fifth* to the *seventh* century. Examined by Tregelles, and since edited by Tischendorf in his Monumenta Sacra, 1855." (Tregelles.) The volume is now in the Imperial Library at St. Petersburg. Tischendorf states that he can distinguish the remains of seven different MSS. The three most ancient of these he considers quite equal to C or A both in age and in purity of text. The first of these [cited in this edn as I_a] contains: John xi. 50—xii. 9; xv. 12—xvi. 2; xix. 11—24. The second [I_b], 1 Cor. xv. 53—xvi. 9; Tit. i. 1—13; Acts xxviii. 8—17. The third [I_c], Mt. xiv. 13—16 and 19—23; xxiv. 37—xxv. 1; xxv. 32—45; xxvi. 31—45. Mk. ix. 14—22; xiv. 58—70. These are all ascribed to the *fifth century*. The fourth fragment [I_d] contains Mt. xvii. 22—xviii. 3; xviii. 11—19; xix. 5—14; Lu. xviii. 14—25; Joh. iv. 52—v. 8; xx. 17—26. The seventh [I_e], Lu. vii. 39—49; xxiv. 10—19. These two are assigned to the *sixth century* and compared with Cod. P. The two remaining fragments, Tischdf's fifth and sixth, contain portions of the Acts and are ascribed to a century later than the two preceding.

K. The Codex Cyprius, brought from the island of Cyprus to Paris, and now in the Imperial Library there (MS. Gr. 63). Contains the Gospels (entire), memoirs of the saints of the Greek Church, and the canons of Eusebius. Collated by Tischendorf and Tregelles. Its text is peculiar and *sui generis*; and is consequently of much value. Assigned to the *ninth century*.

L. The Codex Regius Parisiensis (Bibliothèque Impériale Manuscrit 110]

grec No. 62), contains the Gospels with some lacunæ. Edited by Tischendorf in his "Monumenta Sacra," 1846, pp. 57—399. Its text, both in various readings and in grammatical forms, is of the kind which has been called Alexandrine, and is very nearly related to that of B. From the careless positions of the accents, Scholz and Griesbach think it to have been copied from some more ancient MS. which had no accents. Ascribed by Tischendorf to the *eighth century*; by Tregelles and others, to the *ninth*[4].

M. The Codex Campianus (Paris: Bibl. Imp. MS. Gr., 48). Presented to Louis XIV. by the Abbé des Champs, in 1706. Contains the Gospels, with notices of the saints of the Greek Church, the Canons of Eusebius, and much inserted matter betokening late date. Its text is irregular in character, and has some readings common only to itself and K. Assigned to the latter part of the *ninth* or beginning of the *tenth* century. Collated by Tregelles, and copied by Tischendorf.

N. CODEX PURPUREUS. "These fragments (of the *sixth* century) are found in three places: four leaves are in the British Museum [Cotton. C. xv.], denoted J or I by Wetstein and others; two are at Vienna [Imperial Library, Cod. Theol. Gr. num. 2 Lambec.], to which the notation N was formerly restricted; and six in the Vatican [No. 3785], called by Scholz Γ. Edited by Tischendorf in his Monumenta Sacra, 1846." (Tregelles.)

P. Q. By these symbols are designated the portions of two ancient MSS., discernible (as also are fragments of Ulphilas' gothic version) under the later writing of a volume known as the Codex Carolinus in the ducal library at Wolfenbüttel. P (GUELPHERBYTANUS A.) contains fragments of each of the Gospels. Q (GUELPH. B.) fragments of Luke and John. Both are probably of the *sixth century*. They were edited by F. A. Knittel in 1762; and, more thoroughly by Tischendorf in 1860, "Monumenta Sacra," vol. iii.

R. CODEX NITRIENSIS. A palimpsest in the British Museum (Additional MS. 17211): the same vol. which contains the palimpsest Homer. Brought from a Nitrian monastery. Contains large fragments of St. Luke's Gospel. Edited by Tischendorf in 1857, "Monumenta Sacra," vol. ii. Tregelles had however previously collated it, and has given several corrections of Tischendorf's edition; these are noticed in their proper places in the digest. This MS. is ascribed to the *sixth* century.

S. The Codex Vaticanus 354, contains the Gospels entire, with the

[4] Griesbach describes this MS. as 'incredibili cum venerandis illis exemplaribus quæ Origenes olim suis manibus versavit consensu insignem."

canons of Eusebius. Written by Michael, a monk, in the year 949. Collated by Birch, whose collation Treg. and Tischdf. have used; hence when quoted as agreeing with the received text, its testimony is only "e silentio Birchii."

T. CODEX BORGIANUS 1, in the Library of the Propaganda at Rome, of the *fifth century* (probably). Contains fragments of Lu. and Joh. with a Sahidic version. The portions Joh. vi. 28—67; vii. 6—viii. 31 were published by A. A. Georgi, at Rome, in 1789: and examined by Tischendorf. This Græco-Egyptian MS. also contains a portion of St. Luke, ch. xxii. 20 to xxiii. 20, which was first brought to my notice by Dr. Tregelles, as being mentioned by Zoega in his "Catalogus codicum Copticorum MSS. qui in Museo Borgiano Velitris adservantur." My brother, the Rev. Bradley H. Alford, happening to be at Rome, was fortunate enough to obtain permission to collate this ancient fragment, and sent me the collation, from which the readings were, in edn. 4 of this vol., first published. Two other portions of the same MS. were once in the possession of C. G. Woide and were published by Ford in the Appendix to the Codex Alexandrinus, Oxford, 1799. They comprise Lu. xii. 15—xiii. 32; Joh. viii. 33—42.

U. The Codex Nanianus 1, in St. Mark's library at Venice (I. viii.), contains the Gospels entire, with the canons of Eusebius. It has been collated by Tischendorf and Tregelles. Assigned to the *tenth century*.

V. A MS. in the library of the Holy Synod at Moscow. (No number, referred to as "in a box.") Contains the Gospels,—as far as Joh. vii. 39, in uncial letters of about the *ninth century* (Tischdf.); —after that, in cursive characters of the thirteenth century. Collated by Matthæi.

X. The Codex Monacensis, formerly Ingolstadiensis. (University Library, Munich, I. 26.) Contains the four Gospels with numerous lacunæ. It is accompanied by an interspersed commentary. Ascribed to the end of the *ninth*, or beginning of the *tenth century*. Collated by Tischendorf and Tregelles.

Y. A fragment, No. 225, in the Barberini library at Rome. Contains Joh. xvi. 3—xix. 41. Assigned to the *eighth* or *ninth century*. Edited by Tischendorf, "Monumenta Sacra," 1846, pp. 37—50.

Z. The CODEX RESCRIPTUS DUBLINENSIS, in the library of Trinity College, Dublin. Contains, of the N. T., the Gospel of Matthew. It was discovered (under the cursive writing of a copy of Chrysostom de Sacerdotio, extracts from Epiphanius, &c.) by Dr. Barrett, who published all that he could read in not very exact copper-plate fac simile at the expense of the college in 1801. Tregelles, in 1853, by

the aid of a chemical mixture was able to decipher the portions which had baffled Barrett, and carefully re-collated the whole. It has many lacunæ, which will be seen by the letters in our inner margin. The date assigned to it is *the sixth century*.

Γ. Codex Tischendorfianus IV. A MS. brought by Tischendorf from the East, and now in the Bodleian Library (Auct. T. Infra II. 2). It contains portions of St. Matthew and St. John, the greater part of St. Mark and the whole of St. Luke. Collated by Tischendorf and Tregelles. In 1859, Tischendorf procured 99 more leaves of the same MS.; these are now at St. Petersburg, and contain Mt. i. 1—v. 31; ix. 6—xii. 18; xiv. 15—xx. 25; xxiii. 13—xxviii. 20, and the whole of Joh. minus the two portions [vi. 14—viii. 8; xv. 24—xix. 6] preserved in the Bodleian. Ascribed to the *ninth* century.

Δ. The Codex San Gallensis, in the library at St. Gall. Contains the Gospels entire, except Joh. xix. 17—35, with a Latin version. Edited in lithographed facsimile by Rettig, at Zurich, in 1836. This MS. and Cod. Boernerianus (G of St. Paul's Epistles: see Prolegg. vol. II.) are of the same country and date (i. e. Switzerland, in the latter part of the *ninth century*), and originally formed part of the same volume.

Θ. The Codex Tischendorfianus I, brought by Tischendorf from the East, now in the Library of the university at Leipsic. It consists of four leaves, containing a few fragments of Matthew; xiii. 46—55 (but this almost illegible); xiv. 8—29; xv. 4—14. Of the latter part of the *seventh century*. Edited by Tischendorf "Monumenta Sacra," 1846, pp. 1—10.

Λ. Codex Tischendorfianus III, now in the Bodleian (Auct. T. Infra I. 1). Contains the whole of the Gospels of St. Luke and St. John. Collated by Tischendorf and Tregelles. Ascribed to the *eighth* or *ninth century*. An early cursive copy of Mt. and Mk. taken by Tischendorf to St. Petersburg, in 1859, is said by him ("Notitia Cod. Sinaitici," p. 58) to be part of the same codex.

Ξ. CODEX ZACYNTHIUS. Edited by Tregelles, London, 1861, with the types cast for printing the Codex Alexandrinus. The following is an abridgment of his account of the MS.: "On the 11th of August, 1858, I received a letter from Dr. Paul de Lagarde of Berlin, informing me that a palimpsest MS., hitherto unused, containing a considerable portion of St. Luke's Gospel, with a Catena, was in the Library of the British and Foreign Bible Society. It is noted in the Catalogue, and on the back, '24, *Greek Evangelisterium. Parchment.*' In many parts the ancient writing is illegible, except in a very good light. The later writing is a Greek Lectionary from the Four Gospels, and belongs, I suppose, to the

thirteenth century. The elder writing must have been part of a volume of large folio size; for the leaves are now folded across, the later writing running the other way. The text is in round full well-formed Uncial letters, such as I should have had no difficulty in ascribing to the *sixth* century, were it not that the Catena of the same age has the round letters (ΘΘΟC) so cramped as to make me believe that it belongs to the *eighth century*. Besides the ordinary κεφάλαια or τίτλοι, this MS. contains also the same chapters as the Vatican MS., similarly numbered. The only other document in which I have ever seen this *Capitulatio Vaticana* is the Vatican Codex itself; nor do I know of its being found elsewhere. Occasionally the same portion of Scripture occurs twice, when accompanied by a different Patristic extract."

א. The CODEX SINAITICUS. Procured by Tischendorf, in 1859, from the Monastery of St. Catherine on Mount Sinai. A magnificent edition prepared at the expense of the Emperor of Russia appeared in January, 1863. The Codex Frederico-Augustanus (now at Leipsic), obtained in 1844 from the same monastery, is a portion of the same copy of the Greek Bible, the 148 leaves of which containing the entire New Testament, the Ep. of Barnabas, parts of Hermas, and 199 more leaves of the Septuagint have now been edited by the discoverer. The assertion made by Dr. Simonides that the MS. was written by himself about 1840, he being then a very young man (accounts of his age vary) is contradicted by the phænomena of the MS. itself; and is moreover only one of an astonishing series which the learned men of Greece, Germany, and England have found it impossible to believe. The MS. has four columns on a page, and has been altered by several different correctors, one or more of whom Tischendorf considers to have lived in the sixth century. The work of the original scribe has been examined, not only by Tischendorf, but by Tregelles and other competent judges, and is by them assigned to the *fourth century*. The internal character of the text, down to the most minute particulars, agrees with the external, as the student may judge for himself by its readings given in the digest on the Gospel of St. John. The correctors as distinguished by Tischendorf are:—A, of the same age with the MS. itself, probably the corrector who revised the book, before it left the hands of the scribe, denoted therefore by us corr^{1}; B, who in the first page of Mt. began inserting breathings, accents, &c., but did not carry out his design, and touched only a few later passages; C^{a} (cited as א^{3a}) has corrected very largely throughout the book. Wherever it is not stated to the contrary in our digest, it is to be understood that C^{a} altered the reading cited as found in

$\aleph^1$; C^b (cited as $\aleph^{2b}$) lived about the same time as C^a, i. e. some centuries later than the original scribe. These are all that we need notice here. Tischendorf has distinguished most minutely between contemporary scribes and correctors. A full account is given in the "Christian Remembrancer" for April, 1863. The Editor has been able to procure a complete collation of the Gospel of St. John, from the expensive imperial edition, which is the only one that reached this country in time to be used for this volume. In the other Gospels the readings given in the "Notitia Cod. Sin." are inserted in their proper places, and also some others communicated by Professor Tischendorf to Dr. Tregelles, who kindly forwarded them to the present editor[s].

Frag-cant. Fragmentum Cantabrigiense. Now preserved in a frame between pieces of glass in the Library of Trinity College, Cambridge. Ascribed to the *eighth century*. The scraps of which this fragment is made up were discovered in 1861 by Mr. H. Bradshaw, Fellow of King's Coll. Camb., in the binding of a copy of Gregory Nazianzen formerly brought from Mt. Athos. It contains portions of Mk. vii. viii. ix. The text is very peculiar and interesting. The readings have been inserted in this edition from a photograph.

Frag. Mosq. (called O by Tischdf.) Fragmentum Mosquense. A Codex of the Holy Synod at Moscow, No. 120. From Mount Athos. It consists of 8 leaves, used in the binding of a MS. of Chrysostom, and contains Joh. i. 1—4; xx. 10—13; 15—17; 20—24. Edited by Matthæi, in one of the Appendices in his N. T. Appears to be of the *ninth century*.

Frag. Neap. (W^b in Tischdf. ed. 7.) Fragmentum Neapolitanum rescriptum. Naples Library, II. C. 15 (LXXIX.). Contains beneath more recent (fourteenth century) ecclesiastical writing of the Greek Church, twelve or fourteen leaves of an ancient MS. of the Gospels, probably of the *eighth century*. Only one page, containing Mk. xiv. 32—39, was examined by Tischendorf.

Frag. Nitr. (N^b in Tischdf.) Fragmentum Nitriense. A few verses of the xiiith and xvith chapters of St. John's Gospel deciphered by Tischendorf under Syriac writing in a British Museum MS. (Ad-

[s] It may be well here to mention, that there is in preparation at the University Press, Oxford, an edition of the New Testament which will exhibit the entire texts of the earliest known MSS. in parallel columns. Vol. I. (already printed) contains the Gospels from ABCD and (in St. Matthew) Z. Vol. II. (also printed) contains the Acts from ABCDE, the Catholic Epistles from ABC, the Pauline Epistles from $ABCD^{ep}$, the Apocalypse from $AB^{ap}C$. Vol. III. will contain notes stating the alterations made by later hands in each MS., a collation of the Codex Sinaiticus, a general account of the plan of the work, facsimile plates, &c.

ditional, 17136) brought from the Nitrian valleys. Edited by Tischdf. in "Mon. Sacra Nov. Coll. vol. ii." Tischendorf ascribes these fragments to the *fifth* or even to the *fourth century*.

Frag. Par. (W^a or W in Tischdf.) A fragment in the Imperial Library at Paris, attached to MS. Gr. 314, containing only two leaves, Lu. ix. 36—47; x. 12—22. Edited by Tischendorf in "Mon. Sacra," 1846, pp. 51—56. Ascribed to the *eighth century*.

Frag. Sang. (W^e in Tischdf. ed. 7.) Fragmentum Sangallense. Three leaves published by Tischendorf, Mon. Sacra, vol. iii. Contains Mk. ii. 8—16: Lu. i. 20—32; 64—79. Ascribed to the *ninth century*.

Frag. Sin. (Λ in Tischdf. ed. 2.) Two fragments, Mt. xx. 8—15; Lu. i. 14—20, found by Tischendorf in the monastery of St. Catherine, Mount Sinai. Published in "Annales Vindobonenses," 1846. Of the former part of the *ninth century*.

Cod. Guelph., Cod. Bodl., Cod. Veron., and Cod. Turic. are MSS. at Wolfenbuttel, the Bodleian, Verona, and Turin respectively, which contain one or more of the hymns in Lu. i. ii. Tischendorf calls them O^a, O^b, O^c, O^d, and ascribes the first two to the *ninth*, and the last two to the *sixth century*.

Coisl.-oct.-marg., or Coisl.-LXX-marg. (F^a in Tischdf.) On the margin of the great Coislinian Octateuch of the Septuagint several texts from the N. T. are written in uncial characters of the *sixth* or *seventh century*. The following are the passages from the Gospels: Mt. v. 48; xii. 48; xxvii. 25: Lu. i. 42; ii. 24; xxiii. 21: Joh. v. 35; vi. 53, 55. The whole are published by Tischendorf, "Monumenta Sacra," 1846, p. 400.

Manuscripts written in cursive letters.

(I.) *Scrivener's Manuscripts*[6].

a. Lambeth 1175. Brought from the Greek Archipelago by Professor Carlyle. "Very few rare or noticeable readings will be found in this document, which approaches as nearly to the received text as many of a much lower date." Probably of the *eleventh century*.

b. Lambeth 1176. "Well merits Burney's commendation, 'eximiæ notæ.'" About the *twelfth century*.

[6] These MSS., none of which (except ev-y) have as yet been shewn to be of any great critical value, have been occasionally cited in the present edition (as Scr's a, Scr's b c d, and the like); especially in those places where their evidence may help to point out the time at which the more modern of the received readings arose. "Scr's mss.," appended to any reading in the digest, means that all the MSS. in this list which contain the passage, with the exception of any (Scr's c g, or the like) expressly cited for some opposing reading. The remarks given above are extracted from Scrivener's own description.

c. Lambeth 1177. "Written with irreverent and scandalous negligence, but abounding with remarkable readings frequently countenanced by more ancient authorities." Probably of the *twelfth century*.

d. Lambeth 1178. *Tenth* or *eleventh century*.

e. Lambeth 1179. Many lacunæ. Possibly of the *tenth century*.

f. Lambeth 1192. Of very little critical value. Of the *thirteenth century*.

g. Ephesius, Lambeth 528. (71 of critical editions of the N. T.) Brought to England in 1675 by Traheron. Dated A.D. 1160.

h. British Museum, Arundel 524. About the *eleventh century*.

i. Trinity College, Cambridge, B. x. 17. Brought from Mount Athos. Belonged to Bentley. Assigned to the *thirteenth century*.

k. British Museum, Additional MS., 11300. Came from the library of the Bishop of Cæsarea Philippi at the foot of Lebanon. *Eleventh century*.

l. Codex Wordsworth. In Dr. Wordsworth's possession. *Thirteenth century*[7]. [= g in Acts and Epistles.]

m. (Scholz's 201) British Museum, Additional MS. 11837. Contains the whole New Testament. (See 201 below.) Formerly at Florence. Purchased for the Brit. Mus. from the heirs of Dr. Sam. Butler, Bp. of Lichfield. Dated A.D. 1357.

n. British Museum, Burney 18. Contains the Gospels and two leaves of the Ep. to the Hebrews (ch. xii. 17 to end). Dated A.D. 1366.

o. British Museum, Burney 19. Belonged in 1809 to the Library of the Escurial. Possibly one of the MSS. numbered 226—233 below. Assigned to the *tenth* or *eleventh century*.

p. British Museum, Burney 20. Written by a monk named Theophilus, A.D. 1285.

q. Codex Theodori. When collated by Mr. Scrivener it was the property of Pickering the publisher. Written by Theodore A.D. 1295.

r. British Museum, Burney 21. Written by Theodore, A.D. 1292. Text very similar to that of q.

s. British Museum, Burney 23. Very much mutilated in Lu. Ends at Joh. viii. 14. Written in the *twelfth century*.

t. Lambeth 1350. St. John's Gospel appended to Damasc. de Fide. Written about the *fourteenth century*.

[7] "I regard codices l m n as representatives of the ordinary Greek copies in general use for two centuries before the invention of printing. The connexion between m and n is too close to be accidental, and I can only conjecture that they were written in the same monastery, though by different hands. Nearly as they approach the standard or printed text, they still exhibit some remarkable and rare readings." (Scrivener.)

u and *v*, once formed part of the Carlyle collection, but were returned in 1817 to the Patriarch of Jerusalem. u badly collated in Mt. and Mk. for Carlyle. *v* collated in Mk. i. 1—iv. 16: Joh. vii. 53—viii. 11 by Dr. Burney. The readings from these collations, and from his own accurate collations of MSS. a to h and k to t published by Scrivener in "A full and exact collation of about 20 Gr. MSS," 8vo. Cambridge, 1853.

v. The readings of this MS. are given (with those of i and w) in the Appendix to Scrivener's "Codex Augiensis." When cited in this volume it is referred to as 236. (See below.)

w. Trinity College, Cambridge, B. x. 16. Written A.D. 1316. [=1 in Acts and Epistles.]

ev—y. Brit. Mus. Burney 22. Dated 1319, but Scrivener thinks this was added some time after the writing of the MS. and that it really dates from the *twelfth century*. The text is a very important one.

(II.) *Cursive MSS. contained in the lists of Scholz and others.*

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
1	Basle, K. iii. 3. (late B. vi. 27.)	X.	Wetstein, Tregelles, and Roth[8].	1	1	—
2	Basle, B. vi. 25. (now — ?)	XV.	Used as the copy for Erasmus' edition of the Gospels. Bengel's Bas. *β*.	—	—	—
3	Vienna, Theol. 5, Kol.	XII.	Alter. Known as Corsendoncensis. (Forlos. 15.)	3	3	—
4	Paris, 84.	XII.	Stephens' *γ'*. Scholz (Mt. Joh.). Defective Matt. ii. 9—20, Joh. i. 49—iii. 11.	—	—	—
5	Paris, 106.	XII.	Stephens' *δ'*. Scholz.	5	5	—
6	Paris, 112.	XIII. (orXI.)	Stephens' *ε'*. Scholz (Mt., Mk. i.—iv., Joh. vii., viii.).	6	6	6
7	Paris, 71.	XI.	Stephens' *ϛ'*. Scholz (Mk. i.—vi., Joh. iii.—viii.).	—	—	—
8	Paris, 49.	XI.	Stephens' *ζ'*. Scholz (Joh.).	—	—	—
9	Paris, 83.	1168	Stephens' *ιβ'*. Kuster's Par. 3. Scholz (Mt. i.—viii., Mk. i.—iv., Joh. iv.—viii.).	—	—	—
10	Paris, 91.	XIII.	Kuster's Par. 1. Inspected by Griesbach. Scholz (Mk. i.—iv., Joh. v.—viii.).	—	—	—
11	Paris, 121, 122.	XII.	Kuster's Par. 4. Scholz ("denuo").	—	—	—
12	Paris, 230.	XI.	Scholz (Mk., Lu., Joh.). [Wetstein gives, under this number, readings from MSS. 119, 120, and from another which has not been identified, all mixed together.]	—	—	—

[8] "There are uncial MSS. of the Gospels more recent than this cursive copy; but none of the later MSS. of that class is comparable to this, as to the goodness of the text in the Gospels." (Tregelles.)

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
13	Paris, 50.	XII.	Kuster's Par. 6. Griesbach. Begtrup (in Birch and Schulz's Griesbach). Defective Mt. i. 1—ii. 21; xxvi. 33—53; xxvii. 26—xxviii. 10; Mk. i. 2—45; Joh. xxi. 2—end. A very valuable MS.: text closely allied to that of MSS. 69. 124. 346.	—	—	—
14	Paris, 70.	964	Kuster's Par. 7. Scholz (Mt. vii.—xxi., Mk. i.—vi., Lu. iii. iv. ix. xi., Joh. iii.—ix.).	—	—	—
15	Paris, 64.	X.	Kuster's Par. 8. Scholz ("maximam partem Mt., Mc., Joh.").	—	—	—
16	Paris, 54.	XIV.	Wetstein. Scholz (Mk.). The Latin Vulgate in parallel column. Defective Mk. xvi. 6—20.	—	—	—
17	Paris, 55.	XVI.	Wetstein. Griesbach. Scholz (Mk.). Accompanied by the Latin Vulgate. Written by Hermonymus.	—	—	—
18	Paris, 47.	1364	Scholz (Gosp. and Acts). Additional readings in Reiche.	133	113	51
19	Paris, 189.	XII.	Scholz ("integre"). Catena on John and Scholia on the other Gospels.	—	—	—
20	Paris, 188.	XI.	Scholz ("longe maximam partem"). Scholia.	—	—	—
21	Paris, 68.	X.	Scholz (Mt. i.—xi., Mk., Joh. iv. v. vii. viii.)	—	—	—
22	Paris, 72.	XI.	Very imperfectly collated by R. Simon (in Mill and Wetstein) and Scholz. Defective Mt. i. 1—v. 25. (or ii. 2 as Sz.) Joh. xiv. 22—xvi. 27.	—	—	—
23	Paris, 77.	XI.	Simon and Scholz, as before. With Latin Vulgate. Defective Mt. i. 1—17. Lu. xxiv. 46—Joh. ii. 20; Joh. xxi. 24, 25.	—	—	—
24	Paris, 178.	XI.	Simon. Scholz. With a Commentary. Defective Mt. xxvii. 20—Mk. iv. 22.	—	—	—
25	Paris, 191.	X.	Simon. Scholz. Defective Mt. xxiii. 1—xxv. 42; Mk. i. 1—vii. 36; Lu. viii. 31—41; ix. 44—54; x. 39—xi. 4; middle of Joh. xiii. to end of gosp. Scholia.	—	—	—
26	Paris, 78.	XI.	Simon. Scholz. With a Commentary.	—	—	—
27	Paris, 115.	XI.	Larroque in Mill (*Colb.* 1). From Joh. xviii. 3 to end supplied by a later hand in Cent. XIV.	—	—	—
28	Paris, 879.	XI.	Larroque in Mill (*Colb.* 2). Scholz. Defective Mt. vii. 17—ix. 12; xiv. 33—xvi. 10; xxvi. 70—xxvii. 48; Lu. xx. 19—xxii. 46; Joh. xii. 40—xiii. 1; xv. 24—xvi. 12; xviii. 16—28; xx. 20—xxi. 5; xxi. 18—25.	—	—	—
29	Paris, 89.	XII.	Larroque in Mill (*Colb.* 3). Scholz (Mk. i.—v., Joh. v.—viii.). Some leaves supplied in Cent. XV.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
30	Paris, 100.	XVI.	Readings from 1st chapters of Mt., Larroque in Mill. Cited with 31 as in *Colb.* 4. Inspected by Scholz. Written by Hermonymus.	—	—	—
31	Paris, 94.	XIII.	Readings from Mt., Mk., Larroque in Mill. Cited with 30 as *Colb.* 4. Inspected by Scholz.	—	—	—
32	Paris, 116.	XII.	Readings from Mt., Larroque in Mill (*Colb.* 5). Defective Mt. i. 1—x. 22; xxiv. 15—30; Lu. xxii. 35—Joh. iv. 20. Inspected by Scholz.	—	—	—
33	Paris, 14.	XI.	Tregelles. Called the Queen of the cursive MSS.	17	13	—
34	Paris, Coisl. 195.	XI.	Cursorily collated by Wetstein and Scholz. Catena. From Mt. Athos.	—	—	—
35	Paris, Coisl. 199.	XI.	Cursorily collated by Wetstein and Scholz.	18	14	17
36	Paris, Coisl. 20.	XI.	Cursorily collated by Wetstein and Scholz. Commentary. From Mt. Athos.	—	—	—
37	Paris, Coisl. 21.	XII.	Cursorily collated by Wetstein and Scholz.	—	—	—
38	Paris, Coisl. 200.	XIII.	(Stephen's 6′?) Written by order of the Emperor Michael Palæologus. Defective Mt. xiv. 15—xv. 30; xx. 14—xxi. 27; Mk. xii. 3—xiii. 4.	?	19	?
39	Paris, Coisl. 23.	XII.	Cursorily collated by Wetstein and Scholz. Once at Mt. Athos. A copy of 34. (Wetst.)	—	—	—
40	Paris, Coisl. 22.	XI.	C. c. Wetst. Sz. Commentary. From Constantinople, once at Mt. Athos. Ends at Joh. xx. 25.	—	—	—
41	Paris, Coisl. 24.	XI.	C. c. Wetst. Sz. Contains Mt., Mk. with Commentary.	—	—	—
42	. . . . .	—	Mill's *Med.* Possibly the same as K above.	—	—	—
43	Bibl. de l'Arsenal, Paris, 4.	XI.	Inspected by Simon and Scholz. Known as San Maglorianus.	130	54	—
44	Brit. Mus. Addl. MSS. 4949.	XI.	De Missy in Wetstein.	—	—	—
45	Bodleian, Baroc. 31.	XIV.	Mill's *Bodl.* 1. Inspected by Griesbach.	—	—	—
46	Bodleian, Baroc. 29.	XV.	Mill's *Bodl.* 2.	—	—	—
47	Bodleian, Misc. 9.	XV.	Mill's *Bodl.* 6. Ussher in Walton's Polyglott (Bodl. 1).	—	—	—
48	Bodleian, Misc. 1.	XII.	Mill's *Bodl.* 7. Scholia.	—	—	—
49	Bodleian, Roe 1.	XI.	Mill's *Roe* 1.	—	—	—
50	Bodleian, Laud. 33.	XI.	Mill's *Laud.* 1. Catena. Defective Mt. i. 1—ix. 35; xii. 3—24; xxv. 20—31; Mk. xiv. 40—xvi. 20; Joh. v. 18—end of Gosp.	—	—	—
51	Bodleian, Laud. 31.	XIII.	Mill's *Laud.* 2. Insp. by Griesbach.	38	32	—
52	Bodleian, Laud. 3.	1286	Mill's Laud. 5. Insp. by Griesbach.	—	—	—
53	Bodleian, Selden. 53.	XIV.	Mill's *Seld.* 1.	—	—	—
54	Bodleian, Selden. 54.	1338	Mill's *Seld.* 2.	—	—	—
55	Bodleian, Selden. 5.	XV.	Mill's *Seld.* 3.	—	—	—
56	Linc. Coll. Oxf., 18.	XV.	Usaher in Walton. Mill (*Lin.*). Inspected by Dobbin (with 61).	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
57	Magd. Coll. Oxf., 9.	XI.	Hammond in Walton. Mill's *Magd.* 1. Def. Mk. i. 1—11.	41	35	—
58	New Coll. Oxf., 68.	XVI.	Usher in Walton *Nov.* 1. Mill's *N.* 1. Dobbin (with 61).	—	—	—
59	Caius Coll. Camb., 403.	XII.	Scrivener. Usher's *Gon.* in Walton. So also in Mill.	—	—	—
60	Camb. Univ. Lib. MS. Dd. 9. 69.	1297	Mill's *M*[*ori*] 1. [The Apocalypse added at a later time.]	—	—	10
61	Trin. Coll. Dublin, G. 97.	XVI.	Usher in Walton. Barrett in edn. of MS. Z. Dobbin. Known as Monfortianus.	40	34	92
62	Camb. Univ. Lib. MS. Kk. 5. 35.	XV.	Walton's *Goog.*	—	—	—
63	Trin. Coll. Dublin, A. 1. 8.	X.	Mill's *Usser.* 1. Scriv. states that this MS. has been lately collated by Rev. G. Twycross.	—	—	—
64	*Not identified.*	?	Mill's *Usser.* 2 (and probably also Walton's *Eur.*).	—	—	—
65	Brit. Mus., Harl. 5776.	XIII.	Mill's *Cov.* 1.	—	—	—
66	*Not identified.*	?	Mill's *Gal.* Scholia. Once belonged to Thomas Gale.	—	—	—
67	Bodleian, Misc. 76.	XI.	Mill's *Hunt.* 2. Def. Joh. vi. 64 to end of gosp.	—	—	—
68	Linc. Coll. Oxf., 17.	XII.	Mill's *Wheel.* 1.	—	—	—
69	The Leicester MS.	XIV.	Tregelles and Scrivener. Cited as "m" Act. Epp.; "f," Apoc. (See Horne's Introd. vol. iv. ed. Treg., pp. 210, 211. Scriv.'s Codex Augiensis pp. xl.—xlvii.)	37	31	14
70	Camb. Univ. Lib. MS. Ll. 2. 13.	XV.	Mill's *Bu*[*ckle*]. Written by Hermonymus. [Not at Trin. Coll. as Scholz, Tischdf.]	—	—	—
71	Lambeth, 528.	1160	Scrivener's g (*above*). Mill's *Epk.*	—	—	—
72	Brit. Mus., Harl. 5647.	XI.	Wetstein. Catena. Various readings on margin *prima manu.*	—	—	—
73	Ch. Ch. Oxf., Wake 26.	XI.	Walker (in Wetstein).	—	—	—
74	Ch. Ch. Oxf., Wake 20.	XIII.	Walker (in Wetstein). Written by Theodore. Defective Mt. i. 1—14; v. 29—vi. 1.	—	—	—
75	Geneva, 19.	XI.	Cellerier (in Scholz).	—	—	—
76	Vienna, Theol. 300, N.	XI.	(Lambec. 28.) G. à Mastricht (in Wetstein). Alter.	49	43	—
77	Vienna, Theol. 154, N.	XI.	(Lambec. 29: Nessel 114 is probably a misprint in Scholz.) Treschow. Alter. Commentary.	—	—	—
78	Supposed to be in Hungary. (Lib. of N. Jancovich de Vadasz?)	XII.	Borner (in Kuster's Mill). Additional readings in Scholz. Belonged to Carpzov.	—	—	—
79	Leyden, 74.	?	Insp. in Joh. viii. Def. Lat. version.	—	—	—
80	*Not identified.*	XI.	Bynæus (in Wetstein). Belonged to T. G. Grævius, then to J. Van der Hagen.	—	—	—
[81]	. . . . .	—	[Under this number certain MSS. mentioned in a *Correctorium* of the XIIIth cent. have been cited.]			
[82]	. . . . .	—	['found by L. Valla (*Annotationes* 1440) in one or more of the MSS. consulted by him.']			

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
83	Munich, 518.	XI.	Bengel's Augustanus 1.	—	—	—
84	Munich, 568.	XII.	Bengel's Augustanus 2. Contains only Mt. Mk. Defective: Mt. i. 1—18; xiii. 10—27; xiii. 42—xiv. 3; xviii. 25—xix. 9; xxi. 33—xxii. 4; Mk. vii. 13—end.	—	—	—
85	Munich, 569. [Munich = Public Library at Munich.]	XIII.	Bengel's Augustanus 3. Contains only the following passages: Mt. viii. 15—ix. 17; xvi. 12—xvii. 20; xxiv. 26—45; xxvi. 25—54; Mk. vi. 13—ix. 45; Lu. iii. 12—vi. 44; Joh. ix. 11—xii. 5; xix. 6—24; xx. 23—xxi. 9.	—	—	—
86	Presburg.	XI.	Bengel's Byzantinus. Endlicher's complete collation given in Rosenmüller's "Commentationes Theologicæ," Vol. ii. part ii. pp. 85—166.	—	—	—
87	Trèves.	XII.	Contains Joh. with a catena. Edited at Antwerp by Corderius. [Wetstein's 87 is 250 of this and Scholz's list.]	—	—	—
88	*Not identified.*	?	Cited by Joachim Camerarius in his "Annotationes in N. T."	—	—	—
89	Gottingen.	1006	Bengel. Matthæi's 20.	—	—	—
90	*Not identified.*	XVI.	A copy of one of Theodore's MSS made by James Favre of Daventer.	14	47	—
91	*Not identified.*	X.	Codex Perronianus. Extracts in Mill.	—	—	—
92	*Not identified.*	?	Codex Fœschii 1. Contains Mk. with Victor's Commentary.	—	49	—
93	*Not identified.*	?	Codex Gravii. Once cited by Vossius. "Aut est idem Codex atque 63 aut ei simillimus" (Wetstein).	—	—	—
94	*Not identified.*	?	Codex Fœschii 2. Contains Mk. Lu. with a commentary.	—	—	—
95	Linc. Coll. Oxf., 16.	XII.	Mill's *Wheel[er]* 2. Contains Lu. (from xi. 2) Joh. (except 3 leaves). Joh. v.—vii. re-collated for Scholz.	—	—	—
96	Bodleian, Misc. 8.	XV.	Ussher (in Walton) and Mill. Cited by them as *Trit.* because written by Abbot John Trithemius. Contains John.	—	—	—
97	*Not identified.*	1500	A copy of Joh. closely related to 96. Written by Nicholas, a monk of Hirsau. Readings in Wetstein. Scholz denies that it was ever at Giessen as Michaelis, &c. have stated.	—	—	—
98	Bodleian, Clarke 5.	XII.	Mt. vi. ix. x.; Mk. v. vi.; Lu. iv.—vi. collated by Scholz.	—	—	—
99	Leipsic.	XVI.	Matthæi's 18. Contains Mt. iv. 8—v. 27; vi. 2—xv. 30; Lu. i. 1—13.	—	—	—
100	Pesth, Univ. Lib.	X.	Cited only once. Def. Joh. xxi. 25.	—	—	—
101	*Not identified.*	XVI.	Cod. Uffenbachianus 3. Contains Joh. Cited by Scholz at Joh. vii. 53.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
[102]	. . . . .	. .	MS. readings cited by Wetstein (Mt. xxiv.—Mk. viii.) from the margin of a Gk. Test. of Plantin's. The readings seem to have been derived from Cod. B. (So Rev. B. F. Westcott in Scriv. Introd.)	—	—	—
103	Paris, 196.	XI.	Readings in Curcellæus (edn. of Gk. Test.). Scholz ("Cursive collatus").	—	—	—
104	*Not identified.*	X.	Codex Vignerii. Readings in Wetstein.	—	—	—
105	Bodleian, Misc. 136.	XII.	Cited by Wetstein on Joh. viii. 1.	24	48	—
106	Earl of Winchelsea's Library.	X.	Jackson (in Wetstein).	—	—	—
107	Bodleian, Clarke 6.	XIV.	Readings from Mt. vi. ix. x.; Mk. v. vi.; Lu. iv.—vi.; Joh. v. vi. in Scholz.	—	—	—
108	Vienna, Theol. 4, Kol. (Forlos. 5.)	XI.	Alter, Birch, Scholz. Commentary. 2 vols. Belonged to Parrhasius.	—	—	—
109	Brit. Mus., Addl. MSS. 5115—7.	1326	Inspected by Wetstein. Belonged to Meade and then to Askew.	75	22	—
[110]	. . . . .	XVI.	A transcript (2 vols.) of the Complutensian edition, at Berlin, known as the Codex Ravianus.	—	—	—
111	Bodleian, Clarke 7.	XII.	Scholz (in same passages as 107). Def. Joh. xx. 25—end.	—	—	—
112	Bodleian, Clarke 10.	XI.	Scholz (selected chapters).	—	—	—
113	Brit. Mus., Harl. 1810.	XI.	Griesbach (in Mk. xvi., Lu. iii. 16—38; viii. 15—39; xi. 1—24; Joh. v. 1—vi. 36; vii. 53—viii. 12).	—	—	—
114	Brit. Mus., Harl. 5540.	XIII.	Inspected by Griesbach. Defective xvii. 4—18; xxvi. 59—73; xxviii. 19—Mk. i. 12.	—	—	—
115	Brit. Mus., Harl. 5559.	XII.	Inspected by Griesbach. Defective Mt. i. 1—viii. 10; Mk. v. 23—36; Lu. i. 78—ii. 10; vi. 4—15; Joh. xi. 2—xxi. 25.	—	—	—
116	Brit. Mus., Harl. 5567.	XII.	Inspected by Griesbach.	—	—	—
117	Brit. Mus., Harl. 5731.	XIV.	Inspected by Griesbach. Defective Mt. i. 1—18. Fragments of a lectionary at end.	—	—	—
118	Bodleian, Misc. 13.	XIII.	Griesbach (in Symb. Crit. i. 202). Mt. i. 1—vi. 3; Lu. xiii. 35—xiv. 20; xviii. 8—xix. 9; Joh. xvi. 25—xxi. 25 supplied by a later hand.	—	—	—
119	Paris, 85.	XII.	Kuster's Paris 5. Griesbach.	—	—	—
120	Paris, 185 A.	XIII.	Stephens' $\iota\delta'$. Griesbach. Contains only Mt., Lu., Joh.	—	—	—
121	*Not identified.*	1284	Griesbach. Once at St. Geneviève, Paris. Def. Mt. v. 21—viii. 24.	—	—	—
122	Leyden, Meerm, 116.	XII.	Dermout.	219	177	—
123	Vienna, Theol. 240, N.	XI.	Alter. Birch. (Lambec. 30.)	—	—	—
124	Vienna, Theol. 188, N.	XII.	Alter. Birch. Defective Lu. xxiii. 31—xxiv. 28. Closely allied to 13. 69 and 346. (Lambec. 31.)	—	—	—
125	Vienna, Theol. 6, Kol.	X.	Alter. Birch. (Forlos. 16, so Scholz: but in Alter it is 16 in Kollar's Supplement; 6 in Auct. Forlos.)	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
126	Wolfenbüttel, xvi. 16.	XI.	Mentioned by Knittel. Consulted in some places by Tischendorf.	—	—	—
127	Vatican, 349.	XII.	Birch ("per omnia").	—	—	—
128	Vatican, 356.	XI.	Cited by Birch in Mt. v. 47 and Joh. viii. 1.	—	—	—
129	Vatican, 358.	XII.	Birch (Luke i.—ix. and Mt. xxvii. 16, 17; Mk. xvi. 9; Joh. i. 28; xxi. 25).	—	—	—
130	Vatican, 359.	XIII.	Birch ("Præter loca selecta ex Mt., Mk., Joh., integrum Lucæ Evangelium accurate contulimus"). Latin version.	—	—	—
131	Vatican, 360.	XI.	Birch ("quatuor evangelia accurate per omnia contuli").	77	70	66
132	Vatican, 361.	XI.	Birch ("Lu. i—iv. accurate" and inspected in other places).	—	—	—
133	Vatican, 363.	XI.	Birch (Lu. i—x. and select places).	78	71	—
134	Vatican, 364.	XI.	Birch ("citatur Lu. i—iv. et ad Joh. viii. 1").	—	—	—
135	Vatican, 365.	XI.	Birch ("Lu. i—iii., accurate" and inspected in other places). The first 26 leaves supplied by a later hand.	—	—	—
136	Vatican, 665.	XIII.	Contains Mt. and Mk. with commentary. Inspected by Birch in select places of Mt.	—	—	—
137	Vatican, 756.	XII.	Cited in a few passages by Birch. With a marginal commentary.	—	—	—
138	Vatican, 757.	XII.	Inspected by Birch. Commentary and scholia.	—	—	—
139	Vatican, 758.	XII.	Contains Lu. and Joh. with commentary. Inspected by Birch.	—	—	—
140	Vatican, 1158.	XII.	Inspected by Scholz.	—	—	—
141	Vatican, 1160.	XIII.	Inspected by Scholz.	86	75	40
142	Vatican, 1210.	XI.	Inspected by Scholz.	87	76	—
143	Vatican, 1229.	XI.	Lu. i—vi. accurately collated by Birch. Commentary.	—	—	—
144	Vatican, 1254.	XI.	Inspected by Birch and Scholz.	—	—	—
145	Vatican, 1548.	XIII.	Inspected by Birch and Scholz. Contains only Lu. Joh. Lu. xvii —xxi. written by a different hand from the rest. Def. Lu. iv. 15—v. 36; Joh. i. 1—26.	—	—	—
146	Vatican, Palat. 5.	XII.	Contains Mt. Mk. with marginal commentary. Inspected by Birch and Scholz.	—	—	—
147	Vatican, Palat. 89.	XI.	Inspected by Birch and Scholz.	—	—	—
148	Vatican, Palat. 186.	XII.	Inspected by Birch and Scholz. Scholia.	—	—	—
149	Vatican, Palat. 171.	XIV.	Inspected by Birch and Scholz.	88	77	25
150	Vatican, Palat. 189.	XII.	Inspected by Birch and Scholz.	—	—	—
151	Vatican, Palat. 220.	XI.	Inspected by Birch and Scholz. Scholia.	—	—	—
152	Vatican, Palat. 227.	XI.	Inspected by Birch and Scholz.	—	—	—
153	Vatican, Palat. 229.	XIII.	Scholz ("maxima pars").	—	—	—
154	Vatican, Alex. 28.	XIII.	Inspected by Birch and Scholz. Thl.'s commentary.	—	—	—
155	Vatican, Alex. 79.	XIV.	Inspected by Birch and Scholz.	—	—	—
156	Vatican, Alex. 189.	XII.	Inspected by Birch and Scholz.	—	—	—
157	Vatican, Urb. 2.	XII.	Inspected by Birch and Scholz.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
158	Vatican, Pio 53.	XI.	Inspected by Birch and Scholz.	—	—	—
159	Rome: Barberini, 8.	XI.	Inspected by Birch and Scholz.	—	—	—
160	Rome: Barberini, 9.	1123	Inspected by Birch and Scholz.	—	—	—
161	Rome: Barberini, 10.	X.	Inspected by Birch and Scholz. Def. Joh. xvi. 6—xxi. 25.	—	—	—
162	Rome: Barberini, 11.	1153	Inspected by Birch and Scholz.	—	—	—
163	Rome: Barberini, 12.	XI.	Inspected by Birch and Scholz.	—	—	—
164	Rome: Barberini, 13.	1040	Inspected by Birch and Scholz.	—	—	—
165	Rome: Barberini, 14.	1197	Inspected by Birch and Scholz. With the vulgate Latin.	—	—	—
166	Rome: Barberini, 115.	XIII.	Inspected by Birch and Scholz. Contains Lu. ix. 33—xxiv. 24, and Joh.	—	—	—
167	Rome: Barberini, 208.	XIV.	Inspected by Birch and Scholz.	—	—	—
168	Rome: Barberini, 211.	XIII.	Inspected by Birch and Scholz. Thl.'s commentary.	—	—	—
169	Rome: Vallicella, B. 133.	XII.	Inspected by Birch and Scholz.	—	—	—
170	Rome: Vallicella, C. 61.	XII.	Inspected by Birch and Scholz.	—	—	—
171	Rome: Vallicella, C 73.	XIV.	Inspected by Birch and Scholz.	—	—	—
172	*Not identified.*	XII.	Vallicella, F. 90 formerly contained the four gospels.	—	—	—
173	Vatican, 1983.	XII.	Inspected by Birch (*Basilianus* 22) and Scholz. Defective Joh. xiii. 1—xxi. 25.	—	—	—
174	Vatican, 2002.	1053	Inspected by Birch (*Bas.* 41) and Scholz. Defective Mt. i. 1—ii. 1; Joh. i. 1—27; viii. 47—xxi. 25.	—	—	—
175	Vatican, 2080.	XI.	Inspected by Birch (*Bas.* 119) and Scholz. Defective Mt. i. 1—iv. 17.	194	41	20
176	Vatican, 2113.	XIII.	Inspected by Birch (*Bas.* 152) and Scholz. Defective Mt. i. 1—x. 13; Joh. ii. 1—xxi. 25.	—	—	—
177	Vatican, (?)	XI.	Inspected by Birch and Scholz. Defective Joh. i. 1—29. (Formerly Monastery of St. Basil, 163.)	—	—	—
178	Rome: Angelica, A. 1. 5.	XI.	Inspected by Birch and Scholz. Defective Joh. xxi. 17—end.	—	—	—
179	Rome: Angelica, A. 4. 11.	XII.	Inspected by Birch and Scholz. Some leaves supplied by a later hand.	—	—	—
180	Rome: Propaganda, 250.	XI.	Readings given by Zoega (in Birch, as *Bory.* 2) and Scholz. Acts and Epistles added in 1284.	92	82	44
181	*Not identified.*	XI.	A MS. belonging to Francis Xavier Cardinal de Zelada, inspected by Birch. Scholia.	—	—	—
182	Florence: Laurentian, vi. 11.	XII.	Inspected by Birch and Scholz.	—	—	—
183	Florence: Laur. vi. 14.	XII.	Inspected by Birch and Scholz.	—	—	—
184	Florence: Laur. vi. 15.	XIII.	Inspected by Birch and Scholz.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
185	Florence: Laur., vi. 16.	XII.	Inspected by Birch and Scholz.	—	—	—
186	Florence: Laur., vi. 18.	XI.	Inspected by Birch and Scholz.	—	—	—
187	Florence: Laur., vi. 23.	XII.	Inspected by Birch and Scholz.	—	—	—
188	Florence: Laur., vi. 25.	XI.	Inspected by Birch and Scholz.	—	—	—
189	Florence: Laur., vi. 27.	XII.	Inspected by Birch and Scholz. Joh. defective at end.	239	141	—
190	Florence: Laur., vi. 28.	1285	Inspected by Birch and Scholz.	—	—	—
191	Florence: Laur., vi. 29.	XIII.	Inspected by Birch and Scholz.	—	—	—
192	Florence: Laur. vi. 30.	XIII.	Inspected by Birch and Scholz.	—	—	—
193	Florence: Laur., vi. 32.	XI.	Inspected by Birch and Scholz.	—	—	—
194	Florence: Laur., vi. 33.	XI.	Inspected by Birch and Scholz.	—	—	—
195	Florence: Laur., vi. 34.	XI.	Inspected by Birch and Scholz.	—	—	—
196	Florence: Laur., viii. 12.	XII.	Inspected by Birch and Scholz. Catena.	—	—	—
197	Florence: Laur., viii. 14.	XI.	Contains, besides Ep. of Ja., only fragments of Mt. and Mk., with Chr.'s Commentary. Inspected by Birch and Scholz.	—	90	—
198	Florence: Laur., 256.	XIII.	Inspected by Birch and Scholz.	—	—	—
199	*Not identified.*	XII.	Inspected by Birch. Formerly No. 5 in Lib. of Monastery of St. Mary, Florence. Scholia.	—	—	—
200	*Not identified.*	X.	Inspected by Birch. Formerly No. 6 in Lib. of Monastery of St. Mary, Florence.	—	—	—
201	Brit. Mus., Addl. MS., 11837.	1357	Scrivener. *Cited as* "m" *in Gospels,* "h" *in Epistles, and* "b" *in Apocalypse.*	104	91	b
202	*Not identified.*	XII.	Inspected by Birch. Formerly No. 705 in Lib. of Monastery of St. Mary, Florence.	—	—	—
[203]	. . . . .	. .	A MS. in modern Greek. formerly No. 707 in Lib. of St. Mary, Florence.	—	—	—
204	Bologna: Can. Reg., 640.	XI.	Inspected by Birch.	105	92	—
205	St. Mark's Venice, 5.	XV.	Inspected by Birch. Written for Cardinal Bessarion. In Gospels and Apoc. apparently copied from 209.	106	93	88
206	St. Mark's Venice, 6.	XV.	Inspected by Birch.	107	94	—
207	St. Mark's Venice, 8.	X.	Inspected by Birch. Defective at beginning.	—	—	—
208	St. Mark's Venice, 9.	X.	Inspected by Birch.	—	—	—
209	St. Mark's Venice, 10.	XV.	Inspected by Birch.	108	95	46
210	St. Mark's Venice, 27.	X.	Mentioned by Birch. Catena.	—	—	—
211	St. Mark's Venice, 539.	XII.	Inspected by Birch. Arabic version. Defective at beginning of Lu. and of Joh.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
212	St. Mark's Venice, 540.	XI.	Inspected by Birch.	—	—	—
213	St. Mark's Venice, 542.	XI.	Inspected by Birch.	—	—	—
214	St. Mark's Venice, 543.	XIV.	Inspected by Birch.	—	—	—
215	St. Mark's Venice, 544.	XI.	Inspected by Birch. Commentary. Addl. readings (e. g. from Mt. xxiv., Mk. iv., Lu. iv., Joh. v.) in Scholz.	—	—	—
216	St. Mark's Venice (?)	?	Mentioned by Birch, as brought to Venice, from Corcyra.	—	—	—
217	St. Mark's Venice, I. 3.	XIII.	Readings in Scholz, e. g. Mt. vi, Mk. iv., Lu. iv., Joh. v.	—	—	—
218	Vienna, Theol. 23, N.	XIII.	Edited by Alter (Lambec. 1).	57	65	33
219	Vienna, Theol. 321, N.	XIII.	Alter. Birch (Lambec. 32).	—	—	—
220	Vienna, Theol. 337, N.	XIV.	Alter. Birch (Lambec. 33).	—	—	—
221	Vienna, Theol. 117, N.	XI.	Inspected by Birch (Lambec. 38). Commentary defective Mt. i. 1—11 and elsewhere Joh. vii., viii. (appy.) See Scholz in loc.	—	—	—
222	Vienna, Theol. 180, N.	XIV.	Birch (Lambec. 39). Fragments with a Commentary.	—	—	—
223	Vienna, Theol. 301, N.	XIV.	Birch (Lambec. 40). Contains fragments of Mt., Lu., Joh. with Catena.	—	—	—
224	Vienna, Theol. 8, Kol.	?	Contains only Mt. (Forlos. 30.)	—	—	—
225	Vienna, Theol. 9, Kol.	1192	Alter ? (Forlos. 31.)	—	—	—
226	Escurial, χ. iv. 17.	XI.	Readings by Moldenhauer (in Birch, Esc. 2).	228	108	—
227	Escurial, χ. iii. 15.	XIII.	Readings by Moldenhauer (in Birch, Esc. 5).	—	—	—
228	Escurial, χ. iv. 12.	XIV.	Readings by Moldenhauer (in Birch, Esc. 7).	229	109	—
229	Escurial, χ. iv. 21.	1140	Readings by Moldenhauer (in Birch, Esc. 8). Defective Mk. xvi. 15—20; Joh. i. 1—11.	—	—	—
230	Escurial, φ. iii. 5.	1013	Readings by Moldenhauer (in Birch, Esc. 9).	—	—	—
231	Escurial, φ. iii. 6.	XII.	Readings by Moldenhauer (in Birch, Esc. 10).	—	—	—
232	Escurial, φ. iii. 7.	XIII.	Readings by Moldenhauer (in Birch, Esc. 11).	—	—	—
233	Escurial, υ. ii. 8.	XI.	Readings by Moldenhauer (in Birch, Esc. 12). Catena.	—	—	—
234	Copenhagen, 1.	1278	Hensler (in Birch).	72	57	—
235	Copenhagen, 2.	1314	Hensler (in Birch).	—	—	—
236	Camb. Univ. Lib., MS. Mm. 6. 9.	XII.	Scrivener (v in Gosp.; o in Acts and Epistles).	61	61	—
237	Moscow: Synod, 42.	X.	Matthæi (d).	—	—	—
238	Moscow: Synod, 48.	XI.	Matthæi (e). Contains Mt. and Mk. with Catena.	—	—	—
239	Moscow: Synod, 47.	XI.	Matthæi (g). Contains Mk. xvi. 2—8; Lu.; Joh. i. 1—xxi. 23, with commentary and Catena.	—	—	—
240	Moscow: Synod, 49.	XII.	Matthæi (i). With Euthymius' commentary. Def. Mk. viii. 12—34; xiv. 17—54; Lu. xv. 32—xvi. 8.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
241	Dresden.	XI.	Matthæi (k). Belonged to Matthæi.	120	104	47
242	Moscow: Synod, 380.	XII.	Matthæi (l).	121	105	48
243	Moscow: Typogr., 13.	XIV.	Matthæi (m). Contains Mt. Lu. with Thl.'s commentary.	—	—	—
244	Moscow: Typogr., 1.	XII.	Matthæi (n). Euthymius' commentary.	—	—	—
245	Moscow: Synod, 265.	1199	Matthæi (o).	—	—	—
246	Moscow: Synod, 261.	XIV.	Matthæi (p). Defective Mt. xii. 41—xiii. 55; Joh. xvii. 24—xviii. 20.	—	—	—
247	Moscow: Synod, 373.	XII.	Matthæi (q).	—	—	—
248	Moscow: Synod, 264.	1275	Matthæi (r).	—	—	—
249	Moscow: Synod, 94.	XI.	Matthæi (s). Contains Joh. with catena.	—	—	—
[250]	. . . . .	—	The cursive portion of Cod. "V" above. Better cited as V^r.	—	—	—
251	Moscow: Tab. Imp.	XI.	Matthæi (x).	—	—	—
252	Dresden.	XI.	Matthæi (z). Belonged to Matthæi.	—	—	—
253	?	XI.	Matthæi (10). Once belonged to St. Michael's Monastery at Jerusalem and then to Abp. Nicephorus.	—	—	—
254	?	XI.	Matthæi (11). Belonged to Matthæi, in 1482 to the Monastery of St. Athanasius. Contains Lu. Joh. with scholia.	—	—	—
[255]	[Moscow: Synod 139.]	XIII.	Matthæi (12). More properly a MS. of Chr.'s commentary. It contains only fragments of the gospels.	—	—	—
256	Moscow: Typogr. 3.	IX. ?	Matthæi (14). Scholia on Mk. Lu. with fragments of the text.	—	—	—
[257]	. . . . .	—	= Frag-mosq (*above*, *p.* 115).	—	—	—
258	Dresden.	XIII.	Matthæi 17.	—	—	—
259	Moscow: Synod, 45.	XI.	Matthæi (a).	—	—	—
260	Paris, 51.	XII.	Scholz ("maxima pars").	—	—	—
261	Paris, 52.	XII.	Scholz (Mt. xi—xiii; Mk. v—vii.; Lu. i—v.; Joh. v—viii.). Mt. i. 1—xi. 1 supplied in the XIVth century. Defective Lu. xxiv. 39—end of gosp.	—	—	—
262	Paris, 53.	X.	Scholz ("integre"). Various readings from Jerusalem MSS. given by the original scribe. Text very like that of Cod. A.	—	—	—
263	Paris, 61.	XIII.	Scholz (Mt. viii.—xiv.; Mk. i.—iv.; Joh. ii.—v.). Additional readings given by Reiche; who states that it does not contain the Apocalypse. ("*Codicum insigniorum Par. asserv. Descriptio.*")	137	117	—
264	Paris, 65.	XIII.	Scholz (Mt. xviii.—xxiv.; Mk. iii.—v.; Joh. iv.—viii.).	—	—	—
265	Paris, 66.	X.	Scholz. (Mt., the whole; Mk. i.—v.; Lu. xxii.—xxiv.; Joh. v.—viii.).	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
266	Paris, 67.	X.	Scholz (Mt. i.—xi.; Mk. ii.—v.; Joh. v.—ix.).	—	—	—
267	Paris, 69.	X.	Scholz (Mt. ii.—x.; Joh. vii., viii.). Defective Mt. i. 1—8; Mk. i. 1—7; Lu. i. 1—8; Lu. xxiv. 50—Joh. i. 12.	—	—	—
268	Paris, 73.	XII.	Scholz (Mt. xxvi.; Mk. i.—iv.; Joh. iv.—viii.).	—	—	—
269	Paris, 74.	XI.	Scholz (Mt. and Mk. i.—iv.).	—	—	—
270	Paris, 75.	XI.	Scholz ("maxima pars").	—	—	—
271	Paris, 75A.	XII.	Scholz ("maxima pars").	—	—	—
272	Paris, 76.	XI.	Scholz (Mt. vi.—xi.; Mk. i.—iii.; Joh. v.—viii.).	—	—	—
273	Paris, 79.	part XII., part XIV.	Inspected by Scholz. Mk. vi. 21—54; Joh. iii. 18—iv. 1; vii. 23—42; ix. 10—27; xviii. 12—29, supplied by a later hand.	—	—	—
274	Paris, 79A.	X.	Inspected by Scholz. Defective Mk. i. 1—17; Joh. i. 1—20.	—	—	—
275	Paris, 80.	XI.	Scholz (Mt., Mk. i. ii.; Joh. iii.—viii.).	—	—	—
276	Paris, 81.	XI.	Scholz (Mt.; Mk. i.—vi.; Lu. iv., xxii.; Joh. v., viii.).	—	—	—
277	Paris, 81A.	XI.	Scholz ("maxima pars").	—	—	—
278	Paris, 82.	XII.	Inspected by Scholz. Mt. xiii. 43—xvii. 5 supplied by a later hand.	—	—	—
279	Paris, 86.	XII.	Inspected by Scholz.	—	—	—
280	Paris, 87.	XII.	Scholz (Mt. vi.—xii.; Mk. i.—v.; Lu. iv., v.; Joh. iv.—viii.). Defective Mk. viii. 3—xv. 36.	—	—	—
281	Paris, 88.	XII.	Scholz (Mt. vii.—x.; Mk. i.—v.; Joh. vi.—viii.). Defective Mt. xxviii. 11—end of gosp. Lu. i. 1—9.	—	—	—
282	Paris, 90.	1176	Inspected by Scholz.	—	—	—
283	Paris, 92.	XIV.	Inspected by Scholz.	—	—	—
284	Paris, 93.	XIII.	Scholz ("maxima pars").	—	—	—
285	Paris, 95.	XIV.	Scholz ("maxima pars").	—	—	—
286	Paris, 96.	1432	Inspected by Scholz.	—	—	—
287	Paris, 98.	XV.	Inspected by Scholz.	—	—	—
288	Paris, 99.	XVI.	Inspected by Scholz. Contains only Lu.	—	—	—
289	Paris, 100A.	1625	Inspected by Scholz. [Entered twice in Scholz's list. It appears from the printed catalogue (Appendix p. 609) not to be an Evangelisterium and should therefore not be cited as ev-59.]	—	—	—
290	Paris, 108A.	XIII.	Inspected by Scholz.	—	—	—
291	Paris, 113.	XII.	Inspected by Scholz.	—	—	—
292	Paris, 114.	XI.	Inspected by Scholz. Defective Mt. i. 1—vii. 14; Joh. xix. 14—xxi. 25.	—	—	—
293	Paris, 117.	1373	Scholz (Mt. v.—x.; Mk. ii.—vi.; Lu. ii.; Joh. v.—viii.).	—	—	—
294	Paris, 118.	XIII.	Inspected by Scholz. Defective Mt. i. 18—xii. 25.	—	—	—
295	Paris, 120.	XIII.	Inspected by Scholz. Defective Mt. i. 1—11.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
296	Paris, 123.	XVI.	Inspected by Scholz. Written by Angelus Vergetius.	—	—	—
297	Paris, 140 A.	XII.	Inspected by Scholz.	—	—	—
298	Paris, 175 A.	XII.	Scholz ("maxima pars").	—	—	—
299	Paris, 177.	XI.	Scholz ("cod. integer").	—	—	—
300	Paris, 186.	XI.	Scholz ("cod. integer"). Contains Mt., Mk., and Lu., with catena and Thl.'s comm.	—	—	—
301	Paris, 187.	XI.	Scholz ("cod. integer"). With a catena.	—	—	—
302	Paris, 193.	XVI.	Inspected by Scholz. Contains fragments of Mt. and Lu., with a commentary.	—	—	—
303	Paris, 194 A.	XII.	Contains Joh. i.—iv. with Thl.'s comm. Bound up with ev-62.	—	—	—
304	Paris, 194.	XIII.	Inspected by Scholz. Contains Mt. and Mk. With a catena.	—	—	—
305	Paris, 195.	XIII.	Inspected by Scholz. Contains Mt. and Mk. with a catena.	—	—	—
306	Paris, 197.	XII.	Contains Mt. and Joh. with Thl.'s comm.	—	—	—
307	Paris, 199.	XI.	Contains Mt. and Joh. with a commentary.	—	—	—
308	Paris, 200.	XII.	Contains Mt. and Joh. with a commentary. Defective in some parts.	—	—	—
309	Paris, 201.	XII.	Inspected by Scholz. Contains the four gospels with Chr.'s comm. on Mt. and Joh., Victor's comm. on Mk., and Tit-bostr.'s comm. on Lu.	—	—	—
310	Paris, 202.	XI.	Inspected by Scholz. Contains Mt. with a catena.	—	—	—
311	Paris, 203.	XII.	Inspected by Scholz. Contains Mt. with a catena.	—	—	—
312	Paris, 206.	1308	Inspected by Scholz. Contains Mk. with Victor's comm.	—	—	—
313	Paris, 208.	XIV.	Inspected by Scholz. Contains Lu. with a catena. Defective.	—	—	—
314	Paris, 209.	XII.	Inspected by Scholz. Contains Joh. with commentary.	—	—	—
315	Paris, 210.	XIII.	Inspected by Scholz. Contains Joh. with commentary. Defective ch. xiv. 25—ch. xv. 16; ch. xxi. 22—25.	—	—	—
316	Paris, 211.	XII.	Inspected by Scholz. Contains Lu. and Joh. with a commentary. Defective.	—	—	—
317	Paris, 212.	XII.	Inspected by Scholz. Contains Joh. x. 9—xxi. 25 with a catena.	—	—	—
318	Paris, 213.	XIV.	Inspected by Scholz. Contains Joh. vii. 1—xxi. 25 with a commentary.	—	—	—
319	Paris, 231.	XII.	Inspected by Scholz. Commentary. Defective.	—	—	—
320	Paris, 232.	XI.	Inspected by Scholz. Contains Lu. with a commentary.	—	—	—
[321]	. . . . .	. .	Entered twice in Scholz's list. An evangelisterium. (See Catalogue of Paris MSS., p. 45.) Should be cited as ev-101.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
322	Paris, 315.	XV.	Inspected by Scholz.	—	—	—
323	Paris, 118 A.	XVI.	Contains Mt. vi., vii.	—	—	—
324	Paris, 376.	XII.	Scholz. Bound up with ev-97.	—	—	—
[325]	. . . . .	. .	Paris, 377. Is an evangelisterium (ev-98) written in the XIIIth century over more ancient writing. Entered twice in Scholz's list.	—	—	—
[326]	. . . . .	. .	Paris, 378 (here entered in Scholz's list) contains only certain passages with comments.	—	—	—
[327]	. . . . .	. .	Entered twice in Scholz's list. An evangelisterium. (See Catalogue of Paris MSS., p. 53.) Should be cited as ev-99.	—	—	—
[328]		. .	= ev. 100.	—	—	—
329	Paris, Coisl. 19.	XI.	Inspected by Scholz.	—	—	—
330	Paris, Coisl. 196.	XI.	Inspected by Scholz.	131	132	—
331	Paris, Coisl. 197.	XII.	Inspected by Scholz.	—	—	—
332	Turin, 20. (B. iv. 20.)	XI.	Inspected by Scholz.	—	—	—
333	Turin, 4. (B. iv. 1.)	XIII.	Inspected by Scholz. Contains Mt. and Joh. with catena.	—	—	—
334	Turin, 43. (B. v. 23.)	XIV.	Inspected by Scholz. Contains Mt. and Mk. with commentary.	—	—	—
335	Turin, 44. (B. v. 24.)	XVI.	Inspected by Scholz.	—	—	—
336	Turin, 101. (C. iv. 17.)	XVI.	Inspected by Scholz. Contains Lu. with a catena.	—	—	—
[337]	. . . . .	. .	Turin, 52. (B. v. 32.) Contains only select places of Mt. with a commentary.	—	—	—
338	Turin, 335. (B. i. 3.)	XII.	Inspected by Scholz.	—	—	—
339	Turin, 302. (C. ii. 5.)	XIII.	Inspected by Scholz.	170	135	83
340	Turin, 344. (B. i. 13.)	XI.	Inspected by Scholz.	—	—	—
341	Turin, 350. (B. i. 21.)	1296	Inspected by Scholz.	—	—	—
342	Turin, 149. (B. ii. 3.)	XIII.	Inspected by Scholz.	—	—	—
343	Milan: Ambrosian Lib., 13.	XII.	Scholz (Mt. Joh.).	—	—	—
344	Milan: Ambr., 16.	XII.	Inspected by Scholz. Defective Joh. xxi. 12—25.	—	—	—
345	Milan: Ambr., 17.	XI.	Inspected by Scholz. Defective Mt. i. 1—11.	—	—	—
346	Milan: Ambr., 23.	XII.	Scholz ("integer"). Defective Joh. iii. 6—vii. 52.	—	—	—
347	Milan: Ambr., 35.	XII.	Inspected by Scholz.	—	—	—
348	Milan: Ambr., B. 56.	1023	Inspected by Scholz.	—	—	—
349	Milan: Ambr., 61.	1322	Inspected by Scholz.	—	—	—
350	Milan: Ambr., B. 62.	XI.	Inspected by Scholz. The 4 first leaves supplied in XVIth cent. Defective Joh. xxi. 9—25.	—	—	—
351	Milan: Ambr., 70.	XI.	Inspected by Scholz.	—	—	—
352	Milan: Ambr., B. 93.	XII.	Inspected by Scholz. Defective Mt. i. 1—17: Mk. i. 1—15; xvi. 13—end of gosp.: Lu. i. 1—7; xxiv. 43—end of gosp.: Joh. i. 1—10; xxi. 3—25.	—	—	—
353	Milan: Ambr., M. 93.	XIII.	Scholz ("maxima pars"). Defective Joh. xxi. 24, 25.	—	—	—
354	Venice, 29.	XI.	Inspected by Scholz. Contains Mt. with Thl.'s comm.	—	—	—
355	Venice, 541.	XI.	Inspected by Scholz.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
[356]	. . . . .	. .	Ven. 545 [cent. XVI.] contains Titbostr.'s catena on Lu. "raro textus Lucæ laudatur." (Scholz.)	—	—	—
357	Venice, 28.	XI.	Inspected by Scholz. Contains Lu. and Joh. with a catena.	—	—	—
358	Modena, 9. (II. A. 9.)	XIV.	Inspected by Scholz.	—	—	—
359	Modena, 248. (III. B. 16.)	XIV.	Inspected by Scholz.	—	—	—
360	At Parma?	XI.	De Rossi (1.) in Scholz.	—	—	—
361	At Parma?	XIII.	De Rossi (2.) in Scholz.	—	—	—
362	*Not identified.*	XIII.	A MS. of Lu. with catena. Described by Lami, A.D. 1738, as then at St. Mary's Monastery, Florence.	—	—	—
363	Florence: Laur., vi. 13.	XIII.	Inspected by Scholz.	180	144	—
364	Florence: Laur., vi. 24.	XIII.	Inspected by Scholz.	—	—	—
365	Florence: Laur., vi. 36.	XIII.	Inspected by Scholz.	181	145	—
366	Florence: Laur., (2607?)	XII.	Contains Mt. with a catena. Def. at beg.	—	—	—
367	Florence: Laur., (2706?)	1332	Inspected by Scholz.	182	146	?
368	Florence: Riccardi, 84.	XV.	Inspected by Scholz. Contains Joh., Apoc., Epp., a lectionary (cited as lect-37), and Plato's Ep. to Dionys.	230	150	84
369	Florence: Riccardi, 90.	XII.	Fragments of Mk. (vi.—25—ix. 45; x. 17—xvi. 9) bound up with a Greek Grammar &c.	—	—	—
370	*Not identified.*	XIV.	Formerly Riccardi K. I. 11. Described by Lami. With Thl.'s comm.	—	—	—
371	Vatican, 1159.	X.	Inspected by Scholz.	—	—	—
372	Vatican, 1161.	XV.	Inspected by Scholz. Defective Joh. iii. 1—end of gosp.	—	—	—
373	Vatican, 1423.	XV.	Inspected by Scholz. Catena. Defective at end.	—	—	—
374	Vatican, 1445.	XII.	Inspected by Scholz. Commentary.	—	—	—
375	Vatican, 1533.	XII.	Inspected by Scholz.	—	—	—
376	Vatican, 1539.	XI.	Inspected by Scholz.	—	—	—
377	Vatican, 1618.	XV.	Inspected by Scholz.	—	—	—
378	Vatican, 1658.	XIV.	A fragment of Mt. with Chr.'s comm. bound up with other matter.	—	—	—
379	Vatican, 1769.	XV.	Inspected by Scholz.	—	—	—
380	Vatican, 2139.	XV.	Inspected by Scholz.	—	—	—
381	Vatican, Pal. 20.	XIV.	Inspected by Scholz. Contains Lu. with a catena.	—	—	—
382	Vatican, 2070.	XIII.	Scholz ("maxima pars"). Defective. Leaves misplaced.	—	—	—
383	Three MSS. at the Collegio Romano.	XVI.	Comm.	—	—	—
384		XVI.	Comm. Inspected by Scholz.	—	—	—
385		XVI.	Comm.	—	—	—
386	Vatican, Ottob. 66.	XV.	Inspected by Scholz.	199	151	70
387	Vatican, Ottob. 204.	XII.	Inspected by Scholz.	—	—	—
388	Vatican, Ottob. 212.	XII.	Inspected by Scholz.	—	—	—
389	Vatican, Ottob. 297.	XI.	Inspected by Scholz.	—	—	—
390	Vatican, Ottob. 381.	1252	Inspected by Scholz.	203	164	71

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
391	Vatican, Ottob. 432.	XI.	Inspected by Scholz. Mt. i. 1—8; Lu. i. 1—80; Joh. vii. 53—viii. 11 supplied in XVth century.	—	—	—
392	Rome: Barberini, 225.	XII.	Inspected by Scholz. Thl.'s comm. Bound up with MS. "Y."	—	—	—
393	Rome: Vallicella, E. 22.	XVI.	Inspected by Scholz.	185	167	—
394	Rome: Vallicella, F. 17.	1330	Inspected by Scholz.	186	170	—
395	Rome: Casanat., R. V. 33.	XII.	Inspected by Scholz.	—	—	—
396	Rome: Ghigi, R. IV. 6.	XII.	Inspected by Scholz. Def. Mt. i. 1—xxiii. 37.	—	—	—
397	Rome: Vallicella, C 4.	XV.	Inspected by Scholz. Contains Joh. with a catena.	—	—	—
[398]	. . . . .	XIII.	Turin, 92 (C. iv. 6). Only contains select passages with a catena.	—	—	—
[399]	. . . . .	XV.	Turin, 109 (C. iv. 29). Contains a commentary on the gospels "sed textus non semper adscriptus" (Scholz).	—	—	—
400	Berlin (Diez 10).	XV.	Pappelbaum. Contains (of the gospels) only Mt. xii. 39—xiii. 2.	220	181	—
401	Naples, I. C. 24.	XI.	Inspected by Scholz. Contains Mt., Mk. vi. 1—end of gosp., Lu., Joh. i. 1—xii. 1.	—	—	—
402	Naples, I. C. 28.	XV.	Inspected by Scholz.	—	—	—
403	Naples, I. C. 29.	XII.	Inspected by Scholz. Contains Mt. xii. 23—xix. 12; xix. 28—end of gosp.; Mk.; Lu. i. 1—v. 21; v. 36—end of gosp.; Joh. i. 1—xviii. 36.	—	—	—
404	. . . . .	XI.	Abbatis Scotti Neapolitani. Inspected by Scholz.	—	—	—
405	Venice, I. 10.	XI.	(Nan. 3.) Inspected by Scholz.	—	—	—
406	Venice, I. 11.	XI.	(Nan. 4.) Inspected by Scholz. Defective Mk. iv. 41—v. 14; Lu. iii. 16—iv. 4.	—	—	—
407	Venice, I. 12.	XI.	(Nan. 5.) Inspected by Scholz. Contains Lu. v. 30—end of gosp. and Joh. i. 1—ix.	—	—	—
408	Venice, I. 14.	XII.	(Nan 7.) Inspected by Scholz.	—	—	—
409	Venice, I. 15.	XII.	(Nan. 8.) Inspected by Scholz.	—	—	—
410	Venice, I. 17.	XIV.	(Nan. 10.) Inspected by Scholz.	—	—	—
411	Venice, (I. 18 ?)	XIV.	(Nan. 11.) (Inspected by Scholz ?)	—	—	—
412	Venice, I. 19.	1301	(Nan. 12.) Inspected by Scholz.	—	—	—
413	Venice, I. 20.	1302	(Nan. 13.) Inspected by Scholz.	—	—	—
414	Venice, I. 21.	XIV.	(Nan. 14.) Inspected by Scholz.	—	—	—
415	Venice, I. 22.	1356	(Nan. 15.) Inspected by Scholz.	—	—	—
416	Venice, I. 24.	XIV.	(Nan. 17.) Inspected by Scholz. Defective Mt. i. 1—xxv. 35, Joh. xviii. 7—end of gosp.	—	—	—
417	Venice, I. 25.	XIV.	(Nan. 18.) Contains Mt. Mk. Lu. Defective at beg. and end.	—	—	—
418	Venice.	?	(Nan. 21.) Contains Mt. and Mk.	—	—	—
419	*Not identified.*	XI.	Formerly at Venice, mon. of St. Michael, 241. Described by Mittarelli. Defective Joh. xxi. 7—end.	—	—	—
420	Messana, I.	XIV.	Inspected by Münter.	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
421	Syracuse.	XII.	Inspected by Münter.	218	176	—
422	Munich, 210.	XI.	Inspected by Scholz. Joh. written later than XIth cent.	—	—	—
423	Munich, 36.	XV.	Inspected by Scholz. Contains Mt. with a catena.	—	—	—
424	Munich, 83.	XV.	Inspected by Scholz. Contains Lu., with commentary.	—	—	—
425	Munich, 37.	XV.	Inspected by Scholz. Contains Joh. with commentary.	—	—	—
426	Munich, 473.	XIV.	(Augsburg 9.) Contains Lu. vi. 17—xi. 26, with catena.	—	—	—
427	Munich, 465.	XIII.	(Augsburg 10.) Inspected by Scholz. Contains Mk. and Lu., with Thl.'s comm.	—	—	—
428	Munich, 381.	XIII.	(Augsburg 11.) Scholz ("magna pars"). Closely related to MS. 300.	—	—	—
429	Munich, 208.	X.	Inspected by Scholz. Contains questions and answers on Mt., Joh., and Lu. i. 1—ii. 39, with a catena.	—	—	—
430	Munich, 437.	XI.	Inspected by Scholz. Contains Joh. with a catena.	—	—	—
431	Strasburg, Molsheimensis.	XII.	Arendt (in German Theological Quarterly for 1833).	238	180	—
432	Munich, 99.	XVI.	Inspected by Scholz. Contains Mk. with Victor's comm.	—	—	—
433	Berlin.	XII.	Pappelbaum (in Scholz and Dermout). Contains Mt. i. 1—21; vi. 12—32; xxii. 25—Mk. v. 29; Mk. ix. 21—xiii. 12. Lu. viii. 27—Joh. ix. 21. Joh. xx. 15—end of Gosp.	—	—	—
434	Vienna, Theol. 71, N.	XIV.	(Lambec. 42.) Inspected by Scholz. Contains Lu. with a Catena.	—	—	—
435	Leyden, Gronovii 131.	?	Dermout, Griesbach. Defective Mt. i. 20—ii. 13; xxii. 4—9.	—	—	—
436	*Not identified.*	?	Once Meermann's, 117. Entered by mistake a second time in Scholz as ev-153.	—	—	—
437	St. Petersburg (?)	XI.	Mentioned by Matthæi.	—	—	—
438	Brit. Mus., 5111, 5112.	XI.	Inspected by Bloomfield.	—	—	—
439	Brit. Mus., 5107.	1159	Inspected by Bloomfield.	—	—	—
[440]	*The same MS. as* 236 *above.*	—	. . . . .	221	111	—
[441]	Camb. Univ. Lib., MS. Nn. 5. 27.	—	A folio copy of the Greek Bible printed at Basle, 1545. A few notes are written on the margin.	222	110	—
[442]	Camb. Univ. Lib., MS. Nn. 3. 20, 21.	—	A copy of the printed Greek Test., 8vo, London, 1728, interleaved and bound up in two volumes. Contains MS. notes by John Taylor.	223	152	—
443	Camb. Univ. Lib., MS. Nn. 2. 36.	XII.		—	—	—
444	Brit. Mus., Harl. 5796.	XV.	Scholz (Mk. v.).	240	153	—
445	Brit. Mus., Harl. 5736.	1506	Scholz (Mk. v.).	—	—	—

	Identification.	Date.	Collator. Remarks.	Paul.	Act.	Apoc.
446	Brit. Mus., Harl. 5777.	XV.	Scholz (Mk. v.). Defective Mt. i. 1—17; Mk. i. 7—9; Lu. i. 1—18; Joh. i. 1—22.	—	—	—
447	Brit. Mus., Harl. 5784.	XV.	Mill's Cov. 5. Scholz (Mk. v.).	—	—	—
448	Brit. Mus., Harl. 5790.	1478	Scholz (Mk. v.).	—	—	—
449	Brit. Mus., 4950, 4951.	XIII.	Scholz (Mk. v.).	—	—	—
450	MSS. at the great Greek Monastery at Jerusalem.	1043	1 Contains Mt. Mk. Lu. with an Arabic Version. Coxe's 6 (Scriv.). *In Scholz's list.* (Only inspected by him.) 6 has a commentary. 7 is Coxe's 43. (See Scrivener.)	—	—	—
451		XII. 2		—	—	—
452		XIV. 3		—	—	—
453		XIV. 4		—	—	—
454		XIV. 5		—	—	—
455		XIV. 6		—	—	—
456		XIII. 7		—	—	—
457	MSS. at the Monastery of St. Saba near Jerusalem.	XIII.	Inspected by Scholz, who distinguishes them by the annexed numbers. 2	234	186	—
458		1272	3	—	—	—
459		XII.	7	—	—	—
460		XII.	8	—	—	—
461		?	9	—	—	—
462		XIV.	10	235	187	86
463		XIV.	11	—	—	—
464		XI.	12	—	—	—
465		XIII.	19	—	—	—
466		XIII.	20	237	189	89
467	MSS. at the Monastery of St. John, Patmos.	XI.	Inspected by Scholz and Coxe. 2	—	—	—
468		XII.	6	—	—	—
469		XIV.	21	—	—	—

A few EVANGELISTARIA have been occasionally quoted, but as their evidence has been nowhere particularly examined in this edition it will be sufficient to refer to Scrivener's "Introduction to N. T. Criticism," as containing the latest information with regard to them. ev-y has been very frequently cited; see above under Scrivener's MSS.

SECTION II.

ANCIENT VERSIONS OF THE N. T. REFERRED TO IN THIS EDITION.

(See more complete accounts of these by Tregelles in Horne, ed. 10, Vol. IV., and Tischendorf in his Gk. Test., ed. 7, Prolegg. p. ccxviii ff.)

The ancient Latin Versions before Jerome are known to us by the following MSS. Horne, ed. 10, pp. 237—243.

lat-*a*. Codex Vercellensis, *fourth century*.
lat-*b*. Codex Veronensis, *fourth* or *fifth century*.
lat.-*c*. Codex Colbertinus, *eleventh century*.
lat-*e*. Codex palatinus Vindobonensis, *fourth* (or *fifth*) *century*.
lat-*f*. Codex Brixianus, about *sixth century*.
lat-ff_1. lat-ff_2. Codices Corbeienses (*very ancient*).

lat-g_1. lat-g_2. Codices Sangermanenses (*very ancient*).
lat-*h*. Codex Claromontanus (*very ancient*).
lat-*i*. Codex Vindobonensis, about *fifth century*.
lat-*k*. Codex Taurinensis, *fifth century*.
lat-*l*. Codex Rhedigerianus, about *seventh century*.
lat-*n*. Codex Sangallensis, *fourth* or *fifth century*.
lat-*o*. Fragmentum Sangallense, *about seventh century*.
lat-*p*. "Frag. Sangallense Scottice scriptum sæc. vii. vel viii."
lat-*q*. Codex Monacensis, *sixth century*.
spec. The Latin readings contained in a MS. 'Speculum' at Rome. Published by Mai.

vulg. The Vulgate version (A.D. 383), since its completion by Jerome variously emended and edited: quoted from the authorized edition of the Church of Rome put forth by Clement VIII. in 1592, which differs in many respects from the equally authoritative edition of Sixtus V. in 1590. See Horne, pp. 243—257.

The following ancient MSS. of Jerome's Vulgate are cited when they differ from the Clementine edition.
am. Amiatinus, written about 541. Tischendorf has published it entire, and considers it the oldest and most valuable extant.
fuld. Fuldensis, about *sixth century*.
tol. Toletanus, at Toledo, written in gothic letters.
em. Monasterii S. Emerami, A.D. 870.
forj. Forojuliensis.
foss. Fossatensis.
gat. S. Gatiani.
harl. Harleianus 1775: about *seventh century*.
ing. Ingoldstadiensis: about *seventh century*.
mm. Majoris monasterii: *tenth century?*
mt. Martini Turonensis: *eighth century?*
pe. Perusinus.
san. Fragmenta Sangallensia.

latt. The Latin versions: an abbreviated way of writing vulg. lat-*a b c* &c.

Syr. The Peschito (or simple) Syriac version. Supposed to have been made as early as the *second century*. The text as edited is in a most unsatisfactory state.

syr. The later or Philoxenian version made at the instigation of Philoxenus, Bp. of Hierapolis in Phrygia A.D. 488—508. Revised, A.D. 616, by Thomas of Harkel in Palestine, to whom the readings on the margin (cited as syr-marg) are due[9].

[9] A supplement to the Harclean text is cited in the *Pericopa Adulteræ* as syr-ms, from a MS. of Archbishop Usher's.

syr-cu. The Syriac version discovered by Dr. Cureton amongst the Nitrian MSS. in the British Museum. Perhaps the earliest and most important of all the versions.

syr-jer. The Jerusalem Syriac Lectionary, made from an ancient and valuable Greek text, probably in the *fifth century*.

syrr. = Syr. syr. (These two alone.)

copt. The Coptic or Memphitic Egyptian version. *Fourth century?*

copt-wilk. Wilkins' edition of the Coptic version.

copt-schw. That of Schwartze.

copt-dz. Codex Diez, written about the *fourteenth century* (so Treg.).

sah. The Thebaic or Sahidic Egyptian version. *Third century?*

sah-ming, Mingarel's; sah-mnt, Munter's editions of the Thebaic; sah-woide, the MS. of the Thebaic published in Woide's appendix to the Codex Alexandrinus.

coptt. Denotes that the Egyptian versions agree in supporting a given reading. The ordinary citations, repeated in this volume, cannot be thoroughly relied upon.

goth. The Gothic version. Made from the Greek by Ulphilas about the middle of the *fourth century*.

æth. The Æthiopic version. Assigned to the *fourth* century.

æth-rom. The edition given in the Roman polyglott.

æth-pl. Pell Platt's edition.

arm. The Armenian version. Made in the *fifth* century.

arm-usc, arm-zoh. The editions of Uscan and Zohrab respectively.

The Persian, Arabic, Georgian, Sclavonic, and Anglo-Saxon versions have not been cited, being all of them comparatively recent translations from the versions named above, and not from the original Greek.

SECTION III.

ABBREVIATIONS USED IN CITING FATHERS, &c.[1]

(N.B.—the abbreviation is designated by the thick type. In the remainder of the word or sentence Latin writers are described in italics.)

Ambrose, *Bp. of Milan*, A.D. 374—397

Ambrosiaster, i. e. *Hilary the Deacon*, fl. 384

Ammonius of Alexandria, 220

Amphilochius, Bp. of Iconium, 374

Anastasius of Sinai, fl. 560 to end of Cent^{y}.

[1] When a citation is made thus [Ambr], it means that there is nothing to indicate from which of the evangelists the father is quoting; when thus (Ambr), that he is quoting loosely or paraphrastically. $Ambr_{alic}$, $Ambr_{aliq}$, $Ambr_{oft}$, $Ambr_{h.l.}$, $Ambr_{expr}$, $Ambr_{certe}$—mean respectively that the father indicated quotes a particular reading alicubi or aliquoties (= sometimes), often, in his commentary on the particular passage, expressly, certainly.

Andreas of Crete, 635
Antiochus of Ptolemais, 614
Antony the Hermit, b. 251, d. 356
Archelaus of Mesopotamia, 278
Arnobius *of Africa*, 306
Athanasius, Bp. of Alexandria, 326—373
Athenagoras of Athens, 177
Augustine, *Bp. of Hippo*, 395—430
Avitus, *Bp. of Vienne*, 490—523
Barnabas, Cent^{y}. I. or II.
Basil, Bp. of Cæsarea in Cappadocia, 370—379
Basil of **Seleucia**, fl. 440
Bede, *the Venerable*, 731
Cæsarius of Constantinople, 368
Cæsarius, *Episc.* **Arelatensis**, 502—544
Canons Apostolic, Cent^{y}. III.
Carpocrates, Cent^{y}. II.
Cassiodorus, b. 479, d. 575
Chromatius, *Bp. of Aquileia*, 402
Chronicon Paschale Alexandrinum, Cent^{y}. VII.
Chrysocephalus, Cent^{y}. XIII.
Chrysologus, *Peter*, *Bp. of Ravenna*, 433—450
Chrysostom, Bp. of Constantinople, 397—407; **Chr-montf**, a MS. cited from Montfaucon; **Chr-wlf**, Wolfenbüttel ms. of Chr written in Cent^{y}. VI.[a]
Clement of Alexandria, fl. 194
Clement, Bp. of **Rome**, 91—101
Cosmas Indicopleustes, 535
Constitutions, Apostolic, Cent^{y}. III.
Cyprian, *Bp. of Carthage*, 248—258
Cyril, Bp. of Alexandria, 412—444
Cyril, Bp. of **Jerusalem**, 348—386
Damascenus, Johannes, 730
Dialogue against the Marcionites printed amongst the works of Origen.
Didymus, of Alexandria, 370
Diodorus, Bp. of Tarsus, 378—394
Dionysius, Bp. of Alexandria, 247—265
Dionysius Areopagita, Cent^{y}. V.
Ephrem Syrus, b. 299, d. 378
Epiphanius, Bp. in Cyprus, 368—403
Eucherius, *Bp. of Lyons*, 434—454
Eulogius, Bp. of Alexandria, 581—608
Eusebius, Bp. of Cæsarea, 315—320; **Eus Canon**, his harmonizing tables
Eustathius, Bp. of Antioch, 323
Euthalius, Bp. of Sulci, 458
Euthymius Zigabenus, 1116

[a] The following MSS. have been cited in St. Matthew's Gospel:—
A. Trin. Coll. Camb., B. 8. 4. *Cent.* xii. or xiii.
B. Emm. Coll. Camb., I. 1. 12, 13. *Cent.* xi.
C. Bodleian, Cromwell 19. *Cent.* xi.
D. Bodleian, Barocc. 198. *Cent.* xi.
E. Bodleian, Barocc. 233. *Cent.* xi.
F. British Museum, Arundel 543. *Cent.* xi.
G. Trin. Coll. Camb., B. 9. 12. *Cent.* xi.
H. Paris, 687. *Cent.* xi.
K. Paris, 695. *Cent.* xi.
L. Paris, 685. *Cent.* x.
M. Emm. Coll. Camb., I. 1. 14, 15. *Cent.* xi. or xii.
N. Middlehill, 436. *Cent.* xii.
P. Paris, 688. *Cent.* xi.
1. 3. 5. 8. *a*. *β* of the former part. } Matthæi's, chiefly
2. 6. 9. *γ*. *η*. *ρ*. of the latter part. } at Moscow.

Evagrius Ponticus, 380
Fastidius, *Bp. in Britain*, 430
Faustinus, 383
Faustus *the Manichee, cited by Aug.*
Firmicus, *Julius F. Maternus*, 345
Fulgentius, *Bp. in Africa*, 508—533
Gaudentius, *Bp of Brescia*, 387
Gelasius of Cyzicum, fl. 476
Gennadius, Bp. of Constantinople, 458—471
Gildas, fl. 581
Glycas of Sicily, 1120
Gregory, *Bp. of Rome*, 590—605
Haymo, *Bp. of Halberstadt*, 841—853
Heracleon the Gnostic, fl. cir. 125, cited in Orig.'s Comm. on John
Hesychius of Jerusalem, Cent^{y}. VI.
Hilary, *Bp. of Poictiers*, 354
Hippolytus, disciple of Irenæus, 220
Homilies ascribed to Clement, Cent^{y}. III.
Ignatius, Bp. of Antioch, d. 107
Irenæus, Bp. of Lyons, 178; (**Iren-lat** as represented by his interpreter; **Iren-gr**, when his own words are preserved.)
Isidore of Pelusium, 412
Jacobus, Episc. **Nisibensis**, cir. 320—340
Jerome, fl. 378—420
Julian (*cited by Aug.*), *Pelagian Bp. in Italy*, 416
Justin Martyr, fl. 140—164
Juvencus, 330
Lactantius, 306
Leo, *Bp. of Rome*, 440—461
Leontius Scholasticus, 580
Lucifer, *Bp. of Cagliari*, 354—367
Macarius of Egypt, 301—391
Macedonius of Constantinople, 381
Marcellus, cited by Eus. 139]
Marcion (130) Fragments in Epiph. (**Mcion-e**) and Tert. (**Mcion-t.**)
Marcosii, cited by Iren.
Maximus **Taurinensis**, 430—466
Maximus **Confessor**, fl. 630—662
Meletius, Bp. of Antioch, 381
Methodius, fl. 290—312
Michael Psellus of Constantinople, d. 1078
Nazianzenus, Gregory, fl. 370—389
Nestorius, Bp. of Constantinople, 428—431
Nonnus of Panopolis, Cent^{y}. V.
Novatian, 251
Nyssenus, Gregory, Bp. 371
Optatus, fl. 364—375
Opus *Imperfectum in Matthæum*, *Cent^{y}. XI.*
Origen, b. 185, d. 254
Orosius, 416
Orsiesius the Egyptian, 345
Pacianus, *Bp. of Barcelona*, 370
Palladius, Bp. of Hellenopolis, 368—401
Pamphilus of Palestine, fl. 294
Paulinus, *Bp. of Aquileia*, 776—804
Pelagii *Ep. ad Demetr.* 417 ?
Peter, Bp. of Alexandria, 300—311
Philastrius, *Bp. of Brescia*, fl. 380
Phœbadius, *Bp. of Agen*, cir. 350—390
Photius, Bp. of Constantinople, 858—891
Polycarp, Bp. of Smyrna, d. 169
Porphyry, d. 304
"**Prædestinatus.**" *A work ascribed to Vincent of Lerins* (434)
Proclus, Bp. of Constantinople, 434
Procopius of Gaza, 520
"*De* **Promissionibus** *dimid. temp.*" Cent^{y}. IV.

Prosper *of Aquitaine*, 434.
Protevangelium Jacobi, Cent^{y}. II.
Prud*entius*, 406
Ptolemæus gnosticus apud Epiphanium
"**Quæstiones** *ex vet. et nov. Testt.*" *Printed among the works of Aug.*
"*De* **Rebaptismate**." *Among Cypr's works.*
Recognitions, the Clementine, Cent^{y}. III.
Rufinus *of Aquileia*, 397
Salv*ianus*, 440
Sedul*ius*, 430
Serapion of Egypt, 345
Severianus, Bp. in Syria, 400
Severus of Antioch, Cent^{y}. VI.
"*De* **Singu***laritate* **Clericorum**." *Among Cypr.'s works.*
Socrates of Constantinople, 440
Sozomen of Constantinople, d. 450
Suidas the lexicographer, 980
Syncellus, George, of Constantinople, 792
Synodical **Epistle** of Council held at **Ant**ioch against Paul of Samosata, 269
Synopsis ascribed to Athanasius.
Tatian of Syria, 172
Tert*ullian*, 200
Thalassius, 640
Thaumaturgus, Gregory, Bp. of Neocæsarea, 243
Theodore of **Heracl**ea, 394
Theodore, Bp. of **Mopsuest**ia, 399—428
Theodore of the **Studium**, 795—826
Theodoret, Bp. of Cyrus, 420—458
Theodotus the Gnostic. Extracts made by Clement of Alexandria.
Theodotus of **Ancyra**, 433
Theophanes Cerameus, 1040
Theophilus, Bp. of **Antioch**, 170—182
Theophilus, Bp. of **Alex**andria, 385—412
Theophylact, Abp. of Bulgaria, 1071
Tich*onius*, 390
Timothy, Bp. of Alexandria, 380
Titus, Bp. of **Bostra**, cir. 360—377
Valentinus and the Valentinians, Cent^{y}. II.
Victor of Antioch, 401
Vict*or, Episc.* **Tunun***ensis*, 565
Victorin*us*, 380
Vigil*ius, of Thapsus*, 484
Zeno, *Bp. of Verona*, 362—380
Zonaras of Constantinople, 1118
Zos*imus, Bp. of Rome*, 417, 418

SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED, REFERRED TO, OR MADE USE OF IN THIS COMMENTARY, VOL. I.

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BLOOMFIELD, DR., The Greek Testament, with English Notes, &c., 9th edn., Lond. 1855.

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READINGS OF THE CODEX VATICANUS.

Readings of the Codex Vaticanus (B) in the text of this volume ascertained by the Editor's personal inspection of the MS. at Rome, February, 1861; and, marked with an asterisk, by Rev. E. C. Cure, April 1862.

Matt. i. 4. ναασσων bis, not -ωων as Bentley.
ℵ 9. εξεκειαν 1. m. 2. m. has not inked over the ε.
23. ημων ο θεος, not om ο as Birch.
ii. 22. αυτου ηρωδου, not αυτου του ηρ. as Bentley.
23. ναζαρετ, not -εθ as Bentley.
iii. 14. και συ ερχη, not και ερχη as Mai. (So also Burgon.)
iv. 6. και λεγει, not και ειπεν as Bartolocci.
13. ναζαρα 1. m., not -ραετ as Rulotta.
* 15. γαλιλαια (not -ας).
* 24. απηλθεν (not ηλθεν).
v. 16. εργα in marg. is 1. m., not 2. m. as Mai.
18. αν written once is 2. m.
* 20. υμων η δικαιοσυνη.
42. 1. m. has δανισασθαι, not δανεισ- as Mai.
vi. 4. η σου η ελεημ., not η σου ελεημ. as Mai. (So also Burgon.)
34. 1. m. has μεριμνησει αυτης, not εαυτης as Mai.
vii. 9. εστιν is 1. m. in margin as Vercellone.
18. ου δυναται, not ει ου as Bentley.
* 24. τουτους is written in a very unusually small hand in the margin.
viii. 29. τι ημιν και σοι, not σι as Bartolocci.
ix. 5. εγειραι, not ρε.
36. 1. m. ερριμμ.
x. 14. μη δεξηται is in marg. 1. m., as Birch.
21. πατηρ τεκνον, not π. το τεκνον as Bentley.
28. φοβηθητε, not -εισθε as Bentley.
32, 33. εν τοις ουρ. in both verses. (So also Burgon.)
37. και το αξιος is in marg. 1. m.
xi. 18. Rulotta notes on δαιμονων, "ad marg., quasi δαιμονια scribere voluerit." This is very doubtful. The mark on margin is not distinct enough to make it even probable.
xii. 48. μου (at end) is written over by both 1. m. and 2. m.
xiii. 17. φηται και δικ. is in marg. 1. m.
32. κατασκηνοιν is 1. m.
36. λεγοντες is not omitted as Bartolocci.
39. ο διαβ., not διαβ. as Bentley.
xiv. 2. δια τουτο is in marg. 2. m.
3. τη before φυλακη is written over by 1. m.
7. αιτησηται, as Vercell.
18. ωδε is not omitted.
30. ισχυρον in marg. is 1. m.
36. αυτον in marg. is 1. m.
xv. 39. το πλοιον, not τον πλοιον as printed in Vercellone.
xvi. 3. επιζητει is 1. m. in marg.
* 12. αλλα απο.
17. οτι is 1. m. in marg.
20. επιτειμησεν in 1. m.: διεστειλατο in a writing more recent than 2. m.
24. 2. m. has corrected 1. m. to ο ις.

xviii. 14. μου των εν συρ., not μου εν συρ. as Mai.
15. αμαρτησῃ, not -σει as Bartolocci.
19. συμ(or ν ?)φωνησουσιν, not συσειν as Bentley.
22. αλλα ιως.
xix. 12. 1. m. δυνομενος, 2. m. δυναμενος.
14. 1. m. αφεται.
17. εις is written over by 2. m.
*xx. 5. παλιν, omitting δε.
xxi. 4. πληρωθῃ, not πλερ- as Hug. This and the four following words are written *twice* by 1. m.
38. εξειδετε 1. m.
xxii. *6. δουλους αυτου.
10. 1. m. ο νυμφων; ο γαμος is written as an alternative in marg. by 1. m., and inked over by 2. m.
31. υπο, not απο, the ὑ is dotted.
xxiii. *35. εκχυνομενον (not -ννομ.).
37. αυτης is in marg. 1. m.
xxiv. 17. τα (not τι) σε της οικε.
xxv. 10. 1. m. has ηκλισθη.
40. The marginal writing supposed to be των αδελφων μου, or τουτων, was quite illegible to me.
xxvi. *3. του λαου omitted 1. m., inserted 2. m.
4. και αποκτεινωσιν is in marg. both 1. m. and 2. m.
13. δε is written over by 1. m.
xxviii. 15. Rulotta notes that τα before αργυρια is erased and has been reinserted. There is no τα at all.

Mark i. *28. αυτου ευθυς.
*38. εχομενα (not -ας).
42. εκαθαρισθη is 1. m., not 2. m. as Vercellone.
ii. 3. αιρομενον is 1. m., but 1. m. has corrected it to -νον.
4. κραβαττον is 1. m., but 1. m. has erased the former τ.
9. Here, and in ver. 11, 1. m. has κραββαττον.
*16. as in Mai, edition 1.
*26. ειςηλθεν (no πως).
*iii. 17. βοανηργες.
iv. 22. ινα (1st) is not omitted in cod.
v. 15. 1. m. certainly (not "fortasse") λεγιωνα.
29. εξηρανθη in cod.
vi. 17. την γυναικα in marg. is 1. m.
37. δωσωμιν, not δοσωμεν as Mai.
54. αυτων in marg. is 1. m.
vii. 9. και ελεγεν αυτοις is not omitted, as Bentley.
15. τον is not omitted as Birch.
32. μογλ. is 1. m.
viii. 14. επιλαθεντο 1. m.
17. 1. m. συνιωτι; 2. m. συνιετε.
19. οτε, not και οτε as Mai.
*35. την ψυχην αυτου (2nd time).
ix. 41. αναλωσῃ, not σει as Bentley.
42. ινα των, not ινα τουτων των as Birch.
x. 40. Codex (2. m.) αλλ οις, not αλλοις.
46. 2nd και to ωφειχω are in margin 1. m.
xi. 32. αλλα ιωαμεν is in cod.
xii. 4. ηκειμασαν is in cod.
xiii. 13. Codex has εις στελος.
24. πιπτοντες in codex.
xiv. 37. ισχυσας 1. m., but 1. m. has erased the α.
xvi. 8. After εφοβουντο γαρ follows as at end of other gospels, the subscription, κατα μαρκον: but the remaining greater portion of the column, and the whole of the next to the end of the page, are left vacant. I found no other instances of this in the N. T.: the next book always beginning on the next column.

Luke ii. 5. εμνηστευμενῃ is 1. m., not 2. m. as in Mai, ed. 2: 2. m. has μεμν-.
14. in ευδοκιας, the C is left very pale: it certainly has been there.
25. συμεων is in cod., not σιμεων.
33. Cod. has μητηρ θαυμαζοντες, not μητηρ αυτου θ. as in Mai, ed. 1.
36. 2. m. has αυτς μετα του ανδρος ετη επτα.
38. αυτη τη ωρα, not τη αυτη ωρα as Bentley.

READINGS OF THE CODEX VATICANUS.

iii. 1. *βασιλειας*, alternative reading for *ηγεμονιας* is in marg. 1. m. *ορεινης*, in marg. after *Ιουραιας*, is 1. m.
14. *ποιησωμεν* is in cod.
37. *ιαρετ* is 1. m., *ιαρεδ* 2. m., not the converse as stated in Mai, ed. 2.

v. 7. *επλησαν*, not *επλησθησαν* as Bartolocci.

vi. 17. *Ιουδαιας και Ιερουσαλημ και της παραλιου*, not *Ιουδαιας και της παραλιου* as in Mai, ed. 2.

vii. 1. *επειδη* is in cod.
*12. *αυτην ην*.
41. *χρεοφ.* is in cod.
48. *σιμων*, not *ο σιμων* as Bentley.

viii. 9. *ειη* is accentuated *ἰ ἡ*.
12. *ακουσαντες*, not *ακουοντες* as Muralto.
16. *τιθησιν*, not *επιτιθησιν* as Muralto.
30. 2. m. has *λεγεων*, not *λεγιων* as stated in Mai, ed. 2: 1. m. probably had *λεγειων*, not *-εων* as in Mai.
40. *εν δε τω*, not *εγενετο δε εν τω* as Bentley.
51. *τινα*, not *τινας* as Mai, ed. 1.

ix. 2. *κηρυσσειν*, not *-σσεν* as Mai, ed. 2.
10. *υπεχωρησιν*, not *συνεχ.* as Mai, ed. 1.
12. *ηδη*, not *ηδε* as Mai, ed. 1.
37. *εγενετο δε τη*, not *εν τη* as Mai, ed. 1.
59. *κυριε* is written over by 1. m.

x. 1. *δυο* twice, not once only as Bentley.
2. *εκβαλη*, not *εκβαλλη* as Bentley.
15. *του* before *ουρ.* is added by 1. m.
27. *σου* after *θεον* is written over by 1. m.
31. *κατεβαινεν τη*, not *εν τη* as Mai, ed. 1.
34. *επιβιβασας*, not *επιβασας* as Mai, ed. 2.
36. *των τριων*, not *τριων* as Bentley.
ib. *πλησιον δοκει σοι*, not *πλησιον σοι δ. σοι* as Mai.

x. 39. 1. m. has apparently *μαριαμ η και*, but there has been a long erasure, and all is in confusion. For *κυριου*, 1. m. perhaps had *ιησου*.

xi. 2 ff. The Lord's prayer was carefully collated and found to be as Mai, ed. 2, omitting the obelized clauses.
*25. *ελθον*.
29. *η γενεα αυτη γενεα πονηρα*, not omitting the 2nd *γενεα* as in Mai, ed. 2.
40. *ουκ* is 1. m.
42. *του θεου* is written over by 1. m. *αφιεναι* is 2. m.
44. *οι περιπ.*, not without *οι* as Bentley.

xii. 20. *αφρων*, not *αφρον* as Mai, ed. 1.
25. *πηχυν*, not *πηχυν ενα* as Woide. (The Bentley collation itself is right.)
33. *βαλλαντια*, not *βαλα.* as Mai, ed. 1.
35. 1. m. *οσφυαις*, 2. m. *οσφυεις*.

xiii. 14. *εν αις* is written over by 1. m.
16. 1. m. has *απαγων*.
*27. *λεγων*.

xiv. 10. 1. m. has *κληθεις*.
*1. m. has *αναπεσε*.
12. *γενηται ανταποδομα σοι*, not *αντ. σοι γεν.* as Bentley.
16. *μεγα* has *ν* written over by 2. m.
27. The first *ου* is written over by 1. m.

xv. 29. *αυτου* is not omitted as Mai, ed. 1.
30. *τον σιτευτον μοσχον* is in cod.

xvi. 4. *εκ* is not omitted as in Mai, ed. 1.
9. 1. m. has *εκλιπη*; 2. m. has written over *ε*, between the *λ* and the *ι*.

xvii. 24. *αστραπη αστραπτουσα*, not *αστραπη η αστρ.* as in Mai, ed. 1.
*35. *η μια*.

xviii. 9. *εξουθενουντες*, not *και εξ.* as Mai, ed. 1.
*13. *στηθος εαυτου*.
15. *αυτων* is written over by 1. m.

xviii. 30. ος ουχι μη, not ος ουχι ου as in Mai, ed. 1.

xix. 8. ημισια is 1. m.: 2. m. has written ε over, between σ and ι.

22. "κρίνω, hoc acc." Bentley. There is no accent at all in cod.

25. κυριε is written over by 1. m.

40. σιωπησουσιν, not -σωσιν as Mai.

44. λιθον επι λιθον εν σοι, not λιθον εν σοι επι λιθω as Woide. (The Bentley collation itself is right.)

xx. 20. λογου, not λογον as Bentley.

αι

xxi. 34. in cod. it is κρεπαλη: 1. m. has written the α over the ε, and 2. m. has added the ι to it.

xxii. 19. ποιειτε την εμην αναμν. 1. m.: εις is written over by 2. m.

αι

30. cod. has καθησεισθε: all 1. m.

35, 36. βαλλαντ. both times.

37. και γαρ το, not και το as Bentley.

και

39. αυτω οι μαθηται: all 1. m. ειςελθειν

40. μη εις πειρασμον: all 1. m.

42. γενεσθω is 2. m.

ο

xxiii. 6. ει ανθρωπος: all 1. m.

35. θεου ο εκλεκτος, not omitting ο as Mai, ed. 1.

38. ο βασιλ., not omitting ο as Mai, ed. 1.

53. αυτον, not αυτο as Mai. (It stands αυτο̄ at the end of a line: just before, ver. 51 we have ιουδαιω̄ in the same position.)

xxiv. 15. between συνζητειν and αυτους, και is written over, uncertain whether by 1. m. or 2. m.

17. ἱσταθησαν.

21. 1. m. has ηλπιζαμεν.

* 27. περι εαυτ.

34. οτι οντως ηγερθη ο κς, not οτι ο κς οντως ηγερθη as Woide. (The Bentley collation itself is right.)

ν

John i. 13. The 2nd ν in εγεννηθησαν is 2. m., not 1. m. as Vercellone.

14. The και between χαριτος and αληθειας is 2. m., not 1. m.

ν

15. ουτος ην ο ειπον is in cod., the ν being written over by 2. m., and no sign of a horizontal line by 1. m.

18. μονογενης θς carefully substantiated.

50. απεκριθη αυτω, not omitting αυτω as Mai, ed. 1.

ii. 11. σημειων 1. m.: σιων 2. m.

iii. 4. νεκοδ. hoc loco 1. m.

34. το πν. is in marg., 1. m. (So also Verc.)

iv. 5. συχαρ, not σιχαρ as Mai, ed. 1.

9. ουσης is not omitted as in Mai, ed. 1.

15. διερχωμαι is in cod.

ως συν

40. ουν ηλθον is in cod.: all 1. m.

42. ελεγον ουκετι, not ελεγον οτι ουκετι as Mai, ed. 1.

v. 3—5. ξηρων· ην δε τις carefully substantiated.

6. τουτον, not αυτον as Bentley.

10. και is not omitted as in Mai, ed. 1.

30. με is not omitted as Bentley.

vi. 13. κριθινων 1. m.

15. ερχεσθα is in cod.

ib. ανεχωρησεν, not εχωρ. as Bentley, &c.

17. εληλυθει, not -θειν as Bentley.

18. διεγειρ. is in cod.

71. εμελλεν, not εμελεν as Bentley.

vii. 8. ο εμος καιρος is in cod.

10. τοτε is not omitted as Bentley.

30. εληλυθει, not -θειν as Bentley.

34. ελθειν εκει, not omitting εκει as Mai, ed. 1.

39. αγιον δεδομενον carefully substantiated.

52—viii. 12. { φησης ουκ εγειρεται / παλιν ουν αυτοις ελαλει } without a break.

viii. 23. Cod. at end, εκ του κοσμου τουτου, not εκ τουτου του κοσμου as Mai, ed. 2.

viii. 24. υμειν is 1. m., not 2. m. as Mai.
26. 1. m. has ειδη: 2. m. has left the ε pale.
ix. 10. ηνεωχθησαν is in cod., not εν- as Mai, ed. 2.
11. τον Σιλ. is in cod.
*11. και νιψαι.
*21. om αυτος bef ηλιειαν.
x. 6. η is in cod., not ην as Mai, ed. 1.
26. αλλα.
xii. 6. ιμελεν, not εμελλεν as Mai, ed. 2. There is no sign of reduplication.
40. επωρωσεν is 1. m.: 2. m. has written π and ε over.
xiii. 7. απεριθη ις αυτω, not απεκριθη αυτω as Mai.
26. αποκρινεται ουν ις, not ο ις as Bentley.
27. ταχειον 1. m.
*xiv. 3. και ετοιμασω.
*10. πιστυσεις 1. m.
*10. 1. m. has α εγω υμιν corrected by the insertion of λεγω over the line.
*14. τουτω ποιησω omitting εγω.
xvii. 1. ο υιος, not υιος as Bentley.
6. ους εδωκας, not ους δεδ. as Mai, ed. 1.
11. ω δεδωκας examined and substantiated.
ημεις (not υμεις).
15, 16. In cod. it is thus:

τους	εκ του κο	σμου αλλ ινα τηρη
	π νηρ	σης αυτους
νε του	εκ του κοσμου	εκ του κοσμου.

The π and νηρ written over the text, are 2. m. The marginal writing,

σμου αλλ ινα τηρη
σης αυτους
εκ του κοσμου

is 1. m. and 2. m.
*xix. 23. αρραφος.
xx. 17. τον πατερα πορευου δε, not τον π. μου π. δε as Mai, ed. 1.
30. σημεια εποιησεν, not σημεια α επ. as Bentley.

ERRATA.

Proleg. p. 1, line 8 of text, *add the following foot-note*:—
In reading Ἰουδαίας in Luke iv. 44 (to the authorities for which, the Codex Sinaiticus must now be added) would seem to introduce an exception. But the notice of a ministry in Judæa would even thus be merely incidental and general: and no visit to Jerusalem is implied.
ib. — 54, lines 24, 25, *for* John xiv. *read* John xiii. (thrice.)
Page 29, ref. v, *after* Luke x. 25, *add* [John viii. 4].
— 42, notes, col. 2, line 17, *for* Theol. *read* Thol.
— 46, — — 2, — 21 from end, *for* προςφυλαστικά *read* προφυλαστικά.
— 48, — — 1, — 3, *for* κορδράντην *read* κοδράντην.
— 53, — — 1, — 2 from end, *for* imposter *read* impostor.
— 60, ref. f, *after* 42 *insert* || L.
— 113, — x, *for* Luke iv. 18 *read* Luke iv. 19.
— 126, — t, *after* 33 only *add* Deut. xxxiii. 11.
— 131, — i, *for* ver. 21 *read* ver. 20.
— 159, — c, *after* xv. 39 *add* John xxi. 11; also at p. 167 ref. p *after* || Mk.
— 193, notes, col. 2, line 10 from end, *for* capacity *read* incapacity.
— 194, ref. h, *dele* Mark x. 6 *and* Gen. xxv. 3.
— 201, — h, *for* Luke ix. 3, 14 *read* Luke ix. [3] 14.
— 203, — k, *for* here *read* Luke xii. 20.
— 210, — d, *for* Ezek. xx. 9 *read* Ezek. xxii. 9.
— 217, — w, *after* Luke *add* xii. 36.
— ib. — b, *for* 14 *v.r. read* 15 *v.r.*
— 227, — r, *for* ch. xi. 33 *read* ch. xi. 23.
— 232, — b, *after* xiii. 34 *add* xvii. 37; the same correction to be made at p. 243, ref. a; p. 315, ref. h; and p. 406, ref. h.
— 241, — f, *after* (|| Mt. v. r.) *add* xv. 45.
— 242, notes, col. 1, line 17 from end, *for* δανασται *read* δυνασται.
— 274, ref. o, *at beginning insert* || L.
— 277, digest, ver. 52, line 3, *insert* A *before* B¹CL 33.
— 321, digest, ver. 21, line 4, *for Mk read Mt.*
— 325, ref. n, *add* Luke v. 2.
— 333, text, line 9, *for* συμπνίγουσιν *read* συνπνίγουσιν.
— 336, notes, col. 1, line 3 from end, *dele* and L[illegible].
— 339, digest, ver. 3, line 1, *insert* for *before* ποιειτε.
— 394, text, line 7, for [33] *read* [32].
— 397, ref. e, *for* Hos. i. 3, 4, *read* Hos. i. 2, 3.
— 422, notes, col. 2, line 6, *for* 58 *read* 18.
— 449, — — 1, — 12, *for* καλίσας *read* καλίσεις.
— 462, ref. x, *for* Matt. xii. 18 *read* Matt. xii. 10.
— 528, digest, last line, *insert* 1st *before* εαν.
— 591, notes, col. 2, line 17 from end, *for* extricable *read* inextricable.
— 664, digest, ver. 23, *dele* Supplementary readings for the preceding pages will be found in the Prolegomena.
— 645, ref. n, *for* † *read* Wisd. xviii. 22 only (?).
— 890, digest, ver. 12, line 5, *read* αυτον, with S(e sil): txt ABL𝔓ℵ rel.
— 904, notes, col. 2, line 2 from end, *dele in this note the words from* But *to* besides, *inclusive.*

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

BEKL MsUVΔ 1. 33.

I. [1] [a] Βίβλος [b] γενέσεως Ἰησοῦ [c] χριστοῦ [d] υἱοῦ Δαυεὶδ [a] Mark xii. 26. Luke iii. 4 al. Gen. ii. 4.

v. 1. [b] ver. 18. Luke i. 14. James i. 23. iii. 6 only. Gen. xxxvii. 2. Wisd. vii. 5. [c] Lev. iv. 5, 16. 1 Kings xxiv. 7, 11. Ps. ii. 2. civ. 15. Dan. ix. 25 (26 LXX.). [d] ch. xii. 23. xxi. 9. xxii. 42 ‖.

TITLE. rec το κατα ματθ. αγιον (om αγ. elz) ευαγγ.: κατα μαθθ. B[1]: txt CEKM SUVΔ 33, and D(head of pages) L(before the κεφάλαια).

[*N.B.* lat-*b* is defective up to Βαβυλωνος ver 11.]

Title] **εὐαγγέλιον**, in earlier Greek, signifies *a present made as a return for good news* (see Hom. Od. ξ. 152. 166, also 2 Kings iv. 10), or *a sacrifice offered in thanksgiving for the same* (Aristoph. Eq. 658); in later Greek, *the good news itself*, as in LXX (2 Kings xviii. 20, 22, 25, in all which the noun may be, either from reading or construction, *-ία* or *-ιον*), and N. T. passim, in the appropriated sense of **the good news of salvation by Christ Jesus.** Hence it came to be applied to the writings themselves which contain this good news, very early: so Justin M. Apol. i. 66, p. 83, **οἱ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια. κατὰ** M.] *as delivered by Matthew*—implies *authorship* or *editorship*: so **Ὅμηρος κατὰ Ἀρίσταρχον.** This use of the prep. denotes, generally, the *relation of things to persons*, cf. Thuc. vi. 16, **ἐν τῷ κατ' αὐτοὺς βίῳ**,—i. 54, **τὰ κατὰ σφᾶς ναυάγια**,—and see Bernhardy, Syntax, p. 241. It is not merely = a genitive—*of Matthew* (as **τὸ εὐαγγ. μου**, Rom. xvi. 25, al.), which would have been *used*, had it been meant.—Nor does *it* signify, that the original teaching was Matthew's, and the present Gospel drawn up after that teaching. See Prolegg. to Matt. Eusebius, H. E. iii. 24, says, **Ματθαῖος . . . . γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον.**

CHAP. I. 1—17. GENEALOGY OF JESUS CHRIST. 1. **βίβλος γενέσεως**] Not always used of a pedigree only: see reff. Here however it appears that it refers exclusively to the genealogy, by **Ἰησοῦ χριστοῦ** being used in the enunciation, and the close being **Ἰησοῦς ὁ λεγόμενος Χριστός.** Then ver. 17 forms a conclusion to it, and ver. 18 passes on to other matter. **Ἰησοῦ**] see on ver. 21. **χριστοῦ**] = משיח, anointed. In reff. it is used of kings, priests, prophets, and of the promised Deliverer. Theophylact says, **λέγεται ὁ κύριος, χριστός· καὶ ὡς βασιλεύς, ἐβασίλευσε γὰρ κατὰ τῆς ἁμαρτίας· καὶ ὡς ἱερεύς, προσήγαγε γὰρ ἑαυτὸν θῦμα ὑπὲρ ἡμῶν· ἐχρίσθη δὲ καὶ αὐτὸς κυρίως τῷ ἀληθινῷ ἐλαίῳ, τῷ ἁγίῳ πνεύματι.** It is here used (see ver. 16) in that sense in which it became affixed to **Ἰησοῦς** as the name of our Lord. It does not once thus occur in the progress of the Evangelic *history*; only in the prefatory parts of the Gospels, here and vv. 16, 17, 18: Mark i. 1: John i. 17, and once in the mouth

e Gen. xxv. 20. υἱοῦ Ἀβραάμ. 2 e Ἀβραὰμ ἐγέννησεν τὸν e Ἰσαάκ, Ἰσαὰκ
δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν
καὶ τοὺς ἀδελφοὺς αὐτοῦ, 3 Ἰούδας δὲ ἐγέννησεν τὸν C και τουτ... BCEKL MSUVΔ 1. 33.
f ver. 16. Gal. iv. 4, 22, 23. Φαρὲς καὶ τὸν Ζαρὰ f ἐκ τῆς Θαμάρ, Φαρὲς δὲ ἐγέννησεν
τὸν Ἐσρώμ, Ἐσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ, 4 Ἀρὰμ δὲ
ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδὰβ δὲ ἐγέννησεν τὸν
Ναασσών, Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών, 5 Σαλμὼν
δὲ ἐγέννησεν τὸν Βοὲς f ἐκ τῆς Ῥαχάβ, Βοὲς δὲ ἐγέννησεν
τὸν Ἰωβὴδ f ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν

CHAP. I. 3. ζαρε B.

5. rec βοοζ, with L rel latt: βοος C 33: txt BN lat-k coptt. εκ της ραχαβ om Δ1 lat-a. rec ωβηδ (twice), with C3L rel (οβηδ E [1st time] L): txt BC1ΔN (33) coptt æth arm Epiph Jer.

6. rec aft δα. δε ins ο βασιλευς, with CL rel latt syr æth: om BN forj lat-$g_{1,2}$ k Syr syr-cu coptt arm Aug Op. (*Possibly omitted to conform to the rest of the genea-*

of our Lord Himself, John xvii. 3 (on Pilate's words, ch. xxvii. 17, 22, see note there); but passim in the Acts and epistles. This may serve to shew that the evangelic memoirs themselves were of earlier date than their incorporation into our present Gospels. υἱοῦ] both times refers to our Lord. בֶּן דָּוִד (Ben-David) was an especial title of the Messiah: see reff. That He should be *son of Abraham*, was too solemn a subject of prophecy to be omitted here, even though implied in the other. These words serve to shew the character of the Gospel, as written *for Jews*: οὐδὲν γὰρ οὕτως ἀνέπαυε τοὺς ἐξ Ἰουδαίων πεπιστευκότας, ὡς τὸ μαθεῖν ὅτι ἐκ σπέρματος Ἀβραὰμ καὶ Δαυὶδ ἦν ὁ χριστός. Euthymius. Luke, ch. iii. 23 ff., carries his genealogy further back. 2. καὶ τ. ἀδελφ.] These additions probably indicate that Matt. did not take his genealogy from any family or public documents, but constructed it himself. Cf. also Grot., 'Obiter Matthæus Christum ut cognatum omnibus Israelitis commendat.' 3.] These children of Judah were not born in marriage: see Gen. xxxviii. 16—30. Both the sons are named, probably as recalling the incident connected with their birth. The reason for the women (Thamar, Rahab, Ruth, and Bathsheba) being mentioned, has been variously assigned: by Wetst., *ut tacitæ Judæorum objectioni occurreretur*: by Fritzsche, *for the sake of minute accuracy*. It most probably is that given by Maldonatus: 'Prætermisit Evangelista quod ordinarium erat, quod autem singulare et dubium exposuit.' There may be something also in that suggested by Grotius: 'Mulieres in hoc sensu obiter paucæ nominantur, extraneo ortu aut criminibus nobiles, quarum historia ad vocationem idololatrarum et criminosorum per Christi evangelium proludit:' as also in De Wette's view, that they serve as types of the mother of our Lord, and are consequently named in the course of the genealogy, as she is at the end of it. 5. Ῥαχάβ] "Rachab illam Hierichuntinam dici, vel articulus, τῆς Ῥ., ejusque vis relativa docet." Bengel. It has been imagined, on chronological grounds, that this Rachab must be a different person from Rahab of Jericho. But those very grounds completely tally with their identity. For Naashon (father of Salmon), prince of Judah (1 Chron. ii. 10), offered his offering at the setting up of the tabernacle (Num. vii. 12) 39 years before the taking of Jericho. So that Salmon would be of mature age at or soon after that event; at which time Rahab was probably young, as her father and mother were living (Josh. vi. 23). Nor is it any objection that Achan, the fourth in descent from Judah by Zara, is contemporary with Salmon, the sixth of the other branch: since the generations in the line of Zara average 69 years, and those in the line of Phares 49, both within the limits of probability. The difficulty of the interval of 366 years between Rahab and David does not belong to this passage only, but equally to Ruth iv. 21, 22; and is by no means insuperable, especially when the extreme old age of Jesse, implied in 1 Sam. xvii. 12, is considered.—I may add that, considering Rahab's father and mother were alive, the house would hardly be called *the house of Rahab* except on account of the character commonly assigned

Ἰεσσαί, [6] Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα [f] ἐκ [g] τῆς [g] τοῦ Οὐρίου, [7] Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ, [8] Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζείαν, [9] Ὀζείας δὲ ἐγέννησεν τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέννησεν τὸν Ἄχαζ, Ἄχαζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, [10] Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσείαν, [11] Ἰωσείας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς [h] μετοι-

[f] τον ετ... ΒCEKL MPSU Δ1.33.

[g] see ch. x. 2, 3. Luke vi. 16. xxiv. 10. John xxi. 15.

[h] ver. 17 bis only. 4 Kings xxiv. 16. 1 Chron. v. 22. Obad. 20. Nah. iii. 10. (μετοικεσίαν, Acts vii. 4, 43.)

logy : so Meyer. *But the words may have been inserted from the preceding.*)

7, 8. rec (for ασαφ, twice) ασα (*conformed to* LXX), with L rel vulg lat-*a f ff*$_1$ syrr syr-cu : txt (*cf* D *in Luke*) BC 1 lat-*c g*$_{1,2}$ *k* syr-marg coptt æth arm.

10. rec αμων (twice), with L rel vulg lat-*a f* syrr syr-cu : txt (*cf* D *in Luke and* A *in* LXX) BCMΔ 1. 33 lat-*c ff*$_1$ *g*$_{1,2}$ coptt æth arm Epiph Op.

11. aft εγεννησεν ins (*to obviate the omission, see note ; cf* D *in Luke*) τον ιωακειμ. ιωακ. δε εγεννησεν MU (1.) 33 syr (mss with ast, or without, or on marg) syr-jer Iren (*Joseph enim Joacim et Jechonias filius ostenditur, quemadmodum et Matthæus generationem ejus exponit*) : om BC rel latt Syr syr-cu coptt Porph$_{certe}$ Eus(says of Jechonia and Joacim εἰς δὲ ἦν καὶ ὁ αὐτὸς διωνυμίᾳ χρώμενος) Hil$_{certe}$.

to her. 6. τῆς τοῦ Οὐ.] This construction, which is not properly elliptical, but possessive (Grotius compares 'Hectoris Andromache,' Virg., — Meyer, *Luther's Katharina*, and Bernhardy, Syntax, p. 160, Διὸς Ἄρτεμις, — Ζηνὸς Ἀπόλλων Plut. de Pyth. or. p. 402, — Ἱππίου Ἀρχεδίκην Thuc. vi. 59, &c.), occurs in the Gospels to designate various relations: see reff. 8. Ἰωρὰμ . . . . . Ὀζείαν] Three kings, viz., Ahaziah, Joash, Amaziah (1 Chron. iii. 11, 12), are here omitted [supplied in syr-cu, lat-*a*, D in Luke]. Some [Spanheim, Lightf., Ebrard, &c.] think that they were erased on account of their connexion, by means of Athaliah, with the accursed house of Ahab. Simeon is omitted by Moses in blessing the tribes (Deut. xxxiii.): the descendants of Zebulun and Dan are passed over in 1 Chron., and none of the latter tribe are sealed in Rev. vii. But more probably such erasion, even if justifiable by that reason, was not made on account of it, but for convenience, in order to square the numbers of the different portions of the genealogies, as here. Compare as illustrating such omissions, 1 Chron. viii. 1 with Gen. xlvi. 21. 11. Ἰωσείας . . . . . Ἰεχον.] Eliakim, son of Josiah and father of Jechonias, is omitted; which was objected to the Christians by Porphyry. The reading which inserts Joacim (i. e. Eliakim) rests on hardly any foundation, and would make fifteen generations in the second tesseradecad. The solution of the difficulty by supposing the name to apply to both Eliakim and his son, and to mean the former in ver. 11 and the latter in ver. 12, is unsupported by example, and contrary to the usage of the genealogy. When we notice that the ἀδελφοί of Jechonias are his *uncles*, and find this way of speaking sanctioned by 2 Chron. xxxvi. 10, where Zedekiah, one of these, is called his brother, we are led to seek our solution in some recognized manner of speaking of these kings, by which Eliakim and his son were not accounted two distinct generations. If we compare 1 Chron. iii. 16 with 2 Kings xxiv. 17, we can hardly fail to see that there is some confusion in the records of Josiah's family. In the latter passage, where we have "his father's brother," the LXX render τὸν υἱὸν αὐτοῦ. Lord A. Hervey, in his careful work on the genealogies of our Lord, has suggested a reason for the difficulty: viz. that the text may originally have stood thus: Ἰωσείας δὲ ἐγέννησεν τὸν Ἰωακεὶμ καὶ τοὺς ἀδελφοὺς αὐτοῦ, Ἰωακεὶμ δὲ ἐγέννησεν τὸν Ἰωαχεὶμ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος, μετὰ δὲ τὴν μετ. Β. Ἰωαχεὶμ ἐγέννησεν τὸν Σαλαθιήλ, κ.τ.λ., and a copyist may have omitted the Ἰωακ. δ. ἐγ. τον Ἰωαχ. as an accidental repetition. This view may perhaps be imagined to derive some support from the digest: but

κεσίας [l] Βαβυλῶνος. 12 μετὰ δὲ τὴν [h] μετοικεσίαν Βαβυλῶνος Ἰεχονίας γεννᾷ τὸν Σαλαθιήλ, Σαλαθιὴλ δὲ γεννᾷ τὸν Ζοροβάβελ, 13 Ζοροβάβελ δὲ γεννᾷ τὸν Ἀβιούδ, Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακείμ, Ἐλιακεὶμ δὲ ἐγέννησεν τὸν Ἄζώρ, 14 Ἄζὼρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχεὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ, 15 Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν, Μαθθὰν δὲ ἐγέννησεν τὸν Ἰακώβ, 16 Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, [j] ἐξ ἧς ἐγεννήθη [k] Ἰησοῦς ὁ [k] λεγόμενος [k] χριστός. 17 πᾶσαι οὖν αἱ γενεαὶ [l] ἀπὸ Ζ: om BCEK MPSU VΣΔ l. 33
Ἀβραὰμ [l] ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ [l] ἀπὸ Δαυεὶδ [l] ἕως τῆς [m] μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ [l] ἀπὸ τῆς μετοικεσίας Βαβυλῶνος [l] ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

[l] constr.; ch. iv. 15. x. 5. Gen. iii. 24. Jer. ii. 18. γῆν πατρῴαν νόστος, Eur. Iph. T. 1078.
[h] ver. 8 reff.
[j] ch. xxvii. 17, 29.
[k] ch. xxiii. 35. Luke xi. 51. [l] Kings xv. 7.
[m] vv. 11, 12 reff.

12. rec (for γεννα, twice in this ver and once in next) εγεννησε, with CLP rel: txt B. σελαθιηλ (twice) B lat-k. [The vowel points of syr-cu and Buchanan's edn of Syr are surely no evidence, yet Tischdf cites them.]

it seems to me that the objection to it is, the present occurrence of Ἰεχονίαν and -ας in all our copies. This Lord A. Hervey does not satisfactorily account for in saying "the form Ἰεχονίας was doubtless substituted in St. Matthew's Gospel much later, to bring it into accordance with 1 Chron. iii." ἐπὶ τῆς μετ.] **at the time of the migration to Babylon** (on this usage of ἐπί with a gen., derived from its meaning of *local juxta-*, or *superimposition*, see Bernhardy, Syntax, p. 246):—and μετὰ τὴν μετ., **after the migration.** For the construction, μετ. Βαβ., see reff.

12. Ἰεχον. . . . . Σαλαθ.] So also the genealogy in 1 Chron. iii. 17. When, therefore, it is denounced (Jer. xxii. 30) that Jeconiah should be 'childless,' this word must be understood as explained by the rest of the verse, 'for no man of his seed shall prosper, sitting upon the throne of David and ruling any more in Judah.' The LXX render this word עקר, ἐκκήρυκτον: but the Talmudical writers explain it according to our rendering. Σαλαθ. . . . . Ζοροβ.] There is no difficulty here which does not also exist in the O. T. Zerubbabel is there usually called the son of Shealtiel (Salathiel). Ezra iii. 2, &c. Neh. xii. 1, &c. Hag. i. 1, &c. In 1 Chron. iii. 19, Zerubbabel is said to have been the son of Pedaiah, brother of Salathiel. Either this may have been a different Zerubbabel, or Salathiel may, according to the law, have raised up seed to his brother.

13. Ζοροβ. . . . . Ἀβιούδ] Abiud is not mentioned as a son of the Zerubbabel in 1 Chron. iii.—Lord A. Hervey, p. 122 ff., has made it probable that Abiud is identical with the Hodaiah of 1 Chron. iii. 24, and the Juda of Luke iii. 26. Dr. Mill (p. 178, note) mentions this conjecture, but does not adopt it. The objection, that thus the first generation after Zerubbabel would be omitted, need not have much weight, after the omission of three generations in the last tesseradecade. I cannot but recommend to the student the perusal of Lord A. Hervey's work. Whether or not we may be inclined to adopt his conjectures on so intricate and uncertain a subject as the reconciling of the genealogies, too much praise cannot be given to the spirit of combined Christian reverence and enlightened critical courage in which it is treated throughout.—On the comparison of this genealogy with that given in Luke, see notes, Luke iii. 23—38.

17. γενεαὶ δεκατέσσαρες] If we carefully observe Matthew's arrangement, we shall have no difficulty in completing the three tesseradecades. For the first is from Abraham to David, of course inclusive. The second from David (again inclusive) to the *migration*; which gives no name, as before, to be included in both the second and third periods, but which is mentioned simultaneously with the beget-

18 Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ [a] γένεσις οὕτως ἦν. [o] μνηστευθείσης [p] γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, [q] πρὶν ἢ [r] συνελθεῖν αὐτοὺς [s] εὑρέθη [t] ἐν [t] γαστρὶ [p] ἔχουσα

a ver. 1 ref. o Luke i. 27. ii. 5 only. Deut. xx. 7. xxii. 23. [p] see Acts xxiv. 5. 2 Cor. xi. 6.

2 Tim. ii. 7. q Mark xiv. 30. Acts ii. 20. Gen. xxix. 26. Exod. i. 19. Isa. vii. 15. r — here only (see 1 Cor. vii. 5 v.r. & note). s — Luke xvii. 18. 1 Cor. iv. 2. Dan. v. 27 Theodt ver. 23, from Isa. vii. 14 F. ch. xxiv. 10 ‖. Luke xxi. 23. 1 Thess. v. 3. Rev. xii. 2. Exod. xxi. 22. γ., — as above, Luke i. 31 (Tit. i. 12) only. 2 Kings xi. 6.

18. χρ. bef ιησ. B, *Chr autem Jesu* Orig-lat(iii. 965 d): om ιησ. D-lat latt syr-cu Petr-alex Iren$_2$ Thl-ms Aug Chrysol Vig Op: om χρ. al Max: txt CLPZΔ rel syrr coptt æth arm Orig-gr(iii. 965 d) Eus [. . *potuerat dicere Matth.* "*Jesu vero*" *fc* sed . . *ait* "*Christi autem*" *fc* Iren-lat: but in Iren-gr(iii. 11. 8, omitted in Grabe) for "*Christi autem*" we read του δε ιησ. χρ.] rec γεννησις (*prob corrn from verb so often used above*), with L rel: txt BCPSZΔ 1 syr Ath Eus Dial-trin$_{expr.}$ [In schol ascribed to Orig and annexed to some mss, it is noticed that γενεσις and γεννησις differ in meaning and that ἀμφότερα λεπτὰ ἐν ὁσιότητι εἰς χριστόν.] om γαρ (*perhaps as difficult and superfluous*) BC^{1}Zℵ 1 latt syrr coptt arm Iren-lat Did Aug Epiph Dial-trin: ins C^{2}LP rel D-lat Eus.

ting of Jechonias, leaving him for the third period. This last, then, takes in from Jechonias to JESUS CHRIST inclusive. So that the three stand thus, according to the words of this verse: (1) ἀπὸ Ἀβραὰμ ἕως Δαυίδ. (2) ἀπὸ Δαυὶδ ἕως τ. μετ. Βαβ., i. e. about the time when Josiah begat Jechonias. (3) ἀπὸ τ. μετ. Βαβ. (i. e. from Jechonias) ἕως τοῦ χριστοῦ. We may safely say, that the πᾶσαι *does not*, as Meyer, imply that Matthew intended to give the genealogy complete, and was not aware of the omissions. For why should this be so? May it not just as well be said, that having, for the convenience of his readers, reduced the genealogy to this form, he then says to them, "So then you have from Abraham to David, 14 generations, &c. ?"

18—25. CIRCUMSTANCES OF HIS BIRTH.

18. τοῦ δὲ Ἰησοῦ χριστοῦ] The combined name is emphatically put first as resuming the subject of ver. 1, and the δέ takes up the δέ which has connected all the previous members of the series, introducing a reason for this inversion ἐξ ἧς ἐγεννήθη, with which this last one had been brought in, ver. 16. γένεσις] The ordinary reading γέννησις seems to have been taken up from ver. 16, and the γάρ, which follows, appended to account for the exception in this last case to the direct sequence of ἐγέννησεν throughout the genealogy. γένεσις must be understood in a wide sense, as nearly identical in meaning with γέννησις; as "= '*origo*,' not merely '*birth*,'" Mey. It probably is chosen by the Holy Spirit to mark a slight distinction between the γέννησις of our Lord and that of ordinary men. See schol. in digest. μνηστευθείσης] The interval between betrothal and the consummation of marriage was sometimes considerable, during which the betrothed remained in her father's house, till the bridegroom came and fetched her. See Deut xx. 7.

[γάρ] here is explicative; '*quum videlicet . . .*' So Soph. Trach. 475, πᾶν σοι φράσω τἀληθὲς οὐδὲ κρύψομαι· ἔστιν γὰρ οὕτως ὥςπερ οὔτος ἐννέπει. Lysias, Eratosth. § 19, εἰς τοσαύτην . . . . αἰσχροκέρδειαν ἀφίκοντο, τῆς γὰρ πολεμάρχου γυναικὸς κ.τ.λ. See more examples in Hartung, Partikellehre, i. 469. We may perhaps with equal likelihood say that it is apologetic for the οὕτως: 'thus it took place; and an account of it is needed, *for* &c.' πρὶν ἤ] is said to belong to the middle age of Attic. With an aor. following, it betokens the entire completion of the act indicated. See it treated in Hermann on Viger, p. 442; Klotz on Devarius, p. 726. συνελθεῖν] Here to be understood of living together in one house as man and wife; the deductio in domum mariti: see especially Kypke, Observationes Sacræ, p. 1 ff., who remarks well, that it answers to the word παραλαβεῖν, vv. 20, 24. Chrys. Hom. iv. p. 49, opposes this view: οὐκ εἶπε πρὶν ἢ ἀχθῆναι αὐτὴν εἰς τὴν οἰκίαν τοῦ νυμφίου, καὶ γὰρ ἔνδον ἦν. ἔθος γὰρ τοῖς παλαιοῖς ὡς τὰ πολλὰ ἐν οἰκίᾳ τὰς μεμνηστευμένας ἔχειν, κ.τ.λ. But it seems most agreeable to the context. His following remark is doubtless a just one: καὶ τίνος ἕνεκεν οὐ πρὸ τῆς μνηστείας ἐκύησεν; ἵνα . . . συσκιασθῇ τὸ γινόμενον τίνος, καὶ ἵνα πᾶσαν πονηρὰν διαφύγῃ ἡ παρθένος ὑπόνοιαν. εὑρέθη] not merely for ἦν, as some

t ἔχουσα u ἐκ v πνεύματος v ἁγίου. 19 Ἰωσὴφ δὲ ὁ ἀνὴρ BCEKL MPSU VΣΔ 1. 33.
αὐτῆς, w δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν x δειγματίσαι,
y ἐβουλήθη z λάθρα a ἀπολῦσαι αὐτήν. 20 ταῦτα δὲ αὐτοῦ
b ἐνθυμηθέντος ἰδοὺ c ἄγγελος κυρίου κατ' d ὄναρ ἐφάνη

t — vv. 20. John i. 13. Rom. ix. 10.
v ch. iii. 11 § al. fr. Ps. l. 11. Isa. lxiii. 10, 11.
w — Mark vi. 20. Luke xx. 20. Job i. 1.
x Col. ii. 15 only †. παραδ., Heb. vi. 6 only. Numb. xxv. 4. Ezek. xxviii. 17. Polyb. xv. 33. 5 and al⁵.
y 1 cor. pass., James i. 18. iv. 4. 2 John 12 only. Exod. x. 27.
z ch. ii. 7. John xi. 18. Acts xvi. 37 only. 1 Kings xviii. 22.
a — ch. v. 31, 32 al.‡ Esdr ix. 36.
b ch. ix. 4 only. Josh. vi. 18.
c ch. ii. 13, 19. xxviii. 2. Luke i. 11, 18. ii. 9 al. Exod. iii. 2 al.
d ch. ii. 13, 18, 19, 22. ch. xxvii. 19 only †. see Gen. xx. 6.

19. rec παραδειγματισαι, with CLPN$^{1\text{-}3}$ rel syr-marg-gr: *traducere* latt: *præpalare* D-lat: *divulgare* lat-*k* Aug: *detegere* Vig: *lege in eam decerni* Hil: txt BZN^{3} 1 Eus. [Eusebius' words are as follows: Εὐ γοῦν μοι εἰρῆσθαι δοκεῖ ὑπὸ τοῦ εὐαγγελιστοῦ καὶ τὸ μὴ θέλειν αὐτὴν δειγματίσαι· οὐ γὰρ ἔφησεν μὴ θέλειν αὐτὴν παραδειγματίσαι, ἀλλά, μὴ δειγματίσαι θέλων, πολλῆς οὔσης ἐν τούτοις διαφορᾶς . . . . τὸ μὲν γὰρ παραδειγματίσαι τὴν ἐπὶ κακῷ πράξαντι πάντας φάνερωσίν τε καὶ διαβολὴν ὑποβάλλει νοεῖν· ὁ τοίνυν Ἰωσὴφ δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι τουτέστιν εἰς φανερὸν τοῖς πᾶσιν ἀγαγεῖν ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. These words taken from Eus. ad Steph. have been preserved in a scholium blunderingly given in Cramer's Catena: the above is plainly the true reading. The corresponding passage of the Latin translation will be found ed. Migne, vol. iv. p. 884.]

have said, but in its proper meaning:—**she was discovered to be**, no matter by whom: ἐπὶ τῶν παραδόξων, καὶ παρ' ἐλπίδα πᾶσαν ἐκβαινόντων, καὶ οὐ προσδοκωμένων λέγεσθαι εἰωθότ, Chrys. The words ἐκ πν. ἁγ. are the addition of the Evangelist declaring the matter of fact, and do not belong to the discovery.

ἐκ πν. ἁγ.] **by** (the agency of) **the Holy Ghost.** See reff. and those to ver. 20: and compare by all means Chrys.'s remarks, Hom. iv. p. 50 f. The interpretation of πν. ἁγ. in this place must thus be sought: (1) Unquestionably τὸ πν. τὸ ἅγ. is used in the N. T. as signifying *the Holy Ghost.* Luke iii. 22: Acts i. 16: Eph. iv. 30. (2) But it is a well-known usage to omit the articles from such words under certain circumstances, e. g. when a preposition precedes, as εἰς λιμένα (Plato, Theæt. § 1), &c. We are therefore justified in interpreting ἐκ πν. ἁγ. according to this usage, and understanding τὸ πν. τὸ ἅγ. as the agent referred to. And (3) even independently of the above usage,—when a word or an expression came to bear a technical conventional meaning, it was also common to use it without the art. as if it were a proper name: e. g. θεός, νόμος, υἱὸς θεοῦ, &c. 19. ἀνήρ] so called, though they were as yet but betrothed: so in Gen. xxix. 21, Deut. xxii. 24. δίκαιος] **just**; καὶ μὴ θ. being, as the μή plainly shews, not the explanation of δίκαιος, but an additional particular. He was a strict observer of the law,—and (yet) not willing to expose her. The sense of '*kind*,' '*merciful*,' is inadmissible.

λάθρα] Not '*without any writing of divorcement*,' which would have been unlawful; but according to the form prescribed in Deut. xxiv. 1. The husband might either do this, or adopt the stronger course of bringing his wife (or betrothed, who had the same rights, Maimon. in Wetstein, and Philo de legg. spec. p. 788, αἱ ὁμολογίαι γάμοις ἰσοδυναμοῦσι) to justice openly. The punishment in this case would have been death by stoning. Deut. xxii. 23. Maimonides (quoted by Buxtorf de divort.) says, "Femina ex quo desponsata est, licet nondum a viro cognita, est uxor viri, et si sponsus eam velit repudiare, oportet, ut id faciat libello repudii."

ἐβουλήθη] **intended,—was minded**: θέλω expresses the *mere wish*, βούλομαι the wish ripened into *intention*: see 1 Tim. v. 14, note, and Buttmann's Lexilogus, i. p. 26. 20. ἰδού] answers to the Hebrew הִנֵּה, and is frequently used by Matt. and Luke to introduce a new event or change of scene: not so often by Mark, and never with this view in John.

ἄγγελος κ.] The announcement was made to Mary openly, but to Joseph in a dream; for in Mary's case faith and concurrence of will were necessary,—the communication was of a higher kind,—and referred to a thing future; but here it is simply an advertisement for caution's sake of an event which had already happened, and is altogether a communication of an inferior order: see Gen. xx. 3. But see on the other hand the remarks at the close of the notes on ver. 21. κατ' ὄναρ] ὄναρ,

αὐτῷ λέγων Ἰωσὴφ υἱὸς Δαυείδ, μὴ φοβηθῇς [e] παραλαβεῖν
D Μαριὰμ... ...δε σου P. BCDEK LMSU VZΔ l. 33.
Μαριὰμ τὴν [f] γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν
[g] ἐκ πνεύματός ἐστιν ἁγίου. 21 [h] τέξεται δὲ υἱόν, καὶ
[i] καλέσεις τὸ [j] ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ [j] σώσει
τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 τοῦτο δὲ
ὅλον γέγονεν [k] ἵνα [l] πληρωθῇ τὸ [m n] ῥηθὲν [m] ὑπὸ κυρίου

e = ver. 24 only. Cant. viii. 2.
f = Rev. xix. 7. xxi. 9. Deut. xxii. 24.
g = ver. 18. Acts v. 32. Rom. ii. 29.
h vv. 23 (from Isa. vii. 14). 25. ch. ii. 2. Luke i. 31, 57. ii. 6, 7,
11 al. Gen. xvii. 19. xli. 51.
i = (but w. ἐκ) Ezek. xxxvi. 29. James ii. 23. 2 Chron. xxxvi. 21, 22. 17. ch. ii. 23 al. Mt. only.
j Luke i. 13, 31. ii. 21. Gen. as above.
k see Mark iv. 22. Rom. xi. 11, 32.
l 1 Kings i. 20.
m ch. ii. 15 (17. iii. 3 v. r.). xxii. 31 only.
n = Gospp. passim.
o vv. 15,

20. *μαριαν* BL 1 coptt Eus Chr-β Cyr. txt BCPZ rel Eus$_{p}$. *αγιον* bef *εστιν* DL latt Orig Iren-lat$_{p}$:

simply, is the classical equivalent,—*κατ' ὄναρ* belonging to later writers, Strabo, Plutarch, &c. *οὐ χρὴ κατ' ὄναρ λέγειν, ὥςπερ οὐδὲ καθ' ὕπαρ, ἀλλὰ ὄναρ καὶ ὕπαρ, οἷον, ὄναρ εἶδον τὸν δεῖνα*, Thom. Mag. See Lobeck on Phrynichus, p. 423.

υἱὸς Δαυείδ] These words would recall Joseph's mind to the promised seed, the expectation of the families of the lineage of David, and at once stamp the message as the announcement of the birth of the Messiah. May it not likewise be said, that this appellation would come with more force, if Mary also were a *daughter* of David? The nom. for the vocative is frequent in the gospels: generally with an article. See Luke viii. 54: ch. xi. 26, al., and particularly John xx. 28. **τὴν γυν. σου**] Not '*as thy wife:*' but in apposition with **Μαριάμ**, **Mary thy wife**: see ver. 24, which decides this, as Meyer, ed. 3, now acknowledges. The addition serves to remind Joseph of that relation which she already held by betrothal, and which he was now exhorted to recognize. See above ou ver. 19.

τὸ γὰρ ἐν αὐ. γ.] *ἐν* is here not instrumental, '*that which is conceived by her*,' but local, **that which is begotten in her**. The gender here is not to be pressed as involving any doctrinal consequence, but to be regarded as the usual way of speaking of the unborn fœtus: we have *υἱόν* first after *τέξεται*, ver. 21. See also John iii. 6: 1 John v. 4. **21. Ἰησοῦν**] The same name as Joshua, the former deliverer of Israel. It is written יְהוֹשֻׁעַ in the Law and Prophets, but יֵשׁוּעַ in the Hagiographa. Philo says, '*Ἰησοῦς ἑρμηνεύεται, σωτηρία κυρίου*. De mut. nom. § 21. **αὐτός**] He, emphatically: **He alone**: best rendered, perhaps, '*it is He that.*' **τὸν λαὸν αὐτοῦ**] (not *αὐτοῦ*, any where, except when a special emphasis is intended: and there is none here, no distinction between *His* people, and the people of *any other*, being made). In the primary sense, *the Jews*, of whom alone Joseph could have understood the words: but in the larger sense, all who believe on Him: an explanation which the tenor of prophecy (cf. Gen. xxii. 18: Deut. xxxii. 21), and the subsequent admission of the Gentiles, warrant. Cf. a similar use of 'Israel' by St. Peter, Acts v. 31. **ἀπὸ τῶν ἁμαρτιῶν**] It is remarkable that in this early part of the evangelic history, in the midst of pedigrees, and the disturbances of thrones by the supposed temporal King of the Jews, we have so clear an indication of the *spiritual nature of the office of Christ*. One circumstance of this kind outweighs a thousand cavils against the historical reality of the narration. If I mistake not, this announcement reaches further into the deliverance to be wrought by Jesus, than any thing mentioned by the Evangelist subsequently. It thus bears the internal impress of a message from God, treasured up and related in its original formal terms. — Meyer understands the words of a political emancipation and prosperity of the Jewish people, and strangely enough refers to Luke i. 68 for confirmation of this idea; adding, however, that a religious and moral reformation was considered as intimately connected with such a change.—**ἁμαρτία** is not put for the *punishment of sin*, but is the sin itself—**the practice of sin**, in its most pregnant sense. 'How suggestive it is,' remarks Dean Ellicott, 'that while to the loftier spirit of Mary the name of Jesus is revealed with all the prophetic associations of more than David's glories—to Joseph, perchance the aged Joseph, who might have long seen and realized his own spiritual needs, and the needs of those around him, it is specially said, thou shalt call his name Jesus: *for He shall save his people from their sins.*' Historical Lectures on

o Isa. vii. 14 (καλέσεις). p ver. 18 reff. q ver. 21 reff. r Matt., here only. Mark v. 41 al.† Prol. Sir. s ch. viii. 4 ‖. (xxi. 6 v.r.) Acts x. 33, 48. xvii. 23 only. Gen. i. 2. t — ver. 20 only. Xen. Oec. vii. 5. διελθούσης . . ἐπταετίας τ. Ῥαχήλαν παρέλαβεν, Jos. Antt. i. 19. 6. u — Luke i. 34 only. Gen. iv. 1, 25 al.

[n] διὰ τοῦ προφήτου λέγοντος [23] [o]Ἰδοὺ ἡ παρθένος [p]ἐν [p]γαστρὶ [p]ἕξει καὶ [q]τέξεται [q]υἱόν, καὶ [q]καλέσουσιν τὸ [q]ὄνομα αὐτοῦ Ἐμμανουήλ· ὅ ἐστιν [r]μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός. [24] ἐγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς [s]προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου, καὶ [t]παρέλαβεν τὴν γυναῖκα αὐτοῦ. [25] καὶ οὐκ [u]ἐγίνωσκεν BCDEK LMSU VZΔ 1. 33.

22. rec ins *τον* bef *κυριου*, with L rel Eus: om BCDZΔ 1. 33. aft *προφ.* ins *ησαιου* D lat-*a b c f g*$_1$ syr-cu-jer syr arm Iren-lat$_1$. [Similar insns are made by lat-*a* and syr-marg in ver 5.]

23. *καλεσεις* (*as in* LXX) D Eus$_1$ Epiph Vig: *vocabit* lat-*f*^{1} D-lat^1: *vocabitis* Cypr: *vocabitur* syr-cu Iren-lat Orig-lat.

24. rec *διεγερθεις*, with C^{3}DL rel, *exsurgens* latt: txt BC^{1}Z 1 Epiph. om *ο* bef *ιωσ.* KZΔ Scr's k p w. *εαυτου* Z.

the Life of our Lord, p. 56.**22.** *τοῦτο δὲ ὅλον*] It is impossible to interpret *ἵνα* in any other sense than in order that. The words *τοῦτο δ. ὅ. γέγ.* and the uniform usage of the N. T., in which *ἵνα* is never used except in this sense, forbid any other. Nor, if rightly viewed, does the passage require any other. Whatever may have been the partial fulfilment of the prophecy in the time of Ahaz, its reference to a different time, and a higher deliverance, is undeniable: and then, whatever causes contributed to bring about *τοῦτο ὅλον*, might be all summed up in the fulfilment of the divine purpose, of which that prophecy was the declaration. The accomplishment of a promise formally made is often alleged as the cause of an action extending wider than the promise, and purposed long before its utterance. And of course these remarks apply to every passage where *ἵνα* or *ὅπως πληρωθῇ* are used. Such a construction can have but one meaning. If such meaning involve us in difficulty regarding the prophecy itself, far better leave such difficulty, in so doubtful a matter as the interpretation of prophecy, unsolved, than create one in so simple a matter as the rendering of a phrase whose meaning no indifferent person could doubt. *πληρωθῇ*] The immediate and literal fulfilment of the prophecy seems to be related in Isa. viii. 1—4. Yet there the child was *not* called Emmanuel: but in ver. 8 that name is used as applying to one of far greater dignity. Again, Isa. ix. 6 seems to be a reference to this prophecy, as also Micah v. 3. **23.** *ἡ παρθένος*] Such is the rendering of the LXX. The Hebrew word is the more general term עַלְמָה, and is translated by Aquil., Symm., and Theodot. *ἡ νεᾶνις*. De Wette cites the LXX rendering as a proof that the prophecy was then understood of the Messiah. But is it not much more probable that Aquila and the others rendered it *νεᾶνις* to *avoid* this application? Can it be shewn that the birth of the Messiah from a *παρθένος was matter of previous expectation*? Certainly Pearson (on the Creed, art. iii.) fails to substantiate this. *καλέσουσιν*] This indefinite plural is surely not without meaning here. **Men shall call**—i. e. it shall be a name by which He shall be called—one of his appellations. The change of person from *καλέσεις*, which could not well have been cited here, seems to shew, both that the prophecy had a literal fulfilment at the time, and that it is here quoted in a form suited to its greater and final fulfilment. The Hebrew has קְרָאתָ '*thou shalt call*' (fem.). Ἐμμανουήλ] = עִמָּנוּ אֵל, **God (is) with us.** In Isaiah, prophetic primarily of deliverance from the then impending war; but also of final and glorious deliverance by the manifestation of God in the flesh. *ὅ ἐστιν μεθ.*] This addition is by some used to shew that Matthew wrote his Gospel in Greek, not in Hebrew, in which it would not be likely to occur. On the other hand, it is said, it might have been inserted by the person who translated the Gospel into Greek. See Prolegomena, and John iv. 25.

24.] *ἀπὸ τοῦ ὕπνου, from his sleep*—the sleep which was on him when he had the dream. **25.**] "'*non cognovit eam, donec.*' Non sequitur, ergo *post*: sufficit tamen confirmari virginitatem ad partum usque: de reliquo tempore lectori æquo relinquitur existimatio." Bengel. And with regard to the much-controverted

αὐτὴν [v] ἕως οὗ [q] ἔτεκεν υἱόν, καὶ [q] ἐκάλεσεν τὸ [q] ὄνομα αὐτοῦ Ἰησοῦν.

II. [1] Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν [w] ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ [x] μάγοι ἀπὸ [y] ἀνατολῶν [z] παρεγένοντο εἰς Ἰεροσόλυμα [2] λέγοντες

v ch. xiii. 33. Gen. viii. 7. Ps. cxl. 8.
w Luke i. 5. iv. 25. xvii. 26, 28. Esth. i. 1.
x vv. 7, 16 bis. Acts xiii. 6, 8 only. Dan. ii. 2 (10 LXX. elsw. Theod. i. 20
al.) only. 6 al. 8 Kings iii. 15.
y ch. viii. 11 al. Gen. xxv. 6. Num. iii. 38. Job i. 3.
z Luke xi.

25. ἐγνω D, *cognovit* lat *b c d f ff*$_1$ *g*$_{1,2}$ Syr Hil. (lat-*a* def.) om οὐ B. rec ins τὸν bef υιον and adds αὐτῆς τὸν πρωτότοκον (*from Luke* ii. 7?), with CD^1 rel vulg lat-*f ff*$_1$ syrr æth arm: *filium suum unigenitum* lat-*g*$_2$: τον υιον copt: τον υιον αυτης sah: τον υιον τον πρωτοτοκον D^2(and lat)L: om BZℵ 1. 33 lat-*a* (appy) *b c g*$_1$ *k* syr-cu Ambr$_2$ Hil Jer Greg.

sense of this verse we may observe, (1) That the primâ facie impression on the reader certainly is, that οὐκ ἐγίνωσκεν was confined to the period of time here mentioned. (2) That there is nothing in Scripture tending to remove this impression, either (*a*) by narration,—and the very use of the term, ἀδελφοὶ κυρίου (on which see note at ch. xiii. 55), without qualification, shews that the idea was not repulsive: or (*β*) by implication,—for every where in the N. T. marriage is spoken of in high and honourable terms; and the words of the angel to Joseph rather imply, than discountenance, such a supposition. (3) On the other hand, the words of this verse do not *require* it: the idiom being justified on the contrary hypothesis. See reff. On the whole it seems to me, that *no one would ever have thought of interpreting the verse any otherwise than in its primâ facie meaning, except to force it into accordance with a preconceived notion of the perpetual virginity of Mary.* It is characteristic, and historically instructive, that the great impugner of the view given above should be Jerome, the impugner of marriage itself: and that his opponents in its interpretation should have been branded as heretics by after-ages. See a brief notice of the controversy in Milman, Hist. of Latin Christianity, i. 72 ff. As to the *expression*, compare the remarkable parallel, Diog. Laert. iii. 1. 2, where he says of the father of Plato, καθαρὰν γάμου φυλάξαι, ἕως τῆς ἀποκυήσεως, with ib. 4 (said of Plato) ἴσχει δ' ἀδελφοὺς Ἀδείμαντον κ. Γλαύκωνα κ. ἀδελφὴν Ποτώνην.

ἐκάλεσεν] i. e. Joseph; see ver. 21.

CHAP. II. 1—12.] VISIT AND ADORATION OF MAGI FROM THE EAST. 1. Βηθ. τῆς Ἰουδ.] There was another Bethlehem in the tribe of Zebulun, near the sea of Galilee, Josh. xix. 15. The name Bethlehem-Judah is used, Jud. xvii. 7, 8, 9: 1 Sam. xvii. 12. Another name for our Bethlehem was Ephrath, Gen. xxxv. 19; xlviii. 7; or Ephrata, Mic. v. 2. It was six Roman miles to the south of Jerusalem, and was known as 'the city of David,' the origin of his family, Ruth i. 1, 19.

ἐν ἡμέραις Ἡρῴδου] HEROD THE GREAT, son of Antipater, an Idumean, by an Arabian mother, made king of Judæa on occasion of his having fled to Rome, being driven from his tetrarchy by the pretender Antigonus. (Jos. Antt. xiv. 14. 4.) This title was confirmed to him after the battle of Actium by Octavianus. He sought to strengthen his throne by a series of cruelties and slaughters, putting to death even his wife Mariamne, and his sons Alexander and Aristobulus. His cruelties, and his affectation of Gentile customs, gained for him a hatred among the Jews, which neither his magnificent rebuilding of the temple, nor his liberality in other public works, nor his provident care of the people during a severe famine, could mitigate. He died miserably, five days after he had put to death his son Antipater, in the seventieth year of his age, the thirty-eighth of his reign, and the 750th year of Rome. The events here related took place a short time before his death, but necessarily more than forty days; for he spent the last forty days of his life at Jericho and the baths of Callirrhoe, and therefore would not be found by the magi at Jerusalem. The history of Herod's reign is contained in Josephus, Antt. books xiv.—xvii.

μάγοι ἀπὸ ἀνατολῶν] Magi from the East; (not ἀπ. ἀνατ. παρεγ.) The absence of the art. after μάγοι is no objection to this interpretation. In fact it could not have been here expressed, because the *concrete* noun μάγοι is not *distributed*: as neither could it in such an expression as ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, Mark i. 23. In the case of an anarthrous *abstract*

a ch. i. 21 reff. Ποῦ ἐστιν ὁ [a]τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν BCDEK LMSU VΖΔ 1. 33.

noun, the art. *may follow*, but may also be omitted, cf. χαρᾷ ἐν πνεύματι ἁγίῳ, Rom. xiv. 17: the distinction being, that χ. ἡ ἐν πν. ἁγ. would specify, among various kinds of joy, *that one*, which is ἐν πν. ἁγ., whereas χ. ἐν πν. ἁγ. merely asserts the fact that the joy *is* ἐν πν. ἁγ., without suggesting any comparison with other kinds.—De W. remarks, that if ἀπὸ ἀνατ. belonged to παρεγ., it would probably *follow* that verb, as ἐξ ὁδοῦ does, ref. Luke. I may add, that παραγίνομαι occurs with a preposition and a substantive twelve times in the N. T. and *in no case are they prefixed*.—It would be useless to detail all the conjectures to which this history has given rise. From what has been written on the subject it would appear, (1) That ἀνατολαί may mean either *Arabia*, *Persia*, *Chaldæa*, or *Parthia, with the provinces adjacent*. See Judges vi. 3: Isa. xli. 2, xlvi. 11: Num. xxiii. 7. Philo (leg. ad Caium, p. 584) speaks of ἴθνη τὰ ἑῷα καὶ ἡγεμόνες αὐτῶν Παρθυαῖοι. In all these countries there were magi, at least persons who in the wider sense of the word were now known by the name. The words in ver. 2 seem to point to some land not very near Judæa, as also the result of Herod's enquiry as to the date, shewn in ἀπὸ διετοῦς. (2) If we place together (α) the prophecy in Num. xxiv. 17, which could hardly be unknown to the Eastern astrologers,—and (β) the assertion of Suetonius (Vesp. c. 4), 'Percrebuerat Oriente toto *vetus et constans* opinio, esse in fatis, ut eo tempore Judæa profecti rerum potirentur,'—and Tacitus, v. 13, 'Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret Oriens, profectique Judæa rerum potirentur,'—and (γ) the prophecy, also likely to be known in the East, of the seventy weeks in Daniel ix. 24;—we can, I think, be at no loss to understand how any remarkable celestial appearance at this time should have been interpreted as it was. (3) There is no ground for supposing the magi to have been *three* in number (as first, apparently, by Leo the Great, A.D. 450; "tribus igitur magis in regione Orientis stella novæ claritatis apparuit," Serm. xxxi. p. 235, ed. Migne), or to have been *kings*. The *first* tradition appears to have arisen from the number of their gifts: the *second*, from the prophecy in Isa. lx. 3. (Tertullian seems to deduce it from the similar prophecy in Ps. lxxii. 10, "Reges Arabum et Saba munera afferent illi: nam et magos reges fere habuit Oriens," Adv. Jud. p. 619, ed. Migne; adv. Marc. p. 559, ed. Migne.) **2. αὐτοῦ τὸν ἀστέρα**] [Much has been said and written on the following note in no friendly spirit; but, for the most part, in entire misunderstanding of its drift and character. It seems to me that the preliminary question for us is, Have we here in the sacred text a miracle, or have we some natural appearance which God in His Providence used as a means of indicating to the magi the birth of His Son? Different minds may feel differently as to the answer to this question: but I submit that it is not for any man to charge another, who is as firm a believer in the facts related in the sacred text as he himself can be, with weakening that belief, because he feels an honest conviction that it is here relating, not a miracle but a natural appearance. It is, of course, the far *safer* way, as far as reputation is concerned, to introduce miraculous agency wherever possible: but the present Editor aims at truth, not popularity. 1862.] This expression of the magi, **we have seen his star**, *does not seem to point to any miraculous appearance*, but to something observed in the course of their watching the heavens. *We know the magi to have been devoted to astrology:* and on comparing the language of our text with this undoubted fact, I confess that it appears to me the most ingenuous way, fairly to take account of that fact in our exegesis, and *not to shelter ourselves from an apparent difficulty by the convenient but forced hypothesis of a miracle*. Wherever supernatural agency is asserted, or may be reasonably inferred, I shall ever be found foremost to insist on its recognition, and impugn every device of rationalism or semi-rationalism; but it does not therefore follow that I should consent to attempts, however well meant, *to introduce miraculous interference where it does not appear to be borne out by the narrative*. The principle on which this commentary is conducted, is that of *honestly endeavouring to ascertain the sense of the sacred text, without regard to any preconceived systems, and fearless of any possible consequences*. And if the scientific or historical researches of others seem to contribute to this, my readers will find them, as far as they have fallen within my observation, made use of for that purpose. Now we learn from astronomical calculations, that a remarkable conjunction of the planets of our system took place a

γὰρ αὐτοῦ τὸν [b]ἀστέρα [c]ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν [b] vv. 7, 9, 10. ch. xxiv. 29 | Mk.

1 Cor. xv. 41 bis. Jude 13. Rev. i. 16 al[pl]. Gen. i. 16. [c] ver. 9.

short time before the birth of our Lord. [I may premise, that the whole of the statements in this note have been remarkably confirmed, except in the detail now corrected, "that an ordinary eye would regard them (the planets) as one star of surpassing brightness," by the Rev. C. Pritchard, in a paper read by him before the Royal Astronomical Society, containing his calculations of the times and nearnesses of the conjunctions, as verified by the Astronomer Royal at Greenwich. The exact days and hours have been inserted below from Mr. Pritchard's paper.] In the year of Rome 747, on the 20th of May [29th, Pritchard], there was a conjunction of Jupiter and Saturn in the 20th degree of the constellation Pisces, close to the first point of Aries, which was the part of the heavens noted in astrological science as that in which the signs denoted the greatest and most noble events. On the 27th of October [29th Sept., Pritchard], in the same year, another conjunction of the same planets took place, in the 16th degree of Pisces: and on the 12th of November [5th Dec., Pritchard], a third, in the 15th degree of the same sign. (Ideler, Handbuch der Chronologie, ii. 399, sqq., also Winer, Realworterbuch, under 'Stern der Weisen,' which see.) Supposing the magi to have seen the *first* of these conjunctions, they saw it actually in the East; for on the 29th of May *it would rise* 3½ hours before sunrise [Pritchard]. If they then took their journey, and arrived at Jerusalem in a little more than *five months* (the journey from Babylon took Ezra *four* months, see Ezra vii. 9), if they performed the route from Jerusalem to Bethlehem in the evening, as is implied, the *December conjunction*, in 15° of Pisces, would be before them *in the direction of Bethlehem*. ["1½ hour east of the meridian at sunset." Pritchard.] These circumstances would seem to form a remarkable coincidence with the history in our text. They are in no way inconsistent with the word ἀστέρα, which cannot surely (see below) be pressed to its mere literal sense of one single star, but understood in its wider astrological meaning: nor is this explanation of *the star directing them to Bethlehem* at all repugnant to the plain words of vv. 9, 10, importing its motion from S.E. towards S.W., the direction of Bethlehem. We may further observe, that *no part of the text respecting the star, asserts, or even implies, a miracle;* and that the very slight apparent inconsistencies with the above explanation are no more than the *report of the magi* themselves, and the *general belief of the age* would render unavoidable. If this *subservience of the superstitions of astrology to the Divine purposes* be objected to, we may answer with Wetstein, 'Superest igitur ut illos ex regulis artis suæ hoc habuisse existimemus: quæ licet certissime futilis, vana, atque fallax esset, casu tamen aliquando in verum incidere potuit. Admirabilis hinc elucet sapientia Dei, qui hominum erroribus et sceleribus usus Josephum per scelus fratrum in Ægyptum deduxit, regem Babelis per haruspicia et sortes Judæis immisit, (Ezech. xxi. 21, 22.) et magos hic per astrologiam ad Christum direxit.' —It may be remarked that Abarbanel the Jew, who knew nothing of *this* conjunction, relates it (Maajne hasclmah. cited by Münter in Ebrard, Wissensch. Kritik, p. 248) as a tradition, that no conjunction could be of mightier import than that of Jupiter and Saturn, which planets were in conjunction A.M. 2965, before the birth of Moses, in the sign of Pisces; and thence remarks that that sign was the most significant one *for the Jews*. From this consideration he concludes that the conjunction of these planets in that sign, in his own time (A.D. 1463), betokened the near approach of the birth of the Messiah. And as the Jews did not invent astrology, but learnt it from the Chaldæans, this idea, that a conjunction in Pisces betokened some great event in Judæa, must have prevailed among Chaldæan astrologers. [It is fair to notice the influence on the position maintained in this note of the fact which Mr. Pritchard seems to have substantiated, that the planets did not, during the year B.C. 7, approach each other so as to be mistaken by any eye for one star: indeed not "within double the apparent diameter of the moon." I submit, that even if this were so, the inference in the note remains as it was. The *conjunction of the two planets*, complete or incomplete, would be that which would bear astrological significance, not their looking like one star. The two bright planets seen in the east, —the two bright planets standing over Bethlehem,—these would on each occasion have arrested the attention of the magi; and this appearance would have been denominated by them ὁ ἀστὴρ αὐτοῦ. To object that it is ἀστήρ, not ἄστρον, is

BCDEK LMSU VΣΔ 1. 33.

d w. dat., vv. 8, 11 al. fr. Mt. Mk. John iv. 21, 23. ix. 38. Acts vii. 43. 1 Cor. xiv. 25. Heb. i. 6, from Deut. xxxii. 43. Rev. iv. 10 al. Gen. xxiii. 7. 2 Kings xii. 20. Ps. xxviii. 2. see ch iv. 10 reff. e — ch. xiv. 26. John xiv. 1, 27. Esth. iii. 15. f — ch. xxii. 10 al. 1 Chron. xxiii. 2. Ps. xlix. 5. g Mt., Mk., L., passim. John, never [exc. viii. 3?]. Acts iv. 5. vi. 12. xxiii. 9. 1 Cor. i. 20 only. Neh. viii. 1, &c. h here only. 1 Macc. v. 42. i Mt., here only. w. παρά, John iv. 52 only. Gen. xxv. 22. j pres., ch. xxvii. 66. 1 Cor. xv. 35. 2 Pet. iii. 11. k w. διά — Luke xviii. 31 only. see Acts xv. 23. 2 Cor. ii. 4. l Micah v. 2.

d προςκυνῆσαι αὐτῷ. 3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης e ἐταράχθη, καὶ πᾶσα Ἰεροσόλυμα μετ' αὐτοῦ, 4 καὶ f συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ gh γραμματεῖς τοῦ h λαοῦ i ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς j γεννᾶται. 5 οἱ δὲ εἶπον αὐτῷ Ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτως γὰρ k γέγραπται διὰ τοῦ προφήτου, 6 l Καὶ σὺ Βηθλεὲμ γῆ

CHAP. II. 3. rec ηρωδης bef ο βασιλευς (*to conform to ver* 1), with CL rel vulg lat-*a f ff*$_1$ syrr syr-cu sah(Treg) arm: txt BDZℵ 1 lat-*b c k* copt Eus. om πασα D: aft πασα ins η Z Eus.

4. om παρ' αυτων D (*end of a page*).

5. ειπαν Bℵ.

surely mere trifling: the appearance could not be called "ἀστρον, a constellation," as required by Dr. Wordsworth, who suggests the ingenious solution for all the difficulties of the narrative, that "the star, it is probable, was visible to the magi *alone*."] ἐν τῇ ἀνατ.] Not '*at its rising*,' in which case we should expect to find αὐτοῦ, if not here, certainly in ver. 9,—but **in the East**, i. e. either in the *Eastern country from which they came*, or in the *Eastern quarter of the heavens*, as above explained. In ver. 9, ἐν τ. ἀνατ. is opposed to ἐπάνω οὗ ἦν τὸ παιδίον.

προσκυνῆσαι] **To do homage to him**, in the Eastern fashion of prostration. 'Necesse est enim, si in conspectum veneris, venerari te Regem, quod illi προσκυνεῖν vocant.' Corn. Nep. Conon, 3. 3. ἐταράχθη] Josephus, Antt. xvii. 2. 4, represents these troubles as raised by the Pharisees, who prophesied a revolution. Ἡρώδῃ μὲν καταπαύσεως ἀρχῆς ὑπὸ Θεοῦ ἐψηφισμένης αὐτῷ τε καὶ γένει τῷ ἀπ' αὐτοῦ. Herod, as a foreigner and usurper, feared one who was *born* King of the Jews: the people, worn away by seditions and slaughters, feared fresh tumults and wars. There may also be a trace of the popular notion that the times of the Messiah would be ushered in by great tribulations: so Schöttgen, ii. p. 512, from the book Sohar, "quo tempore Sol redemtionis ipsis illucescet, tribulatio post tribulationem et tenebræ post tenebras venient ipsis: dum vero in his versantur, illucescet ipsis Lux Dei S. B." πᾶσα Ἰεροσόλυμα] Here and apparently at ch. iii. 5, used as a feminine singular. Joseph. Bell. Jud. vi. 10. 1, uses ἐάλω Ἰεροσ. . . . . ἁλοῦσα . . . . , but none of these instances are decisive: an ellipsis of ἡ πόλις being possible.

4. συναγαγών] i. e. says Lightfoot, he *assembled the Sanhedrim*. For the Sanhedrim consisting of seventy-one members, and comprising Priests, Levites, and Israelites (Maimonides), under the term ἀρχιερεῖς are contained the two first of these, and under γραμ. τ. λαοῦ the third.

ἀρχ. are most likely the High Priest and those of his race,—any who had served the office,—and perhaps also the presidents of the twenty-four courses (1 Chron. xxiv. 6). γρ. consisted of the teachers and interpreters of the Divine law, the νομικοί and νομοδιδάσκαλοι of St. Luke. But the πρεσβύτεροι τοῦ λαοῦ are usually mentioned with these two classes as making up the Sanhedrim. See ch. xvi. 21; xxvi. 3, 59. Possibly on this occasion the ἀρχ. and γρ. only were summoned, the question being one of Scripture learning. "ἀρχιερεῖς," says Dr. Wordsworth, "is a word suggestive of the confusion now introduced into the nomination to the office of High Priest, when the true High Priest came from heaven to 'purify the sons of Levi' (Mal. iii. 3)." Instead of one High Priest for life, there were many, made and unmade in rapid succession. As Spanheim says, Dub. Evan. ii. 37, "ἀρχιερωσύνη confusa, Christo exhibito. Summum sacerdotium pessime habitum, Herodis et Romanorum licentia." γεννᾶται] The present tense is often used indefinitely of subjects of prophecy, e. g. ὁ ἐρχόμενος, ch. xi. 3: Heb. x. 37; ἔρχεται, in an expression exactly parallel to this, John vii. 42. 6. καὶ σύ] This is a free paraphrase of the prophecy in Micah v. 2. It must be remembered that though the words are the answer of the Sanhedrim to Herod, and not a citation of the prophet by the Evangelist, yet they are

Ἰούδα, [m] οὐδαμῶς [n] ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα. ἐκ σοῦ γὰρ [o] ἐξελεύσεται [p] ἡγούμενος, ὅστις [q] ποιμανεῖ —του ισραηλ Z. BCDEK LMSU Vaᵗ. 33. τὸν λαόν μου τὸν Ἰσραήλ. 7 τότε Ἡρῴδης [r] λάθρα [s] καλέσας τοὺς [t] μάγους [u] ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν [v] Πορευθέντες [w] ἐξετάσατε [x] ἀκριβῶς περὶ τοῦ παιδίου· [y] ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ [z] ἐλθὼν [a] προσκυνήσω αὐτῷ. 9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν. καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ [b] προῆγεν αὐτοὺς ἕως [c] ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα [c] ἐχάρησαν [c] χαρὰν μεγάλην [d] σφόδρα· 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν

m here only †. n — ch. v. 19. xxv. 40, 45 al. 4 Kings xviii. 24. o Acts xv. 24. Heb. vii. 5. Gen. xvii. 6. p — Acts vii. 10. Gen. xlix. 10. Dan. ix. 25, 26 Theod. q — Rev. ii. 27 al. 2 Kings v. 2. r ch. i. 19 reff. s — ch. xx. 8. Gen. xli. 8. Judg. iv. 13. t ver. 1 reff. u here and vrr. 16 only †. Isa. xlix. 16 Aq. v — 1 Pet. iii. 19. w ch. x. 11. John xxi. 12

only. Deut. xix. 13. Ps. x. 5, 6. x Luke i. 3. Acts xviii. 25, 26. xxiii. 15, 20. xxiv. 22. Eph. v. 15. 1 Thess. v. 2 only. Deut. ut supra Wisd. xix. 13 only. Dan. vii. 19 Theod. y Luke xi. 22, 24 only. z ver. 23. ch iv. 13. Eph. ii. 17 al. Gen. xxvii. 35. Prov. xxiii. 35. a ver. 2 reff. b — ch. xiv. 22 al. fr.† Wisd. xix. 11. c (1 Thess. iii. 9.) see John iii. 29. constr., Mark iv. 42. 1 Tim. i. 13. vi. 12 al. Deut. vii. 23. Judg. xi. 33. d ch. xvii. 6, 23 al. Mark xvi. 4. Luke xviii. 23. Acts vi. 7. Rev. xvi. 21 only. Deut. ix. 21.

6. for *ουδαμως*, *μη* D, *non* lat-*a b c d f g*$_1$ Syr syr-cu coptt Tert Cypr Hil, *numquid* tol lat-*ff*$_1$. ins *μοι* bef *εξελευσεται* CK arm Protev-2-mss Thdrt: om BDŽ rel Justin Eus.

8. aft *ειπεν* ins *αυτοις* D Syr syr-cu. rec *ακριβως* bef *εξετασατε* (*for emphasis?*), with C^{3}L rel Orig$_2$: *ακρ.* aft *παιδιον* Syr syr-cu: txt BC^{1}D 1. 33 latt syr coptt Eus Aug. for *επαν, οταν* D. *επαγγ.* D.

9. rec (for *εσταθη*) *ιστη*, with L rel Protev Eus$_1$: txt BCD 1. 33 Orig Eus$_1$. for *ου ην το παιδιον, του παιδιου* D lat-*b c g*$_1$.

adopted by the latter as correct. Lightfoot renders the Hebrew, 'parvum est ut sis inter chiliadas,' and adds, that the Chaldee paraphrast, who may possibly have been present at this very council, renders the words 'intra pauxillum es ut præficiaris.' γῇ Ἰούδα] γῆ need not be supposed to be put for πόλις: the *district* may be intended, as described in ver. 16. ἡγεμόσιν] or χιλιάσιν (LXX). The tribes were divided into chiliads, and the names of the chiliads inscribed in the public records of their respective cities. In Judges vi. 15 Gideon says *ἰδοὺ ἡ χιλιάς μου ἠσθένησεν ἐν Μανασσῇ*, on which R. Kimchi (cited by Lightfoot) annotates, "Some understand Alphi to mean 'my father,' as if it were Alluph, whose signification is 'prince or lord.'" And thus, it appears, did the Sanhedrim understand the word (which is the same) in Micah v. 2. The word אלף, without points, may mean either ἐν χιλιάσιν, or ἐν ἡγεμόσιν. ἐκ σοῦ γὰρ ἐξ.] It has been remarked that the singular Latin expression, which occurs both in Tacitus and Suetonius (see the passages above in note on *μάγοι ἀπ. ἀν.*) '*Judæa profecti*,' may have been derived from these words of the LXX. 7. ἠκρίβωσεν] ascertained accurately. φαινομένου] lit. the time (or, *duration*: perhaps as an element in his calculation of age) of the star which appeared: φ. being the part. pres., *referred back to the time when they saw the star*. The position of φ. between the art. and its subst. forbids such renderings as '*the time when the star appeared*.'

8. πορευθέντες . . . ἐλθών] The pleonastic use of these words, common as a Hebraism in the N. T. (see reff.), is also idiomatic in English; and it may be remarked, that although not strictly needed in the sentences where they occur, their insertion always gives fulness and accuracy to the meaning. 9.] On this see note on ver. 2. ἐπάνω οὗ ἦν (elliptic for *τόπου οὗ ἦν*) τ. π. may mean, '*over that part of Bethlehem where the young child was*,' which they might have ascertained by enquiry. Or it may even mean, '*over the whole town of Bethlehem*.' If it is to be understood as standing *over the house*, and thus *indicating* to the magi the *position of the object of their search*, the whole incident must be regarded as miraculous. But this is not necessarily implied, even if the words of the text be literally understood; and in a matter like astronomy, where popular language is so

BCDEK LMSU VΔ1.33.

e — ch. iv. 9 reff. 2 Kings i. 2. f Deut. xxviii. 12. Jer. xxvii. (l.) 26. g ch. vi. 19, 20, 21 al². Mark x. 21 l. Luke vi. 45 al². (not John.) 2 Cor. iv. 7. Col. ii. 3. Heb. xi. 26 only. Josh. vi. 19.

e εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ [aa]πεσόντες [aa]προσεκύνησαν αὐτῷ καὶ f ἀνοίξαντες τοὺς [fg]θησαυροὺς αὐτῶν h προσήνεγκαν αὐτῷ h δῶρα, i χρυσὸν [ikl]καὶ λίβανον καὶ [lm]σμύρναν. 12 καὶ n χρηματισθέντες κατ' o ὄναρ μὴ p ἀνακάμψαι πρὸς Ἡρῴδην, δι' ἄλλης ὁδοῦ q ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. 13 q ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος κυρίου φαίνεται κατ'

h ch. v. 23, 24. viii. 4. Heb. v. 1. viii. 3, 4. Gen. xliii. 26. Psa. lxxi. 10. i Isa. lx. 6. k Rev. xviii. 13 only. l Cant. iii. 6. m John xix. 39 only. Ps. xliv. 8. (-νίζειν, Mark xv. 23.) n — ver. 22 (w. κατ' ὄναρ). Luke ii. 26. Acts x. 22. Heb. xi. 7. Jer. xxxvii. (xxx.) 2. o Josephus, Ant. xi. 8. 4. p ch. i. 20 reff. and note. Matt. only. q Matt., here (3ce) ver. 22 al². Mark iii. 7. John vi. 15. Acts xxiii. 19. xxvi. 31 only. — Exod. ii. 15. Hosea xii. 12.

11. rec (for *ειδον*) *ευρον* (*prob from ver* 8), with (none of our mss) vulg lat-*b c ff*$_1$ *g*$_1$ Epiph Promiss Vig: txt BCD rel Scr's-25-mss lat-*a f* syrr syr-cu coptt æth arm Iren-lat Orig Eus$_2$ Chr Thl Juv Leo Op.

12. transp *αυτων* and *αναχωρ.* D. for *αυτων, τον μαγον* (*sic*) C^3, *των μαγων* D^r. aft *αυτων* ins *εις την χωραν αυτων* B. *εφανη* B latt sah-ms arm Iren-lat lat-ff: txt CDLZΔ rel.—*κατ οναρ* bef verb (*cf κατ οναρ εφανη, ch* i. 20) BCK

universally broad, and the Scriptures so generally use popular language, it is surely not the letter, but the spirit of the narrative with which we are concerned.

11. **μετὰ Μαρίας**] No stress must be laid on the omission of Joseph here. In the parallel account as regarded the shepherds, in Luke ii. 16, he is mentioned. I would rather regard the omission here as indicating a *simple matter of fact*, and contributing to shew the truthfulness of the narrative:—that Joseph *happened not to be present* at the time. If the meaning of *τὴν οἰκίαν* is to be pressed (as in a matter of detail I think it should), it will confirm the idea that Joseph and Mary, probably under the idea that the child was to be brought up at Bethlehem, *dwelt there some time* after the Nativity. Epiphanius supposes that Mary was at this time on a visit to her kindred at Bethlehem (possibly at a passover) as much as two years after our Lord's birth. (Vol. i. pp. 48, 154, 430.) But if Mary had kindred at Bethlehem, how could she be so ill-provided with lodging, and have (as is implied in Luke ii. 7) sought accommodation at an inn? And the supposition of two years having elapsed, derived probably from the *διετοῦς* of ver. 16, will involve us in considerable difficulty. There seems to be no reason why the magi may not have come within the forty days before the Purification, which itself may have taken place in the interval between their departure and Herod's discovery that they had mocked him. No objection can be raised to this view from the *ἀπὸ διετοῦς* of ver. 16: see note there. The general idea is, that the Purification was *previous* to the visit of the magi. Being persuaded of the historic reality of these narratives of Matt. and Luke, we shall find no difficulty in also believing that, *were we acquainted with all the events as they happened, their reconcilement would be an easy matter*; whereas now the two independent accounts, from not being aware of, seem to exclude one another. This will often be the case in ordinary life; e. g. in the giving of evidence. And nothing can more satisfactorily shew the veracity and independence of the narrators, where their testimony to the main facts, as in the present case, is consentient. [I must caution the reader against the misunderstanding of these last remarks in Dean Ellicott's *Lectures on the Life of our Lord*, p. 70, note 4; and indeed of my own views as regards apparently irreconcileable narratives in the gospels, generally throughout his notes to that work.] **θησαυρούς**] *chests* or *bales*, in which the gifts were carried during their journey. The ancient Fathers were fond of tracing in the gifts symbolical meanings: *ὡς βασιλεῖ, τὸν χρυσόν. ὡς δὲ τεθνηξομένῳ, τὴν σμύρναν. ὡς δὲ θεῷ, τὸν λιβανωτόν.* Origen, ag. Celsus, p. 375, and similarly Irenæus, iii. 9. 2, p. 184:—*χρυσὸν αὐτῷ γεννηθέντι βασιλείας σύμβολον προσεκόμισαν οἱ μάγοι.* (Clem. Alex. p. 206, Potter.) We cannot conclude from these gifts that the magi came from *Arabia*,—as they were common to all the East. Strabo says, xvi. p. 1129, Wetst., that the best frankincense comes from the borders of Persia.

Z εαυ- BCDEK LMSU VZΔ 1. 33.

° ὄναρ τῷ Ἰωσὴφ λέγων Ἐγερθεὶς [r] παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ [s] ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης [t] ζητεῖν τὸ παιδίον [u] τοῦ ἀπολέσαι αὐτό. 14 ὁ δὲ ἐγερθεὶς [r] παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ [q] ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ [s] ἦν ἐκεῖ ἕως τῆς [v] τελευτῆς Ἡρῴδου· ἵνα [w] πληρωθῇ τὸ [w] ῥηθὲν [w] ὑπὸ κυρίου [w] διὰ τοῦ προφήτου λέγοντος [x] Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. 16 τότε Ἡρῴδης ἰδὼν ὅτι [y] ἐνεπαίχθη ὑπὸ τῶν [z] μάγων, [a] ἐθυμώθη

r ch. xvii. 1 al. Gen. xxii. 3.
s = Gen. xxix. 14.
t = Rom. xi. 3, from 3 Kings xix. 10, 14. see John vii. 1, 19, &c.
u constr., ch. iii. 13 reff.
v here only.
q = Gen. xxvii. 2. Josh. i. 1. Xen. Cyr. viii. 7. 3 fin.
w ch. i. 22 reff.
x Hosea xi. 1.
y = Luke xiv. 29. of our Lord's sufferings, ch. xx. 19 ‖ and xxvii. 29 &c ‖ only. Gen. xxxix. 14, 17. Exod. x. 2.
z ver. 1 reff.
a here only. Gen. xxx. 2 al. fr.

33 : txt DL rel vulg. τον παιδα (twice) and αυτον D (so vv 20, 21).
14. ἐγειρθεις (here and in ver 21) D 33 [= ἐξ εγερθεις ?].
15. rec ins του bef κυριου (*as frequently*), with L rel : om BCDZΔ 1. 33.

13—23.] Flight into Egypt.

13. ἐγερθεὶς παρ.] Arise and take with thee; not, '*When thou hast arisen (in the morning), take.*' The command was immediate; and Joseph made no delay. He must be understood, on account of νυκτός below, as having arisen the same night and departed forthwith. The words ἐγερθεὶς παρέλαβεν are also used in vv. 20, 21, where *no haste* is necessarily implied. Egypt, as *near, as a Roman province and independent of Herod*, and *much inhabited by Jews*, was an easy and convenient refuge. τοῦ ἀπολ. is not a Hebraism, but pure Greek, implying *the purpose*. See Soph. Trach. 57, and Hermann's note. Bernhardy, Syntax, p. 367, notices that it is rarely found in earlier Greek writers, but more common as we advance to the middle and later Attic. A few instances occur in Xenophon, more in Demosthenes, and abundance in after-writers. See on the usage, Winer, § 44. 4. b. 15. ἐξ Αἰγύπτου] This citation shews the almost universal application in the N. T. of the prophetic writings to the expected Messiah, as the general antitype of all the events of the typical dispensation. We shall have occasion to remark the same again and again in the course of the Gospels. It seems to have been a received axiom of interpretation (which has, by its adoption in the N. T., received the sanction of the Holy Spirit Himself, and now stands for our guidance,) that the subject of all allusions, the represented in all parables and dark sayings, was He who was to come, or the circumstances attendant on His advent and reign.—The words are written in Hosea *of the children of Israel*, and are rendered from the Hebrew. —A similar expression with regard to Israel is found in Exod. iv. 22, 23.—Ἵνα must not be explained away: it never denotes the event or mere result, but always the *purpose*. 16.] Josephus makes no mention of this slaughter; nor is it likely that he would have done. Probably no great number of children perished in so small a place as Bethlehem and its neighbourhood. The modern objections to this narrative may be answered best by remembering the monstrous character of this tyrant, of whom Josephus asserts (Antt. xvii. 6. 5), μίλαινα χολὴ αὐτὸν ἤρει ἐπὶ πᾶσιν ἐξαγριαίνουσα. Herod had marked the way to his throne, and his reign itself, with blood; had murdered his wife and three sons (the last just about this time); and was likely enough, in blind fury, to have made no enquiries, but given the savage order at once.—Besides, there might have been a reason for not making enquiry, but rather taking the course he did, which was sure, as he thought, to answer the end, without divulging the purpose. The word λάθρα in ver. 7 seems to favour this view.—Macrobius (Saturnalia, ii. 4) relates an anecdote of Augustus: 'Cum audisset inter pueros quos in Syria Herodes rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse (τὸν ὗν ?) quam filium (τὸν υἱόν ?).' But Macrobius wrote in the fifth century, and the words 'intra bimatum' look very like a quotation from our narrative. Besides, the anecdote shews great ignorance of the chronology of Herod's reign. Antipater, the last put to death of his sons, was of full age at his execution. See Ellicott's note, Lectures, p. 78. ἐνεπαίχθη] 'Loquitur Matth., ex sensu et opinione Herodis.' (Calvin.)

λίαν, καὶ [b] ἀποστείλας [c] ἀνεῖλεν πάντας τοὺς παῖδας τοὺς
ἐν Βηθλεὲμ καὶ ἐν πᾶσιν τοῖς [d] ὁρίοις αὐτῆς, [e] ἀπὸ [f] δι-
ετοῦς καὶ [g] κατωτέρω, κατὰ τὸν χρόνον ὃν [h] ἠκρίβωσεν
παρὰ τῶν [i] μάγων. 17 τότε [j] ἐπληρώθη τὸ [k] ῥηθὲν [l] διὰ
[m] Ἱερεμίου τοῦ προφήτου λέγοντος 18 [n] Φωνὴ ἐν Ῥαμᾶ
ἠκούσθη, [o] κλαυθμὸς καὶ [p] ὀδυρμὸς πολύς, Ῥαχὴλ
[q] κλαίουσα τὰ τέκνα αὐτῆς καὶ οὐκ ἤθελεν [r] παρακληθῆ-
ναι, ὅτι οὐκ [s] εἰσίν. 19 τελευτήσαντος δὲ τοῦ Ἡρώδου,
ἰδοὺ ἄγγελος κυρίου [t] φαίνεται κατ' [t] ὄναρ τῷ Ἰωσὴφ ἐν
Αἰγύπτῳ 20 λέγων [u] Ἐγερθεὶς [v] παράλαβε τὸ παιδίον
καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· ...και τ. Z.
τεθνήκασιν γὰρ οἱ [w] ζητοῦντες τὴν [w] ψυχὴν τοῦ παιδίου. BCDEK LMSU VΔ l. 33.

b — Mark vi. 17. Gen. xli. 14.
c Matt., here only. Luke xxii. 2. xxiii. 32 and Acts ii. 23 al18. 2 Thess. ii. 8. Heb. x. 9 only. — Exod. xxi. 32 al.
d ch. iv. 13 al. Mt. Mk. only, exc. Acts xiii. 50. Exod. viii. 2. Num. xxxiv. 2, &c.
e — 1 Chron. xxvii. 23. 2 Chron. xxxi. 16.
f here only. 2 Macc. x. 8 only. (-τία, Acts xxiv. 27. see also [e] above.)
g here only. (κάτω) 1 Chron. as above. (-τερος, Eph. iv. 9.) of time, Diod. Sic. i. 8 (κατωτέρω τῶν Μακεδονικῶν καιρῶν).
h ver. 7 reff.
i — ch. i. 22 reff.
k Jer. xxxviii. (xxxi.) 15.
l ch. xiii. 42, 50 al4. Mt. only, exc. Luke xiii. 28. Acts xx. 37. Gen. xiv. 2.
m 2 Cor. vii. 7 only. Jer. i. c. 2 Macc. xi. 6 only.
n w. acc., here only. Gen. xxxvii. 35. 1 Macc. ix. 20.
o — ch. v. 4. Luke xvi. 25 al. Gen. xxiv. 67.
p — Gen. xxxvii. 30. see Gen. xlii. 13.
q ch. i 20 (ref') and note. Matt. only.
r 1 Chron. xxii. 19.
s ver. 13, 14 reff.
t Rom. xi. 3 only. Exod. iv. 19.

16. δυειας D^1 : *bimatu* latt Lucif lat-ff. for κατωτερω, κατω D. om ον Z.

17. aft ρηθεν ins υπο κυριου D al$_{pc}$. rec (for δια) υπο, with L rel syr-marg-gr : txt BCDZN 33 latt Syr syr-txt æth arm Justin Chr Jer.

18. rec ins θρηνος και bef κλαυθμος (*from* LXX ; *if any of the three had been omitted by mistake, it would not have been the first of them but the second or the third : the eye of the copyist passing on from* -ος και *to* -ος και *or from* -ος *to* -ος), with CDL rel syr-cu syr arm : om BZN 1 latt Syr syr-jer coptt æth Justin Ambr Jer (remarking *nec juxta Heb. nec juxta* LXX) Hil Op. for οδυρμος, βρυγμος Z. ηθελησεν DZ latt Hil : txt BCL rel syr Justin Hippol. (lat-*b* def.)

19. rec κατ οναρ bef φαινεται (*see on ver* 13), with CL rel syr : txt BDZ 1 sah, *apparuit in somnis* vulg lat-*a c f ff*$_1$, *apparuit angelus domini in somnis* am lat-*b* Syr.

ἀπὸ διετοῦς] i. e. παιδίου, not χρόνου. This expression must not be taken as any very certain indication of the time when the star did actually appear. The addition καὶ κατωτέρω implies that there was uncertainty in Herod's mind as to the age pointed out; and if so, why might not the jealous tyrant, although he had accurately ascertained the date of the star's appearing, have taken a range of time extending before as well as after it, the more surely to attain his point? **τοῖς ὁρίοις αὐτῆς** will betoken, as Meyer, the insulated houses, and hamlets, which belonged to the territory of Bethlehem. **17. τὸ ῥηθ. διὰ Ἱερ.**] Apparently, an accommodation of the prophecy in Jer. xxxi. 15, which was originally written of the Babylonish captivity. We must not draw any fanciful distinction between τότε ἐπληρώθη and ἵνα πληρωθῇ, but rather seek our explanation in the acknowledged system of prophetic interpretation among the Jews, still extant in their rabbinical books, and now sanctioned to us by N. T. usage; at the same time remembering, for our caution, how little even now we understand of the full bearing of prophetic and typical words and acts. None of the expressions of this prophecy must be closely and literally pressed. The link of connexion seems to be *Rachel's sepulchre*, which (Gen. xxxv. 19 : see also 1 Sam. x. 2) was '*in the way to Bethlehem ;*' and from that circumstance, perhaps, the inhabitants of that place are called *her children*. We must also take into account the close relation between the tribes of Judah and Benjamin, which had long subsisted. Ramah was six miles to the *north* of Jerusalem, in the tribe of Benjamin (Jer. xl. 1 : "Er-Ram, marked by the village and green patch on its summit, the most conspicuous object from a distance in the approach to Jerusalem from the South, is certainly 'Ramah of Benjamin.'" Stanley, Sinai and Palestine, p. 213); so that neither must this part of the prophecy be strictly taken. **20. τεθνήκασιν γάρ**] The plural here is not merely idiomatic, nor, as Wordsw., "for lenity and forbear-

21 ὁ δὲ ἐγερθεὶς [f]παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ. 22 ἀκούσας δὲ ὅτι Ἀρχέλαος [u]βασιλεύει [ἐπὶ] τῆς Ἰουδαίας [v]ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου, ἐφοβήθη [w]ἐκεῖ [x]ἀπελθεῖν, [y]χρηματισθεὶς δὲ [y]κατ' [y]ὄναρ [z]ἀνεχώρησεν εἰς τὰ [a]μέρη τῆς Γαλιλαίας, 23 καὶ [b]ἐλθὼν [c]κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως [d]πληρωθῇ τὸ [d]ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

u w. ἐπί and gen., Rev. v. 10 only. 2 Chron. xxii. 12. (accus., Luke i. 33 reff.) w. gen. only, 1 Kings xi. 13. pres., John i. 40 reff.
v — here only. 2 Kings iii. 7 al. freq. see John i. 16. Xen. Anab. i. 1. 4.
w — ch. xvii. 20. John
x — ch. xiv. 26 reff.
a — ch. xv. 21. xvi. 13 al.
y ver. 12 (reff.) only. Neh. iii. 18.
z w. ἐκεῖ, ch. iv. 18. Acts vii. 4.
b — ver. 8 reff.
c ch. i. 23 reff.
d ch. i. 22 reff.
2 Chron. xix. 4 var.
xviii. 8 al. Deut. i. 37. 12; 14 reff. 1 Kings xix. 10.

21. rec (for εἰσηλθεν) ηλθ., with DL rel latt syrr sah: txt BCℵ copt. for γην, την D.

22. om επι B 1. 13. 33 al Scr's a c q ev-y arm Eus. rec ηρωδου bef του πατρος αυτου, with C³DL rel vulg Eus: txt BC¹. [not αυτου του ηρ. in B, as Btly.]

23. for δια, υπο C.

ance, in speaking of the dead;" but perhaps a citation from Exod. iv. 19, where the same words are spoken to Moses (ζητεῖν τὴν ψυχήν = מְבַקְשֵׁי הַמֵּת): or, as Meyer, betokening, not the number, but the category. Cf. Soph. Œd. Col. 966. Herod the Great died of a dreadful disease at Jericho, in the seventieth year of his age, and the thirty-eighth of his reign, A.U.C. 750. Jos. B. J. i. 33. 8. 22. ἀκούσας δέ] ARCHELAUS was the son of Herod by Malthace, a Samaritan woman: he was brought up at Rome (Jos. B. J. i. 31. 1); succeeded his father, but never had the title of king, only that of Ethnarch, with the government of Idumæa, Judæa, and Samaria, the rest of his father's dominions being divided between his brothers Philip and Antipas. (Jos. Antt. xvii. 11. 4.) But, (1) very likely the word βασιλεύω is here used in the wider meaning:—(2) Archelaus did, in the beginning of his reign, give out and regard himself as king: τὸ πλῆθος . . . εὐχαριστεῖ . . . τῆς πρὸς αὐτὸν θεραπείας ὡς πρὸς βέβαιον ἤδη βασιλέα (Jos. B. J. ii. 1. 1): (3) in ch. xiv. 9, Herod the Tetrarch is called ὁ βασιλεύς.—In the ninth year of his government Archelaus was dethroned, οὐ μόνον Ἰουδαίους, ἀλλὰ καὶ Σαμαρεῖσι χρησάμενος ὠμῶς, πρεσβευσαμένων ἑκατέρων κατ' αὐτοῦ πρὸς Καίσαρα, . . . φυγαδεύεται μὲν εἰς Βίενναν πόλιν τῆς Γαλατίας . . . i. e. Vienne, in Gaul. (Ibid. ii. 7. 3.) ἀνεχώρησεν εἰς τ. μ. τ. Γαλ.] This account gives rise to some difficulty as compared with St. Luke's history. It would certainly, on a first view, appear that this Evangelist was not aware that Nazareth had been before this the abode of Joseph and Mary. And it is no real objection to this, that he elsewhere calls Nazareth τὴν πατρίδα αὐτοῦ, ch. xiii. 54, 57. It is perhaps just possible that St. Matthew, writing for Jews, although well aware of the previous circumstances, may not have given them a place in his history, but made the birth at Bethlehem the prominent point, seeing that his account begins at the birth (ch. i. 18), and does not localize what took place before it, which is merely inserted as subservient to that great leading event. If this view be correct, all we could expect is, that his narrative would contain *nothing inconsistent* with the facts related in Luke; which we find to be the case.—I should prefer, however, believing, as more consistent, *in foro conscientiæ*, with the fair interpretation of our text, that St. Matthew himself was not aware of the events related in Luke i. ii., and wrote under the impression that Bethlehem was the original dwelling-place of Joseph and Mary. Certainly, *had we only his Gospel*, this inference from it would universally be made.—ἀνεχώρησεν must not be pressed (as Wordsw., al.) into the service of reconciling the two accounts by being rendered '*returned*;' for the same word is used (ver. 14) of the journey to Egypt. 23. ὅπως πληρωθῇ] These words refer to the *divine* purpose in the event, not to that of Joseph in bringing it about. τὸ ῥηθὲν δ. τ. προ.] These words are no where verbatim to be found, nor is this asserted by the Evangelist; but that the sense of *the prophets* is such. In searching for such sense, the following hypotheses have been made—none of them satisfactory:—(1) Euthymius says, ποῖος προφήτης τοῦτο εἶπον, μὴ ζητήσῃς· οὐχ

e Matt., ch. ii. 1. ver. 18 only. Mark xiv. 43 only. John iii. 23 [viii. 2 rec.] only. 1 Cor. xvi. 8. 2 Tim. iv. 16. Heb. ix. 11 only, exc. Luke vii. 4. 20 al⁸. Acts v. 21, 23, 25 al¹². = Josh. v. 14. 1 Macc. iv. 46. f = Gospp. (not John) & Epp. passim. Exod. xxxii. 6. g ch. iv. 1. xi. 7 al. Exod. iii. 1. Judg. i. 16.

III. [1] Ἐν δὲ ταῖς ἡμέραις ἐκείναις [e] παραγίνεται Ἰωάννης ὁ βαπτιστής, [f] κηρύσσων ἐν τῇ [g] ἐρήμῳ τῆς BCDEK LMSU VΔ1.33.

CHAP. III. 1. om δὲ DL rel tol lat-b ff_1 g_1 syr-cu(as often elsw) copt-ms arm Chr Thl Hil: ins BCU 1 (33, e sil) vulg lat-a c f g_2 syrr coptt.

εὑρήσεις γάρ· διότι πολλὰ τῶν προφητικῶν βιβλίων ἀπώλοντο, τὰ μὲν ἐν ταῖς αἰχμαλωσίαις, τὰ δὲ καὶ ἐξ ἀμελείας τῶν Ἑβραίων, τινὰ δὲ καὶ ἐκ κακουργίας. So also Chrys., Theophyl., Le Clerc, &c. But the expression διὰ τ. πρ. seems to have a wider bearing than is thus implied. (2) The general sense of the prophets is, that Christ should be a *despised person, as the inhabitants of Nazareth were* (John i. 47). So Michaelis, Paulus, Rosenm., Kuin., Olsh., &c. But surely this part of the Messiah's prophetic character is not general or prominent enough, in the absence of any direct verbal connexion with the word in our text, to found such an interpretation on: nor, on the other hand, does it appear that an inhabitant of Nazareth, as such, was despised; only that the obscurity of the town was, both by Nathanael and the Jews, contrasted with our Lord's claims. (3) The *Nazarites* of old were men holy and consecrated to God; e. g. Samson (Judg. xiii. 5), Samuel (1 Sam. i. 11), and to this the words are referred by Tert., Jerome, Erasm., Beza, Calvin, Grot., Wetst., al. But (*a*) our Lord did not (like John the Baptist) lead a life in accordance with the Nazarite vow, but drank wine, &c., and set himself in marked contrast with John in this very particular (ch. xi. 18, 19); and (*β*) the word for *Nazarite* is Ναζίρ (Judg. xiii. 5 vat.), or Ναζιραῖος (ib. and xvi. 18 F,—Lam. iv. 7), whereas this, denoting an *inhabitant of Nazareth*, is Ναζωραῖος always in the N. T., except in Mark (i. 24; x. 47; xiv. 67; xvi. 6), and Luke iv. 43 (xviii. 37, xxiv. 19 v. r.), where it is Ναζαρηνός. (4) There may be an allusion to נֵצֶר, a branch, by which name our Lord is called in Isa. xi. 1, and from which word it appears that the name Nazareth is probably derived. So '*eruditi Hebræi*,' in Jerome on Isa. xi. 1, and Pisc., Casaub., Fritz., De Wette, &c. But this word is only used in the place cited; and in by far the more precise prophecies of the Branch, Zech. iii. 8; vi. 12: Jer. xxiii. 5; xxxiii. 15, and Isa. iv. 2, the word צֶמַח is used.—I leave it, therefore, as an unsolved difficulty.

CHAP. III. 1—12.] PREACHING AND BAPTISM OF JOHN. Mark i. 1—8: Luke iii. 1—17. Here the *synoptic narrative* begins, its extent being the same as that specified by Peter in Acts i. 22, '*from the baptism of John unto that same day that He was taken up from us.*' For a critical comparison of the narratives in the various sections, see notes on St. Mark. In *this* Gospel, I have generally confined myself to the *subject matter*. 1. ἐν δὲ ταῖς ἡμ. ἐκ.] The last matter mentioned was the dwelling at Nazareth: and though we must not take the connexion strictly as implying that *Joseph* dwelt there all the intermediate thirty years, the ἡμέραι ἐκεῖναι must be understood to mean that we take up the persons of the narrative where we left them; i. e. dwelling at Nazareth. See Exod. ii. 11, LXX.

παραγίνεται] Comes forward—'makes his appearance.' Euthym. asks the question, πόθεν; and answers it, ἀπὸ τῆς ἐνδοτέρας ἐρήμου. But this can hardly be, owing to the ἐν τῇ ἐρήμῳ following. The verb is used absolutely. The title Ἰω. ὁ βαπτ. shews that St. Matthew was writing for those who well knew John the Baptist as an historical personage. Josephus, in mentioning him (Antt. xviii. 5. 2), calls him Ἰωάννης ὁ ἐπικαλούμενος βαπτιστής.—John was strictly speaking a *prophet*; belonging to the legal dispensation; a rebuker of sin, and preacher of repentance. The expression in St. Luke, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην, is the usual formula for the Divine commission of the Prophets (Jer. i. 1: Ezek. vi. 1; vii. 1, &c.). And the effect of the Holy Spirit on John was more in accordance with the O. T. than the N. T. inspiration; more of a sudden overpowering influence, as in the Prophets, than a gentle indwelling manifested through the individual character, as in the Apostles and Evangelists.—The baptism of John was of a deeper significance than that usual among the Jews in the case of proselytes, and formed an integral part of his divinely appointed office. It was emphatically the baptism of *repentance* (λουτρὸν μετανοίας, says Olshausen [cf. Luke iii. 3], but not λουτρὸν παλιγγενεσίας. Titus iii. 5). We find in Acts xviii. 24—26; xix. 1—7, accounts of per-

Ἰουδαίας, 2 λέγων [h] Μετανοεῖτε· [i] ἤγγικεν γὰρ ἡ βασι-
λεία τῶν οὐρανῶν. 3 [k] οὗτος γάρ ἐστιν ὁ [l] ῥηθεὶς διὰ
Ἡσαΐου τοῦ προφήτου λέγοντος Φωνὴ [m] βοῶντος ἐν τῇ
[n] ἐρήμῳ, ἑτοιμάσατε τὴν ὁδὸν κυρίου, [n] εὐθείας ποιεῖτε τὰς

h ch. xi. 20 al. fr. In Gosp., exc. John. Epp., 2 Cor. xii. 21 only. Rev. ii. 5 bis al10. Isa. xlvi. 8. Jer. xviii. 8 al.

i = ch. iv. 17 ‖ Mk. xxi. 34. Lam. iv. 18. Ezek. xii. 28. xxiv. 15. see John i. 15.
k Isa. xl. 3.
l = ch. m John i. 23 (from l. c.) ref.
n ‖ L. ref.

2. rec ins και bef λεγων (*to conform to ch* iv. 17), with CDL rel latt syr arm: om B𝔎 lat-g_2 coptt æth Hil.

3. rec (for δια) υπο, with L rel: txt BCD 1. 13. 33 latt Syr sah æth arm.

sons who had received the baptism of John, who believed and (in Apollos's case) taught accurately the things (i. e. facts) concerning the Lord; but required instruction (in doctrine) and rebaptizing in the name of the Lord Jesus. Whether the baptism practised by the disciples before the Resurrection was of the same kind, and required this renewal, is uncertain. The fact of our Lord Himself having received baptism from John, is decisive against the identity of the two rites, as also against the idea (Olsh. i. 154, note) derived from Acts xix. 4, that John used the formula *βαπτίζω σε εἰς τὸν ἐρχόμενον*. His whole mission, as Olsh. well observes, was calculated, in accordance with the office of the law which gives the knowledge of sin (Rom. iii. 20), to bring men's minds into that state in which the Redeemer invites them (ch. xi. 28), as weary and heavy laden, to come to him. ἐν τῇ ἐρήμῳ] Where also he had been brought up, Luke i. 80. This tract was not strictly a *desert*, but thinly peopled, and abounding in pastures for flocks. Josephus, B. J. iii. 10. 7, says, that the Jordan *διατέμνει τὴν Γεννησὰρ μίσην, ἔπειτα πολλὴν ἀναμετρούμενος ἐρημίαν εἰς τὴν Ἀσφαλτῖτιν ἔξεισι λίμνην*. See Judg. i. 16: 1 Kings ii. 34. This ἔρημος answers to *πᾶσα περίχωρος τοῦ Ἰορδάνου* in Luke iii. 3. See note on ch. iv. 1. 2. μετανοεῖτε] Used by the Baptist in the O. T. sense of *turning to God as His people*, from the spiritual idolatry and typical adultery in which the faithless among the Jews were involved. This, of course, included personal amendment in individuals. See Luke iii. 10—14. Josephus describes John, Antt. xviii. 5. 2, as *τοὺς Ἰουδαίους κελεύοντα ἀρετὴν ἐπασκοῦντας καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς τὸν θεὸν εὐσεβείᾳ χρωμένους βαπτισμῷ συνιέναι*. ἡ βασιλεία τῶν οὐρανῶν] An expression peculiar in the N. T. to St. Matthew. The more usual one is *ἡ βασ. τοῦ θεοῦ*: but *ἡ β. τῶν οὐρ.* is common in the Rabbinical writers, who do not however, except in one or two places, mean by it *the reign of the Messiah*, but *the Jewish religion* — the *theocracy*. Still, from the use of it by St. Matthew here, and in ch. iv. 17; x. 7, we may conclude that it was used by the Jews, and understood, to mean *the advent of the Christ*, probably from the prophecy in Dan. ii. 44; vii. 13, 14, 27.—It has been observed by recent critics, that wherever the term *βασ. τ. οὐρ.* (or its equivalent) is used in the N. T., it signifies, not the Church, nor the Christian religion, but strictly the *kingdom of the Messiah which is to be revealed hereafter*. I should doubt this being *exclusively* true. The state of Christian men *now* is undoubtedly a part of the bringing in of the kingdom of Christ, and, as such, is included in this term. See Mark xii. 34, and note on ch. v. 3. 3. οὗτος γάρ ἐστιν] *Not the words of the Baptist*, meaning *ἐγὼ γάρ εἰμι*, as in John i. 23, but *of the Evangelist*; and ἐστιν is not for ἦν, but is the prophetic present, representing to us the place which the Baptist fills in the divine purposes. Of γάρ, Bengel says well, "Causa cur Johannes ita exoriri tum debuerit uti ver. 1, 2 describitur, quia sic prædictum erat." The words ἐν τῇ ἐρήμῳ belong in the Hebrew to ἑτοιμάσατε, but in the LXX and here to βοῶντος.—The primary and literal application of this prophecy to *the return from captivity* is very doubtful. If it *ever had* such an application, we may safely say that its predictions were so imperfectly and sparingly fulfilled in that return, or any thing which followed it, that we are necessarily directed onward to its greater fulfilment—the announcement of the kingdom of Christ. Euthymius remarks, *ὁδὸν δὲ κυρίου καὶ τρίβους αὐτοῦ καλεῖ τὰς ψυχάς, ὧν ἐπιβαίνειν ἔμελλεν ὁ λόγος τοῦ εὐαγγελίου, ἃς καὶ προτρέπεται ἑτοιμάζειν, ἤγουν καθαίρειν, τῷ ἰργαλείῳ τῆς μετανοίας ἀνασκῶντας μὲν τὰς ἀπάνθας τῶν παθῶν, ἐκρίπτοντας δὲ τοὺς λίθους τῆς ἁμαρτίας, καὶ οὕτως εὐθείας καὶ ὁμαλὰς αὐτὰς ἀπεργάζεσθαι πρὸς*

o ‖ only. Gen. xlix. 17. 1 Kings vi. 19.
p Mark vi. 17. xii. 26, 37. 1 Thess. v. 23.
q ch. vi. 25, 28 al⁴. Matt. only, exc. Luke xii. 28. Zeph. i. 8.
r ch. xix. 24 reff.
s ‖ Mk. ch. x.
t 4 Kings i. 8.
u ‖ Mk. only. Gen. iii. 21.
v ‖ Mk. Luke xii. 35. Acts ii. 30. Eph. vi. 14. Heb. vii. 5, 10. 1 Pet. i. 13 only. Gen. xxxv. 11.
w ch. vi. 25 al. fr. Ps. cx. 5.
x Mark i. 6. Rev. ix. 3, 7 only. Lev. xi. 22.
y ‖ Mk. Rev. x. 6, 10 only. Judg. xiv. 8.
z = Rev. xvi. 14. see Deut. xxviii. 7. &c. al. fr. 4 Kings v. 14.
a = Mark i. 6 (Jude 13) only. 4 Kings iv. 39. Polyb. xii. 3 9 al.
b ch. xiv. 35 al. (not John.) Gen. xiii. 10.
c vv. 11 bis, 13,

ο ‖ only. Gen. xlix. 17. ο τρίβους αὐτοῦ. 4 ᵖ αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ᵠ ἔνδυμα BCDEK LMSU VΔ1.33.
1 Kings vi. 19. αὐτοῦ ἀπὸ τριχῶν ʳ καμήλου καὶ ˢᵗ ζώνην ᵗᵘ δερματίνην περὶ
p Mark vi. 17. xii. 26, 37. 1 Thess. v. 23. τὴν ᵛ ὀσφὺν αὐτοῦ· ἡ δὲ ᵂ τροφὴ ἦν αὐτοῦ ˣ ἀκρίδες καὶ
q ch. vi. 25, 28 al⁴. Matt. only, exc. Luke xii. 28. Zeph. i. 8. ʸ μέλι ᶻ ἄγριον. 5 τότε ᵃ ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσό-
r ch. xix. 24 reff. λυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ ᵇ περίχωρος τοῦ
s ‖ Mk. ch. x. Ἰορδάνου, 6 καὶ ᶜ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ [ποταμῷ]

4. om ὁ D 13. 218 al Chr-*a*. rec *αυτου* bef *ην*, with L rel latt: txt BCD 1.

6. aft *ιβαπτιζοντο* ins *παντες* (*from Mark* i. 5 P) C³ 33 al Hil. rec om *ποταμω* (*see* ‖ *Mark*), with C³DL rel latt Hil: ins BC¹MΔ 1. 13. 33 Scr's a b d g q r v w² ev-Zhs ev-150 syrr syr-cu syr-jer coptt æth arm Bas. (om *εν τω ιορδανη* [*ποταμω*] Chr, so Field and Matthæi's 6 mss.)

ὑποδοχὴν αὐτοῦ. 4. **αὐτὸς δὲ ὁ Ἰω.**] **αὐτός** recalls the reader from the prophetic testimony, to the person of John: **now John himself** .... As John was the Elias of prophecy, so we find in his outward attire a striking similarity to Elias, who was *ἀνὴρ δασύς, καὶ ζωνὴν δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ*. 4 Kings i. 8. The garment of camel's hair was not the camel's skin with the hair on, which would be too heavy to wear, but raiment woven of camel's hair, such as Josephus speaks of (B. J. i. 24. 3), *ἰσθῆτες ἐκ τριχῶν πεποιημέναι*, as a contrast to *ἰσθ. βασιλικαί*. From Zech. xiii. 4, it seems that such a dress was known as the prophetic garb: 'neither shall they (the prophets) wear a rough garment (*δίφθιν τριχίνην*, LXX, who, however, make it a garment of *penitence for having deceived*) to deceive.' **ἀκρίδες**] There is no difficulty here. The *ἀκρίς*, permitted to be eaten, ref. Levit., was used as food by the lower orders in Judæa, and mentioned by Strabo and Pliny as eaten by the Æthiopians, and by many other authors as articles of food. Jerome, adv. Jovinian. ii. 6, says, "Apud Orientales et Libyæ populos quia per desertam et calidam eremi vastitatem locustarum nubes reperiuntur, locustis vesci moris est: hoc verum esse Joannes quoque Baptista probat." Shaw found locusts eaten by the Moors in Barbary. (Travels, p. 164.) Epiphanius, Hær. xxx. p. 138, quotes this from the Gospel according to the Ebionites as follows: *καὶ τὸ βρῶμα αὐτοῦ μέλι ἄγριον, οὗ ἡ γεῦσις ἦν τοῦ μάννα, ὡς ἐγκρὶς ἐν ἐλαίῳ*, and adds, *ἵνα δῆθεν μεταστρέψωσι τὸν τῆς ἀληθείας λόγον εἰς ψεῦδος, καὶ ἀντὶ ἀκρίδων ποιήσωσιν ἐγκρίδας ἐν μέλιτι*. **μέλι ἄγριον**] See 1 Sam. xiv. 25. Here, again, there is no need to suppose any thing else meant but honey made by wild bees; *τὸ ἐν ταῖς τῶν πετρῶν σχισμαῖς ὑπὸ τῶν μελισσῶν γεωργούμενον*. Euthym. Schulz (cited by Winer, Rëalw., and De Wette) found such honey in this very wilderness in our own time. See Psalm lxxxi. 16: Judg. xiv. 8: Deut. xxxii. 13. The passage usually cited from Diodorus Siculus (xix. 94) to shew that *μέλι ἄγριον* exuded from trees, does not necessarily imply it; *φύεται γὰρ παρ' αὐτοῖς τὸ πίπερι ἀπὸ τῶν δένδρων, καὶ μέλι πολὺ τὸ καλούμενον ἄγριον, ᾧ χρῶνται ποτῷ μεθ' ὕδατος*. Suidas certainly makes it a gum: *μ. ἄγ. ὅπερ ἀπὸ τῶν δένδρων ἐπισυναγόμενον, μάννα τοῖς πολλοῖς προσαγορεύεται*. And Meyer prefers this view, on account of the predicate *ἄγριον*, which, he says, is a terminus technicus, pointing out this particular kind of honey. But he does not give any authority for this assertion: and it seems just as likely that *ἄγριον* might be applied to it as made by wild bees.

5. **τότε ἐξεπ.**] The latter *καὶ* here has been supposed to mean '*especially*,' seeing that Judæa was part of the *περίχωρος*; as in the expression *ἄλλως τε καί*. But the former *καὶ πᾶσα* will hardly allow this. **καὶ πᾶσα ἡ περ.** means all the neighbourhood of Jordan not included in Jerusalem and Judæa before mentioned. Parts of Peræa, Samaria, Galilee, and Gaulonitis come under this denomination. —There need be no surprise at such multitudes going out to John. The nature of his announcement, coupled with the prevalent expectation of the time, was enough to produce this effect. See, as strictly consistent with this account, chap. xi. 7—15. 6. **ἐβαπτίζοντο**] When men

ὑπ' αὐτοῦ, [d] ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. [7] Ἰδὼν [d] = 1 Mk. ref. ὁμολ. ἐφ' ἁμαρτ. Sir. iv. 26.
δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους

were admitted as proselytes, three rites were performed—*circumcision*, *baptism*, and *oblation*; when *women*, two—*baptism* and *oblation*. The baptism was administered in the day-time, by immersion of the whole person; and while standing in the water the proselyte was instructed in certain portions of the law. The whole families of proselytes, including infants, were baptized. It is most probable that John's baptism in outward form resembled that of proselytes. See above, on ver. 1. Some (De Wette, Winer, Paulus, Meyer) deny that the proselyte baptism was in use before the time of John: but the contrary has been generally supposed, and maintained (*cf.* Lightfoot, Schöttgen, Buxtorf, Wetstein, Bengel). Indeed the baptism or lustration of a proselyte on admission would follow as a matter of course, by analogy from the constant legal practice of lustration after all uncleannesses: and it is difficult to imagine a time when it would not be in use. Besides, it is highly improbable that the Jews should have borrowed the rite from the Christians, or the Jewish hierarchy from John. ἐξομολογούμενοι τ. ἁμ. αὐ.] From the form and expression this does not seem to have been merely 'shewing a contrite spirit,' 'confessing themselves sinners,' but *a particular and individual confession*; not, however, made privately to John, but before the people: see his exhortation to the various classes in Luke iii. 10—15: nor in every case, but in those which required it. Josephus uses the very same expression, Antt. viii. 4. 6. The present participle carries with it a certain logical force; "confessing, as they did,"—almost = "on condition of confessing." So Fritzsche, "si peccata sua confiterentur." 7. Φαρισ. καὶ Σαδδ.] These two sects, according to Josephus, Antt. xiii. 5. 9, originated at the same period, under Jonathan the High Priest (B.C. 159—144). The Pharisees, deriving their name probably from פָּרַשׁ, 'he separated' (*διὰ τὴν ἰδιοπεριττοθρησκείαν*, Epiph. Hær. xvi. p. 34), took for their distinctive practice the strict observance of the law and all its requirements, written and oral. They had great power over the people, and are numbered by Josephus, as being, about the time of the death of Herod the Great, above 6000. (Antt. xvii. 2. 4.) We find in the Gospels the Pharisees the most constant opponents of our Lord, and His discourses frequently directed against them. The character of the sect as a whole was *hypocrisy*; the outside acknowledgment and honouring of God and his law, but inward and practical denial of Him; which rendered them the enemies of the simplicity and genuineness which characterized our Lord's teaching. Still among them were undoubtedly pious and worthy men, honourably distinguished from the mass of the sect; John iii. 1: Acts v. 34. The various points of their religious and moral belief will be treated of as they occur in the text of the Gospels.

Σαδδουκαίων] Are *said* to have derived their name from one Sadok, about the time of Alexander the Great (B.C. 323): but more probably, as stated by Epiphanius, Hær. xiv. p. 31, *ἐτονομάζοσαν ἑαυτοὺς Σαδδουκαίους δῆθεν ἀπὸ δικαιοσύνης τῆς ἐκκλήσεως ὁρμωμένης· σιδὲκ γὰρ* (whence the adjectival form, צַדִּיק, see Gen. vi. 9, xviii. 25 al. fr.) *ἑρμηνεύεται δικαιοσύνη*. They *rejected all tradition*, but did not, as some have supposed, confine their canon of Scripture to the Pentateuch. The denial of a future state does not appear to have been an original tenet of Sadduceism, but to have sprung from its abuse. The particular side of religionism represented by the Sadducees was bare literal moral conformity, without any higher views or hopes. They thus escaped the dangers of tradition, but fell into deadness and worldliness, and a denial of spiritual influence. While our Lord was on earth, this state of mind was very prevalent among the educated classes throughout the Roman empire; and most of the Jews of rank and station were Sadducees.—The two sects, mutually hostile, are found frequently in the Gospels united in opposition to our Lord (see ch. xvi. 1, 6, 11; xxii. 23, 34; also Acts iv. 1); the Pharisees representing hypocritical superstition; the Sadducees, carnal unbelief.

ἐρχομένους] *as they came*. It would appear here as if these Pharisees and Sadducees came with others, and because others did, without any worthy motive, and they were probably deterred by his rebuke from undergoing baptism at his hands. We know, from Luke vii. 30, that the Pharisees in general '*were not baptized of him*.' ἐπί denotes the *moral direction of their purpose*, not merely *motion towards*: as in *Μενέλαον στέλλειν ἐπὶ τὰν Ἑλένην*, Eur. Iph. Aul. 178,—

o — Luke xxiii. 48.
f ‖ L. ch. xii. 24. xxiii. 33.
g as above (f). ch. xxvi. 29 ‖ Mk. L. Luke xii. 18. 2 Cor. ix. 10 only. Josh. xv. 14 F.
h as above (f). Acts xxviii. 3 only †. Isa. lix. 5 Aq.
i ‖ L. Luke vi. 47. xii. 5. Acts ix. 16. xx. 35 only. 2 Chron. xv. 3.
k — ‖ L. ch. xii. 32. 1 Tim. iv. 8. Heb. ii. 5.

ο — ἐπὶ τὸ βάπτισμα [αὐτοῦ], εἶπεν αὐτοῖς [f] Γεννήματα [g] ἐχιδνῶν, τίς [h] ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς [k] μελλούσης [l] ὀργῆς; 8 [m] ποιήσατε οὖν [m] καρπὸν [n] ἄξιον τῆς μετανοίας, 9 καὶ μὴ [o] δόξητε λέγειν [p] ἐν [q] ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων [r] ἐγεῖραι τέκνα τῷ Ἀβραάμ. 10 ἤδη δὲ ἡ [s] ἀξίνη [t] πρὸς τὴν ῥίζαν τῶν δένδρων [u] κεῖται· πᾶν οὖν δένδρον μὴ [m] ποιοῦν [m] καρπὸν καλὸν [v] ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι [w] εἰς μετάνοιαν·

l See 1 Thess. i. 10. m Mt. L. fr. Rev. xxii. 2. Gen. i. 11, 12. see Isa. v. 4. διδόναι κ., ch. xiii. 8. Mark iv. 7, 8. φέρειν κ. in John, xii. 24. xv. 2, &c.
n — Luke xiii. 41. Acts xxvi. 20. 2 Macc. iv. 26. o (δρξησθε ‖ L.) 1 Cor. xi. 16. Phil. iii. 4. Susan. 5.
p ch. ix. 5, 21 al. fr. Gen. xviii. 12. Esth. vi. 6. q 2nd pers., ch. xvi. 8. xxiii. 31 al. fr. r — ch. xi. 11. Acts xiii 22. Judg. ii. 18.
s ‖ L. only. Deut. xix. 5 al. t — Luke xxii. 56.
u — John ii. 6. xix. 29. xxi. 9. Rev. iv. 2. v Luke xiii. 7, 9. Rom. xi. 22, 24. Dan. iv. 11 (14 Theod-F.).
w — ch. viii. 4. xxvi. 13 al. 1 Kings ix. 14. Wisd. xi. 23.

7. om *αυτου* BN sah Orig$_3$ Chr-β: ins CDL rel Scr's mss latt syr-cu syr copt.

8. rec *καρπους αξιους* (*perhaps as more appropriate, or from* ‖ *Luke*), with LU 33 lat-*a* g_2 Syr syr-cu Bas Chr Cyr Thl Euthym Ambr Aug$_{alle}$ spec Op: txt BC rel vulg lat-*b c d f ff*$_1$ syr coptt æth arm Iren-lat Orig$_{expr}$ Hil.

10. rec aft *ηδη δε* ins *και* (*see* ‖ *Luke*), with L rel syr: om BCD^{c}MΔ 1 Scr's b^{1} latt Syr syr-cu coptt æth arm Iren-gr Orig Bas Did Lucif. (lat-*a* def.)

11. *υμας* bef *βαπτιζω* (*to correspond with* υμ. *βαπτισει below, where there is no other reading*) BN^{1} 1. 33 am(with forj) lat-*ff*$_1$ g_2 Justin Orig (Clem) Bas Chr Cyr Cypr$_1$

and similar expressions; cf. Bernhardy, Syntax, p. 252 *f.*, where many examples are given. Some interpret it in a hostile sense, 'to *oppose* his baptism,' as in *ἐπὶ Θήβας*: but this is manifestly inconsistent with the context. **τῆς μελλούσης ὀργῆς**] The reference of John's ministry to the prophecy concerning Elias, Mal. iii. 1; iv. 5 (Mark i. 2), would naturally suggest to men's minds 'the wrath to come' there also foretold. It was the general expectation of the Jews that troublous times would accompany the appearance of the Messiah. John is now speaking in the true character of a prophet, foretelling the wrath soon to be poured on the Jewish nation. **8. οὖν**] expresses an inference from their apparent intention of fleeing from the wrath to come: q. d., 'if you are really so minded,' . . . **9. μὴ δόξητε λ.**] Not pleonastic: but, **Do not fancy you may say**, &c. In Justin Martyr's dialogue with Trypho the Jew, § 140, p. 230, we read: *εἰσὶ δὲ λάκκοι συντετριμμένοι καὶ ὕδωρ μὴ συνίσχοντες, οὓς ὤρυξαν ὑμῖν οἱ διδάσκαλοι ὑμῶν αὐτῶν . . . . . καὶ πρὸς τούτοις ἑαυτοὺς καὶ ὑμᾶς βουκολοῦσιν, ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς τῆς κατὰ σάρκα τοῦ Ἀβραὰμ οὖσι, κἂν ἁμαρτωλοὶ ὦσι, καὶ ἄπιστοι, καὶ ἀπειθεῖς πρὸς τὸν θεόν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται.* The expression *λέγειν ἐν ἑαυτοῖς*, as similar expressions in Scripture (e. g., Ps. ix. 6 (27), 11 (32); xiii. 1; Eccl. i. 16, ii. 15; al. fr.), is used to signify the act by which outward circumstances are turned into thoughts of the mind. See Beck, Biblische Sehlenlehre, p. 83. **ἐκ τῶν λ. τ.**] The pebbles or shingle on the beach of the Jordan. He possibly referred to Isa. li. 1, 2. This also is prophetic, of the admission of the Gentile church. See Rom. iv. 16: Gal. iii. 29. Or we may take the interpretation which Chrysostom prefers, also referring to Isa. li. 1, 2: *μὴ νομίζετε, φησίν, ὅτι ἐὰν ὑμεῖς ἀπόλησθε, ἀπαιδα ποιήσετε τὸν πατριάρχην. οὐκ ἔστι τοῦτο, οὐκ ἔστι. τῷ γὰρ θεῷ δυνατὸν καὶ ἀπὸ λίθων ἀνθρώπους αὐτῷ δοῦναι, καὶ εἰς συγγένειαν αὐτοῦ ἀγαγεῖν, ἐπεὶ καὶ ἐξ ἀρχῆς οὕτως ἐγένετο. τῷ γὰρ ἐκ λίθων ἀνθρώπους γενέσθαι ὅμοιον ἦν τὸ ἀπὸ τῆς μήτρας ἐκείνης τῆς σκληρᾶς προελθεῖν παιδίον.* **10.**] Of **ἤδη δέ**, Klotz says, Devar. p. 606, "respondent Latinis particulis *jam vero*, et habent idoneum atque alacrem transitum ab una re ad aliam . . . . . Transitum faciunt illæ particulæ, ut nos ad rem præsentem revocent:" Eurip. Med. 772: Rhes. 499: Herodot. vii. 35. The *presents*, **κεῖται, ἐκκόπτεται**, and **βάλλεται**, imply the law, or habit, which now and henceforward, in the kingdom of heaven, prevails: '*from this time it is so.*' **11. ἐν**] *ἐν* is not redundant, but signifies the *vehicle* of baptism, as in *ἐν πν. ἁγ. κ. πυρί* afterwards. **ἐρχόμενος**]

ὁ δὲ [x] ὀπίσω μου ἐρχόμενος [y] ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ [z] ἱκανὸς τὰ [a] ὑποδήματα [b] βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει [c] ἐν πνεύματι ἁγίῳ καὶ πυρί. 12 [d] οὗ τὸ [e] πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ [f] διακαθαριεῖ τὴν [g] ἅλωνα αὐτοῦ, καὶ [hi] συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν [hj] ἀποθήκην, τὸ δὲ [k] ἄχυρον [l] κατακαύσει πυρὶ [m] ἀσβέστῳ.

x — ‖ Mk. John i. 15, 27, 30 only. Neh. xiii. 19.
y ‖ L. Luke xi. 22. Numb. xxii. 6 F.
z — ‖ Mk. ref.
a ‖ L. ch. x. 10 al. Gen. xiv. 23.
b — Mark xiv. 13. Luke vii. 14 al.
c — Mark ix.
d constr., Mark vii. 25. Acts xv. 17, from Amos ix. 12. Rev. iii. 8. vii. 2, 9. Gen. i. 11. Num. xi. 31.
e ‖ L. only †. Theocr. vii. 156. Hom. Il. v. 843.
f ‖ L. only †. not found elsewhere.
g ‖ L. only. Ruth iii. 2. Job xxxix. 12. Isa. xxv. 10 al.
h ‖ L. ch. vi. 26. xiii. 30.
i — John iv. 36. Gen. xli. 35.
j as above (h) Luke xii. 18, 24 only. 1 Chron. xxviii. 11, 12. Ezek. xxvii. 18.
k ‖ L. only. Gen. xxiv. 25. Exod. v. 7, &c.
l ‖ L. ch. xiii. 30 (40 v. r.). Acts xix. 19. 1 Cor. iii. 15 al. Deut. vii. 5, 25.
m ‖ L. Mark ix. 43 [45] only †.

spec: *νμ. εν νδ. β.* ℵ³. om *και πυρι* ESV Scr's a d f i k l m n o q r u v ev-z ev-150 (al fere 100 Tischdf) syr-jer Thl Euthym$_{exp}$ spec: ins (*from* ‖ *Luke?*) BC rel latt syrr syr-cu copt Justin Orig$_3$ Eus [Iren-lat] Cypr Hil.

12. om 3rd *αυτου* (*see* ‖ *Luke*) ELU 13 Scr's i v harl^1 lat-*a b ff$_1$ g$_{1,2}$* syrr syr-cu arm Justin Clem Cyr Iren-lat Ambr Aug$_1$: ins BC rel vulg lat-*c d f* coptt Hil spec. aft *αποθηκην* ins *αυτου* BELU Scr's v w^2 harl^1 lat-*b ff$_1$ g$_1$* syrr syr-cu æth arm Cyr Ambr spec: om C rel vulg lat-*a c f* coptt Justin Clem Iren-lat Hil Aug. (*See* ‖ *Luke.*)

The present participle is used of a certain and predetermined future event; "he that is to come." See on ch. ii. 4.

τὰ ὑποδ. βαστάσαι] Lightfoot (from Maimonides) shews that it was the token of a slave having become his master's property, to *loose* his shoe, to *tie* the same, or to *carry* the necessary articles for him to the bath. The expressions therefore in all the Gospels amount to the same.

ἐν πν. ἁγ. κ. πυρί] This was literally fulfilled at the day of Pentecost: but Origen and others refer the words to the baptism of the *righteous by the Holy Spirit*, and of *the wicked by fire*. I have no doubt that this (which I am surprised to see upheld by Neander, De Wette, and Meyer) is a mistake in the present case, though apparently (to the superficial reader) borne out by ver. 12. The *double* symbolic reference of fire, elsewhere found, e. g. Mark ix. 50, as purifying the good and consuming the evil, though *illustrated* by these verses, is hardly to be pressed into the interpretation of *πυρί* in this verse, the prophecy *here* being solely of that higher and more perfect baptism to which that of John was a mere introduction. To separate off *πν. ἁγίῳ* as belonging to one set of persons, and *πυρί* as belonging to another, when both are united in *ὑμᾶς*, is in the last degree harsh, besides introducing confusion into the whole. The members of comparison in this verse are *strictly parallel* to one another: the *baptism by water*, the end of which is *μετάνοια*, a mere transition state, a note of preparation,—and the *baptism by the Holy Ghost and fire*, the end of which is (ver. 12) *sanctification*, the entire aim and purpose of man's creation and renewal. So Chrys.: *τῇ ἐπεξηγήσει τοῦ πυρὸς πάλιν τὸ σφοδρὸν καὶ ἀκάθεκτον τῆς χάριτος ἐνδεικνύμενος*. Thus the *official superiority* of the Redeemer (which is all that our Evangelist here deals with) is fully brought out. The superiority of *nature* and *pre-existence* is reserved for the fuller and more dogmatic account in John i.

12. οὗ τὸ πτύον] *οὗ ... αὐτοῦ*, a very common redundancy. See reff. *οὗ* is not '*whose*,' which is implied in *τό*: it belongs (against Meyer) to *χειρί*, not to *πτύον*, and the sense is just as if it had stood, *οὗ ἐν τῇ χειρὶ αὐτοῦ τὸ πτύον*. In the Rabbinical work Midrash Tehillim, on Ps. ii., is found: 'Advenit trituratio, stramen projiciunt in ignem, paleam in ventum, sed triticum conservant in area: sic nationes mundi erunt sicut conflagratio furni: ast Israel conservabitur solus.' (Quoted by Lightfoot on John iii. 17.)

τὴν ἅλωνα] *The contents of the barn-floor*. (De Wette, &c.) Thus in ref. Job, *εἰςοίσει δέ σου* (*σοι* F) *τὸν ἅλωνα*. Or perhaps owing to *διακαθ.* (shall cleanse from one end to the other) the *floor itself*, which was an open hard-trodden space in the middle of the field. See "The Land and the Book," p. 538 ff., where there is an illustration. "Very little use is now made of the *fan*, but I have seen it employed to *purge the floor* of the refuse dust, which the owner throws away as useless." p. 540.

ἄχυρον] Not only *the chaff*, but also *the straw*: see reff.: 'all that is not wheat.'

13 Τότε [a] παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας P vera
ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, [o] τοῦ βαπτισθῆναι BCEKL
ὑπ' αὐτοῦ. 14 ὁ δὲ Ἰωάννης [p] διεκώλυεν αὐτὸν λέγων Ἐγὼ MPSU
[q] χρείαν [q] ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; VA 1. 33.
15 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν [r] Ἄφες ἄρτι.

a ver. 1 reff. Isa. lvi. 1.
o constr., ch. ii. 13. xxiv. 45. Acts xiii. 47. xxi. 12 al. fr. Ps. cxxxix. 4.
p here only †. Judith xii. 7 only.
q w. inf., ch. xiv. 16. John xiii. 10. 1 Thess. i. 8. iv. 9. v. 1. Dan. iii. 16.
r = ch. xxiii. 14 al. Sir. xxiii. 1.

14. om ιωαννης B sah Eus: ιωαν. after the verb in D-lat *a b c* g_1: txt C P(appy) rel vulg lat-*f ff*$_1$ vss. [B does not om σν, as in Mai.]
15. for προς αυτον, αυτω B 13. 124 evv-y-z latt copt Eus.

13—17.] JESUS HIMSELF BAPTIZED BY HIM. Mark i. 9—11: Luke iii. 21, 22. It does not appear exactly *when the baptism of our Lord took place*. If the comparative age of the Baptist is taken into account, we should suppose it to have been about six months after this latter began his ministry. But this is no sure guide. The *place* was *Bethany* (the older reading), *beyond Jordan*; John i. 28.

13. τοῦ βαπτ.] Why should our Lord, who was *without sin*, have come to *a baptism of repentance*? Because He was *made sin for us*: for which reason also He suffered the curse of the law. It became Him, being *in the likeness of sinful flesh*, to go through those appointed rites and purifications which belonged to that flesh. There is no more strangeness in His having been baptized by John, than in His keeping the Passovers. The one rite, as the other, belonged to *sinners*—and *among the transgressors He was numbered*. The prophetic words in Ps. xl. 12, spoken in the person of our Lord, indicate, in the midst of sinlessness, the most profound apprehension of the sins of that nature which He took upon him. I cannot suppose the baptism to have been sought by our Lord merely *to honour John* (Kuinöel), or as *knowing that it would be the occasion of a divine recognition* of his Messiahship (Paulus), and thus preordained by God (Meyer): but *bona fide*, as bearing the infirmities and carrying the sorrows of mankind, and thus beginning here the triple baptism of water, fire, and blood, two parts of which were now accomplished, and of the third of which He himself speaks, Luke xii. 50, and the beloved Apostle, 1 John v. 8, where πνεῦμα = πῦρ.—His baptism, as it was our Lord's *closing* act of obedience under the Law, in His hitherto concealed life of legal submission, His πληρῶσαι πᾶσ. δικ., so was His *solemn inauguration and anointing for the higher official life of mediatorial satisfaction* which was now opening upon Him. See Rom. i. 3, 4. We must not forget that the *working out of perfect righteousness in our flesh* by the entire and spotless keeping of God's law (Deut. vi. 25), was, in the main, *accomplished during the thirty years previous to our Lord's official ministry*.

14. διεκώλυεν] A much stronger word than κωλύω, implying the active and earnest preventing, with the gesture or hand, or voice, as here. The imperfect tense conveys, not that he *endeavoured* merely to hinder Him (see Hermann's note on Soph. Ajax, 1105), but *began* to hinder Him, **was hindering Him.**—There is only an *apparent* inconsistency between the speech of John in this sense, and the assertion made by him in John i. 33, 'I knew him not.' Let us regard the matter in this light:—John begins his ministry by a commission from God, who also admonishes him, that He, whose Forerunner he was, would be in time revealed to him by a special sign. Jesus comes to be baptized by him. From the nature of his relationship to our Lord, he could not but know those events which had accompanied his birth, and his subsequent life of holy and unblameable purity and sanctity. My impression from the words of this verse certainly is, that he *regarded Him as the Messiah*. Still, his belief wanted that full and entire assurance which the occurrence of the predicted sign gave him, which the word ᾔδειν implies, and which would justify him in announcing Him to his disciples as the Lamb of God. See the ancient opinions in Maldonatus's note.

15. ἀποκριθείς] Dr. Wordsworth remarks, on this, the first occurrence of this very common form, that it is stigmatized by the grammarians as a solecism. The passage is in Phrynichus, Eclog. ed. Lobeck, p. 108, — ἀποκριθῆναι δίττὸν ἁμάρτημα. ἔδει γὰρ λέγειν ἀπεκρίνασθαι, καὶ εἰδέναι ὅτι τὸ διαχωρισθῆναι σημαίνει, ὥςπερ οὖν καὶ τὸ ἐναντίον αὐτοῦ, τὸ συγκριθῆναι, εἰς ἓν καὶ ταὐτὸν ἐλθεῖν. εἰδὼς οὖν τοῦτο, ἐπὶ μὲν τὸ ἀποδοῦναι τὴν ἐπερώτησιν, ἀπεκρίνεσθαι λέγε, ἐπὶ δὲ τοῦ διαχωρισθῆναι, τὸ ἀπο-

οὕτως γὰρ [s] πρέπον ἐστὶν ἡμῖν [t] πληρῶσαι [u] πᾶσαν [u] δικαιοσύνην. τότε [v] ἀφίησιν αὐτόν. 16 βαπτισθεὶς δὲ ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος. καὶ ἰδοὺ [v] ἀνεῴχθησαν αὐτῷ οἱ [v] οὐρανοί, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ

[s] 1 Cor. xi. 13. Eph. v. 3. 1 Tim. ii. 10. Tit. ii. 1. Heb. ii. 10. vii. 26 only. Ps. xxxii. 1. 1 Macc. xiii. 11.

[t] = Acts xiii.

[u] 26. Rom. viii. 4. Ps xix. 4. (vii. 36 v. r.) x. 11. Rev. xix. 11. Ezek. i. 1.

[u] Acts xiii. 10. 1 Kings xii. 7.

[v] L. Acts

16. rec (for βαπτισθεις δε) και βαπτ., with C³D^c P(Tischdf) rel Scr's mss lat-*a b c d f g₁ h* syr-cu syr Hippol Chr Hil Vig: txt BC¹ℵ 13 al, vulg lat-*ff₂ l* Syr coptt Op.—om Δ. ευθυς bef ανεβη (*see* || *Mark*) BD^cℵ 1 latt syrr syr-cu coptt æth Hippol Chr Hil Vig Op: om ευθυς 33: txt CLP rel lat-*k* D-lat syr arm spec. ηνεωχθησαν B Hippol. αυτω om (*as unnecessary, and not understood*) B tol syr-cu sah Iren-

πρεπόν ἐστιν] The exact meaning is difficult. It cannot well be that which the E. V. at first sight gives, that something was to be done *now*, inconsistent with the actual and hereafter-to-be-manifested relation of the two persons. Rather —'*though what has been said* (ver. 14) *is true, yet the time is not come for that*:—**as yet**, ἄρτι, **now**, *are we in another relation* (viz. our Lord as the *fulfiller* of the law, John as a *minister* of it), *therefore suffer it.*' So Chrysostom: οὐ διηνεκῶς ταῦτα ἔσται, ἀλλ' ὄψει με ἐν τούτοις οἷς ἐπιθυμεῖς· ἄρτι μέντοι ὑπόμεινον τοῦτο (Hom. xii. p. 161). 'This ἄρτι is spoken from the Lord's foreknowledge, that this relation of subjection to John was only temporary, and that hereafter their relative situations would be inverted.' Meyer. Stier remarks (Reden Jesu, vol. i. p. 14, edn. 2), that now was fulfilled the prophetic announcement of Ps. xl. 7, 8.

ἡμῖν] not for μοί, but for μοι καὶ σοί. I cannot help thinking that this word glances at the relationship and previous acknowledged destinations of the speakers. It has however a wider sense, as spoken by Him who is now first coming forth officially as the *Son of Man* extending over *all those whose baptism plants them in his likeness*, Rom. vi. See Stier, ibid.

δικαιοσύνην] **requirements of the law.** See ch. vi. 1, where the sense is general, as here. 16. βαπτισθείς] On this account I would make the following remarks. (1) The appearance and voice seem to have been manifested to *our Lord and the Baptist only*. They may have been *alone* at the time: or, if not, we have an instance in Acts ix. 7, of such an appearance being confined to one person, while the others present were unconscious of it. We can hardly however, with some of the Fathers, say, that it was πνευματικὴ θεωρία.—or ὄπτασία, οὐ φύσις τὸ φαινόμενον, Theod. Mopsuest., —or 'Aperiuntur cœli non reseratione elementorum, sed spiritualibus oculis, quibus et Ezechiel in principio voluminis sui apertos eos esse commemorat.' Jerome in loc. (2) The Holy Spirit descended not only in the *manner* of a dove, but σωματικῷ εἴδει (|| Luke): which I cannot understand in any but the literal sense, as THE BODILY SHAPE OF A DOVE, seen by the Baptist. There can be no objection to this, the straightforward interpretation of the narrative, which does not equally apply to the Holy Spirit being *visible at all*, which John himself asserts Him to have been (John i. 32—34), even more expressly than is asserted here. Why the Creator Spirit may not have assumed an organized body bearing symbolical meaning, as well as any other material form, does not seem clear. This was the ancient, and is the *only honest* interpretation. All the modern explanations of the ὡσεὶ περιστ. as importing the *manner* of coming down, belong, as Meyer has rightly remarked, to the vain rationalistic attempt to reduce down that which is miraculous. The express assertion of Luke, and the fact that all four Evangelists have used the same expression, which they would not have done if it were a mere tertium comparationis, are surely a sufficient refutation of this rationalizing (and, I may add, blundering) interpretation. εὐθύς belongs to ἀνέβη, not to βαπτ., nor to ἀνεῴχθ. It is the first member of the conjunctive clause of which καὶ ἰδού is the second—**as we say, the moment that Jesus was gone up out of the water, behold.** (3) Two circumstances may be noticed respecting the manner of the descent of the Spirit: (*a*) it was, *as a dove*: —the Spirit as manifested in our Lord was *gentle* and *benign*. Lord Bacon (Meditationes Sacræ, cited in Trench on the Miracles, p. 37) remarks:—"Moses edidit miracula, et profligavit Ægyptios pestibus multis: Elias edidit, et occlusit cœlum ne plueret super terram: Eliseus edidit, et evocavit ursas de deserto quæ laniarent impuberes: Petrus Ananiam sacrilegum

w = ch. ix. 36. Ps. liv. 6.
x] M. L. ch. x. 16. xxi. 12]. Luke ii. 24, from Lev. xii. 8. John i. 32. ii. 14, 16 only.
y]. ch. xvii. 5]. Acts x. 13, 15. 2 Pet. i. 17, 18.
z]. ch. xii. 18. xvii. 5]. 2 Pet. i. 17. Gen. xxii. 2. — μονογενήν, Aq.
a]. 1 Cor. x. 5. 2 Cor. xii. 10. [2 Thess. ii. 12.] 2 Kings xxii. 20. Ps. cxiix. 4. cli. 5. Mal. ii. 17.
b]. Eccl. xii.

καταβαῖνον [w] ὡσεὶ [x] περιστερὰν [καὶ] ἐρχόμενον ἐπ' αὐτόν. 17 καὶ ἰδοὺ [y] φωνὴ ἐκ τῶν οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ [z] ἀγαπητός, ἐν ᾧ [a] εὐδόκησα. D καταβ— BCDEK LMPS UVΔ 1. 33.

lat-mss Hil$_3$ Vig. πνευμα θεου (omg το and του) B, πν. τ. θ. copt. aft καταβαινον ins εκ του ουρανου D gat(with mm) lat-a b c g$_{1.2}$ h l Hil. for ωσει, ως D Eus$_1$. om και bef ερχομενον BN am(with forj harl^1 tol) lat-a b c g$_2$ h copt Iren-lat Hil. for επ' [bef αυτον], εις D^1 Eus Ebionite-gosp: προς C^{1}E^1: txt BC^{3}D^2 rel Iren-lat. (P 33 defective.)

17. aft λεγουσα ins προς αυτον D lat-a b g$_1$ h. for ουτος εστιν, συ ει D lat-a syr-cu Aug$_1$. ηυδοκησα CL Scr's b evv-x-y Orig$_2$ Eus$_2$.

hypocritam morte, Paulus Elymam magum cæcitate percussit: sed nihil hujusmodi fecit Jesus. Descendit super eum Spiritus in forma columbæ, de quo dixit, Nescitis cujus Spiritus sitis. Spiritus Jesu, spiritus columbinus: fuerunt illi servi Dei tanquam boves Dei triturantes granum, et conculcantes paleam: sed Jesus agnus Dei sine ira et judiciis." On the *history* of this symbol for the Holy Spirit, see Lücke's Comm. on John, vol. i. 425. (β) This was not a sudden and temporary descent of the Spirit, but a *permanent* though special anointing of the Saviour for his holy office. It '*abode upon Him*,' John i. 32. And from this moment His ministry and mediatorial work (in the active official sense) begins. εὐθέως, the Spirit carries Him away to the wilderness: the day of His return thence (possibly; but see notes on John i. 29) John points Him out as the Lamb of God: then follows the calling of Andrew, Peter, Philip, and Nathanael, and the third day after is the first miracle at the marriage in Cana. But we must not imagine any *change* in the nature or person of our Lord to have taken place at his baptism. The anointing and crowning are but *signs* of the official assumption of the power which the king has by a right independent of, and higher than these. (4) The whole narrative is in remarkable parallelism with that of the Transfiguration. There we have our Lord supernaturally glorified in the presence of two great prophetic personages, Moses and Elias, who speak of His decease,—on the journey to which He forthwith sets out (ch. xvii. 22, compared with xix. 1); and accompanied by the same testimony of the voice from heaven, uttering the same words, with an addition accordant with the truth then symbolized. (5) In connexion with apocryphal additions, the following are not without interest: καταλθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ, καὶ πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῃ καὶ ἀναβάντος αὐτοῦ ἀπὸ τοῦ ὕδατος κ.τ.λ. Justin Martyr, Dial. § 88, p. 185. The author of the tract 'de Rebaptismate,' among the works of Cyprian, blames the spurious book called 'Petri Prædicatio,' for relating, among other things, of Christ, "cum baptizaretur, ignem super aquam esse visam, quod in evangelio nullo est scriptum." (ch. ix.) The Ebionite gospel, according to Epiphanius, Hær. xxx. p. 138, added, after ἐν ᾧ εὐδόκησα,—ἐγὼ σήμερον γεγέννηκά σε. καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα. ὃν ἰδὼν ὁ Ἰωάννης λέγει αὐτῷ Σὺ τίς εἶ κύριε; καὶ πάλιν φωνὴ ἐξ οὐρανοῦ πρὸς αὐτόν· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ηὐδόκησα. καὶ τότε ὁ Ἰω. προσπεσὼν αὐτῷ ἔλεγε Δέομαί σου κύριε, σύ με βάπτισον. ὁ δὲ ἐκώλυεν αὐτῷ λέγων Ἄφες, ὅτι οὕτως ἐστὶ πρέπον πληρωθῆναι πάντα. Jerome gives the following opening of the narrative from the gospel according to the Hebrews: "Ecce mater domini et fratres ejus dicebant ei Joannes baptista baptizat in remissionem peccatorum: eamus et baptizemur ab eo. Dixit autem eis Quid peccavi ut vadam et baptizer ab eo? nisi forte hoc ipsum quod dixi ignorantia est."

17. φων. λ.] does not require ἐγένετο or any word to be supplied, nor the participle to be understood as a past tense. Lo, a voice from heaven, saying. See similar constructions, Luke v. 12; xix. 20 al. fr. εὐδόκησα] not the usitative aorist, but declarative of the definite past εὐδοκία of the Father in Him, Eph. i. 4:—see above. On the solemn import, as regards us, of our Blessed Lord's baptism, cf. Athanas. Or. i., contra Arianos, p. 355 fin. ed. Migne: εἰ δὲ ἡμῶν χάριν ἑαυτὸν ἁγιάζει (John xvii. 18, 19), καὶ τοῦτο ποιεῖ ὅτε γέγονεν ἄνθρωπος, εὔδηλον ὅτι καὶ ἡ εἰς αὐτὸν ἐν τῷ Ἰορδάνῃ τοῦ πνεύματος γενομένη κάθοδος, εἰς ἡμᾶς ἦν γενομένη διὰ τὸ φορεῖον αὐτὸν τὸ ἡμέτερον σῶμα. καὶ οὐκ ἐπὶ τῷ βελτιώσει τοῦ Λόγου γέγονεν, ἀλλ' εἰς

IV. [1] Τότε Ἰησοῦς [b] ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ [c] πνεύματος [c] πειρασθῆναι ὑπὸ τοῦ [d] διαβόλου. [2] καὶ [e] νηστεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα [f] ὕστερον [g] ἐπείνασεν. [3] καὶ προσελθὼν ὁ [h] πειράζων [d]

[b] Luke iv. 22 al. Gen. i. 4. 2 Macc v. 9.
[c] 1 Cor. vii. 5. James i. 13. 2 Kings x. 1. Dan. i. 12.
[d] L. al. fr. (not Mark.) 1 Chron. xxi.

1. Job i. 6. Wisd. ii. 24. e ch. vi. 16 bis, 17, 18. ix. 14, 15 ‖ Mk. L. Luke xviii. 12. Acts x. 30. xiii. 2, 3 only. not in John nor Epp. Judg. xx. 26 al. (-στις, ch. xv. 32. -στεύειν, Luke ii. 37.) f = ch. xxi. 29, &c. John xiii. 36. Heb. xii. 11. Prov. v. 4. g 1 Cor. iv. 11. xi. 21. Phil. iv. 12 al. Judg. viii. 4. h pres. part., — 1 Thess. iii. 5 only.

CHAP. IV. 1. for τοτε ιησ. ανηχθη, αν. δε ο ιησ. C[1](appy) L. rec ins ο bef ιησ., with CDP rel: om BUΔ. (33 def.)

3. προσελθεν ο πειρ. και D lat-*a b c*. rec ins αυτω bef ο πειραζων, with CDP rel lat-*a b c f* $g_{1.2}$ *h* syr-cu syr sah Justin$_{expr}$: om BN 1. 13. 33. 124 vulg lat-*ff*$_1$ *l* Syr copt æth arm.—rec om αυτω [aft ειπεν], with CP rel lat-*f* syr sah; ins BD 1. 13. 33. 124 latt Syr syr-cu copt æth arm Chr.

ἡμῶν πάλιν ἀγιασμόν, ἵνα τοῦ χρίσματος αὐτοῦ μεταλάβωμεν .... τοῦ γὰρ εὐρίου ὡς ἀνθρώπου λογομένου εἰς τὸν Ἰορδάνην, ἡμεῖς ἡμεν οἱ ἐν αὐτῷ καὶ παρ' αὐτοῦ λογόμενοι· καὶ δεχομένου δὲ αὐτοῦ τὸ πνεῦμα, ἡμεῖς ἡμεν οἱ παρ' αὐτοῦ γενόμενοι τούτου δεικτικοί. What follows is well worth reading, shewing the pre-eminence of our Lord's anointing over that of all others, Ps. xlv. 7: Isa. lxi. 1: Acts x. 38.

CHAP. IV. 1—11.] TEMPTATION OF JESUS. Mark i. 12, 13: Luke iv. 1—13.

1. ἀνήχθη εἰς τ. ἔ.] The Spirit carried Him away, (see Acts viii. 39,) αὐτὸν ἐκβάλλει, Mark i. 12: compare Chrysostom's excellent remarks on this agency of the Holy Spirit, in the opening of his 13th homily, p. 167. Had St. Luke's ἤγετο ἐν τῷ πν. been our *only* account, we might have supposed what took place to have been done *in a vision*: but the expressions in the two other Evangelists, entirely preclude this. The *desert* here spoken of may either be the traditional place of the Temptation near Jericho (thence called *Quarantaria*: it is described in "the Land and the Book," p. 617, as a high and precipitous mountain, with its side facing the plain perpendicular, and apparently as high as the rock of Gibraltar, and with caverns midway below, hewn in the rock), or as scripture parallelism between Moses, Elias, and our Lord, leads one to think, the *Arabian desert of Sinai*. πειρασθῆναι] The express *purpose* of ἀνήχθη. No other rendering is even grammatical. Hence it is evident that our Lord at this time was not 'led up' of his own will and design, but as a part of the conflict with the Power of Darkness, He was *brought* to the Temptation. As He had been subject to his earthly parents at Nazareth, so now He is subject, in the outset of His official course, to his Heavenly Parent, and is by His will thus carried up to be tempted. In reverently considering the nature and end of this temptation, we may observe, (1) That the whole is *undoubtedly an objective historical narrative*, recording an actual conflict between our Redeemer and the Power of Evil. (2) That it is undetermined by the *letter* of the sacred text, whether the Tempter appeared *in a bodily shape*, or, *as a spirit*, was permitted to exert a certain power, as in ver. 5, and ver. 8, over the person of our Lord, even as the Holy Spirit did in ver. 1. If the latter were the case, the words spoken at the various stages of the temptation, were suggested by this Evil Power to the soul of our Redeemer. But (3) such an interpretation, while it cannot justly be accused of unreality by any who do not reject belief in the spiritual world, hardly meets the expressions of the text, προσελθών ver. 3, ἰδὲ ἄγγελοι προσῆλθον μοι ver. 9, and ἀφίησιν αὐτόν ver. 11. Nor do the two members of ver. 11 correspond to one another in this case, for the ἄγγελοι must have been visible and corporeal, as in the parallel case at Gethsemane, Luke xxii. 43.

διαβόλου] The *accuser*, or *adversary*: Satan. Not any *human* tempter or foe: no example can be adduced of a *man* being absolutely called ὁ διάβ. In John vi. 70, Judas is by our Lord called διάβ., which is the generic substantive without the article; and in Esther vii. 4 and viii. 1, Haman is called ὁ διάβολος, where the art. has no such meaning as would be here required. 2. νηστεύσας] Not in the wider ecclesiastical sense of the word, but its strict meaning, of *abstaining from all food whatever*; οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, Luke, ver. 2. Similarly Moses, Exod. xxxiv. 28, ἦν ἐναντίον Κυρίου τεσσαράκοντα ἡμ. κ. τεσ. νύκ.· ἄρτον οὐκ ἔφαγε, καὶ ὕδωρ οὐκ ἔπιε, and Elias ἐπορεύθη ἐν ἰσχύϊ τῆς βρώσεως

i w. ἵνα, ‖ L. ch. xx. 21. Mark iii. 9. Luke x. 40. — Mark v. 43. Exod. xxxv. 1.
j plur., ch. xii. 4. xiv. 17 al. Exod. xvi. 29. xxix. 2.
k — John ii. 9. Rev. viii. 8. Exod. iv. 3. 14 only. see John vi. 57.
l — ‖ L. only. Gen. xxvii. 40. Deut. viii. 3.
m — ‖ L. 1 Cor. ix.
n — John xvi. 30. 1 Cor. iv. 4.
o — ch. xv. 11, &c. Num. xxxii. 24.
p — ch. ii. 13, &c. xvii. 1. Num. xxii. 41.
q ch. xxvii. 53. Rev. xi. 2 only. Isa. xlviii. 2. lii. 1. Dan. ix. 24 Theod.

Εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, [i] εἰπὲ ἵνα οἱ λίθοι οὗτοι [j] ἄρτοι [k] γένωνται. 4 ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται Z • δε— BCDEK LMPS UVZΔ 1. 33.
Οὐκ [l] ἐπ' ἄρτῳ μόνῳ [lm] ζήσεται ὁ ἄνθρωπος, ἀλλ' [n] ἐν [j] pler., ch. xii. 4. xiv. 17 al. Exod. xvi. 29. xxix. 2. παντὶ ῥήματι [o] ἐκπορευομένῳ διὰ στόματος θεοῦ. 5 τότε [p] παραλαμβάνει αὐτὸν ὁ [q] διάβολος εἰς τὴν [q] ἁγίαν

4. for ο δε αποκρ., αποκρ. δε ο ιησ. D^1, simly D-lat *b c d f* g_1 *l* syr-cu. rec om, ο bef ανθρωπος (*omd by* KMS *and other mss in* ‖ *Luke, and also by some* LXX-*mss*), with KM (S and Scr's mss, e sil) Eus: ins BCDPZ rel Scr's k. rec (for εν) επι (*to conform to* LXX *and to preceding*), with BP rel Eus: txt CD 13. 59. 124. 243, *in* latt Hil. (Z lat-*b* defective.) om εκπορευομενω δια στοματος lat-*b* $g_{1,2}$ D-lat syr-jer (*so* ‖ *Luke*).

ἐκείνης τεσ. ἡ. καὶ τεσ. ν., 3 Kings xix. 8.

ὕστερον ἐπείν.] Then probably *not during the time itself*. The period of the fast, as in the case of Moses, was spent in a spiritual ecstasy, during which the wants of the natural body were suspended.

3. καὶ προσελθών] From the words of both St. Mark and St. Luke, it appears that our Lord was tempted *also during the forty days*. Whether the words of St. Mark, ἦν μετὰ τῶν θηρίων, allude to *one kind* of temptation, is uncertain: see note on Mark i. 13.—The word προσελθ. need not be understood of the *first* approach, but the first *recorded*—'at a certain time the tempter approaching, &c.'

ὁ πειράζων, 'the tempter.' Here first we find the N. T. meaning of πειράζειν, *to solicit to sin*, which does not occur in the LXX, nor in the classics. The use of the pres. part. with the art., as denoting employ, or office, is very common. See, among other places, John iv. 36, 37, and ch. xiii. 3, xxvi. 46, 48. Cf. Winer, § 18. 3.

εἰ] νομίζων ὑποκλέπτειν αὐτὸν τοῖς ἐγκωμίοις, Chrys. Or, as Euthymius, φησὶ ὅτι παρακινισθήσεται τῷ λόγῳ, καθάπερ ὀνειδισθεὶς ἐπὶ τῷ μὴ εἶναι υἱὸς θεοῦ. At all events, there is no *doubt* expressed, as Wolf and Bengel think.

υἱὸς τοῦ θεοῦ] In the N. T. are found *three combinations* of these two substantives and the article, and *all with one and the same meaning*, viz. THE SON OF GOD, in the highest and Messianic sense. (1) The expression in the text, of which our Lord says, John x. 36, ὃν ὁ Πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι βλασφημεῖς ὅτι εἶπον Υἱὸς τοῦ θεοῦ εἰμι; see also Matt. xxvii. 40.—(2) ὁ υἱὸς τοῦ θ. In John ix. 35, we read, σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; ..... ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.—(3) υἱὸς θ. In Luke i. 35, τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. See also ch. xxvii. 54 (‖ Mk.), and notes there and on Luke xxiii. 47.

4.] Our Lord does not give way to the temptation, so as to meet him with an open declaration, 'I am the Son of God:' thus indeed He might have asserted his Lordship over him, but not have been *his Conqueror for us*. The first word which He uses against him, reaches far deeper: '*Man* shall not live,' &c. "This, like the other text, is taken from the history of Israel's temptation in the wilderness: for Israel represents, in a foreshadowing type, the Son of Man, the servant of God for Righteousness, the one ἐρχόμενος, in whom alone that nature which in all men has degenerated into sin, πληροῖ πᾶσαν δικαιοσύνην. Adam stood not,—Israel according to the flesh stood not,—when the Lord their God tempted them: but rather, after Satan's likeness, tempted their God: but now the second Adam is come, the true Israel, by whose obedience the *way of life* is again made known and opened—'that man truly liveth on and in the eternal word of God.'" Stier's Reden Jesu, vol. i. p. 16 (edn. 2). Observe also how our Lord resists Satan *in His humanity*; at once here numbering Himself with *men*, by adducing ὁ ἄνθρωπος as including His own case; and not only so, but thus speaking out the mystery of his humiliation, in which He had foregone his divine Power, of his own will.—By '*every word* (or '*thing*,' for ῥῆμα is not expressed in the original) *that proceedeth out of the mouth of God*,' we must understand, *every arrangement of the divine will*; God, who ordinarily sustains by *bread*, can, if it please Him, sustain *by any other means*, as in the case alluded to. Compare John iv. 32, 34.

5. τότε παρ.] Power being most

[q] πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ [r] πτερύγιον τοῦ ἱεροῦ, [6] καὶ λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ [s] ἐντελεῖται περὶ σοῦ, καὶ [t] ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε [u] προσκόψῃς πρὸς λίθον τὸν πόδα σου. [7] Ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέγραπται Οὐκ [v] ἐκπειράσεις κύριον τὸν θεόν σου. [8] πάλιν [p] παραλαμβάνει αὐτὸν ὁ [d] διάβολος εἰς [w] ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ [x] πάσας τὰς [y] βασιλείας

q ‖ L. only.
r ‖ L. only. 1 Kings xv. 27.
s ch. xvii. 9 al. Gospp. only, exc. Acts i. 2, xiii. 47. Heb. ix. 20. xi. 22. Psa. xc. 11.
t = ch. xxiv. 17.
u trans., here and ‖ L. (from l. c.) only. intr., ch. vii. 27. John xi. 9, 10. Rom. ix. 32. xiv. 21. 1 Pet. ii. 8 only.
v ‖ L. Luke x. 26. 1 Cor. x. 9 only. Deut. vi. 16 bis. Deut. viii. 16. Ps. lxxviii. 18 only. see Isa. vii. 12.
w (‖ L. v. r.) ch. xvii. 1 ‖ Mk. Rev. xxi. 10. Ezek. xl. 2.
x Esr. i. 2. Dan. vii. 28 Theod., 27 LXX.
y ‖ L. Rev. xi. 15.

5. rec ιστησιν, with P rel: txt (*so also* ‖ *Luke*) BCDZ 1. 33 sah Eus.
6. for λεγει, ειπεν (‖ *Luke*) Z (vss ?). om του bef θεου D[1]. ins ενταυθιν bef κατω (‖ *Luke*) C[1] syr-marg coptt arm. αιρουσιν D (but *tollent* D-lat: txt is the reading of ‖ Luke).
7. for ουκ εκπ., ου πειρασεις D.
8. for δεικνυσιν, εδειξεν D (*from Luke* iv. 5).

probably given to the tempter over the person of our Lord. In St. Luke, this temptation stands *third*. The real order is evidently that in the text; for otherwise our Lord's final answer, ver. 10, would not be in its place. It may be observed, that St. Luke makes no assertion as to succession, only introducing each temptation with *καί*: whereas *τότε* and *πάλιν* here seem to mark succession. Dean Ellicott, for psychological reasons, which must be most untrustworthy when opposed to the express assertion of the sacred text (*τότε ἀφίησιν αὐτόν*), follows the order in St. Luke. For ἀγ. πάλ. see reff. ἔστησεν—by the same power by which he brought Him. πτερύγιον] Abundant instances have been produced to shew that πτέρυξ was applied to a *pointed roof* or *gable*. Now the LXX use πτέρυξ and πτερύγιον as synonymous with πτέρυξ; why may not the same be done in the N. T.? The general opinion, that our Lord was placed on *Herod's royal portico*, described in Jos. Antt. xv. 11. 5, is probably right: and the τό is in no way inconsistent with it. That portico overhung the ravine of Kedron from a dizzy height, ὡς, εἴ τις ἀπ' ἄκρου τοῦ ταύτης τέγους, ἄμφω συντιθεὶς τὰ βάθη, διοπτεύοι, σκοτοδινιᾷν, οὐκ ἰξικνουμένης τῆς ὄψεως εἰς ἀμίτρητον τὸν βυθόν. The argument that it was probably *on the other side, next the court*, is grounded on the perfectly gratuitous assumption, that an *exhibition to the people* was intended. There is no authority for this in the text; the temptation being one not of ambition, but of *presumption*. The inference from Eusebius, who, quoting Hegesippus, (Hist. ii. 23,) describes James the Just as set on and thrown from τὸ πτερύγιον τοῦ ναοῦ, among the people, is not decisive: for this term might embrace either side, as 'the cornice,' or 'the parapet' would. 6. γέγραπται] cited (nearly verbatim from the LXX, as almost all the texts in this narrative) as applying to all servants of God in general, and à fortiori to the Son of God: not as a prophecy of the Messiah.

7. πάλιν] not 'contra,' which it never simply means, not even in Gal. v. 3: 1 John ii. 8: but 'rursus' or 'iterum,' as the versions rightly render it. The addition of a second Scripture *qualifies* and *interprets* the first; but *does not refute* it. 8. ὄρος ὑψ. λί.] The enquiry where and what this mountain was, is entirely nugatory, no data being furnished by the text. δείκνυσιν αὐτ. π. τ. β.] The additional words in Luke, *ἐν στιγμῇ χρόνου*, are valuable as pointing out to us clearly the supernatural character of this vision. If it be objected, that in that case there was no need for the ascent of the mountain,—I answer, that such natural accessories are made use of frequently in supernatural revelations: see especially Rev. xxi. 10. The attempts to restrict τοῦ κόσμου to *Palestine*, (which was, besides, God's peculiar portion and vineyard, as *distinguished from* the Gentile world,) or *the Roman* empire, are mere subterfuges: as is also the giving to δείκνυσιν the sense of 'points out the direction of.' The very passage of Polybius cited to support this view, completely refutes it, when taken entire. Hannibal, from the Alps, is

BCDEK LMPS UVΣΔ 1. 33.

τοῦ [f] κόσμου καὶ τὴν [g] δόξαν αὐτῶν [9] καὶ εἶπεν αὐτῷ Ταῦτά σοι πάντα δώσω, ἐὰν [h] πεσὼν [g] προσκυνήσῃς μοι. [10] τότε λέγει αὐτῷ ὁ Ἰησοῦς [b] Ὕπαγε [c] σατανᾶ· γέγραπται γάρ [d] Κύριον τὸν θεόν σου [e] προσκυνήσεις, καὶ αὐτῷ μόνῳ [f] λατρεύσεις. [11] τότε [g] ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ [h] διηκόνουν αὐτῷ.

[12] Ἀκούσας δὲ ὅτι Ἰωάννης [i] παρεδόθη, [j] ἀνεχώρησεν

a — ch. vi. 29. Luke xii. 27. Dan. iv. 27 (30 Theod. P.)
a — ch. ii. 11. xviii. 26. Acts x. 25. 1 Cor. xiv. 25. Rev. v. 14 al. Job i. 20.
b N. T. intr., gospp. pass. elsw., James ii. 16. 1 John ii. 11. Rev. x. 8 alⁿ. only. In LXX, transitive. Exod. xiv. 21 only.
c ch. xii. 26 al. fr.† Sir. xxi. 27 only.
d Deut. vi. 13. x. 20.
e w. acc. here only in Mt. ‖ L. Lebe xxiv. 52. John iv. (22.) 20, 24 Rev. ix. 20. xiii. 8, 12, 15. xiv. 9, 11. xx. 4 bis only. Gen. xxxvii. 7, 9.
f ‖ L. Judg. vii. 15 F. Lake i. 74. ii. 37 only in Gospp. Acts vii. 7, 42 al. Exod. Mi. 12.
g — vv. 20, 22. John x. 12 al. fr. 2 Kings xv. 16.
h — ‖ Mk. ch. xxv. 44. Mark xv. 41†.
i — ‖ Mk. reff. ch. x. 19.
j — ch. ii. 12. 2 Macc. v. 27.

9. rec (for εἰπεν) λεγει, with P rel: txt BCDZ 33 latt Orig. rec παντα παντα σοι (*the simpler order*), with C³DP rel latt Iren-lat: π. σ. τ. Orig$_1$ Chr-3-5-8-*a* (and Field): π. τ. σ. Chr-1: txt BC¹Z 1. 33 am(with forj) lat-*l* Orig$_2$ Chr-*β*.

10. aft υπαγε ins οπισω μου C³DZ rel harl¹ lat-*b ff$_1$ h l* (*a c g$_{1,2}$*) syr-cu syr-with-ast æth arm Justin Archel Petr-alex Ath Chr Nest Damasc Thl Hil-ms Ambr Aug Vig Op: om BC¹KP S(e sil) VΔN 1. 13. 124 vulg lat-*f k* coptt Orig$_{\text{exp}}$ Petr-alex Iren-lat Tert Hil-ed Jer$_{\text{exp}}$ Juvenc. (*There can, it appears to me, be no satisfactory reason assigned for the omission of these words, if originally in the text. On the other hand, if originally wanting, they were very likely to have been supplied from ch.* xvi. 23. *See also on* ‖ *Luke. Their omission is consequently more likely to be genuine than their insertion.*)

12. rec aft δε ins ο ιησους (*ver* 12 *is the commencement of an ecclesiastical portion, and the name was therefore supplied, as so frequently is the case*), with C³P rel latt syrr syr-cu arm Hil Gaud: om B C¹(appy) DZ 33 am (with forj) lat-*k* copt æth Orig$_2$ Eus$_2$ Aug.

directing the attention of his soldiers to the view of Italy; *ἐνδεικνύμενος αὐτοῖς τὰ περὶ τὸν Πάδον πεδία* (in sight) .... *ἅμα δὲ καὶ τὸν τῆς Ῥώμης αὐτοῖς τόπον ὑποδεικνύων*, where we may observe the distinction between the two compounds ἐν- and ὑπο-δείκνυμι: and further, that it is not τὴν Ῥ. but τὸν τῆς Ῥ. τόπον that he pointed out to them. Euthymius, however, interprets our verse thus, ... *λέγων· ἐν τούτῳ μὲν τῷ μέρει κεῖται ἡ βασιλεία τῶν Ῥωμαίων, ἐν τούτῳ δὲ ἡ τῶν Περσῶν, ἐν ἐκείνῳ δὲ ἡ τῶν Ἀσσυρίων, καὶ τὰ ἑξῆς ὁμοίως· καὶ ὅτι ἡ μὲν ἔχει δόξαν ἐπὶ τοῖςδε τοῖς εἴδεσιν, ἡ δὲ ἐπὶ τοῖςδε, καὶ ἄλλη ἐπ' ἄλλοις, καὶ ἁπλῶς πάντα καταλέγει*; and even Maldonatus approves it.—In this last temptation the enemy reveals himself openly, as the *ἄρχων τοῦ κόσμου τούτου*, and as the father of lies; for though power is given him over this world and its sons, his assertion here is most untrue. 10.] Our Lord at once repels him openly; not that He did not *know him before*,—but because he had *thus openly* tempted Him; but not even this of His own power or will; He adds, *for* it is written,—again, as Man, appealing to the Word of God. There does not appear to be sufficient ground for the distinction sometimes set up between the meanings of προσκυνεῖν with the dative and the same verb with the accusative. See, besides reff., Gen. xlix. 8: Exod. xi. 8. —From this time, our Lord is *known* by the devils, and cast them out by a word. Mark i. 24, 34; iii. 11; v. 7. 11. ἀφίησιν αὐτόν] but *only for a season*, see ‖ Luke. The conflict, however often renewed in secret (of which we cannot speak), was certainly *again waged in Gethsemane—αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους*. (Luke xxii. 53, compare John xiv. 30.) The expression in Luke x. 18, *ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα*, must be otherwise understood: see note there.

διηκόνουν] viz. *with food*, as in the case of Elias, 1 Kings xix. 6, 7.

12—22.] JESUS BEGINS HIS MINISTRY. CALLING OF PETER, ANDREW, JAMES, AND JOHN. Mark i. 14—20. Luke iv. 14, 15. Between the last verse and this is a considerable interval of time. After returning from the temptation (see note on John i. 28, end) our Lord was pointed out by John the Baptist, (ib. vv. 29—34,) and again on the morrow to two of his

εἰς τὴν Γαλιλαίαν, 13 καὶ [k] καταλιπὼν τὴν Ναζαρὰ
καφαρναουμ Z. BCDEK LMPS UVΔ 1. 33. ἐλθὼν [l] κατῴκησεν [l] εἰς Καφαρναοὺμ τὴν [m] παραθα-
λασσίαν ἐν [n] ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ, 14 ἵνα
[o] πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος
15 [p] Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, [q] ὁδὸν θαλάσσης

k = Heb. xi. 27. Josh. viii. 17. 4 Kings viii. 6 var.
l ch. ii 23 reff.
m here only. 2 Chron. viii. 17 al.
n ch. ii. 16 reff.
o ch. i. 22 reff.
p Isa. ix. 1, 2.
q ch. x. 5.

Exod. xiii. 18. 1 Kings vi. 9. 2 Kings xviii. 28.

13. καταλιπων DELMZΔ 33 : txt BCKPU Orig$_{ms}$. (Bch Matth are silent about S and V : *relinquens* D-lat Δ-lat ; *relicta civitate* latt.) καταιεησων D.
14. ins του bef λεγοντος D.

disciples, Andrew and (probably) John, who followed Him, and were (on the next day ? see note, John i. 44) joined by Simon Peter (35—43) : then on the morrow Philip and Nathanael were called (44—52) ; three days after was the marriage in Cana (ii. 1—11) ; then our Lord went down to Capernaum and remained not many days (12) ; then followed the Passover ; the cleansing of the temple (13—22) ; the belief of many on Jesus (23—25) ; the discourse with Nicodemus (iii. 1—21) ; the baptizing by Jesus (i. e. his disciples) (22—24) ; the question about purifying, and testimony of the Baptist (25—36) ; the journey through Samaria into Galilee, and discourse with the woman of Samaria (iv. 1—42) ; the return to Cana and healing of the ruler's son in Capernaum (43—54) ; and the journey to Jerusalem related in John v. 1. After that chapter St. John breaks off the first part of his narrative, and between his v. 47 and vi. 1, comes in the synoptic narrative, Matt. iv. 12—xiv. 15 : Mark i. 14—vi. 30 : Luke iv. 14—ix. 10. This omission is in remarkable consistency with St. Matthew's account of his own calling in ch. ix. 9. Being employed in his business in the neighbourhood of Capernaum, he now first becomes personally acquainted with the words and actions of our Lord. From what circumstance the former miracle in Capernaum had not attracted his attention, we cannot, of course, definitely say ; we can, however, easily conceive. Our Lord was not then *in* Capernaum ; for the ruler sent to Him, and the cure was wrought by word at a distance. If Matthew's attention had not been called to Jesus before, he might naturally omit such a narrative, which John gives probably from personal knowledge. The *synoptic narrative generally* omits this whole section of our Lord's travels and ministry. Its sources of information, until the last visit to Jerusalem, seem to have been *exclusively Galilæan*, and *derived from persons who became attached to Him at a later period than any of the events recorded in that first portion of John's Gospel*. The objections to this view are, the narrative, in the three Gospels, of the baptism and temptation ; but the former of these would be abundantly testified by John's disciples, many of whom became disciples of Jesus ; and the latter could only have been derived from the mouth of our Lord Himself. **12. ἀνεχώρ.**] not '*returned*,' but **retired, withdrew** ; see ch. ii. 22, and note. No notice is given *whence* this withdrawal took place. The narrative is evidently taken up after an interval, and without any intention that it should follow closely on ver. 11. Wieseler, Chron. Synops. pp. 162 ff., sees in this a proof that St. Matthew recognized a ministry in Judæa during the interval. I cannot quite think this, but certainly he does not *exclude* it. **13. καταλιπὼν τ. N.**] Not on account of the behaviour of the Nazarenes to Him after the preaching in the Synagogue, Luke iv. 28, 29, as sometimes supposed ; see notes, ib. ver. 31.

Καφαρναούμ] This town, on the borders of the lake of Genesaret, was central in situation, and in the most populous and frequented part of Galilee. It besides was the residence of four at least of the Apostles, Andrew and Peter, and James and John—and probably of Matthew. The town was named from a fountain,—*πρὸς γὰρ τῇ τῶν ἀέρων εὐκρασίᾳ καὶ πηγῇ διαῤῥεῖται γονιμωτάτῃ. Καφαρναοὺμ αὐτὴν οἱ ἐπιχώριοι καλοῦσι* [Joseph. B. J. iii. 10. 8],—כְּפַר נַחוּם, *vicus consolationis*. It is from this time called '*His own city*,' ch. ix. 1, see also ch. xvii. 24.

15.] This prophecy is spoken with direct reference to the days of the Messiah. It is here freely rendered from the Hebrew, without any regard to the LXX, which is wholly different. This, coming so immediately after a string of quotations literally from the LXX, seems to mark the beginning of a new portion of the Gospel,

r see Joel iii. 4. s = Luke i. 79. Isa. xlii. 7. t ch. x. 27. Luke xii. 3. c.aw. John (i. 5 bis al). 1 John i. 5. ii. 8, 9, 11 bis) only. Job xxviii. 3 only. u constr., Rev. ii. 7, 17. vi. 4. v Luke i. 79. Ps. cvi. 10.

πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 ὁ λαὸς ὁ BCDEK LMPS UVΔ 1. 33.
καθήμενος ἐν σκοτίᾳ φῶς εἶδεν μέγα, καὶ τοῖς καθημέ-
νοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐ-
τοῖς. 17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ
λέγειν Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρα-
νῶν. 18 περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας

w Job xxviii. 3. Ps. xxii. 4. x lustr., ch. xiii. 6 ‖ Mk. Mark xvi. 2. Luke xii. 54. James i. 11. Ps. xcvi. 11. y ch. xvi. 21. xxvi. 16. Luke xvi. 16 only. Eccl. viii. 12 only. ἀπὸ τότε κ. ἐκ τότε μὴ λέγε, ἀλλ' ἐξ ἐκείνου, Phryn. Lobeck. p. 461. z ch. xi. 7, 20 al. Gen. xi. 6. a — ch. iii. 1 reff. b ch. iii. 2 (ref. and note). c ‖ Mk. ch. xiii. 1 al. 2 Kings iv. 29.

15. γαλιλαιας B(Mai, not Verc: not ascertained) DL am(with forj, not fuld) lat-*a b c f ff*$_1$ *g*$_{1,2}$ *h l* (but not *k*).

16. ins τη bef σκοτ. D. rec (for σκοτια) σκοτει (*simpler and more usual form: elsw, e. g. Lu* i. 79. *Rom* ii. 19, σκοτει *occurs without variation*): with C P(Tischdf) ℵ^1 rel Hippol Orig$_1$ Eus (-τι CAℵ^1): txt BDℵ^2 Orig$_1$ (-τεια D, but -τια Bℵ^2). rec εἰδ. bef φως (*simpler order: see also* LXX), with DP rel vulg-ed Hippol Orig$_2$: txt BC 1. 13. 33. 124 am(with forj) lat-*a b c f ff*$_1$ *g*$_1$ *h l* Orig Eus Chr Cyr. ειδον D lat-*a b c g*$_1$ *h*. om 1st και D lat-*b c g*$_1$ *h*. οι καθημενοι D, *qui sedebant* lat-*a b c g*$_1$ *h*. om 2nd και D^1(and lat), *in regione umbræ* vulg-ed(not am fuld) lat-*b g*$_1$ *h*.

17. aft τοτε ins γαρ D. om ο bef ιησ. D.

18. και περιπατων L, *autem Jesus ambulans* vulg (but *ambulans autem* am): περιπ. (neither δε nor και) E^1: παραγων δε D, *cum transiret* lat-*a b c f g*$_1$ *h* Eus spec. rec aft περιπατων δε ins ο ιησους (*beginning of an ecclesiastical portion*), with ELΔ vulg-ed lat-*a c h* arm spec; *dominus noster* syr-cu: om BCDP rel am(with forj harl tol) lat-*b f ff*$_1$ *g*$_1$ *l* syrr copt æth Eus Chr Cyr Thl (simly in next ver, aft αυτους C^2 lat-*a c h* Syr syr-cu æth Cyr spec ins ο ιησους).

agreeably to what was said before.

ὁδὸν θαλάσσης] the country round the coast of the lake. All the members of this sentence are in apposition with one another: thus πέραν τοῦ Ἰορδ. is not a description of the land before spoken of, which was not thus situated, but of a different tract. The later meaning of עֵבֶר לְיַרְדֵּן, as signifying the tract to the west of the Jordan, and which naturally sprung up during the captivity, is not to be thought of in Isaiah, who wrote before that event. See 1 Chron. xxvi. 30 in the Hebrew, where, however, the E. V. renders 'on *this side* Jordan westward.' Meyer strangely makes ὁδὸν θαλ. the objective after εἶδεν understood, and construes '*the land of Zabulon and Nepthalim saw the way of the sea on the other side of the Jordan: Galilee of the Gentiles &c. saw a great light*:' i. e. 'the light which went forth from Capernaum when Jesus dwelt there, is represented as sending its bright beams over the Galilæan sea, so that Zabulon and Nepthalim by this light could see the way leading along the other side of the sea.' Γαλ. τ. ἐθν.] *Galilee superior*, near to Tyre and Sidon, which was inhabited by a variety of nations. 17. **ἀπὸ τότε**] That is, *began His ministry in Galilee*. The account of Matthew, being that of an eye-witness, begins where his own experience began. It is not correct to suppose, as some of the German Commentators have done, (De Wette, Strauss,) that this preaching of repentance was *of a different character from the after-teaching of our Lord*; we recognize the same formula, though only partly cited, in ch. x. 7: Luke x. 10, and find our Lord *still preaching repentance*, Luke xiii. 3, after repeated declarations of His Messiahship.

18. **παρὰ τὴν θάλασσαν τῆς Γαλιλαίας**] The lake of Gennesareth or Tiberias (John vi. 1) called in the O. T. "the sea of Chinnereth," Num. xxxiv. 11, or Chinneroth, Josh. xii. 3: the Γεννησαρὶτις λίμνη of Josephus, Antt. xviii. 2. 1: Strabo xvi. p. 755: Plin. v. 16: Ptol. v. 15. It is of an oval shape, about 13 geographical miles long, and 6 broad: and is traversed by the Jordan from N. to S. "Its most remarkable feature is its deep depression, being no less than 700 feet below the level of the ocean." See the interesting article by Mr. Porter in Smith's Biblical Dictionary. If we give any consideration to the circumstances here related, we cannot fail to see that the account in John is admirably calculated to

εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ
Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας [d] ἀμφίβληστρον
—εις P. εἰς τὴν θάλασσαν· ἦσαν γὰρ [e] ἁλιεῖς. 19 καὶ λέγει αὐτοῖς
BCDEK [f g] Δεῦτε [fh] ὀπίσω μου, καὶ [i] ποιήσω ὑμᾶς [e] ἁλιεῖς ἀνθρώπων.
LMSU VΔ 20 οἱ δὲ εὐθέως [k] ἀφέντες τὰ [l] δίκτυα ἠκολούθησαν αὐτῷ.
1. 33. 21 καὶ [m] προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν [n] καταρτί-
—αυτων ζοντας τὰ [l] δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς· 22 οἱ δὲ
L. BCDEK εὐθέως [k] ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκο-
MSUVA 1. 33. λούθησαν αὐτῷ.
23 Καὶ [o] περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν
ταῖς [p] συναγωγαῖς [q] αὐτῶν καὶ [r] κηρύσσων τὸ εὐαγγέλιον

d here (and Mark i. 16 v. r.) only. Ps. cxl. 10. Eccl. ix. 12. Hab. i. 15, 16, 17 only.
e ‖ Mk. bis. Luke v. 2 only. Job xl 26 (31).
f ‖ Mk. only. 4 Kings vi. 19
g ‖ Mk. ch. xi. 28. xxv. 34 al. Gen. xxxvii. 20.
h — ch. x. 38. xvi. 24. Luke xiv. 27. John xii. 19. Acts v. 37. 1 Tim. v. 15 al. 4 Kings vii. 16.
i — ch. v. 36 al. fr. Num. xxiv. 13.
k — ver. 11.
l ‖ Mk. reff.
m — ‖ Mk.
n (Luke i. 7, 18. ii. 36 of *time*) only. Xen. Ages. vi. 7.
o — ‖ Mk. Ezra vi. 12, 18, 16.
met., Gal. vi. 1. 1 Thess. iii. 10 al.
p ch. ix. 35. xxiii. 15. Mark vi. 6. Acts xiii. 11. w. ἐν, here only. trans., 1 Cor. ix. 5 only. Ezek. xxxvii. 2.
q = gen. pp. (John vi. 59 xviii. 20 only) and Acts passim. see Gen. i. 9. Num. xvi. 24. Ps. lxi. 8.
r so Luke iv. 15. Acts viii. 5. xx. 2. 2 Cor. ii. 12. Gal. ii. 2 al.
s w. accus., Mark i. 4, 14. Luke iii. 3. iv. 18 (from Isa. lxi. 1), 19 al. fr. Mt. Mk. L. P. only. (absol., 1 Pet. iii. 19. Rev. v. 2.)

19. aft ὑμας ins γενεσθαι (‖ *Mark*) D 33 latt Syr syr-marg-ms æth.

23. rec ολην την γαλιλαιαν (*adaptation to more usual construction*), omg εν (*homœotel*), with DL rel latt Eus Hil: txt BC(ℵ) syrr copt æth.—om ολη ℵ.
rec aft γαλ. ins ο ιησους (*supplementary* [*beg of pericope*] *as the variations shew*), with C^2 rel: aft περιηγεν, C^1D 1. 33 latt Syr(Treg) syr copt æth arm Eus Thl: om B 157 ev-20 lat-*k* syr-cu.

complete the narrative. We have there furnished to us the reason why these two brethren were so ready to arise and follow One, whom, if we had this account only, we should infer they had never before seen. Add to this, that there is every probability that one of the other pair of brethren, John the son of Zebedee, is there described as having gone with Andrew to the dwelling of our Lord. It also tends to confirm the chronological view here taken, that Philip, the only one mentioned expressly by John as *having been called* by Jesus, is *not mentioned here as called*: and that Andrew, and the other disciple of John the Baptist, clearly were not *called* by Jesus in John i. 35—40, or the words παρ' αὐτῷ ἐμειναν τὴν ἡμέραν ἐκείνην, could not have been used: that these two *continued* disciples of the Baptist, is not probable; but that they were henceforth, but not invariably, attached to our Lord. I believe that the disciple whom Jesus loved was in His company during the whole of the events in John ii. iii. iv. and v., and on His return from Judæa with His disciples, John having for a time returned to his business, as our Lord was now resident in Capernaum, received, as here related, this more solemn and final call. We must remember, that the disciples would naturally have gone up to Jerusalem at the Passover, John ii. 23, *without a call from the Lord*, and by what they saw there would become more firmly attached to him. The circumstance related in John xxi., that even after they were assured of the Resurrection, the Apostles *returned to their occupation* as fishermen, gives additional probability to the usual explanation of the call in our text. **20. ἀφέντες κ.τ.λ.**] i. e. *from this time they were constant followers* of the Lord. But when He happened to be in the neighbourhood of their homes, they resumed their fishing, cf. Luke v. 1—11, which occurrence was, in my belief, different from, and later than the one related in our text. See notes there.

23—25.] HE MAKES A CIRCUIT OF GALILEE. (Mark i. 39: Luke iv. 44, ordinarily: but qu.? There is no necessity for believing this circuit of Galilee to be identical with those, even if we read Γαλιλαίας in the passage in Luke. Our Lord made *many such circuits*.)

23. συναγωγαῖς] These were the places of religious assembly among the Jews after the return from the captivity. Tradition, and the Targums, ascribe a very

τῆς [a]βασιλείας καὶ [t]θεραπεύων πᾶσαν [u]νόσον καὶ πᾶσαν BCDEI MSUV, 1. 33.
[v]μαλακίαν ἐν τῷ λαῷ. 24 καὶ [w]ἀπῆλθεν ἡ [x]ἀκοὴ αὐτοῦ
εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας
τοὺς [y]κακῶς [y]ἔχοντας [z]ποικίλαις [u]νόσοις καὶ [a]βασάνοις
[b]συνεχομένους, [c]δαιμονιζομένους καὶ [d]σελη-
νιαζομένους καὶ [e]παραλυτικούς, καὶ [f]ἐθεράπευσεν αὐτούς. 25 καὶ
ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας
καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ
πέραν τοῦ Ἰορδάνου.

a see ch. viii. 12. xiii. 19. εὐ. τ. β., ch. ix. 35. xxiv. 14 (Mark i. 14 v. r.) only. t = Goepp. (John v. 10 only) and Acts passim. Rev. xiii. 3, 12 only ‡. Tobit xii. 3. Wisd. xvi. 12 al. u ch. viii. 17 al. Mt. Mk. L. (Acts xix. 12) only. Ps. cxl. 3. v ch. ix. 35. w — here only ‡. see ch. ix. 26. x — ch. xiv. 1. xxiv. 6 al. 2 Kings xiii. 20. y Mark vi. 55. Luke vii. 2 al. Ezek. xxxiv. 4. z Mark i. 34 ‖ L. only in Goepp. 2 Tim. iii. 6 al. a Luke xvi. 23, 28 only. 1 Kings vi. 3, 4, 8, 17. 2 Macc. ix. 5. b — Luke iv. 38. viii. 37. Acts xxviii. 8 only. see Luke xii. 50. Jer. xxiii. 9. c ch. viii. 16, 28, 33 ‖ Mk. al.† Ps. xc. 6 Aq. d ch. xvii. 15 only †. e ch. viii. 6. ix. 2, &c. ‖ Mk. (Luke v. 24 v. r.) only †.

24. **εξηλθεν** C 1. 33 syr-marg copt arm Orig: txt BD rel latt(*abiit*) Eus. **αυτ.** bef **η ακ.** D (but *opinio ejus* D-lat, with *a b e*). rec ins **και** bef **δαιμονιζομενους**, with C³D rel latt: om BC¹ 13. 235 copt Eus.—om **και δαιμ.** MΔ. ins **παντας** bef **εθεραπευσεν**, omg **αυτους**, D lat-*a b c* g_1 *h* (syr-cu).

early origin to synagogues: and Deut. xxxi. 11, and Ps. lxxiv. 8, are cited as testimonies of it. But the former passage does not necessarily imply it: and it is doubtful whether that Psalm was not itself written after the captivity. They are generally supposed to have originated in Babylon, and thence to have been brought, at the return, into the mother land. See Neh. viii. 1—8. At the Christian era there were synagogues in every town, and in some larger towns several. See Acts ix. 2, 20. In Jerusalem, according to the Rabbinical writings, there were upwards of 450. (See Acts vi. 9, and note.) The people assembled in them on sabbath and festival days, and in later times also on the second and fifth days of each week, for public prayer and the hearing of portions of Scripture. *τῶν ἱερέων δέ τις ὁ παρὼν ἢ τῶν γερόντων εἰς ἀναγινώσκει τοὺς ἱεροὺς νόμους αὐτοῖς καὶ καθ' ἕκαστον ἐξηγεῖται μέχρι σχεδὸν δείλης ὀψίας.* Philo Fragm. vol. ii. p. 630. See Luke iv. 16: Acts xiii. 15. The officers of the synagogues were (1) the ἀρχισυναγωγός, Luke viii. 49; xiii. 14: Acts xviii. 8, 17, who had the care of public order, and the arrangement of the service; (2) the Elders, πρεσβύτεροι Luke vii. 3, ἀρχισυναγωγοί Mark v. 22: Acts xiii. 15, who seem to have formed a sort of council under the presidency of the ἀρχισυναγωγός; (3) the *legatus* or *angelus ecclesiæ*, who was the reader of prayers, and also secretary and messenger of the synagogues; (4) the ὑπηρέτης (Luke iv. 20), or chapel clerk, whose office was to prepare the books for reading, to sweep, open, and shut the synagogue. Besides these, there appear to have been alms-gatherers. The synagogue was fitted up with seats, of which the first row (πρωτοκαθεδρίαι) were an object of ambition with the scribes (ch. xxiii. 6). A pulpit for the reader, lamps, and a chest for keeping the sacred books, appear to complete the furniture of the ancient synagogue. Punishments, e. g. scourging, were inflicted in the synagogues. (See ch. x. 17; xxiii. 34: Luke ix. 49: Acts xxii. 19; xxvi. 11.) The catechizing also of children seems to have taken place there (Lightfoot, xi. 281), as also disputations on religious questions.—Our Lord was allowed to read and teach in the synagogues, although of mean extraction according to the flesh, because of His miracles, and His supposed character as the professed leader and teacher of a religious sect. **αὐτῶν**] viz. of the Galilæans: the subject being taken up out of Γαλιλαίᾳ preceding. See reff., and Winer, § 22, 3. **κηρύσσων τὸ εὐαγ.**] For the exact meaning of these words, compare the declaration in the synagogue at Nazareth, Luke iv. 16—30. **24. Συρίαν**] Answering to **ὅλην τὴν περίχωρον τῆς Γαλιλαίας**, Mark i. 28. On **βάσανος**, see Lexx. Our word '*trial*' has undergone a change of meaning very similar. On the **δαιμονιζόμενοι** see note on ch. viii. 28. The **σεληνιαζόμενοι** were probably *epileptics*: see an instance in ch. xvii. 14 and ‖. **25. Δεκαπόλεως**] A district principally east of the Jordan, so called from ten cities, some of the names of which are uncertain. Pliny (Nat. Hist. v. 18) says, "Jungitur ei lateri Syriæ

V. [1] Ἰδὼν δὲ τοὺς ὄχλους [f] ἀνέβη εἰς [g] τὸ ὄρος· καὶ [f ch. xiv. 23. xv. 29. Mark iii. 13. Luke ix. 28. Exod. xix. 3. g as above (f). Luke vi. 12 al.

Decapolitana regio, a numero oppidorum, in quo non omnes eadem observant. Plurimi tamen Damascum .... Philadelphiam, Raphanam, omnia in Arabiam recedentia; Scythopolin ... Gadara ... Hippon, Dion, Pellam .... Galasam, Canatham." Josephus appears not to include Damascus in Decapolis, for he calls Scythopolis *μεγίστη τῆς Δεκαπόλεως* (B. J. iii. 9. 7): and Cellarius thinks Cæsarea Philippi and Gergesa should be substituted for Damascus and Raphana. See Mark vii. 31.

πέραν τ. Ἰορδ.] Peræa. The country east of the Jordan, between the rivers Jabbok and Arnon. See Jos. B. J. iii. 3. 3.

CHAPP. V. VI. VII.] THE SERMON ON THE MOUNT. In this form peculiar to Matthew. 1. *ἰδὼν δέ*] Without attempting a solution of the many difficulties which beset the question of time, place, and arrangement of our Lord's Sermon on the Mount, I shall state the principal views of these subjects, and make some remarks upon them. One of the weightiest questions is, as to *the identity or otherwise of the Sermon with that given in Luke* vi. 20—49. There is (I) the view that they *are identical*. This is generally taken by ordinary readers of Scripture, from their similarity in many points. It is also taken by most of the modern German Commentators, who uniformly reject every attempt at harmonizing by supposing the same or similar words to have been twice uttered. This view is, however, beset by difficulties. For (*α*) the sermon in Luke is expressly said to have been delivered *after* the selection of the Apostles: whereas that in the text is as expressly, by continual consecutive notes of time extending to the call of Matthew, (before which the Apostles cannot have been chosen,) placed *before* that event. And it is wholly unlikely that St. Matthew, assuming him to be the author of our Gospel, would have made a discourse, which he must have heard immediately after his call as an Apostle, take place before that call.—Then (*β*) *this* discourse was spoken on *a mountain*,—*that*, after descending from a mountain, in the *plain*. Possibly this may be got over, by rendering *ἐπὶ τόπου πεδινοῦ* "on a level place." See note on Luke, l. c.: and the citation from Stanley below. And again (*γ*), the two discourses are, though containing much common matter, *widely different*. Of 107 verses in Matt., Luke contains only *thirty*: his *four* beatitudes are balanced by as many *woes*: and in his text, parts of the sermon are introduced by sayings, which do not precede them in Matt. (e. g. Luke vi. 39 ff., 45 ff.), but which naturally connect with them. (II) St. Luke *epitomized* this discourse, leaving out whatever was unsuitable for his Gentile readers, e. g. ch. v. 17—38. But this is improbable: for Luke in several verses is *fuller* than Matthew, and the whole discourse, as related by him, is connected and consecutive. (III) The two discourses are *wholly distinct*. This view is maintained by Greswell, vol. ii. Dis. xi., and principally from the arguments above noticed. But it also is not without grave difficulties, especially if we suppose, as Gres. does, that Luke had the Gospel of Matthew before him (but on this see Prolegg. ch. i. § ii.). That two discourses wholly distinct should contain so much in common, seems unlikely and unnatural. It is hardly credible that two great public special occasions should be selected by the Lord near the commencement of His ministry, and two discourses delivered to the same audience, not *identical*, which might have been very probable, and impressive from that very circumstance,—nor consecutive, nor explanatory the one of the other, but only coinciding in fragments, and not even as two different reports at the distance of some years might be expected to do. Add to this, that those parts of the discourses in which Luke and Matthew agree, occur in both in almost the same order, and that the beginning and conclusion of both are the same. (IV) St. Matthew *gives a general compendium of the sayings of our Lord during this part of His ministry*, of which St. Luke's discourse formed a *portion*, or perhaps was *another shorter compendium*. But the last stated objection applies with still greater force to this hypothesis, and renders it indeed quite untenable. Besides, it labours under the chronological difficulty in all its bearings. And to one who has observed throughout the close contextual connexion of the parts in this discourse, it will be quite incredible that they should be a mere collection of sayings, set down at hazard. See notes throughout. (V) The apparent discrepancies are sometimes reconciled by remembering, that *there is no fixed time mentioned in any Evangelist for the special ordination of the Apostles*, and that it is very doubt-

h Intr., ch. xiii. 6. xx. 21 al. fr. Ezek. xiv. 1. trans., 1 Cor. vi. 4.
i Gospp. and Acts (only) passim †. (-τρια, Acts ix. 36. -τεύειν, ch. xiii. 52.) from Isa. liii. 7) 35 al. Job iii. 1. see Eph. vi. 19.
m see ch. xi. 5 ‖. Rev. iii. 17. Isa. xxix. 19. 34 al. Pa. xxxiv. 18.

h καθίσαντος αὐτοῦ προσῆλθον αὐτῷ οἱ i μαθηταὶ αὐτοῦ. BCDEK MSUVΔ 1. 33.
2 καὶ k ἀνοίξας τὸ k στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων
3 l Μακάριοι οἱ m πτωχοὶ τῷ n πνεύματι, ὅτι αὐτῶν ἐστιν

k — ch. xiii. 35, from Ps. lxxvii. 2. Acts viii. (32, 1 ch. xi. 6 al. fr. (not Mark). Pa. xxxi. 1, 2 al.
n — Mark viii. 12. John xi. 33 al. subj. dat., 1 Cor. vii.

CHAP. V. 1. προσηλθαν B[1]ℵ. om αυτω B Orig.
2. εδιδαξεν *docuit* D.

ful whether they were at any set moment so ordained all together. Thus Matthew may have been a usual hearer of our Lord, and present with the whole of the Apostles, as related in Luke, though not yet formally summoned as related in Matt. ix. 9 ff. The introduction of the discourse in Luke by the words *ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις* (which I maintain to be, on Luke vi. 12, not only *possibly*, but *expressly* indefinite, and to indicate that the event so introduced may have happened at any time during the current great period of our Lord's ministry, before, during, or after, those last narrated,) allows us great latitude in assigning Luke's discourse to any precise time. This, however, leaves the difficulties (above stated under I) in supposing the discourses identical, in force, except the chronological one.—With regard to the many sayings of this sermon which occur, dispersed up and down, in Luke, see notes in their respective places, which will explain my view as to their connexion and original times of utterance, in each several instance. See also notes on Luke vi. 20—49. **τὸ ὄρος**] Either *some hill* near Capernaum well known by this name, and called by it in the reff. to Mark and Luke, (tradition, not earlier probably than the Crusades, which points out a hill between Capernaum and Tiberias as the Mount of Beatitudes, near the present Saphet, is in such a matter worthless as an authority. But the situation seems to modern travellers [see Stanley, Sinai and Palestine, p. 368] "so strikingly to coincide with the intimations of the gospel narrative, as almost to force the inference that in this instance the eye of those who selected the spot was for once rightly guided. It is the only height seen in this direction from the shores of the lake of Gennesareth. The plain on which it stands is easily accessible from the lake, and from that plain to the summit is but a few minutes' walk. The platform at the top is evidently suitable for the collection of a multitude, and corresponds precisely to the 'level place' to which He would 'come down' as from one of its higher horns to address the people. Its situation is central both to the peasants of the Galilæan hills, and the fishermen of the Galilæan lake, between which it stands, and would therefore be a natural resort both to Jesus and His disciples when they retired for solitude from the shores of the sea, and also to the crowds who assembled 'from Galilee, from Decapolis, from Jerusalem, from Judæa, and from beyond Jordan.' None of the other mountains in the neighbourhood could answer equally well to this description, inasmuch as they are merged into the uniform barrier of hills round the lake: whereas this stands separate—'the mountain,' which alone could lay claim to a distinct name, with the exception of the one height of Tabor, which is too distant to answer the requirements,") or *the mountain district*, certainly imported by the word in ch. xiv. 23.—See a full description of the locality in Tholuck, Bergpr., ed. 3, pp. 63 ff. **οἱ μαθηταί**] in the wider sense: including those of the Apostles already called, and all who had, either for a long or a short time, attached themselves to him as hearers. See John vi. 66.

2. ἀνοίξας τ. στ. αὐ.] as in reff., a solemn introduction to some discourse or advice of importance. **αὐτούς**] i. e. *τοὺς μαθητάς*. The discourse (see vv. 13, 14, 20, 48; ch. vi. 9; vii. 6) was spoken directly to the disciples, but (see vii. 28, 29) also generally to the multitudes. It is a divine commentary on the words with which His own and the Baptist's preaching opened: *μετανοεῖτε· ἤγγικεν γὰρ ἡ βασ. τ. οὐρανῶν*. It divides itself into various great sections, which see below.

3—16.] THE DESCRIPTION OF THE LORD'S DISCIPLES, THEIR BLESSEDNESS, AND DIGNITY. **3. οἱ πτ. τ. πν.**] *οὐκ εἶπεν, οἱ πτ. τοῖς χρήμασιν, ἀλλ', οἱ πτ. τῷ πνεύματι, τουτέστιν οἱ ταπεινοὶ τῇ προαιρέσει καὶ τῇ ψυχῇ*. Euthym. *τί ἐστιν "οἱ πτωχοὶ τῷ πνεύματι;" οἱ ταπεινοὶ καὶ συντετριμμένοι τὴν καρδίαν*. Chrysostom, Hom. xv. in Matt. p. 185. 'Ne quis putaret paupertatem, quæ nonnunquam necessitate portatur, a Domino

ἡ [o]βασιλεία τῶν [o]οὐρανῶν. 4 μακάριοι οἱ [p]πενθοῦντες, [o] see note, ch. iii. 2.
ὅτι αὐτοὶ [q]παρακληθήσονται. 5 μακάριοι οἱ [r]πραεῖς, ὅτι [p] ch ix. 15. 1 Cor. v. 2. Rev. xviii.

11, &c. Isa. lxi. 2. q = ch. ii. 18 al. fr. Gen. xxiv. 67. r ch. xi. 29. xxi.
5, from Zech. ix. 9. 1 Pet. iii. 4 only. Psa. xxxvi. 11.

transp vv 4 and 5 D 33 vulg lat-*a c ff*$_1$ *g*$_{1,2}$ *h k l* syr-cu Orig$_{expr}$ Clem Eus-canon Nyssen Tert Hil$_2$ Jer Aug: txt BCℵ rel lat-*b f* syrr copt æth arm Orig$_1$ Hil$_1$ Op.

prædicari, adjunxit, spiritu, ut humilitatem intelligeres, non penuriam. Beati pauperes spiritu, qui propter Spiritum Sanctum voluntate sunt pauperes.' (Jerome in loc.) 'Pauperes spiritu, humiles et timentes Deum, id est, non habentes inflantem (or, inflatum) spiritum.' (Augustine in loc.) Again: 'Pauper Dei in animo est, non in sacculo.' (Aug. Enarr. in Ps. cxxxi. 26.)—τῷ πν. is in opposition to τῇ σαρκί: so ἀπερίτμητοι τῇ καρδίᾳ, Acts vii. 51; ἁγία κ. τῷ σώματι κ. τῷ πνεύματι, 1 Cor. vii. 34.—These words cannot be joined with μακάριοι (as Olearius, Wetst., Michaelis, Paulus): see ver. 8. —The meaning of *voluntary poverty*, as that of the religious orders, given by many Romish interpreters, is *out of the question*. It seems however to have been adopted by many of the Fathers. Basil (on Ps. xxxiii. 5, vol. i. p. 147) says, οὐκ ἀεὶ ἐπαινετὴ ἡ πτωχεία, ἀλλ' ἡ ἐκ προαιρέσεως κατὰ τὸν εὐαγγελικὸν σκοπὸν κατορθουμένη· πολλοὶ γὰρ πτωχοὶ μὲν τῷ περιουσίᾳ, πλουσιεστικώτατοι δὲ τῇ προαιρέσει τυγχάνουσιν. But the same father elsewhere explains the words, πτωχοὺς οὐ τοὺς κατὰ χρήματα ἐνδεεῖς λέγει, ἀλλὰ τοὺς τῇ διανοίᾳ ἠλαττωμένους (vol. i. p. 597).—And Chrys. himself seems to waver: for next to the comment above cited, he says πνεῦμα γὰρ ἐνταῦθα τὴν ψυχὴν καὶ τὴν προαίρεσιν λέγει. He probably however means that the ψ. and προαίρ. are the *departments of our being in which* the πτωχεία takes place.—See Clem. Alex., 'Quis dives salvus,' § 17, p. 934, Pott.—As little can the *bare literal* sense of the words, which Julian scoffed at, be understood: viz. those who are *ill-furnished in mind*, and uneducated. See Rev. iii. 17. The idea (De Wette) is not improbable, that our Lord may have had a reference to the poor and subjugated Jewish people around him, once members of the theocracy, and now expectants of the Messiah's temporal kingdom; and, from their condition and hopes, taken occasion to preach to them the deeper spiritual truth. αὐτῶν ἐστ. ἡ β. τ. οὐ.] See Luke iv. 17—21: James ii. 5. The βασιλεία must here be understood in its widest sense: as the combination of all rights of Christian citizenship in this world, and eternal blessedness in the next, ch. vi. 33. But Tholuck well observes (Bergpredigt, p. 74 ff.), that all the senses of βασ. τ. θεοῦ (or οὐρ., or χριστοῦ) are only different sides of the same great idea —the *subjection of all things to God in Christ*. He cites from Origen (περὶ εὐχῆς, vol. i. p. 239): τῇ οὖν ἐν ἡμῖν βασιλείᾳ τοῦ θεοῦ ἡ ἀκρότης ἀδιαλείπτως προεκπτουσιν ἐνστήσεται, ὅταν πληρωθῇ τὸ παρὰ τῷ ἀποστόλῳ εἰρημένον, ὅτι ὁ χριστός, πάντων αὐτῷ τ. ἐχθρῶν ὑποταγέντων, παραδώσει τ. βασιλείαν τ. θεῷ κ. πατρί, ἵνα ᾖ ὁ θεὸς τὰ πάντα ἐν πᾶσι.

4. μακ. οἱ πενθ.] The spiritual qualification in the former verse must be carried on to this, and the mourning understood to mean not only that on account of sin, but *all such as happens to a man in the spiritual life*. All such mourners are blessed: for the Father of mercies and God of all consolation being their covenant God, His comfort shall overbear all their mourning, and taste the sweeter for it. In Luke ii. 25, the Messiah's coming is called ἡ παράκλησις τοῦ Ἰσραήλ.—This beatitude is by many editors (Lachmann, e. g.) placed after ver. 5. But the authority is by no means decisive, and I cannot see how the logical coherence of the sentences is improved by it.—In placing these two beatitudes first, the Lord follows the order in Isa. lxi. 1, which He proclaimed in the synagogue at Nazareth, Luke iv. 18.

5. οἱ πραεῖς] A citation from Ps. xxxvii. 11. The usual dividers and allotters of the earth being mighty and proud conquerors, and the Messiah being expected as such a conqueror, this announcement, that the meek should inherit the earth, struck at the root of the temporal expectations of power and wealth in the Messiah's kingdom. This meekness is not mere outward lowliness of demeanour, but that true πραΰτης of Eph. iv. 2, whose active side (Stier) is ἀγάπη, and its passive side μακροθυμία. On the promise, compare Isa. lvii. 13—15; lx. 21: 1 Cor. iii. 22. That kingdom of God which begins in the hearts of the disciples of Christ, and is not ἐκ τοῦ κόσμου τούτου, shall work onwards till it shall become *actually a kingdom over this earth*, and its subjects shall *inherit the earth*: first in its millennial, and finally in its

BCDEK MSUVΔ 1. 33.

s ch. xxv. 34. Heb. vi. 12 al. Gen. xv. 7.
t ch. xxv. 35, &c. John vi. 35. Rom. xii. 20, from Prov. xxv. 21. 1 Cor. iv. 11. Rev. vii. 16. Jer. xxxviii. (xxxi.) 25.
u — Luke i. 53 al.
v — John iv. 14. vii. 37. Rev. xxi. 6. xxii. 17.
w — ver. 10. 30, 31. 1 Tim. i. 13, 16.
x ch. xiv. 20 al. Ps. ciii. 13. Ezek. vii. 9.
y Heb. ii. 17 only. Prov. xi. 17 al.
z Rom. xi. 30. see 1 Tim. i. 5. Ps. l. 10. constr., ver. 3.
a Ps. xxiii. 4. see 1 Tim. i. 5. Ps. l. 10. constr., ver. 3.
b see Heb. xii. 14. 1 John iii. 2. Rev. xxi. 4. 20. see James iii. 18.)
c here only †. Xen. Hell. vi. 3. 4. (-ποιεῖν, Col. i. 20. see James iii. 18.)
d Hos. i. 10.
e — Luke xx. 18. Rom. viii. 14, 19. Gal. iii 16. (Gen. vi. 2.)
f 1 John iii. 1. Isa. xlix. 6.
g — Acts vii. 52. Gal. iv. 29 al. Ps. vii. 1. 2 Macc. v. 8.

s αὐτοὶ κληρονομήσουσιν τὴν γῆν. 6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. 7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται. 10 μακάριοι οἱ δεδιωγμένοι

9. om αυτοι CD 13. 124 vulg-ed lat-*a b c ff*$_1$ *h l* Syr Hil Op: ins B 1. 33 rel am (with gat) lat-*f k* syr-cu syr copt æth arm Orig-lat Cypr$_2$.

renewed and blessed state for ever.

6.] See Ps. cvii. 9; lxv. 4; xxii. 26: Isa. xli. 17. This *hunger and thirst* is the true sign of that new life on which those born of the Spirit (John iii. 3, 5) have entered; and it is after δικαιοσ., i. e. *perfect conformity to the holy will of God.* This was *His* meat, John iv. 34. 'Illo cibo saturabuntur de quo ipse Dominus dicit, Meus cibus est ut faciam voluntatem Patris mei, quod est, justitia: et illa aqua, de qua quisquis biberit, ut Idem dicit, fiet in eo fons aquæ salientis in vitam æternam.' Aug. But he elsewhere says (in Ev. Joh. Tract. 26. 1), after quoting this verse, 'Justitiam vero nobis esse Christum, Paulus Apostolus dicit. Ac per hoc qui esurit Hunc Panem, esuriat Justitiam: sed justitiam quæ de cœlo descendit, justitiam quam dat Deus, non quam sibi facit homo.' (Chrysostom confines himself to the moral explanation, as also Euthymius.) They shall be *satisfied—in the new heaven and new earth, ἐν οἷς δικαιοσύνη κατοικεῖ*, 2 Pet. iii. 13. Cf. the remarkable parallel, Ps. xvi. 15 (LXX), ἐγὼ δὲ ἐν δικαιοσύνῃ ὀφθήσομαι τῷ προσώπῳ σου, χορτασθήσομαι ἐν τῷ ὀφθῆναι τὴν δόξαν σου. This hunger and thirst after righteousness, is admirably set forth in the three first petitions of the Lord's prayer,—'Hallowed be Thy name—Thy kingdom come—Thy will be done on earth, as it is in heaven.'

7. ἐλεήμονες] οὐχὶ διὰ χρημάτων μόνον ἐστὶν ἐλεεῖν, ἀλλὰ καὶ λόγου· κἂν μηδὲν ἔχῃς, διὰ δακρύων. ποικίλος γὰρ ὁ τῆς ἐλεημοσύνης τρόπος, καὶ πλατεῖα αὕτη ἡ ἐντολή. ἐλεηθήσονται δέ, ἐνταῦθα μὲν παρὰ ἀνθρώπων· ἐκεῖ δὲ παρὰ τοῦ θεοῦ. Euthymius, expanding Chrysostom. This beatitude comprises every degree of sympathy and mutual love and help; from that fulness of it which is shed abroad in those who have been forgiven much, and therefore love much,—down to those first beginnings of the new birth, even among those who know not the Lord, which are brought out in ch. xxv. 37—40, where see notes. **8.** καθ. τῇ καρδίᾳ] See Ps. xxiv. 4, 6. It is no Levitical cleanness, nor mere moral purity, that is here meant: but that *inner purity*, which (Acts xv. 9) is brought about τῇ πίστει, has its fruit (1 Tim. i. 5) in *love*; which is, as in καθαρὸν φῶς, καθαρὰ χαρά, &c., opposed to all διψυχία (James i. 8), and all hypocrisy and outward colouring; so that the καθ. τ. κ. are οἱ ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς (Heb. x. 22). 'Hoc est mundum cor, quod est simplex cor: et quemadmodum lumen hoc videri non potest nisi oculis mundis, ita nec Deus videtur nisi mundum sit illud quo videri potest.' (Aug. in loc.) But there is also allusion to the nearer vision of God attained by progressive sanctification, of which St. Paul speaks, 2 Cor. iii. 18,—begun indeed in this life, but not perfected till the next, 1 Cor. xiii. 12. Read the magnificent conclusion of Augustine De Civit. Dei, xxii. 29, in which he enters more deeply into the meaning of this verse.

9. εἰρηνοποιοί] More than '*the peaceful*' ('pacifici,' Vulg.). It is doubtful whether the word ever has this meaning. Thus Euthymius, mostly after Chrysostom: οἱ μὴ μόνον αὐτοὶ μὴ στασιάζοντες, ἀλλὰ καὶ ἑτέρους στασιάζοντας συνάγοντες εἰς εἰρήνην· υἱοὶ δὲ θεοῦ κληθήσονται, ὡς μιμησάμενοι τὸν μονογενῆ υἱὸν αὐτοῦ· ᾧ γέγονεν ἔργον συναγαγεῖν τὰ διεστῶτα καὶ καταλλάξαι τὰ ἐκπεπολεμωμένα. But even thus we do not seem to reach the full meaning, which probably is, "*they that work peace;*" not confining the reference to the reconciliation of persons at variance: see note on James iii. 18: and, for the more special meaning, Xen. in reff. κληθήσονται] *implies* the reality, as in ver. 19; **shall** (not only be, but also) **be called**, i. e. recognized, in

[h] ἕνεκεν [hi] δικαιοσύνης, ὅτι [k] αὐτῶν ἐστιν ἡ [k] βασιλεία τῶν [k] οὐρανῶν. 11 μακάριοί ἐστε ὅταν [l] ὀνειδίσωσιν ὑμᾶς καὶ [g] διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν [m] ψευδόμενοι ἕνεκεν ἐμοῦ. 12 [n] χαίρετε καὶ [no] ἀγαλλιᾶσθε, ὅτι ὁ [p] μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ [g] ἐδίωξαν τοὺς προφήτας [q] τοὺς πρὸ ὑμῶν. 13 Ὑμεῖς

h Ps. xliv. 4. i = ver. 6. ch. vi. 1, 33. xxi. 32 al. k ver. 3. l = ch. xxvii. 44. 1 Pet. iv. 14. Ps. cl. 3. m Gospp, here only. = Rom. ix. 1. Heb. vi. 18 al. Isa. lix. 13. n 1 Pet. iv. 13. Rev. xix. 7.

see John viii. 56. 1 Pet. i. 8. Paul. Ps. ii. 11 al. q Levit. xviii. 28. o Luke x. 21 al. Matt., here only: not in Mk. or p = ver. 46. ch. vi. 1, &c. John iv. 36 al. Jer. xxxviii. (xxxi.) 16.

10. ενεκα B. ins της bef δικαιοσυνης C. for εστιν, εστε (i. e. αι) *erit* D. Clem Alex (Strom. iv. p. 581 P), after having quoted this verse as in text, says, ἢ ὧς τινες τῶν μεταιθέντων τὰ εὐαγγέλια, μακάριοι, φησίν, οἱ δεδ. ὑπὸ τῆς δικ., ὅτι αὐτοί ἐσονται τέλειοι, καὶ μακάριοι οἱ διδιωγμένοι ἕνεκα ἐμοῦ, ὅτι ἕξουσι τόπον ὅπου οὐ διωχθήσονται.

11. transp διωξ. and ονειδισ. D lat-*h* syr-cu copt æth.—διωξουσιν Dλ.—διωξουσιν D. rec aft πονηρον ins ρημα, with C rel syrr Orig Constt Op: om BD$\aleph$ latt syr-jer copt æth Hil$_2$ Lucif. (lat-*a* def.) καθ υμων bef παν πονηρον (*for perspicuity*) D flor lat-*h k* syrr syr-cu Constt Tert Lucif spec. om ψευδομενοι (*probably as superfluous, its reference not being clearly understood, as its being placed after* ενεκ. εμ. *shews*) D flor lat-*b c* g_1 *h k m* Orig Tert Hil$_2$ Lucif: ins aft ενεκ. εμ. lat-*f* Syr. for εμου, δικαιοσυνης D 47 lat-*a b c* g_1 Ambrst Hil$_2$ Ambr. (D-lat def. ?)

12. τα ουρανα D lat-*a b h* Tert Hil$_2$ Lucif Op. (txt D-lat ?) aft υμων ins υπαρχοντων D^1, simly *qui ante vos fuerunt* lat-*a* D-lat Iren-lat Hil Lucif: ins οι πατερες αυτων U lat-*b c*.

the highest sense, both generally, and by the Highest Himself, as such. Cf. Maldonatus: 'plus etiam quiddam mihi videtur *vocari* quam *esse* significare: nempe ita aliquid esse, ut appareat, ut omnium ore celebretur.' Let it ever be remembered, according to the order of these beatitudes, and the assertion of James iii. 17, that the wisdom from above is πρῶτον ἁγνή, ἔπειτα εἰρηνική, implying no compromise with evil. And it is in the working out of this ἁγνότης that Luke xii. 51 is especially true. 10.] 'Martyres non facit pœna, sed causa. Nam si pœna martyres faceret, omnia metalla martyribus plena essent, omnes catenæ martyres traherent: omnes qui gladio feriuntur, coronarentur. Nemo ergo dicat, Quia patior, justus sum. Quia ipse qui primo passus est, pro justitia passus est, ideo magnam exceptionem addidit. Beati qui persecutionem patiuntur *propter justitiam*.' (Aug. Enarr. in Ps. xxxiv. 13.) See 1 Pet. iii. 14; iv. 14, which probably refers to this verse. The repetition of the promise in ver. 3 is a close of the string of promises as it began. See the remarkable variation in the var. readd. 11.] With the preceding verse the beatitudes end, in their general reference, and in this our Lord addresses *His disciples* particularly. The actions described in this verse are the expansion of διδιωγμένοι in the last. διώξωσιν, however, still means persecute; its *legal* usage is unknown in the N. T. ψευδόμενοι does not belong to ἕνεκεν ἐμοῦ, as some recent Commentators have supposed (Tholuck, Meyer), but to εἴπωσιν. The pres. part., as usual, carries with it the logical condition. 12. ὁ μισθὸς ὑμ.] A reward, not of debt, but of grace, as the parable in ch. xx. 1 ff. clearly represents it. 'An expression,' as De Wette observes, 'taken from our earthly commerce, and applied to spiritual things;' in which however we must remember, that the principal reference is to God as the giver, and not to us as the deservers: see the parable above cited, where the μισθός is not what was *earned*, but what was *covenanted*. 'Deus est debitor noster non ex commisso, sed ex promisso.' Aug. (Tholuck.) These words, ἐν τοῖς οὐρανοῖς, must not be taken as having any bearing on the question as to the *future habitation* of the glorified saints. Their use in this and similar expressions is not *local*, but *spiritual*, indicating the blessed state when ἡ βασιλεία τῶν οὐρανῶν shall have fully come. The local question is to be decided by wholly different testimonies of Scripture;—by the general tenor of prophecy, and the analogies of the divine dealings: and all of these seem to point rather to this earth, purified and renewed, than to *the heavens* in any ordinary sense of the term, as the eternal habitation of the blessed.

ἐδίωξαν] For instance, Jeremiah was scourged, Jer. xx. 2; Zechariah son of Je-

r Mark ix. 50 bis. Luke xiv. 34 bis. Col. iv. 6 only. Levit. ii. 13.
s Luke xiv. 34. Rom. i. 22. 1 Cor. i. 20 only. 2 Kings xxiv. 10.

ἐστε τὸ [r]ἅλας τῆς γῆς· ἐὰν δὲ τὸ [r]ἅλας [s]μωρανθῇ, [t]ἐν BCDFK MSUVΔ 1. 33.
τίνι [u]ἁλισθήσεται; [v]εἰς οὐδὲν [w]ἰσχύει ἔτι, εἰ μὴ [x]βληθὲν
[x]ἔξω [y]καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 ὑμεῖς ἐστε
τὸ φῶς τοῦ κόσμου. οὐ [z]δύναται πόλις [z]κρυβῆναι

t ch. vii. 6. u Mark ix. 49 bis only. Levit. ut supra. Ezek. xvi. 4 (Ezra iv. 14 compl.) only. v Acts xvii. 21. xix. 27. (2 Tim. ii. 14 v. r.) w = Gal. v. 6. James v. 16. x ch. xiii. 48. Luke xiv. 35. John xv. 6. 1 John iv. 18 al. y ch. vii. 6. Luke viii. 5. xii. 1. Heb. x. 29 only. 2 Chron. xxv. 18. 1 Macc. iii. 51. z 1 Tim. v. 25. Jer. xxix. (xlii. x.) 10.

13. om ετι D mm lat-*a b* g_1 *h* Syr syr-cu Cypr Aug Jer. rec βληθηναι εξω και καταπατεισθαι, with D rel latt: txt BCℵ 1. 33 syr-ms Orig.

hoiada was stoned, 2 Chron. xxiv. 21; Isaiah, according to Jewish tradition, was sawn asunder by Manasseh.—The reasoning implied in γάρ may be thus filled up: "and great will be *their* reward in heaven." 13.] The transition from the preceding verses is easy and natural, from the διδωγμένοι ἕνεκεν δικαιοσύνης, of which vv. 11, 12 were a sort of application, and the allusion to the ancient Prophets, to ὑμεῖς ἐστε τὸ ἅλ. τ. γ.—Elisha *healed the unwholesome water* by means of *salt* (2 Kings ii. 20), and the ordinary use of salt for culinary purposes is to *prevent putrefaction:* so (see Gen. xviii. 23—33) are the righteous, the people of God, in this corrupt world. It hardly seems necessary to find instances of the *actual occurrence* of salt losing its savour, for this is merely hypothetical. Yet it is perhaps worth noticing, that Maundrell, in his travels, found salt in the Valley of Salt, near Gehul, which had the appearance, but not the taste, having lost it by exposure to the elements (see the citation below);—and that Schöttgen maintains that a kind of bitumen from the Dead Sea was called 'sal Sodomiticus,' and was used to sprinkle the sacrifices in the temple; which salt was used, when its savour was gone, to strew the temple pavement, that the priests might not slip. This, however, is but poorly made out by him, (Schöttgen, Hor. Hebr. in loc.) Dr. Thomson, 'The Land and the Book,' p. 381, mentions a case which came under his own observation: where a merchant of Sidon had stored up a quantity of salt in cottages with earthen floors, in consequence of which the salt was spoiled, and Dr. T. saw "large quantities of it literally thrown into the street, to be trodden under foot of men and beasts." He adds, "It is a well-known fact that the salt of this country, when in contact with the ground, or exposed to rain and sun, does become insipid and useless. From the manner in which it is gathered, much earth and other impurities are necessarily collected with it. Not a little of it is so impure that it cannot be used at all: and such salt soon effloresces and turns to dust—not to fruitful soil, however. It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown: and this is the reason why it is cast into the street." τῆς γῆς, *mankind and all creation:* but a more *inward* reference, as to the working of the salt, than in τοῦ κόσμου, ver. 14, where the *light* is something *outwardly shewn.* μωρανθῇ = ἄναλον γένηται, Mark ix. 50. ἁλισθήσεται] i. e. the salt; not impersonal, as Luther has rendered it,—womit wird man ſalzen? '*wherewith shall salting be carried on?*' for τὸ ἅλας is the nom. to all three verbs, μωρανθῇ, ἁλισθ., and ἰσχύει. The sense is: 'If you become untrue to your high calling, and spiritually effete and corrupted, there are no ordinary means by which you can be re-converted and brought back to your former state, inasmuch as you have no teachers and guides over you, but ought yourselves to be teachers and guides to others.' But we must not from this suppose that our Lord denies all repentance to those who have thus fallen: the scope of His saying must be taken into account, which is not to crush the fallen, but to quicken the sense of duty, and cause His disciples to walk worthily of their calling. (See Heb. vi. 4—6, and note on Mark ix. 49, 50.)
The *salt in the sacrifice* is the type of God's *covenant of sanctification*, whereby this earth shall be again hallowed for Him: His people are the *instruments*, in His hand, of this wholesome salting: all His servants in general, but the teachers and ministers of His covenant in particular. Chrysostom observes, οἱ μὲν γὰρ ἄλλοι μυριάκις πίπτοντες δύνανται τυχεῖν συγγνώμης· ὁ δὲ διδάσκαλος ἐὰν τοῦτο πάθῃ, πάσης ἀπεστέρηται ἀπολογίας, καὶ τὴν ἰσχάτην δώσει τιμωρίαν (Hom. xv. p. 194).—ἀπὸ τότε ἔξω ῥίπτεται τοῦ διδασκαλικοῦ ἀξιώματος, καὶ καταπατεῖται, τουτέστι καταφρονεῖται. Euthym. in loc. There does not appear to be any allusion to *ecclesiastical excommunication.*
14. τὸ φῶς τοῦ κόσ.] And yet only in a lower and derivative sense; Christ

L omits ... -καίουσι λυ. C. BDEKL MSUVΔ 1. 33.

ἐπάνω ὄρους κειμένη, 15 οὐδὲ [ab]καίουσιν [ac]λύχνον [c]καὶ τιθέασιν αὐτὸν ὑπὸ [d]τὸν [e]μόδιον, ἀλλ' ἐπὶ [d]τὴν [f]λυχνίαν, καὶ [th]λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. 16 [i]οὕτως [gk]λαμψάτω τὸ [k]φῶς ὑμῶν [l]ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ [m]καλὰ [m]ἔργα, καὶ [n]δοξάσωσιν τὸν [o]πατέρα ὑμῶν [o]τὸν ἐν τοῖς [o]οὐρανοῖς.

17 Μὴ νομίσητε ὅτι [p]ἦλθον [q]καταλῦσαι τὸν νόμον ἢ

a — Luke xii. 35. (John v. 35.) Exod. xxvii. 20.
b — Rev. iv. 5. viii. 10. Isa. lxii. 1.
c Luke viii. 16. xi. 33, &c. 2 Pet. i. 19 al.
d art. — Mark iv. 38. John xxi. 6.
e Mark iv. 21. Luke xi. 33 only †.

f Mark iv. 21. Luke viii. 16. xi. 33. Heb. ix. 2. Rev. i. 12, &c. ii. 1, 5. xi. 4 only. Exod. xxv. 31 (in classical Greek, -ιον, see Phryn. Lobeck, p. 313 f.)
g see below (k). otherwise, ch. xvii. 2. Luke xvii. 24. 2 Cor. iv. 6 only. Prov. iv. 18.
h constr., here only. Wisd. v. 6 var.
i 1 Cor. ix. 24.
k Acts xii. 7. 2 Cor. iv. 6. Isa. ix. 2.
l = ch. vi. 1 al. fr.
m ch. xx vi. 10 ‖ Mk. John x. 32, 33. 1 Tim. iii. 1. v. 10, 25. vi. 18. Tit. ii. 7, 14. iii. 8, 14. Heb. x. 24. 1 Pet. ii. 12 only.
n — N. T. passim. Ps. xxi. 23 al.
o — ver. 45. ch. vi. 1, 3, 9 al. fr.
p constr., w. inf., ch. ii. 2. ix. 13 al. Gen. xlii. 5. Neh. vi. 10.
q — Acts v. 38, 39. Rom. xiv. 20. Gal. ii. 18. 2 Macc. ii. 22. iv. 11.

16. [ιργα in B is in marg, but *a prima manu*, not as Mai, *a secunda*.]

Himself being τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον, John i. 9; τὸ φῶς τοῦ κόσμου, viii. 12. His ministers are λύχνοι, John v. 35, and φωστῆρες, Phil. ii. 15, *receiving* their light, and only burning *for a time*. 'Johannes lumen illuminatum: Christus lumen illuminans.' Aug. Serm. ccclxxxii. 7. And here too, φῶς in this verse = λύχνος in ver. 15, where the comparison is resumed. So also Eph. v. 8: ἦτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ—light, *as partaking of His Light*: for πᾶν τὸ φανερούμενον (see note, ib. ver. 13) φῶς ἐστίν. οὐ δύνασαι . . . .] Of course it is possible that our Lord may have had *some town* before Him thus situated, but *not Bethulia*, whose very existence is probably fabulous, being only mentioned in the apocryphal book of Judith. Recent travellers, as Drs. Stanley and Thomson (Sinai and Palestine, p. 429: the Land and the Book, p. 273), have thought that, notwithstanding the fact shewn by Robinson, that the actual city of Safed was not in existence at this time, some ancient portion of it, at all events its fortress, which is 'as aged in appearance as the most celebrated ruins in the country' (Thomson), may have been before the eye of our Lord as He spoke. It is 'placed high on a bold spur of the Galilæan Anti-Lebanon,' and answers well to the description of a city 'lying on the mountain top.' 'The only other in view would be the village and fortress of Tabor, distinctly visible from the mount of Beatitudes, though not from the hills on the lake side. Either or both of these would suggest the illustration, which would be more striking from the fact, that this situation of cities on the tops of the hills is as rare in Galilee, as it is common in Judæa.' Stanley, ubi supra. But the CHURCH OF GOD, the *city on a hill* (Isa. ii. 2: Gal. iv. 26: see also Heb. xii. 22), in allusion to their present situation, on a mountain, is most probably the leading thought. 15. μόδιον] A Latin word (the art. is by many supposed to express that the μόδιος is a vessel usually found in the house: but it is rather to be regarded as the sign of the *generic singular*, as in κοινοῖ τὸν ἄνθρωπον, ch. xv. 20)—called by the more general name σκεῦος, Luke viii. 16. καίουσιν, i. e. *men in general*: shewing, in the spiritual reference of the parable, that these lights of the world are '*lighted*' by Him for whose use they are. See above. 16. οὕτως] i. e. *like a candle on a candlestick—like a city on a hill*; not οὕτως, ὅπως, 'so . . . . that,' as our English version seems rather to imply. By rendering οὕτως in like manner, the ambiguity will be avoided. See ref., and note there. The sense of this verse is as if it were ὅπως, ἰδόντες ὑμῶν τ. κ. ἔργ. δοξάσωσιν τ. π. ὑ. . . . . the *latter* verb, and not the former, carrying the purpose of the action. Thus the praise and glory of a well-lighted and brilliant feast would be given, not to the lights, but to the master of the house; and of a stately city on a hill, not to the buildings, but to those who built them.

The whole of this division of our Lord's sermon is addressed to *all His followers*, not exclusively to the ministers of his word. All servants of Christ are the salt of the earth, the light of the world (Phil. ii. 15). And all that is here said applies to us all. But à fortiori does it apply, in its highest sense, to those who are, among Christians, selected to teach and be examples; who are as it were the towers and pinnacles of the city, not only not hid, but

r — Luke xxii. 16. John xv. 11. 2 Cor. x. 6. (1 Macc. ii. 55.)
s — Mt. Mk. passim.
Luke iv. 24 al⁸. John (but always ἀμὴν ἀμήν.) i. 52 and passim ‡. — LXX γένοιτο.
55 (bis) ‖. Luke xvi. 17. 2 Cor. v. 17. James i. 10. 2 Pet. iii. 10. Ps. cxlviii. 6.
t — ch. xxiv. 34, u here only †.
v Luke xvi. 17 only †.

τοὺς προφήτας· οὐκ [p] ἦλθον [q] καταλῦσαι, ἀλλὰ [r] πληρῶ- BDEKL MSUVΔ
σαι. 18 [s] ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν [t] παρέλθῃ ὁ οὐρα- 1. 33.
νὸς καὶ ἡ γῆ, [u] ἰῶτα ἓν ἢ μία [v] κεραία οὐ μὴ [t] παρέλθῃ

18. γενηται bef παντα D.

seen far and wide above the rest.

17—48.] *The* SECOND PART OF THE SERMON, *in which our Lord sets forth His relation, as a lawgiver, to the law of Moses, especially as currently interpreted according to the letter only.* 17. ἦλθον] Observe how our Lord, through the whole sermon, sets forth Himself, in his proceeding forth from God, as *the true* ἐρχόμενος. τὸν v. ἢ τοὺς προφ.] It is a question whether our Lord includes the *prophecies*, properly so called, in His meaning here. I think *not:* for no person professing himself to be the Messiah would be thought to *contradict the prophecies*, but *to fulfil them*. Neither, it appears, does He *here* allude to the *sacrificial* and *typical* parts of the law, but to the *moral* parts of both the law and the prophets; which indeed he proceeds to cite and particularize. If however we prefer to include both ceremonial and moral in this assertion, we may understand it in its more general sense, as applying, beyond the instances here given, to His typical fulfilment of the law, which could not as yet be unfolded. Thus Augustine: 'Hæc præcepta sunt morum; illa sacramenta sunt promissorum: hæc implentur per adjuvantem gratiam, illa per redditam veritatem, utraque per Christum, et illam semper gratiam donantem, nunc etiam revelantem, et hanc veritatem tunc promittentem, nunc exhibentem.' Contr. Faust. xix. 18.—Much unnecessary question has been raised (see Thol. Bergpred. edn. 3, p. 132 f.) respecting the ἤ, whether or not it can have the sense of καί. It is simply the *disjunctive* conjunction necessary in order to apply the καταλῦσαι to each severally, which would naturally be replaced by the *copulative*, where an *affirmative* assertion respecting the same two things is made. πληρῶσαι implies more than the *mere fulfilling:* see reff., where the word has the sense of filling out or expanding; i. e. here, giving a deeper and holier sense to—fulfilling in the *spirit*, which is nobler than the letter. Theophylact compares the ancient law to a *sketch*, which the painter οὐ καταλύει, ἀλλ' ἀναπληροῖ..... τοῦ νόμου γὰρ τὰ τίλη τῶν ἁμαρτημάτων ἐκωλύοντος, ὁ χριστὸς καὶ τὰς ἀρχὰς ἐκώλυσεν. Euthym. in loc. ἐπεὶ ὁ χριστὸς οὔτε ἐξ ἱερατικῆς φυλῆς ἐτύγχανεν ὤν, καὶ ἅπερ ἔμελλεν εἰσηγεῖσθαι προσθήκη τις ἦν, οὐ μὴν ἐλαττοῦσα ἀλλ' ἐπιτείνουσα τὴν ἀρετήν· προειδὼς ἀμφότερα ταῦτα μέλλοντα αὐτοὺς ταράττειν, πρὶν ἢ τοὺς θαυμαστοὺς ἐκείνους ἐγγράψαι νόμους, ἐκβάλλει τὸ μέλλον αὐτῶν ὑφορμεῖν τῇ διανοίᾳ. τί δὲ ἦν τὸ ὑφορμοῦν καὶ ἀντικρούον; ἐνόμιζον αὐτὸν ταῦτα λέγοντα ἐκ' ἀναιρίσει τῶν παλαιῶν νομίμων ποιεῖν. ταύτην τοίνυν ἰᾶται τὴν ὑπόνοιαν. Chrysost. Hom. xvi. p. 203. See a history of the exegesis of the word in Theol. edn. 3, p. 135.—The gnostic Marcion characteristically enough maintained that the Judaizing Christians had altered this verse, and that it originally stood,—τί δοκεῖτε, ὅτι ἦλθον πληρῶσαι τὸν νόμον ἢ τοὺς προφήτας; ἦλθον καταλῦσαι, ἀλλ' οὐ πληρῶσαι. 18. ἀμήν] = ἀληθῶς in St. Luke, ix. 27; xii. 44; xxi. 3. See reff. The double ἕως ἄν renders the dependence of the members of the sentence rather difficult. The two expressions seem to be strictly parallel: ἕως ἂν παρ. ὁ οὐρ. κ. ἡ γῆ, and ἕως ἂν πάντα γέν. According to this view these latter words will mean, '*till the end of all things.*' But the other interpretation, '*till all* (that is written in the law) *shall have been fulfilled*' (as in the English version), is no doubt admissible, in which case the sense will stand thus:—**While heaven and earth last** (ἕως ἂν ὁ κόσμος διαμένῃ. Euthym.) **one jot or one tittle shall not pass away from the law without all being fulfilled.** Tholuck remarks on παρέρχεσθαι, "It denotes, as παραδραμεῖν, παραφέρεσθαι, παράγειν, 'to pass by,' 'to pass out of view' (see Wetst. in loc.): cf. Aristid. i. 216: παρῆλθον ὥσπερ μῦθοι, and the phrase παρέρχεταί μέ τι, 'something escapes my memory.' Cf. in the Heb., יעבר, Ps. xxxvii. 36; Nah. i. 12; Job xxxiv. 20. Cf. the passing away of the heaven, ch. xxiv. 39; 2 Pet. iii. 10; Rev. xxi. 1;—παράγεται, 1 John ii. 17;—the intrans. παράγει, 1 Cor. vii. 31." ἰῶτα is the Hebrew (י) Jod, the smallest

ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. 19 ὃς ἐὰν οὖν [w] λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος [x] κληθήσεται ἐν

w = John v. 18. vii. 23. x. 35 only. see Eph. ii. 14 ‡. (not Esdr. ix. 46.)
x = ver. 9.

19. om εαν D[1] latt (exc D-lat *k*) latt-ff (exc Lucif): αν D[2] 33. λυσει (*itacism*) DE. om ουτως D.

letter in the alphabet: κεραῖαι are the little turns of the strokes by which one letter differs from another similar to it. Origen on Ps. xxxiii. (cited by Wetstein) says—τῶν στοιχείων παρ' Ἑβραίοις, λέγω δὴ τοῦ χὰφ καὶ τοῦ βήθ (ב and ג) πολλὴν ὁμοιότητα σωζόντων, ὡς κατὰ μηδὲν ἀλλήλων διαλλάττειν ἢ βραχείᾳ κεραίᾳ μόνῃ. The Rabbinical writings have many sayings similar in sentiment to this, but spoken of the *literal* written law. (See Lightfoot, Hor. Heb. in loc.) It is important to observe in *these days* how the Lord here *includes the O. T. and all its unfolding of the divine purposes regarding Himself, in His teaching* of the citizens of the kingdom of heaven. I say this, because it is always in *contempt and setting aside of the O. T.* that rationalism has begun. First, *its historical truth*—then its *theocratic dispensation* and the *types* and *prophecies* connected with it, are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr: and thus the way is paved for a similar rejection of the N. T.;—beginning with the narratives of the birth and infancy, as theocratic myths—advancing to the denial of His miracles—then attacking the truthfulness of His own sayings which are grounded on the O. T. as a revelation from God—and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece.' That this is the course which unbelief *has run* in Germany, should be a pregnant warning to the decriers of the O. T. among ourselves. It should be a maxim for every expositor and every student, that Scripture is a *whole*, and stands or falls together. That this is now beginning to be deeply felt in Germany, we have cheering testimonies in the later editions of their best Commentators, and in the valuable work of Stier on the discourses of our Lord. [Since however these words were first written, we have had lamentable proof in England, that their warnings were not unneeded. The course of unbelief which has issued in the publication of the volume entitled "Essays and Reviews," has been in character and progress, exactly that above described: and owing to the injudicious treatment which has multiplied tenfold the circulation of that otherwise contemptible work, its fallacies are now in the hands and mouths of thousands, who, from the low standard of intelligent Scriptural knowledge among us, will never have the means of answering them. 1862.]

19.] There is little difficulty in this verse, if we consider it in connexion with the verse preceding, to which it is bound by the οὖν and the τούτων, and with the following, to which the γάρ unites it. Bearing this in mind, we see (1) that λύσῃ, on account of what follows in ver. 20 and after, must be taken in the higher sense, as referring to the *spirit* and not the letter: **whosoever shall break** (have broken), in the sense presently to be laid down. (2) That τῶν ἐντ. τούτ. τῶν ἐλ. refers to ἰῶτα ἓν ἢ μία κεραία above, and means one of these minute commands which seem as insignificant, in comparison with the greater, as the ἰῶτα and κεραία in comparison with great portions of writing. (3) That ἐλάχιστος κληθ. does not mean '*shall be excluded from*,' inasmuch as the question is not of *keeping or not keeping* the commandments of God in a legal sense, but of *appreciating, and causing others to appreciate*, the import and weight of even the most insignificant parts of God's revelation of Himself to man; and rather therefore applies to teachers than to Christians in general, though to them also through the λύσῃ and ποιήσῃ. (4) That *no deduction can be drawn from these words binding the Jewish law, or any part of it, as such, upon Christians.* That this is so, is plainly shewn by what follows, where our Lord proceeds to pour upon the letter of the law the fuller light of the spirit of the Gospel: thus lifting and expanding (not destroying) every jot and tittle of that precursory dispensation into its full meaning in the life and practice of the Christian; who, by the indwelling of the divine Teacher, God's Holy Spirit, is led into all truth and purity. (5) That *these words of our Lord are decisive against such persons*, whether ancient or modern, as *would set aside the Old Testament as without significance, or inconsistent with the New.* See the preceding note, and

y ch. iii. 2 note. z = Rom. v. 15. 2 Cor. i. 5 al. Eccl. iii. 19. 1 Macc. iii. 30. a = vv. 6, 10. ch. vi. 1 al. b constr. 1 John ii. 2. Rev. ix. 10. xiii. 11.

τῇ [y] βασιλείᾳ τῶν [y] οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, BDEKL MSUVΔ 1. 33.
οὗτος μέγας [z] κληθήσεται ἐν τῇ [y] βασιλείᾳ τῶν [y] οὐρανῶν.
20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ [z] περισσεύσῃ ὑμῶν ἡ [a] δικαιο-
σύνη πλεῖον τῶν [b] γραμματέων καὶ Φαρισαίων, οὐ μὴ
εἰσέλθητε εἰς τὴν [y] βασιλείαν τῶν [y] οὐρανῶν. 21 Ἠκού-

20. om last clause of preceding ver and the whole of this (*homœotel*) D. rec η δικαιοσυνη bef υμων, with M(Tischdf) S(e sil Bch) U 1. 33 Clem$_1$ Orig : txt B rel 13. 124 al Justin Constt Clem$_1$ Bas$_3$ Isid.

the Book of Common Prayer, Article vii.

ἐλάχιστος is in direct allusion to **ἐλαχίστων**; but it can hardly be said (De Wette, Tholuck) that, because there is no article, it means '*one of the least*' (ein geringster), for the article is often omitted after an appellative verb. **μέγας** rests on different grounds; being positive, and in its nature generic.—See ch. xi. 11; xviii. 1—4. On **κληθήσεται**, see note on ver. 9. Observe the conditional aorists, **λύσῃ, ποιήσῃ, διδάξῃ**, combined with the indic. fut. **κληθήσεται**,—and thus necessitating the keeping the times distinct. The time indicated by **κληθήσεται** is one when the **λῦσαι, ποιῆσαι, διδάξαι**, shall be things of the past—belonging to a course of responsibility over and done with.

20.] An expansion of the idea contained in **πληρῶσαι**, ver. 17, and of the difference between **λύσῃ**, which the Scribes and Pharisees did by enforcing the letter to the neglect of the spirit—and **ποιήσῃ καὶ διδάξῃ**, in which particulars Christians were to exceed the Pharisees, the punctilious observers, and the Scribes, the traditional expounders of the law.

δικαιοσύνη, *purity of heart and life*, as set forth by example in the **ποιοῦντες**, and by precept in the **διδάσκοντες**. The whole of the rest of our Lord's sermon is a comment on, and illustration of, the assertion in this verse. **γραμματέων**] Persons devoted to the work of reading and expounding the law (Heb. סוֹפֵר), whose office seems first to have become frequent after the return from Babylon. They generally appear in the N. T. in connexion with the Pharisees: but it appears from Acts xxiii. 9, that there were Scribes attached to the other sects also. In Matt. xxi. 15, they appear with the chief priests; but it is in the *temple*, where (see also Luke xx. 1) they acted as a sort of police. In the description of the assembling of the great Sanhedrim (Matt. xxvi. 3: Mark xiv. 53; xv. 1) we find it composed of **ἀρχιερεῖς, πρεσβύτεροι**, and **γραμματεῖς**; and in Luke xxii. 66, of **ἀρχιερεῖς καὶ γραμματεῖς**. The Scribes uniformly opposed themselves to our Lord; watching Him to find matter of accusation, Luke vi. 7; xi. 53, 54; perverting His sayings, Matt. ix. 3, and His actions, Luke v. 30; xv. 2; seeking to entangle Him by questions, Matt. xxii. 35 (see note there); Luke x. 25; xx. 21; and to embarrass Him, Matt. xii. 38. Their authority as expounders of the law is recognized by our Lord Himself, Matt. xxiii. 1, 2; their adherence to the oral traditionary exposition proved, Matt. xv. 1 ff.; the respect in which they were held by the people shewn, Luke xx. 46; their existence indicated not only in Jerusalem but also in Galilee, Luke v. 17,—and in Rome, Josephus, Antt. xviii. 3. 5. They kept schools and auditories for teaching the youth, Luke ii. 46; Acts v. 34, compared with xxii. 3; are called by Josephus **πατρίων ἐξηγηταὶ νόμων**, Antt. xvii. 6. 2; **σοφισταί**, B. J. i. 33. 2. The construction **πλεῖον τῶν γραμματέων καὶ τῶν Φαρισαίων** elliptically for **πλ. τῆς δικαιοσύνης τ. γρ. κ. τ. Φ.**, is illustrated in Kühner (Gram. ii. § 749) under the name of 'comparatio compendiaria,' by Hom. Il. **ϕ**. 191, **κρείσσων δ' αὖτε Διὸς γενεὴ ποταμοῖο τέτυκται**; Pindar, Olymp. i. init., **μηδ' ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν**, &c. Notice, that not only the *hypocrites* among the Scribes and Pharisees are here meant; but the declaration is, "Your righteousness must be of a *higher order* than any yet attained, or conceived, by Scribe or Pharisee." **οὐ μὴ εἰσέλ.**] A very usual formula (see ch. vii. 21; xviii. 3; xix. 17, 23, 24: John iii. 5 al.); implying exclusion from the blessings of the Christian state, and from the inheritance of eternal life. **21—48.**] *Six examples of the true* FULFILMENT *of the law by Jesus.*—FIRST EXAMPLE. *The law of murder.* (For a very full discussion of the various points of Jewish and Christian law and morality occurring in this part of the sermon, consult throughout Tholuck's elaborate commentary, 3rd edn.)

σατε ὅτι [c] ἐρρήθη τοῖς [d] ἀρχαίοις [e] Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, [f] ἔνοχος ἔσται τῇ [g] κρίσει. 22 ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ [h] ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ [i] εἰκῇ [f] ἔνοχος

c Rom. ix. 12, 26 (from Hos. i. 10). Jonah iii. 7. d = ver. 33. Luke ix. 8, 19. e Pet. ii. 5. 2 Kings iv. 30. Ser. xxxix. 1. constr. by, ch. vi. 1. Luke xxiii. 15. Gen. xxxi. 15, but f to, Rom. ix. 12, 26. Gal. iii. 16. Rev. vi. 11. ix. 4. g Exod. xx. 15 (18). Deut. v. 17. f w. dat. of the judging power, here (4 times) only. (ἐν ταῖς ἀρχαῖς. Demosth. p. 404, 4. Gen. xxvi. 11 var. Deut. xix. 16. see ch. xxvi. 66 reff.) g = here only. h ch. xviii. 34. xxii. 7. Luke xiv. 21. xv 28. Eph. iv. 26. Rev. xi. 18. xii. 17. 2 Kings xi. 9. i = Col. ii. 18 (Rom. xiii. 4. 1 Cor. xv. 2. Gal. iii. 4. iv. 11) only. Prov. xxviii. 26 only. εἰκῇ κ. ἀλογίστως, Polyb. i. 52. 2.

22. om εικη BΔ²ℵ 48. 198 vulg æth (Justin) (Ptol) Orig$_2$ Ps-Bas Ps-Ath$_{expr}$ Niceph Aug(expr, in his Retract. i. 19) Jer$_3$(expr: h l. says it is not in most of the ancient mss, and pronounces it spurious) Juvenc Salv: ins DLΔ^1 1. 33 rel mm lat-*a b c f ff$_1$ g$_{1.2}$ h l* syrr syr-cu syr-jer copt goth arm Eus Nyssen Chr Cyr Isid Thdor-mops Thl Euthym Iren-lat$_2$(once aft οργιζ.) Orig-lat$_1$ Cypr Hil$_2$(once aft οργιζ.) spec Op$_{expr}$ Lucif. (*I have not ventured wholly to exclude it, the authorities being so divided, and internal evidence being equally indecisive. Griesbach and Meyer hold it to have been* expunged *from motives of moral rigorism:—De Wette, to have been* inserted *to soften the apparent rigour of the precept. The latter seems to me the more probable.*)

21. ἠκούσατε] viz. by the reading of the law in the synagogues, and the expositions of the Scribes. τοῖς ἀρχαίοις] has been rendered, as in E. V., '*by* the ancients;' in which case, Moses and his traditional expounders are classed together; or, '*to* the ancients,'—which last interpretation seems to me to be certainly the right one. Both constructions are found (see reff.); but every instance of the former is either (as ch. vi. 1) resolvable into the latter, or, as Luke xxiii. 15, ambiguous, and none can be produced with ἐρρήθη, whereas *all the latter* have *this very word*, which is never followed in the N. T. or LXX by any other substantive but that denoting the persons *to whom* the words are spoken. The omission of τοῖς ἀρχαίοις, vv. 27, 31, 38, 43, also favours the rendering *to*, which was the interpretation of the Greek fathers. Chrysostom expands it thus: τί οὖν αὐτός φησιν; ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ φονεύσεις· καίτοι ὁ καὶ ἐκεῖνα δοὺς αὐτός ἐστιν ἀλλὰ πῶς ἀπροσώπως αὐτὰ τίθησιν. εἴτε γὰρ εἶπεν ὅτι ἠκούσατε ὅτι εἶπον τοῖς ἀρχαίοις, δυσπαράδεκτος ὁ λόγος ἐγίνετο, καὶ πᾶσιν ἂν προσίστη τοῖς ἀκούουσιν· εἴτε αὖ πάλιν εἰπὼν ὅτι ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις παρὰ τοῦ πατρός μου, ἐπήγαγεν Ἐγὼ δὲ λέγω, μείζων ἂν ἔδοξεν εἶναι ὁ αὐθαδιασμός, Hom. xvi. p. 210. Meyer (ed. 2) has well observed that ἐρρήθη τοῖς ἀρχαίοις corresponds to λέγω δὲ ὑμῖν, and the ἐγώ to the understood subject of ἐρρ. He has not, however, apprehended the deeper truth which underlies the omission of the subject of ἐρρ. that it was the *same person* who said both. It will be noticed that our Lord does not here speak against the *abuse* of the law by tradition, but that every instance here given is either from *the law itself*, or *such traditional teaching as was in accordance with it* (e. g. the latter part of this verse is only a formal expansion of the former). The contrasts here are not between *the law misunderstood* and *the law rightly understood*, but between the *law and its ancient exposition*, which in their letter, and as given, were κενά,—and *the same as spiritualized*, πεπληρωμένα, *by Christ*: not between *two lawgivers*, Moses and Christ, but between οἱ ἀρχαῖοι and ὑμεῖς; between (the idea is Chrysostom's) the children by the same husband, of the *bondwoman* and of the *freewoman*. The above remarks comprise a brief answer to the important but somewhat misapprehended question, whether our Lord impugned the Mosaic law itself, or only its inadequate interpretation by the Jewish teachers? See this treated at great length by Tholuck, Bergp. pp. 153—165, edn. 3. There is no inconsistency in the above view with the assertion in ver. 19: the just and holy and true law was necessarily restricted in meaning and degraded in position, until He came, whose office it was to fulfil and glorify it. κρίσει] viz. the courts in every city, ordered Deut. xvi. 18, and explained by Josephus Antt. iv. 8. 14 to consist of seven men, and to have the power of life and death. But τῇ κρίσει in the next verse (see note) is the court of judgment in the Messiah's kingdom. **22.**] The sense is: 'There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and the supreme courts; and after these is set the

BDEKL MSUVΔ 1. 33.

k — vv. 19, 21, 31. ch. xii. 32 al. fr. Exod. xxx. 33. l see notes. m ch xxvi. 59 al. Prov. xxii. 10. 2 Macc. xiv. 5. n — Rom. v. 21. vi. 19. Lev. xiii. 3. (see note.) James iii. 6 only †. 6. Rom. i. 26 al. 4, 14, 20. Job xxxi. 26. see Col. iii. 18. o vv. 29, 30. ch. x. 28. xviii. 9. xxiii. 15, 33. Mark ix. 43, 45, 47. Luke xii. 5. p ch. xviii. 9 ‖ Mk. q constr., ch. xxiv. 15. Luke xvi. 8, 9. xviii. 6. r — ch. ii. 11. Mark i. 44 al. Levit. iv. 23. s Mark xi. 25. Rev. ii. 4, 14, 20. t — ch. iv. 11, 20, 22. xxiv. 9 al. fr.

ἔσται τῇ κρίσει· [k] ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ [l] ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· [k] ὃς δ' ἂν εἴπῃ [l] μωρέ, ἔνοχος ἔσται [n] εἰς τὴν [o] γέενναν τοῦ [p] πυρός. 23 ἐὰν οὖν [r] προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου [s] ἔχει τι [s] κατὰ σοῦ, 24 [t] ἄφες

γέεννα τοῦ πυρός, the end of the malefactor, whose corpse, thrown out into the valley of Hinnom, was devoured by the worm or the flame. Similarly, in the spiritual kingdom of Christ, shall the sins even of thought and word be brought into judgment and punished, each according to its degree of guilt, but even the least of them before no less a tribunal than the judgment-seat of Christ.' The most important thing to keep in mind is, that there is no distinction of *kind* between these punishments, only of *degree*. In the thing compared, the *κρίσις* inflicted death by the sword, the *συνέδριον* death by stoning, and the disgrace of the *γέεννα τοῦ πυρός* followed as an intensification of the horrors of death; but the punishment is one and the same—*death*. So also in the subject of the similitude, *all the punishments are spiritual; all result in eternal death*; but with *various degrees* (the nature of which is as yet hidden from us), as the degrees of guilt have been. So that the distinction drawn by the Romanists between *venial* and mortal sins, finds not only no countenance, but direct confutation from this passage. The words here mentioned must not be superstitiously supposed to have any damning power in themselves (see below), but to represent *states of anger and hostility*, for which an awful account hereafter must be given. On **εἰκῇ** (see var. readd.) Euthymius remarks: *προσθεὶς δὲ τὸ εἰκῇ, οὐκ ἀνεῖλε παντάπασι τὴν ὀργήν, ἀλλὰ μόνην τὴν ἄκαιρον ἐξέβαλεν· ἡ γὰρ εὔκαιρος ὠφέλιμος.* Grotius: 'Merito *εἰκῇ* additum. Neque enim iracundus est quisquis irasci solet, sed qui *οἷς οὐ δεῖ, καὶ ἐφ' οἷς οὐ δεῖ, καὶ μᾶλλον ἢ δεῖ*, ut Aristoteles loquitur.' On the sense, cf. 1 John iii. 15. **ῥακά**] רֵקָא empty; a term denoting contempt, and answering to *ὦ ἄνθρωπε κενέ*, James ii. 20. On the *a* representing the ־, see Tholuck's note, p. 172, edn. 3. **μωρέ**] Two interpretations have been given of this word. Either it is (1), as usually understood, a Greek word, '*Thou fool*,' and used by our Lord Himself of the Scribes and Pharisees, ch. xxiii. 17, 19,—and its equivalent *ἀνόητοι* of the disciples, Luke xxiv. 25; or (2) a Hebrew word, signifying '*rebel*,' and the very word for uttering which Moses and Aaron were debarred from entering the land of promise: . . . הַמֹּרִים שִׁמְעוּ־נָא: 'Hear now, ye rebels.' Num. xx. 10.—"Others take the Greek word, according to the Hebrew usage of נָבָל in the sense of *ἄθεος*. So Phavorinus: *εἴρηται καὶ ἐπὶ τοῦ ἀθέου καὶ ἀπίστου.*" Thol. p. 174. **ἔνοχ. εἰς** is perhaps a pregnant construction for *ἔνοχος ὥστε βληθῆναι εἰς*: but see reff.

τ. γέενναν τοῦ π.] To the S.E. of Jerusalem was a deep and fertile valley, called גֵּי הִנֹּם '*the vale of Hinnom*,' and rendered Γαίεννα, Josh. xviii. 16, LXX. In this valley (also called Tophet, Isa. xxx. 33: Jer. vii. 31) did the idolatrous Jews burn their children to Moloch, and Josiah (2 Kings xxiii. 10) therefore polluted it; and thenceforward it was the place for the casting out and burning all offal, and the corpses of criminals; and therefore its name, *ἡ γέεννα τοῦ πυρός*, was used to signify the place of everlasting punishment. **23 f. οὖν**] an inference from the guilt and danger of all bitterness and hostility of mind towards another, declared in the preceding verse. Chrysostom remarks: *καθάπερ σοφὸς ἰατρὸς οὐ μόνον τὰ προφυλακτικὰ τῶν νοσημάτων τίθησιν, ἀλλὰ καὶ τὰ διορθωτικά, οὕτω καὶ αὐτὸς ποιεῖ. τὸ μὲν γὰρ κωλύειν καλεῖν μωρόν, προφυλακτικὸν ὄντι τῆς ἔχθρας· τὸ δὲ κελεύειν καταλλαγῆναι, τῶν μετὰ τὴν ἔχθραν γενομένων νοσημάτων ἀναιρετικόν.* Hom. xvi. p. 218. The whole of his comment on this verse is excellent. The **δῶρον** is any kind of gift—sacrificial or eucharistic. **ἔχει τι κατὰ σοῦ** is remarkable, as being purposely substituted for the converse. It is not *what complaints we have against others* that we are to consider at such a time, but *what they have against us*; not what ground *we have given* for complaint, but what complaints *they*, as matter of fact, *make* against us. See the other side dealt with, Mark xi. 25. Tholuck has shewn at length (p. 187, ff.) that the distinction attempted to be set up between *διαλ-*

ἐκεῖ τὸ δῶρόν σου [u]ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὕπαγε [u] = Acts xviii. 17. ch. vii. 6. 2 Chron. v. 6.
πρῶτον [v]διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν [v] here only.
[r]πρόσφερε τὸ δῶρόν σου. 25 [w]ἴσθι [x]εὐνοῶν τῷ [y]ἀντιδίκῳ [w] = constr., Luke xix. 17. Gen. i. 6.
σου ταχὺ [z]ἕως [z]ὅτου εἶ μετ' αὐτοῦ [a]ἐν τῇ ὁδῷ· μήποτέ [x] here only †. (-νοια, Eph. vi. 7.)
σε [b]παραδῷ ὁ [y]ἀντίδικος τῷ κριτῇ καὶ ὁ κριτής σε [y] Luke xii. 58. xviii. 3.
[b]παραδῷ τῷ [c]ὑπηρέτῃ, καὶ εἰς [de]φυλακὴν [c]βληθήσῃ. [z] Luke xii. 58. 1 Pet. v. 8 only. 1 Kings ii. 10.
26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν [f]ἀποδῷς [a] = here only. (1 Kings
τὸν ἔσχατον [g]κοδράντην. 27 Ἠκούσατε ὅτι ἐρρήθη [h]Οὐ xxx. 4.)

a ch. xv. 36. xx. 17. Luke xxiv. 33. Gen. xlii. 38. xiv. 24. b = Mark i. 14 refl. c = ch. xxvi. 58 | Mk. John vii. 32, &c. xviii. 3, &c. Acts v. 22, 26. Prov. xiv. 35. d = N. T. passim. Gen. xlii. 17 al. e ch. xviii. 30. Luke xxiii. 19. John iii. 24 al. f = ver. 33. ch. xviii. 28, &c. xxii. 21 |. Rom. xiii. 7. Deut. xxiii. 21. g Mark xii. 42 only †. h ch. xix. 18. Exod. xx. 14. Deut. v. 18.

24. καταλλαγηθι D. προσφερεις D[1]. (*offers* am lat-*a b*: *offeres* D-lat.)
25. om εως D[1]. for ει, η M. rec εν τη οδω bef μετ' αυτου, with Δ rel vulg lat-*f ff*$_1$ *k* syr sah goth Clem: txt BDL 1. 33 lat-*a b c g*$_{1,2}$ *h* Syr syr-cu copt æth arm Arnob Ambr Op. om 2nd σε παραδω B 1. 13. 124. 127[1] lat-*k* æth arm (Carpoc) Chr$_2$(xv. p. 188, xx. p. 264) (Hil Arnob). παραδωσει (twice) D. βληθης D[1], βληθησει (corr[1] ?): βληθεις L: *mittaris* latt.
27. rec aft ερρ. ins τοις αρχαιοις, with LMΔ 33 vulg lat-*c ff*$_1$ *g*$_{1,2}$ *h* syr-cu syr-with-ast Eus, Iren-lat Cypr Hil: om BD rel lat-*a b f k* Syr copt goth æth arm Orig Cyr Thl Euthym Hil spec.

λάσσω as implying a *mutual*, and καταλλάσσω, a merely *one-sided* reconciliation, has no foundation in fact. Our διαλλάγηθι is simply **become reconciled**—*thyself*, without being influenced by the status of the other towards thee. Remove the offence, and make friendly overtures to thy brother. πρῶτον belongs to ὕπαγε, not to διαλλάγηθι, (1) because ὕπ. πρῶτον is opposed to τότε ἐλθών, the *departure* to the *return*, not διαλλάγηθι to πρόσφερε; (2) by the analogy of the usage of such adverbs with imperatives. Compare ch. vii. 5 and the similar passage, Luke vi. 42: ch. vi. 33; xiii. 30: Mark vii. 27. No conclusion whatever can be drawn from this verse as to the admissibility of the term *altar* as applied to the Lord's Table under the Christian system. The whole language is Jewish, and can only be understood of Jewish rites. The *command*, of course, applies in full force as to reconciliation before the Christian offering of praise and thanksgiving in the Holy Communion; but further nothing can be inferred. 25.] The whole of this verse is the earthly example of a spiritual duty which is understood, and runs parallel with it. The sense may be given: 'As in worldly affairs, it is prudent to make up a matter with an adversary before judgment is passed, which may deliver a man to a hard and rigorous imprisonment, so reconciliation with an offended brother in this life is absolutely necessary before his wrong cry against us to the Great Judge, and we be cast into eternal condemnation.'—The ἀντίδικος, in its *abstract personification*, is the *offended law of God*, which will cry against us in that day for *all* wrongs done to others; but in its *concrete representation* it is the *offended brother*, who is to us that law, as long as he has its claim upon us. The ὁδός, in the interpretation, is the way in which all men walk, the ὁδὸς πάσης τῆς γῆς of 3 Kings ii. 2, the ὁδὸς ᾗ οὐκ ἀναστραφήσομαι of Job xvi. 22. In the civil process, it represents the attempt at arbitration or private arrangement before coming into court: see Thol. p. 192, 3rd edit. So Chrys.: πρὸ μὲν γὰρ τῆς εἰσόδου σὺ κύριος εἰ τοῦ πάντος· ἐὰν δὲ ἐμβῇς εἰσίοντων τῶν προθύρων, οὐδὲ σφόδρα σπουδάζων δυνήσῃ τὰ καθ' ἑαυτὸν ὡς βούλει διαθεῖναι. Hom. xvi. p. 219. 26.] These words, as in the earthly example they imply future liberation, because an earthly debt can be paid in most cases, so in the spiritual counterpart they amount to a negation of it, because the debt can never be discharged. We have ἕως ἀποδῷ τὸ ὀφειλόμενον in ch. xviii. 30, where the payment was clearly impossible. ὑπηρέτης = πράκτωρ in Luke xii. 58, and is the officer of the court who saw the sentences executed. If we are called on to assign a meaning to ὑπηρέτης in the interpretation, it must represent the chief of those who in ch.

μοιχεύσεις. 28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυ-
ναῖκα [i] πρὸς τὸ [k] ἐπιθυμῆσαι αὐτὴν ἤδη [l] ἐμοίχευσεν αὐτὴν
[m] ἐν τῇ καρδίᾳ αὐτοῦ. 29 εἰ δὲ ὁ [n] ὀφθαλμός σου ὁ [n] δεξιὸς G ὀφθ... BDEGL
[o] σκανδαλίζει σε, [p] ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· [q] συμ- MSUVΔ
φέρει γάρ σοι [r] ἵνα ἀπόληται ἓν τῶν [s] μελῶν σου [t] καὶ μὴ 1. 33.
ὅλον τὸ σῶμά σου [u] βληθῇ εἰς [w] γέενναν. 30 καὶ εἰ ἡ δεξιά
σου χεὶρ [o] σκανδαλίζει σε, [w] ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ
σοῦ· [q] συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν [s] μελῶν

i constr., ch. vi. 1 al. fr. k w. acc., here only. Exod. xx. 17. Deut. v. 21. Sopb. Œd. Tyr. 58. l constr., here only. (see ver. 32 v. r. ch. xix. 9 v. r. John viii. 4 rec. Levit. xx. 10.) Jer. v. 9. m ch. xxiv. 48. 1 Cor. vii. 37. Deut. viii. 17. xxxv. (xxxii.) 15 only. Prov. iv. 12 Aq. n Zech. xi. 17 bis. o ch. xvii. 27 al. fr.† Sir. ix. 5. xxiii. 3. p — ch. xviii. 9 only. (Acts vii. 10 al.) Polyb. xii. 7. 5. q w. ἵνα, ch. xviii. 6. John xi. 50. xvi. 7. w. inf, ch. xix. 10 reff. r ch. x. 25. 1 Cor. iv. 3. s gospp., here (bis) only. Paul. Rom. vi. 13 al. fr. James iii. 5, 6. iv. 1 only. Lev. i. 6 al. t John xi. 50. Prov. viii. 10. Joel ii. 13. u Mark ix. 45, 47 only. see ch. xviii. 9. Luke xii. 5. v ver. 23 reff. w ch. iii. 10. Rom. xi. 22, 24 al. Exod. xxi. 27. Jer. vi. 6.

28. rec (for 1st αυτην) αυτης (*grammatical corrn*), with M 1 Justin Athen Orig$_1$ Eus: txt BD rel Thph-ant Clem Orig Constt Eus. εαυτου B.

29. ο δεξιος bef σου D. βληθησεται L: απελθη (*cat*) D lat-*a b c g*$_1$ *k* (not D-lat ?) syr-cu copt.

30. om ver D (i. e. from γεενναν to γεενναν). rec (for εις γ. απελθη) βληθη εις γ. (*from ver* 29), with Δ rel lat-*f* syrr goth arm: βληθησει εις την γ. L: txt BN 1. 33 latt(including Δ-lat) syr-cu copt æth (Orig Ambr Aug Lucif).

xviii. 34, are hinted at by *βασανισταί*, viz. the great enemy, the minister of the divine wrath. **κοδράντην**, *quadrantem*, a Latin word (= λεπτόν in ‖ Luke), the fourth part of an *as*. See note on Luke, l. c.

27—30.] SECOND EXAMPLE. *The law of adultery.* 28. **πᾶς ὁ βλέπων**] The precise meaning should in this verse be kept in mind, as the neglect of it may lead into error. Our Lord is speaking of the sin of *adultery*, and therefore, however the saying may undoubtedly apply by implication to cases where this sin is out of the question—e. g. to the impure beholding of an *unmarried* woman with a view to fornication (it being borne in mind that spiritually, and before God, all fornication *is* adultery, inasmuch as the unmarried person is bound in loyalty and chastity to *Him*. See Stier below)—yet the *direct* assertion in this verse must be understood as applying to the cases where *this* sin is in question. And, again, the βλέπων πρὸς τὸ ἐπιθ. must not be interpreted of the casual evil thought which is checked by holy watchfulness, but the gazing *with a view to feed that desire* (for so πρὸς τό with an inf. must mean). And again, ἤδη ἐμ. αὐτ. ἐν τ. κ. αὐτ., whatever it may undoubtedly *imply* respecting the guilt incurred in God's sight, does not *directly state* any thing; but plainly understood, affirms that the man who can do this—viz. 'gaze with a view to feed unlawful desire'—has already in his heart passed the barrier of criminal intention; made up his mind, stifled his conscience; in thought, committed the deed. But perhaps there is justice in Stier's remark, Reden Jesu i. 129 (edn. 2), that our Lord speaks here after the O. T. usage, in which, both in the seventh commandment and elsewhere, *adultery* also *includes fornication*; for marriage is the becoming one flesh,—and therefore every such union, except that after the manner and in the state appointed by God, is a violation and contempt of that holy ordinance.

29.] An admonition, arising out of the truth announced in the last verse, to *withstand the first springs and occasions of evil desire, even by the sacrifice of what is most useful and dear to us.* ταῦτα προσέταξεν οὐ περὶ μελῶν διαλεγόμενος, ἅπαγε· οὐδαμοῦ γὰρ τῆς σαρκὸς τὰ ἐγκλήματα εἶναί φησιν, ἀλλὰ πανταχοῦ τῆς γνώμης τῆς πονηρᾶς ἡ κατηγορία. οὐ γὰρ ὁ ὀφθαλμός ἐστιν ὁ ὁρῶν, ἀλλ' ὁ νοῦς καὶ ὁ λογισμός. Chrys. Hom. xvii. p. 225: and to the same effect Euthymius, who adds ἀλλ' ὀφθαλμὸν μὲν δεξιὸν καλεῖ τὸν δίκην ὀφθαλμοῦ στεργόμενον δεξιὸν φίλον· χεῖρα δὲ δεξιὰν τὸν δίκην χειρὸς χρησιμεύοντα δεξιὸν ὑπηρέτην, καί εἴτε ἄνδρες εἶεν εἴτε γυναῖκες. λέγει τοίνυν ὅτι ἐὰν οἱ τοιοῦτοι σκανδαλιζωσί σε πρὸς ἐμπάθειαν, μηδὲ τούτων φείσῃ· ἀλλ' ἔκκοψον αὐτοὺς τῆς πρός σε σχέσεως, καὶ ῥῖψον πόῤῥω σου. Philo Judæus reports that he had heard ἀπὸ θεσπεσίων ἀνδρῶν an interpretation of Deut. xxv. 12, singularly agreeing with this verse: εἰκότως οὖν τὴν . . . χεῖρα. . . . ἀποκόπτειν διείρηται συμβολικῶς, οὐχ ὅπως ἀκρωτηριάζηται τὸ σῶμα στερόμενον ἀναγκαιοτάτου μίρους,

σου [t] καὶ μὴ ὅλον τὸ σῶμά σου εἰς [v] γέενναν [z] ἀπέλθῃ. —σθτω G.
31 Ἐρρέθη δὲ [y] Ὃς ἂν [z] ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ [a] ἀποστάσιον. 32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ [z] ἀπολύων τὴν γυναῖκα αὐτοῦ [b] παρεκτὸς [c] λόγου πορνείας ποιεῖ αὐτὴν [d] μοιχᾶσθαι· καὶ ὃς ἐὰν [z] ἀπολελυ-

t Mark ix. 43 only.
v Deut. xxiv. 3 (1).
z — ch. i. 19. xix. 3, &c. l. Luke xvi. 18 bis. 2. Esdr. ix. 36. Jos. Antt. xv. 7. 10.
a ch. xix. 7 | only. Dest.

xxiv. 3, 6 (1, 3). Isa. l. 1. Jer. iii. 8 only, but always w. βιβλίον. b Acts xxvi. 29. 2 Cor. xi. 28 (ch. xix. 9 v. r.) only †. Deut. i. 36 Ag. c — Acts x. 29. πρὸς τίνα λόγον ποιεῖται τοῦτο, Polyb. xi. 6. 5. d here (bis) and ch. xix. 9 bis | only Jer. ix. 2. Ezek. xvi. 32. (-χεύειν, ver. 28 reff)

31. rec ins οτι bef ος, with Δ rel: om BDL 1. 13. 33. 124 al latt Chr Hil.

32. om οτι D lat-a b g_1 h Aug. rec ος αν απολυση, with D rel lat-a b g_1 h k syr-cu copt [Orig]: txt BKLMΔ 1. 33 Scr's u w evv-y-z-P-150 vulg lat-c f ff_1 g_2 l syrr goth æth arm. μοιχευθῆναι (*perhaps, as Griesb., corrn,* 'ut grammaticorum præceptis, qui μοιχευειν et μοιχασθαι de maritis, μοιχευεσθαι autem de uxoribus usurpari volunt, satisfieret,' *but see ref Ezek*) BD 1. 13. 33. 124. 209 Thph-ant $Orig_2$ $Chr_{Δ,1}$ Thdrt: μοιχασθαι L rel Bas Chr_1. om και το μοιχαται (μοιχ. το μοιχ. ?) D 64 lat-a b k gr-and-lat-mss-mentd-by-Aug Tert. ο απολελυμενην γαμησας B (*see ch* xix. 9).

ἀλλ' *ὑπὲρ τοῦ πάντας τῆς ψυχῆς ἀθίους τίμιειν λογισμούς*. De Spec. Legibus, § 32. We may observe here, that our Lord grounds His precept of the most rigid and decisive *self-denial* on the considerations of the *truest self-interest*,—*συμφέρει σοι*. See ch. xviii. 8, 9, and notes. ἵνα belongs to *συμφ. σοι* (see John xvi. 7); and not (Meyer) to the foregoing, making *συμφ. γάρ σοι* parenthetical.

31, 32.] THIRD EXAMPLE. *The law of divorce.* See note on ch. xix. 7—9. Lightfoot. Hor. Hebr., gives a form of the *ἀποστάσιον*, which was a divorcement *a mensâ et thoro*, and placed the woman absolutely in her own power, to marry whom she pleased. In Deut. xxiv. 1, the allowable reason of divorce is 'some uncleanness.' This the disciples of Shammai interpreted only of adultery; those of Hillel of any thing which amounted to uncleanness in the eyes of the husband. 32.] *πορνείας* must be taken to mean sin, not only before marriage, but after it also, in a wider sense, as including *μοιχεία* likewise. In the similar places, Mark x. 11; Luke xvi. 18, this exception does not occur; see however our ch. xix. 9. Chrysostom explains the connexion of this verse with the former to be, *ἵνα γὰρ μὴ ἀκούσας Ἔξελε τὸν ὀφθαλμόν, νομίσῃς καὶ περὶ γυναικὸς ταῦτα λέγεσθαι, εὐκαίρως ἐπήγαγε τὴν ἐπιδιόρθωσιν ταύτην, ἵνα τρόπῳ μόνῳ συγχωρῶν ἐκβάλλειν αὐτήν, ἑτέρῳ δὲ οὐδενί*. Hom. xvii. p. 228. The figurative senses of *πορνεία* cannot be admissible here, as the law is one having reference to a definite point in actual life; and this its aim and end, restricts the meaning to that kind of *πορνεία* immediately applicable to the case. Otherwise this one strictly guarded exception would give indefinite and universal latitude. ποιεῖ αὐτ. μοιχ.] 'Per alias nuptias, quarum potestatem dat divortium.' Bengel. καὶ ὃς ἐάν] How far *the marriage of the innocent party after separation* (on account of *πορνεία*) *is forbidden* by this or the similar passage ch. xix. 9, is a weighty and difficult question. By the Roman Church such marriage is *strictly forbidden*, and the authority of Augustine much cited, who strongly upholds this view, but not without misgivings later in life. 'Scripsi duos libros de conjugiis adulterinis, ... cupiens solvere difficillimam quæstionem. Quod utrum enodatissime fecerim nescio; immo vero non me pervenisse ad hujus rei perfectionem sentio.' Retract. ii. 57. On the other hand, the Protestant and Greek Churches *allow* such marriage. Certainly it would appear, from the literal meaning of our Lord's words (if ἀπολελ. be taken as perfectly general), that it *should not be allowed*: for if by such divorce the marriage be altogether dissolved, how can the *woman* be said *μοιχᾶσθαι* by a second marriage? or how will St. Paul's precept (1 Cor. vii. 11) find place, in which he says, *ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω*? for stating this as St. Paul does, prefaced by the words *οὐκ ἐγώ, ἀλλ' ὁ κύριος*, it must be understood, and has been taken, as *referring to this very verse*, or rather (see note in loc.) to ch. xix. 6 ff., and consequently can only suppose *πορνεία* as the cause. Besides which, the tenor of our Lord's teaching in other places (see above) seems to set before us the state of marriage as absolutely *indissoluble as such*, however he may sanction the expulsion *a mensâ et*

μένην γαμήσῃ, [d]μοιχᾶται. 33 Πάλιν ἠκούσατε ὅτι ἐρρήθη BDEKL
[e] Lev. xix. 12 (not LXX.). [f] here only †. Esdr. i. 48 (46). Wisd. xiv. 28 only. (-κος, 1 Tim. i. 10. -κία, Wisd. xiv. 26.) [g] — ch. xviii. 25, 26. Job xxii. 27. Sir. xviii. 22. [h] here only. [i] ch. xiv. 7, 9 ‖ Mk. xxvi. 72. Luke i. 73. Acts ii. 30. Heb. vi. 16, 17. James v. 12 only. Num. xxx. 3. (-κίζειν, Mark v. 7. -κωμοσία, Heb. vii. 20.) [k] w. ὀν, ch. xxiii. 16, &c. Rev. x. 6. Ps. lxii. 11. Jer. v. 7. κατά, Heb. vi. 13. εἰς, ver. 35. acc., James v. 12.

τοῖς ἀρχαίοις [e]Οὐκ [f]ἐπιορκήσεις, [gh]ἀποδώσεις δὲ τῷ MSUVΔ
1. 33.
κυρίῳ τοὺς [hi]ὅρκους σου. 34 ἐγὼ δὲ λέγω ὑμῖν μὴ [k]ὀμό-

thoro of an unfaithful wife. Those who defend the other view suppose the ἀπολελυμένην to mean, when *unlawfully* divorced, *not* for πορνία: and certainly this is not improbable. We may well leave a matter in doubt, of which Augustine could write thus: 'In ipsis divinis sententiis ita obscurum est utrum et iste, cui quidem sine dubio adulteram licet dimittere, adulter tamen habeatur si alteram duxerit, ut, quantum existimo, venialiter ibi quisque fallatur.' De Fide atq. Op. c. 19. Meyer gives as a reason for believing ἀπολελ. to refer only to the *unlawfully divorced*: "ἀπολελ. is not qualified (cf. παρεκτὸς λόγου πορνείας), because the *punishment of death* was attached to adultery (Levit. xx. 10; Michael Mos. Recht. § 260 ff.), and consequently under the law the marrying a woman divorced for adultery could never happen." Stier says in a note to his 2nd edn.: "we hold it clear that ἀπολ. can only refer to the woman unlawfully divorced, and then there is no prohibition of the second marriage of one divorced on account of adultery; we see here nothing at all 'obscurum,' as Augustine in the passage cited by Alford." [I may remark, that ἀπολελυμένην is most naturally rendered, "*her, when divorced:*" not "*a divorced woman,*" as Words. It is a secondary predicate, of which the subject is to be supplied out of αὐτήν above. Still less of course is it to be rendered "the divorced woman," τὴν ἀπολελυμένην. And thus understood, the saying concerning marriage after divorce applies only, *as far* as this passage is concerned, to *unlawful* divorce, not to that after πορνεία.]

33—37.] FOURTH EXAMPLE. *The law of oaths.* 33, 34.] The exact meaning of these verses is to be ascertained by two considerations. (1) That the Jews held all those oaths *not to be binding*, in which *the sacred name of God did not directly occur*: as Philo states (De Special. Legg. p. 770, Potter), προλαβέτω τις, εἰ βούλοιτο, μὴ μὲν τὸ ἀνωτάτω καὶ πρεσβύτατον εὐθὺς αἴτιον, ἀλλὰ γῆν, ἥλιον, ἀστέρας, οὐρανόν, τὸν σύμπαντα κόσμον. And Lightfoot (Hor. Hebr. ad locum) cites from the rabbinical books, 'Si quis jurat per cœlum, per terram, per solem, etc. . . . non est juramentum.' See note, ch. xxiii. 16. It therefore appears that a stress is to be laid on this technical distinction in the quotation made by our Lord; and we must understand as belonging to the quotation, 'but whatever thou shalt swear not to the Lord may be transgressed.' (2) Then our Lord passes so far beyond this rule, that He lays down (including in it the understanding that all oaths must be kept *if made*, for that they are all ultimately referable to swearing by God) the rule of the Christian community, which is *not to swear at all*; for that every such means of strengthening a man's simple affirmation arises out of the evil in human nature, is rendered requisite by the distrust that sin has induced, and is, therefore, out of the question among the just and true and pure of heart. See James v. 12, and note there, as explanatory why, in both cases, swearing by the name of God is not specified as forbidden. In the words, 'Swear not at all,' our Lord does not so much make a positive enactment by which all swearing is to individuals forbidden, e. g. on solemn occasions, and for the satisfaction of others, (for that would be a mere technical Pharisaism wholly at variance with the spirit of the Gospel, and inconsistent with the example of *God himself*, Heb. vi. 13—17; vii. 21; *of the Lord when on earth*, whose ἀμὴν ἀμὴν λέγω ὑμῖν was a solemn asseveration, and who at once respected the solemn adjuration of Caiaphas, ch. xxvi. 63, 64; of *His Apostles*, writing under the guidance of His Spirit, see Gal. i. 20: 2 Cor. i. 23: Rom. i. 9: Phil. i. 8, and especially 1 Cor. xv. 31; of *His holy angels*, Rev. x. 6,) as declare to us, that the *proper state* of Christians is, to *require no oaths*; that when τὸ πονηρόν is expelled from among them, every ναί and οὔ will be as decisive as an oath, every promise as binding as a vow. We observe (α) that these verses imply the unfitness of *vows* of every kind as rules of Christian action; (β) that the greatest regard ought to be had to the scruples of those, not only sects, but individuals, who object to taking an oath, and every facility given in a Christian state for their ultimate entire abolition. There is a very full account in Tholuck,

σαι [l]ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ, [35] μήτε ἐν τῇ γῇ, ὅτι [m]ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ, μήτε [n]εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ [o]μεγάλου [o]βασιλέως, [36] μήτε ἐν τῇ κεφαλῇ σου [k]ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ [p]μέλαιναν. [37] ἔσται δὲ ὁ λόγος ὑμῶν [q]ναὶ ναί [q]οὒ οὔ· τὸ δὲ [r]περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν. [38] Ἠκούσατε ὅτι ἐρρήθη [t]Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.

l 1 Cor. v. 1. vi. 7. xv. 29 only†.
m Luke xx. 43 (‖ v. r.), Acts ii. 35. vii. 49 and Heb. i 13, from Ps. cix. 1. Heb. x. 13. James ii. 3 only. Isa. lxvi. 1. Ps. xcviii. 5. Lam. ii. 1 always w. ποδῶν (exc. 2 Chron. ix. 18 Ald.).
a = here only.

see 1 Pet. iii. 12 and ref. (k) above. o = here only. Psa. xlvii. 2. Tobit xiii. 15. p = Rev. vi. 5, 12 (2 Cor. iii. 3. 2 John 12. 3 John 13) only. Lev. xiii. 37. Cant. i. 5. v. 11. Zech. vi. 2, 6 only. q 2 Cor. i. 17, 18, 19. James v. 12. r constr., here only = ver. 47. see Eph. iii. 20. t Exod. xxi. 24. Lev. xxiv. 20. Deut. xix. 21.

36. rec η μιλαιναν bef ποιησαι (*easier order*), with Δ rel syr goth: ποιειν τρ. μ. λ. η μιλ. D^1: ποιησ. μελ. L: ποιησ. μ. τριχα λ. η μελ. 1: alii aliter: txt B 33. 124. 209 latt copt æth arm $Cypr_1$ Aug_1.

37. rec εστω (*from James* v. 12, *or perhaps the imperatives following*), with DL rel latt goth Justin hom-Cl, $Clem_2$ Iren-lat Tert $Cypr_2$: txt B 245 Eus.

38. om και D 13 lat-*a b c* $g_{1,2}$ *l* Orig-lat Hil.

Bergpredigt, pp. 258—75, of the history of opinions on this question. **34, 35.**] Compare ch. xxiii. 16—22. Dean Trench observes (Serm. on Mount, p. 55), 'men had learned to think that, if only God's name were avoided, there was no irreverence in the frequent oaths by heaven, by the earth, by Jerusalem, by their own heads, and these brought in on the slightest need, or on no need at all; just as now-a-days the same lingering half-respect for the Holy Name will often cause men, who would not be wholly profane, to substitute for that name sounds that nearly resemble, but are not exactly it, or the name, it may be, of some heathen deity.' Observe that the predicates, *θρόνος, ὑποπόδιον, πόλις*, being placed for emphasis before the copulæ, are without articles: it would be *ὅτι ἐστὶν ὁ θρόνος*, &c. **34.**] For the allusions see reff. Isa. and Psa. *ὀμν. ἐν* is a Hebraism: the classical usage is with *κατά* and a gen., or simply with an acc.; see reff.

36. *οὐ δύνασαι μίαν τρ. λ. π. ἢ μ.*] Thou hast no control over the appearance of grey hairs on thy head—thy head is not thine own;—thou swearest then by a creature of God, whose destinies and changes are in God's hand; so that *every oath is an appeal to God*. And, indeed, men generally regard it as such now, even unconsciously. **37.** *ναὶ ναὶ οὒ οὔ*] The similar place, ref. James, admirably illustrates this—*ἤτω ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὒ οὔ*—let these words only be used, and they in simplicity and unreservedness.

ἐκ τοῦ πονηροῦ] See reff. The gender is ambiguous, as it may constructionally be in the Lord's prayer, ch. vi. 13, but see note there. It is quite immaterial to the *sense*, in which gender we understand it; for the evil of man's corrupt nature is in Scripture spoken of as the *work of ὁ πονηρός*, and is *itself τὸ πονηρόν*. See John viii. 44: 1 John iii. 8.

38—41.] FIFTH EXAMPLE. *The law of retaliation.* **38.**] That is, *such was the public enactment of the Mosaic law*, and, as such, it implied a private spirit of retaliation which should seek such redress; for the example evidently refers to *private* as well as public retribution. Here again our Lord appears to speak of the *true status and perfection of a Christian community*,—not to forbid, in those mixed and but half-Christian states, which have ever divided so-called Christendom among them, the infliction of judicial penalties for crime. In fact Scripture speaks, Rom. xiii. 4, of *the minister of such infliction* as the *minister of God*. But as before, our Lord shews us the *condition to which* a Christian community should *tend*, and to further which every private Christian's own endeavours should be directed. It is quite beside the purpose for the world to say, that these precepts of our Lord are too highly pitched for humanity, and so to find an excuse for violating them. If we were disciples of His in the true sense, these precepts would, in their *spirit*, as indicative of frames of mind, be *strictly observed*; and, *as far* as we are His disciples, we shall *attain to such their observance*. Here again, our Lord does not *contradict* the Mosaic law, but *expands* and *fulfils* it,

[a] Eph. vi. 13. James iv. 7 al. Num. x. 9

[v] — here only. see note and 1 Cor. v. 13.

[w] ch. xxvi. 67 only. Hos. xi. 4. Esdr. iv. 30 only. (-ισμα, Mark xiv. 65.)

[x] Lake vi. 29 only. Hos. xi. 4 Isa. l. 6.

[y] = 1 Cor. vi. 1, 6. Gen. xxvi. 21. constr., here only. Job ix. 3 var.

[z] Luke vi. 29. John xix. 23. Acts ix. 30.

[a] — Rev. iii. 11. Gen. xxvii. 36. xv. 21 only †.

[b] — & constr., here only. 1 Macc. x. 33, 32.

[c] ch. xxvii. 32. Mark

[d] here only †.

[e] Luke xii. 58 ‡.

[a] 39 ἐγὼ δὲ λέγω ὑμῖν μὴ [a] ἀντιστῆναι τῷ [v] πονηρῷ· ἀλλ' ὅστις σε [w] ῥαπίσει ἐπὶ τὴν δεξιὰν [x] σιαγόνα σου, στρέψον G σττα.. αὐτῷ καὶ τὴν ἄλλην. 40 καὶ τῷ θέλοντί σοι [y] κριθῆναι καὶ τὸν [z] χιτῶνά σου [a] λαβεῖν, [b] ἄφες αὐτῷ καὶ τὸ [z] ἱμάτιον. 41 καὶ ὅστις σε [c] ἀγγαρεύσει [d] μίλιον ἕν, [e] ὕπαγε

39. ραπίζει BN 33 : ραπισει D rel. εἰς BN al Scr's d r evv-y-150 [Clem Orig] Chr : επι D rel Eus. (εις is the reading Lu vi. 29 of D, επι of the other mss.) om δεξιαν (*as in* || *Luke*) D lat-mss-mentd-by-Aug [Dial Ephr Cypr] Hil Op. rec σου bef σιαγονα, with L rel goth : om σου (*as* || *Lu*) ℵ 1. 33 al$_{m}$ Scr's a l m n o^{2} p v evv-y-P em lat-*a f h* Bas Chr Damasc Orig-lat Op : txt BD Scr's b latt Eus.

40. for τω θελοντι, *o θελων qui voluerit* D : τον θελοντα Δ. for αφες, αφησεις D.

41. αγγαρευσει D. ins επι αλλα bef δυο D lat-*a b c g*$_{1}$ Iren-lat : *et alia duo* vulg lat-*h* : *alia duo* am (with forj) lat-*ff*$_{1}$ *l* syr-cu Iren$_{1}$-lat.

declaring to us that the necessity for it would be altogether removed in the complete state of that kingdom which He came to establish. Against the notion that ὀφθ. ἀντὶ ὀφθ. κ.τ.λ. sanctioned all kinds of private revenge, Augustine remarks, 'Quandoquidem et illud antiquum ad reprimendas flammas odiorum, sævientiumque immoderatos animos refrænandos, ita præceptum est. Quis enim tantundem facile contentus est reponere vindictæ quantum accepit injuriæ? Nonne videmus homines leviter læsos moliri cædem, sitire sanguinem, vixque invenire in malis inimici unde satientur? . . . . . Huic igitur immoderatæ et per hoc injustæ ultioni lex justum modum figens, pœnam talionis instituit: hoc est ut qualem quisque intulit injuriam, tale supplicium pendat. Proinde, "Oculum pro oculo, dentem pro dente," non fomes sed limes furoris est; non ut id quod sopitum erat inde accenderetur, sed ne id quod ardebat ultra extenderetur impositus.' Cont. Faust. xix. 25. See 1 Cor. vi. 1—6. The accusatives ὀφθαλμόν, ὀδόντα are perhaps in ref. Exod. governed by δώσει, which immediately precedes them. But it may be noticed, that in ref. Levit., where the construction would require nominatives, we have the saying, as a proverb, in the accusative form. In ref. Deut., the case is exactly as here. 39. μὴ ἀντιστῆναι] Here again, we have our divine Lawgiver legislating, not in the bondage of the letter so as to stultify His disciples, and in many circumstances to turn the salt of the earth into a means of corrupting it,—but in the freedom of the spirit, laying down those great principles which ought to regulate the inner purposes and consequent actions of His followers. Taken *slavishly* and *literally*, neither did our Lord Himself conform to this precept (John xviii. 22, 23), nor his Apostles (Acts xxiii. 3). But *truly*, and in the *spirit*, our blessed Redeemer obeyed it; 'He gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting' (Isa. l. 6): and his Apostles also, see 1 Cor. iv. 9—13. τῷ πονηρῷ] **the evil man**; 'him who injures thee.' Or, perhaps, in the indefinite sense, as before, **evil**, generally, 'when thus directed against thee.' Only, the other possible meaning there, '*the evil one*,' is precluded here. ἀντιστητε τῷ διαβόλῳ: but not *this particular form* of his working (viz. malice directed against thyself) so as to revenge it on another. 40, 41.] See note on ver. 39. κριθῆναι imports *legal contention only*, and is thus distinguished from the violence in ver. 39. (Meyer, against Tholuck [but not in edn. 3] and De Wette.) λαβεῖν, i. e. in pledge for a debt: see Exod. xxii. 26. χιτῶνα, the inner and less costly garment; ἱμάτιον, the outer and more valuable, used also by the poor as a coverlet by night (Exod. ubi supra). In Luke vi. 29 the order is inverted, and appears to be that in which the two garments would be taken from the body, that verse referring to abstraction by *violence*. See the apostolic comment on this precept, 1 Cor. vi. 7. ἀγγαρεύσει] Herod. viii. 98, after describing the Persian postcouriers, adds, τοῦτο τὸ δρόμημα τῶν ἵππων καλέουσι Πέρσαι ἀγγαρήϊον. Æschylus, Agam. 285 (Dindorf), says of the beacons which brought the intelligence of the capture of Troy to Mycenæ, φρυκτὸς

μετ' αὐτοῦ δύο. 42 τῷ [f] αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ [g] δανείσασθαι μὴ [h] ἀποστραφῇς. 43 Ἠκούσατε ὅτι ἐρρήθη Ἀγαπήσεις τὸν [i] πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. 44 ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ [k] προσεύχεσθε [k] ὑπὲρ

—σεν G. —σαν V. BDEKL MSUA l. 33.

[f] absol. and constr., ch. vi. 8. vii. 11. Luke vi. 30. xi. 13.
[g] Luke vi. 34 bis, 35 only. Prov. xx 4. Sir. xx. 15. (—στής, Luke vii. 41. —ον, ch. xviii. 27.)

h — 2 Tim. i. 15. Tit. i. 14. Heb. xii. 25. Wisd. xvi. 8. ἀνεστραμμένοι ὁ Θ. τὰ ἅγια, Jos. B. J. ii. 19. 6.
i — here only. (see note and Lev. xix. 18. Deut. xv. 2. 3.)
k Eph. vi. 18, 19. Col. i. 9. 1 Kings xiii. 19. Jer. xlix. 4 var.

42. rec (for δος) διδου (*see Luke* vi. 30), with L rel: txt BDℵ 13. 124 Clem. τω θελοντι D 38 ev-12 latt. om απο σου, D lat-*k* Clem Cypr Hil spec. δανισασθαι B[1].

44. rec aft υμων ins ευλογειτε τους καταρωμενους υμας καλως ποιειτε τους μισουντας υμας, with DL rel (which however have τοις μισουσιν) lat-*c d f h* syrr goth æth arm: om Bℵ 1. 11. 22. 58. 113. 209 lat-*k* syr-cu copt Thph-ant Orig[8] Eus Dial Ireu-lat Tert[1] Cypr[2] Hil[1] Ambr Jer Fulg. (*The insertion seems to have been made from Luke* vi. 27, 28. *Meyer and De Wette question this on account of the order of the clauses in Luke being different: but this inversion may easily have taken place by one or other of them being supplied in the margin, and both at last having found their way, irrespective of order, into the text. Their omission, if genuine, would be perfectly unaccountable. I therefore agree with Lachm, Tisch, and Treg in expunging them here.*) The 1st clause is inserted alone (but qu? from Luke) by Athen Clem Eus[1] Thl: the 2nd, alone, by vulg lat-*a b ff*[1] *g*[1] *l* Aug Juvenc Epiph Phot Op.

δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς ἔπεμπεν. 'The Jews particularly objected to the duty of furnishing posts for the Roman government; and Demetrius, wishing to conciliate the Jews, promised, among other things, κελεύω δὲ μηδὲ ἀγγαρεύεσθαι τὰ Ἰουδαίων ὑποζύγια (Jos. Antt. xiii. 2. 3). Hence our Saviour represents this as a burden;—and in the same manner Epictetus says, ἂν δὲ ἀγγαρεία ᾖ καὶ στρατιώτης ἁρπάσῃται, ἄφις, μὴ ἀντίτεινε μηδὲ γόγγυζε.' Dr. Burton. The ἱπποσταθμία, or billeting of the Roman soldiers and their horses on the Jews, was one kind of this ἀγγαρεία. 42.] The proper understanding of the command in this verse may be arrived at from considering the way in which the Lord Himself, who declares, 'If ye shall ask any thing in my name, I will do it' (John xiv. 14), performs this promise to us. It would obviously be, not a promise of love, but a sentence of condemnation to us, understood in its bare literal sense; but our gracious Saviour, knowing what is good for us, so answers our prayers, that we never are sent empty away; not always, indeed, receiving *what* we ask,—but that which in the very disappointment we are constrained thankfully to confess is better than our wish. So, in his humble sphere, should the Christian giver act. To give every thing to every one—the sword to the madman, the alms to the imposter, the criminal request to the temptress—would be to act as the enemy of others and ourselves. Ours should be a higher and deeper charity, flowing from those inner springs of love, which are the sources of outward actions sometimes widely divergent; whence may arise both the timely concession, and the timely refusal. As Chrysostom observes on a former verse, μὴ τοίνυν ἁπλῶς τὰ πράγματα ἐξετάσωμεν, ἀλλὰ καὶ καιρὸν καὶ αἰτίαν καὶ γνώμην καὶ προσώπων διαφοράν, καὶ ὅσα ἂν αὐτοῖς ἕτερα συμβαίνῃ, πάντα μετὰ ἀκριβείας ζητῶμεν· οὐδὲ γάρ ἐστιν ἑτέρως ἐφικέσθαι τῆς ἀληθείας. Hom. xvii. p. 231. δανείσασθαι] Here, to borrow,—without *usury*, which was forbidden by the law, Exod. xxii. 25; Levit. xxv. 37; Deut. xxiii. 19, 20.

43—48.] SIXTH EXAMPLE. *The law of love and hatred.* 43.] The Jews called all Gentiles indiscriminately '*enemies*.' In the Pharisaic interpretation therefore of the maxim (the latter part of which, although a gloss of the Rabbis, is a true representation of the spirit of the law, which was enacted for the Jews as a theocratic people), it would include the 'odium humani generis' with which the Jews were so often charged. But our Lord's '*fulfilment*' of neighbourly love extends it to all mankind—not only foreign nations, but even those who are actively employed in cursing, reviling, and persecuting us; and the hating of enemies is, in His *fulfilment* of it, no longer an individual or national aversion, but a coming out and being separate from all that rebel

τῶν [l] διωκόντων ὑμᾶς, [45] ὅπως γένησθε υἱοὶ τοῦ [m] πατρὸς
ὑμῶν τοῦ [m] ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ [n] ἀνατέλλει [z] συρεστ... BDEKL MSUZΔ 1. 33.
ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ [o] βρέχει ἐπὶ δικαίους καὶ
ἀδίκους. [46] ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς,
[p] τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ [q] τελῶναι οὕτως
[o] ποιοῦσιν; [47] καὶ ἐὰν [r] ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν

l = ver. 10, &c. reff.
m ver. 16 reff.
n trans., here only. Gen. iii. 18. Isa. lxi. 11. Hom. Il. c. 777. (see Ps. cxxxi. 17.) Instr. ch. iv. 16 reff.
o Luke vii. 36. 44. xvii. 29. James v. 17 bis. Rev. xi. 6 only. Gen. ii. 5. Ps. lxxvii. 27. 14. Eccl. iv. 9. 1 Macc. xiii. 29.)
p = ver. 12. ch. vi. 1, &c. x. 41, 42. 1 Cor. iii. 8. q ch. x. 3 al. Mt. L. only, exc. Mark ii. 15, 16 †. Polyb. xii. 13. 9. (-νείσθαι,
r Luke i. 40. x. 4. Exod. xviii. 7.

rec ins επηρεαζοντων υμας και bef των διωκοντων (επηρ. *being the word answering to* διωκ. *in Lu* vi 28 *was placed here in the margin: then ined in the text, the copula being added*), with (D)L rel latt syrr goth arm: om B 1. 11. 22. 24. 209 em lat-*k* syr-cu syr-jer copt æth Athen Orig$_6$ (Orig$_2$ has it, omg κ. διωκ. υμ. with goth) Dial Iren-lat Cypr Aug Lucif.—om υμας D Eus.

46. εξετε D 13. 124 latt(exc *ff*^{1}, *g*$_1$) Cypr Lucif Aug. rec (for ουτως) το αυτο (*see below ver* 47 *and Lu* vi. 33), with BL rel: τουτο 1 latt: hæc lat-*g*$_1$ syrr goth arm: txt DZ 33 lat-*k* syr-cu copt æth Cypr Lucif.

47. for αδελφους, φιλους (*probably a gloss*) L rel Scr's-mss lat-*f k* syr goth arm

against God. **45. ὅπως γένησθε**] Probably, as Wordsw., the signification "that ye may *become*" is not to be altogether lost sight of here. But the aor. somewhat modifies it, being literally "that ye may *have become*," i. e. "may *be*." See similar instances in ch. xviii. 3; xx. 26. **υἱοὶ τοῦ π.**] i. e. in being *like Him*. Of course there is allusion to our *state of vioi by covenant and adoption;* but the *likeness* is the point especially here brought out. So *μιμηταὶ τοῦ θεοῦ*, Eph. v. 1. The more we lift ourselves above the world's view of the duty and expediency of revenge and exclusive dealing, into the mind with which the 'righteous Judge, strong and patient, who is provoked every day,' yet does good to the unthankful and evil,—the more firmly shall we assure, and the more nobly illustrate, our place as sons in His family, as *εἰςελθόντες εἰς τὴν βασιλείαν τῶν οὐρανῶν*. Chrysostom beautifully observes, *καιτοίγε οὐδαμοῦ τὸ γενόμενον ἴσον, οὐ μόνον διὰ τὴν τῆς εὐεργεσίας ὑπερβολήν, ἀλλὰ καὶ διὰ τὴν τῆς ἀξίας ὑπεροχήν. σὺ μὲν γὰρ παρὰ τοῦ ὁμοδούλου καταφρονῇ, ἐκεῖνος δὲ παρὰ τοῦ δούλου καὶ μυρία εὐεργετηθέντος· καὶ σὺ μὲν ῥήματα χαρίζῃ εὐχόμενος ὑπὲρ αὐτοῦ, αὐτὸς δὲ πράγματα πολὺ μεγάλα καὶ θαυμαστά, τὸν ἥλιον ἀνάπτων καὶ τοὺς ὑητίνους ὄμβρους διδούς. ἀλλ' ὅμως καὶ οὕτω δίδωμι ἴσον εἶναι, ὡς ἄνθρωπον ἐγχωρεῖ εἶναι. μὴ τοίνυν μίσει τὸν ποιοῦντα κακῶς, τοιούτων ὄντα σοι πρόξενον ἀγαθῶν, καὶ εἰς τοσαύτην ἀγωνιᾷ σε τιμήν· μὴ καταρῶ τῷ ἐπηρεάζοντι· ἐπεὶ τὸν μὲν πόνον ὑπέστης, τοῦ δὲ καρποῦ ἀπεστερήθης· καὶ τὴν μὲν ζημίαν οἴσεις, τὸν δὲ μισθὸν ἀπολεῖς· ὅπερ ἰσχάτης ἐστὶν ἀνοίας, τὸ χαλεπώτερον ὑπομείναντας τὸ ἔλαττον τούτου μὴ φέρειν.* Hom. xviii. p. 239. **ὅτι**, because, 'in that:' gives the particular in which the conformity implied by *vioi* consists.

τ. ἥλιον ἀνατ.] Meyer quotes a sentiment of Seneca remarkably parallel: "Si deos imitaris, da et ingratis beneficia: nam et sceleratis sol oritur, et piratis patent maria." **46.**] On *ἀγαπᾶν* and *φιλεῖν*, see Tittmann, Syn. p. 54. He remarks, "Manifesta est ratio cur Dominus jusserit *ἀγαπᾶν τοὺς ἐχθρούς*, non autem *φιλεῖν*. Nam *φιλεῖν*, amare, pessimum quemque vir honestus non potest: sed poterit eum tamen *ἀγαπᾶν*, i. e. bene ei cupere et facere, quippe homo homini, cui etiam Deus benefaciat. Amor imperari non potest, sed dilectio: dilectio humanitatis est, amor eorum tantum, quibus eadem mens est, idem animus." See further in notes on John xi. 5. **τελῶναι**] This race of men, so frequently mentioned as the objects of hatred and contempt among the Jews, and coupled with sinners, were not properly the *publicans*, who were wealthy Romans, of the rank of knights, farming the revenues of the provinces; but their underlings, heathens or renegade Jews, who usually exacted with recklessness and cruelty. "The Talmud classes them with thieves and assassins, and regards their repentance as impossible." Wordsw. In interpreting these verses we must carefully give the persons spoken of their correlative value and meaning: **ye**, Christians, sons of God, the true theocracy, the *βασιλ. τ. οὐρ.*,—these **τελῶναι** or *ἐθνικοί*, men of this world, actuated by

μόνον, τί [s]περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ [t]ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; [48] ἔσεσθε οὖν ὑμεῖς [u]τέλειοι ὡς ὁ [v]πατὴρ ὑμῶν ὁ [vw]οὐράνιος [u]τέλειός ἐστιν. VI. [1] [x]Προσέχετε [δὲ] τὴν [y]δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν

s Rom. iii. 1. Prov. xiv. 23.
t ch. vi. 7. xviii. 17. 3 John 7 only †. (-ικός, Gal. ii. 14.)
u ch. xix. 21. Col. i. 28.

James iii. 2. Gen. vi. 9. Deut. xviii. 13al. only. see ch. xviii. 35.
v ch. vi. 14, 26, 32 al. xv. 13. xxiii. 9
w as above (v). Luke ii. 13. Acts xxvi. 19 only †. Esdr. vi. 15. 2 Macc. vii. 34 P. ix. 10 only.
x ch. x. 17. Luke xxi. 34. Deut. iii. 23. 2 Chron. xxv. 16.
y — ch. v. 20. Acts x. 35. Heb. xi. 33. 1 John iii. 29. Tobit xii. 8, 9. xiv. 11.

Bas Thl Lucif: txt BDZ 1 (Scr's u, e sil) latt Syr syr-cu copt æth Cypr. rec (for ἐθνικοι) τελωναι (*see preceding ver*), with L rel lat-*h k* Syr syr-ms goth arm: txt BDZ 1. 33 latt syr-cu syr syr-jer copt æth Constt Chr(appy, see Matthæi) Bas Cypr Lucif. rec (for το αυτο) ουτω, with (but ουτως) EKLSΔ lat-*h* syr-cu syr copt(Treg): txt BDMUZ 1. 33 latt(*hoc*) Syr goth æth arm Cypr Lucif. (*It being thus determined that το αυτο is the reading here, it seems to follow that ver* 46 *was altered to* το αυτο *to conform it to this, and consequently that* ουτως *must be read there.*)

48. rec ωςπερ (*corrn for elegance*), with D rel: txt BLZ Coisl-ʟxx-marg 1. 13. 33. 124. 225 (Clem$_2$ Orig$_3$) Eus Chr-1-3 (and Field) Damasc. rec (for ουρανιος) εν τοις ουρανοις (*see ver* 45), with E^{2}KMSΔ lat-*b c d g*$_1$ *h* Syr syr-cu Clem$_1$ Chr-txt Lucif, εν ουρανοις D^1 Chr-*s-a*: txt BD^{2}E^{1}LUZ Coisl-ʟxx-marg 1. 13. 33. 124 vulg lat-*a f ff*$_1$ *g*$_2$ *l* syr æth arm Clem$_1$ Orig$_3$ Ath Damasc Cypr.

Chap. VI. 1. rec om δε, with BD rel latt syr-cu goth arm Hil: ins LZℵ 1. 33 lat-*g*$_1$ syrr copt æth Op (*probably the omn arose from the connexion with ch* v. *being overlooked, and its being supposed that an entirely new subject commenced here*). rec (for δικαιοσυνην) ελεημοσυνην (*a mistaken gloss, the general nature of this opening caution not being perceived*), with LZ rel lat-*f*$_1$ *k* syr-cu syr copt(sppy) goth

worldly motives,—'what thank have *ye* in being like *them?*' 47. ἀσπάσησθε] Here, most probably in its literal sense. Jews did not salute Gentiles: Mohammedans do not salute Christians even now in the East. 48. ἔσεσθε] Not altogether imperative in meaning, but including the imperative sense: such shall be the state, the aim of Christians. τέλειοι] **complete**, in your love of others; not one-sided, or exclusive, as these just mentioned, but all-embracing, and God-like, = οἰκτίρμονες, Luke vi. 36. ὑμεῖς is emphatic. No countenance is given by this verse to the ancient Pelagian or the modern heresy of perfectibility in this life. Such a sense of the words would be utterly at variance with the whole of the discourse. See especially vv. 22, 29, 32, in which the imperfections and conflicts of the Christian are fully recognized. Nor, if we consider this verse as a solemn conclusion of the second part of the Sermon, does it any the more admit of this view, asserting as it does that likeness to God in inward purity, love, and holiness, must be the continual aim and end of the Christian in all the departments of his moral life. But how far from having attained this likeness we are, St. Paul shews us (Phil. iii. 12); and every Christian feels, just *in the proportion in which he has striven after it.* Augustine argues for the true sense of this and similar passages of Scripture against the Pelagians at length, De peccatorum meritis et remissione, lib. ii. ch. 12—17, and De perfectione justitiæ hominis, ch. 8, 9.—οἱ μὲν ἀγαπῶντες τοὺς ἀγαπῶντας αὐτοὺς ἀτελεῖς εἰσιν εἰς ἀγάπην, οἱ δὲ τοὺς ἐχθρούς, τέλειοι. Euthym. On the sense see 1 Pet. i. 15. Thol. quotes from Plato, Theæt. p. 176, διὸ καὶ πειρᾶσθαι χρὴ ἐνθένδε ἐκεῖσε φεύγειν ὅτι τάχιστα· φυγὴ δὲ ὁμοίωσις θεῷ κατὰ τὸ δυνατόν· ὁμοίωσις δὲ δίκαιον καὶ ὅσιον μετὰ φρονήσεως γενέσθαι.

Chap. VI. 1—18.] *The* Third division of the Sermon, *in which the disciples of Christ are warned against hypocritical display of their good deeds, by the examples of abuses of the duties of almsgiving* (ver. 2), *praying* (ver. 5), *and fasting* (ver. 16). 1.] The discourse of our Lord now passes *from actions to motives;* not that He has not spoken to the heart before, but then it was only by inference, now directly. δικαιοσύνη] not '*benevolence*,' or '*alms*,' as צְדָקָה in rabbinical usage,—for this meaning is never found in the N. T., and in the apocryphal reff. a distinction is made, though the two are coupled closely together. Besides, here we have ἐλεημοσύνη treated of as a distinct head below. It is best then to render *δικ.*, **righteousness**, as

a pass., ch. xxiii. 5. Mark xvi. 11 only ‖ (trans. ch. xi. 7.) a constr., ch. xxiii. 5. Luke xxiii. 16. xxiv. 35. b ch. ix. 17 reff. c ch. v. 19 reff. d here (3ce) and Luke xi. 41. xii. 33. Acts iii. 2, 3, 10. ix. 36. x. 2, 4, 31. xxiv. 17 only. Dan. iv. 24 (27). Tobit xii. 8. Sir. xiii. 3. e 1 Cor. xv. 52. Rev. viii. 6, &c. ix. 1, 13. x. 7. xi. 15 only. Judg. vi. 34. 1 Kings xiii. 3. f ch. xxiii. 15, &c. Matt. Mk. (vii. 6 only.) L. only. Job xxxiv. 30. xxxvi. 13 only. (-ισις, Gal. ii. 13. -ίνεσθαι, Luke xx. 20.) in its classical sense. Aristoph. Vesp. 1279. Xen. Mem. ii. 2. 9. g Luke xiv. 21. Acts ix. 11. xii. 10 only. Isa. xv. 3. Tobit xiii. 18. Sir. ix. 7 only. h — John viii. 54. Rev. xviii. 7. Lam. i. 8. see Heb. v. 5. i ch. v. 18 reff. j — Luke vi. 34. Phil. iv. 18. Gen. xliii. 23. ἀπέχετε, ἔφη, τὴν ἀπόκρισιν, Æsch. p. 84, 35. k imperat. aor., ch. xxiv. 18. Deut. xxxiii. 6 al. l in N. T. always w. δεξ., Luke xxiii. 33 reff.

ἀνθρώπων πρὸς τὸ [e]θεαθῆναι [a]αὐτοῖς· [b]εἰ δὲ μήγε, [c]μισθὸν οὐκ ἔχετε παρὰ τῷ [m]πατρὶ ὑμῶν τῷ [m]ἐν τοῖς οὐρανοῖς. 2 ὅταν οὖν ποιῇς [d]ἐλεημοσύνην, μὴ [e]σαλπίσῃς ἔμπροσθέν σου, ὥςπερ οἱ [f]ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς [g]ῥύμαις, ὅπως [h]δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. [i]ἀμὴν λέγω ὑμῖν [j]ἀπέχουσιν τὸν [c]μισθὸν αὐτῶν. 3 σοῦ δὲ ποιοῦντος [d]ἐλεημοσύνην μὴ [k]γνώτω X σου... BDEKL MSUXZ Δ 1. 33. ἡ [l]ἀριστερά σου τί ποιεῖ ἡ δεξιά σου, 4 ὅπως ᾖ σου ἡ

æth arm Chr: txt BD 1 latt Orig-lat Jer Isid, Hil. om τοις D 1. 33.
2. aft υμιν ins ορι Z Scr's q ev-P 6. 122. 299 evv-44-7-50 lat-k coptt.

in ch. v. 20, as a general term including the three duties afterwards treated of.

The words πρὸς τὸ θεαθ. clearly define the course of action objected to:—not the open benevolence of the Christian who lets his light shine that men may glorify God, but the ostentation of him whose *object* is the praise and glory coming from man. ἐστι γὰρ καὶ ἔμπροσθεν τῶν ἀνθρώπων ποιοῦντα, μὴ πρὸς τὸ θεαθῆναι ποιεῖν· καὶ μὴ ποιοῦντα ἔμπροσθεν πάλιν, πρὸς τὸ θεαθῆναι ποιεῖν, Chrysostom, Hom. xix. p. 245. εἰ δὲ μήγε] does not apply to προσέχετε, so as to mean, '*if ye do not take heed;*' but to μὴ ποιεῖν, and means, **if ye do.** That this is so, is clear from the reff. On the force of the γε, modifying the condition expressed in the εἰ, and concentrating it on the example given, see Klotz ad Devar., p. 527, and ante, p. 308.

2—4.] FIRST EXAMPLE. *Almsgiving.*

2. μὴ σαλπίσῃς] A proverbial expression, not implying any such custom of the hypocrites of that day, but the habit of self-laudation, and display of good works in general. οὐχ ὅτι σάλπιγγας εἶχον ἐκεῖνοι, ἀλλὰ τὴν πολλὴν αὐτῶν ἐπιδεῖξαι βούλεται μανίαν τῷ λέξει τῆς μεταφορᾶς ταύτης, κωμῳδῶν ταύτῃ καὶ ἐκπομπεύων αὐτούς. Chrys. Hom. xix. p. 245. Meyer remarks that the word σαλπίσῃς is *tuba canas*, not *tuba cani cures*, and must therefore refer to what the person *himself* does: but all verbs of action may surely refer to action *per alterum*, so that this does not decide the point. Many Commentators, among whom are Calvin and Bengel, think that the words are to be taken literally: and Euthym. mentions this view: φασὶ δέ τινες ὅτι ὑποκριταὶ τότε διὰ σάλπιγγος συνεκάλουν τοὺς δεομένους. But Lightfoot says, "non inveni, quæsiverim licet multum serioque, vel minimum tubæ vestigium in præstandis eleemosynis." See his note, containing an account of the practices of the Jews in giving alms;—and many illustrative passages in Tholuck; among which may be mentioned Cic. ad diversos xvi. 21, 'te buccinatorem fore existimationis meæ.' ἔμπρ. σου] according to the way in which the former verse is taken, these words are variously understood to apply to the trumpet being *held up before the mouth in blowing* (as Meyer), or to *another person going before* (Thol., al.). συναγωγαῖς can hardly bear any sense but **synagogues**, see ver. 5: and if so, the literal meaning of σαλπίσῃς cannot well be maintained. The synagogues, as afterwards the Christian churches, were the regular places for the collection of alms: see Tholuck and Vitringa de Synag. vet. iii. 1. 13.

ἀπέχουσιν] **have in full,—exhaust:** not *have* their *due reward:* see reff. Plutarch in Solon (Wetst.) says, that he who marries for pleasure, and not for children, τὸν μισθὸν ἀπέχει. 3.] σοῦ, emphatic: see ch. v. 48. μὴ γνώτω] Another popular saying, not to be pressed so as to require a literal interpretation of it in the act of almsgiving, as De Wette and others have done, but implying simplicity, both of intention and act. Equally out of place are all attempts to explain the right and left hand symbolically, as was once the practice. The sound sense of Chrysostom preserves the right interpretation, where even Augustine strays into symbolism: πάλιν ἐνταῦθα οὐ χεῖρας αἰνίττεται, ἀλλ' ὑπερβολικῶς αὐτὸ τέθεικεν. εἰ γὰρ οἷόν τέ ἐστι, φησί, σεαυτὸν ἀγνοῆσαι, περι-

[d] ἐλεημοσύνη ἐν τῷ [m] κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ [m] κρυπτῷ [αὐτὸς] [n] ἀποδώσει σοι [ἐν τῷ φανερῷ]. [5] καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ [f] ὑποκριταί, ὅτι [o] φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς [p] γωνίαις τῶν [q] πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως [r] φανῶσιν τοῖς ἀνθρώποις. [l] ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν [c] μισθὸν αὐτῶν. [6] σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ [s] ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ [m] κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ [m] κρυπτῷ, [n] ἀποδώσει σοι [ἐν τῷ φανερῷ]. [7] προσευχό-

G τω πατρι... BDEG KLMSU ΧΣΔ 1. 33.

m Rom. ii. 29. Ps. cxxxviii. 15 Symm.
n — 2 Tim. iv. 8. Isa. lxv. 7. see ch. xvi. 27.
o — ch. xxiii. 6. Luke xx. 46. Isa. lvi. 10.
p ch. xxi. 42 ‖ & Acts iv. 11. 1 Pet. ii. 7 (all from Ps. cxvii. 22). Acts xxvi. 26. Rev. vii. 1. xx. 8 only. Prov. vii. 12 pl.
q Luke xiv. 21 reff. Prov. vii. 12.
r see ch. xxiii. 28.
s ch. xxiv. 26. Luke xii. 3, 24 only. Isa. xxvi. 20.

4. η ελ. σου η D: ἡ σου ελ. η Δ(but om ἡ) 33: txt B[*sic*, not as Verc]LZ rel 1 lat-*a b c* Cypr. om αυτος (*as superfluous, seeing that it does not occur vv* 6, 18. *But here, the first time, it is emphatic*) BKLUZ 1. 13. 33. 124. 209 Scr's a s u v evv-P-z latt syr-cu copt goth æth arm (Constt) Orig Chr Thl Cypr: ins D rel lat-*h* syrr. om εν τω φανερω BDZ 1. 33. 209 al vulg lat-*ff*$_1$ *k* syr-cu copt Orig(but perhaps refers to ver 6) Euthym Cypr Jer Aug(in Græcis non invenimus) Chrom: ins L rel lat-*a b c f g*$_1$ *h* syrr goth æth arm Constt Chr Op (*see below, ver* 6).

5. rec προσευχη and εση (*to suit the singulars bef and aft*), with DLX rel syrr syr-cu: txt BZ 1. 118 latt(and Δ-lat) syr-marg coptt goth æth arm-mss Orig Chr Ambr Aug. rec ωςπερ (*common alteration to more usual word*), with L rel Orig: txt BDZ 1(Tischdf). 33. aft φιλουσιν ins στηναι, and (for προσευχεσθαι) και προσευχομενοι D lat-*a b c h*: txt BZ rel vulg lat-*f ff*$_1$ syr goth æth arm Orig. rec aft οτως ins αν, with E rel: om BDKLZ 1. 13. 33. 124 al Scr's p u v w^1 ev-y sah Orig$_2$ Chr. rec aft υμιν ins οτι, with L rel lat-*f* Orig: om BD X(appy) Z 1. 13. 33. 124 al latt æth arm Orig Chr lat-ff.

6. om εν bef τω D 1. 13. 124. 232 latt arm. om εν τω φανερω BDZ 1. 209 al Scr's u vulg lat-*f ff*$_1$ *g*$_2$ *k* syr-cu syr-jer^1 coptt Orig$_2$ hom-Cl Eus$_2$ Hil Jer Ambr Aug: ins L rel lat-*a b c f h* syrr goth æth arm Euthym. (*The uncertainty respecting the words seems to have arisen from a desire to render the three vv* 4, 6, 18 alike, *by either* inserting *or* omitting *them* in all. *They were probably genuine in* some *of the three, otherwise it is difficult to account for their insertion at all.*)

σπούδαστον ἔστω σοι τοῦτο, κἂν αὐτὰς δυνατὸν ᾖ τὰς διακονουμένας χεῖρας λαθεῖν. Hom. xix. p. 246. 4. ὁ βλ. ἐν τῷ κρυπτῷ] Not to be rendered as if it were τὰ (or σε) ἐν τῷ κρ., or εἰς τὸ κρυπτόν, but as the Eng. Vers., **seeth in secret**: as we say, **in the dark**; ἐν introducing the *element*, or *sphere, in which*.

ἐν τῷ φανερῷ] before men and angels at the resurrection of the just.

5—15.] Second example. *Prayer.*

5. φιλοῦσιν] not so well *solent*, *as amant*: they take **pleasure**, or love: see reff. and Winer, § 54. 4. The meaning *solere* for φιλεῖν is undoubtedly found: see Tholuck here. ἑστῶτες] No stress must be laid on this word as implying ostentation; for it was the ordinary posture of prayer. See 1 Sam. i. 26: 1 Kings viii. 22. The command in Mark (xi. 25) runs, ὅταν στήκετε προσευχόμενοι .... See also Luke xviii. 11, 13. Indeed, of the two positions of prayer, considering the place, kneeling would have been the more singular and savouring of ostentation. The *synagogues* were *places of prayer*; so that, as Theophyl. (Thol.), οὐ βλάπτει ὁ τόπος, ἀλλὰ ὁ τρόπος καὶ ὁ σκοπός. 6. εἰσελθε κ.τ.λ.] Both Chrysostom and Augustine caution us against taking this merely literally. τί οὖν; ἐν ἐκκλησίᾳ, φησίν, οὐ δεῖ προσεύχεσθαι; καὶ σφόδρα μέν, ἀλλὰ μετὰ γνώμης τοιαύτης. πανταχοῦ γὰρ ὁ θεὸς τὸν σκοπὸν ζητεῖ τῶν γιγνομένων. ἐπεὶ κἂν εἰς τὸ ταμεῖον εἰσέλθῃς, καὶ ἀποκλείσας, πρὸς ἑπίδειξιν αὐτὸ ἐργάσῃ, οὐδέν σοι τῶν θυρῶν ὄφελος. ὅρα γοῦν καὶ ἐνταῦθα πῶς ἀφιρεῖται τὸν διορισμὸν τίθεικεν εἰπών "ὅπως φανῶσι τοῖς ἀνθρώποις." ὥστε κἂν τὰς θύρας ἀποκλείσῃς, τοῦτο πρὸ τῆς τῶν θυρῶν ἀποκλείσεως κατορθῶσαί σε βούλεται, καὶ τὰς τῆς διανοίας ἀποκλείειν θύρας. Hom.

t here only †. u ch. v. 47 reff. v constr., Luke xiii. 2. 4. John v. 45. James iv. 5 al. w constr., 1 Cor. iv. 4. viii. 11.

μενοι δὲ μὴ [t] βαττολογήσητε ὥςπερ οἱ [u] ἐθνικοί· [v] δοκοῦσιν BDEG KLMSU XΖΔ l. 33.
γὰρ ὅτι [w] ἐν τῇ [x] πολυλογίᾳ αὐτῶν [y] εἰςακουσθήσονται.
8 μὴ οὖν [z] ὁμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν
[a] χρείαν [a] ἔχετε [b] πρὸ τοῦ ὑμᾶς [c] αἰτῆσαι αὐτόν. 9 οὕτως

x here only. Prov. x. 19 only. y Luke i. 13. Acts x. 31. 1 Cor. xiv. 21. Heb. v. 7 only. Ps. lv. 1.
z ch. vii. 24, 26. xiii. 24 al. Isa. xl. 18, 25. a ch. ix. 12 ‖. xxi. 3. 1 Cor. xii. 21 bis al. 2 Macc. ii. 18.
b constr., Luke ii. 21. xxii. 15. John i. 49. Gal. ii. 12 al. Gen. xliii. 16. c absol. and constr., ch. v. 42 reff.

7. βαττελογ. B: βλαττολογησηται (i. e. ι) D^1, βλαττελ- D^2. for ἐθνικοι, υποκριται B syr-cu (and, apparently, no other ms).
8. aft γαρ ins ο θεος B sah. for αιτησαι αυτον, ανοιξε το στομα D lat-h.

xix. p. 247. 'Parum est intrare in cubicula, si ostium pateat importunis, per quod ostium ea quæ foris sunt improbe se immergunt, et interiora nostra appetunt.' De Serm. Dom. l. ii. c. 3. Cf. Ps. iv. 4.

7. **βαττολογήσητε**] a word probably without any further derivation than an imitation of the sounds uttered by stammerers, who repeat their words often without meaning; (κατὰ μίμησιν τῆς φωνῆς, Hesych.)—Suidas, Eustath., and others, suppose it derived from a certain stammering Battus, Herod. iv. 155. But the name of this Battus seems to have been given *from the circumstance*; παῖς ἰσχνόφωνος καὶ τραυλός, τῷ οὔνομα ἐτέθη Βάττος. We have βατταρίζω and its derivatives with the same signification; and Æschines called Demosthenes βάταλος (περὶ στ. p. 288. 17 Bekker). Hence the sense has generally been held to be, '*do not make unmeaning repetitions.*' But most of the fathers (see the passages in Thol., and in Suicer sub voce) understand by βατ., the praying περὶ τὰ ἀνωφελῆ τε καὶ μάταια (so Greg. Nyss.), or λέγειν τὰ διεφθαρμένα ἔργα, ἢ λόγους, ἢ νοήματα ταπεινὰ τυγχάνοντα (Orig.), or ὅταν τὰ μὴ προςήκοντα αἰτῶμεν παρὰ τῷ θεῷ δυναστείας κ. δόξας: &c. Taking the word in its largest meaning, that of *saying things irrelevant and senseless*, it may well include all these. **ἐθνικοί**] 'prece qua fatigent virgines sanctæ minus audientem carmina Vestam?' Hor. Od. i. 2. 26. 'Nisi illos (Deos) tuo ex ingenio judicas, Ut nil credas intelligere nisi idem dictum est centies.' Ter. Heaut. v. 1. What is forbidden in this verse is not *much* praying, for our Lord Himself passed whole nights in prayer: not praying *in the same words*, for this He did in the very intensity of His agony at Gethsemane; but the making number and length a *point of observance*, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it is of such a length, has been such a number of times repeated. The repetitions of Paternosters and Ave Marias in the Romish Church, as *practised* by them, are *in direct violation* of this precept; the *number* of repetitions being *prescribed*, and the *efficacy of the performance made to depend on it.* But the repetition of the Lord's Prayer in the Liturgy of the Church of England is not a violation of it, nor that of the Kyrie Eleison, because it is not the number of these which is the object, but each has its *appropriate place* and *reason* in that which is pre-eminently a reasonable service. Our Lord was also denouncing a *Jewish* error. Lightfoot quotes from the Rabbinical writings, 'Omnis qui multiplicat orationem, auditur.' Hor. Hebr. in loc. Augustine puts admirably the distinction between much *praying* and much *speaking*: 'Absit ab oratione multa locutio; sed non desit multa precatio, si fervens perseverat intentio. Nam multum loqui, est in orando rem necessariam superfluis agere verbis; multum autem precari, est ad eum quem precamur diuturna et pia cordis excitatione pulsare. Nam plerumque hoc negotium plus gemitibus quam sermonibus agitur; plus fletu, quam affatu.' Ep. cxxx. 10. And Chrysostom, in one of his finest strains of eloquence, comments on this verse: μὴ τοίνυν τῷ σχήματι τοῦ σώματος, μηδὲ τῇ φαυγῇ τῆς φωνῆς, ἀλλὰ τῇ προθυμίᾳ τῆς γνώμης τὰς εὐχὰς ποιώμεθα· μηδὲ μετὰ ψόφου καὶ ἠχῆς καὶ πρὸς ἐπίδειξιν, ὡς καὶ τοὺς πλησίον ἐκπρούειν, ἀλλὰ μετὰ ἐπιεικείας πάσης καὶ τῆς κατὰ διάνοιαν συντριβῆς καὶ δακρύων τῶν ἐνδοθεν. Hom. xix. p. 248. Those who have the opportunity should by all means read the whole passage, which is too long for insertion in a note.

8. **οἶδεν γάρ**] εἰ οἶδε, φησίν, ὧν χρείαν ἔχομεν, τίνος ἕνεκεν εὔχεσθαι δεῖ; οὐχ ἵνα διδάξῃς, ἀλλ' ἵνα ἐπικάμψῃς· ἵνα οἰκειωθῇς τῇ συνεχείᾳ τῆς ἐντεύξεως, ἵνα ταπεινωθῇς, ἵνα ἀναμνησθῇς τῶν ἁμαρτημάτων τῶν σῶν. Chrys. Hom. xix. p. 249. 'Ipsa orationis intentio cor nostrum serenat et purgat, capaciusque efficit ad accipienda divina munera, quæ spiritualiter nobis infunduntur.' Au-

οὖν προσεύχεσθε ὑμεῖς· [d] Πάτερ ἡμῶν ὁ [d] ἐν τοῖς οὐρανοῖς, [d] ch. v. 16 reff.

gust. de Serm. Dom. ii. 8. 9—13.] THE LORD'S PRAYER. 9.] There is very slender proof of what is often asserted, that our Lord took nearly the whole of this prayer from existing Jewish formulæ. Not that such a view of the matter would contain in it any thing irreverent or objectionable; for if pious Jews had framed such petitions, our Lord, who came πληρῶσαι every thing that was good under the Old Covenant, might in a higher sense and spiritual meaning, have recommended the same forms to His disciples. But such does not appear to have been the fact. Lightfoot produces only the most general common-place parallels for the petitions, from the Rabbinical books.

With regard to the prayer itself we may remark, 1. The whole passage, vv. 7—15, is digressive from the subject of the first part of this chapter, which is the discouragement of the performance of religious duties to be seen of men, and is resumed at ver. 16. Neander (Leben Jesu, p. 349, note) therefore supposes that this passage has found its way in here as a sort of accompaniment to the preceding verses, but is in reality the answer of our Lord to the request in Luke xi. 1, more fully detailed than by that Evangelist. But to this I cannot assent, believing our Lord's discourses as given by this evangelist to be no collections of scattered sayings, but veritable reports of continuous utterances. That the request related in Luke should afterwards have been made, and similarly answered, is by no means improbable. (That he should have thus related it *with this gospel before him*, is more than improbable.) 2. It has been questioned whether the prayer was regarded in the very earliest times as a set form delivered for liturgical use by our Lord. The variations in Luke have been regarded as fatal to the supposition of its being used liturgically at the time when these Gospels were written. But see notes on Luke xi. 1. It must be confessed, that we find very few traces of such use in early times. Thol. remarks, "It does not occur in the Acts, nor in any writers before the third century. In Justin Mart. we find, that the προεστώς prays 'according to his power' (Apol. i. 67, p. 83, ὁ πρ. εὐχὰς ὁμοίως κ. εὐχαριστίας ὅση ἐ̓νναμις αὐτῷ ἀναπέμπει) . . . . . Cyprian and Tert. make the first mention of the prayer as an 'oratio legitima et ordinaria.'" An allusion to it has been supposed to exist in 2 Tim. iv. 18, where see note.

3. The view of some that our Lord gave this, selecting it out of forms known and in use, as a prayer *ad interim, till the effusion of the Spirit of prayer*, is inadmissible, as we have no traces of any such temporary purpose in our Saviour's discourses, and to suppose any such would amount to nothing less than to set them entirely aside. On the contrary, one work of the Holy Spirit on the disciples was, to *bring to their mind all things whatsoever He had said unto them*, the depth of such sayings only then first being revealed to them by Him who *took of the things of Christ and shewed them to them*. John xiv. 26. οὕτως] *παραδίδωσι τύπον εὐχῆς, οὐχ ἵνα ταύτην μόνην τὴν εὐχὴν εὐχώμεθα, ἀλλ' ἵνα ταύτην ἔχοντες πηγὴν εὐχῆς ἐκ ταύτης ἀρυώμεθα τὰς ἐννοίας τῶν εὐχῶν.* Euthym. Considering that other manners of praying have been spoken of above, the *βαττολογία* and the *πολυλογία*, the οὕτως, especially in its present position of primary emphasis, cannot well be otherwise understood than thus, i. e. '*in these words*,' as a *specimen* of the *Christian's* prayer (the ὑμεῖς holds the second place in emphasis), no less than its *pattern*. This which would be the inference from the context here, is decided for us by Luke xi. 2, ὅταν προσεύχησθε, λέγετε. Πάτερ ἡμῶν] This was a form of address almost unknown to the Old Covenant: now and then hinted at, as reminding the children of their rebellion (Isa. i. 2. Mal. i. 6), or mentioned as a last resource of the orphan and desolate creature (Isa. lxiii. 16); but never brought out in its fulness, as indeed it could not be, till He was come by whom we have received the adoption of sons. 'Oratio fraterna est: non dicit, Pater meus, tanquam pro se tantum orans, sed Pater Noster, omnes videlicet una oratione complectens, qui se in Christo fratres esse cognoscunt.' Aug. Serm. lxiv. 4 Appendix. *ἀπὸ δὲ τούτου καὶ ἐχθραν ἀναιρεῖ, καὶ ἀπόνοιαν καταστέλλει, καὶ βασκανίαν ἐκβάλλει, καὶ τὴν μητέρα τῶν ἀγαθῶν ἁπάντων ἀγάπην εἰςάγει, καὶ τὴν ἀνωμαλίαν τῶν ἀνθρωπίνων ἐξορίζει πραγμάτων, καὶ πολλὴν δείκνυσι τῷ βασιλεῖ πρὸς τὸν πτωχὸν τὴν ὁμοιμίαν, εἴ γε ἐν τοῖς μεγίστοις καὶ ἀναγκαιοτάτοις κοινωνοῦμεν ἅπαντες.* Chrysost. Hom. xix. p. 250. ὁ ἐν τοῖς οὐρανοῖς] These opening words of the Lord's Prayer set clearly before us the status of the Christian, as believing in, depending upon, praying to, a real *objective personal* GOD, lifted above himself;

e — 1 Pet. iii. 15. Exod. xx. 8. Isa. xxix. 23. Sir. xxxiii. 4.
f ch. xxvi. 42. Acts xxi. 14 only.
e ἁγιασθήτω τὸ ὄνομά σου, 10 ἐλθέτω ἡ βασιλεία σου,
f γενηθήτω τὸ θέλημά σου g ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
11 τὸν ἄρτον ἡμῶν τὸν h ἐπιούσιον δὸς ἡμῖν σήμερον, ...σημερον X. BDEG KLMSU ZΔ 1. 33.

g Acts vii. 51. ὡς ἔδοξεν αὐτοῖς, καὶ ἐποίουν, Thucyd. viii. 1.
h Luke xi. 3 only †, and no where else.

10. ελθατω DE²GΔℵ: txt BZ rel. om ως D¹ lat-*a b c* Tert Aug$_1$. rec ins της bef γης, with D rel Scr's mss Orig$_1$ Eus Constt$_2$: om BZΔ 1 Clem Orig$_4$ Chr-3-8.

to approach whom he must lift up his heart, as the eye is lifted up from earth to heaven. This strikes at the root of all *pantheistic* error, which regards the spirit of man as identical with the Spirit of God, —and at the root of all *Deism*; testifying as it does our relation to and covenant dependence on our heavenly Father.

The *local heavens* are no further to be thought of here, than as Scripture, by a parallelism of things natural and spiritual deeply implanted in our race (compare Aristotle, περὶ οὐρ. i. 3, πάντες γὰρ ἄνθρωποι περὶ θεῶν ἔχουσιν ὑπόληψιν, καὶ πάντες τὸν ἀνωτάτω τῷ θείῳ τόπον ἀποδιδόασι καὶ βάρβαροι καὶ Ἕλληνες ὅσοιπερ εἶναι νομίζουσι θεούς, δηλονότι ὡς τῷ ἀθανάτῳ τὸ ἀθάνατον συνηρτημένον), universally speaks of *heaven* and *heavenly*, as applying to the habitation and perfections of the High and Holy One who inhabiteth Eternity. ἁγιασθήτω τὸ ὄνομά σου] De Wette observes: 'God's Name is not merely His appellation, which we speak with the mouth, but also and principally the idea which we attach to it,—His Being, as far as it is confessed, revealed or known.' The 'Name of God' in Scripture is used to signify that revelation of Himself which He has made to men, which is all that we know of Him (ὄνομα τοίνυν ἐστὶ κεφαλαιώδης προσηγορία τῆς ἰδίας ποιότητος τοῦ ὀνομαζομένου παρασατική. Orig. [Thol.]): into the depths of His Being, as it is, no human soul can penetrate. See John xvii. 6: Rom. ix. 17. ἁγιάζω here is in the sense of **keep holy, sanctify in our hearts**, as in ref. 1 Pet. τὰ σεραφὶμ δοξάζοντα οὕτως ἔλεγον Ἅγιος ἅγιος ἅγιος, ὥστε τὸ ἁγιασθήτω τοῦτό ἐστι δοξασθήτω. Chrys. Hom. xix. p. 250. 10. ἐλθέτω ἡ βασιλεία σου] 'Ut in nobis veniat, optamus; ut in illo inveniamur, optamus.' Aug. Serm. lvi. c. 4. **Thy kingdom** here is the fulness of the accomplishment of the kingdom of God, so often spoken of in prophetic Scripture; and by implication, all that process of events which lead to that accomplishment. Meyer, in objecting to all ecclesiastical and spiritual meanings of 'Thy kingdom,' forgets that the one for which he contends exclusively, *the Messianic kingdom*, does in fact include or imply them all.

γενηθήτω τ. θ. σου] i. e. not, 'may our will be absorbed into thy will;' but may it be conformed to and subordinated to thine. The literal rendering is, **Let thy will be done, as in heaven**, (so) **also on earth.** These last words, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς, *may* be regarded as applying to the whole of the three preceding petitions, as punctuated in the text. A slight objection may perhaps be found in the circumstance, that the kingdom of God cannot be said to have *come* in heaven, seeing that it has always been fully established there, and thus the accuracy of correspondence in the particulars will be marred. It is true, this may be escaped by understanding, May thy kingdom *come* on earth, so as to be as fully established, as it is already in heaven. So that I conceive we are at liberty to take the prayer either way. 11. τὸν ἄρτ. κ.τ.λ.] ἡμῶν—as '*created for us*,' 'provided for our use by Thee:' τὸν δι' ἡμᾶς γενόμενον, Euthym. The word ἐπιούσιον has been very variously explained. Origen says of it, πρῶτον δὲ τοῦτ' ἰστέον, ὅτι ἡ λέξις ἡ ἐπιούσιος παρ' οὐδενὶ τῶν Ἑλλήνων οὔτε τῶν σοφῶν ὀνόμασται, οὔτε ἐν τῇ τῶν ἰδιωτῶν συνηθείᾳ τέτριπται, ἀλλ' ἔοικε πεπλάσθαι ὑπὸ τῶν εὐαγγελιστῶν. The derivations and meanings given may be thus classified (after Tholuck). I. ἐπί, εἶναι: and that, either (1) from the *participle*, as παρουσία, μετουσία, περιουσία, or (2) from the *subst.* οὐσία. Against *both*, an objection is brought that thus it would be ἐποὐσ. not ἐπιούσ.; but this is not decisive; we have ἔποπτος and ἐπίοπτος, ἐπιανδάνω, ἐπίουρα, &c. Against (2) it is alleged that adjectives from substantives in *-α* and *-ια* end in *-αιος* or *-ώδης*—ὡραῖος, ἀγοραῖος, βίαιος, and from οὐσία not οὔσιος but οὐσιώδης: συνούσιος, περιούσιος, not being from οὐσία but from the fem. particip. But this is not always so: we have πολυγώνιος from γωνία, ὑπεξούσιος from ἐξουσία, and ἀνούσιος and ἰξούσιος from οὐσία:—while περιούσιος itself is derived by some from οὐσία. II. ἐπί, εἶναι: and

12 καὶ [k] ἄφες ἡμῖν τὰ [l] ὀφειλήματα ἡμῶν [m] ὡς [m] καὶ ἡμεῖς [l]

k 1 Macc. xv. 8. xxii. 14. 2S. xx. 14. Rev. xviii. 6.
l Rom. iv. 4 only. Deut. xxiv. 10 ‡.
m cf. ch. xviii. 33.
l — ch. xii. 31, 32. xviii. 27, &c. Lu.

that, either (1) from the fem. part. ἡ ἐπιοῦσα, understanding ἡμέρα, or (2) from ὁ ἐπιών, understanding χρονός. (1) has much apparently in its favour. In the N. T., LXX, and Josephus, ἡ παροῦσα, ἡ προκειμένη, and this expression itself are often found in this elliptic sense, Jerome found for this word, in the Gospel according to the Hebrews, "mahar (מָחָר) quod dicitur crastinus." [So also *crastinum* copt.] The objection brought against it (Salmas. Suicer), that, viz., from the analogy of δευτεραῖος, τριταῖος, πρωταῖος, &c. does not seem valid to disprove the existence of the more general possessive adj. in -ιος. But the great objection to this derivation is in the *sense:* which would then be in direct opposition to ver. 34. Nor does it answer this to say, that by making to-morrow's bread the subject of prayer we divest ourselves of anxiety respecting it; since our Lord's command is not to feel that anxiety at all. The same objection will apply to (2) ὁ ἐπιὼν χρόνος, or to giving (as Grot. al.) a wider sense to ἡ ἐπιοῦσα, as meaning *all future time*, according to the Hebr. usage of יוֹם. [Cf. *venturum* or *venientem* sah.] Nor will σήμερον bear the Hebraistic interpretation of 'from day to day,' יוֹם יוֹם. Add to this that independently of the discrepancy with ver. 34, Salmasius's objection to this sense, 'quid est ineptius, quam panem crastini diei (and we may say à fortiori 'omnis futuri temporis') nobis quotidie postulare?' seems to me unanswerable. Returning then to the derivation from εἶναι, which has in its favour the authority of the Greek fathers, especially of Origen, and of the Peschito [*indigentiæ nostræ*], Tholuck thinks it most probable that it is formed after the analogy of περιούσιος, from the substantive οὐσία. The substantive signifies not merely *existence* (as alleged in the 1st edn. of this work), but also *subsistence*, compare Luke xv. 12, where τὸ ἐπιβάλλον μέρος τῆς οὐσίας is a curious illustration of this word. And even were οὐσία *existence* only, it would still be open for us to take the meaning of the Greek fathers, ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν κ. συστάσει τῆς ζωῆς συμβαλλόμενος,—Theophylact: similarly Chr., Basil, Greg. Nyss., and Suidas. and the Etym. Mag. Thus ἐπιούσιος will be required for our subsistence—proper for our sustenance, after the analogy of ἐπίγαμος, 'fit for marriage,' ἐπιδόρπιος, 'proper for the banquet,' &c. So that ὁ ἄρτος ὁ ἐπιούσιος will be equivalent to St. James's τὰ ἐπιτήδεια τοῦ σώματος (ii. 16), and the expressions are rendered in Syr. by the same word. Thus only, σήμερον has its proper meaning. The τὸ καθ' ἡμέραν in Luke xi. 3 is different; see there. It yet remains to enquire how far the expression may be understood *spiritually*—of the Bread of Life. The answer is easy: viz. that we may safely thus understand it, provided we keep in the foreground its primary physical meaning, and view the other as involved by implication in that. To explain ἐπιούσιος (as Orig. Cyr.-jer.), ὁ ἐπὶ τὴν οὐσίαν τῆς ψυχῆς καταγασσόμενος, and understand the expression of the Eucharist *primarily*, or even of spiritual feeding on Christ, is to miss the plain reference of the petition to our daily physical wants. But not to recognize those spiritual senses, is equally to miss the great truth, that the ἡμεῖς whose bread is prayed for, are not *mere* animals, but composed of body, soul, and spirit, all of which want daily nourishment by Him from whom all blessings flow. See the whole subject treated in Tholuck (pp. 353—371): from whom much of this note is taken. Augustine well says (Serm. lviii. c. 4): 'Quicquid animæ nostræ et carni nostræ in hac vita necessarium est, quotidiano pane concluditur.' The Vulg. rendering, *supersubstantialem* [substituted for the old lat. *quotidianum*], tallies with a large class of patristic interpretations which understand the word to point exclusively to the spiritual food of the Word and Sacraments. 12. τὰ ὀφειλ.] i. e. sins, short-comings, and therefore 'debts' = παραπτώματα, ver. 14. Augustine remarks (contra Epist. Parmeniani, l. ii. c. 10): 'Quod utique non de illis peccatis dicitur quæ in baptismi regeneratione dimissa sunt, sed de iis quæ quotidie de seculi amarissimis fructibus humanæ vitæ infirmitas contrahit.'

ὡς καί] Not '*for* we also,' &c. (as in Luke, καὶ γὰρ αὐτοὶ ἀφ.) nor '*in the same measure as we* also,' &c. but like as (*quippe;* not exactly *nam*, cf. Klotz ad Devar. p. 766. Hartung, Partikellehre, i. p. 460) we also, &c.; implying similarity in the two actions, of kind, but no comparison of degree. See especially the first ref., where manifestly while the kind of act was the same, the degrees were widely different.

'Augustine uses the testimony of this

n ch. xviii. 24. Luke xiii. 4. Rom. i. 14. viii. 12. xv. 27. Gal. v. 3 only †. o — Luke xi. 4 only. (Luke v. 18, 19 reff. Deut. xxviii. 38.) p Luke iv. 13. James i. 2, 12 al. Deut. iv. 34. q w. ἀπό, (Luke xi. 4 v. r.) Rom. xv. 31. 1 Thess. i. 10. 2 Thess. iii. 2. 2 Tim. iv. 18 only. Ps. cxxxix. 1. (w. ἐκ, Luke i. 74.)

l ἀφήκαμεν τοῖς n ὀφειλέταις ἡμῶν, 13 καὶ μὴ o εἰσενέγκῃς V καὶ μή... BDFG KLMSU VZΔ 1. 33. ἡμᾶς εἰς p πειρασμόν, ἀλλὰ q ῥῦσαι ἡμᾶς ἀπὸ τοῦ

12. rec *αφιεμεν* (*the present seems to be from Luke* xi. 4), with G rel Scr's mss vulg (with am) lat-*b o f ff*$_1$ *g*$_{1,2}$ *h* syr-cu syr goth æth arm (Orig$_1$) Constt Cypr: *αφιομεν* DELΔ: txt BZℵ 1 harl^1 (with forj fuld) Syr Orig$_2$ Nyssen Ps-Ath. (33 lat-*a* def.)

prayer against all proud Pelagian notions of an absolutely sinless state in this life' (Trench); and answers the various excuses and evasions by which that sect escaped from the conclusion. ἀφήκαμεν here implies that (see ch. v. 23, 24) the act of forgiveness of others is *completed before we approach* the throne of grace.

13.] The sentiment is not in any way inconsistent with the Christian's joy when he πειρασμοῖς περιπίσῃ ποικίλοις, James i. 2, but is a humble self-distrust and shrinking from such trial in the prospect. As Euthym. says: παιδεύει ἡμᾶς ὁ λόγος μὴ θαῤῥεῖν ἑαυτοῖς, μηδ' ἐπιπηδᾷν τοῖς πειρασμοῖς ὑπὸ θαῤῥότητος . . . . . μὴ ἐπαγομένων μὲν τῶν πειρασμῶν παραιτητέον αὐτούς· ἐπαγομένων δὲ ἀνδριστέον. The **leading into temptation** must be understood in its plain literal sense: see ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, 1 Cor. x. 13. There is no discrepancy with James i. 13, which speaks not of the providential bringing about of, but the actual solicitation of, the temptation. Some (e. g. Isid. Pelus. on ch. xxvi. 41, Thl. on Luke xxii. 46, Aug., Bengel, al.) have attempted to fix on εἰσενέγκῃς and εἰσελθεῖν εἰς πειρ. the meaning of *bringing into the power of*, and *entering into, so as to be overcome by*, temptation. But this surely the words will not bear. ἀλλά must not be taken as equivalent to *εἰ δὲ μή*, q. d. '*but if thou dost, deliver*,' &c.; but is rather the opposition to the former clause, and forms in this sense, but one petition with it,—'*bring us not into conflict with evil, nay rather deliver* (rid) *us from it altogether*.' In another view, however, as expressing the deep desire of all Christian hearts to be delivered from *all evil* (for τοῦ πονηροῦ is here certainly neuter, though taken masculine by Chrys., Thl., Erasm., Beza, al.; the introduction of the mention of 'the evil one' would seem here to be incongruous. Besides, compare the words of St. Paul, 2 Tim iv. 18, which look very like a reminiscence of this prayer: see note there) these words form a seventh and most affecting petition, reaching far beyond the last. They are the expression of the yearning for redemption of the sons of God (Rom. viii. 23), and so are fitly placed at the end of the prayer, and as the sum and substance of the personal petitions. So Augustine very beautifully says (Ep. ad Probam. cap. xi.): "Cum dicimus *libera nos a malo*, nos admonemus cogitare, nondum nos esse in eo bono, ubi nullum patiemur malum. Et hoc quidem ultimum quod in dominica oratione positum est, tam late patet, ut homo Christianus in qualibet tribulatione constitutus in hoc gemitus edat, in hoc lacrymas fundat, hinc exordiatur, in hoc immoretur, ad hoc terminet orationem."

The *doxology* must on every ground of sound criticism be omitted. Had it formed part of the original text, it is absolutely inconceivable that all the ancient authorities should with one consent have omitted it. They could have had no reason for doing so; whereas the habit of terminating liturgical prayers with ascriptions of praise would naturally suggest some such ending, and make its insertion almost certain in course of time. And just correspondent to this is the evidence in the var. readd. We find *absolutely no trace of it in early times*, in any family of MSS. or in any expositors. The Peschito *has* it, but whether it *always had*, is another question. Stier eloquently defends its insertion, but *solely on subjective grounds*: maintaining that the prayer is incomplete without it, and asserting the right of such "innere Kritik" to over-ride all evidence whatever. It is evident that thus we should have no fixed principles at all by which to determine the sacred text: for what seems to one critic appropriate and necessary, is in the view of another an incongruous addition. It is quite open for us to regard it with Euthymius as τὸ παρὰ τῶν θείων φωστήρων κ. τ. ἐκκλησίας καθηγητῶν προστεθὲν δεροτελεύτιον ἐπιφώνημα, and to retain it as such in our liturgies; but in dealing with the sacred text we must not allow any à priori considerations, of which we are such poor judges, to outweigh the almost unanimous testimony of antiquity. The inference to be drawn from the words

—αφητε των Z. BDEG KLMS UVΔ 1. 33.

Γ πα-στευητε —

r πονηρου. 14 Ἐαν γαρ [i] ἀφητε τοις ἀνθρωποις τα [s] παραπτωματα αὐτων, [i] ἀφησει και ὑμιν ὁ [t] πατηρ ὑμων ὁ [t] οὐρανιος· 15 ἐαν δε μη [i] ἀφητε τοις ἀνθρωποις τα [s] παραπτωματα αὐτων, οὐδε ὁ πατηρ ὑμων [i] ἀφησει τα [s] παραπτωματα ὑμων. 16 ὁταν δε [u] νηστευητε, μη γινεσθε ὡς οι [v] ὑποκριται [w] σκυθρωποι· [x] ἀφανιζουσιν γαρ τα

r ch. v. 37. pcat., Rom. xii 9. 2 Thess. iii. 3 (?). 2 Tim. iv. 18. Isa. v. 20. (Isa John manc. cf. 1 John ii. 13. John xvii. 15.)
s ch. xviii. 35. Mark xi. 25, 26. Rom. iv. 25. v. 15,

&c. 2 Cor. v. 19 al. Ps. xviii. 12. Ezek. iii. 20. xviii. 26. t ch. v. 48 reff. u ch. iv. 2 reff.
v vv. 2, 5 reff. w Luke xxiv. 17 only. Gen. xl. 7. Sir. xxv. 23 only. Dan. i. 10 Theod.
x vv. 19, 20. Acts xiii. 41 (from Hab. i. 5). James iv. 14 only. Ezek. iv. 17. xii. 19.

13. rec aft πονηρου ins οτι σου εστιν η βασιλεια και η δυναμις, και η δοξα εις τους αιωνας αμην (*interpolation from the liturgies, in interruption of the context: see notes*), with L rel (most cursives) lat-*f* g_1 syrr syr-cu(omg κ. η δυν.) syr-jer copt goth æth arm Constt$_1$ Isid Chr Thl Euthym (*see below*): *quoniam est tibi virtus in sæcula sæculorum* lat-*k*: *quod tuum est robur et potentia in ævum ævi* sah: οτι σου εστιν η βασ. κ. η δυν. κ. η δοξ. του πατρος κ. τ. υιου κ. τ. αγ. πν. Constt$_1$: *quoniam tuum est regnum et virtus et gloria* Op:——om BDZℵ 1. 17. 118. 130. 209 latt copt; the greek fathers, even when they expound the prayer in detail, e. g. Orig$_{certe}$ Cyr-jer Max Nyssen(who ends his *expos.* thus: χαριτι χριστου, οτι αυτου η δυν. κ. η δοξ. αμα τω πατρι κ. τω αγιω πν. νυν και ε. τ. αι. των αι. αμην) Euthym(who accuses the Massaliani for despising το παρα των θειων φωστηρων κ. της εκκλησιας καθηγητων προστεθεν ακροτελευτιον επιφωνημα); the latin fathers, e. g. Tert Cypr Ambr Sedul Fulg Jer &c schol(addg τοδε οτι . . εν τισιν ου κειται μεχρι του αμην) schol on Luke (observes that in Luke the prayer ends with πειρασμον, but that Matt adds αλλα . . πονηρου); also complut, Erasm, Camerar, Grot, Mill, Bengel, Wetst, Griesb, Scholz, Lachm, Tisch, Treg; (see more in Wetst.)—Some have the *αμην*, omg the doxology.

14. om γαρ D^{1}L al Scr's p evv-z-p (*at beg of lection*). υμιν bef και D lat-*b c*.

15. τα παραπτωματα αυτων bef εαν μη αφητε τ. ανθρ. vulg lat-*c ff$_2$ g$_1$ l*: om (*as unnecessary, and to conform to preceding ver: see below*) D 1. 118. 209 lat-*a h k* Syr Max Aug Leo: ins in both places L 13. 235 lat-*g$_2$* syr-jer copt æth arm. aft αφησει ins υμιν D latt syrr coptt arm.

16. rec ωςπερ, with L rel: txt BDΔ 1.

of St. Paul, 2 Tim. iv. 18, is rather against, than for the genuineness of the doxology. The fact that he there adds a doxology, different from that commonly read here, seems to testify to the practice, begun thus early, of concluding the Lord's prayer with a solemn ascription of glory to God. This eventually fell into one conventional form, and thus got inserted in the sacred text. 14, 15.] Our Lord returns (γάρ) to explain the only part of the prayer which *peculiarly* belonged to the new law of love, and enforces it by a solemn assurance. On the sense, cf. Mark xi. 25, and the remarkable parallel Sir. xxviii. 2: ἄφες ἀδίκημα τῷ πλησίον σου, κ. τότε δεηθέντος σου αἱ ἁμαρτίαι σου λυθήσονται. See Chrysostom's most eloquent appeal on this verse, Hom. xix. p. 255, end.

16—18.] THIRD EXAMPLE. *Fasting.* Another department of the spiritual life, in which *reality in the sight of God*, and not appearance in the sight of man, must be our object. While these verses determine nothing as to the manner and extent of Christian fasting, they clearly recognize it as a solemn duty, ranking it with almsgiving and prayer; but requiring it, like them, (see ch. ix. 14—17,) to spring out of reality, not mere formal prescription.

16. ἀφανίζουσιν] "Chrys. διαφθείρουσι, ἀπολλύουσι: Homb., Hammond, *colorem auferre*, comparing Antiochus, Hom. 56 *de invidia*, τὸ πρόσωπον ἐξαφανίζει, *pallorem inducit*: Erasm., Fritzsche, *e conspectu tollere*: Elsner, Meyer, *to hide, cover up*, viz. in mourning costume. But in later Greek the meaning is *deformare*, to disfigure, (which the *exterminare* of the vulg. may also mean,) as is shewn in many examples cited by Le Clerc h. l., Valcknär on Phœniss. 373, Schäfer ad Dion. de comp. verb. p. 124. In Stobæus, Serm. lxxiv. 62, Nicostratus uses it of women who paint: πόρρω δ' ἂν εἴη καὶ τοῦ δεηθῆναι γυνὴ ὑγιαίνουσα καὶ ψιμυθίου καὶ ὑπ' ὀφθαλμῷ ὑπογραφῆς καὶ ἄλλου χρώματος ζωγραφοῦντος καὶ ἀφανίζοντος τὰς ὄψεις 'which be-paints and *disfigures* the faces.' The allusion is therefore not to *covering* the face, which could only be regarded as a sign of *mourning*, but to the squalor of the uncleansed

πρόςωπα αὐτῶν, ὅπως [y] φανῶσιν τοῖς ἀνθρώποις [u] νηστεύοντες. [a] ἀμὴν λέγω ὑμῖν, [z] ἀπέχουσιν τὸν [z] μισθὸν αὐτῶν. 17 σὺ δὲ [u] νηστεύων [a] ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ [b] πρόςωπόν σου [bc] νίψαι, 18 ὅπως μὴ [y] φανῇς τοῖς ἀνθρώποις [u] νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ [d] κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ [d] κρυφαίῳ ἀποδώσει σοι. 19 Μὴ [ef] θησαυρίζετε ὑμῖν [eg] θησαυροὺς ἐπὶ τῆς γῆς, ὅπου [h] σὴς καὶ [i] βρῶσις [k] ἀφανίζει, καὶ ὅπου κλέπται [l] διορύσσουσιν καὶ κλέπτουσιν· 20 [e] θησαυρίζετε δὲ ὑμῖν [eg] θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε [h] σὴς οὔτε [i] βρῶσις [k] ἀφανίζει, καὶ ὅπου κλέπται οὐ [l] διορύσσουσιν οὐδὲ κλέπτουσιν. 21 ὅπου γάρ ἐστιν ὁ [g] θησαυρός σου, ...συρανῷ D. BEGKL MSUV ΓΔ 1. 33.

y ver. 5. ch. xxiii. 28.
z ver 2 (reff.).
a Mark vi. 18. xvi. 1. Luke vii. 38, 46 bis. John xi. 2. xii. 3.
u James v. 14 only.
2 Kings xii. 20.
b here only.
Gen. xliii. 31.
c ch. xv. 2 | Mk. 1 Tim. v. 10. elsw. John (ix. 7 reff.) only.
d here (bis) only. Jer. xxiii. 24. (-φή, Eph. v. 12.)
e here (bis) only. Micah vi. 10.
f Luke xii. 21. Rom. ii. 5. 1 Cor. xvi. 2. 2 Cor. xii. 14. James v. 3. 2 Pet. iii. 7 only.
g ch. ii. 11 al. 2 Chron. xxxvi. 18.
h Lake xii. 33 only. Isa. l. 9. li. 8.
i — here only. (John iv. 33 reff.) 2.
k ver. 16 reff.
l ch. xxiv. 43. Luke xii. 39 only. Job xxiv. 16. Ezek. xii. 5, 7, 12 only. (-ντμα, Exod. xxii. 2.)

εαυτων B. rec ins οτι bef απεχουσιν, with L rel vulg lat-c ff_1 g_1: om BD 1 lat-a b f k æth arm lat-ff spec.

17. αλειψον D al$_{pc}$.

18. for οπως, ινα D. νηστευων bef τοις ανθρωποις (*transposition for uniformity, overlooking the emphasis*) B lat-k. rec εν τω κρυπτω (*both times: from vv 4, 6*), with L rel: txt B(D)ℵ 1.—om τω (twice) D^1.—κρυφια (1st time) D^1. rec aft σοι ins εν τω φανερω (*from vv 4, 6*), with ΕΔ lat-a b c g_1 k æth arm-mss: om BD rel vulg lat-f ff_1 l m syrr syr-cu syr-jer copt goth arm-zoh Thl Euthym Aug.

19. θησαυρισεται D. for αφανιζει, αφανιζουσιν D^1 Orig$_1$.

21. rec (for σου both times) υμων (*see Luke* xii. 34), with L rel lat-f syrr goth arm:

face and hair of the head and beard, as the contrast of washing and anointing shews." Tholuck: and this certainly appears to be the right view, especially when we compare vv. 19, 20 below. But he seems too hastily to have assumed the meaning in the passage from Stobæus: for there the verb may just as well signify *covering, plastering over*, as disfiguring. The Etym. Magn. says ἀφανίσαι, οἱ πάλαι οὐχὶ τὸ μολῦναι ὡς νῦν, ἀλλὰ τὸ τελίως ἀφανῆ ποιῆσαι. Suidas, on the other hand, ἀφανίσαι οὐ τὸ μολῦναι καὶ χρᾶναι δηλοῖ, ἀλλὰ τὸ ἀνελεῖν καὶ ἀφανὲς ποιῆσαι: but it is possible that he may be speaking of its *classical* sense, as suggested by Le Clerc, who does not however, as Tholuck asserts, *cite any examples* of the other meaning. 17.] i. e. '*appear as usual*:' 'seem to men the same as if thou wert not fasting.' It has been observed that this precept applies only to voluntary and private fasts, (such as are mentioned Luke xviii. 12,) not to public and enjoined ones. But this distinction does not seem to be necessary; the one might afford just as much occasion for ostentation as the other.

19—34.] From cautions against the hypocrisy of formalists, the discourse naturally passes to the *entire dedication of the heart to God*, from which all duties of the Christian should be performed. In this section this is enjoined, 1. (vv. 19—24) with regard to earthly *treasures*, from the impossibility of serving God and Mammon: 2. (vv. 25—34) with regard to earthly *cares*, from the assurance that our Father careth for us. 19, 20.] It is to be observed that the qualifying clauses, ἐπὶ τῆς γῆς, ἐν οὐρανῷ, belong in each case to the verb θησαυρίζετε, not to the noun θησαυρούς. βρῶσις] more general in meaning than *rust*—the '*wear and tear*' of time, which eats into and consumes the fairest possessions. The θησαυρίζετε θησ. ἐν οὐρ. would accumulate the βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον of Luke xii. 33, corresponding to the μισθός of ch. v. 12, and the ἀποδώσει σοι of vv. 4, 6, 18. Cf. 1 Tim. vi. 19: Tobit iv. 9. διορύσσουσιν] usually joined with οἰκίαν, as ch. xxiv. 43. 21.] The connexion with the foregoing is plain enough to any but the shallowest reader. 'The heart is, where the treasure is.' But it might be replied, 'I will have a treasure on earth and a treasure in heaven also: a divided affection.' This is dealt with, and its impracticability

ἐκεῖ ἔσται καὶ ἡ καρδία σου. 22 ὁ [m] λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ὁ ὀφθαλμός σου [n] ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου [o] φωτεινὸν ἔσται· 23 ἐὰν δὲ ὁ ὀφθαλμός σου [p] πονηρὸς ᾖ, ὅλον τὸ σῶμά σου [q] σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον. 24 οὐδεὶς δύναται δυσὶν κυρίοις [r] δουλεύειν· ἢ γὰρ τὸν [s] ἕνα [t] μισήσει καὶ τὸν [s] ἕτερον [t] ἀγαπήσει, ἢ [s] ἑνὸς [u] ἀνθέξεται καὶ

m ch. v. 15 ref.
n (—) Luke xi. 34 only. Prov. xi. 25 only. (-ῦς, James i. 5.)
o ch. xvii. 5. Luke xi. 34, 36 bis only †. Sir. xvii. 31. xxiii. 19 only.
p — ch. vii. 17, 18. Jer. xxiv. 2, &c. see Rev. xvi. 2.
q Luke xi. 34, 36 only. Prov. iv. 19 al.
r Luke xvi. 13 bis. Col. iii. 24.
s Luke vii. 41. xvi. 13 bis. xvii. 34, 35. xviii. 10. Acts xxiii. 6. 1 Cor. iv. 6 only.
t Rom. ix. 13, from Mal. i. 2, 3. Gen. xxix. 30, 31.
u Luke xvi. 13. 1 Thess. v. 14. Tit. i. 9 only.
1 Kings vii. 3. Prov. iii. 18.

txt B 1 latt syr-ms-marg coptt æth Macar Bas Ephr Tert Cypr$_2$ Aug. καὶ aft ἔσται om B.

22. aft 1st ὀφθαλμος add σου B latt æth Orig-lat$_2$ Hil. ἡ bef ὁ ὀφθ. σου απ. B.

shewn by a parable from nature.

22, 23. ὁ λύχνος] as lighting and guiding the body and its members: not as containing light in itself. Similarly the inner light, the conscience, lights the spirit and its faculties, but by light supernal to itself. **ἁπλοῦς**, clear, untroubled in vision, as the eye which presents a well-defined and single image to the brain. **πονηρός**, perverse, as the eye which dims and distorts the visual images. **φωτεινὸς—σκοτεινός**: *in full light*, as an object in the bright sunshine; *in darkness*, as an object in the deep shade. The comparison is found in Aristotle, Topic i. 14 (Wetst.), ὡς ὄψις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ: in Galen, and Philo de Mund. Opif. **εἰ οὖν κ.τ.λ.**] If then the LIGHT which is in thee is darkness, how dark must the DARKNESS be! i. e. 'if the *conscience*, the eye and *light* of the soul, be *darkened*, in *how much grosser* darkness will all the *passions and faculties* be, which are of themselves *naturally dark!*' The opposition is between **τὸ φῶς** and **τὸ σκότος**. This interpretation is borne out by the Vulgate: 'Ipsæ tenebræ quantæ erunt!' by Jerome: 'Si sensus, qui lumen est, animæ vitio caligatur, ipsa putas caligo quantis tenebris obvolvetur!' and by Chrysostom: ὅταν γὰρ ὁ ευβιερνήτης ὑποβρόχιος γένηται, καὶ ὁ λύχνος σβεσθῇ, καὶ ὁ ἡγεμὼν αἰχμάλωτος γένηται, ποία λοιπὸν ἔσται τοῖς ὑπηκόοις ἐλπίς; Hom. xx. p. 264, and Euthymius: εἰ οὖν τὸ φῶς τὸ ἐν σοί, ὅ ἐστιν ὁ νοῦς, ὁ δωρηθεὶς εἰς τὸ φωτίζειν καὶ ὁδηγεῖν τὴν ψυχήν, σκότος ἐστί, τουτέστιν ἐσκότισται, λοιπὸν τὸ σκότος, τὸ ἀπὸ τῶν παθῶν, πόσον ἔσται, εἰς τὸ σκοτίζειν τὴν ψυχήν, σκοτισθέντος τοῦ ἀναπίλλοντος αὐτῇ φωτός. Augustine (de Serm. Dom. ii. § 46) renders it similarly, but understands σκότος to refer to a different thing: 'Si ipsa cordis intentio, qua facis quod facis, quæ tibi nota est, sordidatur appetitu rerum terrenarum . . . atque cæcatur: quanto magis ipsum factum, cujus incertus est exitus, sordidum et tenebrosum est!' So too the Syr. æth. versions; and Erasm.: "Si ratio excæcata id judicat imprimis esse expetendum, quod vel contemnendum, vel neglectui habendum, in quas tenebras totum hominem rapiet ambitio reliquæque animi perturbationes, quæ suapte natura caliginem habent!"—Bucer, Luther. Stier expands this well, Reden Jesu, i. 208, edn. 2, "As the body, of itself a dark mass, has its light from the eye, so we have here compared to it the sensuous, bestial life (ψυχικόν) of men, their appetites, desires, and aversions, which belong to the lower creature. This dark region—human nature under the gross dominion of the flesh—shall become spiritualized, enlightened, sanctified, by the spiritual light: but if *this light* be darkness, how great must then the darkness of the *sensuous life* be!" The usual modern interpretation makes τὸ σκότος πόσον a mere expression of the greatness of the darkness thereby occasioned, and thus loses the force of the sentence.

24.] And this division in man's being *cannot take place*—he is and must be *one*—light *or* dark—serving God *or* Mammon.

δουλεύειν] Not merely '*serve*,' but in that closer sense in which he who serves is the δοῦλος of, i. e. belongs to, and obeys entirely. ὁ Ἰὼβ πλούσιος ἦν· ἀλλ' οὐκ ἐδούλευε τῷ μαμωνᾷ, ἀλλ' εἶχεν αὐτὸς καὶ ἐκράτει, καὶ δεσπότης, οὐ δοῦλος ἦν. Chrysost. Hom. xxi. p. 269. See Rom. vi. 16, 17. **ἢ γὰρ . . . ἢ . . .** is not a repetition; but the suppositions are the reverse of one another: as Meyer expresses it, 'He will either hate A and love B, or cleave to A and despise B:' ὁ

v ch. xviii. 10. Luke xvi. 13. Rom. ii. 4 al. Prov. xix. 16. w Luke xvi. 9, 11, 12 only †. x vv. (27) 28, &c. ch. x. 19. Luke x. 41. xii. 11, &c. 1 Cor. vii. 32, &c. xii. 25. Phil. ii. 20. iv. 6 only. 2 Kings vii. 10. Ps. xxxvii. 18. y — ch. x. 30 John xii. 25. Exod. xxi. 23. z ch. xxii. 11.

τοῦ [s] ἑτέρου [v] καταφρονήσει. οὐ δύνασθε θεῷ [r] δουλεύειν BEGKL MSUV ΓΔ 1. 33.
καὶ [w] μαμωνᾷ. 25 διὰ τοῦτο λέγω ὑμῖν, μὴ [z] μεριμνᾶτε
τῇ [y] ψυχῇ ὑμῶν τί φάγητε καὶ τί πίητε, μηδὲ τῷ σώματι
ὑμῶν τί [z] ἐνδύσησθε. οὐχὶ ἡ [y] ψυχὴ [z] πλεῖόν ἐστιν τῆς
τροφῆς, καὶ τὸ σῶμα τοῦ [b] ἐνδύματος; 26 [c] ἐμβλέψατε εἰς
τὰ [de] πετεινὰ τοῦ [d] οὐρανοῦ, ὅτι οὐ [f] σπείρουσιν οὐδὲ [f] θερί-
ζουσιν οὐδὲ [g] συνάγουσιν εἰς [g] ἀποθήκας, καὶ ὁ [h] πατὴρ ὑμῶν
ὁ [h] οὐράνιος [i] τρέφει αὐτά· οὐχ ὑμεῖς [lm] μᾶλλον [mo] διαφέρετε
αὐτῶν; 27 τίς δὲ [z] ἐξ ὑμῶν [z] μεριμνῶν δύναται [o] προσθεῖναι

a — ch. xii. 41, 42. Heb. xi. 4. b ch. iii. 4 al. Matt. only, exc. Luke xii. 28. Zeph. i. 8. c w. εἰς, Acts i. 11. Isa. v. 30. li. 1. dat., Mark x. 21 al. d ch. viii. 20 ‖ L. xiii. 32 ‖. Luke viii. 5. Acts x. 12. xi. 6. Ps. xlix. 11. Ezek. xxxi. 6. e as above (d). ch. xiii. 4 ‖ Mk. Luke xii. 24. Rom. i. 23. James iii. 7. f John iv. 37 reff. plu., ver. 26 reff. g ch. iii. 12 reff. h ch. v. 48 reff ‖ ch. xxv. 37. Luke iv. 16. xii. 24. xxiii. 26. Acts xii. 20. James v. 5. Rev. xii. 6, 14 only. Gen. xlviii. 15. l — Mark viii. 36. m Luke xii. 24 only. n — ch. x. 31. xii. 12. 2 Macc. xv. 18. o Luke iii. 20. xii. 25. Tobit v. 16.

25. for *και, η* (*perhaps from ver* 31) B 33. 118. 124 al gat (with lux) lat-*o f* g_1 *h* coptt arm Orig Ath Bas spec. om *κ. τι πιητε* (*perhaps by negligence, -ητε to -ητε,—perhaps thinking of Luke* xii. 22: *the και sufficiently distinguishes it from the similar clause, ver* 31) 1. 22 vulg lat-*a b ff*$_1$ *k l* syr-cu æth arm Clem$_{appy}$ Bas$_1$ Epiph Chr Euthal Damasc Hil Op Aug Jer(expr: he says it is added in some mss).

εἷς and ὁ ἕτερος keeping their individual reference in both members. μισεῖν and ἀγαπᾷν must be given their full meaning, or the depth of the saying is not reached: the sense 'minus diligo, posthabeo' (Bretschneider) for *μισεῖν* would not bring out the opposition and division of the nature of man by the attempt. **μαμωνᾷ**] Chaldee, מָמוֹן, (from אָמַן, confisus est,) riches. 'Congruit et Punicum nomen, nam lucrum Punice mammon dicitur.' August. in loc. Mammon does not appear to have been the name of any Syrian deity, as Schleusner asserts. Tholuck has shewn that the idea rests only on the testimony of Papias, an obscure grammarian of the eleventh century. Schl. refers to Tertullian, who, however, says nothing of the kind (see adv. Marc. iv. 33, which must be the place meant, but not specified by Schl.).

25. **διὰ τοῦτο**] A direct inference from the foregoing verse: the plainer, since **μεριμνάω** (the root being *μερίζω*) is 'to be distracted,' 'to have the mind drawn two ways.' The E. V., '*Take no thought*,' does not express the sense, but gives rather an exaggeration of the command, and thus makes it unreal and nugatory. **Be not anxious**, would be far better. In Luke xii. 29 we have *μὴ μετεωρίζεσθε*, where see note. **τῇ ψυχῇ** = *περὶ τῆς ψυχῆς*, dat. commodi. See ver. 28.

οὐχὶ ἡ ψ.] *τοῦτο εἶπε δηλῶν ὅτι ὁ τὸ πλεῖον δοὺς ἡμῖν καὶ τὸ ἔλαττον δώσει. πλεῖον δὲ τὸ μεῖζον λέγει.* Euthymius.

26. **τὰ πετ.**] The two examples, of the birds and the lilies, are not parallel in their application. The first is an argument from the less to the greater; that our heavenly Father, who feeds the birds, will much more feed us: the second, besides this application, which (ver. 30) it also contains, is a reproof of the vanity of anxiety about clothing, which, in all its pomp of gorgeous colours, is vouchsafed to the inferior creatures, but not attainable by, as being unworthy of, us. Notice, it is not said, *μὴ σπείρετε—μὴ θερίζετε—μὴ συνάγετε*;—the birds are not our example to follow in their habits, for God hath made us to differ from them—the doing all these things is part of our *πόσῳ μᾶλλον διαφέρετε*, (Luke xii. 24,) and increases the force of the ἀ fortiori; but it is said, *μὴ μεριμνᾶτε—μὴ μετεωρίζεσθε. τί γοῦν ὠφελήσεις οὕτως ἐπιτεταμένως μεριμνῶν; κἂν γὰρ μυρία σπουδάσῃς, οὐ δώσεις ὑετὸν οὐδὲ ἥλιον οὐδὲ πνοὰς ἀνέμων, οἷς ὁ σπόρος καρποφορεῖ. ταῦτα γὰρ ὁ θεὸς μόνος δίδωσιν.* Euthymius. **ὁ πατὴρ ὑμῶν**, not *αὐτῶν*:—thus by every accessory word does our Lord wonderfully assert the truths and proprieties of creation, in which *we*, his sons, are His central work, and the rest *for us*. **τοῦ οὐρ.**, and afterwards **τοῦ ἀγροῦ**, as Thol. remarks, are not superfluous, but serve to set forth the wild and uncaring freedom of the birds and plants. I may add,—also to set forth their lower rank in the scale of creation, as *belonging to* the air and the field. Who could say of mankind, *οἱ ἄνθρωποι τοῦ κόσμου*? Thus the *ἀ fortiori* is more plainly brought out.

27.] These

ἐπὶ τὴν [p] ἡλικίαν αὐτοῦ [q] πῆχυν ἕνα; [28] καὶ περὶ [b] ἐνδύμα-
τος τί [r] μεριμνᾶτε; [s] καταμάθετε τὰ [t] κρίνα τοῦ ἀγροῦ,
[u] πῶς [v] αὐξάνουσιν. οὐ [wx] κοπιοῦσιν οὐδὲ [xy] νήθουσιν·
[29] λέγω δὲ ὑμῖν ὅτι [s] οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
...τουτων Γ. [a] περιεβάλετο ὡς ἓν τούτων. [30] εἰ δὲ τὸν [b] χόρτον τοῦ
BEGKL MSUVΔ 1. 33. ἀγροῦ σήμερον ὄντα καὶ [c] αὔριον εἰς [d] κλίβανον βαλλόμε-
νον ὁ θεὸς οὕτως [e] ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς
[f] ὀλιγόπιστοι; [31] μὴ οὖν [r] μεριμνήσητε λέγοντες τί φάγω-
μεν ἢ τί πίωμεν ἢ τί [a] περιβαλώμεθα; [32] πάντα γὰρ ταῦτα

p — Luke xii. 26. (xix. 3 reff.) John ix. 21, 23. Heb. xi. 11. Job xxix. 18.
q John xxi. 8 reff.
r vv. 25, 27.
s here only.
— Job xxxv. 4. Gen. xxxiv. 1.
t Luke xii 27 only. Hos. xiv. 6
u — ch. xii. 4. Mark v. 26.
v intr., Luke i. 80 al². John iii. 30. Acts vi. 7 al³.

Eph. ii. 21. iv. 15. Col. ii. 19. 2 Pet. iii. 18. (ch. xiii. 32 reff.)
w ch xi. 28. Luke v. 5 al. Ps. cxxvi. 1.
x plu. w. neut., ver. 26. Mark iii. 11. v. 12. John x. 8. xix. 31. Rev. i. 19. iii. 2 al. Winer, § 58. 3 a.
y Luke xii. 27 only. Exod (only) xxxv. 25 al.
z — 1 Cor. v. 1. xiv. 21 al.
a Acts xii. 8. Rev. iii. 5, 18 al. Esth. v. 1.
b ch. xiii. 36. Mark iv. 28. 1 Pet. i. 24 (3oc, from Isa. xl. 6, 7). Gen. ii. 5.
c Luke xii. 28. xiii. 33, 34. Acts xxiii. 15. Isa. xxii. 13.
d Luke xii. 28 only. Gen. xv. 17.
e ch. xi. 8 ‖ (Luke xii. 28 v. r.) only. Job xxxi 19. (-ζειν, Luke xii. 28. see Job as above.)
f ch. viii. 26. xiv. 31. xvi. 8. Luke xi . 28 only †.

28. rec αυξανει . . κοπια . . νηθει (*grammatical correction: or from Luke* xii. 27), with L rel: txt BN 1(-σιν) 33. 118. 209 Ath Chr.

words do not relate to the *stature*, the adding a cubit to which (= a foot and a half) would be a very great addition, instead of a very small one, as is implied here, and expressed in Luke xii. 26, *εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, κ.τ.λ.*,—but to the *time of life* of each hearer; as Theophylact on Luke xii. 26, *ζωῆς μέτρα παρὰ μόνῳ τῷ θεῷ, καὶ οὐκ αὐτός τις ἕκαστος ἑαυτῷ ὁριστὴς τῆς ζωῆς*. So Hammond, Wolf, Rosenm., Kuinoel, Olsh., De Wette, Meyer, Stier, Tholuck, &c. &c.: and the *context* seems imperatively to require it; for the object of food and clothing is not to *enlarge the body*, but to prolong life. The application of measures of space to time is not uncommon. See Ps. xxxix. 5: Job ix. 25: 2 Tim. iv. 7. In Stobæus, xcviii. 13, we have cited from Mimnermus, *ἡμεῖς δ' οἷά τε φύλλα φύει πολυάνθεμος ὥρη | ἔαρος, ὅτ' αἶψ' αὐξηθὲν ἐπ' αὐγὴν βλάστεται ἠελίου, | τοῖς ἴκελοι, πήχυιον ἐπὶ χρόνον ἄνθεσιν ἥβης | τερπόμεθα*. Alcæus (Athen. x. 7) says, *δάκτυλος ἀμέρα*: and Diog. Laert. viii. 16 (Thol.) *σπιθαμὴ τοῦ βίου*.

28.] *καταμάθετε*, implying more attention than *ἐμβλέψατε*: the birds fly by, and we can but look upon them: the flowers are ever with us, and we can watch their growth. These *lilies* have been supposed to be the crown imperial, (fritillaria imperialis, *κρίνον βασιλικόν*, Kaiserkrone,) which grows wild in Palestine, or the amaryllis lutea, (Sir J. E. Smith, cited by F. M.,) whose golden liliaceous flowers cover the autumnal fields of the Levant. Dr. Thomson, "the Land and the Book," p. 256, believes the Huleh lily to be meant: "it is very large, and the three inner petals meet above, and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory. And when I met this incomparable flower, in all its loveliness, among the oak woods around the northern base of Tabor, and on the hills of Nazareth, where our Lord spent His youth, I felt assured that it was this to which He referred." Probably, however, the word here may be taken in a wider import, as signifying all wild flowers. *πῶς* is not interrogative, but relative: **how they grow.** 29.] We here have the declaration of the Creator Himself concerning the relative glory and beauty of all human pomp, compared with the meanest of His own works. See 2 Chron. ix. 15—28. And the meaning hidden beneath the text should not escape the student. As the beauty of the flower is unfolded by the Divine Creator-Spirit from *within*, from the laws and capacities of its *own* individual life, so must all true adornment of man be unfolded *from within* by the same Almighty Spirit. See 1 Pet. iii. 3, 4. As nothing from without can defile a man, (ch. xv. 11,) so neither can any thing from without adorn him. Our Lord introduces with *λέγω ὑμῖν* His revelations of omniscience: see ch. xviii. 10, 19. 30. *τὸν χόρτον*] The wild flowers which form part of the meadow-growth are counted as belonging to the grass, and are cut down with it. Cut grass, which soon withers from the heat, is still used in the East for firing. See "the Land and the Book," p. 341. The pres. part. denotes the *habit*. "*κλίβανος*, or Att. *κρίβ.*, a covered earthen vessel, a pan, wider at the bottom than at the top,

ε ch. xii. 30. xvi. 4. Rom. xi. 7. Phil. iv. 17 al. 1 Kings xx. 1.
τὰ ἔθνη ε ἐπιζητοῦσιν· οἶδεν γὰρ ὁ ἁ πατὴρ ὑμῶν ὁ ἁ οὐ-
ράνιος ὅτι ι χρῄζετε τούτων ἁπάντων. 33 κ ζητεῖτε δὲ
h ch. v. 48 reff.
πρῶτον τὴν λ βασιλείαν τοῦ λ θεοῦ καὶ τὴν δικαιοσύνην
i Luke xi. 8. xii. 30. Rom. xvi. 2. 2 Cor. iii. 1 only. Judg. xi. 7 vat. only (?).
αὐτοῦ, καὶ ταῦτα πάντα μ προστεθήσεται ὑμῖν. 34 μὴ οὖν
k — Col. iii. 1. 1 Pet. iii. 11, from Ps. xxxiii. 15. 1 Macc. ii. 29.
ν μεριμνήσητε ξ εἰς ο τὴν ο αὔριον· ο ἡ γὰρ ο αὔριον π μεριμ-
νήσει αὐτῆς. ρ ἀρκετὸν τῇ ἡμέρᾳ ἡ ᾳ κακία αὐτῆς.

VII. 1 ΜΗ ᵣ κρίνετε, ἵνα μὴ κριθῆτε· 2 ἐν ᾧ γὰρ κ μη κρινετε... BEGK LMSUV ΧΔ 1. 33.

1 ch. xii. 28. xxi. 31, 43. Mark i. 15 al. fr. l Luke xii. 31. xvii. 6. Tobit v. 15. n Acts iv. 3. Prov. xxvii. 1. o Acts iv. 3, 5. James iv. 14 only. Exod. viii. 22. p ch. x. 25. 1 Pet. iv. 3 only †. Deut. xxv. 2 Aq. constr., Prov. xxx. 27. q — and Gospp., here only. (Acts viii. 22 al.) Eccl. xii. 1. Amos iii. 6. r = Rom. ii. 1, 3. James iv. 11, 12.

32. rec ἐπιζητει (*grammatical correction*), with L rel: txt B 1. 13. 33. 124. 209.

33. την δικαιοσυνην και την βασιλειαν αυτου (omg του θυ) B, simly 236 Scr's v am lat-g_2 copt æth Eus.

34. rec aft μεριμνησει ins τα, with E rel; τα περι Δ: om BGLSV Scr's f k o u. rec (for αυτης) ιαυτης, with E rel: txt BLΔ.

wherein bread was baked by putting hot embers round it, which produced a more equable heat than in the regular oven (ἰπνός), Herod. ii. 92, Aristoph. Vesp. 1153." Wilkinson and Webster's note.

32. οἶδεν γάρ] This 2nd γάρ brings in an *additional* reason: see Xen. Symp. iv. 55. **33. ζητεῖτε πρῶτον**] Not with any reference to seeking all these things *after* our religious duties, e. g. beginning with prayer days of avarice and worldly anxiety, but **make your great object**, as we say, **your first care.**

δικαιοσύνην] Not here the *forensic righteousness of justification*, but the *spiritual purity* inculcated in this discourse. τὴν δικ. αὐτοῦ answers to ἡ τελειότης αὐτοῦ, spoken of in ch. v. 48, and is another reference to the being as our Heavenly Father is. In the Christian life which has been since unfolded, the righteousness of justification is a *necessary condition* of likeness to God; but it is not the δικ. αὐτ. here meant. **ταῦτα πάντα, these things, all of them**—the emphasis being on the genus—**all such things: πάντα ταῦτα, all these things**—'*the whole of the things mentioned*'—the emphasis being on πάντα,—the fact that *all without exception* are included. See Winer, § 18. 4. **προστεθ.**] There is a traditional saying of our Lord, αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται· καὶ αἰτεῖτε τὰ ἐπουράνια, καὶ τὰ ἐπίγεια προστεθήσεται ὑμῖν. Fabric. Cod. Apocr. i. 329. (Meyer.) **34. ἡ γὰρ αὔρ.**] **for the morrow will care for it**, viz. for ἡ αὔριον mentioned above: i. e., *will bring care enough about its own matters:* implying,—'after all your endeavour to avoid worldly cares, you will find quite enough, and more of them when to-morrow comes, about to-morrow itself: do not then increase those of to-day by introducing them before their time.' A hint, as is the following κακία, that in this state of sin and infirmity the command of ver. 31 will never be completely observed.

ἀρκετὸν—κακία: thus, οὐκ ἀγαθὸν πολυκοιρανίη, Il. β. 204. And the same construction frequently occurs, both in Greek and Latin authors.

CHAP. VII. 1—12.] *Of our* CONDUCT TOWARDS OTHER MEN: *parenthetically illustrated*, VV. 7—11, *by the benignity and wisdom of God in his dealings with us.* The connexion with the last chapter is *immediately*, the word κακία, in which a glance is given by the Saviour at the misery and sinfulness of human life at its best;—and now precepts follow, teaching us how we are to live in such a world, and among others sinful like ourselves:—*mediately*, and more generally, the continuing caution against hypocrisy, in ourselves and in others. **1.**] This does not prohibit *all* judgment (see ver. 20, and 1 Cor. v. 12); but, as Augustine (de Serm. Dom. ii. § 59) says, 'Hoc loco nihil aliud nobis præcipi existimo, nisi ut ea facta quæ dubium est quo animo fiant, in meliorem partem interpretemur.' κρίνειν has been taken for κατακρίνειν here (κρίσιν ἐνταῦθα τὴν κατάκρισιν νόησον. Euthym. So also Theophylact, Tholuck, Olshausen); and this seems necessary, at least in so far that κρίνειν should be taken as implying an *ill judgment*. For if the command were merely 'not to form authoritative judgments of others' (as given in edn. 1 of this work), the second member, ἵνα μὴ κριθῆτε, would not, in its right interpretation, as applying to *God's* judgment of *us*, correspond. And the μὴ καταδικάζετε,

[s] κρίματι κρίνετε κριθήσεσθε, καὶ [t] ἐν ᾧ μέτρῳ [u] μετρεῖτε [u] μετρηθήσεται ὑμῖν. 3 τί δὲ βλέπεις τὸ [v] κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ [w] δοκὸν οὐ [x] κατανοεῖς; 4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου [y] Ἄφες ἐκβάλω τὸ [v] κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ [w] δοκὸς ἐν τῷ ὀφθαλμῷ σου; 5 [z] ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν [w] δοκόν, καὶ τότε [a] διαβλέψεις ἐκβαλεῖν τὸ [v] κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. 6 μὴ δῶτε τὸ ἅγιον τοῖς [b] κυσίν, μηδὲ

C δοκον και... BCEGK LMSUV XΔ1.33.

s) 1 Tim. iii. 6. Deut. xxi. 22. Zech. viii. 16.
t Mark iv. 24. 2 Cor. x. 12.
u as above (t). Luke vi. 38. Rev. xi. 1, 2. xxi. 15—17 only. Exod. xvi. 18.
v here (vv. 4. 5) and Luke vi. 41, 42 (bis) only. Gen. viii. 11 only.
w N. T. as above (v). Gen. xix. 8 al.
x Luke vi. 41.

xii. 24, 27 al. Ps. xciii. 9. y ch. xxiii. 14. Judg. xvi. 26 vat. constr., ch. xxvii. 49 | Mk. z ch. vi. 2, 5 reff. a Mark viii. 25. Luke vi. 42 only †. see Plat. Phæd. § 81, init. b — Phil. iii. 2. Rev. xxii. 15 (Luke xvi. 21. 2 Pet. ii. 22, from Prov. xxvi. 11) only. Isa. lvi. 11.

CHAP. VII. 2. rec αντιμετρηθησεται (*from Luke* vi. 38), with Scr's i p evv-x-z-P lat-*c f ff*$_1$ *g*$_1$ *h l* Polyc Clem Orig$_{\text{lat}}$ lat-ff: txt B rel(and rel-scr) am(with forj fuld tol) lat-*a b* syrr syr-cu copt seth arm Clem Orig$_1$ Dial Thdrt Thl Euthym Hil.

4. for απο, ις (*see ver* 5) B 1. 13. 33. 124. 209 al Scr's b lat-*a b c* Lucif.

5. rec την δοκον bef εκ του οφθαλμου σου (*see next clause and Luke* vi. 42), with L rel lat-*a b c* Iren-lat Lucif: txt B C(appy) ℵ.

which follows in Luke vi. 37, is perhaps to be taken rather as an epexegesis of *κρίνετε*, than as a climax after it.

κριθῆτε] i. e. '*by God*,' for so doing;—a parallel expression to ch. v. 7; vi. 15; not '*by others*.' The bare passive, without the agent expressed, and without *καί* to refer it back to the former member of the clause, is solemn and emphatic. See note on Luke vi. 38; xvi. 9; and xii. 20. The sense then is, 'that you have not to answer before God for your rash judgment and its consequences.' The same remarks apply to ver. 2. 2.] **ἐν**, not instrumental, but of the sphere in which the act takes place, i. e. in this case, the *measure, according to which*: as in ref. 2 Cor., *ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες*.

3—5.] Lightfoot produces instances of this proverbial saying among the Jews. With them, however, it seems only to be used of a person retaliating rebuke. 'Dixit Rabbi Tarphon, Miror ego, si sit in hoc seculo, qui recipere vult correptionem; quin si dicat quis alteri, Ejice stramen ex oculo tuo, responsurus ille est, Ejice trabem ex oculo tuo:'—whereas our Lord gives us a further application of it, viz. to the incapability of one involved in personal iniquity to form a right judgment on others, and the clearness given to the spiritual vision by conflict with and victory over evil. There is also no doubt here a lesson given us of the true relative magnitude which our own faults, and those of our brother, ought to hold in our estimation. What is a *κάρφος* to one looking on another, is to that other himself a *δοκός*: just the reverse of the ordinary estimate. **τὸ κάρ.** and **ἡ δοκ.**, not as referring to a known proverb, but because the mote and beam are in situ, **ἐν τῷ ὀφθαλμῷ**. **βλέπεις**, beholdest, from without, a voluntary act: **οὐ κατανοεῖς**, apprehendest not, from within, that which is already there, and ought to have excited attention before. The same distinction is observed in Luke. 4.] **πῶς ἐρεῖς** = *πῶς δύνασαι λέγειν*, Luke; *wie darfst du sagen*, Luther.

5. **ὑποκριτά**] *ὑποκριτὴν τὸν τοιοῦτον ὀνόμασεν ὡς ἰατροῦ μὲν τάξιν ἁρπάζοντα, νοσοῦντος δὲ τόπον ἐπέχοντα· ἢ ὡς προφάσει μὲν διορθώσεως τὸ ἀλλότριον σφάλμα πολυπραγμονοῦντα, σκοπῷ δὲ κατακρίσεως τοῦτο ποιοῦντα*. Euthym.

διαβλ., as in E. V., thou shalt see clearly, with purified eye. The close is remarkable. *Before*, **βλέπων τὸ κάρφος** was all—to stare at thy brother's faults, and as people do who stand and gaze at an object, attract others to gaze also:—but *now*, the object is a very different one—**ἐκβαλεῖν τὸ κάρφος**—to help thy brother to be rid of his fault, by doing him the best and most difficult office of Christian friendship. The *βλέπειν* was vain and idle; the *διαβλέπειν* is for a blessed end, viz. (ch. xviii. 15) *κερδῆσαι τὸν ἀδελφόν σου*.

6.] The connexion, see below. **τὸ ἅγιον**] Some have thought this a mistranslation of the Chaldee, קָדְשָׁא, an earring, or amulet; but the connexion is not at all improved by it. Pearls bear a resemblance to peas or acorns, the food of swine, but earrings none whatever to the

BCEGK LMSUV ΧΔ 1. 33.

c ch. xiii. 45, 46. 1 Tim. ii. 9. Rev. xvii. 4 xviii. 12, 16. xxi. 21 only †. d Acts xviii. 17. 2 Cor. v. 10. 2 Chron. iii. 15. e ch. v. 18 reff. f — ch. v. 18. g ch. ix. 17 ‖. Mark ix. 18 ‖ L. Gal. iv. 27 (from Isa. liv. 1) only. h Luke xi. 9, 10. xii. 36. xiii. 25. Acts xii. 13, 16. Rev. iii. 20 only. Judg. xix. 22. vi. 22, 23. Luke xi. 11. John xi. 22. Josh. xv. 18. 43. Acts xv. 30. xxvii. 15 only. Amos iv. 1.

βάλητε τοὺς [c] μαργαρίτας ὑμῶν [d] ἔμπροσθεν τῶν χοίρων, μήποτε [e] καταπατήσουσιν αὐτοὺς [f] ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες [g] ῥήξωσιν ὑμᾶς. 7 αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· [h] κρούετε, καὶ ἀνοιγήσεται ὑμῖν· 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ [h] κρούοντι ἀνοιγήσεται. 9 ἢ τίς [ἐστιν] ἐξ ὑμῶν ἄνθρωπος [i] ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον [k] ἐπιδώσει αὐτῷ; 10 ἢ καὶ ἰχθὺν αἰτήσει, μὴ ὄφιν [k] ἐπιδώσει

i — ch. xii. 29. Rom. iii. 29 al. j constr., Mark k Luke iv. 17. xi. 11 (bis), 12. xxiv. 30,

6. rec καταπατησωσιν, with E rel Clem: txt BCLX 33.

8. for ανοιγησεται, ανοιγεται B syrr syr-cu copt.

9. om εστιν L 13 al Scr's f¹ i v s em lat-*a b c h* syrr syr-cu coptt [Lachm has printed ἢ τις . . . . but em lat-*b c h* have τίς]: ins B (B¹ has put it in the marg) C rel vulg lat-*f ff*₁ *g*₁ æth arm Cypr Aug. rec aft ον adds εαν (*to help out the construction*), with X rel vulg lat-*f ff*₁ *g*₁ *h* Cypr; αν K¹LΔ: om BC 1. 13. 229 mm lat-*a b c g*₁ *h* coptt arm. (for ον, ος M 243-5-7 Scr's v.) rec αιτηση (here and ver 10), with X rel: txt BCLΔ, *petit* mm lat-*a b c g*₁ *h* coptt. (-σεις C¹.)

10. rec om η, with X rel syrr æth: ins BCKMS 1. 13. 33 latt syr-cu coptt Cypr Aug.—rec aft και ins εαν, with X rel latt syrr syr-cu æth Cypr Aug, αν K¹L: om BC 1. 33.—η εαν (omg και) latt syr-cu Cypr Aug. (*Both as above to simplify the construction, and after Luke* xi. 12.)

food of dogs. The similitude is derived from τὸ ἅγιον, or τὰ ἅγια, *the meat offered in sacrifice*, of which no unclean person was to eat (Lev. xxii. 6, 7, 10, 14 [where τὸ ἅγ. is used], 15, 16). Similarly in the ancient Christian Liturgies and Fathers, τὰ ἅγια are the consecrated elements in the Holy Communion. The fourteenth canon of the Council of Laodicæa orders μὴ τὰ ἅγια . . . . . εἰς ἑτέρας παροικίας διαπέμπεσθαι. Again, Cyril of Jerus.: μετὰ ταῦτα λέγει ὁ ἱερεύς Τὰ ἅγια τοῖς ἁγίοις. ἅγια, τὰ προκείμενα, ἐπιφοιτήσιν δεξάμενα ἁγίου πνεύματος. (See Suicer on the word.) Thus interpreted, the saying would be one full of meaning to the Jews. As Dean Trench observes (Serm. Mount, p. 136), "It is not that the dogs would not eat it, for it would be welcome to them; but that it would be a profanation to give it to them, thus to make it a σκύβαλον, Exod. xxii. 31." The other part of the similitude is of a different character, and belongs entirely to the swine, who having cast to them pearls, something like their natural food, whose value is inappreciable by them, in fury trample them with their feet, and turning against the donor, rend him with their tusks. The connexion with the foregoing and following verses is this: "*Judge not*," &c.; "*attempt not the correction of others, when you need it far more yourselves:*" still, "*be not such mere children, as not to distinguish the characters of those with whom you have to do. Give not that which is holy to dogs*," &c. Then, as a humble hearer might be disposed to reply, '*if this last be a measure of the* divine *dealings, what bounties can I expect at God's hand?*' (This, to which Stier objects, R. Jesu i. 283, edn. 2, I must still hold to be the immediate connexion, as shewn by the *knowing how to give good gifts*, and the instances adduced below.)—(ver. 7), '*ask of God, and He will give to each of you: for this is His own will, that you shall obtain by asking* (ver. 8),—*good things, good for each in his place and degree* (vv. 10, 11), *not unwholesome or unfitting things*. Therefore (ver. 12) *do ye the same to others, as ye wish to be done, and as God does, to you: viz. give that which is good for each, to each, not judging uncharitably on the one hand, nor casting pearls before swine on the other.*'

7.] The three similitudes are all to be understood of *prayer*, and form a climax: ἀπὸ δὲ τοῦ κρούειν τὸ μετὰ σφοδρότητος προσιέναι καὶ μετὰ θερμῆς διανοίας ἐδήλωσε. Chrys. Hom. xxiii. p. 289.

8.] The only *limitation* to this promise, which, under various forms, is several times repeated by our Lord, is furnished in vv. 9—11, and in James iv. 3, αἰτεῖτε καὶ οὐ λαμβάνετε· διότι κακῶς αἰτεῖσθε.

9.] There are two questions here, the first of which is broken off, after an

αὐτῷ; 11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες [l] οἴδατε [m] δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ [n] πατὴρ ὑμῶν ὁ [n] ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς [o] αἰτοῦσιν [o] αὐτόν. 12 πάντα οὖν ὅσα ἂν θέλητε ἵνα [p] ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς [p] ποιεῖτε αὐτοῖς· οὗτος γάρ [q] ἐστιν ὁ νόμος καὶ οἱ προφῆται.

13 [r] Εἰσέλθατε διὰ τῆς [s] στενῆς πύλης· ὅτι [tu] πλατεῖα ἡ πύλη καὶ [tv] εὐρύχωρος ἡ ὁδὸς ἡ [w] ἀπάγουσα εἰς τὴν [x] ἀπώλειαν, καὶ πολλοί εἰσιν οἱ [r] εἰσερχόμενοι δι' αὐτῆς· 14 ὅτι [s] στενὴ ἡ πύλη καὶ [y] τεθλιμμένη ἡ ὁδὸς ἡ [w] ἀπ-

l — Luke xii. 56. Phil. iv. 12. 2 Pet. ii. 9. 3 Kings v. 6.
m Luke xi. 13. Eph. iv. 8 (from Ps. lxviii. 18). Phil. iv. 17 only. 2 Chron. xxi. 3.
n ch. v. 45 reff.
o absol. and constr., ch. v. 42 reff.
p Luke i. 49. Gen. xx. 9.
q = ch. xii. 48. 1 Thess. iv. 3.
r ch. xix. 24. Luke xiii. 24. John x. 1, 2, 9.

s Luke xiii. 24 only. Prov. xxiii. 27. t Isa. xxxiii. 21. u here only. Neh. vii. 4.
(-τεῖα, ch. vi. 5. -τύνειν, ch. xxiii. 5. -τος, Eph. iii. 18.) v here only. Ps. cii. 25.
w — here (bis) only. (1 Cor. xii. 2.) see Prov. vii. 27. x John xvii. 12. Acts viii. 20 al. Jer. xxvi. (xlvi.) 21. y Mark iii. 9 reff.‡

12. om *ουν* (*beginning of pericopa*) L 73. 127[1] Scr's v evv-p-z vulg lat-*c ff*[1] *l* Syr sah arm. for *αν, εαν* C al. *ποιουσιν* C[1] L al. om *ουτως* L 61. 248 Scr's ev-x vulg lat-*c ff*[1] *l* syr-cu Chr (so in the mss).

13. rec *εισελθατε*, with ℵ rel: txt BCLΔΝ. (33 def.) om *η πυλη* ℵ forj lat-*a b c h k* Clem Orig[1] Eus Cypr Hil Lucif[2] Arnob Jer Ambr Gaud Juv spec.

14. for *οτι, τι* (*appears to have been at first a clerical error, then retained, as it was imagined it might mean* 'quam.' *See note*) B[2]CL 1[1] rel latt syrr syr-cu goth æth arm-zoh Ephr Pallad Phot Thl Euthym Chrysoc Cypr Jer Aug Fulg: txt B[1] (*sic*) ℵ[1] 1[2] copt sah-mnt arm-mss Orig Gaud[1] spec. add *δε* B sah. om *η πυλη* lat-*a* (appy) *h k* Orig[T](ins[1]) Hippol hom-Cl Clem Eus Cypr Ambr[1] Aug[2] Jer Gaud[1] Leo spec.

anacoluthon. See ch. xii. 11. The similitude of *ἄρτος* and *λίθος* also appears in ch. iv. 3. Luke (xi. 12) adds the egg and the scorpion. 11. *πονηροί*] i. e. in comparison with God. It is not necessary to suppose a rebuke conveyed here, but only a general declaration of the corruption and infirmity of man. Augustine remarks, in accordance with this view, that the persons now addressed are the same who had been taught to say '*Our Father*' just now. *ταῦτα δὲ ἔλεγεν οὐ διαβάλλων τὴν ἀνθρωπίνην φύσιν οὐδὲ κακίζων τὸ γένος· ἀλλὰ πρὸς ἀντιδιαστολὴν τῆς ἀγαθότητος τῆς αὐτοῦ.* Chrys. Hom. xxiii. p. 290. Stier remarks, "This saying seems to me the strongest *dictum probans* for original sin in the whole of the holy scriptures." R. J. i. 286. *ἀγαθά*] principally, *His Holy Spirit*, Luke xi. 13. The same argument *à fortiori* is used by our Lord in the parable of the unjust judge, Luke xviii. 6, 7. 12.] Trench (Serm. Mount, p. 143) has noticed Augustine's refutation of the sneer of infidels (such as Gibbon's against this precept), that some of our Lord's sayings have been before written by heathen authors. (See examples in Wetst. ad loc.) 'Dixit hoc Pythagoras, dixit hoc Plato .... Propterea si inventus fuerit aliquis eorum hoc dixisse quod dixit et Christus, gratulamur illi, non sequimur illum. Sed prior fuit ille quam Christus. Si quis vera loquitur, prior est quam ipsa Veritas! O homo, attende Christum, non quando ad te venerit, sed quando te fecerit.' Enarr. in Ps. cxl. 6.

οὖν is the inference indeed from the preceding eleven verses, but *immediately* from the *δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν* just said,—and thus closing this section of the Sermon with a lesson similar to the last verse of ch. v., which is, indeed, the ground-tone of the whole Sermon—'Be ye like unto God.'

οὕτως, viz., *after the pattern of ὅσα ἄν*: not = *ταῦτα*, because what might suit *us*, might not suit others. We are to think what we should like done to *us*, and then apply that rule to our dealings with others: viz., by doing to them what we have reason to suppose *they would like done to them*. This is a most important distinction, and one often overlooked in the interpretation of this golden maxim.

13—27.] THE CONCLUSION OF THE DISCOURSE:—*setting forth more strongly and personally the dangers of hypocrisy*, both in *being led aside by hypocritical teachers*, and in *our own inner life*.—The *πύλη* stands at the end of the *ὁδός*, as in the remarkable parallel in the Table of Cebes,

ἄγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες
αὐτήν. 15 [s] προσέχετε δὲ [s] ἀπὸ τῶν [a] ψευδοπροφητῶν,
[b] οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν [c] ἐνδύμασιν προβάτων,
ἔσωθεν δέ εἰσιν [de] λύκοι [d] ἅρπαγες. 16 ἀπὸ τῶν [g] καρπῶν
αὐτῶν [h] ἐπιγνώσεσθε αὐτούς. [i] μήτι [k] συλλέγουσιν ἀπὸ
[l] ἀκανθῶν [m] σταφυλὴν ἢ ἀπὸ [n] τριβόλων [o] σῦκα; 17 οὕτω
πᾶν δένδρον [p] ἀγαθὸν [g] καρποὺς [r] καλοὺς [q] ποιεῖ· τὸ
δὲ [s] σαπρὸν δένδρον [g] καρποὺς [t] πονηροὺς [q] ποιεῖ.
18 οὐ δύναται δένδρον [p] ἀγαθὸν [g] καρποὺς [t] πονηροὺς
[q] ποιεῖν, οὐδὲ δένδρον [s] σαπρὸν καρποὺς [r] καλοὺς [q] ποιεῖν.

Z -ῶν σταφυλ... ΓCEGK LMaUV XZA 1. 33.

s ch. x. 17. xvi. 6, 11, 12. Luke xii. 1. xx. 46. Lev. xxii. 2. Sir. xvii. 14.
a = ch. xxiv. 11, 24 ‖ Mk. 1 John iv. 1. Jer. xxiv. (xxvii.) 9.
b = ch. xvi. 28. xxi. 41. xxiii. 27. xxv. 1 al. Ps. lxiii. 3.
c ch. vi. 25, 28 ref.
d Gen. xlix. 27.
e ch. x. 16. Luke x. 3. John x. 12 bis. Acts xx. 29 only. Zeph. iii. 3.
f Luke xviii. 11 ref.
g ch. iii. 8 ref.
h Luke xxiv. 16, 31. Gen. xxxvii. 32.
i ch. xii. 23. xxvi. 22, 25 ‖ Mk. John iv. 29 al. Mal. iii. 8 vat.
k ch. xiii. 28, &c. Luke vi. 44 only. Cant. vi. 1.
l ch. xiii. 7, &c. ‖. xxvii. 29. Luke vi. 44. John xix. 2. Heb. vi. 8 only. Gen. iii. 18.
m Luke vi. 44. Rev. xiv. 18 only. Gen. xl. 10, 11.
n Heb. vi. 8 only. Gen. iii. 18. Prov. xxii. 5. Hos. x. 8 (2 Kings xii. 31) only.
o Mark xi. 13. Luke vi. 44. James iii. 12 only. 4 Kings xx. 7. (-κῆ, ch. xxi. 9.)
p = Luke viii. 8. Exod. iii. 8.
q = ch. iii. 8, 10. Isa. v. 2, 4.
r = ch. iii. 10. xii. 33. xiii. 8, &c.
s ch. xii. 33 bis. xiii. 48. Luke vi. 43 bis. Eph. iv. 29 only †.
t = ch. vi. 23 ref.

15. om δε B ev-y 435 al latt (exc *f*) Syr syr-cu sah æth arm Just Ath Chr Hil Lucif Aug.

16. σταφυλας (*cf plurals below*) B 1. 118. 209 latt syrr syr-cu goth Chr Tert Hil. (Z 33 defective, C^1 coptt doubtful.)

17. καρπ. ποιει καλ. B: καλ. ποι. καρπ. Δ. (*Inversions for emphasis.*)

18. [B does not, as the Bentley collation alleges, ins ει before ου.] for 1st ποιειν, ενεγκειν B $Orig_2$ Dial: for 2nd ποιειν, ενεγκειν ℵ $Orig_1$.

c. 16: *οὐκοῦν ὁρᾷς θύραν τινὰ μικράν, καὶ ὁδόν τινα πρὸ τῆς θύρας, ἥτις οὐ πολὺ ὀχλεῖται, ἀλλ' ὀλίγοι πάνυ πορεύονται: . . . . αὕτη ἐστὶν ἡ ὁδὸς ἡ ἀγουσα πρὸς τὴν ἀληθινὴν παιδείαν.* 14.] ὅτι gives a second reason, on which that in ver. 13 depends; strive, &c., for broad is, &c., because narrow is, &c. The *reason why* the way to destruction is so broad, is *because so few find their way into the narrow path of life.* This is not merely an arbitrary assignment of the ὅτι, but there is a deep meaning in it. The reason why so many perish is not that it is so ordained by God, who will have all to come to the knowledge of the truth,—but because so few will come to Christ, that they may have life; and the rest perish in their sins. See notes on ch. xxv. 41. The reading τί (adopted by Lachmann, Tregelles, Meyer, De Wette) will not bear the signification commonly assigned to it, '*How narrow is the gate!*' And the interrogative meaning (Meyer) is inconsistent with ὀλίγοι εἰσίν, which follows. τεθλιμμένη, restricted,—crushed in, in breadth: i. e. as Clem. Alex. Strom. v. p. 664 P, *. . . τὴν μὲν . . . στενὴν κ. τεθλιμμένην τὴν κατὰ τὰς ἐντολὰς κ. ἀπαγορεύσεις πεπυσταλμένην, τὴν δὲ ἐναντίαν τὴν εἰς ἀπώλειαν φέρουσαν, πλατεῖαν κ. εὐρύχωρον, ἀκώλυτον ἡδοναῖς τε καὶ θυμῷ . . . .*

15.] The connexion is as Chrys. Hom. xxiii. p. 292: *καὶ γὰρ πρὸς τῷ στενὴν εἶναι, πολλοὶ καὶ οἱ ὑποσκελίζοντες τὴν εἰσιοῦσι φέρουσάν εἰσιν ὁδόν:—strive to enter &c.: but* (δέ, not *accordingly*, as Webst. and Wilk.) *be not misled by persons who pretend to guide you into it, but will not do so in reality.* These ψευδοπρ. directly, refer to the false prophets who were soon to arise, to deceive, if possible, even the very elect, ch. xxiv. 24; and, indirectly, to all such false teachers in all ages. In ἐνδύμασι προβ. there may be allusion to the prophetic dress, ch. iii. 4; but most probably it only means that, in order to deceive, they put on the garb and manners of the sheep themselves.

16.] The καρποί are both their corrupt doctrines and their vicious practices, as contrasted with the outward shews of almsgiving, prayer, and fasting, their sheep's clothing to deceive. '*Quærimus fructus caritatis, invenimus spinas dissentionis.*' Aug. Enarr. in Ps. cxlix. 2. See James iii. 12; ch. xii. 33, 34.

17. σαπρόν] See also ch. xiii. 48. From these two verses, 17, 18, the Manichæans defended their heresy of the two natures, good and bad: but Augustine answers them that such cannot possibly be their meaning, as it is entirely contrary to the whole scope of the passage (see for example ver. 13), and adds, '*Mala ergo arbor fructus bonos facere non potest; sed*

19 πᾶν δένδρον μὴ [q] ποιοῦν [r] καρπὸν [s] καλὸν [t] ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 20 [u] ἄρα [v] γε ἀπὸ τῶν [r] καρπῶν αὐτῶν [w] ἐπιγνώσεσθε αὐτούς. 21 Οὐ πᾶς ὁ λέγων μοι Κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ [x] ποιῶν τὸ [x] θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. 22 πολλοί ἐροῦσίν μοι ἐν [y] ἐκείνῃ τῇ [y] ἡμέρᾳ Κύριε κύριε, οὐ [z] τῷ σῷ [z] ὀνόματι [a] ἐπροφητεύσαμεν καὶ [z] τῷ σῷ [z] ὀνόματι [b] δαιμόνια [b] ἐξεβάλομεν καὶ [z] τῷ σῷ [z] ὀνόματι [c] δυνάμεις πολλὰς ἐποιήσαμεν; 23 καὶ τότε [d] ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνων ὑμᾶς· [d] ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ [e] ἐργαζόμενοι τὴν ἀνομίαν.

q — ch. iii. 10 reff.
r — ch. xvii. 26. Acts xi. 18 (xvii. 27) only. Gen. xxvi. 9.
s — ch. xii. 50. xxi. 31. Mark iii. 35. (Luke xii. 47.) John iv. 34 al. Isa. xlviii. 14.
t — Jer. xxxiv. 14 ρητ. (xxvii. 15 F. ἐνὶ τῷ ὀν.)
u — ch. ix. 33, 34. x. 3 al. fr. Mt. Mk. L.
v — ch. xiii. 54, 56. Acts ii. 22. Gal. iii. 5 al.
w — John i. 20. Heb. xi. 13. 2 Macc. vi. 6.
x — Luke ix. 59. Acts xiii. 18 only. Jer. xxvi. (xlvi.) 5. 2 Macc. iv. 32 only.
y — ch. xxvi. 10. James ii. 9 al. Ps. xiv. 2. xxvii. 3. xiii. 5 al.
z — (Mark ix. 38 v. r.) James v. 10. Lev. xix. 12.
a — ch. xi. 23, 24.
b — ch. xiii. 54, 56. Acts ii. 22. Gal. iii. 5 al.
c — John i. 20. Heb. xi. 13. 2 Macc. vi. 6.
d — Luke ix. 59. Acts xiii. 18 only. Jer. xxvi. (xlvi.) 5. 2 Macc. iv. 32 only.
e — ch. xxvi. 10. James ii. 9 al. Ps. xiv. 2. xxvii. 3. xiii. 5 al.
f Ps. v. 6. vi. 8.

19. aft παν ins ουν (*from ch* iii. 10 *and* ‖ *L.*) C^3LZ 33 lat-*b c* g_1 *h* syr-cu sah; *enim* lat-*f* Iren, *autem* lat-g_2: om BC^1 rel vulg lat-*a* $ff_{1\text{-}2}$ *k* syrr copt goth æth arm Hippol Cypr Lucif.

20. for απο, εκ C latt Lucif Aug.

21. rec om τοις, with L rel Orig: ins BCZ 1. 33 al Scr's a p Justin Hippol. aft ουρανοις add ουτος εισελευσεται εις την βασιλειαν των ουρανων (*supplementary gloss*) C^2 33 latt syr-cu Cypr Hil Jer.

22. for οὐ τῷ, ουτως C.

ex mala fieri bona potest, ut bonos fructus ferat.' Cont. Adimant. c. 26. On the other hand, these verses were his weapon against the shallow Pelagian scheme, which would look at men's deeds apart from the living Root in man out of which they grew, and suppose that man's unaided will is capable of good. Trench on the Serm. Mount, p. 150. See also Orig. tom. iii. p. 1766, ed. Migne. **ἐπιγν.**, more than simply γνώσεσθε: '*ye shall thoroughly know them:*' see 1 Cor. xiii. 12. **21.**] *The doom of the hypocritical false prophets introduces the doom of all hypocrites, and brings on the solemn close of the whole, in which the hypocrite and the true disciple are parabolically compared.*—Observe that here the Lord sets Himself forth as the Judge in the great day, and at the same time speaks not of τὸ θέλ. μου, but τὸ θέλ. τοῦ πατρός μου: an important and invaluable doctrinal landmark in this very opening of His ministry in the first Gospel. **οὐ πᾶς** is not here '*no one*,' as some (Elsner, Fritzsche) have interpreted it. That meaning would require **πᾶς ..... οὐκ εἰσελεύσεται.** The context must rule the meaning of such wide words as λέγει. Here it is evidently used of mere lip homage; but in οὐδεὶς δύναται εἰπεῖν Κύριος Ἰησοῦς εἰ μὴ ἐν πνεύματι ἁγίῳ, 1 Cor. xii. 3, the "*saying*" has the deeper meaning of a genuine heartfelt confession. To seek for discrepancies in passages of this kind implies a predisposition to find them: and is to treat Holy Scripture with less than that measure of candour which we give to the writings of one another. **22. ἐν ἐκείνῃ τῇ ἡμέρᾳ**] perhaps refers to ver. 19: or it may be the expression so common in the prophets of *the great day of the Lord*: e. g. Isa. ii. 20; xxv. 9 al. fr. So the Jews called the great day of judgment "that day," see Schöttgen, Hor. i. p. 82. **τῷ σῷ ὀνόματι**] perhaps = ἐν τ. σ. ὀν., *jussu et auctoritate tua*, but better by thy Name, that name having, as Meyer, filled out our belief and been the object of our confession of faith. The dative in this case is *instrumental*, cf. Winer, § 31. 7. **ἐπροφητ.** preached, not necessarily foretold future events. 1 Cor. xii. 10, and note. On **δαιμ. ἐξ.** see note on ch. viii. 32. **23.**] As the words now stand, **ὅτι** is merely recitative, and cannot be (Meyer) '*because*,' belonging to **ἀποχωρ.** Such an arrangement would be unprecedented. Orig., Chrys., Cypr., &c., placed **ὅτι οὐδ. ἔγν. ὑμ.** *after* **ἀποχ.**, &c., in which case the meaning '*for, because*' would be right. See Luke xiii. 25—27. **ὁμολογήσω** is here a remarkable word, as a statement of the simple truth of facts, as opposed to the false colouring and self-deceit of the hypocrites—'I will tell them the plain truth.' **οὐδέποτε ἔγ. ὑμ.**, i. e., in the sense

ζόμενοι τὴν [g]ἀνομίαν. 24 [h]Πᾶς οὖν [h]ὅστις [ik]ἀκούει [l]μου τοὺς [l]λόγους τούτους καὶ [k]ποιεῖ αὐτούς, [l]ὁμοιώσω αὐτὸν ἀνδρὶ [m]φρονίμῳ, [n]ὅστις [op]ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν [p]πέτραν. 25 καὶ [q]κατέβη ἡ [r]βροχὴ καὶ ἦλθον οἱ [s]ποταμοὶ καὶ [tu]ἔπνευσαν οἱ [t]ἄνεμοι καὶ [v]προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν· [w]τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. 26 καὶ πᾶς ὁ [ik]ἀκούων [l]μου τοὺς [ik]λόγους τούτους καὶ μὴ [k]ποιῶν αὐτοὺς [l]ὁμοιωθήσεται ἀνδρὶ [x]μωρῷ, [n]ὅστις [o]ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν [y]ἄμμον.

...σαν οἱ G. Γ τουτων ... BCEKL MSUV XΓΔ 1. 33.

g ch. xiii. 41. 2 Cor. vi. 14 al. Exod. xxxiv. 9.
h ch. x. 32. Acts iii. 23. Col. iii. 17.
i constr. acc., ch. x. 14. xii. 19. xiii. 20, &c. l. gen. and acc., see note.
k Ezek. xxxiii. 31, 32.
l Mark iv. 20. Luke vii. 21 al. Lam. ii. 18.
m ch. x. 16. xxiv. 45. xxv. 2, &c. Prov. xiv. 17.
n — ver. 18 reff.
o ch. xxi. 33. Luke iv. 29. vi. 48, 49 al. Jer. xxii. 13, 14.
p ch. xvi. 18.
q — Luke viii. 23. Rev. xvi. 21. Ps. lxxi. 6.
r here (ver. 27) only. Ps. lxvii. 9. civ. 32 only. (βοᾶν, ch. v. 45.)
s — Luke vi. 48, 49. Sir. xl. 13.
t (ver. 27) John vi. 18. Rev. vii. 1. Sir. xliii. 20.
u as above (t). Luke xii. 55. John iii. 8. Acts xxvii. 40 only. Ps. cxlviii. 18 (7).
v — here only (Mark iii. 11 reff). προστασσόντες συνταταγμένοι ἀσυντάκτοις. Diod. Sic. ii. 26.
w (Luke vi. 48 v. r.) Eph. iii. 18. Col. i. 23. Heb. i. 10. 1 Pet. v. 10 only. Josh. vi. 26.
x ch. v. 22. xxiii. 17, 19. xxv. 2, 8. 1 Cor. i. 25, 27 al. Mt. Pual only. Isa. xxxii. 5, 6.
y Rom. ix. 27, from Isa. x. 22. Heb. xi. 12. Rev. xii. 18. xx. 8 only. Gen. xiii. 16.

24. om τουτους B (but has it in marg *a prima manu*) 242-3-7. 301 lat-*a* g_1 *k* syr-jer goth Cypr Hil Epiph spec. for ομοιωσω αυτον, ομοιωθησεται (*cf ver* 26) BZ 1. 33 mss-mentd-by-Euthym vulg(*assimilabitur*) lat-*ff*$_1$ g_1 *l* syr-marg sah æth arm Orig Chr Cyr Cypr Ambr Epiph: *similis est* lat-*a b e*: txt C rel lat-*f h k* syrr syr-cu copt goth Phot-in-schol Cypr Hil Lucif Arnob. (Aug has both.) οικοδομησεν C^1 (so also in ver 26). rec την οικιαν bef αυτου (*more usual order*), with L rel lat-*a b c* Hil Orig Cypr Lucif: txt BCZℵ 1. 33.

25. ηλθαν B (but -θον ver 27). rec προσεπεσον, with L rel: txt BCEXZΔ 1. syr-marg-gr Chr Cyr Damasc. (Lachm reads προσίπαισαν, taking the ε of text as an itacism for αι—*offenderunt* lat-*a b*, *impegerunt* lat-*c* Cypr Lucif.)

26. rec την οικιαν bef αυτου (*as ver* 24), with C rel lat-*a b c* Orig Cypr Lucif: txt BZℵ 1.

in which it is said, John x. 14, γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν. Neither the preaching Christ, nor doing miracles in His Name, are infallible signs of being His genuine servants, but only the devotion of life to God's will which *this knowledge* brings about. **24. πᾶς οὖν ὅστις**] is a pendent nominative, of which examples are found in the classics, especially in Plato: so Περσίφαττα δέ, πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα. Cratyl. p. 464 C. See also ib. p. 403 A: Gorg. p. 474 E. Kühner, Gramm. ii. § 508. Notice the **ὅστις** both times, not merely ὅς. ὅς identifies only: ὅστις classifies. **μου** may be be from me, as in Acts i. 4 ref.: and the **τούτους** makes this perhaps more probable than the ordinary rendering "*these words of mine.*" **τοὺς λόγους τούτους** seems to bind together the Sermon, and preclude, as indeed does the whole structure of the Sermon, the supposition that these last chapters are merely a collection of sayings uttered at different times. **ὁμοιώσω**] Meyer and Tholuck take this word to signify, not 'I will *compare him*,' but 'I will *make him like*,' viz. ἐν ἐκείνῃ τῇ ἡμέρᾳ, as in ch. vi. 8: Rom. ix. 29. But it is, perhaps, more in analogy with the usage of the Lord's discourses to understand it, I will **compare him**: so **ὁμοιώσω**, ch. xi. 16: Luke xiii. 18, and reff. **25.**] This similitude must not be pressed to an allegorical or symbolical meaning in its details, e. g. so that the rain, floods, and winds should mean three distinct kinds of temptation; but the ROCK, as signifying Him who spoke this, is of too frequent use in Scripture for us to overlook it here: cf. 2 Sam. xxii. 2 [Ps. xviii. 2], 32, 47; xxiii. 3: Ps. xxviii. 1; xxxi. 2, al. fr.; lxi. 2: Isa. xxvi. 4 (Heb.); xxxii. 2; xliv. 8 (Heb.): 1 Cor. x. 4, &c. He founds his house on a rock, who, hearing the words of Christ, brings his heart and life into accordance with His expressed will, and is thus by faith in union with Him, founded on Him. Whereas he who merely hears His words, but does them not, has never dug down to the rock, nor become united with it, nor has any stability in the hour of trial.

In **τὴν πέτραν—τὴν ἄμμον**,—the articles are categorical, importing that these two were usually found in the country where the discourse was delivered;—in **ἡ βροχή, οἱ ποταμοί, οἱ ἄνεμοι**, the same, implying that such trials of the

27 καὶ [q] κατέβη ἡ [r] βροχὴ καὶ ἦλθον οἱ [s] ποταμοὶ καὶ [ta] ἔπνευσαν οἱ [t] ἄνεμοι καὶ [s] προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν· καὶ ἦν ἡ [s] πτῶσις αὐτῆς μεγάλη. 28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, [b] ἐξεπλήσσοντο οἱ ὄχλοι [c] ἐπὶ τῇ διδαχῇ αὐτοῦ· 29 [d] ἦν γὰρ διδάσκων αὐτοὺς ὡς [e] ἐξουσίαν [e] ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

VIII. 1 Καταβάντι δὲ [f] αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν [f] αὐτῷ ὄχλοι πολλοί· 2 καὶ ἰδοὺ [g] λεπρὸς προς-

s ch. iv. 6 refl. Isa. liii. 5.
a Luke ii. 34 only. Mark xxvi. 15.
b ch. xxii. 33. Mark i. 22. Luke ii. 48. Acts xiii. 12 al. Eccl. vii. 17. Wisd. xiii. 4. 2 Macc. vii. 12 only.
c = Mark i. 22 refl.
d constr., Luke i. 10, 20 al. Jer. xxxiii. (xxvi.) 20.
e ch. ix. 6 ‖ Mark i. 22.
f constr., vv. (5 v. r.) 22, 28. ch. ix. 27. xxi. 26. Mark v. 2 al. Luke xii. 6. xix. 17. John x. 18 bis. xix. 10 bis, 11. Acts ix. 14 al. 1 Macc. x. 86.
g ‖ Mk. ch. x. 8. xi. 5 ‖ L. xxvi. 6 ‖ Mk. Luke iv. 27. xvii. 12 only. Lev. xiv. 2, 8.

27. for προσεκοψαν, προσερρηξαν CM 1 Bas Chr: προσεπεσον al: προσεπεσον al syr-marg sah goth: *irruerunt* vulg: *offenderunt* lat-*a b*: *impegerunt* lat-*c* Cypr: *inliserunt* Lucif: txt BZ rel.

28. rec συνετελεσιν (*see Luke* iv. 13), with L rel, *consumm.* latt: txt BCZ(appy) 1. 33 Orig Chr.

29. rec om αυτων (*see Mark* i. 22), with L rel lat-*b* goth: ins BC³KΔ 1. 33 vulg lat-*a c f* $g_{1,2}$ *k l* syrr syr-cu syr-jer coptt æth arm Eus$_2$ Aug. (Z def.) aft γραμ. ins και οι φαρισαιοι C 33 latt syrr syr-cu arm-usc Eus$_1$ Hil.

CHAP. VIII. 1. for καταβαντι δε αυτω, και καταβαντος αυτου Z lat-*a b c* g_1 *k* syr-cu æth Hil$_2$: καταβαντος δε αυτου BCℵ² 33 vulg lat-*f ff*$_1$ syrr coptt goth arm: txt ℵ¹ rel (of these V¹ [but corrd¹] Δ lat-*k* om αυτω).

2. rec ειδων (*the 1st syllable of* προσελθων *being omd, from* λεπρος *preceding.*

stability of a house were common. In the whole of the similitude, reference is probably made to the prophetic passage Isa. xxviii. 15—18. τεθεμελίωτο] The N. T. writers usually omit the augment in the pluperfect: so πεποίηκειναν, Mark xv. 7; ἐκβεβλήκει, xvi. 9; μεμνήκεισαν, 1 John ii. 19 al. fr. This is also done occasionally by Herodotus, and by Attic prose writers, where euphony is served by it. See Herod. i. 122; iii. 42; ix. 22: and Winer, § 12. 9. 27. μεγάλη] All the greater, because such an one as here supposed is a *professed disciple*—ἀκούων τοὺς λόγους—and therefore would have the further to fall in case of apostasy.

28. ἦν διδάσκων] The assertion is spread more widely, by this resolved imperfect, over His whole course of teaching. Chrysostom's comment is, οὐ γὰρ εἷς ἦτερον ἀναφέρων, ὡς ὁ προφήτης καὶ ὁ Μωυσῆς, εἶλεγεν ἅπερ εἶλεγεν, ἀλλὰ πανταχοῦ ἑαυτὸν ἐνδεικνύμενος εἶναι τὸν τὸ κῦρος ἔχοντα. καὶ γὰρ νομοθετῶν συνεχῶς προσετίθει Ἐγὼ δὲ λέγω ὑμῖν, καὶ τῆς ἡμέρας ἀναμιμνήσκων ἐκείνης, ἑαυτὸν ἐδείκνυ τὸν δικάζοντα εἶναι. Hom. xxv. p. 306.

VIII. 1—4.] HEALING OF A LEPER. Mark i. 40—45: Luke v. 12—14. We have now (in this and the following chapter), as it were a *solemn procession of miracles*, confirming the authority with which our Lord had spoken. ἀπὸ τῆς διδασκαλίας ἐπὶ τὰ θαύματα μεταβαίνει. ἐπεὶ γὰρ ὡς ἐξουσίαν ἔχων ἐδίδασκεν, ἵνα μὴ νομισθῇ κομπάζειν καὶ ἀλαζονεύεσθαι, δείκνυσι τὴν ἐξουσίαν αὐτοῦ καὶ ἐν τοῖς ἔργοις, καὶ βεβαιοῖ τοὺς λόγους ἀπὸ τῶν πράξεων. Euthym. 2.] This same miracle is related by St. Luke without any mark of definiteness, either as to time or place,—καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων .... In this instance there is, and can be, no doubt that the transactions are identical: and this may serve us as a key-note, by which the less obvious and more intricate harmonies of these two narrations may be arranged. The plain assertion of the account in the text requires that the leper should have met our Lord on His descent from the mountain, while great multitudes were following Him. The accounts in St. Luke and St. Mark require no such fixed date. This narrative therefore fixes the occurrence. I conceive it highly probable that St. Matthew was himself a hearer of the Sermon, and one of those who followed our Lord at this time. From St. Luke's account, the miracle was performed in, or rather, perhaps, in the neighbourhood of, some city: what city, does not appear.

h ℓ. ch. x. 8 al. Lev. xiii. 17. xiv. 31 al. i ℓ. ch. xii. 18 bis ℓ, 49.

ελθὼν προσεκύνει αὐτῷ λέγων Κύριε, ἐὰν θέλῃς, δύνασαί BCEKL MSUV
με [h] καθαρίσαι. [3] καὶ [i] ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ XΣΓΔ
1. 33.

Acts iv. 30. in N. T. always w. χείρ., exc. Acts xxvii. 30. Gen. viii. 9.

This is more prob than that the -προς of λεπρος *shd be mistaken for a prep. in comp. with* ελθων), with C rel latt Syr syr-cu copt Hil: txt BEMΔ 1 syr sah goth æth arm Chr Cyr Damasc Thl. (Z defective.)

3. rec aft *αυτου* ins *ο ιησους* (*supplied for clearness*), with C[3]L rel lat-*b h* syr arm Hil, and before *ηψατο* vulg lat-*a c f* $g_{1,2}$ Syr syr-cu: om BC[1] Z(appy) 1. 33 am lat-*ff*$_1$ *k* coptt goth æth.

As the leper is in all three accounts related to have *come* to Jesus (*καὶ ἰδού* implying it in Luke), he may have been outside the city, and have run into it to our Lord. λεπρός] The limits of a note allow of only an abridgment of the most important particulars relating to this disease. Read Leviticus xiii. xiv. for the Mosaic enactments respecting it, and its nature and symptoms. See also Exod. iv. 6: Num. xii. 10: 2 Kings v. 27; xv. 5: 2 Chron. xxvi. 19, 21. The whole ordinances relating to leprosy were symbolical and typical. The disease was *not contagious*: so that the view which makes them mere sanitary regulations is out of the question. The fact of its non-contagious nature has been abundantly proved by learned men, and is evident from the Scripture itself: for the priests had continually to be in close contact with lepers, even to handling and examining them. We find Naaman, a leper, commanding the armies of Syria (2 Kings v. 1); Gehazi, though a leper, is conversed with by the king of Israel (2 Kings viii. 4, 5); and in the examination of a leper by the priest, if a man was *entirely* covered with leprosy, he was to be pronounced clean (Levit. xiii. 12, 13). The leper was not shut out from the synagogue (Lightfoot, vol. i. p. 513), nor from the Christian churches (Suicer, Thesaurus Patrum, under λεπρός). Besides, the analogy of the other uncleannesses under the Mosaic law, e. g. having touched the dead, having an issue, which are joined with leprosy (Num. v. 2), shews that sanitary caution was not the motive of these ceremonial enactments, but a far deeper reason. This disease was specially selected, as being the most loathsome and incurable of all, to represent the effect of the defilement of sin upon the once pure and holy body of man. "Leprosy was, indeed, nothing short of a living death, a poisoning of the springs, a corrupting of all the humours, of life; a dissolution, little by little, of the whole body, so that one limb after another actually decayed and fell away." (Trench on the Miracles, p. 213.) See Num. xii. 12. The leper was the type of one dead in sin: the same emblems are used in his misery as those of mourning for the dead: the same means of cleansing as for uncleanness through connexion with death, and which were never used except on these two occasions. Compare Num. xix. 6, 13, 18, with Levit. xiv. 4—7. All this exclusion and mournful separation imported the perpetual exclusion of the abominable and polluted from the true city of God, as declared Rev. xxi. 27, *οὐ μὴ εἰςέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ποιῶν βδέλυγμα καὶ ψεῦδος*. And David, when after his deadly sin he utters his prayer of penitence, 'Purge me with hyssop, and I shall be clean,' Ps. li. 7, doubtless saw in his own utter spiritual uncleanness, that of which the ceremonial uncleanness that was purged with hyssop was the type. Thus in the above-cited instances we find leprosy inflicted as the punishment of rebellion, lying, and presumption. 'I put the plague of leprosy in an house' (Levit. xiv. 34), 'Remember what the Lord thy God did to Miriam' (Deut. xxiv. 9), and other passages, point out this plague as a peculiar infliction from God. "The Jews termed it 'the finger of God,' and emphatically 'The stroke.' They said that it attacked first a man's house; and if he did not turn, his clothing; and then, if he persisted in sin, himself. So too, they said, that a man's true repentance was the one condition of his leprosy leaving him." Trench, p. 216. The Jews, from the prophecy Isa. liii. 4, had a tradition that the Messiah should be a leper. προσεκύνει] *πεσὼν ἐπὶ πρόσωπον*, Luke v. 12 [*γονυπετῶν*, Mark i. 40]. These differences of expression are important. See beginning of note on this verse. κύριε] Not here merely a title of respect, but an expression of faith in Jesus as the Messiah. "This is the *right* utterance of *κύριε*, which will never be made in vain." Stier. When Miriam was a leper, *ἐβόησε Μωυσῆς πρὸς κύριον, λέγων Ὁ Θεός, ἴασαι αὐτήν*, Num. xii. 13. 3. ἥψατο αὐτοῦ] He

λέγων Θέλω, [h] καθαρίσθητι. καὶ εὐθέως [h] ἐκαθαρίσθη [j] αὐτοῦ ἡ [j] λέπρα. [4] καὶ λέγει αὐτῷ ὁ Ἰησοῦς [k] Ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ [l] προσένεγκον τὸ [l] δῶρον ὃ [m] προσέταξεν Μωυσῆς, [n] εἰς [a] μαρτύριον αὐτοῖς.

[j] Mark i. 42. Luke v. 12, 13 only. Levit. xiii. 2, 3.
[k] Mk. ch. xviii. 10. Heb. viii. 5, from Exod. xxv. 40. Rev. xix. 10. xxii. 9.

l = ch. ii. 11. v. 23 al. fr. Num. xxxi. 50.
a [. ch. x. 18]. xxiv. 14 [. Heb. iii. 5. James v. 3. Josh. xxiv. 27.
m ch. i. 24 reff. Lev. xiv. 2, 4, 10. Lev. x. 1.

4. rec προσενεγκε, with L rel: txt BC. (*offer* vulg Cypr Hil, *offeres* lat-*c*, *offers* lat-*a b*.—Z def.)

who just now expansively fulfilled the law by *word and commands*, now does the same by *act and deed*: the law had forbidden the touching of the leper, Levit. v. 3. It was an act which stood on the same ground as the healing on the Sabbath, of which we have so many instances. So likewise the prophets Elijah and Elisha touched the dead in the working of a miracle on them (1 Kings xvii. 21: 2 Kings iv. 34). The same almighty power which suspends natural laws, supersedes ceremonial laws. Here is a noble example illustrating His own precept so lately delivered, 'Give to him that asketh thee.' Again, we can hardly forbear to recognize, in His touching the leper, a deed symbolic of His taking on him, touching, laying hold of, our nature. Compare Luke xiv. 4, *καὶ ἐπιλαβόμενος ἰάσατο αὐτόν*, with Heb. ii. 16, *σπέρματος Ἀβραὰμ ἐπιλαμβάνεται*. θέλω] 'Echo prompta ad fidem leprosi maturam.' Bengel ad loc.

καθ. ἀπ. ἡ λέπ.] Luke's words (ver. 13), *ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ*, are more strictly correct in construction. See also Mark i. 42. A curious instance of the theological littleness which has been shewn in treating our Lord's great acts of Divine Love, is cited here by Dr. Wordsw. from Ambrose: "Dicit 'volo' propter Photinum (who said that our Lord was a mere man): imperat propter Arium (who denied His equality with the Father): tangit propter Manichæum (who said that Christ had not human flesh, but was only a phantom)." 4. ὅρα μηδενὶ εἴπῃς] Either (1) these words were a moral admonition, having respect to the state of the man (*διδάσκων τὸ ἀεόμπαστον καὶ ἀφιλότιμον*, Chrysost.), for the injunction to silence was not our Lord's uniform practice (see Mark v. 19, || L.), and in this case they were of lasting obligation, that the cleansed leper was not to make his healing a matter of boast hereafter; or (2) they were a cautionary admonition, only binding till he should have shewn himself to the priest, in order to avoid delay in this necessary duty, or any hindrance which might, if the matter should first be blazed abroad, arise to his being pronounced clean, through the malice of the priests; or (3), which I believe to be the true view, our Lord almost uniformly repressed the fame of His miracles, for the reason given in ch. xii. 15—21, that, in accordance with prophetic truth, He might be known as the Messiah not by wonder-working power, but by the great result of his work upon earth: *οὐκ ἐρίσει, οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ . . . , ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν*. Thus the Apostles always refer primarily to the Resurrection, and only incidentally, if at all, to the wonders and signs. (Acts ii. 22—24; iii. 13—16.) These latter were tokens of power common to our Lord and his followers; but in His great conflict, ending in His victory, He trod the wine-press alone. σεαυτὸν δεῖξ. κ.τ.λ.] Read Levit. xiv. 1—32. This command has been used in support of the theory of satisfaction by priestly confession and penance. But even then (Trench on the Miracles, p. 221) the advocates of it are constrained to acknowledge that Christ alone is the cleanser. 'Ut Dominus ostenderet, quod non sacerdotali judicio, sed largitate divinæ gratiæ peccato emundatur, leprosum tangendo mundavit, et postea sacerdoti sacrificium ex lege offerre præcepit.' (Gratian de Pœnitentia, Dist. 1.) 'Dominus leprosum sanitate prius per se restituit, deinde ad sacerdotes misit quorum judicio ostenderetur mundatus . . . quia etsi aliquis apud Deum sit solutus, non tamen in facie Ecclesiæ solutus habetur, nisi per judicium sacerdotis. In solvendis ergo culpis vel retinendis ita operatur sacerdos evangelicus et judicat, sicut olim legalis in illis qui contaminati erant lepra quæ peccatum signat.' (Peter Lombard. Sent. l. 4, dist. 18, cited by Trench.) It is satisfactory to observe this drawing of parallels between the Levitical and (popularly so called)

[5] Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσῆλθεν
αὐτῷ [o] ἑκατόνταρχος [p] παρακαλῶν αὐτὸν [6] καὶ λέγων
Κύριε, ὁ [q] παῖς μου [r] βέβληται ἐν τῇ οἰκίᾳ [s] παραλυτικός,
[t] δεινῶς [u] βασανιζόμενος. [7] λέγει αὐτῷ Ἐγὼ ἐλθὼν . . δεινως βασαν Z.
θεραπεύσω αὐτόν. [8] καὶ ἀποκριθεὶς ὁ [o] ἑκατόνταρχος ἔφη
Κύριε, οὐκ εἰμὶ [v] ἱκανὸς ἵνα μου ὑπὸ τὴν [w] στέγην εἰς-
ἔλθῃς· ἀλλὰ μόνον εἰπὲ [x] λόγῳ, καὶ ἰαθήσεται ὁ [q] παῖς
μου. [9] καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι [y] ὑπὸ [y] ἐξουσίαν,

o Mt. L. (Gosp. & Acts) only. Exod. xviii. 21, 25 al. fr. —κεντυρίων, Mark xv. 39, 44, 45. —χος, rb. xxvii. 54. Luke vii. 6 al. —χης, ver. 18 refl.
p ver. 31. ch. xviii. 29. 1 Kings xxii. 4.
q Mt. L. (Gosp. & Acts) only, exc. John iv. 51. — ch. xiv. 2. Luke xii. 45. Gen. ix. 27. 24 reff.†
r — ver. 14. ch. ix. 2. Mark vii. 30 (see Luke xvi. 20)‡.
s ch. iv. t Luke xi. 53 only. Job x. 16. xix. 11. Wisd. xvii. 3. xviii. 17 var. only. (-νός, 2 Kings i. 9.)
u Mark vi. 48. 2 Pet. ii. 8. Rev. xii. 2 al. 1 Kings v. 3.
v — w. ἵνα, ‖ L. only. (ch. iii. 11 reff.)
w ‖ L. Mark ii. 4 only. Gen. viii. 13. xix. 8 Ald. Esdr. vi. 4 only.
x dat., see Acts ii. 40. Gal. vi. 11.
y ‖ L. only. (2 Macc. iii. 6.)

5. rec εισελθοντι, with C² F(Wetst) L rel Chr Thl Hil Op: txt BC¹Z 1. 33 syr copt æth arm.—rec (for αυτου) τω ιησου, with C²L (lat-c) Syr: αυτω F(Wetst) rel: txt BC¹EZ.—*cum autem introisset* vulg, simly lat-*a b c* &c syr-cu goth Hil.

7. rec ins και bef λεγει, with CL rel vulg lat-*a o f ff*₁ syr copt goth æth: om B ev-47 am lat-*b h k* Syr syr-cu sah arm. rec aft αυτω ins ο ιησους, with C rel latt: om BN lat-*k* copt.

8. ἀποκριθεὶς δὲ BN 33 sah: και αποκριθεις C(appy) rel latt syr copt goth æth. for εφη, ειπεν C 33. rec λογον, with Γ lat-*ff*₁ *g*₁ æth: txt (*which can hardly here be introduced from* ‖ *Luke, as the authorities are so weighty*) BC rel Scr's mss vulg lat-*b c f h* syrr syr-cu coptt goth arm Orig Chr Euthym Ambr Aug.

9. aft υπο εξουσιαν ins τασσομενος (*from* ‖ *Luke*) BN vulg-ed lat-*a b c g*₁,₂ *h* Chr Hil: om C rel am (with fuld forj) lat-*f ff*₁ syrr goth æth arm. (υπο εξ. is joined to the follg in U mss-mentd-by-Chr lat-*f* goth Iren-lat Hil.)

Christian priesthood, thus completely shewing the fallacy and untenableness of the whole system; all those priests being types, not of future human priests, but of Him, who abideth a Priest for ever in an unchangeable priesthood, and in Whom not a class of Christians, but *all* Christians, are priests unto God. **μαρτύριον αὐτοῖς**] **A testimony** both *to*, and *against* **them**: the *dativus* both *commodi* and *incommodi*. The man disobeyed the injunction, so that our Lord could no more enter the city openly; see Mark i. 45.

5—13.] HEALING OF THE CENTURION'S SERVANT. Luke vii. 1—10, where we have a more detailed account of the former part of this miracle. On the chronological arrangement, see Prolegomena. The centurion did not himself *come* to our Lord, but sent elders of the Jews to Him, who recommended him to His notice as loving their nation, and having built them a synagogue. Such variations, the concise account making a man *fecisse per se* what the fuller one relates him *fecisse per alterum*, are common in all written and oral narrations. In such cases the fuller account is, of course, the stricter one. Augustine, answering Faustus the Manichæan, who wished, on account of the words of our Lord in ver. 11, to set aside the whole, and used this variation for that purpose, makes the remark, so important in these days, 'Quid enim, nonne talibus locutionibus humana plena est consuetudo .... quid ergo, cum legimus, obliviscimur quemadmodum loqui solesmus? An Scriptura Dei aliter nobiscum fuerat, quam nostro more, locutura?' Contra Faustum, xxxiii. 7. On the non-identity of this miracle with that in John iv. 46 ff., see note there.

5. ἑκατόνταρχος] he was a *Gentile*, see ver. 10, but one who was deeply attached to the Jews and their religion; possibly, though this is uncertain, a proselyte of the gate (no such term as *σεβόμενος, φοβούμενος τὸν θ.* is used of him, as commonly of these proselytes, Acts x. 2 al.).

6. ὁ παῖς] From Luke we learn that it was *δοῦλος, ὃς ἦν αὐτῷ ἔντιμος*. The centurion, perhaps, had *but one* slave, see ver. 9. 'Lucas hoc modo dubitationem prævenit, quæ subire poterat lectorum animos; scimus enim non habitos fuisse servos eo in pretio, ut de ipsorum vita tum anxii essent domini, nisi qui singulari industria vel fide vel alia virtute sibi gratiam acquisierant. Significat ergo Lucas non vulgare fuisse sordidumque mancipium, sed fidelem et raris dotibus ornatum servum, qui eximia gratia apud

ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ. 10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν Ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον. 11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· 12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ

G ουχ τοσ... BCEGK LMSUV ΧΓΔ I. 33.

a ver. 27. ch. ix. 33 al. Isa. xii. 26.
b ch. ii. 1 reff.
c ch. xxiv. 27. Luke xiii. 29. Rev. xxi. 13 only.
d as above (c). Luke xii. 54 only.
e ch. xiv. 19 | Mk. L. Luke ii. 7. (vii. 36 v. r.) xii. 37. xiii. 29 only†. Judith xii. 16 (only ?).
f = ch. ix. 15. Luke xx. 34, 36 reff.
g ch. xiii. 38 only.
h = ch. xxi. 39. xxii. 13. xxv. 30 al. Jer. xxii. 26.
i = 2 Pet. ii. 17. Jude 13. Job xviii. 17. Tobit xiv. 10. see below (k).
k ch. xxii. 13. xxv. 30 only (there also w. σκότος). 3 Kings vi. 29.
l ch. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28 only.
m as above (l) and Matt. ii. 18, from Jer. xxxviii. (xxxi.) 15. Acts xx. 37 only. Gen. xlv. 2.

10. aft ακολουθουσιν add αυτω C 33 latt syrr syr-cu coptt æth. rec ουδε εν τω ισρ. τοσ. πιστ. ευρ. (*adaptation from* || *Luke: Meyer holds the reading in txt to be an interpretation, both here and in Luke. But this can hardly be: and its occurrence* there [in very few vss] *is sufficiently accounted for by its being the genuine reading here*), with CL rel lat-*f* Syr syr arm Orig: txt B 1 gat lat-*a* g_1 *k* syr-cu syr-marg coptt æth Mcion Ambr Aug Op.

dominum polleret: hinc tanta illius vitæ cura et tam studiosa commendatio.' (Calvin in loc.) 8.] The centurion heard that the Lord was coming, Luke vii. 6, and sent friends to Him with this second and still humbler message. He knew and felt himself, as a heathen, to be out of the fold of God, a stranger to the commonwealth of Israel; and therefore unworthy to receive under his roof the Redeemer of Israel. 9.] The meaning is, 'I know how to obey, being *myself* under authority: and in turn know how others obey, having soldiers under me:' inferring, 'if then I, in my subordinate station of command, am obeyed, how much more Thou, who art over all, and whom diseases serve as their Master!' That this is the right interpretation, is shewn by our Lord's special commendation of his faith, ver. 10, 'volens ostendere Dominum quoque non per adventum tantum corporis, sed per angelorum ministeria posse implere quod vellet.' Jerome in loc. 'Potuisset Ratio excipere: "servus et miles imperium libere audiunt: morbus non item." Sed hanc exceptionem concoquit sapientia fidelis, et ruditate militari pulchre elucens.' Bengel ad loc. 10, 11.] 'Amen, inquit, dico vobis, non inveni tantam fidem in Israel; propterea dico vobis quia multi ab Or. et Occ..... &c. Quam late terram occupavit oleaster! Amara silva mundus hic fuit: sed propter humilitatem, propter "non sum dignus ut sub tectum meum intres," multi ab Or. et Occ. venient. Et puta quia venient: quid de illis fiet? Si enim venient, jam præcisi sunt de silva: ubi inserendi sunt, ne arescant? Et recumbent, inquit, cum Abraham et Isaac et Jacob .... Ubi? In regno, inquit, cœlorum. Et quid erit de illis qui venerunt de stirpe Abrahæ? quid fiet de ruinis quibus arbor plena erat? quid nisi quia præcidentur, ut isti inserantur? Doce quia præcidentur: Filii autem regni ibunt in tenebras exteriores.' Aug. in Johan. tract. xvi. 6. Compare a remarkable contrast in the Rabbinical books illustrating Jewish pride: Dixit Deus S. B. Israelitis: "In mundo futuro mensam ingentem vobis sternam, quod Gentiles videbunt et pudefient." Schöttgen, i. p. 86. ἐθαύμασεν] to be accepted simply as a fact, as when Jesus rejoiced, wept, was sorrowful; not, as Aug. de Genes. cont. Manich. cited by Wordsw., to be rationalized away into a mere lesson to teach us what to admire. The mysteries of our Lord's humanity are too precious thus to be sacrificed to the timidity of theologians. 12. οἱ υἱοί] the natural heirs, but disinherited by rebellion. τὸ σκ. τὸ ἐξ. the darkness outside, i. e. outside the lighted chamber of the feast, see ch. xxii. 13, and Eph. v. 7, 8. These verses are wanting in St. Luke, and occur when our Lord repeated them on a wholly different occasion, ch. xiii. 28, 29. ὁ κλ. κ. ὁ βρ.] The articles here are not possessive, as Middleton supposes, for that would give a

BCEG LMSU ΧΓΔ 1. 33.

a (In N. T. always w. ὀδόντων) as above (l) only. Prov. xix. 12. Sir. ii. 8 only. (βρύχειν, Acts vii. 54.)
o vv. 5, 8 reff. -χης, Acts x. 1, 22. xxiv. 23 al.
p ver. 6 reff.
q [. ch. x. 35. Luke xii. 58 bis only. Ruth i. 14.
r ver. 6 reff.
s [Mk. only †.
t [. (L. bis.) John iv. 52. Acts xxviii. 8 only. Deut. xxviii. 22 only. xiii. 1 only. xiv. 35 al. Ezek. xxxiv. 4.
u ch. iv. 11 reff.
v ch. xiv. 15, 23 al. Mt. Mk. only, exx. John vi. 16. xx. 19 †. Judith
w ch. iv. 24. vv. 28, 33 [. John x. 21 †. Ps. xc. 6 Aq.
x [Mk. ch. iv. 24. ix. 12.

13 ο ἑκατοντάρχῃ Ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς [αὐτοῦ] ἐν τῇ ὥρᾳ ἐκείνῃ.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. 15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ. 16 ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς, καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν, 17 ὅπως πληρωθῇ τὸ

13. rec ins και bef ως, with C rel vulg lat-*o f ff*$_1$ syr Orig$_2$ Chr$_1$: om BN lat-*a b g*$_{1,2}$ *h k l* Syr syr-cu coptt Chr Iren-lat. om αυτου BN 1. 33 latt syr-jer copt: ins C rel syrr syr-cu sah goth æth arm. απο της ωρας εκεινης CΔ 33 lat-*a b c g*$_{1,2}$ *h l* sah Bas Chr Bas-sel (*see ch* ix. 22; xv. 28; xvii. 18): txt BLX 1 rel vulg lat-*f ff*$_1$ syrr syr-cu copt goth æth arm. at end ins (*from Lu* vii. 10) και υποστρεψας ο εκατονταρχος εις τον οικον αυτου εν αυτη τη ωρα ευρεν τον παιδα υγιαινοντα C E-with-ast MUX 1. 33 lat-g_1 syr-jer syr æth. (aft παιδα ins αυτου M: al vary.)

15. rec (for αυτω) αυτοις (*from* || *Mark, Luke*), with LM^{1}Δ 1. 33 latt Syr syr-cu copt æth: txt BC rel Syr-ms syr goth arm Orig Chr Thl Euthym.

sense the most frigid possible, and would be a rendering inadmissible after ἔσται, which generalizes the assertion; they rather import the notoriety and eminence of the κλ. κ. βρ. 'Articulus insignis: in hac vita dolor nondum est dolor.' Bengel.

13. ἰάθη] Of what precise disease does not appear. In Luke ἤμελλεν τελευτᾶν—here he is παραλυτικός, δεινῶς βασανιζόμενος. But though these descriptions do not agree with the character of palsy among us, we read of a similar case in 1 Macc. ix. 55, 56: ἐν τῷ καιρῷ ἐκείνῳ ἐπλήγη Ἀλκιμος καὶ ἐνεποδίσθη τὰ ἔργα αὐτοῦ, καὶ ἀπεφράγη τὸ στόμα αὐτοῦ, καὶ παρελύθη, καὶ οὐκ ἐδύνατο ἔτι λαλῆσαι λόγον καὶ ἐντείλασθαι περὶ τοῦ οἴκου αὐτοῦ. καὶ ἀπέθανεν Ἀλκιμος ἐν τῷ καιρῷ ἐκείνῳ μετὰ βασάνου μεγάλης. The disease in the text may have been an attack of tetanus, which the ancient physicians included under paralysis, and which is more common in hot countries than with us. It could hardly have been apoplexy, which usually bereaves of sensation.

14—17.] Healing of Peter's wife's mother, and many others. Mark i. 29—34. Luke iv. 38—41. From the other Evangelists it appears, that our Lord had just healed a dæmoniac in the synagogue at Capernaum: for they both state, 'when they were come out of the synagogue, they entered into the house of Simon and Andrew, &c. Both Mark and Luke are fuller in their accounts than the text. The expression (of the fever) ἀφῆκεν αὐτήν, is common to the three, as is also the circumstance of her ministering *immediately* after: shewing that the fever left her, not, as it would have done if natural means had been used, weak and exhausted, but completely restored.

16.] *at sunset*, Mark ver. 32: Luke ver. 40. From St. Mark we learn that *the whole city was collected at the door*; from St. Luke, that *the dæmons cried out and said, 'Thou art Christ the Son of God.'* And from both, that *our Lord permitted them not to speak, for they knew Him.* They brought the sick in the evening, either because it was cool,—or because the day's work was over, and men could be found to carry them,—or perhaps because it was the sabbath (see Mark i. 21, 29, 32), which ended at sunset.

17.] This is a version of the prophecy differing from the LXX, which has οὗτος τὰς ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται. The exact sense in which these words are quoted is matter of difficulty. Some understand ἔλαβεν and ἐβάστασεν as merely 'took away,' and 'healed.' But besides this being a very harsh interpretation of both words, it entirely destroys the force of αὐτός, and makes it expletive. Others suppose it to refer to the personal fatigue, (or even the spiritual exhaustion,

ʸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος ᶻ Αὐτὸς τὰς ἀσθενείας ἡμῶν ᵃ ἔλαβεν, καὶ τὰς νόσους ᵇ ἐβάστασεν.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν ᶜ εἰς τὸ ᶜ πέραν. 19 καὶ προσελθὼν ᵈ εἷς γραμματεὺς εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι ᵉ ὅπου ἐὰν ᶠ ἀπέρχῃ. 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἱ ᵍ ἀλώπεκες ʰ φωλεοὺς ἔχουσιν, καὶ τὰ ⁱ πετεινὰ τοῦ ⁱ οὐρανοῦ ʲ κατασκηνώσεις, ὁ δὲ ᵏ υἱὸς τοῦ ᵏ ἀνθρώπου οὐκ ⁱ ἔχει ποῦ τὴν κεφαλὴν ˡ κλίνῃ. 21 ᵐ ἕτερος δὲ τῶν

ʸ ch. i. 22 reff.
ᶻ Isa. liii. 4.
ᵃ — ch. x. 36. Lev. v. 1, 17. Ezek. xxxvi. 7.
ᵇ — ch. xx. 12. John xvi. 12. Rom. xv. 1. 1 Kings xviii. 14.
ᶜ ver. 28 al. Mt. Mk. only, exc. Luke viii. 22. Num. xxi. 13.
ᵈ ch. (ix. 18 v.r.) xix. 16. Mark ix. 17. Rev. viii. 13.
ᵉ ch. xxiv. 28.

xxvi. 13 al. Ruth i. 16. 39 only. Judg. xv. 4. (-σοῦν. ch. xiii. 32.)
ᶠ — ch. x. 6. Rom. xv. 28. Isa. xxxvii. 37.
ᵍ ‖ L. only †.
ʰ ch. vi. 26 reff.
ⁱ ‖ L. only.
ʲ Exod. xxxvii. 37.
ᵏ Compete passim, and Acts vii. 56 only. Dan. vii. 13.
ˡ ‖ L. ch. xv. 32 ‖ Mk. Luke xii. 4, 17. Josh. viii. 20.
ᵐ — ‖ L. see John xix. 30. Luke xxiv. 5. (Luke ix. 12. xxiv. 29. Heb. xi. 34 only.)
ⁿ — ch. xi. 3. xiii. 45 al. fr. Gen. viii. 10, 12 al.

18. οχλον, omg πολλους, B; simly τους οχλους ev-y, οχλους copt; οχλον πολυν sah: πολυν οχλον ev-x al lat-g_1: πολλους, omg οχλους, 106 al. (*Omission at first from similar endings, then variously explained and restored.*)

[Olshausen,] which perhaps is hardly consistent with sound doctrine,) which our Lord felt by these cures being long protracted into the evening. But I believe the true relevancy of the prophecy is to be sought by regarding the miracles generally to have been, as we know so many of them were, lesser and typical outshewings of the great work of bearing the sin of the world, which He came to accomplish; just as diseases themselves, on which those miracles operated, are all so many testimonies to the existence, and types of the effect, of sin. Moreover in these His deeds of mercy, He was 'touched with the feeling of our infirmities:' witness His tears at the grave of Lazarus, and His sighing over the deaf and dumb man, Mark vii. 34. The very act of compassion is (as the name imports) a *suffering with* its object; and if this be true between man and man, how much more strictly so in His case who had taken upon Him the whole burden of the sin of the world, with all its sad train of sorrow and suffering.

18—IX. 1.] JESUS CROSSES THE LAKE. INCIDENTS BEFORE EMBARKING. HE STILLS THE STORM. HEALING OF TWO DEMONIACS IN THE LAND OF THE GADARENES. Mark iv. 35—v. 20: Luke ix. 57—60; viii. 22—39, on which passages compare the notes. 18.] It is obviously the intention of St. Matthew to bind on the following incidents to the occurrence which he had just related.

19.] Both the following incidents are placed by St. Luke long after, during our Lord's last journey to Jerusalem. For it is quite impossible (with Greswell, Diss. iii. p. 155, sq.) in any common fairness of interpretation, to imagine that two such incidents should have twice happened, and both times have been related together. It is one of those cases where the attempts of the Harmonists do violence to every principle of sound historical criticism. Every such difficulty, instead of being a thing to be wiped out and buried up at all hazards (I am sorry to see, e. g., that Dr. Wordsw. takes no notice, either here or in St. Luke, of the recurrence of the two narratives), is a valuable index and guide to the humble searcher after truth, and is used by him as such (see Prolegomena, ch. i. § iv. 2 f.).

20. ὁ υἱὸς τοῦ ἀνθρώπου] "It is thought that this phrase was taken from Daniel vii. 13, to which passage our Saviour seems to allude in ch. xxvi. 64, and probably Stephen in Acts vii. 56. It appears from John xii. 34, that the Jews understood it to mean the Messiah: and from Luke xxii. 69, 70, that they considered *the Son of Man* to mean the same as *the Son of God*." Dr. Burton. It is the name by which the Lord ordinarily in one pregnant word designates Himself as the Messiah—the *Son of God manifested in the flesh of man*—the *second Adam*. And to it belong all those conditions, of humiliation, suffering, and exaltation, which it behoved the Son of Man to go through. 21.] In St. Luke we find, that our Lord *previously commanded him* to follow Him. τοῦ κυρίου .... λέγοντος τῷ Φιλίππῳ, ἄφες τοὺς νεκ. κ.τ.λ. Clem. Alex. Strom. iii. p. 522 P. But if so, He had long ago ordered Philip to follow Him, taking St. Luke's order of

μαθητῶν αὐτοῦ εἶπεν αὐτῷ Κύριε, [o] ἐπίτρεψόν μοι πρῶτον
ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 ὁ δὲ Ἰησοῦς
λέγει αὐτῷ Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι
τοὺς ἑαυτῶν νεκρούς. 23 Καὶ [p] ἐμβάντι [q] αὐτῷ εἰς πλοῖον ...πλοιον G.
ἠκολούθησαν [q] αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἰδοὺ BCEKL MSUVX ΓΔ 1. 33.
[r] σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον
[s] καλύπτεσθαι ὑπὸ τῶν [t] κυμάτων· αὐτὸς δὲ ἐκάθευδεν.
25 καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν λέγοντες
Κύριε σῶσον, ἀπολλύμεθα. 26 καὶ λέγει αὐτοῖς Τί [u] δειλοί

o ch. xix. 8. Luke viii. 39 al. Esth. ix. 14.
p — ch. ix. 1. xiii. 2 al. so always in N. T. [exc. John v. 4 rec.] 2 (Nah. iii. 14.) 1 Macc. xv. 37. 2 Macc. xii. 3 only.
q constr., ver. 1 ref.
r — here only. (ch. xxiv. 7 al.) Jer. xxiii. 19. see Nah. i. 3.
s ch. x. 26. Luke viii. 16. xxiii. 30. 2 Cor. iv. 3 bis. James v. 20. 1 Pet. iv. 8 only. — Gen. vii. 19 var. Exod. xv. 5.
t ‖ Mk. ch. xiv. 24. Acts xxvii. 41. Jude 13 only. Ps. cvi. 25, 29.
u ‖ Mk. Rev. xxi. 8 only. Judg. vii. 3. (-λία, 2 Tim. i. 7. -λιῷν, John xiv. 27.)

21. om αυτου B 33 al Scr's l lat-*a b c k* sah.
22. rec (for λεγει) *ειπεν*, with L rel lat-g_1 spec: txt BC 1. 33 latt Clem.
23. rec ins το bef πλοιον, with L rel coptt: om BC V-marg 1. 33 goth Orig.
24. for υπο, απο B^2.
25. aft προσελθοντες ins αυτω C^1(appy) vulg sah. om οι μαθηται (*see Luke* viii. 24) B 33(appy) am (with fuld em forj harl) lat-*a c ff*$_1$ *k l* coptt Jer. rec aft μαθηται ins αυτου, with C^1(appy) X 1 vulg lat-*b* g_1 syrr goth æth: om C^2L rel lat-*k* arm Eus Thl. rec aft σωσον ins ημας (*supplementary*), with L rel vss Eus: om BC 1.

the occurrence. A tradition of this nature was hardly likely to be wrong; so that perhaps the words ἀκολούθει μοι are to be taken (as in John xxi. 19, 22) as an admonition occasioned by some slackness or symptom of decadence on the part of the Apostle. The attempt to evade the strong words of our Lord's command by supposing that θάψαι τὸν πατέρα means, '*to reside with my father till his death*' (Theophylact), is evidently futile, since πρῶτον ἀπελθεῖν καὶ θάψαι is plainly said of an *act waiting to be done;* and the reason of our Lord's rebuke was the peremptory and all-superseding nature of the command ἀκολούθει μοι. 22. νεκρούς] *First* time, as Rev. iii. 1, *spiritually*, —second, *literally* dead. The two meanings are similarly used in one saying by our Lord in John xi. 25, 26. See Heb. vi. 1; ix. 14.—ἐκώλυσεν αὐτόν, οὐ κωλύων τὸ τιμᾶν τοὺς γονεῖς, ἀλλὰ διδάσκων ὅτι χρὴ τὸν ἐφάμενον τῶν οὐρανίων μὴ ὑποστρέφειν εἰς τὰ γήϊνα, μηδ' ἀπολιμπάνειν μὲν τὰ ζωηρά, παλινδρομεῖν δὲ εἰς τὰ νεκρωτικά, μηδὲ θεοῦ προτιμᾶν γονεῖς. ἠγίνωσκε γὰρ ὅτι θάψουσι τοῦτον ἄλλοι, καὶ οὐκ εἰκὸς τοῦτον ἀπολειφθῆναι τῶν ἀναγκαιοτέρων. οἶμαι δὲ ὅτι καὶ ἄπιστος ἦν ὁ τελευτήσας. Euthym. 23.] This journey across the lake, with its incidents, is placed by St. Mark and St. Luke after the series of parables commencing with that of the sower, and recorded in ch. xiii. By Mark with a precise note of sequence: λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Mark iv. 35.
24.] σεισμός, usually of an earthquake, = λαῖλαψ, Mark and Luke,—a great commotion in the sea. καλύπτεσθαι. τὰ κύμ. ἐπέβαλλεν εἰς τὸ πλ. ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον, Mark iv. 37. συνεπληροῦντο, Luke viii. 23. By keeping to the strict imperfect sense we obviate all necessity for qualifying these words: (ſtarker Ausdruck: die Wogen ſchlugen ins Schiff, De Wette) was becoming covered, &c. All lakes bordered by mountains, and indeed all hilly coasts, are liable to these sudden gusts of wind. 25.] κύριε σῶσον, ἀπολλ. = διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλ.; Mark iv. 38 = ἐπιστάτα, ἐπιστάτα, ἀπολλ., Luke viii. 24. On these and such like variations, notice the following excellent and important remarks of Augustine (De Consensu Evv. ii. 24): 'Una eademque sententia est excitantium Dominum, volentiumque salvari; nec opus est quærere quid horum potius Christo dictum sit. Sive enim aliquid horum trium dixerint, sive alia verba quæ nullus Evangelistarum commemoravit, tantundem tamen valentia ad eandem sententiæ veritatem, quid ad rem interest?' We may well exclaim, 'O si sic omnia!' Much useless labour might have been spared, and men's minds led to the diligent enquiry into the real difficulties of the Gospels, instead of so many spending time in knitting cobwebs. But Augustine him-

ἐστε ᵛ ὀλιγόπιστοι; τότε ἐγερθεὶς ᵛ ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο ᶻ γαλήνη μεγάλη. 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες ʸ Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ; 28 Καὶ ἐλθόντι ᶻ αὐτῷ ᵃ εἰς τὸ ᵃ πέραν εἰς τὴν χώραν

v ch. vi. 30. xiv. 31. xvi. 8. Luke xii. 28 only †.
w ‖. Ps. cv. 9.
z ‖ only †. Ps. cvi. 29 Symm.
y Mark xiii. 1 bis. Luke i. 29. vii. 39. 2 Pet. iii. 11.
1 John iii. 1. a constr., ver. 1 reff. a ver. 18 reff. 1 Kings xxvi. 13.

—λεγουσι Γ. BCEKL MSUV Χλ 1. 33.

27. om 1st και (as unnecessary) C 34. 85 al latt Syr coptt æth Hil Op. αυτω bef υπακουουσιν B 1. 33 Eus Chr.

28. ἐλθόντος αὐτοῦ BC 1. 33: ελθοντι αυτω L rel.

self in the very next sentence, descends to the unsatisfactory ground of the Harmonists, when he adds, 'Quamquam et hoc fieri potuit, ut pluribus eum simul excitantibus, omnia hæc, aliud ab alio, dicerentur.' His mind however was not one to rest contented with such sophisms; and all his deeper and more earnest sayings are in the truer and freer spirit of the above extract. [The above remarks are more than ever important, now that a reaction towards the low literal harmonistic view has set in, and the inspiration of the mere letter is set up against those who seek for life in searching the real spirit of the Scriptures. 1862.]

26.] The time of this rebuke in the text precedes, but in Mark and Luke follows, the stilling of the storm. See the last note. They were of *little* faith, in that they were afraid of perishing while they had on board the slumbering Saviour: they were not *faithless*, for they had recourse to that Saviour to help them. Therefore He acknowledges the faith which they had; answers the prayer of faith, by working a perfect calm: but rebukes them for not having the stronger, firmer faith, to trust Him even when He seemed insensible to their danger. The symbolic application of this occurrence is too striking to have escaped general notice. The Saviour with the company of His disciples in the ship tossed on the waves, seemed a typical reproduction of the Ark bearing mankind on the flood, and a foreshadowing of the Church tossed by the tempests of this world, but having Him with her always. And the personal application is one of comfort, and strengthening of faith, in danger and doubt. **27. οἱ ἄνθρ.**] The men who were in the ship, besides our Lord and His disciples. **28.**] Among the difficulties attendant on this narrative, the situation and name of the place where the event happened are not the least. Origen's remarks are: ἡ περὶ τοὺς ὑπὸ τῶν δαιμονίων καταχρημνιζομένους καὶ ἐν τῇ θαλάσσῃ συμπνιγομένους χοίρους οἰκονομία ἀναγέγραπται γεγονέναι ἐν τῇ χώρᾳ τῶν Γερασηνῶν. Γέρασα δὲ τῆς Ἀραβίας ἐστὶ πόλις, οὔτε θάλασσαν οὔτε λίμνην πλησίον ἔχουσα. καὶ οὐκ ἂν οὕτως προφανὴς ψεῦδος καὶ εὐέλεγκτον οἱ εὐαγγελισταὶ εἰρήκεισαν, ἄνδρες ἐπιμελῶς γινώσκοντες τὰ περὶ τὴν Ἰουδαίαν. ἐπεὶ δὲ ἐν ὀλίγοις εὕρομεν "εἰς τὴν χώραν τῶν Γαδαρηνῶν," καὶ πρὸς τοῦτο λεκτέον (lit. "we must speak also to [in reference to] this;" discuss this reading also. Dr. Bloomfield's conjecture, στεκτέον, need only be considered by those who are not aware of this common expression). Γάδαρα γὰρ πόλις μέν ἐστι τῆς Ἰουδαίας, περὶ ἣν τὰ διαβόητα θερμὰ τυγχάνει, λίμνη δὲ ἐρημοῖς παρακειμένη οὐδαμῶς ἐστιν ἐν αὐτῇ ἡ θάλασσα. Ἀλλὰ Γέργεσα, ἀφ' ἧς οἱ Γεργεσαῖοι, πόλις ἀρχαία περὶ τὴν νῦν καλουμένην Τιβεριάδα λίμνην, περὶ ἣν ἐρημνὸς παρακείμενος τῇ λίμνῃ, ἀφ' οὗ δείκνυται τοὺς χοίρους ὑπὸ τῶν δαιμόνων καταβεβλῆσθαι. Comm. in Joan. tom. vi. vol. iv. p. 269, ed. Migne. Notwithstanding this, it appears very doubtful whether there ever was a town named Gergesha near the lake. There were the Gergashites (Joseph. I. 6. 2) in former days, but their towns had been destroyed by the Israelites at their first irruption, and never, that we hear of, afterwards rebuilt (see Deut. vii. 1: Josh. xxiv. 11). Gerasa (now Descherasch) lies much too far to the East. The town of Gadara, alluded to in the text, was (Joseph. B. J. iv. 7. 3) μητρόπολις τῆς Περαίας καφτερά, and (Euseb. Onomasticon) ἀντικρὺ Σκυθοπόλεως καὶ Τιβεριάδος πρὸς ἀνατολαῖς, ἐν τῷ ὄρει, οὗ πρὸς ταῖς ὑπουργίαις (Dr. Bloomfield in loc. conjectures ὑπωρείαις) τὰ τῶν θερμῶν ὑδάτων λουτρὰ παράκειται. It was on the river Hieromax ('Gaddara Hieromace præfluente,' Plin. v. 18), and sixty stadia from Tiberias (Joseph. Vit. § 65), πόλις Ἑλληνίς (Jos. Antt. xvii. 11. 4). It was destroyed in the civil wars of the Jews, and rebuilt by Pompeius (Jos. B. J. i. 7. 7), presented by Augustus to King Herod (Jos. Antt. xv. 7. 3), and

b ‖ L. (Mk. v. r.) ch xxviii. 9 v. r. Luke xiv. 31. John iv. 31. xi 20, 30. xii. 18. Acts xvi. 16 only †. Tobit vii. 1 al. c ver 16 reff. d ch. xxvii. 52, 53 al. fr. Gen. xxiii. 6, g. e 2 Tim. iii. 1 only. Isa. xviii. 2 only. Wisd. iii. 19 al.

τῶν Γαδαρηνῶν, [b] ὑπήντησαν [z] αὐτῷ δύο [c] δαιμονιζό- BCEKL MSUV ΧΔ 1. 33.
μενοι ἐκ τῶν [d] μνημείων ἐξερχόμενοι, [e] χαλεποὶ λίαν,
ὥστε μὴ [f] ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.
29 καὶ ἰδοὺ ἔκραξαν λέγοντες [g] Τί ἡμῖν καὶ σοί, [h] υἱὲ τοῦ
[h] θεοῦ; ἦλθες ὧδε [i] πρὸ [i] καιροῦ [k] βασανίσαι ἡμᾶς; 30 ἦν
δὲ [l] μακρὰν ἀπ' αὐτῶν [m] ἀγέλη [n] χοίρων πολλῶν [o] βοσκο-
μένη· 31 οἱ δὲ [p] δαίμονες [q] παρεκάλουν αὐτὸν λέγοντες Εἰ
ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν [m] ἀγέλην τῶν

f — Mark v. 4. Luke vi. 48. Phil. iv. 13. Isa. lix. 1. g Mark i. 24 ‖ L. 2 Kings xvi. 10 al. h ch. iv. 3 and note. ‖ 1 Cor. iv. 5 only. Sir. xxx. 24. k — f. Rev. ix. 5. xiv. 10. xx. 10 only. (ver. 6 al. 1 Kings v. 8.) l Mark xii. 34. John xxi. 8 al. Isa. lvii. 19. m here, &c., and ‖ only. Judg. v. 16 var. 1 Kings xxiv. 4. n here, &c. and ‖ only, exc. ch. vii. 6. Luke xv. 15, 16 †. Ps. lxxix. 14, Aliss in Hexapl. o here, bis, ‖, and Luke xv. 15. John xxi. 15, 17 only. 3 Kings xii. 16. p here (‖ Mk., ver. 12 & Luke, ver. 29. Rev. xvi. 14. xviii. 2 v. r.) only †. q ver. 5 reff.

rec (for γαδαρηνων) γεργεσηνων, with C³L rel copt goth æth arm: γεργεσαιων some mss in Epiph &c: γερασηνων D-lat mss-used-by-Orig(*see note*) latt (and Δ-lat) syr-marg sah Nyssen Ath Juv Hil Prud: txt BC¹M(ΔℵΚ): "ολιγα"-in-Orig syrr Eus Epiph$_{expr.}$ (33 syr-cu defective: the ver is passed over in Chr.)—γαραδ. Δ: γαζαρ. ℵ.

29. rec aft σοι ins ιησου (*from* ‖ *Mk Lu*), with C³X rel latt (and D-lat) syrr sah goth æth arm: om BC¹L 1. 33 am (with for*j* harl¹ tol) lat-*ff*$_1$ *k l* copt Orig Eus, Cypr Victorin spec.

31. rec (for αποστειλον) επιτρεψον ημας απελθειν, with CL rel lat-*f h* syrr goth arm: txt BℵΔ 1. 33 latt (and D-lat) syr-marg-ms syr-jer coptt æth Cyr. (*Probably from* ‖ *Luke, the alteration of Luke's εισελθειν to απελθ. being a trace of the original* αποστειλον. *The reason of the corrn may perhaps have been the connexion of* απο-

after his death united to the province of Syria (Jos. B. J. ii. 6. 3). It was one of the ten cities of Decapolis. (Pliny, ibid.) Burckhardt and others believe that they have found its ruins at Omkeis, near the ridge of the chain which divides the valley of Jordan from that of the Sea of Tiberias. The territory of this city might well extend to the shore of the lake. It may be observed, that there is nothing in any of the three accounts to imply that the city was close to the scene of the miracle, or the scene of the miracle close to the herd of swine, or the herd of swine, at the time of their possession, close to the lake. Indeed the expression μακρὰν ἀπ' αὐτῶν, ver. 30, implies the contrary with regard to the swine. It appears, from Burckhardt, that there are many tombs in the neighbourhood of the ruins of Gadara to this day, hewn in the rock, and thus capable of affording shelter. It may be well in fairness to observe, that Γεργεσηνῶν can hardly have arisen entirely from Origen's conjecture, as it pervades so many MSS. and ancient (it is true, not the *most* ancient) versions. We cannot say that a part of the territory of Gadara may not have been known to those who, like Matthew, were locally intimate with the shores of the lake, by this ancient and generally disused name. Still however, we are, I conceive, bound in a matter of this kind to follow the most ancient extant testimony. See further on ‖ Mk. L. The excursus of Dr. Bloomfield, Gr. Test. edn. 9, vol. i. p. 890, though containing interesting matter confirming the fact of Gergesa having been a name actually used for a town near the lake, determines nothing as to the *reading* here, which must be settled purely on objective evidence. δύο δαιμονιζόμενοι] In Mark v. 2, and Luke viii. 27, but *one* is mentioned. All three Evangelists have some particulars peculiar to themselves; but Mark the most, and the most striking, as having evidently proceeded from an eye-witness. The ὅτι πολλοί ἐσμεν of Mark is worth noticing, in reference to the discrepancy of number in the two accounts, as perhaps connected with the mention of more than one by our Evangelist, who omits the circumstance connected with that speech. χαλεποὶ λίαν] See the terribly graphic account of Mark (v. 3—6). The demoniac was without clothes, which though related only by St. Luke (viii. 27), yet, with remarkable consistency, appears from St. Mark's narrative, where he is described as sitting, *clothed*, and in his right mind, at Jesus's feet, after his cure. ὥστε μὴ ἰσχ.] Peculiar to this Gospel. 29. τί ἡμ. κ. σοί] מַה־לָּנוּ וָלָךְ. See 2 Sam. xvi. 10; xix. 22. πρὸ καιροῦ is peculiar to this

[n] χοίρων. 32 καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες [r] l. Acts vii. 57. xix. 29 only. ἀπῆλθον εἰς τὴν [m] ἀγέλην τῶν [n] χοίρων· καὶ ἰδοὺ [r] ὥρμησεν 1 Kings xv. 19. πᾶσα ἡ [m] ἀγέλη [τῶν [n] χοίρων] κατὰ τοῦ [s] κρημνοῦ εἰς τὴν [s] 1 only. 2 Chron. xxv. 12 bis only.

στελλω *with mission of a higher kind. If txt had been a corrn from* || *Mark,* πεμψον *and not* αποστ. *would have been adopted.*)

32. aft αυτοις ins ο ις C lat-*b c* $g_{1,2}$ *h* Syr. απηλθαν B. τους χοιρους (*from* || *Mk Lk?*) BC¹ 1. 33 latt (and D-lat) Syr coptt æth Chr Cyr: την αγελην των χοιρων C^3L rel lat-*f ff*$_1$ *h* syr goth arm. η αγελη bef πασα C¹ 21 syr: om πασα 17. 119 Scr's b. om 2nd των χοιρων (*see* || *Mk Lk*) BC¹MΔ 1. 33 latt(and

Gospel: *υἱὸ τοῦ θ.* common to all.

30. μακράν] The Vulgate rendering, '*non* longe,' does not seem accordant with the other accounts, both of which imply distance: ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει, Mark v. 11; ἦν δὲ ἐκεῖ .... ἐν τῷ ὄρει, Luke viii. 32. These, especially the first, would seem to imply that the swine were on the hills, and the scene of the miracle at some little distance, on the plain. **31.** ἀπόστειλον ἡμ.] St. Mark and St. Luke give, as the ground of this request, that they might not be sent *out of the land* = *into the abyss*, i. e. out of their permitted residence on earth to βάσανος πρὸ καιροῦ in the ἄβυσσος. See note and reff. on Luke. **33.**] This remarkable narrative brings before us the whole question of DEMONIACAL POSSESSIONS in the Gospels, which I shall treat here once for all, and refer to this note hereafter. I would then remark in general, (I. 1) that the Gospel narratives are *distinctly pledged to the historic truth of these occurrences.* Either they are true, or the Gospels are false. For they do not stand in the same, or a similar position, with the discrepancies in detail, so frequent between the Evangelists: but they form part of that general groundwork in which all agree. (2) Nor can it be said that they represent the *opinion of the time*, and use words in accordance with it. This might have been difficult to answer, but that they not only give such expressions as δαιμονιζόμενος, δαιμονισθείς (Mark v. 16: Luke viii. 36), and other like ones, but relate to us words *spoken by the Lord Jesus*, in which *the personality and presence of the dæmons is distinctly implied.* See especially Luke xi. 17—26. Now either our Lord spoke these words, or He did not. If He did not, then we must at once set aside the concurrent testimony of the Evangelists to a plain matter of fact; in other words establish a principle which will overthrow equally every fact related in the Gospels. If He did, it is wholly at variance with any Christian idea of the perfection of truthfulness in Him who was Truth itself, to suppose Him to have used such plain and solemn words repeatedly, before His disciples and the Jews, in encouragement of, and connivance at, a lying superstition. (3) After these remarks it will be unnecessary to refute that view of dæmoniacal possession which makes it *identical with mere bodily disease*,—as is included above; but we may observe, that it is every where in the Gospels distinguished from disease, and in such a way as to shew that, at all events, the two were not in that day confounded. (See ch. ix. 32, 33, and compare Mark vii. 32.) (4) The question then arises, *Granted the plain historical truth of dæmoniacal possession*, WHAT WAS IT? This question, in the suspension, or withdrawal, of the gift of 'discerning of spirits' in the modern Church, is not easy to answer. But we may gather from the Gospel narratives some important ingredients for our description. The dæmoniac was one whose being was strangely interpenetrated ('*possessed*' is the most exact word that could be found) by one or more of those fallen spirits, who are constantly asserted in Scripture (under the name of δαίμονες, δαιμόνια, πνεύματα πονηρά, πνεύματα ἀκάθαρτα, their chief being ὁ διάβολος or σατανᾶς) to be the enemies and tempters of the souls of men. (See Acts v. 3: John xiii. 2 and passim.) He stood in a totally different position from the abandoned wicked man, who morally is given over to the devil. This latter would be a subject for punishment; but the dæmoniac for deepest compassion. There appears to have been in him a *double will* and *double consciousness*—sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy: a terrible advantage taken, and a personal realization, by the malignant powers of evil, of the fierce struggle between sense and conscience in the man of morally divided life. Hence it has been

t participle, ch. xiii. 8 reff.
u Luke xiii. 1 reff.

θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. 33 οἱ δὲ [α] βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν [u] ἀπήγγει- BCEKL MSUV ΧΔ1.33.

D-lat) syrr coptt goth æth arm Euthym : ins C³L rel Chr. ἀπεθανεν C 262.

not improbably supposed, that some of these dæmoniacs may have arrived at their dreadful state through various progressive degrees of guilt and sensual abandonment. 'Lavish sin, and especially indulgence in sensual lusts, superinducing, as it would often, a weakness in the nervous system, which is the especial band between body and soul, may have laid open these unhappy ones to the fearful incursions of the powers of darkness.' (Trench on the Miracles, p. 160.) (5) The frequently urged objection, How comes it that this malady is not *now* among us? admits of an easy answer, even if the assumption be granted. The period of our Lord's being on earth was certainly more than any other in the history of the world under the dominion of evil. The foundations of man's moral being were broken up, and the 'hour and power of darkness' prevailing. Trench excellently remarks, 'It was exactly the crisis for such soul-maladies as these, in which the spiritual and bodily should be thus strangely interlinked, and it is nothing wonderful that they should have abounded at that time; for the predominance of certain spiritual maladies at certain epochs of the world's history, which were specially fitted for their generation, with their gradual decline and disappearance in others less congenial to them, is a fact itself admitting no manner of question.' (pp. 162, 163.) Besides, as the same writer goes on to observe, there can be no doubt that the coming of the Son of God in the flesh, and the continual testimony of Jesus borne by the Church in her preaching and ordinances, have broken and kept down, in some measure, the grosser manifestations of the power of Satan. (See Luke x. 18.) But (6) the assumption contained in the objection above must not be thus unreservedly granted. We cannot tell in how many cases of insanity the malady may not even now be traced to direct dæmoniacal possession. And, finally, (7) the above view, which I am persuaded is the only one honestly consistent with any kind of belief in the truth of the Gospel narratives, will offend none, but those who deny the existence of the world of spirits altogether, and who are continually striving to narrow the limits of our belief in that which is invisible; a view which at every step involves difficulties far more serious than those from which it attempts to escape. But (II.) a fresh difficulty is here found in the latter part of the narrative, in which the devils *enter into the swine*, and *their destruction follows*. (1) Of the *reason* of this permission, we surely are not competent judges. Of this however we are sure, that 'if this granting of the request of the evil spirits helped in any way the cure of the man, caused them to resign their hold on him more easily, mitigated the paroxysm of their going forth (see Mark ix. 26), this would have been motive enough. Or still more probably, it may have been necessary, for the permanent healing of the man, that he should have an outward evidence and testimony that the hellish powers which held him in bondage had quitted him.' (Trench, p. 172.) (2) The destruction of the swine is not for a moment to be thought of in the matter, as if that were an act repugnant to the merciful character of our Lord's miracles. It finds its parallel in the cursing of the fig-tree (ch. xxi. 18—22); and we may well think that, if God has appointed so many animals daily to be slaughtered for the sustenance of men's bodies, He may also be pleased to destroy animal life when He sees fit for the liberation or instruction of their souls. Besides, if the confessedly far greater evil of the possession of *men* by evil spirits, and all the misery thereupon attendant, was permitted in God's inscrutable purposes, surely much more this lesser one. Whether there may have been special reasons in this case, such as the contempt of the Mosaic law by the keepers of the swine, we have no means of judging: but it is at least possible. (3) The fact itself related raises a question in our minds, which, though we cannot wholly answer, we may yet approximate to the solution of. How can we imagine the bestial nature capable of the reception of dæmoniac influence? If what has been cited above be true, and the unchecked indulgence of sensual appetite afforded an inlet for the powers of evil to possess the human dæmoniac, then we have their influence joined to that part of man's nature which he has in common with the brutes that perish, the *animal and sensual soul* (ψυχή). We may thus conceive that the same animal and sensual soul in the brute may be receptive of similar dæmoniacal influence.

λαν πάντα, καὶ [v] τὰ τῶν [w] δαιμονιζομένων. 34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς [x] συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν [y] παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν [z] ὁρίων αὐτῶν. IX. 1 καὶ [a] ἐμβὰς εἰς [b] τὸ πλοῖον [c] διεπέρασεν καὶ ἦλθεν εἰς τὴν [d] ἰδίαν πόλιν.

2 Καὶ ἰδοὺ προσέφερον αὐτῷ [e] παραλυτικὸν ἐπὶ [f] κλίνης [g] βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν

P καὶ ἐμβαν...
D καὶ ἐλθων...
G αυτων αυτω...
BCDEF GKLMS UVXΔ 1. 33.

v ch. xvi. 23 ‖. xxi. 21. xxii. 21 ‖. Rom. viii. 5. 2 Pet. ii. 22.
w ver. 16 reff.
x here only. Gen. xxiii. 2. Num. xx. 20 al.
y w. ὅπως, Acts xxv. 2 only. παρακαλεῖν τινὰ φίλον ὅπως ἀκ-

a ch. ii. 16 reff. Num. xxi. 28.
b see ch. xiv. 22. Mark iv. 1 al.
c ch. xiv. 34 ‖ Mk. Mark v. 21. Luke xvi. 26. Acts xxi. 3 only. Deut. xxx. 13.
d — Luke ii. 3. John iv. 44. 1 Tim. iii. 4.
e ch. iv. 24 reff.
f Mark iv. 21 al. Deut. iii. 11.
g ch. viii. 6 reff.

διέπλευσαν αὐτήν, Plut. Vit. Demetr. § 36.

34. for συναντησιν, υπαντησιν B 1. 33 : απαντησιν Scr's w ev-P. for τω, του C 33 ev-y. (for τω ιυ, αυτου ev-z.) for οπως, ινα B.

CHAP. IX. 1. om το BC³LX V-marg 1. 33 sah goth Orig Chr : ins C¹ rel copt.
2. for προσφερον, προσφερουσιν C.

But with this weighty difference: that whereas in man there is an individual, immortal spirit, to which alone belongs his personality and deliberative will and reason,—and there was ever in him, as we have seen, a struggle and a protest against this tyrant power; the oppressed soul, the real 'I,' calling out against the usurper—this would not be the case with the brute, in whom this personality and reflective consciousness is wanting. And the result in the text confirms our view; for as soon as the demons enter into the swine, their ferocity, having no self-conserving balance as in the case of man, impels them headlong to their own destruction. **34.**] This request, which is related by all three Evangelists, was probably not from humility, but for fear the miraculous powers of our Lord should work them still more worldly loss. For the additional particulars of this miracle, see Mark v. 15, 16, 18—20: Luke viii. 35, and notes. IX. 1.] Certainly this verse should be the sequel of the history in the last chapter. It is not connected with the miracle following;—which is placed by St. Luke at a different time, but with the indefinite introduction of *ἐγένετο ἐν μιᾷ τῶν ἡμερῶν*. [τὸ] *πλοῖον*, not *the ship*, as applying to any particular ship previously used, or kept by our Lord and the disciples,—but simply generic,—and expressed idiomatically in English by a ship, as E. V. *τὰ πλοῖα*, *'ships,'* are the whole genus, in which embarkation might have been made: *τὸ πλοῖον*, the individual of that genus, in which embarkation *actually was made*: but no further defined by the article, than *as being* one of that genus, not as being any one previously mentioned ship, or one hired for that purpose. This import of the article has been denied by Middleton, and the generic rendering in this commentary consequently impugned by his followers. In reply, I may observe (1) that of the occurrence of the generic sense, there is no doubt, even on Middleton's own shewing. In ch. x. 36, *ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ*, he recognizes in substance the generic sense, by rendering *τοῦ ἀνθρώπου 'every man,'* or *'men generally,'* though he calls the use 'hypothetic.' Compare also *ἐξῆλθεν ὁ σπείρων τοῦ σπείραι*, ch. xiii. 3, where *ὁ σπ.* is merely in the singular what *οἱ σπείροντες* would be in the plural, viz. *'he that soweth,' 'a sower,'* generic. See also ch. xv. 11: Luke xi. 24; ch. xix. 10: 1 Cor. vii. 3; ch. xxv. 32 (where in English also we might say, 'as the shepherd divideth the sheep from the goats'); also ch. x. 12, 27. (2) We may say, if we please, that *some πλοῖον* is *implied in ἐμβάς*, and that the article refers to such implication. But this in fact amounts to the generic sense. If I say, without any previous mention of a particular ship, 'When he had embarked in the ship;' I imply by the word 'embarked,' connexion with a genus, *ships*: by adding, 'in the ship,' I signify elliptically, 'in the ship in which he did embark;' but I no further identify the ship, than as belonging to the genus before implied. (3) The use of the English article in the expressions, 'in the house' (= indoors), 'in the field,' &c. is a case in point: the articles here also being *generic*.

τὴν ἰδ. πόλ.] Capernaum, where our Lord now dwelt: cf. ch. iv. 13.

2—8.] HEALING OF A PARALYTIC AT CAPERNAUM. Mark ii. 1—12: Luke v. 17—26, in both of which the account is more particular. **2.** *τὴν πίστιν αὐτ.*] Namely, in letting him down through the

BCDEF GKLMS UVXΔ 1. 33.

h ver. 22 (1 L. v. r.). Mark vi. 50. x. 49. John xvi. 31. Acts xxiii. 11 only. Gen. xxxv. 17. (ῥρεῖν. 2 Cor. v. 6.) i — ch. vi. 12 reff. k ‖. ch. xii. 31. Luke vii. 47—49. Lev. iv. 20.

h τῷ [c]παραλυτικῷ [h]Θάρσει τέκνον, [ik]ἀφέωνταί σοῦ αἱ ἁμαρτίαι. 3 καὶ ἰδοὺ τινὲς τῶν γραμματέων [m]εἶπον ἐν ἑαυτοῖς Οὗτος [n]βλασφημεῖ. 4 καὶ ἰδὼν ὁ Ἰησοῦς τὰς [o]ἐνθυμήσεις αὐτῶν εἶπεν [p]Ἱνατί [q]ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν ; 5 τί γάρ ἐστιν [r]εὐκοπώτερον, εἰπεῖν [ik]Ἀφέωνταί σου αἱ [k]ἁμαρτίαι, ἢ εἰπεῖν [s]Ἔγειρε καὶ περι-

m ch. xxi. 38. Luke vii. 39. xvi. 3. xviii. 4. (see Mark xii. 7. Luke xii. 45. ch. iii. 9.) n — ch. xxvi. 65. John x. 36 al. 4 Kings xix. 4, 6, 22. o ch. xii. 25. Acts xvii. 29. Heb. iv. 12 only †. Job xxi. 27 Symm. p ch. xxvii. 46, from Ps. xxi. 1. Luke xiii. 7. Acts iv. 25. vii. 26. 1 Cor. x. 29 only. Gen. iv. 6. q ch. i. 20 only. Josh. vii. 21. Wisd. iii. 14. Sir. xvii. 31. r ‖. ch. xix. 24 ‖. Luke xvi. 17 only †. Sir. xxii. 15. 1 Macc. iii. 18 only.

ἀφιενται BN vulg(*remittuntur*) lat-*d f ff*$_1$ syrr goth æth Orig Iren-lat: *ἀφιονται* D Orig Niceph. rec (for *σου αι αμαρτιαι*) *σοι αι αμ.*, addg *σου*, with L rel latt(and D-lat) syrr copt goth arm Iren-lat Orig-lat Hil; *σου αι αμ. σου* M al Niceph: *σοι αι αμ.*, omg *σου*, DΔ^2 forj lat-*k* Orig$_1$ Did: txt BCΔ^1 1. 33 æth Orig$_{1/2}$. (*See* ‖ *Mk Lu, where also the readings differ. The txt is best attested, most simple in meaning, and least simple in construction.*)

4. *εἰδὼς* BE^{2}M 1 fuld syrr sah goth arm Chr: *ἰδων* CD rel latt copt. aft *εἰπεν* ins *αυτοις* D 13. 42. 61. 124 ev-44 Scr's w ev-x lat-*c h* Syr sah arm. rec ins *υμεις* bef *ενθυμεισθε*, with L rel syr goth arm: om BCD 1. 33 latt Syr(appy) sah æth Chr Cypr Hil.

5. om *γαρ* KMU 209. 248. 253 Scr's f w latt æth goth arm. *αφιενται* BN^2: *αφιονται* DN^1. rec (for *σου*) *σοι*, with UΔ(S 1. 33, e sil) latt syrr coptt æth arm: txt BCD rel goth Constt Chr. rec *εγειραι* (*itacism?*), with B(*sic*) U: *εγειραν* Δ: txt CD rel.

roof, because the whole house and space round the door was full, Mark ii. 4.

αὐτῶν must be supposed to include the sick man, who was at least a consenting party to the bold step which they took. These words are common to the three Evangelists, as also *ἀφέωνταί σοι αἱ ἁμ.* Neander (Leben Jesu, pp. 431, 432) has some excellent remarks on this man's disease. Either it was the natural consequence of sinful indulgence, or by its means the feeling of sinfulness and guilt was more strongly aroused in him, and he recognized the misery of his disease as the punishment of his sins. At all events spiritual and bodily pain seem to have been connected and interchanged within him, and the former to have received accession of strength from the presence of the latter. Schleiermacher (on St. Luke, p. 80) supposes the haste of these bearers to have originated in the prospect of our Lord's speedy departure thence; but, as Neander observes, we do not know enough of the paralytic's own state to be able to say whether there may not have been some cause for it in the man himself. **ἀφέωνται**] Winer remarks (§ 14. 3),—'The old grammarians themselves were divided about this word: some, as Eustathius, (Il. π. 590,) treat it as identical with *ἀφῶνται*, as in Homer *ἀφίῃ* for *ἀφῇ*: others, more correctly, take it for the preterite (= *ἀφεῖνται*), e. g. Herodian, the Etymologicon, and Suidas, with this difference however, that Suidas believes it to be a Doric, the author of the Etym. an Attic form; the former is certainly right, and this perfect-passive form is cognate with the perf.-act. *ἀφίωκα*.'

4. **ἰδών**] By the spiritual power indwelling in Him. See John ii. 24, 25. No other interpretation of such passages is admissible. St. Mark's expression, *ἐπιγνοὺς τῷ πνεύματι αὐτοῦ*, is more precise and conclusive. So we have *ἐνεβριμήσατο τῷ πνεύματι*, John xi. 33, synonymous with *ἐμβριμώμενος ἐν ἑαυτῷ*, ibid. ver. 38. **ἵνα τί**—supply *γίνηται*: see Klotz on Devarius, pp. 631-2: so Plut. Apol. p. 26 c, *ἵνα τί ταῦτα λέγεις;* From **τί γάρ . . . οἰκόν σου** is common (nearly verbatim) to the three Evangelists.

5. **τί γάρ ἐστιν εὐκ.**] "In our Lord's argument it must be carefully noted, that He does not ask, *which is easiest*, to *forgive sins*, or to *raise a sick man*—for it could not be affirmed that that of forgiving was easier than this of healing—but, which is easiest, to *claim this power* or *that*, *to say* Thy sins be forgiven thee, or *to say*, Arise and walk? That (i. e. the former) is easiest, and I will now prove my right to say it, by saying with effect and with an outward consequence setting its seal to my truth, the harder word, Arise and walk. By doing that, which is capable of being put to the proof, I will vindicate my right and power to do that which in its

πάτει; 6 ἵνα δὲ εἰδῆτε ὅτι [s] ἐξουσίαν [t] ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς [u] ἀφιέναι [k] ἁμαρτίας, τότε λέγει τῷ [v] παραλυτικῷ Ἐγερθεὶς [w] ἆρόν σου τὴν [x] κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου. 7 καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ· 8 ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ [y] ἐδόξασαν τὸν [z] θεὸν τὸν [a] δόντα [b] ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

9 Καὶ [c] παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον

s ch. vii. 29 reff.
t = 1 (bis). ch. xiv. 12 | Mk. al. Jer. xvii. 27.
u | Luke ii. 20. vii. 16 al. (Ps. xxi. 23.)
v ch. x. 1 | Luke xxi. 23 | Acts xviii. 18. Acts viii. 19 al.
w intr. | Mk. ver. 27. ch. xx. 30. Mark xv. 21. John (viii. 59 v. r.) ix. 1. 1 Cor. vii. 21 only. (mid., 1 John ii. 8, 17 only.)
x Ps. cxxviii. 3.

6. ὁ υἱος του ανθρωπου bef εξουσιαν εχει D 33 latt Hil. for εγερθεις, εγειρε BD latt syrr copt æth Hil: txt C rel goth arm. add και D lat-a g_1 h k æth Hil.

8. rec (for εφοβηθησαν) εθαυμασαν, with C rel syr arm Thdor-mops: txt BD 1. 33 latt Syr coptt æth Aug Hil Juv. (*admirantes timuerunt* lat-f goth. — εθαυμ. και X-comm: om X-txt.)

9. εκειθεν bef ο ις D 124 latt copt Eus Thph-ant Thl Hil: om εκειθεν (*beg of peric.*)

very nature is incapable of being proved. By these visible tides of God's grace I will give you to know in what direction the great under-currents of His love are setting, and that both are obedient to My word. From this, which I will now do openly and before you all, you may conclude that it is 'no robbery' (Phil. ii. 6, but see note there) upon my part to claim also the power of forgiving men their sins." Trench on the Miracles, p. 206.

6. ὁ υἱ. τ. ἀνθ.] The Messiah: an expression regarded by the Jews as equivalent to ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, ch. xxvi. 63. See also John v. 27. "The Alexandrian Fathers, in their conflict with the Nestorians, made use of this passage in proof of the entire transference which there was of all the properties of Christ's divine nature to His human; so that whatever one had, was so far common, that it might also be predicated of the other. It is quite true that had not the two natures been indissolubly knit together in a single Person, no such language could have been used; yet I should rather suppose that 'Son of Man' being the standing title whereby the Lord was well pleased to designate Himself, bringing out by it that He was at once one with humanity, and the crown of humanity, He does not so use it that the title is every where to be pressed, but at times simply as equivalent to Messiah." Trench, p. 206.

ἐπὶ τῆς γῆς] Distinguished from ἐν τῷ οὐρανῷ, as in ch. xvi. 19; xviii. 18. Bengel finely remarks, "Cœlestem ortum hic sermo sapit." The Son of Man, as God manifest in man's flesh, has on man's earth that power, which in its fountain and essence belongs to God in heaven. And this not by delegation, but "because He (being God) is the Son of Man." John v. 27. τότε λέγει] See a similar interchange of the persons in construction, Gen. iii. 22, 23. τότε λέγει τῷ π. is not parenthetic, nor is ἵνα δὲ εἰδῆτε κ.τ.λ. an elliptic sentence; but the speech and narrative are intermixed. A simple construction would require either ἵνα δὲ εἰδῆτε .... ὧδε λέγω τῷ παρ...; or ἵνα δὲ εἰδῶσιν ..... τότε λέγει ... We have, in the text, the first member of the former construction joined with the second of the latter. 8. τοῖς ἀνθρώποις] Not plur. for sing. '*to a man*,' nor '*for the benefit of men*;' but to mankind. They regarded this wonder-working as something by God granted to men —to mankind; and without supposing that *they* had before them the full meaning of their words, those words were true in the very highest sense. See John xvii. 8. In Mark they say, ὅτι οὕτως οὐδέποτε εἴδαμεν: in Luke, ὅτι εἴδομεν παράδοξα σήμερον.

9—17.] THE CALLING OF MATTHEW: THE FEAST CONSEQUENT ON IT: ENQUIRY OF JOHN'S DISCIPLES RESPECTING FASTING:—AND OUR LORD'S ANSWER. Mark ii. 13—22: Luke v. 27—39. Our Lord was going out to the sea to teach, Mark, ver. 13. All three Evangelists connect this calling with the preceding miracle, and the subsequent entertainment. The real difficulty of the narrative is the question as to the identity of Matthew in the text, and Levi in Mark and Luke. I shall state the arguments on both sides. (1) There can be no question that *the three narratives relate to the same event*. They are identical almost verbatim; in-

x] only †.
y [. Num. xxii. 30. (2 Kings xix. 21.)
z Luke ii. 15. v. 12, 17 al. Gen. xxiv. 30.
a ch. xxii. 10, 11. Mark xiv. 18 al.† Esdr. iv. 10 only.

καθήμενον ἐπὶ τὸ [x] τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ Ἀκολούθει μοι· καὶ [y] ἀναστὰς [y] ἠκολούθησεν αὐτῷ. 10 [z] καὶ ἐγένετο αὐτοῦ [a] ἀνακειμένου ἐν τῇ οἰκίᾳ, BCDEF GKLMS UVXΔ 1. 33.

L Scr's g evv-p-z. επι το τελ. bef καθημενον C 21 Chr Aug. for ηκολουθησεν, ηκολουθει D 1. 209.

10. ανακειμενου bef αυτου (see || Mk) C latt Eus. om και D latt coptt æth. αμαρτωλοι bef τελωναι C 21 copt æth. for συνανεκ., συνεκειντο D[1], simul discumbebant cum D-lat, recumbebant cum lat-a b c.

berted between narratives indisputably relating the same occurrences. (2) The almost *general consent* of all ages has supposed the *two persons the same.* On the other hand, (3) *our Gospel makes not the slightest allusion to the name of Levi,* either here, or in ch. x. 3, where we find Μαθθαῖος ὁ τελώνης among the Apostles, clearly identified with the subject of this narrative: whereas the *other two Evangelists,* having in this narrative spoken of Levi, in their enumerations of the Apostles (Mark iii. 18: Luke vi. 15), *mention Matthew without any note of identification with the Levi called on this occasion.* This is almost inexplicable, on the supposition of his having borne both names. (4) *Early tradition separates the two persons.* Clement of Alexandria, (Stromata, iv. p. 595 P,) quoting from Heracleon the Gnostic, (ὁ τῆς Οὐαλεντίνου σχολῆς δοκιμώτατος κατὰ λέξιν,) mentions Ματθαῖος, Φίλιππος, Θωμᾶς, Ἀνεὶς καὶ ἄλλοι πολλοί, as eminent men who had not suffered martyrdom from a public confession of the faith. (5) Again, Origen, (against Celsus, book i. § 62, vol. i. p. 773, ed. Migne,) when Celsus has called the Apostles τελώνας καὶ ναύτας, after acknowledging Μαθθαῖος ὁ τελώνης adds, ἴστω δὲ καὶ ὁ Λεβὴς τελώνης ἀκολουθήσας τῷ Ἰησοῦ. ἀλλ' οὔτι γε τοῦ ἀριθμοῦ τῶν ἀποστόλων αὐτοῦ ἦν, εἰ μὴ κατά τινα τῶν ἀντιγράφων τοῦ κατὰ Μάρκον εὐαγγελίου. It is not quite clear from this, whether the copies of Mark substituted Levi's (?) name for Matthew's, or for some other: but most probably the latter. But Λεβὴς and Ἀνεὶς are hardly more nearly allied than Λεβὴς and Λεββαῖος, with whom Levi has sometimes been supposed identical. Λεβὴν τὸν τελώνην may then have been the reading for Θαδδαῖον, Mark iii. 18, where we now find the reading Λεββαῖον in D lat-a *b* ff_2 *i.* (6) It certainly would hence appear, as if there were in ancient times an idea that the two names belonged to distinct persons. But in the very passages where it is mentioned, a confusion is evident, which prevents us from drawing any certain conclusion able to withstand the general testimony to the contrary, arising from the prima facie view of the Gospel narrative. (7) It is probable enough that St. Matthew, in his own Gospel, would *mention only his apostolic name,* seeing that St. Mark and St. Luke also give him this name, *when they speak of him as an Apostle.* (8) It is remarkable, as an indication that St. Matthew's frequently unprecise manner of narration did not proceed from want of information,—that in this case, when he of all men must have been best informed, his own account is the least precise of the three. (9) With regard to the narrative itself in the text, we may observe, that this solemn and peculiar call seems (see ch. iv. 19, 22) *hardly to belong to any but an Apostle;* and that, as in the case of Peter, it here also *implies a previous acquaintance and discipleship.*

9.] λεγόμενον, not preceded by any other appellation, must not be pressed to any closer signification than that his name was Matthew. See ch. ii. 23. 10.] We are told in Luke v. 29, that Levi *made him a great feast in his house;* and, similarly, Mark has ἐν τῇ οἰκ. αὐτοῦ. The narrative in our text is so closely identical with that in Mark, that it is impossible to suppose, with Greswell, that a different feast is intended. The arguments by which he supports his view are by no means weighty. From the words τῇ οἰκίᾳ, he infers that the house was not that of Matthew, but that in which our Lord usually dwelt, which he supposes to be intended in several other places. But surely the article might be used without any such significance, or designating any particular house,—as would be very likely if Matthew himself is here the narrator. (A similar mistake has been made in supposing τὸ πλοῖον, as in ver. 1, and elsewhere, to mean some one particular ship; whereas it is generic; see note there.) Again, Greswell presses to verbal accuracy the terms used in the accounts (e. g. συν-

[a] καὶ [b] ἰδοὺ πολλοὶ [c] τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες [d] συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. 11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ Διατί μετὰ τῶν [c] τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; 12 ὁ δὲ ἀκούσας εἶπεν Οὐ [e] χρείαν [e] ἔχουσιν οἱ [f] ἰσχύοντες [g] ἰατροῦ, ἀλλ' οἱ [h] κακῶς [h] ἔχοντες. 13 πορευθέντες δὲ μάθετε τί [i] ἐστιν [j] "Ἔλεος [k] θέλω καὶ οὐ θυσίαν. οὐ γὰρ ἦλθον [l] καλέσαι [m] δικαίους, ἀλλὰ [n] ἁμαρτωλούς.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέ-

b ch. xxviii. 9 reff.
c ch. v. 46 reff.
d [Mk. ch. xiv. 9. Mark vi. 22, 26. Luke vii. 40. xiv. 10 only †.
e Mace. v. 29.
e ch. vi. 8 al. fr. Prov. xviii. 2.
f absol., ‖ Mk. Josh. xiv. 11 a.
g Luke iv. 23 reff.
h ch. viii. 16 reff.
i = Mark ix. 10. Luke viii. 19. Acts x. 17 al.
j ch. xii. 7, from Hosea vi. 7. I. 16 (18).
k constr., as above (j). ch. xxvii. 43. Heb. x. 5, 8, from Ps. xxxix. 6. Ps.
l = j. 1 Cor. vii. 17 al. see Num. xxiii. 11.
m = j. Luke xv. 7. see ch. i. 19.
n Luke xv. 2, 7, 10. Ps. iii. 7 al.

11. *αὐτοῦ* D sah. ἔλεγον (*cf* ‖ *Mk Lu*) BCL 1. 33 latt Syr Cyr: *αὐτον* D rel syr, *dixerunt* lat-*k*. *ἁμαρτωλων* bef *τελωνων* D sah Aug$_1$. *ο διδ. υμ.* bef *μ. τ. α. κ. τ. τοθ.* D lat-*b c g$_1$ h* Aug: bef *τοθ.* C^1 1 coptt.

12. rec ins *ις* bef *ακουσας* (*from* ‖ *Mk Lu*), with C rel latt syrr copt: om BD sah æth. (D is *now* defective from *ο δε* to *εχουσιν*, Mill Wetst and the latin testify to the omn.) for *ακουσας*, *αποκριθεις* D (Mill Wetst, but not lat) lat-*a*. rec aft *ειπεν* ins *αυτοις* (*from* ‖ *Mk*), with C^{3}L rel lat-*a f h* syrr copt goth arm: txt BC^{1}DX vulg lat-*b c ff$_1$ g$_1$ l* sah æth Jer.

13. rec *ελεον*, with C^{3}L rel: txt BC^{1}DN 1. 33 Clem$_2$ hom-Cl. *δικαιους* bef *καλεσαι* C^1. rec aft *αμαρτωλους* ins *εις μετανοιαν* (*from* ‖ *Luke*), with C rel 33^1 lat-*c g$_{1,2}$* coptt syr-marg [Orig$_1$] Chr Cyr Hil Vict-tun: om BDV^{1}Δ 1^1. 33-corr^1 vulg lat-*a b f ff$_1$ h l* syrr goth æth arm Clem-rom Orig$_1$ Basil Jer Aug$_{exp}$ Ambr.

ανέκειντο and *ἰλθόντες συνανέκειντο*), and attempts to shew them to be inconsistent with one another. But surely the time is past for such dealing with the historic text of the Gospels; and, besides, he has overlooked a great inconsistency in his own explanation, viz., that of making in the second instance, according to him, Scribes and Pharisees present at the feast given by a Publican, and exclaiming against that which they themselves were doing. It was not *at*, but *after* the feast that the discourse in vv. 11—17 took place. And his whole inference, that *δοχὴ μεγάλη* must be the great meal in the day, and consequently in the evening, hangs on too slender a thread to need refutation. The real difficulty, insuperable to a Harmonist, is the connexion here of the raising of Jairus's daughter with this feast: on which see below, ver. 18. καὶ ἰδού..... καὶ 18.] a Hebraism, see reff.; it occurs, but with the omission of *ἰδού*, in Mark's account. The not very usual word, *συνανέκειντο*, is also common to the two. St. Mark, with his usual precision, adds *ἦσαν γὰρ πολλοὶ καὶ ἠκολούθησαν αὐτῷ*: a clause answering to *ἰλθόντες* in our text. See last note. 11. *ἰδόντες*] having observed this, see ver. 4. These Pharisees appear to have been the Pharisees *of the place*: Luke adds *αὐτῶν*: *οἱ Φ. καὶ οἱ γραμ. αὐτῶν*. The very circumstances related shew that this remonstrance cannot have taken place *at* the feast. The Pharisees say the words to the disciples: our Lord hears it. This denotes an occasion when our Lord and the disciples were present, but not surely intermixed with the *ὄχλος τελωνῶν πολύς*. 12. *ἰσχύοντες .... κακῶς ἔχ.*] Both words, in the application of the saying, must be understood *subjectively* ('ironica concessio,' Calvin. Meyer): as referring to their respective opinions of themselves; as also *δικαίους* and *ἁμαρτωλούς*, ver. 13:—not as though the Pharisees were *objectively* either *ἰσχύοντες* or *δίκαιοι*, however much objective truth *κακῶς ἔχοντες* and *ἁμαρτωλοί* may have had as applied to the publicans and sinners. 13.] *πορευθέντες μάθετε* answers to an expression frequent in the Talmud, הלוך ושנה. *ἔλεος θέλ.*] The whole of this discourse, with the exception of the citation, is almost verbatim in Mark, and (with *ὑγιαίνοντες* = *ἰσχύοντες*, *ἐλήλυθα* = *ἦλθον*, and the addition of *εἰς μετάνοιαν*) Luke also.

14.] According to the detailed narrative of St. Mark (ii. 18) it was the disciples of John *and of the Pharisees* who asked this question. St. Luke continues the dis-

o ch. iv. 2 reff. p — Mark i. 45. iii. 12. v. 10, 23, 38. James iii. 2. Job xxxv. 5. q — ch. viii. 12. xiii. 38. Luke xx. 34, 36 al. Ezra ii. 1. r | only †. Tobit vi. 13, 16 only. s | ch. xxv. 1. John ii. 9. iii. 29 (8ce). Rev. xviii. 23 only. Isa. lxii. 5. t 2 Pet. i. 13. (1 Cor. vii. 39. Gal. iv. 1.) Xen. Cyr. v. 5. 8. u | Luke xvii. 32 al. Amos viii. 11. xi. 18. v | Luke xvii. 32 al. Amos viii. 11. w | only †. Gen. xii. 9. Exod. xii. 37.

γοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι [o] νηστεύομεν [p] πολλά, οἱ δὲ μαθηταί σου οὐ [o] νηστεύουσιν; [15] καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ [q] υἱοὶ τοῦ [r] νυμφῶνος [s] πενθεῖν ἐφ' [t] ὅσον μετ' αὐτῶν ἐστιν ὁ [u] νυμφίος; [v] ἐλεύσονται δὲ [v] ἡμέραι ὅταν [w] ἀπαρθῇ ἀπ' αὐτῶν ὁ [u] νυμφίος, καὶ τότε BCDEF GKLMS UVXΔ 1. 33.

14. om πολλα (*see* || *Mk*) B 27. 71(= Scr's g).

15. for μη, μητι D, *numquid* latt. for νυμφωνος, νυμφιον D latt(*sponsi*) copt goth æth Arnob Aug. for πενθειν, νηστευειν (*from* || *Mk Lu*) D 61[1] lat-*a b c f ff*[1] *g*[1] *h l* Syr syr-marg sah Chr Arnob Hil. for απαρθη, αρθη D 1. 71 al. for νηστευσουσιν, νηστευουσιν D[1]X 75. 111 Scr's i w ev-y. add εν εκειναις ταις ημεραις (*from* || *Mk Lu*) D[1] 111 lat-*a b c g*[1] *h* syr-marg Orig.

course as that of the former Pharisees and Scribes. This is one of those instances where the three accounts imply and confirm one another, and the hints incidentally dropped by one Evangelist form the prominent assertions of the other.

The *fasting often* of the disciples of John must not be understood as done in mourning for their master's imprisonment, but as belonging to the asceticism which John, as a preacher of repentance, inculcated. On the fasts of the Pharisees, see Lightfoot in loc. 15. πενθειν] = νηστευειν Mark and Luke. The difference of these two words is curiously enough one of Greswell's arguments for the non-identity of the narratives. Even if there were any force in such an argument, we might fairly set against it that απαρθῇ is common to all three Evangelists, and occurs no where else in the N. T. ὁ νυμφιος] This appellation of Himself had from our Lord peculiar appropriateness as addressed to the disciples of John. Their master had himself said (John iii. 29) ὁ ἐχων τὴν νύμφην, νυμφιος ἐστιν· ὁ δὲ φιλος τοῦ νυμφίου ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. Our Lord in calling Himself the Bridegroom, announces the fulfilment in Him of a whole cycle of O. T. prophecies and figures: very probably with *immediate* reference to Hosea ii., that prophet having been cited just before: but also to many other passages, in which the Bride is the Church of God, the Bridegroom the God of Israel. See especially Isa. liv. 5—10 Heb. and E. V. As Stier (Reden Jesu, i. 320, edn. 2) observes, the article here must not be considered as merely introduced on account of the parable, as usual elsewhere, but the parable itself to have sprung out of the emphatic name, ὁ νυμφιος. The υἱοὶ τοῦ νυμφῶνος are more than the mere guests at the wedding: they are the bridegroom's friends who go and fetch the bride. ἐλεύσονται δὲ ἡμ.] How sublime and peaceful is this early announcement by our Lord of the bitter passage before Him! Compare the words of our Christian poet: 'measuring with calm presage the infinite descent.' (Wizenmann mag dabei wohl fragen: 'Welcher Mensch hat je so ruhig, so lieblich von einer solchen Höhe in eine solche Tiefe geschaut?' Stier, Reden Jesu, i. 322.)

ὅταν ἀπ.] **when the Bridegroom shall have been taken from them**: when His departure shall have taken place.

καὶ τότε *v.*] These words are not a declaration of a duty, or of an ordinance, as binding on the Church in the days of her Lord's absence: the whole spirit of what follows is against such a supposition: but they declare, in accordance with the parallel word πενθεῖν, that in those days they shall have *real occasion* for fasting; sorrow enough; see John xvi. 20:—a fast of God's own appointing in the solemn purpose of His will respecting them, not one of their own arbitrary laying on. This view is strikingly brought out in Luke, where the question is, Can ye ποιῆσαι νηστεύειν the children, &c., i. e. by your rites and ordinances? but, &c. and τότε νηστεύσουσιν: there is no constraint in this latter case: they shall (or better, they will) fast. And this furnishes us with an analogous rule for the fasting of the Christian life: that it should be the genuine offspring of inward and spiritual sorrow, of the sense of the absence of the Bridegroom in the soul,—not the forced and stated fasts of the old covenant, now passed away. It is an instructive circumstance that in the Reformed Churches, while those stated fasts which were re-

[c] νηστεύσουσιν. 16 οὐδεὶς δὲ [z] ἐπιβάλλει [y] ἐπίβλημα [z] ῥάκους [a] ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· [b] αἴρει γὰρ τὸ [c] πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ [d] χεῖρον [e] σχίσμα γίνεται. 17 οὐδὲ [f] βάλλουσιν οἶνον νέον εἰς [g] ἀσκοὺς παλαιούς· [h] εἰ δὲ μήγε, [i] ῥήγνυνται οἱ [g] ἀσκοί, καὶ ὁ οἶνος [k] ἐκχεῖται, καὶ οἱ [g] ἀσκοὶ ἀπολοῦνται· ἀλλὰ [f] βάλλουσιν οἶνον νέον εἰς [g] ἀσκοὺς καινούς, καὶ ἀμφότεροι [l] συντηροῦνται.

x = ‖ L. Mark xi. 7. elsew. chiefly with χείρ. Lev. xix. 19.
y ‖ (L. bis) only. Isa. iii. 21 only.
z ‖ Mk. only. Isa. lxiv. 6. Jer. xiv. (xxxviii.) 11 only.
a ‖ Mk. only †.
b absol., ‖ Mk. only.
c — ‖ Mk.

only ‡.
d ‖ Mk. ch. xxvii. 64 al.† Wisd. xv. 16 only.
e ‖ Mk. John vii. 43. ix. 16. x. 19. 1 Cor. i. 10. xi. 18. xii. 25 only †.
f Mark vii. 33. John xviii. 11. Ps. cxxv. 6 var.
g here (4 times) and 6 only. Josh. ix. 4, 13. Job xxxii. 19.
h ‖ L. bis. (Mk. εἰ δὲ μή.) ch. vi. 1. Luke x. 6. xiii. 9. xiv. 32. 2 Cor. xi. 16 only.
i ‖. Mark ix. 18 ‖ L. Gal. iv. 27 (from Isa. liv. 1) only.
k (‖ Mk. v. r.) John ii. 15 al. Deut. xv. 23.
l (‖ L. v. r.) Mark vi. 20. Luke ii. 19 only. Prov. xv. 4.

17. for μηγε, μη (*see Mk* ii. 22) B 301. ρησει ο οινος ο νεος τους ασκους D; so, but omg *o νεος*, lat-g_1 syr-jer Arnob. for εκχειται κ. οι ασκ. απολ., απολλυται κ. οι ασκ. D lat-*k*.—for απολουνται, απολλυνται B 1 al vulg lat-*f* syrr coptt goth. οινον νεον εις ασκους bef βαλλουσιν (*see* ‖ *Lu*) C 21 ev-36, simly lat-*a b c* Aug: for αλλα βαλλ., βαλλ. δε D. rec αμφοτερα (*corrn*), with (perhaps no greek ms) lat-*h*(*utraque*) Euthym: txt BCD rel Scr's mss.—(homœotel [-ουνται to -ουνται] αλλα to συντηρουνται S.) τηρουνται *servantur* D^1 lat-*a c*.

tained at their first emergence from Popery are in practice universally disregarded even by their best and holiest sons,—nothing can be more affecting and genuine than the universal and solemn observance of any real occasion of fasting placed before them by God's Providence. It is also remarkable how uniformly a strict attention to artificial and prescribed fasts accompanies a hankering after the hybrid ceremonial system of Rome. Meyer remarks well that τότε refers to a definite point of time, not to the whole subsequent period. 16.] Our Lord in these two parables contrasts the old and the new, the legal and evangelic dispensations, with regard to the point on which He was questioned. The idea of the *wedding* seems to run through them: the preparation of the robe, the pouring of the new wine, are connected by this as their leading idea to one another and to the preceding verses. The old system of prescribed fasts for fasting's sake must not be patched with the new and sound piece; the complete and beautiful whole of Gospel light and liberty must not be engrafted as a mere addition on the worn out system of ceremonies. For the πλήρωμα αὐτοῦ, the completeness of it, the new patch, by its weight and its strength pulls away the neighbouring weak and loose threads by which it holds to the old garment, and a worse rent is made. Stier notices the prophetic import of this parable: in how sad a degree the χεῖρον σχίσμα γίνεται has been fulfilled in the History of the Church, by the attempts to patch the new, the Evangelic state, upon the old worn out ceremonial system. 'Would,' he adds, 'that we could say in the interpretation, as in the parable, *No man doeth this!*' The robe must be *all new*, all consistent: old things, old types, old ceremonies, old burdens, sacrifices, priests, sabbaths, and holy days, all are passed away: behold all things are become new. χεῖρον σχ. γίν.] a worse rent takes place: not, as E. V., '*the rent becomes worse*' (χ. γίν. τὸ σχ.,—or χ. τὸ σχ. γίν.), a worse rent, because the old, original rent was included within the circumference of the ἐπίβλημα, whereas this is outside it. 17.] This parable is not a repetition of the previous one, but a stronger and more exact setting forth of the truth in hand. As is frequently our Lord's practice in His parables, He advances from the immediate subject to something more spiritual and higher, and takes occasion from answering a cavil, to preach the sublimest truths. The garment was something *outward*; this wine is *poured in*, is something *inward*, the spirit of the system. The former parable respected the outward freedom and simple truthfulness of the New Covenant; this regards its inner spirit, its pervading principle. And admirably does the parable describe the vanity of the attempt to keep the new wine in the ἀσκὸς παλαιός, the old ceremonial man, unrenewed in the spirit of his mind: ῥήγνυνται οἱ ἀσκοί: the new wine is something too living and strong for so weak a moral frame; it shatters the fair outside of ceremonial

m ch. iv. 9 reff. n constr., Mark (viii. 25 v.r.) xvi. 18. Acts ix. 17. Levit. i. 4 al. see ch. xix. 13, 15 reff. o — John v. 25. Rev. ii. 8. xiii. 14. Ezek. xxxvii. 3. p here only. Levit. xv. 33 only. q ‖ L. ch. xiv. 36 ‖. xxiii. 5 ‖ only. Num. xv. 38 bis, 39. Deut. xxii. 12. (Ezek. viii. 3 Ald.) Zech. viii. 23 only. Luke viii. 56. Acts iv. 9 al. r ch. iii. 9 reff. see Ps. xxxv. 1. s — ‖ Mk.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἰς- ἐλθὼν [m] προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν [n] ἐπίθες τὴν [n] χεῖρά σου ἐπ' αὐ- τὴν καὶ [o] ζήσεται. 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 20 καὶ ἰδοὺ γυνὴ [p] αἱμορ- ῥοοῦσα δώδεκα ἔτη προσελθοῦσα ὄπισθεν ἥψατο τοῦ [q] κρασπέδου τοῦ ἱματίου αὐτοῦ. 21 [r] ἔλεγεν γὰρ ἐν [r] ἑαυτῇ Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, [s] σωθήσομαι.

...σται V. ...σθαι X. BCDEF GKLMS UΔ1. 33.

18. rec (for εἰσελθων) ελθων (with some cursive?): εις (i. e. εἰς) προσελθων B№², unus accessit et latt syr goth æth arm: προσελθων №¹: τις προσηλθεν F: τις προσελθων C²GLU 13 al Scr's b f g h s v evv-x-y-P-150 sah Thl: τις ελθων Scr's i l m n: εἰς ελθων και προσελθων al Syr: τις εισελθων Scr's q r: txt CDEMX№² 1 a p al Chr Bas, εἷς ελθων KSVΔ 33 Scr's w.—add τω ιησου C²-marg FGLU Scr's b f² h s v evv-P-150.

om οτι DM 1. 33 latt Syr coptt æth arm Bas Chr Hil: ins κυριε M vulg lat-f ff₁ h Hil.

19. rec ἠκολούθησεν (*corrn to the usual historic tense, the force of the imperf being overlooked?*), with BL rel lat-f k syr coptt: ηκολουθησαν EM Syr, ηκολουθει CD№ 33 latt Hil.

21. αψωμαι bef μονον D latt.

seeming; and ὁ οἶνος ἐκχεῖται, the spirit is lost, the man is neither a blameless Jew nor a faithful Christian; both are spoiled. And then the result: not merely the damaging, but the utter destruction of the vessel,—οἱ ἀσκοὶ ἀπολοῦνται. According to some expositors, the *new patch* and *new wine* denote the *fasting*; the *old garment* and *old bottles*, the *disciples*. ὃ δὲ λέγει, τοιοῦτόν ἐστιν· οὔπω γεγόνασιν ἰσχυροὶ οἱ μαθηταί, ἀλλ' ἔτι πολλῆς δέονται συγκαταβάσεως· οὕτω διὰ τοῦ πνεύματος ἀνεκαινίσθησαν. οὕτω δὲ διατεινόνοις οὐ χρὴ βάρος ἐπιτιθέναι ἐπιταγμάτων. Chrysostom, Hom. in Matt. xxx. p. 353. This view is stated and defended at some length by Neander, Leben Jesu, p. 346, note; but I own seems to me, as to De Wette, far-fetched. For how can fasting be called ἐπίβλημα ῥάκους ἀγνάφου, or how compared to new wine? And Neander himself, when he comes to explain the important addition in Luke (on which see Luke v. 39, and note), is obliged to change the meaning, and understand the new wine of the spirit of the Gospel. It was and is the custom in the East to carry their wine on a journey in *leather bottles*, generally of goats' skin, sometimes of asses' or camels' skin. (Winer, Realwörterbuch, 'Schlauch.')

18—26.] RAISING OF JAIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD. Mark v. 21—43: Luke viii. 41—56. In Luke and Mark this miracle follows immediately after the casting out of the devils at Gadara, and our Lord's recrossing the lake to Capernaum; but without any precise note of time as here. He may well have been by the sea (as seems implied by Mark and Luke), when the foregoing conversation with the disciples of John and the Pharisees took place. The account in the text is the most concise of the three; both Mark and Luke, but especially the latter, giving many additional particulars. The miracle forms a very instructive point of comparison between the three Gospels.

18. ἄρχων εἷς] A *ruler of the synagogue*, named Jaeirus. In all except the connecting words, ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, and εἰσελθ., which seems to imply that our Lord was still in Levi's house, the account in the text is summary, and deficient in particularity. I have therefore reserved full annotation for the account in Luke, which see throughout. ἄρτι ἐτελεύτησεν] She was *not dead*, but *dying*: at the last extremity. St. Matthew, omitting the message from the ruler's house (Mark v. 35: Luke viii. 49), gives the matter summarily in these words. 20.] The κράσπεδον, see ref. Num., was the fringe or tassel which the Jews were commanded to wear on each corner of their outer garment, as a sign that they were to be holy unto God. The article, as in ch. xiv. 36, designates the particular tassel which was touched.

22 ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν [t] Θάρσει θύγατερ, ἡ πίστις σου σέσωκέν σε. καὶ [u] ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. 23 καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς [v] αὐλητὰς καὶ τὸν ὄχλον [w] θορυβούμενον 24 ἔλεγεν [x] Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ [y] κοράσιον, ἀλλὰ [z] καθεύδει. καὶ [a] κατεγέλων αὐτοῦ. 25 ὅτε δὲ [b] ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν [c] ἐκράτησεν τῆς [d] χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ [y] κοράσιον. 26 καὶ [e] ἐξῆλθεν ἡ [f] φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

27 Καὶ [g] παράγοντι ἐκεῖθεν τῷ [h] Ἰησοῦ ἠκολούθησαν [i] αὐτῷ δύο τυφλοὶ κράζοντες καὶ λέγοντες [j] Ἐλέησον ἡμᾶς [k] υἱὸς Δαυείδ. 28 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον

t ver. 9 reff.
u Rev. xviii. 23 only †. (-λοε, 1 Cor. xiv. 7.)
v | Mk. Acts xvii. 5. xx. 10 only. Judg. iii. 26.
w ch. ii. 12 reff.
x here & | Mk. bis. ch. xiv. 11. Mark vi. 22, 28 bis only. 1 Kings ix. 11.
y — 1 Thess. v. 10 only. Dan. xii. 2.
z | only. Prov. xvii. 5.
a — | Mk. ch. xxi. 12.
b | Mk. i. 31. Gen. xix. 16. Isa. xlii. 6.
c — Mark i. 28. Rom. x. 18, from Ps.

xviii. 4. 1 Thess. i. 8.
d Luke iv. 14 only. Prov. xvi. 2. (xv. 30.) 2 Macc. iv. 39 only.
e ver. 9 reff.
f constr., ch. viii. 1 reff.
g ch. xv. 29. xx. 30, 31 | al. Ps. vi. 2.
h ch. i. 1 al. see note.

22. om ιησ. D, *qui autem* D-lat, *at ille* lat-*a b c*. rec επιστραφεις (*from* || *Mk*), with CL rel: *conversus* lat-*a b c*: ιστη στραφεις *conversus stetit* D: txt B 13. 33 al evv-k-r. θυγατηρ DGL: txt BC rel Orig$_{gr}$.

24. rec (for ελεγεν) λεγει (*from* || *Mk*), with CL rel: txt BD 1. 13. 33 vulg lat-*a b f ff$_1$ g$_2$* coptt goth æth Chr, *dixit* lat-*c g$_1$ h*. rec adds αυτοις, with CL rel lat-*f g$_1$* syrr goth arm: om BD 1. 13. 33 latt coptt æth. αυτον D^1.

25. for εισελθ., ελθων D lat-*a b*. for της χειρος, την χειρα D.

26. αυτης C^1 1. 33. 118. 124 copt: αυτου C-corr$^{1\text{ or }2}$ D 71 sah æth.

27. om αυτω BD^1 ev-36^1 Chr-3-5-8-*a* (and Fd): ins CL rel vss Chr-1-β-A. κραυγαζοντες ℵ. om και λεγοντες C^1(appy) L 124. 235 lat-*a k*. rec υιε (*gramml corrn*), with C^{2}D rel: txt BGU Ath Damasc. (C^{1}Δ uncert.)

28. for ελθοντι δε, και ερχεται D lat-*a b c g$_1$ h*. aft οικιαν ins και D lat-*a b c g$_1$*.

22.] The cure was effected on her touching our Lord's garment, Mark v. 27—29: Luke viii. 44. And our Lord enquired who touched Him (Mark, Luke), for He perceived that virtue had gone out of Him (Luke). She, knowing what had been done to her, came fearing and trembling, and told Him all. 24.] No inference can be drawn from *these words* as to the fact of the maiden's actual death; for our Lord uses equivalent words respecting Lazarus (John xi. 11). And if it be answered that there He explains the sleep to *mean death*, we answer, that this explanation is only in consequence of the disciples misunderstanding his words. In both cases the words are most probably used *with reference to the speedy awakening which was to follow*, as Fritzsche (cited by Trench, Miracles, p. 183): 'Puellam ne pro mortua habetote, sed dormire existimatote, quippe in vitam mox rediturum.' Luke appends, after κατ. αὐτ.,—εἰδότες ὅτι ἀπέθανεν, in which words there is at least no recognition by the Evangelist of a mere apparent death.

25.] ἐκρ. τῆς χ. αὐ. is common to the three Evangelists. From Luke we learn that our Lord said ἡ παῖς, ἔγειρε: from Mark we have the words He actually uttered, ταλιθὰ κοῦμ: from both we learn that our Lord only took with him Peter, James, and John, and the father and mother of the maiden,—that she was twelve years old,—and that our Lord commanded that something should be given her to eat. She was an *only* daughter, Luke viii. 42.

27—31.] HEALING OF TWO BLIND MEN. *Peculiar to Matthew.* 27.] παρ. ἐκεῖθεν is too vague to be taken as a fixed note of sequence; for ἐκεῖθεν may mean the house of Jairus, or the town itself, or even that part of the country,—as ver. 26 has generalized the locality, and implied some pause of time. υἱὸς Δαυείδ] εἰς τιμὴν αὐτοῦ τοῦτο κράζουσιν ἐντιμοτάτη γὰρ παρ' Ἰουδαίοις ἦν ἡ τοιαύτη προσηγορία. Euthym. It is remarkable that, in all the three narratives of giving sight to the blind in this Gospel, the title Son of David appears. 28. τὴν οἰκίαν] εἰκός, τινος εἶναι τὴν οἰκίαν, εἰς ἣν κατήχθη. Euthym. Or, the house which our Lord inhabited at Capernaum (De Wette and others); but I conceive that ἡ οἰκία need not mean any particular house, merely, as we sometimes

i ch. viii. 18. xv. 28. xviii. 19. Luke i. 38.
k ch. xx. 33. John ix. 10, &c. Isa. xxxv. 5.
l Mark i. 43. xiv. 5. John xi. 33, 38 only †. Isa. xvii. 13 Symm.
m = ch. viii. 4 ref.
n ch. xxviii. 15. Mark i. 45 only †.
o ch. xii. 22. see Luke xi. 14. Mark ix. 25.
p ch. viii. 16 ref.
q ch. vii. 23 ref.

αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ Ναὶ κύριε. BCDEF GKLMS UΔ1.33.
29 τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων Κατὰ τὴν πίστιν ὑμῶν [l] γενηθήτω ὑμῖν. 30 καὶ [k] ἠνεῴχθησαν αὐτῶν οἱ [k] ὀφθαλμοί. καὶ [l] ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων [m] Ὁρᾶτε μηδεὶς γινωσκέτω. 31 οἱ δὲ ἐξελθόντες [n] διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον [o] κωφὸν [op] δαιμονιζόμενον. 33 καὶ [q] ἐκβληθέντος

ins δυο bef τυφλοι D lat-a b g_2 h syr-jer. ποιησαι bef τουτο C^1: του. δυν. ποι. B vulg.
29. for οφθαλμων, ομματων D. for λεγων, και ειπεν D 1 lat-h Syr.
30. rec ανεωχ.: ηνοιχθησαν C^1: txt BD 33. aft οι οφθαλμοι ins αυτων D latt. rec (for ενεβριμηθη) ενεβριμησατο, with B^2CD rel: txt B^1ℵ 1. 22. 118. om ο bef ιησ. D.
33. om ανθρωπον B 27. 99. 124 Syr coptt æth.

use the expression, *the house*, as opposed to *the open air*: see note on ver. 1.

τοῦτο ποιῆσαι] i. e. the healing, implied in ἐλέησον ἡμᾶς. υἱὸς Δ..... κύριε] See Ps. cx. 1, and ch. xxii. 45; also ch. xii. 23; xx. 30, 31. *Touching*, or *anointing* the eyes, was the ordinary method which our Lord took of impressing on the blind the action of the divine power which healed them. Ch. xx. 34: Mark viii. 25: John ix. 6.

29.] In this miracle however we have this peculiar feature, that no direct word of power passes from our Lord, but a relative concession, making that which was done *a measure of the faith* of the blind men: and from the result the degree of their faith appears. Stier remarks (Reden Jesu, i. 383), "We may already notice, in the history of this first period of our Lord's ministry, that, from having at first yielded immediately to the request for healing, He begins, by degrees, to prove and exercise the faith of the applicants."

30. ἐνεβριμήθη] Suidas explains this word, μετὰ ἀπειλῆς ἐντέλλεσθαι, μετ' αὐστηρότητος ἐπιτιμᾶν. The purpose of our Lord's earnestness appears to have been twofold: (1) that He might not be so occupied and overpressed with applications as to have neither time nor strength for the preaching of the Gospel: (2) to prevent the already-excited people from taking some public measure of recognition, and thus arousing the malice of the Pharisees before His hour was come.

No doubt the two men were guilty of an act of disobedience in thus breaking the Lord's solemn injunction: for obedience is better than sacrifice; the humble observance of the word of the Lord, than the most laborious and wide-spread will-worship after man's own mind and invention. Trench (Miracles, p. 197) well remarks, that the fact of almost all the Romish interpreters having applauded this act, "is very characteristic, and rests on very deep differences."

32—34.] HEALING OF A DUMB DEMONIAC. *Peculiar to Matthew.* The word ἐξερχομένων, being a present participle, places this miracle in direct connexion with the foregoing. This narration has a singular affinity with that in ch. xii. 22, or still more with its parallel in Luke xi. 14. In both, the same expression of wonder follows; the same calumny of the Pharisees; only that in ch. xii. the dæmoniac is said (not in Luke xi.) to have been likewise blind. These circumstances, coupled with the immediate connexion of *this* miracle with the cure of the blind men, and the mention of 'the Son of David' in both, have led some to suppose that the account in ch. xii. is a repetition, or slightly differing version of the account in our text, intermingled also with the preceding healing of the blind. But the supposition seems unnecessary,—as, the habit of the Pharisees once being to ascribe our Lord's expulsion of devils to Beelzebub, the repetition of the remark would be natural:—and the other coincidences, though considerable, are not exact enough to warrant it. This was a dumbness *caused* by dæmoniacal possession: for the difference between this and

τοῦ [q] δαιμονίου ἐλάλησεν κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. 34 οἱ δὲ Φαρισαῖοι ἔλεγον [r] Ἐν τῷ ἄρχοντι τῶν δαιμονίων [q] ἐκβάλλει τὰ [q] δαιμόνια.

X -τι των— BCDEF GKLMS UXΔ 1. 33.

35 Καὶ [s] περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ [s] κηρύσσων τὸ [s] εὐαγγέλιον τῆς βασιλείας καὶ [s] θεραπεύων πᾶσαν [s] νόσον καὶ πᾶσαν [s] μαλακίαν. 36 ἰδὼν δὲ τοὺς ὄχλους [t] ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν [u] ἐσκυλμένοι καὶ [v] ἐριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. 37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ Ὁ μὲν [w] θερισμὸς πολύς, οἱ δὲ [x] ἐργάται ὀλίγοι· 38 [y] δεήθητε οὖν τοῦ

r — Acts xvii. 31. 1 Cor. vi. 2.
s ch. iv. 23 reff.
t w. περί here only. w. ἐπί, ch. xiv. 14. xv. 32 al.† 1 Kings xxiii. 21 Theod. (T). 2 Macc. vi. 8 only, but not —. see Prov. xvii. 5.
s Luke vii. 6. viii. 49 | Mk. only †.
v — here only ‡. 1 Macc. xi. 4. 3 Macc. vii. 5.
w ch. xiii. 30 bis, 39. John iv. 35 bis al. Jer. xxvii. (l.) 16.
x ch. x. 10. xx. 1, 2, 8. Jam. v. 4 †. Wisd. xvii. 17 al.
y Matt., here only. w. ὅπως, Luke x. 2. Acts viii. 24.

33. rec aft λεγοντες ins οτι, with (Scr's l m n, e sil) lat-*a* arm: om BCD rel vulg lat-*b c f ff*$_1$ *g*$_{1,2}$ *h* syrr copt goth æth Chr Thl. ουτως bef εφανη D 33 lat-*a b c ff*$_1$ *g*$_{1,2}$ *h* goth. om τω D^1.

34. om ver D lat-*a k* Hil Juv.

35. rec at end ins εν τω λαω (*from ch* iv. 23), with C^{3}L rel gat (and tol) lat-*c g*$_1$ arm: om BC^{1}DSΔ 1^1. 33 vulg lat-*a b f h l* syrr coptt goth æth Chr Thl.

36. aft οχλους ins ο ιησους CM: pref, G lat-*g*$_{1,2}$ Syr syr-with-ast. rec for εσκυλμ., εκλελυμενοι (*explanatory gloss or mistake?*), with L al: txt BCD rel 1. 33 vss Constt Bas Chr Thl Euthym Hesych Hil Jer. rec ερριμμενοι, with B^2 rel: ρεριμμενοι D: ερρηγμενοι M al: ερρηνενοι X: ερημενοι L: txt B^1(*sic* in cod) CN. ως CDFLM 1. 33: txt B rel.

the natural infirmity of a deaf and dumb man, see Mark vii. 31—37. 33. ἐφάνη οὕτως] viz. the casting out of devils:—'*never was seen to be followed by such results as those now manifested.*' See above. οὕτως is not for τοῦτο or τοιοῦτό τι (De Wette, &c.); the passages cited as bearing out this meaning in the LXX do not apply, for in all of them οὕτως is so. 1 Kings xxiii. 17: Ps. xlvii. 8: Judg. xix. 30 f.: Neh. viii. 17.

35—38.] OUR LORD'S COMPASSION FOR THE MULTITUDE. *Peculiar to Matthew.* In the same way as ch. iv. 23—25 introduces the Sermon on the Mount, so do these verses the calling and commissioning of the Twelve. These *general descriptions* of our Lord's going about and teaching at once *remove all exactness of date from the occurrence which follows*—as taking place at some time during the circuit and teaching just described. Both the Sermon on the Mount and this discourse are introduced and closed with these marks of indefiniteness as to time. This being the case, we must have recourse to the other Evangelists, by whose account it appears (as indeed may be implied in ch. x. 1), that the Apostles *had been called to their distinct office some time before this.* (See Mark iii. 16: Luke vi. 13.) After their calling, and selection, they probably remained with our Lord for some time before they were sent out upon their mission. 36. τοὺς ὄχλους] Wherever He went, in all the cities. ἐσκυλμένοι] '*Vexati,*'—**harassed,**—**plagued,**—viz. literally, with weariness in following Him; or spiritually, with the tyranny of the Scribes and Pharisees, their φορτία βαρέα, ch. xxiii. 4. ἐριμμένοι] '*Temere projecti,*' '*abjecti,*' '*neglecti,*' as sheep would be who had wandered from their pasture. The context shews that our Lord's compassion was excited by their being without competent spiritual leaders and teachers. 37.] The *harvest* was primarily that of the Jewish people, the multitudes of whom before Him excited the Lord's compassion. ὅρα πάλιν τὸ ἀκενόδοξον. ἵνα μὴ ἅπαντας πρὸς ἑαυτὸν ἐπισύρηται, ἐκπέμπει τοὺς μαθητάς. οὐ διὰ δὲ τοῦτο μόνον, ἀλλ' ἵνα αὐτοὺς καὶ παιδεύσῃ, καθάπερ ἔν τινι παλαίστρᾳ τῇ Παλαιστίνῃ μελετήσαντας, οὕτω πρὸς τοὺς ἀγῶνας τῆς οἰκουμένης ἀποδύσασθαι. Chrysost. Hom. xxxii. p. 367. 38.] . . . τίνος οὖν ἕνεκεν ἔλεγε· δεήθητε τοῦ κυρίου τοῦ θερισμοῦ, ἵνα ἐκβάλῃ ἐργάτας εἰς τὸν θερισ-

z — ch. xx. 8. xxi. 40 ‖. Luke x. 2.
a Mark i. 12. Luke x. 2. John x. 4. 1 Macc. xii. 27. see Sir. xxx. (xxxvi.) 27.
b w. gen. obj., John xvii. 2. Rom. ix. 21. 1 Cor. ix. 12. Sir. x. 4. xvii. 2.
c ch. xii. 43 al. fr. in Gospp. Acts v. 16. viii. 7. Rev. xvi. 13. xviii. 2. Zech. xiii. 2. 28. 1 Cor. vii. 14 (from Isa. lii. 11) al. only. Luke (Gosp. & Acts) and Paul, passim. only. for other senses, see John xiii. 16 refl.
d in Gospp., of *spirits* only. Acts x. 14, f = Matt., here only. Mark, vi. 39 e ch. iv. 23 reff. 1 Pet. i. 1. 2 Pet. i. 1. ill. 2. Jude 17. Rev. xviii. 24. xxi. 14

κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

X. [1] Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων V edd.cet. BCDEP GKLMS UVXΔ I. 33. ὥστε ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [2] Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα. πρῶτος Σίμων ὁ λεγόμενος Πέτρος

38. τον κυριον D^1.

CHAP. X. 1. εκβαλειν CD: txt B rel.

μὸν αὐτοῦ,' καὶ οὐδένα αὐτοῖς προσίθηκεν; ὅτι καὶ δώδεκα ὄντας πολλοὺς ἐποίησε λοιπόν, οὐχὶ τῷ ἀριθμῷ προσθείς, ἀλλὰ δύναμιν χαρισάμενος. εἶτα δεινὸς ἡλίκον τὸ δῶρόν ἐστι, φησὶ 'δεήθητε τοῦ κυρίου τοῦ θερισμοῦ' καὶ λανθανόντως ἑαυτὸν ἐμφαίνει τὸν τὸ κῦρος ἔχοντα. εἰπὼν γὰρ 'δεήθητε τοῦ κυρίου τοῦ θερισμοῦ,'—οὐδὲν δεηθέντων αὐτῶν, οὐδὲ εὐξαμένων, αὐτὸς αὐτοὺς εὐθὺς χειροτονεῖ, ἀναμεμνήσεων αὐτοὺς καὶ τῶν Ἰωάννου ῥημάτων, καὶ τῆς ἄλω, καὶ τοῦ λικμῶντος, καὶ τοῦ ἀχύρου, καὶ τοῦ σίτου. ὅθεν δῆλον ὅτι αὐτός ἐστιν ὁ γεωργός, αὐτὸς ὁ τοῦ θερισμοῦ κύριος, αὐτὸς ὁ τῶν προφητῶν δεσπότης. Chrysost. Hom. xxxii. p. 367.

X. 1—XI. 1.] MISSION OF THE TWELVE APOSTLES. Mark vi. 7—13: Luke ix. 1—6,—for the *sending out* of the Apostles: Mark iii. 13—19: Luke vi. 13—16,—for their *names*. On the characteristic differences between this discourse and that delivered to the Seventy (Luke x. 1 ff.) see notes there. Notice, that this is not the *choosing*, but merely the *mission* of the twelve. The choosing had taken place some time before, but is not any where distinctly detailed by the Evangelists. 2.] We have in the N. T. *four* catalogues of the Apostles: the present one,—at Mark iii. 16,—Luke vi. 14,—Acts i. 13. All seem to follow one common outline, but fill it up very differently. The following table will shew the agreements and differences:—

	Matthew x. 2.	Mark iii. 16.	Luke vi. 14.	Acts i. 13.
1		Σίμων Πέτρος		
2	Ἀνδρέας	Ἰάκωβος	Ἀνδρέας	Ἰωάννης
3	Ἰάκωβος	Ἰωάννης	Ἰάκωβος	Ἰάκωβος
4	Ἰωάννης	Ἀνδρέας	Ἰωάννης	Ἀνδρέας
5		Φίλιππος		
6		Βαρθολομαῖος		Θωμᾶς
7	Θωμᾶς	Ματθαῖος		Βαρθολομαῖος
8	Ματθαῖος	Θωμᾶς		Ματθαῖος
9		Ἰάκωβος [ὁ τοῦ] Ἁλφαίου		
10	Λεββαῖος	Θαδδαῖος	Σίμων ὁ καλ. ζηλωτής	Σίμων ὁ ζηλωτής
11	Σίμων ὁ κανανίτης		Ἰούδας Ἰακώβου	
12	Ἰούδας Ἰσκαριώτης	Ἰούδας Ἰσκαριώθ.		Vacant.

From this it appears (1), that in all four *three classes* are enumerated, and that each class contains (assuming at present the identity of Λεββαῖος with Θαδδαῖος, and of Θαδδαῖος with Ἰούδας Ἰακώβου) the *same persons* in all four, but in different order, with the following exceptions:—that (2) *Peter*, *Philip*, *James the* (son) *of Alphæus*, and *Judas Iscariot* hold the same places in all four. (3) That in the *first* class the two arrangements are (*a*), that of Matt. and Luke (Gospel),—*Peter* and *Andrew*, *brothers*; *James* and *John*, *brothers*;—i. e. according to their

καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, Ἰάκωβος ὁ τοῦ Ζεβεδαίου

2. om δε D¹-gr(corrd 1. m.). om ο D¹(corrd 1. m.) F al. ins και bef ιακωβος B d Syr syr-marg.

order of calling and connexion, and with reference to their being sent out in couples, Mark vi. 7: (β) Mark and Luke (Acts), —*Peter, James, John*, (the three principal,) and *Andrew*;—i. e. according to their personal pre-eminence. In the *second* class (γ), that of Matt., Mark, and Luke (Gospel),—*Philip* and *Bartholomew, Matthew* and *Thomas*,—i. e. in *couples*: (δ) Luke (Acts),—*Philip, Thomas, Bartlı., Matthew* (reason uncertain). In the *third* class (ε), Matt. and Mark,—*James the* (son ?) *of Alphæus* and (*Lebb.*) *Thaddæus, Simon the Cananæan* and *Judas Iscariot*; i. e. in *couples*: (ζ) Luke (Gosp. and Acts) *James the* (son ?) *of Alphæus, Simon Zelotes, Judas* Ἰακώβου and *Judas Iscariot* (uncertain). (η) Thus in *all four*, the leaders of the three classes are *the same*, viz. *Peter, Philip*, and *James the* (son ?) *of Alphæus*; and the *traitor* is always last. (4) It would appear then that the only difficulties are these two: the identity of Lebbæus with Thaddæus, and with Judas Ἰακώβου, and of Simon καναναῖος with Simon ὁ καλ. ζηλωτής. These will be discussed under the names.

πρῶτος] Not only as regards arrangement, or mere priority of calling, but as *primus inter pares*. This is clearly shewn from James and John and Andrew being set next, and Judas Iscariot the last, in all the catalogues. We find Simon Peter, not only in the lists of the Apostles, but also in their history, prominent on various occasions before the rest. Sometimes he *speaks in their name* (Matt. xix. 27: Luke xii. 41); sometimes *answers when all are addressed* (Matt. xvi. 16 ||); sometimes our Lord addresses him as *principal*, even among the three favoured ones (Matt. xxvi. 40: Luke xxii. 31); sometimes he is addressed by others as *representing the whole* (Matt. xvii. 24: Acts ii. 37). He appears as the *organ of the Apostles* after our Lord's ascension (Acts i. 15; ii. 14; iv. 8; v. 29): the first speech, and apparently that which decided the Council, is spoken by him, Acts xv. 7. All this accords well with the bold and energetic character of Peter, and originated in the unerring discernment and appointment of our Lord Himself, who saw in him a person adapted to take precedence of the rest in the founding of His Church, and shutting (Acts v. 8, 9) and opening (Acts ii. 14, 41; x. 5, 46) the doors of the kingdom of Heaven. That however no such idea was current among the Apostles as that he was destined to be the *Primate of the future Church*, is as clear as the facts above mentioned. For (1) *no trace of such a pre-eminence is found in all the Epistles of the other Apostles*; but when he is mentioned, it is either, as 1 Cor. ix. 5, as one of the Apostles, one example among many, but in no wise the chief;—or as in Gal. ii. 7, 8, with a distinct account of a peculiar province of duty and preaching being allotted to him, viz. the apostleship of the circumcision, (see 1 Pet. i. 1,) as distinguished from Paul, to whom was given the apostleship of the uncircumcision:—or as in Gal. ii. 9, as one of the principal στύλοι, together with James and John;—or as in Gal. ii. 11, as subject to rebuke from Paul as from an equal. And (2) *wherever by our Lord Himself the future constitution of His Church is alluded to, or by the Apostles its actual constitution, no hint of any such primacy is given*, (see note on Matt. xvi. 18,) but the whole college of Apostles are spoken of as absolutely equal. Matt. xix. 27, 28; xx. 26, 28: Eph. ii. 20, and many other places. Again (3) *in the two Epistles which we have from his own hand, there is nothing for, but every thing against, such a supposition*. He exhorts the πρεσβύτεροι as being their συμπρεσβύτερος (1 Pet. v. 1): describes himself as τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός: addresses his second Epistle τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν (2 Pet. i. 1): and makes not the slightest allusion to any pre-eminence over the other Apostles. So that πρῶτος here must be understood as signifying the prominence of Peter among the Apostles, as well as his early calling. (See John i. 42.)

ὁ λεγόμενος Πέτρος] Or Κηφᾶς, אַרְמָא, so named by our Lord Himself (John as above) at His first meeting with him, and again more solemnly, and with a direct reference to the meaning of the name, Matt. xvi. 18. Ἀνδρέας] He, in conjunction with John (see note on John i. 37—41), was a disciple of the Baptist, and both of them followed our Lord, on their Master pointing Him out as the Lamb of God. They did not however from that time constantly accompany Him, but received a more solemn calling (see Matt. iv. 17—22: Luke v. 1—11)—

καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, 3 Φίλιππος καὶ Βαρθολο- BCDEF GKLMS
μαῖος, Θωμᾶς καὶ Ματθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ UVXΔ 1. 33.
Ἁλφαίου καὶ Λεββαῖος, 4 Σίμων ὁ Καναναῖος καὶ Ἰούδας

3. rec aft λεββαιος ins ο επικληθεις θαδδαιος, with C²L rel lat-*f* syrr æth arm (C¹ is uncert, but Tisch thinks had more than λεβ. or θαδ.): θαδδαιος BN 17. 124 vulg lat-*c ff*₁ *g*₁ *l* coptt: θαδδ. ο επικλ. λεββ. 13. 346: *Judas zelotes* gat mm lat-*a b g*₁ *k* (add *et Thomas* lat-*a b*): txt D 122 mss-mentd-by-Aug lat-*k* Orig-lat Hesych Ruf. (*Probably ο επικλ. θαδδ. found its way into the text from* ‖ *Mk: then the substitution of θαδδ. was obvious. Λεββαιος can hardly have been inserted, seeing that the name occurs no where else.*)

4. at beg ins και D lat-*k*. rec (for κανανaιος) κανανιτης, with ℵ rel sah: txt

in the narrative of which Peter is prominent, and so πρῶτος called as an Apostle, at least of those four. Ἰάκ. ὁ τ. Ζ. κ. Ἰωάν.] Partners in the fishing trade with Peter and Andrew, Luke v. 10.

3. Φίλ. κ. Βαρθ.] Philip was called by our Lord the second day after the visit of Andrew and John, and the day after the naming of Peter. He was also of Bethsaida, the city of Andrew and Peter, James and John. Ἀνδρέας and Φίλιππος are Greek names. See John xii. 20—22. Βαρθολομαῖος בַּר תַּלְמַי, son of Talmai or Tolomæus, has been generally supposed to be the same with Nathanael of Cana in Galilee; and with reason: for (1) the name Bartholomew is not his own name, but a patronymic:—(2) He follows next in order, as *Nathanael*, in John i. 46, to the Apostles just mentioned, with the same formula which had just been used of Philip's own call (ver. 44),—εὑρίσκει Φίλιππος τὸν Ναθ.:—(3) He is there, as here, and in Mark and Luke (Gospel), *in connexion with Philip* (that he was his *brother*, was conjectured by Dr. Donaldson; but rendered improbable by the fact that John in the case of Andrew a few verses above, expressly says εὑρίσκει τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, whereas in ver. 46 no such specification is found):—(4) In John xxi. 2, at the appearance of our Lord on the shore of the sea of Tiberias, Nathanael is mentioned as present, where seven apostles (μαθηταί) are recounted.

Θωμᾶς κ. Ματθ. ὁ τελ.] Thomas (תְּאוֹם), in Greek Δίδυμος, John xi. 16; xx. 24; xxi. 2. Ματθ. ὁ τελ. is clearly by this appellation identified with the Matthew of ch. ix. 9. We hear nothing of him, except in these two passages. Dr. Donaldson (Jashar. p. 10 f.) believed Matthew and Thomas to have been twin brothers. Eus., H. E. i. 13, preserves a tradition that Thomas's real name was Judas: Θωμᾶς, ὁ καὶ Ἰούδας.

Ἰάκ. ὁ τ. Ἁλφαίου] From John xix. 25, some infer (but see note there), that Mary the (wife) of Κλωπᾶς was sister of Mary the mother of our Lord. From Mark xv. 40, that Mary was the mother of James τοῦ μικροῦ, which may be this James. Hence it would appear, if these two passages point to the same person, that Ἁλφαῖος = Κλωπᾶς. And indeed the two Greek names are but different ways of expressing the Hebrew name חַלְפַי. If this be so, then this James the Less *may possibly be* the ὁ ἀδελφὸς τοῦ κυρίου mentioned Gal. i. 19 apparently as an apostle, and one of the ἀδελφοὶ αὐτοῦ mentioned Matt. xiii. 55 (where see note) (?). But on the difficulties attending this view, see note on John vii. 5. Λεββαῖος] Much difficulty rests on this name, both from the various readings, and the questions arising from the other lists. The rec. reading appears to be a conjunction of the two ancient ones, Λεββαῖος and Θαδδαῖος: the latter of these having been introduced from Mark. (But it is noticeable, that in Mark D has Λεββαῖος.) Whichever of these is the true reading, the Apostle himself has generally been supposed to be identical with Ἰούδας Ἰακώβου in both Luke's catalogues, i. e. (see note there) Judas the brother (Dr. Donaldson supposed *son*: see note on Luke xxiv. 13) of James, and so son of Alphæus, and commonly supposed to be (?) one of the ἀδελφοὶ κυρίου named Matt. xiii. 55. In John xiv. 22 we have a 'Judas, not Iscariot,' among the Apostles: and the catholic epistle is written by a 'Judas brother of James.' What in this case the names Λεββαῖος and Θαδδαῖος are, is impossible to say. The common idea that they are cognate names, Λεβ. being from לֵב heart, and Θαδ. from שַׁד breast, is disproved by De Wette, who observes that the latter signifies *mamma*, and not *pectus*. So that the whole rests on conjecture, which however does not contradict any known fact, and may be allowed as the only escape from the difficulty. 4. Σίμων ὁ κανα.] This is not a local name, but is derived from קַנָּא

ὁ Ἰσκαριώτης ὁ καὶ [e] παραδοὺς αὐτόν. [5] τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς [h] παραγγείλας αὐτοῖς λέγων Εἰς [i] ὁδὸν [j] ἐθνῶν μὴ [k] ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε, [6] πορεύεσθε δὲ μᾶλλον πρὸς τὰ [l] πρόβατα τὰ

e of Judas, | Mk. ch. xxvi. 15, &c. | Lk. xxii. 5, 4. John vi. 64, 71. xiii. 2, 11. xxi. 20.

h | Mk., al fr. Josh. vi. 6.

i ch. iv. 15. Jer. ii. 18. l ch. xv. 24. Luke xv. 4. Ps. cxviii. 176.

j Rom. iii. 29 al. Neh. v. 9. Jer. xxvii. (l.) 6.

k — ch. viii. 19 reff.

BCDL 1. 33 latt copt Orig-lat. Steph om *o* bef *ισκ.* (*with* ‖ *Mk Lu*), with CL rel Orig: ins BDKMSΔ 1. 33. *ισκαριωθ* C, *-oth* lat-*a b c ff*$_1$ *h*: *σκαριωτης* D am (with fuld) lat-*f k l* Syr arm: txt BL rel vulg lat-*g*$_1$ syr coptt æth.

5. om *τους δωδεκα* C^3 27. 40. 234 evv-P-x-z al. aft *αυτοις* ins *και* D am (with fuld) lat-*a b c f g*$_1$ *k*. *σαμαρειτανων* D^1 latt Cypr.

6. for *πορευεσθε, υπαγετε* D. om *δε* D.

(Hebr. קנא) = *ζηλωτής* (Luke, Gosp. and Acts). We may therefore suppose that before his conversion he belonged to the sect of the Zealots, who after the example of Phinehas (Num. xxv. 7, 8) took justice into their own hands, and punished offenders against the law. This sect eventually brought upon Jerusalem its destruction.

Ἰούδας ὁ Ἰσκ.] Son of Simon (John vi. 71; [xii. 4 v. r.] xiii. 2, 26). Probably a native of Kerioth in Juda, Josh. xv. 25, קריות איש, a man of Kerioth, as *Ἰσκαριώθ*, i. e. איש טוב, a man of Tob, Joseph. Antt. vii. 6. 1. That the name *Ἰσκ.* cannot be a surname, as Bp. Middleton supposes, the expression Ἰούδας Σίμωνος *Ἰσκαριώτης*, used in all the above places of John, clearly proves. Dr. Donaldson assumed it as certain that the Simon last mentioned was the father of Judas Iscariot. But surely this is very uncertain, in the case of so common a name as Simon.

5. *λέγων*] If we compare this verse with ch. xi. 1, there can be little doubt that this discourse of our Lord was *delivered at one time*, and that, the *first sending of the Twelve*. How often its solemn injunctions may have been repeated on similar occasions we cannot say: many of them reappear at the sending of the Seventy in Luke x. 2 ff. Its primary reference is to the *then mission of the Apostles to prepare His way*; but it includes, in the germ, instructions prophetically delivered for the ministers and missionaries of the Gospel *to the end of time*. It may be divided into THREE GREAT PORTIONS, in each of which different departments of the subject are treated, but which follow in natural sequence on one another. In the FIRST of these (vv. 5—15), our Lord, taking up the position of the messengers whom He sends from the declaration with which the Baptist and He Himself began their ministry, *ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν*, gives them commands, *mostly literal and of present import, for their mission to the cities of Israel*. This portion concludes with a denunciation of judgment against that unbelief which should reject their preaching. The SECOND (vv. 16—23) refers to the general mission of the Apostles as *developing itself, after the Lord should be taken from them, in preaching to Jews and Gentiles* (vv. 17, 18), and subjecting them to persecutions (vv. 21, 22). This portion ends with the end of the apostolic period properly so called, ver. 23 referring primarily to the destruction of Jerusalem. In this portion there is a foreshadowing of what shall be the lot and duty of the teachers of the Gospel to the end, inasmuch as the 'coming of the Son of Man' is ever typical of His final coming to judgment. Still the direct reference is to the Apostles and their mission, and the other only by inference. The THIRD (vv. 24—42), the longest and weightiest portion, is spoken *directly* (with occasional reference only to the Apostles and their mission [ver. 40]) *of all disciples of the Lord*,—their position,—their encouragements,—their duties,—and finally concludes with the last great reward (ver. 42). In these first verses, 5, 6,—we have the *location*; in 7, 8, the *purpose*; in 9, 10, the *fitting out*; and in 11—14, the *manner of proceeding*,—of their mission: ver. 15 concluding with a prophetic denouncement, tending to impress them with a deep sense of the importance of the office entrusted to them.

Σαμαρειτῶν] The Samaritans were the Gentile inhabitants of the country between Judæa and Galilee, consisting of heathens whom Shalmaneser king of Assyria brought from Babylon and other places. Their religion was a mixture of the worship of the true God with idolatry (2 Kings xvii. 24—41). The Jews had no dealings with them, John iv. 9. They appear to have been not so unready as the Jews to receive our Lord and His mission (John iv. 39—42: Luke ix. 51 ff.,

m ch. xv. 24. Acts ii. 36. vii. 42 al. Ps. cxiii. 17 (9). Ezek. xviii. 26, 24, 31 al. n ch. iii. 1 al. fr. Exod. xxxii. b. o ch. iii. 2 reff. Ezek. vii. 7 al. p — ch. xxv. 36. Mark vi. 8 al. see Judg. xvi. 7, &c. q ch. xi. 5 ‖ L. Mark xii. 26. John v. 21.

1 ἀπολωλότα [m] οἴκου Ἰσραήλ. 7 πορευόμενοι δὲ [n] κηρύσσετε λέγοντες ὅτι [o] ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. 8 [p] ἀσθενοῦντας θεραπεύετε, [q] νεκροὺς [q] ἐγείρετε, [r] λεπροὺς [r] καθαρίζετε, δαιμόνια ἐκβάλλετε. [s] δωρεὰν ἐλάβετε, [s] δωρεὰν δότε. 9 μὴ [t] κτήσησθε χρυσὸν μηδὲ [u] ἄργυρον μηδὲ χαλκὸν [v] εἰς τὰς [w] ζώνας ὑμῶν, 10 μὴ [x] πήραν εἰς ὁδόν, μηδὲ δύο [y] χιτῶνας, μηδὲ [z] ὑποδήματα, μηδὲ [a] ῥάβδον· ἄξιος γὰρ ὁ [b] ἐργάτης τῆς [c] τροφῆς αὐτοῦ. 11 εἰς ἣν δ' ἂν πόλιν

P om ἤγγικεν.. bCDEF GKLM PSUVX Δ 1. 33.

r ch. viii. 2 reff. s — Rom. iii. 24 al. (John xv. 25.) Isa. lii. 3. t Luke xviii. 12. xxi. 19. Acts i. 18. viii. 20. xxii. 28. 1 Thess. iv. 4 only. Ezek. v. 1. u Acts xvii 29. 1 Cor. iii. 12. James v. 3. Rev. xviii. 12 only. Isa. lx. 9. v — ‖ Mk. w — ‖ Mk. (Mark i. 6 reff.) Xen. Anab. i 4 9. x ‖ Mk. reff. y John xix. 23 reff. z ch. iii. 11 ‖. Luke xv. 22 al. Gen. xiv. 23. a ‖. 1 Cor. iv. 21 al. Gen. xxxviii 18. b — ch. ix. 37, 38. xx. 1, &c. 1 Tim. v. 18. James v. 4 al.† Wisd. xvii. 17 al. c ch. iii. 4. vi. 25 al. Ps. cx. 5.

7. om ὅτι B.

8. for θεραπευετε, θεραπευσατε D. rec λεπρ. καθαρ. bef νεκρ. εγειρ., with al Syr-ed-Trem Cyr_3: txt BC¹D 1. 33 latt copt æth Chr_2 Cyr_1 Hil_1: aft εκβαλλετε PΔ syr Chr_2: om νεκρ. εγ. C³L rel lat-*f* Syr-mss sah æth-mss arm Eus Ath Bas Chr-comm Euthym Thl Jer Ambr Juv. for εκβαλλ., εκβαλετε DF.

9. μητε (5 times) DL Eus.

10. for μη, μητε D 245. 346 lat-*k* coptt. ραβδους (*misunderstanding, see note*) CP rel lat-*a k* syr copt arm Chr Thl: txt BD 1. 33 vulg lat-*b c f ff*$_1$ *g*$_1$ *h l* Δ-lat Syr syr-mss sah æth arm $Eus_{3(exp)}$ Hil. aft αξιος γαρ ins εστιν D evv-y-150 latt syr Iren-lat Hil. rec aft αυτου ins εστιν, with P rel arm (D see above): om BCL 1 lat-*h* coptt æth Thl.

and notes);—but *this* prohibition rested on judicial reasons. See Acts xiii. 46. In Acts i. 8 the prohibition is expressly taken off: 'Ye shall be witnesses in Jerusalem, and in all Judæa, *and in Samaria*, and unto the uttermost part of the earth.' And in Acts viii. 1, 5, 8, we find the result. See ch. xv. 21—28. **6. τὰ πρόβ. τὰ ἀπολ.**] See besides reff., ch. ix. 36: John x. 16. **7.**] This announcement shews the *preparatory nature* of this first apostolic mission. Compare, as shewing the difference of their ultimate message to the world, Col. i. 26—28. **8. δωρεὰν ἐλ., δωρεὰν δ.**] See Acts viii. 18—20. **9. μὴ κτήσησθε**] All the words following depend on this verb, and it is explained by the parallel expressions in Mark and Luke, ἵνα μηδὲν αἴρωσιν and μηδὲν αἴρετε εἰς τὴν ὁδόν. They were to make no preparations for the journey, but to take it in dependence on Him who sent them, just as they were. This forbidden provision would be of three kinds (1) *Money*: in Mark (vi. 8) χαλκόν, in Luke (ix. 3) ἀργύριον: here all the three current metals in order of value, connected by the μηδέ introducing a climax—no gold, nor yet silver, nor yet brass—in their ζῶναι (= βαλάντια Luke x. 4). Observe the exclusive and climactic μηδέ, twice repeated—'no gold, nor even silver, nor even brass.' So again in ver. 10. (2) *Food*: here πήρα (θήκη τῶν ἄρτων, Suidas), in Mark μὴ ἄρτον, μὴ πήραν: similarly Luke. (3) Clothing—**μηδὲ δύο χιτ.**: so Mark and Luke.—**μηδὲ ὑποδ.**; in Mark expressed by ὑποδεδεμένους σανδάλια: explained in Luke x. 4 by μὴ βαστάζετε ὑποδ., i. e. a *second* pair.—**μηδὲ ῥάβδον** = εἰ μὴ ῥάβδ. μόνον Mark, i. e., the former depending on κτήσησθε, the latter on αἴρωσιν εἰς ὁδόν, which has not quite the precision of the other. They were not to procure *expressly for this journey* even a staff: they were to take with them their usual staff only. The missing of this explanation has probably led to the reading ῥάβδους both here and in Luke. If it be genuine, it does not mean δύο ῥάβδ.; for who would ever think of taking a *spare* staff? but a ῥάβδος each. The whole of this prohibition was temporary only; for their then journey, and no more. See Luke xxii. 35, 36. **10. ἄξιος γάρ**] This is a common truth of life—men give one who works for them his food and more; here uttered however by our Lord in its highest sense, as applied to the workmen in His vineyard. See 1 Cor. ix. 13, 14: 2 Cor. xi. 8: 3 John 8. It is (as Stier remarks, vol. i. p. 352, ed. 2) a gross perversion and foolish bondage to the letter, to imagine that ministers of congregations, or even missionaries among the heathen, at this day are bound by the *literal* sense of our

ἡ κώμην εἰςέλθητε, [d] ἐξετάσατε τίς ἐν αὐτῇ [e] ἄξιός ἐστιν, κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε. 12 εἰςερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. 13 καὶ ἐὰν μὲν ᾖ ἡ οἰκία [e] ἀξία, ἐλθάτω ἡ [f] εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ [e] ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς [g] ἐπιστραφήτω. 14 καὶ [h] ὃς ἂν μὴ [i] δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης

[d] ch ii. 8. John xxi. 12 only. Deut. xix. 18.
[e] — ch. xxii. 8. Rev. iii. 4. xvi. 6.
[f] see John xiv. 27.
[g] — ch xii. 44. 1 Pet ii. 25. Ps. vii. 16. see Ps. xxxiv. 14
[h] constr., 2 Cor. 1 2ns.
[i] — Lake ix.

58. x. 8, 10. Gal. iv. 14. Wisd. xix. 14. Xen. Anab. iv. 8. 28.

11. η πολις εις ην αν εισελθητε εις αυτην D 28 sah. om η κωμην D 1. 28. 118. 209 lat-*a b d ff*$_1$ *k* Aug$_q$: ins aft εισελθητε L 124 sah.

12. aft αυτην ins λεγοντες ειρηνη τω οικω τουτω (*from Lu* x. 5) DL 1 Scr's d h p q r evv-y-150 latt æth arm Thl Hil.

13. om και D: *si enim* D-lat. for 1st ᾖ, ην C^1. for ελθατω, εστε (*erit*) D: ελθετω SV al Thl. (-θατω CL 33.) for εαν δε μη η αξ., ει δε μηγε D: ει δε μη αξ. L.—for 2nd ᾖ, ην C. om η bef ειρ. D^1. for προς, εφ B 243 Chr.

14. rec εαν, with CP rel: txt BDKL. rec om εξω (*not clearly necessary, and not in* ‖), with CP rel arm: εκ L al: txt BD 33 Scr's evv-y-150 latt copt æth. om της οικ. η D arm: om η L. om εκεινης D 17. 119. 120 vulg lat-*a c ff*$_1$

Lord's commands in this passage. But we must not therefore imagine that they are not bound by the *spirit* of them. This literal first mission was but a foreshadowing of the spiritual subsequent sending out of the ministry over the world, which ought therefore *in spirit* every where to be conformed to these rules. 11. ἄξιος] *Inclined to receive you and your message,—worthy that you should become his guest:* so ἄξιος is used with reference to the matter treated of in the context, see reff. Such persons in this case would be of the same kind as those spoken of Acts xiii. 48 as τεταγμένοι εἰς ζωὴν αἰώνιον. The precept in this verse is very much more fully set forth by Luke, x. 7 ff. ἕως ἂν ἐξέλθητε] Until ye depart out of the city.

12. τὴν οἰκίαν] Not *the* house of the ἄξιος, for this would be sure to be worthy; but *any house*, as is necessary from the subsequent ἐὰν ᾖ ἡ οἰκ. ἀξ., which on the other supposition (Meyer, &c.) would have been ascertained already. The full command as to their conduct, *from arriving to departing*, is given in ver. 11. Then, the subject being taken up again at their *arrival* in the city, the method of ἐξέτασις is prescribed to them in vv. 12, 13. When they enter into an house, (so, idiomatically, E. V.,) they are to salute it: and if on enquiry it prove worthy, then &c. See notes on ch. ix. 1, 28. 13. ἡ εἰρήνη ὑμ.] The peace mentioned in the customary Eastern salutation שָׁלוֹם לָךְ. Luke has εἰρήνη τῷ οἴκῳ τούτῳ (x. 5). Compare with the spirit of vv. 10—13,—ch. vii. 6. Stier remarks (Reden Jesu, i. p. 355, ed. 2), that the spirit of these commands binds Christian ministers to all accustomed courtesies of manner in the countries and ages in which their mission may lie. So we find the Greek χαίρειν instead of the Jewish form of greeting, Acts xv. 23: James i. 1. And the same spirit forbids that repelling official pride by which so many ministers lose the affections of their people. And this is to be *without any respect to the worthiness or otherwise* of the inhabitants of the house. In the case of *unworthiness*, 'let your peace return (see Isa. xlv. 23) to you,' i. e. 'be as though you had never spoken it,' μηδὲν ἐνεργήσαιτο, ἀλλὰ ταύτην μεθ' ἑαυτῶν λαβόντες ἐξέλθοιτε. Euthym. 14.] See Acts xiii. 51; xviii. 6. A solemn act which might have two meanings: (1) as Luke x. 11 expresses at more length,—'We take nothing of yours with us, we free ourselves from all contact and communion with you;' or (2),—which sense probably lies beneath both this and ver. 13, 'We free ourselves from all participation in your condemnation: will have nothing in common with those who have rejected God's message.' See 1 Kings ii. 5, where the *shoes on the feet* are mentioned as *partakers in the guilt of blood*. It was a custom of the Pharisees, when they entered Judæa from a Gentile land, to do this act, as renouncing all communion with Gentiles: those then who would not receive the apostolic message were to be treated as no longer Israelites, but Gentiles. Thus the verse

j ‖ Mt. Acts xiii. 51. xviii. 6 only. Isa. lii. 2. Neb. v. 18.
k ‖ L. Luke x. 11. Acts xiii. 51. xxii. 23 only. Exod. ix. 9.
l ch. v. 18 reff.
m (‖ Mk. v. r.) ch. xi. 22, 24. Luke x. 12, 14 only †. Thuc. ii. 35.
n ch. xi. 22, 24. xii. 36. 2 Pet. ii. 9. iii. 7. Isa. xxxiv. 8. Prov. vi. 34.
o ver. 5. ch. xi. 10 ‖. xxiii. 34. Rom. x. 15 al. Jer. xiii. (xxxv.) 15.
p ch. vii. 15 reff.
q Gen. iii. 1. Jos. Antt. i. 2. 2.
r Rom. xvi. 19. Phil. ii. 15 only †. ἀκέραιοι βίοι, s ch. iii. 16 reff. Jer. xiv. (xxxviii.) 20.
t w. ἀπό, ch. vii. 15 al. Sir. xi. 33. u = ch. iv. 12 al.
v ch. v. 22 reff.
w ch. xx. 19 ‖. xxiii. 34. John xix. 1. Heb. xii. 6 (from Prov. iii. 12) only. (-ίζειν, Acts xxii. 25.)
x John vi. 51. viii. 16, 17. xv. 27. Acts iii. 24.

j ἐκτινάξατε τὸν k κονιορτὸν τῶν ποδῶν ὑμῶν. 15 l ἀμὴν BCDE^{vid} GKLM PSUVK Δ 1. 33. λέγω ὑμῖν, m ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρας ἐν n ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ. 16 Ἰδοὺ ἐγὼ o ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ p λύκων· γίνεσθε οὖν q φρόνιμοι ὡς οἱ q ὄφεις καὶ r ἀκέραιοι ὡς αἱ s περιστεραί. 17 t προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· u παραδώσουσιν γὰρ ὑμᾶς εἰς v συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν w μαστιγώσουσιν ὑμᾶς· 18 x καὶ ἐπὶ ἡγεμόνας x δὲ

$g_{1.2}$ h l. aft τ. κον. ins εκ (*supplied from misunderstanding*) C 33. 142. 157 Syr arm.

15. aft και add γη C. rec γομορρων, with B rel latt Hil: txt CDLMP 1 (one ρ DL) lat-d ff_1 h k copt Chr. for εν, ενη D: εν τη D^{r}: *in die* D-lat.

16. εις μεσον B. οφις B^{1}. for ακεραιοι, απλουστατοι D.

17. om δε D ev-z flor lat-a c g_1 Orig spec. om υμας C^{1}. εις τας συναγωγας αυτων D-gr.

18. for ηγ. δε κ. βασ., ηγεμονων D, βασιλεων κ. ηγεμονων Orig: *reges et præsides* (*potestates* Hil) lat-a b c Hil. om δε (D above) FGLXΔ Syr: txt BCP rel syr

forms a kind of introduction to the next portion of the discourse, where the future mission to the Gentiles is treated of.

The ἢ τῆς πόλεως ἐκ. brings in the alternative; "house, if it be a house that rejects you, city, if a whole city."

15.] The *first* ἀμὴν λέγ. ὑμ.; with which expression our Lord *closes each portion* of this discourse. ἡμέρα κρίσεως, the day of final judgment, = ἡμέρα ἐκείνη, Luke x. 12. The omission of the articles does not alter the definiteness of the meaning; as in the case also of υἱὸς θεοῦ. See note on ch. iv. 3. It must be noticed that this denunciatory part, as also the command to shake off the dust, applies *only to the people of Israel*, who had been long prepared for the message of the Gospel by the Law and the Prophets, and recently more particularly by John the Baptist; and in this sense it may still apply to the rejection of the Gospel by professing Christians: but as it was not then applicable to the Gentiles, so neither now can it be to the heathen who know not God.

16—23.] SECOND PART OF THE DISCOURSE. See above on ver. 5, for the subject of this portion. 16.] ἐγώ is not without meaning. It takes up again the subject of their sending, and reminds them WHO sent them. (ἐγὼ ὁ πάντα δυνάμενος. Euthymius.) ἀποστέλλω, in direct connexion with their name ἀπόστολοι. πρόβ. ἐν μ. λ.] This comparison is used of the people of Israel in the midst of the Gentiles, in a Rabbinical work cited by Stier, p. 359: see also Sir. xiii. 17. Clem. Ep. ad Cor. ii. § 5, says: λέγει γὰρ ὁ κύριος Ἔσεσθε ὡς ἀρνία ἐν μέσῳ λύκων. ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει Ἐὰν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἀρνία; εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ Μὴ φοβείσθωσαν τὰ ἀρνία τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά, καὶ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτεινόντας ὑμᾶς καὶ μηδὲν ὑμῖν δυναμένους ποιεῖν· ἀλλὰ φοβεῖσθε τὸν μετὰ τὸ ἀποθανεῖν ὑμᾶς ἔχοντα ἐξουσίαν ψυχῆς κ. σώματος, τοῦ βαλεῖν εἰς γέενναν πυρός. οἱ ὅφ. . . . . αἱ περ.] The articles are *generic*, as is also that before ἀνθρ. in the next verse, which has been mistaken, and supposed to have a distinct meaning. It is used on account of these two, οἱ ὅφ. . . . . αἱ περ. . . . . having just preceded. ἀκέραιος, ὁ μὴ κεκραμένος κακοῖς, ἀλλ' ἁπλοῦς καὶ ἀποίκιλος. Etym. Mag. (Meyer.) 17. προσέχετε] The wisdom of the serpent is needed for this part of their course; the simplicity of the dove for the μὴ μεριμνήσητε in ver. 19. The δέ turns from the internal character to behaviour in regard of outward circumstances. συνέδρια] See Acts iv. 6, 7; v. 40. They are the *courts of seven* (on which see Deut. xvi. 18), appointed in every city, to take cognizance of causes both civil and criminal, ch. v. 21: here perhaps put for any courts of assembly in

καὶ βασιλεῖς ἀχθήσεσθε [y] ἕνεκεν ἐμοῦ, [z] εἰς [z] μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 ὅταν δὲ [u] παραδιδῶσιν ὑμᾶς, μὴ [a] μεριμνήσητε πῶς ἢ τί λαλήσητε· [b] δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε· 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ [c] πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 [d] παραδώσει δὲ ἀδελφὸς ἀδελφὸν [d] εἰς [d] θάνατον, καὶ πατὴρ τέκνον· καὶ [e] ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ [f] θανατώσουσιν αὐτούς. 22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ [g] ὑπο-

....δε παρα P. BCDEF GKLM SUVXΔ 1. 33.

y ch. v. 11. ver. 39. ch. xvi. 25 al.
z ch. viii. 4 reff.
a ch. vi. 25, &c. reff.
b = ch. xx. 23. Rev. vi. 4. vii. 2. xiii. 14 al. Gen. xxxi. 7.
c Ezek. xxxvi. 27.
d Mark xiii. 12. 2 Cor. iv. 11. Isa. lii. 12.
e Mark xiii. 12 only. Ps. iii. 1. Micah vii. 6. plur., ch. vi. 23 reff.
f Luke xxi. 16 al. 2 Chron. xxiii. 15.
g ch. xxiv. 13 ‖ Mk. Rom. xii. 12. Mal. iii. 2.

copt arm Orig$_{g}$ Petr-alex. for αχ., σταθησεσθαι (*stabitis*) D lat-*a b c d ff*$_{1}$ *g*$_{1}$ *h* Iren-lat Orig-int Cypr Hil spec.

19. παραδωσιν (*grammatical correction*) BE'ℵ 1, *tradiderint* D-lat lat-*f g*$_{1}$ *k* Cypr : παραδωσουσιν (*corrn to sense*) DGLX 33 latt(*tradent*) arm Ath most-lat-ff : παραδωσωσιν Orig Chr : txt C E-corr^{1} rel. (P defective.) om δοθησεται (or -ε) to λαλησετε (or -αι) (*from similarity of endings*) DL flor harl^{1} lat-*k* arm Orig Cyr Thl Cypr$_{1}$ Op. for ωρα, ημερα C^{1} syr-jer copt. rec λαλησετε, with KMSU : txt BC rel.

21. [B does not ins το bef τεκνον, as Bentley.] επαναστησεται (*gramml corrn*) BΔ Orig Eus.

general. ἐν τ. συν. μαστιγ. ὑ.] See Acts xxii. 19; xxvi. 11. Euseb. Hist. Eccl. v. 16, quoting a book against the Montanists, *οὐδὲ μὴν οὐδὲ ἐν συναγωγαῖς Ἰουδαίων τῶν γυναικῶν τις ἐμαστιγώθη ποτέ, ἢ ἐλιθοβολήθη· οὐδαμόσε οὐδαμῶς.* The scourging in the synagogues is supposed to have been inflicted by order of the Tribunal of Three, who judged in them. 18.] καὶ . . . . δέ implies, *yea and moreover*; assuming what has just been said and passing on to something more. The words are always separated, except in the Epic poets. See Viger, ed. Herm. p. 545 (note), 844: Hartung, Partikellehre, i. 181 f.: Klotz ad Devar. p. 645. ἡγεμόνας—Proconsuls, Propraetors, Procurators, as (Pontius Pilate,) Felix, Festus, Gallio, Sergius Paulus. βασιλεῖς, as (Herod,) Agrippa. The former verse was of *Jewish* persecution; this, of *Gentile*: the concluding words shew that the scope of both, in the divine purposes, as regarded the Apostles, was the same, viz. *εἰς μαρτ. αὐτ. κ. τ. ἔθν.* The μαρτ. is in both senses—a testimony *to*, and *against* them (see ch. viii. 4, note), and refers to both sets of persecutors: αὐτοῖς, to *them*, i. e. the Jews (not the ἡγ. *καὶ βασ.*, for they are in most cases Gentiles themselves), καὶ τοῖς ἔθν. It was a testimony in the best sense *to* Sergius Paulus, Acts xiii. 7, but *against* Felix, Acts xxiv. 25; and this double power ever belongs to the word of God as preached—it is a *διστομος ῥομφαία* (Rev. i. 16; ii. 12). 19.] μὴ μεριμνήσητε —**take not anxious** (or *distracting*) **thought**. A spiritual prohibition, answering to the literal one in vv. 9, 10. See Exodus iv. 12. 20. οὐ γὰρ ὑμ. κ. τ. λ.] This shews the reference of the command to a *future* mission of the Apostles, see John xv. 26, 27. (1) It is to be observed that our Lord never in speaking to His disciples says *our* Father, but either *my* Father (ch. xviii. 10), or *your* Father (as here), or both conjoined (John xx. 17); never leaving it to be inferred that God is in the same sense His Father and our Father. (2) It is also to be observed that in the great work of God in the world, human individuality sinks down and vanishes, and God alone, His Christ, His Spirit, is the great worker, as here *οὐχ ὑμεῖς ἐστε . . . . ἀλλὰ τὸ πν. τοῦ π. ὑμ.*

21.] Spoken perhaps of *official information* given against Christians, as there are no female relations mentioned. But the general idea is also included.

22. πάντων] i. e. *all else but yourselves*; not, as De Wette so often interprets, 'a strong expression, intended to signify *many*, or *the majority of mankind*.'

ὁ δὲ ὑπομ.] In order to understand these words it is necessary to enter into the character of our Lord's prophecies respecting His coming, as having an *immediate literal*, and a *distant foreshadowed* fulfilment. Throughout this discourse and the great prophecy in ch. xxiv., we find the first apostolic period used as

μείνας [h] εἰς τέλος, οὗτος σωθήσεται. 23 ὅταν δὲ [i] διώκωσιν BCDEF GKLM ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· [k] ἀμὴν SUVXΔ 1. 33. γὰρ λέγω ὑμῖν, οὐ μὴ [l] τελέσητε τὰς πόλεις Ἰσραὴλ ἕως [m] ἔλθῃ [m] ὁ υἱὸς τοῦ ἀνθρώπου. 24 οὐκ ἔστιν μαθητὴς [n] ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος [n] ὑπὲρ τὸν κύριον αὐτοῦ. 25 [op] ἀρκετὸν τῷ μαθητῇ [p] ἵνα γένηται [q] ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος [q] ὡς ὁ κύριος αὐτοῦ. εἰ

h ch. xxiv. 13. Luke xviii. 5. John xiii. 1. 1 Thess. ii. 6. Ps. lxxiii. 11.
i — ch. xxiii. 34. Acts xxvi. 11. 2 Kings xxi. 5.
k ver. 15.
l so Polyb. iii. 86. 9, διανύσαι τὴν . . . . χώραν.
m ch. xxiv. 30.
n Diod. Sic. xi. 20, διανύσαι τὰ Δαρείου πλάγια. see ch. xi. 1. Josh. iii. 17. iv. 1. 43. xxv. 31. xxvi. 64 al. n constr., Phil. ii. 9. 1 Kings xv. 22.
o ch. vi. 24. 1 Pet. iv. 8 only †. Deut. xxv. 3 Aq.
p ch. xviii. 6. 1 Cor. iv. 3.
q — Isa. xxiv. 2.

23. διωκουσιν DΔ. for αλλην, ετεραν BN 1. 33 Petr-alex Orig$_{5}$. add εαν εκ ταυτης διωκωσιν υμας, φευγετε εις την αλλην 1 Orig$_{1}$: εαν εν τη ετερα διωκωσιν, παλιν φευγετε εις την αλλην Orig: εαν δε εν τη αλλη διωκουσιν υμας, φευγετε εις την αλλην D: εαν εκ ταυτης εκδιωξουσιν υμας, φευγετε εις την ετεραν L lat-*a b ff*$_{1}$ *g*$_{1.2}$ *h* arm Ath$_{2}$ Thdrt Tert$_{appy}$ Aug Ambr Hil$_{expr}$ Juv. (*The variations are fatal to the clause, shewing it to be an interpolation, caused by combining* αλλην *and* ετεραν. *Lachmann has edited, from his own invention,* κἂν ἐν τῇ ἑτέρᾳ διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην.) om γαρ DM latt copt æth arm Hil. aft υμιν ins οτι C. rec ins του bef ισραηλ, with C rel Orig: txt BD. rec aft εως ins αν, with CD rel Orig: εως ου al: txt BXN^{1}.

24. aft διδασκ. ins αυτου FM syrr æth arm-mss.

a type of the whole ages of the Church; and the vengeance on Jerusalem, which historically put an end to the old dispensation, and was in its place with reference to that order of things, the coming of the Son of Man, as a type of the final coming of the Lord. These two subjects accompany and interpenetrate one another in a manner wholly inexplicable to those who are unaccustomed to the wide import of Scripture prophecy, which speaks very generally not so much of *events themselves, points of time,*—as of *processions* of events, all ranging under one great description. Thus in the present case there is certainly direct reference to the destruction of Jerusalem; the τέλος directly spoken of is that event, and the σωθήσεται the preservation provided by the warning afterwards given in ch. xxiv. 15—18. And the next verse directly refers to the journeys of the Apostles over the actual cities of Israel, territorial, or where Jews were located. But as certainly do all these expressions look onwards to the great final coming of the Lord, the τέλος of all prophecy; as certainly the σωθήσεται here bears its full scripture meaning, of *everlasting salvation;* and the endurance to the end is the *finished course of the Christian;* and the precept in the next verse is to apply to the conduct of Christians of all ages with reference to persecution, and the announcement that hardly will the Gospel have been fully preached to all nations (or, to all the *Jewish nation*, i. e. *effectually*) when the Son of Man shall come. It is most important to keep in mind the *great prophetic parallels* which run through our Lord's discourses, and are sometimes separately, sometimes simultaneously, presented to us by Him. That the tracing out and applying such parallels should be called by such expositors as Meyer, 'lauter wortwidrige und nothgedrungene Zuflüchte' (Com. i. 211), is just as if a man should maintain that a language unknown to him had therefore no meaning.

24—42.] THIRD PART OF THE DISCOURSE. See note on ver. 5. It treats of (I.) the *conflicts* (vv. 24—26), *duties* (vv. 26—28), and *encouragements* (vv. 28—32) of all Christ's disciples. (II.) The *certain issue of this fight in victory;* the *confession by Christ of those who confess Him,* set in strong light by the contrast of those who deny Him (vv. 32, 33); the *necessity of conflict to victory,* by the nature of Christ's mission (vv. 34—37), the *kind of self-devotion which he requires* (vv. 37—39): concluding with the *solemn assurance that no reception of His messengers for His sake, nor even the smallest labour of love for Him, shall pass without its final reward.* Thus we are carried on to the end of time and of the course of the Church. **24.**] This proverb is used in different senses in Luke vi. 40 and John xiii. 16. The view *here* is, that disciples must *not expect a better lot* than their Master, but be well satisfied if they

τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ; 26 μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτί, καὶ ὃ εἰς τὸ οὖς ἀκούετε κηρύξατε ἐπὶ τῶν δωμάτων. 28 καὶ μὴ φοβήθητε ἀπὸ τῶν

r ch. xx. 1, 11 al.†
s — act., here only. 2 Kings vii 1. pass., Acts i. 23. x. 5, 18 al.
t ver. 26 only †.
u ch. viii. 24 reff.
v — Luke ii. 35. xii. 2. Eph. iii. 5 al. Str. i. 30.
w ch. iv. 6.
x — Luke
a Prov. i. 21.
b w. ἀπό, Luke

Luke xii. 3. otherwise, John (i. 5 bis, al⁸. 1 John i. 5 al⁴.) only. Job xxviii. 3 only. xii. 3. Xen. Apol. ix. 1. y Luke i. 44. Acts xi. 23. 1 Kings viii. 21. a ch. xxiv. 17 ‖ Mk. Luke v. 19. xii. 3. xvii. 31. Acts x. 9 only. 2 Kings xi. 2. xii. 4 only. Lev. xxvi. 2. Deut. vii. 19. Jer. i. 17. Ezek. iii. 9.

25. τω δουλω L evv-36-y vulg lat-*b f ff*₁ *g*₂ syrr. τω οικοδεσποτη (*gramml corrn*) B¹. βεελζεβουλ B𝔐, βελζεβουλ DLX lat-*k* copt, *beelzebub* vulg lat-*c g*₂ Syr, *velzebul* lat-*b*: txt C rel lat-*a f ff*₁ *g*₁ *h* syr goth æth arm. rec εκαλεσαν (*corrn to more usual word, and avoidance of the unusual constr*), with 1 latt: καλουσιν D: εκαλεσαντο L: απεκαλεσαν U Chr Thdrt Thl: txt BC rel 33 Eus Ath Cyr Thl-ms. τοις οικιακους B¹ (*see above*).

27. for κηρυξατε, κηρυσσετε D Orig Eus₃: κηρυχθησεται L.

28. for φοβηθητε, φοβεισθε C rel Justin Ephr Eus Cyr Thdrt: txt B [*sic* in cod, not

have no worse. The threefold relation of our Lord and His followers here brought out may thus be exemplified from Scripture: μαθητής and διδάσκαλος, Matt. v. 1; xxiii. 8: Luke vi. 20; δοῦλος and κύριος, John xiii. 13: Luke xii. 35—48: Rom. i. 1: 2 Pet. i. 1: Jude 1; οἰκοδεσπότης and οἰκιακοί, Matt. xxvi. 26—29 ‖: Luke xxiv. 30: Matt. xxiv. 45 ff. ‖. καὶ ὁ δοῦλος ὡς . . is a broken construction; it would regularly be καὶ τῷ δούλῳ, ἵνα κ.τ.λ. **25.** Βεελζεβούλ] (Either בַּעַל זְבוּב, 'lord of dung,'—or as in 2 Kings i. 2, בַּעַל זְבוּב 'lord of flies,'—a god worshipped at Ekron by the Philistines; there is however another derivation more probable than either of these, upheld by Meyer (referring to Buxtorf, Lex. Talm. p. 333), from בַּעַל, a house, by which it would exactly correspond to οἰκοδεσπότης)—A name by which the prince of the devils was called by the Jews, ch. xii. 24,—to which accusation, probably an usual one (see ch. ix. 34), and that in John viii. 48, our Lord probably refers. In those places they had not literally called *Him* Beelzebub, but He speaks of their mind and intention in those charges. They may however have literally done so on other unrecorded occasions. **26.** μὴ οὖν] The force of this is: 'Notwithstanding their treatment of Me your Master, Mine will be victory and triumph; therefore ye, My disciples, in your turn, need not fear.' Compare Rom. viii. 37. οὐδὲν γάρ ἐστιν] This solemn truth is again and again enounced by our Lord on different occasions, and with different references. See Luke viii. 17; xii. 2. The former part of the verse drew comfort and encouragement from the *past*: this from the *future*. 'All that is hidden must be revealed—(1) it is God's purpose in His Kingdom that the everlasting Gospel shall be freely preached, and this purpose ye serve. (2) Beware then of hypocrisy (see Luke xii. 2) through fear of men, for all such will be detected and exposed hereafter: and (3) fear them not, for, under whatever aspersions ye may labour from them, the day is coming which shall clear you and condemn them, if ye are fearlessly doing the work of Him that sent you' (ch. xiii. 43). τίνος γὰρ ἕνεκεν ἀλγεῖτε; ὅτι γόητας ὑμᾶς καλοῦσι καὶ πλάνους; ἀναμείνατε μικρόν, καὶ σωτῆρας ὑμᾶς καὶ εὐεργέτας τῆς οἰκουμένης προσερροῦσιν ἅπαντες. Chrys. Hom. xxxiv. p. 390. **27.**] *An expansion of the duty of freeness and boldness of speech implied in the last verse.* The words may bear *two meanings*: either (1) that which Chrysostom gives, taking the expressions relatively, ἐπειδὴ μόνοις αὐτοῖς διελέγετο καὶ ἐν μικρᾷ γωνίᾳ τῆς Παλαιστίνης, διὰ τοῦτο εἶπεν "ἐν τῇ σκοτίᾳ," καὶ "εἰς τὸ οὖς," πρὸς τὴν μετὰ ταῦτα παῤῥησίαν ἰσομένην, Hom. xxxiv. p. 390; or (2) as this part of the discourse relates to the *future* principally, the *secret speaking* may mean the communication which our Lord would hold with them hereafter by His Spirit, which they were to preach and proclaim. See Acts iv. 20. These senses do not exclude one another, and are possibly both implied. There is no need, with Lightfoot and others, to suppose any allusion to a custom in the synagogue, in the words εἰς τὸ οὖς ἀκούετε. They are a common expression derived from common

c (-νν-) Mark xii. 6. Luke xii. 4. 2 Cor. iii. 6. Rev. vi. 11. d Sir. xx. 22. e ch. v. 22, 29, 30. xiii. 15, 33. Luke xii. 5 al. see Josh. xviii. 16 Heb.

c ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων BCDEP GKLM
ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ SUVXΔ
d ψυχὴν καὶ σῶμα d ἀπολέσαι ἐν e γεέννῃ. 29 οὐχὶ 1. 33.

as Btly] DS 1. 33 hom-Cl Constt. rec αποκτεινοντων, with B Orig Eus$_3$: αποκτενοντων F(Wtst) GL rel Chr Cyr Thdrt Thl: txt CDUΔℵ 1. for αποκτειναι, σφαξαι D^1. rec (for φοβεισθε) φοβηθητε, with DL rel: txt B(Mai) C. ins την bef ψυχην and το bef σωμα F(Wtst) rel Thl: om BCDLX 1. 33 Justin hom-Cl Thdot Constt Clem Orig$_3$. εις γεενναν D latt Iren-lat Cypr Lucif.

life: we have it in a wider sense Acts xi. 22, and Gen. l. 4. ἐπὶ τῶν δ.] On the flat roofs of the houses. Thus we have in Josephus, ἀναβὰς ἐπὶ τὸ τέγος καὶ τῇ δεξιᾷ καταστείλας τὸν θόρυβον αὐτῶν . . . . ἔφη . . . B. J. ii. 21. 5.

28.] φοβεῖσθαι ἀπό is a Hebraism, יָרֵא מִן. The *present* indicates the *habit*. On the *latter part* of this verse much question has of late been raised, which never was, as far as I have been able to find, known to the older interpreters. Stier designates it as 'the only passage of Scripture whose words may equally apply to God and the enemy of souls.' He himself is strongly in favour of the *latter* interpretation, and defends it at much length; but I am *quite unable to assent to his opinion*. It seems to me *at variance with the connexion of the discourse*, and with the *universal tone of Scripture regarding Satan*. If such a phrase as φοβεῖσθαι τὸν διάβολον could be instanced as = φυλάξασθαι τὸν δ., or if it could be shewn that any where power is attributed to Satan analogous to that indicated by ὁ δυνάμενος καὶ ψ. κ. σ. ἀπολέσαι ἐν γ., I should then be open to the doubt whether he might not here be intended; but seeing that φοβεῖσθαι ἀπό indicating terror is changed into φοβεῖσθαι so usually followed by τὸν θεόν in a higher and holier sense (there is *no such contrast* in ver. 26, and therefore that verse cannot be cited as ruling the meaning of this), and that GOD ALONE is throughout the Scripture the *Almighty dispenser of life and death both temporal and eternal*, seeing also that Satan is ever represented as the *condemned* of God, not ὁ δυν. ἀπολ., I must hold by the general interpretation, and believe that both here and in Luke xii. 3—7 our Heavenly Father is intended as the right object of our fear. As to this being inconsistent with the character in which He is brought before us in the next verse, the very change of construction in φοβεῖσθαι would lead the mind on, out of the terror before spoken of, into that better kind of fear always indicated by that expression when applied to God, and so prepare the way for the next verse. Besides, this sense is excellently in keeping with ver. 29 in another way. 'Fear Him who is the only Dispenser of Death and Life: of *death*, as *here*; of *life*, as in the case of the sparrows for whom He cares.' 'Fear Him, above men: trust Him, in spite of men.' In preparing my 2nd edn., I carefully reconsidered the whole matter, and went over Stier's arguments with the connexion of the discourse before me, but found myself more than ever persuaded that it is quite impossible, for the above and every reason, to apply the words to the enemy of souls. The similar passage, James iv. 12, even in the absence of other considerations, would be decisive. Full as his Epistle is of our Lord's words from this Gospel, it is hardly to be doubted that in εἷς ἐστιν ὁ νομοθέτης καὶ κριτής, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι, he has this very verse before him. This Stier endeavours to escape, by saying that ἀπολέσαι *barely*, as the opposite to σῶσαι, is far from being = ψυχὴν ἀπολέσαι in a context like this. But as connected with νομοθέτης καὶ κριτής, what meaning can ἀπολέσαι bear, except that of *eternal destruction*? The strong things which he says, that his sense will only be doubted as long as men do not search into the depth of the context, &c. do not frighten me. The depth of this part of the discourse I take to be, the setting before Christ's messengers their Heavenly Father as the sole object of childlike trust and childlike fear—the former from His love,—the latter from His power,—His *power* to destroy, it is not said, *them*, but absolute, *body and soul*, in hell. Here is the true depth of the discourse: but if in the midst of this great subject, our Lord is to be conceived as turning aside, upholding as an object of fear the chief enemy, whose ministers and subordinates He is at the very moment commanding us *not to fear*, and speaking of *him* (which would indeed be an "ἄπαξ λεγόμενον horrendum") as ὁ δυνάμενος

δύο [f] στρουθία [g] ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν [h] οὐ πεσεῖται ἐπὶ τὴν γῆν [i] ἄνευ τοῦ πατρὸς ὑμῶν. [30] ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι [k] ἠριθμημέναι εἰσίν. [31] μὴ οὖν φοβεῖσθε· πολλῶν [f] στρουθίων [l] διαφέρετε ὑμεῖς. [32] [m] πᾶς οὖν [m] ὅστις [n] ὁμολογήσει ἐν ἐμοὶ [o] ἔμπροσθεν τῶν ἀνθρώπων, [n] ὁμολογήσω κἀγὼ ἐν αὐτῷ [o] ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. [33] ὅστις δὲ [p] ἀρνήσηταί με [o] ἔμπροσθεν τῶν ἀνθρώπων, [r] ἀρνήσομαι κἀγὼ αὐτὸν [o] ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. [34] μὴ [q] νομίσητε ὅτι ἦλθον [r] βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον [r] βαλεῖν εἰρήνην ἀλλὰ [s] μάχαιραν.

f Luke xii. 6, 7 only. Eccles. xii. 4.
g Luke xii. 6 only ?. gen. as Rev. vi. 6. 4 Kings vii. 1.
h Amos iii. 5. 1 1 Pet. iii. 1. iv. 9 only.
k Luke xii. 7. Rev. vii. 9 only. Ps. cxlvi. 4.
l ch. vi. 26 al. 2 Macc. xv. 18. 3 Macc. vi. 26.
m ch. vii. 24 reff.
n constr. Luke xii. 8 bis only. = John xii. 42. Rom. x. 9, 10.
o = ch. v. 16. xxvi. 70 al.
p ch. xxvi. 70, 72 l. Luke xii. 9 al. Gen. xviii. 15. Wisd. xii. 27. xvi. 16. xvii. 10 only.
q ch. xx. 10. Luke ii. 44. iii. 23. not Mk. nor John. Acts vii. 25 al. 1 Cor. vii. 26, 36. 1 Tim. vi. 5 only ?. 2 Macc. iv. 32 al. Ps. xlix. 21 Symm.
r = John xx. 25. James iii. 3. Rev. xiv. 16, 19. Ezek. xxxiii. 24.
s Rom. viii. 35 al. Jer. ix. 16. xiv. 13.

29. ins του bef ασσαριου D[1]. πωλουνται D.

30. for υμων δε, αλλα D lat-*a b c ff*[1] *g*[1] *h* Clem Hil. aft κεφαλας ins υμων DL (lat-*a b c g*[1] *h* Syr copt æth Iren-lat Hil ?).

31. rec φοβηθητε, with C rel: txt BDL 1. 33 Orig Cyr.

32. for εν εμοι, εμπροσθεν D[1](L) latt Hil Did: om D-lat.—αυτ. bef καγω L. (lat-*a* def.) rec om τοις, with DL rel Clem Orig$_3$: ins B[*sic* in cod] CKV 33(appy) Orig$_1$ Chr.

33. rec (for δε) δ' αν, with D rel Orig$_2$: txt BC(δ') L. (33 def.) αρνησεται LX: απαρνησηται (*αν having been interpolated has been mistaken for απ*) C 1 Orig$_2$ (33 def.) rec αυτον bef καγω, with C rel syrr æth Orig$_1$: txt BDΔ 1. 33 latt (syr-cu) goth arm Orig$_2$ Chr Cyr Thdrt Hil. rec om τοις, with CD rel Orig$_2$: ins BVX Orig$_1$.

κ. ψ. κ. σῶ. ἀπολέσαι ἐν γεέννῃ, to my mind all true and deep connexion is broken. It is remarkable how Stier, who so eloquently defends the insertion of *ὅτι σοῦ ἡ δύναμις* in the Lord's Prayer, can so interpret here. Reichel (whose works I have not seen) seems by a note in Stier, p. 380, to maintain the above view even more strongly than himself. Lange also, in the Leben Jesu, ii. 2, p. 721, maintained this view: but has now, Bibelwerk i. p. 150, retracted it, for reasons the same as those urged here.

29. **στρουθία**] any small birds. **ἀσσαρίου**] This word, derived from '*as*,' was used in Greek and Hebrew (אַסָּר) to signify the meanest, most insignificant amount: see Buxtorf, Lex. Chald. sub voce.

καί, and yet: see examples in Hartung, Partikellehre, i. 147. 6. *πεσ. ἐπ. τ. γ.*] which birds do when struck violently, or when frozen, wet, or starved = *die, ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ*, Luke xii. 6.

30.] See 1 Sam. xiv. 45: Luke xxi. 18: Acts xxvii. 34. The **ὑμῶν** is emphatic, corresponding to the *ὑμεῖς* at the end of ver. 31. But the emphatic **ὑμεῖς**, spoken directly to the Apostles, is generalized immediately by the *πᾶς οὖν* in ver. 32.

32. **ὁμολ. ἐν ἐμοί**] A Hebraistic or rather perhaps Syriac mode of expression (De Wette) for, 'shall make me the object of His acknowledgment among and before men.' The context shews plainly that it is a practical consistent confession which is meant, and also a practical and enduring denial. The Lord will not confess the confessing Judas, nor deny the denying Peter; the traitor who denied Him in act is denied: the Apostle who confessed Him even to death will be confessed. Cf. 2 Tim. ii. 12. We may observe that both in the Sermon on the Mount (ch. vii. 21—23) and here, *after mention of the Father*, our Lord describes *Himself* as the Judge and Arbiter of eternal life and death.

34.] In Luke xii. 51—53 this announcement, as here, is closely connected with the mention of our Lord's own sufferings (ver. 38). As He won His way to victory through the contradiction of sinners and strife, so must those who come after Him. The immediate reference is to the divisions in families owing to conversions to Christianity. Ver. 35 is quoted nearly literally from Micah vii. 6. When we read in Commentators, e. g. De Wette, that these divi-

BCDEF GKLM SUVXΔ 1. 33.

35 ἦλθον γὰρ [t] διχάσαι [u] ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ [v] νύμφην κατὰ τῆς [w] πενθερᾶς αὐτῆς, 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ [x] οἰκιακοὶ αὐτοῦ. 37 ὁ φιλῶν πατέρα ἢ μητέρα [y] ὑπὲρ ἐμὲ οὐκ ἔστιν μου [z] ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα [y] ὑπὲρ ἐμὲ οὐκ ἔστιν μου [z] ἄξιος, 38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ [a] ἀκολουθεῖ [a] ὀπίσω μου οὐκ ἔστιν μου [z] ἄξιος. 39 ὁ [b] εὑρὼν τὴν [c] ψυχὴν αὐτοῦ [d] ἀπολέσει αὐτήν· καὶ ὁ [d] ἀπολέσας τὴν [d] ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ [b] εὑρήσει αὐτήν. 40 ὁ [e] δεχόμενος ὑμᾶς ἐμὲ [e] δέχεται· καὶ ὁ ἐμὲ [e] δεχόμενος [e] δέχεται τὸν ἀποστεί-

t here only †. Deut. xiv. 6 Aq. in Apprnd. u Micah vii. 6. v = Luke xii. 53 bis (John iii. 2, 9. Rev. xviii. 23. xxi. 29. xxii. 17) only. Gen. xxxviii. 11, 24. w ch. viii. 14 ‖. Luke xii. 53 bis only. Ruth i. 14. x ver. 25 only †. y = Acts xxvi. 13. Philem. 14. 1 Kings xv. 22. z w. gen., Acts xiii. 46. Rom. i. 32. Heb. xi. 38. Wisd. iii. 5. a Mark viii 34. c ch. vi. 25 reff. e = ver. 14 reff.

8 Kings xix. 20. see Num. xxxii. 11. Gen. xii. 13.

b = ch. xi. 29. xvi. 25. Rev. xviii. 14. Prov. ii. 20. d ch. xvi. 25 ‖ Mk. Luke xvii. 33. John xii. 25. Sir. xx. 22.

35. for ανθρωπον, υιον D [42]. 114² lat-*b c ff*₁ *g*₁ *h l* syr-cu Hil₁ Op.

37. om 2nd clause (*homœotel*) B¹(but in marg by same hand) D syr-ms Cypr₁(but ins₂) Eus(expr, as belonging to Mt).

39. for και ο, ο δε D Tert.

sions were not the purpose, but the inevitable results only, of the Lord's coming, we must remember that with God, *results* are all *purposed*. 36. τοῦ ἀνθρ.] The article is generic, and is rightly rendered in the E. V. 'a man's foes,' &c. See on ch. ix. 1. 37.] Compare Deut. xxxiii. 9, and Exod. xxxii. 26—29, to which passages this verse is a reference. Stier well remarks, that under the words ἄξιός μου there lies an exceeding great reward which counterbalances all the *seeming asperity* of this saying. 38.] How strange must this prophetic announcement have seemed to the Apostles! It was no Jewish proverb (for crucifixion was not a Jewish punishment), no common saying, which our Lord here and so often utters. See ch. xvi. 24: Mark x. 21: Luke ix. 23. He does not here plainly mention *His* Cross; but leaves it to be understood, see ver. 25. This is one of those sayings of which John xii. 16 was eminently true. Neander (Leben Jesu, p. 546, note) quotes from Plutarch, de sera numinis vindicta, c. ix., καὶ τῷ μὲν σώματι τῶν κολαζομένων ἕκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν (meaning, as he explains it, a *guilty conscience*),—as a proof that our Lord used this saying without any conscious reference to His own Death. But he confesses that if the ὑψοῦν of John xii. 32 is to be understood as there interpreted (ver. 33), he should be ready to allow the allusion here also. Seeing then that we do thus understand it, his inference has no value for us. Besides which, the passage of Plutarch does not even prove the expression to have been proverbial. 39. ψυχὴν . . . αὐτήν] refer to the *same thing*, but in somewhat different senses. The *first* ψυχή is the *life of this world*, which we here all count so dear to us; the *second*, implied in αὐτήν, the *real life of man* in a blessed eternity. εὑρών = φιλῶν, John xii. 25 = σῶσαι θέλων, Mark viii. 34. The past participles are used proleptically, with reference to that day when the loss and gain shall become apparent. But εὑρών and ἀπολέσας are again somewhat different in position: the first implying *earnest desire* to save, but not so the second any will or voluntary act to destroy. This is brought out by the ἕνεκεν ἐμοῦ, which gives the ruling providential arrangement whereby the ἀπολέσας is brought about. But besides the primary meaning of this saying as regards the laying down of life literally for Christ's sake, we cannot fail to recognize in it a far deeper sense, in which he who loses his life shall find it. In Luke ix. 23, the taking up of the cross is to be καθ' ἡμέραν; in ch. xvi. 24 ‖ Mk. ἀπαρνησάσθω ἑαυτόν is joined with it. Thus we have the crucifying of the life of this world,—the death to sin spoken of Rom. vi. 4—11, and life unto God. And this life unto God is the real, true ψυχὴ αὐτοῦ, which the self-denier shall find, and preserve unto life eternal. See John xii. 25 and note. 40.] Here in the conclusion of the discourse, the Lord recurs again to His Apostles whom He was sending out. From ver. 32 has been connected with πᾶς ὅστις, and therefore general. δέχεται, see

Σ λαντα με— λαντά με. 41 ὁ [a]δεχόμενος προφήτην [f]εἰς ὄνομα προφήτου [g]μισθὸν προφήτου λήμψεται· καὶ ὁ [a]δεχόμενος δίκαιον [f]εἰς ὄνομα δικαίου [g]μισθὸν δικαίου λήμψεται.

P και οτ BCDEF GKLM PSUVX ZΔ 1. 33. 42 καὶ ὃς ἐὰν [h]ποτίσῃ ἕνα τῶν [i]μικρῶν τούτων [k]ποτήριον [l]ψυχροῦ μόνον [f]εἰς ὄνομα μαθητοῦ, [m]ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν [g]μισθὸν αὐτοῦ. XI. 1 Καὶ [n]ἐγένετο ὅτε [n]ἐτέλεσεν ὁ Ἰησοῦς [o]διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, [p]μετέβη [p]ἐκεῖθεν [q]τοῦ [q]διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ [r]δεσμωτηρίῳ τὰ

f ch. xviii. 20. (είων. chiefly w. βαπτιζειν. ch. xxviii. 19. Acts viii. 16. xix. 5. 1 Cor. i. 13, 15. or πιστεύειν. John i. 12 al.) g 1 Cor. ix. 17 al. Prov. xi. 31. h ch. xxv. 35, &c. xxvii. 48. Mark ix. 44. Gen. xxi. 19. Exod. ii. 16. i ch. xviii. 6, &c. Zech. xiii. 7 k ch. xxvi. 27 ‖. Gen. xl. 11,

18, 21. l Rev. iii. 16 bis, 16 only. Prov. xxv. 25. Sir. xliii. 20 only. ellips., here only. λούονται ψυχρῷ, Herod. ii. 37. m vv. 15, 23. n constr. w. particip., here only. see Josh. iii. 17. iv. 1. o here only, exc. Luke (iii. 13 aB. Acts vii. 44 al.) and Paul. (1 Cor. vii. 17 al[5].) Judg. v. 9. Dan. i. 5 Theod. p ch. xii. 9 xv. 29. John vii. 3. Acts xviii. 7. q constr., ch. iii. 13 refl. r Acts v. 21, 23. xvi. 26 only. Gen. xxxix. 22 bis. xl. 3, 5 only.

41. om ver D (*from similar beginning of ver* 40?).

42. ἄν BD 33: εαν CPZ rel. for μικρων, ελαχιστων D latt copt goth Cypr Hil Aug Op. aft ποτηριον ins ὑδατος D latt syr-cu copt goth æth arm Clem Orig$_2$ Hil. ψυχρουν MXZ 33 Scr's a b d s ev-y. om μονον D 6. 53. 59 syr-cu copt goth Cypr. for απολεση τον μισθον, απολεται ο μισθος D lat-*a b c* g_1 *k* copt æth Cypr Aug$_1$. [lat-*a* defective.]

ver. 14; but it has here the wider sense of not only receiving to house and board,—but *receiving* in heart and life *the message* of which the Apostles were the bearers. On the sense of the verse, see John xx. 21, and on τὸν ἀποστελλόντά με, ἐγὼ ἀποστέλλω ὑμᾶς, ver. 16, and Heb. iii. 1. There is a difference between the representation of Christ by His messengers, which at most is only official, and even then broken by personal imperfection and infirmity (see Gal. ii. 11; iv. 13, 14),—and the perfect unbroken representation of the Eternal Father by His Blessed Son, John xiv. 9: Heb. i. 3. **41. μισθὸν προφήτου**] *οἷον εἰσὸς τὸν προφήτην ἢ δίκαιον δεξάμενον λαβεῖν, ἢ οἷον ἐκεῖνος μᾶλλει λαμβάνειν.* Chrysost. Hom. xxxv. p. 401. **εἰς ὄνομα**, a Hebraism (לְשֵׁם): **because he is**: i. e. 'for the love of Christ, whose prophet he is.' The sense is, 'He who by receiving (see above) a prophet because he is a prophet, or a holy man because he is a holy man, recognizes, enters into, these states as appointed by Me, shall receive the blessedness of these states, shall derive all the spiritual benefits which these states bring with them, and share their everlasting reward.' **42. τῶν μικρῶν**] To whom this applies is not very clear. Hardly (De Wette) to the despised and meanly-esteemed for Christ's sake. I should rather imagine some *children* may have been *present*: for of such does our Lord generally use this term, see ch. xviii. 2—6. Though perhaps the expression may be meant of lower and less advanced converts, thus keeping up the gradation from προφήτης. This however hardly seems likely: for how could a disciple be in a downward gradation from δίκαιος? I may observe that Meyer denies the existence of the Rabbinical meaning of *disciples* commonly attributed to קְטַנִּים, little ones. In the passage from Bereschith Rabba quoted by Wetstein to support it, the word, he maintains, from the context, means *parvuli, children*, not *disciples*. **τὸν μισθ. αὐτ.**] **His** (i. e. the doer's) **reward**: not, 'the reward of *one of these little ones*,' as before μισθ. προφ., μισθ. δικαίου: —the article here makes the difference: and the expression is reflective.

XI. 1. **ἐκεῖθεν**] No fixed locality is assigned to the foregoing discourse. It was not delivered at Capernaum, but *on a journey*, see ch. ix. 35. **αὐτῶν** is also indeterminate, as in ch. iv. 23; ix. 35.

2—30.] MESSAGE OF ENQUIRY FROM THE BAPTIST: OUR LORD'S ANSWER, AND DISCOURSE THEREON TO THE MULTITUDE. Luke vii. 18—35. There have been several different opinions as to the reason why this enquiry was made. I will state them, and append to them my own view. (1) It has been a very generally received idea that the question was asked *for the sake of the disciples themselves*,

s absol., of Jesus, Matt. here (and ch. i. 17) only. Mark ix. 41 only in Gospp. Epp. passim. t 1 Pet. v. 12 (s). Rev. i. 1. 2 John 12. 3 John 13.

ἔργα τοῦ [s] Χριστοῦ, πέμψας [t] διὰ τῶν μαθητῶν αὐτοῦ BCDEF GKLM PSUVX ZΔ 1. 33,

CHAP. XI. 2. for χριστου, ιησου D 61. 234. 421 Scr's q r evv-p-z syr-cu æth Orig Chr: αυτου syr-marg. rec (for δια) δυο (‖ *Luke*), with C³L rel vulg lat-ff₁ g₁.₂ syr-marg copt æth Orig Chr Cyr: txt BC¹DPZΔ 33 syrr goth arm, *discipulos* (for δ. τ. μαθ.) latt syr-cu Dial Hil Juv.

with the sanction of their master, and for the purpose of confronting them, who were doubtful and jealous of our Lord, with the testimony of His own mouth. This view is ably maintained by Chrysostom; τίνος οὖν ἕνεκεν ἐπεμψεν ἐρωτῶν; ἀπεκήδων τοῦ Ἰησοῦ οἱ Ἰωάννου μαθηταί· καὶ τοῦτο παντί που δῆλόν ἐστι· καὶ ζηλοτύπως ἀεὶ πρὸς αὐτὸν εἶχον. καὶ δῆλον ἐξ ὧν πρὸς τὸν διδάσκαλον ἔλεγον (John iii. 26), καὶ πάλιν (John iii. 25), καὶ αὐτῷ πάλιν προσελθόντες ἔλεγον (Matt. ix. 14),—οὔπω γὰρ ἦσαν εἰδότες τίς ἦν ὁ χριστός, ἀλλὰ τὸν μὲν Ἰησοῦν ἄνθρωπον ψιλὸν ὑποπτεύοντες, τὸν δὲ Ἰωάννην μείζονα ἢ κατὰ ἄνθρωπον, ἐδάκνοντο ἐὐδοκιμοῦντα τοῦτον ὁρῶντες, ἐκεῖνον δέ, καθὼς εἶπε, λοιπὸν λήγοντα. Hom. xxxvi. p. 408. And similarly Euthymius and Theophylact. This view is also adopted and eloquently defended by Stier, Reden Jesu, 2nd edn., i. p. 392, seq. The objections to this view are,—that the text evidently treats the question as coming from John himself; the answer is directed to John; and the following discourse is on the character and position of John. These are answered by Stier with a supposition that John *allowed the enquiry to be made* in his name; but surely our Saviour would not in this case have made the answer as we have it, which clearly implies that the object of the miracles done was *John's* satisfaction. (2) The other great section of opinions on the question is that which supposes doubt to have existed, for some reason or other, in the Baptist's own mind. This is upheld by Tertullian (cont. Marc. iv. 18, vol. ii. p. 402, ed. Migne, not iv. 5, as Dr. Wordsworth: nor is there any ambiguity in the main features of his view, as Dr. W. implies) and others, and advocated by De Wette, who thinks that the doubt was not perhaps respecting our Lord's *mission*, but His *way of manifesting Himself*, which did not agree with the theocratic views of the Baptist. This he considers to be confirmed by ver. 6. Olshausen (in loc.) and Neander (Leben Jesu, p. 92) suppose the ground of the doubt to have lain partly in the Messianic idea of the Baptist, partly in the weakening and bedimming effect of imprisonment on John's mind. Lightfoot carries this latter still further, and imagines that the doubt arose from dissatisfaction at not being liberated from prison by some miracle of our Lord. (Hor. Hebr. in loc.) This however is refuted by Schöttgen (Hor. Hebr. in loc.). The author of the Quæstiones et Resp. ad Orthodoxos among the works of Justin Martyr suggests, and Benson (Hulsean Lectures for 1820, p. 58 sqq.) takes up, the following solution: ἐπειδὴ διάφοροι φῆμαι περὶ ὧν ἐποιήσατο θαυμάτων ὁ Ἰησοῦς διήρχοντο, τῶν μὲν λεγόντων, Ἠλίας ἐστὶν ὁ ταῦτα ποιῶν· τῶν δέ, Ἱερεμίας· τῶν δέ, ἄλλος τις τῶν προφητῶν· ταύτας τὰς φήμας ἀκούων ὁ Ἰωάννης ἐν τῇ εἱρκτῇ πέμπει τοὺς μαθητὰς αὐτοῦ μαθεῖν εἰ ὁ τὰ σημεῖα ποιῶν αὐτός ἐστιν ὁ ὑπ' αὐτοῦ μαρτυρηθείς, ἢ ἕτερός τις ὁ παρὰ τῶν πολλῶν θρυλλούμενος. γνοὺς δὲ ὁ Ἰησοῦς τοῦ Ἰωάννου τὸν σκοπόν, ἐπὶ τῆς παρουσίας τῶν μαθητῶν Ἰωάννου ἐποίησε πολλὰ θαύματα, πείθων αὐτοὺς καὶ τὸν Ἰωάννην δι' αὐτῶν ὡς αὐτὸς εἴη ὁ πεποιηκὼς καὶ τὰ ἐπ' ὀνόματι ἑτέρων φημιζόμενα θαύματα, ὁ ὑπ' αὐτοῦ μαρτυρηθείς. Resp. 38, p. 456. (3) It appears to me that there are objections against each of the above suppositions, too weighty to allow either of them to be entertained. There can be little doubt on the one hand, that our Saviour's answer is directed to *John*, and not to the disciples, who are bonâ fide messengers and nothing more:—πορευθέντες ἀπαγγείλατε Ἰωάννῃ can I think bear no other interpretation: and again the words μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί must equally apply to John in the first place, so that, *in some sense*, *he* had been offended at Christ. On the other hand, it is exceedingly difficult to suppose that there can have been in John's own mind any real doubt that our Lord was ὁ ἐρχόμενος, seeing that he himself had borne repeatedly such notable witness to Him, and that under special divine direction and manifestation (see ch. iii. 16, 17: John i. 26—37). The idea of his objective faith being shaken by his imprisonment is quite inconsistent not only with John's character, but with our Lord's discourse in this place, whose description of him seems almost framed to guard against such a supposition. The last hypothesis (that of the Pseudo-Justin) is hardly probable, in

3 εἶπεν αὐτῷ Σὺ εἶ ὁ [u] ἐρχόμενος, ἢ [v] ἕτερον [w] προσδοκῶμεν; 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε. 5 τυφλοὶ [x] ἀναβλέπουσιν καὶ [y] χωλοὶ περιπατοῦσιν, [z] λεπροὶ [a] καθαρίζονται καὶ [y] κωφοὶ ἀκούουσιν καὶ νεκροὶ [a] ἐγείρονται καὶ

[u] | bis. John vi. 14, 27. Heb. x. 37 from Hab. ii. 3.
[v] ch. viii. 21. xii. 45 al.
[w] | bis. 2 Pet. iii. 12, 13, 14. Ps. cxviii. 166. Lam. iii. 26 al.
x — ch. xx. 34. Acts ix. 12 al. | but see 1 Kings xiv. 27. Isa. xlii. 18. (ψις, Luke iv. 18.)
y ch. xv. 30, 31 bis.
z ch. viii. 2 reff.
a — N. T. passim. ch. x. 8 reff. Isa. xxvi. 19.

3. *o ερχαζομενος qui venis*, D[1], *qui venturus es* latt Hil.
4. *for και αποκρ., αποκρ. δε* D lat-*a b c ff*[1] *g*[1] *h*.
5. om 1st *και* ZΔ vulg lat-*c f ff*[1] *g*[1,2] *h* copt æth arm Orig[2]: om *κ. χωλ. περιπ.* D 28. rec om *και* bef *νεκροι*, with C rel vulg lat-*c f ff*[1] *g*[2] *h* copt æth Orig[1z] Hil: ins BDLPZΔ 1 lat-*a b g*[1] syrr syr-cu goth arm Chr Bas-sel.

the form in which it is put. We can scarcely imagine that John can have doubted who this Person was, or have been confounded by the discordant rumours which reached him about His wonderful works. But that *one form* of this hypothesis is the right one, I am certainly disposed to believe, until some more convincing considerations shall induce me to alter my view. (4) The form to which I allude is this: John having heard all these reports, being himself fully convinced Who this Wonderworker was, was becoming impatient under the slow and unostentatious course of our Lord's self-manifestation, and desired to obtain from our Lord's own mouth a declaration which should set such rumours at rest, and (possibly) which might serve for a public profession of His Messiahship, from which hitherto He had seemed to shrink. He thus incurs a share of the same rebuke which the mother of our Lord received (John ii. 4); and the purport of the answer returned to him is, that the hour was not yet come for such an open declaration, but that there were sufficient proofs given by the works done, to render all inexcusable, who should be offended in Him. And the return message is so far from being a satisfaction designed for the *disciples*, that they are sent back like the messenger from Gabii to Sextus Tarquinius, with indeed a significant narrative to relate, but no direct answer; they were but the intermediate transmitters of the symbolic message, known to Him who sent it, and him who received it. It is a fact not to be neglected in connexion with this solution of the difficulty, that John is said to have heard of the works, not *τοῦ Ἰησοῦ*, but *τοῦ χριστοῦ*: the only place where that name, standing alone, is given to our Lord in this Gospel. So that it would seem as if the Evangelist had purposely avoided saying *τοῦ Ἰησοῦ*, to shew that the works were reported to John not as those of the Person whom he had known as Jesus, but of the Deliverer —the Christ; and that he was thus led to desire a distinct avowal of the identity of the two. I have before said that the opening part of the ensuing discourse seems to have been designed to prevent, in the minds of the multitude, any such unworthy estimations of John as those above cited. The message and the answer might well beget such suspicions, and could not from the nature of the case be explained to them in that deeper meaning which they really bore; but the character of John here given would effectually prevent them, after hearing it, from entertaining any such idea. 2. ἀκούσας] From *his own disciples*, Luke vii. 18. The place of his imprisonment was Machærus. *ὁ μὲν ὑποψίᾳ τοῦ Ἡρώδου δεσμιος εἰς τὸν Μαχαιροῦντα πεμφθείς, ... (μεθόριον δὲ ἐστι τῆς τε Ἀραβίτα καὶ Ἡρώδου ἀρχῆς) . . . . ταύτῃ στέννυται*, Jos. Antt. xviii. 5. 2. 4.] *ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν*. Luke, ver. 21. From *καὶ ἀποκριθεὶς . . . ἐν ἐμοί*, is nearly verbatim in the two Gospels. 5.] The words *νεκροὶ ἐγ.* have raised some difficulty; but surely without reason. In Luke, the raising of the widow's son at Nain immediately precedes this message; and in this Gospel we have had the ruler's daughter raised. These miracles might be referred to by our Lord under the words *νεκ. ἐγ.*; for it is to be observed that He bade them tell John not only what things they saw, but what things they *had heard*, as in Luke. It must not be forgotten that the words here used by our Lord have an inner and spiritual sense, as betokening the blessings and miracles of divine grace on the souls of men, of which His outward and visible miracles

b ‖ Luke iv. 18, from Isa. lxi. 1.
c constr. pass., ‖ Heb. iv. 2, 6 only. (Luke xvi. 6 reff.) act., Rev. x. 7. (xiv. 6 v. r.)
d ch. v. 8 reff.
e w. ἐν, ch. xiii. 57. xxvi. 31, 33. Mark vi. 3 †. Sir. ix. 5. xxiii. 8.
m φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. 9 ἀλλὰ

BCDEF GKLM PSUVX ZΔ 1. 33.

xxxv. (xxxii.) 15 only. f ver. 20. ch. iv. 17. xii. 1 al. Gen. xi. 6. g Luke xxiii. 55 reff.
h = ‖. ch. xii. 20 (from Isa. xlii. 3). xxvii. 29, &c. Xen. Anab. i. 5. 1. i ch. xxiv. 29 al. Ps. xvii. 7.
k = here (bis) and ‖ L. (1 Cor. vi. 9) only ℥. Prov. xxv. 15. xxvi. 22 only. στολὴ μαλακότητι διαφέρουσα, Diod. Sic. v. 46. l ch. vi 30 reff. m John xix. 5. Rom. xiii. 4. 1 Cor. xv. 40 bis. James ii. 3 only. Prov. xvi. 32, 27. Sir. xi. 5. xl. 4 only.

8. om ἐν D[1] latt Hil. rec aft μαλακοις ins ιματιοις (*from* ‖ *Luke*), with CP rel gat lat-*b f* ℵ syrr syr-cu copt goth æth arm : om BDZ vulg lat-*a c ff*[1], *g*[1], *k* Tert Hil Jer Aug Op. ημφιεσμενον D. βασιλειων (or -ειῶν) EFGKSVX. om εισιν B.

were symbolical. The words are mostly cited from Isa. xxxv. 5, where the same spiritual meaning is conveyed by them. They are quoted here, as the words of Isa. liii. are by the Evangelist in ch. viii. 17, as applicable to their partial external fulfilment, which however, like themselves, pointed onward to their greater spiritual completion. εὐαγγελίζονται is passive,—see reff. and 2 Kings xviii. 31 in the LXX. In ref. Luke it is also passive, but with the thing preached as its subject. Stier remarks the coupling of these miracles together, and observes that with νεκ. ἐγ. is united πτωχοὶ εὐαγγελίζονται, as being a thing hitherto unheard of and strange, and an especial fulfilment of Isa. lxi. 1. 6.] See note on ver. 2.

7—30.] The discourse divides itself into TWO PARTS: (1) vv. 7—19, *the respective characters and mutual relations of John and Christ:* (2) vv. 20—30, *the condemnation of the unbelief of the time*—ending with *the gracious invitation to all the weary and heavy laden to come to Him, as truly* ὁ ἐρχόμενος. 7.] The following verses set forth to the people the real character and position of John; identifying him who cried in the wilderness with him who now spoke from his prison, and assuring them that there was the same dignity of office and mission throughout. They are not spoken till after the departure of the disciples of John, probably because they were not meant for them or John to hear, but for the people, who on account of the question which they had heard might go away with a mistaken depreciation of John. ὁ πολὺς ὄχλος ἐκ τῆς ἐρωτήσεως τῶν Ἰωάννου μαθητῶν πολλὰ ἂν ἄτοπα ὑπενόησεν οὐκ εἰδὼς τὴν γνώμην μεθ' ἧς ἔπεμψε τοὺς μαθητάς. καὶ εἰκὸς ἦν διαλογίζεσθαι πρὸς ἑαυτοὺς καὶ λέγειν Ὅ τοσαῦτα μαρτυρήσας μετεπείσθη νῦν, καὶ ἀμφιβάλλει εἴτε οὗτος εἴτε ἕτερος εἴη ὁ ἐρχόμενος; ἆρα μὴ στασιάζων πρὸς τὸν Ἰησοῦν ταῦτα λέγει; ἆρα μὴ δειλότερος ὑπὸ τοῦ δεσμωτηρίου γενόμενος; ἆρα μὴ μάτην καὶ εἰκῇ τὰ πρότερα εἴρηκεν; ἐπεὶ οὖν πολλὰ τοιαῦτα εἰκὸς ἦν αὐτοὺς ὑποπτεύειν, ὅρα πῶς αὐτῶν διορθοῦται τὴν δοθίνειαν, καὶ ταύτας ἀναιρεῖ τὰς ὑποψίας. Chrysostom, Hom. xxxvii. p. 414. And our Lord, as usual, takes occasion, from reminding them of the impression made on them by John's preaching of repentance, to set forth to them deep truths regarding His own Kingdom and Office. 8. ἀλλά] If it was not that, ...; so in Demosth. Coron. p. 233, τί γὰρ καὶ βουλόμενοι μετεπίμπεσθ' ἂν αὐτούς; ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν. ἀλλ' ἐπὶ τὸν πόλεμον: see Klotz, Devar. p. 5. τί ἐξήλθατε] The repetition of this question, and the order of the suggestive answers, are remarkable. The first sets before them the scene of their desert pilgrimage—the banks of Jordan with its reeds (as Dr. Burton quotes from Lucian Hermotim., κάλαμος ἐπ' ὄχθῃ ποταποταμίῳ πεφυκὼς καὶ πρὸς πᾶν τὸ πνέον σαλευόμενος);—but no such trifles were the object of the journey: this suggestion is rejected without an answer. The second reminds them that it was a *man*—but not one in soft clothing, for such are not found in deserts. The third brings before them the real object of their pilgrimage in his holy office, and even amplifies that office itself. So that the great Forerunner is made to rise gradually and sublimely into his personality, and thus his preaching of repentance is revived in their minds. ἐν μαλακοῖς] Contrast this with the garb of John as described ch. iii. 4. Such an one, in

τί ἐξήλθατε προφήτην ἰδεῖν; ναὶ λέγω ὑμῖν, καὶ [q] περισσότερον προφήτου. 10 οὗτος [γάρ] ἐστιν περὶ οὗ γέγραπται [o] Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς [p] κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. 11 ἀμὴν λέγω ὑμῖν, οὐκ [q] ἐγήγερται ἐν [r] γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ [s] μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. 12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν. 13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν· 14 καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι. 15 ὁ ἔχων ὦτα ἀκουέτω. 16 τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις 17 λέγει· ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε. 18 ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων καὶ λέγουσιν· δαιμόνιον ἔχει· 19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς. 20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν· 21 οὐαί σοι, Χοραζείν, οὐαί σοι, Βηθσαϊδά, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν· 22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. 23 καὶ σύ, Καπερναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾅδου καταβήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον· 24 πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί. 25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· 26 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. 28 δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· 30 ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

[a] ch. v. 47 al. compar. || Mark vii. 36. xii. 40 || L. 1 Cor. xii. 23, 24 al. Dan. iv. 33 (36) Theod. only. [o] Mal. iii. 1. [p] Mark i. 2 reff. Num. xxi. 27. [q] — ch. xxiv. 11, 24 ||. Luke vii. 16. [r] ||. ch. xiii. 32 || Mk. Luke i. 42. John vii. 52. Judg. ii. 16, 18. ix. 48 only. Judg. vi. 15 var. 1 Kings ix. 21 F. [s] only. Job xiv. 1. xv. 14.

—αμεν P. BCDEF GKLM SUVXZ Δ 1. 33.

9. ιδειν bef προφητην (|| *Luke*) CDP rel latt Orig Hil: txt BZ.
10. om γαρ (|| *Luke*) BDZN lat-*b* g_1 *k* syr-cu æth Orig Ambr Op Quæst: ins CP rel vulg lat-*c f ff*$_1$ g_2 *h* syrr copt goth arm. om εγω Z lat-*c ff*$_1$ g_2 copt Chr Ambr. for ος, και P lat-*a b c* syr copt Chr$_2$ Ambr$_1$ Jer.
11. ins τοις bef γεννητοις and των bef γυναικων D^1.

soft raiment, might be the forerunner of a proud earthly prince, but not the preacher of repentance before a humble and suffering Saviour; might be found as the courtly flatterer in the palaces of kings, but not as the stern rebuker of tyrants, languishing in their fortress dungeons. 9. προφήτην] We read, ch. xxi. 26, that 'all accounted John as a prophet.' περισσότερον is neuter, not masculine (as always in N. T.); as πλεῖον, ch. xii. 41, 42. R. V. rightly, more than a prophet. —John was more than a prophet, because he did not write of, but *saw* and *pointed out*, the object of his prophecy;—and because of his proximity to the kingdom of God. He was moreover more than a prophet, because he himself was the subject as well as the vehicle of prophecy. But with deep humility, he applies to himself only that one, of two such prophetic passages, which describes him as φωνὴ βοῶντος, and omits the one which gives him the title of ὁ ἄγγελός μου, here cited by our Lord. 10. σου] Our Lord here changes the person of the original prophecy, which is μου. And that He does so, making that which is said by Jehovah of Himself, to be addressed to the Messiah, is, if such were needed (compare also Luke i. 16, 17, and 76), no mean indication of His own eternal and co-equal Godhead. It is worthy of remark that all three Evangelists quote this prophecy *similarly changed*, although St. Mark has it in an entirely different place. The student should compare the passage in the LXX with the three citations,—h. l., Mark i. 2, and Luke vii. 27. Also, that the high dignity and honour which our Lord here predicates of the Baptist, has a further reference: He was thus great above all others, *because he was the forerunner of Christ*. How great then above all others and him, must HE be. 11. ἐγήγερται] Not merely a word of course, but especially used of prophets and judges, see reff., and once of our Saviour Himself, Acts v. 30. γεννητοῖς is most likely masculine. See reff. ὁ δὲ μικρότερος] This has been variously rendered and understood. Chrysostom's interpretation is as follows:—"ὁ δὲ μικρότερος, ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστι." μικρότερος, κατὰ τὴν ἡλικίαν καὶ κατὰ τὴν τῶν πολλῶν δόξαν, καὶ γὰρ ἔλεγον αὐτὸν φάγον καὶ οἰνοπότην· καὶ "οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός;" καὶ πανταχοῦ αὐτὸν ἐξηυτέλιζον. Hom. xxxvii. p. 416. And a little afterwards: — περὶ ἑαυτοῦ λέγων εἰκότως κρύπτει τὸ πρόσωπον διὰ τὴν ἔτι κρατοῦσαν ὑπόνοιαν καὶ τὸ μὴ δόξαι περὶ ἑαυτοῦ μέγα τι λέγειν· καὶ γὰρ πολλαχοῦ φαίνεται τοῦτο ποιῶν. τί δέ ἐστιν "ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;" ἐν τοῖς πνευματικοῖς καὶ τοῖς κατὰ τὸν οὐρανὸν ἅπασι. καὶ τὸ εἰπεῖν δὲ "οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου" ἀντιδιαστέλλοντος ἦν ἑαυτῷ τὸν Ἰωάννην, καὶ οὕτως ἑαυτὸν ὑπεξαιροῦντος. εἰ γὰρ καὶ γεννητὸς γυναικὸς ἦν αὐτός, ἀλλ' οὐχ οὕτως ὡς Ἰωάννης· οὐ γὰρ ψιλὸς ἄνθρωπος ἦν, οὐδὲ ὁμοίως ἀνθρώπῳ ἐτέχθη, ἀλλὰ ξένον τινὰ τρόπον καὶ παράδοξον. p. 417. So also Euthymius and Theophylact: but such an interpretation is surely adverse to the spirit of the whole discourse. We may certainly say that our Lord in such a passage as this would not designate Himself as ὁ μικρότερος compared with John, in any sense: nor again is it our Lord's practice to speak of Himself as one ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, or of His own attributes as belonging to or dependent on that new order of things which this expression implies, and which was *in Him* rather than He in it. Be-

τερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων ἐστὶν αὐτοῦ. BCDEF GKLM
12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι SUVXZ Δ 1. 33.
ἡ βασιλεία τῶν οὐρανῶν [t]βιάζεται, καὶ [u]βιασταὶ ἁρπά-
ζουσιν αὐτήν. 13 πάντες γὰρ οἱ [v]προφῆται καὶ ὁ νόμος

t pass., here only. Sir. xxxiv. (xxxi.) 21. mid., Luke xvi. 16 only. Gen. xxxiii. 11.
u here only †.
v 1 Pet. i. 10. Ezra v. 1. 2 Kings xxii. 12.

rec αυτου bef εστιν (|| *Luke*), with BD Z(appy) rel lat-*b*: txt C vulg lat-*a c f ff*$_1$ *g*$_1$ *h*.
12. om δε D^1 copt Ambr. ins οι bef βιασται D Clem.

sides, the bare use of the comparative ὁ μικρότερος, with its reference left to be inferred, is, unless I am mistaken, unprecedented. If this had been the meaning, we should surely have had αὐτοῦ after μικρότερος. Again, the analogy of such passages as Matt. v. 19; xviii. 1, would lead us to connect the preceding adjective μικρότερος with ἐν τῇ β. τ. οὐ., and not the following. The other, the usual interpretation, I am convinced, is the right one: **but he that is least in the kingdom of heaven, is greater than he.** The comparative with the article is not put for the superlative, although in English we are obliged to render it so, but signifies '*he that is less than all the rest*' (Winer, § 36. 3); and here is generic, of *all the inferior* ones. There is very likely an allusion to Zech. xii. 8: "He that is feeble among them at that day shall be as David."

Thus the parallelism is complete: *John*, not inferior to any born of women—but *these, even the least of them*, are born of *another birth* (John i. 12, 13; iii. 5). *John*, the nearest to the King and the Kingdom —*standing on the threshold*—but *never having himself entered; these*, ἐν τῇ βασιλείᾳ, subjects and citizens and indwellers of the realm, ὧν τὸ πολίτευμα ἐν οὐρανοῖς. He, the *friend of the Bridegroom*: they, however weak and unworthy members, *His Body, and His Spouse.*

Meyer, giving in substance the above interpretation, believes that αὐτοῦ, i. e. Ἰωάν. τοῦ β., is to be supplied after μικρότερος. This would be unobjectionable *in sense*, but is it, in usage? See reff., and remember that ἐν τ. βασ. . . . . is equivalent in *meaning* to τῶν ἐν τ. βασιλείᾳ. Maldonatus (cited by Meyer) quotes the logical axiom, 'minimum maximi est majus maximo minimi.' 12.] The sense of this verse has been much disputed. (1) βιάζεται has been taken in a *middle sense*; '*forcibly introduces itself*,' '*breaks in with violence*,' as in the similar passage Luke xvi. 16, πᾶς εἰς αὐτὴν βιάζεται. Certainly such a sense agrees better with εὐαγγελίζεται, which we find in Luke, than the passive explanation of βιάζεται: but it seems inconsistent with the latter half of the verse to say that *it breaks in by force*, and then that *others break by force into it*. (2) βιάζεται is taken *passively*; so πόλεις . . . τὰς βεβιασμένας, Xen. Hell. v. 2. 15 (Meyer;—which is however, like many of his citations, incorrect): '*suffereth violence*,' E. V. And thus the construction of the verse is consistent: 'and the violent take it by force.' Believing this latter interpretation to be right, we now come to the question, *in what sense are these words spoken?* Is βιάζεται in a good or a bad sense? Does it mean, '*is taken by force*,' and the following, '*and men violently press in for their share of it, as for plunder*;'—or does it mean, '*is violently resisted, and violent men tear it to pieces?*' (viz. its opponents, the Scribes and Pharisees?) This latter meaning bears no sense as connected with the discourse before us. The subject is not the *resistance made* to the kingdom of heaven, but *the difference between a prophesied and a present* kingdom of heaven. The fifteenth verse closes this subject, and the complaints of the arbitrary prejudices of 'this generation' begin with ver. 16. We conclude then that these words imply **From the days of John the Baptist until now** (i. e. inclusively, from the beginning of his preaching), **the kingdom of heaven is pressed into, and violent persons**— eager, ardent multitudes—**seize on it.** Of the truth of this, notwithstanding our Lord's subsequent reproaches for unbelief, we have abundant proof from the multitudes who followed, and outwent Him, and thronged the doors where He was, and would (John vi. 15) take Him by force (the very word ἁρπάζω being used) to make Him a king. But our Lord does not mention this so much to commend the βιασταί, as to shew the undoubted fact *that* ὁ ἐρχόμενος *was come*:—**that** the kingdom of heaven, which before had been the subject of distant prophecy, a closed fortress, a treasure hid, was now *undoubtedly upon earth* (Luke xvii. 21 and note), laid open to the entrance of men, spread out that all might take. Thus this verse connects with ver. 28, δεῦτε πρός με πάντες, and with Luke

ʷ ἕως Ἰωάννου ᵛ ἐπροφήτευσαν· 14 καὶ εἰ θέλετε ˣ δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι. 15 ὁ ἔχων ὦτα ἀκουέτω. 16 τίνι δὲ ʸ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις ᶻ ἐν [ταῖς] ἀγοραῖς, ἃ ᵃ προσφω-

w ch. i. 17. Dan. ix. 26 Theod.
x Acts viii. 14. 1 Thess. i. 6. Deut. xxx. 1.
y ch. vii. 24 reff.
z ch. xxiii. 7 al. Cant. iii. 2.
a ‖ Luke vi. 13. xiii. 12. xxiii. 20. Acts xxi. 40. xxii. 2 †. Esdr. ii. 21 (18). vi. 22. 2 Macc. xv. 15.

15. rec aft ωτα ins ακουειν (*from Mark* iv. 9, *Luke* viii. 8), with CZ rel latt &c Justin Hippol Clem Orig: om BD lat-*k*.

16. rec (for παιδιοις) παιδαριοις, with ev-y: txt BCDZ rel Clem Chr Thl. rec om ταις, with C rel: ins BZ ev-y copt.—rec εν αγοραις bef καθημενοις (‖ *Luke*), with ℵ rel Clem: aft καθ. BCDLMZΔΛ 33 latt syr copt Chr Thl.—τη αγορα (‖ *Luke*) D latt Syr syr-cu æth arm Hil, αγορα Scr's a l s: εν αγορα καθ. εν τ. αγοραις 1. rec και προσφωνουσι (‖ *Luke*), with L rel lat-*a b c f g*$_1$ *h* syrr syr-cu Hil: *a*

xvi. 16, πᾶς εἰς αὐτὴν βιάζεται. Compare also with this throwing open of the kingdom of heaven for all to press into, the stern prohibition in Exod. xix. 12, 13, and the comment on it in Heb. xii. 18—24. 13, 14.] The whole body of testimony as yet has been *prophetic*,—the Law and Prophets, from the first till Zacharias the priest and Simeon and Anna prophesied; and according to the declaration of prophecy itself, John, in the spirit and power of Elias, was the forerunner of the great subject of all prophecy. Neither this—nor the testimony of our Lord, ch. xvii. 12—is inconsistent with John's own denial that he was Elias, John i. 21. For (1) that question was evidently asked as implying a *re-appearance of the actual Elias upon earth*: and (2) our Lord cannot be understood in either of these passages as meaning that the prophecy of Malachi iv. 5 received its *full completion* in John. For as in other prophecies, so in this, we have a partial fulfilment both of the coming of the Lord and of His forerunner, while the great and complete fulfilment is yet future—at the great day of the Lord. Mal. iv. 1.

ὁ μέλλων ἔρχεσθαι here may not be = ὃς ἔμελλεν ἔρχεσθαι (as Bengel, 'sermo est tanquam e prospectu testamenti veteris in novum'), but is perhaps *strictly future*, who shall come. Compare ch. xvii. 11, where the future is used. The εἰ θέλετε δέξασθαι must be taken as referring to the partial sense of the fulfilment implied: for it was (and is to this day) the belief of the Jews that Elias in person should come before the end.

15.] These words are generally used by our Lord when there is a further and deeper meaning in His words than is expressed: as here—'if John the Baptist is Elias, and Elias is the forerunner of the coming of the Lord, then know surely that the Lord is come.' 16. 34] Implying 'the men of this generation have ears, and hear not; will not receive this saying; are arbitrary, childish, and prejudiced, not knowing their own mind.'

τίνι ὁμοιώσω;] See similar questions in Mark iv. 30: Luke xiii. 18, 20; and note on ch. vii. 24. ὁμοία ἐστὶν παιδίοις: as children in their games imitate the business and realities of life, so these in the great realities now before them shew all the waywardness of children. The similitude is to two bodies of children, the one inviting the other to play, first at the imitation of a wedding, secondly at that of a funeral;—to neither of which will the others respond. Stier remarks that the great condescension of the preaching of the Gospel is shewn forth in this parable, where the man sent from God, and the eternal Word Himself, are represented as children among children, speaking the language of their sports. Compare Heb. ii. 14. It must not be supposed that the two bodies of children are two divisions of the Jews, as some (e. g. Olsh.) have done: the children who *call* are the *Jews*,—those *called to*, the *two Preachers*; both belonging, according to the flesh, to ἡ γενεὰ αὕτη,—but neither of them corresponding to the kind of *mourning* (in John's case) with which the Jews would have them mourn, or the kind of *joy* (in the Lord's case) with which the Jews would have them rejoice. The converse application, which is commonly made, is against the ὁμοία ἐστὶν παιδίοις, by which the first παιδία must be the *children of this generation*: and nothing can be more perplexed than to render ὁμοία ἐστὶν '*may be illustrated by*,' and invert the persons in the parable. Besides which, this interpretation would lay the way-

νοῦντα τοῖς [b] ἑταίροις [αὐτῶν] 17 λέγουσιν [c] Ηὐλήσαμεν ὑμῖν, καὶ οὐκ [de] ὠρχήσασθε· [f] ἐθρηνήσαμεν, καὶ οὐκ [eg] ἐκόψασθε. 18 ἦλθεν γὰρ Ἰωάννης μήτε [h] ἐσθίων μήτε [h] πίνων, καὶ λέγουσιν [i] Δαιμόνιον [i] ἔχει. 19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου [b] ἐσθίων καὶ [h] πίνων, καὶ λέγουσιν Ἰδοὺ [k] ἄνθρωπος [l] φάγος καὶ [m] οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ [n] ἐδικαιώθη ἡ σοφία [o] ἀπὸ τῶν τέκνων αὐτῆς. 20 Τότε [p] ἤρξατο [q] ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο

...μητε πιειν Z. BCDEF GKLM SUVXΔ 1. 33.

b ch. xx. 18. xxii. 12. xxvi. 50 only. Mt. Cant. viii. 13.
c ‖ L. 1 Cor. xiv. 7 only †. (-λήτης, ch. ix. 23.)
d ‖ L. ch. xiv. 6 ‖ Mk. only. 2 Kings vi. 16.
e Eccl. iii. 4.
f ‖ Luke xxiii. 27. John xvi. 20 only. Joel i. 5.
g = ch. xxiv. 30. Luke viii. 52. xxiii. 27. Rev. i. 7. xviii. 9 (ch. xxi. 8 ‖ Mk.) only. Gen. xxiii. 2. l. 10.
h ch. xxiv. 49. Mark ii. 16 al. 2 Kings i. 25.
i ‖ Luke vii. 27. John vii. 20. viii. 48, 52. x. 20.
k ch. xiii. 45, 52. xviii. 23. xx. 1. xxii. 2. Luke ii. 15 al. Gen. ix. 20.
l ‖ only †.
m ‖ only. Prov. xxiii. 20 only. (-ποτις, Prov. xxxi. [see xxiv.] 3.)
n Luke vii. 29, 35. Rom. iii. 4, from Ps. l. 4(6). Sir. i. 21.
o = Mark viii. 31. 1 Cor. i. 30. 2 Cor. vii. 12. James i. 13. Rev. xii. 6. ch. xvi. 21. Isa. xiv. 20.
p ver. 7.
q = (but w. acc. of thing) Mark xvi. 14. Wisd. ii. 12. (ch. v. 11 al. Ps. lxviii. 9.)

προσφωνουσιν C: txt BDZ 1 vulg lat-ff_1 g_2 l syr-marg copt. ετεροις BCDZ rel, *aliis* lat-d g_2 k goth; *invicem* or *ad invicem* lat-a b c g_1 copt; *ad alterutrum* lat-f: txt GU(SV, e sil) syrr syr-cu æth arm, *æqualibus* or *coæqualibus* vulg lat-ff_1 g_2.—om αυτων BD Z(appy) latt copt goth: ins C rel syrr syr-cu æth arm. (*The question of the reading here is confused by the constant habit of writing αι for ε, and vice versâ. Thus A, in Luke* viii. 3, *has* εταιραι for ετεραι: *D, in Matt* xxvi. 50, ετεραι for εταιρε, *&c. &c. I believe* εταιροις αυτων *to have been the original, then* ετεροις *to have been written by mistake,* αυτων *being retained at first, but afterwards expunged. Lachm has edited* τοις εταιροις, *Tischdf* τοις ετεροις, *both omg* αυτων.)

17. rec ins και bef λεγουσιν (*necessitated by* προσφωνουσιν *above*), with CL rel syrr syr-cu: om BD Z(appy) 1 vulg lat-d ff_1 l copt. rec aft εθρηνησαμεν ins υμιν (‖ *Luke*), with C[*sic*] rel lat-a b h syrr syr-cu æth arm: om BDZ 1 vulg lat-c f ff_1 $g_{1.2}$ l copt goth Clem Aug.

19. ἔργων (= τεκνων ?) B[vid]ℵ 124 mss-mentd-by-Jer syrr copt arm: τεκνων B^2CD rel vulg lat-a c f ff_1 $g_{1.2}$ h l syr-cu syr-marg.

20. aft ηρξατο ins ο ιησους CKL 1 al lat-g_1 h syrr syr-cu æth Chr Jer (*beginning of*

wardness to the charge of the *Preachers*, not to that of the Jews. 18. μήτ. ἐσθ. μήτ. πίν.] Luke vii. 33 fills up this expression by inserting ἄρτον and οἶνον. See ch. iii. 4. The neglect of John's preaching, and rejection of his message, is implied in several places of the Gospels (see ch. xxi. 23—27: John v. 35, πρὸς ὥραν); but hence only do we learn that they brought against him the same charge which they afterwards tried against our Lord. See John vii. 20; x. 20.

19. ἐσθίων καὶ πίνων] Alluding to our Lord's practice of frequenting entertainments and feasts, e. g. the marriage at Cana, the feast in Levi's house, &c. See also ch. ix. 14. καί = **and yet**; see John xvi. 32. ἡ σοφία, **the divine wisdom** which hath ordered these things.

ἐδικ. **was justified**—the same tense as ἦλθεν both times—refers to the *event*, q. d., 'they were events in which wisdom was justified, &c.' The force of the aorist is not to be lost by giving a *present* meaning to either of the verbs. The meaning seems to be, that the way-wardness above described was not universal, but that the τέκνα σοφίας (in allusion probably to the Book of Proverbs, which constantly uses similar expressions: see ch. ii. 1; iii. 1, 11, 21; iv. 1, &c.) were led to receive and justify (= clear of imputation) the Wisdom of God, who did these things. Cf. Luke vii. 29, where in this same narrative it is said, οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου. The τέκνα σοφίας are opposed to the wayward παιδία above, the child*like* to the child*ish*; and thus this verse serves as an introduction to the saying in ver. 25. Chrysostom understands the verse differently: τουτέστιν, εἰ καὶ ὑμεῖς οὐκ ἐπείσθητε, ἀλλ' ἡμοὶ λοιπὸν ἐγκαλεῖν οὐκ ἔχετε. Thus ὑμεῖς = τὰ τέκνα τῆς σοφ., as being the people of the Lord; and ἡ σοφία is our Lord Himself. This seems far-fetched, and not so consistent with the context as the other interpretation. ἀπό (reff.), not exactly equivalent to ὑπό, but implying '*at the hands of*' the person whence the justification comes. 20—30.] SECOND PART

αἱ πλεῖσται [r] δυνάμεις αὐτοῦ, ὅτι οὐ [s] μετενόησαν. 21 Οὐαί σοι Χοραζείν· οὐαί σοι Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ [r] δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, [t] πάλαι ἂν ἐν [uv] σάκκῳ καὶ [uv] σποδῷ [s] μετενόησαν. 22 [x] πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι [y] ἀνεκτότερον ἔσται ἐν [y] ἡμέρᾳ κρίσεως ἢ ὑμῖν. 23 καὶ σὺ Καφαρναούμ, μὴ [z] ἕως οὐρανοῦ [a] ὑψωθήσῃ, [bc] ἕως [c] ᾅδου [d] καταβήσῃ· ὅτι

r = ch. vii. 22. xiii. 54, 58. xiv. 2 ‖ Mk. al.
s ch. iii. 2 refl.
t Mark xv. 44. Luke x. 13. 2 Cor. xii. 19. Heb. i. 1. 2 Pet. i. 9. Jude 4 only. Isa. xxxvii. 26 only.
u Luke x. 13. Isa. lviii. 5. Jonah iii. 6.
v Luke, &c. as above. Rev. vi. 12. xi. 3 only. 3 Kings xxi. (xx.) 31, 32. Isa. xx. 2.
w Luke, &c. as above. Heb. ix. 13 only. Sir. xl. 3.
x = ch. xviii. 7. xxvi. 39, 64. Sir. xxix. 8.
y ch. x. 15 refl.
z Luke x. 15. 2 Cor. xii. 2. Deut. iv. 11.
a ch. xxiii. 12 al. fr. Gen. xxiv. 35.
b Luke x. 15. Isa. lviii. 9.
c ch. xvi. 18. Luke x. 15. xvi. 23. Acts ii. 27 (from Ps. xv. 10), 31. (1 Cor. xv. 55 v. r.) Rev. i. 18 al.
d Rev. xii. 12. Ezek. xxxi. 15, 17.

an ecclesiastical lection). γεγονεισαν D: *factæ sunt* latt. for αι, *a* D¹. om αυτου D lat-g_1 syr-cu.

21. for ουαι σοι, και D lat-*a b c ff*$_1$ g_1 *h* Hil. εγεγονεισαν D: εγενηθησαν 33. 157 ev-36. aft σποδω ins καθημενοι (*from Luke* x. 13) CU(Δ 1) 33 syr Orig Bas Gaud.

23. rec (*for* μη) η, with B²(but without aspirate) D rel ms-in-Jer rel lat-*f* g_1 *h* syrr Chr: txt BCD² 1² latt syr-cu copt æth arm Iren-lat. rec ins του bef ουρανου, with C rel: om BDΔ Scr's k ev-y. rec υψωθεισα, with E¹KMXΔ 33 syr-marg-gr: υψωθης Scr's a: υψωθης E-corr¹ rel lat-*f h* syrr Chr: txt BCDL 1 latt syr-cu copt æth arm Iren-lat. ins η bef 2nd εως D¹L (ἡ L, *qui* lat-*a b d*). rec καταβιβασθηση (*cf Luke* x. 15), with C rel syrr syr-cu copt arm: txt BD latt goth

OF THE DISCOURSE. See on ver. 7.

20. τότε ἤρξατο] This expression betokens a change of subject, but not of locality or time. The whole chapter stands in such close connexion, one part arising out of another (e. g. this out of ver. 16—19), and all pervaded by the same great undertone, which sounds forth in vv. 28—30, that it is quite impossible that this should be a collection of our Lord's sayings uttered at different times. I would rather regard the τότε ἤρξατο as a token of the report of an ear-witness, and as pointing to a pause or change of manner on the part of our Lord. See note on Luke x. 13. ὅτι οὐ μετ.] Connect this with the first subject of our Lord's preaching, ch. iv. 17. The reference is to some unrecorded miracles, of which we know (Luke iv. 23: John xxi. 25) that there were many. **21.** Χοραζείν] According to Jerome (cited by Winer, Realwörterbuch) *a town of Galilee, two* (according to Eusebius *twelve*, but most likely an error in the transcriber) *miles from Capernaum*. It is no where mentioned except here and in the similar place of Luke. The etymology is uncertain. Some would read χώρα ζιν. Βηθσαϊδάν] Called πόλις John i. 45,—κώμη Mark viii. 23,—*in Galilee* John xii. 21;—*on the western bank of the lake of Gennesaret, near the middle, not far from Capernaum*; the birth-place of Simon Peter, Andrew, and Philip. Both this and Chorazin appear to be put as examples of the lesser towns in which our Lord had wrought His miracles (the κωμοπόλεις of Mark i. 38), as distinguished from Capernaum, the chief town (ver. 23) of the neighbourhood. Τύρῳ κ. Σιδῶνι] These wealthy cities, so often the subject of prophecy, had been chastised by God's judgment under Nebuchadnezzar and Alexander, but still existed (Acts xii. 20; xxi. 3, 7; xxvii. 3). ἐν σάκ. κ. σποδ. μετ. is probably an allusion to Jonah iii. 6, or to general Eastern custom. **23.**] The sense has been variously interpreted. Some suppose it to allude to the *distinguished honour conferred on* Capernaum by our Lord's residence there. So Euthymius: ἡ Καπερναοὺμ ἐνδοξος γέγονε διὰ τὸ κατοικεῖν ἐν αὐτῇ τὸν χριστὸν καὶ τὰ πολλὰ τῶν θαυμάτων ἐν αὐτῇ τελέσαι. Others (as Grotius) to the *rich fisheries carried on at* Capernaum, by means of which the town was proud and prosperous. Jerome says, 'Ideo ad inferna descendes, quia contra prædicationem meam superbissime restitisti.' He also mentions the first interpretation. Others, as Stier (Reden Jesu, i. 491), refer the expression to the *lofty situation of* Capernaum, which however is very uncertain. The first interpretation appears to me the most probable, seeing that our Lord chose that place to be the principal scene of His ministry and residence, ἡ ἰδία πόλις ch. ix. 1. The very sites of these three places

[a] κοπιῶντες καὶ [a] πεφορτισμένοι, κἀγὼ [b] ἀναπαύσω ὑμᾶς.
29 [c] ἄρατε τὸν [d] ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ,
ὅτι [e] πρᾶός εἰμι καὶ [f] ταπεινὸς τῇ καρδίᾳ, καὶ [gh] εὑρήσετε
[gi] ἀνάπαυσιν ταῖς [h] ψυχαῖς ὑμῶν. 30 [i] ὁ γὰρ [d] ζυγός μου
[k] χρηστὸς καὶ τὸ [l] φορτίον μου [m] ἐλαφρόν ἐστιν.

XII. 1 Ἐν ἐκείνῳ τῷ [n] καιρῷ ἐπορεύθη ὁ Ἰησοῦς —εκορευθη F. BCDEG KLMS UVΔ 1. 33.
[o] τοῖς [o] σάββασιν διὰ τῶν [p] σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ
[q] ἐπείνασαν, καὶ [r] ἤρξαντο [s] τίλλειν [t] στάχυας καὶ ἐσθίειν.

a = John iv. 6. Rev. ii. 3. 2 Kings xvii. 2. Jer. xvii. 16.
b Luke xi. 46 only. Ezek. xvi. 33 only.
c 1 Cor. xvi. 18. Rev. xiv. 13. 1 Chron. xxii. 9, 19. Isa. xiv. 3.
d ch. xvi. 24 al. Lam. iii. 27.
e — Acts xv. 10. Gal. v. 1. 1 Tim. vi. 1 (Rev. vi. 5) only. Jer. v. 5.
f Luke i. 52. Rom. xii. 16. 2 Cor. vii. 6. x. 1. James i. 9. iv. 6 (and 1 Pet. v. 5, from Prov. iii. 34) only. Ps. xxxiii. 18.
g ch. xii. 43 ‖ L. Rev. xiv. 11 only. Isa. xxxiv. 14. Bar. vi. 23. ii. 27.
h Jer. vi. 16.
i as above (g) and Rev. iv. 8 only.
k — Luke (v. 39) vi. 35. Rom. ii. 4 (1 Cor. xv. 33. Eph. iv. 32). 1 Pet. ii. 3 (from Ps. xxxiii. 8) only.
l ch. xxiii. 4. Luke xi. 46 bis. Acts xxvii. 10. Gal. vi. 5 only. 2 Kings xix. 35.
m 2 Cor. iv. 17 only. Exod. xviii. 26. (-φία, 2 Cor. i. 17.)
n ch. xi. 25 reff.
o dat. pl., vv. 5, 10, 11, 12. Mark i. 21 al. Mt. Mk. L. only †. Jos. Vit. § 54. (-βάτοις, Numb. xxviii. 10 al.)
p ‖ only. Gen. i. 29 bis. Levit. xi. 37 only.
q ch. iv. 2 reff.
r ch. xi. 7 reff.
s ‖ only. Exod. ix. 3. Isa. xviii. 7 only.
t ‖. Mark iv. 28 bis only. Gen. xli. 5, 6. Deut. xxiv. 1 (xxiii. 25).

Note. F still appears in the digest, because many portions of it were collated by Wetstein, which are now wanting.

28. aft πεφορτισμενοι ins εστε estis D[1] latt Iren-lat Cypr, Hil,.
29. rec πραος with C[1]D[2]L rel Orig, Eus, : txt BC[1]D[1]ℵ Clem Orig, Ath-ms Bas.

CHAP. XII. 1. om τοις D[1]. for σαββασιν, σαββατοις B. ins τους bef σταχυας DU. σταχυας bef τιλλειν D.

Son is *the great Revealer*, and as the ϕ ἐὰν βούληται is by His grace extended to *all the weary*—all who feel their need—so He here *invites them to receive this revelation*, μάθετε ἀπ' ἐμοῦ. But the way to this heavenly wisdom is by quietness and confidence, rest unto the soul, the reception of the divine grace for the pardon of sin, and the breaking of the yoke of the corruption of our nature. No *mere man* could have spoken these words. They are parallel with the command in Isa. xlv. 22, which is spoken by Jehovah Himself.

κοπιῶντες καὶ πεφορτισμένοι, the active and passive sides of human misery, the *labouring* and the *burdened*, are invited. Doubtless, outward and bodily misery is not shut out; but the promise, ἀνάπαυσιν ταῖς ψυχαῖς, is only a spiritual promise. Our Lord does not promise to those who come to Him *freedom from* toil or burden, but *rest in the soul*, which shall make all yokes easy, and all burdens light. The main invitation however is to those burdened with the yoke of sin, and of the law, which was added because of sin. All who feel that burden are invited. 29.] μάθετε ἀπ' ἐμοῦ, both '*from my example*,' which however is the lower sense of the words, and '*from My teaching*,' from which alone the ἀνάπαυσις can flow; the ἀποκάλυψις of vv. 25 and 27. εὑρήσετε ἀνάπ. τ. ψ. ὑμ. quoted from Jer. vi. 16 Heb. Thus we have it revealed here, that the rest and joy of the Christian soul is, *to become like Christ*; to attain by His teaching this πραότης and ταπεινότης of His. Olshausen makes an excellent distinction between ταπεινὸς τῇ καρδίᾳ an attribute of divine Love in the Saviour, and ταπεινὸς or πτωχὸς τῷ πνεύματι, ch. v. 3: Prov. xxix. 23, which can only be said of sinful man, knowing his unworthiness and need of help. καρδίᾳ is *only here* used of Christ. (Stier on John xiv. 1.) 30.] χρηστός, *easy*, 'not exacting;' answering to 'kind,' spoken of persons, Luke vi. 35. See 1 John v. 3. Owing to the conflict with evil ever incident to our corrupt nature even under grace, the ἀνάπαυσις which Christ gives is yet to be viewed as a yoke and a burden, seen on this its painful side, of conflict and sorrow: but it is a *light yoke*; the inner rest in the soul giving a peace which passeth understanding, and bearing it up against all. See 2 Cor. iv. 16.

XII. 1—8.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. OUR LORD'S ANSWER TO THE PHARISEES THEREON. Mark ii. 23—28: Luke vi. 1—5. In Mark and Luke this incident occurs after the discourse on fasting related Matt. ix. 14 sq.; but in the former without any definite mark of time: St. Mark has ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν κ.τ.λ.: St. Luke ἐγέν. δὲ ἐν σαββάτῳ [δευτεροπρώτῳ] κ.τ.λ., on which see note there. The expression ἐν ἐκείνῳ τῷ καιρῷ is, I conceive, a more definite mark of connexion than we find in the other Gospels, but cannot here be fixed to the meaning which it clearly has

[2] οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. [3] ὁ δὲ εἶπεν αὐτοῖς Οὐκ [u] ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε [q] ἐπείνασεν καὶ οἱ μετ' αὐτοῦ; [4] [v] πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς [w] ἄρτους τῆς [wx] προθέσεως ἔφαγεν, [y] ὃ οὐκ [z] ἔξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, [a] εἰ μὴ τοῖς ἱερεῦσιν μόνοις; [5] ἢ οὐκ [ab] ἀνέγνωτε ἐν τῷ [b] νόμῳ ὅτι [c] τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ [d] σάββατον [de] βεβηλοῦσιν καὶ [f] ἀναίτιοί εἰσιν; [6] λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. [7] εἰ δὲ ἐγνώκειτε [g] τί

u ch. xix. 4. xxi. 16, 42 al. Isa. xxix. 12.
v 1 Kings xxi. 6.
w]. Heb. ix. 2 only. Exod. xl. 23 (23) al. see Exod. xxv. 30. 3 Kings vii. 48. Neh. x. 33.
x = as above (w) only. (Acts xi. 28 al.)
y constr., Rev. xxi. 8. (see Col. ii. 17.) Soph. Œd. Tyr. 542, τυραννίδα . . . ὃ πλήθει . . . ἀλίσκεται.
z Acts ii. 29. 2 Cor. xii. 4 only. Esth. iv. 2 (only?). see ver. 2.
a Rev. iv. 4. xxi. 27. see Gal. ii. 16.
b Neh. viii. 8. see ch. xxi. 42. Mark xii. 26.
c ver. 1 ref.
d Neh. xiii. 17. Ezek. xxiii. 8.
e Acts xxiv. 6 only. Ezek. xxii. 20. (-λοs, 1 Tim. i. 9.)
f here (bis) only. Deut. xxi. 8 al. (in LXX, always w. αἷμα.)
g ch. ix. 13. Hosea vi. 7.

2. aft ἰδοντες ins αυτους CDLΔ 33 lat-*a b c ff*$_1$ *g*$_1$ *h k* Syr syr-cu.

3. rec aft επεινασεν ins αυτος (*from* ‖ *Mk Lu*), with L Scr's w^2 i (Scr's a d h l m n q r s, e sil) lat-*a b c f ff*$_1$ *g*$_1$ *h* syr-marg arm: om BCD rel vulg syrr syr-cu copt æth Eus.

4. προσθεσεως D: προσεως C. ἔφαγον BN Scr's o: εφαγεν CD rel vss Eus. rec (for ὃ) οὓς (‖ *Mk Lu*), with C rel vulg lat-*a c* &c Orig$_1$: txt BD 13. 124 harl^1 lat-*b k*. ην εξον D: εξην Orig$_1$: εξεστιν (‖ *Mk Lu*) C 33: txt B rel Eus.

5. ins εν bef τοις σαββασιν CD ev-z Cyr.

6. for δε, γαρ D lat-*k* syr-cu. rec μειζων (*from misunderstanding, see note*), with CLΔ latt: txt BD rel lat-*ff*$_1$ copt Chr Thl, *plus* Iren-lat.

in ch. xi. 25, where the context determines it. We can merely say that it seems to have occurred about the same time as the last thing mentioned—in the same journey or season. The plucking the ears was allowed Deut. xxiii. 25, but in the Talmud expressly forbidden on the Sabbath. (Lightfoot in loc.) It was also (Levit. xxiii. 14, apparently, but this is by no means certain: see note on Luke) forbidden until the sheaf of first-fruits had been presented to God, which was done on the second day of the feast of unleavened bread at the Passover. This incident, on that supposition, must have occurred between that day and the harvest. It is generally supposed to have been on the first Sabbath after the Passover. For a fuller discussion of the time and place, see note on Luke as before. 3.] It appears from 1 Sam. xxi. 6, that hot bread had been put in on the day of David's arrival; which therefore, Levit. xxiv. 8, was a sabbath. The example was thus doubly appropriate. Bengel maintains, on the commonly received interpretation of *σάβ. δευτερόπρωτον* Luke vi. 1, that 1 Sam. xxi. was the lesson for the day. But the Jewish calendar of lessons cannot be shewn to have existed in the form which we now have, in the time of the Gospel history. 4.] εἰ μή, in the construction, is not for ἀλλά, but belongs to *οὐκ ἐξὸν ἦν*, and retains its proper meaning of except. 5.] The priests were ordered to offer double offerings on the Sabbath (Num. xxviii. 9, 10), and to place fresh (*hot*, and therefore baked that day) shewbread. In performing these commands they must commit many of what the Pharisees would call profanations of the Sabbath. So that, as Stier (ii. 4), not only does the sacred *history* furnish examples of exception to the law of the Sabbath from *necessity*, but the *Law itself ordains* work to be done on the Sabbath as a *duty*. 6.] μεῖζον seems the better supported reading, and sustains the parallel better: a greater thing than the temple is here. See John ii. 19. The inference is, 'If the priests in the temple and for the temple's sake, for its service and ritual, profane the Sabbath, as ye account profanation, and are blameless, how much more these disciples who have grown hungry in their appointed following of Him who is greater than the temple, the *true Temple of God on earth*, the Son of Man!' I cannot agree with Stier that the *neuter* would represent only "some-

h constr., as above (g) and ch. xxvii. 43. Heb. x. 5, 8. Ps. l. 16.
i ver. 37. Luke vi. 37 (bis). James v. 6 only. Ps. xxxvi. 36. xciii. 21.
k ch. viii. 20 ref.
l ch. xi. 1 ref.
m = j L. John v. 5 only. (ch. xxiii. 15. Luke xxiii. 31. Heb. xi. 29 only. Isa. lvi. 3.)

ἐστιν ᵍ Ἔλεος ʰ θέλω καὶ οὐ θυσίαν, οὐκ ἂν ⁱ κατεδικάσατε τοὺς ᶠ ἀναιτίους. 8 κύριος γάρ ἐστιν τοῦ σαββάτου ὁ ᵏ υἱὸς τοῦ ᵏ ἀνθρώπου.

9 Καὶ ˡ μεταβὰς ˡ ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν X και μεταβαν BCDEG KLMS UVXΔ 1. 33. αὐτῶν. 10 καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ᵐ ξηράν· καὶ ἐπηρώτησαν αὐτὸν λέγοντες ⁿ Εἰ ἔξεστιν ᵒ τοῖς σάββασιν ᵒ θεραπεύειν; ἵνα ᵖ κατηγορήσωσιν αὐτοῦ. 11 ὁ δὲ εἶπεν αὐτοῖς Τίς ᵠ ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν, καὶ

n ch. xix. 3. Luke xiii. 28. Acts i. 6. 1 Kings xxiv. 2, 11. 28 al. fr.
o ch. iv. 23 al. fr.
p John v. 45 al.† 1 Macc. vii. 6, 25 al.
q ch. xxvi. 73 al. 4 Kings x. 29.

7. rec ελεον, with L rel Orig$_1$: txt BCD 1. 33 Orig$_1$.

8. rec ins και bef του σαββατου (*from* ‖ *Mk Lu*), with (some cursives, e sil) vulg lat-*f* syr: txt BCD rel Scr's mss lat-*a b c ff*$_{1,2}$ *g*$_{1,2}$ *h* Syr syr-cu copt æth arm Orig Chr Thl Euthym Tert Cypr.

9. aft εκειθεν ins ο ιησους CEG Scr's q lat-*c g*$_1$ *h* Syr arm.

10. rec ins ην την bef χειρα (*from* ‖ *Luke*), with X rel lat-*b c g*$_2$: ην εκει την DLMΔ 1. 33 lat-*a f ff*$_2$ *g*$_1$ *h* syrr arm: ην εκει ανθρ. την E: ην ανθρ. εκει την U: txt BC vulg lat-*k l* syr-cu copt æth Chr. for θεραπευειν, θεραπευσαι DL. κατηγορησουσιν DX.

11. rec aft τις ins εσται, with BC^2 rel vulg lat-*c g*$_2$ syr: εστι D 33. 157 al Scr's h ev-y lat-*f* arm-mss: om C^{1}LX lat-*b ff*$_{1,2}$ *g*$_1$ *h* Syr syr-cu copt æth. (*The variation points*

thing greater, more weighty than the temple,—namely, merciful consideration of the hungry, or the like:" it seems to me, as above, to bear a more general and sublime sense than the masculine; see ver. 41, &c. 7.] The law of this new Temple-service is the law of charity and love:—mercy and not sacrifice, see ch. ix. 13;—all for man's sake and man's good;—and if their hearts had been ready to receive our Lord, and to take on them this service, they would not have condemned the guiltless. 8.] On the important verse preceding this in Mark ii. 27, see note there. The sense of it must here be supplied to complete the inference. Since the Sabbath was an ordinance instituted for the use and benefit of man,—the Son of Man, who has taken upon Him full and complete Manhood, the great representative and Head of humanity, has this institution under his own power. See this teaching of the Lord illustrated and expanded in apostolic practice and injunctions, Rom. xiv. 4, 5, 17: Col. ii. 16, 17.

9—14.] HEALING OF THE WITHERED HAND. Mark iii. 1—6: Luke vi. 6—11.

9. μεταβὰς ἐκεῖθεν] This change of place is believed by Greswell to have been a journey back to Galilee after the Passover. (Diss. viii. vol. ii.) It is true that no such change is implied in Mark and Luke; but the words here point to a journey undertaken, as in ch. xi. 1; xv. 29, the only other places in this Gospel where the expression occurs. In John vii. 3, the cognate expression μετάβηθι ἐντεῦθεν is used of a journey from Galilee to Judæa. So that certainly it is not implied here (as Meyer, al., suppose) that the incident took place on the *same day* as the previous one. We know from Luke vi. that it was on another (the next?) sabbath.

αὐτῶν, not, of the Pharisees; but of the Jews generally, of the people of the place. 10.] This narrative is found in Mark and Luke with considerable variation in details from our text, those two Evangelists agreeing however with one another. In both these accounts, they (*the Scribes and Pharisees*, Luke) were watching our Lord to see whether He would heal on the Sabbath:—and He (*knowing their thoughts*, Luke) ordered the man to stand forth in the midst, and asked *them* the question here given. The question about the animal does not occur in either of them, but in Luke xiv. 5, on a similar occasion. The additional particulars given are very interesting. By Luke,—it was the *right* hand; by Mark,—*our Lord looked round on them μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν*:—and the *Herodians were joined with the Pharisees* in their counsel against Him. See notes on Luke.

ξηράν = ἐξηραμμένην Mark, *of which the use had been lost and the vital powers withered.* 11.] The

ἐὰν [n] ἐμπέσῃ τοῦτο [e] τοῖς σάββασιν εἰς [n] βόθυνον, οὐχὶ [u] κρατήσει αὐτὸ καὶ [v] ἐγερεῖ; 12 πόσῳ οὖν [w] διαφέρει ἄνθρωπος προβάτου; [x] ὥστε ἔξεστιν [e] τοῖς σάββασιν [y] καλῶς [y] ποιεῖν. 13 τότε λέγει τῷ ἀνθρώπῳ [z aa] Ἔκτεινόν [t] σου τὴν [x] χεῖρα· καὶ ἐξέτεινεν, καὶ [a] ἀπεκατεστάθη [b] ὑγιὴς ὡς ἡ ἄλλη. 14 οἱ δὲ Φαρισαῖοι [cd] συμβούλιον [e] ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν [e] ἀπολέσωσιν. 15 ὁ δὲ Ἰησοῦς γνοὺς [f] ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, 16 καὶ [g] ἐπετίμησεν αὐτοῖς ἵνα μὴ [h] φανερὸν αὐτὸν [h] ποιήσωσιν. 17 ἵνα πληρωθῇ τὸ [i] ῥηθὲν [i] διὰ Ἡσαΐου τοῦ προφήτου λέγοντος 18 [k] Ἰδοὺ ὁ παῖς μου ὃν [l] ἡρέτισα, ὁ ἀγαπητός

r Luke vi. 20. Isa. xxiv. 18.
s as above (r). Luke x. 32. 1 Tim. iii. 6, 7. vi. 9. Heb. x. 31 only.
t as above (r) and ch. xv. 14 only. 2 Kings xviii. 17.
u ch. xviii. 28. xxi. 46 al. Judg. xvi. 26 var. Cant. iii. 4.
v — here only.
w — ch. x. 31 refl.
x — ch. xix. 6 ‖. xxiii. 31 al. fr.
y Luke vi 27. Acts x. 33 al. Zech. viii. 16.
z ch. viii. 3 refl. a ‖. ch. xvii. 11 ‖. Mark viii. 25. Acts i. 6. Heb. xii. 19 only. Lev. xiii. 16. Job v. 18. constr., Phil. iii. 21. 1 Thess. iii. 12. Winer, § 66. 3 g. b ch. xv. 31. Mark v. 34. John v. [4 v. r.] 6, &c. vii. 23. Acts iv. 10. Tit. ii. 8 only. Isa. xxxviii. 21. c only in Matt. ch. xxii. 15. xxvii. 1, 7. xxviii. 12. — σ. δύνασαι, Mark iii. 6. — σ. ποιεῖν, Mark xv. 1. d as above (c). Acts xxv. 12 only †. Prov. xv. 22 Theod. e ch. ii. 13 al. Gen. xx. 4. f ch. ii. 14 refl. 1 Kings xix. 10. g ch. xvi. 20, 22 al. Mk. Lk. only, exc. 2 Tim. iv. 2. Jude 9. Gen. xxxvii. 10. h ‖ Mk. only. 2 Macc. xii. 41 only. φ. — Mark vi. 14 refl. i ch. i. 22 refl.
k Isa. xlii. 1. l here only. Numb. xiv. 8. 1 Chron. xxix. 1. 1 Macc. ix. 30.

out the supplementary character of the insertion.) for εξ υμων, εν υμειν D. for εξει, εχει D Scr's c lat-*b c f* g_1. om εαν D lat-*b*. om τουτο D lat-*a c f ff*$_1$ g_1 *k* Syr syr-cu sæth. for κρατησει, κρατει D. for εγερει, εγειρει (*error*) CDGL syrr syr-cu.

12. ins του bef προβατου D[1]. for σαββασιν, σαββατοις B.

13. rec την χειρα bef σου (*see* ‖ *Luke*), with CD rel: txt BL 1. 33 Scr's c evv-y-150. rec αποκατεσταθη (*gramml emendation*), with DK: αποκατεστη U: αποκατεστη 1: txt BC[2] rel. (C[1] illegible.)

14. εξελθοντες δε bef οι φαρισαιοι BC 1. 33 vulg lat-*c* copt sæth Eus Chr: οι δε φ. εξ. L 13. 124. 157 arm: και εξελθ. οι φ. D lat-*a b* g_1 Syr (syr-cu): om εξελθ. Δ 77. 123. 225. 245 ev-y (and other evv): txt X rel syr. (*Assimilations to* ‖ *Mk*, BC *retaining the* δε, D *altering to* και, *verbatim as in* ‖. *The rec would be perfectly unaccountable on the hyp of* εξ. δε *being genuine.*)

15. om οχλοι B latt sæth Eus: πολλοι bef οχλοι X al. παντας δε ους εθεραπευσαν D 1 lat-*a b c ff*$_1$ *k k.*

16. for επετιμ., επεπληξεν D Eus$_1$: επεπλησσεν 1.

17. rec (for ινα) οπως, with L rel: txt BCDℵ 1. 33 Orig Eus$_2$.

18. ins εις bef 1st ον D.

construction of this verse is involved: there is a double question, as in ch. vii. 9.

Our Lord evidently asks this as being a thing allowed and done at the time when He spoke: but subsequently (perhaps, suggests Stier, on account of these words of Christ), it was forbidden in the Gemara; and it was only permitted to *lay planks for the beast to come out.*

13.] Our Lord does no outward act: the healing is performed without even a word of command. The stretching forth the hand was to prove its soundness, which the divine power wrought in the act of stretching it forth. Thus his enemies were disappointed, having no legal ground against Him. 14.] This is the first mention of counsel being taken by the Pharisees (*and Herodians*, Mark, as above) to put our Lord to death.

15—21.] *Peculiar in this form to Matthew.* See Mark iii. 7—12: Luke vi. 17—19. 15.] αὐτοὺς πάντας: see similar expressions, ch. xix. 2: Luke vi. 19;—i. e. '*all who wanted healing.*' 16. ἐπετίμησεν] see ch. viii. 4, and note. 17.] On ἵνα πληρωθῇ, see note on ch. i. 22. Neither it, nor ὅπως πλ. must be understood '*and thus was fulfilled,*' as Webster and Wilkinson: both are used only of the purpose, not of the result, here or anywhere. It is strange that any should be found, at this period of the progress of exegesis, to go back to a view which is both superficial and ungrammatical. The prophecy is partly from the LXX, partly an original translation. The LXX have Ἰακὼβ ὁ παῖς μου . . . Ἰσραὴλ ὁ ἐκλεκτός

μου [m] ὃν [m] εὐδόκησεν ἡ ψυχή μου. θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν [n] ἀπαγγελεῖ. 19 οὐκ [o] ἐρίσει οὐδὲ [p] κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς [q] πλατείαις τὴν φωνὴν αὐτοῦ. 20 [r] κάλαμον [s] συντετριμμένον οὐ [t] κατεάξει, καὶ [u] λῖνον [v] τυφόμενον οὐ [w] σβέσει, ἕως ἂν [x] ἐκβάλῃ εἰς [y] νῖκος τὴν [z] κρίσιν. 21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη [a] ἐλπιοῦσιν.

22 Τότε προσηνέχθη αὐτῷ [bc] δαιμονιζόμενος τυφλὸς καὶ [d] κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν [d] κωφὸν λαλεῖν καὶ βλέπειν. 23 καὶ [e] ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον [f] Μήτι οὗτός ἐστιν ὁ [g] υἱὸς Δαυείδ; 24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ [h] ἐκβάλλει τὰ [h] δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ [h] ἄρχοντι τῶν [h] δαιμονίων.

Γθεσω... BCDEG KLMS UVXΓΔ 1. 33.

m constr., Heb. x. 6, 8. Levit. xxvi. 34, 41. Ps. l. 16. lxxxiv. 1.
n Heb. ii. 12. 1 John i. 2, 3. Gen. xiv. 13.
o here only. 1 Kings xii. 14.
p ch. xv. 22. John xi. 43 al4. Acts xxii. 23 only. Ezra iii. 13.
q Luke xiv. 21 reff.
r ch. xi. 7 reff.
s Mark v. 4. xiv. 3. Luke ix. 39. John xix. 36. Rom. xvi. 20. Rev. ii. 27 only. Gen. xlix. 9. Isa. lxi. 1.
t John xix. 31, 32, 33 only. 2 Kings xxii. 35. Jer. xxxi. (xlviii.) 25. Hab. iii. 12 only.
u Rev. xv. 6 only. Isa. xlii. 17.
v here only †.
w ch. xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. 1 Thess. v. 9. Heb. xi. 34 only. Job xi. 7 (13). Isa. lxvi. 24.
x = ver. 35. ch. xiii. 52. John x. 4. Acts xvi. 37.
y 1 Cor. xv. 54 (w. εἰς), 55, 57 only. 2 Kings ii. 26. Job xxxvi. 7.
z = John v. 27, 30 al. fr.
a w. dat., here only. τῇ τύχῃ ἐλπίσας, Thuc. iii. 97.
b ch. viii. 16 reff.
c ch. ix. 32.
d ch. xi. 5.
e Matt. here only. Mark ii. 12 al3. Luke, Gosp. ii. 47 al3. Acts ii. 7, 12 al6. Paul, 2 Cor. v. 13 only. Gen. xliii. 33. Exod. xxiii. 27. Jer. iv. 9.
f ch. viii. 16 reff.
g ch. i. 1. ix. 27. xx. 30 al.
h ch. ix. 34.

rec ins εις bef 2nd ον (*see* 2 *Pet* i. 17), with C^3L rel Eus_3: εν ω (*see ch* iii. 17) C^1(appy) D 1. 33 latt copt Iren-lat [Dial from Isa] Eus_1 Hil: txt BN 115. 244 lat-ff_1 Eus_2. απαγγελλει D-gr Eus.

19. for ακουσει, ακουει D-gr.

20. om καλαμον συντετριμμενον D^1. κατιαξει D^1. ληνον B^2(Mai).

21. rec ins εν bef τω ονοματι, with D latt arm Eus_1 Iren-lat Hil: om BC rel Scr's mss Bas Chr Thl. (om ver, 33.) ελπιζουσιν D^1-gr.

22. προσηνεγκαν αυτ. δαιμονιζομενον τυφλον και κωφον B syrr syr-cu copt æth. rec aft ωστε τον ins τυφλον και (*from above*), with C rel arm(Treg): aft τον κωφον ins και τυφλον LXΔ 1 evv-y-150 Syr syr_{sch} (Treg): om BD lat-ff_1 g_1 *k* syr-cu copt. rec ins και bef λαλειν (*for precision*), with C rel syr arm(Treg): om BD 1. 33 Scr's l m n evv-y-z-36-150 al latt Syr copt æth.

23. aft μητι ins οτι D^1-gr.

μου . . . ., but the Rabbis generally understood it of the Messiah. 18. κρίσιν τ. ἔθν. ἀπ.] He shall announce judgment to the Gentiles, viz. in his office as Messiah and Judge. In these words the majesty of his future glory is contrasted with the meekness about to be spoken of: q. d. 'And yet He shall not,' &c. 20. κάλαμ. συντ. κ.τ.λ.] A proverbial expression for, 'He will not crush the contrite heart, nor extinguish the slightest spark of repentant feeling in the sinner.' The form κατεάξω for the *future* seems to have crept in from the aor., as a convenient distinction from κατάξω from κατάγω. See Winer, § 12. 2. In ref. Hab. the regular future κατάξω is used. ἕως ἂν ἐκβ.] Until He shall have brought out the conflict, the cause, the judgment, unto victory,—caused it, i. e. to *issue in victory*: ἐκβάλῃ, *exire fusseris*, see reff.:—i. e. such shall be his behaviour and such his gracious tenderness, during the day of grace: while the conflict is yet going on,—the judgment not yet decided.

22—45.] ACCUSATION OF CASTING OUT DEVILS BY BEELZEBUB, AND OUR LORD'S DISCOURSE THEREON. DEMAND OF A SIGN FROM HIM: HIS FURTHER DISCOURSE. Mark iii. 20—30: Luke xi. 14—36, where also see notes. This account is given by Luke later in our Lord's ministry, but without any fixed situation or time, and with less copiousness of detail. See also ch. ix. 32, and notes there. St. Mark (iii. 23 — 29) gives part of the discourse which follows, but without any determinate sequence, and omitting the miracle which led to it. 23.] Μήτι] This form of question is properly a doubtful denial, involving in fact a surmise in the affirmative. 'Surely this is not . . . . ?' ὁ υἱὸς Δ.] see ch. ix. 27,

νίων. 25 εἰδὼς δὲ τὰς [1] ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς Πᾶσα βασιλεία [k] μερισθεῖσα καθ' ἑαυτῆς [l] ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία [k] μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. 26 καὶ εἰ ὁ [m] σατανᾶς τὸν [m] σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν [k] ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27 καὶ εἰ ἐγὼ [n] ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν [n] ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ

1 ch. ix. 4. Acts xvii. 29. Heb. iv. 12 only 5. Job xxi. 27 Symm.

k = ‖ Mk. 1 Cor. 1. 13 (Mark vi. 41 al.) only. 3 Kings xvi. 21.

l ‖ L. Rev. xvii. 16. xviii. 16, 19 only. Jer. xxxiii. (xxvi.) 9.

m ch. iv. 10, and passim. Sir. xxi. 27 only. (see 3 Kings xi. 14.)

n ‖ L. Mark xvi. 17 al.

25. for *ειδως, ιδων* D 13. 33. 86 lat-*ff*$_1$ *h k* syr-cu copt. rec aft *ειδως δε* ins *ο ιησους*, with C rel latt syrr æth arm Hil: om BD lat-*k* syr-cu copt. *εφ εαυτην* in *se* (twice) D d: *καθ εαυτην* (1st) LX 1, (twice) 33 Scr's i ev-150. for *σταθησεται, στησεται* D^1 13. 124.

26. for *και ει, ει δε και* D.

27. for *και ει, ει δε* D 1. 33 evv-y-150. rec (for *κρ. εσ. υμ.*) *υμων εσονται κριται*, with C rel arm: *κρ. υμ. εσ.* 1 vulg lat-*c* g_2: *υμ. κρ. εσ.* L: txt BD am(with forj) lat-*a b* $ff_{1,2}$ g_1 *h l* Op Ambrst Chr Cyr. (*Cf Luke* xi. 19.)

and note. **24. οἱ δὲ Φ. ἔλεγον.**] St. Mark states (iii. 22) that this accusation was brought by the *γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες*. Luke (xi. 15), by *τινὲς ἐξ αὐτῶν*, i. e. *τῶν ὄχλων*. On the charge itself, Trench remarks, 'A rigid monotheistic religion like the Jewish, left but one way of escape from the authority of miracles, which once were acknowledged to be indeed such, and not mere collusions and sleights of hand. There remained nothing to say but that which we find in the N. T. the adversaries of our Lord continually did say, namely, that these works were works of hell.'

25.] The Pharisees said this covertly to some among the multitude; see Luke, vv. 15, 17. "There is at first sight a difficulty in the argument which our Saviour draws from the oneness of the kingdom of Satan: viz. that it seems the very idea of this kingdom, that it should *be this anarchy*; blind rage and hate not only against God, but each part of it warring against every other part. And this is most deeply true, that hell is as much in arms against itself as against Heaven: neither does our Lord deny that *in respect of itself* that kingdom is infinite contradiction and division: only He asserts that in relation to the *kingdom of goodness* it is at one: there is one life in it and one soul in relation to that. Just as a nation or kingdom may embrace within itself infinite parties, divisions, discords, jealousies, and heart-burnings: yet, if it is to subsist as a nation at all, it must not, *as regards other nations*, have lost its sense of unity; when it does so, of necessity it falls to pieces and perishes." Trench, Miracles, p. 58. We may observe (1) that our Lord here in the most solemn manner re-asserts and confirms the truths respecting the kingdom of evil which the Jews also held. The *βασιλεῖαι* are so set parallel with one another, that the denial of the reality of the one with its *ἄρχων*, or the supposing it founded merely in assent on the part of our Lord to Jewish notions, inevitably brings with it the same conclusions with regard to the other. They are both *real*, and so is the conflict between them. (2) That our Lord here appeals not to *an insulated case* of casting out of devils, in which answer might have been made, that the craft of Satan might sometimes put on the garb and arts of an adversary to himself, for his own purposes,—but to the *general and uniform tenor of all such acts* on his part, in which He was found as the continual Adversary of the kingdom of Satan. (3) That our Lord proceeds to shew that the axiom is true of all human societies, even to a family, the smallest of such. (4) That He does *not* state the same of an individual man, '*Every man divided against himself, falleth*,' rests upon deeper grounds, which will be entered on in the notes on vv. 30, 31. **27.**] The interpretation of this verse has been much disputed; viz. as to whether the casting out by the *υἱοὶ Φαρισαίων* (**scholars,—disciples**; see 2 Kings ii. 3 and passim) were real or pretended exorcisms. The occurrence mentioned Luke ix. 49 does not seem to apply; for there John says, *ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δ.*, which hardly could have been the case with those here referred to. Nor again can the *περιερχόμενοι Ἰουδαῖοι ἐξορκισταί* of Acts xix. 13

o | L. Rom. ix. 31. 2 Cor. x. 14. Phil. iii. 16. 1 Thess. ii. 16. iv. 15 only. Eccl. viii. 14 vat.
p = |. Rev. xix. 18. Josh. x. 2.
q = |. 2 Tim. ii. 20, 21. Heb. ix. 21. Rev. xviii. 12 bis. Gen. xxvii. 8. Deut. i. 41. 1 Kings xiii. 20, 21. xvii. 14. xix. 20. Josh. iii. 7. viii. 5.
r | Mk. (bis) only. Esth. iii. 13. t ch. iii. 12. xiii. 30, 47 al. Gen. xli. 36.
s | L. Rev.

ἔσονται ὑμῶν. 28 εἰ δὲ [n] ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα [o] ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 29 ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ [p] ἰσχυροῦ καὶ τὰ [q] σκεύη αὐτοῦ ἁρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν [p] ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ [r] διαρπάσει. 30 [s] ὁ μὴ ὢν [s] μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ [t] συνάγων BCDEG ΚLMR UVXΓΔ 1. 33.

28. rec εγω bef εν πνευματι θεου (*from ver 27, not perceiving the emphasis*), with (Scr's a g l m n q r, e sil) vulg lat-*f* Syr-ms syr-cu spec: om εγω M al, lat-*b c* g_1 syr Did Ambr, Op_1: txt BCD rel lat-*a d* $ff_{1,2}$ *h* Syr copt Ath Thl Victorin Hil.

29. rec (for αρπασαι) διαρπασαι (‖ *Mk*), with C^2D rel latt Eus Iren-lat Hil: txt BC^1X 1 Val-in-Thdot. for διαρπασει, διαρπασαι Δ: διαρπαση DGK 13. 33. 124 al am(with forj) arm Chr Euthym: txt BC rel latt Eus Iren-lat.

be the same as these, inasmuch as they also named over the possessed *the name of the Lord Jesus:* or at all events it can be no such invocation which is *here* referred to. In Josephus (Antt. viii. 2. 5) we read that Solomon τρόπους ἐξορκώσεων κατέλειπεν, οἷς ἐνδόμενα τὰ δαιμόνια ὡς μηκέτ' ἐπανελθεῖν ἐκδιώκουσι. καὶ αὕτη μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει. It is highly necessary to institute this enquiry as to the reality of their exorcisms: for it would leave an unworthy impression on the reader, and one very open to the cavils of unbelief, were we to sanction the idea that our Lord would have solemnly compared with his own miracles, and drawn inferences from, a system of imposture, which on that supposition, these Pharisees *must have known* to be such. I infer then that the υἱοὶ Φαρ. *did really* cast out devils; and I think this view is confirmed by what the multitudes said in ch. ix. 33, where upon the dumb speaking after the devil was cast out they exclaimed οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ: meaning that this was a more complete healing than they had ever seen before. The difficulty has arisen mainly from forgetting that miracles, *as such*, are *no test of truth*, but have been permitted to, and prophesied of, false religions and teachers. See Exodus vii. 22; viii. 7: ch. xxiv. 24, &c.; Deut. xiii. 1—5. There is an important passage in Justin Martyr, Dial. with Trypho, § 85, p. 182, as follows:—κατὰ γὰρ τοῦ ὀνόματος αὐτοῦ τούτου τοῦ υἱοῦ τοῦ θεοῦ . . . πᾶν δαιμόνιον ἐξορκιζόμενον νικᾶται καὶ ὑποτάσσεται. ἐὰν δὲ κατὰ παντὸς ὀνόματος τῶν παρ' ὑμῖν γεγενημένων ἢ βασιλέων, ἢ δικαίων, ἢ προφητῶν, ἢ πατριαρχῶν ἐξορκίζητε ὑμεῖς, οὐχ ὑποταγήσεται οὐδὲν τῶν δαιμονίων. ἀλλ' εἰ ἄρα ἐξορκίζοι τις ὑμῶν κατὰ τοῦ θεοῦ Ἀβραὰμ καὶ θεοῦ Ἰσαὰκ καὶ θεοῦ Ἰακώβ, ἴσως ὑποταγήσεται. Irenæus (cited by Grotius) says that "hujus invocatione etiam ante adventum Domini nostri salvabantur homines a spiritibus nequissimis, et a dæmoniis universis," and adds, "Judæi usque nunc hanc ipsa invocatione dæmonas fugant." Jer., Chrys., Hil., understand υἱοὶ ὑμῶν to mean the Apostles: ὅρα κἀνταῦθα τὴν ἐπιείκειαν· οὐ γὰρ εἶπεν Οἱ μαθηταί μου, οὐδὲ Οἱ ἀπόστολοι, ἀλλ' Οἱ υἱοὶ ὑμῶν . . . ὃ δὲ λέγει τοιοῦτόν ἐστιν· Οἱ ἀπόστολοι ἐν τίνι ἐκβάλλουσι; . . . . θέλων δεῖξαι ὅτι φθόνου ἦν τοῦ πρὸς αὐτὸν τὰ εἰρημένα μόνον . . . . Εἰ γὰρ ἐγὼ οὕτως ἐκβάλλω, πολλῷ μᾶλλον ἐκεῖνοι οἱ παρ' ἐμοῦ τὴν ἐξουσίαν λαβόντες. ἀλλ' ὅμως οὐδὲν τοιοῦτον εἰρήκασι αὐτοῖς. Chrys. Hom. xli. p. 446. κριταὶ ὑμῶν] your judges, in the sense of *convicting you of partiality*. 28. ἐν πνεύματι θ.] = ἐν δακτύλῳ θ., Luke; see Exod. viii. 19. ἔφθασεν] emphatic in position: but merely, has come upon you: not in the more proper sense of φθάνω, 'is *already* upon you,' i. e. 'before you looked for it,'—as Stier and Wesley. It does not seem to occur in this latter sense in the N. T. But Fritzsche's dictum, "Alexandrinis scriptoribus φθάνειν nihil nisi *venire, pervenire, pertinere* valet," ad Rom. ii. 356, certainly is not right; for we have it indisputably in the sense of to *anticipate, prevent*, 1 Thess. iv. 15.

29.] Luke has the word ἰσχυρότερος applied to the spoiler in this verse; a title given to our Lord by the Baptist, ch. iii. 11 ‖, and also in prophecy, Isa. xl. 10 (μετὰ ἰσχύος, LXX). See also Isa. liii. 12 (LXX); xlix. 24, 25. See note on Luke xi. 21 f., which is the fuller report of

μετ' ἐμοῦ [u]σκορπίζει. 31 διὰ τοῦτο λέγω ὑμῖν Πᾶσα [v]ἁμαρτία καὶ βλασφημία [w]ἀφεθήσεται [ὑμῖν] τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος [x]βλασφημία οὐκ [w]ἀφεθήσεται [τοῖς ἀνθρώποις]. 32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, [w]ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ [w]ἀφεθήσεται αὐτῷ οὔτε ἐν

u [L. John x. 12. xvi. 32. 2 Cor. ix. 9 only. 2 Kings xxii. 15.
v ch. ix. 2 al. Isa. xxii. 14.
w — ch. vi. 12 refl.
x ch. xv. 19. xxvi. 65 al. Ezek. xxxv. 12. w. gen. obj., here only.

31. rec om υμιν, with CD rel Orig Hil: ins B 1 Ath. om 2nd τοις ανθρωποις B 1. 22. 59. 142. 209 vulg lat-g_2 k copt æth arm Cyr-jer Hil Op.

33. rec (for εαν) αν, with D i (S 1. 33, Scr's h o s, e sil): txt BC rel Orig. ins ουτε bef 1st αφεθησ. B[1] (erased by same hand: *probably a mistake owing to ου of ανθρωπον*). om του bef αγιου D[1]. for ουτε αφεθησεται, ου μη αφεθη B. for τουτω τω, τω νυν (*see* 1 Tim vi. 17; 2 Tim iv. 10; Tit ii. 12) L rel Ath Bas Epiph Cyr Phot Thl: τω αι. τουτω ΚΧΔ Orig$_2$ Cyr-jer Did: txt BCD 1. 13. 33 Orig$_1$.

this parabolic saying. 30.] These words have been variously understood. Chrysostom and Euthymius understand them to refer to the devil: Bengel, Schleiermacher, and Neander, to the Jewish exorcists named above. Grotius and others understand it as merely a general proverb, and the ἰμοῦ to mean '*any one*,' and here to apply to Satan, the sense being, '*If I do not promote Satan's kingdom, which I have proved that I do not, then I must be his adversary.*' But this is on all accounts improbable: see below on συνάγων and σκορπίζει. I believe Stier is right in regarding it as a saying setting forth to us generally the entire and complete disjunction of the two kingdoms, of Satan and God. There is and can be in the world *no middle party*: they who are not with Christ, who do not gather with Him,—are against Him and his work, and as far as in them lies are undoing it. See Rom. viii. 7. And thus the saying connects itself with the following verse:—this being the case, διὰ τοῦτο λέγω ὑμῖν,—the sin of an open belying of the present power of the Holy Spirit of God working in and for his Kingdom, assumes a character surpassingly awful. This saying is no way inconsistent with that in Mark ix. 40; Luke ix. 50. That is not a conversion of this, for the terms of the respective propositions are not the same. See note on Mark ix. 40. As usual, this saying of our Lord reached further than the mere occasion to which it referred, and spoke forcibly to those many half-persuaded hesitating persons who flattered themselves that they could strike out a line avoiding equally the persecution of men and the rejection of Christ. He informed them (and informs us also) of the impossibility of such an endeavour. In the συνάγων there is an allusion to the idea of gathering the harvest: see ch. xiii. 30: John xi. 52, and for σκορπίζει, John x. 12, in all which places the words exactly bear out their sense here. 31, 32.] διὰ τοῦτο, **because this is the case**: see last note. Notice again the λέγω ὑμῖν, used by our Lord when He makes some revelation of things hidden from the sons of men: see ch. vi. 29, and xviii. 10, 19: and ver. 36 below. The distinction in these much-controverted verses seems to be, between (1) the sin and blasphemy which arises from culpable ignorance and sensual blindness, as that of the fool who said in his heart 'There is no God,'—of those who, e. g. Saul of Tarsus, opposed Jesus as not being the Christ; which persons, to whatever degree their sin may unhappily advance, are capable of enlightenment, repentance, and pardon:—and (2) the blasphemy of those who, acknowledging God, and seeing his present power working by his Holy Spirit, *openly oppose* themselves to it, as did, or as were very near doing (for our Lord does not actually imply that they *had* incurred this dreadful charge), these Pharisees. They may as yet have been under the veil of ignorance; but this their last proceeding, in the sight of Him who knows the hearts, approximated very near to, or perhaps reached, this awful degree of guilt. The principal misunderstanding of this passage has arisen from the prejudice which possesses men's minds owing to the use of the words, 'the *sin* against the Holy Ghost.' It is not a particular species of sin which is here condemned, but a definite act shewing a *state* of sin, and that state a wilful determined opposition to the present power of the Holy Spirit; and this as shewn by its fruit, βλασφημια.

y Eph. i. 21.
z Luke xvi. 8 al. fr.
a — ch. iii. 7 reff.
b — ch. iii. 8. v. 34 al.
c ch. vii. 17, 18 (reff.).
d 1 John iii. 24. iv. 6.
e ch. iii. 7 (reff.).
f John iii. 31. viii. 44. xii. 49.
g † L. Mark viii. 8. 2 Cor viii. 14 bis only. Eccl. ii. 15 (only ?).

[y-z] τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. [33] ἢ [b] ποιήσατε τὸ δένδρον [c] καλὸν καὶ τὸν [c] καρπὸν αὐτοῦ [c] καλόν, ἢ ποιήσατε τὸ δένδρον [c] σαπρὸν καὶ τὸν [c] καρπὸν αὐτοῦ [c] σαπρόν· [d] ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον [d] γινώσκεται. [34] [e] γεννήματα [e] ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; [f] ἐκ γὰρ τοῦ [g] περισσεύματος τῆς καρδίας τὸ στόμα [f] λαλεῖ. [35] ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ BCDEG KLMSU VXΓΔ 1. 33.

34. aft λαλει ins αγαθα D^1 (and lat).

The declaration, in substance, often occurs in the N. T. See 1 John v. 16, and note on *ἁμαρτία* there: 2 Tim. iii. 8: Jude 4, 12, 13: Heb. x. 26—31; vi. 4—8. Euthymius expands the sense well and clearly: *ὃς μὲν ἂν ἁμάρτῃ κατὰ τῆς ἀνθρωπότητός μου, φησί, τουτέστιν, ὅτις ἂν εἴπῃ βλάσφημον λόγον κατ' αὐτῆς, ... ὁ τοιοῦτος συγγνωσθήσεται πάντως ὡς οὐκ ἰθελοκακήσας, ἀλλ' ἐν ἀγνοίᾳ τῆς ἀληθείας βλασφημήσας· ὁ δὲ βλέπων τὰς θεοπρεπεῖς μου ἐνεργείας, ἃς μόνος δύναται ποιεῖν ὁ θεός, καὶ τῷ Βεελζεβοὺλ ταύτας ἐπιγραφόμενος, ὡς καὶ ὑμεῖς νῦν, καὶ οὕτω βλασφημῶν κατὰ τοῦ πνεύματος τοῦ ἁγίου, ἤτοι κατὰ τῆς θεότητος (ταύτην γὰρ νῦν καλεῖ πνεῦμα ἅγιον [?]) οὗτος ὡς ἰθελοκακήσας προδήλως καὶ ἐν γνώσει καθυβρίσας τὸν θεὸν καὶ ἀναπολόγητα πλημμελήσας οὐ συγχωρηθήσεται.*

No *sure* inference can be drawn from the words *οὔτε ἐν τῷ μέλλοντι*—with regard to forgiveness of sins in a future state. Olshausen remarks that a parallel on the other side is found in ch. x. 41, 42, where the *recognition* of divine power in those sent from God is accompanied with promise of eternal reward. He himself however understands the passage (as many others have done) to imply forgiveness on repentance *in the imperfect state of the dead* before the judgment, and considers it to be cognate with 1 Pet. iii. 18 ff. Augustine speaks very strongly, de Civ. Dei xxi. 24: 'Neque enim de quibusdam veraciter diceretur, quod non eis remittatur neque in hoc seculo neque in futuro, nisi essent quibus, etsi non in isto, tamen remittatur in futuro.' See, on the whole subject, note on 1 Pet. iii. 18 ff. In the almost entire silence of Scripture on any such doctrine, every principle of sound interpretation requires that we should hesitate to support it by two difficult passages, in neither of which does the plain construction of the words absolutely require it. The expressions *αἰὼν οὗτος* (= *ὁ νῦν αἰών*, Tit. ii. 12: 2 Tim. iv. 10; *καιρὸς οὗτος*, Mark x. 30; *αἰὼν τοῦ κόσμου τούτου*, Eph. ii. 2; *αἰὼν ἐνεστὼς πονηρός*, Gal. i. 4) and *αἰὼν μέλλων* (= *αἰὼν ὁ ἐρχόμενος*, Mark x. 30; *αἰὼν ἐκεῖνος*, Luke xx. 35; *αἰῶνες ἐπερχόμενοι*, Eph. ii. 7) were common among the Jews, and generally signified respectively the time before and after the coming of the Messiah. In the N. T. these significations are replaced by—*the present life*, and *that to come:* the present mixed state of wheat and tares, and the future completion of Messiah's Kingdom after the great harvest. The expression *κόσμος μέλλων* is not found. *αἰὼν μέλλων*, &c., seem to differ from *βασιλ. τ. οὐρανῶν* or *τ. θεοῦ*, in never being spoken of, or as in, individuals, but as an age of time belonging to the universal Church. 33, 34.] *ποιήσατε*, not, as generally understood, = 'ponite,'—'*represent . . . . . as:*' for then the clause *ἐκ γὰρ κ.τ.λ.* loses its meaning:—but literally, *make*. The verse is a parable, not merely a similitude. 'There are but two ways open: either *make* the *tree and its fruit* both *good*, or both *bad: for* by the fruit the tree is known.' How *make*, the parable does not say: but let us remember, the Creator speaks, and sets forth a law of his own creation, with which our judgments must be in accord. This verse resumes again the leading argument, and sets forth the inconsistency of the Pharisees in representing Him as in league with evil, whose works were uniformly good. But the words have a double reference: to our Lord Himself, who could not be evil, seeing that His works were good; and (which leads on to the next verse) to the Pharisees, who could not speak good things, because their works were evil.

35—37.] The treasure spoken of is that inner storehouse of good and evil only seen by God and (partially) by ourselves. And on that account—because words, so lightly thought of by the world and the careless, spring from the inner fountains

[h] θησαυροῦ [i] ἐκβάλλει τὰ ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ [i] ἐκβάλλει πονηρά. 36 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα [k] ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι, [l] ἀποδώσουσιν περὶ αὐτοῦ [l] λόγον ἐν [m] ἡμέρᾳ κρίσεως. 37 ἐκ γὰρ τῶν λόγων σου [n] δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου [o] καταδικασθήσῃ. 38 Τότε [p] ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε θέλομεν ἀπὸ σοῦ [q] σημεῖον ἰδεῖν. 39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ [r] μοιχαλὶς [q] σημεῖον [p] ἐπιζητεῖ, καὶ [s] σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ [q] σημεῖον

h ch. ii. 11 reff. Isa. xxxiii. 6.
i — ver. 21. ch. xiii. 52. Luke x. 35 al.
k ch. xx. 3, 6 reff.
l Luke xvi. 2. Acts xix. 40. 1 Pet. iv. 5. Dan. vi. 3 Theod.
m ch. x. 15 reff.
n Rom. ii. 13, iii. 20. Gal. ii. 16 al. Ps. l. 4. cxliii. 2.
o ver. 7 reff. Job xxxiv. 29.
p sec ch. xi. 25 reff.

q = ch. xvi. 1, 4. John iv. 48. vi. 30 al. Isa. vii. 11, 14. Jer. x. 2.
r ch. xvi. 4 ‖ Mk. Rom. vii. 3 bis. James iv. 4. 2 Pet. ii. 14 only. Prov. xxx. (see xxiv.) 20. Ezek. xvi. 38. xxiii. 45 bis. Hosea iii. 1. Mal. iii. 5 only.
s ch. vi. 22 reff.

35. om ο D[1]. rec aft 1st θησαυρου ins της καρδιας (*gloss*), with (some cursives ?) lat-f_1 ff_2 Clem Orig$_{1/}$, της καρδιας αυτου L 1. 33 al gat(with mm) syr-cu æth arm Gaud Fulg Clem Orig-lat, Ath Bas Chr-$\aleph$-a-Ν : om BCD rel Scr's mss latt syrr copt Orig Dial Naz Nyssen Chr(most mss) Thl Cypr Lucif Hil Ambrst. om τα [bef αγαθα] BD rel Did Chr-β Thl : ins CLUΔ Scr's i 33 (1 Scr's c d f k s, e sil) Orig. aft 2nd θησαυρου ins της καρδιας αυτου L 33. 115. 157 syr-cu arm Chr-1-3-8-a-β-Α-Ν Tich Fulg. ins τα bef πονηρα LUΔ 13. 33. 157. 209 Scr's c d k s Chr-1-3-8-a-β.

36. rec aft ο ins εαν, with C rel ; αν L Orig : om BD$\aleph$, *quod* latt Iren Cypr. rec λαλησωσιν, with LXΔ rel latt Orig Iren-lat Cypr : λαλουσιν D : txt BC$\aleph$.

37. for και, η D-gr lat-a c g_1 Hil Paulin.

38. rec om αυτω (*possibly because an ecclesiastical lection began at* απεκρ.), with X rel : ins BCDLM 13. 33 latt syr-cu syr copt æth arm Chr. om και φαρισαιων (*homœotel?*) B 59. 235 : φ. κ. γρ. K.

39. for αυτη, σοι D[1]-gr.

of good and ill, therefore they will form subjects of the judgment of the great day, when the whole life shall be unfolded and pronounced upon. See James iii. 2—12.

36.] ῥῆμα ἀργόν is nom. pendens, as ch. x. 14, 32. αἰρετώτερόν σοι ἐστω λίθον εἰς τὴ βάλλειν, ἢ λόγον ἀργόν, Pythag. in Stobæus, xxxiv. 11. Wetst. ἀργός = ἀεργός, and is perhaps best taken here in its milder and negative sense, as not yet determined on till the judgment: so that our Lord's saying is a deduction "a minori," and if of every ῥῆμα ἀργόν, then how much more of every ῥῆμα πονηρόν! 37.] The λόγος being the περίσσευμα τῆς καρδίας, is a specimen of what is within; is the outward utterance of the *man*, and on this ground will form a subject of strict enquiry in the great day, being a considerable and weighty part of our works. 38.] St. Luke (xi. 15, 16) places the accusation of casting out devils by Beelzebub and this request together, and then the discourse follows. It seems that the first part of the discourse gave rise, as here related, to the request for a sign (from Heaven); but, as we might naturally expect, and as we learn from St. Luke, on the part of *different persons from those who made the accusation*. In consequence of our Lord declaring that his miracles were wrought by the Holy Ghost, they wish to see some decisive proof of this by a sign, not from Himself, but *from Heaven*. The account in ch. xvi. 1—4 manifestly relates to a different occurrence: see notes there. Cf. John vi. 30, 31; xii. 28. 39.] μοιχαλίς (see reff.), because they had been the peculiar people of the Lord, and so in departing from Him had broken the covenant of *marriage*, according to the similitude so common in the prophets.

The expression σημεῖον οὐ δοθ. αὐτῇ does not, as De Wette maintains, exclude our Lord's miracles from being σημεῖα: but is the direct answer to their request in the sense in which we know they used σημεῖον, 'a sign, not *wrought by Him, and so able to be suspected of magic art*, but one *from Heaven*.' Besides, even if this were not so, how can the refusing to work a miracle *to satisfy them*, affect the nature or signification of those wrought on different occasions, and with a totally different view? And yet on ground like

t ch. xiii. 40. xxiv. 27, 38 al. Eccl. v. 15.
u ch. xv. 17 al. Jonah i. 1.
v here only.
Jonah i. 6. Gen. i. 21.
w = here only. Jonah ii. 4.
x Jonah iii. 5.
y ‖ L. Ps. i. 5.
z = ‖ L. Heb. xi. 7. Wisd. iv. 16.
a bb. iii. 2 reff.
b 2 Tim. ii. 26.
c ‖ L. Rom. xvi. 26. 1 Cor. i. 21. ii. 4. xv. 14. 2 Tim. iv. 17. Tit. i. 3 only. 2 Chron. xxx. 5. Prov. ix. 3. Jonah iii. 2. Esdr. ix. 3 only.
d ‖ L. Acts viii. 27. Rev xviii. 7 only. 2 Chron. ix. 1.
e = ‖ L. Luke (xii. 55 reff.) xiii. 29. Rev. xxi. 13 only. Zech. vi. 6.
f ‖ 1 Cor. xv. 42, 43. Isa. xxvi. 19.
g ‖ L. Rom. x. 18 (Heb. vi. 16) only. Ps. xcvii. 3.

t Ἰωνᾶ τοῦ προφήτου. 40 ὥςπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ BCDEG KLMSU VΧΓΔ 1. 33.
u κοιλίᾳ τοῦ v κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας,
οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ w καρδίᾳ τῆς γῆς
τρεῖς ἡμέρας καὶ τρεῖς νύκτας. 41 ἄνδρες x Νινευεῖται
y ἀναστήσονται y ἐν τῇ y κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
z κατακρινοῦσιν αὐτήν, ὅτι a μετενόησαν b εἰς τὸ c κήρυγμα
Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. 42 d βασίλισσα e νότου
f ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
z κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἐκ τῶν e περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολο-

40. ωςπερ D¹. om ην D-gr Scr's c. aft εσται ins και DEFL lat-a b ff₁ g₁ h syr-cu copt arm ῆgn Iren-lat Orig-lat Eus₂ Chr Cyr Thl Ambr.

this it is (De Wette, vol. i. p. 147) that rationalistic systems are built. τί οὖν; οὐκ ἐποίησεν ἕκτοτε σημεῖον; ἐποίησεν, ἀλλ' οὐ δι' αὐτούς, πεπωρωμένοι γὰρ ἦσαν, ἀλλὰ διὰ τὴν τῶν ἄλλων ὠφέλειαν. Euthym. in loc. Notice ἐπιζητεῖ; not merely quærit, but requirit; misses, and demands as a sine quâ non. See Palm and Rost's Lex. sub voce. The *sign of Jonas* is the most remarkable foreshadowing in the O. T. of the resurrection of our Lord. It was of course impossible that His resurrection should be represented by an actual resurrection, as his birth was by births (Isaac, Samson, Samuel, Mahershalalhashbaz), and His death by deaths (Abel; the substitute for Isaac; Zechariah the prophet; the daily and occasional sacrifices); so that we find the events symbolic of his resurrection (Joseph's history; Isaac's sacrifice; Daniel's and Jonah's deliverance), representing it in a figure (Heb. xi. 19, ἐν παραβολῇ). In the case before us the figure was very remarkable, and easily to be recognized in the O. T. narrative. For Jonah himself calls the belly of the sea monster בטן שאול (Jon. ii. 2), 'the belly of Hades,' = καρδίᾳ τῆς γῆς here. And observe, that the type is not of our Lord's *body being deposited in the tomb* of Joseph of Arimathea, for neither could that be called 'the heart of the earth,' nor could it be said that 'the Son of Man' was there during the time; but of our Lord's *personal descent into the place of departed souls*:—see Eph. iv. 9: 1 Pet. iii. 19, and note on Luke xxiii. 43. **40.**] If it be necessary to make good the three days and nights during which our Lord was in the heart of the earth, it must be done by having recourse to the Jewish method of computing time. In the Jerusalem Talmud (cited by Lightfoot) it is said "that a day and night together make up a עונה (a νυχθήμερον), and that any part of such a period is counted as the whole." See Gen. xl. 13, 20: 1 Sam. xxx. 12, 13: 2 Chron. x. 5, 12: Hos. vi. 2. **41.**] In this verse there is no reference to the *sign* of Jonas *spoken of above*, but to a different matter, another way in which he should be a sign to this generation. See Luke xi. 29 f., and note. (But the preaching of Jonas to the Ninevites was a sign after *his* resurrection: so shall the preaching of the Son of Man by His Spirit in His Apostles be after His resurrection. Stier.)

πλεῖον Ἰωνᾶ ὧδε . . . πλεῖον Σολ. ὧδε] On the neuter, see above, ver. 6, note. **There is more than Jonas here.** No matter so worthy of arousing repentance had ever been revealed or preached as the Gospel: no matter so worthy of exciting the earnest attention of all. And the Lord *Himself*, the Announcer of this Gospel, is greater than all the sons of men: his *preaching*, greater than that of Jonah: his *wisdom*, than that of Solomon.

42. βασίλισσα νότου] Josephus, Antt. viii. 6. 5, calls her τὴν τῆς Αἰγύπτου καὶ τῆς Αἰθιοπίας τότε βασιλεύουσαν γυναῖκα, i. e. of Meroe (whose queens were usually called Candace. Plin. Hist. vi. 29). Abyssinian tradition agrees with this account, calls her Maqueda, and supposes her to have embraced the Jewish religion in Jerusalem. The Arabians on the other hand also claim her, calling her Balkis (Koran, c. xxvii., cited by Winer), which latter view is probably nearer the truth, Sheba being a tract in Arabia Felix, near the shores of the

Z οταν δε—
μῶνος ὧδε. 43 Ὅταν δὲ τὸ [h] ἀκάθαρτον [h] πνεῦμα ἐξέλθῃ
ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' [i] ἀνύδρων τόπων [k] ζητοῦν
[k] ἀνάπαυσιν, καὶ οὐχ [l] εὑρίσκει. 44 τότε λέγει Εἰς τὸν
F εξηλ-θον—
οἶκόν μου [m] ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει
BCDEF GKLMS UVXZ ΓΔ1. 33.
[n] σχολάζοντα, [o] σεσαρωμένον καὶ [p] κεκοσμημένον. 45 τότε
πορεύεται καὶ [q] παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα [r]
πνεύματα [r] πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ
ἐκεῖ, καὶ γίνεται [s] τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου [t] χεί-
ρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ
πονηρᾷ.

h ch. x. 1 reff. i ‖ L. 2 Pet. ii. 17. Jude 12 only. Ps. lxii. 1. Jer. ii. 6. k Ruth iii. 1 var. Sir. xxiv. 7. l ch. xi. 29 reff. m ch. xxiv. 18 ‖. Gen. xliv. 13 al. (‖ L. v. r.) n 1 Cor. vii. 5 only. Exod. v. 5, 17 bis. Ps. xiv. 10 only. τόπον σχολάζοντα, Plutarch. C. Gracchus, c. 12.

o ‖. Luke xv. 8 only †. r compar., ‖ L. only. p ch. xxiii. 29 al. Ezek. xxiii. 41. s 2 Pet. ii. 20. Rev. ii. 19. Ps. lxxii. 17. q ch. xvii. 1 reff. t ch. ix. 16 reff.

44. rec επιστρεψω bef εις την οικιαν μου (*from Lk* xi. 24), with C rel latt syrr syr-cu arm Orig-lat: txt BDZ 33 æth.—(υποστρεψω Z 1. 13. 124 al Scr's g q r.) ελθων DFGXΓ 13. 33. 157 al syr: εξελθον U: ηλθον Δ: txt BC rel. (Z def.) aft ευρισκει ins τον οικον D. ins και bef σεσαρωμενον C[1] Z(appy) 235 ev-36 al Scr's i m s lat-*a c k* syrr syr-cu Chr-β-s (and Fd's mss exc κ ν) Thl: om BD rel vulg lat-*b f g*$_1$ syr-marg-gr copt æth arm.

45. ετερα bef επτα Z 240. 244 Scr's i lat-*b o* Chr. for 2nd εαυτου, αυτου DE[1] Scr's c evv-y-z. aft εσχατα ins αυτου CD[1]. for χειρονα, χειρον D[1].

Red Sea, near the present Aden (see Plin. vi. 23), abounding in spice and gold and precious stones. 43.] ὅταν, not '*whenever*;' the indefinite conj. does not assert universality, but is hypothetical; δέ connects strictly with what has preceded. This important parable, in the similitude itself, sets forth to us an evil spirit driven out from a man, wandering in his misery and restlessness through desert places, the abodes and haunts of evil spirits (see Isa. xiii. 21, 22; xxxiv. 14), and at last determining on a return to his former victim, whom he finds so prepared for his purposes, that he associates with himself seven other fiends, by whom the wretched man being possessed, ends miserably. In its interpretation we may trace three distinct references, each full of weighty instruction. (1) The direct application of the parable is to *the Jewish people*, and the parallel runs thus:—The old daemon of idolatry brought down on the Jews the Babylonish captivity, and was cast out by it. They did not after their return fall into it again, but rather endured persecution, as under Antiochus Epiphanes. The emptying, sweeping, and garnishing may be traced in the growth of Pharisaic hypocrisy and the Rabbinical schools between the return and the coming of our Lord. The re-possession by the one, and accession of seven other spirits more malicious (πονηρότερα) than the first, hardly needs explanation. The desperate infatuation of the Jews after our Lord's ascension, their bitter hostility to His Church, their miserable end as a people, are known to all. Chrysostom, who gives in the main this interpretation, notices their continued infatuation in his own day: and instances their joining in the impieties of Julian. (2) Strikingly parallel with this runs the history of the Christian Church. Not long after the apostolic times, the golden calves of idolatry were set up by the Church of Rome. What the effect of the captivity was to the Jews, that of the Reformation has been to Christendom. The first evil spirit has been cast out. But by the growth of hypocrisy, secularity, and rationalism, the house has become empty, swept, and garnished: swept and garnished by the decencies of civilization and discoveries of secular knowledge, but empty of living and earnest faith. And he must read prophecy but ill, who does not see under all these seeming improvements the preparation for the final development of the man of sin, the great re-possession, when idolatry and the seven πνεύματα πονηρότερα shall bring the outward frame of so-called Christendom to a fearful end. (3) Another important fulfilment of the prophetic parable may be found in the histories of individuals. By religious education or impressions, the devil has been cast out of a man; but how often do the religious lives of men spend themselves in the

46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ BCDEP GKLMS
u Luke ix. 9. xiii. 24. John vii. 1, &c. Exod. ii. 15. καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω u ζητοῦντες αὐτῷ UVXZ ΓΔ 1. 33.
λαλῆσαι. 47 εἶπεν δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ
οἱ ἀδελφοί σου ἔξω ἑστήκασιν u ζητοῦντές σοι λαλῆσαι.
v ch. xxvi. 26 ref. 48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ Τίς v ἐστιν
ἡ μήτηρ μου, καὶ τίνες v εἰσὶν οἱ ἀδελφοί μου; 49 καὶ
w ch. viii. 8 refl. Exod. xiv. 21. w ἐκτείνας τὴν v χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν
Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 50 ὅστις γὰρ ἂν
x ch. vii. 21 refl. Ps. cxliii. 10. x ποιῇ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός
μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.
y see note. Deut. xxxii. 44. XIII. 1 Ἐν τῇ y ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ

46. rec aft ετι ins δε, with C rel syr æth: λαλουντος δε αυτου DLZ Syr: txt B 33 vulg lat-*c f* copt arm. om 2nd αυτου Z 301: αυτου bef και οι αδελφοι vulg lat-*a b f ff*$_{1,2}$ *g*$_1$ *k* Orig Chr. λαλησαι bef αυτω DL 33. 80. 124 ev-36 latt syrr syr-cu Orig.

47. om ver (*homœotel*) BLΓ al lat-*ff*$_1$ *k* syr-cu. εστ. bef εξω D 33: om εξω 1. for εστηκασιν, εστηκεισαν D^1 Scr's w: -κασαν D^2. λαλησαι bef σοι D lat-*b c f ff*$_2$ *g*$_1$ *k* syrr.

48. rec (for λεγοντι) ειποντι, with C rel: txt BD Z(Treg, expr) 33 ev-36.—(om τ. λ. X.) for και, η D lat-*a ff*$_{1,2}$ *g*$_2$ *k* arm.

49. om 1st αυτου D 235. 300 Scr's k vulg lat-*a b ff*$_1$ *g*$_1$ Orig.

50. om αν D 235. rec (for ποιη) ποιηση (*from* ‖ *Mk*), with B rel latt; ποιησει KLZΓ 13 Scr's h i evv-y-z copt: ποιει *facit* D: txt CΔ.

CHAP. XIII. **1.** rec aft εν ins δε, with CD rel lat-*f k* syrr copt: om BZ 33 latt æth arm Orig Hil. εξηλθεν, insg και bef εκαθητο, D lat-*a b e ff*$_{1,2}$ *g*$_1$ *k* Syr syr-cu

sweeping and garnishing (see Luke xi. 39, 40), in formality and hypocrisy, till utter emptiness of real faith and spirituality has prepared them for that second fearful invasion of the Evil One, which is indeed worse than the first! (See Heb. i. 4, 6: 2 Pet. ii. 20—22.)

46—50.] HIS MOTHER AND BRETHREN SEEK TO SPEAK WITH HIM. Mark iii. 31—35. Luke viii. 19—21. In Mark the incident is placed as here: in Luke, after the parable of the sower. **46.**] In Mark iii. 21 we are told that his relations *went out to lay hold on Him, for they said, He is beside Himself:* and that the reason of this was his continuous labour in teaching, which *had not left time so much as to eat.* There is nothing in this care for his bodily health (from whatever source the act may have arisen on the part of his *brethren*, see John vii. 5) inconsistent with the known state of his *mother's* mind (see Luke ii. 19, 51). They stood ἔξω, i. e. outside the throng of hearers around our Lord; or, perhaps, outside the house. He meets their message with a reproof, which at the same time conveys assurance to His humble hearers. He came for *all men:* and though He was born of a woman, He, who is the second Adam, taking our entire humanity on Him, is not on that account more nearly united to her, than to all those who are united to Him by the Spirit; nor bound to regard the call of earthly relations so much as the welfare of those whom He came to teach and to save. It is to be noticed that our Lord, though He introduces the additional term ἀδελφή into his answer, does not (and indeed could not) introduce πατήρ, inasmuch as He never speaks of an earthly Father. See Luke ii. 49. All these characteristics of the mother of our Lord are deeply interesting, both in themselves, and as building up, when put together, the most decisive testimony against the fearful superstition which has assigned to her the place of a goddess in the Romish mythology. Great and inconceivable as the honour of that meek and holy woman was, we find her repeatedly (see John ii. 4) the object of rebuke from her divine Son, and hear Him here declaring, that the honour is one which the humblest believer in Him has in common with her.

Stier remarks (Reden Jesu, ii. 57 note), that the juxtaposition of *sister* and *mother* in the mouth of our Lord makes it pro-

τῆς οἰκίας ἐκάθητο [a]παρὰ τὴν θάλασσαν· [2]καὶ [a]συν-
ἤχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς
[b]πλοῖον [c]ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος [d]ἐπὶ τὸν
[e]αἰγιαλὸν εἱστήκει. [3]καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν
[f]παραβολαῖς, λέγων Ἰδοὺ ἐξῆλθεν [g]ὁ [g]σπείρων [h]τοῦ

[a] ch. iv. 18. Mark v. 21. Acts x. 6. Heb. xi. 12. 3 Kings iv. 29.
[b] — ch. xviii. 20. xxii. 34. xxvi. 3, 57. Acts iv. 5, &c. Neh. viii. 1.
[c] ch. viii. 23, ix. 1 al. fr.
[d] ch. viii. 28 reff.
[d] constr., John i. 32, 33. Rev. vii. 15.
[e] ver. 48. John xxi. 4. Acts xxi. 5. xxvii. 30, 40 only. Judg. v. 17 F. Sir. xxiv. 14 vat. only.
[f] vv. 10, &c. ch. xv. 15 al. fr. Mt. Mk. L. only, exc. Heb. ix. 9. xi. 19. 3 Kings iv. 32. iv. 3. viii. 33. Eph. iv. 23. 1 Thess. v. 24. iii. 5 al.
[g] partic. — ch. Ps. cxlix. 7, 9.
[h] constr., ch. ii. 13. iii. 13 al.

Orig-lat Hil. om απο της οικιας D lat-*a b e ff*$_{1,2}$ *g*$_{1,2}$ Hil.—for απω, εκ Z 33 Orig$_1$ Chr: om απο B 1. 124 evv. 36-49-150 Orig$_1$: txt C rel vulg lat-*c f h* Orig-lat$_1$.

2. rec ins το bef πλοιον, with D rel copt arm: om BCLZ 1. 33. om εμβαντα L. εστηκει D^1.

3. εν παραβολαις bef πολλα C 157. 241. 252 Scr's 1 m n: om πολλα L 236. 243 copt. om του D. for σπειρειν, σπειραι (*from* ||) DLMX 1. 18. 33. 209. 235 al Justin Orig$_2$ [Eus] Chr Thl.

bable that the *brethren* also were his actual brothers according to the flesh: see note on ch. xiii. 55.

CHAP. XIII. 1—52.] THE SEVEN PARABLES. (The parallels, see under each.)

1, 2.] Mark iv. 1. 1. ἐν τῇ ἡμέρᾳ ἐκείνῃ] These words may mean literally *in the same day*. But it is not absolutely necessary. The words certainly do bear that meaning in Mark iv. 35, and important consequences follow (see note there); but in Acts viii. 1 they are as evidently indefinite. The instances of their occurrence in John (xiv. 20; xvi. 23, 26) are not to the point, their use there being prophetical. ἀπὸ τῆς οἰκ. perhaps implies that the foregoing discourse was delivered *in a house*, as some have thought: but the article need not (any more than τό before πλοῖον, see notes on ch. ix. 1, 28) imply *any particular house*. 3. ἐν παραβολαῖς] The senses of this word in the N. T. are various, and may be found in the lexicons. My present concern with it is to explain its meaning as applied to the "*parables*" of our Lord. (1) The *Parable* is not a *Fable*, inasmuch as the Fable is concerned only with the maxims of worldly prudence, whereas the parable conveys spiritual truth. The *Fable* in its form rejects probability, and teaches through the *fancy*, introducing speaking animals, or even inanimate things; whereas the *Parable* adheres to probability, and teaches through the *imagination*, introducing only things which may possibly happen. ἐστι παραβολὴ λόγος ὡς περὶ γινομένου, μὴ γενομένου μὲν κατὰ τὸ ῥητόν, δυναμένου δὲ γίνεσθαι. Origen, cited by Trench on the Parables, p. 4. (2) Nor is the Parable a *Myth*: inasmuch as in Mythology the course of the story is set before us *as the truth*, and simple minds receive it as the truth, only the reflective mind penetrating to the distinction between the vehicle and the thing conveyed; whereas in the Parable these two stand distinct from one another to all minds, so that none but the very simplest would ever believe in the Parable as fact. (3) Nor is the Parable a *Proverb*: though παροιμία is used for *both* in the N. T. (Luke iv. 23; v. 36: Matt. xv. 14, 15), and παροιμία in John for a parable (John x. 6; xvi. 25, 29). It is indeed more like a Proverb than either of the former; being an expanded Proverb, and a Proverb a concentrated parable, or fable, or result of human experience expressed without a figure. Hence it will be seen that the Proverb ranges far wider than the parable, which is an expansion of only one particular case of a proverb. Thus '*Physician heal thyself*' would, if expanded, make a parable; '*ne sus Minervam*,' a fable; '*honesty is the best policy*,' neither of these. (4) Nor is the Parable an *Allegory*: inasmuch as in the Allegory the imaginary persons and actions are placed in the very places and footsteps of the real ones, and stand there instead of them, declaring all the time by their names or actions who and what they are. Thus the Allegory is self-interpreting, and the persons in it are invested with the attributes of those represented; whereas in the Parable the courses of action related and understood run indeed parallel, but the persons are strictly confined to their own natural places and actions, which are, in their relation and succession, typical of higher things. (5) It may well hence be surmised what a Parable *is*. It is *a serious narration, within the limits of probability, of a course of action pointing to some moral or spiri-*

BCDEF GKLMS UVXZ ΓΔ1. 33.

4 και ι εν τω σπειρειν αυτον, κ α μεν επεσεν παρα την οδον, και ελθοντα τα ι πετεινα μ κατεφαγεν αυτα. 5 αλλα δε επεσεν επι τα ν πετρωδη, οπου ουκ ειχεν γην πολλην, και ευθεως ο εξανετειλεν ρ δια το μη εχειν βαθος γης· 6 ηλιου δε σ ανατειλαντος τ εκαυματισθη και ρ δια το μη εχειν ριζαν υ εξηρανθη. 7 αλλα δε επεσεν επι τας

i constr., ver. 25. Acts xi. 15 al. fr. Isa. xxxvii. 1.
k ‖ Mk. see ‖ L. (1 Cor. xii. 8.)
l ch. vi. 26 al. Deut. xiv. 19, 20 al.
m ‖. Luke xv. 30. John ii. 17, from Ps. lxviii. 10.
n Rev. x. 9, 10. xii. 4. xx. 9 only. (-σεθιειν, Luke xx. 47 reff.)
o ‖ Mk. only. (trans. in LXX.) Gen. ii. 9. Ps. cxliv. 8 al. p ch. xxiv. 12. Luke ix. 7. xix. 11 al. Judg. iii. 12. q ch. iv. 16 reff.
r ‖ Mk. Rev. xvi. 8, 9 only †.
s ch. xxi. 19, 20. James i. 11 al. Ps. cxxviii. 6.
t ‖ Mk. ver. 20 ‖ Mk. only †.

4. om κ. εν τω σπειρειν (σπ. το σπ.) C. rec (for ελθοντα) ηλθεν, insg και bef κατεφαγεν (*from* ‖ *Mk*), with C rel Orig: ηλθον και DLZ 33: txt B 13. 124 evv-y-150. aft πετεινα ins τον ουρανον (*from* ‖ *Luke*) E[1]KM 13. 124 al Scr's d p r w evv-y-150 vulg lat-*b ff*[1] *h* syr-cu syr æth arm Orig.

5. for αλλα, *a* (so vv. 7, 8) D Chr; *quædam* lat-*b c d*. for ευθεως, ευθυς D 40. (transferred in L to next ver bef εκαυμ.) εξανετειλαν B. ins της bef γης (*prob error*) B.

6. του δε ηλιου D. εκαυματωθη B: -τισθησαν (and εξηρανθησαν) D: εκαυματισεν Δ[1]: txt CZ rel.

7. for επι, εις (‖ *Mk*) D 13. 124. 346 lat-*a* Justin Orig; *in spinis* lat-*b c d*.

tual Truth ('Collatio per narratiunculam fictam, sed veri similem, serio illustrans rem sublimiorem.' Unger, de Parabolis Jesu [Meyer]); and derives its force from real analogies impressed by the Creator of all things on His creatures. The great Teacher by Parables therefore is He who needed not that any should testify of man; for He knew what was in man, John ii. 25: moreover, He *made* man, and orders the course and character of human events. And this is the reason why none can, or dare, teach by parables, except Christ. We do not, as He did, see the inner springs out of which flow those laws of eternal truth and justice, which the Parable is framed to elucidate. *Our* parables would be in danger of perverting, instead of guiding aright. The Parable is especially adapted to different classes of hearers at once: it is understood by each according to his measure of understanding. See note on ver. 12. The seven Parables related in this chapter cannot be regarded as a collection made by the Evangelist as relating to one subject, the Kingdom of Heaven and its development; they are clearly indicated by ver. 53 to have been all spoken on *one and the same occasion*, and form indeed a complete and glorious whole in their inner and deeper sense. The *first four* of these parables appear to have been spoken *to the multitude from the ship* (the interpretation of the parable of the sower being interposed); the *last three, to the disciples in the house*.

From the expression ἤρξατο here compared with the question of the disciples in ver. 10,—and with ver. 34,—it appears that this was the *first beginning of our Lord's teaching by parables*, expressly so delivered, and properly so called. And the natural sequence of things here agrees with, and confirms Matthew's arrangement against those who would place (as Ebrard) all this chapter before the Sermon on the Mount. He there spoke *without parables*, or mainly so; and continued to do so till the rejection and misunderstanding of his teaching led to His judicially adopting the course here indicated, χωρὶς παρ. οὐδὲν ἐλάλει αὐτοῖς. The other order would be inconceivable: that after such parabolic teaching, and such a reason assigned for it, the Lord should, that reason remaining in full force, have deserted his parabolic teaching, and opened out his meaning as plainly as in the Sermon on the Mount. 3—9.] THE SOWER. Mark iv. 2—9: Luke viii. 4—8. See note on the locality in vv. 51, 52. 3.] For the explanation of the parable see on vv. 19—23. ὁ σπ., *generic*, singular of οἱ σπείροντες—*a sower*; **he that soweth.** 4.] παρὰ τ. ὁδ., **by** (by the side of, along the line of) **the path** through the field. Luke inserts καὶ κατεπατήθη, and after τὰ πετ., —τοῦ οὐρανοῦ. 5.] τὰ πετρώδη (= τὴν πέτραν Luke), stony places where the native rock is but slightly covered with earth (which abound in Palestine), and where therefore the radiation from the face of the rock would cause the seed to spring up quickly, the shallow earth being heated by the sun of the day before.

[t] ἀκάνθας, καὶ [u] ἀνέβησαν αἱ [t] ἄκανθαι καὶ [v] ἀπέπνιξαν αὐτά. 8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν [w] καλήν, καὶ [x] ἐδίδου καρπὸν [y] ὃ μὲν ἑκατὸν [y] ὃ δὲ ἑξήκοντα [y] ὃ δὲ τριάκοντα. 9 ὁ ἔχων ὦτα ἀκουέτω. 10 καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; 11 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὅτι ὑμῖν [z] δέδοται [a] γνῶναι τὰ [ab] μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ [z] δέδοται. 12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ [c] περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει

—την βασιλ. Z. BCDEP GKLM[s] UVXΓΔ 1. 33.

t ch. vii. 16 ref. Jer. iv. 3.
u — | Mk.(bis). Mark iv. 32. Isa. xxxii. 13.
v | L. Luke viii. 33 only †. Tobit iii. 8 only.
w — | Mk. ch. xii. 33 al. Num xiii. 20.
x | Mk. (bis). Zech viii. 12.
y ch. xxi. 35. xxii. 35. Rom. ix. 21. 2 Tim. ii. 20. οὗτ μέν . . . οὗτ δέ,

Polyb. i. 7. 8. see ver. 4 ref.
z | ch. xix. 11. 2 Tim. i. 18. Rev. iii. 21 al. Gen. xxxi. 7. Num xxi. 28.
a | Luke. Wisd. ii. 22. see Eph. iii. 3. Col. ii. 2.
b | only in Cosmp. — Rom. xi. 25. 1 Cor. xiii. 2. xv. 51. Dan. ii. 29 al.
c pass., ch. xxv. 29 only ‡. transr., 2 Cor. iv. 5 al[p]. (Paul) ‡. intr, ch. xiv. 20. Luke xii. 15 al. fr.

σπνιξαν D 13. 124. 346.

8. επεσαν C 33. ειδιδουν D.

9. rec aft ωτα ins ακουειν (*from* ||), with CDZ rel: om BLℵ lat-*e ff*$_1$ *k* Tert.

10. aft προσελθοντες ins αυτω C copt. aft μαθηται ins αυτου CX Scr's g q r lat-*a b c f g*$_1$ *k* D-lat Syr syr-cu syr-with-ast copt æth Eus Chr-6-8-η-ρ: om BDZ rel vulg lat-*e ff*$_1$ *g*$_2$ arm Orig.

11. om αυτοις CZ lat-*ff*$_1$ copt æth Eus Chr-6-8-η-ρ.

6.] ῥίζαν = *ικμάδα* Luke. If the one could have struck down, it would have found the other. 7.] ἐπὶ τ. ἀκ. = *εἰς τὰς ἀκ.* Mark; = *ἐν μέσῳ τῶν ἀκ.* Luke. In places where were the roots of thorns, beds of thistles, or such like. ἀνέβησαν . . . . καί = *συμφυεῖσαι* Luke; ἀπέπν. = *συνέπνιγν.* Mark, who adds *καὶ καρπὸν οὐκ ἔδωκεν.* 8.] ἐδίδου = *φυὲν ἐποίησεν* Luke. After καρ. Mark inserts *ἀναβαίνοντα καὶ αὐξανόμενον.* Luke gives only *ἑκατονταπλασίονα.*

9.] is common to all three Evangelists (Mark and Luke insert *ἀκούειν*).

10—17.] OUR LORD'S REASON FOR TEACHING IN PARABLES. Mark iv. 10—12. Luke viii. 9, 10, but much abridged.

10.] οἱ μαθηταί = *οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα* Mark. This question took place during a pause in our Lord's teaching, not when He had entered the house, ver. 36. The question shews the *newness of this method of teaching to the disciples.* It is not mentioned in Mark: only the enquiry into the meaning of the parable just spoken: nor in Luke; but the answer implies it. 11.] The Kingdom of Heaven, like other Kingdoms, has its secrets (μυστήριον,—see a definition by St. Paul in Rom. xvi. 25 f.,—viz. *χρόνοις αἰωνίοις σεσιγημένον, φανερωθὲν δὲ νῦν*) and inner counsels, which strangers must not know. These are only revealed to the humble diligent hearers, ὑμῖν: to those who were immediately around the Lord with the twelve; not ἐκείνοις = *τοῖς λοιποῖς* Luke, = *ἐκείνοις τοῖς ἔξω* Mark. (1 Cor. v. 12, 13.) οὐ δέδοται = *ἐν παραβολαῖς* Luke, and *τὰ πάντα γίνεται* Mark. 12.] In this saying of the Lord is summed up the *double force*—the *revealing* and *concealing* properties of the parable. By it, he who *hath*,—he who not only hears with the ear, but understands with the heart, has more given to him; and it is for this main purpose undoubtedly that the Lord spoke parables: to be to His Church revelations of the truth and mysteries of His Kingdom. But His present purpose in speaking them, as further explained below, was the quality possessed by them, and declared in the latter part of this verse, of hiding their meaning from the hard-hearted and sensual. By them, he who *hath not*, in whom there is no spark of spiritual desire nor meetness to receive the engrafted word, has taken from him even that which he hath ("*seemeth to have*," Luke); even the poor confused notions of heavenly doctrine which a sensual and careless life allow him, are further bewildered and darkened by this simple teaching, into the depths of which he cannot penetrate so far as even to ascertain that they exist. No practical comment on the latter part of this saying can be more striking, than that which is furnished to our day by the study of the German rationalistic (and, I may add, some of our English harmonistic) Commentators; while at the same time we may rejoice to see the approximate fulfilment of the former in such commentaries as

d Gospp., here only. Gal. vi. 2. Phil. ii. 20. 1 Thess. ii. 16. 1 Cor. xiv. 16. Gen. xxix. 28. (-ρωσις, Esdr. i. 57.)
e = Gospp., here only. Epp. (Rom. xii. 6 al.), 2 Pet. i. 20, 21 only. Rev. i. 3 al5. 2 Chron. xxxii. 32.
f 1 Cor. xii. 17. Heb. v. 11 al. Isa. vi. 9.
g Acts xxviii. 27 (from l. c.) only. Deut. xxxii. 15.
h Acts i. c only.
i Acts i. e. only. Isa. i. e. xxix. 10. Lam. iii. 44 (45) only.
k absol., ‖ Mk. Luke xxii. 32. Acts iii. 19 al. Zech. v. i. vi. 1.
l Luke x. 23. Gen. xiv. 12. Deut. xxiix. 4.

ἀρθήσεται ἀπ' αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιοῦσιν. 14 καὶ [d] ἀναπληροῦται αὐτοῖς ἡ [e] προφητεία Ἡσαΐου ἡ λέγουσα [f] Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. 15 [g] ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν [h] βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν [i] ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ [k] ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς. 16 ὑμῶν δὲ μακάριοι οἱ [l] ὀφθαλμοὶ ὅτι BCDEF GKLMS UVXΓΔ 1. 33.

13. for *αυτοις λαλω*, λαλει *αυτοις* D'-gr: ελαλει *αυτοις* D². om *αυτοις* L lat-*c* Iren Cyr-jer: λαλω bef *αυτοις* 1. 13. 33. 124 evv-y-36-150 al vulg lat-*a b d f ff*$_{1.2}$ *g*$_{1.2}$ Syr syr-cu arm Chr Iren-lat Orig-lat Tert. *ινα βλ. μη βλεπωσιν κ. ακ. μη ακουσωσιν κ. μη συνωσιν μη ποτε επιστρεψωσιν* (*from* ‖ *Mk*) D 1 lat-*b c ff*$_2$ *g*$_1$ *h* syr-cu Eus Cyr-jer Iren-lat Tert. *συνωσιν* D: *συνιωσιν* B²(Mai expr) 1. 33 ev-z.

14. aft 1st *και* ins *τοτε* D 1 lat-*a b c ff*$_{1.2}$ *g*$_1$ *h* Eus. for *αναπληρουται*, *πληρωθησεται* D 17 Scr's s evv-y-150 lat-*c ff*$_1$ *g*$_1$ *k*: *πληρουται* 1 lat-*a ff*$_2$. rec ins *επ'* bef *αυτοις* (*explanatory*), with DM¹ (Scr's s [and ev-y ?], e sil) vulg lat-*b f ff*$_{1.2}$ *h k* Syr copt æth Eus Iren-lat: om *αυτοις* lat-*a c g*$_2$ syr-cu: txt BC rel Scr's mss am(with forj harl¹) syr arm. ins *του* bef *ησαιου* D. for *η λεγουσα*, *λεγουσα πορευθητι και ειπε τω λαω τουτω* (*from* LXX) D lat-*a b c ff*$_{1.2}$ *g*$_1$ *h* Eus. *ακουσατε* B¹.

15. aft 1st *ωσιν* ins *αυτων* (*from* LXX) C lat-*b c g*$_2$ *h k* Syr syr-cu copt æth arm Iren-lat. om *ακουσωσιν* (*homœotel*) C. for *συνωσιν*, *συνιωσιν* CE³. rec *ιασομαι*, with E³KUXΔ¹ 1 latt: txt BCD rel.

those of Olshausen, Neander, Stier, and Trench. In ch. xxv. 29, the fuller meaning of this saying, as applied not only to hearing, but to the whole spiritual life, is brought out by our Lord. 13.] ὅτι βλ. οὐ βλέπουσιν κ.τ.λ. = (in Mark, Luke; similarly below) ἵνα βλ. μὴ βλέπωσιν κ.τ.λ. In the deeper view of the purpose of the parable, both of these run into one. Taking the saying of ver. 12 for our guide, we have ὅστις οὐκ ἔχει = ὅτι βλέπ. οὐ βλέπουσιν,—and καὶ ὃ ἔχει ἀφθ. ἀπ' αὐτοῦ = ἵνα βλ. μὴ βλέπωσιν. The difficulties raised on these variations, and on the prophecy quoted in vv. 14, 15, have arisen entirely from not keeping this in view. 14, 15.] This prophecy is quoted with a similar reference John xii. 40: Acts xxviii. 26, 27; see also Rom. xi. 8. ἀναπληροῦται, is being fulfilled, 'finds one of the stages of its fulfilment:' a partial one having taken place in the contemporaries of the prophet. The prophecy is cited verbatim from the LXX, which changes the imperative of the Hebrew ('Make the heart of this people fat,' &c., E. V.) into the indicative, as bearing the same meaning. αὐτοῖς is a dat. of relation, 'with regard to them:' see Kühner, Gramm. § 581. ἐπαχύνθη, grew fat; from prosperity:—'torpens, omni sensu carens' (Simonis Lex. under יגע). βαρέως ἤκουσαν, heard heavily, '*sluggishly and imperfectly*.' ἐκάμμυσαν, closed (Heb. '*smeared over*') their eyes. All this have they done: all this is increased in them by their continuing to do it, and all lest they should (and so that they cannot) hear, see, understand, and be saved. ἰάσομαι αὐτ. = ἀφεθῇ αὐτοῖς Mark. This citation gives no countenance to the fatalist view of the passage, but rests the whole blame on the hard-heartedness and unreadiness of the hearers, which is of itself the cause why the very preaching of the word is a means of further darkening and condemning them (see 2 Cor. iv. 3, 4). On the fut. indic. after μήποτε, "verentis ne quid futurum sit, sed indicantis simul, putare se ita futurum esse ut veretur," see Winer, § 56. 2: Herm. ad Soph. Aj. 272. 16, 17.] See ref. Prov. These verses occur again in a different connexion, and with the form of expression slightly varied, Luke x. 23, 24. It was a saying likely to be repeated. There it is μακάρ. οἱ ὀφθ. οἱ

[l] βλέπουσιν, καὶ τὰ [m] ὦτα [ὑμῶν] ὅτι [m] ἀκούουσιν. [17] ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. [18] ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. [19] [n] παντὸς ἀκούοντος τὸν [o] λόγον τῆς [o] βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ [p] πονηρὸς καὶ [q] ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ·

l Job xxix. 11. Prov. xx. 12.
m ch. xviii. 19. Acts x. 44. Exod. xx. 4. Lev. iv. 2.
o here only. see ch. iv. 23 refl.
p masc., ver. 38. (ch. v. 37?) John xvii. 15. Eph. vi. 16. 1 John ii. 13 al.
q = Acts viii. 39. αἰχμὴν παρά τινος ἁρπάσαι, Xen. Cyr. iv. 6. 4.

16. om οι [aft μακαριοι] DM[1]. om τα D ev-z. om 2nd υμων B 6. 75. 252 lat-a b c ff, g[1] Hil Chr-p. rec ακουει (*gramml corrn*), with L rel: txt BCDMX 1. 33 Orig Eus Chr-η-ρ-2-9(and Field) Cyr Damasc Constt.

17. om και δικαιοι B[1], insd in marg by B[1]? ηδυνηθησαν ειδειν D. (ειδαν B 33.)

18. rec σπειροντος (*from ver* 3, *the parable having acquired that name, as with us, "the parable of the sower:" see below, on ver* 39), with CD rel: txt BX 33 evv-4-150 syr Chr-β-η.

βλέποντες ἃ βλέπετε: and for δίκαιοι we have βασιλεῖς. On the fact that prophets, &c. desired to see those things, see 2 Sam. xxiii. 5: Job xix. 23—27: also Exod. iv. 13, and Luke ii. 29—32.

18—23.] INTERPRETATION OF THE PARABLE OF THE SOWER. Mark iv. 10—20. Luke viii. 9—18, who incorporate with the answer of our Lord to the request of the disciples, much of our last section. 18.] ἀκούσατε, in the sense of the verse before—**hear the true meaning of, '*hear in your hearts.*'** With regard to the Parable itself, we may remark that its great leading idea is that μυστήριον τῆς βασιλείας, according to which the grace of God, and the receptivity of it by man, work ever together in bringing forth fruit. The *seed* is one and the same every where and to all: but ***seed does not spring up without earth, nor does earth bring forth without seed;*** and the success or failure of the seed is the consequence of the adaptation to its reception, or otherwise, of the spot on which it falls. But of course, on the other hand, as the enquiry, 'Why is this ground rich, and that barren?' leads us up into the creative arrangements of God,—so a similar enquiry in the spiritual interpretation would lead us into the inscrutable and sovereign arrangements of Him who 'preventeth us that we may have a good will, and worketh with us when we have that will' (Art. X. of the Church of England). See, on the whole, my Sermons before the University of Cambridge, February, 1858.

19.] In Luke we have an important preliminary declaration, implied indeed here also: **ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.** This *word* is in this parable especially meant of the word *preached*, though the word *written* is not excluded: nor the word *unwritten*—the providences and judgments, and even the creation, of God. (See Rom. x. 17, 18.) The similitude in this parable is alluded to in 1 Pet. i. 23: James i. 21. The sower is first the Son of Man (ver. 37), then His ministers and servants (1 Cor. iii. 6) to the end. He sows over all the field, unlikely as well as likely places; and commands His sowers to do the same, Mark xvi. 15. Some, Stier says, (Reden Jesu, ii. 76, ed. 2,) have objected to the parable a want of truthful correspondence to reality, because sowers do not thus waste their seed by scattering it where it is not likely to grow; but, as he rightly answers,—the simple idea of the parable must be borne in mind, and its limits not transgressed—'a sower went out *to sow*'—his SOWING—sowing over all places, is the idea of the parable. We see him only as a *sower*, not as an economist. The parable is not about *Him*, but about the *seed* and *what happens to it*. He is the fit representative τοῦ διδόντος θεοῦ πᾶσιν ἁπλῶς καὶ μὴ ὀνειδίζοντος, James i. 5. **παντὸς κ.τ.λ.**] an anacoluthon, to throw the emphasis on παντὸς κ.τ.λ., for ὁ πονηρὸς . . . κ. ἁρπάζει τὸ ἐσπ. ἐν τῇ καρδ. παντὸς κ.τ.λ. **καὶ μὴ συνιέντος** is peculiar to Matthew, and very important; as in Mark and Luke this first class of hearers are without any certain index to denote them. The *reason* of μὴ συνιέντος is clearly set forth by the parable: the heart is hardened, trodden down; the seed cannot penetrate. **ὁ πονηρός** = ὁ σατανᾶς (Mark, who also inserts εὐθύς), = ὁ διάβολος (Luke). The parable itself is here most satisfactory as to the *manner* in which the Evil One pro-

οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. 20 ὁ δὲ ἐπὶ τὰ BCDEF
r ver. 5. s ‖ l. ch. xxviii. 8. Luke xxiv. 62. Phil. i. 8 al. 1 Chron. xxix. 22. t Job xix. 28. u ‖ Mk. 2 Cor. iv. 18. Heb. xi. 25 only †. v ‖ Mk. Mark x. 30. Acts viii. 1. xiii. 50. Paul, Rom. viii 35 al⁴. Prov. xi. 19. Lam. iii. 19. 2 Macc. xii. 28 only.
r πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ GKLMS
εὐθὺς s μετὰ χαρᾶς λαμβάνων αὐτόν, 21 οὐκ ἔχει δὲ UVXΓΔ
t ῥίζαν ἐν ἑαυτῷ, ἀλλὰ u πρόσκαιρός ἐστιν, γενομένης δὲ 1. 33.
θλίψεως ἢ v διωγμοῦ διὰ τὸν λόγον εὐθὺς v σκανδαλίζεται.
22 ὁ δὲ εἰς τὰς x ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον
ἀκούων, καὶ ἡ y μέριμνα τοῦ a αἰῶνος καὶ ἡ a ἀπάτη τοῦ
πλούτου b συνπνίγει τὸν λόγον, καὶ c ἄκαρπος γίνεται.

w — ch. xi. 6 reff. x ver. 7. y ‖. Luke xxi. 34. 2 Cor. xi. 28 (constr.). 1 Pet. v. 7 only. Sir. xxxiv. (xxx.) 1. a absol., ‖ Mk. ver. 39 (4ti v. r.). ch. xxiv. 3. xxviii. 20 only. a ‖ Mk. Eph. iv. 22. Col. ii. 8. 2 Thess. ii. 10. Heb. iii. 13. 2 Pet. ii. 13 only†. Judith ix. 10, 13. xvi. 8 only. (-τάω, Eph. v. 6.) b ‖ (Mk. bis). Luke viii. 42 only †. c ‖ Mk. 1 Cor. xiv. 14. Eph. v. 11. Tit. iii. 14. 2 Pet. i. 8. Jude 12 only. Jer. ii. 6. Wisd. xv. 4 only.

19. συνιοντος DF ev-z : συνηωντος L. for εσπαρμενον, σπειρομενον D. for αυτου, αυτων D(not lat).

21. om εν D¹-gr. for ενθυς, ενθεως D 33.

22. for σπαρεις, σπειρομενος D lat-*a c ff*₂ *g*₁. rec aft του αιωνος ins τουτου (*explanatory*), with C rel vulg lat-*b c f ff*₁ syrr syr-cu copt æth Orig : om BD Scr's f o¹ lat-*a ff*₂ *g*₁ *h k* arm. πλουτους D¹.

ceeds. By fowls of the air—passing thoughts and desires, which seem insignificant and even innocent—does Satan do his work, and rob the heart of the precious seed. Luke adds the purpose of Satan in taking away the word : ἵνα μὴ πιστεύσαντες σωθῶσιν. ὁ . . . σπαρείς : not '*he that received seed by the way side*,' but **he that was sown by the way side**. This is not a confusion of similitudes,—no 'primary and secondary interpretation' of σπόρος,—but the deep truth, both of nature and of grace. The seed sown springing up in the earth, *becomes the plant*, and bears the fruit, or fails of bearing it; it is therefore the representative, when sown, of the individuals of whom the discourse is. And though in this first case it does not spring up, yet the same form of speech is kept up : throughout they are οἱ σπαρέντες, as, when the question of bearing fruit comes, they must be. We are said to be ἀναγεγεννημένοι διὰ λόγου ζῶντος θεοῦ, 1 Pet. i. 23. It takes us up into itself, as the seed the earth, and we become a new plant, a καινὴ κτίσις : cf. also below, ver. 38, τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν κ.τ.λ. **20, 21.**] In this *second* case, the surface of the mind and disposition is easily stirred, soon excited : but beneath lies a heart even harder than the trodden way. So the plant, springing up under the false heat of excitement, having no root struck down into the depths of the being, is, when the real heat from without arises which is intended to strengthen and forward the healthy-rooted plant, withered and destroyed. πρόσκαιρός ἐστιν, not only 'endureth for a while,' but also 'is the creature of circumstances,' changing as they change. Both ideas are included. γενομ. . . . . σκανδ. = ἐν καιρῷ πειρασμοῦ ἀφίστανται Luke, thus accommodating themselves to that καιρός. **22.**] In this *third* sort, *all as regards the soil is well*; the seed goes deep, the plant springs up; all is as in the next case, with but one exception, and that, *the bearing of fruit*—ἄκαρπος γίνεται = οὐ τελεσφοροῦσι Luke. And this because the seeds or roots of thorns are in, and are suffered to spring up in, the heart, and to overwhelm the plant. There is a divided will, a half-service (μέριμνα from μερίζω, see on ch. vi. 25) which ever ends in the prevalence of evil over good. This class is not confined to the *rich* : πλοῦτος in Scripture is not riches *absolutely*, as possessed, but riches *relatively*, as estimated by the desire and value for them. Mark adds καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, viz. the τὰ λοιπά which shall be added to us if we seek first the Kingdom of God and His righteousness. The identity of the *seeds sown* with the individuals of these classes, as maintained above, is strikingly shewn in Luke here : τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες κ.τ.λ. (viii. 14.) We may notice : (I) That there is in these three classes a PROGRESS, and that a *threefold* one :—(1) in TIME :—the first receives a hindrance *at the very outset* : the seed never springs up :—the second *after it has sprung up*, but *soon* after :—the third *when it has entered, sprung up*,

23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὃς δὴ [d] καρποφορεῖ καὶ [e] ποιεῖ ὁ μὲν ἑκατὸν ὁ δὲ ἑξήκοντα ὁ δὲ τριάκοντα. 24 [f] Ἄλλην παραβολὴν [g] παρέθηκεν αὐτοῖς λέγων [h] Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. 25 [h] ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ [i] ἐπέσπειρεν [k] ζιζάνια

[d] ch. iv. 28. Rom. vii. 4, 5. Col. i. 6, 10 only. Heb. iii. 17. Wisd. x. 7 only.
[e] ch. iii. 10 reff.
[f] ver. 31. Exod. xix. 7.
[g] ch. xi. 15. xviii. 23 al. — Cant. vii. 7. Isa. i. 9. Ezek. xxxi. 8.
h constr., ver. 4 al. fr. i here only †. k here, &c. (3 times) only †.

23. rec (for την καλην γην) την γην την καλην (*see* ‖ *Mk*), with D rel: txt BCLΔ 1. 33 Orig. ακουων bef τον λογον D latt Syr syr-cu. συνιείς BD Orig: συνιων C rel. (συνιων C, συνιῶν EMUXΓ, συνιών GL, συνιῶν K.) for ος δη, τοτε D lat-*a b c k*: ος δε Δ ev-y: *et* vulg lat-*f ff*$_1$ *g*$_{1.2}$ *k*^{2} *l* (and spec) Syr syr-cu æth arm.

24. rec σπειροντι, with CD rel lat-*k* syr-marg-ms Eus$_2$: txt BMX Δ-gr 13. 33 latt syrr syr-cu copt æth schol-Orig Ambr. (*It is possible that -αντι might be an emendn to the sense: but far more probable that -οντι came from the foregoing parable: see on ver* 39.) αγρω εαυτου B: ιδιω αγρω D Eus$_2$.

25. rec (for επισπ.) εσπειρε (*mistake?*), with C D-gr rel lat-*e* Iren-gr: txt B 1. 13. 157 al latt arm Iren Clem Orig Nyssen Naz Ambr Fulg Zeno Chrysol.

and come to maturity: or *while it is so coming*.—(2) in APPARENT DEGREE. The climax is *apparently* from *bad* to *better*; —the first *understand not*: the second *understand and feel*: the third *understand, feel, and practise*. But also (3) in REAL DEGREE, from *bad* to *worse*. Less awful is the state of those who *understand not* the word and *lose it immediately*, than that of those who *feel it, receive it with joy*, and in time of trial *fall away*: less awful again this last, than that of those who *understand, feel, and practise*, but are *fruitless and impure*. It has been noticed also that the first is more the fault of *careless inattentive* CHILDHOOD; the second of *ardent shallow* YOUTH; the third of *worldly self-seeking* AGE. (II) That these classes do *not* EXCLUDE *one another*. They are great general divisions, the outer circles of which fall into one another, as they very likely might in the field itself, in their different combinations. **23.**] Here also the *fourth* class must not be understood as a decided well-marked company, excluding all the rest. For the soil is *not good by nature*: the natural man receiveth not the things of the Spirit of God; but every predisposition to receive them is of God:—even the shallow soil covering the rock, even the thorny soil, received its power to take in and vivify the seed, from God. So that divine grace is the enabling, vivifying, cleansing power throughout: and these sown on the good land are no naturally good, amiable, or pure class, but those prepared by divine grace—receptive, by granted receptive power. The sowing is not necessarily the *first* that has ever taken place: the field has been and is continually resown, so that the *care of the husbandman* is presupposed. Again, no irresistible grace or absolute decree of God must be dreamt of here. God working not barely *upon*, but *with* man, is, as we said above, the μυστήριον τῆς βασιλείας here declared,—see Jer. iv. 3: Hosea x. 12: Gal. vi. 7. See note on Luke viii. 15. ἑκατόν, ἑξήκοντα, τριάκοντα, the different degrees of faithfulness and devotedness of life with which fruit is brought forth by different classes of persons. There is no point of comparison with the different classes in the parable of the *talents*: for he who had five talents yielded the *same* increase as he who had two. συνιῶν] So συνιοῦσιν ver. 13, and 2 Cor. x. 12 (rec.), and this word itself Rom. iii. 11, from συνίω, i. q. συνίημι,—of which the inf. συνιεῖν is found in Theognis, 565. It should be accented συνιῶν, or συνίων (from συνίω), not συνιών, which would be from σύνειμι. See Winer, § 14. 3.

24 — 30.] SECOND PARABLE. THE TARES OF THE FIELD. *Peculiar to Matthew*. For the explanation of this parable see below, vv. 36—43. **24.**] ὡμοιώθη .. ἀνθρώπῳ, '*is like the whole circumstances about to be detailed; like the case of a man*,' &c. A similar form of construction is found in ch. xviii. 23, and in other parables in Matthew. **25.**] τοὺς ἀνθ,

BCDEF GKLMS UVXΓΔ 1. 33.

l — Mark vii. 31. (1 Cor. vi. 5.) Rev. vii. 17 only. Isa. lvii. 5.
m Intr., Mark iv. 27. Heb. ix. 4. Isa. xxvii. 6. trans., James v. 18 only. Gen. i. 11.
n — Mark iv. 28. Jer. ix. 22.
o ch. x. 25 reff.
p ch. xi. 19 reff.
q here, &c. (6 times). ch. vii. 16. Luke vi. 44 only. Lev. xix. 9.
r ch. xv. 32 al. Exod. xxxii. 12.
s ch. xv. 18. Luke xvii. 6. Jude 12 only. Jer. i. 10 Zeph. ii. 4.
t Gospp., ch. xx. 1 only. Acts xxiv. 26. xxvii. 40. Paul, Rom. iii. 12 (from Ps. xiii. 3) al². only.
u here only †. 2 Macc. iv. 4 only.
v ch. ix. 57, 58 bis. Mark iv. 29. John iv. 35 bis al. Gen. viii. 22.
w here and ver. 30 only †. Bel and Dr. ver. 33 only.
x here only. Exod. xii. 22 only. constr., Mark vi. 40.
y ch. iii. 12 reff.

[1] ἀνὰ [l] μέσον τοῦ σίτου καὶ ἀπῆλθεν. [26] ὅτε δὲ [m] ἐβλάστησεν ὁ [n] χόρτος καὶ καρπὸν [o] ἐποίησεν, τότε ἐφάνη καὶ τὰ [k] ζιζάνια. [27] προσελθόντες δὲ οἱ δοῦλοι τοῦ [o] οἰκοδεσπότου εἶπον αὐτῷ Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει [k] ζιζάνια; [28] ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς [p] ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ αὐτῷ λέγουσιν Θέλεις οὖν ἀπελθόντες [q] συλλέξωμεν αὐτά; [29] ὁ δὲ φησιν Οὔ, [r] μήποτε [q] συλλέγοντες τὰ [k] ζιζάνια [s] ἐκριζώσητε [t] ἅμα αὐτοῖς τὸν σῖτον. [30] ἄφετε [u] συναυξάνεσθαι ἀμφότερα ἕως τοῦ [v] θερισμοῦ, καὶ ἐν καιρῷ τοῦ [v] θερισμοῦ ἐρῶ τοῖς [w] θερισταῖς [q] Συλλέξατε πρῶτον τὰ [k] ζιζάνια καὶ δήσατε αὐτὰ [x] δέσμας πρὸς τὸ [y] κατακαῦσαι αὐτά, τὸν δὲ σῖτον

26. om 2nd *και* D 13. 124. 264 lat-*a b c ff₂ g₁ h* syr-cu Chr-6-9-*η*-*ρ* (and Fd's mss exc H).

27. aft *οικοδεσποτου* ins *εκεινου* D. *εσπειρας* CD rel: *εσπειραμεν* M: txt BKLSUΔ 33 (1, e sil). rec ins *τα* bef *ζιζανια*, with LX syr-marg copt arm-mss: om BCD rel arm-zoh Chr. (33 def.)

28. rec aft *οι δε* ins *δουλοι*, with C rel vulg lat-*f ff₁* syr (æth arm): om B 157 lat-*g₂* copt.—*οι δουλοι θελεις* D lat-*a b c e ff₂ g₁ k* (Syr syr-cu). rec (for *αυτω λεγουσιν*) *ειπον αυτω*, with L rel vulg lat-*f ff₁* æth syr arm: txt BCD copt. om *ουν* D 252¹ latt(exc *f*) Syr arm Eulog Aug.

29. rec (for *φησιν*) *εφη*, with L rel lat-*a* syr-ed: *λεγει αυτοις* D 33 lat-*h k* Syr syr-cu æth arm: txt BCℵ vulg lat-*b c f ff₁.₂ g₁.₂* syr-marg-ms. *τον σιτον* bef *αμα αυτοις* Scr's i: for *αμα, συν* Γ: *και τον σιτον συν αυτοις* D 61. 99. 240-3-4 am syr-cu arm.

30. rec (for *εως*) *μεχρι*, with C rel Chr-H-K: *αχρι* L Chr-6-*η*-*ρ* (and Field): txt BD Chr-2 Eulog. rec aft *εν* ins *τω* (*not required after a preposition*), with CEL syr-cu copt: om BD rel Epiph. om 1st *αυτα* D 24¹. 125 lat-*e f h k* Epiph Aug. rec ins *εις* bef *δεσμας*, with BC rel vulg lat-*ff₁* syr copt æth arm-mss: txt DLXΔ 1. 33 am(with em forj gat mm) Chr-mss (in Matthæi, but see Field). lat-*a b c ff₂ g₁.₂* Syr syr-cu arm-zoh Orig om 2nd *αυτα* D 86 latt (not *f k*) arm Aug.

not, '*the men*' belonging to the owner of the field, but **men** generally: and the expression is used only to designate '*in the night time*,' not to charge the servants with any want of watchfulness.

ἐπέσπ.] '*superseminavit*,' **sowed over the first seed.** **ζιζάνια**, apparently the *darnel*, or *bastard wheat* (lolium album), so often seen in our fields and by our hedgerows; if so, what follows will be explained, that the **tares** appeared when the wheat came into ear, having been previously not noticeable. It appears to be an Eastern word, expressed in the Talmud by זונין. Our Lord was speaking of an act of malice practised in the East:—persons of revengeful disposition watch the ground of a neighbour being ploughed, and in the night following sow destructive weeds. (Roberts's Oriental Illustrations, p. 541, cited by Trench on the Parables, p. 68.) (The practice is not unknown even in England at present. Since the publication of the first edition of this commentary, a field belonging to the Editor, at Gaddesby in Leicestershire, was maliciously sown with charlock [sinapis arvensis] over the wheat. An action at law was brought by the tenant, and heavy damages obtained against the offender.) **29.**] Jerome in loc. says: 'Inter triticum et zizania quod nos appellamus lolium, quamdiu herba est, et nondum culmus venit ad spicam, grandis similitudo est, et in discernendo nulla aut perdifficilis distantia.' Jerome, it must be remembered, resided in Palestine. As regards the construction, **ἅμα** is not a prep. governing **αὐτοῖς**, but merely an adv. used for elucidation; see Klotz,

y συναγάγετε εἰς τὴν y ἀποθήκην μου. 31 z Ἄλλην παρα- z ver. 24.
βολὴν a παρέθηκεν αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ βασιλεία a ‖ ch. xvii. 20. Luke xvii. 6 only.
τῶν οὐρανῶν ab κόκκῳ ac σινάπεως, ὃν d λαβὼν ἄνθρωπος b (—) as above (a). John xii. 24. 1 Cor. xv. 37 only ‡.
ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. 32 ὃ e μικρότερον μέν ἐστιν c as above (a) only †.
πάντων τῶν σπερμάτων· ὅταν δὲ f αὐξηθῇ, μεῖζον τῶν d ch. xxvii. 24, 48. Num. iii. 6.
g λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ e ch. xi. 11 reff.
h πετεινὰ τοῦ h οὐρανοῦ καὶ i κατασκηνοῖν ἐν τοῖς h κλάδοις f pass., 1 Pet.

ii. 2 (or mid., Mark iv. 8. 2 Cor. x. 5. Col. i. 6, 10) only. Exod. i 7. trans., 1 Cor. iii. 6, 7. 2 Cor. ix. 10 only. intr, ch. vi. 28. Luke i. 80 al. fr., but never in LXX. g ‖ Mk. Luke xi. 42. Rom. xiv. 2 only. Gen. ix. 3. 3 Kings xx. (xxi.) 2. Ps. xxxvi. 2. Prov. xv. 17 only. h ch. vi. 26 reff.
i ‖. Acts ii. 26 only. Ps. civ. 12. k ‖. ch. xxi. 8. xxiv. 32. Mark xiii. 28. Rom. xi. 16, &c.
only. Ezek. xxxi. 7. Dan. iv. 9 (12) &c.

for συναγαγετε, συναγετε ΒΓ 1 : συνλεγεται (= τε) D.

31. for παρεθηκεν, ελαλησεν D 1. 13. 124 lat-*a b c f ff*$_2$ *k* syr-cu (so also L but παρεθ. substituted by original scribe).

32. aft παντων om των D^1 124. for αυξηθη, αυξηση D 13. 124. 346. μειζων D-gr Scr's f s w evv-z$_1$-150. ins παντων bef των λαχανων (*from* ‖ *Mk*) K 157 al$_{17}$(in Scholz) Scr's a d l m n o p q r s^2 w ev-z$_1$ latt syrr syr-cu sth Euthym Hil Ambr. rec κατασκηνουν (for -νοιν), with B^2(*sic*) C rel : txt B^1(*sic* in cod) D.

Devar. p. 97. Still the construction here would hardly bear its omission.

31, 32.] THIRD PARABLE. THE GRAIN OF MUSTARD SEED. Mark iv. 30—34: Luke xiii. 18, 19. On the connexion of this parable with the two last, Chrysostom observes (Hom. in Matt. xlvi. p. 483), *ἐπειδὴ γὰρ εἶπεν ὅτι ἀπὸ τοῦ σπόρου τρία μέρη ἀπόλλυται, καὶ σώζεται ἓν, καὶ ἐν αὐτῷ πάλιν τῷ σωζομένῳ τοσαύτη γίνεται βλάβη, ἵνα μὴ λέγωσι 'καὶ τίνες καὶ πόσοι ἔσονται οἱ πιστοί;' καὶ τοῦτον ἐξαιρεῖ τὸν φόβον, διὰ τῆς παραβολῆς τοῦ σινάπεως ἐνάγων εἰς πίστιν αὐτοὺς καὶ δεικνὺς ὅτι πάντως ἐκταθήσεται τὸ πρᾶγμα.* The comparison of kingdoms to *trees* was familiar to the Jews: see Daniel iv. 10—12, 20—22: Ezek. xxxi. 3—9; xvii. 22—24: Ps. lxxx. 8—11. 31.] *ἐν τ. ἀγρῷ* = *εἰς τ. κῆπ.* Luke.

32. *μικρότερον κ.τ.λ.*] less than all, not for the superlative. The words are not to be pressed to their literal sense, as the mustard seed was a well-known Jewish type for any thing exceedingly small.

The mustard tree attains to a large size in Judæa. Lightfoot quotes (Hor. Hebr. in l.) Hieros. Peah. fol. 20. 2, 'Caulis erat sinapis in Sichin, e quo enati sunt rami tres; e quibus unus decerptus cooperuit tentoriolum figuli, produxitque tres cabos sinapis. Rabbi Simeon ben Chalaphta dixit, Caulis sinapis erat mihi in agro meo, in quam ego scandere solitus sum, ita ut scandere solent in ficum.'

This parable, like most others respecting the kingdom of God, has a *double reference—general* and *individual*. (1) In the *general* sense, the insignificant beginnings of the kingdom are set forth: the little babe cast in the manger at Bethlehem; the Man of sorrows with no place to lay His Head; the crucified One; or again the hundred and twenty names who were the seed of the Church after the Lord had ascended; then we have the Kingdom of God waxing onward and spreading its branches here and there, and different nations coming into it. "He must increase," said the great Forerunner. We must beware however of imagining that the *outward Church-form* is this Kingdom. It has rather *reversed* the parable, and is the worldly power waxed to a great tree and the Churches taking refuge under the shadow of it. It may be, where not corrupted by error and superstition, subservient to the growth of the heavenly plant: but is not itself that plant. It is at best no more than (to change the figure) the scaffolding to aid the building, not the building itself. (2) The *individual* application of the parable points to the small beginnings of divine grace; a word, a thought, a passing sentence, may prove to be the little seed which eventually fills and shadows the whole heart and being, and calls 'all thoughts, all passions, all delights' to come and shelter under it. Jerome has a comment on this parable (in loc.) too important to be passed over: 'Prædicatio Evangelii minima est omnibus disciplinis. Ad primam quippe doctrinam, fidem non habet veritatis, hominem Deum, Deum mortuum, et scandalum crucis prædicans. Confer hujuscemodi doctrinam dogmatibus Philosophorum et libris eorum, et splendori eloquentiæ, et

l ‖. ch. xvi. 61, 11, 12. Luke xii. 1. 1 Cor. v. 6, &c. Gal. v. 9 only. Exod. xii. 15 al. fr. m here (St ‖ L.

αὐτοῦ. 33 ᵍΑλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ˡ ζύμῃ, ἣν ᵈ λαβοῦσα γυνὴ ᵐ ἐνέκρυψεν εἰς ᵖ ἀλεύρου ᵒ σάτα τρία, ἕως οὗ ᵖ ἐζυμώθη

BCDEF GKLMS UVXΓΔ 1. 33.

v. r.) only. Ezek. iv. 12 vat. (-φία, in. Gen. xviii. 6.) Gen. xviii. 6 Aq. and Sym. (there also w. τρία.)

a ‖ only. 3 Kings iv. 22. p ‖. 1 Cor. v. 6. Gal. v. 9 only. Hosea vii. 4.

e ‖ only †.

33. for ελαλησεν αυτοις, παρεθηκεν αυτοις C 243 : om D 76 lat-*k* syr-cu : txt B rel syrr.—add λεγων CLMUX al am lat-g_2 *h l* arm.

compositioni sermonum, et videbis quanto minor sit cæteris seminibus sementis Evangelii. Sed illa cum creverit, nihil mordax, nihil vividum, nihil vitale demonstrat, sed totum flaccidum, marcidumque et mollitum ebullit in olera et in herbas quæ cito arescunt et corruunt. Hæc autem prædicatio quæ parva videbatur in principio, cum vel in anima credentis, vel in toto mundo sata fuerit, non exsurgit in olera, sed crescit in arborem.'

33.] FOURTH PARABLE. THE LEAVEN. Luke xiii. 20, 21. Difficulties have been raised as to the interpretation of this parable which do not seem to belong to it. It has been questioned whether ζύμη must not be taken in the sense in which it so often occurs in Scripture, as symbolic of *pollution* and *corruption*. See Exod. xii. 15, and other enactments of the kind, passim in the law; and ch. xvi. 6: 1 Cor. v. 6, 7. And some few have taken it thus, and explained the parable of the *progress of corruption and deterioration* in the outward visible Church. But then, how is it said that the *Kingdom of Heaven is like* this leaven? For the construction is not the same as in ver. 24, where the similitude is to the *whole course of things related*, but answers to κόκκῳ σινάπεως, ὃν λαβὼν ἔσπειρεν: so ζύμῃ, ἣν λαβοῦσα γυνή. Again, if the progress of the Kingdom of Heaven be *towards corruption, till the whole is corrupted*, surely there is an end of all the blessings and healing influence of the Gospel on the world. It will be seen that such an interpretation cannot for a moment stand, on its *own* ground; but much less when we connect it with the parable preceding. The two are intimately related. *That* was of the *inherent self-developing power* of the Kingdom of Heaven as a seed containing in itself the principle of expansion; *this*, of the *power which it possesses of penetrating and assimilating a foreign mass*, till all be taken up into it. And the comparison is not only to the *power* but to the *effect* of leaven also, which has its *good* as well as its bad side, and for that good is used: viz. to make wholesome and fit for use that which would otherwise be heavy and insalubrious. Another striking point of comparison is in the fact that leaven, as used ordinarily, is a *piece of the leavened loaf* put amongst the new dough—(τὸ ζυμωθὲν ὅπαξ ζύμη γίνεται τῷ λοιπῷ πάλιν. Chrys. Hom. xlvi. p. 484)—just as the Kingdom of Heaven is the renewal of humanity by the righteous Man Christ Jesus. The Parable, like the last, has its *general* and its *individual* application: (1) in the penetrating of the *whole mass of humanity*, by degrees, by the influence of the Spirit of God, so strikingly witnessed in the earlier ages by the dropping of heathen customs and worship;—in modern times more gradually and secretly advancing, but still to be plainly seen in the various abandonments of criminal and unholy practices (as e. g. in our own time of slavery and duelling, and the increasing abhorrence of war among Christian men), and without doubt in the end to be signally and universally manifested. But this effect again is not to be traced in the establishment or history of so-called Churches, but in the hidden advancement, without observation, of that deep leavening power which works irrespective of human forms and systems. (2) In the transforming power of the 'new leaven' on the whole being of individuals. "In fact the Parable does nothing less than set forth to us the mystery of regeneration, both in its first act, which can be but once, as the leaven is but once hidden; and also in the consequent (subsequent?) renewal by the Holy Spirit, which, as the ulterior working of the leaven, is continual and progressive." (Trench, p. 97.) Some have contended for this as the sole application of the parable; but not, I think, rightly. As to whether the γυνή has any especial meaning, (though I am more and more convinced that such considerations are not always to be passed by as nugatory,) it will hardly be of much consequence here to enquire, seeing that γυναῖκες σιτοποιοί would be every where a matter of course. ἐγκρύπτω has given rise to a technical word ἐγκρυφίας, signifying a *leavened cake* (which however, Passow, Lex. explains to be a cake *baked under hot ashes*, thus applying the

ὅλον. 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς, 35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος [q] Ἀνοίξω ἐν παραβολαῖς τὸ [q] στόμα μου, [r] ἐρεύξομαι κεκρυμμένα ἀπὸ [s] καταβολῆς.

36 Τότε [t] ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες [u] Φράσον ἡμῖν τὴν παραβολὴν τῶν [v] ζιζανίων τοῦ ἀγροῦ. 37 ὁ δὲ [t] ἀποκριθεὶς εἶπεν Ὁ σπείρων τὸ καλὸν σπέρμα ἔστιν ὁ υἱὸς τοῦ ἀνθρώπου, 38 ὁ δὲ ἀγρός ἐστιν ὁ [w] κόσμος, τὸ δὲ

[q] ch. v. 2 reff. Psa. lxxviii. 2.
[r] here only. Ps. xviii. 2. (ἐξερ., Ps. cxviii. 171.)
[s] absol., here only. — Luke xi. 50 al. elsew. in N. T. w. κόσμου, exc. Heb. xi. 11 †. 2 Macc. ii. 29 only.
[t] — Mark iv. 36 al. fr. Ps. cv. 20.
[u] ch. xv. 15 only. Job vi. 24. xii. 8 only.
[v] ver. 26, &c. only †. [w] = N. T. passim ‡. Wisd. xi. 17 al.

34. rec (for ουδεν) ουκ (*from* ‖ *Mk*), with D rel latt Syr syr-cu copt(appy) æth Orig$_1$(and lat$_t$) Eus$_2$ Tert: txt BCMΔ lat-*f* syr arm Clem Orig$_1$ Chr$_2$.

35. ins ησαιου bef προφητου (*false gloss*) 1. 13. 33. 124. 253 hom-Cl; also mss mentd by Eus, Jer, and Porph, and in catena on Psalms: Jer conjectures ασαφ. rec aft καταβολης ins κοσμου (*explanatory gloss: see also ch* xxv. 34), with CD rel latt hom-Cl: om B ℵ-corr 1 lat-*e k* syr-cu æth [Orig].

36. rec aft οικιαν ins ο ιησους (*beginning of an ecclesiastical lection*), with C rel lat-*f* *k* syrr: aft ηλθ. Γ; αυτου 1. 118 evv-13-14-18-150-y Orig$_4$ Chr: om BDℵ latt syr-cu copt æth Orig$_2$. προσηλθαν B 33. διασαφησον (*the verb occurs only here and in ch* xviii. 31) Bℵ Orig$_{1_2}$ *enarra* lat-*a b* g_1 *k*: φρασον CD rel Orig$_4$. (*dissere* vulg lat-*c f ff*$_1$ g_2.)

37. rec aft ειπεν ins αυτοις, with C rel gat lat-*c f* g_2 *k* syrr syr-cu arm: om BDℵ am (with em forj fuld) lat-*a b ff*$_{1,2}$ g_1 *k l* copt æth Orig(appy).

ἐγκρύπτω differently: cf. ref. Ezek.). See reff. סאתים, סאה (Aram. סאתא) = the third part of an ephah = *μόδιον καὶ ἥμισυ Ἰταλικόν*, Joseph. Antt. ix. 4. 5. Three of these, an ephah, appears to have been the usual quantity prepared for a baking: see Gen. xviii. 6: Judg. vi. 19: 1 Sam. i. 24. This being the case, we need not perhaps seek for any symbolical interpretation: though Olsh.'s hint that the *body*, *soul*, and *spirit* may perhaps be here intended can hardly but occur to us, and Stier's, that "of the *three sons of Noah* was the whole earth overspread," is worth recording.

34, 35.] CONCLUSION OF THE PARABLES SPOKEN TO THE MULTITUDES. Mark iv. 33, 34. **34. καὶ χωρ. π. οὐκ ἐλ.**] *κατὰ τὸν καιρὸν ἐκεῖνον δηλαδή· πολλὰ γὰρ πολλάκις ἐλάλησεν αὐτοῖς δίχα παραβολῆς*. Euthym. **35. ὅπως πλ.**] in order that &c., not '*so that thus*,' or '*and in this way*' (?) as Webst. and Wilk.,—here, or any where else. See note on ch. i. 22. The *prophet*, according to the superscription of Psalm lxxviii., is Asaph, so called 2 Chron. xxix. 30, LXX. The former clause of the citation is identical with the LXX; the latter = *φθέγξομαι προβλήματα ἀπ' ἀρχῆς*, LXX. When we find De Wette, &c. maintaining that the Psalm *contains no parable*, and that consequently these words can only be cited *out of* their context, we must remember that such a view is wholly inconsistent with any deep insight into the meaning of the Scripture record: for the whole Psalm consists of a recounting of events which St. Paul assures us *τύποι ἡμῶν ἐγενήθησαν . . . . . τυπικῶς συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν*. 1 Cor. x. 6, 11.

36—43.] INTERPRETATION OF THE PARABLE OF THE TARES OF THE FIELD. *Peculiar to Matthew.* **38.**] This verse has been variously interpreted, notwithstanding that its statements are so plain. The consideration of it will lead us into that of the general nature and place of the parable itself. The field is the world; if understood of the Church, then the Church only as *commensurate with the world*, *πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει* (Mark xvi. 15); THE CHURCH *standing for* THE WORLD, not, the *world* for the *Church*. (This latter view, Stier says, Augustine upholds against the Donatists: but I cannot find it in his Ep. contra Donatistas, where he several times plainly asserts the field to be commensurate with the world, and the Church to be the

x = ch. ix. 15. Luke xx. 34, 36 reff. Ezek. xxx. 5. 1 Macc. iv. 2. y ch. viii. 12 only. z see Acts xiii. 10. a masc., ver. 19 reff. b ch. iv. 1 reff. Zech. iii. 1. c ver. 30 reff. d (in N. T. always w. ει.) ver. 49. ch. xxiv. 3. xxviii. 20. Heb. ix. 26 only. Deut. xi. 12. Dan. xii. 4, 18.

καλὸν σπέρμα, οὗτοί εἰσιν οἱ [x,y] υἱοὶ τῆς [y] βασιλείας, τὰ δὲ [v] ζιζάνια εἰσὶν οἱ [z] υἱοὶ τοῦ· [za] πονηροῦ, [39] ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἔστιν ὁ [b] διάβολος, ὁ δὲ [c] θερισμὸς [d] συντέ- BCDEF GKLMS UVXΓΔ 1. 33.

39. om *αυτα* D lat-*ff*$_1$. *εστιν* bef *ο σπειρας αυτα* B. [B does not om *ο* bef

'triticum inter zizania.') And the parable has, like the former ones, its various references to various counterworkings of the Evil One against the grace of God. Its two principal references are, (1) to *the whole history of the world* from beginning to end; the coming of sin into the world by the malice of the devil,—the mixed state of mankind, notwithstanding the development of God's purposes by the dispensations of grace,—and the final separation of the good and evil at the end. The very declaration 'the harvest is the *end* of the world' suggests the original sowing as the *beginning* of it. Yet this sowing is not in the fact, as in the parable, *one only*, but repeated again and again.

In the parable the Lord gathers as it were the whole human race into *one lifetime*, as they will be gathered in one harvest, and sets that forth as simultaneous, which has been scattered over the ages of time. But (2) as applying principally to the *βασ. τ. οὐρ.* which lay in the future and began with the Lord's incarnation, the parable sets forth to us *the universal sowing of* GOOD SEED *by the Gospel*: it sows *no bad* seed: all this is done by the enemy, and further we may not enquire. Soon, even as soon as Acts v. in the History of the Church, did the tares begin to appear; and in remarkable coincidence with the wheat bringing forth fruit (see Acts iv. 32—37). Again, see Acts xiii. 10, where Paul calls Elymas by the very name *υἱὸς διαβόλου*. And ever since, the same has been the case; throughout the whole world, where the Son of Man sows good seed, the Enemy sows tares. And *it is not the office*, however much it may be the desire, of the servants of the householder, the labourers in His field, to *collect* or *root up* these tares, to put them out of the world literally, or of the Church spiritually (save in some few exceptional cases, such as that in Acts v.); *this is reserved for another time and for other hands*,—for the *harvest*, the *end*; for the *reapers*, the *angels*. (3) It is also most important to notice that, as the Lord here gathers up ages into one season of seed time and harvest, so He also gathers up the various changes of human character and shiftings of human will into *two distinct classes*. We are not to suppose that the wheat can never become tares, or the tares wheat: this would be to contradict the purpose of Him who willeth not the death of a sinner, but rather that he should be converted and live; and this gracious purpose shines through the command *ἄφετε συναυξάνεσθαι ἀμφότερα*—let time be given (as above) for the *leaven to work*. As in the parable of the sower, the various classes were the *concentrations of various dispositions*, all of which are frequently found in one and the same individual, so here the line of demarcation between wheat and tares, so fixed and impassable *at last*, is *during the probation time*, the time of *συναύξησις*, *not yet determined* by Him who *will have all to be saved, and to come to the knowledge of the truth*. In the very first example, that of our first parents, the good seed degenerated, but their restoration and renewal was implied in the promises made to them, and indeed in their very punishment itself; and we their progeny are by nature the children of wrath, till renewed by the same grace. The parable is delivered by the Lord as *knowing all things*, and *describing by the final result*; and gives no countenance whatever to predestinarian error. (4) The parable has an historical importance, having been much in the mouths and writings of the Donatists, who, maintaining that the Church is a perfectly holy congregation, denied the applicability of this Scripture to convict them of error, seeing that it is spoken not of the Church but of the world: missing the deeper truth which would have led them to see that, after all, the world *is the Church*, only overrun by these very tares. τὸ δὲ καλὸν σπ., οὗτοί εἰσιν strikingly sets forth again the identity of the seed, in its growth, with those who are the *plants*: see above on ver. 19. οἱ υἱοὶ τ. βασ.] not in the same sense as in ch. viii. 12,—SONS *there*, by covenant and external privilege: *here*,—by the effectual grace of adoption: the KINGDOM, *there*, in mere paradigm, on this imperfect earth: *here*, in its true accomplishment, in the new heavens and earth wherein

λεια αἰῶνός ἐστιν, οἱ δὲ [c] θερισταὶ ἄγγελοί εἰσιν. 40 ὥςπερ
οὖν [f] συλλέγεται τὰ [v] ζιζάνια καὶ πυρὶ καίεται, οὕτως
P εν τη- ἔσται ἐν τῇ [d] συντελείᾳ τοῦ αἰῶνος [τούτου]. 41 ἀποστε-
BCDEF
GKLM λεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ [f] συλ-
PSUVX
ΓΔ1. 33. λέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ [g] σκάνδαλα καὶ
τοὺς [h] ποιοῦντας τὴν [hh] ἀνομίαν, 42 καὶ βαλοῦσιν αὐτοὺς
εἰς τὴν [hh] κάμινον τοῦ [k] πυρός· ἐκεῖ ἔσται ὁ [m] κλαυθμὸς
καὶ ὁ [m] βρυγμὸς τῶν ὀδόντων. 43 τότε οἱ δίκαιοι [n] ἐκ-
λάμψουσιν ὡς ὁ ἥλιος ἐν τῇ [o] βασιλείᾳ τοῦ [o] πατρὸς
αὐτῶν. ὁ ἔχων ὦτα ἀκουέτω.

c ver. 30 only †. Bel and Dr. 33 only.
f ver. 28 reff.
g ch. xvi. 23. Rom. xiv. 13. 1 John ii. 10. Jos. xxiii. 13. Judg. ii. 3. Wisd. xiv. 11.
h 1 John iii. 4 only Ps. xxxvi. 1.
hh ch. vii 23 al.
k ver. 50 only. Dan. iii. 6, &c.
m as above (k). Rev. i. 15. ix. 2 only. Job xli. 1.
n here only.
o see Luke xiii. 32.

Eccl. xliii. 2. Dan. xii. 3 Theod.-V.

διαβ. as Btly.] rec ins του bef αιωνος, with C rel copt ($Orig_1$): του αι. τουτου G: η συντ. του αι. al Scr's g i s ev-y Chr (*corrns: the articles are omd before the verb*): txt BD 13. 33. 124 $Orig_1$.

40. συνλεγονται D. rec κατακαυται (*from ver* 30), with B 1, κατακαιονται D: txt C rel Chr Damasc. om τουτου (*to conform to ver* 39) BDΓ 1 latt syr-cu æth arm Iren-lat Orig-lat Cyr Hil Lucif Ang: ins CP rel lat-*f h* syrr copt.

42. βαλλουσιν DX fuld lat-*e*.

43. for εκλαμ., λαμψουσιν D 124. 238 Orig Cyr. rec aft ωτα ins ακουειν, with CDP rel vulg lat-*e f ff*$_{1,2}$ *g*$_{1,2}$ *h* Orig Hil: om B am(with forj) lat-*a b e k* Hil-mss. (*cf ver* 9 *var read.*)

dwelleth righteousness: but in their state among the tares, waiting for the manifestation of the sons of God. **41. τὰ σκάνδ.**] generally understood of those men who give cause of offence, tempters and hinderers of others: Stier would rather understand it of *things*, as well as men, who are afterwards designated. On ὁ κλ. κ. ὁ βρ., see note at ch. viii. 12.

43. ἐκλάμψουσιν] shall shine out (their light here being enfeebled and obscured), as the sun from a cloud.

τοῦ πατρός, answering to *οἱ υἱοί*, ver. 38. This sublime announcement is over and above the interpretation of the parable.

44.] FIFTH PARABLE. THE HIDDEN TREASURE. *Peculiar to Matthew.* This and the following parable are closely connected, and refer to two distinct classes of persons who become possessed of the treasure of the Gospel. Notice that these, as also the seventh and last, are spoken *not to the multitude but to the disciples.*

In this parable, a man, labouring perchance for another, or by accident in passing, finds a treasure which has been hidden in a field; from joy at having found it he goes, and selling all he has, buys the field, thus (by the Jewish law) becoming the possessor also of the treasure. Such hiding of treasure is common even now, and was much more common in the East (see Jer. xli. 8 [cf. Hitzig in loc.]: Job iii. 21: Prov. ii. 4). This sets before us the case of a man who unexpectedly, without earnest seeking, finds, in some part of the outward Church, the treasure of true faith and hope and communion with God; and having found this, for joy of it he becomes possessor, not of the treasure without the field (for that the case supposes impossible) but of the field at all hazards, to secure the treasure which is in it: i. e. he possesses himself of the means of grace provided in that branch of the Church, where, to use a common expression, he has "gotten his good:" he makes that field his own. **45, 46.**] SIXTH PARABLE. THE PEARL OF GREAT PRICE. In this parable our Lord sets before us, that although in ordinary cases of finding 'the truth as it is in Jesus,' the buying of the field is the necessary prelude to becoming duly and properly possessed of it; yet there are cases, and those of a nobler kind, where such condition is not necessary. We have here a *merchantman*,—one whose business it is,—*on the search* for goodly pearls; i. e. a man who intellectually and spiritually is a seeker of truth of the highest kind. "He whom this pursuit occupies, is a merchantman; i. e. one trained, as well as devoted, to business. The search is therefore determinate, discriminate, unremitting. This case then corresponds to such Christians

p ch. ii. 11 reff. Prov. ii. 4.
q = ch. xiv. 26. xviii. 7. Luke xxiv. 41. John xxi. 5. Acts xii. 14 al. 2 Chron. v. 6. Ps. cvi. 34.
r ch. xiv. 15 al. Gen. xli. 57. Deut. ii. 6. Isa. lv. 1.
s vv. 28, 52. ch. xx. 1. John ix. 16 b al. Gen. ix. 20 al.
t Rev. xviii. 8, 11, 16, 23 only. Gen. xxiii. 16.
u = Luke xxi. 5. Gen. ii. 12.

44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν [p] θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν· καὶ [q] ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει, καὶ [r] ἀγοράζει τὸν ἀγρὸν ἐκεῖνον. 45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν [s] ἀνθρώπῳ [t] ἐμπόρῳ ζητοῦντι [u] καλοὺς [v] μαργαρίτας· 46 εὑρὼν δὲ ἕνα [w] πολύτιμον [v] μαργαρίτην, ἀπελθὼν [x] πέπρακεν πάντα ὅσα εἶχεν, καὶ [r] ἠγόρασεν αὐτόν. 47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν [y] σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς [z] γένους [a] συναγαγούσῃ, 48 ἣν ὅτε ἐπληρώθη [b] ἀναβιβάσαντες [αὐτὴν] ἐπὶ τὸν [c] αἰγιαλὸν [καὶ] [d] καθί-

v ch. vii. 6 reff.†
w John xii. 3 (1 v. r.). 1 Pet. i. 7 only †.
x ch. xviii. 25. xxvi. 9 l. Acts ii. 45. iv. 34. v. 4. Rom. vii. 14 only. Deut. xxi. 14 al.
y here only. Isa. xix. 8 al.
z = ch. xvii. 21 t Mk. 1 Cor. xii. 10, 28. xiv. 10 only. (Mark vii. 26 al.) Gen. i. 11, &c.
a ch. iii. 12. xxv. 24 al. Hab. i. 15.
b here only. Gen. xxxvi. 28.
c ver. 2 reff.
d intr., ch. v. 1 al. 2 Kings vii. 1.

44. rec ins παλιν bef ομοια (*from vv* 45, 47), with CP rel lat-*f h* syrr arm Orig Hil : om BD latt syr-cu copt æth. om τω D al Scr's d h i l m n u evv-z-150 Chr. for ανθρωπος, τις D. rec παντα οσα εχει bef πωλει (*see Mk* x. 21), with CP rel lat-*b* syr æth arm Orig$_1$: txt BD 1 latt Syr syr-cu copt Orig$_{1/2}$.—om παντα B 38. 61. 113. 248 arm-mss Orig$_1$ (*see Mk* x. 21).

45. om ανθρωπω (*passed over as superfluous*) B 50. 59 Chr Ambr.

46. rec (for ευρων δε) ος ευρων (*simplification*), with CP rel lat-*f* syr copt : txt BDL 1. 33 latt Syr syr-cu æth arm Cyr Cypr. om ενα (*as superfluous*) D 32 lat-*a b d e g*$_1$ *h* syr-cu copt Cypr. for πεπρακεν, επωλησεν D. for παντα οσα, *a* D lat-*a c ff*$_2$ *h*.

48. for ην ὅτε, οτε δε D lat-*a b f ff*$_2$ *g*$_1$ *h* Ambr Aug. ανεβιβασαν (for -σαντες) D lat-*a b f ff*$_2$ *g*$_1$ *h*. rec om αυτην, with BC rel vulg lat-*c ff*$_1$ æth arm : ins DPSΔ Scr's s lat-*a b e f ff*$_2$ *g*$_1$ *h* Syr syr-cu Ambr Aug. (*The Hellenistic constr has been altered,* (1) *by* οτε δε &c : (2) *by* omg αυτην.) rec ins και, with BDP rel lat-*b e f ff*$_2$ *g*$_1$ *h* syrr syr-cu copt æth arm ; bef επι C 1 vulg lat-*c ff*$_1$ *g*$_2$ Orig-lat Cyr :

only as from youth have been trained up in the way which they should go. In these alone can be the settled habits, the effectual self-direction, the convergence to one point of all the powers and tendencies of the soul, which are indicated by the illustration." (Knox's Remains, i. 460.) But as the same writer goes on to observe, even here there is *a discovery*, at a particular time. The person has been seeking, and finding, goodly pearls; what is true, honest, just, pure, lovely, and of good report: but at last he finds *one pearl* of great price—the efficacious principle of inward and spiritual life. We hear of no emotion, no great joy of heart, as before; but the same decision of conduct: he sells all and buys it. He chooses vital Christianity, at whatever cost, for his portion. But here is no *field*. The pearl is bought pure—by itself. It is found, not unexpectedly in the course of outward ordinances,—with which therefore it would become to the finder inseparably bound up,—but by diligent search, spiritual and immediate, in its highest and purest form. Trench instances (Parables, p. 100) Nathanael and the Samaritan woman as examples of the finders without seeking;—Augustine, as related in his Confessions (we might add St. Paul, see Phil. iii. 7), of the diligent seeker and finder. Compare with this parable Prov. ii. 3—9, and to see what kind of buying is *not* meant, Isa. lv. 1 : ch. xxv. 9, 10. Also see Rev. iii. 18.

47—52.] SEVENTH PARABLE. THE DRAW-NET. *Peculiar to Matthew.*

47.] σαγήνη is a drag, or **draw-net**, drawn over the bottom of the water, and permitting nothing to escape it. The leading idea of this parable is the ultimate separation of the holy and unholy in the Church, with a view to the selection of the former for the master's use. We may notice that the *fishermen* are kept out of view and never mentioned: the comparison not extending to them. A net is cast into the sea and gathers of every kind (of *fish*: not of *things*, as mud, weeds, &c., as Stier supposes); when this is full, it is drawn to shore, and the good collected

σαντες [e] συνέλεξαν τὰ καλὰ εἰς [f] ἄγγη, τὰ δὲ [g] σαπρὰ ἔξω ἔβαλον. [49] οὕτως ἔσται ἐν τῇ [h] συντελείᾳ τοῦ αἰῶνος. ἐξελεύσονται οἱ ἄγγελοι καὶ [i] ἀφοριοῦσιν τοὺς πονηροὺς [k] ἐκ μέσου τῶν δικαίων, [50] [l] καὶ βαλοῦσιν αὐτοὺς εἰς τὴν [l] κάμινον τοῦ [l] πυρός· ἐκεῖ ἔσται ὁ [l] κλαυθμὸς καὶ ὁ [l] βρυγμὸς τῶν ὀδόντων. [51] [m] Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ Ναί. [52] ὁ δὲ εἶπεν αὐτοῖς Διὰ τοῦτο πᾶς

[e] vv. 28, 30, &c.
[f] here only. D-at. xxiv. 2 (xxiii. 24) al. (-γειον, ch. xxv. 4. 1 Kings ix. 7.)
[g] ch. v. 1. 17, 18 reff.
[h] vv. 39, 40 reff.
[i] ch. xxv. 32 bis. Acts xiii. 2 al. Levit. xx. 26.
[k] Acts xvii. 33. xxiii. 10. xxviii. (ii.) 6. 1 Cor. v 2. 2 Cor. vi. 17, from Isa. lii. 11. Col. ii. 14. 2 Thess. ii. 7 only. Jer. 1 ver. 42 (reff.). [m] Luke ii. 50. xxiv. 45 al. Neh. viii. 8. Hos. xiv. 10.

[l] om BCDEF GKLMS UVXΓΔ 1. 33.

om L 13. 124. 346 lat-*a*. for καλα, καλλιστα D lat-*a b ff*$_2$ *g*$_1$ syr-cu arm Ambr Aug. rec (for αγγη) αγγεια, with Δ rel Orig$_1$: τα αγγια D: αγια L: αγγια C^{3}PX: αγγειον 33: txt BC^{1}M^2 1. 124 Orig$_3$ Cyr Isid.

49. for αιωνος, κοσμου D.

50. βαλλουσιν D^1-gr X.

51. rec (at beg) ins λεγει αυτοις ο ιησους, with C rel lat-*f* *h* syrr arm: *et dixit* lat-*a*: *dixit autem eis* lat-*g*$_2$: *Jesus ait illis discipulis suis* syr-cu: om BD vulg lat-*b c e ff*$_{1,2}$ copt æth Orig. rec aft ναι ins (*for reverence sake?*) κυριε, with C rel lat-*a b c e f g*$_{1,2}$ *h* syrr copt arm Orig-lat: om BD 1. 13. 124 vulg lat-*ff*$_{1,2}$ *k* syr-cu syr-jer copt æth-pl Orig Eus Hil.

52. om ο δε D vulg lat-*f ff*$_2$ Syr syr-cu copt. aft ο δε ins ιησους CU syr-marg.

into vessels, while the bad (the legally unclean, those out of season, those putrid or maimed) are cast away. This net is the *Church gathering from the sea* (a common Scripture similitude for nations: see Rev. xvii. 15: Isa. viii. 7: Ps. lxv. 7) *of the world, all kinds* (see Rev. vii. 9); and when it is full, it is drawn to the *bank* (the limit of the ocean, as the συντέλεια is the limit of the αἰών), and the *angels* (not the same as the fishers, as Olshausen maintains; for in the parable of the tares the *servants* and *reapers* are clearly distinguished) shall gather out the wicked from among the just, and cast them into everlasting punishment. It is plain that the comparison must not be strained beyond its limits, as our Lord shews us that the earthly here gives but a faint outline of the heavenly. Compare the mere ἔξω ἔβαλον of the one, with the fearful antitype of vv. 49, 50. On ὁ κλ. κ. ὁ βρ. see note on ch. viii. 12. 51, 52.] SOLEMN CONCLUSION OF THE PARABLES. When our Lord asks, 'Have ye understood all these things?' and they answer, 'Yea, Lord,' the reply must be taken as spoken from their *then standing-point*, from which but little could be seen of that inner and deeper meaning which the Holy Spirit has since unfolded. And this circumstance explains the following parabolic remark of our Lord: that every γραμματεύς (*they*, in their study of the Lord's sayings, answering to the then γραμματεῖς in their study of the Law) who is μαθητευθείς, enrolled as a disciple and taught as such, is like an householder (the Great Householder being the Lord Himself, compare ch. xxiv. 45) who puts forth from his store new things and old; i. e. 'ye yourselves, scribes of the Kingdom of Heaven, instructed as ye shall fully be in the meaning of these sayings, are (shall be) like householders, from your own stores of knowledge respecting them hereafter bringing out, not only your present understanding of them, but ever new and deeper meanings.' And this is true of πᾶς γρ. ε.τ.λ. *Every* real spiritually-learned scribe of the Kingdom of Heaven is able, from the increasing stores of his genuine experimental knowledge of the word (not merely from books or learning, or the Bible itself, but ἐκ τοῦ θησ. αὐτοῦ), to bring forth things new and old. The διὰ τοῦτο is an expression of *consequence*, but not a strong one: answering nearly to our Well, then.

This is perhaps the fittest place to make a few *general remarks* on this wonderful cycle of Parables. We observe, (1) How naturally they are evolved from the objects and associations surrounding our Lord at the time (see on this the very interesting section of Stanley, Sinai and Palestine, ch. xiii. § 2, p. 420 ff., "On the Parables"). He sat in a boat in the sea, teaching the people who were on the land. His eye wandered over the rich plain of Gennesareth (where πᾶν πεφυτεύκασιν οἱ νεμόμενοι, Jos. B. J. iii. 10. 8, and Robinson, iii. 290):—the field-paths, the stony places, the neglected spots choked with wild vegetation (οὔτε γὰρ αὐτή τι φυτὸν

n ch. ii. 4 reff. Exr. vii. 6.
o ch. xxvii. 57 (instr.). xxviii. 19. Acts xiv. 21 only †.
p ver. 45 reff.
q ch. x. 25 reff.
r — ch. xii. 35 reff.
s ch. xix. 1 only. — Gen. xii. 8 Aq. trans. in LXX. here bis and ‖ Mk. Luke iv. 28, 24. John iv. 44. Heb. xi. 14 only. Jer. xxii. 10.
t ch. vii. 22 reff.
u ch. xi. 20, 21 reff. Wisd. xiii. 4.
v ch. vii. 22 reff.
w ‖ Mk. only. 4 Kings xxii. 6.

n γραμματεὺς o μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν BCDFF GKLMS
ὅμοιός ἐστιν p ἀνθρώπῳ q οἰκοδεσπότῃ, ὅστις r ἐκβάλλει ἐκ UVXΓΔ
τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά. 1. 33.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς
ταύτας s μετῆρεν ἐκεῖθεν. 54 καὶ ἐλθὼν εἰς τὴν t πατρίδα
αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε
u ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν Πόθεν τούτῳ ἡ σοφία
αὕτη καὶ αἱ v δυνάμεις; 55 οὐχ οὗτός ἐστιν ὁ τοῦ w τέκ-

for ειπεν, λεγει B^2D latt. rec εις την βασιλειαν (*gloss, or perhaps the* εις *of the previous word repeated, and then the case changed*), with L rel: εν τη βασιλεια (*corrn*) DM latt Iren-lat Chr Hil Ambr Aug: txt BCK 1. 13. 33 lat-*e k* Syr copt æth arm $Orig_4$ Ath Cyr_{10} Procop.

54. rec εκπληττεσθαι, with KMΓ(S, e sil): txt BCD rel Eus. (EFL εκπλησεσθαι.) ins πασα bef η σοφια D æth Eus.

55. rec (for 2nd ουχ) ουχι, with D rel Eus: *nonne* lat-*a b*: txt BCMΔ 33 $Orig_3$ Eus.

δρνεῖται διὰ τὴν πιότητα, ib.), the plots of rich and deep soil, were all before him. The same imagery prevails in the parable of the tares of the field, and in that of the mustard seed; and the result of the tilling of the land is associated with the leaven in the lump. Then He quits the sea-shore and enters the house with the disciples. There the link to the former parable is the exposition of the tares of the field. From the working of the land for seed to finding a treasure in a field the transition is easy—from the finding without seeking to seeking earnestly and finding, easy again: from the seed to the buried treasure, from the treasure to the pearl,—the treasure of the deep,—again simple and natural. The pearl recalls the sea; the sea the fishermen with their net; the mixed throng lining the beach, the great day of separation on the further bank of Time. (2) The seven Parables compose in their inner depth of connexion, a great united whole, beginning with the first sowing of the Church, and ending with the consummation. We must not, as Stier well remarks, seek with Bengel, al., minutely to apportion the series prophetically, to various historical periods: those who have done so (see Trench, p. 142, edn. 4) have shewn caprice and inconsistency; and the *parable*, though in its manifold depths the light of prophecy sometimes glimmers, has for its main object to *teach*, not to foretell. More than a general outline, shewn by the prominence of those points to which the respective parables refer, in the successive periods of the Church, we can hardly expect to find. But as much we unquestionably do find. The apostolic age was (1) the greatest of all the seed times of the Church: then (2) sprang up the tares, heresies manifold, and the attempts to root them out, almost as pernicious as the heresies themselves: nay the so-called *Church Catholic* was for ages employed in rooting up the wheat also. Notwithstanding this (3) the little seed waxed onward—the kingdoms of the earth came gradually in—(4) the leaven was secretly penetrating and assimilating. Then is it, (5) during the period of dissensions, and sects, and denominations, that here and there by this man and that man the treasure shall be found: then is it, (6) during the increase of secular knowledge, and cultivation of the powers of the intellect, that merchantmen shall seek goodly pearls up and down the world, and many shall find, each for himself, the Pearl of Price. And thus we are carried on (7) through all the ages during which the great net has been gathering of every kind, to the solemn day of inspection and separation, which will conclude the present state.

53—58. TEACHING, AND REJECTION, AT NAZARETH. Mark vi. 1—6. See Luke iv. 16—29 and notes. 53, 54.] τὴν πατ. αὐ., viz. Nazareth. Perhaps the proceedings of ch. viii. 18—ix. 34 are to be inserted between those two verses. In Mark iv. 35, the stilling of the storm and voyage to the Gadarenes are bound to the above parables by what appears a distinct note of sequence: ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης: for we can hardly interpret ὀψ. γεν. on any other hypothesis than that ἐν ἐκ. τ. ἡμ. means '*on the same*

...αυτου P. BCDEG KLMSU VXΓΔ 1. 33. τονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας;

for μαριαμ, μαρια C 127 Scr's h evv-y-z_1 $Orig_1$(but txt_2) Eus. rec (for ιωσηφ) ιωσης, with KLΔ lat-*k* Syr syr-txt æth arm-zoh: ιωση S-marg 24. 118. 157. 218 al Scr's s: ιωαννης D rel Scr's b c f h k o evv-150-z $Orig_1$: *et johannes et joseph* gat mm: txt BC 1. 33 ev-y latt syr-cu syr-marg copt arm-ms $Orig_2$ Eus Jer.

day.' The teaching was on the Sabbath (Mark). 55. οἱ ἀδελφοὶ αὐτοῦ] It is an enquiry of much interest and some difficulty, who these were. After long examination of the evidence on the subject, I believe that the truth will best be attained by disencumbering the mind in the first place of all *à priori considerations*, and *traditions* (which last are very inconsistent and uncertain), and fixing the attention on the *simple testimony of Scripture itself*. I will trace the ἀδελφοὶ αὐτοῦ or ἀδ. κυρίου through the various mentions of them in the N. T., and then state the result; placing at the end of the note the principal traditions on the subject, and the difficulties attending them. (1) The expression οἱ ἀδ. αὐτοῦ occurs *nine times* in the Gospels, and *once* in the Acts. Of these the *three first* are in the narratives of the coming of His mother and brethren to speak with Him, Matt. xii. 46: Mark iii. 31: Luke viii. 19: the *two next* are the present passage and its ‖ in Mark vi. 3, where they are mentioned in connexion with His mother and *sisters*; the *four others* are in John ii. 12; vii. 3, 5, 10, in the *first* of which He and his mother and brethren and disciples are related to have gone down to Capernaum: and in the *three last* His brethren are introduced as urging Him to shew Himself to the world, and it is stated that they did not believe on Him. The *last* is in Acts i. 14, where we read that the Apostles '*continued in prayer and supplication with the women, and with Mary the mother of Jesus, and with his brethren.*' In another place, 1 Cor. ix. 5, Paul mentions οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδ. τ. κυρίου, κ. Κηφᾶς. Such are all the places where the meaning is *undoubted*, that persons called, and being in some usual sense, *brethren of the Lord*, are mentioned. (Besides these the Lord Himself uses the words οἱ ἀδελφοί μου Matt. xxviii. 10; John xx. 17, but apparently with a wider meaning, including at least the eleven Apostles in the term, as He does in Matt. xii. 49 ‖.) Now I would observe (*a*) that in all the mentions of them in the Gospels, except those in John vii., they are *in connexion with His mother*: the same being the case in Acts i. 14. (*β*) That it is no where asserted or implied that any of them were *of the number of the twelve*; but from John vii. 5, following upon vi. 70 (by μετὰ ταῦτα vii. 1), they are *excluded from that number*. John would certainly not have used the words οὐδὲ γὰρ οἱ ἀδ. αὐτ. ἐπίστ. εἰς αὐτόν, had *any of them* believed on Him at that time (see this substantiated in note ad loc.):—and again in Acts i. 14, by being mentioned after the Apostles have been enumerated by name, and after the mother of Jesus, they are indicated at that time also to have been *separate from the twelve*, although *then* certainly believing on Him. (*γ*) Their *names*, as stated here and in Mark vi. 3, were JACOB, JOSEPH (or JOSES), SIMON, and JUDAS, all of them among the commonest of Jewish names. Of JOSEPH (or JOSES;—certainly not the Joseph Barnabas Justus of Acts i. 23: see ib. ver. 21) and SIMON (not Simon Cananæus or Zelotes: see above) *we know from Scripture nothing*. Of the *two others* we have the following traces—(*δ*) JACOB (JAMES) appears in the apostolic narrative as ὁ ἀδελφὸς τοῦ κυρίου, Gal. i. 19: he is there called an *apostle*. This however determines nothing as to his having been among *the twelve* (which is a very different matter); for *Paul and Barnabas are called apostles*, Acts xiv. (4) 14, and Paul always calls himself such. See also Rom. xvi. 7; 1 Thess. ii. 7 compared with i. 1. That he is identical with the James of Gal. ii. 9, whom Paul mentions with Cephas and John as having given him and Barnabas the right hand of fellowship, fourteen years after the visit in ch. i. 19, does not appear for certain, but has been pretty generally assumed. (See this whole subject discussed in the prolegg. to the Epistle of James.) (*ε*) The JUDE who has left an epistle, and was brother of James, not only does not call himself an apostle, ver. 1 (as neither does James, nor indeed John himself, so that this cannot be urged), but in ver. 17 (see note there) seems to draw a distinction between himself and the Apostles. Whether this indicate that the James and Jude, the authors of the Epistles, were two of

x | Mk. Mark ix. 19. John i. 1. 1 John i. 2.
y ch. xi. 6. ver. 21 al. fr.

56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι [x] πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα; 57 καὶ [y] ἐσκανδαλίζοντο ἐν Z -δαλιζοντο... bCDEG KLMSU VXΓΔ 1. 33.

56. παντα bef ταυτα D rel latt Orig$_1$: txt BCMUΓ 1. 33 (S, e sil) Eus.

these ἀδελφοὶ τ. κυρίου, is uncertain; but it may at least be mentioned in the course of our enquiry. I shall now state the result of that enquiry, which has been based on Scripture testimony *only*. (1) That there were *four persons known as* οἱ ἀδ. αὐτοῦ *or* τ. κυρίου, NOT OF THE NUMBER OF THE TWELVE. (2) That these persons are found in all places (with the above exception) where their names occur in the Gospels, *in immediate connexion with Mary, the mother of the Lord.* [It is a strange phænomenon in argument, that it should have been maintained by an orthodox writer, that my inference from this *proves too much*, because Joseph is here introduced as His father: as if a mistake of the Jews with regard to a supernatural fact, which they could not know, invalidated their cognizance of a natural fact which they knew full well.] (3) That not a word is any where dropped to prevent us from inferring that the ἀδελφοὶ and ἀδελφαὶ αὐτοῦ were His relations *in the same literal sense* as we know ἡ μήτηρ αὐτοῦ to have been; but that His own saying, where He distinguishes His relations according to the flesh from His disciples (ch. xii. 50 ||), seems to *sanction that inference.* (4) That nothing is said from which it can be inferred whether Joseph had been married before he appears in the Gospel history;—or again, whether these ἀδ. were, according to the flesh, older or younger than our Lord. (5) That the silence of the Scripture narrative leaves it free for Christians to believe these to have been *real* (younger) *brethren and sisters of our Lord, without incurring any imputation of unsoundness of belief as to His miraculous conception.* That such an imputation has been cast, is no credit to the logical correctness of those who have made it, who set down that, because this view *has been taken* by impugners of the great Truth just mentioned, *therefore* it eventually leads, or may fairly be used, towards the denial of it (see Dr. Mill on the Brethren of our Lord, p. 224); for no attempt is made to shew its connexion with such a conclusion. The fact is, that the two matters, the *miraculous conception of the Lord Jesus* by the Holy Ghost, and *the subsequent virginity of His Mother, are* ESSENTIALLY AND ENTIRELY DISTINCT; see note on Matt. i. 25: see also, respecting a supposed difficulty attending this view, note on John xix. 27. (II) I will now state the principal *traditionary* views respecting the brethren of the Lord. (1) That they were *all sons of Alphæus* (or Clopas) *and Mary the sister of the mother of our Lord;* and so *cousins* of Jesus, and called agreeably to Jewish usage *His brothers.* This is the view taken in the remarkable fragment of Papias, quoted in Dr. Mill, p. 238, adopted by Jerome (cont. Helvidium), and very generally received in ancient and modern times. But it seems to me that a comparison of the Scripture testimonies cited above will prove it untenable. One at least of the sons of this Alphæus was an apostle, *of the number of the twelve*, viz. Ἰάκωβος ὁ τοῦ Ἀλφαίου (see all the lists, on ch. x. 3); which (see above) would *exclude him from the number of the brethren of the Lord.* But even if *one* of the four could be thus detached (which, from John vii..5, I cannot believe), it is generally assumed that Ἰούδας Ἰακώβου (see Luke's two lists as above) is Jude the *brother* of James; and if so, this would be *another* son of Alphæus, and another subtraction from the number who did not believe on Him. Again Matthew (see note on Matt. ix. 9), if identical with Levi (Mark ii. 14), was *another son of Alphæus;* which would make a fifth brother, and leave therefore, *out of five, three believing on Him at the time when it was said* οὐδὲ γὰρ οἱ ἀδ.... κ.τ.λ. This view besides labours under the difficulty arising from these brethren accompanying and being found in connexion with Mary the mother of our Lord, whereas throughout that time *their own mother was living.* The way in which the assertors of this view explain John vii. 5, is either by supposing that all the brethren are not *there* implied, or that all are not *here* mentioned; both suppositions, it seems to me, very unlikely (compare e. g. John's minute accuracy where an exception was to be made, ch. vi. 23, 24). (2) That they were *children of Joseph by a former marriage* (or even by a later one with Mary wife of Clopas, to raise up seed to his dead *brother*,—as Clopas is said to have been: but this needs no refutation). This view was taken by several early Fathers, e. g. Hilary, Epi-

αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν προφήτης [a] ἄτιμος εἰ μὴ ἐν τῇ [b] πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 καὶ οὐκ ἐποίησεν ἐκεῖ [a] δυνάμεις πολλὰς διὰ τὴν [b] ἀπιστίαν αὐτῶν.

XIV. 1 Ἐν ἐκείνῳ τῷ [c] καιρῷ ἤκουσεν Ἡρῴδης ὁ [d] τετράρχης τὴν [e] ἀκοὴν Ἰησοῦ, 2 καὶ εἶπεν τοῖς [f] παισὶν

[a] Mk. 1 Cor. iv. 10. xii. 23 only. Isa. liii. 3.
[a] ver. 54.
[b] Mk. Mark xvi. 14. Rom. iii. 3. xi. 20. Heb. iii. 12, 19 al. † Wisd. xiv. 26 only.
[c] ch. xi. 25 reff.
[d] L. Luke iii. 19. Acts xiii. 1 only †. (-χεῖν, Luke iii. 1.)
[e] ch. iv. 24. xxiv. 6 al. 2 Kings xiii. 30. Isa. liii. 1.
[f] ch. viii. 6 reff. — παῖδες βασιλέως, Diod. Sic. xvii. 35.

57. for εἶπεν, λέγει Z Orig. ins ἰδια bef πατριδι CZ 13. 124 Scr's u lat-ff$_1$ Orig$_1$. rec aft τῃ πατριδι ins αυτου, with C rel vulg lat-*b c f ff$_2$ g$_{1,2}$ h* syrr syr-cu copt æth arm Orig$_2$: om BDZ 33 lat-*a k*.

58. τας απιστειας *incredulitates* D lat-*k*.

CHAP. XIV. 1. aft εν εκεινω ins δε D 300 Syr syr-cu copt.

phanius, and mentioned by Origen, who (Winer, Realwörterbuch, i. p. 663) says respecting it, οἱ ταῦτα λέγοντες τὸ ἀξίωμα τῆς Μαρίας ἐν παρθενίᾳ τηρεῖν μίχρι τέλους βούλονται. This however, while *by no means impossible*, and in some respects agreeing with the *apparent* position of these brothers as older (according to the flesh) than the Lord (John vii. 3), has no countenance whatever in Scripture, either in their being called sons of any other woman, or in any distinct mention of Joseph as their father, which surely in this case would be required. (III) On the *à priori considerations* which have influenced opinions on this matter, see note on Matt. i. 25; and on the *traditional literature*, see the tract of Professor Mill on the Brethren of our Lord. See also Winer, Realwörterbuch, Art. *Jesus*, § 3. Greswell, Dissertations, vol. ii. Diss. iii. Blom, Disputatio Theologica de τ. ἀδ. τ. ε. Lug. Bat. 1839. Wieseler, Stud. und Kritiken, 1842, i. 96 ff. (these two last I have not seen); also, a letter on this my note, referred to above under I. 2, in the Journal of Sacred Literature for July, 1855. This letter is too much based on *à priori* considerations, but contains some valuable suggestions on this confessedly difficult question. Neander, Leben J. p. 48, brings out the importance of the view which I have above, under (I), endeavoured to justify, as shewing that the account of the miraculous conception is *not mythical*, in which case all would have been arranged to suit the views of virginity from which it had arisen,—but *strictly historical*, found as it is with no such arrangements or limitations. 58.] οὐκ ἐποίησεν = οὐκ ἠδύνατο ποιῆσαι, Mark vi. 5, where see note. On the identity, or not, of this preaching at Nazareth with that related much earlier by Luke iv. 16 sq., see note there.

CHAP. XIV. 1—12.] HEROD HEARS OF THE FAME OF JESUS. PARENTHETICAL ACCOUNT OF THE DEATH OF JOHN THE BAPTIST. Mark vi. 14—29. Luke ix. 7—9, who does not relate the death of John.

1.] This Herod was Herod ANTIPAS, son of Herod the Great, ἐκ Μαλθάκης τῆς Σαμαρειτιδος, and own brother of Archelaus (Jos. B. J. i. 28. 4). The portion of the kingdom allotted to him by the second will of his father (in the first he was left as king) was the tetrarchy of Galilee and Perœa (Jos. Antt. xvii. 8. 1). He married the daughter of the Arabian king Aretas; but having during a visit to his half-brother Herod Philip (not the tetrarch of that name, but another son of Herod the Great, disinherited by his father) become enamoured of his wife Herodias, he prevailed on her to leave her husband, and live with him. (See below, on ver. 4.) This step, accompanied as it was with a stipulation of putting away the daughter of Aretas, involved him in a war with his father-in-law, which however did not break out till a year before the death of Tiberius (A.D. 37, U.C. 790; Jos. Antt. xviii. 5. 1—3), and in which he was totally defeated and his army destroyed by Aretas; a divine vengeance, according to the Jews, for the death of John the Baptist (Josephus, ibid.). He and Herodias afterwards went to Rome at the beginning of Caligula's reign, to complain of the assumption of the title of king by Agrippa his nephew, son of Aristobulus; but Caligula having heard the claims of both, banished Antipas and Herodias to Lyons in Gaul, whence he was afterwards removed to Spain, and there died: Jos. Antt. xviii. 7. 1, 2. The following events apparently took place at Machærus, a frontier fortress between Perœa and Arabia: see below on ver. 10.

τὴν ἀκοὴν Ἰησοῦ] It was the fame of the

BCDEG KLMSU VXΣΓΔ 1. 33.

e w. ἀπό, ch. xxvii. 64. xxviii. 7.
h ‖ Mk. Mark v. 30 ‖ L. Luke vi. 19. 1 Cor. xii. 10, 28, 29.
i ‖ Mk. James v. 16. elsew. Paul (Rom. vii. 5 al15.) only. Isa. li. 4.
j ch. xii. 11.

αὐτοῦ Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς [e] ἠγέρθη ἀπὸ τῶν [f] νεκρῶν, καὶ διὰ τοῦτο αἱ [h] δυνάμεις [i] ἐνεργοῦσιν ἐν αὐτῷ. 3 ὁ γὰρ Ἡρῴδης [j] κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἐν τῇ [k] φυλακῇ [l] ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ. 4 ἔλεγεν γὰρ αὐτῷ ὁ Ἰωάννης Οὐκ [m] ἔξεστίν σοι [n] ἔχειν αὐτήν. 5 καὶ θέλων

k = ch. v. 25. xviii. 30 al. Gen. xiii. 17. Ps. cxxxvi. 9. xv. 34. 2 Chron. xviii. 26. (Acts vii. 58 al.) 1 Cor. v. 1. vii. 2, 29. Deut. xxviii. 30.
l = here only. Lev. xxiv. 12. Num.
m ch. xii. 2, &c.
n = ‖ Mk. ch. xxii. 28.

2. ins μητι *numquid* bef ουτος D gat mm lat-*b f* g_2 *h*. aft βαπτιστης ins ον εγω απεκεφαλισα (*from* ‖ *Mk*) D 5 gat tol lat-*a b ff*$_1$ g_2 *h*. for αυτος, ουτος C 1. 61 D-lat Orig-ms Chr. om δια τουτο B^1. (ins B^2-marg.) ενεργουσιν D^1. om εν Z al Scr's g s ev-z.

3. aft ηρωδης ins τοτε B 13. 124. om αυτον (*as unnecessary*) B lat-*ff*$_1$ *h* Orig$_1$ (ins$_1$). rec και εθετο εν φυλακη, with C rel vulg lat-*b c f ff*$_2$ g_1 syrr syr-cu copt arm: εν τη φυλακη (alone) D lat-*a*(appy) *e k* æth Orig: "εν τη φυλακη . . . Z (sequ. ut vid. e spatio και εθετο s. fortasse και απεθετο)." Treg: txt B (13. 124?) lat-*ff*$_1$ *h*: κ. απεθ. εν τη φ. 1 Orig$_1$: εν φ. και απεθετο 33 Orig$_1$. (*The original stumbling-block seems to have been the unusual word απεθετο, which was changed to εθετο, or as above, and transposed: then by erasures before and after εν τ. φ., disappeared, and was variously reinstated in the text.*) rec om τη bef φυλακη (*as unnecessary or misunderstood*), with B^{1}C rel Orig$_1$: ins B^1(written over by origl scribe) DZ 1 copt Orig$_2$. rec ins φιλιππου bef του αδελφου (*from* ‖ *Mk, where none omit it*), with BCZ rel gat (and mm) lat-*f ff*$_2$ g_2 *h* Orig: aft αυτου b: om D vulg lat-*a c e ff*$_1$ g_1 *k* Aug.

4. ο ιωαννης bef αυτω BZ: txt CD rel 1. 33 latt Orig.—om ὁ D Scr's b f evv-150^1-z.

preaching and miracles of the twelve, on their mission, of which Herod heard,—probably in conjunction with the works of Christ: see ‖ Mark. 2.] παῖς = δοῦλος. αὐτός] emphatic; equivalent in English to "*it is he, that*" . . . In Luke ix. 7 it is said that Herod διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάνν. ἐγήγ. κ.τ.λ. There is no inconsistency in these accounts: the report originated with others: but if Herod διηπόρει concerning it, he, in the terrors of a guilty conscience, doubtless gave utterance to these words himself. There is no evidence that Herod was a Sadducee, or a disbeliever in the resurrection as then held by the Pharisees. See also note on Mark viii. 14. There is no allusion here to metempsychosis, but to the veritable bodily resurrection, and supposed greater power acquired by having passed through death. This is an incidental confirmation of John x. 41, where we read that John *wrought no miracle while living*. 4.] The marriage was unlawful for these three reasons: (1) *The former husband of Herodias*, Philip, *was still living*. This is expressly asserted by Josephus, Antt. xviii. 5. 4, Ἡρωδιὰς, ἐπὶ συγχύσει φρονήσασα τῶν πατρίων, Ἡρῴδῃ γαμεῖται τοῦ ἀνδρὸς τῷ ὁμοπατρίῳ ἀδελφῷ, διαστᾶσα ζῶντος. (A reply to the attempt made by some to interpret these last words, '*having previously been divorced from him while living*,' is hardly needed, in the presence of the two unqualified synchronous participles, φρονήσασα and διαστᾶσα. Besides, the part. *is not* ἀποστᾶσα, *as erroneously quoted by the Bp. of Exeter*: see his published speech of Feb. 25, 1851, note.) The same is surely implied by the whole narrative, and the word μετοικίσασθαι, Antt. xviii. 5. 1. (2) *The former wife of Antipas was still living*, and fled to her father Aretas on hearing of his intention to marry Herodias: Jos. ibid. (3) *Antipas and Herodias were already related to one another within the forbidden degrees of consanguinity*. For θυγάτηρ ἦν Ἀριστοβούλου, καὶ οὗτος ἀδελφὸς αὐτῶν (of Antipas and Philip), Jos. ib. See the Bp.'s note, and a reply to it in substance the same as the foregoing, in the Quarterly Journal of Sacred Lit. for Oct. 1852 and Jan. 1853. I may add that the remark of Josephus (Antt. xviii. 5. 4), that Salome's birth had taken place previously to the infidelity of Herodias, is not given, as understood by the Bp. (after Tertullian, adv. Marcion. iv. 34, p. 443 ed. Migne), as the technical reason why her conduct was ἐπὶ συγχύσει τῶν πατρίων, but as a moral aggravation of her unnatural crime. It was unlawful by Levit. xviii. 16. 5.] This verse is further

αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην [o] αὐτὸν [o] εἶχον. 6 [p] γενεσίοις δὲ γενομένοις τοῦ Ἡρῴδου [q] ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ [r] μέσῳ καὶ [s] ἤρεσεν τῷ Ἡρῴδῃ· 7 [t] ὅθεν [u] μεθ' ὅρκου [v] ὡμολόγησεν αὐτῇ δοῦναι ὃ ἂν αἰτήσηται. 8 [w] ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι φησὶν ὧδε ἐπὶ [x] πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 9 καὶ [y] λυπηθεὶς ὁ βασιλεύς, [z] διὰ τοὺς ὅρκους καὶ τοὺς [a] συνανακειμένους

o = ch. xxi. 26, 46. Phil i. ii 29. Philem. 17.
p | only †.
q = ἡμέρᾳ γενεσεως, Gen. xl. 20.
r | Mk. ch. xi. 17 | L. only.
s 2 Kings vi. 16, 20, 21.
t = Mark iii. 8 | L. xiv. 60. John (viii. 4, 9 rec.) xx. 19, 26.
u | Mk. only in Gosp. Acts vi. 8. elsw.

Fract. tisch. -στου του εσω... F και τους συν .... BCDEF GKLMS UVXΣΓ Δ Fragtisch 1. 33.

Pssl (Rom. viii. 3 al.) only. Esth. ii. 4, 9. 13. xi. 19. 1 John ii. 13. Judith viii. 20. 29. ὅρκ., ch. v. 33 reff. Xen. Anab. vii. 4. 13. Luke xi. 50 only †.
a ch. ix. 10 reff.
t Acts xxvi. 19. Heb. ii. 17. iii. 1. vii. 26. viii. 3. ix. e ch. xxvi. 72 only. Lev. v. 4 al. see Heb. vii. v = Acts vii. 17. Jer. ii. (xlix.) 25. ἐδόθητο δὲ . . . . ὁ δὲ ὡμολόγει, w Acts xix. 33 only. Exod. xxxv. 24. Deut. vi. 7 only. x | (bis).
y ch. xvii. 23 al. fr. Dan. vi. 14. z | Mk. Josh. ix. 20.

5. for ὅτι, επει B[1].

6. rec γενεσιων δε αγομενων (*the gen was an emendn of the constr, and αγομ. a gloss on γεν.*), with X rel syr-marg : -ιων δε γενομενων CK Chr[1] : -ιοις δε αγομενοις 1 : *die natalie* latt : txt BDLZΔ syrr syr-cu copt æth arm. for της ηρωδιαδος, αυτου ηρωδιας D-gr.

7. for ωμολ., ωμοσεν Z 13. 124. 346 ev-y Chr. rec (for αν) εαν, with CZ rel : txt BD 33.

8. for δος μοι φησιν, ειπεν δος μοι D lat-*a b c f ff*[2] *h l* Syr syr-cu æth. om επι πινακι D. om την D[1].

9. rec ελυπηθη (*emendn of constr*), with CL rel vulg lat-*b c f ff*[1.2] *g*[1] *h* syrr syr-cu copt æth arm : txt BD 1. 13. 124 lat-*c*. (Z 33 defective.) rec aft δια ins δε, with CZ rel vulg lat-*f g*[2] syrr copt arm : om BDL[1] 1. 13. 124 lat-*a b ff*[1.2] *g*[1] *h* æth. ins δια bef τους συνανακειμενους D lat-*a b c f ff*[1.2] *g*[1] *h* syr-cu æth.

expanded in Mark : ὁ γὰρ Ἡρ. ἐφοβεῖτο τὸν Ἰω. εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν. Josephus, not being aware of any other grounds for his imprisonment, alleges purely political ones : δείσας Ἡρώδης τὸ ἐπὶ τοσόνδε πιθανὸν αὐτοῦ τοῖς ἀνθρώποις μὴ ἐπὶ ἀποστάσει τινὶ φέροι . . . . πολὺ κρεῖττον ἡγεῖται, πρίν τι νεώτερον ἐξ αὐτοῦ γενέσθαι, προλαβὼν ἀναιρεῖν . . . . Antt. xviii. 5. 2. εἶχον] literally, '*possederunt* eum tanquam prophetam;' and thus Meyer maintains it must be rendered : but as our '*hold*,' so ἔχω comes to be applied to the *estimate formed* of a man or thing, which subjectively is our *possession* of him or it.

6. γενεσίοις] **the birthday.** This name was given in classical Greek to *an anniversary celebration of the memory of the dead.* So Herod., iv. 26, having described such a celebration among the Issedones, adds, παῖς δὲ παρὰ πατρὶ τοῦτο ποιεῖ κατάπερ οἱ Ἕλληνες τὰ γενέσια. Phrynichus, Hesych., and Ammonius lay it down that γενέσια is *not to be used for* γενέθλια, a *birthday.* But the adj. was certainly so used in later Greek : e. g. ἔχοντες τ. γενέσιον ἡμέραν τ. παιδίου, Jos. Antt. xii. 4. 7 (in Dio Cassius xlvii. 18, lvi. 46, lxvii. 2, usually cited, the γενέσια, though bearing this meaning, are in each case in honour of a *dead* person). See Suicer, Thes. under γενέθλια, and Lobeck's note, Phryn. p. 103. Heins., Grot., al., hold that the word here means the feast of Herod's *accession* : but they give no proof that it ever had such a meaning. Among the seasons kept by the Gentiles, enumerated in the rabbinical work Avoda Sara, we have יום הולדת של מלכים : see Lightfoot in loc. A great feast was given to the nobility of Galilee, Mark vi. 21. The damsel's name was Salome (Jos. Antt. xviii. 5. 4), daughter of Herodias by her former husband Philip. She afterwards married her uncle Philip, tetrarch of Ituræa and Trachonitis : and he dying childless, she became the wife of her cousin Aristobulus son of Herod king of Chalcis, by whom she had three sons, Herod, Agrippa, and Aristobulus. The dance was probably a pantomimic dance.

9.] ὁ βασιλεύς was a title which Herod never properly possessed. Subsequently to this event, Herodias prevailed on him to go to Rome to get the title, which had been granted to his nephew Agrippa. He was opposed by the emissaries of Agrippa, and was exiled to Lugdunum. See note on ver.

b Acts xix. 31. see Gen. xxxii. 5. xxxviii. 25.
c ‖ (Mk bis) only. 1 Kings xxxi. 9 compint. Ps cit. 7 only.
d = ver. 3.
e ch. ix. 24, 25 reff. Esth. ii. 9.
f = Luke xvii. 37. Heb. xiii. 11. 1 Kings xxxi 10, 12.
g ‖ Mk. L. ver. 33. ch. xvii. 1, 19 al. Mt. M. L. (Acts xxiii. 19) only, exc. Gal ii. 2. 2 Macc. iv. 5 only.

ἐκέλευσεν δοθῆναι. 10 καὶ [b] πέμψας [c] ἀπεκεφάλισεν Ἰωάννην ἐν τῇ [d] φυλακῇ. 11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ [x] πίνακι καὶ ἐδόθη τῷ [e] κορασίῳ· καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. 12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ [f] σῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. 13 ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον [g] κατ' [g] ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ [h] πεζῇ ἀπὸ τῶν πόλεων. 14 καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ [i] ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς [k] ἀρρώστους αὐτῶν. 15 ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέ-

I$_c$ ανεχωρησεν... BCDEF GI$_a$KL MSUV XΣΓΔ Frag-tisch 1. 33. λεγουσιν Γ.

h ‖ Mk. only. 2 Kings xv. 17 var. (only?) (πεζεύειν, Acts xx. 13) i ch. ix. 36 reff. k Mark vi. 5, 13. xvi. 18. 1 Cor. xi. 30 only. 3 Kings xiv. 5 F. Mal. i. 8. Sir. vii. 35 only.

10. rec ins τον bef ιωαννην, with CD rel: om BZ Frag-tisch 1.
11. ins τω bef πινακι D (1. 13).
12. for προσελθ., ελθ. Z Orig. for σωμα, πτωμα (‖ *Mk*) BCDL 1. 13. 33. 124 al Syr syr-cu copt: txt X rel syr. (Z def.) add αυτου DL 157 al Scr's d i ev-y vulg lat-*f ff*$_{1,2}$ *g*$_2$ *h l* Syr syr-cu æth. rec (for αυτον) αυτο (‖ *Mk*), with CD rel vulg lat-*b c*: txt B Frag-tisch lat-*a ff*$_1$. (Z 33 defective.)
13. rec (for ακουσας δε) και ακ. (*as more appropriate copula*), with C rel syr æth arm: txt BDLZ 1. 13. 33. 124. 209 al lat-*f k* (Syr syr-cu copt) Orig Chr. om ο ιησους Frag-tisch Scr's e. for πεζη, πεζοι I$_a$ LZ 157. 225. 245 Scr's s ev-z vulg lat-*b c* &c syr-marg.
14. rec aft εξελθων ins ο ιησους, with C I$_c$ rel lat-*f h* syrr Orig: aft ειδεν L evv-r-z lat-*a* (*beginning of an eccles lection*): om BD 1. 33. 124 al vulg lat-*b c ff*$_{1,2}$ *g*$_1$ syr-cu. οχλον bef πολυν D 33. 435 latt Chr. rec επ' αυτους, with 33 (Scr's l p q r s, e sil): επ' αυτον I$_a$: εν αυτοις L: περι αυτων D: txt BC rel Orig.
15. προσηλθαν B 33. rec aft μαθηται ins αυτου, with CD rel lat-*a c* syrr

1, and Josephus there cited. Herod was grieved because he heard John gladly (Mark vi. 20), and from policy did not wish to put him to death on so slight a cause. This is not inconsistent with his *wishing to put him to death*: his estimate of John was wavering and undecided, and he was annoyed at the decision being taken out of his hands by a demand, compliance with which would be irrevocable.

10.] It appears from the damsel's expression δός μοι ὧδε and this verse, that the feast was held either at Machærus or at no great distance from it. Antipas had a palace near, τὰ πλησίον Ἰορδάνου βασίλεια κατὰ Βηθαράμαθον, B. J. ii. 4. 2; but he was not there *on account of the war with Aretas*,—see above.

13—21.] FEEDING OF THE FIVE THOUSAND. Mark vi. 30—44. Luke ix. 10—17. John vi. 1—13, where also see notes.

13.] There is some difficulty here in conceiving how the narration is to proceed continuously. The death of the Baptist is evidently retrospectively and parenthetically inserted; and yet the retirement of our Lord in this verse seems to be the immediate consequence of his hearing of that occurrence. But this may well have been so: for (1) the disciples of John would be some days in bringing the news from Machærus to Capernaum, and the report mentioned in ver. 1 might reach Herod meantime; (2) the expression with which that report is introduced, ἐν ἐκείνῳ τῷ καιρῷ, extends it over a considerable space of time; and (3) the message which the disciples of John brought to our Lord might have included both particulars, the death of their Master, and the saying of Herod respecting Himself. He went across the lake (John vi. 1) into a desert place belonging to the city called Bethsaïda (Luke ix. 10). His retirement (Luke, ibid., and Mark vi. 30) was connected also with the return of the twelve from their mission: compare the full and affecting account of the whole transaction in Mark vi. 30—35. 14.] ἐξελθών, from his place of retirement. 15.] This ὀψία was the first evening, the decline of the day, about 3 p.m.; the ὀψία, in ver. 23, after the

γοντες [l] Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη [1] παρῆλθεν· [m] ἀπόλυσον [οὖν] τοὺς ὄχλους ἵνα ἀπελθόντες εἰς τὰς
P στορα- σωσιν... BCDEF GI,KL MPSUV XZΔ Frag- tisch 1. 33. -και αλλον Z. κώμας [n] ἀγοράσωσιν ἑαυτοῖς [o] βρώματα. 16 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐ [p] χρείαν ἔχουσιν ἀπελθεῖν· [q] δότε αὐτοῖς ὑμεῖς [q] φαγεῖν. 17 οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 ὁ δὲ εἶπεν Φέρετέ μοι ὧδε αὐτούς. 19 καὶ κελεύσας τοὺς ὄχλους [r] ἀνακλιθῆναι ἐπὶ τοὺς [s] χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, [t] ἀναβλέψας εἰς τὸν οὐρανὸν [u] ηὐλόγησεν, καὶ [v] κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ [w] ἐχορτάσθησαν· καὶ ἦραν τὸ [x] περισσεῦον τῶν [y] κλασμάτων

l — Acts xxvii. 9. Gen. xli. 53. Dan. ii. 9 Theod.
m ‖ Mk. L. ch. xv. 23 al. Ps. xxxiii. tit.
n ch. xiii. 44 al. Gen. xiii. 7.
o Luke iii. 11. John iv. 34 al. Gen. xli. 35.
p w. inf., ch. iii. 14 reff.
q ‖ Mk. L. ch. xv. 35, 41. Mark v. 43 ‖ L. John vi. 31 al. 2 Chron. xxviii. 15.
r ch. viii. 11 reff.
s ch. vi. 30 al. pla., here only.

t — ‖ Mk. L. Mark vii. 34 al. Gen. xv. 5. 2 Kings ix. 13. Rev. xix. 21 al. Ps. xxxvi. 19. lviii. 15.
u ch. xxvi. 26. 1 Cor. x. 16 al. Gen. i. 22, 28. v — ch. xxvi. 26 ‖ al. Jer. xvi. 7.
w Phil. iv. 12. Jam. ii. 16.
x ‖ L. J. ch. v. 20. xv. 37 al. Tobit iv. 16.
y ‖ (J. his). ch. xv. 37 ‖ Mk. Mark viii. 19, 20 only. Lev. ii. 6. Judg. ix. 53. 1 Kings xxx. 12. Ezek. xiii. 19.

syr-cu copt æth Orig : om BZ 33 lat-*b k* arm $Orig_2$. (I_c def.) παρηλθεν bef ηδη Z(appy) 1 $Orig_2$ rec om *ουν* (*as* ‖ *Mk, or perhaps passed over from the -ον preceding*), with BD I_c rel vss Orig : ins CZ 1 syr-marg copt $Orig_2$ ins κυκλω bef κωμας (*from* ‖ *Mk L*) C^1 33. 61. 108 Scr's w^2 ev-P^1 syr-marg syr-jer arm.

16. om ιησους D 61 lat-*k* Syr syr-cu copt æth arm. υμεις φαγειν bef αυτοις D.

18. aft ειπεν ins *αυτοις* P. rec *αυτους* bef *ωδε* (*to bring αυτους nearer the verb*), with CP rel vulg lat-*f* syrr æth : om *ωδε* D 1 lat-*a b c* ff_2 g_1 *h* syr-cu copt : txt BZ 33. (I_c def.)

19. κελευσατε B^1 (*imperative as in* ‖ *Lu Jn*) : κελευσιν Z(appy) ev-y, *jussit* lat-ff_1 τον οχλον D-gr latt arm-zoh. του χορτου BC^1 I_c 1. 33 al Scr's o latt Syr syr-cu syr-marg copt æth arm $Orig_4$: του χοροτους L : τον χορτον D 16. 61, *famem* latt (*curus to escape the unusual plural and accus ?*) : τους χορτους C^2P rel Scr's mss syr-txt. rec ins και bef λαβων, with C^1 I_c X(Treg) lat-ff_1 *h* copt arm : om BC^2(D)P rel latt syr Orig Thl.—for λαβων, ελαβεν D.

miracle was late in the night. ἡ ὥρα] **the time of the day is now late,** ἦν τῆς ὥρας μικρὸν πρὸ δύντος ἡλίου, Xen. Hell. vii. 2. 22. 16, 17.] **δότε αὐτοῖς ὑμεῖς φ.**, which is common to the three first Evangelists, is considerably expanded in the more detailed account of John, ver. 3—7; it was *Andrew who spoke* in ver. 17, and the five loaves and two fishes were *brought by a lad :* John vi. 8, 9. They were *barley loaves* and (*salt*) *fish ;* ibid. And we have (perhaps, but see note there) the vast concourse accounted for in John by the fact that *the Passover was at hand*, and so they were collected on their journey to Jerusalem. See a very similar miracle in 2 Kings iv. 42—44 ; only then there were twenty barley loaves and an hundred men. See also Numbers xi. 21, 22.

19. ηὐλόγησεν] Luke supplies *αὐτούς*, the loaves and fishes : John has for it εὐχαριστήσας. Both are one. The thanks to heaven *is* the blessing on the meat. ὁ Σωτὴρ πρῶτον ἀνέβλεψεν εἰς τὸν οὐρανὸν ταῖς ἀστῖσι τῶν ὀφθαλμῶν αὐτοῦ οἱονεὶ καταβιβάζων δύναμιν ἐκεῖθεν τὴν ἀνακραθησομένην τοῖς ἄρτοις καὶ τοῖς ἰχθύσι μέλλουσι τρέφειν τοὺς πεντακισχιλίους, καὶ μετὰ τοῦτο ηὐλόγησε τ. π. ἄρτους κ. τ. δ. ἰχθ., τῷ λόγῳ κ. τῇ εὐλογίᾳ αὔξων κ. πληθύνων αὐτούς. Orig. in loc. This miracle was one of symbolic meaning for the twelve, who had just returned from their mission, as pointing to the δωρεὰν ἐλάβετε, δωρεὰν δότε of ch. x. 8 in a higher sense than they then could have understood it :—but see the symbolic import of the miracle treated in the notes to John vi.

Meyer well remarks that the *process* of the miracle is thus to be conceived : —the Lord blessed, and gave the loaves and fishes to the disciples, *as they were ;* and then, *during their distribution of them*, the miraculous increase took place, so that

δώδεκα [z] κοφίνους πλήρεις. 21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες
[a] ὡσεὶ πεντακισχίλιοι [b] χωρὶς γυναικῶν καὶ παιδίων.
22 Καὶ εὐθέως [c] ἠνάγκασεν τοὺς μαθητὰς [d] ἐμβῆναι
εἰς τὸ πλοῖον καὶ [e] προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ
[f] ἀπολύσῃ τοὺς ὄχλους. 23 καὶ [f] ἀπολύσας τοὺς ὄχλους
[g] ἀνέβη εἰς τὸ [g] ὄρος [h] κατ' ἰδίαν προσεύξασθαι. [i] ὀψίας ...αυτη I. BCDEF GKLM PSUVX Δ Frag-tisch 1. 33.
δὲ [l] γενομένης μόνος ἦν ἐκεῖ. 24 τὸ δὲ πλοῖον ἤδη [k] μέσον
τῆς θαλάσσης ἦν [l] βασανιζόμενον ὑπὸ τῶν [m] κυμάτων, ἦν
γὰρ [n] ἐναντίος ὁ ἄνεμος. 25 τετάρτῃ δὲ [o] φυλακῇ τῆς
νυκτὸς [p] ἀπῆλθεν πρὸς αὐτοὺς [q] περιπατῶν [q] ἐπὶ τὴν θά-

a [ch. xvi. 9 ‖ Mk. only. Judg. vi. 19 vat. Ps. lxxx. 6 only.
a John ix. 14. Acts ii. 41 al. Judg. iii. 29.
b — ch. xv. 38. 2 Cor. xi. 26. (Heb. iv. 15.) Gen. xlvi. 26.
c ‖ Luke xiv. 23. Acts xxvi. 11 al. Prov. vi. 7.
d ch. viii. 28 reff.
e — ch. xxi. 31. xxvi. 32. Mark x. 32 al.† Wisd. xix. 11.
f — ver. 15.
g ch. v. 1 reff.
h ver. 18. i ch. viii. 16. ver. 15 (see note there) al. fr. k constr., John ‖.
26. Num. xxxv. 5. μέσον Ἰεριχώ, Herod i. 170. l — [Mk. only. (2 Pet. ii. 8 al.) m ch. viii 24 reff.
n absol., Acts xxvii. 4 only. Ezek. xviii. 18, but not —. (see Mark xv. 39.) w. dat., ‖ Mk. o — ‖ Mk. ch. xxiv. 43. Luke ii. 8 (?). xii. 38 only. Exod. xiv. 24. p — ch. ii. 22. Rev. x. 9. Gen. xxiv. 56. Exod. iv. 19. q ‖. (see ver. 29.) Job ix. 8.

21. for ωσει, ως D I_c Δ 1. 33 : om Frag-tisch 241. 247 latt(not *f*) Syr syr-cu copt Orig : txt BCP rel. transp παιδιων and γυναικων D 1 lat-*a b c* &c (not *f*) copt $Orig_2$ Ambr.

22. om ευθεως C^1 lat-ff_1 syr-cu. rec aft ηναγκασεν ins ο ιησους (*began of an eccl lection*), with C^3L rel : bef ηναγκ. lat-*a b c* ff_2 $g_{1.2}$ *h* : om BC^1D I_c PΔ Frag-tisch 1. 33 Scr's c^1 k am(with em for fuld tol) lat-*e f* ff_1 syrr syr-cu syr-jer copt æth arm $Orig_2$ Chr Arnob. rec aft μαθητας ins αυτου (‖ *Mk*), with BEFKPX lat-*a b c* $ff_{1.2}$ $g_{1.2}$ *h* syrr syr-cu copt æth : om CD I_c rel vulg lat-*e f l* arm $Orig_{exp}$ Chr Euthym Arnob. om το bef πλοιον B 1. 33. 124 al Scr's s arm Eus Chr-2-9-G-H : ins ĈD I_cP rel $Orig_7$. om αυτον (*see* ‖ *Mk*) D 37. 49 al ev-y_1 lat-*a b e* ff_2 g_1 *h* arm Arnob : αυτους I_c Frag-tisch ev-150^1.

24. om ηδη (*see* ‖ *Mk*) D 253 ev-36 Scr's o^1 vulg lat-*a f* ff_1 *l* Syr syr-cu copt æth arm. ην εις μεσον της θαλ. βασανιζ. D lat-*e* : σταδιους πολλους απο της γης απειχεν βασανιζ. B 13. 124 Syr syr-cu (syr-jer copt) arm : txt CP rel syr æth Orig Hil. for ην γαρ, η γαρ D^1.

25. τεταρτης δε φυλακης D. ηλθεν (απηλθ., *not being understood*) BC^2 P(Treg) 1. 33 latt syrr syr-cu copt æth arm Orig Eus Bas Chr : ερχεται syr-marg : txt C^1(appy) D P(Tisch) rel syr-txt. rec ins ο ιησους bef προς αυτους, with C^3L rel lat-*a b c e f* ff_2 g_2 *h* Syr syr-cu arm Eus : om BC^1DPSVΔ Frag-tisch(appy) 1. 33 vulg lat-*f* ff_1 g_1 *l* syr copt æth Orig Bas Chr Arnob. περιπατων bef προς αυτους D. rec επι της θαλασσης, with CD rel Eus_2 : txt BPΔ Frag-tisch 1 $Orig_1$.

they broke and distributed enough for all.

20. κοφίνους] in the construction, is in apposition with τὸ περισσεῦον. The *cophinus* was the usual accompaniment of the Jew : see Juv. Sat. iii. 14—'Judæis, quorum cophinus fœnumque supellex;' and Sat. vi. 542. Reland, whom Schöttgen (in loc.) follows, supposes that the basket was to carry their own meats on a journey, for fear of pollution by eating those of the Gentiles, and the hay to sleep on for the same reason. 21.] χωρὶς γυν. κ. παιδ. is peculiar to Matt., although this might have been inferred from ἄνδρες being used in the other three Evangelists. See note on John vi. 10.

22—33.] JESUS WALKS ON THE SEA. Mark vi. 45—52. (Luke omits this incident.) John vi. 16—21. The conviction of the people after the foregoing miracle was, that Jesus was the Messiah; and their disposition, to take Him by force, and make Him a king. See John vi. 14, 15. For this reason he constrained His disciples to leave Him, because they were but too anxious to second this wish of the multitude; and *their* dismissal was therefore an important step towards the other.

22. εἰς τὸ πέραν] Mark adds πρὸς Βηθσαϊδάν, John εἰς Καφαρναούμ: for the Bethsaïda, the city of Philip and Andrew and Peter, was distinct from Bethsaïda Julias, in whose neighbourhood the miracle took place,—and in the direction of Capernaum. 25.] The *fourth watch* according to the *Roman* calculation, which was by this time common among the Jews (who themselves divided the night into three parts or watches). This would be, —near the vernal equinox which this

λασσαν. 26 καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ [q] ἐπὶ τῆς θα-
λάσσης [q] περιπατοῦντα [r] ἐταράχθησαν λέγοντες ὅτι [s] φάν-
τασμά ἐστιν, καὶ [t] ἀπὸ τοῦ φόβου ἔκραξαν. 27 εὐθέως δὲ
ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς λέγων Θαρσεῖτε, [u] ἐγώ [u] εἰμι, μὴ
φοβεῖσθε. 28 [v] ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν Κύριε,
εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρός σε ἐπὶ τὰ ὕδατα. 29 ὁ
δὲ εἶπεν Ἐλθέ. καὶ [w] καταβὰς ἀπὸ τοῦ πλοίου Πέτρος
περιεπάτησεν ἐπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν Ἰησοῦν.
30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἀρξάμενος
[x] καταποντίζεσθαι ἔκραξεν λέγων Κύριε σῶσόν με. 31 εὐ-
θέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα [y] ἐπελάβετο αὐτοῦ
καὶ λέγει αὐτῷ [z] Ὀλιγόπιστε [a] εἰς [a] τί [b] ἐδίστασας; 32 καὶ
[c] ἀναβάντων αὐτῶν εἰς τὸ πλοῖον [d] ἐκόπασεν ὁ ἄνεμος.
33 οἱ δὲ ἐν τῷ πλοίῳ [ἐλθόντες] [e] προσεκύνησαν αὐτῷ
λέγοντες Ἀληθῶς [f] θεοῦ υἱὸς εἶ.

r — ch. ii. 3 al. Geo. xl. 6.
s ‖ Mark only †. Wisd. xvii. 15 only.
t ch. xiii. 44 refl.
u John iv. 26. xviii. 5, 6, 8 al. Deut. xxxii. 39.
v — ch. xii. 38 al.
w — here only. Ezek. xxvii. 29.
x ch. xviii. 6 only. 2 Kings xx. 19 al.
y Matt., here only. Mark viii. 23. Luke ix. 47 al. Exod. iv. 4.
z ch. vi. 30. viii. 26. xvi. 8. Luke xii. 28 only †.
a — ch. xxvi. 8 ‖ Mk. Mark xv. 34 only. Wisd. iv. 17.
b ch. xxviii. 17 only †.
c — ‖ Mk. ch. xv. 39 only. Jonah i. 8 var.
d ‖ Mk. Mark iv. 39 only. Gen. viii. 1. Jonah i. 11, 12.
e w. dat., ch. ii. 2 refl.
f ch. iv. 3.

...αυτου ελ. Frag-tisch. BCDEF GKLM PSUVX Δ 1. 33.

26. οι δε μαθ. bef ιδοντες αυτον (*from* ‖ *Mk*) BD 13. 61. 124 lat-*f*: om οι δε μ. 1 latt Chr-γ Arnob Aug: txt CP rel syrr syr-cu copt æth. rec την θαλασσαν, with P rel: txt BCD 1. 33 Eus$_2$ Chr Thl.

27. for ευθεως, ευθυς (*from* ‖ *Mk*) BD: txt C rel Eus. (P defective.) ο ιησ. bef αυτοις B 131: om ο ιησ. D 231 lat-*ff*$_1$ syr-cu copt Eus: ο ιησ. ελ. αυτ. latt Syr: txt CP rel lat-*f* syr æth arm. θαρρειτε D.

28. om αυτω Δ 157. 209 al Scr's c l m n w evv-y-z-150 vulg lat-*a c* æth Euthym: ο πετρος ειπεν bef αυτω B 120. 240-4-5 lat-*g*$_1$ Syr copt: txt CD rel lat-*b e f ff*$_{1.2}$ *g*$_2$ *h* syr arm Eus. (P def.)—om ο D. for με, μοι CΔ Scr's s. rec προς σε bef ελθειν, with L rel vulg-ed: txt BCDΔ Frag-tisch 1. 33 am lat-*a b c* &c syrr syr-cu æth arm Eus. (P def.)

29. rec ins ο bef πετρος, with C Frag-tisch rel: om BD Eus. (P def.) for ελθειν, και ηλθεν (*corrn from the less usual infinitive*) B (not C^1, if Tisch has accurately edited it: there is not room) syr-cu arm Chr: *et veniens* æth: txt C^2 (C^1 ?) D rel latt(*ut veniret*) Orig. (P def.)

30. om ισχυρον B^1;txt 33 copt: ins B^1-marg rel &c.

31. om ο D.

32. rec εμβαντων, with CP rel: txt BD 13. 33. 124 Orig Cyr-jer.

33. om ελθοντες BC^2 1 al lat-*ff*$_1$ copt æth Orig Did: txt DP rel latt syrr syr-cu arm. υιος θεου ει and add συ D lat-*a b*.

was,—*between three and six in the morning.* απηλθεν προς αυτ.] a mixed construction for *απῆλθεν απὸ τοῦ ὄρους καὶ ἦλθεν πρὸς αὐτ.* The words περιπατ. επι την θαλ. (or της θαλάσσης,—the gen., of the mere appearing on the spot, the accus. of motion,—*over the sea.* Webst. and Wilk. cite *ἐπὶ πολλὰ ἀλήθην* Od. ξ. 120,—*ἐπ' ἴννια εἴσετο πίλεθρα* Od. λ. 577) are common to the three Evangelists, and can have no other meaning here, than that the Lord *walked bodily on the surface of the water.* The passages commonly cited to shew that *ἐπί* with a gen. can mean 'on the bank of,' are not applicable here, being all after verbs of *rest*, not of motion. 4 Kings ii. 7: Dan. viii. 2 Theod.: John xxi. 1. In Job ix. 8 we read of the Almighty, *ὁ τανύσας τὸν οὐρανὸν μόνος καὶ περιπατῶν ὡς ἐπ' ἰδάφους ἐπὶ θαλάσσης.* Mark adds *καὶ ἤθελεν παρελθεῖν αὐτούς*: John, *καὶ ἐγγὺς τοῦ πλοίου γινόμενον.* See notes on John. 28.] This narrative respecting Peter is peculiar to Matthew. It is in very strict accordance with his warm and confident character, and has been called almost a 'rehearsal' of his denial afterwards. It contains one of the most pointed and striking revelations which we have of *the nature*

BCDEF GKLM PSUVX Δ 1. 33.

34 Καὶ [g] διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. 35 καὶ [h] ἐπιγνόντες αὐτὸν οἱ ἄνδρες [i] τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν [k] περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς [l] κακῶς [l] ἔχοντας, 36 καὶ [m] παρεκάλουν αὐτὸν ἵνα μόνον [n] ἅψωνται τοῦ [o] κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ ὅσοι [n] ἥψαντο [p] διεσώθησαν.

XV. 1 Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι λέγοντες 2 Διὰ τί οἱ μαθηταί σου [q] παραβαίνουσιν τὴν [r] παράδοσιν τῶν [s] πρεσβυτέρων; οὐ γὰρ [tu] νίπτονται τὰς [u] χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν. 3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [v] Διὰ τί

g ch. ix. 1 al. h ch. vii. 16, 20. Luke xxiv. 16, 31. Gen. xxxvii. 32, 33. i Gen. xxxviii. 21, 22. k ch. iii. 5 al. 1 Chron. v. 16. l ch. iv. 24. ix. 12 ‖ al. Ezek. xxxiv. 4. m w. ἵνα, ‖ Mk. Mark v. 10, 18 ‖ L. 1 Cor. xvi. 12, 15 al. n ch. ix. 20, 21 al. Hagg. ii. 12, 13. o ch. xxiii. 5 reff. Zech. viii. 23. p Luke vii. 3. Acts xxiii. 24. xxvii. 43, 44. xxviii. 1, 4. 1 Pet. iii. 20 only. Jer. viii. 20. q Acts i. 25 (2 John 9 v. r.) only. Isa. xxiv. 5 F. Sir. x. 19. r here, &c. and ‖. 1 Cor. xi. 2. Gal. i. 14. Col. ii. 8. 2 Thess. ii. 15. iii. 6 only ‖. (Jer. xxxix. [xxxi.] 4. xli. [xxxiv.] 2 only.) s — ‖ Heb. xi. 2 only. t ch. vi. 17 reff. a ‖ Mk. (John xiii. 5) only. Exod. xxx. 19. v see Num. xiv. 41.

34. επι την γην γεννησ. (*as in* ‖ *Mk*) C[1] 13. 124. 157 Chr-2-6-9-η-ρ: επι την γην εις γεννησ. (*combn of Mt and Mk*) BDΔ 33 syr arm: alii aliter: txt P rel copt arm Orig$_3$ Chr(Field).

36. om αυτου B[1] (insd in marg *a prima manu*) Orig$_1$ Chr. aft οσοι ins αν C Scr's m.

CHAP. XV. **1.** for προσερχ., προερχονται D[1]-gr. for τω ιησου, προς αυτον D latt(exc *f*) æth Hil: αυτω 1 Orig. om οι (*as in the way: that it should have been insd from* ‖ *Mk, as Meyer, is improb, seeing that the form of the sentence there is different*) BD 1. 124[1]. 209 al Scr's a c ev-y copt Orig: ins CP rel. transp φαρισαιοι and γραμματεις (*see* ‖ *Mk*) BD 1. 13. 33. 124 lat-*e* Syr copt arm Orig: txt CP rel syr-cu syr æth Hil.

2. om αυτων (*as unnecessary: see also Mk* vii. 3) BΔ 1. 229[1] lat-*f* g_1 arm Orig$_2$ Chr-γ-ʟ.

3. om αυτοις D lat-*e* copt.

and analogy of faith; and a notable example of the power of the higher spiritual state of man over the inferior laws of matter, so often brought forward by our Lord. See ch. xvii. 20; xxi. 21.

33.] John (vi. 21) adds και ευθεως εγενετο το πλοιον επι της γης εις ην υπηγον:—see note there. **33.**] These persons were probably the crew of the ship, and distinct from the disciples. On θεου υἱός, see note, ch. iv. 3. It is the first time that our Lord is called so by *men* in the three synoptic Gospels. See ch. iii. 17; iv. 3; viii. 29: and John i. 34, 50. This feeling of amazement and reverence pervaded *the disciples also:* see the strong expressions of Mark vi. 52.

34—36.] Mark vi. 53—56. *Gennesar* or *Gennesaret*, a district from which the lake was also occasionally so called, extended along its western shore. See Josephus's glowing description of the beauty and fertility of this plain, B. J. iii. 10. 7. At its northern end was Capernaum, near which our Lord landed, as would appear from John vi. 24, 25. **36.** παρεκαλ. .... ἵνα] For a discussion on the construction of verbs of entreaty, &c. with ἵνα and ὅπως, see note, 1 Cor. xiv. 13.

On κρασπ. see note on ch. ix. 20.

διεσ. as E. V., were made perfectly whole.

CHAP. XV. **1—20.**] DISCOURSE CONCERNING EATING WITH UNWASHED HANDS. Mark vii. 1—23. From Mark it appears that these Scribes and Pharisees had come *expressly* from Jerusalem *to watch our Lord:* most probably after that Passover which was nigh at the time of feeding the five thousand, John vi. 4.

2.] The Jews attached more importance to the traditionary exposition than to the Scripture text itself. They compared the written word to water; the traditionary exposition to the wine which must be mingled with it. The duty of washing before meat is not inculcated in the law, but only in the traditions of the Scribes. So rigidly did the Jews observe it, that Rabbi Akiba, being imprisoned, and having water scarcely sufficient to sustain life given him, preferred dying of thirst to eating without washing his hands.

...των ev. P. Frag-tisch λεγων τιμα... BCDEP GKLM SUVXΔ Frag-tisch 1. 33.

καὶ ὑμεῖς [q] παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν [r] παράδοσιν ὑμῶν; [4] ὁ γὰρ θεὸς [w] ἐνετείλατο λέγων [x] Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ [y] Ὁ [z] κακολογῶν πατέρα ἢ μητέρα [a] θανάτῳ [a] τελευτάτω· [5] ὑμεῖς δὲ λέγετε Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ [b] Δῶρον ὃ ἐὰν ἐξ ἐμοῦ [c] ὠφεληθῇς· [6] [καὶ] οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ [ἢ τὴν μητέρα αὐτοῦ]· καὶ [d] ἠκυρώσατε τὸν νόμον τοῦ θεοῦ διὰ τὴν [q] παράδοσιν ὑμῶν. [7] ὑποκριταί, [e] καλῶς [f] ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων [8] [g] Ὁ λαὸς οὗτος τοῖς

[w] ch iv. 6 ‖ (from Ps. xc. 11). xix. 7 al. Gen. ii. 16.
[x] ‖ ch. xix. 19 ‖ Exod. xx. 12. — Prov. iii. 9.
[y] Exod. xxi. 16.
[z] ‖ Mk. Mark ix. 39. Acts xix. 9 only. Prov. xx. 20. 1 Kings ii. 12.
[a] ‖ Exod. l. c. see John xii. 33. Rev. ii. 23. Levit. xx. 9.

[b] — ch. v. 23, 24 al. Lev. xxvii. 9. [c] ch. xvi. 26. Mark v. 26 al. Jer. ii. 11. vii. 8. [d] ‖ Mk. Gal. iii. 17 only †. Ezdr. vi. 32 only. (-ροι, Prov. i. 25. v. 7.) 32 al. Jer. l. 12. [e] — ‖ Mk. Mark xii. 28, [f] ch. xi. 13 al. Jer. xx. 1. [g] Isa. xxix. 13.

4. εἶπεν (*from* ‖ *Mk*) BD 1. 124 latt Syr syr-cu syr-marg copt æth arm Ptol Iren-lat Orig Cyr Jer: ενετειλατο λεγων C rel lat-*f*. rec aft τον πατερα ins σου (‖ *Mk*), with C^3KLMU 33 am lat-*a b c f ff*$_2$ g_1 Syr syr-cu syr-with-ob copt arm [$Orig_1$]: om BC^1D rel vulg-ed(with forj harl^1) lat-*e ff*$_1$ g_2 æth Iren-lat $Orig_1$ Chr Cypr Aug.

6. om και (*to simplify the construction*) BCD 1. 33 lat-*a b e ff*$_2$ g_1 syr-cu copt æth Orig Cyr_2: ins L rel vulg lat-*c f* syrr arm Jer Quæst. rec τιμησει (*to corresp with* ειπη *above*), with L rel Cyr_1: txt BCDE^{3}Δ Frag-tisch 1. 33 Orig Cyr_1 Aug Jer. om η τ. μητ. αυτου BD (*possibly from homœotel*) lat-*a e* syr-cu. rec την εντολην (*from Mk* vii. 9), with L Frag-tisch rel vulg lat-*c f* g_1 syr-txt arm-mss Cyr Orig: τον λογον (*from Mk* vii. 13 ?) BD lat-*a b e ff*$_{1,2}$ Syr syr-cu syr-marg copt æth arm Iren-lat Eus Ang: τον νομον C 13. 124. 346 Ptol.

8. rec ins εγγιζει μοι bef ο λαος ουτος and adds τω στοματι αυτων (*from* LXX), with

πρεσβύτεροι are not *the elders*, but the *ancients*. See ref. Heb. **3.** καὶ ὑμ.] The καί implies that there was a παράβασις also on *their part*—acknowledging that on the part of the disciples. τὴν ἐντ. τ. θ.] A remarkable testimony from our Lord to the divine origin of the Mosaic law: not merely of the Decalogue, as such, for the second command quoted is not in the Decalogue, and it is to be observed that where the text has ὁ θεὸς ἐνετείλατο, Mark (vii. 10) has Μωυσῆς εἶπεν. **4.**] θανάτῳ τελ. is a Hebraism, מוֹת יוּמָת: see reff. LXX. **5.**] Lightfoot on this verse shews that the expression cited by our Lord did not always bind the utterer to consecrate his property to religious uses, but was by its mere utterance sufficient to absolve him from the duty of caring for his parents: see further on the word Corban in Mark vii. 11. The construction of this and the following ver. is: **But ye say, Whosoever shall say to his father or mother, That from which thou mightest have been benefited by me, is an offering** (consecrated to God; see above) .... (understand, is free). **[And] such an one will certainly not honour his [father or his mother].** So ‖ Mk., οὐκέτι ἀφίετε κ.τ.λ.

The joining of [καὶ] οὐ μὴ κ.τ.λ. to the ὃς ἂν above, and making the aposiopesis after μητ. αὐτοῦ, is inconsistent with the usage of οὐ μή, which contains in itself an apodosis, being an elliptical construction for οὐ δίος μή or the like; see Hartung, Partikellehre, ii. p. 155 ff. The *future ind.* after οὐ μή makes the certainty more apparent: so καὶ τοῦτο γὰρ εὖ εἰδέναι χρὴ ὅτι οὐ μὴ δυνήσεται Κῦρος εὑρεῖν .... Xen. Cyr. viii. 1. 5. See more examples in Hartung, ib. Of course the apodosis is *our Lord's* saying, not that of the Pharisees. **8.**] The portion of Isaiah from which this citation is made (ch. xxiv.—xxxv.) sets forth, in alternate threatenings and promises, the punishment of the mere nominal Israel, and the salvation of the true Israel of God. And, as so often in the prophetic word, its threats and promises are for all times of the Church;—the particular event then foretold being but one fulfilment of those deeper and more general declarations of God, which shall be ever having their successive illustrations in His dealings with men. The prophecy is nearly according to the LXX, which compare. The citation in Mark is (if the spurious words in the rec. here be cancelled) verbatim the same with that in the text. Stier however maintains (vol. ii. p. 142) that the words in question

h ‖ from l. c. Rom. iii. 13. 1 Cor. xiv. 21. Heb. xi. 13. xiii 15. 1 Pet. iii. 10 only. Prov. vi. 2. Mal. ii. 6.
i ‖ Mk. Luke xiv. 32. xxiv. 28 only. l. c. Job v. 4.
j — ‖ from l. c. Luke vii. 6. xv. 20. xxiv. 18. Ezek. xi. 15.
k ‖ only. 3 Kings xx. (xxi.) 20.
l constr., ‖. Acts xvi. 14. xviii. 7, 18. xix. 27 (absol., Acts xiii. 43, 50. xvi. 4, 17) only. Josh. iv. 24.
m ‖. elsw. Paul only, Eph. iv. 14 al. Prov. ii. 17.
n — Acts xi. 3. Ezek. iv. 14.
o — Acts iv. 4. Eph. iv. 29. Num. xxxii. 24. 29. Ezek xvii. 7. Micah i. 6 only.
q — ch. iv. 4. Eph. iv. 29. Num. xxxii. 24. only Gen. ii. 3 al. a ch. v. 48 reff.
w Mark xiv. 6. 4 Kings iv. 27. only. Wisd. vii. 15 al.
x ch. xii. 11. Luke vi. 39 only. Isa. xxiv. 18 al.
z o &c... ...αμφοτε Fragtisch. BCDEP GKLMS UVXZΔ 1. 33.

ἡ χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν [1] πόρρω [j] ἀπέχει ἀπ' ἐμοῦ. 9 [k] μάτην δὲ [l] σέβονταί με διδάσκοντες [m] διδασκαλίας [n] ἐντάλματα ἀνθρώπων. 10 καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ συνίετε. 11 οὐ τὸ [o] εἰσερχόμενον εἰς τὸ στόμα [p] κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ [q] ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο [p] κοινοῖ τὸν ἄνθρωπον. 12 τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον [r] ἐσκανδαλίσθησαν; 13 ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα [s] φυτεία ἣν οὐκ [t] ἐφύτευσεν ὁ [u] πατήρ μου ὁ [u] οὐράνιος [v] ἐκριζωθήσεται. 14 [w] ἄφετε αὐτούς· [x] ὁδηγοί εἰσιν τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν [y] ὁδηγῇ, ἀμφότεροι εἰς [z] βόθυνον πεσοῦνται. 15 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ

r ch. xiii. 21 al. fr. s here only. 4 Kings xix. t ch. xxi. 33 ‖. Luke xiii. 6. xvii. 6, 28. 1 Cor. iii. 6, &c. ix. 7 only Gen. ii. 8 al. v ch. xiii. 29. Luke xvii. 6. Jude 12 only. Jer. i. 10. x ch. xxiii. 16, 24. Acts i. 16. Rom. ii. 19 only. Ezra viii. 1 only. Wisd. vii. 15 al. y Luke vi. 39. John xvi. 13. Acts viii. 31. Rev. vii. 17 only. Ps. xxiv. 5.

C rel lat-*f* syr: om BDLℵ 33. 124 latt Syr syr-cu copt æth arm Clem-rom Justin Ptol Clem Orig[expr: *παρίθετο ῥητὸν ἀπὸ τοῦ Ἡσαΐου, ὅπερ αὐταῖς λέξεσιν οὕτως ἔχει, καὶ εἰπε κύριος Ἐγγίζει μοι ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτῶν καὶ τὰ ἐξῆς· καὶ προεἰπομέν γε ὅτι οὐκ αὐταῖς λέξεσιν ἀνέγραψεν ὁ Ματθαῖος τὸ προφητικόν.* Comm in Matt, tom. xi. 11, vol. iii. p. 492] Bas Chr Cyr Tert Cypr Hil Ambr Ambrst Jer Gaud Juv. (ο λαος ουτ. εγγ. μοι (alone) 1.) for *απεχει, ισιν* D lat-*a b c* Clem, *est a me* Hil lat-ff (exc Tert Cypr).

11. aft *ου* ins *παν* D. for *εισερχ., ερχομενον* B. *κοινωνει* D[1](twice), *communicat* D-lat (and lat-*c* the 2nd time) Tert Jer(verbum *communicat* proprie scripturarum est et publico sermone non teritur ["non teritur" is quoted "conteritur" by Tisch]) Aug (and in vv 18, 20) ; *coinquinat* most latt. for *τουτο, εκεινο* D.

12. rec aft *μαθηται* ins *αυτου* (‖ *Mk*), with C rel vss: om BD 13. 61. 124 al. rec (for *λεγουσιν*) *ειπον* (*change to historic tense*), with C rel latt syr æth: txt BD 1. 13. 33. 61. 124 lat-*ff*[1] Syr syr-cu arm.

14. for *αυτους, τους τυφλους* D. for *οδ. εισιν τυφλοι τυφλων, τυφλοι εισιν οδηγοι* BD: *οδ. εισι τυφλων* K: *τυφλοι εισιν οδ. τυφλων* L Z(appy) 1. 33 vulg lat-*a c* syrr æth Orig$_2$ Bas$_{ms}$ Cyr$_7$ Cypr Jer Gild (*all apparently emendations of the arrangement, or mistakes owing to the recurrence of τυφλοι τυφλων*): txt C rel syr-cu.
for *βοθυνον, βοθρον* D 1 Cyr: *εις βοθ.* is aft the verb in DFLZ 1 æth. *αμπεσουνται* DF al Scr's l m n o ev-y Chr Cyr.

ought to be supplied in Mark, because *ἐγγίζει* is wanted to oppose to *πόρρω ἀπέχει*, and *στόματι* to connect with *στόμα* in ver. 11. 9.] LXX, *ἐντάλματα ἀνθ. καὶ διδασκαλίας*. The two are here in apposition, as in E. V. 10.] *ἐκείνους μὲν ἐπιστομίσας καὶ καταισχύνας ἀφῆκεν ὡς ἀνιάτους· τρέπει δὲ τὸν λόγον πρὸς τὸν ὄχλον ὡς ἀξιολογώτερον.* Euthym. 12.] This took place after our Lord had entered the house and was apart from the multitude: see Mark ver. 17. *τὸν λόγον*] the saying addressed to the multitude in ver. 11. 13.] The plant is the teaching of the Pharisees, altogether of human, and not of divine planting. That this is so, is clear by *ἄφετε αὐτούς* following, and by the analogy of our Lord's parabolic symbolism, in which *seed, plant*, &c., are compared to *doctrine*, which however in its growth becomes identified with, and impersonated by, its recipients and disseminators. See this illustrated in notes on the parable of the sower, ch. xiii. '*φυτόν*, naturâ: *φυτεία*, curâ.' Bengel. On this verse see John xv. 1, 2. 15.] The

[a] Φράσον ἡμῖν τὴν παραβολὴν [ταύτην]. [16] ὁ δὲ εἶπεν [b] Ἀκμὴν καὶ ὑμεῖς [c] ἀσύνετοί ἐστε; [17] οὔπω νοεῖτε ὅτι πᾶν τὸ [d] εἰσπορευόμενον εἰς τὸ [d] στόμα εἰς τὴν [e] κοιλίαν [f] χωρεῖ καὶ εἰς [g] ἀφεδρῶνα ἐκβάλλεται; [18] τὰ δὲ [h] ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα [h] κοινοῖ τὸν ἄνθρωπον. [19] ἐκ γὰρ τῆς καρδίας ἐξέρχονται [i] διαλογισμοὶ πονηροί, φόνοι, [k] μοιχεῖαι, [l] πορνεῖαι, [m] κλοπαί, [n] ψευδομαρτυρίαι, [o] βλασφημίαι. [20] ταῦτά ἐστιν τὰ [h] κοινοῦντα [p] τὸν ἄνθρωπον· τὸ δὲ [q] ἀνίπτοις χερσὶν φαγεῖν οὐ [h] κοινοῖ [p] τὸν ἄνθρωπον.

[a] ch. xiii. 36 only. Job vi. 24. xii. 8 only.
[b] here only. ὁ ὄχλος ἀκμὴν διέβαινε. Xen. Anab. iv. 8. 26.
[c] ‖ Mk., Rom. i. 21, 31. x. 19 (from Deut. xxxii. 21) only. Wisd. i. 5.
[d] here only. see ver. 11.
[e] ‖ 1 Cor. vi. 13. Rev. x. 9, 10 al. 2 Kings xx. 10. 2 Chron. xxi. 15, 19.
[f] = & w. εἰσ, 2 Pet. iii. 9 only ‡. (ch. xix. 11, 12 al. 2 Macc. xv. 37.)
[g] only †.

[21] Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς [r] ἀνεχώρησεν εἰς τὰ [s] μέρη Τύρου καὶ Σιδῶνος. [22] καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν [t] ὁρίων ἐκείνων ἐξελθοῦσα [u] ἐκραύγασεν λέγουσα

χερσὶν F.

(-δρος, Lev. xv. 10, 20.) 4 al. Ps. iv. 5. 2. Wisd. xiv. 26 only.
h ver. 11 reff.
i Mk. [John viii. 3 and Gal. v. 19 rec.] only. Jer. xiii. 27. Hos. ii. 2. iv. 2. Wisd. xiv. 26 only.
k 1 Cor. vi. 13, 18, &c. Hos. ii. 2.
l Luke ii. 36. ix. 47. 1 Cor. iii. 20. Jam. ii. 25.
m only. Gen. xl. 15.
n ch. xxvi. 59 only †. (-ρεῖν, ch. xix. 18.)
o ch. xii. 31 al. fr. Ezek. xxxv. 12.
p art., ch. v. 15 reff.
q Mark vii. 2 (5 v. r.) only †. Hom. Il. ζ. 266.
r = ch. ii. 12, &c. reff.
s = ch. ii. 22. xvi. 13. Mark viii. 10 al. Acts xiii. 50. Josh. xv. 1.
t ch. ii. 16. xix. 1 al. Mt. Mk. only, exc. Neh. iii. 15.
u ch. xii. 19. John xi. 43 al⁴. Acts xxii. 23 only. Ezra iii. 13.

15. αυτω bef ειπεν B. om ταυτην (*as not in Mk* vii. 17) BZ 1 copt Orig: ins CD rel latt, bef τ. παραβ. 13. 124.
16. rec ins ιησους bef ειπεν, with CL rel lat-*f* syr arm: om BDZ 33 latt Syr syr-cu copt æth.
17. *for* ουπω, ου (*see* ‖ *Mk*) BDZ 33 latt Syr syr-cu æth: txt C rel syr copt(Treg). *for* εισπορευομ., εισερχομενον B Orig$_{1}$.
18. *for* εκεινα, εκεινα D lat-*c ff*$_{1}$ copt. κοινωνει D^{1}.
19. βλασφημεια D^{1}-gr lat-*e* syr-cu syr æth.
20. εισιν τα κοινωνουντα, and κοινωνει D^{1}.
22. ἔκραζεν (*more usual word*) BD 1 lat-*c ff*$_{1}$ syr-cu copt arm: εκραξεν Z vulg lat-*a e f g*$_{1.2}$ syr Orig Chr Hil: εγερανγαζεν M: ερανγασεν C rel. rec aft ερανγασεν ins αυτω, with L rel lat-*f ff*$_{1}$ syr; οπισω αυτου D: aft λεγουσα ins αυτω

saying in ver. 11, which is clearly the subject of the question, was not strictly a παραβολή, but a plain declaration; so that either Peter *took it* for a parable,—or παραβ. must be taken in its wider sense of 'an hard saying.' Stier thinks that their questioning as to the meaning of parables in ch. xiii. had habituated them to asking for explanations in this form.

16.] The saying in ver. 11 was spoken for the multitude, who were exhorted ἀκούετε κ. συνίετε: much more then ought the disciples to have understood it. ἀκμήν = *adhuc* is a later Greek word: Phrynichus (p. 123, ed. Lobeck) says that Xenophon uses it once (ref.): but this is not in the sense of ἔτι, but ἄρτι, '*even now*,' '*in articulo*;' see Lobeck's note, where he gives more examples.

17.] στόματι, δι' οὗ γίνεται θνητῶν μέν, ὡς ἔφη Πλάτων, εἴσοδος, ἔξοδος δὲ ἀφθάρτων. εἰσειέρχεται μὲν γὰρ αὐτῷ σιτία καὶ ποτά, φθαρτοῦ σώματος φθαρταὶ τροφαί. λόγοι δὲ ἐξίασιν, ἀθανάτου ψυχῆς ἀθάνατοι νόμοι, δι' ὧν ὁ λογικὸς βίος κυβερνᾶται. Philo de Opif. Mundi, i. 29.

21—28.] THE CANAANITISH WOMAN. Mark vii. 24—30: omitted by Luke. It is not quite clear whether our Lord actually passed the frontier into the land of the heathen, or merely was *on* the frontier. The usage of εἰς τὰ μέρη in Matthew favours the former supposition: see ch. ii. 22; xvi. 13; also for ὅρια, ch. ii. 16; iv. 13; viii. 34. Exod. xvi. 35, εἰς μέρος τῆς Φοινίκης, 'to the borders of Canaan,' has been quoted as supporting the other view; but the usage of our Evangelist himself seems to carry greater weight. And the question is not one of importance; for our Lord did not go to teach or to heal, but, as it would appear, to avoid the present indignation of the Pharisees. Mark's

v — ch. xvii. 15. xxi. 41. (John xviii. 22. Acts xxiii. 5. James iv. 3.) elsew. w. ἔχειν, ch. iv. 24 al. w ch. viii. 6 reff. x 4 Kings xviii. 35. see ch. viii. 8. xxi. 24. y — Phil. iv. 8. 1 Thess. iv. 12. 2 Thess. ii. 1. z — ch. xiv. 15 reff. a w. gen., Luke xxiii. 26 (ch. ix. 26 ‖. Rev. iv. 6. v. 1) only. Gen. xviii. 10. b — Acts ix. 2. c ch. x. 6. (Luke xv. 4.) Psa. cxviii. 176. Jer. xxvii. (l.) 6. d ch. ii. 2 reff. Gen. xliii. 26. e Mark ix. 22, 24. Acts xvi. 9. xxi. 28. 2 Cor. vi. 2, from Isa. xlix. 8. Heb. ii. 18. Rev. xii. 16 only. Ps. lxix. b. cxviii. 117. f ch. xii. 2 al. fr. g — ch. vii. 6. h here (bis) and ‖ only †.

Ἐλέησόν με κύριε υἱὸς Δαυείδ· ἡ θυγάτηρ μου [v] κακῶς [w] δαιμονίζεται. 23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ [x] λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ [y] ἠρώτουν αὐτὸν λέγοντες ...οι μαθ. Z. BCDEG KLMS UVXΔ 1. 33. [z] Ἀπόλυσον αὐτήν, ὅτι κράζει [a] ὄπισθεν ἡμῶν. 24 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστάλην εἰ μὴ [b] εἰς τὰ [c] πρόβατα τὰ [c] ἀπολωλότα οἴκου Ἰσραήλ. 25 ἡ δὲ ἐλθοῦσα [d] προσ-
ἐκύνει αὐτῷ λέγουσα Κύριε [e] βοήθει μοι. 26 ὁ δὲ ἀποκρι-
θεὶς εἶπεν [f] Οὐκ ἔξεστιν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ
[g] βαλεῖν τοῖς [h] κυναρίοις. 27 ἡ δὲ εἶπεν Ναὶ κύριε, καὶ

vulg lat-*c* g_1: om BCZ 1 am lat-*a e* Syr syr-cu copt æth arm Orig. rec (for υιος) *υιε*, with CZ rel lat-*a c d* Orig: txt BD Bas.

23. om λογον Z. rec *ηρωτων*, with E^2L rel, *-τον* E^1M: txt BCDXℵ.

24. aft *προβατα* ins *ταυτα* D.

25. for *προσεκυνει, προσεκυνησεν* (*corrn to historical tense*) C rel vulg lat-*a f l* syrr syr-cu copt Chr Thl: txt BD M(*-νη*) 1. 33 lat-*b c* $ff_{1,2}$ $g_{1,2}$ *k* arm Orig.

26. rec (for *εξεστιν*) *εστι καλον* (*from* ‖ *Mk*), with BC rel vulg lat-*e f* g_2 *k* $Orig_1$: txt D (and perhaps no other ms) lat-*a b c* $ff_{1,2}$ g_1 *l* $Orig_2$ hom-Cl Bas-sel Hil_2 Ambr Ambrst Jer.

account certainly implies that the woman was in the same place where our Lord was wishing to be hid, and could not. **22.**] **ἀπὸ τ. ὁρ. ἐκ. . .** does not belong to **ἐξελθ.**, but means **of** or **from** those parts.

ἐξελθ.] **coming out** (they were going by the way, see ver. 23): i. e. from her house, or town, or village. The inhabitants of these parts are called Canaanites, Num. xiii. 29; Judg. i. 30, 32, 33; and Phœnicians, Exod. vi. 15 (LXX); Josh. v. 1 (LXX). Mark calls her Ἑλληνίς, i. e. a heathen by religion, and **Σύρα Φοινίκισσα τῷ γένει**: and describes her only as having come to our Lord *in the house*. But by the account in our text, she had been crying after the Lord and the disciples by the way previously; and Mark's account must be understood to begin at ver. 25. From Mark iii. 8, Luke vi. 17, we learn that the fame of our Lord had been spread in these parts, and multitudes from thence had come to Him for healing. It was not this woman's dwelling-place, but her *descent*, which placed the bar between her and our Lord's ministrations. The expression **υἱὸς Δαυείδ** shews her acquaintance with Jewish expressions and expectations; but the whole narrative is against De Wette's supposition, that she may have been a proselyte of the gate.

23.] The reason alleged by the disciples must be coupled with our Lord's unwillingness to be known, stated by Mark (vii. 24), and means, '*she will draw the attention of all upon us.*' The word **ἀπόλυσον** does not necessarily imply *granting* her request, nor the contrary; but simply **dismiss her**, leaving the method to our Lord Himself. **24.**] See ch. x. 5. Such was the purpose of our Lord's personal ministry; yet even this was occasionally broken by such incidents as this. The 'fountain sealed' sometimes broke its banks, in token of the rich flood of grace which should follow. See Rom. xv. 8.

25.] **ἐλθοῦσα**, i. e. into the house where our Lord was. See Mark vii. 24.

26.] **κυναρίοις**] No *further* contempt is indicated by the *diminutive*, still less any allusion to the *daughter* of the woman: the word is commonly used of *tame* dogs, as diminutives frequently express familiarity. So in Xen. Cyr. viii. 4. 20, **εἰ δὲ μεγάλην γαμεῖς, ἣν ποτε βούλῃ αὐτὴν ὀρθὴν φιλῆσαι, προσάλλεσθαί σε δεήσει ὡς τὰ κυνάρια.** **27.**] The sense of **καὶ γάρ** is not given by '*yet*' in the E. V. The woman, in her humility, *accepts* the appellation which our Lord gives her, and *grounds her plea upon an inference from it.* Her words also have a reference to **ἄφες πρῶτον χορτασθῆναι τὰ τέκνα**, expressed by Mark vii. 27. The Vulgate has rightly, 'Etiam Domine: *nam et* catelli edunt.' **Yes, Lord: for even the dogs eat**: or, **for the dogs too eat.** Our Lord in the use of the familiar diminutive, has expressed not the *uncleanness* of the dog so much, as his *attach-*

γὰρ τὰ [h] κυνάρια [i] ἐσθίει ἀπὸ τῶν [k] ψιχίων τῶν [l] πιπτόν- [i] w. ἀπό, only. Gen. iii. 1, 2. 5 (φαγεῖν).
τῶν ἀπὸ τῆς [j] τραπέζης τῶν κυρίων αὐτῶν. [28] τότε [w. ὅς, 1 Cor. ix. 7 al.
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Ὦ γύναι, μεγάλη σου ἡ [k] (Luke xvi. 21 v. r.) only †.
πίστις· [m] γενηθήτω [m] σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ [l] Luke xvi. 21.
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης. [m] ch. viii. 13.

P μεταβαι— [29] Καὶ [n] μεταβὰς [n] ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν [ix. 29. Luke i. 38.
θάλασσαν τῆς Γαλιλαίας· καὶ [o] ἀναβὰς εἰς [o] τὸ ὄρος [n] ch. xi. 1 reff.
ἐκάθητο ἐκεῖ. [30] καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ [o] ch. v. 1 reff.
ἔχοντες μεθ' ἑαυτῶν [p] χωλούς, τυφλούς, [q] κωφούς, [r] κυλ- [p] ch. xi. 5 al. fr. Isa. xxxv. 6.
R παρα.. λοὺς καὶ ἑτέρους πολλούς· καὶ [s] ἔῤῥιψαν αὐτοὺς παρὰ [q] ch. ix. 32 al. Hab. ii. 18.
τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς, [31] ὥστε [r] ch. xviii. 8
F σχλοι θαυμα- τὸν ὄχλον θαυμάσαι βλέποντας [q] κωφοὺς λαλοῦντας, [1 Mk. only †. s ch. ix. 36. xxvii. 5. Luke iv. 35. xvii. 2. Acts xxvii. 19, 29 only. — 2 Macc. iii. 15. (-ψτεῖν, Acts xxii. 23.)
σαι— BCDEF GHKL MPSUV XΔ1. 33. [r] κυλλοὺς ὑγιεῖς, καὶ [p] χωλοὺς περιπατοῦντας, καὶ τυφ-

27. om γαρ (*as superfluous: see also in* || *Mk*) B lat-*e* Syr. for ἐσθιει, ἐσθιουσιν D ev-y_1. for ψιχιων, ψειχων D. for κυριων, ευναριων D^1 (not lat).

28. om ο ιησ. D fuld syr-cu. om ω D 259 forj.

30. χωλ. κυλλ. τυφλ. κωφ. B: χωλ. κωφ. τυφλ. κυλλ. CK: χωλ. τυφλ. κυλλ. D 219 al Scr's c lat-g_2 *l*: κωφ. χωλ. τυφλ. κυλλ. LMΔ am(with fuld) syr: κωφ. τυφλ. χωλ. κυλλ. 33 ev-y vulg-ed æth $Orig_2$: al vary: txt P rel Syr syr-cu copt arm. for παρα, υπο D lat-*b*.—om π. τ. C^1. rec (for αυτου) του ιησου, with CP rel lat-*f* syrr æth: txt BDL 33 latt syr-cu copt arm Chr Aug. aft αυτους add παντας D lat-*b c ff*$_2$ g_1: αυτοις C^1.

31. rec (for τον οχλον) τους οχλους (*perhaps to conform to* οχλοι *above and* βλεποντας *below*), with BP rel: txt CDUΔ 1. 33 ev-y $Orig_1$ Chr-γ-H-K. βλεποντας bef θαυμασαι B: βλεποντα 33. 237 ev-150[1] Chr-γ. for λαλουντας, ακουοντας B 59. 115. 238 syr-marg æth: add και D 13. 157 syrr. om κυλλους υγιεις 1 ev-y latt syr-cu copt æth Jer("ubi Latinus interpres transtulit *debiles*, in Græco scriptum est κυλλούς, quod non generale debilitatis sed unius infirmitatis est nomen, ut quomodo claudus dicitur qui uno claudicat pede, sic κυλλός appelletur, qui unam manum debilem habet. Nos proprietatem hujus verbi non habemus. Unde et in consequentibus *Evangelista cæterorum debilium exposuit sanitates, horum tacuit*. Quid enim sequitur? 'Et curavit &c.' De κυλλοῖς tacuit, quia quid e contrario diceret non habebat." Comm in loc. Tischdf ed. 2, made Jer state "interpretem id præteriisse;" in ed. 7 he says "Hier interpretem latinum dicit de κυλλοῖς *tacuisse quia quid*" &c: it will be seen from the full quotation given above that for "interp. lat." Tischdf ought to have written "evangelistam," what Jer says of the interp. lat. having ref to κυλλούς ver. 30). rec om και bef χ., with L rel latt arm: ins

ment to and dependence on the human family: she lays hold on this favourable point and makes it her own, 'if we are dogs, then may we fare as such;—be fed with the crumbs of Thy mercy.' She was, as it were, under the edge of the table—close on the confines of Israel's feast. Some say that the ψίχια are the pieces of bread on which the hands were wiped, εἰς ὃ τὰς χεῖρας ἀποματτόμενοι εἶτα ἐνσὶν ἔβαλλον (Eustathius, cited by Trench on Mir. p. 342); but the πιπτόντων looks more like accidental falling, and the ψίχια like minute crumbs. 28.] In Mark, διὰ τοῦτον τὸν λόγον, ὕπαγε. The greatness of the woman's faith consisted in this, that in spite of all discouragements she continued her plea; and not only so, but accepting and laying to her account all adverse circumstances, she out of them made reasons for urging her request. St. Mark gives the additional circumstance, that on returning to her house she found the devil gone out, and her daughter lying on the bed.

29—39.] HEALING BY THE SEA OF GALILEE. Peculiar to Matthew (see Mark vii. 31—37). FEEDING OF THE FOUR THOUSAND. Mark viii. 1—10.

29.] τὸ ὄρος is the high land on the coast of the lake, not any particular mountain. From this account it is uncer-

λους βλέποντας, καὶ [t] ἐδόξασαν τὸν [u] θεὸν [u] Ἰσραήλ. 32 ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ BCDEF GHKL MPSUV ΧΔΙ.Σ

[v] εἶπεν [v] Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη [w] ἡμέραι

[w] τρεῖς [x] προσμένουσίν μοι καὶ οὐκ [y] ἔχουσιν τί φάγωσιν.

καὶ [x] ἀπολῦσαι αὐτοὺς [a] νήστεις οὐ θέλω, μήποτε [b] ἐκ-

t — ch. v. 16. ix. 8 al. Ps. lxxxv. 9, 12. u Luke i. 68. Isa. xxix. 23. v ch. xiv. 14 reff. w constr., Mk. Luke x. 23. Act. v. 7. x Mk. Acts xi. 23. xiii. 43. xviii. 18. 1 Tim. i. 3. v. 5 only. Judg. iii. 25. Wisd. iii. 9 only. y ch. viii. 20 reff. z — rec. 23. a Only. Dan. vi. 18 LXX only. b Mk. Gal. vi. 9. Heb. xii. 5, 5 only. Judg. viii. 15. 1 Kings xiv. 28. 1 Macc. iii. 17.

BCDMPΔ 1 lat-*f* syrr syr-cu copt æth. ins τους bef τυφλους D. εδυξαζον L 1. 33 al Scr's d l m n p ev-y latt(not D-lat) syr-cu arm Orig Chr Thl.

32. for ειπεν, λεγει C: add αυτοις CK al copt. (*See Mark* viii. 1.) aft οχλον add τουτον DE² Scr's c lat-*b c f* copt Hil. om ηδη B 106. 301 lat-*l*: ιδου Syr copt. rec ημεραι (*gramml emendation*), with E(Treg) Orig$_3$: txt BCDP rel.—ηδη ημεραι γ εισιν και D arm (*also an emendation, but testifying to* ημεραι *being the original*).

tain to which side of the lake our Lord came; from Mark vii. 31 we learn that it was to the eastern side, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. 30.] κυλλοί are persons *maimed in the hands*; see Jerome in var. readd. (But it is also used of the feet, τί δεῦρο πόδα σὺ κυλλὸν ἀνὰ κύκλον κυκλεῖς; Aristoph. Av. 1379.) The meaning need not be, that a *wanting member was supplied* to these persons; but that a debility, such as that arising from paralysis or wound, was healed.

ἔῤῥιψαν, not in neglect, but from haste and rivalry. 31.] Mark (vii. 32—37) gives an instance of κωφοὺς λαλοῦντας.

τὸν θ. Ἰσραήλ] Perhaps this last word is added as an expression of the joy of the disciples themselves, who contrasted the fulness and abundance of the acts of mercy now before them with the instance which they had just seen of the difficulty with which the faith of a Gentile had prevailed to obtain help. 32.] The modern German interpreters assume the identity of this miracle with that narrated in ch. xiv. 14 ff. If this be so, then our Evangelists must have *forged* the speech attributed to our Lord in ch. xvi. 9, 10. But, as Ebrard justly remarks (Evangelienkritik, p. 532), every circumstance which could vary, does vary, in the two accounts. The situation in the wilderness, the kind of food at hand, the blessing and breaking, and distributing by means of the disciples, these are *common to the two accounts*, and were likely to be so: but *here* the matter is introduced by our Lord Himself with an expression of pity for the multitudes who had continued with Him three days: here also the provision is greater, the numbers are less than on the former occasion. But there is one small token of authenticity which marks these two accounts as referring to two distinct events, even had we not such direct testimony as that of ch. xvi. 9, 10. It is, that whereas the baskets in which the fragments were collected on the other occasion are called by all four Evangelists κόφινοι, those used for that purpose after this miracle are in both Matt. and Mark σπυρίδες. And when our Lord refers to the two miracles, *the same distinction is observed*; a particularity which could not have arisen except as pointing to a matter of fact, that, whatever the distinction be, which is uncertain, different kinds of baskets were used on the two occasions. Perhaps the strangest reason for supposing the two identical (given by De Wette, Schleiermacher, and others) is an imagined difficulty in the question of the disciples, πόθεν ἡμῖν κ.τ.λ., so soon after the former miracle; as if the same slowness to believe and trust in divine power were not repeatedly found among men, and instanced in Scripture itself;—compare Exod. xvi. 13 with Num. xi. 21, 22; and read in Exod. xvii. 1—7 the murmurings of the Israelites immediately after their deliverance at the Red Sea. And even could we recognize this as a difficulty, it is not necessarily implied in the text. Our Lord puts the matter to them as a question, without the slightest intimation of His intention to supply the want supernaturally. They make answer in the same spirit, without venturing (as indeed it would have been most unbecoming in them to do, see John ii. 3, 4) to suggest the working of a miracle. De Wette's assumption that the usage of κόφινοι and σπυρίδες shews two different traditional sources used by the author, would make it necessary to suppose that the *forger* of ch. xvi. 9, 10 has been skilful enough to preserve this distinction; an accuracy seldom found in interpolations of early Christian

λυθῶσιν [c] ἐν τῇ ὁδῷ. 33 καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ [d] Πόθεν ἡμῖν ἐν [e] ἐρημίᾳ ἄρτοι τοσοῦτοι [f] ὥστε [g] χορτάσαι ὄχλον τοσοῦτον; 34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον Ἑπτά, καὶ ὀλίγα [h] ἰχθύδια. 35 καὶ ἐκέλευσεν τοῖς ὄχλοις [i] ἀναπεσεῖν ἐπὶ τὴν γῆν· 36 καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας [k] εὐχαριστήσας [l] ἔκλασεν καὶ ἔδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 37 καὶ ἔφαγον πάντες καὶ [g] ἐχορτάσθησαν, καὶ τὸ [m] περισσεῦον τῶν [m] κλασμάτων ἦραν ἑπτὰ [n] σπυρίδας πλήρεις. 38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων. 39 καὶ [o] ἀπολύσας τοὺς ὄχλους [p] ἀνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ [q] ὅρια Μαγαδάν.

—απο- λυσας P. BCDEF GHKL MSUV ΧΔ 1. 33.

c Gen. xlii. 38. d — ch. xiii. 27, 54 al. Num. xi. 18. e ‖ Mk. 2 Cor. xi. 26. Heb. xi. 38 only. Ezek. xxxv. 4. f 1 Cor. xiii. 2. Num. viii. 11. g ch. xiv. 20 al. Ps. cxxxi. 15. h only †. i Mark vi. 40 ‖ John. John xxi. 20. Tobit ii. 1. Judith xii. 16. k absol., ch. xxvi. 26, 27. 1 Thess. v. 18 †. Wisd. xviii. 2. l ch. xiv. 19 reff. m ch. xiv. 20 reff. n ‖ ch. xvi. 10. Acts ix. 25 only †. o ch. xiv. 15 reff. p — ch. xiv. 32 ‖ Mk. only. Jonah i. 3 vat. q ver. 22 reff.

33. rec aft *μαθηται* ins *αυτου* (*from* ‖ *Mk*), with CDP rel lat-*c f* syrr syr-cu æth: om B 1. 237 vulg lat-*a b e ff*$_{1.2}$ *g*$_1$ *l* copt arm. aft *ποθεν* ins *ουν* D 1 latt(not *f*) æth arm. for *ερημια, ερημω τοπω* (ch. xiv. 13, 15; *Lu* ix. 12) C copt Orig.

34. aft *ειπον* ins *αυτω* D-gr 106 syrr syr-cu.

35. for *εκελευσεν, παραγγειλας* (*see* ‖ *Mk*) BD 1. 13. 33. 124 copt Orig(expr, *ἐνθάδε οὐ κελεύει, ἀλλὰ παραγγέλλει*), *præcipit* latt, *cum jussisset* D-lat: txt CP rel arm Hil(*turbis jubetur discumbere*). *τω οχλω* (*as* ‖ *Mk*) BD 1. 13. 33. 124 vulg lat-*b c ff*$_{1.2}$ *g*$_{1.2}$ *l* syr æth arm Orig: *τους οχλους* CU^1 al Scr's c Chr-2-6-9-η-ρ(and Fd.): txt PU-corr^1 rel lat-*a e f k* Syr syr-cu copt Hil Chr-K-L-M.

36. for *και λαβων, ελαβεν* (*grammatical emendation*) BD 1. 13. 33. 124 copt: txt CP rel æth arm. *ευχαριστησεν* (omg *εκλασεν*) C^1(appy) (lat-*a* ?). ins *και* bef *ευχ.* BD 1 latt Syr syr-cu copt. for *εδωκεν, ειδου* (*from* ‖ *Mk*) BD 1. 13. 33. 124 Chr Thdor-mops: txt CP rel vss. rec aft *μαθηταις* ins *αυτου* (*from* ‖ *Mk*), with CP rel vulg lat-*a b f* syrr syr-cu: om BD 1. 13. 33. 124 al em lat-*c ff*$_1$ *g*$_1$ copt arm Chr. rec (for *τοις οχλοις*) *τω οχλω* (*from* ‖ *Mk*), with CDP rel latt(*populo*) syr arm: txt BKLM 1. 13. 33. 124 al lat-*e f ff*$_1$ Syr syr-cu copt.

37. rec *ηραν* bef *το περ. των κλ.* (*from* ‖ *Mk*), with CP rel lat-*f ff*$_1$ (syrr syr-cu) copt arm: txt BD 1. 33 latt æth.

38. ins *ως* bef *τετρακισχιλιοι* (*from* ‖ *Mk &c*) B 1. 13. 33. 124 lat-*ff*$_1$ syr æth arm. transp *παιδιων* and *γυναικων* D 1. 124 latt(not *f*) syr-cu copt æth Aug.

39. rec *ενεβη* (*emendation to more usual word,* ‖ *Mk also having εμβας*), with B (S 1. 33, e sil) (*ενβαινει* D): txt C rel (and 15 of Scr's mss) Chr. rec *μαγδαλα*, with L rel syr æth arm: *μαγδαλαν* CM 33 copt: txt B D(*ης μαγ.*) ℵ^1 syr-cu(*-don*) syr-jer, also *μαγεδαν* ℵ^2 latt Jer Aug, and *magado* Syr. (*Txt appears to have been original, and the better known name* Magdala *to have been substituted: see note.*)

times. On *ἡμέραι τρεῖς* see reff. and Winer, § 62. 2, note. **37.**] The *σπυρίς* (commonly derived from *σπεῖρα*, as being of woven work; or by some from *πυρός*, wheat, as being *τὸ τῶν πυρῶν ἄγγος*. Hesych.) was large enough to contain a man's body, as Paul was let down in one from the wall of Damascus, ref. Acts. Greswell (Diss. viii. pt. 4, vol. ii. p. 325) supposes that they may have been used to sleep in, during the stay in the desert. **39.**] Of **Magadan** nothing is known. Lightfoot (Centurio Chorographi. Marco præmissa, p. 413) shews *Magdala* to have been only a Sabbath-day's journey from Chamnath Gadara on the Jordan, and on the east side of the lake: but probably he is mistaken, for most travellers (see Winer, Realwörterbuch, in v.) place it about three miles from Tiberias, on the west side of the lake, where is now a village named Madschel. *Dalmanutha*, mentioned by Mark (viii. 10), seems to have been a village in the neighbourhood.

BCDEF GHKL MSUV XΔ1.33.

XVI. [1] Καὶ προελθόντες οἱ Φαρισαῖοι καὶ Σαδ-
δουκαῖοι [r] πειράζοντες ἐπηρώτησαν αὐτὸν [s] σημεῖον ἐκ τοῦ
οὐρανοῦ [t] ἐπιδεῖξαι αὐτοῖς. [2] ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
[[u] Ὀψίας [u] γενομένης λέγετε [v] Εὐδία, [w] πυρράζει γὰρ ὁ
οὐρανός· [3] καὶ πρωῒ Σήμερον [x] χειμών, [w] πυρράζει γὰρ
[y] στυγνάζων ὁ οὐρανός, τὸ μὲν [z] πρόσωπον τοῦ οὐρανοῦ
[a] γινώσκετε [b] διακρίνειν, τὰ δὲ [c] σημεῖα τῶν [d] καιρῶν οὐ
δύνασθε;] [4] γενεὰ πονηρὰ καὶ [e] μοιχαλὶς σημεῖον [f] ἐπιζη-
τεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον

r ch. iv. 1, 3 al. 3 Kings x. 1. s ch. xii. 39 reff. t ch. xxii. 19. xxiv. 1. Acts ix. 39 al. Sir. i. 21 al. u ch. xiv. 15, 23 al. Judith xiii. 1 only. v here only †. Sir. iii. 15 only. w here (bis) only †. (-ρόε, Rev. vi. 4. -ράζειν, Lev. xiii. 19.) x = Acts xxvii. 20 (ch. xxiv. 20) 1 Mk. John x. 22. 2 Tim. iv. 21) only. Job xxxvii. 6. y Mark x. 22 only. Ezek. xxvii. 35. xxviii. 19 F. xxxii. 10 only. (-γνόε, Wisd. xvii. 5.) z Luke xii. 56. Jam. i. 11. Ps. ciii. 30. a constr., see Neh. xiii. 24. b = 1 Cor. xi. 29. (ch. xxi. 21 al.) Job xii. 11. c = ch. xxiv. 3 reff. d = Acts i. 7. 1 Thess. v. 1. e ch. xii. 39 reff. f ch. vi. 33 reff.

CHAP. XVI. 1. om οι 1. 33. 124 al ev-y Orig. αυτον bef επηρωτησαν D.

2. om αυτοις D lat-a c ff$_1$ g$_1$. om οψιας to end of ver 3 BV X-txt ℵ mssmentd-by-Jer syr-cu arm-zoh Orig(appy): with asterisks in E: ins CD rel latt syrr copt æth Eus-canon Chr Thl Euthym Hil Juv. (*The omn has prob arisen from the similar passage, ch* xii. 38.)

3. for ουρανος, αηρ D-gr. rec ins υποκριται bef το μεν (*see Luke* xii. 56), with E rel lat-b e f ff$_1$ g$_1$ Syr copt; και C^2 33: om C^{1}DLΔ 1. 33 al Scr's b ev-z vulg lat-a c ff$_2$ i syr æth arm Aug.

4. om και μοιχαλις D lat-a e ff$_{1,2}$ g$_1$ Prosp. for επιζητει, αιτει B^2(sic

CHAP. XVI. 1—4. REQUEST FOR A SIGN FROM HEAVEN. Mark viii. 11—13, but much abridged. See also Luke xii. 54 and notes. 1. σημεῖον ἐκ τοῦ οὐρανοῦ] see notes at ch. xii. 38. There is no ground for supposing that this narrative refers to the same event as that. What can be more natural than that the adversaries of our Lord should have met His miracles again and again with this demand of a sign *from heaven?* For in the Jewish superstition it was held that dæmons and false gods could give signs *on earth*, but only the true God signs *from heaven*. In the apocryphal Epistle of Jeremiah, ver. 67, we read of the gods of the heathen, σημειά τε ἐν ἔθνεσιν ἐν οὐρανῷ οὐ μὴ δείξωσιν .... And for such a notion they alleged the bread from heaven given by Moses (see John vi. 31), the staying of the sun by Joshua (Josh. x. 12), the thunder and rain by Samuel (1 Sam. xii. 17, compare Jer. xiv. 22), and Elijah (James v. 17, 18). And thus we find that immediately after the first miraculous feeding the same demand was made, John vi. 30, and answered by the declaration of our Lord that He was the true bread from heaven. And what more natural likewise, than that our Lord should have uniformly met the demand by the same answer,—the *sign of Jonas*, one so calculated to baffle his enemies and hereafter to fix the attention of His disciples? Here however that answer is accompanied by other rebukes sufficiently distinctive. It was now probably the evening (see Mark viii. 10, εὐθύς) and our Lord was looking on the glow in the west which suggested the remark in ver. 2. On the practice of the Jews to *demand a sign*, see 1 Cor. i. 22. 2.] Mark viii. 12 adds καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ . . ., omitting however the sentences following. The Jews were much given to prognosticating the rains, &c. of the coming season in each year. See Lightf. who cites examples. 3.] Polybius iv. 21. 1, speaks of the ἠθῶν αὐστηρίαν (of the Arcadians) ἥτις αὐτοῖς παρέπεται διὰ τὴν τοῦ περιέχοντος (ἀέρος) ψυχρότητα καὶ στυγνότητα. 'Si circa occidentem rubescunt nubes, serenitatem futuræ diei spondent; concavus oriens pluvias prædicit; idem ventos cum ante exorientem eum nubes rubescunt: quod si et nigræ rubentibus intervenerint (πυῤῥάζει στυγνάζων) et pluvias.' Plin. Hist. Nat. xviii. 35. πρόσωπον, because στυγνός and στυγνάζω are properly used of sadness and obscurity in the visage of man. τῶν καιρῶν, of times, generally. The Jews had been, and were, most blind to the signs of the times, at all the great crises of their history;—and also particularly to the times in which they were *then* living. The sceptre had departed from Judah, the lawgiver no longer came forth from between his

Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. 5 Καὶ ἐλθόντες [k] οἱ μαθηταὶ [g] εἰς τὸ [g] πέραν [h] ἐπελάθοντο ἄρτους λαβεῖν. 6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὁρᾶτε καὶ [i] προσέχετε ἀπὸ τῆς [j] ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. 7 οἱ δὲ [k] διελογίζοντο ἐν ἑαυτοῖς λέγοντες Ὅτι ἄρτους οὐκ ἐλάβομεν. 8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν Τί [k] διαλογίζεσθε ἐν ἑαυτοῖς [l] ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; 9 οὔπω νοεῖτε οὐδὲ [m] μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους [n] κοφίνους ἐλάβετε, 10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας [o] σπυρίδας ἐλάβετε; 11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν;

[k] ch. viii. 18, 23. xiv. 22 al. Mt. Mk. only, exc. Luke viii. 22. Judg. xi. 29. [h] ‖. Luke xii. 6. Phil. iii. 14. Heb vi. 10. xiii. 2, 16. Jam. i. 25 only. Gen. xli. 30. Ps. cxviii. 16. [i] w. ἀπό, ch. vii. 15 reff. [j] ch. xiii. 33 ‖. Ex. xii. 15. mct., ‖. vv. 11, 12. Luke xii. 1. 1 Cor. v. 6, &c. Gal. v. 9 only. [k] ch. xxi. 25. Mark ii. 6, 8. Luke iii. 15

al. Ps. lx. 23 (7). 2 Macc. xii. 43. iii. 8. 1 Chron. xvi. 12. Exod. xlii. 3. lx. 25 only †.

[l] ch. xiv. 31 reff. [m] constr., 1 Thess. ii. 9. 2 Tim. [n] ch. xiv. 20 reff. [o] ‖. ch. xv. 34 ‖. Acts

from inspection): ζητει (and bef σ.) D'-gr, *quærit* latt: txt B¹C rel. rec aft ιωνα ins του προφητου (*from* ch xii. 39), with C rel latt syrr syr-cu copt æth arm Orig: om BDL am(with em forj fuld harl tol) lat-ff_1 g_1 *l* Hil.

5. εις το περαν επελαθοντο bef οι μαθηται D lat-*a b c e* $ff_{1,2}$ *g* syr-cu Hil.—om οι μαθ. Δ 301. rec aft μαθηται adds αυτου, with L rel lat syrr syr-cu copt æth Orig: om BCD 209. 346 ev-y lat-*e* arm Hil. λαβειν bef αρτους (*see* ‖ *Mk*) BK Scr's e w lat-*e*.

7. for οι δε, τοτε D 4 lat-*a b c e* ff_2 g_1 Lucif.

8. rec aft ειπεν ins αυτοις, with C X(Treg) rel lat-*a* ff_1 Syr syr-cu copt: om BDKLMS X(Tisch) Δ 1. 33. 124¹ Scr's a e w¹ ev-y vulg lat-*c e f* g_2 *l* syr æth arm Orig Thl. for ελαβετε, εχετε (*from* ‖ *Mk*) BD 13. 124 latt syr-ms-marg copt æth arm Lucif: txt C rel lat-*f* syrr syr-cu Orig$_1$ Chr.

9. aft μνημονευετε ins οτε *quando* DΔ. τους πεντακισχιλειους D (and so τους τετρ. below), simly lat-*c f* ff_2 g_2.

11. rec (for αρτων) αρτου, with D-gr rel latt Orig Lucif Ambr: txt BCKLMS 1. 33 al$_{m}$ lat-*e f* D-lat syr-ms copt Chr. υμιν bef ειπον C 209. 237. 259: om υμιν

feet, the prophetic weeks of Daniel were just at their end; yet they discerned none of these things. 4.] See note on ch. xii. 39.

5—12.] WARNING AGAINST THE LEAVEN OF THE PHARISEES AND SADDUCEES. Mark viii. 13—21. 5.] This crossing of the lake was not the voyage to Magadan mentioned in ch. xv. 39, for after the dialogue with the Pharisees, Mark adds (viii. 13), πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. ἐπελάθ.] not for a pluperfect: **After they had come to the other side, they forgot to take bread**; viz. *on their land journey further*. This is also to be understood in Mark (viii. 14), who states their having only one loaf in the ship, not to shew that they *had* forgotten to take bread before starting, but as a reason why they should have provided some on landing. 6. τῆς ζύμης] See beginning of note on ch. xiii. 33. It is from the penetrating and diffusive power of leaven that the comparison, whether for good or bad, is derived. In Luke xii. 1, where the warning is given on a wholly different occasion, the leaven is explained to mean, *hypocrisy*; which is of all evil things the most penetrating and diffusive, and is the charge which our Lord most frequently brings against the Jewish sects. In Mark we read, καὶ τῆς ζύμης Ἡρῴδου. The Herodians were more a political than a religious sect, the dependants and supporters of the dynasty of Herod, for the most part Sadducees in religious sentiment. These, though directly opposed to the Pharisees, were yet united with them in their persecution of our Lord, see ch. xxii. 16; Mark iii. 6. And their leaven was the same,—*hypocrisy*,—however it might be disguised by external difference of sentiment. They were all unbelievers at heart. 7.] ἐν ἑαυτοῖς = πρὸς ἀλλήλους Mark viii. 16. This is an important parallelism to which I may have occasion to refer again. 8—12.] not only had they forgotten these miracles, but the weighty lesson given them in ch. xv. 16—20. The re-

p ver. 6. q ch. vii. 28. John vii. 16 al. Ps. lix. tit. only. r — ch. ii. 22. xv. 21. Mark viii. 10. Acts ii. 10. xix. 1. xx. 3. Exod. xvi. 35.

BCDEF GHKL MSUV XΔ l. 33.

p προσέχετε δὲ ἀπὸ τῆς p ζύμης τῶν Φαρισαίων καὶ Σαδ-
δουκαίων. 12 τότε συνῆκαν ὅτι οὐκ εἶπεν p προσέχειν ἀπὸ
τῆς p ζύμης τῶν ἄρτων, ἀλλὰ ἀπὸ τῆς q διδαχῆς τῶν
Φαρισαίων καὶ Σαδδουκαίων.
13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ r μέρη Καισαρείας τῆς
Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγου-
σιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; 14 οἱ δὲ

D lat-*a b ff*$_2$ Lucif. rec (for προσεχετε δε) προσεχειν, with X rel syr-cu syr arm: προσεχετε D^1 13. 124 latt (Syr) Lucif Ambr: προσεχειν προσεχετε δε C^3 33. 346 al Scr's a d i^2 p: προσεχειν αλλ᾽ evv-y-z al Thl (*all emendations from misunderstanding* τοῦτ) : txt BC^{1}L 1. 6. 148. 234^2 copt æth Orig.

12. rec (for των αρτων) του αρτου, with C rel lat-*c f*: om D 124^1 lat-*a b ff*$_2$ arm Lucif: txt BL 1 ev-y vulg lat-*g*$_{1,2}$ *l* syr-ms copt æth. [rec αλλ, with EF: om 33: txt B(see table) CD rel.] transp σαδ. and φαρ. B.

13. om αυτου D. rec ins με bef λεγουσιν (*from* ‖ *Mk Lu. This is more apparent from the readings in* C *and* D), with L rel syrr syr-cu Iren-lat Orig$_3$ Hil Aug Leo: τινα λεγουσιν με κ.τ.λ. C: τινα με οι ανθ. λ. ειναι κ.τ.λ. D lat-*a b g*$_2$ Iren-lat: txt B vulg lat-*c* syr-jer copt æth Iren-ms Orig$_{1\text{ or }2}$ Ambr$_{1/4}$. om τον D.

proof is much fuller in Mark, where see note. On **κωφίνους** and **σπυρίδας**, see note, ch. xv. 36. This voyage brought them to Bethsaïda: i. e. Bethsaïda Julias, on the North-Eastern side of the lake, see Mark viii. 22, and the miracle there related.

13—20.] Confession of Peter. Mark viii. 27—30. Luke ix. 18—21. Here St. Luke rejoins the synoptic narrative, having left it at ch. xiv. 22. We here begin the *second great division* of our Saviour's ministry on earth, introductory to His sufferings and death. Up to this time we have had no distinct intimation, like that in ver. 21, of these events. This intimation is brought in by the solemn question and confession now before us. And as the former period of His ministry was begun by a declaration from the Father of His Sonship, so this also, on the Mount of Transfiguration. 13. **Καισαρείας τῆς Φ.**] A town in Gaulonitis at the foot of Mount Libanus, not far from the source of the Jordan, a day's journey from Sidon, once called Laish (Judg. xviii. 7, 29) and afterwards Dan (ibid.), but in later times Paneas, or Panias, from the mountain Panium, under which it lay (Joseph. Antt. xv. 10. 3. Φιλίππου Καισαρείας, ἣν Πανιάδα Φοίνικες προσαγορεύουσι, Euseb. H. E. vii. 17). The tetrarch Philip enlarged it and gave it the name of Cæsarea (Joseph. Antt. xviii. 2. 1). In after times King Agrippa further enlarged it and called it Neronias in honour of the emperor Nero (Jos. Antt. xx. 9. 4). This must not be confounded with the Cæsarea of the Acts, which was Cæsarea Stratonis, on the Mediterranean. See Acts x. 1, and note. The following enquiry took place *ἐν τῇ ὁδῷ*, Mark viii. 27. St. Luke gives it without note of place, but states it to have been asked on the disciples joining our Lord, who was praying alone, Luke ix. 18. **τίνα λέγουσιν**] **who do men say that the Son of Man is?** τὸν υἱὸν τοῦ ἀνθρ. being equivalent to με in the corresponding sentence below, ver. 15. Of those who read με in the text, some would render as if our Lord had said, '*Who say men that I am? the Son of Man?*' i. e. *the Messiah?* (Beza, Le Clerc, and others,) but this is inadmissible, for the answer would not then have been expressed as it is, but *affirmatively* or *negatively*. Equally inadmissible is Olshausen's rendering *ἐμὲ τὸν υἱὸν τοῦ ἀνθ.* (*ὡς οἶδατε*) *ὄντα*. 'Me, who am, as ye are aware, the Son of Man?' an expression, Olshausen says, by which the disciples would be led to the idea of the *Son of God*. But then this would destroy the simplicity of the following question, **But who say ye that I am?** because it would put into their mouths the answer intended to be given. The E. V. has beyond doubt the right rendering of *this reading*: and τὸν υἱ. τ. ἀνθ. is a pregnant expression, which we now know to imply the *Messiahship in the root of our human nature*, and which even then was taken by the Jews as = *the Son of God*, (see Luke xxii. 69, 70,) which would serve as a test of the faith of the disciples, according to their understanding of it. **οἱ ἄνθρωποι** (generic: = οἱ ὄχλοι in Luke), i. e. the σὰρξ κ. αἷμα of ver. 17, the *human opinion*.

14.] It is no contradiction to this verdict

εἶπον Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν. 15 λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; 16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν Σὺ εἶ ὁ [t] χριστὸς ὁ υἱὸς τοῦ [t] θεοῦ [t] τοῦ [t] ζῶντος. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἶ Σίμων Βαριωνᾶ· ὅτι [u] σὰρξ καὶ αἷμα οὐκ [v] ἀπεκάλυψέν σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

[s] ch. i. 1 refl. [t] ch. xxvi. 63 (Acts xiv. 15. Rom. ix. 26 [from Hos. i. 10]. 2 Cor. iii. 3 al.). Ps. xlii. 2. [u] 1 Cor. xv. 50. Gal. i. 16. Eph. vi. 12. Heb. ii. 14 only. Sir. xiv. 18. [v] = ch. xi. 25, 26 al. fr. Jer. xl. 20.

14. om οι μεν (see || *Mk Lu*) D lat-*a b e ff*$_1$ *g*$_1$: αλλοι Δ.—for αλλοι, οι B Chr.
15. aft αυτοις ins ο ις C 33 vulg lat-*b c f g*$_1$ arm-zoh.
16. aft ειπεν ins αυτω D lat-*ff*$_1$ arm-usc. for ζωντος, σωζοντος *salvatoris* D^1.
17. rec (for αποκρ. δε) και αποκρ., with C rel lat-*f ff*$_1$ syr : om syr-cu : txt BD 1. 13. 33 vulg lat-*b c ff*$_2$ *g*$_{1,2}$ *l* copt Eus. om αυτω D am(with fuld). [om οτι B^1, but ins in marg B^1.] om τοις bef ουρ. B ev-y Orig$_1$(ins$_2$).

that some called him *the Son of David* (ch. ix. 27; xii. 23; xv. 22); for either these were or were about to become His disciples, or are quoted as examples of rare faith, or as in ch. xii. 23, it was the passing doubt on the minds of the multitude, not their settled opinion. The same may be said of John vii. 26, 31; iv. 42. On our Lord's being taken for John the Baptist, see ch. xiv. 2, from which this would appear to be the opinion of *the Herodians*. ἵνα τῶν προφ. = ὅτι προφ. τις τῶν ἀρχαίων ἀνέστη, Luke ix. 19. It was not a metempsychosis, but a bodily resurrection which was believed. On Ἠλίαν, see note at ch. xi. 14. Jeremiah was accounted by the Jews the first in the prophetic canon (Lightfoot on Matt. xxvii. 9). 16.] τί οὖν τὸ στόμα τῶν ἀποστόλων ὁ Πέτρος, ὁ πανταχοῦ θερμός, ὁ τοῦ χοροῦ τῶν ἀποστόλων κορυφαῖος; πάντων ἐρωτηθέντων αὐτὸς ἀποκρίνεται, Chrysost. Hom. liv. p. 546. The confession is not made in the terms of the other answer: it is not 'we say' or 'I say,' but **Thou art**. It is the expression of an inward conviction wrought by God's Spirit. The excellence of this confession is, that it brings out both the human and the divine nature of the Lord: ὁ χριστός is the Messiah, the Son of David, the anointed King: ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος is the Eternal Son, begotten of the Eternal Father, not 'Son of God' in any inferior figurative sense, not *one of* the sons of God, of angelic nature, but THE SON OF THE LIVING GOD, having in Him the Sonship and the divine nature *in a sense in which they could be in none else*. This was a view of the Person of Christ quite distinct from the Jewish Messianic idea, which appears to have been (Justin Mart. Dial. § 48, p. 144) that he should be a man born from men, but selected by God for the office on account of his eminent virtues. This distinction accounts for the solemn blessing pronounced in the next verse. τοῦ ζῶντος must not for a moment be taken here as it sometimes is used, (e. g. ref. Acts,) as merely distinguishing the true God from dead idols: it is here emphatic, and imparts force and precision to υἱός. That Peter, when he uttered the words, understood by them in detail all that we now understand, is not of course here asserted: but that they were his testimony to the true Humanity and true Divinity of the Lord, in that sense of deep truth and reliance, out of which springs the Christian life of the Church.

17. μακάριος] as in ch. v. 4, &c., is a solemn expression of blessing, an inclusion of him to whom it is addressed in the kingdom of heaven, not a mere word of praise. And the reason of it is, the fact that the Father had revealed the Son to him (see ch. xi. 25—27); cf. Gal. i. 15, 16, in which passage the occurrence of σαρκὶ καὶ αἵματι seems to indicate a reference to this very saying of the Lord. The whole declaration of St. Paul in that chapter forms a remarkable parallel to the character and promise given to St. Peter in our text,—as establishing Paul's claim to be another such πέτρα or στύλος as Peter and the other great Apostles, because the Son had been revealed in him not of man nor by men, but by God Himself. The name **Simon Bar Jonas** is doubtless used as indicating his fleshly state and extraction, and forming the greater contrast to his spiritual state, name, and blessing, which follow. The same 'Simon son of Jonas' is uttered when he is reminded by the thrice repeated enquiry,

w Gospp, ch. xviii. 17 bis only. Acts, Epp. Rev., passim. Prov. v. 14. 1 Chron. xiii. 2.

18 κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ʷ ἐκκλησίαν, καὶ ˣ πύλαι ʸ ᾅδου οὐ ᶻ κατισχύσουσιν αὐτῆς. 19 καὶ δώσω σοι τὰς

BCDEF GHKL MSUV XΔ 1. 33.

x here only. Isa. xxxviii. 10. 3 Macc. v. 51. only. Exod. xvii. 11. Jer. xv. 18. Wisd. vii. 30 F.

y ch. xi. 23 al. z Luke xxi. 36. xxiii. 23

18. ταυτην την πετραν D Eus. την εκκλησιαν bef μου D latt Tert Cypr.
19. om και C²D 1. 33 Syr syr-cu. σοι bef δωσω DL vulg lat-*b c* &c Chr Cypr.

'Lovest thou me?' of his frailty, in his previous denial of his Lord. 18.] The name **Πέτρος** (not now first given, but prophetically bestowed by our Lord on His first interview with Simon, John i. 43) or **Κηφᾶς**, signifying a rock, the termination being only altered to suit the masculine appellation, denotes the *personal position of this Apostle in the building of the Church of Christ*. He was the first of those *foundation-stones* (Rev. xxi. 14) on which the living temple of God was built: this building itself beginning on the day of Pentecost by the laying of *three thousand living stones* on this very foundation. That this is the simple and only interpretation of the words of our Lord, the whole usage of the New Testament shews: in which not doctrines nor confessions, but *men*, are uniformly the pillars and stones of the spiritual building. See 1 Pet. ii. 4—6; 1 Tim. iii. 15 (where the pillar is not Timotheus, but the congregation of the faithful) and note: Gal. ii. 9: Eph. ii. 20: Rev. iii. 12. And it is on Peter, as by divine revelation making this confession, as thus under the influence of the Holy Ghost, as standing out before the Apostles in the strength of this faith, as himself founded on the one foundation, **Ἰησοῦς χριστός**, 1 Cor. iii. 11—that the Jewish portion of the Church was built, Acts ii.—v., and the Gentile, Acts x., xi. After this we hear little of him; but during this, the first building time, he is never lost sight of: see especially Acts i. 15; ii. 14, 37; iii. 12; iv. 8; v. 15, 29; ix. 34, 40; x. 25, 26. We may certainly exclaim with Bengel (Gnomon, p. 117) 'Tute hæc omnia dicuntur; nam quid hæc ad Romam?' Nothing can be further from any legitimate interpretation of this promise, than the idea of a perpetual primacy in the successors of Peter; the very notion of *succession* is precluded by the form of the comparison, which concerns the person, and *him only*, so far as it involves a *direct* promise. In its other and general sense, as applying to all those living stones (Peter's own expression for members of Christ's Church) of whom the Church should be built, it implies, as Origen (in Matth. tom. xii. 11, p. 525) excellently comments on it, *καὶ εἴ τις λέγει τοῦτο πρὸς αὐτόν, οὐ σαρκὸς καὶ αἵματος ἀποκαλυψάντων αὐτῷ, ἀλλὰ τοῦ ἐν τοῖς οὐρανοῖς πατρός, τεύξεται τῶν εἰρημένων, ὡς μὲν τὸ γράμμα τοῦ εὐαγγελίου λέγει, πρὸς ἐκεῖνον τὸν Πέτρον, ὡς δὲ τὸ πνεῦμα αὐτοῦ διδάσκει, πρὸς πάντα τὸν γενόμενον ὁποῖος ὁ Πέτρος ἐκεῖνος*. The application of the promise to St. Peter has been elaborately impugned by Wordsw., whose note see. His zeal to appropriate *πέτρα* to Christ has somewhat overshot itself. In arguing that the term can apply to none but God, he will find it difficult surely to deny all reference to a rock in the name **Πέτρος**. To me, it is equally difficult, nay impossible, to deny all reference, in *ἐπὶ ταύτῃ τῇ πέτρᾳ*, to the preceding *πέτρος*. Let us keep to the plain straightforward sense of Scripture, however that sense may have been misused by Rome. In this as in so many other cases we may well say, 'Non tali auxilio, nec defensoribus istis.' In the prefixing of *μου* to *τὴν ἐκκλησίαν*, there is no mystic sense, nor solecism, as Wordsw. fancies (nor even emphasis, which is never expressed by the abbreviated enclitic form *μου*, but always by *ἐμοῦ*): it is the very commonest arrangement. Cf. ch. vii. 24, *ὅστις ἀκούει μου τ. λόγους*: ib. 26; ch. viii. 8; xvii. 15; Mark xiv. 8; Luke vi. 47; xii. 18 al. freq. **ἐκκλησίαν**] This word occurs but in one place besides in the Gospels, ch. xviii. 17 bis, and there in the same sense as here, viz., **the congregation of the faithful**: only there it is one portion of that congregation, here the whole.

πύλαι ᾅδου] The **gates of Hades** by a well-known oriental form of speech, = the *power of the kingdom of death*. The form is still preserved when the Turkish empire is known as 'the Ottoman Porte.' This promise received a remarkable literal fulfilment in the person of Peter in Acts xii. 6—18, see especially ver. 10. The meaning of the promise is, that over the Church so built upon him who was by the strength of that confession the Rock, no adverse power should ever prevail to extinguish it.

19.] Another personal promise to

[a] κλειδας της βασιλειας των ουρανων· και ο αν [b] δησης επι της γης εσται [b] δεδεμενον εν τοις ουρανοις, και ο εαν [c] λυσης επι της γης εσται [c] λελυμενον εν τοις ουρανοις. 20 τοτε [d] διεστειλατο τοις μαθηταις ινα μηδενι ειπωσιν οτι αυτος εστιν ο χριστος. 21 [e] Απο τοτε ηρξατο [ο] Ιησους δεικνυειν τοις μαθηταις αυτου οτι δει αυτον εις Ιεροσολυμα [f] απελθειν και πολλα παθειν [g] απο των πρεσβυτερων και αρχιερεων και γραμματεων, και αποκτανθηναι,

[a] Luke xi. 52. Rev i. 18. iii. 7. ix. 1. xx. 1 only. Judg. iii. 25. 1 Chron. ix. 27. Isa. xxii. 22 only.
[b] — ch. xviii. 18 Num. xxx. 2, &c. Heb.
[c] ch. xviii. 18. Isa. xl. 2. Sir. xxviii. 2.
[d] Mark v. 43. vii. 36 bis. viii. 15. ix. 9. Acts x v. 24. Heb. xii. 20 only. Ezek. iii. 18.
[e] ch. iv. 17. xxvi. 16. Luke xvi. 16 only. Eccl. viii. 12 only.
[f] — ch. xiv. 25 reff.
[g] ch. xi. 19 reff.

rec (for κλειδας) κλεις, with B^{r}[*sic*, from inspection] CD rel Orig$_{1}$ Eus Chr Phot: txt B^{1}L Orig$_{g}$. rec εαν, with C rel: txt BD 1 Orig.

20. for διεστειλατο, επετιμησεν (*from* ‖ *Mk Lu*) B^{1}D mss-mentd-by-Orig syr-cu arm Hil, *comminatus est* D-lat: txt B^{r}[*sic*, from inspection] CLX rel 1. 33 syrr copt æth Orig$_{4}$. rec aft μαθηται ins αυτου, with L rel latt syrr syr-cu copt æth Orig$_{3}$: om BCD arm Orig$_{3}$ Hil. ουτος DU. rec ins ιησους bef ο χριστος, with C rel vulg lat-*f* g_{2} *l* D-lat syr copt æth: aft ο χρ., D-gr fuld lat-*c* ff_{2}: om BL X(Tisch) Δ 1 al lat-*a b e* ff_{1} g_{1} Syr syr-cu arm Orig$_{4}$ Chr Thl-ed Euthym Hil Ambr. (*Prob the insn of ιησ. was a mere mechanical mistake of an inattentive copyist.*)

21. om ο (-ο *preceding might have caused either the omission or the insertion*) BD: txt CL rel Orig$_{gn}$. διεκνυεν B Orig. rec απελθειν bef εις ιεροσολυμα, with C rel vss: txt B D-gr 1. 33(appy) lat-*e* Iren-lat Orig$_{6}$ Hil. for απο, υπο D.

Peter, remarkably fulfilled in his being *the first to admit both Jews and Gentiles into the Church*; thus using the power of the keys to open the door of salvation. As an instance of his shutting it also, witness his speech to Simon Magus,—*ουκ εστιν σοι μεριις ουδε κληρος εν τω λογω τουτω*, Acts viii. 21. Those who deny the reference of ver. 18 to St. Peter, will find it very difficult to persuade any unbiassed Greek scholar, that the *και δωσω σοι*, with *σοι* thus lying unemphatically behind the verb, is not a continuation of a previous address, but a change of address altogether. ὃ ἂν δήσῃς κ.τ.λ.] This same promise is repeated in ch. xviii. 18, to *all the disciples generally*, and to *any two or three gathered together in Christ's name*. It was first however verified, and in a remarkable and prominent way, to Peter. Of the *binding*, the case of Ananias and Sapphira may serve as an eminent example: of the *loosing*, the ὃ ἔχω, τοῦτό σοι δίδωμι, to the lame man at the Beautiful gate of the Temple. But strictly considered, the binding and loosing belong to the *power of legislation* in the Church committed to the Apostles, in accordance with the Jewish way of using the words אסר and התיר for *prohibuit* and *licitum fecit*. They cannot relate to the *remission and retention of sins*, for (as Meyer observes) though λύειν ἁμαρτίας certainly appears (reff. LXX) to mean *to forgive sins*, δέειν ἁμαρτ. for *retaining* them would be altogether without example, and, I may add, would bear no meaning in the interpretation: it is *not the sin*, but the *sinner*, that is *bound*, ἕνοχος αἰωνίου ἁμαρτήματος (Mark iii. 29). Nor can the ancient custom of fastening doors by means of cord be alluded to; for the expressions, ὃ ἄν, ὃ ἐάν, clearly indicate *something bound* and *something loosed*, and not merely the power of the keys just conferred. The meaning in John xx. 23, though an expansion of this in one particular direction (see note there), is not to be confounded with this. **20.**] See note on ch. viii. 4.

21—28.] OUR LORD ANNOUNCES HIS APPROACHING DEATH AND RESURRECTION. REBUKE OF PETER. Mark viii. 31—ix. 1. Luke ix. 22—27. See note on ver. 13. Obscure intimations had before been given of our Lord's future sufferings, see ch. x. 38; John iii 14, and of His resurrection, John ii. 19 (x. 17, 18?), but never yet plainly, as now. With Mark's usual precise note of circumstances, he adds, *και παρρησια τον λογον ελαλει*.

21.] On δεῖ, which is common to the three Evangelists, see Luke xxiv. 26; John iii. 14, and ch. xxvi. 54. πολλὰ παθεῖν = ἀποδοκιμασθῆναι in Mark and Luke. These πολλά were afterwards explicitly mentioned, ch. xx. 18; Luke xviii. 31, 32. πρεσβ. κ. ἀρχ. κ. γραμ.] The

h ch. x. 8. xiv. 2 al. Isa. xxvi. 19. ‖ Mk. Acts xvii. 5 al. k = ch. xii. 16 reff. l Heb. viii. 13 (from Jer. xxxviii. [xxxi.] 34) only. 1 Kings xiv. 45 F. 2 Kings xx. 20. xxiii. 17. 1 Chron. xi. 19. 1 Macc. ii. 21. m Mark xi. 24. Luke ii. 10. xiv. 10. τί σφισιν ἔσται, Xen. An. i. 7. 3. n ch. iv. 10 al.† Sir. xxi. 27 only. -τάν, 3 Kings xi. 14. o ch. xiii. 41 al. fr. Ps. cxviii. 165.

καὶ τῇ τρίτῃ ἡμέρᾳ [h]ἐγερθῆναι. 22 καὶ [i]προσλαβόμενος BCDEF
αὐτὸν ὁ Πέτρος λέγει αὐτῷ [k]ἐπιτιμῶν [l]Ἵλεώς σοι, κύριε, GHKL
οὐ μὴ [m]ἔσται [m]σοι τοῦτο. 23 ὁ δὲ στραφεὶς εἶπεν τῷ MSUV
Πέτρῳ Ὕπαγε ὀπίσω μου, [n]σατανᾶ, [o]σκάνδαλον εἶ μου· ΧΔ1. 33.

for τη τριτη ημ., μετα τρεις ημερας D, *post tertium diem* lat-*a b c e ff*$_2$ *g*$_1$ copt. for εγερθηναι, αναστηναι D [Justin], *resurgere* latt Hil Iren.

22. rec ηρξατο επιτιμαν αυτω λεγων (*from* ‖ *Mk*), with C rel vulg lat-*e f g*$_2$ Orig$_1$: (for αυτω, αυτον H: ins και bef λεγων F:) ηρξ. αυτω επιτιμαν λεγ. 1 Orig$_1$: ηρξ. αυτω επιτιμαν κ. λεγειν D lat-*a b c ff*$_2$ *g*$_1$: *et dixit ei* syr-cu: txt B 346. (Tischdf refers to corrns Mk xiv. 69. x. 41: but against this is the fact that B has not corrected it in this instance in ‖ Mk.) τουτο bef σοι D: om σοι lat-*a b* syr-cu Hil.

23. επιστραφεις (*from* ‖ *Mk*) DKL: txt BC rel Orig$_2$ rec μου bef ει (*for perspicuity*), with L rel Orig$_6$: ει εμοι D latt Marcell-in-Eus Jer: μοι ει V lat-*e f*

various classes of members of the Sanhedrim: see note on ch. ii. 4. On the prophecy of the *resurrection*, some have objected that the disciples and friends of our Lord appear *not to have expected it* (see John xx. 2; Luke xxiv. 12). But we have it directly asserted (Mark ix. 10 and 32) that they *did not understand* the saying, and therefore were not likely to make it a ground of expectation. Certainly enough was known of such a prophecy to make the Jews set a watch over the grave (Matt. xxvii. 63), which of itself answers the objection. Meyer in loc. reasons about the state of the disciples after the crucifixion just as if they had not suffered any remarkable overthrow of their hopes and reliances, and maintains that they *must* have remembered this precise prophecy if it had been given by the Lord. But on the other hand we must remember how slow despondency is to take up hope, and how many of the Lord's sayings must have been completely veiled from their eyes, owing to their non-apprehension of His sufferings and triumph as a *whole*. He Himself reproaches them with this very slowness of belief after His resurrection. It is in the highest degree improbable that the precision should have been given to this prophecy *after the event*, as Meyer supposes: both from the character of the Gospel History in general (see Prolegomena), and because of the carefulness and precision in the words added by Mark; see above. **22.**] The same Peter, who but just now had made so noble and spiritual a confession, and received so high a blessing, now shews the weak and carnal side of his character, becomes a stumbling-block in the way of his Lord, and earns the very rebuff with which the Tempter before him had been dismissed. Nor is there any thing improbable in this, as Schleiermacher would have us believe (Translation of the Essay on St. Luke, p. 153); the expression of spiritual faith may, and frequently does, precede the betraying of carnal weakness; and never is this more probable than when the mind has just been uplifted, as Peter's was, by commendation and lofty promise. **προσλαβ. αὐτ.**] *by the dress* or *hand*, or perhaps *ἀντὶ τοῦ παραλαβὼν κατ' ἰδίαν*. Euthym. **Ἵλεώς σοι**] Supply *εἴη ὁ θεός*. ἵλεως with a dative is practically equivalent to the Hebrew חָלִילָה לְ, for which (see reff., especially 1 Chron. xi. 19 compared with the Heb.) the LXX have sometimes used it. **οὐ μὴ ἔσται**] I cannot think with Winer (§ 56. 3) that this means 'absit, ne accidat;' it is an authoritative declaration, as it were, on Peter's part, **This shall not happen to Thee**, implying that he *knew better*, and could ensure his Divine Master against such an event. It is this spirit of confident rejection of God's revealed purpose which the Lord so sharply rebukes. On **οὐ μή** with the future, see note on ch. xv. 6: and consult Winer, as above. **23.**] As it was Peter's *spiritual discernment*, given from above, which made him a foundation-stone of the Church, so is it his *carnality*, proceeding from want of unity with the divine will, which makes him an adversary now. Compare ch. iv. 10, also Eph. vi. 12. **σκάνδαλον εἶ μου**] **Thou art my stumbling-block** (not merely *a* stumbling-block to me; the definite article is omitted before a noun thrust forward for emphasis, but in English it must be supplied), my *πέτρα σκανδάλου*, (in Peter's own remarkable words, 1 Pet. ii. 7, 8,—joined too with the

ὅτι οὐ [p] φρονεῖς [q] τὰ τοῦ θεοῦ ἀλλὰ [q] τὰ τῶν ἀνθρώπων. 24 τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει [r] ὀπίσω μου ἐλθεῖν, [st] ἀπαρνησάσθω [s] ἑαυτὸν καὶ ἀράτω τὸν [a] σταυρὸν [a] αὐτοῦ καὶ ἀκολουθείτω μοι. 25 ὃς γὰρ ἐὰν θέλῃ τὴν [v] ψυχὴν αὐτοῦ σῶσαι, [v] ἀπολέσει αὐτήν· ὃς δ' ἂν [v] ἀπολέσῃ τὴν [v] ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν. 26 τί γὰρ [w] ὠφεληθήσεται ἄνθρωπος, ἐὰν τὸν [x] κόσμον [x] ὅλον [y] κερδήσῃ, τὴν δὲ [z] ψυχὴν αὐτοῦ [aa] ζημιωθῇ ; ἢ τί [bc] δώσει ἄνθρωπος [cd] ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ ; 27 [e] μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι [f] ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε [g] ἀποδώσει ἑκάστῳ κατὰ τὴν [h] πρᾶξιν αὐτοῦ. 28 [i] ἀμὴν λέγω ὑμῖν, εἰσίν τινες ὧδε ἑστῶτες, [k] οἵτινες οὐ

p ‖ Mk. only in Gosp. Acts xxviii. 22. Rom. viii. 5 al. 1 Macc. x. 20.
q ch. viii. 33 reff.
r ch. iv. 19 reff. Num. xxxii. 11.
s ‖ Mk. (L. v. r.) only.
t as above (s). elsw. of Peter's denial (ch. xxvi 34, &c. ‖) only, exc. Luke xii. 9. Isa. xxxi. 7 only.
u ‖ ch. x. 38. xxvii. 32 ‖ Mk. ‖ Mark x. 21.
v ‖ Mk. ch. x. 39. Luke xvii. 33. Sir. xx. 22.
w ch. xv. 5 reff. Prov. x. 2. xi. 4 F.
x ‖ ch. xxvi. 13 Rom. i. 8 al. 2 Macc. viii. 18.
y ‖ ch. xxv. 17, &c. Jam. iv. 13 †. Job xxii. 3 Symm.
z acc., ‖ Mk. Phil. iii. 8. Prov. xix. 19.
a ‖ Mk. L. ‖ Cor. iii. 15. 2 Cor. vii. 9. Phil. at supra only.
b — ch. xxvii. 10. Gen. xxv. 36.
c 3 Kings xx. (xxi.) 2 F. Jer. xv. 13.
d ‖ Mk. only. Sir. vi. 15.
e — ch. ii. 13 al. Isa. xlviii. 6. Job iii. 5.
f ‖. ch. xxv. 31. Ps. cl. 16.
g — ch vi. 4, &c. Rom. ii. 6. 2 Thn. iv. 8, 14. Rev. xxii. 12. Prov. xxiv. 12
h Luke xxiii. 51. Acts xix. 18. Rom. viii. 13. xii. 4. Col. iii. 9 only. 2 Chron. xii. 10. Sir. xxxii. (xxxv.) 19.
i ch. v. 18 reff.
k ch. vii. 13 reff.

copt Hil$_{s}$ Aug Ruf: txt B(ιμου) C. αλλ' ὰ του ανθρωπου D lat-ff$_{1}$ sah æth Aug$_{ali}$.

24. om ο bef ιησ. B^{1}(Mai, expr).

25. [εαν, so BC.] for απολεση, απολεσει (*itacism ?*) DHLΔ 33: txt BC rel Orig$_{2}$.

26. rec ωφελειται (*from* ‖ *Lu: this is much more prob than with Meyer, to believe the fut to have been an emendation to suit δωσει below*), with CD rel latt arm Justin Clem Hil Lucif: txt BL 1. 33 gat lat-*e f* syrr syr-cu coptt Orig$_{3}$ Chr$_{1}$ Cyr$_{alt}$ Cypr.

27. ins αγιων bef αγγελων D (‖ *Luke*), τ. αγγ. τ. αγιων C (‖ *Mk*).

28. ins οτι bef εισιν (*from* ‖ *Mk*) BL 33 lat-*b c e f ff*$_{1.2}$ *g*$_{1}$ syrr syr-cu sah Hil$_{2}$: om CD rel vulg lat-*a* Orig$_{2}$. rec των ωδε εστηκοτων (*see* ‖ *Mk*), with KM Thdot: των ωδε εστωτων BCDLSU 1. 13. 33. 124 al Scr's s ev-y latt Syr syr-cu syr-w-ast coptt æth arm Orig$_{ex pr}$ Ephr Epiph Chr Thdrt Damasc: ωδε εστωτες E rel 131. 218 ev-36 al Scr's b f g h i k l m n o (syr) Thl, των ωδε εστωτες Scr's c r ev-150.

very expression, ὃν ἀνεδοκίμασαν οἱ οἰκοδομοῦντες, which, as above noticed, occurs in this passage in Mark and Luke.) Wordsw.'s note here, "our blessed Lord keeps up the metaphor of πέτρος, or a stone: thou who wert just now, by thy faith in confessing Me, *a lively stone*, art now by thy carnal weakness *a stumbling stone* to Christ," seems to shew that his strong repudiation of any allusion to πέτρος in the πέτρα of ver. 18 has not carried full conviction to its writer. Before this rebuke St. Mark inserts καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, that the reproof might be before them all. **24.**] προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθ. αὐτοῦ, Mark viii. 34; ἔλεγε δὲ πρὸς πάντας, Luke ix. 23. This discourse is a solemn sequel to our Lord's announcement respecting Himself and the rebuke of Peter: teaching that not only He, but also His followers, must suffer and self-deny; that they all have a life to save, more precious than all else to them; and that the great day of account of that life's welfare should be ever before them. On this and the following verse, see ch. x. 38, 39. After τὸν στ. αὐτοῦ, Luke inserts καθ' ἡμέραν.

26.] There is apparently a reference to Psalm xlviii. (LXX) in this verse. Compare especially the latter part with ver. 7 of that Psalm. τὴν ψ. ζημιωθῇ = ἑαυτὸν δὲ ἀπολίσας Luke. Compare also 1 Pet. i. 18. In the latter part of the verse, ἄνθρωπος and αὐτοῦ refer to the same person:—ἀντάλλαγμα = ἐξίλασμα, τὴν τιμὴν τῆς λυτρώσεως τῆς ψ. αὐτοῦ Ps. xlviii. 7, 8. What shall a man give to purchase back his life? ψυχή, not *soul*, but life, in the higher sense.

27.] A further revelation of this important chapter respecting the Son of Man. He is

l Heb. ii. 9. m ch. xxvii. 34 al. Job xx 18. Ps. xxxiii. 8. n ch. viii. 20 ref. o Luke xxiii. 42. p — ch. ii. 13, &c. iv. 5, 8 al. Num. xxiii. 14.

l μὴ [lm] γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν [n] υἱὸν τοῦ m [n] ἀνθρώπου [o] ἐρχόμενον ἐν τῇ [o] βασιλείᾳ αὐτοῦ. ...αυτου X. BCDEF GHKL MSUVΔ I. 33.

XVII. [1] Καὶ μεθ' ἡμέρας ἓξ [p] παραλαμβάνει ὁ Ἰησοῦς

to be JUDGE OF ALL—and, as in ch. xiii. 41, is to appear with *His* angels, and in the glory of His Father—the δόξα ἣν δέδωκάς μοι, John xvii. 22. Mark and Luke place here, not this declaration, but that of our ch. x. 33. Our Lord doubtless joined the two. Compare ch. xxiv. 30; xxv. 31. γάρ] implies, "And it is not without reason that I thus speak: a time will come when the truth of what I say will be shewn." τὴν πρ.] his work, considered as *a whole*. 28.] This declaration refers, in its full meaning, certainly *not to the transfiguration which follows*, for that could in no sense (except that of being a *foretaste*; cf. Peter's own allusion to it, 2 Pet. i. 17, where he evidently treats it as such) be named 'the Son of Man coming in His Kingdom,' and the expression, τινὲς ... οὐ μὴ γ. θ., indicates a distant event,—but *to the destruction of Jerusalem*, and the full manifestation of the Kingdom of Christ by the annihilation of the Jewish polity; which event, in this aspect as well as in all its terrible attendant details, was a *type* and *earnest* of the final coming of Christ. See John xxi. 22, and compare Deut. xxxii. 36 with Heb. x. 30. This dreadful destruction was indeed judgment beginning at the house of God. The interpretation of Meyer, &c., that our Lord referred to His *ultimate glorious* παρουσία, the time of which was hidden from Himself (see Mark xiii. 32: Acts i. 7), is self-contradictory on his own view of the Person of Christ. That our Lord, in His humanity in the flesh, *did not know* the day and the hour, we have from His own lips: but that *not knowing it*, He should have uttered a determinate and solemn prophecy of it, is utterly impossible. His ἀμὴν λέγω ὑμῖν always introduces His solemn and authoritative revelations of divine truth. The fact is, there is a reference back in this discourse to that in ch. x., and the *coming* here spoken of is the same as that in ver. 23 there. Stier well remarks that this cannot be the great and ultimate coming, on account of οὐ μὴ γεύσ. θανάτου ἕως ἂν ἴδωσιν, which implies that they *should taste* of death *after they had seen* it, and would therefore be inapplicable to the final coming (Reden Jesu, ii. 224). This is denied by Wordsw., who substitutes for the simple sense of οὐ μὴ γεύσ. θαν. the fanciful expositions, "shall not feel its bitterness," "shall not taste of the death of the *soul*," and then, thus interpreting, gives the prophecy the very opposite of its plain sense: "they will not taste of death till I come: *much less will they taste of it then*." It might be difficult to account for such a curious wresting of meaning, had he not added, "the signification of ἕως ἄν here may be compared to ἕως οὐ in Matt. i. 25." "Latet anguis in herba."

CHAP. XVII. 1—13.] THE TRANSFIGURATION. Mark ix. 2—13. Luke ix. 28—36. This weighty event forms the solemn installation of our Lord to His sufferings and their result. Those three Apostles were chosen to witness it, who had before witnessed His power over death (Mark v. 37), and who afterwards were chosen to accompany Him in His agony (ch. xxvi. 37), and were (John xx. 2: Mark xvi. 7) in an especial sense witnesses of His resurrection. The Two who appeared to them were the representatives of the *law* and the *prophets*: both had been removed from this world in a mysterious manner:—the one without death,—the other by death indeed, but so that his body followed not the lot of the bodies of all; both, like the Greater One with whom they spoke, had endured that supernatural fast of forty days and nights: both had been on the holy mount in the visions of God. And now they came, endowed with glorified bodies before the rest of the dead, to hold converse with the Lord on that sublime event, which had been the great central subject of all their teaching, and solemnly to consign into His hands, once and for all, in a symbolical and glorious representation, their delegated and expiring power. And then follows the Divine Voice, as at the Baptism, commanding however here in addition the *sole hearing and obedience* of Him whose power and glory were thus testified. There can be no doubt of the *absolute historical reality* of this narration. It is united by definite marks of date with what goes before; and by intimate connexion with what follows. It cannot by any unfairness be severed from its context. Nor again is there any thing mentioned which casts a doubt on the *reality* of the appearances (see below, on

τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν [q] αὐτοῦ, καὶ [q] ἀναφέρει αὐτοὺς εἰς [r] ὄρος [r] ὑψηλὸν [s] κατ' ἰδίαν. 2 καὶ [t] μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ [u] ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ [v] ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ [v] φῶς. 3 καὶ ἰδοὺ [w] ὤφθη

q = ‖ Mk. Luke xxiv. 51 (Heb. vii. 27 al.) only. Neh. xii. 31. r ch. iv. 8 reff. Isa. xl. 9. s ch. xiv. 13 reff. t ‖ Mk. Rom. xii. 2. 2 Cor. iii. 18 only †. w = ‖ Luke i.

Ps. xxxiii. tit. Symm. 11. xxii. 48 al. Exod. xxiv. 11. u ch. v. 16, 16 reff. v see Ps. civ. 2.

CHAP. XVII. 1. aft και ins εγινετο D lat-a b c e ff$_{1,2}$ g$_{1,2}$ Hil. ins τον bef ιακωβον D 33 al, and bef ιω. D^{1} al. αναγει D-gr 1 latt Orig. for κατ ιδιαν, λειαν nimis D.

2. μεταμορφωθεις ο ιησ., omg και below, D. for το φως, χιων, D latt syr-cu æth arm-mss Dion-alex Hil$_{3}$ Aug Juvenc.

3. rec ωφθησαν (*gramml corrn*), with C rel vulg-ed(with forj al) lat-f ff$_{1}$: txt BD

ὅραμα, ver. 9). The persons mentioned *were seen by all—spoke*—and *were recognized*. The concurrence between the three Evangelists is exact in all the circumstances, and the fourth alludes, not obscurely, to the event, which it was not part of his purpose to relate; John i. 14. Another of the three spectators distinctly makes mention of the facts here related, 2 Pet. i. 16—18. [I cannot but add, having recently returned from the sight of the wonderful original at Rome, that the great last picture of Raffaelle is one of the best and noblest comments on this portion of the Gospel history. The events passing, at the same time, on, and under, the Mount of Transfiguration, are by the painter combined, to carry to the mind of the spectator the great central truth, There is none but Christ to console and to glorify our nature. It is a touching reflection, that this picture was left unfinished by the painter, and carried in his funeral procession. July, 1861.]

1.] μεθ' ἡμέρας ἕξ = μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμ. ὀκτώ Luke ix. 28. The one computation is inclusive, the other not; or perhaps, from the ὡσεί being inserted, the one is accurate, the other roughly stated. The time of the transfiguration was probably *night*, for the following reasons. (1) Luke informs us that the Lord had gone up to the mount *to pray*; which He usually did at night (Luke vi. 12; xxi. 37; xxii. 39: Matt. xiv. 23, 24 al.). (2) All the circumstances connected with the glorification and accompanying appearances would thus be more prominently seen. (3) The Apostles were *asleep*, and are described, Luke, ver. 32, as '*having kept awake through it*' (διαγρηγορήσαντες). (4) They *did not descend till the next day* (Luke, ver. 37), which would be almost inexplicable had the event happened by day, but a matter of course if by night. ὄρος ὑψ.] The situation of this mountain is uncertain. It was not, probably, Tabor, according to the legend; for on the top of Tabor then most likely stood a fortified town (De Wette, from Robinson). Nor is there any likelihood that it was Panium, near Cæsarea Philippi, for the six days would probably be spent in journeying; and they appear immediately after to have come to Capernaum. It was most likely one of the mountains bordering the lake. Luke speaks of it merely as τὸ ὄρος. Stanley, Sinai and Palestine, p. 399, contends for Hermon: as does, though doubtingly, Dr. Thomson, the Land and the Book, p. 231. Stanley thinks that our Lord would still be in the neighbourhood of Cæsarea Philippi: and that "it is impossible to look up from the plain to the towering peaks of Hermon, almost the only mountain which deserves the name in Palestine, and one of whose ancient titles ('the lofty peak') was derived from this very circumstance, and not be struck with its appropriateness to the scene .... High up on its southern slopes there must be many a point where the disciples could be taken 'apart by themselves.' Even the transient comparison of the celestial splendour with the snow, where alone it could be seen in Palestine, should not perhaps be wholly overlooked." 2.] μετεμορ. = ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον Luke. In what way, is not stated; but we may conclude from what follows, by being lighted with radiance both from without and from within. λευκὰ ὡς τὸ φῶς = λευκὸς ἐξαστράπτων Luke; = λευκὰ λίαν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι Mark.

3.] There need be no question concerning the *manner* of the recognition of Moses and Elias by the disciples: it may have been intuitive and immediate. We can

αὐτοῖς Μωυσῆς καὶ Ἠλίας μετ' αὐτοῦ [z] συλλαλοῦντες. 4 [y] ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ Κύριε [a] καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς [a] σκηνάς, σοὶ [b] μίαν· καὶ Μωυσεῖ [b] μίαν καὶ Ἠλίᾳ [b] μίαν. 5 ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη [c] φωτεινὴ [d] ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ [e] υἱός μου ὁ [e] ἀγαπητός, ἐν ᾧ [f] ηὐδόκησα· [g] ἀκούετε αὐτοῦ. 6 καὶ ἀκούσαντες οἱ μαθηταὶ [h] ἔπεσαν ἐπὶ [h] πρόσωπον αὐτῶν καὶ [i] ἐφοβήθησαν [ik] σφόδρα. 7 καὶ προσελθὼν ὁ Ἰησοῦς [l] ἥψατο αὐτῶν καὶ εἶπεν Ἐγέρθητε καὶ [m] μὴ φοβεῖσθε. 8 [n] Ἐπάραντες δὲ τοὺς [n] ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον. 9 Καὶ [o] καταβαινόντων αὐτῶν ἐκ τοῦ [o] ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς

x w. μετά. Acts xxv. 12.
y πρός, Luke iv. 36. dat. ‖. Luke xxii. 4 only. Exod. xxxiv. 35. Isa. vii. 6.
z = ch. xi. 26 reff.
a ch. xvii. 5, 9 ‖ Mk. xvi. 24. Rom. xiv. 21. 1 Cor. vii. 8 al. Job x. 8. Sir. xiv. 3.
a ‖. Luke xvi. 9. Acts vii. 43, 44. xv. 16 (from Amos ix. 11) al.
b ch. xx. 12. 1 Kings x. 8.
c ch. vi. 22. Luke xi. 34, 36 bis only ‖. Sir. xvii. 31. xxiii. 19 only.
d ‖. Luke i. 35. Acts v. 15 only. Exod. xl. 29 (35). lxii. 4. Hagg. i. 8. 26. Rev. xl. 16. Lev. ix. 24. Judg. xiii. 20.
e ch. iii. 17 ‖. 2 Pet. i. 17. Gen. xxii. 2.
f ch. iii. 17. xii. 18. Isa. xlii. 1. Heagg. i. 8.
g Deut. xviii. 15, 19.
h ch. xxvi. 39. Luke v. 12. xvii. 16. 1 Cor. xiv. 25. Rev. xl. 16. Lev. ix. 24. Judg. xiii. 20.
i ch. xxvii. 54. Num. xxii 3.
k ch. ii. 10 reff.
l Dan. viii. 18.
m ch. xxviii. 5, 10 al. Deut. i. 21.
n Luke vi. 20. xvi. 23. John iv. 35. vi. 5. xvii. 1 al. Gen. xiii. 10. 1 Chron. xxi. 16 al.
o (but w. ἀπό, ch. viii. 1.) Exod. xxxiv. 29 var. (ἀπό F.).
Z τοῦ ορους... BCDEF GHKL MSUV ΖΔ 1. 33.

33 am (with em fuld gat mm tol) lat-*a b c e* $g_{1,2}$ *l* Bede. συλλαλουντες bef μετ' αυτου B 1 lat-*ff*$_{1,2}$ Syr syr-cu coptt æth Orig$_2$ Chr Cyr.

4. rec ποιησωμεν (*from* ‖ *Lu*), with C^{3}D rel vulg lat-*a c* &c syrr syr-cu coptt æth arm Orig$_2$: txt BC^1 lat-*b ff*$_1$ g_1. σκηνας bef τρεις B lat-*e*. rec μιαν bef ηλια, with B rel arm: txt CDKLΔ 1. 33 latt syrr syr-cu æth.

5. επεσκιαζεν D^1. [ηυδοκ., so CDG.] rec αυτου bef ακουετε (*from* ‖ *Lu* —*as also it has been corrd in* ‖ *Mk*), with C rel latt Tert Cypr Hil: txt BD 1. 33 lat-*ff*$_1$ Hippol Orig Tert.

6. for και ακουσ., ακουσ. δε D sah. [επεσαν, so BCD 33.]

7. κ. προσηλθεν ο ιησ. κ. αψαμενος αυτ. ειπ. B: κ. προσηλθεν ο ι. κ. ηψ. αυτ. κ. ειπ. D latt Syr syr-cu: txt C rel. for εγερθητε, εγειρισθαι D.

8. aft αυτων ins ουκετι C^1. for τον, αυτου B^1. μονον bef τον ιησουν D latt. add μεθ εαυτων (*from* ‖ *Mk*) C^2 33.

9. καταβαινοντων, omg αυτων, D. rec (for εκ) απο, with K^1 Orig$_1$: txt BCD

certainly not answer with Olshausen, that it may have arisen from subsequent information derived from our Lord, for Peter's words in the next verse preclude this. Luke adds, οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ. 4.] Luke inserts, that the Apostles *had been asleep*, but wakened through this whole occurrence;—thereby distinguishing it from a mere vision of sleep; and that this speech was made ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ. Both Mark and Luke add, that Peter *knew not what he said*: and Mark—ἔκφοβοι γὰρ ἐγένοντο. The speech was probably uttered with reference to the sad announcement recently made by our Lord, and to which his attention had been recalled by the converse of Moses and Elias.

A strange explanation of this verse is adopted by Meyer from Paulus, 'It is fortunate that we disciples are here: let us make,' &c. Surely the *words* καλόν ἐστιν ἡμᾶς ὧδε εἶναι will not bear this.

It is one of those remarkable coincidences of words which lead men on, in writing, to remembrances connected with those words, that in 2 Peter i. 14, 15, σκήνωμα and ἔξοδος have just been mentioned before the allusion to this event: see note there. κύριε = ῥαββί Mark, = ἐπιστάτα Luke. 5.] αὐτούς, viz. our Lord, Moses and Elias. Luke adds, ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. That the Apostles did not enter the cloud, is shewn by the voice being heard ἐκ τῆς νεφέλης. The ἀκούετε αὐτοῦ, and disappearance of the two heavenly attendants, are symbolically connected,—as signifying that God, who had spoken in times past to the Fathers by the Prophets, henceforth would speak by His

λέγων Μηδενὶ εἴπητε τὸ [p] ὅραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν [q] ἐγερθῇ. 10 καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι [r] Ἠλίαν [s] δεῖ ἐλθεῖν πρῶτον; 11 ὁ δὲ ἀποκριθεὶς εἶπεν Ἠλίας μὲν [t] ἔρχεται καὶ [u] ἀποκαταστήσει πάντα· 12 λέγω δὲ ὑμῖν ὅτι Ἠλίας ἤδη ἦλθεν, καὶ οὐκ [v] ἐπέγνωσαν αὐτόν, ἀλλὰ ἐποίησαν [w] ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ [x] υἱὸς τοῦ ἀνθρώπου [z] μέλλει πάσχειν ὑπ' αὐτῶν. 13 τότε [y] συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς. 14 Καὶ ἐλθόντων [αὐτῶν] πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος [a] γονυπετῶν αὐτὸν καὶ λέγων 15 Κύριε ἐλέησόν μου τὸν υἱόν, ὅτι [a] σεληνιάζεται καὶ [b] κακῶς [b] πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ

X και ελθοντων... BCDEF GHKL MSUV XZΔ 1. 33.

p here only, exc. Acts vii. 31 al[10]. Exod. iii. 3.
q w. ἐκ ν., (Mark vi. 14, 16 v. r.) Luke ix. 7. John ii. 22. xii. 1, &c. xxi. 14. Acts iii. 15. Rom. iv. 24 al. ἀπὸ ν., ch. xiv. 2.
r Mal. iv. 5.
s = ch. xvi. 21 al. Dan. ii. 28.
t pres., ch. xi. 3.
u ‖ Mk. ch. xii. 13 ‖. Mark viii. 25. Acts i. 6. Heb. xiii. 19 only. Mal. iv. 6. Jer. xvi. 15. (-σταση, Acts iii. 21.)
v ch. xiv. 35 al. 1 Kings xxvi. 17.
w Luke xxii. 37. xxiii. 31. 1 Cor. ix. 15. Gen. xxxiv. 7, but ſ
x — ver. 22 al.
y ch. xiii 23, 51 al.
z ch. xxvii. 29. Mark [i. 40] x. 17 only†. γονυπετοῦσα, Polyb. xv. 29. 9.
a ch. iv. 24 only†.
b here only. Wisd. xviii. 19.

K-corr[1] rel Orig[1], Chr Thl Euthym. rec (for εγερθη) αναστη (*from* ‖ *Mk*), with CZ rel Orig[3]: txt BD sah.

10. om *αυτου* LZ 1. 33 latt coptt arm Orig: ins BCD rel lat-*f* syrr syr-cu æth.

11. rec aft *ο δε* ins *ιησους*, with C rel lat-*f* æth: om BDLZ 1. 33 latt syrr coptt. rec aft *ειπεν* ins *αυτοις*, with CZ rel vulg-ed lat-*f* g_1 syrr syr-cu æth arm; pref 1: om BD 33 am lat-*a b c e ff*$_2$ coptt. rec aft *ερχεται* ins *πρωτον* (*from* ‖ *Mk, and ver* 10), with CZ rel syrr æth: bef *παντα*, L: om BD 1. 33 latt syr-cu coptt arm Justin Hil Aug. *αποκαταστησει*, omg *και*, D lat-*a b c ff*$_2$ g_1 Syr syr-cu sah: *και αποκαθιστησι* L.

12. om *ηδη* Z(appy) Syr syr-cu. [*αλλα*, so CDKM 33.] om *εν* DFU lat-*a b c* &c syr-txt copt Justin: om *εν αυτω* Δ. *ουτως* to *υπ' αυτων* is after ver 13 in D lat-*a b c* &c (not *f*).

14. om *αυτων* (*perhaps from similarity of endings*) BZ 1 sah(Treg): *ελθων* (*from* ‖ *Mk*) D latt syr-cu syr-jer copt-ms Hil Aug: txt C rel syrr copt æth arm Orig Chr. rec (for *αυτον*) *αυτω*, with E[1] Orig: *ενπροσθεν αυτου* D latt syr: om *αυτ.* lat-*e f ff*$_1$ *l* Syr syr-cu arm Hil: txt BCZ (E-corr[1] ?) rel Thl.

15. om *κυριε* Z. *μου τον υιον μου* B[1]. *ἔχει* (*perhaps substitution of more usual expression, or perhaps emendation, και. πασχ. appearing pleonastic*)

Son. Vv. 6, 7 are peculiar to Matthew.

9.] No unreality is implied in the word **ὅραμα**, for it = *ἃ εἶδον* in Mark, and . . . . *ὧν ἑωράκασιν* in Luke: see Num. xxiv. 3, 4. St. Luke, without mentioning the condition of time imposed on them, remarkably confirms it by saying, *οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδέν* . . .

10.] The occasion of this enquiry was, that they had just seen Elias withdrawn from their eyes, and were enjoined not to tell the vision. How (*οὖν*) should this be? If this was not the coming of Elias, *was he yet to come?* If it was, how was it so *secret* and so short?

On ver. 12, see note on ch. xi. 14.

Our Lord speaks here plainly *in the future*, and uses the very word of the prophecy Mal. iv. 6. The *double* allusion is only the assertion that the Elias (in spirit and power) who foreran our Lord's first coming, was a partial fulfilment of the great prophecy which announces the *real Elias* (the words of Malachi will hardly bear any other than a personal meaning), who is to forerun His greater and second coming.

14—21.] HEALING OF A POSSESSED LUNATIC. Mark ix. 14—29. Luke ix. 37—42. By much the fullest account of this miracle is contained in Mark, where see notes. It was *the next day*: see Luke ix. 37, and note on our ver. 1. Our Lord found the Scribes and the disciples disputing (Mark).

15.] He was an *only* son, Luke ix. 38. The dæmon had de-

c | L. Phil. ii. 15. Deut. xxxii. 5.
d — l. Rev. xxi. 8 al. Isa. xvii. 10.
e at supra (c). Luke xxiii. 2. Acts xiii. 8, 10. xx. 3 only. Exod. v. 4.
f | Mk. (bis) L. John x. 24. Rev. vi. 10 only. Ps. xciii. 3.
g 1. 2 Cor. xi. 1, &c. Eph. iv. 2. Isa xlvi. 4. Gen. xlv. 1.
h ch. xvi. 22 al. fr. Gen. xxxvii. 10.
i (| Mk.) Mark vii. 29, 30. Luke viii. 38, &c.
k ch. xiv. 13 reff.
l ch vii. 22 al.
m here only †. (-στος, ch. vi. 30.) ἀπιστ-, ch. xiii. 58. Mark xvi. 14. Rom. iv. 20 al.
n ch. xxi. 21. Mark iv. 40. Acts xiv. 9. 1 Cor. xiii. 2.

πολλάκις εἰς τὸ ὕδωρ. 16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 20 ὁ δὲ λέγει αὐτοῖς Διὰ τὴν ὀλιγοπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται. καὶ οὐδὲν ἀδυνατήσει ὑμῖν. 21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

22 Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν αὐτόν,

—ebe Z. BCDEP GHKL MSUV XΔ1. 33.

I_g δε... BCDEP GHI_gK LMSUV XΔ1. 33.

o ch. xiii. 31 reff.
p act., ch. viii. 34. John v. 24. xiii. 1. 1 John iii. 14 †. Wisd. vii. 27 al.
q Luke xvi. 23 only.
r — ch. ii. 22 al. Gen. xix. 20, 23 al.
s fut., here only.
t Luke i. 37 only. Gen. xviii. 14. Job xlii. 2.
u ch. xiii. 47 reff.
v — Acts xix. 12 only.
w — Luke xxi. 34. Acts xiii. 39 al.
x | Mk. Luke ii. 37. Acts xiv. 23. xxvii. 9. (1 Cor. vii. 5 v. r.) 2 Cor. vi. 5. xi. 27 only. 2 Kings xii. 16. Dan. ix. 3. Tobit xii. 8.
y 2 Cor. i. 12. Eph. iii. 3. 1 Tim. iii. 11. 1 Pet. i. 17. 2 Pet. ii. 16. Josh. v. 5. Ezek. xix. 6.
z ver. 12. ch. xvi. 27.
a — ch. x. 17, &c. xx. 18, 19 al. fr. Ezek. xxiii. 22.

BLZ sah Orig$_1$: πασχει CD rel vulg lat-*a c* &c. (*torquetur* lat-*b*.) for (2nd) πολλακις, ενιοτε D 1 lat-*a b* c(*aliquando*) arm Orig$_2$(ὅτι δὲ καὶ εἰς τὸ πῦρ σκανίωτερον) Aug^{t}: *sæpius* D-lat (1st *aliquotiens*).

16. ηδυνασθησαν B: ηδυναντο Z: txt CD rel. θεραπευσαι bef αυτον D latt (not *e ff*$_1$).

17. for αποκρ. δε, τοτε αποκρ. Z forj copt æth: *et respondens* lat-*a*: *respondens* (alone) am lat-*b ff*$_{1,2}$ *g*$_1$ *l* Syr syr-cu sah. for απιστος, πονηρα Z. διεστραμμενη Z. rec εσομαι bef μεθ' υμων, with L rel latt syrr æth Hil: txt BCDZ 1. 33 lat-*ff*$_1$ Orig.

20. rec aft ο δε ins ιησους, with C rel vulg lat-*b c e f* syrr: txt BD 33 am (with forj tol) lat-*a ff*$_{1,2}$ *g*$_{1,2}$ *n* syr-cu copt æth arm. rec (for λεγει) ειπεν, with C rel vulg lat-*a f g*$_2$ arm: txt BD 1. 13. 33. 124 al am (with forj fuld) lat-*b c e ff*$_{1,2}$ *g*$_1$ *n*. rec απιστιαν (*see reff*), with CD rel latt syrr arm-ms Chr: ολιγοπιστιαν BN 1. 33 syr-cu copt æth arm Orig Chr-γ$_{exp}$ Hil. aft υμιν ins οτι C ev-27 copt Orig. rec μεταβηθι εντευθεν (*see John* vii. 3), with C rel Eus; μεταβηθι ενθεν D Orig$_1$: txt B 1 Orig$_2$.

21. om ver B 33 lat-*e ff*$_1$ syr-cu syr-jer copt-mss sah: ins CD rel latt syrr copt-edd æth-ed-pl arm Orig Chr Thl Euthym Hil Ambr Aug Juvenc.

22. αναστρεφομενων (*perhaps to prevent the word being understood of* return into *Gal.*: *see below*) B 1, *conversantibus* vulg lat-*a b f ff*$_2$ *g*$_{1,2}$ D-lat Hil.—αυτων δε αναστρ. D-gr.

prived him of speech, Mark ix. 17.

17.] Bengel remarks, "severo elencho discipuli accensentur turbæ." Compare the διὰ τὴν ὀλιγοπιστίαν ὑμῶν, ver. 20, which however does not make this so certain, linked as it is to ὦ γενεὰ ἄπιστος, as in the rec. text: see digest. μεθ' ὑμῶν = πρὸς ὑμᾶς Luke. 19.] It was *in the house*, Mark ix. 28.

22, 23.] Our Lord's second announcement of His death and resurrection. Mark ix. 30—32. Luke ix.

καὶ τῇ τρίτῃ ἡμέρᾳ [b]ἐγερθήσεται. καὶ [c]ἐλυπήθησαν [d]σφόδρα.

[24] Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ [e]δίδραχμα [f]λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ [g]διδάσκαλος ὑμῶν οὐ [h]τελεῖ τὰ [e]δίδραχμα; [25] λέγει Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν [i]προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων Τί σοὶ δοκεῖ, Σίμων; [k]οἱ βασιλεῖς τῆς [k]γῆς ἀπὸ τίνων [f]λαμβάνουσιν [l]τέλη ἢ [m]κῆνσον; ἀπὸ τῶν [n]υἱῶν αὐτῶν, ἢ ἀπὸ τῶν [o]ἀλλοτρίων; [26] λέγει αὐτῷ

b — ch. xxvi. 32. xxvii. 63 al. 4 Kings iv. 31.
c ch. xiv. 9. xviii. 31. xix. 22. 2 Cor. ii. 2, &c. vi. 10 al. Neh. v. 6.
d ver. 6.
e here (bis) only. Gen. xxiii. 16, 16 al. fr. for Heb. קְשִׂיטָה.
f — ch. xxi. 34. Heb. vii. 8, 9. Exod. xxx. 16.
g ch. ix. 11. xii. 38 al. fr.† 2 Macc. i. 10 only. xx. 25. Ps. xvi. 18.
h — Rom. xiii. 6 (ch. x. 23 al.) only ‡. Acts iv. 36, from Ps. ii. 2. Rev. vi. 15 al. (ch. x. 23 al. fr.) only. Num. xxxi. 28, &c. 1 Macc. x. 31. — φόρος. Luke xx. 22.
i here only. 1 Kings i. 43. Ps. lxxxviii. 14. Job xxx. 27. Wisd. xvi. 28. Ecclus. xxxii. (xxxv.) 14. Tob. xii. 8. Sus. 45. 1 Macc. iii. 5. 2 Macc. iii. 7. xiv. 15. 3 Macc. v. 39. Dan. vi. 14. Theod. Bel 27. Ep. Jer. 43. Bar. iii. 34. Ep. Jer. 3. Sus. 19. Bel 3. Tob. xii. 12. Judith xiii. 6

p ch. vii. 20 reff.
q — 1 Cor. vii. 20. ix. 1, 19. Rom. vii. 3. 1 Kings xvii. 25 P. 1 Macc. xv. 7.
r ch. xv. 12 reff.
s Isa. xix. 3.
t here only.
4 Kings xix. 28.
u — here only. Καρῖνος ἀπὸ τ. θαλάσσης ἀναβάτ. Æsop. Fab. 95.
v here only †. Exod. xxxviii. 24 Aq. xx. 28. al. Ezek. xliii. 7.
w ch. xiii. 31, 33 reff.
x — ch. v. 33, but ? rather ch. xx. 26.
y ch. xiii. 32 al.
z ch. x. 1 al. Gen. xxviii. 1.
a ch. x. 16. ver. 20

ἈΠὸ τῶν [a] ἀλλοτρίων. ἔφη αὐτῷ ὁ Ἰησοῦς [p] Ἆρα [p] γε [q] ἐλεύθεροί εἰσιν οἱ υἱοί. 27 ἵνα δὲ μὴ [r] σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν [s] βάλε [st] ἄγκιστρον, καὶ τὸν [u] ἀναβάντα πρῶτον ἰχθῦν ἆρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις [v] στατῆρα· ἐκεῖνον [w] λαβὼν δὸς αὐτοῖς [x] ἀντὶ ἐμοῦ καὶ σοῦ. XVIII. 1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθαν οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες Τίς ἄρα [y] μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 2 καὶ [z] προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ [a] ἐν μέσῳ αὐτῶν

—αρα C. Z αρα... BDEFG HI₁KL MSUVX ZΔ 1. 33.

om BD 1 latt syr-jer coptt æth arm Cyr. (I_d def.) ins αποντος δε αυτου απο των αλλοτριων bef εφη C L(omg αυτου) 73^2 æth-rom(not pl).

27. rec ins την bef θαλασσαν (*art supplied, but not necessary aft a prepn: cf Middleton* vi. 1), with DEFGHSX: txt B I_d Z rel Did. αναβαινοντα E^2FG I_d SXZ(appy) Δ Cyr: txt BD rel Orig Chr. aft ευρησεις ins εκει D lat-*a b c* g_1.

CHAP. XVIII. 1. aft εκεινη ins δε BM copt sah-ms. for ωρα, ημερα 1. 33 lat-*a b c* &c(not *f*) syr-cu arm Orig(κατὰ μέν τινα τῶν ἀντιγράφων ἐν ἐκ. τ. ὥρᾳ . . , κατὰ δὲ ἄλλα, ἐν ἐκ. τ. ἡμέρᾳ,—and he leaves it undecided: Com. in Matt. tom. xiii. 14, vol. iii. p. 588) Hil.

2. rec aft προσκαλεσαμενος ins ο ιησους, with D I_d rel vulg lat-*e f* g_1 syrr syr-cu sah arm Orig: pref, lat-*a b c* g_2: om BFLV[1] 1 copt æth Chr. (Z 33 defective.) aft παιδιον ins εν D syr-cu.

who are not their children; those out of their family. 27.] In this, which has been pronounced (even by Olshausen) the most difficult miracle in the Gospels, the deeper student of our Lord's life and actions will find no difficulty. Our Lord's words amount to this:—"that, notwithstanding this immunity, *we* (graciously including the Apostle in the earthly payment, and omitting the distinction between them, which was not now to be told to any), that we may not offend them, will pay what is required—and shall find it furnished by God's special providence for us." In the foreknowledge and power which this miracle implies, the Lord recalls Peter to that *great confession* (ch. xvi. 16), which his hasty answer to the collectors shews him to have again in part forgotten. Of course the miracle is to be understood in its literal historic sense. The *natural* interpretation (of Paulus and Storr), that the fish was to be sold for the money (and a wonderful price it would be for a fish caught with a hook), is refuted by the terms of the narrative,—and the *mythical* one, besides the utter inapplicability of all mythical interpretation to any part of the evangelic history,—by the absence of all possible occasion, and all possible significancy, of such a myth. The stater = *four drachmæ*—the exact payment required. ἀντί, because the payment was a *redemption* paid for the *person*, Exod. xxx. 12—to this also refers the ἐλεύθεροι above. ἐμοῦ κ. σοῦ—not ἡμῶν,—as in John xx. 17:—because the footing on which it was given was *different*.

CHAP. XVIII. 1—35.] DISCOURSE RESPECTING THE GREATEST IN THE KINGDOM OF HEAVEN. Mark ix. 33—50. Luke ix. 46—50. 1.] In Mark we learn that this discourse arose out of a dispute among the disciples *who should be the greatest*. It took place soon after the last incident. Peter had returned from his fishing: see ver. 21. The dispute had taken place before, on the way to Capernaum. It had probably been caused by the mention of the Kingdom of God as at hand in ch. xvi. 19, 28, and the preference given by the Lord to the Three. In Mark it is our Lord who *asks them what they were disputing about*, and they are silent. ἄρα need not necessarily refer to the incident last related. As De Wette remarks, it may equally well be understood as indicating the presence in the mind of the querist of something that had passed in the preceding dispute.

2.] From Mark ix. 36 it appears that our Lord first placed the child in the midst,

3 καὶ εἶπεν Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ [b] στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν [c] τῶν οὐρανῶν. 4 ὅστις οὖν [c] ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ [y] μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5 καὶ ὃς ἐὰν δέξηται ἓν παιδίον τοιοῦτον [de] ἐπὶ τῷ [e] ὀνόματί μου, ἐμὲ δέχεται· 6 ὃς δ' ἂν [f] σκανδαλίσῃ ἕνα τῶν [g] μικρῶν τούτων τῶν [h] πιστευόντων εἰς ἐμέ, [i] συμφέρει αὐτῷ [j] ἵνα [k] κρεμασθῇ [l] μύλος [m] ὀνικὸς εἰς τὸν τράχηλον αὐτοῦ, καὶ [n] καταποντισθῇ ἐν τῷ [op] πελάγει

— ins μη I. BDEFG HKLM ΚUVXZ Δ 1. 33.

b John xii. 4a. Acts vii 39. 1 Kings x. 6. c ch. xxiii. 12. Luke xiv. 11. xviii. 14. James iv. 10 al. Prov. xiii. 7. d = ch. xix. 9. e ch. xxiv. 5 reff. Deut. xxviii. 5. f ch. v. 29, 30. xiii. 21. xvii. 27 al. fr. † Sir. ix. 5 al. g ch. x. 42. vv. 10, 14. Acts viii. 10 al. Zech. xiii. 7.

h w. εἰς, John ii. 12 reff. here only. ch. xxii. 40. only. 1 Macc. i. 61. 2 Kings x i. 21. i ch. v. 29, 30 reff. Luke xxiii. 30. Acts v. 30. x. 30. xxviii. 4. Gal. iii. 13 (from Deut. xxi. 23) ‖ Mk. ch. xxiv. 41. (Luke xvii. 2 v. r.) m ‖ Mk. (L. v. r.) only †. k w. εἰς, Rev. xviii. (21 v. r.) 22 only. Pa. lxviii. 15. n ch. xiv. 30 only. o Acts xxvii. 5 only †. 2 Macc. v. 21 only. p here only †.

4. rec ταπεινωσῃ, with (Scr's p w, e sil) vulg lat-*a b* D-lat Clem : txt BDZ rel Scr's mss Orig$_1$. (33 def.) αυτον LΔ.

5. for ἐαν, αν DLZ Orig$_1$: txt B rel Orig$_2$—om latt Lucif : ἐαν μη Δ. rec παιδιον τοιουτον bef ἓν, with E rel : παιδ. ἓν τοι. G syr arm(Treg) : om ἓν SXΔ lat-*e* Syr coptt Chr : txt BDLZ 1 latt Orig$_3$ Lucif.—τοιουτο B(Mai) KLMVZΔ 1 Orig.

6. for μ. ονικος, μυλος [. .] υλικος (*see Luke* xvii. 2) Z : λιθος μυλικος L ev-y$_2$. rec επι (*more usual than* ως), with D G(Tisch) U : περι (*from* ‖ *Mk and Lu* xvii. 2) BLZ 28. 157 Scr's p evv-y-tisch^1 Orig$_1$ Bas Chr Bas-sel : txt G(Treg) rel 1. 13. 22. 124. 131. 209 al Scr's mss(18 in number) latt(*in collo*) copt arm Orig$_1$ Chr.

and then took it in His arms: possibly drawing a lesson for His disciples from its ready submission and trustfulness.

3.] στραφῆτε = μετανοῆτε: it also conveys the idea of *turning back* from the course previously begun, viz. that of ambitious rivalry. Without this they should not only not be pre-eminent in, but not even admitted into, the Christian state—the Kingdom of Heaven. 4.] Not ὡς τὸ παιδ. τ. ταπεινοῖ ἑαυτόν: 'iste parvulus non se *humiliat*, sed *humilis est*.' Valla (in Meyer). 'Quales pueri natura sunt, ab ambitu scilicet alieni, tales nos esse jubemur τῇ προαιρέσει.' Grotius.

5.] Having shewn the child as the pattern of humility, the Lord proceeds to shew the honour in which children are held in His heavenly kingdom; and not only actual, but *spiritual* children—for both are understood in the expression παιδίον τοιοῦτον ἓν. The receiving in My name is the serving (ἔσται πάντων διάκονος Mark ix. 35) with Christian love, and as belonging to Christ (see also ch. xxv. 40).

6.] Here St. Mark and St. Luke insert the saying of John respecting one casting out demons in Jesus' name, who followed not with the Apostles: which it appears gave rise to the remark in this verse. St. Luke however goes on no further with the discourse: St. Mark inserts also our ch. x. 42. The verbs κρεμασθῇ, καταποντισθῇ, may perhaps be understood in their strict tenses: it is better for him that a millstone *should have been* hanged, &c., and he drowned .... *before the day when he gives this offence*. But this is somewhat doubtful. The aorists more probably, as so often, denote an act complete in itself and accomplished at once: without any strict temporal reference. The punishment here mentioned, *drowning*, may have been practised in the sea of Galilee; ('secundum ritum provinciæ ejus loquitur, quo majorum criminum ista apud veteres Judæos poena fuerit, ut in profundum ligato saxo demergerentur.' Jerome in loc.) De Wette however denies this, saying that it was not a Jewish punishment; but it certainly was a Roman, for Suetonius mentions it as practised by Augustus on the rapacious attendants of Caius Cæsar (Aug. ch. lxvii.):—and a Macedonian,—Diod. Sic. xvi. 35, ὁ δὲ Φίλιππος τὸν μὲν Ὀνόμαρχον ἐκρίμασε, τοὺς δ' ἄλλους ὡς ἱεροσύλους κατεπόντισε. Compare also Livy i. 51, where Turnus Herdonius ("novo genere leti," it is true) "dejectus ad caput aquæ Ferentinæ, crate superne injecta, saxisque congestis, mergitur." ὀνικός, as belonging to a mill turned by an ass, and therefore larger than the stones of a handmill. In the Digests, the '*mola jumentaria*' is distinguished from the '*mola manuaria*;' and in Cato, de re rustica, c. 10, we have 'molas asinarias.'

q ch. xi. 21 al. fr. Hos. ix. 12 al.
r = ch. xiii. 44 al. aft. οὐαί, here only.
s ch. xiii. 41 reff.
t see ch. v. 29, &c. reff.
u ch. xvii. 4 reff.
v ‖ Mk. ch. xv. 30, 31 only †.
w constr. ‖ Mk. (des). Luke xv. 7. xvii. 2. 1 Cor. xiv. 19. Gen. xxxviii. 26. Ps. cxvii. 8. Jonah iv. 2.
x ch. xxv. 41. Jude 7 only.
y ‖ Mark only.
z ch. vi. 24. Luke xvi. 13. Rom. ii. 4 al.

τῆς [p] θαλάσσης. 7 [q] οὐαὶ τῷ κόσμῳ [r] ἀπὸ τῶν [s] σκαν- δάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ [s] σκάνδαλα, πλὴν οὐαὶ τῷ [t] ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ [s] σκάνδαλον ἔρχεται. 8 [t] εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου [t] σκανδαλίζει σε, [t] ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· [u] καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ [v] κυλλόν, [w] ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ [x] πῦρ τὸ [x] αἰώνιον. 9 καὶ εἰ ὁ ὀφθαλμός σου [t] σκανδαλίζει σε, [t] ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· [u] καλόν σοι ἐστὶν [y] μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν [w] ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν [t] γέενναν τοῦ πυρός. 10 ὁρᾶτε μὴ [z] καταφρονήσητε ἑνὸς τῶν [a] μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ

Prov. xiii. 13. a ver. 6 reff.

..θαλασσης Z. BDEFG HKLM SUVXΔ 1. 33.

7. rec ins εστιν bef ελθειν, with D rel latt syr-cu syr Orig, Hil Lucif: om BL 1. 33 al Syr sah æth Chr-2. aft πλην ins δε D¹. om εκεινω DFL 1 am(with forj) lat-g_1 syrr syr-cu copt: ins B(Mai, expr) rel latt sah æth arm Dial Hil Lucif.

8. rec αυτα, with X rel syr copt: txt BDL 1 latt Syr syr-cu sah æth arm Hil Lucif. κυλλον η χωλον (*transposition to suit χειρ and πους*) B 157 Scr's f latt. transp ποδας and χειρας D lat-*a b c* Chr-L(-H-K-2).

9. for και ει, το αυτο ει και D. σκανδαλει (sic) B. om του πυρος D.

10. τουτων bef των μικρων DL vulg lat-*a b ff*$_1$ *m* Syr syr-cu (sah ?) Orig$_2$ Lucif:

duas, trusatiles unas.' πελάγει, i. e. the deep part, in the open sea. 7.] See 1 Cor. xi. 19. Stier suggests that Judas, who took offence at the anointing in Bethany, may have been on other occasions the man by whom the offence came, and so this may have been said with special reference to him. Still its *general* import is undeniable and plain. See also Acts ii. 23. 8.] The connexion is—*'Wilt thou avoid being the man on whom this woe is pronounced?—then cut off all occasion of offence in thyself first.'* The cautions following are used in a wider sense than in ch. v. 29, 30. In Mark, the *'foot'* is expanded into a separate iteration of the command. **τὸ πῦρ τὸ αἰώνιον**, which here first occurs, is more fully in Mark τὸ πῦρ τὸ ἄσβεστον, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. **καλόν . . , ἤ . . .**, a mixture of the two constructions, καλόν . . . . καὶ μὴ . . . , and κάλλιον . . . ἤ . . . See reff. 9.] **μονόφθαλμος**, in classical Greek, is *'born blind of one eye;'* here it is used for ἑτερόφθαλμος. See Herod. iii. 116.

10.] Hitherto our text has been parallel with that of Mark ix.; from this, Matthew stands alone. The warning against contempt of these little ones must not be taken as only implying 'maxima debetur puero reverentia' (Juv. xiv. 47), nor indeed as relating exclusively, or even principally, to children. We must remember with what the discourse began—a contention who should be greatest among them: and the **μικροί** are those who are the furthest from these 'greatest,' the humble and new-born babes of the spiritual kingdom. And **καταφρονήσητε** must be understood of that kind of contempt which ambition for superiority would induce for those who are by weakness or humility incapacitated for such a strife. There is no doubt that *children are included* in the word **μικροί**, as they are always classed with the humble and simple-minded, and their character held up for our imitation. The *little children* in the outward status of the Church are in fact the only disciples who are sure to be that in reality, which their Baptism has put upon them, and so exactly answer to the wider meaning here conveyed by the term: and those who would in after-life enter into the kingdom must turn back, and become as these little children—as they were when they had just received the new life in Baptism. The whole discourse is in deep and constant reference to the *covenant with infants*, which was to be made and ratified by an ordinance, in the Kingdom of Heaven, just as then.

On the reason assigned in the latter part of this verse (**λέγω γὰρ** κ.τ.λ.), there have been many opinions; some of which (e. g.

[b] ἄγγελοι αὐτῶν ἐν τῷ οὐρανῷ [c] διὰ παντὸς [d] βλέπουσιν τὸ [d] πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. [11] ἦλ- θεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ [e] ἀπολωλός.] [12] τί ὑμῖν δοκεῖ; ἐὰν [f] γένηταί τινι ἀνθρώπῳ ἑκατὸν πρό- βατα, καὶ [g] πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ [h] ἀφεὶς τὰ ἐννενη- κονταεννέα [i] ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ [g] πλανώμενον;

I_d σωσαι BDEFG H^1 I_g KL MSUVX Δ 1. 33.

b — Acts xii. 15. Rev. i. 20, &c.
c — Mark v. 5. Luke xxiv. 53. Acts ii. 25, from Ps. xv. 8, al. here only. see Acts xx. 25, 38. 1 Thess. iii. 10. 4 Kings xxv. 19. Jer. iii. 25.
d — ch. x. 6. xv. 24 al. Ps. cxviii. 176.
e — Heb. v. 2. 1 Pet. ii. 25. Isa. xiii. 14. lii. 6.
f — Rom. vii. 3, 4. Lev. xxii. 12. Jer. iii. 1. Hos. iii. 3.
g — ch. xiii. 2. xxiv. 2. xxvii. 45.
h — ch. iv. 11, 20, 22. John x. 12 al.
i — ch. xiii. 2. xxiv. 2. xxvii. 45.

add των πιστευοντων εις εμε D lat-*b c ff*$_{1,2}$ *g*$_{1,2}$ syr-cu sah Hil. rec (for εν τω ουρανω) εν ουρανοις (*to conform to following*), with D rel latt syrr syr-cu copt æth arm Lucif; εν τοις ουρανοις H: txt B: εν ουρανω 33.—om altogether (*as superfluous, εν ουρ. occurring again below: but it is here solemn and characteristic, and could by no possibility have been interpolated*) 1. 13 al lat-*c ff* Syr-ed sah Clem$_2$ Orig$_4$ Bas Chr Thdrt Hil. ins τοις bef ουρ. DV 33 Orig Eus.

11. om ver BL^{1}ℵ 1^1. 33 lat-*c ff*$_1$ syr-jer copt æth-ms-iii Orig Eus-canon Jer Juvenc: ins D I_d rel latt syrr syr-cu copt-ms æth arm Chr,—aft ανθρ. ins ζητησαι και G lat-*c* æth syr; ζητησαι σωσαι L^2. (*That this verse has not been inserted from Lu* xix. 10 *appears, 1st, from the absence of any sufficient reason for insn; 2ndly, from the nearly unanimous omn of Luke's* ζητησαι και *wh wd have exactly suited the* ζητει *of ver* 12.)

12. aft τι ins δε D lat-*a* syr-cu copt. for αφεις, αφησει BL 1 am lat-*a b c* &c æth arm: αφιησιν D vulg-ed lat-*ff*$_1$ coptt (*probably emendations of style to avoid the two participles*): txt I_d rel syrr syr-cu. aft εννενηκον. ins προβατα B 13 arm. ins και (*see above*) bef πορευ. BDL latt Syr syr-cu copt æth arm: om I_d rel syr sah. for πορευθεις, πορευομενος D.

that given by Webster and Wilkinson, 'ἄγγελοι, their *spirits* after death:' a meaning which the word never bore,—see Suicer sub voce,—and one respecting which our Lord never could have spoken in the present tense, with διὰ παντός) have been broached merely to evade the plain sense of the words, which is—that *to individuals* (whether invariably, or under what circumstances of minor detail, we are not informed) *certain angels are allotted as their especial attendants and guardians.* We know elsewhere from the Scriptures, both of the Old and New Testament (Ps. xxxiv. 7; xci. 11: Heb. i. 14 al.), that the angels do *minister about the children of God:* and what should forbid that in this service, *a prescribed order* and *appointed duty* should regulate their ministrations? Nay, is it not analogically certain that such would be the case? But this saying of our Lord assures us that such *is* the case, and that those angels whose honour is high before God are entrusted with the charge of the humble and meek,—the children in age and the children in grace.

The phrase λέγω γὰρ ὑμῖν, or λέγω ὑμῖν, as in Luke xv. 7, 10, is an introduction to a revelation of some previously unknown fact in the spiritual world.

Stier has some very beautiful remarks on the guardian angels, and on the present general neglect of the doctrine of angelic tutelage, which has been doubtless a reaction from the idolatrous angel-worship of the Church of Rome (see Acts xii. 15: Daniel xii. 1: in the former case we have an individual, in the latter a national, guardianship). βλέπουσιν τὸ πρόσωπον κ.τ.λ., i. e. are in high honour before God; not perhaps *especially* so, but the meaning may be, 'for they have angelic guardians, who always,' &c. See Tobit xii. 15. [11. The angels are the servants and messengers of the Son of Man; and they therefore (ἦλθ. γὰρ κ.τ.λ.) are appointed to wait on these little ones whom He came to save: and who, in their utter helplessness, are especially examples of τὸ ἀπολωλός. 'Here,' remarks Stier (ii. 241), 'is Jacob's ladder planted before our eyes: beneath are the little ones;—then their angels;—then the Son of Man in heaven, in whom alone man is exalted above the angels, Who, as the Great Angel of the Covenant, cometh from the Presence and Bosom of the Father;—and above Him again (ver. 14) the Father Himself, and His good pleasure.'] 12, 13.] See notes on Luke xv. 4—6, where the same parable is more expanded. Compare also Ezek. xxxiv. 6, 11, 12. ἐπὶ τὰ ὄρη

13 καὶ ἐὰν [k] γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι
1 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς
μὴ [g] πεπλανημένοις. 14 οὕτως οὐκ ἔστιν θέλημα [m] ἔμ-
προσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται
εἷς τῶν [n] μικρῶν τούτων. 15 Ἐὰν δὲ [n] ἁμαρτήσῃ [n] εἰς σὲ
ὁ ἀδελφός σου, ὕπαγε [o] ἔλεγξον αὐτὸν [p] μεταξὺ σοῦ καὶ [r] 9 σου και... BDEFG HI,KL MSUXΔ 1. 33. 69.
αὐτοῦ μόνου· ἐάν σου ἀκούσῃ, [q] ἐκέρδησας τὸν ἀδελφόν
σου. 16 ἐὰν δὲ μὴ ἀκούσῃ, [r] παράλαβε μετὰ σοῦ ἔτι ἕνα
ἢ δύο, [s] ἵνα [t] ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν [t] σταθῇ

k Acts xx. 16. Gal. vi. 14. Gen. xliv. 7, 17. 2 Kings xx. (xxi.) 2.
l w. ἐπί, Luke i. 14. Acts xv. 31. 1 Cor. xiii. 6 al. 4 Kings xx. 13.
m ch. xi. 26. Luke x. 21.
n = ver. 21. Luke xv. 18, 21. xvii. (3 v. r.) 4. 1 Cor. vi. 18. viii. 12. 1 Kings xxiv. 12. Xen. Hell. i. 7. 20.
o = Luke iii. 19. 1 Tim. v. 20. Gen. xxi. 25. Lev. xix. 17.
p ch. xxiii. 35. Acts xv. 9 al.† Wisd. iv. 10 al.
q = 1 Cor. ix. 19. 1 Pet. iii. 1 †. Job xxii. 3 Symm.
r ch. xvii. 1 reff.
s Deut. xix. 15.
t Mark xiii. 9. Acts xxiv. 20. 2 Cor. xiii. 1, from i. e.

14. for *υμων, μου* (*to suit ver* 10, *and more usual*) BFH I_d 33 Syr-ms syr-txt coptt æth arm $Orig_3$: *ημων* (*also corrn from the unusual υμων*) D^1-gr harl[1] Chr-2-6-9-η-ρ-G: txt D^2L rel latt syrr syr-cu Chr(Fd) Aug. [B does not omit 2nd *του*, as Vercellone.] aft *εν* ins *τοις* D(E[1]V[1], appy) 33 $Orig_{2a}$. *ἕν* (*perhaps gramml corrn*) BDLM[2] 33 harl[1] lat-e^1: *εἷς* I_d rel latt $Orig_{2a}$.

15. *αμαρτη* 33 al Orig Chr Damasc: *αμαρτησει* (and *ακουσει*) L. [not B as Bartol.] om *εις σε* (*for hierarchical reasons: see note*) B 1. 22. 234[1] sah Orig. rec ins *και* bef *ελεγξον*, with I_d rel latt copt æth Hil Lucif: om BD 1. 33 al lat-$ff_{1,2}$ syrr syr-cu sah arm Orig Bas Chr Cyr Damasc Cypr Ambr. *εκερδησας* (*itacism?*) D.

16. aft *μη* ins *σου* (*from ver* 15) LΔ 33 al latt(not forj) Syr syr-cu coptt æth Orig-lat. *ετι ενα η δυο* bef *μετα σου* B lat-ff_1 copt. om *μαρτυρων* D 435 Aug_1: ins bef *δυο* L al: aft *τριων* 1 al vulg lat-$e\ ff_1\ g_{1,2}\ h$ Syr syr-cu coptt æth arm $Orig_3$ Tert Lucif. for *σταθη, σταθησεται* I_d MUΔ 33 al lat-$e\ ff_1$ Orig.

belongs to *ἀφείς*, not to *πορευθ*. See var. read. The preposition of motion, *ἐπί*, gives the idea of the wandering and scattering of the flock over the mountains. If we join the words to *πορευθείς*, we give them an unmeaning emphasis, besides destroying the elegance of the sentence.

14.] This verse sets forth to us the *work of the Son as accomplishing the will of the Father*;—for it is unquestionably the Son who is the Good Shepherd, searching for the lost, ver. 11. For similar declarations see Ezek. xviii. 23; xxxiii. 11: 2 Pet. iii. 9. The inference from this verse is—'then whoever despises or scandalizes one of these little ones, acts in opposition to the will of your Father in Heaven.' Observe, when the dignity of the little ones was asserted, it was *πατρός μου*: now that a motive directly acting on the conscience of the Christian is urged, it is *πατρὸς ὑμῶν*.

15—20.] OF THE METHOD OF PROCEEDING WITH AN OFFENDING BROTHER: AND OF THE POWER OF THE CHRISTIAN ASSEMBLY IN SUCH CASES. 15.] The connexion of this with the preceding is: Our Lord has been speaking of *σκάνδαλα*, which subject is the ground-tone of the whole discourse. One kind is, when *thou sinnest against another*, vv. 7—14. A second kind, when *thy brother sins against thee*. The remedy for the former must be, in each individual being cautious in his own person,—that of the latter, in the exercise of brotherly love, and if that fail, the authority of the congregation, vv. 15—17. Then follows an exposition of what that authority is, vv. 18—20.

On this verse see Levit. xix. 17, 18. This direction is only in case of *personal offence* against ourselves, and then the *injured person* is to *seek private explanation*, and that by *going to his injurer*, not waiting till *he* comes to apologize. The stop must be after *μόνου*, as ordinarily read, and not after *αὐτοῦ*, as proposed by Fritzsche and Olshausen, which construction would be contrary to the usage of the N. T. An attempt has been made (see var. readd.) to render the passage applicable to *sin in general*, and so to give the Church power over sins upon earth. *ἐκέρδησας*, in the higher sense, **reclaimed**, gained for God, see reff.: and for thyself too: *πρῶτον γὰρ ἐζημίου τοῦτον, διὰ τοῦ σκανδάλου ῥηγνύμενον ἀπὸ τῆς ἀδελφικῆς σου συναφείας*. Euthym. 16. *παρ. . . ἔτι*] **Go again, and take . . .** The *first* at-

πᾶν [a] ῥῆμα. 17 ἐὰν δὲ [v] παρακούσῃ αὐτῶν, [v] εἰπὲ τῇ [x] ἐκκλησίᾳ. ἐὰν δὲ καὶ τῆς ἐκκλησίας [v] παρακούσῃ, ἔστω σοὶ ὥσπερ ὁ [y] ἐθνικὸς καὶ ὁ [z] τελώνης. 18 ἀμὴν λέγω ὑμῖν, ὅσα ἂν [a] δήσητε [b] ἐπὶ τῆς γῆς ἔσται [a] δεδεμένα [b] ἐν οὐρανῷ, καὶ ὅσα ἐὰν [a] λύσητε [b] ἐπὶ τῆς γῆς ἔσται [a] λελυμένα [b] ἐν οὐρανῷ. 19 πάλιν ἀμὴν λέγω ὑμῖν ὅτι ἐὰν δύο [c] συμφωνήσουσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ [d] παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, [e] γενήσεται αὐτοῖς [f] παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. 20 οὗ γάρ εἰσιν δύο ἢ τρεῖς

[a] Luke i. 37. ii. 15. Acts x. 37.
[v] — here (Mark v. 36) only. Esther iii. 3, 3. iv. 14. Isa. lxv. 12 only.
[x] ch. xvii. 9.
[y] ch. xvi. 18 reff. 1 Macc. iii. 13.
[z] ch. v. 47. vi. 7. 3 John 7 only †. (-κῶς, Gal. ii. 14.)
[a] ch. v. 46 reff.
[b] ch. xvi. 19 reff.
[c] ch. xxviii. 18 al. [d] ch. xx. 2, 13. Luke v. 36. Acts v. 9. xv. 15 only. Gen. xiv. 3. 4 Kings xii. 3. Isa. vii. 2 only. (-νοι, 1 Cor. vii. 5.) [e] — ch. xiii. 19 reff. [f] ch. xxi. 42 | Mk., from Ps. cxvii. 23. τὰ . . . . χωρία μοι δεσποτικὰ παρὰ σοῦ, Xen. Anab. vii. 2. 25.

—μου τοῦ I$_a$ BDEFG HKLM SUVXΔ 1. 33. 69.

17. ins ως bef ο τελωνης D 301 lat-*ff*$_1$ syr-cu syr.

18. rec (for 1st αν) εαν, with I$_d$ rel Orig$_1$: txt BDKL 69. om εσται δεδ. to της γης D^1. rec (twice) εν τω ουρ. (*insert of art as usual*), with X rel Orig$_1$: εν τοις ουρ. DL M(once) 33 lat-*f* coptt (δεδ. εν τω ουρ. and λελ. εν τοις ουρ. M): txt B Orig$_1$. (I$_d$ def.)

19. rec om αμην, with DL 1 vulg lat-*ff*$_2$ *l* Syr copt arm Orig: for αμην, δε MΔ: txt B I$_d$(appy) rel mm lat-*a b c f g*$_{1,2}$ *k* ℵ syr-cu sah Bas. δυο bef εαν D-gr. rec συμφωνησωσιν, with B[*sic*, from inspection] rel Orig$_2$: txt DEH I$_d$ LVΔ 33. rec om εξ, with I$_d$ rel lat-*c* arm Orig: ins BDL (69 vulg lat-*b c f* syrr syr-cu) æth Orig$_1$ Chr.—rec υμων bef συμφ., with I$_d$ rel Orig: txt BD rel. ins του bef πραγματος D^1. for εαν, αν D.

20. ουκ εισιν γαρ, and παρ' οις ουκ ειμι D^1 (and lat), simly lat-*g*$_1$.

tempt of brotherly love is to heal the wound, to remove the offence, *in secrecy*; to *cover* the sin: but if this cannot be done, the *next* step is, to take two or three, still, in case of an adjustment, *preventing publicity*; but in the other event, *providing sufficient legal witness*. See reff. and John viii. 17. ῥῆμα, not *thing*, but **word**, as always. Cf. St. Paul's apparent reference to these words of our Lord, 2 Cor. xiii. 1. 17. παρακούσῃ] a stronger word than μὴ ἀκ., implying something of *obduracy*. τῇ ἐκκλησίᾳ, by what follows, certainly not 'the Jewish synagogue' (for how could vv. 18—20 be said in any sense *of it?*), but **the congregation** of Christians; i. e. in early times, such as in Acts iv. 32, the *one* congregation,—in after times, that congregation of which thou and he are members. That it cannot mean *the Church as represented by her rulers*, appears by vv. 19, 20,—where *any* collection of believers is gifted with the power of deciding in such cases. Nothing could be further from the spirit of our Lord's command than proceedings in what were oddly enough called 'ecclesiastical' courts. ἔστω σοὶ κ.τ.λ.] 'let him no longer be accounted as a brother, but as one of those without,' as the Jews accounted Gentiles and Publicans. Yet even then *not with hatred*, see 1 Cor. v. 11, and compare 2 Cor. ii. 6, 7, and 2 Thess. iii. 14, 15. The articles ὁ ἐθν., ὁ τελ., are *generic*; the expressions being the singulars of οἱ ἐθνικοί, οἱ τελῶναι. And thus the quality expressed by ἐθνικός and τελώνης, rather than the individual who may happen to bear these characters, is prominent in the sentence: the ἐθν. or the τελ., inasmuch and as far as he is ἐθν. or τελ. But this is not, as Words., the effect of the article only; the predicate ἐθνικός conveys plainly enough, that it is *as a heathen*, not as a man, that he is here introduced. 18.] This verse reasserts in a wider and more general sense the grant made to Peter in ch. xvi. 19. It is here not only to him as the first stone, but to the whole building. See note there, and on John xx. 23, between which and our ch. xvi. 19 this is a middle point. 19. παντὸς πρ.] '*every thing*:'—but the construction is an instance of attraction: πᾶν πρᾶγμα, the subject of the sentence, is thrown into government after the verb: the plain construction would be ὅτι πᾶν πρ., ἐὰν δύο ὑμ. συμφ. ἐπὶ τ. γ. περὶ αὐτοῦ, οὗ ἐὰν αἰτήσωνται, γενήσεται κ.τ.λ.: so that παντὸς πρ. amounts in English to **any thing**. This refers to that entire accordance of hearty faith, which could hardly have place except also in accordance with the divine will. It was apparently misunderstood by the Apostles James and

BDEFG HKLM SUVXΔ 1. 33. 69.

[g] ch. ii. 4. John xi. 52. Ps. ii. 2. [h] ch. xxviii. 19 ref. [i] ver. 2. Luke ii. 46. viii. 7. [j] ch. xxiii. 37. Luke xiii. 34 only. 2 Chron. xviii. 16. Ps. lxxiv. 40. Sir. xx. 17 only. [k] ver. 15. [l] = Mark vi. 23 ref. [m] Luke xvii. 4 (bis) only. Ps. cxviii. 164 al.

[g] συνηγμένοι [h] εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν [i] μέσῳ αὐτῶν. 21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ Κύριε, [j] ποσάκις [k] ἁμαρτήσει [k] εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; [l] ἕως [m] ἑπτάκις; 22 λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι [l] ἕως [m] ἑπτάκις, ἀλλὰ [l] ἕως [n] ἑβδομηκοντάκις ἑπτά. 23 Διὰ τοῦτο [o] ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν [p] ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν [q] συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ [q] συναίρειν [r] προσήχθη αὐτῷ εἷς [s] ὀφειλέτης μυρίων [t] ταλάντων. 25 μὴ [u] ἔχοντος

[n] here only. Gen. iv. 24 only. [o] ch. xiii. 24, &c. [p] ch. xiii. 45, 52 ref. [q] ch. xxv. 19 only. Exod. xxiii. 5 var. but not =. (σ. λόγ. = συλλογίζεσθαι, Lev. xxv. 50.) [r] Luke ix. 41. Acts xvi. 20. xxvii. 27. 1 Pet. iii. 18 only. Gen. xlviii. 9. [s] ch. vi. 12. Luke xiii. 4. Rom. i. 14. viii. 12. xv. 27. Gal. v. 3 only †. [t] here and ch. xxv. 15, &c. only. Exod. xxv. 39 al. (-τιαῖος, Rev. xvi. 21) [u] Luke vii. 42. xii. 4. xiv. 14. Eph. iv. 28. Heb. vi. 13.

21. rec **αυτω** bef **ο πετρος ειπεν**, with L rel lat *a* (*b c*) syr arm copt (sah) Chr Lucif$_2$: txt B D(om ὁ) Orig. **ο αδελφος μου** bef **εις εμε** B 69. 124. 346.

22. [**αλλα**, so BD.] for **επτα, επτακις** D^1 lat-*a b c* Lucif.

24. rec **προσηνεχθη** (*more usual word, see ch* xii. 22, xix. 13, *and for* **προσηχθη**, *reff*), with L rel latt Orig$_2$ Lucif: txt BD Orig$_3$. **εἷς** bef **αυτω** B.

John;—see St. Mark's account, ch. x. 35, in which they nearly repeat these words. Notice again the **ἀμὴν λέγω ὑμῖν**: see on ch. xvi. ult. **20.**] A generalization of the term **ἐκκλησία**, and the powers conferred on it, which renders it independent of particular forms of government or ceremonies, and establishes at once a canon against pseudo-catholicism in all its forms: cf. 1 Cor. i. 2. **ἐκεῖ εἰμί** must be understood of the presence of the Spirit and Power of Christ, see chap. xxviii. ult.

21—35.] REPLY TO PETER'S QUESTION RESPECTING THE LIMIT OF FORGIVENESS; AND BY OCCASION, THE PARABLE OF THE FORGIVEN BUT UNFORGIVING SERVANT. See Luke xvii. 3, 4. It is possible that Peter may have asked this question in virtue of the power of the keys before (ch. xvi. 19) entrusted to him, to direct him in the use of them: but it seems more likely, that it was asked as in the person of any individual: that Peter wished to follow the rules just laid down, but felt a difficulty as to the limit of his exercise of forgiveness.

The Rabbinical rule was, to forgive *three times and no more;* this they justified by Amos i. 3, &c., Job xxxiii. 29, 30 LXX, and marg. E. V. The expression 'seven times a day' is found Prov. xxiv. 16, in connexion with sinning and being restored: see also Levit. xxvi. 18—28. In our Lord's answer we have most likely a reference to Gen. iv. 24. **Seventy times seven**, not '*seven and seventy times*,' is the rendering. **οὐκ ἀριθμὸν τιθεὶς ἐνταῦθα, ἀλλὰ τὸ ἄπειρον καὶ διηνεκὲς καὶ ἀεί.** Chrys. Hom. lxi. p. 611. **23. διὰ τοῦτο**] 'because this is so,' because unlimited forgiveness is the law of the Kingdom of Heaven. The **δοῦλοι** here are not *slaves*, but ministers or stewards. By the **πραθῆναι** of ver. 25 they could not be slaves in the literal sense. But in Oriental language (see Herodotus passim) all the subjects of the king, even the great ministers of state, are called **δοῦλοι**. The individual example is one in *high trust*, or his debt could never have reached the enormous sum mentioned. See Isa. i. 18.

24.] Whether these are talents of silver or of gold, the debt represented is enormous, and far beyond any private man's power to discharge. 10,000 talents of silver is the sum at which Haman reckons the revenue derivable from the destruction of the whole Jewish people, Esth. iii. 9. Trench remarks (Parables, p. 124) that we can best appreciate the sum by comparing it with other sums mentioned in Scripture. In the construction of the tabernacle, twenty-nine talents of gold were used (Exod. xxxviii. 24): David prepared for the temple 3000 talents of gold, and the princes 5000 (1 Chron. xxix. 4—7): the Queen of Sheba presented to Solomon 120 talents (1 Kings x. 10): the King of Assyria laid on Hezekiah thirty talents of gold (2 Kings xviii. 14): and in the extreme impoverishment to which the land was brought at last, one talent of gold was laid on it, after the death of Josiah, by the King of Egypt (2 Chron. xxxvi. 3). **25. ἐκέλευσεν αὐτ. . . . . κ.τ.λ.**] See Exod. xxii. 3: Levit. xxv. 39,

...σκε-λευσεν ev. X. BDEFG HKLM SUVΔ 1. 33. 69.

δὲ αὐτοῦ [v] ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος [w] πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα [x] ἔχει, καὶ [y] ἀποδοθῆναι. 26 [z] πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων [a] Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα [v] ἀποδώσω [σοι]. 27 [a] σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου [b] ἀπέλυσεν αὐτόν, καὶ τὸ [c] δάνειον [d] ἀφῆκεν αὐτῷ. 28 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν [e] συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν [f] δηνάρια, καὶ [g] κρατήσας αὐτὸν [h] ἔπνιγεν λέγων Ἀπόδος εἴ τι ὀφείλεις. 29 [i] Πεσὼν

C μου εις —

v ch. v. 26 reff. Judg. xvii. 4.
w ch. xiii. 46 reff.
x pres. John i. 40 reff.
y — ch. iv. 9 reff. 1 Kings xx. 41 al.
z Luke xviii. 7. 1 Cor. xiii. 4. James v. 7 al. Prov. xix. 11. Sir. xviii. 11. xxxii. (xxxv.) 18.
a ch. ix. 36 reff.
b — ch. xxvii. 15, &c. John xix. 10, 12. Acts iv. 21,

23. Heb. xiii. 23 al. 1 Macc. x. 29. a here only. Deut. xv. 8. xxiv. 11 only (f). see ch. v. 42 reff. d ch. vi. 12 reff. e here (4 times) ch. xxiv. 49. Col. i. 7. iv. 7. Rev. vi. 11. xix. 10. xxii. 9 only. Ezra iv. 7, 9 al6. only. f ch. xx. 2 reff. g ch. xii. 11 reff. h — here only. (Mark v. 13. 1 Kings xvi. 14, 15 only.) i ver. 26.

25. rec aft κυριος ins αυτου (*to avoid misunderstanding*), with E rel vulg lat-*b c e f ff*$_{1,2}$ *h* syrr coptt æth arm Lucif: om BDL 1 am(with em forj harl) lat-*a* g_2 Jer Lucif. aft γνν. om αυτου B 1 lat-*h*. rec ειχε (*for conformity: but the pres in such cases is* idiomatic,—*see reff*), with D rel latt Lucif: txt B 1. 124 al syrr syr-cu sah Orig$_{expr}$.

26. for ουν, δε D ev-y latt syr-txt sah (æth) arm Lucif. aft δουλος ins εκεινος (*from below*) DLΔ 33 latt syrr syr-cu copt æth Lucif: om B rel sah arm. rec aft λεγων ins κυριε, with L rel lat-*f ff*$_2$ g_1 syrr coptt æth arm; aft επ. εμ., gat mm; aft μακρ., lat-*b*: om BD ev-y vulg lat-*a c e ff*$_1$ g_2 *h l* syr-cu Orig Lucif. (*The* omn *conforms to ver* 29, *but the* insn *to the spiritual interpretation.*) εμε DL. rec σοι bef αποδωσω, with Δ rel lat-*f*: αποδ. σοι BL 33. 69 al vulg lat-*a c* g_1 *h* syrr syr-cu coptt æth arm Orig Lucif: αποδ. (omg σοι) D lat-*b e ff*$_{1,2}$ copt.

27. om εκεινου B 1. 124 sah.

28. om εκεινος B arm-zoh. rec aft αποδος ins μοι (*supplementary and explanatory*), with C rel lat-*e f* syrr syr-cu arm: om BDL 1. 33 ev-y latt coptt æth Orig$_2$ Damasc Lucif. rec (for ει τι) ο τι, with 69-marg latt(*quod*) æth arm Lucif: txt BCD rel Scr's mss Orig$_2$ Chr Damasc Thl Euthym Thphn.

47: 2 Kings iv. 1. The similitude is however rather from Oriental despotism: for the selling was under the Mosaic law softened by the liberation at the year of jubilee. The imprisonment also, and the tormentors, vv. 30, 34, favour this view, forming no part of the Jewish law.

ἀποδοθῆναι, impersonal, as in E. V. payment to be made. 26.] Luther explains this as the voice of mistaken self-righteousness, which when bitten by sense of sin and terrified with the idea of punishment, runs hither and thither, seeking help, and imagines it can build up a righteousness before God without having yet any idea that God Himself will help the sinner. Trench remarks, "It seems simpler to see in the words nothing more than exclamations characteristic of the extreme fear and anguish of the moment, which made him ready to promise impossible things, even mountains of gold." p. 127. 28.] Perhaps we must not lay stress on ἐξελθών, as indicating any wrong frame of mind already begun, as Theophylact does:—the sequel shews how completely he had 'gone out' from the presence of his Lord. At all events the word corresponds to the time when the trial of our principle takes place: when we 'go out' from the presence of God in prayer and spiritual exercises, into the world. We may observe, that *forgiveness of sin* does not imply *a change of heart or principle in the sinner.* The fellow-servant is probably not in the same station as himself, but none the less a fellow-servant. The insignificance of the sum is to shew us how trifling any offence against one another is in comparison to the vastness of our sin against God. Chrysostom finely remarks: ὁ δὲ οὐδὲ τὰ ῥήματα ᾐδίσθη δί' ὧν ἐσώθη· καὶ γὰρ αὐτὸς ταὐτὰ εἰπὼν ἀπηλλάγη τῶν μυρίων ταλάντων· καὶ οὐδὲ τὸν λιμένα ἐπίγνω δι' οὗ τὸ ναυάγιον διέφυγεν· οὐ τὸ σχῆμα τῆς ἱκετηρίας ἀνίμνησεν αὐτὸν τῆς τοῦ δεσπότου φιλανθρωπίας· ἀλλὰ πάντα ἐκεῖνα ὑπὸ τῆς πλεονεξίας καὶ τῆς ὠμότητος καὶ τῆς μνησικακίας ἐκβαλών, θηρίου παντὸς χαλεπώτερος ἦν, ἄγχων τὸν σύνδουλον. τί ποιεῖς, ἄνθρωπε; σεαυτὸν

k ch. viii. 5. xxvi. 53. 1 Kings xxii. 4. Esth. vii. 7 Ald. l — ch. xiv. 8, 10 al. 3 Kings xxii. 27. m Luke xv. 4. xvii. 8. (Ps. lxxi. 7 al.) n ch. xvii. 26 (ref.). o ch. ii. 10 reff. p here (ch. xiii. 36 v. r.) only. Deut. i. 5 only. 1 Macc. xii. 8 al. q ver. 2. r Rom. xiii. 7. 1 Cor. vii. 3 only †. s ver. 27. t ch. xxiii. 23. xxv. 27 al. u ch. ix. 27. xv. 22 al. Ps. vi. 9. cxxii. 8. v ch. v. 22 reff. w here only †. (-στήριον, Jer. xx. 2 Symm.)

οὖν ὁ [e] σύνδουλος αὐτοῦ [εἰς τοὺς πόδας αὐτοῦ] [k] παρ- BDEFG HKLM SUVΔ 1. 33. 69.
εκάλει αὐτὸν λέγων [l] Μακροθύμησον ἐπ' ἐμέ, καὶ ἀποδώσω
σοι. 30 Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν
εἰς [l] φυλακήν, [m] ἕως ἀποδῷ τὸ ὀφειλόμενον. 31 ἰδόντες δὲ
οἱ [e] σύνδουλοι αὐτοῦ τὰ γενόμενα [n] ἐλυπήθησαν [no] σφόδρα
καὶ ἐλθόντες [p] διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ
γενόμενα. 32 τότε [q] προσκαλεσάμενος αὐτὸν ὁ κύριος
αὐτοῦ λέγει αὐτῷ Δοῦλε πονηρέ, πᾶσαν τὴν [r] ὀφειλὴν
ἐκείνην [s] ἀφῆκά σοι, ἐπεὶ [k] παρεκάλεσάς με· 33 οὐκ [t] ἔδει
καὶ σὲ [u] ἐλεῆσαι τὸν [e] σύνδουλόν σου ὡς κἀγώ σε [u] ἠλέησα;
34 Καὶ [v] ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς
[w] βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον.

29. om εις τους ποδας αυτου BC¹DGL 1 latt syr-cu sah Orig Lucif: ins C² Δ(sic) rel lat-*f* syrr arm. (*Meyer would omit it, as a* gloss on πεσων. *But then how comes it, that* no such gloss *was ined* above, *ver* 26? *There would be* two reasons *for* omg *the words,* (1) the desire to conform the ver to ver 26: (2) the homœoteleuton *αυτου to αυτου*:—*but none for omg them, which would not apply equally to ver* 26.)
rec εμοι (*to conform to ver* 26), with B rel: txt CDL. for και, καγω D.
rec aft και ins παντα (*to conform to ver* 26), with C²L 1. 33 vulg lat-*c f ff*$_{1.2}$ *g*$_{1.2}$ Syr syr-marg coptt æth: aft σοι, K: om BC¹D rel lat-*a b e h* Syr-ms syr-cu syr-txt arm Thl Euthym Damasc Lucif. σοι bef αποδωσω C² 33. 69 al Scr's e f p w ev-y lat-*f* Chr.

30. ηθελησεν D 69 al latt Damasc Lucif. rec ins εως bef ου, with D rel: om BCL arm. ins παν bef το οφειλομενον C 124 al tol lat-*g*$_1$ syr-ms sah-mss Chr$_1$.

31. for δε, ουν BD 33 lat-*e*: txt C rel latt syrr syr-cu coptt æth Lucif. αυτου bef οι συνδουλοι B. for γειν., γινομενα D(γειν.) L al latt Chr Euthym Lucif.
rec (for εαυτων) αυτων, with DHLS 1 (αὐτων DS): txt BC rel Orig$_1$.

32. om αυτω D 22 al.

33. aft ουκ εδει ins ουν D latt(not forj *e*) syr-cu sah arm Aug. [καγω, so BDL 33 Orig.]

34. om οὖ B arm Orig. om παν D ev-y al Chr (Fd: παν added only in mss G-γ). rec aft οφειλομενον ins αυτω, with C rel syrr coptt æth: om BD al latt syr-cu arm Orig.

ἀπαιτῶν οὐκ αἰσθάνῃ, κατὰ σεαυτοῦ τὸ ξίφος ὠθῶν, καὶ τὴν ἀπόφασιν καὶ τὴν δωρεὰν ἀνακλούμενος; Hom. lxi. p. 616.

ἕωνιγεν] So 'obtorto collo ad prætorem trahor,' Plaut. Pœnul. iii. 5. 45. See other examples in Wetstein. The *εἴ τι ὀφείλεις*, which is beyond doubt the true reading, must be understood as a haughty expression of one ashamed to meet the mention of the paltry sum really owing, and by this very expression generalizing his unforgiving treatment to all who owed him aught. **31.**] The fellow-servants **ἐλυπήθησαν**, the lord **ὠργίζετο**. *Anger* is not *man's* proper mood towards sin, but *sorrow* (see Ps. cxix. 136), because all men are sinners. These fellow-servants are the *praying people of God*, who plead with Him against the oppression and tyranny in the world. **33.**] *ὅτε μὲν μυρία τάλαντα ὤφειλεν, οὐκ ἐκάλεσε πονηρόν, οὐδὲ ὕβρισεν, ἀλλ' ἠλέησεν.* Chrysost. Hom. lxi. p. 616. **34. τοῖς βασανισταῖς**] not merely *the prison-keepers*, but **the torturers**. Remember he was to have been sold into slavery before, and now *his punishment is to be greater*. The condition following would amount in the case of the sum in the parable to *perpetual* imprisonment. So Chrysostom, *τουτέστι διηνεκῶς· οὔτε γὰρ ἀποδώσει πότε.* Hom. lxi. p. 617. See note on ch. v. 26.
There is a difficulty made, from the punishment of this debtor for *the very debt which had been forgiven*, and the question has been asked, 'utrum peccata semel dimissa redeant.' But it is the spiritual meaning which has here ruled the form of the parable. He who falls from a state of grace falls into a state of condemna-

35 Οὕτως καὶ ὁ [x] πατήρ μου ὁ [xy] ἐπ]ουράνιος ποιήσει ὑμῖν, ἐὰν μὴ [z] ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ [z] ἀπὸ τῶν [y] καρδιῶν ὑμῶν.

XIX. [1] Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, [a] μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ [b] ὅρια τῆς Ἰουδαίας [c] πέραν τοῦ Ἰορδάνου. [2] καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ [d] ἐθεράπευσεν αὐτοὺς ἐκεῖ. [3] καὶ προσῆλθον αὐτῷ Φαρισαῖοι [e] πειράζοντες αὐτὸν καὶ λέγοντες [f] Εἰ ἔξεστιν [g] ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ [h] πᾶσαν [i] αἰτίαν; [4] ὁ δὲ ἀποκριθεὶς

x here only. see ch. v. 48 reff.
y John iii. 12. 1 Cor. xv. 40 al. Ps. lxvii. 14. 2 Macc. iii. 28 only. Dan. iv. 23 Theod.-alex. (not P.).
z ἀπό, = here only. Judg. xvi. 17, 18 F. mss. w. ἐκ, Mark xii. 30, 33.
a ch. xiii. 53 only. Gen. xii. 8 Aq. transit., 4 Kings xxv. 11 al.
b ch. ii. 16 reff.

Josh. xix. 49. c ch. iv. 15 al. Gen. i. 10. d ch. iv. 23, 24 reff. e ch. iv. 1, 3. xvi. 1. xxii. 18, 35. 3 Kings x. 1. f ch. xii. 10 reff. g ch. v. 31, 32 reff. h = ch. xiii. 14. xviii. 19 al. i Luke viii. 47. Acts x. 21. 2 Tim. i. 6, 12 al. Gen. iv. 13. 2 Macc. xii. 40. Prov. xxviii. 17.

35. for επουρανιος, ουρανιος (*more usual phrase; see also ch* vi. 14) BC²DKL 33 Orig₂ Damasc: txt C¹ rel Chr. υμιν ποιησει bef ο πατ. μ. ο επ. D lat-*a b c* Lucif. rec at end adds τα παραπτωματα αυτων (*from ch* vi. 14, 15. *Mark* xi. 25, 26), with C rel lat-*f h* syrr sah-mnt arm: om BDL 1 latt syr-cu coptt æth Orig Jer Lucif Ambr Aug.

CHAP. XIX. 1. for ετελεσεν, ελαλησεν D lat-*a b c e ff*₁.₂ *g*₁ Hil.

3. rec ins οι bef φαρισαιοι (*so also in* || *Mk: it was natural to supply the art*), with D rel sah Orig₁ Naz: txt BCLMΔ 1. 33 Scr's w evv-y 150 copt. for λεγοντες, λεγουσιν D. rec aft λεγ. ins *αυτω*, with D rel lat-*c h* syr Op: om BCKLM¹ 1 vulg lat-*a b* &c Syr syr-cu coptt æth arm Orig Naz Hil. rec aft εξεστιν ins ανθρωπω (*see ver* 5, *and also* || *Mk*), with CD rel latt syrr syr-cu coptt Orig₂ Naz Hil Op: om BL 125¹ Scr's f Aug.

tion, and is overwhelmed with 'all that debt,' not of this or that actual sin formerly remitted, but of a *whole state* of enmity to God. Meyer (Comm. in loc.) well remarks, that the motive held up in this parable could only have full light cast on it by the great act of Atonement which the Lord was about to accomplish. We may see from that consideration, how properly it belongs to this last period of His ministry. **35.** ὁ π. μου] not ὑμῶν, as in the similar declaration in ch. vi. 14, 15. This is more solemn and denunciatory (*οὐ γὰρ ἄξιον τοῦ τοιούτου πατέρα καλεῖσθαι τὸν Θεόν, τοῦ οὕτω πονηροῦ κ. μισανθρώπου.* Chrys. Hom. lxi. p. 617). ἐπουράνιος is not elsewhere used by our Evangelist.

CHAP. XIX. 1—12.] REPLY TO THE PHARISEES' QUESTION CONCERNING DIVORCE. Mark x. 1—12. This appears to be the journey of our Lord into the region beyond Jordan, mentioned John x. 40. If so, a considerable interval has elapsed since the discourse in ch. xviii. **1.**] τὰ ὅρια τῆς Ἰουδ. πέρ. τοῦ Ἰορδ. form one continuous description. Bethany, where He went, was beyond Jordan, but on the confines of Judæa. See notes on Mark x. 1, and Luke ix. 51, **2.**] This agrees with what is said John x. 41, 42. For ἐθεράπ., St. Mark has *ἐδίδασκεν*. **3.**] This was a question of dispute between the rival Rabbinical schools of Hillel and Shammai; the former asserting the right of arbitrary divorce, from Deut. xxiv. 1, the other denying it except in case of adultery. It was also, says De Wette, a delicate question in the place where our Lord now was, — in the dominions of Herod Antipas. κ. πᾶσαν αἰτ., as E. V. for every cause; — i. e. *is any charge which a man may choose to bring against his wife to justify him in divorcing her?* So Jos. Antt. iv. 8. 23, γυναικὸς τῆς συνοικούσης βουλόμενος διαζευχθῆναι καθ' ἃς δηποτοῦν αἰτίας,—πολλαὶ δ' ἂν τοῖς ἀνθρώποις τοιαῦται γίνοιντο,—γράμμασι μὲν περὶ τοῦ μηδέποτε συνελθεῖν ἰσχυριζέσθω. **4—6.**] On these verses we may remark (1) that our Lord refers to the Mosaic account of the Creation as *the historical fact* of the first creation of man; and grounds his argument on the *literal* expressions of that narrative. (2) That He cites both from the first and second chapters of Genesis, and in immediate connexion; thus shewing them to be con-

k Ecclus. iii. 11. l ‖ Mk. Rom. i. 27. Gal. iii. 28 only. Gen. i. 27. m as above (l). Luke ii. 23. Rev. xii. 5 only. n as above (l). Rom. i. 26 only. o Gen. ii. 24. p Luke v. 28. x. 40. Eph. v. 31, from l. c. Gen. xliv. 22. q Acts v. 13. ix. 26 al. Ruth ii. 8. 2 Kings xx. 2. Ezek. i. 11, 23 ff. only. s Deut. xxiv. 3 (1). x ver. 8.

εἶπεν Οὐκ ἀνέγνωτε ὅτι ὁ [k] ποιήσας [k] ἀπ' ἀρχῆς [lm] ἄρσεν καὶ [ln] θῆλυ ἐποίησεν αὐτούς [5] καὶ εἶπεν [o] Ἕνεκα τούτου [p] καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ [q] κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο [r] εἰς σάρκα μίαν; [6] ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ σὰρξ μία· ὃ οὖν ὁ θεὸς [s] συνέζευξεν, ἄνθρωπος μὴ [t] χωριζέτω. [7] λέγουσιν αὐτῷ Τί οὖν [u] Μωυσῆς ἐνετείλατο δοῦναι [v] βιβλίον [w] ἀποστασίου καὶ [x] ἀπολῦσαι αὐτήν; [8] λέγει αὐτοῖς [y] Ὅτι

Z om o... N εἰσιν δυο... BCDEF GHI$_1$K LMNS UVZΔ 1. 33. 69.

r ch. xxi. 42. Luke iii. 6. Rom. ii. 26. Gen. xv. 6. s ‖ Mk. only. t Rom. viii. 35, 39. 1 Cor. vii. 10, &c. Ezek. xlvi. 19. Lev. xiii. 45. v — ‖ (from l. c.) only. 4 Kings x. 1, &c. w ‖. ch. v. 3 (reff.) only.

4. rec aft ειπεν ins αυτοις, with C rel vulg lat-*b f* $g_{1.2}$ syrr syr-cu (arm) Op: om BDL lat-*a c e ff*$_{1.2}$ *h* coptt æth Orig. for ο ποιησας, ο κτισας B 1. 33 al coptt arm Orig$_2$ hom-Cl Method Tit-bostr Ath: txt CDZ rel latt Orig-lat$_1$.

5. rec ενεκεν, with CD rel Orig Constt: txt BLZ Orig. aft πατερα ins αυτου CE I$_d$ Δ 1. 33 syrr syr-cu coptt æth arm-mss Orig-lat$_1$ Constt Tit-bostr Damasc Op spec: om BDZ rel latt Orig-lat$_1$ Thph Ath. aft μητ. ins αυτου E 69 syrr syr-cu coptt æth Orig-lat Thph Ath Chr Thl Op. rec προσκολληθησεται (*from* LXX), with CKLMZΔ: *adhærebit* lat-*b c*: txt BD I$_d$ rel Orig(but κολλαται comm) Chr Epiph. om οι Z.

6. μια bef σαρξ D latt. om ο bef θεος Z 6. aft συνεζευξεν ins εις εν D lat-*a e*^{2} *ff*$_{1.2}$ *h* Aug Chrom. αποχωριζετω D.

7. ins ο bef μωυσης D. aft ενετειλατο ins ημιν N. om αυτην (*see* ‖ *Mk*) DLZ 1 vulg lat-*a e ff*$_1$ $g_{1.2}$ *h l* syr-jer sah-mnt æth arm Orig$_2$ Aug Op: txt BC I$_d$(appy) N rel lat-*f* syrr (*avrac* coptt, *uxorem* gat mm lat-*b c ff*$_2$ syr-cu Iren-lat Ambr).

secutive parts of a continuous narrative, which, from their different diction, and apparent repetition, they have sometimes been supposed not to be. (3) That He quotes as *spoken by the Creator* the words in Gen. ii. 24, which were actually said by Adam; they must therefore be understood as said in prophecy, *divino afflatu*, which indeed the terms made use of in them would require, since the relations alluded to by those terms did not yet exist. Augustin. de Nupt. ii. 4, 'Deus utique per hominem dixit quod homo prophetando prædixit.' (4) That the force of the argument consists in the *previous unity* of male and female, not indeed organically, but by implication, in Adam. Thus it is said in Gen. i. 27, not *ἀνδρα καὶ γυναῖκα ἐποίησεν αὐτούς*, but *ἄρσεν καὶ θῆλυ ἐπ. αὐ.* **He made them** (man, as a race) **male** (not, a male) **and female**: but then the male and female were implicitly shut up in one; and therefore after the creation of woman from man, when one man and one woman were united in marriage they should be *one flesh*, *ἕνεκεν τούτου, because* woman was taken out of man. The answer then is, that *abstractedly*, from the nature of marriage, *it is indissoluble*. The words **οἱ δύο** are in the LXX and the Samaritan Pentateuch, but not in the Hebrew.

5. **εἰς σάρκα μίαν**] *εἶναι εἰς* is not Greek, but a Hebraism, לְ יִהְיוּ (Meyer). Stier remarks, that the essential bond of marriage consists *not in unity of spirit and soul*, by which indeed the marriage state should ever be hallowed and sweetened, but without which it still exists in all its binding power:—the wedded pair are ONE FLESH, i. e. ONE MAN *within the limits of their united life in the flesh*, for *this world*: beyond this limit, the marriage is broken by the *death of the flesh*. And herein alone lies the justification of a *second* marriage, which in no way breaks off the unity of love in spirit with the former partner, now deceased. Vol. ii. p. 267, edn. 2. 7—9.] In this second question, the Pharisees imagine that they have overthrown our Lord's decision by a *permission* of the law, which they call a *command* (compare *ἐνετείλατο*, ver. 7, with *ἐπέτρεψεν*, ver. 8). But He answers them that this was done by Moses *on account of their hardness and sinfulness*, as a *lesser of evils*, and belonged to that dispensation which *παρεισῆλθεν*, Rom. v. 20; *τῶν παραβάσεων χάριν προσετέθη*, Gal. iii. 19. This He expresses by the *ὑμῶν, ὑμῖν, ὑμῶν*, as opposed to *ἀνθρωπος*, and to *ἀπ' ἀρχῆς*. Only that *πορνεία*, which *itself breaks marriage*, can be a ground for dis-

Μωυσῆς πρὸς τὴν [y] σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν [x] ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. [9] λέγω δὲ ὑμῖν, ὃς ἂν [x] ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ [z] πορνείᾳ καὶ γαμήσῃ ἄλλην, [a] μοιχᾶται· καὶ ὁ [x] ἀπολελυμένην γαμήσας [a] μοιχᾶται. [10] λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ] Εἰ οὕτως ἐστὶν ἡ [b] αἰτία τοῦ [c] ἀνθρώπου μετὰ τῆς γυναικός, οὐ [d] συμφέρει γαμῆσαι. [11] ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες [e] χωροῦσιν τὸν λόγον

y Mark xvi. 14 only. Deut. x. 16. Sir. xvi. 10 only. (-δ. or, Prov. xvii. 20. Ezek. iii. 7.)
x ch. v. 32. 1 Cor. vii. 2 al. Ezek. xvi. 15, &c.
z ch. v. 32 reff. (-χείαν, ch. v. 28 reff.)
a — here only.
b — 1 Cor. vii. 1.
c w. inf., John xviii. 14. 2 Cor. xii. 1. Esth. iii. 8. absol., 1 Cor. vi. 12. x. 23.
d Gen. xiii. 6.) e — 2 Cor. vii. 2.

8. ins και bef λεγει D[1]-gr æth. υμιν bef μωυσης D lat-*a b c* &c (not g_2). for ου γεγονεν, ουκ εγενετο D hom-Cl Chr.

9. rec ins οτι bef ος (*see ver* 8), with C I_dN rel vulg lat-*f ff*$_2$ g_1 syrr syr-cu coptt æth arm spec: om BDZ lat-*a b c e ff*$_1$ g_2 *h* Aug Op. εαν CM. rec ins ει bef μη (*explanatory*), with 69[2] (Scr's u, e sil).—παρεκτος λογου πορνειας (*from ch* v. 32) BD 1. 33. 69[1] mss-in-Aug lat-*a b c e ff*$_{1,2}$ g_1 *h* syr-cu coptt Orig$_2$ Chr Aug Op spec: [πλην ει μη επι λογῳ πορν. Clem:] txt C I_d NZ rel vulg lat-g_2 syrr æth arm Chr Damasc Thl. om κ. γαμ. αλλην BN 1 lat-*ff*$_1$ copt [Clem Orig] Tert Aug$_2$ Op$_1$: ins CD I_d Z rel latt syrr syr-cu sah æth arm Aug$_1$ Op$_1$. ποιει αυτην μοιχευθηναι (*from ch* v. 32, *var readd*) BC[1]N 1 lat-*ff*$_1$ syr-jer(appy) copt Orig$_2$ Aug$_2$: [μοιχᾶται αὐτήν, τοῦτ' ἐστιν ἀναγκάζει μοιχευθῆναι Clem:] *adulterium committit adversus eam* syr-cu: *adulterium facit* spec: μοιχαται C[3]D I_d Z rel latt syrr sah æth arm Tert Aug$_1$ Op. om κ. ο. απολ. γαμ. μοιχ. C[3]DLS 69 gat(with mm) lat-*a b e ff*$_{1,2}$ g_1 *h l* syr-cu copt-ms sah Chr: ins BC[1] I_d NZ rel vulg lat-*c f* g_2 syrr syr-jer copt æth arm [Tert].—for γαμησας, γαμων C I_d NΔ 1. 33.

10. om αυτου B lat-*e ff*$_1$ g_1 sah-ms. for ανθρωπου, ανδρος (*corrn for precision*) D lat-*a b c ff*$_2$ g_1 *h* arm(appy) Ambr Op Ambrst: om lat-*ff*$_1$ Aug$_{ca}$.

solving it. The question, whether demonstrated *approaches to* πορνεία, short of the act itself, are to be regarded as having the same power, must be dealt with cautiously, but at the same time with full remembrance that our Lord does not confine the guilt of such sins to the outward act only: see ch. v. 28. St. Mark gives this last verse (9) as spoken *to the disciples in the house*; and his minute accuracy in such matters of detail is well known. This enactment by our Lord is a formal repetition of what He had said before in the Sermon on the Mount, ch. v. 32. Notice, as on ch. v. 32, ἀπολελυμένην without the art., and thus logically confined to the case of her who has been divorced μὴ ἐπὶ πορνείᾳ. This not having been seen, expositors (e. g. of late Dr. Wordsworth) have fallen into the mistake of supposing that the dictum applies to the marrying a woman divorced ἐπὶ πορνείᾳ, which grammatically would require τὴν ἀπολελυμένην. The proper English way of rendering the word as it now stands, would be, a woman thus divorced, viz., μὴ ἐπὶ πορνείᾳ.

10.] αἰτία, not the *cause* of divorce just mentioned; nor, the *condition* of the man with his wife: but the account to be given, '*the original ground and principle*,' of the relationship of man and wife:—ἐὰν τοιαύτη ἐστὶν ἡ αἰτία τῆς συζυγίας, Euthym., who however mentions other renderings. The disciples apprehend that the trials and temptations of marriage would prove sources of sin and misery. This question and its answer are peculiar to Matthew. Meyer refers αἰτία back to the αἰτία in ver. 3, and understands it to mean *the only reason justifying divorce*; but the above interpretation seems to me preferable.

11, 12.] τὸν λόγον τοῦτον, **this saying of yours**, viz. οὐ συμφέρει γαμῆσαι. The γάρ in ver. 12 shews that the sense is carried on: see ch. i. 18. Our Lord mentions the *three exceptions*, the οἷς δέδοται οὐ γαμῆσαι. 1. Those who from natural capacity, or if not that, inaptitude, *have no tendencies* towards marriage: 2. Those who by actual physical deprivation, or compulsion from men, *are prevented* from marrying: 3. Those who in order to do the work of God more effectually (as e. g. Paul), *abstain* from marriage, see 1 Cor. vii. 26. The εὐνοῦχοι and εὐνουχίζω in the two first cases are to be taken both literally and figuratively: in the

τοῦτον, ἀλλ' οἷς [f] δέδοται. 12 εἰσὶν γὰρ [g] εὐνοῦχοι οἵτινες [h] ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν [g] εὐνοῦχοι οἵτινες [i] εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν [g] εὐνοῦχοι οἵτινες [i] εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος [e] χωρεῖν [e] χωρείτω.

13 Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας [i bis] [k] ἐπιθῇ αὐτοῖς καὶ προσεύξηται. οἱ δὲ μαθηταὶ [l] ἐπετίμησαν αὐτοῖς. 14 ὁ δὲ Ἰησοῦς εἶπεν [m] Ἄφετε τὰ παιδία καὶ μὴ [n] κωλύετε αὐτὰ ἐλθεῖν πρός με· [o] τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 15 καὶ [k] ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἰδοὺ [p] εἷς προσελθὼν αὐτῷ εἶπεν [q] Διδάσκαλε,

f Joh. xiii. 11 reff. g here (3ce) and Acts viii. 27, &c. only. Isa. lvi. 3, 4. see Gen xxxix. 1. h Luke i. 15. Mark x. 6. Acts iii. 2. xiv. 8. Gal. i. 15. Gen. xxv. 8. Job i. 21. i here (bis) only †. Jos. Ant. x. 2. 2. k constr., Mark v. 23. vi. 5 al. fr. Job xi. 27 var. see ch. ix. 18 reff. l ch. xii. 16 reff. m = ch. iii. 15 al. n = ‖ Mark ix. 38, 39 ‖ L. Luke xi. 52. xxiii. 2 al. Num. xi. 28. o constr., 1 Cor. iii. 21. vi. 19. p ‖ Mk. see ch. viii. 19 reff. q ch. xvii. 24 reff.

οὕτινες Z. — ἐπετί- μησαν N. — ἄφετε I$_g$ LCDEF GHKL MSUVΔ 1. 33. 69.

11. om τουτον B 1 ev-y lat-*e* æth Orig$_2$ Cypr$_3$: ins CD I$_d$ NZ rel latt Clem$_1$ Orig-lat Ambr Aug Philast. (om τον λογον τουτον Chr.)

13. rec προσηνεχθη (*gramml corrn*), with I$_g$(appy) rel Orig-comm: txt BCDL 33 al Orig-txt. επιθη bef τας χειρας D sah æth. επετιμων C al latt Hil.

14. aft ειπεν ins αυτοις CDLM vulg lat-*f* $g_{1,2}$ *l* Syr syr-cu syr-with-ast copt æth Chr: om B I$_g$ rel latt sah arm. κωλυσητε D 69^2(-σετε^1).

15. rec αυτοις bef τας χειρας, with C rel latt syr arm: txt BDL Δ-corr^1 69 Syr syr-cu coptt æth Orig$_2$.

16. τω καιρω εκεινω νεανισκος τις προσηλθεν τω ιῦ γονυπετων αυτον και λεγων C^3, simly G^2 al. rec ειπεν bef αυτω (*to avoid ambiguity*), with C rel syrr syr-cu Orig: λεγει αυτω D vulg: txt B 69 sah æth arm Hil. rec aft διδασκαλε ins αγαθε (*from* ‖ *Mk Lu*), with C rel vulg lat-*b c f ff*$_2$ $g_{1,2}$ *h* syrr syr-cu coptt arm Iren-lat

latter, figuratively only. It is to be observed that our Lord does not here utter a word from which any superiority can be attributed to the state of celibacy: the imperative in the last clause being not a command but a permission, as in Rev. xxii. 17. His estimate for us of the expediency of celibacy, as a general question, is to be gathered from the parable of the talents, where He visits with severe blame the burying of the talent for its safer custody. The remark is Neander's, and the more valuable, as he himself lived and died unmarried. See his Leben Jesu, edn. 4, p. 584. 12.] χωρεῖν, as in E. V. and in ver. 11, to receive it.

13—15.] The bringing of children to Jesus. Mark x. 13—16. Luke xviii. 15—17. After the long divergence of ch. ix. 51—xviii. 14, Luke here again falls into the synoptic narrative. This incident is more fully related in Mark, where see notes. Our Evangelist gives τὰς χ. ἐπιθ. ἀὐτ. κ. προσεύξ. (see Gen. xlviii. 14: Acts vi. 6), where the other two have only '*that He should touch them.*' The connexion in which it stands here and in Mark seems to be natural, *immediately after the discourse on marriage.* Some further remarks of our Lord, possibly on the fruit of marriage, may have given rise to the circumstance.

16—30.] Answer to the enquiry of a rich young man, and discourse thereupon. Mark x. 17—31. Luke xviii. 18—30. 16.] From Luke ver. 18 we learn that he was *a ruler*: from Mark ver. 17, that he *ran* to our Lord. The spirit in which he came,—which does not however appear here so plainly as in the other gospels, from the omission of ἀγαθέ, and the form of our Lord's answer,—seems to have been that of excessive admiration for Jesus as a man of eminent virtue, and of desire to know from Him by what work of exceeding merit he might win eternal life. This spirit He reproves, by replying that there is but One Good, and that the walking by His grace in the way of holiness is the path to life. On the question and answer, as they stand in the received text,—and on their doctrinal bearing, see notes to Mark. This passage furnishes one of the most instructive and palpable

τί ἀγαθὸν ποιήσω ἵνα σχῶ [r]ζωὴν [r]αἰώνιον; 17 ὁ δὲ εἶπεν αὐτῷ Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός. εἰ δὲ θέλεις [s]εἰς τὴν [s]ζωὴν [s]εἰσελθεῖν, [t]τήρει τὰς [u]ἐντολάς. 18 λέγει αὐτῷ [v]Ποίας; ὁ δὲ Ἰησοῦς εἶπεν [w]Τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ [x]ψευδομαρτυρήσεις, 19 τίμα τὸν πατέρα καὶ τὴν μητέρα, [y]καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 20 λέγει [z]αὐτῷ ὁ [a]νεανίσκος Πάντα ταῦτα [b]ἐφύλαξα· τί ἔτι [c]ὑστερῶ; 21 ἔφη αὐτῷ ὁ Ἰησοῦς Εἰ θέλεις [d]τέλειος εἶναι, [z τελ-σον...] ὕπαγε πώλησόν σου τὰ [e]ὑπάρχοντα καὶ [f]δὸς τοῖς πτω-

r] l. ver. 29 l. ch. xxv. 46. Luke x. 25 only in three first Gospp. John passim. Dan. xii. 2.
s] ch. xviii. 8, 9 | Mk.
t] = ch. xxiii. 3. xxviii. 20. John viii. 51, &c. 1 John ii. 3, 4 al. Prov. iii. 21.
u] 1 Cor. vii. 19. 1 John iii 22, 24 al. Sir. xxxv. (xxxii.) 23.
v] ch. xxi. 23, &c. refl.
w] Exod. xx. 13—16. Deut. v.

16—20. x] (and Rom. xiii. 9 v. r.) from l. c. Mark xiv. 56. 57 only. (ρία, ch. xv. 19.)
y] Lev. xix. 18. a] (ver. 22) Mark xiv. 51 (bis v. r.). xvi. 5. Luke vii. 14. Acts ii. 17 (from Joel ii. 28). v. 10. 1 John ii. 13, 14 only. b] act., | L Luke xi. 28. Acts vii. 53. xvi. 4. xxi. 24. Lev. xviii. 5. Eccl. xii. 13. c] constr., 2 Cor. xi. 5. xii. 11. Ps. xxxviii. 4. (] Mk. Luke xv. 14. xxii. 35. Rom iii. 23. 1 Cor. i. 7 al.) d] ch v. 48 refl. e] w. gen., ch xxiv. 47. xxv. 14. Luke xi. 21 al6. f] (or. xiii. 3. Heb. x. 34. Prov. vi. 31. (dat., Luke viii. 3 al.) ff] Mk. ch. xxvi. 9 |. Luke xix. 8. Prov. xxviii. 27.

Hil$_1$ Aug: om BDL 1 lat-*a e ff$_1$* æth Orig Hil$_1$. rec *εχω* (*more usual*), with C(now) rel: *κληρονομησω* (L 33) syr-cu syr-marg copt (æth Iren-lat) Orig$_1$-comm: txt B C^1(perhaps) D Orig-txt.

17. rec *τι με λεγεις αγαθον* (*from* ‖ *Mk Lu*), with C rel lat-*f* Syr syr-txt sah Justin Iren-lat Chr Cyr$_1$ Euthym Thl Hil$_2$ Op: *τι με αγαθον* Δ: txt (om *τον* D Orig$_1$) BDL 1. 22. 251 latt syr-cu syr-marg syr-jer copt æth arm Orig$_4$(expr$_1$: *ὁ μὲν οὖν Ματθ. ὡς περὶ ἀγαθοῦ ἔργου ἐρωτηθέντος τοῦ σωτῆρος ἐν τῷ 'τί ἀγαθὸν ποιήσω;' ἀνέγραψεν· ὁ δὲ Μάρκος καὶ Λουκᾶς φασὶ τὸν σωτ. εἰρηκέναι 'τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θ.'*) Eus Cyr$_1$ Dion-areop Antch Novat Jer Aug Juvenc. rec *ουδεις αγαθος ει μη εις* (*also from* ‖ *Mk Lu*), with C rel lat-*f g*$_1$ syrr sah æth Eus Chr Dion-areop [Hil] Ambr Op spec: txt BDL 1 latt syr-cu syr-jer copt arm Iren Orig$_2$. (om *ο* D 1 Iren.) rec add *ο θεος*, with CΔ rel (om *ὁ* U) vulg lat-*b c f ff*$_2$ *g*$_1$ *h l* syrr syr-cu coptt æth Eus Antch Novat [Hil]: om BDL 1. 22 lat-*a* syr-jer arm Orig$_2$. rec *ειςελθειν* bef *εις την ζωην*, with Δ rel syrr syr-cu coptt: *εις τ. ζ. ελθειν* D lat-*a b c e ff*$_2$ *g*$_1$ Cypr Lucif Ambr: txt BCKL 33 vulg lat-*f ff*$_1$ æth Iren-lat Orig hom-Cl Cypr Jer. rec (for *τηρει*) *τηρησον* (*more usual tense*), with C rel Orig$_2$: txt BD hom-Cl.

18. for *ειπεν, εφη* B(but *λεγει* above) 13. om *το* DM ev-y.

19. rec aft *πατερα* ins *σου*, with C^2 33. 69 vulg lat-*a b f ff*$_{1,2}$ *h* syrr syr-cu coptt æth Aug: om BC^{1}D rel am lat-*c e g*$_{1,2}$ arm Iren-lat Orig$_3$ Cypr Hil Aug Jer Ambr.

20. *ταυτα* bef *παντα* (*from* ‖ *Mk Lu*) BDHKM 1. 69 syrr syr-cu æth Orig$_1$ Hil Ambr Op: txt C rel latt Orig$_1$ Ath Cypr. rec *εφυλαξαμην* (*from* ‖ *Mk*), with C rel Orig: txt BDL 1. 22 Ath Cypr. rec adds *εκ νεοτητος μου* (*from* ‖ *Mk*), with C rel latt syrr syr-cu coptt æth arm Orig Hil Op: *εκ νεοτητος* (*from* ‖ *Luke*) D: om BL 1 am(with em forj fuld harl) lat-*ff*$_1$ *g*$_{1,2}$ Iren-lat Cypr Ambr Jer Aug Juvenc Promiss Bede.

21. for *εφη, λεγει* (*to conform to ver* 20) B 69. 124 Cypr. rec om *τοις* (*from*

cases of the smoothing down of apparent discrepancies by correcting the Gospels out of one another and thus reducing them to conformity. 18.] De Wette observes well, that our Lord gives this enumeration of the commandments to *bring out the self-righteous spirit* of the young man, which He before saw. He only mentions those of the second table, having in ver. 17, in His declaration respecting *ἀγαθός*, included those of the first. Mark has the addition of *μὴ ἀποστερήσῃς*, representing probably the tenth commandment. 19.] *καὶ ἀγαπ. π.τ.λ.* is peculiar to Matthew. 20.] We may remark that this young man, though self-righteous, was *no hypocrite*, no Pharisee: he spoke earnestly, and really strove to keep, as he really believed he had kept, all God's commandments. Accordingly Mark adds, that Jesus looking upon him *loved him*: in spite of his error there was a nobleness and openness about him, contrasted with the hypocritical bearing of

χοῖς, καὶ ἕξεις [g] θησαυρὸν ἐν οὐρανοῖς, καὶ [h] δεῦρο ἀκολούθει μοι. 22 ἀκούσας δὲ ὁ [a] νεανίσκος τὸν λόγον [X αυτου... BCDEP GHKL MSUV XZΔ 1. 33. 69.] [τοῦτον] ἀπῆλθεν [i] λυπούμενος, [k] ἦν γὰρ ἔχων [l] κτήματα πολλά. 23 ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος [m] δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. 24 πάλιν δὲ λέγω ὑμῖν, [n] εὐκοπώτερόν ἐστιν [o] κάμηλον διὰ [p] τρυπήματος [q] ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν. 25 ἀκούσαντες δὲ οἱ μαθηταὶ [r] ἐξεπλήσσοντο [s] σφόδρα λέγοντες Τίς ἄρα δύναται σωθῆναι; 26 [t] ἐμβλέψας δὲ ὁ

g ch. ii. 11 reff. — h. John xii. 26. Acts viii. 26 (from Gen. xii. 1 vat.). 24 (Rom. i. 13). Rev. xviii. 1. xxi. 9 only. Judg. ix. 14. i ch. xvii. 23 reff. k constr., Mk. ii. 18. xiii. 25. Luke i. 10, 20, 21. v. 15, &c. Exod. iii. 1. l ‖ Mk. Acts ii. 45. v. 1 only. Prov. xxxi. 16. m ‖ only †. (-λος, Mark x. 24.)

n ‖. ch. ix. 5 ‖. Luke xvi. 17 only †. 1 Macc. iii. 18. Sir. xxii. 15 only. o ‖. ch. iii. 4 ‖ Mk. xiii. 21 only. LXX, passim. p here (‖ v. r.) only †. — τρυμαλιάς, ‖ Mk. τρήματος, ‖ L. (-αῦ, Exod. xxi. ·.) q ‖ Mk. (L. v. r.) only †. (-φιδευτής. Exod. xxvii. 6.) Jon. iv. 9. r ch. vii. 28 reff. s ch. ii. 10 reff. t ch. vi. 26. Mark x. 21 reff.

‖ *Mk Lu*), with CZ rel [Clem$_2$] Orig$_5$ Bas Cyr-jer: ins BD coptt. rec *ουρανω* (*from* ‖ *Mk*), with Z rel latt copt arm Orig Cypr$_2$: txt BCD lat-*e* g_1 sah Cyr-jer Chr Isid Cypr$_1$ Hil Aug.

22. om *δε* D-gr forj lat-*f* *h*. om *τον λογον* LZ Chr: ins BCD rel vulg lat-*ff*$_2$ $g_{1.2}$ syr copt arm Orig$_1$ Chr-L-(γ ?). om *τουτον* CDZ rel: ins B lat-*a* *b* *c* *ff*$_1$ Syr syr-cu copt-ms sah. for *κτηματα*, *χρηματα* B Chr(Fd's and Mt's mss exc L).

23. rec *δυσκολως* bef *πλουσιος*, with X rel lat-*e* *f*^{1} *ff*$_2$ *h* syrr syr-cu arm Orig$_1$ Hil Aug: txt BCDLZ 1. 33. 69 latt æth Orig$_1$.

24. aft *υμιν* ins *οτι* CLM Z(appy) syrr syr-cu coptt æth. *καμιλον* (*itacism? but see notes*) 59. 61. 225. 235 evv-x-31-32: txt Z(Treg, expr) rel. *τρυμαλιας* (*from* ‖ *Mk*) CKMU Orig$_4$ Eus: *τρηματος* (*from* ‖ *Lu*) B Orig-mss: txt DZ rel Orig$_2$. rec *διελθειν* (*as easier word; and see* ‖ *Mk*), with BDGX (SV, e sil) latt syr-cu(appy) Orig$_1$ Hil: *εισελθειν* CZ rel syrr coptt æth(appy) arm Orig$_3$ Eus Chr Aug. rec *του θεου* (*perhaps from* ‖ *Mk Lu*), with BCD rel syrr coptt æth arm Orig$_3$ Arnob: *των ουρανων* Z 1. 33. 157. 236 ev-48 latt syr-cu Clem Orig$_1$ Eus Chr Hil Jer Ambr Aug. rec at end of ver ins *εισελθειν* (*see* ‖ *Mk Lu*), with C rel syr Hil: aft *πλουσιον*, BD latt Syr coptt æth Orig$_1$: om LZ 1. 33. 61. 124. 157. 235 lat-*ff*$_1$ g_1 syr-cu Orig$_2$ Eus Chr Arnob Aug.

25. rec aft *οι μαθηται* ins *αυτου*, with C^3 rel lat-*ff*$_1$ syr-cu æth Op: om BC^{1}DKLZΔ 33. 69 latt syrr coptt arm Hil Aug. aft *εξεπλ.* add *και εφοβηθησαν* D mm lat-*a* *b* *c* *e* *ff*$_2$ g_2 syr-cu.

the Pharisees and Scribes. **21, 22.**] Our Lord takes him on his own shewing. As Mark and Luke add, "*One thing is wanting to thee.*" Supposing thy statement true, this topstone has yet to be laid on the fabric. But then it is to be noticed, that part of that one thing is *δεῦρο ἀκολούθει μοι* (*ἆρας τὸν σταυρόν*, Mark). Stier remarks, that this was a test of his observance of the *first commandment* of the first table: of breaking which he is by the result convicted. *ἦν γὰρ ἔχ. κτ. π.* is common to Mark, verbatim.

24.] No alteration to *κάμιλον* is necessary or admissible. That word, as signifying a *rope*, or *cable*, seems to have been invented to escape the fancied difficulty here; see Palm and Rost's or Liddell and Scott's Lex. sub voce, and for the scholia giving the interpretation, Tischendorf's note here. Lightfoot brings instances from the Talmud of similar proverbial expressions regarding an *elephant*: we have a case in ch. xxiii. 24, of a *camel* being put for any thing very large: and we must remember that the object here was to set forth the greatest human impossibility, and to magnify divine grace, which could accomplish *even that*. **25.**] *τίς*, not *τίς πλούσιος*, which would have been a far shallower and narrower enquiry, but a general question—**what man?** Besides the usual reason given for this question, '*since all are striving to be rich*,' we must remember that the disciples yet looked for a temporal Kingdom, and therefore would naturally be dismayed at hearing that it was so difficult for any rich

Ἰησοῦς εἶπεν αὐτοῖς [u] Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, [u] παρὰ δὲ θεῷ πάντα δυνατά. 27 τότε [v] ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ Ἰδοὺ ἡμεῖς [w] ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι· τί ἄρα [x] ἔσται ἡμῖν; 28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς [y] Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ [z] παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου [a] ἐπὶ [b] θρόνου [b] δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς [a] ἐπὶ δώδεκα θρόνους [c] κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. 29 καὶ πᾶς ὅστις [w] ἀφῆκεν ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἢ οἰκίας [d] ἕνεκεν τοῦ [d] ὀνόματός μου, [e] πολλαπλασίονα λήμψεται

—κρινοντες Z. BCDEF GHKL MSUV XΔ 1. 33. 69.

u (Luke i. 37.) Rom. ii. 13. Gen. xviii. 14.
v — ch. xi. 25 reff.
w — ch. iv. 11, 20, 22 al. fr. Exod. ix. 21.
x Luke i. 7. Acts vii. 5. Rom. ix. 9.
y ch. v. 18 reff.
z Titus iii. 5 only †. κ. τῆν πατρίδοτ, Jos. Antt. xi. 3. 9. Philo, passim.
a see Rev. iv. 2 and note.
b ch. xxv. 31. Isa. xxii. 23. see Heb. iv. 16. viii. 1.
c — Luke xxii. 30. 1 Cor. vi. 2, 3. Gen. xlix. 16 al. see Dan. vii. 22.
d Luke xxi. 19 only. e | L. only †.

28. ins τω bef θεω DM al. δυνατα bef παντα LZ copt. rec adds εστι (*from* || *Mk Lu*), with C³DEFGMV² latt Op: om BC¹Z rel syrr arm Orig Chr Thl Paulin.

27. om τοτε C. (αποκριθεις δε, omg τοτε [*beginning of pericopa*], evv-y-z-150-p.) ηκολουθηκαμεν D¹.

28. for αυτοις, αυτω D ev-150¹ al. καθησεσθε (*itacism, hardly a var reading*) BD²GLMUXΔ 69¹ Orig₄(txt) : καθεσθησεσθε Z 1. 435 Did. for υμεις, αυτοι DLZ 1 al Orig₂ Ambr Gaud. δεκα δυο D (1st time). om τας D¹.

29. rec (for οστις) ος (*see* || *Mk Lu*), with X rel vulg lat-*a b f ff₂ g₁* Hil: txt BCDE¹KLΔ 1. 33. 69 lat-*c e ff₁ g₂ k* Iren-lat Orig₃ Bas Chr Cyr Thl. rec aft αφηκεν ins οικιας η, omg η οικιας below (|| *Mk Lu*), with BC³D rel lat-*e* syrr syr-cu sah (οικιαν η K 33 latt): txt C¹L 1 (forj) syr-jer copt (sth Iren-lat) Orig₃. om η πατερα D lat-*b ff₁,₂* syr-cu Hil Paulin spec. rec ins η γυναικα bef η τεκνα (*from* || *Luke*), with C rel vulg lat-*c g₂ k* syrr syr-cu coptt arm Ambr₁ Promiss: om BD 1 lat-*a b e ff₁,₂ n* syr-jer Iren-lat Orig(expr: *οὐ συγκατηρίθμηται δὶ τούτοις γυνή*) Hil Ambr₁ Paulin. του εμου ονοματος B 124. rec (for πολλαπλασιονα) εκατονταπλασιονα (*from* || *Mk*), with C rel copt Clem(appy): εκατονταπλασιον D¹, *centuplum* latt Iren-lat Hil: txt BL sah syr-jer Orig₂(expr, addg ἢ ὡς ὁ Μάρκος φησὶν ἑκατονταπλασίονα) Eus Cyr.

man to enter it. **26. ἐμβλέψας**] Probably to give force to and impress what was about to be said, especially as it was a saying reaching into the spiritual doctrines of the Gospel, which they could not yet apprehend. **τοῦτο**, salvation in general, and even of those least likely to be saved. **παρά** in both cases, as in E. V. with, 'in the estimation of,' 'penes:' a subjective force of the preposition derived from its local meaning of close juxtaposition, in which sense we have it only once in the N. T., John xix. 25.

27.] The disciples, or rather Peter speaking for them, recur to the ἴξεις θησ. ἐν οὐρ. said to the young man, and enquire what *their* reward shall be, who have done all that was required of them. He does not ask respecting *salvation*, but *some pre-eminent reward*, as is manifest by the answer. The 'all' which the Apostles had left, was not in every case contemptible. The sons of Zebedee had hired servants (Mark i. 20), and Levi (Matthew ?) could make a great feast in his house. But whatever it was, it *was their all.*

28—30.] We may admire the *simple truthfulness* of this answer of our Lord. He does not hide from them their reward: but tells them prophetically, that in the new world, the accomplishment of that regeneration which He came to bring in (see Acts iii. 21: Rev. xxi. 5: Matt. xxvi. 29), when He should sit (καθίσῃ in the *active*) on His throne of glory (ἐπ. θρόνου τ. δ. αὐ., the gen. expressing the simple fact of His session on His throne), then they also should sit (καθίσεσθε in the *middle*) on twelve thrones (ἐπ. δώ. θρόνους, the accus. expressing motion towards, as prescribed for them by another: "shall be promoted to, and take your seats upon . . .") judging (see ref. 1 Cor.) the twelve tribes of Israel (see Rev. xx. 4; xxi. 12, 14:—one throne, Judas's, another took, Acts i. 20). At the same time he informs

f ver. 16. g ch. v. 5. xxv. 34. Prov. iii. 35. h ch. xiii. 52. i ch. xiii. 45. Gen. ix. 20. k ch. x. 25. xiii. 27 al.†

καὶ [f]ζωὴν [f]αἰώνιον [g]κληρονομήσει. [30] πολλοὶ δὲ ἔσονται [h]ἔσχατοι, καὶ ἔσχατοι πρῶτοι. XX. [1] ὁμοία [i]γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν [kl]ἀνθρώπῳ [kk]οἰκοδεσ- BCDEF GHKL MSUV ΧΔ l. 33. 69.

30. ins οι bef εσχατοι CM 69 al.

CHAP. XX. 1. for ομ. γαρ εστ., ειπεν ο ις την παραβολην ταυτην ομνοθει C[2] and evangelistaria.

them, ver. 29, that this reward should *not* in its most blessed particulars be *theirs alone*, but that of *every one who should deny himself for Him* (see 2 Tim. iv. 8): and (ver. 30) cautions them, referring perhaps especially to Judas, but with a view to all, as appears by the following parable, that *many first should be last*, and *last first*. On ver. 29, Stier remarks that the family relations are mentioned by St. Matthew in the order in which *they would be left*. On the other points requiring notice, see note on Mark x. 29, 30. Meyer's rendering of ver. 30, joining πρῶτοι with ἔσονται, and thus making ἔσχατοι the subject and πρῶτοι the predicate of the first clause and vice versâ in the second, is not so good as the ordinary one: for whereas the πρῶτοι in the first clause, if it belonged to πολλοί, would naturally lose its article, ἔσχατοι, if it belonged to πολλοί, being divided from it by the predicate πρῶτοι, would take its article as the subject; πολλοὶ δὲ ἔσονται πρῶτοι οἱ ἔσχατοι: and the same of πρῶτοι in the second clause: καὶ ἔσχατοι οἱ πρῶτοι, ch. xx. 16, by which Meyer defends his rendering, does not necessitate it, containing the same propositions stated in different order.

CHAP. XX. 1—16.] PARABLE OF THE LABOURERS IN THE VINEYARD. Peculiar to Matthew. In interpreting this difficult Parable, we must first carefully observe its occasion and connexion. It is bound by the γάρ to the conclusion of chap. xix., and arose out of the question of Peter in ver. 27, τί ἄρα ἔσται ἡμῖν; (1) Its 'punctum saliens' is, that the Kingdom of God is of *grace*, not of debt; that *they who were called first, and have laboured longest, have no more claim upon God than those who were called last:* but that *to all, His covenant promise shall be fulfilled in its integrity*. (2) Its *primary application* is to the *Apostles*, who had asked the question. They were not to be of such a spirit, as to imagine, with the murmurers in ver. 11, that they should have something supereminent (because they were called first, and had laboured longest) above those who *in their own time* were to be afterward called (see 1 Cor. xv. 8—11). (3) Its *secondary applications* are to all those to whom such a comparison, of *first and last called*, will apply:—*nationally*, to the Jews, who were first called, and with a *definite covenant*, and the Heathens who came in afterwards, and on a covenant, though *really made* (see Jer. xxxi. 33: Zech. viii. 8: Heb. viii. 10), yet *not so open and prominent;—individually*, to those whose call has been in early life, and who have spent their days in God's active service, and those who have been summoned later; and to various other classes and persons between whom comparison, not only of *time*, but of advantages, talents, or any other distinguishing characteristic, can be made: that none of the first of these can boast themselves over the others, nor look for higher place and greater reward, inasmuch as there is but one "gift" of God according to the covenant of grace. And the "first" of these are to see that they do not by pride and self-righteousness become the "last," or worse—be rejected, as nationally were the Jews; for among the many that are called, there are few chosen —many who will fail of the reward in the end. (4) In subordination to this leading idea and warning of the Parable must the circumstances brought before us be interpreted. The *day* and its *hours* are not any fixed time, such as the duration of the world, or our Lord's life on earth, or the life of man, exclusively: but *the natural period of earthly work* as applied to the various meanings of which the parable is capable. The *various times of hiring* are not to be pressed as each having an exclusive meaning in each interpretation: they serve to spread the calling over the various periods, and to shew that it is again and again made. They are the *quarters* of the natural day, when the aliquot parts of the day's wages could be earned, and therefore labourers would be waiting. The *last* of these is inserted for a special purpose, and belongs more expressly to the instruction of the parable.

πότῃ, [l] ὅστις ἐξῆλθεν [m] ἅμα πρωὶ [n] μισθώσασθαι [o] ἐργάτας εἰς τὸν [p] ἀμπελῶνα αὐτοῦ. 2 [q] συμφωνήσας δὲ μετὰ τῶν [o] ἐργατῶν [r] ἐκ [s] δηναρίου [t] τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν [p] ἀμπελῶνα αὐτοῦ. 3 καὶ ἐξελθὼν [u] περὶ τρίτην

l = ch. vii. 24, 26 al. fr.
m ch. xiii. 29 reff. Neh. vii. 3.
n Macc. iv. 6. ver. 7 only. Judg. xviii. 4 al.
o ch. x. 10 reff.
p here, &c. ch. xxi. 28, &c. ‖. Luke xiii. 6. 1 Cor. ix. 7 only. Isa. v. 1, &c.
q ch. xviii. 19 reff.
r ch. xxvii. 7. Acts i. 18. 1 Cor. vii. 5. xiii. 9. 2 Cor. viii. 13. 19 t al. Cosep. only, exc. Rev. vi. 6 bis†. xxvii. 46. Ads x. 3, 9 only.
s ch. xviii. 28. xxii.
t John iii. 31.
u here (vv. 3, 5, [6,] 9) ch.

3. διεξελθων D. rec aft περι ins την, with V(e sil) Δ: om B C(prob) D rel Orig$_2$ Cyr Thl. (C has a space for 3 letters, occasioned appy by τρι having been twice written.)

(5) The μισθός bears an important part in the interpretation. I cannot with Stier (whose comment on this parable I think much inferior to his usual remarks) suppose it to mean "the promise of this life" attached to godliness. His anxiety to escape from the danger of *eternal life being matter of wages*, has here misled him. But there is no such danger in the interpretation of the parable which I believe to be the true one. The μισθός is the *promise of the covenant*, uniformly represented by our Lord and His Apostles as a '*reward*,' Matt. v. 12; Luke vi. 35; xiv. 14; John iv. 36; 1 Cor. iii. 14; 2 John 8; Heb. x. 35; xi. 6 al., *reckoned indeed of free grace*; but still, forensically considered, answering to, and represented by, 'wages,' as claimed under God's covenant with man in Christ. (The freeness and sovereignty of God's gift of grace is pointedly set before us in ver. 14, θέλω δὲ τοὺ. τ. ἐσχ. δοῦναι ....) This μισθός I believe then to be *eternal life*, or, in other words, GOD HIMSELF (John xvii. 3). And this, rightly understood, will keep us from the error of supposing, that the parable involves a declaration that all who are saved will be in an absolute equality. This gift is, and will be, to each man, as he is prepared to receive it. To the envious and murmurers, it will be as the fruit that turned to ashes in the mouth; by their own unchristian spirit they will "lose the things that they have wrought" (2 John 8), and their reward will be null: in other words, they will, as the spiritual verity necessitates, *not enter into that life to which they were called*. God's covenant is fulfilled to them —they have received their denarius—but from the essential nature of the μισθός, are disqualified from enjoying its use: for as Gregory the Great remarks (Hom. 19 in Evv., p. 1512) 'cœlorum regnum nullus murmurans accipit: nullus qui accipit murmurare poterit.' To those who have known and loved God, it will be, to each as he has advanced in the spiritual life, joy unspeakable and full of glory. [In the 2nd edn. of the Reden Jesu (p. 299, note), Stier has even more emphatically declared himself in favour of his former view, and that with reference to my note; wenn auch Alford mir widerſpricht und meine Exegeſe hier "much inferior to his usual remarks" nennt, ſo muß ich erwarten, ob vielleicht die zweite Auflage mit ihren genaueren Beziehungen ihn beſſer überzeugt. But after carefully weighing the whole, I am quite unable to accede to his view; indeed I feel more repugnance to it than ever. The "promise of the life that now is" seems to me wholly beneath the dignity of the parable, and in his explanation he appears painfully to feel it so. The text above quoted, 2 John 8, seems to me to furnish the key to the parable, and to have been written with reference to it: and there no one surely could interpret μισθός otherwise than of the μισθὸς ἐν τοῖς οὐρανοῖς of our ch. v.] ἅμα πρωΐ] See Jer. xxxv. 14, and other places.

ἐργάτας] in the primary meanings of the parable, 'apostles, prophets, ministers:' distinct from the *vines* in the vineyard. But inasmuch as every workman is himself subject to the treatment of the husbandman (see John xv. 1, 2), and every man in the Kingdom of God is in some sense or other a worker on the rest, the distinction is not to be pressed—the parable ranges over both comparisons. ἀμπελῶνα] not the Jewish church *only*, as Greswell, Parables, iv. 355 ff., maintains. The Jewish Church was God's vineyard especially and typically; *His Church in all ages* is His *true* vineyard, see John xv. 1. Our language admits of the idiom εἰς τὸν ἀμ. αὐ. being exactly rendered—into his vineyard, E. V. 2.] ἐκ seems to point, as commonly in other references, at the source or foundation of the συμφωνία: see reff. This view is more probable than that which supposes μισθώσασθαι understood. Meyer remarks that the accus. τὴν ἡμέραν must not be regarded as one of time, which would not suit with συμφων. to which it belongs, but as one of second-

ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ [v] ἀργούς, [4] κἀκείνοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ [w] δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπῆλθον. [5] Πάλιν δὲ ἐξελθὼν [u] περὶ ἕκτην καὶ ἐνάτην [u] ὥραν ἐποίησεν [x] ὡσαύτως. [6] [u] περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἑστῶτας, καὶ λέγει αὐτοῖς Τί ὧδε ἑστήκατε [y] ὅλην τὴν [y] ἡμέραν [v] ἀργοί; [7] λέγουσιν αὐτῷ [w] Ὅτι οὐδεὶς ἡμᾶς [z] ἐμισθώσατο. λέγει αὐτοῖς Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. [8] [a] ὀψίας δὲ [a] γενομένης λέγει ὁ [b] κύριος τοῦ ἀμπελῶνος τῷ [c] ἐπιτρόπῳ αὐτοῦ Κάλεσον τοὺς [d] ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν [e] μισθὸν [f] ἀρξάμενος [fg] ἀπὸ τῶν ἐσχάτων [g] ἕως τῶν πρώτων. [9] καὶ ἐλθόντες οἱ [u] περὶ τὴν

N αυτους τ...

Z λοιπα μισ... BCDEF GHKL MNSU VXZΔ 1. 33. 69. Prag. Sin. πρωτων.

v ch. xii. 26. 1 Tim. v. 13 bis. Tit. 1. 12. James ii. 20. 2 Pet. i. 8 only. Wisd. xv. 15. (-γεἰν, 2 Pet. ii. 3.)
w Phil. i. 7. Col. iv. 1. 2 Pet. i. 13. Prov. xxix. 26.
x ch. xxi. 30, 31. Mark xii. 21 al. Ezek. xlii. 5.
y Rom. viii. 36 (from Ps. xliii. 22). z. 21 (from Isa. lxv. 2) only. Ps. xxiv. 5.
z ver. 1.
a ch. viii. 16 reff.
b — ch. ix. 38 reff. Exod. xxi. 28.
c Luke viii. 3. Gal. iv. 2 only †. 2 Macc. xi. 1. xiii. 2. xiv. 2 only.
d ver. 1.
e — Luke x. 7. Acts i. 18 al esp. 2 John 8, and ch. v. 12. vi. 1. &c.
f Luke xxiii. 5. xxiv. 27, 47 (John viii. 9 rec.). Acts i. 22. viii. 35. x. 37. 1 Pet. iv. 17. Gen. xliv. 12.
g ch. i. 17 al. Gen. xix. 11.

ωρ. bef τρ. DΔ latt (not e). for ειδεν, ευρεν D 245 lat-a b c ff$_2$ h Juvenc: txt B rel vulg lat-e f ff$_1$ g$_{1,2}$ Orig. (ιδων CKVX.)

4. aft αμπελωνα ins μου C 33. 69 vulg-ed(not am forj) lat-a f ff$_{1,2}$ h sah æth arm Chr-K-L Greg Op. for εαν, αν DL 1 Orig$_1$ Chr-2-6-ν-η-ρ.

5. rec om δε, with B(see table) rel mm lat-a b c e ff$_1$ h n copt: ins CDL 33 vulg lat-ff$_2$ g$_{1,2}$ l Syr syr-with-ast sah æth arm Cyr Op. ωραν bef εκτην D lat-f Arnob Op.

6. rec aft ενδεκατην ins ωραν, with C rel lat-e f syrr syr-cu coptt arm Hil: om BDL latt sah æth Orig$_2$ Cyr Op. for εξελθων, εξηλθεν και D latt. rec aft εστωτας ins αργους, with C^1 rel lat-f h syrr arm: om BC^{2}DL 33 latt syr-cu(sic) coptt æth Orig$_2$ Cyr Arnob.

7. aft αμπελωνα ins μου C^{3}DZ vulg-ed(with forj) lat-a b &c sah æth Chr Cyr Op: om BC^{1}L rel am lat-c ff$_1$ syrr syr-cu copt arm Orig Chr-G-L-M-2-γ Arnob. rec at end adds και ο εαν η δικαιον λημψεσθε (*from ver* 4), with CN rel lat-f h syrr copt-ed arm; simly with δωσω υμιν for λημψ. tol syr-cu syr-jer æth Op: om BDLZ 1 latt copt-mss sah Orig$_2$ Cyr Hil Arnob Jer Juvenc.

8. om αυτοις CLZ Orig$_2$: ins BDN rel vss.

9. for και ελθ., ελθ. δε B syr-cu sah: ελθ. ουν D 33. 69. 124. 346 latt: txt CZ rel syrr copt æth.

10. rec (for και ελθ.) ελθ. δε, with Z rel syr copt: ελθ. δε και N Scr's d vulg lat-a c

ary reference. The *denarius a day* was the pay of a Roman soldier in Tiberius' time, a few years before this parable was uttered (see Tacitus, Annal. i. 17). Polybius, ii. 15. 6 (but in illustrating the exceeding fertility and cheapness of the country), mentions that the charge for a day's entertainment in the inns in Cisalpine Gaul was half an as, = $\frac{1}{96}$th of the denarius. This we may therefore regard as liberal pay for the day's work.

3, 4.] The *third hour*, = at the equinox, our 9 a.m., and in summer 8, was the πλήθουσα ἀγορά, or ἀγορᾶς πληθώρα—when the market was fullest.

"The market-place of the world is contrasted with the vineyard of the Kingdom of God: the greatest man of business in worldly things is a mere idle gazer, if he has not yet entered on the true work which alone is worth any thing or gains any reward." Stier, ii. p. 307. No positive stipulation is made with these second, but they are to depend on the justice of the householder. They might expect $\frac{1}{3}$ths of a denarius. From the same dialogue being implied at the sixth and ninth hour (ἐποίησεν ὡσαύτως) the ὃ ἐὰν ᾖ δίκαιον is probably in each case the corresponding part of the denarius, at least *in their expectation*; so that *it cannot be said that no covenant was made.*

8.] By the Mosaic law (Deut. xxiv. 15) the wages of an hired servant were to be paid him *before night*. This was at the twelfth hour, or sunset: see ver. 12. I do not think the ἐσχάτους must be pressed as having a spiritual meaning. If it has, it represents *Christ* (see Heb. iii. 6, and ch. xi. 27).

ἀρξάμενος is not merely expletive,

ἐνδεκάτην [n] ὥραν ἔλαβον [h] ἀνὰ [o] δηνάριον. 10 καὶ ἐλθόν- h Luke ix. 3, 14 (‖ Mk. v. r.). x. 1. John ii. 6. Rev. iv. 8. xxi. 21 only.
τες οἱ πρῶτοι [i] ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ i ch. x. 34 reff.
ἔλαβον [k] τὸ [h] ἀνὰ δηνάριον καὶ αὐτοί. 11 λαβόντες δὲ k Mark ix. 23 reff.
[l] ἐγόγγυζον κατὰ τοῦ [m] οἰκοδεσπότου 12 λέγοντες [ὅτι] l Luke v. 30. John vi. 41, 43, 61. vii. 32. 1 Cor. x. 10 bis. only. Exod. xvi. 7 F. Judg. i. 14.
οὗτοι οἱ ἔσχατοι μίαν ὥραν [n] ἐποίησαν, καὶ [o] ἴσους ἡμῖν m ch. x. 25 al. † n — Rev. xiii. 5. Ruth ii. 19. 4 Kings xii. 11; or Acts xv. 33. 2 Cor. xi. 25. James iv. 13. Prov. xiii. 23. o Mark xiv. 56,
αὐτοὺς ἐποίησας τοῖς [p] βαστάσασιν τὸ [q] βάρος τῆς ἡμέρας
καὶ τὸν [r] καύσωνα. 13 [s] ὁ δὲ ἀποκριθεὶς εἶπεν ἑνὶ αὐτῶν
[s] Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ [t] δηναρίου [t] συνεφώνησάς
μοι; 14 ἆρον τὸ σὸν καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσ-
χάτῳ δοῦναι ὡς καὶ σοί. 15 [ἢ] οὐκ ἔξεστίν μοι ὃ θέλω
...ομοῖν Frag. Sim. ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ [u] ὀφθαλμός σου [u] πονηρός ἐστιν,

89. Luke vi. 34. John v. 18. Acts xi. 17. Phil. ii. 6. Rev. xxi. 16 only. Ezek. xl. 5. p ch. viii. 17 reff. Gal. vi. 2. q Acts xv. 28. 2 Cor. iv. 17. Gal. vi. 2. 1 Thess. ii. 6. Rev. ii. 24 only. 2 Macc. ix. 10. Sir. xiii. 2. r Luke xii. 55. James i. 11 only. Gen. xxxi. 40 F. Isa. xlix. 10. s ch. xi. 17 reff. t ver. 2 (reff.). u ch. vi. 23. Mark vii. 22. Sir. xiv. 8, 10. xxxiv. (xxxi.) 13. see Deut. xv. 9.

&c arm : txt BCD 33. 69 lat-*e* Syr syr-cu æth Chr. rec πλειονα (*corrn to plur, to indicate* 'most in number.' *Wordsw says*; "Tischendorf and others read not πλειον, but πλειονα, which has the best authority, and is more suitable than πλειον, as signifying an indefinite expectation of *more*, without any right to, or even anticipation of, any *one* particular greater sum" [repeated in 2nd edn]. *But Tischdf reads in both edd., πλειον, which has the best authority : and what Dr. W. means, it is impossible to say*), with C[3]LX rel : πλειω D : txt BC[1]NZ 1. 69 al[4] latt Orig[1] (πλεον Orig[1]).
for και ελαβον, ελαβον δε D latt. rec και αυτοι bef [το] *a. δην.* (*transposition for emphasis*), with CDN rel latt syr-cu syr coptt : txt BLZ 33 Syr æth arm.
rec om το (*perhaps as superfluous, or not understood*), with BD rel : ins CLNZ 33.

11. εγογγυσαν D 243 lat-*a b c* &c Syr syr-cu.

12. om οτι (*perhaps as superfluous, or from similarity to ουτοι*) BC[3]D 1 latt syrr syr-cu æth Chr Arnob : ins C[1](appy) NZ rel coptt arm Orig. (33 def.) om οι C[1]. (so H[1] but corrd by origl scribe.) αυτους bef ημιν (*perhaps to bring ισους αυτους together*) DLZ 69 latt Syr syr-cu coptt æth Jer : txt BCN rel lat-*c* (syr) arm Orig.

13. αυτων ενι ειπεν B : ενι αυτων ειπεν D 124 latt(*a* def) arm Orig[1]. (for ενι, μοναδι Δ.) συνιφωνησα σοι LZ 33 coptt æth Orig[1] Antch.

14. for θ. δε, θ. εγω B æth : θ. δε και E al latt Orig[1] : ει θελω syr-cu arm. τω εσχατω bef τουτω D Chr-γ.

15. om 1st η (*see below*) BDLZ syr-cu arm : ins CN rel latt syrr coptt æth.
for εξεστιν, εστιν D[1]-gr. rec ποιησαι bef ο θελω (*to avoid ambiguity*), with CN rel lat-*b ff*[2] *g*[2] (syr-cu) syr coptt (arm) : txt BDLZ 33. 69 vulg lat-*a c e ff*[1] *g*[1] *h l* Syr æth Chr. Steph (for 2nd η) ει, with B[2]HS 1. 69 Chr Did : txt B[1]CDNZ rel. (33 def.) (*I think with De W., against Meyer and Tischdf., that η both times is genuine, and its omn the first time, and alteration to ει the second, have been on account of its apparent irrelevancy.*)

but definite, as in Luke xxiii. 5. 9.] After ὥραν supply ἀπεσταλμένοι εἰς τὸν ἀμπελῶνα. 10.] The precedent cited by Greswell for this method of payment, from Josephus, Antt. xx. 9. 7, does not apply. It is there said that in the rebuilding of the temple, *εἰ μίαν τις ὥραν τῆς ἡμέρας ἐργάσαιτο, τὸν μισθὸν ὑπὲρ ταύτης εὐθέως ἐλάμβανεν* : the *ταύτης* referring to the *μίαν ὥραν*, not to *τῆς ἡμ.*, and the fact related being that if any one worked only one hour in the day, he was immediately paid *for that hour*. Indeed the manifest effect of such a *rule* as Greswell supposes, would have been to stop the building, not to hasten it, for if a man could get his day's pay for an hour's work, why work more? 12.] Some take ἐποίησαν, as in Acts xv. 33, to mean "*have tarried*,"—but the sense in the former reff. seems the best. 13, 14.] Ἑταῖρε, at first sight a friendly word merely, assumes a more solemn aspect when we recollect that it is used in ch. xxii. 12 to the guest who had not the wedding garment; and in ch. xxvi. 50 by

v ch. xxii. 14. Rev. xvii. 14.
w as above (v). Rom. i. 1, 6, 7. viii. 28. 1 Cor. i. [1,] 2, 24. Jude 1 only. 2 Kings xv. 9.
x as above (v). ch. xxiv. 22, &c. ‖ Mk. Luke xviii. 7. Rom. viii. 33. Prov. xvii. 3. Isa. xxviii. 16.
y ‖ Luke ii. 42. xix. 32. John ii. 13. Acts xi. 2 al. Ezra ii. 1.
z ch. xvii. 1 al. Num. xxii. 41.

ὅτι ἐγὼ ἀγαθός εἰμι; 16 οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι[· πολλοὶ γάρ εἰσιν [vw] κλητοί, ὀλίγοι δὲ [vx] ἐκλεκτοί].

17 Καὶ [y] ἀναβαίνων ὁ Ἰησοῦς εἰς Ἰεροσόλυμα [z] παρέλαβεν τοὺς δώδεκα μαθητὰς [a] κατ' ἰδίαν καὶ [b] ἐν τῇ ὁδῷ εἶπεν αὐτοῖς 18 [c] Ἰδοὺ [y] ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ [d] κατακρινοῦσιν αὐτὸν θανάτῳ, 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ [e] ἐμπαῖξαι καὶ [f] μαστιγῶσαι καὶ [g] σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ [h] ἐγερθήσεται. 20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν ..ανθρωπου F. BCDEG HKLM NSUVX ZΔ 1. 33. 69.

a ch. xiv. 13 reff. b ch. v. 25 reff. c ch. x. 16. xi. 19, from Mal. iii. 1. d ch. xii. 41, 42 ‖ L. xxvii. 3 al. Esth. ii. 1. Wisd. iv. 16. Sus. 41, &c. only. dat., ‖ Mk. 2 Pet. ii. 6. e ch. ii. 16. xxvii 29, 31, 41 al. Mt. Mk. L. Exod. x. 2. Ps. civ. 26. f ch. x. 17 reff. Jer. v. 3. g ch. xxiii. 34. xxvi. 2. xxvii. 22, &c. ‖ Acts ii. 36 al. Esth. vii. 9 only. h = ch. xvii. 9 reff.

16. om πολλ. to εκλεκτοι BLZ coptt æth-mss: ins CDN rel latt(*a* def) syrr syr-cu æth-ed arm Orig Chr [Barnab Iren-lat hom-Cl Clem]. (*The words were prob omitted as appy inappropriate here, or even from homœotel: it is hardly possible, as Tischdf in* 1849, *that they should have been* inserted from ch. xxii. 14, *as they are there in a wholly different connexion.*)

17. μελλων δε αναβαινειν (‖ *Mk Lu*) B 1 Syr (copt) sah $Orig_2$(txt$_1$). om μαθητας (‖ *Mk Lu*) DLZ 1 syr-cu copt æth-rom arm $Orig_4$: ins BCN rel latt syrr sah æth-pl. rec εν τη οδω bef και, with CDN rel lat-*a* (*c*) *e f k* syrr syr-cu æth $Orig_1$: om εν τ. οδ. vulg lat-*b ff*$_{1.2}$ *g*$_{1.2}$ *l* Hil: txt BLZ 1. 33. 69 ev-z coptt arm $Orig_3$.

18. om θανατῳ B æth.

19. rec (for εγερθησεται) αναστησεται (*from* ‖ *Mk Lu*), with BC^{3}D rel $Orig_1$: txt C^{1}LNZ $Orig_1$ Chr_1.

20. rec (for απ') παρ' (*more usual expression, cf Acts* iii. 2, ix. 2; *James* i. 5; 1 *John* v. 15. *See reff*), with CNZ rel: txt BD.

our Lord to Judas. Στυγε hardly denotes (as Stier in his 1st edn.) expulsion and separation from the householder and his employment: it is here only a word of course, commanding him to do what a paid labourer naturally should do.

15. ὀφθ. πον.] here envious: so עין is used Prov. xxviii. 22. 16.] The last were first, as *equal to the first*; first, *in order of payment*; first, *as superior to the first* (no others being brought into comparison), in that their reward was *more* in proportion to their work, and *not marred* by a murmuring spirit. The first were last in these same respects.

The last words of the verse belong not so much to the parable, as to the first clause, and are placed to account for its being as there described; for, while multitudes are called into the vineyard, many, by murmuring and otherwise disgracing their calling, will nullify it, and so, although first by profession and standing, will not be of the number of the elect: although called, will not be chosen. In ch. xxiii. 14 the reference is different.

17—19.] Mark x. 32—34. Luke xviii. 31—34. FULLER DECLARATION OF HIS SUFFERINGS AND DEATH—revealing His *being delivered to the Gentiles*—and (but in Matthew only) *His crucifixion*. See the note on the more detailed account in Mark.

20—28.] AMBITIOUS REQUEST OF THE MOTHER OF THE SONS OF ZEBEDEE; OUR LORD'S REPLY. Mark x. 35—45: not related by Luke. This request seems to have arisen from the promise made to the twelve in ch. xix. 28. In Mark's account, the *two brethren themselves* make the request. But the *narration* in the text is the more detailed and exact; and the two immediately coincide, by our Lord *addressing His answer* to the two Apostles (ver. 22). The difference is no greater than is perpetually to be found in narrations of the same fact, persons being often related to have done *per se* what, accurately speaking, they did *per alterum*. The mother's name was *Salome;*—she

Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς [1] προσκυνοῦσα καὶ [k] αἰτοῦσά τι ἀπ' αὐτοῦ· [21] ὁ δὲ εἶπεν αὐτῇ Τί θέλεις; λέγει αὐτῷ [l] Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου [m] εἷς [n] ἐκ δεξιῶν σου καὶ [m] εἷς [o] ἐξ [op] εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. [22] ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ [q] ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ Δυνάμεθα. [23] λέγει αὐτοῖς Τὸ μὲν [q] ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι [n] ἐκ δεξιῶν

...σου ανα. N. BCDEG HKLM SUVXZ Δ 1. 33. 69.

[1] ch. ix. 18. xv. 25 al. Gen. xxxiii. 6, 7.

[k] w. ἀνώ, here only.

[l] w. παρά, John iv. 9. Acts iii. 2. ix. 2. James i. 5. 1 John v. 15 only. Isa. vii. 11 al.

[m] w. ἵνα, ch. iv. 3. Mark iii. 9. Luke x. 40. — Exod. xxxv. 1.

m ch. xvii. 4. Lev. xii. 8. n ch. xxii. 44 ‖ (also Acts ii. 34. Heb. i. 13, from Ps. cix. 1). xxvi. 64 al. 5v. o always in N. T. w. ἐκ δεξ. (1 v. r.). ch. xxv. 33, &c. xxvii. 38 ‖ Mk. (1. v. r.). Exod. xiv. 22, 29. p as above (o). Acts xxi. 3. Rev. x. 2 (w. ἐκ δεξ.) only. q — ‖. ch. xxvi. 39 ‖, 42. John xviii. 11. Rev. xiv. 10 al. Ezek. xxiii. 33. Isa. li. 17.

21. *η δε λεγει αυτω* MN lat-*b n* : *η δε ειπεν* B lat-*e* sah Op$_1$: txt CDNZ rel. om *ουτοι* (*as superfluous*) C 56. 58 lat-*a e n* coptt Bas Isid. (Z def.) om 1st *σου* B. rec om 2nd *σου*, with D (1. 33, e sil) vulg lat-*b c e ff*$_{1.2}$ arm spec : ins BCNZ rel harl(with tol) lat-*a f g*$_{1.2}$ *h l n* syrr syr-cu coptt æth Bas-sel Isid Thl Op. **22.** *αιτειτε* D^1. *το ποτηριον* bef *πιειν* D æth. for *πινειν, πιειν* B al : *πιειν* (i. e. appy *πινειν*) G. rec aft *πινειν* adds *και το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι* (*from* ‖ *Mk*), with C rel lat-*f h* syrr arm Chr Thl Op$_1$ (but for *και, η* CFGHKMVX &c) : om BDLZ 1 latt syr-cu copt æth Orig$_{expr}$ Epiph Hil Jer Ambr Juvenc Op$_1$. om *αυτω* D am syr-cu æth. **23.** rec ins *και* bef *λεγει*, with C rel syr copt æth Op$_1$: om BD Z(appy) 1 latt Syr syr-cu sah arm Ambr. aft *αυτοις* ins *ο ιησους* DΔ 69 lat-*a b c e ff*$_{1.2}$ *g*$_2$ *h* syr-cu copt arm Ambr spec. rec aft *πιεσθε* adds *κ. το βαπτισμα ο εγω βαπτιζομαι βαπτισθησεσθε* (*from* ‖ *Mk*), with C rel lat-*f h* syrr arm Chr Thl Op : om BDLZ 1

had followed our Lord from Galilee,—and afterwards witnessed the crucifixion, see Mark xv. 40. Probably the two brethren had directed this request *through their mother*, because they remembered the rebuke which had followed their former contention about precedence.

21.] The *places close to the throne* were those of *honour*, as in Josephus, speaking of Saul (Antt. vi. 11. 9), *τοῦ μὲν παιδὸς Ἰωνάθου ἐκ δεξιῶν, Ἀβενήρου δὲ τοῦ ἀρχιστρατήγου ἐκ τῶν ἑτέρων . . .* In the Rabbinical work Midrasch Tehillim, cited by Wetstein,—God, it is said, will seat the King Messiah at His right hand, and Abraham at his left. *One of these brethren*, John, the beloved disciple, had his usual place close to the Lord, John xiii. 23 : *the other* was among the chosen Three (this request hardly can imply in their minds any idea of the rejection of Peter from his peculiar post of honour by the rebuke in ch. xvi. 23, for since then had happened the occurrences in ch. xvii. 1—8, and especially ib. vv. 24—27). *Both* were called Boanerges, or the sons of thunder, Mark iii. 17. They thought the kingdom of God was *immediately to appear*, Luke xix. 11. **22.**] One at least of these brethren saw *the Lord on His Cross—on His right and left hand the crucified thieves*. Bitter indeed must the remembrance of this ambitious prayer have been at that moment! Luther remarks, 'The flesh ever seeks to be glorified, before it is crucified: exalted, before it is abased.' The '*cup*' is a frequent Scripture image for joy or sorrow : see Ps. xxiii. 5 ; cxvi. 13 : Isa. li. 22 : Matt. xxvi. 42. *It* here seems to signify more the *inner* and spiritual bitterness, resembling the agony of the Lord Himself,—and the *baptism*, which is an important addition in Mark, more the *outer* accession of persecution and trial,—through which we must pass to the Kingdom of God. On the latter image see Ps. xlii. 7 ; lxix. 2 ; cxxiv. 4. Stier rightly observes that this answer of our Lord contains in it *the kernel of the doctrine of the Sacraments* in the Christian Church : see Rom. vi. 1—7 : 1 Cor. xii. 13, and note on Luke xii. 50. Some explain their answer as if they understood the Lord to speak of *drinking out of the royal cup*, and *washing in the royal ewer* : but the words **δύνασθε πιεῖν**, and **δυνάμεθα**, indicating a *difficulty*, preclude this. **23.**] The *one* of these brethren was the *first of the Apostles to drink the cup of suffering, and be baptized with the baptism of blood*, Acts xii. 1, 2 ; the *other had the longest experience among them of a life of trouble and persecution*.

μου καὶ [o]ἐξ [p]εὐωνύμων, οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι [r]ἀλλ' οἷς [s]ἡτοίμασται ὑπὸ τοῦ πατρός μου. 24 ἀκούσαντες δὲ οἱ δέκα [t]ἠγανάκτησαν [u]περὶ τῶν δύο ἀδελφῶν. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν [v]κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι [w]κατεξουσιάζουσιν αὐτῶν. 26 [x]οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ὑμῶν [y]μέγας γενέσθαι, ἔσται ὑμῶν [z]διάκονος. 27 καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος· 28 ὥςπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν [a]διακονηθῆναι, ἀλλὰ [a]διακονῆσαι καὶ [b]δοῦναι τὴν [c]ψυχὴν αὐτοῦ [d]λύτρον ἀντὶ [e]πολλῶν. 29 Καὶ ἐκπορευ-

Γ των εθνων— BCDE GHKL MSUV XZΓΔ 1. 33. 69.

r = Mark iv. 22. ix. 8. cf. ch. xvii. 8.
s — ‖. ch. xxv. 34, 41. 1 Cor. ii. 9 al. Gen. xxiv. 14. Isa. xxx. 33. Tobit vi. 17.
t ‖. ch. xxi. 15. xxvi. 8, 11. Mark x. 14. xiv. 4. Luke xiii. 14 only †. Wisd. v. 22. (-τησις, 2 Cor. vii. 11.)
u Mark xii. 14. Luke ii. 18. Gen. xii. 17. Exod. viii. 12.
v ‖. Acts xix. 6. 1 Pet. v. 3 only. Gen. i. 28.
w ‖ only †.
x Gen. xxxiv. 7. Ps. i. 4.
y 4 Kings v. 1.
z ‖. Rom. xiii. 4 al. Esth. i. 10. ii. 2. vi 8 vat. only.
a ch. xxv. 44. Acts xix. 22. Rom. xv. 25 al.†
b — Gal. i. 4. 1 Tim. ii. 6. Tit. ii. 14. see Exod. xxi. 23. Sir. xxix. 15.
c — ch. vi. 25 al. Josh. ii. 14.
d ‖ only. Exod. xxi. 30. Lev. xix. 20. xxv. 51. Isa. xiv. 18. (ἀντίλυτρ., 1 Tim. ii. 6.)
e Rom. viii. 29. Heb. ii. 10. ix. 28.

latt syr-cu coptt æth Ambr Jer Juvenc. for *και*, *η* BL 1. 33 latt(not am ff_1 g_1) sah $Orig_1$. rec aft *ευωνυμων* ins *μου*, with X rel lat-*c* g_2 *h l* syrr syr-cu coptt æth arm: om BCDKLMSZ 1. 33. 69 vulg lat-*a b e f* $ff_{1,2}$ g_1 *n* Orig Chr Thl Ambr Jer Op. rec om *τουτο* (‖ *Mk*), with BZ rel latt Orig: ins CDΔ 33 syr coptt Chr.

24. rec *και ἀκούσαντες* (*from* ‖ *Mk*), with BCD rel latt syr-cu syr æth arm: *ακουσαντες δε* LZ 33. 69 forj Syr coptt Orig.

25. aft *ειπεν* ins *αυτοις* D lat-*e* Syr syr-cu coptt æth. *κατακυριευσουσιν* B 124 al.

26. rec aft *ουτως* ins *δε* (*from* ‖ *Mk*), with CMXΓ (33, e sil) lat-ff_2 syrr syr-cu copt æth Orig-lat_1: om BDZ rel latt Syr sah arm Thl Jer. *εστιν* (*from* ‖ *Mk*, *where it is better attested*) BDZ sah Chr-H-K-M-γ spec: txt C rel latt copt æth arm Orig-lat Chr. for *εαν*, *αν* BD. rec *ἐν ὑμῖν* (*from* ‖ *Mk?*), with B(but aft *μεγ.*) C(aft *γεν.*) D rel latt syrr syr-cu coptt æth arm: *υμων* LZ. rec *εστω*, with HLMS vulg lat-*f* ff_1 $g_{1,2}$ *l* æth arm Chr Jer: txt BCDZ (UX, Treg) rel lat-*a b c e* ff_2 *h* coptt Orig Did Thl spec.

27. ἂν BDZ: *εαν* C rel. for *εν υμ. ειν.*, *ειναι υμων* B: *υμων ειναι* X. *εσται* (*from* ‖ *Mk*) CDKLM U(Treg) ZΔ 1. 33. 69 latt coptt Orig-lat Did Thl: txt B rel Orig Jer.

28. aft *πολλων* ins *υμεις δε ζητειτε εκ μεικρου αυξησαι και εκ μειζονος ελαττον ειναι ειςερχομενοι δε και παρακληθεντες δειπνησαι μη ανακλεινεσθαι εις τους εξεχοντας τοπους μη ποτε ενδοξοτερος σου επελθη και προςελθων ο δειπνοκλητωρ ειπη σοι ετι κατω χωρει και καταισχυνθηση εαν δε αναπεσης εις τον ηττονα τοπον και επελθη σου ηττων ερει σοι ο δειπνοκλητωρ συναγε ετι ανω και εσται σοι τουτο χρησιμον* D; simly em lat-*a b c e* $ff_{1,2}$ g_2 *h m n* syr-cu syr-ms Hil Leo(appy) Juvenc. (For the variations, see Lachm, Scholz, Tischdf, or Treg.)

The last clause of the verse may be understood as in the E. V., 'is not mine to give, *but it shall be given to them* for whom it is prepared of my Father;' so Meyer, al.; or, taking ἀλλά as = εἰ μή (see reff.), 'is not mine to give, *except* to those for whom,' &c. So Chrys. &c., Grot. al. If however we understand after ἀλλά 'it shall be given *by Me*,' we may say with Bengel, 'res eodem recidit, sive oppositione, sive exceptione.' 25.] The two clauses, . . . κατακυρ. αὐτῶν and . . . κατεξ. αὐτῶν, are parallel, and *αὐτῶν* in both cases refers to *τῶν ἐθνῶν*. Grotius and others would take the second *αὐτῶν* to refer to *οἱ ἄρχοντες*, but wrongly. Observe the κατα in composition in both verbs, signifying subjugation and oppression. 26—28.] μέγας . . . . πρῶτος, i. e. in the *next life*, let him be *διάκ.* and *δοῦλος here*. Thus also the ἦλθεν, ver. 28, applies to the coming of the Son of man *in the flesh only*. λύτρον ἀντὶ πολ. is a plain declaration of the sacrificial and vicarious nature of the death of our Lord. The principal usages of λύτρον are the fol-

N μενων αυτων— BCDEG HKLM NSUVX ΓΔΛ 1. 33. 69.

ομένων αὐτῶν ἀπὸ Ἰεριχὼ ἠκολούθησεν αὐτῷ ὄχλος

29. ηκολουθησαν αυτω οχλοι πολλοι D al fuld lat-c e ff$_1$ g$_2$ syr coptt Chr(Fd and mss).

lowing:—(1) a payment as equivalent for a life destroyed, Ex. xxi. 30; (2) the price of redemption of a slave, Lev. xxv. 51 al.; (3) 'propitiation for,' as in Prov. xiii. 8, where Aquila, Symmachus, and Theodotion have ἐξίλασμα. λύτρον ἀντὶ πολλῶν here = ἀντίλυτρον ὑπὲρ πάντων 1 Tim. ii. 6. No stress is to be laid on this word πολλῶν as not being πάντων here; it is placed in opposition to the *one* life which is given—the *one* for *many*—and not with any distinction from πάντων. (I may observe once for all, that in the usage of these two words, as applied to our redemption by Christ, πάντων is the OBJECTIVE, πολλῶν the SUBJECTIVE designation of those for whom Christ died. He *died for all*, objectively; subjectively, the great multitude whom no man could number, πολλοί, will be the saved by Him in the end.) 'As the Son of man came to give His life for many and to serve many, so ye, being many, should be to each one the object of service and self-denial.' Hofmann, Schriftbeweis, ii. 1, p. 197, argues for ἀντὶ πολλῶν being taken with δοῦναι, not with λύτρον. But Meyer well remarks, 1) that the sense of ἀντί will not be altered by this, and 2) that this sense is clearly marked by λύτρον to be that of *substitution*, not, as Hofm., that of compensation merely.

29—34.] HEALING OF TWO BLIND MEN ON HIS DEPARTURE FROM JERICHO, Mark x. 46—52. Luke xviii. 35—43; xix. 1, with however some remarkable differences. In the much more detailed account of St. Mark, we have but one blind man, mentioned by name as Bartimæus; St. Luke also relates it of only one, and besides says that it was ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχώ. The only fair account of such differences is, that they existed in the sources from which each Evangelist took his narrative. This later one is easily explained, from the circumstance having happened close to Jericho—in two accounts, just on leaving it—in the third, on approaching to it: but he must be indeed a slave to the *letter*, who would stumble at such discrepancies, and not rather see in them the corroborating coincidence of testimonies to the fact itself (see Olshausen, Comment. i. 752). Yet Mr. Greswell (as Theophylact, —Neander, and Ebrard, Evangelien-kritik, p. 572) strangely supposes our Lord to have healed *one blind man* (as in Luke) *on entering Jericho*, and *another* (Bartimæus, as in Mark) *on leaving it*,—and Matthew to have, 'with his characteristic brevity in relating miracles,' *combined both these in one*. But then, what becomes of Matthew's assertion, ἐκπορευομένων αὐτῶν ἀπὸ Ἰερ.? Can we possibly imagine, that the Evangelist, having *both facts* before him, could combine them and preface them with what he *must know to be false?* It is just thus that the Harmonists utterly destroy the credibility of the Scripture narrative. Accumulate upon this the absurd improbabilities involved in two men, under the same circumstances, addressing our Lord in the same words at so very short an interval,—and we may be thankful that biblical criticism is at length being emancipated from 'forcing narratives into accordance.' See notes on Mark: and a more curious and more recent example of harmonistic ingenuity, in Wordsw.'s note here. It is highly instructive to us, that a Commentator, with the marks of sequence in time given by ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰερ. and ἐκπορευομένων αὐτῶν ἀπὸ Ἰερ. should fly for a solution to the rabbinical canon, "non est prius aut posterius in Scripturâ." JERICHO, 150 stadia (= 18 rom. miles) N. E. of Jerusalem (Jos. B. J. iv. 8. 3), and 60 (= 7.2 rom. miles) W. from the Jordan (Jos. ibid), in the tribe of Benjamin (Josh. xviii. 21), near the borders of Ephraim (Josh. xvi. 7). The environs were like an oasis surrounded by high and barren limestone mountains,—well watered and fertile, rich in palm-trees (Deut. xxxiv. 3. Judg. i. 16; iii. 13), roses (Sir. xxiv. 14), and balsam (Jos. Antt. iv. 6. 1 al.). After its destruction by Joshua, its rebuilding was prohibited under a curse (Josh. vi. 26), which was incurred by Hiel the Bethelite in the days of Ahab (1 Kings xvi. 34): i. e. he *fortified* it, for it was an inhabited city before (see Judg. iii. 13; 2 Sam. x. 5). We find it the seat of a school of the prophets, 2 Kings ii. 4 ff. After the captivity we read of it Ezra ii. 34; Neh. vii. 36: and in 1 Macc. ix. 50 we read that Jonathan strengthened its fortifications. It was much embellished by Herod the Great, who had a palace there (Jos. Antt. xvi. 5. 2 al.), and at this time was one of the principal cities of Palestine, and the residence of an ἀρχιτελώνης on account of the

f ch. xiii. 4 al. g ch. ix. 9 reff. prec., John i. 40 reff. h ch. ix. 27 reff. i ch. xvi. 22. w. ἵνα, ch. xii. 16 reff. k † Mk. (L. v. r.) ch. xxvi. 67. Mark iii. 4 al⁴. Luke i. 20. xix. 40. Acts xviii. 9 only. Neh. viii. 11. l constr., here only. pass., — ch. xxiv. 31 al. m — ch. xxvii. 47 † Mk.

πολύς. 30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι [f]παρὰ τὴν [g]ὁδὸν ἀκούσαντες ὅτι Ἰησοῦς [g]παράγει ἔκραξαν λέγοντες Κύριε [h]ἐλέησον ἡμᾶς υἱὸς Δαυείδ. 31 ὁ δὲ ὄχλος [i]ἐπετίμησεν αὐτοῖς ἵνα [k]σιωπήσωσιν. οἱ δὲ [l]μεῖζον ἔκραξαν λέγοντες Κύριε [h]ἐλέησον ἡμᾶς υἱὸς Δαυείδ. 32 καὶ στὰς ὁ Ἰησοῦς [m]ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί [n]θέλετε [ἵνα] ποιήσω ὑμῖν; 33 λέγουσιν αὐτῷ Κύριε, ἵνα [o]ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. 34 [p]σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν [q]ὀμμάτων αὐτῶν, καὶ εὐθέως [r]ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ. XXI. [1] Καὶ BCDEG HKLM NSUVX ΓΔ 1. 33. 69.

Mark ix. 35. John i. 49. ii. 9 al ‡ Tobit v 8. al. without, † ch. xiii. 28. xxvii. 17, 21 al. n w. ἵνα, ch. vii. 12. Mark vi. 25. John xvii. 24 o ch. ix. 30 reff. p ch. ix 36 reff. Matt. Mk. L. only †. q Mark viii. 23 only. Prov. vi. 4 al². Wisd. xv. 15 only. r ch. xi. 5 reff.

30. ηκουσαν and aft παραγ. ins και D vulg lat-*e*. rec ελεησον ημας bef κυριε, with CN rel lat-*f ff*$_2$ syrr Orig$_3$ Op: om κυριε D 69 al lat-*b c e ff*$_1$ *h n* syr-cu arm: txt BLZ vulg lat-*g*$_{1.2}$ *l* syr-jer coptt æth. ins ιησου bef υι. LN 69 lat-*c e h n* syr-jer copt arm Ambr. (not Z, as Tischdf.) υιε (here and ver. 31) CDEFLN 1. 33. 69 Orig$_2$ Eus Chr Damasc Thl: txt BŽ rel Orig$_3$.

31. οι δε οχλοι επετιμησαν N syr-cu(sic) (lat-*ff*$_1$ Syr, Tisch). σιωπησουσιν LNΔ. rec εκραζον (*see* || *Mk Lu*), with CN rel latt syr: εκραυγιζον 69: txt BDLZ Syr syr-cu coptt. rec ελεησον ημας bef κυριε, with CN rel lat-*f ff*$_2$ syr-cu syr: txt BDLZ 69 latt(*a* def) Syr coptt æth arm. υιε CDLN 33: txt BŽ rel.

32. rec om ινα (*to conform to* || *Mk Lu, where* θελ. ποι. *is undoubted*), with BCDN rel lat-*a b e n* Syr æth arm: ins LZ 106. 238 vulg lat-*c f ff*$_{1.2}$ *g*$_{1.2}$ *h* syr-cu syr sah Orig$_3$.

33. rec ανοιχθωσιν (*more usual tense*), with CN rel: txt BDLZ 33. 69^{1} Orig$_3$ Chr. rec ημων bef οι οφθαλμοι, with CN rel: txt BDLZ 33 latt(' ut solent' Tisch) Orig.

34. rec (for ομματων) οφθαλμων (*more usual word*), with CN rel Orig$_1$: txt BDLZ 69 Orig$_1$. αυτων bef των ομμ. B. rec aft ανεβλεψαν ins αυτων οι οφθαλμοι (*from ch* ix. 30?), with CN rel (Syr) syr-txt: om BDLZ 1. 33 latt syr-cu syr-marg syr-jer coptt æth arm Bas-sel Op.

balsam trade (Luke xix. 1). At present there is on or near the site only a miserable village, Richa or Ericha. Winer, RWB. **30, 31.**] The multitude appear to have silenced them, lest they should be wearisome and annoying to our Lord; not because they called Him the Son of David,—for the multitudes could have no reason for repressing this cry, seeing that they themselves (being probably for the most part the same persons who entered Jerusalem with Jesus) raised it very soon after: see ch. xxi. 9. I have before noticed (on ch. ix. 27) the singular occurrence of these words, 'Son of David,' in the three narratives of healing the blind in this Gospel. **32.**] ἐφώνησεν = εἶπεν Φωνήσατε Mark, = ἐκέλευσεν ἀχθῆναι Luke. **34.**] ἥψ. τῶν ὀμμ., not mentioned in the other Gospels. In both we have the addition of the Lord's saying, ἡ πίστις σου σέσωκέν σε. The question preceding was to elicit their faith.

CHAP. XXI. 1—17.] TRIUMPHAL ENTRY INTO JERUSALEM: CLEANSING OF THE TEMPLE. Mark xi. 1—11, 15. Luke xix. 29—44. John xii. 12—36. This occurrence is related by all four Evangelists, with however some differences, doubtless easily accounted for, if we knew accurately the real detail of the circumstances in chronological order. In John (xii. 1),—our Lord came six days before the Passover to Bethany, where the anointing (of Matt. xxvi. 6—13) took place: and on the morrow, the triumphal entry into Jerusalem was made. According to Mark xi. 11,—on the day of the triumphal entry He only entered the city, went to the temple, and *looked about on all things*,—and then, when now it was late in the evening, returned to Bethany, and *on the morrow* the cleansing of the temple took place. The account in Luke, which is the fullest and most graphic of the four, agrees chronologically with that in the text. I would

ὅτε [s] ἤγγισαν εἰς Ἰεροσόλυμα καὶ ἦλθον εἰς Βηθ-
φαγὴ εἰς τὸ [t] ὄρος τῶν [t] ἐλαιῶν, τότε ὁ Ἰησοῦς
ἀπέστειλεν δύο μαθητὰς [2] λέγων αὐτοῖς Πορεύθητε εἰς
τὴν [u] κώμην τὴν [v] ἀπέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε
ὄνον δεδεμένην, καὶ [w] πῶλον μετ' αὐτῆς· λύσαντες ἄγετέ
μοι. [3] καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ [x] κύριος
αὐτῶν [y] χρείαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς.
[4] τοῦτο δὲ γέγονεν [z] ἵνα πληρωθῇ τὸ [z] ῥηθὲν [z] διὰ τοῦ

s ‖ Mk. Luke xviii. 35,40. xix. 29, &c. Ezra iv. 2.
t ‖ Mk. ch. xxiv. 3 al. Mt. Mk. L. only (exc. John viii. 1 rec.). see ‖ L. Luke xxi. 37. Acts i. 12. Zech. xiv. 4.
u ‖ Mk. L. ch. ix. 35 al. Num. xxxii. 42.
v — ch. xxvii. (24) 61 (Acts iii. 16. xvii.
w here, &c. (3ce) and ‖ (Mk. L. 4 times, J. once)
x — ‖ Mk. L. Mark v. 19. xiii. 20.
y ch. vi. 8 reff.
z — ch. i. 22 (reff.).

7. Rom. iii. 18) only. Gen. xxiii. 19. only. Gen. xxxii. 15.

Chap. XXI. 1. (Z defective.) aft βηθφαγη ins και βηθανιαν (*from* ‖ *Mk Lu*) C² 33. 69 syr-jer. rec (for 3rd εις) προς (*from* ‖ *Mk Lu*), with DN rel vulg lat-*f* $g_{1.2}$ Orig$_2$ Chr: txt BC¹ 33 lat-*b c e ff$_1$ h n* Orig$_1$. (C¹Z *a* defective.) om *a* bef ιησ. DEHV al Orig. απεστειλεν bef *a* ιησ. N.

2. for πορευθητε, πορευεσθε (*more obvious tense, see ch* x. 6, xxii. 9, xxv. 9, 41: *so Meyer*) BDLZ 33. 69 Orig Eus$_1$ Chr: txt CN rel. κατεναντι (*from* ‖ *Mk Lu*) BCDLZ 33. 69 Orig$_1$ Eus$_1$ Chr: txt N rel Orig-ed$_1$ Eus$_2$. ευθυς LZ: om lat-*a b c ff$_1$ h n* syr-cu copt Orig-lat Chr. rec αγαγετε (*from* ‖ *Lu*), with CNZ rel Orig Eus$_2$: txt BD al.

3. *αν* D. aft τι ins ποιειτε D 157 æth Orig Eus$_2$. εχει bef χρειαν D¹. for ευθ. δε, και ευθ. D 33 al latt Syr syr-cu: txt BCN rel syr sah Orig$_3$.—ευθυς BL Orig$_3$: txt CDN rel Orig$_4$. (Z def.) απoστελλει (*from* ‖ *Mk, where it is better attested*) CNZ rel lat-*h* D-lat syrr syr-cu arm-zoh Chr Thl: αποστείλει M: αποστείλη H(Tisch): txt B D-gr 69 latt (*a* def) coptt æth arm-mss Orig$_5$.

4. rec aft δε ins ολον (*from similar passages in ch* i. 22, xxvi. 56), with BC²N rel vulg lat-*g*, syrr sah arm Chr-γ-ʟ Op: om C¹DZ am(with fuld forj) lat-*a b c* &c syr-cu copt æth Orig Chr Hil Jer. for *δια, υπο* LZ 69 al.

venture to suggest, that the supposition of the triumphal entry in Mark being related *a day too soon*, will bring all into unison. If this be so, our Lord's first entry into Jerusalem was *private*: probably the journey was interrupted by a short stay at Bethany, so that He did not enter the city with the multitudes. That this was the fact, seems implied in Mark xi. 11. Then it was that, περιβλεψάμενος πάντα, He noticed the abuse in the temple, which next day He corrected. Then in the evening He went back with the twelve to Bethany, and the supper there, and anointing, took place. Meantime the Jews (John xii. 9) knew that He was at Bethany; and many went there that evening to see Him and Lazarus. (Query, had not Lazarus followed Him to Ephraim?) Then on the morrow multitudes came out to meet Him, and the triumphal entry took place, the weeping over the city (Luke xix. 41), and the cleansing of the temple. The cursing of the fig-tree occurred early that morning, as He was leaving Bethany with the twelve, and before the multitude met Him or the asses were sent for. (On Matthew's narrative of this event see below on ver. 18.) According to this view, our narrative omits the supper at Bethany, and the anointing (in its right place), and passes to the events of the next day. On the day of the week when this entry happened, see note on John xii. 1. Βηθφαγή = בֵּית תְּאֵנָה, *the house of figs*: a considerable suburb, nearer to Jerusalem than Bethany, and sometimes reckoned part of the city. No trace of it now remains: see the Land and the Book, p. 697. 2, 3.] τὴν κ. τ. ἑξ., i. e. Bethphage. Mark and Luke mention the πῶλος only, adding "*whereon never yet man sat*" (see note on Mark): John ὀνάριον. Justin Martyr (Apolog. i. 32, p. 63) connects this verse with the prophecy in Gen. xlix. 11, δεσμεύων πρὸς ἄμπελον τὸν πῶλον αὐτοῦ, καὶ τῇ ἕλικι τὸν πῶλον τῆς ὄνου αὐτοῦ. ὁ κύριος, here, 'the LORD,' Jehovah (see reff.): most probably a general intimation to the owners, that they were wanted *for the service of God*. I cannot see how this interpretation errs against decorum, as Stier (ii. 332, edn. 2) asserts. The meanest animals might be wanted for the service of the Lord Jehovah. And after all, what difference is there as to *decorum*, if we understand with him ὁ κύρ. to signify "the King Messiah?" The two dis-

προφήτου λέγοντος 5 [a] Εἴπατε τῇ θυγατρὶ Σιὼν Ἰδοὺ ὁ
βασιλεύς σου ἔρχεται σοι [b] πραΰς [c] ἐπιβεβηκὼς ἐπὶ ὄνον F om καὶ—
καὶ ἐπὶ [a] πῶλον [d] υἱὸν [e] ὑποζυγίου. 6 πορευθέντες δὲ οἱ BCDEF
μαθηταὶ καὶ ποιήσαντες καθὼς [f] συνέταξεν αὐτοῖς ὁ GHKL
Ἰησοῦς, 7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ [g] ἐπέθηκαν MNSU
ἐπ' αὐτῶν τὰ ἱμάτια, καὶ [h] ἐπεκάθισεν [i] ἐπάνω αὐτῶν. 8 ὁ VXZΓΔ
δὲ [k] πλεῖστος ὄχλος [l] ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ 1. 33. 69.
ὁδῷ. ἄλλοι δὲ [m] ἔκοπτον [n] κλάδους ἀπὸ τῶν δένδρων

a Isa. lxii. 11. Zech. ix. 9. b ch. v. 5 reff. c — here only. (see Luke x. 34. xix. 35.) Gen. xxiv. 61. Num. xxii. 22. 2 Kings xix. 28. d — Ps. xxviii. 1. e 2 Pet. ii. 16 only. Exod. iv. 20. f ch. xxvi. 19 reff. g ch. xxiii. 4 al. Gen. xxi.

14. constr., ἐπί & gen., ch. xxvii. 29 (Luke viii. 16 v. r.) 1 Kings vi. 18. 3 Kings xviii. 23. h here only. Gen. xxxi. 34. Lev. xv. 20. trans., 3 Kings i. 33, 44. i ch. xxviii. 2. Luke iv. 39. Rev. vi. 8. xx. 3 al. Gen. vii. 18. k — ch. xi. 20 (1 Cor. xiv. 27) only. Isa. ix. 3 al. (In LXX always w. gen., exc. Isa. vii. 22.) l ‖. Mark xiv. 15 ‖ L. Acts ix. 34 only. Esth. iv. 3. Job xvii. 13. Prov. xv. 19. m — ‖ Mk. only. Num. xiii. 24. see ch. xi. 17 reff. n ch. xiii. 32 reff.

5. rec aft πρανς ins και (*corrn to* LXX), with BCNZ rel am(with forj) lat-*c f* $g_{1.2}$ $Orig_3$: om D 61 vulg lat-*a b e* $ff_{1.2}$ *h* æth arm Cypr Hil Jer Op. rec om 2nd επι (*as superfluous, and not in* LXX), with CD rel latt copt arm Orig: ins BLN 1 Syr syr-cu syr-w-ast sah æth. (Z lat-*a* def.) om υιον LZ am[1] lat-*e* $Orig_2$ (see below): for υι. υποζ., νεον 1 Orig (*μὴ αὐταῖς λέξεσιν ὁ ματθ. κ. ὁ ἰωαν. ἐξέθεντο τὸ προφητικὸν . . . . ὁ ματθ. . . . . ἀντὶ τοῦ καὶ ἐπιβεβηκὼς ἐπὶ ὄν. κ. πῶλ. υἱὸν ὑποζυγίου καὶ πῶλον νίον ἢ ὡς ἐν τισι πῶλον ὑποζυγίου*). υποζυγιον D^1 lat-*b c* ff_2 g_1 *k* sah-mnt Hil.

6. for και ποιησαντες, εποιησαν D 61. 243 latt sah. rec προσεταξεν (*more usual word, substituted in error*), with LNZ rel $Orig_3$ Eus: txt BCD 33.

7. ins και bef ηγαγον D al, latt Syr syr-cu sah. rec (for επ') επανω, with CN rel: txt BDLZ 33. 69 $Orig_3$. for αυτων, αυτον D lat-*a b e f* $ff_{1.2}$ g_2 Orig-ms: αυτω (*so rec in* ‖ *Mk*) 33. 69: *super pullum* Syr syr-jer[2]: om επ' αυτων syr-cu. rec aft ιματια ins αυτων, with CNZ rel vulg lat-*a c f* g_1 syrr syr-cu syr-jer coptt æth arm-ms $Orig_1$: om BD gat lat-*b e* $ff_{1.2}$ g_2 arm. elz επεκαθισαν (*from* επεβιβασαν τον ιησ. *in* ‖ *Lk. This is more prob., than that -σεν should have come from* εκαθισεν *in* ‖ *Mk Jn*), with (L) al vulg lat-$g_{1.2}$ copt (εκαθησαν 225, επεκαθησαν L 16. 57. 61): εκαθητο D: om κ. επ. επανω αυτ. EG 1 al: επ[ ] Z: txt BC rel syr sah arm Justin $Orig_3$ Arnob(-σεν Scr's mss): επεκαθησεν H, εκαθισεν N al Thl Euthym, εκαθησεν K, *et equitavit Jesus* Syr syr-cu æth, *sedebat* lat-*a b c e* $ff_{1.2}$ D-lat, *sedit* lat-*f h*. for 3rd αυτων, αυτου D ev-27 lat-*b c e f* $ff_{1.2}$ g_2 *k* Syr syr-jer: om vulg lat-g_2 *l* Op.

8. for εαυτων, αυτων DLΔ 69: txt BCNZ rel $Orig_3$. for απο, εκ N.

ciples were perhaps Peter and John: compare Mark xiv. 13 and Luke xxii. 8.

4.] A formula of our Evangelist's (see ch. i. 22), spoken with reference to the *divine counsels*, but *not to the intention of the doers* of the act; for this application of prophecy is in John xii. 16 distinctly said not to have occurred to the *disciples* at the time, but after Jesus was glorified.

6, 7.] In Mark, εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδου. Our Lord sat on the *foal* (Mark, Luke), and the mother accompanied, apparently after the manner of a sumpter, as prophets so riding would be usually accompanied (but not of course doing the work of a sumpter). In the last αὐτῶν, probably the *animals*, not the garments, are to be understood. Thus we say, 'the postilion rode on the horses.' Meyer objects to this interpretation, that no such latitude of expression is found in ver. 5. But I cannot see how this affects the matter. Even if we take ἐπάνω αὐτῶν of the garments, the former ἐπ' αὐτῶν will require similar latitude of interpretation. That this riding and entry were *intentional* on the part of our Lord, is clear: and also that He did not thereby mean to give any countenance to the temporal ideas of His Messiahship, but solemnly to fulfil the Scriptures respecting Him, and to prepare the way for his sufferings, by a public avowal of His mission. The typical meaning also is not to be overlooked. In all probability the evening visit to the temple was on the very day when the Paschal Lamb was to be taken up—i. e. set apart for the sacrifice. **8, 9.**] Which was a royal honour: see 2 Kings ix. 13.

ὁ πλεῖστος ὄχλος, the greater part of the multitude. Meyer refers to Plat. Rep. iii. p. 397 D; Thuc. vii. 78, in both which the same expression occurs; and Xen.

—ω Z. BCDEF GHKL MNSU VXΓΔ 1. 33. 69.

καὶ [1] ἱστρώννυον ἐν τῇ ὁδῷ. 9 οἱ δὲ ὄχλοι οἱ [o] προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες [p] Ὡσαννὰ τῷ υἱῷ Δαυείδ, [q] εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [p] ὡσαννὰ [r] ἐν τοῖς [r] ὑψίστοις. 10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα [s] ἐσείσθη πᾶσα ἡ πόλις λέγουσα Τίς ἐστιν οὗτος; 11 οἱ δὲ ὄχλοι ἔλεγον Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας. 12 καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ ἐξέβαλεν πάντας τοὺς [t] πωλοῦντας καὶ [t] ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς [u] τραπέζας τῶν [v] κολλυβιστῶν [w] κατέστρεψεν καὶ τὰς [x] καθέδρας τῶν πωλούντων τὰς [y] περιστεράς, 13 καὶ

o — ch. xiv. 22 reff.
p ‖ Mk. bis. J. ver. 15 only†.
q ‖ c. ch. xxiii. 39. Luke i. 64 al. Judg. v. 2. Psa. cxvii. 26.
r ‖ Mk. i. Luke ii. 14 only. Job xvi. 20. (see Isa. lvii. 15. Mk. v. 7 reff.)
s — ch. xxviii. 4. (xxvii. 51. Heb. xii. 26, from Hag. ii. 6. Rev. vi. 13 only.) Ezek. xxxi. 16.
t Luke xvii. 28. Rev. xiii. 17. Isa. xxiv. 2.
u — ‖ Mk. Luke xix. 23. John ii. 15 only†.
x ‖ Mk. ch. xxiii. 2 only. Psa. i. 1.
v ‖ Mk. John ii. 15 only†.
y ch. iii. 16 reff.
w ‖ Mk. only. Judg. vii. 13 F.

ἐστρωσαν D lat-*c e ff*$_2$ copt Orig.

9. rec om *αυτον* (‖ *Mk*), with N rel latt arm Hil Op: ins BCDL 1. 33. 69 lat-*ff*$_1$ syrr syr-cu copt æth Orig$_1$ Eus.

11. for *οχλοι, πολλοι* D (1) lat-*a b c e ff*$_1$ *k*. for *ελεγον, ειπον* D lat-*a b c e*. aft *ελεγον* ins *οτι* N. rec *ιησ.* bef *ο προφ.* (*more obvious arrangement*), with CN rel vulg lat-*b c* &c syrr syr-cu æth Orig$_2$: txt BD 157 coptt arm Orig$_1$ Eus. om *ο* bef *απο* DΔ.

12. rec ins *ο* bef *ιησ.*, with DN rel Orig$_1$: om BCEHMΓΧΔ Orig$_2$. om *του θεου* (*as superfluous and not in* ‖) BL 33 lat-*b* coptt æth arm Orig$_2$ Chr Hil: ins CDN rel vulg lat-*a c* &c syrr syr-cu Orig$_2$ Op.

Anab. iii. 2. 36, *ὁ πολὺς ὄχλος*. κλ. ἐπ. τ. ἐνθ. = *τὰ βάϊα τῶν φοινίκων* John, = *σπιβάδας* Mark: see 1 Macc. xiii. 51: 2 Macc. x. 7. *ὡσαννά*] from Psalm cxviii. 25, *κύριε, σῶσον δή* LXX; a formula originally of supplication, but conventually of gratulation, so that it is followed by a dative, and by *ἐν τοῖς ὑψ.*, meaning, 'may it be also ratified in heaven!' see 1 Kings i. 36: Luke ii. 14, where however it is an *assertion*, not a wish. This is far better than Grotius's interpretation, 'idem valere quod *summè*; ut si Latinè dicas *terque quaterque*.' *ἐν ὑψ.* κυρ. is to be joined with *ὁ ἐρχ.*, not with *εὐλογ.*, and forms a title of the Messiah. Luke adds *βασιλεύς*, John *καὶ ὁ βασ. τοῦ Ἰσρ.* 12.] Compare the notes on John ii. 13—18. The cleansing related in our text is *totally distinct* from that related there. It is impossible to suppose that St. Matthew and St. John, or any one but moderately acquainted with the events which he undertook to relate, should have made such a gross error in chronology, as must be laid to the charge of one or other of them, if these two occurrences were *the same*. I rather view the omission of the first in the synoptic accounts as in remarkable consistency with what we otherwise gather from the three Gospels—that their narrative is *exclusively Galilæan until this last journey to Jerusalem*, and consequently the first cleansing is passed over by them (see Prolegomena, circa init.). On the difference from Mark, see note on ver. 1. Both comings of Jehovah to His temple were partial fulfilments of Mal. iii. 1—3,—which shall not receive its final accomplishment till His great and decisive visit at the latter day. The *ἱερόν* here spoken of was the *court of the Gentiles*.

We have no traces of this *market* in the O. T. It appears to have first arisen after the captivity, when many would come from foreign lands to Jerusalem. This would also account for the *money-changers*, as it was unlawful (from Exod. xxx. 13) to bring foreign money for the offering of atonement. *κόλλυβος λέγεται τὸ λεπτὸν νόμισμα παρ' Ἕλλησιν, ὃ Ῥωμαῖοι νοῦμμον* (nummum) *ὀνομάζουσι*, Theophylact. *τὰς περιστ.*] the poor were allowed to offer these instead of the lambs for a trespass-offering, Lev. v. 7; also for the purification of women, Lev. xii. 8: Luke ii. 24. 13.] Stier remarks that the verse quoted from Jeremiah is in connexion with the charge of *murder*, and the *shedding of innocent blood* (see Jer. vii. 6). Luther translates *σπ. λῃστ.*,

λέγει αὐτοῖς [a] Γέγραπται [a] Ὁ οἶκός μου [b] οἶκος [b] προσ-
εὐχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ποιεῖτε [c] σπήλαιον
[d] λῃστῶν. 14 καὶ προσῆλθον αὐτῷ [e] τυφλοὶ καὶ [e] χωλοὶ ...λη-στων X. BCDEF GHKL MNSU VΓΔ 1. 33. 69.
ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. 15 ἰδόντες δὲ οἱ ἀρχ-
ιερεῖς καὶ οἱ γραμματεῖς τὰ [f] θαυμάσια ἃ ἐποίησεν, καὶ
τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας
[g] Ὡσαννὰ τῷ υἱῷ Δαυείδ, [h] ἠγανάκτησαν 16 καὶ εἶπαν
αὐτῷ Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει
αὐτοῖς Ναί· οὐδέποτε ἀνέγνωτε [i] ὅτι ἐκ στόματος [k] νηπίων
καὶ [l] θηλαζόντων [m] κατηρτίσω [n] αἶνον; 17 καὶ καταλιπὼν
αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν καὶ [o] ηὐλίσθη
ἐκεῖ. 18 [p] πρωΐας δὲ [q] ἐπαναγαγὼν εἰς τὴν πόλιν [r] ἐπεί-

a ch. iv. 4, &c. Exth. x. 2.
a Isa. lvi. 7. Jer. vii. 11.
b ‖ (from l. c. Isa.) only. Isa. lx. 7.
c ‖ (from l. c. Jer.) John xi. 38. Heb. xi. 38. Rev. vi. 15 only. Gen. xix. 30 al.
d ‖ ch. xxvi. 55 ‖ Mk. L. xxvii. 38 ‖ Mk., 44 al. Ezek. xx. 9.
e Lev. xxi. 18.
f here only. Deut. xxxiv. 12. Ps. lxxvi. 14. cvi. 24.
g ver. 9.
h ch. xx. 24 reff.
i Psa. viii. 2.
k = 1 Cor. xiii. 11 (5 times) al. (ch. xi. 25 reff.)
l of the child, Luke xi. 27. Job iii. 12. of the mother, ch. xxiv. 19 ‖. (Luke xxiii. 29 v. r.) only. Gen. xxi. 7.
m = Rom. ix. 22. Heb. x. 5 (from Ps. xxxix. 6). xi. 3.
n Luke xviii. 43 only. Ezra iii. 11.
o Luke xxi. 37 only. Judg. xix. 6, &c.
p ch. xxvii. 1 reff.
q Luke v. 3, 4 only †. Sir. xvii. 26. xxxvi. 26. 2 Macc. ix. 21. xii. 4 only.
r ch. iv. 2 reff.

13. om ο bef οικ. D[1]. rec επoιησατε (*from* ‖ *Lu*), with CDN rel latt sah arm Iren-lat Hil: ποιειτε (*from* ‖ *Mk*) 1 Justin Orig[3]: txt BL 124 copt æth Orig[2] Eus.—bef αυτον N 28 al latt Iren-lat Hil.

14. transp χωλοι and τυφλοι (*see Luke* xiv. 13) CN rel syr sah Chr Thl: txt BDL 1. 33. 69 Syr copt æth arm.

15. rec om 2nd τους (*from misunderstanding?*), with C rel Orig[1]: ins BDLN.

16. [ειπαν, so BDL.] for αυτοις, αυτω D[1]-gr. om οτι D al lat-*b e f ff*[1,2] *h* æth Iren-lat Chr Hil.

17. καταλαπων (*itacism?*) CD rel: txt BE[2]GHNΓ 1. 69 (SV, e sil) Scr's b ev-x Orig[2]. (33 def.) ηυλισθησ[illegible]d-om εκει C[1].

18. for πρωιας, πρωι BD ev-ℵ[1]: txt CN rel. rec (for επαναγαγων) επαναγων, with B[2]CN rel vulg lat-*f g*[1,2] syrr copt æth arm Orig[1]: παραγων *transiens* D lat-*a b e ff*[1,2] *h* syr-cu Hil: txt B[1]L.

Mörbergrube. On the intention of this act of our Lord, see notes on John ii. 15. It was a purely Messianic act; see Mal. iii. 1—3.

15, 16.] The circumstance that *the children were crying* 'Hosanna to the Son of David' *in the temple*, seems to me to fix this event, as above, *on the day of the triumphal entry*.

Psalm viii. is frequently cited in the N. T. of Christ: see 1 Cor. xv. 27; Heb. ii. 6; Eph. i. 22. In understanding such citations as this, and that in ver. 4, we must bear in mind the important truth, that the external fulfilment of a prophecy is often itself only a type and representation of that inner and deeper sense of the prophecy which belongs to the spiritual dealings of God. Those who can, should by all means consult Stier's admirable remarks on this truth, vol. ii. p. 340 f. edn. 2.

17.] If this is to be literally understood of the *village* (and not of a district round it, including part of the Mount of Olives; see Luke xxi. 37), this will be the *second night spent at Bethany*. I would rather of the two understand it *literally*, and that the spending the nights *on the Mount of Olives* did not begin till the *next night* (Tuesday).

18—22.] THE CURSE OF THE BARREN FIG-TREE. Mark xi. 12—14, 20—26, where see notes. St. Luke omits the incident.

The cursing of the fig-tree *had in fact taken place on the day before*, and the withering of it was *now noticed*. St. Mark separates the two accounts, which are here given together. We must remember that this miracle was *wholly typical and parabolical*. The fig-tree was THE JEWISH PEOPLE—full of the leaves of an useless profession, but without fruit:—and further, all hypocrites of every kind, in every age. It is true, as De Wette observes, that no trace of a parabolic meaning appears in the narrative (and yet, strangely enough, he himself a few lines after, denying the truth of the miracle, accounts for the narrative by supposing it to have *arisen out of a parable* spoken by our Lord); but neither does there in that of the driving out the buyers and sellers from the temple, and in those of many

...σεσκαν-σεν και N.

...γενηται F. BCDEF GHKL MSUVΔ 1. 33. 69.

νασεν, 19 καὶ ἰδὼν συκῆν [s] μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ [t] φύλλα μόνον· καὶ λέγει αὐτῇ Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται [u] εἰς τὸν αἰῶνα. καὶ [v] ἐξηράνθη [w] παραχρῆμα ἡ συκῆ. 20 καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες [x] Πῶς [w] παραχρῆμα [v] ἐξηράνθη ἡ συκῆ; 21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς [y] Ἀμὴν λέγω ὑμῖν, ἐὰν [z] ἔχητε [z] πίστιν καὶ μὴ [a] διακριθῆτε, οὐ μόνον [b] τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε [c] Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· 22 καὶ πάντα ὅσα ἐὰν αἰτήσητε ἐν τῇ [c] προσευχῇ πιστεύοντες λήμψεσθε.

Z αυτω διδασκοντι... BCDEF GHKL MSUV ZΔ 1. 33. 69.

23 Καὶ [d] ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν προσῆλθον [d] αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ [e] πρεσβύτεροι τοῦ [e] λαοῦ λέγοντες [f] Ἐν [g] ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; 24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς

s ch. v. 18, 41. ver. 24 al. fr. t | Mk. bis. ch. xxiv. 32 | Mk. Rev. xxii. 2 only. u Mark iii. 29. John viii. 35. Deut. xv. 17. v = ‖. ch. xiii. 6 ‖. John xv. 6. James i. 11. Rev. xiv. 15. (Mark iii. 1. v. 29 al.) Ps. ci. 4, 11. w here bis, elsew. Luke (Comp., i. 64 al⁹. Acts iii. 7 al⁵.) only. Num. vi. 9. Isa. xxx. 13. x = Mark x. 24, 26 ‖ L. Luke xii. 56. John xi. 39. Wisd. v. 5. y ch. v. 18 reff. z ch. xvii. 20 reff. a = ‖. Acts x. 20. Rom. iv. 20. xiv. 23. James i. 6 bis ‖. (Jer. xv. 10.) b ch. viii. 33 reff. c = Dan. ix. 21. d constr. ch. viii. 1 reff. e ch. xxvi. 3 al. Mt. only. (see Luke xxii. 66.) Num. xi. 16. f = Luke i. 17. iv. 14. Acts iv. 7. g = ch. xix. 18. xxii. 36 al. 2 Kings xv. 2. 3 Kings xiii. 12.

19. rec om ου bef μηκετι (*as superfluous*), with CD rel Orig$_4$ Peter-alex: ins BL. for εκ σου, εξ ου D.

21. for καν, και (insg εαν bef τουτω) D (al ?).

22. rec (for εαν) αν, with BHU (1. 33, e sil) Orig$_1$: om D: txt C rel Clem Orig.

23. ἐλθόντος αὐτοῦ (*corrn of Hellenistic idiom, see ch* viii. 1, &c) BCDL 1. 33. 69 Orig$_2$: txt Δ rel (K εισελθ.). for και [bef τις], η C lat:*ff*$_1$ *g*$_2$.

other actions which we know to have been symbolic. 19.] μίαν, 'unam illo loco:' a solitary fig-tree. ἐπὶ τ. ὁδ.] "by the road-side: so Herod. vii. 6, αἱ ἐπὶ Ἀθήνων ἐπικείμεναι νῆσοι: Demosth. p. 300. 16, ἡ ἐπὶ τοῦ ποταμοῦ μάχη. It was the practice to plant fig-trees by the road-side, because it was thought that the dust, by absorbing the exuding sap, was conducive to the production of the fruit. Plin. N. H. xv. 19." Meyer. 21, 22.] This assurance has occurred before in ch. xvii. 20. That truest and *highest faith*, which implies a mind and will perfectly in unison with that of God, can, even in its least degree, have been in Him only who spoke these words. And by it, and its elevating power over the functions and laws of inferior natures, were His most notable miracles wrought. It is observable, that such a state of mind entirely precludes the idea of an *arbitrary* exercise of power—none such can therefore be intended in our Lord's assertion—but we must understand,—"if expedient." Though we cannot reach this faith in its fulness, yet every approach to it (ver. 21) shall be endued with some of its wonderful power,—in obtaining requests from God. See the remarkable and important addition in Mark xi. 25, 26.

23—32.] Mark xi. 27—33. Luke xx. 1—8. OUR LORD'S AUTHORITY QUESTIONED. HIS REPLY. Now commences that series of parables, and discourses of our Lord with his enemies, in which He developes more completely than ever before His hostility to their hypocrisy and iniquity:—and so they are stirred up to compass His death. 23. οἱ ἀρχ. κ. οἱ πρεσ. τ. λ.] Mark and Luke add γραμματεῖς, and so make up the members of the Sanhedrim. It was an *official message*, sent with a view to make our Saviour declare Himself to be a prophet sent from God—in which case the Sanhedrim had power to take cognisance of His proceedings, as of a professed Teacher. Thus the Sanhedrim sent a deputation to John on his appearing as a Teacher, John i. 19. The question was *the result of a combination to destroy Jesus*, Luke xix. 47, 48. They do not now ask, as in John ii. 18, τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; for they had had many signs, which are now included in their ταῦτα.

h § 2 Kings iii. 13. see ch. xxvii. 14. Acts xxviii. 25.
i ch. iii. 7 al.†
k ch. xvi. 7, 8 reff. Ps. lx. 22. (2.)
l — Luke i. 80. ii. 52. 1 Pet. ii. 20.
m ch. xiv. 5 reff.
n Luke xiii. 14. Acts xviii. 2. 1 Cor. iv. 12. Gen. ii. 15. iii. 23. Jer. xxxiv. (xxvii.) 11.
o ch. xv. 32. xviii. 30. xxii. 3 al. Gen. xxxvii. 35. xxxix. 8.
p (ver. 32) ch. xxvii. 3. 2 Cor. vii. 9. Heb. vii. 21 (from Ps. cix. 4) only. Prov. xxv. 8.

εἶπεν αὐτοῖς Ἐρωτήσω ὑμᾶς κἀγὼ [h]λόγον ἕνα, ὃν ἐὰν BCDEF GHKL MSUV ΣΔ l. 33. 69.
εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ [f]ἐν [g]ποίᾳ ἐξουσίᾳ ταῦτα
ποιῶ. 25 τὸ [l]βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρα-
νοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ [k]διελογίζοντο [l]παρ' ἑαυτοῖς
λέγοντες Ἐὰν εἴπωμεν ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί οὖν
οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν δὲ εἴπωμεν ἐξ ἀνθρώπων,
φοβούμεθα τὸν ὄχλον· πάντες γὰρ ὡς προφήτην [m]ἔχου-
σιν τὸν Ἰωάννην. 27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον
Οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτὸς Οὐδὲ ἐγὼ λέγω
ὑμῖν [f]ἐν [g]ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 28 τί δὲ ὑμῖν δοκεῖ; Χπκ...
ἄνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ
εἶπεν Τέκνον ὕπαγε σήμερον [n]ἐργάζου ἐν τῷ ἀμπελῶνι.
29 ὁ δὲ ἀποκριθεὶς εἶπεν [o]Οὐ θέλω· ὕστερον δὲ [p]μετα-

24. om δε LZ latt copt. επερωτησω D al. ενα bef λογον (‖ *Mk*) CDF latt Orig Ambr Ang Op. om ον D^1 (lat-*c e ff*$_1$ *h* D-lat).

25. rec om το bef ιωαννου, with D rel: ins BCZ 33 Orig$_1$. for παρ', εν (*more usual: see ch* xvi. 7, 8) BLM^{1}Z 33 latt Syr syr-cu Cyr: txt CD rel syr. om ουν DL al lat-*a b e ff*$_2$ Syr Orig.

26. rec εχουσιν τον ιωαννην bef ως προφητην (*overlooking the emphasis*), with D rel latt syr copt arm: txt BCLZ 33 Syr syr-cu æth Cyr Aug.

28. aft ανθρωπος ins τις CEMUΔ 1. 33. 69 latt syrr syr-cu arm Orig$_1$ Eus Cyr Ps-Ath Hil Op: om BDZ rel am(with forj gat harl^{1}) lat-*g*$_2$ æth Orig$_{2}$. δυο bef τεκνα B 142. 299 latt Hil. om και LZ lat-*e ff*$_1$ copt Orig Ps-Ath. for εν τω αμπελωνι, εις τον αμπελωνα D forj lat-*a b c e f g*$_1$ *h* Chr Ps-Ath. rec aft αμπ. ins μου, with BC^{2}Z rel vulg lat-*c g*$_{1,2}$ *l* Orig-comm$_1$ Cyr Op: om C^{1}DKLMΔ 1. 33 lat-*a b e f ff*$_{1,2}$ *h* syrr syr-cu syr-jer copt(Treg) æth arm Orig-txt Bas Chr.

29. for ου θελ. ν. δ. μ., εγω κυριε και ουκ (*see note*) B 238 al syr-jer copt æth Isid

The second question, καὶ τίς κ.τ.λ. is an expansion of ποίᾳ. 25.] τὸ βάπτ., meaning thereby *the whole office and teaching*, of which the *baptism* was the central point and seal. If they had recognized the heavenly mission of John, they must have also acknowledged the authority by which Jesus did these things, for John expressly declared that he was sent to testify of Him, and bore witness to having seen the Holy Spirit descend and rest upon Him. John i. 33, 34. ἐπίστ. αὐτῷ—**believe him**, 'give credit to his words:' 'for those words were testimonies to me.' 26.] These 'blind leaders of the blind' had so far made an insincere concession to the people's persuasion as to allow John to pass for a prophet—but they shrunk from the reproof which was sure to follow their acknowledging it now. This consultation among themselves is related almost verbatim by the three Evangelists. The intelligence of it may have been originally derived from Nicodemus or Joseph of Arimathea. The οὐδὲ ἐγὼ λέγω of our Lord is an answer, not to their outward words οὐκ οἴδαμεν, but to their inward thoughts, οὐ θέλομεν λέγειν. 28.] τί δὲ ὑ. δ.: a formula of connexion—but doubtless here intended to help the questioners to the true answer of their difficulty about John's baptism. The following parable (peculiar to Matthew) refers, under the image of the two sons, to two classes of persons, both summoned by the great Father to "work in His vineyard" (see ch. xx. 1); *both Jews* and of His family. The *first* answer the summons by a direct and open refusal—these are the *open sinners*, the publicans and harlots, who disobey God to His face. But afterwards, when better thoughts are suggested, they repent, and go. The *second* class (no stress is to be laid on the *order* of calling—the parable merely mentions that the call was made ὁμοίως—it is the mistaken desire to set the chronology right which has given rise to such confusion in the readings) receive the summons with a respectful assent (not unaccompanied with a self-exaltation and contrast to the other,

μελη θεὶς [q] ἀπῆλθεν. [30] προσελθὼν δὲ τῷ ἑτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν [r] Ἐγώ κύριε· καὶ οὐκ ἀπῆλθεν. [31] τίς ἐκ τῶν δύο [s] ἐποίησεν τὸ [s] θέλημα τοῦ πατρός; λέγουσιν Ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς [t] Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι [u] προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. [32] ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν [u] ὁδῷ [v] δικαιοσύνης, καὶ οὐκ [w] ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ, ὑμεῖς δὲ ἰδόντες οὐδὲ [p] μετεμελήθητε ὕστερον [x] τοῦ πιστεῦσαι αὐτῷ.

[33] [y] Ἄλλην παραβολὴν ἀκούσατε. [y] Ἄνθρωπος ἦν

q — ch. xiv. 23 reff.
r Acts ix. 10. 1 Kings iii. 4, 5.
s ch. vii. 21 reff.
t ch. xiv. 22. xxvi. 23. xxviii. 7 †. Wisd. xix. 11.
u 2 Pet. ii. 2. Job xxiv. 13. Prov. xxi. 16. see Luke i. 79. Acts xvi. 17. 2 Pet. ii. 2.
v — ch. v. 6, 10. vi. 1, 33 al.
w ver. 25. Deut. ix. 23.
x — Luke iv. 13. xxii. 31 al. fr.
y ch. xiii. 45. xxi. 33.

Damasc Ps-Ath: *υπαγω κυριε κ. ουκ* (13 ?) 69. 124 tol[2] arm. aft *απηλθεν* add *εις τον αμπελωνα* D lat-*a b c* syr-cu syr-jer arm.

30. rec (for *προσελθ. δε*) *και προσελθ.*, with C rel lat-*h* syrr Chr; *και* (alone) syr-cu æth: txt BDLZ 1. 33. 69 latt syr-jer copt arm Cyr Op. rec (for *ετερῳ*) *δευτερῳ* (*as following πρωτω*), with BC[2]LMSVŽ 1. 33 copt Orig[1] Chr: txt C[1]D rel latt syrr syr-cu æth arm Orig[1] Eus Ps-Ath[2] Cyr Damasc. for *εγω κυριε και ουκ, ου θελω υστερον μεταμεληθεις* B 13. 69. 124. 238 al tol[2] syr-jer copt æth-*a-m* arm. aft *κυριε* ins *υπαγω* D.

31. *το θελ. τ. πατρος* bef *εποιησεν* D. rec aft *λεγουσιν* ins *αυτω*, with C rel latt syrr syr-cu Eus: om BDL𝔑 33. 69 fuld(with forj tol) lat-g_1 *l* copt æth arm Chr(so mss and Fd). for *πρωτος, υστερος* B syr-jer copt æth-*a-m* arm; *novissimus* am(with forj fuld harl[1] tol) lat-*a b c ff*$_{1,2}$ g_1 *h l* Aug: *dicunt voluntati juniorem obedisse* Hil: *εσχατος* D(*αυσχ.*) 69 al Hippol Ps-Ath Damasc: txt CL𝔑 rel vulg-ed(with gat mm) lat-*c f* g_2 syrr syr-cu æth-ed Eus Chr Jer$_{expr}$.

32. rec *προς υμας* bef *ιωαννης*, with D rel latt syrr syr-cu copt: om *προς υμας* arm-zoh: txt BCL 33 lat-*c* æth Orig Chr. rec *ου* (*the force of ουδε not being seen*), with C rel Orig$_2$ Chr: om D lat-*e*: txt B 1. 33. 69 vulg lat-*a b* &c syrr syr-cu copt æth Hil Op.

33. rec aft *ανθρωπος* ins *τις*, with C[3]X rel lat-*e f h* Syr syr-cu arm (Iren-lat) Eus spec: om BC[1]DKLSVΔ 1. 33 latt(*a* def) syr copt æth Orig$_2$ Thl Lucif Hil.

implied in the emphatic ἐγώ)—having however no intention of obeying (there is no mention of a *change of mind* in this case): but go not. These are *the Scribes and Pharisees*, with their shew of legal obedience, who "said, and did not" (ch. xxiii. 3). It will of course admit of wider applications—to Jews and Heathens, or any similar pair of classes who may thus be compared. 31.] In connexion with the reading ὁ ὕστερος, which Tregelles has adopted *without the preceding transposition*, it may be mentioned, that some (not Origen, that I can find) have understood it to mean, ὁ ὕστερον μεταμεληθείς. προάγουσιν, either the declarative present—**go before you**, in the matter of God's arrangements,—or the assertive present, of the mere matter of fact, **are going before you**. I prefer this latter on account of the explanation following:—'go before,'—*not entirely without hope* for you, that you may *follow*, but *not necessarily implying* your following. The door of mercy was not yet shut for them: see John xii. 35; Luke xxiii. 34. προάγ. answers to ὕπαγε κ. ἐργ. in the parable. The idea of 'shewing the way' by being their example, is also included. There were publicans among the disciples, and probably repentant harlots among the women who followed the Lord.

32.] ὁδῷ δικ., not only in the **way of God's commandments**, so often spoken of, but in the very path of ascetic purity which you so much approve; yet perhaps it were better to let the simpler sense here be the predominant one, and take δικαιοσύνης for 'repentance,' as Noah is called δικ. κήρυξ (2 Pet. ii. 5) in similar circumstances. μετεμελ. ὕστ. are words repeated from the parable (ver. 29), and serving to fasten the application on the hearers. τοῦ πιστ., **that ye might believe on Him**: see reff.

33—46.] PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. Mark xii.

a ch. xx. 1, 11 al.†
a ch. xv. 13 reff. Deut. xx. 6.
b ‖ Mk. Luke xiv. 8. Eph. ii. 14 only. Numb. xxii. 24. Ps. cxxix. 12.
c ‖ Mk. ch. xxv. 18 only. 1 Esd. v. 2.
d Rev. xiv. 19, 20 bis. xix. 15 only. Deut. xvi. 13. Prov. iii. 10.
e ‖ Mk. Luke xiii. 4. xiv. 28 only. Gen. xi. 4.
f ‖ ver. 41 only. Exod. ii. 21. Sir. vii. 25. 1 Macc. x. 58.
g Rev., &c. ‖. John xv. 1. 2 Tim. ii. 6. James v. 7 only. Jer. xiv. 4. (-γειον, 1 Cor. iii. 9. -γεῖσθαι, Heb. vi. 7.) Mark xiii. 34.) 1 Luke xxi. 8. Lam. iv. 18. xxv. 4.
h ‖. ch. xxv. 14, 15. Luke xv. 13 only†. (-μος, k Ps. i. 3. 1 ch. xxiii. 34, 37. Jer.
o ch. xiii. 3 reff. p ‖. Mark xiii. 9. Luke xii. 47, 48. Acts v. 40 al. 2 Chron. xxix. 34 P only.
q (‖ Mk. v. r.) ch. xxiii. 37. Luke xiii. 34. (John viii. 5 rec.) Acts vii. 58, 59. xiv. 5. Heb. xiii. 20 (from Exod. xix. 13) only. Exod. viii. 26 al. r mid. trans. ‖. Luke xviii. 2, 4. Heb. xii. 9. Exod. x. 3. Job xxxii. 21. absol., 2 Thess. iii. 14. Tit. ii. 8. Ps. xxxiv. 26. act., 1 Cor. iv. 14 only. s ‖. Rom. viii. 17. Gal. iv. 1 al. Judg. xviii. 7 var. 2 Kings xiv. 7. t ‖. Mk. (L. v. r.) ch. iv. 19. xi. 25 al. Gen. xxxvii. 20.

Z συκεφον... BCDEF GHKL MSUV XΔΛ 1. 33. 69.

33 οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. 34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ· 35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν ὃν δὲ ἀπέκτειναν ὃν δὲ ἐλιθοβόλησαν. 36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. 37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων Ἐντραπήσονται τὸν υἱόν μου. 38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ

ἐξέδετο C¹L.

37. for προς αυτους, αυτοις D al lat-*a b c ff*$_2$ *k* Iren-lat Lucif Arnob Ambr.

1—12: Luke xx. 9—19. This parable is in intimate connexion with Isa. v. 1 ff., and was certainly intended by our Lord as an express application of that passage to the Jews of His time. Both Mark and Luke open it with an ἤρξατο λέγειν . . ., as a fresh beginning, by our Lord, of a series of parables. Luke adds, that it was spoken πρὸς τὸν λαόν. Its subject is, of course, *the continued rejection of God's prophets by the people of Israel, till at last they rejected and killed His only Son.* The οἰκοδεσπότης ἐφύτευσεν ἀμπελῶνα: i. e. '*selected it out of* all His world, and *fenced it in*, and *dug a receptacle for the juice* (in the rock or ground, to keep it cool, into which it flowed from the press above, through a grated opening), *and built a tower* (of recreation—or observation to watch the crops).' This exactly coincides with the state of the Jewish nation, under covenant with God as His people. All these expressions are in Isaiah v. The *letting out to husbandmen* was probably that kind of letting where the tenant pays his rent *in kind*, although the καρποί *may* be understood of money. God began about 430 years after the Exodus to send His prophets to the people of Israel, and continued even till John the Baptist; but all was in vain; they "persecuted the prophets," casting them out, and putting them to death. (See Neh. ix. 26: Matt. xxiii. 31, 37: Heb. xi. 36—38.) The *different sendings* must not be pressed; they probably imply the *fulness and sufficiency of warnings given*, and set forth the longsuffering of the householder; and the increasing rebellion of the husbandmen is shewn by their increasing ill-treatment of the messengers. Meyer understands αὐτοῦ after καρπούς, ver. 34, to mean *His* fruits; i. e. in *money*.

37.] See Luke ver. 13: Mark ver. 6. Our Lord sets forth His heavenly Father in human wise deliberating, τί ποιήσω; (Luke) and ἴσως ἐντρ., to signify His gracious adoption, for man's sake, of every means which may turn sinners to repentance. The difference here is fully made between the Son and all the other messengers; see Mark; ἔτι ἕνα υἱὸν εἶχεν ἀγαπητόν . . .: and, as Stier remarks, this is the real and direct answer to the question in ver. 23. The Son appears here, not in his character of Redeemer, but in that of a preacher—a messenger demanding the fruits of the vineyard. (See ch. iv. 17.)

38. οὗτός ἐστιν] So Nicodemus, John iii. 2, οἴδαμεν ὅτι ἀπὸ θ. ἐλήλυθας διδάσκαλος, even at the beginning of His ministry; how much more then after three years spent in His divine working. The latent consciousness that Jesus *was the Messiah*, expressed in the prophecy of Caiaphas (John xi. 49—52;

σχῶμεν τὴν [u] κληρονομίαν αὐτοῦ. 39 καὶ [v] λαβόντες αὐτὸν [w] ἐξέβαλον [w] ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν οὖν ἔλθῃ ὁ [x] κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; 41 λέγουσιν αὐτῷ [y] Κακοὺς [y] κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα [z] ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες [a] ἀποδώσουσιν αὐτῷ τοὺς [a] καρποὺς ἐν τοῖς καιροῖς αὐτῶν. 42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς [b] γραφαῖς [c] Λίθον ὃν [d] ἀπεδοκίμασαν

u ‖ Luke xii. 13. Acts vii. 5. Heb. xi. 8 al. Num. xxvii. 9 al.
v ver. 35 reff.
w ‖ John ix. 34, 35. Acts vii. 58 al. Lev. xiv. 40.
x = ch. xx. 8. Mark xii. 9 al. Exod. xxi. 28.
y see Wisd. vi. 6.
z ver. 33 reff.
a Heb. xii. 11. Rev. xxii. 2. Lev. xxvi. 4.

see Ps. i. 3.
b = John v. 39 reff.
c ‖ Acts iv. 11. 1 Pet. ii. 6. Psa. cxvii. 22.
d ‖ Luke ix. 22 ‖ Mk. xvii. 26. Heb. xii. 17. 1 Pet. ii. 4, 7 only. Jer. vi. 30.

38. rec κατασχωμεν (*gloss*), with C rel Eus: txt BDLZ 1. 33 latt(*habebimus*) arm Iren-lat Orig Lucif.

39. απ. ε. εξ. ε. τ. αμπ. (*see* ‖ *Mk*) D mm lat-*a b c e ff*$_2$ *h* Lucif Juvenc.

41. rec εκδοσεται, with 69 al: txt BDFSV rel Orig Eus: εκδωσει C al Cyr. (Z def.)

cf. the σὺ εἶπας of our ch. xxvi. 64), added no doubt to the guilt of the Jewish rulers in rejecting and crucifying Him, however this consciousness may have been accompanied with ἄγνοια of one kind or other in all of them,—see Acts iii. 17 and note.

ὁ κληρον.] This the Son is in virtue of *His human nature*: see Heb. i. 1, 2.

δεῦ. ἀπωστ. αὐτ.] The very words of the LXX, ref. Gen., where Joseph's brethren express a similar resolution: and no doubt used by the Lord in reference to that history, so deeply typical of His rejection and exaltation. This resolution had actually been taken, see John xi. 53: and that immediately after the manifestation of His power as the Son of God (πάτερ, εὐχαριστῶ σοι κ.τ.λ. John xi. 41), in the raising of Lazarus, and also immediately (οὖν) after Caiaphas's prophecy.

καὶ σχ.] See John xi. 48. As far as this, the parable is History: from this point, Prophecy. 39.] This is partly to be understood of our Lord being given up to the heathen to be judged; but also literally, as related by all three Evangelists. See also John xix. 17, and Heb. xiii. 11, 12. In Mark the order is different, ἀπέστειλαν κ. ἐξέβ. ἔξω.

40, 41.] See Isa. v. 5. All means had been tried, and nothing but judgment was now left. Mark and Luke omit the important words λέγουσιν αὐτῷ, though Luke has given us the key to them, in telling us that the parable was spoken in the hearing of the *people*, who seem to have made the answer. Perhaps however the Pharisees (as suggested by Trench, Parables, in loco) may have made this answer, having *missed*, or (as Olshausen thinks, Biblisch. Comm. i. p. 793, and Stier, R. J. ii. 363) *pretended* to miss, *the sense of the parable*; but from the strong κακοὺς κακῶς, I incline to the former view. Whichever said it, it was a self-condemnation, similar to that in ch. xxvii. 25: the *last form*, as Nitzsch finely remarks (cited by Stier, ib.), of the divine warnings to men, 'when they themselves speak of the deeds which they are about to do, and pronounce judgment upon them.' So striking, even up to the last moment, is the mysterious union of human free-will with divine foresight (see Acts ii. 23: Gen. l. 20), that after all other warnings frustrated, the conscience of the sinner himself interposes to save him from his sin. The expression κακοὺς κακῶς ἀπολ. is one of the purest Greek:—ἀπό σ' ὅλῳ κακὸν κακῶς, Aristoph. Plut. 65, and indeed passim in the best writers.

οἵτινες] *of a kind, who*: οἵ would identify, οἵτινες classifies. They do not specify *who*, but only *of what sort*, the new tenants will be. The clause is peculiar to Matthew. We may observe that our Lord here makes ὅταν ἔλθῃ ὁ κύριος *coincide with the destruction of Jerusalem*, which is incontestably the overthrow of the wicked husbandmen. This passage forms therefore an important key to our Lord's prophecies, and a decisive justification for those who, like myself, firmly hold that *the coming of the Lord* is in many places to be identified, primarily, with that overthrow. 42.] A citation from *the same Psalm of triumph from which the multitudes had taken their Hosannas*. This verse is quoted with the same signification in Acts iv. 11: 1 Pet. ii. 6, 7, where also the cognate passage Isa. xxviii. 16 is

e — ch. xix. 5 reff.
f | ch. vi. 5 reff.
g fem. | Mk. 1 Kings iv. 8. Ps. xxvi. 4.
h | Mk. reff.
i | Mk. 1 Kings xxvi. 21, 24. 1 Macc. i. 13 al.
k ch. iii. 8 reff.
l | L. only. Ps. lvii. 6. Micah iii. 3.
m | L. only. Job xxvii. 21. Dan. ii. 44 Theod.
n pres., John i. 40 reff.
o — ch. xii. 11. xiv. 3. xviii. 29. xxii. 6 al. fr. Fa. iv. tit.
p — ch. xxvii. 6. Luke i. 54 al. fr.
s — ch. xi. 25 reff.

οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη [e] εἰς κεφαλὴν [f] γωνίας· παρὰ κυρίου ἐγένετο [g] αὕτη, καὶ ἔστιν [h] θαυμαστὴ [i] ἐν ὀφθαλμοῖς ἡμῶν; [43] διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ δοθήσεται ἔθνει [k] ποιοῦντι τοὺς [k] καρποὺς αὐτῆς. [44] καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον [l] συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, [m] λικμήσει αὐτόν. [45] καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν [n] λέγει· [46] καὶ ζητοῦντες αὐτὸν [o] κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, [p] ἐπεὶ [q] εἰς προφήτην αὐτὸν [r] εἶχον.

...α ap. Z. BCDEP GHKL MSUV XΔ l. 33. 69.

XXII. [1] Καὶ [s] ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν

q — Acts vii. 5, 21. xiii. 23. 4 Kings iv. 1. Isa. xlix. 6. r — ch. xiv. 5 reff.

42. υμων D¹(and lat) 1. 69 al.

44. om ver D 33 lat-*a*(appy) *b e ff*₁,₂ Orig Iren-lat Lucif (*and Tischendorf, as introduced from* || *Luke; but the words* are not the same, *and it would not have been used* here *but* aft ver 42. *Its omn may be accounted for, as Meyer, by* the copyist passing from αυτης to αυτον).

45. for *και ακουσ., ακουσ. δε* LZ 33 syr-cu copt.

46. for *τους οχλους, τον οχλον* C al lat-*b* Syr syr-cu copt. rec επειδη, with C rel: txt BDL 1. 33 Orig$_{s}$. rec (for εις) ως (*from ver* 26), with CD rel latt syrr syr-cu copt arm: txt BL 1. 22 Orig$_{s}$.

quoted, as in Rom. ix. 33. The words here are those of the LXX. αὕτη ... θαυμαστὴ ... are feminine by a Hebraism, in which idiom the fem. is used as the neuter, there being no neuter. Meyer takes it as agreeing with κεφ. γωνίας, but surely with the examples in the reff. before us, it is simpler and better to understand the construction as above.

The οἰκοδομοῦντες answer to the *husbandmen*, and the addition is made in this changed similitude to shew them that *though they might reject and kill the Son, yet He would be victorious in the end.*

εἰς κεφ. γων.] The *corner-stone* binds together both walls of the building; so Christ unites Jews and Gentiles in Himself. See the comparison beautifully followed into detail, Eph. ii. 20—22.

On θαυμαστὴ ἐν ὀφθ. ἡμ., cf. Acts iv. 13, 14. 43.] Our Lord here *returns to the parable*, and more plainly than ever before announces to them their rejection by God. The ἀμπελών is now ἡ βασ. τ. θ. The ἔθνος here spoken of is not the Gentiles in general, but *the Church of the truly faithful*,—the ἔθνος ἅγιον, λαὸς εἰς περιποίησιν of 1 Pet. ii. 9: see Acts xv. 14. 44.] A reference to Isa. viii. 14, 15, and Dan. ii. 44, and *a plain identification of the stone there mentioned with that in* Ps. cxviii. The stone is *the whole kingdom and power of the Messiah summed up in Himself.* ὁ πεσών .... he that *takes offence*, that *makes it a stone of stumbling*, **shall be broken**: see Luke ii. 34: but **on whomsoever**, as its enemy, *it shall come in vengeance*, as prophesied in Daniel, λικμήσει αὐτόν, **it shall dash him in pieces**. Meyer maintains that the meaning of λικμ. is not this, but literally '*shall winnow him*,' throw him off as chaff (see ref. Job). But the confusion in the parable thus occasioned is quite unnecessary. The result of winnowing is complete separation and dashing away of the worthless part: and it is surely far better to understand this *result* as the work of the falling of the stone, than to apply the words to a part of the operation for which the *falling of a stone* is so singularly unsuited.

45, 46.] All three Evangelists have this addition. St. Mark besides says καὶ ἀφέντες αὐτὸν ἀπῆλθον, answering to our ch. xxii. 22. Supposing Mark's insertion of these words to be in the right place, we have the following parable spoken *to the people and disciples*: see below.

CHAP. XXII. 1—14.] PARABLE OF THE MARRIAGE OF THE KING'S SON. Peculiar to Matthew. A parable resembling this in several particulars occurs in Luke xiv. 15—24, yet we must not hastily set it down as the same. Many circumstances are entirely different: the locality and oc-

C defective in vv. 2, 3.

παραβολαῖς αὐτοῖς λέγων 2 [t] Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν [u] ἀνθρώπῳ βασιλεῖ ὅστις [v] ἐποίησεν [w] γάμους τῷ υἱῷ αὐτοῦ, 3 καὶ [x] ἀπέστειλεν τοὺς δούλους αὐτοῦ [y] καλέσαι τοὺς [z] κεκλημένους εἰς τοὺς [w] γάμους, καὶ [a] οὐκ ἤθελον ἐλθεῖν. 4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων Εἴπατε τοῖς [z] κεκλημένοις Ἰδοὺ τὸ [b] ἄριστόν μου ἡτοίμακα, οἱ [c] ταῦροί μου καὶ τὰ [d] σιτιστὰ [e] τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς [w] γάμους. 5 οἱ δὲ [f] ἀμελήσαντες

t ch. vii. 24 reff.
u = ch. xiii. 45 reff.
v = ch. xxvi. 18. Mark vi. 21. Luke v. 29. xiv. 13, 16. Gen. xxix. 22. Tobit viii. 19.
w plur. here, &c. ch. xxv. 10. Luke xiv. 8 only. Esth. ii. 18. see note.
x Prov. ix. 3.
y see ch. ix. 13.
z = Luke xiv. 7, &c. 1 Cor. x. 27. Esth. v. 12.
a ch. xxi. 29 reff.
b Luke xi. 38. xiv. 12 (14 v. r.) only. 2 Kings xxiv. 15. 2 Kings iv. 22 complet. Tobit xii. 13. Sus. 13. Bel & Dr. 24, 27 only.
c Acts xiv. 13. Heb. ix. 13. x. 4 only. Gen. xxxii. 15.
d here only †. Ps. xxi. 13 Symm. σιτιστοὺς ἄρνας ἑκατόν, Joseph. Antt. viii. 2. 4. (-τευτὸν, Luke xv. 23, &c.)
e = Luke xv. 23, 27, 30. John x. 10. Acts x. 13. xi. 7. 1 Kings xxv. 11. xxviii. 24. 3 Kings xix. 21. (see Mark xiv. 12.)
f 1 Tim. iv. 14. Heb. ii. 3. viii. 9 (2 Pet. i. 12 v. r.) only. Jer. iv. 17. xxxviii. (xxxi.) 32. Wisd. iii. 10. 2 Macc. iv. 14 only.

CHAP. XXII. 1. rec *αυτοις* bef *εν παραβολαις*, with C rel syr-cu syr arm: om *αυτοις* Syr æth: txt BDL 1. 33. 69 vulg lat-*g*, Orig.—om *ειπεν αυτοις* E.

4. rec *ητοιμασα* (*change to more usual historical tense*), with C³X rel Orig: *ετοιμον* ev-y: txt BC'DL 1. 33.

casion of delivery different, and in both cases stated with precision. And the difference in the style of the parables is correspondent to the two periods of their utterance. That in Luke is delivered earlier in our Lord's ministry, when the enmity of the Pharisees had yet not fully manifested itself: the refusal of the guests is more courteous, their only penalty, *exclusion*;—here they *maltreat the servants*, and are *utterly destroyed*. This binds the parable in close connexion with that of the wicked husbandmen in the last chapter, and with this period of our Lord's course. 2.] The *householder* of the former parable is the KING here, who ποιεῖ γάμους for his Son. γάμοι are not always necessarily 'a marriage,' but any great celebration, as accession to the throne, or coming of age, &c. See Esth. i. 5, LXX. Meyer (in loc.) denies this, but does not refer to the passage of Esther just cited, which to my mind is decisive. Esth. ix. 22 is not satisfactorily explained on his interpretation, viz. that the LXX translate freely and exegetically,—but is another instance in point. Here however the notion of a marriage is *certainly included*; and the interpretation is, *the great marriage supper* (Rev. xix. 9) *of the Son of God*: i. e. His full and complete union to His Bride the Church in glory: which would be to the guests the ultimate result of accepting the invitation. See Eph. v. 25—27. The difficulty, of the *totality of the guests* in this case constituting *the Bride*, may be lessened by regarding the ceremony as an enthronization, in which the people are regarded as being espoused to their prince. On the whole imagery, cf. Ps. xlv. 3.] These δοῦλοι are not the prophets, not the same as the servants in ch. xxi. 34, as generally interpreted:—the parable takes up its ground nearly from the conclusion of that former, and is altogether a *New Testament parable*. The office of these δοῦλοι ("κλήτορες, δειπνοκλήτορες, vocatores, invitatores," Webst. and Wilk.) was καλέσαι τοὺς κεκλημένους, to *summon* those who had been invited, as was customary (see Esth. v. 8 and vi. 14); these being *the Jewish people*, who had been before, by their prophets and covenant, invited. These first δοῦλοι are then *the first messengers of the Gospel*,—John the Baptist, the Twelve, and the Seventy,—who preached, saying 'The Kingdom of heaven is at hand.' And even our Lord Himself must in some sort be here included, inasmuch as He μορφὴν δούλου ἔλαβεν, and preached this same truth, with however the weighty addition of δεῦτε πρός με.

4.] We now come to a different period of the Evangelic announcement. Now, all is ready: *the sacrifice*, or the meat for the feast, *is slain*. We can hardly help connecting this with the declarations of our Lord in John vi. 51—59, and supposing that this second invitation is the preaching of the Apostles and Evangelists *after the great sacrifice was offered*. That *thus* the slaying of the Lord is not the *doing of the invited*, but is mentioned as *done for the Feast*, is no real difficulty. Both sides of the truth may be included in the parable, as they are in Acts ii. 23, and indeed wherever it is set forth. The

f ch. xiii. 8 reff. g here only. Isa. xlv. 14. Ezek. xxvii. 16. h ch. xxi. 46 reff. i Luke xi. 45. xviii. 32. Acts xiv. 5. 1 Thess. ii. 2 only. 2 Kings xix. 43. l ch. v. 22 reff. m Luke xxiii. 11. Acts xxiii. 10, 27. Rev. ix. 16. xix. 14, 19 bis only †. 2 Macc. v. 24 al. n Acts iii. 14. vii. 52. xxviii. 4. o here only. Josh. viii. 19. Judg. xv. 6 var. p ver. 3 reff. q = ch. x. 11 reff. r here only. Ps. i. 3. cxviii. 126. s vv. 2 &c. reff. t ch. xiii. 2 reff.

ἀπῆλθον, [g] ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, [g] ὃς δὲ ἐπὶ τὴν [h] ἐμπορίαν αὐτοῦ. 6 οἱ δὲ λοιποὶ [i] κρατήσαντες τοὺς δούλους αὐτοῦ [k] ὕβρισαν καὶ ἀπέκτειναν. 7 ὁ δὲ βασιλεὺς [l] ὠργίσθη, καὶ πέμψας τὰ [m] στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς [n] φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν [o] ἐνέπρησεν. 8 τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ [p] κεκλημένοι οὐκ ἦσαν [q] ἄξιοι. 9 πορεύεσθε οὖν ἐπὶ τὰς [r] διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε [2 Macc. v. 24 only †.] καλέσατε εἰς τοὺς [s] γάμους. 10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς [t] συνήγαγον πάντας ὅσους εὗρον, BCDEP GHKL MSUV XΔ 1. 33. 69.

5. rec (for ος μεν and ος δε) ο μεν and ο δε, with C[3]X rel Chr: οι μεν and οι δε D lat-*b d o e ff*$_2$ *h* Iren-lat Lucif: ο μεν and ος δε C[1]: txt BL 1. 69 Orig$_2$. (33 defective, but has ος δε.) rec (for επι) εις (*mechanical repetition of former*), with L rel Iren-lat Chr-H Op: txt BCD 33. 69 latt Orig$_2$ Chr Lucif. for αυτου, αυτων D lat-*b c ff*$_2$ *h* Iren-lat Lucif.

6. om αυτου L Orig$_1$ Iren-lat-in-4-mss Eus: ins B(see table) rel &c.

7. rec ins ακουσας δε bef ο βασιλευς, with 33(appy) al syrr: ο δε βασ. ακ. 13. 69. 124. 346 vulg lat-*ff*$_1$ *g*$_{1.2}$ *h* copt arm Iren-lat Eus Chr: και ακουσας ο βασ. εκεινος C rel lat-*f* syr Damasc: εκεινος ο βασ. ακουσας D, *ille autem* &c lat-*a b c e ff*$_2$ Lucif: txt BL 1. 22. 118. 209 lat-*l* Syr copt-ms sah æth. (*It appears from the variety of position, as if ακουσας had been a supplementary gloss, because the king was* not present, *and εκεινος, inad after ch* xviii. 28, or *ver* 10.) for τα στρατευματα, το στρατευμα D 1. 118. 209. 238 lat-*a b c* &c syr-cu copt Orig.

9. rec (for εαν) αν, with DGKLS Orig$_1$: txt BC rel Orig$_1$.

10. for εκεινοι, αυτου D 49 latt(not *f*) Iren-lat: om arm Chr Lucif. for ασους,

discourse of Peter in that chapter is the best commentary on πάντα ἕτοιμα· δεῦτε εἰς τοὺς γ. Meyer well remarks that 'ἄριστον is not = δεῖπνον, but is the meal at noon with which the course of marriage festivities *began*.' This will give even greater precision to the meaning of the parable as applying to these preparatory foretastes of the great feast, which the Church of God now enjoys. As the former parable had an O. T. foundation, so this: viz. Prov. ix. 1 ff. 5, 6.] Two classes are here represented: the *irreligious* and careless *people* (notice τὸν ἴδιον ἀγρόν, bringing out the selfish spirit), and the *rulers*, who *persecuted and slew God's messengers*. Stephen,—James the brother of John, James the Just, and doubtless other of the Apostles of whose end we have no certain account, perished by the hands or instigation of the Jews: they persecuted Paul all through his life, and most probably brought him to his death at last: and the guilt of the death of the Lord abode upon them (ch. xxvii. 25). They repeatedly insulted and scourged the Apostles (see Acts iv. 3; v. 18, 40). 7.] The occurrence of this verse before the opening of the Feast to the Gentiles has perplexed some interpreters: but it is strictly exact: for although the Gospel was preached to the Gentiles forty years before the destruction of Jerusalem, yet the final rejection of the Jews and the *substitution of the Gentiles* did not take place till that event.

τὰ στρατ. αὐτοῦ] The *Roman* armies; a similar expression for the unconscious instruments of God's anger is used Isa. x. 5; xiii. 5: Jer. xxv. 9: Joel ii. 25.

τὴν πόλιν αὐ.] no longer *His*, but *their* city. Compare ὁ οἶκος ὑμῶν ch. xxiii. 38. This is a startling introduction of the *interpretation into the parable*; we knew not before that they had *a city*.

8—10.] On οὐκ ἄξιοι see Acts xiii. 46. ἦσαν, as Bengel,—"*præteritum* indignos eo magis *prætermittit*."

διέξοδοι are the places of resort at the meetings of streets, the squares, or confluences of ways. De Wette and Meyer are wrong in saying that they are not in the city, 'for that was destroyed:' it is not *the city of the murderers, but that in which the feast is supposed to be held*, which is spoken of: not Jerusalem, but

[t] πονηρούς τε καὶ [u] ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος [v] ἀνακειμένων. 11 εἰσελθὼν δὲ ὁ βασιλεὺς [w] θεάσασθαι τοὺς [v] ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ [x] ἐνδεδυμένον [y] ἔνδυμα γάμου 12 καὶ λέγει αὐτῷ [z] Ἑταῖρε, πῶς εἰσῆλθες [a] ὧδε μὴ ἔχων [y] ἔνδυμα γάμου; ὁ δὲ [b] ἐφιμώθη. 13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις Δήσαντες αὐτοῦ πόδας καὶ χεῖρας [c] ἐκβάλετε αὐτὸν εἰς τὸ [c] σκότος τὸ [c] ἐξώτερον· ἐκεῖ

t ch. v. 45. v ch. ix. 10. xxvi. 20. Luke xxii. 27 al.† Esdr. iv. 10 only. w Luke x xliii. 56 reff. x ch. vi. 26. xxvii. 31 al. Exod. i. 3. Isa. lxi. 10. Zech. iii. 5. y ch. iii. 4. vi. 25, 28. xxviii. 3. Matt. only.

z ch. xi. 17 reff. a = ch. viii. 29. xiv. 18. Mark xi. 3. Acts ix. 21 al. b ver. 34. Mark i. 25 || . iv. 39. 1 Tim. v. 18 (& 1 Cor. ix. 9 v. r., from Deut. xxv. 4 [only]). 1 Pet. ii. 15 only. c ch. viii. 12 reff.

ους D al vulg lat-f g_1. for γαμος, νυμφων B^1L: txt B^1-marg (*sic*, from personal inspection: B^2 has retouched it) CD rel $Orig_3$ (ο αγαμος C). ins των bef ανακειμενων D 69 al.

11. for ους, μη C^3D al.

12. for ως εισηλθ., ηλθες D lat-b c &c syr-cu Iren-lat Lucif Aug Ambr$_1$. for ο, ος D.

13. rec ειπεν bef ο βασιλευς, with CD rel vss Iren-lat Lucif: txt BL 33. 69 al lat-A. rec bef εκβαλετε ins αρατε αυτον και (*see below*), with C rel lat-f ff_1 syr: om BL 1. 69 al am(with fuld) lat-$g_{1,2}$ l Syr coptt æth arm Orig, Chr Cyr$_{\text{appy}}$ Hil$_1$ Aug Op.—αρατε αυτον ποδων κ. χειρων κ. βαλετε D lat-a b c e ff_2 h syr-cu Iren-lat Hil$_1$ Lucif Donat: *tollite eum ligatis pedibus et manibus et mittite eum* lat-ff_1 Ambrst Jer Vict-tun. (The *origin of the variations seems to have been, the difficulty presented by a person* bound hand and foot *being* cast out,—*without some expression implying his being* taken up by the hands of others. *This has* perhaps *led to the insertion in rec and the change of the sentence in* D.) for εκβ., βαλετε DH 69 al, *mittite* latt. rec om αυτον (*see above*), with C rel lat-b f: ins BDL 1 latt syrr syr-cu coptt æth arm Irem-lat $Orig_2$ Eus Lucif.

God's world. πονηρ. τε κ. ἀγαθ.] Both the open sinners and the morally good together. See ch. xiii. 47, where the net collects ἐκ παντὸς γένους. Stier remarks that we might expect, from ch. xxi. 31, to find the guest who by and by is expelled, *among the* ἀγαθοί. ὁ γάμος is here the feast, not *the place where it was held*. Here, so to speak, the *first act* of the parable closes; and here is the situation of the Church at this day;—collected out of all the earth, and containing both bad and good. ἐπλήσθη, as Meyer well remarks, is emphatic.

11, 12.] This second part of the parable is in direct reference to the word of prophecy, Zeph. i. 7, 8: cf. especially ver. 8, καὶ ἔσται ἐν ἡμέρᾳ θυσίας κυρίου καὶ ἐκδικήσω .... ἐπὶ πάντας τοὺς ἐνδεδυμένους ἐνδύματα ἀλλότρια. The coming of the King to see his guests is the final and separating Judgment of the Church, see ch. xxv. 19,—when that distinction shall be made, which God's ministers have no power nor right to make in admissions into the visible Church. Yet as Trench remarks (Parables, p. 207), this coming of the King is not *exclusively* the final one, but every trying and sifting judgment adumbrates it in some measure.

With regard to the ἔνδυμα γάμου, we must not, I think, make too much of the usually cited Oriental custom of presenting the guests with such garments at feasts. For (1) it is not distinctly proved that such a custom existed; the passages usually quoted (Gen. xlv. 22: Judges xiv. 12: 2 Kings v. 22) are nothing to the purpose; 2 Kings x. 22 shews that the worshippers of Baal were provided with vestments, and *at a feast*: and at the present day those who are admitted to the presence of Royalty in the East are clothed with a *caftan*: but all this does not make good the assumption: and (2) even granting it, it is not to be pressed, as being manifestly not the punctum saliens of this part of the parable. The guest was bound to provide himself with this proper habit, out of respect to the feast and its Author: *how* this was to be provided, does not *here* appear, but does *elsewhere*. The garment is *the imputed and inherent righteousness of the Lord Jesus*, put on *symbolically* in Baptism (Gal. iii. 27), and *really* by a true and living faith (ib. ver. 26),—without which none can appear before God in His Kingdom of Glory;—Heb. xii. 14: Phil. iii. 7, 8: Eph. iv. 24: Col. iii. 10: Rom. xiii. 14:—which truth could not be put forward *here*, but at its subsequent mani-

ἔσται ὁ [c] κλαυθμὸς καὶ ὁ [c] βρυγμὸς τῶν ὀδόντων. 14 [d] πολλοὶ γάρ εἰσιν [d] κλητοί, ὀλίγοι δὲ [d] ἐκλεκτοί.

15 Τότε πορευθέντες οἱ Φαρισαῖοι [e] συμβούλιον [e] ἔλαβον ὅπως αὐτὸν [f] παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν λέγοντες [g] Διδάσκαλε, οἴδαμεν ὅτι [h] ἀληθὴς εἶ, καὶ τὴν [i] ὁδὸν τοῦ [i] θεοῦ [k] ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ [l] μέλει σοι περὶ οὐδενός, οὐ γὰρ [m] βλέπεις εἰς [n] πρόσωπον ἀνθρώπων. 17 εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ; ἔξεστιν δοῦναι [o] κῆνσον Καίσαρι ἢ οὔ; 18 Γνοὺς δὲ ὁ Ἰησοῦς τὴν [p] πονηρίαν αὐτῶν εἶπεν Τί με [q] πειράζετε ὑποκριταί; 19 [r] ἐπιδείξατέ μοι τὸ [s] νόμισμα τοῦ [o] κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ

Z αλη-θως... BCDEF GHKL MSUV XZΔ 1. 33. 69.

c ch. xx. 16 reff. d ch. xii. 14 reff. xxvii. 1. f here only. 1 Kings xxviii. 9. Eccles. ix. 12 only. Prov. vi. 2 Sym. g ch. ix. 11 reff. h so John iii. 33. 2 Cor. vi. 8 al. i i. (Acts xviii. 26 v. r.) see Acts xiii. 10 al. k 2 Cor. vii. 14. 1 John iii. 18. 2 John i. 3 John i. 2 Chron. xix. 9. l w. περί. ‖ Mk. John x. 13. xii. 6. (1 Cor. ix. 9 v. r.) 1 Pet. v. 7 only. Wisd. xii. 13. 1 Macc. xiv. 43 only. (Mark iv. 38 reff.) m ‖ Mk. 2 Cor. x. 7. n 2 Cor. x. 7. 1 Thess. ii. 17. Jude 16. Lev. xix. 15. Deut. x. 17. 1 Kings xvi. 7. o ‖ Mk. ch. xvii. 25 only †. p Mark vii. 22. Luke xi. 39. Acts iii. 26. Rom. i. 29. 1 Cor. v. 8. Eph. vi. 12 only. Ps. cxl. 4. q ch. iv. 1 al. Exod. xvii. 2. r ch. xvi. 1 reff. s here only. Ezra viii. 36. Neh. vii. 71 vat. 1 Macc. xv. 6 only.

15. aft ελαβον ins κατ' αυτου C^2-marg Δ 1. 33 copt arm Orig: κατα του ιησου C^1M al. for οπως, πως D lat-*f* syrr syr-cu.

16. for αυτω, προς αυτον D lat-*a c f*. λεγοντας BL: txt CD rel. for εν, επ' D Eus.

17. for ειπε, ειπον LZ 33. om ειπε ουν ημιν D lat-*a b e ff*$_{1,2}$.

festation threw its great light over this and other such similitudes and expressions. This guest imagines *his own garment* will be as acceptable, and therefore neglects to provide himself. See 1 John v. 10: Isa. lxiv. 6; lxi. 10: Rev. xix. 8.

ἑταῖρε] see note on ch. xx. 13: and, as a curiosity of exegetical application, Wordsw.'s note here. 13, 14.] The διάκονοι are not the same as the δοῦλοι above, but *the angels*, see ch. xiii. 41, 49. The 'binding of his feet and hands' has been interpreted of his being now *in the night, in which no man can* work; but I doubt whether this be not too fanciful. Rather should we say, with Meyer, that it is to render his escape from the outer darkness impossible. On τὸ σκ. τὸ ἐξ. see reff. In ver. 14 our Lord shews us that this guest, thus single in the parable, is, alas, to be the representative of a numerous class in the visible Church, who, although sitting down as guests before His coming, have not on the *ἔνδυμα γάμου*.

15—22.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Mark xii. 13—17. Luke xx. 20—26. On the *Herodians*, see above, ch. xvi. 6. By the union of these two hostile parties they perhaps thought that the ἐγκάθετοι (Luke), who were to feign themselves honest men, Luke xx. 20, would be more likely *to deceive our Lord*. For this also is their *flattery* here designed. 'The devil never lies so foully, as when he speaks the truth.' Meyer compares that other οἴδαμεν ὅτι, John iii. 2. The application may have been as if to settle a dispute which had sprung up between the Pharisees, the strong theocratic repudiators of Roman rule, and the Herodians, the hangers-on of a dynasty created by Cæsar. In case the answer were *negative*, these last would be witnesses against Him to the governor (Luke xx. 20); as indeed they became, with false testimony, when they could not get true, Luke xxiii. 2; in case it were *affirmative*, He would be compromised with the Roman conquerors, and could not be the people's deliverer, their expected Messias; which would furnish them with a pretext for stirring up the multitudes against Him (see Deut. xvii. 15). 17.] κῆνσος = φόρος, Luke xx. 22; = ἐπικεφάλαιον: a poll-tax, which had been levied since Judæa became a province of Rome. 18—22.] Our Lord not only detects their plot, but answers their question; and in answering it, teaches them each a deep lesson. The νόμισμα κήνσου was a denarius. It was a saying of the Rabbis, quoted by Lightfoot and Wetstein, that 'wherever any king's money is current, there that king is lord.' The Lord's answer convicts them, by the matter of fact that this money was current among them, of

[t] δηνάριον. 20 καὶ λέγει αὐτοῖς Τίνος ἡ [u] εἰκὼν αὕτη καὶ
—αυτ- ἡ [v] ἐπιγραφή; 21 λέγουσιν αὐτῷ Καίσαρος. τότε λέγει
γραφη C. αὐτοῖς [w] Ἀπόδοτε οὖν [x] τὰ Καίσαρος Καίσαρι· καὶ [x] τὰ
τοῦ θεοῦ τῷ θεῷ. 22 καὶ ἀκούσαντες ἐθαύμασαν, καὶ
—αντηλ- ἀφέντες αὐτὸν ἀπῆλθαν.
θον X. 23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι
BDEFG HKLM SUVZΔ λέγοντες μὴ εἶναι [y] ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν
1. 33. 69. 24 λέγοντες Διδάσκαλε, Μωυσῆς εἶπεν [z] Ἐάν τις ἀποθάνῃ

t ch. xx. 2 reff.
u ‖ only in Gospp. Rom. i. 23. Heb. x. 1 al. Gen. v. 1.
v ‖. Mark xv. 26 † L. only †. w Rom. xiii. 7 al. Deut. xxiii. 21.
x ch. xi. 17 reff.
y = Gospp., here &c. ‖ Luke (ii. 34). xiv. 14. John v. 29 bis. xi. 24, 25 only.
Acts i. 22 al. (Lam. iii. 63. Zeph. iii. 8.) 2 Macc. vii. 14. xii. 43 only.
z Deut. xxv. 5.

20. for 1st *και*, *ο δε* C: om D lat-*b e ff*$_{1,2}$ *g*$_{1,2}$ *h* (sah). aft *αυτοις* add *ο ις* DLZ 33. 69 latt Syr syr-cu copt æth arm-mss Or$_{1}$. *κ. η επιγρ.* bef *αυτη* LZ.

21. om *αυτω* B lat-*g*$_{2}$ Syr arm. om *ουν* D 157 al Scr's k lat-*a b c e ff*$_{1}$ syr-cu copt æth arm (Orig$_{2}$ Did) Chr Tert Ambr. ins *τω* bef *καισαρι* DKΔ al Justin Orig$_{2}$.

22. [*απηλθαν*, so BD.]

23. rec ins *οι* bef *λεγοντες*, with L rel syr coptt arm, *qui dicunt* latt: om BDMSZ 1. 33 æth Orig$_{3}$ Thl.—*et dicentes ei* Syr syr-cu. (*Both variations arose appy from terms -καιοι of preceding word.*)

subjection to (Tiberius) Cæsar, and recognition of that subjection: **Pay therefore, He says, that which is Cæsar's to Cæsar, and** (not perhaps without reference to the Herodians, but with much deeper reference) **that which is God's, to God.** These weighty words, so much misunderstood, bind together, instead of separating, the political and religious duties of the followers of Christ. See Jer. xxvii. 4—18: Rom. xiii. 1: 1 Pet. ii. 13, 14: John xix. 11. The second clause comprehends the first, and gives its true foundation: q. d. 'this obedience to Cæsar is but an application of the general principle of obedience to God, of Whom is all power.' The latter clause thus reaches infinitely deeper than the former: just as our Lord in Luke x. 41, 42 declares a truth reaching far beyond the occasion of the meal. *Man is the coinage*, and *bears the image*, of God (Gen. i. 27): and this image *is not lost by the fall* (Gen. ix. 6: Acts xvii. 29: James iii. 9. See also notes on Luke xv. 8, 9: and compare Tertull. contr. Marc. iv. 38, p. 453, "Quæ erunt Dei? quæ similia sunt denario Cæsaris, imago scilicet et similitudo ejus. Hominem igitur reddi jubet Creatori, in cujus imagine et similitudine et nomine et materia expressus est"). We owe then *ourselves* to God: and this solemn duty is implied, of giving ourselves to Him, with all that we have and are. The answer also *gives them the real reason why they were now under subjection to Cæsar:* viz. *because they had fallen from their allegiance to God.* 'The question was as if an adulterer were to ask, whether it were lawful for him to pay the penalty of his adultery.' (Claudius, cited by Stier ii. 388.) They had again and again rejected their theocratic inheritance;—they refused it in the wilderness;—they would not have God to reign over them, but a king;—therefore were they subjected to foreigners (see 2 Chron. xii. 8).

23—33.] Reply to the Sadducees respecting the resurrection. Mark xii. 18—27. Luke xx. 27—40. From Acts xxiii. 8, the Sadducees denied resurrection, angel, and *spirit;* consequently the *immortality of the soul, as well as the resurrection of the body.* This should be borne in mind, as our Lord's answer is directed against both errors. It is a mistake into which many Commentators (including Wordsw. on the authority of Jerome) have fallen, to suppose that the Sadducees recognized only the Pentateuch: they acknowledged *the prophets also,* and rejected tradition only (see this abundantly proved by Winer, Realwörterbuch, Sadducäer). 23. λέγ.] In Luke, *οἱ ἀντιλέγ.* = *οἵτινες λέγουσιν* Mark. Here, the art. being absent, we must understand that they came, saying that there was no resurrection: i. e. either, in pursuance of their well-known denial of that doctrine,—or, which is more probable, actually saying, maintaining it against our Lord: viz., in shape and manner following. 24. *ἀναστ. σπέρ.*] The first-born son of a leviratical marriage was reckoned and registered as the son of the deceased brother.

μὴ ἔχων τέκνα, [ab] ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ [ac] ἀναστήσει [ad] σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25 [r] Ἦσαν δὲ [e] παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων [d] σπέρμα [f] ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. 26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, [g] ἕως τῶν ἑπτά. 27 [h] ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή. 28 ἐν τῇ οὖν [y] ἀναστάσει τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ [i] ἔσχον αὐτήν. 29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς [k] Πλανᾶσθε μὴ εἰδότες τὰς [l] γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ. 30 ἐν γὰρ τῇ [y] ἀναστάσει οὔτε γαμοῦσιν οὔτε [m] γαμίζονται, ἀλλ' ὡς ἄγγελοι [τοῦ θεοῦ] ἐν τῷ οὐρανῷ εἰσιν. 31 περὶ δὲ τῆς [ya] ἀναστάσεως τῶν [n] νεκρῶν οὐκ ἀνέγνωτε τὸ [o] ῥηθὲν ὑμῖν

Γ και ο πρωτος.. ..πρωτος Z. BDEFG HKLM SUVΓΔ 1. 33. 69.

a — Gen. xxxviii. 8 var. b here only. Gen. xxxiv. 9 al. bis not —. c — Acts iii. 22, 23. d — § Gen. iv. 25. e John xvii. 5. Rev. ii. 13. Prov. ii. 1. f — John xiv. 18. Ps. xvi. 14. g Mark vi. 23 al. h ch. iv. 2 reff. constr. ‖ L. only. Jer. xxxvi. (xxix.) 2. i — ch. xiv. 4 reff. k — 2 Tim. iii. 13. 1 Cor. vi. 9. xv. 33. Gal. vi. 7. Isa. xliv. 2. 1 John v. 20 reff.

m ‖ Mk. Luke xvii. 27 [1 Cor. vii. 33 bis] only †. see ‖ L. Acts xvii. 32. xxiii. 6. xxiv. 15, 21. 1 Cor. xv. 12, &c. n (ἀν. ἐκ ν., Luke xx. 35 reff.) o ch. i. 22 reff.

24. ins ινα bef επιγαμβρευσει D Z(appy) latt(*a* def) copt: om B rel syrr syr-cu sah æth arm Orig. om την γυν. αυτου D.

25. om δε D. rec (for γημας) γαμησας, with D rel: txt BL 1. 33 Orig.

27. rec ins και bef η γυνη (*see* ‖), with D rel vss: om BLUΔ 1 lat-*e* syr-cu æth.

28. αναστασει bef ουν BDL 1. 69 vulg lat-*b c e f ff*$_{1,2}$ g_1 *h l*.

30. rec εκγαμιζονται, with E rel syr-marg-gr Orig$_1$: εγγαμισκονται 69: *nubentur* vulg lat-*e f ff*$_1$ g_1: *uxores ducunt* lat-*b c ff*$_2$: txt BDL 1 [Clem] Orig$_2$ Ath Isid Thdrt: γαμισκονται 33 Orig$_3$. om του θεου (*see* ‖ *Mk*) BDE^1 1 harl^1 lat-*a b c e f ff*$_2$ *h* syr-cu sah arm Orig$_3$ Ambr Aug: om του L 33. 69 al Chr: ins Δ rel vulg lat-*ff*$_1$ g_1 syrr copt æth Orig-lat$_4$. rec om τω bef ουρανω, with D rel: ins BL 1. 33. 69 coptt Orig$_3$.

31. [B has υπο; not απο, as Tischdf.]

Michaelis, Mos. R. ii. 98 (Meyer).

23.] γυνή is the predicate. **29, 30.**] τὰς γρ. μ. τ. Σ. τ. θ., not = τὴν δ. τ. θ. τὴν ἐν ταῖς γρ.,—but to be rendered literally; **ye do not understand the Scriptures**, which imply the resurrection (ver. 31), **nor the power of God**, before which all these obstacles vanish (ver. 30). See Acts xxvi. 8: Rom. iv. 17; viii. 11: 1 Cor. vi. 14. γαμοῦσιν, *of males*; γαμίζ., *of females*. Our Lord also asserts here against them the *existence of angels*, and reveals to us the similarity of our glorified state to their present one. Not ἐν τῷ οὐρ. εἰσιν, ὡς ἀγ. [τ. θ.], but εἰσιν, ὡς ἀγ. [τ. θ.] ἐν τῷ οὐ. (see note on Luke xx. 35, and 1 Cor. xv. 44);—the *risen* are *not in heaven*, but *on earth*. Wetstein quotes the *Rabbinical* decision of a similar question—'Mulier illa quæ duobus nupsit in hoc mundo, priori restituitur in mundo futuro.' **31—33.**] Our Lord does not cite the strong testimonies of the Prophets, as Isa. xxvi. 19: Ezek. xxxvii. 1—14: Dan. xii. 2, but says, as in Luke (xx. 37), '*even Moses* has shewn,' &c., leaving those other witnesses to be supplied. The books of Moses were the great and ultimate appeal for all doctrine: and thus the assertion of the Resurrection comes from the very source whence their difficulty had been constructed. On the passage itself, and our Lord's interpretation of it, much has been written. Certain it is that our Lord brings out in this answer a depth of meaning in the words, which without it we could not discover. Meyer, in reply to Strauss and Hase, finely says, "Our Lord here testifies of the conscious intent of God in speaking the words. God uttered them, He tells us, to Moses, in the consciousness of the still enduring existence of his peculiar relation to Abraham, Isaac, and Jacob." The groundwork of His argument seems to me to be this:—the words 'I am thy God' imply a *covenant*; there is *another side* to them: "thou art Mine" follows upon "I am thine." When God therefore declares that He *is the God* of Abraham, Isaac, and Jacob, He declares *their continuance*, as the other parties in this covenant. It is an assertion which *could not be made of an annihilated being of*

[o] ὑπὸ τοῦ θεοῦ λέγοντος [32] [p] Ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς [θεὸς] νεκρῶν, ἀλλὰ ζώντων. [33] καὶ ἀκούσαντες οἱ ὄχλοι [q] ἐξεπλήσσοντο ἐπὶ τῇ [q] διδαχῇ αὐτοῦ. [34] Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι [r] ἐφίμωσεν τοὺς Σαδδουκαίους, [st] συνήχθησαν [tu] ἐπὶ τὸ [tu] αὐτό, [35] καὶ ἐπηρώτησεν [v] εἷς ἐξ αὐτῶν [w] νομικὸς [x] πειράζων αὐτὸν καὶ λέγων [36] Διδάσκαλε, [y] ποία [z] ἐντολὴ μεγάλη ἐν τῷ νόμῳ; [37] Ὁ δὲ ἔφη αὐτῷ [a] Ἀγαπήσεις κύριον τὸν θεόν σου [b] ἐν ὅλῃ τῇ καρδίᾳ σου καὶ [b] ἐν ὅλῃ τῇ ψυχῇ σου καὶ [b] ἐν ὅλῃ τῇ [c] διανοίᾳ σου. [38] αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη [z] ἐντολή. [39] Δευτέρα δὲ ὁμοία αὐτῇ [d] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. [40] ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος [e] κρέμαται καὶ οἱ προφῆται.

Z κυριον τον... BDEFG HKLM SUVZ ΓΔ 1. 33. 69.

p Exod. iii. 6, 15, 16.
q ch. vii. 28 ref.
r ver. 12 ref.
s ch. xiii. 2 ref.
t Acts iv. 26 (from Ps. ii. 2) only. 2 Kings x. 15. Neh. vi. 2.
u as above (t). Luke xvii. 15. Acts i. 15. ii. 1, 44. (iii. 1.) 1 Cor. vii. 5. xi. 20. xiv. 23 only.
v ch. xxvii. 48. Mark ix. 17. Luke xvii. 16. xxii. 59 al. Gen. iii. 22.
w Matt., here only. Luke vii. 30 al⁵. Tit. iii. 9, 13 only †.
x ch. iv. 1, 3. ver. 15.
y — ch. xxi 23 ref.

z ch. v. 19 al. Lev. iv. 13. a Deut. vi. 5. b John iv. 23, 24. (ἐν, ‖ and Luke x. 27, from l. c.)
c ‖ and Luke x. 27, from l. c. var. Luke i. 51. Eph. ii. 3 al. Exod. ix. 21. d Lev. xix. 18.
e — and w. ὁν, here only. w. ἐκ, Judith viii. 24. (elsw. litt. w. εἰς, ch. xviii. 6. [ἐπί & acc., and περί, lb. v. r.) gen., Acts v. 36. x. 30. Gal. iii. 13, from Deut. xxi. 23. ἐκ, Acts xxviii. 4. ἐν, Ezek. xxvii. 10. absol, Luke xxiii. 39.) Plat. Legg. viii. p. 831, οὗ ἂν ἐρεμαμένη πᾶσα ψυχὴ πολίτου.

32. om 4th *o* DH. om 5th *θεος* (*see* ‖ *Mk Lu*) BDLΔ 1. 33 latt Syr syr-cu coptt Orig$_1$ Eus Chr Damasc Iren-lat Tert Hil$_2$ Aug: ins E rel syr (æth) arm Orig$_3$ Chr(but om [not ms-γ] preceding *o θεος*).

34. for *επι το αυτο, επ αυτον* D lat-*b c e ff*$_2$ syr-cu æth Hil.

35. om *και λεγων* (*see* ‖ *Mk*) BL 33 vulg lat-*e ff*$_1$ *g*$_{1,2}$ *l* Syr coptt æth Orig-lat: ins D rel lat-*b c f ff*$_2$ *k* syr syr-cu. (lat-*a* def.)

36. *εν τω νομω* bef *μεγαλη* D 122.

37. rec aft *ο δε* ins *ιησους* (*see* ‖ *Mk*), with E rel syrr æth arm: aft *αυτω* (omg *ο δε*) D latt syr-cu: txt BL 33 coptt Orig-lat. rec (for *εφη*) *ειπεν*, with 69(e sil): txt BD rel Scr's mss Bas Thl. om 1st *τη* B rel Clem: ins DKLMSZ. om 2nd *τη* B rel Thl: ins DKLMSZ Clem.

38. rec transp *πρωτη* and *μεγαλη* (*because πρωτη is the* leading predicate,—*cf. δευτ. below. So also Meyer, and in part, De W.*), with E rel lat-*f* syr arm Aug Op: *η πρ. κ. μεγ.* Δ: txt B D-gr(om *η*) L(*η πρω.*) Z 1. 33. 69 latt Syr syr-cu syr-jer coptt æth Orig-lat$_2$ Hil Aug Op.

39. *ομοιως*, omg *δε* and *αυτη*, B. *ταυτῃ* D al Cypr Hil Zeno Oros Op: *αυτης* Δ Chr Bas. (*αὕτη* B^{3}EFGHKMUV Bas: dative Γ 1. 33. 69 vss.)

40. rec *και οι προφ. κρεμανται* (*gramml corrn*), with E rel syr coptt arm Clem Orig$_1$ Zeno: txt BDLZ 33 latt Syr syr-cu æth Orig-lat$_4$ Hil Tert Cypr.

the past. And notice also (with Bengel), that Abraham's (&c.) *body*, having had upon it *the seal of the covenant*, is included in this. Stier (after Lavater) remarks that this is a weighty testimony against the so-called 'sleep of the soul' in the intermediate state. Compare *πάντες γὰρ αὐτῷ ζῶσιν* Luke xx. 38. Thus the burden of the Law, 'I AM THE LORD THY GOD,' contains in it the seed of immortality and the hope of the resurrection.

34—40.] REPLY CONCERNING THE GREAT COMMANDMENT. Mark xii. 28—34. In the more detailed account of Mark (Luke has a similar incident in another place, x. 25), this question does not appear as that of one *maliciously* tempting our Lord: and his seems to me the view to be taken,—as there could not be any evil consequences to our Lord, whichever way He had answered the question. See the notes there. 34.] *ἐπὶ τὸ αὐτό* is *local*; not of *their purpose*. 35. *νομικός*] These were Mosaic jurists, whose special province was the interpretation of the Law. *γραμματεύς* is a wider term, including them. *πειράζων*] See above.

36. *ποία ἐντ. μεγ.*] Not, '*which is the great commandment*,'—but which (*what kind of a*) commandment is great in the

41 [f] Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς BDEFG HKLM
ὁ Ἰησοῦς 42 λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος SUVZ
υἱός ἐστιν; λέγουσιν αὐτῷ Τοῦ Δαυείδ. 43 λέγει αὐτοῖς ΓΔ 1. 33. 69.
Πῶς οὖν Δαυεὶδ ἐν [g] πνεύματι καλεῖ αὐτὸν κύριον, λέγων
44 [h] Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου [i] ἐκ [i] δεξιῶν μου,
ἕως ἂν θῶ τοὺς ἐχθρούς σου [k] ὑποκάτω τῶν ποδῶν σου.
45 εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστιν;
46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ [l] λόγον, οὐδὲ
[m] ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν
οὐκέτι.

XXIII. [l] Τότε ὁ Ἰησοῦς [n] ἐλάλησεν τοῖς ὄχλοις καὶ

f ver. 34. g — | Mk. see Luke ii. 27. iv. 1. Rev. i. 10 al. h Pss. cix. 1. i ch. xx. 21 al. fr. k | Mk. Mark vi. 11. vii. 28. Luke viii. 16. John i. 51. Heb. ii. 8, from Ps. viii. 6. Rev. v. 8 alp. Ezek. xxiv. 5. l ch. xv. 22. Isa. xxxvi. 21. m Matt., here only. | Mark xv. 43. John xxi. 12. Acts v. 13 al. Esth. vii. 5. n ch. xiii. 3. xiv. 27. xxviii. 13. John viii. 12. Gen. xiii. 22. Lev. iv. 1, 2.

43. aft αυτοις ins ο ις LZ 1. 33 lat-ff$_1$ copt æth arm Orig-lat Dial Ambr. rec κυριον αυτον καλει (*transposition for emphasis*), with E rel lat-e arm Orig-lat Dial: καλ. κυρ. αυτον LZ: txt BD 33 latt Syr syr-cu coptt Did Hil Aug.

44. rec ins ο bef κυριος (*from* LXX), with L rel coptt Dial: om BDZN. rec (for υποκατω) υποποδιον (*from* LXX), with Δ(sic) rel vulg lat-a c &c æth arm Orig-lat Hil: υποποδιον υποκατω syr: txt BDGL U(Treg) ΖΓ 69 lat-b e h Syr syr-cu coptt Aug.

45. ins εν πνευματι bef καλει DKMΔ 69 fuld lat-a b c f ff$_2$ g$_1$ h l syr-with-ast syr-jer copt Eus Hil Dial Cypr Ambr.

46. ηδυνατο B^2 1 al: txt B^1 rel. rec αυτω bef αποκριθηναι, with E rel vulg-ed (with gat) lat-e f ff$_{1,2}$ Orig-lat$_1$ Ambr: txt BDKLZΔ 33. 69 am(with forj fuld tol) lat-a b c g$_{1,2}$ h l syrr syr-cu Orig-lat$_1$ Op. for ημερας, ωρας D E^1(appy) 1 lat-a syr-cu syr-ms-marg Orig-lat Op.

CHAP. XXIII. 1. om ο BV al. ελαλησεν bef ο ιης. D 69 al syr-cu æth Orig-lat.

law? In Mark, otherwise. 37. κύρ. τ. θ. σου] Not, '*The LORD as thy God*,'—but **the LORD thy God.** 40. ὁ ν. κ. οἱ πρ.] in the sense of ch. v. 17; vii. 12—all the details of God's ancient revelation of His will, by whomsoever made.

41—46.] THE PHARISEES BAFFLED BY A QUESTION RESPECTING CHRIST AND DAVID. Mark xii. 35—37. Luke xx. 41—44. [See also Acts ii. 34.] Our Lord now questions his adversaries (according to Matt.:—in Mark and Luke He asks the question not *to*, but *concerning* the Scribes or interpreters of the law), and again convicts them of ignorance of the Scriptures. From the universally recognized title of the Messiah as the Son of David, which by His question He elicits from them, He takes occasion to shew them, who understood this title in a mere worldly political sense, the difficulty arising from David's own reverence for this his Son: the solution lying in the incarnate Godhead of the Christ, of which they were ignorant. 43. **ἐν πνεύμ.**] **by the inspiration of the Holy Spirit**: = ἐν πν. ἁγίῳ Mark. This is a weighty declaration by our Lord of the inspiration of the prophetic Scriptures. The expression was a rabbinical one: see Schöttgen in loc. Mark (ver. 37) adds to this "the common people heard him gladly." Here then end the endeavours of His adversaries to entrap Him by questions: they now betake themselves to other means. 'Nova dehinc quasi scena se pandit.' Bengel.

CHAP. XXIII. 1—39.] DENUNCIATION OF THE SCRIBES AND PHARISEES. Peculiar to Matthew. 1.] Much of the matter of this discourse is to be found in Luke xi. and xii. On its appearance there, see the notes on those passages. There can, I think, be no doubt that it was delivered, as our Evangelist here relates it, all at one time, and in these the last days of our Lord's ministry. On the notion entertained by some recent critics, of St. Matthew having arranged the scattered sayings of the Lord into longer discourses, see Prolegomena to Matthew. A trace of this discourse is found in Mark xii. 38—40: Luke xx. 45—47. In the latter place it is spoken *to* the disciples, *in hearing of* the crowd: which (see ver. 8 ff.) is the exact account of the matter. It bears many resemblances to the Sermon on the

τοῖς μαθηταῖς αὐτοῦ [2] [n] λέγων Ἐπὶ τῆς Μωυσέως [o] καθ- [o] ch. xxi. 12 | only. 1 Kings xx. 13. Ps. cvi. 39.
ἕδρας [p] ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· [3] πάντα [p] Instr., ch. v. 1 reff.
οὖν ὅσα ἂν [q] εἴπωσιν ὑμῖν ποιήσατε καὶ [r] τηρεῖτε· κατὰ δὲ [q] — Mark v. 43 al. Exod. xxxv. 1.
τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. [r] ch. xix. 17 reff.
[4] [s] δεσμεύουσιν δὲ [t] φορτία [u] βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς [s] Acts xxii. 4 only. Gen. xxxvii. 7. Job xxvi. 8.
[v] ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ [w] δακτύλῳ αὐτῶν οὐ [t] ch. xi. 30 reff.
θέλουσιν [x] κινῆσαι αὐτά. [5] πάντα δὲ τὰ ἔργα αὐτῶν [u] ver. 23. Acts xx. 29. xxv. 7. 2 Cor. x. 10. 1 John v. 3 only. Ps. xxxvii. 4. v Luke xv. 5 only. Judg. xvi. 3 al. w Mark vii. 33. Luke xi. 20, 46. xvi. 24. John [viii. 6 rec.] xx. 25, 27 only. Lev. iv. 6. x ch. xxvii. 39 | Mk. Acts xvii. 28. xxi. 30. xxiv. 5. Rev. ii. 5. vi. 14 only. Job xvi. 5.

λεγουσιν Z. BDEFG HKLM SUVΓΔ 1. 33. 69.

2. καθεδρας bef μωυσεως D 69 al latt Iren-lat Orig hom-Cl Hil$_4$.

3. for αν, εαν Z rel: txt BDΓ (FKS, e sil) Eus. om υμιν D-gr copt Aug. rec aft υμιν ins τηρειν (*gloss, as ποιειν shews*), with E rel lat-f_1(appy) syrr: ποιειν Γ Orig-lat Chr Damasc Phot: om BDLZ 1 latt syr-cu coptt æth arm Iren-lat Orig-lat$_2$ Eus Hil Ambr Aug Op Gild. rec τηρειτε κ. ποιειτε (ποιησατε *being first altered to* ποιειτε *for conformity, then transposed for logical accuracy: so Meyer*), with E rel latt(*a* def) syrr syr-cu Iren-lat Hil: ποιειτε (alone) Γ Scr's f^1 Orig-lat$_2$ Chr Hil$_1$ Aug$_{ex}$: τηρει κ. ποιειτε F: ποιειτε κ. τηρειτε D 1. 209 Eus$_1$ Damasc: txt BLZ fuld(with forj) syr-jer coptt æth arm Eus$_1$ Damasc Hil$_1$.

4. rec (for 1st δε) γαρ (*as more suitable*), with D^1 rel vulg lat-*e f h* Iren-lat Chr Hil: om D^{2}Γ al arm: txt BLMΔ 1. 33 am(with tol) lat-*a b c ff*$_{1,2}$ *g*$_{1,2}$ *l* syrr syr-cu coptt Thl Ambr Aug Jer Op. rec aft βαρεα ins και δυσβαστακτα (*from Luke* xi. 46 ?), with BD rel vulg lat-*e f ff*$_1$ *g*$_{1,2}$ *l* syr sah æth arm: om L 1. 209 lat-*a b e ff*$_2$ *h* Syr syr-cu copt Iren-lat Hil Ambr. rec (for αυτοι δε τω) τω δε, with E rel latt syr arm: txt BDL 33 Syr syr-cu coptt æth Iren-lat Ambr Jer Op$_1$.

Mount, and may be regarded as the solemn close, as that was the opening, of the Lord's public teaching. It divides itself naturally into three parts: (1) introductory description of the Scribes and Pharisees, and contrast to Christ's disciples (vv. 1—12): (2) solemn denunciations of their hypocrisy (vv. 14—33): (3) conclusion, and mournful farewell to the temple and Jerusalem. 2.] **Moses' seat** is the office of judge and lawgiver of the people: see Exod. ii. 13—25: Deut. xvii. 9—13. Our Lord says, 'In so far as the Pharisees and Scribes enforce the law and precepts of Moses, obey them: but imitate not their conduct.' **ἐκάθισαν** must not be pressed too strongly, as conveying blame,—'*have seated themselves*;'—it is merely stated here as a *matter of fact*. Vv. 8, 10 however apply to their *leadership* as well as their faults; and declare that *among Christians* there are to be *none sitting on the seat of Christ*. 3. **πάντα οὖν ὅσα ἄν**] The **οὖν** here is very significant:—*because* they sit on Moses' seat: and this clears the meaning, and shews it to be, 'all things which they, as successors of Moses, out of his law, command you to observe, do;' there being a distinction between their lawful teaching as expounders of the law, and their frivolous traditions superadded thereto, and blamed below. **ποιήσατε**, do, as occasion arises. **τηρεῖτε**, observe, having respect to them as a constant rule of conduct. The *present* binds on the habitual practice to the mere momentary act of the *aorist*. 4.] The warning was, *imitate* them not—for they do not themselves what they enjoin on others. And this verse must be strictly connected with ver. 3. The **φορτία** then are not, as so often misinterpreted (even by Olshausen, i. 834), *human traditions* and observances, but the *severity of the law*, which they enforce on others, but do not observe (see Rom. ii. 21—23): answering to the βαρύτερα τοῦ νόμου of ver. 23. The irksomeness and unbearableness of these rites did not belong to the Law *in itself*, as rightly explained, but were created by the rigour and ritualism of these men, who followed the letter and lost the spirit: 'omnem operam impendebant (says Grotius) ritibus urgendis et ampliandis.' **τῷ δακ. αὐτῶν**, not **αὐτῶν**: the emphasis is not on the pronoun, but on the **δακτύλῳ**. As a general rule, when the pron. is simply reflexive, the smooth breathing should always be printed. 5—7.] But what-

y ch. vi. 1 al. Jer. xxxiv. (xxvii.) 10. xli. (xxxiv.) 10.
z ch. vi. 1 reff.
a 2 Cor. vi. 11, 13 only. Isa. liv. 2. Jer. xxviii. (li.) 58.
b here only †.
c Luke i. 45, 58. Acts v. 13. x. 46. xix. 17. 2 Cor. x. 16. Phil. i. 20 only. — 1 Kings ii. 21. Dan. iv. 3 (11) Theod.
d ch. ix. 20 ‖ L. xiv. 36 ‖ only. Num. xv. 38 al.

ποιοῦσιν [y]πρὸς τὸ [z]θεαθῆναι τοῖς ἀνθρώποις. [a]πλα- BDEFG HKLM SUVΓΔ 1. 33. 69.
τύνουσιν γὰρ τὰ [b]φυλακτήρια αὐτῶν, καὶ [c]μεγαλύνουσιν
τὰ [d]κράσπεδα, [6 e]φιλοῦσιν δὲ τὴν [f]πρωτοκλισίαν ἐν τοῖς
δείπνοις, καὶ τὰς [g]πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,
[7 καὶ τοὺς [h]ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ [i]καλεῖσθαι
ὑπὸ τῶν ἀνθρώπων [k]ῥαββί [ῥαββί]. [8 ὑμεῖς δὲ μὴ
κληθῆτε [k]ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος,
πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. [9 καὶ [l]πατέρα μὴ καλέσητε
ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ [m]πατὴρ ὑμῶν ὁ

e — ‖ L. ch. vi. 5. f ‖. Luke (xi. 43 v. r.) xiv. 7, 8 only †. g ‖. Luke xi. 43 only †. h ‖. Luke i. 29, 41, 44. 1 Cor. xvi. 22. Col. iv. 18. 2 Thess. iii. 17 only †. i constr., ch. vi. 5. Isa. lvi. 10. k ch. xxvi. 25, 49. Mark ix. 5. xi. 21. xiv. 45 (bis). not in Luke. John i. 39, 50 al^c. only †. (-βουνί, Mark x. 51.) l — 4 Kings ii. 12. vi. 21.
m ch. v. 45 reff.

5. rec δέ, with E rel syr-cu: om arm: γαρ BDL X-comm 1. 33. 69 latt syrr coptt Chr Damasc. rec aft κρασπεδα ins των ιματιων αυτων (*interpolation from such places as ch* ix. 20, xiv. 36), with E rel gat(with mm) lat-*f ff*$_2$ *h* syrr syr-cu copt arm Chr Op$_1$ Orig-lat; των ιματιων LΔ: om BD X-comm 1 latt Op$_1$.

6. rec (for δε) τε (*corrn as more suitable copula; but Matth never uses it*), with E rel: om Γ arm Cypr: txt BDKLΔ 1. 69 latt syr copt Hil. τας πρωτοκλισιας L(Treg, expr) 1. 33 vulg lat-*a c f ff*$_1$ *g*$_1$ *h* D-lat syrr syr-cu copt æth arm Bas Hil Op: τ. πρωτοκλησιαν Γ rel: txt BDEKMSU lat-*b e ff*$_2$ Cypr.

7. om 2nd ραββι BLΔ 1. 33(appy) latt Syr coptt æth Chr Cypr Op. (*The omn was easy, and the fact of the reduplication not occurring below, seems to testify to its genuineness here.*)

8. rec (for διδασκαλος) καθηγητης (*mechanical alteration from below, ver* 10), with DL rel: txt BU 33 lat-*a b c* Syr syr-jer copt Orig Eus Chr. rec adds *o* χριστος, with E rel syr-cu syr-with-ast; χριστος HU: om BDE^{2}L 1. 33(appy) latt Syr syr-ms syr-jer coptt æth arm Bas Chr Thl Cypr.

9. for υμεις, υμιν D(υμειν) latt Syr sah arm Clem Cypr Aug Opt Op. υμων bef *o* πατηρ BU 33 al. rec (for ουρανιος) εν τοις ουρανοις (*to suit* επι της γης), with E rel latt Clem Orig Tert; εν ουρανοις DΔ 1 al: txt BL 33. 69 æth arm.

ever they *do* perform, has but one motive. φυλακ.] Heb. Tephillin, were strips of parchment with certain passages of Scripture, viz. Exod. xiii. 11—16 and 1—10: Deut. xi. 13—21; vi. 4—9, written on them, and worn on the forehead between the eyes, on the left side next the heart, and on the left arm. The name in the text was given because they were considered as charms. They appear not to have been worn till after the captivity; and are still in use among the rabbinical Jews. Their use appears to have arisen from a superstitious interpretation of Exod. xiii. 9: Deut. vi. 8, 9. See Joseph. Antt. iv. 8. 13. The fringes were commanded to be worn for a memorial, Num. xv. 38. See note on ch. ix. 20.

6, 7.] See Mark xvi. 38, 39: Luke xx. 46, 47. On πρωτ. ἐν τοῖς δειπ. see Luke xiv. 7. 8—10.] The prohibition is against loving, and in any religious matter, using such titles, signifying dominion over the faith of others. It must be understood in the spirit and not in the letter. Paul calls Timotheus his '*son*' in the faith, 1 Tim. i. 2, and exhorts the Corinthians (1 Cor. xi. 1) to be followers of him as he of Christ. To understand and follow such commands in the slavery of the letter, is to fall into the very Pharisaism against which our Lord is uttering the caution. See (e. g.) Barnes's note here. ῥαββί = רַבִּי my master: an expression used, and reduplicated as here, by *scholars to their masters*, who were never called by their own name by their scholars. So the Lord says, John xiii. 13, ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος κ. ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. See Schöttgen, Hor. Heb. ii. 900. The Teacher is probably not *Christ*, as supplied here in the rec., but the Holy Spirit (see John xiv. 26: Jer. xxxi. 33, 34: Ezek. xxxvi. 26, 27), only *not here named*, because this promise was only given in private *to the disciples*. If this be so, we have God, in His Triunity, here declared to us as the only Father, Master, and Teacher of Christians; their πατήρ, καθηγητής (= ὁδηγὸς τυφλῶν Rom. ii. 19), and διδάσκαλος—the only One, in all these relations, on

[m] οὐράνιος. 10 μηδὲ κληθῆτε [n] καθηγηταί, ὅτι [n] καθηγητὴς ὑμῶν ἐστὶν εἷς ὁ χριστός. 11 ὁ δὲ [o] μείζων ὑμῶν ἔσται ὑμῶν [p] διάκονος. 12 ὅστις δὲ [q] ὑψώσει ἑαυτὸν [q] ταπεινωθήσεται, καὶ ὅστις [q] ταπεινώσει ἑαυτὸν [q] ὑψωθήσεται. 14 οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν [t] ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους [u] ἀφίετε εἰσελθεῖν. 15 οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι [v] περιάγετε τὴν [w] θάλασσαν καὶ τὴν

Z νμειν γαρ ... ουδε τους Γ. BDEFG HKLM SUVZΔ 1. 33. 69.

m here bis (ver. 8 v.r.) only †. occ. in Phil., Dion. Hal., Diog. Laert. v. Lexx. and cf. Ezek. xiv. 8.
n ch. xiii. 32 al.
o ch. xx. 26 al. fr. Gcopp. (not Luke) & Paul. Exh. i. 10. ii. 2. vi. 8 var. only.
p Luke xiv. 11 bis. xviii. 14 bis. 2 Cor. xi. 7. James iv. 10. 1 Pet. v. 6. Ps. lxxvii. 15.
q as above (q). ch. xi. 23 al. Deut. xvii. 20. 2 Chron. xxvi. 16. above (q). ch. xviii. 4. Luke iii. 5, from Isa. xl. 4. 2 Cor. xii. 21. Phil. ii. 8. iv. 12 only.
r as above (q). Luke xiv. 11 bis. xviii. 14 bis. 2 Cor. xi. 7. James iv. 10. 1 Pet. v. 6. Ps. s as Isa. x. 33.
t = Isa. xiv. 1.
u = ch. iii. 15. Sir. xxiii. 1.
v = ch. iv. 23 reff.
w Heb. xi. 29. Gen. i. 10. Jonah i. 9.

10. rec εις γαρ υμων εστιν ο καθηγητης (*corrn of order from ver* 8), with E rel lat-*f* syrr copt(appy) æth: (εστ. bef υμ. Δ 1: om ο bef καθ. U: om υμ. K al: υμ. aft καθ. 69:) txt BDGL 33 lat-(*a b*) *c* $ff_{1,2}$ $g_{1,2}$ *h l* Ambr Op. (D-gr vulg &c εἷς bef ἐστιν: lat-*a e* D-lat arm om εἷς.)

11. om δε D latt Hil Op.

[12.] rec ins ουαι υμιν γρ. κ. φαρ. υποκρ., οτι κατεσθιετε τας οικιας των χηρων, κ. προφασει μακρα προσευχομενοι· δια τουτο λημψεσθε περισσοτερον κριμα (*from Mark* xii. 40, *Luke* xx. 47: *this is further shewn by* οτι κατεσθιετε *being conformed to the other vv here, and* προφ. μ. προσευχομενοι *being carelessly left as in Mark*)— Steph, bef ver 14, with E rel lat-*f* syrr copt æth Chr Damasc Op—elz, aft ver 14, with 69 al vulg lat-*b c* ff_2 *h* syr-cu Hil (*for numerous other variations see Lachm and Scholz*): om BDL Z(appy) 1. 33 am(with em forj fuld gat harl mm) lat-*a e* ff_1 $g_{1,2}$ copt-mss sah-mnt arm Orig(calls ver 15 δεύτερον ταλανισμόν) Eus-canon (appy) Jer.

14. Steph om δε, with E rel lat-*f h* syrr syr-cu copt-ms æth arm Orig-lat Eus Hil: ins BDL 1 latt copt.

whom they can rest or depend. They are all *brethren*: all substantially equal—*none by office or precedence nearer to God than another; none standing between his brother and God.* 'And the duty of all Christian teachers is to bring their hearers to the confession of the Samaritans in John iv. 42: οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.' (Olshausen, Christus der einige Meister, p. 10, cited by Stier, ii. 444.)

πατέρα μὴ κ. τ. λ., **name not any Father of you on earth**: no '*Abba*' or '*Papa*' (see the account of the funeral of John Wesley, Coke and More's Life, p. 441, and the opening of the Author's dedication of the book). 11.] It may serve to shew us how little the letter of a precept has to do with its true observance, if we reflect that he who of all the Heads of sects has most notably violated this whole command, and caused others to do so, calls himself '*servus servorum Dei.*'

12.] This often-repeated saying points here not only to the universal character of God's dealings, but to the speedy humiliation of the lofty Pharisees; and as such finds a most striking parallel in Ezek. xxi. 26, 27. 14.] In Luke xi. 52 it is added ἤρατε τὴν κλεῖδα τῆς γνώσεως—the Key being, not the Key *of*, i. e. *admitting to*, Knowledge, but *the Knowledge itself*, the true simple interpretation of Scripture which would have admitted them, and caused them to admit others, into the Kingdom of Heaven by the recognition of Him of whom the Scriptures testify; whereas now by their perverse interpretations they had shut out both themselves and others from it. See a notable instance of this latter in John ix. 24. They shut the door as it were in men's faces who were entering. On the interpolated ver. 13, see notes in Mark (xii. 40). 15.] And with all this betrayal of your trust as οἱ διδάσκαλοι τοῦ Ἰσραήλ (John iii. 10), *as if all your work at home were done*, ye περιάγ. τ. θ. κ.τ.λ. This was their work of supererogation—not commanded them, nor in the spirit of their law. The Lord speaks not here of those pious Godfearing men, who were found dwelling among the Jews, favour-

ᵂˣ ξηρὰν ποιῆσαι ἕνα ʸ προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν ᶻ υἱὸν ᵃ γεέννης ᵇ διπλότερον ὑμῶν. 16 οὐαὶ ὑμῖν ᶜ ὁδηγοὶ τυφλοὶ οἱ λέγοντες ᵈ Ὃς ἂν ᵈ ὀμόσῃ ἐν τῷ ναῷ, ᵉ οὐδέν ἐστιν· ὃς δ' ἂν ᵈ ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ᶠ ὀφείλει. 17 μωροὶ καὶ τυφλοί, ᵍ τίς γὰρ μείζων ἐστίν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ʰ ἁγιάσας τὸν χρυσόν; 18 καὶ Ὃς ἂν ᵈ ὀμόσῃ ἐν τῷ ⁱ θυσιαστηρίῳ, ᵉ οὐδέν ἐστιν· ὃς δ' ἂν ᵈ ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. 19 τυφλοί, ᵍ τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ ⁱ θυσιαστήριον τὸ ʰ ἁγιάζον τὸ δῶρον; 20 ὁ οὖν ᵈ ὀμόσας ἐν τῷ ⁱ θυσιαστηρίῳ ᵈ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω αὐτοῦ· 21 καὶ ὁ ᵈ ὀμόσας ἐν τῷ ναῷ ᵈ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ ᵏ κατοικήσαντι αὐτόν· 22 καὶ ὁ ᵈ ὀμόσας ἐν τῷ οὐρανῷ

c ch. v. 22 reff. — b 1 Tim. v. 17. Rev. xviii. 6 bis only. Isa. xl. 2. comp., here only †. — e ch. xv. 14 reff. — d ch. v. 34 reff. w. ἀν, 1 Kings xx. 42. — e — John viii. 54. 1 Cor. vii. 19. xiii. 2. 2 Cor. xii. 11. — f absol., here only. Isa. xxiv. 2. see Luke xi. 4. — g — πότερος, ch. xxi. 31. xxvii. 17, 21. Luke vii. 42. Phil. i. 22. τίς ἀπῆσε (of two) δικαία ἐστί; Xen. Cyr. i. 3. 17. — h John x. 36. xvii. 17, 19 al. Gen. ii. 3 xxis. 27 al. fr. — i ver. 35. ch. v. 23, 24. Luke i. 11. xi. 51. 1 Cor. ix. 13 al. Gen. viii. 20. xii. 7, 8. — j constr., Luke xiii. 4. Acts i. 19. ii. 9, 14 al^{5}. Rev. (xii. 13 v. r.) xvii. 2 only. Ps. cxxxiv. 21 al. fr.

w-x ch. xii. 10 reff. — as above(x). Mic. xxxvii. 8 al. — y Acts ii. 10. vi. 5. xiii. 43 only. Exod. xii. 48, 49. Lev. xvii. 8 al. — z ch. viii. 12. 1 Kings xx. 31. — a ch. v. 22 reff. — b 1 Tim. v. 17. Rev. xviii. 6 bis only. Isa. xl. 2. comp., here only †.

c, e, e ναοσ... BCDEF GHKL MSUV ΖΔ 1. 33. 69.

15. ινα ποιησητε D latt.

16. om οι D^{1}.

17. τι γαρ μειζον Z latt.—μειζω D. rec (for αγιασας) αγιαζων (*as more simple, and used in ver* 19), with CL rel latt: txt BDZ.

18. rec εαν, with E rel: txt BCDFKL 33. 69. (Z def.) [vv. 18—27 lat-*b* def.]

19. rec bef τυφλοι ins μωροι και (*from ver* 17: *no reason could be assigned for its* omission, *if genuine*), with BC rel lat-*c f* syrr copt sah-mnt arm Orig-lat: om DLZ 1 vulg lat-*a e ff*$_{1,2}$ *g*$_{1,2}$ *h l* syr-cu copt-mss æth. μειζω D.

20. for επανω, επ' Z(appy).

21. rec κατοικουντι, with BH 69 (S 1, e sil) latt syr æth arm: txt CDZ rel Damasc.

ing and often attending their worship—but of the *proselytes of righteousness*, so called, who by persuasion of the Pharisees, took on them the *whole Jewish law and its observances*. These were rare—and it was to the credit of our nature that they were. For what could such a proselyte, made by such teachers, become? A disciple of hypocrisy merely—neither a sincere heathen nor a sincere Jew—doubly the child of hell—condemned by the religion which he had left—condemned again by that which he had taken. The expression διπλότερον ὑμῶν occurs in the same connexion, and probably in allusion to this passage, in Justin Martyr, Tryph., § 122, p. 215, οἱ δὲ προσήλυτοι οὐ μόνον οὐ πιστεύουσιν, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ.

16—22.] The Lord *forbade all swearing* to His own disciples, ch. v. 34; and by the very same reasoning—because every oath is really and eventually an oath by God—shews these Pharisees the validity and solemnity of every oath. "This subterfuge became notorious at Rome. 'Ecce negas, jurasque mihi per templa Tonantis; Non credo: jura, verpe, per Anchialum' = am chai aloh (as God liveth). Martial xi. 94" (F. M.). The gold here is probably not the ornamental gold, but the Corban—the sacred treasure. (This Meyer doubts, because the question here is not of *vows*. But in the absence of any examples of an oath *by the gold of the temple*, it is just as likely as the other interpretation.) They were *fools* and *blind*, not to know and see, that *no inanimate thing can witness an oath*, but that all these things are called in to do so because of *sanctity* belonging to them, of which *God is the primary source*—the *order* likewise of the *things hallowed*, being, in their foolish estimate of them, *reversed*: for the *gold* must be less than the *temple which hallows it*, and the *gift* than the *altar*—not as if this were of any real consequence, except to shew their folly—for vv. 20—22, *every oath* is really an *oath by God*. But these men were servants only of the temple (ὁ οἶκος ὑμῶν, ver. 38) and the altar, and had forgotten God. ὀφείλει, *is bound* (see Exod. xxix. 37). κατοικήσαντι (not κατ-

[d] ὀμνύει ἐν τῷ [k] θρόνῳ τοῦ θεοῦ, καὶ ἐν τῷ [l] καθημένῳ ἐπάνω αὐτοῦ. 23 οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι [m] ἀποδεκατοῦτε τὸ [n] ἡδύοσμον καὶ τὸ [o] ἄνηθον καὶ τὸ [p] κύμινον, καὶ [q] ἀφήκατε τὰ [r] βαρύτερα τοῦ νόμου, τὴν [s] κρίσιν καὶ τὸ ἔλεος καὶ τὴν [t] πίστιν· ταῦτα δὲ ἔδει ποιῆσαι, κἀκεῖνα μὴ [q] ἀφεῖναι. 24 [u] ὁδηγοὶ τυφλοί, [v] διυλίζοντες τὸν [w] κώνωπα, τὴν δὲ [x] κάμηλον [y] καταπίνοντες. 25 οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι [z] καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς [a] παροψίδος, [b] ἔσωθεν δὲ [bc] γέμουσιν ἐξ [d] ἁρπαγῆς καὶ [e] ἀκρασίας.

—γραμματεῖς Z. BCDEF GHKL MSUV Δ 1. 33. 69.

k = ch. v. 34. Acts vii. 49, from Isa. lxvi. 1. Heb. i. 8. viii. 1. xii. 2 al.
l w. ἐπάνω, ch. xxviii. 2. Rev. vi. 8 only. see ch. xxi. 7.
m Luke xi. 42. xviii. 12. Heb. vii. 5 only. Gen. xxviii. 22. Deut. xiv. 22.
n Luke xi. 42 only †.
o here only †.
p here only. Isa. xxviii. 25, 27 bis only.
q = Mark vii. 8. Luke xi. 42 al.
r = 2 Cor. x. 10. Acts xxv. 7. (ver. 4 reff.)
s Isa. i. 17.
t = Rom. iii. 3. Tit. ii. 10. Prov. xii. 22.
u ver. 16.
v here only. Amos vi. 6 only.
w here only †. (-πιον, Judith x. 21.)
x ch. xix. 24 reff.
y 1 Cor. xv. 54, from Isa. xxv. 8. 2 Cor. ii. 7. v. 4. Heb. xi. 29. 1 Pet. v. 8. Rev. xii. 16 only. Num. xvi. 32.
z Mark vii. 19 al. fr.
a here (and ver. 26 v. r.) only †.
b ver. 27. Rev. iv. 8.
c w. ἐξ, here only. see Rev. viii. 5. w. gen. ver. 27 reff.
d Luke xi. 39. Heb. x. 34 only. Isa. iii. 14.
e 1 Cor. vii. 5 only †. (-τής, 2 Tim. iii. 3.)

23. *αφηκατε* B[1]. rec *τον ελεον*, with C rel (*το* M): txt BDL 33 Chr Epiph Cyr. rec om *δε*, with D rel vulg lat-*c f ff*$_{1,2}$ *g*$_{1,2}$ arm Lucif: ins BCKLMΔ 33 lat-*a h* D-lat syrr syr-cu copt æth Orig-lat Chr-*η*. rec *αφιεναι*, with CD rel: txt BL.

24. rec aft *τυφλοι* ins *οι*, with CD[2] rel (*οι διυλιζοντες* C[1]) syrr syr-cu. for *την*, *τον* D.

25. *εξω* D X-comm Clem Chr-*γ* (and Fd's mss exc κ). om *εξ* (*as unnecessary*), CD X-comm latt copt arm Chr: ins B rel. for *ακρασιας*, *αδικιας* (*gloss on unusual word, as is shewn by the variations below*) C rel lat-*f* Syr Chr Thl Euthym Op Promiss: *ακρ. κ. αδικ.* syr-w-ast: *ακαθαρσιας* vulg lat-*ff*$_1$ *g*$_{1,2}$ *l* coptt Clem: *πλεονεξιας* M Chr-M[1]: *αδικ. κ. πλειον.* æth: *πονηριας* al: txt BDLΔ 1. 33. 69 lat-*a o ff*$_2$ *k* syr arm.

οικοῦντι) is remarkable: God did *not then* dwell in the Temple, nor had He done so since the Captivity. [This *may* perhaps be so: but grammatically it is hardly probable. Rather should I say now, with Meyer, that the aor. refers to the one definite act by which God took possession of the temple as His dwelling-place on its dedication by Solomon; without any allusion to present circumstances. 1862.] **23, 24.**] It was doubtful, whether Levit. xxvii. 30 applied to every smallest garden herb: but the Pharisees, in their over-rigidity in externals, stretched it to this, letting go the heavier, more difficult, and more important (see ver. 4) matters of the Law. In the threefold enumeration, our Lord refers to Micah vi. 8 (see also Hosea xii. 6)—where *to do justly, to love mercy, and to walk humbly with God*, are described as being better than all offerings. **ταῦτα**—these last, are the great points on which your exertions should have (*ἔδει, oportebat*) been spent—and then, if for the sake of these they be observed, the others should not be neglected. Stier gives an instance of this, in (*Scripture*) *philology*, which if it be applied in subjection to a worthy appreciation of the *sense and spirit of the Writer*, may profitably descend to the minutest details: but if the philologian begin and end with his 'micrology,' he incurs the *μωρὲ καὶ τυφλέ* of the Pharisees (ii. 515, edn. 1). **διυλίζοντες τ. κ.**] The *straining the gnat*, is not a mere proverbial saying. The Jews (as do now the Buddhists in Ceylon and Hindostan) strained their wine, &c., carefully, that they might not violate Levit. xi. 20, 23, 41, 42 (and, it might be added, Levit. xvii. 10—14). The "strain *at* a gnat" in our present auth. vers. for "strain *out* a gnat" of the earlier English vss., seems not to have been a mistake, as sometimes supposed, but a deliberate alteration, meaning, "strain [out the wine] at [the occurrence of] a gnat." **τόν** and **τήν** indicate reference to a proverb or fable. The camel is not only *opposed*, as *of immense size*, but is also joined with the other, as being equally unclean. **25—28.**] This woe is founded not on a literally, but a typically denoted practice of the Pharisees.

26 Φαρισαῖε τυφλέ, [a] καθάρισον πρῶτον τὸ [f] ἐντὸς τοῦ
ποτηρίου, ἵνα γένηται καὶ [g] τὸ [g] ἐκτὸς αὐτοῦ καθαρόν.
27 οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι
[h] παρομοιάζετε [i] τάφοις [k] κεκονιαμένοις, [l] οἵτινες ἔξωθεν
μὲν φαίνονται [m] ὡραῖοι, [n] ἔσωθεν δὲ [o] γέμουσιν [p] ὀστέων
νεκρῶν καὶ πάσης [q] ἀκαθαρσίας. 28 οὕτως καὶ ὑμεῖς X ακα-
θαρσιας ...
BCDEP
GHKL
MSUV
ΧΔ 1. 33.
69.
ἔξωθεν μὲν [r] φαίνεσθε τοῖς ἀνθρώποις [r] δίκαιοι, ἔσωθεν δέ
ἐστε [s] μεστοὶ [t] ὑποκρίσεως καὶ [u] ἀνομίας. 29 οὐαὶ ὑμῖν
γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι [v] οἰκοδομεῖτε
τοὺς [l] τάφους τῶν προφητῶν καὶ [w] κοσμεῖτε τὰ [x] μνημεῖα
τῶν δικαίων, 30 καὶ λέγετε Εἰ [y] ἤμεθα ἐν ταῖς ἡμέραις τῶν
πατέρων ἡμῶν, οὐκ ἂν [y] ἤμεθα αὐτῶν [z] κοινωνοὶ ἐν τῷ
[a] αἵματι τῶν προφητῶν. 31 ὥστε [b] μαρτυρεῖτε [c] ἑαυτοῖς
ὅτι υἱοί ἐστε τῶν [d] φονευσάντων τοὺς προφήτας· 32 καὶ

f — here (Lake xvii. 21) only. Ps. cii. 10.
g here only †.
h here only †. (-μοιος, Mark vii. 8, 13.)
i Matt. only (ch. xxvii. 61, &c. xxviii. 1), exc. Rom. iii. 13, from Ps. v. 9. (-φή, ch. xxvii. 7 only.)
k Acts xxiii. 3 only. Deut. xxvii. 2, 4. Prov. xxi. 9 only.
l — ch. vii. 15 reff.
m Acts iii. 2, 10. Rom. x. 15 only. 3 Kings i. 6.
n ver. 25. Rev. iv. 8.
o w. gen., Luke xi. 39. Rom. iii. 14, from Ps. x. 25 (7). Rev. iv. 6, 8. v. 8 al. Gen. xxxvii. 25. acc., Rev. xvii. 3, 4.
p Luke xxiv. 39 reff.
q Gospp., here only. elsw. Paul only, Rom. i. 24 al. fr. Lev. v. 3 al.
r Prov. xxi. 2.
s John xix. 29 (bis) reff.
t Mark xii. 15. Luke xii. 1. Gal. ii. 13. 1 Tim. iv. 2. (James v. 12 v. r.) 1 Pet. ii. 1 only †. 2 Macc. vi. 25 only.
u ch. vii. 23. 2 Cor. vi. 14. Heb. i. 9 (from Ps. xliv. 7 vat.) al. Gen. xix. 15.
v ch. vii. 24, 26 al. fr. 1 Macc. xiii. 27.
w ch. xii. 44 ‖ L. 1 Pet. iii. 5 al. Ezek. xxiii. 41.
x ch. viii. 28 al. fr. Gen. xxiii. 6, 9.
y Acts xxvii. 37. Eph. ii. 3.
z Gospp., Luke v. 10 only. 1 Cor. x. 18, 20. Heb. x. 33 al. Isa. i. 23.
a — ch. xxvii. 6, &c. Acts xx. 28. Ezek. xxii. 4. xxiv. 6, 8. Sir. viii. 16.
b constr., Luke iv. 22. John iii. 26, 28. v. 33. Gal. iv. 15 al. Gen. xliii. 3 vat.
c 2nd pers., ch. iii. 9 reff. Deut. v. 17. Jam. ii. 11. iv. 2. v. 6 only.
d ver. 35. ch. v. 21. xix. 18 ‖ and Rom. xiii. 9, from Exod. xx. 15 (13), or

26. rec aft ποτηριον add και της παροψιδος (*repetition from ver* 25), with BC rel vulg lat-*c* Orig-lat: om D 1. 209 lat-*a e* Iren-lat Clem Chr. for εκτος, εξωθεν D Clem. rec αυτων (*to suit the insn of κ. της παροψ. above*), with C rel syrr copt arm: om X-comm vulg lat-*c* D-lat Iren-lat Clem Orig-lat Chr: txt B¹DE¹ 1. 69 lat-*a e* æth hom-Cl.

27. ομοιαζετε (*see varr readd in Matt* xxvi. 73, *Mk* xiv. 70) B 1. for οτι. εξ. μ. φ. ωρ., &c., εξωθεν ο ταφος φαινεται ωραιος, εσ. δ. γεμει D Iren-lat Clem.

28. rec μεστοι bef εστε (*for euphony*), with X rel latt Iren-lat Lucif: txt BCDL 33. 69.

30. rec (for ημεθα) ημεν (twice), with KM¹SU 1 Orig Chr: txt BCD rel Orig-ms Cyr. rec κοινωνοι bef αυτων, with C rel latt Orig: txt BD 1. 69 Chr.

Our Lord, in the ever-deepening denunciation of His discourse, has now arrived at the delineation of their *whole* character and practices by a parabolic similitude.

γέμουσιν ἐξ] not, '*are filled by*' (Dr. Burton), but, are full of: מָלֵא מִן in Hebrew. The straining out of the gnat is a cleansing pertaining to the ἔξωθεν, as compared with the *inner composition of the wine itself*, of which the cup is full: see Rev. xviii. 3. ἵνα γέν.] The exterior is not in reality pure when the interior is foul: it is not 'a clean cup,' unless both exterior and interior be clean: 'alias enim illa mundities externa non est mundities.' Bengel. Observe, the emphasis is on γένηται: "that its exterior also may not appear to be, but really *become*, pure." τάφ. κεκον.] The Jews used once a year (on the fifteenth of the month Adar) to *whitewash the spots where graves were*, that persons might not be liable to uncleanness by passing over them (see Num. xix. 16). This goes to the root of the mischief at once: 'your heart is not a temple of the living God, but a grave of pestilent corruption: not a heaven, but a hell. And your religion is but the whitewash—hardly skin-deep.'

29—33.] The guilt resting on these present Pharisees, from being the last in a progressive series of generations of such hypocrites and persecutors, forms the matter of the last Woe. The burden of this hypocrisy is, that they, being one with their fathers, treading in their steps, but vainly disavowing their deeds, were, by the very act of building the sepulchres of the prophets, joined with their prophet-persecuting acts, convicting themselves of continuity with their fathers' wickedness. See, as clearly setting forth this view, Luke xi.

ὑμεῖς [o] πληρώσατε τὸ [f] μέτρον τῶν πατέρων ὑμῶν. [o] = Mark i. 15. Phil. iv. 19. Dan. viii. 23. see Gen. xv. 16.
33 [g] ὄφεις [h] γεννήματα [h] ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς [i] κρίσεως τῆς [k] γεέννης; [f] ch. vii. 2. Mark iv. 24. Luke vi. 38 bis. Rom. xii. 3. Eph. iv. 7 al. Deut. xxv. 14.
34 διὰ τοῦτο ἰδοὺ ἐγὼ [l] ἀποστέλλω [l] πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ [m] γραμματεῖς· [n] ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ [n] ἐξ αὐτῶν [o] μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ [p] διώξετε [g] ch. vii. 10. x. 16 al. Psa. cxxxix. 8. — here only.
ἀπὸ πόλεως εἰς πόλιν, 35 ὅπως [q] ἔλθῃ ἐφ' ὑμᾶς πᾶν [r] αἷμα

h ch. iii. 7 (reff.). i — John v. 24, 29. Heb. x. 27. 2 Pet. ii. 4 al. Isa. liii. 8. k ch. v. 22 reff.
l ch. xxi. 34. Jer. xxv. 4. m — ch. xiii. 52 reff. n Luke xi. 49. xxi. 16. 2 John 4 al.
2 Kings x. 22 ver. xviii. 4. Rev. iii. 10. o ch. x. 17 reff. Deut. xxviii. 15. p — Acts xxvi. 11. 1 Macc. v. 22. r — ver. 30. Gen. ix. 5, 6. iv. 10. q John

32. πληρωσατε B[1] lat-e: επληρωσατε DH al (*both correns, the imperative not being understood*): txt B[2]C rel Orig Eus.

34. om εγω D 33 al Iren-lat$_2$ Orig$_1$ Chr Phot Lucif$_2$. αποστελω D-gr 33 al copt Orig$_1$ Chr: txt BC rel latt syrr æth arm Iren-lat$_2$ Orig Lucif. om προς υμας D ev-y. rec ins και bef 1st εξ αυτων, with CD rel latt syr-w-ob copt æth arm-mss Iren-lat Orig Lucif: om BMΔ 1. 33. 69 am(with fuld harl[1]) lat-e Syr arm Orig$_1$. αποκτεινατε D. om κ. εξ αυτ. μαστ. εν τ. συν. υμ. D lat-a Iren-lat Lucif.

47, 48. '(Sit licet divus, dummodo non vivus). Instead of the penitent confession, "We have sinned, we and our fathers," this last and worst generation in vain protests against their participation in their fathers' guilt, which they are meanwhile developing to the utmost, and filling up its measure (Acts vii. 52).' Stier (ii. 453). Again notice the emphasis, which is now markedly on *υἱοί*; thus bringing out that relation in all its fulness and consequences.

πληρώσατε, imper., **fill ye also** (as well as they) **the measure** (*of* iniquity) **of your fathers.** Ver. 33 repeats almost verbatim the first denunciation of the Baptist—in this, the last discourse of the Lord: thus denoting the unchanged state of these men, on whom the whole preaching of repentance had now been expended. One weighty difference however there is: then it was, **τίς ὑπέδειξεν ὑμῖν φυγεῖν**; the wonder was, *how they bethought themselves* of escaping—now, **πῶς φύγητε**; **how shall ye escape?** On **ὄφεις**, see Rev. xii. 9. 34.] From the similar place in the former discourse (Luke xi. 49, see notes there) it would appear that the **διὰ τοῦτο** refers to the *whole* last denunciation: 'quæ cum ita sint'—'since ye are bent upon filling up the iniquities of your fathers, in God's inscrutable purposes ye shall *go on* rejecting His messengers.' Notice the difference between **ἡ σοφία τοῦ θ.** in Luke xi. 49, and **ἐγώ**, with its emphasis here. These words are no where *written* in Scripture, nor is it necessary to suppose that to be our Lord's meaning. He speaks this as Head of His Church, of those whom He was about to send: see Acts xiii. 1: 1 Cor. xii. 8: Eph. iii. 5. He cannot, as some (Olsh.) think, include *Himself* among those whom He sends—the Jews may have *crucified* many Christian teachers before the destruction of Jerusalem. And see Euseb. H. E. iii. 32, where he relates from Hegesippus the crucifixion of Symeon son of Clopas, in the reign of Trajan. The **καί** takes out the **σταυρώσετε**, the special, from the **ἀποκτενεῖτε**, the general; with, of course, somewhat of emphasis. The **προφήτας** were the *Apostles*, who, in relation to the Jews, were such—the **σοφοί**, Stephen and such like, men full of the Holy Ghost—the **γραμματεῖς**, Apollos, Paul (who indeed was all of these together), and such. On **μαστ. ἐν τ. συν. κ.τ.λ.** see Acts v. 40; xxii. 19; xxvi. 11. 35.] **ὅπως**, not *'in such a way that'* (?), as Webst. and Wilk.: but strictly 'in order that.'

αἷμα δίκ. or **ἀθῷον** is a common expression in the O. T. See 4 Kings xxi. 16; xxiv. 4: Jer. xxxiii. (xxvi.) 15; and more especially Lam. iv. 13, which perhaps our Lord referred to in speaking this.

πᾶν αἷ.] Thus in Babylon, Rev. xviii. 24, is found *the blood of all that were slain upon the earth*. Every such signal judgment is the judgment for a series of long-crying crimes—and these judgments do not exhaust God's anger, Isa. ix. 12, 17, 21.

The *murder of Abel* was the *first* in the strife between unrighteousness and holiness, and as these Jews represent, in their conduct both in former times and now, the murderer of the first, they must bear

s ch. xxvi. 28 ‖ Mk. L. Luke xi. 50. Acts xxii. 20. Gen. ix 6. t ver. 31 reff. u — ‖ Luke xi. 51. Acts xii. 6 †. (Wisd. xvi. 19 al.) v vv. 18, &c. reff. w ch. v. 18 reff. x w. ἐπί, Luke xix. 43. Rev. iii. 3

δίκαιον [s]ἐκχυννόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος BCDEF GHKL MSUV XΔ 1. 33. 69.
[t]Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαρα-
χίου, ὃν [t]ἐφονεύσατε [u]μεταξὺ τοῦ ναοῦ καὶ τοῦ [v]θυσιαστη-
ρίου. 36 [w]ἀμὴν λέγω ὑμῖν [ὅτι] [x]ἥξει πάντα ταῦτα
ἐπὶ τὴν γενεὰν ταύτην. 37 Ἰερουσαλὴμ Ἰερουσαλὴμ ἡ
ἀποκτείνουσα τοὺς προφήτας καὶ [y]λιθοβολοῦσα τοὺς
[z]ἀπεσταλμένους [z]πρὸς [a]αὐτήν, [a]ποσάκις ἠθέλησα [b]ἐπι-

y ch. xxi. 35 reff. z = Luke i. 45 (?). xiii. 34. Rev. xviii. 24. Isa. xxii. 16 Heb. a ch. xviii. 21. Luke xiii. 34 only. 2 Chron. xviii. 15. Ps. lxxvii. 40. Sir. xx. 17 only. b ch. xxiv. 31 ‖ Mk. Mark i. 33. Luke xii. 1. xiii. 34 only. 2 Chron. xx. 26.

35. aft ὅπως ins ἂν C² M-marg 33. 69. rec ἐκχυνομενον, with B(see table) L rel 69 Orig: txt CDGUΔ 1. 33. om 1st του DL 33 ev-y Eus$_{p}$. om 2nd του D 33. om υιου βαραχιου ℵ evv-6-13 Eus (but Iren Orig have it): "In Evangelio quo utuntur Nazareni, pro filio Barachiæ, *filium Joiadæ* reperimus scriptum" (Jer in loc).

36. rec om οτι (*see Luke* xi. 51), with BDL 1 latt æth arm Iren-lat Lucif: ins C rel lat-*f* syrr Orig Chr Thl. rec ταυτα bef παντα, with C D-gr LMS X-comm latt copt Orig Lucif: txt B rel Iren-lat.

37. αποκτεινουσα CGK al Thdrt-ms: -ενουσα Δ 33. 69 al Thl: txt BD rel Clem Orig$_{4}$ Eus. for αυτην, σε D arm. (*ad te missi sunt* latt Iren-lat$_{2}$ Cypr Hil.) rec επισυναγει bef ορνις, with C rel: txt BDKL 1. 33. 69 latt copt Clem

the vengeance of the whole in God's day of wrath. Who **Zacharias son of Barachias** is has been much disputed. We may conclude with certainty that it cannot be (as Aug. and Greswell suppose) a *future* Zacharias, mentioned by Josephus, B. J. iv. 5. 4, as son of Baruch, and slain in the temple just before the destruction of Jerusalem—for our Lord evidently speaks of an event *past*, and never *prophesies* in this manner elsewhere. Origen has preserved a tradition (in Matth. Comm. Series, 24, vol. iii. p. 846), that *Zacharias father of John the Baptist* was slain by them in the temple; but in the absence of all other authority, this must be suspected as having arisen from the difficulty of the allusion here. Most likely (see Lightfoot in loc., and note on Luke xi. 49) it is *Zacharias the son of Jehoiada*, who was killed there, 2 Chron. xxiv. 21, and of whose blood the Jews had a saying, that it never was washed away till the temple was burnt at the captivity. **υἱοῦ Βαραχίου** does not occur in Luke xi. 51, and perhaps was not uttered by the Lord Himself, but may have been inserted by mistake, as *Zacharias the prophet* was son of Barachiah, see Zech. i. 1: a circumstance suppressed by Dr. Wordsworth in his elaborate account of the mystical reason of the patronymic being used here, as "signifying Son of the Blessed, which was a name of Christ Himself." See his note. **μετ. τ. ν. κ. τ. θ.**] He was killed in the *priests' court*, where the altar of burnt-offerings was. On ver. 36, see note on ch. xxiv. 34. It is no objection to the interpretation there maintained, that the *whole period* of the Jewish course of crime is not filled up by it: the *death of Abel* can by no explanation be brought within its limits or responsibility; and our Lord's saying reaches far deeper than a mere announcement of their responsibility for what *they themselves had done*. The Jews stood in the *central point of God's dealings with men*; and as they were the chosen for the election of grace, so, rejecting God and His messengers, they became, in an especial and awful manner, vessels of wrath. Our Lord mentions *this last murder*, not as being the *last* even before His own day, but *because it was connected especially with the cry of the dying man*, 'The Lord look upon it *and require it*.' Compare Genesis iv. 10. This death of Zacharias *was the last* in the *arrangement of the Hebrew Canon* of the O.T., though *chronologically* that of Urijah, Jer. xxvi. 23, was later.

37.] These words were before spoken by our Lord, Luke xiii. 34: see notes there. On the construction of **αὐτήν**, see reff. **ποσάκις ἠθ.** must be understood of all the messages of repentance and mercy sent by the prophets, for our Lord's words embrace the whole time comprised in the historic survey of ver. 35, as well as His own ministry. On the similitude, see Deut. xxxii. 11: Ps. xvii. 8; xxxvi. 7; lvii. 1; lxi. 4: Isa. xxxi. 5: Mal. iv. 2,

συναγαγεῖν τὰ τέκνα σου [c] ὃν [c] τρόπον [d] ὄρνις [b] ἐπισυνάγει τὰ [e] νοσσία αὐτῆς [f] ὑπὸ τὰς [fg] πτέρυγας, καὶ οὐκ ἠθελήσατε· [38] ἰδοὺ [h] ἀφίεται ὑμῖν ὁ [i] οἶκος ὑμῶν [i] ἔρημος. [39] λέγω γὰρ ὑμῖν Οὐ μή με ἴδητε [k] ἀπ' ἄρτι, ἕως ἂν εἴπητε [l] Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

XXIV. [1] Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ [m] ἐπιδεῖξαι αὐτῷ τὰς [n] οἰκοδομὰς τοῦ ἱεροῦ. [2] ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ [o] ἀφεθῇ ὧδε [p] λίθος ἐπὶ λίθον, ὃς οὐ [q] καταλυθήσεται.

c Luke xiii. 34. Acts i. 11. vii. 28, from Exod. ii. 14. 2 Tim. iii. 8 only. Isa. xiv. 20, 24. xxxviii. 19. (καθ' ὃν τρ., Acts xv. 11. see Jude 7.)
d Luke xiii. 34 only. 3 Kings iv. 23 F. only. (-σσον, Rev. xviii. 2.)
e here only. Ps. lxxxiii. 3 only. (-σόν, Luke ii. 24. -σία, Luke xiii. 34.)
f Luke xiii. 34 only. Ps.
...καταλυθησεται X. BCDEF GHKL MSUVΔ 1. 33. 69.
g Luke as above. Rev. iv. 8. ix. 9. xii. 14 only.
h = ch. xxiv. 2 reff. i Hag. i. 9. see Isa. lxiv. 10, 11.
i ch. xxvi. 29, 64. John (i. 52 v. r.) xiii. 19. xiv. 7. Rev. xiv. 13 only.
k ch. xxi. 9 reff. Ps A. cxvii. 26.
l ch. xxi. 9 reff.
m = [Mk. (bis). 1 Cor. iii. 9. 2 Cor. v. 1. Eph. ii. 21. 1 Chron. xxix. 1 F.
n Ezek. xl. 2. mct., Paul only, Rom. xiv. 19 al.
o [. ch. iv. 11, 20. xxiii. 38. Luke xiii. 8. Judg. ii. 23. iii. 1. Ps. xvi. 14.
p Hag. ii. 16.
q = [. ch. xxvi. 61. Acts vi. 14. 2 Cor. v. 1. Gal. ii. 18. Ezra v. 12.

Orig$_s$ Eus$_2$ Bas Cyr Thdrt Hil. rec εαυτης (*see Lu* xiii. 34), with C rel Orig$_s$: txt B(Mai) DMΔ 33 latt Iren-lat Clem Eus Hil. aft πτερυγας ins αυτης B^1-marg XΔ al fuld(with gat mm) lat-*a b c* &c syrr copt æth Clem Orig Cypr Hil: om B^1-txt CDL rel vulg-ed(with am forj &c) lat-*ff*$_1$ arm Iren-lat$_1$ Orig$_3$ Eus$_4$.

38. ημων D^1-gr. om ερημος (*corrn to Luke* xiii. 35: *see there*) BL lat-*ff*$_2$ copt-ms Orig-ms.

39. aft υμ. ins οτι (*from* || *Luke*) D 1. 69 lat-*a b c f ff*$_2$ *h* syrr arm Orig-lat. for κυριου, θεου D.

CHAP. XXIV. 1. rec επορ. bef απ. τ. ιερ. (*corrn to avoid* εξελθ. απο, *see* B *below*), with C rel: σε τ. ιερ. επορ. B: txt DLΔ 1. 33. 69 latt syrr syr-jer copt æth arm Orig-lat Chr Hil Op.

2. rec (for αποκριθεις) ιησους, with C rel lat-*f* syr (*αποκρ. seeming inappropr*): txt BDL 1. 33. 69 latt syr-jer copt æth arm Chr: om H lat-*l* Syr. om ου (*see* || *Mk*) DLX 33 latt coptt æth arm Orig-lat$_1$ Thl Ambr Op: ins BC rel syrr Orig-lat$_1$ Chr. rec ταυτα bef ταυτα, with DEFGKSΔ lat-*e* syr: txt BC rel latt Syr copt arm Orig-lat$_2$ Chr Thl Ambr. aft υμιν ins οτι D. rec aft ος ου ins μη, with GKU (1. 33, e sil): om BCD rel Chr Mac Thl.

and compare ch. xxiv. 28. οὐκ ἠθ.] See Isa. xxviii. 12; xxx. 15. The tears of our Lord over the perverseness of Jerusalem are witnesses of *the freedom of man's will to resist the grace of God.*

38, 39.] This is our Lord's last and solemn departure from the temple—the *true μεταβαίνωμεν ἐντεῦθεν* ('motus excedentium Deorum.' Tacitus). οἶκος ὑμῶν—no more *God's*, but **your** house—said primarily of the temple,—then of Jerusalem,—and then of the whole land in which ye dwell. οὐ μή με ἴδητε—He did not shew Himself to all the people after His resurrection, but only to chosen witnesses, Acts x. 41. ἕως ἂν εἴπ.] until that day, the subject of all prophecy, when your repentant people shall turn with true and loyal Hosannas and blessings to greet 'Him whom they have pierced:' see Deut. iv. 30, 31: Hosea iii. 4, 5: Zech. xii. 10; xiv. 8—11. Stier well remarks, 'He who reads not this in the prophets, reads not yet the prophets aright.' Ἱερουσαλήμ, which is *Luke's* more frequent form, does not occur elsewhere in Matt. This is to be accounted for by these verses being a solemn utterance of our Lord, and the sound yet dwelling on the mind of the narrator; and not by supposing the verses to be spurious and inserted out of Luke, as Wieseler has done, Chronolog. Synops. p. 322. His assertion that ver. 39 has no sense here, is implicitly refuted above.

CHAP. XXIV. 1—51.] PROPHECY OF HIS COMING, AND OF THE TIMES OF THE END. Mark xiii. 1—37. Luke xxi. 5—36. Matt. omits the incident of the widow's mite, Mark xii. 41—44. Luke xxi. 1—4.

1, 2.] St. Mark expresses their remarks on the buildings; see note there:—they were probably occasioned by ver. 38 of the last chapter. Josephus writes, B. J. vii. 1. 1, κελεύει Καῖσαρ ἤδη τήν τε πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν . . . . τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὡς μηδὲ πώποτ' οἰκισθῆναι πι-

r ch. xxi. 1 reff. s ch. xiv. 13 reff. t — ch. xvi. 3. ver. 30. Luke ii. 12. (2 Cor. xii. 12.) Exod. iii. 12. 4 Kings xx. 8, 9. a — vv. 27, 37. 39 (only in Gospp.). 1 Cor. xv. 23. 1 Thess. ii. 19 al². 2 Thess. ii. 1, 8, 9. James v. 7, 8. 2 Pet. i. 16 al². 1 John ii. 28 †. (2 Macc. viii. 12. xv. 21 only.) v ch. xiii. 39 reff. w = ¦. 1 Cor. viii. 9. Gal. v. 15. Col. ii. 8 al. x here & ¦ Mk. (bis) vv. 11, 24. 2 Tim. iii. 13 al. Micah iii. 6.

3 καθημένου δὲ αὐτοῦ ἐπὶ του ʳ ὄρους τῶν ʳ ἐλαιῶν προς- BCDEF GHKL
ηλθον αὐτῷ οἱ μαθηταὶ ˢ κατ᾽ ἰδίαν λέγοντες Εἰπὲ ἡμῖν MSUVΔ
πότε ταῦτα ἔσται, καὶ τί τὸ ᵗ σημεῖον τῆς σῆς ᵘ παρουσίας 1. 33. 69.
καὶ ᵛ συντελείας τοῦ αἰῶνος. 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
εἶπεν αὐτοῖς ʷ Βλέπετε μή τις ὑμᾶς ˣ πλανήσῃ. 5 πολλοὶ

3. aft ἐλαιων ins κατεναντι του ιερου (*from* ‖ *Mk*) C. aft μαθηται ins αυτου CUΔ Syr copt æth Orig-lat: om BDL rel latt(*c* ?) syr arm. της παρ. σου D. rec ins της bef συντελειας, with D rel: om BCL 1. 33 Cyr-jer.

τιν ἂν ἔτι παρασχεῖν τοῖς προελθοῦσιν. There is no difficulty in οὐ here used interrogatively. See a similar case John vi. 70. Meyer has abandoned his former view that we should read οὖ, "where ye see, &c.," and takes the common interpretation. He notices some curious renderings in his note: "Do not look (so wonderingly) on .... (μὴ βλ.)," Paulus; "Do ye not wonder at ...?" Chrys., al., and De W.: "Ye see not *all* this . . ." viz. not the desolation that shall come. Grulich, de loci Matt. xxiv. 1, 2, interp. Torg. 1839: "Ye do not see: all this, I say to you, shall not ...." Bornemann. 3.] From Mark we learn, that it was *Peter and James and John and Andrew* who asked this question. With regard to the question itself, we must, I think, be careful not to press the clauses of it too much, so as to make them bear separate meanings corresponding to the arrangements of our Lord's discourse. As expressed in the other Evangelists, the question was concerning the time, and the sign, of *these things* happening, viz. the overthrow of the temple and desolation of Judæa, with which, in the then idea of the Apostles, our Lord's coming and the end of the world were connected. Against this mistake He warns them, vv. 6, 14,—Luke ver. 24,—and also in the two first parables in our ch. xxv. For the understanding of this necessarily difficult prophetic discourse, it must be borne in mind that the whole is spoken in the pregnant language of prophecy, in which various fulfilments are involved. (1) The view of the Jewish Church and its fortunes as *representing the Christian Church and its history*, is one key to the interpretation of this chapter. *Two parallel interpretations* run through the former part as far as ver. 28; the destruction of Jerusalem and the final judgment being both enwrapped in the words, but the former, in this part of the chapter, predominating. Even in this part, however, we cannot tell how applicable the warnings given may be to the events of the last times, in which apparently Jerusalem is again to play so distinguished a part. *From ver.* 28, the lesser subject begins to be swallowed up by the greater, and our Lord's *second coming* to be the predominant theme, with however certain hints thrown back as it were at the event which was immediately in question: till, in the latter part of the chapter and the whole of the next, the *second advent*, and, at last, the *final judgment* ensuing on it, are the subjects. (2) Another weighty matter for the understanding of this prophecy is, that (see Mark xiii. 32) any obscurity or concealment concerning the *time* of the Lord's second coming, must be attributed to the right cause, which we know from His own mouth to be, that the divine Speaker Himself, in His humiliation, *did not know the day nor the hour*. All that He had heard of the Father, He made known unto His disciples (John xv. 15): but that which the Father kept in His own power (Acts i. 7), He did not in His abased humanity know. He told them the *attendant circumstances* of His coming; He gave them enough to guard them from error in supposing the day to be close at hand, and from carelessness in not expecting it as near. (Regarding Scripture prophecy as I do as a *whole*, and the same great process of events to be denoted by it all, it will be but waste labour to be continually at issue, in the notes of this and the succeeding chapter, with Meyer and others, who hold that the *Gospel prophecies* are inconsistent in their eschatology with *those after the Ascension*, and those again with *the chiliastic ones of the Apocalypse*. How untenable this view is, I hope the following notes will shew; but to be continually meeting it, is the office of polemic, not of exegetic theology.) 4, 5.] Our Lord does not answer the πότε but by admonitions not to be deceived. See a question similarly answered, Luke xiii. 23, 24.

γὰρ ἐλεύσονται [γ] ἐπὶ τῷ [γ] ὀνόματί μου λέγοντες Ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς [x] πλανήσουσιν. 6 [a] μελλήσετε δὲ ἀκούειν πολέμους καὶ [a] ἀκοὰς πολέμων. ὁρᾶτε, μὴ [b] θροεῖσθε· [c] δεῖ γὰρ πάντα [c] γενέσθαι, ἀλλ' οὔπω ἐστὶν τὸ τέλος. 7 [d] ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ [e] κατὰ τόπους.

γ Mark ix. 39 ‖ L. Acts iv. 17, 18. v. 28, 40. Jer. xxiii. 25.
x ch. xvi. 27. Acts xxiv. 15. Rom. viii. 18 al. Jer. xxxvi. (xxix.) 10. Isa., 2 Pet. i. 12 only.
a ‖ Mk. ch. iv. 24 al. Isa.

M. 7. b — ‖ Mk. 2 Thess. ii. 2 only. Cant. v. 4 only. c ‖. ch. xxvi. 54. Rev. i. 1. iv. 1. xxii. 6. Dan. ii. 28. d Isa. xix. 2. e ‖. Acts xxiv. 19. xiv. 28. ii. 46. v. 42 al. συνίστασθαι κατὰ τόπους, Philo de Mand. Opif. p. 18.

5. aft λεγοντες ins οτι C[1] al lat-*f* syrr arm Orig-lat.

6. μελλετε D Scr's p Orig$_1$ Chr-2. om παντα BDL 1. 33 lat-*g*$_2$ coptt æth Orig-lat Ps-Ath: ταυτα al latt syr-jer Cypr: (*παντα appearing too* general, *it was either omd after* ‖ *Mk, or changed to* ταυτα *after* ‖ *Lu*:) txt C rel lat-*f* syrr Chr.

7. for επι, εκ' CKL 1 ev-y al. rec aft λιμοι ins και λοιμοι (*from* ‖ *Luke, as also the variations shew*), with C rel lat-*h* syrr syr-marg-gr copt æth arm Orig-lat: pref λοιμοι και, L 33 al vulg lat-*c f ff*$_1$ *g*$_{1.2}$ *l* Oros: txt BDE[1] lat-*a b e ff*$_2$ Cypr Hil Arnob.

πολλ. γάρ] This was the first danger awaiting them: not of being drawn away from Christ, but of *imagining that these persons were Himself*. Of such persons, before the destruction of Jerusalem, we have no distinct record; doubtless there were such: but (see above) I believe the prophecy and warning to have a further reference to the latter times in which its complete fulfilment must be looked for. The persons usually cited as fulfilling this (Theudas, Simon Magus, Barchochab, &c.) are all too early or too late, and not correspondent to the condition, ἐπὶ τῷ ὀνόμ. μου, 'with My name as the *ground* of their pretences.' See Greswell on the Parables, v. 380 note. Luke gives an addition (ver. 8) to the speech of the false Christs, καὶ ὁ καιρὸς ἤγγικεν.

6—8.] πόλεμοι and ἀκοαὶ πολέμων there certainly *were* during this period; but the prophecy must be interpreted rather of those of which the *Hebrew Christians would be most likely to hear* as a cause of terror. Such undoubtedly were the *three threats of war against the Jews* by Caligula, Claudius, and Nero; of the first of which Josephus says, Antt. xix. 1. 2, ἔθνει τε τῷ ἡμετέρῳ σβδὲ εἰς ὀλίγον ἐξεγεγόνει μὴ οὐκ ἀπολωλέναι, μὴ ταχείας αὐτῷ (Γαΐῳ) τελευτῆς παραγενομένης. Luke couples with πολ., ἀκαταστασίας,—and to this ἔθνος ἐπὶ ἔθνος seems also to point. There were serious disturbances,—(1) at Alexandria, which gave rise to the complaint against and deposition of Flaccus, and Philo's work against him (A.D. 38), in which the Jews as a nation were the especial objects of persecution; (2) at Seleucia about the same time (Josephus, Antt. xviii. 9. 8, 9), in which more than 50,000 Jews were killed; (3) at Jamnia, a city on the coast of Judæa near Joppa (Philo, legat. ad Caium, § 30). Many other such national tumults are recorded by Josephus. See especially B. J. ii. 17. 10, 18. 1—8, in the former of which places, he calls the sedition προοιμιον ἀλώσεως, and says that ἕκαστος τῶν μερίων ἐτετάραχτο: and adds, δεινὴ δὲ ὅλην τὴν Συρίαν ἐπίσχε ταραχή, καὶ πᾶσα πόλις εἰς δύο διῄρητο στρατόπεδα. λιμός, and λοιμός, which is coupled to it in ‖ Luke, are usual companions: a proverb says, μετὰ λιμὸν λοιμός. With regard to the *first*, Greswell (vol. v. p. 260 note) shews that the famine prophesied of in the Acts (xi. 28) happened in the ninth of Claudius, A.D. 49. It was great at Rome,—and therefore probably Egypt and Africa, on which the Romans depended so much for supplies, were themselves much affected by it. Suetonius (Claud. 18) speaks of *assidua sterilitates*; and Tacitus (Ann. xii. 43) of 'frugum egestas, et orta ex eo fames,' about the same time. There was a famine in Judæa in the reign of Claudius (the true date of which however Mr. Greswell believes (Diss. vol. ii. p. 5) to be the third of Nero), mentioned by Josephus, Antt. iii. 15. 3. And as to λοιμοί, though their occurrence might, as above, be inferred from the other, we have distinct accounts of a pestilence at Rome (A.D. 65) in Suetonius, Nero 39, and Tacitus, Ann. xvi. 13, which in a single autumn carried off 30,000 persons at Rome. But such matters

f] Mk. Acts ii. 24. 1 Thess. v. 3 only. Exod. xv. 14. Job xxi. 17. Isa. xxi. 3. g — and w. elc, ch. x. 20 al. fr. Mt. Mk. L. (Gosp. & Acts) & P. Isa. xxxiv. 2. h ch. xiii. 21 i Mk. Rev. vii. 14 al. fr. Ps. xix. 1. k ch. v. 29, 30 reff. xiii. 21 al. l ch. x. 4 al. fr. m ver. 7. n vv. 4, 5. o ch. x. 22. Ezek. xxxvi. 8. constr., ch. vii. 20 reff. p ch. vii. 16 al. Jer. vi. 13. Zech. xiii. 2. q ...αλλη-λους C. BDEFG HKLM SUVΔ 1. 33. 69.

8 πάντα δὲ ταῦτα ἀρχὴ [f]ὠδίνων. 9 τότε [g]παραδώσουσιν ὑμᾶς εἰς [h]θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ [i]ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. 10 καὶ τότε [k]σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους [l]παραδώσουσιν καὶ μισήσουσιν ἀλλήλους. 11 καὶ πολλοὶ [m]ψευδοπροφῆται [n]ἐγερθήσονται καὶ [o]πλανήσουσιν πολ-

9. αποκτεινουσιν D-gr. elz om των bef εθνων (*homœotel*), with D¹ al: om των εθνων (|| *Luke*) C 1 al lat-*l* Orig-lat Chr Ps-Ath: txt BD²L rel vss.
11. εξεγερθησονται D.

as these are not often related by historians, unless of more than usual severity.

σεισμοί] The principal *earthquakes* occurring between this prophecy and the destruction of Jerusalem were, (1) a great earthquake in Crete, A.D. 46 or 47; (2) one at Rome on the day when Nero assumed the toga virilis, A.D. 51; (3) one at Apamæa in Phrygia, mentioned by Tacitus (Ann. xii. 58), A.D. 53; (4) one at Laodicea in Phrygia (Tacitus, Ann. xiv. 27), A.D. 60; (5) one in Campania (Tacitus, Ann. xv. 22). Seneca, Ep. 91, § 9, in the year A.D. 58, writes: 'Quoties Asiæ, quoties Achaiæ urbes uno tremore ceciderunt! quot oppida in Syria, quot in Macedonia devorata sunt! Cyprum quoties vastavit hæc clades! quoties in se Paphus corruit! frequenter nobis nuntiati sunt totarum urbium interitus.' The prophecy, mentioning κατὰ τόπους (**place for place**, —i. e. here and there, each in its particular locality; as we say, "up and down"), does not seem to imply that the earthquakes should be in Judæa or Jerusalem. We have an account of one in Jerusalem, in Josephus, B. J. iv. 4, 5, which Mr. Greswell (as above) places about Nov. A.D. 67. On the additions in Luke xxi. 11, see notes there; and on this whole passage see the prophecies in 2 Chron. xv. 5—7, and Jer. li. 45, 46. ἀρχὴ ὠδίνων] in reference to the παλιγγενεσία (ch. xix. 28), which is to precede the συντέλεια τοῦ αἰῶνος. So Paul in Rom. viii. 22, πᾶσα ἡ κτίσις .... συνωδίνει ἄχρι τοῦ νῦν. The death-throes of the Jewish state precede the 'regeneration' of the universal Christian Church, as the death-throes of this world the new heavens and new earth. 9—13.] τότε, **at this time,—during this period**, not 'after these things have happened.' De Wette presses this latter meaning, that he may find a contradiction to Luke, ver. 12, πρὸ δὲ τούτων πάντων .... These words serve only definitely to fix the time of the indefinite τότε, here and in ver. 10. The τότε in ver. 14 is, from the construction of the sentence, more definite. For ἀποκτ. ὑμ. Luke has θανατώσουσιν ἐξ ὑμῶν, viz. the Apostles. This sign was early given. *James the brother of John* was put to death, A.D. 44: *Peter and Paul* (traditionally, Euseb. H. E. ii. 25) and *James the Lord's brother*, before the destruction of Jerusalem: and possibly others. ἔσεσθε μισ.] See Acts xxviii. 22, ἡ αἵρεσις αὕτη .... πανταχοῦ ἀντιλέγεται: also Tacitus, Ann. xv. 44, where Nero, for the conflagration of Rome, persecutes 'Christianos, genus hominum ob flagitia invisos:' also see 1 Pet. ii. 12; iii. 16; iv. 14—16. In chap. x. 22, from which these verses are repeated, we have only ὑπὸ πάντων—here τῶν ἐθνῶν is added, giving particularity to the prophecy. 10.] See 2 Tim. iv. 16, and the repeated warnings against apostasy in the Epistle to the Hebrews. The persons spoken of in this verse are *Christians*. 'Primo conrepti qui fatebantur, deinde *indicio eorum* multitudo ingens.' Tac. Ann. xv. 44. On μισ. ἀλλ., compare the deadly hatred borne to Paul and his work by the Judaizers. In the Apocryphal works called the Clementines, which follow teaching similar to that of the factions adverse to Paul in the Corinthian Church, he is hinted at under the name ὁ ἐχθρὸς ἄνθρωπος (Ep. Pet. to James 2, and Recognitions, i. 70, cited by Stanley, Essays on Apostolic Age, p. 377). These Judaizing teachers, among others, are meant by the ψευδοπροφῆται, as also that plentiful crop of heretical teachers which sprang up every where with the good seed of the Gospel when first sown. See especially Acts xx. 30: Gal. i. 7—9: Rom. xvi. 17, 18: Col. ii. 17—end: 1 Tim. i. 6, 7, 20; vi. 3—5, 20, 21: 2 Tim. ii. 18; iii. 6—8: 2 Pet. ii. (and Jude): 1 John ii. 18, 22, 23, 26; iv. 1, 3: 2 John 7; ψευδαπόστολοι,

λούς. 12 καὶ διὰ τὸ [p] πληθυνθῆναι τὴν [q] ἀνομίαν [r] ψυγήσεται ἡ ἀγάπη [s] τῶν πολλῶν· 13 ὁ δὲ [t] ὑπομείνας [u] εἰς τέλος, οὗτος σωθήσεται. 14 καὶ [v] κηρυχθήσεται τοῦτο τὸ [w] εὐαγγέλιον τῆς [x] βασιλείας ἐν ὅλῃ τῇ [y] οἰκουμένῃ, [z] εἰς [a] μαρτύριον πᾶσιν τοῖς ἔθνεσιν. καὶ τότε ἥξει τὸ [b] τέλος.

Z λεγμα των... BDFFG HKLM SUVZΔ 1. 33. 69.

15 [c] Ὅταν οὖν ἴδητε τὸ [d] βδέλυγμα τῆς [e] ἐρημώσεως, τὸ [f]

p Gospp., here only. Acts vi. 1, 7 al. — 1 Pet. i. 2. 2 Pet. i. 2. Jude 2. Ps. cxviii. 60.

q ch. vii. 23. 2 Cor. vi. 14. Heb. i. 9, from Ps. xliv. 7 vat. viii. 12 al.

r here only. sept. (vat not —). Num. xi. 28. 2 Kings xvii. 18. Jer. vi. 7 bis. viii. 3 only.

s Rom. v. 15. xii. 5. 1 Cor. x. 17. 2 Cor. ii. 17.

t ch. x. 22 (reff.).

u — ‖ Mk. ch. xxvi. 13 ‖ Mk. Luke xxiv. 47 al. see Joel iii. 9.

v ch. iv. 23. ix. 35 (Mark i. 14 v. r.) only. 18 (from Ps. xviii. 4) only. Heb. i. 6. ii. 5. Luke ii. 1 al2. Acts xi. 28 al7. Rev. iii. 10. xii. 9. xvi. 14. Isa. x. 22.

w Matt., here only. not Mk. nor John. Paul, Rom. x.

x ch. viii. 4 reff.

y ver. 6. Dan. xi. 18 Theod.

z ‖ Mk. Luke xvi. 16 only, besides Rev. xvii. 4, 5. xxi. 27. Deut. xxix. 17 al. fr. Dan. ix. 27. xii. 11.

a ‖ Mk. Luke xxi. 20 only. Jer. xxxii. (xxv.) 18.

12. πληθυναι D Chr-2.

14. το ευαγγελιον bef τουτο D al Orig Eus Chr Cypr: om τουτο (‖ *Mk*) al lat-*a* arm.

2 Cor. xi. 13. Even De Wette, who attempts to deny the historical fulfilment of the former signs (ver. 7), confesses that this was historically fulfilled (Exeget. Handbuch in loc.). 12.] It is against this ἀνομία especially that James, in his Epistle, and Jude, in more than the outward sense *the brother of James*, were called on to protest,—the mixture of heathen licentiousness with the profession of Christianity. But perhaps we ought to have regard to the *past tense* of πληθυνθῆναι, and interpret, '*because* the iniquity is filled up,' on account of the horrible state of morality (parallel to that described by Thucydides, iii. 82—84, as prevailing in Greece, which had destroyed all mutual confidence), the love and mutual trust of the generality of Christians shall grow cold. τῶν πολλῶν,—thus we have ch. xxv. 5, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. Even the Church itself is leavened by the distrust of the evil days. See 2 Thess. ii. 3. 13.] The *primary* meaning of this seems to be, that whosoever remained faithful till the destruction of Jerusalem, should be preserved from it. No Christian, that we know of, perished in the siege or after it: see below. But it has *ulterior* meanings, according to which τέλος will signify, to an individual, the *day of his death* (see Rev. ii. 10),—his martyrdom, as in the case of some of those here addressed,—to the Church, *endurance in the faith to the end of all things*. See Luke, xxi. 19, and note.

14.] We here again have the *pregnant* meaning of prophecy. The Gospel had been preached through the whole 'orbis terrarum,' and every nation had received its testimony, before the destruction of Jerusalem: see Col. i. 6, 23: 2 Tim. iv. 17. This was necessary not only as regarded the Gentiles, but to give to God's people the Jews, who were scattered among all these nations, *the opportunity of receiving or rejecting the preaching of Christ*. But in the wider sense, the words imply that the Gospel shall be preached in *all the world, literally taken*, before the great and final end come. The *apostasy of the latter days*, and the *universal dispersion of missions*, are the two great signs of the end drawing near. 15. βδέλυγ. τ. ἐρημ.] The LXX rendering and that of Theod. (vat. omits τῆς) of שִׁקּוּץ מְשֹׁמֵם, Dan. xii. 11. The similar expression in ch. xi. 31, is rendered in the same manner by the LXX, but by Theod. βδέλ. ἠφανισμένον, and in ch. ix. 27, τὸ βδέλ. τῶν ἐρημώσεων in the Vat. MS., and altogether differently in the Alex. To what *exactly* the words in Daniel apply, is not clear. Like other prophecies, it is probable that they are pregnant with several interpretations, and are not yet entirely fulfilled. They were interpreted of *Antiochus Epiphanes* by the Alexandrine Jews; thus 1 Macc. i. 54 we read ᾠκοδόμησαν βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον. Josephus refers the prophecy to the *desolation by the Romans*: Antt. x. 11. 7, Δανιὴλος καὶ περὶ τῆς τῶν Ῥωμαίων ἡγεμονίας ἀνέγραψε, καὶ ὅτι ὑπ' αὐτῶν ἐρημωθήσεται. The principal Commentators have supposed, that the *eagles of the Roman legions* are meant, which were βδέλυγμα, inasmuch as they were *idols worshipped by the soldiers*. These, they say, stood in *the holy place*, or *a* holy place, when the Roman armies encamped round Jerusalem under Cestius Gallus first, A.D. 66, then under Vespasian, A.D. 68, then lastly under Titus, A.D. 70. Of these the *first* is generally taken as the sign meant. Josephus relates, B. J. ii. 20, 1, that after Cestius

b w. διά, ch. i. 22 reff. = ch. iii. 3.
c nest. form (1 Mk. v. τ).
Rev. xiv. 1.
d Acts vi. 13. xxi. 28. Lev. x. 13. Ps. lxvii. 5. Isa. lx. 13.
e — ‖ Mk. Rom. i. 20.
2 Tim. ii. 7. Prov. i. 2, 6.

BDEFG HKLM SUVΣΛ 1. 33. 69.

ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, [c] ἑστὼς ἐν [d] τόπῳ [d] ἁγίῳ (ὁ ἀναγινώσκων [e] νοείτω), [16] τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ-

15. elz (for ἑστος) ἑστως, with B^{r}D^{r}EKMU 1. 69 Hippol Eus: txt B^{1}D^{1} rel Cyr-jer. (Z def.)

was defeated, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων, ὥςπερ βαπτιζομένης νέως, ἀνενήχοντο τῆς πόλεως. But, without denying that this *time* was that of the sign being given, I believe that all such interpretations of its meaning are wholly inapplicable. The error has mainly arisen from supposing that the parallel warning of Luke (ver. 20, ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἱερ. τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς) is identical in meaning with our text and that of Mark. The two first evangelists, writing for Jews, or *as* Jews, give the *inner* or *domestic* sign of the approaching calamity: which was to be seen *in the temple*, and was to be the *abomination* (always used of something caused by the Jews themselves, see 2 Kings xxi. 2—7: Ezek. v. 11; vii. 8, 9; viii. 6—16) which should *cause the desolation*,—the last drop in the cup of iniquity. Luke, writing for Gentiles, gives the *outward state of things* corresponding to this inward sign. That the *Roman eagles cannot be meant*, is apparent: for the sign would thus be *no sign*, the Roman eagles having been seen on holy ground *for many years past*, and at the very moment when these words were uttered. Also τόπος ἅγιος must mean *the temple*: see reff. Now in searching for some event which may have given such alarm to the Christians, Josephus's unconscious admission (B. J. iv. 6. 3) is important: ἦν γὰρ δή τις παλαιὸς λόγος ἀνδρῶν, ἔνθα τότε τὴν πόλιν ἁλώσεσθαι, καὶ καταφλεγήσεσθαι τὰ ἅγια νόμῳ πολίμου, στάσις ἐὰν κατασκήψῃ, καὶ χεῖρες οἰκεῖαι προμιάνωσι τὸ τοῦ θεοῦ τέμενος· οἷς οὐκ ἀπιστήσαντες οἱ ζηλωταὶ διακόνους ἑαυτοὺς ἐπίδοσαν. The party of the Zelots, as we learn from ib. ch. 3. 6, 7, had taken possession of the temple,—τὸν νεὼν τοῦ θ. φρούριον αὐτοῖς ποιοῦνται, καὶ καταφυγὴ καὶ τυραννεῖον αὐτοῖς ἦν τὸ ἅγιον. In the next section (8) he tells us that they chose one Phannius as their high-priest, an ignorant and profane fellow, brought out of the field, — ὥςπερ ἐπὶ σκηνῆς ἀλλοτρίῳ κατεκόσμουν προςωπείῳ, τήν τε ἐσθῆτα περιτιθέντες ἱερὰν, καὶ τὸ τί δεῖ ποιεῖν ἐπὶ καιροῦ διδάσκοντες,—χλεύῃ δ' ἦν ἐκείνοις καὶ παιδιὰ τὸ τηλικοῦτον ἀσέβημα,—τοῖς δὲ ἄλλοις ἱερεῦσιν ἐπιθεωμένοις πόῤῥωθεν παιζόμενον τὸν νόμον δακρύειν ἐπῆλθε, καὶ κατίστενον τὴν τῶν ἱερῶν τιμῶν κατάλυσιν. I own that the above-cited passages strongly incline me to think that if not this very impiety, some similar one, about or a little before this time, was the sign spoken of by the Lord. In its place in Josephus, this very event *seems* to stand a little too late for our purpose (A.D. 67, a year after the investment by Cestius): but the narrative occurs in a description of the atrocities of the Zelots, and *without any fixed date*, and they had been in possession of the temple from the very first. So that this or some similar abomination may have about this time filled up the cup of iniquity and given the sign to the Christians to depart. Whatever it was, it was a *definite, well-marked event*, for the flight was to be immediate, *on one day* (μηδὲ σαββάτῳ), and universal from all parts of Judæa. Putting then St. Luke's expression and the text together, I think that some *internal desecration of the holy place by the Zelots* coincided with the approach of Cestius, and thus, both from without and within, the Christians were warned to escape. See Luke xxi. 20: also Dr. Wordsw.'s note here, which however introduces much mystical and irrelevant matter, though coming to what I regard as the right conclusion. ὁ ἀναγ. νοείτω] This I believe to have been an ecclesiastical note, which, like the doxology in ch. vi. 13, has found its way into the text. If the two first Gospels were published before the destruction of Jerusalem, such an admonition would be very intelligible. The words *may* be part of our Lord's discourse directing attention to the prophecy of Daniel (see 2 Tim. ii. 7; Dan. xii. 10); but this is not likely, especially as *the reference to Daniel* does not occur in Mark, where these words are also found. They *cannot* well be the words of the *Evangelist*, inserted to bespeak attention, as this in the three first Gospels is wholly without example. 16—18.] The Christian Jews are said (Euseb. H. E. iii. 5) to have fled to *Pella*, a town described by Josephus (B. J. iii. 3. 3) as the northernmost boundary of Perœa. Eusebius says they were directed thither by a certain prophetic in-

γέτωσαν ἐπὶ τὰ ὄρη, 17 ὁ ἐπὶ τοῦ [f] δώματος μὴ κατα- [g] βαινέτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ [g] ἐπιστρεψάτω ὀπίσω ἆραι τὰ ἱμάτια αὐτοῦ. 19 [h] οὐαὶ δὲ ταῖς ἐν [i] γαστρὶ [i] ἐχούσαις καὶ ταῖς [k] θηλα- ζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ [l] φυγὴ ὑμῶν [m] χειμῶνος μηδὲ σαββάτῳ· 21 ἔσται γὰρ τότε [o] θλῖψις μεγάλη, οἵα οὐ γέγονεν [o] ἀπ' ἀρχῆς [p] κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. 22 καὶ εἰ μὴ [q] ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη

[f] ch. x. 27 reff. [g] ‖ Mk. ch. xii. 14. Luke xvii. 3 al. Ezek. vii. 13. imperat. aor., ‖ Mk. ch. vi. 8. Deut. xxxiii. 9 al. [h] ch. xxiii. 13, &c. Luke vi. 24, 25 al. [i] ch. i. 18 reff. [k] — ‖ [Luke xxiii. 29 v.r.] only. (ch. xxi. 16. Luke xi. 27 only.) Gen. xxi. 7. [l] ‖ Mk. only. Isa. lii. 12. [m] — ‖ Mk. John x. 22. 2 Tim. iv. 21 (ch. xvi. 3. Acts xxvii. 20) only. Cant. ii. 11. [o] ch. xix. 4, 8 ‖. 1 John i. 1 al. fr. Eccl. iii. 11. 1. 1 Macc. ix. 27. [p] — 2 Macc. viii. 23 al. t. art. [q] here & ‖ Mk. bis only. 2 Kings iv. 18 only. see Lev. xxi. 18. xxii. 23.

16. for επι, ις (*from* ‖ *Mk Lu*) BDΔ 1 vulg lat-*f ff*$_1$ *g*$_{1.2}$ arm Iren-lat Hippol Eus Ath Cyr-jer Chr Isid Socr.

17. aft *o* ins δε D 33 lat-*e*. (*et qui in* latt syrr æth Iren Cypr.) καταβατω (*from* ‖ *Mk*) BDLZ 33 Orig Chr. rec (for τα) τι (*from* ‖ *Mk*), with DE^1 1. 33 latt æth arm Iren-lat Hippol Orig-lat Cypr. om *αυτου* D lat-*a b ff*$_2$ Iren-lat Cypr Hil.

18. το ιματιον (*corrn from* ‖ *Mk, where there is no variety*) BDKLZ 1. 33. 69 latt Syr coptt æth Hippol Isid Cypr Hil Aug Arnob Op: txt E rel lat-*f* syr arm.

19. θηλαζομεναις *lactantibus* D.

20. rec ins εν bef σαββατω, with EFGH (Z perhaps) arm: om B rel latt Orig Eus Thdrt Thl Cypr Hil.—σαββατου D.

21. for ου γεγονεν, ουτε εγενετο D X-comm Eus Chr. om του bef νυν D. om ου bef μη DU X-comm Δ copt Eus Chr$_1$ Thdrt. γενοιτο *fiet* D^1 lat-*a b c* Iren-lat Cypr.

timation (τινὰ χρησμόν), which however cannot be *this*; as Pella is not *on the mountains*, but beyond them (but in order to reach it would not they have to fly exactly ἐπὶ τὰ ὄρη—over, along, across them? See note on ch. xviii. 12):—Epiphanius (de mensuris et pond. § 15, vol. ii. p. 171) that they προεχρηματίσθησαν ὑπὸ ἀγγέλου. 17.] A person might run on the flat-roofed houses in Jerusalem from one part of the city to another, and to the city gates. Perhaps however this is not meant, but that he should descend by the outer stairs instead of the inner, which would lose time. 19, 20.] It will be most important that so sudden a flight should not be encumbered, by *personal* hindrances (τ. ἐν γ. ἐχ.), or by hindrances of *accompaniment* (τ. θηλ.), see 1 Cor. vii. 26; and that those things which are *out of our power to arrange*, should be propitious,—weather, and freedom from legal prohibition. The words μηδὲ σαβ. are peculiar to Matthew, and shew the strong Jewish tint which caused *him alone* to preserve such portions of our Lord's sayings. That they were not said as any *sanction* of observance of the Jewish Sabbath, is most certain: but merely as referring to the *positive impediments* which might meet them on that day, the shutting of the gates of cities, &c., and their own scruples about travelling further than the ordinary Sabbath-day's journey (about a mile English); for the Jewish Christians adhered to the law and customary observances till the destruction of Jerusalem.

21, 22.] In ver. 19 there is probably also an allusion to the horrors of the siege, which is here taken up by the γάρ. See Deut. xxviii. 49—57, which was literally fulfilled in the case of Mary of Perœa, related by Josephus, B. J. vi. 3. 4.

Our Lord still has in view the prophecy of Daniel (ch. xii. 1), and this citation clearly shews the *intermediate* fulfilment, by the destruction of Jerusalem, of that which is yet future in its *final* fulfilment: for Daniel is speaking of the end of all things. Then only will these words be accomplished in their full sense: although Josephus (but he only in a figure of rhetoric) has expressed himself in nearly the same language (B. J. procem. § 4): τὰ γοῦν πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἡττᾶσθαί μοι δοκεῖ κατὰ σύγκρισιν. 22.] If God had not in his mercy shortened (by His decree, to which the aor. refers) those days (ἡμέρας ἐκδικήσεως, Luke xxi. 22) *the whole*

r = l. Lake i. 57. John iii. 16, 18. Acts x. 14 al. Exod. xv. 16. Gen. vi. 12 al.
s here & ‖ Mk. bis. ver. 31 ‖ Mk. Luke xviii. 7. Col. iii. 12. 2 Tim. ii. 10. Tit. i. 1. 1 Pet. ii. 9. Isa. lxv. 22. Wisd. iii. 9.
t ver. 11.
u here (‖ Mk. v. r.) only †.
v = Acts ii. 19. Deut. xiii. 1. 3 Kings xiii. 3, 5.
w ‖ Mk. John iv. 48. Acts ii. 19 (from Joel i. c.), 22, 43 al[6]. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4. Deut. xiii. 1, 2 al.
x in N. T. always w. σημ., as above (w) only. Exod. xv. 11.
y vv. 5, 6. z Rom. ix. 29. 2 Cor. xiii. 2. 2 Pet. iii. 2. Jude 17 al.† 2 Macc. ii. 32 al. a ch. vi. 6. Luke xii. 3, 24 only. Isa. xxvi. 20. b = ch. xxviii. 3. Luke x. 18 (xi. 36). xvii. 24 only, exc. Rev. iv. 5 al[3]. Zech. ix. 14. Ep. Jer. 61. c ch. ii. 1 reff. d ch. viii. 11 reff. e ver. 3 reff.

[r] πᾶσα σάρξ· διὰ δὲ τοὺς [s] ἐκλεκτοὺς [q] κολοβωθήσονται
αἱ ἡμέραι ἐκεῖναι. [23] τότε ἐάν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ χριστὸς ἢ ὧδε, μὴ πιστεύσητε. [24] [t] ἐγερθήσονται γὰρ
[u] ψευδόχριστοι καὶ [t] ψευδοπροφῆται, καὶ [v] δώσουσιν [w] σημεῖα
μεγάλα καὶ [wx] τέρατα, ὥστε [y] πλανῆσαι εἰ δυνατὸν καὶ
τοὺς [s] ἐκλεκτούς. [25] ἰδοὺ [z] προείρηκα ὑμῖν. [26] ἐὰν οὖν
εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἰδοὺ
ἐν τοῖς [a] ταμείοις, μὴ πιστεύσητε. [27] ὥσπερ γὰρ ἡ [b] ἀστραπὴ ἐξέρχεται [c] ἀπὸ [d] ἀνατολῶν καὶ φαίνεται ἕως [d] δυσμῶν, οὕτως ἔσται ἡ [e] παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

X τοτε... — πρωτον Z. BDEFG HKLM SUVXΔ 1. 33. 69.

23. for η ωδε, η εκει D ev-16 vulg lat-*f ff*$_1$ *g*$_2$ (*a b c e g*$_1$ *h*) copt arm Thdrt Jer Aug. πιστευετε B[1] (‖ *Mk*) : -ευητε B[2].

24. δωσουσιν Z. πλανηθηναι D vulg lat-*b ff*$_2$ *g*$_{1,2}$ Cypr : πλανασθαι LZ 1. 33 Orig : txt B rel.

27. for φαινεται, φαινει DG 1. 118. rec aft εσται ins και, with MΔ (69, e sil) vulg lat-*b c e f ff*$_2$ *g*$_{1,2}$ syr æth Hippol Chr Damasc Cypr : om BD rel harl lat-*a ff*$_1$ *h* Syr coptt arm Orig Hil.

nation (in the ultimate fulfilment, *all flesh*) would have perished: but for the sake of the chosen ones,—the believing,—or those who should believe,—or perhaps the preservation of the chosen race whom God hath not cast off, Rom. xi. 1,—they shall be shortened. It appears that besides *the cutting short in the Divine counsels*, which must be hidden from us, various causes combined to shorten the siege. (1) Herod Agrippa had begun strengthening the walls of Jerusalem in a way which if finished would have rendered them πάσης ἀνθρωπίνης κρείττονα βίας, but was stopped by orders from Claudius, A.D. 42 or 43, Jos. Antt. xix. 7. 2. (2) The Jews, being divided into factions among themselves, had totally neglected any preparations to stand a siege. (3) The magazines of corn and provision were burnt just before the arrival of Titus; the words of Josephus are remarkable on this, κατακαῆναι δὲ πλὴν ὀλίγου πάντα τὸν σῖτον, ὃς ἂν αὐτοῖς οὐκ ἐπ' ὀλίγα διήρκεσεν ἔτη πολιορκουμένοις, B. J. v. 1. 5. (4) Titus arrived suddenly, and the Jews voluntarily abandoned parts of the fortification (B. J. vi. 8. 4). (5) Titus himself confessed, (B. J. vi. 9. 1,) σὺν θεῷ γ' ἐπολεμήσαμεν, καὶ θεὸς ἦν ὁ τῶνδε τῶν ἐρυμάτων Ἰουδαίους καθελών, ἐπεὶ χεῖρές τε ἀνθρώπων ἢ μηχαναί τί πρὸς τούτους τοὺς πύργους δύνανται; (The foregoing particulars are from Mr. Greswell, Par. v. 343 ff. note.) Some such providential shortening of the great days of tribulation, and hastening of God's glorious Kingdom, is here promised for *the latter times*. 23—26.] These verses have but a faint reference (though an unmistakeable one) to the time of the siege (Joseph. B. J. ii. 13. 4, says, πλάνοι γὰρ ἄνθρωποι καὶ ἀπατεῶνες προσχήματι θειασμοῦ νεωτερισμοὺς καὶ μεταβολὰς πραγματευόμενοι, δαιμονῶν τὸ πλῆθος ἀνέπειθον . . . . .) : their *principal reference* is to the *latter days*. In their first meaning, they would tend to correct the idea of the Christians that the Lord's coming was to be simultaneous with the destruction of Jerusalem: and to guard them against the impostors who led people out into the wilderness (see Acts xxi. 38), or invited them to consult them privately, with the promise of deliverance. In their main view, they will preserve the Church firm in her waiting for Christ, through even the awful troubles of the latter days, unmoved by enthusiasm or superstition, but seeing and looking for Him who is invisible. On the *signs and wonders*, see 2 Thess. ii. 9—12: Deut. xiii. 1—3.

27, 28.] The coming of the Lord in the end, even as that in the type was, shall be *a plain unmistakeable fact*, understood of all;—and like that also, *sudden* and *all-pervading*. But here again the full meaning of the words is only to be found in the *final fulfilment* of them. The lightning,

28 ὅπου ἐὰν ᾖ τὸ [f] πτῶμα, ἐκεῖ [g] συναχθήσονται οἱ [h] ἀετοί. 29 εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ [ik] ἥλιος [il] σκοτισθήσεται, καὶ ἡ [lm] σελήνη οὐ δώσει τὸ [n] φέγγος

f Mark vi. 29 (‖ Mt. v. r.). Rev. xi. 8, 9 bis only. Judg. xiv. 8. g ch. xiii. 3 reff. Luke xvii. 37. Rev. iv. 7. viii. 13. xii. 14 only. Prov. xiii. 17. h ‖ Mk. Luke xxiii. 45. Rev. ix. 2. Ecclus. xii. 2. i ‖ (Acts ii. 20.) 1 Cor. xv. 41. Rev. vi. 12, 13. viii. 12 (xxi. 23) only. Jude iii. 13. k as above (i). Rom. i. 21. xi. 10, from Ps. l xviii. 28 (Eph. iv. 18 v. r.) only. l as above (i). m as above (k), and Rev. xii. 1 only. Isa. xiii. 10. n ‖ Mk. (Luke xi. 36 v. r.) only. Mark. i. 4, &c.

28. rec aft οπου ins γαρ, with E rel lat-c ff$_2$ syr arm Orig-lat$_1$; δε Syr (*both addns for connexion*): om BD rel coptt æth Hippol Orig-lat$_1$ Cypr Hil. for εαν, αν D al Hippol Chr.

lighting both ends of heaven at once, seen of all beneath it, can only find its full similitude in His Personal coming, Whom *every eye shall see*, Rev. i. 7. **28.**] The stress is on ὅπου ἐάν and ἐκεῖ, pointing out the *universality*. In the similar discourse, Luke xvii. 37, before this saying, the disciples ask, 'Where, Lord?' The answer is,—first, *at Jerusalem*: where the corrupting body lies, thither shall the vultures (literally) gather themselves together, coming as they do from far on the scent of prey. Secondly, in its final fulfilment,—*over the whole world*;—for that is the πτῶμα now, and the ἀετοί the angels of vengeance. See Deut. xxviii. 49, which is probably here referred to; also Hosea viii. 1: Hab. i. 8. The interpretation (Theophylact, Euthym., Calvin, Dr. Wordsw., &c.) which makes the πτῶμα *our Lord*, and the ἀετοί *the elect*, is quite beside the purpose. The mystical defence of it may be seen in Wordsw.'s notes. Neither is any allusion (Lightfoot, Ham., Wetstein, Wolf, &c.) to the *Roman eagles* to be for a moment thought of. The ἀετοί are the *vultures* (vultur percnopterus, Linn.), usually reckoned by the ancients as belonging to the eagle kind, Plin. Nat. Hist. ix. 3. **29.**] εὐθέως—all the difficulty which this word has been supposed to involve has arisen from confounding the *partial* fulfilment of the prophecy with its *ultimate* one. The important insertion in Luke (xxi. 23, 24) shews us that the θλῖψις includes ὀργὴ τῷ λαῷ τούτῳ, which is yet being inflicted: and the treading down of Jerusalem by the Gentiles, still going on (see note there): and immediately after *that tribulation* which shall happen *when the cup of Gentile iniquity is full*, and *when the Gospel shall have been preached in all the world* for a witness, *and rejected by the Gentiles*, (πληρωθῶσιν καιροὶ ἐθνῶν,) shall the coming of the Lord Himself happen. On the indefiniteness of this assigned period in the prophecy, see note on ver. 3. (The expression in Mark is equally indicative of a considerable interval; ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλῖψιν ἐκείνην.) The fact of His coming and its attendant circumstances being known to Him, but the exact time unknown, He speaks *without regard to the interval*, which would be employed in His waiting till all things are put under His feet: see Rev. i. 1; xxii. 6—20. In what follows, *from this verse*, the Lord speaks mainly and directly of *His great second coming*. Traces there are (as e. g. in the literal meaning of ver. 34) of slight and indirect allusions to the destruction of Jerusalem;—as there were in the former part to the great events of which that is a foreshadowing:—but no direct mention. The contents of the rest of the chapter may be set forth as follows: (ver. 29) *signs which shall immediately precede* (ver. 30) *the coming of the Lord to judgment, and* (ver. 31) *to bring salvation to His elect. The certainty of the event, and its intimate connexion with its premonitory signs* (vv. 32, 33); *the endurance* (ver. 34) *of the Jewish people till the end—even till Heaven and Earth* (ver. 35) *pass away. But* (ver. 36) *of the day and hour none knoweth. Its suddenness* (vv. 37—39) *and decisiveness* (vv. 40, 41),—*and exhortation* (vv. 42—44) *to be ready for it. A parable setting forth the blessedness of the watching, and misery of the neglectful servant* (vv. 45—end), and forming a point of transition to the parables in the next chapter. ὁ ἥλιος σκοτ.] The darkening of the material lights of this world is used in prophecy as a type of the occurrence of trouble and danger in the fabric of human societies, Isa. v. 30; xiii. 10; xxxiv. 4: Jer. iv. 28: Ezek. xxxii. 7, 8: Amos viii. 9, 10: Micah iii. 6. But the type is not only in the *words* of the prophecy, but also in the events themselves. Such prophecies are to be understood *literally*, and indeed without such understanding would lose their truth and significance. The physical signs shall happen (see Joel ii. 31:

o as above (k). ch. ii. 2, &c. Jude 13 al.
p (but w. ἐκ) Luke x. 18. Rev. viii. 10. ix. 1.
q — ℣. Rom. viii. 38. 1 Pet. iii. 22. Isa. xxxiv. 4. Dan. viii. 10 Theod.
r ch. xi. 7. Luke vi. 49. Acts iv. 31. xvi. 26 al. Ps. xvii. 7. 7. v. 9. vii. 9. xi. 9. xl. 4. 7. xiv. 6 only. 64 ℣ Mk. Rev. i. 7.
s ver. 3 reff.
t ch. xi. 17 reff. Zech. xii. 12.
u — (ch. xix. 23 al.) Rev. i. 7. Dan. vii. 13.
v ch. viii. 20 reff.
w ℣. ch. xxvi. 64.
x — Dan. vii. 13. Isa. xxxiii. 17. Acts xxvi. 13.

ἀυτῆς, καὶ οἱ [ko] ἀστέρες [p] πεσοῦνται ἀπὸ τοῦ [p] οὐρανοῦ, BDEFG HKLM SUVXΔ 1. 33. 69.
καὶ αἱ [q] δυνάμεις τῶν οὐρανῶν [r] σαλευθήσονται. 30 καὶ
τότε φανήσεται τὸ [s] σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
οὐρανῷ, καὶ τότε [t] κόψονται πᾶσαι αἱ [u] φυλαὶ τῆς γῆς,
καὶ ὄψονται τὸν [v] υἱὸν τοῦ [v] ἀνθρώπου [w] ἐρχόμενον ἐπὶ
τῶν [w] νεφελῶν τοῦ οὐρανοῦ [x] μετὰ δυνάμεως καὶ δόξης
πολλῆς. 31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ

29. for απο, εκ D al Eus.
30. rec ins τω bef ουρανω, with X rel Chr Thdrt Damasc: om BL Cypr.—του εν ουρανοις D. κοψ. bef ται D 1. 69. 124. 209 lat-a. πολλης bef κ. δοξης D 115 latt(not f) Cypr Ambr Jer Aug.

Hagg. ii. 6, 21, compared with Heb. xii. 26, 27) as accompaniments and intensifications of the awful state of things which the description typifies. The *Sun* of this world and the church (Mal. iv. 2: Luke i. 78: John i. 9: Eph. v. 14: 2 Pet. i. 19) is the Lord Jesus—the Light, is the Knowledge of Him. The moon—human knowledge and science, of which it is said (Ps. xxxvi. 9), 'In thy light shall we see light:' reflected from, and drinking the beams of, the Light of Christ. The stars —see Dan. viii. 10—are the leaders and teachers of the Church. The Knowledge of God shall be obscured—the Truth nigh put out—worldly wisdom darkened—the Church system demolished, and her teachers cast down. And all this in the midst of the fearful signs here (and in Luke, vv. 25, 26, more at large) recounted: not *setting aside*, but *accompanying*, their *literal fulfilment*. αἱ δυν. τ. οὐρ.] not, *the stars*, just mentioned;—nor *the angels*, spoken of by and by, ver. 31: but most probably the greater heavenly bodies, which rule the day and night, Gen. i. 16, and are there also distinguished from the ἀστέρες,—the λαμπροὶ δαναστραὶ of Æsch. Agam. init. See notes on 2 Pet. iii. 10—12, where the stars seem to be *included* in τὰ στοιχεῖα. Typically, the influences which rule human society, which make the political weather fair or foul, bright or dark; and encourage the fruits of peace, or inflict the blight and desolation of war. 30.] This τότε, so emphatically placed and repeated, is a *definite declaration of time*,—not a mere sign of sequence or coincidence, as e. g. in ver. 23:—when these things shall have been somewhile filling men's hearts with fear,—THEN shall, &c. It is quite uncertain what the σημεῖον shall be:—plainly, not *the Son of Man Himself*, as some explain it (even Bengel, generally so valuable in his explanations, says, 'Ipse erit signum sui,' and quotes Luke ii. 12 as confirming this view; but there the swaddling clothes and the manger were the 'sign,' not the *child*), nor *any outward marks on his body*, as his wounds; for both these would confuse what the prophecy keeps distinct—the seeing of the *sign* of the Son of Man, and all tribes of the earth mourning, and afterwards seeing *the Son of Man Himself*. This is manifestly *some sign in the Heavens*, by which all shall know that the Son of Man is at hand. The *Star of the Wise Men* naturally occurs to our thoughts—but a *star* would not be a sign which all might read. On the whole I think no sign completely answers the conditions but that of *the Cross*:—and accordingly we find the Fathers mostly thus explaining the passage. But as our Lord Himself does not answer the question, τί τὸ σημεῖον τῆς σῆς παρουσίας; we may safely leave the matter. I mention, just to shew how sensible expositors can be misled by a false interpretation of the whole, Wetstein's strange paraphrase of τὸ σημεῖον τ. υ. τ. ἀνθ.,—'fumus Hierosolymorum incensorum, qui interdiu solem, nocte vero lunam et stellas obscurat.' πᾶσαι αἱ φ. τ. γ.] see Zech. xii. 10—14, where the mourning is confined to the families of Israel:—here, it is universal: see reff. Rev.; also vi. 15—17. This coming of the Son of Man is not that spoken of ch. xxv. 31, but that in 1 Thess. iv. 16, 17, and Rev. xix. 11 ff.,—His coming *at the commencement of the millennial reign to establish His Kingdom*: see Dan. vii. 13, 14. δύναμις is the *power of this Kingdom*, not, the host of heaven.
31.] In 1 Thess., as above, the voice of the Archangel and the trump of God are distinguished from one another, which

[y] σάλπιγγος [z] φωνῆς μεγάλης, καὶ [a] ἐπισυνάξουσιν τοὺς [b] ἐκλεκτοὺς αὐτοῦ ἐκ [c] τῶν τεσσάρων ἀνέμων ἀπ' [d] ἄκρων οὐρανῶν ἕως [d] ἄκρων αὐτῶν. 32 ἀπὸ δὲ τῆς [e] συκῆς μάθετε τὴν παραβολήν. ὅταν ἤδη ὁ [f] κλάδος αὐτῆς γένηται [g] ἁπαλὸς καὶ τὰ [h] φύλλα [i] ἐκφυῇ, γινώσκετε ὅτι ἐγγὺς τὸ [k] θέρος· 33 οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν [l] ἐπὶ [l] θύραις. 34 [m] ἀμὴν λέγω ὑμῖν, οὐ μὴ [n] παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα

y 1 Cor. xv. 52. 1 Thess. iv. 16. Heb. xii. 19 al. 2 Kings vi. 15. Isa. xxvii. 13.
z — 1 Cor. xiv. 7. 2 al. 2 Kings vi. 15.
a ‖ Mk. ch. xiii. 27. Mark i. 33. Luke xii. 1. xiii. 34 only. 2 Chron. xx. 26. Isa. iii. 12. (-αγωγή, 2 Thess. ii. 1.)

b ver. 22 reff. c ‖ Mk. Rev. vii. 1. Zech ii. 6. xi. 21) only. Deut. xxx. 4. Neh. i. 9. Jer. xli. 12. i. 49, 51. James iii. 12. Rev. vi. 13 only. Isa. xxxiv. 4. only. Gen. xviii. 7 al. Lev. ii. 14 Aq. Sym. cliii. 14 Symm.
d = here & ‖ Mk. bis (Luke xvi. 24. Heb. k ‖. only. Gen. viii. 22. l ‖ Mk. Acts v. 9. Prov. ix. 14. Cant. viii. 13.
e ‖. ch. xxi. 19, &c. ‖. Luke xiii. 6, 7. John f ch. xiii. 28 ref. g ‖ Mk. h ch. xxi. 19 ref. i ‖ Mk. only 1. Ps.
m ch. v. 18 ref. n ‖. ch. v. 18. 2 Cor. v. 17. Ps. lxxxix. 5. Jer. viii. 20.

31. om φωνης (*as unnecessary*) LΔ 1 ev-y al lat-*e* Syr syr-ms copt arm Orig-lat Cyr-jer Chr Thdrt Cypr Hil : μετ. φωνης σαλπ. μεγαλης syr(but φωνης with ast) syr-jer æth : μ. σαλπ. και φωνης μεγαλης D latt Hil Jer Aug : txt B rel sah. aft εως ins των B 1. 33. 69. aft αυτων ins Lu xxi. 28 D lat-*b c h*.

32. εκφυῃ EFGHKMV latt(*nata*) æth &c Aug : εκφυη B[1]UX 1. 33. 69 D-lat lat-*ff*$_1$ arm, *producit* Orig-lat$_1$, *miserit* Orig-lat$_1$. ins εστιν bef τ. θ. D al latt Orig-lat : aft θερ., 33.

33. ταυτα bef παντα DHKUV[1] 1. 33. 69 latt Syr copt arm Chr : txt B rel lat-*e* syr Orig-lat.

34. aft υμιν ins οτι (*from* ‖ *Mk Lu*) BDFL 1. 33. 69 latt syrr Orig-lat. ταυτα bef παντα DHL 69 lat-*a e ff*$_2$ *g*$_{1,2}$ *h l* Syr copt arm Chr : om ταυτα al forj harl[2] lat-*b f ff*$_1$ Orig-lat Bas Ps-Ath Chr Op.

seems to favour the reading which inserts καί here. This *is not the great Trumpet of the general Resurrection* (ref. 1 Cor.), except in so far as that may be spoken of as including also the first resurrection: see on this verse the remarkable opening of Ps. l., which is itself a prophecy of these same times. **32, 33, 34.**] **τὴν παρ.**, not as E. V., '*a parable*,' but **the** (not, *its*: the fig-tree may teach many lessons besides this; cf. refs. Matt. Luke) **parable**,—the natural phænomenon which may serve as a key to the meaning.

This coming of the Lord shall be as sure a sign that the Kingdom of Heaven is nigh, as the putting forth of the tender leaves of the fig-tree is a sign that summer is nigh. Observe **πάντα ταῦτα**, every one of these things,—this coming of the Son of Man *included*, which will introduce the millennial Kingdom. As regards the parable,—there is a reference to the *withered fig-tree which the Lord cursed*: and as that, in its judicial unfruitfulness, emblematized the Jewish people, so here the putting forth of the fig-tree from its state of winter dryness, symbolizes the *future reviviscence* of that race, which the Lord (ver. 34) declares shall not pass away till all be fulfilled. That this is the true meaning of that verse, must appear when we recollect that it forms the conclusion of this parable, and is itself joined by **παρέλθῃ** to the verse following. We cannot, in seeking for its ultimate fulfilment, *go back* to the taking of Jerusalem and make the words apply to it.

As this is one of the points on which the rationalizing interpreters (De Wette, &c.) lay most stress to shew that the prophecy has *failed*, it may be well to shew that **γενεά** has in Hellenistic Greek the meaning of *a race or family of people*. See Jer. viii. 3 LXX; compare ch. xxiii. 36 with ib. ver. 35, **ἐφονεύσατε . . .** but *this generation* did not slay Zacharias—so that the *whole people* are addressed: see also ch. xii. 45, in which the meaning absolutely requires this sense (see note there): see also Luke xvii. 25; Matt. xvii. 17; Luke xvi. 8, where **γενεά** is predicated both of the **υἱοὶ τοῦ αἰῶνος τούτου** and the **υἱοὶ τοῦ φωτός**, Acts ii. 40; Phil. ii. 15. In all these places **γενεά** is = **γένος**, or nearly so; having it is true a more pregnant meaning, implying that the character of one generation *stamps itself upon the race*, as here in this verse also.

This meaning of **γενεά** is fully conceded by Dorner; 'omnes reor concessuros, vocem γ. si eam verbas *ætas*, multas easque plane insuperabiles ciere difficultates, contextum vero et orationis progressum flagitare significationem *gentis*, nempe Judæ-

o — ch. ii. 1 reff.
p ver. 8.
q ver. 30. ch. viii. 20 reff.
r Luke xvii. 27. 2 Pet. ii. 5 only. Gen. vi. 17. vii. 6, &c.
s here only, exc. John vi. 54, &c. xiii. 18†.
t here [1 Cor. vii. 38] only (exc. ch. xxii. 30 & Luke xvii. 27. xx. 34, 35 v. r.)†.

ταῦτα γένηται. 35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. 37 ὥςπερ δὲ αἱ °ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ ᵖπαρουσία τοῦ ᵍυἱοῦ τοῦ ᵍἀνθρώπου. 38 ὡς γὰρ ἦσαν ἐν ταῖς °ἡμέραις τοῦ ʳκατακλυσμοῦ ˢτρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ᵗἐκγαμί-

..παρελθωσιν X.

I$_e$ ωσπερ ... BDEFG H 1. KL MSUVA 1. 33. 69.

35. rec παρελευσονται (*from* || *Mk Lu*), with E rel latt Orig$_2$ Tert Hil$_{\frac{1}{2}}$ Ambr : txt BDL 33 lat-*e* Iren Orig-ms Nyssen Mac Chr Cyr$_{\frac{1}{2}}$ Hesych Hil$_1$ Aug. 36. rec ins της bef ωρας (|| *Mk*), with (S 1. 33, e sil) syr-marg Bas Chr Thl : om BD rel Eus Chr-γ Cyr.—om κ. ωρ. L al Bas-mss. aft ουρανων ins ουδε ο υιος (*from* || *Mk*) BD$^{1\text{-}3}$ forj lat-*a b c f ff*$_1$ *h* syr-jer æth arm Iren-lat Chr Orig-lat Ambr$_{ex\,pr}$ Aug : *fil. hominis* lat-*e* Hil-mss : om EL rel vulg lat-*g*$_{1.2}$ syrr copt ; most lat-mss and gr-mss, as alleged by Jer(" In quibusdam Latinis codicibus additum est *neque filius* ; quum in Græcis, et maxime Adamantii et Pierii exemplaribus hoc non habeatur adscriptum ") ; ancient gr mss mentd by Ambr ; mss mentd by Paulin ; scholl vett ; and at the council of Nicæa, as reported in Ath, it was alleged that these words were in Mk only. om μου (*see* || *Mk*) BDLΔ 1. 33. 69 latt syrr syr-jer coptt æth arm Bas Ps-Ath Chr Damasc Ambr Aug Op : ins E rel lat-*f*. 37. for δε, γαρ (*on account of* δε *having just preceded. This is more probable than that* δε *should have been on account of* γαρ *following. The change would be made on the second, not on the first occurrence of the word*) BD I$_e$ lat-*e* syr-marg copt Orig-lat Did spec Op : txt L rel latt syrr æth arm Clem Orig. rec aft εσται ins και (*from Luke* xvii. 26), with D rel vulg lat-*a b e f ff*$_2$ *g*$_{1.2}$ syr æth Orig-lat Op : om B I(Treg) L U(Treg) harl^1 lat-*c ff*$_1$ *h* D-lat Syr copt arm Clem Orig Did. 38. rec ωςπερ (*see ver 27*), with D rel : txt B I$_e$(Treg) L 33 Orig. rec aft ημεραις ins ταις προ, with I$_e$ rel vulg lat-*g*$_{1.2}$ copt arm Orig-lat ; εκειναις προ D al ; εκειναις ταις προ B lat-*b c f ff*$_2$ *h* syr (æth) spec : om L lat-*a e ff*$_1$ Orig$_{\frac{1}{2}}$. (*The reading in txt seems to have been the original one, and to have presented a difficulty which was solved by insg* προ, ταις προ, *or* εκειναις ; *and then the readgs were variously combined, as in* B *and* D.) aft πινοντες ins και DL lat-*a b* Syr spec. for εκγαμ., γαμισκοντες B ; γαμιζοντες D 33 Chr-2-6-9-η-ρ-M : txt I$_e$ rel Chr-Fd's-mss.

orum.' (Stier, ii. 502.) The continued use of παρέρχομαι in vv. 34, 35, should have saved the Commentators from the blunder of imagining that the then living generation was meant, seeing that the prophecy is by the next verse carried on to the end of all things: and that, as matter of fact, the Apostles and ancient Christians *did continue to expect the Lord's coming, after that generation had past away*. But, as Stier well remarks, "there are men foolish enough now to say, heaven and earth will never pass away, but the words of Christ pass away in course of time —; of this, however, we wait the proof." ii. 505. πάντα ταῦτα—*all* the signs hitherto recounted—so that both these words, and ὑμεῖς, have their *partial*, and their *full* meanings. ἐγγύς ἐστιν—viz. τὸ τέλος. On ver. 35 see Ps. cxix. 89; Isa. xl. 8; li. 6; Ps. cii. 26. 36.] ἡμ. ἐκ., viz. of heaven and earth passing away; or, perhaps referring to ver. 30 ff. ἡμ. κ. ὥρ.—the exact time—as we say, 'the hour and minute.' The very important addition to this verse in Mark, and in some ancient MSS. here (but see digest), οὐδὲ ὁ υἱός, is indeed included in εἰ μὴ ὁ πατήρ μου μόνος, but could hardly have been inferred from it, had it not been expressly stated: ch. xx. 23. All attempts to soften or explain away this weighty truth must be resisted; it will not do to say with some Commentators, 'nescit ea *nobis*,' which, however well meant, is a mere evasion: —in the course of humiliation undertaken by the Son, in which He increased in wisdom (Luke ii. 52), learned obedience (Heb. v. 8), uttered desires in prayer (Luke vi. 12, &c.),—*this matter was hidden from Him*: and as I have already remarked, this is carefully to be borne in mind, in explaining the prophecy before us. 37—39.] This comparison also occurs in Luke xvii. 26, 27, with the addition of 'the days of Lot' to it: see also 2 Pet. ii. 4—10; iii. 5, 6. It is important to notice the confirmation,

ζοντες, ἄχρι ἧς ἡμέρας εἰςῆλθεν Νῶε εἰς τὴν [a] κιβωτόν, [39] καὶ οὐκ [v] ἔγνωσαν ἕως ἦλθεν ὁ [r] κατακλυσμὸς καὶ [w] ἦρεν ἅπαντας, οὕτως ἔσται ἡ [p] παρουσία τοῦ [q] υἱοῦ τοῦ [q] ἀνθρώπου. [40] τότε δύο ἔσονται ἐν τῷ ἀγρῷ· εἷς [x] παραλαμβάνεται, καὶ εἷς [y] ἀφίεται. [41] δύο [z] ἀλήθουσαι ἐν τῷ [a] μύλῳ· μία [x] παραλαμβάνεται, καὶ μία [y] ἀφίεται. [42] [b] γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε [c] ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν [d] ἔρχεται. [43] ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ [e] οἰκοδεσπότης [c] ποίᾳ [f] φυλακῇ ὁ κλέπτης ἔρχεται, [b] ἐγρηγόρησεν ἂν καὶ οὐκ ἂν [g] εἴασεν [b] διορυγῆναι τὴν οἰκίαν αὐτοῦ. [44] διὰ τοῦτο καὶ ὑμεῖς [f] γίνεσθε ἕτοιμοι. ὅτι ᾗ

[a] Lake xvii. 27. Heb. ix. 4. xi. 7. 1 Pet. iii. 20. Rev. xi. 19 only. Gen. vi. 14, &c.
[v] — Ruth iii. 4.
[w] — Lake xxiii. 18. Acts xxi. 36. Isa. lvii. 1. 1 Macc. v. 2.
[x] ch. xvii. 1. xx. 17. Num. xxii. 41.
[y] — John xiv. 3.
[z] — ch. xiii. 36 al.
[a] Lake xvii. 35 only. Num. xi. 8. Judg. xvi. 21. Eccl. xii. 3, 4 only.
[b] ch. xvii. 6

reff. b | Mk. ch. xxv. 13. xxvi. 38, &c. | Mk. Luke xii. 37, 39. 1 Cor. xvi. 13 al. 1 Macc. xii. 27. Jer. l. 13. c — ch. xxi. 28, &c. ref. d pres., ch. xi. 3 ref. e ch. xx. 1, 11 al. f — ch. xiv. 25 ref. Ps. lxxxix. 4. g — Lake iv. 41. Acts xxviii. 4 al. Luke only, exc. here & 1 Cor. x. 13. (Rev. ii. 20 v. r.) Job ix. 13. h ch. vi. 19, 20 ref. i Luke xii. 40. 1 Cor. x. 7, 33. xi. 1 al. Exod. xix. 15.

ημ. bef ης D^2: for ης, της D^1: om ης 69.

39. παντας D I_q(perhaps) al Did. rec aft εσται ins και (*see Luke* xvii. 26), with I_c rel vulg lat-*c e f* syr arm Orig-lat spec: om BD lat-*a b ff*$_1$ *g*$_2$ Syr copt æth.

40. εσονται bef δυο (*Luke* xvii. 34) B Scr's p forj lat-*h*. rec ins *o* bef εις (twice), with E rel: ins *o* bef 2nd εις Δ Chr-2: txt B I_e(def at 2nd) L (Δ) 1. 33 (syrr, appy) Chr^4.

41. rec μυλωνι (*gloss on* μυλω), with DHM: txt B I_c(appy) rel Orig. at end ins (*from Lu* xvii. 34) δυο επι κλινης μιας εις παραλαμβανεται κ. εις αφιεται D 69, simly vulg-eixt lat-*a b c f h* æth Orig-lat Hil Juvenc.

42. rec (for ημερα) ωρα (*see ver* 44), with L rel latt Syr copt arm Orig-lat Ath Chr Op: txt BD I_c Δ 1. 33. 69 lat-*f ff*$_2$ syr syr-jer (æth) Iren-lat Ath-2-mss Hil.

43. om αν D 33. διορυχθηναι D I_c(perhaps) L 1. 33. εαυτου I_c 33.

by His mouth who is Truth itself, of the *historic reality of the flood of Noah*.

The expression πίνοντες may serve to shew that it is a mistake to imagine that we have in Gen. ix. 20 the account of the *first* wine and its effects. The security here spoken of is in no wise inconsistent with the anguish and fear prophesied, Luke xxi. 25, 26. They *say*, there is peace, and occupy themselves as if there were: but fear is at their hearts;—'surgit amari aliquid, quod in ipsis floribus angit.' On the addition in Luke xxi. 34—36, see notes there. 40, 41.] From this point (or perhaps even from ver. 37, as historic resemblance is itself parabolic) the discourse begins to assume a parabolic form, and gradually passes into a series of formal parables in the next chapter. These verses set forth that, as in the times of Noah, men and women shall be employed in their ordinary work: see Exod. xi. 5 (LXX), Isa. xlvii. 2. They also shew us that the elect of God will *to the last be mingled in companionship and partnership with the children of this world* (see Mark i. 19, 20). We may notice, that these verses do not refer to the same as vv. 16—18. *Then* it is a question of *voluntary flight; now* of *being taken* (by the angels, ver. 31: the *present* graphically sets the incident before us; or perhaps describes the *rule* of proceeding. See on the sense of παραλαμβ. especially ref. John), *or* left. Nor again do they refer to the great judgment of ch. xxv. 31, for then (ver. 32) *all* shall be summoned:—but they refer to the millennial dispensation, and the gathering of the elect to the Lord *then*. The "women grinding at the mill" has been abundantly illustrated by travellers, as even now seen in the East. See especially the Land and the Book, pp. 526, 7. ἐν, either because the pair of stones is the element in which the act of grinding takes place,—or, more probably, because that which is ground is *within*, between the stones. 42—44.] Our Lord here resumes the tone of direct exhortation with which He commenced. To the secure and careless He will come as a thief in the night: to His own, as their Lord. See Obad. 5: Rev. iii. 3; xvi. 15: 1 Thess. v. 1—10, where the idea

οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 45 τίς ἄρα
ἐστὶν ὁ πιστὸς δοῦλος καὶ [k] φρόνιμος, ὃν [l] κατέστησεν ὁ
κύριος ἐπὶ τῆς [m] οἰκετείας αὐτοῦ, τοῦ [n] δοῦναι αὐτοῖς τὴν C εαυτου
[n] τροφὴν [o] ἐν καιρῷ; 46 [p] μακάριος ὁ δοῦλος ἐκεῖνος ὃν BCDEF
ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα. 47 ἀμὴν GH I K
λέγω ὑμῖν ὅτι [q] ἐπὶ πᾶσιν τοῖς [r] ὑπάρχουσιν αὐτοῦ [q] κατα- LMSU V
στήσει αὐτόν. 48 ἐὰν δὲ [s] εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος Δ 1. 33. 69.
[s] ἐν τῇ [t] καρδίᾳ αὐτοῦ [u] Χρονίζει μου ὁ κύριος ἐλθεῖν,

k eb. vii. 24 ref. l ch. xxv. 21, 23. Luke xii. 14, 42. Acts vi. 3 al. Gen. xxxix. 4. Dan. ii. 48. m here only †. Job i. 3 Symm. (-της, Luke xvi. 13.) n Ps. ciii. 27. o Luke xii. 42. xx. 10. 1 Pet. v. 6. Ps. i. 3. p ch. v. 2, &c. q dat., Luke xii. 44 only. Gen. xli. 41 vat. r — ch. xix. 21 ref. s Luke xii. 45. t ver. 48. u ch. xxv. 5. Luke i. 21. xii. 45. Heb. x. 37 (from Hab. ii. 3) only. Gen. xxxiv. 19. Dan. xxiii. 21. Judg. v. 28.

44. rec ωρα bef ου δοκειτε (*for perspicuity?*), with E rel lat-*e f* g_1 syrr sæth arm: txt BD I_c ℵ copt.

45. for αρα, γαρ D ev-y Orig-lat Op. rec aft κυριου ins αυτου (*for perspicuity*), with E rel vulg lat-*b c f ff*$_{1,2}$ g_1 *l* syrr copt sæth arm Orig-lat Bas Chr Op: om BD I_c L 1. 33 forj lat-*a e* g_2 *h* Iren-lat Orig Hil Ambr Hesych spec. rec (for οικετειας) θιραπειας (*from Luke* xii. 42, οικετ. *no where else occurring*), with D rel: οικειας ℵ 69 sæth Ephr Bas Chr: txt B I_c LΔ 33. εαυτου C. om του D. rec (for δουναι) διδοναι (*from* ‖ *Lu*), with E rel: txt BCD I_c LUΔ 1. 33. 69 Bas Chr.

46. rec ποιουντα bef ουτως (*from* ‖ *Lu*), with E rel lat-*f* syrr arm Orig-lat Bas_2: txt BCD I_c L 1. 33. 69 latt sæth Iren-lat Hil Ambr.

48. rec ο κυριος bef μου (‖ *Luke*), with E rel latt hom-Cl Bas Chr: txt BCD I_c L 33 Orig. om ελθειν (*as unnecessary, see ch* xxv. 5) B 33 coptt Iren-lat.

is expanded at length. Compare ver. 7 there with our ver. 49, and on the distinction between those who are of the day, and those who are of the night, see notes there. 45—47.] Our Lord had given this parabolic exhortation before, Luke xii. 42—46. Many of these His last sayings in public are solemn repetitions of, and references to, things already said by Him. That this was the case in the present instance, is almost demonstrable, from the implicit allusion in Luke xii. 36, to the *return from the wedding*, which is here expanded into the parable of ch. xxv. 1 ff. How much more natural that our Lord should have preserved in his parabolic discourses the same leading ideas, and again and again gathered his precepts round them,—than that the Evangelists should have thrown into utter and inconsistent confusion, words which would have been treasured up so carefully by them that heard them;—to say nothing of the promised help of the Spirit to bring to mind all that He had said to them. τίς ἄρα ἐστιν.] A question asked *that each one may put it to himself*,—and to signify the high honour of such an one. πιστ. κ. φρ.] Prudence in a servant can be only the *consequence of faithfulness to his master*. This verse is especially addressed to the Apostles and ministers of Christ. The διδόναι τὴν τροφήν (= τὸ σιτομέτριον Luke xii. 42) answers to ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθ. in 2 Tim. ii. 15. On ver. 47, compare ch. xxv. 21: 1 Tim. iii. 13: Rev. ii. 26; iii. 21, which last two passages answer to the promise here, that *each* faithful servant shall be over *all* his master's goods. That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another,—but rather like the diffusion of love, in which, the more each has, the more there is for all. 48—51.] The question is not here asked again, τίς ἐστιν κ.τ.λ., but the transition made from the good to the bad servant, or even the good to the bad mind of the same servant, by the epithet κακός.

On this graphic use of the demonstrative pronoun, see Kühner, Gramm. ii. 325. χρονίζει.] then manifestly, a *long delay is in the mind of the Lord*: see above on ver. 29. Notice that *this servant also* is *one set over the household—one who says* ὁ κύριός μου—and began well—but now ἄρξηται τύπτ., &c.—falls away from his truth and faithfulness;—the sign of which is that he begins (lit. shall have begun) to κατακυριεύειν τῶν κλήρων 1 Pet. v. 3, and to revel with the children of the world. In conse-

49 καὶ [v] ἄρξηται τύπτειν τοὺς [w] συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν [x] μεθυόντων, 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν [y] ἡμέρᾳ ᾗ οὐ [z] προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ [a] γινώσκει, 51 καὶ [b] διχοτομήσει αὐτόν, καὶ τὸ [cd] μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν [d] θήσει· ἐκεῖ ἔσται ὁ [e] κλαυθμὸς καὶ ὁ [e] βρυγμὸς τῶν [e] ὀδόντων. XXV. 1 Τότε [f] ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα [g] παρθένοις, [h] αἵτινες λαβοῦσαι τὰς [i] λαμπάδας ἑαυτῶν ἐξῆλθον εἰς [k] ὑπάντησιν

v ch. iv. 17 al. Gen. xviii. 27.
w ch. xviii. 28, &c. reff.
x John ii. 10 reff. 3 Kings xvi. 9.
y Lam. ii. 16. z Luke iii. 15. Acts xvii. 23. a ver. 39.
b Luke xii. 46 only. Exod. xxix. 17 only.
c — John xiii. 8. Rev. xx. 6. xxi. 8.
d Luke xii. 46 only. see Ps. xlix. 13.
e ch. viii. 12 reff.
f ch. xiii. 24. xviii. 23 al.
g vv. 7, 11. ch. i. 23, from Isa. vii. 14. Luke i. 27 bis. Acts xxi. 9. 1 Cor. vii. 25, &c. 2 Cor. xi. 2. Rev. xiv. 4 only.
h ch. vii. 15 reff.
i here, &c. and John xviii. 3. Acts xx. 8. Rev. iv. 5. viii. 10 only. Gen. xv. 17.
k ὑπάντ., John xii. 13 only. Judg. xi. 34 vat. only (?). ἀντ., ver. 6. Acts xxviii. 15. 1 Thess. iv. 17 only. 1 Kings ix. 14, &c. always w. εἰς in N. T. & LXX. (not Apocr., 2 Macc. xii. 30 al.)

X τοτε...
...εαυτων I
Z των εξηλθον
BCDEF GHKL MSUV XΔΛ 1. 33. 69.

49. rec om *αυτου* (*see* || *Luke*), with E rel hom-Cl : ins BCD I_c L 1. 33. 69 latt syrr coptt æth arm Orig-lat Bas-old-mss Chr Thl Euthym Hil Op. rec *εσθιειν δε κ. πινειν* (|| *Luke*), with G(πινην) al lat-*a* : txt BCD I_c rel vulg lat-*b c* &c syrr copt æth arm Bas Chr Thl Euthym Op. (*εσθιει, πινει* FHK 69 : *εσθιη* M 33.) for *δε, τε* (|| *Luke*) C 1. 33 al Syr æth Bas.

51. *θησει* bef *μετα* D latt (*a* def) Hil.

CHAP. XXV. 1. rec *αυτων*, with C I_c rel Orig Bas : txt BDL (*see note*). rec

quence, though he have not lost his *belief* (*ὁ κύρ. μου*), he shall be *placed with* those who believed not, the hypocrites.

51.] διχ. refers to the punishment of cutting, or sawing asunder: see Dan. ii. 5; iii. 29: Sus. ver. 59: see also Heb. iv. 12; xi. 37. The expression here is perhaps not without a symbolical reference to that dreadful *sundering of the conscience and practice* which shall be the reflective torment of the condemned:—and by the mingling and confounding of which only is the anomalous life of the wilful sinner made in this world tolerable.

CHAP. XXV. 1—13.] PARABLE OF THE VIRGINS. Peculiar to Matthew.

1.] *τότε—at the period spoken of at the end of the last chapter*, viz. the coming of the Lord to His personal reign—not His final coming to judgment. δέκα παρθ.] The subject of this parable is not, as of the last, the distinction between the faithful and unfaithful servants; no *outward* distinction here exists—all are virgins—all companions of the bride—all furnished with brightly-burning lamps—all, up to a certain time, fully ready to meet the Bridegroom—the difference consists in *some having made a provision* for feeding the lamps in case of delay, and *the others none*—and the moral of the parable is *the blessedness of endurance unto the end*. 'In eo vertitur summa parabolæ, quod non satis est ad officium *semel* accinctos fuisse et paratos, nisi ad finem usque duremus.' Calvin. There is no question here of apostasy, or unfaithfulness—but of the *want of provision* to keep the light bright against the coming of the bridegroom however delayed.

Ten was a favourite number with the Jews—*ten* men formed a congregation in a synagogue. In a passage from Rabbi Salomo, cited by Wetstein, he mentions ten lamps or torches as the usual number in marriage processions: see also Luke xix. 13. εἰς ὑπ. τ. ν.] It would appear that these virgins had left their own homes, and were waiting somewhere for the bridegroom to come,—probably at the house of the bride; for the object of the marriage procession was to *fetch the bride to the bridegroom's house*. Meyer however supposes that in this case the wedding was to be *held* in the bride's house, on account of the thing signified—the coming of the Lord to his Church;—but it is better to take the ordinary custom, and interpret accordingly, where we can. In both the wedding parables (see ch. xxii.) the *bride* does not appear—for she, being the church, is in fact the aggregate of the guests in the one case, and of the companions in the other. We may perhaps say that she is here, in the strict interpretation, the Jewish Church, and these ten virgins Gentile congregations accompanying her. The reading *καὶ τῆς νύμφης* is probably an interpolation, such as are of frequent occurrence in D and its cognates. This ἐξῆλθον is *not their final going out* in ver. 6, for only half of them did so,—but *their leaving their own*

l ch. ix. 15 reff. m ch. vii. 26 reff. n ch. vii. 24 reff. o Mark vi. 18 reff. Num. iv. 9. p here (& ch. xiii. 48 v. r.) only. Jer. xlvii. (xl.) 10 al. q ch. xxiv. 48 reff. r 2 Pet. ii. 3 only. Ps. cxviii. 28 vat. cxx. 3, 4. s here only. 3 Kings iii. 20. see Mark xiii. 35.

του [l] νυμφίου. 2 πέντε δὲ ἐξ αὐτῶν ἦσαν [m] μωραί, καὶ [n] φρόνιμοι. 3 αἱ γὰρ [m] μωραὶ λαβοῦσαι τὰς [o] λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν [o] ἔλαιον· 4 αἱ δὲ [n] φρόνιμοι ἔλαβον [o] ἔλαιον ἐν τοῖς [p] ἀγγείοις μετὰ τῶν [l] λαμπάδων αὐτῶν. 5 [q] χρονίζοντος δὲ τοῦ [l] νυμφίου [r] ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. 6 [s] μέσης δὲ [s] νυκτὸς BCDEF GHKL MSUV XZΔ 1. 33. 69.

ἀπαντησιν (*from ver* 6), with DL rel: txt BC 1 Method. (Z doubtful.) aft *νυμφιον* add *και της νυμφης* (*prob a clumsy interpolation: see note*) DX[1] 1[1] al latt Syr syr-w-ast (with a margl note, "*sponsa* non in omnibus exemplaribus invenitur nominatim in Alexandrino") arm Orig-lat Hil Arnob Tich Op: om BCZ rel coptt æth Method Bas Chr Aug.

2. [vv 2—16 lat-*a* defective.] ins *αι* bef 1st *πεντε* Z. rec *ησαν* bef *εξ αυτων*, with X rel Bas Chr-H: om *εξ αυτων* Chr-2(and ed-Fd): txt BCDLZΔ[1] 1 lat-*b c* &c arm Orig-lat Bas Chr-6-2-η-ρ. rec transp *φρονιμοι* and *μωραι* (*more natural order. It has hardly, as Mey and De W., been altered to txt to suit ver* 3), with X rel lat-*f* syrr Bas Chr Thl: txt BCDLZ 1. 33 latt syr-jer copt æth arm Orig-lat. Steph ins *αι* bef *πεντε* (*error from the last letters of και?*), with E rel Bas Thl: om BCDLZ 1. 33.

3. rec *αιτινες* (*mechanical repetition from ver* 1, *αιτινες λαβουσαι κ.τ.λ.?*), with X rel Bas Chr: *αι δε* Z 1 latt æth: *αι ουν* D lat-*ff*$_2$: *και αι* Syr syr-ms: *αι* syr arm: txt BCL 33 copt. (*γαρ not being understood, δε, ουν, και were substituted; or as rec: this seems to me far more likely than that αι γαρ should have been substituted for αινινες, as Mey and De W. think.*) rec (for *αυτων*) *εαυτων* (*mechanical repetition from ver* 1), with Z(appy) (S 1, e sil): om L vulg lat-*ff*$_{1.2}$ *g*$_{1.2}$ *l* arm: txt BCD rel Bas. aft *ελαιον* ins *εν τοις αγγειοις αυτων* D Scr's q[1] ev-y(once) Arnob.

4. rec aft *αγγειοις* ins *αυτων*, with C rel latt syr copt æth: om B D-gr LZ 1 furj lat-*h* Syr arm Arnob. om 2nd *αυτων* CZ vulg lat-*f ff*$_2$ *g*$_{1.2}$ *h* Aug: *εαυτων* B.

homes: cf. λαβοῦσαι—ἔλαβον, &c. vv. 3, 4. The interpretation is—these are souls come out from the world into the Church, and there waiting for the coming of the Lord—not hypocrites, but *faithful souls, bearing their lamps* (τ. λ. ἑαυτῶν, cf. 1 Thess. iv. 4) —the inner spiritual life fed with the oil of God's Spirit (see Zech. iv. 2—12; Acts x. 38; Heb. i. 9). All views of this parable which represent the foolish virgins as having only a *dead faith*, only the lamp without the light, the body without the spirit, &c., are *quite beside the purpose*;—the lamps (see ver. 8) were *all burning* at first, and for a certain time. Whether the *equal partition* of wise and foolish have any deep meaning we cannot say; it *may* be so.

3, 4.] These were not torches, nor wicks fastened on staves, as some have supposed, but properly *lamps*: and the oil vessels (which is most important to the parable) were *separate from* the lamps. The lamps being the hearts lit with the flame of heavenly love and patience, supplied with the oil of the Spirit,—now comes in the difference between the wise and foolish:—the one *made no provision for the supply* of this—the others *did*. How so? The wise ones *gave all diligence to make their calling and election sure* (2 Pet. i. 10 and 5—8), making their bodies, souls, and spirits (their *vessels*, 2 Cor. iv. 7) a means of supplying spiritual food for the light within, by seeking, in the appointed means of grace, more and more of God's Holy Spirit. The others *did not this*—but trusting that the light, once burning, would ever burn, made no provision for the strengthening of the inner man by watchfulness and prayer. 5—7.] χρονίζ.: compare ch. xxiv. 48. But the thought of the foolish virgins is very different from that of the wicked servant: his—'there will be plenty of time, my Lord tarrieth;'—theirs, 'surely He will soon be here, there is no need of a store of oil.' This may serve to shew how altogether diverse is the ground of the two parables. ἐν. πᾶσ. κ. ἐκ.] I believe no more is meant here than that all, being weak by nature, gave way to drowsiness: as indeed the wakefulness of the holiest Christian, compared with what it should be, is a sort of slumber:—but, the while, how much difference was there between them! ἐνύστ.] *dormitabant*: we have Aristoph. Vesp. 12, ὕπνος νυσταξῆς: and Plato, Rep. p. 405 c, speaks of a νυστάζων δικαστής. Wordsw., after

A εἰσ-χεσθε— ABCDE PGHK LMSUV XZΔ l. 33. 69.

[t] κραυγὴ γέγονεν Ἰδοὺ ὁ [l] νυμφίος, ἐξέρχεσθε [u] εἰς [u] ἀπάν-τησιν. 7 τότε ἠγέρθησαν πᾶσαι αἱ [u] παρθένοι ἐκεῖναι καὶ [v] ἐκόσμησαν τὰς [l] λαμπάδας ἑαυτῶν. 8 αἱ δὲ [m] μωραὶ ταῖς [n] φρονίμοις εἶπαν Δότε ἡμῖν ἐκ τοῦ [o] ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν [v] σβέννυνται. 9 ἀπεκρίθησαν δὲ αἱ φρό-νιμοι λέγουσαι [x] Μήποτε οὐ μὴ [y] ἀρκέσῃ ἡμῖν καὶ ὑμῖν. πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε [z] ἑαυταῖς. 10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος· καὶ αἱ [a] ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς [b] γάμους, καὶ ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται

t Acts xxiii. 9. Eph. iv. 31. Heb. v. 7. Rev. xiv. 18. xxi. 4.
l 1 Kings iv. 6.
u see ver. 1 refl.
v — here only. (ch. xxiii. 25 al.) Ezek. xxiii. 41.
w ch. xii. 20 reff. Job xviii. 5, 6. Prov. xiii. 9.
x Gen. xxiv. 5, 39.
y — John vi. 7. xiv. 8. 2 Cor. xii. 9. (Luke iii. 14 reff.) Num. xi. 22. only. see 2 Cor. ix. 5. 1 Pet. i. 5.
z 2nd pers., ch. iii. 9 reff.
a 2 term., here
b plu., ch. xxii. 2, &c. reff.

6. for γεγονεν, εγενετο B. rec aft νυμφιος ins ερχεται, with C³X rel latt syrr æth arm Orig-lat Bas Chr Op: om BC¹DLZ coptt Method Ephr Cyr. for εξερχεσθε, εξερχεται D¹. συναντησιν C. rec aft απαντησιν ins αυτου, with AD rel; αυτω Ĉ latt: om B Cyr. (Z 33 defective.)

7. om εκειναι D ev-22 (Syr?) arm. rec (for εαυτων) αυτων, with CD rel: txt ABLZ. (33 def.)

8. rec ειπον, with ADZ rel: txt BCL 33. aft ημιν ins ελαιον A. for ημων, υμων C¹LU.

9. rec (for ου μη) ουκ, with ALZ 33. 69: txt BCD rel Ephr Bas. αρεσει D 33 al. rec aft πορευεσθε ins δε, with CZ rel lat-ff₂ syr copt-wilk: om ABDEGHSVΔ latt copt-schw æth arm Orig-lat, Aug Op.

10. for απ. δε αυτ., εως υπαγουσιν cum vadunt D. ετοιμοι A ev-y$^{\text{once}}$. ηλειισθη B¹.

Hilary, understands this verse of sleep in death. But, not to mention that this will not fit the machinery of the parable (see below on ver. 8), it would assume (πᾶσαι) that none of the faithful would be living on earth when the Lord comes. κραυγὴ γ.] see Isa. lxii. 5—7: and the porter's duty, Mark xiii. 34. This warning cry is *before* the coming: see ver. 10. γέγονεν, not, *was*, but to be rendered *present*, graphically setting the reality before us: there ariseth a cry. πᾶσαι] *All* now seem alike—all wanted their lamps trimmed—but for the neglectful, there is not wherewith! It is not enough to *have burnt*, but to *be burning*, when He comes. Raise the wick as they will, what avails it if the oil is spent? ἐκόσμησαν] "by pouring on fresh oil, and removing the fungi about the wick: for the latter purpose a sharp-pointed wire was attached to the lamp, which is still seen in the bronze lamps found in sepulchres. Virgil's Moretum, 'Et producit acu stupas humore carentes.'" Webst. and Wilk.

8, 9.] σβ., are going out,—not as E. V., and even recently Dr. Wordsw. to support his interpretation of ver. 5,—'*are gone out*:' and there is deep truth in this: the lamps of the foolish virgins are *not extinguished altogether*. μήπ. οὐ μὴ ἀρ.] see Ps. xlix. 7; Rom. xiv. 12. No man can have more of this provision than will supply his own wants. πορεύεσθε] This is not said in mockery, as some (Luther, Calv.) suppose: but in earnest. οἱ πωλοῦντες are the ordinary dispensers of the means of grace—*ultimately* of course God Himself, who alone can give his Spirit. The counsel was good, and well followed—but the time was past. (Observe that those who sell are a *particular class* of persons—no mean argument for a *set and appointed ministry*—and moreover for a *paid* ministry. If they *sell*, they *receive* for the thing sold: cf. our Lord's saying, Luke x. 7. This *selling* bears no analogy with the crime of Simon Magus in Acts viii.: cf. our Lord's other saying, Matt. x. 8.)

10—12.] We are *not told that they could not buy*—that the shops were shut—but simply that it was *too late—for that time*. For it is *not the final coming of the Lord to judgment, when the day of grace will be past*, that is spoken of,—except in so far as it is hinted at in the background, and in the individual application of the parable (virtually, not actually) coincides, to each man, with the day of his death. *This feast* is the *marriage supper* of Rev.

c see ch. vii 23. d ch. xxi. 33]. Luke xv. 13 only †. e — Luke iv. 6. Acts xxvii. 1 al. f ch. xix. 21 reff. Eccles. v. 18. g ch. xiii. 3 reff. h here, &c and ch. xviii. 24 only. 2 Kings xii. 30. i 2 Cor. viii. 3. 1 Chron. xxix. 2. k absol., Acts xviii. 3. Rom. iv. 4 al. 6ix. x. 27. l — ch. v. 13. Rom. xvi. 16. Jam. iii. 9. Rev. ii. 16.

καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε κύριε ἄνοιξον ἡμῖν. 12 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν, [c] οὐκ οἶδα ὑμᾶς. 13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. 14 ὥσπερ γὰρ ἄνθρωπος [d] ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ [e] παρέδωκεν αὐτοῖς τὰ [f] ὑπάρχοντα αὐτοῦ, 15 καὶ [g] ᾧ μὲν ἔδωκεν πέντε [h] τάλαντα, [g] ᾧ δὲ δύο, [g] ᾧ δὲ ἕν, ἑκάστῳ [i] κατὰ τὴν ἰδίαν [i] δύναμιν, καὶ [d] ἀπεδήμησεν εὐθέως. 16 πορευθεὶς δὲ ὁ τὰ πέντε [h] τάλαντα λαβὼν [k] εἰργάσατο [l] ἐν αὐτοῖς καὶ [m] ἐποίησεν ἄλλα πέντε [[h] τάλαντα]. 17 ὡσαύτως καὶ ὁ τὰ δύο

—αγορ. ξου η Z. ABCDE FGHK LMSUV XΔ l. 33. 69.

m — ch. iii. 10. Luke xix. 18. Deut. viii. 18.

11. for ερχονται, ηλθον D lat-*c f* syr copt Orig-lat Op. om και DHZ forj lat-*b c f k* copt æth Aug: ins ABC rel vulg lat-*ff*$_{1,2}$ *g*$_{1,2}$ syrr arm Orig-lat Bas Aug Op.

13. rec aft ωραν ins εν η ο υιος του ανθρωπου ερχεται (*gloss*), with C^{1}E rel syr-jer mg: om ABC^{1}DLXΔ 1^{1}. 33 latt syrr syr-jer coptt æth arm Orig-lat Eus(appy) Ath Bas Chr Hil Aug.

14. om γαρ D arm Orig. aft ανθρωπος ins τις C^{3}FM al arm. for αυτου, αυτων A.

15. for ἓν, ενα D. for ιδ. δυν., δυναμιν αυτου D.

16. ευθεως πορευθεις, omg δε, B lat-*b ff*$_{1}$ *g*$_{1}$: ευθεως δε πορ. 1 al lat-*c f ff*$_{2}$ *k* syr-jer Op: πορ. δε ευθεως arm. ηργασατο DL 69. for εποιησεν, εκερδησεν (*prob from vv* 17, 22) A^{r}BCDL 1. 33. 69: txt A^{1} rel. om 2nd ταλαντα (*as unnecessary: it is hardly possible it should have been* inserted) BL 1. 33 latt(not *f*) Syr syr-jer coptt arm Op.

17. for ωσαυτως, ομοιως D.—A adds δε. om και C^{1}L 33 am(with em forj fuld^{2} tol) lat-*b* g_{2}. aft δυο ins ταλαντα λαβων D lat-*c* æth-rom; λαβων vulg lat-*a b*

xix. 7—9 (see also ib. xxi. 2); *after which* these improvident ones gone to buy their oil shall be *judged in common with the rest of the dead*, ibid. vv. 12, 13. Observe here, οὐκ οἶδα ὑμ. is very different, as the whole circumstances are different, from οὐδέποτε ἔγνων ὑμ. in ch. vii. 23, where the ἀποχωρεῖτε ἀπ' ἐμοῦ binds it to the πορεύεσθε ἀπ' ἐμοῦ in our ver. 41, and to the time of the *final judgment*, spoken of in that parable. [See the note at the end of the chapter.]

14—30.] PARABLE OF THE TALENTS. Peculiar to Matthew. The similar parable contained in Luke xix. 11—27 is altogether distinct, and uttered on a different occasion: see notes there. 14.] ὥσπ. γ.—the ellipsis is rightly supplied in the E. V., **For the Kingdom of Heaven is as a man**, &c. We have this parable and the preceding one alluded to in very few words by Mark, xiii. 34—36. In it we have the *active* side of the Christian life, and *its* danger, set before us, as in the last the contemplative side. There, the foolish virgins failed *from thinking their part too easy*—here the wicked servant fails *from thinking his too hard*. The parable is still concerned with *Christians* (τοὺς ἰδίους δούλους), and *not the world at large*. We must remember the relation of master and slave, in order to understand his delivering to them his property, and punishing them for not fructifying with it. 15.] In Luke each *receives the same*, but the *profit made by each* is *different*: see notes there. Here, in fact, they *did each receive the same*, for they received *according to their ability*—their character and powers. There is no Pelagianism in this, for each man's powers are themselves the gift of God. 16—18.] The increase gained by each of the two faithful servants was *the full amount of their talents*:—of each will be required as much as has been given. "εἰργάσατο is the technical term, common in the classics, and especially in Demosthenes: see Reiske's index. ἐν is instrumental." Meyer. ἐποίησεν is not a Latinism (*conflcere pecuniam*), but answers to ποιεῖν καρπόν ch. iii. 10. The *third servant here* is not to be confounded with the *wicked servant* in ch. xxiv. 48. This one is *not actively an ill-doer*, but a *hider* of the money entrusted to him—one who brings no profit: see on ver. 24. 19—23.] μετὰ πολὺν χρόνον.—Here again, as well as

[a] ἐκέρδησεν [καὶ αὐτὸς] ἄλλα δύο. [18] ὁ δὲ τὸ ἓν λαβὼν [a] ch. xvi. 26 reff.
ἀπελθὼν [o] ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ [o] ch. xxi. 33. Mark xii. 1 only. Gen. xxi. 30.
κυρίου αὐτοῦ. [19] μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος [p] ch. xviii. 23, 24 (reff.) only.
τῶν δούλων ἐκείνων καὶ [p] συναίρει λόγον μετ' αὐτῶν. [q] — Luke iii. 20. xvi. 26 al.
[20] καὶ προσελθὼν ὁ τὰ πέντε [b] τάλαντα λαβὼν προσήνεγ- [r] — here bis only. (Mark xiv. 7. Acts xv. 29. Eph. vi. 8, from Exod. xx. 12. see Luke xix. 17.)
κεν ἄλλα πέντε [b] τάλαντα λέγων Κύριε, πέντε [b] τάλαντά [s] — here (& ver. 23) only. see Luke x. 19 al.
μοι [c] παρέδωκας, ἴδε ἄλλα πέντε τάλαντα [n] ἐκέρδησα [q] ἐπ' [t] see ch. xxiv.
αὐτοῖς. [21] ἔφη αὐτῷ ὁ κύριος αὐτοῦ [r] Εὖ δοῦλε ἀγαθὲ
καὶ πιστέ, [s] ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ [t] πολλῶν σε [t] κατα-
στήσω· [u] εἴσελθε εἰς τὴν [v] χαρὰν τοῦ κυρίου σου. [22] προσ-

[c] ch. xxv. 15, 17 reff. Heb. xii. 2. [u] Heb. iii. 11 al., from Ps. xcv. 11. [v] John xv. 11. xvi. 20. 2 Cor.

&c copt Orig-lat. om και αυτος (*as unnecessary aft* ωςαυτως) BC¹L 33 latt coptt æth arm Orig-lat Bas Op: ins AC³ (D bef εκερδ.) Ẋ rel lat-*h* syr.

18. aft ἓν ins ταλαντον A lat-*a b c* &c. om απελθων D 5. 36. 59 lat-*a b c* &c (not *f h*). rec ἐν τῇ γῇ, with AC³D rel am syrr: την γην C¹: γην BL 33 lat-*ff*₁ æth arm. (*The decision here is difficult.* ΖΕΝΕΝΤΗΓΗ *was likely enough to be mistaken, one* ΕΝ *being passed over, for* ΖΕΝΤΗΓΗ, *and then the* ΤΗ *omitted: and on the other hand,* ΖΕΝΓΗ *was just as likely to be mistaken for* ΖΕΝΕΝΓΗ, and then the TH inserted.) rec απεκρυψε, with Ẋ rel: txt ABCDL 33.

19. rec χρονον bef πολυν, with A rel syrr: txt BCDGL 1. 33. 69 latt copt arm Orig Op. rec μετ' αυτων bef λογον, with A rel lat-*ff*₁ syrr Orig: txt BCDL 1. 33 latt.

20. for και προσελθ., προσελθ. δε A copt. om 4th ταλαντα C¹L latt Syr æth. επεκερδησα D, *superlucratus sum* latt arm Orig-lat. om επ αυτοις (*as difficult and appy superfluous; the reading of* D &c *above, and* E &c *below, have also been attempts to correct it*) BDL 33 latt copt æth arm: ins AC rel syrr, εν αυτοις (*from ver* 16) EG al.

21. rec aft εφη ins δε, with A rel syr copt: om BCDEKL (MU, Tisch) 33 latt Syr arm Orig-lat. ενγε (*see Luke* xix. 17) A¹(appy) latt Iren-lat Lucif. for 1st επι, επι (i. e. επει) επ' D latt arm: *quia in* (ορι εν) D-lat Iren Lucif.

in the χρονιζ. of ver. 5 and ch. xxiv. 48, we have an intimation that the interval would be *no short one.* This proceeding *is not,* strictly speaking, *the last judgment,* but still *the same as that in the former parable; the beginning of judgment at the house of God*—the judgment of the *millennial advent.* This, to the servants of Christ (τοὺς ἰδίους δούλους, ver. 14), is *their* final judgment—but not that of the rest of the world. We may observe that this great *account* differs from the coming of the bridegroom, inasmuch as this is altogether concerned with a course of action *past*—that with a present state of preparation. This holds, in the individual application, of *the account after the resurrection:* that, at the utmost (and not in the direct sense of the parable even so much), of being ready for his summons at death. 20.] The faithful servant does not take the praise to himself —μοι παρέδωκας is his confession—and ἐπ' αὐτοῖς the enabling cause of his gain; —'without Me, ye can do nothing,' John xv. 5. This is plainer in Luke (xix. 16), ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς. See 1 Cor. xv. 10;—and on the joy and alacrity of these faithful servants in the day of reckoning, 1 Thess. ii. 19; 2 Cor. i. 14; Phil. iv. 1. 21.] In Luke = ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων—where see note. (I cannot imagine with Meyer that εὖ is to be taken with ἐπὶ ὀλίγα ἦς π., or that it will not bear the sense of 'Well done!' Although εὖγε is the more usual word, we have (see Passow) in later Greek such expressions as μαλ' εὖ, which is as near as possible to that meaning.) The χαρά here is not a *feast,* as sometimes interpreted, but that joy spoken of Heb. xii. 2, and Isa. liii. 11—that joy of the Lord arising from the completion of his work and labour of love, of which the first Sabbatical rest of the Creator was typical—

ABCDE FGHK LMSUV XΔ1. 33. 69.

ελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν Κύριε, δύο τάλαντά μοι [w] παρέδωκας, ἴδε ἄλλα δύο τάλαντα [p] ἐκέρδησα [q] ἐπ' αὐτοῖς. 23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ [r] Εὖ δοῦλε ἀγαθὲ καὶ πιστέ, [s] ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε [t] καταστήσω· [u] εἴσελθε εἰς τὴν [v] χαρὰν τοῦ κυρίου σου. 24 προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν Κύριε, ἔγνων σε ὅτι [x] σκληρὸς εἶ ἄνθρωπος, [y] θερίζων ὅπου οὐκ ἔσπειρας, καὶ [z] συνάγων ὅθεν οὐ [a] διεσκόρπισας· 25 καὶ φοβηθείς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ. ἴδε ἔχεις [b] τὸ σόν. 26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ [c] ὀκνηρέ, ᾔδεις ὅτι [y] θερίζω ὅπου οὐκ ἔσπειρα, καὶ [z] συνάγω ὅθεν οὐ [a] διεσκόρπισα; 27 ἔδει σε οὖν [d] βαλεῖν τὸ ἀργύριόν μου τοῖς [e] τραπεζίταις,

w ver. 14. x = here only. (John vi. 60 ref.) 1 Kings xxv. 8. Isa. xix. 4. y ch. vi. 26. John iv. 36, &c. al. Jer. xii. 13. z = ch. vi. 26. xiii. 47. John vi. 18. Gen. xli. 35. a ch. xxvi. 31 ‖ Mk. (from Zech. xiii. 7 F.) Luke i. 51. xv. 13. xvi. 1. John xi. 52. Acts v. 37 only. Ezek. x. 2. b ch. xx. 14. c = Rom. xii. 11 (Phil. iii. 1) only. Prov. vi. 6, 9. d = ch. xxvii. 6. Mark xii. 41, &c. ‖ L. e here only †.

ὁ Χιωνίων συντάξας τῷ τραπεζίτῃ, Polyb. xxxii. 13. 6. Jos. Antt. xii. 2. 3. (see ch. xxi. 12)

22. om δε B. rec aft ταλαντα ins λαβων, with D rel vulg lat-*b c*; ειληφως 157. 243: om ABCL 1. 33. 69 syrr. (a space is left in Rettig's edn of Δ.) παρεδωκες D. for ιδε, ιδου D (and ver 25).

23. ενγε and επει επ, as before, ver 21. πιστος bef ης B lat-*k*. (om ης lat-*c*.)

24. om 1st και D 1 lat-*a b c* $g_{1\,\alpha\,2}$ Lucif. for ἴν, ενα D^1. om σε D 46 latt arm Hil Orig-lat Op. for οθεν, οπου D 56 latt.

25. απηλθον και D al latt æth.

26. δουλε bef πονηρε A latt Syr copt Orig-lat$_1$ hom-Cl Chr-ed(not Fd) Damasc Hil Lucif Ambr Jer Op.

27. rec ουν bef σε, with AD rel latt copt Orig-lat Op: txt BCL 33 ev-y_{mss} syr.

Gen. i. 31; ii. 2,—and of which his faithful ones shall in the end partake: see Heb. iv. 3—11; Rev. iii. 21. Notice the identity of the praise and portion of him who had been faithful in less, with those of the *first*. The words are, as has been well observed, "not, 'good and successful servant,' but 'good and faithful servant:'" and faithfulness does not depend on *amount*. **24, 25.**] This sets forth the excuse which men are perpetually making of human infirmity and inability to keep God's commands, when they never apply to that grace which may enable them to do so—an excuse, as here, self-convicting and false at heart.

θερίζ. ὅπ. οὐκ ἔσπ.] The connexion of thought in this our Lord's *last* parable, with His *first* (ch. xiii. 3—9), is remarkable. He looks for fruit where He has sown—*this is truth*: but not beyond the power of the soil by Him enabled—*this is man's lie*, to encourage himself in idleness.

φοβ.] see Gen. iii. 10. But that pretended fear, and this insolent speech, are *inconsistent*, and betray the falsehood of his answer. **ἔχεις τὸ σόν**] This is also false—it was not τὸ σόν—for there was *his lord's time*,—and *his own labour*, *which was his lord's—to be accounted for*. **26, 27.**] Luke prefixes ἐκ τοῦ στόματός σου κρινῶ σε,—viz. 'because, knowing the relation between us, that of absolute power on my part over thee, —if thou hadst really thought me such an hard master, ἔδει σε κ.τ.λ., in order to avoid utter ruin. But this was *not* thy real thought — thou wert πονηρὸς κ. ὀκνηρός.' The ᾔδεις, &c. is not concessive, but hypothetical;—God is *not really* such a Master. **τοῖς τραπ.** in Luke (xix. 23) ἐπὶ τράπεζαν. **τραπεζίτης** is interpreted κολλυβιστής (see ch. xxi. 12) by Hesychius. There was a saying very current among the early Fathers, γίνεσθε δόκιμοι τραπεζῖται, which some of them seem to attribute to the Lord, some to one of the Apostles. It is supposed by some to be taken from this place, and it is just possible it may have been: but it more likely was traditional, or from some apocryphal gospel. Suicer, Thes., under the word, discusses the question, and inclines to think that it was a way of expressing the general moral of the two parables in Matt. and Luke. But, in the *interpretation*, who are these τραπεζῖται? The explanation (Olsh., and

καὶ ἐλθὼν ἐγὼ [f]ἐκομισάμην ἂν τὸ ἐμὸν σὺν [g]τόκῳ. [f]—Heb. xi. 19. Gen. xxxviii. 20.
28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι [g]Luke xix. 22 only. Ezek. xviii. 13 al.
τὰ δέκα τάλαντα. 29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ [h]pass., ch. xiii. 12 (refl.) only.
[h]περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσε- [i]Luke xvii. 10 only. 2 Kings vi. 22. Ep. Jer. 17 var. only. (-σεσθαι, Rom. iii. 13.)
—σεβαλεται C. ται ἀπ' αὐτοῦ. 30 καὶ τὸν [i]ἀχρεῖον δοῦλον ἐκβάλετε εἰς
τὸ [k]σκότος τὸ [k]ἐξώτερον· ἐκεῖ ἔσται ὁ [k]κλαυθμὸς καὶ ὁ
—σοντων X. ABDEF GHKL MSUVΔ 1. 33. 69. [k]βρυγμὸς τῶν ὀδόντων.
31 Ὅταν δὲ ἔλθῃ ὁ [l]υἱὸς τοῦ [l]ἀνθρώπου ἐν τῇ [m]δόξῃ [k]ch. viii. 12 ref. [l]ch. viii. 20 ref. [m]ch. xvi. 27 ‖ al. Ps. ci. 16.

τα αργυρια (corrn) B. εγω bef ελθων A lat-ff$_1$ g$_2$ h Clem(εγω αν. ελθ.) Orig Cyr Chr(καγω).

28. for δεκα, πεντε D.

29. om παντι D al Syr Chr. περισσευσεται D. rec απο δε του μη (*from Luke* xix. 26), with AC rel syr Orig$_2$ Chr: txt BDL 1. 33 latt Syr. for εχει, δοκει εχειν (*from Luke* viii. 18) LΔ 33. 69 vulg lat-f g$_{1.2}$ l syr Orig$_2$ Chr-K-L Thl-edd Tert Ambr Jer Philast Op.

30. rec εκβαλλετε, with FG^{3}H 69: βαλετε εξω D 51 lat-a b c e ff$_{1.2}$ g$_2$: txt ABC rel Chr Thl Euthym-mss.

adopted by Trench, Parables, p. 247) of their being those *stronger characters* who may lead the more timid to the useful employment of gifts which they have not energy to use, is objectionable, (1) as not answering to the *character addressed*—he was not timid, but false and slothful; —and (2) nor to the *facts of the case:* for it is impossible to employ the grace given to one through *another's* means, without working one's self. I rather take it to mean, 'If thou hadst really been afraid, &c., slothful as thou art, thou mightest at least, without trouble to thyself, have provided that I should have not been defrauded of the interest of my money—but now thou art both slothful and wicked, in having done me this injustice.' Observe there would have been no praise due to the servant—but τὸ ἐμόν would not have lost its τόκος. The *machinery of religious and charitable societies in our day* is very much in the place of the τραπεζιται. Let the subscribers to them take heed that they be not in the degraded case of this servant, even if his excuse had been genuine.

28—31.] This command is answered in Luke xix. 25, by a remonstrance from those addressed, which the Master overrules by stating the great law of his Kingdom. In ch. xiii. 12 we have explained this as applied to the system of *teaching by parables*. Here it is predicated of the whole Christian life. It is the case even in nature: a limb used is strengthened; disused, becomes weak. The transference of the talent is not a matter of justice between man and man, but is done in illustration of this law, and in virtue of that sovereign power by which God does what He will with his own: see Rom. xi. 29, and note there. In τὸ σκ. τὸ ἐξ. there is again an allusion to the marriage supper of the Lamb, from which the useless servant being excluded, gnashes his teeth with remorse without: see ch. xxii. 13.

31—46.] THE FINAL JUDGMENT OF ALL NATIONS. Peculiar to Matthew. In the two former parables we have seen the difference between, and judgment of, *Christians*—in their inward readiness for their Lord, and their outward diligence in profiting by his gifts. And *both these had reference to that first resurrection and millennial Kingdom*, the reality of which is proved by the passages of Scripture cited in the notes above, and during which *all Christians* shall be judged. We now come to the great and universal judgment at the end of this period, also prophesied of distinctly in order in Rev. xx. 11—15—in which *all the dead*, small and great, shall stand before God. This last great judgment answers to the judgment on Jerusalem, *after* the Christians had escaped from it: to the gathering of the eagles (ministers of vengeance) to the carcase. Notice the precision of the words in ver. 31, ὅταν δὲ ἔλθῃ—the ὅταν setting forth the indefiniteness of the time—the δέ the distinction from the two parables foregoing; and τότε, to mark a precise time when all this shall take place—a

n — ch. xix. 28. xxiii. 2. Ps. ix. 4. see Isa. vi. 1.
o ch. xix. 28. Isa. xxii. 23. see Heb. iv. 10. viii. 1.
p ch. xiii. 2 reff. plur., ch. vi. 28 reff.
q ch. xiii. 49 reff. Lev. xiv. 12.
r Luke xv. 29 only. Gen. xxvii. 9 al. (-φιον, ver. 33.)
s ch. xx. 21, 23 reff.
t here only †. (-φος, ver. 32.)

αὐτοῦ, καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε [n] καθίσει ἐπὶ [o] θρόνου [o] δόξης αὐτοῦ, 32 καὶ [p] συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ [q] ἀφορίει αὐτοὺς ἀπ' ἀλλήλων, ὥςπερ ὁ ποιμὴν [q] ἀφορίζει τὰ πρόβατα ἀπὸ τῶν [r] ἐρίφων, 33 καὶ στήσει τὰ μὲν πρόβατα ἐκ [s] δεξιῶν αὐτοῦ, τὰ δὲ [t] ἐρίφια ἐξ [s] εὐωνύμων. 34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ [s] δεξιῶν αὐτοῦ [u] Δεῦτε οἱ [v] εὐλογημένοι [w] τοῦ πατρός μου, [x] κληρονομήσατε τὴν [y] ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ [z] καταβολῆς [z] κόσμου. 35 [a] ἐπείνασα γὰρ καὶ [b] ἐδώκατέ μοι [b] φαγεῖν, [a] ἐδίψησα καὶ [c] ἐποτίσατέ με,

I$_c$ αυτου ... δεξιων αυτου H. ABDEF G I, KL MSUVΔ I. 33. 69.

u ch. iv. 19. xi. 28. xxii. 4 al. Gen. xxxvii. 20.
v Luke i. 28, 42. (see Gen. xxiv. 31 var.) Isa. lxi. 9.
w gen., John vi. 45. Philem. 1. Winer, § 30. 2. 10. xv. 50 al. Gen. xv. 7. Isa. xlix. 8.
x ch. v. 5. xix. 29. Luke x. 25. xviii. 18. 1 Cor. vi. 9, ix. 26. Rev. xiii. 8. xvii. 8. πρό, John xviii. 24 al. see ch. xiii. 35 reff.
y — ch. xx. 23 reff.
z w. ἀπό, Luke xi. 50. Heb. iv. 3.
a ch. v. 6 reff.
b ch. xiv. 16 reff.
c ch. x. 42 ‖. Rom. xii. 20 (from Prov. xxv. 21) al. Judg. iv. 19.

31. rec ins αγιοι bef αγγελοι (*usual epithet: inod from Mark* viii. 38, *or Luke* ix. 26), with A rel lat-*f* syrr Chr: om BDL 1. 33 latt syr-jer copt æth arm Orig Eus Ath Chr-κ-ι.(and wlf-ms) Cyr Max Cypr Hil Ambr Aug Op.

32. rec συναχθησεται (*gramml corrn*), with A rel Eus$_1$: txt BDKL (G U, Treg) 33. 69 Eus$_1$ Thdrt. for απ', απο D. εριφων B.

33. om μεν D lat-*a b c e f ff$_1$ h* Syr syr-ms æth arm. δεξιας I$_c$('ut mihi quidem videbatur: contra, Tischdf.' Treg). om αυτου A al Orig-lat Bas-sel Avit.

day of judgment. Compare for the better understanding of the distinction, and connexion of these 'two comings' of the Lord, 1 Thess. iv. 16, 17, and 2 Thess. i. 7—10. This description is not a parable, though there are in it parabolic passages, e. g. ὥςπερ ὁ ποιμ. κ.τ.λ.: and for that very reason, that which is illustrated by those likenesses is *not itself parabolic*. It will heighten our estimation of the wonderful sublimity of this description, when we recollect that it was spoken by the Lord *only three days before His sufferings*. ἐν τῇ δόξ. αὐτ.] This expression, repeated again at the end of the verse, is quite distinct from μετὰ δυνάμ. κ. δόξ. πολλῆς ch. xxiv. 30; see Rev. xx. 11. This *His glory* is that also of all his saints, with whom He shall be accompanied: see Jude, ver. 14. In this his coming *they are with the angels*, and *as* the angels: see Rev. xix. 14 (compare ver. 8): Zech. xiv. 5. **32.**] The expression πάντα τὰ ἔθνη implies all the nations of the world, as distinguished from the ἐκλεκτοί *already gathered to Him*, just as the Gentiles were by that name distinguished from his chosen people the Jews. Among these are "the other sheep which He has, not of this fold," John x. 16. ἀφορεῖ κ.τ.λ.] see Ezek. xxxiv. 17. The **sheep** are those referred to in Rom. ii. 7, 10; the **goats** in ib. vv. 8, 9, where this same *judgment according to works* is spoken of. **34.**] THE KING—here for the first and only time does the Lord give Himself this name: see Rev. xix. 16: Rom. xiv. 9. δεῦτε κ.τ.λ.] Whatever of good these persons had done, was all *from Him* from whom cometh every good gift—and *the fruit of his Spirit*. And this Spirit is only purchased for man by the work of the Son, in whom the Father is well pleased: and to whom all judgment is committed. And thus *they are the blessed of the Father*, and those for whom this kingdom is prepared. It is not to the purpose to say that those εὐλογημ. . . . . must be the elect of God in the *stricter sense* (οἱ ἐκλεκτοί)—and that, because the Kingdom has been prepared for them from the foundation of the world. For evidently this would, in the divine omniscience, be true of every single man who shall come to salvation, whether belonging to those who shall be found worthy to share the first resurrection or not. The Scripture assures us of *two resurrections*: the *first*, of *the dead in Christ*, to meet Him and reign with Him, and hold (1 Cor. vi. 2) judgment over the world; the *second*, of *all the dead*, to be judged according to their works. And to what purpose would be a judgment, if *all were to be condemned?* And if *any* escape condemnation, to them might the words of this verse be used: so that this objection to the interpretation does not apply. *Election to life* is the universal doctrine

[d] ξένος [e] ἤμην καὶ [f] συνηγάγετέ με, [36] γυμνὸς καὶ [g] περι-
[g]βάλετέ με, [h] ἠσθένησα καὶ [i] ἐπεσκέψασθέ με, ἐν [k] φυλακῇ
[e] ἤμην καὶ ἤλθατε πρός με. [37] τότε ἀποκριθήσονται αὐτῷ
οἱ δίκαιοι λέγοντες Κύριε, πότε σὲ εἴδομεν [a] πεινῶντα καὶ
[l] ἐθρέψαμεν, ἢ [a] διψῶντα καὶ [c] ἐποτίσαμεν; [38] πότε δέ σε
εἴδομεν [d] ξένον καὶ [f] συνηγάγομεν, ἢ γυμνὸν καὶ [g] περιεβά-
λομεν; [39] πότε δέ σε εἴδομεν [h] ἀσθενοῦντα ἢ ἐν [k] φυλακῇ
καὶ ἤλθομεν πρός σε; [40] καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ
αὐτοῖς [m] Ἀμὴν λέγω ὑμῖν, [n] ἐφ' [n] ὅσον [o] ἐποιήσατε ἑνὶ τού-
των τῶν [p] ἀδελφῶν μου τῶν [q] ἐλαχίστων, ἐμοὶ [o] ἐποιήσατε.
[41] τότε ἐρεῖ καὶ τοῖς [r] ἐξ εὐωνύμων [s] Πορεύεσθε ἀπ' ἐμοῦ οἱ
[t] κατηραμένοι εἰς τὸ [u] πῦρ τὸ [u] αἰώνιον τὸ [v] ἡτοιμασμένον

d — here (6 times) and ch. xxvii. 7. Acts xvii. 21. Eph. ii. 19. Heb. xi. 13. 3 John 5 only.
e ch. xxiii. 30 bis. Mark xiv. 49 al.
f — here only. Deut. xxii. 2. Judg. xix. 18. 2 Kings xi. 27.
g ch. vi. 29, 31. Luke xxiii. 11 al. Isa. lviii. 7. Ezek. xviii. 7.
h — ch. x. 8 reff.
i Luke i. 68, 78. vii. 16. Acts vii. 23. xv. 36. Jam. i. 27 al. Exod. iv. 31. Sir. vii. 35.
k — ch. v. 25. xiv. 3, 10 | Mk. al. Gen. xl. 3 al. l ch. vi. 26 reff.
m ch. v. 18 reff. n — Rom. xi. 18 only. o ch. xx. 32. p ch. xii. 46, &c. | xxviii. 10. Heb. ii. 11. q — ch. ii. 6 reff. r ver. 33. s Luke iv. 42. Acts v. 41. Gen. viii. 8. Num. xxiv. 9. t (ch. v. 44 v. r.) Mark xi. 21. Luke vi. 22. Rom. xii. 14. James iii. 9 only. u ch. xviii. 8. Jude 7 only. v ver. 34.

36. rec ηλθατε, with KMSUV 1: txt ABD rel. (I_c doubtful.)
37. ειδαμεν B^1 I_c.
38. ειδομεν bef σε D al Clem: ειδαμεν I_c (but ειδομεν ver 39). for η, και D.
39. for ποτε δε, η ποτε D latt copt Orig-lat Clem. rec (for ασθενουντα) ασθενη (*from ver 44*), with A I_c rel latt: ασθενην Δ: txt BD al Clem $Cypr_1$. for η, και I_c Cypr. ηλθαμεν D.
40. ερει αυτοις bef ο β. D: ο βασ. om lat-*a*. om των αδελφων μου (*see ver 45*) B^1 lat-*ff*$_{1,2}$ $Clem_2$ Ambr Aug Gaud Chrom. [Either αυτων or των αδελφων μου is written in marg of B, but it is now illegible. From inspection.]
41. om οι BL 33. (I_c defective.) for το ητοιμασμενον, ο ητοιμασεν ο πατηρ μου D 1. 22 lat-*a b c ff*$_1$ *g*$_1$ *h* Justin Iren-lat$_4$ Clem Hippol Aug$_1$ Juvenc Gaud Ruf Leo Salv Paulin Promiss. (Orig Tert Hil have both.)

of Scripture; but *not the reprobation of the wicked:* see below, on ver. 41. On ἀπὸ καταβολῆς κόσμου, see John xvii. 24: 1 Pet. i. 20. **35.**] συνηγάγετε, sc. εἰς οἶκον, or εἰς ὑμᾶς,—a meaning confined to the LXX and N. T.—received me with hospitality—took me in; the idea is, 'numbered me among your own circle.'

37—40.] The answer of these δίκαιοι appears to me to shew plainly (as Olshausen and Stier interpret it) that they are *not* to be understood as being the covenanted servants of Christ. Such an answer it would be impossible for *them* to make, who had done all distinctly *with reference to Christ*, and for his sake, and with his declaration of ch. x. 40—42 before them. Such a supposition would remove all reality, as indeed it has generally done, from our Lord's description. See the remarkable difference in the answer of the faithful servants, vv. 20, 22. *The saints* are *already in His glory*—judging the world with Him (1 Cor. vi. 2)—accounted as parts of, representatives of, Himself (ver. 40)—in this judgment *they* are not the judged (John v. 24: 1 Cor. xi. 31). But *these* who *are* the judged, *know not* that all their deeds of love have been done *to and for Christ*—they are overwhelmed with the sight of the grace which has been working in and for them, and the glory which is now their blessed portion. And notice, that it is not the *works, as such*, but the *love* which prompted them—that love which *was their faith*,—which felt its way, though in darkness, to Him who is Love,—which is commended. τῶν ἀδελφ.] Not necessarily the saints with Him in glory—though primarily those—but also any of the great family of man. Many of those here judged may never have had opportunity of doing these things to the saints of Christ properly so called. In this is fulfilled the covenant of God to Abraham, ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς. Gen. xxii. 18. **41—43.**] It is very important to observe the distinction between the blessing, ver. 34, and the curse here. 'Blessed — *of my Father:*' — but not

w ch. iv. 1 reff. a—q see above, vv. 35—40.

τῷ [w]διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. 42 [a]ἐπείνασα γὰρ καὶ οὐκ [b]ἐδώκατέ μοι [b]φαγεῖν, [a]ἐδίψησα καὶ οὐκ [c]ἐποτίσατέ με, 43 [d]ξένος [e]ἤμην καὶ οὐ [f]συνηγάγετέ με,

x = Luke x. 9. Acts v. 15, 16.

γυμνὸς καὶ οὐ [g]περιεβάλετέ με, [x]ἀσθενὴς καὶ ἐν [k]φυλακῇ καὶ οὐκ [i]ἐπεσκέψασθέ με. 44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες Κύριε, πότε σὲ εἴδομεν [a]πεινῶντα ἢ [a]διψῶντα ἢ [d]ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν [k]φυλακῇ καὶ

y ch. iv. 11 ‖ Mk. Mark xv. 41 al.†

οὐ [y]διηκονήσαμέν σοι; 45 τότε ἀποκριθήσεται αὐτοῖς λέγων Ἀμὴν λέγω ὑμῖν, [n]ἐφ' ὅσον οὐκ [o]ἐποιήσατε ἑνὶ τούτων τῶν [q]ἐλαχίστων, οὐδὲ ἐμοὶ [o]ἐποιήσατε. 46 Καὶ

z 1 John iv. 18 only. Ezek. xliii. 11 al. (-άζειν, Acts iv. 21.)

[z]ἀπελεύσονται οὗτοι εἰς [z]κόλασιν [a]αἰώνιον, οἱ δὲ δίκαιοι εἰς [a]ζωὴν [a]αἰώνιον.

a ch. xix. 16 reff. 4 Macc. xv. 2.

XXVI. 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας

...omit Ι. ABDEF GKLMS UVΔ 1. 33. 69.

42. ins και bef εδιψησα B¹L Syr æth.

44. rec aft αποκριθησονται ins αυτω, with (Scr's o, e sil) vulg-ed lat-*f ff*₂ *h*: om ABD rel Scr's mss am lat-*a b c* syrr coptt goth æth arm Constt Thl Cyprₛ Op.

'cursed of my Father,' because all man's salvation *is of God*—all his condemnation *from himself*. 'The Kingdom, *prepared for you*;' but 'the fire, which has been prepared for *the devil and his angels*' [notice τὸ πῦρ τὸ αἰών. τὸ ἡτοιμ. . . . . greater definiteness could not be given: that particular fire, that eternal fire, created for a special purpose]—not, for *you*: because *there is election to life*—but there is *no reprobation to death*:—a *book of Life*—but *no book of Death*; no hell *for* man—because the blood of Jesus hath purchased life *for all*: but they who will *serve the devil, must share with him in the end*. The *repetition* of all these particulars shews how exact even for every individual the judgment will be. Stier excellently remarks, that the *curse* shews the *termination of the High Priesthood of Christ*, in which office He only intercedes and blesses. Henceforth He is King and Lord—his enemies being now for ever put under his feet. **44, 45.**] See note on ver. 37. The sublimity of this description surpasses all imagination—Christ, as the Son of Man, the Shepherd, the King, the Judge—as the centre and end of all human love, bringing out and rewarding his latent grace in those who have lived in love—everlastingly punishing those who have quenched it in an unloving and selfish life—and in the accomplishment of his mediatorial office, causing, even from out of the iniquities of a rebellious world, his sovereign mercy to rejoice against judgment. **46.**] See John v. 28, 29; and as taking up the prophetic history at this point, Rev. xxi. 1—8. Observe, the *same epithet* is used for κόλασις and ζωή—which are here *contraries*—for the ζωή here spoken of is not bare *existence*, which would have *annihilation* for its opposite; but *blessedness* and *reward*, to which *punishment* and *misery* are antagonist terms. [N.B. I think it proper to state in this 3rd edition, that having now entered on the deeper study of the prophetic portions of the N. T., I do not feel by any means that full confidence which I once did, in the exegesis, quoad prophetical interpretation, here given of the three portions of this chap. xxv. But I have no other system to substitute: and some of the points here dwelt on seem to me as weighty as ever. I very much question whether the thorough study of Scripture prophecy will not make me more and more distrustful of all human systematizing, and less willing to hazard strong assertion on any portion of the subject. July, 1855. Endorsed, Oct. 1858. At the same time, the coincidence of these portions with the process of the great last things in Rev. xx. and xxi. is never to be overlooked, and should be our guide to their explanation, however distrustful we may be of its certainty. Those who set this coincidence aside, and interpret each portion by itself, without connexion with the rest, are clearly wrong. 1861.]

CHAP. XXVI. 1, 2.] FINAL ANNOUNCEMENT OF HIS SUFFERINGS, NOW CLOSE AT HAND. (Mark xiv. 1. Luke xxii. 1.) The public office of our Lord as a *Teacher* having been now fulfilled, His *priestly*

τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ 2 Οἴδατε [b] ὅτι μετὰ δύο ἡμέρας τὸ [b] πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου [c] παραδίδοται εἰς τὸ σταυρωθῆναι. 3 τότε [d] συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ [e] εἰς τὴν [e] αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, 4 καὶ [f] συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ [g] κρατήσωσιν καὶ ἀποκτείνωσιν. 5 ἔλεγον δέ [h] Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ [i] θόρυβος γένηται ἐν τῷ λαῷ.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος

H aet τῶν ουλῶν— ABDEF GHKL MSUVΔ 1. 33. 69.

[b] here, &c. and ‖ John ii. 13, 23 alⁿ. Acts xii. 4. 1 Cor. v. 7. Heb. xi. 28. 4 Kings xxiii. 22.
[c] ch. xxvii. 2, &c. ‖ Mk. al. Isa. liii. 6, 12.
[d] — ch. xiii. 2 ref.
[e] vv. 58, 69 ‖. Mark xv. 16. John x. 1, 16. Rev. xi. 2 only. Ps. xxviii. 2. Esdr. ix. 1. 2 Macc. xiii.
[f] John xi. 53. xviii. 14. Acts ix. 23. Rev. iii. 18 only. Exod. xviii. 19. 46 ref. 2 Kings vi. 6.
[g] ch. xxi. 46 ref. 2 Kings vi. 6.
[h] = ‖ Mk. John xiii. 9. Ps. cxliii. 9 (cxiv. 1).
[i] ‖ Mk. ch. xxvii. 24. Mark v. 38. Acts xx. 1. xxi. 34. xxiv. 18 only. Ezek. vii. 7, 11. (-βεῖν, ch. ix. 23.)

CHAP. XXVI. 1. om *αυτου* D al.

2. om *οιδατε* D.

3. rec aft *αρχιερεις* ins *και οι γραμματεις* (*from* ‖ *Mk Lk*), with E rel gat lat-*o f* g_2 syrr arm Chr; *και γραμ.* SΔ: om ABDL 1. 33(appy) vulg lat-*a b ff*$_{1,2}$ g_1 *l* coptt æth Orig-lat-comm Aug. om *του λαου* B¹. (in marg B².)

4. *συνεβουλευσαντο* D Chr-6-5-γ-η-ρ-K-M. rec *κρατησωσιν* bef *δολω*, with (some cursives ?) coptt: txt ABD rel Scr's mss latt syrr æth arm Orig-lat Chr Thl. om *κ. αποκτ.* B¹. (B¹ inserts it in marg: from inspection.)

office begins to be entered upon. He had not completed *all* his discourses, for He delivered, after this, those contained in John xiv.—xvii.—but *not in public*; only to the inner circle of his disciples. From this point commences THE NARRATIVE OF HIS PASSION. 2. **μετὰ δύο ἡμ.**] This gives no certainty as to the time when the words were said: we do not know whether the current day was included or otherwise. But thus much of importance we learn from them: that the delivery of our Lord to be crucified, and the taking place of the Passover, *strictly coincided*. The solemn mention of them in this connexion is equivalent to a declaration from Himself, if it were needed, of the identity, both of time and meaning, of the two sacrifices; and serves as the fixed point in the difficult chronological arrangement of the history of the Passion. The latter clause, **καὶ ὁ υἱὸς κ.τ.λ.** depends on *οἴδατε* as well as the former. Our Lord had doubtless before joined these two events together in his announcements to his disciples. To separate this clause from the former, 'and then' &c. seems to me to do violence to the construction. It would require *καὶ τότε*.

3—5.] CONSPIRACY OF THE JEWISH AUTHORITIES. (Mark xiv. 1. Luke xxii. 2.) This assembling has no connexion with what has just been related, but follows rather on the end of ch. xxiii.

ὁ λεγόμενος K. is in Jos. Antt. xviii. 2. 2, Ἰώσηπος ὁ καὶ Καϊάφας. Valerius Gratus, Procurator of Judæa, had appointed him instead of Simon ben Kamith. He continued through the procuratorship of Pontius Pilate, and was displaced by the proconsul Vitellius, A.D. 37. See note on Luke iii. 2, and chronological table in Prolegg. to Acts, Vol. II. **τοῦ λεγ.** does not mean 'surnamed,' but (see ver. 14) implies that *some name* is to follow, which is more than, or different from, the real one of the person. **μὴ ἐν τ. ἑ.**] This expression must be taken as meaning the whole period of the feast—the seven days. On the *feast-day*, i. e. the day on which the Passover was sacrificed (E. V.), they could not lay hold of and slay any one, as it was a day of sabbatical obligation (Exod. xii. 16). See note on ver. 17.

6—13.] THE ANOINTING AT BETHANY. (Mark xiv. 3—9. John xii. 1—8. On Luke vii. 36—50, see note there.) This history of the anointing of our Lord is here inserted *out of its place*. It occurred *six days before the Passover*, John xii. 1. It perhaps can hardly be said that in its position *here*, it accounts in any degree for the subsequent application of Judas to the Sanhedrim (vv. 14—16), since his name is not even mentioned in it: but I can hardly doubt that it originally was placed where it here stands by those who were aware of its connexion with that application. The paragraphs in the beginning of this chapter come in regular sequence, thus: Jesus announces his approaching Passion: the chief priests, &c. meet and

ABDEF GHKL MSUVΔ 1. 33. 69.

k ch. viii. 2 reff.
l ι (Mk. bis) only. 4 Kings xxi. 13 only. Herod. iii. 20.
m here, &c. and ‖. Luke vii. 37, &c. xxiii. 56. John xi. 2. Rev. xviii. 13 only. Ps. xxxiii. 9.
n here only †.
o ‖ Mk. only. Gen. xxxix. 21. Job xii. 14. Ps. lxxxviii. 45 only. p ch. ix. 10. xxii. 11 al.† Esdr. iv. 10 only. q ch. xx. 24 reff. r — ch. xiv. 31 reff. s ‖ Mk. John xvii. 12. Levit. vi. 3, 4. t ch. xiii. 46 reff. u ch. xix. 21 reff. v ‖. Luke xviii. 5. Gal. vi. 17. Sir. xxix. 4 F.

τοῦ [k] λεπροῦ 7 προσῆλθεν αὐτῷ γυνὴ [l] ἀλάβαστρον [m] μύ-
ρου ἔχουσα [n] βαρυτίμου, καὶ [o] κατέχεεν ἐπὶ τὴν κεφαλὴν
αὐτοῦ [p] ἀνακειμένου. 8 ἰδόντες δὲ οἱ μαθηταὶ [q] ἠγανάκτη-
σαν λέγοντες [r] Εἰς τί ἡ [s] ἀπώλεια αὕτη; 9 ἠδύνατο γὰρ
τοῦτο [t] πραθῆναι πολλοῦ καὶ [u] δοθῆναι [u] πτωχοῖς. 10 γνοὺς
δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Τί [v] κόπους [v] παρέχετε τῇ

7. εχουσα bef αλαβαστρον μυρου (*from* ‖ *Mk*) BDL 33. 69 latt syrr coptt æth arm Orig-lat: txt A rel Chr. for βαρυτιμου, πολυτιμου (*from* ‖ *John*) ADLM 33 Syr syr-marg sah Chr-wlf-ms: txt B rel syr Chr. της κεφαλης (*from* ‖ *Mk*) BDM 1. 69: txt A rel. aft ανακειμενου ins αυτου D-gr mm lat-*a b c f ff*$_2$ *h* Orig-lat Ambr.

8. rec aft μαθηται ins αυτου, with A rel lat-*c f* syrr æth Orig-lat Chr: om RDL 33. 69 vulg lat-*a b* &c coptt arm.

9. rec aft τουτο ins το μυρον (*see* ‖ *John, Mk*), with E-corr rel lat-*c* Orig Chr: om ABDE^{1}LΔ 1^{1} vulg lat-*a b* &c syrr coptt æth arm Orig-lat Bas Bas-sel Hil Ambr. ins τοις bef πτωχοις AD rel Chr: om B G(Treg, expr) LM U(Treg) 1. 33. 69 Orig Chr-G-K(-6, e sil).

10. om o D.

plot His capture, but *not during* the feast: *but when Jesus was in Bethany*, &c. occasion was given for an offer to be made to them, which led to its being effected, after all, during the feast. On the rebuke given to Judas at this time having led to his putting into effect his intention of betraying our Lord, see note on John xii. 2. The trace of what I believe to have been the original reason of the anointing being inserted in this place, is still further lost in Mark, who instead of τοῦ δὲ Ἰησ. γενομένου .... has καὶ ὄντος αὐτοῦ .... just as if the narrative were continued, and at the end instead of our τότε πορευθείς ...., has καὶ ὁ Ἰούδας .... as if there were no connexion between the two. It certainly cannot be said of St. Matthew (De Wette, Neander, Stier) that he relates the anointing as *taking place two days before the Passover*: of St. Mark it *may* be said.

It may be observed that St. Luke relates nothing of our Lord's visits to Bethany.

6. Σίμωνος τοῦ λ.] Not at this time a leper, or he could not be at his house receiving guests. It is at least *possible*, that he may have been healed by our Lord. Who he was, is wholly uncertain. From Martha serving (John xii. 2), it would appear as if she were at home in the house (Luke x. 38 sqq.); and that Lazarus was one τῶν ἀνακειμένων need not necessarily imply that he was a *guest* properly so called. He had been probably (see John xii. 9) absent with Jesus at Ephraim, and on this account and naturally for other reasons would be an object of interest, and one of the ἀνακείμενοι. **7. ἀλάβαστρον**] ἄγγος μύρου μὴ ἔχον λαβάς, λίθινος, ἢ λίθινος μυροθήκη, Suidas. See Herodot. iii. 20. It was the usual cruse or pot for ointment, with a long narrow neck, and sealed at the top. It was thought (Plin. xiii. 3) that the ointment kept best in these cruses. On the nature of the ointment, see note on νάρδου πιστικῆς, Mark xiv. 3. **τὴν κεφ. αὐτ.**] His *feet*, according to John xii. 3. See Luke vii. 38, and note there. **ἀνακειμένου** is not to be taken with **αὐτοῦ**, but is a separate gen. absol. by itself; *on His head while He was reclining at table*. See on this construction, Kühner, Gr. Gr. ii. p. 368, where many examples are given.

8. οἱ μαθηταί] *Judas alone* is mentioned, John xii. 4. It may have been that some were found ready to second his remark, but that John, from his peculiar position at the table,—if, as is probable, the same as in John xiii. 23,—may not have observed it. If so, the independent origin of the two accounts is even more strikingly shewn. **ἀπώλεια**] Bengel remarks, 'Immo tu, Juda, perditionis es (ὁ υἱὸς τῆς ἀπωλείας, John xvii. 12).' **9. πολλοῦ**] 300 denarii (John),—even more than that (Mark). On the singular relation which these three accounts bear to one another, see notes on Mark. **δοθῆναι**, viz. the πολύ for which the ointment might have been sold: the subject being supplied out of the preceding sentence. So Herod. ix. 8, τὸν ἰσθμὸν

γυναικί; [w] ἔργον γὰρ [w] καλὸν [x] εἰργάσατο εἰς ἐμέ. 11 [y] πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' [z] ἑαυτῶν, ἐμὲ δὲ οὐ [y] πάντοτε ἔχετε. 12 [a] βαλοῦσα γὰρ αὕτη τὸ [m] μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ [b] ἐνταφιάσαι με ἐποίησεν. 13 ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν [c] κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν [d] ὅλῳ τῷ [d] κόσμῳ, [e] λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς [f] μνημόσυνον αὐτῆς.

14 Τότε πορευθεὶς εἷς [g] τῶν [g] δώδεκα ὁ λεγόμενος Ἰούδας

w ch. v. 16 reff.
x ‖ Mk. John vi. 28. ix. 4. Acts xiii. 14, from Hab. i. 5. 1 Cor. xvi. 10.
y Matt., here (bis) only. Mark, ‖ bis only. Luke xv. 31. xviii. 1. John vi. 34 al. fr. Wisd. xix. 18. see Deut. xv. 11.
z = ch. iii. 9 reff.

a = ch. xxvii. 6. λοῦτρά τ' ἐπὶ χροὶ βάλε, Eur. Orest. 297. only. Gen. i. 2 bis only. 2. v. 19 only. 2 Macc. viii. 18. x. 4 only. Exod. xii. 14. xvii. 14. Mal. iii. 16. Sir. x. 17. l. 16.
b (-σμός, ‖ Mk. 1.) John xix. 40
c ch. iii. 1. lv. 23 reff.
d ‖ Mk. ch. xvi. 20 ‖. ‖ John ii.
e = ‖ Mk. Acts ii. 11. Bath iv. 1 vat.
f ‖ Mk. Acts
g vv. 20, 47 al. see 2 Kings xxiii. 15, 19.

13. aft ἀμὴν add δὲ B[written over the line by B¹] Δ(D Tischdf by mistake) arm. for ἐαν, αν DL 69 Orig.

ἐτείχιον καὶ σφι ἦν πρὸς τίλεϊ, sc. τὸ τεῖχος. See other examples in Kühner, Gr. Gr. ii. pp. 36, 7. 10. ἔργ. γὰρ καλ. εἰργ.] Stier remarks that this is a stronger expression than ἔργ. ἀγαθὸν ἐποίησεν would have been. See ch. v. 16. It was not only 'a good work,' but a noble act of love, which should be spoken of in all the churches to the end of time. On ver. 11, see notes on Mark, where it is more fully expressed.

12.] I can hardly think that our Lord would have said this, unless there had been in Mary's mind a distinct reference to His burial, in doing the act. All the company surely knew well that his death, and that by crucifixion, was near at hand: can we suppose one who so closely observed his words as Mary, not to have been possessed with the thought of that which was about to happen? The προέλαβεν μυρίσαι μου τὸ σῶμα of Mark (xiv. 8) and the ἵνα εἰς τὴν ἡμ. τοῦ ἐνταφ. μου τηρήσῃ αὐτό of John (xii. 7) point even more strongly to *her intention*.

13.] The only case in which our Lord has made such a promise. We cannot but be struck with the majesty of this prophetic announcement: introduced with the peculiar and weighty ἀμὴν λέγω ὑμῖν,—conveying, by implication, the whole mystery of the εὐαγγέλιον which should go forth from His Death as its source,—looking forward to the end of time, when it shall have been preached in the whole world,—and specifying the fact that this deed should be recorded wherever it is preached. We may notice (1) that this announcement is a distinct prophetic recognition by our Lord of the existence of *written records*, in which the deed should be related; for in no other conceivable way could the universality of mention be brought about: (2) that we have here (if indeed we needed it) a convincing argument against that view of our three first Gospels which supposes them to have been compiled from an original document: for if there had been such a document, it must have contained this narrative, and no one using such a Gospel could have failed to insert this narrative, accompanied by such a promise, in his own work; which St. Luke has failed to do: (3) that the same consideration is equally decisive against Luke having used, or even seen, our present Gospels of Matthew and Mark. (See the English translation of Schleiermacher's Essay on Luke, p. 121.) (4) As regards the practical use of the announcement, we see that though the honourable mention of a noble deed is thereby recognized by our Lord as a legitimate source of joy to us, yet by the very nature of the case all regard to such mention as a *motive* is excluded. The motive was *Love alone*.

14—16.] Compact of Judas with the Chief Priests to betray Him. (Mark xiv. 10, 11. Luke xxii. 3—6. See also ἤδη, John xiii. 2.) *When* this took place, does not appear. In all probability, immediately after the conclusion of our Lord's discourses, and therefore coincidently with the meeting of the Sanhedrim in ver. 3. As these verses bring before us the first overt act of Judas's treachery, I will give here what appears to me the true estimate of his character and motives. In the main, my view agrees with that given by Neander, in his Leben Jesu, p. 688. I believe that Judas at first became attached to our Lord with much the same view as the other Apostles. He appears to have been a man with a practical talent for this world's

h = ch. xi. 28. xxi. 24. John xx. 15. 2 Cor. vi. 17. Jam. ii. 18.
i = here only? 2 Kings xiv. 26, but? Zech. xi. 12. see Acts vii. 60. (1. 28. vi. 6.)

ABDEF GHKL MSUVΔ 1. 33. 69.

ὁ Ἰσκαριώτης πρὸς τοὺς ἀρχιερεῖς [15] εἶπεν Τί θέλετέ μοι δοῦναι [h] κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ [l] ἔστησαν αὐτῷ τριάκοντα [k] ἀργύρια· [16] καὶ [l] ἀπὸ τότε ἐζήτει [m] εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

[17] Τῇ δὲ πρώτῃ τῶν [n] ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ

k plur., ch. xxvii. 3, &c. xxviii. 12, 15. see Acts xix. 19. l ch. iv. 17 reff. m ‖ L. (-pos, ‖ Mk.) only. Ps. lx. 9, 21. (x. 1.) cxliv. 16. Sir. xxviii. 24. 1 Macc. xi. 42 only. (-pos, Mark vi. 21.) n ‖. Mark xiv. 1 ‖ L. Acts xii. 3. xx. 6. 1 Cor. v. 7, 8 only. Lev. ii. 4, &c.

15. ins και bef ειπεν D(having πορευθεις above) latt(*abiit* above) Syr æth Orig-lat$_1$. add αυτοις D latt Syr copt æth Orig-lat$_2$ Eus. ος δε D^1. for αυτω, αυτων A. αργυρα A: στατηρας D lat-*a b* Orig-lat (txt Orig) Eus.

16. aft παραδω ins αυτοις D-gr lat-*b c k* syr-jer copt arm Orig-lat Eus.

business, which gave occasion to his being appointed the Treasurer, or Bursar, of the company (John xii. 6; xiii. 29). But the self-seeking, sensuous element, which his character had in common with that of the other Apostles, was deeper rooted in him; and the spirit and love of Christ gained no such influence over him as over the others, who were more disposed to the reception of divine things. In proportion as he found our Lord's progress disappoint his greedy anticipations, did his attachment to Him give place to coldness and aversion. The exhibition of miracles alone could not keep him faithful, when once the deeper appreciation of the Lord's Divine Person failed. We find by implication a remarkable example of this in John vi. 60—66, 70, 71, where the denunciation of the one unfaithful among the twelve seems to point to the (then) state of his mind, as already beginning to be scandalized at Christ. Add to this, that latterly the increasing clearness of the Lord's announcements of his approaching passion and death, while they gradually opened the eyes of the other Apostles to some terrible event to come, without shaking their attachment to Him, was calculated to involve in more bitter disappointment and disgust one so disposed to Him as Judas was. The actually exciting causes of the deed of treachery at this particular time may have been many. The reproof administered at Bethany (on the Saturday evening probably), disappointment at seeing the triumphal entry followed not by the adhesion but by the more bitter enmity of the Jewish authorities,—the denunciations of our Lord in ch. xxii. xxiii. rendering the breach irreparable,—and perhaps his last announcement in ver. 2, making it certain that his death would soon take place, and sharpening the eagerness of the traitor to profit by it:—all these may have influenced him to apply to the chief priests as he did. With regard to *his motive* in general, I cannot think that he had any design but that of *sordid gain, to be achieved by the darkest treachery*. See further on this the note on ch. xxvii. 3.

15.] ἔστησαν may be either **weighed out**, or **appointed**. That the money was *paid* to Judas (ch. xxvii. 3) is no decisive argument for the former meaning; for it may have been paid on the delivery of Jesus to the Sanhedrim. The συνέθεντο of Luke and ἐπηγγείλαντο of Mark would lead us to prefer the other. τριάκοντα ἀργύρια] Thirty shekels, = the price of the life of a servant, Exod. xxi. 32. Between three and four pounds of our money. St. Matthew is the only Evangelist who mentions the sum. De Wette and others have supposed that the mention of thirty pieces of silver with the verb ἔστησαν, has arisen from the prophecy of Zechariah (xi. 12), which St. Matthew clearly has in view. The others have simply ἀργύριον. It is just possible that the thirty pieces may have been merely *earnest-money*: but a difficulty attends the supposition; if so, Judas would have been entitled to the *whole* on our Lord being delivered up to the Sanhedrim (for this was all he undertook to do); whereas we find (ch. xxvii. 3) that after our Lord's condemnation, Judas brought only the thirty pieces back, and nothing more. See note there.

17—19.] PREPARATION FOR CELEBRATING THE PASSOVER. Mark xiv. 12—16. Luke xxii. 7—13. The whole narrative which follows is extremely difficult to arrange and account for chronologically. Our Evangelist is the least circumstantial, and, as will I think appear, the least exact in detail of the three. St. Mark partially fills up the outline;—but the account of St. Luke is the most detailed, and I believe the most exact. It is to be noticed that the narrative which St. Paul gives, 1 Cor. xi. 23—25, of the institution of the

Ἰησοῦ λέγοντες Ποῦ [o] θέλεις [p] ἑτοιμάσωμέν σοι φαγεῖν τὸ

[o] constr., ch. xx. 22 ref.
[p] = ch. xxiii. 4 al. [p] Gen. xliii. 16.

17. rec aft λεγοντες ins αυτω (‖ *Mk*), with A rel lat-*f* Syr æth Orig-lat: om BDK LΔ 1. 33. 69 latt syr coptt arm Hil. ετοιμασομεν DKU 1. 69 Orig Chr-mss.

Lord's Supper, and which he states he '*received from the Lord*,' coincides almost verbatim with that given by Luke. But while we say this, it must not be forgotten that over all three narratives extends the great difficulty of explaining ἡ πρώτη τῶν ἀζ. (Matt., Mark), or ἡ ἡμ. τ. ἀζ. (Luke), and of reconciling the impression undeniably conveyed by them, that the Lord and his disciples *ate the usual Passover*, with the narrative of St. John, which not only does not sanction, but I believe absolutely excludes such a supposition. I shall give in as short a compass as I can, the various solutions which have been attempted, and the objections to them; fairly confessing that none of them satisfy me, and that at present I have none of my own. I will (1) state the *grounds of the difficulty itself*. The day alluded to in all four histories as that of the supper, which is unquestionably one and identical, is Thursday, the 13th of Nisan. Now the day of the Passover being slain and eaten was the 14th of Nisan (Exod. xii. 6, 18: Lev. xxiii. 5: Numb. ix. 3; xxviii. 16: Ezek. xlv. 21), *between the evenings* (בֵּין הָעַרְבַּיִם), which was interpreted by the generality of the Jews to mean the interval between the first westering of the sun (3 p.m.) and his setting,—but by the Karaites and Samaritans that between sunset and darkness:—in either case, however, *the day* was the same. The feast of unleavened bread began at *the very time of eating the Passover* (Exod. xii. 18), so that the *first day of the feast of unleavened bread was the 15th* (Numb. xxviii. 17). All this agrees with the narrative of John, where (xiii. 1) the last supper takes place, πρὸ τῆς ἑορ. τοῦ πάσχα—where the disciples think (ib. ver. 29) that Judas had been directed to buy the things ὧν χρείαν εἶχον εἰς τὴν ἑορτήν,—where the Jews (xviii. 28) would not enter into the prætorium, lest they should be defiled, ἀλλ' ἵνα φάγωσιν τὸ πάσχα (see note on John xviii. 28)—where at the exhibition of our Lord by Pilate (on the Friday at noon) it was (xix. 14) παρασκευὴ τοῦ πάσχα—and where it could be said (xix. 31) ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου,—being as it was a *double Sabbath*,—the coincidence of the first day of unleavened bread, which was sabbatically hallowed (Exod. xii. 16), with an actual sabbath. But as plainly it *does not agree* with the view of the three other Evangelists, who not only relate the meal on the evening of the 13th of Nisan to have been *a* Passover, but manifestly regard it as the *ordinary legal time* of eating it. τῇ πρ. ἡμ. τ. ἀζ., ὅτε τὸ πάσχα ἔθυον (Mark xiv. 12) ἵνα ἔδωσιν θύσωσι τὸ πάσχα (Luke xxii. 7), and in our Gospel by implication, in the use of τὸ πάσχα, &c., without any qualifying remark.

The solutions which have been proposed are the following: (1) that the Passover which our Lord and his disciples ate, was not the ordinary, but an *anticipatory* one, seeing that He himself was about to be sacrificed as the true Passover at the legal time. To this it may be objected that such an anticipation would have been wholly unprecedented and irregular, in a matter most strictly laid down by the law: and that in the three Gospels there is no allusion to it, but rather every thing (see above) to render it improbable. (2) That our Lord and his disciples ate the Passover, but at the time observed by *a certain portion of the Jews*, while He himself was sacrificed at the time *generally* observed. This solution is objectionable, as wanting any historical testimony whereon to ground it, being in fact a pure assumption. Besides, it is clearly inconsistent with Mark xiv. 12: Luke xxii. 7, cited above. A similar objection lies against (3) the notion that *our Lord* ate the Passover at the strictly legal, *the Jews* at an inaccurate and illegal time. (4) Our Lord ate only a πάσχα μνημονευτικόν, such as the Jews now celebrate, and not a πάσχα θύσιμον (Grotius). But this is refuted by the absence of any mention of a π. μνημ. *before the destruction of Jerusalem*; besides its inconsistency with the above-cited passages. (5) Our Lord *did not eat the Passover at all*. But this is manifestly not a *solution* of the difficulty, but a setting aside of one of the differing accounts: for the three Gospels manifestly give the impression that He *did* eat it. (6) The solution offered by Chrys., on our ver. 58 (Hom. lxxxiv. p. 800), is at least ingenious. The Council, he says, did not eat their Passover at the proper time, but *ἐν ἑτέρᾳ*

[q] ver. 2 reff. Exod. xii. 11. Ezra vi. 21. = φασέκ, 2 Chron. xxx. 18.

[q] πάσχα; [18] ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν ABDI GHK MSU 1. 33.

ἡμέρα ἔφαγον, καὶ τὸν νόμον ἔλυσαν, διὰ τὴν ἐπιθυμίαν τὴν περὶ τὴν σφαγὴν ταύτην . . . . εἴλοντο καὶ τὸ πάσχα ἀφεῖναι, ὑπὲρ τοῦ τὴν φονικὴν αὐτῶν ἐμπλῆσαι ἐπιθυμίαν. This had been suggested before in a scholium of Eusebius: see Wordsw.'s note on John xviii. 28, in which it is adopted. But St. John's habit of noticing and explaining all such exceptional circumstances, makes it very improbable. [I may state, as some solutions have been sent me by correspondents, that I have seen nothing besides the above, which justifies any extended notice. 1862.]

I will conclude this note by offering a few hints which, though not pointing to any particular solution, ought I think to enter into the consideration of the question. (α) That, on the evening of the 13th (i. e. the beginning of the 14th) of Nisan, the Lord *ate a meal with his disciples*, at which the announcement that one of them should betray Him was made: after which He went into the Garden of Gethsemane, and was betrayed (Matt., Mark, Luke, John):—(β) That, *in some sense or other*, this meal *was regarded as the eating of the Passover* (Matt., Mark, Luke). (The same may be inferred even from John; for some of the disciples must have gone into the prætorium, and have heard the conversation between our Lord and Pilate [John xviii. 33—38]; and as they were equally bound with the other Jews to eat the Passover, would equally with them have been incapacitated from so doing by having incurred defilement, *had they not eaten theirs previously*. It would appear too, from Joseph of Arimathea *going to Pilate* during the παρασκευή [Mark xv. 42, 43], that *he also had eaten his passover*.) (γ) That it was *not the ordinary passover of the Jews*: for (Exod. xii. 22) when that was eaten, none might go out of the house until morning; whereas not only did Judas go out during the meal (John xiii. 29), but our Lord and the disciples went out when the meal was finished. Also when Judas went out, it was understood that he was gone to *buy*, which could not have been the case, had it been the night of eating the passover, which in all years was sabbatically hallowed. (δ) John, who omits all mention of the Paschal nature of this meal, also omits all mention of the distribution of the symbolic bread and wine. The latter act was, strictly speaking, anticipatory: the Body was not yet broken, nor the Blood shed (but see note on ver. 26 ad fin.). Is it possible that the words in Luke xxii. 15, 16 may have been meant by our Lord as an express declaration of the anticipatory nature of that passover meal likewise? May they mean, 'I have been most anxious to eat this Paschal meal with you to-night (before I suffer), for I shall not eat it to-morrow,—I shall not eat of it any more with you?' May a hint to the same effect be intended in ὁ καιρός μου ἐγγύς ἐστιν (ver. 18), as accounting for the time of making ready—may the present tense ποιῶ itself have the same reference?

I may remark that the whole of the narrative of John, as compared with the others, satisfies me that *he can never have seen their accounts*. It is inconceivable, that one writing for the purpose avowed in John xx. 31, could have found the three accounts as we have them, and have made no more allusion to the discrepancy than the faint (and to all appearance undesigned) ones in ib. ch. xii. 1; xiii. 1, 29; xviii. 28.

17. τῇ πρ. τ. ἀζ.] If this night had been the ordinary time of sacrificing the Passover, the day preceding would not indeed have been strictly the first day of unleavened bread; but there is reason to suppose that it was accounted so. The putting away leaven from the houses was part of the work of the day, and the eating of the unleavened bread actually commenced in the evening. Thus Josephus, Antt. ii. 15. 1, ἑορτὴν ἄγομεν ἐφ' ἡμέρας δεκτέ, τὴν τῶν ἀζύμων λεγομένην, —including this day in the feast.

ποῦ θέλεις] The 'making ready' would include the following particulars: the preparation of the guest-chamber itself (which however in this case was already done, see Mark xiv. 15 and note);—the lamb already kept up from the 10th (Exod. xii. 3) had to be slain in the fore court of the temple (2 Chron. xxxv. 5: see also Joseph. B. J. vi. 9. 3);—the unleavened bread, bitter herbs, &c., prepared;—and the room arranged. This report does not represent the whole that passed: it was *the Lord who sent* the two disciples; and *in reply* this enquiry was made (Luke).

18.] The person spoken of was unknown even by name, as appears from Mark and Luke, where he is to be found by the *turning in of a man with a pitcher*

[r] δεῖνα, καὶ εἴπατε αὐτῷ Ὁ [s] διδάσκαλος λέγει Ὁ [t] καιρός μου [u] ἐγγύς ἐστιν, πρὸς σὲ [v] ποιῶ τὸ [w] πάσχα μετὰ τῶν μαθητῶν μου. 19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς [w] συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ [p] ἡτοίμασαν τὸ [q] πάσχα. 20 [x] ὀψίας δὲ [x] γενομένης [y] ἀνέκειτο μετὰ τῶν δώδεκα. 21 καὶ ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι [z] εἷς ἐξ ὑμῶν παραδώσει με. 22 καὶ [a] λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ [b] εἷς [b] ἕκαστος [c] Μήτι ἐγώ εἰμι, κύριε; 23 ὁ δὲ ἀποκριθεὶς εἶπεν Ὁ [d] ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ [e] τρυ-

Z εξ υμων—

C εις εκαστος—

ABCDE FGHK LMSUV ZΔ1. 33. 69.

r here only †. 1 Kings xxi. 2 Aq. Sym.(f) Theod.
s ch. ix. 11 reff.
t ch. xxi. 41. Luke i. 20. John vii. 6, 8. 2 Tim. iv. 6 al. 1 Kings iv. 20.
u — ch. xxiv. 33 al. fr. Joel i. 15. see Lam. iv. 18.
v Heb. xi. 28. (see Acts xviii. 21 v.r.) Deut. xvi. 1 al.
w ch. xxi. 6. xxvii. 10 only. Gen. xxvi. 11. Diod. Sic. i. 70. Polyb. iii. 80. 7.
x ch. viii. 16 reff.
y — ch. xxii. 10, 11 reff.
z ‖ Mk. John vi. 71. vii. 50 al. Gen. xlii. 16.
a ch. xvii. 23 reff.
b Luke iv. 40. xvi. 5. Acts ii. 6. Col. iv. 6 al.
c ch. vii. 16 reff.
d ‖ Mk. (John xiii. 26 v. r. bis) only †.
e ‖ only. Num. vii. 13, 19, &c. Sir. xxxiv. (xxxi.) 14.

18. om ὁ διδασκαλος λεγει A Mich-const. ποιησω D Orig-lat.

20. aft δωδεκα ins μαθητων ALMΔ 33 am lat-*f ff*$_1$ *g*$_1$ syr syr-jer copt arm Chr.

22. for αυτω εις εκαστος, αυτω εκαστος αυτων A rel: αυτω εις εκ. αυτων M syr: εις εκ. αυτων D 69 copt: txt BCLZ 33 sah.

23. εμβαπτομενος D. rec εν τω τρυβλιω bef την χειρα, with C rel Chr: την χ. μετ' εμου εις το τρυβλιον D coptt Clem: txt ABLZ 33 latt æth Orig.

of water. The Lord spoke not from any previous arrangement, as some have thought, but in virtue of His knowledge, and command of circumstances. Compare the command ch. xxi. 2 sq., and that in ch. xvii. 27. In the words πρὸς τὸν δεῖνα here must be involved the additional circumstance mentioned by Mark and Luke, but perhaps unknown to our narrator: see note on Luke xxii. 10, where the fullest account is found. The words ὁ διδάσκ., common to the three accounts, do not imply that the man was *a disciple of our Lord*. It was the common practice during the feast for persons to receive strangers into their houses gratuitously, for the purpose of eating the Passover: and in this description of Himself in addressing a stranger, our Lord has a deep meaning, as (perhaps, but see note) in ὁ κύριος in ch. xxi. 3. 'Our Master and thine says.' It is His form of 'pressing' for the service of the King of this earth, the things that are therein. ὁ καιρός μου is not 'the *time of the feast*,' but my time, i. e. for suffering: see John vii. 8 al. freq. There is no reason for supposing from this expression that ὁ δεῖνα was aware of its meaning. The bearers of the message were; and the words, to the receiver of it, bore with them a weighty subjective reason, which, with such a title as ὁ διδάσκαλος prefixed, he was bound to respect. For these words we are indebted to St. Matthew's narrative.

20—25.] JESUS, CELEBRATING THE PASSOVER, ANNOUNCES HIS BETRAYER. Mark xiv. 17—21. John xiii. 21 ff. Our Lord and the twelve were a full Paschal company; *ten* persons was the ordinary and minimum number. Here come in (1) *the expression of our Lord's desire to eat this Passover before His suffering*, Luke xxii. 15, 16; (2) *the division of the first cup*, ib. vv. 17, 18; (3) *the washing of the disciples' feet*, John xiii. 1—20 (? see note, John xiii. 22). I mention these, not that I have any desire to reduce the four accounts to a harmonized narrative, for that I believe to be impossible, and the attempt wholly unprofitable; but because they are *additional* circumstances, placed by their narrators at this period of the feast. I shall similarly notice all such additional matter, but without any idea of harmonizing the apparent discrepancies of the four (as appears to me) entirely distinct and independent reports. 21.] This announcement is common to Matt., Mark, and John. In the part of the events of the supper *which relates to Judas*, St. Luke *is deficient*, giving no further report of them than vv. 21—23. The whole minute detail is given by St. John, who bore a considerable part in it. 22.] In the accounts of Luke and John, this enquiry is made πρὸς ἑαυτούς or εἷς ἀλλήλους. The real enquiry *from the Lord was made by John himself, owing to a sign from Peter*. This part of John's narrative stands in the highest position for accuracy of detail, and the facts related in it are evidently the ground of the other

f = here and [Mk. only in Greek (?). see John xiii. 8, &c. xiv. 4, 5, 28. xvi. 5, &c. Gen. xv. 2. Josh. xxiii. 14. 2 Kings ii. 2. Ps. xxxviii. 13. Wisd. iv. 2. — οἴχομαι, Xen. Anab. iii. 1. 22.

f βλίψ, οὗτός με παραδώσει. 24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ABCDE PGHK
f ὑπάγει g καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀν- LMSUV
θρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· ΖΔ 1. 33. 69.
h καλὸν ἦν αὐτῷ i εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
25 k ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν εἶπεν c Μήτι
ἐγώ εἰμι, l ῥαββί; λέγει αὐτῷ m Σὺ n εἶπας. 26 ἐσθιόν-

g ch. xxi. 6. xxviii. 6 only in Matt. N. T. passim. Num. xxvi. 64. Dan. ix. 13 Theod. h — rch. xvii. 4 ref. i — 1 Mk. Mark ix. 42. Luke xii. 49 2 Cor. xi. 15. 1 Kings xxiv. 7. k — ch. xi. 25 reff. l ch. xxiii. 7, 8 reff. m ver. 64 only. see ch. xxvii. 11.

24. aft μεν ins ουν DZ al Chr-G-6-9-η-ρ. σαυτον A. aft παραδιδ. add δια τουτο D lat-a(appy). for ει, η AUΔ. εγενηθη A.
25. ins ο bef ιουδας D al.

accounts. **23.**] These first words represent the *answer of our Lord to John's question* (John xiii. 26). The latter (ver. 24) *were not said now*, but (Luke, vv. 21, 22) *formed part of the previous announcement in our ver.* 21. **25.**] I cannot understand these words (which are peculiar to our Gospel) otherwise than as an imperfect report of what really happened, viz. that the Lord *dipped the sop, and gave it to Judas*, thereby answering the general doubt, in which the traitor had impudently presumed to feign a share. If the question μήτι ἐγώ εἰμι; before, represented βλέποντες εἰς ἀλλήλους ἀπορούμενοι, and was our author's impression of what was in reality not a *spoken* but a *signified* question,—why now also should not this question and answer represent that Judas took part in that ἀπορία, and was, *not by word of mouth, but by a decisive sign*, of which our author was not aware, declared to be the traitor? *Both* cannot have happened;—for (John xiii. 28) *no one knew* (not even John, see note there) *why Judas went out;* whereas if he had been openly (and it is out of the question to suppose a *private* communication between our Lord and him) declared to be the traitor, reason enough would have been furnished for his immediately leaving the chamber. (Still, consult the note on Luke, vv. 24—30, where I have left room for modifying this view.) I am aware that this explanation will give offence to those who believe that every part of each account may be tessellated into one consistent and complete whole. Stier (Reden Jesu, vi. 46) handles the above supposition very roughly, and speaks of its upholders in no measured terms. Valuable as are the researches of this Commentator into the inner sense of the Lord's words, and ready as I am to acknowledge continual obligation to him, I cannot but think that in the whole interpretation of this part of the Gospel-history, he and his school have fallen into the error of a too minute and letter-serving exposition. In their anxiety to retain *every portion* of *every account* in its strict literal sense, they are obliged to commit many inconsistencies. A striking instance of this is also furnished in Mr. Birks's Horæ Evangelicæ, p. 411: where in treating of this difficulty he says, "If we suppose St. Matthew to express the *substantial meaning* of our Lord's reply, *rather than its precise words*, the two accounts are easily reconciled. The question of Judas might concur with St. John's private enquiry, and *the same sign which revealed the traitor to the beloved disciple, would be an affirmative reply to himself, equivalent to the words in the Gospel*—'Thou hast said.'" Very true, and nearly what I have maintained above: but the literal harmonizers seem to be quite blind to the fact, that this principle of interpretation, which *they use when it suits them*, is the very one against which they so vehemently protest when others use it, and for the use of which they call them such hard names. On σὺ εἶπας, see below, ver. 64, note.

26—29.] INSTITUTION OF THE LORD'S SUPPER. Mark xiv. 22—25. Luke xxii. 19, 20. 1 Cor. xi. 23—25. We may remark on this important part of our narrative, (1) That it was demonstrably our Lord's intention to *found an ordinance* for those who should believe on Him; (2) that this ordinance had some *analogy with that which He and the Apostles were then celebrating*. The *first* of these assertions depends on the express word of the Apostle Paul; who in giving directions for the due celebration of the rite of the Lord's Supper, states in relation to it that he had *received from the Lord* the account of its institution, which he then gives. He who can set this aside, must set aside with it all apostolic testimony whatever. The

των δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς τὸν ἄρτον καὶ [n] εὐλογήσας [n] ch. xiv. 19. Luke xxiv. 30. 1 Cor. xiv. 16. 1 Kings ix. 13.
[o] ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπεν [p] Λάβετε
[o] ch. xiv. 19 reff. [p] Gen. iii. 6.

26. *αυτων δε εσθ.* D 69 lat-*a b c ff*$_2$ *g*$_1$ *h* Syr. *ο ιης.* bef λαβ. D: om *ο ιης.* Δ. om *τον* bef *αρτον* (*as in* || *Mk Lu Paul*) BCDGLZ 1. 33 Chr-2-γ(and Fd) Thl: ins A rel Chr-1(6-9-η-ρ, e sil). for *ευλογησας, ευχαριστησας* (*from* || *Luke and Paul*) A rel syr-txt Bas Chr Tit-bostr Thl Euthym: txt BCDGLZ 33 latt Syr syr-marg coptt æth arm. for *εδιδου, δους* and om *και* (*appy corrn to the foregoing constructions. Had the rec been a corrn from* || *Mk Lu it would have been εδωκεν, not εδιδου*) BDLZ 1. 33. 69 copt: txt AC rel syrr æth arm.

second is shewn by the fact, that what now took place was *during the celebration of the Passover:* that the same Paul states that *Christ our Passover is sacrificed for us;* thus identifying the body broken, and blood shed, of which the bread and wine here are symbolic, with the Paschal feast. (3) That the *key to the right understanding of what took place* must be found in *our Lord's discourse after the feeding of the five thousand* in John vi., since He *there,* and *there only* besides this place, *speaks of His flesh and blood in the connexion found here.* (4) *It is impossible to assign to this event its precise place in the meal.* St. Luke inserts it *before* the announcement of the treason of Judas: St. Matt. and St. Mark *after* it. It is doubtful whether the accounts found in the Talmud and elsewhere of the ceremonies in the Paschal feast (see Lightfoot ad loc., De Wette) are to be depended on:—they are exceedingly complicated. Thus much seems clear,—that our Lord blessed and passed round *two cups,* one before, the other after the supper,—and that He distributed the unleavened cake during the meal. More than this is conjecture. The dipping of the hand in the dish, and dipping and giving the sop, may also possibly correspond to parts of the Jewish ceremonial.

26.] **While they were eating,** *during the meal,*—as distinguished from the distribution of the cup, which was *after* it. No especial stress must be laid on the article before ἄρτον; it would be *the bread which lay before Him:* see below. The bread would be *unleavened,* as the day was ἡ πρώτη τῶν ἀζύμων (see Exod. xii. 8). εὐλογήσας and εὐχαριστήσας amount to the same in practice. The looking up to heaven, and giving thanks was a virtual 'blessing' of the meal or the bread. εὐλογ. must be construed transitively (1 Cor. x. 16). ἄρτον is governed by all four verbs, λαβών, εὐλογήσας, ἔκλασεν, ἐδίδου (see also Luke ix. 16, and the reff. to the text here). It was customary in the Paschal meal for the Master, in breaking the bread, to *give thanks* for the fruit of the earth. But our Lord did more than this: "Non pro veteri tantum creatione, sed et pro nova, cujus ergo in hunc orbem venerat, preces fudit, gratiasque Deo egit pro redemtione humani generis quasi jam peracta." Grotius. From this *giving of thanks for* and *blessing* the offering, the Holy Communion has been from the earliest times also called εὐχαριστία, viz. by Justin Martyr, Cyril of Jerusalem, Origen, Clem. Alex., Chrysostom, &c. The passages may be seen in Suicer's Thesaurus, under the word. ἔκλασεν] It was a round cake of unleavened bread, which the Lord broke and divided: signifying thereby both the breaking of his body on the Cross, and the participation in the benefits of his death by all His. Hence the act of communion was known by the name ἡ κλάσις τοῦ ἄρτου, Acts ii. 42. See 1 Cor. x. 16, also Isa. lviii. 7: Lam. iv. 4. ἐδίδου, imperf. He gave to each, distributed. λάβετε φάγετε] Our Gospel alone has both words. φάγετε is spurious in Mark: both words, in 1 Cor. xi. 24. Here, they are undoubted: and seem to shew us (see note on Luke, ver. 17) that the Lord *did not Himself partake of the bread or wine.* It is thought by some however that He *did:* e. g. Chrysostom, Hom. lxxxii. p. 783, τὸ ἑαυτοῦ αἷμα αὐτὸς ἔπιεν. But the analogy of the whole, as well as these words, and πίετε ἐξ αὐτοῦ πάντες below, lead us to a different conclusion. *Our Lord's* non-participation is however *no rule for the administrator of the rite* in after times. Although in one sense he *represents Christ,* blessing, breaking, and distributing; in another, he is *one of the disciples,* examining himself, confessing, partaking. Throughout all Church ministrations this double capacity must be borne in mind. Olshausen (ii. 449) maintains the opposite view, and holds that the ministrant cannot unite in himself the two characters. But setting the inner

q = ch. xiii. 37. John xv. 1. 1 Cor. x. 4. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.

φάγετε, τοῦτό [q] ἐστιν τὸ σῶμά μου. 27 καὶ [r] λαβὼν

r ‖ Mk. Jer. xxxii. (xxxv.) 15.

ABCDE FGHK LMSUV ZΔ 1. 33. 69.

verity of the matter for a moment aside, how, if so, should an *unassisted* minister *ever* communicate? τοῦτό ἐστιν τὸ σῶμά μου] *τοῦτο*, this, which I now offer to you, this *bread*. The form of expression is important, not being οὗτος ὁ ἄρτος, or οὗτος ὁ οἶνος, but τοῦτο, in both cases, or τοῦτο τὸ ποτήριον, not the bread or wine itself, but the *thing* in each case;—*precluding all idea of a substantial change*. ἐστιν] On this much controverted word *itself* no stress is to be laid. In the original tongue in which our Lord spoke, *it would not be expressed*: and as it now stands, it is merely the *logical copula* between the subject, *this*, and the predicate, *my Body*. The connexion of these two will require deeper consideration. First we may observe, as above of the subject, so here of the predicate, that it is not ἡ σάρξ μου (although that very expression is didactically used in its general sense in John vi. 51, as applying to the bread), but τὸ σῶμά μου. The *body* is made up of flesh and blood; and although analogically the bread may represent one and the wine the other, the assertion here is not to be analogically taken merely: *τοῦτο*, *this* which I give you, (is) τὸ σῶμά μου. Under *this* is the mystery of my Body: the assertion has a *literal*, and has also a *spiritual* or *symbolic* meaning. And it is the *literal* meaning which gives to the spiritual and *symbolic* meaning its fitness and fulness. In the *literal* meaning then, *this* (is) *my Body*, we have BREAD, 'the staff of life,' identified with THE BODY OF THE LORD: not *that particular* ἄρτος with *that particular* σάρξ which at that moment constituted the Body before them, nor *any* particular ἄρτος with the *present Body of the Lord in heaven*: but τοῦτο, *the food of man*, with τὸ σῶμά μου. This is strikingly set forth in John vi. 51, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μού ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς. Now the mystery of the Lord's Body is, that *in and by it is all created being upheld*: τὰ πάντα ἐν αὐτῷ συνέστηκεν, Col. i. 17; ἐν αὐτῷ ζωὴ ἦν, John i. 4. And thus *generally*, and *in the widest sense*, is the Body of the Lord *the sustenance and upholding of all living*. Our very bodies are *dependent upon his*, and unless by his Body standing pure and accepted before the Father, *could not exist nor be nourished*. So that to all living things, in this largest sense, τὸ ζῆν, χριστός. And all our nourishment and means of upholding are Christ. In this sense *his Body is the Life of the world*. Thus the fitness of the symbol for the thing now to be signified is shewn, not merely by analogy, but by the deep verities of Redemption. And this general and lower sense, underlying, as it does, all the spiritual and higher senses in John vi., brings us to the *symbolic* meaning which the Lord now first and expressly attaches to this sacramental bread. Rising into the higher region of spiritual things,—*in and by the same Body of the Lord*, standing before the Father in accepted righteousness, is all *spiritual being upheld*, but by the *inward and spiritual process of feeding upon Him by faith*: of making that Body our own, causing it to pass into and nourish our souls, even as the substance of the bread passes into and nourishes our bodies. Of this *feeding upon Christ in the spirit* by faith, is the sacramental bread the *symbol* to us. When the faithful in the Lord's Supper press with their teeth that sustenance, which is, even to the animal life of their bodies, *the Body of Christ*, whereby alone all animated being is upheld,—*they feed in their souls on that Body of righteousness and acceptance, by partaking of which alone the body and soul are nourished unto everlasting life*. And as, in the more general and natural sense, all that nourishes the body is the Body of Christ given for *all*,—so to *them*, in the *inner spiritual sense*, is the sacramental bread symbolic of that Body given for *them*,—their standing in which, in the adoption of sons, is witnessed by the sending abroad of the Spirit in their hearts. This last leads us to the important addition in Luke and 1 Cor. (but omitted here and in Mark) τὸ ὑπὲρ ὑμῶν (διδόμενον, Luke,—omitted in 1 Cor.),—τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. On these words we may remark (1) that the participle is *present*; and, rendered with reference to the time when it was spoken, would be which is being given. The Passion had already begun; in fact the whole life on earth was this giving and breaking, consummated by his death: (2) that the *commemorative* part of the rite here enjoined strictly depends upon the *symbolic* meaning, and that, for its fitness, upon the *literal* meaning. The commemoration is of Him, in so far as He has come down into Time, and enacted the great acts of

[r] ποτήριον καὶ [s] εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων [t] Πίετε [s] ch. xv. 36 reff.
ἐξ αὐτοῦ πάντες· [28] τοῦτο γὰρ [q] ἐστιν τὸ [u] αἷμά μου τῆς [t] w. ὅς (ver. 29) Mk. 1 Cor. x. 4.

xi. 25. Rev. xiv. 10. xviii. 3. Gen. ix. 22. w. ἀπό, Luke xxii. 18. [u] Heb ix. 20 (from Exod. xxiv. 8). x. 29.

27. rec ins το bef ποτηριον (*from* ‖ *Luke and Paul*), with ACD rel Chr: om BEF GLZΔ 1. 33. om 2nd και CLZΔ 1. 33 arm: ins ABD rel Orig-lat Chr. om παντες D('nunc, ubi deficit membrana') lat-*b*.

28. om γαρ C[3](perhaps) 1 al lat-*a c* Syr æth sah Iren-lat Chr. rec ins το bef

Redemption on this our world,—and shewn himself to us as living and speaking *Man*, an object of our personal love and affectionate remembrance:—but the other and higher parts of the Sacrament have regard to the *results* of those same acts of Redemption, as they are *eternized* in the counsels of the Father,—as the Lamb is slain *from the foundation of the world* (Rev. xiii. 8). 27.] ἔδωκεν, aor. He gave, not to each, but once for all: in remarkable coincidence with Luke xxii. 17, λάβετε τοῦτο κ. διαμερίσατε ἑαυτοῖς. This was *after the meal was ended*: ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι. (Luke and 1 Cor.) As remarked above, it is quite uncertain whether our Lord followed minutely the Jewish practices, and we cannot therefore say whether the cup was one of wine and water mixed. It hardly follows from the expression of ver. 29, ἐκ τούτου τοῦ γεν. τ. ἀμπ., that it was of unmixed wine. The word εὐχαριστήσας (in Luke and 1 Cor.) contains our λαβὼν καὶ εὐχαρ. ἔδωκ. πίετε ἐξ αὐτοῦ πάντες] Peculiar to Matthew, preserved however in substance by Mark's καὶ ἔπιον ἐξ αὐτοῦ πάντες. The πάντες is remarkable, especially with reference to the practice of the Church of Rome, which forbids the cup to the laity. Calvin remarks: "Cur de pane simpliciter dixit ut ederent; de calice, ut *omnes* biberent? Ac si Satanæ calliditati ex destinato occurrere voluisset." (Cited in Stier, vi. 115.) It is on all accounts probable, and this command confirms the probability, that Judas *was present*, and *partook of both parts* of this first communion. The expressions are such throughout as to lead us to suppose that the same persons, οἱ δώδεκα, were present. On the circumstance mentioned John xiii. 30, which has mainly contributed to the other opinion, see note there. 28. τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς [καινῆς] διαθ.] So Mark also, omitting γαρ and καινῆς. In Luke and 1 Cor. there is an important verbal difference. τοῦτο τὸ ποτήριον ἡ καινὴ διαθ. [ἐστὶν] ἐν τῷ ἐμῷ αἵματι. But if we consider the matter closely, the *real* difference is but trifling, if any. Let us recur to the paschal rite. The lamb (χριστὸς τὸ πάσχα ἡμῶν) being killed, the blood (τὸ αἷμα τῆς διαθήκης, Exod. xxiv. 8) is sprinkled on the doorposts, and is a sign to the destroying angel to spare the house. The *blood of the covenant* is the blood of the lamb. So also in the new covenant. The blood of the Lamb of God, slain for us, being not only, as in the former case, sprinkled on, but actually *partaken spiritually and assimilated by*, the faithful soul, is the *blood of the new covenant*; and the sacramental cup, is, signifies, sets forth (καταγγέλλει, 1 Cor. xi. 26), this covenant *in His blood*, i. e. consisting in a participation in His blood. With this explanation let us recur to the words in our text. First it will be observed that there is not here that absolute assertion which τοῦτό ἐστιν τὸ σῶμά μου conveyed. It is not τοῦτό ἐστιν τὸ αἷμά μου absolutely. Wine, *in general*, does not represent by itself the effects (on the creation) of the blood of Christ; it, like every other nourishment of the body, is nourishment to us *by and in Him*, forasmuch as in Him all things consist: but there is no peculiar propriety whereby it is to us his Blood alone. But it is *made so by a covenant office* which it holds in his own declaration. Without shedding of blood was no remission of sins under the old covenant: and *blood* was, throughout, the covenant sign of forgiveness and acceptance. (See ref. Heb., where the Author, substituting τοῦτο for ἰδοὺ in the LXX of Exod. xxiv. 8, seems to be alluding to this very formula.) Now all this blood of sacrifice finds its true reality and fulfilment in the blood of Christ, shed for the remission of sins. This is the very promise of the new covenant, see Heb. viii. 8—13, as distinguished from the old: the ἄφεσις ἁμαρτιῶν, once for all,—whereas the old had *continual* offerings, which could not do this, Heb. x. 3, 4. And of this ἄφεσις, the result of the outpouring of the blood of Christ,—*first and most generally* in bringing all creation into reconciliation with the Father (see Col. i. 20),—*secondly and individually*, in the

v ‖ (Mk. v. r.). 2 Cor. iii. 6. Heb. viii. 8 (from Jer. xxxviii. [xxxi.] 31). ix. 15.
w ‖ ch. xxiii. 35 al. Gen. ix. 6.
x Luke i. 77. iii. 3. xxiv. 47 al. Matt., here only. see Ps. xxiv. 13. Isa. xxii. 14.

[v καινῆς] [w] διαθήκης τὸ περὶ πολλῶν [v] ἐκχυννόμενον εἰς [x] ἄφεσιν ἁμαρτιῶν. 29 λέγω δὲ ὑμῖν οὐ μὴ [t] πίω [y] ἀπ' ἄρτι ἐκ τούτου τοῦ [s] γενήματος τῆς [a] ἀμπέλου, [b] ἕως τῆς [w] ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ [x] βασιλείᾳ τοῦ [c] πατρός [c] μου. 30 καὶ [d] ὑμνήσαντες ...μεθ' ὑμων Z.

y ch. xxiii. 39 reff. s — ‖. Luke xii. 18. (ch. iii. 7 al.) Exod. xxiii. 10. Isa. xxxii. 12. Hab. iii. 17. τὰ γ. τῶν ἀγρῶν, Philo, p. 176. see Polyb. i. 71. 1.
a ‖ Mk. L. John xv. 1, 4, 5. James iii. 12. Rev. xiv. 18, 19 only. Isa. v. 2. b ‖ Mk. Luke i. 80. Judg. i. 21.
c here only. see ch. xiii. 43. d abs., ‖ Mark only. (w. acc., Acts xvi. 25. Heb. ii. 12 [from Ps. xxii. 22] only.) Ps. lxiv. 14. Neh. xii. 24 F.

της (*gramml emendn*), with AC rel syr: om BDLZ 33 Syr copt. om καινης ACD rel latt syrr copt æth arm Iren-lat Orig-lat Cypr: ins BLZ 33. (*See* ‖ *Lu Paul.*) for περι, υπερ D Orig [Chr]. rec εκχυνομενον, with E rel: txt AB¹CDLZΔ 1. 33 Orig Chr.

29. rec aft υμιν ins οτι (*from* ‖ *Mk*), with AC rel gat(with mm) lat:*f ff*$_2$ *g*$_2$ syrr copt: om BDZ 1. 33. 69 latt æth arm Iren-lat Orig(appy) Chr Cyr Cypr. om του CL. rec γεννηματος, with GK (S 33. 69, e sil) Clem: txt ABCD rel. (Z def.) for πινω, πιω D 25 Clem Orig Eus$_3$ Chr Cyr-schol. καινον bef μεθ' υμων CLZ 1. 33 æth Eus Epiph Chr Cyr.

application by faith of that blood to the believing soul,—do the faithful in the Lord's Supper partake. τὸ περὶ πολλῶν (Luke, ὑμῶν) ἐκχ.] On the present participle, see above. The situation of the words in Luke is remarkable; for τὸ ποτήριον is the subject of the sentence, and ἡ κ. διαθήκη the predicate. See note there. πολλῶν] See note, ch. xx. 28. Cf. also Heb. ix. 28. εἰς ἄφεσιν ἁμαρτιῶν] Peculiar to Matthew: see above. The connexion is not πίετε .... εἰς ἄφεσιν ἁμ. In the Sacrament, not the forgiveness of sins itself, but the refreshing and confirming *assurance of that state of forgiveness* is conveyed. The disciples (with one exception) were clean *before the institution:* John xiii. 10, 11. St. Paul, in 1 Cor. xi. 25, repeats the τοῦτο ποιεῖτε ὁσάκις ἂν πίνητε εἰς τὴν ἐμὴν ἀνάμνησιν. On the words ὁσάκις ἂν πίνητε, see note there. In concluding this note I will observe that it is not the office of a Commentator to enter the arena of controversy respecting *transubstantiation*, further than by his exegesis his opinions are made apparent. It will be seen how entirely opposed to such a dogma is the view above given of the Sacrament. Once introduce it, and it *utterly destroys both the verity of Christ's Body*, and *the sacramental nature of the ordinance*. That it has done so, is proved (if further need be) by the *mutilation of the Sacrament*, and disobedience to the divine command, in the Church of Rome. See further notices of this in notes on 1 Cor. x. 16, and on John vi.

29.] This declaration I believe to be distinct from that in Luke xxii. 18. That was spoken over the first cup—this over one of the following. In addition to what has been said on Luke, we may observe, (1) that our Lord *still* calls the sacramental cup τὸ γέν. τῆς ἀμπ., although by Himself pronounced to be his blood: (2) that these words *carry on the meaning and continuance* of this eucharistic ordinance, even into the new heavens and new earth. As Thiersch excellently says, in his Lectures on Catholicism and Protestantism, ii. 276 (cited by Stier, vi. 160), "The Lord's Supper points not only to the past, but to the future also. It has not only a commemorative, but also a prophetic meaning. In it we have not only to shew forth the Lord's death, *until He come*, but we have also *to think of the time when He shall come* to celebrate his holy Supper with his own, new, in his Kingdom of Glory. Every celebration of the Lord's Supper is a foretaste and prophetic anticipation of the *great Marriage Supper* which is prepared for the Church at the second appearing of Christ. This import of the Sacrament is declared in the words of the Lord, οὐ μὴ πίω ἀπ' ἄρτι κ.τ.λ. These words ought never to be omitted in any liturgical form of administering the Communion."

30—35.] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF PETER. Mark xiv. 26—31. See Luke xxii. 31—38: John xiii. 36—38. Here, accurately speaking perhaps between ὑμνήσαντες and ἐξῆλθον, come in the discourses and prayer of our Lord in John xiv., xv., xvi., xvii., spoken (see note on John xiv. 31) without change of place, in the supper-chamber. The ὕμνος was in all probability the last part of the Hallel, or great Hallel, which consisted of Psalms cxv.—cxviii.; the former part (Ps. cxiii. cxiv.)

ἐξῆλθον εἰς τὸ [a] ὄρος τῶν [a] ἐλαιῶν. 31 τότε λέγει αὐτοῖς
ὁ Ἰησοῦς Πάντες ὑμεῖς [f] σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ
I, νυκτι ταυτη... ABCDE FGHI, KLMS UVA 1. 33. 69. νυκτὶ ταύτῃ· γέγραπται γὰρ [g] Πατάξω τὸν ποιμένα, καὶ
[h] διασκορπισθήσονται τὰ πρόβατα τῆς [i] ποίμνης. 32 [k] μετὰ
δὲ τὸ [l] ἐγερθῆναί με [m] προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Εἰ πάντες [f] σκαν-
δαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε [f] σκανδαλισθήσομαι.
34 ἔφη αὐτῷ ὁ Ἰησοῦς [n] Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ

a ch. xxi. 1 reff.
f ch. xi. 6 ‖ L. xxii. 57
‖ Mk. Rom. xiv. 21.
g Sir. xxiii. 3.
‖ Mk., from Zech. xiv. 7. ver. 51 ‖ L. bis. Acts vii. 24. xii 7, 23. Rev. xi. 6. xix. 15 only.
h Exod. ii. 12. Gen. viii. 21.
i ch. xxv. 24, 26 reff.
k plur., ch. vi. 26 reff.
l Luke ii. 8.

John x. 16. 1 Cor. ix. 7 bis only. Gen. xxxii. 16 bis. Ezech. l. c. P. only. 14. xvi. 19. Luke xii. 6. xxii. 20. Acts i. 3 al. 1 Chron. ii. 24.
m ch. xiv. 22. xxi. 31 †. Wisd. xix. 11.
n Mk. Mark i. 1 — ch. xvii. 23 reff.
o ch. v. 18 reff.

31. rec διασκορπισθησεται (*gramml corrn*), with D rel Orig Eus Chr: txt ABCGH[1] I$_e$ LM 33. 69 Orig$_1$ Chr.

33. rec aft ει ins και (*from* ‖ *Mark*), with FK vulg syrr seth arm Orig$_2$ Chr Hil: om ABCD rel lat-*a b c ff$_2$* coptt Orig-lat. aft εγω ins δε C^{3}EFGHKMU 69 lat-*h* coptt seth arm.

34. om εν D fuld lat-*a b c h* Chr(so Fd).

having been sung during the meal. It is unlikely that this took place *after* the solemn prayer in John xvii. 30. ἐξῆλ.] Luke (ver. 39) adds κατὰ τὸ ἔθος—namely, of every evening since his return to Jerusalem. 31.] πάντες (emphatic) ὑμεῖς seems to be used as distinguishing those present from the one, who had gone out. σκανδ.] see note on ch. xi. 6. The word is here used in a pregnant meaning, including what followed,—desertion, and, in one case, denial.

γέγραπται γάρ] This is a very important citation, and has been much misunderstood; *how much*, may appear from Grotius's remark: "Tantum abest ut Zachariæ verbis directe Christum putem respici, ut multo magis credam agi inibi de aliquo *non bono* pastore," &c. But, on the contrary, if we examine Zech. xi., xii., xiii., we must I think come to the conclusion that the shepherd spoken of xi. 7—14, who is *rejected* and *sold*, who is said to have been *pierced* (xii. 10), is also spoken of in ch. xiii. 7. Stier (Reden Jesu, vi. 176 ff.) has gone at length into the meaning of the whole prophecy, and especially that of the word עֲמִיתִי, 'my fellow,' and shewn that the reference can be to *no other than the Messiah*. The citation is verbatim after the Alexandr. MS. of the LXX, except that πάταξον is changed into πατάξω—God who *commands the striking*, into God who *Himself strikes*. 32.] In this announcement our Lord seems to have in mind the remainder of the verse in Zechariah: "and I will turn (וְאָשִׁיבָה, reducere manum, i. e. impiis sublatis curam agere, &c. Schröder) mine hand upon the little ones." As this could not be *cited* in any intelligible connexion with present circumstances, our Lord gives the announcement of its fulfilment, in a promise to *precede* them (προάγ., a pastoral office, see John x. 4) into Galilee, whither they should naturally return after the feast was over: see ch. xxviii. 7, 10, 16. Schleiermacher thinks it "extremely improbable that Jesus, if He foresaw so exactly the days of His resurrection, and therefore could not but know that He should see his disciples again more than once in Jerusalem, should here have said that He would lead them into Galilee" (English Translation, p. 298). I confess that I see no improbability in the case; but the three references to this promise just quoted make it surely in the highest degree improbable that it should have been *subsequently foisted in*. We do not find such elaborate attempts to preserve the appearance of consistency in our Gospels. The reader who sees in it the reference to prophecy, will form a very different opinion. 33.] Nothing can bear a greater impress of exactitude than this reply. Peter had been before warned (see note on Luke, vv. 31—34); and still remaining in the same spirit of self-confident attachment, now that he is included among the πάντες, not specially addressed, —breaks out into this asseveration, which carries completely with it the testimony that it was *not the first*. Men do not bring themselves out so strongly (εἰ πάντες, οὐκ ἐγώ: and not only so, but, οὐδέποτε, as opposed to ἐν τῇ νυκτὶ ταύτῃ) unless their fidelity had been previously attainted.

34.] The very words *in their order* are, I doubt not, reported by St. Mark—ἀμὴν λ. σοι ὅτι σήμερον ταύτῃ τῇ νυκτὶ

o here, &c. ‖ only. Prov. xxx. 31 only.
p = here, &c. ‖ only. Jer. xvii. 11.
q here bis, ver. 72 & ‖ Mk. L. ch. xvi. 24 ‖.
Luke xii. 9. (John xiii. 38 v. r.) only. Isa. xxxi. 7 only. r Mark xvi. 18. John viii. 14. x. 38 al. sæp. Esth. iv. 16. s ‖ Mk. John iv. 5. Acts i. 18, 19. iv. 34. v. 3, 8. xxviii. 7 only. t Chron. xxvii. 27 bis. 2 Macc. xi. 6. xii. 7 only.

νυκτὶ πρὶν [o]ἀλέκτορα [p]φωνῆσαι, τρὶς [q]ἀπαρνήσῃ με. ABCDE FGHI, KLMS UVA l. 33. 69.
35 λέγει αὐτῷ ὁ Πέτρος [r]Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν,
οὐ μή σε [q]ἀπαρνήσομαι. Ὁμοίως καὶ πάντες οἱ μαθηταὶ
εἶπον. 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς [s]χωρίον

απαρνηση με bef τρις A coptt.— απαρνησει B(but -σῃ below) C al.
35. om ο D. απαρνησωμαι AEGKUV 69 Thl. aft ομοιως ins δε A rel syr-ms coptt æth Chr Thl: om BCD I_c LS 33 latt syrr arm Orig-lat.

πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τ. με ἀπ. The contrast to Peter's boast, and the climax, is in these words the strongest; and the inference also comes out most clearly, that they likewise were not now said for the first time. The *first* cock-crowing is at midnight; but inasmuch as *few hear it*,—when the word is used *generally*, we mean the *second* crowing, early in the morning, before dawn. If this view be taken, the ἀλέκτ. φων. and δὶς ἀλ. φ. amount to the same—only the latter is the *more precise* expression. It is most likely that Peter understood this expression as only a *mark of time*, and therefore received it, as when it was spoken before, as merely an expression of distrust on the Lord's part; it was this solemn and circumstantial repetition of it which afterwards struck upon his mind when the sign itself was literally fulfilled. A question has been raised whether *cocks were usually kept* or even allowed in Jerusalem. No such bird is mentioned in the O. T., and the Mischna states that the inhabitants of Jerusalem, and the priests every where, kept no fowls, because they scratched up unclean worms. But the Talmud is here not consistent with itself: and Lightfoot brings forward a story which proves it. And there might be many kept by the resident Romans, over whom the Jews had no power. We must not overlook the spiritual parabolic import of this warning. Peter stands here as a representative of all disciples who deny or forget Christ—and the watchful bird that cries in the night is that warning voice which 'speaketh once, yea twice,' to call them to repentance: see Rom. xiii. 11, 12.

35.] This ἂν δέῃ again appears to have the precision of a repeated asseveration. Mark has the stronger expression ἐκ περισσοῦ ἔλεγεν, which even more clearly indicates that the συναποθανεῖν was not now first said. The rest said it, but not so earnestly perhaps;—at all events, Peter's confidence cast theirs into the shade.

36—46.] OUR LORD'S AGONY AT GETHSEMANE. Mark xiv. 32—42. Luke xxii. 39—46. John xviii. 1. The account of the temptation, and of the agony in Gethsemane is peculiar to the three first Evangelists. But it does not therefore follow that there is, in their narratives, any inconsistency with St. John's setting forth of the Person of Christ. For it must be remembered, that, as we find in *their* accounts frequent manifestations of the *divine nature*, and indications of *future glory*, about, and during this conflict,—so in St. John's account, which brings out more the divine side of our Lord's working and speaking, we find frequent allusions to his *human weakness* and *distress of spirit*. For examples of the first, see vv. 13, 24, 29, 32, 53, and ‖ in Mark and Luke; and Luke xxii. 30, 32, 37, 43; of the latter, John xii. 27; xiii. 21; xiv. 30; xvi. 32. The right understanding of the whole important narration must be acquired by bearing in mind the *reality of the manhood of our Lord, in all its abasement and weakness*: —by following out in Him the analogy which pervades the characteristics of human suffering—the strength of the resolved spirit, and calm of the resigned will, continually broken in upon by the inward giving way of human feebleness, and limited power of endurance. But as in us, so in the Lord, these seasons of dread and conflict stir not the ruling *will*, alter not the firm resolve. This is most manifest in His *first* prayer—*εἰ δυνατόν ἐστιν*—'if consistent with that work which I have covenanted to do.' Here is the reserve of the *will* to suffer—*it is never stirred* (see below). The conflict however of the Lord differs from ours in this,—that in *us*, the ruling *will* itself is *but* a phase of our *human* will, and may be and is often carried away by the excess of depression and suffering; whereas in *Him* it was the *divine Personality* in

λεγόμενον Γεθσημανεῖ, καὶ λέγει τοῖς μαθηταῖς [t] Καθίσατε [u] αὐτοῦ, ἕως οὗ ἀπελθὼν ἐκεῖ προσεύξωμαι. 37 καὶ [v] παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο [w] λυπεῖσθαι καὶ [x] ἀδημονεῖν. 38 τότε λέγει αὐτοῖς [y]

t = ch. xiii. 49. xxiii. 2. Gen. xxii. 5.
u = Acts xviii. 19. xxi. 4 (xv. 34 v. r.) only. 2 Kings xx. 4.
v ch. xvii. 1 al. fr. Num. xxii. 41. xviii. 20 Aq.
w ch. xiv. 9. xvii. 23 al. 2 Kings xix. 2.
x ‖ Mk. Phil. ii. 26 only †. Job
y Mk. Phil. ii. 26 only †. Job

36. ο ιησ. bef μετ αυτ. D latt arm. [γεθσημανει, so ABCF I_e KS 1. 69.] aft μαθητας ins αυτου (*from* ‖ *Mk*) ACD 1 latt syrr copt æth Hil: om B I_e(appy) rel sah Chr. om αυτου C^1 al. for οὐ, αν DKLM^{r}Δ 1. 69 Chr-txt: οὗ αν A: om CM^1 33 Chr-comm Thl. rec προσευξ. bef εκει (*to avoid ambiguity*), with AC I_e rel syr: om εκει (‖ *Mk*) al Syr arm Chr-comm: txt BDL 33. 69 latt coptt æth Orig-lat Hil. προευξωμαι DFH al Chr-2-6-γ-G-H-K.

38. aft αυτοις ins ο ις C^3 rel lat-*a f h* syr Thl: om ABC^{1}D I_e L 1. 33(Treg, expr). 69 vss Chr.

which the *higher Will of the covenant purpose was eternally fixed*,—struggling with the flesh now overwhelmed with an horrible dread, and striving to escape away (see the whole of Ps. lv.). Besides that, by that uplifting into a superhuman circle of *Knowledge*, with which the indwelling of the Godhead endowed his humanity, his flesh, with all its capacities and apprehensions, was brought *at once* into immediate and simultaneous contact with every circumstance of horror and pain that awaited Him (John xviii. 4), which is never the case with us. Not only are the objects of dread *gradually* unveiled to our minds, but *hope* (ἐλπὶς κινδύνῳ παραμύθιον οὖσα, Thuc. v. 103) is ever suggesting that things may not be so bad as our fears represent them. Then we must not forget, that as the *flesh* gave way under dread of suffering, so the *human* ψυχή was troubled with all the attendant circumstances of that suffering—betrayal, desertion, shame (see Ps. lv. again, vv. 12—14, 20, 21; xxxviii. 11, 12; lxxxviii. al.). Nor again must we pass over the last and deepest mystery of the Passion—the consideration, that upon the holy and innocent Lamb of God rested the burden of *all* human sin—that to Him, death, as the punishment of *sin*, bore a dark and dreadful meaning, inconceivable by any of us, whose inner will is tainted by the *love* of sin. See on this part of the Redeemer's agony, Ps. xl. 12; xxxviii. 1—10 al. See also as a comment on the whole, Heb. v. 7—10, and notes there. The three accounts do not differ in any important particulars. Luke merely gives a general summary of the Lord's prayers and his sayings to the disciples, but inserts (see below) two details not found in the others. Mark's account and Matthew's are very nearly related, and have evidently sprung from the same source.

36.] Mark alone, besides our account, mentions the name of the place—Luke merely calls it ὁ τόπος, in allusion to κατὰ τὸ ἔθος before. John informs us that it was *a garden*. The name is גַּת שְׁמָנִים or גַּת, '*an oil press*.' It was at the foot of the Mount of Olives, in the valley of the Kedron, the other side of the brook from the city (John xviii. 1).

καθίσατε.] not strictly and literally '*sit*,' but = μείνατε ver. 38, *stay here*.

προσεύξωμαι.] Such is the name which our Lord gives to that which was coming upon Him, in speaking to the Eight who were not to witness it. *All conflict of the holy soul* is *prayer*: all its struggles are continued communion with God. In Gen. xxii. 5, when Abraham's faith was to be put to so sore a trial, he says, 'I and the lad will *go yonder and worship*.' Our Lord (almost on the same spot) unites in Himself, as the priest and victim, as Stier strikingly remarks, Abraham's Faith and Isaac's Patience.

ἐκεῖ—probably some spot deeper in the garden's shade. At this time the gorge of the Kedron would be partly in the moonlight, partly shaded by the rocks and buildings of the opposite side. It may have been from the moonlight into the shade that our Lord retired to pray.

37.] These three—Peter, the foremost in attachment, and profession of it—the two sons of Zebedee, who were to drink of the cup that He drank of—He takes with Him, not only nor principally as *witnesses* of his trial—this indeed, in the full sense, they were not—but as a *consolation* to Him in that dreadful hour—to 'watch with Him.' In this too they failed—yet from his returning to them between his times of prayer, it is manifest that, in the abasement of his humanity, He regarded

ABCDE FGHI, KLMS UVΔ 1. 33. 69.

y | Mk. Mark vi. 26. Luke xviii. 23, 24 only. Ps. xii. 5, 11. x Heb. viii. 71, 72 (69, 70) only. z — Mark vi. 23. Luke xxii. 51. Jonah iv. 9. 47. Acts xii. 10. xx. 5, 13. 8. Num. xvi. 22.

y Περίλυπός ἐστιν ἡ ψυχή μου z ἕως θανάτου· μείνατε ὧδε καὶ a γρηγορεῖτε μετ' ἐμοῦ. 39 καὶ b προελθὼν μικρὸν c ἔπεσεν ἐπὶ c πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων Πάτερ [μου], εἰ δυνατόν ἐστιν, d παρελθάτω ἀπ' ἐμοῦ τὸ

a ch. xxiv. 42, 43 reff. b | Mk. Mark vi. 33. Luke i. 17. xxii. c ch. xvii. 6 reff. 2 Chron. vii.

39. προελθων (*probably error*) ACD I_c rel syr (mss of Chr Thl &c "pariter fluctuant." Tisch): txt BM vss Orig-lat Hil lat-ff. om μου LΔ 1 al am lat-*a* Justin Iren-gr Val Orig$_9$ Dial$_2$ Eus$_6$ Ath Naz Bas Did Chr Cypr$_2$ Hil$_2$ Aug: ins (*possibly to conform to ver* 42, *where no ms omits it: but see also Luke* xxii. 42) ABCD rel vss (but fluctuate between *mi pater, pater mi, pater meus*) Hil$_3$ Ambr. rec παρελ-

them as some comfort to Him. 'In magnis tentationibus juvat solitudo, sed tamen ut in propinquo sint amici.' Bengel.

ἤρξατο—not merely idiomatic here—He began, *as He had never done before.*

λυπεῖσθαι = ἐθαμβεῖσθαι Mark. 'Dicit incursum objecti horribilis.' Bengel (see below on ver. 38). ἀδημονεῖν] = λίαν λυπεῖσθαι, ἀπορεῖν, Suidas; τὸ βαρυθυμεῖν νοεῖται, Euthym.; ἀγωνιᾷν, Hesychius; ἀδήμων, ὁ ἐξ ἄδου, ὅ ἐστι κόρου τινὸς ἡ λύπης, ἀναπεπταμένως. ἀδημονεῖν, τὸ ἀλύειν καὶ ἀμηχανεῖν, Eustathius. 38.] Our Lord's whole inmost life must have been one of *continued trouble of spirit*—He was a *man of sorrows*, and *acquainted with grief*—but there was an *extremity of anguish* now, reaching even to the *utmost limit of endurance*, so that it seemed that *more* would be *death itself*. The expression is said to be *proverbial* (see ref. Jonah): but we must remember that though with *us men*, who see from below, proverbs are merely bold guesses at truth,—with *Him*, who sees from above, they are *the truth itself*, in its very purest form. So that although when used *by a man*, a proverbial expression is not to be pressed to literal exactitude,—when used *by our Lord*, it is, just *because* it is a proverb, to be searched into and dwelt on all the more. The expression ἡ ψυχή μου, in this sense, spoken by our Lord, is only found besides in John xii. 27. It is the *human soul*, the seat of the affections and passions, which is troubled with the anguish of the body; and it is distinguished from the πνεῦμα, the *higher spiritual being*. Our Lord's soul was crushed down even to death by the weight of that anguish which lay upon Him—and that *literally*—so that He (as regards his humanity) *would have died*, had not strength (*bodily* strength, upholding his human frame) been ministered from on high by an angel (see note on Luke xxii. 43).

γρηγορεῖτε μετ' ἐμοῦ] not προσεύχεσθε μετ' ἐμοῦ, for in that work the Mediator must be *alone*; but (see above) *watch* with Me—just (if we may compare *our* weakness with his) as we derive comfort in the midst of a terrible storm, from knowing that some are awake and with us, even though their presence is no real safeguard.

39.] προελθὼν μικρόν (Matt., Mark) = ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν Luke, who in this description is the more precise. ἀπεσπ., I cannot help thinking, implies something more than *mere removal* from them—something of the *reluctance* of parting.

The distance would be very small, not above forty or fifty yards. Hence the disciples might well catch the leading words of our Lord's prayers, before drowsiness overpowered them. Luke has however only θεὶς τὰ γόνατα, which is not so full as our account. προσευχ.] Stier finely remarks: 'This was in truth a different prayer from that which went before, which John has recorded.' But still in the same spirit, uttered by the same Son of God and Redeemer of men. The *glorifying* (John xvii. 1) begins with suffering, as the previous words, ἐλήλυθεν ἡ ὥρα, might lead us to expect. The 'power over all flesh' shews itself first as power of the conflicting and victorious spirit over *his own flesh*, by virtue of which He is 'one of us.' Mark expresses the *substance* of the prayer, and *interprets* πατήριον by ὥρα. Luke's report differs only in verbal expression from Matthew's. In the address, we have here and in Luke Πάτερ—in Mark ἀββᾶ ὁ πατήρ. In all, and in the prayer itself, there is the deepest feeling and apprehension in the Redeemer's soul of *his Sonship and the unity of the Father*—the most entire and holy submission to His Will. We must not for a moment think of the Father's *wrath* abiding on Him as the cause of his suffering. Here is

ποτήριον τοῦτο. [f] πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. [40] καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ [g] Οὕτως οὐκ [h] ἰσχύσατε μίαν ὥραν [i] γρηγορῆσαι μετ' ἐμοῦ; [41] [k] γρηγορεῖτε καὶ [l] προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς [l] πειρασμόν. τὸ μὲν [m]

f—f. ch. xx. 22, 23 ||. John xviii. 11. Rev. xiv. 10. xvi. 19. xviii. 6. Isa. li. 17. Ezek. xxiii. 32.
g—ch. xi. 23. xviii. 7 al. Mark iv. 40. vii. 18. John xviii.

22. 1 Cor. vi. 5. Gal. iii. 3. 2, 12. Deut. iv. 34.
h ch. viii. 28 reff.
i ||. ch. vi. 13. 1 Tim. vi. 9. James i.

θετω, with B I_e rel: txt ACDEF G(Treg) LΔ 33. at end add Lu xxii. 43—45 C^3-mg 69 al.

40. aft μαθητας ins αυτου D latt(not am g_1) Syr copt æth Orig-lat Hil. ισχυσας (corrn, *from* τω π. *above*) A gat lat-ff_2 g_2 syr-marg arm-mss Chr-comm Juvenc.

no fear of wrath,—but, in the depth of his human anguish, the very tenderness of filial love.

The variation in Mark and Luke in the substance of the prayer, though slight, is worthy of remark. εἰ δυνατόν ἐστιν = πάντα δυνατά σοι, = εἰ βούλει. All these three find their union in one and the same inward feeling. That in the text expresses, 'If, within the limits of thy holy will, this may be;'—that in Mark, 'All things are (absolutely) possible to Thee—Thou *canst* therefore—but not what I will, but what thou *wilt*:'—that in Luke, 'If it be thy *Will* to remove, &c. (Thou canst): but not my will, but thine be done.' The *very words used* by our Lord, the Holy Spirit has not seen fit to give us—shewing us, even in this solemn instance, the comparative indifference of the *letter*, when we have the inner *spirit*. That our Lord should have uttered *all three* forms of the prayer, is not for a moment to be thought of; and such a view could only spring out of the most petty and unworthy appreciation of the purpose of Scripture narrative.

παρελθέτω] as we should say of a threatening cloud, 'It has *gone over*.' But what is the ποτήριον or ὥρα, of which our Lord here prays that it may *pass by*? Certainly, not the mere present feebleness and prostration of the bodily frame: not any mere section of his sufferings—but *the whole*—the betrayal, the trial, the mocking, the scourging, the cross, the grave, and all besides which our thoughts cannot reach. Of this all, his soul, in humble subjection to the higher Will, which was absolutely united and harmonious with the Will of the Father, prays that if possible it may pass over. And this prayer *was heard*—see Heb. v. 7—ἀπὸ τῆς εὐλαβείας—on account of His pious resignation to the Father's will, or *on the ground of* it, so that it prevailed—He was strengthened from Heaven. He did indeed drink the cup to the dregs—but He was *enabled* to do it, and this ἐνίσχυσις was the answer to his prayer.

πλὴν οὐχ ....] The Monothelite heresy, which held *but one will* in the Lord Jesus, is here plainly convicted of error. The distinction is clear, and marked by our Lord Himself. In His *human soul*, He willed to be freed from the dreadful things before Him—but this human will was overruled by the *inner and divine purpose*—the Will at unity with the Father's will. 40.] Mark agrees, except in relating the beginning of the address in the *singular*—no doubt accurately—for it was Peter (Simon, der hier kein Petrus war. Stier), who had *pledged himself to go with Him to prison and death*.

οὕτως] see reff., '*adeo*:'—it implies their *utter inability*, as shewn by their present state of slumber. Are ye so entirely unable, &c. μίαν ὥραν need not imply that our Lord had been absent *a whole hour*:—if it is to be taken in any close meaning, it would be that the *whole trial would last* about that time. But most likely it is in allusion to the *time* of our Lord's *trial*, so often called by that name.

41.] Luke gives this command at the beginning and end of the whole; but his account is manifestly only a compendium, and not to be pressed chronologically. The command has respect to the immediate trial which was about to try them, and (for γρηγ. is a word of *habit*, not merely, as ἐγείρω Eph. v. 15, or ἐκνήφω 1 Cor. xv. 34, one of immediate import) also to the *general duty of all disciples in all time*. εἰσελθεῖν εἰς π. is not to *come into* temptation merely, to be *tempted*: this lies not in our own power to avoid, and its happening is rather joy than sorrow to us—see James i. 2, where the word is περιπέσητε—but it implies an entering into tempta-

k ‖ Mk. 2 Cor. vii. 1. l ‖ Mk. Rom. i. 15 only. 1 Chron. xxviii. 21. m Mark xiv. 72. John ix. 24. Acts x. 15. xi. 9. Heb. ix. 28. Jacob. v. 9. n Num. viii. 9. 1 Cor. vii. 9. o ch. vi. 10. Acts xxi. 14 only. p (‖ Mk. v. r.) Luke ix. 32. xxi. 34. 2 Cor. i. 8. v. 4. 1 Tim. v. 16 only †. Isa. i. 4, Aq., &c. q = ch. iv. 11 reff. r ‖ Mk. reff. s ‖ Mk. Mark vi. 31. Deut. xxxiii. 20. Dan. xii. 13.

k πνεῦμα l πρόθυμον, ἡ δὲ k σὰρξ ἀσθενής. 42 πάλιν m ἐκ m δευτέρου ἀπελθὼν προσηύξατο λέγων Πάτερ μου, n εἰ n οὐ δύναται τοῦτο d παρελθεῖν ἐὰν μὴ αὐτὸ πίω, o γενηθήτω τὸ o θέλημά σου. 43 καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ p βεβαρημένοι. 44 καὶ q ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. 45 τότε ἔρχεται πρὸς τοὺς μαθητὰς ...τοτε ερχεται Ι_c ABCDE FGHK LMSUV Δ 1. 33. 69. καὶ λέγει αὐτοῖς Καθεύδετε r λοιπὸν καὶ s ἀναπαύεσθε·

42. om λεγων B lat-g_1. rec aft τουτο ins το ποτηριον (*from ver* 39, *as the very chew*), with E rel vulg lat-*a c* Syr copt arm Hil_1 : pref D 69 lat-*l* Hil_1 : bef εαν, Δ^1 al arm : om ABC I_c L Δ-corr 1. 33 lat-*b ff*$_2$ syr sah æth $Orig_4$ Eus, Chr Ambr. rec aft παρελθειν ins απ εμου (*from ver* 39), with AC I_c rel lat-*f ff*$_2$ syr arm Orig-lat Chr Hil Leo : om BDL 1. 33(appy). 69 latt Syr copt æth $Orig_4$ Eus, Hil, Ambr.

43. rec (for ευρεν) ευρισκει (*from ver* 40), with E rel : txt ABCD I_c KLΔ 1. 33. 69. ευρ. αυτους bef παλιν A rel lat-*a* syr : txt BCD I_c L 1. 33 vulg lat-*b e* &c Syr syr-marg copt æth arm.

44. rec απελθων bef παλιν, with E rel lat-*f* Syr æth : aft προσηυξ., AKΔ al syr (arm) : bef αυτους, sah : om U-txt 1. 69 forj lat-*a* : txt BCD I_c L 33 ev-y vulg lat-*b c* &c copt. (παλιν *seems to have been omd on account of the insertion of* εκ τριτου *below, and then variously inserted.*) rec aft προσηυξατο ins εκ τριτου (*to correspond with ver* 42), with BC I_c rel vss ; τριτου E^1 : om ADK 1 lat-*a b*. at end ins παλιν BL al lat-*a* copt.

45. rec aft μαθ. ins αυτου, with D rel latt Syr copt æth Orig-lat Ath : txt ABCKL MΔ 1. 33(appy). 69 syr sah arm. rec ins το bef λοιπον (*so also in* ‖ *Mk*), with

tion with the *will*, and *entertaining* of the temptation. Grotius compares ἐμπίπτειν εἰς πειρασμόν 1 Tim. vi. 9. 'Plenius Hebræi dicunt, intrare in manum tentationis, hoc est, in ejus potestatem atque dominium, ita ut ab ea subjugemur atque absorbeamur' (Witsius, Exerc. in Orat. Dom. p. 196, cited by Stier, vi. 237).

τὸ μὲν πν.] I cannot doubt that this is said by our Lord in its most general meaning, and that *He himself is included* in it. At that moment He was giving as high and pre-eminent an example of its truth, as the disciples were affording a low and ignoble one. He, in the willingness of the spirit—yielding Himself to the Father's will to suffer and die, but weighed down by the weakness of the flesh: they, having professed, and really *having*, a willing spirit to suffer with Him, but, even in the one hour's watching, overcome by the burden of drowsiness. Observe it is here πνεῦμα, not ψυχή; and compare ver. 38 and note. To enter further into the depths of this assertion of our Lord would carry us beyond the limits of annotation: but see Stier's remarks, vi. 237—242. 42.] Mark merely says of this second prayer, τὸν αὐτὸν λόγον εἰπών. Luke gives it as ἐκτενέστερον προσηύχετο—and relates in addition, that His sweat was like the fall of drops of blood on the ground: see notes on Luke xxii. 44. [At what precise time the angel appeared to Him is uncertain: I should be inclined to think, *after the first prayer*, before He came to his disciples.] The words are not exactly the same: "the Lord knew that the Father always heard Him (John xi. 42); and therefore He understands the continuance of His trial as the answer to His last words, as Thou wilt." Stier. Here therefore the prayer is, If it be not possible . . . . thy will be done. It is spoken in the fulness of self-resignation. 'Jam addita *bibendi* mentione, propius ad bibendum se confert.' Bengel. 43.] Mark adds, and it is a note of accuracy, καὶ οὐκ ἤδεισαν τί ἀποκριθῶσιν αὐτῷ. 44.] τὸν αὐτόν, viz. as the last. This third prayer is merely *indicated* in Mark, by ἔρχεται τὸ τρίτον, on our Lord's *return*. 45, 46.] The clause καθεύδετε λ. κ. ἀναπ. has been variously understood. To take it interrogatively, does not improve the sense, and makes an unnatural break in the sentence, which proceeds indicatively afterwards. It seems to me that there can be but two ways of interpreting it—and both with an imperative construction. (1) Either it was said *bona fide*,—'Since ye are

ἰδοὺ [t] ἤγγικεν ἡ ὥρα, [u] καὶ ὁ υἱὸς τοῦ ἀνθρώπου [v] παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. 46 ἐγείρεσθε [w] ἄγωμεν, ἰδοὺ [x] ἤγγικεν ὁ [y] παραδιδούς με. 47 [z] καὶ [z] ἔτι αὐτοῦ [a] λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν, καὶ μετ' αὐτοῦ ὄχλος πολὺς [a] μετὰ μαχαιρῶν καὶ [b] ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ [c] πρεσβυτέρων τοῦ [c] λαοῦ. 48 ὁ δὲ

t = ch. iii. 2 ref.
u = John iv. 35. vii. 33. Jer. xxxi. (xlviii.) 12.
v ch. xvii. 22 ref. Job xvi 12. Ps. cv. 41.
w = Mark i. 38. John xi. 7. 15. 16. xiv. 12.
x = ch. xxi. 1 ref.
y pres. part., ch. iv. 3. xiii. 3. 1 Thess. iii. 5 al.
z | Mk. L. Luke xxii. 60. Gen. xxix. 9. Job i. 16, 17, 18.
a = ch. xxiv. 30. Acts xiii. 17. xxvi. 13.
b = here, bis, & 1 only. ξύλῳ πεισθέντα, Herodian vii. 7.
c ch. xxi. 23 ref.

AD rel Ath: om BCL Chr. (33 def.) aft ἰδου ins γαρ BE al sah arm Ath: aft ηγγ., 1 al.

47. for και ετι, ετι δε D.

not able to watch with Me, now ye may sleep on—for my hour is come, and I am about to be taken from you'—which sense however is precluded by the ἐγείρεσθε ἄγωμεν below: or (2) it was said with an understanding of 'if you can' as Bengel; 'si me excitantem non auditis, brevi aderunt alii qui vos excitent. Interea dormite, si vacat.' [Only let us beware of the so-called "deeper sense," suggested by Wordsw. here, "Now you may hope for sleep and rest (? cf. Mark xiii. 37: 1 Thess. v. 6, 7), for I am about to die."]

ἰδοὺ ἤγγ. = ἀπέχει ἦλθεν Mark. The ἀπέχει implies, 'It is enough'—enough of reproof to them for drowsiness—enough of exhortations to watch and pray—that was now coming which would cut all this short. This *first* ἰδού is hardly to be taken literally of the *appearance* of Judas and his band; it merely announces the approach of *the hour*, of which the Lord had so often spoken: but at the utterance of the *second*, it seems that they were *in sight*, and that may be taken literally.

This expression, παραδ. εἰς χεῖρας ἁμαρτωλῶν, should be noticed, as an echo of the Redeemer's anguish—it was the contact with *sin*,—and death, the wages of *sin*,—which all through His trial pressed heavily on His soul.

47—56.] BETRAYAL AND APPREHENSION OF JESUS. Mark xiv. 43—52. Luke xxii. 47—53. John xviii. 2—11. Mark's account has evidently been derived from the same source originally as Matthew's, but both had gained some important additions before they were finally committed to writing. Luke's is, as before, an abridged narrative, but abounding with new circumstances not related by the others. John's account is at first sight very dissimilar from either; see text above cited, and notes there. It may suffice now to say, that all which John, vv. 4—9, relates, must have happened *on the first approach of the band* —and is connected with our ἐγείρεσθε ἄγωμεν. Some particulars also must have happened, which are omitted by *all*: viz. the rejoining of the eight apostles (*not* alluded to in Luke ver. 46, as Greswell supposes), and the preparing *them* for what was about to take place. On the other hand, John gives a hint that something had been passing *in* the garden, by his word ἐξῆλθεν, ver. 4. The two first Evangelists were evidently unaware of any such matter as that related by John, for they (Matt. ver. 49: Mark ver. 45) introduce *the Kiss* by an εὐθέως. 47.] Judas is specified as εἷς τῶν δώδεκα, probably because the appellation, as connected with this part of his history, had become the usual one—thus we have in Luke ὁ λεγόμενος Ἰούδ. εἷς τῶν δώδεκα—fuller still. To the *reader*, this specification is not without meaning, though that meaning may not have been intended. ὄχλος πολύς] consisting of (1) a detachment of the Roman cohort which was quartered in the tower of Antonia during the feast in case of an uproar, called ἡ σπεῖρα, John vv. 3, 12. (2) The ὑπηρέται of the council, the same as the στρατηγοὶ τοῦ ἱεροῦ, Luke ver. 52. (3) Servants and others deputed from the high-priest to assist, see our ver. 51. (4) Possibly, if the words are to be taken exactly (Luke ver. 52), some of the chief priests and elders themselves, forward in zeal and enmity. There is nothing improbable in this (as Meyer, Schleiermacher, &c. maintain), seeing that we have these persons mixing among the multitude and stirring them up to demand the crucifixion of Jesus afterwards. ξύλων] not *clubs*—but staves,—or any tumultuary weapons. The intention of the chief priests evidently was to produce an impression to the effect that a seditious plot was to be crushed, and resistance might be ex-

ABCDE FGHK LMSUV Δ 1. 33. 69.

d τὸ σημεῖον τοῦ πυρός, Thucyd. iv. 111. see ch. xii. 38.
e — ‖ Mk. Luke xxii. 47 only. Gen. xxvii. 26, 27. (-λημα, Luke vii. 45.)
f ch. xxi. 46 ref.
g ch. xxvii. 29 ‖ Mk. J. xxviii. 9. Luke i. 28. see Acts xv. 23 al.
h ch. xxiii. 7, 8 ref.
i ‖ Mk. Luke vii. 38, 45. xv. 20. Acts xx. 37 only. Gen. xxxi. 55. Shr. xxix. 5.
k ch. xi. 17 ref.
l see, Mark xv. 34. Luke xxiii. 28. 1 Cor. vii. 36. Jam. v. 14.
m John xi. 28. Acts x. 21 al. Num. xxii. 36. xx. 19. xxi. 1?. John vii. 30 (44 v. r.). Gen. xxii. 13.
n ‖ Mk. Luke p ch. viii. 3 ref. Gen. xxii. 10.
o constr., ver. 47 ‖. Luke v. 17. viii. 22 al.

48. rec αν (*from* ‖ *Mk, where but few read* εαν), with BCDLU (S, e sil) Orig$_1$: txt A rel Orig$_1$ Eus.
49. aft ειπεν ins αυτω C copt æth Eus.
50. ειπεν δε αυτω ο ιησ. D, simly latt æth Lucif. εφ' ο παρει bef εταιρε D lat-*a c f* Syr Lucif. rec ἐφ' ᾧ, with U 1. 33 Eus Chr: txt ABCD rel Epiph.

pected. John mentions also *lanterns* and *torches*—to search perhaps in the dark parts of the garden, most of which would by this time be in the shade. 48.] The common rendering of ἔδωκεν as a plusq. perf. is unnecessary and unwarranted: the aorist is simply *historical*,—**gave them a sign**;—*when* is not stated. On Mark's addition, καὶ ἀπαγάγετε ἀσφαλῶς, see notes there. 49.] εὐθέως—see above on ver. 47. The *purpose* of the kiss, supposing it to have taken place *after* John vv. 4—8, (and it is surely out of the question to suppose it to have taken place before, contrary to the plain meaning of John ver. 4,) has been doubted. Yet I think on a review of what had happened, it is very intelligible—not perhaps as some have supposed, to shew that Jesus could be approached with safety—but at all events as the *sign agreed on* with the Roman soldiers, who probably did not personally know Him, and who besides would have had their orders from the city, to take Him whom Judas should kiss. Thus the kiss would be necessary in the course of their military duty, as their authorization,—notwithstanding the previous declaration by Jesus of Himself. κατεφ. is hardly as in my former editions, another word for ἐφίλ. It may well have its common and proper meaning, 'Kissed him eagerly,' with ostentation, as a studied and pre-arranged sign. See Ellicott, Lectures on the life of our Lord, p. 331 note: and comp. Xenophon, Mem. ii. 6. 33, cited by Meyer, ὡς τοὺς καλοὺς φιλήσαντός μου, τοὺς δ' ἀγαθοὺς καταφιλήσαντος.
50.] In Luke we have Ἰούδα, φιλήματι τὸν υἱὸν τ. ἀνθ. παραδίδως,—which sense is involved in the text also: that variation shewing perhaps that one of the accounts is not from an eye-witness.
ἑταῖρε—see ch. xxii. 12 and note. ὁ ἑταῖρος οὐ πάντως φίλος. καὶ ἑταῖροι, οἱ ἐν συνηθείᾳ καὶ ἐν συνεργίᾳ πολὺν χρόνον γεγονότες, Ammonius. ἐφ' ὃ πάρει can hardly be a question. No such use of the simple relative ὅς has ever been adduced: "pronomen ὅς pro interrogativo τίς usurpari, falsa est Hoogeveeni opinio, ad Viger. v. 14, alienissimo Demosthenis loco (p. 779) abutentis." Lobeck on Phryn. p. 57 note. It therefore must be either an exclamation, as Fritzsche, "ad qualem rem perpetrandam ades!" which would be equally alien from the usage of ὅς, exclamations of this sort in Greek being expressed in an interrogative form:—or an aposiopesis, as Euthym., δι' ὃ παραγίγονας, ἤγουν τὸ κατὰ σεαυτὸν πράττε, τοῦ προσχήματος ἀφίμενος. And to this I should incline. "Friend, there needs not this shew of attachment: I know thine errand,—hoc age." But the command itself is suppressed. See Meyer's note, who also takes this view. On any understanding of the words, it is an appeal to the conscience and heart of Judas, in which sense (see above) it agrees with the words spoken in Luke:—see note there. The fact that at this period our Lord was laid hold of and secured (by hand—not yet *bound*) by the band, is important, as interpreting Luke's account further on. 51.] The εἷς (or εἷς τις of Luke) was *Peter*;—John ver. 10. Why he was not mentioned, is idle to enquire: one supposition only must be avoided—that there is any *purpose* in the omission. It is absurd to suppose that the mention of his name in a book

τὴν [p] χεῖρα [q] ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ [r] πατάξας τὸν δοῦλον τοῦ ἀρχιερέως [s] ἀφεῖλεν αὐτοῦ τὸ [t] ὠτίον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς [u] Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν [v] τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν [w] ἐν μαχαίρᾳ ἀπολοῦνται. 53 ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι [x] παρακαλέσαι τὸν πατέρα μου, καὶ [y] παραστήσει μοι [z] πλείω δώδεκα [a] λεγεῶνας ἀγγέλων;

q = here (Luke xxii. 41. Acts xx. 30. xxi. 1) only†. (Josh. viii. 6 al.) see 1 Kings xvii. 51 F. Ezek. xxvi. 15.

r ver. 31 reff. Exod. xxi. 12.

s = ‖ Mk. L. 1 Kings xvii. 51. v. 4.

t ‖ L. (Mk. J. v. r.) only. Deut. xv. 17.

1 Kings ix. 15.

u = here (ch. xxvii. 3 v. r) only. (ch. v. 42 al.) Exod. xxiii. 4. 1. 26 L. 2 Chron. v. 7.

v Heb. xi. 37. Rev. vi. 8 al. 4 Kings xix. 37.

w ch. viii. 5. xviii. 19, 26 al. 1 Kings xxii. 4.

x ch. viii. 5. xviii. 28 al. 1 Kings xxii. 4.

y Acts xxiii. 24, 33. 2 Cor. iv. 14 al. 2 Macc. vi. 35.

z Acts xxiii. 23, 31. see Jonah iv. 11.

a Mark v. 9 ‖ L., 15 only†.

51. for *μετα ιησ., μετ' αυτου* B. *επαταξεν* and ins *και* bef *αφειλεν* D lat-*a b c* &c syrr Lucif.

52. rec *σου* bef *την μαχαιραν*, with AC rel sah: om *σου* (*see* ‖ *John*) KU 33 Syr copt Chr: txt BDL 1. 69 latt Orig Bas Cyr. rec *μαχαιρα*, with B^2D rel $Orig_1$: txt B^1CL 33. for *απολουνται, αποθανουνται* FHKMSUVΔ 69 syrr æth Orig-ms Bas Cyr Euthym Thl.

53. for *δοκεις, δοκει σοι* C^1(appy) 1 al syr-marg Orig. *αρτι* aft *παρασ. μοι* BL 33 vulg lat-ff_1 g_1 Syr coptt arm Cyr Jer. rec (for *πλειω*) *πλειους*, with AC rel Orig Bas Chr: txt BD. rec ins *η* bef *δωδεκα* (*for perspicuity*), with AC rel Orig Bas: om BDL. *λεγεωνων αγγελων* (*gramml corrn after πλει.*: *in* AC *carelessly left in after the insertion of η*) ACL 33: *λεγεωνων αγγελους* (*misunderstanding*) KΔ: txt BD rel. (*λεγιωνης* D^1, *λεγιωνας* D^2: *λεγι-* B^1L: *-ονων* A: *duodecim milia legiones* lat-*b c* ff_2 g_1 *h* Hil Leo.)

current only among Christians, many years after the fact, could lead to his apprehension, which did not take place *at the time*, although he was recognized as the striker in the palace of the High-priest, John ver. 26. The real reason of the non-apprehension was, that the servant was *healed* by the Lord. This is the first opposition to 'Thy will be done.' Luke expresses it, that they *saw what would happen*—and asked, 'Lord, shall we smite with the sword?' Then, while the other (for there were but two swords in the company) was waiting for the reply, the rash Peter, in the very spirit of ch. xvi. 22, smote with the sword—the weapon of the flesh:—an outbreak of the natural man no less noticeable than that more-noticed one which followed before morning. All four evangelists agree in this account. Luke and John are most exact—the latter giving the name of the slave,—Malchus. The aim was a deadly one, and Peter narrowly escaped being one ὅστις ἐν τῇ σπάσει φόνον πτοιήσει. From Luke, ver. 51, we learn that our Lord said ἐᾶτε ἕως τούτου (on the meaning of which see note there), touched the ear and healed it. *ὠτίον*] "plerisque corporis partibus vulgaris dialectus formam deminutivam tribuit, *τὰ ῥινία*, Aristot. Physiogn. iii. 57, *τὸ ὀμμάτιον* iii. 46, *στηθίδιον, χελώνιον, σαρκίον* (corpus)." Lobeck on Phryn. p. 211, note. 52. *τὴν μάχ. σου*, '*tuum gladium*: alienissimum a mea causa.' Bengel.

τὸν τόπον αὐτῆς = *τὴν θήκην* John. The sheath is *the place for the Christian's sword*—'gladius extra vaginam non est in loco suo, nisi ubi subservit iræ divinæ,' Bengel; see note on Luke xxii. 36. Our Lord does not say '*Cast away* thy sword;' only in His willing self-sacrifice, and in that kingdom which is to be evolved from his work of redemption, is the sword altogether out of place.

πάντες γὰρ κ.τ.λ.] Peculiar to Matthew. There is no allusion, as Grotius and some of the ancients thought, to the Jews perishing by the Roman sword ('crudeles istos et sanguinarios, etiam te quiescente, gravissimas Deo daturos pœnas suo sanguine,' Grot. Euthym.): for the very persons who were now taking Him *were Romans*. The saying is *general*—and the stress is on λαβόντες—it was this that Peter was doing—'taking up the sword'—of his own will; taking that vengeance which belongs to God, into his own hand. *ἐν μαχαίρᾳ ἀπολ.* is a command; not merely a future, but an *imperative* future; a repetition by the Lord in this solemn moment of Gen. ix. 6. This should be thought of by those well-

ABCDE FGHK LMSUV Δ 1. 33. 69.

b ch. i. 22. Luke iv. 21 al. fr. 2 Kings ii. 27. c plur., John v. 39 ref. d = Rev. i. 1 al. Dan. ii. 28. e ch. xxi. 13 ref. f ver. 47. g = ἰ. Acts i. 16. xii. 3 al. Josh. viii. 33. see Luke v. 9. h ‖ Mk. i. Luke ix. 23. xvi. 19. Acts ii. 46, 47 al. Num. iv. 16. vi. 15. xx. 9 only. Lev. xii. 5. Job xxxix. 27. Ezek. xxvi. 16 only. i Luke ii. 46. John iv. 6. xi. 20. xx. 12. Acts j vv. 48, 50. k — ver. 44.

54 πῶς οὖν [b]πληρωθῶσιν αἱ [c]γραφαὶ ὅτι οὕτως [d]δεῖ γενέσθαι; 55 ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ [e]λῃστὴν ἐξήλθατε [f]μετὰ [f]μαχαιρῶν καὶ [f]ξύλων [g]συλλαβεῖν με. [h]καθ' ἡμέραν ἐν τῷ ἱερῷ [i]ἐκαθεζόμην διδάσκων καὶ οὐκ [j]ἐκρατήσατέ με. 56 τοῦτο δὲ ὅλον γέγονεν ἵνα [b]πληρωθῶσιν αἱ [c]γραφαὶ τῶν προφητῶν. τότε οἱ μαθηταὶ πάντες [k]ἀφέντες αὐτὸν ἔφυγον. 57 οἱ

54. for πληρωθωσιν, πληρωθησονται D. δει C 1 al Orig-ed.

55. ο ιησ. bef ειπεν D lat-a. rec εξηλθατε, with HKMSUV Petr Eus: ηλθατε D: txt ABC rel. rec aft καθ ημεραν ins προς υμας (*from* ‖ *Mk*), with CD rel latt syrr arm Orig-lat Eus: aft εκαθεζ., A æth: om BL 33 coptt Chr Cyr$_{p}$. rec εν τω ιερω aft διδασκων, with A rel vulg lat-*f ff$_1$ g$_1$* syr: aft εκαθ. C D(εκαθημην) K lat-*a b c ff$_2$ g$_2$ h* (æth) arm-mss Orig-lat Eus Thl: txt BL 1. 33 Syr (coptt) arm Orig-lat$_{t}$.

56. aft μαθηται ins αυτου B al gat(with mm) lat-*a h* s sah æth Chr.

meaning but shallow persons, who seek to abolish the punishment of death in Christian states. John adds the words τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ, οὐ μὴ πίω αὐτό; on which see notes there.

53, 54 are peculiar to Matthew. 53.] The Majesty of our Lord, and His Patience are both shewn here. πλείω δώδ. is a strictly Attic idiom, the neuter πλεῖον or πλείω, and the unchanged construction omitting the ἤ. So Plat. Legg. vi. p. 759, ἵνα μὴ ἴλαττον ἑξήκοντα γιγονώς: Paus. x. 57. 295, οἱ ἄνθρωποι πλίον ἡμίσεις ἀλιτῆς εἰσι. See the matter discussed, and more examples given, in Phryn. Lobeck, p. 410. δώδεκα—not perhaps so much from the number of the apostles, who were now οἱ ἴνδεκα, but from that of the *then* company, viz. the Lord and the eleven. λεγεῶνας—because they were Roman soldiers who were taking Him. The complement of the legion was about 6000 men. The power, implied in δοκεῖς ὅτι οὐ δύναμαι, shews the entire and continued free self-resignation of the Lord throughout—and carries on the same truth as He expressed John x. 18. 54.] οὖν—not, '*but*;'—How then—considering that this is so, that I voluntarily abstain from invoking such heavenly aid,—shall the Scriptures be fulfilled, that thus it must be, if thou in thy rashness usest the help of fleshly weapons? 55.] Mark begins this with an ἀποκριθείς—it was an answer to their *actions*, not to their words. Luke, here minutely accurate, informs us that it was *to the chief priests and στρατηγούς τοῦ ἱεροῦ and elders*, that our Lord said this. It is strange that the exact agreement of this classification with μεθ' ὑμῶν ἐν τῷ ἱερῷ did not prevent Schleiermacher from casting a doubt on the truth of the circumstance (English Translation, p. 302).

In his submission to be reckoned among the transgressors, our Lord yet protests against any suspicion that He could *act* as such. καθ' ἡμέραν—during the week past, and perhaps at other similar times. ἐκαθεζόμην (Matt. only) to indicate complete quiet and freedom from attack. ἐκαθεζόμην διδάσκων is the greatest possible contrast to λῃστής. 56.] It is doubted whether these words are a continuation of our Lord's speech, or a remark inserted by Matthew. The use of τοῦτο δὲ ὅλον γέγονεν in this Gospel would lead us to the latter conclusion: but when we reflect that thus our Lord's speech would lose all its completeness, and that Mark gives in different words the speech going on to this same purport, we must I think decide for the other view. Besides, if the remark were Matthew's, we should expect some particular citation, as is elsewhere his practice: see ch. i. 22: xxi. 4. Mark gives it elliptically, ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. The Passion and Death of Christ were especially ἡ τῶν γραφῶν πλήρωσις. In this they all found their central point. Compare his dying words on the Cross,—τετέλεσται,—with this his assertion. On the addition in Luke, see note there. There is an admirable sermon of Schleiermacher (vol. ii. of the Berlin ed. of 1843, p. 104) on vv. 55, 56.

τότε οἱ μαθ.] Some of them did

δὲ [j] κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν
κ τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
συνήχθησαν. [58] ὁ δὲ Πέτρος ἠκολούθει αὐτῷ [m] ἀπὸ
[mm] μακρόθεν [n] ἕως τῆς [p] αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελ-
θὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.
[59] οἱ δὲ ἀρχιερεῖς καὶ τὸ [q] συνέδριον ὅλον ἐζήτουν [r] ψευδο-
μαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν [s] θανατώ-
σουσιν, [60] καὶ οὐχ [t] εὗρον καὶ πολλῶν προσελθόντων

κ περισσοτερον ABCDE FGHK LMNS UVΔ 1. 33. 69.

j = ch. xiii. 2 reff. Ps. ii 2.
m = ‖ Mk. ch. xxvii. 58 ‖. Mark v. 6. (viii. 3.) xi. 13 Luke xvi. 23. Rev. xviii. 10, 15, 17 only. Ps. cxxxviii. 6.
mm as above (m). Luke xviii. 13. xxiii. 54 only. Gen. xxi. 16. Prov. xxv. 25.
n ch. xi. 26 reff. 1 Macc. xiv. 10 b.
p ver. 3. John only †. (-ρεῖον, ch. xix. 13.) 22. 2 Cor. vi. 9 al.
q ch. v. 22. John xi. 47 al. Prov. xxii. 10.
r ch. xv. 19 s ch. x. 21. Luke xxi. 16. Rom. viii. 36, from Ps. xliii.
t ch. xiii. 46.

57. απηγον C.

58. om απο CFLΔ 1. 33 arm.

59. rec aft αρχιερεις (ο δ. αρχιερευς coptt Orig$_1$: *principes vero* lat-a) ins και οι πρεσβυτεροι (*from* ‖ *Luke*), with ACN rel lat-*f* syrr æth Orig-lat : om BDL 69 latt coptt arm Orig$_2$ Eus Cyr Aug. ολον bef το συνεδριον (*from* ‖ *Mk*) N al latt Orig-lat. θανατωσουσιν bef αυτον (*from* ‖ *Mk*) A rel arm Orig$_2$ Eus : txt BC D-gr LN 1. 33. 69 latt Orig-lat. rec θανατωσωσι (*grammi corrn*), with B (C^1 perhaps) KMSUV : txt A C$^{1 \text{ or } 2}$ N rel Orig.

60. om 2nd και (*see next page*) BC^{1}LN^1 1 vulg lat-a *b ff$_1$ g$_{1.2}$ l* n coptt arm Orig$_2$ Cyr : το εξης και D : ins AC^{2}N^2 rel lat-*f ff$_2$ h* syrr æth Orig-lat.—rec πολλ. ψευδ.

not flee far. Peter and John went after Him to the palace of the High-priest; John, ver. 15. On the additional circumstance in Mark, ver. 51, see note there. Chrys.'s remark is worth noting: ὅτι μὲν γὰρ κατεσχέθη, ἔμενον· ὅτε δὲ ἐφθέγξατο ταῦτα πρὸς τοὺς ὄχλους, ἔφυγον· εἶδον γὰρ λοιπόν, ὅτι οὐκ ἔτι διαφυγεῖν ἔνι, ἑαυτὸν παραδόντος αὐτοῖς καὶ λέγοντος κατὰ τὰς γραφὰς τοῦτο γίνεσθαι.

57—68.] HEARING BEFORE CAIAPHAS. Mark xiv. 53—65. [Luke xxii. 54, 63—65.] John xviii. 24. Previous to this took place a hearing *before* Annas, the *real* High-priest (see note on Luke iii. 2), to whom the Jews took Jesus first;—who enquired of Him about his disciples and his teaching (John, vv. 19—23), and then (ver. 24) sent Him bound to Caiaphas. Only John, *who followed*, relates this first hearing. See notes on John, vv. 12—24, where this view is maintained. It may be sufficient here just to indicate the essential differences between *that* hearing and *this*. On that occasion no witnesses were required, for it was merely a private unofficial audience. Then the High-priest questioned and our Lord replied: whereas now, under false witness and reproach, He (as before Herod) is silent.

57. Καϊάφαν τὸν ἀρχ.] He was ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου, Annas having been deposed, and since then the High-priests having been frequently changed by the Roman governors. ὅπου οἱ γρ.] Probably they had assembled by a preconcerted design, expecting their prisoner. This was *a* meeting of the Sanhedrim, but not the regular assembly, which condemned him and handed Him over to Pilate. That took place *in the morning*, Luke xxii. 66—71 (where see note).

58.] "ἀπὸ μακρόθεν is a well-known pleonasm. μακρόθεν itself is a late Greek word. See Lob. on Phryn. p. 93." Meyer.

We have not here the more complete detail of John xviii. 15—19. The αὐλή is one and the same great building, in which both Annas and Caiaphas lived. This is evident from a comparison of the narratives of Peter's denial: see below. The circumstance of a fire being lighted and the servants sitting round it, mentioned by the other three Evangelists, is here omitted. 59.] ψευδομ.—ὡς μὲν ἐκείνοις ἐδόκει, μαρτυρίαν, ὡς δὲ τῇ ἀληθείᾳ, ψευδομαρτυρίαν, Euthym. But is this quite implied? Is it not the intention of the Evangelist to represent that they *sought false witness*, not that they would not take true if they could get it, but that *they knew it was not to be had*?

This hearing is altogether omitted in Luke, and only the indignities following related, vv. 63—65. 60.] οὐχ εὗρον, i. e. sufficient for the purpose, or perhaps, consistent with itself. See note

u 1 Cor. xv. 15 only †. see above (r) and Prov. xix. 5, 9.
v ch. iv. 2 reff.
w John ii. 19. ch. xxiv. 2. xxvii. 40 al. Ezra v. 12.
x ‖ Mk. Mark ii. 1. Acts xxiv. 17. Deut xv. 1. see ch. xxvii. 40.
y ‖ Mk. see Acts xi. 17, and Mark xv. 24.
z ‖ Mk. ch. xxvii. 13

u ψευδομαρτύρων. v ὕστερον δὲ προσελθόντες δύο 61 εἶπον Οὗτος ἔφη Δύναμαι w καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ x διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. 62 καὶ ἀναστὰς ὁ ἀρχ- ιερεὺς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνῃ y τί οὗτοί σου z κατα- μαρτυροῦσιν; 63 ὁ δὲ Ἰησοῦς a ἐσιώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ b Ἐξορκίζω σε c κατὰ τοῦ d θεοῦ τοῦ d ζῶντος ἵνα ἡμῖν εἴπῃς e εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. 64 λέγει αὐτῷ ὁ Ἰησοῦς f Σὺ εἶπας. g πλὴν λέγω ὑμῖν, h ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου

z μαρτυροῦσιν—

(‖ Mk. v. r.) only. Mark v. 7 reff.) Joh xv. 6. a Matt., ch. xx. 31 (reff.) only. b here only. Gen. xxiv. 3. (ὁρκ., c 2 Chron. xxxvi. 13. Judith i. 12. d ch. xvi. 16 reff. e ch. xii. 10 reff.
f ver. 25 only. g ver. 39 al. Sir. xlv. 22. h ch. xxiii. 39 reff.

προσελθ., with CN rel latt arm (ελθοντων K 69): προσελθ. πολλ. ψευδ. 1 coptt: πολλοι προσηλθον ψευδομαρτυρες D: txt ABL 33 Orig$_{gr}$.—rec bef υστερον ins ουχ ευρον, with AC^2 rel syr Orig-lat; ουχ ευρον το εξης *rei sequentia* D, *quicquam in eo* lat-*ff$_2$*, *in eum quicquam* lat-*h*, *exitum rei* lat-*a*, *culpam* lat-*f*: om BC^{1}LN 1 vulg lat-*b ff$_1$ g$_{1,2}$ l* Syr syr-jer coptt arm Orig Cyr. (*The account, I believe, with Meyer and Rinck, to be this: txt was the original, and the 2nd και was not understood: thence the 2nd ουχ ευρον was supplied. The readg of D &c is very curious. A note was made in the marg, that* το εξης, i. e. "the order of the words," *was,* πολ. προσηλθ. ψ. κ. ουκ ευρον. *Hence* το εξης *was taken into the text, repeated with the second ουχ ευρον, and interpreted as above in the old latin vss.*) for προσελθοντες, ηλθον D latt. rec aft δυο ins ψευδομαρτυρες, with A^{2}CD N(τινες ψ.) rel latt syr arm Orig$_1$ Orig-lat; μαρτυρες A^1(appy): om BL 1 Syr syr-jer coptt æth Orig$_1$.

61. ins και bef ειπον D latt Syr æth. for ουτ. εφ., τουτον ηκουσαμεν λεγοντα (*see* ‖ *Mk*) D lat-*h*: ηκ. τ. λ. lat-*b c f ff$_2$*. rec at end adds αυτον (*from John* ii. 19), with ADN rel vulg lat-*a f ff$_{1,2}$ g$_{1,2}$* syrr Orig-lat; bef οικ., CL 33 lat-*b h* Orig$_1$: om B 1. 69 æth arm Orig$_2$.

62. σοι A^1 al.

63. om αποκριθεις (*to suit the former clause*) BGLZ 1. 33. 69 vulg lat-*ff$_1$ g$_{1,2}$ l* copt æth Orig: ins ACN rel lat-*a b c f ff$_2$ h* syrr sah arm. for εξορκ., ορκιζω DL 69 Cyr. at end ins του ζωντος C^{1}NΔ al lat-*ff$_2$* syr coptt Chr.

64. aft υμιν ins οτι D al Syr.

on ἴσαι, Mark ver. 56. 61.] See ch. xxvii. 40: the *false witness* consisted in *giving that sense to His words*, which it appears by ch. xxvii. 63 they *knew they did not bear*. There is perhaps a trace, in the *different reports* of Matt. and Mark, of the *discrepancy between the witnesses*. There is considerable difference between τὸν ναὸν τοῦ θ. . . . οἰκοδομῆσαι, and τὸν ν. τοῦτον τὸν χειροποίητον . . . . ἄλλον ἀχειροποίητον. The instance likewise of his zeal *for the honour of the temple* which had so lately occurred, might tend to perplex the evidence produced to the contrary. 62.] **Dost thou not answer what it is which these testify against Thee?** i. e. wilt Thou give no explanation of the words alleged to have been used by Thee? Our Lord was silent; for in answering He must have opened to them the meaning of these his words, which was not the work of this His hour, nor fitting for that audience. It is not easy to say whether this sentence ought to be taken as one question or two. Meyer, in his former editions, maintained the latter, on the ground that ἀποκρίνῃ would require πρός after it. But he has now discovered in his fourth edition that ἀποκρίνεσθαι may be constructed with an accusative simply, and that τί may be equivalent to ὅτι. So that there is no serious objection remaining to the usual way of construction. 63.] See Levit. v. 1. ἐξορκίζω σε, 'I put thee under an oath,' the form of which follows. The junction of ὁ υἱὸς τ. θ. with χριστός must not be pressed beyond the meaning which Caiaphas probably assigned to it—viz. the title given to the Messiah from the purport of the prophecies respecting Him. It is however a very different thing when our Lord by his answer *affirms this*, and invests the words with their fullest mean-

[1] καθήμενον ἐκ δεξιῶν τῆς [h] δυνάμεως καὶ [1] ἐρχόμενον ἐπὶ τῶν [1] νεφελῶν τοῦ οὐρανοῦ. [65] τότε ὁ ἀρχιερεὺς [m] διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων [n] Ἐβλασφήμησεν· τί ἔτι [o] χρείαν [o] ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν [p] βλασφημίαν. [66] τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπον [q] Ἔνοχος θανάτου ἐστίν. [67] τότε [r] ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ [s] ἐκολάφισαν αὐτόν, οἱ δὲ [t] ἐράπισαν [68] λέγοντες [u] Προφήτευσον ἡμῖν χριστέ, τίς ἐστιν ὁ [v] παίσας σε; [69] Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ [w] αὐλῇ, καὶ προσῆλθεν αὐτῷ [x] μία [y] παιδίσκη λέγουσα Καὶ σὺ

...αρχιερευς Δεσρ. N. ABCDE FGHK LMSUV ΖΔ1. 33. 69.

Χ ο δε πετρος...

1 ch. xxii. 44 ‖. Acts ii. 34 and Heb. i. 13, from Ps. cix. 1. k — ‖ only. so δόξης, 2 Pet. i. 17. l ch. xxiv. 30 reff. m ‖ Mk. Luke v. 6. viii. 29. Acts xiv. 14 only. Lev. xxi. 10. Josh. vii. 6. n abs., ch. ix. 3. John x. 36. 4 Kings xix. 6. o ch. vi. 8 reff. Wisd. xiii. 16. p — ch. xii. 31. Sept. xxxv. 12. q w. gen., ‖ Mk. Mark iii. 29. 1 Cor. xi. 27. Heb. ii. 15. James ii. 10 (ch. v. 21, 22, &c) only. Gen. xxvi. 11 F. 2 Masc. xiii. 6. r ‖ Mk. ch. xxvii. 30 ‖ Mk. Mark x. 34 ‖ L. Num. xii. 14. Deut. xxv. 9 only. (-σμα, Isa. l. 6.) s ‖ Mk. 1 Pet. ii. 20. 1 Cor. iv. 11. 2 Cor. xii. 7 only †. t ch. v. 39 only. Hos. xi. 4. Ecclr. iv. 30 only. (-σμα, John xviii. 22.) u — ‖ Mk. L. only ‡. see 4 Kings vi. 12. v ‖ L. Mark xiv. 47 ‖ John. Rev. ix. 5 only. Num. xxii. 28. w ver. 3 reff. x ch. viii. 19. Mark xii. 42. [John vi. 9.] Gen. xxii. 13. Dan. viii. 3. y ‖. Luke xii. 45 al. Gen. xx. 17 al.

65. rec aft λεγων ins οτι, with AC[1] rel: om BC[3]DLZ 33 latt syrr arm Orig Chr Cyr. rec aft βλασφημιαν ins αυτου (*as some also in* ‖ *Mk*), with AC rel gat (with mm) lat-*b f ff*$_2$ *g*$_2$ syrr goth æth arm Orig: om BDLZ vulg lat-*a c ff*$_1$ *g*$_1$ *h l* coptt Chr.

66. for απεκρ., απεκριθησαν παντες και D gat lat-*a b c h*.

67. for οι δε, αλλοι δε D sah goth. [rec εφραπ., with E rel: txt ABCDLZΔ.] add αυτον DG 1 lat-*a b c f ff*$_1$ *g*$_1$ syrr.

69. rec εξω bef εκαθητο, with AC rel syr goth(Treg): aft αυλη, Δ[1] Chr: txt BDLZ 1. 33 latt Syr syr-jer coptt æth arm Orig-lat. for γαλιλαιου, ναζωραιου C 238. 252[1] Syr.

ing and dignity. 64.] By σὺ εἶπας, more may perhaps be implied than by Mark's ἐγώ εἰμι: *that* is a simple assertion: *this* may refer to the convictions and *admissions* of Caiaphas (see John xi. 49). But this is somewhat doubtful. The expression is only used here and in ver. 25: and there does not appear to be any reference in it as said to Judas, to any previous admission of his. πλήν—but—i. e. '*there shall be a sign of the truth of what I say, over and above this confession of Mine.*' ἀπ' ἄρτι—the glorification of Christ is by Himself said to *begin with his betrayal*, see John xiii. 31: from this time—from the accomplishment of this trial now proceeding. In what follows, the whole process of the triumph of the Lord Jesus even till its end is contained. The ὄψεσθε is to the council, the representatives of the chosen people, so soon to be judged by Him to whom all judgment is committed—the τῆς δυνάμεως in contrast to his present weakness—καθήμενον—even as they now sat to judge Him; and the ἐρχ. ἐπὶ τ. ν. τ. οὐρ. (see Dan. vii. 37) looks onward to the awful time of the end, when every eye shall see Him. 65.] In Levit. xxi. 10 (see also Levit. x. 6) the High-priest is ordered *not to rend his clothes*; but that appears to apply only to *mourning for the dead*. In 1 Macc. xi. 71, and in Josephus, B. J. ii. 15. 4, we have instances of High-priests rending their clothes. On rending the clothes at hearing blasphemy, see 2 Kings xviii. 37. 66.] This was not a formal condemnation, but only a previous vote or expression of opinion. *That* took place *in the morning*, see ch. xvii. 1, and especially Luke xxii. 66—71.

67.] Luke gives these indignities, and in the same place as here, adding, what indeed might have been suspected, that it was not the members of the Sanhedrim, but *the men who held Jesus in custody*, who inflicted them on Him. κολαφίζω is *to strike with the fist*. ῥαπίζω, generally, *to strike a flat blow with the back of the hand*—but also, and probably here, since another set of persons are described as doing it, *to strike with a staff*.

69—75.] Our Lord is thrice denied by Peter. Mark xiv. 66—72. Luke xxii. 56—62. John xviii. 17, 18, 25—27. This narrative furnishes one of the clearest instances of the *entire independency of the four Gospels of one another*. In it, they all differ, and, sup-

s | Mt. only. Gen. xl. 15 al.
a — |. Luke viii. 45. John i. 29 al. fr. Gen. xviii. 15.

ABCDE FGHK LMSUV XΔΛ 1. 33. 69.

ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 ὁ δὲ ἠρνήσατο

posing the denial to have taken place *thrice*, and *only thrice*, cannot be literally harmonized. The following table may serve to shew what the agreements are, and what the differences:—

	MATTHEW.	MARK.	LUKE.	JOHN.
1st denial.	Sitting in the hall without, is charged by a maid servant with having been with Jesus the Galilæan. 'I know not what thou sayest.'	Warming himself in the hall below,—&c. as Matt. — goes out into the vestibule—cock crows. 'I know not, neither understand what thou sayest.'	Sitting πρὸς τὸ φῶς is recognized by the maid and charged — replies, 'Woman, I know Him not.'	Is recognized by the porteress on being introduced by the other disciple. 'Art not thou also one of this man's disciples?' He saith, 'I am not.'
2nd denial.	He has gone out into the porch—*another* maid sees him. 'This man also was with Jesus of Naz.' He denies with an oath, 'I do not know the man.'	The same maid (possibly: but see note, p. 283, col. 1, line 34) sees him again, and says, 'This man is of them.' He denies again.	Another (but a *male* servant) says: 'Thou also art of them.' Peter said, 'Man, I am not.'	Is standing and warming himself. They said to him, 'Art not thou also of His disciples?' He denied, and said, 'I am not.'
3rd denial.	After a little while, the standers-by say, 'Surely thou art of them; for thy dialect betrayeth thee.' He began to curse and to swear: 'I know not the man.'	As Matth. 'Surely thou art of them: for thou art also a Galilæan.'	After about an hour, another persisted saying, 'Truly this man was with Him, for he is a Galilæan.' Peter said, 'Man, I know not what thou sayest.'	One of the slaves of the High-priest, his kinsman whose ear Peter cut off, says, 'Did I not see thee in the garden with Him?' Peter then denied again.
	Immediately the cock crew, and Peter remembered, &c.—and going out he wept bitterly.	A second time the cock crew, and Peter remembered, &c. — and ἐπιβαλών he wept.	Immediately while he was yet speaking the cock crew, and the Lord turned and looked on Peter, and Peter remembered, &c. — and going out he wept bitterly.	Immediately the cock crew.

On this table I would make the following remarks:—that *generally*,—(1) supposing the four accounts to be *entirely independent of one another*,—we are *not bound to require accordance*, nor would there in all probability be any such accordance, *in the recognitions of Peter by different persons*. These may have been *many* on *each occasion* of denial, and independent narrators may have fixed on different ones among them. (2) *No reader*, who is not slavishly bound to the inspiration of the *letter*, *will require that the actual words spoken by Peter should in each case be identically reported*. See the admirable remarks of Aug. cited on ch. viii. 25: and remember, that the *substantive fact of a denial* remains the same, whether οὐκ οἶδα τί λέγεις, οὐκ οἶδα αὐτόν, or οὐκ εἰμί are reported to have been Peter's answer. (3) I do not see that we are obliged to limit the narrative to *three*

[b] ἔμπροσθεν πάντων λέγων Οὐκ [c] οἶδα τί λέγεις. 71 ἐξελ-

b = ch. v. 16. vi. 1 al. fr. Isa. xiv. 1.

c = ‖ Mk. Mark x. 38. Luke ix. 33 al.

70. ins αυτων bef παντων (*appy an explany addn, as it is omd by so many and weighty* MSS. *Otherwise the omn might seem to be from homœotel*) AC[1] rel goth(appy) Chr: om BC[2]DEGLZ latt sah.—αυτων for παντ. K al Thl. aft λεγεις ins ουδε επιστασαι (*see* ‖ *Mk*) DΔ 1. 209 mm lat-*a b* n syr-jer Cypr.

sentences from Peter's mouth, each expressing a denial, *and no more*. On *three occasions* during the night *he was recognized*,—on *three occasions he was a denier* of his Lord: such a statement may well embrace *reiterated expressions of recognition*, and *reiterated* and *importunate denials*, on *each* occasion. And these remarks being taken into account, I premise that all difficulty is removed from the synopsis above given: the only resulting inferences being, (a) *that the narratives are genuine truthful accounts of facts underlying them all*: and (b) *that they are, and must be, absolutely and entirely independent of one another*.

For (1) the four accounts of the FIRST denial are remarkably coincident. In *all four*, Peter was in the outer hall, where the fire was made (see on ver. 69): *a maid servant* (Mt. Mk. L.),—*the maid servant who kept the door* (John) taxed him (in *differing words in each*, the comparison of which is very instructive) with being a disciple of Jesus: in all four he denies, again in differing words. I should be disposed to think this first recognition to have been *but one*, and the variations to be owing to the independence of the reports. (2) In the narratives of the SECOND denial, our first preliminary remark is well exemplified. The same maid (Mk. possibly: but not necessarily—perhaps, only the παιδισκη in the προαυλιον)—another *maid* (Mt.), *another* (*male*) *servant* (Luke), the *standers-by generally* (John), charged him: again, in differing words. It seems he had retreated from the fire as if going to depart altogether (see note, ver. 69), and so attracted the attention both of the group at the fire and of the porteress. It would appear to me that for some reason, John was not so accurately informed of the details of this as of the other denials. The "*going out*" (Mt. Mk.) is a superadded detail, of which the "*standing and warming himself*" (John) does not seem to be possessed. (3) On the THIRD occasion, *the standers-by recognize him as a Galilæan* (*simply*, Mk. [txt.] Luke: *by his dialect*, Mt., an interesting additional particular),—and *a kinsman of Malchus* crowns the charge by *identifying* him in a way which might have proved most perilous, had not Peter immediately withdrawn. This third time again, his denials are differently reported:—but here, which is most interesting, we have in Mt. and Mk.'s "*he began to curse and to swear*" a very plain intimation, that he spoke *not one sentence only*, but *a succession of vehement denials*.

It will be seen, that the main fallacy which pervaded the note in my first edition, was that of requiring the *recognitions*, and the *recognisers*, in each case, to have been *identical in the four*. Had they been thus identical, in a case of this kind, the four accounts *must have sprung from a common source*, or have been *corrected to one another*: whereas their present varieties and coincidences are most valuable as indications of *truthful independence*. What I wish to impress on the minds of my readers is, that in narratives which have sprung from such truthful independent accounts, they must be prepared sometimes (as e. g. in the details of the day of the Resurrection) for discrepancies which, *at our distance, we cannot satisfactorily arrange*: now and then we may, as in *this* instance, be able to do so with something like verisimilitude:—in some cases, *not at all*. But whether we can thus arrange them or not, being thoroughly persuaded of the holy truthfulness of the Evangelists, and of the divine guidance under which they wrote, our faith is in no way shaken by such discrepancies. We value them rather, as testimonies to independence: and are sure, that if for one moment we could be put in *complete possession of all the details as they happened*, each account would find its justification, and the reasons of all the variations would appear. And this I firmly believe will one day be the case. (See the narrative of Peter's denials ably treated in an article on my former note in the "Christian Observer" for Feb. 1853.) 69.] "An oriental house is usually built round a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a small wicket for single persons, kept by a porter.

d Luke xvi. 20. Acts x. 17 al. Rev. xxi. 12, &c. (10 times.) xxii. 14 only. Judg. xvii. 10 V. 2 Kings xiv. 27.
e ch. xiv. 7 (ref.) only.
f ch. ix. 13. Mark i. 37 al. 3 Kings i. 30.
g — | Mk. John xiii. 38. xiv. 19. xvi. 16, &c. Heb. x. 37. Isa. xxvi. 20.
h | Mk. ch. xiv. 33. xxvii. 54 | Mk. Jer. xxxv. (xxviii.) 6.
i Acts xxi. 8. 2 Tim. iii. 6. Obad. 11.
k (1 Mk. v. r.) John iv. 42. viii. 46 only. Job xxiii. 1. Cant. iv. 8.
l 1 Cor. xv. 27. Gal. iii. 11 only. Num. xxvii. 21.

θόντα δὲ αὐτὸν εἰς τὸν [d] πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει αὐτοῖς ἐκεῖ Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζω- ---αυτοις εκει Z.
ραίου. 72 καὶ πάλιν [e] ἠρνήσατο [e] μετὰ [e] ὅρκου [f] ὅτι οὐκ
οἶδα τὸν ἄνθρωπον. 73 μετὰ [g] μικρὸν δὲ προσελθόντες οἱ
ἑστῶτες εἶπον τῷ Πέτρῳ [h] Ἀληθῶς καὶ σὺ [i] ἐξ αὐτῶν εἶ,
καὶ γὰρ ἡ [k] λαλιά σου [l] δῆλόν σε ποιεῖ. 74 τότε ἤρξατο
[n] καταθεματίζειν καὶ ὀμνύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον.
καὶ εὐθέως [o] ἀλέκτωρ [o] ἐφώνησεν. 75 καὶ [p] ἐμνήσθη ὁ
Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν [o] ἀλέκτορα
[o] φωνῆσαι τρὶς [p] ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω [q] ἔκλαυσεν
[r] πικρῶς. XXVII. 1 [s] Πρωΐας δὲ γενομένης [t] συμβού-
λιον [t] ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ [u] πρεσβύτεροι
τοῦ [u] λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε [v] θανατῶσαι αὐτόν, ---θανατωσαι αυτον D. ABCEF GHKL MSUV XΔ l. 33. 69.
2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ [w] παρέδωκαν Ποντίῳ
Πιλάτῳ τῷ [x] ἡγεμόνι.

m here only †. Iren. Hær. i. 13. 4; 16. 3. 4. 43. xxiv. 8. Acts xi. 16 al. Gen. ix. 15. o ver. 34 reff. p w. gen., Luke i. 54, 72. xxiii. Gen. l. 1. q Matt., ch. ii. 18 only. Mark v. 38, 39. Luke vi. 21, 25 al. r § L. only. there & Isa. xxii. 4. xxxiii. 7, w. κλαίειν. Jer. xxvii. (l.) 21. 2 Macc. vii. 39 only. s § John. ch. xxi. 18. John xxi. 4 only. 2 Kings xxiii. 4. Lam. iii. 23. t ch. xii. 14 reff. u ch. xxi. 23 reff. v ch. xxvi. 59 al. 2 Kings viii. 2. w see Luke xx. 20. x = vv. 11, &c. Luke xx. 20. Acts xxiii. 24, &c. xxiv. 1, 10. xxvi. 30. Πιλ. ὁ τῆς Ἰουδαίας ἡγεμών, Jos. Antt. xviii. 3. 1.

71. *εξελθοντος δε αυτου* (*corrn of the Hellenistic idiom as also is the omn of αυτον*) D ev-17 vulg coptt: om *αυτον* BLZ 33 lat-*a*: txt AC rel lat-*b* arm. aft *αλλη* ins *παιδισκη* D latt. rec (for *αυτοις*) *τοις* (*for perspicuity*), with BDE²GKS vss Thl: txt ACZ rel. om *και* bef *ουτος* (*as unnecessary*) BD sah.

72. [*μετα*, so ABCKLΔ 33.] for *οτι, λεγων* D lat-*b c ff₂*.

73. om *και συ* D 1: om *και* lat-*b c h l*. aft *γαρ* ins *γαλιλαιος ει και* (*from* || *Mk*) C¹ syr-w-ast. for *δηλ. σ. ποι., ομοιαζει* (*see on* || *Mk*) D lat-*a b c ff₂ h*.

74. rec *καταναθεματιζειν*, with (some cursive?): txt ABCD rel Scr's mss Chr Thl. *ευθυς* BL.

75. rec ins *του* bef *ιησ.*, with C²KLMSUV 1. 33. 69 Chr: om ABC¹D rel Chr-L. rec aft *ειρηκοτος* ins *αυτω* (*see also* || *Mk*), with AC rel lat-*b f* syrr copt æth Orig-lat: om BDL 33 lat-*c ff₁.₂ g₁.₂ h l* sah arm Chr. om *οτι* D al latt æth. aft *πριν* ins *η* A al Bas.

CHAP. XXVII. 1. for *ελαβον, εποιησαν* D gat lat-*a c f* arm. *ινα θανατωσουσιν* D.

2. rec aft *παρεδωκαν* ins *αυτον*, with AC² rel Syr syr-w-ob: om BC¹KL 33 ev-y latt arm Orig. om *ποντιω* (*see* || *Mk Lu*) BL 33 Syr coptt Orig Petr-alex.

In the text, the interior court, often paved or flagged, and open to the sky, is the *αὐλή* where the attendants made a fire; and the passage beneath the front of the house from the street to this court, is the *προαύλιον* or *πυλών*. The place where Jesus stood before the High-priest may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary." Robinson, Notes to Harmony, p. 225. *οὐκ οἶδα τί λέγεις* is an indirect form of denial, conveying in it absolute ignorance of the circumstances alluded to. 73.] *ἡ λαλιά*—Wetstein (ad loc.) gives many examples of various provincial dialects of Hebrew. The Galilæans could not pronounce properly the gutturals, confounding א, ע, and ה; and they used ה for ש. 74.] *καταθεματ.* is a corrupted form, belonging probably to the class of vulgarisms. *κατάθεμα* occurs Rev. xxii. 3. 'Nunc gubernaculum animæ plane amisit,' says Bengel. 75.] *ἔξω*—viz. from the *πυλών* where the second and third denial had taken place: the motive being, *ἵνα μὴ κατηγορηθῇ διὰ τῶν δακρύων*, as Chrys.

CHAP. XXVII. 1, 2.] JESUS IS LED AWAY TO PILATE. Mark xiv. 1. Luke

3 Τότε ἰδὼν Ἰούδας ὁ [y] παραδιδοὺς αὐτὸν ὅτι [z] κατ-
ἐκρίθη, [a] μεταμεληθεὶς [b] ἔστρεψεν τὰ τριάκοντα [c] ἀργύρια
τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις 4 λέγων Ἥμαρτον
παραδοὺς [de] αἷμα [ef] ἀθῷον. οἱ δὲ εἶπον [g] Τί [g] πρὸς ἡμᾶς;
σὺ [h] ὄψῃ. 5 καὶ ῥίψας τὰ [c] ἀργύρια ἐν τῷ ναῷ [i] ἀνεχώ-
ρησεν καὶ ἀπελθὼν [k] ἀπήγξατο. 6 οἱ δὲ ἀρχιερεῖς λαβόν-
τες τὰ [c] ἀργύρια εἶπαν Οὐκ ἔξεστιν [l] βαλεῖν αὐτὰ εἰς τὸν
[m] κορβανᾶν, ἐπεὶ [n] τιμὴ αἵματός ἐστιν. 7 [o] συμβούλιον δὲ
[o] λαβόντες ἠγόρασαν [p] ἐξ αὐτῶν τὸν ἀγρὸν τοῦ [q] κερα-
μέως, [r] εἰς [s] ταφὴν τοῖς [t] ξένοις. 8 διὸ [u] ἐκλήθη ὁ ἀγρὸς

y ch. xxvi. 46, 48.
z ch. xx. 18 reff.
a ch. xxi. 29 reff. 1 Macc. xi. 10.
b — here only. Isa. xxxviii. 3. see Acts xiii. 46.
c ch. xxvi. 15 reff.
d — vv. 24, 25 al.
e here only.
f 1 Kings xix. 6. Ps. xciii. 21 al. fr.
g ver. 24 only. John xxi. 22, 23.
h — ver. 24. Acts xviii. 15. 2 Kings xii.

6 Heb. i ch. ii. 12, 13, 14 reff. k here only. 2 Kings xvii. 23. Tobit iii. 10 only.
l — ch. xxvi. 12. Mark xii. 41. m here only †. τὸν ἱερὸν θησαυρὸν καλεῖται δὲ κορβανᾶς, Jos. Bell. ii. 9. 4. (-βᾶν, Mark vii. 11.)
n — ver. 9. Acts iv. 34. v. 2, 3. xix. 19. 1 Cor. vi. 20. vii. 23 al. Num. xx. 19. Isa. iv. 1.
o ch. xii. 14 reff. p Luke xvi. 9. Acts i. 18. Ep. Jer. 25.
q here bis and Rom. ix. 21 only. Isa. xxix. 16. Jer. xviii. 2. (-μεύς, Rev. ii. 27.)
r — ch. xxvi. 28 al. fr. s here only. Deut. xxxiv. 6 var. Isa. liii. 9.
t ch. xxv. 35, &c. reff.
u Judg. ii. 5 F. xv. 19 al.

3. παραδους (*corrn, the betrayal having past*) BL 33 latt syr coptt Orig-lat. rec απιστρεψε (*corrn for precision*), with AC rel Eus Chr: *rettulit* latt Lucif: txt BL ev-y D-lat(*misit*) Orig$_2$. rec ins τοις bef πρεσβυτεροις, with A rel Chr: om BCL 33 Orig$_3$ Eus$_2$.

4. for *αθωον, δικαιον* (*explang from ch* xxiii. 35) B-marg L latt (and D-lat) syr-jer coptt arm Orig$_3$ Cypr$_{expr}$ Lucif Ambr Leo Promiss: txt ABC rel syrr syr-marg-gr goth Orig$_2$ Eus Chr. rec *ουκ* (*more usual form*), with EU 1. 69^1(appy) Orig$_1$ Eus Chr (so Fd): txt ABC rel syr-marg-gr Orig$_1$ Cyr-jer Chr-wlf-ms.

5. *εις τον ναον* BL 33 goth æth Orig$_1$(txt$_1$) Eus Chr. *απεχωρ.* C.

6. [*ειπαν*, so BL 33 Eus.]

xxii. 66 (who probably mixes with this morning meeting of the Sanhedrim some things that took place at their earlier assembly), xxiii. 1. John xviii. 28. The object of this taking counsel, was ὅπως θ. αὐ.—to condemn Him formally to death, and *devise the best means* for the accomplishment of the sentence. 2.] Πονηρ. Παλ. τ. ἡγ., see note on Luke iii. 1;—and on the reason of their taking Him to Pilate, on John xviii. 31. Pilate ordinarily resided at Cæsarea, but during the feast, in Jerusalem.

3—10.] REMORSE AND SUICIDE OF JUDAS. Peculiar to Matthew. This incident does not throw much light on the motives of Judas. One thing we learn for certain—that our Lord's being condemned, which he inferred from His being handed over to the Roman governor, *worked in him remorse*, and that *suicide was the consequence*. Whether this condemnation was *expected* by him or not, does not here appear; nor have we any means of ascertaining, except from the former sayings of our Lord respecting him. I cannot (see note on ch. xxvi. 14) believe that his intent was other than sordid gain to be achieved by the darkest treachery. To suppose that the condemnation *took him by surprise*, seems to me to be inconsistent with the spirit of his own confession, ver. 4. There παραδοὺς αἷμα ἀθῷον expresses his *act*—his *accomplished purpose*. The bitter feeling in him now is expressed by ἥμαρτον, of which he is vividly and dreadfully conscious, now that the result has been attained. Observe it was τὰ τρ. ἀργ. which he brought back—clearly *the price* of the Lord's betrayal,—not *earnest-money* merely;—for by this time, nay when he delivered his Prisoner at the house of Annas, he would have in that case received the *rest*. Observe also ὁ παραδιδοὺς αὐτόν, *His betrayer*, the part. pres. being used as a designation, as in ὁ πειράζων, "*the Tempter*," ch. iv. 3. 5.] ἐν τῷ ναῷ —in the *holy place*, where the priests only might enter. We must conceive him as speaking to them without, and throwing the money into the ναός. ἀπήγξατο] hanged, or strangled himself. On the account given Acts i. 18, see note there. Another account of the end of Judas was current, which I have cited there. 6.] They said this probably by analogy from Deut. xxiii. 18. τιμ. αἵμ., the price given for shedding of blood, the wages of a murderer. 7.] τὸν ἀγρ.

ἐκεῖνος ἀγρὸς αἵματος [v] ἕως [w] τῆς [x] σήμερον. 9 [z] τότε
[z] ἐπληρώθη τὸ [y] ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγον-
τος [a] Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν [a] τιμὴν τοῦ
[b] τετιμημένου ὃν [b] ἐτιμήσαντο [c] ἀπὸ υἱῶν Ἰσραήλ, 10 καὶ
[d] ἔδωκαν αὐτὰ [e] εἰς τὸν ἀγρὸν τοῦ [e] κεραμέως, [e] καθὰ
[f] συνέταξέν μοι κύριος.
11 Ὁ δὲ Ἰησοῦς ἐστάθη [g] ἔμπροσθεν τοῦ [h] ἡγεμόνος·
καὶ ἐπηρώτησεν αὐτὸν ὁ [h] ἡγεμὼν λέγων Σὺ εἶ ὁ [i] βασι-
λεὺς τῶν [h] Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ [k] Σὺ λέγεις. —των δαιων C.
12 καὶ [l] ἐν τῷ [m] κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων
καὶ [τῶν] πρεσβυτέρων οὐδὲν ἀπεκρίνατο. 13 τότε λέγει —codd a X.
αὐτῷ ὁ Πιλάτος Οὐκ ἀκούεις πόσα σοῦ [n] καταμαρτυροῦ- D codd αυτοκατ-
σιν; 14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς [o] οὐδὲ [op] ἓν [p] ῥῆμα, ABDEF GHKL MSUVΔ 1. 33. 69.

v Rom. xi. 8. 2 Cor. iii. 15. 1 Kings xxix. 6. Sir. xlvd. 7.
w without ἡμέρα, ch. xi. 23 (xxviii. 15 al. v. r.) only. 1 Kings xxx. 25.
x w. ἡμ., Acts xx. 26. 2 Cor. iii. 14. Gen. xlix. 27, 28.
y ch. ii. 17 only. ch. i. 22 reff.
z Exam. xi. 13.
a ver. 6 reff.
b — here bis only. Lev. xxvii. 8.
c ver. 21. Luke vi. 15. Heb. vii. 2. Exod. xvii. 5.
d — ch. xvi. 26 l. Gen. xxv. 34.
e here only. Gen. vii. 9. Exod. xii. 35. f ch. xxvi. 19 reff. g ch. xxvi. 70 reff. h ver. 2.
i here, &c. and ‖. ch. ii. 2. k — ‖ only. Luke xxii. 70. see ch. xxvi. 25, 64. l constr., ch. xiii. 4, 26 al. fr.
m pass., Acts xxii. 30. xxv. 16 only †. 2 Macc. x. 13. sect., ch. xii. 10 al. fr.† 1 Macc. vii. 6, 25 al. n (‖ Mk. v. r.) ch. xxvi. 65 ‖ Mk. only. Job xv. 6. o John i. 3. Acts iv. 32. Rom. iii. 10 (1 Cor. vi. 5 v. r.). 2 Kings xiii. 30. p Acts xxviii. 25. see ch. xxi. 24.

9. om ιερεμιου 33. 157 lat-*a b* Syr mss-mentd-by-Aug: ζαχαριου 22 syr-marg: *esaiam* lat-*l* (*but Orig Eus Aug Jer testify to the word, and found it in old MSS. Orig and Eus suspect* ζαχ. *to be the right reading, but only as a conjecture. ιερ. is in all* MSS *vss and fathers not above mentd*).—(ιηρ. AC[1].)

10. εδωκεν A[1](appy).

11. rec (for εσταθη) εστη, with A rel latt Orig Chr: txt BCL 1. 33 Orig-ms.

12. om των bef πρεσβυτερων B[1]LX 1. 69 Orig$_{1}$ Chr. (33 def.) απεκρινατο D lat-*b ff$_2$ h* syr-jer Orig$_{1}$.

13. for ποσα, ποσα D[1]. καταμ. bef σου D.

14. om προς ουδε D gat(with tol) lat-*a b c* &c syr sah (arm).

τ. κερ., the field of some well-known potter—purchased at so small a price probably from having been rendered useless for tillage by excavations for clay: see note on Acts i. 19. τοῖς ξ.] not for Gentiles, but for *stranger Jews* who came up to the feasts. 8.] ἀγρ. αἵμ.,—אֲחֻזַּת דָּם. See Acts i. 19. ἕως τῆς σήμ.] This expression shews that a considerable time had elapsed since the event, before Matthew's Gospel was published. 9.] The citation is not from Jeremiah (see ref.), and is probably quoted from memory and unprecisely; we have similar instances in two places in the apology of Stephen, Acts vii. 4, 16,—and in Mark ii. 26. Various means of evading this have been resorted to, which are not worth recounting. Jer. xviii. 1, 2, or perhaps Jer. xxxii. 6—12, may have given rise to it: or it may have arisen from a Jewish idea [see Wordsw. h. l.], "Zechariam habuisse spiritum Jeremiæ." The quotation here is very different from the LXX, which see,—and not much more like the Hebrew. I put it to any faithful Christian to say, whether of the two presents the greater obstacle to his faith, the solution given above, or that in Wordsw.'s note, that the name of one prophet is here substituted for that of another, to teach us not to regard the prophets as the *authors* of their prophecies, but to trace them to divine Inspiration.

11—14.] HE IS EXAMINED BY PILATE. Mark xv. 2—5. Luke xxiii. 2—5. John xviii. 29—38. Our narrative of the hearing before Pilate is the least circumstantial of the four—having however two remarkable additional particulars, vv. 19 and 24. John is the fullest in giving the words of our Lord. Compare the notes there.

11.] Before this Pilate had come out and demanded the cause of his being delivered up; the Jews not entering the Prætorium.

The primary accusation against Him seems to have been that He ἔλεγεν ἑαυτὸν χριστὸν βασιλέα εἶναι. This is presupposed in the enquiry of this verse. σὺ λέγεις is not to be rendered as a *doubtful answer*—much less with Theophylact, as meaning, '*Thou sayest it, not I*:' but as a *strong affirmative*. See above on ch. xxvi. 64. 12—14.] This part of the nar-

ὥςτε θαυμάζειν τὸν [h] ἡγεμόνα λίαν. 15 [q] κατὰ δὲ ἑορτὴν [q] [r] εἰώθει ὁ [h] ἡγεμὼν [s] ἀπολύειν ἕνα τῷ ὄχλῳ [t] δέσμιον ὃν ἤθελον. 16 εἶχον δὲ τότε [t] δέσμιον [u] ἐπίσημον λεγόμενον Βαραββᾶν. 17 [v] συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος Τίνα θέλετε [s] ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ [w] Ἰησοῦν τὸν [w] λεγόμενον [w] χριστόν; 18 ᾔδει γὰρ ὅτι [x] διὰ

[Mk. [Lk.] Luke ([J. 4].
[r] Mark x. 1. Luke iv. 16. Acts xvii. 2 only. Num. xxiv. 1. Sir. xxxvii. 14 only.
[s] ch. xviii. 27 ref. Acts iii. 13.
[t] Mk. only in Gosp Acts xvi. 26, 27.

Eph. iii. 1. 2 Tim. i. 8 al. Exodus. iv. 14.
[u] Rom. xvi. 7 only. Heb. v. 4. 2 Macc. vi. 1.
ἐπίσημος ἦν ἡ φιλαργυρία, Polyb. xviii. 32. 1. οἱ διὰ πλῆθος ἀδικημάτων ἐ., Jos. Antt. v. 7. 1.
[v] — xiii. 2 ref.
[w] ch. ii. 17.
[x] Phil. i. 16.

15. ins την bef εορτην D. δισμιον τω οχλω D sy-36 syr copt: τω οχλω bef ενα δεσμιον M 69 al latt syr-jer Orig-lat: τω οχ. δ. bef ενα 33 arm.

16. ins τον bef λεγομενον D. ins ιησουν bef βαραββαν (here and in ver 17) 1^1 syr-jer arm; 'de hoc nomine in hoc loco tacent Orig et Orig-lat' (Treg on ver 16): Orig quotes ver 17 without the addn, but the interpreter of a lost passage makes him say '*In multis exemplaribus non continetur quod Barabbas etiam Jesus dicebatur, et forsitan recte, ut ne nomen Jesu conveniat alicui iniquorum;*' a marginal schol in S and 20 others, ascribed to Anastasius or Chr, states παλαιοῖς πάνυ ἀντιγράφοις ἐντυχὼν εὗρον καὶ αὐτὸν τὸν Βαραββᾶν Ἰησοῦν λεγόμενον· οὕτως γοῦν εἶχεν ἡ τοῦ Πιλάτου πεῦξις ἐκεῖ, "τίνα θέλετε τῶν δύο ἀπολύσω ὑμῖν, Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;" (*But if so, how could ver 20 have been expressed as it is—ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν* [*See Lachm pref* p. xxxvii)? *Meyer and Fritzsche defend the insn, thinking ιησουν to have been erased from reverence.* Tischdf, *who used it in former edns, now rejects it, and thinks it arose from Jer's account of the* ‖ *reading in the gosp accdg to the Hebrews. I believe the true account to be, that some ignorant scribe, unwilling to concede to Barabbas the epithet ἐπίσημον, wrote in the marg ιησοῦν, and it thence found its way into the text in ver* 16: *and, when once supposed to be a prefix to Barabbas, in ver* 17 *also. On ver* 17 *Treg remarks* 'Hæc lectio orta fuisse videtur e litteris posteriori-bus vocis ὑμιν casu bis scriptis.')

17. for ουν, δε D 69 al lat-*a b c f ff*$_2$ *g*$_1$ *h* (Syr) goth (æth): om arm. υμιν bef απολυσω D lat-*a*. ins τον bef βαραββαν B Orig: ins ιησουν τον, 1^1 syr-jer arm Orig-lat.

rative occurs only in Mark besides, but is explained by Luke, ver. 5. The charges were, of *exciting the people* from Galilee to Jerusalem. On the mention of Galilee, Pilate *sent Him to Herod*, Luke, vv. 6—12.

15—26.] BARABBAS PREFERRED TO HIM. HE IS DELIVERED TO BE CRUCIFIED. Mark xv. 6—15. Luke xxiii. 17—25. John xviii. 39, 40. In the substance of this account the Four are in remarkable agreement. John gives merely a compendium, uniting in one these three attempts of Pilate to liberate Jesus, and omitting the statement of the fact of Barabbas being liberated, and Jesus delivered to them. 15. κατὰ ἑορτήν] feast by feast; i. e. at every feast. This distributive force of κατά is found both in local and temporal connexions: e. g. κατ' οἶκον, house by house, κατ' ἄνδρα, man by man, καθ' ἡμέραν, day by day. See Bernhardy, Syntax, p. 240 f. We have no other historic mention of this practice. Livy (v. 13) says of the feast of the Lectisternium, 'vinctis quoque dempta in eos dies vincula.' 16.] The subject of εἶχον, as of ἤθελον above, is the ὄχλος. He was one of them, so they *had* him. The name Barabbas, אבא בר, 'son of his father,' was not an uncommon one. The plays on this name Barabbas (e. g. τὸν υἱὸν τοῦ πατρὸς αὐτῶν, τοῦ διαβόλου, ἐξετήσαντο . . . . Theophylact, see also Olshausen in loc. vol. ii. p. 507) are utterly unworthy of serious exegesis. It does not appear why this man was ἐπίσημος. The murderers in the insurrection in which he was involved were *many* (Mark, ver. 7).

17.] In John's narrative, the suggestion of liberating Barabbas seems to come from the Jews themselves; but not necessarily so: he may only be giving, as before, a general report of what passed. The συνηγμ. οὖν αὐτ. seems to imply that a great crowd had collected outside the Prætorium while the trial was going on.

It is possible that the addition τὸν λεγόμενον χριστόν, which Pilate could hardly have heard from the Jews, may have been familiar to him by his wife's mention of Jesus. See below. 18.] The whole

ABDEF GHKL MSUVΔ 1. 33. 69.

x φθόνον παρέδωκαν αὐτόν. 19 καθημένου δὲ αὐτοῦ ἐπὶ τοῦ y βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν z σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον a κατ' b ὄναρ δι' αὐτόν. 20 οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα c αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν d ἀπολέσωσιν. 21 ἀποκριθεὶς δὲ ὁ e ἡγεμὼν εἶπεν αὐτοῖς f Τίνα θέλετε g ἀπὸ τῶν δύο h ἀπολύσω ὑμῖν; οἱ δὲ εἶπον Βαραββᾶν. 22 Λέγει αὐτοῖς ὁ Πιλάτος Τί οὖν i ποιήσω k Ἰησοῦν τὸν l λεγόμενον m χριστόν; λέγουσιν πάντες n Σταυρωθήτω. 23 ὁ δὲ ἔφη Τί γὰρ o κακὸν ἐποίησεν; οἱ δὲ p περισσῶς ἔκραζον λέγοντες q Σταυρωθήτω. 24 ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν r ὠφελεῖ, ἀλλὰ μᾶλλον s θόρυβος γίνεται,

y = John xix. 13. Acts (vii. 5) xii. 21. xviii. 12, 16, 17. xxv. 6, 10, 17. Rom. xiv. 10. 2 Cor. v. 10 only. 2 Macc. xiii. 26.
z ch. viii. 29. Josh. xxii. 24. 2 Kings xvi. 10.
a ch. i. 20. ii. 12, 13, 19, 22 only †.
b [Mk. L. ver. 58. ch. xiv. 7. Acts iii. 14 al.
c — ch. ii. 13. John x. 10 al. Esth. iii. 9.
d ver. 2.
e — ch. xxiii. 17, 19 reff.
f ver. 9.
g — [Mk. only.
h ch. xx. 19 reff.
i [Mk. L. Acts xxiii. 9. Rom. iii. 8 al. Gen. xxvi. 29. 12 F. 2 Macc. viii. 27.
k [Mk. Mark x. 26. Acts xxvi. 11 only. Isa. lvi. 1 John vi. 68. xii. 19. Heb. xiii. 9 al. Sir. xxxi. (xxxiv.) 26.
l ch. xxvi. 5 reff.

21. ins τον bef βαραββαν BL 1. 33.
22. ποιησωμεν D-gr lat-a b c ff$_2$ h Orig-lat. rec aft λεγουσιν ins αυτω, with L rel lat-f æth: om ABDKΔ 1. 33. 69 latt syrr syr-jer coptt arm Orig-lat Aug.
23. rec aft ο δε ins ηγεμων (*from ver* 21), with A rel syr: txt B 33. 69 syr-jer sah arm Chr.—λεγει αυτοις ο ηγεμων DL 1 latt copt æth. εκραξαν D-gr Syr.

narrative presupposes what this verse and the next distinctly assert, that *Pilate was before acquainted with the acts and character of Jesus.* 19.] The βῆμα was in a place called in Hebrew Gabbatha, the Pavement—John xix. 13—where however Pilate does not go thither, till *after* the scourging and mocking of the soldiers. But he may have sat there when he came out in some of his previous interviews with the Jews. ἡ γυνὴ αὐτ.] It had become the custom in Augustus's time for the governors of Provinces to take their wives with them abroad; Cæcina attempted to pass a law forbidding it (Tacit. Ann. iii. 33 ff.), but was vehemently opposed (by Drusus among others) and put down. We know nothing more of this woman than is here related. Tradition gives her the name of Procla or Claudia Procula. In the gospel of Nicodemus, c. 2, we read that Pilate called the Jews and said to them, *οἴδατε ὅτι ἡ γυνή μου θεοσεβής ἐστιν, καὶ μᾶλλον ἰουδαΐζει σὺν ὑμῖν. λέγουσιν αὐτῷ Ναί, οἴδαμεν.* On the question raised by the words *καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος* as to the place which this incident holds in the trial, see Tischendorf, Pilati circa Christum judicio, &c., pp. 13 ff. ὁ δίκαιος ἐκεῖνος is a term which shews that she knew the character for purity and sanctity which Jesus had. In the gospel of Nicodemus, the Jews are made to reply, *μὴ οὐκ εἴπαμεν σοι ὅτι γόης ἐστίν; ἰδοὺ ὀνειροπόλημα ἔπεμψε πρὸς τὴν γυναῖκά σου.* 20.] So Mark also. Luke and John merely give, that they all cried out, &c. The exciting of the crowd seems to have taken place while Pilate was receiving the message from his wife. ἵνα conveys a mixture of the purport with the purpose of the *ἔπεισαν*. See note on 1 Cor. xiv. 13. 21.] ἀποκρ. not necessarily to the incitements of the Sanhedrists which he overheard (Meyer), but rather to the state of confusion and indecision which prevailed. 22.] They chose crucifixion as the ordinary Roman punishment for sedition, and because of their hate to Jesus. The double accusative after verbs of doing and saying of or to any one is the common construction. See Kühner, Gr. ii. p. 225. Cf. Xen. Cyr. iii. 2. 15, *οὐδὲπώποτε ἐπαύοντο πολλὰ κακὰ ἡμᾶς ποιοῦντες.* 23.] γάρ implies a sort of concession—a placing one's self in the situation of the person addressed, and then requiring a reason for his decision: and is generally found in this connexion, *τί γάρ*, in the utterance of impassioned feeling. See Hartung, Partikellehre, i. 479. 24.] Peculiar to Matt. οὐδὲν ὠφελεῖ—rightly rendered in E. V. that he prevailed nothing—not 'that *it* prevailed nothing.' The *washing of the hands*, to betoken innocence from blood-guiltiness,

λαβὼν ὕδωρ [n] ἀπενίψατο τὰς χεῖρας [o] ἀπέναντι τοῦ ὄχλου λέγων [p] Ἀθῷός εἰμι [q] ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς [r] ὄψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν Τὸ αἷμα αὐτοῦ [s] ἐφ' ἡμᾶς καὶ [s] ἐπὶ τὰ τέκνα ἡμῶν. 26 τότε ἀπ- N τον δε ιησουν... ABDEF GHJKL MNSU VA l. 33. 69. ἕλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν [t] φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος [u] παραλαβόντες τὸν Ἰησοῦν εἰς τὸ [v] πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν [w] σπεῖραν· 28 καὶ [x] ἐκδύσαντες αὐτὸν [y] χλαμύδα [z] κοκκίνην [a] περιέθηκαν αὐτῷ, 29 καὶ [b] πλέξαντες στέφανον ἐξ [c] ἀκανθῶν [d] ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ

n here only. Prov. xxx. 12, 20.
o 2 Kings xxii. 33 only.
p ch. xxi. 2 reff. Deut. xxvi. 10 var.
q ver. 4 only. 2 Kings iii. 28, there also w. ἀπό.
r — Acts xx. 26. Gen. xxiv. 8.
s = ver. 4 reff.
t Acts v. 28. 3 Kings ii. (iii.) 37. Jer. xxxiii. (xxvi.) 15.
u ‖ Mk. only †. (-λλεσε, John ii. 15.)
v ch. xvii. 1 reff.

v ‖ Mk. John xviii. 28 bis, 33. xix. 9. Acts xxiii. 35. Phil. i. 13 only †. w ‖ Mk. John xviii. 3, 12. Acts x. 1. xxi. 31. xxvii. 1 only †. Judith xiv. 11. 2 Macc. viii. 23. xii. 20, 22 only. τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίοις κοόρτις, Polyb. xi. 23. 1. x ver. 31 ‖ Mk. Luke x. 30. 2 Cor. v. 4 only. Gen. xxxvii. 23. y here (ver. 31) only †. 2 Macc. xii. 35 only.
z Heb. ix. 19. Rev. xvii. 3, 4. Exod. xxv. 4 al. a ‖ Mk. ver. 48 ‖ Mk. J. ch. xxi. 33 ‖ Mk. 1 Cor. xii. 23 only. Ruth iii. 3. b ‖ (there also w. στέφ.) only. Isa. xxviii. 5. Exod. xxviii. 14 only.
c ch. vii. 16 reff. Ps. cxviii. 12. d constr. ἐπί & gen, ch. xxi. 7 reff.

24. κατέναντι BD: απεναντι A rel. aft ειμι ins εγω D, simly lat-*a b c*. rec ins του δικαιου bef τουτου (*see* οὐ xxiii. 35, *and ver* 4 *var read*), with L rel vulg lat-*c ff*$_1$ syr; aft τουτου, AΔ lat-*f h* Syr syr-jer coptt æth arm: om BD mm lat-*a b* Orig-lat$_2$ Chr.

26. φλαγελλ. D^1. aft παρεδωκεν ins αυτοις DFLN 1 vulg lat-*a c* &c syr-jer æth. for σταυρωθῃ, σταυρωσωσιν αυτον D gat lat-*a b c ff*$_2$ *h* syr-jer æth.

27. συνηγαγεν D-gr.

28. for εκδυσαντες, ενδυσ. (*from* ‖ *Mk, cf the varns below*) BD lat-*a b c ff*$_2$ Orig-lat. aft αυτον ins ιματιον πορφυρουν και (‖ *Mk*) D lat-*a* (*b*) *c f ff*$_2$ *h* Juvenc Hil; τα ιματια αυτου 33 al syr-marg: om ABN rel vulg lat-*ff*$_1$ *g*$_2$ vss Eus. rec περιεθ. αυτ. bef χλ. κοκκ. (*to avoid confusion in* εκδ. αυτ. χλ. κοκκ.), with AN rel syrr æth arm: txt BDL 69 latt syr-jer coptt Orig-lat Eus Chr-wlf-ms.

is prescribed Deut. xxi. 6—9, and Pilate uses it here as intelligible to the Jews.

The Greeks would have used the gen. after ἀθῷος without ἀπό: so ἀθῷος πληγῶν, Aristoph. Nub. 1413. See Kühner, Gram. ii. p. 164. **25.**] αἷμα λέγουσι τὴν τοῦ αἵματος καταδικην, Euthym.: but more probably with a much wider reference—as the *adherence of blood to the hands of a murderer* is an idea not bearing any necessary reference to *punishment*, only to *guilt*. **26.**] φραγελλ. is a late word, adopted from the Latin. The custom of scourging before execution was general among the Romans. After the scourging, John xix. 1—16, Pilate made a last attempt to liberate Jesus—which answers to παιδεύσας ἀπολύσω, Luke, ver. 16. παρέδωκεν—to the Roman soldiers, whose office the execution would be.

27—30.] JESUS MOCKED BY THE SOLDIERS. Mark xv. 16—19 (omitted in Luke). John xix. 1—3. The assertion παρέδωκεν ἵνα σταυρωθῇ in ver. 26 is not strictly correct *there*. Before that, the contents of this passage come in, and the last attempt of Pilate to liberate Him.

27. εἰς τὸ πραιτ.] The residence of the Roman governor was *the former palace of Herod*, in the upper city (see Winer, Realwörterbuch, 'Richthaus'). ὅλ. τ. σπ.] The σπεῖρα is the cohort—the *tenth part of a legion*. The word ὅλ. is not to be pressed. ἐπ' αὐτόν—to Him—*to make sport with Him*. This happened in the guard-room of the cohort: and the narrative of it we may well believe may have come from the centurion or others (see ver. 54), who were afterwards deeply impressed at the crucifixion. **28.**] Possibly the mantle in which he had been sent back from Herod—see note on Luke, ver. 11: or perhaps one of the ordinary soldiers' cloaks.

29.] It does not appear whether the purpose of the crown was *to wound*, or simply *for mockery*—and equally uncertain is it, of what kind of thorns it was composed. The *acanthus* itself, with its large succulent leaves, is singularly unfit for such a purpose: as is the plant with very long sharp thorns commonly known as *spina Christi*, being a *brittle* acacia (robinia),—and the

e ch. xi. 7 reff. f w. dat., ch. xvii. 14. w. acc., Mark [i. 40] x. 17 only †. g ch. ii. 16. Mark x. 34 al. Gen. xxxix. 17. h voc. constr., Mark ix. 25. Luke viii. 54. xviii. 11 al. i ver. 11. k ch. xxvi. 67 reff. l w. εἰς, here [and Luke xviii. 13] only. Prov. xxvi. 22. w. ἐπί, Luke vi. 29. m ver. 28. n ch. vi. 25 reff. q ch. ix. 6 reff. Ix. 35 only.

ABDEF GHJKL MNSU VΔ1. 33. 69.

[29] κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ λέγοντες Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων. [30] καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. [31] καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. [32] ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. [33] Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστιν κρανίου

o — ver. 2. ch. xxvi. 67. Ep. Jer. 18. abs., Acts xii. 19. p ‖ Mk. ch. v. 41 only †. r ch. xvi. 24 reff. s ‖ only. Judg. ix. 53. 4 Kings

29. περιθεσαν B al Chr-6(and ed Fd): εθηκαν ΚΝΔ 1. 69 lat-a b c: txt AD rel Eus Chr. rec την κεφαλην, with ADN rel Chr: τη κεφαλη H 33: txt BL 69 al Eus Chr-wlf-ms. rec επι την δεξιαν (*mechanical repetition of* επι την κεφαλην), with E rel lat-b f ff$_2$ h syr-txt: txt ABDN 1. 33. 69 vulg lat-a c ff$_1$ g$_{1,2}$ Syr syr-marg syr-jer coptt æth arm Orig-lat Chr-2-γ-G-M(and wlf ms). ενεπαιξαν (*corrn to historical tense*) BDL 33. for λεγοντες, ειποντες A. for ο βασ., βασιλευ BD Δ(sic) 1.

31. om και bef απηγ. D^1 (and lat^1) sah.

32. aft ευρον. ins εις απαντησιν αυτου D gat(with harl ing lux mm) lat-a b c ff$_2$ g$_2$ h; ερχομενον απ αγρου 33.

33. του τοπου του B. rec ος (*corrn to agree with* τοπος), with A(sic) E^{2}SVΔ: txt BDN rel latt coptt Ath. rec λεγομ. bef εφ. τοπος (*for perspicuity*), with AN^1

very length of the thorns, which would meet in the middle if it were bent into a wreath, precluding it. Some *flexile* shrub or plant must be understood—possibly some variety of the cactus or prickly pear. 'Hasselquist, a Swedish naturalist, supposes a very common plant, *naba* or *nubka* of the Arabs, with many small and sharp spines; soft, round, and pliant branches; leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor's wreath,' Travels, 288. 1766. (cited by F. M.) κάλ.—for a sceptre. ὁ βασ., nominative with art. for vocative, a Hebraism, see reff. 30.] Observe the aor. ἔλαβον of the one act of taking the reed, but the imperfects ἐνέπαιζον and ἔτυπτον of the continued and repeated acts of mocking and striking. Here follows the *exhibition of Jesus* by Pilate, and his last attempt to release him, John xix. 4—16.

31—34.] HE IS LED TO CRUCIFIXION. Mark xv. 20—23. Luke xxiii. 26—33. John xix. 16, 17. The four accounts are still essentially and remarkably distinct. Matthew's and Mark's are *from the same source*, but varied in expression, and in detail; Luke's and John's stand *each alone*; Luke's being the fullest, and giving us the deeply interesting address to the daughters of Jerusalem. 31.] Peculiar to Matt. and Mark. ἀπήγ. = ἐξάγουσιν Mark. Executions usually took place *without* the camp, see Num. xv. 35, or city, 1 Kings xxi. 13, Acts vii. 58, Heb. xiii. 11—13. Grotius brings examples to shew that the same was the custom of the Romans. 32.] Previously, Jesus had *borne his own cross*: John, ver. 17. So Plutarch, de sera numinis vindicta, ἕκαστος τῶν κακούργων ἐκφέρει τὸν αὑτοῦ σταυρόν, c. ix. We have no data to ascertain any further particulars about this Simon of Cyrene. The only assumption which we are perhaps justified in making, is that he was afterwards known in the Church as a convert: see note on Mark, ver. 21. He was *coming from the country*, Mark, ibid.; Luke, ver. 26. Meyer suggests, to account for the selection of one out of the multitude present, that possibly he was a slave; the indignity of the service to be rendered preventing their taking any other person. On ἀγγαρεύω see note at ch. v. 41. 33.] Γολγοθᾶ, in Chaldee גֻּלְגַּלְתָּא, in Hebrew גֻּלְגֹּלֶת, a skull: the name is by Jerome, and generally, explained from its being the usual place of executions and *abounding with skulls*—not however *unburied*, which

τόπος λεγόμενος, 34 [t] ἔδωκαν αὐτῷ [t] πιεῖν [u] ὄξος μετὰ [v] χολῆς [v] μεμιγμένον· καὶ [z] γευσάμενος οὐκ ἠθέλησεν πιεῖν. 35 Σταυρώσαντες δὲ αὐτὸν [y] διεμερίσαντο τὰ ἱμάτια αὐτοῦ [a] βαλόντες [a] κλῆρον. 36 καὶ καθήμενοι [a] ἐτήρουν αὐτὸν

—και του N. ABDEF GHKL MSUVΔ l. 33. 69.

[t] John iv. 7, 10. Rev. xvi. 6. [u] ver. 48 ‖ (John 3ce) only. Phil. i. 23. Num. vi. 3 bis. Ruth ii. 14. Prov. xxv. 20 only. [v] = here (Acts viii. 23) only. Jer. viii. 14. ix. 15. [w] w. μετά, Luke xiii. 1 (Rev. viii. 7. xv. 2) only. Prov. xx. 22 compl. (4 Kings xviii. 32 al.) [x] John ii. 9 al. Job xii. 11. [y] ‖ (J. from Ps. xxi. 19). Luke xi. 17, 18. xii. 52, 53. xxii. 17. Acts ii. 3, 45 only. [z] ‖ only. Joel iii. 3. Obad. 11. Jonah i. 7. [a] ver. 54. Acts xii. 5, 6 al. Prov. xxiii. 26.

rel syr: om λεγ. D al latt coptt arm Promiss: μεθερμηνευομενος κρ. τοπ. (‖ *Mk*) M Syr æth: κρ. τοπ. ερμην. N[2]: txt BL 1. 33 lat-*ff*[1] Ath.

34. ins και bef ἐδωκαν D latt (not *f*) Syr Orig-lat. πιειν (twice) D. for οξος, οινον (*from* ‖ *Mk*) BDKL 1. 33. 69 vulg lat-*a b ff*[1,2] *g*[1,2] *l* syr-marg syr-jer (twice) coptt æth arm Ath Damasc Hil Juvenc: txt AN rel lat-*c f*[2] *h* syrr syr-jer[2](once) Orig-lat Chr Tert. rec ηθελε (*more usual*), with A rel: txt BDE[2]L 1. 33. 69 latt syrr Orig-lat Chr Sev.

35. rec βαλλοντες (*from* ‖ *Mk*), with B rel: txt AD 1 Eus. rec aft κληρον ins ινα πληρωθη το ρηθεν υπο του προφητου, Διεμερισαντο τα ιματια μου εαυτοις, και επι τον ιματισμον μου εβαλον κληρον (*see note*), with Δ(but δια. τ. προφ. and αυτος) 1 al latt syr-txt arm Eus Ath: om ABD rel vulg-sixt(with em forj fuld ing tol[1]) lat-*f ff*[1,2] *g*[1] *l* Syr syr-marg('hæc periodia prophetæ non inventa est in duobus [tribus] exemplaribus Græcis neque in illo [ipso] antiquo syriaco') coptt æth Orig-lat Tit-bostr Chr Thl Euthym Juvenc Hil Aug.

was not allowed. This last consideration raises an objection to the explanation,—and as the name does not import κρανιον τοπος, but κρανιου τ. or simply κρανιον (Luke), many, among whom are Cyril of Jerusalem, Reland, Paulus, Lücke, De Wette, Meyer, &c., understand it as applying to the *shape* of the hill or rock. But neither does this seem satisfactory, as we have no analogy to guide us (Meyer's justification of the name from κράνιον, or κρανεῖον, a wood near Corinth, does not apply: for that is so called from κράνον, the *cornel tree*—De Wette), and no such hill or rock is known to have existed.

As regards the *situation*, we await some evidence which may decide between the conflicting claims of the commonly-received site of Calvary and the Holy Sepulchre, and that upheld by Mr. Ferguson, who holds that the Dome of the Rock, usually known as the Mosque of Omar, is in reality the spot of our Lord's entombment. See his Article "Jerusalem" in Dr. Smith's Biblical Dictionary: and on the other side, Williams's Holy City, and Stanley's Sinai and Palestine, edn. 3, p. 459 ff. **34.**] It was customary to give a stupefying drink to criminals on their way to execution: of which our Lord would not partake, having shewn by tasting it, that he was aware of its purpose. In Mark's account it is ἐσμυρνισμένος οἶνος—and though οἶνος and ὄξος might mean the same, ἐσμυρνισμένος and μετὰ χολ. μεμιγ. cannot. We may observe here (and if the remark be applied with caution and reverence, it is a most useful one), how Matt. often adopts in his narrative *the very words of prophecy*, where one or more of the other Evangelists give the matter of fact detail; see above on ch. xxvi. 15, and compare with this verse, Ps. lxix. 21.

35—38.] HE IS CRUCIFIED. Mark xv. 24—28. Luke xxiii. 32—34, 38. John xix. 18—24. The four accounts are distinct from one another, and independent of any one source in common. **35.** σταυρώσαντες] The cross was an upright pale or beam, intersected by a transverse one at right angles, generally in the shape of a T. In this case, from the 'title' being placed *over the Head*, the upright beam probably projected above the horizontal one, as usually represented †. To this cross the criminal, being stripped of his clothes, was fixed by nails driven through the hands and (not always, nor perhaps generally, though certainly not seldom—see note at Luke xxiv. 39) through the feet, separate or united. The body was not *supported by* the nails, but by a piece of wood which passed between the legs—ἐφ' ᾧ ἱποχοϋνται οἱ σταυρούμενοι, Justin Mart. dial. c. Tryph. § 91, p. 188. On the rest of the verse, see notes on John. The words omitted in the text are clearly interpolated from John, ver. 24, with just the phrase τὸ ῥηθὲν ὑπὸ (or διὰ) τοῦ προφήτου assimilated to Matthew's usual form of citation. **36.**] ἐτήρουν—this was usual, to prevent the friends taking cruci-

ABDEF GHKL MSUVA 1. 33. 69.

ἐκεῖ. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν [b] αἰτίαν αὐτοῦ γεγραμμένην Οὗτός ἐστιν Ἰησοῦς ὁ [i] βασιλεὺς τῶν [l] Ἰουδαίων. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο [c] λῃσταί, [d] εἷς ἐκ [d] δεξιῶν καὶ [d] εἷς ἐξ [d] εὐωνύμων. 39 οἱ δὲ [e] παραπορευόμενοι [f] ἐβλασφήμουν αὐτὸν [gh] κινοῦντες τὰς [h] κεφαλὰς αὐτῶν 40 καὶ λέγοντες Ὁ [i] καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν, εἰ [k] υἱὸς εἶ τοῦ [k] θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. 41 [l] ὁμοίως [l] δὲ [l] καὶ οἱ ἀρχιερεῖς [m] ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον 42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. βασιλεὺς Ἰσραὴλ ἐστιν·

b — ‖ Mk. Acts xxv. 18, 27. Gen. iv. 23.
c ch. xxi. 18 reff.
d ch. xx. 21 (reff.). 2 Chron. iii. 17.
e ‖ Mk. Mark ii. 23. ix. 30. xi. 20 only. Deut. ii. 4.
f — Titus iii. 2. James ii. 7. (1 Cor. xiv. 18 v. r.) 4 Kings xix. 6, 22.
g ch. xxiii. 4 reff.
h ‖ Mk. only. Ps. xxi. 8. see Ps. xliii. 14.
i ch. xxvi. 61. Acts vi. 14 al. Ezra v. 12.
k see ch. iv. 3, 6 and note.
m vv. 29, 31.
l (‖ Mk. v. r.) Luke v. 10. x. 32. 1 Cor. vii. 3, 4. James ii. 25 only.

39. την κεφαλην αυτου D copt-ms.

40. aft λεγ. ins ουα DMΔ latt(not am lat-*f ff*$_1$ g_1) syr syr-marg-gr syr-jer arm Orig-lat$_2$ Eus$_2$ Ambr Jer Cassiod. υιος θεου ει B latt Orig-lat$_{1}$. ins και bef καταβ. (*taking* ει &c *with* σωσον σεαυτ.) AD lat-*a b c h* Syr syr-jer Chr-wlf-ms Cyr.

41. om δε και AL al forj lat-*b*: om δε BK 1. 33. 69 vulg lat-*a c f ff*$_2$ *h* D-lat Syr copt arm Orig-lat Eus. for πρεσβ., φαρισαιων D al gat lat-*a b c ff*$_2$ $g_{1.3}$(Treg) *h* Eus Cassiod: πρεσβ. και φαρισαιων Δ rel lat-*f* syrr Orig-lat Thl: txt ABL 1. 33. 69 vulg lat-*ff*$_1$ coptt æth. for ελεγον, λεγοντες D-gr am lat-$g_{1.2}$ syr coptt æth.

42. rec ins ει bef βασιλευς (*from ver* 40, *as also in* D &c *bef* πεποιθεν *below*), with

fied persons down. There were *four* soldiers, John, ver. 23; a centurion and three others. **37.**] ἐπέθ.—is not to be taken as a plusq. perf. — Matthew finishes relating what the soldiers did, and then goes back to the course of the narrative. 'The soldiers' need not even be the nominative case to ἐπέθ. The 'title' appears to have been *written by Pilate* (see John, ver. 19) and sent to be affixed on the cross. It is not known whether the affixing of this title was customary. In Dio Cassius (cited by Meyer, but incorrectly), we read of such a title being hung round the neck of a criminal on his way to execution. So also Suet. Domit. 10,—"canibus objecit, cum hoc titulo, 'Impie locutus parmularius:'" and Caligula 32, — "præcedente titulo, qui causam pœnæ indicaret." On the difference in the four Gospels as to the *words of the inscription itself* it is hardly worth while to comment, except to remark, that the advocates for the verbal and literal exactness of each gospel may here find an *undoubted* example of the absurdity of their view, which may serve to guide them in less plain and obvious cases. (See this further noticed in the Prolegg. ch. i. § vi. 18.) *A title was written, containing certain words*; not *four titles, all different*, but *one*, differing probably from all of these four, but certainly from three of them. Let us bear this in mind when the narratives of words spoken, or events, differ in a similar manner. Respecting the title, see further on John, vv. 20—22. **38.**] τότε, after the crucifixion of Jesus was accomplished. These thieves were led out with Jesus, and crucified, perhaps by the same soldiers, or perhaps as Meyer says, inferring this from the καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ, ver. 36, by another band.

39—44.] HE IS MOCKED ON THE CROSS. Mark xv. 29—32. Luke xxiii. 35—37; 39—43. Our narrative and that of Mark are from a common source. Luke's is wholly distinct. The whole of these indignities are omitted by John. **39.** οἱ παραπ.] These words say nothing as to its being a *working-day*, or as to the situation of the spot. A matter of so much public interest would be sure to attract a crowd, among whom we find, ver. 41, the chief priests, scribes, and elders. These passers-by were the multitude going in and out of the city, some coming to see, others returning. κιν. τ. κεφ.: see Ps. xxii. 7. The first reproach refers to ch. xxvi. 61; the second to the same, ver. 64. **40.** ὁ καταλύων] Notice the characterizing present participle, as ὁ πειράζων, ch. iv. 3: thou puller down of .... **42.**] Luke gives, more exactly, the second reproach in this verse

καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ. [a] w. ἐπί and acc., — here (2 Cor. ii. 3 2 Thess. iii. 4. 1 Tim. i. 16. Gal. v. 10) only. Ps. cxxiv. 1. dat., Heb. ii. 13, from Isa. viii. 17. 2 Pet. ii. 7. Rom. xi. 26. Ps. cxxxix. 1. Prov. xxi. 8.
43 [a] πέποιθεν ἐπὶ τὸν θεόν· [o] ῥυσάσθω νῦν αὐτὸν εἰ [p] θέλει αὐτόν. εἶπεν γὰρ ὅτι [k] θεοῦ εἰμι [k] υἱός. 44 [q] τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ [r] συνσταυρωθέντες σὺν αὐτῷ [s] ὠνείδιζον αὐτόν. 45 ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν [o] 2 Pet. ii. 7. Rom. xi. 26. Ps. cxxxix. 1. Prov. xxi. 8.
τὴν γῆν [t] ἕως [t] ὥρας ἐνάτης. 46 [u] περὶ δὲ τὴν ἐνάτην

[p] ch. ix. 13 & xii. 7, from Hos. vi. 7. Heb. x. 5, 8, from Ps. xxxix. 6. with acc. of person, Ps. xvii. 19. xl. 11. [q] — Phil. ii. 16. [r] | Mk. John xix. 32. Rom. vi. 6. Gal. ii. 20 only †. [s] — | Mk. ch. v. 11 reff. [t] | Mk. L. 2 Kings xxiv. 16. [u] ch. xx. 3, 5, (6,) 9. Acts x. 3, 9.

A rel latt syrr copt æth arm Orig-lat Eus: om BDL 33 sah. πιστευσομεν A al latt Orig-lat: πιστευσωμεν EFHLMΔ 33. 69. for αυτω, επ' αυτον BL 33 Cyr: επ αυτω Δ rel syrr Thl(*corrns to express* 'believe on him'): txt AD 1. 69 latt goth arm Orig-lat Eus.

43. ins ει bef πεποιθεν D 1. 118. 209 lat-*a b k l* coptt (æth) arm Eus. for τον θεον, τω θεω B Eus. om νυν AH 69 lat-*ff*$_2$ copt Eus. om 1st αυτον BL 33 vulg Orig-lat.

44. σταυρωθεντες DL. rec om συν, with A rel: ins BDL. rec (for αυτον) αυτω (*emenda of constr*), with Scr's c (e sil): txt ABD rel Scr's mss goth Antch Thl.

45. om επι πασαν την γην ℵ^1: ins (but εφ' ολην) ℵ^2. ενατης bef ωρ. D.

as *proceeding from the soldiers.*

43.] See Ps. xxii. 7, 8. This is not according to the LXX, which has ἤλπισεν ἐπὶ κύριον· ῥυσάσθω αὐτόν, σωσάτω αὐτόν, ὅτι θέλει αὐτόν. This is omitted by Mark and Luke. θέλειν τινά for *amare aliquem*, occurs in reff. Ps. We have θέλειν with an accus. of the *thing* in reff. and Ezek. xviii. 23, 32 al.: and followed by ἐν with a person, 1 Kings xviii. 22, 1 Chron. xxviii. 4 (not Col. ii. 18; see note there), al. 44.] Neither Matt. nor Mark is in possession of the more particular account given by Luke, vv. 39—43, where see notes. For the other incident which happened at this time, see John, vv. 25—27, and notes.

45—50.] SUPERNATURAL DARKNESS. LAST WORDS, AND DEATH OF JESUS. Mark xv. 33—37. Luke xxiii. 44—46. John xix. 28—30. The three accounts are here and there very closely allied; Matthew and Mark almost verbally. Luke only, however, contains the *words which the Lord uttered before he expired*,—omits the incident which takes up our vv. 46—49, and inserts *here* the rending of the veil. John is *entirely distinct.*

45.] According to Mark, ver. 25, it was the *third hour* when they crucified Him. If so, He had been on the cross three hours, which *in April* would answer to about the same space of time in our day—i. e. from 9—12 A.M. On the difficulty presented by John's declaration ch. xix. 14, see notes there and on Mark.

σκότος—this was *no eclipse of the sun*, for it was *full moon* at the time—nor any partial obscuration of the sun such as sometimes takes place before an earthquake—for it is clear that no *earthquake in the ordinary sense of the word* is here intended. Those whose belief leads them to reflect WHO was then suffering, will have no difficulty in accounting for these signs of sympathy in Nature, nor in seeing their applicability. The consent, in the same words, of all three Evangelists, must silence all question as to the universal belief of this darkness as a *fact*; and the early Fathers (Julius Africanus, in Routh, Reliq. Sacr. ii. p. 297 f. Tertull. Apol. c. 21, p. 401 ed. Migne. Origen c. Cels. ii. 33, p. 414. Euseb. in Chronicon. Cf. Wordsw. h. l.) appeal to profane testimony for its truth. The omission of it in John's Gospel is of no more weight than the numerous other instances of such omission. See Amos viii. 9, 10. ἐπὶ πᾶσαν τὴν γῆν—whether these words are to be taken in all their strictness is doubtful. Of course, the *whole globe* cannot be meant—as it would be night *naturally* over *half of it.* The question is, are we to understand *that part of it over which there was day?* I believe we *are*; but see no strong objection to any limitation, provided *the fact itself*, as happening at Jerusalem, is *distinctly recognized.* This last is *matter of testimony*, and the three Evangelists are *pledged to its truth*: the present words cannot stand on the same ground, not being matter of testimony properly so

v Luke ix. 38 (Mark xv. 8 v. r.) only. Num. xx. 16. Isa xxxvi. 18 var. Ezek. xi. 13.
w Psa. xxi. 1.
x ch. ix. 4 reff.
y = ‖ Mk. Acts ii. 27 (from Psa. xv. 10), 31. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. xiii. 5 al. Wisd. x. 13.

[u] ὥραν [v] ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων Ἠλὶ ἠλὶ λεμὰ σαβαχθανί; τοῦτ' ἔστιν [w] Θεέ μου θεέ μου, [x] ἱνατί με [y] ἐγκατέλιπες; [47] τινὲς δὲ τῶν ἐκεῖ ἑστώτων C vulgg-ABCDE FGHK LMSUV Δ 1. 33. 69. ἀκούσαντες ἔλεγον ὅτι Ἠλίαν [z] φωνεῖ οὗτος. [48] καὶ εὐθέως δραμὼν [a] εἷς ἐξ αὐτῶν καὶ λαβὼν [b] σπόγγον πλήσας [c] τε [d] ὄξους καὶ [e] περιθεὶς [f] καλάμῳ [g] ἐπότιζεν αὐτόν. [49] οἱ δὲ λοιποὶ ἔλεγον [h] Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας

z = ch. xx. 22 reff.
a ch. x. 29. xx. 28 reff.
b ‖ Mk. J. only†.
c (‖ only in Mk.) ch. xxii. 10. (xxiii. 6 v. r.) xxviii. 12 only in Matt.
d ver. 34 ref.
e ver. 28 ref. Levit. viii. 18 al.
f ch. xi. 7 ref.
g ch. x. 42. xxv. 35, &c. Gen. xxi. 19.
h = and constr. ‖ Mk. ch. vii. 4.

46. εβοησεν (‖ *Mk*) BL 33. 69 Eus. om ο D. ελωι B(-ει) ℵ 33 harl copt: αηλι L. rec λαμα, with D 1 gat mm lat-*a b h* æth arm Eus$_{\text{ms}}$: *lamma* vulg lat-*c* g_2: λιμα AKUΔ 69 lat-*f* syr goth Eus Chr-wlf-ms: λειμα EFGHMSV al: txt BLℵ 33 am(with forj harl) lat-*ff*, *g*, Eus. εγκατελειπες AEFGHKMΔ 33.
47. εστηκοτων (*see* ‖ *Mk*) BCL 33. om οτι DL 33 latt(not *f*) Syr æth arm.
48. om τε D. οξον D 69.

called. **46.**] See Ps. xxii. 1. The words λεμὰ σαβαχθανί are Chaldee, and not Hebrew. Our Lord spoke them in the ordinary dialect, not in that of the sacred text itself. The weightiest question is, *In what sense did He use them?* His inner consciousness of union with God must have been complete and indestructible—but, like His higher and holy will, liable to be obscured by human weakness and pain, which at this time was at its very highest. We must however take care not to ascribe *all* his suffering to *bodily pain*, however cruel: his *soul was in immediate contact with and prospect of death*—the wages of *sin*, which He had *taken on Him*, but *never committed*—and the conflict at Gethsemane was renewed. 'He himself,' as the Berlenberg Bible remarks (Stier, vi. 442), 'becomes the expositor of the darkness, and shews what it imports.' In the words however, '*My* God'—there speaks the same union with the divine Will, and abiding in the everlasting covenant purpose, as in those, 'Not my will, but thine.' These are the only words on the Cross related by Matt. and Mark—and they are related by none besides. The form θεέ is very seldom used,—only in Judg. xvi. 28 vat., Ezra ix. 6. The LXX here has the usual vocative ὁ θεός: as also Mark. **47.**] This was not said by the *Roman soldiers*, who could know nothing of Elias; nor was it a *misunderstanding* of the Jewish spectators, who must have well understood the import of ἠλί: nor again was it said in any apprehension, from the supernatural darkness, that Elias *might really come* (Olsh.); but it was replied in *intended mockery*, as οὗτος,—'this one among the three,'—clearly indicates. This is one of the cases where those who advocate an original Hebrew Gospel of Matthew are obliged to suppose that the Greek translator has *retained the original words*, in order to make the reason of the reply clear. **48.**] This was on account of the words 'I thirst,' uttered by our Lord: see John, ver. 28. Mark's account is somewhat different; there *the same person* gives the vinegar and utters the scoff which follows. This is quite intelligible—contempt mingled with pity would doubtless find a type among the bystanders. There is no need for assuming that the *soldiers offering vinegar* in Luke, ver. 37, is the same incident as this. Since then, the bodily state of the Redeemer had greatly changed; and what was then offered in mockery, might well be now asked for in the agony of death, and received when presented. I would not however absolutely deny that Luke *may* be giving a less accurate detail; and may represent this incident by his ver. 37. The ὄξος is the *posca*, sour wine, or vinegar and water, the ordinary drink of the Roman soldiers. On the other particulars, see notes on John. **49.**] If we take our account as the strictly accurate one, the *rest*—in mockery—*call upon this person* to desist, and wait for Elias to come to save Him: if that of Mark, *the giver of the drink calls upon the rest* (also in mockery) to let this suffice or to let *him* (the giver) alone, and wait, &c. The former seems more probable. It is remarkable that the words undeniably interpolated from John should have found their place here *before the death of Jesus*, and can only be attributed to carelessness, there being no other place here for the insertion of the indignity but this, and the

σώσων αὐτόν. 50 ὁ δὲ Ἰησοῦς πάλιν [l] κράξας φωνῇ μεγάλῃ [k] ἀφῆκεν τὸ πνεῦμα. 51 καὶ ἰδοὺ τὸ [l] κατα-πέτασμα τοῦ ναοῦ [m] ἐσχίσθη [n] ἀπὸ [n] ἄνωθεν [o] ἕως [o] κάτω [p] εἰς δύο, καὶ ἡ γῆ [q] ἐσείσθη, καὶ αἱ πέτραι [m] ἐσχίσθησαν,

l Mark i. 26. v. 7. Acts viii. 60. Rev. vi. 10 al. Ps. cxli. 1.
k — here only. Gen. xxxv. 18. see ‖ Mk. Gen. xiv. 2.
l ‖ Mk. L. Heb. vi. 19. ix. 3. x. 20 only. Exod. xxvi. 31, &c.
m ‖ Mk. L. Mark i. 10 al. Isa. xlviii. 21. Ezek. xiv. 4.
n ‖ Mk.
o ‖ Mk. Ezek. i. 27.
p ‖ Mk. Eph. ii. 15. Rev. xvi. 19. Judg. ix. 45. only. Joel iii. 16.
q — (ch. xxi. 10. xxviii. 4.) Heb. xii. 26, from Hag. ii. 7. Rev. vi. 13

49. for ειπεν, ειπαν B; ειπον D 69 lat-*a b c ff*$_2$ *g*$_r$. for σωσων, σωσαι 69 al lat-*f g*$_2$ syrr goth: και σωσει D 1 lat-*a b c ff*$_2$ *h l* Orig-lat. at end ins αλλος δε λαβων λογχην ενυξεν αυτου την πλευραν, και εξηλθεν υδωρ κ. αιμα (*from John* xix. 34; *see note*) BCLU(κ. ευθεως and αιμ. κ. υδ.) ℵ al gat(with mm) æth mss-mentd-by-Sev schol(thus given by Tischdf, ὅτι εἰς τὸ καθ' ἱστορίαν εὐαγγέλιον Διοδώρου[?] καὶ Τατιανοῦ[?] καὶ ἄλλων διαφόρων ἀγ. πατέρων τοῦτο πρόσκειται, τοῦτο λέγει καὶ ὁ Χρυσόστομος. ὅταν οὖν ὁ Ματθ. πρὸ τελευτῆς αὐτοῦ σφαζόμενον ὑπὸ τοῦ στρατιώτου τῇ λόγχῃ εἰς τὴν πλευρὰν ἰδήλωσεν, εἶθ' οὕτως νυχθέντα τελευτῆσαι, ὁ δὲ γε Ἰω. τοῦτον ἔφη λόγχῃ νυχθῆναι μετὰ τὸ τελειωθῆναι, οὐ μάχης τὸ εἰρήμενον· ἀμφότεροι γὰρ τὸ ἀληθὲς ἐμήνυσαν κ. τ. λ.) Chr (but adds τί γένοιτ' ἂν τούτων παρανομώτερον, τί δὲ θηριωδέστερον οἳ μέχρι τοσούτου τὴν ἑαυτῶν μανίαν ἐξέτειναν καὶ εἰς νεκρὸν σῶμα λοιπὸν ὑβρίζοντες): syr-jer has this portion of Mt twice among the lections of which it consists, one time omg, and the other insg, the doubtful words: Orig favours the omn when he says ἤδη δ' αὐτοῦ ἀποθανόντος εἷς τῶν στρατιωτῶν λόγχῃ κ. τ. λ.

51. rec εις δυο bef απ. αν. εως κατω (*see* ‖ *Mk*), with AD rel latt syrr Orig-lat Promiss: txt BC*L 33 copt.—om εις δυο (C^2 ?) Orig$_2$ Eus$_3$. aft εις δυο ins μερη D latt Orig-lat. απ' BC al: om απο L Orig.

interpolator not observing that in John it is related as inflicted *after death*.

50.] It has been doubted whether the τετέλεσται of John (ver. 30) and πάτερ, εἰς χ. σου παρατίθεμαι τ. πν. μου of Luke (ver. 46) are to be *identified with this crying out*, or to be taken as *distinct from it*. But a nearer examination of the case will set the doubt at rest. The παρέδωκεν of John (ib.) *implies the speech in Luke*; which accordingly was that uttered in this φωνῇ μεγάλῃ. The τετέλεσται was said before; see notes on John.

51—56.] SIGNS FOLLOWING HIS DEATH. Mark xv. 38—41. Luke xxiii. 47—49. The three narratives are essentially distinct. That of Luke is more general—giving only the *sense* of the centurion's words—twice using the indefinite πάντες—and not specifying the women. The whole is omitted by John. 51.] The ἰδού gives solemnity. This was the *inner veil*, screening off the holy of holies from the holy place, Exod. xxvi. 33: Heb. ix. 2, 3. This circumstance has given rise to much incredulous comment, and that even from men like Schleiermacher. A right and deep view of the O. T. symbolism is required to furnish the key to it; and for this we look in vain among those who *set aside that symbolism entirely*. That was now accomplished, which was the one and great antitype of all those sacrifices offered in the holy place, *in order to gain*, as on the great day of atonement (for that day may be taken as the representation of their intent), *entrance into the holiest place*,—the *typical presence of God*. What those sacrifices (ceremonially) procured for the Jews (the type of God's universal Church) through their High-priest, was now (really) procured for all men by the sacrifice of Him, who was at once the victim and the High-priest. When Schleiermacher and De Wette assert that no use is made of this event in the Epistle to the Hebrews, they surely cannot have remembered, or not have deeply considered Heb. x. 19—21. Besides, suppose it *had* been referred to plainly and by name—what would then have been said? Clearly, that *this* mention was *a later insertion, to justify that reference*. And *almost* this latter, Strauss, *recognizing the allusion in Heb.*, actually does. Schleiermacher also asks, *how could the event be known*, seeing none but priests could have witnessed it, and they would not be likely to betray it? To say nothing of the *almost certain spread of the rumour*, has he forgotten that (Acts vi. 7) "a *great company of the priests* were obedient unto the faith?" Neander, who gives this last consideration its weight (but only as a possibility, that *some* priests

r ch. viii. 28. Isa. xxvi. 19.
s Acts vii. 60. xiii. 36. 1 Cor. vii. 39. xi. 30. xv. 6, &c. al. Isa. xiv. 8, 18.
t = Gospp., here only. Acts ix. 13, 32, 41. xxvi. 10 only. Epp. passim.
u here only. Judg. vii. 19 F. Ps. cxxxviii. 2. Esdr. v. 62 (59) only.

52 καὶ τὰ [r] μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ σώματα τῶν [s] κεκοιμημένων [t] ἁγίων ἠγέρθησαν 53 καὶ ἐξελθόντες ἐκ τῶν [v] μνημείων μετὰ τὴν [u] ἔγερσιν αὐτοῦ εἰςῆλθον εἰς τὴν ABCDE FGHK LMSUV Δ 1. 33. 69.

52. for μνημεια, μνηματα A. ανεωχθη A al: ηνεωχθη C[1] al Orig (*gramml corrn*): ηνεωχθησαν C[3]L 1. 33: txt BD rel Orig. rec ηγερθη (*gramml corrn; not as Meyer, the origl, and altered to suit the context: see above*), with AC rel: txt BDGL 1. 33. 69 Orig$_3$ Eus.

may have become converts, and apparently without reference to the above fact), has an unworthy and shuffling note (L. J. p. 757), ending by quoting two testimonies, one apocryphal, the other rabbinical, from which he concludes that '*some* matter of fact lies at the foundation' of this (according to him) *mythical adjunct.*

ἡ γῆ ἐσείσθη—not an ordinary earthquake, but connected with the two next clauses, and finding in them its explanation and justification. αἱ πέτραι ἐσχίσθησαν] It would not be right altogether to reject the testimonies of travellers to the fact of extraordinary rents and fissures in the rocks near the spot. Of course those who know no other proof of the historical truth of the event, will not be likely to take this as one; but to us, who are firmly convinced of it, every such trace, provided it be soberly and honestly ascertained, is full of interest. 52. καὶ τὰ μν..... to end of ver. 53.] The first clause, as following on an earthquake which splits the rocks, is by the modern Commentators received as genuine, and thrown into the same probability as the earthquake itself: but the following ones meet with no mercy at their hands. 'Ein mythisch apokryphischer Anfatz' is Meyer's description of them—and as he cannot find any *critical* ground for this, the *Greek Editor of Matthew* has the blame of *having added them.* I believe on the contrary that these latter clauses contain *the occasion of the former ones.* The whole transaction was *supernatural* and *symbolic:* no other interpretation of it will satisfy even ordinary common sense. Was the earthquake a *mere coincidence?* This not even those assert, who deny all symbolism in the matter. Was it a mere *sign of divine wrath* at what was done—a mere *prodigy,* like those at the death of Cæsar? Surely no Christian believer can think this. Then *what was it?* What but the *opening of the tombs*—the symbolic declaration '*mors janua vitæ*,'—that *the death* which had happened had broken the bands of death for ever? These following clauses (which have no mythical nor apocryphal character—*ἐνεφανίσθησαν πολλοῖς,* and no more, is not the way of any but authentic history: see the Gospel of Nicodemus, ch. xvii. ff. in Jones's Canon of the N. T., vol. ii. p. 255) require only this explanation to be fully understood. The graves were opened *at the moment of the death* of the Lord; but inasmuch as He is the first-fruits from the dead—*the* Resurrection and the Life—the bodies of the saints in them *did not arise till He rose,* and having appeared to many after his resurrection,—possibly during the forty days,—went up with Him into his glory. [Cf. on this Corn.-a-Lap., h. l.: who maintains that this was so, for five reasons: 1) "quia hoc decebat Christum, ut fructum mortis et resurrectionis suæ statim ostenderet in beata hac Sanctorum resurrectione: 2) quia animæ horum jam erant beatæ, ac proinde par erat eas non uniri corporibus nisi gloriosis et immortalibus: 3) quia exigua fuisset earum felicitas, ac longe major miseria, quod mox rursum deberent mori: 4) quia congruebat, ut hi Sancti Christum resurgentem et scandentem in cœlum, ejusque triumphum sua resurrectione decorarent: 5) quia convenit ut Christus in cœlo habeat Beatos quorum aspectu et collocutione externa se pascat humanitas, ne alioqui solitaria sit, expersque humanæ consolationis." On this side, he claims Orig. (in Matt. Comm. series, p. 928; but wrongly, for Origen gives the whole a spiritual sense, more suo), Jerome, Bede, Thos. Aquinas, Anselm, Clem. Alex. (Strom. vi. 47, p. 764 P.), Euseb. (Dem. Evang. iv. 12, vol. iv. p. 284), Epiph. (Hær. lxxv. p. 911), al. On the other side are Thl., Euthym., Aug. (Ep. 164 (99) ad Evod.), al. Augustine is moved chiefly by the fact that David's body appears from Acts ii. 29, 34, to have been still in his tomb after the Ascension.] Moses and Elias, who were before in glory, were not *from the dead,* properly speaking: see note on ch. xvii. 1.

The explanation (Fritzsche) of μετὰ τὴν ἔγερσιν αὐτοῦ as '*after He had raised*

ᵛ ἁγίαν ᵛ πόλιν καὶ ᵛ ἐνεφανίσθησαν πολλοῖς. 54 ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ ˣ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν ʸ σεισμὸν καὶ τὰ γινόμενα, ᶻ ἐφοβήθησαν ᶻ σφόδρα λέγοντες ᵃᵇ Ἀληθῶς ᵇᶜ υἱὸς ᶜ θεοῦ ἦν οὗτος. 55 ᵀ Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ᵈ ἀπὸ ᵈ μακρόθεν θεωροῦσαι, ᵉ αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας ᶠ διακονοῦσαι αὐτῷ· 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

v ch. iv. 5 reff.
w pass., Heb. ix. 24 only †. Wisd. i. 2. xvii. 4 only. act., John xiv. 21, 22 reff.
x ver. 36.
y ch. xxiv. 7 al.
z ch. xvii. 6. Num. xxii. 3.
a ch. xxvi. 73 reff.
b ch. xiv. 33.
c ver. 43.
d ch. xxvi. 58 reff.
e — ch. vii. 15. xxv. 1 al. fr.
f ch. xx. 28 reff.

53. ηλθον D latt(not *f*). ιφανησαν D¹: ενεφανισαν D-corr.

54. rec γενομενα (*corrn to sense, and* || *Luke*), with AC rel Orig$_1$: txt BD 33 latt Orig$_1$ Orig-lat$_2$. rec θεου bef υιος (*see ch* xiv. 33), with AC rel am(with forj fuld gat ing) lat-*a c f ff*$_{1,2}$ *g*$_{1,2}$ D-lat goth Orig$_2$: txt B D-gr vulg lat-*b h l* Syr Orig-lat Hil$_1$ Aug. for ην, εστιν C lat-*f g*$_1$ goth Aug Vigil.

55. for εκει, και (|| *Mk*) D al Chr-wlf-ms: εκει και FKL al syr-marg. om απο AKΔ al Chr.

56. om η bef μαγδ. D¹: μαριαμ η μαγδ. CLΔ 1 syr. και μαριαμ CΔ Syr. ωσηφ D¹L 69^{2} al latt(*a* def) syr-marg copt æth Orig-lat Eus: ιωσητος D².

them,' is simply ridiculous. The words belong to the *whole sentence*, not merely to εἰςῆλθον. ἠγέρθησαν is the *result* —not the *immediate accompaniment*, of the opening of the tombs. It is to prevent this being supposed, that the qualification μετ. τ. ἴ. αὐ. is added. 54.] τὸν σεισμὸν καὶ τὰ γιν. = ὅτι οὕτως ἐξέπνευσεν Mark. Does the latter of these look as if compiled from the former? The circumstances of our vv. 51—53, except the rending of the veil, are not in the possession of Mark, of the minute accuracy of whose account I have no doubt. *His* report is that of *one man*—and that man, more than probably, a *convert*. Matthew's is of *many*, and represents their general impression. Luke's is also *general*. τὰ γινόμενα points to the crying out, as indeed does the οὕτως in Mark:—but see notes there. υἱὸς θεοῦ ἦν—which the Centurion had heard that *He gave Himself out for*, John xix. 7, and our ver. 43. It cannot be doubtful, I think, that he used these words *in the Jewish sense*—and with some idea of that which they implied. When Meyer says that he must have used them in a heathen sense, meaning a *hero or demi-god*, we must first be shewn that υἱὸς θεοῦ was *ever so used*. I believe Luke's to be a different report: see notes there.

55, 56.] ἠκολ., the historic aorist in a relative clause, see Acts i. 2: John xi. 30 al. fr.: and Winer, § 40, 5, end: where the true account of the idiom is given; viz. that in such clauses, the Greek merely states the event as a past one, where we commonly use the pluperfect.

ἡ Μαγδ., from **Magdala**: see note on ch. xv. 39. She is not to be confounded with Mary who anointed our Lord, John xii. 1, nor with the woman who did the same, Luke vii. 36: see Luke viii. 2. Μαρ. ἡ τ. Ἰακ.] The wife of Alphæus or Clopas, John xix. 25: see note on ch. xiii. 55. Ἰακ., Mark adds τοῦ μικροῦ, to distinguish him from the brother of our Lord (probably not from the son of Zebedee, see Prolegg. to Epistle of James, § i. 8). μήτ. τ. υἱ. Ζ.] = Σαλώμη, Mark. Both *omit Mary the mother of Jesus*:—but we must remember, that if we are to take the group as described at this moment, *she was not present*, having been, as I believe (see note on John, ver. 27), led away by the beloved Apostle immediately on the speaking of the words, 'Behold thy mother.' And if this view be objected to, yet she could not be named here, nor in Mark, except separately from these three—for she could not have been one of the διακονοῦσαι αὐτῷ. There must have been also *another group*, of His *disciples*, within sight;—e. g. Thomas, who said, 'Except I see in his hands the print of the nails,' &c., and generally those to whom He afterwards shewed his hands and feet as a proof of his identity.

ABCDE FGHK LMSUV Δ 1. 33. 69.

57 s Ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ
Ἀριμαθαίας [b] τοὔνομα Ἰωσήφ, ὃς καὶ αὐτὸς [i] ἐμαθήτευσεν
τῷ Ἰησοῦ· 58 οὗτος προσελθὼν τῷ Πιλάτῳ [k] ᾐτήσατο τὸ
[l] σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν [m] ἀποδο-
θῆναι τὸ [l] σῶμα. 59 καὶ λαβὼν τὸ [l] σῶμα ὁ Ἰωσὴφ
[n] ἐνετύλιξεν αὐτὸ ἐν [o] σινδόνι καθαρᾷ 60 καὶ ἔθηκεν αὐτὸ
ἐν τῷ καινῷ αὐτοῦ [p] μνημείῳ ὃ [q] ἐλατόμησεν ἐν τῇ πέτρᾳ,
καὶ [r] προσκυλίσας λίθον μέγαν τῇ [s] θύρᾳ τοῦ [s] μνημείου

s ch. viii. 16. Mark i. 32 al. Judith xiii. 1 only.
b here only.
i Intr., here only. trans., ch. xxviii. 19. Acts xiv. 21. pass., ch. xiii. 52 only †.
k ver. 20.
l — ch. xiv. 12 reff.
m — here only. Exod. v. 18. see Acts iv. 33.
n ‖ L. John xx. 7 only †.
o ‖ Mk. bis. L. Mark xiv. 51, 52 only. Judg. xiv. 12, 13 F. Prov. xxxi. 24 only.
q ‖ Mk. only. Isa. xxii. 16. ii. 1.
r ‖ Mk. only †.
s ‖ Mk. Mark xvi. 3 only.
p vv. 52, 66.

57. om δε A[1]. το ονομα D. εμαθητευθη (*gramml corrn*) CD 1 syrr (appy).

58. προσηλθεν . . και D latt. at end om το σωμα (*for elegance, as it is thrice repeated*) BL 1. 33 al syr-jer : αυτο (*for same reason*) copt.

59. παραλαβων D. ιω. bef το σωμα D lat-*a*(addg *jesu*) Syr. om ο DL. rec om εν (‖ *Mk Lu*), with AC rel lat-g_1 Hil : ins BD al latt copt. (33 def.)

60. ins επι bef τη θηρα A al, *ad ostium* lat-*a b c* &c. (*osteo* D-lat.)

57—61.] JOSEPH OF ARIMATHÆA BEGS, AND BURIES THE BODY OF JESUS. Mark xv. 42—47. Luke xxiii. 50—56. John xix. 38—42. The four accounts, agreeing in substance, are remarkably distinct and independent, as will appear by a close comparison of them. 57.] *Before sunset*, at which time the sabbath, and that an high day, began: see Deut. xxi. 23. The *Roman custom* was for the bodies to remain on the crosses till devoured by birds of prey:—'non passes in cruce corvos.' Hor. Epist. i. 16. 48. On the other hand, Josephus, B. J. iv. 5. 2, says, Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων ὥστε καὶ τοὺς ἐκ καταδίκης . . . . ἀναστανρωμένους πρὸ δύντος ἡλίου καθελεῖν καὶ θάπτειν. ἦλθεν] probably *to the Prætorium*. Meyer supposes, *to the place of execution*; which is also possible, and seems supported by the ἦλθεν οὖν καὶ ἦρεν John ver. 38, and ἦλθεν δὲ καὶ . . . . ib. ver. 39, which certainly was *to Golgotha*. πλούσιος—he was also a *counsellor*, i. e. one of the Sanhedrim: see Mark, ver. 43: Luke, ver. 51. Ἀριμαθαίας] Opinions are divided as to whether this was Rama in Benjamin (see ch. ii. 18), or Rama (Ramathaim) in Ephraim, the birth-place of Samuel. The form of the name is more like *the latter*.

58.] The repetition of τὸ σῶμα is remarkable, and indicates a common origin, in this verse, with Mark, who after ἐθαύμασεν expresses τὸ πτῶμα on account of the expression of Pilate's surprise, and the change of subject between.

59.] John (ver. 39) mentions *the arrival of Nicodemus* with an hundred pound weight of myrrh and aloes, in which also the Body was wrapped. The Three are not in possession of this—nor Matthew and John of the subsequent design of the women to embalm It. What wonder if, at such a time, one party of disciples should not have been aware of the doings of another? It is possible that the women, who certainly *knew what had been done* with the Body (see ver. 61), may have intended to bestow on it more elaborate care, as whatever was done this night was *hurried*,—see John, vv. 41, 42.

60.] Matt. alone relates that it was Joseph's *own* tomb. John, that it was *in a garden*, and *in the place where He was crucified*. All, except Mark, notice the *newness* of the tomb. John does not mention that it *belonged to Joseph*—but the expression ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη looks as if he knew more than he has thought it necessary to state. His reason for the Body being laid there is, that *it was near*, and the Preparation rendered haste necessary. But then we may well ask, How should the body of an executed person be laid in a new tomb, without the consent of the owner being first obtained? And who so likely to provide a tomb, as he whose pious care for the Body was so eminent? All that we can determine respecting the sepulchre from the data here furnished is, (1) That it was not a *natural* cave, but an *artificial excavation* in the rock. (2) That it was not cut *downwards*, after the manner of a grave with us, but *horizontally, or nearly so*, into the face of the rock—this I conceive to be implied in προσκυλίσας λίθ. μέγ. τῇ θύρᾳ τοῦ μν., as also by the use of παρακύπτω John xx.

ἀπῆλθεν. 61 ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι [t] ἀπέναντι τοῦ [u] τάφου. 62 Τῇ δὲ [v] ἐπαύριον, [w] ἥτις ἐστὶν μετὰ τὴν [x] παρασκευήν, [y] συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον 63 λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ [z] πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας [a] ἐγείρομαι. 64 κέλευσον οὖν [b] ἀσφαλισθῆναι τὸν [c] τάφον [d] ἕως τῆς τρίτης ἡμέρας, [d] μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ [e] κλέψωσιν αὐτὸν

t = ch. xxi. 2 (reff.) only. u ch. xxiii. 27, 29 reff. v John i. 29 al. Acts x. 9 al. only, exc. Mark xi. 12. Gen. xix. 34. w Luke ii. 4, 10 al. x (—) Mark xv. 42. Luke xxiii. 54. John xix. 14, 31, 42 only ‖. (‖ Exod. xxxv. 24. xxxix. 42 F. 2 Macc. xv. 21 only.)

y ch. xxii. 34. xxvi. 3 al. fr. z 2 Cor. vi. 8. 1 Tim. iv. 1. 2 John 7 his only. Job xix. 4. Jer. xxiii. 32 only. a pres., ch. xvii. 11. xxvi. 2. John xiv. 3. xxi. 22. Gal. iii. 8. 2 Pet. iii. 11. b here (See) and Acts xvi. 24 only. Isa. xii. 10. Wisd. xiii. 15. c ver. 45. d ch. v. 25. vii. 6 al. Mk. xiii. 9, 10, 11. e ch. xxviii. 13. Tobit i. 18.

61. μαριαμ η μαγδ. BCLΔ 1.—om η D¹. om 2nd η AD. κατεναντι D.
63. ο πλανος bef εκεινος B²C³ E¹(perhaps) G 33. 69 latt(*a* def) copt arm Chr$_1$ Did Promiss. aft ζων ins οτι D al syrr arm Orig-lat Chr.
64. om της DL al Chr-6-ρ. ημερας bef τρ. D latt. om αυτου B. rec aft αυτου ins νυκτος, with C³FGLMU 69 arm: aft κλ. αυτον, S al Syr seth: om ABC¹D rel latt syr(Treg) copt goth Orig-lat Chr Damasc (Thl Euthym appy).

5, 11, and εἰςῆλθεν, ib. 5, 6. (3) That it was *in the spot* where the crucifixion took place. Cyr-jer. speaks of τὸ μνῆμα τὸ πλησίον, ὅπου ἐτέθη, κ. ὁ ἐπιτεθεὶς τῇ θύρᾳ λίθος, ὁ μέχρι σήμερον παρὰ τῷ μνημείῳ κείμενος. Catechs. xiii. 39, p. 202. On ἱλαρόμησιν, the aor. in a relative clause, see above, ver. 55 note.

61.] Luke mentions more generally *the women who came with Him from Galilee;* and specifies that they *prepared spices and ointments*, and rested the sabbath-day according to the commandment.

62—66.] THE JEWISH AUTHORITIES OBTAIN FROM PILATE A GUARD FOR THE SEPULCHRE. Peculiar to Matthew.

62. τῇ ἐπ.] not on that night, but on the next day. A difficulty has been found in its being called the day μετὰ τὴν παρασκευήν, considering that it was *itself the sabbath*, and the *greatest sabbath in the year*. But I believe the expression to be carefully and purposely used. The chief priests, &c. did not go to Pilate on the sabbath,—but *in the evening, after the termination of the sabbath*. Had the Evangelist said ἥτις ἐστὶ τὸ σάββατον, the incongruity would at once appear of such an application being made on the sabbath—and he therefore designates the day as the first after that, which, as the day of the Lord's death, the παρασκευή, was uppermost in his mind. The narrative following has been much impugned, and its historical accuracy very generally given up by even the best of the German Commentators (Olshausen, Meyer; also De Wette, Hase, and others). The chief difficulties found in it seem to be: (1) How should the chief priests, &c. *know of His having said*, 'in three days I will rise again,' when the saying was hid even from His own disciples? The answer to this is easy. The *meaning* of the saying may have been, and was, hid from the disciples; but the *fact of its having been said* could be no secret. Not to lay any stress on John ii. 19, we have the direct prophecy of Matt. xii. 40—and besides this, there would be a rumour current, through the intercourse of the Apostles with others, that He had been in the habit of so saying. As to the *understanding of* the words, we must remember that *hatred is keener sighted than love;*—that the *raising of Lazarus* would shew, *what sort of a thing rising from the dead was to be;*—and that the fulfilment of the Lord's announcement of his *crucifixion* would naturally lead them to look further, to *what more* he had announced. (2) How should the women, who were solicitous about the *removal* of the stone, not have been still more so about its being sealed, and a guard set? The answer to this has been given above—*they were not aware of the circumstance, because the guard was not set till the evening before*. There would be no need of the application before the *approach of the third day*—it is only made for a watch ἕως τῆς τρίτης ἡμέρας, ver. 64—and it is not probable that the circumstance would transpire that night—certainly it seems not to have done so. (3) That Gamaliel was of the council, and if such a thing as this, and its sequel ch.

f w. ἀπό, ch. xiv. 2. xxviii. 7. g ch. xii. 45 | L. 2 Pet. ii. 20. 2 Kings xiii. 16. h here only in Gospp. 1 Thess. ii. 3 al. Prov. xiv. 8. i N. T. as above (g) al. Wisd. xv. 18 only. k here bis and ch. xxviii. 11 only ?.

καὶ εἶπωσιν τῷ λαῷ ᶠ Ἠγέρθη ἀπὸ τῶν ᶠ νεκρῶν, καὶ ABCDE FGHK
ἔσται ἡ ᵍ ἐσχάτη ʰ πλάνη ⁱ χείρων τῆς ᵍ πρώτης. 65 ἔφη LMSUV
αὐτοῖς ὁ Πιλάτος Ἔχετε ᵏ κουστωδίαν· ὑπάγετε ᵇ ἀσφα- Δ 1. 33. 69.
λίσασθε ὡς οἴδατε. 66 οἱ δὲ πορευθέντες ᵇ ἠσφαλίσαντο
τὸν ⁱ τάφον ᵐ σφραγίσαντες τὸν λίθον ⁿ μετὰ τῆς ᵏ κουσ-
τωδίας.

XXVIII.

l ch. xxiii. 27 reff. m Rev. xx. 3. 2 Cor. i. 22. 4 Kings xxii. 4. n = Luke xvii. 15. Acts v. 26. xiii. 17. o Mark xi. 19. xiii. 26 only. Exod. xxx. 8. p plur., ch. xii. 1. Luke iv. 16. Acts xiii. 14. xvi. 13 al. Exod. xxxi. 15 al. q Luke xxiii. 54 only. Job xii. 9 (10) ℣. only. ἁμ' ἡμέρᾳ διαφωτ., Herod. iii. 86.

1 ᵒ Ὀψὲ δὲ ᵖ σαββάτων, τῇ ᵠ ἐπιφωσκούσῃ

for ειπ., ερουσιν dicent D.

65. rec aft εφη ins δε, with ACDM¹UΔ (SV, e sil) syr-with-ast Orig-lat: om B rel 33. 69 latt Syr copt goth arm. εχεται D(and υπαγεται, ασφαλισασθαι). for κουστωδιαν, φυλακας custodes D¹ lat-*a b c f ff₂ g₁* arm-usc. for ως, εως L.

66. ησφαλισαν D¹. for της κουστωδιας, των φυλακων D¹ latt arm.

xxviii. 11—15, had really happened, he need not have expressed himself doubtfully, Acts v. 39, but would have been certain that this was from God.

But, first, it does not necessarily follow that *every member* of the Sanhedrim was present and applied to Pilate, or even had they done so, that all bore a part in the act of ch. xxviii. 12. One who, like Joseph, had not consented to their deed before—and we may safely say that there were others such—would naturally withdraw himself from further proceedings against the person of Jesus. On Gamaliel and his character, see note on Acts, l. c. (4) Had this been so, the three other Evangelists would not have passed over so important a testimony to the Resurrection. But surely we cannot argue in this way—for thus every important fact narrated by *one Evangelist alone* must be rejected—e. g. (which stands in much the same relation) the *satisfaction of Thomas*, —and other such narrations. *Till we know much more about the circumstances under which, and the scope with which, each Gospel was compiled, all à priori arguments of this kind are good for nothing.*

65.] ἔχετε—either 1), indicative, Ye have:—but then the question arises, *What guard* had they? and if they had one, why go to Pilate? Perhaps we must understand some detachment placed at their disposal during the feast—but there does not seem to be any record of such a practice. That the guards *were under the Sanhedrim* is plain from ch. xxviii. 11, where they make their report ('ut mos militiæ, factum esse quod imperasset,' Tacitus, Ann. i. 6), *not to Pilate*, but *to the chief priests*:—or 2), as De Wette and Meyer take it, imperative; which doubtless it may be, see 2 Tim. i. 13 and note: and the sense here on that hypothesis would be, Take a body of men for a guard. And to this latter I now rather incline, on account of the order of the words, in which ἔχετε seems to have an emphasis hardly satisfied on the other view. ὡς οἴδατε—as you know how:—in the best manner you can. There is no irony in the words, as has been supposed. μετά belongs to ἠσφαλ., and implies the *means whereby*, as in reff. So Thucyd. viii. 73,—Ὑπέρβολον .... ἀπωστείνουσι μετὰ Χαρμίνου ἐνὸς τῶν στρατηγῶν,—iii. 66, οὐ μετὰ τοῦ πλήθους ὑμῶν εἰσελθόντες,—v. 82, ἡ κατὰ θάλασσαν μετὰ τῶν Ἀθηναίων ἀναγωγὴ τῶν ἱππηδείων. Duker, on the first of these, remarks, 'μετά τινος fieri dicuntur, quæ alicujus voluntate, auxilio, et consilio fiunt.' The sealing was by means of a cord or string passing across the stone at the mouth of the sepulchre, and fastened at either end to the rock by sealing-clay.

CHAP. XXVIII. 1—10.] JESUS HAVING RISEN FROM THE DEAD, APPEARS TO THE WOMEN. Mark xvi. 1—8. Luke xxiv. 1—12. John xx. 1—10. The independence and distinctness of the four narratives in this part have never been questioned, and indeed herein lie its principal difficulties. With regard to them, I refer to what I have said in the Prolegomena, that *supposing us to be acquainted with every thing said and done, in its order and exactness, we should doubtless be able to reconcile, or account for, the present forms of the narratives*; but not having this key to the harmonizing of them, all attempts to do so in minute particulars must be full of arbitrary assump-

εἰς [m] μίαν [r] σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ [t] ἄλλη Μαρία [t] θεωρῆσαι τὸν τάφον. 2 καὶ ἰδοὺ [u] σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν [v] ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο [w] ἐπάνω αὐτοῦ. 3 ἦν δὲ ἡ [x] ἰδέα αὐτοῦ ὡς [y] ἀστραπὴ καὶ τὸ [z] ἔν-δυμα αὐτοῦ λευκὸν ὡς χιών. 4 [ab] ἀπὸ δὲ τοῦ φόβου αὐτοῦ [b] ἐσείσθησαν οἱ [c] τηροῦντες καὶ ἐγενήθησαν [d] ὡς

m = John xx. 19. Acts xx. 7. 1 Cor. xvi. 2.
r = as above (r). Gen. i. 5. Ezra iii. 8. Ezek. xxxii. 1.
t ch. xxvii. 55 al. Ps. lxiii. 9.
u ch. xxvii. 54 al. Ezek. xxxviii. 19.
v Mk. (bis v. r.) L. only.
w ch. xxi. 7 al.
x here only. Gen. v. 3. Dan. i. 13 Theod.
y ch. xxiv. 27 reff. Dan. x. 6.
z ch. xxii. 11, 12 reff.
a ch. xiii. 44. xviii. 7 al. Ps. lxxv. 6.
b Ezek. xxxi. 16.
c ch. xxvii. 36, 54. d Ps. cxiii. 8.

CHAP. XXVIII. 1. om η bef αλλη A.

2. for εξ, απ' D. ins και bef προσελθων BCL 33 latt Syr copt æth Orig Dion-alex Chr. rec aft λιθον add απο της θυρας, with AC rel lat-f^{ff^2} Syr arm: απ. τ. θ. του μνημειου E^3(appy) FLM^2U 1. 33 syr copt Eus Chr: om BD al latt Dion-alex (Hil).

3. [ειδεα ABCDEHM.] rec ωςει χ., with A rel Dion-alex: txt BDK 1.

4. rec (for εγενηθησαν) εγενοντο (*more usual*), with A (C^2 ?) rel Dion-alex Eus: txt BCDL 33. rec ωςει, with C rel Eus: txt ABDLΔ 1.

tions, and carry no certainty with them. And I may remark, that *of all harmonies, those of the incidents of these chapters* are to me the *most unsatisfactory*. Giving their compilers all credit for the best intentions, I confess they seem to me to *weaken* instead of strengthening the evidence, which now rests (speaking merely *objectively*) on the unexceptionable testimony of three independent narrators, and of one, who besides was an eye-witness of much that happened. If we are to compare the four, and ask which is to be taken as most nearly reporting the *exact* words and incidents, on this there can I think be no doubt. On internal as well as external ground, *that of John* takes the *highest place:* but not, of course, to the exclusion of those parts of the narrative which he *does not touch*. The *improbability* that the Evangelists had seen one another's accounts, becomes, in *this part* of their Gospels, an *impossibility*. Here and there we discern traces of a common narration as the ground of their reports, as e. g. Matt. vv. 5—8: Mark vv. 5—8, but even these are very few.

As I have abandoned all idea of harmonizing throughout, I will beg the student to compare carefully the notes on the other Gospels. 1.] ὀψὲ δὲ σαβ.—not, '*at the end of the week.*' The words σαββάτων and μίαν σαββ. are opposed, both being *days*. At the end of the Sabbath. There is some little difficulty here, because the end of the sabbath (and of the week) was at *sunset the night before*. It is hardly to be supposed that St. Matthew means the *evening* of the sabbath, though ἐπιφώσκει is used of the day beginning at sunset (Luke xxiii. 54, and note). It is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that here both the *day* and the *breaking of the day* are taken in their *natural*, not their *Jewish* sense. μίαν σαβ. is a Hebraism; the Rabbinical writings use שני, שלישי, &c., affixing בשבת to each, for Sunday, Monday, Tuesday, &c. Μαρ. ἡ Μ. κ. ἡ ἄλ. Μ.] In Mark, *Salome also*. John speaks of *Mary Magdalene alone*. See notes there. θεωρ. τ. τ.] It was to *anoint* the Body, for which purposes they had bought, since the end of the Sabbath, ointments and spices, Mark. In Mark it is *after the rising of the sun;* in John, *while yet dark;* in Luke, *at dim dawn:* the two last agree with our text.

2.] This must not be taken as pluperfect, which would be altogether inconsistent with the text. καὶ ἰδοὺ—ἐγένετο must mean that the women were *witnesses of the earthquake*, and *that which happened*. σεισμός was not *properly* an earthquake, but was the sudden opening of the tomb by the descending Angel, as the γάρ shews. The rolling away was not done naturally, but by a shock, which = σεισμός. It must not be supposed that the Resurrection of our Lord took place *at this time*, as sometimes imagined, and represented in paintings. It *had taken place before;*—ἠγέρθη κ.τ.λ., are the words of the Angel. It was not *for Him*, to whom (see John xx. 19, 26) the stone was *no hindrance*, but *for the women and His disciples*, that it was rolled away.

e — ch. xi. 26 reff.
f ch. xxvi. 24 reff.
g ch. xxi. 38 reff.
h — Matt., here only.
i w. ἀπό, ch. xiv. 2. xxvii. 64.
k ch. xiv. 28 reff.
l ch. xxvii. 52, 53, 60 al. fr.
m Mark iii. 5 al. fr. 1 Chron. xxix. 29.
n ch. ii. 8 al. fr.
o al[pl]. in Matt.: usually at beg. of sent. freq. aft. abl. absol.: aft. ἀν, never in Matt. (see Luke xxiv. 4. Acts [i. 10.] x. 17.) Gen. xxiv. 16.
p Matt., here only. Mark v. 2. xiv. 13. Luke (xiv. 31 v. r.) xvii. 13 (John iv. 51. Acts xvi. 16 v. r.) only. 3 Kings ii. 24. ἐν., ch. viii. 28 reff.

ABCDE FGHK LMSUV Δ 1. 33. 69.

[d] νεκροί. 5 [e] ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν· Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. 6 οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ [f] καθὼς εἶπεν. [g] δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο [ὁ [h] κύριος]. 7 καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι [i] ἠγέρθη ἀπὸ τῶν [j] νεκρῶν, καὶ ἰδοὺ [k] προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ εἶπον ὑμῖν. 8 καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ [l] μνημείου [m] μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον [n] ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. 9 [o] καὶ ἰδοὺ Ἰησοῦς [p] ἀπήντησεν αὐταῖς λέγων

5. om δε C(appy).

6. om ο κυριος BN 33 lat-e copt sth arm Orig-lat Chr: ins ACD rel latt syrr Chr-H-L-M-wlf.

7. om απο των νεκρων D vulg lat-a b e ff$_1$ g$_1$ h l arm Orig-lat Cyr-jer Ambr Aug. om 1st ιδου D lat-a b c ff$_2$ h Orig-lat Cyr-jer Chrysol$_1$. ιδου ℵ[1].

8. rec εξελθουσαι (*from* || *Mk*), with AD rel: txt BCL 33. 69 lat-e Syr copt.

9. rec at beg ins ως δε επορευοντο απαγγειλαι τοις μαθηταις αυτου, with AC rel lat-f syr sth; ως δε επορευοντο, omg και, 14 lect-53; ως δε επορευοντο απαγγειλαι 235: om BD 33. 69 ev-y al latt Syr syr-jer copt arm Orig Chr Jer Aug. (*At first sight, it would appear as if the clause had been omd from* homœotel. *But on more examination, I am disposed to question this.* (1) *The testimonies for its omn are not those MSS &c which* most frequently fall into this error. (2) *The idiom,* ως επορ., *is* foreign to the usage of Matt, *who always uses a gen. abs. in this case.* (3) *The two minor* varns *are just what we should expect as* shorter and neater glosses, *but* not as corrns *of a genuine clause: esp the striking out of the* και *bef* ιδου *to substitute the other introductory clause. After all, it is difficult to decide, the homœotel being so very obvious; but on more careful thought I determine, with Mill, Bengel, Gersdorff, Schulz, Rinck, Lachm, Tischdf, Treg, Meyer, and De Wette, against the clause. It is defended by Griesb, Fritzsche, Scholz, and Bornemann.*) rec ins ο bef ιησ., with DL (S, e sil) 1. 33. 69 Orig Eus: om A B(Mai) C rel Chr-wlf-ms Thl.

3.] ἡ ἰδέα, not his *form*, but his appearance; not in *shape* (as some would explain it away), but in brightness.

4.] αὐτοῦ, objective, of him, the angel; as John vii. 13; Heb. ii. 15. 5.] In Mark, *a young man in a white robe was sitting in the tomb on the right hand:* in Luke *two men in shining raiment* (see Acts i. 10) *appeared* (ἐπέστησαν) *to them.* John relates, that Mary Magdalene looked into the tomb and saw (but this must have been afterwards) two angels in white sitting one at the head, the other at the feet where the Body had lain. All attempts to *deny* the angelic appearances, or *ascribe them to later tradition*, are dishonest and absurd. That related in John is as definite as either of the others, and he certainly had it from Mary Magdalene herself. ὑμεῖς is emphatic, addressed to the women. 6.] καθὼς εἶπεν is further expanded in Luke, vv. 6, 7. See ch. xvi. 21; xvii. 23. ὁ κύριος (see ref.) is emphatic;—'gloriosa appellatio,' Bengel. 7.] This appearance in Galilee had been foretold before his death, see ch. xxvi. 32. It is to be observed that Matthew records *only this one* appearance to the Apostles, and in Galilee. It appears strange that this should be the entire testimony of Matthew: for it seems hardly likely that he would omit those important appearances in Jerusalem when the Apostles were assembled, John xx. 19, 26, or that one which was closed by the Ascension. But perhaps it may be in accord with his evident design of giving the general form and summary of each series of events, rather than their characteristic details. See below on ver. 20.

ὅτι is recitative. The προάγει here is not to be understood as implying the *journeying* on the part of our Lord himself. It is cited from His own words, ch. xxvi. 32, and there, as here, merely implies that *He would be there when they arrived.* It has a reference to the collecting of the flock which had been scat-

[q] Χαίρετε. αἱ δὲ προσελθοῦσαι [r] ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ [s] προσεκύνησαν αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς Μὴ φοβεῖσθε· ὑπάγετε [t] ἀπαγγείλατε τοῖς [u] ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με [v] ὄψονται.

11 Πορευομένων δὲ αὐτῶν ἰδού τινες τῆς [w] κουστωδίας ἐλθόντες εἰς τὴν πόλιν [x] ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 12 καὶ [y] συναχθέντες μετὰ τῶν πρεσβυτέρων [z] συμβούλιόν τε [a] λαβόντες [b] ἀργύρια [c] ἱκανὰ ἔδωκαν τοῖς στρατιώταις 13 λ γοντες Εἴπατε ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες [d] ἔκλεψαν αὐτὸν ἡμῶν

q — ch. xxvi. 49. xxvii. 29. Luke i. 28 al.
r ch. xii. 11.
s dist., ch. ii. 2 reff.
t — ch. xxv. 40 reff.
u ch. xxvii. 65, 66 only†. 24 al.
v — ch. xxiii. 34 al.
w ch. xii. 14 reff.
x ch. xxvii. 43 reff.
y ch. xxvi. 15 al.
z — Matt., here (ch. iii. 11 ‖. viii. 5) only. Mark x. 43. (xv. 15.) Luke vii. [11,] 12 al. John, never. Hab. ii. 13. 1 Macc. xiii. 49.
a ch. xxvii. 64. Tobit i. 18.

ὑπήντησεν BC 1 Orig Chr-wlf-ms Cyr$_1$: txt AD rel Eus Chr. aft προσ. ins αυτου D latt.

10. om την D^1. οψεσθαι *videbitis* D lat-*e* *k*.

11. ανηγγειλαν D Orig. παντα A Orig.

12. om τε D al latt. αργυριον ικανον D latt Syr arm.

tered by the smiting of the Shepherd; see John x. 4. ἐκεῖ αὐτὸν ὄψεσθε is determined, by κἀκεῖ με ὄψονται below, to be *part of the message to the disciples:* not spoken to the women directly, but certainly indirectly including them. The idea of their being *merely* messengers to the Apostles, without bearing any share in the promise, is against the spirit of the context: see further in note on ver. 17. ἰδοὺ εἶπον ὑμῖν is to give solemnity to the command. These words are peculiar to Matthew, and are a mark of accuracy.

8.] μετὰ φόβου, ἐφ' οἷς εἶδον παραδόξοις· μετὰ χαρᾶς δέ, ἐφ' οἷς ἤκουσαν εὐαγγελίους, Euthym. 9.] Neither Mark nor Luke recounts, or seems to have been aware of, this appearance. Mark even says οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ. But (see above) it does not therefore follow that the narratives are inconsistent. Mark's account (see note there) is evidently broken off suddenly; and Luke's (see also note there) appears to have been derived from one of those who went to Emmaus, who had evidently but an imperfect knowledge of what happened before they left the city. This being taken into account, we may fairly require that the judgment should be suspended in lack of further means of solving the difficulty. ἐκρ. τ. π. partly in fear and as suppliants, for the Lord says μὴ φοβεῖσθε,—but shewing also the χαρά with which that fear was mixed (ver. 8),—joy at having recovered Him whom they loved. προσεκ. αὐτ.] 'Jesum ante passionem alii potius alieniores adorarunt quam discipuli.' Bengel. 10.] τοῖς ἀδελφ. so also to Mary Magdalene, John xx. 17. The repetition of this injunction by the Lord has been thought to indicate that this is a portion of another narrative inwoven here, and may possibly belong to the same incident as that in ver. 7. But all probability is against this: the passages are distinctly consecutive, and moreover both are in the well-known style of Matthew (e. g. καὶ ἰδού in both). There is perhaps more probability that this may be the same appearance as that in John xx. 11—18, on account of μή μου ἅπτου there and τοὺς ἀδελφ. μου,—but in our present imperfect state of information, this must remain a *mere* probability.

11—15.] THE JEWISH AUTHORITIES BRIBE THE GUARDS TO GIVE A FALSE ACCOUNT OF THE RESURRECTION. Peculiar to Matthew. 11. πορ. δὲ αὐ.] While they were going. 12.] συναχθέντες, i. e. οἱ ἀρχιερεῖς, a change of the subject of the sentence as in Luke xix. 4 al. This was a meeting of the Sanhedrim, but surely hardly an *official* and *open* one; does not the form of the narrative rather imply that it was a secret compact between those (the majority) who were bitterly hostile to Jesus? The circumstance that Joseph had taken no part in their counsel before, leads us to think that others may have withdrawn themselves from the meeting, e. g. Gamaliel, who could

b — Luke xxii. 45. John xi. (11 f) 13. Acts xii. 6 (ch. xxvii. 52 al.) only. Prov. iv. 16.
c pass., Mark ii. 1 ref.
d Acts xxiv. 19. xxv. 9. xxvi. 2. 1 Tim. v. 19.
e 1 Cor. vii. 32 only †. Wisd. vi. 15. vii. 23 only.
f ch. ix. 31. Mark i. 45 only †.
g ch. xi. 23. with ἡμ., Matt., here only. Acts xx. 26. Rom. xi. 8. 2 Cor. iii. 14. 1 Kings xxix. 6 al. fr. xiv. 31 only †. διατάζοντος δὲ Θησέως περὶ τῆς διαβολῆς, Diod. Sic. iv. 62. xvii. 3. 1 ch. ix. 8. x. 1. xxi. 23 ‖. John i. 12 al. Dan. vii. 14.
h ver. 9. 1 ch. k ch. xxiii. 1 ref. Gen.

[b] κοιμωμένων. [14] καὶ ἐὰν [c] ἀκουσθῇ τοῦτο [d] ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς [e] ἀμερίμνους ποιήσομεν. [15] οἱ δὲ λαβόντες τὰ [f] ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ [f] διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς [g] σήμερον ἡμέρας.

..ποιησομεν C.

[16] Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. [17] καὶ ἰδόντες αὐτὸν [h] προσεκύνησαν, οἱ δὲ [i] ἐδίστασαν. [18] καὶ προσ-

...και ιδοντες L.

ελθὼν ὁ Ἰησοῦς [k] ἐλάλησεν αὐτοῖς [k] λέγων [l] Ἐδόθη μοι

..ελαλησεν αυτοις G.

i ch. ix. 31. k ch. xxiii. 1 ref. Gen. l ch.

14. αν D^1L. for επι, υπο (*corrn as more simple*) BD latt. om αυτον B 33 lat-*e* æth $Orig_1$.

15. aft παρα ins τοις D. for μεχρι, ως D $Orig_1(txt_1)$ Chr. rec om ημερας (*as unusual with Matt: see ch* xi. 23; xxvii. 8), with A rel lat-*e* $Orig_2$: ins BDL latt Syr Chr.

16. om ο D.

17. rec aft προσεκ. ins αυτω, with A rel syrr: om BD 33 latt Eus Chr Aug.

ABDEFHKMUVΔ1. 33. 69.

hardly have consented to such a measure as this. 14.] not only '*come to the ears of the governor*,' but be borne witness of before the governor, come before him officially: i. e. 'if a stir be made, and you be in trouble about it:' see reff. 15.] Justin Martyr, Dial. c. Tryph. § 108, p. 202, says, καὶ οὐ μόνον οὐ μετενοήσατε μαθόντες αὐτὸν ἀναστάντα ἐκ νεκρῶν, ἀλλὰ ἄνδρας χειροτονήσαντες ἐκλεκτούς, εἰς πᾶσαν τὴν οἰκουμένην ἐπέμψατε κηρύσσοντες ὅτι αἵρεσίς τις ἄθεος καὶ ἄνομος ἐγήγερται ἀπὸ Ἰησοῦ τινος Γαλιλαίου πλάνου (see ch. xxvii. 63) ὃν σταυρωσάντων ὑμῶν οἱ μαθηταὶ αὐτοῦ κλέψαντες κ.τ.λ. ὁ λόγος οὗτος—this account of the matter. Eisenmenger (Entdecktes Judenthum, cited by Meyer and De Wette) gives an expansion of this lie of the Jews from the book called Toldoth Jeschu.

16—20.] APPEARANCE OF THE LORD ON A MOUNTAIN IN GALILEE. This journey into Galilee was *after the termination of the feast*, allowing *two first days of the week*, on which the Lord appeared to the assembled apostles (John xx. 19, 26), to elapse. It illustrates the imperfect and fragmentary nature of the materials out of which our narrative is built, that the appointment of this mountain as a place of assembly for the eleven *has not been mentioned*, although τὸ ὄρος οὗ seems to imply that it has. Stier well remarks (Reden Jesu, vii. 209) that in this verse Matthew gives a hint of *some interviews having taken place previously to this* in Galilee. And it is important to bear this in mind, as suggesting, if not the solution, at least the *ground* of solution, of the difficulties of this passage. Ver. 17 seems to present an instance of this imperfect and fragmentary narrative. The impression given by it is that the majority *of the eleven* worshipped Him, but some doubted (not, *whether they should worship Him*; which is absurd and not implied in the word. On οἱ δέ, cf. ch. xxvi. 67. ᾤχοντο εἰς Δεκέλειαν, οἱ δ' εἰς Μέγαρα, Xen. Hell. i. 2. 14: see also Anab. i. 5. 13). This however would hardly be possible, *after the two appearances at Jerusalem* in John xx. We are therefore obliged to conclude that *others were present*. Whether these others were the '500 brethren at once' of whom Paul speaks 1 Cor. xv. 6, or some other disciples, does not appear. Olshausen and Stier suppose, from the previous announcement of this meeting, and the repetition of that announcement by the angel, and by our Lord, that it probably included *all the disciples* of Jesus; at least, all who would from the nature of the case be brought together. 18. προσελθ.] They appear to have first seen Him at a distance, probably on the top of the mountain. This whole introduction, προσελθ. ἐλάλ. αὐτ. λέγ. forbids us to suppose that the following words are a mere compendium of what was said on various occasions. Like the opening of ch. v., it carries with it a direct assertion that what follows, was spoken *then, and there*. ἐδόθη μοι κ.τ.λ.] The words are a reference to ref. Dan. (LXX), which compare. *Given*,—by the Father, in the fulfilment of the Eternal

πᾶσα [l] ἐξουσία [m] ἐν οὐρανῷ καὶ [m] ἐπὶ τῆς γῆς. 19 πορευ- [m] ch. vi. 10. xvi. 19. xviii. 18.
θέντες [n] μαθητεύσατε πάντα [o] τὰ ἔθνη, [p] βαπτίζοντες αὐτοὺς [n] ch. xiii. 52. Acts xiv. 21.

(fastr., ch. xxvii. 57) only †. [o] Gal. iii. 8. 1 Tim. iv. 17. Num. xiv. 18. [p] Acts viii. 16. xix. 5. Rom. vi. 3. 1 Cor. i. 13. x. 2. Gal. iii. 27.

18. ουρανους D. rec om της (*to conform with* εν ουρ.), with A rel Orig$_2$ Chr Cyr$_2$: ins BD copt Eus Chr-wlf-ms.

19. πορευεσθε D(-αι) lat-*e* Orig$_1$ Tert Cypr. rec aft πορ. ins ουν, with BΔ 1. 33 ev-y vulg lat-*c e f ff*$_{1,2}$ *g*$_1$ syrr copt æth arm Cypr$_4$ Zeno: νυν D lat-*a b h n* Hil$_2$ Victorin: om A rel Iren-lat Orig Eus$_{\text{oft}}$ Ath$_{\text{oft}}$ Bas Amphil Chr Cyr$_2$ Thl Tert Lucif Ambr Aug. βαπτισαντες (*corrn for ecclesiastical propriety?*) BD: txt AN rel

Covenant, in the Unity of the Holy Spirit. *Now first* is this covenant, in its fulness, proclaimed upon earth. The Resurrection was its last seal—the Ascension was the *taking possession* of the Inheritance. But the Inheritance is already won; and the Heir is only remaining on earth for a temporary purpose — the assuring His joint-heirs of the verity of his possession. 'All power in heaven and earth;' see Eph. i. 20—23; Col. ii. 10; Heb. i. 6; Rem. xiv. 9; Phil. ii. 9—11; 1 Pet. iii. 22.

19.] οὖν (in rec.) is probably a gloss, but an excellent one. It is the glorification of the Son by the Father through the Spirit, which is the foundation of the Church of Christ in all the world. And when we baptize into the Name (i. e. into the fulness of the consequence of the objective covenant, and the subjective confession) of Father, Son, and Holy Ghost, it is *this* which forms the ground and cause of our power to do so—that this flesh of man, of which God hath made πάντα τὰ ἔθνη, is *glorified in the Person of our Redeemer*, through whom we all have access by one Spirit to the Father. πορ. μαθ.] Demonstrably, this was not understood as spoken to the Apostles *only*, but to all the brethren. Thus we read, πάντες διεσπάρησαν . . . πλὴν τῶν ἀποστόλων (Acts viii. 2): οἱ μὲν οὖν διασπαρέντες διῆλθον εὐαγγελιζόμενοι τὸν λόγον (ibid. ver. 4). There is peculiar meaning in μαθητεύσατε. All *power* is given me—go therefore and . . . subdue? Not so: the purpose of the Lord is to bring men to the *knowledge of the truth*—to work on and in their hearts, and lift them up to be partakers of the divine Nature. And therefore it is not 'subdue,' but **make disciples of** (see below). πάντα τὰ ἔθνη again is closely connected with πᾶσα ἐξουσία ἐπὶ τῆς γῆς.

πάντα τὰ ἔθνη] **all nations**, including the Jews. It is absurd to imagine that in these words of the Lord there is implied a *rejection of the Jews*, in direct variance with his commands elsewhere, and also with the world-wide signification of ἐπὶ τῆς γῆς above. Besides, the (temporary) rejection of the Jews consists in this, that they are *numbered among* πάντα τὰ ἔθνη, and not a peculiar people any longer: and are become, in the providence of God, the subjects of that preaching, of which by original title they ought to have been the promulgators. We find the first preachers of the gospel, so far from excepting the Jews, uniformly bearing their testimony to them *first*. With regard to the difficulty which has been raised on these words,—that if they had been thus spoken by the Lord, the Apostles would never have had any doubt about the admission of the Gentiles into the Church,—I would answer, with Ebrard, Stier, De Wette, Meyer, and others, 'that the Apostles *never had any doubt whatever* about *admitting* Gentiles,—only whether they should not be *circumcised* first.' In this command, the prohibition of ch. x. 5 is for ever removed. βαπτίζοντες] Both these present participles are the conditioning components of the imperative aor. preceding. The μαθητεύειν consists of two parts—the *initiatory*, admissory *rite*, and the *subsequent teaching*. It is much to be regretted that the rendering of μαθ. '*teach*,' has in our Bibles clouded the meaning of these important words. It will be observed that in our Lord's words, as in the Church, the process of ordinary discipleship is *from baptism to instruction*—i. e. is, *admission in infancy to the covenant*, and *growing up into* τηρεῖν πάντα κ.τ.λ.—the *exception* being, what circumstances rendered so frequent in the early church, *instruction before baptism*, in the case of *adults*. On this we may also remark, that baptism as known to the Jews included, just as it does in the Acts (ch. xvi. 15, 33), *whole households—wives and children*. As regards the command itself, no unprejudiced reader can doubt that it regards the *outward rite* of BAPTISM, so well known in this gospel as having been practised by John, and received by the Lord Himself. And thus it was immediately, and has been ever since, understood by the Church. As

ABDEF HKMU VΔ l. 33. 69.

[p] εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, [20] διδάσκοντες αὐτοὺς [q] τηρεῖν πάντα ὅσα [r] ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ [s] μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας [t] ἕως τῆς [u] συντελείας τοῦ αἰῶνος.

[p] ch. xix. 17 reff.
[q] ch. xvii. 9. xix. 7 al. Gen. ii. 16.
[r] ch. i. 23. John iii. 2. Deut. i. 42 al.
[s] ch. xxvi. 29. xxvii. 45, 64 al.
[t] ch. xiii. 39, 40 reff.
[u]

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Hippol Eus Ath Amphil Chr Cyr$_2$. om του bef υιου του D.

20. ειμι bef μεθ υμ. D Orig$_2$(but txt 8 times). rec at end adds αμην, with A^2 rel am(with forj gat) lat-*a b c f* syrr copt-ms æth : om A^1(appy) BDℵ 1. 33 vulg lat-*e ff*$_{1.2}$ *g*$_{1.2}$ *h n* copt arm Chr Cyr Thl.

SUBSCRIPTION. κατα μαθθαιον B : ευαγγελιον κατα ματθαιον AEH(K)UVΔ : ευ. κατ. μαθθαιον ετελεσθη αρχεται ευ. κατα ιωαννην D, simly lat-*b e f*; and so, but *marcum* for ιωαν., forj &c: FM lat-*a* have no subscr: K al (aft enumerating the number of στίχοι &c) το κατα ματθ. (ins αγιον al) ευ. εξεδοθη (εγραφη al) υπ αυτου εν ιεροσολυμοις (εν παλαιστινη al syrr, εν ανατολη al, and add εβραισι or τη εβραιδι διαλεκτω) μετα χρονους η της του χριστου (add του θεου ημων al) αναληψεως (add ηρμηνευθη δε υπο ιακωβου αδελφου του κυριου, or υπο ιωαννου al).

regards all attempts to explain away this sense, we may say—even setting aside the testimony furnished by the Acts of the Apostles,—that it is in the highest degree improbable that our Lord should have given, at a time when He was summing up the duties of his Church in such weighty words, a command couched in figurative or ambiguous language—one which He must have known would be interpreted by his disciples, now long accustomed to the rite and its name, otherwise than He intended it. **εἰς τὸ ὄν. . . .**] Reference is apparently made to the Baptism of the Lord himself, where the whole Three Persons of the Godhead were in manifestation.

Not *τὰ ὀνόματα*—but **τὸ ὄνομα**—setting forth the Unity of the Godhead.

It is unfortunate again here that our English Bibles do not give us the force of this *εἰς*. It should have been *into*, (as in Gal. iii. 27 al.,) both here and in 1 Cor. x. 2, and wherever the expression is used. It imports, not only a *subjective recognition* hereafter by the child of the truth implied in *τὸ ὄνομα*, κ.τ.λ. but an *objective admission* into the covenant of Redemption — *a putting on of Christ*. Baptism is the *contract of espousal* (Eph. v. 26) between Christ and his Church. Our word *'in'* being retained both here and in our formula of Baptism, it should always be remembered that *the Sacramental declaration is contained in this word*; that it answers (as Stier has well observed, vii. 268) to the *τοῦτό ἐστιν* in the other Sacrament. On the difference between the *baptism of John*, and *Christian baptism*, see notes on ch. iii. 11; Acts xviii. 25; xix. 1—5. **20.**] Even in the case of the adult, this teaching must, *in greater part*, follow his baptism; though as we have seen (on ver. 19), in *his* exceptional case, *some of it* must *go before*. For this teaching is nothing less than the building up of the whole man into the obedience of Christ. In these words, inasmuch as the then living disciples *could not teach all nations*, does the Lord *found the office of Preachers* in his Church, with all that belongs to it,—the duties of the *minister*, the *schoolteacher*, the *scripture reader*. This *'teaching'* is not merely the *κήρυγμα* of the gospel—not mere proclamation of the good news—but the whole catechetical office of the Church upon and in the baptized.

καὶ ἰδοὺ . . . .] These words imply and set forth the *Ascension*, the manner of which is not related by our Evangelist.

ἐγώ—I, in the fullest sense: not the *Divine Presence*, as *distinguished from the Humanity* of Christ. His Humanity is with us likewise. The vine lives in the branches. Stier remarks (vii. 277) the contrast between this *'I am with you,'* and the view of Nicodemus (John iii. 2) 'no man can do these miracles—except *God be with him.*' **μεθ' ὑμ.**] mainly, *by the promise of the Father* (Luke xxiv. 49) *which He has poured out on his Church*. But the presence of the Spirit is the effect of the presence of Christ—and the presence of Christ is part of the *ἐδόθη* above—the effect of the well-pleasing of the Father. So that the mystery of His name *Ἐμμανουήλ* (with which, as Stier remarks, this Gospel begins and ends) is fulfilled—God is *with us*. And **πάσας τὰς ἡμέρας**—all the (*appointed*) days—for

they are numbered by the Father, though by none but Him. ἕως τῆς συντ. τ. αἰ.—that time of which they had heard in so many parables, and about which they had asked, ch. xxiv. 3—the completion of the *state of time*. After that, He will be no more properly speaking *with us*, but we *with Him* (John xvii. 24) where He is. To understand μεθ' ὑμῶν only of the Apostles and their (?) successors, is to destroy the whole force of these most weighty words. Descending even into literal exactness, we may see that διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν, makes αὐτούς into ὑμεῖς, as soon as they are μεμαθητευμένοι. The command is *to the* UNIVERSAL CHURCH—to be performed, in the nature of things, by her *ministers* and *teachers*, the manner of appointing which is not here prescribed, but to be learnt in the unfoldings of Providence recorded in the Acts of the Apostles, who by his special ordinance were the founders and first builders of that Church—but whose office, *on that very account, precluded the idea of succession or renewal*. That Matthew does not record the fact or manner of *the Ascension*, is not to be used as a ground for any presumptions regarding the authenticity of the records of it which we possess. The narrative here is *suddenly brought to a termination*: that in John ends with an express declaration of its incompleteness. What reasons there may have been for the omission, either subjective, in the mind of the author of the Gospel, or objective, in the fragmentary character of the apostolic reports which are here put together, it is wholly out of our power, in this age of the world, to determine. As before remarked, the *fact itself* is here and elsewhere in this Gospel (see ch. xxii. 44; xxiv. 30; xxv. 14, 31; xxvi. 64) clearly *implied*.

ΕΥΑΓΓΕΛΙΟΝ

Γ ευαγγελιον...

ΚΑΤΑ ΜΑΡΚΟΝ.

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a Phil. iv. 15. Hos. i. 2. b N. T. passim. 2 Chron. xxxii. 32. c — Rom. ix. 26. xi. 2. Heb. iv. 7. ch. vi. 45. Acts xiii. 4. see ch. xiii. 26. d Mal. iii. 1.

I. 1 a Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ υἱοῦ θεοῦ.
2 Ὡς b γέγραπται c ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ d Ἰδοὺ

P ως γεγραπται... ABDEF HKLM PSUVΓ Δ 1. 33. 69.

Title. rec το κατα μαρκον αγιον ευαγγελιον, with some cursives: ευ του κατα μαρκον αγιου ευαγγελιου 69: κατα μαρκον B[so Verc Tisch Treg] FN: txt AD rel.

Chap. I. 1. om νιου θεου ℵ¹ 28. 255 Iren-gr-lat(but om ησ. χρ. also) Orig$_3$ Bas Jer$_3$ Victorin. (insd by ℵ-corr¹ᵃ Iren$_{\text{gr}}$ Ambr Jer$_1$.)—rec ins του bef θεου, with A rel: om BDL ℵ-corr¹ᵃ Sevrn.

2. καθως BKLΔℵ 1. 33 Orig$_3$ Bas Tit Sevrn: txt ADP rel Iren-gr Orig$_1$. rec (for τω ησαια τω προφητη) τοις προφηταις (*corrn, the cit being from Mal and Isa*), with AP rel syr-txt æth arm-zoh Iren-lat$_2$ Chr Phot: txt BDLΔℵ 1. 33 latt Syr syr-marg syr-jer copt goth arm-mss Iren-gr-lat$_1$ Orig(ὁ Μάρκος δύο προφητείας ἐν διαφόροις εἰρημένας τόποις ὑπὸ δύο προφητῶν εἰς ἓν συνάγων πεποιηκε· καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ κ.τ.λ.) Serap Porph Eus Epiph Bas Tit-bostr Vict Sevrn Jer('nomen Isaiæ putamus additum Scriptorum vitio') Aug.—om 1st τω

N.B. Throughout Mark, the parallel places in Matthew are to be consulted. Where the agreement is verbal, or nearly so, no notes are here appended, except grammatical and philological ones.

Chap. I. 1—8.] The preaching and baptism of John. Mt. iii. 1—12. Lk. iii. 1—17. The object of Mark being to relate *the official life and ministry* of our Lord, he begins with His *baptism*; and as a necessary introduction to it, with *the preaching of John the Baptist*. His account of John's baptism has many phrases in common with both Mt. and Lk.; but from the additional prophecy quoted in ver. 2, is certainly *independent* and *distinct* (see Prolegomena to the Gospp. ch. I. § ii.).

1. ἀρχὴ κ.τ.λ.] This is probably a title to what follows, as Mat. i. 1, and not connected with ver. 4, as Fritzsche and Lachm., nor with ver. 2, as Meyer. It is simpler and gives more majesty to the exordium, to put a period at the end of ver. 1, and make the citation from the prophet a new and confirmatory title.

Ἰησ. χρ.] cf, as its author, or its subject, as the context may determine. "If the genit. after εὐαγγ. is *not* a person, it is always that of the *object*, as εὐαγγ. τῆς βασιλείας, τῆς σωτηρίας, κ.τ.λ. (Matt. iv. 23: Eph. i. 13; vi. 15 al.). If θεοῦ follows, the genit. is one of the *subject* (ch. i. 15: Rom. i. 1, 15, 16, al.), as also when μου follows (Rom. ii. 16; xvi. 25: 1 Thess. i. 5, al.). But if χριστοῦ follows (Rom. i. 9; xv. 19: 1 Cor. ix. 12, al.), it may be either genit. of the *subject* (*auctoris*) or of the *object*: and only the context can determine. Here it decides for the latter (vv. 2—8). Render there-

ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς [c] κατασκευάσει τὴν ὁδόν σου· 3 [f] φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν κυρίου, [g] εὐθείας ποιεῖτε τὰς [h] τρίβους αὐτοῦ. 4 [i] Ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ [ik] κηρύσσων [l] βάπτισμα [lm] μετανοίας εἰς [n] ἄφεσιν ἁμαρτιῶν. 5 καὶ [o] ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ [p] ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 6 καὶ [q] ἦν ὁ Ἰωάννης [r] ἐνδεδυμένος τρίχας καμήλου καὶ [s] ζώνην [s] δερματίνην περὶ τὴν [s] ὀσφὺν αὐτοῦ, καὶ [t] ἔσθων [u] ἀκρίδας καὶ [u] μέλι [u] ἄγριον. 7 καὶ [v] ἐκήρυσσεν λέγων Ἔρχεται ὁ [w] ἰσχυρό-

c Matt. xi. 10 ‖ L. Luke i. 17. Heb. iii. 3, 4 bis. ix. 2, 6. xi. 7.
f Pet. iii. 20 only. Wisd. vii. 27.
g Isa. xl. 3.
h ‖ L. reff.
i ‖ only. Ps. xxvi. 11.
k constr.; ch. ix. 3, 7. 2 Cor. vi. 14. Col. i. 3. Heb. v. 12. Rom. iii. 2. xvi. 10. Micah ii. 1. see ver. 39. Luke i. 10, 20.
l Matt. iv. 23 reff.
m L. Acts xiii. 24. xix. 4 only.
n Matt. iii. 3, 11 al. (not John.) Prov. xiv. 16. Wisd. xi. 23. xii. 10, 19. Sir. xliv. 16 only.
o ‖ Mt. L. al. fr.
p — ‖ Mt. Acts xix. 18. Jam. v. 16 g.
q Luke i. 10, 20 al. fr. Jer. xxxiii. (xxvi.) 20. see ver. 4.
r Matt. vi. 26 reff.
s ‖ Mt. reff. 4 Kings i. 8.
t -φω, Luke xxii. 30 reff. Lev. xvii. 10 al.
u ‖ Mt. reff.
v — Matt. iii. 1. iv. 17. vv 38, 39, 45 al. fr. Exod. xxxii. 5.
w ‖ Mt. reff.

D 1 al Iren-gr Orig$_2$. rec ins εγω bef αποστελλω (*perhaps from Matt* xi. 10, *where* Z *only omits it. It is used in l. c. of* LXX *by* A *al*), with APℵ rel vulg syr goth æth arm Orig$_5$ Eus Phot Jer$_2$: om BD am(with em fuld gat ing mm mt taur tol) lat-*a b c i* Iren-lat Orig Sevrn Ambr Jer Aug Vigil-taps Bede. αποστελω ℵ. rec at end adds εμπροσθεν σου (*from Mt* xi. 10, *Lk* vii. 27), with A rel vulg lat-*f ff*$_{1,2}$ *g*$_{1,2}$ syr copt-wilk goth arm Orig$_3$ Eus Sevrn Phot Tert Jer$_1$: om BDKLPℵ am(with em fuld ing mt taur tol) lat-*a b c l* Syr syr-jer copt-schw æth Iren-lat Orig$_3$ $_{expr\,1}$ Victor Jer Aug.

3. for αυτου, του θεου υμων (*from* LXX) D 34-marg, *dei nostri* mt lat-*a b c f ff*$_2$ *g*$_2$ goth syr-ms-marg [Iren-lat].

4. αι beg ins και ℵ^1. rec om ο, with A(D)P rel: ins BLΔℵ 33 copt.—εν τ. ερ. bef βαπτ. D 28 latt(not *f*) Syr. rec ins και bef κηρυσσων, with ΔDℵ rel vss: om B 33. (P defective.) (*The account of the variations seems to be the ignorance of the transcribers that* ω. ο βαπτιζων *is, with Mk,* John the Baptist,—*see* ch. vi. 14, *where* D al *have corrected to* βαπτιστης: *thence* βαπτιζων *became joined with* εγενετο, *and* και *inserted.*)

5. εξεπορευοντο (*corrn to suit* ιεροσολυμιται &c) EFHLSV Γ(Tisch) harl^1(with taur) lat-*b ff*$_1$ *g*$_1$ copt-2-mss goth Thl. om οι D Scr's c. rec και εβαπτιζοντο bef παντες, with AP rel syr goth (æth): om και παντες 69, om παντες al, lat-*f*: txt BDLΔℵ 33 vulg lat-*a*(omg και) *b l* copt arm Orig$_2$ Eus. (παντες *was omd, as not in* ‖ *Mt, and seeming to assert too much: then re-insd from marg with* εβαπτ.)—om και ℵ^1. rec εν τω ιορδ. ποταμω bef υπ' αυτου (*from* ‖ *Mt*), with ADP rel syr goth: txt BLℵ 33 vulg lat-*b c f ff*$_{1,2}$ *g*$_{1,2}$ *l* arm Orig$_2$ Eus.—om τω bef ιορδ. D^1.—om ποταμω D mt lat-*a b c ff*$_{1,2}$ *g*$_1$ Orig$_1$.

6. rec (for και ην) ην δε (*from Mt* iii. 4), with ADP rel mt lat-*a c f ff*$_2$ syrr copt-schw goth æth arm Thl: txt BLℵ 33 vulg lat-*b ff*$_1$ *g*$_{1,2}$ D-lat copt-wilk. rec om ο, with ADHSΔ 33(Treg): ins BLℵ rel Thl. for τριχας, δερρην D-gr lat-*a*. om και ζ. to αυτου D lat-*a b ff*$_2$. rec εσθων, with ADP ℵ-corr$^{(sic\,?)}$ rel: txt BL^{1}Δℵ^1 33.

7, 8. και ελεγεν αυτοις Εγω μεν υμας βαπτιζω εν υδατι ερχεται δε οπισω μου ο

fore, **the glad tidings concerning Jesus Christ.**" Meyer. 2, 3.] This again stands independently, not ἐγέν. Ἰωάν. (ὁ) βαπτ. . . . . ὡς γέγρ. The citation here is from *two prophets*, Isa. and Mal.; see reff. The fact will not fail to be observed by the careful and honest student of the Gospels. Had the citation from Isaiah stood first, it would have been of no note, as Meyer observes. Consult notes on Mt. xi. 10; iii. 3. 4.] See on Mt. iii. 1. βάπτ. μετ., the baptism *symbolic of* ("gen. of the characteristic quality," Meyer) *repentance and forgiveness*—of the death unto sin, and new birth unto righteousness. The *former* of these only comes

x constr., Matt. iii. 12 reff.
y — & constr., l. (Matt. viii. 8 ‖ L.) 1 Cor. xv. 9. 2 Cor. (ii. 16.) iii. 5. 2 Tim. ii. 2. (Exod. iv. 10. Joel ii. 11.)
z here (and John viii. 6, 8) only. Exod. iv. 31 al.
a ‖ L. J. Acts xxii. 26 only. Job xxix. 10. Isa. v. 18, 27. Ῥἠτ. xxx. (xxxiii.) 26 only.
b ch. viii. 1. xiii. 17 ‖ Mt., 24. Luke v. 35. ix. 36 al. Judg. xvii. 6. c — John ix. 7. d — here only. see ch. xv. 38 ‖. e ‖ Mt. reff. f ‖. Matt. vii. 25. John i. 32 al. fr. Isa. lxiii. 14. g Luke ix. 35 reff.
h ‖. Matt. xii. 18. xvii. 5 ‖. 2 Pet. i. 17. Gen. xxii. 2. = μονογενής, Aq.

τερός μου ὀπίσω μου [x] οὗ οὐκ εἰμὶ [y] ἱκανὸς [z] κύψας λῦσαι
τὸν [a] ἱμάντα τῶν ὑποδημάτων [x] αὐτοῦ. [8] ἐγὼ ἐβάπτισα
ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς πνεύματι ἁγίῳ.
[9] καὶ ἐγένετο ἐν [b] ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ
Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη [c] εἰς τὸν Ἰορδάνην
ὑπὸ Ἰωάννου. [10] καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος
εἶδεν [d] σχιζομένους τοὺς οὐρανούς, καὶ τὸ πνεῦμα ὡς
[e] περιστερὰν [f] καταβαῖνον εἰς αὐτόν· [11] καὶ [g] φωνὴ ἐγένετο
ἐκ τῶν οὐρανῶν Σὺ εἶ ὁ υἱός μου ὁ [h] ἀγαπητός· ἐν σοὶ ..αγαπητος εν P.

ισχυροτερος μου, οὐ ουκ ειμι ικανος λυσαι τον ιμαντα των υποδηματων αυτου· και αυτος υμας βαπτισει εν πνευματι αγιω D lat-(*a*) ff_2 &c (*see Luke* iii. 16).
ισχυρος A ev-x. om 2nd μου B [al ? 102 = B ?] $Orig_1$: om οπισω μου Δ ev-P lat-ff_2.

8. rec aft εγω ins μεν (*from* ‖ *Mt Lu*), with A(D)P rel mt lat-*a f* ff_2 syr goth æth: om BLN 33. 69 vulg lat-*b c* ff_1 $g_{1,2}$ Syr copt arm Orig. rec ins εν bef υδατι (*from* ‖ *Mt, where* none *omit it*), with ADP rel gat(with mm mt) lat-*a c* &c: om BH ΔN 33 vulg Orig(addg μόνος Ματθαῖος τούτῳ προσέθηκε τό εἰς μετάνοιαν) Aug. om 2nd υμας N^1: υμας bef βαπτισει D 69 lat-*a* ff_2. rec ins εν bef πν. αγ. (*from* ‖ *Mt*), with ADPN 33(Treg) rel gat(with mm mt) copt Orig: om BL vulg lat-*b* Aug. at end add και πυρι (*from* ‖ *Mt Lu*) P al syr-with-ast.

9. om 1st και B Scr's c. ταις ημεραις bef εκειναις DΔ Scr's e lat-*b f* $ff_{1,2}$ g_1. ins *o* bef ιησ. DMΓΔ 69 Scr's c d e i l m n r s w^2 evv-x-y-z-P-150. rec υπο ιω. bef εις τ. ιορδ., with AP rel vulg lat-*c f* syr goth æth arm: txt BDLN (1) 33. 69 am (with fuld ing tol) lat-*a b* $ff_{1,2}$ $g_{1,2}$ Syr copt Orig.

10. rec ευθεως, with AP rel: om D lat-*a b* æth: txt BLΔN 33. rec (for εκ) απο (*from* ‖ *Mt*), with AP rel: txt BDLN 33. 69 latt goth æth(appy) arm. for σχιζ., ηνυγμενους (= ηνοιγ.) D, *apertos* lat-*b*, *aperiri* lat-*c*, *adaperiri* lat-*a*. rec ωσει (*from* ‖ *Mt*), with MP (1. 33. 69, e sil): txt ABDN rel (syr-marg-gr). καταβαινων D^1. add και μενον (*from Joh* i. 33) N [10]. 33. 71 [= Scr's g]. 86. 106 vulg lat-*b* $ff_{1,2}$ $g_{1,2}$ *l* copt-wilk æth Ambr. (Δ has a space left.) rec (for εις) επ' (*from* ‖), with APN rel lat-*f* g_1: txt BD 13. 69. 124 lat-*a* (*b*) *l*.

properly into the notion of John's baptism, which did not confer the Holy Spirit, ver. 8. 7.] **κύψας λῦσαι . . . .**, the expression is common to Mk., Lk., and Jn. (i. 27). It amounts to the same as *bearing the shoes*—for he who did the last would necessarily be also employed in loosing and taking off the sandal. But the variety is itself indicative of the independence of Mt. and Mk. of one another. John used the two expressions at different times, and our witnesses have reported both. **κύψας** is added by Mk., who, as we shall find, is more minute in circumstantial detail than the other Evangelists. 8.] Mt. and Lk. add **καὶ πυρί.**

9—11.] JESUS IS BAPTIZED BY HIM. Mt. iii. 13—17: Lk. iii. 21, 22. **ἀπὸ Ναζ.** is contained here only. The words with which this account is introduced, express indefiniteness as to time. It was (Lk. iii. 21) *after all the people were baptized*: see note there. The commencement of this Gospel has no marks of an eye-witness: it is the *compendium of generally current accounts*. 10.] **εὐθέως**, or **-θύς**, is a favourite connecting word with Mk. St. Mark has here taken the oral account verbatim, and applied it to Jesus, '*He saw*,' &c.—and **αὐτόν** must mean *Himself*: otherwise we must understand ὁ Ἰωάν. before **εἶδεν**, and take **ἀναβ.** as *pendent*, which is very improbable. The construction of the sentence is a remarkable testimony of the independence of Mk. and Mt. even when parts of the narrative agree verbatim. See note on Mt. iii. 16. **σχιζ.**] Peculiar to Mk.; and more descriptive than **ἀνεῳχθησαν**, Mt. Lk. 11.] **σὺ εἶ**, Mk. Lk.; **οὗτός ἐσ.**, Mt. — **ἐν ᾧ εὐδ.**, Mt.; **ἐν σοὶ εὐδ.**, Mk. and Lk. I mention these things to shew how extremely improbable it is that Mk. had either Mt. or Lk. before him. Such arbitrary alteration of documents

[1] εὐδόκησα. [12] καὶ εὐθὺς τὸ πνεῦμα αὐτὸν [k] ἐκβάλλει εἰς τὴν ἔρημον. [13] καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσεράκοντα [l] πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι [m] διηκόνουν αὐτῷ.

G και οι αγγ... ABDEP GHKL MSUV ΓΔ 1. 33. 69.

[14] Καὶ μετὰ τὸ [n] παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ [o] εὐαγγέλιον τοῦ [o] θεοῦ [15] λέγων ὅτι [p] πεπλήρωται ὁ [p] καιρὸς καὶ [q] ἤγγικεν ἡ [r] βασιλεία τοῦ [r] θεοῦ· [s] μετανοεῖτε καὶ [t] πιστεύετε ἐν τῷ

[1] Matt. xvii. 5. 1 Cor. x. 5. 2 Cor. xii. 10. [2 Thess. iii. 12.] Heb. x 38, from Hab. ii. 4. 2 Kings xxii. 20. Mal. iii. 17.
[k] = Matt. ix. 38. John x. 4. 1 Macc. xii. 27.
[l] and N. T. passim.
[m] ch. xv. 41 al. fr.†
[n] = Acts viii. 3. xvi. 4.

2 Pet. ii. 4. Ps. lxxxvii. 3. constr., Ezek. xliv. 26 al. fr. [o] Rom. i. 1. xv. 16. 2 Cor. xi. 7. 1 Thess. ii. 2, 8, 9. 1 Pet. iv. 17 (Acts xx. 24. 1 Tim. i. 11) only. εὐ. τῆς βασ., Matt. iv. 23. ix. 35. xxiv. 14 only. [p] Luke xxi. 24. see Lam. iv. 18. [q] = 1 Mt. al. fr. Ezek. vii. 7, 12. [r] Matt. vi. 33 al. ch. iv. 11, 26, 30 and freq. in Mk., Luke, Acts & Paul. John iii. 3, 5. Rev. xii. 10. [s] Matt. iii. 2 reff. [t] w. ὅτι, John i. 51. 15 only. Ps. lxxvii. 22. Jer. xii. 6.

11. om εγενετο DN[1] mt lat-ff$_2$. rec (for σοι) ω (*from* ‖ *Mt*), with A rel lat-*b f* g_1 D-lat syr-marg copt-wilk arm-mss: txt BDLN 1. 33. 69 vulg lat-*a c ff*$_2$ g_2 *l* Syr syr-txt copt-schw goth æth arm-zoh. (P def.)

12. ευθεως ADE[1]K M-marg 1: txt BN rel. aft πνευμα ins το αγιον D. εκβαλλει bef αυτον DΔ 33. 69 latt.

13. rec ins εκει bef εν τη ερημω (*marg corrn for* εν τ. ερ. [*as appears by* εν τ. ερ. *being omd by* K &c] *aftds admd with it into the text*), with Δ rel syrr arm: om ABD LN 33 latt copt goth æth Orig. om εν τη ε. K 1. 69. 124. 209 al Scr's e w[1] lat-*a* arm. τεσσαρακοντα bef ημερας BLN 33 vulg lat-(*e*) *ff*$_1$ g_1 *l* syr-marg copt Orig Eus. add κ. τεσσαρακ. νυκτας L(M) 13. 33 al vulg lat-(*c*) *ff*$_1$ g_1 *l* syr-marg copt æth Orig Eus. ins και bef πειραζομενος D latt. om οι AM 33 al Scr's c d evv-y-z-150.

14. rec (for και μετα) μετα δε (‖ *Mt*), with ALN rel vulg lat-*f ff*$_1$ g_2 syrr goth æth arm Orig Eus: *sed postquam* lat-*b* g_1 D-lat: txt BD (al ?) lat-*a* (*c*) copt. om του AEFG[1]HSUVΓ Eus-ed. om ο AEFHKMUV[2]Γ Eus. rec aft ευαγγελιον ins της βασιλειας (*from Mt* iv. 23), with AD rel vulg lat-*a f ff*$_1$ $g_{1,2}$ Syr syr-ms æth: om BLN 1. 33. 69 mt lat-*b c ff*$_2$ syr-ed copt goth(Treg) arm Orig$_2$.

15. rec ins και bef λεγων, with BKLMΔ 1. 33. 69 vulg lat-*a b* &c syrr copt: om AD rel lat-*f ff*$_2$ g_1 goth.—om και λεγων N (al ?) mt lat-*c* Orig. πεπληρωται ο καιρος D (al ?) mt lat-*a b c ff*$_2$ g_1.

could never have been the practice of any one seriously intent on an important work.

12, 13.] Temptation of Jesus. Mt. iv. 1—11. Lk. iv. 1—13. 12, 13.] ἐκβάλλει = ἀνάγω Mt., = ἄγω Lk. It is a more forcible word than either of these to express the mighty and cogent impulse of the Spirit. σατανᾶ = διαβ. Mt. Lk.; see note, Mt. iv. 1. It seems to have been permitted to the evil one to tempt our Lord *during the whole of the* 40 *days*, and of this we have here, as in Lk., an implied assertion. The additional intensity of temptation at the *end* of that period, is expressed in Mt. by the tempter *coming to* Him—becoming visible and audible. Perhaps the *being with the beasts* may point to one form of temptation, viz. that of *terror*, which was practised on Him:—but of the *inward trials* who may speak? οἱ ἄγγ., as τῶν θηρ. generic.

There is nothing here to *contradict* the fast spoken of in Mt. and Lk., as De W. maintains. Our Evangelist perhaps implies it in the last words of ver. 13. It is remarkable that those Commentators who are fondest of maintaining that Mk. constructed his narrative out of those of Mt. and Lk. (De W., Meyer) are also most keen in pointing out what they call irreconcileable differences between him and them. No apportionment of these details to the various successive parts of the temptation is given by our Evangelist. They are simply stated to have happened, compendiously.

14, 15.] Jesus begins His ministry. Mt. iv. 12—17. Lk. iv. 14, 15.

14, 15.] See notes on Mt. iv. 12. παρεδ. seems to have been the usual and well-known term for the imprisonment of John. τὸ εὐαγ. τ. θ.] see reff., and note on ver. 1. πεπλ. ὁ καιρ.] see Gal. iv. 4. "The end of the old covenant is at hand; .... the Son is born, grown up, anointed (in his baptism), tempted, gone forth, the testimony of his witness is given, and now He witnesses himself; now begins that last speaking of God, *by His Son* (Heb

u here only. Hab. i. 17 only.
v | Mt. bis. Luke v. 2 only. Jer. xvi. 16. (-εύειν, John xxi. 3.)
w | Mt. only. 4 Kings vi. 19.
x — Matt. iv. 11 al. fr.
y | Mt. bis. Luke v. 2, 4, 5, 6. John xxi. 6, 8, 11 bis only.
z — | Mt (Luke i. 7, 18. ii. 36) only.
a | Mt. Gal. vi. 1 al. Ezra iv. 12, 13, 16.
b John x. 12, 13 bis only.

εὐαγγελίῳ. 16 καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος [u] ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ, ἦσαν γὰρ [v] ἁλιεῖς. 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς [w] Δεῦτε [t] ὀπίσω μου καὶ ποιήσω ὑμᾶς γενέσθαι [v] ἁλιεῖς ἀνθρώπων. 18 καὶ εὐθέως C γενεσθαι ... ABCDE FGHKL MSUV ΓΔ 1. 33. 69.
[x] ἀφέντες τὰ [y] δίκτυα [αὐτῶν] ἠκολούθησαν αὐτῷ. 19 καὶ [z] προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ [a] καταρτίζοντας τὰ [y] δίκτυα. 20 καὶ εὐθὺς ἐκάλεσεν αὐτούς· καὶ [x] ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν [b] μισθωτῶν [c] ἀπῆλθον [c] ὀπίσω αὐτοῦ.

Exod. xii. 45. — μίσθιος. Luke xv. 17, 19. c John xii. 19.

16. rec (for και παραγων) περιπατων δε (*from* || *Mt*), with A rel (Syr) syr-txt: txt BDLℵ 33. 69 latt (syr-marg) copt goth arm. ins τον bef σιμωνα D 28. 69. 124. 346.
rec (for σιμωνος) αυτου (*from* || *Mt*), with DGΓ 33 latt Syr æth: αυτου του σιμωνος (*combination of readings*) E¹FKSUV syr goth: txt BLMℵ lat-*a* copt arm, του σ. AE²Δ 1. 69. rec (for αμφιβαλλ.) βαλλοντας (*from* || *Mt*), with E²ΜΓ 1 arm: txt A(-τες) BD H(Treg) ℵ rel. rec adds αμφιβλησπρον (*from* || *Mt*), with A rel lat-*b ff*₂ syr copt goth; -τρα vss, -τρα bef βαλλοντας 1 al Scr's a; τα δικτυα D 13. 28. 69. 124 vulg lat-*a c f ff*₁ *g*₁.₂ *l* Syr arm: om BLℵ 33 æth(appy). rec αλιεις, with Eℵ rel: αλειεις D (L doubtful): txt AB¹Δ (so in ver 17, where ℵ has -ειεις also).

18. for ευθεως, ενθυς Lℵ 33. rec aft δικτυα ins αυτων, with A rel lat-*f* *g*₁ syrr goth æth: om BCLℵ 13. 33. 69 vulg lat-*ff*₁ *g*₂ copt arm.—for τα δικτυα, παντα D al lat-*a b c ff*₂. ηκολουθουν (for -θησαν) B.

19. rec aft προβας ins εκειθεν (*from* || *Mt*), with ACℵ rel vulg lat-*c f ff*₁ *g*₁.₂ syr goth æth arm: aft ολιγον, 33: om BDL 1 lat-*a b ff*₂ *g*₁ Syr copt. om ολιγον ℵ¹ 56. 57. 58 Thl. aft δικτυα ins αυτων (*from* || *Mt*) C²KMΓ 1 Syr syr-with-ast copt æth.

20. rec ενθεως, with ACD rel: txt BLℵ 13. 33: om 124. 433 lat-*b* æth: ins bef αφεντες Δ (69) lat-*c ff*₂ Syr arm. ηκολουθησαν αυτω (|| *Mt*) D (al ?) latt copt-wilk æth.

i. 1) which henceforth shall be proclaimed in all the world till the end comes." (Stier, R. J. i. 57.) **και πιστ.**] These words are in Mk. only. They furnish us an interesting characteristic of the difference between the preaching *of John*, which was that of repentance—and *of our Lord*, which was repentance *and faith*. It is not *in Himself as the Saviour* that this faith is *yet* preached: this He did not proclaim till much later in his ministry: but in *the fulfilment of the time and approach of the kingdom of God*. **ἐν** is not *instrumental* (as Fritzsche), '*by means of* the Gospel:' but in the Gospel, which, in its completion, sets forth Jesus Christ as the object of faith. "The object of the faith is conceived as that on which the faith lays hold." Meyer.

16—20.] CALLING OF PETER, ANDREW, JAMES, AND JOHN. Mt. iv. 18—22. Almost verbatim as Mat. The variations are curious: after **Σίμωνα**, Mk. omits **τὸν λεγ. Πέτρ.**:—although the name was prophetically given by our Lord before this, in John i. 43, it perhaps was not *actually* given, till the twelve became a distinct body, see ch. iii. 16. Mt. has **εἰς τὴν θ.**, for our **ἐν τ. θ.**, an inconceivable variation, if one copied the other, as is also **ἀμφιβάλλ.** for **βάλλ. ἀμφίβλησπρον.** The **παράγων παρά**, and the **ἀμφιβ. ἐν τ. θαλ.** are noticed by Meyer as belonging to the graphic delineation which this Evangelist loves. 17.] **γενέσθαι** is here inserted before **ἁλιεῖς** for minute accuracy.
19.] **μετὰ Ζ. τ. πατρ. αὐτ.** (Mt.) is omitted here, and Z. inserted below, where Mt. has simply **τ. πατ.** **καὶ αὐτούς, these also**, as well as the former pair of brothers. It belongs only to **ἐν τῷ πλοίῳ**, not to the following clause. 20.] **μετὰ τῶν μισθ.** is inserted for particularity, and perhaps to *soften* the leaving their father alone. It gives us a view of the station of life of Zebedee and his sons; they were not *poor*

21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ. καὶ εὐθέως [d] τοῖς σάββασιν εἰδίδασκεν [e] εἰς τὴν συναγωγήν. 22 καὶ [f] ἐξεπλήσσοντο [g] ἐπὶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων αὐτοὺς ὡς [h] ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς. 23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος [i] ἐν [j] πνεύματι [i] ἀκαθάρτῳ, καὶ [j] ἀνέκραξεν 24 λέγων [k] Τί ἡμῖν καὶ σοὶ Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ [l] ἅγιος τοῦ [l] θεοῦ. 25 καὶ [m] ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων [n] Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ. 26 καὶ

d plur., Matt. xii. 1, &c. ch. ii. 24. iii. 2, 4 al. fr.
e constr., ver. 39 al.
f constr., Matt. vii. 28. xxii. 33. ch. xi. 18. Luke iv. 32. ix. 43. Acts xiii. 12.
g — ch. iii. 6. x. 22, 24 al. Exod. xviii. 9.
h Matt. vii. 29 reff.
i ch. v. 2. cf. Luke i. 17 bis. Isa. liii. 3, 4.

j ‖ L. ch. vi. 49. Luke viii. 28. xxiii. 18 only. Judg. vii. 20. ‖ L. John vi. 60 only. see Acts iii. 14. l John ii. 20.
k ‖ L. Matt. viii. 29. 2 Kings xvi. 10 al. m Matt. xvi. 22. Jude 9. Zech. iii. 2.
n Matt. xxii. 12 reff.

21. εισεπορευοντο D-gr 33. εὐθυς LN 1. 33 Orig$_1$. ins εν bef τοις σαββασιν CG. rec εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν, with ABD rel latt syr goth æth arm: εδιδ. εισελθ. εις τ. συν. al: ελθων ε. τ. σ. εδ. al: εις τ. συν. αυτων εδιδασκ. Δ: εδιδασκ. (εν) τοις σαββ. εις τ. συν. C Syr copt: εδιδασκεν εις την συναγωγην (C) LN Orig$_2$. (*The variations seem to shew that the construction gave offence and was supplied by* εισελθ. *or* ελθ.)—εδιδαξεν N^1. add αυτους D latt syr-with-ast goth æth arm.

22. om 2nd και D^1 lat-*b c e*. aft γραμματεις ins αυτων (*from Mt* vii. 29) CM Δ 33 lat-*c f g*$_2$ syrr æth.

23. rec om ευθυς (*as inappropriate*), with ACD rel latt syrr goth æth arm: ins BLN 1. 33. 131. 209 copt Orig. εν τη συν. αυ. bef ην C (al ?) Orig. om αυτων DL 72 lat-*b c e ff*$_2$ *g*$_1$ copt-wilk. om 2nd εν N(appy). ενεκραξεν D.

24. rec ins εα bef τι (*from* ‖ *Luke. It is not correctly stated by Tischdf that nearly the same MSS omit it in Lu, as here: e.g.,* B *has it there*), with ACN^{2b} rel syr goth arm Orig Eus$_2$: om BDN^1 latt Syr copt æth Aug. σύ (*confusion of vowels ?*) ABΓΔ Scr's e ev-z: σοι CDN rel. ημας bef απολεσαι C Vict. for οιδα, οιδαμεν L Δ-gr N copt æth arm Iren-lat Orig Eus Cyr-jer Bas Chr Thdor-mops Cyr Tert Aug Paulin: txt ABCD rel latt syrr goth.

25. om ο ιησ. D 142' lat-*b g*$_1$. om λεγων A^1(possibly) N^1. (λεγων φιμωθητι is written [*prima manu ?*] over an erasure in A: λεγων is inserted in N by corr^{1a}.) for εξ, απ' HL 33 al Scr's c s v lat-*f ff*$_2$ *g*$_{1.2}$ *l* Orig-lat Damasc. for αυτου, του ανθρωπου D 8-pe latt(not *f*). at end add πνευμα ακαθαρτον D (8-pe) gat mm lat-*b c e ff*$_2$ *g*$_{1.2}$ goth æth.

fishermen, but had *hired servants*. Mt. has ἠκολούθησ. αὐτ. Now may we not venture to say that both these accounts came *from Peter* originally? Matthew's an earlier one, taught (or given in writing perhaps) without any definite idea of making it part of a larger work; but this carefully corrected and rendered accurate, even to the omitting the name *Peter*, which though generally known, and therefore mentioned in the *oral* account, was perhaps not yet formally given, and must be omitted in the *historical*.

21—28.] HEALING OF A DEMONIAC IN THE SYNAGOGUE AT CAPERNAUM. Lk. iv. 31—37. 21.] Not *immediately* after the preceding. The *calling of the Apostles*, the *Sermon on the Mount*, the *healing of the leper*, and *of the centurion's servant*, precede the following miracle.

22.] A formula occurring entire at the end of the Sermon on the Mount, Mt. vii. 28, and the first clause of it,—and, in substance, the second also,—in the corresponding place to this in Luke iv. 32.

23—28. ἐν. ἐν πν.] The use of the prep. in this connexion is unusual: see reff. I think the best account of it is, that it falls under a large class of usages of ἐν, expressing the *element in which* the man lived and moved, as possessed and interpenetrated by the evil spirit,—as in the common expressions ἐν κυρίῳ, ἐν χριστῷ, cf. 2 Cor. xii. 2, and Acts xvii. 28. This account occurs in Lk. iv. 33—37, nearly verbatim: for the variations, see there. It is very important for our Lord's official life, as shewing that He rejected and forbade all testimony to his Person, *except that which He came on*

ABCDE FGHKL MSUV ΓΔ 1. 33. 69.

o ch. ix. 20 ‖ L., 26 only. 2 Kings xxii. 8. Jer. iv. 19 only.
p ch. x. 24, 32 only. 2 Kings xxii. 8. 1 Macc. vi. 8.
q w. προς, ch. ix. (14 v. r.) 16. Luke xxii. 23. Acts ix. 39. dat., ch. viii. 11 al.† r = ch. x. 26 rec.
s = Acts xix. 20. Rom. viii. 13. Eph. iv. 16.
t ‖ L. ch. ix. 26. Luke viii. 25. Gen. xlix. 33. 3. xxviii. 22.
x ‖ Matt. x. 33. Luke xii. 53 bis only. Ruth i. 14.
a = Matt. iv. 24 reff. 3 Kings ii. 28.
1 Cor. iv. 17 only. Isa. xlii. 23.
v ch. xvi. 20. Luke ix. 6. Acts xvii. 30. xxiv. w Matt. iii. 5 ‖ L. xiv. 35 al. Deut. iii. 13, 14.
y ch. ii. 4. John v. 3, 6. Acts xxviii. 8. Prov. vi. 9.

ο σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνήσαν
φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. 27 καὶ ᵖ ἐθαμβήθησαν
ἅπαντες, ὥστε ᵠ συνζητεῖν πρὸς ʳ ἑαυτοὺς λέγοντας Τί
ἐστιν τοῦτο; διδαχὴ καινὴ ˢ κατ' ἐξουσίαν· καὶ τοῖς πνεύ-
μασιν τοῖς ἀκαθάρτοις ᵗ ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.
28 καὶ ἐξῆλθεν ἡ ᵘ ἀκοὴ αὐτοῦ εὐθὺς ᵛ πανταχοῦ εἰς ὅλην
τὴν ʷ περίχωρον τῆς Γαλιλαίας. 29 Καὶ εὐθὺς ἐκ τῆς
συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ
Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. 30 ἡ δὲ ˣ πενθερὰ
Σίμωνος ʸ κατέκειτο ᶻ πυρέσσουσα, καὶ εὐθὺς λέγουσιν

26. κ. εξηλθ. το πν. το ακ. σπαραξας αυτον κ. εραξας φ. μ. εξηλθ. απ αυτου D, simly lat-e ff_2. om το πνευμα B [al ? 102 = B ?]. rec (for φωνησαν) κραξαν (*more usual word*), with AC (D) rel : txt BL 33 Orig. for εξ, απ' (*from* ‖ *Luke*) CDMΔ 33 latt Damasc : txt ABℵ rel goth arm Orig.

27. εθαμβησαν D Orig. rec (for απαντες) παντες (‖ *Luke*), with ACD rel : txt BLUℵ 157. 433 Orig. om προς Bℵ [al ? 102 = B ?]. rec (for εαυτ.) αυτους, with BGLSℵ : txt ACD rel. λεγοντες (*from* ‖ *Luke*) ACE[1]MΔ[2] 33 : txt BDℵ rel. rec (for διδαχη καινη κατ' εξουσιαν) τις η διδαχη η καινη αυτη οτι κατ' εξουσιαν, with C rel (latt) syrr goth : τις η καινη αυτη διδ. οτι A : alii aliter : τις η διδαχη εκεινη η καινη αυτη η εξουσια οτι D, omg τι εστιν τουτο, as also do gat (and mm mt) lat-b c e $ff_{1,2}$ g_2 : txt BLℵ 1. 33. 131. 209 al. (*Txt seems to have been original, and to have been variously conformed to* ‖ *Luke.*)

28. rec (for και εξηλθ.) εξηλθ. δε, with A rel lat-f syr goth arm : txt BCDLMΔℵ 33 evv-y-z-150 latt Syr copt æth. om ευθυς ℵ[1] 1. 28. 33. 59[1]. 131 al Scr's e v lat-b c e ff_2 g_1 copt-wilk æth arm : ins A B(see table) CD ℵ[2b] rel vulg lat-f ff_1 g_2 syrr copt-schw goth. rec om πανταχου (*see* ‖ *Luke*), with ADℵ[1] rel vulg lat-c f $ff_{1,2}$ $g_{1,2}$ syrr goth arm : ins BC(L ℵ[2b], -χη) 69 lat-b e copt. for της γαλιλαιας, της ιουδαιας ℵ[1] : του ιορδανου 28 : εκεινην Scr's s[1].

29. rec ευθεως, with AC rel : om D (al ?) lat-c e ff_2 g_1 Syr æth : txt BLΔℵ 1. 33. εξ. δε εκ τ. σ. ηλθεν D lat-(b c) e. εξελθων ηλθεν (*from* ‖ *Mt Lu*) B(D) 1. 69 gat(with mm) lat-(b c e f ff_2 g_1) syr-ms-marg æth arm Thl Euthym : *egrediens . . . venerunt* mt(with tol) lat-ff_1 l Syr-ms : txt ACℵ rel vulg Syr syr-txt copt goth.

30. κατεκ. δε η π. σιμ. D latt(exc f). rec ευθεως, with AC rel : om 1 (al ?) lat-b c ff_2 g_1 Syr æth : txt BDLℵ 33. 69.

earth to give. The dæmons *knew Him*, but *were silenced.* (See Mt. viii. 29; ch. v. 7.) It is of course utterly impossible to understand such a testimony as that of the *sick person*, still less of the *fever* or *disease.* Nαζ.] We may observe that this epithet often occurs under strong contrast to His Majesty and glory; as here, and ch. xvi. 6, and Acts ii. 22—24; xxii. 8; and, we may add, Jn. xix. 19.

ἡμᾶς, generic: "communem inter se causam habent dæmonia," Bengel.

σπαράξ.] having convulsed him, see reff. Luke adds, that he did not *injure* him at all. 27.] πρὸς ἑαυτούς is not, each man within himself, but amounts to πρὸς ἀλλήλους, see reff. Meyer well remarks, that the reason of the reflexive pronoun being used, is probably to be found in the narrative representing what was said *among themselves*, not to Jesus and his disciples. We may either take καινή with κατ' ἐξουσίαν, 'new *in respect of* power,' as Meyer: or regard καινή and κατ' ἐξουσίαν as two separate predicates of διδαχή. The latter view is preferable as more borne out by the adverbial use of κατά with nouns signifying *power* in the reff. Render then a teaching new and powerful. 28.] This miracle which St. Mark and St. Luke relate first of all, is not stated by them to have been *the first.* Cf. John ii. 11.

29—34.] Healing of Simon's mother-in-law. Mt. viii. 14—17. Lk. iv. 38—41. The three accounts, perhaps

αὐτῷ περὶ αὐτῆς. 31 καὶ προσελθὼν ἤγειρεν αὐτὴν [a]κρατήσας τῆς χειρός, καὶ ἀφῆκεν αὐτὴν ὁ [b]πυρετὸς εὐθέως, καὶ [c]διηκόνει αὐτοῖς. 32 [d]ὀψίας δὲ [de]γενομένης, ὅτε [f]ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς [g]κακῶς [g]ἔχοντας καὶ τοὺς [g]δαιμονιζομένους, 33 καὶ ἦν ὅλη ἡ πόλις [h]ἐπισυνηγμένη πρὸς τὴν θύραν. 34 καὶ ἐθεράπευσεν πολλοὺς [g]κακῶς [g]ἔχοντας [i]ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ [j]ἤφιεν λαλεῖν τὰ δαιμόνια ὅτι ᾔδεισαν αὐτόν. 35 καὶ πρωῒ [k]ἔννυχα λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κἀκεῖ [l]προσηύχετο. 36 καὶ [m]κατεδίωξαν αὐτὸν Σίμων καὶ οἱ

—διηκονει αυτοις H. ABCDE FGKL MSUV ΓΔ 1. 33. 69.

a gen., ch. v. 41 ‖. (ix. 27.) Heb. iv. 14. vi. 18 only.
b Gen. xix. 16. — ‖ (L. bis). John iv. 52. Acts xxviii. 8 only. Deut. xxviii. 22 only.
c Matt. iv. 11 reff.
d ‖ Mt. al fr. Mt. Mk. only, exc. John vi. 16 (xx. 19). Judith xiii. 1.
e — ch. xv. 33 al. Exod. x. 13.
f ‖ L. only. Gen. xxvii. 11 al. δύνω., (but not —) Exod. xv. 10 only. 2 Chron. xx. 26.
g ‖ Mt. reff.
h ch. xiii. 27 ‖ Mt. Matt. xxiii. 37. Luke xii. 1. xiii. 34 only. 2 Chron. xx. 26.
i — Matt. iv. 24. 2 Tim. iii. 6 al.‡
j ἤφ., ch. xi. 16 only. — Matt. iii. 15. xxiii. 14 al. Ps. civ. 14. passim.
k here only †. 3 Macc. v. 6.
l abs., Matt. vi. 5 and
m here only. Josh. ii. 16, 22. Ps. xxiii. 6.

31. εστεινας την χειρα κρατησας ηγ. αυτην D lat-(b) *f*. rec aft χειρα ins αυτης (*from* ‖ *Mt*), with AC rel latt: om B(D)Lℵ lat-*b*. om ευθεως (‖ *Mt Lu*) BCLℵ 1. 33. 131. 209 lat-*e* copt arm: ins aft και al: bef αφηκ. D vulg lat-*c f ff*$_2$ g$_{1,2}$ Syr: bef διηκ. al: bef ο πυρ. lat-*b*: txt A rel syr goth æth.

32. for οψ. γεν. οτε, *cum autem* (*perhaps the origl txt, and* οψ. γεν. *insd from* ‖ *Mt*) lat-*b*. rec ἔδυ, with ACℵ rel: εδυσεν BD. εφεροσαν D. aft εχοντας ins νοσοις ποικιλαις (*from* ‖ *Luke*) D lat-*b c e ff*$_2$ g$_1$.

33. om from και τ. δαιμονιζ. ver 33 as far as και δαιμ. ver 34 ℵ^1. (insd on marg by corr^{2b}.) rec η πολ. ολ. επισ. ην, with A rel lat-*c f* (*ff*$_2$ g$_{1,2}$) syrr copt-wilk goth æth arm: txt BCDL ℵ-corr^{2b} 33 (ev-y) vulg lat-*b e l* copt-schw. (om ην ΓΥ.) aft θυραν ins αυτου D lat-*c* (*ff*$_2$ g$_1$, appy).

34. for ver, κ. ἐθεραπευσεν αυτους κ. τους δαιμονια εχοντας εξεβ. αυτα απ αυτων κ. ουκ ηφιεν αυτα λαλ. οτι ηιδεισαν αυτον. κ. εθεραπευσεν πολ. κακ. εχ. ποικ. νοσοις κ. δαιμ. πολλα εξεβαλεν D, simly κ. εθερ. to απ' αυτων lat-*ff*$_2$ g$_1$. τα δαιμονια bef λαλειν B [al ? 102 = B ?]: αυτα λαλειν D latt(not *f*). aft αυτον ins χριστον ειναι (*from* ‖ *Luke*) BL 1. 124. 131. 209 al ev-y al; τον χρ. ειν. GM ℵ-corr^{2b} 33(appy). 69; ηδ. τον χρ. αυτ. ειν. C lat-*ff*$_1$ g$_1$ *l*: txt AD rel latt Syr goth Vict.

35. rec εννυχον, with A rel Orig: txt BCDLℵ 1. 33. 131. 209 evv-y-150. om αναστας D-gr 226 lat-*a c*. om και απηλθεν B 28 2-pe al lat-*b c e ff*$_2$ g$_1$ Syr copt-wilk. aft εις ins τον D. προσευξετο *orabat* D.

36. κατεδιωξεν BMU 28 al ev-y vulg lat-*ff*$_1$ g$_2$. rec ins ο bef σιμων, with AC

from a common source (but see notes on Lk.), are all identical in substance, but very diverse in detail and words.

31.] ἀφῆκεν αὐτήν, of the *fever*, is common to all, and διηκόνει αὐτοῖς, but *no more*. The same may be said of vv. 32—34:—the words καὶ ἦν ὅλ. ἡ πόλ. ἐπ. . . . θύραν are added in our text, shewing the accurate detail of an eye-witness, as also does the minute specification of the house, and of the two accompanying, in ver. 29. Observe the distinction between the *sick* and the *dæmoniacs*: cf. ch. iii. 15. Observe also πολλούς, πολλά, in connexion with the statement that the sun had set. There was not time for *all*. Meyer, who notices this, says also that in some the conditions of healing may have been wanting. But we do not find this obstacle existing on other occasions: cf. Matt. iv. 24; xii. 15; xiv. 14: Acts v. 16. On the not permitting the dæmons to speak, see note above, ver. 25. I should be disposed to ascribe the account to Peter. Simon, Andrew, James, and John occur together again, ch. xiii. 3.

35—38.] JESUS, BEING SOUGHT OUT IN HIS RETIREMENT, PREACHES AND HEALS THROUGHOUT GALILEE. Lk. iv. 42, 43, where see note. Our Lord's present purpose was, not to remain in any one place, but to make the circuit of Galilee; not to work miracles, but to preach. ἔννυχα, acc. plur. neut. of ἔννυχος, as in the sing. σήμερον, αὔριον, νίον, &c., a form not so used in the classics. We have however πάννυχα, Soph. Ajax, 911. ἐξῆλθ. from the house of Peter and Andrew, ver. 29.

36. οἱ μετ' αὐτ.] Andrew, John, and

μετ' αὐτοῦ, 37 καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσίν σε. 38 καὶ λέγει αὐτοῖς [n] Ἀγωμεν [o] ἀλλαχοῦ εἰς τὰς [p] ἐχομένας [q] κωμοπόλεις, ἵνα κἀκεῖ κηρύξω· εἰς τοῦτο γὰρ [r] ἐξῆλθον. 39 καὶ ἦν κηρύσσων [s] εἰς τὰς συναγωγὰς αὐτῶν [t] εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

40 Καὶ ἔρχεται πρὸς αὐτὸν [u] λεπρὸς [v] παρακαλῶν αὐτὸν [καὶ [w] γονυπετῶν αὐτὸν] [καὶ] λέγων αὐτῷ ὅτι ἐὰν θέλῃς δύνασαί με [x] καθαρίσαι. 41 ὁ δὲ Ἰησοῦς [y] σπλαγχνισθείς, [x] ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ Θέλω, καθαρίσθητι. 42 καὶ εἰπόντος αὐτοῦ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ [x] λέπρα, καὶ [x] ἐκαθερίσθη. 43 καὶ

n — Matt. xxvi. 46. John xi. 7, 15, 16. xiv. 31.
o here only †. (-χόθεν, John x. 1. -χῆ, Wisd. xviii. 18.)
p — Luke xiii. 33. Acts xiii. 44. xx. 15. xxi. 26 only. 2 Macc. xii. 29.
q here only †. τὸ ἅλιον κωμ. τὶς ἦν, Strabo xiii. p. 887.
r — John viii. 42. xvi. 28. Isa. xl. 1.
s constr., ver. 21. ch. iv. 16. John viii. 26 al.
t ch. xiii. 9, 16. Acts vii. 4 al.
u Matt. xvii. 14, absol., Matt. xxvii. 29 only †. 2. ix. 22. Luke vii. 18 al². Mt. Mk. L. only †.
v — Matt. xviii. 29 al. Esth. vii. 7 Ald.
x ‖ Mt. ref.
y Matt. ix. 36 al⁴. ch. vi. 34. viii.
w acc., ch. x. 17. dat., ...καθαρισθητι F. ABCDE GKLMS UVΓΔ 1. 33. 69.

rel; ο τε K 1. 69. 124. 209 al Scr's d e p w; τε D¹; τοτε D² (and lat): om BL 33. om οι B¹.

37. rec ευροντες, omg 2nd και, with AC rel lat-*a d f ff₂ g₁.₂* copt goth arm: aft 1st και ins οτε and om 2nd και D-gr vulg syrr: txt BL lat-*e* copt-ms æth. σε bef ζητουσιν (*for emphasis: see Wordsworth's note*) A rel lat-*a f* goth Vict: txt BCDLΔ 1. 33 vulg lat-(*b c*) *e ff₁.₂ g₁.₂* arm.

38. rec om αλλαχου (*as superfl, and not in* ‖ *Luke*), with AC²D rel latt syrr goth: ins BC¹L 33 copt (æth arm). for εχομενας, ενγυς D: εχομενα B(see table). κωμας κ. εις τας πολεις D, simly latt Syr goth. ins και bef εξ. C. rec (for εξηλθον) εξεληλυθα, with AD rel: εληλυθα Δ 28. 69. 124. 346 al (12 in Scr) latt Syr syr-marg goth arm: txt BCLℵ 33 syr.

39. for ην, ηλθεν BLℵ copt æth: txt ACD rel latt syrr goth arm. κηρυσσων ℵ¹. rec εν ταις συναγωγαις, with E rel: txt ABCDKLΔ 1. 69.

40. for παρακαλων, ερωτων D. om και γονυπετων αυτον (*perhaps homœotel: not insd from* ‖ *Mt Lu, the expression is different*) BD G(Treg) Γ lat-*a b c ff₂ g₁*: ins bef παρακ. Syr: txt AC (L) rel vulg lat-*e f ff₁ g₂* syr copt goth æth (arm).—om αυτον L 1. 209 Scr's g arm. (The preceding αυτον is omd by 69 ev-y.) om και bef λεγ. Bℵ 69¹ lat-*e* copt-mss: ins ACD rel. om αυτω DΓ am(with em fuld ing tol) arm. om οτι D 28 vulg lat-*b ff₁ g₂ l* Syr: for οτι, κυριε (‖ *Mt Lu*) CL mm (with mt) lat-*c e ff₂ g₁* copt æth arm: ins κυριε bef οτι B: txt A 33. 69(sic) rel lat-*a* syr goth. θελεις D. for δυνασαι, δυνη B.

41. for ο δε ιησ. σπλ., και σπλ. B [al ? 102 = B ?] lat-*e* copt-wilk: και οργισθεις (*και is from* ‖ *Mt Lu*) D lat-*a ff₂*: σπλ. δε ο ιησ. L: txt AC rel vulg lat-*c f ff₁ g₂ l* syrr copt-ms goth. rec ηψατο bef αυτου (*from* ‖ *Mt Lu, to avoid ambiguity*), with AC rel vulg lat-*a e f* (*ff₂ g₁.₂*) goth arm: αυτ. ηψ. αυτ. D: txt BLℵ.

42. om απαντος αυτου (‖ *Mt Lu*) BDL 69 lat-*a b c e ff₂ g₁* Syr copt: ins AC rel vulg lat-*f g₂* syr goth æth arm. rec ευθεως, with ACD rel: txt BL 33. η λεπρα bef απ' αυτου AK Scr's a d e w syr: η λεπρα bef απηλθεν απ' αυτου (‖ *Mt*) C copt goth: απηλθεν η λεπρα αυτου Δ 235 (al ?): txt BDL rel latt Syr copt-ms arm. [εκαθερισθη so AB²CGLΔ, but καθαρ. in ver 41.]

James, ibid. 38.] ἐξῆλ. = ἀπεστάλην, Lk.: not '*undertook this journey*:' He had *not yet begun any journey*, and it cannot apply to ἐξῆλθεν above, for that was not to any city, nor to preach. The word has its more solemn sense, as in reff. Jn., though of course not understood *then* by the hearers. To deny this, as Meyer, is certainly not safe. 39.] See on Mt. iv. 23: also on Luke iv. 44.

εἰς] not for ἐν, but as εἰς τὸν δῆμον λέγειν, Thuc. v. 45, and similar expressions: see reff.

40—45.] CLEANSING OF A LEPER. Mt. viii. 2—4. Lk. v. 12—14. The account here is the fullest, and evidently an original one, from an eye-witness. St. Luke mentions (ver. 15) the spreading of the fame of Jesus, without assigning the cause as in our ver. 45. See note on Mt.

[a] ἐμβριμησάμενος αὐτῷ εὐθὺς [a] ἐξέβαλεν αὐτὸν [44] καὶ λέγει αὐτῷ [b] Ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ [z] προσένεγκε περὶ τοῦ [c] καθαρισμοῦ σου ἃ [d] προσέταξεν Μωυσῆς, [z] εἰς [z] μαρτύριον αὐτοῖς. [45] ὁ δὲ ἐξελθὼν ἤρξατο [e] κηρύσσειν [f] πολλὰ καὶ [g] διαφημίζειν τὸν [h] λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι [i] φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλὰ ἔξω [k] ἐπ' ἐρήμοις τόποις ἦν, καὶ [e] ἤρχοντο πρὸς αὐτὸν [l] πάντοθεν.

II. [1] Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ [m] δι' ἡμερῶν [n] ἠκούσθη ὅτι [o] εἰς οἶκόν [p] ἐστιν, [2] καὶ εὐθέως [q] συνήχθη-

a Matt. ix. 30. ch. xiv. 5. John xi. 33, 38 only†. Isa. xvii. 13 Symm.
a see ver. 12 reff.
b | Mt. Matt. xvii. 10. Heb. viii. 5, from Exod. xxv. 40. Rev. xix. 10. xxii. 9.
c | i. Luke ii. 22. John ii. 6. iii. 25. Heb. i. 3. 2 Pet. i. 9 only. Lev. xv. 13.
d Matt. i. 24 reff. Leviт. xiv. 2, 30.

e — ch. v. 20 || L. f Matt. ix. 14 reff. g Matt. ix. 31. xxviii. 15 only†. h — Matt. xxviii. 15. John xxi. 23. Exod. xviii. 19. i John vii. 10. Acts x. 3 only†. k — ch. xiii. 20 ||. John v. 2. l Luke xix. 43. Heb. ix. 4 only. Jer. xx. 9. Sir. ii. 7. Sus. 23 only. m ch. xiv. 58 | Mt. Acts xxiv. 17. Gal. ii. 1. Deut. ix. 11. n pass., Matt. xxviii. 14. John ix. 22. Acts xi. 22. 1 Cor. v. 1. 2 Chron. xxvi. 15. o ch. i. 39. p pres., John i. 40 reff. q Matt. xxii. 34 al.

43. rec εὐθεως, with AC rel : txt BDL 33.—εξεβ. αυτον bef εὐθ. AK Scr's e w arm : om εὐθ. Syr æth.

44. om μηδεν (*see* || *Mt Lu*) ADLΔ 33. 69 latt Syr copt æth Vict Thl : ins BC rel syr goth arm. rec αλλ', with MΓ (SV 1. 33, e sil) : txt ABCD rel. δειξον bef σεαυτον D latt. προσενεγκε (*itacism ?*) CL. for ἃ, καθως (|| *Luke*) C[1] æth : καθ' ἃ 33.

45. om πολλα D latt. om 1st αυτον D Scr's k : δυνασθαι bef αυτον 75. 245. 292. εις πολιν bef φανερως CL 28. 33. 124 copt : εισελθειν bef εις πολιν D vulged Syr : txt AB rel am(with fuld) syr goth arm. rec αλλ', with B(Mai) L rel : txt ACDMΔ. rec (for επ') εν (*from* || *Luke*), with ACD rel : txt BLΔ 28. 124. om ην B [al ?] : om ην και lat-*b e*. rec πανταχοθεν, with EGUVΓ : txt ABCD rel.

CHAP. II. 1. rec παλιν εισηλθεν, with (no greek manuscript ?) vulg lat-*b f ff*$_{1,2}$ *g*$_{1,2}$ D-lat : εισηλθε(ν) παλιν AC rel (most mss, appy) lat-*e* syr goth Thl : εισηλθεν ο ιησ. παλιν FGΓ 236 Scr's f i s Syr : εισηλθε (only) S lat-*c* : txt BDL 33 lat-*a* copt æth arm.—rec bef ην. ins και (*to suit the corrn above*), with ACD rel vulg lat-*b e* g$_1$ syrr goth : om BL 33 lat-*a c f* copt arm. (*The difficulty of a nom for* ηκουσθη *has occasioned the corrn to* εισελθ. και.) εν οικω (*correction*) BDL 33 latt copt : txt AC rel lat-*g*$_1$.

41.] σπλαγχνισθεις gives the reason of ἐκτείνας : **Jesus being moved with compassion stretched out his hand and touched him.** This is characteristic of St. Mark.

43.] ἐξέβαλεν need not necessarily imply that the healing was *in a house* (Meyer); it might have been *in a city*, as in Lk.

44.] σεαυτόν, being prefixed to the verb, has an emphasis: trouble not thyself with talking to others, but go complete *thine own* case by getting thyself formally declared pure. 45.] ἤρξατο, he lost no time in doing it.

τὸν λόγον] not, '*what Jesus had said to him*,' but **the account**, of his healing.

ἤρχοντο tells us more than ἦλθον would have done. Our Lord did not wish to put a stop to the multitudes seeking Him, but only to avoid that kind of concourse which would have beset Him in the *towns*: the seeking to Him for teaching and healing *still went on*, and that from all parts.

CHAP. II. 1—12.] HEALING OF A PARALYTIC AT CAPERNAUM. Mt. ix. 2—8, where see notes. Lk. v. 17—26.—The three are evidently independent accounts; Mark's, as usual, the most precise in details; e. g. '*borne of four*:' Luke's also bearing marks of an eye-witness (see ver. 19, end); Matthew's apparently at second hand. 1.] δι' ἡμερῶν, after an interval of some days: see reff. εἰς οἶκον, *in doors*; as εἰς ἀγρόν, *to the country*, ch. xvi. 12 : = εἰς τὸν οἶκον, εἰς τὸν ἀγρόν,—the practice of omitting the art. after a preposition being universal, and apparently regulated by no assignable rule. See examples in Middleton, ch. vi. § 1, which however in later Greek are by no means limited to the class of nouns there mentioned, but are found with nouns of all

r — John ii. 6. xxi. 25. Gen. xiii. 6.
s ch. xi. 4. Acts iii. 2.
t — ch. iv. 33. Acts iv. 21, 31. viii. 25 al. (see ch. viii. 32.)
u — Luke i. 2 reff.
v Matt. iv. 24 reff.
w — Matt. iv. 6. Num. xi. 13.
x here only. Gen. xxxiii. 6, 7 al.
y here only †.
z Matt. viii. 8 ‖ L. only. Gen. viii. 13. xix. 8 Ald. Esdr. vi. 4 only.
a Gal. iv. 15 only. Judg. xvi. 21 F.

σαν πολλοί, ὥστε μηκέτι [r]χωρεῖν μηδὲ τὰ [s]πρὸς τὴν θύραν· καὶ [t]ἐλάλει αὐτοῖς τὸν [u]λόγον. 3 καὶ ἔρχονται φέροντες πρὸς αὐτὸν [v]παραλυτικὸν [w]αἰρόμενον ὑπὸ τεσσάρων. 4 καὶ μὴ δυνάμενοι [x]προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον [y]ἀπεστέγασαν τὴν [z]στέγην ὅπου ἦν, καὶ [a]ἐξορύξαντες [b]χαλῶσιν τὸν [c]κράβαττον ὅπου ὁ [v]παραλυτικὸς [d]κατέκειτο. 5 ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ [v]παραλυτικῷ Τέκνον, [ef]ἀφέωνταί σου αἱ [f]ἁμαρτίαι. 6 ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ [g]διαλογιζόμενοι [h]ἐν ταῖς καρδίαις αὐτῶν 7 Τί οὗτος οὕτως λαλεῖ; [i]βλασφημεῖ· τίς δύναται [ef]ἀφιέναι [f]ἁμαρτίας εἰ μὴ [k]εἷς ὁ θεός; 8 καὶ εὐθὺς [l]ἐπιγνοὺς ὁ Ἰησοῦς τῷ

H καὶ ἐξορυ- ξαντες... ABCDE GHKL MSUV ΓΔ 1. 33. 69.

F καὶ εὐθυ...

b Luke v. 4, 5. Acts ix. 26. xxvii. 17, 30. 2 Cor. xi. 18 only. Jer. xiv. (xxxviii.) 6 al.
c vv. 9, 11, 12. ch. vi. 55. John v. 8, &c. Acts v. 15. ix. 33 only †.
d ch. i. 30 reff.
e Matt. vi. 12 al. Ps. xxiv. 18. 17. Ps. iv. 4.
f ‖ Mt. reff.
g Matt. xvi. 7, 8 reff.
h Matt. xxiv. 48 al. Deut. viii.
i — ‖ Mt. reff.
k ch. x. 18.
l Matt. xiv. 35 reff.

2. om εν̣θ. BL 33 vulg lat-*b* g_2 *l* Syr copt æth arm Aug Bede. for *αυτους τον, προς αυτους* D lat-*b* *c* ff_2.

3. rec *πρ. αν. παραλυτικον* bef *φεροντες*, with AC³ rel goth æth: *πρ. αυτ. φερ. παρ.* C¹DG 1. 69. 124. 131. 209 latt syrr arm: txt BLℵ 33 am lat-g_1 *l*.

4. for *προσεγγισαι, προσενεγκαι* BLℵ (33) vulg lat-*f l* Δ-lat syr copt æth: txt ACD rel lat-*a* (*b*) *c* *e* ff_2 $g_{1.2}$ Syr goth arm. om *αυτω* DK¹ arm-mss. for *δια τον οχλον, απο του οχλου* D vulg lat-*b* *c* &c. aft *ην* ins *ο ιησους* DΔ mt lat-*a* *c* &c Syr goth æth arm. om *εξορυξαντες* D latt Syr æth. rec (for 2nd *οπου*) *εφ ω* (*see var read* ‖ *Luke ver* 25), with AC rel lat-*b* *c* &c syrr copt goth æth arm (*εφ ο* Γ al): *εφ ου* 13. 33. 69: txt BDLℵ lat-*a* g_1. for *ο π. κατεκειτο, ην ο π. κατακειμενος* D lat-g_2.

5. for *ιδων δε, και ιδων* (*from* ‖ *Mt Lu*) BCL 33. 69 lat-*e* copt æth: txt AD rel latt syrr goth arm. ins *θαρσει* bef *τεκνον* C. *αφιενται* B 33 vulg lat-*a* *c* *e* g_1 syrr goth: *αφιονται* Δ: *αφιονται* G 69: txt ACDℵ rel lat-*b* *f*. rec (for *σου αι αμαρτιαι*) *σοι αι αμ. σου* (*from* ‖ *Luke*), with AC³ rel vulg lat-*a* *c* *f* D-lat syrr æth arm Orig-lat: *σοι αι αμ.* C¹ am(with em fuld ing mt) lat-*b* *e* $ff_{1.2}$: *σου αι αμ. σου* M¹ al: txt BDGLΔ 1. 33. 69.

6. at end ins *λεγοντες* D (al ?) lat-*a* *b* &c (copt-mss) æth.

7. for *τι, οτι* B Scr's p. rec (for *λαλει; βλασφημει*) *λαλει βλασφημιας* (*from* ‖ *Luke*), with AC rel lat-*e* syrr copt goth æth arm: txt BDL latt copt-ms. ins *τας* bef *αμαρτιας* D¹. om *εις* D-gr.

8. rec *ευθεως*, with AC rel: txt BLℵ 33: om D 28. 64. 2-pe lat-*a* *b* *c* ff_2 g_1 Syr æth

classes of meaning. The **εἰς** combines motion with the construction,—'that he had gone home, and was there.' **2.**] In this verse we have again the peculiar minute depicting of Mark. Wordsw. believes "these minute notices . . . to be recorded by the Evangelist with a studied design, lest it should be supposed that, because he incorporates so much which is in St. Matthew's gospel, he was only a copyist: and in order to shew that he did so because he knew from ocular testimony that St. Matthew's narrative was adequate and accurate." I mention this, to shew to what shifts the advocates of the theory of the "interdependence" of the Evangelists are now reduced. **μηκέτι . . . μηδέ**] **So that not even the parts towards the door (much less the house) would any longer hold them** (they once sufficed to hold them). **ἐλάλει**, in the strict imperfect sense: **He was speaking to them the word**, when that which is about to be related happened. **3, 4.**] It would appear that Jesus was speaking to the crowd from the upper story of the house, they being assembled in the court, or perhaps (but less probably) in the street. Those who bore the paralytic ascended the stairs which led direct from the street to the flat roof of the house, and let him down through the tiles (**διὰ τῶν κεράμων**, Luke).

[m] πνεύματι αὐτοῦ ὅτι οὕτως [αὐτοὶ] [s] διαλογίζονται [n] ἐν ἑαυτοῖς, λέγει αὐτοῖς Τί ταῦτα [s] διαλογίζεσθε ἐν ταῖς [h] καρδίαις ὑμῶν; [9] τί ἐστιν [o] εὐκοπώτερον, εἰπεῖν τῷ [v] παραλυτικῷ [ef] Ἀφέωνταί σου αἱ [f] ἁμαρτίαι, ἢ εἰπεῖν Ἔγειρου ἆρον τὸν [p] κράβαττόν σου καὶ περιπάτει; [10] ἵνα δὲ εἰδῆτε ὅτι [q] ἐξουσίαν [q] ἔχει ὁ [r] υἱὸς τοῦ [r] ἀνθρώπου [ef] ἀφιέναι ἐπὶ τῆς γῆς [f] ἁμαρτίας, λέγει τῷ [v] παραλυτικῷ 11 Σοὶ λέγω, ἔγειρε ἆρον τὸν [p] κράβαττόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου. [12] καὶ ἠγέρθη καὶ εὐθὺς ἆρας τὸν [p] κράβαττον ἐξῆλθεν [s] ἐναντίον πάντων· ὥςτε [t] ἐξίστασθαι πάντας καὶ [u] δοξάζειν τὸν θεὸν ὅτι [v] οὕτως οὐδέποτε εἴδαμεν.

[13] Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ

m — ch. viii. 12. Luke i. 80. John xi. 33. Acts xix. 21. Isa. xxix. 24.
n Matt. ix. 3 reff.
o ch. x. 25 reff.
p ver. 4 reff.
q Matt. vii. 29 reff.
r Matt. viii. 20 reff.
s — Luke xx. 26. Acts vii. 20. viii. 32, from Isa. liii. 7. Gen. vii. 1 al.
t Matt. xii. 23 reff.
u Mark, here only.] Mt. al. iv. Exod. xv. 2. Ps. xc. 15.
v Matt. ix. 33.

arm. om αυτου D 258 lat-*a b c e ff*$_2$ copt-wilk. om ουτως B (al ?) lat-*a b c e ff*$_2$ *g*$_1$. rec om αυτοι (*as superfluous*), with BDGL 1 latt Syr copt æth arm: ins AC rel syr goth Thl. rec (for λεγει) ειπειν (*from* || *Mt Lu*), with ACD rel lat-*a b c ff*$_2$ *g*$_1$: txt BL 33 vulg lat-*e f g*$_2$. om αυτοις B lat-*ff*$_2$.

9. αφεωνται B 28. 2-pe vulg lat-*a c e f g*$_1$ syrr goth: txt ACD rel lat-*b*. the 2 sayings are transposed in D lat-*a*. rec (for σου αι αμ.) σοι αι αμ., with ACDΓΔ (S, e sil) vulg lat-*c* Eus: σοι αι αμ. σου vss: txt B rel. rec εγειραι, with UΔ, εγειρε ACD 33(Treg) rel: txt BL. (*Meyer contends that* εγειρε *is every where to be written, the active form not being understood, and altered to* -ραι *or* -ρον. *But* -ραι *is hardly to be clearly reasoned about, on account of the itacism: and* -ρον *is read neither in ver* 11 *nor in* ||.) rec ins και bef αρον (*from* || *Mt Lu*), with AB rel am lat-*a g*$_1$ D-lat syr goth æth: om CDL 1. 33 vulg-ed(with fuld) lat-*f l* Syr copt arm. rec σου bef τ. κρ. (*Mt, ver* 6), with Δ 33 rel: txt ABCDKLM 1. 69 vulg lat-*a f g*$_1$ *l* Eus. for περιπατει, υπαγε DLΔ lat-*a ff*$_2$ *g*$_2$ goth(appy). add εις τ. οικον σου D 33 lat-*a ff*$_2$ arm.

10. ιδητε (*itacism ?*) ACL. επι της γης bef αφιεναι (*from* || *Mt Lu*) CDHL MΔ 33 latt Syr copt goth arm: αμαρτιας bef επι της γης B 142. 157 æth: txt A rel syr.

11. rec εγειραι, with LUΔ: εγειρον K: txt ABCD rel. rec ins και bef αρον (|| *Luke*), with A rel lat-*c g*$_2$ D-lat syr (goth) æth: om BCDLΓ 33 vulg lat-*a b e f ff*$_{1,2}$ *g*$_1$ *l* Syr copt arm Ephr Ath Ambr Aug.

12. rec εωθ. bef και, with AC^3 rel syrr goth æth: εωθ. bef ηγερθη D evv-47-60 (vulg) lat-(*a f*) *g*$_1$ *l* copt-schw: txt BC^{1}ℵ 33 copt-ms arm.—εωθεως ACD rel: txt BL. add αυτου HL 33 lat-*c* Syr copt æth. for εναντιον, εμπροσθεν BL. rec aft θεον ins λεγοντας (*supplemy: cf var in* D), with ACℵ rel: και λεγειν D: om B lat-*b*. rec ουδεποτε bef ουτως (*for perspicuity ?*), with AC rel vulg lat-*a c f*^{1} *ff*$_2$ syr: txt BDLℵ lat-(*b*) *e* arm. for ειδαμεν (rec -δο-: txt CD), εφανη εν τω ισραηλ ℵ^1.

13. om παλιν D-gr copt-ms Aug. om ο D^1.

See the extract from Dr. Robinson, describing the Jewish house, in note on Matt. xxvi. 69. 7. οὗτος οὕτως] the first word depreciates: the second exaggerates. 8.] The knowledge was *immediate* and *supernatural*, as is most carefully and precisely here signified.

11. σοὶ λ.] The stress is on σοί. The words are *precisely those used*, as so often in Mk.,—and denote the turning to the paralytic and addressing him. There may have been something in his state, which required the emphatic address.

13 — 22.] THE CALLING OF LEVI. FEAST AT HIS HOUSE: QUESTION CONCERNING FASTING. Mt. ix. 9—17. Lk. v. 27—39. I have discussed the question of the identity of Matthew and Levi in the notes on Mt. The three accounts are in matter nearly identical, and in diction so minutely and unaccountably varied, as to declare here, as elsewhere, their independence of one another, except in having had some common source from which they

ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. 14 καὶ ABCDE FGHKL MSUV ΓΔ l. 33. 69.
[w] παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ
[x] τὸ [a] τελώνιον, καὶ λέγει αὐτῷ Ἀκολούθει μοι. καὶ
[y] ἀναστὰς ἠκολούθησεν αὐτῷ. 15 [z] καὶ γίνεται ἐν τῷ
[a] κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ [z] καὶ πολλοὶ
[b] τελῶναι καὶ ἁμαρτωλοὶ [c] συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς
μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ.
16 καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν
ἐσθίοντα μετὰ τῶν ἁμαρτωλῶν καὶ [b] τελωνῶν ἔλεγον τοῖς
μαθηταῖς αὐτοῦ ὅτι μετὰ τῶν [c] τελωνῶν καὶ ἁμαρτωλῶν
ἐσθίει καὶ πίνει. 17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς Οὐ
[d] χρείαν [d] ἔχουσιν οἱ [e] ἰσχύοντες [f] ἰατροῦ, ἀλλ' οἱ [g] κακῶς
[g] ἔχοντες. οὐκ [h] ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτω-

[w] Mt. reff.
[x] only †.
[y] Num. xxii. 20. (2 Kings xix. 21.)
[z] Mt. reff.
[a] Luke. ch. xiv. 8. 1 Cor. viii. 10.
[b] Mark, here See only. Matt. v. 46 reff.
[c] Mt. reff.
[d] Matt. vi 8 al. fr. Sir. xv. 12.
[e] abs., Mt. Josh. xiv. 11 a.
[f] Luke iv. 23 reff.
[g] Matt. viii. 16 reff.
[h] Matt. ii. 2. v. 17 al. Neh. vi. 10.

14. for λευιν, ιακωβον D 13. 69. 124 lat-*a b c e ff*$_{1,2}$ g_1 mss-mentioned-by-Orig. **15.** rec (for γινεται) εγενετο (*from* || *Mt*), with ACD rel: txt BL 33. om εν τω BL 33. 69: ins AC rel vulg lat-*f ff*$_1$ $g_{1,2}$.—κατακειμενων αυτων (|| *Mt*) D lat-*a b c e ff*$_2$. om 2nd και D 1. 28 al Scr's s latt Syr. ins ελθοντες bef συνανεκειντο (*from* || *Mt*) AC^1: om BC^{3}D rel vss. aft 2nd πολλοι ins οι D latt. rec ηκολουθησαν, with ACD rel lat-*a b c e f* syrr: txt BLΔ vulg lat-*ff*$_1$ $g_{1,2}$. **16.** for και οι φαρισαιοι, των φαρισαιων (*see* || *Luke, where it is* οι φαρισ. και οι γρ. αὐτῶν) BLΔ 33 lat-*b* copt-ms. ins και bef ιδοντες LΔ 33 copt æth: κ. ειδαν D lat-*b* (and κ. ελεγον below D). for αυτον εσθιοντα, οτι εσθιει (*see note*) B 33. 2-pe lat-*b d ff*$_2$ Syr: οτι ησθιεν DLN vulg lat-*c* (*ff*$_1$ g_1) syr æth: txt AC rel lat-*a f* goth.—μετα των αμαρτ. κ. τελ. (1st) bef εσθιοντα A. rec transp 1st τελ. and αμαρτ. (|| *Mt*), with ACL^2 rel vulg lat-*f ff*$_2$ syrr copt goth arm: txt (B)DL^1 33 am lat-*a b c ff*$_1$ g_1 copt-ms æth.—ins των bef τελωνων B-corr D 33.—om αμ. κ. (|| *Luke*) 69 syr-jer. ins και bef ελεγον D. rec ins τι bef οτι (*to make it interrogative, as in* || *Mt Lu: see var in D. The* τι *cannot be omd from homœotel, as that would apply to the* οτι *only; nor is* τι *omd in any MSS in Lk* ii. 49, *Acts* v. 4, 9, *where* τι οτι *occurs*), with AC rel: δια τι (|| *Mt Lu*) DN latt: txt BL 33. transp 2nd αμαρτ. and τελ. D lat-*a* æth: txt A B(see table) C rel vss.—aft 4th και ins των B D.—om κ. αμ. U. om και πινει (*not expressed above, nor in* || *Mt*) BD lat-*a b e ff*$_2$: ins ACLΔ rel vulg lat-*c f* syrr (copt) goth (æth) arm-mss. (G syr-jer arm-zoh have plur, *as* || *Luke.*) add ο διδασκαλος υμων (|| *Mt*) LΔ 69 vulg lat-*f ff*$_1$ g_1 *l* copt-ed æth Aug: ins bef εσθιει C (lat-*c*) æth. **17.** om αυτοις D 1. 209 lat-*a b c ff*$_2$ g_1. ins οτι bef ου BΔ. for ουκ, ου γαρ CL ev-y vulg lat-*c f ff*$_2$ g_2 copt-ed. rec at end adds εις μετανοιαν (*from* || *Luke, whence it has also been ined in* || *Mt*), with C rel lat-*a c ff*$_1$ g_1: om ABDKLΔ 1^1 vulg lat-*b e f ff*$_2$ g_1 *i l* syrr copt goth æth arm Euthym Aug.

have more or less deflected. (These remarks do not apply to the diversity of the names Matthew and Levi, which must be accounted for on other grounds. See, as throughout the passage, the notes on Mt.)

13.] πάλιν, see ch. i. 16. On τὸν τοῦ Ἀλφαίου see notes, Matt. xiii. 55; and x. 1 ff. **15.**] The entertainment was certainly in *Levi's* house, not as Meyer, al., in *that of our Lord*, which last is a pure fiction, and is not any where designated in the Gospel accounts. Certainly the καλέσαι, ver. 17, gives no countenance to the view. Our Lord, and those following Him as disciples, were ordinarily entertained where He was invited, which will account for ἠκολούθουν αὐτῷ:—and the change of subject in the two, αὐτόν and αὐτοῦ, is no uncommon thing: see a similar change in Lk. xix. 3, where to be consistent Meyer ought to understand ὅτι τῇ ἡλ. μικ. ἦν of our Lord. To help out his interpretation he strangely enough makes καλέσαι ver. 17, mean '*to invite.*' ἦσαν γὰρ . . . αὐτῷ, peculiar to Mk. **16.**] ἰδόντες αὐτ. ἐσθ., having observed Him eating; but not to be literally pressed. The question was *after the feast*, at which, being in the house of a Publican, they *were not present.*

λούς. 18 Καὶ [l] ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι [ik] νηστεύοντες, καὶ ἔρχονται καὶ λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων [k] νηστεύουσιν, οἱ δὲ [l] σοὶ μαθηταὶ οὐ [k] νηστεύουσιν; 19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ [m] υἱοὶ τοῦ [n] νυμφῶνος [o] ἐν ᾧ ὁ [p] νυμφίος μετ' αὐτῶν ἐστιν [k] νηστεύειν; [q] ὅσον [q] χρόνον ἔχουσιν τὸν [p] νυμφίον μετ' αὐτῶν, οὐ δύνανται [k] νηστεύειν· 20 [r] ἐλεύσονται δὲ ἡμέραι ὅταν [s] ἀπαρθῇ ἀπ' αὐτῶν ὁ [p] νυμφίος, καὶ τότε [k] νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. 21 οὐδεὶς [t] ἐπίβλημα [u] ῥάκους [v] ἀγνάφου [w] ἐπιῤῥάπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἴρει ἀπ' αὐτοῦ τὸ

l constr., see note. k here 6 times. Matt. iv. 2 reff. l Matt. vii. 3, 22 (3ce). xiii. 27. John iv. 42 al. Ps. lxxxviii. 11. m Matt. viii. 12. Luke xx. 34, 36 reff. n only †. Tobit vi. 13, 16 only. o (= ἐφ' ὅσον Matt.) ‖ L. John v. 7. p Matt. xxv. 1, &c. John ii. 9. iii. 29 (3ce). Rev. xviii. 23 only. Jer. vii. 34. xl. (xxxiii.) 11. q here only. — ἐφ' ὅσ. χρ. Psal. Rom. vii. 1. 1 Cor. vii. 39. Gal. iv. 1. (see ch. ix 21.) Josh. iv. 14. r ‖ Mt. reff. s ‖ only †. Gen. xii. 9. Exod. xii. 37. t ‖ (Lbis) only. Isa. iii. 21 only. u ‖ Mt. only. Isa. lxiv. 6. Jer. xlv. (xxxviii.) 11 only. v ‖ Mt. only †. w here only †. ῥαν. ἐπί, Job xvi. 16.

18. rec (for οι φαρισαιοι) οι των φαρισαιων (*to suit what follows*), with L rel lat-*a* ff_1 g_1 *l* Syr (syr-marg) æth: txt ABCDKM 69 vulg lat-*b c e f* ff_2 g_2 *i* syr-txt copt goth arm Aug. om κ. οι μ. τ. φ. A. rec om 3rd μαθηται (‖ *Luke*), with C^2D rel vulg lat-(*b*) *c* ff_1 g_1 Syr syr-txt copt-schw: txt BC^1LN 33 lat-*e* syr-marg æth. om last μαθηται B 127.

19. om ο ιησ. D 28 lat-*b i*. om οσον to νηστευειν (*homœotel*) DU 1. 33 lat-*a b e* ff_2 g_1 *i* Syr æth. rec μεθ' εαυτων bef εχουσι των νυμφιον, with A rel lat-*f* ff_1 g_2 syr copt-schw goth arm: alii aliter: txt BCL lat-*c* copt-wilk.—rec μεθ' εαυτων, with AL rel: txt BC 124. 2-pe al.

20. for απαρθη, αρθη C 13. 28. 69. 124. 346 al. νηστευουσιν (for -σουσιν) D^1-gr FU goth. rec εκειναις ταις ημεραις (‖ *Luke*), with E rel latt copt: txt ABCDKLΔ 1. 33. 69 am lat-ff_2 *i l* syrr goth æth arm.

21. rec ins και bef ουδεις, with E rel æth: ουδεις δε (‖ *Mt*) DGM lat-*a c* (g_2) syr-marg: txt ABCKLSΔ 1. 33. 69 vulg lat-*b e f i* syrr copt goth arm Thl. αγναφου EFGLΔ: txt ABCD rel. rec επιρραπτει, with B^2KMSUΓ 33: επισυνραπτει D: txt AB^1C rel. rec ιματιω παλαιω (*from* ‖ *Mk* ?), with A rel: txt BCDL 33. rec (for απ' αυτου το πληρωμα) το πληρωμα αυτου, with C rel Syr æth (arm): το πλ. αφ εαυτου B: το πληρ. απ αυτου L ℵ(omg το) 1. 131. 209. 435 goth: το πληρωμα, insg απο bef του παλαιου, D 13. 28. 69. 124 vulg lat-*a b e f*: txt AKΔ 33 lat-*l* syr. (*I adopt the reading of txt, with Meyer, and Tischdf ed 2, as the least conformed to* ‖ *Mt, from which come the* απο του παλαιου *of* D &c, *the* αιρει το πληρ.

18. καὶ ἦσαν κ.τ.λ.] Mk. here gives a notice for the information of his readers, as in ch. vii. 3, which places shew that his Gospel was not written for the use of Jews. It appears from this account, which is here the more circumstantial, that the Pharisees and disciples of John asked the question in *the third person*, as *of others*. In Mt. it is *the disciples of John*, and they join ἡμεῖς καὶ οἱ Φαρ. In Lk., it is the *Pharisees and Scribes*, and they ask as here. Mey. understands it, that the disciples of John and the Pharisees were *at that particular time keeping a fast*, and that this gave occasion to the question. The verb subst. with the part. *may* mean this, and Mk. himself apparently uses it so, ch. x. 32, and xiv. 4: but much more frequently it describes a practice or state, e. g. ἦν γὰρ ἔχων κτήματα πολλά, Mt. xix. 22,—οἱ ἀστ. ἔσονται ἐκ τ. οὐρ. πίπτοντες, ch. xiii. 25. See also ch. i. 6, 22, 39. I cannot think that the fact of their being *at that time keeping a fast* would be thus expressed: it certainly would be *further specified*. 19.] ὅσον . . . νηστεύειν, this repetition, *contained neither in Mt. nor Lk.*, is inconsistent with the design of an abridger; and sufficiently shews the primary authority of this report, as also the ἐν ἐκείνῃ τῇ ἡμ. ver. 20. St. Mark especially loves these solemn repetitions: cf. ch. ix. 42 ff. It is strange to see such a Commentator as De Wette calling the ἐν ἐκείνῃ τῇ ἡμ. a proof of *carelessness*. It is a touching way, as Mayer well observes, of expressing 'in that *atra dies*.'

21.] Render, **the filling-up takes**

x = ‖ Mt. only ξ.
y constr., here only.
z ‖ Mt. John vii. 43. ix. 16 & x. 19. 1 Cor. i. 10. xi. 18. xii. 25 only †. (-μη, Isa. ii. 21.)
a = ch. vii 38. John xviii. 11. Ps. cxxv. 6 var.
b here & ‖ (4 times) only. Jeah. ix. 4, 13.

[x] πλήρωμα τὸ καινὸν [y] τοῦ παλαιοῦ, καὶ χεῖρον [z] σχίσμα γίνεται. 22 καὶ οὐδεὶς [a] βάλλει οἶνον νέον εἰς [b] ἀσκοὺς παλαιούς· εἰ δὲ μή, [c] ῥήξει ὁ οἶνος τοὺς [b] ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ [b] ἀσκοί.

23 Καὶ [d] ἐγένετο [e] παραπορεύεσθαι αὐτὸν ἐν [f] τοῖς [f] σάββασιν διὰ τῶν [g] σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ [h] ἤρξαντο [i] ὁδὸν [j] ποιεῖν [k] τίλλοντες τοὺς [l] στάχυας. 24 καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ Ἴδε τί ποιοῦσιν [f] τοῖς [f] σάββασιν ...σγενετο P. ABCDE GHKI. MSUV ΓΔ1. 33. 69.

c ‖ Mt. ref. d constr., Matt. xviii. 13. Luke iii. 21. principally Luke and Acts. e ch. ix. 30 (w. διά, as also Deut. ii. 4). xi. 20. xv. 29. Mk. only, exc. Matt. xxvii. 39. Exod. ii. 5. f ‖ Mt. ref.
g ‖ only. Gen. i. 29 bis. Lev. xi. 37 only. h ch. vi. 7 refl. i here only. see note. k ‖ only. Ezra ix. 3. Isa. xviii. 7 only. l ‖. ch. iv. 26 bis only. Deut. xxiv. 1 (xxiii. 25).

of B *and* C, *and the* το πλ. αυτου *of* C.) χειρων D.

22. for μη, μηγε (‖ *Mt Lu*) CLM[2]. rec ρησσει (*see* ‖ *Mt, from which rec goes on to borrow*), with A rel em(with fuld ing) lat-*c e ff*$_2$ syr copt goth æth arm: txt BCDL 33 vulg lat-*b ff*$_1$ *g*$_1$. rec aft οινος ins ο νεος (*from* ‖ *Mt*), with AC[3] rel gat lat-*e f* syr goth æth: om BC[1]DL 69 vulg lat-*c ff*$_{1.2}$ *g*$_1$ *i l* Syr copt arm. rec (for απολλυται) εκχειται (*from* ‖ *Mt*), with ACLN rel vulg lat-*c f ff*$_1$ *g*$_1$ syr goth æth arm: om D lat-*a b e ff*$_2$ *i*: txt B copt. rec aft οι ασκοι ins απολουνται (*from* ‖ *Luke*), with ACDN rel latt syr goth æth arm: om BL copt. rec further adds αλλα οινον νεον εις ασκους καινους βλητεον (*from* ‖ *Luke*), with AC rel vulg lat-*c e f g*$_1$ vss, also (omg βλητεον) BN: om D lat-*a b ff*$_2$ *i*.

23. aft εγενετο ins παλιν D (13 ?) vulg lat-*a ff*$_{1.2}$ *g*$_{1.2}$ *i l*: pref, (13 ?) 69. 124. διαπορευεσθαι (*from* ‖ *Luke*) BCD latt arm: πορευεσθαι (*from* ‖ *Mt*) 13. 69. 124: txt A rel. om εν (‖ *Mt*) CLΔ 1. 13. 131 al. αυτον (εν) τοις σαββασιν bef verb BDΔ latt: (εν) τοις σαββασιν bef verb CL 33: αυτον bef verb U 69. 124: txt A rel (Syr) syr copt goth (æth).—δια των σποριμων bef εν τοις σαββασιν K 265 Ser's w. rec ηρξαντο bef οι μαθηται αυτου, with A rel syr goth: txt BCDL 33. 69 latt copt æth arm.—om αυτου D-gr 435 lat-*ff*$_2$ arm. for οδον ποιειν, οδοποιειν BGH: om (‖ *Mt*) D lat-*b c e ff*$_2$ *g*$_1$ *i*: οδοιπορουντες 13. 69. 124. 346: txt AC rel.—for τιλλοντες, τιλλειν D 346.

24. for και οι, οι δε (‖ *Mt*) D latt. om αυτω D lat-*e i*. aft ποιουσιν ins οι μαθηται σου (*see* ‖ *Mt*) DM 1. 13. 28. 69. 124. 131. 346 al gat lat-*a b* (*c*) *f ff*$_{1.2}$ (*g*$_{1.2}$) *i l* syr-jer goth æth Jer: om ABC rel vulg lat-*e* syrr copt arm(Treg).

away from it, the new from the old, and a worse rent takes place. See note on ‖ Mt. The addition here of τὸ καινόν confirms the view taken of the parable there.

23—26.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Mt. xii. 1—8. Lk. vi. 1—5. The same may be said of the three accounts as in the last case, with continually fresh evidence of their entire independence of *one another*.

23. παραπ. . . . . διά] **He passed by**, or **journeyed** (so our Evangelist uses the word, see reff.) **through**, &c.

ὁδὸν ποιεῖν τίλ. is matter of detail and minute depiction. The interpretation of this narrative given by Meyer, which I still believe to be an entirely mistaken one, I cannot pass over so slightly as I did in my first edition. He urges the strict classical sense of ὁδὸν ποιεῖν, '*to make a way*,' *viam munire*, or *sternere*, and insists on the sense conveyed by our narrative being, as distinguished from those in ‖ Mt., Lk., that the disciples *made a way for themselves through the wheat field by plucking the ears of corn*, further maintaining, that there is no allusion *here* to their having eaten the grains of wheat, as in ‖ Mt., Lk. But (1) the foundation on which all this is built is insecure. For ὁδὸν ποιεῖν in the LXX does undoubtedly mean '*to make one's journey*,' representing the Heb. דֶּרֶךְ עָשָׂה, in Judg. xvii. 8 (examples are also quoted in the lexx. from Xenophon [the romancer]'s Ephesiaca and from Polyænus). And (2) as to no allusion being made to their having eaten the corn, how otherwise could the χρείαν ἔχειν have been common to the disciples and to David? Could it be said that any *necessity* compelled them to clear the path by pulling up the overhanging stalks of corn? How otherwise could the remarkable addition in our narrative, ver. 27, at all bear upon the case?

ὃ οὐκ ἔξεστιν. 25 καὶ [m] αὐτὸς ἔλεγεν αὐτοῖς Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ ὅτε [n] χρείαν [n] ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 [πῶς] εἰςῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ [o] ἐπὶ Ἀβιάθαρ ἀρχιερέως, καὶ τοὺς [p] ἄρτους τῆς [p] προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν; 27 καὶ ἔλεγεν αὐτοῖς Τὸ σάββατον διὰ τὸν ἄνθρωπον

[m] ch. vi. 45. viii. 29.
[n] abs., Acts ii. 45. iv. 35. Eph. iv. 28. 1 John iii. 17.
[o] = Luke iii. 2. iv. 26. Acts xi. 28.
[p] Mt. ref.

rec ins εν bef τοις σαββασι, with L rel: om ABCDKMΔ 1. 69 latt. aft εξεστιν add αυτοις D lat-*a b c ff*$_2$ *g*$_1$.

25. om αυτος (|| *Mt*) BCL 33. 69 vulg lat-*b f ff*$_2$ *g*$_1$ *i l* copt; αποκριθεις D lat-*a*: om A rel lat-*c e* syr. for ελεγεν, λεγει CL 33. 69 vulg lat-*b f g*$_1$ copt: ειπεν D lat-*a c e ff*$_2$ Syr: txt AB rel syr copt-ms. aft αυτου ins οντες (|| *Luke*) D; ησαν Δ latt.

26. om πως (*possibly ined from* || *Mt, where there is no vars*) BD: ins AC rel. [B has not ηλθεν as Btly; see table.] om του bef θεου C^1. om επι αβιαθαρ αρχιερεως (*perhaps to conform to* || *Mt Lu, perhaps owing to the difficulty*) D 271 lat-*a b e ff*$_2$ *i*: transposed in Scr's c. rec ins του bef αρχιερεως (*vain attempt to escape the difficulty: see note*), with AC (Δ) 1. 33. 69 copt: om B rel goth. ιερεως Δ lat-*f* goth. προθεσιως D. εδωκεν τοις μετ' αυτου ουσιν ους ουκ εξεστιν φαγειν μη τοις ιερευσιν D lat-*a b* (*c*) *e g*$_1$ *i* arm. for τοις ιερευσιν, τους ιερεις (|| *Luke*) BN: τοις ιερεις L: txt ACD rel. aft ιερ. ins μονους (|| *Mt*) Δ 33 lat-*b c e f ff*$_1$ *g*$_{1,2}$ *l* copt-wilk goth æth arm: pref, 13. 69. 124.

27. for και ελεγεν αυτοις, λεγω δε υμιν D lat-*a b c e ff*$_2$ *g*$_1$ *i*. om το σαββ. δια

Fritzsche's rendering, 'coeperunt viam exprimere spicas evellendo,' which he explains, 'to mark the way by plucking ears, and strewing them in it,' is still worse. The classical sense of ὁδὸν ποιεῖν must evidently not be pressed: it here = ὁδὸν ποιεῖσθαι. 25. **αὐτός**] Himself, taking up the cause of his disciples and not leaving their defence to themselves. 26.] **ἐπὶ Ἀβ. ἀρχ. during the high-priesthood of Abiathar.** But in 1 Sam. xxi., from which this account is taken, *Ahimelech, not Abiathar*, is the high-priest. There is however considerable confusion in the names about this part of the history: *Ahimelech himself is called Ahiah*, 1 Sam. xiv. 3; and whereas (1 Sam. xxii. 20) Ahimelech *has a son Abiathar*, in 2 Sam. viii. 17, Ahimelech *is the son of Abiathar*, and in 1 Chron. xviii. 16, *Abimelech*. Amidst this variation, we can hardly undertake to explain the difficulty in the text. The insertion of the art. before ἀρχ. has been apparently done to give the words the sense 'In the time of Abiathar the High-priest,' so that the difficulty might be avoided by understanding the event to have happened in the time of (but not necessarily during the high-priesthood of) Abiathar (who was afterwards) the High-priest. But supposing the reading to be so, what author would in an ordinary narrative think of designating an event thus? Who for instance would speak of the defeat of the Philistines at Ephesdammim, where Goliath fell, as happening ἐπὶ Δαυεὶδ τοῦ βασιλέως? Who would ever understand ἐπὶ Ἐλισσαίου τοῦ προφήτου, 'in the time of Elisseus the prophet,' as importing, in matter of fact, any other period than that of the *prophetic course* of Elisha? (The ἐγέννησεν Δαυεὶδ τὸν βασιλέα of Matt. i. 6 is not a case in point.) Yet this is the way in which the difficulties of the Gospels have been attempted to be healed over. (See Middleton on the article, in loc.) With the restoration of the true reading, even this resource fails. [I am sorry to see that Dr. Wordsw. writes, "ἐπὶ Ἀβιάθαρ ἀρχιερέως intimates indeed that it was in the days of Abiathar, but it rather suggests that he was *not* the High-priest then:" comparing ἐπὶ ἀρχιερέως Ἄννα, Luke iii. 2. But surely Dr. W. must know, that such a rendering is ungrammatical: that ἀρχιερέως without the article must be simply predicatory, whether it precedes or follows the proper name; "when Abiathar was High-priest,"—and cannot be titular. The expression in 1 Macc. xiii. 42, which he quotes as similar, is not a case in point, as any reader may judge: ἐπὶ Σίμωνος ἀρχιερέως μεγάλου κ. στρατηγοῦ καὶ ἡγουμένου τῶν Ἰουδαίων: the epithet μεγάλου makes all the difference.] 27.] τὸ σάβ. . . . . διὰ τὸ σ. is peculiar to Mk. and highly important. The Sabbath was

ἐγένετο, καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. 28 [q] ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

III. 1 Καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν· καὶ ἦν ἐκεῖ ἄνθρωπος [r] ἐξηραμμένην ἔχων τὴν χεῖρα· 2 καὶ [s] παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. 3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα ἔχοντι [t] ξηρὰν [u] Ἔγειρε εἰς τὸ [u] μέσον. 4 καὶ λέγει αὐτοῖς [v] Ἔξεστιν τοῖς σάββασιν [v] ἀγαθοποιῆσαι ἢ [w] κακοποιῆσαι, [x] ψυχὴν [y] σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ [z] ἐσιώπων. 5 καὶ [a] περιβλεψάμενος αὐτοὺς [b] μετ' ὀργῆς [c] συνλυπούμενος ἐπὶ τῇ [de] πωρώσει τῆς [d] καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ [f] Ἔκτεινον τὴν [f] χεῖρα. καὶ [f] ἐξέτεινεν, καὶ P ουτ τη ... F και εξετεινεν ... ABCDE FGHKL MPSU VΓΔ 1. 33. 69.

q — Matt. xii. 12 al. fr.
r — ch. ix. 18 only. (Matt. xiii. 6 al.) 2 Kings xiii. 4.
s ‖ L. Luke xiv. 1. xx. 20. Acts ix. 24 (Gal. iv. 10) only. Ps. xxxvi. 12. Dan. vi. 11 Theod. (— τηρ., LXX.)
t — John v. 3 ref.
u absol., — Matt. xiv. 6 ref.
v Luke vi. 9, 33, 35 (Acts xiv. 17 v. r.). 1 Pet. ii. 15, 20. iii. 6, 17. 3 John 11 only. Num. x. 32. Judg. xvii. 13 F.
w — ‖ Luke (1 Pet. iii. 17. 3 John 11) only. Gen. xxxi. 29. (-ποιός, 1 Pet. ii. 12.)
x — Matt. ii. 20. vi. 25 al. fr. Mark only, ver. 34. ch. v. 39. ix. 8. x. 28. xi. 11. Exod ii. 12.
y see Matt. xvi. 25 ref.
z Matt. xx. 31 ref.
a ‖ L. elsw.
b — Eph. vi. 7. 1 Tim. ii. 9. 1 Pet. iii. 16 al.
c as above (d). Rom. xi. 26 only †. (-ρεῦν, Job xvii. 7 vat.)
d Eph. iv. 18.
e here only. Ps. lxviii. 20. Isa. ii. 19 only(?).
f Matt. viii. 3 ref.

to ωστε ver. 28 D lat-*a c e ff*$_2$ *i*. rec om 2nd και, with AC^3 rel lat-*b f* goth arm : ins BC^{1}LΔ 33 vulg lat-*ff*$_1$ *g*$_{1.2}$ *l* Syr syr-w-ob copt æth.

CHAP. III. 1. rec aft εις ins την (‖ *Mt Lu, where there is no variation*), with ACD rel : txt BℵΓ 7-pe. εκει bef ην A : txt BℵΓ rel. for εξηραμμενην, ξηραν (‖ *Mt*) D.

2. παρετηρουντο (*from* ‖ *Luke, where it is more strongly attested*) AC^{1}DΔ 1 : txt BC^{3}L rel. ins εν bef τοις σαββασιν CD H(Treg) M ev-y copt : om AB rel latt goth. for θεραπευσει, θεραπευει ΔℵΓ 271. om 2nd αυτον D latt goth æth : ins bef θερ. K Scr's d. κατηγορησουσιν (*confusion of vowels?*) CD. for αυτου, αυτον D^1.

3. rec (for την χειρα εχοντι ξηραν) τ. εξηραμμενην εχοντι την χειρα (*see above*), with A rel Syr goth (arm) : εχ. τ. χ. εξηραμ. D 28 latt : τ. ξηρ. χ. εχ. CΔℵΓ ξηρ. εχ. τ. χ. 33. 435 : txt BL. rec εγειραι, with UΓ : txt ABCD rel. for εις το μεσον, και στηθι εν μεσω D (lat-*c f* æth).

4. for λεγει αυτοις, ειπεν προς αυτους D lat-*a b c f g*$_1$. ins εν bef τοις σαββασιν ADE 69 copt goth : am BC rel latt. for αγαθοποιησαι, τι αγαθον ποιησαι D lat-*b e g*$_1$. aft σωσαι ins μαλλον D 28. 124. for αποκτειναι, απολεσαι LΔ^1 1. 124. 131. 209 al latt Syr goth arm Vict Thl.

5. for πωρωσει, πεπωρωσει D lat-*c ff*$_2$ *i*. rec aft χειρα ins σου (*from* ‖ *Luke*),

an ordinance *for man*; for man's rest, both actually and typically, as setting forth the rest which remains for God's people (Heb. iv. 9). But He who is now speaking has taken on himself *Manhood*, the whole nature of Man; and is *rightful lord* over creation as *granted to man*, and *of all that is made for man*, and therefore *of the Sabbath*. The whole dispensation of *time* is created for *man*, for *Christ as He is man*, and is *in his absolute power*. There is a remarkable parallel, in more than the mere mode of expression, in 2 Macc. v. 19: οὐ διὰ τὸν τόπον τὸ ἔθνος, ἀλλὰ διὰ τὸ ἔθνος τὸν τόπον ὁ κύριος ἐξελέξατο.

28] καί, as well as of His other domains or elements of lordship and power.

CHAP. III. 1—6.] HEALING OF THE WITHERED HAND. Mt. xii. 9—14. Lk. vi. 6—11. On Matthew's narrative, see notes on Luke. The two other accounts are cognate, though each has some particulars of its own. 1.] πάλιν, see ch. i. 21, = ἐν ἑτέρῳ σαβ., Luke. The synagogue was at Capernaum. 2.] Lk. only adds that it was *the Scribes and Pharisees* who watched Him. 4.] αὐτοῖς. Lk. adds ἐπερωτήσω ὑμᾶς τι: as his account is the most detailed, I refer to the notes there. ἀποκτ. does not belong to ψυχήν: to save life, or to kill? 5.] συνλ. . . . αὐτῶν—peculiar to Mark. συνλ. implies *sympathy with* their (spiritually) miserable state of hard-heartedness. On πώρωσις, see note, Eph. iv. 18, and Fritzsche on Rom. xi. 7.

[g] ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. 6 καὶ ἐξελθόντες οἱ Φαρι- [g] Mt. reff. here only.
σαῖοι εὐθὺς μετὰ τῶν Ἡρωδιανῶν [h] συμβούλιον [h] ἐδίδουν (=ver. ποιεῖν, ch. xv. 1,—ver. λαμβάνειν, Matt. xii. 14 reff.)
κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ [i] ἀνεχώρησεν [i] Matt. ii. 13, 14 reff.
πρὸς τὴν θάλασσαν, καὶ πολὺ [k] πλῆθος ἀπὸ τῆς Γαλιλαίας [k] Mk., here bis only. — Luke i. 10. ii. 13. John v. 3 al. Deut. xxvi. 5. 2 Chron. xiii. 8.
ἠκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας 8 καὶ ἀπὸ Ἰεροσολύ-
μων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ
[οἱ] περὶ Τύρον καὶ Σιδῶνα, [k] πλῆθος πολύ, ἀκούοντες [l] pres., John i. 40 reff.
ὅσα [l] ποιεῖ, ἦλθον πρὸς αὐτόν. 9 καὶ [m] εἶπεν τοῖς μαθη- [m] w. ἵνα. Matt. iv. 3, reff.
ταῖς αὐτοῦ ἵνα [n] πλοιάριον [o] προσκαρτερῇ αὐτῷ διὰ τὸν [n] (ch. iv. 36 v. r.) John vi. 22, 23, 24. xxi. 3 only †.
ὄχλον, ἵνα μὴ [p] θλίβωσιν αὐτόν. 10 πολλοὺς γὰρ ἐθε-

o = Acts viii. 13. x. 7 t. Susan. 6. (Acts i. 14. Col. iv. 2 al. Num. xiii. 21 only.) only t. (Matt. vii. 14. 2 Cor. i. 6 al. Ps. cxviii. 157.) p = here

with ACDP 1(sic) rel: om BEMSUVΓ. (def 33.) rec αποκατεσταθη, with D G(Tisch) 1: . π . κατεστη C: txt ABP rel. aft αυτου ins ευθεως D lat-ff_2 ($g_{1,2}$) i. rec at end adds υγιης ως η αλλη (*from* || *Mt*), with C^3L rel; ως η αλλη 131 lat-*a b c* g_2 syr-jer copt-ms: om ABC[1]DKPΔ 1. 33 vulg lat-*e f* ff_2 g_1 *i* syrr copt goth æth arm Chrysol Bede.

6. for και εξελθοντες, εξ. δε D vulg lat-*b c ff* $g_{1,2}$. rec ευθεως, with AP rel: txt BCΔ 33.—om DL mt lat-*b c* ff_2 $g_{1,2}$ *i* æth. rec (for εδιδουν) εποιουν, with AP rel vulg lat-*b c* &c copt-wilk goth arm: εποιησαν CΔ Thl: ποιουντες D-gr, *exierunt facientes* lat-*a* (*the variations tend to shew that* εποιουν, *see ch* xv. 1, *was substituted for the unusual* εδιδουν): txt BL 69 (syrr ?) copt-schw.

7. for και ο, ο δε D latt(not am g_2). rec ανεχωρησε bef μετα των μαθητων αυτου, with AP rel lat-*b c e f* syr goth: txt BCDLΔ 1. 33. 69 vulg lat-*a* $ff_{1,2}$ $g_{1,2}$ *i* Syr copt arm. for προς, εις DHP 131. 209 al Scr's s evv-y-z Thl: παρα 13. 69. 124: txt ABC rel. for πληθος, οχλος D vulg lat-*a*. rec ηκολουθησαν, with C rel lat-ff_1 copt-schw goth (æth arm, appy): om D 28. 124 lat-*a b c e* ff_2 *i*: txt ABGK[2]L MPS 1. 131. 209 al vulg lat-*f* $g_{1,2}$ Vict Thl. rec aft ηκολουθ. adds αυτω, with AP rel vulg lat-*f* ff_1 g_2 syrr goth æth arm: αυτον Δ: om BCDL 124 lat-*a b c e* ff_2 *i* copt. και απο τ. ιουδαιας bef ηκολουθ. CΔ 238 vulg lat-*f* $g_{1,2}$ *l* copt-ms. om 2nd απο D 124 latt copt-wilk.

8. om 2nd απο D-gr 237. 252. 259. 433 Scr's a copt-wilk. ins οι bef περαν D-gr lat-*f*. om οι bef περι (*to conform to the other clauses?*) BCLΔ lat-*b c e f* ff_2 g_2 *i* D-lat Syr æth: ins ADP rel vulg lat-*a* g_1 syr copt goth arm. ins οι περι bef σιδωνα D-gr. rec ακουσαντες, with ACDP rel syrr arm Vict: txt BΔ 1. 69 vulg lat-*b c e f* D-lat copt goth æth. for οσα, *a* CD 28 6-pe vulg lat-*a* g_1 *i* copt: txt ABP rel lat-*b c e f* syrr goth æth arm. rec εποιει, with ACDPℵ rel: txt BL. ηλθαν D: ηλθεν U.

9. πλοιαρια B. at end add πολλοι D lat-*a i*; οι οχλοι 13. 28. 69. 124 (lat-ff_2).

6. Ἡρωδιανῶν] See notes on Mt. xvi. 6, and xxii. 16. Why the Pharisees and Herodians should *now* combine, is not apparent. There must have been some reason of which we are not aware, which united these opposite sects in enmity against our Lord. συμβ. ἐδίδουν, as also ἐποιουν, ch. xv. 1, is an expression peculiar to Mark.

7—12.] A GENERAL SUMMARY OF OUR LORD'S HEALING AND CASTING OUT DEVILS BY THE SEA OF GALILEE. Peculiar in this shape to Mk.; but probably answering to Mt. xii. 15—21. Lk. vi. 17—19. The description of the multitudes, and places whence they came, sets before us, more graphically than any where else in the Gospels, the composition of the audiences to which the Lord spoke, and whom He healed. The repetition of πλῆθος πολύ (ver. 8) is the report of one who *saw* the numbers from Tyre and Sidon coming and going. 9.] Meyer explains the construction εἶπεν ἵνα, by that which was

ABCDE FGHKL MPSU VΓΔ 1. 33. 69.

ράπευσεν, ὥςτε [q] ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον [r] μάστιγας· [11] καὶ τὰ [s] πνεύματα τὰ [s] ἀκάθαρτα, [t] ὅταν αὐτὸν [u] ἐθεώρουν, [v] προςέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα ὅτι σὺ εἶ ὁ [w] υἱὸς τοῦ [w] θεοῦ, [12] καὶ [z] πολλὰ [y] ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν [za] φανερὸν [z] ποιῶσιν. [13] καὶ [b] ἀναβαίνει εἰς [b] τὸ ὄρος, καὶ προςκαλεῖται οὓς ἤθελεν αὐτός, καὶ [c] ἀπῆλθον πρὸς αὐτόν. [14] καὶ [d] ἐποίησεν δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν [15] καὶ [e] ἔχειν [e] ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια· [16] καὶ [f] ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον.

q — here only. see Luke xv. 20. Gen. xiv. 14.
r — ch. v. 29, 34. Luke vii. 21 (Acts xxii. 24. Heb. xi. 36) only. Ps. xxxi. 10. 2 Macc. ix. 11.
s Matt. x. 1 reff.
t w. ind., see note. Exod. xvii. 11.
u plur., Matt. vi. 25 reff.
v Matt. vii. 25. ch. v. 33. vii. 25. Luke v. 8. viii. 28, 47. Acts xvi. 29 only. Ps. xcix. 6.
w see Matt. iv. 3 note.
x Matt. ix. 14 reff.
y | Mt. reff.
z — ch. vi. 14 al. fr. a | Mt. only. b Matt. v. 1 reff. c — Matt. xiv. 25 reff. d — Acts ii. 38. Rev. i. 6. see Heb. iii. 2 and note. 1 Kings xii. 6. e ch. ii. 10. Matt. vii. 29 reff.
f — here bis only. 4 Kings xxiv. 17.

10. εθεραπευεν (for -σεν) K Scr's e w latt Syr. ins εν bef αυτω D latt. ins και bef οσοι A 28 lat-*f* Syr copt goth.

11. om τα (twice) D 13. 69. 124. aft οταν ins ουν D-gr. rec εθεωρει (*grammatical corrn*), with AP rel (-ρη FH): txt BCDGLΔ 33. 69. rec προςεπιπτεν, with EHSUV: txt A B(-πταν) CD rel Thl. (P def.) rec εκραζε, with EHMSUV: txt ABCD rel Thl. (P def.) for λεγοντα, λεγοντες DKℵ 62[2]: txt ABC rel. om οτι D latt(exc *f*) Syr copt æth. ins ο χριστος bef ο υιος CMPℵ syr-w-ast; ο θεος (omg follg ο but retaining υιος τ. θεου) 69: om ABD rel vss.

12. φανερον bef αυτον AP rel Vict Thl: txt BCDΔ 1. 33. 69. rec ποιησωσιν (*from Mt* xii. 16? D[2] *reads* ποιωσιν *there as here*), with ABCP rel: txt DKL 13. 69. 124 al. at end add οτι ηδεισαν τον χριστον αυτον ειναι (*from Luke* iv. 41) C lat-*a*; *quoniam sciebant eum* lat-*b* (*ff*[2]) $g_{1.2}$.

13. for αναβαινει, ανεβη P 1. απηλθεν A[1]L: ηλθον D, *venerunt* latt Syr æth Aug.

14. aft δωδεκα ins ους και αποστολους ωνομασεν (*from* || *Luke*) B C[1](appy) Δ 69 syr-marg copt æth: om AC[3]DP rel latt syrr goth arm. ινα ωσιν bef δωδεκα D vulg lat-*a c i l* Aug: ινα ωσ. μ. αν. bef δωδ. Δ. om 2nd ινα B ev-48. aft κηρυσσειν ins το ευαγγελιον D am(with mt) lat-*a b e f ff*$_{1.2}$ g_1 *i*: in both places lat-*a e*. (at end of ver 15 lat *c* g_2.)

15. for εχειν, εδωκεν αυτοις D vulg lat-*b e f ff*$_2$ g_1 *l* æth. rec aft εξουσιαν ins θεραπευειν τας νοσους και (*see Mt* x. 1, *Lk* ix. 1, *and of ch* vi. 7), with AC[2]D P(appy) rel latt syrr goth (æth) arm: om B C[1](appy) LΔℵ copt.

16. at beg ins και εποιησεν τους δωδεκα B C[1](appy) Δℵ æth-ms; πρωτον σιμωνα (*from Mt* x. 2) 13. 69. 124. 346: om AC[3]DP rel latt syrr copt goth æth-ed arm. rec τω σιμωνι bef ονομα, with A D(omg τω) P rel vulg lat-*a b* &c syrr goth: om ονομα 33. 157: txt BCLΔ evv-y-36-49 lat-*c e* copt Vict.

said being regarded as the purpose of its being said. 10.] Lk. vi. 19. 11.] ὅταν .... ἐθεώρουν: see ref. The indic. is sometimes found with ὅταν in the N. T., see Rev. iv. 9, but generally amidst variety of readings. Mt. x. 19: Mk. xi. 25: Lk. xiii. 28: Rom. ii. 14. Meyer thus accounts for it—that in later Greek the ἄν became completely attached to the ὅτε, and the whenever was treated as merely an expression of time—so that in German it would not be 'wenn ſie Ihn irgend ſahen,' but 'wenn irgend ſie Ihn ſahen.' The unclean spirits are here spoken of in the person of those possessed by them, and the two fused together: for as it was impossible that *any but the spirits* could have *known* that He was the Son of God, so it was the material body of the possessed which fell down before Him, and *their* voice which uttered the cry: see note on Mt. viii. 32. The notion of the semi-rationalists, that the sick *identified themselves* with the dæmons (Meyer) is at once refuted by the

17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν
—τον ἀδελφὸν τοῦ Ἰακώβου, καὶ [f] ἐπέθηκεν αὐτοῖς ὀνόματα
sscr. P. ABCDE Βοανηργές, ὅ ἐστιν [g] υἱοὶ βροντῆς· 18 καὶ Ἀνδρέαν, καὶ
FGHKL Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν,
MSUV καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σί-
ΓΔ 1. 33. 69. μωνα τὸν Καναναῖον, 19 καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ
[h] παρέδωκεν αὐτόν.

[g] see ch. ii. 19 al.

[h] § Mt. reff. | — ch. ii. 2. Eph. v. 3. [k] — here only (see ch. v. 30. John xvii. 7). 1 Macc. ii. 15, 17. xiii. 52. [l] Matt. xxi. 46 reff.

20 Καὶ ἔρχονται εἰς οἶκον, καὶ συνέρχεται πάλιν ὁ
ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς [i] μηδὲ ἄρτον φαγεῖν.
21 καὶ ἀκούσαντες [k] οἱ παρ' αὐτοῦ ἐξῆλθον [l] κρατῆσαι

17. τον bef ιακωβον D. ins τον bef ιωαννην D. for τ. ιακ., αυτου G 28. 69 al lat-$g_{1,2}$: αυτου ιακ. AF Scr's c e: om τον CKSΔ 1. 13. 131 al Scr's d f g o v: txt BDP rel. for ονοματα, ονομα B D-gr 225 Syr.

18. for θαδδαιον, λεββαιον D lat-*a b ff*$_2$ *i*: mss mentd by Orig had λεβης τελωνης here or ii. 14. (τελωνην is added aft μαθθαιον [*from* || *Mt*] in 13. 61. 69. 124 syr-marg arm.) rec (for καναναιον) κανανιτην, with A rel syr goth arm: txt BCD LΔ 33 latt Syr copt seth.

19. ιουδας D lat-*b c*. rec ισκαριωτην, with A rel vulg syr copt goth: σκαριωθ D lat-*b ff*$_{1,2}$ *g*$_{1,2}$ *l*, *scariotha* lat-*c* Syr: txt BCLΔN 33 tol.

20. εισερχονται D; *introivit* lat-*c ff*$_2$ *i*. rec om ο bef οχλος, with CL^1 rel: ins ABD L(as corrd by origl scribe) Δ. rec μητε, with C D(sic ed) rel: txt ABKLUΔ 33. for αρτον, αρτους D-gr.

universal agreement of the testimony given on such occasions, *that Jesus was the Son of God*.

13—19.] THE APPOINTMENT OF THE TWELVE, AND ITS PURPOSES. Mt. x. 1—4. Lk. vi. 12—16. See Lk., where we learn that He went up *overnight to pray*, and called his disciples to Him when it was day,—and notes on Mt. On τὸ ὄρος see Mt. v. 1. 14.] ἐποίησεν, *nominated*,—*set apart*: see reff. We have here the most distinct intimation of any, of the *reason* of this appointment.

16.] καὶ ἐπ. . . . . for Σίμωνα, ᾧ ἐπ. . . . .

On the list of the Apostles, see note at Mt. x. 2. The name, according to Mk., seems to be *now first given*. This, at all events, does not look like *the testimony of Peter*: but perhaps the words are not to be so accurately pressed. 17.] Βοανηργές = בְּנֵי רְגַז,—*Sheva* being expressed by *ea* in Aramaic (Meyer, from Lightf.),—perhaps on account of their *vehement and zealous disposition*, of which we see marks Lk. ix. 54: Mk. ix. 38; x. 37: see also 2 Jn. 10; but this is uncertain. ὀνόματα—since *both* bore the name, and the Hebrew word is plural. [There is an interesting notice of the catalogues of the Apostles, and the questions arising out of them, in the Lectures of Bleek on the three Gospels, published since his death by Holtzmann, Leipsig, 1862.]

20—35.] CHARGES AGAINST JESUS,—OF MADNESS BY HIS RELATIONS,—OF DÆMONIACAL POSSESSION BY THE SCRIBES. HIS REPLIES. Mt. xii. 22—37, 46—50. Lk. xi. 14—26; viii. 19—21. Our Lord *had just cast out a deaf and dumb spirit* (see notes on Mt.) in the open air (Mt., ver. 23), and now they retire into the house. The omission of this, wholly inexplicable if Mk. had had either Mt. or Lk. before him, belongs to the fragmentary character of his Gospel. The common accounts of the compilation of this Gospel are most capricious and absurd. In one place, Mk. omits a discourse—'*because it was not his purpose to relate discourses*;'—in another he gives a discourse, omitting the occasion which led to it, as here. The *real fact being*, that the sources of Mark's Gospel are generally of *the highest order*, and *most direct*, but the *amount of things contained* very scanty and discontinuous: see Prolegg. ch. iii. § viii. 20. πάλιν] resumed from ch. ii. 2. ὥστε μὴ δ., shewing that one of the *abroi* is the narrator. 21.] Peculiar to Mark. οἱ παρ' αὐτοῦ = his relations, beyond a doubt—for the sense is resumed by οὖν in ver. 31: see reff. ἐξῆλθ. (perhaps *from Nazareth*,—or, answering to John ii. 12, *from Capernaum*), set out: see ch.

ABCDE FGHKL MSUV ΓΔ 1. 33. 69.

m — 2 Cor. v. 13 only. Job xii. 17 (†). (Matt. xii. 28 reff.) ἐξεστηκότα τῶν φρενῶν, Jos. Antt. x. 7. 3.
n — ver. 30. Matt. xi. 18 al.
o ch. ix. 29. xvi. 17 al.
p Matt. vii. 22 reff.
q ch. iv. 11. Matt. xiii. 3, 10 al. Ps. lxxvii. 2.
r Matt. iv. 10 al. fr.† Sir. xxi. 27 only.
s — ‖ L. Matt. x. 21. Acts xiii. 50. ἀγέλην συστᾶσαν ἐπὶ τοὺς νομέας, κ.τ.λ. Xen. Cyr. i. 1 2.
t ‖ Mt. reff.
u — Acts v. 36, 37 al. Gen. iv. 8.
v — ‖ Mt. reff. Deut. i. 41.
w here (bis) and ‖ Mt. only. Gen. xxxiv. 27, 29.
x Matt. v. 18 reff.

αὐτόν, ἔλεγον γὰρ ὅτι [m] ἐξέστη. 22 καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοὺλ [n] ἔχει, καὶ ὅτι [o] ἐν τῷ ἄρχοντι τῶν δαιμονίων [p] ἐκβάλλει τὰ [p] δαιμόνια. 23 καὶ προσκαλεσάμενος αὐτοὺς [q] ἐν [q] παραβολαῖς ἔλεγεν αὐτοῖς Πῶς δύναται [r] σατανᾶς [r] σατανᾶν ἐκβάλλειν; 24 καὶ ἐὰν βασιλεία [s] ἐφ' ἑαυτὴν [t] μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία [s] ἐφ' ἑαυτὴν [t] μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη στῆναι· 26 καὶ εἰ ὁ [r] σατανᾶς [u] ἀνέστη ἐφ' ἑαυτὸν καὶ [t] μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. 27 ἀλλ' οὐ δύναται οὐδεὶς τὰ [v] σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ [w] διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ [w] διαρπάσει. 28 [x] ἀμὴν λέγω ὑμῖν

21. και οτε ηκουσαν περι αυτου οι γραμματεις κ. οι λοιποι D lat-*a b c* &c(not *l*) goth. for εξεστη, εξιστανται (εξεστα D²) *autous exsentiat eos* D¹, lat-*a b ff₂ i*.

23. om *autois* D 33 lat-*b*.—aft ελεγεν ins ο κυριος ιησους D lat-*a ff₂ g₁.₂ i* (æth): aft *autois* ins ο ις U lat-*b c* (Syr). εκβαλειν D 69.

25. rec (for *δυνησεται*) *δυναται* (*from ver* 24), with AD rel vulg lat-*b c e f ff₂*: txt BCLΔℵ em(with fuld ing tol) lat-*a g₁ i*. rec (for *στηναι*) *σταθηναι* (*from ver* 24), with AC rel: *ισταναι* D: txt BKLℵ.—rec *στ.* bef *η οικια εκεινη* (*cf ver* 24), with A rel lat-*a* (*b*) syr copt goth (æth arm): txt BCDLΔℵ vulg lat-*c f ff₂ g₁* Syr.

26. for *ανεστ. εφ ε. κ. μεμ., σαταναν εκβαλλει μεμεριστ.* (-θαι D¹) *εφ εαυτον* (*see* ‖ *Mt*) D lat-*a b* (*c*) *g₁ i*. for *και μεμεριστ., εμεριστη και* (C¹ ?) Δ: *και εμεριστη* B (C¹ ?)L. (*See var readd*, 1 *Cor* vii. 33, 34, *which may have exercised some influence in producing confusion here.*) rec *σταθηναι*, with AD rel: txt BCL.—add *η βασιλεια αυτου* D lat-*a b g₁ i*. ins *το* bef *τελος* D.

27. rec om *αλλ'* (*as superfl*), with AD rel latt syrr goth: for *αλλ', και* C²(appy) G æth: txt B C¹(appy) LΔ 1. 33. 69 syr-marg copt arm. *ουδεις* bef *δυναται* and om *ου* (*simplification*) AD rel latt syrr goth arm: txt BCΔ copt. *εις τ. οικ. τ. ισχ. εισελ. τ. σκ. αυτου διαρ.* (*perhaps transposition for perspicuity*) BCLΔ 33 (Syr copt) æth: om *εισελ. ε. τ. οικ. αυτ.* G: txt AD rel latt syr goth arm.—om *αυτου* D latt. *διαρπαση* (*confusion of vowels or conformation to δησῃ*) AEFGKUVΓ 33: *διαρπαζει* D: txt BC rel.

28. rec *τα αμ. τ. υιοις τ. ανθρωπων* (*simplification*), with M¹ rel (lat-*f* Syr) syr goth; so, omg *τ. αμ.*, F: *τοις ανθρ. τα αμ.* Δ: txt ABCDLM² 1. 33 ev-y vulg lat-

v. 14. They heard of his being so beset by crowds: see vv. 7—11. ἔλεγον—i. e. His relations—not *τινές*. ἐξέστη, He is mad: thus E. V.; and the sense requires it. They had doubtless heard of the accusation of his *having a dæmon:* which we must suppose not to have first begun after this, but to have been going on throughout this course of miracles.

The understanding this that *his disciples* went out to repress *the crowd*, for they said, '*It is mad*,' is as contrary to Greek as to sense. It would require at least *αὐτούς* and *ἐξίστησαν*, or *τὸν ὄχλον* for *αὐτόν*, and would even then give no intelligible meaning. 22.] *οἱ γρ. οἱ ἀπὸ Ἱερ. . . . .* peculiar to Mk.: see note on Mt. ver. 24. Here Mt. has *οἱ Φαρισ.*—Lk. *τινὲς ἐξ αὐτῶν*, i. e. *τῶν ὄχλ.* ὅτι B. ἔχει] This addition is most important. If He was *possessed by* Beelzebub, the *prince of the dæmons*, He would thus have authority over the inferior evil spirits. 23.] *προσκαλ. αὐτούς* is not inconsistent (De Wette) with His *being in an house*—He *called them to Him*, they having been far off. We must remember the *large courts* in the oriental houses. *ἐν παρ.*, namely, *a kingdom*, &c., *a house*, &c., *the strong man*, &c. *σατανᾶς σατ.*] The *external unity* of Satan and his kingdom

ὅτι πάντα [y] ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ [z] ἁμαρτήματα, καὶ αἱ [a] βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν. 29 ὃς δ' ἂν [b] βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει [c] ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ [d] ἔνοχός ἐστιν αἰωνίου [z] ἁμαρτήματος· 30 ὅτι ἔλεγον [e] Πνεῦμα [e] ἀκάθαρτον [f] ἔχει. 31 καὶ ἔρχονται οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω [g] στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. 32 καὶ ἐκάθητο περὶ αὐτὸν ὄχλος. καὶ λέγουσιν αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου [καὶ αἱ ἀδελφαί σου] ἔξω ζητοῦσίν σε. 33 καὶ ἀποκριθεὶς αὐτοῖς λέγει Τίς [h] ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί; 34 καὶ

y Matt. vi. 12 reff.
z (ch. iv. 12 v. r.) Rom. iii. 25. 1 Cor. vi. 18 only. Hos. x. 8.
a Mt. Matt. xxvi. 65. Ezek. xxxv. 12. Dan. iii. 29 Theod.
b w. dir, Luke xii. 10 only. Dan. iii. 29 LXX. Bel and Dr. 9.
c = Heb. ix. 22. x. 18.
d w. gen., Matt. xxvi. 66 reff.
e Matt. x. 1 reff.
f ver. 22.
g ch. xi. 25. otherwise, Paul only, Rom. xiv. 4. 1 Cor. xvi. 13. Gal. v. 1 al. Exod. xiv. 13 F.
h = Matt. xxvi. 26 reff.

a b g$_1$ *l* copt arm. rec om *αι* (*error, owing to και preceding*), with D rel: txt ABCEFGHLΔ 1. 33. 69 copt. rec *οσας* (*grammatical corrn*), with AC rel: txt BDGHΔ 69. rec (for *εαν*) *αν*, with AD rel: txt BCE^{1}FLΔ 33 ev-y.

29. for *ος δ' αν, ος αν δε τις* D. om 1st *εις* D-gr vulg lat-*a b* goth arm. om *εις τον αιωνα* D 1. 22. 28. 209 2-pe lat-*a b e ff*$_2$ *g*$_1$ Ath Cypr$_2$. rec *αλλ'*, with BC rel: txt ADLΔ. for *ενοχος, ενος* D^1. *εστιν* DLΔ 33. 69 vulg lat-*a c e ff*$_2$ *g*$_1$ æth arm Cypr$_1$. rec (for *αμαρτηματος*) *κρισεως*, with A rel tol lat-*f* syrr æth: *κολασεως* 61. 184 (*both corrns for the unusual expression in txt*): *αμαρτιας* C^1(appy) D 69 Ath Ps-Ath: txt BLΔ 33 latt copt goth arm Cypr$_2$ Aug.

30. *εχειν* D 77. 235 lat-*a b c e ff*$_2$ *g*$_1$: *αυτον εχει* C æth.

31. rec (for *και ερχ.*) *ερχ. ουν*, with A rel syr: txt BCDGLΔℵ 1. 69 latt Syr copt goth æth. for *ερχονται, ερχεται* DGℵ lat-*a b e ff*$_2$ *g*$_1$: txt ABC rel vss. rec *οι αδ. κ. η μ. αυ.*, with E rel: *ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ* (*ae* ||) BCDGLΔ (1.) 33 (latt) Syr copt goth æth: *οι αδ. αυ. κ. η μ. αυ.* AKM.—(rec om 1st *αυτου*, with EFHSUVΓ (1.) 69 (vulg) syr: ins ABC rel Syr copt goth æth.) rec (for *στηκοντες*) *ιστωτες*, with AD rel: *ιστηκοτες* C^3 *ac* 3 GL 1: txt BC^{1}Δ. rec (for *καλουντες*), *φωνουντες*, with D rel: *ζητουντες* A: om Δ(but a space is left) lat-*a*: txt BCL 1. 69.

32. rec *οχλος* bef *περι αυτον* (*simplification?*), with E rel æth: txt ABC (D) KLMΔ 1. 33. 69 vulg lat-*b c* (*e*) *f ff*$_{1.2}$ *g*$_{1.2}$ syrr goth.—for *περι, προς* D. rec (for *και λεγουσιν*) *ειπον δε* (*from* || *Mt*), with A rel syr goth (arm): txt BCDLΔ 69 vulg lat-*b f ff*$_{1.2}$ *g*$_{1.2}$ *l* Syr syr-ms-marg copt æth. rec om *και αι αδελφαι σου* (*neglect, or as not mentioned in vv* 31, 34?), with BCGKLΔℵ 1. 33 vulg lat-*e ff*$_1$ *g*$_{1.2}$ Syr copt æth arm: ins AD rel lat-*a b c f ff*$_2$ *l* syr-marg goth.

33. rec *απεκριθη αυτ. λεγων*, with AD rel lat-(*a*) *b f* goth arm: txt B(C)LΔ vulg (lat-*c e*) syr copt.—*λεγει* bef *αυτοις* C. for *ἡ, και* (*see* || *Mt and ver* 34) BCLVΔ (GU, Treg) 1 vulg lat-*a b g*$_1$ *l* syrr copt: txt AD rel lat-*c e f ff*$_2$ goth æth arm. om *οι* bef *αδελφοι* D. rec aft *αδελφοι* ins *μου* (*from ver* 34 *and* || *Mt*), with AC rel [vss]: txt B D-gr arm.

is strikingly declared by this simple way of putting the question: see note on Mt. The expression must not be taken as meaning, Can one devil cast out another? The *σαρανᾶς* and *σαρανᾶν* are the same person: cf. ver. 26. 26.] ἀλλὰ τέλ. ἔχει, peculiar to Mk. 28.] The putting of *πάντα* first, and separating it from its noun by the intervening words, gives it a prominent emphasis.

29. αἰωνίου ἁμαρτήματος] Beza explains *αἰωνιου* by '*nunquam delendi.*' It is to the critical treatment of the sacred text that we owe the restoration of such important and deep-reaching expressions as this. It finds its parallel in *ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν*, Jn. viii. 24. Kuinoel's idea, quoted and adopted by Wordsw., that *ἁμάρτημα* means in the LXX *the punishment of sin*, seems to be entirely unfounded. And as to its being "a Novatian error to assert that sin is *αἰώνιον*" (Wordsw.), it is at all events a legitimate inference from *οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα*. If a sin remains unremitted for ever, what is it but eternal?

30.] explains the ground and meaning of this awful denunciation of the Lord.

[1] περιβλεψάμενος [k] κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί. [35] ὃς ἂν [l] ποιήσῃ τὰ [lm] θελήματα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

IV. [1] Καὶ πάλιν ἤρξατο διδάσκειν [n] παρὰ τὴν θάλασσαν· καὶ [o] συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, [p] ὥστε αὐτὸν [q] ἐμβάντα εἰς [r] τὸ πλοῖον καθῆσθαι [s] ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος [t] πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. [2] καὶ ἐδίδασκεν αὐτοὺς [u] ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ [3] Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ [v] σπείρων σπεῖραι. [4] καὶ ἐγένετο ἐν τῷ σπείρειν,

i ver. 5 reff. k ch. vi. 6 ‖ L., 38. Rom. xv. 19. Rev. iv. 6. v. 11. vii. 11 only. l 1 Kings xxvi. 5. Isa. xlix. 16. l Matt. vii. 21 reff. m plur., Acts xiii. 22. Eph. ii. 3 (both w. ποιεῖν) only. see 3 Kings v. 8. n Matt. iv. 18 al. fr. 3 Kings iv. 29. o Matt. xxii. 34 al. fr. Neh. viii. 1. p — ch. iii. 10 al. q Matt. viii. 28 reff. r Matt. xiv. 22. ch. vi. 32 al. s — Rev. xviii. 19. t — Luke xxii. 66. u ch. iii. 23 reff. v part., = ‖. Matt. iv. 3. Eph. iv. 28 al.

...κυκλω Γ. ABCDE FGHKL MSUVΔ 1. 33. 69.

34. om και B. τους περι αυτον bef κυκλω (*being first omd, it was aft ined in the most likely place: see below*) BCLΔ copt: τους κυκλω, omg περι αυτον, D lat-*b*; r. συκ. π. αυ. 1. 13. 69. 124. 209: om 61 lat-*a e* (Syr æth ?): txt A rel syr goth arm. for λεγει, ειπεν DG 69 lat-*a c ff*$_2$. for ιδε, ιδου (*from* ‖ *Mt*) ADGKMΔ 1. 33. 69: txt BC rel.

35. rec aft ος ins γαρ (*from* ‖ *Mt*), with ACD rel vulg lat-*f ff*$_1$ *g*$_1$ vss: om B lat-*a b c e* copt Aug. rec (for τα θελημ.) το θελημα (*from* ‖ *Mt*), with ACDℵ rel: txt B. μου bef αδελφος D lat-*b e g*$_1$. rec aft αδελφη ins μου, with C rel vulg lat-*a ff*$_1$ *g*$_2$ syrr copt æth: om ABDLΔ 1. 33. 69 lat-*b c e f ff*$_2$ *g*$_1$ goth arm Ambr.

CHAP. IV. 1. ηρξατο bef παλιν D (209) al lat-*a b c e g*$_1$ æth Orig-lat. for παρα, προς D. rec (for συναγεται) συνηχθη, with D rel latt syr-ms: συνηχθησαν (*from* ‖ *Mt*) A 235 al syrr (goth æth arm with nomin pl): συνερχεται 1. 209: txt BCLΔℵ 69. for οχλος, ο λαος D. rec (for πλειστος) πολυς (*from* ‖ *Mt*), with AD rel: txt BCLΔℵ. εις το πλοιον bef εμβαντα (*from* ‖ *Mt*) BCDLUΔ 33 latt arm Thl: txt A rel syr copt goth æth Orig-lat. om το (*see on* ‖ *Mt*) CKLM 1. 33. 131. 209 al: ins A B(above the line) D rel copt. for εν τη θ., περαν της θ. D-gr: παρα την θ. 1. 118. 209: εις την θ. Δ: *circa mare* lat-*a l* D-lat: *in litore* lat-*b c e f ff*$_2$ *g*$_1$. om επι της γ. D lat-*a b c e f ff*$_2$ *g*$_1$. rec (for ησαν) ην (*gramml corrn*), with AD rel vulg lat-*a b ff*$_1$ *g*$_2$ syr Orig-lat: txt BCLΔ 33 evv-y-150 D-lat.

2. for πολλα, πολλαις D.

3. for ακουετε, ακουσατε C 15. 269. 417 2-pe. rec ins του bef σπειραι (*from* ‖ *Mt*), with AC rel Eus: om B (D) ℵ.—om σπειραι D.

31.] ἕξω στ. ἀπ.... one of Mk.'s precise details. 32.] καὶ ἐκ..... another such. 34.] Mt. here has some remarkable and graphic details also: ἐκτείνας τὴν χεῖρα αὐτ. ἐπὶ τ. μαθητὰς αὐτ..... Both accounts were from eye-witnesses, *the one* noticing the outstretched hand; *the other*, the look cast round. Deeply interesting are such particulars, the more so, as shewing the way in which the records arose, and their united strength, derived from their independence and variety.

CHAP. IV. 1—9.] PARABLE OF THE SOWER. No fixed mark of date. Mt. xiii. 1—9. Lk. viii. 4—8. There is the same intermixture of absolute verbal identity and considerable divergence, as we have so often noticed: which is wholly inexplicable on the ordinary suppositions. In this case the vehicles of the parable in Mt. and Mk. (see Mt. vv. 1—3; Mk. vv. 1, 2) bear a strong, almost verbal, resemblance. *Such a parable* would be carefully treasured in all the Churches as a subject of catechetical instruction: and, in general, in proportion to the popular nature of the discourse, is the resemblance stronger in the reports of it. πάλιν] see ch. iii. 7. The ἤρξατο is coincident with the gathering together of the crowd.

2.] Out from among the πολλά, the great mass of His teaching, one parable is selected, which He spoke during it—ἐν τῇ διδ. αὐτοῦ. 3.] ἀκούετε—this solemn prefatory word is peculiar to

[w] ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ [x] πετεινὰ καὶ
[y] κατέφαγεν αὐτό. [5] καὶ [w] ἄλλο ἔπεσεν ἐπὶ τὸ [z] πετρῶδες
καὶ ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς [a] ἐξανέτειλεν
[b] διὰ τὸ μὴ ἔχειν βάθος γῆς· [6] καὶ ὅτε [c] ἀνέτειλεν ὁ
ἥλιος, [d] ἐκαυματίσθη καὶ [b] διὰ τὸ μὴ ἔχειν ῥίζαν [e] ἐξηράνθη.
[7] καὶ [w] ἄλλο ἔπεσεν εἰς τὰς [f] ἀκάνθας, καὶ [g] ἀνέβησαν αἱ
[f] ἄκανθαι καὶ [h] συνέπνιξαν αὐτό, καὶ [i] καρπὸν οὐκ [i] ἔδωκεν.
[8] καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν [k] καλήν, καὶ [i] ἐδίδου
[i] καρπὸν [g] ἀναβαίνοντα καὶ [l] αὐξανόμενον, καὶ ἔφερεν [m] εἷς
τριάκοντα καὶ [m] εἷς ἑξήκοντα καὶ [m] εἷς ἑκατόν. [9] καὶ
ἔλεγεν [A]Ος ἔχει [n] ὦτα [n] ἀκούειν, ἀκουέτω. [10] καὶ ὅτε
ἐγένετο [o] κατὰ μόνας, ἠρώτων αὐτὸν [p] οἱ [p] περὶ αὐτὸν σὺν

w ‖ Mt. reff.
x ‖. Matt. vi. 26. Deut. xiv. 19, 20 al.
y ‖ Mt. reff.
z ver. 16 ‖ Mt. only †.
a ‖ Matt. only. (LXX., trans. only.) Gen. ii. 9. Ps. cxlvi. 8.
b Matt. xxiv. 12. ch. v. 4. Luke ii. 4. Acts xviii. 2, 3 al. Judg. iii. 12.
c intr., Matt. iv. 16 reff.
d ‖ Mt. Rev. xvi. 8, 9 only †.
e — Matt. xxi. 19, 20 reff.
f Matt. vii. 16 reff. Jer. iv. 3.
g — ‖ Mt. ver.

22. Isa xxxii. 18. 11. Rev. xxii. 2.) Ez-ch. viii. 12.
m ver. 20. ch. ix. 5 ‖. 1 Kings x. 3.
o Luke ix. 18 only. Ps. lv. 8. xxxviii. 6.
h ver. 19 ‖. Luke viii. 42 only †.
k ‖ Mt. Num. xiii. 20.
n ‖ L. ver. 23. Luke xiv. 35. Deut. xxix. 4. Isa. xxxii. 3.
p Luke xxii. 49. (John xi. 19 v. r.) Acts xiii. 13 al. Ezek.
i ‖ Mt. only. (ἀποδ. κ., Heb. xii.
l Matt. xiii. 32 reff.

4 om εγενετο DF vulg lat-*b c* &c Syr æth. σπειραι D. ηλθαν D: ηλθον HKΔ 33 Scr's p ev-y. rec aft πετεινα ins του ουρανου (*from* ‖ *Luke*), with DGM vulg-ed lat-*a ff*$_1$ *g*$_2$: om ABC rel am(with em fuld ing tol) lat-*b c e f ff*$_2$ *g*$_1$ *l* syrr copt goth æth arm Bede. κατεφαγαν D.

5. rec (for και αλ.) αλ. δε (*from* ‖ *Mt*), with A rel vulg lat-*c f* syrr goth arm: αλ. (alone) M^1 lat-*b*: txt BCDLM^{2}Δ 33 lat-*a* copt æth. for αλλο, αλλα D-gr 13. 33. 69 lat-*c*.—επεσαν D. τα πετρωδη (*from* ‖ *Mt*) D 1. 33 vulg lat-*b c e f l*. rec om και (‖ *Mt*), with AC rel vss: ins BD lat-*a*(appy) *b c e ff*$_2$ *i*. for οπου, οτι D lat-*b c e ff*$_2$ *g*$_2$ *i*. rec ευθεως, with A rel: txt BCDLΔ. (33 def.) εξανεστειλεν D^1. ins της bef γης B (*so also in* ‖ *Mt*): την γην D.

6. rec (for και οτε ανετειλεν ο ηλιος) ηλιου δε ανατειλαντος (*from* ‖ *Mt*), with A rel lat-*a f* syrr goth æth arm: txt BCDLΔ vulg lat-*ff*$_2$ *i l* copt. εκαυματισθησαν B D-gr lat-*a e*. (*See* D, *ver* 5: *so also in* ‖ *Mt*.) εξηρανθησαν D-gr lat-*e*.

7. for εις, επι CDM^2 33 al lat-*b*(*supra*) copt-mss.

8. rec αλλο (*appy conformation to the preceding. This is more probable, as* αλλο επεσεν *occurs twice before, than that* [*Mey.*] *it should have been corrd to the plur to accord with* εις—εις—εις *below, or to suit* ‖ *Mt*), with AD rel latt syrr goth æth arm: txt BCL 33 lat-*e* copt. for εις, επι (‖ *Mt*) C 1 syrr. rec αυξανοντα (*corrn, the intrans form being* [*see reff*] *more common in N. T.*), with C(Treg expr) rel: txt ADLΔ, αυξανομενα BN. εφερον C: φερει D 124: *adferet* lat-*b* D-lat. rec εν (thrice), with S(e sil) 69 latt(with Δ-lat) Syr(appy): εν AC^{2}D: ἰν E rel syr æth Ephr Bas Thl Jer: εν twice, εις 1st time L: txt BC^{1}Δ Naz. aft τρ. and aft εξ. om και C.

9. rec aft ελεγεν ins αυτοις, with M^2-marg S(e sil) al: om ABCD rel latt syrr copt goth æth arm Thl. rec ο εχων (*from* ‖ *Mt Lu*), with AC^2 rel: txt BC^{1}DΔN. add κ. ο συνιων συνιετω D lat-*a b ff*$_2$ *g*$_{1.2}$ *i* syr-marg.

10. rec οτε δε, with A rel syrr sth arm: txt BCDLΔ latt copt goth. rec ηρωτησαν (*more usual historic sense*), with E rel vulg lat-*c f ff*$_2$ syrr: επηρωτησαν 13. 69. 124. 346: επηρωτων (‖ *Lu*) D (al ?): txt ABCLΔN 33 lat-*a b* Orig-lat. (-τουν CN.) for οι περι αυτ. συν τ. δ., οι μαθηται αυτου (‖ *Luke*) D 28. 69. 124 lat-*a b c ff*$_2$

Mk. 4—9.] Mt. and Mk. agree nearly verbally. In ver. 7 Mk. adds και καρπὸν οὐκ ἔδωκαν, and in ver. 8, ἀναβαίνοντα κ. αὐξανόμενον. On this latter, Meyer remarks, that the two present partt. are predicates of καρπόν, which therefore must not be understood here of the fruit properly so called, the corns of wheat in the ears, but of the haulm, the first fruit of the successful seed. The corns first come in after ἔφερεν.

10—12.] REASON FOR SPEAKING IN PARABLES. Mt. xiii. 10—17. Lk. viii. 9, 10. 10.] οἱ π. αὐτ. σὺν τ. δώδ. =

ABCDE FGHKL MSUVΔ 1. 33. 69.

τοῖς δώδεκα τὰς [q] παραβολάς. 11 καὶ ἔλεγεν αὐτοῖς
[r] Ὑμῖν τὸ [r] μυστήριον [s] δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ [t] τοῖς [t] ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,
12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες
ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε [u] ἐπιστρέψωσιν, καὶ
[v] ἀφεθῇ αὐτοῖς. 13 καὶ λέγει αὐτοῖς Οὐκ [w] οἴδατε τὴν
παραβολὴν ταύτην; καὶ πῶς πάσας τὰς [q] παραβολὰς
[x] γνώσεσθε; 14 ὁ [y] σπείρων τὸν λόγον σπείρει. 15 οὗτοι
δέ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ
ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ [z] αἴρει τὸν
λόγον τὸν ἐσπαρμένον [a] εἰς αὐτούς. 16 καὶ οὗτοί εἰσιν

q Matt. xiii. 53.
r ‖ only in Gospp. — Rom. xi. 25. 1 Cor. xiii. 2. xv. 51. Wisd. ii. 22. vi. 22(24).
s ‖ Mt. refl.
t 1 Cor. v. 12, 13. Col. iv. 5. 1 Thess. iv. 12. see Acts xxvi. 11. (τοῖς ἐκτός, Sir. prol.)
u ‖ Mt., from Isa. vi. 10. Luke xvii. 4 al. Ps. l. 13 (15)
v ch. iii. 28 al.
w = here only.
x = Luke xviii. 34. John iii. 10. Job ix. 11.
y pres. part., ver. 3 refl.
z = ver. 26 ‖. ch. ii. 21 ‖.
a = ch. i. 38 refl. Rom. viii. 18.

g_1 *i* Orig-lat: om οι περ. αυ. L 359. rec την παραβολην (‖ *Luke*), with A rel vulg-ed(with fuld) Syr copt-ms goth æth arm: τις η παρ. αυτη (*from* ‖ *Lu*) D 13. 28. 69. 124 lat-*a b c f ff*$_2$ g_1 *i l* Orig-lat: txt BCLΔℵ am(with gat ing mm mt) lat-g_2 copt.

11. λεγει D lat-*a b f*. rec aft δεδ. ins γνωναι (*from* ‖ *Mt Lu*), with C^2D rel lat-*a c* &c: om ABC^{1}KL lat-*ff*$_1$ copt. rec δεδ. [γν.] bef το μυστ., with AD rel syrr copt-ms goth æth (arm): txt B C^1(appy) L lat-*ff*$_1$. εξωθεν B. om τα DK. for γιν., λεγεται D 64. 124 lat-*a b c ff*$_2$ g_1 *i*.

12. ins μη bef βλεπωσιν (‖ *Lu*) E^{1}FGHΔ Orig$_2$. ακουσωσιν CM 69. for συνιωσιν, συνωσιν D^{1}L 1. for αφιθη, αφεθησεται (*see fut, Mt* xiii. 15 *and Isa* vi. 10) AK Orig$_1$: αφεθησομαι D^1(lat-*ff*$_2$ g_1 *i* D-lat æth, Treg): αφησω or -εσω D^2. rec at end adds τα αμαρτηματα, with AD rel syrr goth æth: τα αμ. αυτων Δ syr-with-ast æth(*peccatum illorum*): τα παραπτωματα 237 al Thl (*all supplementary glosses*): om BCL 1. 209 lat-*b i* copt arm Orig$_2$.

15. for οπου, οις D 69^2 lat-*ff*$_2$ g_1 (Syr). for και, οι B. rec ευθεως, with AD rel: om 1. 118 arm: txt BCLΔ 33. 69 ev-y. for αιρει, αφειει D: αρπαζει (‖ *Mt*) CΔ: *auferet* lat-*c* D-lat. rec (for εις αυτ.) εν ταις καρδιαις αυτων (*from* ‖ *Mt*), with D rel latt Syr syr-txt copt-ms-corr goth: απο τ. καρδιας αυτων (*from* ‖ *Lu*) A lat-*l* æth: εν αυτοις (*corrn of txt*) CL Δ(Treg) lat-*c* copt syr-marg: txt B 1. 13. 28. 69. 118. 209.

οἱ μαθ. αὐτοῦ Lk. 11.] τὸ μυστήριον = τὰ μυστήρια Mt. and Lk. τοῖς ἔξω added here (= τοῖς λοιποῖς, Lk.) means *the multitudes*—those out of the circle of his followers. In the Epistles, *all who are not Christians*,—the corresponding meaning for those days,—are designated by it. τὰ πάντα γίνεται, **the whole matter is transacted.** Herod. ix. 46, ἡμῖν οἱ λόγοι γεγόνασι. 12.] We must keep the ἵνα strictly to its telic meaning—**in order that.** When God transacts a matter, it is idle to say that the result is not the purpose. He doeth all things after the counsel of His own will. Mt., as usual, quotes a prophecy; Mk. hardly ever—except at the beginning of his Gospel: Lk., very seldom.
ἀφ. αὐτ. = ἰάσομαι αὐτούς Mt., **it should be forgiven them**; i. e. '*forgiveness should be extended to them*:' no need to supply any thing, as the gloss of the rec. does: the expression is impersonal.

13—20.] EXPLANATION OF THE PARABLE OF THE SOWER. In τὴν παρ. ταύτην, the general question which had been asked ver. 10 (τὰς παραβολάς), is tacitly assumed to have had special reference to the one which has been given at length. Or we may understand, that the question of ver. 10 took the form which is given in ‖ Mt.: διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; in which case the τάς must be generic: **asked Him concerning parables**; or **His parables.** The three explanations (see Mt. xiii. 18—23: Lk. viii. 9—15) are very nearly related to one another, with however differences enough to make the common hypotheses quite untenable. Mt. and Mk. agree nearly verbatim. Mt. however writing throughout in the singular (ὁ σπαρείς κ.τ.λ.). Mk. has some additions, e. g. ὁ σπείρων τὸν λόγον σπ., ver. 14,—after ἡ ἁπ. τοῦ πλ., ver. 19. καὶ αἱ π. τὰ λ. ἐπιθ.:—and some variations, e. g. σατανᾶς for Mt.'s ὁ πονηρός, and Lk.'s ὁ διάβ. Such matters are

ὁμοίως οἱ ἐπὶ τὰ [b]πετρώδη σπειρόμενοι, οἳ ὅταν ἀκούσωσιν τὸν λόγον, εὐθὺς [c]μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ οὐκ ἔχουσιν [d]ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ [e]πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ [f]διωγμοῦ διὰ τὸν λόγον εὐθὺς [g]σκανδαλίζονται. 18 καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς [h]ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες, 19 καὶ αἱ [i]μέριμναι τοῦ [i]αἰῶνος καὶ ἡ [i]ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι [k]εἰσπορευόμεναι [l]συμπνίγουσιν τὸν λόγον, καὶ [m]ἄκαρπος γίνεται. 20 καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, [n]οἵτινες ἀκούουσιν τὸν λόγον καὶ [o]παραδέχονται, καὶ [p]καρποφοροῦσιν [q]ἓν τριάκοντα καὶ [q]ἓν ἑξήκοντα καὶ [q]ἓν ἑκατόν. 21 καὶ ἔλεγεν αὐτοῖς ὅτι [r]μήτι ἔρχεται ὁ [s]λύχνος ἵνα ὑπὸ [t]τὸν [u]μόδιον τεθῇ ἢ ὑπὸ [t]τὴν [v]κλίνην, οὐχ ἵνα ἐπὶ

b ver. 5.
c ‖ Mt. reff.
d ‖. Job xix. 28.
e ‖ Mt. 2 Cor. iv. 18. Heb. xi. 25 only †.
f ‖ Mt. reff.
g — Matt xi. 6 reff.
h ver. 7.
i ‖ Mt. reff.
k — ch. vii. 15, 18 ‖ Mt., 19.
l ‖ ver. 7. Luke viii 42 only †.
m ‖ Mt. reff.
n Matt. vii. 15 reff.
o Acts xv. 4. xvi. 21. xxii. 18. 1 Tim. v. 19. Heb. xii. 6 (from Prov. iii. 12) only. Exod. xxiii. 1.
p ‖ Mt. reff.
q ver. 8.
r Matt. vii. 16 reff. xxvi. 22.
s Matt. v. 15 reff.

t = Matt. ix. 1. x. 36. xiii. 3 al. fr. u Matt. v. 15. Luke xi. 33 only †. v ch. vii. 4 reff.

16. om *ομοιως* D 1. 13. 28. 69. 118. 131. 209 lat-*a b c ff*$_2$ *g*$_1$ *i* Syr arm Orig: *ομ.* bef *εισιν* CLΔ 33 copt(appy) æth. rec *ευθεως*, with A rel Orig: om D al lat-*c ff*$_2$ *i* copt-wilk: txt BCLΔ 33.

17. for *η*, *και* D vulg lat-*c ff*$_{1,2}$ *g*$_1$ *l*. rec *ευθεως*, with AD rel Orig: txt BC LΔ 33. *σκανδαλισθησονται* D.

18. rec (for *αλλοι*) *ουτοι* (*from* ‖ *Lu*), with AC^3 rel lat-*f* Syr(Treg) syr goth æth: om *α. εἰ.* 1. 69 Syr(Tisch) arm: txt BC^{1}DLΔ latt copt. for *εις*, *επι* ℵ. om *ουτοι εισιν* (*confusion from reading ουτοι εισιν at beg of ver*) AC^3 rel lat-*f* æth Thl: ins BC^{1}DLΔ 1. 69 latt Syr copt arm. rec *ακουοντες* (*from* ‖), with A rel latt syr goth æth arm: txt BCDLΔ 69 Syr copt.

19. for *αιω.*, *βιου* D Scr's c goth, *victus* D-lat, *-ti* lat-*c*, *vitæ* lat-*b*. rec aft *αιων.* ins *τουτου* (*gloss*), with A rel lat-*f* syrr copt goth æth: om BCDLΔ 1 Scr's c latt arm. *κ. απαραι του κοσμου* D arm. om *κ. αι π. τ. λ. επιθ.* D 1 lat-*a b c ff*$_2$ *i* arm. *ακαρποι γινονται* D 124 lat-*b c e ff*$_2$ *g*$_1$ *i* copt-ms(appy).

20. rec (for *εκεινοι*) *ουτοι* (*from* ‖ *Lu*), with AD rel latt syr copt goth æth arm Orig: txt BCLΔ Syr. *τ. καλην γην* C al$_{pc}$ om 2nd *εν* B C^1(appy): om 3rd *εν* B 406 Scr's d.—*εν* (thrice) ADΔ, (twice) C: *ἐν* (thrice) E rel syrr, (1st time) L: *ἐν* (thrice) S(e sil) latt copt goth (æth) arm:—see ver. 8 (*I cannot consent with Tischdf to edit εἰς in ver* 8 *and ἐν here. The mistake was so obvious, that the sense should be mainly regarded: and all the more because* ‖ *Luke has καρποφοροῦσιν ἐν.* No ms here reads *εις*).

21. rec om *οτι* (*as superfl*), with ACD rel: ins BL. rec *ο λυχ.* bef *ερχ.*, with A rel goth arm: txt BC(D)LΔ. 1. 33 ev-y vulg lat-(*b c e ff*$_2$ *g*$_1$ *i*) *l* syrr copt.—for *ερχ.*, *απτεται* D lat-*c e* (*f*) *ff*$_2$ *g*$_1$ *i* copt-wilk æth. ins *και* bef *ουχ* D. for

not trifling, because they shew the *gradual deflection of verbal expression* in different versions of the *same report*,—nor is the *general agreement* of Luke's, which seems to be from a different hearer. 16.] *ὁμοίως*, after the same analogy:—carrying on a like principle of interpretation.

20.] Notice the concluding words of the interpretation exactly reproducing those of the parable, ver. 8, as characteristic. It is remarkable that the same is found in Mt. but in another form and order: one taking the climax, the other the anticlimax. In Luke, the two are varied. 21—25.] Lk. viii. 16—18; and for ver. 25, Mt. xiii. 12. The rest is mostly contained in other parts of Mt. (v. 15; x. 26; vii. 2), where see notes. Here it is spoken with reference to teaching by parables:—that they might take care to gain from them all the instruction which they were capable of giving:—not hiding them under a blunted understanding, nor, when they did understand them, neglecting the teaching of them to others.

21.] *ἔρχεσθαι* is also used in the classics of things without life: cf. Hom. Il. τ. 191, *ὄφρα κε ἕδρα Ἔκ κλισίης ἁλ-*

ABCDE FGHKL MSUVΔ 1. 33. 69.

w Matt. v. 15 ref.
x ‖ L. Col. ii. 3 only. Isa. iv. 6. Dan. ii. 22 Theod.
y ver. 9.
z Eph. v. 15. Col. ii. 8. Heb. iii. 12 al.
a Matt. vii. 2 reff.
b — Matt. vi. 33. Luke xii. 31. xvii. 6. Tobit v. 15.
c — ver. 15.
d Luke xiii. 19 reff.

τὴν [w] λυχνίαν τεθῇ; [22] οὐ γάρ ἐστίν [τι] κρυπτὸν ἐὰν μὴ [ἵνα] φανερωθῇ· οὐδὲ ἐγένετο [x] ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. [23] εἴτις ἔχει [y] ὦτα [y] ἀκούειν, ἀκουέτω. [24] καὶ ἔλεγεν αὐτοῖς [z] Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ [a] μετρεῖτε [a] μετρηθήσεται ὑμῖν, καὶ [b] προστεθήσεται ὑμῖν. [25] ὃς γὰρ ἔχει δοθήσεται αὐτῷ, καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει [c] ἀρθήσεται ἀπ' αὐτοῦ. [26] Καὶ ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος [d] βάλῃ τὸν [e] σπόρον

e Luke viii. 5, 11. 2 Cor. ix. 10 only. Deut. xi. 10.

επι, υπο B[1]ℵ 33. 69: txt ACD rel. rec λ. επιτεθη (*corrn as more appropr: so also in* ‖ *Luke*), with AK rel: txt BCDLΔ 33. 69.

22. om τι (*aft* ‖ *Lu*) BDHKMU 1. 69 lat-*b e ff*$_2$ g_2 *i* copt(appy) æth Thl: ins AC rel vulg lat-*c f ff*$_1$ g_1 syrr goth arm. rec *o* εαν μη, with E rel; ος αν μη U: εαν μη ινα B[*sic*, not as Birch] Δℵ: αλλ ινα D lat-*b ff*$_2$ *i*: *quod non* vulg lat-*c f* goth: ει μη ινα 1. 69: εαν μη ACKL 33. rec ως φανερον bef ελθη (*from* ‖ *Luke*), with A rel vulg lat-*b c* &c syr arm: φανερωθη (*gloss*) B Syr æth: txt CDLΔ ev-y copt.

24. for τι, τα D-gr. om και προστ. υμιν DG ev-y gat lat-*b e* g_1. rec at end adds τοις ακουουσιν, with A G[sic, Scr. Cod. Aug. p. x.] rel syrr; *credentibus* lat-*f* goth: om BCDLΔ latt copt æth arm. (*The whole passage is in considerable uncertainty: τοις ακουουσιν appears to have been a gloss insd to explain the connexion of the saying with* βλ. τι ακουετε; *but on the other hand* προστιθησεται, *omd here in* D al, *appears as a gloss on* δοθησεται *below. It seems as if the origl txt did not contain the clause* κ. προστ. υμιν. *At all events, τοις ακουουσιν cannot stand.*)

25. rec ins αν bef εχ. (*from* ‖ *Luke*), with AD rel; εαν M: om BCLΔ (69).—rec εχῃ, with A rel: txt BCDE[1]FHKLΔ 69. for δοθ., προστεθησεται D.

26. rec aft ως ins εαν, with A rel; αν C: οταν 1 al: om B D-gr LΔ 33. 69 tol lat-*e* copt. το σπορον C[1].—σπ. βαλη D.

θωσι . . . and see Palm and Rost. Lex.

22.] ἀλλά here is almost equivalent to *εἰ μή*. Hartung, Partikel. ii. 43, cites Eur. Hippol. 633, ῥᾷστον δ' ὅτῳ τὸ μηδὲν ἀλλ' ἀνωφελὴς | εὐηθία κατ' οἶκον ἵδρυται γυνή· σοφὴν δὲ μισῶ. We may add Xen. Mem. iii. 13. 6, ἤρετο αὐτόν, εἰ καὶ φορτίον ἔφερε; μὰ Δι' οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἱμάτιον. See Klotz. Devar. p. 7.

24.] προστ. ὑμῖν (see var. readd.), more shall be added, i. e. more *knowledge*: so Euthym.: ἐν ᾧ μέτρῳ μετρεῖτε τὴν προσοχήν, ἐν τῷ αὐτῷ μετρηθήσεται ὑμῖν ἡ γνῶσις, τουτέστιν, ὅσην εἰσφέρετε προσοχήν, τοσαύτη παρασχεθήσεται ὑμῖν γνῶσις, καὶ οὐ μόνον ἐν τῷ αὐτῷ μέτρῳ, ἀλλὰ καὶ πλέον. ὃς ἂν ἔχῃ προσοχήν, δωθήσεται αὐτῷ γνῶσις, κ. ὃς οὐκ ἔχει, καὶ ὃ ἔχει σπέρμα γνώσεως ἀρθήσεται ἀπ' αὐτοῦ. καθάπερ γὰρ ἡ σπουδὴ αὔξει τὸ τοιοῦτον, οὕτω καὶ ἡ ῥᾳθυμία διαφθείρει. ἐν τῷ κατὰ Ματθαῖον δὲ τρόπον ἕτερον ἐῤῥήθησαν ταῦτα, καὶ κατ' ἄλλην ἔννοιαν.

26—29.] PARABLE OF THE SEED GROWING WE KNOW NOT HOW. Peculiar to Mk. By Commentators of the Straussian school it is strangely supposed to be the same as the parable of the tares, *with the tares left out*. If so, a wonderful and most instructive parable has arisen out of the fragments of the other, in which the idea is *a totally different one*. It is, the *growth* of the once-deposited seed by the combination of its own development with the genial power of the earth, all of course under the creative hand of God,—but independent of human care and anxiety during this time of growth. **26.**] Observe ἔλεγεν, without αὐτοῖς—implying that He is now proceeding with his teaching to the *people*: cf. ver. 33. ἄνθρωπος] some difficulty has been felt about the interpretation of this *man*, as to whether it is *Christ* or *his ministers*. The former certainly seems to be excluded by the καθεύδῃ, and ὡς οὐκ οἶδεν αὐτός, ver. 27; and perhaps the latter by ἀποστ. τὸ σπ., ver. 29. But I believe the parable to be one taken simply from human things,—the sower being quite in the background, and the whole stress being on the SEED—its power and its development. The *man* then is just the *farmer* or husbandman, hardly admitting an *interpretation*, but necessary

ἐπὶ τῆς γῆς, 27 καὶ καθεύδῃ καὶ ἐγείρηται [f] νύκτα καὶ [f] ἡμέραν, καὶ ὁ [e] σπόρος [g] βλαστᾷ καὶ [h] μηκύνηται ὡς οὐκ οἶδεν αὐτός. 28 [i] αὐτομάτη ἡ γῆ [j] καρποφορεῖ πρῶτον [k] χόρτον εἶτα [l] στάχυν, εἶτα πλήρης σῖτος ἐν τῷ [l] στάχυι. 29 ὅταν δὲ [m] παραδοῖ ὁ καρπός, εὐθὺς [n] ἀποστέλλει τὸ [o] δρέπανον, ὅτι [p] παρέστηκεν ὁ [q] θερισμός. 30 Καὶ ἔλεγεν Πῶς [r] ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ; ἢ ἐν τίνι

[f] see, Luke ii. 37. Acts xxvi. 7. 2 Thess. iii. 8 only. Gen. viii. 22. see, ch. v. 5 ref. [g] (-άνω, here only.)—Matt. xiii. 26. Heb. ix. 4 (James v. 18 trans.) only. 2 Kings xxiii. 5 al. [h] here only. Isa. vi. 12 Ald. xliv. 14.

Ezek. xii. 25, 28 only. [i] Acts xii. 10 only. Lev. xxv. 5, 11. 4 Kings xix. 29. Wisd. xvii. 6 only. [j] ver. 20. [k] = Matt. xiii. 26. Jer. ix. 22. [l] ch. ii. 23 || only. Gen. xli. 5—7. [m] = here only. (Intr., 1 Pet. ii. 23.) Isa. xlvii. 3. -δοῖ, ch. xiv. 10, 11. see 1 Cor. xv. 24. [n] = here only. (Josh. iii. 13.) [o] here only, exc. Rev. xiv. 14—19. Deut. xvi. 9. Joel i. c. [p] = here only. Joel i. c. see Exod. ix. 21. [q] Matt. xiii. 30 bis, 39. John iv. 35 bis, al. Gen. viii. 22. [r] Matt. vii. 24, 26. xiii. 24 al. Cant. i. 9.

27. εγειραται EFGHLM 69: εγερθη D. rec βλασταν, with AC³ rel (-νει EFH 33): txt BC¹DLΔ. μηκυνεται BDH. (*Corrn, fancying that* βλαστᾷ *was* indic.)

28. rec aft αυτομ. ins γαρ, with Δ rel latt (Syr) syr-ms copt-ms goth: ins οτι bef αυτομ. D arm: om ABCL syr copt æth Orig. aft πρωτον ins μεν Δ. [Tischdf is wrong.] for ειτα (twice), ειτεν B¹ℵ. σταχυας D-gr. rec πληρη σιτον (*gramml corrn, to put it in apposn with the precedg accusatives*), with AC³ rel: πληρης σιτον C¹(appy): πληρες σιτος B: (latt uncertain:) πληρης ο σιτος D: txt (BC¹D) copt.

29. και οταν D vulg lat-*a c f ff*₁ *g*₁.₂. rec παραδω (*corrn to more usual form*), with AC rel: txt BDΔℵ. rec ευθεως, with AD rel: txt BCLℵ.

30. rec (for πως) τινι (*from* || *Lu*), with AD rel vulg lat-*a*(appy) *c f ff*₂ *i* syrr copt goth æth arm Orig: txt BCLΔ 33. 69 ev-y lat-*b e* syr-marg. ομοιωσομεν C 1 latt: ομοιωσω (|| *Lu*) K 69 Thl. rec (for τινι) ποια, with AC³D rel Syr syr-txt goth arm: txt B C¹(appy) LΔ 1. 69 ev-y latt syr-marg copt æth Orig.

to the machinery of the parable.

Observe, that in this case it is not τὸν σπόρον αὐτοῦ as in Lk. viii. 5,—and the agent is only hinted at in the most general way, e. g. ἀποστ. τ. δρέπ., without a nom. case expressed. If a meaning must be assigned, the best is "human agency" in general. (It will be seen from this note, that I regard the exposition given in my first edition as a mistaken one.)

βάλῃ, **shall have cast**—past tense, whereas καθεύδῃ and ἐγ. are *present*. The construction seems to be, **The Kingdom of God is thus, that a man shall have cast**, i. e. *shall be as though he have cast*: but it is not easy, and, as far as I know, unexampled. It looks like a combination of ὡς ἄνθρ. βαλών, and ὡς ἐὰν ἄνθρ. βάλῃ. 27.] καθ. κ. ἐγ.—i. e. *employs himself otherwise—goes about his ordinary occupations*. The seed sown in the heart is in its growth dependent on other causes than mere human anxiety and watchfulness:—on a mysterious power implanted by God in the seed and the soil combined, the working of which is hidden from human eye. Beware of the mistake of Erasmus, who takes ὁ σπόρος as the subject of all the verbs in this verse.

28.] No trouble of ours can accelerate the growth, or shorten the stages through which each seed must pass. It is the mistake of modern Methodism, for instance, to be always working at the seed, *taking it up to see whether it is growing*, instead of leaving it to God's own good time, and meanwhile diligently doing God's work elsewhere: see Stier, iii. p. 12. Wesley, to favour his system, strangely explains καθεύδῃ καὶ ἐγ. νύκτ. κ. ἡμ. *exactly contrary* to the meaning of the parable—"that is, has it continually in his thoughts." εἶτα πλήρης σῖτος] then (there is) full corn in the ear: if as D, then the corn (is) full in the ear. 29.] παραδοῖ, offers itself: see reff., and Winer, Gr. Gr. § 38, 1.

ἀποστέλλει, **he puts in**—i. e. the husbandman, see above. See Joel iii. 13, to which this verse is a reference:—also Rev. xiv. 14, 15, and 1 Pet. i. 23—25.

30—34.] PARABLE OF THE GRAIN OF MUSTARD SEED. Mt. xiii. 31—35. Lk. xiii. 18, 19. 30.] This Rabbinical method of questioning before beginning a discourse is also found in Lk., ver. 18,—without however the condescending *plural*, which embraces the disciples, in their work of preaching and teaching,—and indeed gives all teachers an example, to what

ABCDE FGHKL MSUVΔ 1. 33. 69.

s = here only. t ‖ Mt. reff. u Matt. xi. 11 reff. v ver. 7. w ‖ Mt. Luke xi. 49. Rom. xiv. 2 only. Gen. ix. 5. x = Matt. iii. 8 reff. y ‖ Mt. reff. z Matt. iv. 16, from Isa. ix. 2. Luke i. 79. Acts v. 15. Col. ii. 17. Heb. viii. 5. x. 1 only. Ps. lxxix. 10. a Matt. vi. 26 reff. b Ps. civ. 12. (Dan. iv. 18.) c Acts ii. 26 only. Job xviii. 15. 18 reff. h ch. i. 32 ‖ al.

αὐτὴν παραβολῇ [s] θῶμεν; 31 ὡς [t] κόκκον [t] σινάπεως, ὃς [u] ὅταν σπαρῇ ἐπὶ τῆς γῆς, [u] μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς· 32 καὶ ὅταν σπαρῇ, [v] ἀναβαίνει καὶ γίνεται μείζων πάντων τῶν [w] λαχάνων, καὶ [x] ποιεῖ [y] κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν [z] σκιὰν αὐτοῦ τὰ [ab] πετεινὰ τοῦ [ab] οὐρανοῦ [bc] κατασκηνοῦν. 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς [d] ἐλάλει αὐτοῖς τὸν [d] λόγον καθὼς ἠδύναντο [e] ἀκούειν· 34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· [f] κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς [g] ἐπέλυεν πάντα.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ [h] ὀψίας [h] γενο-

d = ch. ii. 2 reff. e = 1 Cor. xiv. 2. Gen. xi. 7. xlii. 23. f Matt. xiv. 13 reff. g = here (Acts xix. 39) only. Gen. xli. 12 F. only. Hos. iii. 4 Theodot. (-λυσις, 2 Pet. i. 20.) Mt. Mk. only, exc. John vi. 16 (xx. 19) †. Judith xiii. 1 only.

rec παραβολη παραβαλωμεν αυτην, with AC³D rel (latt) Syr (syr-txt goth) arm: txt B C¹(appy) LΔ lat-*b e* copt syr-marg(also παραθωμεν) Orig; παρ. θωμεν αν. παραβαλομεν αυτην 69. (*It is here somewhat difficult to decide between the two, both ἅπαξ λεγόμενα, π. παραβαλωμεν, and π. θωμεν. But the latter seems to merit the preference. For* (1) *it is the* less obvious exprn, *and it is hardly possible that it should have been substd for the other:* (2) *it has* the harsher order of words on its side, *making the other appear as if it came in with the more elegant arrangement:* (3) *it has* the most ancient testimony: (4) *we have already a trace of the love of such corrns as* παραβολη παραβαλωμεν, in αμφιβαλλοντας αμφιβληστρον, also in A &c, in ch. i. 16.)

31. aft ως ins ομοια εστιν D (lat-*c*) copt. rec κοκκω (*the dat has certainly come from* ‖ *Mt Lu. At all events D is no evidence here, as it takes* ‖ *Mt Lu verbatim*), with BD (κοκως Δ): txt ACL rel Hesych Thl. for ος οταν, ο οτι αν D¹. την γην DL. rec μικροτερος (*gramml corrn to suit* ος), with ACD³ rel: txt BD¹ LMΔ 33. (homœotel in 69.) rec μ. παντων τ. σπ. εστι τ. ε. τ. γ., with E rel; so, omg τ. ε. τ. γ., C: μ. εστιν π. τ. σπ. α εισιν ε. τ. γ. D vulg lat-*a c ff₂ g₁ l*; (ins μεν aft μ. D² :) μ. εστιν π. τ. σπ. τ. ε. τ. γ. M-marg: μ. π. τ. σπ. των ἐπ. τ. γ. εστιν A: (*all more or less from* ‖ *Mt, on account of the difficult constr, as is also shewn by the various posns of* εστιν: *ον being omd by homœotel*): txt B L(ων, corrn) Δ (*minor cum sit* lat-*c*).

32. om ε. οτ. σπ. αναβ. D lat-(*b c*) *i*. rec π. των λ. bef μειζ., with A rel goth: txt BCDL M-marg Δ 1. 33 latt syrr sth arm. μειζον (*corrn: see also* ‖ *Mt*) ABCELV 33. κατασκηνουν B.

33. om πολλαις (*homœotel*) LΔ 1. 33 lat-*b c e* Syr copt-wilk sth arm: ins bef παρ. D vulg lat-*ff₂ g₁ l* goth. (C¹ is lost, πολλαις ελαλει being in a later hand.) om αυτοις D lat-*ff₂ g₁ i*. εδυναντο AD rel: txt BCUΔ 33 (FS 1, e sil).

34. και χωρις (‖ *Mt*) B Syr copt. rec aft μαθητ. ins αυτου (*more usual exprn*), with AD rel vulg lat-*b c e f*: txt BCLΔ. for παντα, αυτας D lat-*e ff₂ i*.

they may liken the Kingdom of God. θῶμεν, as ἐτίθει, of Hephæstus, ll. σ. 541, &c.,—'sollers nunc hominem ponere, nunc deum,' Hor. Od. iv. 8. 8,—see also de Art. Poet. 34. 31.] The *repetition of expressions verbatim* in discourses is peculiar to Mk.: so ἐπὶ τῆς γῆς here, and οὐ δύν. σταθῆναι ch. iii. 24, 25, 26: and see a very solemn instance, ch. ix. 44—48.

32.] καὶ ποιεῖ κλ. μεγ. is also peculiar. See notes on Mt. and Lk.

33.] καθὼς ἠδ. ἀκ., according to their capacity of receiving:—see note on Mt. xiii. 12. 34.] κατ' ἰδίαν δὲ . . . We have *three* such instances—the *sower*, the *tares*, Mt. xiii. 36 ff., and the *saying concerning defilement*, Mt. xv. 15 ff. To these we may add the *two parables in Jn.*,—ch. x. 1—18, which however was *publicly* explained,—and ch. xv. 1—12;—and perhaps Luke xvi. 9; xviii. 6—8.

35—41.] THE STILLING OF THE STORM. Mt. viii. 18, 23—27. Lk. viii. 22—25. Mk.'s words bind this occurrence by a precise date to the preceding. It took place *in the evening of the day on which*

μένης [f] Διέλθωμεν εἰς [k] τὸ πέραν. 36 καὶ [l] ἀφέντες τὸν ὄχλον [m] παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, [n] καὶ ἄλλα [n] δὲ πλοῖα ἦν μετ' αὐτοῦ. 37 καὶ γίνεται [o] λαῖλαψ μεγάλη ἀνέμου, καὶ τὰ [p] κύματα [q] ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη [r] γεμίζεσθαι τὸ πλοῖον. 38 καὶ ἦν αὐτὸς ἐν τῇ [s] πρύμνῃ ἐπὶ [t] τὸ [u] προσκεφάλαιον καθεύδων. καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ Διδάσκαλε, οὐ [v] μέλει σοι ὅτι ἀπολλύμεθα; 39 καὶ [w] διεγερθεὶς [x] ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ Σιώπα, [y] πεφίμωσο. καὶ [z] ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο [a] γαλήνη μεγάλη. 40 καὶ εἶπεν αὐτοῖς Τί [b] δειλοί ἐστε οὕτως; [c] πῶς οὐκ [d] ἔχετε [d] πίστιν; 41 καὶ [e] ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

f — ‖ L. Luke ii. 15 al. 2 Kings xviii 5.
k Matt. viii. 18 reff.
l — Matt. xiii. 36 al. Ps. civ. 39.
m Matt. xvii. 1 al. Num. xxii. 41.
n John vi. 51 reff.
o ‖ L. 2 Pet. ii. 17 only. Jer. xxxii. (xxv.) 32.
p ‖ Mt. reff.
q — here only. (cf. παραδοὺς, ver. 29.) see ch. xiv 72.
r ch. xv. 36. Luke xiv. 23. John ii. 7 al. Gen. xiv. 17.
s Acts xxvii. 29, 41 only †.
t ver. 21 reff.
u here only. Mark. xiii. 18, 20. Hebr. iii. 3 only.
v w. ὅτι, Luke x. 40 only. (Matt. xxii. 16. Acts xviii. 17. 1 Cor. vii. 21. Job xxii. 3. Tobit x. 5.)
w (ver. 38. Matt. i. 24 v. r.) Luke viii. 24. John vi. 18. 2 Pet. i. 18. Mk. 1 only †. 2 Macc. vii. 21. xv. 10 only.
x ‖. Ps. cv. 9.
y Matt. xxii. 12 reff.
z ch. vi. 51 ‖ Mt. only. Gen. viii. 1. Jonah i. 11, 12. Num. xvi. 48.
a ‖ only †. Ps. cvi. 29 Symm.
b ‖ Mt. Rev. xxi. 18 only. Judg. vii. 3. (-λία, 2 Tim. i. 7. -λιῶν. John xiv. 27.)
c = Matt. xvi. 11. Luke xii. 56.
d Matt. xxi. 21 reff.
e Luke ii. 9. Jonah i. 10. (iv. 1.) constr., Matt. ii. 10 reff.

36. ε. *αφιουσι* τ. οχλ. *και* D 69 lat-*c* Syr. for τ. οχλ., *αυτον* A. om *δε* (*not understood*) BC[1]LΔ vulg lat-*b c f ff*$_{1,2}$ *g*$_{1,2}$ *i* Syr copt arm. for *αλλα* to *αυτου, τα αλλα τα οντα μετ αυτου πλοια* 1 (arm): *αλλα δε πλοια πολλα* (*πλοιαι πολλαι* D[1]) *ησαν μετ αυτου* D lat-*ff*$_2$. rec *πλοιαρια* (*see John* vi. 23), with L rel: txt ABCDKMΔ 1. 33. 69. om *ην* L 1 copt-ms-wilk æth arm: *ησαν* DΔ.

37. *εγενετο* D vulg lat-*b c* arm. rec *αν.* bef *μεγαλη* (*transpn: λ. αν being in* ‖ *Lu*), with A rel lat-*f* syr goth: *αν. μεγαλου* C al: txt BDLΔ 1. 69 vulg lat-*b c* Syr æth arm. rec *τα δε* (*to avoid repetn*), with A rel syr arm: txt BCDLΔ 1. 69 latt Syr copt goth æth. *εβαλεν* D. rec *αυτο ηδη γεμ.* (*corrn for elegance*), with A rel syrr goth arm: om *ηδη* vulg lat-*b c* &c æth: for *γεμ., βυθιζεσθαι* G 1. 33 ev-y: txt BCDLΔ syr-marg copt æth (*and apparently the more ancient MS from which* ℵ*'s text sprung: for* ℵ[1] *omits from πλοιον to πλοιον*).

38. *αυτος* bef *ην* (*corrn to usual order*) BCLΔ: txt ADE rel. rec (for *εν*) *επι*, with E rel: txt ABCDLΔ 1. 69 latt. om *το* D 1.—*προσκεφαλαιον* D 131. rec *διεγειρουσιν* (*from* ‖ *Lu*), with AB[2]C[2] rel: *διεγειραντες* (omg *και*) D 28 2-pe lat-*b c f ff*$_2$ *i*: *εγειφαντες* (omg κ.) 13. 69. 124. 346: txt B[1] C[1](appy) Δ.

39. *εγερθεις* D 69. κ. *τη θαλ.* ε. *ειπεν* D 1 lat-*b* (*c*) *e ff*$_2$ *i* arm. for *πεφ., και φιμωθητι* D am copt.

40. for *ουτως πως ουε, ουπω* BDLΔ latt copt æth: *ουτως* bef *δειλ.* 1. 69 arm (*τι δ. εστε; being read as in* ‖ *Mt, the corrn, or mistake, was obvious, and the variations followed*): txt AC rel.

41. *εστιν* bef *ουτος* D (al ?) vulg lat-*c* arm. *οι ανεμοι* DE 1. 33 lat-*b c ff*$_2$ *g*$_1$ *i* Syr copt æth. transp *η θ.* and *οι αν.* D lat-*a b* (*c*) *ff*$_2$. rec *υπακουουσιν αυτω* (*from* ‖ *Lu*), with A rel: *υπακουουσιν* (only) D: *αυτω υπακουει* (*order as in* ‖ *Mt*) CΔ 1. 69 Vict: txt BL.

the parables were delivered: and our account is so rich in additional particulars, as to take the highest rank among the three as to *precision*. **36.**] ὡς ἦν—without any preparation—as he was, E. V. Cf. Jos. B. J. i. 17. 7, *αὐτὸς ὡς ἦν ἔτι θερμὸς ἐκ τῶν ὅπλων λουσόμενος ᾔει στρατιωτικώτερον*. ἄλ. δὲ πλ.] These were probably some of the multitudes following, who seem to have been separated from them in the gale. καί—*St*, moreover. See Hartung, Partikell. i. 182. **37.**] λαῖλ. ἀν. is also in Lk., whose account is in the main so differently worded. ἐπέβαλλεν—not ὁ λαῖλαψ ἐπέβαλλεν τὰ κύμ.—but τὰ κ. ἐπέβαλλεν, —intransitive: see reff. **38.**] τὸ προσκ., the cushion or seat at the stern,

V. [1] Καὶ ἦλθον εἰς [f] τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γεργεσηνῶν. [2] καὶ ἐξελθόντι [g] αὐτῷ ἐκ τοῦ [h] πλοίου εὐθὺς [h] ἀπήντησεν [g] αὐτῷ ἐκ τῶν [i] μνημείων ἄνθρωπος [k] ἐν [kl] πνεύματι [kl] ἀκαθάρτῳ, [3] ὃς τὴν [m] κατοίκησιν εἶχεν ἐν τοῖς [n] μνήμασιν, καὶ οὐδὲ [o] ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, [4] διὰ τὸ αὐτὸν πολλάκις [p] πέδαις καὶ [o] ἁλύσεσιν δεδέσθαι καὶ [q] διεσπᾶσθαι ὑπ' αὐτοῦ τὰς [o] ἁλύσεις καὶ τὰς [p] πέδας [r] συντετρίφθαι, καὶ οὐδεὶς [s] ἴσχυεν αὐτὸν [t] δαμάσαι, [5] καὶ [u] διὰ παντὸς [v] νυκτὸς καὶ ἡμέρας ἐν τοῖς [n] μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων

ABCL PGH MSU 1. 33.

f ch. iv. 35 al. Matt. viii. 18 reff. g Matt. viii. 1 reff. h Matt. xxviii. 9 reff. i ‖ Mt. Matt. xxvii. 52, 53 al. Gen. xxiii. 6, 9. k — ch. i. 23 only. rec Matt. xii. 27, 28. l Matt. x. 1 reff. m here only. Gen. x. 30 al. (-σία, Acts xvii. 26.) n here (bis) ‖ L. Luke xxiii. 53. xxiv. 1. o here (3ce) ‖ L. Acts xii. 6, 7. xxi. 33. xxviii. 20. Eph. vi. 20. 2 Tim. i. 16. Rev. xx. 1 only. 2 Chron. iii. 16 compl. Wisd. xvii. 17 only. p here (bis) ‖ L. only. Ps. civ. 18 al. q Acts xxiii. 10 only. Jer. li. 20. r Matt. xii 20 reff. s Matt. viii 28 reff. t James iii. 7, 8 only Dan. ii. 40 (bis Theod.) only. u Matt. xviii. 10 reff. v gen., Luke xviii. 7. Acts ix. 24. 1 Thess. ii. 9. iii. 10. Rev. iv. 8 al. Isa. xxxiv. 10. acc., eh. iv. 27 reff.

CHAP. V. 1. ηλθαν CGLMΔ 69 syrr copt arm. for της θαλ., και D-gr: om 69 lat-ff_2 D-lat æth. rec (for γεργεσηνων) γαδαρηνων, with AC rel syrr goth: γερασηνων BDℵ latt [Orig] (Nyssen ?): txt (*see proleg* cℵ vi) LU Δ-gr 1. 33 ev-y syr-marg copt æth arm Epiph(*εἶτα πάλιν ἐλθὼν εἰς τὰ μέρη τῶν Γεργεσηνῶν, ὡς ὁ Μάρκος λέγει· ἢ ἐν τοῖς ὁρίοις τῶν Γεργεσηνῶν ὡς ὁ Λουκᾶς φησι· ἢ Γαδαρηνῶν, ὡς ὁ Ματθαῖος· ἢ Γεργεσαίων, ὡς ἀντίγραφά τινα ἔχει*) Thl(*τὰ ἀκριβέστερα τῶν ἀντιγράφων εἰς τ. χώρ. τῶν γεργεσηνῶν ἔχει*).

2. *εξελθοντος αυτου* BCLΔ 1. 33. 69 ev-y lat-*b f* syrr copt æth: *-οντων αυτων* D lat-*e e f* ff_2. (*The attempts to mend the Hellenistic constr have been universal; so that the considn of the* ‖ *places hardly comes in*): txt A rel am(with mt em al). rec *ευθεως*, with AD rel: om B lat-*b c e ff*$_2$ *i* Syr arm: txt CLΔ. *υπηντησεν* (*from* ‖ *Mt Lu*) BCD G(Treg) LΔ 1. 69 Damasc: txt A rel. *ανθρωπος* bef *εκ των μνημ.* D lat-(*b*) *e f i* goth arm.

3. *ος ειχεν την κατοικησιν* D-gr 2-pe lat-*a* (*b*) *c e ff*$_2$ goth. rec *μνημασιν*, with DH (1, e sil) 69-txt: txt ABCLΔ 69-corr rel. rec *ουτε*, with A rel: txt BCDLΔ 33. rec *αλυσιοις* (*corrn to suit the follg*), with AC^{2}D rel vulg lat-*b f ff*$_{1,2}$ *g*$_1$ *i* syrr copt goth æth arm: txt BC^{1}L 33 lat-*c e*. rec om *ουκετι* (*on acct of the recurrence of negatives, as is also shewn by the readg ετι*), with AC^2 rel lat-*i* syrr copt goth æth: *ουδεις ετι* 1. 118. 131 (arm): ins BC^{1}DLΔ 69 latt. rec *ηδυν.*, with B^{2}C^{2}FS 1: txt AB^{1}C^{1}D rel.—*στολμα* M. *αυτ.* bef *εδυν.* D am(with fuld ing tol) lat-*i*.

4. *οτι πολλακις αυτον δεδεμενον πεδαις και αλυσεσιν εν αις εδησαν διεσπακεναι και τας πεδας συντετριφεναι και μηδενα αυτον ισχυιν(-χυν^1) δαμασαι* D lat-*l*: simly lat-ff_2 *i*: *δια το αυτον πολλας πεδας κ. αλυσεις αις εδησαν αυτον διεσπακεναι κ. συντετριφεναι κ. ουδεις ισχυσιν αυτον δαμασαι* 1: *quoniam compedes etiam frangebat ac conterebat* (only) æth. rec *αυτον* bef *ισχ.*, with D rel lat-(*b*) *e i*: txt ABCKLM UΔ 1. 33. 69 latt. for *δαμασαι, δησαι* A.

5. for *και διαπ. νυκτ., νυκτος δε* D lat-*b e e ff*$_2$ *i*. rec transp *ορ.* and *μν.*, with D rel lat-(*b*) *e i*: txt ABCKLMUΔ 1. 33. 69 vulg lat-*f ff*$_2$ *l* syrr copt goth æth arm. *μνημειοις* D 1. 69. *εραζον* D: *ερανγαζων* 69. 124. 346 al.

used by our Lord as a pillow. Pollux, Onom. (cited by Kuin., h. l.), proves from Cratinus that the word is put for the cushion used by rowers. 39.] *σιώπα, πεφ.*: these remarkable words are given only here. On the variations in the accounts, see on Mt. ver. 25. 41.] The *ἆρα* expresses the inference from the event which they had witnessed: Who then is this?

CHAP. V. 1—20.] HEALING OF A DEMONIAC AT GERGESA. Mt. viii. 28—34. Lk. viii. 26—39. The accounts of Mk. and Lk. are strictly cognate, and bear traces of having been originally given by two eye-witnesses, or perhaps even by one and the same, and having passed through others who had learnt one or two minute additional particulars. Mt.'s account is evidently not from an eye-witness. Some of the most striking circumstances are there omitted. See throughout notes on Mt., *wherever the narrative is in common.*

3.] *οὐδὲ ἁλύσει*—not even with a

καὶ [w] κατακόπτων ἑαυτὸν λίθοις. 6 καὶ ἰδὼν τὸν Ἰησοῦν [x] ἀπὸ [x] μακρόθεν ἔδραμεν καὶ [y] προσεκύνησεν αὐτόν, 7 καὶ κράξας φωνῇ μεγάλῃ λέγει [z] Τί ἐμοὶ καὶ σοὶ Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ [a] ὑψίστου; [b] ὁρκίζω σε τὸν θεὸν μή με [c] βασανίσῃς. 8 ἔλεγεν γὰρ αὐτῷ [d] Ἔξελθε τὸ [d] πνεῦμα τὸ [d] ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. 9 καὶ ἐπηρώτα αὐτόν Τί ὄνομά σοι; καὶ λέγει αὐτῷ [e] Λεγιὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν. 10 καὶ [f] παρεκάλει αὐτὸν [g] πολλὰ ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. 11 ἦν δὲ ἐκεῖ [h] πρὸς τῷ ὄρει [i] ἀγέλη [i] χοίρων μεγάλη [i] βοσκομένη· 12 καὶ [f] παρ-

w here only. 2 Chron. xxxiv. 7. x Matt. xxvi. 58 reff. y Matt. iv. 10 reff. z [i. 2 Kings xvi. 10 al. a — ‖ L. Luke i. 32, 35, 76. vi. 35. Acts vii. 48. xvi. 17. Heb. vii. 1 only. (Matt. xxi. 9 reff.) Ps. xc. 1 al. fr. b (and constr.) Acts xix. 13 only. (2 Chron. xxxvi. 13. Neh. xiii. 25

vat.) ὑποραν., 1 Thess. v. 27. ὀξορκ., Matt. xxvi. 63. Gen. xxiv. 3. c ‖ Mt. reff. d Matt. x. 1 reff. e ‖ L. ver. 15. Matt. xxvi. 53 only †. f — Matt. viii. 5, 31 al. 1 Kings xxii. 4. w. ἵνα, Matt. xiv. 36 reff. g Matt. ix. 14 reff. h — Luke xix. 37. John xviii. Mk. xx. 11, 12. Rev. i. 13. Josh. ix. 1. i ‖ Mt. (reff.)

6. rec ιδων δε (*from* ‖ *Lu*), with AD rel vulg lat-*b e f ff*$_{1,2}$ *g*$_{1,2}$ syrr goth æth arm: txt BCLΔ 1. 69 copt. om απο AKLM goth. rec αυτω, with D rel: txt ABCLΔ.

7. rec (for λεγει) ειπε (*from* ‖ *Luke*), with D rel vulg lat-*b c e f* copt goth: txt ABCKLMΔ 1. 33 am(with em) syr arm. for τ. υψ., ζωντος (*Mt* xvi. 16) A syr-marg.

8. om γαρ A^1(appy) G. aft αυτω ins ο ιησους D fuld lat-*ff*$_2$. το πν. το ακ. bef εξελθε A. for εκ, απο A 33 vulg lat-*c f l*.

9. επηρωτησεν (‖ *Lu*) A em lat-*a c e ff*$_2$ *i* Syr goth. rec σοι bef ονομα (*from* ‖ *Lu*), with D rel latt Orig-lat$_1$: txt ABCKLMΔ 1. 33. 69 syr goth Damasc.—add εστιν (‖ *Lu*) D latt (copt) Orig-lat. rec (for λεγ. αυτ.) απεκριθη λεγων, with E rel: ακ. (only) D 253 lat-*a b e f i*: txt ABCKLMΔ 1. 69 vulg lat-*g*$_2$ *l* syrr copt goth æth (arm) Damasc. (33 def.) rec λεγεων (*from* ‖ *Lu*), with AB^2 rel goth Orig, λεγαιων ℵ^2: txt B^{1}CDLAℵ^1 latt syrr copt. aft μοι ins εστιν B 69 vulg lat-*f g*$_2$ *i l*; bef μοι, D; so, but in different order, lat-*b c g*$_1$ copt (*the variations help to shew* εστιν *to be supplementary*): om A(sic) CLΔ rel lat-*a e* vss Orig.

10. παρεκαλουν ΑΔ 1 vulg-sixt lat-*c ff*$_2$ *g*$_{1,2}$ arm Damasc. for αυτους αποστ., αυτα αποστ. (*corrn to* παρεκαλει) BCΔ; *se expelleret* vulg lat-*g*$_{1,2}$ *l*: αυτον αποστ. L 258 lat-*b e*: αποστ. αυτους AM fuld lat-*c f ff*$_2$ *i* syr (copt) goth arm: αποστ. αυτον K 229 al Syr æth.

11. rec προς τα ορη (with a few cursives ?): om 1. 33(appy): txt ABCD rel Scr's-mss vss Thl Euthym. αγ. χ. μ. β. bef πρ. τ. ορ. (*see* ‖ *Lu*) AK(M)U syr copt goth æth. om μεγ. DLU ev-y lat-*b e ff*$_2$ *i* goth: ins aft βοσκ. M al arm. βοσκομενων (*see also* ‖ *Lu*) ALΔ lat-*b d*.

chain. 4.] The διὰ τό gives the reason, not why *he could not* be bound, but why *the conclusion was come to* that he could not. The πέδαι are shackles for the feet, the ἁλύσεις chains in general, without specifying for what part of the body. 6.] ἀπὸ μακ. ἴδρ. peculiar to Mk. 7.] ὅρκ. σε τ. θ. = *διομαί σου* Lk. 8.] Mk. generally uses the direct address in the second person: see ver. 12. ἔλεγεν] *not imperf. for pluperf., either here or any where else*; for He was saying to him, &c. 9.] ὅτι πολλοί ἐσ. has perhaps given rise to the report of *two* dæmoniacs in Mt. I cannot see in the above supposition any thing which should invalidate the testimony of the Evangelists. Rather are all such tracings of discrepancies to their source, most interesting and valuable. Nor can I consent for a moment to accept here the very lame solution (repeated by Dr. Wordsw.), which supposes *one of the dæmoniacs not to be mentioned* by Mk. and Lk.: in other words, that the *least circumstantial* account is in possession of an additional particular which gives a new aspect to the *whole*: for the *plural*, used here and in Lk. of the *many dæmons in one man*, is there used of the *two men*, and their separate dæmons. On λεγιών see note, Lk., ver. 30. 10.] ἀποστ. ἔξω τ. χ. = *ἐπιτάξῃ αὐτ. εἰς τ. ἄβυσσον ἀπελθεῖν* Lk.: see on Mt. ver. 30.

ABCDE FGHKL MSUVΔ 1. 33. 69.

k Matt. viii. 21. John xix. 38. Acts xxi. 40 al. Eth. ix. 14.
l plur., Matt. vi. 23 reff.
m — ‖ and Acts vii. 57. xix. 29 only.
n ‖ 1 Kings xv. 19.
o ‖ only. 2 Chron. xxv. 12 bis only.
p Matt. xviii. 28 only. 1 Kings xvi. 14, 15 only.
q pres., John i. 40 reff.
r ch. iii. 11. Luke xxiii. 48. John ix. 8 al. Ps. lxiii. 9.
s Matt. viii. 16 reff.
t — ‖ L. 2 Cor. v. 13 (Rom. xii. 3. Tit. ii. 6. 1 Pet. iv. 7) only†.
u — ch. iii. 22, 30. ix. 17. Matt. xi. 18 al.
v ver. 9 reff.

εκάλεσαν αὐτὸν λέγοντες Πέμψον ἡμᾶς εἰς τοὺς [1] χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. 13 καὶ [k] ἐπέτρεψεν αὐτοῖς [εὐθέως ὁ Ἰησοῦς]. καὶ ἐξελθόντα τὰ [d] πνεύματα τὰ [d] ἀκάθαρτα [l] εἰσῆλθον εἰς τοὺς [l] χοίρους, καὶ [m] ὥρμησεν ἡ [l] ἀγέλη κατὰ τοῦ [n] κρημνοῦ εἰς τὴν θάλασσαν ὡς διςχίλιοι, καὶ [o] ἐπνίγοντο ἐν τῇ θαλάσσῃ. 14 καὶ οἱ [l] βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἦλθον ἰδεῖν τί [p] ἐστιν τὸ γεγονός. 15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ [q] θεωροῦσιν τὸν [r] δαιμονιζόμενον καθήμενον [s] ἱματισμένον καὶ [t] σωφρονοῦντα, τὸν [u] ἐσχηκότα τὸν [v] λεγιῶνα, καὶ ἐφοβήθησαν. 16 καὶ [w] διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς [x] ἐγένετο [x] τῷ [r] δαιμονιζομένῳ, καὶ περὶ τῶν [l] χοίρων. 17 καὶ ἤρξαντο [y] παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν [z] ὁρίων αὐτῶν. 18 καὶ [a] ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον [b] παρεκάλει αὐτὸν ὁ [r] δαιμονισθεὶς [b] ἵνα μετ' αὐτοῦ ᾖ. 19 καὶ οὐκ

w ch. ix. 9. Luke viii. 39. ix. 10. Acts viii. 33 (from Isa. liii. 8). ix. 27. xii. 17. Heb. xi. 33 only. Ps. ix. 1. (—ησις, Luke i. 1.)
x Matt. ix. 29 reff.
y w. inf., Luke viii. 41. Acts viii. 31. ix. 38 al. 2 Macc. iv. 34.
z Matt. ii. 16 reff.
a Matt. viii. 23 reff. 1 Macc. xv. 37.
b vv. 10, 12.

12. παρεκαλουν ADKM vulg lat-*b e f ff*$_2$ *g*$_{1,2}$ Syr copt(ms ctra). rec aft αυτον ins παντες οι δαιμονες (*gloss appy, cf the varr*), with A rel syr goth arm: οι δαιμονες (*from* ‖ *Mt*) KM Syr, *spiritus ille* lat-*b*, *spiritus* vulg$_1$, *dæmones* lat-*c*: τα δαιμονια (*Lk* viii. 33) D: *universa dæmonia* lat-*a*: *multum* æth: om BCLΔ 1. 69 copt. λεγοντας L: ειποντα D: om 69. απελθωμεν D-gr.

13. κ. ευθεως κυριος ησ. επεμψεν αυτους εις τ. χοιρους D lat-*ff*$_2$, simly *a c*: επεμψεν DH. om ευθεως (*as* ‖ *Lu*: *it is characteristic of Mk*) BCLΔ 1 lat-*b e* Syr copt æth arm: ins A (D) rel vulg lat-*f* syr. om ο ιησ. (*as* ‖ *Lu*) BCELΔ 1 lat-*b e* Syr copt arm: ins A rel vulg lat-*f g*$_1$ syr goth æth. om τα ακαθαρτα A^{1}F Scr's l: τ. ακ. bef πν. 33. εισηλθεν B 435 al Scr's a. rec ins ησαν δε bef ως δισχ. (*supplemy*), with AC^3 rel lat-*a f g*$_2$ *i* goth (arm): ησαν γαρ 58^1. 225 Scr's h syr: om BC^{1}DLΔ 1 vulg lat-*b c e ff*$_2$ *g*$_1$ Syr copt.

14. rec οι δε (*from* ‖ *Mt: see also* ‖ *Lu*), with D(sic ed) rel vulg lat-*b c f ff*$_2$ *g*$_1$ arm: txt ABCLMΔ 1. 33. 69 lat-*a e* syrr copt goth æth. rec (for αυτους) τους χοιρους with A rel syr goth arm: txt BCDLΔ 69 latt Syr copt (æth).—(αυτος D^1.) rec απηγγ., with Δ rel: txt ABCDKLM 1. 33 ev-y. (απηγ. *is too strongly supported by MSS to be regarded as introduced from* ‖.) rec εξηλθον (*from* ‖ *Mt Lu*), with CD rel vulg lat-*b c e f* Syr æth arm: txt ABKLMU 33 ev-y syr copt goth.

15. ins αυτον bef τ. δαιμ. D lat-*b* (*c*). rec ins και bef ιματισμενον, with AC rel syr goth (æth): om BDLΔ 1. 33. 69 latt copt arm.—(om κ. ιμ. M^1 al.) om τ. ισχ. τ. λεγ. D latt(not mt) æth. rec λεγεωνα, with A (B^2 ℙ) C rel ℵ-corr: txt B^1 (*probably*: from inspection) LΔℵ^1.

16. διηγ. δε (*from* ‖ *Lu*) DÉFHUV lat-*b c ff*$_2$ *i* æth. ins αυτω bef τω δ. D.

17. for ηρξαντο παρεκαλειν, παρεκαλουν D 225 2-pe. for απελθειν, ινα απελθη D lat-*b*.

18. rec εμβαντος (*to accord with* ‖; *but in error*), with E rel syrr: txt ABCD KLMΔ 1. 33 latt goth. for παρακαλει, ηρξατο παρακαλειν D vulg lat-(*c*) *f ff*$_2$ *g*$_{1,2}$ *i l*. rec ᾖ bef μετ' αυτου, with D rel vulg lat-*b c f* copt æth: txt ABCKLMU 1. 33 lat-*e* syrr goth arm. (for ᾖ, ην [retaining ινα] B^{1}Δ.)

13.] ὡς δισχ. *to the number of two thousand*;—peculiar to Mk., who gives us usually accurate details of this kind: see ch. vi. 37,—where however Jn. (vi. 7) also mentions the sum. 15, 16.] Omitted by Mt., as also vv. 18—20. The whole of this is full of minute and interesting detail. 18.] Euthym. and TheophyL

[c] ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι [d] πεποίηκεν καὶ [e] ἠλέησέν σε. 20 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα [d] ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

21 Καὶ [f] διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν [g] εἰς τὸ [g] πέραν [h] συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν. 22 καὶ ἔρχεται εἷς τῶν [i] ἀρχισυναγώγων ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν [k] πίπτει [k] πρὸς τοὺς [k] πόδας αὐτοῦ, 23 καὶ [l] παρακαλεῖ αὐτὸν [l] πολλά, λέγων ὅτι τὸ [m] θυγάτριόν μου [n] ἐσχάτως [o] ἔχει· [p] ἵνα ἐλθὼν [q] ἐπιθῇς τὰς [q] χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ.

c – Matt. iii. 15. xviii. 14 al. Sir. xxiii. 1.
d Matt. vii. 12. Luke i. 49 al. Gen. xx. 9.
e Matt. ix. 27 reff.
f Matt. ix. 1. xiv. 34. ch. vi. 53. Luke xvi. 26. Acts xxi. 2 only. Deut. xxx. 13.
g Matt. viii. 18 reff.
h Matt. xiii. 2 reff. xxii. 34 al.
i vv. 35 | L., 36, 38. Luke xiii. 14. Acts xiii. 15. xviii. 8, 17 only†.
k Acts v. 10. Rev. i. 17

(Exod. iv. 26). παρά, Luke viii. 41. εἰς, John xi. 32. ἐπί, Acts x. 26. l ver. 10. m ch. vii. 25 only†. Athen. xiii. p. 581 c. n here only†. o Matt. iv. 24. xiv. 35. ch. xvi. 18. Acts xvii. 11. xxi. 18 al. Gen. xliii. 27. p Eph. v. 33. see ch. xii. 19. q Matt. xix. 13, 15 reff.

19. rec (for και) ο δε ιησους, with D rel lat-*b c e ff*$_{1.2}$ *g*$_1$ *i* æth arm: txt ABCKLMΔ 1. 33 vulg lat-*f l* syrr copt goth. rec *αναγγ.*, with A rel: διαγγ. D 1. 69: txt BCΔ. rec *σοι* bef *ο κυριος* (*from* ‖ *Lu*), with A rel latt Syr goth (æth) arm: *σοι ο θεος* D 238 copt(Tischdf): txt BCΔ am lat-*ff*$_2$ (syr) copt(Treg). rec *εποιησεν* (*from* ‖ *Lu, to suit ηλεησεν*), with DK 1: txt ABC rel Thdor-heracl Sev Thl. ins *οτι* bef *ηλεησεν* D lat-*b* (*c*) *ff*$_1$ *g*$_2$ *i l* Syr.

20. for *οσα* (so Δ-corr), *a* CΔ.

21. om *εν τ. πλοιω* (‖ *Lu*) D 1 lat-*a b c e ff*$_{1.2}$ *i* arm.—om *τω* B 447. *παλιν* aft *περαν* D lat-*a b e ff*$_{1.2}$ *g*$_1$ *i* syrr. for *επι, προς* D 69 latt. om *και ην* D lat-*b c e f ff*$_{1.2}$ *i* æth.

22. rec aft *και* ins *ιδου* (*from* ‖ *Mt Lu*), with AC rel lat-*c f l* syr goth arm: om BDLΔ vulg lat-*a b e ff*$_2$ *g*$_{1.2}$ Syr copt æth. for *εις, τις* D latt(not *b*). om *ονομ. ιαειρ.* D lat-*a e ff*$_2$ *i*. for *κ. ιδ. αυτ. π., κ. προςεπεσεν* D lat-(*e*).

23. rec *κ. παρεκαλει* (*from* ‖ *Lu*), with B rel vulg lat-*c f* copt arm: *παρακαλων* D lat-*a b e ff*$_2$ *i*: txt ACL 33 (lat-*g*$_{1.2}$?). om *πολλα* D 38. 235 al lat-*b c ff*$_2$ *i*. ins *και* bef *λεγων* D lat-*a b ff*$_2$ *i*. om *οτι* D 13. 69 lat-*a c e* Syr. for *ινα* to *αυτη, ελθε αψαι αυτης εκ των χειρων σου* D lat-*b i*.—for *ινα ελθων επιθ., ελθε αψαι* (DG lat-*i*) vulg lat-*c e f g*$_{1.2}$ *l* Syr æth.—rec *αυτη τας χ.*, with E rel syr goth arm: *αυτω τας χ.* AK: txt BCL (Δ) 1 vulg lat-*a f*. aft *χειρα* ins *σου* Δ lat-*c* Syr copt æth. rec (for 2nd *ινα*) *οπως* (*to avoid repetition: it is most improb that the transcribers shd take into account that οπως is only once used by* Mark [ch iii. 6], *and so alter it to ινα, as Meyer supposes*), with A rel: txt BCDLΔ 69. rec *ζησεται* (*from* ‖ *Mt*), with A rel lat-*c e* arm: txt BCDLΔ 69 vulg lat-*a b f ff*$_2$ copt goth.

suppose that he feared a fresh incursion of the evil spirits. 19.] There was perhaps *some reason* why this man should be sent to proclaim God's mercy to his friends. His example may in former times have been prejudicial to them:—see note on Mt. ver. 32 (I. 4). 20.] *Gadara* (see on Mt. viii. 28) was one of the cities of Decapolis (see also on Mt. iv. 25): ὁ μὲν χριστὸς μετριοφρονῶν, τῷ πατρὶ τὸ ἔργον ἀνέθηκεν· ὁ δὲ θεραπευθεὶς εὐγνωμονῶν, τῷ χριστῷ τοῦτο ἀνετίθει. Euthym. He commands the man to tell this, for He was little known in Perœa where it happened, and so would have no consequences to fear, as in Galilee, &c.

21—43.] RAISING OF JAIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD. Mt. ix. 18—26. Lk. viii. 41—56. The same remarks apply to these three accounts as to the last. Mk. is even more concise than there, but more like an eye-witness in his narration (see notes on Mt. and Lk.):—Mk. the fullest of the three. 21.] *συνήχθ.* .... = ἀπεδέξατο αὐτ. ὁ ὄχλ. Lk. 23.] Notice the affectionate diminutive *θυγάτριον*, peculiar to Mk. *ἐσχ. ἔχει* = ἄρτι ἐτελεύτησεν Mt. It is branded as an idiom of lower Greek by Phrynichus: ἐσχάτως ἔχει ἐπὶ τοῦ μοχθηρῶς ἔχει καὶ σφαλερῶς τάττουσιν οἱ σύρφακες, ed. Lobeck, p. 389, where see

ABCDE FGHKL MSUVΔ 1. 33. 69.

24 καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ [r] συνέθλιβον αὐτόν. 25 καὶ γυνή τις οὖσα [s] ἐν [t] ῥύσει αἵματος ἔτη δώδεκα, 26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν [u] ἰατρῶν καὶ [v] δαπανήσασα τὰ [w] παρ' αὐτῆς πάντα, καὶ μηδὲν [x] ὠφεληθεῖσα ἀλλὰ μᾶλλον [y] εἰς τὸ [y] χεῖρον ἐλθοῦσα, 27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ [z] ὄπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ· 28 ἔλεγεν γὰρ ὅτι ἐὰν ἅψωμαι [a] κἂν τῶν ἱματίων αὐτοῦ, [b] σωθήσομαι. 29 καὶ εὐθὺς [c] ἐξηράνθη ἡ [d] πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι [e] ἴαται ἀπὸ τῆς [f] μάστιγος. 30 καὶ εὐθὺς ὁ Ἰησοῦς [g] ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ [h] δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν Τίς μου ἥψατο τῶν ἱματίων ; 31 καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ Βλέπεις τὸν ὄχλον [i] συνθλίβοντά σε, καὶ λέγεις Τίς μου ἥψατο ; 32 καὶ [k] περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. 33 ἡ δὲ γυνὴ φοβηθεῖσα καὶ [l] τρέμουσα, εἰδυῖα ὃ [m] γέγονεν [m] αὐτῇ, ἦλθεν καὶ [n] προέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν

r ver. 31 only. Str. xxxiv. (xxxi.) 14 only. s — ‖ L. reff. t ‖ L. bis only. Lev. xv. 25. (there also w. αἷμ.) u Luke iv. 23 reff. v Luke xv. 14. Acts xxi. 24. 2 Cor. xii. 15. James iv. 3 only †. 1 Macc. xiv. 32 al. w ch. iii. 21. Luke x. 7. Phil. iv. 18. x pass., Matt. xv. 5. xvi. 26 ‖ L. al. Jer. ii. 11. y here only. (Matt. ix. 16 reff.) sce 2 Tim. iii. 13. z Matt. xv. 23 reff. a ch. vi. 56. Acts v. 15. 2 Cor. xi. 16. b — ‖ ch. vi. 56. Acts iv. 9 al. c ch. iii. 1. iv. 6 ‖ al. — Ps. cv. 9. Isa. xix. 5. d — here only. (John iv. 6 al.) — ῥύσει, ‖ L. e pres., John i. 40 reff. f ch. iii. 10 reff. g Matt. xiv. 35 reff. h Matt. xiv. 2 reff. i ver. 24 only. k ch. iii. 5 reff. l ‖ L. 2 Pet. ii. 10 only. Isa. lxvi. 2, 5. m Matt. ix. 29 reff. ver. 16. n ch. iii. 11 reff.

24. for απηλθεν, υπηγεν D 124. ηκολουθησεν CL M-marg.

25. om τις (*as superfl and not in* ‖ : *no reason could be given for its* insn) ABCLΔ 1. 33 vulg lat-*b c ff*$_2$ syr copt æth : ins D rel lat-*a f* Syr goth arm. δωδ. bef ετη (*from* ‖ *Mt*) BCLΔ 1. 33. 69 : txt AD rel latt syrr goth.

26. for 1st και, ἡ D lat-*b c f ff*$_2$ *i* (Syr). rec τα παρ' εαυτης, with C K(Treg expr) Δ : τα εαυτης D 1 latt : txt AB rel. for εις, επι D. om ελθουσα D-gr.

27. ins τα bef περι B C^1(appy) Δ : om AC^{2}D rel latt syrr copt goth æth arm. transp εν τω οχλω to end of ver D 2-pe.

28. for ελεγεν γαρ, λεγουσα D lat-*b c ff*$_2$ *i* æth. add εν εαυτη (‖ *Mt*) DK 1. 33 lat-*a c ff*$_2$ *i* arm. rec εαν των ιμ. αν. bef αψ., with A(D) rel : εαν μονον αψ. του ιμ. αυτ. (‖ *Mt*) 33 : txt B(εαν 'superadditur') CLΔ. του ιματιου D 33 latt. εαυτου D.

29. rec ευθεως, with AD rel : txt BCLΔ 33. om της bef μαστ. C.

30. rec ευθεως, with AD rel : txt BCLΔ 33. ε. ευθ. επιγ. ο ις και την δυν. εξελθ. απ αυτου κ. επιστραφεις εν τ. οχ. ειπεν D.—επιγ. bef ο ιησ. DL lat-*a ff*$_2$ copt æth.—om εν εαυτω D lat-*b c e ff*$_2$ *i* æth. των ιμ. bef μου D latt(not *e*).

31. οι δε μ. αυτ. λεγουσιν αυτω D 2-pe lat-(*a*) *e g*$_1$ *i*.

33. aft τρεμ. ins διο πεποιηκει λαθρα D 124 2-pe al lat-*a ff*$_2$ *i* arm. rec ins απ' bef αυτη (*various prepositions were used to shew that* αυτη *was not the nom case*), with A rel goth : εν αυτη F(Wetst) Δ vulg lat-*c f g*$_1$ æth : απ αυτην 13. 69. 124 : txt BCDL lat-*a* Syr copt, εαυτη ev-y. for προσεπ. αυτω, προσεκυνησεν αυτον C 6-pe.

Lobeck's note. Before ἵνα understand πάρειμι, or αἰτῶ σε : or as Meyer suggests, connect it with the fact just announced : 'this tidings I bring, in order that,' &c. To do this *without any* filling up, 'My daughter is, &c., in order that,' &c., is far-fetched, and savours too much of the *sentimental*. Or, it has been suggested that ἵνα might, by a mixture of constructions, depend on the foregoing προσεκάλεσε. 24.] Mt. adds, καὶ οἱ μαθηταὶ αὐτ. 27.] ἀκούσασα is subordinated to ἐλθοῦσα as giving a reason for it : 'owing to having heard . . . . came.' 28.] ἔλεγεν γάρ perhaps need not to be pressed to mean that she actually *said* it to some one—ἐν ἑαυτῇ may be understood. At the same time, the *imperfect* looks very like the minute accuracy of one reporting what had been an habitual saying of the poor woman in her distress. 29.] On these particulars see notes on Lk. ἔγνω τῷ

τὴν [o] ἀλήθειαν. 34 ὁ δὲ εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε [p] εἰς εἰρήνην, καὶ ἴσθι [q] ὑγιὴς ἀπὸ τῆς [r] μάστιγός σου. 35 ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ [s] ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι [t] σκύλλεις τὸν διδάσκαλον; 36 ὁ δὲ Ἰησοῦς [εὐθέως] [u] παρακούσας τὸν λόγον λαλούμενον λέγει τῷ [s] ἀρχισυναγώγῳ Μὴ φόβου, μόνον [v] πίστευε. 37 Καὶ οὐκ [w] ἀφῆκεν οὐδένα μετ' αὐτοῦ [x] συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. 38 καὶ ἔρχονται εἰς τὸν οἶκον τοῦ [s] ἀρχισυναγώγου, καὶ [y] θεωρεῖ [z] θόρυβον [a] καὶ [b] κλαίοντας καὶ [c] ἀλαλάζοντας [d] πολλά. 39 καὶ εἰσελθὼν λέγει αὐτοῖς Τί [e] θορυβεῖσθε καὶ [b] κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. 40 καὶ [f] κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν πάντας [g] παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον.

o — John xvi. 7. 2 Cor. xii. 6 al. 2 Chron. xviii. 15.
p ‖ L. Luke vii. 50. 1 Kings i. 17. 2 Kings v. 19.
q Matt. xii. 13 reff.
r ver. 29.
s ver. 22 reff.
t ‖ L. Matt. ix. 24. Luke vii. 6. viii. 49 only †.
u — here only. (Matt. xviii. 17 bis only. Isa. ix v. 13.) Aristoph. Ran. 760. Plut. Rethyd. p. 300 D.
v abs., ch. xv. 32. xvi. 16, 17. Matt. xxi. 22 al.
w — Matt. xxiii. 14. ch. i. 34. x. 14 al. Gen. xx. 6.
x ch. xiv. 51. Luke xxiii. 49 only. Num. xxxii. 11 (συν-εφεσθαι. F.

vat.). 2 Macc. ii. 4 only.
y ver. 15.
z Matt. xxvi. 5 reff.
a — ch. i. 6. Matt. xxiii. 34 al.
b Matt. xxvi. 75 reff.
c 1 Cor. xiii. 1 only. — Jer. iv. 8.
d Matt. ix. 1-3 reff.
e ‖ Mt. Acts xvii. 5. xx. 10 only. Judg. iii. 26.
f ‖ only. 2 Chron. xxx. 10.
g Matt. xvii. 1 ‖. xviii. 16 al. fr. Num. xxii. 41.

34. aft ο δε ins ιησους CD M-marg 1. 69 lat-*a b c* &c syr-with-ast arm. αυτω A. rec θυγατερ (‖ *Mt*), with AC rel: txt BD. (*θαρσει θυγατερ* (‖ *Mt*) C^3 al.)

35. aft λεγοντες ins αυτω D 33 lat-*b i*.

36. om ευθεως BDLΔ 1 vulg lat-*b c* &c Syr copt æth arm: ins AC rel 33 (lat-*a*) syr goth. rec ακουσας (*from* ‖ *Lu, the unusual παραε. not being understood*), with ACD rel: txt BLΔ lat-*a*. τ. λ. τον λαλ. B: τουτον τον λογον D.

37. rec (for μετ' αυτου) αυτω, with AD rel latt syr: txt BCLΔ lat-*c* Syr goth.—for μετ' αυ. συναε., παρακολουθησαι αυτω D 1.—for συναε., ακολουθησαι AK 33 am lat-*a b c f* g_1 *i* syrr. rec om τον (‖ *Luke*), with AD rel: ins BCΔ. for ιακωβου, αυτου DGΔ 1 lat-*a* syr txt.

38. rec ερχεται (*to conform to following* θεωρει), with L rel lat-*a c f* ff_2 syr goth æth arm: txt ABCDFΔ 1. 33 vulg lat-*b e* $g_{1,2}$ (*i*) *l* Syr copt. την οικιαν D 2-pe. εθεωρει D. rec [aft θορυβον] om και (*as irrelevant, it being thought that the* θορ. *was the* κλ. *and* αλαλ. *as in* D *distinctly*), with D rel lat-*a b c e f* ff_2 *i* copt: ins ABCLMUΔ 1. 33. 69 vulg lat-g_1 *l* syrr goth æth arm: θορ. κλαιοντων κ. αλαλαζοντων D lat-*a*: *turbam flentem ac lamentantem* lat-*b* (*c*) *d*.

39. ins τι bef κλαιετε D lat-*b f* ff_2.

40. for 1st και, οι δε D lat-*a b c* &c. for ο δε, αυτος δε (*from* ‖ *Lu*) BCDLΔ 33 latt copt goth(appy): ο δε ιησους M 1 Syr syr-w-ast. rec απαντας, with S(e sil): τους οχλους εξω D lat-*b c e*: txt ABC rel. τ. τ. μητερα bef τ. παιδιων D latt. aft αυτου ins ουτας D latt. εισεπορευετο D 2-pe lat-*a b c* &c. for εκεν, ου A. rec at end adds ανακειμενον, with AC rel syrr goth æth arm: κειμενον al, *jacens* vulg lat-*c f* g_2 *l*: κατακειμενον 1. 28 Thl: κατακλιμενον 13. 69: καταπεκλημενον al: καταβεβλημενον al: om BDLΔ 33 lat-*a b e* ff_2 *i* copt.

σάρ., elliptic—**knew** *by feeling* **in her body.** 32.] Peculiar to Mk., and indicative of an eye-witness. 34.] και ἴσθι . . . . . σου peculiar to Mk., and inexplicable, except because the Lord *really spoke the words*, as a solemn ratification of the healing which she had as it were surreptitiously obtained: see note on Lk., ver. 48. 36.] **But Jesus having** [straightway] **overheard the message being spoken:** a mark of accuracy which is lost in the rec. text. 38.] The και after θόρυβον takes out one particular from the general description before given: see reff. 40.] How capricious, according to modern criticism, must this Evangelist have been, who compiled his narrative out of Mt. and Lk., adding

h gen., ‖ M. L. ch. i. 31. lx. 27. Heb. iv. 14. vi. 18 only. Gen. xlx 16.
i Matt. i. 22. ch. xv. 22, 24. John i. 39, 42. Acts iv. 36. xiii. 8 only †. Sir. prol.
k ‖ Mt. Matt. xiv. 11. ch. vi. 22, 28 bis.
l Kings ix. 11.
l Luke ii. 37, 42. iii. 23. viii. 42. Acts iv. 22. Exod. vii. 7. Esdr. i. 43 (41).
o ch. xvi. 8 ref.

41 καὶ [h] κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ ABCDE FGHKL MSUVΔ 1. 33. 69.
Ταλιθὰ κοῦμ, ὅ ἐστιν [i] μεθερμηνευόμενον Τὸ [k] κοράσιον, σοὶ
λέγω, ἔγειρε. 42 καὶ εὐθὺς ἀνέστη τὸ [k] κοράσιον καὶ περι-
επάτει· ἦν γὰρ [l] ἐτῶν δώδεκα. καὶ [mn] ἐξέστησαν εὐθὺς
[no] ἐκστάσει μεγάλῃ. 43 καὶ [p] διεστείλατο αὐτοῖς [q] πολλὰ
ἵνα μηδεὶς γνοῖ τοῦτο, καὶ [r] εἶπεν [s] δοθῆναι αὐτῇ [s] φαγεῖν.
VI. 1 Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται εἰς τὴν [t] πα-
τρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
2 καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδά-

m Matt. xii. 28 reff. ch. vi. 51 al. n Gen. xxvii. 33. Ezek. xxvi. 16. p Matt. xvi. 20 reff. q Matt. ix. 14 reff. r — Matt. xvi. 11, 12. ch. viii. 7. x. 49. Luke ix. 54. xii. 13. Exod. xxxv. 1. s Matt. xiv. 16 reff. t ‖ Mt. reff. Jer. xxvi. (xlvi.) 16.

41. την χειρα D 435. aft αυτη add ραββει D. rec κουμι, with D rel vulg lat-*b c f* syrr(and syr-marg-gr) copt æth arm, κουμει A 69: om lat-*a* g_2: txt BCLΔ 1. 33 lat-ff_2 Suid Thl Euthym. rec εγειραι (*itacism?*), with U al: txt ABCD rel.

42. rec ευθεως, with ACD rel: txt BLΔ 33. for γαρ, δε D latt. add ωσει CΔ 124: ως 1. 33 arm. rec om 2nd ευθυς, with AD rel vss: ins BCLΔ 33 copt æth. add παντες D lat-*c f* ff_2 g_2 *i*.

43. om πολλα D Scr's e lat-*b c* &c. rec (for γνοι) γνω, with C rel: txt ABDLΔ. for δοθηναι, δουναι D.

CHAP. VI. 1. rec (for ερχεται) ηλθεν (*after* ‖ *Mt*), with A rel goth arm-mss Orig: και απηλθεν (for και απηλθ. or κ. ηλθ. ?) D: *abiit* vulg lat-*b c f* ff_2 $g_{1.2}$ *l* D-lat: txt BCLAℵ syr-marg.

2. for γεν. σαβ., ημερα σαββατων D lat-ff_2 *i*. διδασκειν bef εν τ. συναγωγη (*corrn to the usual order,—see ch* ii. 23, x. 28, *and to that in* ‖ *Mt*) BCDLΔ 33 lat-*f* ff_2 syrr

minute particulars—in leaving out here ειδότες ὅτι ἀπέθανεν (Lk.), *a detail so essential*, if Mk. had really been what he is represented. Can testimony be stronger to the untenableness of such a view, and the independence of his narration? And yet such abound in every chapter.

41.] Ταλ. κοῦμ (or κουμι) = טְלִיתָא קוּמִי. σοὶ λέγω is *added in the translation*. The accuracy of Mk.'s reports,—not, as has been strangely suggested (see Webst. and Wilk. p. 174), the wish to indicate that our Lord did not use mystic magical language on such occasions,—often gives occasion to the insertion of the *actual Syriac and Aramaic words* spoken by the Lord: see ch. vii. 11, 34; xiv. 36. Talitha, in the ordinary dialect of the people, is a word of endearment addressed to a young maiden; = κοράσιον. So that the words are equivalent to Rise, my child. On the nom. with the article standing as a vocative, see Winer, § 29. 2. Bernhardy, Syntax, p. 67, remarks that the idiom had originally something harsh in it, being used only in emphatically imperative addresses. This however it lost, as the present use and that in ‖ L. and Luke xii. 32 sufficiently shew. 42. καὶ περιεπ.] Peculiar to Mk. The whole account is probably derived from the testimony of Peter, who was present. The ἦν γὰρ ἐτῶν δώδεκα is added, as Bengel, to shew that she "rediit ad statum ætati congruentem." 43.] betokens an eye-witness, who relates what passed *within*. Mt. says nothing of this, but tells what took place *without*, viz. the spreading abroad of the report. Notice in the last words, that her *further* recovery of strength is left to natural causes.

CHAP. VI. 1—6.] REJECTION OF JESUS BY HIS COUNTRYMEN AT NAZARETH. Mt. xiii. 54—58, where see notes.

1.] ἐξῆλθ. ἐκεῖθ., not, *from the house of Jacirus*, by the expression τὴν πατρίδ. *abr.* in the corresponding clause. I may go out of my own house *into a neighbour's*, but I do not say, I go *out of my own house* into Lincolnshire: the two members of such a sentence must *correspond*:—I go *out of Leicestershire* into Lincolnshire—so, as corresponding to τ. πατρίδ. *abr.*, ἐκεῖθεν must mean *from that city*, i. e. Capernaum. This against Meyer, who tries on this misinterpretation to ground a difference between Mt. and Mk.

σκειν, καὶ [οἱ] πολλοὶ ἀκούοντες [u] ἐξεπλήσσοντο λέγοντες [v] Πόθεν τούτῳ ταῦτα, καὶ [w] τίς ἡ σοφία ἡ δοθεῖσα τούτῳ, καὶ [x] δυνάμεις τοιαῦται [y] διὰ τῶν [y] χειρῶν αὐτοῦ γίνονται; [3] οὐχ οὗτός ἐστιν ὁ [z] τέκτων, ὁ υἱὸς τῆς Μαρίας, καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσῆτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε [a] πρὸς ἡμᾶς; καὶ [b] ἐσκανδαλίζοντο ἐν αὐτῷ. [4] καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι [c] οὐκ ἔστιν προφήτης [d] ἄτιμος [c] εἰ μὴ ἐν τῇ [e] πατρίδι αὐτοῦ καὶ [f] ἐν τοῖς [g] συγγενέσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. [5] καὶ οὐκ [h] ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν [z] δύναμιν,

u Matt. vii. 28 ref.
v ‖ Mt. Matt. xv. 33. Luke i. 43. Num. xi. 13.
w = Luke xxiv. 17.
x — Matt. xi. 20, 21 ref.
y Acts ii. 23. v. 12. xix. 26 al. Gen. xxxix. 23.
z ‖ Mt. only. 2 Kings v. 11 al.
a = ‖ Mt. Matt. xxvi. 55. ch. ix. 19. John i. 1. 1 John i. 2.
b Matt. xxvi. 31, 33 ref.
c Matt. xii. 24

al. fr. d ‖ Mt. 1 Cor. iv. 10. xii. 23 only. Isa. liii. 3. e ver. 1. f — Matt. xi. 11 al. g Luke i. 36 (-νις, v. r.), 58. ii. 44. xiv. 12. xxi. 16. John xviii. 26. Acts x. 24. Rom. ix. 3. xvi. 7, 11, 21. Lev. xxv. 49. h 1 Cor. x. 21. xii. 3. Gen. xix. 22.

copt (æth) arm. rec om οι, with ACD rel: ins BL 69. ακουσαντες D-gr FHLΔ 13. 69. 124. 236 evv-y-150 lat-*a* (syrr). aft εξεπλησσοντο ins επι (or εν) τη διδαχη αυτου D 2-pe al [not ev-y, as Tischdf] latt syr arm. aft ταυτα ins (*a*)παντα C (al ?) vulg lat-*f* $g_{1,2}$ æth: pref παντα Δ. rec (*for* τουτῳ) *autw* (*corrn for elegance*), with AD rel latt: txt BCLΔ copt. rec ins οτι bef και (*for connexion*), with U(Treg) lat-(*b*)*f* ff_2 *i* syrr(Treg) goth arm: ινα C[1]DK: om ABC[3] rel vulg lat-*a c e* copt æth Thl Euthym. ins αι bef δυναμεις BΔℵ 33: om ACD rel. ins αι bef τοιαυται Δ. aft τοιαυται ins αι LΔ vulg lat-*c* (copt) æth. for γινονται, γινομεναι (*corrn to better the constrn, and to conform it to* ‖ *Mt*) BLΔℵ 33 copt: γινωνται (cf ινα above) DK arm-zoh: txt AC rel syrr goth æth.

3. for ο τεκτων, ο του τεκτονος υιος και 33. 69 gat(with mm tol) lat-*a b c i*: ο του τεκτονος υιος κ. ev-y al æth arm Orig Chrysol: ο του τεκτονος ο υιος και 13: om syr-jer. (*All are attempts to get rid of the fact implied. Orig says of Celsus*: ου βλεπων οτι ουδαμου των εν ταις εκκλησιαις φερομενων ευαγγελιων τεκτων αυτος ο Ιησους αναγεγραπται.) rec om της, with AD rel: txt BCLΔ ev-y. rec (for και αδελφος) αδελφος δε, with A rel syr goth: αδελφος (alone) latt arm: txt BCΔ lat-*e* Syr copt æth, και ο αδελφος DLℵ. (33 def.) rec (for ιωσητος) ιωση, with AC rel syrr goth arm: ιωσηφ ℵ 121 vulg lat-*b e f* $g_{1,2}$ æth(Treg): txt BDLΔ 33. 69 al lat-*a* copt. (om ιω. κ. lat-*c* ff_2 *i*.) for και ουκ, ουχι και D lat-*a c f*: ου Δ: *nonne* lat-*b* g_2 Δ-lat: *nonne et* vulg lat-g_1. αι αδ. α. ω. π. ημας bef ωσιν D vulg lat-*a f*.

4. rec (for και ελεγ.) ελεγ. δε (*from* ‖ *Mt*), with A rel lat-*c* syr goth æth arm: txt BCDLΔ 33 vulg lat-*a b e f i l* Syr copt. ins ιδια bef πατριδι AL, simly 69. εαυτου L 69. for τοις, ταις D[1]E[1](appy). συγγενευσιν B[1][*sic*, from inspection] D[2]EFGHLUVΔ 1. 33. 69. rec [aft συγγ.] om αυτου, with AC[2]D rel lat-*a* (ff_2) goth arm: ins BC[1]KL M-marg syrr copt æth, εαυτου Δ. (33 def.)

5. rec ηδυνατο, with B[2]D rel Orig$_1$: txt AB[1]CKLM Scr's a f p o w ev-y Orig$_1$. rec ουδ. δυν. bef ποι., with A rel syr goth: ουδ. ποι. δυν. D ev-y lat-*a* Orig Jer: txt BCLΔ 1 al (Syr) copt (æth).

2.] Before δυνάμεις we must understand another πόθεν, to make the construction complete. 3. ὁ τέκτων] This expression does not seem to be used at random,—but to signify that the Lord had *actually worked* at the trade of his reputed father. Justin Martyr, Dial. § 88, p. 186, says ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν ἀνθρώπου ὤν, ἄροτρα καὶ ζυγά. Cf. the conflicting but apparently careless assertion of Orig. in the var. readd. See also the anecdote told by Theodoret, H. E. iii. c. 18, p. 940.

5.] οὐκ ἐδύνατο—the *want of ability* spoken of is not *absolute*, but *relative*: οὐχ ὅτι αὐτὸς ἀσθενὴς ἦν, ἀλλ' ὅτι ἐκεῖνοι ἄπιστοι ἦσαν. Thl. The same voice, which could still the tempests, could any where and under any circumstances have commanded diseases to obey; but in most cases of human infirmity, it was our Lord's practice to require *faith* in the recipient of aid: and that being wanting, the help *could not* be given. However, from what follows, we find that *in a few instances* it *did* exist, and the help was given

ABCDE FGHKL MSUVΔ 1. 33. 69.

i Matt. xiv. 14. ver. 13. ch. xvi. 18. 1 Cor. xi. 30 only. 3 Kings xiv. 5 F. Mal. i. 8. Str. vii. 35 only.
j Matt. xix. 13, 15 reff.
k ‖ Mt. reff.
l Matt. iv. 23 reff.
m ch. iii. 34 reff. Gen. xxxv. 5.
n ch. ii. 23 ‖ Mt. vv. 2, 32. Gen. xi. 6 al.
o here only. Gen. vi. 20. vii. 2, 3 al. (see vv. 39, 40.)
p constr., Matt. x. 1 reff. Ps. cxxxv. 5, 9.
q Matt. x. 1 reff.
r w. ἵνα, 2 Thess. iii. 12.

εἰ μὴ ὀλίγοις [i] ἀρρώστοις [j] ἐπιθεὶς τὰς [j] χεῖρας ἐθεράπευσεν. [6] καὶ ἐθαύμαζεν διὰ τὴν [k] ἀπιστίαν αὐτῶν.

Καὶ [l] περιῆγεν τὰς κώμας [m] κύκλῳ διδάσκων. [7] καὶ προσκαλεῖται τοὺς δώδεκα, καὶ [n] ἤρξατο αὐτοὺς ἀποστέλλειν [o] δύο δύο, καὶ ἐδίδου αὐτοῖς [p] ἐξουσίαν τῶν [q] πνευμάτων τῶν [r] ἀκαθάρτων, [8] καὶ [s] παρήγγειλεν αὐτοῖς ἵνα μηδὲν [s] αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον μὴ [t] πήραν μὴ εἰς τὴν [u] ζώνην [v] χαλκόν, [9] ἀλλὰ [w] ὑποδεδεμένους [x] σανδάλια, καὶ μὴ [y] ἐνδύσησθε δύο [z] χιτῶνας. [10] καὶ ἔλεγεν αὐτοῖς [c] Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. [11] καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ [a] ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν [be] ἐκτινάξατε τὸν [bd] χοῦν τὸν [e] ὑποκάτω τῶν ποδῶν ὑμῶν [f] εἰς

s = Matt. iv. 6. Luke xxii. 36. Gen. xliv. 1.
t ‖ Luke x. 4. xxii. 35, 36 only. 4 Kings iv. 42 Ald. Judith x. 5. xiii. 10, 15 only.
u — ‖ Mt. (ch. i. 6 reff.)
v — ch. xii. 41 reff.
w Acts xii. 8. Eph. vi. 15 only. 2 Chron. xxviii. 15. Ezek. xvi. 10 F. only. (-δημα, ch. i. 7.)
x Acts xii. 8 only. Isa. xx. 2. Judith x. 4. xvi. 9 only.
y Matt. vi. 25 reff.
z John xix. 23 reff.
a constr., Gal. i. 23. Xen. ii. 4. 24.
b Isa. lii. 2.
c ‖ Mt. Acts xiii. 51. xviii. 6 only. Neh. v. 13.
d Rev. xviii. 19 only. Isa. xlviii. 12.
e Matt. xxii. 24 reff. 2 Kings xxii. 10.

6. εθαυμασεν B E¹(appy). for απιστιαν, πιστιν D. (*in credulitatem* D-lat.)

7. προσκαλειται, προσκαλεσαμενος D 1 lat-*a b c* Gaud. aft δωδεκα ins μαθητας D lat-*b ff₂ g₂ i*. απεστειλεν αυτους D lat-*a b c e ff₂* æth Gaud. ανα β' *per binos* D: *binos* latt. for και εδιδον, δους D 2-pe lat-*e ff₂ i*. om των (twice) CΔ 33. 69.

8. for αιρωσιν, αρωσιν CLΔ 69. for μη, μητε (thrice) D. rec transp πηραν and αρτον (*from* ‖ *Lu*), with AD rel latt syrr goth arm: txt BCLΔ 33 copt æth.

9. [αλλα, so ABCDLU.] εις (for ενδυσησθε) ενδυσασθαι (*for the construction, itacism confusing the word*), with B²S vulg lat-*e* (*b c ff₂ g₁.₂ i*) syrr æth: ενδεδυσθαι L al: ενδυσασθε B¹ 33: txt C rel lat-*a* copt goth arm Gaud, ενδυσησθαι ADΔ.

10. for ελεγεν, λεγει A Scr's b lat-*b*. οπου C¹. for εαν, αν ADLΔ. om εις οικιαν D lat-*a ff₂ i*.

11. rec (for ος αν τοπος μη δεξηται) οσοι αν μη δεξωνται (*from* ‖ *Lu*), with AC²D rel latt syrr goth arm Orig-lat (but εαν AC²DHK 33): ος αν μη δεξηται (*see* ‖ *Mt*) C¹(appy) 1. 118. 209: txt BLΔℵ 13. 28. 69. 124 syr-marg copt æth. om τον

accordingly. 6.] ἐθαύμαζεν—this need not surprise us, nor be construed otherwise than as a literal description of the Lord's mind: in the mystery of his humanity, as He was compassed by human infirmity,—grew in wisdom,—learned obedience,—knew not the day nor the hour (ch. xiii. 32),—so He might *wonder* at the unbelief of His countrymen. Observe, owing to the διά with an accus., that their unbelief is not here said to be the *object*, but the *cause*, of the Lord's wonder. καὶ περιῆγεν—see Mt. ix. 35.

7—13.] THE SENDING FORTH OF THE TWELVE. Mt. x. 1—15. Lk. ix. 1—5: see also Mt. ix. 36—38, as the introduction to this mission. The variations in the three accounts are very trifling, as we might expect in so solemn a discourse delivered to all the twelve. See the notes to Mt.;—and respecting the subsequent difference between Mt. (ver. 16 ff.) and Lk.,—those on Lk. x. 7.] δύο δύο (see reff.) is a Hebraism: see Winer, § 37. 3. The Greek expression would be κατὰ, or ἀνὰ δύο, as in ‖ Lk. Winer observes that the Syriac version always renders this latter expression by doubling the cardinal number. These *couples* are pointed out in Mt.'s list of the Apostles—*not however in Mk.'s*, which again shews the total absence of *connecting design* in this Gospel, such as is often assumed.

8.] Striking instances occur in these verses, of the independence of the three reports in their present form. μηδὲ ῥάβδον Mt. = εἰ μὴ ῥ. μόνον Mk. = μήτε ῥάβδον (-ους v. r.) Lk. See notes on Mt., also in the next clause.

9.] ὑποδεδεμένους, scil. πορεύεσθαι, or some equivalent infinitive. We have an-

[f] μαρτύριον αὐτοῖς. 12 καὶ ἐξελθόντες ἐκήρυξαν [g] ἵνα μετα-
νοῶσιν, 13 καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ [hi] ἤλειφον [g]
[hk] ἔλαίῳ πολλοὺς [l] ἀρρώστους καὶ ἐθεράπευον. 14 καὶ ἤκου-
σεν ὁ βασιλεὺς Ἡρῴδης· [m] φανερὸν γὰρ [m] ἐγένετο τὸ
ὄνομα αὐτοῦ. καὶ ἔλεγιν ὅτι Ἰωάννης ὁ [n] βαπτίζων [o] ἐκ
[o] νεκρῶν [o] ἀνέστη, καὶ διὰ τοῦτο [p] ἐνεργοῦσιν αἱ [p] δυνάμεις
ἐν αὐτῷ· 15 ἄλλοι δὲ ἔλεγον ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ
ἔλεγον ὅτι προφήτης ὡς εἷς τῶν προφητῶν. 16 ἀκούσας
δὲ ὁ Ἡρῴδης ἔλεγεν [q] [r]Ὃν ἐγὼ [r] ἀπεκεφάλισα Ἰωάννην,

f Matt. viii. 4 reff. Gen. xxi. 30.
g — ver. 8 al. fr. see note.
h Luke vii. 46. James v. 14. 2 Kings xiv. 2.
i Matt. vi. 17 reff.
k as above (h). Matt. xxv. 8, 4. 8. Luke x. 34. xvi. 6. Heb. i 9 (from Ps. xliv. 7). Rev. vi. 6. xviii. 13 only.
l ver. 5.
m Acts vii. 13.

1 Cor. iii. 13. Phil. i. 13 al. 1 Mace. xv. 9.
n — ch. i. 4. Acts x. 41 al.
o (Matt. xvii. 9 v. r.) ch. ix. 9, 10. xii. 25. Luke xvi. 31. xxiv. 46. John xx. 9. Matt. xxi. 42 ‖, from Ps. cxvii. 22. 1 Cor. x. 16 al. complnt. Ps. cii. 7 only.
p — ‖ Mt. reff.
q constr., r ‖ Mt. ver. 28 only. 1 Kings xxxi. 9

υποκατω (‖ *Mt*) D 33 vulg lat-*a b* &c sth arm. rec at end adds *αμην λεγω υμιν ανεκτοτερον εσται σοδομοις η γομορροις εν ημερα κρισεως η τη πολει εκεινη* (*from ‖ Mt : prob, as Meyer*, from memory, ‖ *Mt having* [as 33 here] *γη σοδομων κ. γομορρας*), with A rel lat-*a f* g_2 syrr copt-schw goth sth : om BCDLΔ vulg lat-*b c ff*$_2$ g_1 *i l* arm.

12. rec (for *ικηρυξαν*) *ικηρυσσον* (*corrd to εξεβαλλον below*), with A rel latt syr : *ικηρυσσειν* F : txt BCDLΔ Syr syr-marg goth. rec *μετανοησωσι* (*gramml corrn*), with AC rel : txt BDL.

13. *εξεβαλον* CDMΔ 33 copt goth(Tischdf). for *ηλειφον, αλειψαντες* D lat-*b c ff*$_2$ *i*. om 3rd *και* D^1 lat-*b c ff*$_2$ g_1 *i*.

14. *ηρωδης* bef *ο βασιλευς* (*see ‖ Mt Lu*) C^{3}DF 2-pe ev-y am(with fuld ing tol harl) lat-*a b c f i* Syr sth. *ελεγον* B 6. 271 lat-*a b ff*$_2$ Aug Bede, *ελεγοσαν* D. for *βαπτιζων, βαπτιστης* DS 33. 69 latt arm. rec (for *ανεστη*) *ηγερθη* (‖ *Mt*), with C rel : *εγηγερται* (‖ *Lu*) BDLΔ 33 : txt AK 28. 72 al [42 = K ?] Scr's e o w Thl.—verb bef *εκ νεκρων* (‖ *Lu, cf also ‖ Mt*) BCDLΔ 33 latt Syr copt sth arm : txt A rel syr goth. *αι δυναμεις* bef *ενεργουσιν* (‖ *Mt*) KΔ 33 vulg(not am) lat-*a* (*c ff*$_2$ *i*) syrr.

15. rec om 1st *δε*, with G M(Treg expr) U (FV, e sil) Syr arm : ins ABCD rel latt syr copt goth Thl. om *προφητης ως* D lat-*b c ff*$_2$ *i*. rec aft *προφητης* ins *εστιν*, with AC^2 rel vulg lat-*a f* g_1 syrr copt goth sth arm : om BC^{1}LΔ 1. 33 Orig. rec ins *ἡ* bef *ως*, with Δ 1 syr arm : om ABC rel vulg lat-*f* g_1 *l* Syr copt goth sth Orig Vict Thl.

16. om *ο* CDK^{1}UV 13. 28. 131. 346 2-pe Scr's c f^1 m p q r s w^1 evv-x-y-z. rec (for *ελεγεν*) *ειπεν* (‖ *Mt Lu*), with AD rel lat-*a c ff*$_2$ syrr : txt BCLΔ 33 lat-*f* copt. rec ins *οτι* bef *ον* (*to conform to preceding*), with AC rel copt goth : om BDL

other change of construction in *ἐνθύσησθε*. These breaks serve to give the narrative a more lively form. 12.] It is impossible to restrict the *ἵνα* after *ἐκήρυξαν* entirely to the telic meaning, as Meyer, who is a purist on this point, attempts to do. There is certainly the mingling of the purport and the purpose, so often found in this particle after verbs implying declaration or request. See this treated of in note, 1 Cor. xiv. 13.

13.] *ἤλειφον ἐλαίῳ*—this oil was not used *medicinally*, but as *a vehicle of healing power committed to them*;—a symbol of a deeper thing than the oil itself could accomplish. That such anointing has nothing in common with the extreme unction of Romanists, see proved in note on James v. 14. See for instances of such symbolic use of external applications, 2 Kings v. 14: Mk. viii. 23: Jn. ix. 6, &c.

14—29.] HEROD HEARS OF IT. BY OCCASION, THE DEATH OF JOHN THE BAPTIST IS RELATED. Mt. xiv. 1—12. Lk. ix. 7—9. (The account of John's death is not in Lk.) Our account is, as usual, the fullest of details. See notes on Mt.

14.] Herod was not *king* properly, but only *tetrarch*:—see as above. He heard most probably of the *preaching of the twelve*. 15.] (He is) a prophet like one of the prophets;—i. e. in *their* meaning, 'He is not *The Prophet* for whom all are waiting, but only *some* prophet like those who have gone before.' Where did our Evangelist get this remarkable expression, in his *supposed compilation from Mt. and Lk.*? 16.] On this repeated declaration of Herod, with its remark-

s Matt. xxi. 4 reff. t ‖ Mt. reff. u = Luke xi. 53 (Gal. v. 1) only. Gen. xlix. 23 (Ezek. xiv. 4) only. v = Matt. ix. 17 (‖ L. v. r.) (Luke ii. 19) only. Job xxvii. 18 F. w ch. xii. 37. 2 Cor. xi. 19 only. Prov. ix. 17. 2 Macc. vi. 20. (-διστα, 2 Cor. xii. 9, 15.) x Heb. iv. 16 only. Ps. cfii. 27. 2 Macc. xiv. 29. xv. 20 only. (-ρωτ, ch. xiv. 11.) y ‖ only †. z Rev. vi. 15. xviii. 23 only. Jonah iii. 7 al. a John xviii. 12. Rev. vi. 15. xix. 18 only, exc. Acts xxi.—xxv. passim. 1 Chron. xiii. 1. b = Luke xix. 47. Acts xiii. 50. xxv. 2.

οὗτος ἠγέρθη. 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας [s] ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ [t] Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. 18 ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι [u] οὐκ ἔξεστίν σοι [t] ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. 19 ἡ δὲ Ἡρωδιὰς [u] ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο. 20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν [v] ἄνδρα δίκαιον καὶ ἅγιον, καὶ [v] συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ [w] ἡδέως αὐτοῦ ἤκουεν. 21 καὶ γενομένης ἡμέρας [x] εὐκαίρου ὅτε Ἡρώδης τοῖς [y] γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς [z] μεγιστᾶσιν αὐτοῦ καὶ τοῖς [a] χιλιάρχοις καὶ τοῖς [b] πρώτοις

Γ ουτε προαδικ.. ABCDE FGHKL MSUVΓ Δ 1. 33. 69.

1. 33 latt syrr æth arm Orig. om ιωαννην D. rec aft ουτος ins εστιν αυτος (*from* ‖ *Mt*), with AC rel (lat-*a b i*) syr goth (æth) arm: om BDLΔ (33) 69 vulg lat-*c ff*$_2$ *g*$_{1.2}$ (Syr) copt. rec aft ηγερθη ins εκ νεκρων (*see ver* 14), with A rel lat-*b o f ff*$_2$ D-lat syrr goth æth arm; pref, D 13. 69. 124 vulg lat-*a g*$_{1.2}$ *i*; απο των νεκρων (‖ *Mt*) C al Orig: om BLΔ 33 syr-jer copt.

17. for γαρ, δε A lat-*g*$_2$. om *o* D 69 ev-y. εν φυλακη bef και εδησεν αυτον A: και εβαλεν αυτον εις την φυλακην 28(Schulz) Syr-ed: for εν φυλακη, και εβαλεν εις φυλακην D 13. 69. 124 lat-*a b f ff*$_2$ *i* Syr-ms arm. rec ins τη bef φυλακη, with 1 (e sil): om ABC rel goth. [την γυναικα is omd in txt but insd on marg B^1.] εγαμησεν bef αυτην D latt.

18. om *o* D Scr's p ev-y. om οτι D 28. 131 al vulg lat-*c f ff*$_2$ *g*$_1$ æth. for σοι, σε D lat-*a*.

19. for ηθελεν, εζητει C^1 lat-*a b c i* D-lat. αποκτειναι bef αυτον DU vulg lat-*a c i*: αυτον απολεσαι C^1. εδυνατο ΑΚΔ.

20. aft αγιον ins ειναι D lat-(*c*) *g*$_2$ *i*. om 2nd και B [al ? 102 = B ?]. ἠπόρει BLℵ copt: εποιει ACD rel syrr goth æth arm. (om εποιει και Δ.)

21. aft γενομενης ins δε D^1 lat-(*a*) *b c* copt-ms. om οτε D lat-*a b*. for γενεσιοις, γενεθλιοις D^2. (γενεχλιοις D^1.) rec (for εποιησεν) εποιει (*prob corrn to sense*, 'was making.' *May thinks it a mere mechanical repetn from ver* 20), with A rel syrr: txt BCDLΔ 69 latt. om αυτου D 1 vulg lat-*a b f*.

able attraction of construction, De Wette strangely observes, 'Mk. here combines the text of Lk. with that of Mt.' "ἀγά has the emphasis given by his guilty conscience." Meyer. The principal additional particulars in the following account of Jn.'s imprisonment and execution are,—ver. 19, that it was *Herodias* who persecuted John (on ἐνεῖχεν see reff. and note Lk. xi. 53), whereas Herod knew his worth and holiness, and listened to him with pleasure, and even complied in many things with his injunctions:—that the maiden went and *asked counsel of her mother* before making the request:—and that a σπεκουλάτωρ, one of the bodyguard (see note on ver. 27 below), was sent to behead Jn. 18.] ἔλεγεν, more than once: it was the burden of John's exhortations to him. 20.] συνετ., preserved him; not, '*esteemed him highly*;' —kept him in safety that he should not be killed by Herodias. The reading ἠπόρει is remarkable, and perhaps has some connexion with the διηπόρει of Luke ix. 7. The imperfects imply time, and habit. Whether Herod heard him only at such times as he happened to be at Machærus, or took him also to his residence at Tiberias, is, as Meyer remarks, uncertain.

21.] εὐκαίρ. not, a *festal* day, as Hammond and others interpret it, for this use of εὔκαιρος hardly seems to be justified —but, a convenient day (see ver. 31 and Acts xxiv. 25,—and cf. Soph. Œd. Col. 32) for the purposes of Herodias: which shews that the dance, &c. *had been all previously contrived by her*. μεγιστᾶνες, a Ma-

τῆς Γαλιλαίας, 22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ [c]ὀρχησαμένης, [d]ἤρεσεν τῷ Ἡρῴδῃ καὶ τοῖς [e]συνανακειμένοις, ὁ δὲ βασιλεὺς εἶπεν τῷ [f]κορασίῳ [g]Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί. 23 καὶ ὤμοσεν αὐτῇ ὅτι ὃ ἐάν με αἰτήσῃς δώσω σοί, [h]ἕως ἡμίσους τῆς βασιλείας μου. 24 καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς Τί αἰτήσωμαι; ἡ δὲ εἶπεν Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος. 25 καὶ εἰσελθοῦσα [i]εὐθὺς [j]μετὰ [ij]σπουδῆς πρὸς τὸν βασιλέα ᾐτήσατο λέγουσα [k]Θέλω ἵνα [l]ἐξ αὐτῆς δῷς μοι ἐπὶ [m]πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 καὶ [n]περίλυπος γενόμενος ὁ βασιλεύς, διὰ τοὺς ὅρκους καὶ τοὺς [o]ἀνακειμένους οὐκ ἠθέλησεν [p]ἀθετῆσαι αὐτήν. 27 καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς [q]σπεκουλάτορα [r]ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν

[c] l Mt. Mark xi. 17 ‖ L. only. 2 Kings vi. 16.
[d] l Mt. ref.
[e] Matt. ix. 10 reff.
[f] ch. v. 41, 42 reff.
[g] constr., Matt. vii. 9 reff.
[h] — Matt. xviii. 21, 22. xxvi. 33. Luke xxii. 51. Esth. v. 3. Luke i. 39. Exod. xii. 11. as above (i). Rom. xii. 8, 11. 2 Cor. vii. 11, 12. viii. 7, 8, 16. Heb. vi. 11. 2 Pet. i. 5. Jude 3 only.
[k] w. ἵνα & subj., Matt. vii. 12. ch. x. 35. John xvii. 24.
[l] Acts x. 33. xi. 11. xxi. 32. xxiii. 30.

Phil. ii. 23. only. Ps. xii. 5, 11. xiii. 5. only. (ch. vii. 9 al.) Ps. xiv. 4.
[m] ver. 28 and ‖. Lake xi. 39 only †. Esdr. viii. 71, 72 (69, 70) only.
[n] ch. xiv. 34 ‖ Mt. Luke xviii. 23, 24 only. Ps. xlii. 5, 11. xliii. 5.
[o] Matt. ix. 10 reff.
[p] — here only. (ch. vii. 9 al.)
[q] here only †.
[r] constr. without dat., here only. Tobit iii. 6. see ver. 29.

22. εισελθ. δε D-gr 28 (vulg lat-*a* *c*). for αυτης της, αυτου BDLΔ: om αυτης 1. 118. 209 lat-*b* *c* *f* Syr copt goth æth arm. rec (for ηρεσεν) και αρεσασης (*to help the construction*), with AC²D rel vulg lat-*a* *b* *f* g_2 (syrr) goth (æth): txt BC¹L(Δ) 33 lat-*c* ff_2 copt arm. rec ειπεν ο βασ., omg δε (*part of preceding corrn*), with C²D rel lat-*a* *b* ff_2 syr goth arm: ειπεν δε ο β. A lat-*c* ff_2 copt: txt BC¹LΔ 33. om εαν DΔ 1 lat-*a* *b* *c* *f*. θελεις DHL 1: εθελης Δ.

23. aft αυτη ins πολλα D 28 2-pe lat-*a* (*b* ?) ff_2 arm. for οτι ο εαν, ο τι εαν BΔ: ει τι αν D-gr. αιτησης bef με AK goth arm: om με HL 69 vulg lat-*b* *c* *l* copt. for εως ημισους, και το ημισυ D latt.

24. rec (for και) η δε (*from* ‖ *Mt*), with ACD rel lat-*a* *b* *f* ff_2 syrr goth: txt BLΔ 33 copt æth. rec αιτησωμαι, with E rel: txt ABCDGLΔ 33. rec (for βαπτιζοντος) βαπτιστου (*corrn to more usual; but see ch* i. 4, *and ver* 14), with ACD 33 (Treg expr) rel: txt BLΔℵ syr goth.

25. rec ευθεως, with A rel: om DL 1 lat-*a* *b* *c* *i* *l* copt: txt BCΔ 33. om μετα σπουδης D lat-*a* *b* *c*. βασ. ειπεν δος μοι επι πινακι ωδε D (*see* ‖ *Mt*).—for ητησ. λεγ., ειπεν DΔ 1 lat-*a* (*b*) ff_2 *i* (Syr) arm.—rec μοι δως εξαυτης, with A rel (syr) arm: txt BC¹LΔ vulg lat-*a* *b* *i* Syr copt æth. for βαπτιστου, βαπτιζοντος L goth.

26. om 1st και D-gr. aft βασιλευς ins ως ηκουσεν D-gr lat-*c* ff_2 g_2 *i*. ins δια bef 2nd τους D vulg lat-*a* *b* &c goth. rec συνανακειμενους (*from ver* 42 *and* ‖ *Mt*), with AC²D rel: txt B C¹(appy) LΔ Syr. rec αυτην bef αθετησαι, with AD rel vss: txt BCLΔ.

27. for και, αλλα D 2-pe vulg lat-*a* *c* *f* ff_2 g_1 *l* Syr. rec ευθεως, with AD rel: om vulg lat-*c* ff_2 g_1 *i* *l*: txt BCLΔ. om ο βασιλευς D 1 latt. rec ενεχθηναι (*so* ‖ *Mt*, δοθηναι), with AD rel latt syrr: txt BCΔ copt goth. at end ins επι πινακι CΔ vulg lat-*c* g_1. [not 1. 33, appy.]

cedonian word, which came into use at the Alexandrine conquest. See Lobeck on Phrynichus, p. 197. He adduces the nom. form *μεγιστᾶνος* from Anna Comnena, xi. 324 c. 23.] The contracted *ἡμίσους* belongs to later Greek, as does also *ἀθετέω*, ver. 26. Webst. and Wilk. quote a parallel from Cic. de Senectute, c. xii.: "Flaminius, cum esset consul in Gallia, exoratus in convivio a scorto est, ut securi feriret aliquem eorum, qui in vinculis essent, damnati rei capitalis."

27.] *σπεκουλάτωρ* is supposed by some to represent *speculator*, and to mean *δορύφορος*, as Suidas: by others, *speculator*, *κατάσκοπος*, as Philoxenus, in Gloss., one of the body-guard, which is the meaning taken by Meyer here. The Commentators refer to Seneca de Ira, i. 16, "Centurio supplicio præpositus condere gladium speculatorem jubet:" de Benef. iii. 25, "Speculatoribus occurrit,

s ver. 16. t ver. 25. u ver. 22. v ‖ Mt. 1 Macc. ix. 19. w (‖ Mt. v. r.) Matt. xxiv. 22. ch. xv. 45. Rev. xii. 3, 9 bis only. Judg. xiv. 5. x Matt. xiii. 3 reff. y Matt. iv. 19 reff. z Matt. xvii. 1, 19 al. 2 Macc. iv. 5 only. a ch. xiv. 41 ‖ Mt. Luke xii. 19. Dan. xii. 13. b James iv. 14. 1 Pet. i. 6. v. 10. Rev. xvii. 10. Prov. xxiv. 33. c Acts xvii. 21. 1 Cor. xvi. 12 only †. constr., here only. d ‖ Matt. only. 2 Kings xv. 17 vat. only (?).

αὐτοῦ. 28 καὶ ἀπελθὼν [s] ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ [t] πίνακι, καὶ ἔδωκεν αὐτὴν τῷ [u] κορασίῳ, καὶ τὸ [u] κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθαν καὶ [v] ἦραν τὸ [w] πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

30 Καὶ [x] συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. 31 καὶ λέγει αὐτοῖς [y] Δεῦτε ὑμεῖς αὐτοὶ [a] κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ [a] ἀναπαύσασθε [b] ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν [c] εὐκαίρουν. 32 καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ [a] κατ' ἰδίαν. 33 καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἔγνωσαν πολλοί, καὶ [d] πεζῇ ἀπὸ πασῶν —πασσων C. ABDEFGHKLMSUVΓΔ 1. 33. 69.

28. rec (for και) ο δε (*corrn for elegance*), with AD rel syr goth arm: txt BCLΔ 1 ev-y lat-*a c ff*$_2$ *i* Syr copt-schw (æth). om *αυτον* D lat-*a*. for 2nd *εδωκεν, ηνεγκεν* C 33 copt-ms. om 2nd *αυτην* D 33 vulg lat-*a c ff*$_2$ *i* Syr æth arm. om 1st LΔ 1 lat-*b c* Syr arm.

29. *ακ. δε* D 6-pe copt-wilk. [*ηλθαν*, so BL 33.] Steph ins *τω* bef *μνημειω*, with D (1, e sil): om ABC rel.

30. rec aft *παντα* ins *και* (*appy to correspond to και οσα below*), with A rel syr goth: om BC^{1}DELVΔ 1. 33 latt Syr copt æth arm Aug. om 2nd *οσα* C^1 1 latt.

31. rec (for *λεγει*) *ειπεν*, with AD rel lat-*a* syr: txt BCLΔ 33 vss. aft *αυτοις* ins *ο ις* D 69 lat-*a b c* &c arm. for *υμεις αυτοι κατ' ιδιαν, υπαγωμεν* D lat-*a c ff*$_2$ *i* æth. rec *αναπανεσθε*, with DL rel: txt ABCMΔ 69. om *οι* bef *υπαγοντες* C^1(perhaps) KM. for *ευκαιρουν, ευκαιρως ειχον* D, -*ρος* D^1. [*ευκ.* so AB EFGHVΓ.]

32. *και αναβαντες εις το πλοιον απηλθ. εις* D vulg lat-*a c* &c. *εν τω πλ. εις ερ. τ.* (*see Mt* xiv. 13) BLΔ (33) 69 copt arm.

33. rec aft *υπαγοντας* ins *οι οχλοι* (*from* ‖ *Mt Lu*), with 69: om ABD rel latt (Syr) syr copt æth arm. rec *επεγνωσαν*, with AB^{2}L rel: txt B^{1}D 1. rec ins *αυτον* bef *πολλοι*, with Γ rel; *αυτους* AKLMUΔ 33 lat-*f* syrr copt æth: om BD

nihil se deprecari quo minus imperata peragerent dixit, et deinde cervicem porrexit:" Julius Firmicus, viii. 26, calls those "speculatores, qui nudato gladio hominum amputant cervices." See Suet. Claud. 25: and a list of the sources of information in Schleusner, sub voce.

30—44.] FEEDING OF THE FIVE THOUSAND. Mt. xiv. 13—21. Lk. ix. 10—17. Jn. vi. 1—13. This is one of the very few points of comparison between the *four Gospels* during the ministry of our Lord. And here again I believe Mk.'s report to be an original one, and of the *very highest* authority. Professor Bleek (Beiträge zur Evangelien-kritik, p. 200) believes that Mk. has *used the Gospel of Jn.*,—on account of the 200 denarii in our ver. 37 and Jn. ver. 7;—and that he generally compiles his narrative from Mt. and Lk. (ibid. p. 72—75), which has been elsewhere shewed to be utterly untenable. I believe Mk.'s to be an *original full account*; Mt.'s a compendium of *this same account*, but drawn up independently of Mk.'s:—Lk.'s a compendium of *another account*:—Jn.'s an *independent narrative of his own as eye-witness*. 30.] Mentioned by Lk., *not* by Mt. 31—34.] One of the most affecting descriptions in the Gospels, and in this form peculiar to Mk. Mt. has a brief compendium of it. Every word and clause is full of the rich recollections of one who saw, and felt the whole. Are we mistaken in tracing the warm heart of him who said, 'I will go with thee to prison and to death?'

31.] ὑμεῖς αὐτοί—not others; 'you alone.' 33.] πεζῇ, not '*a-foot*,' but by land: and so most usually: e. g. Herod. vii. 110,—τουτέων οἱ μὲν παρὰ θάλ. κατοικημένοι ἐν τῇσι νηυσὶ εἵποντο· οἱ δὲ

τῶν πόλεων [o] συνέδραμον ἐκεῖ καὶ [f] προῆλθον αὐτούς. 34 καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ [g] ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς [h] πρόβατα [h] μὴ ἔχοντα [h] ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. 35 καὶ ἤδη [i] ὥρας [i] πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι ἐρημός ἐστιν ὁ τόπος, καὶ ἤδη [i] ὥρα [i] πολλή· 36 [k] ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς [l] κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. 37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [m] Δότε αὐτοῖς ὑμεῖς [m] φαγεῖν. καὶ λέγουσιν αὐτῷ Ἀπελθόντες [n] ἀγοράσωμεν [n] δηνα-

o = Acts iii. 11 (1 Pet. iv. 4) only ‖.
Judith vi. 16 al.
f constr., Luke xxii. 47 only ‖. (ch. xiv. 66 al.)
g ‖ Mt. Matt. xv. 32. ch. i. 14 al. †
h Matt. ix. 36. see Num. xxvii 17. 3 Kings xxii. 17.
i here bis only. (= ὀψία, ‖ M.) ἐμάχοντο ἤδη πολλῆν ὥραν, Dion. Hal.

ii. 34. k = ‖ Mt. reff. here only. see Matt. xxvi. 9. ch. xiv. 5 ‖. l ch. iii. 34 reff. Johu xii. 8. m ‖ Mt. reff. n gen. aft. ἀγορ.,

1 latt arm. rec at end ins *και συνηλθον προς αυτον*, with E rel lat-*f* syr: om BLΔℵ 1 ev-y vulg lat-*c l* Syr copt arm Euthym. (*The following account of the many variations, mostly after Meyer, is perhaps the right one.* *προηλθον αυτους was origl* [so Lachm Tischdf-1849 Treg Mey]: then for *προ-*, *προσηλθον αυτους* L ev-y al,—*προσηλθ. αυτοις* Δ al,—*προσηλθ. αυτω* al,—*προσηλθ. αυτοι* Γ,—*προσηλθειν αυτους* al,—*προσηλθειν αυτοις* al, &c:—then *προσηλθον προς αυτους* al,—*συνηλθον αυτου* D lat-*b*,—*συνεδραμον προς αυτον* A,—*συνεισηλθον προς αυτους* 69 al,—*συνηλθον αυτω* al,—*συνηλθον προς αυτον*, as rec,—*and these either single or combined with προηλθον αυτους.*)

34. for *ειδεν, και ειδων* D lat-(*a b c ff*$_2$) *i*. rec adds *ο ιησους*, with Δ rel lat-*ff*$_2$ syr: pref, AU lat-*c f* (*i*) Syr æth: aft *οχλον* D 253 vulg lat-*a b l*: om BL 1. 33. 69 lat-*g*$_1$ copt arm. om *και* bef *εσπλ.* D lat-*a b c ff*$_2$ *i*. rec *επ' αυτοις* (*from* ‖ *Mt*), with A rel lat-*a c ff*$_2$: txt BDF vulg lat-*b f i*. *αυτους* bef *διδασκειν* ΑΚΓ vulg(not am) lat-*ff*$_2$.

35. *ηδη δε* D-gr 2-pe lat-*a*. *οι μαθηται* bef *αυτω*, omg *αυτου* (so also 1. 69 lat-*c* arm), A: transp *αυτω*, insg aft verb, DK lat-*b g*$_2$: om *αυτω* vulg lat-*a* æth arm. rec (for *ελεγον*) *λεγουσιν*, with AD rel (Syr) syr: txt BLΔ 33 copt. om *ο* and *και* D^1.

36. for *κυκλω, εγγιστα* D latt. for *κωμ., εις τας κωμ. ινα* D. rec aft *εαυτοις* ins *αρτους*, with A rel vulg lat-*b c f l* syrr æth: om BDLΔ lat-*a ff*$_2$ *i* copt arm. rec (for *τι φαγ.*) *τι γαρ φαγωσιν ουκ εχουσιν*, with A rel lat-(*b*) *f* syrr æth arm: *τι φαγειν* D: txt BLΔ vulg lat-*a c ff*$_2$ *g*$_2$ *i l* copt. (*αρτους was a gloss from ver* 37: *then τι φαγ. was filled up from ch* viii. 2 *or Mt* xv. 32.)

37. for *ο δε, και* D latt æth. om 1st *αυτοις* AL 1. 33: add *ο ις* D lat-*a* (*c*) *i*. rec *διαπ.* bef *δην.* (*see* ‖ *Jn*), with DMΓ vulg lat-*c ff*$_2$ *g*$_2$ Syr æth arm: txt AB

αὐτῶν τὴν μεσόγαιαν οἰκοῦντες . . . . . περιῆ . . . . εἶπον τε. 34.] *ἐξελθών*, having disembarked, most probably. Meyer would render it, '*having come forth from his solitude*,' in Mt.,—and '*having disembarked*' here: but I very much doubt the former. There is nothing in Mt. to imply that He had *reached his place of solitude before* the multitudes came up. John indeed, vv. 3—7, *seems* to imply this; but He may very well have mounted the hill or cliff from the sea before He saw the multitudes, and this would be *on his disembarkation*.

To shew how arbitrary is the assumption of Mk. having combined Mt. and Lk.,—see how easily the same might be said of *Lk. himself*, with regard to *Mt.* and *Mk.* here:—*ἀθεράπευσεν τοὺς ἀρρώστους αὐτῶν*, Mt.:—*ἤρξατο διδάσκειν αὐτ. πολ.*, Mk.;—*ἐλάλει αὐτοῖς περὶ τ. βασ. τ. θ., κ. τοὺς χρείαν ἔχ. θεραπείας ἰᾶτο*, Lk: = Mt. + Mk. 35.] See notes on Jn. vi. 3—7, and Mt. xiv. 15—17. The *Passover was near*, which would account for the multitude being on the move.

37.] This verse is to me rather a decisive proof that (see above) Mk. had *not seen* Jn.'s account; for how could he, having done so, and with his love for accurate detail, have so generalized the particular account of Philip's question? That generalization was *in the account which he used*, and the circumstance was more ex-

ABDEF GHKL MSUVΓ Δ 1. 33. 69.

ρίων διακοσίων ἄρτους, καὶ [m] δώσομεν αὐτοῖς [m] φαγεῖν; 38 ὁ δὲ λέγει αὐτοῖς Πόσους [o] ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ [p] γνόντες λέγουσιν Πέντε, καὶ δύο ἰχθύας. 39 καὶ [q] ἐπέταξεν αὐτοῖς [r] ἀνακλῖναι πάντας [st] συμπόσια [st] συμπόσια ἐπὶ τῷ [uv] χλωρῷ [uv] χόρτῳ. 40 καὶ [x] ἀνέπεσαν [ty] πρασιαὶ [ty] πρασιαί, [z] κατὰ ἑκατὸν καὶ [z] κατὰ πεντήκοντα. 41 καὶ [a] λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας [b] ἀναβλέψας εἰς τὸν οὐρανὸν [c] εὐλόγησεν, καὶ [d] κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς, ἵνα [e] παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας [f] ἐμέρισεν πᾶσιν. 42 καὶ ἔφαγον πάντες καὶ [g] ἐχορτάσθησαν· 43 καὶ ἦραν [h] κλάσματα δώδεκα [i] κοφίνων [k] πληρώματα, καὶ ἀπὸ τῶν

o — ‖ ch. viii. 5 ‖ Luke xi. 5 al. 1 Kings xxi. 3.
p abs., 1 Cor. xiii. 9.
q constr dat. & inf., Luke viii. 31. Acts xxiii. 2. Esth. i. 8. see ver. 27. ch. i. 27.
r constr., ‖ L. Luke ii. 7. (Matt. viii. 11 reff.)
s here bis only. Esth. vii. 7.
t constr., ver. 7. Gen. vii. 2, 3. Exod. viii. 14. Ezek. xiv. 4.
u Rev. viii. 7. Gen. i. 30 al.
v as above (u). Rev. vi. 8. ix. 4 only. Exod. x. 15.
w ‖ Mt. J. Matt. vi. 30 al.
x Matt. xv. 35 reff.
y here bis only †. Sir. xxiv. 31 only.
z — 1 Cor. xiv. 27. John xxi. 25.
a ‖. ch. viii. 6 al. Gen. xxi. 14.
b — ‖ Mt. reff.
c ch. viii. 7. xiv. 22 ‖ Mt. i. 1 Cor. x. 16. Gen. i. 22, 28.
d ‖ L. only. Ezek. xix. 12 only.
e ‖ L. ch. viii. 6 bis, 7. Luke x. 8. Acts xvi. 34. 1 Cor. x. 27 al. Gen. xliii. 31, 33.
f — Rom. xii. 3. 1 Cor. vii. 17. 2 Cor. x. 13. Heb. vii. 2. Josh. xiii. 7.
g Matt. v. 6. ch. vii. 27 al. Ps. ciii. 13.
h ‖. ch. viii. 8 ‖ Mt., 19, 20 only. Ezek. xiii. 19 al.
i ‖. ch. viii. 19 ‖ Mt. only. Judg. vi. 19 var. Ps. lxxx. 6 only.
k ch. viii. 20 ref.

rel am(with fuld ing tol) lat-*a b f g*$_1$ *i* syr. rec *δωμεν* (*corrn to αγορασωμεν, from misunderstanding the constr: see below*), with E rel: *δωσωμεν* D 33. 69: txt A B[*sic*, from inspection] LΔ latt.

38. for *ο δε, και* D vulg lat-*a f g*$_2$ æth. aft *αυτοις* ins *ο ις* D lat-*b*. *εχετε* bef *αρτους* BLΔ æth. rec ins *και* bef *ιδετε*, with A rel vulg lat-*a f ff*$_2$ syr: om BDLℵ 1. 33 lat-*b c* Syr copt æth arm-zoh. for *και γνοντες, γνοντες δε* A. aft *λεγουσιν* ins *αυτω* (*see* ‖ *Mt*) AD M-marg 69 tol lat-*a b f ff*$_2$ *i l* Syr æth arm. aft *πεντε* ins *αρτους* (‖ *Mt*) D 2-pe gat(with mm) lat-*a c f ff*$_2$ *i* Syr copt.

39. for *αυτοις, ο ις* D: *αυτοις ο ις* mt lat-*a b d f g*$_2$. *αναπεσειν* (*corrn to* ‖ *Mt, the* active *not being understood*) B[1]G 1. 69 Orig$_1$. for *συμπ. συμπ., κατα τριν συμποσιαν* D (*secundum contubernia* vulg lat-*b c* &c: om lat-*a*): om 2nd *συμπ.* L al. (so also ver 40, LΔ om 2nd *πρασιαι*; lat-*a*, both.)

40. [*ανεπεσαν*, so BEFGHMVΔ 1.] rec for *κατα* (twice), *ανα* (*from* ‖ *Lu*), with A rel: txt BD copt(retaining the gr words *κατα ρ' κατα ν'*).

41. om *τους* bef *πεντε* D. ins *πεντε* bef 2nd *αρτους* D lat-*b c*. rec aft *μαθηταις* ins *αυτου*, with AD rel syrr æth: om BLΔℵ (33) lat-*g*$_1$ D-lat copt arm. rec (for *παρατιθ.*) *παραθωσιν* (‖ *Lu*), with AD rel: txt BLM[1]Δℵ. for *αυτοις, κατεναντι αυτων* D: *ante eos* vulg lat-*a b* &c.

43. rec *κλασματων*, with AD rel: om 1: txt BLΔ. rec *κοφινους*, with AD rel: txt B 13. 69. 124. 209. 346. rec (for *πληρωματα*) *πληρεις* (‖ *Mt*), with AD rel: txt BLΔ 1. 69.

actly related by Jn., as also the following one concerning Andrew. **δώσομεν**] I prefer placing the interrogation at the end of the sentence, as simpler and less harsh than the arrangement of Lachm. (interrog. aft. *ἄρτους*, full stop at end) or Tischdf. (comma, full stop). The two verbs will then be rendered **must we go and buy, &c. . . . , and shall we (thus) give them to eat?** **40.**] **πρασιαὶ** (ref. Sir.) *λέγονται τὰ ἐν τοῖς κήποις διάφορα κόμματα, ἐν οἷς φυτεύονται διάφορα πολλάκις λάχανα.* Theophylact. Similarly Suidas, who adds *καὶ πράσιον λάχανον*, viz. hore-hound: but the derivation is more probably from *πράσον*, a leek. The word occurs in Hom. Od. *η*. 127, *ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νειατον ὄρχον | παντοῖαι πεφάασιν*, where the Schol., *αἱ λαχανεῖαι ἢ αἱ τῶν φυτειῶν τετράγωνοι σχίσεις, ὡς τὰ πλινθία.* The distributive repetitions of these words are Hebraisms: see reff., and note on ver. 7.

41.] **κατέκλασεν** and **ἐμέρισεν**, aorists, each express the one act by which He broke up the bread, and divided the fishes: **ἐδίδου**, imperf., that He gave the bread, *bit by bit*, to His disciples to distribute: with the fish there was no need of this bit by bit giving—one assignment sufficed. See Dr. Wordsw.'s note. The dividing of the *fishes*, and (ver. 43) the taking up fragments from the *fishes*, are both peculiar to and characteristic of Mk.:

ἐχθύων. 44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισ- ‖ ‖ Mt. refl.
χίλιοι ἄνδρες. 45 Καὶ εὐθὺς [l] ἠνάγκασεν τοὺς μαθητὰς [n] Matt. xiv. 22 refl.
αὐτοῦ [m] ἐμβῆναι εἰς τὸ πλοῖον καὶ [n] προάγειν εἰς τὸ πέραν [o] ver. 36.
πρὸς Βηθσαϊδάν, ἕως αὐτὸς [o] ἀπολύει τὸν ὄχλον. [p] (m) Luke ix. 61. xiv. 33. Acts xviii. 18, 21. 2 Cor. ii. 13 only t. (Eccl. ii. 20. Jer. xx. 2. 1 Macc. xi. 3 only.)
46 καὶ [p] ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσ- [q] = ‖ Mt. only. (2 Pet. ii. 8 al.)
κ οψιας εὔξασθαι. 47 καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν [r] = ‖ John (Luke viii. 29. James iii. 4. 2 Pet. ii. 17) only. 8 Kings ix. 27. Isa. xxxiii. 21.
ABDEF GHKL MSUV ΧΓΔ 1. 33. 69. μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. [s] = ‖ Mt. Acts xxvii. 4. (ch. xv. 39. Acts xxvi. 9.
48 καὶ ἰδὼν αὐτοὺς [q] βασανιζομένους ἐν τῷ [r] ἐλαύνειν, [t] = ‖ Mt. refl. [u] ‖. Job ix. 8.
ἦν γὰρ ὁ ἄνεμος [s] ἐναντίος αὐτοῖς, περὶ τετάρτην [t] φυ-
λακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς [u] περιπατῶν [u] ἐπὶ
τῆς θαλάσσης. καὶ ἤθελεν παρελθεῖν αὐτούς· 49 οἱ
δὲ ἰδόντες αὐτὸν [u] περιπατοῦντα [u] ἐπὶ τῆς θαλάσσης
xxvii. 17. 1 Thess. ii. 15. Tit. ii. 8 only. Prov. xiv. 7.)

44. om τους αρτους D 1 vulg lat-*a b l* arm Thl. rec ins ωςει bef πεντακισχιλιοι (*from* ‖ *Mt*), with (1 Scr's s, e sil) arm; ως 20: om ABD rel Scr's mss latt syrr copt æth Thl.

45. rec ευθεως, with AD rel Orig: txt BLΔ. (33 def.) aft ευθ. ins εξεγερθεις D lat-*a b c ff*$_2$ *g*$_2$ *i*. om αυτου Orig(expr: παρα τῳ Μαρκῳ . . ἀπλῶς τοὺς μαθητάς). aft προαγ. (προαγ. D^1) ins αυτον D 1. 69 latt Syr copt æth arm Orig. for εως αυτος, αυτος δε D-gr 2-pe lat-*b*: εως αυτους L: εως ιδειν αυτον Δ. rec απολυση (*from* ‖ *Mt*), with A rel, απολυσει E^{1}KΓ 69: txt BDLΔℵ 1.

47. aft ην ins παλαι D-gr 1 lat-*b*. εν μεση τη θαλασση D 2-pe. aft μονος ins ην AU 131: aft γης, M 271 copt(Treg).

48. rec (for ιδων) ειδεν (*corrn for elegance, on account of the parenthetic clause* ην γαρ . . . αυτοις), with E rel, ιδειν AKMVX: txt BDLΔℵ vulg lat-*a b f ff*$_2$ copt. βασ. και ελαυνοντας D, *remigantes et laborantes* lat-*a b c ff*$_2$; simly 2-pe. εναντιος bef ο ανεμος A 1. rec ins και bef περι (*to suit ειδεν above*), with ADX rel vulg lat-(*c i*) *f ff*$_2$ syrr æth arm: om BLΔ lat-*a* (*b*). for προς αυτους, ο ις D lat-*a ff*$_2$ *i*: προ. αυτ. ο ις. 61 lat-*f g*$_2$ Syr. ηθελησεν D.

49. επι τ. θ. bef περιπ. and ins οτι bef φαντασμα (*from* ‖ *Mt*) BLΔ 33.

but it would have been most inconsistent with his precision to have omitted χωρὶς γυν. κ. παιδ. in ver. 44, had he had it before him.

45—52.] JESUS WALKS ON THE SEA. Mt. xiv. 22—33. Jn. vi. 16—21. Omitted in Lk. Mt. and Mk. very nearly related as far as ver. 47. Jn.'s account altogether original, and differing materially in details: see notes there, and on Mt.

45.] τὸ πλ., the ship in which they had come. Βηθσαϊδάν—this certainly seems (against Lightfoot, Wieseler, Thomson, "The Land and the Book," al.: see Dean Ellicott's note, Lectures on Life of our Lord, p. 207) to have been the city of Peter and Andrew, James and John,—on the west side of the lake—and in the same direction as Capernaum, mentioned by Jn., ver. 17. The miracle just related took place near the other Bethsaida (*Julias*),—Lk. ix. 10. The pres. ἀπολύει is a change to the oratio directa, not unusual in Greek. So Herod. iii. 84, οἱ δὲ λοιποὶ τῶν ἑπτὰ ἐβουλεύοντο ὡς βασιλέα δικαιότατα στήσονται. See Kühner, Gram. ii. p. 594: Bernhardy, Syntax, p. 389, and numerous examples in both.

46.] ἀποταξάμ. in this sense belongs to later Greek: Phrynichus says, ed. Lob. p. 24, ἀποτάσσομαί σοι, ἔκφυλον πάνυ. χρὴ γὰρ λέγειν, ἀσπάζομαί σε. See Lobeck's note. 48. κ. ἤθ. παρ. αὐτ.] Peculiar to Mark. "A silent note of Inspiration. He was about to pass by them. He intended so to do. But what man could say this? Who knoweth the mind of Christ but the Spirit of God? Compare 1 Cor. ii. 11." Wordsw. But it may be doubted whether this is either a safe or a sober comment. ἤθελεν has here but a faint subjective reference, and is more nearly the "would have passed by them" of the E. V. See on Luke xxiv. 28, for the meaning. Lange, Leben Jesu, ii. p. 788 note, well remarks, that this ἤθελεν παρελθεῖν, and the ἤθελον οὖν of John vi. 21, mutually explain one

ABDEF (GHKL MSUV XΓΔΛ). 33. 69.

v — Luke viii. 18 al. fr.
w ‖ Mt. only †. Wisd. xvii. 15 only.
x ch. i. 23 reff. 1 Kings iv. 5.
y Mark, here only. Matt. ii. 3 reff.
z ‖ Mt. reff.
a ch. iv. 39 reff.
b here only. Dan. iii. 22. (ὑπερεκπ., Eph. iii. 20. 1 Thess. iii. 10.)
c Matt. xii. 23 reff.
d constr., here only. with εἰς, Ps. xxvii. 5. ἐν, Neh. viii. 12. ἐπί with acc., Ps. xl. 1.
e ch. viii. 17.

v ἔδοξαν w φάντασμα εἶναι, καὶ z ἀνέκραξαν· 50 πάντες γὰρ αὐτὸν εἶδον, καὶ y ἐταράχθησαν. καὶ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς Θαρσεῖτε, ἐγώ εἰμι, μὴ φοβεῖσθε. 51 καὶ z ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ a ἐκόπασεν ὁ ἄνεμος· καὶ λίαν b ἐκ περισσοῦ ἐν ἑαυτοῖς c ἐξίσαντο. 52 οὐ γὰρ d συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ αὐτῶν ἡ καρδία e πεπωρωμένη.

53 Καὶ f διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ καὶ g προσωρμίσθησαν. 54 καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς h ἐπιγνόντες αὐτὸν 55 i περιδραμόντες ὅλην τὴν χώραν ἐκείνην ἤρξαντο ἐπὶ τοῖς k κραβάττοις τοὺς l κακῶς ἔχοντας m περιφέρειν ὅπου ἤκουον ὅτι ἐκεῖ

John xii. 40. Rom. xi. 7. 2 Cor. iii. 14 only. Job xvii. 7 vat. only. (-ρωσις, ch. iii. 5.) f Matt. ix. 1 reff. Isa. xxiii. 2. g here only †. h ‖ Mt. reff. i here only. Jer. v. 1. Amos viii. 12 only. k ch. ii. 4 reff. l Matt. iv. 24. ix. 12 ‖ al. Ezek. xxxiv. 4. m 2 Cor. iv. 10. Eph. iv. 14 (Heb. xiii. 9. Jude 12 v. r.) only. Prov. x. 24. Eccl. vii. 8. 2 Macc. vii. 27 only.

50. om γαρ αυτον ειδον D 2-pe lat-*a b c ff*$_2$ *i*. for 2nd και, ο δε BLΔ 33 copt: txt ADX rel latt syrr æth arm. rec ευθεως, with AX rel: om D 33 lat-*c i*: txt BLΔ. for μετ' αυτων, προς αυτους D 33 lat-*a b ff*$_2$ *i*: αυτοις 2-pe. for και λεγει αυτοις, λεγων D.

51. εις το πλοιον bef προς αυτους D 2-pe ev-49 lat-*a*(appy) *c i* copt. om λιαν D-gr 1 lat-*b*. om εκ περισσου BLΔ lat-*a*(appy) Syr copt(appy) æth: περισσως D lat-*b*: εκπερισσως 1. rec adds και εθαυμαζον, with AD rel lat-(*a*) *b f* syrr æth arm: om BLΔ 1 vulg lat-*c i l* copt.

52. for ην γαρ, αλλ' ην (*corrn for elegance, and to sense*) BL M-marg SΔ 33 syr-marg copt: txt AD rel vulg lat-*a c* &c syrr æth arm. rec η καρδια bef αυτων, with DLΔ 1. 69 latt: txt AB rel.

53. aft διαπερασαντες ins εκειθεν D 45 lat-(*a*) *b c ff*$_2$ (*i*). επι τ. γην ηλθον εις γεννη. BL(Δ, but om ηλθον) 33: ηλθ. εις γην γεννη. 69: ηλθ. εις τ. γ. γεννη. X al (*cf ‖ Mt and var readd; there the same corrn has been attempted by* BDΔ): txt AD rel latt syrr copt æth. om και προσωρμισθησαν D 1 lat-*a b c ff*$_2$ *i* Syr arm.

54. rec ευθεως, with AD rel: txt BLΔ 69. for επιγνοντες, επεγνωσαν D 2-pe latt syrr copt æth. at end add οι ανδρες του τοπου εκεινου (*from ‖ Mt*) AGΔ 1. 33. (69) lat-(*c*) g_2 Syr arm.

55. περιεδραμον and ins και bef ηρξ. BLΔ 33. 69 Syr copt æth: περιδραμοντες δε D lat-*a*. rec (for χωραν) περιχωρον (*from ‖ Mt*), with AD rel lat-*b* syr arm: txt BLΔ 33 vulg lat-*a c* &c Syr copt-gr goth (æth). for περιφερειν, φερειν DM 1 Scr's c copt goth.—φερειν παντας τ. κ. εχ. περιεφερον γαρ αυτους οπου αν ηκουσαν τον ιησ. ειναι D Scr's c, simly lat-*a b ff*$_2$ *i* æth. om εκει (*as superfluous*) BLΔ (latt) Syr goth æth: ins A rel syr copt arm.

another. **50.**] πάντες . . . ἐταράχθ., peculiar to Mk. After this follows the history respecting Peter, which might naturally be omitted here if this Gospel were drawn up under his *inspection*—but this is at least doubtful in any general sense.

52.] Peculiar to Mk. οὐ γὰρ συν.] They did not, from the miracle which they had seen, infer the power of the Lord over nature. ἐπί, hardly as Kuinoel, al., *post*, but rather denoting, as usual, close superposition of the preceding on the following: there was no intelligent comprehension *founded on* the miracle of the loaves.

53—56.] Mt. xiv. 34—36. The two accounts much alike, but Mk.'s the richer in detail: e. g. καὶ προσωρμίσθησαν ver. 53, καὶ ὅπου . . . . ἐσῴζοντο ver. 56.

53.] ἐπί denotes the direction of their course, προσωρμ. the fact of their *arrival*: we can hardly make the distinction in English, but must render ἐπι, to: '*towards*,' or '*off*' would not indicate enough. But '*into*' (E. V.) indicates too much. **55.**] περιφ. implies that they occasionally had wrong information of His being in a place, and had to carry the sick about, following the rumour of his presence. ὅπ. ἤκ. ὅτι ἐκ. ἐστι, *to the*

ἐστιν. 56 καὶ ὅπου [o] ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πό-
λεις ἢ εἰς ἀγρούς, ἐν ταῖς [p] ἀγοραῖς ἐτίθεσαν τοὺς ἀσθε-
νοῦντας, καὶ [q] παρεκάλουν αὐτὸν ἵνα [r] κἂν τοῦ [s] κρασπέ-
δου τοῦ ἱματίου αὐτοῦ ἅψωνται, καὶ ὅσοι [o] ἂν ἥπτοντο
αὐτοῦ [t] ἐσώζοντο.

VII. 1 Καὶ [u] συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί
τινες τῶν γραμματέων ἐλθόντες ἀπὸ [v] Ἱεροσολύμων.
2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ [w] κοιναῖς χερσίν,
Frag. Cant. ται.... τουτέστιν [w] ἀνίπτοις, ἐσθίοντας [x] τοὺς ἄρτους· 3 οἱ γὰρ
Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ [y] πυγμῇ
[z] νίψωνται τὰς [a] χεῖρας, οὐκ ἐσθίουσιν, [ab] κρατοῦντες τὴν

o constr., Acts ii. 45. 1 Cor. xii. 2.
p Matt. xi. 16. xxiii. 7 ‖.
q w. ἵνα, ‖ Mt. refl.
r ch. v. 28. Acts v. 15. 2 Cor. xi. 16.
s ‖ Mt. Matt. ix. 20 ‖ L. xxiii. 5 only. Num. xv. 38. Zech. viii. 23.
t ch. v. 23 refl.
u = Matt. xiii. 2 refl.
v — ver. 5. Acts x. 14, 28. xi. 8. Rom. xiv. 14 (3ce). Heb. x. 29. Rev. xxi. 27 only†.
w Matt. xv. 20
x art., see 2 Thess. iii. 12.
y here only. Exod. xxi. 18. Isa. lviii. 4 only.
z ‖ Mt. refl.
a 2 Thess. ii. 16.
b — Rev. ii. 14, 15, 25. (w. gen., Heb. iv. 14. vi. 18.)

(ver. 8 v. r.) only †.

56. for οπου, που D. εισεπορευοντο ALM: εισποριευονται Δ. rec om 2nd and 3rd εις, with A rel copt, om 3rd F: ins BDLΔ 33 (vulg) lat-*c* syr goth arm.—εις αγρ. η εις τας πολεις D. for αγοραις, πλατειαις D 2-pe vulg lat-*b c f ff*$_2$ *g*$_{1.2}$ *l* syrr copt goth. (*in foro et in platæis* lat-*a*.) rec ετιθουν (*corrn to conform to παρεκαλουν below*), with AD rel: txt BLΔ. om αν (*see* ‖ *Mt*) DΔ 1. 33. for ηπτοντο, ηψαντο (*from* ‖ *Mt*) BDLΔ 1. 33. 69 lat-*a ff*$_2$: txt A rel vulg lat-*b c f* D-lat syrr. for αυτου, αυτον D: om Δ lat-*a b ff*$_2$ *i*.

CHAP. VII. 2. for ιδοντες, ειδοτες D-gr. ins ειπον οτι bef κοιν. Δ.—εσθιουσιν, insg οτι bef κοιν. (*emendation of construction*), BL (Δ) 33 Syr copt: txt AD rel lat-*a* goth, *manducare* vulg lat-*b c f ff*$_2$. rec om τους (*see* ‖ *Mt*), with A rel: ins BD LΔ 33. 69. rec at end ins εμεμψαντο, with FKMU 1 (S, e sil) vulg lat-*a c f ff*$_2$ *g*$_2$ *l* syrr arm; κατεγνωσαν D; εμεμψατο F^1 33 (*supplementary, to complete sense, as variations shew*): om AB rel lat-*b* copt goth æth.

3. for πυγμη, πυγμην 59 syr-marg-gr: πυξμη *primo* D: πυκνα ℵ: om Δ. [*momento* lat-*a*, *subinde* lat *b*, *pugillo* lat-*c ff*$_2$ *i*, *prius crebro* lat-*g*$_2$, *crebro* vulg lat-*f g*$_1$ *l* syr(Tischdf) copt goth æth(Treg), '*diligenter* Syr syr' (Treg), '*sedulo* Syr, *intense* æth' (Tischdf).] aft εσθ. add αρτον (‖ *Mt*) D Frag-cant(appy) lat-*a b ff*$_2$ *i* æth arm; τον αρτον M^2 al, *panem suum* lat-*c*.

places, **where they heard He was (there).** —ὅπου . . . . ἐκεῖ does not signify merely *ubi* (as Grot. Wetst., &c.) by a Hebraism; there is in fact here no unusual construction at all: ὅπου stands by itself, and ἐκεῖ ἐστιν is the matter introduced by the ὅτι recitantis. 56.] In ὅπου ἂν εἰσεπορεύετο, ... ὅσοι ἂν ἥπτοντο, the ἂν belongs not so much to the verbs, which are certain and definite, as to the indefinites ὅπου and ὅσοι, rendering them more indefinite, and spreading the assertion over every several occasion of the occurrence. See remarks on this in Klotz, Devar. ii. p. 145 f.: and cf. reff. and Lucian, Dial. mort. ix. 2, μακάριος ἦν αὐτῶν ὁντινα ἂν καὶ μόνον προσίβλεψα.

CHAP. VII. 1—23.] DISCOURSE CONCERNING EATING WITH UNWASHED HANDS. Mt. xv. 1—20. The two reports differ rather more than usual in their additions to what is common, and are not so frequently in verbal agreement where the matter is the same. 2.] ἰδ. τιν. τ. μαθ.: see ch. ii. 16. A mark of particularity. τουτέστιν ἀνίπ. is supposed by some to be a gloss, explaining κοιναῖς: but the explanation seems necessary to what follows, especially for Gentile readers. 3. πυγμῇ] This word has perplexed all the Commentators. Of the various renderings which have been given of it, two are excluded by their not being grammatical—(1) that which makes it mean '*up to the elbow*' (Euthym. and Thl.); '*including the hand as far as the wrist*,' Lightf.: (2) '*having clenched the hand*,' '*facto pugno*' (Grot. and others).

The two meanings between which our choice lies are, (3) '*frequently*' (as E. V. 'oft,' and Vulg. 'crebro'), taking πυγμῇ = πυκνῇ = πυκνῶς, which however is not very probable: or (4), to which I most incline, and which Kuinoel gives, '*sedulo*,'

c — ‖ Mt. Col. i. 14 al ‡ Jer. xxxix. (xxxii.) 4. xli. (xxxiv.) 2 only. d constr., see note and ver. 28. e — Luke xi. 38 only. 4 Kings v. 14. f — 1 Cor. xi. 23. xv. 1, 3. Gal. i. 9, 12. g [ver. 8.] Col. ii. 12. Heb. vi. 2. ix. 10 only †. h here [& ver. 8] only †. ὁ δὲ βιάδοτ δύναται χωρῆσαι ξέστατ ἑβδ δύο, Jos. Antt. viii. 2. 9. i here only †.

sc παράδοσιν τῶν πρεσβυτέρων· 4 καὶ d ἀπ' ἀγορᾶς ἐὰν μὴ e βαπτίσωνται, οὐκ ἐσθίουσιν· καὶ ἄλλα πολλά ἐστιν ἃ f παρέλαβον b κρατεῖν, g βαπτισμοὺς ποτηρίων καὶ h ξεστῶν καὶ i χαλκίων καὶ k κλινῶν· 5 καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς Διὰ τί οὐ l περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν c παράδοσιν τῶν m πρεσβυτέρων, ἀλλὰ n κοιναῖς χερσὶν ἐσθίουσιν n τὸν ἄρτον; 6 ὁ δὲ εἶπεν αὐτοῖς [ὅτι] o καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν p ὑποκριτῶν, ὡς γέγραπται q Οὗτος ὁ λαὸς τοῖς r χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν s πόρρω t ἀπέχει ἀπ' ἐμοῦ. 7 u μάτην δὲ v σέβονταί με, διδάσκοντες w διδασκαλίας x ἐντάλματα ἀνθρώπων.

...πρεσβυτέρων Frag. Cant. ABDEF GHKL MSUV ΧΓΔ l. 33. 69.

(-είον, 2 Chron. xxxv. 13. Job xli. 22. Esdr. i. 12 only.) k Matt. ix. 2 ‖ L., 6. ch. iv. 21 ‖ L. ver. 30 al. Deut iii. 11. l — Acts xxi. 21. Rom. viii. 4 al. 4 Kings xx. 3. m — ‖ Mt. Heb. xi. 2 only. n ver. 2 (refl.). o — ‖ Mt. refl. p Mk., here only. Matt. vi. 2, 5 refl. q Isa. xxix. 13. r ‖ Mt. refl. s ‖ Mt. Lake xiv. 32. xxiv. 28 only. 1. c. Job vii. 1. t ‖ Mt. refl. u ‖ Mt. only. 3 Kings xx. (xxi.) 20. v constr., ‖ Mt. refl. w ‖. elsw. Paul only, Eph. iv. 14 al. Prov. ii. 17. x ‖ Mt. Col. ii. 22 only. l. c. Job xxiii. 11, 12 vat. only.

4. [απ' so ABDLΔ.] aft αγορας ins οταν ελθωσιν D vulg-sixt(with tol) lat-*a b (c) f ff₂ i l* arm, δε οταν εισελθωσιν Scr's c. for βαπτισωνται, ραντισωνται B Scr's g[= 71] al Euthym. for *a* παρελαβον, απερ ελαβον B. for κρατειν, αυτοις τηρειν D: *tradita sunt illis servare* vulg lat-*c f l*. om και κλινων (*homœotel?*) BLΔ copt.

5. rec (for και) επειτα (*corrn for connexn*), with A rel lat-*f* syr goth arm: Δ has both: txt BDL 1. 33 latt Syr copt (æth). aft γραμματεις ins λεγοντες DΔ 69 lat-*a (c) ff₂ g₂ i*. rec οι μαθ. σου bef ου περιπατουσιν (*from* ‖ *Mt*), with AD rel latt syrr goth arm: txt BLΔ 33 copt æth. rec (for κοιναις) ανιπτοις (*gloss*), with A rel lat-*b c f ff₂* syrr goth (æth): *immundis* lat-*a*: txt BD 1. 33 vulg lat-*g₂ i* copt arm.—κοιναις χερσιν ανιπτοις 13. 69. 124. 346. ins ταις bef χερσιν D 28.

6. rec ins αποκριθεις bef ειπεν (*from* ‖ *Mt*), with AD rel latt syr goth arm: om BLΔ 33 Syr copt æth. om οτι (*see ver* 9) BLΔ 33 vulg Syr copt æth: ins AD rel lat-*b* (Tischdf) syr goth arm. περι υμων bef ησαιας A 28 (Scr's a) lat-*g₂* Syr copt (æth). om των D. for ως γεγραπται, ως ειπεν 1 arm: και ειπεν D lat-*i*, *qui dixit* lat-*a b*; *dicens* lat-*c*. add οτι BL Syr. ο λαος bef ουτος (*see* ‖ *Mt*) BD vulg lat-*b c f g₁ i l* Syr: om ουτος lat-*a ff₂*: txt A rel syr copt goth æth arm Clem-rom. for τιμα, αγαπα D-gr lat-*a b c*: *honorant me et amant me* æth. for απεχει απ', αφεστηκεν αφ' D: απεστιν απ' L 2-pe Clem-rom: απεστη απ' Δ: *est a* latt: *abest a* fuld(with em ing mt) lat-*g₁.₂*.

'*fortiter*,' diligently; πυγμή, he observes, meaning 'the fist,' answers in the LXX to the word אֶגְרֹף. see reff. But this same word אֶגְרֹף, is used to signify *strength* and *fortitude*, and *strong men* are called in the Rabbinical writings בעלי אגרופין 'lords of fists.' And the Syr. interpreter renders it by the same word as he does ἐπιμελῶς, Luke xv. 8. 4.] ἀπ' ἀγ. i. e. (as indeed some MSS. insert: see var. readd.) ὅταν ἔλθωσιν. Winer, § 66. 2 note, takes ἀπ' ἀγορᾶς with ἐσθίωσιν, justifying it by Arrian, Epict. iii. 19. 5, φαγεῖν ἐκ βαλανείου. βαπτ. is variously rendered,—of *themselves*, or the *meats bought*. It certainly refers to *themselves*; as it would not be any unusual practice to wash things bought in the market:—but probably not to washing their *whole bodies*: see below. ξεστ., not from ξέω, to polish, but a corruption of *sextarius*. See the passage of Josephus cited in the reff.

χαλκ., *brazen vessels*; earthen ones, when unclean, were to be *broken*, Lev. xv. 12. These βαπτισμοί, as applied to κλινῶν (meaning probably here *couches* [triclinia] *used at meals*), were certainly *not immersions*, but sprinklings or affusions of water. On the whole subject, see Lightfoot ad loc. 5.] The construction is an anacoluthon,—begun with και ἰδόντες, ver. 2, which *subject* being lost

8 [y] ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ [z] κρατεῖτε τὴν [aa] παράδοσιν τῶν [a] ἀνθρώπων[, [b] βαπτισμοὺς [b] ξεστῶν καὶ ποτηρίων, καὶ ἄλλα [c] παρόμοια τοιαῦτα πολλὰ ποιεῖτε]. 9 καὶ ἔλεγεν αὐτοῖς [d] Καλῶς [e] ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν [z] παράδοσιν ὑμῶν [f] τηρήσητε. 10 Μωυσῆς γὰρ εἶπεν [g] Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί Ὁ [h] κακολογῶν πατέρα ἢ μητέρα [i] θανάτῳ [i] τελευτάτω· 11 ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί [k] Κορβᾶν, ὅ ἐστιν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ [l] ὠφεληθῇς, 12 [καὶ] οὐκέτι [m] ἀφίετε αὐτὸν οὐδὲν [n] ποιῆσαι τῷ πατρὶ ἢ τῇ μητρί, 13 [o] ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ [z] παραδόσει ὑμῶν [p] ᾗ [q] παρεδώκατε. καὶ [r] παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 14 καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον

---πονηρων Ir rag. Cant.

y = Matt. xxiii. 23.
z ver. 8 reff.
a Col. ii. 8.
b ver. 4 reff.
c ver. 13 only †.
d = 2 Cor. xi. 4.
e = 1 Cor. i. 19. Gal. ii. 21. iii. 15. Heb. x. 28. Ps. lxxxviii. 34.
f Matt. xix. 17 reff.
g Exod. xx. 12.
h ‖ Mt. ch. ix. 39. Acts xix. 9 only. Exod. xxi. 16. Prov. xx. 20.
i Kings iii. 13.
‖ Mt. reff.
k here only † (-νᾶς, Matt. xxvii. 6.)

l ‖ Mt. reff. m = ch. v. 37 reff. n Matt. vii. 12. Luke i. 49. Gen. xx. 9. o ‖ Mt. Gal. iii. 17 only †. Esdr. vi. 32 only. (-ροι, Prov. i. 25. v. 7.) p attr., Matt. xxiv. 50. ch. xiii. 19. Luke ii. 30. iii. 29. ix. 43. John xv. 20. Acts i. 1 al. fr. Gen. xxii. 2. Winer, § 24. 1. q Luke i. 2 reff. r here [& ver. 8] only †.

8. homœotel in Frag-cant, *αφεντες* to *ανθρωπων*. rec aft *αφεντες* ins *γαρ*, with A rel vulg lat-*f l* syrr goth: om BDLΔ[1] lat-*a b c ff*$_2$ *i* copt goth æth arm. om *βαπτισμους* to *ποιειτε* BLΔ 1 copt arm: ins (AD) Frag-cant rel (vulg) lat-*f l* syrr goth arm-usc.—the 2 clauses of the ver are transposed in D lat-*a b c ff*$_2$ *i*.—*βαπτισμου* and om *αλλα* A.—*ποιειτε* bef *πολλα* FK vulg: *παρομοια α ποιειται τοιαυτα πολλα* D lat-*a ff*$_2$ *i*. (*On the whole, the evidence for the clause preponderates. There could be* no reason *for* inserting *it from vv* 4, 13,—*and were it thus inserted, we should have it expressed as it is in those vv. Besides, ανθρωπων is the termination of the sentence in* ‖ *Mt, and was also the* end of a lection: *and this was very likely to exclude the clause. The variations are no more than might be accounted for by a desire to bring it better into the context.*)

9. [B does not om *κ. ελεγ. αυτ.* as Btly. From inspection.] for *τηρησητε*, *τηρητε* B ev-15: *στησητε* D-gr 1 goth(appy) Syr arm, *statuatis* lat-*a b c f ff*$_2$ *i* Cypr Jer Zeno. (*Griesb approves this readg, and Fritz Tischdf*[ed 1] *adopt it: but it seems to have been substd* as a more appropr word: *Mey refers to Rom* iii. 31, *Heb* x. 9.)

10. om 2nd *σου* D 69 arm. *τελευτειτω* D.

11. for 1st *εαν, ος αν* A 33. aft *πατρι* ins *αυτου* D Scr's q[1] r lat-*a c ff*$_2$ *g*$_2$ *i* Syr copt goth æth Avit. (aft *μητρι* ins *αυτου* K al Syr copt æth.) *ο αν* D: om *ο* Δ 69. *μου* D[1](corrd 1. m., *ex me* lat: sic cod.).

12. om *και* (*to ease the construction, see on* ‖ *Mt*) BDΔ 1. 69 lat-*a b c ff*$_2$ *i* copt æth: for *και, οτι* L. for *ουκετι, ουκ εν* D-gr ('confusis *τι* cum *ν*?' Tischdf). rec aft *πατρι* ins *αυτου* (*from* ‖ *Mt*), with A rel vulg lat-*f ff*$_2$ *g*$_2$ *l* syrr copt goth æth: om BDLΓ 69 lat-*a b c i* arm Avit. rec aft *μητρι* ins *αυτου*, with A rel syrr copt goth æth: om BDL 1. 69 latt arm Avit.

13. aft *υμων* add *τη μωρα* D lat-*a b c ff*$_2$ *g*$_2$ *i* n syr-marg. for *τοιαυτα, τα αυτα* D[1]-gr.

14. rec (for *παλιν*) *παντα* (*παλιν was not understood,—παντα seemed to suit παντες below*), with A rel lat-*f* syrr goth arm: *απαντα* ev-y: om 235. 238 lat-*c*: txt BD

sight of in the long parenthesis, is here renewed with *και ἱκτερ. κ.τ.λ.* 8.] Not contained in Mt., but important, as setting forth their *depreciating* of God's command in comparison with human tradition, before their absolute *violation* of that command in vv. 10, 11. 9.] *καλῶς*—ironically—see ref. 10.] *Μωυσ. γὰρ εἶπ.* = *ὁ γὰρ θεὸς ἐνετείλατο* Mt. 11.] *Κορβᾶν* = קָרְבָּן, an offering without a sacrifice. *οἱ κορβᾶν αὐτοὺς ὀνομάσαντες τῷ θεῷ,—δῶρον δὲ τοῦτο σημαίνει κατὰ Ἑλλήνων γλῶτταν*—Joseph. Antt. iv. 4. 4. 12.] See note on Mt. ver. 5. 13.] *καὶ παρ.*, a repetition from ver. 8;—common in Mk. 14.] Both Mt. and Mk. notice that our Lord called the multitude to him, when He uttered this speech. It was especially this, said in the hearing of both the

ἔλεγεν αὐτοῖς Ἀκούσατέ μου πάντες καὶ σύνετε. 15 οὐδέν ABDEF GHKL MSUV XΓΔΠ. 33. 69.
ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ
δύναται αὐτὸν [s] κοινῶσαι· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκ-
πορευόμενα, ἐκεῖνά ἐστιν τὰ [s] κοινοῦντα τὸν ἄνθρωπον.
[16 εἴτις ἔχει ὦτα ἀκούειν, ἀκουέτω.] 17 καὶ ὅτε εἰσῆλθεν
εἰς οἶκον [t] ἀπὸ τοῦ ὄχλου, [u] ἐπηρώτων αὐτὸν οἱ μαθηταὶ
αὐτοῦ τὴν παραβολήν. 18 καὶ λέγει αὐτοῖς [v] Οὕτως καὶ
ὑμεῖς [w] ἀσύνετοί ἐστε; οὐ [x] νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπο-
ρευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν [s] κοινῶσαι,
19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν
[y] κοιλίαν· καὶ εἰς τὸν [z] ἀφεδρῶνα ἐκπορεύεται καθαρί-
ζων πάντα τὰ [a] βρώματα. 20 ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ
ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο [s] κοινοῖ τὸν ἄνθρωπον.
21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ [b] διαλο-
γισμοὶ οἱ κακοὶ ἐκπορεύονται, [c] πορνεῖαι, [d] κλοπαί, φόνοι,

s ‖ Mt. reff.
t — Luke xxiv. 31. Acts i. 9, 11, 22.
u constr, ch. xi. 29. Luke xx. 40. Num. xxvii. 21. see John xviii. 21.
v Matt. xxvi. 40 reff.
w ‖. Rom i. 21, 31. x. 19 (from Deut. xxxii. 21) only. Wisd. i. 5.
x ‖ Mt. Matt. xvi. 9, 11 al. 2 Kings xii. 19.
y 1 Cor. vi. 13. Rev. x. 9, 10. 2 Kings xx. 10.
z ‖ only †. (-δρων. Levit. xv. 19, 20.)
a Mark, here only. Matt. xiv. 15. Luke iii. 11 ix. 13. John iv. 34. Rom. xiv. 15 bis, 20. 1 Cor. iii. 2 al. Gen. xli. 35. al. Hos. ii. 2.
b — ‖. Luke ii. 35. ix. 47 al. Ps. lv. 5.
c ‖. Acts xv. 20, 29. 1 Cor. vi. 13, 18
d ‖ only. Gen. xli. 15.

LΔ vulg lat-(*a*) *b ff*$_2$ *g*$_{1,2}$ *i l* ℵ syr-marg copt æth. for ελεγεν, λεγει B 59. rec ακουετε (*from* ‖ *Mt*), with A rel: txt BDHL. rec συνιετε (*from* ‖ *Mt*), with A rel: συνιτε D: txt BHLΔ.

15. for ο δυν. αν. κοινωσαι, τα κοινουν αυτον (‖ *Mt*) B. rec (for τα εκ τ. ανθρ. εκπορ.) τα εκπορ. απ αυτου (*the transcriber's eye passed from* εκ *to* εκπορευομενα, *then* απ αυ. *was supplied*), with A rel syrr arm Aug: txt BDLΔ 33 latt copt (goth æth). om εκεινα (*as superfluous*) BLΔ copt-wilk. [B does not om τον, as Birch. From inspection.]

16. om ver BL Δ^1-marg ℵ copt. (*The omn is easily accounted for from its not occurring in* ‖ *Mt: the insn, at the end of a lection, was also very obvious.*)

17. εισηλθον UℵΠ 131 al copt-wilk Vict. ins τον bef οικον Δ: την οικιαν D. rec (for την παραβολην) περι της παραβολης, with A rel vss: txt BDLΔ 33 latt.

19. ου γαρ εισερχεται εις τ. καρ. αυ. αλλ εις τ. κοι. κ. εις τον σχετον εξερχεται D.—for οτι ουκ, ου γαρ D lat-*a b i* n.—εις την καρδιαν bef αυτου DΔ latt. rec καθαριζον (*corrn, see note*), with KMUΓ 33 (V, e sil): -ζει D goth, *et purgat* lat-*i*: txt AB rel Scr's f p ev-y Orig Thaum Chr.

20. ελεγον D-gr F. εκεινα D latt.

21. om οι D^1. rec μοιχ. πορν. φον. κλοπ., with A rel vulg lat-*f ff*$_2$ syr: μ. π. κ. φ. 1. 33 Syr(Treg) arm: μ. κλ. π. φ. lat-*a b c i* D-lat: π. κλεμματα μ. φονος D: txt BLΔ copt æth.

Pharisees and them, that gave offence to the former. 17. **εἰς οἶκον**] Not necessarily into *a* house, so that any inference can (Meyer) be drawn from it,—but *within doors:* see note on ch. ii. 1. **ἐπ. . . . οἱ μαθ.** = ἀποκρ. ὁ Πέτρος εἶπ. Mt. 19. **καθαρίζων**] The masc. part. applies to ἀφεδρῶνα, by a construction of which there are examples, in which the grammatical *object* of the sentence is regarded as the logical *subject*, e g. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα, Soph. Ant. 259. See Kühner, Gramm. ii. § 678. 1. There need not be any difficulty in this additional clause: what is stated is *physically* true. The ἀφεδρῶν is that which, by the removal of the part carried off, purifies the meat; the portion available for nourishment being in its passage converted into chyle, and the remainder (the κάθαρμα) being cast out. 21, 22.] The **καρδία** is the laboratory and the fountain-head of all that is good and bad in the inner life of man: see Beck, biblische Seelenlehre, § 21: Delitzsch, biblische Psychologie, ed. 2, § 12, pp. 248 ff. Mt.'s catalogue follows the order of the second table of the decalogue. Mk.'s more copious one varies the order, and replaces

[e] μοιχεῖαι, 22 [f] πλεονεξίαι, [g] πονηρίαι, δόλος, [h] ἀσέλγεια, [i] ὀφθαλμὸς [j] πονηρός, [k] βλασφημία, [l] ὑπερηφανία, [m] ἀφρο-
σύνη. 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ [n] κοινοῖ τὸν ἄνθρωπον.

24 Ἐκεῖθεν δὲ [o] ἀναστὰς ἀπῆλθεν εἰς τὰ [p] μεθόρια
Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν, οὐδένα ἤθελεν γνῶναι,
καὶ οὐκ ἠδυνήθη [q] λαθεῖν· 25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ
περὶ αὐτοῦ, [r] ἧς εἶχεν τὸ [s] θυγάτριον [r] αὐτῆς [t] πνεῦμα
[t] ἀκάθαρτον, ἐλθοῦσα [u] προέπεσεν [v] πρὸς τοὺς [v] πόδας
αὐτοῦ· 26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Σύρα Φοινίκισσα τῷ
[w] γένει, καὶ [x] ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς

e] (reff.) only. f Luke xii. 15. 2 Cor. ix. 5. Col. iii. 5. 2 Pet. ii. 3, 14 al. Jer. xxii. 17. Ezek. xxii. 27. g Matt. xxii. 18 reff. Isa. i. 16. h Rom. xiii. 13. 2 Cor. xii. 21. Gal. v. 19. 1 Pet. iv. 3 al.† Wisd. xiv. 26 only. i Matt. vi. 23. xx. 15. Sir. xxxiv. 13. see Deut. xv. 9. k Matt. xii. 31. Eph. iv. 31 al. Ezek. xxxv. 12.

l here only. Deut. xvii. 12 al. (-νος, Luke i. 51.) m 2 Cor. xi. 1, 17, 21 only. Job iv. 6. n vv. 16, &c. o = ch. x. 1. Luke i. 39. iv. 38. xv. 18, 20. Exod. xxiv. 13. p here only†. Ezek. xlvii. 8 Symm. ἐν μ. τῆς Ἀρμενίας καὶ Καππαδοκίας, Jos. B. J. vii. 1. 3. q Luke viii. 47. Acts xxvi. 26. Heb. xiii. 2. 2 Pet. iii. 5, 8 only. Job xxiv. 1. Wisd. x. 8. r constr., Matt. iii. 12 reff. s ch. v. 23 only †. t ch. i. 23. v. 2 al. Matt. x. 1 reff. u ch. v. 33 reff. v here only. Exod. iv. 25. Esth. viii. 3. w = Acts iv. 36. xviii. 2, 24 al. Jer. xxxviii. (xxxi.) 1. x = Luke vii. 36 reff.

22. πλεονεξια D em(with fuld) lat-*a b* (*e*) *f ff*$_2$ *g*$_2$ *i* Syr. δολ. bef πον. D. πονηρια D lat-*a b c f ff*$_2$ *i* Syr æth. βλασφημιαι D-gr al lat-*b c g*$_2$ copt-wilk goth. υπερηφανια D-gr al lat-*b*.

24. rec και εκειθ. αναστ. (*from* || *Mt*), with A rel vulg syr goth arm: *et* &c but om εκειθ. lat-*a b c i*: κ. αναστ. εκειθ. D lat-*f ff*$_2$ *g*$_1$: κακειθεν δε αναστ. 33 copt: txt BLΔ syr-marg. for μεθορια, ορια (*more usual*) BDLΔ 1. 69 Orig$_2$. rec at end adds και σιδωνος (*from* || *Mt: there can be no possible reason given why it shd have been* omitted, *had it formed part of the original txt: see also on ver* 31), with AB rel vulg lat-*c f g*$_{1,2}$ vss: om DLΔ lat-*a b ff*$_2$ *i n* Orig$_2$. rec ins την bef οικιαν, with D Orig: om AB rel Thl. ηδυνασθη ℵB: ἐδυνηθη KΔ Scr's o p ev-y: txt AD rel. (33 def.)

25. rec ακουσασα γαρ γυνη, with A rel 1 lat-(*a g*$_2$) *n* syr: γυνη δε ευθεως (D^1 adds ως) ακουσασα D latt: (*both attempts to better the construction; of also the variations:*) ευθυς γαρ ακουσασα γ. τις Syr: ακ. γυνη arm: ακ. δε γ. and ακ. γαρ η γυν. al: txt BLAℵ 33 lat-*f* syr-marg copt goth. om αυτης DΔ 1. 69 arm. ins και bef προεπεσεν D^{1}Δ lat-*a f*.

26. rec ην δε η γ., with A rel am lat-*f g*$_{1,2}$ *i* syr goth arm: txt BDLAℵ 1. 33 lat-*a* Syr copt. rec συροφοινισσα, with vulg lat-*b c f ff*$_2$ *g*$_{1,2}$ *l* D-lat: συρα φοινισσα U al lat-*a*: φοινισσα D lat-*i*: συροφοινικισσα AKL S^1-marg V-marg Δ goth æth Bas: txt B rel Syr syr(appy) copt arm('appy' Treg) Thl Euthym.—(συρ. and φοιν. are disjoined in EFGHMSVX.) rec εκβαλλη, with FH K^1(Tischdf) M (69): txt ABD G(Treg expr) rel. for εκ, απο D 115 lat-*c ff*$_2$; *de* vulg lat-*a b d f g*$_{1,2}$ *l*: om L 1. 69 Scr's g.

ψιθυροφαρυγιαι by πλ., πον., δόλ., ἀσέλ., ὀφθ. πον., and βλασφ. by βλασφ., ὑπερη., ἀφροσ. Compare Rom. i. 29: Eph. iv. 19: Wisd. xiv. 25, 26. **ἀφροσύνη**, the opposite to σωφροσύνη, *unreasoning folly*: not in speaking only, but in thought, leading to words and acts.

24—30.] THE SYROPHŒNICIAN WOMAN. Mt. xv. 21—28. Omitted by Lk. A striking instance of the independence of the two narrations. Mk., who is much more copious in particulars, *omits* a considerable and important part of the history: this would be most arbitrarily and indeed inexcusably done, if the common account of his having *combined and epitomized Mt. and Lk.* is to be taken.

Our Lord's retirement was *to avoid the Pharisees*: see notes on Mt. throughout.

24.] ἐκεῖθεν is not, *from the land of Gennesaret* (Meyer),—for ch. vi. 55, 56, has completely removed definiteness from the locality;—but refers to the (unspecified) place of the last discourse.

μεθόρια] The place must have been the *neighbourhood of Tyre*. The word is used in Xen. Cyr. i. 4. 16, ἐν τοῖς μεθορίοις τοῖς τε αὐτῶν καὶ τοῖς Μήδων, in a sense approaching that in our text: the repetition of the τοῖς assigning μεθόρια to

y ch. v. 37 reff. θυγατρὸς αὐτῆς. 27 καὶ ἔλεγεν αὐτῇ ʸ Ἄφες πρῶτον
z Matt. v. 6. ch. vi. 42 ‖. viii. 4, 8 ‖ al. Ps. xvi. 15. a here (bis) and ‖ Mt. only †. b Judg. i. 7. c Matt. xxii. 44 reff. Exod. xx. 4. d ‖ (Luke xvi. 21 v. r.) only †.
[z] χορτασθῆναι τὰ τέκνα· οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν
[a] ἄρτον τῶν τέκνων καὶ τοῖς [a] κυναρίοις βαλεῖν. 28 ἡ δὲ
[a] ἀπεκρίθη καὶ λέγει αὐτῷ Ναὶ κύριε, καὶ γὰρ τὰ [a] κυνάρια
[bc] ὑποκάτω τῆς [b] τραπέζης ἐσθίουσιν ἀπὸ τῶν [d] ψιχίων
τῶν παιδίων. 29 καὶ εἶπεν αὐτῇ Διὰ τοῦτον τὸν λόγον Frag. Cant. δαιμο-νιον... ABDEF GHKL MSUV XΓΔ Frag. Cant. 1. 33. 69.
ὕπαγε· ἐξελήλυθεν ἐκ τῆς θυγατρός σου τὸ δαιμόνιον.
30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον
e — Matt. viii. 6 reff. f ver. 4 reff. g Matt. ii. 16 reff. h Matt. xiii. 25. 1 Cor. v. 5. Rev. viii. 17 only. Ezek. xlvii. 16.
[e] βεβλημένον ἐπὶ τὴν [f] κλίνην καὶ τὸ δαιμόνιον ἐξελη-
λυθός.
31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν [g] ὁρίων Τύρου ἦλθεν διὰ
Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας, [h] ἀνὰ [h] μέσον

27. rec (for και ελεγεν) ο δε ιησ. ειπεν (*see* ‖ *Mt*), with A rel (lat-*f*) syr goth (æth) arm: και λεγει D lat-*a* g_1: *et dixit* D-lat: txt BLΔ 33 copt. rec καλον bef εστιν, with A rel goth arm: txt BDLΔ𝔑 1 latt syrr. (33 def.) rec βαλειν bef τοις κυναριοις (*from* ‖ *Mt*), with AD rel: txt B 1.

28. for και λεγει αυτω, αυτω λεγουσα D lat-*a f i n*: λεγουσα (omg αυτω) 1. 69 (lat-g_1 arm). om ναι D 69 lat-*b c* ff_2 *i* arm. om γαρ (*corrn: so also in* ‖ *Mt*) BHΔ 33. 69 Syr copt æth arm: αλλα και D lat-*b c* ff_2 *i*. rec εσθιει (*from* ‖ *Mt, where only* D *reads* εσθιουσιν), with A rel: txt BDLΔ 1. 33. 69.

29. υπαγε bef δια (*corrn to avoid ambiguity*) D 1 lat-*a b c f g i n* Syr. om τον D. rec το δαιμ. bef εκ τ. θ. σου (*simpler arrangement*), with AD rel vulg lat-*a c f* g_2 *i* syrr copt-schw goth æth arm: txt BLΔ copt-wilk.

30. om τον bef οικον DL. om αυτης D 1 lat-*b* ff_2 *i*. rec το δαιμ. εξ. κ. την θυγατερα βεβλ. επι της κλινης, with A rel lat-(*a*) *n* syr goth arm: txt BD(LΔ) Frag-cant 1 (33) vulg lat-(*b c f*) ff_2 g_2 *i l* Syr syr-jer copt æth. (*Meyer defends rec, on the ground that the transcriber passed from* και *aft* εξελ. *to* και *in ver* 31, *and then the omd clause was insd in what appeared the fitting place. But we may answer, that if this were so, we should have in some ms or vs the supposed omn: whereas it does not occur in any.*)

31. for εκ, απο Frag-cant. rec (for ηλθεν δια σιδ.) και σιδωνος ηλθε (*alteration to avoid the unlikelihood of the long detour by Sidon: see note, and cf ver* 24), with A Frag-cant rel syrr goth arm: txt BDLΔ 33 latt syr-jer copt æth.

both countries. **οὐδ. ἤθ. γν.**] Not (Fritz.), '*wished to know no man:*' but would have no man know it. **25.**] The woman (Ἑλληνίς, a Gentile) *had been following Him and His disciples before,* Mt. **26.**] Σύρα Φ., because there were also Λιβυφοίνικες, Carthaginians. **27. ἄφες πρῶτον . . .**] This important addition in Mk. sets forth the whole ground on which the present refusal rested. The Jews were *first* to have the Gospel offered to them, for their acceptance or rejection; it was *not yet time* for the Gentiles. **28.**] **καὶ γὰρ . . . .** see on Mt. **30.**] These particulars are added here. **βέβλ. ἐπὶ τ. κλ.**] which the torments occasioned by the evil spirit would not allow her to be before:—*κειμένην ἐν εἰρήνῃ*, Euthym.

31—37.] HEALING OF A DEAF AND DUMB PERSON. Peculiar to Mark. A miracle which serves a most important purpose; that of clearly distinguishing between the cases of the *possessed* and the *merely diseased* or *deformed*. This man was what we call 'deaf and dumb;' the union of which maladies is often brought about by the inability of him who never has heard sounds to utter them plainly:—or, as here apparently, by some accompanying physical infirmity of the organs of speech. **31.**] He went first northward (perhaps for the same reason, of privacy, as before) through Sidon, then crossed the Jordan, and so approached the lake on its E. side. On *Decapolis*, see Mt. iv. 25. We have the same journey related Mt. xv. 29; and **κωφοὺς λαλοῦντας** mentioned among the miracles, for which the people glorified the God of Israel. **33. ἀπολ. αὐτ.**] No reason that we know can be assigned why our Lord should *take*

τῶν [g] ὁρίων Δεκαπόλεως. 32 καὶ φέρουσιν αὐτῷ [i] κωφὸν [k] μογιλάλον, καὶ [l] παρακαλοῦσιν αὐτὸν ἵνα [m] ἐπιθῇ αὐτῷ τὴν χεῖρα. 33 καὶ [n] ἀπολαβόμενος αὐτὸν [o] ἀπὸ τοῦ ὄχλου [p] κατ' ἰδίαν [q] ἔβαλεν τοὺς [r] δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ [s] πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, 34 καὶ [t] ἀναβλέψας [t] εἰς τὸν οὐρανὸν [u] ἐστέναξεν, καὶ λέγει αὐτῷ Ἐφφαθά, ὅ ἐστιν [v] διανοίχθητι. 35 καὶ ἠνοίγησαν αὐτοῦ αἱ [w] ἀκοαί, καὶ ἐλύθη ὁ [x] δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει [y] ὀρθῶς. 36 καὶ [z] διεστείλατο αὐτοῖς ἵνα μηδενὶ [a] λέγωσιν· ὅσον δὲ αὐτοῖς [z] διεστέλλετο, αὐτοὶ μᾶλλον [b] περισσότερον ἐκήρυσσον. 37 καὶ [c] ὑπερ-

i Matt. ix. 32, 33. xii. 5 ‖ L. ch. ix. 25 al. Mt. Mk. L. xv. 31. Exod. iv. 11.
k here only. Isa. xxxv. 6 only. Exod. iv. 11 Aq. Symm. Theod.
l — Matt. xiv. 36 reff.
m Matt. xix. 13, 15 reff.
n — here only ‖. (Luke vi. 34 al. Num. xxxiv. 14.) 2 Macc. iv. 46. vi. 21 (viii. 6) only.
o ver. 17.
p Matt. xiv. 13 reff.
q — John xx. 25 bis, 27. James iii. 3 al.

r Matt. xxiii. 4 reff.
s ch. viii. 23. John ix. 6 only. Num. xii. 14. Sir. xxviii. 12 only.
t — Matt. xiv. 19 reff.
u Gosspp., here only. Rom. viii. 23. 2 Cor. v. 2, 4. Heb. xiii. 17. James v. 9 only. Isa. xix. 8.
v Mark, here (bis v. r.) only, elsw. Luke (xxiv. 31 reff) only.
w plur., — Luke vii. 1. Acts xvii. 20. Heb. v. 11. 2 Macc. xv. 39. al. Job xxxix. 5.
x Luke xiii. 16. Phil. i. 13
y — here (Luke vii. 43. x. 28. xx. 21) only. 1 Kings xvi. 17.
z Matt. xvi. 20 reff.
a ch. viii. 30.
b 2 Cor. x. 8. Heb. vi. 17. μᾶλ. with comp., Phil. i. 23. 2 Cor. vii. 13.
c here only †. (-σσεύειν, Rom. v. 20. ὑπερεκπ., 1 Thess. v 13.)

rec (for εις) προς, with A rel: txt BDLΔ Frag-cant 1. 33. 69. ins της bef δεκαπολεως D Frag-cant.

32. aft κωφον ins και BDΔℵ Frag-cant latt æth arm-zoh Synop Vict. παρεκαλουν Frag-cant 33 vulg Syr. for την χειρα, τας χειρας Δ Frag-cant 33 lat-*a*. (τας illegible in Frag-cant.)

33. επιλαβομενος E[1]Γ Frag-cant: λαβομενος Δ. πτυσας bef εβαλεν D lat-*a b c i*: πτυσας bef εις τα ωτα 69.—for εβαλεν τους δακτυλους αυτου, επτυσεν εις τους δακτυλους αυτου και εβαλεν, omg πτυσας, Frag-cant. for 2nd αυτου, του κωφου Frag-cant. for 3rd αυτου, του μογγιλαλου Frag-cant.

34. ανεστεναξεν D Frag-cant 69: εστεναξε B.

35. rec aft και ins ευθεως (*prob supplied here, as being so common in Mk, and in narratives of miracles: it is hardly ever* omd by the MSS which here om it), with A Frag-cant-marg rel vulg lat-*c f* syrr goth æth arm: bef ελυθη, LΔ: om BD Frag-cant 33 lat-*a b ff*$_2$ *i* copt. rec διηνοιχθησαν (*from ver* 34), with A Frag-cant rel: ηνοιχθησαν L: txt BDΔℵ 1. αι ακ. bef αυτου D, *aures ejus* latt. ins του μογγιλαλου bef ελυθη Frag-cant. om αυτου Frag-cant(appy).

36. aft μηδενι ins μηδεν D 28 2-pe. rec (for λεγωσιν) ειπωσιν (*very common in similar passages: cf ch* viii. 30, *Mt* viii. 4, xvi. 20, xvii. 9: *ch* i. 44 &c.), with AD rel: txt BLΔℵ Frag-cant 33. rec ins αυτος bef αυτοις (*prob combination of two readings? the omn of αυτοι below in rec makes it suspicious*), with E rel syrr goth æth arm; aft, 33: om ABLXΔ Frag-cant 1 vulg lat-*a f g*$_2$ *l* copt. om οσον to διεστ. D lat-*b c ff*$_2$ *i*. ins οι δε bef αυτοι D[1](and lat). rec om αυτοι (*see above*), with A rel vulg lat-*a g*$_2$ syr æth: ins BDLΔ Frag-cant lat-*f* Syr copt arm. περισσοτερως D Frag-cant(appy).

aside this man, and the blind man, ch. viii. 23; but how many might there be which we do not know,—such as some peculiarity in the *man himself*, or the *persons around*, which influenced His determination. It is remarkable that the *same medium* of conveying the miraculous cure is used also in ch. viii. 23. By the symbolic use of external means, our Lord signified the healing virtue for afflicted human kind, which resides in and proceeds from Him incarnate in our flesh. He uses either his own touch,—something from Himself,—or the cleansing element to which He so often compares his word.

34.] He looked to heaven *in prayer*: see Jn. xi. 41, 42. He sighed, as Chrysostom (or Pseudo-Chrys.) in Cramer's Catena, h. l. says, *τὴν τοῦ ἀνθρώπου φύσιν ἐλεῶν, ἐς οἵαν ταπείνωσιν ἤγαγεν αὐτὴν ὅ τε μισόκαλος διάβολος, καὶ ἡ τῶν πρωτοπλάστων ἀπροσεξία*: see Jn. xi. 36—38.

Ἐφφαθά = פִּתַּח (Syr.-chald.) imperative. Hithp. from פָּתַח, *aperuit*: the word used in Isa. xxxv. 5, "*Then shall the ears of the deaf be unstopped, ... and the tongue of the dumb sing.*"

35.] ὁ δεσμός — the hindrance, what-

d Matt. vii. 28 reff.
e — ch. i. 17. Acts iii. 12.
f ch. ix. 17, 26 only. Ps. xxx. 18. xxxvii. 13 only.

περισσῶς [d] ἐξεπλήσσοντο λέγοντες Καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς [e] ποιεῖ ἀκούειν καὶ [f] ἀλάλους λαλεῖν.

g ch. i. 41 al.†
h constr., ‖ Mt. Luke ix. 28. Acts v. 7. ‖ ‖ Mt reff.
k ‖ only †. Dan. vi. 18 LXX. only.
l ‖ Mt. reff.
m Matt. xxvi. 58 reff.
n ch vi. 42 reff.
o ch. xi. 4. John xxi. 1 al
p ‖ Mt. reff.

VIII. [1] Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς [2] [g] Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη [h] ἡμέραι τρεῖς [i] προσμένουσιν, καὶ οὐκ ἔχουσιν τί φάγωσιν. [3] καὶ ἐὰν ἀπολύσω αὐτοὺς [k] νήστεις εἰς οἶκον αὐτῶν, [l] ἐκλυθήσονται ἐν τῇ ὁδῷ· καί τινες αὐτῶν [m] ἀπὸ [m] μακρόθεν εἰσίν. [4] καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι πόθεν τούτους δυνήσεταί τις ὧδε [n] χορτάσαι ἄρτων [o] ἐπ' [p] ἐρημίας; [5] καὶ ἠρώτα αὐτούς Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπαν Ἑπτά. [6] καὶ

C -τον εντα... ABCDE FGHK LMSUV XΓΔ Frag. Cant. 1. 33. 69.

37. for υπερπερισσως, παντες Frag-cant: υπερεκπερισσως DU 1. for πεποιηκεν, ποιει Frag-cant. add ως B copt(appy). om και bef τ. κωφ. Frag-cant. rec ins τους bef αλαλους (*corrn to correspond with* τους κωφους), with AD Frag-cant rel: om BLΔ 33.

CHAP. VIII. 1. aft εκειναις ins δε D 28 lat-*a b c ff*$_2$ *i* Syr goth (æth). rec for παλιν πολλου, παμπολλου (*παντολλου for παλιν π.* (?) [*see* X *below*], *then altered to παμπολλ.—παμπολυς, though not elsw found in N. T., is a very common gr word* [*see lexx and the index to Plato*], *and might easily occur to a transcriber*), with A Frag-cant rel syrr: παντολου X: txt BDGLMΔ 1. 33. 69 latt copt goth æth arm. for οντος, συναχθεντος Frag-cant(appy). aft εχοντων ins αυτων D 2-pe. rec aft προσκαλεσαμενος ins ο ιησους (*beginning of lection*), with X rel lat-*f*: om AB DKLMΔ Frag-cant 1 latt syrr copt goth æth arm. om αυτου DLΔ Frag-cant 1. 28. 209 latt(exc em g_2) syr copt(Tischdf) goth.

2. for τον οχλον, του οχλου τουτου D.—add τουτον L al Syr lat-(*b c*) *i*; *turbæ huic* lat-*a*. rec ημεραι, with Δ 1. 69: ημεραις (and τρισιν) B: txt A Frag-cant rel. for προσμενουσιν, εισιν απο ποτε ωδε εισιν D lat-*a b i*. rec aft προσμ. ins μοι (*from* ‖ *Mt, where none om it*), with A Frag-cant rel vulg lat-g_1 *l* syrr copt-edd goth æth arm: om BD copt-mss.

3. for εαν απ. αυ., απολυσαι αυτους D 2-pe lat-*a b i, si illos remiserimus ire* lat-*c*. aft οικον ins ου θελω (*see* ‖ *Mt*) D (lat-*b*). μη εκλυθωσιν D. rec (for και τινες) τινες γαρ, with A Frag-cant rel vulg lat-*f* syr goth æth arm: οτι και τινες D: *quoniam quidam* lat-*a* (*b*) *c* (*i*): txt BLΔ 1. 33 (Syr) copt. aft τινες ins εξ D al lat-*c f ff*$_2$ g_2 *i l* syrr. rec om απο, with A Frag-cant rel: ins BDLΔ 1. 33. 69 latt syrr. elz (for εισιν) ηκουσι (*prob corrn as more appropriate: so also* ηκασιν. *It is hardly possible, as Mey supposes, that the pres* ηκουσι *gave offence, and was altered to* ηκασιν *and* εισιν. *Cf Mt* viii. 11; *Lu* xiii. 29), with Frag-cant rel: Steph ηκασιν, with AD 1. 33. 69 (SV, e sil) latt syrr goth æth arm: txt BLΔ copt.

4. rec om οτι (*as harsh, and needless, and not in* ‖ *Mt*), with AD Frag-cant rel: ins BLΔ.—for οτι, και ειπαν ℵ. om ωδε DH 69 vulg-ms lat-*b c ff*$_2$ *i* Syr goth: ins AB rel vulg, aft χορτασαι Frag-cant, aft δυνησ. 1 lat-*f* εν ερημιαις AKΔ.

5. rec επηρωτα (*by far the commoner word in Mt and Mk*), with AD Frag-cant rel: επηρωτησεν M vulg lat-*b f ff*$_2$ $g_{1.2}$ Syr: txt BLΔℵ. αρτους bef εχετε D 33 latt syrr copt æth: om αρτους X. [ειπαν so BΔℵ.]

ever it was, which prevented him from speaking ὀρθῶς before. 36.] See ch. i. 45. 37.] καλῶς πάν. ποιεῖ. . . . . So πάντα ὅσα ἐποίησεν καλὰ λίαν, Gen. i. 31. This work was properly and worthily compared with that first one of creation—it was the same Beneficence which prompted, and the same Power that wrought it.

CHAP. VIII. 1—10.] FEEDING OF THE FOUR THOUSAND. Mt. xv. 32—39. The accounts agree almost verbatim. Mk. adds καί τινες αὐτῶν ἀπὸ μακ. εἰσ. ver. 3, and again omits χωρὶς γυναικ. κ. παιδ.

[q] παραγγέλλει τῷ ὄχλῳ [r] ἀναπεσεῖν ἐπὶ τῆς γῆς. καὶ λαβὼν τοὺς ἑπτὰ ἄρτους [s] εὐχαριστήσας [t] ἔκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα [u] παρατιθῶσιν, καὶ [u] παρέθηκαν τῷ ὄχλῳ. 7 καὶ εἶχαν [v] ἰχθύδια ὀλίγα· καὶ [w] εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα [u] παρατιθέναι. 8 ἔφαγον δὲ καὶ [u] ἐχορτάσθησαν, καὶ ἦραν [x] περισσεύματα [y] κλασμάτων ἑπτὰ [z] σπυρίδας. 9 ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ [a] ἀπέλυσεν αὐτούς, 10 καὶ εὐθὺς [b] ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ [c] μέρη Δαλμανουθά. 11 καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο [d] συνζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ [e] σημεῖον ἀπὸ τοῦ οὐρανοῦ, [f] πειράζοντες αὐτόν. 12 καὶ [g] ἀναστενάξας τῷ [h] πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; [i] ἀμὴν λέγω [ὑμῖν],

q Luke v. 14. viii. 29, 56 al. Joh. vi. 6.
r ‖ Mt. reff
s abs-col., ‖ Mt. reff.
t ‖. Matt. xxvi. 26 al. Jer. xvi. 7.
u ch. vi. 41 reff. Gen. xviii. 8.
v ‖ only †.
w ch. vi. 41 reff.
x Matt. xii. 34 reff.
y Matt. xiv. 20 reff.
z ‖. ver. 20 ‖. Acts ix. 25 only †.
a Matt. xiv. 15 reff.
b Matt. viii. 23 reff. see ver. 13.
c — Matt. ii. 22 al. fr. Exod. xvi. 35.
d w. dat., ch. ix. 14. xii. 28. Acts vi. 9 al.†
e Matt. xii. 38, 39 al. xxv. 13. Sus. 22. 2 Macc. vi. 30 only.
f Matt. xix. 3 reff. ch. x. 2 al.
g here only. Lam. i. 4. Sir.
h ch. ii. 8 reff.
i Matt. v. 18 reff.

6. rec (for παραγγελλει) παρηγγειλε (*see* ‖ *Mt*), with AC Frag-cant rel vss[‘quæ sæpe presentem per præt. exprimunt.’ Treg]: txt BDLΔℵ (copt ?). ins και bef ευχαριστησας (*so ver* 23, *ch* xiv. 22, *and* ‖ *Mt*) CDSV lat-*a f* g_1 Syr goth æth: om AB Frag-cant rel vulg lat-*b c ff*$_2$ syr copt arm. rec (for παρατιθ.) παραθωσι, with AD Frag-cant rel: txt BCLMΔ 33. 69.

7. [ειχαν so BDΔ.] αυτα bef ευλογ. M Frag-cant 1. 69 latt (syrr) arm, ταυτα ευλογ. AFK: ευλογ. (alone) D rel: txt BCLΔ copt æth. rec (for κ. ταυτα παρ.) παρ. κ. αυτα, with M^1 rel syr goth (æth): κ. αυτα παρ. 33: αυτα παρ. V: παρ. αυτα Syr: παρ., omg κ. [τ]αυ. (*see Lk* ix. 16), Frag-cant 1 latt arm: txt BCLΔ copt.—for ειπεν κ. ταυτα παρ., κ. αυτους εκελευσεν παρατιθεναι D.—rec (for παρατιθ.) παραθεινα, with M^1 rel, παραθηναι EFHKΓ Frag-cant: παρατιθηναι A evv-18-19-z Scr's c: παραθειτε C 33 æth: txt BDLM^{2}Δ. for ευλογ., ευχαριστησας D.

8. και ἔφαγον (*see Mt* xiv. 20, xv. 27, *and Mk* vi. 42) BCDLΔ 1. 33 latt Syr copt æth: εφαγον δε A Frag-cant rel syr goth. ins τα bef περισσευματα C copt: το περισσευμα των D (*quod superaverat* latt).

9. rec aft ησαν δε ins οι φαγοντες (*from ch* vi. 44: *see also* ‖ *Mt*), with ACD Frag-cant 69(sic) rel latt syrr goth: om BLΔ 33 copt.

10. εμβας bef ευθ. AKMU Frag-cant 1. 69 syrr goth. rec ευθεως, with A Frag-cant rel: om D lat-*b c ff*$_2$ *i*: txt BCLΔ 1. 69. aft εμβας ins αυτος B: και αυτος ανεβη D (2-pe) lat-*b i*. ins και bef ηλθεν D 2-pe. for μερη, ορια D lat-*c f* arm-usc. δαλμανουννθα B: μελεγαδα D^1: μαγαδα D^2: μαγδαλα or -λαν 1. 69 vss: txt AC Frag-cant rel syr-marg-gr vulg lat-*f* $g_{1,2}$ syrr copt æth (arm).

11. εξηλθοσαν D. ins συν bef αυτω D-gr latt. ins το bef σημ. D.

12. εαυτου AL: om DM^{1}Γ 1 vulg lat-*b* g_2 *i l*. rec (for ζητει σημ.) σημ. επιζητει (*from* ‖ *Mt*), with A Frag-cant rel vulg lat-*f* $g_{1,2}$ syr goth arm Orig: txt BCDLΔ 1. 33 am(with fuld ing tol) lat-*a b c i l* Syr copt æth. om υμιν BL: ins ACD Frag-cant rel vss Orig.

Mt. ver. 38. 7.] We have a curious instance here of correction and confusion in the principal MSS. The ταῦτα in the text, arising from the graphic character of St. Mark's narrative [κ. ταὐ. παρατιθέναι = κ. ταὐ. παρατιθειτε], gave offence to the transcribers. Hence the variety of corrections which will be found in the digest. 10.] Mt. mentions *Magadan*, ver. 39. Dalmanutha was probably a village in the neighbourhood,—see note on Mt., and the Land and the Book, p. 393;—a striking instance of the independence of Mk.: called by the Harmonists "an addition to St. Matthew's narrative, to shew his independent knowledge of the fact." Wordsw. What very anomalous writers the Evangelists must have been.

11—13.] REQUEST OF A SIGN FROM

k Heb. iii. 11 and iv. 3, 5, from Ps. xciv. 11. Gen. xiv. 23. Num. xiv. 30 al.
l — Matt. iv. 11 al.
m absol. — here only. Eur. Troad 455.
n ‖ Mt. reff.
o ‖ Mt. Phil. iii. 14. James i. 24 al. Gen. xlii. 30. Ps. cxviii. 16.
p Matt. xvi. 20 reff.
q Matt. viii. 4 reff.
r ch. xiii. 5 ‖ 9. Heb. xii. 25 al.
s ch. xii. 33. Matt. vii. 15.
w ch. vi. 32.
t Matt. xiii. 33 reff.
u ‖ Mt. reff.
v pres., John i. 40 reff.
Luke xii. 1. John xii. 40. Rom. xi. 7. 2 Cor. iii. 14 only. Job xvii. 7 vat. only.

[k] εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. 13 καὶ [l] ἀφεὶς αὐτοὺς πάλιν [m] ἐμβὰς ἀπῆλθεν εἰς [n] τὸ πέραν· 14 καὶ [o] ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. 15 καὶ [p] διεστέλλετο αὐτοῖς λέγων [q] Ὁρᾶτε, [r] βλέπετε [s] ἀπὸ τῆς [t] ζύμης τῶν Φαρισαίων καὶ τῆς [t] ζύμης Ἡρῴδου. 16 καὶ [u] διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ [v] ἔχουσιν. 17 καὶ γνοὺς λέγει αὐτοῖς Τί [u] διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε; [w] πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, 19 ὅτε τοὺς

—αρτον Frag. Cant. ABCDE FGHKL MSUVX ΓΔ l. 33. 69.

13. for αυτους, αυτου A. rec εμβας bef παλιν, with A Frag-cant rel vulg lat-*f ff*$_2$ *g*$_{1.2}$ syr goth: txt BCDLΔ 33. 69 lat-*a i* copt-ms æth arm. rec adds εις το πλοιον, with DHKUΓ Frag-cant 1. 69 vss, so (omg το) A rel: om BCLΔ am(with tol) lat-*ff*$_2$ *g*$_1$.

14. aft επελαθοντο add οι μαθηται D al lat-*c*; οι μαθηται αυτου (‖ *Mt*) U Frag-cant 13. 28. 69. 124. 131 al. om και and ουκ D lat-*a g*$_2$ (*c ff*$_2$ *i*) arm.

15. om ορατε D 1 tol lat-*a* arm. ins και bef βλεπετε C Frag-cant 69 vulg lat-*c f l* copt-schw æth.

16. rec aft αλληλους ins λεγοντες (*to mend construction: from* ‖ *Mt*), with AC Frag-cant rel vulg lat-*f g*$_{1.2}$ syrr copt goth æth arm: om BD 1 lat-*a b c ff*$_2$ *i*. rec (for εχουσιν) εχομεν (*cf* ‖ *Mt, and above*), with ACℵ rel vulg lat-*f g*$_1$ syrr goth æth arm: ειχαν (*corrn of tense*) D lat-*a b ff*$_2$ *g*$_2$ *i*: txt B 1 lat-*c* copt.

17. rec aft γνους ins ο ιησους (*from* ‖ *Mt*), with ACD rel am(with fuld) lat-*a c f g*$_2$: aft ουτοις, L vulg lat-*b ff*$_2$: om BΔ^1 lat-*i* copt. aft διαλογιζεσθε ins εν ταις καρδιαις υμων DU lat-*a b c ff*$_2$ *g*$_2$ syr-w-ast æth arm; εν εαυτοις (‖ *Mt*) M 69; ολιγοπιστοι, in addition, (‖ *Mt*) 1. 69 syr-w-ast(noting on marg "εν τ. καρδ. υμ. οδιγοπ. non inventum est in 2 exx. græcis neque in antiquo syr.") arm. rec ins ετι bef πεπωρ. (*prob from the last syll of συνιετε,—the sense seeming also to justify it*), with A rel vulg lat-*f g*$_2$ *l* syrr, *sic* lat-*b c d ff*$_2$ *i*, ora 106 goth: om BCDLΔ 1. 33 lat-*a* copt æth (Treg) arm. πεπωρωμενη εστιν η καρδ. D lat-*a* (*b c ff*$_2$ *i*) æth.

18. for ου, ουδε D 2-pe latt.

HEAVEN. Mt. xvi. 1—4, who gives the account more at length: without however the graphic and affecting ἀναστ. τῷ πν. αὐ. ver. 12. 12.] εἰ δοθ., a Hebrew form of strong abjuration: see reff., and Winer, § 55 end.

14—21.] WARNING AGAINST THE LEAVEN OF THE PHARISEES AND OF HEROD. Mt. xvi. 5—12. Our account is fuller and more circumstantial,—relating *that they had but one loaf* in the ship, ver. 14; inserting the *additional reproofs*, ver. 18, and the reference to the two miracles of feeding more at length, vv. 19—21. Mk. however omits the *conclusion* in Mt., —that *they then understood that He spake to them of the doctrine, &c.* Possibly this was a conclusion drawn in the mind of the narrator, not altogether identical with that to be drawn from our account here—for the *leaven of Herod* could not be *doctrine* (καὶ τ. ζ. Ἡρ., ver. 15—Mk. only), but must be understood of the irreligious lives and fawning worldly practices of the hangers-on of the court of Herod.

14.] ἐπελ. is *not pluperfect;* see on Mt. ver. 5. The subject to the verb is the disciples, unexpressed: see next verse.

15.] ὁρᾶτε is merely *take heed*, and does not belong to ἀπό. βλέπ. ἀπό is not '*turn your eyes away from*' (Tittm. and Kuin. in Meyer), but as in reff. The ζύμη Ἡρῴδου here seems to answer to the ζ. Σαδδουκαίων in Mt. But we must not infer from this that Herod was a Sadducee. He certainly was a bad and irreligious man, which would be quite enough ground for such a caution. We have a specimen of the morals of his court in the history of John the Baptist's martyrdom. In the *last* οὕτω, ver. 21, Meyer sees a *new* climax, and refers the *not yet*

πέντε ἄρτους [x] ἔκλασα [y] εἰς τοὺς πεντακισχιλίους, πόσους [z] κοφίνους [a] κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ Δώδεκα. [20] ὅτε [δὲ] τοὺς ἑπτὰ [y] εἰς τοὺς τετρακισχιλίους, πόσων [a] σπυρίδων [b] πληρώματα [a] κλασμάτων ἤρατε; καὶ λέγουσιν αὐτῷ Ἑπτά. [21] καὶ ἔλεγεν αὐτοῖς Οὔπω συνίετε;

[22] Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ τυφλόν, καὶ [c] παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται. [23] καὶ [d] ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ [e] ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ [f] πτύσας εἰς τὰ [g] ὄμματα αὐτοῦ, [h] ἐπιθεὶς τὰς χεῖρας αὐτῷ [i] ἐπηρώτα αὐτὸν εἴ τι βλέπεις.

x ver. 6.
y — Matt. xxvi. 10. Luke ix. 13.
z Matt. xiv. 20 (reff.).
a ver. 8 reff.
b ch. vi. 43. Rom. xv. 29. 1 Cor. x. 26, from Ps. xxiii. 1. Eph. iv. 13. Eccl. iv. 6.
c Matt. xiv. 36 reff.
d Acts xxiii. 19 al. Zech. xiv. 13.
e — here only. (Luke xv. 22 reff.)
f ch. vii. 33 reff.
g Matt. xx. 34 (reff.) only.
h Matt. xix. 13, 15 reff.
i vv. 5, 27, 29.

19. aft αρτους ins τους D; ους 69 lat-*b c ff*$_2$ *i k* copt. ins και bef ποσους CDMΔ 33 am(with em fuld ing) lat-*f* $g_{1.2}$ *l* æth arm. rec πλήρ. bef κλ., with A rel lat-*f* syr goth: ηρ. bef πλ. D: om πλ. 69 lat-*a c ff*$_2$ *i k* D-lat: txt BCLΔ 1. 33 ev-y vulg lat-$g_{1.2}$ *l* Syr (copt).

20. om δε BL 2-pe: ins ACD rel lat-*a f ff*$_2$ *i* syr goth æth arm.—for δε, και Δℵ vulg lat-$g_{1.2}$: add και C lat-*f*: και οτε (omg δε) lat-*c* Syr. aft επτα ins αρτους CM^2 13. 69. 124. 346 al vulg lat-*c f* g_2 *l* goth æth arm. ποσων σφυριδων, omg πληρωματα, D 49 2-pe vulg lat-*a c ff*$_2$ $g_{1.2}$ *i* arm. rec (for και λεγουσιν) οι δε ειπον, with AD rel lat-*b c i* syr goth arm: txt BCLℵ vulg lat-g_2 copt æth, so (omg και) Δ lat-g_1 *k l* Syr. rec om αυτω, with ADℵ rel lat-*a b c f ff*$_2$ *i k* syrr goth arm: ins BCLΔ vulg lat-$g_{1.2}$ *l* copt æth.

21. for ελεγεν, λεγει DFK lat-*a b c f ff*$_2$ $g_{1.2}$ *i k* Syr. rec πῶς οὐ, with B rel lat-*b* D-lat copt (æth): πως ουπω (*combination*) ADMUX 33 vulg lat-*a c ff*$_2$ $g_{1.2}$ *i l* syrr goth Thl: πως ουν ουπω 69 lat-*f* arm: ου πως K: ουπω C^{1}LΔ Scr's e ev-y. for συνιετε, νοειτε (*from* ‖ *Mt*) BD^2: συννοειτε *intellexistis* D^1 lat-*b*.

22. rec ερχεται (*corrn, see ch* v. 38), with A rel syrr: txt BCDLΔ 33. 69 vulg lat-g_1 *k* (*a b c f ff*$_2$) copt (goth æth) arm. for βηθσαιδαν, βηθανιαν D lat-*a f ff*$_2$ *i l* goth.

23. λαβομενος την χειρα D. rec (for εξηνεγκεν) εξηγαγεν (*substitution of appy more appropriate word*), with AD rel vulg lat-*f* vss: txt BCLΔℵ 33. for αυτω, αυτου ΑΚΔ vulg lat-*f l* Syr copt goth. rec (for βλεπεις) βλεπει, with AD^2 rel latt syrr goth arm: txt BC D^1-gr Δ copt æth.

to the moment even after the reminiscence of vv. 18—20. It may doubtless be so, and the idea would well accord with the graphic precision of St. Mark.

22—26.] HEALING OF A BLIND MAN AT BETHSAIDA. Peculiar to Mk. This appears to have been Bethsaida Julias, on the N.E. side of the lake. Compare ver. 13: and see on this Bethsaida, Jos. Antt. xviii. 4. 6: B. J. iii. 10. 7: Plin. Nat. Hist. v. 15. Wieseler, Chron. Synops. p. 273 f. See however against the idea that there were two Bethsaidas, The Land and the Book, pp. 373, f. 23.] The leading of this blind man out of the town appears as if it had been from *some local reason*. In ver. 26 we find him forbidden expressly to enter into or tell it *in the town*, and with a repetition of κώμη, which looks as if the place had been somehow unworthy of such a work being done there. (This is a serious objection against Meyer's reason, that the *use of spittle* on both occasions occasioned the same privacy here and in ch. vii. 33.) Or we may perhaps find the reason in our Lord's *immediate departure* to such a distance (ver. 27); and say, that He did not wish multitudes to gather about and follow Him.

πτύσας . . . ἐπιθεὶς . . . see above on ch. vii. 33. We cannot say what may have induced our Lord to perform this miracle *at twice*—certainly not the reason assigned by Dr. Burton, "that a blind man would not, on suddenly recovering his sight, know one object from another, because he had never seen them before," and so would require a double miracle;—a second to open the eyes of *his mind also*, to comprehend what he saw. This as-

k Matt. xiv. 19 reff.
l Matt. vii. 5. Luke vi. 42 only †.
m Matt. xii. 13 reff.
n w. acc., here only. 1-a. v. 12. — Acts xxii. 11.
o here only †. (-γής, Job xxxvii. 21. -γησις, Ps. xvii. 12. -γημα, Lev. xiii. 23.) τηλαυγέστερον ὁρῶν, Diod. Sic. i. 50.

ABCDE FGHK LMSUV ΧΓΔ 1. 33. e9.

24 καὶ [k] ἀναβλέψας ἔλεγεν Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. 25 εἶτα πάλιν ἔθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ· καὶ [l] διέβλεψεν· καὶ [m] ἀπεκατέστη καὶ [n] ἐνέβλεπεν [o] τηλαυγῶς ἅπαντα. 26 καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.

24. for ελεγεν, λεγει D 69 vulg lat-*a b f g*$_{1.2}$: ειπεν C al lat-*c ff*$_2$ *k* Syr. elz-1633 ως δενδρα περιπ., omg οτι and ορω, with C^{1}D M-marg 1 latt syrr copt æth arm: txt ABC^1 rel 69 goth Thl Euthym.

25. for ειτα, και D lat-*b c ff*$_2$ *i k* æth: om Syr arm. rec επιθηκε (*corrn aft ver* 23), with AC rel vulg lat-*b c d f ff*$_2$ *i k*: επειθεις D-gr lat-*a*: txt BL. rec (for διεβλεψεν) εποιησεν αυτον αναβλεψαι, with A rel lat-*a f* syr goth; so, addg κ. διεβλεψεν, 69: ηρξατο αναβλεψαι D vulg lat-*b c ff*$_2$ *i l*: ενεβλεψεν C^2: txt BC^{1}LΔℵ 1 lat-*k* copt æth. (*The acct seems to be this: διεβλεψεν was not understood. Hence the corrn of* D—then *that of* A *rec, to make* our Lord *the* subject, *as before, and to give αναβλ. the same meaning as before, ver* 24. *The readg of* C^1, *ενεβλεψεν, is a mechanical corrn to the word occurring just after. The question of the original txt is not without some difficulty, but the above seems to me more probable than that a corrector shd have changed to a new subject and dropped εποιησεν αυτον. Lachm edits as rec: Tischdf and Treg, as in txt.*)—om κ. διεβ. Syr. rec (for απεκατεστη) αποκατεσταθη, with DU 1: αποκατεσταθη A rel: txt CLΔ, αποκατεστη B. rec ενεβλεψεν (*to correspond with the other aorists*), with AC rel syr copt: ωςτε αναβλεψαι D vulg lat-*b c ff*$_2$ *i l* Ps-Chr-lat: ανεβλεψεν FM^1 Thl: txt BL (Δ) 69. δηλαυγως C (L) Δ: δηλως 33. rec απαντας (*corrn to suit* ανθρωπους *above*), with AC^{2}M(Treg, expr) rel goth: om 33 lat-*c k*: txt BC^1 D(παντα) LΔ 1. 69 syrr copt æth arm Ps-Chr-lat.

26. rec ins τον bef οικον, with GMUXΔ 1. 69 copt: txt ABCD rel goth. for λεγων, κ. λεγει αυτω D. for 1st μηδε, μη ℵ^1. aft λεγων ins υπαγε εις τον οικον σου και (*see ch* ii. 11, *Mt* ix. 6) D 13. 28. 61. 69. 124. 346. 2-pe vulg lat-*a b f ff*$_2$ *g*$_{1.2}$ *l*.—om μηδε εις την κωμην εισελθῃς D lat-*c k*: for μηδε, εαν 13. 28. 61. 69. 346. 2-pe vulg lat-*a b f ff*$_2$ *g*$_{1.2}$ *l* syr-marg arm. om μηδε ειπ. τιν. ε. τ. κωμη BLℵ 1^1. 209 copt.—for μηδε ειπῃς τινι, μηδενι ειπῃς D syr-marg arm, *nemini dixeris* vulg lat-*b f ff*$_2$ *g*$_{1.2}$ *l*: μηδενι ειπῃς μηδε 13. 69: μηδενι μηδεν ειπῃς μηδε 28. 61. 346.—for εν τη κωμη, εις την κωμην (*confusing the two clauses*) D: om vulg lat-*b f ff*$_2$ *g*$_{1.2}$ *l*. (*The stumbling-block was, that if he* did not enter into the town, *he* could not tell it to any one in the town. Hence B *&c om the 2nd clause:* D *&c alter the 1st: others insert a saving clause,* 'if thou shouldest enter &c.' *txt is the reading of* AC rel syrr goth æth, *rec, Lachm, Tischdf* 1857, *Treg.*)

sumes the man to have been *born* blind, which he was not, from ver. 24; for how should he know *how trees appeared?* and besides, the case of the man born blind in John ix. required no such double healing. These things were *in the Lord's power*, and He ordered them as He pleased from present circumstances, or for our instruction. **24.**] **I see men, because I see them walking as it were trees**; i. e. not distinct in individual peculiarity, but as trees in the hedge-row flit by the traveller. It is a minute mark of truth, that he describes the appearance of persons as he doubtless had often had occasion to do during the failing of sight which had ended in his blindness. By no possibility can the words convey, as Wordsw., three different stages of returning vision: "I see men. I see them standing still, and dimly, as trees. I see them walking." For thus the ὅτι is altogether passed over, and περιπατοῦντας taken out of its government, and most unnaturally made into a sentence by itself. **25.**] The distinction in the text here adopted, between διέβλεψεν and ἐνέβλεπεν, would be **He saw clearly** (the work of that instant), **and was thoroughly restored, and** (thenceforward) **saw all things plainly.** But the text is in much uncertainty.

26.] See above in this note,—and var. readd. The first and second μηδέ both carry a separate climax with them: he was not even to *go* into the village, no, nor so much as tell it to *any who dwelt in the village.*

27 Καὶ [p] ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου. καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; 28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστήν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ὅτι εἷς [q] τῶν προφητῶν. 29 καὶ αὐτὸς ἐπηρώτα αὐτούς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ [q] χριστός. 30 καὶ [r] ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν [s] υἱὸν τοῦ [s] ἀνθρώπου πολλὰ παθεῖν καὶ [t] ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας [u] ἀναστῆναι· 32 καὶ [v] παρρησίᾳ τὸν λόγον ἐλάλει. καὶ [w] προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο [x] ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ [y] ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ [z] ἐπετί-

p Matt. xi. 7 al.
q Matt. i. 1 reff.
r = Matt. xii. 16 reff. xx. 31.
s Matt. viii. 20 reff.
t Matt. xxi. 42 reff.
u Matt. xii. 41. xx. 19. ch. xvi. 9 al.
v Isa. xxvi. 19.
w John vii. 13, 26. x. 24 al.
x ‖ Mt. Acts xviii. 26. Rom. xiv. 1, 3 al. 2 Macc. viii. 1.
y = ‖ Mt. Matt. xvii. 18. xix. 3. ch. i. 25 al. Zech. iii. 2.
z ch. v. 30. John xxi. 20. 1 Kings x. 9.

27. for τας κωμας καισαρειας, καισαριαν D lat-*a b ff*$_2$ *i*. om 2nd αυτου A arm. om αυτοις DLΔ 33 tol lat-*a b k* arm. ειναι bef οι ανθρ. D vulg lat-*a* (*c*) *f ff*$_2$.

28. rec (for ειπαν) απεκριθησαν (*see* ‖ *Lu*), with AD rel latt syr goth arm: txt BC^{1}LΔℵ lat-*k* Syr copt. rec om αυτω λεγοντες (*see* ‖ *Mt Lu*), with A rel syrr goth: om λεγοντες C^2 33 æth: ins BC^{1}DLΔ 69 latt copt. rec om 1st οτι, with AC^{2}D rel latt syr goth: οι μεν (‖ *Mt*) C^{1}Δ 69: txt Bℵ Syr. for και αλλ., αλλοι δε (‖ *Mt*) D 69 lat-*a f k* copt-ms: αλλοι VΔ vulg lat-*b c*: txt ABC rel lat-*ff*$_2$ *i*. rec (for οτι εἰς) ἑνα (*to suit* ιωαννην *and* ηλιαν), with AC^2 rel lat-*k* syrr goth arm: ως ενα D latt: txt BC^{1}L copt.

29. for και αυτος, αυτος δε (‖ *Lu*) D lat-*a c ff*$_2$: om (‖ *Mt*) 1 lat-*k* æth arm. rec (for επηρωτα αυτους) λεγει αυτοις (*from* ‖ *Mt*), with AC^2 rel vulg lat-*b* (*f* syrr) goth æth arm: txt BCDLΔ lat-*a c ff*$_2$ copt. rec aft αποκριθεις ins δε (*from* ‖ *Mt Lu*), with CD rel lat-*f ff*$_2$ goth syr: pref και A 33 lat-*a b i* (*k*) æth: om BL vulg syrr copt Eus.

30. for λεγωσιν, ειπωσιν (*from* ‖ *Mt*) CDG.

31. rec (for υπο) απο (*from* ‖ *Mt Lu*), with A rel: txt BCDGKL 33. ins απο bef των αρχ. D lat-*a b f k* Syr. rec om των bef αρχ. (‖ *Mt Lu*), with A rel: ins BCDEHMUVX goth. rec om των bef γραμ., with AGKSXΔ 1. 33. 69 goth: ins BCD rel.

32. rec αυτον bef ο πετρος (‖ *Mt*), with AC rel vulg lat-*f k* copt goth arm: om αυτον D: txt BL lat-*a*.

27—30.] CONFESSION OF PETER. Mt. xvi. 13—20. Lk. ix. 18—21. With the exception of the introduction in Lk., which describes the Lord to have been *alone praying, and joined by his disciples*,—and the omission of the praise of and promise to Peter by both Mk. and Lk., the three are in exact accordance. On this latter omission no stress must therefore be laid as to the character of *Mark's Gospel*, as has been done. (Thl. in l.—cited by De W.)

31—IX. 1.] ANNOUNCEMENT OF HIS APPROACHING DEATH AND RESURRECTION. REBUKE OF PETER. Mt. xvi. 21—28. Luke ix. 22—27. Lk. omits the rebuke of Peter. Mk. adds, ver. 32, παρρησίᾳ τ. λ. ἐλάλει· and, in the rebuke of Peter, that the Lord said the words ἰδὼν τοὺς μαθητὰς αὐτοῦ. In vv. 34, 35, the agreement is close, except that Lk. adds καθ' ἡμέραν, aft. τὸν σ. αὐτοῦ, and Mk. και του εὐαγγ. aft. ἐμοῦ, ver. 35 [it is perhaps worthy of remark that St. Mk. writes ἀκολουθεῖν in ver. 34: possibly from the information of him, to whom it was said, τι πρός σε; σύ μοι ἀκολούθει, John xxi. 22]; and informs us, in ver. 34, that

ABCDE FGHK LMSUV ΧΓΔ i. 33. ℵ.

μησεν Πέτρῳ καὶ λέγει Ὕπαγε ὀπίσω μου σατανᾶ, ὅτι οὐ
[a] φρονεῖς [a] τὰ τοῦ θεοῦ, ἀλλὰ [a] τὰ τῶν ἀνθρώπων. 34 καὶ
προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ
εἶπεν αὐτοῖς Ὅστις θέλει [b] ὀπίσω μου [b] ἀκολουθεῖν,
[c] ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν [d] σταυρὸν [d] αὐτοῦ
καὶ ἀκολουθείτω μοι. 35 ὃς γὰρ ἐὰν θέλῃ τὴν [e] ψυχὴν
αὐτοῦ σῶσαι, [e] ἀπολέσει αὐτήν· ὃς δ' ἂν [e] ἀπολέσει τὴν
[e] ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει
αὐτήν. 36 τί γὰρ [f] ὠφελεῖ [g] τὸν] ἄνθρωπον [h] κερδῆσαι
τὸν κόσμον ὅλον καὶ [i] ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; 37 τί
γὰρ [k] δώσει ἄνθρωπος] [l] ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;
38 ὃς γὰρ ἐὰν [m] ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν
τῇ γενεᾷ ταύτῃ τῇ [n] μοιχαλίδι καὶ [o] ἁμαρτωλῷ, καὶ ὁ

a — ‖ Mt. Rom. viii. 5. xii. 16 bis. Phil. iii. 19. Col. iii. 2. 1 Macc. x. 20.
b Matt. viii. 33 reff.
b Matt. x. 38. 3 Kings xix. 20. see Num. xxxii. 11.
c ‖ Mt. and of Peter's denial only, exc. Luke xii. 9. Isa. xxxi. 7 only.
d ‖ Mt. reff.
e ‖ Mt. reff. see Prov. i. 19.
f Matt. xv. 5 reff. Prov. x. 2.
g art., — Matt. xv. 11 al.
h ‖. Matt. xxv. 17, &c. James iv. 13†. Job xxii. 3 Symm.
i — constr., ‖ Mt. reff. Herod. vii. 39.
k ‖ Mt. Matt. xxvii. 10. Gen. xxv. 34.
l ‖ Mt. only. Jer. xv. 13 only.
m ‖ L. Rom. i. 16. 2 Tim. i. 8, 12. Job xxxiv. 19 var. Isa. l. 20 F. only.
n Matt. xii. 39 reff.
o adj. (Luke v. 8. xix. 7 f), Rom. vii. 13. Isa. i. 4.

33. aft ο δε ins ιησ. AK lat-*f* syr. rec ins τω bef πετρω (‖ *Mt*), with AC rel: om BDL. rec (for κ. λεγει) λεγων, with AD rel latt syr goth arm: txt BCLΔ lat-*ff*$_2$ *k* Syr copt æth. om 2nd τα D-gr 225.

34. om αυτοις DXΔ lat-*a b c ff*$_2$ *i k*. for οστις, ει τις (*from* ‖ *Mt Lu*) BC^{1}DLΔ 1. 33. 69 latt syr-marg arm Orig Synop: txt AC^2 rel syrr copt goth æth. rec (for ακολουθειν) ελθειν (*from* ‖ *Mt*), with ABC^{1}KL lat-*c g*$_1$ *k* syrr copt arm Orig-lat: ελθειν κ. ακολουθειν Δ: txt C^{1}D rel vulg lat-(*a b ff*$_2$) *f i* ℓ goth æth Orig Vict Thl Ambr. for απαρν., αρνησασθω D.

35. rec (for εαν) αν, with AD rel Orig$_1$: txt BCKMΔ 1. 33. for 1st ψ. αυτου, εαυτου ψ. B Orig: ψ. εαυ. D^2. om ος δ' αν απ. τ. ψ. αυ. D^1 lat-*k* æth. rec (for 2nd απολεσει) απολεση (*corrn, and from* ‖ *Mt Lu*), with A rel Orig: txt BCD^{2}ΓΔ. for 2nd ψυχην αυτου, εαυτου ψυχην C^2 rel: txt A B[sic cod: see table] C^{1}LΔ.—αυτην D^{2}Γ lat-*i*^{1}. om εμου και D lat-*a b i* (*k*) ℓ æth arm Orig. rec ins ουτος bef σωσει (*from* ‖ *Lu*) C^2 M-marg rel: txt AB C^1(appy) DKLM^{1}XΔ 1. 33 latt syrr copt goth æth arm Orig Dial.

36. rec ωφελησει (*from* ‖ *Mt; not txt from* ‖ *Lu*), with ACD rel vulg lat-*b c f ff*$_2$ *k* syr Orig: ωφεληθησεται 33: txt B (L) ℵ lat-*a* Syr arm. rec om τον, with BKU(SV, e sil) goth: ins AC^{1}D Orig.—ανθρωπος (‖ *Mt Lu*) C^{2}EFGHLMXΓΔ 1. 33. 69 Petr-alex. rec (for κεοδησαι and ζημιωθηναι) εαν κερδηση and ζημιωθη (*from* ‖ *Mt*), with AC rel latt Orig: κερδησας [*see* ‖ *Lu*] ζημιωθηναι L: txt BℵΔ.—τ. κ. ολ. bef κερδ. C 33 Syr Petr-alex.

37. rec (for τι γαρ) η τι (*from* ‖ *Mt*), with ACD^2 rel latt syrr goth æth: η τι γαρ D^1-gr: txt BLΔℵ copt arm Orig. om δωσει ανθρωπος Δ: ins ABCDLℵ rel latt Orig. (*Prob the origl txt was* τι γαρ ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; *as Tischdf has edited,* δώσει ἄνθρ. *being from* ‖ *Mt. But the single codex Sangallensis is hardly warrant enough for this.*)—δοι BℵΔ, δω L. ins ο bef ανθρ. B. εαυτου B: αυτω C.

38. rec (for εαν) αν (*see* ‖ *Lu*), with GHKU 69 (S 1. 33, e sil) Clem: om A vulg lat-*f*: ος δ αν D: txt BC rel. επαισχυνθησεται εμε D.—for με, μεν A^1.

our Lord said these words, *having called the multitude with his disciples.* This Meyer calls *a contradiction to Mt. and Lk.*,—and thinks it arose from a misunderstanding of Lk.'s πάντας. Far rather should I say that our account represents every detail to the life, and that the πρὸς πάντας contains *traces of it.* What wonder that a crowd should here, as every where else, have collected about Him and the disciples? **37.**] If (see var. readd.) the words in brackets be omitted, the sense will be, **For what can be an equivalent for his life?** **38.**] Mk. and Lk.

υἱὸς τοῦ ἀνθρώπου [u] ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ [p] ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν [q] ἀγγέλων τῶν [q] ἁγίων. IX. [1] καὶ ἔλεγεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι εἰσίν τινες ὧδε τῶν ἑστηκότων, [r] οἵτινες οὐ μὴ [s] γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν [t] ἐν δυνάμει.

Frag. Cant. μβανει...

[2] Καὶ μετὰ ἡμέρας ἓξ [u] παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην καὶ [v] ἀναφέρει αὐτοὺς εἰς [w] ὄρος [w] ὑψηλὸν [x] κατ' ἰδίαν μόνους, καὶ [y] μετ-

...εμ-ορφ. Frag. Cant.

εμορφώθη [z] ἔμπροσθεν αὐτῶν. [3] καὶ τὰ ἱμάτια αὐτοῦ [a] ἐγίνοντο [b] στίλβοντα, λευκὰ λίαν, οἷα [c] γναφεὺς [d] ἐπὶ τῆς γῆς οὐ δύναται οὕτως [e] λευκᾶναι. [4] καὶ [f] ὤφθη αὐτοῖς Ἠλίας σὺν Μωυσῇ, καὶ ἦσαν [g] συλλαλοῦντες τῷ Ἰησοῦ. [5] καὶ [h] ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ Ῥαββί, [i] καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ [k] μίαν καὶ Μωυσῇ [k] μίαν καὶ Ἠλίᾳ

[p] ‖ Matt. xxv. 31 al. Ps. ci. 16.
[q] ‖ L. Acts x. 22. Rev. xiv 10.
[r] Matt. xiii. 15 reff
[s] ‖ Heb. ii. 9 (there also w. θαν.). Job xx. 18. Ps. xxxiii. 8.
[t] Rom. i. 4. Col. i. 29. see Matt. xxiv. 30.
[u] ‖ Matt. ii. 13, &c. iv. 5, 8 al. Num. xxii. 41.
[v] ‖ Mt. reff. (= ἀναβιβάζω, Num. xxii. 41.)
[w] Matt. iv. 8 reff.
[x] Matt. xiv. 13 reff.
[y] ‖ Mt. Rom. xii. 2. 2 Cor. iii. 18 only †. Ps. xxxiii. tit. Symm.
[z] = Matt. v. 16. vi. 1 al.
[a] constr. w. part., ch. i. 4 reff. plur., Matt. vi. 48 reff.
[b] here only. Ecclus. xl. 3 al.
[c] here only. 4 Kings xviii. 17. Isa. vii. 3. xxxvi. 2 only.
[d] Matt. vi. 10. Rev. v. 3 al.
[e] Rev. vii. 14 only. Ps. l. 7 (9) al.
[f] ‖. Luke i. 11. 1 Cor. xv. 5—8 al. Exod. iii. 2, 16.
[g] w. dat., ‖ L. Luke xxii. 4. Exod. xxxiv. 35. 36 only.
[h] rcd., Matt. xi. 25 reff.
[i] ‖ Mt. reff.
[k] here only. Ecclus. xl. 3 al.
[l] ‖ Mt. reff.

Chap. IX. 1. rec των bef ωδε (*see* ‖ *Mt Lu*), with ACD[3] rel vulg lat-*f* syr goth arm: των εστηκοτων bef ωδε 1 Syr copt Orig: om ωδε lat-*b i*: txt BD[1] lat-*a ff*$_2$(appy) æth. aft εστ. ins μετ' εμου D lat-*a b* (*ff*$_2$).

2. [μετα, so B C(appy) DLΔ.] ο ιησ. bef παρ. A. om 2nd τον ΧΓΔ Frag-cant. rec ins τον bef ιωαννην, with CDKLUX 1. 33. 69: om AB Frag-cant rel. αναγει D Frag-cant 2-pe. μεταμορφουται Frag-cant.

3. rec εγενετο (*grammatical alteration: cf* ‖ *Mt*), with BC rel: txt ADGKLVXΓ 1. 33. 69 (γινονται Orig) Thl. rec aft λιαν ins ως χιων (*reminiscence of Matt* xxviii. 3), with AD rel latt syrr copt goth, ωσει χ. K: om BCLΔ 1 lat-*k* D-lat copt-ms sah æth arm. ως ου δυναται τις λευκαναι επι της γης D (lat-*b i*) Syr. rec om ουτως, with A (D) rel (latt) Syr goth: ins BCLΔ 33. 69 lat-(*ff*$_2$) *k* copt æth arm(appy) Orig. (*Mey calls it* 'an irrelevant gloss;' *but it is in fact an Hellenistic idiom, akin to* ὃς . . αὐτός.)

4. for ησαν συλλαλουντες, συνελαλουν (*see* ‖ *Lu*) D 1 lat-*a* n. (συλλαλουν K.)

5. for λεγει, ειπεν D 2-pe lat-*a* (*b*) Syr: ελεγεν 1. 69. for και ποιησωμεν, θελεις ποιησω D lat-*b i*: θελεις ποιησωμεν 69, *si vis faciamus* lat-*a c*. rec σκηνας bef τρεις (‖ *Lu*: *so* B *in* ‖ *Mt*), with AD rel lat-*f* syr goth arm: txt BCLΔ 33 latt Syr æth.

here agree: and Mt., ver. 27, bears traces of this verse, having apparently abridged it in transcribing his report, not to repeat what he had before said, in ch. x. 33.

On μοιχαλίδι, see Mt. xii. 39, and observe the addition ἐν τῇ γ. ταύ. τῇ μ. καὶ ἁμ. as belonging to the precision and graphic character of our Evangelist's narrative.

Ch. IX. 1.] See on ‖ Mt. ἐξ τῶν ἑστ.] there are some here of the standers-by. Remember, our Lord was speaking *to the multitude with his disciples*.

2—13.] The Transfiguration. Mt. xvii. 1—13. Lk. ix. 28—36. Here again, while Mt. and Mk.'s accounts seem to have *one and the same source*, they have deflected from it, and additional particulars have found their way into our text. Lk.'s account is from a *different source*. If we might conjecture, Peter has furnished the accounts in Mt. and Mk.:—this latter being *retouched*,—perhaps by himself: while that of Lk. may have had another origin. The additional particulars in our text are,—the very graphic and noble description in ver. 3, στίλβ. . . . . λευκᾶναι, and οὐ γὰρ ᾔδει τί ἀπεκρ. . . . ,

l Heb. xii. 21 only. Deut. ix. 19 only. (-βειν, 2 Cor. x. 9.)
m ‖ L.
n ‖. Luke i. 35. Acts v. 15 only. Exod. xl. 35.
o — John xii. 28.
p ‖ Mt. al. Gen. xxii. 2.
q Deut. xviii. 15, 19.
r here only. Num. vi. 9 al.
s absol., ch. v. 32. x. 28. 3 Kings xxi. (xx.) 40. w. acc., ch. iii. 5 (reff.).
t Matt. xvi. 20 reff.
u ch. v. 16 reff.
v ch. vi. 14 reff.
w — here only. Dan. v. 12 Theod.
a ch. viii. 27 al. fr.

μίαν. 6 οὐ γὰρ ᾔδει τί ἀποκριθῇ, [l] ἔκφοβοι γὰρ ἐγέ-
[am] νοντο. 7 καὶ [am] ἐγένετο νεφέλη [n] ἐπισκιάζουσα αὐτοῖς, καὶ
[o] ἦλθεν [o] φωνὴ ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱός μου Frag. Cant.
ὁ [p] ἀγαπητός, [q] ἀκούετε αὐτοῦ. 8 καὶ [r] ἐξάπινα [s] περι- μου...
βλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν [t] Ἰησοῦν μόνον
μεθ' ἑαυτῶν. 9 καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους ...και κα. Frag. Cant.
[t] διεστείλατο αὐτοῖς ἵνα μηδενὶ ἃ εἶδον [u] διηγήσωνται, εἰ
μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου [v] ἐκ νεκρῶν [v] ἀναστῇ.
10 καὶ τὸν λόγον [w] ἐκράτησαν πρὸς ἑαυτούς, [x] συνζητοῦν-
τες τί [y] ἐστιν [z] τὸ [v] ἐκ νεκρῶν [v] ἀναστῆναι. 11 καὶ [a] ἐπ-
ηρώτων αὐτὸν λέγοντες [b] [c] Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι
[c] δεῖ ἐλθεῖν πρῶτον Ἠλίαν; 12 ὁ δὲ ἔφη αὐτοῖς Ἠλίας

x — ch. xii. 28. Luke xxiv. 15 al.† b — (see note) ver. 28 only.
y — Matt. ix. 18 reff. c — Matt. xxiv. 6 reff.
z — ver. 28 reff.

6. rec (for αποκριθη) λαλησῃ, with C³U¹ Chr, λαλησει AD 69[sic] rel syrr Vict Thl Euthym: txt BC¹LΔℵ 1. 33 lat-*k* copt (αποκριθη ℵ Orig). (*Peter's words not being strictly an* answer, *some omd* αποκρ. *above,—others, tolerating it as idiomatic, were offended at this* αποκριθη, *which expressed the same so much more plainly. Hence it was altered to* λαλησει *or* λαλησῃ, *from* ητι αυτου λαλουντος *in* ‖ *Mt.*) rec (for εκφ. γ. εγ.) ησαν γαρ εκφ. (*corrn to avoid* εγενοντο και εγενετο), with A rel vulg lat-*f* syrr goth: txt BCDLΔ 33 copt sah(appy) Chr.

7. for ηλθεν, εγενετο (*from* ‖ *Lu*) BCLΔ Syr syr-marg copt arm. rec aft νεφελης ins λεγουσα (*from* ‖ *Mt Lu*), with ADL 1. 33. 69 latt Syr syr-w-ast sah æth arm-zoh; λεγων Δ: om BC rel lat-*k* copt goth arm-mss Thl. aft ο αγαπητος ins ον εξελεξαμην Frag-cant. rec αυτου bef ακουετε (*from* ‖ *Lu: so also rec in* ‖ *Mt*), with A rel lat-*b f* syrr goth: txt BCDL Frag-cant 1. 33 vulg lat-*a c ff*₂ *g*₁ *k l* coptt.

8. for εξαπινα, ευθεως D Frag-cant 69 vulg lat-*a g*₁.₂. for αλλα, ει μη (*from* ‖ *Mt*) BD Frag-cant 33 latt copt goth æth: txt AC rel sah arm. om των Frag-cant. μεθ (μετα B) εαυτων bef αλλα τον ιησ. μονον B 33 lat-*c f*: om μ. εαυτων Frag-cant lat-*a ff*₂ *k l*.

9. for καταβ. δε, και καταβ. (*from* ‖ *Mt*) BCDLΔ Frag-cant 33 latt Syr copt æth: txt A rel lat-*f* syr goth arm. for απο, εκ (*from* ‖ *Mt*) BD 33: txt AC rel. διεστειλατο C 1. rec διηγ. bef *a* ειδον (*for elegance*), with A rel lat-*c f ff*₂ syrr &c: txt BCDLΔ 1. (69) vulg lat-*a b g*₁.₂ *i k l n*.—ειδοσαν D.

10. for το εκ. ν. αναστ., οταν εκ νεκρων αναστη D 1. 69 latt (Syr) syr Jer.

11. for επηρωτων, επηρωτησαν A 1. 33. 69 lat-*a g*₁. οι γρ. bef λεγ. D lat-*a* copt. ins οι φαρισαιοι και bef οι γρ. LN vulg lat-*c g*₁. om οτι D-gr 1 lat-*b ff*₂ *i k* copt. πρωτον bef ελθειν D lat-*a b c f g*₁ *i k*.

12. rec (for εφη) αποκριθεις ειπεν (*from* ‖ *Mt*), with AD rel latt syr goth æth arm:

ἔκφοβοι. Mk. omits ἐν ᾧ εἰσέπεσα, Mt. ver. 5. 2.] The omission of an art. before Ἰωάννην serves to bind together the pair of brothers. 3.] ἐγένοντο is of itself a graphic touch, bringing out the glistening of each separate portion of His clothing. 8. οὐδένα] **none of those who appeared, but** (ἀλλὰ, 'nay, on the contrary') **Jesus alone.** 9—13.] Two remarkable additions occur in our text;—ver. 10, which indicates *apostolic authority*, and that of *one of the Three*;—and καὶ . . . ἤρξατ. in ver. 12. 10.] τ. λ. ἐκράτ. not, '*they kept the command*:'—for συνζητ. explains it to mean **kept secret the saying**, as in ref. Dan. τί ἐστιν τ. ἐκ ν. ἀν. does not refer to the *Resurrection generally*, for it was an article of Jewish belief, and connected with the times of the Messiah;—but to *His Resurrection as connected with his Death; the whole* was enigmatical to them. 11.] The ὅτι may be merely recitantis, '*they asked him, saying* (*that*) *the Scribes say, that Elias must first come*:' leaving ἐκπλήρωτον to find its application in the difficulty thus suggested by them. But it is better to take it in the unusual sense (undoubted there) of ver. 28: see further on in this note. 12.] Meyer and others place the interrogation after τοῦ ἀνθρώπου, and regard ἵνα πολ. . . . as its

μὲν ἐλθὼν πρῶτον [d] ἀποκαθιστάνει πάντα· καὶ πῶς γέ- [e] γραπται [e] ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ [f] ἐξουδενηθῇ; 13 ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλίας ἐλήλυθεν, καὶ [g] ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται [e] ἐπ' αὐτόν. 14 Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς [h] συνζητοῦντας αὐτοῖς. 15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν [i] ἐξεθαμβήθησαν, καὶ [k] προστρέχοντες [l] ἠσπάζοντο αὐτόν.

I$_e$ ἰδεν οχλον... ABCDE FGHI KLMS^g UVXΓΔ 1. 33. 69.

d 1 M. reff. e — Rom. iv. 9. 1 Tim. i. 18. Heb. vii. 18. f (-δ-) here (2 Cor. x. 10 v. r.) only. Judg. ix. 38 al. (-φ-) Luke xviii. 9 al. (ἀθέτησιν, Ps.-c xviii. 22.) Matt. vii. 12. xx. 28. Gen. xx. 9. g w. dat., ch. viii. 11 reff. w. πρός, ch. i. 27 reff. h ch. x. 17. Acts

see ver. 10 reff. 1 ch. xiv. 33. xvi. 5, 6 only †. Sir. xxx. 9 only. viii. 30 only. Gen. xviii. 2. 1 Luke i. 40 al. 1 Macc. vii. 29, 33.

txt BCLΔ Syr copt. ins ει bef ηλιας D. om μεν (D)L 1 latt Syr syr-marg æth arm. (*So Tischdf edits, μεν occurring in* ‖ *Mt: but it was likely to be cancelled here as having no* δε *to correspond: and* D *is hardly to be cited, as it reads* ει ηλιας.)

rec αποκαθιστα, with X rel: αποκαταστησει C latt syr-marg(appy) copt æth arm: αποκαταστανει D-gr ℵ: txt ABLΔ 1. 33 lat-*k* goth. for και πως, καθως (*prob borrowed from* καθως γεγρ. *below*) AKMΔ syr-marg Vict Euthym: πως ουν arm. rec εξουδενωθη, with AC rel: txt BDL. (εξουθ. L 69.)

13. for εληλυθεν, ηδη ηλθεν (‖ *Mt*) C 1 lat-*f* i. rec (for ηθελον) ηθελησαν (‖ *Mt*), with AC^{2}Δ latt: txt B C^1(appy) D-gr L.

14. ελθοντες and ειδον BLΔ lat-*k* arm. (-αν B^1.) for πιρι, προς D 28 lat-*a b c ff$_2$ i k*. ins τους bef γραμματεις D I$_e$ 69 arm. for αυτους, προς αυτους (*see ver* 16) BC G(*saur.*) I$_e$ LΔ 1 latt goth.

15. rec ευθεως, with AD I$_e$ rel: txt BCLΔ 1. 69. om ο bef οχλος D. rec ιδων αυτ. εξεθαμβηθη (*corrn to agree with* οχλος), with A rel vulg lat-*f g$_{1,2}$ k* syr-txt: txt BCD I$_e$ LΔ 1. 33. 69 ev-y lat-*a* (*b c ff$_2$*) *i* Syr syr-marg copt-schw goth æth arm.—for αυτον, τον ιησουν D vulg lat-*b c ff$_2$*. προτρεχοντες AC: προσχαιροντες *gaudentes* D lat-*c ff$_2$ i k*.

answer. But not to mention that such a sentence would be without example in our Lord's discourses, the sense given by it is meagre in the extreme. As it stands in the text, it forms a counter-question to that of the Apostles in ver. 11. *They asked,* **How say the Scribes that Elias must first come?** Our Lord answers it by telling them that it is even so; and returns the question by another: **And how is it (also) written of the Son of Man, that He,** &c.? then comes the conclusion in ver. 13 with ἀλλὰ λέγω ὑμῖν, stating that Elias *has come,* and leaving it therefore to be inferred that the sufferings of the Son of Man were close at hand. Notice how the γέγρ. ἐπ' αὐτόν binds both together. Just as the first coming of the Son of Man is to suffer and to die, so has the first coming of Elias been as it was written of him; but there is a future coming of Elias ἀποκαθιστάνειν πάντα, and of the Son of Man in glory. See further in notes on Mt. The first καί in ver. 13 is **also,** binding what is said of Elias to that which has been said of the Son of man: the second καί is simply **and.**

14—29.] HEALING OF A POSSESSED LUNATIC. Mt. xvii. 14—21. Lk. ix. 37—42. The account of Mk. is by far the most copious: and here, which is very rarely the case in the official life of our Lord, the three accounts appear to have been *originally different and independent.* The descent from the mountain was on the *day following* the transfiguration, Lk. ver. 37. 14.] The Scribes were probably boasting over the disciples, and reasoning from *their* inability to *that of their Master also.* As Stier remarks, there is hardly such another contrast to be found in the Gospel as this, between the open heaven and the sons of glory on the mount, and the valley of tears with its terrible forms of misery and pain and unbelief. I have already in the notes to Mt. spoken of the noble use made of this contrast in the last and grandest picture of the greatest of painters—the Transfiguration of Raffaelle. 15.] The Lord's countenance probably retained traces of the glory on the mount; so strong a word as ἐξεθαμβήθησαν would hardly have been used merely of their surprise at His sudden approach; see Exod. xxxiv. 29, 30. *That* brightness, however, *terrified* the people: this *attracts* them: see 2 Cor. iii. 7—18.

ABCDE FGHI KLMS UVΓΔ 1. 33. 69.

m ver. 11. n ver. 10, 14. o Matt. xxii. 35 reff. p Matt. xvii. 24 reff. q ch. v. 15 reff. r ver. 25 (there also w. πν.). ch. vii. 37 only. Ps. xxx. 18. xxxviii. 13 only. s — here only. (John i. 5. Rom. ix. 30 al.) t Matt. vii. 6 reff. u ver. 20 only †. (-ρόε, ‖ L.) v here only †. (τρισμός, Ps. lxv. 11 Aq.) w — ch. iii. 1. Ps. ci. 4, 11. x — here only. see Matt. iv. 3 reff.

16 καὶ [m] ἐπηρώτησεν αὐτοὺς Τί [n] συνζητεῖτε πρὸς αὐτούς; 17 καὶ ἀπεκρίθη αὐτῷ [o] εἷς ἐκ τοῦ ὄχλου [p] Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρός σε [q] ἔχοντα πνεῦμα [r] ἄλαλον. 18 καὶ ὅπου ἐὰν αὐτὸν [s] καταλάβῃ, [t] ῥήσσει αὐτόν, καὶ [u] ἀφρίζει καὶ [v] τρίζει τοὺς ὀδόντας καὶ [w] ξηραίνεται· καὶ [x] εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ [y] ἴσχυσαν. 19 ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει [z] Ὦ γενεὰ [a] ἄπιστος, [a] ἕως [a] πότε [b] πρὸς ὑμᾶς ἔσομαι; [a] ἕως [a] πότε [c] ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με. 20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ [d] ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς [e] ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς [f] ἐκυλίετο [g] ἀφρίζων. 21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος

y also., Luke xiii. 24. Phil. iv. 13. z — ‖ John xx. 27. Isa. xvii. 10. a ‖ (Mt. bis). John x. 24. Rev. vi. 10 only. Ps. xciii. 3. b — ‖ L. (— μεθ' ὑμῶν, Mt.) ch. vi. 3 reff. c ‖. 2 Cor. xi. 1, 19. Isa. xlvi. 4. d constr., Rev. iv. 1, 8. xi. 15. xix. 14. Winer, § 30. 4. e ‖ L. ch. i. 26. ver. 26 only. 2 Kings xxii. 8. f here only. Josh. x. 13. (-εσμόε, 2 Pet. ii. 22.) g ver. 18 only †.

16. rec (for 1st αυτους) τους γραμματεις (*explanation derived from ver* 14), with AC rel lat-*a* syrr goth: txt BDLΔ 1 vulg lat-*b c f ff*$_2$ g$_{1.2}$ *i k* copt æth arm. (I$_c$ def.) πρ. εαυτους ΑGMΓ 33: εν υμιν *inter vos* D latt copt.

17. rec αποκριθεις and aft οχλου ins ειπε, with AC rel vulg lat-*f* syrr goth (æth) arm: txt BD I$_c$(appy) LΔ 33 lat-*a b c i k* copt. rec om αυτω, with A rel vulg lat-*f* syrr goth arm: ins BCDLΔ 33 lat-*a b c i k* copt (æth), and (aft ειπε) I$_c$ 1. 69 (αυτοις).

18. rec αν, with CD I$_g$ rel: om 1: txt ABKΔ. ρασσει *applontat* D. rec aft τ. οδοντ. ins αυτου, with AC^3 I$_c$ rel lat-*b f* syrr copt goth æth arm: om BC^{1}D LΔ 1. 33. 69 vulg lat-*a c i k l*. rec ειπον, with ACD rel: txt BFL 1. (I$_c$ def.) aft ισχ. ins εκβαλειν αυτο D 69 lat-*a b* arm.

19. for ο δε, και D 1. 69 lat-*a b c f i k* æth. rec αυτοε (*corrn, the answer being considered as addressed to the last speaker. This is far more likely than that -τω should have been corrd to -τοις to suit the* follg words. *A transcriber would regard not so much the* sense follg, *as the* fact precedg), with C^3 rel lat-*g*$_1$ *l* Syr syr-marg: om C^1 69 lat-*k*: txt ABDLΔ 1. 33 vss. (I$_c$ def.) απιστε D.

20. om πρ. αυτ. D latt. rec ευθεως το πν. (*to disconnect* το πν. *from* ιδων), with A I$_c$ rel vulg lat-*g*$_1$ goth: om ευθ. D lat-*a b ff*$_2$ *i*: txt BCLΔ 33 lat-*c f g*$_2$ *k* syrr copt (æth) arm. συνεσπαραξεν (*from* ‖ *Lu*) BCLΔ 33: εταραξεν (*a testimony for* εσπ. *not* συνεσπ.) D-gr, *conturbavit* latt: txt A I$_c$ rel.

16.] αὐτούς (1st), **them**, i. e. '*the multitude*,' regarding the Scribes as *a part of the* ὄχλος. *One of the multitude* answers. 17.] πρός σε—i. e. *intended* to do so, not being aware of His absence. From Lk., ver. 38, we learn that this was his *only* son. ἄλαλον, *causing* deafness and dumbness, and fits of epilepsy; see Lk. xi. 14. 18.] ξηρ. **wastes** or **pines away**, as E. V., or perhaps **becomes dry** or **stiff**. ἵνα combines the purpose of the εἶπα with the purport: see note on 1 Cor. xiv. 13. 19.] γενεά—not addressed to *the man*, as unbelieving,—nor to the disciples,—but *generally*, to the race and generation among whom the Lord's ministry was fulfilled. The additional words καὶ διεστραμμένη (Mt. Lk.) are probably from Deut. xxxii. 5, see further ib. ver. 20, where ἄπιστος is also expressed by υἱοὶ οἷς οὐκ ἔστι πίστις ἐν αὐτοῖς. The question is not asked in a spirit of longing to be gone from them, but of holy impatience of their hardness of heart and unbelief. In this the father, disciples, Scribes, and multitude are equally involved. 20.] ἰδών is out of strict concord with πνεῦμα, but has regard to its personal signification: see also ver. 26 below. This construction is often found in the Apocalypse (reff.). "The kingdom of Satan, in small and great, is ever stirred into a fiercer activity by the coming near of the kingdom of Christ. Satan has great wrath, when his time is short." (Trench, Mir. 365.) Vv. 21—27 are peculiar to Mk. 21.] The Lord takes occasion to enquire thus of the father, to

χρόνος ἐστὶν [h] ὡς τοῦτο [i] γέγονεν αὐτῷ; ὁ δὲ εἶπεν
Ἐκ [k] παιδιόθεν· 22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν
ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι
—εφ ημας I$_c$ ABCDE FGHKL MSUV XΓΔ I. 33. 69. [l] δύνῃ, [m] βοήθησον ἡμῖν [n] σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 ὁ
δὲ Ἰησοῦς εἶπεν αὐτῷ· [o] τὸ εἰ δύνῃ [πιστεῦσαι], πάντα
δυνατὰ τῷ πιστεύοντι. 24 εὐθὺς κράξας ὁ πατὴρ τοῦ
παιδίου ἔλεγεν Πιστεύω· [m] βοήθει μου τῇ [p] ἀπιστίᾳ.

[h] — Luke xii. 58 ref.
[i] ch. v. 16. John v. 14. Acts vii. 40, from Exod. xxxii. 1.
[k] here only †. [l] constr., Luke xii. 26.
[m] 2 Cor. xiii. 8. Matt. xv. 25.
[n] Matt. xv. 32. ch. i. 41 al.†
[o] Luke i. 62. ix. 46. or xxii. 67.
[p] Matt. xiii. 58 ref.

Acts xxii. 20. Rom. viii. 26.

21. for ως, ωσ B: *εξ ου* C^{1}L (Δ) 33: *ex quo* latt syrr copt æth arm: txt AC^{3}D rel goth. rec om *εκ* (*as redundant*), with A rel arm(appy): ins BC (D) G I$_c$ LΔ (1). 33.—*εκ παιδος* D 2-pe Chr.—*παιδοθεν* E I$_c$ 1, *παιδωθεν* K.

22. rec *αυτον* bef *κ. εις πυρ* (*for perspicuity*), with AC^3 (D) rel vulg lat-*b c f i* (*k*) goth (æth): *αυτ. εβ.* aft *υδατα* I$_c$ 2-pe: txt BC^{1}LΔ.—om 2nd *και* D I$_c$ 1. 69 vulg lat-*a b i k l* Syr. ins *το* bef *πυρ* AEFGKMVΓ Thl. *κ. εις υδ. βαλλει* D. *αυτ.* bef *απολ.* D I$_c$ 1 vulg lat-*b c g*$_{1,2}$. for *ιι τι, ιτι* A. rec *δυνασαι* (*commoner form*), with AC rel: txt BD I$_c$ LΔ 1. (So next ver, exc that L there has rec.) aft *ημιν* ins *κυριε* DG lat-*a b g*$_2$ *i* arm: aft *δυνῃ*, I$_c$.

23. om *το* DKU 69. om *πιστευσαι* BC^{1}LΔ 1 lat-*k*^{1} copt æth arm: ins AC^{3}D rel latt syrr goth Chr. (*The true reading is very doubtful. Either πιστεῦσαι has been omd because it was supposed that our Lord was merely repeating the εἰ δύνῃ of the father, or it has been* inserted *by those who did not see that this was intended. The best* MSS *being divided, I have thought it best to leave πιστεῦσαι in brackets. See note.*)

24. rec (for *ευθυς*) *και ευθεως*, with AC^{3}DX rel lat-*a b* &c: *και* (alone) C^1 fuld æth: txt BLΔ lat-*c* copt. rec aft *του παιδιου* ins *μετα δακρυων*, with A^{2}C^{3}D rel latt (Syr) syr (goth): om A^{1}BC^{1}LΔ lat-*k* copt æth arm. for *ελεγεν, λεγει* D: *ειπεν* 69 al. rec aft *πιστ.* ins *κυριε*, with C^3 rel latt copt-wilk arm-usc: om ABC^{1}DL am lat-*g*$_1$ *i k l* syrr copt-schw goth æth arm-zoh Chr. *τη απιστια* bef *μου* D latt.

bring in the trial of his faith. **22.**] See Mt. ver. 15. **εἴ τι δύνῃ**] This bespeaks, if *any* faith, at most but a very ignorant and weak one. **ἡμᾶς**—the wretched father counts his child's misery his own: thus the Syrophœnician woman, Mt. xv. 25, *βοήθει μοι*. **23.**] In **τὸ εἰ δ.** [**πιστ.**], the **τό** involves the sense in some difficulty. The most probable rendering is to make it designatory of the whole sentence, **Jesus said to him the saying**, "**If thou canst believe, all things are**," &c.: a saying which doubtless He often uttered on similar occasions. Kuinoel quotes a similar construction from Polyænus, iii. 9. 11, Ἰφικράτης ὑπολαβὼν ἔφη τὸ τίς ἂν ἤλπισε τοῦτο ἴσισθαι. Some (e. g. Tischdf.) omitting the **πιστεῦσαι** would set an interrogation after *δύνῃ*, and suppose our Lord to be citing the father's words: "*didst thou say, 'if thou canst?'—all things are*," &c. Others, as Dr. Burton, suppose it to mean *τὸ 'εἰ δύνῃ' πίστευσαι* (imperative):—'Believe what you have expressed by your *εἴ τι δύνῃ*, &c.' But both these renderings involve methods of construction and expression not usual in the Gospels. The *εἰ δύνῃ* is a manifest reference to the *εἴ τι δύνῃ* before, and meant to convey a reproof, as the father's answer testifies. The sentence, also, unless I am mistaken, is meant to convey an intimation that the healing was not to be *an answer* to the *εἴ τι δύνῃ*, so that *the Lord's power* was to be challenged and proved,—but an answer to *faith*, which (of course by laying hold on Him who *πάντα δύναται*) *can do all things*. **24.**] Nothing can be more touching and *living* than this whole most masterly and wonderful narrative. The poor father is drawn out into a sense of the unworthiness of his distrust, and "the little spark of faith which is kindled in his soul reveals to him the abysmal deeps of unbelief which are there." (Trench, p. 367.) "Thus," remarks Olshausen (B. Comm. i. 534), "does the Redeemer shew himself to the father as a *μαιευτὴς πίστεως* first, before He heals his son. In the struggle of his anxiety, the strength of Faith is *born*, by the aid of Christ, in the soul empty of it before." There is strong analogy in the Lord's treatment of the father here, for the *sponsorial engagement* in infant baptism. The *child* is by its infirmity *incapacitated*; it is therefore *the father's faith* which is tested,

q here only t. prvs., John i. 40 reff.
r ch. i. 26 reff. viii. 32, 53 al.
s Matt. x. 1 reff.
t constr., Matt xi. 26 reff.
u ver. 17. ch. vii. 37 only. Ps. xxx. 18. xxxvii. 13.
v ch. vii. 33 reff.
w ch. i. 27 reff.
x ver. 20 reff.
y Matt. iii. 16. Ps. xxxvii. 13.
z constr., here and Acts iii. 7 only. see 1 Kings xv. 27.
a — ch. i. 31. Acts iii. 7. Dan. x. 10.
b rep., Matt. viii. 1 reff. see ch. vii. 36.
c Matt. xiv. 15 reff. Acts iv. 9, 12.
d — ver. 11 only.
e — Matt. xiii. 47 reff.
f — Matt. xii. 24, 27, 28.
g | Mk. Matt. xxi. 23 al.
2 Kings vii. 27.
h | Mk. reff.

25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι [q] ἐπισυντρέχει ὄχλος, [r] ἐπετίμησεν τῷ [s] πνεύματι τῷ [s] ἀκαθάρτῳ λέγων αὐτῷ [t] Τὸ [u] ἄλαλον καὶ [v] κωφὸν πνεῦμα, ἐγὼ [w] ἐπιτάσσω σοί, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 καὶ κράξας καὶ πολλὰ [x] σπαράξας ἐξῆλθεν, καὶ ἐγένετο [y] ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς [z] κρατήσας αὐτὸν τῆς χειρὸς [a] ἤγειρεν αὐτόν, καὶ ἀνέστη. 28 Καὶ εἰσελθόντα [b] αὐτὸν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ [c] κατ' ἰδίαν ἐπηρώτων [b] αὐτὸν [d] Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 29 καὶ εἶπεν αὐτοῖς Τοῦτο τὸ [e] γένος [f] ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν [g] προσευχῇ καὶ [h] νηστείᾳ.

ABCDE FGHKL MSUV XΓΔ 1. 33. 69.

25. for ιδων δε ο, και οτε ειδεν D latt(not *f*). ins ο bef οχλος ALMXΔ 33. 69 arm. for λεγων, ειπων D-gr. rec το πν. το αλ. κ. κωφ., with AC³ rel (Syr) syr goth æth: txt BC¹DLΔ 1. 33 latt copt arm. aft εγω ins a 2nd εγω B¹. rec σοι bef επιτ., with AD rel am(with fuld ing tol) lat-*a b c f i* goth arm Vict: txt BCLΔ 33 vulg lat-*ff₂ k* syrr copt æth. for εξ, απ C¹Δ latt(with D-lat): txt AB C³D rel goth.

26. rec κραξαν and σπαραξαν (*gramml corrns*), with AC³ rel: κραξας . . σπαραξαν Δ: txt BC¹DL. rec aft σπ. ins αυτον, with AC³ rel vulg lat-*a c f g₁ k* syrr copt goth æth arm: om BC¹DLΔ lat-*b ff₂ i*. aft εξηλθ. ins απ' αυτου D latt; επ αυτω Δ-gr. for ωσει, ως D. rec om τους (*as unnecessary*), with CD rel goth: ins ABLΔ 33. for λεγειν, λεγοντας D.

27. for αυτον της χειρος, της χειρος αυτου (*corrn to more usual constr,—see Mt* ix. 35, *ch* i. 31, v. 41. *Lk* viii. 54) BDLΔ 1. 69 ev-y latt copt arm Vict: txt AC³ rel goth. —add αυτου C¹ syrr æth.

28. εισελθοντος αυτου (*corrn of Hellenistic construction as often elsewhere*) BCDLΔ 1. 69 syrr: txt A rel goth arm. ins τον bef οικ. AM copt-wilk. rec επηρ. αυτ. bef κατ ιδ., with AC³ rel (lat-*c*) syrr copt goth æth: txt BC¹DLΔ 1. 33. 69 vulg lat-*a b* &c arm.—ηρωτων D 1. for οτι, δια τι (οτι *not being understood*) ADK 33 Syr Thl-ms: οτι δια τι U al: txt BC rel.

29. for εν ουδ., ου C¹. om και νηστεια BD lat-*k*. (*So Tischdf has edited: but the omn most probably arose from the transcriber passing from* και *to* καειθεν.)

and when that is proved, the child is healed. The fact is, that the analogy rests far deeper: viz. on the 'inclusion' of 'the old man' in Adam and the 'new man' in Christ; see Rom. v. 12—21. It may be well to remind the reader that there is nothing "more pathetic and expressive" (Wordsw.) in μου τῇ ἀπιστίᾳ than in τ. ἀπ. μου: see on Matt. xvi. 18.

25.] This took place at a distance from the crowd, among those who had run forward to meet our Lord, ver. 15.

ἐγὼ ἐπ. σοί] The personal pronoun is emphatic, as opposed to the want of power on the part of the disciples. This is the only place where we have such a charge as μηκέτι εἰσέλθ. εἰς αὐ.,—shewing the excessive malignity and tenacity of this kind (see ver. 29) of spirit. This is also shewn by ver. 26.

27.] See ch. v. 41; also Mt. xvii. 6, 8: Rev. i. 17: Dan. x. 9, 10.

29.] The answer is given more at length in Mt. ver. 20, and the Lord there distinctly includes the *disciples* in the γενεὰ ἄπιστος, by telling them διὰ τὴν ἀπιστίαν ὑμῶν. The assurance also occurs there, which was repeated Mt. xxi. 21, where see notes.

τοῦτο τὸ γένος] That there are *kinds*, more and less malicious, of evil spirits, we find from Mt. xii. 45—and the pertinacity and cruelty of this one shewed him to belong to the worst kind. The Lord's saying here is rather for their *after* guidance, than their present; for *they could not fast while He was with them*, ch. ii. 19.

30 Κἀκεῖθεν ἐξελθόντες [i] παρεπορεύοντο διὰ τῆς Γαλι-
λαίας, καὶ οὐκ ἤθελεν ἵνα τὶς γνοῖ. 31 ἐδίδασκεν γὰρ
τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ
ἀνθρώπου [k] παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀπο-
κτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας [l] ἀνα-
στήσεται. 32 οἱ δὲ [m] ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο
αὐτὸν ἐπερωτῆσαι.

33 Καὶ ἦλθον εἰς Καφαρναούμ, καὶ ἐν τῇ οἰκίᾳ γενόμενος
ἐπηρώτα αὐτοὺς Τί ἐν τῇ ὁδῷ [n] διελογίζεσθε; 34 οἱ δὲ
[o] ἐσιώπων, [p] πρὸς ἀλλήλους γὰρ [pq] διελέχθησαν ἐν τῇ ὁδῷ
τὶς [r] μείζων. 35 καὶ [s] καθίσας [t] ἐφώνησεν τοὺς δώδεκα
καὶ λέγει αὐτοῖς Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων
ἔσχατος καὶ πάντων [u] διάκονος. 36 καὶ λαβὼν παιδίον
ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ [v] ἐναγκαλισάμενος αὐτὸ

...αποκτενουσιν 33. ABCDE FGHK LMSUV XΓΔ 1. 69.

i ch. ii. 23 reff.
k Matt. xxiv. 9 reff. Ezek. xxiii. 28.
l ch. viii. 31 reff.
m Gospp., † L. only. — Acts xiii. 27. Rom. x. 3 al. Wisd. xv. 11.
n Matt. xvi. 7 reff.
o Matt. xx. 31 reff.
p Acts xvii. 17 (also w. dat.). xxiv. 12. Exod. vi. 27.
q Gospp. here only. Acts xvii. 2 al9. Heb. xii 5. Jude 9 only.
r † Matt. xxiii. 11 al.
s Matt. v. 1 reff.
t — Matt. xx. 32 reff.
u Matt. xxiii. 11 reff.
v ch. x. 16 only. Prov. vi. 10. xxiv. 33 only.

30. rec *και εκειθεν*, with AC rel: txt BDLΔ. for *παρεπ.*, *επορευοντο* (*more usual*) B^1 D-gr lat-*a c f* goth æth. rec (for *γνοι*) *γνω*, with A rel: txt BCDL.

31. om *αυτοις* B lat-*k*. om *ο* D^1. *ανθρωπου* D-gr. *κ. αποκτανουσιν* D-gr. om *αποκτανθεις* D ev-y lat-*a c* g_1 *k* copt. rec *τη τριτη ημερα* (*from* || *Mt*; *Mey thinks μετ. τρ. ημ. a conformation to ch* viii. 31, *because there is* there *no corrn to the* || *Mt Lu. But such corrns were not so systematic as to warrant such an inference*), with AC^3 rel vulg lat-*f* g_1 *l* syrr goth æth arm: txt $BC^1DL\Delta$ lat-(*a*) *b e i* (*k*) syr-marg copt.

33. rec *ηλθεν* (*to suit γενομενος following*), with AC rel lat-*f* syr (copt) goth (æth) arm: *ηλθοσαν* D: txt B 1 latt Syr. rec aft *οδω* ins *προς εαυτους*, with A rel lat-*f* syr goth æth; aft *διελογ.*, 1. 69 Syr (arm): om BCDL Δ(sic) latt copt.

34. *εσιωπουν* C. om *εν τη οδω* (*as superfluous*) ADΔ lat-*a b f i* goth: ins BC rel vulg lat-*c ff*$_2$ g_1 *k* syrr copt æth arm Orig. *τις μειζων γενηται αυτω* D 2-pe æth, simly latt syr copt.

35. for 1st *και*, *τοτε* D lat-*b*. om *και λεγ.* to *διακονος* (|| *Mt Lu*) D lat-*k*.

36. ins *το* bef *παιδ.* D. for 1st *αυτο*, *αυτον* DΔ. *αναγκαλισ.* C, *αναελισ.* D^1, *αναγκαλεισ.* L, *εναγκαλησ.* X, *εκαλισ.* Δ.

30—32.] SECOND ANNOUNCEMENT OF HIS DEATH AND RESURRECTION. Mt. xvii. 22, 23. Lk. ix. 43—45, where see notes, as this account is included in the two others.

33—50.] DISCOURSE RESPECTING THE GREATEST AMONG THEM. Mt. xviii. 1—9. Lk. ix. 46—50. Here again the three accounts are *independent*, and differ in some particulars unimportant in themselves, but very instructive for a right comparison of the three Gospels. First take Lk.'s account.—*The disciples had been disputing;—our Lord knowing the strife of their hearts, took a child, &c.*:—then compare Mk.—*our Lord asked them, on coming into a house, what had been the subject of their dispute;—they were silent from shame;—He sat down, delivered his sentence to the twelve,—and then took the child, &c.*—Lastly turn to Mt. There, *the disciples themselves referred the question to our Lord, and He took the child, &c.* Who can forbear seeing in these narratives the unfettered and independent testimony of three witnesses, consistent with one another in the highest form and spirit of truthfulness, but differing in the mere letter? Mk.'s account is again the richest and fullest, and we can hardly doubt that if the *literal exact detail* of fact is in question, we have it here. 33.] Between the coming to Capernaum, and this discourse, happened the *demand of the tribute money*, Mt. xvii. 20—27. 34.] There is no real difference in the matter in question here (and in Lk.), and in Mt. The kingdom of heaven was looked on as about soon to appear: and their relative rank *now* would be assumed as their relative rank *then*. The difference in the *expres-*

w — Matt. xix. 9. Acts iv. 21. see ver. 39.
x ver. 39.
y — ch. x. 14 ‖. Luke xi. 52. Acts xi. 17. Num. xi. 28.
z — Matt. xi. 20 reff.
a — Matt. xxiv. 5. Acts ii. 38.
b — here only. (Matt. xxvii. 7, 6 al.)
c ch. vii. 10 ‖ Mt. (from Exod. xxi. 16.) Acts xix. 9 only.

εἶπεν αὐτοῖς 37 Ὃς ἂν ἓν τῶν τοιούτων παιδίων δέξηται ABCDE FGHK LMSUV XΓΔ 1. 69.
ᵂ ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχηται,
οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. 38 Ἔφη
αὐτῷ ὁ Ἰωάννης λέγων Διδάσκαλε εἴδομέν τινα ᶻ ἐν τῷ
ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ
ἡμῖν· καὶ ᵞ ἐκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ ἡμῖν.
39 ὁ δὲ Ἰησοῦς εἶπεν Μὴ ᵞ κωλύετε αὐτόν. οὐδεὶς γάρ
ἐστιν ὃς ποιήσει ᵃ δύναμιν ᵃ ἐπὶ τῷ ὀνόματί μου καὶ
δυνήσεται ᵇ ταχὺ ᶜ κακολογῆσαί με. 40 ὃς γὰρ οὐκ ἔστιν

37. rec (for 1st *αν*) *εαν*, with X rel Orig$_3$: txt ABCDLΔ 1. 69. om ἓν DXΓ ev-y Syr æth arm: *εκ* 69 al$_r$, *ex* lat-*b c ff$_2$ i* (*unum ex* vulg lat-(*a*) *f g*$_1$). *των π. τουτων* CAℵ. for *επι, εν* D 69 goth. rec (for 2nd *αν*) *εαν*, with AC rel: txt BDLΔ. rec *δεξηται* (*to conform to δεξ. above, and* ‖ *Lu*), with ACD rel vulg lat-*b ff$_2$*: txt BL 69 lat-*a c f g*$_1$.

38. rec (for *εφη*) *απεκριθη δε* (*conformation to* ‖ *Lu, as also appears by the variations*), with A rel lat-*c f ff$_2$* goth (æth) arm: *απεκριθη* D-gr vulg lat-*b i k l* syr: *αποκριθεις δε εφη* C: *και αποκριθεις* 69: txt BLAℵ Syr copt. om *ο* (*see* ‖ *Lu*) ADE FGHKSUVΓ 1. 69: ins ℵ. om λεγων B(Mai) CΔ ℵ[sic; not as in "Notitia Cod. Sin."] lat-*k* Syr copt: *και ειπεν* D-gr lat-*c ff$_2$*: *ειπεν* 69 al lat-*a* D-lat. Steph om *εν*, with A rel Thl: *επι* (*from* ‖ *Lu and ver* 39) U al: txt BCDLΔ 1. 69 latt. om *ος ουκ ακ. ημ.* (*to conform to* ‖ *Lu*) BCLΔ lat-*f* Syr copt æth: ins A(D) rel latt syr (goth arm).—*μεθ' ημων* (*as* ‖ *Lu*) D lat-*a k* goth. rec *εκωλυσαμεν* (*from* ‖ *Lu*), with AC rel latt &c: txt BDLAℵ 1. om *οτι ουκ ακ. ημιν* (*as superfluous; but Mark often thus repeats. Certainly had the clause been adopted from* ‖ *Lu, we should have read μεθ' ημων instead of ημιν,—which now only* L *has*) DX 1. 69 latt arm: ins ABC (L) rel lat-*f* Syr syr-with-ast copt goth æth, *μεθ ημων* L al. *ηκολουθει* BΔ.

39. for *ιησ.*, *αποκριθεις* D 2-pe lat-*a b ff$_2$ i k*: om 1. 69 arm. om *αυτον* (*see* ‖ *Lu*) D 115 lat-*a b i k*.

sion of this is a mark of independence and authority. 35.] See Mt. xx. 26, and note. 36. *ἐναγκ. αὐτό*] This particular we learn from Mk. 37.] See Mt. x. 40. 38.] Only found besides in Lk., vv. 49, 50. Notice the *repetition* of *οὐκ ἀκολ. ἡμ.* as characteristic of Mk. The connexion of this remark with what goes before, is: 'If the receiving any one, even a little child, *in thy Name*, be receiving Thee; were we doing right when we forbade one who *used thy Name*, but did not follow us?' "Observent hoc," says Bengel, "*qui charismata alligant successioni canonicæ.*" This man actually did what the very Apostles themselves were specially appointed to do: and our Lord, so far from prohibiting, encourages him; see Numb. xi. 26—29. 39.] See 1 Cor. xii. 3. The very success of the miracle will awe him, and prevent him from soon or lightly speaking evil of me. We must beware of supposing that the application of this saying is to be confined to the *working of a miracle*—ver. 40 shews that it is general—a weighty maxim of Christian toleration and charity, and caution to men how they presume to limit the work of the Spirit of God to any sect, or succession, or outward form of Church: cf. Phil. i. 16—18. See the way in which the nearly opposite inference is extracted from the words, in the very curious note of Dr. Wordsw. here. 40.] This saying is not inconsistent with that in Mt. xii. 30. They do not refer to the same thing. This is said of *outward conformity*—that, of *inward unity of purpose*—two widely differing things. On that saying, see note there. On this, we may say—all those who, notwithstanding outward differences of communion and government, *believe in and preach* Jesus Christ, without bitterly and uncharitably opposing each other, are hereby declared to be *helpers forward of each other's work*. O that all Christians would remember this! Stier (Red. J. iii. 24) strongly deprecates the reading *ἡμῶν—ἡμῶν*; "The us in the mouth of our Lord here confuses and destroys nearly the

καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν. 41 ὃς γὰρ ἂν [d] ποτίσῃ ὑμᾶς ποτήριον ὕδατος [e] ἐν [f] ὀνόματι ὅτι [g] χριστοῦ ἐστέ, [h] ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν [i] μισθὸν αὐτοῦ. 42 καὶ ὃς ἂν [k] σκανδαλίσῃ ἕνα τῶν [l] μικρῶν τῶν [m] πίστιν ἐχόντων, [n] καλόν ἐστιν αὐτῷ [o] μᾶλλον [p] εἰ [q] περίκειται [r] μυλὸς [r] ὀνικὸς περὶ τὸν [s] τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν. 43 καὶ ἐὰν [t] σκανδαλίζῃ σε ἡ χείρ σου, [t] ἀπόκοψον αὐτήν· [n] καλόν ἐστίν σε [u] κυλλὸν εἰσελθεῖν εἰς τὴν ζωήν, [v] ἢ τὰς δύο χεῖρας ἔχοντα [w] ἀπελθεῖν εἰς τὴν [x] γέενναν εἰς τὸ πῦρ τὸ [y] ἄσβεστον, 44 ὅπου ὁ

[d] Matt. xxv. 35, &c. xxvii. 48 al. Gen. xxi. 19. Exod. ii. 16. [e] ἐν ὀν. ὅτι here only. ἐν τ. ὀν., ver. 38 al fr. [f] — 1 Pet. iv. 16. Rev. iii. 8. [g] gen., Rom. xiv. 8. 1 Cor. i. 12. iii. 21, 23. 2 Tim. ii. 19. [h] Matt. v. 18 reff. [i] Matt. x. 41, 42 reff. [k] Matt. v. 29, 30 reff. [l] Matt. x. 42. xviii. 6, 10.

Acts viii. 10 al. Ecclus. xlii. 7. [m] Matt. xvii. 20. xxi. 21. ch. iv. 40. xi. 22 al. [n] w. posit., Acts xx. 15. 1 Cor. ix. 15. (xii. 24.) Gal. iv. 27 (from Isa. liv. 1) only. 24 reff. [o] Luke xvii. 2. Acts xxviii. 20. Heb. v. 2. xii. 1 only †. [p] Mt. reff. [q] Matt. xxvi. 24. [r] Mt. Luke xv. 20. xvii. 2. Acts xv. 10. xx. 37. Rom. xvi. 4 only. Gen. xiv. 14. [s] ‖ Mt. reff. [t] here bis. John xviii. 10, 26. Acts xxvii. 32. Gal. v. 12 only. Deut. xxv. 12. [u] ‖ Mt. Matt. xv. 30, 31 only †. [v] constr., ‖ Mt. reff. [w] Matt. xxv. 46. [x] Matt. v. 30 reff. [y] Matt. iii. 12 ‖ L. only †.

40. Steph (for ημων) υμων (both times: *prob from* ‖ *Lu, but the inference is hardly a safe one, as* AXΔ *there read* ημων *the 2nd time*), with AD rel latt syrr copt goth æth Vict Opt: txt BCΔ 1. 69 lat-*k* copt syr-marg arm.—υμ. υπερ ημ. UX: ημ. υπερ υμ. L.

41. rec ins τω bef *ονοματι*, with DHMΔ 69 arm: om ABC rel. rec adds μου, with C³D rel latt syr-marg copt goth æth: om ABC¹KL 1 syrr arm. rec om 2nd οτι, with AC³ rel vulg lat-*a c f i* æth arm: ins BC¹DLΔ gat lat-*b ff₂ g₂ k l* Syr syr (Treg) copt goth. απολεσει (*itacism?*) DE: txt B[sic: not as Btly] C rel.

42. for *αν, εαν* AC rel: txt BDL (SV, e sil) 1. 69. σκανδαλιζη D-gr. aft μικρων ins *τουτων* (*from* ‖ *Mt*) ABC³DLΔ 1 lat-(*b*) *c i* (*ff₂ l* Syr) syr copt goth æth: om C¹(appy) X rel lat-*f* arm. rec πιστευοντων εις εμε (*from* ‖ *Mt*), with ABC²X rel vss: πιστευοντων (alone) ΔN lat-*b ff₂ i k*¹ copt-mss: txt C¹(see Tischdf's Codex Ephr Appendix) D lat-*a*. (πιστευεχοντων *was very likely to pass into* πιστευοντων, *especially as producing conformity to* ‖ *Mt. I have therefore edited it, as also has Tischdf.*) αυτω bef εστιν A. (om αυτω V al æth.) περιεκειτο D. rec λιθος μυλικος (*from Lu* xvii 3, *where it is best attested: see there*), with A rel syr copt(appy): μυλωνικος λιθος 69 al Thl: *mola* D-lat: txt BCDLΔ 1 latt Syr goth æth arm. for περι, επι D al. εις τ. θ. εβληθη D latt.

43. *σκανδαλισῃ* (*repeated from last ver*) BLΔ vulg lat-*a f ff₂ k*; -σει H. rec (for εστιν σε) σοι εστι (*from* ‖ *Mt*), with A rel goth: εστιν σοι D vulg lat-*b c f ff₂ l* syrr æth arm: txt BCLΔ 69 lat-*a*. rec εις τ. ζω. bef εισελθ. (*from* ‖ *Mt, ver* 9), with X rel syr(Treg) goth (arm): txt ABCDLΔ latt Syr copt æth. om τας D. for απελθ., βληθηναι D al gat lat-*a f* (*ff₂*?) *k*. for 3rd εἰς, οπου εστιν D lat-*b c ff₂ i k*.

44 and 46. om BCLΔ 1 lat-*k* copt arm. (*The whole history of the omissions is to be found in* ‖ *Mt. No such addns as vv 44, 46 occurrg* there, *they were omd* here, *as*

whole purport of his weighty saying. For this is the very fault of the disciples, that they laid down outward and visible communion with *them* as the decisive criterion of communion with the Lord: and this very fault the Lord rebukes with his repudiatory *ὑμῶν*." Still, there is a propriety, a tempering the rebuke with a gracious reminiscence of their unity with Him, and something exceedingly suiting the χριστοῦ ἐστέ below, in ἡμῶν—ἡμῶν. In the divided state of the critical evidence, the reading must be ever doubtful. 41.] This verse does not take up the discourse from ver. 37, as some think, but is immediately connected with ver. 40:—'Even the *smallest* service done in my Name shall not be unrewarded—much more should not so great an one as casting out of devils be prohibited.'

ἐν ὀνόματι ὅτι signifies by reason that, but not without an allusion to τ. *ὀνομά μου*, which furnishes the reason. χριστ. ἐστέ] the only place in the Gospels where this expression is used. Paul has it; see reff. and Rom. viii. 9: 1 Cor. iii. 4.

42.] See Mt. xviii. 6. 43—48.] These solemn repetitions of former declarations (see Mt. v. 29; xviii. 8, 9) are by no means to be regarded as arbitrary inser-

ABCDE FGHK LMSUV ΧΓΔ i. 69.

s here (Sor) only. Deut. xxviii. 35. Isa. xvi. 24.
a Matt. xii. 20 reff.
b Matt. xi. 5. xv. 30, 31 al. Deut. xv. 21.
c Matt. vii. 4, 5.
d ‖ Mt. only †.
e here bis and Matt. v. 18 only. Lev. ii. 13. Ezek. xvi. 4 (Ezra iv. 14 compl.) only.
f here bis only. Ezek. xvi. 4.

[s] σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ [a] σβέννυται. [45] καὶ ἐὰν ὁ πούς σου [k] σκανδαλίζῃ σε, [c] ἀπόκοψον αὐτόν· [n] καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν [b] χωλόν, [v] ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν [x] γέενναν [εἰς τὸ πῦρ τὸ [y] ἄσβεστον], [46] ὅπου ὁ [s] σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ [a] σβέννυται. [47] καὶ ἐὰν ὁ ὀφθαλμός σου [k] σκανδαλίζῃ σε, [c] ἔκβαλε αὐτόν· [n] καλόν σε ἐστὶν [d] μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, [v] ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν [x] γέενναν, [48] ὅπου ὁ [s] σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ [a] σβέννυται. [49] πᾶς γὰρ πυρὶ [e] ἁλισθήσεται, καὶ πᾶσα θυσία [f] ἁλὶ

also was, in mss 92. 218. 255, *ver* 45 *which does not occur there: but, the* ‖ *passage* ending at ver 47, ver 48 was not subjected to the same erasion. *Tischdf*, after Meyer, *has here been misled by the correctors, and has erased vv* 44, 46: *not so Lachm. Treg inserts the verses in brackets.*)

45. καν D. aft καλ. ins γαρ AK lat-*c*. rec εστι σοι (‖ *Mt*), with M¹UΓ vulg lat-*a c f ff*₂ *k* D-lat syrr æth: σοι εστιν D-gr M²S lat-*b* goth arm(appy): txt ABC rel. aft ζ. ins αιωνιον D latt arm. om εις το πυρ το ασβεστον BCLΔ 1 lat-*b k* Syr copt arm-zoh (so also LΔ Syr in ver 43): ins AD rel lat-*f* goth æth arm-usc.

47. κ. ο οφθ. σου ει (omg εαν) D. σκανδαλιζει (*itacism?*) DX. rec (for σε εστιν) σοι εστι (*from* ‖ *Mt*), with AC D-gr rel copt goth: εστ. σοι M¹ latt syrr æth (arm): εστιν σε LΔ: txt BN. for βλ., απελθειν D 1 lat-*c i*. om την (*see Mt* v. 29, 33) BL. rec aft εις την γ. ins του πυρος (*from* ‖ *Mt*), with AC rel vulg lat-*f* (g_2) *i l* syrr goth æth: om BDLΔ 1 lat-*a b c ff*₂ *k* copt arm.

49. om πας γ. π. αλισθ. και (i. e. πας το πασ.) D 64. 65¹ tol lat-*a b c ff*₂ *i*. ins εν bef πυρι C al. om κ. π. θυσ. αλι αλισθησεται (*homœotel* αλισθησεται to αλισθησεται) BLΔ 1 (lat-*k*) copt-mss arm-zoh: om αλι (*also homœotel*) al em(with gat harl ing mt tol) lat-*a c* g_2 æth. for και πασα, πασα γαρ (*corrn from txt in consequence of the omn: see above*) D tol lat-*b c ff*₂ *i*.

tions by this or that Evangelist, but as the truth of what was uttered by our Lord; see Prolegomena. Vv. 44, 46, 48 are only in Mk.; they are cited from Isaiah (see reff.), where the prophecy is of the *carcases of those who have transgressed against the Lord*. This triple repetition gives sublimity, and leaves no doubt of the discourse having been *verbatim* thus uttered. See note on Mt. v. 22.

49.] In order to understand this difficult verse, it will be necessary first to examine its connexion and composition. (1) What is γάρ? It connects it with the solemn assertions in vv. 43—48, καλόν ἐστίν σε . . . and furnishes a *reason why* it is better for us to cut off and cast away, &c. πᾶς then is **every one**, absolutely: referring back both to the σε, and the αὐτῶν above—πᾶσα θυσία is (not *opposed* to [Meyer], but) *parallel with* πᾶς, and καί equivalent to **just as**. (2) This being stated, let us now enquire into *the symbolic terms* used. FIRE, is the *refiner's fire* of Mal. iii. 2, to which indeed there seems to be a reference; the fire of Mt. iii. 11 and Acts ii. 3; of Ezek. xxviii. 14 (see my Hulsean Lectures for 1841, pp. 9—12). Fire is *the symbol of the divine purity and presence*:—our God is a *consuming fire*, not only to his foes, but to his people: but in *them*, the fire shall only burn up what is impure and requires purifying out, 1 Cor. iii. 13: 1 Pet. i. 7; iv. 12, 17. This very fire shall be to them as *a preserving salt*. The SALT of the covenant of God (Lev. ii. 13) was to be mixed with *every sacrifice*; and it is with fire that *all men are to be salted*. This fire is the divine purity and judgment *in the covenant*, whose promise is, 'I will dwell among them.' And in and among this purifying fire shall the people of God ever walk and rejoice everlastingly. Rev. xxi. 23. This is the right understanding of Isa. xxxiii. 14, 15, 'Who among us shall dwell with the devouring fire? &c. He that walketh in righteousness,' &c. And thus the connexion with the preceding verses is,—'it is better for thee to cut off,' &c.—'for it is *part of the salting of thee, the living sacrifice* (Rom.

[e] ἁλισθήσεται. [50] καλὸν τὸ [g] ἅλας· ἐὰν δὲ τὸ [g] ἅλας [h] ἄναλον γένηται, [i] ἐν τίνι αὐτὸ [k] ἀρτύσετε; ἔχετε ἐν [l] ἑαυτοῖς [f] ἅλα, καὶ [m] εἰρηνεύετε ἐν ἀλλήλοις.

X. [1] Καὶ ἐκεῖθεν [n] ἀναστὰς ἔρχεται εἰς τὰ [o] ὅρια τῆς Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου. καὶ [p] συνπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς [q] εἰώθει πάλιν ἐδίδασκεν αὐτούς. [2] καὶ προσελθόντες Φαρισαῖοι [r] ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα [s] ἀπολῦσαι, [t] πειράζοντες αὐτόν. [3] ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Τί ὑμῖν [u] ἐνετείλατο Μωυσῆς; [4] οἱ δὲ εἶπαν [v] Ἐπέτρεψεν Μωυσῆς [w] βιβλίον

[e] Matt. v. 13 reff. [g] Matt. v. 13 reff. [h] here only †. [i] Ezek. xiii. 10 & xxii. 28 Aq. [k] Mt. Matt. xxvi. 52. Heb. xi. 37 a. [l] Luke xiv. 34. Col. iv. 6 only †. Canr. viii. 2 Symm. [f] — Matt. iii. 9 reff. [m] Rom. xii. 18. 2 Cor. xiii. 11. 1 Thess. v. 13 only. 3 Kings xxii. 45. Job v. 24. Sir. vi. 6. [n] ch. vii. 24 reff. [o] Matt. ii. 16 reff.

[p] — here (Luke vii. 11. xiv. 25. xxiv. 15) only. Job i. 4. [q] Matt. xxvii. 15 reff. [r] ch. ix. 11 al. fr. [s] Matt. v. 31, 32 reff. [t] ch. viii. 11 al. 2 Chron. ix. 1. [u] John xv. 14, 17 al. Deut. xxix. 1. [v] ‖. Matt. viii. 21, 31. Esth. ix. 14. [w] ‖, from Deuт. xxiv. 3 (1). 4 Kings x. 1, &c.

50, for 1st αλας, αλα LΔ. for 2nd αλας, αλα LΔℵ. γενησεται D. αρτυσεται (*which however may be no real difference, as being written for ε: but may be from Mt* v. 13) ACDHL: -ηται Δ al: αρτυθησεται K 1 lat-*f* Syr copt (goth æth) arm: txt BX rel latt syr. rec (for αλα) αλας (*from above*), with A^2C rel: txt A^1BDLΔℵ 1.—pref το UΝ. ειρηνευσατε V.

CHAP. X. 1. rec εκειθ., with AL (U, e sil) rel: txt BCDEΔ 1. 69. rec (for και περαν) δια του περαν, with A rel syr: περαν (‖ *Mt*) C^2DGΔ 1. 69 ev-*y* latt Syr goth arm(appy): txt BC^1L copt (æth). (*It would at first sight appear as if δια του being the original, was erased or και inserted for conformity to ‖ Mt: so De W, but Mey justly observes that this does not account for the και satisfactorily, which is therefore prob original, and the δια του an explanatory corrn.*) συνερχεται παλιν ο οχλος D al arm: συμπορευεται ο οχλος (1.) 69 lat-*b c ff*$_2$ *i* (Syr). ως ειωθ. bef και D lat-*b ff*$_2$ *i*.

2. rec ins οι bef φαρ., with CVX 1: om AB rel copt goth.—om προσελθ. φαρ. D lat-*a b k*. rec επηρωτησαν, with A rel syr goth: επηρουν C: ηρωτων Δ: txt BDLM latt.

3. for ενετ., ετειλατο D^1 28.

4. [ειπαν so BCD.] rec μω. bef επετρ. (*see* ‖ *Mt*, vv 7, 8), with A rel vulg

xii. 1), that every offence and scandal must be burnt out of thee before thou canst enter into life.' **50.**] The connexion of this (elsewhere said in other references, Mt. v. 13: Lk. xiv. 34) is now plain. If this fire which is to purify and act as a preserving salt to you, have, from the nullity and vapidity of the grace of the covenant in you, *no such power*,—it can only *consume*—the salt has lost its savour—the covenant is void—you will be cast out, as it is elsewhere added, and the fire will be no longer the fire of *purification*, but of *wrath eternal*. I will just add that the interpretation of the sacrifice as the *condemned*—and the fire and salt as *eternal fire*,—except in the case of the salt having lost its savour, is *contrary to the whole symbolism of Scripture*, and to the exhortation with which this verse ends: 'Have this grace of God—this Spirit of adoption—this pledge of the covenant, in yourselves;—and,' with reference to the strife out of which the discourse sprung,—'have peace with one another.'

CHAP. X. 1—12.] REPLY TO THE PHARISEES' QUESTION CONCERNING DIVORCE. Mt. xix. 1—12. See Lk. xvii. 11.

1. **καὶ πέραν**] Our Lord retired, after His discourses to the Jews in Jn. x. and before the raising of Lazarus, to Bethany (Jn. i. 28; x. 40) beyond Jordan, and thence made his last journey to Jerusalem; so that in the strictest sense of the words He did come **into the borders of Judæa and beyond Jordan.** Mt. has **πέραν τ. Ἰορ.** without the copula. Here a large portion of the sayings and doings of Jesus is omitted: cf. Mt. xviii. 10; xix. 3: Lk. ix. 51—xviii. 15: Jn. vii. 1 ff.

2—9.] See notes on Mt., with whose account ours is nearly identical. Compare however our vv. 3, 4, 5 with Mt.

ABCDE FGHK LMSUV ΧΓΔ l. 69.

x ‖ Matt. v. 31 (refl.) only.
y — Acts iii. 18. Heb. ix. 16.
z ‖ Mt. ch. xvi. 14 only. Deut. x. 16. Sir. xvi. 10 only.
a — ch. xiii. 19. Rom. i. 20. 2 Pet. iii. 4. art. om. Matt. xix. 12 al.
b ‖ Mt. reff.
c ‖ Mt., from Gen. ii. 24. Matt. xvi. 4 al. Isa. xvii. 10 vat.
d (‖ Mt. Acts v. 36 v.r.) Eph. v. 31 only. Gen. as above. Job xii. 6.
e ‖ Luke iii. 5. Rom. ii. 26. Gen. xv. 6. Gospp. Rom. viii. 36, 39 al. Lev. xiii. 46.
f ‖ Mt. only. Ezek. i. 11, 23 F. only.
g ‖ Mt. only in Ezek. xlvi. 19.
h — ch. xiii. 9 b.

x ἀποστασίου γράψαι, καὶ z ἀπολῦσαι. 5 ὁ δὲ Ἰησοῦς
y εἶπεν αὐτοῖς Πρὸς τὴν z σκληροκαρδίαν ὑμῶν ἔγραψεν
ὑμῖν τὴν ἐντολὴν ταύτην· 6 ἀπὸ δὲ ἀρχῆς a κτίσεως b ἄρσεν
καὶ b θῆλυ ἐποίησεν αὐτούς [ὁ θεός]. 7 ἕνεκεν τούτου
c καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα
καὶ d προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, 8 καὶ
ἔσονται οἱ δύο e εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶν δύο,
ἀλλὰ μία σάρξ. 9 ὃ οὖν ὁ θεὸς f συνέζευξεν, ἄνθρωπος
μὴ g χωριζέτω. 10 καὶ h εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ
[αὐτοῦ] περὶ τούτου ἐπηρώτων αὐτόν. 11 καὶ λέγει
αὐτοῖς Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ

lat-f g_2 syrr goth arm : μω. ενετειλατο 1 al copt : txt BCDLΔ ev-y. for γραψαι, δουναι (*Mt*) 61 lat-b, δουναι γραψαι (*combination*) *dare scriptam* D lat-c ff_2.

5. rec (for ο δε) και αποκριθεις ο, with AD rel (vulg lat-a b ff_1 k) f (Syr) syr goth (æth) arm : txt BCLΔ (lat-c) copt. om αυτοις D 235. 252[1]. aft εγρ. ins μωσης D lat-(b) c (f) g_2 k Syr-ms. om υμιν D 13. 28. 69. 124 al lat-b c g_2 k arm-zoh Quæst.

6. om κτισεως D 255 ev-36 lat-b ff_2 Syr. θηλυν D[1]. om αυτους D 28. 219 fuld lat-b f ff_2 k copt goth æth Quæst. om ο θεος BCLΔ lat-c ff_2 copt : ins AD rel vulg lat-a b f g_1 k syrr goth æth arm. (*The fact that* ‖ *Mt ver* 4 ends αρσ. κ. θηλ. εποιησεν αυτους, *furnishes strong presumption that* ο θεος *has been* struck out here. *But as the words* may be a gloss, *I have bracketed them, as Lachm also has done: Tischdf and Treg omit them.*)

7. ins και ειπεν bef ενεκ. (*from* ‖ *Mt, ver* 5) D 69 fuld(with gat harl mt) lat-b c ff_2 $g_{1.2}$ Quæst. om 1st αυτου DM[1]. aft μητ. ins εαυτου D (M αυτου) lat-a b c Syr copt goth æth. om και προσκολλ. to end (*homœotel* : και to και) ℵB ev-48 goth. for προς την γυναικα, τη γυναικι (*corrn to* ‖ *Mt and* LXX-A), ACLΔ 1 gat(with mt tol) lat-a c f g_2 Jer : txt (*as* LXX-B) D rel vulg lat-b ff_1.

8. σαρξ bef μια (‖ *Mt*) ACFKM[2]UΓ 1. 69 copt arm : txt BD rel latt syrr goth æth.

9. om ουν D-gr lat-ff_2 k syr (Clem). om ο AG Clem. for συνεζ., εζευξεν D-gr am lat-c f.

10. rec (for εις την οικιαν) εν τη οικια, with AC rel vulg lat-(a) f g_2 k copt goth æth arm : txt BDLΔ ev-y lat-b. (om lat-c.) om αυτου BCLΔ ev-y lat-a (c) k copt arm : ins AD rel vulg lat-b f g_2 syrr goth æth. (*The omn was probably made for elegance : αυτου—τουτου—αυτον coming close together.*) rec (for τουτου) του αυτου, with D rel vulg lat-b g_2 syr goth : txt ABCLMXΓΔ 1 lat-a c f ff_2 (k) Syr copt æth.—om π. τ. K al harl[1]. add λογου D lat-c f ff_2 g_2 k. rec επηρωτησαν, with AD rel latt syrr copt goth : txt B C(-τουν) LΔ.

11. rec εαν, with A rel (add ανηρ 1. 69 lat-a arm) : txt BCDLΔ. αλλην bef γαμηση D vulg lat-b c f.

vv. 7, 8, 9, and we have testimony to the *independence* of the two reports—for such an arbitrary alteration of arrangement is inconceivable. 4.] **ἐπέτρεψεν** is emphatic. Moses gave an express permissory injunction. 7.] Our Lord makes Adam's saying His own: in Mt. it is attributed to ὁ ποιήσας ἀπ' ἀρχῆς. The parallel is most instructive. 10—12.] In Mt. this saying forms part of the discourse *with the Jews*. Here again Mk. furnishes us with the *exact circumstantial* account of the matter. On the addition, Mt. vv. 10—12, see notes there.

We may notice, that Mk. omits Mt.'s κατὰ πᾶσαν αἰτίαν in ver. 2,—and his μὴ ἐπὶ πορνείᾳ in ver. 11; as also does Luke (xvi. 18). The one omission seems to involve the other. The report here gives the enquiry without this particular exception. As a general rule, Mk., so accurate in circumstantial details, is less exact than

ἄλλην, [l] μοιχᾶται [k] ἐπ' αὐτήν· 12 καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον, [l] μοιχᾶται.

13 Καὶ προσέφερον αὐτῷ παιδία, ἵνα [l] ἅψηται αὐτῶν· οἱ δὲ μαθηταὶ [m] ἐπετίμων τοῖς προσφέρουσιν. 14 ἰδὼν δὲ ὁ Ἰησοῦς [n] ἠγανάκτησεν καὶ εἶπεν αὐτοῖς [o] Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ [p] κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 15 [q] ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ [r] δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 16 καὶ [s] ἐναγκα-
—τιθεις L. ABCDE FGHK MSUV XΓΔ l. 69.
λισάμενος αὐτά, [t] κατευλόγει [u] τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

Tobit xi. 1 (x. 13), 17 only. u constr., 2 Cor. iii. 13. Rev. i. 17. 3 Kings ii. 24.

l ‖ Mt. bis. Matt. v. 32 bis only. Jer. v. 7.
k — ch. ix. 12, 13. Luke ix. 9. 2 Cor. i. 23.
l — ‖ L. Matt. viii. 3, 15. ch. viii. 23 al.
m — ch. viii. 32, 33 reff.
n abs., Matt. xxi. 15 (reff.).
o ch. v. 37 reff.
p ch. ix. 38 reff.
q Matt. v. 18 reff.
r — Acts vii. 33. 2 Cor. vi. 1.
s ch. ix. 36 only. Prov. vi. 10. xxiv. 33 only.
t here only †.

12. rec (for αυτη) γυνη (*more general and perspicuous*), with AD rel vulg lat-*f* g_1 syrr copt goth: txt BCLΔ æth. rec απολυση τ. ανδ. αυ. και (*to conform to ver* 11), with A rel vulg lat-*f* g_1 syr (Syr goth, Treg): εξιλθη απο του ανθρος και D (69) lat-*a b* (*c*) *ff*$_2$ g_2 arm: txt B (C) L(Δ).—for αυτης, αυτου C. rec γαμηθη αλλω, with AC^4 rel (arm): txt BC^1 (D) L (Δ) 1. 69 syr copt goth (æth).—αλ. bef γαμ. D.

13. αυτων bef ψηται (*from* ‖ *Lu*) BCLΔ ev-y. aft μαθ. ins αυτου D 406 2-pe lat-*a c f* syrr goth æth. επετιμησαν αυτοις (*from* ‖ *Mt*) BCLΔ lat-*c k* copt.

14. παιδαρια D^1. rec ins και bef μη (*from* ‖ *Mt Lu*), with ACDLM^2 1 latt syrr goth æth arm: om B rel copt Thl.

15. rec εαν, with A rel: txt BCDLΔ 1. εις αυτην εισελευσεται D-gr.

16. for εναγκ., προσκαλεσαμενος D lat-*b c f ff*$_2$. rec τιθ. τ. χ. επ αυτα ηυλογει αυτα (*avoiding the unusual κατευ and conforming the order to* ‖ *Mt*), with S(e sil) Γ (rel) vulg lat-*f* g_1 goth arm: ετιθει τ. χ. επ αυ. και ευλογει αυτα D lat-*b c ff*$_2$ *k* syrr: txt BC (L) Δ (ev-y) syr-ms copt æth Vict.—rec ηυλογει, with S(e sil)Γ: ευλογει AD rel: ευλογη K^1: ευλογησεν FGK^2: κατηυλογει L ev-y: txt BCΔ.

Mt. in preserving the order and connexion of the discourses. 12.] This verse corresponds to ὁ ἀπολελυμένην γαμήσας μοιχᾶται in Mt. ver. 9—but it is *expressed* as if the *woman* were the active party, and put away her husband, which was allowed by Greek and Roman law (see 1 Cor. vii. 13), but not by Jewish (see Deut. xxiv. 1: Jos. Antt. xv. 7. 10). This alteration in the verbal expression may have originated in the source whence Mark's report was drawn. On μοιχᾶται, Grotius remarks, 'Mulier, cum domina sui non sit, si, marito relicto, ad aliud matrimonium se conferat, omnino adulterium committit, non interpretatione aliqua, aut per consequentiam, sed *directe*: ideo non debuit hic addi, ἐπ' αὐτόν.'

13—16.] THE BRINGING OF CHILDREN TO JESUS. Mt. xix. 13—15. Lk. xviii. 15—17. The three are nearly identical:—from Mt., we have the additional reason καὶ προσεύξηται, and from Mk., ἐναγκαλ. αὐτά. 13. παιδία] Not only *children*, but as in Lk., infants (βρέφη): and our Lord was not to *teach* them, but only to touch, and pray over them. This simple, seemingly superstitious application of οἱ προσφέροντες (perhaps not the mothers only) the disciples, interrupted in their converse on high and important subjects, despise and reprove. 14.] We can hardly read our Lord's solemn saying, without seeing that it reaches further than the mere then present occasion. It might one day become a question whether the new Christian covenant of repentance and faith could take in the unconscious infant, as the old covenant did:—whether when Jesus was no longer on earth, little children might be brought to Him, dedicated to his service, and made partakers of his blessing? Nay, in the pride of the human intellect, this question was sure one day to be raised: and our Lord furnishes the Church, by anticipation, with an answer to it for all ages. Not only may the little infants be brought to Him,—but in order for us who are mature to come to Him, we must cast away all that wherein our maturity has caused us to differ from them, and *become* LIKE THEM. Not only is Infant Baptism *justified*, but it is (abstractedly considered;—

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν [v] προσδραμὼν [w] εἷς καὶ [x] γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα [y] ζωὴν [y] αἰώνιον [z] κληρονομήσω; 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τί με [a] λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός. 19 τὰς ἐντολὰς οἶδας, [b] Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ [c] ψευδομαρτυρήσῃς, μὴ [d] ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα. 20 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ Διδάσκαλε, ταῦτα

ABCDE FGHK MSUV XΓΔ l. 69.

v ch. ix. 15. Acts viii. 30 only. Gen. xxxiii. 4.
w | Mt. see Matt. viii. 19 reff.
x acc., here [and ch. i. 40] only. (Mt. xviii. 14. xxvii. 29 only †.)
y | Mt. ref.
z Matt. xxv. 34 ref. Num. xxvi. 55.
a | L. ch. xii. 37. xv. 12. Luke xx. 37. John xv. 15. 8. vii. 5. 1 Tim. vi. 5. James v. 4.
b Exod. xx. 12—16. Deut. v. 16—20.
c | Mt. ref.
d 1 Cor. vi. 7, Mal. iii. 5.

17. for προσδρ. εἷς, ἰδου τις πλουσιος προσδρ. (*it seems likely, as Meyer, that the title of the section has somehow been mixed with the text: for from ver 22, πλουσιος could hardly be expressed here*) AK M(omg τις) 69 syr-marg arm: txt BCD rel vulg lat-*a b f ff*$_2$ Syr copt goth æth. γονυπετων D 69. aft αυτον ins λεγων (|| *Lu*) D 69 lat-*a b f g*$_2$ *k l* Syr goth arm Clem.

18. for εἷς ὁ, μονος εις D: txt (*see on* || *Mt*) ABC rel Origexpr.

19. μ. φον. bef μ. μοιχ. (*corrn to order of commandments and to* || *Mt*) BCΔ lat-*e* copt; aft μ. κλεψ. Syr.—for μ. φον., μ. πορνευσης D-gr Γ(aft κλεψ.) lat-*k*. om σου D Clem. aft μητ. ins σου (|| *Lu*) CF lat-*a b c f* Syr copt goth æth.

20. om αποκριθεις (|| *Lu*) BΔ. for ειπεν, εφη BCΔ. παντα bef τ. D fuld

not as to *preparation* for it, which from the nature of the case is precluded) the NORMAL PATTERN OF ALL BAPTISM; none can enter God's kingdom, except *as an infant*. In adult baptism, the *exceptional case* (see above), we strive to secure that state of simplicity and childlikeness, which in the infant we have ready and undoubted to our hands. 16.] κατευλόγει, like all such compounds, is more forcible and complete than the simple verb would have been. It may be rendered **He fervently blessed them.**

17—31.] ANSWER TO AN ENQUIRER RESPECTING ETERNAL LIFE, AND DISCOURSE THEREUPON. Mt. xix. 16—30. Lk. xviii. 18—30. On the different form of our Lord's answer in Mt., see notes there. As it here stands, so far from giving any countenance to Socinian error, it is a pointed rebuke of the very view of Christ which they who deny His Divinity entertain. He was no 'good Master,' to be singled out from men on account of His pre-eminence over his kind in virtue and wisdom: God sent us no such Christ as this, nor may any of the sons of men be thus called *good*. He was *one with Him* who only is good, the Son of the Father, come not to teach us merely, but to beget us anew by the divine power which dwells in Him. The low view then, which this applicant takes of Him and his office, He at once rebukes and annuls, as He had done before in the case of Nicodemus: see Jn. iii. 1 ff. and notes.

The dilemma, as regards the Socinians, has been well put (see Stier ii. 283, note): —*either*, "There is none good, but God: Christ is good: therefore Christ IS GOD;" —*or*, "There is none good, but God: Christ is not God: therefore Christ IS NOT GOOD." With regard to other points, the variations in the narratives are trifling, but instructive—εἰ δὲ θέλ. εἰς τ. ζ. εἰς. τήρ. τ. ἐντ. λέγει αὐτῷ, Ποίας; ὁ δὲ Ἰησ. εἶπεν Τό. (Mt.) = τὰς ἐντολὰς οἶδας (Mk. and Lk.) without any break in the discourse. Similarly, in Matt., the young (Mt.) ruler (Lk.) asks, ver. 20, τί ἔτι ὑστερῶ; but in Mk. and Lk., Jesus says to him (and here with the remarkable addition of ἐμβλ. αὐτ. ἠγ. αὐτ.), ἓν σε ὑστερεῖ (or σοι λείπει). Such notices as these shew the point at which, not short of which nor beyond which, we may expect the Evangelists to be in accord; viz. in that *inner truthfulness of faithful report* which reflects to us the teaching of the Lord, but does not depend on slavish literal exactitude; which latter if we require, we overthrow their testimony, and most effectually do the work of our adversaries. 17.] εἰς ὁδόν, out of the house, ver. 10, to continue His journey, ver. 32. The *running* and the *kneeling* are both found in the graphic St. Mark only. 19.] Mk. here takes exactly the commandments of the second table,—μὴ ἀποστ. standing for the tenth. Mt. adds their summary (ἀγαπ. τ. πλησίον σου ὡς σεαυτ.), omitting (with Lk.) μὴ

πάντα [e] ἐφυλαξάμην [f] ἐκ [fg] νεότητός μου. 21 ὁ δὲ Ἰησοῦς [h] ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ Ἓν σε [i] ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς, καὶ ἕξεις [k] θησαυρὸν ἐν οὐρανῷ· καὶ [l] δεῦρο ἀκολούθει μοι [m] ἄρας τὸν [m] σταυρόν. 22 ὁ δὲ [n] στυγνάσας [o] ἐπὶ τῷ λόγῳ ἀπῆλθεν [p] λυπούμενος, [q] ἦν γὰρ ἔχων [q] κτήματα πολλά. 23 καὶ [r] περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ [s] Πῶς [t] δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. 24 οἱ δὲ μαθηταὶ [u] ἐθαμβοῦντο [o] ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς [v] Τέκνα, [s] πῶς [w] δύσκολόν ἐστιν τοὺς [x] πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 25 [y] εὐκοπώτερόν ἐστιν [z] κάμηλον διὰ τῆς [a] τρυμαλιᾶς τῆς [b] ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 26 οἱ δὲ [c] περισσῶς [d] ἐξ-

e mid., — here only. Lev. xviii. 6. — act., ‖ Mt. reff.
f ‖ (Mt. v. r.) L. Acts xxvi. 4. Gen. viii. 21. Ps. lxxxvii. 16.
g as above (f). 1 Tim. iv. 10 only.
h w. dat., ver. 27. ch. xiv. 67. Luke xx. 17. xxii. 61. Johni. 36, 42. 2 Macc. xii. 45.
i constr., here only. (‖ Mt. reff.) Neh. ix. 21.
k Matt. ii. 11 reff.
l ‖ Mt. reff.
m ch. viii. 34 ‖ Mt.
n — here (Matt. xvi. 3) only. Ezek. xxvii. 35. xxviii. 19 F. xxxii. 10 only.
o = ch. i. 22. iii. 5 al.

Exod. xviii. 9. p Matt. xvii. 23 reff. q ‖ Mt. (reff.) r abs., ch. v. 32. ix. 8 (reff.) only.
s — Matt. xxi. 20 reff. t ‖ only †. u ch. i. 27. ver. 32 only. x Kings xxii. 5.
v ch. ii. 8. w here only. Jer. xxix. 8 (xlix. 9) only. x — Luke xi. 22. xviii 9. 2 Cor. i. 9. Heb. ii. 13, from Isa. viii. 17. Ps. ii. 12. y ‖. ch. ii. 9 ‖. Luke xv. 17 only †. Sir. xxii. 16. 1 Macc. iii. 18 only. z ‖ Mt. reff. a here only. Judg. vi. 2 var. Jer. xiii. 4.
b ‖ Mt. (L. v. r.) only †. c Matt. xxvii. 23. ch. xv. 14. Acts xxvi. 11 only. Ps. xxx. 24. Isa. lvi. 12 F. 2 Macc. viii. 27. d Matt. vii. 28 reff.

(with ing) lat-*b k* copt Clem Orig. ἐφυλαξα (*more strongly attested in* ‖ *Mt Lu*) AD Clem Orig.

21. for αυτον, αυτω C. rec (for σε) σοι (*from* ‖ *Lu*), with AD rel Clem Orig: txt BCMΔ ev-y. rec ins τοις bef πτωχοις, with CD (1, e sil) copt: om AB rel goth arm Clem Thl. om αρας τον σταυρον (*see* ‖ *Mt Lu*) BCDΔ vulg lat-*b c f ff*$_2$ *g*$_{1,2}$ *k l* copt-schw Clem [Hil Ambr Aug]: ins bef δευρο G 1. 69 lat-*a* Syr æth arm Iren-lat: txt A rel syr copt-wilk goth.

22. εστυγνασεν *contristatus* D lat-*a b c*. ins τουτω bef τω λογω D 69 lat-*a b ff*$_2$ *k* Syr. ins και bef απηλθεν D lat-*b c ff*$_2$. for κτηματα πολλα, πολλα χρηματα D lat-(*a*) *ff*$_2$.

23. for λεγει, ελεγεν C. om τα C. at end, (omg ver 25,) adds ταχειον καμηλος δια τρυμαλιδος ραφιδος διελευσεται η πλουσιος εις τ. βασιλειαν τ. θεου D, simly lat-*a b ff*$_2$.

24. aft μαθ. ins αυτου DΔ 1 lat-*a b c f ff*$_2$ *k*. om ησ. παλιν A. τεκνια A 1 Clem, *filioli* latt. om τους to χρημασιν (*homœotel, passing from* εστιν *to* χρημασιν) BΔℵ lat-*k* copt-ms. rec ins τοις bef χρ., with D 69 (1, e sil): om ACX rel goth arm Clem.

25. om ver D lat-*a b ff*$_2$. (*See on ver* 23.) aft ενκ. ins δε A; γαρ al. om της (twice) (*see Mt* ‖ *Lu*) ACKMUΔ 1. 69 goth: om 1st, FΓ: om 2nd, G al. Steph (for διελθειν) εισελθειν (*see* ‖ *Mt Lu*), with A rel lat-*a k* syr-marg goth Clem Thl: txt B(Verc)CK 1 (69) vulg lat-*b c f g*$_{1,2}$ syrr copt æth arm.

περισσ. perhaps on account of μη κλ. having gone before. 21.] Notice the graphic details again,—of *looking on him* and *loving him*. ἄρας τὸν στ. is added here. 22.] ἦν γὰρ ἔχων—so also Mt. 23—31.] Here our ver. 24 is a most important addition; the rest is much alike in the three. In that verse we have all misunderstanding of our Lord's saying removed, and "the proverb," as Wesley well observes (Stier ii. p. 290), "shifted to this ground: 'It is easier for a camel, &c. than for a rich man *to cast off his trust* in his riches.'" Yet the power of divine grace can and does accomplish even this. 24.] τέκνα is remarkable and a trace of exactitude: see Jn. xxi. 5:—so also περιβλ. ver. 23. 26.] This reiterated expression of dismay, *after the explanation* in ver. 24, need not surprise us. The disciples were quite as well aware as we must be, if we deal truly

e — ch. i. 27. xi. 31. xii. 7. xvi. 3 al. f ver. 21 refl. g1. (Luke i. 37.) Gen. xviii. 14. h vrr. 32. ch. vi. 7, 32. Matt. xxvi. 22 al. i — Matt. iv. 11, 20, 22 al. k — Matt. iv. 22. ch. viii. 35 al. l Matt. xxvi. 42. ch. iv. 22. m (1 Mt. v. r.) Luke viii. 3 only. 2 Kings xxiv. 3 only.

ABCDE FGHK MSUV XΓΔ1. 69.

ἐπλήσσοντο, λέγοντες πρὸς [e] ἑαυτοὺς Καὶ τίς δύναται σωθῆναι; 27 [f] ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει [g] Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ [g] παρὰ θεῷ· πάντα γὰρ δυνατά ἐστιν [g] παρὰ τῷ θεῷ. 28 [h] ἤρξατο λέγειν ὁ Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς [i] ἀφήκαμεν πάντα, καὶ ἠκολουθήκαμέν σοι. 29 ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν, οὐδείς ἐστιν ὃς [i] ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ [k] εὐαγγελίου, 30 [l] ἐὰν μὴ λάβῃ [m] ἑκατονταπλασίονα νῦν

26. for *εαυτους, αυτον* BCΔ copt: *πρ. αλληλους* M[1] arm.

27. rec aft *εμβλεψας* ins *δε* (‖ *Mt*), with AC[2]D rel lat-*k* Syr (syr) æth arm; pref *et*, vulg lat-*b c* &c: om B C[1](appy) Δ 1 copt goth. ins *τουτο* bef *αδυνατον* (*from* ‖ *Mt*) C[2]D 69 lat-*b* (*c*) g_2 Syr arm. for *αλλ' ου* to *δυν. εστιν, εστιν παρα δε τω θεω δυνατον* D lat-(*a b c f*) ff_2 æth (Clem). rec ins *τω* bef *θεω*, with AD (KS, e sil): om BC rel Clem Vict-ms Thl. om *εστιν* B 28. 124 al evv-y-150. om *τω* bef 2nd *θεω* B 124.

28. rec ins *και* bef *ηρξατο*, with D latt syrr æth: add *δε* K al lat-*f* copt-mss[2] goth, *ουν* 406 ev-y: om ABC rel am copt arm Clem. rec *ο πετρος* bef *λεγειν*, with AD rel lat-*a b c f ff*$_2$ g_1 *k* syrr goth æth arm Clem: txt BCΔ (copt).—om *ο* D. rec *ηκολουθησαμεν* (*from* ‖ *Mt, where only* D[1] *has -καμεν, and* ‖ *Lu, where none has it*), with A rel Clem: txt BCD.

29. rec (for *εφη ο ιησ.*) *αποκριθεις δε ο ιησ. ειπεν*, with K lat-*c ff*$_2$ *k q* Clem: *αποκ. δε ο ιησ.* D: *αποκ. δε ειπεν* Γ: *κ. αποκ. ο ιησ. ειπ.* CEFGH 1. 69 syr æth: *αποκ. ο ιησ. ειπ.* A rel vulg lat-*a b* Syr goth arm: txt BΔ copt. aft *υμιν* add *οτι* A Scr's c. om *οικιαν* D lat-*b*. rec *η πατ.* bef *η μητ.* (*more natural order*), with A rel vulg lat-*b* syrr æth arm: om *η πατ.* D harl[1] lat-*a ff*$_2$ *k*: txt BCΔ am lat-*c f q* copt goth. rec bef *η τεκ.* ins *η γυναικα* (*from* ‖ *Lu, where none omit it: the omn can hardly be explained, as Meyer, by conformation to ver* 30), with ACX rel lat-*f q* syrr goth æth: om BDΔ 1 latt copt arm Clem$_2$ Orig$_{expr}$. for *και, η* D 1 arm Orig-lat. rec om 2nd *ενεκεν*, with A B-txt S[1] lat-*c k*: ins B-marg C D(-*κα*) rel vulg lat-*a b f ff*$_2$ *l* syrr copt goth æth arm Clem$_2$ Orig-lat Thl.

30. for *εαν, ος αν* D latt syr goth æth. om *νυν* D-gr 255. 406 lat-*a k q*.

with ourselves, that *οἱ τὰ χρήματα ἔχοντες* and *οἱ πεποιθότες ἐπὶ χρήμασιν* are too nearly commensurate, to relieve the mind of much of its dread at the solemn saying which preceded. Of the *καί* at the beginning of a question, Kühner remarks, on Xen. Mem. p. 117 (in Meyer) "cum vi auctiva ita ponitur, ut is qui interrogat cum admiratione quadam alterius orationem excipere, ex eaque conclusionem ducere significetur qua alterius sententia confutetur." **28.**] Here is an instance of a saying of Peter's reported, without any distinction indicating that he had a share in the report. See notes on Mt. for the promise here made to the Apostles. **29, 30.**] Here our report is most important. To it and Lk. we owe *νῦν ἐν τῷ καιρῷ τούτῳ*, without which the promise might be understood of a *future life only*:—and to it alone we owe *the particularising of the returns* made, and the words *μετὰ διωγμῶν*, which light up the whole passage, and shew that it is the inheritance of the earth *in the higher sense* by the meek which is spoken of;—see 1 Cor. iii. 21, 22. Observe *mothers*—nature gives us only one—but love, many (see Rom. xvi. 13). We do not read, *fathers*, perhaps because of our high and absorbing relation to our Father in heaven, cf. Mt. xxiii. 9. On *καὶ τοῦ εὐαγγελίου*, Dr. Wordsw. observes, "See above, viii. 35, where this phrase (not found in the other Evangelists, see Matt. xvi. 25: Luke ix. 24) is inserted by St. Mark. Perhaps it made a greater impression upon *his* mind, because he had formerly shrunk from suffering *ἕνεκεν τ. εὐαγγελίου*. (See Acts xiii. 13; xv. 38.) St. Mark also alone here inserts our Lord's words, *μετὰ διωγμῶν*, perhaps from a recollection that he had been once affrighted by persecution from doing the work of

ἐν τῷ [a] καιρῷ τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ [o] διωγμῶν, καὶ ἐν τῷ [p q] αἰῶνι τῷ [q] ἐρχομένῳ [r] ζωὴν [r] αἰώνιον. 31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.

L τω ερχομενω.. ABCDE FGHK LMSUV XΓΔ 1. 69.

32 [t] Ἦσαν δὲ ἐν τῇ ὁδῷ [s] ἀναβαίνοντες εἰς Ἰεροσόλυμα, καὶ ἦν [t] προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ [u] ἐθαμβοῦντο καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ [v] παραλαβὼν πάλιν τοὺς δώδεκα [w] ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ [x] συμβαίνειν, 33 ὅτι ἰδοὺ [s] ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ [y] υἱὸς τοῦ [y] ἀνθρώπου [z] παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ [a] κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν, 34 καὶ [b] ἐμπαίξουσιν αὐτῷ καὶ [c] ἐμπτύσουσιν αὐτῷ καὶ [d] μαστιγώσουσιν αὐτόν, καὶ ἀποκτενοῦσιν αὐτόν, καὶ μετὰ τρεῖς ἡμέρας [e] ἀνα-

a — ‖ L. Rom. iii. 26. viii. 18. Eph. ii. 12.
o Matt. xiii. 21 ref.
p Matt. xii. 32.
Luke xx. 35. Eph. i. 21.
q ‖ L. see Eph. ii. 7.
r ver. 18.
s ‖ Mt. reff.
t Matt. xiv. 22 ref. constr., ver. 22.
u ver. 24.
v ch. ix. 2 reff.
w ver. 28.
x Luke xxiv. 14. Acts iii. 10. xx. 19. xxi. 35.
1 Cor. x. 11. 1 Pet. iv. 12. 2 Pet. ii. 22 only. Gen. xliii. 4.
y Matt. viii. 20 ref.
z ‖. Matt. xvii. 22. Ezek. xxiii. 28.
a and constr., ‖ Mt. reff.

b Matt. xxvii. 29, 31, 41 al. Exod. x. 2. Ps. ciii. 26.
c w. dat., ch. xiv. 65. xv. 19. w. εἰς, Matt. xxvi. 67. xxvii. 30, and Numb. xii. 14. pass., Luke xviii. 32 only.
d Matt. x. 17 ref. Jer. v. 3.
e ch. viii. 31 ref.

aft τουτω ins ος δε αφηκειν D lat-a b ff$_2$. om οικιας to διωγμων ℵ. οικιαν D lat-a b ff$_2$. κ. αδελφας bef κ. αδελφους D lat-b ff$_2$. κ. μητερα (*the plur not being understood*) ACDKMX 1 lat-a b f ff$_2$ l syr goth (æth) arm-mss: txt B rel vulg Syr copt arm-zoh. διωγμου D-gr Syr æth. om και D lat-b ff$_2$. αιωνιαν B. at end ins λημψεται D lat-a b c ff$_2$ k.

31. om οι ADKLMV X(Tischdf not Treg) Δ 1 goth.

32. προαγων D, but *præcedens* D-lat. om και to εφοβ. DK lat-a b. for 3rd και, οι δε B C^1(appy) LΔ 1 (lat-c k) copt: και οι C^2 æth: txt A rel vulg lat-f (ff$_2$) syrr goth.

33. om 2nd τοις (‖ *Mt*) CD rel goth: ins ABLMΔ 1. (69, e fil) copt. θανατου D^1.

34. rec transp μαστιγωσουσιν and εμπτυσουσιν, with A rel syrr goth: om κ. μαστ. αυτ. D al lat-ff$_2$ g$_2$ k: om κ. εμπτυσ. αυτ. al: txt BCLΔ latt syr-jer copt æth. (*The sentence fell into confusion by the various errors of omission, and was variously restored.*) om κ. αποκτ. αυτον A^{2}D lat-g$_2$: om αυτον BLΔ 1 lat-b c arm. rec (for μετα τρεις ημερας) τη τριτη ημερα (*conformation to* ‖ *Mt Lu*), with A rel vulg lat-f g$_2$ syrr goth æth arm Orig$_1$ (om τη A^1): txt BCDLΔ lat-(a) b (c) ff$_2$ i k syr-marg copt.

the Gospel: and desiring to prepare others to encounter trials which for a time had mastered himself." Here follows in Mt. the parable of the Labourers in the vineyard, ch. xx. 1—16.

32—34.] FULLER DECLARATION OF HIS SUFFERINGS AND DEATH. Mt. xx. 17—19. Lk. xviii. 31—34. [The remarkable particulars of ver. 32 are only found here.] This was (see Mt. xvi. 21; xvii. 22) the *third* declaration of His sufferings which the Lord had made to the disciples, and it was His *going before them*, accompanied most probably by something remarkable in his gait and manner —a boldness and determination perhaps, an eagerness, denoted in Lk. xii. 50, which struck them with astonishment and fear. See an interesting note here in Wordsw.

Observe, that ἦταν and ἀναβαίνοντες must not be taken together. "They were in the way, as they went up to Jerusalem."

ἤρξατο, anew: He again opened this subject. 33.] The circumstances of the passion are brought out in all three Evangelists with great particularity. The 'delivery to the Gentiles' is common to them all. 34.] ἐμπτ. Mk. and Lk.: —σταυρῶσαι, *Mt. only*, which is remarkable, as being the first intimation, in plain terms, of the death He should die. The ἆρας τὸν στ., so often alluded to, might have had now for them a deep meaning—but see Lk. ver. 34. After τοῖς ἔθν. the subject of the verbs (ἐμπ., μαστ. &c.) is τὰ ἔθνη.

f here only. Exod. xxiv. 14 al. g ch. vi. 25 reff. h | Mt. Matt. xxii. 44 | (al., from Ps. cix 1). xxvii. 38. Luke i. 11. 2 Kings xxii. 19. i Luke xxiii. 38 (reff.) only. k intr., Matt. v. 1 reff. xxiii. 2. l = Matt. xxvi. 39 reff. m = (| Mt. v. r.) Luke xii. 50 only †. acc., Luke xii. 47 reff. n (| Mt. v. r.) Luke xii. 50. Isa. xxi. 4. o | Mt. reff. p constr. ellipt., Rom. vi. 21. Luke v. 25. xvii. 1. q | Mt. reff. Tobit vi. 17. r vv. 28, 29 s | Mt. reff. t | Mt. Luke ii. 18. 2 Cor. x. 8.

ABCDE PGHK LMSUV XΓΔΛ.

στήσεται. 35 Καὶ [f]προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ Διδάσκαλε, [g]θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν. 36 ὁ δὲ εἶπεν αὐτοῖς Τί θέλετε ποιῆσαί με ὑμῖν; 37 οἱ δὲ εἶπαν αὐτῷ Δὸς ἡμῖν ἵνα εἷς σου [h]ἐκ [h]δεξιῶν καὶ εἷς [i]ἐξ [i]ἀριστέρων [k]καθίσωμεν ἐν τῇ δόξῃ σου. 38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ [l]ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ [m]βάπτισμα ὃ ἐγὼ [n]βαπτίζομαι βαπτισθῆναι; 39 οἱ δὲ εἶπαν αὐτῷ Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ [l]ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ [m]βάπτισμα ὃ ἐγὼ βαπτίζομαι [n]βαπτισθήσεσθε· 40 τὸ δὲ [k]καθίσαι [h]ἐκ [h]δεξιῶν μου ἢ ἐξ [o]εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' [p]οἷς [q]ἡτοίμασται. 41 καὶ ἀκούσαντες οἱ δέκα [r]ἤρξαντο [s]ἀγανακτεῖν [t]περὶ Ἰακώβου

35. rec ins οι bef υιοι, with D rel Orig; οι δυο BC copt: om AKMUX goth. for λεγοντες, και λεγουσιν D 406 2-pe lat-*a* Syr Orig. rec om αυτω (*as superfluous, and to avoid repetition*), with A rel vulg lat-*b c f k* syr goth: ins BCDLΔ lat-*a* Syr copt æth arm Orig. om ινα D-gr 118 al lat-*i*. ο τι αν C[1]: ο αν D 69. for αιτησωμεν, ερωτησωμεν D 1. 2-pe. rec om σε, with X rel vulg lat-*c i k q* Syr: ins ABCLΔ 69 lat-*a ff*$_2$ syr copt æth arm, and bef the verb DK 1 lat-*b f* goth.

36. for ειπεν, λεγει D-gr. με bef ποιησαι L: με ποιησω B; ποιησω, omg τι θελ. με, D; ποιησω, omg με, C 1. 69: ποιησομαι ev-y: ινα ποιησω, omg με, al: ποιησαι, omg με, Δ al: txt AX rel goth. (*The variations arose from Mt* xx. 32, *and our ver* 51.)

37. for οι δε, και D vulg lat-*b k*. [ειπαν, so BC[1]DLΔ.] rec εκ δεξ. bef σου (|| *Mt*), with AC[3]D rel: txt BC[1]LΔℵ. rec (for αριστερων) ευωνυμων (|| *Mt*), with ACD rel: txt BLΔ. rec adds σου (|| *Mt*), with AC rel vulg lat-*a* syrr copt goth æth: ins σου bef εξ Lℵ: om BDΔ 1 lat-*b c f ff*$_2$ *g*$_{1.2}$ *i k*.

38. aft ιησ. ins αποκριθεις D 1. 69 lat-*a b ff*$_2$ *i k q* arm. πειν D. rec (for η) και (*from ver* 39), with AC[3] rel syrr goth æth: txt BC[1]DLΔ 1. 69 latt syr-marg copt arm Orig$_2$ Rebapt.

39. [ειπα, so BDLΔ.] om αυτω D 1 lat-*a b c k*. rec ins μεν bef ποτηριον (*from* || *Mt*), with AC[3]D rel latt syr goth æth: om BC[1]LΔ em(with gat) Syr copt arm.

40. rec (for η) και (|| *Mt*), with AC rel lat-*k* syrr æth arm: txt BDLΔ latt copt goth. rec aft ενων. ins μου (*to conform to* δεξ. μου: *so also in* || *Mt*), with (Scr's l m n q r, e sil) Syr æth: om ABCD rel latt syr copt goth arm Thl Euthym. ητοιμαθαι [sic] D[1]: ητοιμασθαι 69.

41. om 1st και D-gr 64. ins λοιποι bef δεκα D lat-*a b c ff*$_2$ *i q* copt-ms syr-jer. for ηρξ. αγ., ηγανακτησαν (*from* || *Mt*) A 1 gat lat-*g*$_2$ *q*. ins τον bef ιακ. D. for ιακ. κ. ιω., των δυο αδελφων A (*from* || *Mt*).

35—45.] AMBITIOUS REQUEST OF THE SONS OF ZEBEDEE: OUR LORD'S REPLY. Mt. xx. 20—28, where see notes throughout, and especially on the difference in our ver. 35. The two accounts of the discourse are almost verbatim the same, and that they came from one source is very apparent. Even here, however, slight deviations occur, which are unaccountable, if the one had actually before him the writing of the other. Besides, we have the whole additional particulars of the baptism, with which He was to be baptized: see note on Mt. 38.] Observe the present tenses, πίνω and βαπτίζομαι. The Lord had already the cup of His suffering at His lips: was already, so to speak, sprinkled with the first drops of

καὶ Ἰωάννου· 42 καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς Οἴδατε ὅτι οἱ [u] δοκοῦντες [v] ἄρχειν τῶν ἐθνῶν [w] κατακυριεύουσιν αὐτῶν, καὶ οἱ [x] μεγάλοι αὐτῶν [y] κατεξουσιάζουσιν αὐτῶν. 43 οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι [z] μέγας ἐν ὑμῖν, ἔσται ὑμῶν [a] διάκονος· 44 καὶ ὃς ἐὰν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος. 45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν [a] διακονηθῆναι, ἀλλὰ [a] διακονῆσαι, καὶ δοῦναι τὴν [b] ψυχὴν αὐτοῦ [c] λύτρον ἀντὶ πολλῶν.

46 Καὶ ἔρχονται εἰς Ἰεριχώ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου [d] ἱκανοῦ, ὁ υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς [e] προσαίτης ἐκάθητο παρὰ τὴν ὁδόν. 47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός [f] ἐστιν, [g] ἤρξατο κράζειν καὶ λέγειν [h] Ὁ υἱὸς Δαυεὶδ Ἰησοῦ, ἐλέησόν με. 48 καὶ [i] ἐπετίμων αὐτῷ πολλοὶ ἵνα [k] σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυεὶδ ἐλέησόν με. 49 καὶ [l] στὰς ὁ Ἰησοῦς εἶπεν [l] Φωνήσατε αὐτόν.

[u] Gal. ii. 6 a, 9. Susan. 5.
[v] Rom. xv. 12 (from Isa. xi. 10) only. Gen. xiv. 26.
[w] | Mt. Acts xix. 16. 1 Pet. v. 3 only. Gen. i. 28. ix. 1.
[x] | Mt. Heb. viii. 11, from Jer. xxxviii. (xxxi.) 34. Rev. xix. 5, 18.
[y] | only †.
[z] Matt. xxiii. 11 reff.
[a] | Mt. ch. i. 13 | Mt., 31 |. Matt. xxv. 44 al.†
[b] — Matt vi. 25. John x. 25 al. Jos. ii 14.
[c] | (reff.) only.
[d] — Matt. xxviii. 12 reff.
[e] John ix. 8 only †. pres., John i. 40 reff.
[f] vv. 25, 32, 41.
[g] nom., Matt. xi. 20 reff.
[h] w. υἱος, Matt. xii. 16 reff.
[i] | Mt. reff.
[k] | Mt. reff.
[l] — | Mt. Matt. ii. 9. Acts viii. 38.

42. rec ο δε ιησ. προσκ. αυτ. (*from* || *Mt*), with A rel vulg lat-*f* $g_{1,2}$ *l q* syr goth arm: txt BCDLΔ lat-*a* (*b c ff*$_2$ *i*) *k* Syr copt æth. κατακυριευσουσιν D al Scr's c s ev-y.

43. om δε (|| *Mt*) D 229 vulg lat-*a b f ff*$_2$ *i*. rec εσται (*from* || *Mt*), with AC^3 rel lat-*q* syrr copt goth arm: txt BC^{1}DLΔ latt. for εαν, αν BDLΔ 69. μεγ. εν υμ. ειναι D, *in vobis major esse* lat-*a b* (*c*).—μεγ. bef γεν. (|| *Mt*) BC LΔ 1. 69 lat-*f ff*$_2$: txt AC^3 rel syr copt goth. for εσται, εστω CΧΔ 69. rec διακονος bef υμων, with 241(e sil): txt ABCD rel Scr's-mss latt syrr goth arm.

44. rec (for εαν) αν, with BD S(e sil) Δ: txt AC rel. εν υμ. ειναι πρωτος (*from* || *Mt*) BCL(Δ) vulg lat-*b*: υμων ειναι πρω. D: txt AC^3 rel syrr goth æth arm. for παντων, υμων D 40 2-pe lat-*a* g_2 æth: παντ. υμ. al syr.

46. ερχεται (*corrn to* || *Lu*) D 61. 258 lat-*a b ff*$_2$ g_2 *i* Orig$_2$. for απο ιερ., εκειθεν D 2-pe lat-*a b f ff*$_2$ *i q* goth Orig$_2$. for και, μετα D lat-*a b* (*c*) *f ff*$_2$ *i* (*k*) *l* goth arm. rec om ο, with A rel goth: ins BCDLSΔ 1. 69 Orig. rec ins ο bef τυφλος (*the art has been transposed for elegance*), with AC rel: om BDLΔℵ ev-y copt goth Orig. ins και bef προσαιτης ℵ. rec εκαθ. π. τ. οδον προσαιτων (*order of* || *Lu*) D 2-pe Orig$_2$: txt BLΔℵ lat-*k* copt arm. ins *order of* || *Lu*) BCLM^{2}Δ: υιος, omg ο, DK 69 Orig: txt A rel.

47. rec ναζωραιος (*from* || *Lu*), with ACℵ rel goth: txt BLΔ 1 latt Orig, ναζορηνος D^1 (-ωρηνος D^2) lat-*l q*^{2}. εστιν bef ο ναζ. B. for ο υιος, υιε (*from* || *Lu*) BCLM^{2}Δ: υιος, omg ο, DK 69 Orig: txt A rel.

48. επιτιμων A. αυτον B ev-y. ιεραξεν D-gr am. υιος DF Orig: ο υιος 1. 118 syr-marg.

49. rec ειπεν αυτον φωνηθηναι (*conformation to* || *Lu, as appears by* εκελευσεν. *This is more prob than that the* oratio directa *should have been substituted on account of* ειπεν: *no such change was made in ch* v. 43), with AD rel syrr goth æth; εκελευσεν

spray of His baptism of blood. 42.] οἱ δοκοῦντες ἄρχειν, those who are reputed to rule,—who have the title of rulers, not = 'those who *rule*,' which *God alone* does.

46—52.] Healing of blind Bartimæus on departure from Jericho. Mt. xx. 29—34. Lk. xviii. 35—43. On the three accounts referring to one and the same miracle, see on Mt. I will only add here, that a similar difference of number between Mt. and Mk. is found in the miracle in the neighbourhood of Gergesa, ch. v. 2. 46.] Βαρτ. patronymic.

καὶ [1] φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ Θάρσει, ἔγειρε, [1] φωνεῖ σε. [50] ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ [m] ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. [51] καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν Τί [n] θέλεις [o] ποιήσω σοί; ὁ δὲ τυφλὸς εἶπεν αὐτῷ [p] Ῥαββουνί, ἵνα [q] ἀναβλέψω. [52] ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ὕπαγε, ἡ πίστις σου [r] σέσωκέν σε. καὶ εὐθὺς [q] ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

ABCDE FGHK LMSUV XΓΔΙ. 69.

m here only. 1 Kings xxv. 9.
n constr., ‖ L. ch. xv. 12. Matt. xxvii. 17.
o ch. vii. 12 reff.
p John xx. 16 only †.
q = Matt. xi. 5 reff.
r Matt. ix. 21 reff.

XI. [1] Καὶ ὅτε [s] ἐγγίζουσιν εἰς Ἰεροσόλυμα, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ [t] ὄρος τῶν [t] ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, [2] καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν κώμην τὴν [u] κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε [v] πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων [w] κεκάθικεν· λύσατε αὐτὸν καὶ

s ‖ Mt. L. Luke xxiv. 28 al. Ezra iv. 2.
t ‖ Mt. reff.
u (= ἀπέναντι, Mt.) ‖ L. ch. xii. 41. Matt. xxvii. 24 v. r. 2 Chron. vi. 12.
v 1 only. Zech. ix. 9.
w intr., Matt. xxiii. 2. ch. x. 37, 40 ‖ al.

αυτ. φωνηθηναι Scr's c ev-48 latt : txt BCLΔℵ ev-y lat-*k* syr-marg copt. οι δε λεγουσιν τω τυφ. D 2-pe lat-*a b ff*$_2$ *i q*. rec εγειρει, with U S(e sil) Orig : εγειρου 1. 69 : txt ABCD rel.

50. rec (for αναπηδησας) ανασταις, with AC rel syrr æth arm : om Γ : txt BDLM^{2}Δ latt syr-marg copt goth Orig. for τον ιησ., αυτον D al latt (not em *f q*).

51. rec λεγει αυτω ο ιησ., with A rel lat-*a f* (Syr) goth : ο ιησ. λεγ. αυτω K al vulg lat-*k* syr : txt BCDLΔ tol lat-*g*$_2$ *i q* copt (æth) arm. σοι bef θελ. ποιησω (*from* ‖ *Lu*) BCKLΔ vulg lat-*i* : θελ. ποιησαι σοι Γ : txt ADX rel lat-*a b f* copt goth æth. for ραββουνι, κυριε ραββει D lat-*a b ff*$_2$ *i*.

52. for ο δε, και ο (*from* ‖ *Lu*) BLΔ lat-*q* Syr copt. rec ευθεως, with ACD rel Orig : txt BLΔ. ηκολουθησεν B al. rec τω ιησου (*corrn on account of* αυτω *preceding*), with X rel syr goth Orig Vict : txt ABCDLM^{2}Δ 1. 69 latt syr-marg copt æth arm Orig$_1$.

CHAP. XI. 1. for εγγιζουσιν, ηγγιζεν D al em lat-*b c f ff*$_2$ *g*$_1$ *i k l* Syr copt æth, -σαν (‖ *Mt*) M 69. [ιεροσολυμα, so BCDLΔ 1. 69.] aft ιερ. ins και AD lat-*a b c*. om βηθφαγη και (*error, passing from* βηθ. *to* βηθ. ?) D latt Orig$_{exp}$ (ἰδωμεν δὲ περὶ τῆς Βηθφαγὴ μὲν κατὰ Ματθαῖον, Βηθανίας δὲ κατὰ τὸν Μάρκον, Βηθφαγὴ δὲ καὶ Βηθανίας, κατὰ τὸν Λουκᾶν) and so Lachm. for των bef ελαιων, το B. for απεστειλλει, επεμψεν C [*Wetst and Lachm are in error*] : απεστειλιεν (‖ *Mt Lu*) FH 1 lat-*a b c f g*$_2$ *k*^{2} Syr copt goth æth arm-mss.

2. for και λεγει, λεγων (‖ *Mt*) 1. 69 lat-*a* sah : κ. ειπεν D-gr. rec ευθεως, with ACD rel : txt BLΔ Orig. om εις αυτην (‖ *Lu*) D lat-*a b c ff*$_2$ *i q* sah. aft ουδεις ins ουπω BLΔ vulg lat-*b f ff*$_2$ *i l q* Orig$_3$; aft ανθρωπων, C 69 (Syr) copt-schw sah ; aft εφ ον, K (syr) goth : ουδεις πωποτε ανθρ. (‖ *Lu*) A : txt D rel em lat-*a* (*c*)

בַּר תְּמַאי :—so *Bar*tholomew, ch. iii. 18, *Bar*jesus, Acts xiii. 6. **48.**] See on Mt. vv. 30, 31. **50.**] **ἀποβ.**—signs of an eye-witness, which make us again believe, that *here* we have the *literally exact* account of what took place.

51.] **Ῥαββουνί** = רִבּוֹנִי, **Master**, or **My Master**, see ref. Jn. It was said (Drus. in Meyer) to be a more respectful form than *ραββι*. **52.**] In Mt. only, Jesus *touches* him. The account here and in Lk. seems to correspond better with the wonderful strength of his faith. Our Lord healed *by a word* in such cases, see Mt. viii. 10—13, ch. vii. 29, and other places. Lk. adds, *δοξάζων τὸν θεὸν*,—and that *all the people seeing him gave glory to God*; see also Lk. xix. 37.

CHAP. XI. 1—11.] **TRIUMPHAL ENTRY INTO JERUSALEM.** Mt. xxi. 1—17. Lk. xix. 29—44. Jn. xii. 12—36. On the general sequence of events of this and the following day, see note on Mt. ver. 1.

1, 2.] As far as *εὑρήσετε*, the agreement in Mt., Mk., and Lk. is nearly verbal; after that, Mk. and Lk. only mention the *foal*, and add, **on which never man sat.** Compare with this Lk. xxiii. 53. Our Lord's birth, triumph, and burial were to be, in this, alike. 'A later tradition,

[x] φέρετε. [3] καὶ ἐάν τις ὑμῖν εἴπῃ Τί ποιεῖτε τοῦτο; εἴπατε
Ὁ κύριος αὐτοῦ [y] χρείαν [y] ἔχει, καὶ εὐθὺς αὐτὸν
ἀποστέλλει ὧδε. [4] καὶ ἀπῆλθον καὶ εὗρον [v] πῶλον
δεδεμένον [z] πρὸς θύραν ἔξω ἐπὶ τοῦ [a] ἀμφόδου, καὶ
λύουσιν αὐτόν. [5] καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον
αὐτοῖς Τί [b] ποιεῖτε λύοντες τὸν [v] πῶλον; [6] οἱ δὲ εἶπον
...αυτοις καθως εἶπεν ὁ Ἰησοῦς, καὶ [c] ἀφῆκαν αὐτούς.
καθωτ F. [7] καὶ [z] φέρουσιν τὸν [v] πῶλον πρὸς τὸν Ἰησοῦν, καὶ
ABCDE [d] ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν [e] ἐπ'
GHKL
MSUV
XΓΔ l.
69.

x = Luke xv. 23. Gen. xlvii. 16.
y Matt. vi. 8 reff.
z = ch. ii. 2. xiv. 54 ‖ L.
a here only. Jer. xvii. 27. xxx. (xlix.) 27 only.
b John xi. 47. Acts xxi. 18. 1 Cor. xv. 29. c = Matt. iii. 15 al. d Luke v. 36 ‖ Mt. 1 Cor. vii 35. Lev. xix. 19.
e w. acc. ‖ J. Matt. xix. 28. Rev. xx. 4. Gen. xlviii. 2.

$g_{1.2}$ *k* copt-wilk (æth) arm $Orig_1$. ('not yet' *was manifestly interpolated, as naturally occurring, and found in* ‖ *Lu.*) εκαθισιν (*from* ‖ *Lu*) BCLΔ Orig. rec λυσαντες αυτ. αγαγετε (*from* ‖ *Lu*), with A (D-gr) rel goth: λυσαντες αυτ. κ. φερετε L: txt BCΔℵ latt syrr coptt æth arm Orig.—(και αγ. D.)

3. for εαν, αν D. ποιειτε τουτο, λυετε τον πωλον (‖ *Lu ver* 33) D 69 lat-*a b f ff*$_2$ *i* arm $Orig_1$. ins και bef ειπατε C^1(perhaps). rec aft ειπατε ins οτι (‖ *Lu*), with ACD rel vulg lat-*f* Orig: txt BΔ lat-*a b c i k* æth. rec ευθεως, with A rel $Orig_2$: txt BCDLΔ $Orig_1$. rec αποστελει (‖ *Mt*), with GU 1 vulg lat-*a f ff*$_2$ g_2 *i k l q* D-lat Δ-lat coptt arm $Orig_2$: txt ABCD rel em lat-*b c* g_1 syrr goth. aft αποστ. ins παλιν (*see note*) BDLΔ $Orig_2$: aft αυτον, C^1(appy): om AC^2 rel latt syrr coptt goth æth arm Orig.—αποστ. παλιν αυτον B. (om αυτον Δ: αποστ. bef αυτον U.)

4. rec (for και απηλθ.) απηλθ. δε (*from* ‖ *Lu*), with AC rel syr sah goth: κ. απελθοντες (omg και aft) D vulg lat-(*a*) *b f l* copt $Orig_1$: απηλθον ουν και 1. 69: txt BL Δℵ lat-(*c*) *k* (Syr) æth $Orig_1$. rec ins τον bef πωλον, with CΔ sah arm $Orig_2$: om ABD rel copt goth $Orig_1$. rec ins την bef θυραν, with ACD rel $Orig_1$: om BLΔ coptt goth arm $Orig_2$.

6. om αυτοις D lat-*b c ff*$_2$ *i k*. rec (for ειπεν) ενετειλατο, with A rel vulg lat-*a f* D-lat syrr goth: ειρηκει D lat-*b c ff*$_2$ *i* (*both corrns to avoid the recurrence of* ειπ., D also to *plusq-perf for sense*): txt BCLΔ 1 (lat-*k* ?) coptt æth arm Orig.—add αυτοις DM 1. 69 latt Syr coptt goth æth Thl.

7. rec (for φερουσιν) ηγαγον (*from* ‖ *Lu*), with AD rel latt syrr coptt goth æth arm-mss: αγουσιν CN^1 1. 69 arm-usc-zoh: txt BLΔ ℵ corr Orig; *duoere* lat-*a b ff*$_2$ *i*. rec (for επιβαλλουσιν) επεβαλον (*to suit* ηγαγον), with A rel lat-(*a*) *c f* g_2 *k* syrr (sah ?) goth æth arm-mss: txt BCDLΔ 1 vulg lat-*b ff*$_2$ *i l* copt arm-usc-zoh Orig. for αυτων, εαυτων B; αυτου D-gr 256: om 1. 28 lat-*b ff*$_2$ *i k q* arm. καθιζει D-gr 1. rec επ' αυτω (*mechanical repetition from* επιβ. αυτω *above*), with A rel: txt BCDLΔ.

sprung from the *sacred destination* of the beast (for beasts never yet worked were used for sacred purposes, Num. xix. 2: Deut. xxi. 3: 1 Sam. vi. 7).' Meyer. But does it never strike such annotators, that this very usage would lead not only to the *narrative being so constructed*, but to the *command itself having been so given?*

3. ὁ κύρ. . . . . ἀδε] The pres. ἀποστέλλει, is used of future things whose occurrence is undoubted; see Mt. xvii. 11; xi. 3 al.: but the words are somewhat ambiguous. From the ancient interpolation of πάλιν, it seems that they were understood *all to belong to* ὁ κύριος—*the Lord hath need of it, and will immediately send it* [*back*].' Lachm., by printing the words without a stop, evidently adopts this rendering: and Origen, tom. xvi. in Matt. § 16, p. 741, favours it. But verisimilitude seems to me to be against it: and the final clause in ver. 6, καὶ ἀφῆκαν αὐτούς, appears to correspond with this. So that I would understand it as in E. V.: **and straightway he** (the speaker or owner) **will send it hither.** 4.] The report of one of those sent: qu. Peter? ἄμφοδ. (a road leading round a place) is probably **the street**; see reff. Wordsw. interprets it, '*the back way, which led round the house.*' But there does not appear to be any reason for supposing the ἀμφι to refer to the *house*, rather than to the whole block, or neigh-

f | Mt. reff.
g here only †. Ezek. xlvi. 23 Aq.
h — | only. Num. xiii. 24 al. see Matt. xi. 17 reff.
i | Mt. Matt. xiv. 22.
k | M. reff.
l Psa. cxvii. 26.
m | Matt. xxiii. 39.
n | Mt. reff.
o ch. iii. 5 reff.
p adj (but †), here only †, see ch. iv. 35 reff.

αὐτόν. 8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν [f] ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ [g] στιβάδας [h] κόψαντες ἐκ τῶν ἀγρῶν, 9 καὶ οἱ [i] προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον [k] Ὡσαννά, [l] εὐλογημένος ὁ ἐρχόμενος [m] ἐν ὀνόματι κυρίου, 10 εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυείδ, Ὡσαννὰ [n] ἐν τοῖς [n] ὑψίστοις. 11 καὶ εἰσῆλθεν εἰς Ἰερουσόλυμα εἰς τὸ ἱερόν· καὶ [o] περιβλεψάμενος πάντα, [p] ὀψίας ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

33 Bgd- ABCD EGHK LMSUV ΧΓΔ l. 33. 69.

8. rec (for και πολ.) πολ. δε (*from* || *Mt Lu*), with AD rel latt syrr sah goth arm: txt BCLΔ lat-*k q* copt æth. εαυτων B: αυτου K: om L lat-*i*. εστρωννυον D 1, *sternebant* lat-*a b c ff*$_2$ *i k* Syr. εν τη οδω AKM 69[1] vulg lat-*a c f k l q* sah arm. rec στειβαδας, with AC rel syr-marg-gr(Treg) Orig$_1$: στειβ. EG: εστιβ. D: txt BKLMUΔ 69 Orig$_1$. rec εκοπτον εκ των δενδρων (*from* || *Mt*), with AD rel latt Syr syr(αγρ. marg) goth arm: εκοπτ. εκ τ. αγρ. C copt-schw sah; *cædebant ramos arborum ex agris* copt-wilk: txt BLΔℵ Orig. rec adds (*from* || *Mt*) και εστρωννυον εις την οδον, with A D(omg εις) rel latt syrr copt goth arm (Orig); κ. ε. εν τ. οδω KM: om BCLΔ sah æth.

9. προαγοντες D-gr. rec aft εκραζον ins λεγοντες (*from* || *Mt*), with AD rel vulg lat-*a b f g*$_1$ syrr goth æth arm: om BCLΔ lat-*c ff*$_2$ *k* coptt Orig. om ωσαννα D lat-*b ff*$_2$.

10. ins και bef ευλογημ. AD[1]KM Syr æth. rec aft βασιλ. repeats εν ονοματι κυριου, with A rel lat-*q* syr goth æth Jer Euthym$_{expr}$: om BCDLUΔ 1. 69 ev-y latt Syr copt arm Orig$_2$.

11. for εισηλθεν, εισελθων D lat-*a b c f ff*$_2$ *g*$_2$ *i*. rec aft ιεροσ. ins ο ιησους (*beginning of a lection*), with A rel lat-*q* syr goth; bef εις ιεροσ., lat-*c f* Syr æth arm: om BCDLΔ 1 vulg lat-*a b ff*$_2$ *g*$_2$ *i k l* copt Orig. rec ins και bef εις το ιερον, with AD rel lat-*q* syr goth arm(Treg): om BCLMΔ 69 latt Syr copt æth Orig. om και bef περιβ. D lat-*a b c f ff*$_2$ *i*. for οψιας, οψε CLΔℵ Orig: οψονης 2-pe. om της ωρας B: της om D 245. 2-pe: της ημερας 69 al. aft δωδ. ins μαθητων D ev-y al lat-*a b c f g*$_2$ *i*.

bourhood, of houses, round about which the street led. **8, 9.**] On the interesting addition in Lk. vv. 37—40, see notes there. στιβ. = *βαΐα τ. φοινίκων* Jn. ver. 13: but this word, by its derivation from *στείβω*, signifies not merely branches, but branches cut for the purpose of being littered to walk on: and thus *implies* ἐστρώννυον εἰς τ. ὁδόν, which has been unskilfully supplied. Dr. Wordsw. complains of the introduction of τῶν ἀγρῶν into the text, adding "other instances, unhappily far too numerous, might be cited, where corrupt glosses and barbarisms have been recently received as improvements into the Sacred Text." Surely a Commentator of Dr. W.'s learning and piety should know better than to write thus. He well knows, that it is not *as improvements*, that any such changes have been introduced as those to which he alludes, but simply and humbly in deference to the carefully weighed evidence of the best and oldest authorities, combined with that furnished by the existing phænomena of interpolation and adaptation of parallel places. The charge of attempting to "improve the Sacred Text" recoils on those, who in the face of such evidence, with such questions as "What writer would say, they cut branches off the fields?", shelter their own rationalizing subjectivities under received readings which have been themselves glosses and "improvements" on the Sacred Text. **10.**] εὐλ. . . . . Δαυείδ—peculiar to Mk., clearly setting forth the idea of the people that the Messianic Kingdom, the restoration of the *throne of David*, was come. See the additional particular of the weeping over the city, Lk. vv. 41—44, and notes.

11.] See Mt. ver. 12, and notes on ver. 1: also on Jn. ii. 13—18. I am by no means certain that the solution proposed in the notes on Mt. is the right one, but I cannot suggest a better. When Mk., as here, relates an occurrence throughout, with such signs of an eye-witness as in ver. 4, it is *very difficult to suppose that he has transposed any*

12 Καὶ τῇ [q] ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας [r] ἐπείνασεν. 13 καὶ ἰδὼν [s] συκῆν [t] ἀπὸ [t] μακρόθεν ἔχουσαν [u] φύλλα, ἦλθεν [vw] εἰ [w] ἄρα τι εὑρήσει ἐν αὐτῇ, καὶ ἐλθὼν [x] ἐπ' αὐτὴν οὐδὲν εὗρεν [y] εἰ μὴ [u] φύλλα· ὁ γὰρ [z] καιρὸς οὐκ ἦν [a] σύκων. 14 καὶ [b] ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι [c] εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. 15 καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερὸν [d] ἤρξατο [e] ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς [f] τραπέζας τῶν [g] κολλυβιστῶν καὶ τὰς [h] καθέδρας τῶν πωλούντων τὰς [i] περιστερὰς [k] κατέστρεψεν, 16 καὶ οὐκ [l] ἤφιεν [m] ἵνα τὶς [n] διενέγκῃ [o] σκεῦος διὰ τοῦ ἱεροῦ. 17 καὶ ἐδίδασκεν καὶ

q Matt. xxvii. 62. John i. 29, 35 al. Num. xi. 32.
r Matt. iv. 2 reff.
s Matt. xxiv. 32 reff.
t Matt. xxvi. 58 reff. Ps. cxxxvii. 6.
u ‖ Mt. reff.
v ellipsa., Acts viii. 22. Rom. i 10. — Acts x. 18. xix. 2.
w Acts vii. 1. xvii. 27 only. Ps. lvii. 1.
x ‖ ch. vi. 53. Acts viii. 26.
y — Matt. xi. 27. xvi. 4 al.
z — Matt. xiii. 30. xxi. 34, 41. Ps. i. 3.
a Matt. vii. 16. Luke vi. 44. James iii. 12

only. 4 Kings xx. 7. b — Matt. xi. 25 reff. c ‖ Mt. John viii. 35, 51, 52 al. Deut. xv. 17. d ch. x. 28, 32, &c. Matt. xxvi. 22. e ‖. Matt. ix. 25 al. f — ‖. Luke xix. 23. John ii. 15 only†. g ‖. John ii. 15 only †. h ‖ Mt. Matt. xxiii. 2 only. Ps. i. 1. 1 Matt. iii. 16 reff. k ‖ Mt. only. Judg. viii. 12 F. l ἤφ. ch. i. 34 only. — Matt. iii. 15 al. Ps. civ. 14. m (see note) — ver. 28. Matt. iv. 3 al. fr. n — here only †. Esdr. v. 55 (53). o Luke viii. 16. 2 Tim. ii. 20 al. Exod. iii. 22.

12. for εξελθ. αυτων, ον εξελθοντα D¹-gr; *cum exisset* mt lat-*b c ff*₂ Syr.

13. απο μακροθεν bef συκην D al vulg lat-*a b f ff*₂ $g_{1,2}$ Orig. rec om απο, with X rel goth arm: ins ABCDLMΔ 1. 33. 69 latt syrr æth Orig Thl. for ει αρα τι ευρ., ειδειν εαν τι εστιν D gat lat-*b c ff*₂ *i k*: ως ευρησων τι 2-pe lat-*a f q* Orig.—rec ευρησει bef τι, with X rel syrr goth arm: txt ABCKLUΔ 1. 33 vulg lat-*g* Thl. om ελθων επ αυτην D lat-*b c ff*₂ *i k*: om επ αυτην lat-*a* g_1 Syr. μηδεν ευρων D-gr(omg και, ver 14) 2-pe lat-*q* Orig: ουδεν ουχ ευρεν L. aft 2nd φυλλα ins μονον C² 33. 69 lat-*b c q* æth arm Orig. rec ου γαρ ην καιρος (*see note*), with AC² rel latt syr goth æth arm, so (but insg *o* bef καιρος) D al Orig Chr Max-conf: txt BC¹LΔ Syr copt.

14. om και D 2-pe lat-*a q* Orig. rec aft αποκριθεις ins ο ιησ., with X rel: om ABCDKLMΔ 1. 33. 69 latt syrr copt goth æth arm Orig. rec εκ σου bef εις τ. αι., with A rel syr copt: txt BCDLΔ 1 latt Syr goth æth arm $Orig_3$. elz ουδεις, with al: om Δ: txt ABCD rel $Orig_2$ Thl. for φαγοι, φαγη DU 1. 69 $Orig_3$.

15. for ερχονται, εισελθων D-gr: *venit* lat-*b i* copt-ms æth.—for εισελθων, οτε ην D. rec aft εισελθ. ins ο ιησους (‖ *Mt*), with A rel lat-*f q* syrr: om BCDLΔ 1. 33 latt copt goth(Treg) æth arm $Orig_3$. εν τω ιερω *in templum* D. aft εκβαλλειν ins και A; εκειθεν D lat-*b*. rec om τους bef αγοραζοντας (‖ *Mt*), with D rel $Orig_2$: ins ABCKLMU. for τω ιερω, αυτω A. κατεστρεψεν bef κ. τ. καθεδρας των πωλ. τ. περιστερας (‖ *Mt*) ℵ Orig. om κατεστρ. D-gr lat-*o k* Orig.

thing; whereas Mt. certainly does not speak here so exactly, having transposed the anointing in Bethany: see notes on Mt. xxvi. 2, 6.

12—26.] THE BARREN FIG-TREE. THE CLEANSING OF THE TEMPLE. Mt. xxi. 12—22. Our account here bears strong marks of being that of a beholder and hearer: e. g. ἐξελθ. αὐ. ἀπὸ Βηθ., —μακρόθεν, —ἔχουσαν φύλλα, —καὶ ἤκουον οἱ μαθ. αὐτ. The times and order of the events are here more exact than in Mt., who places the withering of the tree *immediately after* the word spoken by our Lord.

13.] εἰ ἄρα, *si forte*, si, rebus ita comparatis; see Klotz. ad Devar. ii. p. 178.

ὁ γὰρ κ. οὐκ ἦν σ.] The ellipsis may be supplied,—**for the season was not (one) of figs**,—or, **for the season was not (that) of figs**, i. e. *not yet the season for figs*. The latter suits the context best. The tree was *precocious*, in being clothed with leaves: and if it had had on it *winter figs*, which remain on from the autumn, and ripen early the next season, they would have been *ripe at this time*. But there were none—it was a *barren tree*. On the *import* of this miracle, see notes on Mt. 15—19.] Mt. xxi. 12, 13, where see notes: also Lk. xix. 45—48. 16. οὐκ ἤφιεν ἵνα] "Observa, ἵνα et ὄφρα a recentioribus poëtis frequentari post verba jubendi." Herm. ad Viger., p. 849. See note on 1 Cor. xiv. 13. This was the

ἔλεγεν [αὐτοῖς] Οὐ γέγραπται ὅτι ὁ οἶκός μου [p] οἶκος ABCD
[q] προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πε- EGHK
ποιήκατε αὐτὸν [q] σπήλαιον [r] λῃστῶν. 18 καὶ ἤκουσαν οἱ LMSUV
ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ [s] ἐζήτουν πῶς αὐτὸν XΔ 1.
ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος 33. 69.
[t] ἐξεπλήσσετο [u] ἐπὶ τῇ διδαχῇ αὐτοῦ. 19 καὶ ὅτε [v] ὀψὲ
ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. 20 καὶ [w] παρα-
πορευόμενοι [x] πρωὶ εἶδον τὴν [y] συκῆν [z] ἐξηραμμένην [a] ἐκ
[a] ῥιζῶν. 21 καὶ [b] ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ
Ῥαββεί ἴδε ἡ [y] συκῆ ἣν [c] κατηράσω [z] ἐξήρανται. 22 καὶ
ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς [d] [e] Ἔχετε [de] πίστιν [e] θεοῦ.
23 ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ [f] Ἄρθητι
καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ [f] διακριθῇ ἐν τῇ
καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ [g] γίνεται, ἔσται

p Isa. lvi. 7. Jer. vii. 11. Isa. lx. 7.
q ‖ John xi. 36. Heb. xi. 38. Rev. vi. 15 only. Gen. xix. 30 al.
r ‖ Mt. refl.
s constr., ch. xiv. 1, 11. Luke xxi. 29. 1 Pet. v. 8. Isa. xl. 20. see Luke xxii. 2.
t Matt. vii. 28 refl.
u ch. i. 22 refl. Luke i. 29. Acts xiii. 12 al.
v ch. xiii 35. Matt. xxviii. 1 only. Exod. xxx. 8.
w ch. ii. 23 refl.
x Matt. [xvi. 3] xx. 1. ch. i. 35. xiii. 35 xv. 1. xvi. 2, 9. John xviii. 28. xx. 1. Acts xxviii. 23 only. Exod. xvi. 7.
y ver. 13.
z = ‖ Mt. refl.
a here only. Job xxxi. 12. b ch. xiv. 72. 1 Cor. iv. 17. 2 Cor. vii. 15. 2 Tim. i. 6. Heb. x. 32 only. Gen. viii. 1 var. (-μνησεν, Luke xxii. 19.)
c Matt. xxv. 41 refl.
d Matt. xxi. 21 refl.
e constr., Acts iii. 16 a. Rom. iii. 22. Gal. ii. 16, 20. iii. 22. James ii. 1 al.
f = ‖. Acts x. 20. Rom. iv. 20. James i. 6 ‖.
g = Matt. vi. 10. Gen. i. 3 al. fr.

17. rec (for κ. ελεγ.) λεγων, with AD rel latt syr goth arm: txt BCLΔ 69 lat-*k* (Syr) copt æth Orig. om *αυτοις* (*prob interpolation to suit υμεις below*) B 28 lat-*b* g_1 arm: ins ACD rel Orig. om *ου* D 1 lat-*b c i k* copt arm Orig. om *οτι* CD 69 lat-*a c* ff_2 *i k q* æth arm-mss: ins AB rel vulg lat-*f* g_1 Orig. rec (for *πεποιηκατε*) *εποιησατε* (*from* ‖ *Lu*), with ACD rel: txt BLΔ Orig. *αυτον εποι.* AM 1. 33 lat-*a*.—*αυτην* D¹.

18. rec transp *γρ.* and *αρχ.*, with X rel syr goth: txt ABCDKLΔ 1. 33 latt Syr copt æth arm Orig. om *και* bef *εζητ.* D latt(not *k*). rec *απολεσουσιν*, with KM¹ΓΔ (S, e sil): txt ABCD rel Orig. om *αυτον* AK lat-*c* ff_2. rec (for *πας γαρ*) *οτι πας* (*to avoid the recurrence of γαρ*), with AD rel latt syrr goth(Treg) arm Orig: txt BCΔ 1. 69 copt.

19. for *οτε, οταν* (*to suit* ‖ *Mt, and to signify that* every evening *this took place: which however the context forbids,* only one such exit being here spoken of) BCKLΔ 33: txt AD rel. *εγινετο* (*emendation with same intention as above, to represent it as a* daily act?) AE²GHV²X. *εξεπορευοντο* (*corrn to suit next ver?*) ABKM¹Δ lat-*c* D-lat Syr syr-marg arm. for *εξω, εκ* D lat-*b c f k*.

20. rec *πρωι* bef *παραπορευομενοι* (*to conform to οψε εγεν., ver* 19?), with A rel vulg lat-*f* ff_2 syrr goth arm: txt BCDLΔ 1. 33 ev-y lat-*b i q* copt æth.—ins *το* bef *πρωι* D.

21. for *ιδε, ιδου* D al Orig. *εξηραι θη* DLΔ 1. 33 Orig: *εξηραται* X 69 Thl.

22. rec (not Mill) om *ο ιησ.*, with (S?) al: ins ABCD rel. ins *ει* bef *εχετε* D[N] 33¹. 69 lat-*a b i* arm. ins *του* bef *θεου* D 69 arm.

23. rec aft *αμην* ins *γαρ* (*for connexion*), with AC rel lat-*q* Syr-ms syr-w-ast copt goth æth: om BD 1 latt Syr arm. om *οτι* D 33 em(with tol) lat-g_2 *k* Syr goth æth arm Aug. *εαν* A 1. *διακριθης* D¹: *hæsitaveritis* lat-*c*. (but *-rit* D-lat.) rec *πιστευση* (*corrn to διακριθη*), with ACD. rel, *πιστευσει* XΓ: txt BL, *πιστευει* Δ. rec *α λεγει* (*the plur to suit αρθ. και βληθ.: λεγει, as a commoner word*), with AC rel: txt BLΔ 33.—for *οτι* to end, *το μελλον ο αν ειπη γενησεται αυτω* D, simly latt. om *ο εαν ειπη* BCLΔ 1¹ vulg lat-*f* g_1 *i l* copt æth: ins A (D) 1² rel lat-*a b* (*c*) ff_2 *k q* syrr goth arm. (*The omn may be easily accounted for, ο λαλει having preceded; or even from εσται υμιν follg: see also* ‖ *Mt: not so the insn: for if εσται αυτω required a subject to be supplied, why not εσται υμιν below?*)

court of the Gentiles, which was used as a thoroughfare; which desecration our Lord forbade. *σκεῦος* is *any vessel*, —e. g. a pail or basket,—used for common life. 17.] *πᾶσιν τοῖς ἔθν.*, omitted in Mt. and Lk., but contained in the pro-

αὐτῷ [ὃ ἐὰν εἴπῃ]. 24 διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα
[h] προσεύχεσθε καὶ [h] αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ
ἔσται ὑμῖν. 25 καὶ ὅταν [i] στήκετε προσευχόμενοι, [j] ἀφίετε
εἴ τι [k] ἔχετε κατά τινος, ἵνα καὶ ὁ [l] πατὴρ ὑμῶν ὁ ἐν τοῖς
[l] οὐρανοῖς [j] ἀφῇ ὑμῖν τὰ [m] παραπτώματα ὑμῶν. 26 εἰ δὲ
P o ev... ὑμεῖς οὐκ [j] ἀφίετε, οὐδὲ ὁ [l] πατὴρ ὑμῶν ὁ ἐν [l] οὐρανοῖς
ABCDE [j] ἀφήσει τὰ [m] παραπτώματα ὑμῶν.
FGHK
LMSUV
XLΔ 1.
33. 69. 27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ
ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχι-
ερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι 28 καὶ ἔλεγον
αὐτῷ [n] Ἐν [o] ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς σοι τὴν

h Col. i. 9.
i ch. iii. 31 reff.
j — Matt. vi. 12 reff.
k Matt. v. 23. Rev. ii. 4, 14, 20. Job xxxi. 35. see Col. iii. 13.
l Matt. v. 16 reff.
m Matt. vi. 14, 15 reff.
n Luke i. 17. iv. 14. Acts iv. 7.
o — Matt. xix. 18. xxii. 36 al. 2 Kings xv. 2. 3 Kings xiii. 12.

24. rec aft *οσα* ins *αν* (*from* || *Mt*), with A rel arm (*εαν* K al): om BCDLΔ goth. rec *προσευχομενοι* and om *και* (*to make osa governed by αιτεισθε as in* || *Mt*), with A rel vulg lat-*b f* $g_{1,2}$ syr goth arm: txt BCDLΔ lat-*a c ff*$_2$ *k* Syr copt æth Cypr. rec (for *ελαβετε*) *λαμβανετε*, with A rel syrr goth arm: *λημψεσθε* D 1 latt æth Cypr: txt BCLΔ copt. (*The aor not being understood was altered to the pres or fut: cf Orig.*)

25. rec *στητητε* (*gramml emendation*), with B rel (Orig), *στηκειτε* E: *εστηκηται* Δ: txt ACDHM^{2}VX 1. 33. 69, *εστηκετε* L: *stabitis* latt. for *αφιετε*, *αφετε* C^{1}. ins *ων* bef *εν τ. ουρ* D (latt) Cypr. *αφησει* D ev-y. om 2nd *υμων* D Cypr$_1$ (ins$_2$).

26. om ver (*homœotel*) BLSΔℵ lat-g_2 *k l* copt æth-(rom and ms *m*) arm-zoh Thl: ins ACD rel latt syrr goth æth-pl(from ms *a*) arm-usc. (*I cannot agree with Tisch Treg, in supposing our ver 26 to be interpolated from Mt vi. 15. For it varies from that ver in a manner quite unaccountable, if it is copied from it.*) rec ins *τοις* bef *ουρανοις*, with A rel: om CDKM 1.—om *ο εν ουρ.* 33 ev-y. aft *αφησει* ins *υμιν* (*so also in Mt vi. 15*) D 33. 69 latt syrr goth Cypr.

27. *ερχεται* DX lat-*b c ff*$_2$ *i* (*k*) æth. aft *πρεσβυτεροι* ins *του λαου* (|| *Mt*) D.

28. rec (for *ελεγον*) *λεγουσιν* (*corrn to ερχονται above*), with AD rel vulg lat-*i k* syrr arm: txt BCLΔ 1 lat-*a b c f* copt goth æth. rec (for *η*) *και* (*see* || *Mt*), with A rel latt syrr goth æth arm: txt BLΔ 124 Scr's c ev-y syr-marg copt. (C uncertain.)

phecy:—'mentioned by Mk. as writing for Gentile Christians'—Meyer, but qu.?

18. **πᾶς ὁ ὄχλ. . . . .**] This remark, given by Mk. and Lk., is omitted by Mt.: probably because he has given us so much of the *διδαχή* itself. **19.**] See note on Mt. ver. 17. On the Monday and Tuesday evenings, our Lord appears to have gone *to Bethany*. **20—26.**] The answers are very similar to those in Mt., but with one important addition here, viz. vv. 25, 26: see Mt. vi. 14, and 1 Tim. ii. 8. The connexion here seems to be, 'Though you should aim at strength of faith,—yet *your faith* should not work in all respects as you have seen me do, in judicial anger condemning the unfruitful and evil; but you must *forgive*.' **24.**] **ἐλάβετε** is aor., because the reception spoken of is the determination in the divine counsels coincident with the request—believe that when you asked, you received, and the fulfilment shall come, **ἔσται**. **25.**] On the matter cf. Mt. vi. 14 f. See also ib. v. 23 f., where the converse to this is treated of. In **ὅταν στήκετε**, the **ἄν** connects, not with the verb, but with the **ὅτε**, giving indefiniteness to the occasion, not to the act. See Klotz. Devar. p. 470, 475. He gives an example from Lycurgus contr. Leocratem, p. 162 (§ 107), *ὅταν ἐν τοῖς ὅπλοις ἐκστρατευόμενοι εἶσι*. **26.**] In *εἰ . . . . οὐκ*, the negative must be closely joined to the verb; the verb, not the conditional particle, carrying the negative: q. d. "*if ye refuse to forgive.*"

27—33.] THE AUTHORITY OF JESUS QUESTIONED. HIS REPLY. Mt. xxi. 23—32. Lk. xx. 1—8. Our account and that of Mt. are very close in agreement. Lk.'s has (cf. ver. 6, *ὁ λ. ἅπας κατ. ἡμ.*) few and unimportant additions: see notes on Mt.

28.] **ταῦτα** need not necessarily refer to the cleansing of the temple, as Meyer; but seems from || Lk., to extend over our Lord's whole course of teaching and putting himself forward in public. **ἵνα ταῦτα ποιῇς** is not a periphrasis of the

p — ver. 16 reff.
q ‖ Mt. reff.
r Matt. xvii. 7, 8 reff.
s ch. x. 26 reff.
t change of constr., Lake v. 14. Acts i. 4. xxiii. 22, 24, 24.
u Matt. xiv. 5 reff.
v Lake xxiii. 47. 1 Tim. v. 3, 5 al. Num. xxii. 37 only.

ἐξουσίαν ταύτην ἔδωκεν [p] ἵνα ταῦτα ποιῇς; [29] ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς ἕνα [q] λόγον καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν [n] ἐν [o] ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. [30] τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. [31] καὶ [r] διελογίζοντο [s] πρὸς ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; [33] ἀλλὰ εἴπωμεν Ἐξ ἀνθρώπων; [t] ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ [u] εἶχον τὸν Ἰωάννην [v] ὄντως ὅτι προφήτης ἦν. [33] καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν Οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν [n] ἐν [o] ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

ABCDE FGHK LMSUV ΓΔ l. 33 69.

XII. [1] Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν.

—om η τις to ποιης D al lat-*k*: om ινα τ. ποιης 2-pe lat-*a b ff*$_2$ *i* arm. εδωκ. bef τ. εξ. ταυτην (*from* ‖ *Mt*) BCLM^{2}Δ (1.) 33 latt Syr copt arm.

29. rec aft ιησ. ins αποκριθεις (*from* ‖ *Mt Lu*), with AD rel latt syr goth arm: om BCLΔ 33 lat-*g*$_1$ *i k* Syr copt æth. rec aft υμας ins καγω, with DGMSΓ: και εγω EFHUVX 69: καγω υμας AK lat-*g*$_2$ *k*^{2} goth arm: txt B C(perhaps) LΔ lat-*k*^{1} copt. om 1st και D 28 lat-*a b c f g*$_1$ *i k* (Syr) copt arm. καγω ερω LΔ 33: και εγω λεγω D: ins εγω lat-*c* Syr copt æth arm.

30. rec om το bef ιωαννου (‖ *Lu*), with X rel: ins ABCDLΔ 33. aft ιωαννου ins ποθεν ην (‖ *Mt*) C 33 lat-*k* Syr sah æth. ουρανων *cælo* D. om ην CL 33.

31. rec ελογιζοντο (*prob* ΔΙ *was lost in* ΑΙ *preceding: the MSS are too many and important to suppose* διελ. *taken from* ‖ *Mt*), with A rel: txt BCDGKLMΔ 1. 33. 69. aft λεγοντες ins τι ειπωμεν D 69 lat-*a ff*$_2$ *i k*. for ερει, λεγει D-gr lat-*b*. aft ερει ins ημιν (‖ *Mt*) D^{2}M 1. 69 em(with gat mt tol) lat-*a b c f ff*$_2$ *i k*^{2} D-lat Syr sah æth arm. rec aft δια τι ins ουν (*from* ‖ *Mt, where only* DL *al omit it*), with BC^{2} D-gr rel vulg lat-*f g*$_1$ syr sah: om AC^{1}LMXΔ tol lat-*a b c ff*$_2$ *i k* Syr copt goth æth.

32. om αλλα D. (αλλα so A B[sic cod.] CLΔ 33.) rec ins εαν bef ειπωμεν (*supplied from not understanding txt*), with D 69 vulg lat-*a b c g*$_2$ *q* (Syr) syr æth arm: om ABC rel lat-*k* coptt goth Euthym. φοβουμεν D^{1}: -μεθα (‖ *Mt*) D^{2} 69 latt (not am em ing) coptt æth arm. for λαον, οχλον (‖ *Mt*) BC 33 syr-marg: txt AD rel vss(appy). for απαντες, παντες (‖ *Mt*) CD 1. 33: txt AB rel. for ειχον, ηδεισαν D 2-pe lat-*a b c f ff*$_2$ *i k* arm. rec οτι bef οντως (*corrn to supposed sense*), with A rel syrr copt goth: οτι αληθως D vulg lat-*a f q*: om οντως ℵ^{1} 1 ev-y lat-*c k* æth arm: txt BCLℵ^{2} 69.—τον ιω. οντως ως προφητην Δ sah.

33. rec λεγουσιν bef τω ιησου, with AD rel vulg lat-*b c i k* syrr goth arm: txt BCLΔ 33. 69 mt lat-*a ff*$_2$ copt. rec aft ιησους ins αποκριθεις (*probably mechanical repetition from above*), with X rel; bef ιησ., A D(omg και) KM 1. 69 vulg lat-*b ff*$_2$ *g*$_{1.2}$ *i q* syr goth æth: om BCLΓΔ 33 lat-*a c f k* Syr coptt arm. for αυτοις, αυτω D-gr. εις ποιαν εξουσιαν *in qua potestate* D^{1}.

infinitive, but contains the *purpose* of τὴν ἐξ. τ. ἐδ. **29.**] In ἐπερωτήσω, the preposition does not signify *in addition*, as Fritz., but merely indicates the *direction* of the question. **32.**] The ἐάν being omitted as spurious, a note of interrogation must be set after ἀνθρ.—a question which is answered *by the Evangelist*, 'quoniam haud facile quisquam sibi aperte timorem adscribere consuevit.' Rinck. in Meyer.

CHAP. XII. 1—12.] PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. This parable is, for the most part, identical with that in Mt. xxi. 33—46, and Lk. xx. 9—19. The *number*, and *treatment* of the servants sent, is enlarged on here;—and in ver. 4 there occurs the singular word κεφαλαιόω, which appears to be used by a solœcism for κεφαλίζω, '*to wound in the head.*' Some have rendered it, '*they made short work with him,*' which is the more usual sense of the word, but not probable here; for they *did not kill* him, but dis-

[w] Ἀμπελῶνα [x] ἐφύτευσεν [y] ἄνθρωπος, καὶ [z] περιέθηκεν [a] φραγμόν, καὶ [b] ὤρυξεν [c] ὑπολήνιον, καὶ ᾠκοδόμησεν [d] πύργον, καὶ [e] ἐξέδοτο αὐτὸν [f] γεωργοῖς, καὶ [g] ἀπεδήμησεν. 2 καὶ ἀπέστειλεν πρὸς τοὺς [f] γεωργοὺς τῷ [h] καιρῷ δοῦλον, ἵνα παρὰ τῶν [f] γεωργῶν λάβῃ [i] ἀπὸ τῶν καρπῶν τοῦ [w] ἀμπελῶνος, 3 καὶ λαβόντες αὐτὸν [k] ἔδειραν καὶ ἀπέστειλαν [l] κενόν. 4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον [m] ἐκεφαλαίωσαν καὶ [n] ἠτίμασαν. 5 καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, [o] οὓς μὲν [k] δέροντες, [o] οὓς δὲ [p] ἀποκτέννοντες. 6 ἔτι ἕνα εἶχεν υἱὸν [q] ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι [r] ἐντραπήσονται τὸν υἱόν μου. 7 ἐκεῖνοι δὲ οἱ [f] γεωργοὶ πρὸς [s] ἑαυτοὺς εἶπαν ὅτι οὗτός ἐστιν ὁ [t] κληρονόμος· [u] δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ [v] κληρονομία. 8 καὶ λαβόντες ἀπέκτειναν

w Matt. xx. 1, &c. al. Deut. xx. 6.
x Matt. xv. 13 reff.
y — Matt. xxi. 28 al.
z Matt. xxvii. 28 reff.
a ‖ Mt. Luke xiv. 24. Eph. ii. 14 only. Ps. cxxix. 12.
b ‖ Mt. Matt. xxv. 18 only. Isa. v. 2.
c here only. Isa. xvi. 10. — προλήνιον, Isa. v. 2.
d ‖ Mt. reff.
e ‖ (Mt. bis) only. Exod. ii. 21. Sir. vii. 26.
f ‖ Mt. reff.
g ‖. Matt. xxv. 14, 15. Luke xv. 13 only †.
h Ps. i. 3. Lam. iv. 18.
i Matt. xv. 27 al. ὅτ., Rev. xviii. 4.
k ‖ Mt. reff.

l ‖ L. Mk. Luke i. 53. Gen. xxxi. 42. Deut. xvi. 16. m here only †. Sir. xxxv. (xxxii.) 8 only.
n ‖ L. John viii. 49. Acts v. 41. Rom. i. 24. ii. 23. James ii. 6 only. Ezek. xxviii. 24, 26 al. o Matt. xiii. 8 reff. p (-νν-) Matt. x. 28 reff. q — Matt. iii. 17 reff. r ‖ Mt. reff. s ch. x. 26 reff. t ‖. Rom. viii. 17. Gal. iv. 1 al. Judg. xviii. 7 var. 2 Kings xiv. 7. u ‖. Matt. iv. 19. xi. 28 al. Gen. xxxvii. 20. v ‖ Mt. reff.

CHAP. XII. 1. rec (for λαλειν) λεγειν (*from* ‖ *Lu*), with AC D-gr rel lat-*k* syr goth; λεγων Γ al: txt BGLΔ 1. 69 latt Syr syr-marg coptt. (lat-*a* def.) ανθρ. bef εφυτ. (*see* ‖ *Lu*) BCΔ 33 copt æth, ανθρ. εποιησεν L: ανθ. τις εφυτ. 13. 69 al lat-*c* Syr sah Orig: txt AD rel vulg lat-*a b f ff*$_2$ *g*$_2$ *i k* syr goth arm. ins αυτω bef φραγ. C^2 al sah arm Orig. εξεδετο ACKL: txt B(Mai) D rel. ins τοις bef γεωργ. D.

2. rec του καρπου (*see* ‖ *Lu*), with A (D) rel latt syr coptt goth æth arm: txt BCLΔ 33 lat-*f k* D-lat Syr. ινα απο τ. καρπου τ. αμπ. δωσουσιν αυτω (‖ *Lu*) D lat-*a b c* &c (not *g*$_{1.2}$) (Syr) æth.

3. rec (for και) οι δε (*see* ‖ *Lu*), with AC rel syrr sah goth æth arm: txt BDLΔ 33 ev-y lat-*a b ff*$_2$ *i k q* copt. aft κενον ins προς αυτον D lat-*a b ff*$_2$.

4. rec ins λιθοβολησαντες bef εκεφ. (*from* ‖ *Mt*), with AC rel syrr goth æth: om BDLΔ 1. 33 latt coptt arm: εκεφαλιωσαν ℵ. rec (for ητιμασαν) απεστειλαν ητιμωμενον (*conformed to ver* 3), with AC rel syrr goth arm: txt BDLℵ 33 latt coptt, ητιμασαν Δ.

5. rec aft και ins παλιν, with A rel vulg lat-*f q* syrr goth arm: om BCDLΔ 33 lat-*a b c ff*$_2$ *i k* coptt æth. aft απεστειλεν ins δουλον D lat-*a b* (*ff*$_2$) *i q*. rec (for οὓς) τους (twice), with AC rel: txt B D(1st time) LΔ 1. 33.—αλλους δε D.—τον μεν δ. τους δε X^1. rec αποκτεινοντες, with Ś(e sil) al: -κτενοντες X rel, -κτινυουντες L al, -κταινοντες M, -κτιναντες Δ, -κτεννυντες B: txt ACDEUVΓ.

6. rec aft ετι ins ουν, with ACD rel vulg lat-*q* syr: om BLΔ 1. 33. 69 lat-*b i* copt æth arm. rec (for ειχεν υιον) υιον ειχων (*as more elegant*), with X rel goth arm; ἐχων υιον AC^{1}D vulg lat-(*a*) *b ff*$_2$ (sah): txt BC^{2}LΔ 33 syrr (æth). rec aft αγαπητον ins αυτου (*see* ‖ *Lu*), with A rel (lat-*c*) syr goth: om BCDLΔ vulg lat-*a b ff*$_2$ Syr copt arm. rec ins και bef αυτον, with AC rel syr goth: txt BLX^{2}Δ (lat-*a*) Syr æth (arm).—κακεινον απεστ. D vulg lat-*ff*$_2$ *i*. rec προς αυτον bef εσχατον (*rearrangement consequent on inserting* και), with A rel vulg syrr sah goth æth arm: om πρ. αυτ. D lat-*a ff*$_2$ *i k*: txt BCLΔ 33. 69 copt. om οτι (‖ *Mt*) LΔ 1. 33 lat-*a b c* Syr sah. τ. υι. μ. bef εντρ. D lat-*a b i q*.

7. for εκεινοι δε οι, οι δε D vulg lat-*a b* &c sah æth arm. rec ειπ. bef προ. εαυ., with AD rel latt syrr coptt goth: txt BCL Δ(αυτ.) 1. 33 (69 ev-y). [ειπαν, so BCDLΔ.] om οτι (‖ *Mt Lu*) D 1 latt sah æth.

8. rec αυτον bef απεκτειναν, with AD rel vulg lat-*ff*$_2$ copt goth arm: txt BCLΔ

gracefully used him. I must not allow any opportunity to pass of directing attention to the *sort* of difference, in similarity, between these three reports,—and

αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ [w] ἀμπελῶνος. [9] τί ποιήσει ὁ [x] κύριος τοῦ [w] ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς [y] γεωργούς, καὶ δώσει τὸν [w] ἀμπελῶνα [z] ἄλλοις. [10] οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν [a] ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη [z] εἰς κεφαλὴν γωνίας. [11] [a] παρὰ κυρίου ἐγένετο [b] αὕτη, καὶ ἔστιν [c] θαυμαστὴ [d] ἐν ὀφθαλμοῖς ἡμῶν. [12] καὶ [e] ἐζήτουν αὐτὸν [f] κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι [g] πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον, [13] καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν, ἵνα αὐτὸν [h] ἀγρεύσωσιν [i] λόγῳ. [14] καὶ ἐλθόντες λέγουσιν αὐτῷ Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ [k] μέλει σοι περὶ οὐδενός, οὐ γὰρ [l] βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλὰ [m] ἐπ' ἀληθείας τὴν [n] ὁδὸν τοῦ θεοῦ διδάσκεις. ἔξεστιν [o] κῆνσον Καίσαρι [p] δοῦναι ἢ οὔ; δῶμεν ἢ μὴ δῶμεν; [15] ὁ δὲ εἰδὼς αὐτῶν τὴν [q] ὑπόκρισιν εἶπεν αὐτοῖς Τί με [r] πειράζετε; φέρετέ μοι

ABCDE FGHK LMSUV XΓΔ 1. 33. ev.

w ver. 1. x = Matt. ix. 38 reff. y Psa. cxvii. 22. ‖ Mt. reff. z Matt. xix. 5 reff. a Luke ii. 1. John xvii. 7 al. b fem., ‖ Mt. 1 Kings iv. 8. Psa. xxvi. 4. c ‖ Mt., from l. c. John ix. 30. (2 Cor. xi. 14 v. r.) ‖ 1 Pet. ii. 9. Rev. xv. 1, 3 only. Exod xxxiv. 10. d ‖ Mt. 1 Macc. i. 12. e ‖ Mt. Luke v. 18 al. f ‖ Mt. reff. g = Acts xxiii. 30 b. h here only. Prov. v 22. vi. 25, 26. i = ‖. Acts xiv. 12. 2 Cor. x. 10. Col. iv. 6. k ‖ Mt. reff. l ‖ Mt. 2 Cor. x. 7. m ‖ L. Luke iv. 25. Acts iv. 27. x. 34 al. Isa. xxxvii. 18. 25 only †. and passim. n ‖. (Acts xviii. 26 v. r.) see Acts xiii. 10. Ps. cxviii. 15 al. o ‖ Mt. bis. Matt. xvii. 25 only †. p = ‖. Luke xxiii. 2. q Matt. xxiii. 28 reff. Heb. vii. 4. r Matt. iv. 1

ev-y lat-*i k q* sah. rec om *αυτον* (*as superfluous*), with LX rel vulg lat-*b k* arm: ins ABCDMΓ lat-*a c ff*$_2$ *q* syrr copt goth æth.

9. rec aft *τι* ins *ουν* (*from* ‖ *Mt*), with ACD rel latt: om BL lat-*g*$_2$ copt. aft *γεωργους* ins *τουτους* (‖ *Lu*) C^{c} 33 ev-y syrr; *εκεινους* G 1 lat-*c* æth.

12. *τ. παρ.* bef *πρ. αυτ.* A sah.

13. om *πρ. αυτ.* D lat-*a c i k q*. for *αγρευσωσιν, παγιδευσωσιν* (‖ *Mt*) D 2-pe.

14. rec (for *και*) *οι δε* (*to indicate the change of subject*), with A rel syrr goth arm: txt BCDLΔ 33 lat-(*a b*) *c ff*$_2$ *i k* copt æth. for *ελθ. λεγ. αυτ., επηρωτων αυτον οι φαρισαιοι* D: *ελθοντες ηρξαντο ερωταν αυτον εν δολω λεγοντες* G 1. 69. bef *εξεστιν* ins *ειπε ουν ημιν ει* (‖ *Mt*) (C)D gat lat-*a b c ff*$_2$ *i* syr-w-ast; *ειπον ουν ημιν* M tol lat-*g*$_2$ arm.—*ειπον* C^{1}: om *ει* C^{c}. *δουναι* bef *κηνσ. καισ.* (‖ *Mt*) BCLΔ 33 latt syr copt æth.—*ημας δουναι επικαιφαλαιον καισ.* D. om *δωμ. η μη δ.* D lat-*a b c ff*$_2$ *g*$_1$ *i l* æth: om *η μη δ.* 225 vulg lat-*g*$_2$ goth arm-mss.

15. aft *ο δε* ins *ιησους* DG 1. 69 lat-(*a*) *b c* (*ff*$_2$) *i* goth (æth) arm. *ειδων* (*videns*) D 69 lat-*b c ff*$_2$ *i q* goth.

observing that no origin of that difference is imaginable, except the *gradual deflection of accounts from a common, or a parallel, source.* See notes on Mt. throughout. 9.] *ἐλεύσεται*, &c., is not the answer of the Pharisees, or of the people, as the corresponding sentence in ‖ Mt. (see note there), but, here and in ‖ Lk., a continuation of our Lord's discourse. After ver. 11 comes in Mt. vv. 43—45. 12.] Meyer makes *ὁ ὄχλος* (and *ὁ λαός* in ‖ Lk.) the subject to *ἔγνωσαν*, but I think quite unnecessarily. The *fear of the people* is increased by the consciousness on the part of the rulers that He had spoken the parable against *them*: they are as men *convicted before the people.*

13—17.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Mt. xxii. 15—22. Lk. xx. 20—26. The parable of the wedding-garment, Mt. xxii. 1—14, is omitted. The only matters requiring additional remark in these verses are,—13.] *λόγῳ* is the instrument wherewith they would *ἀγρεύειν*: the verb being one taken from the chase. They wished to lay hold on him by some saying of His.

14.] *ἐπ' ἀληθ.*, truly,—indeed,—see reff. and ver. 32. *δῶμεν ἢ μὴ δ.*; the originality of the report is shewn by these words. They wish to drive our Lord to an absolute affirmation or negation.

15.] *δηνάρ.*, Mk. and Lk., = *τὸ*

[a] δηνάριον ἵνα ἴδω. [16] οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς Τίνος ἡ [t] εἰκὼν αὕτη καὶ ἡ [u] ἐπιγραφή; Οἱ δὲ εἶπαν αὐτῷ Καίσαρος. [17] ὁ δὲ Ἰησοῦς εἶπεν [v] Τὰ Καίσαρος [w] ἀπόδοτε Καίσαρι, καὶ [v] τὰ τοῦ θεοῦ τῷ θεῷ. καὶ [x] ἐθαύμαζον [x] ἐπ' αὐτῷ. [18] Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, [y] οἵτινες λέγουσιν [z] ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες [19] Διδάσκαλε, [a] Μωυσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ [b] καταλίπῃ γυναῖκα καὶ μὴ [c] ἀφῇ τέκνον, [d] ἵνα [e] λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ [f] ἐξαναστήσῃ [g] σπέρμα τῷ ἀδελφῷ αὐτοῦ. [20] ἑπτὰ ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος [e] ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ [c] ἀφῆκεν [g] σπέρμα. [21] καὶ ὁ δεύτερος [e] ἔλαβεν αὐτὴν καὶ ἀπέθανεν μὴ [b] καταλιπὼν σπέρμα, καὶ ὁ τρίτος ὡσαύτως, [22] καὶ οἱ ἑπτὰ οὐκ [c] ἀφῆκαν σπέρμα. ἔσχατον

[a] Matt. xx. 2 ref.
[t] Mt. ref.
[u] L. ch. xv 26 | L. only †.
[v] Matt. xi. 17 ref.
[w] — Rom. xiii. 7. Deut. xxiii. 12.
[x] L. Luke iv. 22. ix. 43. Acts iii. 12. Isa. xiv. 16.
[y] — Matt. vii. 15 ref.
[z] Mt. ref.
[a] Deut. xxv. 5.
[b] — L. Prov. xx. 7.
[c] — Matt. xxiv. 2. Ps. xvi. 14.
[d] — ch. xi. 16 ref. xiii. 34.
[e] L. Gen. iv. 19. Hos. i. 3, 4.
[f] — L. (aor. infr., Acts xv. 5) only. Gen. xix. 32, 34.
[g] — L. Gen. iv. 25.

16. om 2nd οι δε (|| *Mt*) AD vulg lat-*a b i k*. for ειπ., λεγουσιν (|| *Mt*) A vulg lat-*b d i q*. (ειπαν, so BCDL X(Treg) Δ.)

17. rec (for ο δε) και αποκριθεις, with A rel syr goth arm: αποκρ. δε ο D vulg lat-*a b*: txt BCLΔ 33 (lat-*c* Syr) sah (æth). rec aft ειπ. ins αυτοις, with AC rel: om BD. rec αποδοτε bef τα καισαρος (*from* || *Mt Lu*), with AD rel sah goth æth arm: txt BCLΔ (Syr) copt. ins του bef καισαρος and τω bef καισαρι D. rec εθαυμασαν (|| *Mt*), with AC rel lat-*k* syr sah goth: εθαυμαζοντο D¹: εξεθαυμαζον BN: txt D²LΔ latt Syr copt. επ' αυτον D 28.

18. πρ. αυτ. bef σαδ. D 28. 106 vulg lat-*b*. rec επηρωτησαν (|| *Mt Lu*), with A rel lat-*c* syr goth sah: txt B C(-τουν) DLΔ 33 vulg lat-*a b ff*$_2$ *g*$_{1.2}$ *k* Syr copt.

19. ημιν bef εγραψεν D al vulg lat-*b ff*$_2$ *i*. om οτι D 69 sah. καταλιψει C: εχη D 28 lat-*a b c k*. rec τεκνα, with ACD rel vulg lat-*b i q* syrr sah goth æth: txt BLΔ 1 lat-*a c ff*$_2$ *k* copt arm. rec τεκν. bef μη αφη, with AD rel latt syrr copt goth arm: txt BCLΔ 33 sah (æth). rec aft γυναικα ins αυτου (*from* || *Mt*), with AD rel latt syrr sah goth æth arm: om BCLΔ 1 lat-*k* copt. εξαναστησει (*itacism?*) ACH 69, αναστησει Γ.

20. elz aft επτα ins ουν (*from* || *Lu*), with C²(D) vulg lat-*c* æth arm; δε (*from* || *Mt*) al lat-*a* syr coptt: om ABC¹ rel lat-*k* Syr goth.—ησαν ουν παρ ημιν. ζ αδελφοι D lat-*a b i*: παρ ημιν also 69 al lat-*c* syr-marg copt. for αποθνησκων, απεθανεν και D 1 latt syr-txt sah.

21. rec (for μη καταλιπων) και ουδε αυτος αφηκε (*to conform to ver* 20: *cf the variations*), with A rel vulg lat-*a* (*b ff*$_2$) *g*$_{1.2}$ syrr arm; κ. ουδε αν. ουκ αφηκεν D; κ. ουδ. ουτος ουκ αφ. X al lat-*a* D-lat goth: om lat-*k*: txt BCL 33 lat-*c* coptt (æth). om κ. ο τρ. ωςαυτως D lat-*ff*$_2$ *i*.

22. om και DX lat-*a i*. rec aft και ins ελαβον αυτην, with A(D)E M-marg Δ-marg rel vulg (lat-*a i* Syr) æth; and, addg also ωςαυτως και, A (vulg) lat-*l* syr goth: om BCLM¹Δ¹ 33. 69 lat-*c k* coptt arm. rec ins και bef ουκ αφηκ., with DM¹ rel vulg lat-*a c i l* syrr sah goth æth: om BCLΔ 33 lat-(*b ?*) *k* copt arm. (*Txt was evidently the original, and has been variously emended from the context; this agst Meyer and De W.*) om ισχ. παντων D. rec εσχατη (*corrn to suit γυνη, not the neut from* ||), with A rel vulg lat-*g*$_{1.2}$ syr goth arm: txt

νόμισ. τοῦ κήνσ., Mt. 17.] ἐθαύμαζον, imperfect, is graphic. This was going on, when the next incident began.

18—27.] Reply to the Sadducees concerning the resurrection. Mt. xxii. 23—33. Lk. xx. 27—40. The three reports are very much alike in matter, and now and then coincide almost verbally (Mt. ver. 27, Lk. ver. 32. Mk. ver. 23 end, Lk. ver. 33). The chief additions are found in Lk., vv. 34—36, where see notes, and on Mt. throughout. 19. ἔγραψεν .... ἵνα] This is one of the cases where purpose and purport are mingled in the ἵνα.

πάντων καὶ ἡ γυνὴ ἀπέθανεν. 23 ἐν τῇ [a] ἀναστάσει ὅταν ABCDE FGHK
ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ [h] ἔσχον LMSUV
αὐτὴν γυναῖκα. 24 ἔφη αὐτοῖς ὁ Ἰησοῦς Οὐ διὰ τοῦτο XΓΔ 1.
[i] πλανᾶσθε μὴ εἰδότες τὰς [k] γραφὰς μηδὲ τὴν δύναμιν τοῦ 33. 69.
θεοῦ; 25 ὅταν γὰρ [l] ἐκ νεκρῶν [l] ἀναστῶσιν, οὔτε γαμοῦσιν
οὔτε [m] γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρα-
νοῖς. 26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ ἀνέγνωτε
ἐν τῇ βίβλῳ Μωυσέως [n] ἐπὶ τοῦ [o] βάτου, πῶς εἶπεν αὐτῷ
ὁ θεὸς λέγων [p] Ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ
θεὸς Ἰακώβ; 27 οὐκ ἔστιν θεὸς νεκρῶν, ἀλλὰ ζώντων·
πολὺ [i] πλανᾶσθε. 28 Καὶ προσελθὼν [q] εἷς τῶν γραμ-

h — Matt. xiv. 4 reff.
i — | Mt. reff.
k John v. 39 reff.
l ch. vi. 14 reff. m | Mt. Luke xvii. 27. 1 Cor. vii. 38 (†) only †.
n — (see note) | L. only. see Acts xxiv. 20.
o | L. Luke vi. 44. Acts vii. 30, 35 only. Exod. iii. 2—4. Deut. xxxiii. 16. Job xxxi. 40 only.
p Exod. iii. 2.
q Matt. xvi. 14. xviii. 24 al.

BCGHKLΔ 1. 33. 69 Syr(Treg) copt æth. rec απεθανε bef κ. η γυνη (*from* || *Mt*), with A rel vulg lat $g_{1.2}$ *q* syrr copt goth æth arm: txt BCDLΔ 1. 33. 69 ev-y lat-*a b* ff_2 *i k* (sah).

23. rec aft τη ins ουν (*from* || *Mt Lu*), with AC²KM (33, e sil) Syr syr-w-ast æth arm: aft αναστ., DG 1 lat-*a* ff_2 *l*: om BC¹LXΔ rel lat-*k q* copt goth. om οταν αναστωσιν (*as superfluous: a gloss on εν τη αναστασει would be out of the question, and the pleonasm is in Mk's manner*) BCDLΔ 33 (lat-*b c k*) Syr coptt æth. (ins bef εν τη αν. 13. 69. 346.) ins η bef γυνη AD¹.

24. rec (for εφη αυτ. ο ιησ.) αποκριθεις ο ιησ. ειπεν αυτ. (*from* || *Mt: cf* D &c), with A rel vulg lat-*b c* ff_2 syr goth æth arm Orig; so, but αποκ δε, D 1. 69 lat-*a*: txt BCLΔ 33 Syr copt. for ειδ., γινωσκοντες D Orig. aft θεου ins οιδατε D.

25. αναστησουσιν *resurrexerint* D¹. for 1st and 2nd ουτε, ου and ουδε D. rec γαμισκονται, with X rel Orig; εκγαμισκονται AFH: γαμιζουσιν D 2-pe: txt BCGLUΔ 1 Damasc. ins οι bef αγγελοι B Orig. om οι (*absorbed by last letters of* αγγελοι: *see also* || *Mt*) CDFKLMUΔ 1. 33. 69 latt syr copt æth: ins AB rel Syr sah goth arm Orig.

26. rec (for του) της (*from* || *Lu*), with D M(Treg expr) 33(e sil) $Orig_3$: txt ABC rel. rec (for πως) ως (*from* || *Lu*), with AD rel Orig: txt BCL U(Treg) Δ. om 1st ο D Orig. rec ins ο bef 2nd and 3rd θεος (*see* || *Mt*), with AC rel $Orig_3$: om BD $Orig_3$.

27. rec ins ο bef θεος (*see* || *Mt.*), with AC rel $Orig_2$: txt BDKLM¹XΔ $Orig_3$. rec ins θεος bef ζωντων, with EGHM¹SVΓ lat-*q* syr(Treg) æth: om ABCD rel latt Syr coptt goth arm $Orig_4$. rec bef πολυ ins υμεις ουν (*for connexion and emphasis*), with AD rel vulg lat-*a b* ff_2 $g_{1.2}$ syrr sah æth arm; υμεις δε G 1 lat-*c* goth: om BCLΔ lat-*k* copt.

See on 1 Cor. xiv. 13. It is better to take it so than with Meyer to suppose ἵνα dependent on *volo* understood. **23.**] **ὅταν ἀναστῶσιν**, here not, '*when men* (the dead) *shall rise*,' but **when they** (the wife and seven brothers) **shall rise**: see on ver. 25. **24.**] **διὰ τοῦτο** refers to the following participle **μὴ εἰδότες**: **for this reason .... because ye know not.** **25.**] the **ὅταν .... ἀναστῶσιν** here is general, not as in ver. 23: see note there. **26.**] **ἐπὶ τοῦ βάτου** (so also [τῆς] Lk.);—either, '*in the chapter* containing the history of God appearing in the bush,' or, '*when he was at* the bush.' The former is the more probable, on account of the construction of the verse in our text. In Lk., if we had his account alone, the other rendering might be admissible, 'Moses testified, at the bush:' but this will not answer in our text.

28—34.] REPLY CONCERNING THE GREAT COMMANDMENT. Mt. xxii. 34—40, but with differing circumstances. There the question appears as that of one among the Pharisees' adherents, who puts this question, **πειράζων αὐτόν**,—and in consequence of the Pharisees coming up to the strife, after He had discomfited the Sadducees. I should be disposed to take Mk.'s as the strictly accurate account, seeing that there is nothing in the question which indicates enmity, and our Lord's answer, ver. 34, plainly precludes it. The man, from hearing them disputing, came up, and formed one of the band

ματέων ἀκούσας αὐτῶν [r] συνζητούντων, εἰδὼς ὅτι [s] καλῶς ἀπεκρίθη αὐτοῖς ἐπηρώτησεν αὐτὸν [t] Ποία ἐστὶν [u] ἐντολὴ πρώτη [v] πάντων; [29] ἀπεκρίθη ὁ Ἰησοῦς ὅτι πρώτη ἐστὶν Ἄκουε Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν, [30] καὶ ἀγαπήσεις κύριον τὸν θεόν σου [w] ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς [x] διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. [31] δευτέρα αὕτη [y] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν. [32] καὶ εἶπεν αὐτῷ ὁ

...ε.(ε) ἐστιν C. ABDEP GHKL MSUV XΓΔ l. 33. 69.

r ch. ix. 10 ref. s — Matt. xv. 7 ref. t — Matt. xxi. 23 ref. u Matt. v. 19 al. Lev. iv. 13. v neut., 1 Cor. xv. 8. w Eph. vi. 6. Col. iii. 23. Deut. vi. 5. x l. Luke i. 51. Eph. iv. 18 al. Deut. xxix. 18. y Lev. xix. 18.

28. for *αυτων, αυτω* D^1. aft *συνζητουντων* ins *και* D al vulg lat-*b* ff_2 Syr. for *ειδως, ιδων* CDL 1. 69 latt syrr goth æth arm. rec *αυτοις* bef *απεκρ.* (*see* || *Mt*), with AD rel latt goth arm: txt BCL U(Treg) Δ 1. 33. 69 syrr coptt æth Thl. aft *αυτον* ins *λεγων διδασκαλε* D lat-*b c* ff_2 g_2 *i k q*. rec *πρωτη πα.* bef *εντολη*, with A rel vulg lat-g_1: *εντολη πρωτη* D 1: txt BCLUΔ 33 syrr copt æth. rec (for *παντων*) *πασων*, with M^1 al: om D 1. 69 lat-*a b c* ff_2 *i k q* arm: txt ABC rel vulg lat-g_1 Thl Euthym.

29. rec *ο δε ιησ.* bef. *απεκριθη*, addg *αυτω*, with AC rel vulg syr goth: *αποκριθεις δε ο ιησ. ειπεν αυτω* D lat-*b* ff_2 (sah æth): txt B(Verc &c) LΔ 33 copt. om *οτι* D 1 lat-*a b c* ff_2 *k* Syr arm. rec aft *πρωτη* ins *πασων των εντολων* (with Scr's l m n, e sil); *παντων των εντ.* E rel Scr's mss Syr; *παντων εντολη* AKM^2U 33; *πασων εντολη* M^1: *παντων εντολη εστιν αυτη* C lat-ff_2: *παντων* X arm: ins *παντων* bef *πρωτ.* D 91 lat-*a b i*: txt BLΔℵ copt. rec om 1st *εστιν*, with AD rel Marcell-ap-Eus: ins B (C) LΔℵ 69 vulg lat-*c* ff_2 coptt æth.

30. om *της* (3 times) B: om *της* bef *καρδ.* D^1X. om *ε. εξ ολ. τ. διαν. σου* DH lat-*c* ff_2 g_1 *k* syr-jer arm $Cypr_3$ Firmic: ins aft *καρδ. σ.* A. rec aft *ισχ. σου* ins *αυτη πρωτη εντολη* (*see* || *Mt*), with AD rel (vulg) lat-*b c i* (*k*) syrr goth æth $Cypr_3$ Hil: om BELΔ (lat-*a*) coptt.

31. rec ins *και* bef *δευτερα*, addg *ομοια* (*see* || *Mt*), with A rel lat-*c q* syrr goth æth arm Marcell $Cypr_3$: *δευτ. δε ομ. ταυτη* D al: txt BL Δ(*η δευτ.*) ℵ coptt. add *εστιν* ℵ. aft *μειζων* ins *δε* Lℵ lat-*b i* Hil. aft *εντολη* ins *αλλη* D lat-*c*.

who gathered together for the purpose of tempting Him. Mk.'s report, which here is wholly unconnected in origin with Mt.'s, is that of some one who had taken accurate note of the circumstances and character of the man: Mt.'s is more general, not entering, as this, into individual motives, but classing the question broadly among the various "temptations" of our Lord at this time. **28.**] The motive, as shewn by the subordination of *ἀκούσας* to *προσελθών*, and of *εἰδώς* to *ἐπηρώτησεν*, seems to have been, *admiration of our Lord's wise answer*, and a desire to be instructed further by Him. *ἐντ. πρώτη πάντ.*;—this was one of the *μάχαι νομικαί* (Tit. iii. 9),—*which was the greatest commandment*. The Scribes had many frivolous enumerations and classifications of the commands of the law. *πάντων*, not *πασῶν*: *πρώτη-πάντων* is treated almost as *one word*, so that *πάντων* does not belong to *ἐντ.* understood, but, q. d. 'first-of-all of the commandments.'

29 f.] Mk. cites the passage entire,—Mt. only the command itself:—compare the LXX. In this citation the Vat. reading *διανοίας* and the Alex. *καρδίας* are *combined*: and *ἰσχύος* = *δυνάμεως*. "Thou shalt love the Lord with spirit, soul, and body:" with the inner spirit, and the outer life. This is *faith working by love*: for *κ. ὁ θ. ἡμῶν* is the language of *faith*.

30.] *ἰσχύς* is the inner spiritual strength of the heart: see Beck's useful little manual, Die biblische Seelenlehre, p. 110. **31.**] Our Lord adds this second, as an application or bringing home of the first. The first is the *Sun*, so to speak, of the spiritual life:—this the *lesser light*, which reflects the shining of that other. It is *like* to it, inasmuch as both are *laws of love*: both deduced from the great and highest love: both dependent on 'I am the Lord thy God,' Lev. xix. 18.

Stier sets forth beautifully the strong contrast between the *requirements of these two commands*, and the *then state of the Jewish Church*: see Jn. vii. 19. **32, 33.**] The Scribe shews that

ABDEF GHKL MSUV XΓΔ 1. 33. 28.

γραμματεὺς [z] Καλῶς, διδάσκαλε· [a] ἐπ' ἀληθείας εἶπας ὅτι εἷς ἐστιν, καὶ οὐκ ἔστιν ἄλλος [b] πλὴν αὐτοῦ. 33 καὶ τὸ ἀγαπᾶν αὐτὸν [w] ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς [c] συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, [d] πλεῖόν ἐστιν πάντων τῶν [e] ὁλοκαυτωμάτων καὶ θυσιῶν. 34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι [f] νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ Οὐ [g] μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι [h] ἐτόλμα αὐτὸν ἐπερωτῆσαι. 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ [i] χριστὸς [j] υἱός ἐστιν [j] Δαυείδ; 36 αὐτὸς Δαυεὶδ εἶπεν [k] ἐν τῷ [k] πνεύματι τῷ ἁγίῳ [l] Εἶπεν Κύριος

z ver. 28. a ver. 14. b = gosep., here [John viii. 10 rec.] only. Acts viii. 1. xv. 28. xxvii. 22 only. Deut. iv. 35. c Luke ii. 47. 1 Cor. i. 19 (from Isa. xxix. 14). Eph. iii. 4. Col. i. v. ii. 2. 2 Tim. ii. 7 only. d Matt. vi. 25. xii. 41, 42. Heb. xi. 4. e Heb. x. 6, 8 (from Ps. xxxix. 6) only. Exod. x. 25. 1 Kings xv. 22. f here only †. g Matt. viii. 30. Acts xvii. 27 al. Josh. ix. 22. h ‖ Mt reff. i Matt. xi. 25 reff. j Matt. i. 1. k = ‖ Mt. see Luke ii. 27. Rev. i. 10. l Psa. cix. 1.

32. om 1st *και* B Syr coptt. *ειπ.* bef *διδασκ.* D lat-*a b c i* Hil. *ειπας* DEFHLVXΔ. rec aft 1st *εστιν* ins *θεος*, with EFH vulg-ed lat-*a b c ff*$_2$ *i* syr-w-ast coptt arm Hil; *ο θεος* DG 69 Marcell: om AB rel am(with em fuld ing prag &c) lat-*l* Syr goth æth Thl. om *αλλος* D lat-*a* Marcell$_1$.

33. om 1st *της* BUX. for *συνεσεως, δυναμεως* D 2-pe lat-*a i q*: *ισχυος* 1. 33. om *και* to *ψυχης* BLΔ 1. 33 lat-*a* copt arm Marcell (*omd from homœotel. As Meyer remarks, if it were an insn from ver* 30, *it would prob be placed aft καρδιας, as it stands there*). om *και* to *ισχυος* D 33. *σεαυτον* ADLΓΔ^1 lat-*k*. for *πλειον, περισσοτερον* BLΔ 33 sah(appy). rec ins *των* bef *θυσιων*, with LMΔ 1. 33. 69: om ABD rel.

34. om *αυτον* DLΔ 1. 33 vulg lat-*b c ff*$_2$ *i k l* syr æth arm Hil. om *εἰ* LN^1: *απο τ. βασ.* bef *ει* Δ. om *ουκετι* D-gr al tol coptt: *ετολμα* bef *ουκετι* 69 al lat-*a*.

35. om *ελεγεν* and aft *ιερω* ins *ειπεν* D lat-*b* (*c*) *q*. *δαυειδ* bef *εστιν* BDLM^2 U(Treg) Δ 1. 33. 69 lat-*k* copt.

36. rec aft *αυτος* ins *γαρ*, with A rel vulg lat-*b i* syrr goth æth Hil: *και ουτος* (*see* ‖ *Lu*) D arm: txt BLΔ 69 lat-*a k* copt. om *εν* B. om *τω* (twice) A rel: ins BDLUΔ 33 arm. (*See* ‖ *Mt, where πν. is anarthrous.*) for *ειπεν, λεγει* AD rel (F def) lat-*k q* goth: txt BLM^{2}UXΓΔ latt syrr coppt æth arm [Barnab] Hil.

he had entered into the true spirit of our Lord's answer; and replies in admiration at its wisdom. Observe *συνέσεως* corresponding to *διανοίας*: and see Beck, p. 60. *ὁλοκ. κ. θ.*, the things to which the outward literal observers paid all their attention. **34.**] *νουνεχῶς*—Attice *νουνεχόντως*, opposed to *ἀφρόνως*, Isocr. v. 7 (Meyer). *οὐ μακρὰν . . .*] This man had hold of that principle in which Law and Gospel are one: he stood as it were *at the door* of the Kingdom of God. He only wanted (but the want was indeed a serious one) repentance and faith to be *within it*. The Lord shews us here that even outside His flock, those who can answer *νουνεχῶς*—who have knowledge of the *spirit* of the great command of Law and Gospel, are *nearer* to being of his flock, than the *formalists*:—but then, as Bengel adds, 'Si non procul es, intra: alias *præstiterit, procul fuisse.*' *καὶ οὐδεὶς . . . .*] This is apparently out of its place here, as it is *after the question which now follows*, that Mt. relates this discomfiture of his adversaries. We must not however conclude too hastily, especially where the minute accuracy of Mk. is at stake. The question just asked *was the last put to our Lord*, and therefore the notice of its *being the last* comes in fitly here. The enquiry which follows did more than silence their *questioning*: it silenced their *answering too*; both which things Mt. combines as the result of this day, in his ver. 46. *ἐπερωτῆσαι*] not, 'to ask him any *more* questions:' see on ch. xi. 29.

35—37.] THE PHARISEES BAFFLED BY A QUESTION CONCERNING CHRIST AND DAVID. Mt. xxii. 41—46. Lk. xx. 41—44. The reports are apparently independent of any common original, and hardly

τῷ κυρίῳ μου Κάθισον [m] ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου [n] ὑποκάτω τῶν ποδῶν σου. 37 Αὐτὸς Δαυεὶδ [o] λέγει αὐτὸν κύριον, καὶ [p] πόθεν αὐτοῦ ἐστιν υἱός; καὶ ὁ [q] πολὺς ὄχλος ἤκουεν αὐτοῦ [r] ἡδέως. 38 καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν [s] Βλέπετε [t] ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν [u] στολαῖς περιπατεῖν, καὶ [v] ἀσπασμοὺς ἐν ταῖς ἀγοραῖς 39 καὶ [w] πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ [x] πρωτοκλισίας ἐν τοῖς δείπνοις, 40 οἱ [y] κατέσθοντες τὰς οἰκίας τῶν χηρῶν, καὶ [z] προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται [a] περισσότερον κρῖμα. 41 Καὶ καθίσας

m Matt. xxii. 21, 23 reff.
n ‖ Mt. reff.
o ch. x. 18 reff.
p — Matt. xiii. 27, 54, bis. xv. 33. Luke i. 43.
q — here only.
r ch. vi. 20. 2 Cor. xi. 19 only. Prov. iii. 24. (ἡδέσται, 2 Cor. xii. 9, 15.)
s ch. viii. 15 reff.
t Matt. vii. 15. Luke xii. 1 al.
u ‖ ch. xvi. 5. Luke xv. 22. Rev. vi. 11. vii. 9, 13 bis, 14. xxii. 14 only. Jonah iii. 6.
v Matt. xxiii. 7 reff.
w ‖. Luke xi. 43 only †.
x ‖. Luke (xi. 43 v. r.) xiv. 7, 8 only †. 14. xviii. 6.
y ‖ L. reff. constr., Rev. i. 4, 5. ii. 18. x. 2 al. Exod. v.
z ‖ L. John xv. 22. Acts xxvii. 30. Phil. i. 18. 1 Thess. ii. 5 only. Hos. x. 4.
a ‖ L. (Mt. v. r.) Luke xii. 4. 1 Cor. xii. 23 al.† Dan. iv. 33 (36) Theod.

(*It appears to have been read sometimes* λεγει *in the Psalm: Justin, according to Tischdf, has cited it so twice*:—D *reads* λεγει *in* ‖ *Lu, so that the reading is by no means certain.*) rec ins ο bef κυρ. (*corrn to* LXX), with A rel [Barnab]: om BD. rec (for καθισον) καθου (*LXX and* ‖ *Mt Lu*), with AD rel: txt B. for αν θω, θησω D² (θωσω D¹). rec (for υποκατω) υποποδιον (LXX), with A rel latt syrr goth æth arm Hil: txt B D-gr coptt.

37. rec aft αυτος ins ουν (*for connexion, from* ‖), with A rel vulg (lat-*b*) Syr syr-w-ast æth: om BDLΔ lat-*a* (*c*) *i k q* coptt Hil. rec υιος bef αυτου εστιν (‖ *Mt*), with A rel lat-*b* syrr coptt (æth): εστι υι. αυτ. D vulg lat-*a c ff*₂ arm Hil: εστ. αυτ. υι. Δ (lat-*k*): txt BL. ο om D¹ 2-pe. ηδ. αυτ. bef ηκ. D al (vulg) lat-*b ff*₂ *i q*.

38. rec aft ελεγεν ins αυτοις placing it bef εν τ. δ. αυτου, with A rel vulg lat-*q* syr sah goth (æth): ο δε διδασκων αμα ελ. αυτ. D-gr lat-*a b i*: txt BLΔ lat-*e k* Syr copt. (order as txt but adds αυτοις 33.) for των θελοντων, και των τελωνων D-gr. (*et qui volunt* D-lat.) aft αγορ. ins ποιεισθαι *facilis* D.

40. rec κατεσθιοντες, with A rel: κατεσθιουσιν D 1 latt: txt B. om τας and των D 229. aft χηρ. add και ορφανων D 69 lat-*a b c e ff*₂ *g*₂ *i* syr-jer.—om και D latt Syr.

41. om καθισας, insg κατεζομενος ο ιησ. aft γαζοφυλακιον, D. rec aft καθ. ins ο ιησους, with A rel vulg lat-*b c ff*₂ *g*₂ *i* Syr æth arm Orig: om BLΔ lat-*a k* copt.

agree verbally in the citation from the LXX. See notes on Mt. 35.] The whole controversy in the temple is regarded as *one*: hence the new point raised by our Lord is introduced as a *rejoinder*, with ἀποκριθείς. 36.] Observe ἐν τῷ πν. τῷ ἁγίῳ (ἐν πν., Mt.) = ἐν βίβλῳ ψαλμῶν Lk.: a coincidence not to be passed over. 37.] πόθεν, *from whence shall we seek an explanation for what follows*: see reff. κ. ὁ πολ. ὄχ. ἤκ. αὐτ. ἡδ. is peculiar to Mk.

38 — 40.] DENUNCIATION OF THE SCRIBES. Luke xx. 45—47. These verses, nearly verbatim the same in the two Evangelists, and derived from a common report, are an abridgment of the discourse which occupies the greater part of Mt. xxiii.—with the additions of θελ. ἐν στολ. περιπ., and οἱ κατέσθ. . . . . κρῖμα (see § Mt., text, and var. read.). The words ἐν τῇ διδ. αὐτ. seem to imply that Mk. *understood it as a compendium.* ἀσπασμούς and the following accusatives are governed by θελόντων. οἱ κατέσθοντες may either be dependent on the preceding by a broken construction, or may be the beginning of a new sentence of exclamation, as Meyer takes it. The former is to me the more probable, and I have punctuated accordingly. It is a change of construction not without example in the classics: Herod. i. 51, Λακεδαιμονίων φαμένων εἶναι ἀνάθεμα, οὐκ ὀρθῶς λέγοντες. See also reff. The art. points them out graphically. They *devoured widows' houses*, by attaching them to themselves, and so persuading them to minister to them of their substance. A trace of this practice (but there out of gratitude and love) on the part of the Jewish women, is found in Lk. viii. 2, 3. What words can better describe the corrupt practices of the so-called priesthood of Rome, than these of

b ch. xi. 2 ‖ L. (Mt. v. r.) xiii. 8. Zech. xiv. 4.
c here, &c. (See) and Luke xxi. 1. John viii. 20 only. Neh. x. 37. 2 Macc. v. 18 al.
d — ‖. Matt. xxvii. 6. John xii. 6.
e — ch. vi. 8 ‖ Mt. (1 Cor. xiii. 1. Rev. xviii. 12) only.
f Matt. viii. 19 reff.
g ‖ L. Luke xii. 50 only†. (-ωτός, Gen. xii. 4.)
h Matt. v. 26 only †.
i ‖ L. Matt. xiv. 20 ‖ L. xv. 37. 1 Kings ii. 36.
j (-ημα. ‖ L.) Phil. iv. 11 only †.
m Matt. viii. 27 reff.

[b] κατέναντι τοῦ [c] γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος [d] βάλλει [e] χαλκὸν εἰς τὸ [c] γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά, 42 καὶ ἐλθοῦσα [f] μία χήρα πτωχὴ ἔβαλεν [g] λεπτὰ δύο ὅ ἐστιν [h] κοδράντης. 43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκεν τῶν βαλλόντων εἰς τὸ [c] γαζοφυλάκιον. 44 πάντες γὰρ ἐκ τοῦ [i] περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς [j] ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν [k] βίον αὐτῆς.

XIII. 1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ [l] εἷς ἐκ τῶν μαθητῶν αὐτοῦ Διδάσκαλε ἴδε [m] ποταποὶ λίθοι καὶ [m] ποταπαὶ [n] οἰκοδομαί. 2 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Βλέπεις ταύτας τὰς μεγάλας [n] οἰκοδομάς; οὐ μὴ

k = ‖. Luke viii. 43. xv. 12. Prov. xxxi. (see xxix.) 14. l Matt. xxii. 35 reff.
n — ‖ Mt. reff.

ABFΓΓ GH[illegible] M[illegible] XΓΔ[illegible] 33. 6.

απεναντι BU 33. om βαλλει χαλκ. to πολ. πλ. D.

42. for και ελθ., ελθ. δε D 2-pe latt copt-2-mss sah Orig. om πτωχη D 2-pe lat-*a b c ff*$_2$ *i k q* arm.

43. for λεγει, ειπεν (*see* ‖ *Lu*) ABDKLMUΔ 33 lat-*a k* syrr copttt æth Orig Damasc: txt X rel vulg lat-*b c* arm(appy). η πτωχη bef αυτη D ev-y lat-*a b ff*$_2$ *g*$_2$ *i q* Orig$_2$. for βεβληκεν, εβαλεν (*from* ‖ *Lu*) ABDLΔ 33 Orig$_2$: txt X rel. rec (for βαλλ.) βαλοντων, with FHS: om 1 lat-*a b c ff*$_2$ *g*$_2$ *i* arm-usc: txt ABD rel Orig$_2$.

44. aft γαρ ins ουτοι D 1. 33 sah [Cypr].

CHAP. XIII. 1. rec om 2nd εκ (*as unnecessary*), with BL rel: ins ADFXΔ 1. 69 latt coptt. aft οικοδομαι ins του ιερου (‖ *Mt*) D gat(with mt tol) lat-*b c ff*$_2$ *g*$_2$ *k l q*.

2. rec aft ιησ. ins αποκριθεις (*see* ‖ *Mt*), with E rel lat-*q* æth arm; bef ιησ., ADK 1. 69 lat-(*c*) *ff*$_2$ *k* syr: om BL 33 lat-*e* Syr coptt.—και αποκρ. ειπεν αυτοις ο ιησ. D. βλεπετε (‖ *Mt*) D M-marg lat-*a b c e ff*$_2$ *g*$_2$ *i k*. ins αμην λεγω υμειν οτι

our Lord? The προφασις was, to make their sanctity appear to these women, and so win their favour. περισσότερον—because ye have joined thieving with hypocrisy.

41—44.] THE WIDOW'S MITES. Lk. xxi. 1—4: probably from a common origin. 41. τοῦ γαζ.] This is usually understood of *thirteen chests*, which stood in the court of the women, into which were thrown contributions for the temple, or the tribute (of Mt. xvii. 24). But it is hardly likely that *they* would be called τὸ γαζ., and we hear of a building by this name in Joseph. Antt. xix. 6. 1. Lücke, on Jn. viii. 20, believes *some part of the court of the women* to be intended, perhaps a chamber in connexion with these chests. Our Lord had at this time *taken his leave of the temple*, and was going out of it—between Mt. xxiii. end, and xxiv. 42.] λεπτά = פְּרוּטוֹת, the smallest Jewish coin: see Lightfoot. Mk. adds ὅ ἐστιν κοδ. for his Roman readers: —the λεπτόν = ½ of an as. λεπτ. δύο, Bengel remarks, are noticed: she might have kept back *one*. 43.] πλεῖον—more, *in God's reckoning*;—more, for *her own stewardship* of the goods entrusted to her care. "Non quantum detur, sed quantum resideat, expenditur." Ambr. in Dr. Wordsw.

CHAP. XIII.] JESUS PROPHESIES OF HIS COMING, AND OF THE TIMES OF THE END. Mt. xxiv. Lk. xxi. 5—36. The accounts are apparently distinct, and each contains some fragments which have escaped the others. On the *matter* of the prophecy, I have fully commented in Mt., where see notes: also those on Luke.

1.] ποταποὶ λίθοι.—Josephus, B. J. v. 5. 2, 3, says, πέτραι δὲ τεσσαράκοντα πήχεις τὸ μέγεθος ἦσαν τοῦ δομήματος. And again, vi. 4. 1, ἐξ ἡμέραις ἀδια-

[o] ἀφεθῇ λίθος ἐπὶ λίθῳ ὃς οὐ μὴ [p] καταλυθῇ. 3 καὶ καθημένου αὐτοῦ [q] εἰς τὸ [r] ὄρος τῶν [r] ἐλαιῶν [s] κατέναντι τοῦ ἱεροῦ, ἐπηρώτα αὐτὸν [t] κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας 4 Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ [u] σημεῖον ὅταν μέλλῃ ταῦτα [v] συντελεῖσθαι πάντα; 5 ὁ δὲ Ἰησοῦς [w] ἤρξατο λέγειν αὐτοῖς [x] Βλέπετε μή τις ὑμᾶς [x] πλανήσῃ· 6 πολλοὶ ἐλεύσονται [y] ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι [z] ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν. 7 ὅταν δὲ [a] ἀκούετε πολέμους καὶ [b] ἀκοὰς πολέμων, μὴ [c] θροεῖσθε· [d] δεῖ [d] γενέσθαι, ἀλλ' οὔπω τὸ τέλος. 8 [e] ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ [f] κατὰ τόπους, ἔσονται λιμοὶ καὶ [g] ταραχαί. 9 ἀρχαὶ [h] ὠδίνων ταῦτα. [i] βλέπετε δὲ ὑμεῖς [i] ἑαυτούς· [j] παραδώσουσιν ὑμᾶς εἰς [k] συνέδρια, καὶ

o l. Judg. ii. 23.
p — ‖ Mt. refl.
q — ver. 9. John xx. 7. Acts vii. 4. 2 Thess. ii. 4.
r Matt. xxi. 1 refl.
s ch. xii. 41 refl.
t Matt. xiv. 13 refl.
u Matt. xii. 38. Luke ii. 12. 1 Kings x. 7.
v (Matt. vii 28 v. r.) Luke iv. 2, 13. Acts xxi. 27. Rom. ix. 28 (from Isa. x. 23). Heb. viii. 8 only. Lam. ii. 17. Jer. xvi. 4.
w Matt. iv. 17. xi. 7, 20. xvi. 21. xxvi. 22.
x ‖ Mt. refl.
y — ‖. ch. ix. 39. Luke xxiv. 47.
z John iv. 26

refl. Zeph. ii. 15 (iii. 1). 24. 2 Kings xiii. 30.
a — ‖. Matt. xi. 2. Acts xxiii. 16. 2 Kings x. 1.
b ‖ Mt. Matt. iv.
c — ‖ Mt. Isa. xix. 2. only. Ezek. xxx. 4, 9 al. 17. Isa. xxi. 3. 59. John xi. 47 al. Prov. xxii. 10.
d ‖ Mt. Acts xxvii. 24. 26. 1 Thess. v. 3. Heb. ix. 26. Dan. ii. 28. 29. 45. vii. 6. viii. 19. xi. 27. 35. 36. Rev. i. 1. iv. 1. xxii. 6.
e — ‖ Mt. 2 Thess. ii. 3 only. Cant. v. 4 only.
f ‖. Acts xxvii. 19. ii. 46. v. 42. xiv. 28.
g here (John v. 4 v. r.) Exod. xv. 14. Job xxi.
h ‖ Mt. Acts ii. 24. 1 Thess. v. 3 only.
i 2 John 8.
j — Matt. x. 17. xxvii. 18.
k Matt. xxvi.

bef ου μη αφεθη D 1 lat-(a) b c e ff$_2$ g$_1$ k l arm; αμην λεγω σοι G 69. aft αφεθ. ins ωδε (*from* ‖ *Mt*) BDGLM^{2}UΔ 1. 33 lat-a b g$_1$ q Syr syr-w-ast (coptt æth) arm: om A rel vulg lat-ff$_2$ i. λιθον (‖ *Mt*) BGLMUXΓΔ 1. 33. 69: txt AD rel (*see* ‖ *Lu*, *where* LX *&c have* λιθον). at end ins και δια τριων ημερων αλλος αναστησεται ανευ χειρων D lat-a b (c) e (ff$_2$ g$_2$) i k n Cypr.

3. rec επηρωτων, with AD rel latt (Syr) syr (copt-schw æth) arm: txt BL 33. 69 syr-marg copt-wilk.—(επερ. AEFGH, επιρ. Δ.) ins ο bef πετρος D 2-pe.

4. rec (for ειπον) ειπε (‖ *Mt*), with A rel: txt BDL 1. 33. 69. μελλει DEMXΓΔ 33. 69 ev-y. rec παντα bef ταυτα συντελεισθαι, with D rel lat-a n: ταυτα παντα συντ. AGHKMΓ 1. 33. 69 syrr copt: om παντα Δ ev-y lat-(c?) k: ταυτα μελλ. συντ. παντα L: txt BN (æth).

5. rec aft ιησ. ins αποκριθεις (*from* ‖ *Mt*), with A rel syr: και αποκρ. ο ιησ. (‖ *Mt*) DG 69 vulg lat-b (c) æth: txt BL 33 Syr coptt arm. rec αυτοις bef ηρξ. λεγ., with A rel syr: ειπεν αυτοις D al lat-a k n arm: ηρ. αυτ. λεγ. Δ 69: txt BL M-marg (Treg) U 33 vulg lat-b (c) ff$_2$ i l Syr coptt æth. πλανησει DHΓ.

6. rec aft πολλοι ins γαρ (‖ *Mt Lu*), with AD rel latt syrr coptt arm: om BLN lat-i æth. om οτι D 33 lat-b c k sah.

7. rec ακουσητε (‖ *Lu*), with AD rel: ακουσετε 69: txt B 124. for θροεισθε, θορυβεισθαι D al. rec aft δει ins γαρ (‖ *Mt Lu*), with AD rel latt syrr æth arm: om BN coptt.

8. rec ins και bef 1st εσονται, with A rel lat-q vss: om BDL coptt. rec ins και bef 2nd εσονται (‖ *Mt*), with AD rel sah: om BL copt arm. om 2nd εσονται D latt arm. om και ταραχαι (*probably because confounded with* αρχαι *follg: no possible reason can be given for the interpolation of the clause*) BDL latt copt æth Vict: ins A rel lat-q syrr sah arm.

9. for αρχαι, αρχη (*from* ‖ *Mt, where there is no var*) BD E^1(prhps) KLUΔ 33 vulg lat-a b ff$_2$ g$_2$ k syrr coptt æth arm: txt A rel. om βλεπετε δε υμεις εαυτους D 1 lat-a ff$_2$ i n arm. rec aft παραδωσουσιν ins γαρ, with A rel vulg lat-c ff$_2$ syrr sah: και υμας αυτους παραδωσουσιν D lat-a ff$_2$ i k n: και παραδ. υμας 1: txt

λείπτως ἡ στιβάδα πασῶν ἱλίπολις τύπτουσα τὸν τοῖχον οὐδὲν ἤνυσεν· ἀλλὰ καὶ ταύτης καὶ τῶν ἄλλων τὸ μέγεθος καὶ ἡ ἁρμονία τῶν λίθων ἦν ἀμείνων. See also Antt. xv. 11. 3.] Πέτ. κ. Ἰάκ. . . . . = οἱ μαθηταὶ Mt., = τινές Lk. 4.] ταῦτα π. implies that they viewed the destruction of the temple as part of a great series of events, which had now by frequent prophecy become familiar to them. '*All these things about which thou so often speakest.*' 5.] ἤρξατο

l ver. 8 reff.
m Matt. xxi. 35 reff.
n = Acts xxiv. 20. xxv. 10, 26 al.
o Matt. xxvii. 11.
p ch. x. 29. Matt. x. 18 al.
q Matt. viii. 4 reff Zeph. iii. 8.
r Matt. x. 18. Acts vi. 12 al.
s here only †.
t (προμελ., ‖ L.) Acts iv. 25. 1 Tim. iv. 15 only. Prov. viii. 7.
u = Matt. x. 19 reff.
v Matt. x. 21. 2 Cor. iv. 11. Isa. liii. 12.
w Matt. x. 21 only. Deut. xix. 11. xxii. 26.
x Matt. x. 21. xxvi. 59. 2 Cor. vi. 9. 1 Pet. iii. 18. only. Deut. xxix. 17 al.
a ‖ Mt. reff.

[1] εἰς συναγωγὰς [m] δαρήσεσθε, καὶ [n] ἐπὶ ἡγεμόνων καὶ βασιλέων [o] σταθήσεσθε [p] ἕνεκεν ἐμοῦ, εἰς [q] μαρτύριον αὐτοῖς, [10] καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον. [11] καὶ ὅταν [r] ἄγωσιν ὑμᾶς παραδιδόντες, μὴ [s] προμεριμνᾶτε τί λαλήσητε, μηδὲ [t] μελετᾶτε, ἀλλ' ὃ ἐὰν [u] δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. [12] καὶ [v] παραδώσει ἀδελφὸς ἀδελφὸν [v] εἰς [v] θάνατον, καὶ πατὴρ τέκνον· καὶ [w] ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ [x] θανατώσουσιν αὐτούς, [13] καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. [14] Ὅταν δὲ ἴδητε τὸ [y] βδέλυγμα τῆς [z] ἐρημώσεως ἑστηκότα ὅπου οὐ δεῖ· ὁ ἀναγινώσκων [a] νοείτω· τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, [15] ὁ δὲ

—αγειν 33 ABDEF GHKL MSUV ΧΓΔ l. 69.

y ‖ Mt. Luke xvi. 15. Rev. xvii. 4, 5. xxi. 27
z ‖ Mt. Luke xxi. 20 only. Jer. xxxii. (xxv.) 18. Dan. ix. 27. xii. 11.

BL copt æth arm. aft ηγεμονων ins δε (*see Mt* x. 18) AKΓ. ενεκα B.

10. om τα D[1]. rec δει bef πρωτον, with A rel lat-*i*(appy) *q* syr copt(appy) : txt BD vulg lat-*a* (*c ff*$_2$ *g*$_2$ *k*) *l n* (arm). aft ευαγ. ins εν πασιν τοις εθνεσιν D tol lat-*ff*$_2$ *g*$_2$ *i*.

11. rec οταν δε (*corrn from Mt* x. 19), with A rel lat-*ff*$_2$ *q* syrr sah æth arm Orig : txt BDL 33 vulg lat-*a c k l* copt. rec αγαγωσιν, with EFHΓ(SV, e sil) : txt ABD rel Orig Thl. om μηδε μελετατε BDL 1. 33. 69 vulg lat-*a c ff*$_2$ *i k l* coptt æth Vig : ins A rel lat-*a n* syrr (arm). for εαν, αν AD. for τουτο, αυτο D lat-*c* : εκεινο 69 al Orig.

12. rec παραδωσει δε (*from Mt* x. 21), with A rel vulg lat-*ff*$_2$ syrr æth Orig : txt BDL lat-*a c k n* coptt. επαναστησεται (*grammatical correction*) B.

14. rec aft ερημωσεως ins το ρηθεν υπο δανιηλ του προφητου (*from* ‖ *Mt*), with A rel lat-*c k* n^2 syrr æth ; so, but δια for υπο, 1 ev-y : om BDLℵ vulg lat-*a ff*$_2$ *g*$_{1,2}$ *i* n^1 *q* coptt arm Aug$_{2/3}$ Vict Thl$_{appy}$. Steph εστως, with AEFGHSVΔ : εις εστως, with KMUXΓ : (*both from* ‖ *Mt* :) εστηκος D : στηκον 1. 69 : txt BLℵ. aft νοειτω ins τι αναγινωσκει D lat-*a g*$_2$ *i n*.

λέγειν—with this *begins* our Lord's full explanation on the matter. See reff.

8.] ἔσονται . . . ἔσονται. By these repetitions majesty is given to the discourse. 9.] ἀρχαί is put forward for emphasis—the *mere* beginnings. ὑμεῖς likewise has the emphasis—let *your* care be . . . εἰς συναγ., a pregnant construction—'*ye shall be taken into the synagogues and beaten there.*' So also in ver. 16. Dr. Wordsw. explains the εἰς, "Ye will be exposed before the eyes of congregations in synagogues, for their pleasure:" and ἐν συν. would mean, "in the buildings, without any reference to the people in them." But how will this apply to ὁ εἰς τὸν ἀγρὸν ὤν, ver. 16? Meyer, with Lachmann al., would punctuate after συναγωγάς, and take δαρήσεσθε by itself. This is most improbable, especially when we remember that the synagogues were the places where the scourging was inflicted (see Acts xxii. 19), not to mention the objection to taking the verb thus by itself, which seems to me (against Meyer) alien from the character of the discourse. 11.] Mk. has vv. 10, 11 peculiar to himself. Lk. (vv. 14, 15) has something very like them—Mt. nothing: but they occur Mt. x. 19, where see note.

Meyer remarks that μελετᾶτε is the regular technical word for premeditating a discourse—in contrast to extempore speaking. Observe the emphasis on ἔστε—it *is* not you *at all*, but another.

12.] = καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους Mt. 13.] ὑπομείνας, scil. in the confession implied by διὰ τὸ ὄνομά μου preceding. 14.] ὅπου οὐ δεῖ—see note on Mt. ver. 15. This is a less definite description of the place than we find there. In connexion with the

ἐπὶ τοῦ [b]δώματος μὴ [c]καταβάτω εἰς τὴν οἰκίαν μηδὲ εἰσελθέτω τι ἆραι ἐκ τῆς οἰκίας αὐτοῦ· 16 καὶ ὁ [d]εἰς τὸν ἀγρὸν ὢν μὴ [e]ἐπιστρεψάτω εἰς [f]τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. 17 [g]οὐαὶ δὲ ταῖς [h]ἐν [h]γαστρὶ [h]ἐχούσαις καὶ ταῖς [i]θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 18 προσεύχεσθε δὲ ἵνα μὴ γένηται [k]χειμῶνος. 19 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι [l]θλῖψις, [m]οἵα οὐ γέγονεν [m]τοιαύτη ἀπ' ἀρχῆς [n]κτίσεως ἧς [o]ἔκτισεν ὁ θεὸς [p]ἕως τοῦ [p]νῦν, καὶ οὐ μὴ γένηται. 20 καὶ εἰ μὴ κύριος [q]ἐκολόβωσεν τὰς ἡμέρας, οὐκ ἂν ἐσώθη [r]πᾶσα σάρξ· ἀλλὰ διὰ τοὺς [s]ἐκλεκτοὺς οὓς ἐξελέξατο [q]ἐκολόβωσεν τὰς ἡμέρας. 21 καὶ τότε ἐάν τις εἴπῃ ὑμῖν Ἰδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε. 22 [t]ἐγερθήσονται γὰρ [u]ψευδοπροφῆται καὶ ποιήσουσιν [v]σημεῖα καὶ [v]τέρατα πρὸς τὸ [w]ἀποπλανᾶν εἰ δυνατὸν τοὺς

C γαρ αι ... ABCDE FGHKL MSUV XΓΔ 1. 69.

b Matt. x. 27 reff.
c imper. aor., ‖ Mt. Matt. vi. 3. Deut. xxiii. 6.
d (ver. 3.) Matt. ii. 23. Luke ix. 61 al.
e ‖ Mt. reff.
f Luke ix. 62. xvii. 31. John vi. 66 al.
g Matt. xxiii. 13, &c. Luke vi. 24, &c. xi. 42, &c.
h Matt. i. 18 reff.
i — ‖ [Luke xxiii. 29 v. r.] (Matt xxi. 6. Luke xi. 27) only. Gen. xxi. 7.
k ‖ Mt. reff.
l constr., Rom. xiii. 3.
m pleon., here (1 Cor. xv. 48 bis. 2 Cor. x. 11. Bar. xlix. 14) only. see ch.

vii. 25. Rev. vii. 2 al. fr. n — ch. x. 6 reff. o Paul, Rom. i. 25 al9. Rev. iv. 11 bis. x. 6. Deut. iv. 32. p ‖ Mt. only. Gen. xviii. 19. ἄχρι τ. ν., Rom. viii. 22. Phil. i. 5. q here & ‖ Mt. bis only. 2 Kings iv. 12 only. see Levit. xxi. 18. xxii. 23. r — ‖ Mt. reff. s here & ‖ Mt. bis. ver. 27 ‖ Mt. Luke xviii. 7. Col. iii. 12. 2 Tim. ii. 10. Tit. i. 1. 1 Pet. ii. 9. Isa. lxv. 23. Wisd. iii. 9. t — Matt. xi. 11 reff. u ‖ Mt. Matt. vii. 15 al. Jer. vi. 13. Zech. xiii. 2.
v ‖ Mt. reff. w 1 Tim. vi. 10 only. Prov. vii. 21.

15. om δε (*see* ‖ *Mt*) BFH lat-*c* coptt Orig: και ο (*see* ‖ *Lu*) D vulg lat-*a ff*$_2$ *k* Syr æth: txt A rel syr arm. om εις την οικιαν (*see* ‖ *Mt*) BL lat-*c k* Syr coptt: ins AD rel vulg lat-*a ff*$_2$ *g*$_1$ syr æth arm Orig. εισελθατω ADLΔ. rec αραι bef τι (*see* ‖ *Mt*), with AD rel: txt BKL.

16. om ων (*see* ‖ *Mt, and ver* 15) BDLΔ 1 lat-*ff*$_2$ *q* copt. επιστρεψατω D^1. om εις τα (‖ *Mt*) D vulg lat-(*a*) *c ff*$_2$ *g*$_1$ *k*.

17. om δε D. θηλαζομεναις D: ενθηλαζουσαις L.

18. και προσευχεσθε D lat-*a i n*. rec aft γενηται ins η φυγη υμων (*from* ‖ *Mt*), with A rel gat lat-*g*$_2$ *k* syrr sah goth æth: om BDL vulg arm.—χειμωνος γενωνται D lat-*c l*: μη χειμωνος γενηται ταυτα L lat-*a n*.

19. θλιψις (*itacism*) ADΔ ev-y. οιαι ουκ εγενοντο τοιαυται, and γενωνται D (ev-y) latt (arm). for ης, ην (*corrn*) BC^{1}L.—om ης εκτ. ο θ. D lat-*a c ff*$_2$ *i k n* arm. for και ου, ουδε D: ουδ ου FG 1. 69.

20. εκολ. bef κυριος (*ει μη εκολοβωθησαν being the arrangement in* ‖ *Mt, κυριος was left out, or transposed to suit it*) BLℵ vulg lat-*b* (*c ff*$_2$) *g*$_{1,2}$ *k* æth. aft ημ. ins εκεινας EFGMΔ 1. 69 mt(with tol) lat-*c g*$_{1,2}$ Syr coptt æth arm Aug Op Promiss. δια τους εκλεκτους αυτου D lat-*a b ff*^{2} *i q* arm.

21. for εαν, αν DL. rec υμιν bef ειπη (‖ *Mt*), with ACD rel: txt B sah. rec (for 1st ιδε) ιδου (*see* ‖ *Mt*), with ACD rel: txt BLℵ. rec aft χριστος ins η (*interpolation for connexion, as the varr shew: see also Mt*), with ACD rel lat-*a b c ff*$_2$ *g*$_1$ *i* syr copt goth æth arm; και B prag Syr sah: om LU 69 vulg lat-*k l* Cyr-jer Thl Promiss. rec (for 2nd ιδε) ιδου, with A rel: om C: txt BDLℵ. rec πιστευσητε (*from* ‖ *Mt*), with X rel: txt ABCDEFHLVΔ 69 Vict Thl.

22. for γαρ, δε C. rec aft γαρ ins ψευδοχριστοι και (*from* ‖ *Mt*), with ABC rel: om D 124 lat-*i k*. rec (for ποιησουσιν) δωσουσι (*from* ‖ *Mt, where there is no var*), with ABC rel vulg lat-*b c ff*$_2$ *k*: txt D 69 lat-*a* Vict. rec ins και bef τους εκλ. (*from* ‖ *Mt*), with AC rel vss [Orig]: om B D-gr ℵ.

reading ἑστηκότα in the text, the Oxf. Catena explains τὸ βδίλ. τῆς ἐρημ. by τὸν ἀνδριάντα τοῦ τότε τὴν πόλιν ἐλόντος.

18.] Mt. adds μηδὲ ἐν σαββάτῳ. Mk. wrote mostly for Gentile readers, and thus perhaps was not likely to report this.

19.] κτίσεως ἧς ἔκτισεν . . . . . and ἐξελεκτοὺς οὓς ἐξελέξατο, peculiarities of Mk.'s style—for greater solemnity. Meyer remarks that the first ι in θλῖψις,

ABCDE FGHKL MSUV ΧΓΔ L Ω.

[a] ἐκλεκτούς. [23] ὑμεῖς δὲ [x] βλέπετε· [y] προείρηκα ὑμῖν πάντα. [24] ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν [z] θλῖψιν ἐκείνην ὁ [a] ἥλιος [a] σκοτισθήσεται, καὶ ἡ [a] σελήνη οὐ δώσει τὸ [a] φέγγος αὐτῆς, [25] καὶ οἱ [a] ἀστέρες [b] ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ [c] δυνάμεις αἱ ἐν τοῖς οὐρανοῖς [d] σαλευθήσονται. [26] καὶ τότε ὄψονται τὸν [e] υἱὸν τοῦ [e] ἀνθρώπου [f] ἐρχόμενον ἐν [f] νεφέλαις [g] μετὰ δυνάμεως πολλῆς καὶ δόξης. [27] καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ [h] ἐπισυνάξει τοὺς ἐκλεκτοὺς ἐκ τῶν [i] τεσσάρων ἀνέμων, ἀπ' [k] ἄκρου γῆς ἕως [k] ἄκρου οὐρανοῦ. [28] Ἀπὸ δὲ τῆς [l] συκῆς μάθετε τὴν παραβολήν. ὅταν αὐτῆς ἤδη ὁ [m] κλάδος [n] ἁπαλὸς γένηται καὶ [o] ἐκφυῇ τὰ [p] φύλλα, γινώσκεται ὅτι ἐγγὺς τὸ [q] θέρος ἐστίν· [29] οὕτως καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν [r] ἐπὶ θύραις. [30] [s] ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ [t] παρέλθῃ ἡ γενεὰ

x abs., = ver. 33 only.
y ‖ Mt. reff.
z ver. 19.
a ‖ Mt. reff.
b constr., Matt. xix. 29 reff.
c ‖ Mt. reff.
d Matt. xi. 7. Luke vi. 48. Ps. xvii. 7.
e Matt. viii. 20 reff.
f ‖ Mt. reff.
g Acts xxvi. 18. Isa. xxxiii. 17. Dan. vii. 13.
h ‖ Mt. oh. i. 33. Matt. xxiii. 37. Luke xii. 1. xiii. 34 only. 2 Chron. xx. 26. Isa. lii. 12.
i ‖ Mt. Rev. vii. 1. Zech. ii. 6.
k = here & ‖ Mt. bis (Luke xvi. 24. Heb. xi. 21) only. Deut. xxx. 4. Neh. i. 9. Jer. xii. 12.
l ‖ Mt. reff.
m Matt. xiii. 32 reff.
n ‖ Mt. only. Gen. xviii. 7. Lev. ii. 14 Aq. Symm.
o ‖ Mt. only †. Ps. cili. 14 Symm. v. 9. Prov. ix. 14. Cant. vii. 13. 5. Jer. viii. 20.
p Matt. xxi. 19 reff.
q ‖ only. Gen. viii. 22.
r ‖ Mt. Acts
s Matt. v. 18 reff.
t = Matt. v. 18. 2 Cor. v. 17. Ps. lxxxix.

23. rec ins ιδου bef προειρηκα (*from* ‖ *Mt*), with ACD rel vulg lat-*b* (*c*) *ff*$_2$ *k* syrr goth arm Cypr : txt BL lat-*a* copt æth. απαντα AKMU.

24. [αλλα, so BCDΔ.] [*N.B.* lat-*b is defective from* εκεινην *to end of Mk.*]

25. rec του ουρ. bef εσονται, omg εκ, with L rel vulg lat-*i* syr goth : οι εκ του ουρ. εσ. D lat-*c ff*$_2$ *q* : txt ABCU 69 lat-*a* (*e* $g_{1,2}$) Syr syr-marg Aug Promiss. rec εκπιπτοντες, with A rel vulg Promiss : txt BCDL lat-*a c*. (*Txt appears to have been origl. If it had been corrd after* ‖ *Mt*, απο, *not* εκ, *would have been adopted.*) for αι εν τ. ουρ., των ουρανων DK lat-*a c ff*$_2$ g_1 *i* (Syr) copt æth arm-mss Thl Aug Promiss.

26. επι των νεφελων D. ε. δοξ. bef πολλ. (*see* ‖ *Mt*) AMΔ 69 syr æth arm.

27. rec aft αγγελους ins αυτου (*from* ‖ *Mt*), with AC rel vulg lat-*c* syrr coptt goth æth arm Orig-lat [Vig] : om BDL lat-*a e ff*$_2$ *i k q* copt-ms. rec aft εκλεκτους ins αυτου (*from* ‖ *Mt*), with ABC rel vulg lat-*c* g_2 syrr coptt goth æth arm : om DL 1 lat-*a e ff*$_2$ *i k* Orig-lat. ακρων γ. D-gr lat-*a* æth : απ' ακρου V. ακρων ουρ. 1 æth.

28. ηδη ο κλαδ. bef αυτης (*from* ‖ *Mt*) ABCDL 69 vulg lat-*a c ff*$_2$ g_2 *k l* (arm). rec εκφυη, with FUΓ 69 lat-*a k* syr copt goth æth : εκφυῃ E^{2}GHKMV vulg lat-*c ff*$_2$ g_2 *l* Syr sah. aft φυλλα ins εν αυτη D al lat-*q* arm. rec γινωσκετε (*prob from* ‖ *Mt : in ver* 29 *the same mss have* -ται), with B^{1}C rel latt syrr coptt goth arm : txt AB^{2}DLΔ copt-ms æth.

29. ιδητε bef ταυτα (*see* ‖ *Mt*) ABCLU 1. 69 vulg lat-*k l* syrr coptt goth : ιδητε παντα ταυτα D lat-(*c ff*$_2$ *q*) *i*.

being long by nature, and not by position only, ought to be circumflexed. **24.**] ἀλλά is to be noticed. It is more than the simple '*but*:' and is best rendered by nevertheless: qu. d., though I have forewarned you of all things, yet some of those shall be so terrible as to astound even the best prepared among you. ἐν ἐκ. τ. ἡμ. μετὰ τ. θλ. ἐκ.—then *those days* come *after* that tribulation: see note on Mt. ver. 29. **25.**] ἔσονται π. (= πεσοῦνται Mt.), Mk.'s usage. Our Evangelist omits the mourning of the tribes of the earth, and the seeing the sign of the Son of Man. **27.**] ἀπ' ἄκρου γῆς, from the extremity of the visible plane of the earth, shall the collecting begin: and shall proceed ἕως ἄκρου οὐρανοῦ, to the point where the sky touches that plane on the other side. **28.**] αὐτῆς, emphatic, when *her* branch .... conveying an *a fortiori* in the application. If in so humble an example as the fig-tree you discern the nearness of a season,

αὕτη μέχρις οὗ ταῦτα πάντα γένηται. 31 ὁ οὐρανὸς καὶ ἡ γῆ [t] παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ [t] παρελεύσονται. 32 περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. 33 [u] βλέπετε, [v] ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρός [w] ἐστιν. 34 ὡς ἄνθρωπος [x] ἀπόδημος [y] ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ [z] δοὺς τοῖς δούλοις αὐτοῦ τὴν [a] ἐξουσίαν, ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ [b] θυρωρῷ ἐνετείλατο ἵνα [c] γρηγορῇ. 35 [c] γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας [w] ἔρχεται, ἢ [d] ὀψὲ ἢ [e] μεσονύκτιον ἢ [f] ἀλεκτοροφωνίας ἢ [g] πρωΐ. 36 μὴ ἐλθὼν [h] ἐξαίφνης εὕρῃ

u abs., — ver. 23 only.
v Luke xxi. 34. Eph. vi. 18. Heb. xiii. 17 only. Prov. viii. 34 al. (-νσις, 2 Cor. xi. 27.)
w prrs., Matt. xxvi. 2. John xiv. 3.
x here only †. (-μεῖν, ch. xii. 1.)
y = Matt. iv. 11 ff.
z = Matt xvi. 19. xxv. 15. Isa. xxii. 22.
a = here only.
b John x. 3. xviii. 16, 17 only. 4 Kings vii. 11.
c Matt. xxiv. 42 reff.

d Matt. xxviii. 1. ch. xi. 19 only. Gen. xxiv. 11. Isa. v. 11. only. Judg. xvi. 3. † here only †. (see Matt. xxvi. 34 reff.)
e Luke xi. 5. Acts xvi. 25. xx. 7
g ch. xi. 20 reff. Gen. xxxii. 24.
h Luke ii. 13. ix. 39. Acts ix. 3. xxii. 6 only. Prov. xxiv. 22.

30. for μεχρις, εως D 1. 69. for ου, ουου B; αν 1. 69. rec παντα bef ταυτα (|| *Mt*), with A D-gr rel vulg lat-*ff*$_2$ *k*^{2} *q* arm: txt BCLΔ 69 D-lat syrr coptt.

31. παρελευσονται (|| *Mt*) A(C ?) rel lat-*a k*: txt B (C^1 prob) DKUΓ 1. 69 vulg lat-*c ff*$_2$ *g*$_1$ arm. rec aft ου ins μη (*from* || *Mt, where there is no* παρ), with ACD^2 rel: om BD^1. rec (for 2nd παρελευσονται) παρελθωσι, with ACD rel: txt BL ev-y.

32. rec (for η) και (*from* || *Mt*), with DFS^1 1. 69 lat-*a g*$_1$ *i k* Syr coptt æth arm Iren-lat Ath$_1$ Hil Aug Promiss: txt ABC rel vulg lat-*c ff*$_2$ syr Ath$_1$ Bas Naz Cyr Max Euthym. om της bef ωρ. (|| *Mt*) A rel arm-zoh Eus Ps-Ath Bas Thl: ins BCDK LMUΔ 1 arm Ath$_6$. rec (for αγγελος εν ουρ.) οι αγγελοι οι εν ουρ., with AC rel: οι αγγ. εν τω ουρ. D al: οι αγγ. εν ουρ. K^{1}L: οι αγγ. των ουρανων (|| *Mt*) U al lat-*a g*$_1$ Syr æth Cæs Max: txt B, *neque angelus neque virtus* Aug. (*The clause seems to have been variously adapted to* || *Mt.*)

33. aft βλεπετε ins ουν D lat-*c ff*$_2$ *g*$_2$ *i q*. rec aft αγρυπνειτε ins και προσευχεσθε (*usual addition: see Mt* xxvi. 41), with AC rel vulg lat-*f ff*$_2$ syrr coptt æth arm Vict-ms Euthym$_{expr}$: om BD tol lat-*a c*. om εστιν D-gr lat-*a c*.

34. αποδημων DX 1. for αυτου aft οικ. and δουλ., εαυτου B. rec ins και bef εκαστω, with AC^2 rel lat-*i* syrr sah arm: om BC^{1}DL latt copt æth.

35. rec om 1st ἡ, with AD rel latt syrr arm Orig: ins BCLΔℵ lat-*k* syr-marg coptt æth. rec μεσονυκτιον (*grammatical correction, to suit* αλεκτ.), with AD rel: -τιω Orig: txt BCLΔℵ. (μεσαν. B^1.)

36. εξελθων DΓ.

much rather should you in these sure and awful signs discern the approach of the end. 30.] ἡ γενεὰ αὕτη—see on Mt. ver. 34. Meyer, who is strongly for the literal and exact γενεά, states in a note that γενιά never *absolutely means* 'nation,' but that it may by the context acquire this *sense accidentally* from its meaning as *race, 'progenies.'* This is exactly what is here wanted. Never were a nation so completely one γενεά, in all accuracy of meaning, as the Jewish people.

32.] This is one of those things which the Father hath *put in his own power*, Acts i. 7, and with which *the Son*, in his mediatorial office, is not acquainted: see on Mt. We must not deal unfaithfully with a plain and solemn assertion of our Lord (and what can be more so than οὐδὲ ὁ υἱός, in which by the οὐδέ He is *not below* but *above* the angels?) by such evasions as "He does not know it so as to *reveal* it to us," Wordsw. ("non ita sciebat ut tunc discipulis indicaret." Aug. de Trin. xii. 3.) Of such a sense there is not a hint in the context: nay, it is altogether alien from it. The account given by the orthodox Lutherans, as represented by Meyer, that our Lord knew this κατὰ ἐπῆσιν, but not κατὰ χρῆσιν, is right enough if at the same time it is carefully remembered, that it was this ἐπῆσις of which He emptied Himself when He became man for us, and which it belongs to the very essence of His mediatorial kingdom to hold in subjection to the Father. 33—37.] Peculiar to Mk., and contains the condensed matter of Mt.

ABCDE FGHKL MSUV XΓΔ 1. 69.

ὑμᾶς καθεύδοντας. 37 ὃ δὲ ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε.

XIV. 1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας, καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· 2 ἔλεγον γὰρ Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ. 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς,

1 ‖ Mt. reff. k ‖ L. ver. 12 ‖. Acts xii. 3. xx. 6. 1 Cor. v. 7, 8 only. Exod. xxiii. 15.
c γρηγορεῖτε.
1 ch. xi. 18 reff. m = Luke xxi. 34.
l ἐζήτουν.
n Matt. xxi. 46 reff.
m ἐν δόλῳ.
o = ‖ Mt. John xiii. 9. Ps. cxiii. 9 (cxv. 1).
n κρατήσαντες.
p constr. Col. ii. 8. Heb. iii. 12. see Gal. iv. 11. 1 Thess. iii. 5.
o Μὴ ἐν τῇ ἑορτῇ.
q ‖ Mt. reff.
p μήποτε ἔσται.
r Matt. viii. 3 reff.
q θόρυβος τοῦ λαοῦ.
s = ch. ii. 15 reff.
r λεπροῦ.
t ‖ Mt. Luke vii. 37 only. 4 Kings xxi. 13 only (but masc.). Herodotus iii. 20.
s κατακειμένου.
u ‖ Mt. reff.
t ἀλάβαστρον.
v ‖ J. only. Cant. i. 12. iv. 13, 14 only.
u μύρου.
w ‖ J. only †.
x 1 Tim. ii. 9. 1 Pet. iii. 4 only. Prov. i. 13.
v νάρδου.
w πιστικῆς.
x πολυτελοῦς,

37. rec (for ὅ) ἅ, with A rel lat-*q* syr: εγω δε D lat-*a*: txt BCKLXΔ vulg lat-*c f k l* Syr (copt) sah arm. 1st λεγω bef υμιν DU 1 lat-*a* æth. om πασιν λεγω (*homœotel*) DE lat-*a ff*$_2$ *i*.

Chap. XIV. 1. om κ. τα αζ. D lat-*a* (*ff*$_2$?) *i*. om εν δολω D-gr vulg-ms lat-*a i*: εν λογω U: om εν Δ 1. 69 vulg lat-*ff*$_2$ *l*. aft κρατησαντες ins και D^{1}Δ.

2. rec (for γαρ) δε (*from* ‖ *Mt*), with AC^2 rel vulg-ed syr sah æth arm: txt BC^1 DL am lat-*a c f ff*$_2$ *i k l* syr-marg copt. μηποτε εν τη εορτ. εσται θορ. D lat-(*a*) *ff*$_2$. rec θορυβος bef εσται (*see* ‖ *Mt*), with A rel lat-*a f i* D-lat syr copt: θορυβου οντος Δ al: θορ. γενηται (‖ *Mt*) M al vulg arm: txt BC D-gr L lat-*k* Syr sah.

3. for αυτου, του ιησου (‖ *Mt*) D lat-*c f ff*$_2$ *g*$_2$ *i* copt-ms sah. om ναρδ. πιστ. πολ. D-gr: om μυρ. lat-*d*: om ναρδ. lat-*g*$_1$. πολυτιμου (‖ *John*) AG M-marg 1. 69. rec ins και bef συντριψασα, with ACD rel: om BL copt. for συντριψασα, θραυσασα D: *aperiens* lat-*a* Syr æth: txt ABCℵ rel. rec (for την αλαβ.) το αλαβ., with (GM 1, e sil) 69: τον αλ. AD rel: txt BCLΔ. rec aft κατεχειν

vv. 43—47, and perhaps an allusion to the parable of the talents in Mt. xxv.

The θυρωρ. is the door-porter, whose office it would be to look out for approaching travellers,—answering especially to the ministers of the word, who are (Ezek. xxxiii.) *watchmen* to God's church.

The construction of ver. 34 is remarkable; the participial clauses being in subordination to ἀφείς, and constituting part of the householder's arrangements of departure, and the direct tense being assumed at ἐνετείλατο, as signifying what took place at his very going out of the door, where the porter would be stationed: as if it had been ἀφεὶς τ. οἰκ. αὐτοῦ (καί, &c.) ἐνετείλατο κ.τ.λ.

Chap. XIV. 1, 2.] Conspiracy of the Jewish authorities against Jesus. Mt. xxvi. 1—5. Lk. xxii. 1, 2. The account of the events preceding the passion in our Gospel takes a middle rank between those of Mt. and Lk. It contains very few words which are not to be found in one or other of them; but at the same time the variations from both are so frequent and irregular, as in my opinion wholly to preclude the idea that Mk. had ever seen either. The minute analysis of any passage in the three will, I think, convince an unprejudiced examiner of this. On the chronological difficulties which beset this part of the Gospel history, see note on Mt. xxvi. 17. 1. τὸ πάσχα καὶ τὰ ἄζ.] classed together, because the time of eating the Passover was actually the commencement of the feast of unleavened bread. The announcement by our Lord of his approaching death (Mt. xxvi. 2) is omitted by Mk. and Lk.

μήποτε ἔσται indicates a certain expectation of that which is deprecated. See Winer, § 56. 2. b. Notice also ἔσται, not γενήσεται: "ne, quod suspicamur, tumultus futurus sit," h. e. "*erit* alioquin (neque enim oriendi notio inculcatur), ut suspicamur, tumultus." C. F. Fritzsche, in Fritzschiorum Opuscula, p. 285.

3—9.] The anointing at Bethany. Mt. xxvi. 6—13. Jn. xii. 1—8. (On Lk. vii. 36—50, see note there.) The whole narrative has remarkable points of similarity with that of Jn.,—and is used by Professor Bleek (Beiträge zur Evangelienkritik, p. 83) as one of the indications that Mk. *had knowledge of and used* the Gospel of Jn. My own view, as explained

[y] συντρίψασα τὴν [t] ἀλάβαστρον [z] κατέχεεν αὐτοῦ τῆς κε- φαλῆς. [4] ἦσαν δέ τινες [a] ἀγανακτοῦντες πρὸς [b] ἑαυτοὺς [c] Εἰς τί ἡ [d] ἀπώλεια αὕτη τοῦ [u] μύρου γέγονεν; [5] ἠδύνατο γὰρ τοῦτο τὸ [u] μύρον [e] πραθῆναι [f] ἐπάνω [g] δηναρίων τρια-

y Matt. xii. 20 ref. Jer. xi. 18.
z ‖ Mt. (ἐπί w. acc.) only. Gen. xxxix. 21. Job xii. 14. Ps. lxxviii. 45 only.
a Matt. xx. 24 ref.
b ch. x. 26 ref.
c = Matt. xiv. 31.
d ‖ Mt. Levit. vi. 3, 4.
e Matt. xiii. 46 ref.
f — 1 Cor. xv. 6 only. Exod. xxx. 14 al. elsw. of place, Luke iv. 39 al.
g Matt. xx. 2 ref.

ins κατα, with A rel syrr arm; επι D ev-20 latt coptt: om BCLΔ 1. aft κεφαλης ins αυτου D vulg lat-*a c f ff*$_2$ *i* arm.

4. οι δε μαθηται αυτου διεπονουντο D 2-pe lat-*a ff*$_2$ *i* (arm). rec aft εαυτους ins και λεγοντες, with AC^3 rel vulg lat-(*a c*) *f* (*ff*$_2$) *k* syr (copt); και ελεγον D 2-pe Syr æth arm: om BC^{1}L lat-*i* copt-ms. om γεγονεν (‖ *Mt*) D 64 lat-*a ff*$_2$ *i*.

5. om γαρ D lat-*k* æth arm. rec om το μυρον (*see* ‖ *Mt*), with E rel lat-*c k* Syr copt: ins ABCDKLUΔ 1 vulg lat-*a* (*f*) *g*$_1$ *i l* syr sah goth æth arm Ambr.—πραθ. το μ. τουτου D 69 lat-*f l*. rec τριακ. bef δην. (‖ *John*), with AB rel vulg lat-*f g*$_2$

in the general Prolegomena, leads me to a different conclusion. I have already remarked (note on Mt. xxvi. 3), that while Mt. seems to have preserved trace of the parenthetic nature of this narrative, by his τοῦ δὲ Ἰ. γενομένου (ver. 6), and τότε πορευθείς (ver. 14),—such trace altogether fails in our account. It proceeds *as if continuous*. 3. νάρδου πιστικῆς] It seems impossible to assign any certain, or even probable meaning, to πιστικῆς (a word found here and in Jn.'s narrative only). The Vulg. and the lat. mss. *c ff*$_2$ *g* render it "*spicati*." The ancient Commentators give us nothing but conjecture. Euthymius and Theophylact interpret it "*genuine:*" καταπεπιστευμένην εἰς καθαρότητα, Euth.; ἄδολον καὶ μετὰ πίστεως κατασκευασθεῖσαν, Theophyl.; '*veram et absque dolo*,' Jerome. Augustine supposes it to refer to some *place* from which the nard came. Origen's comment on the passage is lost. The expression no where occurs in the classics, nor in Clement of Alex., who gives a long account (Pædagog. ii. 8, pp. 76—79 P) of *ointments*. The word can therefore hardly signify *any particular kind of ointment* technically so called. The modern interpretations of the word are principally of two kinds: (1) agreeing with Euth. and Theophyl., '*genuine*,' '*unadulterated*;' which sense however of the word does not any where else occur. It is used transitively for πιστικός, '*persuasive*,' by Aristotle (Rhet. i. 2), and in some later writers for πιστός, as ὁ πιστικώτατος τῶν θεραπόντων, Cedrenus, Annal., cited by Lücke on Jn. xii. 3. Euseb. also uses the word (Demonstr. Evang. ix. vol. iv. p. 684, ed. Migne), but in the sense of '*pertaining to the faith*,' as his Latin translator renders it, or, as Lücke thinks, perhaps '*potable*,' as a derivative of πιστός (from πίνω). This brings us to the second modern interpretation, which makes πιστικός '*liquid*,' '*potable*,' and derives it as above. There certainly was *a kind of ointment which they drank*; for Athenæus (xv. 39, p. 689) quotes from Hicesius, τῶν μύρων ἃ μὲν ἐστι χρίματα, ἃ δ' ἀλείμματα. καὶ ῥόδινον μὲν πρὸς πότον ἐπιτήδειον, ἔτι δὲ μύρσινον, μήλινον· τοῦτο δέ ἐστι καὶ εὐστόμαχον καὶ ληθαργικοῖς χρήσιμον . . . καὶ ἡ στακτὴ δ' ἐπιτήδειος πρὸς πότον, ἔτι δὲ νάρδος. The only objection to this interpretation is, that the word is no where found—which however is not so decisive as in the last case, for as πιστικός from πιστός, 'faithful,' so there might be πιστικός from πιστός, 'potable'—and from being a term confined to dealers in ointments, it might have escaped notice elsewhere. Lücke (from whom the substance of this note is derived) seems to incline to Augustine's conjecture (see above): but then surely the name would be *more common*, as 'balm of Gilead,' &c.

The uncertainty being so great, the best rendering would be to leave the word *untranslated*, as Jer. Taylor does in his "Life of Christ" (sect. 15): 'Nard Pistick.' Dr. Wordsw. sees in the word the mystical sense, that "offerings to Christ should be . . . the fruits of a lively and loving πίστις, or faith, in Him."

συντρ. τὴν ἀλάβ.] can hardly mean only having broken the resin with which the cork was sealed. In ch. v. 4: John xix. 36: Rev. ii. 27, the word is used of *breaking*, properly so called: and I see no objection to supposing that the ἀλάβαστρον was crushed in the hand, and the ointment thus poured over His head. The feet would then (John xii. 3) be anointed with what remained on the hands of Mary, or in the broken vase (see note on Luke vii. 38). 4, 5. τινες] See notes

κοσίων καὶ [h] δοθῆναι τοῖς [h] πτωχοῖς. καὶ [i] ἐνεβριμῶντο ABCDE FGHKL MSUV XΓΔ 1. 69.
αὐτῇ. [6] ὁ δὲ Ἰησοῦς εἶπεν [j] Ἄφετε αὐτήν· τί αὐτῇ [k] κό-
πους [k] παρέχετε; [l] καλὸν [lm] ἔργον [m] εἰργάσατο [n] ἐν ἐμοί.
[7] πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' [o] ἑαυτῶν, καὶ
ὅταν θέλητε δύνασθε αὐτοῖς [ab] εὖ [bc] ποιῆσαι, ἐμὲ δὲ οὐ
πάντοτε ἔχετε. [8] ὃ [d] ἔσχεν ἐποίησεν, [e] προέλαβεν [f] μυρί-
σαι μου τὸ σῶμα [g] εἰς τὸν [h] ἐνταφιασμόν. [9] ἀμὴν δὲ
λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον [i] εἰς [k] ὅλον τὸν
[k] κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς [l] μνημόσυ-
νον αὐτῆς.

[10] Καὶ Ἰούδας Ἰσκαριώτης, ὁ εἷς τῶν δώδεκα, ἀπῆλθεν
πρὸς τοὺς ἀρχιερεῖς, ἵνα αὐτὸν [m] παραδοῖ αὐτοῖς. [11] οἱ
δὲ ἀκούσαντες ἐχάρησαν καὶ [o] ἐπηγγείλαντο αὐτῷ ἀρ-

h Matt. xix. 21 reff.
i Matt. ix. 30. ch. i. 43. John xi. 33, 38 only†. Isa xvii. 13 Symm. (-μημα, Lam. ii. 6.)
j — Matt. xv. 14. 4 Kings iv. 27.
k ‖ Mt Luke xviii. 5. Gal. vi. 17. Sir. xxix. 4.
l Matt. v. 16 reff.
m ‖ Mt. reff.
n Matt. xvii. 19 reff.
o 2nd pers., Matt. iii. 9 reff.
a Matt. xxv. 21, 23 reff.
b John. xxiv. 20.
c dat., Matt. vii. 12. Luke i. 25, 49. Gen. xx. 9.
d see John xiv. 30.
e 1 Cor. xi. 21. Gal. vi. 1 only†. Wisd. xvii. 17 only. constr., eh. vii. 4 al.
f here only†. (-ισμός, Judith xvi. 8.)
g — Luke ix. 15 reff.
h ‖ J. (-άζειν, ‖ Mt.) only†.
i — ch. i. 39 al.
k ‖ Mt. reff.
l ‖ Mt. Acts x. 4 only. Exod. xii. 14. Mal. iii. 16 al.
m Matt. xvii. 22 al. -δοῖ, ch. iv. 29.
o — Acts vii. 5.

syrr coptt goth æth arm Ambr: txt C (D) L lat-*a c ff*$_2$ *g*$_1$ *i k q*. ενεβριμουντο C^1(appy) ℵ. ins εν bef αυτη D^1.

6. aft ειπεν ins αυτοις D 2-pe lat-*a c f ff*$_2$ *g*$_2$ *i k* coptt arm. ηγασατο B^{1}Dℵ 69. rec (for εν εμοι) εις εμε (‖ *Mt*), with none of our mss: txt ABCD rel Scr's mss syr(appy) Thl.

7. μεθ υμων D 91. 299. rec αυτους (*grammatical correction*), with A rel: εαυτους K: txt BCDL U(Treg) ΓΔ 1. 69. add παντοτε BL copt: pref, ℵ.

8. rec ειχεν, with (M ?) 1. 69: txt ABCD rel latt (coptt) goth arm Vict Thl. rec ins αυτη bef εποιησεν (*see* ‖ *Mt*), with ACD rel vulg lat-*c f ff*$_2$ *k*; aft, Δ: om BL 1. 69 lat-*a* copt. το σωμα bef μου (*see* ‖ *Mt*) BDLM^2 vulg lat-*a c f*.

9. rec om δε (‖ *Mt*), with AC rel vss: ins BDEGKLV Γ(Tischdf) Δ lat-*a*. for εαν, αν DL^1. rec aft ευαγγελιον ins τουτο (*from* ‖ *Mt*), with AC rel vulg lat-(*c f*) *g*$_{1,2}$ Syr coptt goth æth arm: txt BDL 69 lat-*a ff*$_2$ *i k*.

10. rec ins ο bef ιουδας, with X rel: om ABCDELM Γ(Tischdf) Δ 1. 69 Orig Eus Thl. rec ins ο bef ισκ., with AC^2 rel copt Eus: om BC^{1}D 69 Orig. om ο εις τ. δ. A: εις εκ. τ. δ. D. rec om ὁ [bef εἷς], with D rel Orig Eus: ins B C (appy) LM copt. rec παραδ. bef αυτον (‖ *Mt*), with A (D) rel latt coptt goth arm Orig: txt BCLΔ 69 lat-*f k q* Eus. rec παραδω (‖ *Mt*), with A rel Eus: txt B (C ?), προδοι D lat-*c*. om αυτοις D 28. 91. 299. 2-pe lat-*a c ff*$_2$ *i k* Orig.

11. for οι δε, και A. om ακουσαντες D lat-*a c ff*$_2$ *i k* (Eus). αργυριω

on Mt. The δην. τριακοσ. is common to our narrative and that of Jn. ἐπάνω does not govern τρ. δην.: the genitive is one of *price*. 6.] ἄφετε αὐτ., also common to Jn., but as *addressed to Judas*.

7.] The agreement verbatim here of Mt. and Jn., whereas our narrative inserts the additional clause καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι, is decisive against the idea that Mk. compiled his account from the other two. In these words there appears to be a reproach conveyed to Judas, and perhaps an allusion to the *office of giving to the poor* being *his*. 8.] We have here again a striking addition peculiar to Mk.—ὃ ἔσχεν ἐποίησεν—*she did what she could*: a similar praise to that given to the poor widow, ch. xii. 44—πάντα ὅσα εἶχεν ἔβαλεν. We have also the expression προέλαβεν μυρίσαι, shewing, as I have observed on Mt., that the act was one of *prospective* love, grounded on the deepest apprehension of the reality of our Lord's announcement of His approaching death.

9.] See notes on Mt. ver. 13.

10, 11.] COMPACT OF JUDAS WITH THE CHIEF PRIESTS TO BETRAY HIM. Mt. xxvi. 14—16. Lk. xxii. 3—6. The only matters requiring notice are,—the elliptical ἀκούσαντες,—'*hearing the proposal*,'—and ἐπηγγείλαντο, implying, as does συνέθεντο in Lk., that the money was *not paid now*, either as full wages, or as

γύριον [o] δοῦναι· καὶ [p] ἐζήτει πῶς αὐτὸν [q] εὐκαίρως [m] παραδοῖ.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν [r] ἀζύμων, ὅτε τὸ [rs] πάσχα [st] ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις [n] ἀπελθόντες ἑτοιμάσωμεν ἵνα [v] φάγῃς τὸ [v] πάσχα; 13 καὶ
P αυτοις ABCDE FGHKL MPSUV XΓΔ 1. 69. ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν πόλιν, καὶ [w] ἀπαντήσει ὑμῖν ἄνθρωπος [x] κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἂν εἰσέλθῃ εἴπατε τῷ [y] οἰκοδεσπότῃ ὅτι ὁ [z] διδάσκαλος λέγει Ποῦ ἐστιν τὸ [a] κατάλυμά μου, ὅπου τὸ [v] πάσχα μετὰ τῶν μαθητῶν μου [v] φάγω; 15 καὶ αὐτὸς ὑμῖν δείξει [b] ἀνάγαιον μέγα [c] ἐστρωμένον ἕτοιμον· καὶ ἐκεῖ [d] ἑτοιμάσατε ἡμῖν. 16 καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ

p ver. 1.
q (-ρία, ‖ Mt. L.) 2 Tim. iv. 2 only †. Gir. xviii. 23 only. (-ρος, ch. vi. 21.)
r ver. 1 (ref.).
s ‖ L. 1 Cor. v. 7 only. Exod. xii. 21.
t — as above (s). 1 Cor. x. 20 only. Gen. xxxi. 54.
u — Matt. viii. 19 ref.
v here (bis) & ‖ (L. 4ce). John xviii. 28 only. Ezra vi. 21.
w Matt. xxviii. 9 ref.
x ‖ L. only. Lam. v. 10. Jer. xlii. (xxxv.) 5 only.
y Matt. xx. 1, 11 al.†
z — ‖ John xi. 28.
a ‖ L. Luke ii. 7 only. 1 Kings ix. 22. Ezek. xxiii. 41.
b ‖ L. only †.
c — ‖ L. Acts ix. 34 (Matt. xxi. 8 ref.)
d abs., ‖ L. Luke ix. 52. Gen. xliii. 16.

(*correction*) AKUΓ syr Eus. rec εγκαιρως bef αυτον, with D rel lat-*q* goth arm: txt ABCLMΔ latt Eus. rec παραδω, with A rel: txt B (C?) D.

12. om αυτου D latt arm. aft ετοιμασωμεν ins σοι (‖ *Mt*) DΔ vulg lat-*c f g*$_1$ *k* Syr Orig-lat. for ε. λεγει αυτ., λεγων D 2-pe lat-*a ff*$_2$ *i q.* υπαγε D^1-gr.

13. aft δυο ins εκ D latt Orig-lat.

14. rec εαν, with CP rel: txt ABDΔ. rec om 1st μου (‖ *Lu*), with AP rel lat-*c ff*$_2$ *i k* syrr copt goth æth arm-zoh Orig-lat$_1$: ins BCDLΔ 1. 69 vulg lat-*a f l q* syr-marg sah arm-usc Orig-lat$_1$. for φαγω, φαγομαι D 1. 69: φαγωμαι G al.

15. rec (for αναγαιον) ανωγεον, with Γ 1: ανωγαιον B^{2}MSUX syr-marg gr: αναγεον Δ 69: txt AB^{1}CD P(Tischdf) rel. aft αν. ins οικον D-gr. εστρωμενον bef μεγα D Orig-lat. om ετοιμον (*see* ‖ *Lu*) AM^{1}Δ vulg lat-*a l* syr-w-ast arm Vict Thl Euthym. rec om και (*see* ‖ *Lu*), with AP rel lat-*a c ff*$_2$ *i k* syrr copt-ms sah arm Orig: ins BC D(κακει) L vulg lat-*a f l* Syr copt goth æth.

16. om αυτου BLΔ 1 coptt. for ευρον, εποιησαν (‖ *Mt*) D lat-*a c ff*$_2$ *i* (*k*) *q* arm-ms.

earnest-money,—but *promised;* and paid (most probably) when the Lord was brought before the Sanhedrim, which was what Judas undertook to do. The ὁ before εἷς is untranslateable in English: '*that* one of the twelve' is too strongly demonstrative: and yet ὁ is demonstrative, and expresses much.

12—16.] PREPARATION FOR CELEBRATING THE PASSOVER. Mt. xxvi. 17—19. Lk. xxii. 7—13. Our account contains little that is peculiar. 12.] ὅτε τὸ π. ἔθυον, like Lk.'s expression ᾗ ἔδει θύεσθαι τὸ π., denotes the *ordinary day*, when they (i. e. the Jews) sacrificed the Passover;—for that the Lord ate His Passover on that day, and at the usual time, is the *impression conveyed by the testimony of the three Evangelists:* see notes on Mt. ver. 17, and Lk. ver. 7. We may notice that if this Gospel, as traditionally reported, was drawn up under the superintendence of Peter, we could hardly have failed to have the *names of the two disciples* given;—nor again would our narrator have missed (and the omission is an important one) the fact that *the Lord first gave the command*, to go and prepare the Passover—which *Lk. only* relates. [It becomes a duty to warn students of the sacred word against fanciful interpretations. A respected Commentator of our own day explains the pitcher of water, which led the way to the room where the last Supper was celebrated, to mean "the baptismal grace" which we have "in earthen vessels," which "leads on to other graces, even to the Communion of Christ's Body and Blood."] 15.] In the midst of a verbal accordance with Lk. we have here inserted ἕτοιμον, indicating that the guest-chamber was *already prepared* for

πάσχα. 17 καὶ [e] ὀψίας [e] γενομένης ἔρχεται μετὰ τῶν
δώδεκα· 18 καὶ [f] ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ
Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ
ἐσθίων μετ' ἐμοῦ. 19 [g] ἤρξαντο [h] λυπεῖσθαι, καὶ λέγειν
αὐτῷ [i] εἷς κατὰ εἷς [k] Μή τι ἐγώ; καὶ ἄλλος, [k] Μή τι
ἐγώ; 20 ὁ δὲ εἶπεν αὐτοῖς Εἷς ἐκ τῶν δώδεκα ὁ [l] ἐμβαπ-
τόμενος μετ' ἐμοῦ εἰς τὸ [m] τρυβλίον. 21 ὅτι ὁ μὲν [n] υἱὸς
τοῦ [n] ἀνθρώπου [o] ὑπάγει [p] καθὼς γέγραπται περὶ αὐτοῦ,
[q] οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ [n] υἱὸς τοῦ [n] ἀνθρώ-
που παραδίδοται· [r] καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρω-
πος ἐκεῖνος. 22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον,

G. A BCDE FHKL MPSUV XΓΔΛ 69.

e ch. iv. 35 reff. f Matt. ix. 10 reff. g [Mt. al. h Matt. xvii. 23 reff. i [John viii. 9.] Rev. iv. 8 only. (Rom. xii. 5. 3 Macc. v. 34.) k Matt. vii. 16 reff. l ‡ Mt. (John xiii. 26 v. r. bis) only †. m [Mt. only. Num. vii. 13, 19, &c. Sir. xxxiv. (xxxi.) 14. n Matt. viii. 20 reff. o rec ‖ Mt. reff. p ‖ Mt. reff. q Matt. xxiii. 14, &c. r Matt. xvii. 4 reff.

17. οψιας δε (‖ *Mt*) D vulg lat-*c f ff*$_2$ *g*$_{1,2}$ *l* sah-woide.

18. ο ιησ. bef ειπεν BCL: λεγει ο ιησ. D 2-pe. for ο εσθ., των εσθιοντων (*correction*) B (coptt).

19. rec ins οι δε bef ηρξαντο, with AD rel latt syrr sah-woide arm: και C sah-ming æth: om BLN copt Orig. (P defective.) rec εις καθ' εις, with ADP rel: εις εκαστος C: txt BLΔN. aft εγω add ειμι ραββι (*see* ‖ *Mt*) A al sah. om και αλλος μη τι εγω (*prob from homœotel: or because the structure of the sentence seems not to admit the words aft εις κατα εις. Their* insertion *would be accountable*) BCL PΔ vulg lat-*g*$_2$ *l* syrr coptt æth arm: ins AD rel lat-*a f ff*$_2$ *i* (*k*) *q* syr-marg Orig.

20. rec ins αποκριθεις bef ειπεν αυτοις (‖ *Mt*), with AP rel lat-*k* syr æth arm: txt BCDL latt Syr coptt. for ειπεν, λεγει D 2-pe latt. om εκ BCL. aft εμου ins την χειρα (‖ *Mt*) A vulg-ed(not am em harl^1 ing prag tol) lat-*a c* (*f*) *ff*$_2$ *q* coptt. εις το εντρυβλιον (or ἐν τρυβλιον) BC^1 (*εν was perhaps written in marg, as in* ‖ *Mt, and then adopted ignorantly*): εν τω τρυβλιω (‖ *Mt*) al sah: εις το τρυβαλιον D^1.

21. rec om οτι (‖ *Mt: so also in* ‖ *Lu*), with ACDP rel lat-*a f* arm: ins BLN coptt. for υπαγει, παραδιδοται D lat-*a c i*. for γεγραπται, εστιν γεγραμμενον D. om ο υι. τ. ανθρ. D lat-*a i*. rec aft καλον ins ην (‖ *Mt*), with ACDP rel vulg lat-*a f g*$_1$ syrr copt æth arm: om BL prag lat-*c* (*ff*$_2$?) *i l q* sah. η ουκ εγενηθη (*cf* A *in* ‖ *Mt*) ALΔ: ει ουκ εγενηθη 69.

22. rec aft λαβων ins ο ιησους (‖ *Mt*), with ACP rel vulg lat-*c f* syrr copt æth arm:

the celebration of the Passover, as would indeed be probable at this time in Jerusalem. The disciples had therefore only to get ready *the Passover itself*.

17—21.] JESUS, CELEBRATING THE PASSOVER, ANNOUNCES HIS BETRAYAL BY ONE OF THE TWELVE. Mt. xxvi. 20—25. Lk. xxii. 14 (21—23). Jn. xiii. 21 ff.

The account of Lk. (ver. 16) supplies *the important saying of our Lord respecting the fulfilment of the two parts of the Passover feast*—see notes there. After our ver. 17, comes in *the washing of the disciples' feet by the Lord*, as related in Jn. xiii. 1—20. 18.] The words ὁ ἐσθίων μετ' ἐμοῦ are peculiar to Mk., and, as we have seen before, bear a relation to Jn.'s account, where our Lord had just before cited ὁ τρώγων κ.τ.λ., ver. 18. They do not *designate* any particular person, but give pathos to the contrast which follows. 19.] εἷς κατὰ (or καθ') εἷς, a later Greek phrase in which the preposition serves merely as an adverb of distribution, is treated by Winer, § 37. 3. The ἄλλος following is used as if not εἷς κατὰ εἷς but only εἷς had been used. Meyer remarks that such broken construction is suitable to the *graphic* tendency of our Evangelist. 20.] This description of the traitor here again does not seem to *designate one* especially, nor to describe an action at that moment proceeding, but, as before, pathetically to describe the near relation of the betrayer to the Betrayed. Now however the relation pointed out is still closer than before—it is that of one dipping in the same dish—one of those nearest and most trusted.

[s] εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε· τοῦτό [t] ἐστιν τὸ σῶμά μου. 23 καὶ λαβὼν ποτήριον [u] εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ [v] ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ εἶπεν αὐτοῖς Τοῦτό [t] ἐστιν τὸ [w] αἷμά μου τῆς [w] διαθήκης, τὸ [x] ἐκχυννόμενον ὑπὲρ πολλῶν. 25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ [v] πίω ἐκ τοῦ [y] γενήματος τῆς [y] ἀμπέλου [z] ἕως τῆς [z] ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 26 Καὶ [a] ὑμνήσαντες ἐξῆλθον εἰς τὸ [b] ὄρος τῶν [b] ἐλαιῶν. 27 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες [c] σκανδαλισθήσεσθε, ὅτι γέγραπται [d] Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα [e] διασκορπισθήσονται. 28 ἀλλὰ [f] μετὰ τὸ [g] ἐγερθῆναί με [h] προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. 29 ὁ δὲ Πέτρος ἔφη αὐτῷ Εἰ καὶ πάντες [c] σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ

...εκχυνομενον P. Gημεραs ... ABCDE FGHKL MSUV XΓΔ 1. 69.

[s] = Matt. xiv. 19. Luke xxiv. 30. 1 Kings ix. 13.
[t] = Matt. xiii. 37. John xv. 1. 1 Cor. x. 4. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.
[u] Matt. xv. 36 reff.
[v] w. ἐκ, ‖ Mt. reff.
[w] ‖ Mt. reff.
[x] Matt. xxiii. 35 reff.
[y] ‖ Mt. reff.
[z] ‖ Mt. Acts i. 22. Judg. i. 21.
[a] abs., ‖ Mt. (reff.) only.
[b] Matt. xxi. 1 reff.
[c] = ‖ Mt. reff.
[d] ‖ Mt. reff. Zech. xiii. 7.
[e] Matt. xxv. 24, 26 reff. Zech. l. c. F. plur., Matt. vi. 26 reff.
[f] ch. i. 14. xvi. 19. Acts vii. 4 al. 1 Chron. ii. 24.
[g] Matt. xvii. 23 reff.
[h] Matt. xiv. 22 reff.

om BD lat-*a ff*$_2$ *i k* sah. ευλογησεν και D al lat-*a* (*k*) Syr æth. rec aft λαβετε ins φαγετε (‖ *Mt*), with X rel lat-*ff*$_2$: om ABCDKLM^{1}PUΔ 1 latt syrr coptt æth arm. τουτεστιν D.

23. rec ins το bef ποτηριον (‖ *Lu Paul*), with AP rel: om BCDLXΔ 1 arm. εδωκ. αυτ. bef ευχ. P.

24. om αυτοις B. rec ins το bef της (*grammatical emendation*), with ABD^{1}P rel lat-*i*: om CD^{2}ELVX latt. rec ins καινης bef διαθηκης (*see* ‖ *Lu Paul*), with AP rel latt syrr sah-woide æth arm: om BCDL lat-*k* copt sah-ming. rec (for υπερ) περι (‖ *Mt*), with AP rel: txt BCDLΔ 69. rec εκχυνομενον, with B^2 rel: txt AB^{1}CDLP U(Treg) Δ.

25. om ουκετι CDL em(with gat) lat-(*a f*) *c k* copt æth. προσθω πειν D 2-pe lat-*a f* arm. [rec γενηματος, with DK(S?)Γ: txt ABC rel.]

27. for 1st και, τοτε D lat-*c ff*$_2$. aft παντες ins υμεις (‖ *Mt*) D 69 gat lat-*a c ff*$_2$ *g*$_2$ *i k l* (syrr) sah. rec aft σκανδαλισθησεσθε ins *εν εμοι εν τη νυκτι ταυτη* (*from* ‖ *Mt*), with AC^2 rel vulg lat-*c g*$_2$ syrr sah æth arm: ins only εν εμοι G al lat-*a f i k* copt-wilk: om BC^{1}DHLSVXΓΔ am(with prag) lat-*ff*$_2$ *g*$_1$ copt-mss-schw. rec διασκορπισθησεται, with X rel: txt ABCDFGKLΔ. rec διασκ. bef τα προβ., with A rel latt syrr copt æth: txt BCDL 69 lat-*i k q* sah arm.

28. for αλλα, και C.

29. for εφη, λεγει D vulg lat-*a f g*$_1$ *i*; αποκριθεις λεγει 1. 69 (lat-*c k*) sah-woide. rec και bef ει (ει π. *after* ‖ *Mt*), with A rel syr copt: και εαν D: txt BCGL 1. 69 arm. σκανδαλισθησωσιν D 2-pe vulg lat-*c ff*$_2$ *g*$_1$ *i k*. at end, ins (‖ *Mt*) ου σκανδαλισθησομαι D lat-*ff*$_2$ *g*$_1$. (D^2 om ου.)

30. rec om συ (‖ *Mt*), with CDΔ lat-*a f ff*$_2$ *i q*: ins ABL rel vulg lat-*c k* syrr coptt æth arm Thl Euthym. om σημερον (‖ *Mt*) DS lat-*a f ff*$_2$ *i q* arm. rec εν τη νυκτι ταυτη (*from* ‖ *Mt*), with A rel vulg lat-*c g*$_1$: τη νυκτι ταυτη 1. 69: om S:

22—25.] INSTITUTION OF THE LORD'S SUPPER. Mt. xxvi. 26—29. Lk. xxii. 19, 20. 1 Cor. xi. 23—25. See notes on Mt.

26—31.] DECLARATION THAT ALL SHOULD FORSAKE HIM. CONFIDENCE OF PETER. Mt. xxvi. 30—35 (see Luke xxii. 31—34, and notes there). Our account is almost verbatim the same as that in Mt., where see notes. The few differences are there commented on. 29.] **εἰ καὶ πάντες**—*if even all*: **καὶ εἰ πάντες**—'*even if all.*' The **καί** before **εἰ** intensifies the whole hypothesis: the **καί** after **εἰ** intensifies only that word which it introduces in the hypothesis. See Klotz on Devar. p. 519 f.: where however the account is not quite as clear as might be desired. **ἀλλά** has here its full adversative exceptional force—*notwithstanding*: cf. Il. θ. 153, 154, **εἴπερ γάρ σ' Ἕκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες**

δὶς [i] ἀλέκτορα [k] φωνῆσαι τρίς με [l] ἀπαρνήσῃ. 31 ὁ δὲ [m] ἐκ περισσοῦ ἐλάλει Ἐάν με [n] δέῃ [o] συναποθανεῖν σοι, οὐ μή σε [l] ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον. 32 Καὶ ἔρχονται εἰς [p] χωρίον οὗ τὸ ὄνομα Γεθσημανεί· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὧδε [q] ἕως προσεύξωμαι. 33 καὶ [r] παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μετ' αὐτοῦ, καὶ [s] ἤρξατο [t] ἐκθαμβεῖσθαι καὶ [u] ἀδημονεῖν, 34 καὶ λέγει αὐτοῖς [v] Περίλυπός ἐστιν ἡ ψυχή μου [w] ἕως θανάτου· μείνατε ὧδε καὶ [x] γρηγορεῖτε. 35 καὶ [y] προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς, καὶ [z] προσηύχετο ἵνα εἰ δυνατόν ἐστιν [a] παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, 36 καὶ ἔλεγεν [b] Ἀββᾶ [b] ὁ πατήρ, πάντα δυνατά σοι· [c] παρένεγκε

Prag. Neap. Ferrar-group ABC. EFGHK. MSS 13 Γλ Prag. Neap 1. 69.

i here, &c. | only. Prov. xxx. 31 only. k here, &c. | only. Jer. xvii. 11. l here, &c. | ch. viii. 34 | l. Luke xii. 9 (John xiii. 38 v. r.) only. Isa. xxxl. 7 only. m ch. vi. 51. Dan. iii. 22 Theod. (see Eph iii. 20. 1 Thess. iii. 10.) n = Matt. xvi. 21 al. o 2 Cor. vii. 3. 2 Tim. ii. 11 only †. 3 Ir. xix. 9 only. p | Mt. reff. q constr., Luke xv. 4. Rev. vi. 11. r ch. ix. 2 reff. s ver. 19. t ch. ix. 15. xvi 5, 6 only †. 3 Ir. xxx. 9 only. u | Mt. Phil. ii. 26 only. Job xviii. 20 Aq. v | Mt. ch. vi. 25. Luke xviii. 23, 24 only. Ps. xli. 5, 11. w = | Mt. reff. x Matt. xxiv. 42 reff. y | Mt. reff. z w. ἵνα, 1 Cor. xiv. 13. a = Mt. only (see Matt. xxiv. 34, 35). b Rom. viii. 15. Gal. iv. 6 only. c = | L. (Heb. xiii. 9. Jude 12) only. Ezra x. 7 (1 Kings xxi. 13) only.

txt BCDL lat-*a f ff*$_2$ *i k*. om η (|| *Mt Lu Jn*) D 69. om δις (|| *Mt Lu Jn*) C^{1}D tol^1 (with prag) lat-*a c ff*$_2$ *i k* æth arm : ins aft αλεκτ. 69 al vulg : aft φων. C^c coptt. rec απαρνηση bef με (|| *Mt*), with A rel : om με L 69 lat-*k*^{1} : txt BCDΔ latt.

31. aft ο δε ins πετρος (|| *Mt*) ACGMSU 1. 69 syr æth arm. εκπερισσως (*περισσως was a gloss on εκ περισσου, and hence became combined with εκ in the text. So also in the other place in this gosp where εκ περισσου occurs, ch* vi. 51 ; *where see var readd*) BCD : περισσως L 29 : εκ περισσιας Δ. rec (for ελαλει) ελεγεν, with AC rel syrr coptt : txt BDL vulg lat-*c f ff*$_2$ *k* sah-ming. rec adds μαλλον (*another gloss on εκ περισ.*), with A rel (lat-*c ff*$_2$ *k*) syr (æth) ; and, bef εκ περ. or περισσως, 1. 69 : om BCDL vulg lat-*a f* Syr coptt. δεη bef με (|| *Mt*) ABD^{2}L 1. 69 latt Syr : txt C rel arm, εαν μη D^1. om και D.

32. for ου το, ψ C 282. om αυτου A lat-*k*^{1}. for τ. μ. αυτ., αυτοις D lat-*a*. ωδε in B "superadditur." προσευξομαι DHXΓ.

33. rec ins τον bef ιακωβον, with ABKL, of which ABK have also τον bef ιωαννην. : alii aliter : om CD Frag-neap rel Thl. rec μεθ' εαυτου, with A rel : txt BCD 69. αδημονειν D^1.

34. for και, τοτε D 69 lat-*a* arm.

35. προελθων (*error*) ACD Frag-neap rel lat-*ff*$_2$ syrr : txt BFKMN vss. rec (for επιπτεν) επεσεν (|| *Mt*), with ACD rel : txt BLN copt. add επι προσωπον (|| *Mt*) DG 1. 69 lat-*a c f ff*$_2$ *g*$_{1,2}$ *i k q* arm. ει δυν. εστιν bef ινα DG 1. 69 lat-*a k q*. at end, add αυτη D lat-(*c ff*$_2$) *f i k*.

36. δυν. παντ. σοι D lat-*a i* copt : alii aliter. add εισιν D vulg lat-*ff*$_2$.

και Δαρδανίωνις : and Klotz on Devar. p. 93. **30.**] Notice the climax : σήμερον, but not only this—ἐν ταύτῃ τῇ νυκτί, the part of it now present : nor only so, but πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι, before a cock crow twice, i. e. long before the night is over. **31.**] ἐκ περισσοῦ ἐλάλει, **went on repeating superabundantly** : the ἐλάλει giving Peter's continued and excessive iteration, the ἔλεγον following expressing merely the one, or, at all events, less frequent saying of the same by the rest. The reading ἔλεγεν has apparently been a correction, λαλεῖν signifying to *speak* and not to *say*, and its peculiar fitness here being missed. οὐ μή with fut. indic. makes the certainty of the assertion doubly sure. The E. V. attempts to represent this by adding "*in any wise.*" We sometimes give the same effect by substituting the objective future for the subjective, "I never shall deny thee."

32—42.] OUR LORD'S AGONY AT GETHSEMANE. Mt. xxvi. 36—46. Lk. xxii. 39—46 (see John xviii. 1). The same remarks apply here also. **33.**] Notice the graphic ἐκθαμβεῖσθαι, and see note on ch. ix. 15. St. Matt. has λυπεῖσθαι. **36.**] ἀββᾶ = אבא, an Aramaic form, and after Mk.'s manner inserted, as 'Ephphatha,' ch. vii. 34,—'Talitha cumi,' ch. v. 41. ὁ πατήρ is not the interpretation of ἀββᾶ, but came

τὸ [d]ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω, 37 ἀλλὰ τί σύ. καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Σίμων, καθεύδεις; οὐκ [e]ἴσχυσας μίαν ὥραν [f]γρηγορῆσαι; 38 [f]γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς [g]πειρασμόν. τὸ μὲν [h]πνεῦμα [i]πρόθυμον, ἡ δὲ [h]σὰρξ ἀσθενής. 39 καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. 40 καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν [k]καταβαρυνόμενοι, καὶ οὐκ ἤδεισαν τί ἀποκριθῶσιν αὐτῷ. 41 καὶ ἔρχεται τὸ [l]τρίτον καὶ λέγει αὐτοῖς Καθεύδετε [m]λοιπὸν καὶ [n]ἀναπαύεσθε· [o]ἀπέχει, ἦλθεν ἡ ὥρα· ἰδοὺ [p]παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 ἐγείρεσθε, [q]ἄγωμεν· ἰδοὺ ὁ [r]παραδιδούς με ἤγγικεν. 43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος [s]παραγίνεται ὁ Ἰούδας ὁ Ἰσκαριώτης, [t]εἷς ὢν

προσ-ξατο c. Frag. Neap.

d — ‖ Mt. reff. e — Mark. viii. 26 reff. f Matt. xxiv. 42 reff. g Matt. vi. 13. 1 Tim. vi. 9. Deut. iv. 34. h ‖ Mt. 2 Cor. vii. 1. i ‖ Mt. Rom. i. 15 only. 1 Chron. xxviii. 21. k here only. 2 Kings xiii. 25. (-ρεῖν, 2 Cor. xii. 16.) l see John xxi. 14 reff. m ‖ Mt. 2 Cor. xiii 11. 2 Tim. iv. 8. τὸ λ., Phil. iv. 8 al. n ‖ Mt. ch. vi. 31. Deut. xxxiii. 20. Dan. xii. 13. o — here only, but ἀ see Matt. vi. 2. cf. Numb. xvi. 3. p vv. 10, 11. Matt. xvii. 22 r ‖ Mt. reff.

al. Ezek. xxiii. 28. q — ‖ Mt. ch. i. 38. John xi. 7, 15, 16. xiv. 13. s constr. w. παρά, here only. (Matt. iii. 1 reff.) t ver. 10.

παρινεγκαι ACK Frag-neap. rec απ' εμου bef τουτο, with EFHSVΓ Frag-neap: τουτο το ποτ. απ' εμου D 1 lat-*a* Orig Hil: απ εμ. το π. τουτο KM prag lat-*c* syrr æth: txt ABCGLUXΔ 69 vulg lat-*f ff*$_2$ *l* copt arm Orig$_2$. for ουτι, ουχ ο D: ουχ ως (‖ *Mt*) 13. 69. 346 2-pe. for τι [bef συ], ο D 70; ως (‖ *Mt*) 13. 69. 346 2-pe: om Δ: ο τι G 1: ει τι CU. aft συ add θελεις D lat-*a* (*c*).

37. om 3rd και A. om τω A. ισχυσατε (‖ *Mt*) D 1. 69 lat-*ff*$_2$ *k*.

38. προσευχετε B Frag-neap. om ινα D. rec εισελθητε (*from* ‖ *Mt*), with ACD rel vss: txt BN 346 lat-*q* copt Cypr Fulg Paulin (*q* copt Cypr have ελθ. also, *from this place*, in ‖ Mt).

39. om τον αυτον λογον ειπων D lat-*a c ff*$_2$ *k*.

40. rec υποστρεψας ευρ. αυτ. παλιν, with AC rel and, but καθευδοντας bef παλιν, X: om παλιν D lat-*a c ff*$_2$ *k q*: alii aliter: txt BL copt. (*Txt being origl, and in Mk's manner, παλιν was transposed, and then* ελθων *explained and superseded by* υποστρ., *a word never used by Mk. So Meyer.*) αυτ. bef οι οφθ. (‖ *Mt*) BCLΔ. rec (for καταβαρυνομενοι) βεβαρημενοι (*from* ‖ *Mt*), with C rel: βαρυνομενοι M al: καταβαρουμενοι D 238. 253: txt ABKLUΔ 1. 69. rec αυτω bef αποκριθωσιν, with X rel lat-*f k*: txt ABCDLU^2 latt syrr copt arm.

41. rec ins το bef λοιπον (*as also in* ‖ *Mt*), with BGHKMUV^1 Γ(Tischdf) Δ 1. 69: txt ACD rel Thl. add το τελος D 69 lat-*a c f ff*$_2$ syrr arm. for ηλθεν, και D. om τας AFKU 1. 69.

42. ηγγ. ο παραδιδων με D 8-pe Scr's c, and ηγγ. bef ο παρ. με lat-*a c f ff*$_2$ *q* Syr copt æth: ηγγισεν C.

43. rec ευθεως, with A rel: om D 1. 69 latt Syr arm: txt BCLΔ lat-*f* syr copt goth æth. rec om 1st ὁ (‖ *Mt Lu*), with CD rel Orig: ins AB. rec om ο ισκαριωτης (‖ *Mt Lu*), with BC rel am-txt copt goth: ins A (D) KMU latt am^2-marg syrr arm Orig Thl.—om ο D al Orig. om ων (*see* ‖ *Mt Lu*) ABCDKLSU latt Syr

to be attached to it *in one phrase*, as a form of address: see reff. Meyer rightly supplies the ellipsis after ἀλλ': **nevertheless**, *the question is not . . .*: not οὐ γινέσθω, which would not come into construction with τί . . . τί. 39.] τὸν αὐτὸν λόγον, not verbatim, but in substance: see ‖ Mt. 41.] ἀπέχει, scil. your γρηγορεῖν μετ' ἐμοῦ. The Lord had no need of it any more, now that the hour had come: not, as Bengel, Kuinoel, al., 'Satis somnorum est:' this as Meyer observes, is refuted by the καθεύδετε λοιπόν. This meaning of ἀπέχει, *sufficit*, is found in very few and late, but those quite sufficient examples. Meyer mentions Pseud.-Anacreon, Od. xxviii. 33, ἀπέχει, βλέπω γὰρ αὐτήν: and Cyril on Hagg. ii. 9, ἐμὸν φησὶ τὸ ἀργύριον καὶ ἐμὸν τὸ χρυσίον τουτέστιν ἀπέχει, καὶ

τῶν [t] δώδεκα, καὶ μετ' αὐτοῦ ὄχλος [u] μετὰ μαχαιρῶν καὶ [v] ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. 44 δεδώκει δὲ ὁ [r] παραδιδοὺς αὐτὸν [w] σύσσημον αὐτοῖς λέγων Ὃν ἂν [x] φιλήσω αὐτός ἐστιν· [y] κρατήσατε αὐτὸν καὶ [z] ἀπάγετε [a] ἀσφαλῶς. 45 καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει Ῥαββεί, ῥαββεί, καὶ [b] κατεφίλησεν αὐτόν· 46 οἱ δὲ [b] ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ [y] ἐκράτησαν αὐτόν. 47 εἷς δὲ τῶν [c] παρεστηκότων [d] σπασάμενος τὴν μάχαιραν [e] ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ [f] ἀφεῖλεν αὐτοῦ τὸ [g] ὠτάριον. 48 καὶ [h] ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Ὡς ἐπὶ [i] λῃστὴν ἐξήλθατε [u] μετὰ μαχαιρῶν καὶ [v] ξύλων [k] συλλαβεῖν με. 49 [l] καθ' ἡμέραν [m] ἤμην [m] πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ [y] ἐκρατήσατέ με. ἀλλ' [n] ἵνα πληρωθῶσιν αἱ γρα- P συλλαβειν ABCDE FGHKL MPSUV XΓΔ 1. 69.

u Matt. xxiv. 30. Acts xiii. 17. xxvi. 12.
v — here, bis & ‖ only. Herodian vii. 7.
w here only. Judg. xx. 38, 40 vat. Isa. v. 26. xlix. 22. lxii. 10 only.
x ‖ Mt. reff.
y ‖ Mt. Matt. xxi. 46 reff.
z = Matt. xxvi. 57. xxvii. 2.
a = Acts (ii. 36) xvi. 23 only. Tobit vi. 4.
b ‖ Mt. reff.
c vv. 69, 70. ch. xv. 35, 39. John xviii. 22 al. Sir. ii. 3.
d Acts xvi. 27 only. Num. xxii. 23, 31.
e = ‖ J. (Matt. xxvi. 68 ‖ L. Rev. ix. 5) only. Num. xxii. 28.
f ‖ Matt. xxi. 13 reff. iii. 4.
g ‖ Jn. only †.
h red., Matt. xi. 25 reff.
i ‖ Mt. reff.
k — ‖ Mt. reff.
l ‖ Mt. reff.
m Matt. xiii. 56. John i. 1. 1 Thess.
n ellips., John i. 8. ix. 3. xiii. 18.

coptt goth æth arm Orig Vict Thl: ins X rel syr. rec aft οχλος ins πολυς (*from* ‖ *Mt*), with ACD rel vulg lat-*c k* Orig: om BL 69 prag lat-*a f ff*$_2$ *q* syrr coptt goth arm. for παρα, απο (‖ *Mt*) B. ins απο bef των γραμματεων D am lat-*f*. om των bef γραμ. ACKMΔ 1. 69. om των bef πρεσβ. AU 1. 69.

44. for δεδωκει, εδωκεν D-gr lat-*a c k*. for συσσημον, σημειον D al. om αυτοις D 2-pe prag lat-*a c ff*$_2$ *k*. ον εαν L: ο εαν Δ. rec απαγαγετε, with AC rel: αγαγετε F al: txt BDL 69. add αυτον D 13. 17. 157 2-pe ev-y lat-*a g*$_1$ Syr syr-with-ob coptt æth.

45. om ελθων D 1 lat-*a c ff*$_2$ *k* Syr arm. rec ευθεως, with A rel: om D 251 2-pe lat-*a c ff*$_2$ *k q*: txt BCLΔ vulg lat-*f* syrr arm. λεγει bef αυτω DF Γ(Treg) lat-*a c ff*$_2$ (*k*) Syr arm: συτω λεγει αυτω EGHSV 1 æth(Tischdf). [ραββει, so ABCDEHX.] om 2nd ραββει (*see* ‖ *Mt*) BC*DLMΔ am(with em fuld ing prag) lat-*f ff*$_2$ *g*$_{1.2}$ *k* copt æth: χαιρε ραββει (‖ *Mt*) C^{3} 1. 69 ev-y latt syr-marg sah.

46. rec επεβ. επ αυτον τας χ. αυτων, with X rel; and, omg αυτων, M^{1}S vulg lat-*c f* syrr goth arm: επεβ. τ. χ. αυτων επ αυτον AK copt goth: επεβ. τ. χ. αυτων (*this reading seems to point at txt as original*) C Δ(-τον): txt B(Mai) DL 1. 69. επεβαλεν B.

47. rec aft εις δε ins τις (*from* ‖ *Lk*), with C rel vulg lat-*a* syr goth arm: και τις D: και εις τις 1 lat-*c k q*: txt ABLM lat-*f* Syr coptt æth. om των παρεστηκ. D lat-*a*. om την D 1 ev-y. [επαισεν is itacised into επεισεν in CDHLΓΔ.] rec (for ωταριον) ωτιον (‖ *Mt*), with AC rel: txt BDN 1 syr-marg.

48. for και αποκ. ο, ο δε D lat-*a ff*$_2$ *q*. om ως D. rec εξηλθετε, with Γ rel: txt ABCDEGHLXΔ 69 ev-y.

49. διδ. bef εν τω ιερ. P al lat-*f q* D-lat Syr copt æth arm. εκρατει B(Mai expr).

πεπλήρωμαι, καὶ δεδίημαι τῶν τοιούτων οὐδενός.

43—52.] Betrayal and apprehension of Jesus. Mt. xxvi. 47—56. Lk. xxii. 47—53. 44.] On the pluperfect without the augment, see Winer, § 13. 9. σύσσημον is a word belonging to later Greek. We have in Diod. Sic. xx. 42, ἦρε τὸ συγκείμενον πρὸς μάχην σύσσημον, ἀσπίδα κεχρυσωμένην. See other examples in Kypke.

ἀπάγετε ἀσφαλῶς] It does not quite appear whether ἀσφαλῶς is to be subjectively taken '*with confidence*;' or objectively, '*safely*.' Some suppose that it has an ironical meaning—q. d. 'He will know how to rescue himself—take care that you keep Him safe.' This of course depends upon the view taken of the whole character and purpose of Judas, on which see notes at Mt. xxvi. 14 and xxvii. 3. 45.] ῥαββεί appears to have been the usual form

φαί. 50 καὶ [o] ἀφέντες αὐτὸν ἔφυγον πάντες. 51 καὶ [p] εἷς τις [q] νεανίσκος [r] συνηκολούθει αὐτῷ [s] περιβεβλημένος [t] σινδόνα ἐπὶ [u] γυμνοῦ· καὶ κρατοῦσιν αὐτόν, 52 ὁ δὲ καταλιπὼν τὴν [t] σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν. 53 Καὶ [v] ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. 54 καὶ ὁ Πέτρος [w] ἀπὸ [x] μακρόθεν ἠκολούθησεν αὐτῷ [w] ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ [x] ἦν [y] συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ [z] θερμαινό-

o = Matt. iv. 11 al.
p Luke xxii. 50. John xi. 49.
q Matt. xix. 20, 22 reff.
r ch. v. 37 ref.
s Matt. vi. 29, 31 reff. ch. xvi. 5.
t ch. xv. 46 (bis) ‖ Mt. L. only. Judg. xiv. 12, 13 F. Prov. xxxi. 24 only.
u = Rev. xvii. 16. Job xxxi. 19.
v ‖ Mt. reff.
w see ch. xv.
y Acts xxvi. 30
Hag. i. 6.

μετα P. ABCDE GHKL MPSUV ΧΓΔ 1. 69.

38 ‖ Lake xxiii. 6. John ii. 7. 2 Chron. xxvi. 8. only. Exod. xxiii. 33 Ald.
x Matt. vii. 29 reff.
z ver. 67. John xviii. 18 bis, 25. James ii. 16 only.

50. rec παντες bef εφυγον (*al vary, insg οι μαθ. or οι μ. αυτου, or aliter, correcting to* ‖ *Mt*), with ADP rel latt syr (sah æth) arm: txt BCLΔ copt goth.

51. κ. νεαν. τις (*corrn to more usual exprn*) BCL lat-*a* Syr copt æth arm: ν. δε τις D vulg lat-*c f* (*ff*$_2$) *k l* sah: txt AP rel syr goth. rec (for συνηκ.) ηκολουθει (*corrn to more usual word, as in ch* v. 37), with D 1 latt Syr arm: ηκολουθησεν AP rel syr goth Thl: συνηκολουθησεν Δ: txt BCL. for αυτω, αυτους D. rec at end ins οι νεανισκοι (*prob arising from the words* τον νεανισκον *in marg, as a gloss on* αυτον. *This is further shewn by* οι νεαν. εκρατησαν αυτ. *standing in some cursives, and* οι ν. κρατουσιν αυτ. *in another*), with AC^{2}P rel lat-*q* syr goth æth arm: om BC^{1}DLΔ latt Syr copt Thl.

52. καταλειπων (*itacism?*) DKPX. om απ' αυτων (*as superfluous, no subject to* κρατουσιν *having been mentioned*) BCL lat-*c k* Syr coptt æth: ins ADP rel vulg lat-*a f* syr goth arm.

53. aft αρχ. ins καιαφαν AKM 69 (Syr) syr sah-woide arm Orig. om αυτω DLΔ 69 latt æth Orig: προς αυτον C Syr. om οι bef γρ. and bef πρ. D Orig. transp γρ. and πρεσβ. ADK latt Syr æth arm Orig.

54. om εσω D 1 am(with gat) lat-*a ff*$_2$ *g*$_1$ *k l*. for συγκαθ., καθημενος D.

in which Judas addressed our Lord—see Mt. xxvi. 25. But we must not conclude from this with Bengel, that he never seems to have called Him *Lord*: see Mt. vii. 21, 22. 51.] It is impossible to determine, and therefore idle to enquire, *who this was*. Epiphanius, Hær. lxviii. 13, p. 1045, in recounting the traditional austerities of James the brother of the Lord, says, ὃς χιτῶνιον δεύτερον οὐκ ἐνεδύσατο· ὃς τριβωνίῳ ἐκέχρητο λίνῳ μονωτάτῳ, καθάπερ ἐν εὐαγγελίῳ φησίν Ἔφυγεν ὁ νεανίας καὶ ἀφῆκε τὴν σινδόνα ἣν ἦν περιβεβλημένος. Chrys. al. supposed it to have been St. John: alii aliter. It seems to have been some attached disciple of the Lord (probably well known to the readers of Mk.), who had gone to rest, and had been aroused by the intelligence. The *disciples* were not laid hold of:—this person perhaps was throwing some obstacle in the way of the removal of Jesus: or he may have been laid hold of merely in wantonness, from his unusual garb. γυμνοῦ does not require σώματος to be supplied, but γυμνόν is a neuter substantive: see on this usage generally Kühner, Gramm. ii. p. 118.

53—65.] HEARING BEFORE CAIAPHAS. Mt. xxvi. 57—68. [Lk. xxii. 54, 63—65.] Jn. xviii. 24. See throughout notes on Mt. 53.] ἀρχ.—*Caiaphas, de facto*, and in the view of our narrator;—so Mt. and Lk.: but Jesus was *first* taken before *Annas*, who was *de jure* the high-priest: see Jn. xviii. 12—23. It is not easy to interpret συνέρχονται αὐτῷ. Meyer, relying on the fact that the dative after συνέρχεσθαι is always one of companionship, maintains that αὐτῷ refers to our Lord—'*there come with him.*' And so Winer, ed. 6, § 31. 5 ad fin. But surely this is very precarious. For 1) St. Mark uses this verb once only besides here, and then absolutely. And there could be no difficulty in taking it thus here and applying αὐτῷ to the High-priest as a dative of *direction*. And 2) could it be said of one whom they ἀπήγαγον, that he ἔρχεται to the High-priest? I venture therefore to prefer the usual construction of the words, '*there come together to him.*' The E. V. has '*with him were assembled;*' and so Winer in former editions of his Grammar. 54.] The usage of φῶς for *a fire* is found in Xen.

μενος [a] πρὸς τὸ [b] φῶς. 55 οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ [c] συνέδριον [d] ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν [e] εἰς τὸ [f] θανατῶσαι αὐτόν, καὶ οὐχ ηὕρισκον. 56 πολλοὶ γὰρ [g] ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ [h] ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καί τινες [i] ἀναστάντες [g] ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες 58 ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι ἐγὼ [k] καταλύσω τὸν ναὸν τοῦτον τὸν [l] χειροποίητον, καὶ [m] διὰ τριῶν ἡμερῶν ἄλλον [n] ἀχειροποίητον οἰκοδομήσω. 59 καὶ οὐδὲ οὕτως [h] ἴση ἦν ἡ μαρτυρία αὐτῶν. — I_e om

60 καὶ [i] ἀναστὰς ὁ ἀρχιερεὺς [o] εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων Οὐκ ἀποκρίνῃ οὐδὲν [p] τί οὗτοί σου [q] καταμαρτυροῦσιν; 61 ὁ δὲ [r] ἐσιώπα καὶ οὐδὲν ἀπεκρίνατο. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ [s] εὐλογητοῦ; 62 ὁ δὲ Ἰησοῦς εἶπεν [t] Ἐγώ εἰμι· καὶ ὄψεσθε τὸν [u] υἱὸν τοῦ [u] ἀνθρώπου 33 vn— —evv. pmss P. ABCDE GH I, K LMSUV ΧΓΔ l. 33. 69.

a = ch. xl. 4. Luke xxii. 56. b = Luke xxii. 56 only, see Isa. l. 11. 1 Macc. xii. 29. c Matt. v. 22. Acts v. 41 al. Prov. xxii. 10. d = Matt. xii. 43. Luke xiii. 6, 7. Ruth iii. 1 var. e Matt. xxvi. 2. Acts iii. 19. Rom. i. 11 al. fr. f Matt. x. 21. xxvii 1 al. 2 Chron. xxiii. 15. g Matt. xix. 18 ‖ (& Rom. xiii. 9 v. r.) only, from Exod. xx. 16. Deut. v. 20. h = here bis only! (Matt. xx. 12 reff.) i Acts i. 15. vi. 9. 2 Chron. xx. 5.

k ‖ Mt. Matt. xxiv. 2. xxvii. 40. John ii. 19. Ezra v. 12. 1 Acts vii. 48. xvii. 24. Eph. ii. 11. Heb. ix. 11, 24 only. Isa. ii. 18. m ‖ Mt. ch. ii. 1. Acts xxiv. 17. Gal. ii. 1. Deut. ix. 11. n 2 Cor. v. 1. Col. ii. 11 only ν. o ch. iii. 3 ‖ L. John xx. 19, 26. p ‖ Mt. q ‖ Mt. Matt. xxvii. 13 (ch. xv. 4 v. r.) only. Job xv. 6. r Matt. xx. 31 ref. s (see note) Luke i. 68. Rom. i. 25. ix. 5. 2 Cor. i. 3. xi. 31. Eph. i. 3. 1 Pet. i. 3 only. Gen. ix. 26. t ch. xiii. 6 ref. u Matt. viii. 20 ref.

om και bef θειρμ. D[1] lat-*a c* sah. elz om το, with some cursives (?): ins ABCD rel.

55. for μαρτυριαν, ψευδομαρτυριαν A al lat-*k* coptt. ινα θανατωσωσιν D 2-pe latt. [ηυρισκ. BD F(Wtst) LPΔ 1.]

56. aft ἐψευδ. ins και ελεγον D-gr. (om και D[1].)

57. for και τινες, και αλλοι D al lat-*a ff*$_2$ *k q* Orig-lat; αλλοι δε 2-pe 69 al lat-*c*. for κατ' αυτ. λεγ., και ελεγον κατ' αυτ. D; latt vary.

58. καταλυω A 2 vulg-mss goth Orig-lat. om τουτον D-gr lat-*k* goth. for αχειρ. οικοδ., αναστησω αχειρ. D lat-*a* (*c*) *ff*$_2$ *k*.

59. ην bef ισῃ DL 1 latt. [η μαρτυρια so B, Mai expr.]

60. rec ins το bef μεσον, with D(M 1, e sil) coptt: om ABC rel Orig Thl. αποκρινει H I$_e$ ev-y. for τι, ο τι B.

61. εκεινος δε D vulg lat-*c ff*$_2$ *k l*: ο δε ιησ. A al Syr. for εσιωπα, εσιγα D. ουκ απεκρ. ουδεν (*conformation to foregoing question*) BCL 33 copt (sah goth) seth: ουδεν απεκριθη D. επερωτα A: επηρωτησεν F(Wetst) I$_e$ Orig. for παλιν το αυτω, και λεγει αυτω ο αρχ. D (lat-*ff*$_2$ *k*): al vary, addg εκ δευτερου &c (*see Scholz*). ins τ. θιου bef τ. ευλογ. AK vulg-ed lat-*ff*$_2$ arm-zoh [Clem-lat] Euthym.

62. aft ιησ. ins αποκριθεις DG 1. 69 lat-*a ff*$_2$ (*k*) *q* sah (arm) Clem-lat Orig. for ειπεν, λεγει D 2-pe Orig. add αυτω DG 1. 69 al ev-y latt syrr copt-mss seth

Cyr. vii. 5. 27, οἱ δ' ἐπὶ τοὺς φύλακας ταχθέντες ἐπεισεπίπτουσιν αὐτοῖς πίνουσι πρὸς φῶς πολύ. 56.] ἴσαι—consistent with one another. It was necessary that two witnesses should agree. Deut. xvii. 6. (ἴσος should not be accentuated as in Homer, ἶσος, but as in later writers, ἴσος.) 57.] τινες,—*two*: see Mt. 58.] ἡμεῖς and ἐγώ are emphatic. Some have imagined (De Wette, Meyer) that they find in these words χειροπ. and ἀχειρ. traces of later Christian tradition, and an allusion to Heb. ix. 11: Acts vii. 48; but such conjectures are at best very unsafe, and the words are quite as likely to have been uttered by the Lord as they here stand. The allusion is probably to Daniel ii. 34.

59.] Perhaps the inconsistency of these testimonies may be traced in the different reports here and in Mt. οὕτως, —'*in asserting this*'—i. e. they varied in the terms in which it was expressed.

60.] On the most probable punctuation and construction, see note on Mt. ver. 62.

61.] τοῦ εὐλ. Heb. יְהוָה, the ordinary Name for God. "This is the only place in the N. T. where the well-known

[v] ἐκ δεξιῶν καθήμενον τῆς [w] δυνάμεως καὶ [x] ἐρχόμενον [y] μετὰ τῶν [z] νεφελῶν τοῦ οὐρανοῦ. 63 ὁ δὲ ἀρχιερεὺς [a] διαῤῥήξας τοὺς [a] χιτῶνας αὐτοῦ λέγει Τί ἔτι [b] χρείαν [b] ἔχομεν μαρτύρων; 64 ἠκούσατε τῆς [c] βλασφημίας. τί ὑμῖν [d] φαίνεται; οἱ δὲ πάντες [e] κατέκριναν αὐτὸν [f] ἔνοχον εἶναι θανάτου. 65 καὶ ἤρξαντό τινες [g] ἐμπτύειν αὐτῷ καὶ [h] περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ [i] κολαφίζειν αὐτόν, καὶ λέγειν αὐτῷ [k] Προφήτευσον· καὶ οἱ ὑπηρέται [l] ῥαπίσμασιν αὐτὸν [m] ἔλαβον. 66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ [n] αὐλῇ ἔρχεται μία τῶν [o] παιδισκῶν τοῦ ἀρχιερέως. 67 καὶ ἰδοῦσα τὸν Πέτρον [p] θερμαινόμενον, [q] ἐμβλέψασα αὐτῷ λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ [r] ἦσθα τοῦ Ἰησοῦ. 68 ὁ δὲ ἠρνήσατο λέγων Οὔτε οἶδα,

v Matt. xx. 21, 23 reff.
w — 1 only. so δόξης, 2 Pet. i. 17.
x Matt. xxiv. 30 reff.
y ver. 43 ‖.
z ‖ Mt. Luke v. 7. viii. 29. Acts xiv. 14 only. Lev. xxi. 10. Josh. vii. 6.
a John xix. 23 (bis) reff. pl., — here (sh. vi. 9 al.) only. 2 Macc. iv. 38.
b Matt. vi. 8 reff. Wisd. xiii. 16.
c — Matt xii. 31. Ezek. xxxv. 12.
d — here only.
e Matt. xx. 18 reff.
f ‖ Mt. reff.
g ‖ Mt. ch. x.

34 ‖ L. xv. 19 ‖ Mt. only. Num. xii. 14. Deut. xxv. 9 only. xxviii. 20. 3 Kings vii. 42. viii. 7 only. h ‖ L. Heb. ix. 4 only. Exod. i ‖ Mt. 1 Pet. iii. 20. 1 Cor. iv. 11. 2 Cor. xii. 7 †.
k — ‖ Mt L. only. l John xviii. 22. xix. 3 only. Isa. l. 6 only. (-φίζειν, Matt. v. 39.)
m — (αρπγ) here only. n Matt. xxvi. 3 reff. o ‖. Luke xii. 45. Acts xii. 13. Gen. xii. 16. xx. 17.
p ver. 54 reff. q ch. x. 21 reff. r ‖ Mt. only. Gen. xl. 18 al.

arm Orig. rec καθ. bef ἐκ δεξ. (‖ *Mt*), with A I$_c$ X(Treg) 1. 33 vulg-ed lat-*c f ff$_2$ k* syrr coptt (æth) arm Orig: txt BCD rel am(with em fuld ing mt prag tol) lat-(*a*) *l q* goth Clem-lat Orig$_1$ Thl Cassiod. om της bef δυν. D^1. om κ. ερχ. D-gr.

63. ins και bef λεγει D lat-*c ff$_2$ k*.

64. την βλασφημιαν (‖ *Mt*) ADG 1. 69. add αυτου DG I$_c$ gat(with mt) lat-*q* goth æth; του στοματος αυτου 69 al (Syr) syr-marg sah-woide arm. for φαινεται, δοκει (‖ *Mt*) D al sah. παντες δε D lat-*c k*: και παντες 1. 69 lat-*a f ff$_2$ q*. αυτω D^1. rec ειναι bef ενοχον, with A rel latt coptt arm: om ειναι D lat-*ff$_2$*: txt BCLΔ 33 lat-*l q* goth. (I$_c$ def.)

65. for 1st αυτω, τω προσωπω αυτου (‖ *Mt*) D lat-*a f* Syr coptt goth arm. om κ. περικ. αυτ. το προσωπον (‖ *Mt*) D lat-*a f*. rec το προσωπον bef αυτου (‖ *Mt*), with A I$_c$ rel vulg-lat-*c ff$_2$ k*: txt BCLUΔ 33. [το is not omd in B, so Mai expr.] εκολαφιζον αυτον κ. ελεγον D lat-*c k* goth. om 2nd αυτω I$_c$ 1. 69 Syr arm. om οι υπηρ. D. rec (for ελαβον) εβαλλον (*see note*), with H: εβαλον EMUX 33: ελαμβανον D(bef αυτ.) G 1. 69 syr copt: txt ABC rel.

66. rec εν τ. αυλ. bef κατω, with A rel vulg lat-*f* (*g$_1$*) *k* syr goth: om κατω D I$_c$ 69 lat-*a c ff$_2$ q* coptt Eus: txt BCLU^{2}X 33 Syr æth arm. aft ερχ. ins προς αυτον D lat-*a c f ff$_2$* (*k*) *q* Eus. for των παιδισκων, παιδισκη C.

67. λεγει bef αυτω D lat-*c ff$_2$ q* sah. om 2nd και D-gr. rec μετα του ναζ. ιησ. ησθα, with A rel: μετα τ. ιησ. τ. ναζ. ησθα (‖ *Mt*) D(ναζορ.) Δ (Syr) syr goth æth arm Eus: ησθα μετα ιησ. του ναζ. 33 coptt: μετα του[. . . . . .] I$_c$: txt BCL. (τ. ιησ. *was omitted as superfluous: then variously reinserted.*) ης 1. 69 Eus.

Sanctus Benedictus of the Rabbis is thus absolutely given." Meyer. 62.] The ἀπ' ἄρτι of Mt., and ἀπὸ τοῦ νῦν of Lk., are here omitted. 63.] χιτῶνας—not his *priestly robe*, which was worn only in the temple, and when officiating: see on Mt. ver. 65. The plural, τοὺς χιτ., perhaps is due to the wearing of two inner garments by persons of note: see Winer, R.W.B. art. "Kleidung," i. p. 662.

65.] ἤρξαντο—when the sentence was pronounced. The τινες appear to be members of the Sanhedrim: the *servants* follow. Προφήτ.] Mt. and Lk. explain this: 'Prophesy, *who smote thee?*'

The reading ἔλαβον is harsh in sense, but the coincidence of ἐλάμβανον in DG al. seems to stamp it with genuineness. The meaning must be '*took Him in hand with*,' '*treated Him with*.' Meyer understands it, took Him into custody, with . . ., for the further carrying out of the sentence against Him. But the unemphatic position of the verb seems to preclude this.

66—72.] OUR LORD IS THRICE DENIED BY PETER. Mt. xxvi. 69—75. Lk. xxii. 56—62. Jn. xviii. 17, 18, 25—27. See the comparative table, and notes, on Mt.

66.] κάτω, because the house was

s here only †. t ver. 80 reff. u Matt. xxvi. 22 al. fr. v ver. 47 reff. w — Acts x xii. 8. 2 Tim. iii. 6 al. Obad. 11. x ‖ Mt. only. y — John xiii. 33. xiv. 19. xvi. 16, &c. Heb. x. 37. Isa. xxvi. 20. z Acts xxiii. 12, 14, 21 only ‖. see Num. xviii. 14. a — John vi. 71. b Matt. xxvi. 42 reff. c ch. xi. 21 reff.

οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ [s] προαύλιον, καὶ [t] ἀλέκτωρ [t] ἐφώνησεν. 69 καὶ ἡ [o] παιδίσκη ἰδοῦσα αὐτὸν [u] ἤρξατο λέγειν τοῖς [v] παρεστῶσιν ὅτι οὗτος [w] ἐξ αὐτῶν ἐστιν· 70 ὁ δὲ πάλιν ἠρνεῖτο. καὶ [x] μετὰ [xy] μικρὸν πάλιν οἱ [v] παρεστῶτες ἔλεγον τῷ Πέτρῳ Ἀληθῶς [w] ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ. 71 ὁ δὲ —εἰ αυτων] ABCL GHKM MSUV XΓΔΛ 11 al. [u] ἤρξατο [s] ἀναθεματίζειν καὶ ὀμνύναι ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν [a] λέγετε. 72 καὶ [b] ἐκ δευτέρου [t] ἀλέκτωρ [t] ἐφώνησεν. καὶ [c] ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς

68. rec (for *ουτε*, twice) *ουκ* (‖ *Mt Lω*) and *ουδε*, with A rel lat-*a*: *ουκ* and *ουτε* CEGHSVΔ: [ ] *ουκ επιστ. τι* I_c: txt BDLℵ 2-pe vulg lat-*c f* Eus. rec *τι* bef *συ* (*συ* omd, *as in* D *al, from* ‖ *Mt, then reinsd*), with A I_e rel coptt goth arm Eus: om *συ* D al latt: txt BCL U(Treg) Δ 1. 33 2-pe. om 1st *και* D-gr. *εις την προαυλην* D. om *κ. αλ. εφων.* (*to suit* ‖ *Mt*) BL lat-*c* copt: ins ACD I_e rel vulg lat-*a f* ff_2 *k* syrr sah-ming goth æth arm Eus.

69. rec aft *αυτον* ins *παλιν* (*interpolation, as is shewn by the variation of position*), with A I_e rel (lat-*a c*) syr goth: aft *ηρξατο* CLΔℵ; bef *ιδουσα* D(*π. δε ειδουσ. αυτ. η παιδ.*) 2-pe vulg (lat-*k* Syr): om BM coptt æth. for *ηρξ. λεγ., ειπεν* B. rec *παρεστηκοσιν*, with AD rel: txt BC I_c KLΔ Eus. aft *οτι* ins *και* D 69 lat-*a c* ff_2 Syr æth arm. *αυτος* D al.

70. om *ο δε παλ. ηρν.* D(having, aft *παιδ.* above, *ο δε παλιν ηρνησατο κ. ηρξατο*): *ηρνησατο* F(Wetst) GMXΔ 1. 69 latt syr coptt goth Eus. *παρεστηκοτες* D: *περιεστωτες* G 1. om *τω πετρω* D lat-*a*. rec at end ins *και η λαλια σου ομοιαζει*, with A rel lat-*q* syrr goth arm; *λ. σ. δηλον σε ποιει* æth; *η λαλια σου δηλον σε ομοιαζει* (sic) 33: om BCDL 1 latt coptt Eus Aug. (*The insn seems to be from* ‖ *Mt, where* D *reads ομοιαζει: homœotel is hardly sufficient to account for the omn.*)

71. rec *ομνυειν* (‖ *Mt*), with AC rel Eus: *λεγειν* D lat-(*a*) *q*: txt BEHLSUVXΓ. om *τουτον* D-gr K goth.

72. aft *και* ins *ευθυς* B(Mai expr) Lℵ latt Syr æth arm: *ευθεως* (*from* ‖ *Mt*) DG 69: om AC rel syr copt goth. om *εκ δευτερου* Lℵ lat-*c*. rec (for *το ρημα ως*) *του ρηματος ου*, with M 69: *το ρ. ο* D rel latt syr-marg: txt ABCLΔ 33 coptt goth. om *αυτω* D-gr. om *οτι το απαρνηση* D 142[1] lat-*a*. rec *φωνησαι* bef *δις*, with AC[2]L rel vulg lat-g_2 (Syr) syr goth: om *δις* (C[1] ?) Δℵ lat-*c* ff_2 g_1 *l* æth

built round the *αὐλή*, and the rooms looked down into it. See note on Matt. xxvi. 69.

68.] **οὔτε οἶδα**, scil. *αὐτόν*: an union of two separate answers, which form the 1st and 2nd in Mt. The *οὔτε ... οὔτε* simply connect: the repetition being that of urgent denial. **τὸ προαύλ.** = *τὸν πυλῶνα* Mt. The omission of the words *καὶ ἀλ. ἐφ.* appears to be an attempt to harmonize the accounts.

69.] **ἡ παιδίσκη**—in Mt. **ἄλλη**, in Lk. **ἕτερος**. Meyer does not appear to be justified in asserting that this is necessarily the same maid as before: it might be only *the maid* in waiting in the *προαύλιον*: see note on Mt. **70.**] **μετὰ μικρὸν** = *διαστάσης ὡσεὶ ὥρας μιᾶς*. Lk. **καὶ γάρ**, for, in addition to all that has been hitherto said ....

72.] **ἐπιβαλών**—no entirely satisfactory meaning has yet been given for this word. 1) Hammond and Palairet supply *τοὺς ὀφθαλμοὺς τῷ Ἰησοῦ*—but besides this being most fanciful, *the fact was not so*: see Lk. ver. 61. 2) The vulgate, Syr., Euth., Thl.[2], Luth., Kuin., take *ἐπιβαλὼν ἔκλαιεν* for *ἐπέβαλεν κλαίειν* '*he began to weep.*' But granting that this is a later meaning of the word (Kuin. cites *ἐπέβαλε τερετίζειν*, cantillare cœpit, Diog. Laërt. vi. 2. 4, and Suid. has *ἐπέβαλεν· ἤρξατο*), yet this participial construction will not bear that interpretation. Acts xi. 4, which Kuin. cites to support it, has quite another meaning—see note there. 3) Grot., Le Clerc, al. render it '*addens flevit*'—i. e. he continued weeping (so *ἐπιβαλὼν ἱρωτᾶν* Theophr. Char. 8. *ἐπιβαλὼν φησι* Diod. Sic. p. 345 B);—but then his *beginning* to weep would have been

εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν [t] ἀλέκτορα δὶς [t] φωνῆσαι, [d] see note.
τρίς με [t] ἀπαρνήσῃ. καὶ [d] ἐπιβαλὼν [e] ἔκλαιεν. [e] ‖ Mt. ref.
[f] Luke x. 25. Acts iii. 1. iv. 5. Esth. v. 8 F.

XV. [1] Καὶ εὐθὺς [f] ἐπὶ τὸ [g] πρωΐ [h] συμβούλιον [h] ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ [i] συνέδριον, δήσαντες τὸν Ἰησοῦν [k] ἀπ- [g] ch. xi. 20 ref. [h] here only. — σ. δίδοναι, ch. iii. 6. σ. λαμβάνειν, Matt. xii. 14 (ref.). [i] ch. xiv. 55 ref. [k] Luke xvi. 22. Acts xix. 12. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10 only. Ps. xliv. 14, 15. [l] — Matt. v. 25 al.

ἤνεγκαν καὶ [l] παρέδωκαν Πιλάτῳ. [2] καὶ ἐπηρώτησεν
αὐτὸν ὁ Πιλάτος Σὺ εἶ ὁ [m] βασιλεὺς τῶν [m] Ἰουδαίων; ὁ
δὲ ἀποκριθεὶς αὐτῷ λέγει [n] Σὺ λέγεις. [3] Καὶ [o] κατηγό-
ρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. [4] ὁ δὲ Πιλάτος πάλιν
ἐπηρώτα αὐτὸν λέγων Οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου
[o] κατηγοροῦσιν. [5] ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη,

ΑΛΑΤΩ BCDE GHK MSUV ΓΔ 1. 13. 69.

m here, &c. ‖. Matt. ii. 2. n ‖ only. see Matt. xxvi. 25, 64. o Matt. xii. 10 reff.

arm: txt B (C[1] ?) lat-*k* coptt(Treg). rec *απαρν. με* bef *τρις* (*order of* ‖ *Lu*), with A rel syr goth arm: txt BCLΔ vulg lat-*c ff*$_2$ *k* (Syr) coptt æth. *ε. ηρξαντο κλαιειν* D latt syrr sah goth arm.

CHAP. XV. 1. rec *ευθεως*, with AD rel: om lat-*a c* sah æth: txt BCLΔ. om *επι το* (*as unnecessary: no reason could be given for its insertion*) BCDL vulg lat-*a ff*$_2$ *k l* coptt Orig: ins A rel (goth) arm. for *ποιησ., ετοιμασαντες* CLℵ: *επoιησαν* and ins *και* bef *δησ.* D al lat-*a c ff*$_2$ *k* syrr sah æth Orig. for *απηνεγκαν, απηγαγον* (‖ *Mt*) CDG 1 latt syrr goth æth Orig. rec ins *τω* bef *πιλατω*, with A rel: om BCDLΔ 1 Orig.

2. for *ο δε, και* D lat-*a* æth. rec (for *αυτω λεγει*) *ειπεν αυτω* (‖ *Jn*), with A rel D-lat syrr goth æth: txt B C(*αυτω*[. . .]) D 1 copt arm.

3. *κατηγορουσιν* D-gr.

4. *επηρ. αυτον* bef *παλιν* CD lat-*k q* sah-ming æth: om *παλιν* U al. rec (for *επηρωτα*) *επηρωτησεν* (*corrn to above, ver* 2), with ACD rel: txt BU 33. 69 lat-*a k* syr-marg. [*ουδεν* is on marg in B.] for *ιδε, ιδοι* (i. e. [?] *ιδου*) Δ. rec (for *κατηγορουσιν*) *καταμαρτυρουσιν* (*from* ‖ *Mt*), with A rel syrr sah goth arm: txt BCD 1 latt copt æth Orig-lat.

noticed before. Grot. wants to give it the sense of '*prælerea.*' 4) Beza, Raphel, Bretschn., Wahl, al. say, '*quum se foras projecisset;*' but although *επιβαλλειν τινι* or *επι τι* may mean '*to rush upon*' (see 1 Macc. iv. 2), it cannot stand *alone* in this meaning. The chief support of this sense is the *εξελθων εξω* of Mt. and Lk.: but this cannot decide the matter. 5) Thl. al. supply *το ιματιον τῃ κεφαλῃ*, '*casting or drawing his mantle over his head;*' but this, without any precedent for such an ellipsis, although it suits the sense very well, appears fanciful. 6) Wetst. al. take it for '*attendere,*' and some supply *τῃ* *διαλεκτοροφωνιᾳ*, others *τῳ ῥηματι*: Wetst. and Kypke have however shewn that the word is used *absolutely* in this sense, in Polyb. and other late writers. One example given by Kypke is much to the point: *ἀει μὲν γινώσκει, ἀλλως δὲ καὶ ἀλλως ἐπιβάλλει, καὶ μᾶλλόν ἐστιν ὅτε καὶ ἤττον*, semper quidem cognoscit, sed diversis modis res animadvertit, imo magis interdum et minus: Hierocl. in carm. Pythag. p. 14. The above list is taken mainly from De Wette (Exeg. Handb. p. 247), who while preferring this last sense, yet thinks that it was before expressed in *ἀνεμνήσθη*. But *ἐπιβαλών* contains more than *ἀνεμν.*—*that* was the *bare momentary remembrance*—the *ῥῆμα occurred* to him —*this* is the *thinking*, or, as we sometimes say, *casting* it over; going back step by step through the sad history. This sense, though not wholly satisfactory, appears to me the best. In *ἔκλαιεν*, Dr. Wordsw. well points out the imperf. "wept, and continued weeping: something more than *ἔκλαυσε.*"

CHAP. XV. 1—5.] JESUS IS LED AWAY TO PILATE, AND EXAMINED BY HIM. Mt. xxvii. 1, 2, 11—14. Lk. xxiii. 1—5. Jn. xviii. 28—38. Our account is very nearly related to that in Mt.: see notes there. The *ὅλον τὸ σ.* is a touch of accuracy. From ch. xiv. 53 we know that *πάντες* were assembled. Lightfoot quotes from Maimonides Sanhedr. 3 b., "Synedrium septuaginta unius seniorum non

ὥστε θαυμάζειν τὸν Πιλάτον. 6 [p] Κατὰ δὲ ἑορτὴν [q] ἀπέλυεν αὐτοῖς ἕνα [r] δέσμιον, [s] ὃν περ ᾐτοῦντο. 7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν [t] στασιαστῶν δεδεμένος, [u] οἵτινες ἐν τῇ [v] στάσει [w] φόνον [w] πεποιήκεισαν. 8 καὶ [x] ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι [y] καθὼς ἀεὶ ἐποίει αὐτοῖς. 9 ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων [z] Θέλετε [q] ἀπολύσω ὑμῖν τὸν [m] βασιλέα τῶν [m] Ἰουδαίων; 10 ἐγίνωσκεν γὰρ ὅτι διὰ [a] φθόνον [b] παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχιερεῖς [c] ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν [q] ἀπολύσῃ αὐτοῖς. 12 ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς Τί οὖν [z] θέλετε [d] ποιήσω ὃν [e] λέγετε τὸν [m] βασιλέα τῶν [m] Ἰουδαίων; [P]

p ‖ Mt. [L.] Lake ii. 41.
q Matt. xviii. 27 reff.
r ‖ Mt. Acts xvi. 25, 27. Eph. iii. 1 al. Ecclus lv. 14.
s here only.
t here only †. (-άζειν, 2 Macc. iv. 30.) συστ., Jos. Antt. xiv. 2. 1.
u = Matt. vii. 15 reff. Luke ii. 4. Deut. v. 26.
v ‖ L bis. Acts xix. 40.
w here only. Prov xvii. 14.
x see Acts xxi. 31. Rev. xx. 9.
y ellips., 2 Cor. iii. 13. al † Wisd. vi. 26 (25). 1 Macc. viii. 16 only.
z constr., Matt. xx. 32 reff. b ver. 1.
a ‖ Mt. only in Gospp., Rom. i. 29 e Luke xxiii. 5 only †. Job ii. 3 Aq.
d — ‖ Mt. only. c ch. x. 18 reff.

6. ins την bef εορτην D. ον παρητουντο AB¹ℵ: ον αν ητ. DG 69.

7. rec συστασιαστων (*to include Barabbas among the seditious, as is expressed in* ‖ *Lu? On the other hand* ΣΥ *may easily have been absorbed in the following* ΣΤ. *The* unusual word *would hardly have occasioned a corrn, as Mey. and De W., for though the* word *may be unusual, the* analogy which it follows *is common enough*), with A rel: txt BCDK 1. 69 sah. πεπ. bef φον. D 2-pe vulg lat-*a k* sah. επεποιηκεισαν C¹(perhaps) F(Wetst): πεποιηκασαν Γ.

8. rec (for αναβας) αναβησας (*corrn aft* ‖ *Lu, ανεκραγον δε &c: see note*), with AC rel syrr (arm): *ascendit et clamavit* æth: txt BD latt coptt goth. ins ολος bef ο οχλος (*see παμπληθει,* ‖ *Lu*) D lat-*a* (*k*) goth. aft αιτεισθαι ins αυτον D mt lat-*k*.

9. αποκριθεις λεγει αυτ. D 2-pe lat-*a ff*$_2$. om υμιν D lat-*ff*$_2$.

10. επεγεινωσκεν·AK: ηδει (‖ *Mt*) D 1. 69. for παραδεδ., παρεδωκεισαν AEGVXΔ: παρεδωκαν D-gr H 1. 69 lat-*a c ff*$_2$ sah. om οι αρχιερεις (‖ *Mt*) B 1 (lat-*k*) copt.

11. for ανεσεισαν, επεισαν (‖ *Mt*) D lat-*a c ff*$_2$ *k* sah arm. τω οχλω D¹-gr. om τον bef βαρ. D.

12. rec αποκριθεις bef παλιν, with A rel (lat-*a*) arm: om παλιν DΓ prag lat-*ff*$_2$ *k* copt: om π. *a.* Syr: txt BC 33 vulg lat-(*c*) *g*$_{1,2}$ *l* syr (sah) goth æth. rec (for ελεγεν) ειπεν (‖ *Mt*), with AD rel lat-(*a*) *k* Syr goth: λεγει Γ vulg lat-*ff*$_2$: txt BC syr. om θελετε (‖ *Mt*) BCΔ 1. 33. 69 coptt: ins AD rel latt syrr goth æth arm. om ον B: om ον λεγετε AD 1. 69 latt sah arm: ins C rel syrr copt goth æth arm. rec om τον, with X rel goth: βασιλει D¹: τω βασ. D³: txt ABCΔ 1. 69 coptt arm.

necesse habet ut sedeant omnes . . . cum vero necesse est ut congregentur omnes, congregentur omnes."

6—15.] BARABBAS PREFERRED TO HIM. HE IS DELIVERED TO BE CRUCIFIED. Mt. xxii. 15—26. Lk. xxiii. 17—25. Jn. xviii. 39, 40. Our account is nearly cognate to, but distinct from that of Mt., where see notes. The principal points of distinction will be noticed.

6.] ἀπέλυεν—'imperfectum ubi *solere* notat, non nisi de re ad certum tempus restricta dicitur,' Herm. ad Viger. p. 745.

7.] The circumstance that Barabbas was *one of a set* of murderers, shewn by the τῶν στασ. and the οἵτινες, is peculiar to our narrative, and shews that it is not compiled from Mt. and Lk.

8.] This is also peculiar to Mk.—in Mt. it is Pilate who *first offers them* the choice—in Lk. they cry out, but it is αἶρε τοῦτον κ.τ.λ. ver. 58. αἰτεῖσθαι καθώς—i. e. αὐτοῖς ποιεῖν, καθώς. ἀναβάς probably implies the *rising of the crowd* in excitement—or perhaps their *coming up towards the palace*, as συναγμένων in Mt.

9.] Here our account differs from Mt. and agrees with Jn. ver. 39.

10.] ἐγίνωσκεν, imperf. He was aware, He perceived, His apprehension of it was concurrent with the action going on.

12.] ὃν λέγετε τ. βασιλ. τ. Ἰουδ.

13 οἱ δὲ πάλιν ἔκραξαν Σταύρωσον αὐτόν. 14 ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς Τί γὰρ ἐποίησεν κακόν; οἱ δὲ [f] περισσῶς ἔκραξαν Σταύρωσον αὐτόν. 15 Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ [g] ἱκανὸν [g] ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ [h] παρέδωκεν τὸν Ἰησοῦν [i] φραγελλώσας ἵνα σταυρωθῇ. 16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς [k] αὐλῆς, [l] ὅ ἐστιν [m] πραιτώριον, καὶ [n] συγκαλοῦσιν ὅλην τὴν [o] σπεῖραν, 17 καὶ [p] ἐνδιδύσκουσιν αὐτὸν [q] πορφύραν, καὶ [r] περιτιθέασιν αὐτῷ [s] πλέξαντες [t] ἀκάνθινον στέφανον, 18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν Χαῖρε [u] ὁ βασιλεὺς τῶν Ἰουδαίων. 19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν [v] καλάμῳ καὶ [w] ἐνέπτυον αὐτῷ καὶ [x] τιθέντες τὰ [xy] γόνατα προσεκύνουν αὐτῷ. 20 καὶ ὅτε [z] ἐνέπαιξαν αὐτῷ, [a] ἐξέδυσαν αὐτὸν τὴν [q] πορφύραν καὶ [b] ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια, καὶ

καὶ ἀρεδωκεν... ℵBCDEFGHKMPSUVXΓΔ 1. 33. 69.

L καὶ ἐξαγουσιν...

f ‖ Mt. ch. x. 23. Acts xxvi. 7 only. Isa. lvi. 12 ‖ P. 2 Macc. viii. 27.
g here only.
h ‖ Mt. L. Matt. xvii. 22. Ezek. xxiii. 28.
i ‖ Mt. only †. (Ἀλλων. John ii. 15.)
k Matt. xxvi. 3 reff.
l attr., Gal. iii. 16. Eph. i. 14. 1 Tim. iii. 15 al. Winer, § 24. 8.
m ‖ Mt. reff.
n Luke xv. 6 reff.
o ‖ Mt. reff.
p (-διδόσκω.) Luke viii. 27. xvi. 19 only. 2 Kings i. 24. (see Mt. vi. 25 reff.)
q (-ροῦς ‖ J.

reff.) here bis. Luke xvi. 19. Rev. (xvii. 4 v. r.) xviii. 12 only. Exod. xxvi. 1. r ‖ Mt. ver. 26 ‖ Mt. ch. xii. 1 ‖ Mt. 1 C-vr. xi. 23 only. Matth iii. 3. s ‖ only. Exod. xxviii. 14. Isa. xxviii. 5 only. t John xix. 5 only. Isa. xxxiv. 13 vat. only. u voc., Luke xxii. 38 reff. v Matt. xi. 7 reff. Ps. xliv. 1. w ch. xiv. 65 reff. (-σμα, Isa. l. 6.) x Luke xxii. 41. Acts vii. 60 alᵖˡ.† y as above (x). Luke v. 8. Rom. xiv. 11 (from Isa. xlv. 24) al. z ch. x. 34 al. Exod. x. 2. a Matt. xxvii. 28, 31. Luke x. 30. 2 Cor. v. 4 only. Gen. xxxvii. 23. b Matt. vi. 25 reff. see ver. 17.

13. εκρ. bef παλιν D. ins λεγοντες bef σταυρωσον ADKM gat lat-*a o ff*$_2$ sah-woide æth; *ανασεισαντες υπο των αρχιερεων και ελεγον* G 69 syr-marg and, omg κ. ελεγ., arm.

14. rec κακον bef εποιησεν (‖ *Mt*), with AD rel vss: txt BCΔ. rec (for περισσως) (‖ *Mt*) περισσοτερως, with EPUXΓ(SV, e sil): txt ABCD rel sah. (*Txt is so very strongly attested, that it can hardly in this case be regarded as from* ‖ *Mt. περισσοτερως is very common in St. Paul, and hence may have been substituted here.*)

εκραζον (*prob from* ‖ *Mt*) ADGKMP 1. 69 latt Syr arm.

15. *βουλομενος ποιησαι το ικανον τω οχλω* ℵ* Syr coptt: om D lat-*ff*$_2$ *k*: for ποιησαι, ποιειν B. παρεδ. δε B copt.—*τον δε ιησ. φλαγ. παρεδ.* D sah.

[lat-*a* (as also *b*, see ch. xiii. 8) defective from this point to the end of Mk: a supplement by a later hand begins at xvi. 7.]

16. *εσω εις την αυλην* (*see ch* xiv. 54) DP 1. 69 fuld(with em ing gat mt prag) lat-*g*$_1$ copt arm: *εις την αυλην* C^{2}M vulg lat-*c ff*$_2$ *l*. καλουσιν D-gr.

17. rec (for ενδιδυσκουσιν) ενδυουσιν (*more common word*), with A rel: txt BC D(ενδυδυσκ.) FΔ 1. 69. περιτιθεασιν D vulg lat-*c ff*$_2$ *k*. om πλεξαντες D.

18. rec (for ο βασιλευς) βασιλευ (*correction*), with BD (*which also have it in* ‖ *Mt*) MPSVX: txt AC rel.

19. *αυτου καλαμω εις τ. κεφαλην* (‖ *Mt*) D 2-pe lat-*c ff*$_2$ *k* (sah). την κεφ. bef αυτου C al vulg. ενεπτυσαν C^1(appy). om last clause (*homœotel*) D 253 ev-32 lat-*k*.

20. om ενεπαιξαν αυτω D. for τα ιδια, αυτου (*from* ‖ *Mt*) BCΔ: om D.

= Ἰησοῦν τὸν λεγόμενον χριστόν Mt. Neither of these expressions can well have been copied from the other. 13.] πάλιν only refers to ἔκραξαν: cf. ver. 8, where this is implied in ἤρξαντο αἰτεῖσθαι:—they had not cried out *this* before. 15.] τὸ ἱκ. ποιῆσ., to satisfy. Wetst. gives examples of the expression from Polyb., Diog. Laërt., and Appian.

16—19.] JESUS MOCKED BY THE SOLDIERS. Mt. xxvii. 27—30 (omitted in Lk.). Jn. xix. 1—3. See notes on Mt.

16.] αὐλῆς, the court or guard-room, but *open*—see note on Mt. xxvi. 69.

17.] We have here a curious instance of a word used in two accounts in the same part of the narrative, but applied to different things, in περιτιθέασιν, here said of the *crown of thorns*, in Mt. of the *robe* (see Prolegg. ch. i. § iii. iv.).

πορφύρα is vaguely used, to signify different shades of red, and is especially convertible with *crimson* = κοκκίνη Mt.

20—23.] HE IS LED TO CRUCIFIXION.

c Lake xxiv. 50. John x. 8 al. Num. xv. 36.
d ‖ Mt. Matt. v. 41 only †.
e Matt.ix. v reff.
f ch. v. 41 reff.
g ‖ (Mt. ref.) only.
h here only †. (-ρνα, Matt. ii. 11.)
i ‖ Mt. reff.
k ‖ only. Joel iii 3. Obad. 11. Jonah i. 7.
l constr., John xix. 24, from Ps. xxi. 18. 1 Cor. vii. 36. James v. 14. mconstr., Acts xi. 17. see Matt. xxvi. 66.

ἐξάγουσιν αὐτὸν ἵνα σταυρώσουσιν αὐτόν. 21 καὶ ᵈ ἀγ- ℵBCDL
γαρεύουσιν ᵉ παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχό- Pc-1 Vg-1
μενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, Xc a
ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. 22 καὶ φέρουσιν αὐτὸν ἐπὶ
Γολγοθᾶ τόπον, ὅ ἐστιν ᶠ μεθερμηνευόμενον ᵍ κρανίου
τόπος. 23 καὶ ἐδίδουν αὐτῷ ʰ ἐσμυρνισμένον οἶνον· ὁ δὲ
οὐκ ἔλαβεν. 24 καὶ σταυροῦσιν αὐτὸν καὶ ⁱ διαμερίζονται
τὰ ἱμάτια αὐτοῦ, ᵏ βάλλοντες ᵏ κλῆρον ˡ ἐπ' αὐτὰ ᵐ τίς τί
ἄρῃ. 25 ἦν δὲ ὥρα τρίτη ⁿ καὶ ἐσταύρωσαν αὐτόν. 26 καὶ
ἦν ἡ ᵒ ἐπιγραφὴ τῆς ᵖ αἰτίας αὐτοῦ ᵠ ἐπιγεγραμμένη Ὁ

n = Luke xix. 43. Jer. xxxi. (xxxviii.) 19. o ‖ L. Matt. xxii. 20 ‖ only †. p ‖ Mt. Acts xxv. 18, 27. Gen. iv. 13. q (‖ L. v. r.) Acts xvii. 23. Heb. viii. 10 & x. 16, from Jer. xxxvii. (xxxi.) 33 P. Rev. xxi. 12 only. Prov. vii. 3.

for εξαγ., αγουσιν A prag, *duxerunt* lat-*c ff*$_2$. om last clause (*homœotel*) B. rec σταυρωσωσιν (*grammatical correction*), with X rel: txt ACDLPΔ 33. om last αυτον D 1 lat-*ff*$_2$ *k*.

21. εγγαρ. B^{1}ℵ. τον σιμ. παραγοντα τον κυρηναιον D (lat-*ff*$_2$).

22. for φερουσιν, αγουσιν D 69 vulg lat-*c ff*$_2$ *l* sah goth. ins τον bef γολγ. BC^{2}FLΔ 33. 69. τοπον bef γολγ. D. μεθερμηνευομενος AB: txt CDP rel.

23. rec aft αυτω ins πιειν (*from* ‖ *Mt*), with A D(πειν) P rel vulg lat-*c ff*$_2$ *k* syrr sah goth æth: om BC^{1}LΔℵ lat-ℵ copt arm. for ο δε, και D 1 vulg lat-*c ff*$_2$ *k*: ος δε B Γ^1(appy) 33.

24. rec κ. σταυρωσαντες αυτ. δι. (*rearrangement of construction from* ‖ *Mt*), with ACDP rel vulg lat-*g*$_{1.2}$ *l* ℵ (syrr, appy) goth: txt B lat-*c ff*$_2$ *k* coptt æth arm, and omg 2nd και L D-lat. rec (for διαμεριζονται) διεμεριζον, with some cursive(?): διαμεριζον ev-y$_{once}$: εκαθηντο διαμεριζοντες Scr's d: διεμεριζοντο 69 Scr's a c h: txt ABCD rel Scr's mss. om τις τι αρη D 157 lat-*ff*$_2$ *k* ℵ.

25. τριτη bef ωρα AC^{1}K. for εσταυρωσαν, εφυλασσον D lat-*ff*$_2$ *k* ℵ.

26. for και ην η, ην δε D lat-*k* (sah); η δε D-corr. ins ουτος εστιν bef ο βασ. D (syr) goth; ουτος at end 33.

Mt. xxvii. 31—34. Lk. xxiii. 26—33. Jn. xix. 16, 17. See notes on these.

21. Ἀλεξάνδρου κ. Ῥούφου] It is quite uncertain whether Alexander be identical with either of the persons of that name mentioned Acts xix. 33, 1 Tim. i. 20, 2 Tim. iv. 14, or whether those, or any two of them represent one and the same person. There is a Rufus saluted Rom. xvi. 13. The words ἐρχόμ. ἀπ' ἀγρ. determine nothing as to its being a working day or otherwise, any more than οἱ παραπορευόμενοι, Mt. ver. 39: nothing is said as to the *distance* from whence he came.

22.] Γολγ. τόπ.—perhaps Γολγ. is genitive, as it would then answer to κρανίου in the interpretation; = τὸν τόπ. τ. καλούμ. κρανίον. Lk. 23.] ἐσμ. οἶν. = ὄξος μετὰ χολῆς μεμ. Mt. which see. ἐδίδουν, they were giving, i. e. '*they offered.*'

24—28.] HE IS CRUCIFIED. Mt. xxvii. 35—38. Lk. xxiii. 33, 34, 38. Jn. xix. 18—24. 25. ὥρα τρίτη] This date is in agreement with the subsequent account, ver. 33, and its ‖ in Mt. and Lk., but, as now standing unexplained, *inconsistent with Jn.*, xix. 14, where it is said to have been about the *sixth hour* at the time of the exhibition of our Lord by Pilate. I own I see no satisfactory way of reconciling these accounts, unless there has been (see note on John) some very early erratum in our copies, or unless it can be shewn *from other grounds than the difficulty before us*, that Jn.'s *reckoning of time* differs from that employed in the other Evangelists. The difficulty is of a kind in no way affecting the authenticity of the narrative, nor the truthfulness of each Evangelist; but requires some solution to the furnishing of which *we are not competent*. It is preposterous to imagine that two *such accounts as these* of the proceedings of *so eventful a day* should differ by *three whole hours* in their apportionment of its occurrences. So that it may fairly be *presumed*, that *some different method of calculation* has given rise to the present discrepancy. Meanwhile the chronology of *our text*,—as being carried on through the day, and as allowing time both

[r] βασιλεὺς τῶν [r] Ἰουδαίων. 27 καὶ σὺν αὐτῷ σταυροῦσιν [r] vv. 2, 9, 12, 18.
δύο [s] λῃστάς, [t] ἕνα [t] ἐκ δεξιῶν καὶ [t] ἕνα [t] ἐξ εὐωνύμων [s] Matt. xxi. 13 reff.
αὐτοῦ. 29 καὶ οἱ [u] παραπορευόμενοι [v] ἐβλασφήμουν αὐτόν, [t] Matt. xx. 21 (reff.).
[w] κινοῦντες τὰς [w] κεφαλὰς αὐτῶν καὶ λέγοντες [x] Οὐὰ ὁ [a] ch. ii. 23 reff.
[y] καταλύων τὸν ναὸν καὶ οἰκοδομῶν τρισὶν ἡμέραις, [v] = (1 Cor. xiv. 13 v. r.) Titus iii. 2. James ii. 7. 4 Kings xix. 6, 22.
30 σῶσον σεαυτὸν καταβὰς ἀπὸ τοῦ σταυροῦ. 31 ὁμοίως [w] Mt. only. Ps. xxi. 8. see Ps. xliii. 14.
καὶ οἱ ἀρχιερεῖς [z] ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν [x] here only.
γραμματέων ἔλεγον [a] Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται [y] ch. xiv. 58 reff.
σῶσαι, 32 ὁ χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ. καταβάτω [z] ver. 20. Luke xviii. 32 al.
νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ [a] πιστεύσωμεν. καὶ [a] abs., ch. xvi. 16 al. fr.
οἱ [b] συνεσταυρωμένοι αὐτῷ [c] ὠνείδιζον αὐτόν. 33 καὶ [d] γε- [b] Mt. John xix. 32. Rom. vi. 6. Gal. ii. 20 only †.
νομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, [c] = Matt. v. 11 reff.
[e] ἕως [e] ὥρας ἐνάτης. 34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ [d] ver. 42. ch. vi. 21. Luke vi. 18 al.
Ἰησοῦς φωνῇ μεγάλῃ Ἐλωὶ ἐλωὶ λαμᾶ σαβαχθανί ; ὅ [e] Mt. L. [f] 2 Kings xxiv. 15.

27. σταυρουνται β' λησται (*from* || *Mt*) D[1]-gr: εσταυρωσαν (|| *Lu Jn*) B lat-*c ff*$_2$ *k* D-lat goth. om αυτου C D 1 2-pe 71 lat-*c ff*$_2$ *k*.

[28. rec ins και επληρωθη η γραφη η λεγουσα και μετα ανομων ελογισθη (*see Lu* xxii. 37, *from which place probably it was noted in the margin here, and thence has come into the text. Mark very rarely adduces prophetic testimony.* For η γρ. η λεγουσα, *see Jn* xix. 24), with L M-with-ast P Δ-with-ob rel vulg lat-*c ff*$_2$ *g*$_1$ syrr copt goth æth arm [Orig]: om ABCDXN lat-*k* sah Eus-canon$_{appy}$.]

29. for παραπορευομενοι, παραγοντες D-gr Eus. om αυτων D 59 lat-*k* n. rec τρισιν ημεραις bef οικοδομων, with ACP rel vulg lat-*ff*$_2$ syr goth æth arm Eus: txt BDL lat-*c k* n Syr coptt. rec ins εν bef τρισιν ημεραις, with B rel vulg lat-*ff*$_2$ D-lat Eus: om AC D-gr PV lat-*c k* sah.

30. rec (for καταβας) και καταβα, with AC rel lat-*c ff*$_2$ D-lat syrr sah(omg κ.) goth æth arm; κ. καταβηθι P 1 Eus: txt B D-gr LΔ vulg lat-*k* n copt.

31. om ομοιως D 238 lat-*c ff*$_2$ *k* n. rec ins δε bef και (*from* || *Mt*), with C[3]M[3] 33 sah: om ABC[1]D rel vulg lat-*c ff*$_2$ *k l* (Syr) syr copt goth arm Eus Thl. for προς, εις D Eus.

32. om τον (*see* || *Mt*) BDKLΔ 1. 69: ins ACP rel coptt Eus. aft πιστευσωμεν ins αυτω C[3]DFGHMP V(as corrd by origl scribe) Γ 1. 69 fuld(with gat) lat-*c ff*$_2$ *k l* n Syr sah æth arm Eus; εν αυτω, επ. αυτω, εις αυτον, αυτον al: om ABC[1] rel am(with em prag ing) lat-*g*$_{1,2}$ syr copt goth. aft συνεστ. ins συν (*from* || *Mt*) BLN. om αυτω D.

33. rec (for και γεν.) γεν. δε (|| *Mt*), with ACP rel æth arm Orig-lat Eus: txt BDGLMSΔ 1. 33. 69 vulg lat-*c ff*$_2$ Syr copt goth. εφ ολης της γης D al Eus.

34. rec τη ωρα τη εννατη (*prob conformation to last verse*), with AC rel vulg lat-*ff*$_2$ D-lat syr copt arm: txt B D-gr FL 1. 69 lat-*c* Syr(Treg) goth æth Eus. for εβοησεν, εφωνησεν D. om ο ιησ. D lat-*k*. rec aft μεγαλη ins λεγων (*from* || *Mt*), with ACP rel vulg lat-*c* Syr goth (æth) arm: om BDL lat-*ff*$_2$ *k* copt. ηλει ηλει D 2-pe 131 lat-*c i k* n Syr arm Eus. (the aspirate with mss of vulg.) [λαμα (one μ) so BD 1 am(with gat) lat-*ff*$_2$ *g*$_1$ n arm Eus.]

for the trial, and the events of the crucifixion,—is that which will I believe be generally concurred in. All the other solutions (so called) of the difficulty are not worth relating.

29—32.] HE IS MOCKED ON THE CROSS. Mt. xxvii. 39—44. Lk. xxiii. 35—37, 39—43. (Jn. xix. 25—27.) Our narrative, derived from a common source with that of Mt., omits the scriptural allusion, 'He trusted in God,' &c. Mt. ver. 43. 29.] οὐά. an expression of *reproach*:—sometimes, one of admiration and respect, as in Dio Cassius, lxiii. 20, where the Romans shout after Nero, on his triumphal entry after his victories in the Grecian games, ὀλυμπιονίκα, οὐά, πυθιονίκα, οὐὰ αὐγουστε, αὐγουστε.

ἐστι [f] μεθερμηνευόμενον [g] Ὁ θεός μου ὁ θεός μου, [h] εἰς τί
[h] ἐγκατέλιπές με; [35] καὶ τινὲς τῶν [k] παρεστηκότων ἀκού-
σαντες ἔλεγον [l] Ἴδε Ἠλίαν [l] φωνεῖ. [36] δραμὼν δέ τις
[m] γεμίσας [n] σπόγγον [o] ὄξους [p] περιθεὶς [q] καλάμῳ [r] ἐπότιζεν
αὐτὸν λέγων [s] [t] Ἄφετε ἴδωμεν εἰ ἔρχεται Ἠλίας [t] καθελεῖν
αὐτόν. [37] ὁ δὲ Ἰησοῦς [u] ἀφεὶς φωνὴν μεγάλην [v] ἐξέπνευ- —ex-
σεν. [38] καὶ τὸ [w] καταπέτασμα τοῦ ναοῦ [x] ἐσχίσθη [y] εἰς πνευσεν P.
δύο [z] ἀπ' ἄνωθεν [z] ἕως [z] κάτω. [39] ἰδὼν δὲ ὁ [a] κεντυρίων —κεντ-
ὁ [k] παρεστηκὼς [b] ἐξ [b] ἐναντίας αὐτοῦ ὅτι οὕτως [v] ἐξέπνευ- ρίων F.
σεν, εἶπεν [cd] Ἀληθῶς οὗτος ὁ ἄνθρωπος [d] υἱὸς ἦν θεοῦ. ABCP
[40] [v] Ἦσαν δὲ καὶ γυναῖκες [c] ἀπὸ [c] μακρόθεν θεωροῦσαι, ἐν GHKL
αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [f] Ἰακώβου MSUΓ
τοῦ [f] μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη, [41] αἳ καὶ XΓΔ
33. 69.

f ch. v. 41 reff. g Psa. xxii. 1. h — Matt. xiv. 31 ref. i — ‖ Mt. 2 Cor. iv. 6. 2 Tim. iv. 10, 16. Heb. xiii. 5. Wisd. x. 13. k ch. xiv. 47 ref. l — Matt. xx. 22 ref. m ch. iv. 37 ref. n ‖ Mt. 3 only†. o Matt. xxvii. 34 ref. p ver. 17. q ver. 19. r Matt. x. 42. xxv. 35, &c. 1 Cor. iii. 2, &c. Gen. xxi. 19. s — 3r pers., ‖ Mt. Matt. viii. 4. t ver. 46 ‖ L. Acts xiii. 29. Josh. viii. 29. u Gen. xiv. 2. v here (bis) & ‖ L. only†. a here and vv. 44, 45 only†. w ‖ Mt. L. Heb. vi. 19. ix. 3. x. 20 only. Exod. xxvi. 31, &c. x ‖ Mt. L. ch. i. 10 al. Isa. xlviii. 21. Ezek. xiv. 4. y ‖ Mt. ref. z see Ezek. i 27. b Tit. ii. 8 only. 4 Kings ii. 7. ἐναντ., ch. vi. 48 ref. c Matt. xxvi. 58 ref. d — Matt. xiv. 33. e Matt. xxvi. 58 ref. f here only.

om 1st μου AEFGKΠΓΔ 1. 69 Eus Thl. om 2nd ο θεος μου B Iren-gr. rec με bef εγκατελιπες (*from* ‖ *Mt*), with AC rel lat-*k* *n* goth: txt B(D)L vulg lat-*ff*$_2$ copt Iren-gr Eus.

35. παρεστωτων DU 33: εστηκοτων B: εκει εστηκοτων (‖ *Mt*) A: txt C P(Tischdf) rel. (παρεσ[ ] X.) om ακουσαντες C. rec ιδου, with AP rel: οτι ιδου K al: οτι (‖ *Mt*) C al arm: om D gat(with tol) lat-*e k* Syr: txt BFLUΔ 1. 33. 69. (X def.) aft φωνει ins ουτος (‖ *Mt*) D lat-*e ff*$_2$.

36. for δρ. δε, και δραμων D 1 2-pe lat-*e ff*$_2$ (æth).—κ. δρ. πλησας σπ. οξ. επιθεις κ. D (om επ. κ. D-lat, simly 2-pe): κ. δραμοντες εγεμισαν σπ. οξ. κ. περιθεντες κ. εποτιζον αυ. λεγοντες 13. 69. 124. 346. rec (for τις) εἷς (*see* ‖ *Mt*), with ACDP rel vulg lat-*e ff*$_2$ goth: txt BLΔ æth. rec ins και bef γεμισας, with ACDP Δ(sic) rel vulg Syr goth æth arm: om BL lat-*e ff*$_2$ syr copt. rec aft περιθεις ins τε (*see* ‖ *Mt, where* τε *follows* πλησας), with ACP rel vulg syrr æth arm: om BDL 1. 33. 69 copt goth. αφες DV 1. 69 lat-*c i* (goth) arm-zoh.

38. aft δυο ins μερη D lat-*c*. [απ' so BDL X(appy) 69.]

39. for εξ εν. αυτ., εκει D 2-pe lat-(*i* ?) *n q* Orig-lat. rec aft ουτως ins εραξας (*explanatory gloss on* ουτως), with AC rel vulg lat-*c ff*$_2$ Orig-lat: om BL copt.—ουτως αυτον εραξαντα και εξεπνευσεν *sic eum exclamasse et expirasse* D. rec ο ανθρωπος bef ουτος (‖ *Lu*), with AC rel am(with fuld ing prag tol) syr arm: txt BDLΔ 33 em lat-*c ff*$_2$ *k n q* Syr copt goth æth Orig-lat. θεου bef ην BLΓΔ vulg lat-*n* (copt ?) æth; bef υιος D 2-pe lat-*k q*. (X defective.)

40. om ην BL$\aleph$ am(with tol prag). om 2nd και C^{3}DGUΓ 1. 33. 69 vulg syr copt goth arm. (X def.) om 1st η D. om 2nd η D F^1(Wtst) 33. 69 arm. rec ins του bef ιακωβου, with A rel: om BCKLUΔ. rec (for ιωσητος) ιωση, with AC rel syrr goth arm: *joseph* vulg lat-*c ff*$_2$ *g*$_{1,2}$ *l q* D-lat æth Aug: ιωσηβος Δ^1: ιωσητος 1: txt BDL 33. 69 lat-*k n* copt Jer. (X def.)—ins η bef ιωσ. B.

33.] κ. οἱ συνεστ.—see notes on Lk.

33—37.] SUPERNATURAL DARKNESS. LAST WORDS, AND DEATH OF JESUS. Mt. xxvii. 45—50. Lk. xxiii. 44—46. Jn. xix. 28—30. Our account is nearly verbally the same with Mt. **34.**] ἐλωΐ, the Syro-chaldaic form, answering to ἠλί in Matt. Meyer argues that the words in Mt. must have been those actually spoken by our Lord, owing to the taunt, that He *called for Elias*. **36.**] On the difference in Mt., see notes there.

38—41.] SIGNS FOLLOWING HIS DEATH. Mt. xxvii. 51—56. Lk. xxiii. 45, 47—49. Omitted by Jn. See notes on Mt.

39.] ὁ παρ. ἐξ ἐναν. αὐτ.—a minute mark of accuracy, so common in Mk. οὕτως —οὕτω δεισιωτικῶς, Thl. There was something in the manner of this last cry so unusual and superhuman, that the Centurion (see on Mt.) was convinced that He must have been *that Person*, whom He was accused as having declared Himself to be. Observe the Latin κεντυρίων = ἑκα-

ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ [s] διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ [h] συναναβᾶσαι αὐτῷ εἰς Ἰερουσόλυμα.

[42] Καὶ ἤδη [i] ὀψίας [i] γενομένης, [k] ἐπεὶ ἦν [l] παρασκευή, ὅ ἐστι [m] προσάββατον, [43] ἐλθὼν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, [n] εὐσχήμων [o] βουλευτής, ὃς καὶ αὐτὸς ἦν [p] προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, [q] τολμήσας εἰσῆλθεν πρὸς Πιλάτον καὶ [r] ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. [44] ὁ δὲ Πιλάτος ἐθαύμασεν [t] εἰ ἤδη τέθνηκεν· καὶ προσκαλεσάμενος τὸν [t] κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ [u] πάλαι ἀπέθανεν· [o]

..τον ησου H. ΑΕCDE GKLM SUVX ΓΔ 1. 33. 69.

s Matt. xx. 28 reff.
h Acts xiii. 31 only. 2 Chron. xviii. 2.
i ch. iv. 35 reff.
k — i J. Matt. xviii. 32. Luke i. 24 al. vide note.
l Matt. xxvii. 62 reff
m here only †. Judith viii. 6 only.
n — Acts xiii. 50. xvii. 12. 1 Cor. vii. 35 (xii. 24) only. Prov. xi. 25 (only f).
o L. only. Job iii. 14. xxi. 17 only.
p — Luke ii. 25, 38. xii. 36. Acts xxiii. 21 al. Ps. liv. 8.
q Matt. xxii. 46 reff.
r ver. 39 only †.
s 2 Macc. iv. 2.
t = 2 Cor. v. 14. constr., see Gen. xxvi. 11. 1 John iii. 13.
u ver. 6. Matt. xiv. 7. xxii. 19 (Matt. xi. 21 reff.) only.

41. om *αι* ACLΔℵ vulg lat-$g_{1.2}$ *l* goth. om 1st *και* (*homœotel*) B (X ?) 33 lat-*c* ff_2 *k q* Syr copt æth arm. *ηκολουθησαν* D. om *και διηκ. αυτω* (*homœotel*) CDΔ lat-*a* Thl. for *αλλαι, στεραι* A.

42. *επειδη* A. *προς σαββατον* AB^2EGL U(Treg) VΓ: *πριν σαββατον* D: *ante sabbatum* vulg lat-ff_2 syrr copt arm(appy): *primus sabbatorum* goth: *tempore initii sabbati* æth: txt B'C rel. (X def.)

43. rec (for *ελθων*) *ηλθεν*, with D rel vulg lat-*c* ff_2 syrr æth: txt ABCKLMUΓΔ 1. 33. 69 copt goth arm Thdrt. om *ο* D al. *ην* bef *και αυτος* D 2-po lat-*c* ff_2 *k a q*. for *εισηλθεν, ηλθεν* D. ins *τον* bef *πιλατον* BLΔ 33. for *σωμα, πτωμα* D æth.

44. *εθαυμαζεν* D vulg lat-*c*. for *παλαι, ηδη* (*repetition of ηδη above*) BD vulg lat-*c* ff_2 *l* syr-jer copt goth æth arm Thl. for *απεθανεν, τεθνηκει* D 6-pe.

τόνταρχος in || Mt. Lk. **40, 41.**] *τοῦ μικροῦ*—either in age, or in stature, so distinguished, hardly, at the time of this Gospel being written, from James the son of Zebedee, but more probably from James the brother of the Lord, the bishop of Jerusalem: see Prolegg. to Ep. of James, § i. 8. This Mary is the wife of Alphæus or Clopas; see Jn. xix. 25. *Σαλώμη* = *ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου*, Mt.: our Evangelist mentions that they had accompanied Him to Jerusalem;—and we may observe a curious variation of the wording, in *ἠκολούθουν αὐτῷ ὅτε ἦν ἐν τῇ Γ.*, and *ἠκολούθησαν τῷ Ἰ. ἀπὸ τῆς Γ.*—the *former* rendering necessary the additional clause, *εἰ συναναβᾶσαι κ.τ.λ.*

42 — 47.] JOSEPH OF ARIMATHÆA BEGS, AND BURIES, THE BODY OF JESUS. Mt. xxvii. 57—61. Lk. xxiii. 50—56. Jn. xix. 38—42. For all notes on the substance of the common narrative, see Mt.

42. παρασκ., ὅ ἐστι προσάβ.] The Friday afternoon (*ἡ παρασκ.*, "the name by which Friday is now generally known in Asia and Greece." Wordsw.) before *sunset*, at which time the Sabbath would begin, and the taking down, &c. *would be unlawful*. The three Evangelists do not imply that this *παρασκ.* had any thing *especial* in it, as Jn. does, ver. 31. It is very remarkable, that *ἐπεί* occurs only here in this Gospel, but is found in the corresponding clause of Jn., ver. 31, shewing perhaps in this place a *community of source* in two accounts otherwise so essentially distinct. **43.**] *ἐλθών*, or *ἦλθεν*, is common to Mt., Mk., and Jn., but in different connexion—see on Mt. *εὐσχήμων*—probably in its later sense of **noble**, 'honourable,' i. e. in *station*. But Meyer supposes it rather to refer to something noble in the character or appearance of Joseph. *βουλευτής*, a member of the Sanhedrim;—see Lk. ver. 51. *προσδ. τ. β. τ. θ.*, common to Mk. and Lk. *τολμήσας εἰς.*] characteristic of Mk.'s narrative. On the change of mind produced in Joseph and in Nicodemus by the crucifixion, see note, John xix. 39. **44.**] There is no inconsistency, or but a very trifling one, with the order in Jn., ver. 31, *to break their legs and take them down*. The circumstances related there *had taken place*, but no *report of them had been made* to Pilate. And the Body of the Lord had not been taken down, for some reason which does not appear, but which we can easily guess;—if Joseph had declared to the soldiers his

ABCDE GKLM SUVX ΓΔΛ 33. 69.

v — ch. v. 43. Acts ix. 24.
w 2 Pet. i. 3, 4 only. Gen. xxx. 20.
x Matt. xxiv. 28. ch. vi. 29. (‖ Mt. v. r.) Rev. xi. 8, 9 only. Judg. xiv. 8.
y ch. xiv. 51 reff.
z ver. 36 reff.
a here only. 1 Kings xxi. 9 only.
b — here (Acts xxiv. 27. xxv. 9) only.
c ‖ Mt. only. Isa. xxii. 16. li. 1.
d ‖ Mt. only†.
e ‖ Mt. ch. xvi. 3 only.
f Acts xxv. 13.

45 καὶ [v] γνοὺς ἀπὸ τοῦ [c] κεντυρίωνος, [w] ἐδωρήσατο τὸ [x] πτῶμα τῷ Ἰωσήφ. 46 καὶ ἀγοράσας [y] σινδόνα, [z] καθ- ελὼν αὐτὸν [a] ἐνείλησεν τῇ [y] σινδόνι. καὶ [b] κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν [c] λελατομημένον ἐκ πέτρας, καὶ [d] προσεκύλισεν λίθον ἐπὶ τὴν [e] θύραν τοῦ [e] μνημείου. 47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσῆτος ἐθεώρουν ποῦ τεθεῖται.

XVI. 1 Καὶ [f] διαγενομένου τοῦ σαββάτου Μαρία ἡ

45. for απο, παρα D 1. rec σωμα (*repetition of above: or as Mey, as a worthier word*), with AC rel vulg lat-*c* copt: txt B D-gr L. add αυτου D lat-*q* Syr. for ιωσηφ, ιωση B.

46. ο δε ιωσ. D al vulg lat-*c l* Syr syr-marg syr-jer arm. rec ins και bef καθελων, with AC rel vulg syrr goth æth arm: om BDL lat-*a* copt. for καθελων, λαβων D. ins εν bef σινδ. 1 lat-*ff*$_2$: εις την σινδονα D. for κατεθηκεν, εθηκεν (*from* ‖ *Mt Lu Jn*) BC^{3}DL 1. 33. 69: καθηκεν A: κατεθηκαν K: κατεθεικεν Γ al: txt C^1 rel. αυτο AM goth. ins τω bef μνημειω D: εν μνηματι R. εκ της π. D 1: εν τη π. 69. for προσεκυλισεν, προσκυλισας D 1. at end ins (*see* ‖ *Mt*) και απηλθεν D; απηλθεν G 1.

47. om η bef μαγδ. D. rec om 3rd η, with DL rel: ins ABCGΔ 1. 33. (X def.) rec (for ιωσητος) ιωση, with C rel syrr goth: ιωσηφ A 258 vulg lat-*l* æth: ιακωβου D lat-*ff*$_2$ *q*: ιακωβου κ. ιωσητος μητηρ 69 al syr-jer arm: *jacobi et joseph* lat-*c*: txt BLΔ 1 lat-*k* copt. (*The next ver has given rise to much of the confusion.*) εθεασαντο D; *notaverunt* lat-*c ff*$_2$ *q* D-lat. τον τοπον οπου (*see ch* xvi. 7) D lat-*c ff*$_2$ *q* arm. rec τιθεται (*corrn to more usual*), with E rel: τε. θυτα (*sic*) Δ· txt ABCD 33. 69 vulg lat-*c ff*$_2$ arm, τεθηται L Scr's c.

CHAP. XVI. 1. for διαγ. to σαλωμη, πορευθεισαι merely D lat-*a*: lat-*q* has the passage twice, once as D, the other time as txt: διαγ. τ. σαβ. πορευθεισαι lat-*k*: aft ηγ. ins πορ.

intention of begging the Body, nay, had immediately gone (perhaps with them) to Pilate for that purpose,—and τολμήσας εἰσῆλ. looks like a sudden and unannounced application,—they would have left the Body for him to take down.

ἐθαύμασεν εἰ ἤδη τέθνηκεν—he wondered at the fact thus announced to him of His death having already taken place. See Kühner, Gram. ii. p. 481, and the examples there adduced, which make this clear, e. g. Demosth. p. 24. 23,—*θαυμάζω, εἰ Λακεδαιμονίοις μὲν πότε . . . ἀντήρατε, νυνὶ δ' ὀκνεῖτε . . .* 45. ἐδωρήσατο] The passage cited (Meyer, De Wette) from Cicero (in Verrem, v. 45) to shew that it was customary to give money on such occasions, is not to the point; 'mortis celeritatem pretio redimere cogebantur parentes' is not said of the body *after death*, but of a fee given to the officer, 'ne diu crucietur.'

46. ἀγορ.] Therefore it was *not the first day of unleavened bread*, which was one of *sabbatical sanctity*; as indeed the whole of this narrative shews, but such expressions as this more strikingly.

καθαιρεῖν is the technical word for taking down bodies from the cross. See the examples in Kypke from Philo and Josephus. So is *κατατιθέναι* for placing bodies in the tomb: cf. ibid. ἐν μνημ.] It is not said, but *implied*, both here and in Lk. and Jn., that the tomb was *his own*—for how should he place the Body there otherwise? The *newness* of the tomb is not mentioned here, but by the other three Evangelists. 47.] M. ἡ Ἰωσῆτος—understand, *mother*; see ver. 40. That she is so called here, and Μαρία ἡ τοῦ Ἰακώβου in the next verse, points to a *difference of origin* in the two accounts here, of the *Crucifixion* and *Resurrection*. The mother of the Lord had in all probability previously departed: see notes on Mt. xxvii. 56 and John xix. 27. Lk. generalizes, and says, *the women who came with Him from Galilee*. Some have understood by M. Ἰωσῆτος or Ἰωσῆ or Ἰωσήφ, the *wife* or *daughter* of Joseph of Arimathæa—some, the *mother of the Lord*: but both unnecessarily, and without proof. The perf. τεθεῖται is to shew that they

Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη
ἠγόρασαν [g] ἀρώματα, ἵνα ἐλθοῦσαι [h] ἀλείψωσιν αὐτόν.
2 καὶ [i] λίαν πρωῒ τῆς [k] μιᾶς [k] σαββάτων ἔρχονται ἐπὶ τὸ
μνημεῖον [l] ἀνατείλαντος τοῦ ἡλίου. 3 καὶ ἔλεγον πρὸς
[m] ἑαυτάς Τίς [n] ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς [o] θύρας
τοῦ [o] μνημείου; 4 καὶ [p] ἀναβλέψασαι θεωροῦσιν ὅτι [q] ἀνα-
κεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. 5 καὶ ἐλ-
θοῦσαι εἰς τὸ μνημεῖον εἶδον [r] νεανίσκον καθήμενον [s] ἐν
τοῖς [s] δεξιοῖς, [t] περιβεβλημένον [u] στολὴν λευκήν· καὶ

g ‖ L. bis. John xix. 40 only. 4 Kings xx. 13.
h Matt. vi. 17 reff.
i w. adv., ch. i. 35.
k ‖ Mt. reff.
l intr., Matt. iv. 16 reff.
m ch. x. 26 reff.
n ‖ Mt. L. only. Gen. xxix. 3, 8, 10. Judith xiii. 9 only.
o ch. xv. 46.
p = Matt. xiv. 19 reff.
q here only †. Sir. xxxvii.
r Matt. xix. 20, 22 reff.
s here only. see Eph. i. 20 al.
t Matt. vii. 24, 31 reff. ch. xiv. 51 al.
u ch. xii. 38 reff.

3 Ald. (ἀνεκύλ. vat. &c.) only

syr-jer arm. (πορ. is simly insd elsw.) om του bef σαββ. C² 33. om ελθουσαι D lat-*c ff*₂. αυτον bef αλειψωσιν D lat-*c ff*₂ *k* ℵ *q*ₒₘₑ.

2. ερχονται πρωι μιας σαββατου D: om λιαν also lat-*c k* ℵ Syr arm: τη μια των σ. LΔ copt Eus: της μιας των σ. K: μια των σ. B 1: τη μια σαβ. 33: txt AC rel Dion-alex. ανατελλοντος D lat-*c* ℵ *q* Nyss Tich$_{expr}$ Aug.

3. εαυτους D lat-*c*. ημιν bef απος. D 2-pe lat-*c ff*₂ *k* ℵ *q*. (αποκαλυψει D¹.) for εκ, απο CD 69 vulg lat-*c ff*₂ *l* goth Eus Nyssen Sev.

4. ην γαρ μεγ. σφ. κ. ερχονται κ. ευρισκουσιν αποκεκυλισμενον τον λ. D 2-pe lat-*c ff*₂ ℵ Eus: simly syr-jer.—rec αποκεκυλισται (*repetition from above: see also* ‖ *Lu*), with AC rel: txt BL.

5. rec εισελθουσαι (*from* ‖ *Lu*), with ACD rel: txt B 127. νεανισκον bef

came up after the burial had taken place; the pres. (τίθεται, rec.) would imply that they were present at the entombment. So Meyer.

CHAP. XVI. 1—8.] THE WOMEN, COMING TO THE SEPULCHRE, ARE APPRISED OF HIS RESURRECTION. Mt. xxviii. 1—10. Lk. xxiv. 1—12. Jn. xx. 1—10. On the general difficulties of this portion of the Gospels, and my view respecting them, see notes on Mt.

1. διαγ. τ. σαβ.] It was strictly *when the Sabbath was ended*, i. e. at sunset, that they bought the spices. Lk. xxiii. 55, places it on the evening *before* the Sabbath; a slight but valuable discrepancy, as shewing the independence of the accounts. To suppose *two parties* of women (Greswell) or to take ἠγόρασαν as *pluperfect* (Beza, Grotius, &c.) is equally arbitrary and unwarranted. ἀλείψ.] This had not been done as yet. Nicodemus (John xix. 40) had only wrapped the Body hurriedly in the spices with the linen clothes. 2. ἀνατείλαντος τ. ἡλ.] This does not agree with Mt., τῇ ἐπιφωσκ. εἰς μίαν σαβ.;—Lk., ὄρθρου βαθέως; or Jn., σκοτίας ἔτι οὔσης:—nor indeed with λίαν πρωῒ of our narrative itself. If the sun was up, it would be between 6 and 7 o'clock; which in the East especially, where even public business was transacted *very early*, could not be so called. The reading of D, ἀνατείλαντος, would not help us much, as it was evidently *some time before sunrise*. Even Greswell virtually acknowledges a difficulty here. 3, 4.] It had been rolled away by an angel, Mt. ἦν γὰρ μέγ. σφ. is stated as a reason why *they could see that it was rolled away on looking up*, possibly at some distance. This explanation is according to Mk.'s manner of describing minute circumstantial incidents; but to refer this clause back as the *reason why* they questioned who should remove the stone, is not only harsh, but inconsistent with the usage of this Gospel. 5.] In Mt.—an *angel*, sitting on the stone which he had rolled away. Here he is described *as he appeared*, and we are left to infer *what* he was. In Lk.,—*two angels* ἐπίστησαν αὐταῖς in the tomb. The incident to which these accounts point, must be distinct from that related Jn. xx. 11, which was *after Mary Magdalene returned from the city*. It is not worth while to detail the attempts which have been made to reconcile these various reports of the incident: they present curious examples of the ingenuity, and (probably unconscious) disingenuousness, of the Harmonists. I may mention that Greswell supposes the angels in Mt. and Mk. to be distinct, and accounts for the ἐξεθαμβήθησαν in our text thus: 'After seeing one angel *without* already, they were probably less pre-

v here bis & ch. ix. 18. xiv. 33 only†. Ser. xxx. 9 only.
w 1 Mt. L. Acts v. 30 al. fr.
x — Matt. xiv. 22 refl.
y — here only. Job xviii. 20.
z 1 Cor. ii. 8. 2 Cor. vii. 16. Eph. vi. 5. Phil. ii. 12 only. Exod. xv. 16.
a ch. v. 42. Luke v. 26. Acts iii. 10. x. 10. xi. 5. xxii. 17 only. Deut. xxviii. 28.

ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. 7 ἀλλὰ ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. 8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν δὲ αὐτὰς τρόμος καὶ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

— τρο X ABCDE GKLM SCVPA L. 33. 69.

X τρο μος—

ΚΑΤΑ ΜΑΡΚΟΝ.

ειδον D 2-pe. for εξεθαμβηθησαν, εθαυβησαν D.

6. for ο δε, και D lat-c ff_2 n. αυτοις D-gr. add ο αγγελος D lat-ff_2. for εκθ., φοβεισθε D Eus. ins τον bef ιησ. D. om τον ναζ. D. for ιδε ο τοπος, ειδατε εκει τον τοπον αυτου D, simly 2-pe lat-c ff_2 n q.

7. [αλλα, so AB^{1}CDGKLΔ 33.] ins και bef ειπατε C^1(appy) D 33 prag(with mt) lat-k goth. ιδου, προαγω . . . . εκει με . . . . ειρηκα υμιν D.

8. rec aft εξελθουσαι ins ταχυ (*from* || *Mt*), with E: om ABCD rel vulg lat-a^2 c ff_2 syrr syr-jer copt goth æth arm Thl. for δε, γαρ BD vulg lat-a^2 c ff_2 k l Syr copt æth arm: txt AC rel syr goth. (X defective.) for τρομος, φοβος D. ειπαν D.

SUBSCRIPTION (aft εφοβουντο γαρ). κατα μαρκον B: ευαγγ. κατα μαρκ. arm-old-mss.

THE SUPPLEMENTARY PASSAGE appears to have been added by another hand in very early times. The external testimonies (I.) for and (II.) against it are as follows.

I. (1) It is contained in ACD rel vulg lat-a^2 c ff_2 $g_{1.2}$ l n q Syr syr-cu[recommences at τ. πιστ. ver. 17] syr syr-jer copt goth æth arm-recent-mss. (2) It is cited by Iren. (iii. 10. 6, p. 188 [gr in Cramer's addenda]: *In fine autem evangelii ait Marcus: Et quidem dominus Jesus, postquam locutus est eis, receptus est in caelos, et sedet ad dexteram Dei*), Hippol., Celsus (perhaps), Synops., Cæs., Jac-nisib, Cyr-jer, Damasc., Phot., Thl., Ambr., Aug., Greg., Cassian. Nestorius (in Cyril, vi. 46) quotes ver. 20.

II. (1) It is omd in BN lat-k arm-old-mss. After the subscription in B the remaining greater portion of the column and the whole of the next to the end of the page are left vacant. There is no other instance of this in the whole N.T. portion of the ms, the next book in every other instance beginning on the next column. Some of the old mss of arm add it, but with the subscr above and a separate title ευαγγ. κ. μαρκ.

pared than before to see another so soon after *within*' (Dissert. vol. iii. p. 187).

6.] From the ἴδετε of Mt. I should be inclined to think that his is the strictly accurate account. This word implies that the angel accompanied the women into the tomb; and if so, an imperfect narrative like that in the text might easily describe his whole appearance as taking place within. 7.] ἀλλά breaks off the discourse and turns to a new matter—**But now rather** do ye . . . καὶ τῷ Π.] It is hardly perhaps likely that the *denial of Peter* was the ground of this message, though it is difficult not to connect the two in the mind. The mention of him here is probably merely official—as the 'primus inter pares.' We cannot say that others of the Apostles may not have denied their Master besides Peter. It must not be concluded from this that we have a trace of Peter's hand in the narrative. 8.] The idea of our narrative here is, that the women *fled* in terror from the sepulchre, and *did not deliver the message at the time*,—for they were afraid. All attempts to reconcile this with the other Gospels are futile. It is a manifest evidence that our narrative is here suddenly broken off, and (perhaps?) that no more information about the women was in the possession of its author. The subsequent verses are quite disconnected from this; and contain the

ℵCDEG KLMS UVXΓΔ 33. 69.

9 Ἀναστὰς δὲ πρωῒ [b] πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

[b] here only. (elsw. μίᾳ, ver. 2 al.) see Gen. viii. 5.

(2) L thus proceeds: φέρεταί που ταῦτα + πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν πέτρον συντόμως ἐξήγγειλαν· μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ ἰησοῦς, ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα· τῆς αἰωνίου σωτηρίας + [so far syr-marg and 274 agree] ἔστι δὲ καὶ ταῦτα φερόμενα μετὰ τὸ ἐφοβοῦντο γάρ + ἀναστὰς δέ &c. 22 has it thus: ἐφοβοῦντο γάρ + τέλος· then *in red*, ἐν τισι τῶν ἀντιγράφων ἕως ὧδε πληροῦται ὁ εὐαγγελιστής· ἐν πολλοῖς δὲ καὶ ταῦτα φέρεται· ἀναστὰς δέ &c. 20. 300 have, ἐντεῦθεν ἕως τοῦ τέλους ἐν τισι τῶν ἀντιγράφων οὐ κεῖται· ἐν δὲ τοῖς ἀρχαίοις πάντα ἀπαράλειπτα κεῖται. 23. 34-9. 41 have this scholion of Severus of Antioch: ἐν μὲν οὖν τοῖς ἀκριβεστέροις ἀντιγράφοις τὸ κατὰ μάρκον εὐαγγέλιον μέχρι τοῦ ἐφοβοῦντο γὰρ ἔχει τὸ τέλος. ἐν δέ τισι προσκεῖται καὶ ταῦτα· ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου ἐφάνη πρῶτον μαρίᾳ τῇ μαγδαληνῇ ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια· τοῦτο δὲ ἐναντίωσίν τινα δοκεῖ ἔχειν πρὸς τὰ ἔμπροσθεν εἰρήμενα. 24 has, παρὰ πλείστοις ἀντιγράφοις οὐ κεῖνται ἐν τῷ παρόντι εὐαγγελίῳ ὡς νόθα νομίσαντες αὐτὰ εἶναι· ἀλλ' ἡμεῖς ἐξ ἀκριβῶν ἀντιγράφων ἐν πλείστοις εὑρόντες αὐτὰ καὶ κατὰ τὸ παλαιστιναῖον εὐαγγέλιον μάρκου ὡς ἔχει ἡ ἀλήθεια συντεθείκαμεν καὶ τὴν ἐν αὐτῷ ἐπιφερομένην δεσποτικὴν ἀνάστασιν μετὰ τὸ ἐφοβ. γάρ. Similar scholia are given in 36-7-8. 40. 108-29-37-8-43-81-6-95-9. 210-21-2. 374. In 1. 206-9, we have, ἐν τισι μὲν τῶν ἀντιγράφων ἕως ὧδε πληροῦται ὁ εὐαγγελιστής, ἕως οὗ καὶ εὐσέβιος ὁ παμφίλου ἐκανόνισεν· ἐν ἄλλοις δὲ ταῦτα φέρεται· ἀναστὰς δέ &c.

(3) In ALUΓΔ al_{rm}, am fuld ing^2, the numbers of Euseb. and Ammon. are not attached beyond ver 8. In many mss the passage is insd with an asterisk.

(4) Clem-rom, Justin, Clem-alex take no notice of it. Eus. states that it is *wanted in many mss*: ἐν τούτῳ [ἐφοβ. γάρ] σχεδὸν ἐν ἅπασι τοῖς ἀντιγράφοις τοῦ κατὰ μάρκον εὐαγγελίου περιγέγραπται τὸ τέλος, and he calls these τὰ ἀκριβῆ τῶν ἀντιγράφων —Ad Marin. Quæst. 1. See the whole quoted in Davidson's Introd. I. 164. Sev, Vict-ant, Greg-nyss(or Hesych of Jerus), Jer(ad Hedib. *omnes Græciæ libros pæne hoc capitulum in fine non habere*), Euthym say that it is wanting in the *greater number*, or, in the *more accurate*.

III. It would thus appear that while the passage was appended as early as the time of Irenæus, *it was still absent from the majority of codices* as late as Jerome's day. The legitimate inference is that *it was placed as a completion of the Gospel soon after the apostolic period*,—the Gospel itself having been, for some reason unknown to us, left incomplete. The most probable supposition is, that *the last leaf of the original Gospel* was *torn away*.

IV. The attempt to account for its absence by the hypothesis that it was *erased by reason of its inconsistency with the accounts in the other Gospp.*, is *quite futile*. We have no instances of erasure of portions of the Gospels for any such reason: nor do the fathers who *mention the inconsistency* (Greg-nyss, Vict-ant, Sev-ant, Jer), allege such erasure to have been made: nor, had it been made, *need it have included the whole passage*. The inconsistency itself is a valuable testimony to the antiquity of the fragment, as having been composed from *independent testimony*, and *not from the other Gospels*.

V. The *internal evidence*, which is discussed in the notes, will be found to preponderate vastly *against the authorship of Mark*.

9. for ἐφανη πρωτον, ἐφανερωσεν πρωτοις D-gr. om τῃ D. for αφ', παρ' C^1DL 33: txt AC^2 rel Eus.

substance of their author's information respecting the other appearances of the Lord.

9—20.] APPEARANCES OF JESUS AFTER HIS RESURRECTION: HIS ASCENSION. An addition to the narrative of a compendious and supplementary character, bearing traces of *another hand* from that which has shaped the diction and construction of the rest of the Gospel. The reasons for and against this inference will be found in the var. readd. and the course of this note, and a general statement of them at the end of it. 9.] πρώτῃ σαββάτου = μίᾳ σαββάτων ver. 2, and is remarkable as occurring so soon after it (see Lk. xviii. 12). ἀφ' ἧς ἐκ.....] This notice, coming so late, *after the mention of Mary Magdalene in ver.* 1, is remarkable. The instances quoted by De Wette to shew that the unexpected introduction of no-

10 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις, [c] πενθοῦσιν καὶ [c] κλαίουσιν. 11 κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ [d] ἐθεάθη ὑπ' αὐτῆς [e] ἠπίστησαν. 12 μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν [f] ἐφανερώθη ἐν ἑτέρᾳ [g] μορφῇ, πορευομένοις εἰς ἀγρόν. 13 κἀκεῖνοι [h] ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις [i] ἐπίστευσαν. 14 [k] ὕστερον [l] ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα [f] ἐφανερώθη, καὶ [m] ὠνείδισεν τὴν [n] ἀπιστίαν αὐτῶν καὶ [o] σκληροκαρδίαν, ὅτι τοῖς [p] θεασαμένοις αὐτὸν [q] ἐγηγερμένον οὐκ [i] ἐπίστευσαν. 15 καὶ εἶπεν αὐτοῖς Πορευ- H σκλη-ρωσαν ACDEG HKLMS UVXΓΔ 1. 33. cl.

c Luke vi. 25. James iv. 9. Rev. xviii. 11, 15, 19. Neh. i. 4.
d pass., Matt. vi. 1. xxiii. 5 only ‡. w. ὑπό, here only. (trans., ver. 14 al. fr.)
e ver. 16. Luke xxiv. 11, 41. Acts xxviii. 24. Rom. iii. 3. 2 Tim. ii. 13 only †. Wisd. i. 2 al.
f constr., John xxi. 1 reff.
g Phil. ii. 6, 7 only. Isa. xliv. 13.
h = Matt. xxv. 25 al. i = John v. 46. Acts viii 12. Gen. xv. 6. k = Matt. iv. 2 reff. l Mk., here (cb. v. 40 v. r.) only. = Matt. xxii. 10, 11 reff. m constr., here only. Wisd. ii. 12. acc. pers., Matt. xi. 20 al. n Matt. xiii. 58 reff. o cb. x. 5. Matt. xix. 8 only. Deut. x. 16. Sir. xvi. 10 only. (-όω, Ezek. iii. 7.) p Mark, ver. 11 only. Luke xxiii. 55 reff. q ver. 6 al. fr.

10. aft εκεινη ins δε C[1] lat-c ff$_2$ q arm. ins αυτοις bef τοις D.
11. εκεινοι δε C[1] D^2(appy) copt: *at illi* lat-c ff$_2$ q: εκεινοι LU. aft ηπιστησαν ins και ουκ επιστευσαν αυτη D.
12. ins και bef μετα δε D[1].
14. aft υστερον ins δε AD 1 lat-c g$_1$ ᵴ o q Syr syr-w-ast copt (æth). aft εγηγερμενον ins εκ νεκρων AC[1]XΔ 1. 33. 69 syr arm: om C[3]D rel vulg lat-c ff$_2$ Syr copt æth.

tices contained in the other Gospels is in Mk.'s manner, do not seem to me to apply here. This verse agrees with Jn. xx. 1 ff. but is unconnected with the former narrative in this chapter.

10.] **ἐκεῖνος** is *no where found used absolutely* by Mk.—but *always emphatically* (see ch. iv. 11; vii. 15, 20; xiv. 21); whereas here and ver. 11 it is absolutely used (not in vv. 13 b and 20, where it is emphatical). **πορευθ.**] This word, *never used by Mk.*, is *three times contained in this passage* (vv. 12, 15).

τοῖς μετ' αὐτοῦ γεν., though found in the Acts (xx. 18), *never occurs in the Gospels*: nor does the word *μαθηταί* in this passage. 11.] See Jn. xx. 18: Lk. xxiv. 11. **ἐθεάθη ὑπ' αὐτῆς** is a construction only found here in N. T., and *θεάομαι* (which occurs again ver. 14) is not used by Mk. **ἀπιστέω** is only used in ver. 16 and Lk. xxiv. 11, 41, throughout the Gospels. 12.] **μετὰ ταῦτα** is *not found in Mk.*, though many opportunities occurred for using it. This verse epitomizes the events on the journey to Emmaus, Lk. xxiv. 13—35. **περιπατοῦσιν ἐφανερώθη**, though in *general* accord with Luke's narrative, is not accurate in detail. It was not *as they walked*, but *as they sat at meat* that He was manifested to them. **ἐν ἑτέρᾳ μορφῇ**—a slight difference from Lk. xxiv. 15, 16, which relates the reason why they did not know Him to be, that *their eyes were holden*, his being *in his usual form* being declared by *αὐτὸς ὁ Ἰησοῦς*: but see notes there. 13.] **κἀκεῖνοι**—as Mary Magdalene had done before. **τοῖς λοιποῖς**—supply *τοῖς μετ' αὐτοῦ γενομένοις*. **οὐδὲ ἐκείνοις ἐπίστευσαν**—not consistent with Lk. xxiv. 33, 34. Here again the Harmonists have used every kind of distortion of the plain meaning of words to reconcile the two accounts; assuming that some believed and some doubted, that they first doubted and then believed; or, according to Bengel, first believed and then doubted.

14.] The following narrative, evidently intended by its author to represent what took place *at one and the same time*, joins together in one, at least *four* appearances of the Lord: (1) that related in this verse and Lk. xxiv. 36—49; (2) that on the mountain in Galilee (Matt. xxviii. 16—20), when the words in ver. 15 were spoken; (3) some unrecorded appearance when the rest of these words (vv. 16—18) were spoken,—unless we consider the whole to have been said on the mountain in Galilee; and (4) the appearance which terminated with the Ascension. The latter part of this ver. 14 appears to be an epitome of what our Lord said to them on several occasions—see Lk. xxiv. 25, 38; Jn. xx. 27; Mt. xxviii. 17.

15.] **τὸν κόσμον ἅπαντα** = *πάντα τὰ ἔθνη*, Mt. xxviii. 19: see note there. **κηρύσσειν τὸ εὐαγγέλιον**, without the addition of *τῆς βασιλείας* (Mt.) or *τοῦ θεοῦ* (Mk. i. 14 only, Lk.), is in *Mk.'s*

θέντες εἰς τὸν [r] κόσμον [r] ἅπαντα κηρύξατε τὸ εὐαγγέλιον [s] πάσῃ τῇ [s] κτίσει. 16 ὁ [t] πιστεύσας καὶ βαπτισθεὶς [u] σωθήσεται, ὁ δὲ [u] ἀπιστήσας [v] κατακριθήσεται. 17 [w] σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα [x] παρακολουθήσει· [y] ἐν τῷ [y] ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, [za] γλώσσαις [a] λαλήσουσιν [b] καιναῖς, 18 [c] ὄφεις [d] ἀροῦσιν· κἂν [e] θανάσιμόν τι

r here only. see Col. i. 6. s = Rom. viii. 9, 22. Judith xvi. 14. t abs., ch. xv. 32. Acts ii. 44. xix. 2 al. u ver. 11 reff. & notes. v = 1 Cor. xi. 32. w Matt. xii. 38 reff. x = here only †.

(Luke i. 3 reff.) 2 Macc. viii. 11. Acts, Epp. freq. y of Christ, Mk., here only. Matt. never. Luke x. 17 only. John, ii. 4. x. 46 al. fr. z = Gospp., here only. (ch. vii. 33, 35. Luke i. 64. xvi. 24.) a Acts b = here only. see ch. i. 27. Acts xvii. 19. — ἑτέραις, Acts ii. 4. c Luke x. 19. d = ch. vi. 29. John viii. 59. 1 Macc. ix. 19. e here only.

15. for *αυτοις, προς αυτους* D. om *απαντα* D-gr 225 gat copt. ins *και* bef *κηρυξατε* D lat-*c* syr-w-ob (copt) æth. [Jer cont Pelag says that some mss, principally Greek, add *et illi satisfaciebant dicentes: Seculum istud iniquitatis et incredulitatis substantia* (*sub satana* ms[1]) *est, quæ non sinit per immundos spiritus veram Dei apprehendi virtutem. Idcirco jam nunc revela justitiam tuam.*]

17. *παρακολουθησει* bef *ταυτα* AC[2] 33: *ακολ. τ.* C[1]L. om *καιναις* C[1]L Δ-gr copt arm.

18. ins *και εν ταις χερσιν* bef *οφεις* CLM[2]X Δ-gr 1. 33 syr-cu syr-w-ast copt arm:

manner (see ch. xiii. 10; xiv. 9). It only once occurs in Mt., viz. xxvi. 13.

πάσῃ τῇ κτ.] Not to *men* only, although men only can hear the *preaching* of the Gospel; *all creation* is redeemed by Christ —see Col. i. 15, 23; Rom. viii. 19—23. 'Hominibus, primario, ver. 16, reliquis creaturis, secundario. Sicut maledictio, ita benedictio patet. Creatio per Filium, fundamentum redemtionis et regni,' Bengel in loc. **κτίσις** appears never in the N. T. to be used of *mankind alone*. Bengel's 'reliquis creaturis secundario' may be illustrated in the blessings which Christianity confers on the inferior creatures and the face of the earth by bringing civilization in its wake. By these words *the missionary office is bound upon the Church through all ages, till every part of the earth shall have been evangelized.* 16.] These past participles must be noticed, as carrying on the thought to a time *beyond the work of the preacher*: when **σωθ.** and **κατακρ.** shall take place; and reserving the division of mankind into these two classes, till that day. On **βαπτ.** see note on Mt. xxviii. 19. There is no *και μὴ βαπτ.* in the second clause here. Unbelief—by which is meant the rejection of the Gospel in heart and life, not weakness or doubt as in ver. 14—shall condemn a man, whether *baptized or unbaptized*. And, conversively, it follows that our Lord does not set forth here the *absolute*, but only the *general* necessity of Baptism to salvation; as the Church of England also teaches. But that general necessity extends to all to whom Baptism is *accessible*; and it was well said 'Non privatio Baptismi, sed contemtus, damnat.'

These words cannot be taken, as those in Mt. xxviii. 19, 20, as setting forth the *order* in which faith and baptism must always come; *belief* and *disbelief* are in this verse the great leading subjects, and **πιστεύσας** must on that account stand first. On **ὁ πιστ. σωθ.** compare Acts xvi. 31. This is a solemn declaration of the doctrine of 'salvation by faith,' from the Lord Himself; but such a faith as is expanded, Mt. xxviii. 20, into *διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν* which is its *proper fruits*. **κατακρ.** 'will be *condemned*;' i. e. in the most solemn sense: for the *sin of unbelief*:—for those are now spoken of who *hear* the Gospel preached, and *reject* it. 17.] This promise is *generally* made, without limitation to the first ages of the Church. *Should occasion arise for its fulfilment*, there can be no doubt that it will be made good in our own or any other time. But we must remember that *σημεῖα* are not needed where Christianity is *professed*: nor by missionaries who are backed by the influence of powerful Christian nations. There are credible testimonies of miraculous powers having been exercised in the Church considerably after the Apostles' time. **δαιμ. ἐκβ.**] The Lord Himself has declared how weighty a sign this was, Mt. xii. 28. For fulfilments of the promise, see Acts v. 16; viii. 7; xvi. 18. **γλώσσ. λ. καιν.**] See 1 Cor. xiv. 22: Acts ii. 4 al. On the gift of tongues, see notes at those places.

18.] **ὄφ. ἀρ.** — see Acts xxviii. 3—5. **κἂν θαν. . . . . βλάψῃ**] We

ACEGH KLMSU VΓΔΛ 1. 33. vg.

f Lake iv. 35 (reff.) only. g ch. vi. 5 reff. h and constr., Matt. ix. 18 reff. i here only. k see John iv. 52. j — Acts i. 2, 11, 22. x. 16. 1 Tim. iii. 16. 4 Kings ii. 10. (-λημψιν, Lake ix. 51.) 26 reff. m — Lake ix. 6. 1 John iv. 1. k instr., Matt. v. 1 reff. n ch. i. 28 reff. 1 Matt. xx. 21. o Rom. viii. 28. 1 Cor. xvi. 16. 2 Cor. vi. 1. James ii. 23 only†. Esdr. vii. 2. 1 Macc. xii. 1 only. (-γος, Rom. iii. 6.)

πίωσιν, οὐ μὴ αὐτοὺς [f]βλάψῃ· ἐπὶ [g]ἀῤῥώστους [h]χεῖρας [h]ἐπιθήσουσιν, καὶ [i]καλῶς [i]ἕξουσιν. 19 Ὁ μὲν οὖν κύριος μετὰ τὸ λαλῆσαι αὐτοῖς [j]ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ [k]ἐκάθισεν [l]ἐκ δεξιῶν τοῦ θεοῦ. 20 ἐκεῖνοι δὲ [m]ἐξελθόντες ἐκήρυξαν [n]πανταχοῦ, τοῦ κυρίου [o]συνεργοῦντος καὶ

om A rel vulg lat-c Syr æth Hippol. for *ου μη, ουδεν* C[1]. rec *βλαψει*, with Scr's i : txt AC rel Scr's mss.

19. om *ουν* C[1]L arm. aft *κυριος* ins *ιησους* C[1]KLΔ 1. 33 vulg-ed lat-c *ff*$_2$ *n o* syrr syr-cu copt æth arm Iren-lat : om AC[3] rel am lat-*g*$_1$ Iren-gr.—for *κυρ., ιησ.* H. for *εκ δεξιων, εν δεξια* CΔ.

have no instance of this given in the Acts : but later, there are several stories which, if to be relied on, furnish examples of its fulfilment. Eusebius, H. E. iii. 39, says, . . . *ἕτερον παράδοξον περὶ Ἰοῦστον τὸν ἐπικληθέντα Βαρσαβᾶν γεγονός, ὡς δηλητήριον φάρμακον ἐμπιόντος καὶ μηδὲν ἀηδὲς διὰ τὴν τοῦ κυρίου χάριν ὑπομείναντος.* **ἐπὶ ἀῤῥ.**] *χεῖρας ἐπιθ. ἐπί τινα* is in *Mk.'s manner;* see ch. viii. 25 ; x. 16. There is no mention of the anointing with oil here, as in James v. 14. **19, 20.**] The *μὲν οὖν* is not to be taken here as if there were no *δέ* following :—the *μέν* answers to the *δέ* as in Lk. iii. 18, 19—and the *οὖν* is the connecting link with what went before. *μὲν οὖν, ὁ κύριος,* and *ὁ κύριος Ἰησοῦς,* are alike *foreign to the diction of Mk.,* in speaking of the Lord : we have *ὁ κύριος* in the message (common to all three Gospels) ch. xi. 3—but that manifestly is no example. *μετὰ τὸ λαλ.* can only in fairness mean, '*when He had spoken these words.*' All endeavours of the Harmonists to include in them *οὐ μόνον τοὺς λόγους τούτους, ἀλλὰ πάντας ὅσους ἐλάλησε* (Euthym.) will have no weight with an honest reader, who looks to the *evident sense of his author alone,* and disregards other considerations. That other words *were* spoken, we know; but that *this author intended us to infer that,* surely is not deducible from the text, and is too often allowed in such cases to creep fallaciously in as an inference. We never shall read or comment on Scripture with full profit, till all such subterfuges are abandoned, and the Gospel evidence treated in the clear light of intelligent and honest faith. We have an example of this last in Theophylact's exposition, *ταῦτα δὲ λαλήσας.* **ἀνελ.**] I should hardly say that the author of this fragment necessarily implies an ascension *from the place* where they were then assembled. The whole of these two verses is of a compendious character, and as *ἀνάθ. ἐκ Σ. τ. θ.* must be understood as setting forth a fact not comprehended in the cycle of their observation, but certain in the belief of all Christians, so *ἀνελήμφ.* may very well speak of the *fact* as happening, not necessarily then and there, but (see remarks above) *after these words were spoken;* provided always that these words are recognized as *the last* in the view and information of our Evangelist. I say this not with any harmonistic view, but because the words themselves seem to require it. (See on the Ascension, notes on Lk. xxiv. 51 ff.) **20.**] **ἐξελθόντες**—not, from the chamber where they were assembled (Meyer)—which would not answer to *ἐκήρυξαν πανταχοῦ,* but would require some immediate action of that very day to correspond to it (see Mt. xii. 14);—but used in the more solemn sense of Rom. x. 18 (cited from Ps. xviii. 4 LXX), *εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν* : see reff. **πανταχοῦ**] No inference can be drawn from this word as to the date of the fragment. In Acts ix. 32 Peter is said *διερχόμενον διὰ πάντων κατελθεῖν . . .*:—the expression being only *a general one,* indicating their performance, in their time and degree, of our Lord's words, *εἰς τὸν κόσμον ἅπαντα.* **τοῦ κυρ.**] **The Lord,** i. e. Jesus : see Mt. xxviii. 20 : Heb. ii. 3, 4, which last passage some have absurdly supposed to have been seen and used by our Evangelist. **ἐπακολ.** and **παρακολ.** (ver. 17) are *both foreign to the diction of Mk.,* often as he uses the simple verb.

A few concluding remarks may be added respecting vv. 9—20. (1) For the external evidence, see var. readd. As to its *genuineness as a work of the Evangelist Mk.,* (2) internal evidence is, I think, very weighty *against Mk.'s being the author.* No less than *twenty-one words and*

τὸν [p] λόγον [q] βεβαιοῦντος διὰ τῶν [r] ἐπακολουθούντων σημείων.

p — Luke i. 2 reff.
q here only in gospels. Rom. xv. 8. 1 Cor. i. 6, 8. 2 Cor. i. 21. Col. ii. 7. Heb. ii. 3.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

xiii. 9 only. Ps. xl. 12. cxviii. 28 only. r 1 Tim. v. 10, 24. 1 Pet. ii. 21 only. Job xxxi. 7.

20. Steph adds *αμην*, with C^1 rel am(with gat prag) lat-*c o* copt æth: om AC^2(S ?) 1. 33 vulg-ed(with ing) lat-a^2 *q* syrr syr-cu arm.

SUBSCRIPTION: *ευαγγελιον κατα μαρκον* ACEHLUΓΔ: Treg edits *κατα μαρκον* here on no MS authority, but only by the analogy of B in ver 8. MX have no subscr: GKS al have *το κατα μαρκον* (add *αγιον* G) *ευαγγελιον εξεδοθη* (*δωθη* G) *μετα χρονους ι* (*δεκα* K, *ιβ'* al) *της του χριστου* (*κυριου* G al) *αναληψεως*: al aft numbering the vv &c, add: *εγραφη ρωμαιστι εν ρωμη* (so Syr) or *εν αιγυπτω . . . . . υπηγορευθη υπο πετρου, επεδοθη μαρκω τω ευαγγελιστη, κ. εκηρυχθη εν αλεξανδρεια κ. πασῃ τῃ περιχωρῳ αυτης.*

expressions occur in it (and some of them several times), which are *never elsewhere used* by Mk.,—whose adherence to his own peculiar phrases is remarkable. (3) The inference therefore seems to me to be, that *it is an authentic fragment, placed as a completion of the Gospel in very early times:* by whom written, must of course remain wholly uncertain; but coming to us with very weighty sanction, and having strong claims on our reception and reverence.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΛΟΥΚΑΝ.

I. [1] [a] Ἐπειδήπερ πολλοὶ [b] ἐπεχείρησαν [c] ἀνατάξασθαι [d] διήγησιν περὶ τῶν [e] πεπληροφορημένων ἐν ἡμῖν πραγ-

a here only †. Plat. Protag. p. 357 A.
b Acts ix. 29. xix. 13 only. Esth. ix. 26.
c here only. Eccl. ii. 20 Ald. (ἀνωτ. vat. &c.) (-γεῖσθαι, ch. viii. 59.)
d here only. Heb. ii. 6. Sir. ix. 15. 2 Macc. ii. 32. c Rom. iv. 21. xiv. 5. Col. iv. 12. 2 Tim. iv. 5, 17 only. Eccles. viii. 11
only. (-φορία, Col. ii. 2.)

ABDE FKLM PR[illegible] XΓΔΛΣ 1. 33 &c.

TITLE: εις το κατα λ. ευαγγελιον: Steph το κατα λ. αγιον ευαγγελιον: κατα λουκαν BF: λουκας A^2: om A^1: ις του κ. λ. αγιον ευαγγελιον 69 al: txt ACD𝔎 rel.

CHAP. I. 1—4.] PREFACE TO THEOPHILUS. The peculiar style of this preface,—which is purer Greek than the contents of the Gospel, and also more laboured and formal,—may be accounted for, partly because it is the composition of the Evangelist himself, and not translated from Hebrew sources like the rest, and partly because prefaces, especially when also dedicatory, are usually in a rounded and artificial style. 1. ἐπειδήπερ] This compound, of rare occurrence, is in keeping with the rhetorical style of the preface. See Hartung, Partikellehre, i. p. 342. Valcknaer quotes from Ulpian a similar exordium: *ἐπειδήπερ περὶ τούτου πολλοὶ ἐπεχείρησαν ἀπολογήσασθαι.* πολλοί] Much depends on the meaning of this word, as guiding, or modifying, our opinion on the relation and sources of our Gospel histories. (1) That *the writers of our present Gospels exclusively* cannot be meant, is evident; since, even *supposing Luke to have seen all three Gospels*, one (that of John) was wholly, and another (that of Matthew) was in greater part, the production of an *eye-witness and minister of the word*,—which would leave only *one* for the πολλοί. (2) Apocryphal Gospels *exclusively* cannot be meant: for they would not be '*narrations of matters fully believed among us*,' nor '*delivered by eye-witnesses and ministers of the word*,' a great part of their contents being *excluded* by this very author from his *own* διήγησις. (3) A combination of these two *may* be intended—e. g. of the later sort, *the Gospel according to the Hebrews*,—of the former, *that according to Mark*, but then also how shall we make out the πολλοί? Our present apocryphal Gospels arose far later than any likely date which can be assigned to Luke's Gospel: see Prolegomena to Luke, § iv. (4) I believe the only probable interpretation of the words to be, that many persons, in charge of Churches, or otherwise induced, drew up, here and there, statements (*narratives*, διηγ.) of the *testimony of eye-witnesses* and ὑπηρ. τ. λ. (see below), so far as they themselves had been able to collect them. (I do *not* believe that either the Gospel of Matt. or that of Mark *are to be reckoned* among these; or if they are, that Luke had seen or used them.) That such narratives should not have come down to us, is no matter of surprise: for (1) they would be

μάτων, 2 καθὼς [f] παρέδοσαν ἡμῖν οἱ [g] ἀπ' ἀρχῆς [h] αὐτόπται [f — Mark vii. 13. 1 Cor. xi. 2. Acts vi. 14. xvi. 4. 2 Pet. ii. 21.] καὶ [i] ὑπηρέται γενόμενοι τοῦ [k] λόγου, 3 [l] ἔδοξεν κἀμοὶ

g Matt. xix. 4, 8. John xv. 27. Acts xxvi. 4 al. Isa. xlviii. 16. h here only †. i — Acts xiii. 5. xxvi. 16. 1 Cor. iv. 1. Wisd. vi. 4. k — ch. viii. 12, 18, 15. Mark xvi. 20. Acts vi. 4 al. l constr. dat. & inf., Acts xv. 22, 28, 25 (84 v. r.) only. L. — Esth. i. 19 al.

2. for καθως, καθα D. παριδωσαν AX. γενομενου C.

absorbed by the more complete and sanctioned accounts of our present Evangelists; and (2) Church tradition has preserved very few fragments of authentic information of the apostolic age. It is probable that in almost every Church where an eye-witness preached, his testimony would be taken down, and framed into some διήγησις, more or less complete, of the life and sayings of the Lord. ἐπεχείρησαν] **have undertaken**; or, as E. V., **taken in hand**. This does not necessarily imply the *insufficiency* of such διηγήσεις, as Orig., Ambr., Theophyl., &c. have imagined. Nor is any such failure implied (as Dr. Wordsw.) in Acts xix. 13, where the *aorist* also is used. The failure then was not in the ὀνομάζειν, but in the issue. In Acts ix. 29, the failure is conveyed by the *imperfect* tense, not necessarily by the verb itself. The fact of that failure is indeed implied in Luke's description of his own work—but that, more because *it possessed completeness* (whereas they were fragmentary) than from any difference in kind. ἀνατάξασθαι] **to draw up,—to arrange.** διήγ.] **a setting forth:** and so if in relation to *things past*, **a narration—history.** The word is clearly explained in Plato, Rep. iii. p. 392: ἆρ' οὐ πάντα ὅσα ὑπὸ μυθολόγων ἢ ποιητῶν λέγεται, διήγησις οὖσα τυγχάνει ἢ γεγονότων ἢ ὄντων ἢ μελλόντων; Τί γάρ, ἔφη, ἄλλο; Ἆρα οὖν οὐχὶ ἥτοι ἁπλῇ διηγήσει ἢ διὰ μιμήσεως γιγνομένῃ ἢ δι' ἀμφοτέρων περαίνουσιν; πεπλ.] according to some, '*fulfilled*.' De Wette supports this by the meaning of πληρόω Acts xix. 21; xii. 25, which is beside the purpose. The more likely rendering is that of E. V., **certainly believed**. (Meyer would render it, 'which have *found their completion* among *us*,' i. e. 'us of the apostolic times;' meaning '*Theophilus and himself*,' &c. This, I think, gives too emphatic a sense to ἐν ἡμῖν, which can only mean as ordinarily, '*among us*,' unless accompanied with some qualifying expression. His objection to the ordinary explanation,—that the participle ought, according to it, to be subjective to the πράγματα, surely is of no force.) See reff. and note on 2 Tim. iv. 5, 17. The use of the cognate noun πληροφορία supports this view: see 1 Thess. i. 5; Heb. vi. 11. There does not appear to be any reference to the filling of the sails of a ship, as Dr. Wordsw. The word with its cognates occurs only in a figurative sense, derived from "filling full" without any special reference.

ἡμῖν] **among us Christians**, i. e. you and me, and all members of the Church of Christ—so also the ἡμῖν in ver. 2.

2. καθὼς παρ.] The Apostles, &c., delivered these matters *orally* to the Churches in their teaching (see below on κατηχ.) and others drew up accounts from that catechetical instruction. It appears from this, that Luke *was not aware of any* διήγησις *drawn up by an eye-witness or* ὑπ. τ. λ. *Their* account of these matters was a παράδοσις, *from which* the διηγήσεις were drawn up. *He cannot therefore have seen* (or, having seen, not recognized as such, which is highly improbable) *the Gospel of Matthew*. Compare 1 John i. 1—3. ἀπ' ἀρχῆς] Not, '*from the very beginning*,' i. e. the birth of the Lord, &c., but from the *official beginning*: see Acts i. 21 f. It differs from ἄνωθεν below. αὐτ. κ. ὑπηρ. τοῦ λ.] αὐτ. most probably stands alone: but it may well be taken with τ. λ. (see below.) ὑπηρ.,—see reff.,—**ministering servants**—but in connexion with ἀπ' ἀρχῆς. The fanciful idea of "remiges in navi, sc. ecclesia," cited by Wordsw. from Valckn., is out of the question. ὑπηρέτης had long lost trace of its original derivation, in its more common meaning; and it would be abhorrent from good taste to suppose St. Luke to have used it with so pedantic an allusion. τ. λόγου—not, '*the* Λόγος' (i. e. Christ: so Orig., Athanasius, Cyril, Euthym.), which would be altogether alien from Luke's usage (see on Heb. iv. 12. Bleek, in his recently published posthumous "Erklärung der drei ersten Evv.," Leipz. 1862, also objects to the personal sense as too precise and definite for the rhetorical generalities of St. Luke in this passage)—nor '*the matter*,' so that ὑπ. τ. λ. would signify those who by their labours contributed to bring the matter about, 'qui ipsi interfuerunt rebus, tanquam pars aliqua'—for this is alien

m — 1 Tim. iv. 6. 2 Tim. iii. 10 (Mark xvi. 17) only †. 2 Macc. (viii. 11.) ix. 27 only.
n — Acts xxvi. 5 (Matt. xxvii. 51 ‖ Mk. John iii. 8 al.) only.
o Matt. ii. 8
ref.
p ch. viii. 1. Acts iii. 24. xi. 4. xviii. 24 only †. L.
q Acts xxiii. 26. xxiv. 3. xxvi. 25 only. L. 2 Macc. iv. 12.
r ch. xxiii. 7. 1 Cor. xiii. 12. Jer. v. 5.
s constr., Matt. vii. 2. ch. xii. 40. Rom. iv. 17 al. Winer, § 24. 2. b.
t Acts xviii. 25. xxi. 21, 25. Rom. ii. 8. 1 Cor. xiv. 19. Gal. vi. 6 only †.
u — here (Acts v. 23. 1 Thess. v. 3) only‡. (Prov. viii. 14 al.) (-λώς, Acts xxi. 34. -λῶς, Acts ii. 36.)
v ver. 3 only. 2 Chron. xiii. 10. 1 Chron. xxiv. 10. (-ρος, James ii. 15.)

m παρηκολουθηκότι n ἄνωθεν πᾶσιν o ἀκριβῶς p καθεξῆς σοὶ γράψαι, q κράτιστε Θεόφιλε, 4 ἵνα r ἐπιγνῷς περὶ s ὧν H ἐκ- φιλε- κατηχήθης λόγων τὴν u ἀσφάλειαν.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου [τοῦ] βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας, ἐξ v ἐφημερίας

4. for ων, των D¹.

5. om του BLRΞℵ: ins ACDP rel. BCDXΞ 1. 33. (H def.) rec αυτου, with AC³PR rel vulg-ed(with gat tol) lat-*b e f g₂* syrr copt goth Ambr: αυτο (sic) X: txt BC¹DLΞ 1. 33 am(with bodl em for fuld ing mt) lat-*c ff₂ g₁ l q* Jer Aug Bede. rec ins η bef γυνη, with APR rel: om om το A.

from Luke's usage of ὑπηρ.—see Acts xxvi. 16; but, the word,—'the *word preached*:'—so that ὑπηρέτης τ. λόγ. = διάκονος τ. λόγ. Acts vi. 4. 3. ἔδοξεν κἀμοί] Luke by this classes himself with these πολλοί, and shews that he intended no disparagement nor blame to them, and was going to construct his own history from similar sources. The παρηκ. ἄν. πᾶσιν ἀκρ. which follows, implies however a conscious superiority of his own qualification for the work. There is here no *expressed claim* to inspiration, but at the same time no *disclaimer* of it. [The addition *et spiritui sancto*, after κἀμοί, which is found in 3 lat. mss. and in goth., makes the following clause an absurdity.] παρηκ.] having traced down (by research), and so become accurately acquainted with. The word is used in just this sense by Demosth., περὶ τ. στ., p. 285: ἐκεῖνος ὁ καιρὸς καὶ ἡ ἡμέρα ἐκείνη οὐ μόνον εὕνουν καὶ πλούσιον ἄνδρα ἐκάλει, ἀλλὰ καὶ παρηκολουθηκότα τοῖς πράγμασιν ἐξ ἀρχῆς, καὶ συλλελογισμένον ὀρθῶς τίνος ἕνεκα ταῦτ' ἔπραττεν ὁ Φίλ., καὶ τί βουλόμενος. ἄνωθεν] from the beginning—i. e. as in ver. 5;—as distinguished from those who only wrote of the *official* life of the Lord, or only fragments perhaps of that. καθεξῆς, consecutively: see reff. By this word we must not understand Luke to lay claim to any *especial chronological accuracy* in *writing*;—which indeed is not found in his Gospel. He *traced* the events in order as they happened: but he may have *arranged* them as other considerations led him. The word is of later usage, e. g. by Plutarch, Ælian, &c. The classics have ἐφεξῆς. κράτ. Θεόφ.] It is wholly unknown who this person was. The name was a very common one. The conjectures about him are endless, and entirely without value. It appears that he was a person of dignity (see reff. on κράτιστ.), and a convert to Christianity.

The idea of the name being not a proper, but a *feigned one*, designating 'those who loved God' (found as early as Epiphanius, Hær. ii. 51, p. 429, εἴτουν των Θεοφίλῳ τότε γράφων τοῦτο ἔλεγεν, ἢ παντὶ ἀνθρώπῳ θεὸν ἀγαπῶντι: and adopted again recently by Dr. Wordsworth), is far-fetched and improbable.

4.] ἐπιγνῷς—here in its stricter sense, of acquiring *additional*, more accurate knowledge—see reff. κατηχ.] Theophilus had then been orally instructed in the narratives which form the subject of this Gospel: and Luke's intention in writing it is, that he might have a *more accurate knowledge of these histories*. κατηχήθης—literally, catechised, '*catechetically taught*.' Bleek, h. l., reminds us that this is not St. Luke's own usage of the verb: cf. Acts xxi. 21, 24, where it simply signifies hearing by report. But we may answer that in Acts xviii. 25, where the same construction occurs, this is the most likely sense. λόγων is not to be *rendered* 'things:' *neither it, nor* ῥῆμα, *nor* דָּבָר *ever has this meaning*, as is commonly but erroneously supposed. In all the commonly-cited examples of this, '*things expressed in words*' are meant: here, the histories,—accounts. (See Prolegg. to the Gospels, i. 3.)

5—25.] ANNOUNCEMENT BY GABRIEL OF THE BIRTH OF JOHN. Peculiar to Luke. The style now totally alters and becomes Hebraistic, signifying that the following is translated or compiled from an Aramaic oral narration, or perhaps (from the very distinct character of these two first chapters) *document*. 5.] ἐξ ἐφ. Ἀβ., which was the *eighth* of the *four and twenty courses* of the priests (see ref. 1 Chron.). These courses kept their names

Ἀβιά· καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. 6 ἦσαν δὲ [w] δίκαιοι ἀμφότεροι [x] ἐναντίον τοῦ θεοῦ, [y] πορευόμενοι ἐν πάσαις ταῖς [z] ἐντολαῖς καὶ [za] δικαιώμασιν τοῦ κυρίου [b] ἄμεμπτοι. 7 καὶ οὐκ ἦν αὐτοῖς τέκνον, [c] καθότι ἦν ἡ Ἐλισάβετ [d] στεῖρα, καὶ ἀμφότεροι [e] προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 ἐγένετο δὲ ἐν τῷ [f] ἱερατεύειν αὐτὸν ἐν τῇ [g] τάξει τῆς [h] ἐφημερίας αὐτοῦ [i] ἔναντι τοῦ θεοῦ, 9 [k] κατὰ τὸ [ki] ἔθος τῆς [m] ἱερατείας [n] ἔλαχεν τοῦ [o] θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου. 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ [p] θυμιάματος. 11 ὤφθη

..πασαι τεροι ται H. ABCDE FKLM PRSUV ΧΓΔΑΞ l. 33. 69.

...θυμιασαι F.

...κυριου Ξ.

w Matt. i. 19 reff.
x Mark ii. 12. (ver. 3 v. r.) ch. xx. 26. xxiv. 19. Acts vii. 10. viii. 32 (from Isa. liii. 7) only.
y = Acts ix. 31. 1 Pet. iv. 3. 2 Pet. ii. 10 al. 1 Kings viii. 5.
z Gen. xxvi. 5. Num. xxvi. 13. Deut. iv. 40. vi. 1 al.
za Rom. i. 32. ii. 26. v. 16, 18. viii. 4. Heb ix. 1, 10. Rev. xv. 4. xix. 8 only. Deut. xxx. 16 al.

b Phil. ii. 15. iii. 6. 1 Thess. iii. 13. Heb. viii. 7 only. Gen. xvii. 1. (-τως, 1 Thess. ii. 10.) constr., ch. xxi. 34. Acts xxiii. 10.
c ch. xix. 9. Acts ii. 24, 45 al². L. Lev. xxv. 16 bis only.
d ver. 36. ch. xxiii. 29. Gal. iv. 27 (from Isa. liv. 1) only. Gen. xi. 30.
e = ver. 18. ch. ii. 36 (Matt. iv. 21 | Mk.) only. Gen. xviii. 11. Josh. xxiii. 1.
f here only. Exod. xxviii. 1, 3, 4 al. fr. (-τεία, ver. 9. -τευμα, 1 Pet. ii. 5, 9.)
g Heb. v. 6, 10; vi. 20 and vii. (11 bis) 17 (21 v. r.) from Ps. cix. 4.
h ver. 5 (reff.) only.
i Acts viii. 21 only. Gen. xix. 13 vat. Num. xxxii. 13.
k ch. ii. 42. xxii. 39 only. (2 Macc. xi. 25.)
l as above (k). Acts vi. 14 al⁶. L. only, exc. John xix. 40. Heb. x. 25 †. Wisd. xiv. 16. 1 Macc. x. 89. 2 Macc. xiii. 4 only.
m Heb. vii. 5 only. Exod. xxix. 9 al.
n John xix. 24. Acts i. 17. 2 Pet. i. 1 only. 1 Kings xiv. 47 (w. τοῦ & inf.). Wisd. viii. 19 only.
o here only. Exod. xxx. 7, 8 al. fr. (-αμα, vv. 10, 11. -ατήριον, Heb. ix. 4.)
p here bis. Rev. v. 8. viii. 3, 4. xviii. 13 only. Exod. xxx. 1.

6. rec (for εναντιον) ενωπιον, with AC³DPRΞ rel : txt BC¹X Cyr$_{p}$.

7. rec η ελισ. bef ην, with ACPR rel syrr copt arm : txt BDLXΔΞ 33. 69 latt goth. —om η bef ελ. B 69 ev-y. (F lat-*a* defective.) ησαν bef προβ. D lat-*e*.

8. εναντιον (*corrn*) ACFMXΔ 69 Chr : ενωπιον K : txt BDPR rel.

9. το θυμ. (*sic*) C. for κυριου, θεου C¹ D-gr.

10. rec του λαου bef ην (*corrn of arrangement, which is in the manner of Luke, both in Gosp and Acts*), with AC¹DK 1. 69 vulg-ed(with em gat) lat-*e f g*$_{2}$ syr copt æth arm : ηνπερ λαου 33 : txt BC³PRℵ rel am(with forj fuld ing) lat-*q* goth.

and order, though not their descent, after the captivity. The courses, though called ἐφημερίαι, were of a *week's* duration each: ἀπὸ σαββάτου ἐπὶ σάββατον, Jos. Antt. vii. 14. 7. Meyer observes that if any use is to be made of this note of time to fix the date, our reckoning must be made *backward* from the destruction of the temple, not *forward* from the restoration of the courses by Judas Maccabæus, because it is not certain *what course then began* the new order of things; whereas we have a fixed note for the destruction of the temple, that it was on the 9th of Ab, and the course in waiting was that of Jehoiarib. Comm. ii. p. 194. With the reading κ. γυνὴ αὐτῷ, we must render, **and he had a wife from among . . . .**

Ἐλισ.] The LXX rendering, Exod. vi. 23, of אֱלִישֶׁבַע, the wife of Aaron : signifying, *Deus juramentum*. John was thus of priestly descent by both parents. Cf. Jos. Vit. i. init., ἐμοὶ δὲ γένος ἐστὶν οὐκ ἄσημον, ἀλλ' ἐξ ἱερίων ἄνωθεν καταβεβηκός. ὥςπερ δὴ παρ' ἑκάστους ἄλλη τίς ἐστιν εὐγενείας ὑπόθεσις, οὕτως παρ' ἡμῖν ἡ τῆς ἱερωσύνης μετουσία τεκμήριόν ἐστι γένους λαμπρότητος. **6.**] **πορ. ἐν**, a Hebraism, as also **προβ. ἐν τ. ἡμέραις**, ver. 7, and **ἐγένετο ἐν τῷ ἱερ. . . . . ἔλαχεν**, ver. 8. This last is a construction frequent in Luke. In the phrase **ἐντολαῖς κ. δικαιώμασιν** (see reff.), we must not press any difference between the terms. δικαίωμα, as Bleek remarks, is used of an ordinance of God, laying down what is δίκαιον for men. **προβαίνειν** is only found in the classics in this sense with τὴν or κατὰ τὴν ἡλικίαν, or τῇ ἡλικίᾳ.

9, 10.] **τοῦ θυμιᾶσαι** (not θυμιάσαι). This was the *most honourable office* which was allotted among the priests each day, and the same person could not serve it more than once. On the manner of casting the lots, see Lightfoot in loc. **τοῦ θ. εἰσελθόν = to go in and to burn incense.** The gen. **τοῦ** is in government after the verb ἔλαχε : see Winer, § 44. 4. *a*. This verb commonly governs an accusative, but now and then a genitive : see Kühner, § 521 : and cf. Il. ω. 76. **τὸν ναόν**] **the holy place** : see Heb. ix. 1—6, and Exod. xxx. 7. An account of John Hyrcanus the high-priest having

q Matt. xx. 21, 23 reff.
r Matt. xxiii. 18, &c. reff.
s — Matt. ii. 3. xiv. 26. Gen. xiv. 3.
t Acts (x. 10 v. r.) xix. 17. Rev. xi. 11. Exod. xv. 16. Josh. ii. 9.
u Acts viii. 16. Rom. xv. 8. Gen. xv. 12.
v ch. ii. 7. xxi. 28 only in gospp. Acts xvii. 31 al. epp. passim. Isa. xii. 2.
w — Matt. vi. 7. Acts x. 31. 1 Cor. xiv. 21. Heb. v. 7 only. Ps. iv. 1, 8.
x Ps. ix. 1 al. fr. LXX.
y ch. ii. 37 reff.
z — ver. 57 reff.
a ver. 44. Acts ii. 46. Heb. i. 9, from Ps. xliv. 7. Jude 24 only. LXX, Ps. only, xxix. 5 al.
b Matt. i. 1 reff.
c w. ἐπί, Matt. xviii. 13 reff. see ver. 67.
d Gospp., Luke only, exc. John xx. 30. Acts iv. 19. Rom. iii. 20. 1 John iii. 22 al. 1 Kings iii. 18.
e Levit. x. 9. Num. vi. 3. Judg. xiii. 4 F. al.
f here only. Num. xxviii. 7.
g vv. 41, 67. Acts ii. 4. iv. 8, 31. ix. 17. xiii. 9. see Eph. v. 18.
h Luke only, exc. Matt. xxii. 40. xxvii. 48. John xix. 29. Ps. cxxv. 2.
i — here only.
k Matt. xix. 12. Acts iii. 2. xiv. 8. Gal. i. 15. Ps. xxi. 10. lxx. 6.

δὲ αὐτῷ ἄγγελος κυρίου ἑστὼς [q] ἐκ δεξιῶν τοῦ [r] θυσιαστηρίου τοῦ [p] θυμιάματος. 12 καὶ [s] ἐταράχθη Ζαχαρίας ἰδών, καὶ [t] φόβος [tu] ἐπέπεσεν ἐπ' αὐτόν. 13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος Μὴ φοβοῦ Ζαχαρία, [v] διότι [wx] εἰσηκούσθη [H (ὁτι ὁ— ζαχαρια —P. G γεννησει —ονομα R. Prag Sin ογαλ— ABCDE GHKL MSUV ΧΓΔΛ Prag Sin 1. 33. 69.] ἡ [xy] δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ [z] γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. 14 καὶ ἔσται [a] χαρά σοι καὶ [a] ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ [b] γενέσει αὐτοῦ [c] χαρήσονται. 15 ἔσται γὰρ μέγας [d] ἐνώπιον τοῦ κυρίου, καὶ [e] οἶνον καὶ [ef] σίκερα οὐ μὴ πίῃ, καὶ [g] πνεύματος ἁγίου [gh] πλησθήσεται [i] ἔτι ἐκ [k] κοιλίας [k] μητρὸς αὐτοῦ,

13. και ειπεν D mt lat-*b c e ff*$_2$ Syr. (lat-*a* def.) ζαχαριας R^1 lat-*ff*$_2$ *g*$_2$. for διοτι, οτι C^{1}Δ. om σοι D-gr 1 sah Orig-lat Ambr Aug: ins bef υιον Δ latt syrr copt æth arm Thl.

14. σοι bef χαρα D goth arm. rec γεννησει, with GXΓ 1. 33 (69, e sil) : txt ABCD rel Cyr$_1$.

15. om του ACLΓℵ 1. 33 Tit-bostr Ps-Chr Cyr: ins BD rel copt.

a vision at the time of offering incense occurs Jos. Antt. xiii. 10. 3 : *φασὶ γὰρ ὅτι κατ' ἐκείνην τὴν ἡμέραν καθ' ἣν οἱ παῖδες αὐτοῦ τῷ Κυζικηνῷ συνέβαλον, αὐτὸς ἐν τῷ ναῷ θυμιῶν μόνος, ὢν ὁ ἀρχιερεύς, ἀκούσαι φωνῆς ὡς οἱ παῖδες αὐτοῦ νενικήκασιν ἀρτίως τὸν Ἀντίοχον. καὶ τοῦτο προελθὼν ἐκ τοῦ ναοῦ παντὶ τῷ πλήθει φανερὸν ἐποίησε· καὶ συνέβη οὕτως γενέσθαι.* Here also we have the people outside (in the courts of the men and women): —their prayers were offered *while the incense was burnt*, as the *smoke was symbolical* of the ascent of prayer, Rev. viii. 3, 4. It appears, from the allotment having been just mentioned, to have been the *morning* incense burning. So Meyer. Theophylact and others understand the whole of the entry into the Holy of holies on the great day of Atonement, Levit. xvi. But this is manifestly an error: for it would necessitate Zacharias having been High-priest, which he never was; and in this case there would have been no casting of lots. 11.] The *altar of incense*, Exod. xxx. 1, must not be confounded with the *large altar of burnt-offering: that* stood *outside the holy place*, in the court of the priests. It was during the sacrifice on the great altar that the daily burning of the incense took place: one of the two priests, whose lot it was to offer incense, brought fire from off the altar of burnt-offering to the altar of incense, and then left the other priest there alone,—who, on a signal from the priest presiding at the sacrifice, kindled the incense: see Exod. xl. 5, 26. This is no *vision*, but an actual *angelic appearance*. The right is the *favourable side:* see Matt. xxv. 33. "We must understand the right as regarded the officiating priest, who stood with his face to the altar. It would thus be on the N. side of the holy place, where the table of shew-bread stood, whereas on the S. side was the golden candlestick." Bleek.

13.] He had then *prayed for a son* —but as appears below, long since—for he now had ceased to look for an answer to his prayer. Many Commentators (Aug., Thl., Euth., Grot., &c.) have thought his prayer was for the salvation of Israel by the appearance of the Messiah: but the former view appears more probable. Ἰωάννην = יְהוֹחָנָן, Ἰωανάν LXX, 1 Chron. iii. 24; — Ἰωνά, 4 Kings xxv. 23; — Ἰωάνης, 2 Chron. xxviii. 12; — = 'God is favourable.' 15. ἐνώπ. τ. κ.] signifying the spiritual nature of his office and influence. The priests were similarly prohibited to drink strong drink; and the Nazarites even more rigidly: see reff. σίκ. = שֵׁכָר (from שָׁכַר, 'inebriatus est'),—'any strong liquor not made from grapes.' πν. ἁγ. πλ. is a *contrast to*, and a reason for, the not drinking wine nor strong drink: compare Eph. v. 18. Olshausen and Meyer think that

16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ [l] ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. 17 καὶ [m] αὐτὸς [n] προελεύσεται [o] ἐνώπιον αὐτοῦ ἐν [pq] πνεύματι καὶ [pr] δυνάμει Ἠλίου, [ls] ἐπιστρέψαι [s] καρδίας [s] πατέρων ἐπὶ [s] τέκνα, καὶ [t] ἀπειθεῖς [u] ἐν [v] φρονήσει δικαίων, [w] ἑτοιμάσαι κυρίῳ λαὸν [x] κατεσκευασμένον. 18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον [ys] Κατὰ [z] τί [z] γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι [a] πρεσβύτης, καὶ ἡ γυνή μου [b] προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 καὶ ἀπο-

Σ και αποκριθεις...

l trans., James v. 19, 20. Josh. x x. 4 F. intr., Acts xv. 19 al.
m — Col. i. 17.
n — ch. xxii. 47, but w. acc. (Matt. xxvi. 39 reff.) Gen. xxxiii. 3 vat., 14.
o — ch. iv. 7. Acts ii. 28, from Ps. xv. 8. (ver. 15 reff.)
p Acts x. 38. 1 Cor. ii. 4. 1 Thess. i. 5.
q — here only. 4 Kings ii. 9, 15. xl viii. 10. 3 Kings xviii. 37. Deut. xxi. 18.
r — Eph. iii. 16. Col. i. 11.
s Mal. iv. 6. see Sir. xl viii. 10. 3 Kings xviii. 37. Deut. xxi. 18.
t Acts xxvi. 19. Rom. i. 30. 2 Tim. iii. 2. Tit. i. 16. iii. 3 only.
u constr., see John iii. 36 reff.
v Eph. i. 8 only.
w ch. iii. 4 ‖ (from Isa. xl. 3). xii. 47 al. 2 Chron. xxvii. 6.
x Mark i. 2 reff.
y Eph. vi. 2. Philem. 14. Philem. 9 only. 1 Kings iv. 18.
z Gen. xv. 8.
a Tit. ii. 2. κατ' αὐτὸ τοῦτο μόνον, Aristoph. Vesp. 1062. b ver. 7.

17. προελευσεται (*cf* προελθων, *Mk* xiv. 35) CLV: πορευσεται F(Wtst). ηλεια B^1ℵ, ἡλια L: ηλειου B^2. ins τω bef κυριω AK Tit-bostr.
18. for τ. αγγ., αυτον C^1(appy).

(comparing ver. 44) the meaning is, the Holy Spirit should in some wonderful manner act on the child even *before* his birth. But (see reff.) this is not necessary, —nay, would it not rather be in this case ἐν κοιλίᾳ . . . . ? The ἐκ seems to fix the prior limit of the indwelling of the Spirit, *at his birth*. Meyer grounds his view on the meaning of ἔτι as distinguished from ἤδη, and takes the construction as embracing both particulars—he shall be so *in*, and shall become so *from* . . . So likewise Bleek, and Hoffmann, Weiss. und Erfüll. ii. 250 f. 16.] The work of John was one of preparation and turning men's hearts towards God. For full notes on his office, see on Matt. xi. It may suffice here to repeat, that it was a *concentration of the spirit of the law*, whose office it was to *convince of sin*: and that he eminently represented the law and the prophets in their work of preparing the way for Christ. 17.] ἐν. αὐτοῦ—i. e. κυρίου τοῦ θ. αὐτῶν, manifest in the flesh. De Wette denies this interpretation, as contrary to all analogy: and yet himself explains the expression by saying that what the Messiah does, is in Scripture *ascribed to God as its doer* (similarly Meyer). But *why?* because Messiah is God with us. This expression is besides used (see Zech. xiv. 5) in places where the undoubted and sole reference is to the Messiah. See Bleek's note, in which he decides for this view, as against that which refers αὐτοῦ *directly* to the Messiah as the Son of God. ἐν πν. κ. δυν.] As a type, a partial fulfilment, of the personal coming of Elias in the latter days (see note on Mt. xi. 13, 14). Bleek remarks that it was not in the wonder-working agency of Elias that John was like him, for "John did no miracle,"—but in the power of his uttered persuasion.

ἐπιστρ. . . . .] The first member only of the sentence corresponds with Malachi, and that not verbatim. The angel gives the *exposition* of the second member,—καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ,—for of course that must be understood in the better sense, of the good prevailing, and the bad becoming like them.

ἀπειθῆς, as in reff., not *unbelieving*, but disobedient. On the verb ἀπειθεῖν, see note, Heb. iii. 18, and on ἀπείθεια, note, Eph. ii. 2. ἐν is elliptic for εἰς τὸ εἶναι ἐν . . . . see reff. Augustine, De Civ. Dei, xx. 29,—'est sensus, ut etiam *filii sic intelligant legem*, id est, Judæi, *quemadmodum patres eam intellexerunt*, id est Prophetæ, in quibus erat et ipse Moyses:' so also Kuinoel, but erroneously, for both articles would be expressed,—τῶν πατέρων ἐπὶ τὰ τέκνα. 18.] The birth of John, involving *human generation*, but *prophetically announced*, and *supernatural*, answers to the birth of Isaac in the O. T. But Abraham's faith was a strong contrast to the unbelief of Zacharias: see Rom. iv. 19. De Wette, without noticing the above remark (which is Olshausen's), says, "the same doubt, which Abraham also entertained in a similar case;" so that we have here, as often elsewhere, in the interpretation of Scripture (Gen. xv. 6, 8; xvii. 17; xviii. 12), De Wette versus Paul (Rom. as above):—the fact being, that the case Gen. xv. 8 was not similar. πρεσβύτης] The *Levites* (see Num. iv. 3; viii. 24, 25) became superannuated at the age of fifty: but it appears, by extracts from the Rab-

κριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγώ εἰμι Γαβριὴλ ὁ [c] παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ [d] ἀπεστάλην [e] λαλῆσαι πρός σε καὶ [f] εὐαγγελίσασθαί σοι ταῦτα. 20 καὶ ἰδοὺ ἔσῃ [g] σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι [h] ἄχρι ἧς ἡμέρας γένηται ταῦτα, [i] ἀνθ' ὧν οὐκ [k] ἐπίστευσας τοῖς λόγοις μου, [l] οἵτινες [m] πληρωθήσονται [n] εἰς τὸν καιρὸν αὐτῶν. 21 καὶ ἦν ὁ λαὸς [o] προσδοκῶν τὸν Ζαχαρίαν, καὶ [p] ἐθαύμαζον [q] ἐν τῷ [r] χρονίζειν αὐτὸν ἐν τῷ ναῷ. 22 ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς. καὶ ἐπέγνωσαν ὅτι [s] ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν [t] διανεύων αὐτοῖς, καὶ [u] διέμενεν [v] κωφός. 23 καὶ ἐγένετο ὡς

c Mark xiv. 47 reff. — Exod. xxiv. 13. 3 Kings x. 8.
d ver. 26. Heb. i. 14. Rev. v. 6. xxii. 6. Isa. vi. 6. Dan. x. 11 Theod.
e w. προς, ver. 55. ch. ii. 18, 20. Acts iii. 22. iv. 1 al. L. only, exc. 1 Thess. ii. 2. Heb. v. 5. xi. 18. Deut. xviii. 17 var. Dan. as above.
f ch. ii. 10. Rom. x. 15, from Isa. lii. 7. 1 Kings xxxi. 9.
g constr. Matt. xxiv. 9. vii. 29 reff.
h Matt. xxiv. 33. ch. xvii. 27. Acts i. 2. i ch. xii. 3. xix. 44. Acts xii. 23. 2 Thess. ii. 10 only. Gen. xxii. 16. Deut. viii. 20. k John ii. 22. v. 47 bis. xii. 38, from Isa. liii. 1. l — Matt. vii. 15 reff. m Matt. i. 22 reff. n constr., Acts xiii. 42. John xx. 7. o — & constr., ch. vii. 19, 20. Acts x. 24. (Luke only, exc. Matt. xi. 3. xxiv. 50. 2 Pet. iii. 12, 13, 14.) Ps. cxviii. 166.
p w. ἐν, here only. Sir. xi. 21. q John v. 35. Rom. ii. 23 al. r Matt. xxiv. 48 reff. Exod. xxxii. 1. s ch. xxiv. 23. Acts xxvi. 19. 2 Cor. xii. 1 only. L.P.‡ (Mal. iii. 2. Sir. xliii. 2, 18) only. — Dan. ix. 23 al. Theod. t here only. Ps. xxxiv. 19. Sir. xxvii. 23. u ch. xxii. 23. Gal. ii. 5. Heb. i. 11, from Ps. ci. 26. 2 Pet. iii. 4 only. v Mark vii. 33 reff.

Δουν. Prag Su Prag Sang rec Lect — ABCDE GHKL MSUV ΧΓΔΛΞ Prag Sang 1. 33. 69.

19. παριστως D.
20. αχρις ημ. ης usque in diem quo D latt. πλησθησονται DΞ Orig.
21. for προσδοκων, προσδεχομενος D. for 1st εν, επι D. εν τω ναω bef αυτον BLΞ.
22. rec ηδυνατο, with B²CDΞ 33(Treg expr) rel: txt AB¹K. διεμεινεν D-gr al latt Syr copt æth Tit.

binical writings given by Lightfoot, that this was not the case with the priests.

19.] Γαβριήλ = גַּבְרִיאֵל, Man of God: see Dan. viii. 16; ix. 21, also Tobit xii. 15.

The *names* of the angels, say the Rabbis, came up with Israel from Babylon. We first read of both Michael and Gabriel in the book of Daniel. But we are not therefore to suppose that they were borrowed from any heathen system, as Strauss and the rationalists have done; the fact being, that the persons and order of the angels were known long before, and their *names* formed matter of subsequent revelation to Daniel: see Professor Mill's Vindication of Luke i., § 4, and note A; also Josh. v. 13—16. **ὁ παρεστ. ἐν. τ. θ.**] one of the chief angels near the throne of God. They are called *seven* in Tobit (ibid.): see Dr. Mill's Tract, as above.

20.] We must not consider this dumbness *solely* as a punishment; it was also a *sign*, as Zacharias had required. It is impossible for us to say what the degree of unbelief in Zacharias was, and therefore we can be no judges as to his being deserving of the punishment (against Strauss and the rationalists). **κ. μ. δυν. λαλ.**] This is not a *repetition*, but an *explanation of the ground and reason*, of **σιωπῶν**.

ἄχρι ἧς ἡμέρας γέν. ταῦτα] *ποῖα*; **ἡ γέννησις δηλαδή, καὶ ἡ κλῆσις τοῦ ὀνόματος.** Euthym. **ἀνθ' ὧν** is not a Hebraism, but good Greek: see Passow, and Matthiæ, § 480. **οἵτινες** not merely identifies, but classifies: "being, as they are, of that kind which . . . ."

21.] It was customary for the priest at the time of prayer not to remain long in the holy place, for fear the people who were without might imagine that any vengeance had been inflicted on him for some informality;—as he was considered the *representative of the people*. The words **ἐθαύμαζον ἐν** are best taken together, wondered at, as in ref. Sir. They *may* also be taken separately, taking **ἐν** as '*during*;' and so Meyer: but this is not so probable. **22.**] They knew, by some excitement, visible in his manner. It was not his office to *pronounce the benediction*, but that of the other incensing priest; so that his 'not being able to speak,' must mean, *in answer to the enquiries* which his unusual appearance prompted. This answer he gave by a sign: and the question was also by signs; for (see ver. 62) he was *deaf*, as well as dumb, which indeed is the strict meaning of **κωφός**—**οὔτε λαλῶν, οὔτ' ἀκούων**, Hesych. **23.** **ὡς ἐπλήσ.**] The week during which his course was on duty. Mr.

...αυτου ℵ. ABCDE GHKL MSUV ΧΓΔΛ Frag Sang 1. 33. 69. ℵ [αν]ὰ ρε...

w εἰσῆλθησαν αἱ ἡμέραι τῆς x λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 μετὰ δὲ ταύτας τὰς ἡμέρας y συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ z περιέκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα 25 ὅτι οὕτως μοι a πεποίηκεν ὁ κύριος ἐν b ἡμέραις c αἷς d ἐπεῖδεν e ἀφελεῖν τὸ ef ὄνειδός μου g ἐν ἀνθρώποις. 26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ h ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρέτ, 27 πρὸς παρθένον i μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυεὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. 28 καὶ εἰσελθὼν πρὸς

w ver. 57 ref. x 2 Cor. ix. 12. Phil. ii. 17, 30. Heb. viii. 6. ix. 21 only. L P.H. Num. viii. 22. y = vv. 31, 36. ch. ii. 21. z (v. 9 al.) James i. 5 (but metaph.) only. Gen. iv. 1, 17 al. a here only †. Matt. xxi. 36, 40. b so Rev. x. 7. c constr., Acts xiii. 2, 39. Winer, edn. 6, § 50. 7. d Acts iv. 29 only. = Exod. ii. 25 var. 2 Macc. viii. 2. e Gen. xxx. 23. f here only. Isa. xxv. 8 al. g Matt. xi. 11. h ver. 19. i ch. ii. 5. Matt. i. 18 only. Deut. xxii. 26, 26.

23. ins τοτε bef απηλθεν D.

24. for μετα δε, και μετα D. τας ημ. ταυ. DE 69 copt.

25. om ο CDLℵ 33 : ins AB rel. εφειδεν DΔ Frag sang : εφιδεν X 69 : επιδεν C al : txt Bℵ rel. om το B^1DLℵ 1 : ins AB^2C rel.

26. εν δε τω εκτω μηνι D-gr. rec (for απο) υπο, with ACD rel syr(appy) arm Eus : txt BLℵ Frag sang 1. 69 Syr goth Cyr-jer. for της γαλ., γαλιλαιαν D. om η ον. ναζ. D 255. 259.

27. εμνηστ. ALℵ^1 : μεμνημενην D : txt B^2C rel. aft οικου ins και πατριας (*see ch* ii. 4) CFL 1 Thaum Eus Chr Chron.

28. ελθων A^1(but corrd by origl scribe). rec aft εισελθων ins ο αγγελος, with ACD rel latt syr goth ; aft αυτην F(Wtst) Δ 69 lat-*e f ff$_2$ h l q* Syr arm-usc : om BLℵ

Greswell, by much elaborate calculation, has made it probable, but only as one out of several alternatives, that this week was Tisri 18—25, = September 30—October 6, of the *sixth year before the Christian era* (Prolegg. p. 85 sq.). A deaf and dumb person, we thus see, was not precluded from some of the sacerdotal ministrations. **24, 25.**] **περιέκρυβεν**—either, *to avoid defilement* : see Judges xiii. 13, 14,—to *hide her pregnancy* from her neighbours till it was certain and apparent, —or, from the precaution which the first months of pregnancy require. Kuinoel suggests, that the reason may have been, that she might devote herself more uninterruptedly to exercises of devotion and thankfulness, and that this is expressed by the words following. If so, **ὅτι** must mean '*because*,' as indeed is the usage of these first chapters,—see below on ver. 45 ; but it seems here to be only the usual particle by which a speech is introduced : see Gen. xxix. 33. And indeed **λέγουσα** really carries the reason of her hiding herself—"seeing that she said (within herself). . . . ." **ἐπεῖδεν**] There is no ellipsis of *ἐμέ* or *ἐπ' ἐμέ*, nor is the meaning, 'hath looked *upon me* ;' but *ἐπ.* is to be taken with the infinitive following—**hath condescended to remove** : so *ἐφοράω*, Herod. i. 124 : cf. *ἐπεσκέψατο λαβεῖν*, Acts xv. 14. **τὸ ὄνειδος**] of barrenness : see ref. **26—38.**] ANNOUNCEMENT BY THE SAME ANGEL OF THE BIRTH OF CHRIST. **26.**] **τῷ ἕκτῳ**—referring to the **πέντε** in ver. 24. **Ναζαρέτ**] In this particular the information of our Evangelist appears to be fuller than that of Matthew, who seems not to be aware of any residence at Nazareth previous to the birth of our Lord : but see note on Matt. ii. 22.

27.] **ἐξ οἴκου Δ.** *refers to Joseph* in this place, who (see Matt. i.) was of the direct lineage of David. That *Mary was so*, is no where *expressed* in the Gospels, but seems to be implied in ver. 32, and has been the general belief of Christians. The Son of David was to be the fruit of *his body* (Ps. cxxii. 11) ; which He would not be, unless His virgin mother was of the house of David. See notes on the genealogy in ch. iii. [Still we must remember the absolute oneness in the marriage relation, which might occasion that Mary herself should be reckoned as being in very deed that which her husband was. Perhaps this has been hardly enough taken into account. Edn. 5, 1862.] **28.**] **κεχαριτωμ.**, not '*gratiâ plena*,' as the Vulg. ;—for, though *χαριτόω* is not found in classical writers, the analogy of all verbs in -όω must rule it to mean, the passing of the action implied in the radical substantive on the object of the verb—the 'conferring of grace *or favour, upon.*' Any this is its mean-

αὐτὴν εἶπεν [k] Χαῖρε [l] κεχαριτωμένη· ὁ [m] κύριος [m] μετὰ σοῦ. 29 ἡ δὲ [n] ἐπὶ τῷ λόγῳ [o] διεταράχθη, καὶ [p] διελογί-
ζετο [q] ποταπὸς [r] εἴη ὁ [s] ἀσπασμὸς οὗτος. 30 καὶ εἶπεν ὁ
ἄγγελος αὐτῇ Μὴ φοβοῦ Μαριάμ. [tu] εὗρες γὰρ [t] χάριν
[v] παρὰ τῷ θεῷ. 31 καὶ ἰδοὺ [w] συλλήμψῃ [x] ἐν [x] γαστρί,
καὶ [y] τέξῃ υἱόν, καὶ [y] καλέσεις τὸ [y] ὄνομα αὐτοῦ Ἰησοῦν.
32 οὗτος ἔσται μέγας καὶ [z] υἱὸς [a] ὑψίστου [a] κληθήσεται, καὶ
δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς
αὐτοῦ, 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς
[b] αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.
34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο,
[c] ἐπεὶ ἄνδρα οὐ [d] γινώσκω; 35 καὶ ἀποκριθεὶς ὁ ἄγγελος
εἶπεν αὐτῇ [e] Πνεῦμα ἅγιον [ef] ἐπελεύσεται ἐπὶ σέ, καὶ
[g] δύναμις [h] ὑψίστου [i] ἐπισκιάσει σοι, [k] διὸ καὶ τὸ [l] γεννώμε-

k Matt. xxvi. 49 reff.
l Eph. i. 6 only †. Sir. (ix. 8 Grabe) xviii. 17 only. Ps. xvii. 25 Symm.
m Judg. vi. 12.
n ver 47.
o here only. Hos. xi 9 compl. only.
p Matt. xvi. 7, 8 reff.
q Matt. viii. 27. Mark xiii. 1. ch. vii. 39. 1 John iii. 1. 2 Pet. iii. 11 only †.
r opt., ch. iii. 15. viii. 9.
s ch. xx. 46 reff.
t Acts vii. 46. Heb. iv. 16. Exod. xxxiii. 16.
u = as above (t). 2 Tim. i. 16.
v ch. xviii. 27. Eph. vi. 9. James i. 17.
w ver. 24.
x Matt. i. 18 reff.
y Matt. i. 21.
z Mark v. 7 (reff). ch. (vi. 35.) viii. 28 only.
a = Matt. v. 9, 19.
b pl., Rom. i. 25. ix. 5. xi. 36 al.
c Mark xv. 42. John xiii. 29.
d = here (Matt. i. 25) only. Gen. (iv. 1, 25.) xix. 8. Num. xxxi. 17 F. Judg. xi. 39.
e Acts i. 8.
f Luke (ch. i. 35. xi. 22. xxi. 26 [35 v. r.]. Acts i. 8 aβ.) only, exc. Eph. ii. 7. James v. 1. 1 Kings xi. 7.
g = Mark xii. 24.
h Mark v. 7 reff.
i w. dat., Mark ix. 7. Acts v. 15. Ps. xc. 4. acc., ch. ix. 34 | Mt. only.
k Acts x. 29. Rom. i. 24. Phil. ii. 9.
l Matt. i. 20. Ps. ii. 7.

1 copt arm-zoh. rec aft σου adds ευλογημενη συ εν γυναιξιν (*from ver* 42), with ACD rel latt syrr goth Eus Tert: om BL 1 syr-jer coptt arm Damasc Promiss.

29. rec aft η δε ins ιδουσα and διεταραχθη bef επι τω λογω αυτου, with A rel: η δε ιδ. διετ. (omg rest) C^1: for ιδουσα, *cum audisset* vulg(not fuld) Chron: txt B D(εταραχ.) LXN 1 coptt arm Damasc. (*Meyer supposes the original mistake was, passing from* δε *to* διε [*cf* D], *and thus arose the glosses and transpositions, and reinsertions of* επι τω λογ.) aft διελογιζετο ins εν εαυτη D al arm: εν εαυτη λεγουσα F(Wtst) X 33 syr-marg.

30. αυτη bef ο αγγελος D 69 lat-*b f* syrr æth. (lat-*a* def.) for αυτη, πρ. αυτην C al lat-*e* goth Chron Cypr Ambr. μαρια D latt Iren-lat.

34. και ειπεν D lat-*a*. μαρια C^1(appy) D^1 lat-*c*. aft εσται ins μοι B^{1}-marg C^3 F(Wtst) MX 1. 33. 69 syr coptt æth arm Thaum Cyr-jer Nyssen Chr.

35. διοτι A^1(appy). aft γεννωμενον ins εκ σου (*prob a particularizing addi-*

ing in the only other place (see reff.) where it occurs in the N. T. Thl. explains it as corresponding to εὗρες χάριν παρὰ τῷ θεῷ, ver. 30:—τοῦτο γάρ ἐστιν τὸ κεχαριτῶσθαι, τὸ εὑρεῖν χάριν παρὰ τῷ θεῷ. ὁ κ. μετὰ σοῦ] i. e. ἐστίν: see ref. 32. Δαυὶδ τοῦ π. αὐτ.] This announcement makes it certain (but see note above) that *Mary also* was of the house of David. No astonishment is expressed by her at this part of the statement, and yet, from the nature of her question, it is clear that *she did not explain it by supposing Joseph to be the destined father of her child.* See 2 Sam. vii. 13: Ps. lxxxix. 3, 4: Isa. ix. 7: Jer. xxxiii. 15. 34, 35.] This question differs from that raised by Zacharias above. It is merely an enquiry after the *manner in which* so wonderful a thing should take place; not, *how shall I know this?*—it *takes for granted that it shall be*, and only asks, *How?* πνεῦμα ἅγ.] **the Holy Spirit**—the creative Spirit of God, of whom it is said, Gen. i. 2, that He ἐπεφέρετο ἐπάνω τοῦ ὕδατος. But as the world was not created *by the Holy Ghost*, but *by the Son*, so also the Lord was not begotten *by the Holy Ghost*, but *by the Father:* and that, *before the worlds.* "No more is here to be attributed to the Spirit, than what is necessary to cause the Virgin to perform the actions of a mother. . . . . As Christ was made of the substance of the Virgin, so He *was not made of the substance of the Holy Ghost*, Whose essence *cannot at all be made.* And because the Holy Ghost did not beget Him by any communication of His essence, therefore He is not the Father of Him, though He were conceived by Him." (Pearson on the Creed, p. 165, 166.) ἐπισκιάσει]

א και ιδου...

...αδυνατησει Χ. ABCDEGHKLMSUVΓΔΛΞ 1.33. 69.

νον ἅγιον κληθήσεται [m] υἱὸς [m] θεοῦ. 36 καὶ ἰδοὺ Ἐλισάβετ [n] ἡ [n] συγγενής σου καὶ αὐτὴ [o] συνειληφυῖα υἱὸν ἐν [p] γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ [q] στείρᾳ, 37 ὅτι οὐκ [r] ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν [s] ῥῆμα. 38 εἶπεν δὲ Μαριὰμ Ἰδοὺ ἡ [t] δούλη κυρίου· [u] γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. 39 [v] Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη

m Matt. xxvii. 43, 54. n Mark vi. 4 reff. o ver. 24 reff. p here only. Gen. xxi. 2, 7. q ver. 7 reff. r Matt. xvii. 20 only. Job xlii. 2. Gen. xviii. 14. s — Matt. iv. 4 (from Deut. viii. 3). xviii. 16 al.

t ver. 48. Acts ii. 18 (from Joel ii. 29) only. xxxii. 1). Gal. vi. 14. Gen. xliv. 17. u Mark ix. 21. John v. 14. Acts vii. 40 (from Exod. v — Mark vii. 24 reff.

tion, see Matt i. 16; *Gal* iv. 4: *so Meyer*) C[1] 1. 33 vulg-ed(with gat per) lat-*a c e* Syr æth arm Protev-5-mss Iren-lat Orig-lat Dial$_{expr}$ Thaum Ath$_{expr}$ Epiph Ephr Chr Thdrt Damasc Euthym Cypr Hil Gaud Jer: om ABC[3]D$^{\aleph}$ rel am lat-*b f ff$_2$ g$_2$ l* syr syr-jer copt goth arm-mss Protev-6-mss Orig-lat Dion-alex Petr-alex Eus Tert.

36. *συγγενις* AC[3]DEGHLΔΞ 69 syr-marg-gr. *συνειληφεν* BLΞ latt copt: *συνειληφυια* ACD rel syrr. rec *γηρα*, with S(e sil): txt ABCDΞ rel. ins *e* bef *μην* A.

37. rec *τω θεω*, with AC rel, *θεω* 1: txt BDLΞ$^{\aleph}$. *π. τ. θ.* bef *παν ρ.* D æth.

38. *και ειπεν* D lat-*a*. *μαρια* C[1]D. for *απηλθεν, απεστη recessit* D.

39. for *αναστ. δε, και αναστασα* AK.

The figure is perhaps from a bird (as Grotius: see ref. Ps.), or from a *cloud*: see the other reff. ἅγιον] Some take this for the predicate of τὸ γενν., 'shall be called holy, the Son of God.' But it is more simple to take it as E. V., **that holy thing**, &c., making τὸ γενν. ἅγ. the subject, and υἱ. θ. the predicate. On the latter expression, see note on Matt. iv. 3.

36. συγγενής] On the *συγγενίς* in the var. readd., we may remark, that these fem. terminations of common adjectives belong to later Greek. *συγγενίς, ἰσχάτως βάρβαρον*, Pollux iii. 50. It is found in Plutarch, Quæst. Rom. (vi. 314), &c. See Lobeck on Phrynichus, p. 452†. Cf. *μοιχαλίς*, Matt. xii. 39 reff. *What* relation, no where appears in Scripture: and traditions are not worth recounting. But we must take the word in the narrower sense, not in the wider reference of Rom. ix. 3. Elizabeth was *of the tribe of Levi*: but this need not hinder connexion by marriage with other tribes. Aaron himself married into Judah, Exod. vi. 23. We find in Judges xvii. 7 a young man of the family of Judah who was a Levite. Philo de Monarch. ii. 11 (vol. ii. p. 229), says, *προσίταξε τῷ μὲν ἀρχιερεῖ μνᾶσθαι μὴ μόνον γυναῖκα παρθένον, ἀλλὰ καὶ ἱέρειαν ἐξ ἱερέων . . . ἐπιτράπη δὲ τοῖς ἄλλοις καὶ μὴ ἱερέων γαμεῖν θυγατέρας.* **37.**] The future, in Hebrew, expresses that which does not belong to any fixed time, but shall ever be so. ῥῆμα] See reff., and above on ver. 4. This place, and its original, Gen. xviii. 14, which are sometimes quoted to shew that *ῥῆμα* may mean simply "a *thing*," are in fact most decisive against any such supposition. For the declaration amounts to this, "Hath the Lord spoken and can He not do it?" **38.**] Her own faithful and humble assent is here given to the divine announcement which had been made to her. I believe that her conception of the Lord is to be dated *from the utterance of these words*. So Euthym.: *ἀπ' αὐτῆς—ἤδη συλλαβούσης ἅμα τῷ λόγῳ αὐτοῦ*. Similarly Iren., Tert., Ath., Maldonat., Grot. Lightfoot, holding a different opinion, says, *Agnoseo quidem, communiter obtinuisse, quod Virgo in urbe Nazareta conceperit, idque eodem instante quo Angelus eam alloquebatur*. She was no unconscious vessel of the divine will, but (see ver. 45) in humility and faith, a fellow-worker with the purpose of the Father; and therefore *her own unity with that purpose* was *required*, and is here recorded. **39—56.**] Visitation of Elizabeth by Mary. **39.**] The situation of Elizabeth was not before this known to Mary; and on the intelligence of it from the angel, she arose and went to congratulate her kinswoman. But before this the events related in Matt. i. 18—25 had happened. Mary being betrothed to Joseph, had no communications with him, except through the *promulæ*; who, on the first indications of her pregnancy, represented it to him. This would not take longer time than the expression ἐν ταῖς ἡμ. ταύ. might include—possibly three or four weeks. Then happened Matt. i. 19, 20; and immediately Joseph took her home. As a betrothed virgin she could not travel; but now im-

εἰς τὴν [w] ὀρεινὴν [x] μετὰ [z] σπουδῆς εἰς πόλιν Ἰούδα, 40 καὶ
εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν
Ἐλισάβετ. 41 καὶ ἐγένετο ὡς ἤκουσεν τὸν [y] ἀσπασμὸν [F om καὶ ἐγ]
τῆς Μαρίας ἡ Ἐλισάβετ, [z] ἐσκίρτησεν τὸ [a] βρέφος ἐν τῇ — ABCDI
κοιλίᾳ αὐτῆς, καὶ [b] ἐπλήσθη [b] πνεύματος ἁγίου ἡ Ἐλισάβετ FGHK:
42 καὶ [c] ἀνεφώνησεν [d] κραυγῇ μεγάλῃ καὶ εἶπεν [e] Εὐλογη- MSUV
μένη σὺ [e] ἐν γυναιξίν, καὶ [f] εὐλογημένος ὁ [g] καρπὸς τῆς ΓΔΛΞ
[f] κοιλίας σου. 43 καὶ [h] πόθεν μοι τοῦτο [i] ἵνα ἔλθῃ ἡ 1. 22. 69
μήτηρ τοῦ κυρίου μου πρός με; 44 ἰδοὺ γὰρ ὡς [k] ἐγένετο
ἡ [l] φωνὴ τοῦ [m] ἀσπασμοῦ σου εἰς τὰ ὦτά μου, [z] ἐσκίρτησεν
ἐν [n] ἀγαλλιάσει τὸ [a] βρέφος ἐν τῇ κοιλίᾳ μου. 45 καὶ

w ver. 65 only. Gen. xiv. 10. Josh. xi. 21.
x Mark vi. 25 reff.
y ver. 29.
z here bis. ch. vi. 23 only. Gen. xxv. 22.
a = here bis only. Luke [ch. ii. 12, 16. xviii. 15. Acts viii. 19] only, exc. 2 Tim. iii. 15. 1 Pet. ii. 2 †. Sir. xix. 11. 1 Macc. i. 61. 2 Macc. vi. 10 only.
b ver. 15 reff.
c here only. 1 Chron. xv. 28.
d Matt. xxv. 6. Acts xxiii. 9. Eph. iv. 31. Heb. v. 7. Rev. xiv. 18. xxi. 4 only. 1 Kings iv. 6. c Judg. v. 24. f Deut. xxviii. 4.
e = Acts ii. 30. Gen. xxx. 2. h = Matt. xiii. 27 l. xv. 33. Num. xi. 13. i John xv. 8 reff.
f = ch. iii. 2. Jer. i. 4. l = Heb. xii. 19. Sir. xliii. 17. m vv. 29, 41. a ver. 14 reff.

41. rec η ελισ. bef τ. ασπ. της μαρ., with AC³ rel syrr copt goth æth: txt BC¹DLΞ 1. 69 latt arm Orig Cypr Ambr. εσκ. εν τ. κοιλ. της ελ. το βρ. αυτης D.

42. for ανεφ., ανεβοησεν CFN 33. 69 Thl. rec (for κραυγη) φωνη (*more usual*), with ACD rel syrr Orig$_1$: txt BLΞN Orig$_2$.

43. for με, εμε B.

44. το βρεφος bef εν αγαλλιασει (το βρ. *next the verb as in ver* 41) AC³ rel lat-*c* syr copt goth Orig$_1$ Chron Thl: om εν αγ. 33: txt BC¹DLΞ 1. 69 (F, e sil) vulg lat-*b o f ff*$_2$ *g*$_1$ arm Orig$_2$-lat$_2$.

mediately, and perhaps for the very reason of the circumstances under which Joseph had taken her home, she visits Elizabeth, —remaining with her about three months, ver. 56. So that we have, five months, during which Elizabeth hid herself, + the sixth month, during which takes place the Annunciation, the discovery of Mary's pregnancy, her taking home by Joseph, + three months visit of Mary = nine months, nearly her full time: see ver. 57.

πόλιν Ἰούδ. may possibly mean "*the city of Juttah*," which (Josh. xxi. 16) was given, together with Hebron (in the hill country of Judæa: ib. ver. 11), and other neighbouring cities, to the children of Aaron the priest. But it may also mean '*a city of Judah*;' and this is perhaps more likely, as no place of residence is mentioned for Zacharias in ver. 23,—and one would hardly be introduced so abruptly here. See for Ἰούδα thus used, Matt. ii. 6: Josh. xxi. 11. It is *not Jerusalem*; for that would hardly have been described as in the hill country; and from vv. 23, 65, the Evangelist clearly indicates some other place than Jerusalem as the residence of the parents of John.

41.] The salutation uttered by Elizabeth is clearly implied to have been *an inspiration of the Holy Spirit*. No intimation had been made to her of the situation of Mary. The movement of the babe in her womb (possibly for the first time: *vel nunc primum, vel saltem vehementius, quam pro more*, Lightf.) was part of the effect of the same spiritual influence. The *known* mysterious effects of sympathy in such cases, at least lead us to believe that there may be corresponding effects where the causes are of a kind *beyond our common experience*.

τ. ἀσπασμ.] Not '*the salutation of Mary* (the Annunciation),' but **Mary's salutation**: the former construction is not according to Luke's usage. 42.] εὐλογ. has a double meaning: that of *blessed,—from above*—blessed among women, i. e. *beyond* other women; and *praised,—from below*—i. e. called blessed *by* women. The former is the best rendering here: and then ἐν γ. will be the Hebrew superlative, as in Jer. xxix. (xlix.) 15, and Cant. i. 8.

43.] The word κυρίου, as applied to the unborn babe, can no otherwise be explained than as uttered in the spirit of prophecy, and expressing *the divine nature* of our Lord: see especially Ps. cx. 1, from which Bleek thinks the expression is adopted. 45.] Either (as E. V., Vulg., Erasm., Beza, Meyer) **blessed is she that believed, for, &c.** or **blessed is she that believed that there shall be, &c.** The last is maintained by Bengel and De Wette, and supported by Acts xxvii. 25. But I own it seems to me very improbable here; the sense and the period would both suffer;—and the usage of these first chapters is to *render a reason* by ὅτι: see vv. 37, 48, 49, 68. De Wette and Bleek urge

μακαρία ἡ πιστεύσασα, ὅτι ἔσται [o] τελείωσις τοῖς λελαλη-
μένοις αὐτῇ [p] παρὰ κυρίου. 46 καὶ εἶπεν Μαριὰμ [q] Μεγα-
λύνει ἡ ψυχή μου τὸν κύριον, 47 καὶ [r] ἠγαλλίασεν τὸ
πνεῦμά μου [s] ἐπὶ τῷ [t] θεῷ τῷ [t] σωτῆρί μου, 48 ὅτι [uv] ἐπ-
έβλεψεν ἐπὶ τὴν [uw] ταπείνωσιν τῆς [u] δούλης αὐτοῦ. ἰδοὺ
γὰρ ἀπὸ τοῦ νῦν [x] μακαριοῦσίν με [y] πᾶσαι αἱ γενεαί,
49 ὅτι [z] ἐποίησέν μοι [a] μεγαλεῖα ὁ [b] δυνατός· καὶ [c] ἅγιον
τὸ [c] ὄνομα αὐτοῦ, 50 καὶ τὸ [d] ἔλεος αὐτοῦ [e] εἰς γενεὰς καὶ
γενεὰς τοῖς [d] φοβουμένοις αὐτόν. 51 [f] ἐποίησεν [f] κράτος
ἐν [g] βραχίονι αὐτοῦ, [h] διεσκόρπισεν [i] ὑπερηφάνους [kl] δια-
νοίᾳ [l] καρδίας αὐτῶν. 52 [m] καθεῖλεν [n] δυνάστας ἀπὸ θρό-
νων καὶ [op] ὕψωσεν [pq] ταπεινούς, 53 [r] πεινῶντας [s] ἐνέπλησεν

o Heb. vii. 11 only. Jer. ii. 2.
p Acts xxii. 20.
q Matt. xxiii. 5 reff. — Acts v. 13. x. 46. 2 Kings vii. 26. Psa. xxxiii. 3.
r act., Rev. xix. 7 only †. = mid., Matt. v. 12. Acts ii. 26 al. Psa. xii. 5. xxxiv. 9. Isa. lxi. 10.
s ver. 29. Matt. xxii. 33. 2 Cor. vii. 13. 1 Tim. vi. 17. Philem. 7 al.
t 1 Tim. i. 1. ii. 3. Tit. i. 3. ii. 10. iii. 4. Jude 25 only. Ps. lxiv. 5. see 1 Tim. iv. 10. Ps. xxiv. 16.
u 1 Kings i. 11. see Psa. xxx. 7.
v ch. ix. 38. James ii. 3 only.
w Acts viii. 33 (from Isa. liii. 8). Phil. iii. 21. James i. 10 only. Ps. cxxxv. 23.
x James v. 11 only. Gen. xxx. 13.
y Eph. iii. 21.
z Matt. vii. 12. Mark v. 19 al. Gen. xx. 9.
a Acts ii. 11 only. 1 Chron. xvii. 19. Psa. lxx. 19 only. Sir. xvii. 8 al.
b absol. of God, here only. see Rom. ix. 22.
c Psa. cx. 9.
d Ps. cii. 17.
e plur. here only †. sing., Ps. xlviii. 11 al.
f here only. see Ps. cxvii. 16.
g John xii 38 (from Isa. liii. 1). Acts xiii. 17 only. Deut. v. 15.
h Matt. xxvi. 31. John xi. 52. Psa. lxxxviii. 10.
i Rom. i. 30. 2 Tim. iii. 2. James iv. 6 & 1 Pet. v. 5 (from Prov. iii. 34) only. Ps. cxviii. 21.
k = Col. i. 21. (Matt. xxii. 37 refl.) al. Sir. x. 14. 23. Sir. xv. 5. xxxviii. [xxxi.] 26.)
l 1 Chron. xxix. 18.
m Mark xv. 36, 46. Acts xix. 27. 2 Cor. x. 5
n Acts viii. 27. 1 Tim. vi. 15 only. Prov. xxxi. 4.
o Matt. xi. p Ezek. xxi. 26.
q Matt. xi. 29 ref.
r Psa. cvi. 9. (Jer.
s ch. vi. 25. John vi. 25. Acts xiv. 17. Rom. xv. 24 only.

45. om και C¹(appy).
47. for επι, εν D. (*in deo* latt Iren : *super deo* lat-*e*.)
48. aft εβλεψεν ins κυριος D.
49. μεγάλα BD¹L latt : μεγαλια CD²E¹KU¹ΓΔ Guelph Ver Turin : μεγαλεια A rel. ins ο θεος bef ο δυνατος D.
50. rec εις γενεας γενεων (*corrn arising from the formula* "in sæcula sæculorum;" *so Meyer*), with AC²D rel lat-*a b c* syr goth(æth) Chron : εις γενεαν κ. γενεαν FM Guelph Bodl Ver Turin Sang 1. 69 lat-*f ff₂ g₁ l q* Isid Thl Euthym : απο γενεας εις γενεαν A(in the Magnif insd at the end of the Psalms) 2-pe sah : *a progenie in progenies* vulg arm : txt BC¹LΞℵ am(with em forj fuld ing mt tol vat) Syr copt Aug.
51. διανοιας EFH Guelph Ver. 52. om και Ver.

against it, that we should thus look for σοί and not αὐτῇ. But surely the preceding ἡ πιστεύσασα, rendering the sentence axiomatic, would prepare the way for the demonstrative pronoun of the third person, on either view of ὅτι. I much prefer the former rendering, as agreeable likewise to the analogy of Scripture, where *faith, in the recipient* of the divine purposes, is so often represented as a *co-ordinate cause* of the fulfilment of those purposes. Lightf. well suggests, that there may have been present to the mind of Elizabeth the *unbelief of her husband*, as contrasted with Mary's faith. 46—55.] Compare throughout the song of Hannah, 1 Sam. ii. 1—10. As connected with the defence of the hymns contained in these two chapters, we may observe, *taking the very lowest ground*, that there is nothing improbable, as matter of fact, in holy persons, full of the thoughts which permeate the O. T. prophecies, breaking out into such songs of praise as these, which are grounded on and almost expressed in the words of Scripture (see Dr. Mill, Historical character of Luke i. vindicated, p. 40 ff.). The Christian believer however will take a *higher view than this*, and attribute to the mother of our Lord, that same inspiration of the Holy Spirit which filled Elizabeth (ver. 41) and Zacharias (ver. 67). ψυχὴ—πνεῦμα] the *whole inner being* : see on 1 Thess. v. 23. σωτῆρι] not merely '*Deliverer from degradation, as a daughter of David*'—but, in a higher sense, **author of that salvation which God's people expected.** 48.] Bleek remarks, that the ἐπιβλέψαι ἐπὶ τὸν υἱόν μου of Luke ix. 38, is ἐλέησόν μου τὸν υἱόν in Matt. xvii. 15. ταπείν.] **low condition**, not *humility* ; the noun is an *objective* one. 51—55.] These aorists express, not the habit of the past, but the consequences involved for the future in that which the Lord had done to her. 51.] The dative διανοίᾳ apparently expresses the realm in which the ὑπερηφανία

t ch. xii. 21. 1 Cor. iv. 8 al. Prov. xxviii. 22.
u ch. xx. 10, 11. xxiv. 29. Acts vii. 12 al6. Gal. iv. 4, 6 only. L.P. 1 Kings vi. 3 al.
v ch. xx. 10, 11. Job xxii. 9.
w Acts xx. 35. 1 Tim. vi. 2 only. Isa. xli. 9. (-λημψις. 1 Cor. xii. 28.)
x 2 Chron. vi. 42. Psa. xcviii. 3.
y ch. ii. 20 reff.
z — ver. 23. ch. ii 6, 21, 22. see Gen. xxv. 24.
a Matt. i. 21 reff.
b — ver. 13. ch. xxiii. 29. John xvi. 21. Gal. iv. 24.
c here only.
d Mark vi. 4 reff.
e Matt. xxiii.

r ἀγαθῶν καὶ s πλουτοῦντας av ἐξαπέστειλεν t κενούς. 54 w ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, x μνησθῆναι x ἐλέους, 55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, x τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. 56 ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς, καὶ y ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. 57 Τῇ δὲ Ἐλισάβετ z ἐπλήσθη ὁ χρόνος τοῦ a τεκεῖν αὐτήν, καὶ b ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ c περίοικοι καὶ οἱ d συγγενεῖς αὐτῆς ὅτι e ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ f συνέχαιρον αὐτῇ. 59 καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ g ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ h ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ i ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. 61 καὶ εἶπον πρὸς αὐτὴν ὅτι οὐδείς ἐστιν ἐκ τῆς k συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 l ἐνένευον δὲ τῷ πατρὶ αὐτοῦ m τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. 63 καὶ n αἰτήσας o πινακίδιον ἔγραψεν p λέγων

5. = Gen xix. 19. f ch. xv. 6, 9. 1 Cor. xii. 26. xiii. 6. Phil. ii. 17, 18 only. Gen. xxi. 6 only. g Matt. ii. 2. Gen. xlii. 5. h Rom. v. 14. Ezra ii. 61. Neh. vii. 63. i — Matt. xi. 25 reff. k Acts vii. 3 (from Gen. xii. 1), 14 only. Exod. xii. 21. l here only. Prov. vi. 13. x. 10 only. m red., see Mark ix. 23. n — Acts xvi. 29. 1 Cor. i. 22. Judg. v. 25. o here only †. Ezek. ix. 2 Symm. p (ch. iii. 4 v. r.) 2 Kings xi. 16. 4 Kings x. 1, 6.

55. εως αιωνος A(at end of Psalter) CFMS Guelph Bodl Ver Turin Sang 1. 69 goth Thaum: *in saecula* lat-*b c*. at end ins αμην Ver.

56. ως BLΞ 1: om D 69 lat-*a b e ff*$_2$ *g*$_1$ *l q* copt-wilk sah Orig-lat Ambr.

58. om 2nd οι D. om αυτης L.

59. om εν DL 33 lat-*e*. rec τη ογδ. ημ., with A rel lat-*a*(appy): txt BCDLΞ 33. 69 vulg lat-*b c* arm Chron. ηλθαν D^{1}.

60. aft κληθησεται ins το ονομα αυτου C^{1}D copt-wilk.

61. ειπαν DLΔΞℵ 1 Chron. rec εν τη συγγενεια, with C^{2}D rel latt goth arm: txt ABC^{1}LΔΔΞ 33 copt æth Chron. το ονομα τουτο *hoc nomen* D.

62. ο τι ο αν θελοι *qui vult* D, *quem vellet* latt.—for το, ο Ξ. rec αυτον, with AC rel latt Chron: txt BDFG 33. 69.

is shewn. Bleek quotes from Symmachus, Ps. lxxv. 6, ὑπερήφανοι τῇ καρδίᾳ: but it is τὴν καρδίαν: the LXX however in the same place has ἀσύνετοι τῇ καρδίᾳ. Ver. 55 is not rendered in the E. V. according to the construction; from Ps. xcvii. 3 it will be seen that μνησθῆναι ἐλέους τῷ Ἀβ. are to be joined together, and therefore καθὼς . . . . ἡμῶν will be parenthetical. See Micah vii. 20. 57—79.] BIRTH AND NAMING OF JOHN THE BAPTIST. 59.] ἐκάλουν—they were calling—wished to call: see Matt. iii. 14 for this use of the imperfect. The names of children were given at circumcision, because, at the institution of that rite, the names of Abram and Sarai were changed to Abraham and Sarah,—Gen. xvii. 5, 15. 60.] There is no reason for supposing, with Theophyl., Euthym., Meyer, that *Elizabeth* had had the name supernaturally intimated to her. She must necessarily have learnt it, in the course of communication by writing, from her husband. 62.] The natural inference (see on ver. 22) from this verse is, that Zacharias was *deaf as well as dumb*; nor do I think Kuinoel, De Wette, Meyer, Olshausen, Bengel, Bleek, and Dr. Wordsworth have succeeded in invalidating this inference. There could have been no reason for *beckoning*, had Zacharias been able to hear articulate words. Bengel's reason, adopted by Dr. W., "commodius est muto innuentes videre quam loquentes audire," is surely too far-fetched.

63.] πινακίδ. (= πινάκιον, Aristoph. Vesp. 167.) A tablet smeared with wax,

Ἰωάννης ἐστὶ [τὸ] ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. 64 [q] ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ [r] παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει [s] εὐλογῶν τὸν θεόν. 65 καὶ [t] ἐγένετο [u] ἐπὶ πάντας φόβος τοὺς [v] περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ [w] ὀρεινῇ τῆς Ἰουδαίας [x] διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, 66 καὶ [y] ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες [z] Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ [a] χεὶρ κυρίου ἦν μετ' αὐτοῦ. 67 καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων 68 [b] Εὐλογητὸς κύριος ὁ [c] θεὸς τοῦ [d] Ἰσραήλ, ὅτι [d] ἐπεσκέψατο καὶ [e] ἐποίησεν [f] λύτρωσιν τῷ

q = Num. xxii. 28. constr., 1 Cor. iii. 2.
r ch. iv. 39 al⁹. Acts iii. 7 al⁵. Lake only, exc. Matt. xxi. 19, 20. Num. vi. 9.
s ch. ii. 28. xxiv. 53. Judg. v. 2, 9.
t ch. iv. 36. Acts v. 5, 11. Gen. xxxv. 5.
u Acts iv. 33.
v here only †. (-κος, ver. 58.)
w ver. 39 only. Gen. xiv. 10.
x ch. vi. 11 only †. Ps. lxxvii. 3 Symm.
y ch. ix. 44. xxi. 14.

rag Sang as ελα-...

...εσται E.

Cod. Cueiph., Bodl., and Turin Psalters, and Cod Sang contain vv. 68—79.

Acts v. 4. xix. 21. 1 Kings xxi. 12. Hagg. ii. 19. xiii. 11. 1 Kings xxii. 17. 2 Kings xiv. 12.
z Acts xi. 21.
a Acts xi. 21.
b Mark xiv. 61 reff. Psa. xl. 13. lxxi. 18. cv. 48.
c Matt. xv. 31. Isa. xxix. 23.
d ver. 78. ch. vii. 16. Heb. ii. 6, from Ps. viii. 5. Exod. iv. 31.
e — Acts xv. 3. Job xl. 15 (20). xxiv. 21 reff. Psa. lxxvi. 14.)
f ch. ii. 38. Heb. ix. 12 only. Ps. cx. 9. cxxix. 7. (-τροῦν, ch.

63. πινακιδα C¹(appy) D. om λεγων D lat-*e*. εσται CU 1 syr-marg Orig₁: txt ABD rel vss Orig-lat. om το bef ονομα B¹LΞ Orig₂: ins AB²CD rel. aft αυτου add και παραχρημα ελυθη η γλωσσα αυτου, omg παραχρ. κ. η γλ. αυτ. in next ver, D lat-*a b* g_1.

64. om 2nd αυτου C¹ al lat-*e q*.

65. for εγεν., εγεν. δε AK. for επ. π. φοβ., φοβ. μεγας επ. παντ. D 2-pe lat-*b c*. for αυτους, αυτου D goth.

66. ακουοντες C D-gr copt-ms goth arm: txt AB rel. ταις καρδιαις DLΞ lat-*e* arm: txt ABC rel vss. for αυτων, εαυτων B (Mai's errata). rec om γαρ (*as superfluous or perhaps from* χειρ *following*), with AC² or ³ rel syrr Chron: ins BC¹DLΝ latt syr-marg copt goth æth. om ην D 59 lat-*l q* æth: ins bef χειρ 1 al.

67. for επροφητευσεν, ειπεν (omg λεγων) D. [επροφ., so AB¹CL 1. 33.]

on which they wrote with a style. On **λέγων**, a Hebraism, as applied to *writing*, see reff. and Jos. Antt. xi. 4. 7,—Δαρεῖος ἀντιγράφει τῷ Σισίνῃ . . . . τάδε λέγων.

ἐθαύμ. πάντες] This also confirms the view that Zacharias was deaf. There would be nothing wonderful in his *acceding to his wife's suggestion*, if he had *known it*: the *coincidence*, apparently without this knowledge, was the matter of wonder.

64.] For now first had the angel's words, καλέσας τὸ ὄν. αὐτ. Ἰωάννην, ver. 13, received their fulfilment.

65.] For the construction **περιοικ. αὐτούς**, see Herod. v. 78; Xen. Anab. v. 6. 16. **ῥήματα, words**; not '*things*,' see above on vv. 4, 37. All this *tale* became matter of λαλιά throughout &c.

66.] **λέγοντες** carries a slightly logical force with it;—almost = '*for they said*.' **ἄρα** refers back to the circumstances which have happened—**What then shall**, &c.: see ch. viii. 25: Acts xii. 18. **καὶ γὰρ χεὶρ κ. . . . .**] a remark inserted by the Evangelist himself, not a further saying of the speakers in the verse before, as Kuinoel and others maintain. The **γάρ** refers back to the question just asked, q. d., 'And they might well enquire thus, for' &c.

68—79.] This Hymn of thanksgiving appears to have been uttered at the time of the circumcision of the child (in which case the matters related in vv. 65, 66 are parenthetical and anticipatory)—and, as the Magnificat, under the immediate influence of inspiration of the Holy Ghost. It is entirely *Hebrew* in its cast and idioms, and might be rendered in that language almost word for word. It serves, besides its own immediate interest to every Christian, to shew to us the *exact religious view* under which John was educated by his father. "It may be well for the student to read the beginning of this and the following chapter in Hebrew, in which they have been published in translations of the N. T. and in the book of Common Prayer rendered into that language." Wordsw.

68.] After **ἐπεσκέψατο** (for Hebraistic sense of which see reff.) must be understood, as an object, τὸν λαὸν αὐτοῦ, com-

g — ch. iii. 8. Acts xiii. 22. Judg. ii. 18.
h see Ps. cxxxi. 17. Ezek. xxix. 21.
i — here (Rev. v. 6 al.?) only. 2 Kings xxii. 8. Psa. xvii. 2.
k Acts iv. 25. 1 Chron. xvii. 4 F., 24.
l Acts i. 16. iii. 18, 21. iv. 28. 2 Chron. xxxvi. 21.
m — Acts iii. 21. xv. 18. Gen. vi. 4. ἐκ τ. αἰ., John ix. 32.
n Acts xii. 11. xxiv. 7. Exod. xviii. 10. Psa. cv. 10. Psa. cv. 45.
o ch. x. 37. Acts xiv. 27. xv. 4. Gen. xxiv. 12. Tobit xii. 6.
p Exod. ii. 24.
q Gen. xxvi. 3. r Matt. iii. 18 reff. Jer. xi. 5. s 1 Cor. xvi. 10. Phil. i. 14. Jude 12 only. Prov. i. 33. Wisd. xvii. 4 only. (-βος, Prov. iii. 24.) t Rom. vii. 24. 2 Cor. i. 10. Ps. xxx. 15.
u ch. ii. 37. iv. 8 ‖ Mt., from Deut. vi. 3. Acts vii. 7, 42 al. Exod iii. 12 al.
v Wisd. ix. 3. w Eph. iv. 24 only. Deut. ix. 5. x ver. 17 reff. y Matt. x. 18 reff.
z — vv. 33, 35. ch. vi. 35. a Acts vii. 40 (from Exod. xxxii. 1) only. Deut. xxxi. 3.

69 λαῷ αὐτοῦ, 69 καὶ [gh] ἤγειρεν [hi] κέρας σωτηρίας ἡμῖν ἐν οἴκῳ [k] Δαυεὶδ [k] παιδὸς αὐτοῦ, 70 καθὼς ἐλάλησεν [l] διὰ στόματος τῶν ἁγίων [m] ἀπ᾽ αἰῶνος προφητῶν αὐτοῦ, 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ [n] χειρὸς πάντων τῶν μισούντων ἡμᾶς, 72 [o] ποιῆσαι ἔλεος [o] μετὰ τῶν πατέρων ἡμῶν καὶ [p] μνησθῆναι [p] διαθήκης ἁγίας αὐτοῦ, 73 [q] ὅρκον ὃν [q] ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, 74 [r] τοῦ δοῦναι ἡμῖν [s] ἀφόβως ἐκ χειρὸς ἐχθρῶν [t] ῥυσθέντας [u] λατρεύειν αὐτῷ 75 ἐν [vw] ὁσιότητι καὶ [v] δικαιοσύνῃ [x] ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. 76 [y] καὶ σὺ [y] δέ, παιδίον, προφήτης [z] ὑψίστου κληθήσῃ· [a] προπορεύσῃ

R ABCDE FGHKL MRSUV Γ Δ Π Prag Sang 1. 33 Θ.

69. rec ins τω bef οικω, with AR rel Chron: om BCDLM Guelph Sang 1. 33. 69 Eus Cyr. rec ins του bef παιδος, with ACR rel Eus: om BDLℵ.

70. om των D. rec ins των bef απ αιωνος, with ACDR rel: om BLΔℵ Frag-sang 33. 69 Orig Eus.—προφ. αυτ. των απ αιωνος D, simly lat-*a b c* &c Ircn. αυτου bef προφητων ℵ Eus.

71. for εξ, εκ χειρος and om εκ χ. following D. 72. om και D.

74. rec ins των bef εχθρων, with ACR rel Chron; παντων των K: om BDL 1. 33. 69 Orig. rec aft εχθρων ins ημων, with ACDR rel latt Orig Chron: om BL Frag-sang 1. (33 ?) 69 lat-*e* Iren. (*The words have been conformed to ver* 71.)

75. πασαις ταις ημεραις BL vulg lat-*b c* &c. rec bef ημων ins της ζωης, with E (G ?) HMSΓΔ Bodl Sang arm Orig Chron: om A(here and at end of Psalter) BCDR rel latt syrr copt goth æth Iren-lat Orig-lat Jer.

76. rec om δε, with A rel latt syrr goth æth arm Iren-lat Orig Chr Chron: ins A(at end of Psalter) BCDLR 33 copt. for προ προσωπου, ενωπιον B $Orig_1$.

tained in the following dative. 69.] κέρας—a metaphor from horned beasts, who are weak and defenceless without, but formidable with their horns: see reff.: and cf. Hor. Od. iii. 21. 18, 'addis cornua pauperi.' There does not seem to be any allusion (Selden, &c.) to the *horns of the altar*—the mere notion of a *refuge* is never connected with the Messiah's Kingdom. 70.] Meyer cites τοὺς ἀπ᾽ αἰῶνος ῥήτορας, Longin. 34. 72.] ποιῆσαι . . . . for a similar use of the infinitive, see ver. 54. We may take it here either as of the purpose, "*to perform* . . . ," which is recommended by the ὅρκον ὃν κ.τ.λ., below,—or with Euthym., Bleek, al., as epexegetic, and equivalent to ἐν τῷ ποιῆσαι, or in English to a participial clause, 'performing,' &c. 73.] ὅρκον ὃν . . . . for ὅρκου, ὃν . . . . see Gen. xxii. 16—18. Calvin, al., suppose the construction to be κατὰ τὸν ὅρκον ὃν . . . .; Grotius makes the words dependent on ἐλάλησεν above, as also the infin. ποιῆσαι: Bleek thinks that the accusative is directly governed by μνησθῆναι, as well as the preceding genitive. "The Holy Spirit, speaking by Zacharias, seems to refer here to the providential dispensation signified in the names of the Baptist and his parents. The Baptist, by his name *John*, spake of the ἔλεος or grace of God: *Zacharias* (from זָכַר *recordatus fuit*, and יָהּ *Jah, Jehovah*) signifies θεὸς ἐμνήσθη, and *Elisabeth* (from אֵל, *El, Deus*, and שָׁבַע, *sheba, juravit*) is connected with the ὅρκος θεοῦ." Wordsw. This seems probable in the case before us: but the student must be reminded that it is ground to be very cautiously trodden, and where a morbid or pedantic fancy will be constantly going astray. 74, 75.] The attempts to remove the Jewish worship by Antiochus Epiphanes and by the Romans, had been most calamitous to the people. This ἐν ὁσι. κ. δικαιοσ. sufficiently refutes the idea of some, that the whole subject of this song is the temporal theocratic greatness of the Messiah. 76.] It is not

γὰρ πρὸ προσώπου κυρίου [b] ἑτοιμάσαι [b] ὁδοὺς αὐτοῦ, 77 [f] τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ [c] ἐν [d] ἀφέσει ἁμαρτιῶν αὐτῶν 78 διὰ [e] σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς [f] ἐπεσκέψατο ἡμᾶς [g] ἀνατολὴ ἐξ [b] ὕψους 79 [i] ἐπιφᾶναι τοῖς ἐν [k] σκότει καὶ [kl] σκιᾷ [k] θανάτου [k] καθημένοις, τοῦ [m] κατευθῦναι τοὺς πόδας ἡμῶν εἰς [n] ὁδὸν [n] εἰρήνης. 80 Τὸ δὲ παιδίον [o] ηὔξανεν καὶ [p] ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας [q] ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

Σ του δουναι...

...του Frag Sang ABCDE FGHKL MRSUV ΓΔΑΞ 1. 33. 69.

b ch. iii. 4 (from Isa. xl. 3). Rev. xvi. 12.
c = 1 Cor. iv. 4. Eph. i. 7.
d Mark i. 4. Acts ii. 38. Col. i. 14 al. Deut. xv. 3.
e Col. iii. 12 al. Prov. xii. 10.
f ver. 68.
g Jer. xxiii. 5. Zech. iii. 8. vi. 12. = here only.
h = ch. xxiv. 49. Eph. (iii. 18) iv. 8 (James i. 9. Rev. xxi. 16)

only. Ps. xvii. 16.
k Matt. iv. 16, from Isa. ix. 2. only. Ps. xxxix. 2.
o Matt. xiii. 32.
l = Acts xxvii. 20 (Tit. ii. 11. iii. 4) only L.P. Deut. xxxiii. 2.
1 Mark iv. 32 reff. m 1 Thess. iii. 11. 2 Thess. iii. 5
n Rom. iii. 17, from Isa. lix. 8 only. see Matt. xxi. 32. Acts xvi. 17.
p ch. ii. 40. 1 Cor. xii. 13. Eph. iii. 16 only. Ps. xxx. 24.
q here only †. Sir. xliii. 6 only. (-δειχνύναι, ch. x. 1. 2 Macc. ix. 28. x. 11.)

77. for αυτων, ημων A(here and at end of Psalter) CMUR(Treg expr) Guelph Bodl Turin 1 sah: txt BD rel vulg syrr copt-ms goth Iren-lat.
78. επισκεψεται B goth arm-zoh, επεσκεψαιται L: *visitabit* copt: *inviset* Syr.
79. aft επιφαναι ins φως D. 80. ηυξανετο D[1].

necessary to interpret κυρίου of the Messiah: it may be said of God, whose people (ver. 77) Israel was. But the believing Christian will find it far more natural thus to apply it, especially in connexion with Matt. i. 21. 77.] ἐν ἀφέσει, *in remission*, the element in which the former blessing was to be conferred. The *remission of sin* is the first opening for the γνῶσις σωτηρίας: see ch. iii. 7.

78. ἀνατολή] is (see reff.) the LXX rendering for צֶמַח, a *branch* or *sprout*—and thus, '*that which springs up or rises*,' as *Light*:—which, from the clauses following, seems to be the meaning here.

ἐξ ὕψ. may be taken with ἀνατ., as in E. V.:—or perhaps with the verb ἐπιφᾶναι. But however taken, the expression is not quite easy to understand. The word had come apparently to be a name for the Messiah: thus in ref. Zech., ἰδοὺ ἀνήρ, Ἀνατολὴ ὄνομα αὐτῷ: and then figures arising from the meaning of the word itself, became mixed with that which was said of Him. The day-spring does not come ἐξ ὕψους, but from beneath the horizon; but the Messiah *does*. Again the ἐπιφᾶναι κ.τ.λ. of the next verse belongs to the day-spring, and only figuratively to the Messiah. See Bleek's long note. 79.] See reff. Care must be taken on the one hand not to degrade the expressions of this song of praise into mere anticipations of temporal prosperity, nor, on the other, to find in it (except in so far as they are involved in the inner and deeper sense of the words, unknown save to the Spirit who prompted them) the minute doctrinal distinctions of the writings of St. Paul. It is the expression of the aspirations and hopes of a pious Jew, waiting for the salvation of the Lord, finding that salvation brought near, and uttering his thankfulness in Old Testament language, with which he was familiar, and at the same time under prophetic influence of the Holy Spirit. That such a song should be *inconsistent* with dogmatic truth, is *impossible*: that it should unfold it minutely, is in the highest degree *improbable*. 80.] A very similar conclusion to those in ch. ii. 40, 52, and denoting probably the termination of that record or document of the birth of the Baptist, which the Evangelist has hitherto been translating, or perhaps transcribing already translated. That this first chapter is such a separate document, appears from its very distinct style. Whether it had been preserved in the holy family, or how otherwise obtained by Luke, no trace now appears. It has a certain relation to, and at the same time is distinguished from, the narration of the next chapter. The Old Testament spirit is stronger here, and the very phraseology more in unison with Hebrew usage.

ταῖς ἐρ.] The ὀρεινή of Judæa was very near this wilderness, and from the character of John's official life afterwards, it is probable that in youth he would be given to solitude and abstemiousness. It cannot be supposed that the *Essenes*, dwelling in those parts, had any, or only the most general kind of influence over him, as their views were wholly different from his. ἕως ἀνα.] opening of his official life: see note on ch. x. 1.

II. [1] Ἐγένετο δὲ [r] ἐν ταῖς ἡμέραις ἐκείναις, [s] ἐξῆλθεν ABCE
PGHIL
MSUV
ΓΔΛΞ
1. Π. Β.
[t] δόγμα [u] παρὰ Καίσαρος Αὐγούστου [v] ἀπογράφεσθαι
πᾶσαν τὴν [w] οἰκουμένην. [2] αὕτη [x] ἀπογραφὴ πρώτη

r Exod. ii. 11. s — Matt. xv. 18, 19. Mark i. 23. ch. vi. 19. 1 Cor. xiv. 36. Dan. ii. 18 Theod.
t Acts xvi. 4. xvii. 7. Eph. ii. 15. Col. ii. 14 (Heb. xi. 28 v. r.) only. Dan. vi. 12.
u ch. vi. 19. Lev. ix. 24. x. 2.
v here 8ce and Heb xii. 23 only. Judg. viii. 14 F. Prov. xxii. 20 only. 3 Macc. iv. 14.
w Matt. xxiv. 14 reff. Ps. ix. 8.
x Acts v. 37 only. 2 Macc. ii. 1 only.

CHAP. II. 1. om δὲ AΞ. ins του bef απογραφεσθαι LΞ 33.

CHAP. II. 1—20.] BIRTH OF CHRIST. ITS ANNOUNCEMENT, AND CELEBRATION BY THE HOSTS OF HEAVEN. 1, 2.] We go back again now to the birth of John, or shortly after it. In annotating on these verses, I will first state the difficulty in which they appear to be involved,—then the remarkable way in which a solution has recently been found.

The assertion in these verses is this—*that a decree went forth, &c., and that this enrolment first took place when Cyrenius* (Quirinus, see below) *was governor of Syria.* It would then appear, either that *this very enrolment took place under Quirinus,*—or that *the first* did so, and this was subsequent to it. Now *both of these senses* till recently seemed to be *inadmissible.* For Quirinus was not known to have been governor of Syria till the year 758 U.C., after the banishment of Archelaus, and the addition of his territory to the province of Syria. τῆς δὲ Ἀρχ. χώρας ὑποτελοῦς προσνεμηθείσης τῇ Σύρων, πίμπεται Κυρήνιος ὑπὸ Καίσαρος, ἀνὴρ ὑπατικός, ἀποτιμησόμενος τὰ ἐν Συρίᾳ, καὶ τὸν Ἀρχελάου ἀποδωσόμενος οἶκον. Joseph. Antt. xvii. 13. 5. And the birth of our Lord occurred *at least eight years before this,* previous to Herod's death, and when *Sentius Saturninus was governor of Syria.* But in a Commentatio of A. W. Zumpt of Berlin (the nephew of the distinguished grammarian of that name), *De Syria Romanorum provincia ab Cæsare Augusto ad T. Vespasianum,* he makes it highly probable that Quirinus was TWICE governor of Syria. The substance of his researches is as follows:—

In 9 B.C. Sentius Saturninus succeeded M. Titius in the province of Syria, and governed it three years. He was succeeded by T. Quintilius Varus (Joseph. Ant. xvii. 5. 2), who, as it appears, remained governor up to the end of 4 B.C. Thenceforward we lose sight of him till he is appointed to the command in Germany, in which he lost his life in A.D. 7. We also lose sight of the governors of Syria till the appointment of P. Sulpicius Quirinus, in A.D. 6. Now from the maxim acted on by Augustus (Dio Cass. lii. 23), that none should hold an imperial province for less than three or more than five years, Varus cannot have been governor of Syria during the twelve years from B.C. 6 to A.D. 6. Who then were the missing governors? One of them has been found, L. Volusius Saturninus, whose name occurs as "legatus Syriae" on a coin of Antioch, A.D. 4 or 5. But his proconsulate will not fill the whole time, and one or two governors must be supplied between Varus, ending 4 B.C., and Volusius, 4 or 5 A.D. Just in that interval falls the census, of which it is said in the text, that it πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. Could Quirinus have been governor at any such time? From Jan. to Aug. B.C. 12 he was consul. Soon after that he triumphed over the Homonadenses ("mox expugnatis per Ciliciam Homonadensium castellis insignia triumphi adeptus," Tac. Ann. iii. 48). Now Zumpt applies the exhaustive process to the provinces which could by any possibility have been under Quirinus at this time, and eliminates from the enquiry Asia,—Pontus and Bithynia,—and Galatia. Cilicia only remains. But at this time, as he shews, that province had been reduced by successive diminutions, had been separated (Dio Cass. liv. 4) from Cyprus, and, as is shewn by the history of the misconduct of Piso soon afterwards, who was charged with having, as ex-governor of Syria, attempted "repetere provinciam armis" (Tac. Ann. iii. 12), because he had attacked Celenderis, a fort in Cilicia (ib. ii. 78—80), attached to the province of Syria. This Zumpt also confirms by the accounts in Tacitus (Ann. vi. 41; xii. 55) of the Clitae, a seditious tribe of Cilicia Aspera, who on two occasions were repressed by troops sent by the governors of Syria. Quirinus then appears to have been governor of Syria at some time during this interval. But at *what time?* We find him in the East (Tac. Ann. iii. 48), as "datus rector C. Cæsari Armeniam obtinenti;" and this cannot have been during his well-known governorship of Syria, which began in A.D. 6; for Caius Cæsar died in A.D. 4. Zumpt, by arguments too long to be reproduced here, but very

ἐγένετο [y] ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. [3] καὶ [y] ch. iii. 1 only †.
ἐπορεύοντο πάντες [v] ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν [z] John vii. 8, &c. Neh. vii. 6.
πόλιν. [4] [a] ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ [a] ver. 11 only. 2 Kings v. 9 al. bet not of Bethlehem.
πόλεως Ναζαρὲτ εἰς τὴν Ἰουδαίαν εἰς [a] πόλιν [a] Δαυὶδ [b] ch. ix. 30 reff.
[b] ἥτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου [c] Acts iii. 25. Eph. iii. 15. Num. i. 18.
καὶ [c] πατριᾶς Δαυείδ, [5] [v] ἀπογράψασθαι σὺν Μαριὰμ [d] ch. i. 27. Matt. i. 18 only. Deut. xxii. 23, 25.
τῇ [d] ἐμνηστευμένῃ αὐτῷ οὔσῃ [e] ἐγκύῳ. [6] Ἐγένετο δὲ [e] here only †. Sir. xlii. 10 only. Jer. xxxviii. (xxxi.) 8 alibi in Hexapla.

...γαλιλαιαι B.
...εμνηστευμενη C.

2. rec aft αυτη ins η, with ACRΞ rel coptt Eus$_2$: om BDℵ Eus$_1$. εγενετο bef απογραφη πρωτη D Orig-lat.—εγενετο bef πρωτη ℵ^1. κυρειυου B latt Syr sah, κηρυνιου A.

3. for ιδιαν, εαυτου (*explanatory, cf* D *below*) BDLΞ Eus: txt ACR rel syr-marg-gr. for πολιν, πατριδα D: χωραν C^1 gat.

4. for την ιουδ., γην ιουδα D lat-(*a*) *e*. transp δια to δαυειδ to end of ver 5 D.

5. απογραφεσθαι (*see ver* 3) AD 33 Chr Thl: -ψεισθαι Δ: txt BCΞ rel Justin Eus. μαρια D Eus$_2$. rec μεμνηστευμενη, with B^{2}C^{2}D^c rel Eus: txt AB^{1}C^{1}D^{1}LΞ. om αυτω B(Rl). rec aft αυτω ins γυναικι, with A C^2(appy) rel latt syr goth seth Eus$_1$ (Cyr-jer?) Chr$_2$: om B C (appy) DLΞ 1 per lat-*e f q*^{2} Syr coptt arm Eus$_1$ Naz.

striking and satisfactory, fixes the time of his first governorship at from B.C. 4 to B.C. 1, when he was succeeded by M. Lollius. It is true this does not quite remove our difficulty. But it brings it within such narrow limits, that any slight error in calculation, or even the latitude allowed by the words *πρώτη ἐγένετο* might well cover it. I may mention it as remarkable, that Justin Martyr three times distinctly asserts that *our Lord was born under Quirinus*, and *appeals to the register then made*, as if from it the fact might, if necessary, be confirmed: Apol. i. 34, p. 65; 46, p. 71: Dial. 78, p. 175.

We conclude then, that an *ἀπογραφή* or enrolment of names with a view to ascertain the population of the empire, *was commanded and put in force at this time*, unaccompanied (probably) by any payment of money. Mr. Greswell (vol. i. p. 511) cites a passage of Suidas—*ὅτι Αὔγουστος Καῖσαρ, δόξαν αὐτῷ, πάντας τοὺς οἰκήτορας Ῥωμαίων* (?) *κατὰ πρόςωπον ἀριθμεῖ, βουλόμενος γνῶναι πόσον ἐστὶ πλῆθος*: and has made it probable that, notwithstanding a difficulty in the numbers, this was a census *of the empire*, and not of the city. We know (see Tacitus, Ann. i. 11; Sueton. Aug. 28, 101; Dio liii. 30; lvi. 33) that Augustus drew up a *rationarium* or *breviarium totius imperii*, which took many years to arrange and complete, and of which the enrolment of the inhabitants of the provinces would naturally form a part. Of the data for this compilation, the enrolment in our text might be one.

That Judæa *was not a Roman province at this time*, is no objection to our text; for the breviarium of Augustus contained the 'regna' of the Roman empire, as well as the 'provincias.'

For a statement of the case and its difficulties, as they stood before Zumpt's discovery, see Wieseler, Chronol. Synops. i. 73—122; and a good summary and criticism of the various hypotheses in Winer's Realwörterbuch, edn. 3, art. Quirinus: and a new and curious hypothesis in Dr. Wordsw. h. l., who inclines to reject the above solution. In Dio Cassius, where we might expect to find information, this portion of the reign of Augustus is apparently defective. Κυρην.] P. Sulpicius *Quirinus* (not *Quirinius*, for Κυρήνιος is the Greek form of Quirinus, Meyer ii. 222; see Sueton. Tib. 49; Tacit. Ann. iii. 48 where however Beck reads Quirinius).

3—5.] There is a mixture here of Roman and Jewish customs, which is not at all improbable, considering the circumstances. In the Roman census, men, women, and children were all obliged to go and be enrolled. Dion. Hal. iv. 15, *ἅπαντας ἐκέλευσε* (ὁ Τύλλιος) *τοὺς ὁμοπάγους κατὰ κεφαλὴν ὡρισμένον νόμισμά τι συνεισφέρειν, ἕτερον μέν τι τοὺς ἄνδρας, ἕτερον δέ τι τὰς γυναῖκας, ἄλλο δέ τι τοὺς ἀνήβους*. But then this census was made at their *dwelling-place*, not at that of their *extraction*. The latter practice springs from the Jewish genealogical habits, and its adoption in this case speaks strongly *for the accuracy* of the *chronology*. If this enrolment was by Order of Augustus, and

ABDKΓ GHKL MSUΥ ΓΔΣΣ 1. 11 &.

f ch. i. 6, 21. 1 Kings xvi. 23. g ch. i. 57 reff. h Gen. xxv. 24. i Matt. i. 21 reff. j Rom. viii. 29. Col. i. 15, 18. Heb. i. 6. xi. 28. xii. 23. Rev. i. 5 only. Gen. iv. 4. (-κια, Heb. xii. 16.) k ver. 12 only. Job xxxviii. 9. Ezek. xvi. 4 only. 1 Sam. xvi. 11 only. Job xxxix. 9. Isa. xlv. 18. l act., ch. ix. 15 ‖ Mk. xii. 27. (Matt. viii. 11 reff.) m ch. i. 13 reff. n — ch. i. 7. o — ch. xiv. 9, 22. Gen. xxiv. 23, 25. 1 Macc. ix. 73. p ch. xxii. 11 ‖ Mk. Exod. iv. 24. q here only †. r Num. iii. 23. Ezek. xliv. 8. s Xen. Anab. v. 7. 14. t — ver. 40. ch. v. 27. xii. 14. Rev. vii. 15. u Matt. xxvi. 31 reff.

f ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, g ἐπλήσθησαν αἱ h ἡμέραι 7 τοῦ i τεκεῖν αὐτήν· 7 καὶ i ἔτεκεν τὸν υἱὸν αὐτῆς τὸν j πρωτότοκον, καὶ k ἐσπαργάνωσεν αὐτὸν καὶ l ἀνέκλινεν αὐτὸν ἐν m φάτνῃ· n διότι οὐκ ἦν αὐτοῖς o τόπος ἐν τῷ p καταλύματι. 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ q ἀγραυλοῦντες καὶ r φυλάσσοντες r φυλακὰς s τῆς t νυκτὸς ἐπὶ τὴν u ποίμνην αὐτῶν. 9 καὶ ἰδοὺ ἄγγελος κυρίου

6. for ἐγενετο to επλησθησαν, ως δε παρεγενοντο ετιλεσθησαν D.

7. rec ins τη bef φατνη, with Δ rel Eus Cyr-jer Chr$_2$: om ABDLΞ goth arm Protev Justin Eus-2-mss Cyr(appy).

8. for και ποιμ., ποιμ. δε D lat-*a b e f ff$_2$ g$_1$* (Syr). ταυτη D^1 Scr's c. ins τας bef φυλακας D 131. 242. om της νυκτος Ξ.

9. om ιδου BLΞ lat-*e g$_1$* syr-jer sah goth seth arm Eus: ins AD rel latt syrr copt.

for the whole empire, it of course would be made so as to include *all*, after the Roman manner: but inasmuch as it was made *under the Jewish king Herod*, it was done *after the Jewish manner*, in taking this account of each *at his own place of extraction*. Mary being apparently *herself sprung from the lineage of David* (see ch. i. 32), might on this account go to Bethlehem, being, as some suppose, an inheritress; but this does not seem to be the Evangelist's meaning, but that, after the Roman manner, she *accompanied her husband*. No stress must be laid on ἐμνηστ., as if she were *only* the *betrothed* wife of Joseph at this time;—she had been taken to his house before this: the history in our text happening during the time indicated by Matt. i. 25.

7.] Now that πρωτότοκον has disappeared from the text of St. Matthew, it must be here remarked, that although the term may undoubtedly be used of an only child, such use is necessarily always connected with the expectation of others to follow, and can no longer have place when the whole course of events is before the writer and no others *have followed*. The combination of this consideration with the fact that brethren of our Lord are brought forward in this Gospel in close connexion with His mother, makes it as certain as any implied fact can be, that those brethren were the children of Mary herself.

Ancient tradition states the birthplace of our Lord to have been a *cave*: thus Justin Martyr, Dial. 78, p. 175, ἐπειδὴ Ἰωσὴφ οὐκ εἶχεν ἐν τῇ κώμῃ ἐκείνῃ ποῦ καταλῦσαι, ἐν σπηλαίῳ τινὶ σύνεγγυς τῆς κώμης κατέλυσε· καὶ τότε, ὄντων αὐτῶν ἐκεῖ, ἐτέτοκει ἡ Μαρία τὸν χριστόν, καὶ ἐν φάτνῃ αὐτὸν ἐτεθείκει. And Origen, against Celsus, i. 51, p. 367: ἀκολούθως τῇ ἐν τῷ εὐαγγελίῳ περὶ τῆς γενέσεως αὐτοῦ ἱστορίᾳ δείκνυται τὸ ἐν Βηθλεὲμ σπηλαῖον ἔνθα ἐγεννήθη, καὶ ἡ ἐν τῷ σπηλαίῳ φάτνη ἔνθα ἐσπαργανώθη. Similarly Eusebius, Athanasius, and others. This tradition is nowise inconsistent with our text—for caves are used in most rocky countries as stables. Bleek has noticed that Justin Martyr refers to a prophecy in Isa. xxxiii. 16 (οὗτος οἰκήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς, LXX), and is disposed to think with Calov., al., that the tradition may have arisen from this. But is not the converse much more likely?

καταλύματι] A public inn, or place of reception for travellers; not 'a *room* in a private house,' for then the expression would be, 'They found no κατάλυμα.' Of what sort this inn was, does not appear. It probably differs from πανδοχεῖον, ch. x. 34, in not being kept by an host, πανδοχεύς: see note there.

8.] Mr. Greswell has made it highly probable (Diss. x. vol. i.) that our Lord was born on the evening of (i. e. which *began*) the 5th of April, the 10th of the Jewish Nisan: on which same day of April, and the 14th of Nisan, He suffered thirty-three years after. Before this time there would be abundance of grass in the pastures—the spring rains being over: but much after it, and till after the autumnal equinox again, the pastures would be comparatively bare: see note on John vi. 10.

ἀγρ.] spending the night in the open field. φυλ. φυλακὰς τ. ν.] either, keeping watch by night, or, keeping the watches of the night. The former seems most probable: and so Meyer and

εστεσ-
ΒDEF
GHKL
IPSUV
ΓΔΛΞ
. 33. 69.

...στρα-
τιας F.

[v] ἐπέστη αὐτοῖς καὶ [w] δόξα κυρίου [x] περιέλαμψεν αὐτούς, καὶ [y] ἐφοβήθησαν [y] φόβον μέγαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος Μὴ φοβεῖσθε· ἰδοὺ γὰρ [z] εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ [a] λαῷ, 11 ὅτι [b] ἐτέχθη ὑμῖν σήμερον σωτήρ, ὅς ἐστιν χριστὸς κύριος, ἐν [c] πόλει [c] Δαυείδ. 12 καὶ τοῦτο ὑμῖν τὸ [d] σημεῖον· εὑρήσετε [e] βρέφος [f] ἐσπαργανωμένον καὶ κείμενον ἐν [f] φάτνῃ. 13 καὶ [g] ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ [h] πλῆθος [ik] στρατιᾶς [l] οὐρανίου [km] αἰνούντων τὸν θεὸν καὶ λεγόντων 14 [n] Δόξα [no] ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν

v ch. xxiv. 4. Acts iv. 1. xii. 7. L. only, exc. 1 Thess. v. 3. 2 Tim. iv. 2, 6.
w — ch. ix. 31. Lev. ix. 6, 23. Num. xiv. 10. xvi. 42.
x Acts xxvi. 13 only †.
y Mark iv. 41. Jonah i. 10 al. constr., Matt. ii. 10 reff.
z ch. i. 19 reff.
a John xi. 50. xviii. 14.
b Matt. i. 21 reff.
c ver. 4.
d — 2 Cor. xii. 12. 2 Thess. iii. 17. 4 Kings xix. 19. e ch. i. 41, 44 reff. f ver. 7 (reff.).
g Mark xiii. 36 reff. h — ch. v. 6. John xxi. 6. Acts xxviii. 3. Ps. cxlvi. 4. i Acts vii. 42 only. 3 Kings xxii. 19. k constr., ch. xix. 37. Rev. xix. 14. l fem., Acts xxvi. 19. so 1 Tim. ii. 9. Rev. iv. 8. Winer, § 11. 1. m Luke only (ver. 20. ch. xix. 37 [xxiv. 53]. Acts ii. 47. iii. 8, 9), exc. Rom. xv. 11, from Ps. cxvi. 1. Rev. xix. 5. n ch. xix. 38 (see Ps. lxx. 19).
o Matt. xxi. 9 reff.

om 2nd κυριου D 209 lat-*b ff*$_2$ *l* (Orig): θεου ℵ vulg lat-*c e* syr-marg Eus. επιλαμψιν αυτους ℵ^1. for φοβον μεγαν, σφοδρα B.
10. om γαρ P. εστιν ℵ. aft εστραι ins και D.
12. om το BΞ: ins ADP rel Eus. aft σημειον ins ιστω D. ευρησεται ALΔ. rec om και bef κειμενον, with A rel lat-*a* copt-ms: ins BLPSΞ ℵ-corr 1. 33 vulg lat-*b c f g*$_{1,2}$ *l* syr copt-2-mss goth seth arm Eus Cyr Arnob Promiss. om κειμενον Dℵ^1 68. rec ins τη bef φατνη, with F^2 (K, e sil): om ABDPΞ rel goth Eus Cyr. (33 def.)
13. ουρανον B^{1}D^1.

Bleek: see ref. Xen., and add Alexis in Athen. xv. 58, p. 700—ὁ πρῶτος ἰὼν μετὰ λυχνούχου περιπατεῖν Τῆς νυκτός, ἵν' τις κηδεμὼν τῶν δακτύλων. **9.**] **δόξα—the brightness of God's presence**—the *Shechinah* (see reff.) which also accompanied His angels when they appeared to men. It is agreeable at least to the analogy of the divine dealings, to suppose with Olshausen, that these shepherds, like Symeon, were *waiting for the consolation of Israel.* **10, 11.**] **παντὶ τῷ λ.**, not (E. V.) **to all people**, here: but **to all THE people**,—the Jewish people. To them was the first message of joy, before the bursting in of the Gentiles—just as here the one angel gives the prefatory announcement, before the multitude of the heavenly host burst in with their proclamation of 'peace on earth.' **σωτήρ**] **A Saviour**, as E. V.,—the name being particularized afterwards. **χρ. κύρ.**] This is the only place where these words come together. In ch. xxiii. 2 we have **χρ. βασιλία**, and in Acts ii. 36 **κύριον καὶ χρ.** (In Col. iii. 24 we have, in a somewhat different meaning [said to servants], **τῷ κυρίῳ χριστῷ δουλεύετε.**) And I see no way of understanding this **κύριος**, but as corresponding to the Hebrew JEHOVAH.

12.] Olshausen hazards a conjecture that the stable or cave may possibly have *belonged to* these shepherds. But I think the words **ἔως** B., ver. 15, do not look as if Bethlehem were their *home.* It seems clear that *the spot* was somehow known to them by the angel's description.

βρέφος—not '*the* child;'—the angel in giving the sign, generalizes the term—they were to know the truth of his words, by finding a **child** wrapped in swaddling clothes, lying in a manger. **14.**] The disputes about this short song of praise are (with one exception, see below) so much solemn trifling. As to whether **ἐστιν** or **ἔστω** should be supplied, the same question might be raised of every proclamation which was ever uttered. *The sense of both these is included.* It is both **There is**, and **Let there be, glory**, &c. The song in the rec. is in *three clauses*, forming a Hebrew parallelism, in which the third clause is subordinate to and an amplification of the second, and so is without a copula to it. **εὐδοκία** (see reff.) is that *good pleasure of God in Christ* by which He reconciles the world to Himself in Him (2 Cor. v. 19). And this it is, whether **εὐδοκία** or **εὐδοκίας** be read. The interpretation of the latter reading by the vulg. and R.-Cath. interpreters generally, as "bonæ voluntatis," "peace on earth for

ἀνθρώποις [p] εὐδοκίας. 15 καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' ABDE GHKL MPUΓ ΧΓΔΞ 1. Σ 13.
αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι [q] καὶ οἱ [r] ἄνθρωποι
οἱ ποιμένες εἶπον πρὸς ἀλλήλους [s] Διέλθωμεν [t] δὴ ἕως
Βηθλεὲμ καὶ ἴδωμεν τὸ [u] ῥῆμα τοῦτο τὸ [v] γεγονὸς ὃ ὁ
κύριος [w] ἐγνώρισεν ἡμῖν. 16 καὶ ἦλθαν [x] σπεύσαντες καὶ B [συν-
[y] ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσήφ, καὶ τὸ [z] βρέφος
κείμενον ἐν τῇ [a] φάτνῃ. 17 ἰδόντες δὲ [w] ἐγνώρισαν περὶ
τοῦ [u] ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου
τούτου. 18 καὶ πάντες οἱ ἀκούσαντες [a] ἐθαύμασαν περὶ
τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. 19 ἡ δὲ Υ [a-
Μαριὰμ πάντα [b] συνετήρει τὰ ῥήματα ταῦτα [c] συμβάλ-

p Eph. i. 5, 9. Phil. i. 15. ii. 13. 2 Thess. i. 11. Ps. v. 12. l. 18 (20). lxviii. 13.
q rec., ver. 21 reff.
r rec., Matt. xiii. 45. xviii. 23. xx. 1. Gen. ix. 20.
s ch. viii. 22 reff.
t — Acts xiii. 2. xv. 36. 1 Cor. vi. 20. Gen. xviii. 4.
u — ch. i. 65. vv. 19, 51. Gen. xv. 1.
v — ch. iii. 2 reff.
w Acts ii. 28, from Ps. xv. 11. Rom. xvi. 26. Ezek. xliv. 28.
x Luke only (ch. xix. 5, 6. Acts xx. 16. xxii. 18), exc. 2 Pet. iii. 12. 1 Kings iv. 14, 16.
y Acts xxi. 4 only†.
z ver. 12.
a w. περι, here only. see Mark xii. 17.
b Matt. ix. 17. Mark vi. 20 (1 L. v. r.) only. Ezek. xviii. 19.
c ch. xiv. 31. Acts iv. 15. xvii. 18. xviii. 20. xx. 14 only. L. 2 Chron. xxv. 19.

14. rec *ευδοκια*, with A(in the "Gloria in excelsis" insd at the end of the Psalms) B¹P𝔛 rel Turin-Psalter syrr copt æth arm Orig$_3$ Thaum Constt Eus$_2$ Ath Epiph Bas Naz Chr Cyr Thdrt Thl: txt AB¹DN¹ goth Iren-lat Orig-lat Cyr-jer lat-ff, *bona voluntatis* latt, *consolationis* D-lat.

15. οι αγγ. bef απ' αυτ. D (æth); bef ε. τ. ουρ. 33. 69 vulg lat-*f g*$_1$ syrr arm Orig-lat, *discessit ab illis angelus in cœlum* lat-*b c e ff*$_2$ *l q*. om και οι ανθρωποι BL𝔛 1 latt(not *q*) Syr coptt arm Orig-lat Eus Aug: ins ADP rel syr goth æth. ειπαν L𝔛: ελαλουν B 2-pe, *loquebantur ad invicem* vulg lat-*a b* &c (not *c e q*). aft εως ins εις P ev-y forj. ειδομεν P, ιδομεν M. γεγονως D¹ Eus.

16. rec ηλθον, with AB¹DP rel Eus: txt B¹L𝔛. σπευδοντες D 61: πιστευσαντες 𝔛. ανευραν B¹: ευραν L𝔛 ℵ-corr; ευρον D 1. 69 Eus: txt AB²ℵ¹ rel. om τε D latt syrr copt Eus.

17. om δε 𝔛. rec διεγνωρισαν, with APR rel: txt BDL𝔛 Eus. om τουτου DA 1 lat-*a e f* Syr copt æth arm.

18. ακουοντες D Scr's c. εθαυμαζον D-gr 241 2-pe.

19. μαρια BDR copt-2-mss Eus. συνηρει bef παντα DX latt syrr æth: txt ABPR rel Eus. om ταυτα B al. εαυτης R 33.

those that like it," is untenable in Greek as well as in theology. The only passage which seems in any degree to justify it is Phil. i. 15, τινὲς .... δι' εὐδοκίαν τὸν χριστὸν κηρύσσουσιν, where however we have nothing like the harsh usage which must be assumed here, of the subjective gen. with the absolute sense of the noun. The only admissible rendering is, '*Among men of God's good pleasure*,' i. e. among the elect people of God: cf. for the gen. Acts ix. 15: Col. i. 13. And so Bleek renders: "und auf Erden Friede unter den Menſchen des Wohlgefallens, nämlich, des göttlichen Wohlgefallens." A curious connexion of εὐδοκίας with εἰρήνη is found in the passage of Origen-lat. by which the gen. is supported:—"Pax enim quam non dat Dominus super terram non est pax bonæ voluntatis." This might perhaps be admissible as matter of mere construction, especially as St. Luke loves to separate genitives from their nouns in construction by an intervening word or words: but it would be difficult to justify it exegetically. As regards the reading, the evidence is materially affected by the fact that B reads εὐδοκίας *a prima manu*, as I have myself ascertained at Rome: and that ℵ reads the same. I have therefore now edited the genitive without any marks of doubt. 1862. 15.] If the bracketed words be retained, it will be better to understand them as applying to the shepherds merely, than (with De Wette and Meyer) to suppose οἱ ἄνθ. to be used *as distinctive of the shepherds from the angels*. Such distinctions are not usual, whereas the redundant ἄνθρ. is: see reff. οἱ ποιμένες specifies what οἱ ἄνθρ. stated generally: the men, viz. the shepherds. 19.] συνετ. *in her memory*. ῥήμ. may have its literal sense, words: viz. those spoken by the

...αυτης ℵ.

λουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ [f] ὑπέστρεψαν οἱ ποι-
μένες δοξάζοντες καὶ [g] αἰνοῦντες τὸν θεὸν [h] ἐπὶ πᾶσιν [i] οἷς
...αυτου P. ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

Ξ και στε ... 21 Καὶ ὅτε [k] ἐπλήσθησαν ἡμέραι ὀκτὼ [l] τοῦ περιτεμεῖν
αὐτόν, [m] καὶ [n] ἐκλήθη τὸ [n] ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν
ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ [o] συλλημφθῆναι αὐτὸν ἐν τῇ
[p] κοιλίᾳ.

22 Καὶ ὅτε [k] ἐπλήσθησαν αἱ ἡμέραι τοῦ [q] καθαρισμοῦ
...μου- σεως ℵ. αὐτῶν κατὰ τὸν νόμον Μωυσέως, [r] ἀνήγαγον αὐτὸν εἰς
Ἱεροσόλυμα [s] παραστῆσαι τῷ κυρίῳ, 23 καθὼς γέγραπται
ἐν νόμῳ κυρίου ὅτι πᾶν [t] ἄρσεν [u] διανοῖγον [v] μήτραν
ἅγιον τῷ κυρίῳ κληθήσεται, 24 καὶ [w] τοῦ δοῦναι θυσίαν

f vv. 39, 43, 45. ch. i. 56. viii. 37, 40 al. Gen. xiv. 17.
g ver. 13 reff.
h = ch. ix. 43. Acts iv. 21. 1 Cor. i. 4 al.
i attr., Matt. xxiv. 50. ch. iii. 19. ix. 43 al. Jer. xv. 14.
k ch. i. 57 reff.
l ch. ii. 6 al. fr.
m rec., Matt. ix. 10. Mark ii. 23. [ver. 15.] ch. vii. 12. Acts x. 17. Gen. xlviii. 1.
n Matt. i. 21 reff.
o ch. i. 24 reff.
p ch. i. 15 reff.
q Mark i. 44 reff. 1 Chron. xxiii. 28.
r Luke only (ch. iv. 5 al.
s = Rom. vi. 13. Ps. v Rom. iv.

Acts vii. 41 al.), exc. Matt. iv. 1. Rom. x. 7. Heb. xiii. 20. Gen. l. 24. v. 8. t Matt. xix. 4 reff. u ch. xxiv. 31, 32 reff. Exod. xiii. 2. 19 only. Num. iii. 12. w ch. i. 74 al.

20. rec επεστρεψαν, with (some cursive?) : txt ABDPR rel Scr's mss Thl.
21. for επλησθησαν, συνετελεσθησαν D : επληρωθησαν 33. ins αι bef ημ. D 33. 69 syr-marg Eus. ins αι bef οκτω D syr-marg. rec (for αυτου) το παιδιον (*see ver* 59), with DEGHMV em(with gat) lat-*e g*$_2$ Syr Eus : αυτο το παιδ. Γ : txt ABRℵ rel am(with fuld forj ing mt per) (æth) syr copt goth arm Orig-lat Andr Thl. om και bef εκλ. D 69 latt(not *e q*) copt-2-mss. for εκληθη, ωνομασθη *nominatum est* D. for τη κοιλια, κοιλια μητρος D.
22. om αι B(Bch) 242 : ins B(Mai expr and Rl) rel. om ου B^1. elz αυτης, with 76 : om 435 evv-x-y copt-2-mss Amphil Iren-lat : αυτου D al latt arm-usc Ps-Ath : txt ABR rel lat-*q* syrr copt-ms sah goth arm-zoh Ath Cyr$_{expr}$ Nyssen Orig-lat$_{expr}$ Jer. om τω D.
23. ins τω bef νομω D F(Wtst). om τω bef κυριω D.

shepherds :—or its Hebraistic, as above ver. 15, which is more probable—**all these things now spoken of.** συμβ. **revolving them**—comparing one with another.

21.] His circumcision. The second καί must not be rendered '*also*.' It is simply redundant, as in reff. The Lord was made like unto His brethren (Heb. ii. 17 ; iv. 15) in all weakness and bodily infirmity, from which legal uncleannesses arose. The body which He took on Him, though not a body of sin, was mortal, subject to the consequence of sin,—in the likeness of sinful flesh : but incorruptible by the indwelling of the Godhead (1 Pet. iii. 18). In the fulfilment therefore of His great work of redemption He became subject to legal rites and purifications—not that they were absolutely *necessary* for *Him*, but were included in those things which were πρέποντα for Him in His humiliation and 'making perfect :' and in His lifting up of that human nature, *for which* all these things were *absolutely necessary* (Gen. xvii. 14), into the Godhead.

22—38.] The purification in the Temple. Symeon and Anna recognize and prophesy of Him. **22.**] See Levit. xii. 1—8, where however *the child* is not, as here, expressly included in the purification. (It is hardly possible that *Joseph* should be implied in the αὐτῶν, as Euthym., Meyer, interpret it.) The reading αὐτοῦ is remarkable, and hardly likely to have been a correction. αὐτῆς, adopted by the E. V., is almost without authority (see var. readd.), and is a manifest correction. Bengel denies that either the Lord or His mother wanted purification ; and mentions that some render αὐτῶν '*of the Jews*,' but does not approve of it (John ii. 6 is certainly no case in point). See the last note, on the necessity of purification for *both*. **23.**] God had taken *the tribe of Levi instead of the first-born that openeth the womb*, Num. iii. 12, and required only the excess in number of the first-born over the Levites to be redeemed (ib. vv. 44—51). This arrangement appears afterwards to have been superseded by a general command to redeem *all the first-born* at five shekels of the sanctuary (Num. xviii. 15, 16). **24.**] The offering (Cf. Lev.) was, a lamb

κατὰ τὸ [x] εἰρημένον ἐν νόμῳ κυρίου, [y] ζεῦγος [z] τρυγόνων ἢ δύο [a] νοσσοὺς [b] περιστερῶν. 25 Καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ [c] εὐλαβής, [d] προσδεχόμενος [e] παράκλησιν τοῦ Ἰσραήλ. καὶ πνεῦμα ἦν ἅγιον [f] ἐπ' αὐτόν, 26 καὶ ἦν αὐτῷ [g] κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ [hi] ἰδεῖν [h] θάνατον πρὶν ἢ ἴδῃ τὸν [j] χριστὸν [j] κυρίου. 27 καὶ ἦλθεν [k] ἐν τῷ πνεύματι εἰς τὸ ἱερόν, καὶ [l] ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, [m] τοῦ ποιῆσαι —του συν- [σαν] Β. αὐτοὺς κατὰ τὸ [n] εἰθισμένον τοῦ νόμου [o] περὶ αὐτοῦ, 28 [p] καὶ αὐτὸς [q] ἐδέξατο αὐτὸ εἰς τὰς [r] ἀγκάλας αὐτοῦ, καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν 29 Νῦν [s] ἀπολύεις τὸν δοῦ- The Sadducean and Tares Psalters and Cod Sang 17 contain vv. 29—32. λόν σου, [t] δέσποτα, κατὰ τὸ ῥῆμά σου [u] ἐν εἰρήνῃ, 30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ [v] σωτήριόν σου 31 ὃ [w] ἡτοίμασας [x] κατὰ πρόσωπον πάντων τῶν λαῶν· 32 φῶς [y] εἰς [z] ἀπο-

x — ch. iv. 12. Acts xiii. 40 al.
y ch. xiv. 19 only. Lev. v. 11.
z here only. Gen. xv. 9. Lev. xii. 6, 8.
a here only. Prov. xxx. 17. (-σια, ch. xiii. 34.)
b Matt. iii. 16 reff.
c Acts ii. 5. viii. 2. xxii. 12 only. L. Lev. xv. 31. Micah vii. 2 P. only. (-βῶς, 2 Macc. vi. 11. -βεια, Heb. v. 7. -βεῖσθαι, Heb. xi. 7.)
d Mark xv. 43 reff.
e — 2 Cor. i. 3, &c. (Heb. vi. 18 al. L.P.H.) Nahum iii. 7.
f — ver. 40. John i. 32, 33. 2 Chron. xv. 1.
g — Matt. ii. 12 reff.
h Heb. xi. 5. see John viii. 51. Ps. lxxxviii. 48.
i — Acts ii. 27, from Ps. xv. 10.
j Ps. ii. 2.
k Matt. xxii. 43. ch. iv. 1. Col. i. 8. 1 Matt. xiii. 4, 23. ch. i. 5 al. fr.
l — 2 Cor. i. 3, &c. (Heb. vi. 18 al. L.P.H.) Nahum iii. 7.
m ch. i. 74 al.
n here only †. Sir. xxiii. 9 only. (-ισμός, 2 Kings xviii. 22.)
o ch. xix. 37. John x. 33. Acts xv. 2.
p red., ver. 21 reff.
q ch. xvi. 6. xxii. 17.
r here only. 2 Kings iii. 20. Prov. v. 20 only.
s Matt. xiv. 15 al. Num. xx. 29. Tobit iii. 13.
t of God, Acts iv. 24. 2 Pet. ii. 1. Jude 4. Rev. vi. 10 only. 2 Macc. xv. 22.
u Acts xvi. 36. 1 Cor. vii. 15. xvi. 11 al. 2 Kings iii. 21, 23.
v ch. iii. 6. Acts xxviii. 28. Eph. vi. 17 (Tit. ii. 11) only. Ps. xcvii. 2. cxviii. 166. Isa. lx. 6.
w — Matt. xx. 23 reff.
x Acts iii. 5. xxv. 16. 2 Cor. x. 1. 2 Chron. xiii. 7, 8.
y — Acts xiii. 47, from Isa. xlix. 6. 1 Kings xv. 11.
z — subj., here only ‡. (Rom. ii. 5 al.)

24. ins τω bef νομω BDL: om AR rel Coisl-oct-marg. rec νοσσους, with ADR rel Ath: txt BEGHSVA Coisl-oct-marg.

25. om ιδου D Syr goth æth. ανθρωπος bef ην B vulg lat-*b f l*: om ην F(Wtst) 1. [B has συμεων as Mai not συμ. as Btly. See table at end of prolegomena.] rec αγιον bef ην, with D al(latt syrr) goth arm Cyr-jer Nyssen: om ην 1 æth: txt ABR rel.

26. κεχρηματισμενος δε ην D lat-*b c ff*$_2$ *g*$_1$. for πριν η, πριν 69 al: πριν αν B F(Wtst) Cyr-jer-ms Nyssen: πριν η αν RX 33: πριν ηνα L.

27. εισαγειν A al. for εωθισμενον, εθος D, *consuetudinem* vulg.

28. om αυτου BL lat-*a b l* Iren-gr Cyr-jer$_1$ Did. ηυλογησεν DΓ Cyr-jer.

31. παντος του λαου Turin-Psalter.

for a burnt-offering, and a pigeon for a sin-offering: but if the parties were too poor to bring a lamb, then *two pigeons*. But as Bleek remarks, we are not hereby justified in assuming *extreme poverty* to have been the condition of our Lord's family. This no where appears from the Gospel history. **25.**] It appears that this Symeon might have been Symeon the son of Hillel,—and father of Gamaliel, mentioned in Acts v. 34 ff. But we have no means of ascertaining this. It is no objection to it that he is here merely ἄνθρωπος.—Gamaliel himself is only φαρισαῖός τις in Acts v. 34. παράκλ.] See Acts xxviii. 20. It was a common form of adjuration among the Jews, 'Ita videam consolationem, si' &c., referring to Isa. xl. 1. On the general expectation of deliverance at this time, see on Matt. ii. 1 ff. **26.**] Of the nature of this intimation, nothing is said. Symeon was the subject of an especial indwelling and leading of the Holy Ghost, analogous to that higher form of the spiritual life expressed in the earliest days by *walking with God*—and according to which God's saints have often been directed and informed in an extraordinary manner by His Holy Spirit. In the power of this intimation, and in the spirit of prophecy consequent on it, he came into the Temple on this occasion. **28.**] καί here again is not *also*, but simply the introduction to the apodosis. **29.**] ἀπολύεις, not τοῦ ζῆν, or ἐκ τῆς γῆς,—but as being τὸν δοῦλόν σου, he thinks of his death as the termination of, and so dismissal from, *his servitude*. Meyer. Bleek thinks that there is no such allusion, but that the word is used absolutely, as in Gen. xv. 2: Num. xx. 29. **32.**] See Isa. xlix. 6. The

κάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ. 33 καὶ [a] ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ [ab] θαυμάζοντες [b] ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν αὐτοὺς Συμεών, καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος [c] κεῖται [c] εἰς [d] πτῶσιν καὶ [e] ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ, καὶ [e] εἰς [f] σημεῖον [g] ἀντιλεγόμενον· 35 [h] καὶ σοῦ [h] δὲ αὐτῆς τὴν ψυχὴν [i] διελεύσεται [k] ῥομφαία· ὅπως [l] ἀποκαλυφθῶσιν [m] ἐκ πολλῶν καρδιῶν [n] διαλογισμοί. 36 Καὶ ἦν Ἄννα [o] προφῆτις, θυγάτηρ Φανουήλ, ἐκ

a constr., ch. iv. 31, 44. Mark xiv. 54 al. Ezra iv. 4. 24.
b Mark xii. 17 reff. Levit. xxvi. 32.
c Phil. i. 16 (17). 1 Thess. iii. 3.
d Matt. vii. 27 only. Isa. xvii. 1. ii. 17.
e — here only. (Matt. xxii. 23, &c. reff.) Lam. iii. 53. Zeph. iii. 8.
f — ch. xi. 30. Josh. iv. 6.
g Acts xiii. 45.

xxviii. 19, 22. Rom. x. 21 al. L.P., exx. John xix. 12. Hos. iv. 4.
h Matt. x. 18. ch. i. 76.
2 Macc. v. 15 rat. 1 Mark x. 26. see Job xx. 26. k Rev. i. 16. ii. 12, 16. vi. 8. xix. 15, 21 only. Ps. xxi. 20. l Matt. xi. 25, 27 al. Exod. xx. 26. m — ch. xvii. 24.
n Matt. xv. 19. ch. v. 22. Rom. i. 21. Ps. cxxxviii. 20. o Rev. ii. 20 only. 4 Kings xxii. 14.

33. om *εθνων* D.

33. rec (for *ο πατηρ αυτου*) *ιωσηφ*, with A(*ο ιωσ.*) Δ rel lat-*a b c e f ff*$_2$ *g*$_1$ *l q* Syr goth Phot Thl Hil: txt BDLΝ 1 vulg lat-*g*$_2$ syr-ms-marg coptt arm Orig-lat (*quæ igitur causa exstitit ut eum qui pater non fuit patrem esse memoraret?*) Cyr-jer Jer-agst-Helvid Aug. (*Meyer contends, that if ιωσηφ had been substituted for ο πατ. αυτου here, it would have been also in ver* 48. *But this has no force: for the words in ver* 48 *are spoken by Mary, who could not with any propriety be made to say ιωσηφ. No probable reason can be assigned for ο πατηρ αυτου being substituted for ιωσηφ, whereas the converse correction was certain to be made.*) rec aft *μητηρ* ins *αυτου* (*in conformity with the above substitution*), with AΝ rel lat-*a b c e f ff*$_2$ *g*$_1$ *l* syrr coptt goth arm Cyr-jer Hil: om B(sic: see table) D 1. 33 vulg lat-*g*$_2$ Orig-lat$_2$.

34. ins *εις* bef *ανασταση* D vulg-ed(not am fuld &c) Orig-lat$_2$.

35. om *δε* BLΞ vulg lat-*b f ff*$_2$ *g*$_{1.2}$ *l* copt æth arm Orig$_3$: ins ΑΔΝ rel lat-*a* (*c*) *e* syrr Orig. om *αν* DΞ. *ανακαλυφθωσιν* D. om *εκ* D gat lat-*a b c ff*$_2$ *g*$_{1.2}$ Syr æth arm-mss Hil Ambr Paulin Aug$_1$.

general term of the last verse (*πάντ. τ. λαῶν*) is here divided into two, the Gentiles, and Israel. It is doubtful, whether *δόξαν* is to be taken as co-ordinate with *φῶς* (so Bengel, Meyer, De W., al.), or with *ἀποκάλυψιν*. The former seems more probable; and so E. V. **33.** **ὁ πατ. αὐτοῦ**] In ver. 48 we have Joseph again called by this name. *Our Lord Himself would not speak of him thus*, see ver. 49; but in the simplicity of the narrative we may read *οἱ γονεῖς αὐτοῦ* and such expressions, without any danger of forgetting the momentous history of the Conception and Nativity.

34, 35.] **κεῖται εἰς, is appointed for**—see reff.; not (Meyer) '*lies here, in my arms.*'

πτῶσιν, as a stone of stumbling and rock of offence (Isa. viii. 14. Rom. ix. 33), at which they should fall through unbelief. **ἀνάστ., raising up**—in the sense of ch. i. 52—*by faith and holiness*; or, the **πτῶσις** and **ἀνάστ.** may refer to *the same persons*; as it is said by our Lord, 'He that humbleth himself shall be exalted.' I prefer this last interpretation, as cohering best with the next verse: see note on it. **35.**] This prophecy I do not believe to have its chief reference to the *deep sorrows* of the mother of our Lord *on beholding His sufferings* (Euthym., al.), much less to her *future death by martyrdom* (Epiphan., Lightf.); least of all to the Crucifixion, which by shedding the blood of her Son, would also pierce her heart and drain it of its life-blood and make it childless, as Dr. Wordsw. referring to Bede, Aug. who however (cf. Aug. Ep. ad Paulinum cxlix. 33, and Bede, in Luc. Expos. i. vol. iii. p. 346; Homil. lib. i. 15, vol. v. p. 81) say nothing of the kind, but simply refer the saying to her grief at beholding the Passion: and to Origen, who (in Luc. Hom. xvii. vol. iii. p. 952) gives a totally different interpretation, "pertransibit infidelitatis gladius, et ambiguitatis mucrone ferieris, et cogitationes tuæ te in diversa lacerabunt, cum videris illum quem Filium Dei audieras . . . crucifigi &c." None of these interpretations satisfy us: for the words stand in a totally different connexion, and one far worthier of the honour of that holy woman, and of the spiritual character of Symeon's prophecy: that prophecy is, of the struggle of many in Israel through repentance to faith in this Saviour; among which number even His mother

φυλῆς Ἀσήρ, αὕτη [p] προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ABDEG HKLM SUVX ΓΔΛΞΠ. ΚΙ. 69.
ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς [q] παρθενείας αὐτῆς,
37 καὶ αὐτὴ χήρα ἕως [r] ἐτῶν ὀγδοηκοντατεσσάρων, ἣ
οὐκ [s] ἀφίστατο τοῦ ἱεροῦ, [t] νηστείαις καὶ [u] δεήσεσιν
[v] λατρεύουσα [w] νύκτα καὶ [w] ἡμέραν. 38 καὶ αὐτῇ τῇ [x] ὥρᾳ
[x] ἐπιστᾶσα [y] ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ
αὐτοῦ πᾶσιν τοῖς [a] προσδεχομένοις [a] λύτρωσιν [ἐν] Ἰερου-
σαλήμ.
39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον κυρίου,

p ch. i. 7 reff. q here only. Jer. iii. 4. r Mark v. 42 reff. s — ch. iv. 18. Acts xii. 10. xix. 9 al. Num. xvi. 27. constr., 1 Tim. iv. 1 only. t Matt. xvii. 21 reff. u ch. i. 13. v. 33 al. fr. Ps. xvi. 1 al. v abs., Acts xxvi. 7. Heb. ix. 9. x. 2. w Matt. iv. 27 reff. x — (Luke only.) ch. x. 40 al., Acts xxii. 13 al. (class., 1 Thess. v. 3. 2 Tim. iv. 2, 6 only.) y here only. Ps. lxxviii. 13. Esdr. viii. 91 (83). Sir. xx. 2 only. z ver. 26. a ch. i. 68 (reff.). Heb. ix. 12 only.

36. om ην D lat-*b* Syr. ins και bef αυτη D al(Syr). ετη επτα μετα ανδρος ADK lat-*ff*$_2$ Syr Iren-gr: μετα ανδρος ετη επτα B^{1}GLXΔΞ 33. 69 vulg lat-*a e f g*$_{1.2}$ syr copt goth Nyssen Ambr: (*both re-arrangements for perspicuity: it is characteristic of Luke to insert clauses between words in concord:*) txt E rel lat-*b c* arm.—μετα του ανδρος αυτης ετη επτα B^2(sic: see table at end of prolegomena). rec παρθενιας, with R rel: txt ABDEMXΔΞ.

37. rec αὕτη, with G al: txt EHKMUΓΛ. rec (for εως) ως, with X rel syrr arm Nyssen: om D lat-*a b c e l q* goth æth Ambr Jer: txt ABLΞ 33 vulg lat-*f ff*$_2$ *g*$_{1.2}$ Δ-lat coptt Aug. rec aft αφιστατο ins απο, with A rel latt goth Nyssen: om B D-gr F(Wtst) LΞ copt Constt. for ιερου, ναου D. ημερα ΑΓ.

38. rec και αὐτη αὐτῇ (*arising probably from αυτη without accents being taken for the nom, and then αὐτῇ being used to complete the sense*), with E rel latt syrr goth arm Nyssen: txt A B(sic in cod.) DLXΔΞ 33 copt æth Thl. rec (for θεω) κυριω, with A rel vulg lat-*b c e f ff*$_2$ syrr goth æth arm: txt BDLX^{1}Ξ lat-*a* syr-marg copt Nyssen. om εν BΞ 1 am(with em forj fuld ing mt tol) lat-*a b c e f ff*$_2$ *g*$_2$ *l q* Syr coptt goth æth arm Iren-lat Jer Aug Bede: ins (*from ver* 25?) AD rel gat syr Nyssen.

39. παντα B(Mai) F(Wtst) LXΞ: txt AD rel. om τα DLΔ 1. 69 arm.

herself was to be included. The sharp pangs of sorrow for sin must pierce her heart *also* (cf. esp. Acts ii. 37); and the general end follows; *that the reasonings out of many hearts may be revealed;* that they who receive the Lord Jesus may be manifest, and they who reject Him: see John ix. 39. Similarly Bleek: finding moreover in the traces of her connexion with our Lord in the Evangelic history the piercing and dividing of her soul, and in the last notice of her in Acts i., the triumph of her faith after the Ascension. **37. νηστ. καὶ δεήσ.**] Not merely in the ordinary hours of prayer, at nine, and three, or the ordinary fasts on Monday and Thursday, but in an ascetic-devotional method of life. **νύκτα** is put first, because fasts were reckoned from one evening to another. Meyer. Is it not rather because the greater solemnity and emphasis rests on the religious exercise by night? **38.**] The **ἀνθωμολ.** has been understood (by Erasm., Calv., Calov., al.) to refer to *Symeon's also* having praised God: but Winer, Meyer, and Bleek more accurately regard the prep. as pointing to the retributive nature of the offering of praise. It was possibly at the hour of prayer; as she spoke of Him to numbers, who would at such a time be flocking to the temple.

39, 40.] **Return to Nazareth.**

39.] Certainly the obvious inference from this verse is, that Joseph and Mary returned from Jerusalem to Nazareth direct. But it is only an *inference*, and not the assertion of the text. This part of the Gospel History is one where the Harmonists, by their arbitrary reconcilements of the two Evangelistic accounts, have given great advantage to the enemies of the faith. *As the two accounts now stand*, it is wholly impossible to suggest any satisfactory method of *uniting them;* every one who has attempted it has, in some part or other of his hypothesis, violated probability and common sense. But, on the other hand, it is equally impossible definitely to say that they *could not* be reconciled by *a thorough knowledge of the facts themselves;* and such an assertion, whenever made, shews great ignorance of the origin and course of oral narration. How many things will a relator say, being unaware of certain important circum-

ναζα- ϑ א.

[b] ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζα-
ρέθ. [40] τὸ δὲ παιδίον [c] ηὔξανεν καὶ [d] ἐκραταιοῦτο [e] πλη-
ρούμενον σοφίᾳ, καὶ [f] χάρις θεοῦ ἦν ἐπ' αὐτό.
[41] Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ [g] κατ' [g] ἔτος εἰς
Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. [42] καὶ ὅτε ἐγένετο
λνμμα ατα... BCDE GHKL ISUVX ΓΔΛ 1. 33. 69. [h] ἐτῶν δώδεκα, [i] ἀναβαινόντων αὐτῶν [k] κατὰ τὸ [k] ἔθος τῆς
ἑορτῆς, [43] καὶ [l] τελειωσάντων τὰς ἡμέρας, ἐν τῷ [b] ὑπο-

b ver. 20 refl. c Mark iv. 8 refl. d 1 Cor. xvi. 13. ch. i. 80. Eph. iii. 16 only. Ps. xxx. 24. e Acts ii. 28 (from Ps. xv. 11). xiii. 52. Rom. xv. 13, 14. 2 Tim. i. 4. constr., Rom. i. 29. 2 Cor. vii. 4 only. 2 Macc. vii. 21.

f = ver. 52. ch. i. 30. Acts vii. 46. Eph. i. 6. Prov. iii. 4. i = Matt. xx. 17, 18 refl. 1 Kings ii. 19. Zech. xiv. 16. g here only. k ch. i. 9 refl. b Mark v. 42 refl. l = Acts xx. 24.

στεστρεψαν B(Mai) א: txt AD rel. rec ins την bef πολιν, with AD²א rel: om BD¹ 1. rec αυτων, with D²H S(e sil) A: txt ABDא rel (including Γ, Treg expr). at end, add καθως ερεθη δια του προφητου οτι ναζωραιος κληθησεται D lat-*a*.

40. aft παιδιον add ιησους D. transp ηυξ. and εκραταιουτο D lat-*b c e*.—ηυξανετο D¹. rec aft εκραταιουτο adds πνευματι (*from ch* i. 80), with A rel lat-*f q* syrr goth æth: om BDL latt coptt arm Cyr Orig-lat, Ambr Gaud Aug. rec σοφιας (*more usual, of Acts* ii. 28; v. 28 al), with AD rel Cyr: txt BL 33. εν αυτω D al vulg Aug.

41. ins εν bef τη εορτη D latt(not *a*).

42. for ετων, αυτω ετη DL lat-*a b i q* arm Ambr: txt AB rel vulg lat-*c e f ff*₂ *g*₁ Orig-lat. ανεβησαν οι γονεις αυτου εχοντες αυτον D. rec αναβαντων (*corrn to sense, and to* τελειωσ. *below*), with Δ rel: txt ABKLX 33 vulg lat-*f q*. rec adds εις ιεροσολυμα (*explanatory gloss, carelessly insd without observing that* -σαλημ *and not* -σολυμα *is the form here used*), with AC rel latt syr goth æth arm: om BDL Syr coptt. aft της εορτης ins των αζυμων DX lat-*a c e*.

stances outside his narrative, which *seem to preclude* those circumstances? How often will points of time be apparently brought close together in such a narration,—between which, events most weighty to the history have occurred? The *only* inference from these two accounts, which *is inevitable*, is, that they are *wholly independent* of one another. If Luke had seen the Gospel of Matthew, or vice versâ, then the variations are *utterly inexplicable*; and the greatest absurdities of all are involved in the writings of those who *assume this*, and *then proceed to harmonize*. Of the dwelling at Nazareth before the Nativity, of the circumstances which brought Joseph and Mary to Bethlehem, of the Presentation in the temple, Matthew's account knows nothing; of the visit of the Magi, the murder of the Innocents, the flight to Egypt, Luke's is unaware. In all the main circumstances of the Conception and Nativity *they agree, or are easily and naturally reconciled* (see further in note on John vii. 42).

40.] ηὔξανεν—*in body.*—ἐκρ., *in spirit*: πνεύματι is a correct gloss. "The body advances in stature, and the soul in wisdom . . . the divine nature revealed its own wisdom in proportion to the measure of the bodily growth." Cyril. Oxf. transl. p. 30. πλη., **becoming filled**: see ver. 52 and note there.

41—52.] VISIT TO THE TEMPLE AT THE PASSOVER. The history of this incident serves for an example of the wisdom wherewith the Child was filled. Bleek. "The Evang. next shews that what he has said is true." Cyril. ib.

41.] See Exod. xxiii. 14—17. *Women*, according to the maxims of the school of Hillel, were bound to go up once in the year—to the Passover. τῇ ἑορτῇ] **at**, or **in the feast**; not '*to* the feast;' nor, '*on account of* the feast.' 42.] At the age of twelve, a boy was called by the Jews בן התורה '*son of the law*,' and first incurred legal obligation. At that time, then, commences the *second step* (see note on ver. 52) of the life of the Lord, the time when the τὰ πρέποντα for Him began; his course of blameless legal obedience (see note on ver. 21) in his own person and by his own will. Now first (ver. 49) appear those higher consciousnesses to have found expression, which unfolded within Him, till the full time of his public ministry arrived. It cannot be inferred from this narrative, that it was the first time the holy Child had accompanied them to the Passover. 43.] τὰς ἡμ., *seven days*, Exod. xii. 15, 17.

ABCDE GHKL MSUVX ΓΔΛ 1. 33. 69.

στρέφειν αὐτοὺς [m] ὑπέμεινεν Ἰησοῦς [n] ὁ παῖς ἐν Ἰερουσα-
λήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. [44] [o] νομίσαντες
δὲ αὐτὸν εἶναι ἐν τῇ [p] συνοδίᾳ ἦλθον ἡμέρας [q] ὁδόν, καὶ
[r] ἀνεζήτουν αὐτὸν ἐν τοῖς [s] συγγενέσιν καὶ τοῖς [t] γνωστοῖς·
[45] καὶ μὴ εὑρόντες [b] ὑπέστρεψαν εἰς Ἰερουσαλὴμ [r] ἀναζη-
τοῦντες αὐτόν. [46] καὶ [u] ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον
αὐτὸν ἐν τῷ ἱερῷ [v] καθεζόμενον ἐν μέσῳ τῶν [w] διδασκάλων,
καὶ ἀκούοντα αὐτῶν καὶ [x] ἐπερωτῶντα αὐτούς. [47] [y] ἐξ-
ίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ [z] ἐπὶ τῇ [a] συνέσει
καὶ ταῖς [b] ἀποκρίσεσιν αὐτοῦ. [48] καὶ ἰδόντες αὐτὸν [c] ἐξ-

m = Acts xvii. 14 only. (Matt. x. 23 al.) Num. xxii. 19. Jos. Antt. vi. 5. 2.
n 1 Kings iii. 1. 1 Macc. v. 63.
o Matt. x. 34 reff.
p here only. Neh. vii. 6 bis, 64 only.
q = Acts i. 12. Exod. iii. 18.
r here (bis) and Acts xi. 25 only. Job iii. 4. x. 6. 2 Macc. xiii. 21 only.
s Mark vi. 4 reff.
t = ch. xxiii.
49 (Acts i. 19 al.) L. only, exc. John xviii. 15, 16. (Rom. i. 19.) Ps. lxxxvii. 8.
u vv. 1. 6. Gen. iv. 3.
v Matt. xxvi. 55 reff.
w = John iii. 10. Rom. ii. 20 †. (2 Macc. i. 10 only.)
x ch. iii. 10, 14. Matt. xii. 18. 1 Cor. xiv. 35.
y = Matt. xii. 23 reff. ch. viii. 56. Exod. xix. 18.
z Mark i. 22 reff. Jer. ii. 12.
a Mark xii. 33 reff. Deut. iv. 6.
b ch. xx. 26. John i. 22. xix. 9 only. Job xxxv. 3.
c Matt. vii. 28 reff.

43. τελεσαντων D 6-pe. απεμεινεν D 1. 33 Cyr Thl. ο παις bef ιησους D lat-*c f* copt æth. rec (for εγνωσαν οι γονεις) εγνω ιωσηφ κ. η μητηρ (*probably to avoid repetition of* οι γ. *aυτ. aft ver* 41: *hardly for theological reasons, for* οι γ. *aυτ. in ver* 41 *is altered in some old lat mss only*), with AC(Δ) rel lat-*b c f* g_1 syrr goth æth: txt BDL 1. 33 vulg lat-*a e* syr-marg syr-jer coptt arm Jer.—(εγνωσαν Δ al lat-*f ff*$_2$ g_1 goth.)

44. for νομ. δε, και νομ. D. rec εν τη συνοδια bef ειναι, with AC rel syr (goth): txt BDL 1. 33 latt (copt æth). οδον bef ημερας D latt syrr. rec ins εν bef τοις γνωστοις, with C^{3}D rel lat-*f* arm: om ABC^{1}KLMS 33. 69 (latt).

45. ευρισκοντες D. rec aft ευρ. ins αυτον, with AC^3 rel lat-*a b f q* syrr copt goth: om BC^{1}DL 1. 33 vulg lat-*c e ff*$_2$ $g_{1.2}$ *l* æth arm. rec (for αναζητ.) ζητουντες, with A rel: txt BCDL 1. 33. 69, *requirentes* vulg lat-*c*.

46. rec μιθ', with ACD rel: txt BL 1. 33. εν τω ιερω aft καθ. D 254. καθημενον D 1: om G. om και bef ακουοντα D al latt sah arm.

47. om οι ακουοντος αυτου B.

44.] συνοδ., the company forming the *caravan*, or band of travellers;—all who came from the same district travelling together for security and company.

ἦλθ. . . . ἀνεζ.] The interpretation that '*they went a day's journey, seeking him,*' is simply absurd: for they would have turned back sooner: a few minutes might have sufficed for the search. It was *not till they laid up for the night* that they missed him, as at that time (φέρεις μητρὶ παῖδα) they would naturally expect his return to their own tent. Olshausen remarks, that being accustomed to his thoughtfulness and obedience, they were free from anxiety, till they discovered He really was not in the company.

45. ἀναζητοῦντες αὐτόν] as they went back, all the way.

46.] Some (Grot., Kuin.) interpret the *three days*, of their *one* day's journey *out*, *one back*, and *one in Jerusalem*: but they were more likely *three days spent in search in Jerusalem* (De Wette); or, at all events, reckoned from their discovery of His not being with them (Meyer).

ἐν τῷ ἱερ.] In one of the *rooms attached to the temple*, where the Rabbis taught their schools. A tradition mentioned by Lightfoot, that till the death of Gamaliel the scholars *stood* in these schools, appears to be false, as Kuinoel has shewn. No stress must be laid on ἐν μέσῳ; it is only *among*. Nor must it be supposed from ἐπερωτ. that our Lord was acting the part of a *master*. It was the custom in the Jewish schools for the *scholars to ask questions of their teachers*; and a great part of the Rabbinical books consists of the answers of the Rabbis to such questions.

48—50.] The salient point of this narrative appears to lie in ὁ πατήρ σου contrasted with τοῦ πατρός μου. This was the first time that those wonderful words of self-consciousness had been heard from the holy Child—when He began to be "a son of the law," He first calls HIM His Father, Who gave Him the work to do on earth, of perfectly keeping that Law.

Every word of these verses is of the first importance to modern combatants for sound doctrine. Let the adversaries

ἐπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, [d] τί [d] ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ [e] ὀδυνώμενοι ἐζητοῦμέν σε. [49] καὶ εἶπεν πρὸς αὐτούς [f] Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν [g] τοῖς τοῦ πατρός μου δεῖ εἶναί με; [50] καὶ αὐτοὶ οὐ [h] συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. [51] καὶ [i] κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν [k] ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ [l] διε-

[d] Matt. xxi. 26. 2 Kings xii. 21.
[e] ch. xvi. 24, 25. Acts xx. 38 only. Isa. xl. 29.
[f] Acts v. 4, 9. 2 Kings xix. 25.
[g] Gen. xli. 51. Esth. vii. 9.
[h] Matt. xiii. 51. Ps. xci. 6.
[i] = ch. x. 30, 31. Josha iv. 47. Gen. xli. 1 = here

10. [k] ch. x. 17, 20. Rom. viii. 7, 20 al. 1 Chron. xxix. 24. 2 Macc. ix. 12. (Acts xv. 29) only. Gen. xxxvii. 11.

48. [syr-cu contains Lu ii. 48—iii. 16.] rec προς αυτον η μητηρ αυτου bef ειπεν, with A rel: txt BCDLX 1 lat-(*a*) *e f* Syr goth æth arm Cyr. και εγω C[1]L 1. 33. 69. aft οδυνωμενοι add και λυπουμενοι D gat lat-*a e ff*$_2$ g_1 *l q* syr-cu Ambrst Quæst. ζητουμεν BN 6-pe.

49. ζητειτε AN. οιδατε D al lat-*a b c e f ff*$_2$ *l q* syr-cu Iren-gr Orig-lat$_1$ Thdrt Tert: txt ABC rel vulg lat-g_1 Orig-lat$_2$. με bef ειναι D 1. 69 latt Iren-lat Orig-lat$_2$ Epiph Did Cyr Tert.

50. for και αυτοι, αυτοι δε D lat-*e* Syr syr-cu copt Orig-lat.

51. om και ηλθεν C[1]D F(Wtst) copt: ins ABC[2] rel latt syrr syr-cu Orig-lat. for και η, η δε C[3]DEGHM 69 lat-*e* Syr syr-cu copt Orig-lat Eus: txt ABC[1] rel latt syr

answer us,—why should his *mother* here have spoken and not Joseph, unless there were some more than usual reason for her being put forward rather than his reputed father? Again, let the mythical school of Strauss give us a reason, why an incident altogether (*in their view*) so derogatory to the character of the subject of it, should have been inserted, if the myths arose out of *an exaggerated estimate of the dignity of that character?* ὁ πατ. σου] Then up to this time Joseph had been so called by the holy Child Himself: but from this time, *never*. Such words are not chance; had Mary said *ἡμεῖς*, the strong contrast with what follows could not have been brought out. τί ὅτι ἤ.;] τί, ὅτι... what (reason) is there, that...: see reff. This is no *reproachful* question. It is asked in all the simplicity and boldness of holy childhood ... 'did ye not know?' ... it appeared as if that conviction, the expression of which now first breaks forth from HIM, must have been a matter known to them before.

δεῖ] This is that δεῖ so often used by our Lord of His *appointed and undertaken course*. Analogous to this first utterance of His conviction, is the dawn, amongst *ourselves*, of the *principle of duty* in the youthful and well-trained spirit about this same age,—this 'earing time' of human progress: see below on ver. 52.

ἐν τοῖς τοῦ π.] primarily, **in the *house* of my Father** (so in Sir. xlii. 10, *ἐν τοῖς πατρικοῖς αὐτῆς*: Theocr. ii. 76, *τὰ Λύκωνος*: Demosth. p. 1071, *τὰ τοῦ ἀποθανόντος*: see Lobeck on Phryn. p. 100); but we must not exclude the wider sense, which embraces *all places and employments of my Father's* (*cf. ἐν τούτοις ἴσθι*, 1 Tim. iv. 15). The best rendering would perhaps be,—**among my Father's matters**. The employment in which he was found, *learning the word of God*, would naturally be one of these.

αὐτ. οὐ συν.] Both Joseph and His mother knew *in some sense*, *Who* He was: but were not prepared to hear *so direct an appeal* to God as His Father: understood not the deeper sense of these wonderful words. Still (ver. 51) they appear to have awaked in the mind of His mother a remembrance of *κληθήσεται υἱὸς θεοῦ*, ch. i. 35. And probably, as Stier remarks (i. 5), the unfolding of His childhood had been so gradual and natural, that even they had not been forcibly reminded by any strong individual notes, of that which He was, and which now shewed itself.

It is a remarkable instance of the blindness of the rationalistic Commentators to the richness and depth of Scripture narrative, that Meyer holds this *οὐ συνῆκαν* to be altogether inconceivable as coming after the angelic announcement to Mary. Can he suppose that she *συνῆκεν* that announcement itself? De Wette has given the right interpretation, 'sie verſtanden nicht den tiefern Sinn,' and refers to ch. xviii. 34: so also Olsh., Ebrard. 51.] The high consciousness which had manifested itself in ver. 49 did not interfere with His self-humiliation, nor render Him independent of his parents. This voluntary subjection probably showed itself in working at his reputed trade: see Mark vi. 2 and note.

m = ch. i. 37 al.
a Rom. xiii. 12. Gal. i. 14. 2 Tim. ii. 16. 1 Ti. 9 only. L. P. † Ps. xliv. 5 alibi in Hexapl. (-πή. Phil. i. 12. Sir. ii. 17.)

ABCDE GHKL MSUVX ΓΔΛ i. 33. Φ.

m ετήρει πάντα τὰ [m] ῥήματα [ταῦτα] ἐν τῇ καρδίᾳ αὐτῆς. [a] 52 καὶ Ἰησοῦς [n] προέκοπτεν σοφίᾳ καὶ [o] ἡλικίᾳ καὶ [p] χάριτι [q] παρὰ θεῷ καὶ ἀνθρώποις.

III. [1] Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς [r] ἡγεμονίας Τιβε-

o Matt. vi. 27 reff. ch. xix. 3 reff. p — ver. 40. Prov. iii. 4. q ch. i. 30. 1 Pet. ii. 20. r here only. Gen. xxxvi. 30. Sir. vii. 4.

goth arm. τα ρηματα bef παντα ADK: om τα ρηματα S.—παντα AK. om ταυτα BDMℵ lat-*a e* Syr-ed arm. (*Meyer thinks that τα ρ. fell out through homœotel, and was variously restored.*)

52. προεκοπτεν D. ins τη bef σοφια B; εν τη LℵOrig$_1$. transp ηλικια and σοφια DL lat-*a b c e l q* Syr (syr-cu syr-jer) copt Orig$_1$ Ath Epiph Amphil Nyssen Cyr Thdrt. ins παρα bef ανθρωποις D.

no more mention of Joseph: the next we hear is of *His mother and brethren* (John ii. 12): whence it is inferred that, between this time and the commencement of our Lord's public life, *Joseph died.* καὶ ἡ μήτ.] These words tend to confirm the common belief that these opening chapters, or at least *this* narrative, may have been derived from the testimony of *the mother of the Lord herself.* She *kept* them, as in wonderful coincidence with the remarkable circumstances of His birth, and its announcement, and His presentation in the temple, and the offerings of the Magi; but in what way, or by what one great revelation all these things were to be gathered in one, did not yet appear, but was doubtless manifested to her afterwards: see Acts i. 14; ii. 1. 52.] ἡλικ., probably not only '*stature*' (as in ch. xix. 3), but **age** (ref. Matt.), which comprehends the other: so that σοφ. κ. ἡλ. would be **wisdom, as well as age.**

During these eighteen mysterious years we may, by the light of what is here revealed, view the holy Child advancing onward to that fulness of wisdom and divine approval which was indicated at His Baptism, by *ἐν σοὶ εὐδόκησα.* We are apt to forget, that it was *during this time* that *much of the great work of the second Adam was done.* The growing up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial, and love, *without one polluting touch of sin,*—this it was which, consummated by the three years of active ministry, by the Passion, and by the Cross, constituted "*the obedience of one man,*" by which many were made righteous. We must fully appreciate the words of this verse, in order to think rightly of Christ. He had emptied Himself of His glory: His infancy and childhood were no *mere pretence,* but the Divine Personality was in Him carried through these states of weakness and inexperience, and gathered round itself the ordinary accessions and experiences of the sons of men. All the time, the consciousness of his mission on earth was ripening; 'the things heard of the Father' (John xv. 15) were continually imparted to Him; the Spirit, which was not given by measure to Him, was abiding more and more upon Him; till the day when He was fully ripe for his official manifestation,—that He might be offered to his own, to receive or reject Him,—and then the Spirit led Him up to commence his conflict with the enemy. As yet, He was in favour with man also: the world had not yet begun to hate Him; but we cannot tell how soon this feeling towards Him was changed, for He alleges (John vii. 7), "Me the world hateth, because I testify of it that its deeds are evil;" and we can hardly conceive such testimony, in the years of gathering vigour and zeal, long withheld. The incident of ch. iv. 28, 29 can scarcely have arisen *only* from the anger of the moment.

CHAP. III. 1—22.] PREACHING AND BAPTISM OF JOHN. DIVINE TESTIMONY TO JESUS AT HIS BAPTISM. Matt. iii. 1—17. Mark i. 4—11. 1.] These dates are consistent with the **ἀκριβῶς παρακολουθεῖν** which Luke predicates of himself, ch. i. 3. In Matt. iii. 1 we have the same events indicated as to time by only *ἐν ταῖς ἡμ. ἐκείναις.* The fifteenth year of the *sole principate* of Tiberius began Aug. 19, U.C. 781, and reckoning backwards thirty years from that time (see ver. 23), we should have the birth of our Lord in U.C. 751 or about then; for **ὡσεὶ τριάκ.** will admit of some latitude. But Herod the Great died in the beginning of the year 750, and our Lord's birth must be fixed *some months at least before* the death of Herod. If then it be placed in 749, He would have been at least thirty-two at the time of His baptism, seeing that it took place some time after the beginning of John's ministry. This difficulty has led to the supposition that

ρίου Καίσαρος, [s] ἡγεμονεύοντος Ποντίου Πιλάτου τῆς [s] ch. ii. 2 only †.
Ἰουδαίας, καὶ [t] τετραρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, [t] here (2nd) only †. (-χήσ, ver. 19.)
Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ [t] τετραρχοῦντος τῆς
Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς
Ἀβιληνῆς [t] τετραρχοῦντος, [2] [u] ἐπὶ ἀρχιερέως Ἄννα [u] Mark ii. 26. ch. iv. 27. Acts xi. 28.

CHAP. III. 1. ηγεμονιας] βασιλειας B[1]-marg. (See table at end of proleg.) for ηγεμονευοντος, επιτροπευοντος D Eus, Chron, *procurante* latt. τετραρχουντος (thrice) ℵ. om κ. τετρ. τ. γαλ. D-gr. ηρωδου bef της γαλιλαιας AK. aft ιτουραιας ins ορεινης B[1]-marg. (See table of readings.)

2. rec επ' (with some cursive ?): txt ABCD rel Scr's mss Eus[pt]. rec αρχιερεων, with Scr's r vulg lat-*a c* &c copt goth Chron: txt ABCD rel lat-*b e* Eus Epiph Thdrt

this fifteenth year is not to be dated from the *sole* but from the *associated* principate of Tiberius, which commenced most probably at the end of U.C. 764. According to this, the fifteenth of Tiberius will begin at the end of U.C. 779—and our Lord's birth would be U.C. 749 or 50: which will agree with the death of Herod. This latter explanation has usually been adopted. Our present æra was fixed by Dionysius Exiguus, in the sixth century, and places the birth of our Lord in 754 U.C. It may be doubted, however, whether in all these reckonings more accuracy has not been sought than the Gospel narrative warrants any expectation of our finding. The ὡσεὶ ἐτῶν τρ. is a wide expression and might cover any age from thirty (see note on ver. 23) to thirty-two or thirty-three. See on Matt. ii. 2, where it appears probable from astronomical considerations, that our Lord was born as early as U.C. 747. Mr. Greswell has devoted several Dissertations to this enquiry;—see his vol. i. p. 189 ff. ἡγεμ. Π. Πιλ.] Pilate was only *Procurator* of Judæa: the words cognate to ἡγεμών being used promiscuously of the leading officers of the Roman government. PONTIUS PILATE was the sixth procurator from the deposition of Archelaus, and came to Judæa about U.C. 779. He held the province ten years, and was sent to Rome to answer for his conduct by Vitellius, prefect of Syria, U.C. 789, the year of the death of Tiberius. See chronological table in Prolegg. Vol. II. Ἡρῴδου] See note on Matt. xiv. 1. HEROD ANTIPAS became tetrarch of Galilee after the death of his father Herod, U.C. 750, and continued till he was deposed in 792. Φιλίππου] Son of Herod the Great by Cleopatra, a woman of Jerusalem, Joseph. Antt. xvii. 1. 3. He was brought up at Rome, and after his father's death in U.C. 750 was made tetrarch of Batanæa, Gaulonitis, Trachonitis, Panias, Auranitis (Batanæa + Auranitis = Ituræa), and continued till his death in U.C. 786 or 787. He built Cæsarea Philippi. He was by far the best of Herod's sons, and ruled his portion mildly and well. He must not be confounded with *his half-brother Philip*, whose wife Herodias Herod Antipas seduced. This latter was disinherited by his father, and lived in privacy. See note on Matt. xiv. 1. Λυσαν. τ. Ἀβ. τετρ.] ABILENE, the district round Abila, a town eighteen miles north of Damascus, now, according to Pococke, Nebi Abel. It must not be confounded with Abila in Decapolis. Josephus, Antt. xix. 5. 1, mentions it as among the districts which Claudius gave to king Agrippa I. under the name of Ἄβιλα ἡ Λυσανίου, and in B. J. ii. 11. 5, as ἐτέρα βασιλεία ἡ Λυσανίου καλουμένη. In Antt. xx. 7. 1, he has Ἀβίλᾳ. Λυσανίᾳ δὲ αὕτη ὑγιγόνει τετραρχία: cf. also Ptolem. v. 15, Ἄβιλα ἐπικληθεῖσα Λυσανίου (making it, however, one of the cities of Decapolis). This Lysanias however was son of Ptolemy, the son of Minnæus (B. J. i. 13. 1), and was killed by Antony, at Cleopatra's instigation (B.C. 34). The Lysanias here mentioned may be some descendant of the other, since we find him here *only ruling Abilene*, whereas the other is called by Dio (xlix. 32), king of Ituræa. Now at his death we learn that the οἶκος τοῦ Λυσ. was farmed by one Zenodorus (Antt. xv. 10. 1), whom (ib. § 3) Augustus deprived of his ἐπαρχία, and at his death, which immediately followed, gave the principal of his districts, Trachonitis, Auranitis (Antt. xvii. 11. 4), &c., to Herod, B.C. 23. Among these *Abilene is not named*, and it therefore is possible that it may have been *granted to a descendant of the former possessor*. The silence of Josephus is no reason against this supposition, as he does not minutely relate the fortunes of districts which do not lie in the path of his history. The appellation of Ἄβιλα ἡ Λυσανίου again in the

καὶ Καϊάφα, [v] ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ, [3] καὶ ἦλθεν εἰς πᾶσαν [w] περίχωρον τοῦ Ἰορδάνου [x] κηρύσσων [y] βάπτισμα [yz] μετα- [4] νοίας εἰς [a] ἄφεσιν ἁμαρτιῶν, ὡς γέγραπται ἐν [b] βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου [c] Φωνὴ βοῶντος ἐν τῇ [5] ἐρήμῳ [d] Ἑτοιμάσατε τὴν [d] ὁδὸν κυρίου, [e] εὐθείας ποιεῖτε τὰς [f] τρίβους αὐτοῦ. [5] πᾶσα [g] φάραγξ [h] πληρωθήσεται καὶ πᾶν ὄρος καὶ [i] βουνὸς [k] ταπεινωθήσεται, καὶ [l] ἔσται τὰ [m] σκολιὰ [l] εἰς [e] εὐθείας καὶ αἱ [n] τραχεῖαι [l] εἰς ὁδοὺς [o] λείας, [6] καὶ ὄψεται πᾶσα σὰρξ τὸ [p] σωτήριον τοῦ θεοῦ. [7] ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ [q] Γεννήματα [q] ἐχιδνῶν, τίς [q] ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς [q] μελλούσης ὀργῆς; [8] [q] ποιήσατε οὖν [q] καρποὺς [q] ἀξίους τῆς [s] μετανοίας· καὶ μὴ [r] ἄρξησθε λέγειν [s] ἐν

v John x. 35. Acts vii. 31. x. 37 al. Gen. xv. 1, 4. Jer. i. 4.
w ‖ Mt. Matt. xiv. 35 al. Gen. xiii. 10.
x ‖ Mt. Mk., al. passim. Exod. xxxii. 5.
y ‖ Mk. Acts xiii. 24. xix. 4 only.
z ‖ Mk. ref. ch. v. 32. constr., John v. 29.
a ‖ Mk. Matt. xvi. 28. Deut. xv. 3.
b Matt. i. i. Mark xii. 26.
c Isa. xl. 3, 4.
d ‖ ch. i. 76. Rev. xvi. 12.
e here (bis) & ‖ (from i. c.). Acts viii. 21. ix. 11. xiii. 10. 2 Pet. ii. 15 only.
f ‖ only. Gen. xlix. 17.
g here only. i. c. xvii. 9, 10. Gen. ii. 7.
h Matt. xiii. 48. Baruch v. 7.
i ch. xviii. 32 only. Exod. k 2 Cor. xii. 21. Phil. ii. 8. Prov. xiii. 7.
l Matt. xix. 5 ‖ Mk. 2 Cor. vi. 16 al.
m Acts ii. 40. Phil. ii. 15. 1 Pet. ii. 18. Deut. xxxii. 5.
n Acts xxvii. 29 only. i. c. Jer. ii. 25.
o here only. Gen. xxvii. 11. Prov. ii. 20.
p ch. ii. 30 ref.
q ‖ Mt. (ref.)
r Matt. xxvi. 22. Mark v. 17. vi. 7 al. Gen. xviii. 27.
s ‖ Mt. (ref.)

F om— ABCDI PGHK] MSUV ΧΓΛΔ 1. 22. 69.

Σ om— Ε om— ρεσαι Κ.

Sync. [καΐφα CD latt (so elsewhere): txt AB rel am(with fuld) lat-*q* copt Eus.]
rec ins του bef ζαχαριου, with G 1(e sil). 69 Eus: om ABCD rel Orig Clem Chron.

3. rec aft πασαν ins την, with CD rel copt Eus: om ABL $Orig_3$.

4. for ως, καθως C Eus. βιβλιω B. rec aft προφητου ins λεγοντος (*from Mt* iii. 3), with AC rel lat-*f q* syrr goth æth: om BDLΔ 1 latt syr-cu copt arm Orig Eus. ins του bef κυριου A al. for αυτου, υμων D-gr.

5. φαραξ AHL^{1}X ev-y. rec ευθειαν (*corrn to* LXX), with AC rel lat-*e f q* Syr syr-cu goth (æth) Iren-lat-mss: txt BDΞ latt Iren-lat-mss $Orig_2$(expr: ἀντὶ ἐνιαυτοῦ Εἰς εὐθεῖαν, . . πληθυντικὸν Εὐθείας) Leo.

6. for θεου, κυριου D æth.

7. for ουν, δε D 1. 69 lat-*e f* copt-dz goth. for υπ', ενωπιον D lat-*b e l q*. υμιν bef υπεδειξεν DΔ.

8. αξιους bef καρπους B Orig: καρπον αξιον (‖ *Mt*) D 106 lat-*e* syr copt goth æth [Did]. for εν εαυτοις, αυτοις D^1-gr æth(Treg): εν αυτοις L: om latt (not *f q*) syr-cu arm $Orig_1$(txt$_1$): add οτι L 33 Syr syr-cu syr-with-ast arm $Orig_2$(om$_1$).

time of Claudius, after this appellation has disappeared so long, looks as if there had been another *Ανσανίας* between. See Wieseler, i. 175 ff. Meyer, Comm. in loc. Bleek, Synoptische Erkl. in loc. 2.] Annas (= Ananus, Joseph. Antt. xviii. 2. 2) the high-priest, was deposed by Valerius Gratus (U.C. 779), and after several changes, Joseph or Caiaphas (Joseph. as above), his son-in-law (John xviii. 13), was made high-priest. It would appear from this verse (and the use of the singular, -εως, renders the inference more stringent. Cf. also St. Luke's own phrase, Acts iv. 6) that Annas, as *ex-high-priest*, and possibly retaining in the view of the Jews the *legitimate high-priesthood*, was *counted still as having the office:* he certainly (John xviii. 13) *exercised the power*,—and had influence enough to procure the actual high-priesthood for *five of his sons*, after his own deposition, Jos. Antt. xx. 9. 1. A substitute, or deputy to the high-priest (called by the Talmudists סְגָן כֹּהֲנִים), appears to have been usual,—see 2 Kings xxv. 18; and Annas would thus be able to evade the Roman appointment and keep the authority. βῆμ. θ.] See John i. 33. 3—6.] Matt. iii. 1. Mark i. 4, where see note on βάπτ. μετ. 5, 6.] are peculiar to Luke. They are nearly verbatim from the LXX Alex., not F., who for ὁδοὺς λείας has πεδία. After this there is omitted καὶ ὀφθήσεται ἡ δόξα κυρίου, and then καὶ ὄψ. . . . κ.τ.λ. as LXX. 7—9.] Matt. vv. 7—10. John's speech is verbatim as Matt., except that καρπ. ἀξ. is singular, and δόξητε

[s] ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων [t] ἐγεῖραι τέκνα τῷ Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ [t] ἀξίνη [u] πρὸς τὴν ῥίζαν τῶν δένδρων [u] κεῖται· πᾶν οὖν δένδρον μὴ [u] ποιοῦν [u] καρπὸν καλὸν [u] ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 10 καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες Τί οὖν ποιήσωμεν; 11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς Ὁ ἔχων δύο χιτῶνας [v] μεταδότω τῷ [w] μὴ [w] ἔχοντι, καὶ ὁ ἔχων [x] βρώματα ὁμοίως ποιείτω. 12 ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν Διδάσκαλε, τί ποιήσωμεν; 13 ὁ δὲ εἶπεν πρὸς αὐτούς Μηδὲν πλέον [y] παρὰ τὸ [z] διατεταγμένον ὑμῖν [a] πράσσετε. 14 ἐπηρώτων δὲ αὐτὸν καὶ [b] στρατευόμενοι λέγοντες Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς Μηδένα [c] διασείσητε μηδὲ [d] συκοφαν-

Ξ και ο εχων... AbCDE ŁGHKL MSUVX ΓΔΔΞ l. 33. 69.

[s] Mt. only. Jer. xxvi. (xxvi.) 22.
[t] Mt. (reff.)
[u] Rom i. 11. xii. 8. Eph. iv. 28. 1 Thess. ii. 8 only. Job xxxi. 17.
[v] — 1 Cor. xi. 22. Neh. viii. 10 (?).
[w] Matt. xiv. 15 reff.
[x] — Heb. i. 4. iii. 3. ix. 23 al.
[y] 1 Cor. vii. 17. Tit. i. 5. L.P. exc. Matt. xi. 1. Judg. v. 9.
[z] — ch. xix. 26 only. Dan. xi. 29 Theod.(?) 1 Macc. x. 35 (?).
[a] 1 Cor. ix. 7. 2 Cor. x. 6. 1 Tim. i. 18. 2 Tim. ii. 4. James iv. 1. 1 Pet. ii. 11 only. Isa. xxix. 7.
[b] here only. Job iv. 14 vat. 3 Macc. vii. 21 (only ?). Job xxxv. 9. Ps. cxviii. 122.
[c] ch. xix. 8 only. Lev. xix. 11.
[d] Job xxxv. 9. Ps. cxviii. 122.

9. om 1st και D lat-*b* Syr syr-cu copt goth arm Orig-lat Did, *jam enim* vulg, *jam quid enim* lat-*a*. καρπους καλους D Syr syr-cu.—om καλον am(with forj per) lat-*a ff*$_2$ Iren-lat-mss Orig(τὸ μὲν γὰρ μὴ ἔχον καρπὸν οὐδὲ καλὸν ἔχει καρπόν).

10. επηρωτησαν D 244, *interrogaverunt* lat-*b c e ff*$_2$ *q*. (*interrogabant* vulg.) om ουν D al lat-*b c e q* copt-dz. rec ποιησομεν, with GKU 1 latt Orig-lat: txt ABCD rel goth æth. add ινα σωθωμεν (*cf Acts* xvi. 30) D, *ut vivamus* gat lat-*b g*$_1$ *q* syr-cu.

11. rec (for ελεγεν) λεγει, with AC^{3}D rel: txt BC^{1}LX 1. 33. 69 vulg lat-*c f l*.

12. aft τελωναι ins ομοιως D lat-*a*. aft βαπτισθηναι ins υπ' αυτου CKX syr-with-ob copt-dz-marg. ειπαν C^{1}D. rec ποιησομεν, with GU 1 latt: txt ABCD rel goth æth. add ινα σωθωμεν D.

13. for προς αυτους, αυτοις D al mt lat-*a e f q*. μηθεν ΑΔ Constt. πλειον C. add πρασσετε D mt lat-*a b c*. for πρασσετε, πρασσειν D Syr: om lat-*a b c* syr-cu æth.

14. επηρωτησαν CD lat-*b c ff*$_2$ *g*$_1$ *q* (goth?). om δε C fuld. om αυτον D lat-*c*. rec και ημεις bef τι ποι., with AC^3 rel lat-*a* syr copt goth æth arm: om και ημεις D ev-7: txt BC^{1}LΞ 1. 69 vulg lat-*b c e f l* Syr syr-cu.—rec ποιησωμεν, with AGKU 1 latt: txt B[sic: see table] CDΞ rel goth æth. add ινα σωθωμεν

Matt. = ἄρξησθε Luke. This indicates a common origin of this portion, which however is still thus slightly deflected; and let it be borne in mind that the slighter the deflection, the more striking the independence of the Evangelists. μὴ ἄρξησθε λ.] 'Omnem excusationis etiam *conatum* præcidit.' Bengel. 10—14.] Peculiar to Luke. 10.] Olshausen refers to the answer to a similar question under the N. T. dispensation, Acts ii. 37. See also Acts xvi. 30; xxii. 10. Deeds of justice and charity are the very first fruits of repentance; see Micah vi. 8. 12.] τελῶναι, see on Matt. v. 46. 13.] πράσσετε, exact: see examples in Wetst. 14.] στρατευόμενοι—properly, men on march: see Lexx.: but this need not be pressed, only that they were soldiers. serving in an army. Who these were, we have no means of determining. Certainly not soldiers of the army which Herod Antipas sent against Aretas, his father-in-law:—see notes on Matt. xiv. 1 ff. διασείειν prim., *to shake violently*. So Plato, τὰς ἴυγας εἰς ἀταξίαν διίσασι, Tim. p. 85: also met., *to confound*, διασείσειν τὰ Ἀθηναίων φρονήματα ὥστε μηδισαι, Herod. vi. 109. The meaning here, to oppress or vex, corresponding to the Lat. *concutere*, seems to be confined to ecclesiastical use. Macarius, Hom. xliii. p. 139, ed. Migne, has it in this sense: ὥςπερ εἰσὶν οἱ τελῶναι καθεζόμενοι εἰς τὰς στενὰς ὁδούς, καὶ κατέχοντες τοὺς παριόντας καὶ διασείοντες. The way in which soldiers would be likely to act the part of informers, would be by συκοφ-

e — 1 Tim. vi. 3. Heb. xiii. 5. 3 John 10, but w. ἐπί (Matt. xxv. 9 reff.) †. 2 Macc. v. 15.
f 1 Cor. ix. 7. Rom. vi. 26. 2 Cor. xi. 8 only †. 1 Macc. iii. 28.
g ch. i. 21 reff.
h Matt. xvi. 7, 8 reff.
i see 2 Tim. ii. 25 and note.
k ch. xi. 22. Num. xxii. 6 f.
l rec., Matt. iii. 18 reff.
m — & constr., | Mk. reff.
n | Mk. reff.
o | Mt. reff.
p q | Mt. (reff.) only †.
r | Mt. reff.
s — Acts ii. 40 al.
t constr., Acts viii. 25. xiv. 21. xvi. 10 al.
u ch. ix. 7 | Mt. Acts xiii. 1 only †. (-χεῖν, ver. 1.)

τήσητε, καὶ [e] ἀρκεῖσθε τοῖς [f] ὀψωνίοις ὑμῶν. [15] [g] προσ-
δοκῶντος δὲ τοῦ λαοῦ, καὶ [h] διαλογιζομένων πάντων ἐν
ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου [i] μήποτε αὐτὸς εἴη
ὁ χριστός, [16] ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν λέγων Ἐγὼ
μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ [k] ἰσχυρότερός
μου, [l] οὗ οὐκ εἰμὶ [m] ἱκανὸς λῦσαι τὸν [n] ἱμάντα τῶν [o] ὑποδη-
μάτων [l] αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει [o] ἐν πνεύματι ἁγίῳ
καὶ πυρί. [17] [l] οὗ τὸ [p] πτύον ἐν τῇ χειρὶ [l] αὐτοῦ, καὶ
[q] διακαθαριεῖ τὴν [r] ἅλωνα αὐτοῦ, καὶ [r] συνάξει τὸν σῖτον
εἰς τὴν [r] ἀποθήκην αὐτοῦ, τὸ δὲ [r] ἄχυρον [r] κατακαύσει
πυρὶ [r] ἀσβέστῳ. [18] πολλὰ μὲν οὖν καὶ ἕτερα [s] παρα-
καλῶν [t] εὐηγγελίζετο τὸν λαόν. [19] ὁ δὲ Ἡρῴδης ὁ
[u] τετράρχης [v] ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος
τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων [w] ὧν
ἐποίησεν πονηρῶν ὁ Ἡρῴδης, [20] [x] προσέθηκεν καὶ τοῦτο
[y] ἐπὶ πᾶσιν, [καὶ] [s] κατέκλεισεν τὸν Ἰωάννην ἐν [τῇ]

v — Matt. xviii. 15. 1 Tim. v. 20. Gen. xxi. 25. w attr., ch. ii. 20. x Sir. iii. 27. see ch. xx. 11, 12 reff. y ch. xvi. 26 reff. s Acts xxvi. 10 only. Jer. xxxix. (xxxii.) 3. Wisd. xvii. 2, 16 (Judg. v. 27) only.

D. for και, ο δε D lat-*e*. rec (for αυτοις) προς αυτους (*from ver* 13), with AC³ rel goth: txt BC¹DLΞ 1. 33 latt.

15. om του bef ιωαννου DΞ 1. 69 Eus.

16. for απ. ο ιω. απα. λεγ., απ. λεγ. πασιν ο ιω. BN lat-*e* Orig: απ. ο ιω. λεγ. πασ. K¹ (απασιν K²): απ. πασ. λεγ. ο ιω. L: επιγνους τα νοηματα αυτων ειπεν D: om ο F al: πασιν GΞ: om απασιν Γ. υμ. βαπτ. εν υδατι (‖ *Mt*) D 1. 69 lat-*e*. add εις μετανοιαν (‖ *Mt*) CD mt lat-*a b o* &c (not *f g*₂ *l*) syr-marg. (Contra, μόνος ματθαῖος . . . προςτίθεικε τὸ εἰς μετάνοιαν Orig.) ο δε ερχομενος ισχυροτερος μου εστιν (‖ *Mt*) D lat-*l*. εμου C. του υποδηματος D syr copt Clem. om αυτου D lat-*a b ff*₂ *l* arm Eus.

17. for και διακαθαριει, διακαθαραι BN copt arm, *ad purgandum* lat-*a*, *emundare* Iren-lat. for συναξει, συναγαγειν BN lat-*e* arm.—τον σιτον bef συναξει D. ins μεν bef σιτον DEGΛ 69. om την and 3rd αυτου D copt-wilk Orig-lat₁.

18. for παρακαλων, παραινων D.

19. rec aft γυναικος ins φιλιππου (*from Mk* vi. 17), with ACKX 33 syrr copt æth arm-mss: om BDΞ rel latt goth arm Thl Euthym Lucif. ο ηρωδης bef πονηρων B(Tisch but not Mai) 127 al.

20. om 2nd και B(Mai expr) DΞN lat-*b e* Eus: ins AC rel Lucif. ενεκλισε D; *inclusit* latt. om τη BDKLMAΞ 1 goth arm Eus: ins AC rel.

laying vexatious charges of disaffection against persons. In assigning a derivation for this verb, notice Liddell and Scott's remark (after Passow): "The literal signif. is not found in any ancient writer, and is perhaps altogether an invention."

15—17.] Ver. 15 peculiar to Luke, but = John i. 19—25. προσδοκῶντος] not, **lingering about** (Bretschneider), but **being in expectation**,—i. e. that John would declare himself (Meyer). 16, 17.] Matt. iii. 11, 12. Mark i. 7, 8. John i. 26, 27. The four accounts are cognate, but vary in expression and arrangement: ver. 17 is verbatim (except that αὐτοῦ is after σῖτον and ἀποθήκην in Matt.) as Matthew. 18—20.] Luke only: containing the corroboration of the account in Mark vi. 20 of John's boldness in rebuking Herod, with this slight variation, that whereas in Mark Herod heard him gladly, and did many things in consequence, here the rebuke for general profligacy seems to have contributed to his imprisonment. These accounts however, though perfectly distinct, are by no means inconsistent. The same rebukes which stung Herod's conscience and aided the desire to imprison John, might work on that conscience, and cause the wish to hear

φυλα- | ℵ. λαον F. | BDE | HKL | MSUV | ΓΔΛ 33. 69.

[a] φυλακῇ. 21 Ἐγένετο δὲ [b] ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου [c] ἀνεῳχθῆναι τὸν [c] οὐρανόν, 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον [d] σωματικῷ εἴδει ὡς [e] περιστερὰν ἐπ' αὐτόν, καὶ [e] φωνὴν ἐξ οὐρανοῦ [f] γενέσθαι Σὺ εἶ ὁ υἱός μου ὁ [g] ἀγαπητός, [h] ἐν σοὶ [i] εὐδόκησα.

23 Καὶ αὐτὸς ἦν Ἰησοῦς ὡσεὶ [j] ἐτῶν τριάκοντα [k] ἀρχό-

a Matt. xxv. 36, &c. reff.
b v. aor., see note. ch. ii. 27. Ezek. ix. 3.
c ‖ Mt. reff.
d 1 Tim. iv. 8 only †. 4 Macc. i. 32. (-κῶς, Col. ii. 9.)
e ‖ Mt. (reff.)
f ver. 2 reff.
g ‖ Mt. reff.
h — (Col. ii. 18 f) 1 Kings xviii. 22. 2 Kings xv. 26. 3 Kings x. 9. 2 Chron. ix. 8. Ps. cxlvi. 10. x. 5. 2 Kings xxii. 20. Mal. ii. 17.
i Matt. xvii. 5. 1 Cor. j Mark v. 42 reff.
k see Acts xi. 4. Gen. xliv. 12.

21. *ανοιχθηναι* D.

22. rec ωςει, with A rel Eus: txt BDLℵ 33 Orig. for *επ', εις* D latt. for *εξ, εκ του* D: *απ'* A. rec aft *γενεσθαι* ins *λεγουσαν* (*see* ‖ *Mt*), with A rel lat-*f ff*$_2$ *g*$_2$ *q* syrr goth æth arm: om BDL latt copt Ambr. [rec *ηυδοκησα*, with A rel: txt B F(Wtst) KMUA 1. 33. 69 Eus.] for *συ το ευδοκησα, υιος μου ει συ σημερον γεγεννηκα σε* D lat-*a b c ff*$_2^1$ *l* Justin [Clem Method?] Lact Juvenc Hil$_3$ Faust Aug(who however says that the older gr-mss had it not).

23. for *και αυτος ην, ην δε* D Clem Hippol Ath Epiph$_{\text{ii}}$ *Jesus autem erat* copt Iren-lat. rec ins *ο* bef *ιησους*, with A rel: om BDLUXℵ 33. *αρχ. ωςει ετ. τριακ.*

more from the man of God. Vv. 19, 20 are *in anticipation* of what follows; which is in Luke's manner; see ch. i. 80.

21, 22.] Matt. iii. 13—17. Mark i. 9—11. Luke's account is much more concise than usual, and wholly independent of the others; see note on Mark i. 10: we have here however three additional particulars —1. that *all the people had been baptized before* the Lord's baptism: 2. that He *was praying* at the time of the descent of the Spirit: 3. that the Spirit appeared *in a bodily form*. On (1) we may remark that this is necessarily the meaning of *ἐν τῷ βαπ.*—for Luke when he means 'during,' &c. invariably uses the *present*; see for the past tense with *ἐν τῷ* reff. and ch. xiv. 1; xix. 15; xxiv. 30—for the present, ch. v. 1; viii. 5, &c., and for a comparison of the two, ch. viii. 40 and 42. On (3), see note at Matt. iii. 16, § 2.

23—38.] GENEALOGY OF OUR LORD. Peculiar to Luke. 23.] **Jesus was about thirty years old when He began (His ministry)**; not, 'began to be about,' &c., which is ungrammatical. *ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξεως αὐτοῦ, ἤτοι τῆς διδασκαλίας*, Euthym., so also Orig., Bengel, Kuin., De Wette, Meyer, Wieseler; see also Acts i. 1. This *ὡσεὶ τρ.* admits of considerable latitude, but only in one direction; viz. *over* thirty years. He could not well be under, seeing that this was the appointed age for the commencement of public service of God by the Levites; see Num. iv. 3, 23, 43, 47.

If no other proof were in existence of the *total independence of the present Gospels of Matthew and Luke*, their *genealogies* would furnish what I conceive to be an undeniable one. Is it possible that either of these Evangelists could have set down his genealogy *with that of the other before him?* Would no remark have been made on their many and (*on such a supposition*) unaccountable variations? It is quite beside the purpose of the present commentary to attempt to reconcile the two. It has never yet been accomplished; and every endeavour to do it has violated either ingenuousness or common sense. I shall, as in similar cases, only indicate the landmarks which may serve to guide us to all that is possible for us to discover concerning them. (1) The two genealogies are *both the line of Joseph*, and *not of Mary*. Whether Mary were an heiress or not, Luke's words here preclude the idea of the genealogy being *her's*; for the descent of the Lord is transferred putatively to Joseph by the *ὡς ἐνομίζετο*, before the genealogy begins; and it would be unnatural to suppose that the reckoning, which began with the real mother, would, after such transference, pass back through *her* to *her* father again, as it must do, if the genealogy be *her's*. The attempts of many, and recently of Wieseler, to make it appear that the genealogy is that of Mary, reading *υἱὸς (ὡς ἐνομ. τοῦ Ἰωσὴφ) τοῦ Ἡλί*, '*the son* (*as supposed of Joseph, but in reality*) *of Heli*, &c.' are, as Meyer (Comm. in loc.) has shewn, quite unsuccessful; see Dr. Mill's vindication of the Genealogies, p. 180 ff. for the history of this opinion. (2) Luke appears to have taken this genealogy entire from some authority before him, in which the

1 Matt. x. 24 reff.

μενος, ὢν υἱὸς ὡς [1] ἐνομίζετο Ἰωσήφ, τοῦ Ἡλεί, [24] τοῦ Ματθάτ, τοῦ Λευί, τοῦ Μελχεί, τοῦ Ἰανναί, τοῦ Ἰωσήφ, [25] τοῦ Ματταθίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ Ἑσλεί, τοῦ Ναγγαί, [26] τοῦ Μαάθ, τοῦ Ματταθίου, τοῦ Σεμεείν, τοῦ Ἰωσήχ, τοῦ Ἰωδά, [27] τοῦ Ἰωανάν, τοῦ Ῥησά, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρεί, [28] τοῦ Μελχεί, τοῦ Ἀδδεί, τοῦ Κωσάμ, τοῦ Ἐλμαδάμ, τοῦ Ἤρ, [29] τοῦ Ἰησοῦ, ADDE GHKL MSUV ΧΓΔΛ 1 33. 69.

BLXℵ 1. 33. (69) vulg lat-*b c* $g_{1.2}$ *l q* Orig Eus Ath$_2$ Ambr Vict Quæst. rec ως *ενομιζετο* bef *υιος*, with A rel vulg (lat-*f*) syr copt æth arm: txt BLℵ 1 (lat-*a*) Orig Eus Ath Epiph$_4$ Cyr Quæst. aft *ενομιζετο* ins *ειναι* D lat-(*b*) *c e* ff_2 g_1 *l*.

23 to 31. for *του ηλει* to *δαυειδ*] *του ιακωβ του ματθαν του ελεαζαρ του ελιουδ του αχειν του σαδωκ του αζωρ του ελιακειμ του αβιουδ του ζοροβαβελ του σαλαθιηλ του ιεχονιου του ιωακειμ του ελιακειμ του ιωσεια του αμως του μανασση του εζεκεια του αχας του ιωαθαν του οζεια του αμασιου του ιωας του οχοζιου του ιωραμ του ιωσαφατ του ασαφ του αβιουδ του ροβοαμ του σολομων του δαυειδ* (*see* || *Mt*) D.

24. rec *ιαννα*, with A rel copt arm: *αννα* X: *ιανναν* H: *ιωαννα* E^{1}A: *ιωανναν* Γ al: *ιωανναι* 1: txt BLΔ 33. 69 am lat-*b* ff_2 *l* Syr copt goth Naz.

26. rec *σεμει*, with KUVΔ 69 vulg lat-*c f* ff_2 $g_{1.2}$ syrr æth arm: *σεμεει* A rel: txt BLℵ lat-*b e* goth, *σεμειν* copt. rec *ιωσηφ*, with A rel vulg lat-*a f q* syrr goth æth: txt BLΓℵ 1. 33. 69 am lat-*b* (*c*) *e* (ff_2) $g_{1.2}$ copt arm Naz. rec *ιωδα*, with A rel latt syrr copt æth arm: *ιωαδα* 1: *iuda aut ioda* Δ-lat: txt BL X(*ωδ*) Γℵ 33. 69 am(with em forj harl ing mt) lat-g_1 copt-dz goth(Treg).

27. rec *ιωννα*, with KM (S, e sil) vulg lat-*a c e f* (ff_2) $g_{1.2}$ goth: *ιωναν* U al æth (arm): *ιαναν* H al: *ιωανναν* LVXΓ 1 syr copt: txt AB rel syrr (copt ?), *ιωαναμ* ℵ. *ζορομβαβελ* AΛ.

28. rec *ελμωδαμ*, with A rel lat-*f q* syr æth, *ermodam* goth: *ελμωδαν* Γ lat-g_2: txt BLℵ 33 (latt) copt.

expression *υἱὸς θεοῦ* as applied to Christ, was made good by tracing it up as here, through a regular ascent of progenitors till we come to Adam, who was, but here again inexactly, the son of God. This seems much more probable than that Luke should for his gentile readers have gone up to the origin of the human race instead of to Abraham. I cannot imagine any such purpose *definitely present* in the mind of the Evangelist. This view is confirmed by the entirely insulated situation of the genealogy here, between ver. 23 and ch. iv. 1. (3) The points of divergence between the genealogies are,—in Matt. the father of Joseph is Jacob—in Luke, Heli; this gives rise to different lists (except two common names, Zorobabel and Salathiel) up to David, where the accounts coincide again, and remain identical up to Abraham, where Matt. ceases. (4) Here, as elsewhere, I believe that the accounts might be reconciled, or at all events good reason might be assigned for their differing, if we were in possession of data on which to proceed; but here as elsewhere, *we are not*. For who shall reproduce the endless combinations of elements of confusion, which might creep into a genealogy of this kind? Matthew's, we know, is squared so as to form three tesseradecads, *by the omission of several generations*; how can we tell that some similar step unknown to us may not have been taken with the one before us? It was common among the Jews for the same man to bear different names; how do we know how often this may occur among the immediate progenitors of Joseph? The levirate marriage (of a brother with a brother's wife to raise up seed, which then might be accounted to either husband) was common; how do we know how often this may have contributed to produce variations in the terms of a genealogy? With all these elements of confusion, it is quite as presumptuous to pronounce the genealogies discrepant, as it is over-curious and uncritical to attempt to reconcile them. It may suffice us that they are inserted in the Gospels as authentic documents, and both of them merely to clear the Davidical descent of the putative father of the Lord. HIS OWN *real* Davidical descent *does not depend on either of them*, but must be *solely derived through his mother*. See much interesting investigation of the various solutions and traditions, in Dr. Mill's tract referred to above: and in Lord A. Hervey's work on the Genealogies of our Lord. 27.] τ. Σαλαθ., τ. Νηρεί:

τοῦ Ἐλιέζερ, τοῦ Ἰωρείμ, τοῦ Μαθθάτ, τοῦ Λευεί, 30 τοῦ Συμεών, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάμ, τοῦ Ἐλιακείμ, 31 τοῦ Μελεᾶ, τοῦ Μεννᾶ, τοῦ Ματταθά, τοῦ Ναθάν, τοῦ Δαυείδ, 32 τοῦ Ἰεσσαί, τοῦ Ἰωβήδ, τοῦ Βοός, τοῦ Σαλμών, τοῦ Ναασσών, 33 τοῦ Ἀμιναδάβ, τοῦ Ἀδμείν, τοῦ Ἀρνεί, τοῦ Ἐσρών, τοῦ Φαρές, τοῦ Ἰούδα, 34 τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ, 35 τοῦ Σερούχ, τοῦ Ῥαγαῦ, τοῦ Φάλεκ, τοῦ Ἔβερ, τοῦ Σαλά, 36 τοῦ Καϊνάμ, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ, 37 τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ Καϊνάν, 38 τοῦ Ἐνώς, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ θεοῦ.

...θεου X. Σ ιησουτ ...

IV. 1 Ἰησοῦς δὲ [a] πλήρης πνεύματος ἁγίου [b] ὑπέστρε-

[a] ch. v. 12. John i. 14. Acts vi. 5, 8. Job x. 16. [b] ch. ii. 20 reff.

29. rec (for ιησου) ιωση, with A rel lat-*q* syrr, *ioses* goth: ιωσηχ X: ιησω Γ 1: txt BLℵ 33. 69 latt copt arm. rec ματθαν, with B^2 rel: ματθαν Γ 1 lat-*q* syr: ματταθιου X al: ματταθ AK 33: ματτθ [sic] L: ματθατ E: txt B^1 346.

30. rec ιωναν, with A rel syr copt: *iona* or *ionæ* latt: ιωαναν ΕΔΛ: ιωανναν K al: txt BΓℵ 1 lat-*c e* g_1 Syr syr-marg copt-dz arm.

31. rec (for μεννα) μαϊναν, with E rel lat-*f* syr goth æth: om A 49. 51: μεναν Γ 1 lat-*q*: μενναν vulg-mss copt-2-mss: *enam* lat-*a c*, *enan* lat-*b*, *oenam* lat-*ff*$_2$: txt BLX 33 vulg lat-*c* $g_{1.2}$ copt-ms arm. ναθαμ Bℵ lat-*c r*.

32. rec (for ιωβηδ) ωβηδ, with E rel vulg lat-*f* (syrr ?) goth, *obetℏ* lat-*a b e ff*$_2$ g_1: ωβηλ D-gr: ιωβηλ B(Mai) ℵ: txt A B(Verc Btly) F(Wtst) LMUXΔ 33. 69 lat-*c* copt æth. rec βοοζ, with E rel vulg lat-*c f ff*$_2$ g_1 goth: *boes* copt: txt ABDLM^{1}X 33. 69 lat-*a b e* arm. for σαλμων, σαλα Bℵ æth.

33. om του αμιναδαβ B(Mai Blc). rec (for αδμειν του αρνει) αραμ, with ADEGHU 1. 33 vulg lat-*a c f ff*$_2$ $g_{1.2}$ Syr goth: αραμ του ιωραμ ιωραμ F(Wtst) KMSVΔΛ syr(but mss vary): αραμ τ. ωριν æth: αραμ του αλμει 1 al: txt BL (XΓ) ℵ syr-marg copt (but αδμιν ℵ, αθμη X, αλμειν Γ), αδμιν του αρηι[sic] 69. rec εσρωμ, with A rel am(with em forj fuld ing) lat-*a c e ff*$_2$ $g_{1.2}$ copt: txt B ev-y tol lat-*b* Syr, ασρων D. om του φαρες A.

35. rec σαρουχ, with Scr's a b vulg-ed: txt AB rel Scr's mss am(with em forj fuld ing tol) lat-*a c f ff*$_2$ $g_{1.2}$ *l* copt goth arm, σερουκ D lat-*b*. φαλεγ AEGHKMSUΓΛ 1. 69 vulg-ed goth Chron: *phalech* lat-*a f* g_1 copt-ms.

36. rec καιναν, with A rel latt copt (goth?): txt BLℵ 1. 33 æth, and A(twice) in Gen. x. 24.—om του κα. D.

37. for ιαρεδ, ιαρετ B^1[sic cod: see table]: ιαρεθ AK lat-*b c* g_1. μαλελεηλ A Λ(Treg expr) ℵ copt-ms. καιναμ Lℵ lat-*ff*$_2$ copt-dz.

38. for σηθ, σημ A lat-*l*.

CHAP. IV. 1. rec πνευματος αγιου bef πληρης, with A rel lat-*c* goth arm(Treg):

in Matt. i. 12, Ἰεχονίας γεννᾷ τ. Σαλαθ.

31.] Ναθάν: see 2 Sam. v. 14; 1 Chron. iii. 5; Zech. xii. 12. 36. Καϊνάμ] This name does not exist in our present Hebrew text, but in the LXX, Gen. x. 24; xi. 12, 13, and furnishes a curious instance of one of two things—either (1) the corruption of our present Hebrew text in these chronological passages; or (2) the incorrectness of the LXX, and notwithstanding that, the high reputation which it had obtained in so short a time. Lightfoot holds the latter alternative: but I own I think the former more probable. See on the whole question of the appearance of this second Cainam(n) among the ancestors of our Lord, Lord A. Hervey's work above cited, ch. viii., in which, with much research and acuteness, he has endeavoured to shew that the name was probably interpolated here, and got from hence into the LXX. Certainly it appears not to have existed in the earliest copies of that version.

CHAP. IV. 1—13.] TEMPTATION OF JESUS. Matt. iv. 1—11. Mark i. 12, 13.

ψεν ἀπὸ τοῦ Ἰορδάνου, καὶ [c] ἤγετο [d] ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ [2] ἡμέρας τεσσεράκοντα [e] πειραζόμενος ὑπὸ τοῦ [f] διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκεί- [3] ναις, καὶ [g] συντελεσθεισῶν αὐτῶν ἐπείνασεν. [3] εἶπεν δὲ αὐτῷ ὁ [f] διάβολος Εἰ υἱὸς εἶ τοῦ θεοῦ, [h] εἰπὲ τῷ λίθῳ τούτῳ [h] ἵνα [i] γένηται ἄρτος. [4] καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς Γέγραπται ὅτι οὐκ [k] ἐπ' ἄρτῳ μόνῳ [k] ζήσεται ὁ ἄνθρωπος. [5] καὶ [l] ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς [m] οἰκουμένης ἐν [n] στιγμῇ χρόνου. [6] καὶ

Ἀπ ABDΣ GHKL MSUV Γ Δ Λ Π 33 al.

Σ ευσε-

c — John i. 43 al.
d ch. ii. 27. Rev. i. 10. iv. 2.
e ‖ 1 Cor. vii. 5. James i. 13. Wisd. ii. 24.
f ‖ Mt. 1 Chron. xxi. 1. Job i. 6. Wisd. ii. 24.
g ver. 13. Mark xiii. 4. Acts xxi. 27. Rom. ix. 28 (from Isa. x. 23). Heb. viii. 8 only. Job i. 5.
h constr., ‖ Mt. reff.
i — John ii. 9 reff.
k ‖ Mt. only. Gen. xxvii. 40. Deut. viii. 3.
l abs., — here only. Isa. xxix. 9. 2 Mace.
m Matt. xxiv. 14 reff.
n here only. Isa. xxix. 5. 2 Macc.

txt BDE F(Wtst) KLΞ 1. 33 latt syrr coptt Ambr Gaud. rec (for εν τη ερημω) εις την ερημον, with AΞ rel vulg-ed(with am forj) lat-*c e f g*$_2$ *l*: txt BDL fuld(with em harl mt) lat-*a b* g_1 *q* sah.

2. for διαβολου, σατανα D 243 lat-*e*. rec ins υστερον bef επεινασεν (*from* ‖ *Mt*), with A rel lat-*f ff*$_2$ syrr copt-dz^2 goth: om BDL latt coptt æth arm Cyr Bede.

3. rec (for ειπεν δε) και ειπεν (‖ *Mt*), with A rel lat-*e q* syrr goth æth arm Thdrt: txt BDL 1. 33 latt copt Ambr. for τω λιθω to αρτος, ινα οι λιθοι ουτοι αρτοι γενωνται (‖ *Mt*) D ev-31 tol Thdor-mops Cypr.

4. rec (for προς αυτον ο ιησους) ιησους προς αυτον λεγων, with A rel syr sah goth arm(o ιησ. M 1): κ. αποκριθεις ο ιησ. ειπεν D: απεκρ. δε ιησ. λεγων 69: κ. απεκ. προ. αυτ. ο ιησ. λεγων Δ lat-*c e f g*$_2$ (*et dixit* lat-*a b ff*$_2$ g_1 *q*): txt BLΝ 33 vulg coptt. om οτι (*as* ‖ *Mt*) D 69. rec at end adds αλλ' επι παντι ρηματι θεου, with AD rel; αλλ' επι π. ρ. εκπορευομενω δια στοματος θεου 118. 157. 209 Scr's *g* r evv-z-150 al copt-wilk æth Thl: (*both from* ‖ *Mt: the rec merely a gloss to supply the* sense, *the other* verbatim. *The* omission *would be unaccountable:*) om BLΝ copt-schw sah.

5. rec aft αυτον ins ο διαβολος (*from* ‖ *Mt*), with A rel vulg lat-*b e f* syrr goth æth; ο σατανας syr-ms: om BDLΝ 1 lat-*a e* coptt arm. rec adds εις ορος υψηλον (*from* ‖ *Mt. It is no objection* [Meyer] *that rec does not add* λιαν. *The insn was made* carelessly from memory, *as above, as well as accurately, is* D), with A rel vulg lat-*c* syrr goth; *e. o. vψ.* λιαν D 69 lat-*a* Δ-lat: om BLΝ am(with em forj fuld harl mt tol) lat-*b* $g_{1,2}$ coptt Vig Bede. for της οικουμενης, του κοσμου (‖ *Mt*) D 5. 245 lat-*f* Orig-comm.

Ver. 1 is peculiar to Luke, and very important. Our Lord was now full of the Holy Ghost, and in that fulness He is led up to combat with the enemy. He has arrived at the fulness of the stature of perfect man, outwardly and spiritually. And as when His Church was inaugurated by the descent of the Spirit in His fulness, so now, the first and fittest weapon for the combat is "the sword of the Spirit, which is the word of God." The discourse of Peter in Acts ii., like our Lord's replies here, is grounded in the testimony of the Scripture. The accounts of Matt. and Luke (Mark's is principally a compendium) are distinct; see notes on Matt. and Mark. 2.] The literal rendering of the present text will be: **Jesus .... was led by** (*in, in the power of*, the ἐν of instrumentality by the conditioning element) **the Spirit in the wilderness, being tempted** (the pres. part. carries a slight ratiocinative force, as usual) **during forty days by the devil.** So that St. Luke, as also St. Mark, implies that the temptation continued *the whole forty days.*

οὐκ ἔφ. οὐδ. testifies to the strictness in which the term 'fasted' must be taken.

3.] τῷ λ. τ. pointing to some particular stone—**command that it become a loaf.** 4.] The citation is given in full by Matt. 5.] There can be little doubt that the order in Matt., in which this temptation is placed *last*, is to be adhered to in our expositions of the Temptation. No definite notes of succession are given in our text, but they *are* by Matt.: see notes there. Schleiermacher and Bleek suppose that the inversion has been made as suiting better the requirements of probability: it seeming more natural that our Lord should be first taken to

εἶπεν αὐτῷ ὁ [f] διάβολος Σοὶ δώσω τὴν [o] ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ [p] παραδέδοται, καὶ ᾧ ἂν θέλω δίδωμι αὐτήν· 7 σὺ οὖν ἐὰν [q] προσκυνήσῃς
F [απο]-κριθεις... ABDEF GHKL MSUV ΓΔΑΞ 1. 33. 69. [q] ἐνώπιον ἐμοῦ, [r] ἔσται σου πᾶσα. 8 καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς Γέγραπται [s] Προσκυνήσεις κύριον τὸν θεόν σου, καὶ αὐτῷ μόνῳ [s] λατρεύσεις. 9 ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ [t] πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· 10 γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ [u] ἐντελεῖται περὶ σοῦ τοῦ [v] διαφυλάξαι σε, 11 καὶ ὅτι [w] ἐπὶ χειρῶν [w] ἀροῦσίν σε, μήποτε [x] προσκόψῃς πρὸς λίθον τὸν πόδα σου. 12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι [y] εἴρηται Οὐκ [z] ἐκπειράσεις κύριον τὸν θεόν σου. 13 καὶ [a] συντελέσας πάντα [b] πειρασμὸν ὁ διάβολος [c] ἀπέστη ἀπ' αὐτοῦ [d] ἄχρι καιροῦ.

14 Καὶ [e] ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ [f] δυνάμει τοῦ πνεύ-

o = Matt. xxviii. 18. Rev. xiii. 4. Dan. vii. 4.
p = Matt. xi. 27. Acts xxviii. 16. Deut. i. 8.
q Rev. iii. 9. xv. 4. Ps. lxxxv. 9. Isa. lxvi. 23.
r Matt. v. 5. xix. 14.
s ‖ Mt. (reff.)
t ‖ Mt. only. 1 Kings xv. 27. Dan. ix. 27 Theod.-F.
u ‖ Mt. reff. Ps.A. xc. 11, here only. Gen. xxviii. 15, 20. Prov. ii. 8.
v — ch. ii. 24 reff.
w w. gen., ‖ Mt. (from l. c.) only. Isa. lx. 4.
x ‖ Mt. reff.
y — ch. ii. 24 reff.
z ‖ Mt. reff. Deut. vi. 16.
a ver. 2 reff. 2 Chron. xxx. 22.
b ch. xi. 4. xxii. 28, 40, 46. 1 Pet. iv. 12 al. Deut. iv. 34. xiii. 11. Rom. i. 13. 2 Macc. xiv. 16.
c ch. ii. 37. Acts v. 38. 1 Kings xvi. 28.
d Acts xiii. 20 reff.
e ch. ii. 39 reff.
f Acts i. 8. Rom. xv. 13, 19.

6. for *αυτω, προς αυτον* D lat-*a b c* Hil. for *αυτων, τουτων* D. rec *εαν*, with A rel: txt BD. (33 def.)

7. rec (for *εμου*) *μου*, with A rel: txt BDE F(Wtst) HVΓΔΑΞ 1. rec *παντα* (with some cursive ?), *omnia* latt arm: txt AB D-gr Ξ rel Scr's-mss Thl.

8. *απ. αυτ. ο ιησ.* AKM[1] lat-*a b c q*: *ο ιησ. απ. αυτ.* FL M-marg(in red) Ξ 1. 13. 33. 69 vulg Syr copt: *αυτω ο ιησ.* DΔ syr goth: txt B(omg ὁ) rel. rec aft *ιησ.* ins *υπαγε οπισω μου σατανα* (*see* ‖ *Mt and Mt* xvi. 23), with A rel lat-*b e q* syr copt-wilk Thl: om BDLΞ 1. 33 vulg lat-*a c f ff*$_2$ *g*$_{1.2}$ (*l* ?) Syr copt-schw sah goth æth arm Orig(speaking of ‖ Mt wholly rejects *ο*π. *μου*) Ambr Vig-taps Bede. rec aft *γεγραπται* ins *γαρ* (*from* ‖ *Mt*), with UΔΑ lat-*b q*: om ABDΞ rel vulg lat-*a c e f ff*$_2$ *g*$_{1.2}$ *l* syrr coptt goth æth arm Orig Thl Ambr. *κυρ. τ. θ. σ.* bef *προσκ.* (*see* ‖ *Mt*) BDFLAΞ 1. 33. 69 latt syrr copt goth æth Orig Cypr: txt A rel (lat-*a*) sah arm.

9. rec (for *ηγ. δε*) *και ηγ.*, with AD rel: txt BLΞℵ coptt syr-marg Orig-lat. rec aft *ιστησεν* ins *αυτον* (*see* ‖ *Mt*), with AD rel: om BLΞℵ lat-*e* Orig-lat. rec ins *ο* bef *υιος*, with Scr's b o: om ABDΞ rel Scr's mss.

11. om *οτι* DEFGHSUVΓΔΑ lat-*a b l* Syr sah æth Eus Thl: ins AB rel vulg lat-*c e f ff*$_2$ *g*$_{1.2}$ syr copt goth Orig.

12. *ο ιησ.* bef *απ. αυ.* DΞ 33 vulg lat-*c f ff*$_2$ (Syr) syr copt. om *οτι* ℵ[2]. for *ειρηται, γεγραπται* D lat-*a b c e f ff*$_2$ *g*$_1$ *l*.

13. for *καιρου, χρονου* D. (*ad tempus* lat-*b c, usque in tempore* lat-*a*.)

the mountain and then to Jerusalem, than the converse. 6.] Satan is set forth to us in Scripture as *the prince*, or *god of this world*,—by our Lord Himself, John xii. 31; xiv. 30; xvi. 11:—by Paul, 2 Cor. iv. 4 (Eph. vi. 12). On the *signification* of this temptation, see notes on Matt. 8.] With the words ὅπ. *μ. σ.* (rec.) here, Luke could hardly have left the record as it stands: being the first direct recognition by our Lord of His foe, after which, and in obedience to which command, he departs from Him.

10.] τοῦ διαφ. *σε* is wanting in Matt. The LXX following the Hebrew adds *ἐν πάσαις ταῖς ὁδοῖς σου*. 13.] ἄχρι καιρ. see on Matt., ver. 11, and note on ch. xxii. 53.

14—32.] CIRCUIT OF GALILEE. TEACHING, AND REJECTION, AT NAZARETH. Peculiar to Luke in this form: but see Matt. iv. 12—25; xiii. 53—58 ‖ Mk., and note below. 14.] ἐν τῇ δ. τ. πν., in the power of that full anointing of the Spirit for His holy office, which He had received at His baptism; and also implying that

ματος εἰς τὴν Γαλιλαίαν, καὶ [g] φήμη ἐξῆλθεν [h] καθ' ὅλης ABDEP GHKL MSUV ΓΔΛΞ 1. 33. 69.
τῆς [i] περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν ἐν
ταῖς συναγωγαῖς [k] αὐτῶν, [l] δοξαζόμενος ὑπὸ πάντων.
16 καὶ ἦλθεν εἰς Ναζαρὲτ οὗ ἦν [m] τεθραμμένος, καὶ εἰσῆλθεν

g Matt. ix. 26 only. Prov. xvi. 2 (xv. 30). 2 Macc. iv. 39 only.
h = ch. xxiii. 5. Acts ix. 31, 42. x. 37.
i Matt. iii. 5. xiv. 35 al. Deut. iii. 13, 14. reff.)‡. 1 Macc. iii. 38.
k Matt. iv. 23 reff.
l Matt. vi. 2 reff.
m = here only (Matt. vi. 25

15. om αυτος A 11-pe lat-e. om αυτων D lat-a b l.
16. ελθων δε D lat-e. rec ins την bef ναζαρετ, with A rel Eus: om BDLΔΛΞ 1 Orig. (On the form of the proper name, see prolegomena.) ουου D 69. αναιτεθραμμενος FLΞΝ 1. 33. 69 Eus Cyr. om τεθραμμενος και εισηλθεν D-gr.

this power was used by Him in doing mighty works. Here the chronological order of Luke's history begins to be confused, and the first evident marks occur of indefiniteness in arrangement, which I believe characterizes this Gospel. And in observing this, I would once for all premise, (1) that I have no bias for finding such chronological inaccuracy, and have only done so where no fair and honest means will solve the difficulty; (2) that where internal evidence appears to me to decide this to be the case, I have taken the only way open to a Commentator who would act uprightly by the Scriptures, and fairly acknowledged and met the difficulty; (3) that so far from considering the testimony of the Evangelists to be weakened by such inaccuracies, I am convinced that it becomes only so much the stronger (see Prolegomena to the Gospels).

These remarks have been occasioned by the relation of this account, vv. 14—30, to the Gospels of Matthew and John. Our verses 14 and 15 embrace the narrative of Matthew in ch. iv. 12—25. But after that comes an event which belongs to a later period of our Lord's ministry. A fair comparison of our vv. 16—24 with Matt. xiii. 53—58, Mark vi. 1—6, entered on without bias, and conducted solely from the narratives themselves, surely can hardly fail to convince us of their identity. (1) That *two such visits should have happened*, is of itself *not impossible*; though (with the sole exception of Jerusalem for obvious reasons) our Lord did not ordinarily revisit the places where He had been rejected as in our vv. 28, 29. (2) That He should have been thus treated at His first visit, and then *marvelled at their unbelief* on His second, is *utterly impossible*. [Stier, in the 2nd ed. of his Reden Jesu, says, with reference to the above position of mine, "To this we give a very simple answer: It was at their persistence in unbelief, after their first emotion and confusion, after His continued teaching and working of miracles, that He wondered." But it may fairly be rejoined, is there any sign of this in the narratives of Matt. and Mark? Is it not a forcing of their spirit to suit a preconceived notion?] (3) That the same question should have been asked on both occasions, and answered by our Lord with the same proverbial expression, is in the highest degree improbable. (4) Besides, this narrative itself bears *internal* marks of belonging to a later period. The ὅσα ἠκούσ. γεν. εἰς τὴν Καφαρν. must now refer to *more than one* miracle done there: indeed the whole form of the sentence points to the plain fact, that our Lord had been residing long in Capernaum. Compare too its introduction here without any notification, with its description as πόλιν τῆς Γαλ. in ver. 31, and the separateness of the two pieces will be apparent: see further remarks in the notes below.

Here however is omitted an important cycle of our Lord's sayings and doings, both in Galilee and Jerusalem; viz. that contained in John i. 29—iv. 54 included. This will be shewn by comparing Matt. iv. 12, where it is stated that our Lord's return to Galilee was *after the casting of John into prison*, with John iii. 24, where, on occasion of the Lord and the disciples baptizing in Judæa, it is said, *John was not yet cast into prison*: see note on Matt. iv. 12. φήμη] The report, namely, of His miracles in Capernaum, wrought ἐν τῇ δυν. τ. πν., and possibly of what He had done and taught at Jerusalem at the feast. 15.] Olshausen well remarks (Bibl. Comm. i. 190), that this verse, containing a general undefined notice of our Lord's synagogue-teaching, quite takes from what follows any chronological character. Indeed we find throughout the early part of this Gospel the same fragmentary stamp. Compare ἐν ταῖς σαββασιν, ver. 31—ἐν τῷ ἐπικεῖσθαι, ch. v. 1—ἐν τῷ εἶναι αὐτ. ἐν μιᾷ τ. πόλ., ch. v. 12—ἐν μιᾷ τ. ἡμερῶν, ch. v. 17; viii. 22—ἐν ἑτέρῳ σαβ., ch. vi. 6—ἐν ταῖς ἡμ. ταυτ., ch. vi. 12, &c. &c. 16.] οὗ ἦν

[n] κατὰ τὸ [m] εἰωθὸς αὐτῷ ἐν τῇ [p] ἡμέρᾳ τῶν [p] σαββάτων εἰς τὴν συναγωγήν, καὶ [q] ἀνέστη [r] ἀναγνῶναι. 17 καὶ [s] ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου· καὶ [t] ἀναπτύξας τὸ βιβλίον εὗρεν τὸν [u] τόπον οὗ ἦν γεγραμμένον 18 [v] Πνεῦμα κυρίου ἐπ' ἐμέ, [w] οὗ [w] εἵνεκεν [x] ἔχρισέν με [y] εὐαγγελίσασθαι [z] πτωχοῖς, ἀπέσταλκέν με 19 [a] κηρύξαι [b] αἰχμαλώτοις [c] ἄφεσιν καὶ τυφλοῖς [d] ἀνάβλεψιν, [e] ἀποστεῖλαι [f] τεθραυσμένους [g] ἐν [h] ἀφέσει, [i] κηρύξαι [k] ἐνιαυ-

n Acts xvii. 2 only. Num. xxiv. 1 only.
o Matt. xxvii. 15 reff.
p ch. xiii. 14, 16. xiv. 5. Acts xiii. 14. xvi. 13 only. Exod. xx. 8. see John xix. 31.
q Matt. ix. 9. xxvi. 62. ver. 29. 2 Chron. xx. 5.
r — Acts xiii. 27. xv. 21 al. Neh. viii. 8.

s Matt. vii. 9, 10 reff.
t here only. 4 Kings xix. 14.
u — here only. Xen. Mem. iii. 1. 20.
v Isa. lxi. 1.
w here only. l. c. Hom. Il. c. 11, and passim in classics.
x Acts iv. 27. x. 38. 1 Cor. i. 21. Heb. i. 9 (from Ps. xliv. 7) only.
y ch. i. 19 reff. w. dat. only, Rom. i. 15. Gal. i. 8 iv. 13.
z see ch. vii. 22 | Mt.
a — ch. xxiv. 47.
b here only. Isa. lii. 2.
c — here only. Lev. xxv. 10.
d here only. Isa. l. c. only.
e Mark viii. 26. Isa. lviii. 6.
f here only. Exod. xv. 6. Deut. xxviii. 33.
g ch. i. 77 reff.
h — here only. l. c.
i — ch. iii. 3 reff.
k John xi. 49, 51 al. Levit. xxv. 10.

om αυτω D lat-*a c* copt-dz.

17. rec ησαιου bef του προφητου, with A rel vulg lat-*c e f ff*$_2$ *g*$_1$ copt goth: *o* προφητης ησαιας D: txt BLℵN 33. 69 am(with forj fuld ing per) lat-*a b q* Orig-lat. for αναπτυξας, ανοιξας (*explanatory*) ABLℵ 33 syrr copt æth arm Jer: txt DN rel latt syr-jer goth Orig-lat Eus. om το βιβλιον D evv. om τον LℵN 33.

18. [ινεκεν, so every uncial ms.] rec ευαγγελιζεσθαι (with 1. 33, e sil): txt ABDℵ rel Scr's mss Orig$_2$ Petr-alex Eus$_4$ Ath Cyr Thdrt Suid. (*-σασθαι might be from* LXX: *but on the other hand the change to -ζεσθαι was obvious, and the ms authority is overwhelming.*) for απεσταλμενν με, απεσταλμαι D^1-gr. rec adds ιασασθαι τους συντετριμμενους την καρδιαν (*from* LXX), with A rel vulg-ed(with em gat) lat-*f* syrr goth Iren-lat Hil: om BDLℵ 33. 69 am(with forj harl ing mt per tol) copt æth Orig$_2$ Petr-alex Eus Ath Tit-bostr Cyr Ambr Jer Aug.

19. τεθραυματισμενους D^1, τεθραυμενους D^2.

τεθραμμένος = *ἐν τῇ πατρίδι σου*, ver. 23: see John iv. 44 and note.

κατὰ τὸ εἰωθός refers to the *whole* of what He did—it is not merely that He had been in the habit of *attending* the synagogues, but of *teaching* in them: see ver. 15. It was apparently the first time He had ever so taught in the synagogue at Nazareth. **ἀνέστ. ἀναγν.**] The *rising up* was probably to shew His wish to *explain* the Scripture; for so *ἀναγ.* imports. Ezra is called an *ἀναγνώστης τοῦ θείου νόμου*, Joseph. Antt. xi. 5. 1. The ordinary way was, for the ruler of the synagogue to call upon persons of any learning or note to read and explain. That the demand of the Lord was so readily complied with, is sufficiently accounted for by vv. 14, 15. See reff.

17.] It is doubtful whether the Rabbinical cycle of Sabbath readings, or lessons from the law and prophets, were as yet in use: but some regular plan was adopted; and according to that plan, after the reading of the law, which always preceded, the portion from the prophets came to be read (see Acts xiii. 15), which, for that sabbath, fell in the prophet Isaiah. The roll containing that book (probably, that alone) was given to the Lord. But it does not appear that He read any part of the lesson for the day; but when He had unrolled the scroll, found (the fortuitous, i. e. *providential*, finding is the most likely interpretation, not the searching for and finding) the passage which follows.

No inference can be drawn as to the *time of the year* from this narrative; partly on account of the uncertainty above mentioned, and partly because it is not quite clear whether the roll contained only Isaiah, or other books also. 18—20.] The quotation agrees mainly with the LXX:—the words **ἀποστεῖλαι τεθρ. ἐν ἀφέσει** are inserted from the LXX of Isa. lviii. 6. The meaning of this prophetic citation may be better seen, when we remember that it stands in the middle of the third great division of the book of Isaiah (ch. xlix.—lxvi.), that, viz. which comprises the prophecies of the Person, office, sufferings, triumph, and Church of the Messiah;—and thus by implication announces the *fulfilment of all that went before*, in Him who then addressed them.

πνεῦμα κ.] see Isa. xi. 2; xlii. 1. **οὗ εἵν.**] because, = ὅτι. **ἀλχμ. ἄφ.**] See ch. xiii. 12, 16.

τὸν κυρίου [l] δεκτόν. 20 καὶ [m] πτύξας τὸ βιβλίον, [n] ἀποδοὺς τῷ [o] ὑπηρέτῃ [p] ἐκάθισεν· καὶ πάντων οἱ ὀφθαλ- μοὶ ἐν τῇ συναγωγῇ ἦσαν [q] ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ [r] γραφὴ αὕτη ἐν τοῖς [s] ὠσὶν ὑμῶν. 22 καὶ πάντες [t] ἐμαρτύρουν αὐτῷ, καὶ [u] ἐθαύμαζον [u] ἐπὶ τοῖς λόγοις τῆς [v] χάριτος τοῖς [w] ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον Οὐχὶ υἱός ἐστιν Ἰωσὴφ οὗτος; 23 καὶ εἶπεν πρὸς αὐτούς [x] Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, [y] Ἰατρὲ θεράπευσον σεαυτόν· ὅσα [z] ἠκούσαμεν [a] γενόμενα [a] εἰς τὴν Καφαρναούμ, ποίησον καὶ ὧδε ἐν τῇ [b] πατρίδι

ℵ* ABDEP GHKL MSUV ΓΔΛ; 33 ℭ.

l ver. 24. Acts x. 35. 2 Cor. vi. 2, from Isa. xlix. 8. Phil. iv. 18 only.
m here only †. πτ. τὰς ἐπιστολάς, Joseph. Antt. x. 1. 4.
n — ch. ix. 42.
o Matt. v. 25 reff.
p instr., Matt. v. 1 reff.
q Luke only, exc. 2 Cor. iii. 7, 13. dat., ch. xxii. 56. Acts iii. 12 al. Job vii. 8 F.
r Mark xii. 10. John xix. 24, &c. Acts i. 16.
s ch. i. 44. Acts xi. 22. Neh. xiii. 1 al.
t — Matt. xxiii. 31 reff.
u Mark xii. 17 reff.
v — Eph. iv. 29. Col. iv. 6. Ps. xliv. 2. Prov. x. 32.
w Matt. xv. 11, &c. Eph. iv. 29. Num. xxxii. 24.
x Acts xxi. 22. Rom. iii. 9 al. L.P.† Tobit xiv. 8. 2 Macc. iii. 18 only.
y ch. v. 31 ‖. viii. 43 ‖. Col. iv. 14 only. Jer. viii. 22.
z constr., Acts vii. 12. xxiv. 10. ch. viii. 46.
a — ver. 44. Mark i. 39 al.
b Matt. xiii. 54, 57 reff.

20. rec εν τη συναγωγη bef οι οφθαλμοι, with D rel vulg lat-*a* syrr arm; εν τη συναγωγη ησαν bef οι οφθαλμοι AK lat-*b* copt goth: txt BFL 33 lat-(*c*) *q* (æth) Eus_3.

21. om οτι D arm (Orig).

22. rec ουχ ουτ. εστ. ο υι. ιωσ., with A rel vulg lat-*b c f ff*$_2$ *g*$_1$ syrr copt goth æth arm: txt BDLℵ 69 lat-*a e* Cyr_2, but ο υιος (B ? i. e. Btly agst Mai) 69.

23. γεινομενα D. rec (for εις την) εν τη (*corrn to sense*), with X rel copt; εν AKA Epiph: εις DL 69; txt Bℵ. (*The art is retained, as unusual with a proper name aft a preposition, and as attested both by* B *and by the MSS which read* εν τη.)

ἀν.] See John ix. 39. The Hebrew words thus rendered by the LXX, לַאֲסוּרִים פְּקוֹחַ־קוֹחַ, signify, '*to those who are bound, the opening of prison:*' so that we have here the LXX and literal rendering both included, and the latter expressed in the LXX words of Isa. lviii. 6. ἐνιαυτ. κυρ. δεκ.] See Levit. xxv. 8—17, where in ver. 10 we find that liberty was proclaimed to all in the land in the year of jubilee (in the prophecy, κηρύξαι = καλέσαι LXX). No countenance is given by this expression to the extraordinary inference from it of some of the Fathers (Clement of Alex., Origen), that the Lord's public ministry lasted *only a year, and something over*. Compare John ii. 13; vi. 4; xiii. 1. 20. ἐκάθισεν] It was the custom in the synagogues to *stand* while reading the law, and *sit down* to explain it. Our Lord on other occasions taught *sitting*, e. g. Matt. v. 1: Mark iv. 1; xiii. 3. The ὑπηρέτης was the חַזָּן whose duty it was to keep the sacred books. 21.] ἤρξ. δὲ λ.—implying that the following words are merely the substance of a more expanded discourse, which our Lord uttered to that effect: see another occasion in Matt. xi. 4, 5, where the same truth was declared by a series of gracious acts of mercy. ἡ γρ. κ.τ.λ.] not 'this Scripture *which is in your ears*' —as the Syriac (Etheridge's translation, p. 407); which would be ἡ γρ. αὕτη ἡ ἐν τ. ὠ., and even then an unusual form of construction: but, **is fulfilled in your hearing**, by My proclaiming it, and My course of ministry. 22.] ἐμαρτ. αὐ., **bore witness to him (that it was so)**. The λόγοι τ. χ. must be the discourse of which ver. 21 is a compendium. ἔλεγ.] i. e. πάντες, not τινές. While acknowledging the truth of what He said, and the power with which He said it, they wondered, and were jealous at Him, as being the son of Joseph—asking πόθεν τούτῳ ταῦτα; see Mark vi. 2—4. Between this verse and the next, the ἐσαν-δαλίζοντο ἐν αὐτῷ is implied, for that is in a tone of reproof. 23.] θερ. σ.—not, '*raise thyself from thy obscure station*,' but, **exert thy powers of healing in thine own country**, as presently interpreted; the Physician being represented as an inhabitant of Nazareth, and σεαυτόν including His own citizens in it. Stier remarks, that the reproach was *repeated under the Cross. Then*, with a strictly individual application. On the miracles previously wrought in Capernaum, see note

σου. 24 [c] εἶπεν δὲ [d] Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης [e] δεκτός ἐστιν ἐν τῇ [b] πατρίδι αὐτοῦ. 25 [f] ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ [g] χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ, ὅτε [h] ἐκλείσθη ὁ οὐρανὸς [ἐπὶ] ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν· 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα [g] χήραν. 27 καὶ πολλοὶ [k] λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ [l] ἐπὶ Ἐλισαίου τοῦ προφήτου· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναιμὰν ὁ Σύρος. 28 καὶ [m] ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, 29 καὶ [n] ἀναστάντες [n] ἐξέβαλον

c ch. vi. 39. xii. 16. xiii. 20. xv. 11.
d Matt. v. 18 reff.
e ver. 19 reff.
f — ch. xxii. 59. (Mark xii. 14 reff.) Job ix. 2.
g Mark xii. 40, 42, 43 al. 3 Kings xvii. 9, 10.
h — Rev. xi. 6.
i Acts xiii. 31. Heb. xi. 30 al.
k Matt. viii. 2 reff. (λεπροῦσθαι, 4 Kings v. 1.)
l — ch. iii. 2 reff.
m ch. v. 26.
n Matt. xxi. 39 reff.

Acts iii. 10. Dan. iii. 19.

24. *αμην* is repeated in D al Cyr. *υμιν* bef λεγω AEHVΓ Δ(Treg expr) syr goth. *εαυτου* D.

25. om *δε* DK latt(not *f*) æth Ambr. om *επι* BD vulg lat-*b c e f* Syr copt Orig-lat: ins AC rel lat-*a* syr goth.

26. rec *σιδωνος* (*more usual*), with E rel syrr(Treg): *σιδωνας* L am lat-*e*: txt ABCDV[r]XΓ 1. 69 latt copt goth æth Orig.

27. rec *επι ελισ. τ. προ.* bef *εν τω ισρ.* (*order of ver* 25), with A rel syr goth: txt BCDLX 1. 33. 69 latt Syr copt æth arm. [*ελισαιου*, one *σ*, so ABDGLUVΔ.] [*ναιμαν*, so ABC(D)KL 1. 69.]

28. for *και, οι δε* D lat-*e*. *ακουσαντες* D-gr 1 lat-*e* Syr Thl.

on ver. 14. That in John iv. 47—53 was one such. **εἰς τὴν** K.] Whether we read *ἐν* or *εἰς*, the preposition is equally *local* in its signification, **in Capernaum**, not '*in the case of Capernaum*,' or '*to Capernaum*.' **24.**] See John iv. 44 and note. **εἶπεν δέ**] A formula usual with Luke—see reff.; and indicating, if I mistake not, the passing to a different source of information, or at least a break in the record, if from the same source.

25.] Our Lord brings forward instances where the two greatest prophets in Israel were *not directed to act in accordance with the proverb*, 'Physician heal thyself:' but their miraculous powers exerted on those who were strangers to God's inheritance. **ἔτη τρ. κ. μ. ἕξ**] So also in James v. 17;—but in 1 Kings xviii. 1 we find that it was *in the third year* that the Lord commanded Elijah to shew himself to Ahab, for He would send rain on the earth. But it does not appear from what time this third year is reckoned,—or at what time of the year, with reference to the usual former and latter rains, the drought caused by Elias's prayer began [it apparently had begun some time before the prophet was sent to be miraculously sustained, as this very fact implies failure of the ordinary means of sustenance]; and thus, without forming any further hypothesis, we have latitude enough given for the three and a half years, which seems to have been the exact time. This period is one often recurring in Jewish record and in prophecy: see Daniel vii. 25; xii. 7: Rev. xi. 2, 3; xii. 6, 14; xiii. 5. Lightfoot (ii. 123) produces more instances from the Rabbinical writers. "The period of *three years and a half*, = 42 months or 1260 days, had an ominous sound in the ears of an Israelite, being the time of this famine, and of the duration of the desolation of the temple under Antiochus." Wordsw.

26.] Sarepta, now Sürafend, see Robinson, iii. 413,—a large village, inland halfway between Tyre and Sidon:—the ancient city seems to have been on the coast.

27.] Stier remarks that these two examples have a close parallelism with those of the Syro-Phœnician woman (Mark vii. 26) and the ruler's son at Capernaum (John iv. 46).

28—30.] The same sort of rage possessed the Jews, Acts xxii. 22, on a similar truth being announced to them. This whole occurrence, whenever it happened in our Lord's ministry, was but a foreshadowing of His treatment afterwards from the whole nation of the Jews—a foretaste of *εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον* (John i. 11). The expression of St. Paul, Rom. xi. 25, *πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν*,

o here only t. Lev. xiv. 9 only.
p ch. ix. 62 reff.
q here only. 2 Chron. xxv. 12. 2 Macc. xii. 15. xiv. 43 only.
r Matt. xix. 22 reff.
s Matt. xii. 1 reff.
t Matt. vii. 28 reff.
u see ver. 36.
v Matt. xi. 18 reff.
w Matt. x. 1 reff. w. δαιμ., here only.

αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως [o] ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν, [p] ὥστε [q] κατακρημνίσαι αὐτόν. [30] αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο, [31] καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας· καὶ [r] ἦν διδάσκων αὐτοὺς ἐν τοῖς [s] σάββασιν. [32] καὶ [t] ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι [u] ἐν [x] ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. [33] καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος [v] ἔχων πνεῦμα δαιμονίου [w] ἀκαθάρτου, καὶ

Κα. ἐστὶ λεγ. συνα.

29. rec ins της bef οφρυος, with D¹ arm, του D² 69: om ABC rel Orig. rec αυτων bef ωκοδ., with AC rel vulg lat-*b f ff₂*: txt BDL 33. 69 lat-*a c e*. (*οικοδομηται* D.) rec (for ωστε) ως το (*explanatory*), with AC rel goth: txt BDL 1. 33. 69 copt Orig.

31. aft γαλιλαιας ins την παραθαλασσιαν εν οριοις ζαβουλων κ. νεφθαλειμ (*Mt* iv. 13) D.

33. ην δε εν τη συν. D lat-*a*. δαιμονιον ακαθαρτον D-gr vulg lat-*a b* (*c*) *e f ff₂ g₁*.

has been regarded as corresponding with the judicial infliction on these Nazarenes, by means of which our Lord passed out from among them. But see my note, and Ellicott's, on Eph. iv. 18, from which it appears that πώρωσις cannot mean *blindness* at all. The modern Nazareth is at a distance of about two English miles from what is called the Mount of Precipitation; nor is it built literally on the *brow* of that mount or hill. But (1) neither does the narrative preclude a considerable distance having been traversed, during which they had our Lord in their custody, and were hurrying with Him to the edge of the ravine; nor (2) is it at all necessary to suppose the city built on the ὀφρύς, but only on the mountain, or range of hills, of which the ὀφρύς forms a part—which it is: see Robinson, iii. 187.

Our Lord's passing through the midst of them is *evidently miraculous*: the circumstances were different from those in John viii. 60, where the expression is ἐκρύβη καὶ ἐξῆλθεν ἐκ τ. ἱεροῦ: see note there. Here, the Nazarenes had Him actually *in their custody*. 31 f.] Mark i. 21, 22. The view maintained with regard to the foregoing occurrence in the preceding notes, of course precludes the notion that it was the *reason of our Lord's change of habitation to Capernaum*. In fact that change, as remarked on ver. 14, had been made *some time before*: and it is hardly possible that such an expression as ἦλθ. εἰς τὴν N. οὗ ἦν τεθραμμένος should be used, if He still resided there. The words πόλιν τῆς Γ. come in unnaturally after the mention of Καφαρν. in ver. 23, and evidently shew that *this* was originally intended to be the first mention of the place. What may have been the reason of the change of abode is quite uncertain. It seems to have included the whole family, except the sisters, who may have been married at Nazareth,—see note on John ii. 12, and Matt. iv. 13.

κατῆλθ., *κατέβη*, || J., because Nazareth lay high, and Capernaum on the sea of Galilee. At end of ver. 32, καὶ οὐχ ὡς οἱ γραμματεῖς (Mark) is here omitted: see Matt. vii. 29.

33—37.] HEALING OF A DEMONIAC IN THE SYNAGOGUE AT CAPERNAUM. Mark i. 23—28, where see notes. The two accounts are very closely cognate—being the same narrative, only slightly deflected; not more, certainly, than might have arisen from oral repetition by *two* persons, at some interval of time, of what they had received *in the same words*. 33.] πν. is the *influence*, δαιμ. the *personality*, of the possessing daemon. "Both St. Mark and St. Luke, writing for Gentiles, add the epithet ἀκάθαρτον to δαιμόνιον, which St. Matthew, writing to Jews (for whom it was not necessary), *never* does." Wordsw. The real fact is, that St. Mark uses the word δαιμόνιον thirteen times, and *never* adds the epithet ἀκάθαρτον to it (his word here is πνεῦμα only); St. Luke, eighteen times, and only adds it *this once*. So much for the accuracy of the data, on which inferences of this kind are founded. The true account of the use of ἀκάθαρτον here seems to be, that this evil spirit was of a kind, in

[x] ἀνέκραξεν φωνῇ μεγάλῃ [34] [y] Ἔα, [z] τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς· οἶδά σε τίς εἶ, ὁ [a] ἅγιος [a] τοῦ θεοῦ. [35] καὶ [b] ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων [c] Φιμώθητι καὶ [d] ἔξελθε [d] ἀπ' αὐτοῦ. καὶ [e] ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν [f] βλάψαν αὐτόν. [36] καὶ [g] ἐγένετο [h] θάμβος ἐπὶ πάντας, καὶ [i] συνελάλουν πρὸς ἀλλήλους λέγοντες [k] Τίς ὁ λόγος οὗτος, ὅτι [l] ἐν [l] ἐξουσίᾳ καὶ [l] δυνάμει [m] ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται; [37] καὶ [n] ἐξεπορεύετο [o] ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς [p] περιχώρου. [38] Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. [q] πενθερὰ δὲ τοῦ Σίμωνος ἦν [r] συνεχομένη [s] πυρετῷ μεγάλῳ· καὶ [t] ἠρώτησαν αὐτὸν [t] περὶ αὐτῆς. [39] καὶ [u] ἐπιστὰς [v] ἐπάνω αὐτῆς [w] ἐπετίμησεν τῷ [s] πυρετῷ, καὶ [s] ἀφῆκεν αὐτήν· [y] παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. [40] [z] δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας [a] νόσοις [b] ποικίλαις ἤγαγον αὐτοὺς πρὸς

B [πρ]-ωτησαν ...

x ‖ Mk. Mark vi. 19. ch. viii. 28. xxiii. 18 only. Judg. vii. 20.
y here (‖ Mk. v. 7.) only.
z Matt. viii. 29. 2 Kings xvi. 10 al.
a ‖ Mk. John vi. 69 only. see Acts iii. 14. 1 John ii. 20.
b Matt. xii. 16 reff.
c Matt. xxii. 12 reff.
d see var. readd.
e Matt. xv. 30 reff.
f Mark xvi. 8 only †. Tobit xii. 2 al.
g ch. i. 65 reff.
h ch. v. 9. Acts iii. 10 only. † Ezek. vii. 18.
i constr., here only. (Matt. xvii. 3. Acts xxv. 12.)
k 2 Kings i. 4.
l — here only. see ch. v. 32.
m ‖ Mk. ch. viii 29. Gen. xlix. 33.
n — here only. (Acts ii. 2. Heb. xii. 19) only ‡.
o Matt. iii. 5. xiv. 35. ver. 14 al. Deut. iii. 13, 14. Matt. x. 35 ‖. ch. xii. 53 bis only. Ruth i. 14. Job xxxi. 23.
p Matt. iii. 5. xiv. 35. ver. 14 al. Deut. iii. 13, 14. Ruth i. 14.
q ‖ Mt. Mk.
r — Matt. iv. 24. ch. viii. 37. Acts xxviii. 8. here (bis) & ‖ John iv. 52. Acts xxviii. 8 only. Deut. xxviii. 23 only.
s Matt. ii. 9. Gen. xxiv. 43. John xvi. 26 reff. al. 2 Kings i. 9.
t ch. ii. 9. Gen. xxiv. 43.
u Matt. viii. 26 ‖. Ps. cv. 9.
v Matt. ii. 9. Rev. vi. 8. xx. 8
w — Matt. viii. 26 ‖.
x — Matt. iv. 11 reff.
y Matt. xxi. 19, 20 reff.
z ‖ Mk. only. 3 Kings xxii. 6. Matt. iv. 24. 2 Tim. iii. 6. Tit. iii. 3 al.‡ (1 Chron. xxix. 2.)
a Matt. iv. 23, 24 reff.
b — ‖ Mk.

34. rec prefixes λεγων (‖ *Mk*), with ACD rel latt goth arm Ath: om BLV[1]ΞΝ copt Orig. om εα (‖ *Mk*) D 33 lat-*a b c e f ff*$_2$ syr-jer copt æth Tert. ημας ωδε απολεσαι D 68.

35. rec (for απ) εξ (*from* ‖ *Mk*), with ACQ rel (goth?): txt BDLVΞ 1. 69 latt Orig. (*Luke writes ἀπό after verbs compd with ἐξ: cf ver* 41, *ch* v. 8, viii. 2, 29, 38, 46, ix. 5, xi. 24, xvii. 29: *Mark ἐξ, cf Mk* i. 25, 26, vii. 29, ix. 25.) ριψαν D[1]. om το bef μεσον DEFGHKSUVΓΔΑ Orig. aft μεσον ins ανακραυγασαν τε D. βλαψαν D[1].

36. aft θαμβος ins μεγας D 253 gat(with per) lat-*b* g_1 copt.

37. for εξεπ. ηχ., εξηλθεν η ακοη (‖ *Mk*) D (lat-*e*).

38. rec (for απο) εκ (*from* ‖ *Mk*), with A rel goth: txt BCDLQΞ 1. 33. 69 Orig (*a* D-lat: *de* latt). aft συναγωγης ins ο ιησους AM. ηλθεν D al. aft σιμωνος ins και ανδρεου (‖ *Mk*) D lat-*b c ff*$_2$ g_1 *l* Ambr. rec η πενθ. δε, with 1(Treg expr) al: η δε πενθ. C al: txt ABDQΞ rel. (homœotel in 33.) κατεχομενη D, *detinebatur* lat-*a*.

39. for π. δε, και π. CL vulg lat-*b c* Syr.—π. ωστε αναστασαν αυτην διακονειν D.

40. δυσαντος D-gr: δυνοντος UA. απαντες BC 1. for οσοι, οι D[1]-gr vulg lat-*b f ff*$_2$ g_1. ειχαν D. ins και bef ηγ. A. for ηγαγον, εφερον D.

its effects on its victim, especially answering to the epithet. 35.] μηδ. βλάψ. αὐτ. is here only. Mark's σπαράξαν may mean '*having convulsed him*'—and our text, '*without doing him bodily injury.*'

38—41.] HEALING OF SIMON'S WIFE'S MOTHER, AND MANY OTHERS. Matt. viii. 14—17. Mark i. 29—34. Our account has only a slight additional detail, which is interesting however as giving another side of an eye-witness's evidence—it is ἐπιστὰς ἐπάνω αὐτῆς. Now this is implied in laying hold of her hand, as she was in bed; which particulars are both mentioned by Matt. and Mark:—this being one of those many cases where alteration (of κρατήσας τ. χειρ. . . . into ἐπιστ. ἐπ. αὐτ.) is utterly inconceivable. 38.] πενθερά, anarthrous, being in fact predicative; as in all such cases of appellatives: see ch. x. 6. πυρ. μεγάλῳ] An epithet used by Luke, *as a physician*;—σύνηθες ἦδη τοῖς ἰατροῖς ὀνομάζειν . . . τὸν μίγαν τι καὶ μικρὸν πυρετὸν Galen de different.

c w. gen. part., ch. xvi. 6. Acts ii. 3. xvii. 27. xxi. 26. 1 Thess. ii. 11 al.
d Matt. viii. 29 al. fr.
e see Matt. iv. 3 note.
f Matt. xxiv. 43 reff.
g ch. vi. 13 al.
h Matt. vi. 33 reff.
i = Acts ix. 38.
k = Philem. 13. Gen. xxiv. 56. xlii. 19.
l ch. xxiv. 16 reff.
m ch. xvi. 16. viii. 1.
n Matt. xix. 22 reff.
o | Mk. reff.

αὐτόν· ὁ δὲ [c]ἑνὶ [c]ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. 41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, [d]κράζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ [e]υἱὸς τοῦ [e]θεοῦ. καὶ ἐπιτιμῶν οὐκ [f]εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι. 42 [g]γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι [h]ἐπεζήτουν αὐτὸν καὶ ἦλθον [i]ἕως αὐτοῦ, καὶ [k]κατεῖχον αὐτὸν [l]τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἑτέραις πόλεσιν [m]εὐαγγελίσασθαί με δεῖ τὴν [m]βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. 44 καὶ [n]ἦν κηρύσσων [o]εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

om αυτων D vulg lat-*b c f ff*$_2$ *g*$_1$. rec επιθεις, with ACR rel Orig: txt BDQ$\aleph$ 69 Orig. rec εθεραπευσεν, with ACQR$\aleph$ rel Orig-mss: txt BD vulg lat-*a b c e f ff*$_2$ *g*$_1$ syrr.

41. εξηρχοντο CX 1. 33 Orig. κραυγάζοντα ADQ rel: κραζοντα BCFK LMRSVXAΞ. rec ins ο χριστος bef ο υιος (*gloss*), with AQ rel lat-*f q* syrr goth: om BCDFLRX$\aleph$ 33 latt copt arm Orig Tert Victorin. αυτον χρ. ειναι D vulg lat-*b f q*: αυτ. τον χρ. ειν. 69.

42. rec (for επιζ.) εζητουν, with EGHK: txt ABCDQR$\aleph$ rel Mcion Thl Euthym. επειχον D.

43. εις τας αλλας πολεις and pref δει με και (omg με δει below) D lat-*e*. δει bef με B(D) latt syrr æth. for οτι ε. τ., ε. τ. γαρ D lat-*e*. rec (for επι) εις (|| *Mk*), with AC(D)QR rel: txt BL$\aleph$. rec απεσταλμαι (*see* || *Mk*), with AQR rel: txt BCDLX$\aleph$ 1. 33. 69.

44. rec (for εις τας συναγωγας) εν ταις συναγωγαις (*more obvious*), with ACR rel: txt BDQ$\aleph$ 69 ev-y. rec γαλιλαίας, with AD rel latt Syr syr-marg goth æth arm: ιουδαιας BCLQR 1 syr copt. [There is no reasonable doubt about the reading of B, but the editor regrets not having looked at it himself when at Rome.]

—των θεων $\aleph$. ABCDFGHKLMQRSUVXΔ Λ 1 33. 69.

febr. i. (Wetstein.) Bleek doubts this, and understands it only of the intensity of the fever. **40.**] ἑνὶ ἑκάσ. αὐτ. τ. χ. ἐπ. is a detail peculiar to Luke, and I believe indicating the same as above: as also the κράζ. κ. λέγοντα implied in the other Evangelists, but not expressed. **41.**] λαλεῖν, ὅτι . . . to speak, *because* they knew, &c.; not, 'to say that they knew:' —λαλεῖν is never '*to say*,' but '*to speak*,' '*to discourse*.' **42—44.**] JESUS, BEING SOUGHT OUT IN HIS RETIREMENT, PREACHES THROUGHOUT JUDÆA. Mark i. 35—39. The dissimilitude in wording of these two accounts is one of the most striking instances in the Gospels, of variety found in the same narration. While the matter related (with one remarkable exception, see below) is nearly identical, the only words common to the two are εἰς ἔρημον τόπον. **42.**] οἱ ὄχλοι = Σίμων κ. οἱ μετ' αὐτοῦ, Mark.

The great number of sick which were brought to the Lord on the evening before, and this morning, is accounted for by Schleierm. from His departure having been fixed on and known beforehand: but it is perhaps more simple to view it, with Mey., as the natural result of the effect of the healing of the dæmoniac in the synagogue, on the popular mind. **44.**] see Matt. iv. 23—25 and notes. καὶ ἦν κηρ. . . . is a formal close to this section of the narrative, and chronologically separates it from what follows. The reading τῆς Ἰουδαίας must, on any intelligible critical principles, be adopted; and Tregelles can hardly be acquitted of inconsistency with his own usual practice, in rejecting it. It is utterly inconceivable that it should have been a correction, seeing that Γαλιλαίας stands firm, with no various reading, in || Mark, from which the rec. reading here has come. (See however Mark i. 28, where $\aleph^1$ has Ἰουδαίας for Γαλιλαίας: and Isa. ix. 1 [F], where εἰς τὰ μέρη τῆς Ἰουδαίας is added to the Hebrew, by A, and one other uncial MS.)

V. [1] Ἐγένετο δὲ [p] ἐν τῷ τὸν ὄχλον [q] ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, [r] καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν [s] λίμνην Γεννησαρέτ, [2] καὶ εἶδεν δύο [t] πλοιάρια

λιμνην rv. Q. BCDE GHKL RSUV ΓΔΑ 33. 69.

p Matt. xiii. 4 reff.
q = here (John xi. 33 reff.) only. Job xix. 3. xxi. 27.
r ver. 17 reff. 2 Kings i. 1. only. Ps. cvl. 35.
s here bis. ch. viii. 22, 23, 33. Rev. xix. 20. xx. 10, 14, 15. xxi. 8
t John vi. 22, &c. reff.

Chap. V. 1. rec (for και) του, with CDQR rel vulg lat-*a b* &c syrr copt-wilk goth: txt ABLX 1 lat-*c* copt-schw arm. for κ. αυτ. ην εστ., εστωτος αυτου D.

2. rec πλοια, with BC³D rel vulg lat-*b c*: txt AC¹LQR 1¹. 33 lat-*a f*. πλ. bef

This view is confirmed by the fact that two evangelistaria here read τοῖς Ἰουδαίοις; one, τῶν Ἰουδαίων, both being attempts to escape from the difficulty of τῆς Ἰουδαίας; while one adopts αὐτῶν, part of the sentence in || Mark. So far, however, being plain, I confess that all attempts to explain the fact seem to me futile. The three Evangelists relate no ministry in Judæa, with this single exception. And our narrative is thus brought into the most startling discrepancy with that of St. Mark, in which unquestionably the same portion of the sacred history is related. Still, these are considerations which must not weigh in the least degree with the critic. It is his province simply to track out what *is* the sacred text, not what, in his own feeble and partial judgment, it *ought to have been*.

Chap. V. 1—11.] The miraculous draught of fishes. Call of Peter and the sons of Zebedee. The question at once meets us, whether this account, in its form here peculiar to Luke, is identical in its subject-matter with Matt. iv. 18—22, and Mark i. 16—20. With regard to this, we may notice the following particulars. (1) Contrary to Schleiermacher's inference (Trans. pp. 75, 76), it must be, I think, that of most readers, that a *previous and close relation had subsisted between our Lord and Peter*. The latter calls Him ἐπιστάτα (= ῥαββί), and κύριε: evidently (ver. 5, end) *expects a miracle*; and *follows Him, with his partners, without any present express command so to do*. Still all this might be, and yet the account might be identical with the others. For our Lord had known Peter before this, John i. 41 ff.; and, in all probability, as one of His disciples. And although there is here no express command to follow, yet the words in ver. 10 may be, and are probably intended to be, equivalent to one. (2) That the Evangelist evidently intends this as the first *apostolic calling* of Peter and his companions. The expressions in ver. 11 could not otherwise have been used. (3) That there is yet the supposition, that the accounts in Matthew and Mark may be a shorter way of recounting this by *persons who were not aware* of these circumstances. But then such a supposition will not consist with that high degree of authority in those accounts, which I believe them to have: see note on Mark. (4) It seems to me that the truth of the matter is nearly this:—that this event is *distinct from*, and *happened at a later period than*, the calling in Matt. and Mark; but that the four Apostles, when our Lord was at Capernaum, followed their occupation as fishermen. There is every thing to shew, in our account, that the calling had previously taken place; and the closing of it by the expression in ver. 11 merely indicates what there can be no difficulty in seeing even without it, that our present account is an imperfect one, written by one who found thus much recorded, and knowing it to be part of the history of the calling of the Apostles, appended to it the fact of their leaving all and following the Lord. As to the repetition of the assurance in ver. 10, I see no more in it than this, which appears also from other passages in the Gospels, that the Apostles, as such, were not called or ordained *at any special moment*, or by any *one word of power alone*; but that in their case as well as ours, there was line upon line, precept upon precept: and that what was said generally to all four on the former occasion, by words only, was repeated to Peter on this, not only in words, but by a miracle. Does his fear, as expressed in ver. 8, besides the reason assigned, indicate *some previous slowness*, or *relaxation of his usually earnest attachment*, of which he now becomes deeply ashamed? (5) It is also to be noticed that there is no chronological index to this narrative connecting it with what precedes or follows. It cannot well (see ver. 8) have taken place *after* the healing of Peter's wife's mother; and (ver. 1) must have been after the crowd had now become accustomed to hear the Lord teach. (6) Also, that there is no mention of *Andrew* here, as in ver. 10 there surely would have been, if he had been present. (7) It will be seen how wholly irreconcileable either of the suppositions is with

u — here only. v Matt. iv. 18, 19 ‖ Mk. only. Job xi. 26 (31). w — John xxi. 9 (ch. xxi. 13. Phil. i. 19) only ‡. x Rev. vii. 14. xxii. 14 only. Gen. xlix. 11. y Mark i. 18, 19 reff. z Matt. viii. 23 reff. a — ch. viii. 37 reff. b here bis & Matt. xxi. 18 (reff.) only. — 2 Macc. xii. 4. c instr., Matt. v. 1 reff. d L. P. H., exc. 1 Pet. iii. 10 (from Ps. xxxiii. 13). iv. 1. constr., Acts v. 42. Eph. i. 16. Heb. x. 2 al. Gen. xviii. 33.

u — here only. (Matt. xiii. 5 ‖ Mk. al.) f Mark ii. 4 reff. g — ch. iii. 8. rev. 17. h ver. 9 only ‡. i ch. viii. 24, 45. ix. 33, 49. xvii. 13 only. L. 4 Kings xxv. 19. j Matt. xi. 23 al. Ps. cxxvi. 1. k — Acts iii. 16. Phil. iii. 9. Job xxix. 23. l Rom. xi. 23. Gal. iii. 22, 23 only. Exod. xiv. 8. m ch. viii. 29 ref. n here only ‡. o Heb. i. 9 (from Ps. xliv. 7). iii. 1, 14. vi. 4. xii. 8 only. (-χή, 2 Cor. vi. 14.) p Matt. iii. 13 reff. q — Phil. iv. 8 only. Gen. xxx. 8 F. r 1 Tim. vi. 9 only ‡. 2 Macc. xii. 4 only ‡. (-θέτ, 2 Cor. xi. 25.)

u ἑστῶτα παρὰ τὴν v λίμνην· οἱ δὲ v ἁλιεῖς ἀπ' αὐτῶν
w ἀποβάντες x ἔπλυνον τὰ y δίκτυα. 3 z ἐμβὰς δὲ εἰς ἓν τῶν
πλοίων ὃ ἦν Σίμωνος a ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς
b ἐπαναγαγεῖν ὀλίγον, c καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδα-
σκεν τοὺς ὄχλους. 4 ὡς δὲ d ἐπαύσατο λαλῶν, εἶπεν
πρὸς τὸν Σίμωνα b Ἐπανάγαγε εἰς τὸ e βάθος καὶ
f χαλάσατε τὰ y δίκτυα ὑμῶν g εἰς h ἄγραν. 5 καὶ ἀπο-
κριθεὶς Σίμων εἶπεν αὐτῷ i Ἐπιστάτα, δι' ὅλης νυκτὸς
j κοπιάσαντες οὐδὲν ἐλάβομεν· k ἐπὶ δὲ τῷ ῥήματί σου
f χαλάσω τὸ y δίκτυον. 6 καὶ τοῦτο ποιήσαντες l συν-
ἔκλεισαν πλῆθος ἰχθύων πολύ, m διερήσσετο δὲ τὰ y δίκ-
τυα αὐτῶν. 7 καὶ n κατένευσαν τοῖς o μετόχοις ἐν τῷ
ἑτέρῳ πλοίῳ p τοῦ ἐλθόντας q συλλαβέσθαι αὐτοῖς· καὶ
ἦλθον καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε r βυθίζεσθαι

δυο B lat-*a e* copt. [αλεεις ACLQℵ¹.] rec αποβαντες bef απ' αυτων (απ' αυτων *omd, then wrongly reinserted*), with AC³ rel lat-*c f* goth: om απ' αυτων R vulg lat-*b ff*₂ *l q*: txt BC¹DL 33. rec απεπλυναν, with AC³R rel: επλυναν C¹LQX: txt B(Mai expr) D.

3. ἐν πλοιον D latt. rec ins τον bef σιμ. (*to suit* τον σ. *below*), with ACQR rel: om BDLℵ. επαναγαγειν bef απο της γης D lat-*a b c*.—επαναγειν A 1. for ολιγον, οσον οσον D. rec και καθισας (*to avoid repetition of* δε, . . εμβ. δε, καθ. δε, ως δε), with ACDR rel: txt BLQ lat-*a* copt. rec εδιδασκεν bef εκ του πλοιου (*for perspicuity*), with ACQR rel latt: txt B (D).—for εκ του πλοιου, εν τω πλοιω (*for perspicuity*, aft καθισας) D.—for εκ, απο 1. 69.

4. for ως, οτε D lat-*a e*.

5. rec ins ο bef σιμων (*from* τον σιμ. *above*), with AC (D) R rel: om BLΔ.—ο πετρος Χ.—ο δε σιμ. αποκριθ. ειπεν αυτω D. om αυτω B lat-*e* copt. διδασκαλε *magister* D lat-*a* copt. rec aft ολης ins της, with CD rel: om ABLℵ 33. 131 Cyr. ελαβαμεν A. τα δικτυα (*from ver* 4) BL 1 lat-*c* copt goth arm Ambr, and (but transposed to ver 6) D. for χαλ. τ. δικτ., ου μη παρακουσομαι *non præteribo* D¹.—παρακουσομεν D².

6. for τουτο ποιησαντες, ευθυς χαλασαντες τα δικτυα D. rec ιχθυων bef πληθος, with BD 69 latt: txt AC rel copt goth arm Thl. (*The transpose, as Meyer observes, has more probably been to bring* πληθος *and* πολυ *together, than to separate them.*) rec διερηγνυτο, with X rel, διερηγνυτο A al: διερρητο C: txt B¹L 33, διερρησ. B².—ωστε τα δικτυα ρησσεσθαι D lat-*e f* Syr goth. rec το δικτυον, with AC rel vulg lat-*b e g*₁, ₂ syrr: txt B (D) L 1 lat-*a c f ff*₂ *l* copt goth æth arm Eus.

7. κατενευον D E¹ (perhaps) gat lat-*a e*. rec aft μετοχοις ins τοις, with AC rel: om BDL lat-*a*. for συλλαβεσθαι, βοηθειν D. ηλθαν Lℵ 435. [B has επλησαν as in text: see table at end of prolegomena.] aft ωστε ins ηδη C¹; παρα

the idea that Luke *used* the Gospel of Matt., or that of Mark, in compiling his own. 2.] ἔπλυνον, 'ut peracto opere,' Bengel: see ver. 5. 4.] ἐπανάγαγε, to Peter alone, who was the steersman of his ship; χαλάσατε, to the fishermen in the ship collectively (Mey.). So below also, χαλάσω, of the director, ποιήσαντες, of the doers of the act. 5.] νυκτός,—the ordinary time of fishing:—see John xxi. 3. 6.] διερήσσ. was bursting—had begun to burst. Similarly βυθίζεσθαι, ver. 7. 7.] They *beckoned*, on account of the distance; or perhaps for

αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος [st] προέπεσεν τοῖς [t] γόνασιν
Ἰησοῦ λέγων [u] Ἔξελθε ἀπ' ἐμοῦ, ὅτι [v] ἀνὴρ [v] ἁμαρτωλός
εἰμι, κύριε. 9 [w] θάμβος γὰρ [x] περιέσχεν αὐτὸν καὶ πάντας
τοὺς σὺν αὐτῷ [y] ἐπὶ τῇ [z] ἄγρᾳ τῶν ἰχθύων ἣ [a] συνέλαβον·
10 [b] ὁμοίως [b] δὲ [b] καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβε-
δαίου, οἳ ἦσαν [c] κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν
Σίμωνα Ἰησοῦς Μὴ φοβοῦ· [d] ἀπὸ τοῦ νῦν ἀνθρώπους
[e] ἔσῃ [f] ζωγρῶν. 11 καὶ [g] καταγαγόντες τὰ πλοῖα ἐπὶ
τὴν γῆν, [h] ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.
12 [i] Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων,
[i] καὶ ἰδοὺ ἀνὴρ [k] πλήρης [l] λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν,

s Mark iii. 11 reff.
t here only.
u = here only.
v ch. xix. 7. Sir. x. 23.
w ch. iv. 36 reff.
x = here (Acts xxiii. 25. 1 Pet. ii. 6) only. Ps. xvii. 4. 2 Macc. iv. 16.
y ch. ii. 47 al.
z ver. 4 only †.
a = here only. Ps. ix. 15, 16. (see Matt. xxvi. 55 reff.)
b Matt. xxvii. 41 reff.
c = 2 Cor. viii. 23. Philem. 17. (Matt. xxiii. 30 reff.)
d ch. i. 48. xii. 52. xxii. [18] 69. 2 Cor. v. 16. Ps. cxii. 2.] xiii. 25. ch. i. 20. xvii. 35. 1 Cor. xiv. 9 al.
e constr., Matt. x. 22. xvi. 19. Mark
f 2 Tim. ii. 26 only. 2 Chron. xxv. 12.
g Luke only, exc. Rom. x. 6. — Acts xxi. 3. xxvii. 3 only †.
h Matt. iv. 11 al.
i here (bis) & † only. Lev. xiii. 2, 3.
k = ch. iv. 1 reff.
l ver. 17 reff.

τι D Syr syr-marg. om *αυτα* D latt.

8. for *ιδων δε, ο δε* D: *ιδων δε ο* 69. om *πετρος* D 69 lat-*a b e* Syr. rec ins *του* bef *ιησου*, with ACFLMXΛ 1. 33. 69: om B rel.—for *γονασιν ιησου, αυτου τοις ποσιν* D lat-*e*: *τοις ποσιν του ιησου* 1 al lat-*c* Syr copt. aft *λεγων* ins *παρακαλω* D lat-*c e f* Syr goth.

9. om *και παντας τους συν αυτω* D ev-47. *ὧν* BDX goth Thl: *ἧ* AC rel.

10. for ver, *ησαν δε κοινωνοι αυτου ιακωβος και ιωαννης υιοι ζεβεδαιου ο δε ειπεν αυτοις δευτε και μη γινεσθε αλιεις ιχθυων ποιησω γαρ υμας αλιεις ανθρωπων* D lat-*e*.—om *υιους ζεβεδαιου* C[1]. rec ins *ο* bef *ιησ.*, with AC rel: om BL.

11. for ver, *οι δε ακουσαντες παντα κατελιψαν επι της γης και ηκολουθησαν αυτω* D lat-*e*. *παντα* B (D) L.

12. for *πληρης λεπρας, λεπρος* D. for *και ιδων, ιδων δε* B lat-*e* copt. for

the reason given by Euthym.: *μὴ δυνάμενοι λαλῆσαι ἀπὸ τῆς ἐκπλήξεως καὶ τοῦ φόβου.* 8.] **ἔξελθε ἀπ' ἐμοῦ, depart from my ship.** The speech is in exact keeping with the quick discernment, and expression of feeling, of Peter's character. Similar sayings are found Exod. xx. 18, 19; Judg. xiii. 22; 1 Kings xvii. 18; Isa. vi. 5; Dan. x. 17. This sense of unworthiness and self-loathing is ever the effect, in the depths of a heart not utterly hardened, of the Divine Power and presence. "Below this, is the utterly profane state, in which there is no contrast, no contradiction felt, between the holy and the unholy, between God and man. Above it, is the state of grace, in which the contradiction is felt, the deep gulf perceived, which divides between sinful man and an holy God,—yet it is felt that this gulf is bridged over,—that it is possible for the two to meet,—that in One who is sharer with both, they have already been brought together." Trench on the Miracles, in loc. The same writer remarks of the miracle itself, "Christ here appears as the *ideal man*, the second Adam of the eighth Psalm; 'Thou madest him to have dominion over the works of Thy hands: Thou hast put all things under His feet . . . . the fowl of the air, and the fish of the sea, and whatsoever walketh through the paths of the seas' (vv. 6, 8)." 10.] **ἔσῃ ζωγρῶν**:—compare, and indeed throughout this miracle, the striking parallel, and yet contrast, in John xxi.—with its injunction, '*feed My lambs*,' '*shepherd My sheep*,' given to the same Peter; its net which *did not burst*: and the minute and beautiful appropriateness of each will be seen: this, at, or near, the commencement of the Apostolic course; that, at how different, and how fitting a time! It is perhaps too subtle, and hardly accordant with the rules of emphasis, to find (with Mey. and Stier) a fitness in **ζωγρῶν** as expressing the ethical catching of men. I prefer taking it as the word common to both acts—merely as **catch**.

12—16.] HEALING OF A LEPER. Matt. viii. 2—4. Mk. i. 40—45. In Matt. placed immediately after the Sermon on the Mt.; in Mk. and here, without any note of time: see notes on Mt. **πλήρης λ.** (a touch of medical accuracy. From the beloved physician) implies the virulence of the disease.

m Matt. xvii. 6 reff. Gen. xvii. 3, 17.
n ‖ Mt. reff.
o Mark viii. 6 reff.
p change of constr., Mark vi. 5, v. Acts i. 4 al.
q Matt. ii. 11. Acts vii. 43 (from Amos v. 26) al. fr., principally in Heb. Paul, & other epp., never.
r ‖ Mk. reff.
s Matt. i. 24 reff. Lxx. xiv. 2.
t ‖ Mt. reff.
u Rom v. 12. — 2 Chron. xxx. 5. Theo. vi. 46.
v — Matt. viii. 17. ch. viii. 2. John xi. 4 al. 2 Macc. ix. 21, 23 var. Bir. xiii. 9 only.
w ch. ix. 10 only Judg. xx. 37.
x vv. 1, 12. ch. [i. 15] viii. 1 al. Gen. xxiv. 30. Ruth i. 1. 1 Kings xvi. 28. y ch. viii. 22. xvii. 22. xx. 1 only. z Acts v. 34. 1 Tim. i. 7 only †.

m πεσὼν ἐπὶ m πρόσωπον ἐδεήθη αὐτοῦ λέγων Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. 13 καὶ n ἐκτείνας τὴν n χεῖρα ἥψατο αὐτοῦ εἰπὼν Θέλω, καθαρίσθητι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς o παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ p ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ q προσένεγκε περὶ τοῦ r καθαρισμοῦ σου καθὼς s προσέταξεν Μωυσῆς, t εἰς μαρτύριον αὐτοῖς. 15 u διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ἀπὸ τῶν v ἀσθενειῶν αὐτῶν· 16 αὐτὸς δὲ ἦν w ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

17 x Καὶ ἐγένετο ἐν y μιᾷ τῶν y ἡμερῶν, z καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ z νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ, καὶ δύναμις

πεσων, επεσεν, and om ιδεηθη αυτου, D lat-*e*.

13. for και εκτ., εκτ. δε D. for ειπων, λεγων (*from* ‖ *Mt*) BCDLX 33. 69 arm Cyr: txt A rel. for η λεπ. to αυτου, εκαθαρισθη D¹ lat-*e*.

14. for αλλα απελθων, απελθε δε και D lat-*a e*. for εις μαρτυριον αυτοις, ινα εις μαρτυριον η υμιν τουτο D, simly lat-*a b c e ff*₂ *l q* Mcion Epiph Tert Ambr.— for η, ην D¹. aft αυτοις ins ο δε εξελθων ηρξατο κηρυσσειν και διαφημιζειν τον λογον ωστε μηκετι δυνασθαι αυτον φανερως εις πολιν εισελθειν, αλλα εξω ην εν ερημοις τοποις, και συνηρχοντο προς αυτον και ηλθεν παλιν εις καφαρναουμ (*see* ‖ *Mk*) D.

15. ο λογος bef μαλλον DMU Syr goth æth. rec aft θεραπευεσθαι ins υπ αυτου, with C² rel syr goth; απ' αυτου A al: om BC¹DL 1. 69 latt Syr copt æth arm.

17. for και αυτος ην διδασκων, αυτου διδασκοντος D lat-*c* (*e*). ins οι bef φαρισαιοι BS copt-schw arm. ins οι bef νομοδιδασκαλοι B(Mai). for ε. ησαν το νομοδ., συνελθειν τους φ. κ. νομ. D lat-*e*. for οι ησαν, ησαν δε D lat-*c*. συνειληλυθοτες (συν *perhaps error from* -σαν *preceding: so Meyer*) A¹D 1. 69 lat-*a* goth. aft πασης ins της B (al ?). om και ιερ. to ην D: om και

14.] A change of construction from the oblique to the direct; see reff.

15.] The reason of this is stated in Mk., ver. 45, to be the disobedience of the leper to the Lord's command. 16.] και προσευχ. is peculiar to Luke, as often: see ch. iii. 21; vi. 12; ix. 18; xi. 1. This verse breaks off the sequence of the narrative.

17—26.] HEALING OF A PARALYTIC. Matt. ix. 2—8. Mark ii. 1—12. This miracle is introduced by the indefinite words, και ἐγ. ἐν μιᾷ τ. ἡμ.: see reff. In Mt. viii. 5—ix. 1, a series of incidents are interposed. Our Lord there appears to have returned from the country of the Gadarenes and the miracle on the dæmoniac there, to '*His own city*,' i. e. Capernaum. The order in Mk. is the same as here, and his narrative contains the only decisive note of sequence (ch. iv. 35), which determines his order and that in the text to have been the actual one, and the events in Mt. viii. to be related out of their order.

17.] ἐκ π. κώμ. not to be pressed: as we say, **from all parts.** δύν. κυρ.] Does this mean *the power of God*—or *the power of the Lord*, i. e. Jesus? Mey. remarks that Luke uses κύριος frequently for Jesus, but always with the article: see ch. vii. 13; x. 1; xi. 39; xii. 42, al. fr.:—but the same word, without the article, for *the Most High*; see ch. i. 11, 38, 58, 66; ii. 9; iv. 19; whence we conclude that the meaning is, **the power of God** (working in the Lord Jesus) **was in the direction of His healing**: i. e. wrought so that He exercised the powers of healing: and

...αυτου H. ABCDE KLMS UVΧΓΔ ΑΞ 1. 33. 69. κυρίου [a]ἦν εἰς τὸ ἰᾶσθαι αὐτόν. 18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ [b]κλίνης ἄνθρωπον ὃς ἦν [c]παραλελυμένος, καὶ [d]ἐζήτουν αὐτὸν [e]εἰσενεγκεῖν καὶ θεῖναι αὐτὸν [f]ἐνώπιον αὐτοῦ. 19 καὶ μὴ [g]εὑρόντες [h]ποίας [e]εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, [i]ἀναβάντες [i]ἐπὶ τὸ [ik]δῶμα διὰ τῶν [i]κεράμων [m]καθῆκαν αὐτὸν σὺν τῷ [a]κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν [n]Ἄνθρωπε, [o]ἀφέωνταί σοι αἱ ἁμαρτίαι σου. 21 καὶ ἤρξαντο [p]διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστιν οὗτος ὃς [q]λαλεῖ [q]βλασφημίας; τίς δύναται ἁμαρτίας [o]ἀφεῖναι εἰ μὴ μόνος ὁ θεός; 22 [r]ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς [s]διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπεν πρὸς αὐτούς Τί [p]διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 23 τί ἐστιν [t]εὐκοπώτερον, εἰπεῖν [o']Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν [u]Ἔγειρε καὶ περιπάτει; 24 ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου [v]ἐξουσίαν [v]ἔχει ἐπὶ τῆς γῆς [o]ἀφιέναι

a constr., Rom. xiii. 4. 2 Cor. vii. 3.
b Mark vii. 4 reff.
c Luke only (ver. 24. Acts viii. 7. ix. 33), exx. Heb. xii. 12, from Isa. xxxv. 3. — 1 Macc. ix. 55.
d Matt. xii. 46 reff.
e Matt. vi. 13. ch. xi. 4. xii. 11. Acts xvii. 20. 1 Tim. vi. 7. Heb. xiii. 11 only. 4 Kings xxiii. 34.
f ver. 25 al. Gen. xxiv. 51.
g — ch. xix. 48. Acts iv. 21. Rom. vii. 18.
h constr., see note, ch. xix. 4
i Acts x. 9. Josh. ii. 8.
k as above (i). elsew. gen. sæp. ἐπί, Matt. x. 27. xxiv. 17 ‖ Mk.

ch. xii. 8. xvii. 31 only. Exod. xvii. 11. ? ‖ ref. reff. Lam. iii. 60, 61. vii. 29 ref.
l here only t. (2 Kings xvii. 26 only.)
a here bis only †.
q here only. see Rev. xiii. 5.
t ‖ Mt. ref.
m Acts ix. 25. x. 11. xi. 5
o — ‖ Matt. vi. 12. Lev. iv. 20.
r Matt. xiv. 26 ref.
u ‖ Mt. Mk. John v. 8. Acts iii. 6.
p Matt. xvi.
s Matt. xv. 19
v Matt.

δυν. κυρ. ην X. for εις το, του D. rec (for αυτον) αυτους, with ACD rel latt syrr copt goth arm: παντας K Cyr: txt (*see note*) BLΞ.

18. εισενεγκειν bef αυτον D ev-47 lat-*a c e*. rec om 2nd αυτον, with ACD rel: txt BLΞ syr-w-ob.

19. rec ins δια bef ποιας, with Scr's q r: om ABCDΞ rel Scr's mss.—for ποιας, ποθεν 69: πως Scr's a l m n s. for αναβαντες το ελινιδιω, ανιβησαν ε. τ. δ. και αποστεγασαντες τους κεραμους οπου ην καθηκαν τον κραβαττον συν τω παραλυτικω D lat-*b*. for του ιησ., παντων B.

20. aft ιδων ins ο ιησους CS 69 lat-*ff*$_2$ Syr arm-mss, ιησους D. rec aft ειπεν ins αυτω (*gloss, as variations shew*), with A rel syr arm; τω παραλυτικω CD lat-*f* Syr copt goth Cyr; τω ανθρωπω, omg ανθρωπε below, 1 al lat-*a b c g*$_1$ *l*: om BLΞ 33 vulg lat-*ff*$_2$ *g*$_2$. σου αι αμ. (*from* ‖ *Mt Mk*) D-gr F(Wtst).

21. aft φαρισαιοι ins εν ταις καρδιαις αυτων D lat-*b* (*c*) *ff*$_2$ *g*$_{1,2}$ *l*. for τις εστιν ουτος ος, τι ουτος D copt. rec αφιεναι, with AC rel Cyr: txt BDΞ.—rec αφ. bef αμαρτιας (*from* ‖ *Mt*), with AC rel vulg lat-*a b f ff*$_2$ *g*$_1$ syrr copt goth æth arm: txt BDLΞ 1 lat-*c e* Cyr Ambr. for μονος, εις C^2 D-gr X lat-*a* syr-marg copt goth Cyr. om ὁ D^1.

22. om αποκριθεις (*see* ‖ *Mt Mk*) CD lat-*a b c ff*$_2$ *g*$_1$ *l* Syr-ed æth. for ειπεν προς αυτους, λεγει αυτοις D. for υμων ins πονηρα D lat-*c e l* syr-jer æth Cypr Ambr.

23. σου bef αι αμ., omg σοι, D ev-48: σου αι αμ. σου C F(Wtst) XΔ: σοι αμ. σου, omg αι, Ξ. rec εγειραι, with UXΔ: txt ABCDΞ rel.

24. rec εξουσιαν εχει bef ο υιος του ανθρωπου (‖ *Mt Mk*), with ACD rel lat-*a c e* syrr goth æth arm: txt BKLΞ vulg lat-*b f ff*$_2$ *g*$_1$ *l q*. om της D^{1}A Cyr.

then a case follows. For construction, see reff. αὐτόν has apparently been altered to αὐτούς from its difficulty. It might indeed be said that -ους may have been altered to -ον from the apparent difficulty of all these mentioned needing healing. So uncertain are merely subjective considerations either way: and so necessary is it to adhere in such cases, where any uncertainty exists, simply and faithfully to antiquity, as our best existing guide. 18.] Borne of *four*, Mark. 19.] This description is that of an eye-witness. For the genitive of Place, which is mostly poetical, see Kühner, Gramm. § 523. 20.] On ἄνθρωπε αὐτ. see note on

ἁμαρτίας, εἶπεν τῷ [w] παραλελυμένῳ Σοὶ λέγω, [n] ἔγειρε, καὶ
ἆρας τὸ [n] κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου. 25 καὶ
[x] παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἆρας [y] ἐφ' [z] ὃ [a] κατ-
ἔκειτο ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ [b] δοξάζων τὸν θεόν.
26 καὶ [c] ἔκστασις [d] ἔλαβεν ἅπαντας, καὶ [b] ἐδόξαζον τὸν
θεόν, καὶ [e] ἐπλήσθησαν φόβου, λέγοντες ὅτι εἴδομεν [f] παρά-
δοξα σήμερον.

27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο [g] τελώνην
ὀνόματι Λευεὶν καθήμενον ἐπὶ τὸ [h] τελώνιον, καὶ εἶπεν
αὐτῷ Ἀκολούθει μοι. 28 καὶ [i] καταλιπὼν πάντα [k] ἀνα-
στὰς [k] ἠκολούθει αὐτῷ. 29 καὶ [i] ἐποίησεν [lm] δοχὴν μεγά-
λην Λευεὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος [g] τελω-
νῶν πολὺς καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν [n] κατακεί-
μενοι. 30 καὶ [o] ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμμα-
τεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες Διὰ τί
μετὰ τῶν [g] τελωνῶν ἐσθίετε καὶ πίνετε; 31 καὶ ἀποκριθεὶς

w ver. 18 reff.
x Luke only, exc. Matt. xxi. 19, 20 (reff.).
y acc., Matt. xiii. 2. Hom. Od. λ 576. dat., Mark vi. 55.
z constr., Mark x. 40 reff.
a Mark i. 30 reff.
b ‖ ch. ii. 26. vii. 16 al. Exod. xv. 2.
c Mark xvi. 8 reff. Zech. xiv. 13.
d = ch. vii. 16 reff.
e ch. iv. 28 reff.
f here only †. Sir. xliii. 25 al. (-ἑάζειν, Exod. xi. 7.)
g Matt. v. 46 reff.
h ‖ only †.
i = Matt. xix. 5 reff. 2 Kings xix. 20.
k ‖ Num. xxii. 20.
l ch. xiv. 13. Gen. xxvi. 30. Esth. i. 3.
m as above (l) only. Esth. v. 4 al. 11 reff. Num. xvi. 41.
n ‖ Mk. Mark xiv. 3. 1 Cor. viii. 10.
o Matt. xx.

ἀφιναι (= ἀφεινσι) D^1L^1. for ειπεν, λεγει D vulg lat-*a b e f g*$_1$. παραλυτικω CD F(Wtst) LMXΞ 33. 69 arm Cyr Thl: txt AB rel. rec εγειραι, with LUΓ: txt ABCDΞ rel. for αρας, αρον D 157 latt syrr copt æth. for κλινιδιον, κραβαττον (‖ *Mk*) D lat-*c* copt.

25. rec εφ' ω (*corrn to more obvious construction*, see reff), with RUA 69 (1, e sil): txt A B(Mai) CΞ rel.

26. om και εκστασις to θεον (*homœotel*) DMSX 69 lat-*e*. transp 2nd and 3rd clauses A. for φοβου, θαμβου D^1: θαμβους D^2. om οτι D. ειδαμεν C: ιδωμεν R. (ιδ. also AB^2KLMVX.)

27. for και μετα to λευειν, και ελθων παλιν παρα την θαλασσαν τον ακολουθουντα αυτω οχλον εδιδασκεν και παραγων ειδεν λευει τον του αλφαιου (*from* ‖ *Mk*) D. for εθεασατο, ειδεν A al; ιδεν K al. aft λευειν [on the spelling, see prolegomena] ins καλουμενον C^1 157. for ειπεν, λεγει (‖ *Mt Mk*) D 69 vulg lat-*b f ff*$_2$ *g*$_1$.

28. καταλειπων AELΓΔΛ 33. rec απαντα, with A rel: απαν M: txt B C^2(-ρας^1) DLRΞ 33. rec (for ηκολουθει) ηκολουθησεν (‖ *Mt Mk*), with ACR rel syrr copt: txt RDLΞ 69 lat-*a*.

29. rec ins ο bef λευ. (with some cursive?): om ABCDΞ rel Scr's mss. λευει D. πολυς bef τελωνων (‖) BCDLRΞ 1. 33. 69 latt copt syrr arm: txt A rel. for οι to κατακειμενοι, ανακειμενων D lat-*e*.

30. οι φαρ. κ. οι γραμματεις αυτων bef εγογγυζον D lat-*c e*.—εγγογγυζαν R. rec transp οι γρ. αυτ. and οι φαρ. (‖ *Mk*), with A rel (Syr) syr goth: txt BCDLRΞ 1. 33 latt syr-jer (copt) arm.—om αυτων DFX vulg-ms lat-*f* Syr copt æth. om αυτου C^1. rec om των bef τελωνων, with V (S 33, e sil): ins ABCDRΞ rel. rec aft τελωνων ins και αμαρτωλων (*from* ‖), with ABC^3R rel vss: om C^1D Cyr.

Mt. ver. 2; also on ἀφέωνται. **24.**] εἶπεν τῷ παρ., probably not parenthetic: see in Mt. **26.**] παράδοξα = *θαυμαστά, ἀπροσδόκητα*, Hesych. Compare the close of the accounts in Mt. and Mk.

27—39.] CALLING OF LEVI. QUESTION RESPECTING FASTING. Mt. ix. 9—17. Mk. ii. 13—22. For all common matter,—the discussion of the identity of Matthew and Levi, &c.—see notes on Mt. and Mk. I here only notice what is peculiar to Luke. **27.**] ἐθεάσ., not merely '*He saw*,' but He looked on,—He observed. **28.**] κατ. πάντα, not merely, '*having left his books and implements*,' but generally used, and importing not so much a present objective relinquishment, as the mind with which he rose to follow. **29.**] This fact is only expressly mentioned here—but may be di-

ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς Οὐ [p]χρείαν [p]ἔχουσιν οἱ [q]ὑγιαίνοντες [r]ἰατροῦ, ἀλλὰ οἱ [s]κακῶς [s]ἔχοντες. 32 οὐκ ἐλήλυθα [t]καλέσαι δικαίους, ἀλλὰ [u]ἁμαρτωλοὺς εἰς μετάνοιαν. 33 οἱ δὲ εἶπαν πρὸς αὐτόν Οἱ μαθηταὶ Ἰωάννου [v]νηστεύουσιν [w]πυκνὰ καὶ [xy]δεήσεις [y]ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. 34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς Μὴ δύνασθε τοὺς υἱοὺς τοῦ [z]νυμφῶνος [a]ἐν ᾧ ὁ [b]νυμφίος μετ' αὐτῶν ἐστιν ποιῆσαι [v]νηστεῦσαι ; 35 [c]ἐλεύσονται δὲ ἡμέραι, [d]καὶ ὅταν [e]ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε [v]νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. 36 ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι οὐδεὶς [f]ἐπίβλημα ἀπὸ ἱματίου καινοῦ [g]σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· [h]εἰ δὲ μήγε, καὶ τὸ καινὸν [g]σχίσει, καὶ τῷ παλαιῷ οὐ [i]συμφωνήσει τὸ [f]ἐπίβλημα τὸ

H οι δε ιησου...

...ωαλαιον Ξ.

p Matt. vi. 8 reff.
q Gospp., Lake (vii. 10. xv. 27) only. Epp., Pastor (1 Tim. i. 10. vi. 3. 2 Tim. i. 13. iv. 3. Tit. i. 9 al.) only, exc. 3 John 2.
r Gen. xxix. 6.
s ch. iv. 23 reff.
t Matt. iv. 24.
u = ℓ. Numb. xxiii. 11.
v ver. 3. Ps. iii. 7.
w Matt. iv. 2 reff.
x Acts xxiv. 26. 1 Tim. v. 23 only. Ezek. xxxi. 8 only.
y F. 2 Macc. viii. 8 only.
z ch. i. 13. ii. 37 al. 3 Kings viii. 45.
a Phil. i. 4. 1 Tim. ii. 1.
b ‖ only †.

Tobit vi. 13, 16 only. (xiviii.) 12.
a ‖ Mk. John v. 7. a a sim. use, Amos viii. 11.
b ‖ Mk. reff.
c ‖ Mt. reff. Jer. xxxi. Exod. xii. 37.
d here (bis) & ‖ (Mt. w. ἐπιβάλλει) only. Isa. iii. 21 only.
e ‖ only †. Gen. xii. 9. g ch. xxiii. 45 ‖ Mt. Mk. Mark i. 10 al. Zech. xiv. 4. 2 Cor. vi. 15.)
h ‖ Mt. reff.
i — here (Matt. xviii. 19 reff.) only. (-νησις,

31. for και αποκρ., αποκρ. δε D lat-*e*. om ὁ B. for προς αυτους, αυτοις LΞ 33 copt. [αλλα, so ABΞ.]

32. for εληλυθα, ηλθον (‖) C³D 1 Thl. (Ξ has ηλ at end of a line, but ληλυθα in the next.) for αμαρτωλους, ασεβεις ℵ¹.

33. [ειπαν, so CDLRΞ 33.] rec ins δια τι bef οι (*from* ‖), with ACDRℵ¹ rel latt goth: om BLΞ ℵ^corr 33 copt. aft ιωαννου ins και οι μαθ. των φαρισαιων (‖ *Mk*), omg ομοιως και των φαρισαιων, D. for σοι, μαθηται σου (‖ *Mt*) D lat-*b c e f ff*₂ copt goth. for εσθιουσιν και πινουσιν, ουδεν τουτων ποιουσιν D lat-*e*.

34. rec om ιησους, with A rel: ins B(Mai) CDLRXΞ 1. 33. 69 lat-*f* syr-marg copt æth. δυνανται οι υιοι, and omg ποιησαι (*from* ‖) D gat¹ lat-*a b c e ff*₂ *g*₁ æth Tert Ambr. εφ' οσον εχουσιν τον νυμφιον μεθ' εαυτων D lat-*e*. rec νηστευειν (*see* ‖ *Mk*), with ACDR rel: txt BXΞ.

35. om και CFL M-txt 1. 69 vulg lat-*b c e f ff*₂ *g*₁ *l* syrr copt arm: ins ABDRΞ rel forj(with em ing) lat-*a* goth.

36. rec om απο (*see* ‖ *Mt Mk*), with ACR rel lat-*a f* goth Iren-lat: ins BDLXℵ 1. 33. 69 vulg lat-*b c e ff*₂ *g*₁ *l* syrr copt Ambr. rec om σχισας (‖ *Mt Mk*), with ACR rel latt syr goth æth arm Iren-lat Ambr: ins BDLΞ 1. 33 Syr (copt). rec σχιζει (*see* ‖), with A rel vulg lat-*b c f ff*₂ *g*₁ syrr copt goth æth arm: . . . ιζεται R: txt BCDLX 33 ev-y lat-*a e*. rec συμφωνει (*see* ‖), with R rel vulg lat-*b c f ff*₂ *g*₁ goth: txt ABCDLX 33 lat-*a e* Mcion-e. rec om το bef 2nd επιβλημα, with (D) al: ins BCLXΔ 1. 33. 69 ev-y copt.—om το επιβλημα AR rel goth æth Thl: transp επιβλ. to end of ver D.

rectly inferred from Mk., and remotely from Mt. See on Mt. ver. 10. **33.**] On the difference in the persons who ask this question, see on Mt. and Mk. **και δεήσεις ποι.**: see ch. xi. 1. These prayers must be understood in connexion with an ascetic form of life, not as only the usual prayers of devout men. **34.**] I have remarked on the striking contrast between **ποιῆσαι νηστεῦσαι** and **νηστεύουσιν**, on Mt. ver. 15. **35. και ὅταν . . .**] **yea, days when . . .**: so τινας και συχνούς, Plat. Gorg. 455 C: ὀλίγου τινὸς ἀξία και οὐδενός, ib. Apol. 23 A: see Hartung, Partikellehre, i. p. 145 f. **36.**] The latter part of this verse is peculiar, and is to be thus understood: '*if he does, he both will rend the new garment*' (by taking out of it the ἐπίβλημα), '*and the piece from the new garment will not agree* with the old.' The common interpretation (which makes τὸ καινόν the nom. to σχίσει, and understands τὸ παλαιὸν as its accus.) is inconsistent with the construction, in which τὸ

k Mark vii. 33. John xviii. 11. Ps. cxxv. 6 var.
l here (4 times) & ‖ only. Josh. ix. 4, 13.
m ‖ Mt. refl.
n here (‖ Mk. v. r.) only †.
o Matt. ix. 18 refl.
p — here only. (Matt. xi. 30 refl.) Jer. xxiv. 2, 5.
1 Macc. vi. 11.

ἀπὸ τοῦ καινοῦ. 37 καὶ οὐδεὶς [k] βάλλει οἶνον νέον εἰς [l] ἀσκοὺς παλαιούς· [h] εἰ δὲ μήγε, [m] ῥήξει ὁ οἶνος ὁ νέος τοὺς [l] ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ [l] ἀσκοὶ ἀπολοῦνται· 38 ἀλλ' οἶνον νέον εἰς [l] ἀσκοὺς καινοὺς [n] βλητέον. 39 καὶ οὐδεὶς πιὼν παλαιὸν [o] θέλει νέον· λέγει γὰρ Ὁ παλαιὸς [p] χρηστός ἐστιν.

VI. 1 [q] Ἐγένετο δὲ ἐν σαββάτῳ [r] δευτεροπρώτῳ] —στῳ ℵ ABFTS HKMN BΔΠ ΓΛΛ: Σ.Ω.

q constr., ‖ Mt. vv. 6, 12. ch. iii. 21. r here only †.

37. επιβαλλει C. ρησσει ΓΓΑ am lat-*b f q* syrr goth arm. rec e νεος bef οινος, with A rel: txt BCDLMRUXΔ 1. 33 latt. aft ασκους ins τους παλαιους D copt arm.

38. [αλλ', so BCKMΔ 1. 69.] for βλητεον, βαλλουσιν (‖ *Mt*) D lat-*a b c e ff*$_2$ *g*$_1$ syrr (copt goth?) æth Dial. rec at end ins και αμφοτεροι συντηρουνται (*from* ‖ *Mt: see digest on* ‖ *Mk*), with AC(D)R rel latt syrr goth (τηρουνται D lat-*a e*): om BL 1. 33 copt.

39. om ver D lat-*a b c e ff*$_2$ *l* Eus-canon(perhaps). om και B. rec ins ευθεως bef θελει (*see note*), with AC^{2}R vulg lat-*f g*$_{1.2}$ *q* syrr goth; ευθυς X al: om BC^{1}LℵΔ 1 copt æth arm. rec χρηστοτερος (*see note*), with ACR rel latt syr: txt BLΔℵ Syr copt.

CHAP. VI. 1. for εγ. δε, και εγ. D lat-*a e* (goth?) æth. om δευτεροπρωτῳ (*prob*

καινόν is to be coupled with ἱμάτιον, not with ἐπίβλημα. In Mt. and Mk. the mischief done is differently expressed. Our text is very significant, and represents to us the spoiling of both systems by an attempt to engraft the new upon the old:—the *new* loses its completeness; the *old*, its consistency. **39.**] This peculiar and important addition at once stamps our report with the very highest character for accuracy. Its apparent difficulty has perhaps caused its omission from Cod. D and mss. of the old Latin version. It contains the *conclusion of the discourse*, and the *final answer* to the question in ver. 33, which is not given in Mt. and Mk. The πιόντες παλαιόν are *the Jews*, who had long been habituated to the old system;—the νέος is the new wine (see on Mt.) of the *grace and freedom of the Gospel*: and our Lord asserts that this new wine was *not palatable* to the Jews, who said ὁ παλαιὸς χρηστός ἐστιν. Observe (against De Wette, &c.) that even with the old reading χρηστότερος there is *no objective comparison whatever* here between the old and new wine; the whole stress is on θέλει and λέγει γάρ, and the import of χρηστότερος is *subjective:—in the view of him who utters it*. And even if we were to assume such an objective comparison, it makes no difficulty. In time, the *new* wine will become *older*;—the man will become habituated to its taste, and the wine itself mellowed: and the comparison between the wines is not then which is the *older*, but which is intrinsically the *better*. Stier observes (i. 328), that the saying is a lesson for ardent and enthusiastic converts not to be disappointed, if they cannot at once instil their spirit into others about them.

As regards the *readings*,—the sentence seems to have been tampered with by some who wished to make it more obvious, and to bring out the *comparison* more strongly: εὐθέως being inserted, better to correspond with the fact, and the matter in question, and the comparative substituted for the positive: but the sentence loses much of its point and vigour by the change: the old wine is not *better than the new* (which has *not been tasted*), but merely **good**, i. e. *good enough*: therefore no new is desired.

CHAP. VI. 1—5.] THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH. Matt. xii. 1—8. Mark ii. 23—28. Between the discourse just related here and in Mark, and this incident, Matthew interposes *the raising of Jaeirus's daughter, the healing of the two blind and one dumb, the mission of the twelve, and the message of John*. I need not insist on these obvious proofs of independence in the construction of our Gospels. On the question of the arrangements, see on Matt. **1. δευτεροπρώτῳ**] This word presents much difficulty. None of the interpretations have any certainty, as the word is found no where else, and can be only judged of by analogy. (1) It is not altogether clear

[s] διαπορεύεσθαι αὐτὸν διὰ [t] σπορίμων, καὶ [u] ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς [v] στάχυας [w] ψώχοντες ταῖς χερσίν. [2] τινὲς δὲ τῶν Φαρισαίων εἶπον Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς [x] σάββασιν; [3] καὶ ἀποκριθεὶς πρὸς αὐτοὺς

s ch. xiii. 22. xviii. 36. Acts xvi. 4. Rom. xv. 24 only. Zeph. iii. 1 (ii. 15). t ‖ Gen. i. 29 bis. Lev. xi. 37 only. u ‖ only. Exra ix. 3. Isa. xviii. 7 only. v ‖. Mark iv. 28 bis only. Gen. xli. 5, 6. Deut. xxiv. 1 (xxiii. 25). w here only †. x Matt. xii. 1 ref.

on account of its difficulty, and as not being in ‖ : *Tischdf omits it in his 1st and 2nd editions, but restores it in his last. Meyer holds it to be spurious*) BLℵ 1. 33. 69[1] (ev-y) lat-*b c e f*[2] *l q* Syr copt æth : syr-marg notes that it is not in all the copies : ins ACDR rel vulg lat-*a f*[1] *ff*[2] *g*[1.2] syr-txt goth (arm) Cæs Epiph Chr Isid Thl Euthym Ambr.—*διευτερω πρωτω* RΓ. *πορευεσθαι* C[1]X. rec ins *των* bef *σποριμων* (‖ *Mt Mk*), with CDR rel copt arm : om ABLΔΔ[1] 1. *οι δε μαθηται αυτου ηρξαντο τιλλειν* D lat-*b*. rec *τους σταχυας* bef *και ησθιον*, with AC[3] rel : txt BC[1]LR.—*τους σταχυας και ψωχοντες ταις χερσιν ησθιον* D lat-(*a*) *e f* Syr copt æth arm. aft *χερσ.* ins *αυτων* CM[1] lat-*b c e* Syr copt-wilk æth Ambr.

2. for *ειπον*, *ελεγον* D latt Syr. rec aft *ειπ.* ins *αυτοις* (*supplem. cf varr and* ‖), with AC[3]R rel; *αυτω* D : om BC[1]LX 1 lat-*a c e* copt. for *τι ποιειτε*, *ειδε τι ποιουσιν οι μαθηται σου τοις σαββασιν* (‖ *Mt Mk*) D. rec aft *εξεστιν* ins *ποιειν* (*from* ‖ *Mt*), with AC rel lat-*q* syr copt goth arm; aft *σαββ.*, L Syr : om BDR 69 latt arm. rec ins *εν* bef *τοις σαββ.* (‖ *Mt*), with AC rel vulg lat-*g*[1.2] : om BDLRU 1. 69. *τοις σαββασιν* bef *ο ουκ εξεστιν* D lat-*e*.

that the word *ought to be here at all* :—see var. readd. Schulz supposes it to have arisen from putting together two separate glosses, in the margin of some MSS., one *δευτέρῳ*, the other *πρώτῳ* :—originally inserted,—the first, to distinguish this sabbath from that in ch. iv. 31,—the latter, from that in ver. 6. (2) Chrysostom, Hom. xxxix. on Matt., p. 431, says, *ὁ δὲ Λουκᾶς φησιν Ἐν σαββάτῳ δευτεροπρώτῳ. τί δέ ἐστιν, ἐν δευτεροπρώτῳ; ὅταν διπλῆ ἡ ἀργία ᾖ, καὶ τοῦ σαββάτου τοῦ κυρίου, καὶ ἑτέρας ἑορτῆς διαδεχομένης.* Paulus and Olsh. also take this interpretation. (3) Theophylact understands,—a sabbath, *the day before which* (*παρασκευή*) *had been a Feast-day*. (4) Isidore of Pelusium, Euthymius, and others, think that *the first day of unleavened bread* is meant, and is called *δευτερόπρ.*, because it is *δευτέρα τοῦ πάσχα*, which had been slain on the evening before. (5) Scaliger and Petavius interpret it to mean *the sabbath following the second day of the Passover*, from which the seven weeks to Pentecost were reckoned. This has been commonly followed; but is liable to the objection that the assumption, *σάββ. δευτερόπρ.* = *σάβ. τῆς ἑβδομάδος δευτεροπρώτου* = *σάββ. τῆς ἑβδ. πρώτης μετὰ τὴν δευτέραν τῶν ἀζύμων*, is an unjustifiable one. (6) To omit many other conjectures, I may mention that Wieseler (Chron. Synop. der 4 Evv., p. 231 ff.) suggests that it may mean the *first sabbath* in the *second* of the cycle of seven years, which completed the sabbatical period. He shews, by a passage from the *κήρυγμα Πέτρου* (Clem. Alex., Strom. vi. 5, p. 760 P.), that the Jews did call the first sabbath of the year *πρῶτον*—and that the years were reckoned as the first, second, &c., of the septennial cycle (see a decree of Jul. Cæsar in Jos. Antt. xiv. 10. 6). Thus the first sabbath of the first year would be *πρωτόπρωτον* or *πρῶτον*, that of the second *δευτερόπρωτον*, &c. And according to his chronology, which fixes this in A.U.C. 782, this year *was the second of the sabbatical cycle*. If we follow this conjecture, this day was the first sabbath in the month Nisan. The point so much insisted on, that this must have been *after the presentation of the first-fruits* which took place on the 16th of Nisan,—on account of the prohibition in Levit. xxiii. 14,—is of no weight, as it is very uncertain whether the action mentioned here is included in the prohibition. As regards the analogy of the word, *δευτεροδεκάτη*, sometimes cited from Jerome on Ezek. xlv. is not to the point: for that word represents the fact that "rursus ex ipsis decimis Levitæ, hoc est inferior ministrorum gradus, decimas dabant sacerdotibus:" so that it was not "the *second-tenth*," as Wordsw., but a tenth of a tenth,—a second tithing of a tithe.

ψώχ. τ. χ. is a detail peculiar to Luke: rubbing and blowing away the chaff.

In Matt. and Mark, the Pharisees ad[illegible] our Lord, 'Why do

y] Kings xxi. 6.
z here only †.
a ‖ Mk. reff.

εἶπεν ὁ Ἰησοῦς Οὐδὲ τοῦτο ἀνέγνωτε ὃ [y] ἐποίησεν Δαυεὶδ [z] ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; [4] ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς [a] ἄρτους τῆς [a] προθέσεως λαβὼν ἔφαγεν, καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; [5] καὶ

b constr., ver. 1 reff.
c constr., Esth. ii. 5.
d = ‖ John v. 8 (reff.).
e = ‖ Mk. ch. xiv. 1. xx. 20. Acts ix. 24 (Gal. iv. 10) only. Ps. xxxvi. 12.

ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. [6] [b] Ἐγένετο δὲ [καὶ] ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν, [c] καὶ ἦν ἄνθρωπος ἐκεῖ [c] καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν [d] ξηρά. [7] [e] παρετηροῦντο δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν

3. for και απ., απ. δε D. om ο bef ιησ. B. ο ιησ. ειπεν bef προς αυτους AC³ (D) KMRX 69 Syr, ο ιησ. ειπ. αυτοις 1 lat-c ff_2: ο ιησ. πρ. α. ειπ. L vulg syr copt: πρ. α. ο ιησ. ειπ. 33 goth arm.—ελεγεν D. for ουδε, ουδεποτε (‖ *Mt Mk*) DHL. (om τουτο HL.) for οποτε, οτε (‖ *Mt Mk*) BCDLXΔ 1. 69: txt AR rel. (33 defective.) for μετ' αυτου, συν αυτω D. om ουτες (‖) BDLX 1. 33. 69 Syr copt æth: ins ACR rel syr goth.

4. for ως, πως (*from* ‖ *Mt Mk*) L R(Treg expr) X 1. 33. 69 copt arm: om BD Mcion-e: txt AC rel syr. εισελθων D. προσθεισεως D-gr. rec (for λαβων) ελαβεν και, with AC³R rel latt syr goth: om (‖ *Mt Mk*) DK 1. 69 syr-jer æth arm Iren-lat Thl-ms: txt BC¹LX (33 Syr-copt, appy) Thl-ed. rec aft εδωκεν ins και (‖ *Mk*), with ADR rel syr æth Thl-ms: om BL 1 latt Syr copt goth arm Iren-lat Thl-ed Ambr. for ους, οις D. for εξεστιν, εξον ην (‖ *Mt*) DM gat(with mm) lat-*b c e f* Syr Iren-lat Ambr. μονους τους ιερεισιν (‖ *Mt*) D al syr-marg goth.—μονον RΛ.

5. D reads this ver aft ver 10, and instead of it here, τη αυτη ημερα θεασαμενος τινα εργαζομενον τω σαββατω ειπεν αυτω ανθρωπε ει μεν οιδας τι ποιεις μακαριος ει ει δε μη οιδας επικαταρατος και παραβατης ει του νομου. om οτι B 1 æth arm. om 2nd και B(Mai, expr) Syr. του σαββατου bef ο υιος του ανθρωπου, omg και (‖ *Mt*), B; similarly Syr copt æth. (There is no doubt about the reading of B, the error in the table at the end of the 2nd Roman edition is easily corrected by comparing ed. 1 and Bch.)

6. for the ver, και εισελθοντος αυτου παλιν εις την συναγωγην σαββατω, εν η ην ανθρωπος ξηραν εχων την χειρα D. om 1st και BLX 1. 33. 69 lat-*a b c e ff₂ g₁ l* Syr copt æth arm Cyr: ins AR rel vulg lat-g_2 syr goth. rec εκει bef ανθρωπος (‖ *Mk*), with A rel vulg lat-*a c* &c goth: txt BLR 1. 33 copt Cyr.

7. rec παρετηρουν (‖ *Mk*), with E rel: txt ABDLMRXΔ 1. 33. 69 Cyr. rec aft παρετ. ins αυτον (*from* ‖ *Mk*), with BDLX (33, c sil) 69(sic) syrr copt æth arm Cyr: om AR rel latt goth Thl Tert. om δε D 69 copt. om εν (‖) DK am

Thy disciples,' &c. 3.] οὐδὲ .... **Have ye not read so much as this?** E. V.: i. e., 'Are ye so utterly ignorant of the spirit of Scripture?' see Mark xii. 10, where the same expression occurs.

The remarkable substitution in D for ver. 5 seems to be an interpolation, but hardly an invention of a later time. Its form and contents speak for its originality and, I am disposed to believe, its authenticity.

6—11.] HEALING OF THE WITHERED HAND. Matt. xii. 9—14. Mark iii. 1—6. See on Matt. 6.] The circumstances related in ch. xiv. 1—6 are very similar to these; and there Luke has inserted the question of Matt. vv. 11, 12. I should be disposed to think that Mark and Luke have preserved the exact narrative here. Matthew, as we see, describes the *watching* of the Pharisees (*τοὺς διαλογισμοὺς αὐτῶν*, Luke, ver. 8) as *words actually spoken*, and relates that *they* asked the question: which certainly arises from an imperfect report of what took place, the question itself being verbatim that which our Lord asked on that other occasion, Luke xiv. 3, and followed by a similar appeal about an animal. There can hardly be a doubt that in Matthew's narrative the two occurrences are blended: and this may have taken place from the very circumstance of the question about an animal having been asked on both oc-

τῷ σαββάτῳ θεραπεύει, ἵνα [f] εὕρωσιν [g] κατηγορεῖν αὐτοῦ. [f] see ch. v. 19 reff. [g] John v. 45 reff.
αυτου [8] αὐτὸς δὲ ᾔδει τοὺς [h] διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ [h] Matt. xv. 19 reff.
ω αν. ἀνδρὶ τῷ [d] ξηρὰν ἔχοντι τὴν χεῖρα [i] Ἔγειρε καὶ στῆθι [i] ch. v. 23 reff.
BDE εἰς τὸ [j] μέσον. καὶ ἀναστὰς ἔστη. [9] εἶπεν οὖν ὁ Ἰησοῦς [j] absol. — Matt.
LMSU πρὸς αὐτοὺς Ἐπερωτῶ ὑμᾶς [k] εἰ ἔξεστιν τῷ σαββάτῳ xiv. 6 reff. [k] — ‖ Mt. reff.
ΚΓΔΛ 33. 69. [l] ἀγαθοποιῆσαι ἢ [l] κακοποιῆσαι, ψυχὴν σῶσαι ἢ [m] ἀπ- [l] ‖ Mk. (reff.) [m] — Matt. xxi. 41. xxii. 7 al.
ολέσαι ; [10] καὶ [n] περιβλεψάμενος πάντας αὐτοὺς εἶπεν [n] ‖ Mk. reff.
αὐτῷ Ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ [o] ἀπ- [o] ‖ Mt. reff.
θη η εκατεστάθη ἡ χεὶρ αὐτοῦ. [11] αὐτοὶ δὲ [p] ἐπλήσθησαν [p] = ch. iv. 28 reff.
ιρ...

lat-*a b c ff₂ l*. rec *θεραπευσει* (*from* ‖ *Mk*), with B rel copt: txt ADL. (R defective.) rec *κατηγοριαν* (*easier construction*), with A rel copt arm Cyr Thl: *κατηγορησαι* D: txt BSX 1 am(with fuld forj gut) lat-*g₁ q* syrr goth. (R def.) ins *και* bef *αυτου* F(Wtst) KLR 33 syr-marg copt arm Cyr Thl.

8. for *ηδει, γινωσκων sciens* D lat-*b*. rec (for *ειπ. δε*) *και ειπ.* (‖ *Mk*), with A rel syr goth æth: λεγει D lat-*b f* copt: txt BLX 1. 33. 69 lat-*a*. rec (for *ανδρι*) *ανθρωπω* (‖ *Mk*), with A rel: om D: txt BL 1. 33 æth Cyr. *τω τ. χ. εχ. ξ.* D 33. rec *εγειραι*, with S(e sil) Γ: *εγειρου* D: txt AB rel. *εν τω μεσω* D lat-*a b c*. rec (for 2nd *και*) *ο δε* (*see below, ver* 10), with A rel syr: txt BDLX 1. 33 latt (Syr) copt goth æth Cyr. *εσταθη* D.

9. for *ουν, δε* (*see* ‖ *Mt, ver* 11) BDLℵ 33. 69 latt goth æth: om Syr copt arm: txt A rel syr. om *ο* bef *ιησ.* B. rec *επερωτησω* (*see ch* xx. 3, *Mk* xi. 29), with AD rel lat-*a b c ff₂ g₁ q* syrr æth arm: txt BLℵ 157 vulg lat-*e f l* copt goth. rec (for *ει*) *τι* (*error*), with A rel lat-*q* syrr goth: txt BDLℵ 157 vulg lat-*a c e f ff₂ g₁ l* copt Cyr Aug.—[rec *υμας τι*, with al lat-*q* syr: *υμας τι* AEKMSΓΔ Syr goth.] rec *τοις σαββασι*, with A rel vulg-ed lat-*a f* syr copt-wilk goth arm Mcion-t: txt BDL am(with fuld em forj) lat-*c e ff₂* (*l7*) Aug. (lat-*b* defective.) for *απολεσαι, αποκτειναι* (*from* ‖ *Mk*) A F(Wtst) rel lat-*e* Syr-ms syr æth Thl: txt BDLX 1. 69 vulg lat-*b c* &c Syr syr-marg copt goth arm Mcion-t. (lat-*a* def.) add *οι δε ισιωπων* (*from* ‖ *Mk*) D Δ(-*πουν*).

10. *αυτους* bef *παντας* DX lat-*b e f ff₂ q* Syr. ins *εν οργη* bef *ειπεν* (‖ *Mk*) DXΔ 1 lat-*a b c e ff₂ l* syr arm: *μετ' οργης* 69 al. rec (for *αυτω*) *τω ανθρωπω* (‖ *Mt Mk*), with DLX 1. 33. 69 latt syr-marg copt æth arm-mss: txt AB rel syrr goth arm-ed Thl. for *εποιησεν, εξετεινεν* (‖ *Mt Mk*) DX 1. 69 latt Syr syr-marg copt goth æth arm. rec adds *ουτω*, with K syr-w-ob: om ABD rel latt syrr copt goth æth arm. rec *αποκατεσταθη*, with BU: *αποκατεστη* 1: txt AD rel. rec ins *υγιης* (*from* ‖ *Mt*), with E rel: om ABDKLQUXΔ 1. 33 latt syrr copt goth arm Thl. rec adds *ως η αλλη* (*from* ‖ *Mt*), with AQ rel lat-*b c f g₁ ₂* syrr goth æth arm; *ως και η αλ.* D 1: om BL 33 vulg lat-*a e ff₂ l* copt. D adds *και ελεγεν αυτοις οτι κυριος εστιν ο υιος του ανθρωπου και του σαββατου.*

casions; Luke omitting it here, because he reports it there—Matthew joining to it the question asked there, because he was not aware of another similar incident.

ἡ δεξ. is a mark of accuracy, and from an eye-witness. 9.] The words in the rec. text, *ἐπ. ὑμᾶς τι ἔξεστιν*, admit of two constructions according as they are punctuated: 'I will ask you *what is allowable on the sabbath,—to do good, or to do evil?*' (*ἐπ. ὑμ. τί ἔξ. κ.τ.λ.*); or, 'I will ask you a certain thing: *Is it,*' &c. (*ἐπ. ὑμ. τι· ἔξ. κ.τ.λ.*) This latter is preferable, both on account of the future *ἐπερ.*, and of its similarity to *ἐρωτήσω ὑμᾶς κἀγὼ λόγον*, ch. xx. 3. But the reading in the text is much preferable to either. After the question, Mark adds *οἱ δὲ ἐσιώπων*—as they did after the question just referred to in ch. xx., because they were in a dilemma, and either answer would have convicted them. 10.] Mark adds *μετ' ὀργῆς συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν*—one of the most striking and graphic descriptions in the Gospels. It was thus that He bare (see Matt. viii. 17), even while on earth, our sins and infirmities. *Their* hearts were hardened,—but *He* grieved for it. 11.] *ἄνοίας*. It does not appear that this word can ever mean, as in some former editions, 'madness,' rage of a senseless kind: certainly it does not in reff., nor in Herodot. vi. 69,

q 2 Tim. iii. 9 only. Prov. xxii. 16.
r ch. i. 65 only†. Ps. lxxvi. 8 Symm.
s constr., ver. 1 reff.
t here only. Job ii. 9 only. Jos. B. J. ii. 14. 7.
u constr., see Mark xi. 23 reff. Num. xxvi. 9.
v = here only. (Matt. xi. 16 reff.) Jos. Antt. vii. 7. 4.
w John vi. 70. Acts i. 2 al. Gen. vi. 2.

[q] ἀνοίας, καὶ [r] διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

12 [s] Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν [t] διανυκτερεύων ἐν τῇ [u] προσευχῇ τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα, [v] προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ [w] ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, 14 Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ Φίλιππον καὶ

11. for διελαλουν, διελογιζοντο D. aft προς αλληλους ins λεγοντες AM syr-w-ob. rec ποιησειαν, with E rel, -σιαν QX: -σειεν A: txt BLΔ 1. 33(sic). 69.—for τι αν ποι. τω ιησ., πως απολεσωσιν αυτον (see ‖ Mt Mk) D.

12. for ταυταις, εκειναις D copt. rec for εξελθειν αυτον, εξηλθεν (because a lection begins with the word), with Q rel Cypr: txt ABDL 33 lat-e, εξελθειν but om αυτον X. (lat-a defective.) for προσευξασθαι, και προσευχεσθαι D. om του θεου D.

13. for προσεφ., εφωνησεν D 1 Eus. for ωνομασεν, εκαλεσεν D al Eus.

14. ins πρωτον bef σιμωνα D. for ωνομ. πετρ., πετρ. επωνομασεν D. rec om και bef ιακ., with AQ rel vulg lat-e f ff$_2$ g$_{1.2}$ copt goth: ins BDKLΔ 33. 69 vulg-ms lat-a b c Syr arm. aft ιωαννην ins τον αδελφον αυτου ους επωνομασεν βοανηργες ο εστιν υιοι βροντης (see Mk iii. 17) D. rec om και bef φιλιππον, with AQ rel vulg lat-e f ff$_2$ g$_{1.2}$ syr copt goth: ins BDL 33 lat-a b c l Syr æth arm Eus.

Thucyd. iii. 48, there carelessly referred to. The proper meaning, 'senselessness,' 'wicked folly,' must be kept to. See Ellicott's note on 2 Tim. iii. 9, to which I owe this correction. **διελάλ.**—viz. the Pharisees and Herodians: Mark ver. 6, where see note.

12—19.] CALLING AND NAMES OF THE TWELVE APOSTLES. Peculiar (in this form) to Luke: see Mt. xii. 15—21; Mk. iii. 13—19. We may observe that Mt. does not relate the *choosing* of the Apostles, but only takes occasion to give a list of them on their being sent out, ch. x. 1 ff.; and that Mk. and Lk. agree in the time of their being chosen, placing it immediately after the healing on the sabbath,—but with no very definite note of time. 12.] **ἐν τ. ἡμ. τ.** is vague in date, and may belong to any part of the period of our Lord's ministry now before us. I believe it to be a form of acknowledgment on the part of the Evangelist, that *he did not know exactly into what part of this period to bring the incident so introduced.* Indeed the whole of this paragraph is of a supplementary and indefinite character, serving more as a preface to the discourse which follows, than as an integral part of the narration in its present sequence. This of course in no way affects the accuracy of the circumstances therein related, which nearly coincide in this and the cognate, though independent, account of Mark. **ἐξελθεῖν**—viz. from Capernaum. **τὸ ὄρος**—see on Matt. v. 1. **προσεύξ.**—see note on ch. v. 16. **κ. ἦν διαν. . . . and spent the night in prayer to God,** see E. V. The whole context, and the frequency of the objective genitive (see Winer, § 30. 1, edn. 6), should have prevented the Commentators (Hammond, Olearius, &c.) from making the blunder of imagining **προσευχή** here to be a *proseucha* or *house of prayer*: see note on Acts xvi. 13. 13. **προσεφ. τ. μ. αὐτ.**] expressed in Mark, **προσκαλεῖται οὓς ἤθελεν αὐτός**—i. e. *He summoned to Him a certain larger number, out of whom He selected Twelve.* We are not to suppose that this selection was now first made out of a miscellaneous number—but now first formally announced; the Apostles, or most of them, had had each their special individual calling to be, in a peculiar manner, followers of the Lord, before this. **ὠνόμασεν**] not at a previous, or subsequent period, as Schleiermacher suggests (Trans. p. 89); but *at this time.* Mark (iii. 14) gives the substance, without the *form*, of the word **ἀπόστολος**—**ἐποίησεν δώδεκα ἵνα . . . . . ἀποστέλλῃ αὐτοὺς κηρύσσειν . . .** 14.] On the catalogue, see notes on Matt. x. 1 ff.

Βαρθολομαῖον, [15] καὶ Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον [z] ζηλωτήν, [16] καὶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριὼθ ὃς ἐγένετο [y] προδότης, [17] καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου [z] πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ καὶ τῆς [a] παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, [18] καὶ οἱ [b] ἐνοχλούμενοι [c] ἀπὸ πνευμάτων ἀκαθάρτων [c] ἐθεραπεύοντο. [19] καὶ πᾶς ὁ ὄχλος [d] ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι [e] δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας. [20] καὶ αὐτὸς

[c]θεπευον|ο... BDE LMQ SUVX ΔΑ 1. 3. 69.

x Acts i. 13. xxi. 20. xxii. 8. 1 Cor. xiv. 12. Gal. i. 14. Tit. ii. 14. 1 Pet. iii. 13 only. 2 Macc. iv. 2. LXX always w. θεοῦ, Exod. xx. 5 al.
y here only of Judas. Acts vii. 52. 2 Tim. iii. 4 only †. 2 Macc. v. 15. x. 13, 22 only.
z here only. Deut. iv. 43. 2 Chron. i. 15.
a here only. Gen xlix. 13. Deut. i. 7.
b Heb. xii. 15 only. — Gen. xlviii. 1 al.
c ch. v. 15. vii. 21. viii. 2.
d — Matt. xii. 46 reff.
e — Matt. xiv. 2 reff.

15. rec om 1st και, with AQ rel vulg goth: ins BDL lat-*a b c l q* Syr copt æth arm Eus. aft θωμαν ins τον επικαλουμενον διδυμον (*see John* xi. 16; xx. 24; xxi. 2) D. ins και bef ιακωβον D[1]L 33. 69 lat-*a b c l* Syr copt æth arm: om AB D[2]-gr Q rel vulg lat-*e f ff*$_2$ *g*$_1$ syr copt-ms goth. rec ins τον του bef αλφαιου (*from Mk* iii. 18), with ADQ rel goth: om BL 1. 33. 69 arm.

16. rec om 1st και, with A rel am(with em forj ing per tol) lat-*e f g*$_1$ *q* syr goth: ins BD F(Wtst) LQ 69 vulg-ed lat-*a b c ff*$_2$ *l* Syr copt æth arm. rec ισκαριωτην (‖ *Mt*), with AQ rel (Mcion$_1$-e): om lat-*a b*: txt BL 33 Mcion$_1$-e, σκαριωθ D vulg lat-*e f g*$_1$ *l* Syr. rec aft ος ins και (*from* ‖ *Mt Mk*), with ADQ rel syr goth: om BL latt Syr copt æth arm Mcion$_2$-e.

17. aft οχλος ins πολυς (*usual addition*) BL 1 Syr: om ADQ rel vss. om της [aft πασης] D F(Wtst). for ιερουσ. κ. τ. π. τυρ. κ. σιδ., αλλων πολεων D. for οι ηλθον, ελθυθοτων D.

18. rec (for ενοχλ.) οχλουμενοι, with DQ rel: txt ABLℵ 1. rec (for απο) υπο (*misunderstanding*), with X 69 (KU 1. 33, e sil): txt ABDQ rel. rec ins και bef εθεραπευοντο (*from the same misunderstanding which produced the reading* υπο), with X rel syrr goth: om ABDLQ 33 latt copt æth arm.

19. rec εζητει, with ADQR rel vulg lat-*a c ff*$_2$ *g*$_1$ syr: txt BLℵ am lat-*b e f* Syr goth. for απτεσθαι, αψασθε [= αψασθαι] D.

20. om αυτος D lat-*e*. om 2nd αυτου D al lat-*ff*$_2$ Orig$_2$ Thl. aft πτωχοι

16.] Ἰούδαν Ἰακώβου—usually, and I believe rightly, rendered Jude *the brother* of James: see Prolegg. to Jude. On the question *who this James was*, see on Matt. x. 3, and xiii. 55. 17.] Having descended from the mountain, He stood on a level place—i. e. *possibly*, as has been suggested by some, *on a flat ledge or shelf on the side of the mountain*; but more naturally *below the mountain*: see on Matt. v. 1. Whether Luke could thus have written *with the Gospel of Matthew before him*, I leave the reader to judge: premising, that is, the identity of the two discourses. 19.] Luke uses the same expression, of power going forth from our Lord, in ch. viii. 46.

20—49.] Sermon on the Mount (?). Peculiar (in this form) to Luke, answering to Matt. v.—vii. On the whole question of the identity or diversity of the two discourses, see on Matt. v. 1. In Matthew I cannot doubt that we have *the whole discourse much as it was spoken*; the connexion is intimate throughout; the arrangement wonderfully consistent and admirable. Here, on the other hand, the discourse is only reported in fragments—there is a wide gap between vv. 26 and 27, and many omissions in other parts; besides which, sayings of our Lord, belonging apparently to other occasions, are inserted; see vv. 39, 40, 45. At the same time we must remember, that such gnomic sayings would probably be frequently uttered by Him, and might very likely form part of this discourse originally. His teaching was not studious of novelty like that of men, but speaking with authority, as He did, He would doubtless utter again and again the same weighty sentences when occasion occurred. Hence may have arisen much of the difference of arrangement observable in the reports

f Matt. xvii. 8 reff.
g Matt. v. 3 reff.
h Matt. v. 6 (reff.).
i ver. 25 only. Eccl. iii. 4. (-λως, James iv. 9.)
k — here only. (Matt. xiii. 49 reff.)
l Matt. v. 11 reff. 4 Kings xix. 16.
m — here only. Plato, Crito, § 6. see John ix. 34, 35. Hos. ix. 15.
n ch. i. 42, 44 only. Mal. iv. 2.
o — Matt. v. 12 reff. ver. 26.
p ch. i. 49 reff.
q — ver. 35. Matt. xi. 22, 24 al. Sir. xiv. 22. 16. Isa. xxx. 7.
r Matt. vi. 2, 5. Phil. iv. 18. Gen. xliii. 26.
s ch. ii. 25. 2 Thess. ii.
t ch. i. 58 reff.

[f] ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ
[g] ἔλεγεν Μακάριοι οἱ [g] πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία
τοῦ θεοῦ. 21 μακάριοι οἱ [h] πεινῶντες νῦν, ὅτι [h] χορτασθή-
σεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι [i] γελάσετε. 22 μακά-
ριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν
[k] ἀφορίσωσιν ὑμᾶς καὶ [l] ὀνειδίσωσιν καὶ [m] ἐκβάλωσιν τὸ
ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.
23 χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ [n] σκιρτήσατε· ἰδοὺ γὰρ
ὁ [o] μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ
γὰρ [p] ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24 [q] πλὴν
οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι [r] ἀπέχετε τὴν [s] παράκλησιν
ὑμῶν. 25 οὐαὶ ὑμῖν οἱ [t] ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε.

ins τω πνευματι (‖ Mt) QX 1. 33. 69 gat lat-a c f syr-jer goth arm: om ABDR rel vulg lat-b c ff$_2$ g$_{1,2}$ syrr copt Mcion-t Orig Eus Cypr$_{expr}$ Ambr-comm.

21. om last clause D: transp 1st and 2nd clauses syr-jer.

22. μισησουσιν (*itacism?*) DPXΔ. om 2nd υμας D. transp ονειδισωσιν and εκβαλωσιν D lat-a b c ff$_2$ g$_1$ l Cypr$_3$.

23. rec (for χαρητε) χαιρετε (*more usual*), with (some cursive?) Chr$_3$: txt ABD (PQ, Tischdf) RΞ rel Scr's mss. for ιδου γαρ, οτι (‖ Mt) D 6-pe Syr. for τω ουρανω, τοις ουρανοις (‖ Mt) BR 69 lat-e f goth Thl Cypr: txt ADPQΞ rel. rec (for τα αυτα) ταῦτα, with EKLMΥΓΛ, ταυτα APR rel vulg lat-b copt goth Orig: txt BDQXΞ 33 lat-a c e Syr copt(appy) arm Mcion-e. om 2nd γαρ D-gr 64 lat-a Ambr.

25. om 1st υμιν Ξ 1. 69 Tert. rec om 1st νυν, with ADP rel latt Syr Iren-lat Mcion-t: ins BLQRXΔ^{1}ΛΞ 1. 33. 69 lat-f syr-w-ast copt goth æth arm Thl.

because sayings known to have been uttered together at one time, might be thrown together with sayings spoken at another, with some one common link perhaps connecting the two groups. 20. εἰς τοὺς μ.] The discourse was spoken to the disciples generally,—to the Twelve particularly,—to the people prospectively; and its subject, both here and in Matt., is, *the state and duties of a disciple of Christ.* πτωχοί] To suppose that Luke's report of this discourse refers *only to this world's* poverty, &c.—and the blessings to anticipated *outward* prosperity in the Messiah's Kingdom (De Wette, Meyer), is surely quite a misapprehension. Comparing these expressions with other passages in Luke himself, we must have concluded, *even without Matthew's report*, that they bore a *spiritual* sense; see ch. xvi. 11, where he speaks of '*the true* riches,' and ch. xii. 21, where we have εἰς θεὸν πλουτῶν. And who would apply such an interpretation to our ver. 21?

See on each of these beatitudes the corresponding notes in Matt. ἡ βασ. τ. θ.] = ἡ βασ. τ. οὐρανῶν Matt., but it does not thence follow that οὐρανοί = θεός, but the two are different ways of designating the same kingdom—the one by its situation—*in heaven*, where its πολιτεία is (ἡ ἄνω Ἰερουσαλήμ, Gal. iv. 26), the other by *Him*, whose it is. 22.] ἀφορίσωσιν and ἐκβάλ. must not be understood of Jewish excommunication only, but of all kinds of expulsion from society.

τὸ ὄν. ὑμ.—literal: **your name**:—either your collective name as *Christians*,—to which Peter seems to refer, 1 Pet. iv. 14—16;—or, your individual name.

23.] ἐν ἐκ. τ. ἡμ., not in the most solemn sense of the words (see Matt. vii. 22), but **in the day when men shall do thus to you.** 24.] Of course (see Prolegg. ch. i.) I cannot assent to any such view as that taken by Meyer and others, that these 'woes' are inserted from later tradition (gehören zur Formation der spätern Ueberlieferung); in other words, *were never spoken by our Lord at all*:—either we must suppose that they ought to follow Matt. v. 12, which is from the context most improbable,—or that they and perhaps the four preceding beatitudes with them, were on some occasion spoken by our Lord in this exact form, and so

οὐαὶ οἱ [u] γελῶντες νῦν, ὅτι [v] πενθήσετε καὶ [v] κλαύσετε. 26 οὐαὶ ὅταν [v] καλῶς ὑμᾶς [v] εἴπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ [p] ἐποίουν τοῖς [x] ψευδυπροφήταις οἱ πατέρες αὐτῶν. 27 ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, [y] ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 [z] εὐλογεῖτε τοὺς [aa] καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν [b] ἐπηρεαζόντων ὑμᾶς. 29 τῷ τύπτοντί σε ἐπὶ τὴν [c] σιαγόνα [d] πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ [e] αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ [f] κωλύσῃς. 30 παντὶ δὲ τῷ [g] αἰτοῦντί σε δίδου· καὶ ἀπὸ τοῦ [e] αἴροντος τὰ σὰ μὴ [h] ἀπαίτει. 31 καὶ καθὼς θέλετε ἵνα [i] ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς [i] ποιεῖτε αὐτοῖς ὁμοίως. 32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, [k] ποία ὑμῖν [l] χάρις ἐστίν;

καθωσ
ει R.
ABDE
IKLM
SUVX
ΔΑΞ 1.
33. 69.

u ver. 21 (reff.) only. v Mark xvi. 10 reff. w — here only, (ch. xx. 39.) see Acts xxiii. 5. x Matt. vii. 15 reff. y ch. ii. 34. Heb. vii. 1 al. Gen. xiv. 19. z Rom. xii. 14. Ps. cviii. 28. a Matt. xxv. 41 reff. dat. (see v. r.), 4 Kings ii. 24. Herod. iv. 134. b (Matt. v. 44 v. r.) 1 Pet. iii. 16 only †. (-ρεασης, Ps. lvi. 2 Symm.) c Matt. v. 39 only. Isa. l. 6. Hos. xi. 4. d — here only. Aristoph.

Rams 662. xxiii. 6. e — Matt. xxi. 43. xxv. 28, 29. Isa. v. 28. f constr., Acts x. 47. Gen. g constr., Matt. v. 42 reff. h here (ch. xii. 20 v. r.) only. Deut. xv. 2, 3. i vv. 23, 26. k — Matt. xxi. 23, &c. reff. l — Sir. xx. 16. see ch. xvii. 9 reff.

rec aft 2nd ουαι ins υμιν (*as above*), with ADPQR rel latt Orig-lat$_1$ Hil: om BKL (S) ℵ 1. 69 Iren-lat Orig$_2$.—om οι γελ. νυν S.

26. rec aft ουαι ins υμιν, with DΔ 69 lat-*b* Syr copt æth arm Iren-lat Chr$_2$: om ABPQRℵ rel vulg lat-*a c* syr goth Orig-lat Mcion-t Bas Chr$_1$ Thl Ambr. υμας bef καλως Bℵ 33 lat-*e q*.—ειπωσιν bef υμας AHL 33 vulg-ed(not am ing) Syr Iren-lat.—for υμας, υμιν D al vulg lat-*a c*: om 69. om παντες (*perhaps as seeming inconsistent with the other member of the comparison*, οι πατ. αυτ.) D F(Wtst) LSVΓΔΛ vulg-ed Syr æth Mcion-t Mac Thl Euthym: ins ABPQRℵ rel am(with fuld em forj ing mt per) lat-*a b c e f ff$_2$ g$_1$ l* syr copt goth (arm?) Iren-lat Tit-bostr Chr$_3$ Ambr Aug Bede. rec (for τα αυτα) ταυτα, with AP rel vulg lat-*b f ff$_2$* syr Iren-lat Tert: txt BDKRXℵ 33 lat-*a c e* Syr copt goth. (Q defective.) om γαρ D 29 am(with fuld em forj ing mt per tol) lat-*a b c e f ff$_2$ g$_1$ l* Mcion-t Aug. om οι πατερες αυτων B.

27. [αλλα, so ABDPRℵ &c.]

28. rec (for 1st υμας) υμιν, with L rel vulg lat-*c f* Justin Orig$_1$: txt A B(Mai) DKMPRXΓℵ 1. 33. 69 lat-*a b ff$_2$ g$_1$* Orig$_1$ Eus Thl. rec ins και bef προσευχεσθε (*from* ‖ *Mt*), with (Scr's b c i w, e sil) vulg lat-*ff$_2$* Syr: om ABDPRℵ rel am(with fuld em forj ing per) lat-*a b c* &c syr (copt?) goth arm. rec (for περι) υπερ (*from* ‖ *Mt*), with ADPR rel copt æth Justin Clem Orig Eus$_3$ Chr: txt BLℵ.

29. for επι, εις D [Clem$_2$ Orig$_3$]. aft παρεχε ins αυτω (‖ *Mt*) D vulg-sixt per lat-*a b c e f ff$_2$ g$_{1.2}$ l* Syr goth æth Ambr$_2$.—στρεψον αυτω 69 al. aft χιτωνα ins σου AΓ Syr copt.

30. om δε (‖ *Mt*) BKLR 1 lat-*b ff$_2$ l* Syr æth arm Barnab Clem$_2$. om τω B Barnab.

31. ποιουσιν υμεις A. om και υμεις B lat-*a ff$_2$ l* Iren-lat. om ομοιως D 248 lat-*e* Clem Iren-lat.

have been here placed in that form.

26.] Not said to the *rich*, but to the *disciples*. The very warning conveyed in ψευδοπροφ. shews this, and shonld have prevented Meyer from making the blunder. The mention of προφ. and ψευδοπροφ. has reference to the disciples' office as the salt of the earth. The address in ver. 27 is not (Meyer) a turning of the discourse to His own disciples, but ὑμῖν λέγω τοῖς ἀκούουσιν = ἐγὼ δὲ λέγω ὑμῖν, which introduces the same command Matt. v. 44,—and τοῖς ἀκούουσιν serves the purpose of the ἐγώ—**to you who now hear Me**. The discourse being mutilated, the strong antithesis could not be brought out. 29.] See Matt. v. 39 ff. 31.] Matt. vii. 12; but here it seems somewhat out of connexion, for the sense of vv. 29, 30, has been **resist not evil**, whereas this precept refers to the duty of man to man, injury being out of the question. 32.] This verse again belongs to ver. 28, not to ver. 31; see Matt. v. 46 ff.

καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.
33 καὶ ἐὰν [m]ἀγαθοποιῆτε τοὺς [m]ἀγαθοποιοῦντας ὑμᾶς,
[k]ποία ὑμῖν [l]χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ
ποιοῦσιν. 34 καὶ ἐὰν [n]δανείζετε παρ' ὧν ἐλπίζετε λαβεῖν,
ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς [n]δανεί-
ζουσιν, ἵνα [o]ἀπολάβωσιν τὰ [p]ἴσα. 35 [q]πλὴν ἀγαπᾶτε τοὺς
ἐχθροὺς ὑμῶν, καὶ [m]ἀγαθοποιεῖτε, καὶ [n]δανείζετε μηδὲν
[r]ἀπελπίζοντες· καὶ ἔσται ὁ [s]μισθὸς ὑμῶν πολύς, καὶ
ἔσεσθε [t]υἱοὶ [u]ὑψίστου, ὅτι αὐτὸς [v]χρηστός ἐστιν [w]ἐπὶ
τοὺς [x]ἀχαρίστους καὶ πονηρούς. 36 [y]γίνεσθε οἰκτίρμονες,
καθὼς καὶ ὁ πατὴρ ὑμῶν [y]οἰκτίρμων ἐστίν. 37 καὶ μὴ κρί-
νετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ [z]καταδικάζετε, καὶ οὐ μὴ

m Mark iii. 4 reff. n Matt. v. 42 reff. o — ch. xviii. 13 reff. p — Phil. ii. 6. Rev. xxi. 16. (Matt. xx. 12 reff.) Wisd. vii. 4. q — ver. 24. r here (Eph. iv. 19 v. r.) only. Isa. xxix. 19. 2 Macc. ix. 18. Sir. xxii. 21. — s — Matt. v. 12 reff. Gen. xv. 1. t Matt. v. 45. Sir. iv. 10. u Mark v. 7 reff. v — Rom. ii. 4. Eph. iv. 32. 1 Pet. ii. 3, from Ps. xxxiii. 8. w — Rom. xi. 22. Eph. ii. 7. Ps. cii. 17. x 2 Tim. iii. 2 only †. Wisd. xvi. 29. Sir. xxix. 17, 25 only. y here bis & James v. 11 only. Exod. xxxiv. 6. (-μός, Rom. xii. 1.) z Matt. xii. 7, 37. James v. 6 only. Ps. xxxvi. 33.

32. aft αμαρτωλοι ins τουτο ποιουσιν (*retaining following clause*) D.

33. κ. γαρ εαν B, κ. ει D. αγαθοποιητε (*itacism?*) DHMPΓΔΛ 33. χαρις bef υμιν D; εστιν bef χαρις P. om γαρ (*see ver* 35) BA æth. om οι A. for το αυτο, τουτο D vulg lat-*a ff*$_2$.

34. καν D. rec δανειζητε, with (but each, according to Treg, e sil) MSUVΓ 1: δανεισητε B^{2}ℵ: δανισητε B^{1}ℵ 157: txt ADP rel Justin. for ων, ω ΓΞ. rec απολαβειν (*from απολαβωσιν below*), with ADP rel: txt BLΞℵ Justin. χαρις bef υμιν D lat-*e*. om εστιν B lat-*e*: ins ADPΞℵ rel. rec aft 2nd και ins γαρ, with ADP rel vulg lat-*a c*: om BLΞ copt. rec ins οι bef αμαρτωλοι (*see ver* 32), with Ξ (HK 69, e sil) copt: om ABDP rel goth. om τα ισα D lat-*a b c e ff*$_2$ *l q* Ambr.

35. μηδενα Ξ. aft πολυς ins εν τοις ουρανοις A ev-y lat-*c*, *in cælo* lat-*a l* Ambr. rec ins του bef υψιστου, with 1(e sil). 69: om ABDPΞ rel.

36. rec aft γινεσθε ins ουν (*from Mt* v. 48), with AP rel vulg lat-*f* $g_{1,2}$ syrr Orig-lat: om BDLΞ 1. 33 lat-*a b c e ff*$_2$ *l q* copt goth æth arm Clem$_2$ Orig$_1$ Tert Cypr. om και (*Mt* v. 48) BLΞ 1 lat-*c* copt æth Mcion-t Clem$_2$ Chr$_7$: ins A D-gr P rel vulg lat-*a b* syrr goth Justin$_2$ Orig Cypr.

37. om 1st και (*see Mt* vii. 1) D 1 latt Syr copt arm Mcion-t Thl Cypr. for 2nd και (omg ου), ινα (*from* ‖ *Mt*) AD A(Treg, expr) lat-*a c e f* goth æth [Polyc] Mcion-t Cypr Ambr. rec om 3rd και, with ACDP rel Tert: ins BLSXΞ syr. δικαζ. and δικασθ. B. for 4th και (omg ου), ινα D lat-*a c e ff*$_2$ æth Bas

33 ff.] χάρις corresponds to μισθός, Matt. (see note on Matt. v. 12.) **35.** ἀπελπίζοντες] Three renderings have been given—(1) the ordinary one, *μηδὲν ἀπ' αὐτῶν ἐλπίζοντες*, Euthym.;—but this meaning of the word is unexampled, though agreeing with the context. (2) '*causing no one to despair*,' i.e. refusing no one (reading μηδένα: cf. Ξ in various readings);—so the Syr. renders it. (3) '*not despairing*,' i.e. '*without anxiety about the result*.' This last sense of the word is best supported by examples, both from Polybius (e. g. ἀπελπ. τὰ πράγματα, i. 19. 12,—*τὴν σωτηρίαν*, ii. 54. 7, al. freq., see Index), and the Apocrypha,—see reff. But as it is an ἅπαξ λεγόμενον in the N. T., perhaps the force of the context should prevail, and the ordinary meaning be adopted, as there is nothing in analogy (ἀπαιτῶ, ἀπολαμβάνω, . . .) to forbid the meaning; and so Passow gives it in Lexic.

υἱοὶ ὑψίστου] Meyer maintains that this must mean 'sons of God' in the sense of partakers of the glory of the Messiah's Kingdom, but without reference to the state of believers in this life, which last he says is according to the usage of Paul, not of the three first Evangelists. But surely this is sufficiently answered by ὁ πατὴρ ὑμῶν in the next verse, where the actual present sonship to our heavenly Father is a reason why we should imitate Him.

36.] οἰκτίρμ. = τέλειοι, Matt. v. 48, which last is the larger description, comprehending in it charity and mercy; see note there.

37.] = Matt. vii. 1, 2. The saying is much enriched and expanded here;

[a] καταδικασθῆτε· [a] ἀπολύετε, καὶ [a] ἀπολυθήσεσθε· [38] δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν [b] πεπιεσμένον [c] σεσαλευμένον [d] ὑπερεκχυννόμενον δώσουσιν εἰς τὸν [e] κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ [f] μετρεῖτε [g] ἀντιμετρηθήσεται ὑμῖν. [39] Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· [h] Μήτι δύναται τυφλὸς τυφλὸν [i] ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς [k] βόθυνον [k] ἐμπεσοῦνται; [40] οὐκ ἔστιν μαθητὴς [l] ὑπὲρ τὸν διδάσκαλον· [m] κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος

a—(absol.) here only. 2 Macc. xii. 45. see ch. xxii. 66.
b here only. Micah vi. 15 only.
c Matt. xi. 7. xxiv 29. Ps. xvii. 7.
d here only. Joel ii. 24 F. only. (-χέαν, Prov. v. 16.)
e ch. xvi. 23 reff. Ps. lxxviii. 12.
f Matt. vii. 2 reff. w. dat., here only. Wisd. iv. 8. reff. Exod. xiii. 17.
g here only †.
h Matt. vii. 16 reff.
i = Matt. x. 24. Phil. ii. 9.
k Matt. xii. 11 (reff.).
l 1 Kings xv. 22. m 1 Cor. i. 10. 2 Cor. xiii. 11. Heb. xiii. 21. 1 Pet. v. 10. Ezra iv. 18.

Tert Cypr. rec ins και bef σεσαλ., with ACP rel vulg lat-*f* syr goth Clem Cyr: om BDL 1. 69 lat-*a b c e ff*$_2$ *g*$_1$ *l* copt æth arm Ambr$_{2/3}$.—om σεσαλευμενον ℵ: σεσαλ. bef πεπιεσμενον D 1 Dial. rec ins και bef υπερεκχ., with ACP rel vulg Syr goth æth Tert: om BDLℵ 1. 69 lat-*a b c e f ff g*$_1$ *l* copt arm Clem Orig Eus. (33 defective.) [υπερεκχυννομενον, so AB^{2}CDP &c.] for τω γαρ αυτω μετρω ω, ω γαρ μετρω (*from Mt* vii. 2) BDLℵ 1. 33 lat-*c e* (copt): om αυτω X al: om γαρ 69 al lat-*a b l q* arm Mcion-t Ambr: txt ACP rel vulg lat-*f g*$_1$ syr goth. for αντιμετρηθησ., μετρηθησ. (|| *Mt*) B^{1}P lat-*b e q* æth(appy) arm. (33 def.)

39. ελεγεν D 69 latt. rec om και, with AP rel syr copt goth: ins BCD F(Wtst) LXℵ 33. 69 latt arm Thl-ed. rec (for εμπεσ.) πεσουνται (*from Mt* xv. 14), with ACℵ rel vulg lat-*b c*: txt BDLP 1. (69) ev-y lat-*a* copt(appy).

40. rec aft διδασκαλον ins αυτου, with ACP rel syrr copt goth: om BDLXℵ 1. 33. 69 latt Iren-lat Mcion-t Orig. (*It is true, as Meyer observes, that* αυτου *is wanting in Mt* x. 24: *but the probability of the mechanical addition of* αυτου [*especially with o διδασκαλος αυτου in the same verse*] *is greater than any influence from* || *Mt, the balance of evidence is perhaps on the same side.*)

perhaps it was so uttered by our Lord on some other occasion; for the connexion is very strict in Matt., and would hardly bear this expansion of what is not in that place the leading idea. **38.**] The similitude is taken from a very full measure of some dry thing such as corn. That no *liquid* is intended by ὑπερεκχ., as Bengel supposes, is evident—for the three present participles all apply to the same μέτρ. καλ. and form a climax. **δώσουσιν**] The subject of this verb answers to the unexpressed agents of ἀντιμετρηθήσεται; such agents being indefinite, and the meaning thereby rendered solemn and emphatic; see on ch. xii. 20. If we are to find a nom., it should be *the Angels*, who are in this matter the ministers of the divine purposes (so Meyer). This saying is found with a totally different import Mark iv. 24; one of the many instances how the Lord turned about, so to speak, the Light of Truth contained in His declarations, so as to shine upon different departments of life and thought. **39.**] From this verse to the end is in the closest connexion, and it is impossible that it should consist of sayings thrown together and uttered at different times. The connexion with what went before is not so evident, indeed the εἶπεν δὲ π. αὐ. seems to shew a break. The parabolic saying, implying the unfitness of an uncharitable and unjustly condemning leader (the Lord was speaking *primarily to His Apostles*) to perform his office, leads to the assertion [ver. 40] that no Christian ought to assume in this respect an office of judging which *his Master never assumed*; but rather will every well-instructed Christian strive to be humble as his Master was. Then follows the reproof of vv. 41—43; and vv. 44, 45 and 46—49 shew us, expanded in different images, what *the beam* in the eye is, to which our first efforts must be directed.

τυφλ. τ. δδ.] See this in quite another connexion, Matt. xv. 14, where Peter answers, φράσον ἡμῖν τὴν παραβολὴν [ταύτην]—meaning apparently *the last uttered words*, which the Lord however explains not specifically, but by entering into the whole matter. I believe this παραβολή to have been one of the usual and familiar sayings of our Lord. **40.**] See above. **κατηρτισμένος** (see reff.)—fully instructed—perfect, in the sense of 'well-conditioned,' knowing what is his duty, and consistently endeavouring to do it. De Wette, Kuinoel, &c. [illegible] we given a strange rendering of this [illegible] making [illegible]

αὐτοῦ. 41 τί δὲ βλέπεις τὸ [a] κάρφος τὸ ἐν τῷ ὀφθαλμῷ
τοῦ ἀδελφοῦ σου, τὴν δὲ [o] δοκὸν τὴν ἐν τῷ [p] ἰδίῳ ὀφθαλμῷ
οὐ [q] κατανοεῖς; 42 πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου
Ἀδελφέ [r] ἄφες ἐκβάλω τὸ [a] κάρφος τὸ ἐν τῷ ὀφθαλμῷ
σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου [o] δοκὸν οὐ βλέπων;
[s] ὑποκριτά, ἔκβαλε πρῶτον τὴν [o] δοκὸν ἐκ τοῦ ὀφθαλμοῦ
σου, καὶ τότε [t] διαβλέψεις τὸ [a] κάρφος τὸ ἐν τῷ ὀφθαλμῷ
τοῦ ἀδελφοῦ σου ἐκβαλεῖν. 43 οὐ γάρ ἐστιν δένδρον
καλὸν [u] ποιοῦν [u] καρπὸν [v] σαπρόν, οὐδὲ πάλιν δένδρον
[v] σαπρὸν [u] ποιοῦν [u] καρπὸν καλόν, 44 ἕκαστον γὰρ δένδρον
ἐκ τοῦ ἰδίου καρποῦ γινώσκεται. οὐ γὰρ ἐξ [w] ἀκανθῶν
[x] συλλέγουσιν [y] σῦκα, οὐδὲ ἐκ [a] βάτου [b] σταφυλὴν [c] τρυγῶ-
σιν. 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ [d] θησαυροῦ
τῆς καρδίας αὐτοῦ [e] προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς
ἐκ τοῦ πονηροῦ [e] προφέρει τὸ πονηρόν· ἐκ γὰρ [f] περισ-
σεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ. 46 τί δέ με

a here 3ce and Matt. vii. 3, 4, 5 only. Gen. viii. 11 only.
o N. T. as above (n) only. Gen. xlix. 8 al.
p 2nd pers., 1 Thess. ii. 14. 1 Pet. iii. 1.
q Matt. vii. 3. ch. xii. 24, 27 al. Ps. xciii. 9.
r Matt. vii. 4 reff.
s Matt. vi. 2, 5 reff.
t Matt. vii. 5. Mark viii. 25 only †.
u Matt. iii. 8 reff.
v Matt. vii. 17, 18. xii. 33 bis. xiii. 48. Eph. iv. 29 only †. σαπρία, Job vii. 5 al. fr.
w Matt. vii. 16 reff.
x Matt. vii. 16. xiii. 28 &c. only. Gant. vi. 1.
y Matt. vii. 16. Mark xi. 13. James iii. 12 only. 4 Kings xx. 7.
a ch. xx. 37 reff.
b Matt. vii. 16. Rev. xiv. 18 only. Gen. xl. 10, 11.
c Rev. xiv. 18, 19 only. Deut. xxiv. 21 (21).
d Matt. ii. 11 reff. Isa. xxxiii. 6. Mark viii. 8. 2 Cor. viii. 14 bis.
e here (bis) only. Prov. x. 18. Tobit ix. 5 only.
f Matt. xii. 34. Eccl. ii. 15 (only f).

41. om 2nd το D al latt copt. την δε εν τ. σω οφθ. δοκ. (‖ *Mt*) P 69: for ιδιω, σω D latt. 42. rec ins η bef πως (*from* ‖ *Mt*), with ACDP𝔛 rel: ins και bef πως 251 am(with em forj ing per tol) lat-$g_{1,2}$: aft πως ins δε ℵ: om B lat-e ff_2. om αδελφε (‖ *Mt*) D 157 lat-a b c e ff_2 l q. for το εν τω οφθαλμω (twice), εκ του οφθαλμου (‖ *Mt*) D latt Syr æth arm. for αυτος το βλεπων, και ιδου η δοκος εν τω σω οφθαλμω υποκειται (‖ *Mt*) D; simly lat-a b c e ff_2 l q. om 2nd την C. rec εκβαλειν bef το καρφος, with ACD𝔛 rel: aft το καρφος, L 1: txt B 69. 43. for ου γαρ, ουτε D lat-a Syr æth. καρπους σαπρους D latt Syr. rec om παλιν (*see Mt* vii. 18), with ACD rel lat-a c syrr goth æth: ins BL𝔛 1. 69 lat-b g_1 q copt arm. καρπους καλους (*see Mt* vii. 18) D latt Syr. 44. om γαρ D Γ(Treg) al tol lat-a b c e ff_2 l q. (δε Γ, according to Tischdf.) for ιδιου καρπου, καρπον αυτου D, *fructu suo* latt. εκλεγονται εξ ακανθων D lat-a b c. rec τρυγωσιν bef σταφυλην (*conformation to order of former clause*), with A rel latt Syr goth æth arm: txt BCDLX𝔛 33. 69 ev-y syr.—σταφυλας (K)L 69 lat-e syrr copt goth. 45. αυτου bef της καρδιας D: om αυτου B. (*See digest on Mt* xii. 35.) rec aft πονηρος ins ανθρωπος (‖ *Mt*), with AC𝔛 rel vulg lat-e f ff_2 g_2 syrr goth æth arm: om BDL 1 lat-a b g_1 l copt. rec aft πονηρου ins θησαυρου της καρδιας αυτου (*from* ‖ *Mt*), with AC rel; θησαυρου (alone) 69 vulg lat-b Dial: om BDL𝔛 1 am (with forj tol) lat-a ff_2 g_1 arm. rec ins του bef περισσευματος, with CLMSUΓ Dial: om ABD𝔛 rel. rec ins της bef καρδιας (‖ *Mt*), with C rel Dial: om ABD𝔛. το στομα bef λαλει (‖ *Mt*) C al latt copt [Clem] Dial.—om αυτου (‖ *Mt*) C F(Wtst) vulg lat-g_1 Syr copt æth Dial. for λαλει, καλει D-gr.

ὃς ὁ δ. αὐτ. the predicate—'every disciple will be instructed as his Master.' But if I mistake not, the position of κατηρτ. as first in the sentence forbids this rendering.

41.] De Wette imagines a break in the sense here, and a return to Matt. vii. 3 f.;—but the whole is in the strictest connexion; see above. 43.] The καρπὸς σαπρός = the δοκὸς ἐν τῷ ὀφθ. If thy *life is evil*, it is in vain to pretend to *teach others*. 45.] Again the closest connexion of sense and argument; nor is this verse (De Wette) put here because of the similarity of the preceding verses to Matt. xii. 33 reminding the compiler of ver. 35 there. Do these expositors suppose that our Lord *only once spoke* each of these *central* sayings, and with *only one re-*

καλεῖτε Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; 47 πᾶς ὁ [g] ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, [g] ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. 48 ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς [h] ἔσκαψεν καὶ [i] ἐβάθυνεν καὶ [k] ἔθηκεν [k] θεμέλιον ἐπὶ τὴν πέτραν· [l] πλημμύρης δὲ γενομένης [m] προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν [n] σαλεῦσαι αὐτήν, διὰ τὸ καλῶς οἰκοδομεῖσθαι αὐτήν. 49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ᾗ [m] προσέρρηξεν ὁ ποταμός, καὶ εὐθὺς [o] συνέπεσεν, καὶ ἐγένετο τὸ [p] ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

θεον νεπε- ν...

VII. 1 Ἐπειδὴ [q] ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ [r] εἰς τὰς [s] ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. 2 ἑκατοντάρχου δέ τινος δοῦλος [t] κακῶς [t] ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ [u] ἔντιμος. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν [v] πρεσβυτέρους τῶν [v] Ἰουδαίων

των Ιουδαιων

(from Isa. xxviii. 16) only. (ch. xiv. 8.) 1 Kings xxvi. 21.

g ch. iii. 7 | Mt. ch. xii. 5. Acts ix. 16. xx. 35 only. 2 Chron. xv. 2.
h ch. xiii. 8. xvi. 3 only. Isa. v. 6 only.
i here only. Ps. xci. 6. Jer. xxix. (xlix.) 8 only.
k ch. xiv. 29. 1 Cor. iii. 10, 11.
l here only. Job xl. 18 (23) only.
m here bis only †. Ps. ii. ψ Aq.
n Matt. xxiv. 19 reff.
o here only. Ezek. xxx. 4 (see note).
p here only. Amos vi. 12.
q = Acts xix. 21. Rom. xv. 19. Col. i. 25.
r Gen. xx. 8.
s — Mark vii. 35 reff. 2 Tim. iv. 3, 4.
t Matt. iv. 24 reff.
u — Phil. ii. 29. 1 Pet. ii. 4, 6
v Ezra vi. 7, 8, 14. Esdr. vii. 2.

46. καλειτε bef με ℵ: με bef δε Δ. for καλειτε, λεγετε *dicitis* D 28 Iren-lat Gaud: λαλειτε K. for ἃ, ὅ B lat-*e* Syr goth.

47. for των λογων, τους λογους (*Mt* vii. 24) C F(Wtst) M, τ. λογους τουτους X lat-*b q* Syr-ms.

48. [πλημμυρης, so B^1LΞN 33. one ρ in προσερηξεν B^1DLN.] rec (for δια το καλως οικοδομεισθαι αυτην) τεθεμελιωτο γαρ επι την πετραν (*Mt* vii. 25), with ACD rel latt syrr goth: both are joined in æth: txt BLΞN 33 syr-marg copt.

49. οικοδομουντι (*from ver* 48) C 69. om ᾗ D lat-*a b c e ff*$_2$ *g*$_1$ *q*. rec ευθεως, with AR rel: om (*Mt* vii. 27) D lat-*a c*: txt BCLΞN 33 ev-y. rec επεσεν (*from Mt* vii. 27 ?), with AC rel vulg lat-*a c f ff*$_2$ *g*$_{1.2}$: txt B(Mai) DLRΞN 1. 33. 69 ev-y tol lat-*b e l q*.

CHAP. VII. 1. rec (for επειδη) επει δε, with C^2RΞ rel vulg lat-*e f* copt goth arm-zoh: επειδη δε K al: και εγενετο οτε D lat-*b ff*$_2$ *g*$_1$ *q*: txt A B[sic: see table] C^1X. for επληρωθη, ετελεσεν D. for αυτου το λαου, λαλων D. om τας Ξ^1. ηλθεν D.

2. for δουλος, τις D^1-gr: παις *puer* D^2. for εντιμος, τιμιος D.

3. for ακουσ. δε, και ακουσ. D al vulg lat-*b c* Syr. om προς αυτον D 69 lat-*a b c e f ff*$_2$ *g*$_{1.2}$ *l*.

ference? 46—48.] The connexion goes on here also—and our Lord descends into the closest personal searching of the life and heart, and gives His judicial declaration of the end of the hypocrite, whether teacher or private Christian;—see notes on Matt. 48.] ἔσκαψεν κ. ἐβάθυνεν—not a mere hendiadys for "dug deep," but, as Bengel observes, "crescit oratio:" he dug, and deepened as he dug: was not content with one digging, but kept going deeper.

49. συνέπεσεν] So we have συμπίπτει στέγη, Eur. Herc. Fur. 905. πόλιν . . . ὑπὸ σεισμοῦ . . . ξυμπεπτωκυῖαν, Thuc. viii. 41.

CHAP. VII. 1—10.] HEALING OF THE CENTURION'S SERVANT. Matt. viii. 5—13. In Matt. also placed after the Sermon on the Mount, but with the healing of the leper in our ch. v. 12 ff. interposed. Our narrative is fuller than that in Matt. in the beginning of the miracle, not so full at the end. See notes on Matt. τὰ ῥήματα . . . εἰς τ. ἀκ. for τὰ ῥηθέντα εἰς . . . This, though there is no art. after αὐτοῦ, is better than to connect εἰς with ἐπλήρωσεν.

3.] πρεσβ. not elders of the synagogue

δαίων, [w] ἐρωτῶν αὐτὸν ὅπως ἐλθὼν [x] διασώσῃ τὸν δοῦλον
αὐτοῦ. 4 οἱ δὲ [y] παραγενόμενοι πρὸς τὸν Ἰησοῦν [z] παρ-
εκάλουν αὐτὸν [a] σπουδαίως, λέγοντες ὅτι [b] ἄξιός ἐστιν
ᾧ [c] παρέξῃ τοῦτο· 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν
συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. 6 ὁ δὲ Ἰησοῦς
ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ [d] μακρὰν [e] ἀπ-
έχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν πρὸς αὐτὸν φίλους
ὁ ἑκατόνταρχος λέγων αὐτῷ Κύριε μὴ [f] σκύλλου· οὐ
γὰρ [g] ἱκανός εἰμι ἵνα ὑπὸ τὴν [h] στέγην μου εἰσέλθῃς,
7 [i] διὸ οὐδὲ ἐμαυτὸν [k] ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ
εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου. 8 καὶ γὰρ ἐγὼ
ἄνθρωπός εἰμι [l] ὑπὸ [l] ἐξουσίαν [m] τασσόμενος, ἔχων ὑπ'
ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ
πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ
μου Ποίησον τοῦτο, καὶ ποιεῖ. 9 ἀκούσας δὲ ταῦτα
ὁ Ἰησοῦς [n] ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολου-
θοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ
τοσαύτην πίστιν εὗρον. 10 καὶ [o] ὑποστρέψαντες οἱ πεμ-

w w. ὅπως, ch. xi. 37. Acts xxiii. 20.
x — Matt. xiv. 36 only. (Luke [Acts xxiii. 24 alt.] only, exc. as above, and 1 Pet. iii. 20.) see Job xxi. 10.
y ver. 20. ch. viii. 19. Acts xx. 18 al. fr. chiefly Luke. Exod. ii. 18.
z Matt. viii. 5 al. 1 Kings xxii. 4.
a Phil. ii. 26. 2 Tim. i. 17. Tit. iii. 13 only †. Wisd. ii. 8 only. (-ος, 2 Cor. viii. 17, 22.)
b constr., here only.
c (middle), Acts xix. 24. Col. iv. 1. Titus ii. 7. Ps. xxxix. 7.
d Matt. viii. 30 reff.
e — Matt. xv. 8 reff. Ezek. xxii. 5.
f Matt. ix. 36. ch. viii. 49 ‖ Mk. only †.
g w. ἵνα. ‖ Mt. only. (Matt. iii. 4 reff.) 26. xxviii. 22. 2 Thess. i. 11. only. (2 Macc. iii. 6.) 22. see 2 Thess. i. 10.
h ‖ Mt. reff.
i Matt. xxvii. 8. ch. i. 35.
k — here (Acts xv. 38. xxviii. 22. 1 Tim. v. 17. Heb. iii. 3. x. 29) only. L. P. H. Gen. xxxi. 28. ‖ Mt. m — Rom. xiii. 1. o ch. ii. 20 reff.
l constr., Acts vii. 31. Jude 16. Job xxxii.

4. for τον ιησ., αυτον C.—om προς τον ιησ. D lat-a c e ff$_2$ l. παρεκαλεσαν A copt-ms: ηρωτων DLΞ 1. 69: txt BCR rel. aft λεγοντες ins συντω AC^{1}KΔ vulg lat-f æth: om BC^{2}DRΞ rel. rec παριξει, with GΓΛ(KMSUV?): txt ABCDRΞ rel.

5. [οικοδομησεν C^{1}D: ωικ. Δ.]

6. επορευετο δε μετ' αυτων ο ιησ. D lat-a (c e). ου μακρ. απεχ. bef αυτου D. om απο D 1. 69 goth. om πρ. αυτον B.—for προς, επ' A. rec ὁ εκατονταρχος bef φιλους, with ADR rel vulg lat-a b goth: om ὁ εκατονταρχος Δ: txt BCLXΞ 33 lat-c e copt æth.—om ὁ BL. rec ειμι bef ικανος (see ‖ Mt), with ACDRΞ rel: txt B am(with ing forj) lat-b l q. μου bef υπο τ. στ. (‖ Mt) CDLMRXΓΞ 1. 33. 69 Chr Thl: txt AB rel vss.

7. om διο to ελθειν (see ‖ Mt) D al lat-a b c e ff$_2$ l. ins μονον bef ειπε (‖ Mt) C 69 syr-w-ast. rec (for ιαθητω) ιαθησεται (‖ Mt), with ACD rel lat-a b c: txt BL.

8. for πορευθητι, πορευου DX.

9. ο ιησ. bef ταυτα C 157 am Syr. om αυτον (‖ Mt) DRX latt Syr-ms arm. ins αμην bef λεγω (‖ Mt) DX 69 vulg lat-a c e f ff$_2$ g$_{1.2}$ l copt-dz-marg goth arm: om ABCR rel lat-b syrr copt æth. aft υμιν ins οτι AU syrr arm. for ουδε, ουδεποτε D. ευρον bef εν τω ισραηλ D.

(who in Luke are ἀρχισυναγωγοί, Acts xiii. 15), but of the *people*. 4.] If the rec. reading παρέξει be retained, it must be remembered that it is *not the second person of* παρίξομαι (for which ὄψει, βούλει, οἴει are no precedents, being peculiar conventional forms), but *third pers. fut. act.* The second person in ει does not occur in later Greek, with the above exceptions. 5.] αὐτός, at his own expense. τὴν σ. our synagogue. 7.] διό, on account of his unworthiness; which unworthiness itself may be connected with the fact, that entering his house would entail ceremonial uncleanness till the evening. Matt. does not express this clause, having the narrative in a form which precludes it. See notes there. The οὐδέ brings into emphasis, not ἐμαυτόν, as distinguished from others, but the whole following clause; "neither did I adopt *that* course."

φθέντες εἰς τὸν οἶκον εὗρον τὸν ἀσθενοῦντα δοῦλον [p] ὑγιαίνοντα.

[11] Καὶ ἐγένετο ἐν τῷ [q] ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν, καὶ [r] συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ [s] ἱκανοὶ] καὶ ὄχλος πολύς. [12] ὡς δὲ [t] ἤγγισεν τῇ πύλῃ τῆς πόλεως, [u] καὶ ἰδοὺ [v] ἐξεκομίζετο τεθνηκώς, [w] μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ [x] αὕτη χήρα· καὶ ὄχλος τῆς πόλεως [s] ἱκανὸς σὺν αὐτῇ. [13] καὶ ἰδὼν αὐτὴν ὁ κύριος [y] ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ Μὴ

[1] και συνεπορ. ℵBCDE GHKL MRSUV ΓΔΛΞ 33. 69.

p ch. v. 31 reff.
q ch. ix. 37. Acts xxi. 1. xxv. 17. xxvii. 18 only. Deut. ii. 34. iii. 6.
r ch. xiv. 25 reff.
s — Matt. xxviii. 12 reff. Acts v. 37.
t ch. xv. 1 reff. Exod. xxxii. 19.
u Gen. xxiv. 15 al.
v here only †. — ἐκφέρω, Acts v. 6, 9, 10.
w — ch. viii. 42. ix. 38. Heb. xi. 17 (John i. 14 reff.) only. (and constr.) Tobit iii. 15. 38. Acts ix. 36.
y ch. x. 33. xv. 10. Matt. xiv. 14 al.†
x — ch. ii.

10. εις τον οικον bef οι πεμφθεντες BDFKLX lat-*a b c e* copt: txt AC rel vulg lat-*f ff*$_2$ syrr goth arm.—D adds δουλοι. om 2nd τον D^1.—om τον ασθενουντα BL 1 lat-*a b c e ff*$_2$ *g*$_1$ *l q* copt. om δουλον D.

11. om εγενετο εν D lat-*e*. for τη, τω ABR rel Thl vulg lat-*a b g*$_{1.2}$ *l*: txt (*see note*) CDKM (S, e sil) lat-*c e f* syrr copt goth æth arm. επορευθη BR 69: txt ACD rel. om αυτω ARUXΔ 69: ins BCDΞ rel. om ικανοι (*as unusual with* οι μαθ. αυτου: *Meyer suggests, because followed by* και) BDFLΞ vulg lat-*a e f ff*$_2$ *g*$_1$ *l* Syr syr-jer copt arm: ins ACR rel lat-*b c* syr goth.

12. εγενετο δε ως D, simly lat-*b c ff*$_2$ *q*. ηγγιζεν D(appy) 69. om και ιδου D-gr æth. om τιθνηκως A 54 lat-*c*: ins BCDRΞN rel. rec υιος bef μονογενης, with ACDR rel vulg lat-*a b* &c copt goth: txt BLXΞ lat-*c*. Steph aft αυτη ins ην, with B(sic) CLV (S ?) Ξ 1. 33 latt Syr syr-marg copt arm: om AC^{1}R rel syr goth. —for και αυτη ην χηρα, χηρα ουση D. πολυς οχλ. τ. πολ. συνειληλυθει αυτη D, so (in part) lat-*c*. εις aft ικανος ins ην, with BL (S ?) Ξ 33. 69 copt æth arm: om ACR rel latt syrr goth Thl Ambr.

13. for και ιδων, ιδων δε D lat-*e* Syr. om αυτην D. for κυριος, ιησους D 1 forj(with gat) lat-*b f* Syr copt æth Chr. επ' αυτην KRUXΓ 69.

9.] After this there is an important addition in Matt. on the adoption of the Gentiles, and rejection of Israel who shewed no such faith. 10.] Here Matt. simply states the fact of the healing, not knowing of the οἱ πεμφθ.

11—16.] RAISING OF A DEAD MAN AT NAIN. Peculiar to Luke. 11. ἐν τῇ ἑξῆς] With regard to the variety of reading here, Schulz remarks that St. Luke, when χρόνῳ is understood, uses ἐν τῷ καθεξῆς, see ch. viii. 1. On the other hand Meyer observes that when ἡμέρᾳ is understood, he never prefixes ἐν:—see reff.:—so that internal as well as external evidence is divided. NAIN occurs no where else in the Bible. It was a town of Galilee not far from Capernaum, a few miles to the south of Mount Tabor, 'on the northern slope of the rugged and barren ridge of Little Hermon.' Stanley. A poor village has been found in this situation with ruins of old buildings. See Robinson, iii. 226. The κώμη καλουμένη Ναΐν (or Ναΐς) of Josephus, B. J. iv. 9. 4, on the borders of Idumea, is a different place. See Winer, R.W.B.; and Stanley's description, Sinai and Palestine, p. 357, edn. 3.

This is one of the three greatest recorded miracles of our Lord: of which it has been observed, that He raised one (Jaeirus's daughter) when *just dead*,—one *on the way to burial*,—and one (Lazarus) *who had been buried four days*.

12. ἐξεκ.] The Jews ordinarily buried outside the gates of their cities. The kings however of the house of David were buried in the city of David; and it was a denunciation on Jehoiakim that he should be buried with the burial of an ass, drawn forth and cast *beyond the gates* of Jerusalem. Jer. xxii. 19. "One entrance alone Nain could have had; that which opens on the rough hill-side in its downward slope to the plain. It must have been in this steep descent," &c. Stanley, ut supra. The usage of μονογενὴς with a dative is classical: cf. Herod. vii. 221, τὸν δὲ παῖδα . . : ἐόντα οἱ μουνογενέα: Æsch. Agam. 872, μονογενὲς τέκνον πατρί. κ. αὐτ. χήρα.] Some few cursive mss. read this in the dative, καὶ αὐτῇ χήρᾳ: but it is more agreeable to Luke's usage to take it as nominative. See ch.

κλαῖε. 14 καὶ προσελθὼν ἥψατο τῆς [a]σοροῦ· οἱ δὲ [a]βαστάζοντες [b]ἔστησαν. καὶ εἶπεν [c]Νεανίσκε, [d]σοὶ λέγω, [e]ἐγέρθητι. 15 καὶ [f]ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν. καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 [g]ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας [h]ἠγέρθη ἐν ἡμῖν, καὶ ὅτι [i]ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 καὶ [j]ἐξῆλθεν ὁ [k]λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ [l]περιχώρῳ. 18 Καὶ [m]ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. 19 καὶ [n]προσκαλεσάμενος δύο [o]τινὰς τῶν

a here only. Gen. l. 26. Job xxi. 32 Ald. only.
a = Matt. 6t. 11. Mark xiv. 13 al.
b = Mark x. 49 reff.
c Matt. xix. 20, 22 reff.
d reff. v. 24 ‖ Mk. al.
e = Matt. xxvii. 52 al. Isa. xxvi. 19.
f Acts ix. 40 only †.
g = ch. v. 26.
l Cor. x. 13. Exod. xv. 15.
h Matt. xxiv. 11, 24 Isa. xli. 26.
i = ch. i. 68, 78. Heb. ii. 6, from Ps. viii. 5. Gen. l. 24.
j 1 Cor. xiv. 36. Isa. ii. 3.
k = Matt. xxvii. 15. Mark i. 40. Acts xi. 22.
l Matt. xiv. 35 al. Gen. xix. 17.
m = Luke xiii. 1 ref.
n Matt. x. 1. Acts xxiii. 17, 18, 26 al. fr. Gen. xxviii. 1.
o = Acts xix. 14. xxiii. 22.

1. νεανισκε is repeated in D lat-*a ff*$_2$.

15. for ανεκαθ., εκαθισεν B lat-*c e* Iren-lat. απεδωκεν A 33 lat-*c f*.

16. rec απαντας, with ACFLRΓΞ (33, e sil): txt BD rel. rec εγηγερται (*after sense*), with R rel Chr: εξηγερθη D: txt ABCLΞ 1. 33.

17. ουτος bef ο λογος D vulg lat-*b e ff*$_2$. και πασῃ τῃ περιχωρῳ bef περι αυτου FLΞ 33 lat-*b c*. rec ins εν bef πασῃ, with ADR rel vulg lat-*a e f*: om BFLΞ 1 am(with fuld forj ing) lat-*b c*.

18, 19. D reads εν οις και μεχρι ιωαννου του βαπτιστου ος και προσκαλισαμενος δυο των μαθητων αυτου λεγει πορευθεντες ειπατε αυτω συ ει κ.τ.λ., simly lat-*e*.—τινας is also omd by vulg lat-*b c f ff*$_2$ g_1 *l* Syr copt goth æth. [ιωαννεα (*itacism?*) AB^{1}ℵ, similarly elsewhere.]

ii. 25, 36, and accentuate, as there, αὕτη.

14.] The σορός (= λάρναξ, Jos. Antt. xv. 3. 2) was an *open coffin*. There was something in the manner of our Lord which caused the bearers to stand still. We need not suppose any miraculous influence over them. All three raisings from the dead are wrought with words of power,—'Damsel, arise,'—'Young man, arise,'—'Lazarus, come forth.' Trench quotes an eloquent passage from Massillon's sermons (Miracles, p. 241),—'Elie ressuscite des morts, c'est vrai; mais il est obligé de se coucher plusieurs fois sur le corps de l'enfant qu'il ressuscite: il souffle, il se rétrécit, il s'agite: on voit bien qu'il invoque une puissance étrangère; qu'il rappelle de l'empire de la mort une âme qui n'est pas soumise à sa voix: et qu'il n'est par lui-même le maître de la mort et de la vie. Jésus-Christ ressuscite les morts comme il fait les actions les plus communes: il parle en maître à ceux qui dorment d'un sommeil éternel: et l'on sent bien qu'il est le Dieu des morts comme des vivans,—jamais plus tranquille que lorsqu'il opère les plus grandes choses.'

15. ἐδ. αὐτ. τῇ μ αὐ.] Doubtless there was a deeper reason than the mere consoling of the widow, (of whom there were many in Israel now as beforetime,) that influenced our Lord to work this miracle: Olshausen (vol. i. p. 271) remarks, "A reference in this miracle to the *raised man himself* is by no means excluded. Man, as a conscious being, can never be a *mere means* to an end, which would here be the case, if we suppose the consolation of the mother to have been the only object for which the young man was raised." He goes on to say that the hidden intent was probably the spiritual awakening of the youth; which would impart a deeper meaning to ἔδωκεν αὐτ. τῇ μ. αὐ. and make her joy to be a true and abiding one.

16.] φόβος, the natural result of witnessing a direct exhibition of divine power: compare ch. v. 8. προφ. μέγ.] For they had only been the *greatest of prophets* who had before raised the dead,—Elijah and Elisha; and *the* Prophet who was to come was doubtless in their minds. Bornemann supposes ὅτι in both cases to be not merely ὅτι loquentis, but 'for that,' and to be connected with ἐδόξαζον (but qu.?). 17.] Meyer refers ὁ λόγος οὗτος to the saying just cited: but it seems more natural to interpret it this account, viz. of the miracle. And so in reff. On the construction ἐξῆλθεν ἐν, Meyer cites Thuc. iv. 42, ἐν Λευκαδίᾳ ἀπήεσαν.

18—35.] MESSAGE OF ENQUIRY FROM THE BAPTIST: OUR LORD'S ANSWER, AND DISCOURSE TO THE MULTITUDES THEREON. Matt. xi. 2—19. The incident

μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν κύριον [p] λέγων Σὺ εἶ ὁ [q] ἐρχόμενος, ἢ ἄλλον [q] προσδοκῶμεν; 20 [r] Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε λέγων Σὺ εἶ ὁ [q] ἐρχόμενος ἢ ἄλλον [q] προσδοκῶμεν; 21 ἐν ἐκείνῃ τῇ [t] ὥρᾳ [s] ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ [u] μαστίγων καὶ πνευμάτων [v] πονηρῶν, καὶ τυφλοῖς πολλοῖς [w] ἐχαρίσατο βλέπειν. 22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, [x] λεπροὶ [a-a] καθαρίζονται, κωφοὶ ἀκούουσιν, [y] νεκροὶ [y] ἐγείρονται, [z] πτωχοὶ [a] εὐαγγελίζονται, 23 καὶ μακάριός ἐστιν [b] ὃς ἐὰν μὴ [c] σκανδαλισθῇ ἐν ἐμοί. 24 ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου Τί ἐξεληλύθατε εἰς τὴν ἔρημον [d] θεάσασθαι; [e] κάλαμον ὑπὸ ἀνέμου [f] σαλευόμενον; 25 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν [g] μαλακοῖς ἱματίοις [h] ἠμφιεσμένον; ἰδοὺ οἱ ἐν

[a-a] ABDE HKL SUV ΓΔΛΞ 33. 69.

p — Mark xiv. 14.
q l (reff.)
r ch. viii. 19. Acts xx. 18.
s Exod. ii. 17. ch. xii. 12. xx. 19. Dan. v. 5.
t w. ἀπό, ch. v. 15. vi. 18. viii. 2.
u — Mark iii. 10 reff.
v — (L.) ch. viii. 2 al. Acts xix. 12, &c.
w — Rom. viii. 32 al.† & constr., 2 Macc. iii. 31, 33.
x Matt. viii. 2 reff.
y Matt. x. 8 reff.
z [ch. iv. 8, from Isa. lxi. 1.
a constr., [reff.
b [ch. xviii. 17 [Mk. al.
c [reff.
d ch. xxiii. 55 reff.
e [reff.
f [ch. vi. 48. Ps. xviii. 7.
g [reff.
h Matt. vi. 30 reff.

19. om ὁ bef ιωαννης Ξ¹ 1. rec (for κυριον) ιησουν, with AD rel vulg lat-*b c f* syrr copt goth: txt BLRΞ 33 am(with fuld tol) lat-*a ff*$_2$ *g*$_1$ æth arm, κυριον αυτου 69. for αλλον, ετερον (‖ *Mt*) BLRXΞ 33 Cyr: txt AD rel Orig.

20. om ver (*homœotel*) R al fuld lat-*g*$_1$ *l*. οι ανδρες bef προς αυτον D 33 lat-*a* syr. [ειπαν, so BDLΞℵ.] for απεσταλκεν, απεστειλεν B al Cyr. for αλλον, ετερον (‖ *Mt as in ver* 19) DLXΞ 1. 33 Cyr: txt AB rel.

21. rec (for εκεινῃ) αυτῃ, with ADRΞ rel 33(sic) vulg lat-*a b f ff*$_2$ *g*$_{1.2}$ syrr goth arm: txt BLℵ 1. 69 ev-y lat-*c e q* copt Cyr Bas-sel. rec ins δε bef τῃ, with ADRΞ rel vulg lat-*e f g*$_{1.2}$ syrr goth arm: om BLX 1. 33. 69 ev-y lat-*a b c ff*$_2$ *l* copt Cyr Bas-sel for ωρα, ημερα Lℵ 69 Cyr. εθεραπευεν D-gr lat-*a b ff*$_2$ *q*. rec ins το bef βλεπειν (*it appears from the weight of MS testimony, that το of εχαρισατο was mistaken for the article, and it thus became inserted after the verb*), with (F, e sil) LUA 1. 33: om ABRΞ rel.—και τυφλους εποιει βλεπειν D.

22. rec aft αποκριθεις ins ο ιησους (‖ *Mt*), with AR rel lat-*c f q* syrr goth æth: om BDΞ vulg lat-*a b e ff*$_2$ *g*$_{1.2}$ *l* copt arm Cyr Thl. for απαγγειλατε, ειπατε D. for ειδετε και ηκουσατε, ειδον υμων οι οφθαλμοι και α ηκουσαν υμων τα ωτα D lat-*e*. om οτι (*see* ‖ *Mt*) BLXΞ 1. 69 lat-*a b c ff*$_2$ *l q* (Orig) Did Ambr. om χωλοι περιπατουσιν Ξ. ins και bef κωφοι (*from* ‖ *Mt*) BDFΓΔ¹Λ Syr æth arm-mss: om AΞ rel latt syr.

23. for εαν, αν D.

24. for προς τους οχλους, τοις οχλοις (‖ *Mt*) DEFGHVΓΔΛ copt Thl: txt ABΞ rel. περι ιωαννου bef προς τους οχλους D am lat-*a f* copt. εξηλθατε (*from* ‖ *Mt*) ABDLΞ 69: εξηλθετε K 1: txt X rel.

25. εξηλθατε (‖ *Mt*) ABDLΞ 33. 69: εξηλθετε KM 1: txt E rel. for

there holds a different place, coming after the sending out of the Twelve in ch. x.;—but neither there nor here is it marked by any definite note of time. πάντων τούτων here may extend very wide: so may τὰ ἔργα τοῦ χριστοῦ in Matt. On the common parts, see notes on Matt., where I have discussed at length the probable reason of the enquiry. 21.] This fact follows by inference from Matt. ver. 4: for they could not tell John ἃ ἔβλεπον, unless our Lord were employed in works of healing at the time. Observe that Luke, himself a physician, distinguishes between the *diseased* and the *possessed*. 22 f.] Nearly verbatim as Matt. The expression νοσοι ἐγ. does not necessarily imply that more than one such miracle had

ἱματισμῷ [k] ἐνδόξῳ καὶ [l] τρυφῇ [m] ὑπάρχοντες ἐν τοῖς [n] βασιλείοις εἰσίν. 26 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ [o] περισσότερον προφήτου. 27 οὗτός ἐστιν περὶ οὗ γέγραπται [p] Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς [q] κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. 28 λέγω ὑμῖν, μείζων ἐν [r] γεννητοῖς γυναικῶν [προφήτης] Ἰωάννου οὐδείς ἐστιν, ὁ δὲ [s] μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν. 29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι [t] ἐδικαίωσαν τὸν θεόν, [u] βαπτισθέντες τὸ [u] βάπτισμα Ἰωάννου. 30 οἱ δὲ Φαρισαῖοι καὶ οἱ [v] νομικοὶ τὴν βουλὴν τοῦ θεοῦ [w] ἠθέτησαν [x] εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. 31 τίνι οὖν [y] ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι; 32 ὅμοιοί εἰσιν παιδίοις τοῖς ἐν [z] ἀγορᾷ καθημένοις, καὶ [a] προσφωνοῦσιν ἀλλήλοις λέγοντες [b] Ηὐλήσαμεν ὑμῖν, καὶ οὐκ [c] ὠρχήσασθε· [c] ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ

1 ch. ix. 29. John xix. 24, from Ps. xxi. 18. Acts xx. 33. 1 Tim. ii. 9 only.
k — here (ch. xlii. 17. 1 Cor. iv. 10. Eph. v. 27) only. see Isa. xxii. 17.
l 2 Pet. ii. 13 only. Gen. xlix. 20. Prov. xix. 10.
m — ch. xvi. 23. Phil. ii. 6.
n — here (1 Pet. ii. 9) only. Esth. ii. 13.
o ‖ reff.
p Mal. iii. 1.
q Mark i. 2 reff. Num. xxi. 27.
r ‖ only. Job xiv. 1.
s ‖ reff.
t — Matt. xi. 19. 1 Tim. iii. 16. Ps. l. 4.
u Acts xix. 4.
v — Luke (ch. x. 25 al.) only, exc. Matt. xxii. 35. Tit. iii. (9) 13 †.
w — ch. x. 16 reff.
x 2 Cor. xi. 10.
y Matt. vii. 24 reff.
z ‖ Matt. xx. 3. xxiii. 7 al. Cant. iii. 2.
a ‖ reff.
b ‖. 1 Cor. xiv. 7 only †. (-λητής, Matt. ix. 23.)
c ‖ (reff.)

ὑπαρχοντες, διαγοντες DK Clem. (*agent* D-lat.)

26. εξηλθατε (‖ *Mt*) BDLΞ 69 : εξηλθετε 1 : txt A rel. at end ins οτι ουδεις εστιν μειζων εν γεννητοις γυναικων προφητης ιωαννου του βαπτιστου D, omg these words in ver 28 ; lat-*a* has them in both vv.

27. rec aft ιδου ins εγω (*from* ‖ *Mt*), with A rel syrr goth æth Orig : om BDLΞ 1 latt copt arm Mcion Orig-ms. om προ προσωπου σου Ξ.—om σου D-gr 57 Tert. om εμπροσθεν σου (*Mk* i. 3) D 122[1] lat-*a l* Mcion-t.

28. rec aft λεγω ins γαρ, with A rel vulg lat-*f* g_1 *q* syr goth ; δε D 69 lat-*a b c e ff*$_2$ g_1 *l* : pref αμην LX syr-jer arm (*all corrns*) : om BΞ 33 ev-y Syr copt. aft υμιν ins οτι D lat-*c e*. om προφητης (*see* ‖ *Mt*) BKLMXΞΝ 1. 33 lat-*a b c e ff*$_2$ *l* syr-marg syr-jer copt æth Orig$_3$ Thl Euthym : ins A (D ver 26) rel vulg lat-*f* $g_{1,2}$ *q* syrr goth Clem Mcion-t.—om (but see ver 26) μειζων to ουδεις εστιν D. rec aft ιωαννου adds του βαπτιστου (*from* ‖ *Mt*), with A (D ver 26) rel latt syrr goth æth Orig$_2$ Ambr Quæst : om BLΞΝ 1 Syr-ms syr-jer copt arm Orig$_1$. for ὁ δε, οτι ὁ D. aft μικροτερος ins αυτου D.

29. εδικαιωσαι D[1].

30. om εις εαυτους D 60. 243 æth.

31. rec at beg ins ειπε δε ο κυριος (*used to signify that the preceding ver is not part of the discourse, and to resume it here*), with M-marg evv lat-*f* g_1 ; ουκετι εκεινος ελεγεν αλλα τοις μαθηταις Ξ : om ABD rel am(with fuld em forj gat harl ing jac mm mt per tol) syrr copt goth æth arm Thl Euthym Bede.

32. ins τοις bef παιδιοις D[1]. ins τη bef αγορα D. rec (for λεγοντες) και λεγουσιν (*see* ‖ *Mt*), with AP rel vulg lat-*f* g_1 syrr : *a* λεγει BΝ 1 : οι λεγουσιν A 262 : λεγοντα Ξ 157 : txt D-gr L 69 lat-*a b e ff*$_2$ *l q* copt. (*The variations have all been corrections of the harsh construction.*) om 2nd υμιν (*see* ‖ *Mt*) B(Mai) DLΞ ev-y[1] vulg lat-*c e* $g_{1,2}$ *l* copt arm Ambr Aug : ins AP rel lat-*a b f ff*$_2$ syrr goth æth.

taken place : the plural is generic.

24—26.] See Matt.

29, 30.] It has been imagined that these words are a continuation of our Lord's discourse, (Grot., De Wette, Meyer, Dr. Wordsworth,) but surely they would thus be most unnatural. They are evidently a parenthetical insertion of the Evangelist, expressive not of what had taken place during John's baptism, but of the present effect of our Lord's discourse on the then assembled multitude. Their whole diction and form is *historical*, not belonging to discourse. Besides, if ἀκούσας were meant to signify '*when they heard him*' (John), then βαπτισθ. should be βαπτιζόμενοι.

ἐκλαύσατε. 33 ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε [c] ἔσθων ἄρτον μήτε [c] πίνων οἶνον, καὶ λέγετε [c] Δαιμόνιον [c] ἔχει· 34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου [c] ἐσθίων καὶ πίνων, καὶ λέγετε Ἰδοὺ ἄνθρωπος [d] φάγος καὶ [e] οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. 35 καὶ [f] ἐδικαιώθη ἡ σοφία [g] ἀπὸ πάντων τῶν τέκνων αὐτῆς.

36 [h] Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου [i] κατεκλίθη. 37 καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρ-

Φαρισαίου ℵ. ἁμαρτωλος...

[c] only †.
[d] cf. Prov. xxiii. 20 only.
[e] ver. 20 ref.
[f] cf. Mark viii. 31. 1 Cor. i. 30. 2 Cor. vii. 13. Jam. i. 13. Rev. xii. 6. Isa. xlv. 26.
[g] w. ἔρχ., Mark vii. 26. ch. xvi. 27. John iv. 47. xvii. 15. 2 John 5.
[h] ch. ix. 14. xiv. 8. xxiv. 30 only. 1 Kings xvi. 11. Judith xii. 16.

33. [syr-cu contains Lu. vii. 33—xv. 21.] for 1st μητε, μη Bℵ. rec αρτον bef εσθιων and οινον bef πινων, with AP rel syr goth: txt BLℵ vulg lat-*f* $g_{1.2}$ Syr copt arm.—om αρτον and οινον (|| *Mt*) D 1. 69 lat-*a b c e ff*$_2$ *l q* æth Orig. rec εσθων, with APℵ rel: txt BD.

34. rec τελωνων bef φιλος (|| *Mt*), with HX [Clem]: txt ABDPℵ rel vulg lat-*a c e f ff*$_2$ $g_{1.2}$ (syrr copt goth ?) Thl Aug.

35. rec των τεκνων αυτης bef παντων, with APℵ rel syr copt goth: om παντων D F(Wtst) LMX 1 syr-cu arm Iren-lat Ambr: txt B 69 latt Syr Ambr. (παντων *being omd as in* || *Mt, was restored in the wrong place.*)

36. ηρωτησεν D lat-*a b c e f ff*$_2$ g_1 Amphil. αυτον bef τις D 1 latt: των φ. bef αυτ. 33. rec (for τον οικον) την οικιαν (*more usual in the gospels*), with AP rel: txt BDLℵ 1. 33. 69 Mcion-e Amphil. rec ανεκλιθη, with AP rel Amphil: txt BDLXℵ 1. 33 Mcion-e.

37. rec εν τη πολει bef ητις ην, with AP rel lat-*a b e q* syr goth Amphil: om ητις ℵ1.

31—35.] See on Matt. vv. 16—19.

36—50.] ANOINTING OF JESUS' FEET BY A PENITENT WOMAN. Peculiar to Luke. It is hardly possible to imagine that this history can relate to the same incident as that detailed Matt. xxvi. 6; Mark xiv. 3; John xii. 3: although such an opinion has been entertained from the earliest times. Origen on Matt. xxvi. 6 ff. vol. iii. p. 892, mentions and controverts it. It has been held in modern times by Grotius, Schleiermacher, Ewald, and Hug: and recently by Bleek. But the *only particular common to the two* (unless indeed we account the *name of the host* to be such, which is hardly worth recounting), is *the anointing itself*; and *even that is not strictly the same.* The *character of the woman*,—the *description of the host*,—the *sayings uttered*,—the *time*,—all are different. And if the probability of this occurring twice is to be questioned, we may fairly say, that an action of this kind, which had been once commended by our Lord, was *very likely to have been repeated*, and especially at such a time as 'six days before the last Passover,' and by one anointing Him for His burial. I may add, that there is not the least reason for supposing the woman in this incident to have been Mary Magdalene. The introduction of her *as a new person* so soon after (ch. viii. 2), and what is there stated of her, make the notion exceedingly improbable. **36.**] The exact time and place are indeterminate—the occasion of Luke's inserting the history here may have been the φίλος τελωνῶν κ. ἁμαρτωλῶν in ver. 34. Wieseler places it *at Nain*, which certainly is the last πόλις that has been named: but it is more natural to suppose τῇ πόλει to refer only to τῇ οἰκίᾳ before—the city where the house was. Meyer thinks that the definite article points out Capernaum. The position of the words ἐν τ. πόλει in the amended text requires a different rendering from 'a woman in the city which was a sinner.' We must either render, 'which was a sinner in the city,' i. e. known as such in the place by public repute,—carrying on a sinful occupation in the place,—or (2) regard ἦν. ἦν ἐν τ. πόλ. as parenthetic, 'a woman which was in the city, a sinner.' The latter seems preferable. ἁμαρτωλός, in the sense usually understood—*a prostitute*: but, by the context, *penitent*. ἦν is not however to be taken as a pluperfect. She *was*, even up to this time (see ver. 39), a prostitute (compare Augustine, Serm. xcix. "Accessit ad Dominum immunda, ut rediret munda:" which cannot, as Wordsw., be explained away by what follows, "accessit confessa, ut rediret professa." The latter was a matter of course, otherwise she would not

k = ch. xxiii. 7. Acts xxii. 29. xxviii. 1. Esth. iii. 5.
l = Mark ii. 15 reff.
m = here only. (Matt. xxv. 27 al.) Esdr. ix. 39, 40.
n Matt. xxvi. 7 ‖ Mk. only. 4 Kings xxi. 18 only.
o Matt. xxvi. 7 reff.
p ch. viii. 35. Acts xxii. 3.
q = ver. 44. Rev. xi. 6. (Matt. v. 45 reff.) Ps. vi. 6.
r ver. 44. John xi. 2. xii. 3. xiii. b only †. Sir. xii. 11. Ep. Jer. 13, 24 only.
s ver. 45. ch. xv. 20. Matt. xxvi. 49 ‖ Mk. Acts xx. 37. Esth i. 9, 14. t Matt. vi. 17 reff. u = Matt. xxii. 3, 9 reff. v Matt. iii. 9 reff.
w Matt. viii. 37 reff.† x = Acts xxiii. 17, 18, 19. xxv. 26. xxviii. 19.

τωλὸς καὶ [k] ἐπιγνοῦσα ὅτι [l] κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, [m] κομίσασα [n] ἀλάβαστρον [o] μύρου [38] καὶ στᾶσα ὀπίσω [p] παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν ἤρξατο [q] βρέχειν τοὺς πόδας αὐτοῦ, καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς [r] ἐξέμασσεν, καὶ [s] κατεφίλει τοὺς πόδας αὐτοῦ καὶ [t] ἤλειφεν τῷ [o] μύρῳ. [39] ἰδὼν δὲ ὁ Φαρισαῖος ὁ [u] καλέσας αὐτὸν εἶπεν [v] ἐν ἑαυτῷ λέγων Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ [w] ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν. [40] καὶ ἀποκριθεὶς [x] ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν Σίμων, [x] ἔχω σοί τι εἰπεῖν.

ην D æth: txt BLΞℵ vulg lat-*c f ff*$_2$ *l* (Syr syr-cu) copt arm Ambr. rec om και bef επιγ., with DLΞ rel latt syr-cu æth arm: ins ABFMPSVXΔ 69 syrr copt goth Antch. for επιγν., γνουσα D. rec ανακειται (*cf* ανεκλιθη *ver* 36), with P rel: txt AB (D) LXΔΞ 33 Tit-bostr Antch.—(aft φαρισαιου D lat-*c e*.) μυρου bef αλαβαστρον D.

38. rec παρα τους ποδας αυτου bef οπισω, with AP rel syr goth: txt BDLXΔ 1. 33 latt Syr syr-cu copt æth arm Orig-lat (Mcion-e) Antch Ambr. for αυτου, του ιησου AK. rec ηρξατο βρεχειν τους ποδας αυτου bef τοις δακρυσιν, with AP rel syr copt goth æth Amphil: txt BDL 33 latt syr-cu arm Orig-lat.—for ηρξατο βρεχειν, εβρεξε D. εξεμαξεν (*as in ver* 44 *and John* xii. 3) ADLX 33 copt: txt BP rel latt syrr syr-cu Orig-lat, εξεμασσεν E^{1}H^{1}Δ 69.

39. for ο καλεσας αυτον, παρ' ω κατεκειτο D lat-*e*. om λεγων DX 69 lat-*e* syr-txt arm Orig-lat Amphil Aug$_3$. ins ο bef προφητης B(Mai) Ξ: om ADP rel. for ητις απτεται, η απτομενη D Orig.

40. ειπεν bef ο ιησ. Ξ. ειπον D. rec φησι bef διδασκαλε ειπε, with P rel Amphil; so, but for φησι, εφη AD copt æth: txt B I$_e$ LΞ 1.

have come at all)—and this was the first manifestation of her penitence. "Quid mirum, tales ad Christum confugisse, cum et ad Johannis baptismum venerint?" Matt. xxi. 32 (Grotius). It is possible, that the woman may have just heard the closing words of the discourse concerning John, Matt. xi. 28—30; but I would not press this, on account of the obvious want of sequence in this part of our Gospel. The behaviour of the woman certainly implies that she had heard our Lord, and been awakened by His teaching.

ἀλάβ. μ.: for the word, &c., see on Matt. xxvi. 7. Our Lord would, after the ordinary custom of persons at table, be reclining on a couch, on the left side, turned towards the table, and His feet would be behind Him. She seems to have embraced His feet (see Matt. xxviii. 9), as it was also the Jews' custom to do by way of honour and affection to their Rabbis (see Wetstein on this passage), and kissed them, and in doing so to have shed abundant tears, which, falling on them, she wiped off with her hair. It does not appear that this latter was an *intentional* part of her honouring our Lord: had it been, there would hardly have been an article before δάκρυσιν. As it stands, τοῖς δάκρυσιν is the tears, implied in κλαίουσα,—the tears which she shed,—not '*her tears*,' which would be δάκρυσιν only. The *ointment* here has a peculiar interest, as being the offering by a penitent of that which had been an accessory in her unhallowed work of sin. 39. εἶπ. ἐν ἑαυ. λέγων] This phraseology is perhaps a mark of translation from the Hebrew. The Pharisee *assumes* that our Lord did not know who, or of what sort, this woman was, and thence doubts His being a prophet (see ver. 16);—the possibility of His *knowing this and permitting it*, never so much as occurs to him. It was the *touching* by an unclean person, which constituted the defilement. This is all that the Pharisee fixes on: his *offence* is merely technical and ceremonial. 40.] ἀποκριθείς—perhaps to the disgust manifested in the Pharisee's countenance; for that must have been the ground on which the nar-

ὁ δὲ Διδάσκαλε, εἰπέ φησιν. 41 Δύο [y] χρεοφειλέται ἦσαν [a] δανειστῇ τινι· ὁ εἷς [a] ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. 42 μὴ [b] ἐχόντων αὐτῶν [c] ἀποδοῦναι ἀμφοτέροις [d] ἐχαρίσατο. [e] τίς οὖν αὐτῶν, εἰπέ, πλεῖον

y ch. xvi. 5 only. Job xxxi. 37. Prov. xxix. 13 only.
z here only. 4 Kings iv. 1 al. (see ch. vi. 34, 35 reff.)

a — Matt. xviii. 28. Deut. xv. 2. 10. xii. 13. Col. ii. 13 L.P.† (Shr. xii. 3 al.)
b — Matt. xviii. 25 reff.
c Matt. v. 26 reff.
e — Matt. xxiii. 17, 19 reff.
d — 2 Cor. ii.

41. at beg, ins ο δε ειπεν D syr-marg, and simly X lat-*b c* syrr syr-cu copt. [χρεοφειλεται so A B(sic: see table at end of prolegomena) D I_e L(as corrd by origl scribe) Ξ &c.] ins δηναρια bef πεντηκοντα D 69 lat-*a c* Syr syr-cu.

42. rec aft εχοντων ins δε, with A I_e rel lat-*b f* g_1 *q* syr copt goth æth arm (*et* insd in lat-*e* Syr syr-cu): om BDLPΞ vulg lat-*a* ff_2 g_1 *l* Orig-lat Amphil Aug. om 2nd αυτων D I_e 69 latt æth arm Ambr Aug: ins ABPΞ rel lat-*e f* Orig-lat. om ειπε (*more likely to be dropped out than inserted*, cf the mistake in A) BDLΞ 1 latt Syr syr-cu copt æth Aug: for ειπε, ειπι A: txt I_e P rel syr goth.

rative relates ver. 39. We must not however forget that in similar cases ἰδὼν ὁ Ἰησ. τὰς ἐνθυμήσεις αὐτῶν is inserted (Matt. ix. 4), and doubtless might also have been here. There is an *inner personal appeal* in the words addressing the Pharisee. The calling by name—the especial ἔχω σοί τι εἰπεῖν, refer to the *inner thoughts of the heart*, and at once bring the answer διδάσ., εἰπέ, so different from οὗτος εἰ ἦν προφήτης. 41.] We must remember that our Lord is here setting forth the matter *primarily* with reference to Simon's subjective view of himself, and therefore not strictly as regards the actual comparative sinfulness of these two before God. Though however not to be pressed, *the case may have been so*: and, I am inclined to think, *was so*. The clear light of truth in which every word of His was spoken, will hardly allow us to suppose that such an admission would have been made to the Pharisee, if it had not really been so in fact. But see more below. δύο χρ.] The *debtors* are the prominent persons in the parable—the creditor is necessary indeed to it, but is *in the background*. And this remark is important—for on bearing it carefully in mind the right understanding of the parable depends. The Lord speaks *from the position of the debtors*, and applies to their case the considerations of ordinary gratitude and justice. And in doing so it is to be noticed, that he makes an assumption for the purpose of the parable:—*that sin = the sense of sin*, just as a debt is *felt* to the amount of the debt. The disorganization of our moral nature, the deadly sedative effect of sin in lulling the conscience, which renders the greatest sinner the least ready for penitence, *does not here come into consideration*; the examples being two persons, both *aware of their debt*. This assumption itself is *absolutely necessary for the parable*: for if forgiveness is to awaken love in proportion to the magnitude of that which is forgiven, *sin* in such a connexion must be the *subjective debt* which is *felt* to exist, not the objective one, the magnitude of which *we* never can know, but God only: see on ver. 47 below. πεντακόσια . . . πεντήκοντα—a very different ratio from the ten thousand talents and the hundred pence in Matt. xviii. 21—35, because there it is intended to shew us how insignificant our sins towards one another are in comparison with the offence of us all before God. 42. μὴ ἐχόντων . . . . ἐχαρίσατο] What depth of meaning there is in these words, if we reflect WHO said them, and by what means this forgiveness was to be wrought! Observe that the μὴ ἐχ. is pregnant with more than at first appears:—*how* is this incapacity discovered to the creditor in the parable? how, but *by themselves*? Here then is the *sense* and *confession* of sin; not a bare objective fact, followed by a decree of forgiveness: but the incapacity is an *avowed* one, the forgiveness is a *personal* one,—ἀμφοτέροις. τίς οὖν . . .] The difficulty usually found in this question and its answer is not wholly removed by the subjective nature of the parable. For the sense of sin, if wholesome and rational, must bear a proportion, as indeed in this case it did, to the actual sins committed: and then we seem to come to the false conclusion, 'The more sin, the more love: let us then sin, that we may love the more.' And I believe this difficulty is to be removed by more accurately considering *what the love is*, which is here spoken of. It is an unquestionable fact, that the *deepest penitents* are, in *one kind* of love for Him

ἀγαπήσει αὐτόν; 43 ἀποκριθεὶς ὁ Σίμων εἶπεν [f] Ὑπολαμ- ABDEF GHI, K LMPSU VΓΔΔ Σ 1. 33. 69.
βάνω ὅτι ᾧ [g] τὸ [g] πλεῖον [d] ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ
[h] Ὀρθῶς ἔκρινας. 44 καὶ στραφεὶς πρὸς τὴν γυναῖκα
τῷ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν
σου εἰς τὴν οἰκίαν, ὕδωρ μοι [i] ἐπὶ πόδας οὐκ ἔδωκας·
αὕτη δὲ τοῖς δάκρυσιν [j] ἔβρεξέν μου τοὺς πόδας καὶ ταῖς
θριξὶν αὐτῆς [j] ἐξέμαξεν. 45 [k] φίλημά μοι οὐκ ἔδωκας·
αὕτη δὲ [l] ἀφ' ἧς εἰσῆλθον οὐ [m] διέλιπεν [n] καταφιλοῦσά μου
τοὺς πόδας. 46 [o] ἐλαίῳ τὴν κεφαλήν μου οὐκ [op] ἤλειψας·
αὕτη δὲ [q] μύρῳ [p] ἤλειψεν τοὺς πόδας μου. 47 οὗ [r] χάριν,

f — Acts (l. 9) ii. 15. (ch. x. 30. 2 John 8) only. Job xxv. 3.
g Acts xix. 32. xxvii. 12. 1 Cor. ix. 19. x. 5 al. Exod. xxiii. 2 var.
h Mark vii. 36 reff. Gen. xl. 16.
i see Mark xv. 24 | J. Heb. xii. 10.
j ver. 38 (reff.).
k ch. xxii. 48. Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14 only. Prov. xxvii. 6. Cant. i. 2 only.
l absol., — 2 Pet. iii. 4 only. 1 Macc. i. 11. see Acts xxiv. 11.
m here only. and constr., Jer. xvii. 8 al.
n ver. 38 reff.
o Mark vi. 13. James v. 14. 2 Kings iv. 2. xxxvii. 5 al.
p Matt. vi. 17 reff.
q vv. 37, 38.
r Gal. iii. 19 al. 3 Kings xiv. 16 P. Sir.

rec αυτον bef αγαπησει, with A I_e P rel tol lat-*f* goth: αυτον πλεον αγαπησει D al latt Ambr Aug: om αυτον Δ (not Γ, Treg): txt BFLXΞ 33.

43. rec aft αποκριθεις ins δε, with AL[1]P rel lat-*a f q* syr goth Amphil, and aft ο I_e 1 arm: txt BDL[2]Ξ vulg lat-*b c e ff*$_2$ $g_{1.2}$ *l* Syr copt.—om ο BLΓΞ. for πλειον, πλεον D.

44. for τω σιμωνι εφη, ειπεν τω σιμωνι D latt. ins και bef υδωρ D 157. rec (for μοι επι ποδας) επι τους ποδας μου, with A I_e[2] P rel vulg lat-*b c f g*$_2$ Amphil; ποδας μου I_e[1]: μου επι τους ποδας LΞ copt: μοι επι τους ποδας X: επι ποδας μου D lat-*a ff*$_2$ g_1 *q*: μοι επι ποδ. μου goth: txt B 33. (*The construction was perhaps gradually changed to suit the next clause.*) rec aft θριξιν ins της κεφαλης (*from ver* 38), with E rel syr-cu: om ABD I_e KLPXΞ 1 latt syrr copt goth æth arm Ambr Aug.

45. εισηλθεν L[1] 69 ev-y vulg lat-*a e ff*$_2$ $g_{1.2}$ copt Amphil Aug Vict-tun. διελιπεν AEG I_e KLMXΔΛΞ 33. 69. τους ποδας bef μου P al.

46. rec μου bef τους ποδας (*from last ver, as appears by the* MS *authority*), with KM S(e sil) XΔΛ: om μου D I_e lat-*a b c e ff*$_2$ *l q* arm Aug$_1$: txt ABPΞ rel vulg lat-*f*.—τους ποδας μου bef ηλειψειν LΞ Syr.

who has forgiven them, the most devoted; —in that, namely, which consists in personal sacrifice, and proofs of earnest attachment to the blessed Saviour and His cause on earth. But it is no less an unquestionable fact, that *this love* is not the highest form of the spiritual life; that such persons are, by their very course of sin, incapacitated from entering into the length, breadth, and height, and being filled with all the fulness of Christ; that their views are generally narrow, their aims one-sided:—that though ἀγάπη be the greatest of the Christian graces, there are various kinds of it; and though the love of the reclaimed profligate may be and is intense of its kind, (and how touching and beautiful its manifestations are, as here!) yet *that kind* is not so high nor complete as the sacrifice of the *whole life*,—the bud, blossom, and fruit,—to His service to whom we were in baptism dedicated. For even on the ground of the parable itself, in that life there is a continually freshened sense of the need, and the assurance, of pardon, ever awaking devoted and earnest love. In the ὑπολαμβάνω of Simon, we have, understood, "that is, if they feel as they ought."

44—46.] It would not appear that Simon had been deficient in the ordinary courtesies paid by a host to his guests—for these, though marks of honour *sometimes* paid, were not (even the washing of the feet, except when coming from a journey) *invariably* paid to guests: —but that he had taken no *particular pains* to shew affection or reverence for his Guest. Respecting water for the feet, see Gen. xviii. 4; Judg. xix. 21. Observe the contrasts here:—ὕδωρ,—δάκρυσιν ('fudit lacrymas, sanguinem cordis,' Aug. Serm. xcix. (xxiii.) 1),—φίλημα οὐκ ἔδωκας. (on the *face*),—καταφιλοῦσα τοὺς πόδας:—ἐλαίῳ τὴν κεφ.,—μύρῳ (which was more precious) τοὺς πόδας. ἀφ' ἧς εἰσῆλθ.] These words will explain one difficulty in the circumstances of the anointing: how such a woman came into the guest-chamber of such a Pharisee. She

λέγω σοι, [s] ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ. ᾧ δὲ ὀλίγον [s] ἀφίεται, ὀλίγον ἀγαπᾷ. 48 εἶπεν δὲ αὐτῇ [s] Ἀφέωνταί σου αἱ ἁμαρτίαι. 49 καὶ [t] ἤρξαντο οἱ [t] συνανακείμενοι λέγειν [u] ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας [s] ἀφίησιν; 50 εἶπεν δὲ πρὸς [v] τὴν γυναῖκα Ἡ πίστις σου σέσωκέν σε, [v] πορεύου [v] εἰς εἰρήνην.

VIII. 1 [w] Καὶ ἐγένετο [x] ἐν τῷ [y] καθεξῆς, [w] καὶ αὐτὸς

...δε ολιγου a K.

...σαν- τοτε L... ABDEF GHKL MPSUV ΧΓΔΑ 1. 33. 69.

[s] Matt. ix. 2 ref. Ps. xxiv. 18.

[t] Matt. xiv. 9 ref.

[u] ver. 39. Mark iii. 9 ref.

[v] ch. viii. 48 only. 1 Kings xx. 42. see Mark v. 34.

[w] ch. ii. 21 ref.

[x] here only.

see ch. vii. 11 ref.

[y] ch. i. 3 ref.

47. aft οὐ χαριν ins δε D-gr. for αι αμαρτιαι αυτης αι πολλαι, αυτη πολλα D lat-ff, l: αυτη αι αμαρτιαι αυτης P, αυτη αι αμαρτιαι vulg lat-a c: αυτης αι αμ. AF'K. om οτι ηγ. το αγαπα D lat-e. for ω, ο Ξ. aft αφιεται ins και B.

48. for σου, σοι P al vulg lat-b o.

49. εστιν bef ουτος DP 1. 69 latt copt.

50. εν ιρηνη in pace D latt.

CHAP. VIII. 1. for καθεξης, ιξης A. for συν αυτω, μετ' αυτου D.

appears by them to have entered *simultaneously with our Lord and His disciples*. Nor do vv. 36, 37 at all preclude this idea:—ἐπιγνοῦσα ὅτι κατάκειται may mean, 'having knowledge that He was going to dine,' &c. If she came in His train, the Pharisee would not exclude her, as He was accustomed to gather such to hear Him: it was the *touching* at which he wondered. 47.] This verse has been found very difficult to fit into the lesson conveyed by the Parable. But I think there need be little difficulty, if we regard it thus. Simon had been offended at the uncleanness of the woman who touched our Lord. He, having given the Pharisee the instruction contained in the parable, and having drawn the contrast between the woman's conduct and his, now assures him, 'Wherefore, seeing this is so, I say unto thee, she is no longer unclean—her many sins are forgiven: *for* (thou seest that) *she loved much*: her conduct towards Me shews that love, which is a token that her sins are forgiven.' Thus the ὅτι is not the causative particle, '*because* she loved much;' but, as rightly rendered in E. V., *for she loved much*: '*for she has shewn that love, of which thou mayest conclude, from what thou hast heard, that it is the effect of a sense of forgiveness*.' Thus Bengel, 'Remissio peccatorum, Simoni non cogitata, probatur *a fructu*, ver. 42, qui est evidens et in oculos incurrit, quum illa sit occulta;'—and Calov., 'probabat Christus *a posteriori*.' But there is a deeper consideration in this solution, which the words of the Lord in ver. 48 bring before us. The *sense* of forgiveness of *sin* is not altogether correspondent to the sense of forgiveness of *a debt*. The latter must be altogether past, and a fact to be looked back on, to awaken gratitude: the former, by no means so. The *expectation*, the *desire*, and *hope* of forgiveness, the πίστις of ver. 50, awoke this love; just as in our Christian life, the love daily awakened by a sense of forgiveness, yet is gathered under and summed up in a general faith and expectation, that 'in that day' all will be found to have been forgiven. The ἄφεσις τῶν ἁμαρτιῶν, into which we have been baptized, and in which we live, yet waits for that great ἀφέωνταί σου αἱ ἁμαρτίαι, which He will then pronounce.

The aorist ἠγάπησεν is in apposition with the aorists throughout vv. 44—46, as referring to the same facts.

Remark that the assertion regarding Simon is not αἱ ὀλίγαι ἀφέωνται, but ὀλίγον ἀφίεται; stamping the subjective character of the part relating to him:—he *felt*, or *cared about*, *but little forgiveness*, and his little love shewed this to be so: on the whole, see Bleek's note.

49.] This appears to have been said, not in an hostile, but a reverential spirit. Perhaps the καί alludes to the miracles wrought in the presence of John's messengers. 50.] See on ver. 47. The woman's faith embraced as her own, and awoke her deepest love on account of, that forgiveness, which the Lord now first formally pronounced. εἰς εἰρήνην, לְשָׁלוֹם 1 Sam. i. 17; not only 'in peace,' but implying the state of mind *to* which she might now look forward.

CHAP. VIII. 1—3.] JESUS MAKES A CIRCUIT TEACHING AND HEALING, WITH

[a] διώδευεν [a] κατὰ πόλιν καὶ κώμην κηρύσσων καὶ [b] εὐαγ-
γελιζόμενος τὴν [b] βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν
αὐτῷ, 2 καὶ γυναῖκές τινες αἳ ἦσαν [c] τεθεραπευμέναι [c] ἀπὸ
πνευμάτων [d] πονηρῶν καὶ [e] ἀσθενειῶν, Μαρία ἡ καλου-
μένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, 3 καὶ —σαν P.
Ἰωάννα γυνὴ Χουζᾶ [f] ἐπιτρόπου Ἡρῴδου, καὶ Σουσάννα,
καὶ ἕτεραι πολλαί, [g] αἵτινες [h] διηκόνουν αὐτοῖς ἐκ τῶν
[i] ὑπαρχόντων αὐταῖς.

4 [j] Συνιόντος δὲ ὄχλου [k] πολλοῦ καὶ τῶν [l] κατὰ
πόλιν [m] ἐπιπορευομένων πρὸς αὐτὸν εἶπεν [n] διὰ παρα- א ειπεν
βολῆς· 5 Ἐξῆλθεν [o] ὁ σπείρων [p] τοῦ σπεῖραι τὸν [q] σπόρον B στορ-
αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτόν, [r] ὃ μὲν ἔπεσεν παρὰ
τὴν ὁδόν, καὶ [s] κατεπατήθη, καὶ τὰ [t] πετεινὰ τοῦ οὐρα-
νοῦ [u] κατέφαγεν αὐτό. 6 καὶ ἕτερον [v] κατέπεσεν ἐπὶ τὴν —σεν P.
πέτραν, καὶ [w] φυὲν [x] ἐξηράνθη διὰ τὸ μὴ ἔχειν [y] ἰκμάδα. ADEG HKLM RSUVX ΓΔΛΞ 1. 13. 69.
7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν [z] ἀκανθῶν, καὶ [a] συμφυέ-
σαι αἱ [z] ἄκανθαι [b] ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον ἔπεσεν εἰς

a Acts xvii. 1 only. Gen. xliii. 17.
a Acts xiv. 22. xv. 21. xx. 23 al. fr.
b ch. iv. 43. xvi. 16. (Acts viii. 12.)
c ch. v. 15. vi. 18. vii. 21.
d — ch. vii. 21 reff.
e — ch. v. 15 reff.
f — Matt. xx. 3 (Gal. iv. 2) only †. 2 Macc. xi. 1. xiii. 2. xiv. 2 only.
g — Matt. vii. 15 reff. Deut. v. 26.
h — Matt. xx. 28 reff.
i w. dat., ch. xii. 15. Acts iv. 32 only. Gen. xxxi. 18 var. Job xx. 19 var. (gen., Matt. xix. 21.)
j here only †.
k Matt. xiv. 14. xx. 29 al.
l ver. 1 reff.
m here only. Lev. xxvi. 33. Ezek. xxxix. 14. 2 Macc. ii. 23 only.
n — Acts xviii. 9.
o ‖ Mt. reff.
p ‖ Mt. al. Ps. cxliv. 7, 8.
q ver. 11. Mark iv. 26, 27. 2 Cor. ix. 10 only. Lev. xxvi. 5.
r see ‖ Mt. reff.
s Matt. v. 13 reff.
t ‖ Deut. xiv. 19, 20.
u ‖ Mt. reff.
v Acts xxvi. 14. xxviii. 6 only. Neh. viii. 11.
w here bis & Heb. xii. 15 (but instr.) only. Prov. xxvi. 9.
x Matt. xxi. 19, 20.
y here only. Job xxvi. 14. Jer. xvii. 8 only. Rom. vi. 5.)
z Matt. vii. 6 reff. Isa. v. 6.
a here only †. Wisd. xiii. 18 only. (-φυτος, b ‖ Mt. ver. 22 only †. Tobit iii. 8 only.

2. [μαριαμ ALP 1. 33 Syr.] επτα bef δαιμονια D vulg(ed and some mss). for επτα, πολλα H(sic): om F.

3. aft αιτινες ins και D lat-a c Mcion-t. rec (for αυτοις) αυτω (*see Mt* xxvii. 55; *Mk* xv. 41), with ALMX 1. 33 fuld(with ing per) lat-a *b* g_2 *l* syr-txt copt æth arm Mcion-t: txt BD rel am(with em forj gat jac san) lat-c *e f* ff_2 g_1 Syr syr-cu syr-marg goth Aug. rec (for εκ) απο, with X rel: txt A B(sic: see table) DKL 1. 69 Orig.

4. συνελθοντος D 69. ins την bef πολιν D-gr. for δια παραβολης, παραβολην τοιαυτην προς αυτους D 39 lat-*b e q* æth.

5. om 1st του (*see* ‖ *Mk*) DK. εαυτου AMSVΓΔ. om αυτον D. for ο, α, and for αυτο, αυτα (‖ *Mt*) B. for επι, παρα B(Treg expr). om του ουρανου (‖ *Mt, cf* ‖ *Mk*) D lat-a *b e* ff_2 *l q* Syr syr-cu.

6. for ετερον, αλλο (‖ *Mk*) D. (So also in vv 7, 8.) rec επεσεν (*from* ‖ *Mt Mk*), with AD rel: txt BLRΞ. for επι, παρα Ξ al. om την B(Mai).

7. for εν μεσω, μεσον D: μεσω 69: εμμεσω ALPΞ.

8. rec (for εις) επι (*from* ‖ *Mt, as the weight of MSS shews*), with D al lat-a c

HIS TWELVE DISCIPLES, AND MINISTERING WOMEN. Peculiar to Luke. A general notice of our Lord's travelling and teaching in Galilee, and of the women, introduced again in ch. xxiii. 55; xxiv. 10, who ministered to Him. 2.] δαιμόν. ἑπτά: see ver. 30. 3.] Prof. Blunt has observed in his Coincidences, that we find a reason here why Herod should say to his *servants* (Matt. xiv. 2), 'This is John the Baptist,' &c., viz.—because his *steward's wife* was a disciple of Jesus, and so there would be frequent mention of Him among the servants in Herod's court. This is Herod Antipas. Johanna is mentioned again ch. xxiv. 10, and again in company with Mary Magdalene and others. Susanna is not again mentioned.

διηκ., providing food, and giving other necessary attentions.

4—15.] PARABLE OF THE SOWER. Matt. xiii. 1—8, 18—23. Mark iv. 1—20. For the parable and its explanation, see notes on Matt., where I have also noticed the varieties of expression here and in Mark. On the relation of the three accounts to one another, see notes on Mark. Our Lord had retired to Capernaum,—and

τὴν γῆν τὴν ἀγαθήν, καὶ [w] φυὲν [c] ἐποίησεν [e] καρπὸν [d] ἑκατονταπλασίονα. ταῦτα λέγων [e] ἐφώνει Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. 9 [f] ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ [λέγοντες] [g] Τίς [h] εἴη ἡ παραβολὴ αὕτη; 10 ὁ δὲ εἶπεν Ὑμῖν [i] δέδοται [i] γνῶναι τὰ [i] μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν. 11 [h] ἔστιν δὲ [k] αὕτη ἡ παραβολή. ὁ [l] σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. 12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες, [m] εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέτρας, οἳ ὅταν ἀκούσωσιν [n] μετὰ χαρᾶς [o] δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ [p] πρὸς [p] καιρὸν πιστεύουσιν, καὶ ἐν [q] καιρῷ [r] πειρασμοῦ [s] ἀφίστανται. 14 τὸ δὲ εἰς τὰς [t] ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ [u] μεριμνῶν καὶ πλούτου καὶ [v] ἡδονῶν τοῦ [w] βίου πορευόμενοι [x] συμπνίγονται καὶ οὐ [y] τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ

c Matt. iii. 8 reff.
d Mark x. 30 (1 Mt. v. r.) only. 2 Kings xxiv. 8 only.
e — ver. 54. ch. xvi. 24. xxi. 46. Dan. iv. 11 (14 Theod-F.).
f ch. ii. 46 reff.
g — ch. xxiv. 17. John vii. 36. xvi. 17, 18. Ezek. xii. 22.
h Matt. ix. 18 reff.
i Mt. (reff.)
k — 1 John i. 5. 2 John 6 b.
l ver. 5 reff.
m — Mark iv. 17. James i. 15.
n I. ch. x. 17 al. 1 Chron. xxix. 22.
o Acts viii. 14. xi. 1 al.
p 1 Cor. vii. 5 only. Wisd. iv. 4. see 1 Thess. ii. 17.
q — ch. i. 20. xix. 44.
r ch. xxii. 28. James i. 2, 12. Deut. iv. 34.
s — 1 Tim. iv. 1.
t ver. 7.
u Mt. reff. 1 John ii. 16. Jos. Antt. i. 6. 8.
v Tit. iii. 3. James iv. 1, 3. 2 Pet. ii. 13 only. Prov. xvii. 1.
w — 2 Tim. ii. 4.
x — [Mk. bis] only †. (ver. 42.)
y here only †. Ps. lxiv. 10 Symm.

Justin Ambr: txt ABR$\aleph$ rel vulg lat-*b e f ff$_2$ g$_{1,2}$ l q* Hippol. aft *αγαθην* ins *και καλην* (*from* ‖ *Mt Mk*) D lat-*a c e* Syr syr-cu arm. aft *φυεν* ins *και* D-gr lat-*e f*.

9. om *αυτου* R lat-*a b c ff$_2$*. om *λεγοντες* (*on account of the indirect construction following?*) BDL$\aleph$ 1. 33 latt Syr syr-cu copt arm: ins A rel lat-*f q* syr goth æth. ins *το* bef *τις* D. om *ειη* LΓ$\aleph$. [*ει ἡ, (sic)* B^2.] *αυτη* bef *η παραβολη* L$\aleph$ 1: bef *ειη* B. om *ἡ* B al.

10. for *βλεποντες, ιδωσιν* DL$\aleph$ 1: *βλεποντες και μη ιδωσιν* R. *ακουσαντες* A. aft *ακουοντες* ins *ακουσωσιν και* (‖ *Mk*) R 69 copt.

12. *ακουσαντες* B(sic) LU$\aleph$: *ακολουθουντες* (*error*) D. for *ειτα, ων quorum* D. *απο της καρδιας αυτων* bef *τον λογον* D lat-*a b c f*.

13. *την πειραν* D F(Wtst) X Syr arm Orig. om *ουτοι* D lat-*e* syr-cu æth arm: *αυτοι* B^1.

14. om 3rd *και* D lat-*c e f l* æth. (Tischdf wrongly adds 69.) ins *υπο* bef *ηδονων* A al.

thither this multitude were flocking together to Him. *συνιόντος* is the present participle, which the E. V. overlooks.

τῶν κατὰ πόλιν—'ex quâvis urbe erat cohors aliqua,' Bengel. *ἐπιπορ.*, **coming up one after another.** It was the desire of those who had been impressed by His discourses and miracles to be further taught, that brought them together to Him now. He spoke this parable sitting in a boat, and the multitude on the shore.

14.] *ὑπό* must not be taken (Meyer) as belonging to *πορευόμενοι* (*ὑπὸ μερ. ἀντὶ τοῦ μετὰ μερ.*, Euthym.), for no such usage of the preposition is found in the N. T., and the sense would be tame and frigid in the extreme; but *ὑπό* belongs to *συνπνίγονται*, and *πορευόμενοι* (which Meyer contends would have no meaning in this case) is in its ordinary sense of **going their way**, namely, *after having heard the word*: see for this usage of *πορεύομαι* Matt. ii. 8; ix. 13; xi. 4 al. (but not Mark, except xvi. 10 ff., where see note), and Luke vii. 22; ix. 13 al. freq. It is surprising that such a critic as Meyer should have upheld so absurd an interpretation as that impugned above.

τοῦ βίου belongs to all three substantives. 15.] It has been said, on Matt. ver. 23, that all *receptivity* of the seed is from God—and all men have receptivity enough to make it matter of condemnation to them that they receive

καλῇ γῇ, οὗτοί εἰσιν [s] οἵτινες ἐν καρδίᾳ [s] καλῇ καὶ ἀγαθῇ [t] ἀκούσαντες τὸν λόγον [b] κατέχουσιν καὶ [c] καρποφοροῦσιν ἐν [d] ὑπομονῇ. 16 Οὐδεὶς δὲ [e] λύχνον [e] ἅψας [f] καλύπτει αὐτὸν [g] σκεύει ἢ [h] ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ [i] λυχνίας τίθησιν, ἵνα οἱ [k] εἰσπορευόμενοι βλέπωσιν τὸ φῶς. 17 οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ [l] ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ. 18 [m] βλέπετε οὖν [m] πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται [p] ἀπ' αὐτοῦ.

19 [o] Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο [p] συντυχεῖν αὐτῷ διὰ τὸν

[p] στιβον — σ[ω και] R. ABDEP GHKL MSUVX Γλλ§ 1. 22. 69.

s — Matt. vii. 16 reff. a see Heb. xiii. 18. b — 1 Cor. xi. 2. xv. 2. c ‖. Mark iv. 28. Rom. vii. 4, 5. Col. i 6, 10 only. Hab. iii. 17. Wisd. x. 7 only. d Gnopp., here only. Rom. viii. 25. Heb. xii. 1. Rev. xiii. 10 al. e ch. xi. 33 (reff.). f Matt. viii. 24 reff. g Mark xi. 16. John xix. 29. Lev. vi. 28. h Matt. xxii. 44 reff. i ‖. Heb. ix. 2. Rev. i. 12 al. Exod. xxv. 31. constr., see Matt. xxi. 7 reff. k — ch. xi. 33. xix. 30. Jer. xvii. 20. l ‖ Mk. reff. m 1 Cor. iii. 10. Eph. v. 15. o w. πρός, Matt. iii. 13. ch. vii. 4, 20. xi. 6. Acts xx. 18 only. Job ii. 11. p here only †. 2 Macc. viii. 14 only.

15. εις την καλην γην (‖ *Mt*) D 157 Orig, *in bonam terram* latt. om καλη και D lat-*a b c e ff*$_2$ *l q* Ambr. aft τον λογον ins του θεου D. for καρποφουσιν, τελεσφορουσιν (*from ver* 14) L𝔐.

16. for λυχνιας, την λυχνιαν (‖ *Mt Mk*) DKM (U) X. rec επιτιθησιν (*a similar corrn in* ‖ *Mk*), with A rel: τιθι D: txt B(sic) FLΔΞℵ 1. 69. om ινα to φως (‖ *Mk*) B.

17. for γενησεται, εσται D. rec ο ου γνωσθησεται (*from Mt* x. 26: *not as Meyer, altered to text, to correspond with* ελθη: *the rec reading was evidently originated by some scribe, who omitted to alter* ελθη *into accordance with it*), with A rel: ο ου μη γνωσθησεται F: αλλ ινα γνωσθη D: txt BL𝔐 33. (μη is over the line in L.)

18. rec γαρ bef αν, with DKUXΛ (S 1. 33, e sil); γαρ εαν A rel: txt BL𝔐. αρθησεται απ' αυτων bef και ο δοκει εχειν D lat-*e*.

19. παρεγειναντο B(Mai) DX. aft η μητηρ ins αυτου DΞ 69 ev-y lat-*a e* Syr syr-cu copt Epiph.

it not in earnest, and bring not forth fruit:—but there is in this very receptivity a wide difference between men; some being false-hearted, hating the truth, deceiving themselves,—others being earnest and simple-minded, willing to be taught, and humble enough to receive with meekness the engrafted word. It is of these that our Lord here speaks; of this kind was Nathanael, the Israelite indeed in whom was no guile, John i. 48: see also John xviii. 37, "Every one that is of the truth, heareth My voice," and Trench on the Parables, in loc.

καλὸς καὶ ἀγαθός has here nothing to do with its classical sense of εὐγενής, but is purely ethical,—and to be rendered as in E. V., **honest and good.** ἐν ὑπομ.] **in patience**—*consistently*, through the course of a life spent in duties, and amidst discouragements—ὁ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται, Matt. xxiv. 13.

16—18.] Mark iv. 21—25, where see notes. The sayings occur in several parts of Matt. (v. 15; x. 26; xiii. 12), but in other connexions. Euthym. remarks well, εἰκὸς δὲ κατὰ διαφόρους καιροὺς τὰ τοιαῦτα τὸν χριστὸν εἰπεῖν. On the meaning of the separate sayings, see notes on the passages in Matt. Observe that ver. 18, πῶς ἀκούετε = τί ἀκούετε Mark, and δοκεῖ ἔχειν = ἔχει Mark.

19—21.] THE MOTHER AND BRETHREN OF JESUS SEEK TO SEE HIM. Matt. xii. 46—50. Mark iii. 31—35. The incident is introduced here without any precise note of sequence; not so in Matt., who says, after the discourse in ch. xii., ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις . . . . . and Mark καὶ ἔρχονται . . . . having before stated, ver. 21, that His relations went out to lay hold of Him,—for they said, "He is beside Himself." We must conclude therefore that *they* have it *in the exact place*, and that Luke only inserts it among the events of this series of discourses, as indeed it was, but *without fixing its place*. His account is abridged, and without marks of an eye-

ὄχλον. 20 [q] ἀπηγγέλη δὲ αὐτῷ [λεγόντων] Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν σε θέλοντες. 21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς Μήτηρ μου καὶ ἀδελφοί μου οὗτοί [r] εἰσιν οἱ τὸν λόγον τοῦ θεοῦ [s] ἀκούοντες καὶ [s] ποιοῦντες.

ποιουντες Ν. BDEF GHKL MSUV ΓΔΛΙ. 33. 69.

22 Ἐγένετο δὲ ἐν [t] μιᾷ τῶν [t] ἡμερῶν, καὶ αὐτὸς [u] ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς [v] Διέλθωμεν εἰς τὸ πέραν τῆς [w] λίμνης. καὶ [x] ἀνήχθησαν. 23 [y] πλεόντων δὲ αὐτῶν [z] ἀφύπνωσεν. καὶ [a] κατέβη [b] λαῖλαψ ἀνέμου εἰς τὴν [w] λίμνην, καὶ [c] συνεπληροῦντο καὶ [d] ἐκινδύνευον. 24 προσελθόντες δὲ [e] διήγειραν αὐτὸν λέγοντες [f] Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγερθεὶς [g] ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ [h] κλύδωνι τοῦ ὕδατος, καὶ ἐπαύσαντο καὶ ἐγένετο [i] γαλήνη. 25 εἶπεν δὲ αὐτοῖς Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς

[i] εθαυμασαν...

q pass., here only. (ch. xiii. 1 al.) Josh. ii. 2.
r see Matt. xxvi. 26 reff
s — ch. vi. 47, 49. Matt. vii. 24, 26.
t ch. v. 17 ref.
u Matt. viii. 23 ref.
v ‖ Mk. ch. iv. 35. Acts ix. 38. 2 Kings xviii. 5.
w ch. v. 1 ref.
x — here & Acts (xiii. 13 and passim) only.
y Gospp., here only. Acts xxi. 3. xxvii. 2, 6, 24. Rev. xviii. 17 only. Jonah i. 3.
z here only. Judg. v. 27 Ald. only.
a — Matt. vii. 25, 27 ref.
b ‖ Mk. 2 Pet. ii. 17 only. Jer. xxxii. (xxv.) 32.
c — here (ch. ix. 51. Acts ii. 1) only †.
d absol., 1 Cor. xv. 30 (Acts xix. 27, 40) only. Jonah i. 4.
e ‖ Mk. ref.
f ch. v. 5 ref.
g ‖. Ps. cv. 9.
h James i. 6 only. Jonah i. 4, 11, 13.
i ‖ only †. Ps. cvi. 29 Symm.

20. rec (for απηγγ. δε) και απηγγ., with A rel vulg lat-*e f* g_2 syrr syr-cu goth æth arm Bas: txt BDLXΞ 33. 69 lat-*a b ff*$_2$ g_1 *l q* copt. om λεγοντων (*as unnecessary and harsh?*) BDLΔΞ 1. 33 latt Syr syr-cu copt goth æth Bas. add οτι DLX 1 ev-y lat-*a b c* goth Bas. εξω bef εστηκασιν D al lat-*c e* Bas (Mcion-t). θελοντες bef σε BΞ: ζητουντες σε (*see* ‖ *Mt*) D.

21. αυτοις D al lat-*c e*. ins η bef μητηρ and οι bef αδελφοι (‖ *Mt Mk*) DXΔ 69: om ABΞ rel. rec at end adds αυτον, with V(as corrd by origl scribe) X rel Syr syr-cu copt Cyr Mcion-t: om ABDH^{2}LV^{1}Ξ 1. 33 latt syr goth æth arm Tit-bostr Thl Ambr.

22. rec (for εγεν. δε) και εγεν., with X rel syr-cu æth arm: txt ABDKLMU 1. 33. 69 latt syrr copt goth. αναβηναι αυτον D-gr. (ανεβη FLM 69 Thl.)

23. εις την λιμνην bef ανεμου B lat-*a*. aft ανεμου ins πολλη D.

24. for επιστατα (twice), κυριε (‖ *Mt*) D. διεγερθεις (*conforms to above and* ‖ *Mk*) BLΝ 33: txt AD rel. om του υδατος D.

25. rec aft του ins εστιν, with D rel latt: om ABLX 1 æth. προς αλληλους

witness, which the others have. **20.**] If we read λεγόντων, it may be observed that we have the same elliptic gen. absol. in Hom. Il. ε. 665 ff., οὔτις ἐπεφράσατ' οὐδ' ἰνόησε, μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἀπιβαίη, σπευδόντων:—Herod. i. 3, οὐδὲ ἐσδόντες ἀπαιτεόντων: see also οὐ προσδεχομένων, Thuc. iii. 34; ἰόντων, Pind. Nem. i. 46, and other examples in Bernhardy, Syntax, p. 481. In ref. Josh. we have λέγοντες similarly placed.

22—25.] JESUS, CROSSING THE LAKE, STILLS THE STORM. Matt. viii. 18, 23—27. Mark iv. 35—41. The chronology of this occurrence would be wholly uncertain, were it not for the precision of Mark, who has introduced it by *ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας οὔσης*,—i. e. *on the same day in which the preceding parables were delivered.* How it has come to be misplaced in Matthew, must ever be matter of obscurity. The fact *that it is so*, is no less unquestionable than the proof that it furnishes of the independence of the two other Evangelists. **23.** *ἐν μιᾷ τ. ἡμ.*] This serves to shew that Luke had no data by which he could fix the following events. If he had seen the Gospel of Mark, could this have been so? **23.**] ἀφύω. belongs to the later Greek, and even there more commonly signifies 'to awaken.' κατέβη—from the sky —or perhaps from the mountain valleys around: see Matt. vii. 27, and note on Acts xxvii. 14. συνεπλ.] They (= their ship) were filling. **24.**] See notes on Matt. **25.**] In Matt. this reproof comes *before* the stilling of the storm. But our account, and that in Mark, are here evidently exact.

ἀλλήλους [j] Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις Rec καὶ
[k] ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ; ABFEP GHKI MSUV ΧΓΔΛΞ L Ξ Δ
26 Καὶ [l] κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν,
[m] ἥτις ἐστὶν [n] ἀντιπέρα τῆς Γαλιλαίας. 27 ἐξελθόντι δὲ
[o] αὐτῷ ἐπὶ τὴν γῆν [p] ὑπήντησεν [°αὐτῷ] ἀνήρ τις ἐκ τῆς
πόλεως, ὃς [q] εἶχεν δαιμόνια [r] ἐκ χρόνων [s] ἱκανῶν, καὶ ἱμά-
τιον οὐκ [t] ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ [u] ἔμενεν, ἀλλ'
ἐν τοῖς [v] μνήμασιν. 28 ἰδὼν δὲ τὸν Ἰησοῦν [w] ἀνακράξας
[x] προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν [y] Τί ἐμοὶ καὶ C — ver. 31
σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ [s] ὑψίστου; [a] δέομαί σου μή
με [b] βασανίσῃς. 29 [c] παρήγγελλεν γὰρ τῷ πνεύματι τῷ
ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· [d] πολλοῖς γὰρ

j see ch. i. 66. Acts xii. 18.
k — Mark i. 27 reff.
l here only †.
m — ch. ix. 80 reff.
n here only †. -ραν, Deut. xxx. 13 Aq.
o constr., Matt. viii. 1 reff.
p | Mt. reff.
q Matt. xi. 18 reff. (ch. iv. 33 reff.)
r Acts ix. 33. John ix. 32.
s of time, Luke only. ch. xx. 9. Acts viii. 11. ix. 28, 43 al. 2 Macc. i. 20.
t (-διδόω.) ch. xvi. 19. Mark xv. 17 only. 2 Kings i. 24.
u — John i. 39, 40 reff.
v | Mk. (bis) reff.
w Mark vi. 49. ch. iv. 33 | Mk. xxiii. 18. Judg. viii. 20.
x — | Mk. (reff.) exc. Matt. ix. 32.
y | 2 Kings xvi. 10 al.
z | Mk. reff.
a ch. v. 12. Gal. iv. 12 al. fr. LP.
b | 2 Pet. ii. 8. Rev. ix. 5 al. 1 Kings v. 8.
c Mark viii. 6 reff.
d dat., Acts viii. 11. Rom. xvi. 26.

bef λεγοντες L𝔛 33 lat-*a b c*. om και υπακουουσιν αυτω B.

26. κατεπλευσαν R al. for και κατ., κατ. δε D am(with fuld em forj) lat-*a c*. rec γαδαρηνων, with AR rel Syr syr-cu syr-txt goth: γεργεσηνων LX𝔛 [C²P in ver 37] 1. 33 syr-jer copt æth arm: txt (*see prolegomena*) BD[C¹ sah in ver 37] latt syr-marg Ambr. rec αντιπεραν (*cf* περαν, ‖ *Mt Mk*), with LA: περαν SM: txt ABDR𝔛ℵ rel.

27. κ. εξελθοντι τ. τ. γ. και D. om 2nd αυτω BE𝔛 1. 33 arm: ins ADR rel vss. (τω ιησ. H.) τις bef ανηρ B: om τις D ev-y tol¹ lat-*a* (æth ?). for ος ειχεν, εχων B. (not L, Treg.) for εκ χρ. το ενιδ., κ. χρονω ικανω ουκ ενεδυσατο ιματιον BL𝔛 (1.) 33 syr-marg syr-jer copt æth arm.—for εκ, απο D.—for και, ος D. for οικια, οικω D. εμεινεν AL 1. for μνημασιν, μνημειοις D al.

28. rec ins και bef ανακραξας, with AR rel syr goth arm: om B (D) LX𝔛 33 latt Syr syr-cu copt æth. ανεκραξεν D, addg και bef ειπεν, D¹-gr.—om προσεπεσεν αυτω και D. om ιησου DR 1. 69 ev-y lat-*e* copt. om του θεου D𝔛 1 lat-*g*₁ *l*.

29. rec παρηγγειλε (*corrn to aor, as so often*), with BFMSA𝔛 69 Cyr-jer: ελεγεν (‖ *Mk*) D lat-*a*: txt ACR rel latt syrr syr-cu. for πνευματι, δαιμονιω D lat-*e*.

26—39.] HEALING OF A DÆMONIAC IN THE LAND OF THE GERASENES. Matt. viii. 28—34. Mark v. 1—20, in both of which places see notes. **26.**] ἀντ. τ. Γ., a more precise description than τὸ πέραν Matt., or τὸ π. τῆς θαλ. Mark.

27.] ἐκ τῆς πόλ. belongs, not to ὑπήντ. (Meyer and E. V.), but to ἀνήρ τις—**a certain man of the city.** The man did not *come* from the city, but from the tombs. I put to any reader the question, whether it were possible for either Mark or Luke to have drawn up their account from Matt., or with Matt. before them, seeing that he mentions *two possessed* throughout? Would no notice be taken of this? Then indeed would the Evangelists be but poor witnesses to the truth, if they could consciously allow such a discrepancy to go forth. Of the discrepancy itself, no solution has been proposed which can satisfy any really critical mind. That *one* should have been prominent, and the spokesman is of course *possible*, but such a hypothesis does not help us one whit. Where *two* healings take place, narrators do not commonly, being fully aware of this, relate in the singular: and this is the phænomenon to be accounted for. It is at least reasonable to assign accuracy in such a case to the more detailed and chronologically inserted accounts of Mark and Luke. ἱμάτ. οὐκ ἐν. is to be taken literally. The propensity to go entirely naked is a well-known symptom in certain kinds of raving madness: see Trench, Miracles, p. 167, note †. **29.**] παρήγγελλεν, **He was ordering,** imperf.: in the midst of this ordering, and as a consequence of it, the possessed man cried out, as in last verse. On πολ. χρόνοις see reff. Plutarch, Thes. 6, uses χρόνοις πολλοῖς ὕστερον—not '*for many years*,' still less, '*oftentimes*,' E. V.,

[d] χρόνοις [e] συνηρπάκει αὐτόν, καὶ [f] ἐδεσμεῖτο [g] ἁλύσεσιν καὶ [h] πέδαις φυλασσόμενος, καὶ [i] διαρήσσων τὰ [k] δεσμὰ [l] ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. 30 ἐπ-
ηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι ἐστὶν ὄνομα; ὁ
δὲ εἶπεν [m] Λεγιών, ὅτι δαιμόνια πολλὰ εἰςῆλθεν εἰς αὐτόν.
καὶ φ— 31 καὶ [n] παρεκάλει αὐτὸν [o] ἵνα μὴ [p] ἐπιτάξῃ αὐτοῖς εἰς τὴν
[p] ἄβυσσον ἀπελθεῖν. 32 ἦν δὲ ἐκεῖ [q] ἀγέλη [q] χοίρων
ομοι F. BCDE HKL PRSU ΧΓΔΛ 1. 33. 69. [r] ἱκανῶν [s] βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν
ἵνα [t] ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰςελθεῖν. καὶ [t] ἐπέτρεψεν
αὐτοῖς. 33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου
εἰςῆλθον εἰς τοὺς [q] χοίρους, καὶ [n] ὥρμησεν ἡ [q] ἀγέλη κατὰ

[d] Luke i. 57. ii. 6. xix. 15. Acts xi. 28. xiii. 18. xiv. 3. xv. 33. xvi. 18. xviii. 20. xix. 22. xx. 6. xxiv. 24. xxv. 14. xxvii. 9. Rom. xvi. 25. 2 Tim. i. 9. Tit. i. 2. Philem. 15. Heb. i. 1. xi. 32. 1 Pet. i. 20. 1 John ii. 18. Rev. xii. 12. xx. 3. [e] Acts vi. 12. xix. 29. xxvii. 15. only. Prov. vi. 25. † here only †. Job xl. 20 Aq. [f] ‖ Mk. (See) ref. [g] ‖ Mk. bis only. Ps. civ. 18 al. [h] Matt. xxvi. 65 ‖ Mk. ch. v. 6. Acts xiv. 14 only. Josh. vii. 6. neut., Acts xvi. 26. xx. 38 only. (not LXX.) [i] — here only. (Mark vi. 48 ref.) [k] ‖ Mk. bis. Matt. xxvi. 58 only †. [l] Matt. xiv. 26 ref. [m] constr., Mark vi. 39 ref. [n] ‖ (Mt. ref.) [o] Rom. x. 7. Rev. ix. 1, 2, 11. xi. 7. xvii. 8. xx. 1, 3 only. Gen. i. 2. [p] = Matt. xxviii. 12 ref. [q] ‖ Mt. ref. [r] ‖. Matt. viii. 31. Esth. ix. 16. [s] ‖. Acts vii. 57. xix. 39 only. 1 Kings xv. 19.

εξελθε D lat-*e*. for κ. εδεσμ., εδιεσμ. γαρ D lat-*a b c*.—εδιεσμενετο BLXΞ 33: txt ACDR rel. [*διαρησσων*, so (with one ρ) AB[1]C (D) RUΔ 1.] *διερησ.* (*itacism?*) D. aft ηλαυνετο ins γαρ D lat-*c e*. for υπο, απο BΞ: txt ACDR rel. rec *δαιμονος*, with AC[3]R rel lat-*a*: txt B(Mai) C[1]DE[1]XΞ latt: των δαιμονων Λ al Syr-ms syr-marg. την ερημον D Syr syr-cu.

30. om λεγων (*as* ‖ *Mk*) B 1 lat-*a b c e f ff*$_2$ *l q* Syr. ins οτι bef σοι Ξ[1](appy). *ονομα* bef εστιν BDL 1. 33 latt Orig-lat: ον. σοι εστ. C[3]: ον. σοι, omg εστιν (‖ *Mk*), C[1] (*hence the rearrangements*): txt AC[3]R rel syr Dial. aft λεγεων ins *ονομα μοι* (‖ *Mk*) D lat-*c* syr-jer æth. for οτι to εις αυτον, πολλα γαρ ησαν *δαιμονια* D.—εισηλθεν bef *δαιμονια πολλα* B vulg lat-*b c* copt: txt ACRΞ rel lat-*a f* syrr goth.

31. for και παρ., παρ. δε D lat-*ff*$_2$. παρεκαλουν B(Mai) CDFLS 1. 33. 69 copt arm Cyr: txt APR U(Treg expr) Ξ rel copt-ms goth.

32. om ικανων D al lat-*c*: for ικ., πολλων (‖ *Mt*) X. βοσκομενη (*from* ‖ *Mt Mk*) B D-gr KU 69 lat-*a* Syr æth: txt ACPRΞ rel vulg lat-*b c* D-lat syr-cu syr cop goth. for και παρ., παρ. δε D. rec παρακαλουν (‖ *Mt*), with AC[3]DPR rel vulg lat-*g*$_1$ *q* copt: txt (‖ *Mk, so that it is not easy to decide, except by txt being less usual*) BC[1]LΞ 1. 33 lat-*a b c f ff*$_2$ *q* goth. aft ινα ins μη A. αυτοις bef επιτρεψη LRΞ 33. for επιτρεψη . . . εισελθειν, εις τ. χοιρους εισελθωσιν D; similarly lat-*a b ff*$_2$ *l q*. for last και, ο δε D.

33. rec εισηλθεν, with U (S 1. 69, e sil): ωρμησαν *abierunt* D: txt ABCPRΞ rel.

Grot.;—but **during a long time.** συνηρπ., **it had seized him and carried him**: see reff. ἐδεσμ.: notice the imperfect, giving the sense, **it was attempted to bind him.** διαρ. τ. δ.] The unnatural increase of muscular strength is also observed in cases of raving madness (as indeed also in those of any strong concentration of the will); see Trench as above. **30.**] Lightfoot (on Mark v. 9) quotes instances of the use of גדוד, for a great number, in the Rabbinical writings. The fact of *many dæmons* having entered into this wretched man, sets before us terribly the utter break-up of his personal and rational being. The words will not bear any figurative rendering, but must be taken literally (see ver. 2 of this chap., and ch. xi. 24 ff.); viz. that in the same sense in which other poor creatures were possessed by *one evil spirit* (see note on ‖ Matt.), this man, and Mary Magdalene, were possessed by *many*. **31.**] παρεκάλει—most probably *singular*—for the plural is used of the dæmons in the next verse:—the man besought Him. It has been perhaps to prevent this understanding of the verb that it has been altered to παρεκάλουν in some MSS. There is throughout this narrative an interchange of the personality of the man and the devils: see on Matt. as above. τ. ἄβυσσον] This word is sometimes used for Hades in general (Rom. x. 7), but more usually in Scripture for the abode of damned spirits: see reff. This last is certainly meant here—for the request is co-ordinate with the fear of torment expressed above (see Greswell on the Parables, v. [pt. 2] 365, and note on ch.

τοῦ [v] κρημνοῦ εἰς τὴν [v] λίμνην καὶ [x] ἀπεπνίγη. 34 ἰδόντες ABCDE GHKL MPRS VΓΔΛ Σ Σ. δὲ οἱ [s] βόσκοντες τὸ γεγονὸς ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. 35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει [y] ἱματισμένον καὶ [z] σωφρονοῦντα [a] παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ αὐτοῖς [καὶ] οἱ ἰδόντες [b] πῶς [c] ἐσώθη ὁ [d] δαιμονισθείς. 37 καὶ [e] ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς [f] περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ [g] συνείχοντο· αὐτὸς δὲ [h] ἐμβὰς εἰς πλοῖον [i] ὑπέστρεψεν. 38 [k] ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ. [l] ἀπέλυσεν δὲ αὐτὸν λέγων 39 [i] Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ [m] διηγοῦ ὅσα σοι [n] ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν [o] καθ' [o] ὅλην τὴν [o] πόλιν [p] κηρύσσων ὅσα [n] ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

v ‖ only. 2 Chron. xxv. 12 bis only. w ch. v. 1, 2 reff. x ver. 7 ‖ Mt. only †. Tobit iii. 8 only. y ‖ Mk. only †. z — ‖ Mk. (reff.) 2 Cor. v. 13 only †. a ch. vii. 38. Acts xxii. 3. b ‖ Mk. ch. xiv. 7 al. c — Matt. ix. 21 reff. d Matt. viii. 16 reff. e w. inf., ch. v. 3. John iv. 40. Acts iii. 3. x. 48. f Matt. xiv. 35 al. Deut. iii. 13, 14. g — Matt. iv. 24. ch. iv. 38. Job iii. 24. xxxi. 23. (Acts xviii. 5.) h Matt. viii. 23 reff. i ch. ii. 20 reff. k w. inf., Acts xxvi. 3. (2 Cor. x. 2.) l Matt. xiv. 15 reff. p — Mark i. 45. v. 20. vii. 36. m Mark v. 16 reff. Ps. xlvii. 13. n ch. i. 49 al. o 2 Macc. v. 2.

απεπνιγοντο C lat-*b c ff*$_2$; απεπνιγησαν S al.

34. rec (for γεγονος) γεγενημενον, with X rel: txt ABCDKLPRUΞ 1. 33. 69. [εφυγαν DΛ.] rec ins απελθοντες (‖ *Mt*) bef απηγγειλαν, with al æth: om ABCDPRΞ rel latt syrr syr-cu copt goth arm Thl Euthym.

35. for ver, παραγενομενων δε εκ της πολεως και θεωρησαντων καθημενον τον δαιμονιζομενον σωφρονουντα και ιματισμενον καθημενον παρα τους ποδας του ιησου εφοβηθησαν D. for εξηλθ. δε, και εξηλθ. C^1(appy) 1 Syr syr-cu æth. [ηλθαν and ευραν B^1.] τον ανθρωπον bef καθημενον P 1 vulg lat-*b c ff*$_2$ *g*$_{1.2}$. for εξεληλυθει, εξηλθεν B lat-*f*. om του bef ιησου B.

36. for δε, γαρ D lat-*c*.—και απηγγ. C Syr syr-cu. om και BCDLPX 33. 69 lat-*a b c f l* Syr syr-cu copt arm: ins AR rel vulg lat-*ff*$_2$ (*g*$_1$?) syr goth. for δαιμονισθεις, ο ληγαιων D^2, ο λιων D^1-gr, *a legione* vulg lat-*f ff*$_2$ *g*$_{1.2}$ *l q*. **37.** for και ηρωτ., ηρωτ. δε D lat-*a* sah. rec ηρωτησαν, with DΞ rel vulg lat-*b c f g*$_{1.2}$ coptt goth: txt ABCKMPR 33. 69 lat-*a* syr, επηρωτησεν X. for απαν τ. πλ. τ. περ., τον ιησουν παντες και η χωρα D. rec γαδαρηνων, with ARℵ^2 rel syrr syr-cu goth: γεργεσηνων C^{2}LPXℵ$^{1.2}$ 1. 33. 69 copt æth arm: txt BC^{1}D latt sah. for οτι φοβω, φ. γαρ D lat-*c* goth. for αυτ. δε εμ., ενβας δε D: om δε A al. rec ins το bef πλοιον, with AP rel: om BCLRX 1. 33 goth arm.—om εις πλ. D lat-*l* Ambr.

38. rec εδειτο, with C^{1}RN^1 rel: εδεετο AP: txt BC^{2}LXN^2 33 Cyr. τα δαιμονια bef εξεληλυθει CRX 1. 69 vulg lat-*b c* sah goth. for ειναι, ινα η (*see* ‖ *Mk*) P. rec aft αυτον ins ο ιησους, with ACPR rel vulg lat-(*a*) *f ff*$_2$ *g*$_2$ *q* syrr syr-cu goth Vig: om BDL 1 lat-*b c g*$_1$ *l* coptt æth arm Cyr. **39.** for υποστρεφε, πορευου D lat-*c*. for και διηγου, διηγουμενος D. rec εποιησε bef σοι, with AC^3 rel syrr syrpt copt goth: *a σοι ο θ. επ.* D lat-*f*: οσα σοι ο κυριος πεποιηκεν και ηλεησεν σε (‖ *Mk*) C^1: txt BLP (R) X 1. 33 vulg lat-*a c l* Tit-bostr Vict Cyr.—πεποιηκεν CR Cyr. απελθων κατα τ. πολιν εκηρυσσεν D.

xvi. 23). But, as Dr. Wordsw. remarks, we must distinguish between ἄβυσσος, the ad interim place of torment, and the lake of fire into which the devil will be cast by Christ at the end: see Rev. xx. 3, 10. **35.**] ἐξῆλ., viz. the people in the town and country = πᾶσα ἡ πόλις, Matt.; here understood in ἀπήγ. εἰς τ. πόλ. κ. εἰς τ. ἀγ. παρὰ τ. π. τ. Ἰη.] This particularity denotes an eye-witness. The phrases common to Mark and Luke, e. g. ἰμ. καὶ σωφ., οἱ ἰδόντες, denote a common origin of the two narratives, which have however become considerably deflected, as comparison will shew. **38, 39.**] See notes on Mark.

40 Ἐγένετο δὲ [q] ἐν τῷ [l] ὑποστρέψαι τὸν Ἰησοῦν, [r] ἀπ- εδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες [s] προσδοκῶντες αὐτόν. 41 καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ [t] πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ [u] παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, 42 ὅτι θυγάτηρ [v] μονογενὴς ἦν αὐτῷ ὡς [w] ἐτῶν δώδεκα, καὶ αὕτη [x] ἀπέθνησκεν. ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτόν, οἱ ὄχλοι [y] συνέπνιγον αὐτόν. 43 καὶ γυνὴ οὖσα [z] ἐν [a] ῥύσει αἵματος [b] ἀπὸ ἐτῶν δώδεκα, ἥτις [c] ἰατροῖς [d] προσαναλώσασα ὅλον τὸν [e] βίον οὐκ [f] ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι, 44 προσελθοῦσα [g] ὄπισθεν ἥψατο

q ch. iii. 21 reff. r — [ch. ix. 11.] Acts xviii. 27. s xi. 17. xxviii. 30. 2 Macc. iii. 9 al. t ch. i. 21 reff. u — Matt. iv. 9 reff. a Mark v. 17 reff. v ch. vii. 12 reff. w ‖ Mk. reff. x so -ον, Heb. xi. 21. y — here (ver. 14 ‖ [Mk. bis]) only †. z ‖ Mk. Mark i. 23. Rom. iv. 10. a here (bis) & ‖ Mk. only. Lev. xv. 25. b Rom. xv. 23. c ch. iv. 23 reff. d here only †. e — Mark xii. 44 reff. f — Matt. viii. 28 reff. g Matt. xv. 23 reff.

40. εν bef δε, omg εγενετο, BLR 1. 33 Syr syr-cu coptt æth Mcion-e: txt ACDP rel latt syr goth.—υποστρεφειν BR. αποδεξασθαι and τον οχλον D. om ο C¹.

41. for ιδου ηλθεν, ελθων D lat-c. ουτος (*from ignorance of reference of* αυτος) BDR 1. 69 lat-*a ff*₂ *g*₁ syr arm. (C uncert.) om υπηρχεν και D lat-*c* Syr. for παρα, υπο D. om του bef ιησου BP: ins ACDR rel. ινα εισελθη C¹(appy). την οικιαν D(appy).

42. for οτι to αυτω, ην γαρ θυγ. αυτω μονογ. D. for και αυτ. απεθ., αποθνησκουσα D Syr syr-jer². rec (for και εγενετο εν τω πορευεσθαι εν δε τω υπαγειν, with ABC³R rel syrr syr-cu goth æth: txt C¹DP arm. συνεπνιγαν D: συνεθλιβον (‖ *Mk*) CL 33. 69, συνεθλιγον U.

43. for ητις to θεραπευθηναι, ην ουδε εις ισχυεν θεραπευσαι D sah.—ιατροις to βιον is also omitted in B arm. rec (for ιατροις) εις ιατρους (with some cursive ?); εις τους ιατρους Orig: txt ACPRΞ rel Scr's-mss. aft βιον ins αυτης CX latt syrr copt goth æth arm-usc Ambr. rec (for απ') υπ', with PΞ^2 rel Orig, υπο C: παρ' 69: txt ABRΞ'¹.

44. aft προσελθουσα ins δε C(appy) copt-ms. om οπισθεν D 258. om

40—56.] RAISING OF JAEIRUS'S DAUGHTER, AND HEALING OF A WOMAN WITH AN ISSUE OF BLOOD. Matt. ix. 1, 18—26. Mark v. 21—43. Our account is that one of the three which brings out the most important points, and I have therefore selected it for full comment.

40.] ἐν τῷ ὑπ., **when Jesus had returned.** ἀπ., **welcomed Him**; see reff. ἦσαν γ.: here we have an eye-witness again. 41.] ἄρχων—**a ruler** = εἷς τῶν ἀρχισυναγώγων Mark; —in Matt. only ἄρχων. 42.] μονογ., peculiar to Luke, but perhaps implied in τὸ θυγάτριον of Mark. ἀπέθν., **was dying.** In Matt. she is represented as *already dead*. He is not aware of the subsequent message to Jaeirus, and narrates concisely and generally. The crowd seems to have followed to see what would happen at Jaeirus's house: see ver. 54.

43.] προσαναλ. 'having, *besides all her suffering*, spent,' &c. But,—see notes on μὴ προσιῶντος τοῦ ἀνέμου, Acts xxvii. 7, and on συμμαρτυρεῖν, Rom. ii. 15; viii. 16; ix. 1.—πρός may denote the *direction* or tendency of her spending. Mark adds, that she grew nothing better, but rather worse. The omission of this clause, ἰατρ. προσαν. ὅλ. τ. β., in some of the best MSS., is curious. I have not ventured to exclude it, on account of the characteristic ἅπαξ λεγόμενον προσαναλώσασα, which seems to betray St. Luke's hand. The ἀπ' instead of ὑπ', which latter may have come from the ὑπὸ πολλῶν ἰάτρων of St. Mark, conveys a slightly differing sense. ὑπό is more of direct agency, ἀπό of ultimate derivation. She could not get more from any system of treatment adopted by any. 44.] Her inner thoughts are given in Mark, ver. 28. There was doubtless a weakness and error in this woman's view;—she imagined that healing power flowed as it were magically out of the Lord's person; and she touched the fringe of his garment as the most *sacred*, as well as the most accessible part: see Matt. xxiii. 5: Num. xv. 37—40. But she *obtained what she desired*. She sought it, though in error, yet *in faith*. And she obtained it, because

h ‖ Mt. reff.
i Matt. xxi. 19, 20 reff.
k — here only.
Jonah i. 15.
l ch. v. 5 reff.
m — here only. see ch. xix. 43. 1 Kings xxiii. 8.
n here only. Num. xxii. 25 (only?).
o — Matt. xiv. 2 reff.
p ‖ Mk. ch. vi. 19.
q Mark vii. 24 reff.
r ‖ Mk. 2 Pet. ii. 10 only. Isa. lxvi. 2 al.
s Mark iii. 11 reff.

τοῦ [h]κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ [i]παραχρῆμα [k]ἔστη ἡ [a]ῥύσις τοῦ αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς Τίς ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ [l]Ἐπιστάτα, οἱ ὄχλοι [m]συνέχουσίν σε καὶ [n]ἀποθλίβουσιν, καὶ λέγεις Τίς ὁ ἁψάμενός μου; 46 ὁ δὲ Ἰησοῦς εἶπεν Ἥψατό μού τις· ἐγὼ γὰρ ἔγνων [op]δύναμιν [p]ἐξεληλυθυῖαν ἀπ' ἐμοῦ. 47 ἰδοῦσα δὲ ἡ γυνὴ [q]ὅτι οὐκ [q]ἔλαθεν [r]τρέμουσα ἦλθεν, καὶ [s]προσπεσοῦσα αὐτῷ

ABCDE HKLM PRSUV XΓΔΛΣ Π. 33.

του κρασπεδου (‖ *Mk*) D lat-*a ff*$_2$. om *αυτου* A^1(perhaps).

45. for *και* to 1st *μου*, *ο δε ιησους γνους την εξελθουσαν εξ αυτου δυναμιν εταραχτα τις μου ηψατο* (*see* ‖ *Mk*) D lat-*a*. om *και οι συν αυτω* B al syr-cu syr-jer sah.—rec (for *συν αυτω*) *μετ' αυτου*, with X rel: txt ACDLPRUΓ 1. 33. 69. om *και λεγεις* to 2nd *μου* BL 1 coptt arm: ins AC (D) PRΓ rel latt syrr syr-cu goth æth.—for *ο αψ. μου, μου ηψατο* D vulg lat-*b c f*.

46. om *ιησους* DΓ lat-*a* Syr. (Tregelles expressly states that L 1 syr-cu syr do not omit *ιησους*.) rec (for *εξεληλυθυιαν*) *εξελθουσαν* (‖ *Mk*), with ACDPRΓ rel Orig$_1$: txt BL 33 Orig$_2$.

this faith was known and recognized by the Lord. It is most true objectively, that there did go forth healing virtue from Him, and from his Apostles (see Mark vi. 56: Luke vi. 19: Acts v. 15; xix. 12), but it is also true that, in ordinary cases, only those were receptive of this whose faith embraced the truth of its existence, and ability to heal them. The error of her view was overborne, and her weakness of apprehension of truth covered, by the strength of her faith. And this is a most encouraging miracle for us to recollect, when we are disposed to think despondingly of the ignorance or superstition of much of the Christian world: that He who accepted this woman for her faith even in error and weakness, may also accept them.

45.] We are not to imagine that our Lord *was ignorant* of the woman, or any of the circumstances. The question is asked to draw out what followed. See, on the part of Jesus Himself, an undeniable instance of this, in ch. xxiv. 19—and note there. The healing took place *by His will*, and *owing to His recognition of her faith*: see similar questions, Gen. iii. 9, and 2 Kings v. 25. ὁ Πέτρ. κ. οἱ σ. αὐ.] A detail contained only here.

On the latter part of this verse many instructive remarks have been made in sermons—see Trench, Mir., p. 192, note (edn. 2)—to the effect that many press round Christ, but few touch Him, only the faithful. Thus Augustine, 'Sic etiam nunc est corpus ejus, id est, Ecclesia ejus. Tangit eam fides paucorum, premit turba multorum' (Serm. lxii. 4). And Chrysostom, ὁ πιστεύων εἰς τὸν σωτῆρα ἅπτεται αὐτοῦ· ὁ δὲ ἀπίστων θλίβει αὐτὸν καὶ λυπεῖ. It is difficult to imagine how the miracle should be, as Dr. Wordsw., "a solemn warning to all who crowd on Christ:" or how such a forbidding to come to Him should be reconciled with *δεῦτε πρός με πάντες* . . . Rather should we say, seeing it was one of those that thus crowded on Him who obtained grace from Him, that it is a blessed encouragement to us not only to crowd on Him, but even to touch Him: so to crowd on Him as never to be content till we have grasped if it be but His garment for ourselves: not to despise or discourage any of the least of those who "make familiar addresses to Him in (so called) religious hymns," seeing that thus some of them may touch Him to the healing of their souls. I much fear that if my excellent friend had been keeping order among the multitude on the way to the house of Jacirus, this poor woman would never have been allowed to get near to Jesus. But I hope and trust that he and I shall rejoice together one day in His presence amidst a greater crowd, whom no man can number, of all nations, and kindreds, and people, and tongues.

47.] It is not necessary (though perhaps probable), from the ἀρν. δὲ πάντων ver. 45, that *the woman* should also have denied with them. She may have hidden herself among the crowd. Our Lord (Mark ver. 32) looked around to see *τὴν τοῦτο ποιήσασαν*—a wonderful precision of expression, by which His absolute knowledge of the whole matter is set before us.

δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν [t] ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη [u] παραχρῆμα. 48 ὁ δὲ εἶπεν αὐτῇ Θύγατερ, ἡ πίστις σου [v] σέσωκέν σε, [w] πορεύου εἰς εἰρήνην. 49 ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ [x] ἀρχισυναγώγου λέγων αὐτῷ ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ [x] σκύλλε τὸν διδάσκαλον. 50 ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ [λέγων] Μὴ φοβοῦ, [y] μόνον πίστευσον, καὶ [z] σωθήσεται. 51 εἰσελθὼν δὲ εἰς τὴν οἰκίαν οὐκ [a] ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ

[t] ch. xii. 9. 1 Kings xv. 30.
[u] — vrr. 38.
[v] ch. vii. 50 reff.
[w] Mark v. 22 reff. see ver. 41.
[x] | Mk. Matt. ix. 26. ch. vii. 6 only †.
[y] | Mk. Matt. viii. 8.
[z] = | Mk. reff.

--μονον τι P. --σωθηται Ξ. ? ιωαν-ην---

47. for τρεμουσα, εντρομος ουσα D. om ηψατο αυτου A¹. rec aft απηγγειλεν ins αυτω, with C¹(appy) PR rel syr goth: om ABC²DLXΞ 1. 33. 69 latt Syr syr-cu copt æth arm. for ως, οτι D: ευθεως Ξ: εως 69.

48. aft ο δε ins ιησους CMPRXΛ Syr goth. rec aft αυτη ins θαρσει (*from* || *Mt*), with ACPR rel lat-*q* syrr goth æth arm: om BDLΞ 1 latt syr-cu syr-jer coptt. θυγατηρ BKL. for εις ειρηνην, εν ειρηνη D-gr lat-*a b c* coptt.

49. ερχονται and om τις (*both* || *Mk*) D lat-*c* syr-cu. for παρα, απο (|| *Mk*) AD 1 Damasc, *a* am lat-*a b*. om αυτω (*see* || *Mk*) BLXΞ 1. 33 lat-*e* coptt: ins ACDPR rel latt syrr syr-cu goth. σου bef η θυγατηρ D-gr. for μη, μηκετι BD syr-with-ast sah: txt ACPRΞ rel. (33 defective.)

50. aft ακουσας ins τον λογον (|| *Mk*) D vulg lat-*b c e f g*₁ syr-cu. om λεγων BLXΔΞ 1. 33 vulg lat-*ff*₂ *l* syr-cu (Syr sah æth): ins ACDPR syr copt goth arm. rec πιστευε (*from* || *Mk*), with ACDR X(Treg, expr) rel Ath: txt BLΞ.

51. for ειςελθων, ελθων (*to avoid repetition, from* || *Mt and Mk v.* 38) A B(Mai) CR rel latt syrr syr-cu copt-schw sah goth Thl: txt DV copt-wilk æth arm. rec (for τινα) ουδενα (|| *Mk*), with AC³R rel: txt B[sic: see table] C¹DX 33. 69 latt coptt. rec om συν αυτω, with AC³R rel syr-cu goth arm: ins bef τινα D latt: txt BC¹LX 33. 69 (syrr) coptt æth. rec transp ιακωβον and ιωαννην, with AL

τρόμ. + εἰδυῖα ὃ γέγονεν αὐτῇ, Mark; which is implied here. All this is omitted in Matt.; and if we had only his account, we should certainly *derive the wrong lesson* from the miracle; for there we miss altogether the reproof, and the shame to which the woman is put; and the words of our Lord look like an encomium on her *act itself*. Her confession ἐνώπ. παν. τ. λ., is very striking here, as shewing us that Christ *will have Himself openly confessed, and not only secretly sought*: that our Christian life is not, as it is sometimes called, merely '*a thing between ourselves and God*;' but a *good confession*, to be witnessed ἐνώπιον παν. τ. λ. 48.] How lovingly does our Lord re-assure the trembling woman; her faith saved her—not merely in the act of touching, but as now completed by the act of confession;—it saved her *mediately*, as the connecting link between herself and Christ: but the δύναμις ἐξελυνθυῖα ἀπ' αὐτοῦ, working through that faith, saved her *energetically*, and as the working cause;—τῇ χάριτι, δι' ἣν [τῆς] πίστεως, Eph. ii. 8. εἰς εἰρ.] See ch. vii. 50 and note. Mark's addition, ἴσθι ὑγ. ἀπὸ τ. μάστιγός σου, is important, as conveying to her an assurance that the effect which she felt in her body should be permanent; that the healing about which she might otherwise almost have doubted, as being surreptitiously obtained, was now openly ratified by the Lord's own word. 49.] Little marks of accuracy come out in each of the two fuller accounts. Here we have ἔρχεταί τις, which was doubtless the *exact* fact:—in Mark ἔρχονται,—generally expressed. In Mark again we learn not only that Jesus heard,—but παρακούσας τὸν λόγον λαλούμενον, i. e. it was not *reported* to Him, but He *overheard it being said*, which is a minute detail not given here. Nothing could more satisfactorily mark the independent authority of the two narratives. 50.] καὶ σωθ. is only here.

51.] Our Lord had entered the house, where He found θόρυβον, τοὺς αὐλητὰς καὶ τὸν ὄχλον (Matt. Mark), who were all following Him into the chamber of death. On this *He declared who were to follow Him* (οὐκ ἀφῆκεν, ε.τ.λ.), and uttered the words ἀναχωρεῖτε· οὐ γὰρ ε.τ.λ.—Then He entered with His three Apostles and the parents. I say this, not for the sake of harmoniziug,

Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ABCDE FHKL MSU VΓΥΔΛ
52 ἔκλαιον δὲ πάντες καὶ [a] ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν 1. Σ.
Μὴ κλαίετε· οὐ γὰρ ἀπέθανεν, ἀλλὰ [b] καθεύδει. 53 καὶ
[c] κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. 54 αὐτὸς δὲ
[d] κρατήσας τῆς χειρὸς αὐτῆς [e] ἐφώνησεν λέγων [f] Ἡ παῖς
ἔγειρε. 55 καὶ [g] ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη
[h] παραχρῆμα, καὶ [i] διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ
[k] ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ [l] παρήγγειλεν αὐτοῖς
μηδενὶ εἰπεῖν τὸ γεγονός.

IX. [l m] Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς Σ mg
δύναμιν καὶ [n] ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους

a constr., ch. xiii. 27. (Matt. xi. 17 reff.) Gen. xxiii. 2. Aristoph. Lysist. 397, κόπτεσθ' Ἄδωνιν.
b — j. see 1 Thess. v. 10. Dan. xii. 2.
c j only. Gen. xxxviii. 23.
d j. Mark i. 31. Gen. xix. 16.
e — ver. 8 reff.
f voc., ch. xii. 32 reff.
g Judg. xv. 19. 3 Kings xvii. 21.
h vv. 44, 47.
i Matt. xi. 1 reff.
k Matt. xii. 23 reff.
l Mark viii. 6 reff.
m ch. xv. 6 reff.
n constr., ch. x. 19. Rev. vi. 8. xiii. 7. Sir. xxx. (xxxiii.) 19.

S(e sil) XΔ 33 vulg Syr syr-cu coptt goth æth arm : txt BCDR rel forj(with san tol) lat-*a b c e f* syr syr-jer Chr Damasc Thl Jer. for της παιδος, του κορασιου D.

52. rec (for ου γαρ) ουκ (*from* ‖ *Mk. This, in the very strong concurrence of MSS, is more prob, than that txt shd be from* ‖ *Mt*), with AR rel vulg lat-*b e* syr-marg Orig Ambr : txt BCDFLXΔ 1. 33. 69 em(with per) lat-*a c* syrr syr-cu coptt goth arm Cyr.

53. καταγελουν (*itacism?*) D¹KX.

54. rec aft αυτος δε ins εκβαλων εξω παντας και (*probably from* ‖ *Mt and Mk. Meyer suggests that* εκβαλων εξω *may be a reminiscence from Acts* ix. 40), with C³ rel ; παντ. εκβ. εξω και AKRSU 33 em lat-*f q* syrr goth Thl ; παντ. κ. (only) C¹ coptt : txt BDLX 1 latt syr-cu æth Ambr Bede. rec εγειρον, with AR rel : txt BCDX 1. 33, εγειραι (*itacism?*) L.

55. υπεστρεψεν D, *convertit* lat-*b*. επεταξεν D. δοθηναι bef αυτη (‖ *Mk*) DR 1. 33. 69 lat-*a* syrr syr-cu æth arm Ambr.

56. οι δε γονεις αυτης θεωρουντες εξεστησαν D lat-*c*(omg θεωρ.). for ο δε παρηγγ., παρηγγ. δε D. for μηδενι, μηδε D¹-gr.

CHAP. IX. **1.** om δε C³H ℵ(once). rec aft δωδεκα ins μαθητας αυτου (*from* ‖ *Mt*), with C³EFHU lat-*b ff₂ g₁ l q* ; αποστολους C¹LXAℵ 33. 69 vulg lat-*a c e f g₂* syr-copt goth æth arm : om ABR rel Syr syr-cu sah arm Dial Thl Euthym. δυναμιν bef αυτοις B. πασαν (παντα D²; *omne* D-lat) δαιμονιον D¹.

but to bring out the sequence in our narrative here, which unless we get the right meaning for ἀφῆκεν, seems disturbed. **53.**] The maiden was *actually dead*, as plainly appears from the εἰδότες ὅτι ἀπέθ. The words οὐκ ἀπ. ἀλ. κ. are no ground for surmising the contrary : see note on Matt. ver. 24.

54.] Mark gives the actual Aramaic words uttered by the Lord, ταλιθὰ κοῦμ.

55.] Her spirit returned : see reff., in the former of which death *had not* taken place, but in the latter it *had* ; so that no inference adverse to her actual death can be derived from the use of the word. The command *to give her to eat*, shews that she was restored to actual life with its wants and weaknesses ; and in that incipient state of convalescence, which would require nourishment. The testimony of Mark here precludes all idea of a recovery from a mere paroxysm—καὶ παρεκάρει. One who ἰσχάρως εἶχεν at the time of the father's coming, and then died, so that it could be said of the minstrels and others who had time to assemble, εἰδότες ὅτι ἀπέθανεν,—could not, supposing that they were mistaken and she was only in a trance, *have risen up and walked*, and been in a situation to take meat, in so short a time after. Every part of the narrative combines to declare that the death was *real*, and the miracle a *raising from the dead*, in the strictest sense. **56.**] The injunction, however, was not observed ; for we read in Matt., ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

CHAP. IX. 1—5.] MISSION OF THE TWELVE. Matt. x. 5—15. Mark vi. 7—13. Mark's account agrees nearly exactly with the text. The discourse is given at much greater length in Matt., where see

θεραπεύειν· 2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν
βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι. 3 καὶ εἶπεν πρὸς αὐτούς
Μηδὲν [o] αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε [p] πήραν
μήτε ἄρτον μήτε ἀργύριον, μήτε [q] ἀνὰ] δύο χιτῶνας
ἔχειν. 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖ-
θεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχό-
μενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν [r] κονιορτὸν ἀπὸ τῶν
ποδῶν ὑμῶν [s] ἀποτινάξατε εἰς [t] μαρτύριον [t] ἐπ' αὐτούς.
6 ἐξερχόμενοι δὲ [u] διήρχοντο κατὰ τὰς κώμας [v] εὐαγγε-
λιζόμενοι καὶ θεραπεύοντες πανταχοῦ. 7 ἤκουσεν δὲ
Ἡρῴδης ὁ [w] τετράρχης τὰ γινόμενα πάντα, καὶ [x] διηπόρει
διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης [y] ἐγήγερται [y] ἐκ
νεκρῶν, 8 ὑπό τινων δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι
προφήτης τις τῶν [z] ἀρχαίων [z] ἀνέστη. 9 εἶπεν δὲ Ἡρῴδης

o — ch. xxii. 35. Acts xxi. 11. 2 Chron. xxxv. 3.
p ‖ ch. x. 4. xxii. 35, 36 only. 4 Kings iv. 42 Ald. Judith x. 5. xiii. 10, 15 only.
q ch. x. 1 reff.
r ‖ Mt. ch. x. 11. Acts xiii. 51. xxii. 23 only. Exod. ix. 8.
s Acts xxviii. 5 only. 1 Kings x. 2.
t 2 Thess. i. 10.
u — Acts viii. 4, 40 al. Ps. civ. 13.
v mid. absol., ch. xx. 1. Acts xiv. 7. Rom. xv. 20.
w ‖ Mt. ch. iii. 19. Acts xiii. 1 only †. (-χειν, ch. iii. 1.)
x (ch. xxiv. 4
y Matt. xvii. 9 reff.
z — Mark xvi. 9 al. fr.
s — ver. 19.

v. r.) Acts ii. 12. v. 24. x. 17 only †. Dan. ii. 3 Symm. Matt. v. 21, &c. 2 Pet. ii. 5. 3 Kings iv. 30.

2. rec aft ιασθαι ins τους ασθενουντας (‖ *Mt*), with C rel; τους ασθενεις ADL𝔛 1. 33: om B syr-cu Dial.

3. om την (‖ *Mt Mk*) CXΔ 69. rec (for ραβδον) ραβδους (*see note*, ‖ *Mt*), with AC³ Δ-gr rel goth: txt BC¹DE¹FKLM X(ραβδιον) 𝔛 1. 33. 69 latt syrr syr-cu sah æth arm Cyr Thl. om ανα BC¹FL Δ-gr 𝔛 latt Syr syr-cu goth arm: ins AC³D rel syr.

5. εαν CEFHMVXΓΔ𝔛 69. rec δεξωνται (*cf* ‖ *Mt Mk*), with C³D rel; δεξονται HΓΛ 69; *receperint* latt: txt ABC¹KLMU𝔛 1. 33 goth. for 1st απο, εκ D al, *de* latt. rec ins και bef τον κονιορτον, with AC³ rel vulg lat-*b e ff*₂ *g*₁ syrr syr-cu goth: om BC¹DLX𝔛 1. 33 lat-*a c f* coptt æth arm. αποτινασσατε B 1: εκτιναξατε (placed bef τ. κ. α. π. υμ.) D lat-*c*.

6. for διηρχοντο κατα τας κωμας, κατα πολεις και ηρχοντο D, simly lat-*e*.

7. for ηκουσεν, ακουσας D. γενομενα AX 1. 69. rec adds υπ' αυτου, with AC³ rel vulg lat-*c f g*₁.₂ *q* goth: om BC¹DL𝔛 69 lat-*a b ff*₂ *l* syr-cu coptt arm. om παντα DΓ tol. for κ. διηπ., ηπορειτο D. for εγηγερται, ηγερθη (*from* ‖ *Mt*) BCL𝔛 1. 69. for εγη. εκ νεκρ., εκ νεκρ. ανεστη D.

8. for αλλων, αλλοι D: υπο τινων, omg δε, 𝔛. rec (for τις) εἷς (*see* ‖ *Mk*), with A rel vulg lat-*b c* sah: om D 69 lat-*a e* Syr copt: txt BCLX Δ(Treg expr) 𝔛 1. 33 ev-y syr copt goth.

9. rec κ. ειπεν (*see* ‖ *Mt*), with A rel vulg syrr syr-cu: txt BCDLX𝔛 1. 33. 69 latt coptt. rec ins ο bef ηρωδης, with B(Mai) LX (1. 33. 69, e sil): om ACD rel Thl.

notes. 1.] θεραπεύειν belongs to δύν. καὶ ἔξουσ. as in 1 Cor. ix. 5; some join it with ἔδωκεν, as in John v. 26; Matt. xiii. 11. 3.] μήτε [ἀνὰ] δύο χ. ἔχειν—a mixed construction;—the former clause having been in the second person, this is added as if it had been in the infin., αἴρειν. The infinitive *for the imperative* would not be in place here,—see Winer, Gram. § 43. 5. d, edn. 6. It is remarkable that in ‖ Mark, there is also a mixed construction, ἵνα μηδὲν αἴρωσιν .... ἀλλ' ὑποδεδεμένους .... καὶ μὴ ἐνδύσησθε ..... [On ἀνά, see reff.] 5.] ἐπ' αὐτούς, against them;—more determinate than αὐτοῖς, Mark.

7—9.] Herod Antipas hears of the fame of Jesus through the doings of the Twelve. Matt. xiv. 1—12. Mark vi. 14—29. How inexplicable would be the *omission of the death of John the Baptist*, by the Evangelist who has given so particular an account of his ministry, (ch. iii. 1—20,) if Luke had had before him the narratives of Matt. and Mark.

7.] ὑπ' αὐτοῦ, of the rec., though a gloss, points to the right account of the matter. Herod (see Mark) heard the account of the miracles wrought by the Twelve; but even then it was τὸ ὄνομα αὐτοῦ which was spread abroad. These works were done in their Master's Name,

b ‖ (Mk. bis) only. 1 Kings xxxi. 9 complat. Ps. cii. 7 only. c ch. vi. 19. Exod. ii. 15. d ch. ii. 20 reff. Josh. ii. 23. e Mark v. 16 reff. Josh. ii. 23. f Mark ix. 2 reff. g ch. v. 16 (reff.) only. h ‖ Mt. reff. i ch. viii. 40 reff. j Matt. vi. 8 reff. k = Rev. xxii. 2 (ch. xii. 42) only ‡. Esth. ii. 12. l = ch. xxiv. 29 only. (Matt. viii. 20 reff.) Judg. xix. 11 F. Jer. vi. 4. reff. Gen. xxxv. 5. m = ‖ Mt. reff. n Mark iii. 24 only. o = ch. xix. 7 (xxi. 6 al.) only. Gen. xxiv. 23, 25. (-λαμα, ch. ii. 7.) p = Acts vii. 11. [Rom. iv. 1.] 2 Tim. i. 18. Lam. i. 6. q here only. Gen. xlii. 26.

Ἰωάννην ἐγὼ [b]ἀπεκεφάλισα, τίς δέ ἐστιν οὗτος περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ [c]ἐζήτει ἰδεῖν αὐτόν. 10 Καὶ [d]ὑποστρέψαντες οἱ ἀπόστολοι [e]διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ [f]παραλαβὼν αὐτοὺς [g]ὑπεχώρησεν [h]κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά. 11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ [i]ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς [j]χρείαν [j]ἔχοντας [k]θεραπείας ἴατο. 12 ἡ δὲ ἡμέρα ἤρξατο [l]κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ [m]Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς [n]κύκλῳ κώμας [n]ἠ[illegible] καὶ [τοὺς] ἀγροὺς [o]καταλύσωσιν καὶ [p]εὕρωσιν [q]ἐπισι-

ins οτι bef ιωαν. CD coptt. om 2nd εγω BC¹L𝔛 lat-*e f ff*₂ coptt arm. for τοιαυτα, ταυτα DLX𝔛 69 lat-*e* Syr syr-cu sah.—r. bef ακουω D. αυτον bef ιδειν D al lat-*b l q* goth.

10. aft εποιησαν ins κ. οσα εδιδαξαν (*from* ‖ *Mk*) A. ανεχωρησεν D *evv.* [υπεχωρησεν as in txt is the reading of Cod. B: see table.] rec (for πολιν καλουμενην) τοπον ερημον πολεως καλουμενης (*txt, not appearing to suit the requirements of the narrative following, was amended from* ‖ *Mt and Mk: cf the variations*), with C rel: ερημ. τοπ. πολ. καλ. A: τοπον πολ. καλ. 1: εωμην λεγομενην D: txt BLX𝔛 33 coptt.

11. rec (for αποδεξ.) δεξαμενος, with AC rel: txt BDLX𝔛 1. 33. 69. aft θεραπειας ins αυτου παντας D. ιασατο CL𝔛 1. 33. 69: txt ABD rel latt syrr copt.

12. for η δε, ηδη B[sic: see table] lat-*e* syr-cu. rec (for πορευθεντες) απελθοντες (*from* ‖ *Mt Mk*), with X rel: txt ABCDKLR𝔛 33. 69. om τους BEX 1. 69: ins ACDR𝔛 rel coptt. om κατραλ. και C¹(appy) lat-*f*. om και ευρ. επισιτ. D.

and in popular rumour *passed for His*.

9.] The repetition of ἐγώ implies personal concern and alarm at the growing fame of Jesus: see notes on Matt.

10—17.] RETURN OF THE APOSTLES. JESUS RETIRES TO BETHSAIDA. FEEDING OF THE FIVE THOUSAND. Matt. xiv. 13—21. Mark vi. 30—44. John vi. 1—13. Compare the notes on each of these. 10.] He went *in a ship* (Matt., Mark, John), of which our Evangelist seems not to have been aware; for we should gather from our text that it was *by land*. A great difficulty also attends the mention of Bethsaida here. At first sight, it would appear to be the well-known Bethsaida, on the western bank of the lake, not far from Capernaum. But (1) our Lord was *on this side before*,—see ch. viii. 37; and (2) Mark (vi. 45) relates that *after* the miracle of the loaves He caused His disciples to cross over to Bethsaida. But there were *two places* of this name:—another Bethsaida (Julias) lay at the top of the lake, on the Jordan: see Stanley, p. 331, edn. 3: Van de Velde, index, sub voce. Now it is very likely that our Lord may have crossed the lake to *this* Bethsaida, and St. Luke, finding that the miracle happened near Bethsaida, and *not being aware of the crossing of the lake*, may have left the name thus without explanation, as being that of the other Bethsaida. Mark gives us the exact account: that the Lord and the disciples, who went *by sea*, were perceived by the multitude who went *by land*, πεζῇ, and arrived before Him. How any of these accounts could have been compiled with a knowledge of the others, I cannot imagine.

11.] See note on Mark ver. 34.

[ἀπο]δεξάμ.] This word includes what Mark tells us of His going forth from His solitude, or perhaps landing from the ship, and seeing a great multitude, and having compassion on them; having received them, i. e. not sent them away.

12.] As the Three agree in their account, and John differs from them, see the difference discussed in notes there. In

τισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 εἶπεν δὲ πρὸς
αὐτοὺς [r]Δότε αὐτοῖς [r]φαγεῖν ὑμεῖς. οἱ δὲ εἶπαν Οὐκ
εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο, [s]εἰ μήτι
πορευθέντες ἡμεῖς [t]ἀγοράσωμεν [u]εἰς πάντα τὸν λαὸν τοῦ-
τον [t]βρώματα. 14 ἦσαν γὰρ [v]ὡσεὶ ἄνδρες πεντακισχί-
λιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ [w]Κατακλίνατε
αὐτοὺς [x]κλισίας [[v]ὡσεὶ] [y]ἀνὰ πεντήκοντα. 15 καὶ ἐποίη-
σαν οὕτως, καὶ [z]ἀνέκλιναν ἅπαντας. 16 λαβὼν δὲ τοὺς
πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, [a]ἀναβλέψας εἰς τὸν
οὐρανὸν [b]εὐλόγησεν αὐτοὺς καὶ [c]κατέκλασεν, καὶ ἐδίδου
τοῖς μαθηταῖς [d]παραθεῖναι τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ
[e]ἐχορτάσθησαν πάντες, καὶ ἤρθη τὸ [f]περισσεῦσαν αὐτοῖς
[g]κλασμάτων [h]κόφινοι δώδεκα.

r ‖ Mt. reff.
s 1 Cor. vii. 5. 2 Cor. xiii. 5 only.
t ‖ Mt. Gen. xli. 7.
u ver. 5. Mark viii. 19, 20. John vi. 9.
v ‖ (Mk. v. r.). ver. 22 al. Judg. iii. 29.
w ch. vii. 36 reff.
x here only.
y ch. x. 1 reff.
z act., ch. ii. 7 reff. (Matt. viii. 11 reff.)
a ‖ Mt. reff.
b ‖ Matt. xxvi. 26. 1 Cor. x. 16. Gen. i. 22, 28.
c ‖ Mk. only. Ezek. xlix. 18 only.
d ‖ Mk. ch. x. 8. 1 Cor. x. 27 al. Gen. xliii. 31, 32.
e ‖ Mt. Mk. Rev. xix. 21. Ps. xxxvi. 19. viii. 8 ‖ Mt., 19, 20 only. Lev. ii. 6. Ezek. xlii. 19.
f ‖ Mt. John. Matt. v. 20. Tobit iv. 16.
h ‖ Mk. reff.
g ‖. Mark

13. for πρ. αυτους, αυτοις LΞ. aft αυτους ins ο ις C lat-*f ff*$_2$ (g_1 ?) Syr syr-cu. rec υμεις bef φαγειν (*from* ‖ *Mt Mk*), with ACDRΞ rel coptt: txt B lat-*b*. [ειπαν, so BCDLΞ 33.] for πλειον, πλεον DΓ 1. αρτοι bef πεντε BN. for πεντε, επτα (*mistake*) C, but πεντε below. rec δυο bef ιχθυες (‖ *Mt Mk*), with DLRΞ 33 vulg lat-*b c*: txt ABC rel lat-*a* coptt goth æth. ημεις bef πορευθεντες D al latt coptt goth.

14. for ωσει ανδρες, ανδρες ως D; similarly 1 lat-*a e*. rec om 2nd ωσει, with A rel copt: ins BCDLRΞ 33 lat-*e* sah Orig.

15. κατεκλιναν BLΞ 1. 33. 69: txt ACR rel.—om και ανεκλιναν απαντας DX.

16. ins προσηυξατο και bef ευλογησεν D. [ηυλογησεν A F(Wtst) Γ 33.] ins επ' bef αυτους D lat-*a b ff*$_2$ $g_{1,2}$ *l* syr-cu Mcion-e. om και κατεκλασεν D. aft τοις μαθηταις ins αυτου LRΞ 33. 69 vulg lat-*c e* Syr syr-cu syr-w-ast sah æth: om ABCD rel lat-*a b f ff*$_2$ copt. rec (for παραθειναι) παρατιθεναι, with ADRΞ rel: παρατιθηναι 69: txt BC 1, παραθηναι X. for τω οχλω, τοις οχλοις D latt syrr syr-cu copt.

17. for περισσευσαν αυτοις, περισσευματων D al lat-*e*. for δωδεκα, δεκαδυο D.

his account, the enquiry proceeds *from our Lord Himself*, and is addressed to Philip, and answered by Philip and Andrew.

13.] **εἰ μήτι—unless indeed we were to go and buy, &c.** On the construction see 1 Cor. ix. 11 (v. r.); xiv. 5; Rev. xi. 5 (rec.); and Winer, § 41. 2 prope fin., edn. 6. 14.] **κλισίας—by companies**—the accusative of the *manner*, or *situation*, or *time, in which*; see Winer, § 32. 6, edn. 6. [**ὡσεὶ**] **ἀνὰ π.** Mark gives **κατὰ ἑκατὸν καὶ κατὰ π.** with his usual precision. Besides these companies, there were the women and children *unarranged*; see on John vi. 10. 16.] On the symbolic import of the miracle, see notes on John vi. 17.] **κλασ.** in Matt. is joined with **τὸ περισσεῦον**, — in Mark with **κοφίνους πλήρεις**: here it may be taken with **τὸ περισσ.** (ordinarily, and De Wette) or **κόφ.** (Meyer), but best, it appears to me, the *latter*,—because the article is not expressed as in Matt. Immediately after this miracle, Matt., Mark, and John relate the walking on the sea, which, and the whole series of events following as far as Matt. xvi. 12,—the healings in the land of Gennesaret, the discourse about unwashen hands, the Syrophœnician woman, the healing of multitudes by the sea of Galilee, the feeding of the 4000, the asking of a sign from Heaven, and the forgetting to take bread, are *wholly omitted* by our Evangelist. Supposing him to have had Matt. before him, how is this to be explained? It is also an important observation, that the omission by Luke of the second miracle of feeding is not to be adduced against its historical reality, as Schleiermacher has done (transl. p. 144), since it is only omitted as *occurring in the midst of a large section, which the accounts gathered by Luke did not contain*. We see also, that the characteristic **κοφίνους** of

18 Καὶ ἐγένετο [1] ἐν τῷ εἶναι αὐτὸν προσευχόμενον [k] κατὰμόνας, [l] συνῆσαν αὐτῷ οἱ μαθηταί. καὶ [m] ἐπηρώτησεν αὐτοὺς λέγων [n] Τίνα με οἱ ὄχλοι λέγουσιν εἶναι; 19 οἱ δὲ ἀποκριθέντες εἶπαν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλίαν, ἄλλοι δὲ ὅτι [o] προφήτης τις τῶν [o] ἀρχαίων [o] ἀνέστη. 20 εἶπεν δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν Τὸν [p] χριστὸν τοῦ [p] θεοῦ. 21 ὁ δὲ [q] ἐπιτιμήσας αὐτοῖς [r] παρήγγειλεν μηδενὶ λέγειν τοῦτο, 22 εἰπὼν ὅτι [s] δεῖ τὸν [t] υἱὸν τοῦ [t] ἀνθρώπου πολλὰ παθεῖν καὶ [u] ἀποδοκιμασθῆναι [v] ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 23 ἔλεγεν δὲ πρὸς πάντας Εἴ τις θέλει [w] ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ [x] ἀράτω τὸν [x] σταυρὸν [x] αὐτοῦ [y] καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. 24 ὃς γὰρ ἂν θέλῃ τὴν [z] ψυχὴν αὐτοῦ σῶσαι,

ABCDE GHKL MSU VΧΓΔΛ Π. 28 61

i ver. 51. Matt. xiii. 4 al. Ezek. ix. 8.
k Mark iv. 10 only. Ps. iv. 8.
l Acts xxii. 11 only. Jer. iii. 20. Esdr. vi. 2. 2 Macc. ix. 4 only.
m Matt. xii. 10 al.
n — ch. viii. 26 al.
o ver. 8.
p reff. ch. ii. 26.
q ch. viii. 34 ff. Ps. cv. 9.
r Mark viii. 6 reff.
s — Matt. xxiv. 6 reff.
t Matt. viii. 20 reff.
u Matt. xxi. 42 reff.
v — Matt. xi. 19 reff.
w Matt. x. 38. 3 Kings xix. 20.
x ‖ Mark x. 21.
y Matt. xxvi. 55 reff.
z — Prov. i. 19.

18. aft αυτον ins εκει και αυτους D sah-mnt.—om προσευχομενον D lat-a c e syr-cu. rec λεγουσιν bef οι οχλοι, with CD rel lat-a c syrr syr-cu: λεγουσιν οι ανθρωποι (‖ *Mt Mk*) A al lat-e g_1: txt BLRΞ 1.

19. [ειπαν, so BDℵ.] for αλλοι to *ανεστη, η ενα των πρ.* D lat-e.

20. rec *αποκρ. δε ο πετρ.* (*see* ‖ *Mt Mk*), with ADR rel (several omit ὁ) vss: txt BCLΞ 1 syr-cu copt. aft χριστον ins *υιον* D al lat-e (*f l* goth) Orig-ms. (*christus deus* copt.)

21. rec (for λεγειν) *ειπειν*, with R rel: txt ABCDKLMΞ 1. 33. 69 Orig.

22. for *απο, υπο* (‖ *Mk*) D 1 Thl. for *τη τρ. ημ., μεθ ημερας τρεις* D lat-b: simly Mcion. rec (for *αναστηναι*) *εγερθηναι* (*from* ‖ *Mt, which also has τη τριτη ημ. It was thus more natural to subst the εγερ. of* ‖ *Mt than the αναστ. of* ‖ *Mk, which follows μετα τρ. ημ. This agst Meyer*), with BRΞ rel: txt ACD F^1(Wtst) K 1. 69^1 Justin Orig Thaum.

23. rec (for *ερχεσθαι*) *ελθειν* (‖ *Mt*), with C^3R rel: txt ABC¹DKLΞ 1. 33. 69 Orig. rec *απαρνησασθω* (‖ *Mt Mk*), with B^1(Mai) CR rel: txt AB^2DKLΞ 33 Orig. om *και αρατω τον σταυρον αυτου* D lat-a *l*. om *καθ ημεραν* (*see* ‖ *Mt Mk*) CDℵ² rel vulg-ms lat-a *b c e ff₂ l q* syr-marg Orig Chr Thl Euthym Amb Jer: ins ABKLMRΞℵ¹·³ 1. 33. 69 am(with fuld em forj) lat-*f* $g_{1,2}$ Syr syr-cu syr-w-ast coptt goth æth Cyr Thl-ed mss-in-Jer.

24. *εαν* CG H-corr¹ RUVΧΓΔΛ 1 Thl.

the first feeding is preserved, without any confusion of terms: *σπυρίδας* being always used in relating and referring to the second,—Matt. xv. 37; xvi. 10; Mark viii. 8, 20.

18—27.] Confession of Peter. First announcement of the Passion and Resurrection. Matt. xvi. 13—28. Mark viii. 27—ix. 1. The Lord had gone into the neighbourhood of Cæsarea Philippi;—see notes on Matthew. 19. ὅτι πρ. τις τ. ἀρχ. ἀν.] See ver. 8. There is no improbability, nor contradiction to John's account that the multitudes sought to make him a king, in our Lord's asking this question. We must remember that such enquiries were not made by Him *for information*, but as a means of drawing out the confession of others, as here.

20.] See the important addition, the promise to Peter, in Matt. vv. 17—19.

23.] as far as ἀποστειν. is nearly verbatim with Mark: the last clause nearly so with Matt. And yet, according to the Commentators, Mark has *compiled his account from Matt. and Luke.* The *almost* verbal agreement of the three in so solemn and sad an announcement, is what we might expect. Such words would not be easily forgotten.

23.] πρὸς πάντας—'*having called the multitude with His disciples*,' Mark.

ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. 25 τί γὰρ [a] ὠφελεῖται ἄνθρωπος [b] κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ [c] ζημιωθείς; 26 ὃς γὰρ ἂν [d] ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου [d] ἐπαισχυνθήσεται ὅταν ἔλθῃ [e] ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν [f] ἁγίων [f] ἀγγέλων. 27 λέγω δὲ ὑμῖν [g] ἀληθῶς, εἰσίν τινες τῶν αὐτοῦ ἑστώτων οἳ οὐ μὴ [h] γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. 28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους [i] ὡσεὶ [k] ἡμέραι ὀκτὼ καὶ [l] παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. 29 καὶ ἐγένετο [m] ἐν τῷ προσεύχεσθαι αὐτὸν τὸ [n] εἶδος τοῦ προσώπου αὐτοῦ [o] ἕτερον καὶ ὁ [p] ἱματισμὸς αὐτοῦ λευκὸς [q] ἐξαστράπτων. 30 καὶ ἰδοὺ ἄνδρες δύο [r] συνελάλουν αὐτῷ, [s] οἵτινες ἦσαν Μωυ-

[a] Matt. xv. 5 reff. Prov. x. 2. xi. 4 F.
[b] Mk. reff.
[c] Mt. reff. Prov. xxii. 8.
[d] Mk. Rom. i. 16. 2 Tim. i. 8. Isa. l. 29 F. Job xxxiv. 19 vat.
[e] Matt. xxv. 31 al. Ps. ci. 6.
[f] Mk. reff.
[g] = ch. xii. 44. xxi. 3. John i. 48 al. Jer. xxxv. (xxviii.) 6.
[h] Heb. ii. 9 (there also w. θαν.). Ps. xxxiii. 8.
[i] ver. 14.
[k] constr., Matt. xv. 32 | Mk. Acts v. 7.
[l] Matt. iv. 18. iv. 5, 8 al. Num. xxiii. 14.
[m] Matt. xiii. 4. Ezek. ix. 8.
[n] ch. iii. 22. John v. 37.

2 Cor. v. 7. 1 Thess. v. 22 only. Exod. xxiv. 17.
[o] = here only. see 1 Cor. xv. 40. Jude 7.
[p] ch. vii. 25 reff.
[q] here only. Ezek. i. 4, 7. Nah. iii. 3 only.
[r] I. ch. xxii. 4. iv. 36. Acts xxv. 13 only. Exod. xxxiv. 30.
[s] = ch. ii. 4. Acts xvi. 12. 1 Tim. iii. 15. Heb. ix. 2, 9 al.

25. for ωφελειται, ωφελει CD. ανθρωπον κερδησαι and απολεσαι η ζημιωθηναι D¹ lat-*a c* Cypr: ανθρωπος εαν κερδησῃ and απολεσῃ η ζημιωθῃ D².

26. εαν (*as* ‖ *Mk*) CLM 33. 69. εμε D Orig₁. om λογους D lat-*a e l* syr-cu Orig₁. aft πατρος ins αυτου D al coptt.

27. ins οτι bef αληθως D al: add οτι KMR sah.—αληθως is joined to εισιν in ADHLSUΔΛ am lat-*f* Orig. rec (for αυτου) ωδε (*from* ‖ *Mt Mk*), with ACDPR rel Orig Eus Cæs Phot: txt BLΞ 1 Cyr. rec εστηκοτων (‖ *Mk*), with BLRUXΓΞ Cyr Phot: txt ACDP rel 1. 33. 69 Orig Eus. for οι, οιτινες AK Orig Cæs Phot. rec γευσονται, with HRΓΛ (G 69, e sil) Orig Cæs Phot: txt ABCDPΞ rel Cyr. for τ. βασ. τ. θ., τον υιον του ανθρωπου ερχομενον εν τη δοξη αυτου (*see* ‖ *Mt*) D Orig$_{\text{certe}}$.

28. εγενοντο P. om και BH forj lat-*a b* g_1 *l* syrr coptt goth æth arm: ins ACDPRΞ rel vulg lat-*c e f* ff_2 g_2 syr-cu. (33 def.) rec ins τον bef πετρον (‖), with G-marg-eccles: om ABCDRΞ rel. (F def.) transp ιακ. and ιωαν. (‖ *Mt Mk and more usual order*) C³DLMXΞ 33 forj lat-ff_2 g_1 Syr syr-cu copt goth æth arm: txt ABC¹PR rel lat-*a b c e f* g_2 syr sah.

29. for το ειδος, η ιδεα D Orig. for ετερον και, ηλλοιωθη και D copt: ετ. κ. ηλλ. syr-w-ast sah arm Orig.

30. οι ησαν C¹: ην δε D lat-*a* Arnob: ησαν δε latt: om syr-cu Mcion-e$_{\text{p}}$.

There is no allusion to what He had said *to Peter* in this πάντας. 25.] ἑαυτόν = τὴν ψυχὴν αὐτοῦ, Matt., Mark:—his life, in the highest sense. 26.] after λόγους, Mark adds ἐν τῇ γεν. ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ. Meyer remarks: 'the Glory is threefold: (1) *His own*, which He has to and for Himself as the exalted Messiah: (2) *the glory of God*, which accompanies Him as coming down from God's Throne: (3) *the glory of the angels*, who surround him with their brightness.' 27.] See note on Matt. ver. 28.

28—36.] THE TRANSFIGURATION. Matt. xvii. 1—8. Mark ix. 2—8. I have commented on the relation of the three accounts in the notes on Mark, and on the Transfiguration itself in those on Matt., which treat also of the additional particulars found here. 28.] ἐγένετο—it was, see reff. (k). ὡσεὶ ἡμ. ὀκτώ = μεθ' ἡμ. ἕξ Matt. and Mark, the one reckoning being *exclusive*, the other *inclusive*. προσεύξ.] See on ch. v. 16. This Gospel alone gives us the purpose of the Lord in going up, and His employment when the glorious change came over Him.

29.] "St. Luke seems to have declined the use of μετεμορφώθη (employed

σῆς καὶ Ἠλίας, 31 οἳ ᵗ ὀφθέντες ᵘ ἐν δόξῃ ᵛ ἔλεγον τὴν ᵛ ἔξοδον αὐτοῦ ἣν ἤμελλεν ˣ πληροῦν ἐν Ἰερουσαλήμ. 32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν ʸ βεβαρημένοι ὕπνῳ, ᶻ διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς ᵃ συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ᵇ ἐν τῷ ᶜ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν ᵈ Ἐπιστάτα, ᵉ καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, ᶠ μίαν σοὶ καὶ ᶠ μίαν Μωσεῖ καὶ ᶠ μίαν Ἠλίᾳ· μὴ εἰδὼς ὃ λέγει. 34 ταῦτα δὲ αὐτοῦ λέγοντος ᵍ ἐγένετο ᵍ νεφέλη καὶ ʰ ἐπεσκίαζεν αὐτούς, ἐφοβήθησαν δὲ ʰ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. 35 καὶ φωνὴ ⁱ ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ᵏ ἐκλελεγμένος, αὐτοῦ ἀκούετε. 36 καὶ ᵇ ἐν τῷ ⁱ γενέσθαι τὴν φωνὴν ⁱ εὑρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ᵐ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

t Pt. ch. 16.
u — Col. iii. 4.
v — Mark x. 32. Rom. iv. 6 al.
w — 2 Pet. i. 15 (Heb. xi. 22) only. Wisd. ix. 2.
x — Matt. i. 22 al. 3 Kings ii. 27.
y Matt. xxvi. 43 reff.
z here only †.
a — here only. 1 Kings xvii. 20 F.
b ver. 28.
c here only. Gen. xiii. 9, 11, 14.
d ch. v. 5 reff. L.
e Matt. xxvi. 24. 1 Cor. vii. 8. Job x. 3. Sir. xiv. 5.
f 1 Kings x. 3.
g 1 Mk. Num. x. 34.
h 1 Mk. ch. i. 26. Acts v. 15 only. Exod. xl. 29 (35).
i Acts ii. 6. xix. 34. Rev. xi. 15.
k Mark xiii. 20. ch. vi. 13. John vi. 70. Eph. i. 4 al. Numb. xvii. 5. 26 F, 28, &c.
m ch. xviii. 39 only.
l — Rev. xvi. 20. Gen. xviii.

31. om οι D latt arm Orig$_{gr}$. ins τη bef δοξη A. ins οι bef ελεγον P sah. aft ελεγον ins δε C^{1}D 69 lat-*c e* syrr: pref και, C^{3}M vulg lat-*b f ff$_2$ g$_{1.2}$ l q* arm Arnob. ημελλεν AC, μελλει D. for εν, εις D.

33. διαχωρισθηναι D. om ο bef πετρος AP rel: ins BCDKLMRXΔΠ. for τον ιησουν, τω ιησου D: om lat-*a b ff$_2$*. for 2nd και, θελεις (*see* ‖ *Mt*) D: om MU 69 lat-*l* sah. τρεις bef σκηνας D F(Wtst) KLΠ 33. 69 vulg lat-*c e f ff$_2$* Syr syr-cu coptt æth arm Tert. rec μω. bef 2nd μιαν (‖ *Mt Mk*), with (some cursive?) Syr syr-cu Tert: txt ABCDPR rel latt syr copt goth æth arm. for *o*, *a* D.

34. rec επεσκιασεν (‖ *Mt*), with ACDPR rel vulg lat-*b c*: txt BLΝ lat-*a*. rec εκεινους εισελθειν (*corrn to specify Moses and Elias, cf Syr below*), with ADPR rel syr(appy) sah goth: εκεινους ελθειν S: *autous eiselthein* C al: txt BL copt æth(appy) arm.—*cum viderent Mosen et Eliam ascendentes* Syr.

35. for εγενετο, ηλθιν D. μου bef ο υιος P. rec (for εκλελεγμενος) *αγαπητος* (*from* ‖ *Mt Mk*), with ACDPR rel vulg lat-*b f* goth: æth-rom has both: txt BLΠ gat lat-*a ff$_2$ l* syr-marg coptt æth-pl. add εν ω ευδοκησα C^{3}DM. ακουετε bef *autou* (‖ *Mk*) D lat-*c e* coptt. (*so also* D *in* ‖ *Mt*[with B 1. 33] *and is* ‖ *Mk*[with BCL 1. 33 Frag-cant vulg].)

36. rec ins ο bef ιησους, with C^{3}KLMXΔ (1. 33. 69, e sil): om ABC^{1}DR rel. for και αυτοι, αυτοι δε D lat-*e* sah. om ουδεν D al. rec εωρακασιν (*more usual form*), with AC^{1}R rel: ειθεασαν D^1, -*αντο* D^2: εωρακεισαν G: txt BC^{2}LX.

by the other two Evangelists here), that he might not awaken in his Greek readers any ideas or feelings connected with the fabulous *metamorphoses* of their heathen deities." Wordsw. 31.] This ἔξοδος could be no other than His *death*—see reff. πληροῦν—to fulfil by divine appointment. 32.] διαγρ. not '*when they were awake*,' as E. V.—but having kept awake through the whole. The word occurs in this sense in Herodian iii. 4, πάσης τῆς νυκτὸς . . διαγρηγορήσαντες. It seems to be expressly used here to shew that it was *not merely a vision*, seen in sleep. 33.] while they were departing—with a desire to hinder their departure. μὴ εἰδ. ὃ λ.—from fear and astonishment—*ἐκφοβοι γὰρ ἐγίνοντο*, Mark. 34.] There is no difference in the accounts, as Meyer thinks: the ἐν τῷ διαχωρίζ. . . , ver. 33, is only an additional particular, and the rest is exactly in accordance. Notice however the remarkable word ἐκλελεγμένος of the correct text: and compare the refl. 36.] Luke gives the *result* of our

37 Ἐγένετο δὲ τῇ [no] ἐξῆς [o] ἡμέρᾳ, κατελθόντων αὐτῶν
ἀπὸ τοῦ ὄρους [p] συνήντησεν αὐτῷ ὄχλος πολύς. 38 καὶ
ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου [q] ἐβόησεν λέγων Διδάσκαλε,
δέομαί σου [r] ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι [s] μονο-
γενής μοί ἐστιν, 39 καὶ ἰδοὺ πνεῦμα [t] λαμβάνει αὐτὸν καὶ
[u] ἐξαίφνης κράζει καὶ [v] σπαράσσει αὐτὸν [w] μετὰ [x] ἀφροῦ,
καὶ [y] μόγις [z] ἀποχωρεῖ ἀπ' αὐτοῦ [a] συντρίβον αὐτόν.
40 καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό,
καὶ οὐκ ἠδυνήθησαν. 41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
ἰασ-
βαστ... [v] Ὦ [b] γενεὰ [b] ἄπιστος καὶ [b] διεστραμμένη, [c] ἕως πότε ἔσομαι
[d] πρὸς ὑμᾶς καὶ [e] ἀνέξομαι ὑμῶν; [f] προσάγαγε ὧδε τὸν
υἱόν σου. 42 ἔτι δὲ προσερχομένου αὐτοῦ [g] ἔρρηξεν αὐτὸν
τὸ δαιμόνιον καὶ [h] συνεσπάραξεν· [i] ἐπετίμησεν δὲ ὁ Ἰησοῦς
τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα καὶ
ἐξ- [k] ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. 43 [l] ἐξεπλήσσοντο δὲ
λησ. πάντες [m] ἐπὶ τῇ [n] μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ
[o] θαυμαζόντων [m] ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς

[a] ch. vii. 11 reff.
[o] here only.
[p] ch. xxii. 10 reff. Gen. xxxii. 1.
[q] John i. 28 reff.
[r] ch. i. 43. James ii. 3 only. Levit. xxvi. 9.
[s] 1 Kings i. 11. ch. vii. 12 reff.
[t] = ch. v. 26. vii. 16. Exod. xv. 15.
[u] Mark xiii. 36 reff.
[v] Mk. bis. Mark i. 26 only. 2 Kings xxii. 8.
[w] see Matt. xxvii. 66.
[x] here only †. (ἀφρίζειν, Mt. bis.)
[y] here only †.
[z] Matt. vii. 23. Acts xiii. 18 only. Jer. xxvi. (xlvi.) 5. 2 Macc. iv. 33 only.
[a] Matt. xii. 20 reff.
[b] Mt. reff.
[c] bis. John x. 24. Rev. vi. 10 only. Ps. xciii. 3.
[d] = Mark vi. 6 reff. [e] 2 Cor. xi. 1, 19. Eph. iv. 2. Isa. xlvi. 4. [f] Matt. xviii. 24. Acts xvi. 20. xxvii. 27. [g] 1 Pet. iii. 13 only. Gen. xlviii. 9. [h] here only †.
[i] ver. 55 reff. [k] ch. iv. 20. [l] Matt. vii. 28 reff. [m] = ch. i. 47 reff. [n] Acts xix. 27. 2 Pet. i. 16 only. Jer. xl. (xxxii.) 9. Esdr. i. 5 only. [o] Mark xii. 17 reff.

37. rec ins εν bef τη εξης, with ACR rel vulg lat-*c* copt: om B[sic: see table] LS 1. 69 lat-*q*.—*δια της ημερας* D lat-*a b e ff*$_2$ *l* sah. *κατελθοντα αυτον* D. for *συνηντησεν* to *πολυς*, *συνελθειν αυτω οχλον πολυν* D.—*συνηντησαν* R.

38. rec *ανεβοησεν*, with AR rel: txt BCDL 69. rec *επιβλεψον* (*corrn*, *-ψαι being mistaken for imperat mid. whereas it is inf-aor-act*), with DXΛ Frag-par (E 1. 33. 69, e sil): txt ABCR rel Thl. rec *εστι* bef *μοι*, with R rel vulg lat-*b c ff*$_2$ *g*, arm: txt ABCDLX 1. 33 lat-*a e* coptt goth.

39. for *και ιδου* to *εραζει*, *λαμβανει γαρ αυτον εξαιφνης πνευμα* D lat-*e*. add *και ρησσει* (*see* ‖ *Mk*) DX 1 vulg copt æth arm. for *μογις*, *μολις* BR. for *συντριβον*, *και συντριβει* D.

40. rec *εκβαλλωσιν*, with (1, e sil) 69: txt ABCR rel.—*απαλλαξωσιν* D. *αυτον* D al.

41. *απιστε* D. for *προσαγαγε*, *προσενεγκε* D 33. add *μοι* LXΞ Frag-par 33 syr-cu syr-w-ast æth. *τον υιον σου* bef *ωδε* (*ωδε omitted and wrongly restored*) ACR rel syr-cu syr copt goth: om *ωδε* D am(with par): txt BLXΞ 1 lat-(*a e*) *b c f* Syr æth arm.

42. *συνεταραξεν* D al. for *τω πν. τω ακ.*, *τω ακ. πν.* D lat-*e*. for *ιασατο τον αυτον*, *αφηκεν αυτον και απεδωκεν τον παιδα* D (lat-*e*).

43. *παντ. δε εξ.* D lat-*c e*. rec (for *εποιει*) *εποιησεν*, with X rel: txt ABCDLΞ Frag-par 1. 33. 69 latt syr syr-cu. rec aft *εποι.* ins *ο ιησους*, with AC rel lat-*f q* syr goth: om BDLΞ 1 latt syr-cu copt arm. om *αυτου* Frag-par lat-*c*.

Lord's command to them: the *command itself* is related in Matt. ver. 9, and Mark ver. 9.

37—42.] HEALING OF A POSSESSED PERSON. Matt. xvii. 14—21. Mark ix. 14—29. The narrative in Mark is by far the most copious, and I have commented at length on it. 37. *τ. εξ. ἡμ.*] The transfiguration probably took place *at night*,—see on Matt. xvii. 1,—and this was in the morning. Luke omits the whole discourse concerning Elias (Matt. and Mark, vv. 9—13). 38.] *μον. μοί ἐστιν* is peculiar to Luke. 39.] *κράζει* —i. e. the *child*—there is a rapid change of subject, see ch. xvii. 2; xix. 4 al. and Winer, § 67. 1, edn. 6. *συντρίβον* is perhaps literal—bruising him.

43—45.] OUR LORD'S SECOND ANNOUNCEMENT OF HIS DEATH. Matt. xvii.

μαθητὰς αὐτοῦ 44 [p] Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει [q] παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. 45 οἱ δὲ [r] ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν [s] παρακεκαλυμμένον ἀπ' αὐτῶν [t] ἵνα μὴ [u] αἴσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

46 [a] Εἰσῆλθεν δὲ [b] διαλογισμὸς ἐν αὐτοῖς, [c] τὸ τίς ἂν εἴη μείζων αὐτῶν. 47 ὁ δὲ Ἰησοῦς [d] ἰδὼν τὸν [b] διαλογισμὸν τῆς καρδίας αὐτῶν, [e] ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ [f] παρ' ἑαυτῷ 48 καὶ εἶπεν αὐτοῖς [d] Ὃς ἐὰν δέξηται τοῦτο τὸ

p — ch. xxi. 14. Acts v. 4. xix. 21. Hagg. ii. 19.
q Matt. xxiv. 9 reff. Ezek. xxiii. 28.
r — | Mk. reff.
s here only. Isa. xliv. 8. Ezek. xxii. 26 only.
t — John ix. 2. xii. 40.
u here only. Isa. xxxiii. 11.
a — here only.
b — ch. xxiv. 38 reff.
c ch. i. 62. xxii. 2, 4, 23, 24. Acts iv. 21. Rom. viii. 26.
d — Matt. ix. 4. see Lam. iii. 60.
e Matt. xiv. 31. Mark viii. 23 al. Joel ii. 9.
f — John xix. 25. see ch. xix. 7.

ABCDE FGHKL MSUV XΓΔΛΠ Pm. Pc 1. 22. a. — τουτο Pm. Pc

45. for παρακεκ., κεκαλυμμενον D. επερωτησαι (‖ *Mk*) CDKM: txt ABΞ rel. om αυτον D lat-*e*.

46. om εισηλθεν to αυτοις D.

47. for ιδων, ειδως B(Mai) FKA syrr syr-cu æth arm: txt ACDΞ latt copt goth Orig.—(γνους 1.) αυτων bef της καρδιας D. rec παιδιον, with AΞ rel: txt BCD Orig. παρ' εαυτον D.

48. om αυτοις D 157 lat-*a b c e ff*$_2$ *l* syr-cu. for εαν, αν (B ?)DLΞ 33.

22, 23. Mark ix. 30—32. **43, 44.**] **πάντες**—the multitude—in contrast with **ὑμεῖς** of ver. 44. **τοὺς λ. τ.**, not (Meyer), '*the foregoing discourses and wonders*:'—that would give no sense,—for the disciples were thinking exclusively of those already: nor strictly (Stier, but corrected in edn. 2) '*what I am about to tell you*,' so that **τοὺς λ. τ.** should be ‖ with **τὸ ῥῆμα** below: but **these sayings**, of which this was now *the second*;—'these intimations which I make to you from time to time respecting My sufferings and death.' The *Resurrection*, expressly mentioned in the others, is omitted here.

45.] **ἵνα**—not to be evaded by forcing it to mean '*so that they did not . . . .*,' but to be rendered **that they might not**, as in Matt. i. 22 al. It was the *divine purpose*, that they should not at present be aware of the full significancy of these words.

46—50.] JESUS REBUKES THE DISCIPLES FOR THEIR EMULATION AND EXCLUSIVENESS. Matt. xviii. 1—5. Mark ix. 33—40. The most detailed account is in Mark, where I have discussed the differences in the three narratives. **46.**] There is not the least occasion to confine **διαλ.** to the sense of an inward doubt and questioning in the heart of each; indeed I will venture to say that no interpreter would have thought of doing so, had not the narratives of Matt. and Mark, by mentioning an outward expression of this thought, offered a temptation to *discover a discrepancy*,—of which Meyer, as usual, has not failed to avail himself. Had our narrative stood by itself, we should have understood it, as I do now, of a dispute which had taken place or was taking place, and which, though not actually spoken out before the Lord, was yet open to His discerning eye, so that not only the words, but the disputing of their thoughts, was known to Him. The idea of **τὸ τίς ἂν εἴη μ.** meaning that each one thought "Who is greater than I?" (Meyer, in loc.) is absurd enough. Still more absurd however is the harmonistic attempt of Greswell, to make two distinct events out of (1) the incident in Mark and Luke, and (2) that in Matthew; one, '*absente Petro*,' the other '*reverso Petro, discipuli sponte contentionem suam ad Jesum referunt; de qua Ille uti prius, sed uberius, disserit.*' (Harmony, p. 192, 3.) He has been led into this partly by the lower, literal-harmonistic spirit which pervades his school, and partly by the assumption which connects this strife and discourse immediately with the incident about the tribute-money,—for which there is *not the least ground* in the text of Matt. **48.**] The discourse as here related has the closest connexion and harmony. The dispute had been, who (among the Twelve) should be greatest,—i. e. greatest *in the kingdom of heaven*: for other greatness is not to be thought of,—the minds of the disciples being always on this, as just about to appear (against De Wette and Meyer); and our Lord reminds them that no such prece-

παιδίον [g] ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ [h] μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτός ἐστιν μέγας. 49 ἀποκριθεὶς δὲ Ἰωάννης εἶπεν [i] Ἐπιστάτα, εἴδομέν τινα [j] ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ [k] ἐκωλύσαμεν αὐτόν, ὅτι οὐκ [l] ἀκολουθεῖ [l] μεθ' ἡμῶν. 50 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς Μὴ [k] κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστιν.

51 Ἐγένετο δὲ [m] ἐν τῷ [n] συμπληροῦσθαι τὰς ἡμέρας τῆς

g — l. Matt. xix. 9. Acts iv. 21.
h Matt. xi. 11 ref.
i ch. v. 5 ref.
j j Mk. Matt. xxiv. 5 ||. Acts iv. 17, 18.
k ‖ Mk. ch. xi. 52. Acts xi. 17. Num. xi. 28.
l constr., Rev. vi. 8. xiv. 13.
m Matt. xiii. 4 al. Ezek. ix. 8.
n — Acts ii. 1 (ch. viii. 23) only †.

(-ρωσεν, 2 Chron. xxxvi. 21.)

το παιδιον bef τουτο D latt. om ος to δεχεται D. om υπαρχων D. rec εστται, with AD rel lat-*e* syrr mss-in-Orig Cypr$_3$: txt BCLXΞ 1. 33 latt syr-cu copt Orig$_3$.

49. om δε C^1(perhaps). rec ins ο bef ιωαννης, with AC^{2}Ξ rel: om B C^1(appy) D 69. for επιστατα, διδασκαλε (‖ *Mk*) C^{1}LΞ syr-marg copt. for επι, εν (‖ *Mk*) BLXΔΞ 1. 33. 69 copt: txt ACD rel. rec ins τα bef δαιμονια, with H(Treg, expr): om ABCDΞ rel goth arm. ἐκωλυομεν (‖ *Mk*) BLΞ lat-*a b e*.

50. rec (for ειπ. δε) και ειπ., with A rel vulg lat-*b f* syr goth arm: txt B(Mai in errata) CDLXΞ 1. 33 lat-*a c e* copt syr-marg. om προς αυτον D tol^1. om ο B. (Ξ defective.) aft κωλυετε ins αυτον (‖ *Mk*) CDFLMX em(with tol) copt æth: om ABΞ rel vulg lat-*b c e* syrr syr-cu copt-ms goth. ins ου γαρ εστιν καθ υμων bef ος γαρ LΞ 33 syr-w-ast copt. rec ημων υπερ ημων (‖ *Mk*), with E rel: υμων υπ. ημων AXΔ (69): txt BCDKLMΞ 33 latt syrr syr-cu copt goth æth arm Synop Tit-bostr Euthym Opt Ambr Aug Jer.

dence is to be thought of among those sent in His name; for that even a little child, if thus sent, is clothed with His dignity; and if there be any distinction among such, it is this, that he who is like that child, humblest and least, i. e. nearest to the spirit of his Lord, *he is the greatest.*

"*The whole discourse in Luke is without connexion.*" De Wette, strangely enough: who also says, κ. ος εαν εμε δεξ. . . . . is borrowed from Matt. x. 40; and that ο γαρ μικρ. . . . . ουτος εστται . . . . ought to stand at the beginning of the discourse, as in Matt. I quote this as one among continually recurring specimens of the criticism which would cut our precious, and most truthful Gospels into fragments without meaning or connexion. We live in times when such criticisms are making way among shallow minds: let the student judge from the above sample, what they are generally worth. Schleiermacher has some excellent remarks on this discourse and the circumstances, Essay on Luke, translation, pp. 159—162.

49, 50.] On the connexion of this answer with the preceding, see on Mark. It is even more strikingly brought out here. Our Lord had declared the *absolute equality* of all sent in His name —and that if there were any difference, it was to be made by a *deeper self-renouncing*. Then arises the thought in the mind of the ardent son of Zebedee, of the *exclusive and peculiar dignity* of those who were thus sent, the ἀπόστολοι: and he relates what they had done, as a proof of his fully appreciating this exclusive dignity. The link to what has preceded, is in the words ἐπὶ τῷ ὀν. σου . . . see the rest in Mark.

51—CHAP. XIX. 28.] INCIDENTS DURING THE LORD'S LAST JOURNEY TO JERUSALEM. We now enter upon a long and most important portion of our Gospel, peculiar *in this form*, and most of it *entirely* peculiar, to Luke. At ch. xviii. 15 he again joins the narrative of Matt. and Mark within a few verses of where he parted from them. Respecting this portion, I will observe, without entangling myself in the harmonistic maze into which most of the interpreters have ventured, (1) that the whole of it is to be understood here as belonging to our Lord's *last journey from Galilee to Jerusalem*; see below on ver. 51. (2) that evidently that journey was *not a direct one* (see ch. x. 1; xiii. 22, 31; xvii. 11; xviii. 31, and notes), either in *time* or in the *road chosen*. (3) that in each of the two other Gospels there is a journey placed at this

o here only t. (-λαμβάνειν, Mark xvi. 19 ref.) p = ch. ii. 21 reff. q here only. Jer. xxi. 10. Ezek. vi. 2 al. see 4 Kings xii. 17. r ch. xvi. 26. xvii. 32 al. s Matt. xiii. 3 reff. t constr., Matt. x. 1. xxvii. 1. ch. iv. 29. v. 7 al. Matth. G. G. § 562.

ABCDE FGHK LMSU Δ Λ 1 33 6.

[o] ἀναλήμψεως αὐτοῦ, [p] καὶ αὐτὸς τὸ [q] πρόσωπον [αὐτοῦ] [qr] ἐστήρισεν [s] τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. 52 καὶ ἀπ-
ἔστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, καὶ πορευθέντες
εἰσῆλθον εἰς κώμην Σαμαρειτῶν, [t] ὥστε ἑτοιμάσαι αὐτῷ.

51. for συμπληρ., πληρουσθαι D. om 2nd αυτου BLΞ 1 lat-e: ins ACD rel rec εστηριξεν, with AD rel: txt BCLVXΞ 33.—εστηρ. bef το πρ. LXΞ 33 lat-e copt Jer. for εις, εν A al.

52. εαυτου AEGSVΔ 69². for ωςτε, ως B.

very time, described Matt. xix. 1, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου, and Mark x. 1, ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδ. καὶ πέραν τοῦ Ἰορδάνου,—which, in their narrative also, is *the last journey from Galilee to Jerusalem*. (4) that in John x. 22, we find our Lord at Jerusalem, at the feast of dedication, in the winter (about the end of December), without however any hint as to *how* or *whence* He came there. (5) that the whole time between that feast and His Passion is spent thus:—After the attempt to stone Him, John x. 31, He retired to Bethany *beyond Jordan*;—was summoned thence by the message from Martha and Mary to Bethany near Jerusalem, where He raised Lazarus;—again retired to Ephraim, somewhere beyond Jericho, on the borders of the desert;—six days before the passover came to Bethany, and the anointing took place, &c.; this whole time being *three months* and a few days. (6) I believe then that we have obtained a *fixed critical point* in all the four Gospels for the last journey from Galilee, after which He never returned (in the flesh) thither again. And this last journey was *to the feast of dedication*, or at all events brought Him in time for that feast (for it does not look like a journey specially *to a feast*) at Jerusalem. It was between the feast of tabernacles in John vii. 2, to which He went up privately (ib. ver. 10), and the occasion when we find Him in Solomon's porch, John x. 22. (7) The three first evangelists relate nothing of the being in Jerusalem at the feast of dedication, *or indeed at all, except at the last passover*. We therefore find in them nothing of the retirements to Bethany (beyond Jordan) and Ephraim; but the removal of our Lord from Galilee to the confines of Judæa through the parts beyond Jordan is *described as uninterrupted*. (8) We are now I believe in a situation to appreciate the view with which our Evangelist inserts this portion. He takes this journey, beginning its narrative at the very same place where the others do, as comprehending—as indeed in strict historical fact it did—the last solemn farewell to Galilee (ch. x. 13—15), the final resolve of our Lord to go up to Jerusalem (ix. 51), and, —which in its wider sense it did,—all the records which he possessed of miracles and discourses between this time and the triumphal entry. (9) As to arranging or harmonizing the separate incidents contained in this portion, as the Evangelist himself has completely by his connecting words in many places *disclaimed* it (see ch. ix. 57; x. 1, 25, 38; xi. 1, 14; xii. 1, xiii. 1, 10, 22; xiv. 1, 25; xv. 1; xvii. 1, 5, 11, 20; xviii. 1, 9),—I do not suppose that we, at this distance of time, shall succeed in doing so. The separate difficulties will be treated of as they occur.

51.] συμπλ. not *past*—not, **when the days were fulfilled**; but, **were being fulfilled**: i. e. approaching their fulfilment. '*When the time was come*,' E. V. is too strong: **when the days were come** would be better, for that would include the whole of the journey in those days. See reff. ἀνάλημψις can have but one meaning (which, as the word itself is not found elsewhere, must be determined by the sense of the cognate verb: see reff.), **His assumption**, i. e. ascension into heaven. ἡμέρας τῆς ἀναλήψεως αὐτοῦ λέγει τὸν καιρὸν τὸν ἀφορισθέντα μέχρι τῆς ἀναλήψεως αὐτοῦ τῆς ἀπὸ γῆς εἰς οὐρανόν, Euthym. αὐτός resumes the *subject*, not without some emphasis implying his own voluntary action. τὸ πρόσ. αὐ. ἐστ. a Hebraism, see reff., implying determinate fixed purpose; cf. Isa. l. 7, the sense of which, as prophetic of the Messiah going to his sufferings, seems to be referred to in this expression. The LXX have there, ἔθηκα τὸ πρόσωπόν μου ὡς στερεὰν πέτραν. 52.] ἀγγέλους, who have been assumed without reason to have been James and John. Σαμαρ.] On the enmity of the Jews and Samaritans,

53 καὶ οὐκ [u] ἐδέξαντο αὐτόν, ὅτι τὸ [v] πρόσωπον αὐτοῦ ἦν
πορευόμενον εἰς Ἰερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταὶ
Ιακω- αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπαν Κύριε, [w] θέλεις [a] εἴπω-
P. BCDE GHKL SUVX ΔΑΞ 1. 13. 69. μεν πῦρ [b] καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ [c] ἀναλῶσαι
αὐτούς[, [d] ὡς καὶ Ἠλίας ἐποίησεν]; 55 [e] στραφεὶς δὲ
[f] ἐπετίμησεν αὐτοῖς. 56 καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

u — Matt. x. 14 reff.
v see Jer. xlix. (xlii.) 15. 2 Kings xvii. 11.
w constr., Matt. xx. 32 reff. see Matt. vi. 4.
a — Mark v. 43 reff.
b Matt. vii. 25, 27 reff.
c Gal. v. 15 (2 Thess. ii. 8 v. r.) only. Joel ii. 8.
d 4 Kings i. 10, 12.
e Matt. vii. 6. xvi. 23 al.
f ver. 42. Matt. xvi. 22. Zech. iii. 2.

54. om αυτου B 1 lat-*e*. [ειπαν, so BCLΞ.] for απο, εκ CD 1 goth Bas Chr: txt AB rel, απ' LΞ. om ως και ηλιας εποιησεν (*see note*) BLΞ vulg lat-*e l* syr-cu copt-dz arm Jer: ins ACD rel lat-*a b c f* syrr copt goth æth (Tert ?).

55. rec aft αυτοις adds και ειπεν Ουκ οιδατε οιου πνευματος εστε υμεις, with D F(Wtst) KMUΓΛ 1. 69 latt syrr syr-cu copt Clem(? see Tischdf) Did Epiph(sic) Chr$_1$ Dion-areop Antch Thdor-stud Thl Chrysoc Cypr(appy) Op Ambr Aug (but of these DFUΓΛ 69 latt goth Chr$_2$ Antch om υμεις): om ABCΞ rel (*see note*) fuld(with gat) lat-g_1 *l* copt-schw æth Eus(appy) Bas Cyr Gand. rec adds further ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι, with F(Wtst) KMUΓΛ 1. 69 latt syrr syr-cu Antch Cypr Ambr Quæst (but of these UΓΛ 1. 69 vulg lat-*a e* Antch Cypr om γαρ, Γ has ψυχην, vulg lat-*e e* Syr syr-cu goth om ανθρωπων, and UΓ have αποστειναι for απολ.): om ABCDΞ rel lat-$g_{1,2}$ *l* copt-schw Chr.

see note, John iv. 9. The publicity now courted by our Lord is in remarkable contrast to His former avoidance of notice, and is a feature of the *close of His ministry*, giving rise to the accusation of ch. xxiii. 5. ὅστε ἐτ. αὐτῷ must mean something more, surely, than to provide board and lodging; there is a solemnity about the sentence which forbids that supposition. It must have been to announce the coming of Jesus as the Messiah, which He did not conceal in Samaria, as in Judæa and Galilee, see John iv. 26; and the refusal of the Samaritans must have been grounded on the jealousy excited by the preference shewn for the Jewish rites and metropolis.

They expected that the Messiah would have confirmed their anti-Jewish rites and Gerizim temple, instead of going up solemnly to Jerusalem, and thereby condemning them. 54.] The disciples whom He named 'sons of thunder,' Mark iii. 17. They *saw* some insult of manner, or actual refusal to allow the Lord to enter their village. That a collision of this kind did take place is plain from the last verse, and implied from the occasion alluded to by the two Apostles, where the fire was invoked in the presence of the offending persons. *It* happened also in Samaria. πῦρ, not *lightning*, but *fire*, as in the passage alluded to, and in 1 Kings xviii. 38. It is exceedingly difficult to determine the true reading in this passage, which seems to have been more than usually tampered with, or wrongly written. It is hardly conceivable that the shorter text, as edited by Tischdf., . . . ἀναλῶσαι αὐτούς; στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. καὶ ἐπορεύθησαν . . . should have been the original, and all the rest, insertion. Homœoteleuton may have had some share in the omission of the latter debated portion, from ΚΑΙΕΙΠ to ΚΑΙΕΠ: but this does *not* touch ὡς καὶ Ἠλ. ἐπ. It has been suggested that those words may have been removed as involving indirect censure of Elias: but surely this lay too far off to create any offence. And their *insertion* into the text is quite inexplicable. In this great uncertainty, I have thought the candid way is to let my edited text reflect such uncertainty, and I have therefore printed these latter debateable words in the same type as the text, and have annotated on them. Let it be remembered that in both cases, versions far more ancient than our oldest MSS. contain these words. 55.] [οὐκ οἴδατε οἵου πνεύματός ἐστε. Besides the *mistaken* ways of explaining these words of our Lord (e. g. '*Do you not see what a* [*bad*] *spirit you are shewing?*' Bornemann) there are two senses which it *may* bear. (1) Affirmative, as in E. V.,—'putatis vos agi Spiritu tali quali olim Elias . . . sed erratis. Habetis quidem ζῆλον

ABDI G-KL M^{vid} 1 Γαιλ. 11 Ita.

g — ‖ Mt. Matt. xiv. 25.
h ‖ Mt. ch. xii. 32 only. Judg. xv. 4.
i ‖ Mt. only †.
k Matt. vi. 26 reff.
l ‖ Mt. only. Ezek. xxxvii. 27. (-νου, ch. xiii. 19.)
m ‖ Mt. (reff.)
n — Mark v. 37 reff.
o Acts xxi. 26. Rom. ix. 17 (from Exod. ix. 16) only. 2 Macc. iii. 34.
p Mark vi. 46 reff.
q ch. xi. 7 reff.

57 καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου ἐὰν ᵍ ἀπέρχῃ [κύριε]. 58 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς Αἱ ʰ ἀλώπεκες ⁱ φωλεοὺς ἔχουσιν καὶ τὰ ᵏ πετεινὰ τοῦ ᵏ οὐρανοῦ ˡ κατασκηνώσεις, ὁ δὲ ᵐ υἱὸς τοῦ ᵐ ἀνθρώπου οὐκ ᵐ ἔχει ποῦ τὴν κεφαλὴν ᵐ κλίνῃ. 59 εἶπεν δὲ πρὸς ἕτερον Ἀκολούθει μοι. ὁ δὲ εἶπεν Κύριε ᵐ ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. 60 εἶπεν δὲ αὐτῷ ⁿ Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν ᵒ διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. 61 εἶπεν δὲ καὶ ἕτερος Ἀκολουθήσω σοι κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ᵖ ἀποτάξασθαι τοῖς ᵍ εἰς τὸν

57. rec (for *και*) *εγενετο δε* (*beginning of lection: cf* D *and* G *below*), with A rel vulg syr goth: *και εγενετο* D al lat-*a c e*: txt BCLXΞ 33. 69 Syr syr-cu copt æth arm. rec *αν*, with D rel: txt ABCKLUΞ 33. 69 Ath$_{2}$. for *αγειν*, *υπαγεις* D 157. om *κυριε* (*its unusual place at end of the clause and its non-occurrence in* ‖ *Mt account for the omission*) BDI, Ξ(appy) 1 vulg lat-*a c* syr-cu copt arm Mcion-t Ath Aug: ins AC rel lat-*b f q* syrr goth.

58. om *ο* B.

59. om *κυριε* B^{1}[but corrd by origl scribe: see table] DV. *πρωτον* bef *απελθοντι* B D(-*θοντα*) 33: *πρ. απελθειν και* 1 latt Orig: *απελθειν πρ.* AK: *απελθειν*, omg *πρωτ.*, 69 (*all more or less from* ‖ *Mt*): txt CΞ rel syr æth.

60. *ο δε ειπ.* D. rec aft *αυτω* ins *ο ιησους* (*cf* ‖ *Mt*), with AC rel: om B(D)LΞ 33 lat-*a* copt. for *απελθων*, *πορευθεις* D Iren-lat.

61. *επιτρ. δε μοι πρ.* D Iren-gr. om *τον* bef *οικον* D.

sed *οὐ κατ' ἐπίγνωσιν*, et qui proinde humani est affectus, non divinæ motionis.' Grot.; or (2) interrogative—'*Know ye not what manner of spirit ye belong to* (*are of*)?' the spirit meant being the Holy Spirit. 'The Spirit in Elias was a fiery and judicial spirit, as befitted the times and the character of God's dealings then; but the Spirit in Me and mine is of a different kind —a spirit of love and forgiveness.'

The latter of these is perhaps better suited to the context: but we seem to want an example in the gospels of (*οὐκ*) *οἴδατε* used interrogatively: see Matt. vii. 11 ‖; xx. 22, 25 ‖; xxiv. 42 ‖; xxv. 13; xxvi. 2; Mark iv. 13 (doubtful, but the construction is direct), ch. xii. 56; John viii. 14; xiv. 4 al. I have therefore punctuated according to the former sense: which, indeed, seems more naturally followed by the *γάρ* of the clause following. It is very interesting to remember that this same John came down to Samaria (Acts viii. 14—17) with Peter, to confer the gift of the Holy Spirit on the Samaritan believers.]

57—62.] Matthew (viii. 19—22) relates the contents of vv. 57—60, but at a totally different period of our Lord's ministry, viz. His crossing the lake to go to Gadara. It is quite impossible to decide which Evangelist has placed the incidents in their proper chronological place. When we once begin to speculate on such things, it is easy to find a fitness, on whichever side of the argument we range ourselves. Only (see notes on Matt.) we must not adopt the wretched subterfuge of the harmonists, and maintain that the two events took place *twice, each time consecutively, and each time with the same reply from our Lord.*

57, 58.] See notes on Matt.

59. *ἀκολούθει μοι.*] This command is *implied* in Matthew, where the reply is, as here, *κύριε, ἐπίτρεψόν μοι πρῶτον . . .* which words could hardly be spoken without a reference in the *πρῶτον* to it.

60.] *διάγ. κ.τ.λ.*, peculiar to Luke, and shews the independence of his source of information. Am I wrong in supposing also, that it connects this incident with the sending out of the Seventy, which follows immediately afterwards?

61, 62.] Peculiar to Luke. *τοῖς εἰς . . . .* a mixture of two constructions—*ἀπέρχεσθαι εἰς τ. οἰκ. μου καὶ ἀποτάξ. τοῖς ἐν τ. οἴκῳ μου.* The meaning is, to *bid farewell to the persons*, not *to set in order the*

οἰκόν μου. 62 εἶπεν δὲ ὁ Ἰησοῦς Οὐδεὶς [r]ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' [s]ἄροτρον καὶ βλέπων [t]εἰς τὰ ὀπίσω [u]εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

X. 1 Μετὰ δὲ ταῦτα [v]ἀνέδειξεν ὁ κύριος [καὶ] ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς [w]ἀνὰ δύο πρὸ προσ-

r — here only. Deut. xii. 7, 18 al. see Matt. xxvi. 50 reff.
s here only.
Isa. ii. 4 al.
t Mark xiii. 16. ch. xvii. 31. John vi. 66. xxi. 6. xx. 14. Ps. ix. 3.

u ch. xiv. 35. Heb. vi. 7 only. Ps. xxxi. 6. Susan. 15 only. ix. 23. (-δειξις. ch. i. 80.) iv. 3 xxi. 21 only.
v Acts i. 24 only. Hab. iii. 2. — 2 Macc.
w Matt. xx. 9, 10. ch. ix. [3.] 14 (‖ Mk. v. r.). John ii. 6. Rev.

62. rec aft ειπεν δε ins προς αυτον, with LΞ lat-*c* Syr copt goth æth arm: aft ιησ., AC rel: om B. — ο δε ιησ. ειπ. αυτω D lat-*e*. ουδεις εις τα οπισω βλεπων και επιβαλλων την χειρα αυτου επ' αροτρον D lat-*a b c e q* Clem Cypr$_2$ Promiss Hil Zeno.—om αυτου B 1 lat-*a b q* arm Iren-gr Orig$_2$ Cyr Bas$_2$ Tert Jer.—επιβαλλων (*conformation to* βλεπων) ADL Clem. rec (for τη βασιλεια) εις την βασιλειαν (*prob as Meyer, exegetical gloss on the dat, see ch* xiv. 35), with ACD rel Bas Cyr Chr: txt BLΞ 1. 33 latt Syr arm Clem Orig$_3$ Bas Iren-lat.

CHAP. X. 1. for μετα δε τ. ανεδ. ο κυρ., απεδειξεν δε D lat-*a b c e*. om 1st και BLΞ Syr copt æth: ins ACDN rel latt syr-cu syr Eus Tert. aft εβδομηκοντα ins δυο (*prob traditional corrn, to agree with the number of the members of the Sanhedrim*) BDM R(in index to chapters) vulg lat-*a c e l* syr-cu arm Dial$_2$ Clem Epiph Recog Hil Aug Prud Isid Bede: om ACΞ rel lat-*b f q* syrr copt goth æth Eus$_2$ Nyssen Cyr Thl Euthym Iren Tert Ambr Jer. om αυτους B Eus. aft ανα δυο ins

things, as some have rendered it. The answer of our Lord again seems to refer to the sending out into the harvest (ch. x. 2), for which the present seventy were as it were the ploughmen, first breaking up the ground. The saying itself is to be explained simply from agricultural operations —for he who has his hand on the plough, guiding it, must look on the furrow which his share is making—if he look behind, his work will be marred. Hesiod's precept is very similar, ἔργ. ii. 60, ἰθὺν αὔλακα ἑλαύνοι, μηκέτι παπταίνων μετ' ὀμήλικας ἀλλ' ἐπὶ ἔργῳ θυμὸν ἔχων. εὔθετος, not '*fit*,' but **well adapted**, 'the right sort of workman.' The sense is more immediately applicable to the *ministry* of the Gospel of Christ, which will least of all things bear a divided service and backward looks,—but of course affects also every private Christian, inasmuch as he too has a work to do,—ground to break, and a harvest to reap.

CHAP. X. 1—16.] MISSION OF THE SEVENTY. It is well that Luke has given us also the sending of *the Twelve*;—or we should have had some of the Commentators asserting that this was *the same* mission. The discourse addressed to the Seventy is in substance the same as that to the Twelve, as the similarity of their errand would lead us to suppose it would be. But there is, as Stier has well remarked (iii. 89, edn. 2), this weighty difference. The discourse in Matt. x. in its three great divisions (see notes there), speaks plainly of an office founded, and a ministry appointed, which was to involve a work, and embrace consequences, *co-extensive*, both in space and duration, *with the world*. Here, we have *no such prospective view* unfolded. The whole discourse is confined to the *first division* there (vv. 1—15), and relates entirely to *present duties*. Their sending out was not to prove and strengthen their own faith, as Hase supposes (Leben J. p. 194),—but to prepare the way for this solemn journey of the Lord, the object of which was the announcement of the near approach of the kingdom of God,—and the termination of it, the last events at Jerusalem. Their mission being thus temporary, and expiring with their return, it is not to be wondered at that we *hear nothing of them in the Acts*. This last is surely an absurd objection to bring against the historic truth of their mission, seeing that the Acts are written *by this same Evangelist*, and the omission is therefore an argument *for*, and not against, that truth. 1.] μετὰ ταῦτα—chronological—**after these things**, not '*besides these things*,' as Schleiermacher and Olsh. render it. ἀνέδ., an official word; see reff. Bleek has observed, that ὁ κύριος, of our Lord, in narration, is peculiar to St. Luke, and to narrations which he alone gives. Cf. ch. vii. 13; xi. 39; xii. 42; xiii. 15; xvii. 5, 6; xviii. 6; xxii. 31, 61. But this is only true of the Synoptic Gospels. It occurs in the fragment at the end of

x — Matt. xxviii. 16. 1 Cor. xvi. 6.
a Matt. ix. 37, 38 reff.
b Matt. x. 10. xx. 1, 2 al.† Wisd. xvii. 17 al.
c Mark i. 12. John x. 4. 1 Macc. xii. 27.
d here only. Isa. lxv. 25.
e Matt. viii. 15 reff.
f — Matt. iii. 11. ch. xxii. 10.
g ch. xii. 32. xxii. 30, 36 only. Job xiv. 17 only.
h ch. ix. 3 ‖. xxii. 35, 36 only. 4 Kings iv. 29 compl. Judith x. 5. xvii. 10, 15 only.
i Matt. lii. 11. ch. xxii. 35 al. Exod. xii. 11.
k — here (Rom. ii. 17) only. Num. xi. 25, 26.
l Matt. ix. 17 reff.
m Matt. ii. 12. Acts xviii. 21. Heb. xi. 15 only. Exod. xxxiv. 27.

ὥπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον [x] οὗ ἤμελλεν
αὐτὸς ἔρχεσθαι. [2] ἔλεγεν δὲ πρὸς αὐτούς Ὁ μὲν
[a] θερισμὸς πολύς, οἱ δὲ [b] ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ — πμα B.
κυρίου τοῦ [a] θερισμοῦ, ὅπως [b] ἐργάτας [c] ἐκβάλῃ εἰς τὸν
[a] θερισμὸν αὐτοῦ. [3] ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς
ὡς [d] ἄρνας ἐν μέσῳ [de] λύκων. [4] μὴ [f] βαστάζετε [g] βαλλάν- R ℵ-corr-
τιον, μὴ [h] πήραν μὴ [i] ὑποδήματα· καὶ μηδένα κατὰ τὴν ABCDΣ GK_Ψ
ὁδὸν ἀσπάσησθε. [5] εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν, πρῶτον RSU[X] ΓΔΛΞ L
λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ. [6] καὶ ἐὰν ᾖ ἐκεῖ [j] υἱὸς π m.
εἰρήνης, [k] ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· [l] εἰ
δὲ μήγε, ἐφ' ὑμᾶς [m] ἀνακάμψει. [7] ἐν αὐτῇ δὲ τῇ οἰκίᾳ

δυο BK 69 syr-with-ob: om ACDΣℵ rel Eus. for πασαν π. κ. τ., παντα τοπον και πολιν D lat-*a b c e l q* Syr syr-cu (Eus). [rec εμελλεν, with DKL (S 1, e sil) Eus: txt ABCΣ rel. (33 def.)] om αυτος D latt Syr syr-cu. ειςερχεσθαι A 1 lat-*a e* syr-marg Eus Thl: διερχ. 69 al.

2. rec (for 1st δε) ουν, with A rel syr-txt: txt BCDLΣ 1. 33. 69 lat-*a c e q* syr-marg copt-schw goth arm. om μεν D lat-*a c*. om ουν D-gr. rec εκβ. bef εργατας (‖ *Mt* ix. 38), with ACΣ rel lat-*a b c*: txt BD lat-*e*.—rec εκβαλῃ, with Γ': txt A B[sic: see table] CDΣ rel Bas.

3. rec aft ιδου ins εγω (*from Mt* x. 16), with CDΣ rel lat-*b c*: om AB lat-*a e l* arm. for αρνας, προβατα (*Mt* x. 16) AM. for εν μεσω, μεσον D.

4. [βαλλαντιον, so ABCDΣ &c.] rec (for 3rd μη) μηδε, with ACR rel Clem: μητε M 69 vulg lat-*a b f* Ambr: txt B(Mai) DLΣ 1 lat-*c e* syr.

5. αν bef δε D[1]. rec οικιαν bef verb, with ARΣ rel vulg lat-*f* syr copt goth seth arm: txt BC F(Wtst) LXΞ 1.—ins πρωτον between verb and οικιαν D[1]-gr, simly lat-*a b q* syr-cu, but om D[2] (and lat).—πολιν εισελθητε εις οικιαν 69(sic).—rec (for εισελθητε) εισερχεσθε, with AR rel: txt BCD F(Wtst) LXΞ 1. 69.

6. εαν D. rec aft εαν ins μεν (*Mt* x. 13), with (but e sil) Scr's d l m n s: om ABC DRΣ rel Orig[1] Constt Bas. εκει bef η B al vulg lat-*a b f l* Orig. εις ins *o* bef υιος (without any ms authority ?): om ABCDRΞ rel Scr's mss goth arm Orig[2] Constt Thl. ins η ειρηνη υμων bef εφ' υμας (‖ *Mt*) R Syr-ed copt Orig[3]-lat[3].—for ανακαμψει, επιστρεψει η ειρ. υμ. D.

St. Mark (xvi. 19), and in John (iv. 1 reff.). In the Acts, the usage is very general: see ii. 47; v. 9, 14; ix. 1, &c.; and in St. Paul's Epistles; see 1 Cor. vi. 14, 17; vii. 10, &c. **καὶ ἑτ. ἑβδ.**, not '*other seventy also*,' but **others also, seventy in number**, see ch. xxiii. 32. The **ἑτέρ.** may refer, either to the Twelve, ch. ix. 1, or perhaps, from the similarity of their mission, to the **ἄγγελοι** in ch. ix. 52. But perhaps the first is more probable, from the similarity of the discourses.

The number of seventy might perhaps have reference to the *seventy elders* of Israel, Exod. xxiv. 1; Numb. xi. 16:—all sorts of fanciful analogies have been found out and insisted on (and moreover forced into the text), which are not worth recounting. **οὗ** for **οἱ**,—see reff.

2.] See Matt. ix. 37 and notes.

If **ἐκβάλλῃ** were read, the *pres.*, as usual, would have the force of the continually repeated act: as it is, the *aor.* (as in ‖ Mt.) indicates the *whole mission*, considered as one great act. **3, 4.**] The time was now one of greater danger than at the mission of the Twelve; therefore ver. 3 is bound immediately up with their *present sending*, whereas in Matt. x. 16 it regards a time yet distant in the future; also one requiring greater haste,—which accounts for the addition, **μηδένα κ. τ. ὁδ. ἀσπ.** These reasons also account for *merely the healing the sick* being enjoined, ver. 9. **6.**] **υἱὸς εἰρ.**, a (or more probably, **the**,—as words like **πατήρ, μήτηρ, υἱός**, &c. are often definite though anarthrous) **son of peace**: i. e. persons receptive of your message of peace;—see reff. **7—12.**] See on

μένετε, ἔσθοντες καὶ πίνοντες [a]τὰ παρ' αὐτῶν· [o]ἄξιος γὰρ ὁ [b]ἐργάτης τοῦ [p]μισθοῦ αὐτοῦ. μὴ [q]μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. [8] καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ [r]παρατιθέμενα ὑμῖν, [9] καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς [s]''Ηγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. [10] εἰς ἣν δ' ἂν πόλιν εἰσ-ἐλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς [t]πλατείας αὐτῆς εἴπατε [11] Καὶ τὸν [u]κονιορτὸν τὸν [v]κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἡμῶν [w]ἀπομασσόμεθα ὑμῖν· [x]πλὴν τοῦτο γινώσκετε, ὅτι [s]ἤγγικεν ἡ βασιλεία τοῦ θεοῦ. [12] λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ [y]ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. [13] οὐαί σοι Χοραζείν, οὐαί σοι Βηθσαϊδά, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν [z]αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, [a]πάλαι ἂν ἐν [a]σάκκῳ καὶ [a]σποδῷ καθήμενοι [b]μετενόησαν. [14] [x]πλὴν Τύρῳ καὶ Σιδῶνι

Frag-Par. μοιε εν τη...

a Mark v. 26. Phil. iv. 18.
o w gen., Matt. x. 37, 38 reff.
p = Matt. xx. 8 reff.
q John vii. 3. xiii. 1 al.† Wisd. vii. 27 al.
r ch. ix. 16 reff. Gen. xviii. 8.
s Matt. iii. 2 reff. with ἐγγί. here only. Ps. xxvi. 2.
t ch. xiv. 21 reff. Prov. vii. 12.
u ch. ix. 5 reff.
v ch. xv. 15. Acts v. 13 al. = Ps. ci. 5.
w here only †. (ἀπομασσ., ch. vii. 38.)
x = Matt. xi. 22 reff.
y Matt. x. 15 (‖ Mk. v. r.). xi. 22, 24 only †.
z = Matt. xi. 20. 21 reff.
a Matt. xi. 21 reff.
b Matt. iii. 2 reff.

7. rec εσθιοντες, with ACRΞ rel: txt BD. rec aft τ. μισθ. αυτ. ins εστι (*see Mt* x. 10), with AC R(Treg expr) rel arm: om BDLXΞ. for εξ, απο D-gr.

8. rec aft ην ins δ' (*see ver* 10), with AKLXΛ (1, e sil): om B(Mai) CDRΞ rel Orig$_2$ Constt Thl. δεχονται E^{1}KL^{1}MRUXΓΔ 69.

9. for ασθενεις, ασθενουντας D al lat-*a e*. ηγγισεν Ξ^1.

10. rec (for εισελθητε) εισερχησθε (*from ver* 8: *see above, ver* 5), with AR rel: txt BCDLΞ 1. 33. 69 latt. δεξωνται D al.

11. rec om εις τους ποδας ημων (*homœotel from υμων το ημων*), with EGSVΓΔΛ vulg æth: ins ABCDRΞ rel mm lat-*a b c e f i l* syrr syr-cu copt goth arm, but of these BDR mm lat-*a b c e f i l* syr-cu(appy) æth om ημων. rec aft ηγγικεν ins εφ' υμας (*from ver* 9), with ACR rel mm lat-*f l* syrr copt-schw: om BDLΞ 1. 33 ev-y latt syr-cu copt goth arm Thl Tert.

12. rec aft λεγω ins δε, with DMVΞ (S, e sil) lat-*a f* copt: om ABCR rel vulg lat-*b c e i* syrr syr-cu goth æth arm. ανεκτοτερον εσται bef εν τη ημερα εκεινη A 69 Syr syr-cu arm; similar order in D lat-*e*.—for τη ημερα εκεινη, βασιλεια του θεου D lat-*e*, similarly lat-*a b*.

13. for 2nd ουαι σοι, και D. rec (for εγενηθησαν) εγενοντο (*from Mt* xi. 21), with ACR rel: txt BDLΞ 33. 69. rec καθημενοι (*grammatical corrn*), with D rel: txt ABCFLRXΓΞ Frag-par 33.

Matt. x. 11—15. The particular directions here are different. 7.] ἐν αὐτῇ δὲ τῇ οἰκ. but in the (that) house itself (see ver. 5, where it was last spoken of, the *inhabitants* having been since mentioned) remain. Beware of rendering it *in the same house*, q. d. ἐν δὲ τῇ αὐτῇ οἰκ.

τὰ παρ' αὐτῶν, the things which come from them; which are theirs, and by them set before you: cf. ver. 8.

9.] ἤγγικεν ἐφ' ὑμᾶς ἡ β. τ. θ. is a later announcement than generally ἤγγ. ἡ βασ. τ. οὐρ. Matt. x. 7. 11.] ἀπομασσόμεθα ὑμῖν can hardly be with Wordsw., "*we wipe off from ourselves on you:*" the dat. pron. holds too slight and unemphatic a place for this, and is merely a dativus incommodi: '*against you*,' as E. V. Cf. Acts xiii. 51, where ἐπ' αὐτούς represents the same, and is similarly rendered in E. V. 13.] In these words, which our Lord had uttered before (Matt. xi. 21 ff.), He takes His solemn farewell of the cities where the greatest number of His miracles had been done, and discourses uttered: they being awful examples of the ἡ πόλις ἐκείνη just described. It is wonderful how De Wette can write of these four verses 'falſche Reminiſcenz, ſ. z. Matt. xi. 20'—and this

c — ch. xi. 23, 26 || Mt. al. Ps. i. 5.
d Matt. xi. 23 reff.
e ch. i. 52. Acts xiii. 17. 2 Cor. xi. 7 al. 1 Chron. xvii. 17.
f Matt. xi. 23 reff.
g here (Matt. xi. 23 v. r.) only. Ezek. xxxi. 16 (w. εἰς ᾅδου).
h — ch. vii. 30. John xii. 48. Col. ii. 21. 1 Thess. iv. 8. Isa. xxiv. 16.
i ch. ii. 20 reff.
k ch. viii. 13 reff. Mark iii. 11. John vi. 19. Acts vii. 56 al. Josh. viii. 20
l ch. ii. 51 reff.
m Mark xvi. 17 reff. Ps. lxiii. 9.
n ch. xxiv. 39.
o Matt. xxiv. 27 reff. Exod. xix. 16.
p Rev. viii. 10. ix. 1. (ἀπό, Matt. xxiv. 29)

[c] κρίσει ἢ ὑμῶν. [15] καὶ σὺ
Καφαρναοὺμ μὴ [d] ἕως τοῦ [d] οὐρανοῦ [e] ὑψωθήσῃ; [f] ἕως τοῦ
[f] ᾅδου [g] καταβιβασθήσῃ. [16] ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· —
καὶ ὁ [h] ἀθετῶν ὑμᾶς ἐμὲ [h] ἀθετεῖ· ὁ δὲ ἐμὲ [h] ἀθετῶν [h] ἀθετεῖ
τὸν ἀποστείλαντά με. [17] [i] Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα
[k] μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια [l] ὑπο-
τάσσεται ἡμῖν [m] ἐν τῷ ὀνόματί σου. [18] εἶπεν δὲ αὐτοῖς
[n] Ἐθεώρουν τὸν σατανᾶν ὡς [o] ἀστραπὴν [p] ἐκ τοῦ [p] οὐρανοῦ

ABDE GKMN SUΓΔΛΞ Π Fap-Par L Ir. g.

14. om εν τη κρισει D al lat-*a* : transposed in 1 lat-*a b q*.

15. rec (for μη and υψωθησῃ) η and υψωθεισα (*see digest Mt* xi. 23), with ACR rel (69) vulg lat-*c f* g_1 *q* syrr goth Cæs Aug : txt BDLΞ lat-*a b e i l* copt æth. om 1st του B¹CD : ins B(as corrd by origl scribe) RΞ rel. ins η bef 2nd εως C D-gr 1 lat-*a b d i l*. rec om 2nd του, with ACDR rel Cæs : ins BL Frag-par. (*Prob the art is origl, cf ch* xvi. 23, *and was omd to suit* || *Mt.*) καταβηση (|| *Mt*) BD syr-cu Cæs : txt ACRΞ rel latt copt goth.

16. υμων bef ακουων AK latt Syr Ign Iren-lat. aft ακουει add και ο εμου ακουων ακουει του πεμψαντος με Frag-par Cypr. for ο δε εμε to αποστειλαντα με, ο δε εμου ακουων ακουει του αποστειλαντος με D lat-*i l*.

17. aft εβδομηκοντα ins δυο (*see ver* 1) BD vulg lat-*a* syr-marg arm. μετα χαρας bef οι εβδομηκοντα AK.

18. ως του ουρανου bef ως αστραπην B 254.

when he believes Luke to have had Matt. before him. 16.] See Matt. x. 40 and notes.

17—24.] Return of the Seventy. As in ch. ix. 6—10, Luke attaches the return of the Seventy very closely to their mission. They probably were not many days absent. They say nothing of the reception of their message,—or it is not brought out in the Gospel, as not immediately belonging to the great central object of narration; they rejoice that more power seems to be granted to them than even His words promised, seeing that He commissioned them only to heal the sick, not to cast out devils, as He did the Apostles, ch. ix. 1. That this was a ground of joy not to be *prominently brought forward*, is the purport of our Lord's answer; the whole of which as far as ver. 24 incl. is in the strictest connexion, and full of most weighty and deep truth. 17.] The ἐν τῷ ὀν. σου is perhaps too much lost sight of in the ἡμῖν here; though I would not lay so much stress on this as Stier has done.

18.] This verse has been generally misunderstood, and its force lost, by imagining it to refer to some triumph *just gained*, which our Lord announces as the reason for their newly manifested power. The truth is, that in this brief speech He sums up *proleptically*, as so often in the discourses in John, the whole great conflict with and defeat of the Power of evil, from the first even till accomplished by His own victory. The ἐθεώρ. τ. σ. refers to the original fall of Satan, when he lost his place as an angel of light, not keeping his first estate; which fall however had been proceeding ever since step by step, and shall do so, till all things be put under the feet of Jesus who was made lower than the angels. And this ἐθεώρουν belongs to the period before the foundation of the world when He abode in the bosom of the Father. He is to be (see ver. 22) the Great Victor over the Adversary, and this victory began when Satan fell from heaven. [In this fifth Edition, I would not altogether erase the foregoing interpretation: but surely it is grammatically more correct, with Bleek, to refer the imperfect to the time just past,—to the Lord's prophetic sight at the time of the ministering of the Seventy. Cf. Acts xviii. 5 for a similar imperfect. If this view be correct, the words do not refer to any "*triumph just gained*," but to the Lord's glorious anticipations of final triumph, felt during the exercise of power by His servants.]

ὡς ἀστ. not the suddenness only of the fall, but the brightness of the fallen Angel is thus set forth. The de-

πεσον- Ν. -τειν ανω...

[p] πεσόντα. [19] ἰδοὺ δέδωκα ὑμῖν τὴν [q] ἐξουσίαν τοῦ [r] πατεῖν [s] ἐπάνω [t] ὄφεων καὶ [u] σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν [v] τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ [w] ἀδικήσει. [20] πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν [m] ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν [x] ἐγγέγραπται ἐν τοῖς οὐρανοῖς. [21] ἐν αὐτῇ τῇ ὥρᾳ [y] ἠγαλλιάσατο τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν [z] Ἐξομολογοῦμαί σοι, πάτερ

ἐν τῇ...

[p] constr., gen., Matt. x. 1 reff. ὑπέ & acc., ch. ix. 1.
[r] ch. xxi. 24. Rev. xi. 2. xiv. 20. xix. 15 only. Isa. xiii. 5.
[s] Matt. v. 14. xxiii. 18, &c. Isa. xiv. 14.
[t] Mark xvi. 18.
[u] ch. xi. 12. Rev. ix. 3, 5, 10 only.

Deut. viii. 15. Isa. x. 20. Ps. xv. 9). xvi. 34. Ps. ii. 11.
[v] — hepe only. see Matt. xiii. 28, 39.
[x] 2 Cor. iii. 2, 3 only †. 1 Macc. xiii. 46 only.
[w] — here only, exc. Rev. vi. 6 al7.
[y] Matt. v. 12. Acts ii. 26 (from
[z] — Matt. xi. 25. Hom. xiv. 11. xv. 9. 2 Kings xxii. 50.

19. rec διδωμι (*from misunderstanding, into which De W. also has fallen: δεδωκα does not apply merely to the* past, *but asserts an* abiding fact), with AC³D rel lat-*c* Syr syr-cu Justin Eus Iren-lat: txt BC¹LX 1 vulg lat-*b e f g*₁ *i l q* syr-marg goth æth Orig₂ Cyr Chr Thdrt Mac Epiph Hil Lucif Ambr Cæs. ins των bef οφεων D. ins την bef του εχθρου B. Steph αδικηση (*gramml corrn or itacism?*), with BC rel Thl: txt ADEHLMΓΔ 1. 33 Orig.

20. for πνευματα, δαιμονια (*gloss*) D 1 lat-*e f* syrr syr-cu copt-mss æth Orig-lat Eus Bas Cyr Thdrt Ambr Ambrst Aug₁. rec aft δε ins μαλλον, with (S, e sil) X Cyr: om ABCD rel latt Eus Bas Ambr. rec (for εγγεγραπται) εγραφη, with ACD rel Eus₁: txt BLX 1. 33 Eus₁ Const$ Bas Cyr. τω ουρανω D lat-*a b c* Constt Hil.

21. ταυτη ΑΔ copt. add δε DΔ lat-*f*. ins εν bef τω πνευματι D F(Wtst) LX Frag-par 33 lat-*a b c e ff*₂ *i l* copt Clem. rec om τω αγιω, with A rel lat-*f* goth (Clem): ins BCDKLXΓ 1. 33 latt syrr syr-cu syr-jer copt æth arm Aug Bede. rec adds ο ιησους, with AC rel: and bef τω πνευματι LX 33 lat-*c e ff*₂ Syr æth

scription is not figurative, but literal; i. e. as far as divine words can be said to be literal, being accommodated to our sensuous conceptions. See on this verse, Isa. xiv. 9—15, to which the words have a reference; and Rev. xii. 7—12.

19.] Our Lord here,—including all the evil and poison in nature in the δύναμις τοῦ ἐχθ.,—from the power given Him over that enemy, gives to them, extended afterwards to all believers (Mark xvi. 18), authority to 'bruise the head of the serpent' (Gen. iii. 15). There is an evident allusion to Ps. xci. 13. 20.] The connexion is—'seeing that the power which I grant to you is so large, arising from my victory over the enemy,—make not one particular department of it your cause of joy, nor indeed the *mere subjection of evil to you at all*—but this,—the positive and infinite side of God's mercy and goodness to you, that He hath *placed you among His redeemed ones*.' τὰ πνεύμ. is something different from τὰ δαιμόνια in those words above, and denotes a wider range of influence—influence over *spirit* for good—whereby the πνευματικὰ τῆς πονηρίας are subjected to the believers in Christ. The ἐγγέγραπται ἐν τοῖς οὐρανοῖς is an expression in various forms frequent in Scripture, and is opposed to ἐπὶ τῆς γῆς γραφήτωσαν, Jer. xvii. 13, said of the rebellious. But no immutable predestination is asserted by it;—in the very first place where it occurs, Exod. xxxii. 32, 33, the contrary is implied, see Ps. lxix. 28; Isa. iv. 3; Dan. xii. 1; Phil. iv. 3; Heb. xii. 23; Rev. iii. 5; xiii. 8; xx. 12, 15. The τὰ ὀνόμ. ὑμ. seems to be a reference to ἐν τῷ ὀν. σου above, which perhaps was with them a *medium of self-praise*, as so often with Christians. Our Lord says, 'the true cause of joy for you is, not the power shewn forth by or in you *in My Name*, but that you, *your names*, are in the book of life'—as testified by the πνεῦμα which συμμαρτυρεῖ τῷ πν. ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ, Rom. viii. 16. And this brings us to ver. 21, where our Lord rejoices in the revelation of these things even to the babes of the earth by the will and pleasure of the Father:—*these things*—not, the power over the enemy—but all that is implied in ἐγγέγραπται ἐν τ. οὐρ. This, which is the true cause of joy to the believer, causes even the Saviour Himself to triumph, anticipating Isa. liii. 11.

The words τῷ ἁγίῳ cannot well be excluded from the text; the expression as thus standing, forms an ἅπαξ λεγ., but is agreeable to the analogy of Scripture: cf.

a Matt. xi. 25. Acts xvii. 24. Gen. xxiv. 7.
b (Matt. xi. 25. xxv. 18 v. r.) 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26 only. Ps. cxviii. 19.
c Matt. xi. 26 (reff.).
d Matt. xi. 26 reff.
e — Mark i. 24.
f absol., Matt. xi. 27 reff.
g Matt. xiv. 28 reff.

[a] κύριε τοῦ [b] οὐρανοῦ καὶ τῆς [a] γῆς, ὅτι [b] ἀπέκρυψας ταῦτα ἀπὸ [c] σοφῶν καὶ [c] συνετῶν, καὶ [c] ἀπεκάλυψας αὐτὰ [c] νηπίοις· ναὶ ὁ πατήρ, ὅτι οὕτως [d] εὐδοκία ἐγένετο [d] ἔμπροσθέν σου. 22 [καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν] Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει [e] τίς ἐστιν [f] ὁ υἱὸς εἰ μὴ [f] ὁ πατήρ, καὶ τίς ἐστιν [f] ὁ πατὴρ εἰ μὴ [f] ὁ υἱός, καὶ ᾧ ἂν βούληται [f] ὁ υἱὸς ἀποκαλύψαι. 23 καὶ στραφεὶς πρὸς τοὺς μαθητὰς [g] κατ' ἰδίαν εἶπεν Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν· καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

arm: om BDℵ vulg lat-*a b i l* syr-cu copt. transp *συνετων* and *σοφων* D. rec *εγενετο* bef *ευδοκια* (*from* ‖ *Mt*), with AC³D rel lat-*i* syrr syr-cu copt goth æth arm: txt BC¹LXΞ.33 lat-*b c e ff₂ l q* Eus.

22. om *και* to *ειπεν* BDLMℵ 1. 33. 69 vulg lat-*a b e f* syr-cu æth arm: ins AC rel lat-*c ff₂ l q* syrr copt goth.—*στρ. δε* Frag-par.—aft *μαθ.* ins *αυτου* C³(appy) Γ. rec *παρεδοθη* bef *μοι*, with vss: txt ABCDℵ rel latt goth Orig Eus. for *υπο*, *απο* D. om *μου* D am(with forj per) lat-*a c l* arm [Justin Iren-lat]. *επιγινωσκει* (‖ *Mt*) C F(Wtst) HΔ 33. rec *εαν* (‖ *Mt*), with ACℵ rel Eus: txt BD Frag-par 33. *βουλεται* AXΔ Frag-par 69.

23. for *και στρ., στρ. δε* D lat-*e*. om *κατ' ιδιαν* D latt(not *f*). aft *ειπεν* ins *αυτοις* D 1 copt. at end ins *και ακουοντες a ακουετε* D; similarly tol lat-*c e f*.

24. om *και βασιλεις* D lat-*a e ff₂ i l* Method (Mcion-t): *et iusti* lat-*b q*. [*ειδαν*, so BCLℵ 33.] aft *ακουσαι* ins *μου* B. ins *υμεις* bef *ακουετε* D lat-*b e f*.

Rom. i. 4: Heb. ix. 14: 1 Pet. iii. 18: see also Rom. xiv. 17: 1 Thess. i. 6. The ascription of praise, and the verses following, are here *in the very closest connexion*, and it is perfectly unimaginable that they should have been inserted in this place arbitrarily. The same has been said of their occurrence in Matt. xi. 25; and, from no love of harmonizing or escaping difficulties, but from a deep feeling of the inner spirit of both discourses, I am convinced that our Lord did utter, *on the two separate occasions*, these weighty words; and I find in them a most instructive instance of the way in which such central sayings were repeated by Him. It was not a *rejoicing* before (in Matt.), but a *confession*: compare the whole discourse and notes. That the introductory words *ἐν ἐκ. τ. ὥρ.* = *ἐν ἐκ. τῷ καιρῷ*, may have been introduced from one passage into the other, and perhaps by some one who imagined them the same, I would willingly grant, if needful; not that, in the presence of such truths, such a trifle is worth mention, but that the shallow school of modern critics *do mention*, and *rest upon* such. On vv. 21, 22, see notes on Matt. xi. 25—27, observing here the gradual narrowing of the circle to which our Lord addresses himself, ver. 22, *στραφ. πρ. τ. μ.*,—then ver. 23 the same, with *κατ' ἰδιαν* added.

23.] This verse should not be marked off from ver. 22 by a new paragraph, as is done in the E. V.: much less, as in the Gospel for the 13th Sunday after Trinity, joined with what follows: except perhaps that the lesson taught us by its occurring there is an appropriate one, as shewing us how the *grace of Christian love*, which is the subject of the following parable, fulfils and abounds over, legal obedience. It is in connexion with the preceding, and comes as the conclusion after the thanksgiving in ver. 21. A similar saying of our Lord occurs Matt. xiii. 16, 17, but uttered altogether on a different occasion and in a different connexion. 24. *πρεφ. κ. βασ.*] David united both these, also Solomon. There may be an especial reference to the affecting last words of David, 2 Sam. xxiii. 1—5, which certainly are a prophecy of the Redeemer, and in which he says, ver. 5, "This is all my salvation, and all my desire, though he make it not to grow:"—see also Gen. xlix. 18.

25 Καὶ ἰδοὺ [h] νομικός τις [i] ἀνέστη [k] ἐκπειράζων αὐτὸν λέγων Διδάσκαλε, τί ποιήσας [l] ζωὴν [l] αἰώνιον [lm] κληρονομήσω; 26 ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; 27 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγαπήσεις κύριον τὸν θεόν σου [n] ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου καὶ ἐξ ὅλης τῆς [o] διανοίας σου, καὶ τὸν [p] πλησίον σου ὡς σεαυτόν. 28 εἶπεν δὲ αὐτῷ [q] Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ. 29 ὁ δὲ θέλων [r] δικαιῶσαι ἑαυτὸν εἶπεν

h ch. vii. 30 reff.
i = Mark xiv. 57, 60 reff.
k ch. iv. 12 reff.
l ch. xviii. 18 ‖ only.
lm Matt. xxv. 34 reff.
n Mark xii. 30, 32. Eph. vi. 6. 1 Tim. i. 5. Deut. vi. 5. x. 12.
o Matt. xxii. 37 reff.
p Matt. v. 43. xix. 19 ‖ Mk. Rom. xv. 2. Eph. iv. 25. Exod. xx. 17. Lev. xix. 18.
q ch. vii. 43 reff.
r Matt. xii. 37. 1 Cor. iv. 4.

25. for *και ιδου νομ. τις ανεστη, ανιστη δε τις νομικος* D lat-(*c*) *e*. rec ins *και* bef *λεγων*, with ACD rel: om BL𝔓ℵ lat-*e* copt. om *διδασκαλε* D Mcion-t.

26. om *τι* D^1-gr al_1.

27. [1st *σου* was at first omitted but afterwards supplied 1. m. in B: see table.] *εν ολη τ. κ. σου* D 1 lat-*a b c ff*$_2$ *i* æth. om 1st *της* B𝔓. *εν ολη τ. ψ. σ. κ. εν ολη τ. ισχ. σ. κ. εν ολη τ. δ. σ.* (*from Mt* xxii. 37) BL𝔓 1 copt (æth?) and omg *εν ολη τη διαν. σ.* DΓ lat-*a b c ff*$_2$ *i* Tert: txt AC rel lat-*e f* syrr syr-cu goth arm. *εαυτον* AVX 69 $Orig_1$.

28. for *ζηση, ζησεις* D.

29. rec *δικαιουν* (*more obvious tense*), with AC^3 rel: txt BC^1DLX𝔓 Cyr Isid.—*εαυτ.* bef *δικ.* D lat-*c e* Cyr Isid.

25—37.] Question of a lawyer: the parable of the good Samaritan. Peculiar to Luke. As Stier remarks (iii. 101, edn. 2), it is well that Luke has related the other incident respecting an enquiry of the same kind, for the critics would be sure to have maintained that this incident was another report of Matt. xix. 16. Such clear cases as this should certainly teach us caution, where *no such proof is given* of the independence of different narratives: and should shew us that both questions addressed to our Lord, and answers from Him, were, as matter of fact, repeated.

See however a case to which this remark does not apply, ch. ix. 57 ff. **25.**] No immediate sequence from ver. 24 is implied. *νομικός*, a kind of scribe = *νομοδιδάσκαλος*, ch. v. 17—whose especial office it was to teach the law, see Tit. iii. 13; = *εἷς τῶν γραμματέων*, Mark xii. 28.

There is no reason to suppose that the lawyer had any hostile intention towards Jesus,—rather perhaps a self-righteous spirit (see ver. 29), which wanted to see what this Teacher could inform *him, who knew so much already*. Thus it was a *tempting* or *trying* of Jesus, though not *to entangle* Him: for whatever had been the answer, this could hardly have followed. *τί ποιήσας*] he doubtless expects to hear of *some great deed*; but our Lord refers him back to the Law of which he was a teacher.

26. *πῶς ἀν.*;] A common rabbinical formula for eliciting a text of Scripture. *πῶς* is not merely = *τί*, but implies *how?* i. e. to what purport; so that the answer should contain a summary of his reading in the Law. **27.**] The first part of this, together with Deut. xi. 13 ff., the Jews had written on their phylacteries, and recited night and morning: but not the second; so that Kuinoel's idea that Jesus pointed to the phylactery of the lawyer, will not hold.

Meyer thinks the man answered thus, because he had before heard our Lord cite these in connexion, and with an especial view to asking the question *τίς ἐστίν μου πλησίον;* It may have been so;—but I should rather believe the same spirit with which he began, to have carried him on to this second question. The words *θέλ. δικ. ἑαυτ.* seem to imply this, but see below. **29.**] Meyer explains this; The questioner, having been by our Lord's enquiry, *πῶς ἀναγ.*, himself thrown into the position of the answerer, yet, *θέλων δικ. ἑαυ.*, wishing to carry out the purpose with which he asked at first, and to cover what otherwise would be his shame at being answered by so simple a reply, and that his own,—asks *τίς ἐστίν μου πλησίον;*—I may observe that we need not take the whole of this explanation, but may well suppose that *δικαιῶσαι ἑαυτ.* may mean,

πρὸς τὸν Ἰησοῦν · Καὶ τίς ἐστίν μου πλησίον; 30 ὑπο- ΑΚΔΜ
λαβὼν δὲ ὁ Ἰησοῦς εἶπεν · Ἄνθρωπός τις κατέβαινεν ἀπὸ GHKL
Ἰερουσαλὴμ εἰς Ἰεριχώ, καὶ λῃσταῖς περιέπεσεν, οἳ καὶ NSUV
ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον XΓΛΞΨ
ἀφέντες ἡμιθανῆ [τυγχάνοντα]. 31 κατὰ συγκυρίαν
δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν
αὐτὸν ἀντιπαρῆλθεν. 32 ὁμοίως δὲ καὶ Λευείτης γενό-
μενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν.
33 Σαμαρείτης δέ τις ὁδεύων ἦλθεν κατ' αὐτόν, καὶ ἰδὼν
ἐσπλαγχνίσθη· 34 καὶ προσελθὼν κατέδησεν τὰ τραύ-

a Interrog., ch. xviii. 26. 1 Cor. v. 2. 2 Cor. ii. 2.
t without article, ver. 36 only.
u — here only. (ch. vii. 43 reff.) Job ii. 4. iv. 1 al.
v Mark iii. 22. ch. ii. 51 al.
w Matt. xxi. 18 reff.
x Acts xxvii. 41. James i. 2 only. 2 Kings i. 6.
y Matt. xxvii. 28 reff.
z Acts xvi. 23. Rev. xxii. 18.
a ch. xii. 48.
b — Matt. iv. 11, &c.
c here only. (= ἡμίθνητος, Wisd. xviii. 18.)
d — here only. 2 Macc. iii. 9.
e here only †.
f here bis only †. Wisd. xvi. 10.
g Matt. xxvii. 41 reff.
h — Acts xv. 23. xxvii. 7.
i here only. 3 Kings vi. 12 F. Tobit vi. 5 only.
k constr., here only.
l ch. vii. 13. Matt. xv. 32 al.†
m here only. Esek. xxxiv. 4, 16.
n here only. Isa. l. 6. (-ματίζειν, ch. xx. 12.)

30. om δε B C¹(perhaps) copt-ms. aft ειπεν ins αυτω DΓ Syr syr-cu copt. for καταβαινειν, καταβανει C¹ : καταβαινον Ξ. om 1st και C¹. om αυτον D al. om τυγχανοντα BDLΞ 1. 33 latt syrr syr-cu æth Chr$_{1}$ Vict : ins AC rel copt.

31. for συγκυριαν, τυχα D : latt vary. for καταβαινειν, καταβαινων D. om εν B[sic : see table] 1 vulg lat-*f l q*.

32. om γενομενος BLXΞ 1. 33 lat-*a c e f* copt æth(appy) arm. om ελθων D al vulg lat-*b e i* syr-cu Chr Thl. aft ιδων ins αυτον (*see last ver*) ADΓΔ latt syrr syr-cu copt Thl : om BCΞ rel lat-*c* æth arm.

33. rec aft ιδων adds αυτον (*as above*), with ACD rel lat-*a* copt-wilk : om BLΞ 1. 33 lat-*b c i l q* copt-schw.

'to get himself out of the difficulty:' viz. by throwing on Jesus the definition of ὁ πλησίον, which was very narrowly and technically interpreted among the Jews, excluding Samaritans and Gentiles.

30.] ὑπολ. **taking him up**—implies that the question was made an occasion of *saying more than the mere answer*. See Herod. vii. 101; Thucyd. v. 49. κατέβ., both because Jerusalem was higher, and because 'to go up' is the usual phrase for journeying towards a metropolis. ἀπ. Ἱερ. εἰς Ἰεριχώ, about 150 stadia distant. The road passed through a wilderness (Josh. xvi. 1) which was notorious for the robberies committed there. "Arabas .... quæ gens, latrociniis dedita, usque hodie incursat terminos Palestinæ, et descendentibus de Hierusalem in Hiericho obsidet vias, cujus rei et Dominus in Evangelio recordatur." Jerome, Comment. on Jer. iii. 2. The same Father mentions that a part of the road was so infamous for murders, as to be called the red or bloody way, and that in his time there was a fort there garrisoned by Roman soldiers, to protect travellers (De locis Hebræis, under Adommim). περιέπ. exactly **fell among**. They surrounded him. ἐκδύσ., not merely of his clothing, but of all he had; —'despoliaverunt eum,' Vulg. τυγχάνοντα is not = ὄντα: ὄντα is understood with ἡμιθ., **in a state of (being) half-dead**.

31.] Many priests journeyed this way, for Jericho was a priestly city; this man is perhaps represented as having been up to Jerusalem in the order of his course, and returning (κατέβαινεν).

The Law and Prophets enjoined the act of mercy which this priest refused; see Exod. xxiii. 4, 5: Deut. xxii. 1—4: Isa. lviii. 7, not, it is true, *literally*, —and therefore he neglected it.

"The form συγκυρία is uncommon: Polybius has συγκύρημα and -ρησις." Bleek.

ἀντιπαρῆλθεν, he did not even go up to him to examine him, but passed by on the opposite side of the road.

32.] The Levite, the inferior minister of the law, did even worse; when he was at the place, he came and saw him;—came near, and then passed, as the other.

33—35.] The Samaritans were *entirely, not half*, Gentiles (= ἀλλογενής, ch. xvii. 18). Why our Lord mentions the name here, see below. ἐσπλαγχν.] This was *the great difference* between the Samaritan and the others;—the actions which follow are but the expansion of this

ματα αὐτοῦ [o]ἐπιχέων ἔλαιον καὶ οἶνον· [p]ἐπιβιβάσας δὲ
αὐτὸν ἐπὶ τὸ ἴδιον [q]κτῆνος ἤγαγεν αὐτὸν εἰς [r]πανδοχεῖον καὶ [s]ἐπεμελήθη αὐτοῦ. 35 καὶ [t]ἐπὶ τὴν αὔριον
[ἐξελθὼν] [u]ἐκβαλὼν δύο [v]δηνάρια ἔδωκεν τῷ [w]πανδοχεῖ καὶ εἶπεν [αὐτῷ] [x]Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν [x]προσδαπανήσῃς ἐγὼ [y]ἐν τῷ [z]ἐπανέρχεσθαί με [z]ἀποδώσω σοι.
36 τίς τούτων τῶν τριῶν [b]πλησίον δοκεῖ σοι γεγονέναι τοῦ [c]ἐμπεσόντος εἰς τοὺς [d]λῃστάς; 37 ὁ δὲ εἶπεν Ὁ [e]ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς
Πορεύου καὶ σὺ ποίει ὁμοίως.

o here only. Gen. xxviii. 18.
p ch. xix. 35. Acts xxiii. 24 only. 2 Kings vi. 8. (see Matt. xxi. 5.)
q Acts xxiii. 24. 1 Cor. x. 29. Rev. xviii. 13 only. Num. xx. 4, 8, 11.
r here only †.
s 1 Tim. iii. 5 only. Gen. xliv. 21. (-λεῖν, ch. xv. 8. -λεια, Acts xxvii. 3.)
t constr., Mark xv. 1. Acts iii. 1. iv. 5. Esth. v. 8 F.
u — Matt. xii. 20, 35. xiii. 52.
v Matt. xx. 2 reff.
w here only †.
x here only †.
y Matt. xiii. 4 al. Ezek. ix. 8.
z ch. xix. 15 only. Gen. l. 8.
a ch. xix. 8. Matt. v. 26 al. Prov. xvii. 26.
Gen. xlii. 38.
b vv. 37, 29 reff.
c — 1 Tim. iii. 6, 7. vi. 9.
d ver. 30.
e ch. i. 72 reff.

34. for επιβ. δε, και επιβ. D latt Syr syr-cu æth.

35. for την, τη A al. om εξελθων (*dropped out because of similar participle* εκβαλων?) BDL X(Treg expr) Ξ 1. 33 latt Syr syr-cu copt æth Vict Chr Ambr: ins AC rel syr arm. aft εξ. ins και C[1] al. δηναρια bef δυο D lat-*c e*. εδωκεν bef δυο δηναρια B. om αυτω BDLΞ 1. 33 vulg lat-*b c* syr-cu copt arm Ambr: ins AC rel lat-*a f* syrr æth. εν τω επανερχ. με bef εγω D, simly lat-*c e*: om εγω 1 arm Chr Ambr Aug. om σοι D.

36. for τις, τινα D. rec aft τις ins ουν, with ACD rel lat-*c e* syrr copt æth arm: om BLΞℵ 1 vulg lat-*a b* syr-cu copt-ms. [των is not omitted in B: see table at end of prolegomena.] rec δοκει σοι bef πλησιον, with 1 latt syrr syr-cu arm Orig-lat; δοκεις πλησιον D: txt A B[sic: see table] CΞ rel.—om π. δ. σοι 33.

37. rec (for 2nd δε) ουν, with AC[3]P rel lat-*q* syr-txt: om al lat-*c* Syr syr-cu arm: και ειπ. al vulg lat-*b f l*: txt BC[1]DFLXΔΞ 1. 33. 69 lat-*a e* syr-marg copt. om αυτω DX copt-dz. om ο bef ιησους B[1](Verc).

compassion. **ἔλαιον κ. οἶνον**] These were usual remedies for wounds in the East; Galen, cited by Wetstein in loc., prescribes thus for a wound in the head, ἐλαίας φύλλα τὰ ἁπαλώτατα τρίψας παράχει ἔλαιον καὶ οἴνου μέλανος καὶ κατάμασσε:—see also Isa. i. 6. **ἐπὶ τὸ ἴδ. κτ.**, thereby denying himself the use of it. **κτ.** is rarely found in the sing. in the classics: see an instance, Herod. ii. 132. **πανδοχεῖον**] the Attic form, as in the cognate words ἱεροδόκος, ξενοδοκεῖν, ὡροδόκος, &c. is **πανδοκεῖον**. So Phryn.: οἱ διὰ τοῦ χ λέγοντες ἁμαρτάνουσιν· διὰ γὰρ τοῦ κ χρὴ λέγειν πανδοκεῖον κ. πανδοκεὺς κ. πανδοκευτρία:—p. 307, where see Lobeck's note. This is the only place where *an inn*, as we understand the word, *a house for reception of travellers kept by a host*, as distinguished from an empty caravanserai, is mentioned. The Rabbinical writers frequently speak of such, but under a name adopted from this word, פונדק (Wetstein). Bleek remarks that this serves to shew, that there *were* such inns in that neighbourhood, though certainly they were not frequent.

ἐξελθ. . . . .] **when he went on his journey.** **δύο δην.**] some see in this, *two days' wages* (Matt. xx. 2).

36.] It will be observed that our Lord not only elicits the answer from the questioner himself, but that it comes *in an inverted form*. The lawyer had asked, *to whom* he was to understand himself obliged to fulfil the duties of neighbourship? but the answer has for its subject *one who fulfilled them to another*. The reason of this is to be found,—partly in the relation of neighbourship being *mutual*, so that if this man is my neighbour, I am his also;—but chiefly in the intention of our Lord to bring out a strong contrast by putting the hated and despised Samaritan in the *active* place, and thus to reflect back the **ὅμοίως** more pointedly. "Observe **γεγονέναι**, to have *become* neighbour. The neighbour Jews became strangers, the stranger Samaritan became neighbour, to the wounded traveller. It is not place, but love, which makes neighbourhood." Wordsworth.

37. **πορεύου, κ.τ.λ.**] The rendering is as in E. V., **go and do thou likewise**. The **καὶ σύ** belongs, not to the **πορεύου**, but

f constr. ch. ii. 21 ref. 38 f Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς f καὶ αὐτὸς

38. for εγενετο εν τω, εν δε τω BLΞ 33 syr-cu copt æth: txt ACDP rel syrr. om αυτους D. om και BDLΞ 69 lat-a syr-cu copt: ins ACP rel. αυτος

to the ποίει, which carries the main stress, the πορεύου being only secondary.

The lawyer does not answer—'The Samaritan:' he avoids this; but he cannot avoid it in conviction and matter of fact. ποίει ὁμ., i. e. 'count all men thy neighbours and love them as thyself.'

The student accustomed to look at all below the surface of Scripture, will not miss the meaning which lies behind this parable, and which—while disclaiming all fanciful allegorizing of the text—I do not hesitate to say that our Lord Himself had in view when He uttered it. All acts of charity and mercy done here below, are but fragments and derivatives of *that one great act of mercy which* the Saviour came on earth to perform. And as He took on Him the nature of us all, being 'not ashamed to call us brethren,' counting us all His kindred,—so it is but natural that in holding up a mirror (for such is a parable) of the truth in this matter of duty, we should see in it not only the present and prominent group, but also Himself and His act of mercy behind. And thus we shall not (in spite of the scoffs which are sure to beset such an interpretation, from the superficial school of critics) give up the interpretation of the Fathers and other divines, who see in this poor traveller, going from the heavenly to the accursed city (Josh. vi. 26: 1 Kings xvi. 34),—*the race of man, the Adam who fell*;—in the robbers and murderers, *him who was a murderer from the beginning* (John viii. 44);—in the treatment of the traveller, the deep wounds and despoilment which we have inherited from the fall;—in the priest and the Levite passing by, the inefficacy of the law and sacrifice to heal and clothe us: Gal. iii. 21 (Trench remarks, Parables, p. 316, note, edn. 4, that the Church, by joining the passage Gal. iii. 16—23 as Epistle, with this Parable as Gospel for the 13th Sunday after Trinity, has stamped this interpretation with her approval):—in the good Samaritan, Him of whom it was lately said, "Say we not well that *thou art a Samaritan*, and hast a devil?" (John viii. 48)—who came to *bind up the broken-hearted*, to give them the *oil of joy for mourning* (Isa. lxi. 1 ff.);—who *for our sakes became poor, that we through His poverty might become rich*: who, though now gone from us, has left with us precious gifts, and charged His ministers to feed His lambs, promising them, when the chief Shepherd shall appear, a crown of glory that fadeth not away (1 Pet. v. 2, 4). Further perhaps it is well not to go;—or, if we do, only in our own private meditations, where, if we have the great clue to such interpretations, —*knowledge of Christ for ourselves*, and a *sound mind* under the guidance of His Spirit,—we shall not go far wrong. But minutely to allegorize, is to bring the sound spiritual interpretation into disrepute, and throw stumbling-blocks in the way of many, who might otherwise arrive at it.

38—42.] ENTERTAINMENT OF OUR LORD AT THE HOUSE OF MARTHA AND MARY. It surely never could be doubted who this Martha and Mary were, nor where this took place,—but that the harmonizing spirit has so beclouded the sight of our critics. Bengel believes them *not to be the sisters of Lazarus*, but another Martha and Mary somewhere else;—and this in spite of the deep psychological identity of characters which meets us in John xi. xii.

Greswell, still more strangely, believes the *persons to be the same*, but that they had *another residence* in Galilee, and endeavours to establish this from John xi. 1 (where he says ἀπό only indicates residence, ἐκ origin; and the κώμη is not Bethany, but the village in Galilee; see notes there). I shall, as elsewhere, take the text in its most obvious and simple interpretation, and where nothing definite is inserted *in it*, throw light on it from what we know from other sources. And I believe most readers will agree with me in taking these for the sisters of Lazarus, and the village for Bethany. "As regards the name *Martha*, it is in Aramæan מרתא, from מר *dominus*, and answers to the Greek κυρία." Bleek. 38.] ἐν τῷ πορ. need make no difficulty—the whole of the events related in this section of the Gospel are allotted, as in the widest sense they belonged, to *the last journey of our Lord from Galilee*, which ended in the triumphal entry into Jerusalem;—see note on ch. ix. 51 ff. Jesus, as we know that He afterwards did, so now probably, when at Jerusalem (at the feast of Dedication), abode at Bethany. He 'loved'—(only used in this sense by John with regard to *this family*, and to *himself*)—Martha and Mary and Lazarus—and this

εἰςῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα [s]ὑπ-
εδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. [39] καὶ τῇδε ἦν ἀδελφὴ
καλουμένη Μαρία, ἣ καὶ [h]παρακαθεσθεῖσα [i]πρὸς τοὺς
πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ· [40] ἡ δὲ Μάρθα
[k]περιεσπᾶτο περὶ πολλὴν [l]διακονίαν. [m]ἐπιστᾶσα δὲ
εἶπεν Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατ-
ελειπεν διακονεῖν; [n]εἰπὲ οὖν αὐτῇ ἵνα μοι [o]συναντιλάβη-
ται. [41] ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς Μάρθα Μάρθα,
[p]μεριμνᾷς καὶ [q]θορυβάζῃ [r]περὶ πολλά· [42] ἑνὸς δέ ἐστιν

s ch. xix. 6. Acts xvii. 7. James ii. 25 only †. Tobit vii. 8. 1 Macc. xvi. 15 only.
h here only †.
i Mark v. 22. vii. 25. Rev. i. 17.
k here only. 2 Kings vi. 6. — Eccl. i. 13. cf. 1 Cor. vii. 35.
l — Heb. i. 14 †. (Esth. vi. 3 F. 1 Macc. xi. 58 only.)
m ch. ii. 38 al⁵. Acts xxii. 13 al¹⁰. 1 Thess.

v. 3. 2 Tim. iv. 2, 6 only. L. P. Ixxx viii. 21 al. 1 Tim. i. 19. vi. 4, 21. Tit. ii. 7.
n w. ἵνα, Matt. iv. 3 reff.
p Matt. vi. 25 reff.
q here only †.
o Rom. viii. 26 only. Ps.
r — Acts xix. 25. Phil. ii. 28.

εισελθειν D. om εις τον οικον αυτης B. (αυτης [alone, appy] is supplied on the margin 2. m.) om αυτης C¹LΞ 33 : ins AD rel, εαυτης P.

39. om 2nd και D lat-*a c*. rec παρακαθισασα (*more usual form*), with C³DP rel : παρακαθησα K 69 : txt ABC¹LΞ Mac. rec (for προς) παρα, with AB²[qu ? very uncertain] C³DP rel : txt B¹C¹LΞ 33 Mac. rec (for κυριου) ιησου, with A B¹[perhaps : see table] C²P rel lat-*b* syr-txt : txt B²C¹(appy) DLΞ vulg lat-*a c* &c Syr syr-cu syr-marg copt æth arm. om αυτου D.

40. for επισταsα, επισταθεις D. rec κατελιπε (*itacism ?*), with B²D(FSUV, e sil) : txt AB¹CPΞ rel. κατελειπεν bef με Ξ : κατ. με μονην D latt. ειπον DLΞ 1. 33 : ειπεν P : ειπε 69 : txt AC rel.

41. for ιησους, κυριος B²L vulg lat-*a i l* syr-marg Ambr₂ Aug. ο ιησους bef ειπεν αυτη C³DKU 69 copt æth. rec (for θορυβαζη) τυρβαζη, with AP rel (-ζεις 69) Clem Bas Chr Cyr Damasc : txt BCDL 1. 33 Bas Evagr. om μεριμνας και D (Clem) Bas Aug₃.

42. for ενος δε εστιν χρεια, ολιγων δε εστιν χρεια η ενος BC²L 1. 33 syr-marg copt æth (arm) Orig Bas Jer Aug₁ : om D lat-*a b o e ff₂ i l* (Clem) Ambr₂ (*the variations have arisen from understanding* ενος *to refer merely to the provisions then being prepared,—then softening it by* ολιγων, *and finally combining both readings*) : txt AC¹·³P rel vulg lat-*f g₁ q* Syr syr-cu syr-txt Bas Chr Damasc Aug₂. for

word implies surely hospitality and intercourse. **γυνή τις**—it does not follow that Martha was a widow; the incident brings out the *two sisters*, and therefore no others are mentioned. She may have had a husband or a father living. At all events, it is a consistency belonging to real life, that we find the same person prominent in the family in John, as here.

39.] It does not appear that the meal *had begun*; far rather is it likely that Martha was busy about *preparing* it. Mary sat at Jesus' feet, as His disciple, while He was discoursing. 40.] **περιεσπ.** (as also the form **παρακαθισθεῖσα** above) is a word of later Greek. We have in Dion. Hal. ix. 43, *περισπᾷ περὶ τὰς ἔξω στρατείας τὸν δῆμον*: and in Jos. Antt. v. 1. 4, *πρὸς τοσαύτας ὑπηρεσίας διασπώμενος*. See also Diod. Sic. i. 74: Polyb. xv. 3. 4. It exactly answers to the Latin 'torqueor' used in the same connexion by Horace, Sat. ii. 8. 67, and to a midland provincial expression '*to be put about*,' meaning 'to be distracted with officious care.' See Phryn. ed. Lobeck, p. 415, who gives *ἄσχολος εἶναι* for the corresponding classical expression. **ἐπιστ.** generally, but not always, used by Luke of a *sudden coming into presence*. It looks here as if our Lord were teaching in another apartment from that where the *διακονία* was going on:—this appears also in the **κατέλειπεν**. 41, 42.] The repetition of her name indicates reproof. **μεριμνᾷς** expresses the inner anxiety (from *μερίζω*), **θορυβάζῃ** the outer bustle and confusion. The latter word is not elsewhere found in Greek. **πολλά**, many things. **ἑνός**, of one thing; perhaps we should not express the two words more definitely, for fear of narrowing the wide sense in which they are spoken. I can hardly doubt that our Lord, in the *first* and *most obvious* meaning, indicated that simpler preparation would have been all that was needful, but the **πολλά** leads to the **ἕν**, and that to the **ἀγαθὴ μερίς**, the **ἕν** being the middle term of comparison between the *natural* **πολλά** and the *spiritual* **ἀγαθὴ μερίς**. So that the whole will imply—only *within* the circle of Christ's

s — Heb. vii. 11. Sir. iii. 22.
t — here only. (Acts viii. 21. xvi. 12. 2 Cor. vi. 15. Col i. 12 only. L.P.) Ps. lxxii. 26.
u ch. xiv. 7. Gen. xiii. 11.
v — Matt. ii. 6 al.
w ch. x. 35, 38 al.
x — Matt. vi. 10. 1 Pet. iii. 15. Isa. xxix. 23.

ˢχρεία. Μαρία δὲ τὴν ἀγαθὴν ᵗμερίδα ᵘἐξελέξατο, ᵛἥτις οὐκ ἀφαιρεθήσεται [ἀπ᾽] αὐτῆς.

XI. [1] Καὶ ἐγένετο ʷἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν Κύριε δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. [2] εἶπεν δὲ αὐτοῖς Ὅταν προσεύχησθε, λέγετε Πάτερ, ˣἁγιασθήτω

2nd δε, γαρ BLA 1. 69 copt-ms Bas$_1$ Antch Damasc: om D al latt syr-cu arm Orig-lat Jer Ambr$_2$: txt ACP rel mm(with mt) lat-*f* g_1 *q* syrr copt Clem Bas$_1$ Chr. (33 def.) om απ' BDL lat-*a b c ff*$_2$ *i l*: ins ACP rel vulg lat-*c f* Clem Bas$_2$ Damasc.

CHAP. XI. 1. for και εγ., εγ. δε A al lat-*e* syr-cu. προσευχομενον bef εν τοτω τινι P Orig$_1$. ins και bef ως επαυσατο DM lat-*a b c*.

2. for ειπ. δε, ο δε ειπ. D lat-*e*. om αυτοις D. aft προσευχησθε ins μη βαττολογειτε ως οι λοιποι δοκουσιν γαρ τινες οτι εν τη πολυλογια αυτων εισακουσθησονται αλλα προσευχομενοι D (*see Mt* vi. 7: D *throughout conforms many expressions to Mt*). rec aft πατερ ins ημων ο εν τοις ουρανοις (*from* ‖ *Mt*), with ACDP rel gat(with harl^1 per) lat-*a b c e* syrr syr-cu copt: ins ημων (alone) L al: om B t.

disciples, those who act from love (mistaken or otherwise) to Him—much as John vi. 27,—and will set before us the bread which perisheth on one hand, and that which endureth to everlasting life on the other. The ἀγαθὴ μερίς, the good portion, is the ἓν which is needful—see John vi. 53,—the *feeding on the bread of life by faith*; which faith cometh by hearing, and hearing by the ῥῆμα χριστοῦ, which Mary was now receiving into her soul, and which (John vi. 54) shall never be taken away, but result in everlasting life. The two types of character have ever been found in the Church; both, caring for Him, and for love to Him doing what they do: but the one busy and restless, anxious, and stirring; the other quiet and humble, content to sit at His feet and learn. We see here which of the two He praises. But on the other hand we must not derive any argument hence against an active Christian life of doing good: *this is*, in fact, to sit at His feet and learn—to take His yoke on us, and learn of Him. It is the bustling about the πολλά of which there is no need, which is blamed; not the working out the fruits of the Spirit, which are needful, being parts themselves of the ἀγαθὴ μερίς.

CHAP. XI. 1—13.] JESUS TEACHES THE DISCIPLES TO PRAY. The locality and time of the following incident are alike indefinite. The only limits are those of the great journey which is the subject of this section. There is no reason for supposing this to be the *only occasion* on which the Lord delivered this prayer to His disciples. In the Sermon on the Mount, it stands in close connexion with what goes before;—and here also. In so weighty a summary of His teaching as that was, He was not likely, when speaking of prayer, to omit it;—when asked by His disciples to teach them to pray, He was not likely to depart from the form once given them. Such are ordinary probabilities, antecedent to every question affecting the two Gospels: and those critics who throw aside all such, are *far more prejudiced* in reality, than those who allow them full weight. "The peculiar and abridged form in Luke," says Meyer, "*is a proof that the apostolic Church did not use the Lord's prayer as a form.*" Rather, we may say, a proof of the fidelity with which our Evangelist reproduced his original reports, not correcting them as others after him did (see var. readd.) to suit the forms most probably in use. If the apostolic Church did not use the Lord's Prayer as a form,—*when did its use begin*, which we find in every known Liturgy? (See Bingham, Antiqq. xiii. 7.) 1.] καθ. κ. Ἰω. . . . . of this fact we know nothing beyond the allusion here.

2.] ὅταν προσ. λέγ. . . . . more definite than οὕτως προσ. . . . . in Matt. On the prayer itself, see notes on Matt. vi. 9—13. The clauses not found in the text could hardly by any possibility have been *omitted* by any, had they ever formed a part of it. Stier's argument, that our text

τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου· 3 τὸν ἄρτον ἡμῶν
τὸν [y]ἐπιούσιον δίδου ἡμῖν [z]τὸ [za]καθ' ἡμέραν· 4 καὶ [b]ἄφες
ιν ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ
μη ὀφείλοντι ἡμῖν· καὶ μὴ [c]εἰσενέγκῃς ἡμᾶς εἰς [d]πειρασμόν.
μου 5 καὶ εἶπεν πρὸς αὐτούς Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ
ν.... πορεύσεται πρὸς αὐτὸν [e]μεσονυκτίου καὶ εἴπῃ αὐτῷ Φίλε,
[f]χρῆσόν μοι τρεῖς [g]ἄρτους, 6 [h]ἐπειδὴ φίλος μου [i]παρ-
ἐγένετο [k]ἐξ ὁδοῦ πρός με, καὶ οὐκ [l]ἔχω ὃ [m]παραθήσω

y Matt. vi. 11 only †.
z ch. xix. 47. Acts xvii. 11 only.
a Matt. xxvi. 55 reff.
b — Matt. vi. 12. xii. 31, 32 al. Isa. xxii. 14.
c — Matt. vi. 13 only. (ch. v. 18, 19 reff.)
d ch. iv. 13. James i. 2, 12. Deut. iv. 34.
e Mark xiii. 35. Acts xvi. 25.

xx. 7 only. Ps. cxviii. 62. f here only. Exod. xii. 36. g — Matt. xiv. 17, 19 al. 1 Kings xxi. 3. h — Phil. ii. 26. Prov. i. 24. i ch. viii. 19 reff. k — ch. xii. 36. John iv. 6 (?). l Matt. viii. 20 reff. m Mark vi. 41 reff. Gen. xviii. 8.

33 vulg Orig Mcion(or Tert). (א defective.) om το DKU. ελθατω CPΔ. add εφ' ημας D. [Nyssen and Max, simly Mcion (or Tert), say that S. Luke for ελθετω η βασιλεια σου wrote ελθετω το αγιον πνευμα σου εφ' ημας και καθαρισατω ημας.] σου bef η βασιλεια D. rec at end adds γενηθητω το θελημα σου ως εν ουρανω και επι της γης (*from* || *Mt and liturgies*), with ACDP rel harl(with tol per) lat-*a b c* syrr copt æth (but της is omd in ACDMPΔ 69): om BL 1 vulg lat-*ff*$_2$ syr-cu arm Orig$_{expr}$ Jer Aug$_{expr}$ Bede.

3. for *δίδου*, δος D al. *σημερον* (|| *Mt*) D al latt(but not am em gat mt per lat-*g*$_2$ *q*) syr-txt æth.

4. *τα οφειληματα* D al, *debita* per tol lat-*b c d*. for *και γαρ αυτοι, ως και ημεις* D mm lat-*a b c*. rec *αφιεμεν*, with FLMSUVXΞ Clem Orig$_2$: txt ABCD rel. for *παντι οφειλοντι ημιν, τοις οφειλεταις ημων* D mm lat-*b c* Ambr. rec at end adds *αλλα ρυσαι ημας απο του πονηρου* (*from* || *Mt and liturgies*), with ACDR rel lat-*b c* syrr copt Thl: om BL 1 vulg arm Orig$_{expr}$ Jer Aug$_{expr}$.

5. om *προς αυτους* D lat-*c* Mcion-e. for *ειπη, ερει* A D-gr KMPR 69 latt Bas Damasc: txt BC rel lat-*ff*$_2$ *g*$_1$ coptt Orig.

6. om *μου* (*on account of repetitions, μου, μοι, με*) CR rel lat-*ff*$_2$ Syr sah Thl Euthym: ins ABLX vulg lat-*a b* &c syr-cu syr copt æth arm Orig, *μοι* DM 69 lat-*c* Orig-lat. *παρεστιν* D. om *προς με* D lat-*b i* Orig-lat.

has not been conformed to Matt., because the doxology has never been inserted here, seems to me to tend in quite another direction: the doxology was inserted *there*, because *that was the form in general liturgical use*, and *not here*, because *this form was never used liturgically*. 3.] **τὸ καθ' ἡμ. . . . . for that day's need**, or **for that day**, i. e. **day by day**. No substantive need be supplied after **τό**.

4.] **καὶ γὰρ αὐτ. . . . .** expressed here more strongly than in Matt., as the plea for the exercise of the divine forgiveness to us,—'*for it is our own practice also to forgive*:' but notice the difference —there is no **ἁμαρτία** here, between man and man, only the ordinary business word of this world. **π. ὀφείλοντι ἡμ.**] This varied expression (see above) may serve to shew how far '*Luke's reporter*' (De Wette) was from misunderstanding the words of the Lord: that reporter, as Stier well observes, (Reden Jesu, iii. 126, edn. 2,) being no other than the *Holy Spirit Himself*, whose special guidance was promised in bringing to mind the things said by Jesus (John xiv. 26). 5.] Now follows a parable on continuing instant in prayer, of the same nature as that in ch. xviii. 2 ff. In both parables, the argument is 'à fortiori;' "if *selfish man* can be won by prayer and importunity to give, and *unjust man* to do right, much more certainly shall the *bountiful* Lord bestow, and the *righteous* Lord do justice." Trench, Parables, in loc., who further remarks, that here *intercessory* prayer is the subject of the parable; there, *personal*. And, that we must remember that all reluctance on the part of God to answer our prayers is not real, but *apparent* only, and arises from deeper reasons working for our good: whereas the reluctance in these two parables is *real*, arising from selfishness and contempt of justice. The interrogative form continues to **σοι**, ver. 7, 'Who of you shall be in these supposed circumstances?' **λέγω ὑμ. . . . . κ.τ.λ.**

6. **παρ. ἐξ ὁδ.**] In the East it was and is the custom to travel late at night, for coolness' sake. Why **τρεῖς ἄρτους**, does not appear. I forbear to give the allegorical interpretations of the number,

αὐτῷ· 7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ Μή μοι [a] κό-
πους [n] πάρεχε· ἤδη ἡ [o] θύρα [p] κέκλεισται, καὶ τὰ παιδία μ
μου μετ' ἐμοῦ [p] εἰς τὴν [q] κοίτην εἰσίν· οὐ δύναμαι [r] ἀνα-
στὰς δοῦναί σοι. 8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ
[r] ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διά γε τὴν [s] ἀναίδειαν
αὐτοῦ [t] ἐγερθεὶς δώσει αὐτῷ ὅσων [u] χρῄζει. 9 κἀγὼ ὑμῖν
λέγω Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε·
[v] κρούετε, καὶ ἀνοιχθήσεται ὑμῖν. 10 πᾶς γὰρ ὁ αἰτῶν
λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ [v] κρούοντι ἀνοι-
χθήσεται. 11 τίνα δὲ ἐξ ὑμῶν τὸν πατέρα [w] αἰτήσει ὁ υἱὸς
ἄρτον, μὴ λίθον [x] ἐπιδώσει αὐτῷ; [y] ἢ καὶ ἰχθύν, μὴ [y] ἀντὶ
ἰχθύος ὄφιν αὐτῷ [x] ἐπιδώσει; 12 [y] ἢ καὶ [ἐὰν] αἰτήσει

a Matt. xxvi. 10 reff.
n Matt. vi. 6. xxv. 10. John xx. 19, 26. 2 Chron. xxviii. 24.
p = ch. iv. 22. vii. 1. fx. 61. xxi. 37. Mark i. 29.
q = here (Rom. fx. 10. xiii. 13. Heb. xiii. 4) only. Exod. xxi. 18.
r = Mark i. 35. ch. viii. 55 | Mk. xxii. 46.
s here only †. Sir. xxv. 22 only.
t = Matt. ii. 13, &c. Gen. xii. 4, 7.
u ch. xii. 30 reff.
v Matt. vii. 7, 8 reff.
w constr., Matt. vii. 9 reff. 16. 1 Cor. ix. 8. xvi. 6 al. Job ix. 26.
x Matt. vii. 9, 10 reff. s = 1 Cor. xi. 16.
y ch. xviii. 11. Rom. x.

7. και εκ. A: εκ. δε D sah. for ειπη, ερει D lat-*b* copt. om μου C M 1 lat-*b c ff*$_2$ *g*$_1$ *i* syr-cu syr æth. Bas. for εισιν, εστιν D.

8. om ει και D. rec αυτου bef φιλον, with E rel: αυτου φιλον AR: αυτου φιλον αυτου D: txt BCLX 33 latt Orig$_3$ Bas Chr Mac. om αυτω D-gr Syr-ed Orig. οσων DL rel Orig$_1$ Bas-ms Mac Thl: txt ABCKMR (33, e sil) Orig$_2$ Bas.

9. rec ανοιγησεται (*from* ‖ *Mt*), with ABCKLMRXΔ 1. 33. 69 Clem: txt D rel.

10. rec ανοιγησεται (*from* ‖ *Mt*), with CLMRX 1. 33. 69 Clem Bas: ανοιγεται (*corrn to* ευρισκει, *made by* B *in* ‖ *Mt also*) BD: txt A rel.

11. for τινα, τις DLX 33 vulg lat-*c* syr-marg Orig Cyr Aug: txt ABCR rel lat-*f* hom-Cl. rec om εξ, with E rel: ins ABCDKLMRX 33. 69 Orig Mcion-e Dial. αιτησει bef τον πατερα B. ο υιος bef αιτησει D al. om αρτον το η και B lat-*ff*$_2$ *i l* sah Orig Mcion-e. rec (for ἡ) ει, with (but e sil) Scr's q r: txt ACDR rel copt hom-Cl. aft ιχθυν ins αιτησει D al. for μη, και B al Mcion-e. rec 2nd επιδωσει bef αυτω (*corrn to preceding and* ‖ *Mt*), with ACR rel: txt BDL lat-*c*.

12. C places this verse bef η και ιχθ. om η C Syr syr-cu. om εαν BLR 1. 69 Dial: ins C rel, αν AΔ. rec αιτηση (*gramml corrn* or *itacism?*), with E

which abound: the significance of the *thing asked for*, see below on ver. 13.

7.] We have an interesting fragment of domestic life here given us. The door is 'barred,' not only 'shut;' there is the trouble of unbarring it: the *father* and *children* are in bed (εἰς τ. κ. εἰσ. ellipt. for 'have gone εἰς τ. κ. and are ἐν τῇ κ.' see reff.); (observe how in all the parables which place the Father, or the Husband, before us, the *Mother*, or the *Bride, does not appear;*) and he cannot (i. e. will not, *cannot* from being overcome by reluctance) rise and give to him.

8.] ἀναίδεια is too mildly rendered by '*importunity*,' E. V. It should be **shamelessness**. It is presupposed here that the postulant goes on knocking and asking. 9.] What follows is in the closest connexion, and will not bear the idea that it is transferred here merely as being appropriate. The αἰτεῖν, ζητεῖν, κρούειν, all answer to the *features of the parable*. 10.] declares to us not merely a result observable here among men, (in which sense it is *not universally true,*) but a *great law of our Father's spiritual Kingdom:* a clause out of the eternal covenant, which cannot be changed.

11—13.] Our Lord sets forth the certainty of our obtaining the Holy Spirit (the *unspeakable gift*, in which all other δόματα ἀγαθά are included,) from our Father, by another 'à fortiori' argument, drawn from the love of earthly parents, so far less careful and tenderly wise than He is over His children. The construction, as before (ver. 5), is a mixed one: half interrogative, half hypothetical. For the rest, see notes on Matt. vii. 7 ff. The *egg* and *scorpion* are added here. The *serpent* and *scorpion* are the *positively mischievous:* the samples, ch. x. 19, of the δύναμις τοῦ ἐχθροῦ:—the *stone*, that which is simply *unfit for food*. So that God's answers to our prayers consist of

[a] ὠόν, μὴ [x] ἐπιδώσει αὐτῷ [b] σκορπίον; [13] εἰ οὖν ὑμεῖς πονηροὶ [c] ὑπάρχοντες οἴδατε [d] δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ [e] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς [f] αἰτοῦσιν αὐτόν;

[14] Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν [g] κωφόν.

[a] here only. Job xxxix. 14.
[b] ch. x. 19 ref.
[c] Acts xvi. 20 note.
[d] Matt. vii. 11. Eph. iv. 8 (from Ps. lxviii. 18). Phil. iv. 17 only. 2 Chron. xxi. 3.
[e] = here only. see Matt. xxiv. 17. 2 Cor. v. 2.
[f] constr., Matt. v. 42 ref.
[g] Mark vii. 32 ref.

rel: txt ABCDHKL B(Treg expr) ΓΔΛ 1. 33. ων bef αιτ. D B(Treg expr) U fuld lat-c Aug. om μη BL sah. transp σκορπιον and επιδωσει D.

13. for υπαρχοντες, οντες (‖ *Mt*) DKMX Clem Mcion-e Dial Ath Cyr: txt ABCR rel. rec αγαθα bef δοματα, with (some cursive?) latt Clem Orig-lat Hil: txt ABCDR rel Scr's mss Mcion-e. aft ο πατηρ ins υμων (‖ *Mt*) CU vulg Syr sah Ambr Jer Aug. for πνευμα αγιον, αγαθον δομα D mss-in-Ambr lat-*b c ff*$_2$ *i l*.

14. for ver, ταυτα δε ειποντος αυτου προςφερεται αυτω δαιμονιζομενος κωφος και εκβαλοντος αυτου παντες εθαυμαζον D lat-*c ff*. om και αυτο ην A[1](appy) B(D)L

neither useless nor mischievous things, but of His best gift—His Holy Spirit—in all the various and fitting manifestations of His guidance and consolation and teaching in our lives. This is (because this takes of and imparts to us by leading us continually to Him who is) the ἄρτος of the parable;—the 'paterfamilias' is our Father in Heaven, with whom however the night is as the day, who never slumbers nor sleeps. It has been noticed how by the hungry traveller coming to the man, may be imported, in the depth of the parable, the awakening in a man's own soul (which is so precious to him) of that hunger which he has nothing to satisfy, and which none but God can satisfy. The student may, as in the foregoing parable, follow out this clue for himself (provided it be done soberly) with much interest and profit. Notice that when *we address God* (Mt. vi. 9), He is ὁ πατὴρ ὁ ἐν τ. οὐρ.—when *He answers us*, He is ὁ πατὴρ ὁ ἐξ οὐρ. In the former case we go up into Him and His abode; in the latter He comes down to us. The construction is not (Meyer) ὁ ἐν οὐρανῷ ἐξ οὐρ. δώσει: but the one so common in good Greek, ὁ ἐκ Πελοποννήσου πόλεμος, denoting the quarter whence the influence implied in the *substantive* comes, which here is the result of that relation implied in πατήρ.

14—36.] ACCUSATION OF CASTING OUT DEVILS BY BEELZEBUB, AND DEMAND OF A SIGN FROM HEAVEN. OUR LORD'S DISCOURSE THEREUPON. Matt. xii. 22—45. Mark iii. 23—30. The reasonings of Greswell to shew that Luke relates an entirely different incident from Matt. and Mark, able and well conducted as they are, fail to carry conviction to my mind. The marks of identity are too many and striking to be mistaken; and on the plan of discrimination which he has adopted, I am persuaded that we might prove four distinct Crucifixions and Resurrections to have happened just as easily. Besides, it is quite impossible to carry the hypothesis throughout this section of Luke's Gospel: and when it has been once given up, a considerable difference is made in the way of regarding the various narrations. On the side of which Evangelist the strict accuracy lies, it is next to impossible for us now to decide. I am inclined to think with Schleiermacher (transl., p. 190), that the section from ch. xi. 14—xii. 53 (or rather perhaps 59) is a connected whole, or, at all events, is intended to form such. But then the whole is introduced (ver. 14) without any mark of connexion with the preceding, and terminated as abruptly. On the other hand, the narrative in Matt. is introduced by his usual τότε, following upon a very general description of *a retirement* of our Lord, and His being pursued by multitudes, all of whom He healed; but whether the οἱ ὄχλοι are the same, and the τότε meant to specify that this incident occurred *then and there*, is by no means certain. Nor is the close of the section (xii. 50) bound very closely to xiii. 1, which commences ἐν τῇ ἡμέρᾳ ἐκείνῃ, and can hardly be said with certainty to define *the very same natural day*. We may observe that the attendant circumstances, as introduced and closed in Mark iii. 20, iv. 1, are equally indeterminate. I therefore leave the difficulty where I found it, and where I believe it will ever remain, during our present state of imperfection: only observing, that the important incident and discourse grounded on it is no way thereby invalidated in authority. It

h — Acts xvii. 31. 1 Cor. vi. 2.
i Matt. xix. 8 al. 2 Chron. ix. 1.
k ‖ Mt. reff.
l ‖ Mk. ch. xii. 43.
m here only. Isa. lv. 9.
n pass., ch. xii. 52, 53. Acts ii. 3. act., ch. xxii. 17. Acts ii. 45. L. Isa. xxxiv. 17. mid., John xix. 24 (from Ps. xxi. 18) ‖.
o ‖ Mt. Rev. xvii. 16. xviii. 16, 19. Gen. xiviii. 19.
p ver. 15.
q — here only. Exod. viii. 19. Ps. viii. 3.

ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ [g] κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι. [15] τινὲς δὲ ἐξ αὐτῶν εἶπαν [h] Ἐν Βεελζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. [16] ἕτεροι δὲ [i] πειράζοντες [k] σημεῖον ἐξ οὐρανοῦ [l] ἐζήτουν [l] παρ' αὐτοῦ. [17] αὐτὸς δὲ εἰδὼς αὐτῶν τὰ [m] διανοήματα εἶπεν αὐτοῖς Πᾶσα βασιλεία ἐφ' ἑαυτὴν [n] διαμερισθεῖσα [o] ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει. [18] εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν [n] διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. [19] εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν [p] ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. [20] εἰ δὲ ἐν [q] δακτύλῳ θεοῦ

1. 33 copt æth arm. ἐκβληθεντος ACLX 33. 69 vulg lat-*b f i l* copt-ms : txt BR rel. (for D's reading, see above.)

15. for τινες δε, και τινες D lat-*c* syr-cu. [ειπαν, so B R(Treg expr).] rec om τω (*cf Mt* xii. 24), with DR rel : ins BCKLM 33. 69 arm, των A. at end add (*from Mk* iii. 23) ο δε απορηθεις ειπεν πως δυναται σατανας σαταναν εκβαλλειν ADKMX syr æth : om BCR rel vss.

16. rec transp παρ' αυτου and εξ ουρανου, with R rel lat-*b q* syr : txt ABCDL 1. 33 (69) vulg lat-*c f ff*$_2$ *g*$_1$ *l* Syr syr-cu arm. (X has εξ ουρ. εζητ. but omits παρ' αυτου.)

17. τα διανοηματα bef αυτων AK vulg lat-*b c*. διαμερισθεισα bef εφ' εαυτων ADL 33 Syr syr-cu copt Promiss : txt BR rel vss.—μεριsθεισα (‖ *Mt*) CFMXΓ. for πιπτει, πεσιται (sic, as often) D.

18. for διεμερ., εμερισθη C (Γ) A. for πως, ου D.

19. om οι ADΓ : ins BCR rel Orig. rec transp κριται and αυτοι, with R rel : κριται bef υμων ACKLMU 1. 33. 69 vulg lat-*ff*$_2$ *g*$_1$ *i l* : txt BD.

20. aft ει δε ins εγω (*from ver* 19) D al lat-*c* Mcion-t Aug ; aft θεου (*from* ‖ *Mt*) BCLR 33. 69 lat-*l* syr-w-ast Ambr : om A rel vulg lat-*b f ff*$_2$ arm Eus.

seems to have been a portion of the evangelic history, the position of which was not exactly and satisfactorily fixed; of which there have been already some instances (see ch. ix. 57—62), and there are, as will be seen, yet more as we proceed.

14.] **κωφόν**—*and blind*, Matt. ver. 22, where see notes on all the common matter. 15. **τινὲς ἐξ αὐτ.**] No inference can here be drawn that these persons were not Pharisees (as Greswell has done), and consequently that the charge proceeded from a different quarter.

16.] This is not mentioned *here* by Matt., but further on in the discourse, ver. 38. No distinction (Gresw.) can be drawn between **σημ.** and **σημ. ἐξ οὐρ.**, for (1) our Lord answers the demand in both places *by the same reply*, the sign of Jonas; see also Matt. xvi. 1—4; and (2) the ordinary Jewish idea attached to **σημ.** would imply **ἐξ οὐρ.**: see notes on Matt. xvi. 1.

17.] **εἰδώς**: so Matt. also, ver. 25. **οἶκ. ἐπὶ οἶκ.**] The ordinary rendering **and house (divided) against house**, **falleth**, is certainly right. Before Meyer charged this interpretation with having entirely arisen out of harmonistic considerations, he should have ascertained whether such an expression as a *kingdom* falling **οἶκος ἐπὶ οἶκον** is even tolerable. The ruling idea of the saying having been given by the **βασ. ἐφ' ἑαυτήν**, the emphatic pronoun need not be expressed again. Similarly we have, 1 Cor. ii. 11, **τίς οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πν. τοῦ ἀνθρώπου τὸ ἐν αὐτῷ**; the **ὁ ἄνθρ.** being the same throughout.

20.] **ἐν δακτύλῳ θ.** = **ἐν πνεύματι θ.** Matt. No distinction can be established, as Gresw. attempts. The one expression explains the other. What was done (Hebraistically speaking) by the *finger* of God, was done by the Spirit of God. We have much greater variations than this in sayings demonstrably the same. And as to what the same author maintains about the relative magnitude of the works of the *finger*, *hand*, and *arm* of God, a reference to ref. Ps., where the

ἐκβάλλω τὰ δαιμόνια, ἄρα [r] ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 21 ὅταν [s] ὁ ἰσχυρὸς [t] καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ [u] αὐλήν, ἐν εἰρήνῃ ἐστὶν [v] τὰ ὑπάρχοντα αὐτοῦ· 22 [w] ἐπὰν δὲ ἰσχυρότερος αὐτοῦ [x] ἐπελθὼν [y] νικήσῃ αὐτόν, τὴν [z] πανοπλίαν αὐτοῦ αἴρει ἐφ' ᾗ [a] ἐπεποίθει, καὶ τὰ [b] σκύλα αὐτοῦ [c] διαδίδωσιν. 23 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ [d] συνάγων μετ' ἐμοῦ [e] σκορπίζει. 24 ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' [f] ἀνύδρων τόπων ζητοῦν [g] ἀνάπαυσιν, καὶ μὴ εὑρίσκον λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. 25 καὶ ἐλθὸν εὑρίσκει [h] σεσαρωμένον καὶ [i] κεκοσμημένον. 26 τότε πορεύεται καὶ [k] παραλαμβάνει ἕτερα

ἐπ' αὐτ. F.

καὶ μη

r ‖ Mt. reff. s art. — Matt. xxiv. 28. Rom. i. 17. t here only. Jer. xxvi. (xlvi.) 9. 2 Macc. iv. 40. xv. 11 only. u Matt. xxvi. 3 reff. v — Matt. xix. 21 reff. w ver. 34. Matt. ii. 8 only. x — here only. 1 Kings xxx. 23. y John xvi. 33 reff. z Eph. vi. 11, 13 only. 2 Kings ii. 21. a Mark x. 24 reff. b here only. Zech. xiv. 1 al.

c ch. xviii. 22. John vi. 11. Acts iv. 35 (Rev. xvii. 13 v. r.) only. Josh. xiii. 6. d — ch. xv. 13. John vi. 12. xv. 6. Exod. xxiii. 10. e ‖ Mt. John x. 12. xvi. 32. 2 Cor. ix. 9 (from Ps. cxi. 9) only. f ‖ Mt. 2 Pet. ii. 17. Jude 12 only. Ps. lxii. 1. Jer. ii. 6. g Matt. xi. 29 reff. h ‖ Mt. ch. xv. 3 only †. i ‖ Mt. ch. xxi. 5. 1 Tim. ii. 9. Ezek xxiii. 41. k Matt. xvii. 1 reff.

21. φυλασσει (*itacism ?*) DEMXΓΛ. for εαυτ. αυλ., αυλην αυτου D. for εστιν, εσται R al.

22. for επαν, εαν D al. rec ο ισχυροτερος (*from* ο ισχυρος *above: cf also ch* iii. 16 ‖ *Mk*), with ACR rel: txt BDLΓ copt arm. om αυτου D. om νικηση αυτον D. for επεποιθει, πεποιθεν D.

24. aft οταν ins δε DUX 1 lat-*b* syr copt. for δι ανυδρων, δια των υδρων D-gr. ins τοτε bef λεγει (‖ *Mt*) BLXΞ 33 lat-*b l* syr copt Orig-lat: om ACDR rel vulg lat-*c f i* Syr syr-cu æth arm.

25. ελθων CD (R) rel: txt A B[sic in cod: see table] ELMS²U V(e sil) ΔΞ.—εξελθων R. ins σχολαζοντα bef σεσαρωμενον (‖ *Mt*) BCLRΓΔ 1. 33. 69 lat-*f l* copt æth Vict-tun. for και κεκοσμ., και κοσμ. L: om και DLΓ copt. (*Both by homœotel from itacism.*)

26. om τοτε D (syr-cu) Orig-lat. aft παραλαμβανει ins μεθ' εαυτου (*see* ‖ *Mt*)

heavens are 'the works of Thy *fingers*,' will sufficiently shew how little reliance is to be placed on such subtilties.

21.] This parabolic sentence is in close connexion with many prophetic sayings, Isa. xl. 10 marg., liii. 12, and most pointedly Isa. xlix. 24, 25. It will be remembered that the Baptist called the Lord by this name, *ὁ ἰσχυρότερος*—placing after it, it is true, *μου*, but still using it as indicative of the Almightiness of the Son of God, rather than in comparison with himself. The **ἰσχυρός** is the adversary, Satan; his **αὐλή**, this present world,—John xii. 31; xiv. 30; xvi. 11. His goods, or tools, or spoils,—**τὰ ὑπάρχοντα** = *τὰ σκεύη* = *τὰ σκῦλα*,—are *the sons of men*,—2 Tim. ii. 26; 1 John v. 19 (Greek). With these is he clothed and armed, or rather with their *evil capacities*, which he furbishes and brightens for his use: with the *πανοπλία τοῦ διαβόλου*, compare by way of contrast, the *πανοπλία τοῦ θεοῦ*, Eph. vi. 11—20. Without these arms and tools he would be powerless: the evil one must have evil men—something receptive of evil—to work upon. But these the *ἰσχυρότερος* takes from him, and divides his spoils, Isa. liii. 12. He *divides his spoils*—turns to His own use and that of His followers all that good which the enemy had corrupted into evil. The Stronger had already come into the strong man's house—the *Saviour*, into the *world*—and was robbing him of his captives, and making them into His own disciples—e. g. Mary Magdalene and others: but the work was not fully completed yet, till the Lord, by and in His death, overcame him that had the power of death, i. e. the devil. And that His great victory is still proceeding;—He is still taking from him one and another,—rescuing the sons of men by the power of His Gospel, till the end, when He shall (Rev. xx. 1 ff.) bind him in the abyss; and though he be loosed for the final conflict by His sufferance, shall cast him overthrown into the lake of fire for ever. Rev. xx. 14.

23.] See on Matt. ver. 30. **24—26.**]

πνεύματα [1] πονηρότερα ἑαυτοῦ ἑπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται [m] τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

27 Ἐγένετο δὲ [a] ἐν τῷ λέγειν αὐτὸν ταῦτα, [o] ἐπάρασά τις [o] φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία ἡ [p] κοιλία ἡ [q] βαστάσασά σε καὶ [18] μαστοὶ οὓς [u] ἐθήλασας. 28 αὐτὸς δὲ εἶπεν [u] Μενοῦν μακάριοι οἱ ἀκούοντες τὸν [r] λόγον τοῦ θεοῦ καὶ [r] φυλάσσοντες. 29 τῶν δὲ ὄχλων [w] ἐπαθροιζομένων [x] ἤρξατο λέγειν Ἡ γενεὰ αὕτη γενεὰ

1 compar., § Mt. only.
m § 1. 2 Pet. ii. 20. Rev. ii. 19. Ps. lxxii. 17.
n Matt. xiii. 4. Ezek. ix. 8.
o — Acts ii. 14. xiv. 11. xxii. 22. Judg. ix. 7.
p — ch. i. 15, &c. John iii. 4 al. Ps. xxi. 10.
q — here only.
r ch. xxiii. 20. Rev. i. 13 only.
s Job iii. 12. Joel ii. 16.
t — Matt. xxi. 16 (ch. xxi. 28 § [xxiii. 39 v. r.]) only.
u — Phil. iii. 8. see Rom. ix. 20. 1.
v — Matt. xix. 20 reff.
w here only †.
x Matt. xi. 7 reff.

CX 33. 69. rec επτα bef επ. πν. πον. εαυτ. (‖ *Mt*), with ACR rel latt copt arm: αλλα επτα πν. πον. εαυ. D lat-*a* Vict-tun: επ. επτ. πν. π. ε. G: txt BLΞ 69. for περιελθ., ελθοντα E rel (ελθων G): txt ABCDHKLRXΞ latt. om και C[1](appy) D 33 lat-*a b*.

27. rec γυνη bef φωνην, with ACRΞ rel copt arm: γ. τις επ. φω. D lat-*e*: rec τις γυνη bef φωνην ὄχλου K 1 lat-*c*: txt BL.

28. for αυτος δε, και αυτος C: ο δε D. rec μενουνγε, with B[2]CD rel: txt AB[1]LΔΞ. rec aft φυλασσοντες ins αυτον, with X rel vulg-mss Lucif: om ABCDLΔΞ 1. 33 am(with forj) lat-*a b c e f ff*, syr sæth arm Mcion-t Aug.

29. rec om 2nd γενεα, with C rel Syr: ins ℵ B[sic: see table] DLXΞ 1. 33. 69 latt

See on Matt. xii. 43.

27, 28.] This little but most instructive incident, here interposed, serves to shew the originality of Luke's account, and that, whatever its *position* may be, it is *itself* of the highest authority. The woman apparently was influenced by nothing but common-place and unintelligent wonder at the sayings and doings of Jesus:—and she broke out, with true womanly feeling, into a blessing of the mother who bare such a wonderful Teacher. Such seems to be the account of the incident itself. Our Lord's reply is indeed wonderful:—(1) In *reproof*. He corrects in her the unapprehensiveness of his word, which had caused her to go no further into the meaning of it than this ordinary eulogy imported,—and gives her an admonition how to profit better by it in future.

(2) In *humility*. He disclaims all this kind of admiration for *his humanity*: and says not '*my word*,' but **the word of God**, which is in fact the same, but takes the view off from Him in his abasement, unto the Father who sent Him.

(3) In *truth*. He does not deny the honour hereby pronounced upon his mother, but beautifully turns it to its true side—viz. that which was given her long since—μακαρία ἡ πιστεύσασα, ch. i. 45.

Her blessedness consisted not so much in being His mother, as in her lowly and faithful observance of the word of the Lord spoken to her; see ch. ii. 19, 51.

Nor again does He deny that to have borne Him was an honour—μὲν οὖν is 'imo vero'—'yea, indeed, but.' (4) In *prophetic discernment*. It will be seen that this answer cuts at the root of all Mariolatry, and shews us in what the true honour of that holy woman consisted,—in *faith* and *obedience*. As the mother of the Lord, she represents our human race, unto whom a child is born, a son is given; no *individual* exclusive honour is due to her, any more than to Cornelius, who was singled out from the Gentile world, and honoured by an angelic message relative to the divine purposes:—if she were, as there is every reason to conclude she was, a believer in her Son, *the Son of man*, she *bore Christ* in a far higher and more blessed sense than by being His mother in His humanity. And this honour may all believers in Him partake of with her; therefore the Lord says not ἡ ἀκούουσα τ. λ. . . . . but οἱ ἀκούοντες. The last and boldest perversion of these words of our Lord by Father Newman, viz. that He thus does but still further exalt her honour, in that, besides being His mother, she heard His word and kept it, need only be mentioned, to shew the follies to which able men are abandoned, who once desert truth and simplicity.

29.] This is now in answer to those who sought of Him a sign from Heaven. τῶν ὄχλ. ἐπαθρ. . . . . perhaps in expectation, as He paused in His discourse, that the sign was now about to be shewn:—see notes on Matt. for the main subject. Here we have one part of the sign of Jonas brought out,

πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. 30 καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 [y] βασίλισσα [y] νότου [z] ἐγερθήσεται ἐν τῇ [a] κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ [b] κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν [c] περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ [d] πλεῖον Σολομῶνος ὧδε. 32 ἄνδρες Νινευὴ [e] ἀναστήσονται ἐν τῇ [a] κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ [b] κατακρινοῦσιν αὐτήν, ὅτι [f] μετενόησαν [g] εἰς τὸ [h] κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ [d] πλεῖον Ἰωνᾶ ὧδε. 33 οὐδεὶς [ik] λύχνον [kl] ἅψας [m] εἰς [n] κρύπτην [m] τίθησιν οὐδὲ ὑπὸ [o] τὸν [o] μόδιον, ἀλλ' ἐπὶ [o] τὴν [o] λυχνίαν, ἵνα οἱ [p] εἰσπορευόμενοι τὸ φῶς βλέπωσιν. 34 ὁ [i] λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου· ὅταν ὁ ὀφθαλμός

y | Mt. (reff.) 2 Chron. ix. 1.
z | Mt. 1 Cor. xv. 43. Isa. xxvi. 19.
a = ch. x. 14 reff.
b | Mt. Heb. xi. 7 al. Wisd. iv. 16.
c | Mt. Rom. x. 18 (Heb. vi. 16) only. Ps. xcvii. 3.
d = | Mt. Matt. vi. 25. Mark xii. 33. Heb. xi. 4.
e | Mt. Ps. i. 5.
f Matt. iii. 2 reff.
g = Matt. xviii. 20. 2 Tim. ii. 26.
h | Mt. reff.
i Matt. v. 15. ch. xv. 8 al. Exod. xxv. 31.
k ch. viii. 16. xv. 8. Exod. xxx. 8 Ald. (ἐξάπτ., F. vat.)
l = as above [ch. xxii. 55 v. r.] & Acts xxviii. 2 only. Judith xiii. 13.
m = Acts xiii. 29. Rev. xi. 9.
n here only †. see note.
o Matt. v. 15 (reff.). ver. 7.
p ch. xix. 30.

syr-w-ast copt arm Ambr. rec επιζητει (*from* ‖ *Mt*), with CD rel: txt ABLΞ.
rec aft ιωνα ins του προφητου (*from* ‖ *Mt*), with AC rel lat-*e f q* syrr copt: om BDLΞ am(with em forj fuld jac mt per san) lat-*a b c ff*$_2$ *g*$_{1,2}$ *i* syr-jer copt-ms arm Bede.

30. ins *o* bef ιωνας BA. rec σημειον bef τοις νινευιταις, with AD rel latt: txt BCLXΞ 33. add και καθως ιωνας εν τη κοιλια του κητους εγενετο τρεις ημερας και τρεις νυκτας ουτως και ο υιος του ανθρωπου εν τη γη D, simly lat-*a ff*$_2$.

31. om εν τη κρισει D lat-*ff*$_2$. om των ανδρων (*see* ‖ *Mt*) C al syr-cu æth.

32. om ver D. for νινευη, νινευιται (*from* ‖ *Mt, where there is no such varn as here*) ABC rel latt Syr syr-marg arm: νινευι K al: txt E^{l}HKSVΔ.

33. om δε (*see ch* viii. 16) BCDÛΓ 33 vulg lat-*a e* Syr syr-cu copt-ms arm: ins AΞ rel lat-*b f ff*$_2$ syr æth. Steph κρυπτον, with (S, e sil) 1 Thl-ms: txt ABCDΞ rel.
om ουδε υπο τον μοδιον LΓΞ 1. 69 arm. [αλλ', so ABCΞ &c.]
rec (for φως) φεγγος, with A rel: txt BCDX 1. 33. 69 Thl.

34. aft σωματος ins σου D latt (not *i q*) Syr copt æth Jer. rec om 1st σου (‖ *Mt*), with L rel syr-cu arm: ins ABCDM latt syrr copt æth Jer. rec aft οταν ins ουν (*see Mt* vi. 22), with AC rel syrr syr-cu: om BDLΔ latt copt æth arm.

which is not touched on in Matt., viz. his *preaching after his resurrection* to the Ninevites, announcing—for that would necessarily be involved in that preaching—the wonderful judgment of God in bringing him there,—and thus *making his own deliverance*, that he might *preach to them, a sign* to that people; which sign (ver. 32) they received, and repented;—but a greater than Jonas, shewing and preaching a greater sign by far, this generation shall reject. **32.** πλεῖον Ἰωνᾶ] not '*a greater than Jonas*,' or '*than Solomon*;' but Jonah = *the sign of* Jonah,—so that πλεῖον is *He who is the sign* to this generation:—a sign, πλεῖον, both in its *actuality*, its *significance*, and its *consequences*. The *order*, here, seems to be for the sake of climax;—for the undervaluing and not appreciating His *wisdom*, will not lie so heavy on them in the judgment, as the *rejection* of His *preaching of repentance*.

33—36.] Our Lord goes on to speak of His teaching and miracles, which this generation despised, and demanded a sign from heaven in preference; He tells them that they will not see the significance of them, because they shut the eyes of their understanding, which should be the light of the soul;—this is set before them in a parable concerning the light of the body, which is the outward eye. The sentences are repeated from the Sermon on the Mount, see Matt. v. 15; vi. 22 f. (where see notes on all that is common), and ch. viii. 16; but, as has been shewn, the truth shines from a different side of them here. **33.**] κρύπτην, (for so it should be accentuated,) a crypt, or

σου [q] ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου [r] φωτεινὸν ἐστιν· ΑΒΓ
[s] ἐπὰν δὲ [t] πονηρὸς ᾖ, καὶ τὸ σῶμά σου [u] σκοτεινόν. Κ Τ
35 [v] σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος [w] ἐστίν.
36 εἰ οὖν τὸ σῶμά σου ὅλον [r] φωτεινόν, μὴ ἔχον μέρος τι
[u] σκοτεινόν, ἔσται [r] φωτεινὸν ὅλον ὡς ὅταν ὁ [i] λύχνος τῇ
[x] ἀστραπῇ [y] φωτίζῃ σε. 37 [z] ἐν δὲ τῷ λαλῆσαι [a] ἐρωτᾷ
αὐτὸν Φαρισαῖος [a] ὅπως [b] ἀριστήσῃ [c] παρ' αὐτῷ, εἰσελθὼν
δὲ [d] ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἰδὼν [e] ἐθαύμασεν ὅτι οὐ

q Matt. vi. 22 (reff.) only.
r here (ἅπας) & Matt. vi. 22. xvii. 5 only. Sir. xvii. 31. xxiii 19 only.
s ver. 22 reff.
t — Matt. vi. 23. vii. 17, 18. Jer. xxiv. 2, 3, 8.
u here (bis) & Matt. vi. 23 only. Prov. iv. 19.
v — Gal. vi. 1. (Rom. xvi. 17. 2 Cor. iv. 18. Phil. iii.
4. iii. 17 only †. 2 Macc. iv. 5 only.)
w indic., Col. ii. 2. iv. 11. Col. ii. 8. Heb. iii. 12. Winer, § 56. 2. b. c.
x — here only. (Matt. xxiv. 27 reff.)
y Hab. iii. 11.
z ch. iii. 21 (note). Ezek. ix. 8.
a ch. vii. 3. Acts xxiii. 20.
b John xxi. 12, 15 only. Gen. xl. 20. 1 Kings xiv. 24. 2 Kings xiii. 7 only.
c ch. xix. 17 reff.
d — ch. xiv. 10. xvii. 7. John xiii. 12 al. Judith xii. 16.
e John iii. 7 reff.

η bef ο οφθαλμος D lat-*b e ff*$_2$ *q*. om 1st και (‖ *Mt*) CDΓ 69 latt. for ολον, παν D-gr. for επαν, οταν D al. aft σκοτ. ins εστιν D al lat-*e* copt æth Jer.

35. for ver, ει ουν το φως το εν σοι σκοτος το σκοτος ποσον (‖ *Mt*) D lat-*a b e ff*$_2$ *i* syr-cu Aug.

36. om ver (‖ *Mt*) D lat-*a b e ff*$_2$ *i* syr-cu. rec τι bef μερος, with E rel vulg lat-*c*: om τι CLΓ: txt ABGKMX 1. 33. 69 lat-*f*. ins εν bef τη αστραπη B.

37. om εν δε τω λαλησαι D syr-cu. aft λαλησαι ins αυτου A; αυτου ταυτα 1. 69 lat-*c e f g*$_1$ *i*. for ερωτα [so ABM 69] αυτον, ιδεηθη δε αυτου D. rec aft φαρισαιος ins τις, with AC rel lat-*b e* syrr syr-cu copt arm: pref, DX vulg lat-*a c f ff*$_2$ æth: om BL 1. 69 copt. for οπως, ινα D. for παρ αυτω, μετ αυτου D lat-*a ff*$_2$ *q*.

38. for ιδων εθαυμασεν οτι, ηρξατο διακρινομενος εν εαυτω λεγειν δια τι D al, similarly latt syr-cu Tert Aug.

covered passage; *τὴν ἀπόκρυφον οἰκίαν*, Euthym. Athenæus, v. 205, describing a splendid ship built by Ptolemy Philopator, speaks of a *κρύπτη φραγμοῖς καὶ θυρίσι περιεχομένη πάντοθεν*.

35.] *σκόπει . . μὴ . . .* take heed, lest . . . and the *ἐστιν*, more forcible than *ᾖ*, implies the actual existence, in the hearers, of the state against which they are cautioned:—*σκόπει μὴ ὁ νοῦς ὁ φωταγωγὸς τῆς ψυχῆς σου σκοτισθῇ ὑπὸ τῶν παθῶν*, Euthym. 36.] "*Tautological: the second member contains the same assertion as the first.*" (De Wette.)—Let us examine this. 'When thine eye is single (ver. 34),—i. e. *simple*,—straight and single-seeing,—thy whole body will be light.' Then (ver. 36),—'*if this be so*,—if thy whole body be light, having no part dark,—then it shall all be light as when a lamp with its brightness illuminates thee.' Of what is our Lord speaking? Of *His teaching*, as apprehended by the simple, single-seeing soul. If then the soul be so,—having no part darkened by prejudice or selfish lusts, and approach thus to His teaching, it shall be wholly illuminated by it, as by the candle of the Lord, searching its inward parts. So this saying, which, even as it stands, is not tautological,—for the second clause expresses the further result and waxing onward of the shining light, arising from the singleness of the eye,—becomes, in its spiritual significance, a weighty declaration of truth, answering to ch. viii. 15:—see also John viii. 12.

37—54.] DISCOURSE AGAINST THE PHARISEES. There can be no antecedent improbability in the supposition that our Lord spoke on various occasions, and with various incidental references, the component parts of that great anti-pharisaic discourse contained in Matt. xxiii. *That was spoken* in the temple, during the last week of His ministry; it formed the *solemn close of His public teaching*,—and at the end of it He departed out of the temple to return no more. I do not think it possible to suppose any part of that discourse in Matthew to be related otherwise than in its true place; all probability is against such an idea,—and so is the character of the reports of discourses in that Gospel, in general so strictly coherent and exact. There is then but one supposition left, unless we suppose Luke to have put together at random a number of fragments, and to have inserted them here, *creating an occasion for them* (for it amounts to this), which is equally inconceivable. And that is, that our Lord *spoke at this meal*, the occasion being the wonder of the Pharisee at His not washing before sitting down to meat, *parts of that discourse*, with which He

πρῶτον [f]ἐβαπτίσθη πρὸ τοῦ [g]ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτὸν Νῦν ὑμεῖς οἱ Φαρισαῖοι [h]τὸ ἔξωθεν τοῦ [i]ποτηρίου καὶ τοῦ [k]πίνακος [l]καθαρίζετε, [m]τὸ δὲ ἔσωθεν ὑμῶν [n]γέμει [o]ἁρπαγῆς καὶ [p]πονηρίας. 40 [q]ἄφρονες, [h]οὐχ ὁ ποιήσας [h]τὸ ἔξωθεν καὶ [m]τὸ ἔσωθεν ἐποίησεν; 41 [r]πλὴν τὰ [s]ἐνόντα δότε [t]ἐλεημοσύνην, καὶ ἰδοὺ πάντα

f = Mark vii. 4 only. 4 Kings v. 14.
g ch. xiv. 12 (15 v. r.). Matt. xxii. 4 only. 2 Kings xxiv. 15.
h here bis. Matt. xxiii. 25. 1 Tim. iii. 7. 1 Pet. iii. 3. Rev. xi. 2 only. Mesk. xii. 17.
i Matt. v. 42 al. Gen. xl. 11, &c. xiv. 8.
k Matt. xiv. 8, 11 ‖ Mk. only †.
l Matt. viii. 2 al. Levit. xv. 26 al. L F., exc. 1 Pet. ii. 15. Ps. xiii. 1. only. 1 Macc. v. 8.
m 2 Cor. iv. 16 only. Ezek. xii. 17.
n Matt. xxiii. 27 reff.
o Matt. xxiii. 25. Heb. x. 34 only. Isa. iii. 14.
p Matt. xxii. 18 reff. Isa. i. 16.
q ch. xii. 20. 1 Cor. xv. 36 al. L P., exc. 1 Pet. ii. 15. Ps. xiii. 1.
r — Matt. xi. 22 reff. Judg. iv. 9.
s here only. 1 Macc. v. 8.
t Matt. vi. 2, &c. reff.

39. aft φαρισαιοι ins υποκριται D lat-*b*.

40. transp εσωθεν and εξωθεν CD Γ(Treg expr) lat-*a c e* Petr-alex Tit-bostr Cypr$_2$: txt AB rel vulg lat-*b f ff$_2$ g$_1$ i* syrr syr-cu copt æth arm Cyr Tert Aug.

afterwards solemnly closed His public ministry. See throughout, notes on Matt. xxiii. **37.**] ἀριστήσῃ, the morning meal. εἰσελ. δὲ ἀνέπεσεν] i. e. without any delay; as soon as He had entered, He sat down. **38.**] The *expression* of this wonder is not stated, but is probable. Our Lord would hardly have so suddenly begun, ὑμεῖς οἱ Φ., unless something had been *said*, to which by assent they were parties. See His proceeding when *nothing was said*,—ch. vii. 39, 40. ἐβαπτ. . . .] This use of the word shews that it *did not imply necessarily immersion of the whole body*;—for it was only the hands which the Pharisees washed before meat. **39.**] There is not the least improbability or incongruity in our Lord's having thus spoken *as a guest at a meal* (as Strauss, Schleiermacher, De Wette, &c., maintain);—His solemn work of reproof and teaching was never suspended out of mere compliment,—nor were the intentions of the Pharisees towards Him so friendly as these invitations seem to imply. They were given mostly from deference to popular opinion, and from no love to Him;—sometimes even with a directly hostile object. See vv. 53, 54, and compare also ch. vii. 44—46. Observe also, that the *severest parts* of the discourse in Matt. (vv. 13—22, 33) were not uttered on this occasion. νῦν, i. e. as instanced by your present conduct—Here is an instance of your &c. τοῦ ποτ. κ. τ. πίν.—understand, 'in the proverb'—or perhaps the application is left to be enthymematically filled up, for the next clause presupposes it. τὸ ἔξωθεν and τὸ ἔσωθεν of a *man*, are not the outside and inside of the body—but the outside apparent *conduct*, and the inner unseen *motives*. Some difficulty has been found in the parallelism of τὸ ἔξωθεν τοῦ ποτηρίου κ. πίνακος, and τὸ ἔσωθεν ὑμῶν: and a proposal has been made (to which I am surprised to see Bleek giving his adhesion) to take ὑμῶν with what follows: "*the inside* (of the cup and platter) *is full of your plunder and wickedness*." But surely all verisimilitude is against this, as well as the emphatic position thus given to ὑμῶν. The simple fact is, that the parable and its interpretation are intermixed throughout the whole, the mind of the hearer being left to find its own way in allotting each its part.

40.] seems clearly to me to be a *question*, and to mean, as E. V., **Did not He, who made the outside, make the inside also?**—i. e. if His works have become unclean and polluted through sin, what is the use of *only partially* purging them,—not *accomplishing* the purgation?—must not the cleansing, to be good for any thing, *extend to the whole?* The making ὁ ποιήσας to mean, '*he who has cleansed*,' and a negative, instead of an interrogative sentence—'ye fools, he who has cleansed the outside has not cleansed the inside also'—gives, especially as the same was more strongly implied in ver. 39, the most frigid sense imaginable; and I can only (still, after his second edition) wonder that Stier, after Kuinoel and others, should have adopted it. **41.**] Here again I am compelled entirely to differ from Stier, who, with Erasmus, Lightfoot, Kuinoel, Schleiermacher, &c., understands this as *ironical*—'*but ye give alms of their contents, and behold, all things are clean* (in your estimation) *to you*.' But (1) this is inconsistent with the imperative δότε. (2) It would require ἐκ τῶν ἐνόντων, for the Pharisees did not give τὰ ἐνόντα in this sense. (3) It would be altogether irrelevant to the matter in hand, which was reproof to the Pharisees for their care *about outward cleanliness, when the inside was*

καθαρὰ ὑμῖν ἐστιν. 42 ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ. ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ παρεῖναι. 43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. 44 οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἴδασιν. 45 ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. 46 ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα,

ΑΒΚΤΧ GFΔΣ MSS ΣΥΔΑ

a Matt. xxiii. 23. ch. xviii. 12. Heb. vii. 8 only. Gen. xxviii. 22
v Matt. xxiii. 23 only †.
w here only †.
x Matt. xiii. 32 ‖ Mk. Rom. xiv. 2 only. Gen. ix. 3.
y — ch. xv. 29 only. (Matt. v. 18 ref.) Jer. xli. (xxxiv.) 18.
z — Matt. xxiii. 23 only. Deut. xxxii. 4.
a — John v. 42. 2 Thess. iii. 5. 1 John ii. 5, 15. iii. 17. iv. 12. v. 3.
b — here (Heb. xii. 12) only.
c Sir. xxiii. 2. ch. xx. 46 ‖ only †.
d ch. xx. 46 ref.
e ch. vii. 32 ref.
f Matt. viii. 28 al. fr. Gospp. only, exc. Acts xiii. 29. Gen. xxiii. 6, 9. (-Λοιπ, 1 Cor. ix. 26.)
g 1 Cor. xiv. 8 only. Ps. l. 6 (5).
h — ch. x. 19. Isa. iv. 14.
i — Mark iv. 27. John ix. 9 al.
‖ Matt. xxii. 35 ref.
k Matt. xxii. 6. ch. xviii. 32. Acts xiv. 5. 1 Thess. ii. 2 only. 2 Kings xix. 3.
| Matt. xi. 23 only. Ezek. xvi. 33 only.
m Matt. xi. 20. xxiii. 4. Acts xxvii. 10. Gal. vi. 5 only. 2 Kings xix. 35.
n here (Matt. xxiii. 4 v. r.) only. Prov. xxvii. 3 only.

41. for ἐστιν, ἐσται DΧΓ 1. 69 lat-*a* Bas$_{2}$-mss^{2} Mcion-t.—εστ. bef υμιν D al.

42. for παριερχεσθε, παριερχετε A. [του θεου is written over the line in B by the original scribe.] om ταυτα to παρειναι D lat-*b*. aft ταυτα ins δε (*from* ‖ *Mt*) BCKLMX 33. 69 vulg lat-*c* Syr syr-w-ast syr-cu copt-wilk æth: om AD rel lat-*a ff*$_{2}$ copt-schw arm. rec (for παρειναι) αφιεναι (*from* ‖ *Mt*), with B^{2}C rel: παριφιεναι (*combn of readgs*) A: txt B^{1}L.

43. for τοις φαρισαιοις, φαρισαιοι D lat-*a b c e ff*$_{2}$ *i* syr-cu. aft αγοραις ins εν ταις πρωτοκλισιαις εν τοις δειπνοις (*from Mt* xxiii. 6) CD lat-*b q*: aft συναγ. (but την -σιαν) 69.—om ταις D.

44. rec aft υμιν ins γραμματεις και φαρισαιοι υποκριται (*from Mt* xxiii. 27), with A rel em lat-*b f q* syrr Cyr; γρ. κ. φαρ. (but not υποκρ.) D lat-*i* Lucif: om BCL 1. 33 vulg lat-*a c e ff*$_{2}$ *g*$_{1.2}$ *l* syr-cu copt arm Mcion Aug. om ως τα and 2nd τα D, similarly lat-*a b c e ff*$_{2}$ *i* syr-cu. om 2nd οι AD rel Thl: ins B[sic: see table] CLM.

46. ουαι bef τοις νομικοις D syr-cu. ins βαρεα και (*from Mt* xxiii. 4) bef

left unclean. (4) It would be inconsistent with the emphatic position of τὰ ἐνόντα, which are thus pointed out as the *true material*, out of which to give alms. It would be altogether contrary to our Lord's usual habit of speaking about giving alms, to make Him cast a slur on it, as this would do: see Mark x. 21; ch. xii. 33, where the expression is very similar to this. The command is *a rebuke for their covetousness* (see ch. xvi. 14), which follows in close connexion with ἁρπαγή and πονηρία, ver. 39. The τὰ ἐνόντα are the *contents of the vessel*, which vessel (ver. 39: see note above) is ὑμεῖς: = therefore, in its meaning, the τὰ ὑπάρχοντα of ch. xii. 33,—and the πάντα καθαρὰ ἐστιν answers to the θησαυρὸς ἐν οὐρανῷ of that verse, the *result* of which is the καρδία ἐν οὐρανῷ: and such persons being καθαροὶ τῇ καρδίᾳ,—to them, as τοῖς καθαροῖς, πάντα καθαρά (Tit. i. 15). **42.**] **But woe unto you, for ye do not this,—but make the most trifling payments, &c.** The connexion, which is thus so close, is quite destroyed by the *ironical* interpretation of ver. 41. See note on Matt. xxiii. 23.

43.] Matt. xxiii. 6, 7. There doubtless was ample illustration of this at the time and place when it was spoken.

44.] See Matt. ver. 27;—but here the point of comparison is different. There (see note) *the sepulchres are whited, that men may not pass over them unawares*: and the comparison is to the outside fairness, and inside abomination. *Here*, the graves *are not seen*, and men thinking they are walking on clean ground *are defiled* by passing over them. Perhaps the difference of expression may have been occasioned by the greater wealth and splendour and display of the Pharisees *in the metropolis*, where Matt. xxiii. was spoken. οἱ ἄνθρ. οἱ περ. ἐπ. the men who walk over them . . . οἱ ἄνθρ. περ. ἐπ. men, when they walk over them. **45.**] This man appears to have been not a common

καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ [o] προσψαύετε τοῖς [m] φορτίοις. 47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ [f] μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. 48 ἄρα μάρτυρές ἐστε καὶ [p] συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε. 49 διὰ τοῦτο καὶ ἡ [q] σοφία τοῦ θεοῦ εἶπεν Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ [r] ἐξ αὐτῶν ἀποκτενοῦσιν καὶ [s ἐκ]διώξουσιν, 50 ἵνα [t] ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ [u] ἐκχυννόμενον [v] ἀπὸ [v] καταβολῆς [v] κόσμου ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ

o here only †. p Acts viii. 1. xxii. 20. Rom. i. 32. 1 Cor. vii. 12, 13 only †. 1 Macc. i. 57. 2 Macc. xi. 24, 36 only. q — here only. see Rom. xi. 33 al. r Matt. xxiii. 34 reff. 3 Kings x. 22. s 1 Thess. ii. 15 only. Ps. cxviii. 157. t — here bis (Acts xv. 17. Rom. iii. 11. Heb. xii. 6. xii. 17. 1 Pet. i. 10) only.

2 Kings iv. 11. u Matt. xviii. 35 reff. v Matt. xxv. 34 reff.

δυςβαστακτα CX syr-marg. aft αυτοι ins υμεις B. for ενι, επι C 1 : om X. om τοις φορτιοις D lat-*b q*.

48. rec (for μαρτυρες εστε) μαρτυρειτε (*Mt* xxiii. 31), with ACD rel latt Chr Lucif: txt BLℵ Orig. for και συνευδοκειτε, μη συνευδοκειν D lat-*a b e q* Lucif. rec at end adds αυτων τα μνημεια, with AC rel; τους ταφους αυτων 1 al Lucif; pref τ. ταφ. αυτ. 69 al : om BDL lat-*a b* (*e*) *i l*.

49. om και η σοφια του θεου ειπεν (*as Mt* xxiii. 34) D lat-*b*. αποστελλω (*Mt* xxiii. 34) D lat-*b* Lucif. om και bef εξ AKU 1. 69 syrr syr-cu. for εκδ., διωξουσιν BCLX Thl : txt AD rel.

50. εκκεχυμενον B 33. 69 [εκχυννομενον, so ACDEGLUΔ]. for 2nd απο, εως D lat-*a b c i l q* syr-cu Lucif.

Pharisee merely, but besides, a νομικός, whose duty it especially was to interpret the law. Perhaps he found himself involved in the censure of ver. 42; or generally among the other Pharisees. 46.] See on Matt. ver. 4. 47.] See on Matt. vv. 29—32. 48.] See on Matt. vv. 34—36. We have here a remarkable variation of expression in ver. 49, ἡ σοφία τοῦ θεοῦ εἶπεν here = ἐγώ, Matt. Various explanations have been given of this. The difficulty is not the variation just noticed, so much as that *no such passage* exists in the O. T. But I have little doubt that the true explanation is this:—*the whole saying* is a reference to 2 Chron. xxiv. 18—22, and so marked a one, that I am surprised no Commentators but Olshausen and Stier should have observed it, and they not thoroughly. That passage opens with remarks of the sacred historian on the delinquency of Judah and Jerusalem after the death of Jehoiada the priest: then ver. 19, '*He sent prophets to them, to bring them again to the Lord; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them . . . . And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. . . . And when he died, he said, The Lord look upon it,* and require it.' The words in our text are not indeed a *citation*, but an *amplification* of ver. 19 there—a paraphrase of them, giving the true sense of what the wisdom of God intended by them;—enlarging the mere historical notice which laid hold of God's purpose only by one thread let down to the earth, into the *divine revelation of the whole purpose* of God as the counsel of His will in heaven. In Matt. the *Lord Jesus Himself*, as became the solemnity of that final and awful close of His testimony to His own who received Him not, stands forth as the doer of this work, the sender of the Prophets and Apostles. (On '*son of Barachias*' see on Matt. ver. 35.) Perhaps the strangest solution of the difficulty above noticed is that of Meyer (second ed.), who supposes the words to have been inserted here from Matthew, and introduced as a quotation by ἡ σοφ. τ. θ. εἶπεν, which Luke *puts into the mouth of Jesus Himself*, 'läßt hier Jesum ſelbſt reden.' Bleek attributes the fact of our Lord having made this event the terminus historicus of their murders of the prophets to the position of the books of Chronicles at the end of the Hebrew Canon: and uses it as a proof that

w Matt. xxiii. 13, &c. reff.
x abs., here only. 2 Chron. xxxv 5.
y — Mark iv. 15. ver. 22.
z Matt. xvi. 19 reff.
a — ch. i. 77. Rom. ii. 20 al. 1 Kings ii. 3.
b Matt. xix. 14 reff.
c Matt. viii. 6 (reff.) only.
d — Mark vi. 19 (Gal. v. 1) only. Gen. xlix. 23 (Ezek. xiv. 4) only.
e here only †.
f — Acts ii. 40. Heb. vii. 23 al. Num. ix. 19.
g Acts xxiii. 21 only. Deut. xix. 11. Intrans., Judg. ix. 33.
h here only. Ps. lviii. 5. i — here only. k ch. xvii. 34 reff. l Acts xix. 19. xxi. 38. Heb. xii. 22. Jude 14. Rev. v. 11. ix. 16 only. Gen. xxiv. 60.

αἵματος [w]Αβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ [w]θυσιαστηρίου καὶ τοῦ [x]οἴκου. ναὶ λέγω ὑμῖν, [y]ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. 52 οὐαὶ ὑμῖν τοῖς [z]νομικοῖς, ὅτι [z]ἤρατε τὴν [a]κλεῖδα τῆς [a]γνώσεως· αὐτοὶ οὐκ εἰσήλθατε, καὶ τοὺς εἰσερχομένους [b]ἐκωλύσατε. 53 κἀκεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι [c]δεινῶς [d]ἐνέχειν, καὶ [e]ἀποστοματίζειν αὐτὸν περὶ [f]πλειόνων, 54 [g]ἐνεδρεύοντες αὐτὸν [h]θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.

XII. [1] [i]Ἐν οἷς [k]ἐπισυναχθεισῶν τῶν [l]μυριάδων τοῦ

51. rec aft απο ins του (*Mt* xxiii. 35), with A rel: om BCDLX 1. 33. rec aft εως ins του (*see Mt*), with AC rel: om BDLX 1. 33. aft ζαχαριου ins υιου βαραχιου (*from Mt*) D al syr-cu copt. for του απολομενου μεταξυ, ον εφονευσαν ανα μεσον (*from Mt*) D lat-*a* æth. for οικου, ναου *templi* D lat-*a*.

52. for ηρατε, εκρυψατε D lat-*a* (*b*) *c e q* syr-cu arm: æth has both. ins και bef αυτοι D 69 lat-*a b c i l q* æth Orig-lat Ambr. rec εισηλθατε, with X rel Orig: txt ABC²DE¹HLMΓΔ 33. 69. (C¹ uncert.)

53. rec (for κακειθεν εξελθοντος αυτου) λεγοντος δε αυτου ταυτα προς τον λαον, with A rel lat-*a*, and addg ενωπιον παντος τ. λαου [X οχλου] DX lat-*b c* syr-cu: txt BCLℵ 33 copt. (*The confusion has probably arisen from the seeming incongruity of the αποστοματιζειν αυτον &c after His departure.*) for οι γραμματεις και οι φαρισαιοι, οι φαρ. και οι νομικοι D vulg lat-*b c e f l*: οι νομικοι κ. οι φαρ. 1 al lat-*i*. εσχειν C: εχειν DS lat-*c e i*: συνεχ. H al: txt AB rel vulg copt æth arm. for αποστοματιζειν αυτον, συμβαλλειν αυτω D 69 lat-*b c e i l*.

54. om ενεδρευοντες αυτον D al lat-*a b c e i l q* syr-cu arm: om αυτον Xℵ 130. rec adds και, with (S, e sil) vulg syr æth arm: om ABCDℵ rel latt Syr syr-cu copt. rec ins ζητουντες bef θηρευσαι, with ACD rel vss: om BLℵ 1 copt æth. for ver, ζητουντες αφορμην τινα λαβειν αυτου ινα ευρωσιν κατηγορησαι αυτου D, similarly lat-*a b c e f i l q*. rec at end adds ινα κατηγορησωσιν αυτου (*expansive gloss, as is the above*), with AC rel latt syrr arm: om BLℵ copt æth.

CHAP. XII. 1. for εν οις το οχλου, πολλων δε οχλων συμπεριεχοντων κυκλω D

they *then* held the same place as now.

52.] ἦρ. τὴν κλ. τῆς γν. = κλείετε τὴν βασ. τ. οὐ. ἔμπροσθεν τ. ἀνθ. Matt. ver. 14, which words are the best explanation of our text:—**the key of knowledge** (i. e. not *of*, as *admitting to*, knowledge—but the key *is* the knowledge), being that right understanding of the Law and Prophets, which should shew Him to the people, of whom they testified; this the expounders of Scripture had taken away, neither themselves entering, nor permitting those to enter who were otherwise doing so,—and thus shutting the kingdom of heaven in men's faces.

53.] ἐνέχ., αὐτῷ understood, see reff., **to press vehemently upon Him** with a hostile view; a sense confined apparently to N. T. and LXX. ἀποστ.—ἀποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν κελεύει τὸν παῖδα λέγειν ἅττα ἀπὸ στόματος, Suidas. So it will mean, to *examine* Him,—to *question* Him,—especially, we may suppose, on such things as would require answers out of, or expository of, the Law, as they catechized in schools.

54. ἐνεδρ. αὐτόν] The accus. is Hellenistic, instead of the usual dative: so ἐνήδρευσαν τὰς παρθένους, Jos. Antt. v. 2. 12.

CHAP. XII. 1—12.] WARNING AGAINST HYPOCRISY. A discourse spoken immediately or very soon after the former, and in connexion with it;—consisting for the most part of sayings repeated from other occasions, and found nearly verbatim in Matt. It is impossible that there should be any reasonable doubt of this view, when we remember that some of them have appeared before, or appear again, in this very Gospel. While our Lord was in the house of the Pharisee, the multitudes

ὄχλου, ὥςτε [m] καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον [n] Προςέχετε ἑαυτοῖς ἀπὸ τῆς [o] ζύμης τῶν Φαρισαίων, [p] ἥτις ἐστὶν [q] ὑπόκρισις. 2 οὐδὲν δὲ [r] συγκεκαλυμμένον ἐστὶν ὃ οὐκ [s] ἀποκαλυφθήσεται· καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 3 [t] ἀνθ' ὧν ὅσα ἐν τῇ [u] σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ [v] ἀκουσθήσεται· καὶ ὃ πρὸς τὸ [w] οὖς ἐλαλήσατε ἐν τοῖς [x] ταμείοις, κηρυχθήσεται ἐπὶ τῶν [y] δωμάτων. 4 λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ [z] φοβηθῆτε [a] ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων [b] περισσότερόν τι ποιῆσαι. 5 [b] ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα [c] ἐξουσίαν [d] ἐμβαλεῖν εἰς τὴν [e] γέενναν, ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε. 6 οὐχὶ πέντε [f] στρουθία πωλοῦνται [g] ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν [h] ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφα-

ωμα-C.
ας α...
πιλε-σμε-...[σον]-ον...

m Matt. v. 13 reff.
n Matt. vii. 15 reff.
o Matt. xvi. 6 reff.
p = ch. ii. 10 al.
q Matt. xxiii. 28 reff.
r here only.
s Kings xx. (xxi.) 4.
t Matt. x. 26 reff.
u = here only. (ch. i. 20 reff.)
ἀντί = Eph. v. 31.
v Matt. x. 27 reff.
v Mark ii. 1 reff.
w ch. ix. 44.
x Matt. vi. 6 reff. Deut. xxviii. 8.
y Matt. x. 27 reff.
z Matt. x. 28 only. Lev. xxvi. 2. Jer. i. 17.
a ver. 43. ch. xx. 47 | Mk. 1 Cor. xii. 28 †. Dan. iv. 33 Theod.
b ch. iii. 7 | Mt. vi. 47. Acts ix. 16. xx. 35 only. 2 Chron. xv. 3. 29 reff. d here only. Gen. xxxvii. 22.
c Matt. v. 22 reff. f here bis & Matt. x. 29, 31 only. Eccles. xii. 4. reff.). Isa. xxiii. 16.
e Matt. vii. g Matt. x. 29 only †. h pass., here only (Matt. xvi. 5

lat-*b*, similarly lat-*c* syr-marg. for καταπατειν αλληλους, αλληλους συνπνιγειν D. [πρωτον is joined to foregoing in ACDEHKΛ copt: to following in GLΔ lat-*f i q* Syr syr-cu Cyr Lucif.] ητις εστιν υποκρισις bef των φαρισαιων BL lat-*e*.

2. for δε, γαρ D lat-*a* syr-cu syr-marg Iren-lat. for αποκαλυφθησεται, φανερωθησεται D.

3. ταμιειοις K al, ταμιοις AΓ.

4. rec αποκτεινοντων, with B(Mai) al Orig: αποκτενοντων DGHSXΛ 33. 69, αποκταινοντων M: txt AEKLUVΓ 1. for και μετα ταυτα μη, την δε ψυχην μη δυναμενων αποκτειναι μηδε D. for περισσοτερον, περισσον ADKR 33: txt B rel Orig$_2$.

5. om 2nd φοβηθητε D 69 lat-*a* Syr. rec εξουσιαν bef εχοντα, with E rel æth Tert: txt ABDKLRX 1. 33. 69 latt syr arm Orig$_2$ Mcion-e. for εμβαλειν εις την γεεν., εις γεεν. βαλειν D Mcion-e (Thdot).

6. rec πωλειται (*grammatical correction*), with ADR rel Orig Cyr: txt B 69 Epiph.

appear to have assembled together again. If so, ἐν οἷς will mean, during which things, viz. those related above. He comes forth to them (ch. xi. 53) in the spirit of the discourse which He has just completed, and cautions his disciples against that part of the character of the Pharisees which was most dangerous *to them*. The connexion of these twelve verses may be thus enunciated:—*Beware of hypocrisy* (ver. 1), *for all shall be made evident in the end* (ver. 2), *and ye are witnesses and sharers in this unfolding of the truth* (ver. 3). *In this your work, ye need not fear men; for your Father has you in His keeping* (vv. 4—7)—*and the confession of my name is a glorious thing* (ver. 8), *but the rejection of it* (ver. 9), *and especially the ascription of my works to the evil one* (ver. 10), *a fearful one. And in this confession ye shall be helped by the Holy Spirit in the hour of need* (vv. 11, 12). 1. πρῶτον] I am not convinced by Olsh., De Wette, and Meyer, that this belongs to προσέχ. . . . . Every instance which they quote of πρῶτον being thus used, is where *some definite matter is subsequent* to the thing said or done; e. g. Matt. vi. 33. But here is no *such matter*:—πρ. would only mean, '*earnestly*,'—'*be sure that you*' . . . which meaning I do not think it bears. I have therefore coupled it with τοῖς μ. αὐτ., as distinguishing this section from what follows spoken *to the crowd*, ver. 13 ff. On the rest, see on Matt. xvi. 6. 2—9.] See on Matt. x. 26—33. 3.] ἀνθ' ὧν, wherefore. 4.] τοῖς

λῆς ὑμῶν πᾶσαι [i] ἠρίθμηνται. μὴ φοβεῖσθε· πολλῶν [f] στρουθίων [k] διαφέρετε. 8 λέγω δὲ ὑμῖν, πᾶς ὃς ἂν [l] ὁμο-
λογήσῃ ἐν ἐμοὶ [m] ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς
τοῦ ἀνθρώπου [l] ὁμολογήσει ἐν αὐτῷ [m] ἔμπροσθεν τῶν ἀγγέ-
λων τοῦ θεοῦ. 9 ὁ δὲ [n] ἀρνησάμενός με [o] ἐνώπιον τῶν
ἀνθρώπων, [p] ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ
θεοῦ. 10 καὶ πᾶς ὃς ἐρεῖ λόγον [q] εἰς τὸν υἱὸν τοῦ
ἀνθρώπου, [r] ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα
[s] βλασφημήσαντι οὐκ ἀφεθήσεται. 11 ὅταν δὲ [t] εἰσφέρωσιν
ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς [u] ἀρχὰς καὶ τὰς
[v] ἐξουσίας, μὴ [w] μεριμνᾶτε πῶς [ἢ τί] [x] ἀπολογήσησθε ἢ τί
εἴπητε· 12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ
ὥρᾳ ἃ δεῖ εἰπεῖν. 13 Εἶπεν δέ τις αὐτῷ ἐκ τοῦ ὄχλου
[y] Διδάσκαλε, [z] εἰπὲ τῷ ἀδελφῷ μου [a] μερίσασθαι μετ' ἐμοῦ
τὴν [b] κληρονομίαν. 14 ὁ δὲ εἶπεν αὐτῷ [c] Ἄνθρωπε, τίς με
[d] κατέστησεν κριτὴν ἢ [d] μεριστὴν [e] ἐφ' ὑμᾶς; 15 εἶπεν δὲ Τσω-

ABDEP GHKL MNRS UVΓΔ Λ Π Ω.

i Matt. x. 30. Rev. vii. 9 only. Ps. cxlvi. 4.
k = Matt. vi. 26. x. 30. xii. 12. 2 Macc. xv. 13.
l constr., Matt. x. 32 bis only. — John xii. 42. Rom. x. 9, 10.
m Matt. v. 16. vi. 1 al.
n = Matt. x. 33 reff.
o ch. viii. 47. xii. 9 al.
p Mark xiv. 30, 31 reff.
q = Matt. xviii. 15, 21.
r Matt. vi. 12 reff.
s w. εἰσ, Mark iii. 29 reff.
t ch. v. 18, 19 reff.
u = Tit. iii. 1.
v = Rom. xiii. 1. Tit. iii. 1 al.
w = Matt. vi. 25 reff.
x ch. xxi. 14. Acts xix. 33. xxiv. 10 aβ. Rom. ii. 15. 2 Cor. xii. 19. L.P.
y Matt. viii. 19 al.† 2 Macc. i. 10 only.
z constr., Mark v. 43. viii. 7. Exod. xxxv. 1.
a = Mark vi. 41. Rom. xii. 3. 1 Cor. vii. 17. Prov. xxix. 24.
b Matt. xxi. 38 ‖. Acts vii. 5 al. Josh. xvi. 8.
c = Acts vii. 10, 27, 35, from Exod. ii. 14. Heb. vii. 28.
d here only †.
e ch. i. 33. xix. 14.

7. υμων πασαι bef τῆς κεφαλῆς D. for ἠριθμηνται, ἠριθμημεναι εισιν (*Mt* x. 30) D al Clem$_1$. rec aft μη ins ουν (‖ *Mt*), with ADQ rel vulg lat-*c e f* syrr syr-cu æth arm (Orig): om BLR lat-*a b ff*$_2$ *i l* coptt Ambr. for φοβεισθε, φοβηθητε D. aft πολλων ins γαρ D (Syr P) syr-cu arm. at end ins υμεις (‖ *Mt*) DFGKM 33. 69 vulg lat-*a e* æth.

8. aft υμιν ins οτι D. for ομολογηση, ομολογησει (*itacism?*) AB^{1}DRΓΔ.

9. for 1st ενωπιον, εμπροσθεν (‖ *Mt*) ADKQ. for απαρν., αρνηθησεται D al. for 2nd ενωπιον, εντροσθεν (‖ *Mt*) D al Clem.

10. aft ος ins αν D al. for εις, προς D. εις δε το πν. τ. αγ., omg τω and, as 69 also does, βλασφ. D. aft αφεθησεται ins αυτω ουτε εν τω αιωνι τουτω ουδε εν τω μελλοντι (*see Mt* xii. 32) D lat-*e* æth [Lucif Jer].

11. rec προσφερωσιν, with AQR rel lat-*a*: φερωσιν D lat-*b q* Clem Orig Cyr-jer: txt BLX 1. 33 vulg lat-*e f i* copt Lucif. for επι, εις DR 1. 69 Clem. μεριμνησητε (*grammatical correction, and* ‖ *Mt*) BLQRX 1. 33. 69 Orig Cyr-jer: προμεριμνατε (*Mk* xiii. 11) D-gr Clem: txt A rel. om 1st η τι D 157 lat-*a b e ff*$_2$ *i l* Syr syr-cu æth Clem Orig Cyr-jer Ambr: ins (*from* ‖ *Mt?*) ABQR rel vulg lat-*f* syr copt Lucif.

13. εκ του οχλου bef αυτω BFLQ 33: txt ADR rel am syr coptt arm. for ειπε, ειπον D.

14. rec (for κριτην) δικαστην, with AQR rel: txt BDL 1. 33 sah-gr Tert.—om η μεριστην D lat-*a*(appy) *c* syr-cu Tert.—κριτην η δικαστην 69: αρχοντα και δικαστην 157. (*The element of confusion has been the* αρχοντα κ. δικαστην *of Acts* vii. 27, 35: *hence the variations.*)

φίλους μου: see John xv. 13—15.

10.] See on Matt. xii. 31. 11, 12.] See on Matt. x. 19, 20.

13—21.] ANSWER TO ONE WHO SOUGHT A DIVISION OF HIS INHERITANCE. Peculiar to Luke. 13.] The man was evidently *not a disciple*, nor preparing to be one, (as Schleierm. thinks,) but *some hearer in the crowd*, whose mind had been working in him during our Lord's last sayings about the care of Providence for His friends, and he thought this was *just the care his circumstances wanted*; being, as appears, oppressed by his brother in the matter of his patrimony. Possibly too he had an idea that the Messias, or the great Rabbi to whom he was listening, was come to set all things right;—and with that feeling which we all have of the surpassing injustice of *our own* wrongs,

πρὸς αὐτοὺς Ὁρᾶτε καὶ [f]φυλάσσεσθε [f]ἀπὸ πάσης [g]πλεονεξίας· ὅτι οὐκ [h]ἐν τῷ [i]περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ [k]ἐστιν ἐκ τῶν [l]ὑπαρχόντων αὐτῷ. 16 εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων Ἀνθρώπου τινὸς πλουσίου [m]εὐφόρησεν ἡ [n]χώρα. 17 καὶ [o]διελογίζετο ἐν ἑαυτῷ λέγων Τί ποιήσω, ὅτι οὐκ [p]ἔχω ποῦ [q]συνάξω τοὺς καρπούς μου; 18 καὶ εἶπεν Τοῦτο ποιήσω· [r]καθελῶ μου τὰς [s]ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ [q]συνάξω ἐκεῖ πάντα τὰ [t]γενήματά [μου] καὶ τὰ [u]ἀγαθά μου, 19 καὶ

αυτω

f mid., 1 John v. 21 (2 Thess. iii. 3, act.) only. Deut. xxiii. 9.
g Mark vii. 22 al. Jer. xxii. 17. Ezek. xxi. 27.
h — 1 Cor. ii. 5.
i Mark xii. 44 reff.
k — John xviii. 36. Acts xix. 25.
l — ch. viii. 3 reff.
m here only †.
n — ch. xxi. 21. John iv. 35. Jam. v. 4. Sir. xliii. 3.
o — Matt. xvi. 7, 8.
p Matt. viii. 20 reff.
q — Matt. iii. 12 reff.
r — Judg. vi. 25.
s Matt. iii. 12 reff.
t — Matt. xxvi. 29 reff.
u — ch. xvi. 25. Gen. xlv. 18, 20.

15. rec (for πασης) της, with EGHVΓΔΑ (FS, e sil): txt ABDQR rel latt syrr syr-cu coptt æth arm Clem Bas Antch Tit-bostr Aug. om αυτου D Syr syr-cu. εστιν bef η ζωη D lat-*c*. rec (for αυτω) αυτου (*repetition of foregoing*), with A rel: txt BDFQRT 33 copt Cyr Bas Tit-bostr.

16. προς αυτους bef παραβολην D sah. [ηυφορησεν ADGKLΓΔ 33.]

17. for εαυτω, αυτω BL[1].

18. for μειζονας οικοδομησω, ποιησω αυτας μειζονας D lat-*c*. for και σ. εκει, κακει συναξω D al latt Ambr. for γενηματα [one ν ADQ &c], τον σιτον (*exegetical alteration*) BLTX 1. 69 coptt æth arm. om 2nd μου BLT 1 arm: ins AD rel latt syrr syr-cu. om και τα αγαθα μου D al lat-*a b c e ff*$_2$ *i l q* syr-cu Euthym Ambr.

broke out with this inopportune request.

14.] ἄνθρ., a word of solemn reproof; see Rom. ii. 1; ix. 20. The ἄνθρ. also forms a definite subject for ὑμᾶς to refer to, . . . '*men*,' i. e. mankind in general. This question is expressed in almost the very words of the Egyptian rejecting the arbitration of Moses, Exod. ii. 14;—and may shew us the essential difference of the two offices of Moses and Christ. 15.] αὐτούς, i. e. τὸν ὄχλον. He saw into the covetousness of the man's disposition, and made it an instructive warning for His hearers. πάσης πλ.] There is a meaning in πάσης—**every kind of** πλ. *This kind*, of which they had an example before them, was by no means one of the worst; but *all* kinds must be avoided. οὐκ ἐν τ. . . . . .] **not, because a man has abundance, does his life** (therefore) **consist in his goods.** That is, **no man's life** ἐστιν ἐκ τῶν ὑπαρχ., **consists in what He possesses**; (οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος) . . . **nor** ἐν τῷ περισσεύειν τινί, **by his having abundance, can this be made to be the case.** Man's life is of *God*, not of *his goods, however abundant they may be.* And this is the lesson conveyed by the following parable, and lying at the foundation of the still higher lesson conveyed in ver. 21. ζωή is *life* in the pregnant sense, emphatically **his life**; including time and eternity. This is self-evident from the parable and its application.

16.] Our Lord in this parable sets before us one arrived at the very height of worldly prosperity, and that by no unfair means; 'non limite perturbato, non spoliato paupere, non circumvento simplice.' Aug. Serm. 178, c. 2. It was *by God's blessing* that he became thus rich, which might have been a *real* blessing, if he had known how to use it.

17.] 'character animi sine requie quieti, egregie expressus.' Bengel. οὐκ ἔχω ποῦ συν.] '. . . . Habes apothecas—inopum sinus, viduarum domus, ora infantum . . . . . Istæ sunt apothecæ quæ maneant in æternum.' Ambrose de Nabuthe, ch. vii. 37, p. 575. 18.] "His folly is *fourfold*:—he forgets the Giver, ('*my* fruits, *my* goods,')—he greedily reserves all for *himself*, (συνάξω ἐκεῖ πάντα,)—he imagines such things to be food for his *soul* (ψυχή, . . . ἀναπ., φ., π., εὐφρ.)—he forgets *death*, which is every day possible." (Stier, iii. 146, edn. 2.) A very striking similarity is found in Sir. xi. 18, 19, ἔστι πλουτῶν ἀπὸ προσοχῆς καὶ σφιγγίας αὐτοῦ, καὶ αὕτη ἡ μερὶς τοῦ μισθοῦ αὐτοῦ· ἐν τῷ εἰπεῖν αὐτὸν Εὗρον ἀνάπαυσιν, καὶ νῦν φάγωμαι ἐκ τῶν ἀγαθῶν μου, καὶ οὐκ οἶδε τίς καιρὸς παρελεύσεται, καὶ καταλείψει αὐτὰ ἑτέροις καὶ ἀποθανεῖται. Stier thinks this a convincing proof that our Lord did occasionally refer to the Apocrypha (?).

v — here only. Ezra vi. 1. Xen. Œcon. vii. 36.
w — Heb. vii. 8 al. fr. Exod. viii. 10.
x Mark vi. 31 reff.
y ch. xv. 28, 24, xix. xvi. 19. Rom. xv. 10 (from Deut. xxxii. 43) al. L P, exc. Rev. xi. 10. xii. 12. xviii. 20.
z ch. xi. 40 reff.
a Matt. xx. 20 only.
b constr., Matt. v. 19, 20 (reff.). Rom. ii. 5. 2 Cor. xii. 14. Prov. i. 18. ch. i. 58. i. 8.
c — Matt. vi. 25 (reff.).
d 1 Tim. vi. 18.
e — Eph. i. 5. ch. xvi. 8.
f Luke, here only. Matt. iii. 4 al. only. Ecph.
g Acts vii. 31, 32. Heb. iii. 1 al. Isa. v. 12.
h here only. Ps. cxlvi. 9.
i John iv. 36, 37 reff.

ἐρῶ τῇ ψυχῇ μου Ψυχή, ἔχεις πολλὰ [a]ἀγαθὰ [v]κείμενα [w]εἰς ἔτη πολλά· [x]ἀναπαύου, φάγε, πίε, [y]εὐφραίνου. 20 εἶπεν δὲ αὐτῷ ὁ θεὸς [z]Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου [a]αἰτοῦσιν [a]ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; 21 οὕτως ὁ [b]θησαυρίζων ἑαυτῷ καὶ μὴ [c]εἰς θεὸν [d]πλουτῶν. 22 εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Διὰ τοῦτο λέγω ὑμῖν, μὴ [e]μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί [e]ἐνδύσησθε. 23 ἡ [e]ψυχὴ [e]πλεῖόν ἐστιν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ [f]ἐνδύματος. 24 [g]κατανοήσατε τοὺς [h]κόρακας, ὅτι οὔτε [i]σπείρουσιν οὔτε [i]θερί-

19. om from κειμενα to πιε D lat-*a b c e*.

20. om ο bef θεος T. for θεος, κυριος A. (so Cypr$_1$, but θεος twice.) elz ed. 1663 αφρον (*grammatical correction*), with KMUV (S?) Γ 69 Orig: txt A B[sic: see table] DLQ rel. rec απαιτουσιν, with AD rel Clem$_2$ Orig$_4$: txt BLQT 33 sah(appy). απαιτ. bef τ. ψ. σου D (69) lat-*c i* syr-cu coptt æth Iren-lat Clem Orig$_2$ Cypr. for δε, ουν D lat-*c e* Cypr. for τινι, τινος D lat-*a b c* Iren-lat Clem$_1$ Antch Cypr.

21. om ver D lat-*a b*. for εαυτω, αυτω B lat-*c e*. (εν αυτω L.)

22. om αυτου B lat-*c e*. rec υμιν bef λεγω (|| *Mt*), with AQ rel lat-*a b c e* syrr arm: txt BDLX 69 vulg lat-*f l q* syr-cu coptt æth. rec aft τῃ ψυχη ins υμων (|| *Mt*), with T rel lat-*a e* Syr syr-cu coptt Clem$_2$: om ABDIQ 1 am(with fuld em forj tol) lat-*b c f ff$_2$ g$_1$ i l* syr arm Ambr. aft σωματι ins υμων (|| *Mt*) BT 33. 69 lat-*a* Syr coptt æth Clem$_1$.

23. ins γαρ bef ψυχη BDLMSVX 1. 69 lat-*b c e* Syr syr-cu syr-w-ast copt æth arm Clem$_2$: om AQ rel vulg lat-*a f ff$_2$*. for πλειον, πλεον D.

24. for τας κοράκας, τα πετεινα του ουρανου D mt lat-*e l*. rec ου σπ. ουδε (*from* || *Mt, where there is no varn*), with AB rel: ου σπ. ου M: ου σπ. ουτε T:

20.] ἄφρων, opposed to his *worldly prudence*;—ταύτῃ τῇ ν. to the ἔτη πολλά;—the ψυχή in the one case, at its ease, eating, drinking, and making merry, to the ψυχή in the other, demanded, rendered up, judged. **God said unto him,**—perhaps it is meant, by some unmistakeable judgment; but more likely, as occurring in a parable, the words are to be literally taken. By supposing merely *a divine decree* to be meant, *without personal communication*, as Grotius, Kuinoel, and Trench do, we lose the impressive part of the parable, where the man's selfishness and folly is brought into immediate contact with the solemn truth of his approaching death, which certainly our Lord intends us to contemplate. αἰτοῦσιν, not strictly impersonal; there are those whose business it is, even *the angels*, the ministers of the divine purposes: see ch. vi. 38 and note. The merely impersonal sense may be defended: cf. ver. 48: but this saying seems so solemn, as to require something more. **ἃ ἡτοίμασας, which thou madest ready**; but *not for thyself*.

21.] οὕτως, thus: in utter confusion, and sudden destitution of all help and provision for eternity. There is no ἔσται: because the case, alas, is an every-day one in every place. ἑαυτῷ . . . . εἰς θεόν . . .] The meaning of these expressions will be brought out thus: He who is rich *for himself*, laying up treasure *for himself*, is by so much robbing his real inward life, his life in and toward God, of its resources: he is laying up store for, providing for, the *flesh*; but the *spirit*, that which God looketh into and searcheth, is stripped of all its riches.

These words may also, as remarked on ch. vi. 20, shew that Luke does not, as supposed by some recent critics, use 'riches' as merely *this world's wealth*, but with a deeper spiritual meaning.

22—31.] Lessons of trust in God. In the closest connexion with the preceding;—διὰ τοῦτο, '*quæ cum ita sint*,' since worldly riches are of so little real use, &c.: see Matt. vi. 25—33, and notes.

24.] τοὺς κόρακας, who are elsewhere spoken of in Scripture as the objects of the

ζουσιν, οἷς οὐκ ἔστιν [k]ταμεῖον οὐδὲ [l]ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς. πόσῳ [m]μᾶλλον ὑμεῖς [mn]διαφέρετε τῶν [o]πετεινῶν; 25 τίς δὲ ἐξ ὑμῶν [[o]μεριμνῶν] δύναται [p]ἐπὶ τὴν [q]ἡλικίαν αὐτοῦ [p]προσθεῖναι [r]πῆχυν; 26 εἰ οὖν οὐδὲ ἐλάχιστον [s]δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; 27 [s]κατανοήσατε τὰ [t]κρίνα, [u]πῶς οὔτε [v]νήθει οὔτε [w]ὑφαίνει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ [x]περιεβάλετο ὡς ἓν τούτων. 28 εἰ δὲ ἐν ἀγρῷ τὸν [y]χόρτον ὄντα σήμερον καὶ [y]αὔριον εἰς [z]κλίβανον βαλλόμενον ὁ θεὸς οὕτως [a]ἀμφιέζει, πόσῳ μᾶλλον ὑμᾶς, [b]ὀλιγόπιστοι; 29 καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε, καὶ μὴ [c]μετεωρίζεσθε. 30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου [d]ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι [e]χρῄζετε τούτων. 31 [f]πλὴν [g]ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα [g]προστεθήσεται ὑμῖν. 32 μὴ φοβοῦ,

k = here only. (Matt. vi. 6 reff.) Deut. xxviii. 8.
l ver. 18.
m Matt. vi. 26 reff.
n ver. 7.
o Matt. vi. 26 reff.
p acc., Matt. vi. 27. Lev. xxvii. 18. dat., ch. iii. 20.
q Matt. vi. 27 reff.
r John xxi. 8 reff.
s constr., Mark ix. 22. 2 Cor. xiii. 5.
t Matt. vi. 28 only. Cant. ii. 16.
u = Matt. xii. 4. Mark v. 16.
v Matt. vi. 28 only. Exod. (only) xxxv. 25 al.
w here only.
x Acts xii. 8. Rev. iii. 5, 18 al. Esth. v. 1.
y Matt. vi. 30 (reff.).
z Matt. vi. 30 only. Gen. xv. 17. a here only. see Matt. vi. 30 reff.
b Matt. vi. 30. viii. 26. xiv. 31. xvi. 8 only †.
c here only ‡. Micah iv. 1.
d Matt. vi. 32 reff.
e Matt. vi. 32. ch. xi. 8. Rom. xvi. 2. 2 Cor. iii. 1 only. Judg. xi. 7 var.
f = Matt. xi. 22 reff. Judg. iv. 9.
g Matt. vi. 33. ch. iii. 26. xii. 26. Tobit iv. 15.

ιν πατη G.

txt DLQ lat-*e*. ουτε ταμ. ουτε D. for *αυτους, αυτα* D 69. for *ποσω μαλλον, ουχι* D mt lat-*c e ff*$_2$ *i*.

25. om *μεριμνων* D 225 (Tert): ins (*from* || *Mt?*) ABQ rel Eus. rec *προσθειναι* bef *επι την ηλικιαν αυτου* (*from* || *Mt*), with ADQT rel Eus: txt B. rec aft *πηχυν* ins *ενα* (|| *Mt*), with AQT rel: om B[sic: see table] D lat-*i l* coptt.

26. for *ει* to *λοιπων, και περι των λοιπων τι* D lat-*a b c ff*$_2$ *i l*. rec *ουτε*, with A rel Eus: txt BLQT 1. 33 sah.

27. rec *πως αυξανει ου κοπια ουδε νηθει* (|| *Mt*), with ABQT rel: txt D lat-*a* syr-cu Clem(quotes vv. 27-8 entire) Mcion-t(appy). aft *υμιν* ins *οτι* (|| *Mt*) ADLMX 1. 33. 69 lat-*b c e f ff*$_2$ *i* Clem Jer: om BQT rel vulg lat-*a* copt æth arm.

28. rec ins *τω* bef *αγρω*, with E rel coptt arm Clem: om ABLMQTUA. — rec *τον χορτον* bef *εν αγρω*, with E rel: *τον χορτον σημ.* bef *εν αγρω* AKMQTU 1. 33 vulg lat-*b c f g*$_1$ syrr copt arm Clem: *τ. χορτ. του αγρου* (|| *Mt*) DG^{3}HX vss Cyr-jer: txt BL.—rec *σημερον* bef *οντα* (|| *Mt*), with ADQT rel vss Clem: txt BLΔ lat-*e* coptt. rec (for *αμφιεζει*) *.αμφιεννυσι* (*from* || *Mt*), with AQ rel: txt DLT, *αμφιαζει* B.

29. for *η, και* (*from Mt* vi. 25, *which our passage more resembles than ib. ver* 31) BLQT 33 lat-*e* Syr syr-cu copt-schw Bas: txt AD rel latt syr copt-wilk sah.

30. rec *επιζητει* (*grammatical correction, here and in* || *Mt*), with AQ rel; *ζητει* D Clem: txt BLTX 33. 69. for *υμων* to *οιδεν, οιδεν γαρ ο πατηρ υμων* (|| *Mt*) D lat-*a b c*.

31. for *πλην ζητ., ζητ. δε* (|| *Mt*) D lat-*a* Mcion-e. rec (for *αυτου*) *του θεου* (*corrn here, and in* || *Mt*), with A D^2(and lat) QT rel vulg lat-*b c f ff*$_2$ *g*$_{1.2}$ *i* syrr syr-cu Clem Mcion-e-t: txt BD^{1}L lat-*a c* coptt æth. rec aft *ταυτα* ins *παντα* (*from* || *Mt*), with ADT rel vulg lat-*b c f ff*$_2$ *g*$_{1.2}$ *i* Syr syr-w-ast copt æth arm-mss Mcion-e Ambr: om BEHLQSVΔΔ lat-*a e* syr-cu sah arm Mcion-t Tert.

divine care: see Job xxxviii. 41, Ps. cxlvii. 9. **26.**] *ἐλάχιστον*: this shews the truth of the interpretation of *ἡλικ.* given in the note on Matt. A *cubit* would not be *ἐλάχιστον* to add to the stature, but a very large increase. **29.**] *μετεωρίζ.*, certainly not '*nolite in sublime tolli*,' Vulg.; which Meyer approves, and Luther has adopted. For what have *high thoughts* to do with the present subject,—which is, the duty of dismissing anxiety and over-carefulness, in confidence on God's paternal care? It is, **be not anxious**, 'at sea,' tossed about between hope and fear. So Thucyd. (ii. 8) describes Greece as being *πᾶσα μετέωρος* when the two first

h voc., Matt. xxvii. 29 j. Mark x. 47. ch. xviii. 11, 13 al.
i Acts xx. 28, 29. 1 Pet. v. 2, 3 only. Jer. xiii. 17.
k constr., Rom. xv. 26. 1 Cor. i. 21. Gal. i. 15, 16. Ps. lxvii. 16.
l — Matt. xix. 21 ref. Job xviii. 7.
m Matt. vi. 2, &c. reff.
n ch. xvi. 9. Exod. xx. 4, 23.
o ch. x. 4. xxii. 35, 36 only. Job xiv. 17 only.
p Heb. i. 11 (from Ps. ci. 26). viii. 13 bis only.

h τὸ μικρὸν ⁱ ποίμνιον, ὅτι ᵏ εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλήσατε τὰ ⁱ ὑπάρχοντα ὑμῶν, καὶ δότε ᵐ ἐλεημοσύνην. ⁿ ποιήσατε ⁿ ἑαυτοῖς ᵒ βαλλάντια μὴ ᵖ παλαιούμενα, ᵍ θησαυρὸν ʳ ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ˢ ἐγγίζει οὐδὲ ᵗ σὴς ᵘ διαφθείρει. 34 ὅπου γὰρ ἐστιν ὁ ᵍ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. 35 ἔστωσαν ὑμῶν αἱ ᵛʷ ὀσφύες ᵛˣ περιεζωσμέναι καὶ οἱ ʸ λύχνοι ʸ καιόμενοι· 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις ᶻ προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ᵇ ἐκ τῶν ᶜ γάμων, ἵνα ἐλθόντος καὶ ᵈ κρούσαντος εὐθέως ᵉ ἀνοίξωσιν αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας. ἀμὴν λέγω

P — ABDE HKLM POSTU VXΓΔΛ l. 33.

q Matt. ix. 11 al. Neh. xiii. 12.
r here only †. (-λωτός, Wisd. vii. 14. viii. 13.)
s ch. xviii. 40. xix. 37, 41. xxiv. 15 al. Gen. xxvii. 20.
t Matt. vi. 19, 20 only. Isa. li. 8.
u 2 Cor. iv. 16. 1 Tim. vi. 5. Rev. viii. 9. xi. 18 bis only. 1 Kings xxiii. 10.
v Matt. iii. 4 ref.
w Exod. xii. 11. see Eph. vi. 14. 1 Pet. i. 13.
x here bis. ch. xvii. 8. Eph. vi. 14. Rev. i. 13. xv. 6 only. Dan. x. 5.
y — Matt. v. 15 ref.
z Matt. xv. 43 ref.
a here (Phil. i. 23) only ν. Wisd. ix. 1.
b — ch. xi. 5. John iv. 6 (†).
c — Matt. xxii. 2, &c. reff.
d Matt. vii. 7, 8 ref.
e abs., Matt. xxv. 11. ch. xiii. 25.

32. aft οτι ins εν αυτω D lat-*e*. [ηυδοκησεν ΔΓ.]
33. [βαλλαντια, so A B(sic: see table) DQT &c.]
34. εσται bef και η καρδια υμων D lat-*a b e f*. om η ΤΔ.
35. for εστωσαν, εστω D. αι οσφυες bef υμων AKQT latt Iren-lat Orig Constt Bas Cypr.—υμων η οσφυς περιεζωσμενη D.
36. αυτων D 1. 33. 69 Clem Orig Method. rec αναλυσει (*grammatical corrn*), with GKΧΓΛ Bas: txt ABDPQT rel Clem Method. aft κρουσαντος ins αυτου A al.
37. ο κυριος bef ελθων LQ 33. for ευρησει, ευρη D Clem.

cities were at war. **32—34.**] Our Lord gives to his own disciples an assurance of the Father's favour as a ground for removing all fear from them, and shews them the true riches, and how to seek them. τὸ μικ. κ.τ.λ.] Thus He sets himself forth as their Shepherd (John x. 1 ff.), and them (as in Isa. xli. 10—14) as a weak and despised people. **33.**] Meyer endeavours to evade the force of this, by supposing it addressed only to the Apostles and then existing disciples. But it is said to the *μικρὸν ποίμνιον*, who are *all the elect people of God*. πωλ.] This is the true way of investing worldly wealth:—'He that giveth to the poor, lendeth to the Lord.' See on Matt. vi. 19—21.

35—48.] EXHORTATIONS TO WATCHFULNESS. The attitude and employment of the *μικρὸν ποίμνιον* is carried on, even to their duty of continual readiness for their Lord's coming. These verses are connected with ver. 32—'since your Father hath seen fit to give you the kingdom, be that kingdom, and preparation for it, your chief care.' There are continual *points of* similarity, in this part of the discourse, to Matt. xxiv. 42 ff., but *no more*; and the close connexion quite forbids us to imagine that the sayings have been collected merely by the Evangelist. **35.**] There is a slight reference to, or rather another presentation of the truth set forth in, the parable of the virgins, Matt. xxv. 1 ff. But the image here is of servants waiting for their lord to *return from* the wedding;—left at home and bound to be in readiness to receive him. There is only a hint at the cause of his absence—He is gone to a wedding: γάμος may mean almost any feast or entertainment—and the *main* thought here only is that He is away at a feast, and will return. But in the background lies the *wedding* in all its truth—not brought out here, but elsewhere, Matt. xxii. 1 ff.; xxv. 1 ff. αἱ ὀσφ. κ.τ.λ.] See reff., and John xiii. 4. οἱ λύχνοι] See note on Matt. xxv. 1. **36.**] καὶ ὑμεῖς—emphatic—distinguished from the ὀσφ. and λύχ. above:—*ye yourselves*, i. e. your whole conduct and demeanour. κρούσαντος . . . αὐτῷ—a very common construction of the gen. abs.; see ch. xvii. 12; xxii. 10 al.—and Winer, § 30. 11, note, edn. 6, for classical examples. **37.**] See Rev. iii. 20, 21, where the same similitude is presented,

ὑμῖν ὅτι [x] περιζώσεται καὶ [f] ἀνακλινεῖ αὐτοὺς καὶ [g] παρελθὼν [h] διακονήσει αὐτοῖς. 38 κἂν ἐν τῇ δευτέρᾳ [m] κἂν ἐν τῇ τρίτῃ [i] φυλακῇ ἔλθῃ, καὶ εὕρῃ [k] οὕτως, μακάριοί εἰσιν [οἱ δοῦλοι] ἐκεῖνοι. 39 τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ [l] οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, [m] ἐγρηγόρησεν ἂν καὶ οὐκ [n] ἀφῆκεν [o] διορυχθῆναι τὸν οἶκον αὐτοῦ. 40 καὶ ὑμεῖς [p] γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 41 εἶπεν δὲ [αὐτῷ] ὁ Πέτρος Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην

[ον]ε

f last, ch. ii. 7 reff (Matt. viii. 11 reff.)†
g = ch. xvii. 7. Acts xxiv. 7. Sir. xxix. 26.
h Mark x. 45 reff. ch. xvii. 8.
i Matt. xiv. 25 reff.
k = so ch. xxii. 26. Ps. l. 4.
l Matt. x. 25 al.†
m Matt. xxiv. 43 reff.
n = Mark v. 37 reff.
o Matt. vi. 19, 20 (reff.) only.
p Matt. xxiv. 44 reff.

38. at beg ins και εαν ελθη τη εσπερινη φυλακη και ευρησει ουτως ποιησει D, similarly 1 lat-*c e* syr-cu Iren-lat. rec (for κἂν twice) και εαν, insg ελθη bef εν τη δευτερα and adding φυλακη, with APQ rel vulg lat-*f* syrr copt: txt BLTX (1) 33. for ελθη και, και ελθων AK. for ευρη, ευρησει PΔ. om οι δουλοι BDL gat(with mm) lat-*b e ff*$_2$ *i l* syr-cu copt-dz Iren-lat: ins APQT rel vulg lat-*c f* syrr copt æth arm. [lat-*a* is defective vv. 38—59.]

39. om εγρηγορησεν αν και D lat-*e i* syr-cu sah-woide arm. om αφηκεν διορυχθηναι τον οικον αυτου D. rec aft ουκ ins αν (*Mt* xxiv. 43), with ADQT rel Orig: om BKLPS 1. 69. rec διορυγηναι (‖ *Mt*), with APQT rel: txt BL 33.

40. rec aft υμεις ins ουν (*cf* ‖ *Mt, δια τουτο κ. υμ.*), with AP rel syrr; δε D-gr: om BLQT latt syr-cu coptt arm. aft η ωρα ins η D-gr L(Treg expr).

41. for ειπ. δε, και ειπ. D. om αυτω (*prob as superfluous: it seems impossible to give any account of its* insertion) BDLRX 33 lat-*b c e ff*$_2$ *g*$_1$ *i l* arm: ins APQT rel

and the promise carried on yet further,—to the *sharing of his Throne*. The Lord himself, in that great day of his glory,—the marriage-supper of the Lamb,—will invert the order of human requirements (see ch. xvii. 8), and in the fulness of his grace and love will serve his brethren:—the Redeemer, his redeemed,—the Shepherd, his flock. παρελθ., coming in turn to each. Compare the washing of the disciples' feet in John xiii. 1 ff., which was a foreshewing of this last great act of self-abasing love. 38.] Olsh. observes that the *first* watch is not named, because the marriage itself falls on it: but his view that because the *fourth* is not named, our Lord follows the ancient custom of the Jews and divides the night into three watches, is probably incorrect: it is more likely (Meyer) that the fourth is not named, because the return was not likely to be so long delayed;—for the *decorum* of the parable. 39.] I am surprised that Schleiermacher can have imagined (transl. p. 198) that this verse has been inserted so as to break the connexion, and by a later hand. Nothing can be more exact and rigid than the connexion as it now stands. Our Lord transfers, to shew the unexpected nature of his coming, and the necessity of watchfulness, the relation between *Himself* and the *servants*, to that between the *thief* and the οἰκοδεσπότης. For the purposes of this verse, *they* represent the οἰκοδεσπότης—collectively, as put in charge with the Lord's house and household (thus the verse is intimately connected with ver. 42):—and in the further application, individually—each as the οἰκοδεσπότης of his own σεαυτοῦ, to be kept with watchfulness against that day:—*He* is represented by the thief—ἰδοὺ ἔρχομαι ὡς κλέπτης, Rev. xvi. 15; iii. 3. Olshausen's view that the οἰκοδ. is the ἄρχων τοῦ κόσμ. τούτου, is surely quite out of keeping with the main features of the parable. That *he* should be put in the place of the watching servants (καὶ ὑμεῖς) seems impossible: besides that the πιστὸς οἰκονόμος below is this very οἰκοδ., being such in the absence of his Lord, but the οἰκονόμος when He appears. 41.] τὴν παρ. τ. not, the two last verses (Stier), but *the whole*:—'Who are they that are thus to wait and watch, and to be thus honoured at the Lord's coming? This question, coming in so suddenly and unconnectedly and remaining apparently unanswered, is among the many proofs of the originality and historic reality of this

q ch. xvi. 1, 8, 8 only in Gospp. 1 Cor. iv. 1, 2 al. L.P., exc. 1 Pet. iv. 10. Esth 1 8.
r Matt. vii. 24. xxv. 2, &c. Rom. xi. 25 al. Prov. xvii. 10.
s Matt. xxiv. 45, 47 reff.
t — here [and Matt. xxiv. 48 v.r.] only. (ch. ix. 11. Rev. xxii. 2 only.) Gen. xiv. 16.
u Matt. xxiv. 45. ch. xx. 10. 1 Pet. v. 6. Ps. l. 8.
v here only †. (-τρειν, Gen. xlvii. 12.)
w ch. ix. 27 reff.
x dat., Matt. xxiv. 47. Gen. xii. 41 var.
y Matt. xix. 21 reff.
z Matt. xxiv. 48. xxv. 5.

λέγεις, ἢ καὶ πρὸς πάντας; 42 καὶ εἶπεν ὁ κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς [q] οἰκονόμος ὁ [r] φρόνιμος ὃν [s] καταστήσει ὁ κύριος ἐπὶ τῆς [t] θεραπείας αὐτοῦ [τοῦ] διδόναι [u] ἐν καιρῷ [v] σιτομέτριον; 43 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. 44 [w] ἀληθῶς λέγω ὑμῖν ὅτι [x] ἐπὶ πᾶσιν τοῖς [y] ὑπάρχουσιν αὐτοῦ [z] καταστήσει αὐτόν. 45 ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ [s] Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς [a] παῖδας καὶ τὰς [b] παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ [c] μεθύσκεσθαι, 46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν [d] ἡμέρᾳ [e] ᾗ οὐ [d] προσδοκᾷ καὶ ἐν ὥρᾳ [e] ᾗ οὐ γινώσκει, καὶ [f] διχοτομήσει αὐτόν, καὶ τὸ [g] μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. 47 ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ [h] ἑτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ [i] δαρήσεται [j] πολλάς· 48 ὁ δὲ μὴ γνοὺς ποιήσας δὲ [k] ἄξια

a — Matt. viii. 6 reff. b Matt. xxvi. 69. Acts xii. 13. Gal. iv. 22, &c. Gen. xx. 17. c Eph. v. 18. 1 Thess. v. 7 only. Prov. iv. 17. (-φ-εσκω, Matt. xxiv. 49.) d Matt. xxiv. 50 al. Lam. ii. 16. e attr., Mark viii. 13 reff. f Matt. xxiv. 51 only. Exod. xxix. 17 only. g Matt. xxiv. 51 reff. h — (absolute) here only. i Matt. xxi. 35 reff. j constr. sec., 2 Thess. ii. 15. Mark x. 32. Rev. xvi. 9. Winer, edn. 8, § 32. 5. ellips., 2 Cor. xi. 24. k (but of the person) Deut. xxv. 2.

vulg lat-f syrr syr-cu coptt æth. λεγεις bef την παραβολην ταυτην D vulg lat-c. om η και προς παντας D.

42. rec (for και ειπεν) ειπεν δε, with AQRT rel latt syr sah arm: txt BDL 1. 33. 69 lat-l copt æth. rec (for ὁ bef φρονιμος) και (‖ *Mt*), with ALMURXΓ Orig: txt BDPQT rel syr-marg sah. aft φρονιμος ins ο αγαθος D al lat-c e syr-cu. κατεστησεν T. την θεραπειαν D. om του DLQX Orig$_1$: ins (from ‖ *Mt* ?) ABPRT rel Orig$_1$. rec ins το bef σιτομετριον, with APQRT rel: om BD 69.

43. aft ευρησει ins αυτον D.

44. for αληθως, αμην (‖ *Mt*) D al lat-c. αυτω MPTΓΛ lat-c e.

45. for τυπτειν, τυπειν D. εσθιων τε και πινων, and for και μεθυσκεσθαι, μεθυσκομενος D-gr.

46. for του δουλου εκεινου, αυτου D lat-e Iren-lat. θησει bef μετα των απιστων D.

47. rec (for 1st αυτου) εαυτου, with AR rel: txt BDE^{1}KLTX 1. 33. 69. om ετοιμασας μηδε D al (Iren-lat Orig Dial) Ambr: om μηδε ποιησας L lat-b f ff$_2$ i Syr syr-cu Jer: for μηδε, η BT 33 sah.

discourse (against De Wette, &c.).

42 ff.] Our Lord does not answer the question directly, but proceeds with His discourse, so as to furnish it with an answer;—viz. that in its highest sense it applies to his Apostles and ministers, inasmuch as to them most has been given as the *οἰκονόμοι*—but that its application is gradationally downwards through all those who know their Master's will, even to the lowest, whose measure both of responsibility and of reward is more limited. For the comment on vv. 42—46 see on Matt. xxiv. 45—51. Notice that **ἀπίστων** here = **ὑποκριτῶν** in Matt.

47, 48.] *primarily*, in reference to the question in ver. 41, **οἱ γνόντες** = **ἡμεῖς**, the disciples. **οἱ μὴ γνόντες** = **πάντες**, the multitude:—but the application is not limited to this: the truth is one of universal extent. The 47th verse needs little explanation:—after both **πολλάς** and **ὀλίγας**, **πληγάς** is to be supplied, see reff.: and cf. Aristoph., Nub. 959, *ἱπερίβιετο τυπτόμενος πολλάς*.

ἕτοιμ., not **ἑαυτόν**, but, matters, **πρὸς τ. θ. αὐ.**: almost in the absolute sense of 'making ready:'—it refers back to the **γίνεσθε ἕτοιμοι** of ver. 40; this readiness being not only preparing *himself*, but the

[h] πληγῶν [i] δαρήσεται [j] ὀλίγας. [m] παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ [n] ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ [o] παρέθεντο πολύ, [p] περισσότερον [q] αἰτήσουσιν [q] αὐτόν. [49] πῦρ ἦλθον [r] βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω; [t] εἰ ἤδη [u] ἀνήφθη. [50] [v] βά-

h ch. x. 30 reff. m constr., Mark vi. 16 reff. n ch. xi. 16 ‖ Mk. o = ch. xxiii. 46. Acts xx. 32. 1 Tim. i. 18. 2 Tim. ii. 2. 1 Pet. iv. 19. Tobit iv. 20. p ver. 4 reff. q constr., Matt. vii. 9, 10 reff. r = ch. xiii. 19 reff. t see ch. xiii. 9 reff. Winer, edn. 6, § 53. 8. c. u James iii. 5 (Acts xxviii. 2 v. r.) only. 2 Chron. xiii. 11. v = Mark x. 38, 39 (‖ Mt. v. r.).

48. for ἐδοθη, εδωκαν D. ζητησουσιν απ αυτου περισσοτερον D lat-ff$_2$ æth.—for παρ', απ' R(Treg expr) 1. for περισσοτερον, πλεον D. απαιτησουσιν DU Justin (Clem) Constt Epiph Bas Mac.

49. rec εἰς, with DR^2 rel Method: επι (*from Mt* x. 34?) ABKLM R^1(Treg expr) TUX 1. 33. 69 syr-marg Clem Orig$_6$ Eus$_{oft}$ Tit-bostr Chr$_3$ Vict Hil Jer Aug$_1$.

matters over which he has charge, ver. 35. There is reference to Deut. xxv. 2.

ὁ δὲ μὴ γν.] The case is of one (a disciple in the first reference, but then generally of all men) who bonâ fide is ignorant of his Lord's will. That such persons *shall be punished*, is both the sentence of the law, see Levit. v. 17—19, and an inference from the truth set forth ver. 57, and Rom. i. 19, 20, 32; ii. 14, 15, —that the *natural conscience* would have prevented the μὴ ποιῆσαι. (Observe that the two classes, *not included here*, are ὁ γνοὺς καὶ ποιήσας, and ὁ μὴ γνοὺς καὶ ποιήσας, as far as that can be said [see Rom. ii. 14];—the reference *here* being only to the μὴ ποιήσας in both cases, or rather to the μὴ π. in the first case and its equivalent π. ἄξια πληγῶν in the second.) But the difficulty seems to be to assign *a spiritual meaning* to the δαρήσεται ὀλίγας. *That such will be the case*, would *à priori* be consonant to the justice of the Judge of all the earth: and we have it here declared, that *it shall be so*: but *how*, is not revealed to us. It is in vain for the sinner to encourage himself in sin from such a declaration as this: for the very knowledge of the declaration excludes him from the exemption. "Our ears have heard the voice divine; We cannot be as they." (Christian Year.)

παντὶ ᾧ, attr. for παρὰ παντός, ᾧ.

πολὺ . . πολύ] The second πολύ is not the πολύ that has been given, but a proportionable amount of result of diligence, a πολύ which he is to render.

περισσ.] perhaps, *more than from others*: but more likely *more than had been deposited with him*, viz. that, and the interest of it;—see Matt. xxv. 15 ff.

49—53.] The connexion appears to be this:—the immense and awful difference between the faithful and unfaithful servants brings our Lord to the *ground* of that difference, and its necessary development in the progress of His kingdom on earth.

49. πῦρ] It is extraordinary that the official announcement of the Baptist (ch. iii. 16)—*αὐτὸς ὑμᾶς βαπτίσει ἐν πν. ἁγ. καὶ πυρί*—connected with the mention of a baptism here,—with the promise Acts i. 5, and the appearance Acts ii. 3, so strikingly expressed as διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός,—have not kept the Commentators in general (Bleek is an exception) from falling into the blunder of imagining here that the *fire* is synonymous with, and means no more than, the *discord* and *division* which follow. The fire is, *the gift of the Holy Spirit*,—the great crowning result of the sufferings and triumph of the Lord Jesus. To follow this out in all its references belongs to another place:—see notes on Mark ix. 49, and Acts ii. 3. This fire, in its purifying and separating effects on the mass of mankind, causes the διαμερισμός afterwards spoken of.

The *construction* of τί θέλ. εἰ ἤδ. ἀν. has been ever a matter of dispute, while the *meaning* is on all hands nearly agreed. The three prevalent explanations of it are: (1) which is Origen's (appy), and is adopted by Grot., and defended by Meyer and Stier,—making εἰ = εἴθε, and rendering, **And what will I? would that it were already kindled!** Certainly thus there is nothing forced in the *construction*; we have εἰ for '*utinam*' joined with an aorist in Josh. vii. 7;—but the abrupt short ejaculation seems unlike the usual character of our Lord's discourses. It is true the structure of John xii. 27 affords an instance of a similar question, καὶ τί εἴπω; . . . and under similar circumstances, of *His soul being troubled*. (2) which Theophyl., Kuinoel, Olsh., De Wette, Bleek, &c. adopt, taking τί = ὡς, as some do, adopting that reading, in Matt. vii. 14 (but see note there), and εἰ = ὅτι, and rendering, How I wish that it

w — 2 Cor. iv. 1. Phil. i. 30. Acts xviii. 18.
x — John xi. 38.
y — Acts xviii. 5. 2 Cor. v. 14. Phil. i. 23. see Matt. iv. 24 reff.
z John xix. 30.
a ch. xix. 16. John iii. 28. Acts v. 21 al. fr. Josh. xviii. 8.
b — ch. i. 77. Lev. xxvi. 6.
c 2 Cor. i. 13. Num. xiii. 29.
d here only. Ezek. xiviii. 29. Micah vii. 12 his only.
e ch. v. 10 reff.
f ch. xi. 17, 18 reff.
g — Rom. x. 19 (from Deut. xxxii. 21).
h — ch. xi. 17 j. Matt. xxiv. 7 al.
i ch. iv. 38 reff.
k — Rev. xi. 13.

w βπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως
ὅτου τελεσθῇ. 51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην
δοῦναι ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.
52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμε-
ρισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισὶν 53 διαμερι-
σθήσονται, πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ
ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ
ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν.
54 Ἔλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδητε [τὴν] νεφέλην

w ins L. G[vg] ff[2] ARM GHKL MST. VTA Ir. Ch. Ps.

50. rec (for στον) ον, with X rel: txt ABDKLMRTU 33. 69 Orig.

51. for δουναι, ποιησαι D lat-s syr-cu. for αλλ η, αλλα D 69 coptt.

52. rec ουκετι bef εν, with AT rel vulg lat-b f syrr arm Eus: txt B D-gr L lat-c e ff$_2$ syr-cu Hil. τρεις bef διαμεμερισμενοι D. for επι, εν (twice) D lat-c e.

53. rec διαμερισθησεται, with A rel syrr syr-cu sah-mnt æth arm Mcion-t: txt BDLTU vulg lat-b c e f ff$_2$ copt Eus Hil Ambr Eucher. rec (for 1st επι) εφ', with ADL 1. 69: txt BT rel Eus. aft πατρι ins αυτου D lat-c e i q. ins διαμερισθησονται bef μητηρ D, *dividetur* lat-b c e i q Ambr. rec (for θυγατερα) θυγατρι (*conformation to foregoing*), with A rel: txt BD, την θυγατερα LT 1 Eus. rec (for την μητερα) μητρι, with A rel: txt BDL 1 Eus, μητερα (omg την) T. for 1st αυτης, εαυτης T. rec aft πενθεραν ins αυτης, with AT rel latt syrr syr-cu: om BDL copt-ms Eus Mcion-t.

were already kindled! But here we have serious difficulties of an *idiomatic* kind:—*τί* is apparently never thus used—and *εἰ* only after words of wondering, being grieved, &c.: see Mark xv. 44. (3) That of Euthym., Beza, &c., and the E. V., 'What will I, if it be already kindled?' i. e. *τί πλεῖον θέλω ἐὰν ἀνήφθη; τί πλεῖον ἀναμένω ἐν τῷ κόσμῳ;* Euth. This also presents no constructional, but a very great contextual difficulty; for by ver. 50 it evidently *was not yet kindled;* and even if this were overcome, the expression, evidently a *deep one of personal anxiety* (and be it remembered Who said it), would be vapid and unmeaning in the extreme. All things then being considered, I prefer the first explanation. 50.] The symbolic nature of Baptism is here to be borne in mind. *Baptism = Death.* The figure in the Sacrament is the *drowning*,—the *burial*, in the water, of the *old man* and the *resurrection* of the *new man:* see 1 Pet. iii. 20—22, and notes. *The Lord's Baptism* was *His Death*, in which the Body inherited from the first Adam (*ἐν ὁμοιώματι σαρκὸς ἁμαρτίας*) was buried, and the new Body (*τὸ σῶμα τῆς δόξης αὐτοῦ*) raised again: see Rom. vi. 1—11, but especially ver. 10. And He was straitened (the best possible rendering) till this was accomplished:—i. e. in anxiety and trouble of spirit. The *δέ* here implies, but first, i. e. before that *fire* can be shed abroad. Here we have then, as Stier expresses it, a 'passio inchoata' of our Lord; the first utterance of that deep anguish, which afterwards broke forth so plentifully, —but coupled at the same time with holy zeal for the great work to be accomplished.

51—53.] The work of *this fire*, as it burns onward in the world, will not be peace, but division; see Mal. iii. 2, 3, 18; iv. 1, where we have the separating effect of this fire in its completion at the great day: see also Matt. iii. 12. On the passage itself, see notes on Matt. x. 35, 36.

54—59.] REPROACHES FOR BLINDNESS TO THE SIGNS OF THE TIMES. The connexion of this with the foregoing is natural and close. *ἀπὸ τοῦ νῦν* (ver. 52), the distinction shall begin to be made;—the discord and division between those who discern *τὸν καιρὸν τοῦτον* (ver. 56) and those who do not. Our Lord then turns to the crowd (*καί*. He not only said to the disciples the foregoing, but also to the crowd the following) and reproaches them (1) for their *blindness*, in not being able to discern it, as they did the signs in the natural heavens; and (2) for their *want of prudence* (vv. 57—59), in not

[j] ἀνατέλλουσαν ἀπὸ [m] δυσμῶν, εὐθέως λέγετε ὅτι [n] ὄμβρος ἔρχεται, καὶ γίνεται οὕτως. 55 καὶ ὅταν [op] νότον [pq] πνέοντα, λέγετε ὅτι [r] καύσων ἔσται, καὶ γίνεται. 56 ὑποκριταί, τὸ [s] πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ [t] οἴδατε [u] δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον [v] πῶς οὐ [u] δοκιμάζετε; 57 τί δὲ καὶ [w] ἀφ' ἑαυτῶν οὐ [x] κρίνετε τὸ δίκαιον; 58 [y] ὡς γὰρ [z] ὑπάγεις μετὰ τοῦ [a] ἀντιδίκου σου [b] ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ [c] δὸς [d] ἐργασίαν [e] ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε [f] κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε [g] παραδώσει τῷ [b] πράκτορι, καὶ ὁ [h] πράκτωρ σε [i] βαλεῖ εἰς [i] φυλακήν.

...βαλη E.

l — Matt. iv. 16 reff.
m Matt. viii. 11 reff. Isa. xlv. 6.
n here only. Deut. xxxii. 2.
o — Acts xxvii. 13. xxviii. 13 only. (Matt. xii. 42 reff.)
p Sir. xliii. 16.
q John iii. 8 reff.
r Matt. xx. 12. James i. 11 only. Jonah iv. 8.
s — [Matt. xvi. 3. James i. 11. Ps. ciii. 30. see ch. xxi. 35.

t Matt. vii. 11. Phil. iv. 12 al. 3 Kings v. 6.
v Matt. xvi. 11. Mark iv. 40.
w John v. 19 reff.
x — 1 Cor. x. 15.
y — John xii. 35, 36.
z — ch. xix. 20. John vi. 21 ‡.
a Matt. v. 25 bis. ch. xviii. 3. 1 Pet. v. 8 only. 1 Kings ii. 10.
b — Matt. x. 18. ch. xxi. 12. xxiii. 1 al.
c — here only.
d — here only. (Acts xvi. 16, 19. xix. 24, 25. Eph. iv. 19 only. Ps. cvi. 23 al.)
e — Heb. ii. 15 (Acts xix. 12) only. Job ix. 34.
f here only. Jer. xxix. (xlix.) 16.
g Matt. v. 25. xxvii. 26 ‡. Ezek. xxiii. 28.
h here bis only. Isa. iii. 12 only.
i John iii. 24 reff.

54. om τηv ABLXΔ 1. 33. 69 arm: ins DT rel. for απο, επι BL: txt ADT rel. rec om οτι (*see Mt* xvi. 3), with D rel vulg lat-*b f g*$_2$: ins ABKLUX 33. 69 lat-*c e ff*$_2$ syrr syr-cu coptt arm Bas.

55. om οτι DL æth.

56. aft το ins μεν D ev-y lat-*b q* copt-wilk. transp του ουρανου and της γης (*more usual order*) DKLTX 33 vulg-ed lat-*b c* Syr syr-cu coptt: txt AB rel am(with harl) Syr-mss syr. for τον δε καιρον, πλην τον καιρον D al; τον κ. L: τ. κ. δε B. om πως D lat-*c e i* syr-cu. ουκ οἴδατε δοκιμάζειν BLT 33 lat-*ff*$_2$ syr-marg coptt æth: ου δοκιμαζετε AD rel latt Syr syr-cu arm.

57. om τι δε D lat-*b*(appy) syr-cu.

58. απαλλαχθαι (*itacism?*) AΔ; απαλλαγηναι D. om απ' B Bas. for κατασυρῃ, κατασυρινη D lat-*b ff*$_2$ *i l q* syr-cu Ambr$_1$. rec (for παραδωσει) παραδω (*see* || *Mt* v. 25), with L rel: txt ABDT 69 Mcion-e.—π. bef σε D al latt. rec (for βαλει) βαλη, with T al: βαλη A rel Bas: βαλλει 69 lat-*e*: txt BDXΓ 33 *ev-y*. βαλ. bef σε D latt.

repenting and becoming reconciled to the law of God while yet there was time. Schleiermacher and De Wette can discover no connexion, and yet the latter thinks Luke inserted the sayings of vv. 54—56 out of Matt. xvi., because of vv. 49 ff.

54.] There is a somewhat similar saying of our Lord at Matt. xvi. 2 ff., but differing both in its occasion and its substance. **τὴν νεφ.**, just as **τὰς νεφέλας**, —**the cloud**,—that usually rises there: see 1 Kings xviii. 44. The west, in Judæa, would be the direction of the sea.

55.] **ὅταν**, sc. **ἴδητε**. **56.**] **τὸ πρ. τῆς γῆς**—perhaps referring to other signs of rain or heat from the appearance of the hills, &c. **τὸν δὲ κ. τ. . . . . .**] The signs of this time were very plain;—the sceptre had departed from Judah;—the general expectation of the coming of the Messiah is testified even by profane authors;—the prophets had all spoken of Him, and the greatest of them, the Baptist, had announced His arrival.

57.] In what follows, our Lord takes occasion from the *request about the inheritance*, which had begun this discourse, to pass to infinitely more solemn matters. There is, I think, no denying that the **κρίνειν τὸ δίκ.** and the **ὁ ἀντίδικός σ.** have a reference to that request, in the ability and duty of every man to 'judge what is right:'—but the sense of the words far outruns that reference, and treats of loftier things. '*Why do ye not discern of yourselves your true state—that which is just—the justice of your case as before God? You are going* (the course of your life is the journey) *with your adversary* (the just and holy law of God) *before the magistrate* (God Himself); *therefore by the way take pains* (**δὸς ἐργ.**, *da operam*—a Latinism: there is no reference to interest of money, as Thl.,—who also has the other interpretation,—supposes) *to be delivered from him* (by repentance, and faith in the Son of God, see Ps. ii. 12), *lest he drag thee to the judge* (**κριτής**—who adjudges the case and inflicts the fine; that is, the Son, to whom all judgment is com-

k ch. xxi. 2 ‖ Mt. only †. (-πτόν, Gen. xii. 4.)
l Matt. viii. 28. ch. vii. 18, 22. viii. 20 al. Gen. xiv. 13.
m Matt. xxvii. 34. Rev. viii. 7. xv. 2only. 4 Kings xviii. 28.
n — Rom. i. 26. xiv. 5. Ps. cxxxiv. 5.
o — Matt. ii. 18. v. 8 al. fr.
p Matt. iii. 2 ref.
q Matt. xx. 5. xxi. 30, 36 al. Judg. viii. 8 var.
r Matt. xxi. 33 ref.

59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὗ καὶ τὸ ἔσχατον [k] λεπτὸν ἀποδῷς.

XIII. [l] Πάρησαν δέ τινες ἐν αὐτῷ τῷ καιρῷ [l] ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος [m] ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ [n] παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, [o] ὅτι τοιαῦτα πεπόνθασιν; 3 οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ [p] μετανοῆτε, πάντες [q] ὡσαύτως ἀπολεῖσθε. 4 ἢ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ ἐφ' οὓς ἔπεσεν ὁ [r] πύργος ἐν τῷ Σιλωὰμ καὶ ἀπ-

59. for οὗ, του A: αν T: om BL 1 Orig: txt D rel. for και to end, ακοδους του εσχατον κοδραντην (see ‖ Mt) D lat-b c Syr Mcion-t.—for το, του (influence of Mt v. 26: cf Luke xxi. 2) A rel Orig: txt BM S(e sil) TΓ.

CHAP. XIII. 1. om εν D 69 lat-a e g_2.

2. rec aft αποκριθεις ins ο ιησους, with AD rel lat-c ff_2 q syrr syr-cu copt æth: om BLT vulg lat-a b e i l copt-dz sah arm. ουτοι bef οι γαλιλαιοι D 69 latt Syr syr-cu. εγενοντο bef αμαρτωλοι D latt. om 2nd οτι T. for τοιαυτα, ταυτα BDL: txt AT rel.

3. αλλα D, αλλ η (*itacism?*) L. μετανοησητε ADMXΓ 1. 69 vulg lat-a c e ff_2 Bas Chr_2 Antch Vict-tun: txt BLT rel lat-b q; μετανοειτε HV. for ωςαυτως, ομοιως (*explanatory, here and in ver* 5) BDLT 1. 33 syr-marg: txt A rel arm.

mitted), *and the judge deliver thee to the exactor* (see Matt. xiii. 41), *and the exactor cast thee into prison'* (ditto, ver. 42).

59.] See on Matt. v. 25, and, on λεπτόν, Mark xii. 42.

CHAP. XIII. 1—9.] ANSWER TO INTELLIGENCE OF THE MURDERED GALILÆANS, AND PARABLE THEREUPON. Peculiar to Luke. ἐν αὐτ. τ. καιρ., *may mean* at that very time—viz. as He finished the foregoing discourse: but it is not *necessary* to interpret thus;—for, Matt. xii. 1; xiv. 1, the similar expression, ἐν ἐκείνῳ τ. κ., is certainly *indefinite*. πάρ. . . . . ἀπαγγ., came with the news,—not, as Stier supposes, '*were in the crowd, and remarked to the Lord concerning these Galilæans,*' in consequence of what He had said ch. xii. 57:—such a finding of connexion is too fine-drawn, and is a fault which we may *excuse* in Stier, for his many services in interpreting our Lord's discourses, but must not *imitate*. It is obvious that no connexion is intended between this incident and the foregoing discourse. περὶ τ. Γ.] The historical fact is otherwise unknown. The way of speaking here shews that it was well known to the writer. It must have occurred at some feast in Jerusalem, when riots often took place (see Jos. Antt. xvii. 9. 3; 10, 2), and in the outer court of the temple. Such slaughters were frequent, and would not be particularly recorded by the historians. This mingling of their blood with their sacrifices seems to have been thought by the narrators evidence that they were very depraved sinners: for this was their argument, and is unconsciously that of many at this day,—'the worse the affliction, the more deserved:' see Gen. xlii. 21: Acts xxviii. 4. 2.] Our Lord perceives this to be their reasoning—they did not *express* it, as is plain by the δοκεῖτε ὅτι . . . He does not deny that all the Galilæans were sinners, and deserved God's judgments, but *that these were pre-eminently so.* The ὡσαύτως (the force of which is lost in the E. V., '*likewise*') should be rendered in like manner, as indeed the Jewish people did perish by the sword of the Romans. 4, 5.] Our Lord introduces this incident as shewing that whether the hand of man or (so called) accidents, lead to inflictions of this kind, it is in fact but one Hand which doeth it all—Amos iii. 6. There is also a transference from the Galilæans—a despised people—to the *inhabitants of Jerusalem*, on whom the fulness of God's wrath was to be poured out in case of impenitence. Of the incident itself, or of the *tower in Siloam* (probably the district in which the fountain, John ix. 7,

ἐκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ [s]ὀφειλέται ἐγένοντο [s] = Matt. vi. 12 (reff.).
[n]παρὰ πάντας τοὺς ἀνθρώπους τοὺς [t]κατοικοῦντας Ἰερου- [t] constr., Matt. xxiii. 21 reff.
σαλήμ; [5]οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ [p]μετανοήσητε,
πάντες [q]ὡσαύτως ἀπολεῖσθε. [6] Ἔλεγεν δὲ ταύτην τὴν παρα-
βολήν. [u]Συκῆν εἶχέν τις [v]πεφυτευμένην ἐν τῷ [w]ἀμπε- [u] Matt. xxiv. 32 reff. [v] Matt. xv. 13 reff. [w] Matt. xx. 1, &c. reff.
λῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ

4. om 1st και B D-gr L sah Cyr: ins AT rel vulg lat-*a c f ff*$_2$. for εν τω, του D-gr. rec ουτοι (*conformation to ver* 2), with E rel copt: om D al lat-*e* Syr syr-cu: txt ABKLTX (33) 69 latt syr sah Chr. rec om τους, with X rel: ins ABDLMTA 69 sah Bas. ανοικουντας *inhabitantibus* D lat-*a*. rec ins εν bef ιερουσαλημ, with AT rel latt syrr syr-cu coptt arm: om BDLX 1 lat-*e* Chr. (33 def.)

5. aft λεγω ins δε D. rec μετανοητε (*see ver* 3), with B rel: txt ADLMTUX 1. 69 vulg lat-*a c* sah Antch Epiph Chr Euthym. rec (for ωςαυτως) ομοιως, with ADT rel: txt BLM 1. 33 syr-marg Bas Chr.

6. τις bef ειχεν DK lat-*e* Ambr. rec εν τω αμπελωνι αυτου bef πεφυτευμενην (*more usual order*), with A rel: txt BDLX 1. 33 latt syrr coptt arm Petr-alex. rec καρπον bef ζητων, with Scr's g(e sil) lat-*c ff*$_2$ *i l*: txt ABDT rel vulg lat-*a b e f g*$_1$ coptt æth Petr-alex Bas &c. for εν αυτη, απ αυτης D-gr. for ουχ ευρεν, μη ευρων D 157 lat-*e l*.

was situated,—though on the whole matter, and the situation of the fountain itself, there is considerable uncertainty), we know nothing. Josephus says of the wall of the ancient city, πρὸς νότον ὑπὲρ τὴν Σιλωὰμ ἐπιστρέφον πηγήν, B. J. v. 4. 2: see also Neh. iii. 15. In B. J. vi. 7. 2, he uses μέχρι τοῦ Σιλωάμ, as here, meaning apparently a district of the city: see on John l. c. ὀφειλέται, **sinners**,—see Matt. vi. 12;—perhaps the same thought may be traced as pervading the saying, as in vv. 58, 59, of the last chapter. (No such idea as that the tower was a *prison for debtors* is for a moment to be thought of.)
See on ὡσαύτως above,—**similarly**—in the ruin of your whole city. This does not render it necessary that these words should have been spoken to actual dwellers in Jerusalem: for nearly the whole nation was assembled there at the time of the siege. 6—9.] This Parable has perhaps been interpreted with hardly enough reference to its own peculiar context, or to the symbolic language of Scripture in other places. Ordinarily (also in Trench, Par. in loc.) the owner of the vineyard is explained to be the *Eternal Father*: the dresser and intercessor, the *Son of God*: the fig-tree, the *whole Jewish people*: the vineyard, the *world*. But it may be objected to this, that the owner *comes* to seek the fruit, which can be properly said only of Him who εἰς τὰ ἴδια ἦλθεν—who is even in Matt. ὁ κληρονόμος—and by implication there, the *possessor of the vineyard* ὅταν ἔλθῃ (for that destruction He universally represents as *His* coming). The other objections will come out in the direct exposition of the Parable, which I take to be this:—The link which binds it to the foregoing is ἐὰν μὴ μετανοῆτε . . .; and it is addressed rather to individuals than to the whole nation—though of course to the whole nation as made up of individuals. The vineyard is not *the world*, which would be wholly inconsistent with Scripture symbolism (for Matt. xiii. 24 the comparison is to ἡ βασ. τ. οὐρ. —*the Gospel dispensation*, in which the field—*not the vineyard*—is the whole world); but, as in Isa. v. 7, *the house of Israel and the men of Judah* (see notes on Matt. xxi. 33 ff.). The fig-tree planted in the vineyard—among the vines—(a usual thing) denotes an individual application, fixing each man's thought upon one tree —and that one, *himself*; just as the guest without the wedding-garment in Matt. xxii. He who had the tree planted in His vineyard (—'All things that the Father hath, are Mine'—John xvi. 15), came seeking fruit, and found it not: see Matt. xxi. 19 and note. (The vine-dresser, see below.) He commands it to be cut down, as encumbering the soil (exhausting it, rendering it inactive: see reff.); three years has He been coming and seeking fruit in this tree, and he findeth none. Then, at the intercession of the vinedresser, He consents (for this is implied) to spare it this year also, until it has been manured; if that fail, the Inter-

x here only. 2 Chron. xxvi. 10.
y ver. 16 reff.
z = ver. 25. ch. xxiv. 21. Rev. xvi. 18. Hos. x. 9. see ch. vii. 46.
a pres., John xv. 27. 2 Pet. iii. 4. 1 John ii. 8. Jer. i. 5.
b Matt. iii. 10. vii. 19 al. Dan. iv. 11 (14 Theod.-P.). Heb. ii. 14.
c Matt. ix. 4 reff.
d elsew. P. only (Rom. iii. 3. 1 Cor. xiii. 8 al.), exc. Ezra iv. 21, 23. v. 5. vi. 8 only.
e = Matt. xxiv. 2. 4 Kings xxiii. 16.
f ch. xv. 8 reff.
g ch. vi. 48. xvi. 3 only. Isa. v. 6 only.
h ver. 1v reff.
i here only ?. Jer. xxxii. (xxv.) 33. 1 Macc. ii. 62 F. only. (-ρία, ch. xiv. 26.) 42. xxii. 42. Acts xxiii. 9. 1 Kings xii. 14.
k συκοῦν, ch. xix. 4. Matt. iii. 8 reff.
l Matt. ix. 17 reff.
m 1 Tim. vi. 19 only.
n Matt. ix. 17 reff.

εὗρεν. 7 εἶπεν δὲ πρὸς τὸν [x] ἀμπελουργόν· [y] Ἰδοὺ τρία [ἔτη] ἀφ' οὗ [z] ἔρχομαι ζητῶν καρπὸν ἐν τῇ [a] συκῇ ταύτῃ καὶ οὐχ εὑρίσκω· [b] ἔκκοψον αὐτήν· [c] ἱνατί καὶ τὴν γῆν [d] καταργεῖ; 8 [e] ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ Κύριε, [f] ἄφες αὐτὴν καὶ τοῦτο τὸ [g] ἔτος ἕως [f] ὅτου [g] σκάψω περὶ αὐτήν, καὶ [h] βάλω [i] κόπρια. 9 [k] κἂν μὲν [l] ποιήσῃ [l] καρπὸν [m] εἰς τὸ μέλλον· [n] εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

7. om δε D al lat-e *l*. om αφ ου A rel syrr sah Iren-lat Orig: ins BDLT 69 latt syr-cu copt arm Petr-alex, Vict Ambr. ins φερε την αξινην bef εκκοψον D. aft εκκοψον ins ουν ALTX 33. 69 latt syr coptt æth arm: om BD rel lat-e Syr syr-cu Orig Petr-alex. for την γην, τον τοπον B[1] al.

8. for και το ετος, ετι τουτον τον ενιαυτον D arm. aft σκαψω ins τα T Petr-alex. Steph κοπριαν, with GHK: κοπρον 1. 69: κοφινον κοπριων D lat-a *b c f ff*$_2$ *i l* Ambr Aug: txt ABT rel vulg lat-e Orig Petr-alex Ath Cyr.

9. και εαν D al: om και T. rec ει δε μηγε bef εις το μελλον, with AD rel latt syrr syr-cu arm Petr-alex: εις το μελλον αφησεις ει δε μη γε T sah: εις το μελλον δε ει μη ποιησῃ 69: txt BL 33 coptt æth.

cessor himself has no more plea to urge—it is to be cut down. Now *who is this Intercessor?* First look at the matter of fact. *Who were the vine-dressers* of God's vineyard? They were many. Moses, the Prophets, the Baptist, the Lord Himself, the Apostles and Teachers after Him. But what *one Personality* might be set forth as pervading all these, 'striving with man' in them all—as being ὁ ἀμπελουργός? Clearly, it seems to me, *the Holy Spirit of God.* In the passage just alluded to, Gen. vi. 3, we can hardly but recognize the main features of our present parable; especially when the Days of Noah are compared by the Lord Himself to His own coming to vengeance. The intercessory office of the Spirit (ὁ παράκλητος, see on John xiv. 16), pleading with man and for man, and resigning that blessed conflict when met with inveterate obduracy, is often set before us in Scripture. (See the whole history of Saul; Zech. vii. 12—14: Prov. i. 23—32: Isa. lxiii. 10: Neh. ix. 20: Rom. viii. 26, 27.)

7. τρία ἔτη] I have little doubt (against Bleek, al.) that an *allusion* is intended to the *three years of our Lord's ministry.* The objection to this, that the cutting down ought then to have taken place *at the end of* τοῦτο τὸ ἔτος, does not apply; for all is left indefinite in the request and the implied answer. In the individual application, *many thousands did bear fruit this very year;* and of those who did not, who shall say when the Spirit ceased pleading with them, and the final sentence went forth? καὶ τ. γ. κατ.] Why, besides bearing no fruit, is it impoverishing the soil? 8.] σκ. καὶ βάλ. κ., dig holes about the root, and cast in manure, as is done (Trench in loc.) to orange-trees in the south of Italy: and to hops in England. 9.] After καρπόν, λείπει, τὸ εὖ ἔχει, Euthym. but not without reason: to fill up the aposiopesis *did not belong to the purpose of this parable.* εἰς τὸ μέλλον, not ἔτος (Meyer), but indefinite (see reff.), hereafter:—and purposely so;—because, *in the collective sense,* the sentence lingered. ἐκκόψεις, THOU shalt cut it down—not ἐκκόψω; and I find in this an additional proof of the correctness of the foregoing interpretation. It is the κύριος τ. ἀμπελῶνος who ὅταν ἔλθῃ, κακοὺς κακῶς ἀπολέσει αὐτούς. *All judgment is committed to* THE SON:—it is not the work of the Holy Spirit to cut down and destroy, for He is the Giver of *life.* The above interpretation is partially given by Stier, who has however in my view (in his 2nd edn. also) quite missed the ἀμπελουργός, understanding by him *the husbandmen in Matt.* xxi., forgetting that they are *destroyed* in the sequel of that parable, and that their position, that of the *tenants* of the vineyard, does not appear at all in this, any more than does the ἀμπελουργός in that.

10 ° Ἦν δὲ διδάσκων ἐν [p] μιᾷ τῶν συναγωγῶν ἐν τοῖς [q] σάββασιν. 11 καὶ ἰδοὺ γυνὴ [r] πνεῦμα ἔχουσα [r] ἀσθενείας ἔτη δέκα καὶ ὀκτώ, καὶ ἦν [s] συγκύπτουσα καὶ μὴ [t] δυναμένη [t] ἀνακύψαι εἰς τὸ [u] παντελές. 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς [v] προσεφώνησεν καὶ εἶπεν αὐτῇ Γύναι, [w] ἀπολέλυσαι τῆς ἀσθενείας σου. 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας, καὶ [x] παραχρῆμα [y] ἀνορθώθη καὶ ἐδόξαζεν τὸν θεόν. 14 [z] ἀποκριθεὶς δὲ ὁ [a] ἀρχισυνάγωγος, [b] ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ [c] ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ [d] ἡμέρᾳ τοῦ [d] σαββάτου. 15 ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ [e] λύει τὸν βοῦν αὐτοῦ ἢ τὸν [f] ὄνον ἀπὸ τῆς [g] φάτνης καὶ ἀπαγαγὼν [h] ποτίζει;

° constr., Matt. xix. 2 reff.
p = ch. v. 17 al. Deut. xix. 6.
q Matt. xii. 1 reff.
r-r ch. xiii. 16 (Acts xvi. 16 v. r.) 2 Tim. i. 7.
s here only. Job ix. 27. Sir. xii. 11. xix. 26 only.
t-t ch. xxi. 22 [John viii. 7, 10 rec.] only. Job x. 15 only.
u Heb. vii. 25 only (there also w. εἰς)†. Jos. Antt. vi. 2. 3. (-λὲς, 2 Macc. iii. 12.)
v Matt. xi. 16 reff.
w = here only. Tobit iii. 6. 2 Macc. vi. 22.
x Matt. xxi. 19, 20 reff.

y Acts xv. 16. Heb. xii. 12 only. Ps. xvii. 36.
z = Matt. xi. 25 reff.
a Mark v. 22 reff.
b Matt. xx. 24 reff.
c = Acts xviii. 3. 1 Cor. iv. 12. 2 Thess. iii. 8, &c. Exod. xx. 9.
d-d ch. iv. 16 reff.
e = Matt. xxi. 2 ‖ Mk.
f Matt. xxi. 2, 5 ‖ J., 7 (ch. xiv. 5 v. r., w. βοῦν) only. Isa. i. 3.
g ch. ii. 7, 12, 16 only. Job xxxix. 9.
h Matt. xxv. 35, &c. xxvii. 48 ‖ Mk. Gen. xxi. 19.

10. om 2nd εν DT 1. 69 latt. 11. rec aft γυνη ins ην, with A rel lat-*e*: transposed in D: om BLTX 33 latt syr coptt arm.—for πνευμα εχουσα ασθενειας, εν ασθενεια ην πνευματος D. om ετη B¹(Rl). om και bef οκτω B[but ins in ver. 16] T sah.—ιη′ D. 12. om προσεφωνησεν και D lat-*e*. aft απολελυσαι ins απο ADX 33 syrr syr-cu: om BLT Orig. 13. τας χειρας bef αυτη D Syr syr-cu coptt. rec ανωρθωθη, with B(Mai) EG¹K TU (SV 1, e sil): txt A B(Tisch) D rel. εδοξασεν D lat-*c* Syr copt-wilk. 14. om ο bef ιησ. D. ελεγεν τω οχλω bef οτι τω σαββατω D lat-*a e*. rec om 2nd οτι, with ADT rel: ins BL gat. (33 def.) [εν αις is written over the line in B *a prima manu*.] rec ταυταις, with D rel latt syrr syr-cu: txt ABLTX 1. 69. for ουν ερχομ., συνερχομ. A. 15. rec (for δι) ουν, with AT rel lat-*q* syr coptt: txt BDL 1. 69 latt Syr. for κυριος, ιησους D-gr FUΓ 1. 69 forj Syr syr-cu: txt ABT rel syr. rec (for υποκριται) υποκριτα (*corrn to* αυτω), with DVX lat-*f* Syr syr-cu sah-mnt arm: txt ABT rel latt syr coptt Iren-lat Hippol. ins εν bef τω σαββατω AT coptt. for ἢ, και D. for τον bef ονον, την AV. απαγων B¹[sic: see table] 1.

10—21.] HEALING OF A WOMAN ON THE SABBATH: DISCOURSE THEREUPON. Peculiar to Luke, except the parables, which are in Matt. xiii. 31—33; Mark iv. 31—34. 10.] Time and place alike indefinite. 11. πν. ἀσθ.] Her weakness was the effect of permitted power of the evil one (ver. 16); but whether we are to find here a direct instance of *possession*, seems very doubtful. There is nothing in our Lord's words addressed to her, to imply it: and in such cases He did not *lay on His hands, or touch*,—but only in cases of sickness or bodily infirmity.

εἰς τὸ παντελές belongs to *δυνάμ.*: see note on ref. Heb. 12.] There is no reason to suppose any eminence of faith in her—though we may fairly conclude that she was there with *some expectation* of a cure: see ver. 14. ἀπολελ. expresses the setting free of her muscles from the power which bound them down,—and then, ver. 13, the laying on of the divine hands confers upon her strength to rise and stand upright. It would be, in such a case, one thing to be loosed from the stiffening of years,—and another to have strength at once conferred to stand upright. 14.] The ruler speaks not either to Jesus or to the woman; but covertly and cowardly, to the *multitude*. Stier notices the self-stultification of this speech, in making θεραπεύεσθαι, a reception of divine grace and help, a species of ἐργάζεσθαι. 15. ὑποκριταί] The Lord saw the real

16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ σατα- ΔΙΠΓ
i — ver. 7. ch. xv. 29. Acts ii. 7 al.
k Mark vii. 35. Phil. i. 13 al. Ps. cvi. 14.
l gossp., here only. Rom. v. 5. ix. 33 (& 1 Pet. ii. 6, from Isa. xxviii. 16). x. 11. 1 Cor. i. 27 bis. xi. 4, 5, 21. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16 only.
m ch. xxi. 16. 1 Cor. xvi. 9. Gal. v. 17. Phil. i. 28. 2 Thess. ii. 4. 1 Tim. i. 10. v. 14 only. L.P. Zech. iii. 1.
n Matt. xviii. 13 reff.
o — here only. (ch. vii. 25 reff.) Exod. xxxiv. 10.
p Mark iv. 30 reff.
q ‖ Mt. reff.
r — ver. 2.
νᾶς ⁱ ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ ΜΓΓ
ᵏ δεσμοῦ τούτου τῇ ᵈ ἡμέρᾳ τοῦ ᵈ σαββάτου; 17 καὶ ταῦτα ΓΔΔ
λέγοντος αὐτοῦ ˡ κατῃσχύνοντο πάντες οἱ ᵐ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ⁿ ἔχαιρεν ᵃ ἐπὶ πᾶσιν τοῖς ᵒ ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ. 18 ἔλεγεν οὖν Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ᵖ ὁμοιώσω αὐτήν; 19 ὁμοία ἐστὶ ᵠ κόκκῳ ᵠ σινάπεως, ὃν λαβὼν ἄνθρωπος ʳ ἔβαλεν εἰς ˢ κῆπον ἑαυτοῦ· καὶ ᵗ ηὔξησεν καὶ ᵘ ἐγένετο εἰς δένδρον [μέγα] καὶ τὰ ᵛ πετεινὰ τοῦ ᵛ οὐρανοῦ ʷ κατεσκήνωσεν ἐν τοῖς ˣ κλάδοις αὐτοῦ. 20 καὶ πάλιν εἶπεν Τίνι ᵖ ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἐστὶν ˣ ζύμῃ, ἣν ʸ λαβοῦσα γυνὴ ἔκρυψεν εἰς ʸ ἀλεύρου ᵃ σάτα τρία, ἕως οὗ ᵃ ἐζυμώθη ὅλον.

22 Καὶ ᵇ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων

s John xviii. 1 reff. Deut. xi. 10.
t see ‖ Mt. ref.
u ch. xx. 17 reff.
v Matt. vi. 26 reff.
w ‖. Acts ii. 26 only. Ps. civ. 12.
x ‖ Mt. (ref.)
y ‖ only. Num. v. 15. Hosea vii. 4.
z ‖ only †. Gen. xviii. 6 Aq. Symm.
a ‖. 1 Cor. v. 6. Gal. v. 9 only.
b ch. vi. 1 reff. Gen. xxiv. 62 vat.

16. ins του bef αβρααμ D.

17. om ταυτα λεγοντος αυτου D lat-e. for κατησχυνοντο, κατησχυνθησαν D-gr lat-e sah. εν πασιν οις εθεωρουν ενδοξοις υπ αυτου γεινομενοις D lat-e f l. γενομενοις B: γιγν. T.

18. rec (for ουν) δε, with ADT rel lat-c q Syr arm: txt BL 69 vulg lat-a b &c syr-marg coptt.

19. ins του bef κηπον D al. αυτου DFKLUX. om εις D 1 lat-a b e ff$_2$ i l syr-cu syr-jer copt-ms sah arm. om μεγα (‖ *Mt*) BDLT lat-a b e ff$_2$ i l syr-cu syr-jer copt-dz-txt sah arm Ambr: ins A rel vulg lat-c f syrr copt æth. κατεσκηνωσαν D(Γ): κατεσκηνουν A 69.

20. for ver, η τινι ομοια εστιν η βασιλεια του θεου και τινι ομοιωσω αυτην D. om και (*see Mt* xiii. 33) A rel Syr syr-cu sah Thl: ins BGLT 1. 69 latt copt æth arm.

21. rec ενεκρυψεν (‖ *Mt*), with ADT rel Eus: txt BKLU Thl. ζυμωθη D-gr.

22. ins τας bef πολεις LTX 1 sah.

thoughts of his heart, that they were false, and inconsistent with his pretended zeal, and addressed the multitude as represented by him, their leader. A man hardly could give forth a doctrine so at variance with common sense and common practice, without some by-end, with which he covered his violation of truth. That by-end *here* was enmity to and jealousy of Jesus. The instance chosen *exactly fits* the circumstances. A beast tied to the manger is confined down as this poor woman was. 16.] The contrast is strongly drawn—between a *dumb animal*, and (not merely a human creature, but) a *daughter of Abraham*—one of the chosen people (I cannot see any necessity for a *spiritual daughtership* [Gal. iii. 7] being here implied),—between a *few hours*, since the last watering, and 'lo these *eighteen years*' (compare ver. 7, ἰδοὺ τρ. ἔτ.).

17.] So far am I from thinking a description of this kind to be a mere general close, put in by the Evangelist, that I would take it as an accurate and graphic account of the immediate effect of our Lord's power and irresistible words, and the following parables as spoken *immediately thereupon*, shewing the people the ultimate conquest which the Kingdom of God should obtain over all opposition, however strong. On the parables themselves, see on Matt. xiii. 31—33.

22—30.] ANSWER TO THE QUESTION AS TO THE NUMBER WHO SHALL BE SAVED. Our Lord repeats, occasion being given by a question peculiar to Luke, parts of His discourses spoken elsewhere, as referred to below. 23.] This notice includes what follows in the cycle of this last

καὶ [cd] πορείαν [d] ποιούμενος εἰς Ἰερουσαλήμ. 23 εἶπεν δέ [e] τις αὐτῷ Κύριε, [e] εἰ ὀλίγοι οἱ [f] σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτοὺς 24 [g] Ἀγωνίζεσθε [h] εἰσελθεῖν διὰ τῆς [i] στενῆς θύρας (θυραν) θύρας· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ [k] ἰσχύσουσιν. 25 [l] ἀφ' οὗ ἂν [m] ἐγερθῇ ὁ [n] οἰκοδεσπότης καὶ [o] ἀποκλείσῃ τὴν θύραν, καὶ [p] ἄρξησθε ἔξω ἑστάναι καὶ [q] κρούειν τὴν θύραν λέγοντες Κύριε ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ, 26 τότε [p] ἄρξεσθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς [r] πλατείαις ἡμῶν ἐδίδαξας. 27 καὶ

[a] Matt. x. 25 al.† [o] here only. Gen. xix. 10. [p] Matt. iv. 17 al. Gen. xl. 6.
[q] Matt. vii. 7, 8 reff. constr., Acts xii. 13. Judith xiv. 14. [r] ch. xiv. 21 reff. Prov. vii. 6.

[e] James i. 11 only. Jonah iii. 3, 4.
[d] 2 Macc. xii. 10. see Mark ii. 23.
[e] = Matt. xii. 10. xix. 3. 2 Kings xii. 19.
[f] = Matt. x. 22 al.
[g] John xviii. 36 reff.
[h] John x. 2, 9. Matt. xix. 24. vii. 13.
[i] Matt. vii. 13, 14 only. Isa. xlix. 20.
[k] = Mark ix. 18.
[l] ver. 7 reff.
[m] = Mark iii. 3. x. 49 al.

23. aft ολιγοι ins εισιν D al latt copt arm. ins αποκριθεις bef 2nd ειπεν D. om προς αυτους D 69.

24. rec (for θυρας) πυλης (*Mt* vii. 13), with A rel Orig$_2$: txt BDLT 1 arm Orig$_1$. for ισχυσουσιν, ευρησουσιν D syr(appy).

25. for οὗ, ογου D. for εγερθη ο οικ., ο οικ. εισελθη D. εαν T 69. om 2nd την θυραν D lat-*b q* sah-mnt. rec ins a 2nd κυριε (*from Mt* xxv. 11), with ADT rel syrr syr-cu Bas Lucif: om BL vulg lat-*a c e l* coptt.

26. αρξησθε ADKLMTΧΓΔ 69. aft λεγειν ins κυριε D.

journey, but disclaims any definiteness of place or time for it. But certainly it seems to follow in natural order after our Lord's solemn warnings to repentance at the beginning of this chapter. The enquirer can hardly have been a disciple of Jesus (see ver. 28), but most likely a *Jew from the multitude*, who had heard his discourses, and either from Jewish pride, or perhaps from real desire to learn from Him, put this question. **23.**] On **οἱ σωζόμενοι**, see note, Acts ii. 47. Here, the implication of final salvation is obvious. **αὐτούς**, the multitude. Similar sayings have occurred in the Sermon on the Mount, but the connexion here is intimate and strict. **24.**] See on Matt. vii. 13. The description of *the broad and narrow ways* is not here inserted, as probably by this time, **ἡ στενὴ θύρα** (or **πύλη**) was a familiar image. **ζητ. εἰς. κ. οὐκ ἰσχ.**, not, 'shall seek to enter *by it*, and shall not be able:'—the emphasis of the command is, **seek to enter** *at the strait door*: **for many shall seek to** *enter* (elsewhere), **and shall not be able.** After **εἰσελθ.**, is to be supplied in both places, *εἰς σωτηρίαν*, or *εἰς τ. βασ. τ. θεοῦ*. This remark will dispose of the punctuation of Lachmann and Tischendorf in his former editions, who place only a comma at *ἰσχύσουσιν*, and connect it with *ἀφ' οὗ*. **25.**] A reason why this *ἀγωνίζεσθαι* is so important:—because there will be a day when the gate will be *shut*. The figure is the usual one,—of a *feast*, at which the householder entertains (in this case) the members of his family. These being assembled, he rises and shuts the door, and none are afterwards admitted. The **ἀφ' οὗ** extends to **ἐστέ**, end of ver. 25,—and the second member of the sentence begins with **τότε**. **ἔξω ἑστάναι** and **κρούειν** both depend on **ἄρξησθε**:—*Hearing that the door is shut*, **ye begin to stand without and knock.** On the spiritual import, see note on Matt. xxv. 11.

οὐκ οἶδ. π. ἐστέ, '*Ye are none of my family—have no relationship with me.*'

26. ἐφάγ. ἐν. σου κ. ἐπ.] As applied to the *then assembled crowd*, these words refer to the miracles of feeding,—perhaps also to His having so often sat at meat in the houses of various persons (the **κ. ἐπίομεν** must not be pressed as meaning any thing different from **ἐφάγ.**:—the expression is a general one for taking a meal);—as applied to *Christians*, to *the eating and drinking* whereof those miracles were anticipatory. Both these are **ἐνώπιόν σου** merely,—*in His presence*;—very different from the drinking **μεθ' ὑμῶν** of which He speaks Matt. xxvi. 29, and from the *δειπνησω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ*, Rev. iii. 20. **ἐν τ. πλ. ἡμ. ἐδ.**, applicable directly to those to whom the words were spoken; and further, in its fuller sense, to all among whom the Gospel is preached, even till the end.

ABDE GHKL MRST UVXΓΔ Λ Ι. Π. Φ.

s = ch. ii. 37. iv. 13 al. Ps. vi. 8.
t = here only. (2 Cor. xi. 18. Phil. iii. 1.) 1 Macc. iii. 6.
τῶν καλῶν καὶ σεμνῶν. ἐργάτην. Xen. Mem. iii. 1. 27.
u = Acts i. 18. 1 Kings iii. 18, 14.
v Matt. viii. 12 reff.
w John vi. 37 reff.
x Matt. viii. 11 reff. Isa. xiv. 6.
y Rev. xxi. 13 only. Gen. xiii. 14.
z Matt. xii. 42 reff. Eccl. i. 6.
a Matt. viii. 11 reff.

ἐρεῖ Λέγω ὑμῖν, οὐκ οἶδα πόθεν ἐστέ. [s] ἀπόστητε ἀπ' ἐμοῦ πάντες [t] ἐργάται [u] ἀδικίας. 28 ἐκεῖ ἔσται ὁ [v] κλαυθμὸς καὶ ὁ [v] βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ [w] ἐκβαλλομένους [w] ἔξω. 29 καὶ ἥξουσιν ἀπὸ [x] ἀνατολῶν καὶ [x] δυσμῶν καὶ [ἀπὸ] [y] βορρᾶ καὶ [a] νότου, καὶ [a] ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι.

31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε

27. λεγων B[sic: see table] T. rec aft οιδα ins υμας (*so Mt* vii. 23, xxv. 12), with A rel vulg lat-*a c f ff*$_2$ Orig$_2$: om BLRT tol lat-*b i l* Lucif Ambr Faust.—ουδεποτε ειδον υμας D. om ποθεν εστε D al Orig(appy) Jer. rec ins οι bef εργαται (*Mt* vii. 23), with AKMTΓ 1. 33. 69: om BDR rel Cyr (Clem-rom Justin Orig Epiph). rec ins της bef αδικιας, with AT rel coptt Epiph$_2$ Cyr: om B(D)LR arm Orig.—for αδικιας, ανομιας D al Orig$_1$ Epiph$_2$.

28. οψεσθε B^1 D-gr X 69: txt AB^{2}RT rel. for του θεου, αυτου A

29. om 2nd απο A D-gr rel vulg lat-*b c e ff*$_2$ *i l* syr coptt: ins BLRT lat-*a f q* (Syr syr-cu) Ambr.

31. ταυτη DKMT coptt. rec (for ωρα) ημερα, with B^{2}T rel latt syrr coptt æth arm: txt AB^{1}D R(appy) rel syr-marg (*cf ch.* ii. 38, vii. 21, x. 21, xii. 12, xx. 19, xxiv. 33: *this may have been conformed to those places, but the evidence is very strong, and* ημερα *is read in* vii. 21 *by* L 69. *Notwithstanding the evidence of the ancient versions, Tregelles seems hardly consistent with his principles here in editing* ημερα.) [προσηλθαν, so B^1(Mai) DL.] αυτω bef τινες φαρ. λεγ D. al. for θελει, ζητει D al sah.

27. ἐργάται ἀδικ.] This unusual expression seems to mean, *persons engaged in the hire and receiving the wages* of unrighteousness:—see Matt. vii. 23, where οἱ ἐργαζόμενοι τ. ἀνομίαν answers to it. This meaning of ἐργάτης is peculiar: see reff. 28, 29.] See Matt. viii. 11, 12, and notes. The verses occur here in a different connexion: '*Ye Jews, who neglect the earnest endeavour to enter* now, *shall weep and gnash your teeth when ye see all the saints, Jews and Gentiles, in the Kingdom of God, and yourselves excluded*' (see ch. xvi. 23).
In these two verses is the real answer to the question of ver. 23 given:—'*they shall be* MANY—*but what is that to* you, *if you be not among them?*' 30.] As the words here stand—somewhat different from those in Matt. xx. 16—they seem to be a prophetic declaration of what shall be in the course of the ingathering of these guests;—viz. that some who were the first, or among the first to believe, shall fall from their high place, and vice versâ. This former has, as Stier notices (iii. 200), been remarkably the case with the Oriental Churches, which were the first founded and flourishing:—and, we may add, with the mother church of Jerusalem, which has declined, while her Gentile offsets have flourished.

31—35.] WARNING OF HEROD'S ENMITY; OUR LORD'S REPLY. Peculiar to Luke:—the apostrophe in vv. 34, 35 was spoken by our Lord also on another occasion, Matt. xxiii. 37—39. 31.] ἐν αὐτ. τ. ὥρᾳ is not necessarily *definite*.
These Pharisees appear to have been sent by Herod for the purpose of getting rid of Jesus out of his jurisdiction. Considering his character, it is hardly possible that he should really have wished to kill *one who was so popular*;—he refused to do so when Jesus was in his power afterwards in Jerusalem;—but, as great multitudes were now following Him about, and superstitious fears, as we know, agitated Herod, he wished to be quit of Him, and took this means of doing so. I think this view is necessary to justify the epithet applied to Herod, which certainly implies *cunning on his part*. Stier thinks the Pharisees *invented* the tale about Herod: but then how can the *epithet applied to him* be explained? I cannot for a moment

—αυτους T. ἀποκτεῖναι. 32 καὶ εἶπεν αὐτοῖς [b] Πορευθέντες εἴπατε τῇ [c] ἀλώπεκι ταύτῃ Ἰδοὺ ἐκβάλλω δαιμόνια καὶ [d] ἰάσεις [e] ἀποτελῶ [f] σήμερον καὶ [f] αὔριον, καὶ [g] τῇ τρίτῃ [h] τελειοῦμαι. 33 [i] πλὴν δεῖ με [f] σήμερον καὶ [f] αὔριον καὶ τῇ [k] ἐχομένῃ [l] πορεύεσθαι, ὅτι οὐκ [m] ἐνδέχεται προφήτην ἀπολέσθαι

b — Matt. ii. 8, ix. 13 al. c — here only. (ch. ix. 58 | Mt. only. Judg. xv. 4.) d Acts iv. 22, 30 only. Prov. iii. 8. e James i. 15 only †. 2 Macc. xv. 39 only. f James iv. 13. Exod. xix. 10. g elliptic fem., Acts xxvii. 19. ch. x. 35. John i. 29. Exod. xxi. 29. h — Heb. ii. 10. Phil. iii. 12. Wisd. iv. 13. i — Matt. xi. 22, 24 reff. Judg. iv. 9. k — Mark i. 38 reff. l — ch. i. 6 reff. m here only †. 2 Macc. xi. 13 only. (-χομένων, 2 Macc. xiii. 26.)

32. rec επιτελω (*commoner word*), with AR rel: αποτελουμαι D: txt BL 33 Clem. aft τριτη ins ημερα B latt copt æth arm.
33. for εχομ., ερχομενη DΛ 69. απολεσθαι bef προφητην D.

believe, as he does, that our Lord saw through the lie of the Pharisees, and yet *adopted* it, meaning the ἀλώπηξ to signify themselves. "That Jesus in a public discourse uses such an expression of the ruler of his country, is not to be judged of by the manners, and ways of speech, of our times. The free-spokenness of the ancient world, which we meet with especially in the Hebrew prophets, allowed such strong expressions, without any thing peculiarly offensive being found in them." Bleek.

32, 33.] The interpretation of this answer is difficult, for two reasons—(1) that the signification of the σήμ., αὔρ., and ἡ τρίτη is doubtful—(2) that the meaning of τελειοῦμαι is also doubtful. The days mentioned are ordinarily supposed to be proverbially used; σήμ. for His present working—αὔριον, for that between the present time and his arrival at Jerusalem—ἡ τρ., for that arrival, and the end of his work and course by his Death. Against this, is (1) the positive use of the *three days*, in an affirmative sentence,—of which no instance can be brought where the proverbial meaning is implied:—(2) the πορεύεσθαι belonging to *all three* in ver. 33, whereas thus it only belongs to the two first. The interpretation adopted by Meyer (and Bleek) is this:—In three days (literal days) the Lord's working of miracles in Galilee would be ended, which had excited the apprehension of Herod: and then He would leave the territory, not for fear of Herod, but because He was going to Jerusalem to die. The objection to this is, that the sense—of *ending these present works of healing*, &c. does not seem a sufficient one for τελειοῦμαι. Meyer takes it as *middle*—but qu., is a *middle present* ever thus placed alone? Is not such a form, when standing thus, necessarily passive? And though the word τελειοῦμαι is not found earlier than the writings of the Fathers in the sense of '*suffering martyrdom*,' it is found in that of '*being perfected*'—which, as applied to the Lord, *included his Death*:—see reff. I own that neither of the above interpretations satisfy me,—and still less the various modifications of them which have been proposed (e. g. by Stier and Wieseler; De Wette adopts none). Nor can I suggest any less open to objection:—but merely state my conviction, (1) that the days mentioned must have some *definite fixed reference to three actual days*: (2) that τελειοῦμαι is the *pres. pass.*, and is used in the solemn sense elsewhere (reff.) attached to the word. If this Gospel had been a chronological calendar of our Lord's journey, the meaning would probably have been clear: but as we have none such, it is, and I believe must remain, obscure. Dr. Wordsworth's note is much to the point: "It must be remembered that Herod was ruler of Perœa as well as of Galilee: and that John the Baptist had been put to death at Machærus, where Herod had a palace, about ten miles E. of Jericho, and thirty E. of Jerusalem. St. Matt., xix. 1, and St. Mark, x. 1, 46, speak of our Lord being in Perœa, whence He passed over the river Jordan, and so came to Jericho, and thence to Bethany and Jerusalem for His Passion. Herod had put John to death not in Galilee but in Perœa: and if our Lord was now, as seems probable, in Perœa or near it, it was very likely that the Pharisees should endeavour to intimidate Him with a threat of Herod's anger." τῇ ἐχ. = τῇ τρίτῃ above, and is not *less precise* (Stier).

πορεύεσθαι, **to journey**—the very word in which they had addressed Him, πορ. ἐντεῦθεν. οὐκ ἐνδ., a monopoly not without exceptions, for John had been put to death by Herod out of Jerusalem. But our Lord's saying is not to be so literally pressed;—He states the general rule, which in His own case was to be fulfilled. There is no reference to the power of the Sanhedrim to judge and con-

n Acts xiv. 19. xxi. 5, 30. Neh. xiii. 20.
o Matt. xxi. 35 reff.
q = Matt. xxiii. 37. Rev. xviii. 24. Isa. xxii. 16 Heb. see ch. i. 45.
r ch. xvii. 34 reff.
s Matt. xxiii. 37 only. 3 Kings iv. 23 P. only.
t here only. (= νόσσια, Matt. xxiii. 37.) Gen. vi. 14.
u Matt. xxiii. 37 reff.
v = Matt. iv. 11, &c.
w = John ii. 4. 2 Pet. iii. 10. Ps. xxxvi. 12.
x Matt. xxi. 9 reff. Psa. cxvii. 26.
a ch. vi. 7 reff.
b here only†.
y ch. ii. 21 reff. passim in Lk.
c Matt. v. 16 al. 2 Kings iii. 21 F.
z Matt. xiix. 23 reff.

[n] ἔξω Ἰερουσαλήμ. [34] Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀπο-
[o] κτείνουσα τοὺς προφήτας καὶ [o] λιθοβολοῦσα τοὺς ἀπεσταλ-
μένους πρὸς [q] αὐτήν, [r] ποσάκις ἠθέλησα [r] ἐπισυνάξαι τὰ
τέκνα σου [r] ὃν τρόπον [s] ὄρνις τὴν ἑαυτῆς [t] νοσσιὰν ὑπὸ
τὰς [u] πτέρυγας, καὶ οὐκ ἠθελήσατε; [35] ἰδοὺ [v] ἀφίεται
ὑμῖν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν [ὅτι] οὐ μὴ ἴδητέ με
ἕως [w] ἥξει ὅτε] εἴπητε [x] Εὐλογημένος ὁ ἐρχόμενος ἐν
ὀνόματι κυρίου.

XIV. [1] Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν —του
τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ℵ* B.
ἄρτον, [y] καὶ αὐτοὶ [z] ἦσαν [a] παρατηρούμενοι αὐτόν. [2] καὶ ADE GHKL MSUV XΓΔΛΠ. 33. 69.
ἰδοὺ ἄνθρωπός τις ἦν [b] ὑδρωπικὸς [c] ἔμπροσθεν αὐτοῦ.

34. [ἀποκτεννουσα AKU[1]: -κτενουσα ΧΔ 1 al.] τα εαυτης νοσσια (‖ Mt) AXM 1 sah arm: τα νοσσια αυτης D lat-c Iren-lat.

35. rec aft υμων ins ερημος (Mt xxiii. 38), with D rel vulg-ed lat-a b c f (g_1 l f^1) syrr syr-cu copt-wilk æth Iren-lat: om ABKLRSVΓΔ 69 am(with fuld bodl em forj jac san tol trev) lat-e ff_2 g_2 i copt-schw sah arm Orig$_2$ Epiph Cypr Bede. rec (for λεγω δε) αμην δε λεγω, with Scr's o (e sil): λεγω alone L lat-b c ff_2 l syr-cu sah æth: txt ABDR rel Scr's mss vulg lat-f q syr copt arm. om οτι (‖ Mt) BDHLR 1 gat(with mm) lat-b c e i l q: ins A rel vulg lat-a f ff_2. rec με bef ιδητε (‖ Mt), with DL rel lat-b c e q: txt ABKMR 69 vulg lat-a f i l syrr syr-cu coptt Epiph. rec aft εως ins αν, with A rel: om BDLR. om ηξει οτε (‖ Mt) BLMRX 1. 69 gat(with mm) lat-e i Syr coptt arm (om ηξει K): ins AD rel.

CHAP. XIV. 1. εισελθειν DM 69 latt coptt arm (Syr æth?). ins τον bef οικον A. om 2nd των B(Mai) K[1].

2. om τις D 1 mt lat-b c ff_2 i.

demn false prophets (as Grot., Lightf., &c. think), for the fact of ἀπολίσθαι only is here in question;—and our Lord never would place himself in such a category (Meyer). 34, 35.] These verses are in too close connexion with the preceding to allow of the supposition that they are inserted unchronologically, as Grot., Mey., De W., Neander, and even Schleierm. suppose: and their variations from those in Matthew (xxiii. 37—39) are striking and characteristic. For γάρ, which *there* accounts for the ἐρημία of the temple, then for the last time left by our Lord, *does not appear here*, but δέ, introducing a fresh saying, *having* I believe *another meaning*: and the words ἀπ' ἄρτι, which follow ἴδητε *there*, marking *that moment* as the *commencement* of the dereliction, are here omitted. Surely these differences indicate an uttering of the words *prophetically*, previous to their utterance in the act of departure. He overleaps in prophetic foresight the death just set forth as certain, and speaks of the ages to come, during which the holy city should be desolate and trodden down of the Gentiles. That the very words εὐλ. ὁ ἐρχ. κ.τ.λ. *were used by the multitude* at the Lord's entry into Jerusalem, I should much rather ascribe to a misunderstanding by them and the disciples of this very declaration, than for a moment suppose that these words found any sufficient *fulfilment* in that entry (Erasmus, Paulus, Wieseler).

CHAP. XIV. 1—6.] HEALING OF A DROPSICAL MAN ON THE SABBATH. Peculiar to Luke. 1.] ἐν τῷ ἐλθ. αὐτ., viz. during the πορεύεσθαι, ch. xiii. 33. τ. ἀρχ. τ. Φ., *of the chief men of the Pharisees*; not, '*of the Pharisees who were rulers*,' which would be ungrammatical. Though the Pharisees had no official rulers as such, they had men to whom they looked up, as Hillel, Schammai, Gamaliel, &c. (Meyer.) φ. ἄρτ.] The Jews used to give entertainments on the Sabbath, see Neh. viii. 9—12; Tobit ii. 1. The practice latterly became an abuse,—'Hodiernus dies sabbati est: hunc in præsenti tempore otio quodam corporaliter

3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς [d] νομικοὺς καὶ Φαρισαίους λέγων [e] Ἔξεστιν τῷ σαββάτῳ [f] θεραπεῦσαι ἢ οὐ; 4 οἱ δὲ [f] ἡσύχασαν, καὶ [g] ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ [h] ἀπέλυσεν, 5 καὶ [ἀποκριθεὶς] πρὸς αὐτοὺς εἶπεν Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς [i] φρέαρ πεσεῖται, καὶ οὐκ εὐθέως [g] [j] ἀνασπάσει αὐτὸν ἐν τῇ [k] ἡμέρᾳ τοῦ [k] σαββάτου; 6 καὶ οὐκ [l] ἴσχυσαν [m] ἀνταποκριθῆναι πρὸς ταῦτα. 7 Ἔλεγεν δὲ πρὸς τοὺς [n] κεκλημένους παραβολήν, [o] ἐπέχων πῶς τὰς [p] πρωτοκλισίας [q] ἐξελέγοντο, λέγων πρὸς αὐτοὺς 8 Ὅταν

d — Matt. xxii. 35 reff.
e — ch. vi. 7. ix. 6 al.
f — Acts xi. 18. xxi. 14 (ch. xxiii. 56. 1 Thess. iv. 11) only. Neh. v. 8.
g — Matt. xiv. 31. Acts ix. 27. Judg. xix. 28.
h — Matt. xiv. 15 reff.
i John iv. 11, 12. Rev. ix. 1, 2 (Soe) only. Gen. xvi. 14 al.
j Acts xi. 10

only. Hab. i. 15.
only. Job xvi. 8.
16.) 1 Tim. iv. 16 only. 8ir. xxxi. (xxxiv.) 2. constr., here only.
v. v.) xxi. 6 ‖ only †.
k ch. iv. 16 reff.
n — Matt. xxii. 3, &c. reff.
q ch. x. 42. Gen. xiii. 11.
l — Matt. viii. 28 reff.
o — Acts iii. 5. (ix. 22. Phil. ii. p — here bis. ch. (xi. 43
m Rom. ix. 20

3. om λεγων D al am lat-*a b e q* Syr syr-cu. rec ins ει bef εξεστιν (*from Mt* xii. 10), with A rel fuld(with forj san) lat-*a b c e ff*$_2$ syrr syr-cu arm: om BDL am lat-*f* syr-jer. rec θεραπευειν (*from Mt* xii. 10), with A rel: txt BDL 1. rec om η ου (*Mt ib*), with A rel vulg lat-*a c ff*$_2$ Syr sah-woid arm: ins BDL 1. 69 mm lat-*b e f q* syr-cu syr-w-ast syr-jer coptt æth Cyr.

4. aft επιλαβομενος ins αυτον και D lat-*e* Syr syr-cu; αυτον 1. 69 lat-*b c ff*$_2$ *l* coptt æth arm. for ιασατο, ιασαμενος D. om αυτον D 69 am lat-*e*. om last και D.

5. om αποκριθεις (*not in Mt* xii. 11) BDKL 1. 69 lat-*a b c e ff*$_2$ *i l* Syr syr-cu coptt æth arm: ins A rel vulg lat-*f* syr. (33 def.) ειπεν bef προς αυτους (*Mt*) ADK lat-*a b c e f ff*$_2$ *i l* coptt æth arm: txt B rel vulg. rec (for υιος) ονος (*see note*), with KLX 1. 33. 69(ορος) latt copt arm: προβατον D: υιος η ονος syr-cu: txt AB rel lat-*e f q* syrr sah Tit-bostr Thl Euthym.—pref ὁ AU. rec εμπεσειται (*Mt*), with D rel: txt ABL 1. 69. for αυτον, αυτο A. om εν ADKLXΔ 69 vulg lat-*b c l*: ins B rel lat-*a e f* coptt. om τη bef ημερα B. τη ημ. τ. σαβ. bef και ουκ ευθ. D Syr syr-cu.

6. for και, οι δε D al lat-*e*. for ισχ. αντ. απεκριθησαν D al lat-*e*. rec aft ανταποκριθηναι ins αυτω, with A rel (latt): om BDL 1 lat-*e l*.

7. aft ελεγεν δε ins και D vulg lat-*a* arm.

languido et fluxo et luxurioso celebrant Judæi.' Aug. Enarr. in Ps. xci. 2. Again, 'observa diem Sabbati, non Judaicis deliciis . . . . .' Enarr. ii. in Ps. xxxii. 6.

καί, usual after ἐγένετο: not 'also,' or 'even.' 2.] ἔμπρ. αὐτ., not *as a guest*; see ver. 4, and compare ch. vii. 37, and note on ib. ver. 45. ἦν ἱστάμενος καὶ μὴ τολμῶν μὲν ζητῆσαι θεραπείαν διὰ τὸ σάββ. καὶ τοὺς Φαρ. φαινόμενος δὲ μόνον, ἵνα ἰδὼν οἰκτιρήσῃ τοῦτον ἀφ' ἑαυτοῦ καὶ ἀπαλλάξῃ τοῦ ὕδρωπος, Euthym. It does not appear, though it is certainly possible, that he was set there by the Pharisees *on purpose*. This was *before* the meal (ver. 7). 5.] There is a strict propriety in the comparison: the accident and disease are *analogous*.

υἱὸς ἢ βοῦς] This reading, which evidently was the original, seemed incompatible with the supposed argument *à minori ad majus*: υἱός was therefore altered to ὄνος (as in ch. xiii. 15) or πρόβατον (Mill and Bornemann conjectured ὗς). But our Lord's argument is of another and a far deeper kind. The stress is on ὑμῶν: and the point of comparison is the ownership, and consequent tender care, of the object in question. '*Those who are in* your *possession and care, whether belonging to your* families, *or your* herds, *are cared for, and rescued from perishing: am I*, (*the possessor of heaven and earth*, —this lies in the background) *to let mine perish without care or rescue?*' There may be in the words the meaning '*son, or* even *ox*;' but I prefer rendering them simply.

7—24.] SAYINGS OF OUR LORD AT THIS SABBATH FEAST. 7—11.] It does not appear that the foregoing miracle gave occasion to this saying; so that it is no objection to it, that it has no connexion with it. Our Lord, as was His practice, founds His instructions on what He saw happening before Him. As Trench remarks, (Par. in loc.,) it is probable this was a splendid entertainment, and the guests distinguished persons (ver. 12).

7.] πρωτοκλ., see Matt. xxiii. 6,

r Matt. xxii. 2 reff.
s ch. vii. 36 reff.
t ch. vii. 2 reff.
u Rom. xii. 19. Eph. iv. 27 only. Sir. iv. 5. xxxviii. 12.
v 2 Cor. iv. 2. Phil. iii. 19. Heb. xii. 2. Jude 18. Rev. iii. 18 only. 2 Chron. xxxii. 21.
w — here [Matt. xxi. 36 v. r.] only. (ch. iv. 42. viii. 16 al.) Ezek. xxxiii. 24.
x ch. xi. 37 reff.
y here only. Exod. xix. 23.
z — Acts vi. 5 al. Num. xiii. 24.
a Matt. ix. 10 reff.
b Matt. xxiii. 12 reff. 4 only. 2 Kings xxiv. 15.
c — Matt. xxii. 2 reff. Gen. xxi. 8.
d ch. xi. 39. Matt. xxiii.
e — here only. see ch. xvi. 2 al. fr.
f Mark vi. 4 reff.
g ch. xv. 6, 9. John ix. 8 only. Exod. xii. 4 al. xxvii. 4. (-δοσις, Col. iii. 24.)
h here only †.
i Rom. xi. 9 only. Ps.

[n] κληθῇς ὑπό τινος εἰς [f] γάμους, μὴ [s] κατακλιθῇς εἰς τὴν [p] πρωτοκλισίαν, μήποτε [t] ἐντιμότερός σου ᾖ [n] κεκλημένος ὑπ' αὐτοῦ, [9] καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν [n] καλέσας ἐρεῖ σοι [u] Δὸς τούτῳ [u] τόπον, καὶ τότε ἄρξῃ μετὰ [v] αἰσχύνης τὸν ἔσχατον τόπον [v] κατέχειν. [10] ἀλλ' ὅταν [n] κληθῇς, πορευθεὶς [x] ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ [n] κεκληκώς σε εἴπῃ σοι Φίλε, [y] προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα [a] ἐνώπιον πάντων τῶν [a] συνανακειμένων σοί. [11] ὅτι πᾶς ὁ [b] ὑψῶν ἑαυτὸν [b] ταπεινωθήσεται, καὶ ὁ [b] ταπεινῶν ἑαυτὸν [b] ὑψωθήσεται. [12] ἔλεγεν δὲ καὶ τῷ [n] κεκληκότι αὐτόν Ὅταν [c] ποιῇς [d] ἄριστον ἢ δεῖπνον, μὴ [e] φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς [f] συγγενεῖς σου μηδὲ [g] γείτονας πλουσίους· μήποτε καὶ αὐτοὶ [n] ἀντικαλέσωσίν σε, καὶ γένηται [i] ἀνταπόδομά σοι.

B — here ABDE GHKL MRSU, XΓΔΛ 1. 22. 65

8. om υπο τινος D vulg lat-*e* *i* syr-cu Clem. for γαμους, γαμον D al. for ᾖ κεκλημενος, ηξει D. om υπ' αυτου D lat-*a b c ff*$_2$ *i l* Syr syr-cu copt æth.

9. for αρξῃ, εσῃ D-gr lat-*e*. [μετα, so ABD &c.] om τον D^1.

10. κληθεις B^1[sic: see table]. om πορευθεις D al lat-*e*. rec αναπεσον, with 236: αναπεσαι (*see ch* xvii. 7) B^2[sic] GLMXΔΛ Scr's q r s: αναπεπτε D: txt A B^1[sic: see table] rel. ε. τ. ισχ. του. bef αναπ. D lat-*e*. for ειπῃ, ερει (*mechanical repetition*) BLX: txt AD rel. ins και bef τοτε D. rec om παντων, with D rel latt goth arm: om ABLX 1. 33. 69 syrr syr-cu coptt æth. om σοι D latt.

11. ταπεινουται and υψουται D-gr.

12. κεκληκοντι A. om 1st σου D lat-*a* Iren-lat. om μηδε τ. αδ. σ. L 69 Iren-lat. om μηδε τους συγγενεις σου D al lat-*a e* Cypr. for 3rd μηδε, μη B. ins τους bef γειτονας D al. ins μηδε τους bef πλουσιους D lat-*a b c* arm Cypr. rec σε bef αντικαλεσωσιν, with A rel latt arm: txt BDLRX 1. 69 mt lat-*e f* syr copt goth arm Iren-lat Cypr. rec σοι bef ανταποδομα, with A rel vulg lat-*b c* syrr syr-cu goth Cypr: txt B[sic: see table] DLR lat-*a e* syr-cu copt.

the middle place in the triclinium, which was the most honourable. At a large feast there would be many of these. 8.] The whole of this has, besides its plain reference, a *deeper one*, linked into it by the pregnant word γάμους, *relating to the Kingdom of God*. Both meanings are obvious, and only one remark needed;—that all that *false* humility, by which men put themselves lowest and dispraise themselves *of set purpose to be placed higher*, is, by the very nature of our Lord's parable, *excluded*: for that is not *bonâ fide* ταπεινοῦν ἑαυτόν. The exaltation at the hands of the Host is not to be a *subjective end* to the guests, but will follow true humility.

9.] σὺ καὶ αὐτόν, not, '*thyself also*,' (see ch. ii. 35,) but thee and him, as E. V. ἐρεῖ, not dependent on μή, but future. ἄρξῃ . . . κατ.] The form of expression sets forth the reluctance and lingering with which it is done. 10.] ἵνα, not expressing the view with which *thou* art to do it (Meyer, 'bezeichnet die Absicht des ἀνάπεσ.'), but a consequence which may follow: the view with which the act, as an objective fact, happens: the effect, of which it is (however the actor may be unaware of this) the cause; as the μήποτε in ver. 8. 11.] As an example of the first clause, see Isa. xiv. 13—15; of the second, Phil. ii. 5—11. 12—14.] The *composition of the company before Him* seems to have given occasion for this saying of our Lord. The Pharisee his host had doubtless, with the view (of watching Him) mentioned in ver. 1, and with the intention of *courting their favour*, and *getting a return*. The Lord rebukes in him this spirit;—and it has been well remarked, that the intercourse

σοι. 13 ἀλλ' ὅταν [c] ποιῇς [k] δοχήν, [l] κάλει πτωχούς, [m] ἀναπείρους, χωλούς, τυφλούς· 14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν [o] ἀνταποδοῦναί σοι· [n] ἀνταποδοθήσεται γάρ σοι ἐν τῇ [o] ἀναστάσει τῶν δικαίων.

P ἀνταποδοθήσεται...

15 Ἀκούσας δέ τις τῶν [p] συνανακειμένων ταῦτα εἶπεν αὐτῷ Μακάριος ὅστις [q] φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 16 ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπός τις [c] ἐποίει δεῖπνον μέγα καὶ ἐκάλεσεν πολλούς, 17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς [l] κεκλημένοις [r] Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστιν [πάντα]. 18 καὶ ἤρξαντο [r] ἀπὸ

k ch. v. 29 (ref.) only. l vv. 7, &c. m ver. 21 only †. 2 Macc. viii. 24 only. n here bis. Rom. xi. 35. xii. 19 (& Heb. x. 30, from Deut. xxxii. 35). 1 Thess. iii. 9. 2 Thess. i. 6 only. Isa. lxiii. 7. o see John v. 29. Rev. xx. 5, 6. p ver. 10. Matt. ix. 10 reff. q — ver. 1 al. Exod. ii. 20. r here only. see Matt. xviii. 26. Rom. xi. 26 al.

fut., ch. xvii. 8. John ii. 17. James v. 3.

13. δοχην bef ποιης B. [ανα πειρους (η and ει are very commonly confounded in MSS), so AB¹DE¹LR ev-y.]

15. ταυτα bef των συναν. D. rec (for οστις) ος, with AD rel Clem Epiph : txt BLPRX 1. 69 syr-marg copt.

16. for ο δε, ουδε D. om αυτω D lat-*a b e*. om τις P Orig$_1$. rec (for εποιει) εποιησεν (*commoner tense in narration*), with ADP rel Orig$_1$ Bas : txt BR 1 syr-cu Orig$_1$. μεγαν B²DA 69 Clem : txt AB¹PR rel Orig Eus$_2$. (om X lat-*e* arm Tert.)

17. for τον δουλον, τους δουλους P al. om τη ωρα του δειπνου P. ερχεσθε (*itacism?*) ADKLPRΔ. for εστιν, εισιν LR. om παντα BLR lat-*b c ff$_2$ i l q* : ins AP rel vulg lat-*f*, and (but bef ετοιμα [*as in Mt* xxii. 4]) D lat-*a e* Syr syr-cu copt.

and civilities of social life among *friends* and *neighbours* are here *pre-supposed*, (inasmuch as for them there takes place an *ἀνταπόδομα*, and they are struck off the list by this means,) with this caution, —that our means are not to be *sumptuously laid out upon them*, but upon *something far better*,—the providing for the poor and maimed and lame and blind. When we will make a sacrifice, and provide at some cost, let us not throw our money away, as we should if an *ἀνταπόδομα* is made to us in this world: but give it to the poor, i. e. lend it to the Lord; and then, as in ver. 14, there will be an *ἀνταπόδ. ἐν τ. ἀναστ. τ. δικ.*,—which shall not be a mere equivalent, but a rich reward. See an excellent note in Bleek. 14.] *ἀναστ. τ. δικ.*, the *first* resurrection, here distinctly asserted by our Lord; otherwise *τ. δικ.* would be vapid and unmeaning. See 1 Cor. xv. 22 f.; 1 Thess. iv. 16; Rev. xx. 4, 5.

15—24.] *Parable of the Great Supper.* One of the guests takes this literally, and imagines *the great feast to which the Jews looked forward* to be meant. He spoke *as a Jew*, and probably with an idea that, as such, his admission to this feast was *sure and certain*. Our Lord answers him by the parable following, which shewed him that true as his assertion was, (and He does not deny it,) the blessedness would not be *practically* so generally acknowledged nor entered into. The Parable, whatever analogy it may bear with that in Matt. xxii. 1 ff., is *wholly different from that in many essential points*. φάγεται is a well-known future, contracted from φαγήσεται: see reff.

16.] The δεῖπ. μέγα is the *βασιλεία τ. θεοῦ*, the feast of fat things in Isa. xxv. 6; completed in the marriage-supper of the Lamb; but fully prepared when the glad tidings of the Gospel were proclaimed.

ἐκάλ. πολ.; these first κεκλημένοι are the Pharisees and Scribes and learned among the Jews. 17.] The δοῦλος is one *spirit*, one *message*; but not necessarily, in the three cases, one and the same *person*. The three messages were delivered (1) by John the Baptist and our Lord; (2) by our Lord and the Apostles; (3) by the Apostles and those who came after. The elder prophets cannot be meant, for ἕτοιμά ἐστιν πάντα was the message = ἤγγικεν ἡ βασ. τ. οὐρ.

18—20.] ἀπὸ μιᾶς, supply γνώμης: so ἀπὸ τῆς ἴσης, Thucyd. i. 15; so (ch. vii. 30) they had rejected John's baptism, and (John vii. 48) the Lord himself. The saying is not to be taken strictly without exception, e. g. Nicodemus: but generically. So also ver. 24. The *temper*

s here 8ce. Acts xxv. 11. 1 Tim. iv. 7. v. 11. 2 Tim. ii. 23. Tit. iii. 10. Heb. xii. 15, 28 bis only L.P.H. see 1 Kings xx. 6, 28. Esth. iv. 8.
t Matt. xiii. 44. 2 Chron. xxxiv. 11.
u [ch. xxiii. 7.] 1 Cor. vii. 37. Heb. vii. 27. Jude 3 only.
v = Matt. xviii. 28. xx. 1, &c.
w = John xii. 21. Josh. ii. 1.
x constr., here bis. ch. xix. 20. Mark iii. 1. viii. 17.
y ch. ii. 24 only. Lev v. 11.
z = 1 Cor. iii. 18. 2 Cor. viii. 8. 1 Thess. v. 21. 1 Pet. i. 7 al. Ps. xxv. 2. Prov. xvii. 3.
a Matt. v. 22 ref.
b Matt. ii. 8 al. Gen. xiv. 13.
c ch. xvi. 6. John xi. 31 only in gespp. 1 Cor. iv. 19 al. 4 Kings i. 11. 2 only. Isa. xv. 3. Tobit xiii. 17.
d ch. xii. 39 al.†
e Matt. vi. 5. xii. 19. ch. x. 10. xiii. 26. Acts v. 15. Rev. xi. 8. xxi. 21. xxii. 18. Sir. ix. 7 only.
f Matt. vi. 2. Acts ix. 11. xii. 10 only. Isa. xv. 3. Tobit xiii. 17.
g Matt. vi. 2. Acts ix. 11. xii. 10 only.
h ver. 18.
i = Matt. vi. 10. ch. xxiii. 24. Rev. xvi. 17. Gen. i. 3, &c.
k Mark vi 27, 39 al. Gen. xlix. 33.
l = ver. 9. ch. ii. 7. Gen. xxiv. 25, 26.
m Matt. xxi. 28 ref.
n Matt. xiv. 22 ref.

P [vg-ppte arm-Ant] EF GHKL MPRS[c] VΓΔΛ Ι. Ξ. Θ.

μιᾶς πάντες [s] παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ Ἀγρὸν [t] ἠγόρασα, καὶ [u] ἔχω [v] ἀνάγκην [w] ἐξελθεῖν [w] ἰδεῖν αὐτόν· ἐρωτῶ σε [x] ἔχε με [s] παρῃτημένον. 19 καὶ ἕτερος εἶπεν [y] Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι [z] δοκιμάσαι αὐτά· ἐρωτῶ σε [x] ἔχε με [s] παρῃτημένον. 20 καὶ ἕτερος εἶπεν Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. 21 καὶ [a] παραγενόμενος ὁ δοῦλος [b] ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε [c] ὀργισθεὶς ὁ [d] οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ [e] Ἐξελθε [e] ταχέως εἰς τὰς [f] πλατείας καὶ [g] ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ [h] ἀναπείρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. 22 καὶ εἶπεν ὁ δοῦλος Κύριε, [i] γέγονεν ὃ [h] ἐπέταξας, καὶ ἔτι [l] τόπος ἐστίν. 23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον [e] Ἐξελθε εἰς τὰς ὁδοὺς καὶ [m] φραγμούς, καὶ [n] ἀνάγκασον εἰσελθεῖν, ἵνα

18. rec *παραιτεισθαι* bef *παντες*, with AP rel syr copt goth æth Bas: om *παντες* syr-cu: txt BDLRX 1 latt Syr arm. ins *και* bef *ο πρωτος* P lat-*c e*. om *αυτω* D 1 lat-*a b c e ff*$_2$ *i l* copt-ms goth arm. *αναγκην* bef *εχω* DP latt: txt ABR rel. rec aft *εξελθειν* ins *και*, with AP rel: om BDGLR Syr syr-cu copt arm.—*εξελθων* B(Mai) DL: txt A B(Rl) PR rel.

19. for *ερωτω κ.τ.λ.*, *διο ου δυναμαι ελθειν* D lat-*a c ff*$_2$ *i q* (*b l*) mss-in-Orig(*κ. δια τουτο . . .*).

20. for *ετερος*, *αλλος* D latt. for *εγημα*, *ελαβον* D. for *δια*, *διο ου* and om *τουτο* D.

21. rec aft *ο δουλος* ins *εκεινος* (*see Mt* xxii. 10), with X rel syrr syr-cu: om ABDKLPR 1. 69 latt copt goth æth arm Bas. (33 def.) aft *αυτου* ins *παντα* D (arm-usc). for *τοτε*, *και* D lat-*c*. *τω δουλω αυτου* bef *ειπεν* D al. om *τους* bef *πτωχους* D. [*αναπειρους*, so AB^{3}DL ev-y: *αναπειρους* PR.] rec transp *χωλους* and *τυφλους*, with R rel Syr syr-cu: om *και χωλους* A 69 syr-jer: txt BDFKLMPU 33 latt syr copt goth æth Eus Bas. for *εισαγαγε*, *εντυχε* D.

22. *ο δουλος* bef *ειπεν* D lat-*c*. aft *ειπεν* ins *αυτω* A. om *κυριε* D lat-*c a*. rec (for *ὃ*) *ὡς*, with AP rel latt syrr goth æth: txt BDLR 1 lat-*e* syr-cu syr-marg copt arm Aug$_1$.

23. aft *δουλον* add *αυτου* D lat-*a b* Syr syr-cu æth Bas. rec *ο οικος* bef *μου*,

of these self-excusers is threefold; the *excuses* themselves are threefold; their *spirit is one*. The first alleges an *ἀνάγκη*, —he *must* go and see his land: the second not so much as this, only his own plan and purpose—*πορεύομαι*: the third not so much as either of these, but rudely asserts *οὐ δύναμαι* (i. e. *οὐ βούλομαι*) *ἐλθεῖν*. Also the *excuses themselves* are threefold. The first has his *worldly possession* ('one to his farm,' Matt. xxii. 5) to go and see: the second his purchase ('another to his merchandise,' ibid.) of stock to prove: the third his home engagements and his lust to satisfy. *All* are detained by *worldliness*, in however varied forms. **21.**] *τῆς πόλεως*, still, *in the city* (Matt. xxii. 7); still, *among the Jews*. *πλατ. κ. ῥύμ.*, the broad and narrow streets: perhaps the *πόλεις κ. κῶμαι* through which the Lord and his Apostles journeyed preaching. Here appear again the very persons of ver. 13; the representatives of the wretched and despised; = *ὁ πολὺς ὄχλος*, Mark xii. 37: not perhaps without a hint, that only those who knew themselves to be spiritually poor and maimed and halt and blind would come to the Gospel feast. **23.**] The palace is large, and the guest-room: 'nec natura nec gratia patitur vacuum;' Bengel. **23.**] The calling of the Gentiles, *outside*

[o] γεμισθῇ μου ὁ οἶκος. 24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς [o] Mark iv. 37 ref.
τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων [p] γεύσεταί μου τοῦ [p] Matt. xxvii. 34. John ii. 9. Acts xxiii. 14 al. Job xii. 11.
δείπνου.

25 [q] Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί. καὶ [r] στρα- [q] Mark x. 1. ch. vii. 11. xxiv. 19 only. Exod. xxxiii. 15, 16. Judg. xi. 8 F.
φεὶς εἶπεν πρὸς αὐτούς 26 Εἴ τις ἔρχεται πρός με, καὶ ...προς αυτους P.
οὐ [s] μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν [r] ch. vii. 9 al.
γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελ- [s] — Matt. vi. 24. ch. xvi. 13. John xii. 25. Gen. xxix. 31.
φάς, ἔτι τε καὶ τὴν ἑαυτοῦ [t] ψυχήν, οὐ δύναται εἶναί μου [t] — Matt. vi. 25. xvi. 25. ch xvii. 33. John xii. 25 al. Exod.
μαθητής. 27 καὶ ὅστις οὐ [u] βαστάζει τὸν σταυρὸν ἑαυτοῦ [t]
καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής.

xxi. 28. [u] — John xix. 17. Acts xv. 10. Gal. vi. 2, 5.

with P rel latt: txt A B(Mai) DKLRX lat-*e* syr-cu syr-marg copt arm Aug_1.

24. for *ανδρων εκεινων, ανθρωπων* D spec.

25. om *πολλοι* D lat-*a b c e ff*$_2$ *l* syr-cu. for *προς αυτους, αυτοις* D.

26. rec *εαυτου*, with BL R(e sil) SΓ: txt AD rel. aft *μητερα* ins *αυτου* D, rec (for *τε*) *δε*, with A D-gr rel vulg lat-*c f* (*ff*$_2$?): txt BLRΔ. *ψυχην* bef *εαυτου* B (69) latt Hil. rec *μου μαθητης* bef *ειναι*, with AD rel lat-*a b c e f ff*$_2$ Syr syr-cu goth Orig Hil: *μου ειν. μαθ.* K 69 vulg Orig-lat Eus Cyr Bas Hil_1: txt BLMRSX fuld syr copt æth Aug.

27. om ver (*homœotel*) M'RΓ 69. for *οστις, ος* D Iren-gr. aft *οστις* ins *ουν* B. [*ου* is written over the line in B by the original scribe: see table.] rec (for *εαυτ.*) *αυτου*, with DL^1 rel Iren-gr: txt $ABL^2M^2\Delta$. for *ερχεται, ακολουθει* K al copt Iren-gr Bas. rec *μου* bef *ειναι μαθητης*, with AKM^2 S(e sil) U vulg am^1 lat-*c ff*$_2$ Cyr: *μου μαθ. ειν.* D: txt BL rel am^2(with fuld forj) lat-*b e f q* goth Bas Tert.

the city; in the country (Matt. xxii. 9, 10).

ἀνάγκασον εἰς.] Is there not here *an allusion to Infant Baptism?* for remember, the *εἰσελθόντες* are *good and bad.* (Matt. l. c.) **24.**] I think with Stier, (iii. 202, edn. 2) that our Lord here speaks *in his own Person:* ὑμῖν will fit no circumstance in the parable; for the householder and his servant are alone: the guests are not present. Our Lord speaks, with His usual *λέγω γὰρ ὑμῖν, to the company present:* and half continuing the parable, half expounding it, substitutes *Himself* for the master of the feast, leaving it hardly doubtful who **ἄνδρες ἐκεῖνοι οἱ κεκλημένοι** are.

25—35.] DISCOURSE TO THE MULTITUDES. Our Lord is, at some time further on in the journey, going forward, and speaking to the multitude on counting the cost before any man becomes his disciple.

26, 27.] See Matt. x. 37, 38, and note. The remark there made of the *strangeness* of this sound of *the Cross*, still applies: our Lord had not yet announced his death *by crucifixion.* **μισεῖ**] It is well to enquire what sense this word here bears. That no such thing as *active hatred* can be meant, is plain: our Lord himself is an example to the contrary, John xix. 25—27: the *hate* is the *general*, not *personal*, feeling of alienation in the inmost heart,—so that this world's relationships, as belonging to *the state of things in this world*, are not the *home* and *rest* of the heart. This is evident from the **ἔτι τε κ. τ. ἑαυ. ψυχήν** which follows. Let the *hate begin here*, and little explanation will be further wanted. This addition also shews that the saying was not meant only for those times, in which more perhaps of the disruption of earthly ties was required, but *for all time:* for **ἡ ἑαυτοῦ ψυχὴ** is equally dear to every man in every age. It hardly need be observed that *this hate* is not only consistent with, but *absolutely necessary to* the very highest kind of love. It is that element in love which makes a man *a wise and Christian friend*,—not for time only, but for eternity. Beware of thinking, with Wordsw., that in **εἶναί μου μαθητής**, there is any emphasis on **μου**. Rather is it in the *least* emphatic place in the sentence, in order to throw all the stress on the verb **εἶναι**: cf. **ἵνα γεμισθῇ μου ὁ οἶκος**, ver. 23; **καταφαγών σου τὸν βίον**, ch. xv. 30. In ver. 33, the collocation is different, and **μου** has a secondary emphasis. See remarks on this idea of Wordsworth's, in note on Matt. xvi. 18.

v Matt. xxi. 33 reff.
w — ver. 31, ch. xvi. 6. Matt. xiii. 46. Isa. xxx. 8.
x Rev. xiii. 18 only †.
y here only.
z Ezra vi. 4, 8. (-ῶν, ch. xv. 14.)
a — 2 Cor. x. 5. 2 Tim. ii. 20, 21.
a here only †. Dion. Hal. de comp. verb. 24 only. (-πίζειν, Ps. vii. 10 Symm.)

28 τίς γὰρ ἐξ ὑμῶν θέλων [v] πύργον οἰκοδομῆσαι οὐχὶ πρῶ-
τον [w] καθίσας [x] ψηφίζει τὴν [y] δαπάνην, εἰ ἔχει [z] εἰς [a] ἀπ-
ἀρτισμόν; 29 [b] ἵνα [b] μήποτε [c] θέντος αὐτοῦ [c] θεμέλιον καὶ μὴ
[d] ἰσχύοντος [e] ἐκτελέσαι, πάντες οἱ [f] θεωροῦντες ἄρξωνται
αὐτῷ [g] ἐμπαίζειν 30 λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο
οἰκοδομεῖν καὶ οὐκ [d] ἴσχυσεν [e] ἐκτελέσαι. 31 [h] ἢ τίς βασιλεὺς
πορευόμενος ἑτέρῳ βασιλεῖ [h] συμβαλεῖν εἰς πόλεμον οὐχὶ
[i] καθίσας πρῶτον [k] βουλεύεται εἰ δυνατός ἐστιν [l] ἐν δέκα
[m] χιλιάσιν [n] ὑπαντῆσαι τῷ μετὰ εἴκοσι [m] χιλιάδων ἐρχο-

ABDR GHKL MRSU VXΓΔΛ 1. 33. 69.

b here only. c ch. vi. 48. 1 Cor. iii. 10, 11. d Matt. viii. 28 ref.
e here bis only. Deut. xxxii. 45 var. 2 Chron. iv. 5. 2 Macc. xv. 9 only. f — Matt. xxvii. 55. Acts xix. 26. Ps. xxi. 7. g Matt. xxvii. 29, 31, 41. Judg. xvi. 25. h — here only. (ch. ii. 19 reff.) 2 Mace. viii. 26. Jos. Antt. vi. 5. 3, σ. εἰς μάχην. i — ver. 28 reff. k John xii. 10 ref.
l — Jude 14. 1 Macc. xi. 15. see 1 Cor. iv. 21 al. fr. m here bis. Acts iv. 4. 1 Cor. x 8, from Numb. xxv. 9. Rev. v. 11. vii. 4, &c. al. n ch. viii. 27 al. Gospp. only, exc. Acts xvi. 16 †. Tobit vii. 1 al.

28. rec aft εχει ins τα, with A rel lat-*a f* goth (arm) Ephr Thl: om BDLR vulg lat-*b c e ff*$_2$ syrr syr-cu copt æth(appy) Orig-lat. rec (for εις) προς (*see ver* 32), with VX (F 1, e sil) Bas$_2$ Cyr: txt ABDR rel.

29. for και μη ισχυοντος εκτελεσαι, μη ισχυση οικοδομησαι και D lat-*e*. for αρξ. αντ. εμ. λεγ., μελλουσιν λεγειν D lat-*e* Aug. rec εμπαιζειν bef αυτω, with Δ rel vulg lat-*f* syrr syr-cu goth Petr-alex Bas$_1$: txt A(sic) BKLRUX 1 Bas$_1$.

30. om οτι D al syr-cu Ambr.

31. rec συμβαλειν bef ετερω βασιλει, with E rel latt syr copt goth æth arm Bas: txt ABDLRX 33. for ουχι, ουκ ευθεως D. βουλευσεται B lat-(*a*) *b g*. rec απαντησαι, with L rel Bas: txt ABDRXΔ 1. 33. 69^2. εκ' αυτον bef υπαντησαι τω μ. ε. χ. ε. D.

28—30.] Peculiar to Luke. *The same caution* is followed out in this parable. This is to be borne in mind, or it will be misinterpreted. The ground of the parable is, that *entire self-renunciation* is requisite, to become a disciple of Christ. This man wishes to build a tower: to raise that building (see 1 Cor. iii. 11—15), which we must rear on the one Foundation, and which shall be tried in the day of the Lord. He is advised to count the cost, to see whether he have enough thoroughly to finish it. If he begin, lay the foundation,—however seemingly well it may be done, it is *not well done*, because he has not enough to complete it: and the attempt can only lead to shame. So it is with one who would be Christ's disciple: but with this weighty difference, lying in the background of the parable—that in his case the counting the cost must *always* issue in a discovery of the utter inadequacy of his own resources, and the going *out of himself* for strength and means to build. 31—33.] This same lesson is even more pointedly set before us in the following parable, which, as well as the other, is frequently misunderstood. The *two kings* here are,—the *man desirous to become a disciple*, to work out his salvation,—and GOD, with whose just and holy law he is *naturally at variance;*—*it is his ἀντίδικος*, see ch. xii. 58, and note:—these two are going to engage in war; and the question for each man to sit down and ask himself is, 'Can I, with (ἐν,—*clad in,—surrounded by, all that I have*, all my instrument of war) my ten thousand, stand the charge of Him who cometh against me with (μετά, being *only as many as He pleases to bring with Him* for the purpose, see Ps. lxviii. 17, E. V.) twenty thousand?'—see Job xv. 24—26. Here the inadequacy of man's resources is *plainly set forth*, not left, as in the former parable, to be inferred. Then, finding that he has no hope of prevailing,—ἔτι αὐτοῦ πόρρω ὄντος, while there is yet time,—he sends an embassy, and sues for peace, abandoning the conflict: throwing himself upon the mere mercy and grace of God;—ἀποτασσόμενος πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, in both cases. The ordinary misinterpretation of this parable is in taking the king with twenty thousand to be the ἄρχων τοῦ κόσμου τούτου—which *destroys all the sense*:—for with him the *natural man is at peace*, but the *disciple of Christ at war*. 31.] εἰς πόλ. belongs to συμβ., not to πορευόμ.—συμβαλεῖν πρὸς μάχην occurs Polyb. x. 37. 4 (the instance from Xenoph. Cyrop. vii. 1. 20, cited by Meyer,

μένῳ ἐπ' αὐτόν; 32 [o] εἰ δὲ μήγε, ἔτι αὐτοῦ [p] πόρρω ὄντος [q] πρεσβείαν ἀποστείλας [r] ἐρωτᾷ τὰ [s] πρὸς εἰρήνην. 33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ [t] ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ [u] ὑπάρχουσιν, οὐ δύναταί μου εἶναι μαθητής. 34 καλὸν οὖν τὸ [v] ἅλας· ἐὰν δὲ καὶ τὸ [v] ἅλας [w] μωρανθῇ, [x] ἐν τίνι [y] ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε εἰς [z] κοπρίαν [a] εὐθετόν ἐστιν· [b] ἔξω [b] βάλλουσιν αὐτό. [c] ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. XV. 1 [c v] Ἦσαν δὲ αὐτῷ [d] ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. 2 καὶ [e] διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς [f] προσδέχεται καὶ [g] συνεσθίει αὐτοῖς.

...και οι R.

o Matt. ix. 17 reff.
p Matt. xv. 8 reff.
q ch. xix. 14 only. 2 Macc. iv. 11 only. (-σέαν, 2 Cor. v. 24.)
r = ver. 18.
s (ver. 23 v. r.) Acts xxviii. 10. 2 Pet. i. 3.
t Mark vi. 46. ch. ix. 61. Acts xviii. 18, 20. 2 Cor. ii. 13 only‡. Jos. Antt. viii. 13. 7.
u Matt. xix. 21 reff.
v Matt. v. 13 reff.
w = Matt. v. 13 only.
x Matt. v. 13. Mark ix. 50. Heb. x. 29.
y Mark ix. 50. Col. iv. 6 only†. Cant. viii. 2 Symm.
z here only. 1 Kings ii. 3. (-ρεσι, ch. xiii. 8.)
a ch. ix. 62. Heb. vi. 7 only. Ps. xxxi. 6. Susan. 15 only.
b Matt. v. 13 reff.
c Matt. xix. 22 reff.
d constr., ver. 25. ch. vii. 15. xxiii. 49. Acts ix. 3 al. Gen. xxvii. 26.
e ch. xix. 7 only. Exod. xv. 24.
f = Rom. xvi. 2. Phil. ii. 29. Isa. xlii. 1.
g Acts x. 41. xi. 3. 1 Cor. v. 11. Gal. ii. 12 only. Gen. xliii. 32. Ps. c. 5 only.

32. *πορρω* bef *αυτου* AR rel goth Bas Damasc: txt BDLX 1. 69 latt. *απεστ.* bef *πρεσβ.* D lat-*e* copt goth. om *τα* B. for *προς, εις* BK.

33. aft *ουν* ins *και* D. *εξ υμων* bef *πας* D. om *πασιν* DR: ins AB rel vss. for *εαυ. υπαρχ., υπαρχ. αυ.* DKM. *ειναι* bef *μου* BLR 33 lat-*a* goth: *μαθητης* bef *ειναι* DU[1] lat-*b c e ff*$_2$ *i q*: txt A rel vulg lat-*f* arm Orig-lat$_2$ Bas$_2$.

34. rec om *ουν* (*see Mk* ix. 50), with ADR rel latt copt-dz: ins BLX 69 copt. *το αλα* (twice) D. rec om *και* (*cf Mt* v. 10, *Mk* ix. 50), with AR rel vulg-ed lat-*e f ff*$_2$ *i*: ins BDLX am(with most other mss of vulg) Syr syr-cu Bede.

35. aft 1st *εις* ins *την* D 69.

CHAP. XV. 1. rec *εγγιζοντες* bef *αυτω*, with D rel vss(of which, vulg lat-*b c l* Syr syr-cu omit *παντες*): *παντες* bef *εγγιζοντες* LR: txt ABKMU 1. 69 goth Bas. om 2nd *οι* DU.

2. rec om *τε*, with A rel copt: ins BDL.

does not apply, being *συμβ. πρὸς τὸ μαχόμενον*). 32. *τὰ πρὸς εἰρ.*] So *τὰ πρὸς πόλεμον*, Xen. Anab. iv. 3. 10, but there, 'the *resources* of war;'—here, conditions, preliminaries, of peace.

34, 35.] For the third time, our Lord repeats the saying concerning salt: see Matt. v. 13: Mark ix. 50, and notes. The *οὖν* and *καί*, here restored to the text, are both valuable; the former as importing the recurrence of a saying known before, the latter as giving force to the supposition. The *salt*, in Scripture symbolism, is the whole life-retaining antiseptic influence of the Spirit of God:—this, working in the *εἶναί μου μαθητής*, is good: but if even this be corrupted—if the mere appearance of this, and not the veritable salt (which is the *savour*), be in you—wherewith, &c.? Such a disciple is ἄξιος βλητέος. Salt was not used for *land*, Ps. cvii. 34, nor for *mingling with manure*; it is of no use for either of those purposes, but must be utterly cast out.

CHAP. XV. PARABLES, SETTING FORTH GOD'S MERCY TO SINNERS. 1—7.] THE LOST SHEEP. It does not appear where or when this happened,—but certainly in the progress of this same journey, and, we may well believe, consecutively on the discourses in the last chapter. This first parable had been spoken by our Lord before, Matt. xviii. 12—14: but, as Trench has remarked, (Par. in loc.,) with a different view: there, to bring out *the preciousness of each individual little one in the eyes of the good Shepherd*; here, to shew *that no sheep can have strayed so widely, but He will seek it and rejoice over it when found*. The second is peculiar to Luke. 1.] *ἦσαν ἐγγ.*, were busied in drawing near—were continually about Him, struck perhaps with penitence,—found, by His seeking them:—having come from the husks of a life of sin, to the bread of life;—so the three parables seem to imply. *πάντες*, a general term, admitting of course of exceptions, see ch. xiii. 33 and note. 2.] *προσδέχ.* into His circle of adherents—*συνεσθ.* allows them to sit at meat with Him;—on the journey, or at entertainments, as in

h Matt. xviii. 12. xxii. 35 reff.
i — Acts xviii. 19. 1 Thess. iii. 1. Zech. xi. 17.
j ver. 7. Matt. xviii. 12, 13 only. Gen. xvii. 1 only.
k — Matt. xxvi. 55 ||.
l Matt. xxiii. 4 only. Judg. xvi. 3.
m ver. 9. ch. ix. 1. xxiii. 13. Acts v. 21. x. 24. xviii. 17. Luke only, exc. Mark xv. 16. Exod. vii. 11.
n ch. xiv. 13 reff.
o ch. i. 58 reff.
p ch. i. 47 ref.
q 1 Pet. iv. 18, from Prov. xi. 31.

3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων 4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν [h] ἕν, οὐ [i] καταλείπει τὰ [j] ἐννενηκοντα-ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται [k] ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; 5 καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς [l] ὤμους αὐτοῦ χαίρων, 6 καὶ ἐλθὼν εἰς τὸν οἶκον [m] συγκαλεῖ τοὺς φίλους καὶ τοὺς [n] γείτονας, λέγων αὐτοῖς [o] Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. 7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται [p] ἐπὶ ἑνὶ [q] ἁμαρτωλῷ

AB[2] GHKL MSUV XΠΣΨ. 33.

3. om λεγων D 69 lat-*b e* Syr syr-cu arm.

4. for εχων, ος εξει D. ἀπολέσῃ B[1]D Method: απολεσας AB[2] rel. rec ἐν bef ἐξ αυτων, with A rel lat-*a b c* syrr syr-cu: txt B D-gr 1. 69 lat-*e*. for καταλειπει, αφιησι D sah Method. for πορευεται επι το απολωλος, απελθων το απολωλος ζητει D, similarly lat-*a e f* syr-cu coptt. aft εως ins ου AMUΔΛ 1. 69 arm Bas. [Some fragments of F remain in vv. 4—12.]

5. rec εαυτου, with A rel: txt BDFKLXΓΛ 1. 69 Method.

6. ελθων δε D (sah). συγκαλειται (*see ver* 9) DFΛ 1. 69 Method Bas Bas-sel.

7. aft λεγω ins δε D al syr-cu. rec εσται bef εν τω ουρανω, with AD rel

Matt. ix. 10. Stier remarks (iii. 214, edn. 2) that this ἁμαρτ. προσδέχ. is an important and affecting testimony, from the mouth of the enemies of our Lord, to his willingness to receive sinners.

The διαγγόγ. implies either **throughout the journey**;—or rather, **one to another, —responsively.** 3—7.] The man having the hundred sheep, is plainly *the Son of God, the Good Shepherd.* This had been his prophetic description, and that *in this very connexion,*—of *seeking the lost,* Ezek. xxxiv. 6, 11 ff. This it is which gives so peculiar an interest to David as a type of Christ—that he was *a shepherd:* ibid. ver. 23. Our Lord plainly declares then by this parable—and that I take to be the reason why it is placed *first* (see below)—that the matter in which they had found fault with Him was the *very pursuit most in accordance with his divine Office of Shepherd.*

4.] It is the *Owner Himself* who goes to seek, see Ezek., ver. 11—*God in Christ.*

The ἑκατὸν πρόβ. are the house of Israel, see Matt. x. 6; but in the *present* application, mankind: (not, '*believers in Christ*;' see on ver. 7.) The argument is to *their self-interest:* but the act on the part of the good Shepherd is, from the nature of the case, one of *love;* or, as Stier remarks, also human love for *his own;* for in Him, Love, and His glory, are one and the same thing.

καταλ. τὰ ἐνν.] These pass altogether into the background, and are lost sight of. The character of the good Shepherd *is* a sufficient warrant for their being well cared for. The ἔρημος is not a barren place, but one abounding in pastures (John vi. 10, compared with Matt. xiv. 15). 5.] Not mere self-interest, but *love* comes forward here; see Isa. xl. 11:—no blows are given for the straying—no hard words—mercy to the lost one,—and joy within himself,—are the Shepherd's feeling; the sheep is weary with long wanderings,—He gives it rest. Matt. ix. 36; xi. 28. 6.] In this return *to* His house, must be understood the whole course of seeking and finding which the good Shepherd, either by Himself *or His* agents, now pursues in each individual case, even until He brings the lost sheep home into heaven to himself—not *in reality,* so that it should not take place till the *death* of the penitent—but *proleptically,*—till the *name is written in heaven;*—till the sinner is penitent. This is clear from the interpretation in ver. 7.

The φίλοι καὶ γείτονες = the angels (and spirits of just men made perfect ?).

τὸ πρόβ. τὸ ἀπολωλός breathes a totally different thought from *v.* δραχμὴν ἣν ἀπώλεσα. There is pity and love in it, which, from the nature of the case, the other does not admit of. 7. λέγω ὑμῖν] In these words the Lord often introduces His revelations of the unseen world of glory; see Matt. xviii. 10.

r μετανοοῦντι s ᾗ ἐπὶ t ἐννενηκονταεννέα δικαίοις u οἵτινες
οὐ v χρείαν v ἔχουσιν w μετανοίας. 8 ἢ τίς γυνὴ x δραχμὰς
ἔχουσα δέκα, ἐὰν ἀπολέσῃ x δραχμὴν μίαν, οὐχὶ y ἅπτει
...σωι- y λύχνον, καὶ z σαροῖ τὴν οἰκίαν καὶ ζητεῖ a ἐπιμελῶς b ἕως
μελεσ- b ὅτου εὕρῃ ; 9 καὶ εὑροῦσα c συγκαλεῖται τὰς φίλας καὶ
E. ABDG HKLM SUVXΓ ΔΛ 1. 33. 69. c γείτονας, λέγουσα c Συγχάρητέ μοι, ὅτι εὗρον τὴν
x δραχμὴν ἣν ἀπώλεσα. 10 οὕτως, λέγω ὑμῖν, γίνεται
χαρὰ d ἐνώπιον τῶν d ἀγγέλων τοῦ θεοῦ P ἐπὶ ἑνὶ ἁμαρ-

r Matt. iii. 2 reff. 1 Kings xv. 29.
s constr., Matt. xviii. 8, 9 reff.
t ver. 4.
u Matt. vii. 15 reff.
v Matt. vi. 8 reff. Prov. xviii. 2.
w Mark i. 4 reff.
x here (3oo) only. Gen. xxiv. 22.
y — ch. xi. 33 reff.
z ch. xi. 25 ‖ Mt. only †.

a here only. Gen. vi. 5. (-λείσθαι, ch. x. 34, 35. -λεία, Acts xxvii. 8.) 16, 18. John ix. 18. 1 Kings xxx. 4. c — mid., here only. 10. see Isa. iii. 10.
b ch. xiii. 8. xxii. d so Rev. iii. 5. xiv.

latt syrr syr-cu coptt goth æth (arm) Cypr Ambr: txt BL 33(appy). εχουσιν bef χρειαν D.

8. εχουσα bef δραχμας D latt syrr syr-cu æth. for εαν απολεση, και απολεσασα D. om δραχμην D lat-*a b c e ff*$_2$ *i l* Syr syr-cu coptt. for ογον, ον B 1. 33, σον LX: om D 69: txt A rel.

9. συγκαλει (*see ver* 6) BKLUXΔ: txt AD rel. rec ins ρας bef γειτονας, with A rel; τους M al: om BL.—ρας γειτ. κ. φιλ. D. ην απωλεσα bef δραχμην, omg την, D.

10. rec χαρα bef γινεται, with A rel: χαρα εσται (*ver* 7) D 69 latt arm: txt BLX 33(appy) Syr copt Vict-tun. om των B.

On these δίκαιοι, see note at Matt. ix. 12, 13. They are the *subjectively* righteous, and this saying respects their own view of themselves. (Or if it be required that the words should be literally explained, seeing that these ninety-nine *did not err*, —then I see no other way but to suppose them, in the deeper meaning of the parable, to be the *worlds that have not fallen*; —and the one that has strayed, our human nature, in this our world.) But we have yet to enquire, *what sort of sinner* this parable represents: for each of the three sets before us a *different type* of the sinner sunk in his sin. Bengel, in distinguishing the three, says, 'Ovis, drachma, filius perditus—peccator (1) stupidus,—(2) sui plane nescius,—(3) sciens et voluntarius.' This one is the *stupid* and *bewildered* sinner, erring and straying away in ignorance and self-will from his Shepherd, but sought by the Shepherd, and fetched back with joy.

8—10.] THE LOST PIECE OF MONEY. In the following wonderful parable, we have the next class of sinners set before us, sought for and found by the power and work of the Spirit in the Church of Christ. It will be seen, as we proceed, how perfectly this interpretation comes out, not as a fancy, but as the *very kernel and sense* of the parable. The γυνή cannot be *the Church absolutely*, for the Church herself is a lost sheep at first, sought and found by the Shepherd. Rather is the οἰκία here the Church—as will come out by-and-by,—and the γυνή the *indwelling Spirit*, working in it. All men belong to this Creator-Spirit; all have been *stamped with the image of God*. But the sinner lies in the dust of sin and death and corruption—'sui plane nescius.' Then the Spirit, lighting the candle of the Lord (Prov. xx. 27; Zeph. i. 12), searching every corner and sweeping every unseen place, *finds out* the sinner; restores him to his true value as made for God's glory. This lighting and sweeping are to be understood of the office of the Spirit in the Church, in its various ways of seeking the sinner—by the preaching of repentance, by the Word of God read, &c. Then comes the joy again. 9.] αἱ φίλαι κ. γείτονες are invited—but there is *no return home* now—nor in the explanation, ver. 10, is there any ἐν οὐρανῷ, because the Spirit *abides in the Church*—because the *angels are present in the Church*, see 1 Cor. xi. 10:—nor is it ἔσται (as in ver. 7 at the return of the Redeemer then future), but γίνεται—the ministering spirits rejoice over every soul that is brought out of the dust of death into God's treasure-house by the searching of the blessed Spirit. In this parable then we have set before us the sinner who is unconscious of *himself* and *his own real worth*; who is lying, though in reality a precious coin, in the mire of this world, lost and valueless, till he is searched out by the blessed and gracious Spirit. And that such a search will be made, we are

e — here only: 1 Macc. x. 30. see note. f here bis only: Tobit xiv. 13 only. g 1 Cor. xii. 11 only. Josh. xviii. 5. h — Mark xii. 44 reff. i ch. xi. 23. John vi. 12. xv. 6. Exod. xxiii. 16. k Matt. xxi. 33 reff. l — (Matt. xxv. 34, 36 reff.) only. see Ps. cxi. 9. m — ch. xvi. low ch. xix. 12. (xx. 47 ‖ [Mt. v. r.]) only. Prov. vii. 19.

τωλῷ [r] μετανοοῦντι. 11 εἶπεν δὲ Ἄνθρωπός τις εἶχεν δύο υἱούς. 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί Πάτερ, δός μοι τὸ [e] ἐπιβάλλον μέρος τῆς [f] οὐσίας. ὁ δὲ [g] διεῖλεν αὐτοῖς τὸν [h] βίον. 13 καὶ μετ' οὐ πολλὰς ἡμέρας [i] συναγαγὼν πάντα ὁ νεώτερος υἱὸς [k] ἀπεδήμησεν εἰς χώραν [l] μακράν, καὶ ἐκεῖ [m] διεσκόρπισεν τὴν [f] οὐσίαν αὐτοῦ

Prov. R ℵ* ABDG HKLM PRSCV XΓΔΛ 1. 33 68.

12. aft ἐπιβαλλον ins μοι D al latt syrr syr-cu (coptt) goth seth. rec (for ὁ δε) και, with D rel latt syrr syr-cu goth seth arm: txt ABL copt.

13. for μετ' ου, ου μετα D al. rec απαντα, with A rel: txt BDP. for και εκει, κακει DG 69. for την ουσιαν αυτου, εαυτου τον βιον D-gr.

here assured. 11—32.] THE PRODIGAL SON. Peculiar to Luke. 'If we might venture here to make comparisons, as we do among the sayings of *men*, this parable of the Lord would rightly be called, *the crown and pearl of all His parables*.' Stier, iii. 227, edn. 2. We have here the glad and welcome reception of the returning sinner (sinner under the most aggravating circumstances) in the bosom of his heavenly Father: and agreeably to the circumstances under which the discourse was spoken, the δίκαιοι who murmured at the publicans and sinners are represented under the figure of the elder son:—see below. The parable certainly was spoken on the same occasion as the preceding, and relates to the same subject. Dr. Wordsworth, who for the sake of upholding the patristic interpretation denies this, seems to me to have entirely missed the scope of the parable: see below. 11.] ἄνθ. τις—*Our heavenly Father*, the Creator and Possessor of all: *not Christ*, who ever represents Himself *as a son*, although frequently as a possessor or lord. δύο υἱούς, *not*, in any *direct* or primary sense of the Parable, *the Jews and the Gentiles*: that there may be an ulterior application to this effect, is only owing to the parable grasping the *great central truths*, of which the Jew and Gentile were, in their relation, illustrations,—and of which such illustrations are furnished wherever such differences occur. The two parties standing in the *foreground* of the parabolic mirror are, *the Scribes and Pharisees* as the elder son, the *publicans and sinners* as the younger;—all, *Jews*: all belonging to God's family. The mystery of the admission of the Gentiles into God's Church was not yet made known in any such manner as that they should be represented as of one family with the Jews;—not to mention that this interpretation fails in the very root of the Parable; for in strictness the Gentile should be the *elder*, the Jew not being constituted in his superiority till 2000 years after the Creation. The upholders of this interpretation forget that when we speak of the Jew as elder, and the Gentile *as* younger, it is in respect not of birth, but of *this very* return to and reception into the Father's house, which is *not to be considered yet*. Dr. Wordsworth's objections (in loc.) do not touch the reasons here given. The relations of elder and younger have a peculiar fitness for the characters to be filled by them, and are I believe chosen on that account; *νεώτερον δὲ ὀνομάζει τὸν ἁμαρτωλὸν ὡς νηπιώδη καὶ ἀνεξαπάτητον*. Euthym. 12, 13.] The part of the parable relating to the prodigal himself divides itself into three parts—1. *his sin*: 2. *his misery*: 3. *his penitence*. In these verses his *sin* is described. It consists in a desire to depart from his Father's house and control, and to set up for himself,—to live a life of what the carnal man calls *liberty*.

12.] τὸ ἐπιβάλλον μέρος is classical Greek—ἀπολαχόντες τῶν ἑτημάτων τὸ ἐπιβάλλον, Herod. iv. 115. Such a request as this is shewn by Orientalists to have been known in the East, though not among the Jews. βίος = οὐσία:—no distinction is implied, as some (Paulus, Stier) have thought. The first-born had *two-thirds* of the property, see Deut. xxi. 17. The father, as implied in the parable, reserves to himself the power during his life over the portion of the first-born, see ver. 31. The parable sets before us very strikingly the *permission of free will* to man. 13.] μακράν—probably not adverbial (Stier), but agreeing with χώραν, see reff., and Æsch. Prom. 814, Xen. Cyr. v. 4. 47: compare however ἔθνη μακράν, Acts xxii. 21. The images of both the preceding parables are united here:—in

Ω εγε-νετο...

ζῶν [a] ἀσώτως. 14 [o] δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο [p] λιμὸς [q] ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο [r] ὑστερεῖσθαι, 15 καὶ πορευθεὶς [s] ἐκολλήθη ἑνὶ τῶν [t] πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ [u] βόσκειν [u] χοίρους. 16 καὶ ἐπεθύμει [vw] γεμίσαι τὴν [w] κοιλίαν αὐτοῦ ἀπὸ τῶν [x] κερατίων ὧν ἤσθιον οἱ [u] χοῖροι, καὶ οὐδεὶς [y] ἐδίδου αὐτῷ. 17 [z] εἰς ἑαυτὸν [p]

a here only †. (-τος, Prov. vii. 11. -τία, Eph. v. 18. Prov. xxviii. 7.)
o James iv. 3. Mark v. 26. Acts xxi. 24. 2 Cor. xii. 15 only †. Judith xii. 4. (-νη, ch. xiv. 23.)
p fem., Acts xi. 28. 1 Macc. ix. 24 F.
q — Gen. xli. 31. see Matt. xiv. 30.
r — 2 Cor. xi. 9. Phil. iv. 12. Deut. xv. 8 F. Cant. vii. 5.
s Acts v. 13. viii. 29 al. 2 Kings xx. 2.
t ch. xix. 14. Acts xxi. 39. Heb. viii. 11 (from Jer. xxxviii. 34 vat.) only.
u Matt. viii. 30, &c. reff.
v Mark iv. 37 reff.
w see Prov. xviii. 20. xxiv. 16. Jer. xxviii. (li.) 34.
x here only †.
y abs., Matt. v. 42. x. 8 al.
z — here only. see Acts xii. 11.

14. rec ισχυρος, with PQR² rel: txt ABDL R¹(appy) 1. 33. ins του bef υστερισθαι AGMSΓΛ Nyssen.

15. om αυτου D al Syr syr-cu æth.

16. for γεμισαι την κοιλιαν αυτου, χορτασθηναι (*euphemism*) BDLR 1. 69 lat-*e f* sah goth(appy) æth Tit-bostr Chr Cyr; *manducare* syr-cu: txt APQ rel latt syrr copt arm.—for απο, εκ BDLR: txt APQ rel.

ἀπεδήμησαν we have the straying sheep; in *his state when he got into the far country*, the lost piece of money. But in this case the search is to be carried on *within him*—we are now on *higher ground* than in those two parables. 'Regio longinqua est oblivio Dei.' Augustine. (Trench, in loc.) ἀσώτως] The old English word **retchlessly** expresses perhaps best the meaning, which is not 'unsparingly' (in which sense of '*saving money*' I doubt σώζω ever being used), but **incorrigibly**, past hope of reclaim: —ἄσωτος, ὁ δι' αὐτὸν ἀπολλύμενος, Aristot. Eth. iv. 1. 14—16.] *His misery* is set forth in these verses. He soon spends all:—there is a fine irony, as Stier remarks, in δαπανήσαντος, as compared with διεσκόρπισεν before—he *spent* his money for that which was no bread.

λιμὸς ἰσχ.] On λιμός fem., see note on ref. Acts. This famine is the shepherd seeking his stray sheep—the woman sweeping to find the lost. The famine, in the interpretation, is to be *subjectively* taken; he begins to *be in want* (no stress on αὐτός, which is inserted on account of the change of subject from the last clause),—to *feel* the emptiness of soul which precedes either utter abandonment or true penitence. 15.] He sinks lower and lower—becomes the despised servant of an alien (is there here any hint at the situation of the *publicans*?) who employs him in an office most vile and odious to the mind of a Jew. ἐκολλήθη—no emphasis, see reff., **he attached himself**. Notice the abrupt change of subject, ἐκολλήθη . . . ἔπεμψεν.

16.] ἐπεθύμει—not *merely* **he desired**, see ch. xvi. 21, where the fact is surely implied that Lazarus *did eat* of the crumbs. The mistake has arisen from supplying a wrong object to ἐδίδου, and that from misunderstanding κεράτια. 'These are not the husks or pods of some other fruit, as of peas or beans, but *themselves a fruit*, that of the *carob* [or *caruba*, found not only in the East, but in South Europe, e. g. in abundance on the Riviera between Nice and Genoa. H. A.] tree (κερατωνία) . . . . They are in shape something like a bean-pod, though larger and more curved, thence called κεράτιον or little horn, ... they have a hard dark outside and a dull sweet taste . . . . the shell or pod alone is eaten.' Trench, Par. in loc. His appetite even drove him to these for food;—for—καί, (implying his state of destitution) **no man gave** (aught) **to him**. Meyer, De Wette, Greswell, and others supply κεράτια after ἐδίδου, but wrongly, I think; the *absolute* use of δίδωμι being very frequent, and the other construction harsh and unusual. We see him now in the depth of his misery,—the sinner reaping the consequences of his sin in utter shame and extremity of need.

17—20.] *His penitence.* And here we have a weighty difference between the permitted rational free will of man, and the stupid wandering on of the sheep, or the inanimate coin lying till it is picked up,—both these being however true, *did not God seek and save the sinner:* 'the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will?' Article X. of the Church of England.

εἰς ἑαυτὸν ἐλθών] Similar expres-

δὲ ἐλθὼν εἶπεν Πόσοι [a]μίσθιοι τοῦ πατρός μου [b]περισ-
σεύονται ἄρτων· ἐγὼ δὲ ὧδε λιμῷ ἀπόλλυμαι. 18 [c]ἀνα-
στὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ
Πάτερ, [de]ἥμαρτον [d]εἰς τὸν οὐρανὸν καὶ [e]ἐνώπιόν σου·
19 οὐκέτι εἰμὶ [f]ἄξιος κληθῆναι υἱός σου, [g]ποίησόν με ὡς
ἕνα τῶν [h]μισθίων σου. 20 καὶ [c]ἀναστὰς ἦλθεν πρὸς τὸν
πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ [f]μακρὰν [k]ἀπέχοντος εἶδεν
αὐτὸν ὁ πατὴρ αὐτοῦ καὶ [l]ἐσπλαγχνίσθη, καὶ δραμὼν
[mn]ἐπέπεσεν ἐπὶ τὸν [no]τράχηλον αὐτοῦ καὶ [p]κατεφίλησεν
αὐτόν. 21 εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ, [de]ἥμαρτον [d]εἰς τὸν E ειπεν δε—
οὐρανὸν καὶ [e]ἐνώπιόν σου· οὐκέτι εἰμὶ [f]ἄξιος κληθῆναι ABDE GHKL MPQRS [UVX]Γ ΔΛ]. 33. 69.
υἱός σου. 22 εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ

a ver. 19 only. Lev. xxv. 50. b subjective, Phil. iv. 12. 2 Cor. ix. 8. constr., here only. c Mark vii. 24 reff. Gen. xxii. 19. d Matt. xviii. 15 reff. see 2 Kings xii. 13. e — here only. 1 Kings xx. 1. f constr., Acts xiii. 25. Rev. iv. 11. v. 2, &c. Wisd. xviii. 4. g — Matt. iv. 19 al. Gen. xiv. 8. h ver. 17 only. i Mark xii. 24. Acts xxii. 21 al. Zech. x. 9. k — Matt. xv. 8 reff. Isa. lv. 9. l Matt. ix. 36 reff. m Mark iii. 10 reff. n Acts xx. 37 only. Gen. xlv. 14. xlvi. 29. o Mark ix. 22 reff. p ch. vii. 38 reff. Gen. xlv. 15.

17. for *ειπεν*, *εφη* BL 69. rec (for *περισσευονται*) *περισσευουσιν* (*more usual*), with DQR rel: txt ABP 1 Tit-bostr Thphn. rec om *ωδε* (*homœotel*, *εγωδεωδε*), with APQ rel sah goth: ins DRU 1 latt Syr copt æth arm Chr$_2$ Ambr$_1$ Jer Aug; aft *λιμω* (*i. e. restored in wrong place*) BL lat-*e* syr.

19. rec ins *και* bef *ουκετι*, with GMPX (69, e sil) am(with forj fuld mt) syrr syr-cu arm Aug: txt ABDQR rel vulg-ed(with em gat) lat-*a b o e f ff$_2$ g$_2$* coptt goth æth Ambr Jer. *σου* bef *υιος* D-gr. om (*homœotel*) from *υιος σου* to *υιος σου* in ver 21 R^1.

20. for *εαυτ.*, *αυτου* DHKLMPQR^{r}XΛ 69. ins *ου* bef *μακραν* PX 33. *ενεπεσεν* D: *επεσεν* 1. 69 arm Thl.

21. rec *αυτω* bef *ο υιος*, with APQR^r rel latt: txt B(D)L 1 (syr-cu) copt.—*ο δε υιος* bef *ειπεν* D syr-cu. om *και* P. rec ins *και* bef *ουκετι*, with PQR^r rel syrr syr-cu Constt: om ABDKL 1 latt coptt goth æth arm-mss. *σου* bef *υιος* D-gr. add *ποιησον με ως ενα των μισθιων σου* (*from ver* 19) BDUX 33 bodl(with gat mm tol) syr æth Tit-bostr Vict-tun. (*Contra*, Aug., who says, *Non addit quod in illa meditatione dixerat "Fac me sicut unum de mercenariis tuis."*)

sions seem to occur in the Heb. Deut. xxx. 1 (where Syr. renders "Redi in temetipsum;" but Gesen. understands an accus. "si revocabis ea"); 1 Kings viii. 47; Isa. xlvi. 8. Before this, he was *beside himself*. The most dreadful torment of the lost, in fact that which constitutes their state of torment, will be this *εἰς ἑαυτὸν ἐλθεῖν*, when too late for repentance. He now recalls the peace and plenty of *his Father's house*. *μίσθιοι*, for he now was a *μίσθιος*, but in how different a case! 18.] *ἀναστάς*, see ver. 24, *νεκρὸς ἦν καὶ ἀνέζησεν*. This resolution is a further step than his last reflection. In it he *no where gives up his sonship: this*, and the *πάτερ*, lie at the root of his penitence:—it is the thought of having sinned against (in the parable *itself*, Heaven and) Thee, which works now in him. And accordingly he does not resolve to ask to be made *ἕνα τῶν μισθ.* but *ὡς ἕνα τ. μ.*:—still a *son*, but *as* an hireling. "And what is it that gives the sinner now a sure ground of confidence, that returning to God he shall not be repelled, nor cast out? The adoption of sonship which he received in Christ Jesus at his baptism, and his faith that the gifts and calling of God are *without repentance* or recall." Trench, Par. in loc. 20.] What he has resolved, he does: a figure not of the *usual*, but of the *proper* course of such a state of mind. 20—25. *μακρ. ἀπέχ.*] Who can say whether *this itself was not a seeking?* whether his courage would have held out to the meeting?

On what follows, see especially Jer. iii. 12; James iv. 8; Gen. xlvi. 29; 2 Sam. xiv. 33. 21.] The intended close of his confession is not uttered;—there is no abatement of his penitence, for all his Father's touching and reassuring kindness,—but his filial confidence is sufficiently awakened to prevent the request, *that he might be as an hired servant*. 22.] All these gifts belong to his reception, not as a servant, but as a

[Ταχὺ] [q] ἐξενέγκατε [r] στολὴν τὴν [s] πρώτην καὶ [t] ἐνδύσατε αὐτόν, καὶ [aw] δότε [vw] δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ [x] ὑποδήματα εἰς τοὺς πόδας, 23 καὶ [y] φέρετε τὸν [z] μόσχον τὸν [a] σιτευτόν· [b] θύσατε, καὶ φαγόντες [c] εὐφρανθῶμεν· 24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ [d] ἀνέζησεν, ἦν [e] ἀπολωλὼς καὶ εὑρέθη. καὶ ἤρξαντο [c] εὐφραίνεσθαι. 25 ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος [f] ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν [g] συμφωνίας καὶ [h] χορῶν. 26 καὶ προσκαλεσάμενος ἕνα τῶν [i] παίδων αὐτοῦ [k] ἐπυνθάνετο [k] τί [ἂν] εἴη ταῦτα. 27 ὁ δὲ εἶπεν αὐτῷ

q Mark viii. 23. Acts v. 6, &c. 1 Tim. vi. 7. Heb. vi. 8 only. 4 Kings x. 23.
r Mark xii. 38 reff.
s — Matt. xxii. 38. Acts xvii. 4. Dan. x. 13.
t aor., Matt. xxvii. 28, 31 | Mk. Ezek. xvi. 10.
u — ch. xix. 23. Lev. xxv. 37. 1 Kings xx. 40.
v here only. (see James ii. 2.) Gen. xii. 42.
w Esth. iii. 10.
x Matt. iii. 11 | x. 10 al. Gen. xiv. 23.
y — Mark xi. 2, 7. Gen. xlvii. 16.
z here, &c. (Sec.) Heb. ix. 12, 19. Rev. iv. 7 only. Gen. xx. 14.
a (N. T. & LXX alw. w. μόσχ.) vv. 27, 30 only. Judg. vi. 25, 28 F. Jer. xxvi. (xlvi.) 21 only. b — Matt. xxii. 4 reff.
c ch. xii. 19 reff. Deut. xiv. 26.
d Rom. vii. 9 (ver. 33. Rom. xiv. 9. Rev. xx. 5 v. r.) only †.
e — Matt. xv. 24. xviii. 11. Ezek. xxxiv. 4, 6.
f constr., ver. 1 reff.
g here only. Dan. iii. 15 (5, 7 LXX, Theod.-F., 10 Theod.-F.) only.
h here only. Exod. xv. 20.
i — Matt. viii. 6, 8 reff.
k — ch. xviii. 36.

22. rec om ταχυ, with APQ rel syrr sah: ins BLX latt syr-jer copt æth arm goth Jer, ταχεως D al. εξενεγκαντες, and om και, A. rec ins την bef στολην, with D^1R rel arm: om ABD^1K^1LPQ. [om την bef χειρα B ?] aft ποδας ins αυτου DGPX 69 vulg lat-*a b f l* syr coptt goth æth arm Jer.

23. rec (for φερετε) ενεγκαντες (*emendation of construction*), with AP rel: ενεγκοντες GQVΔ: ενεγκατε D sah: txt BLRX latt syrr coptt æth arm. τ. σιτ. μ. D lat-*e*. ins και bef θυσατε DX latt syr æth arm. for φαγοντες, φαγωμεν και D latt syrr copt æth arm.

24. μου bef ο υιος A. for ανιζ., εζησεν (*see ver* 32) B Syr copt arm. rec aft ανιζησεν ins και (*see ver* 32), with E rel syrr goth æth: om ABDLPQRX 1. 69 latt copt arm Tit Damasc Thl Jer. rec απολωλ. bef ην, with P rel: om ην DQ R(Treg expr) 69: txt ABL copt.

25. ελθων δε κ.αγγισας D. ηγγιζεν AM 69.

26. rec om αν, with AD rel vulg-ed: ins BPQRX 1. 69 lat-*a b e f*.—for τι αν, τινα LΔ lat-*c ff*$_2$ *g*$_1$ *i* am. for ειη ταυτα, θελει τουτο ειναι D al.

son: the *first* (best) *robe*, for him who came in rags,—Isa. lxi. 10; Rev. iii. 18:—not—*the robe which he used to wear—his former robe*—this would not be consistent with the former part of the parable, in which he was not turned out with any disgrace, but left *as a son* and *of his own accord:* but a robe, (yea) the first and goodliest. The ring,—a token of a distinguished and free person, see James ii. 2; Gen. xli. 42. The shoes, also the mark of a free man (for slaves went barefoot), see Zech. x. 12; Eph. vi. 15. These are the gifts of grace and holiness with which the returned penitent is clothed by his gracious Father, see Zech. iii. 4, 5.

23. τ. μόσχ. τ. σιτ.] So, Judg. vi. 25, Gideon is commanded to kill τὸν μόσχον τὸν ταῦρον ὃς ἐστιν τῷ πατρί σου [τ. μ. τ. σιτευτὸν τοῦ πατρός σου F]: —some calf fatted for a particular feast or anniversary, and standing in the stall. No allusion must be thought of to the *sacrificing of Christ:*—which would be *wholly out of place* here,—and is *pre-supposed* in the whole parable. εὐφρανθ.] So ver. 6, 'joy in heaven;'—*all rejoice.* Some of these are δοῦλοι who have entered into the *joy of their Lord:* Matt. xxv. 21, 23. 24.] νεκ. κ. ἀνέζ.,—*the lost money:* ἀπολωλ. καὶ εὑρέθη,—*the lost sheep:* see 1 John iii. 14; Eph. ii. 5; 1 Pet. ii. 25. ἤρξαντο, a contrast to the ἤρξατο in ver. 14. 25—28.] As far as regards *the penitent*, the parable is finished:—but those who murmured at his reception, who were the proud and faultless elder son,—always in the house and serving, but not, as will appear, either over-affectionate or over-respectful,—they too must act their part, in order to complete the instruction. As regards the penitent, this part of the parable sets forth the reception he meets with from his *fellow-men*, in contrast to that from his *father;* see Matt. xviii. 27, 30.

25.] ἐν ἀγρῷ—probably *working*, in the course of his δουλεύειν, as he expresses it, ver. 29. ἐρχόμ., at meal-time. συμφ. κ. χορ.] This is one of those by-

ὅτι ὁ ἀδελφός σου ἥκει· καὶ [1]ἔθυσεν ὁ πατήρ σου τὸν [l]μόσχον τὸν [l]σιτευτόν, ὅτι [m]ὑγιαίνοντα αὐτὸν [n]ἀπέλαβεν. 28 [o]ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν [p]παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ Ἰδοὺ [q]τοσαῦτα ἔτη [r]δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου [s]παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας [t]ἔριφον, ἵνα μετὰ τῶν φίλων μου [u]εὐφρανθῶ· 30 ὅτε δὲ ὁ υἱός σου οὗτος ὁ [v]καταφαγών σου τὸν [w]βίον μετὰ τῶν πορνῶν ἦλθεν, [x]ἔθυσας αὐτῷ τὸν [x]σιτευτὸν [x]μόσχον. 31 ὁ δὲ εἶπεν αὐτῷ Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν· 32 [u]εὐφρανθῆναι δὲ

1 ver. 23.
m ch. v. 31 reff.
n — ch. xviii. 30 reff.
o abs., ch. xiv. 21. Matt. (v. 22) xviii. 34. xxii. 7. Eph. iv. 6. Rev. xi. 18 (xii. 17) only. Esth. i. 12.
p — Matt. xviii. 32 reff. see Gen. xxxvii. 35.
q — Matt. xv. 28. John xii. 37. (xiv. 9. Heb. iv. 7.)
r — Phil. ii. 22.
s — ch. xi. 42. Jer. xli. (xxxiv.) 18.
t Matt. xxv. 32 (-φειον, ib. ver. 33) only. Gen. xxvii. 9. xviii. 32.
u ch. xii. 19 reff.
w Mark xii. 44 reff.
v Matt. xiii. 4. — (-σοθέων) ch. xx. 47 (1 Mk. v. r.). 3 Kings
x ver. 23 (reff.).

— αυτω Q ABDE GHKL MPRSU VΓΧΠΔΛ 1. 33. 69.

27. om αυτω D. τον σιτευτον μ. and adds αυτω D.

28. ηθελησεν ALPQRX lat-*a c ff*$_2$ *i*: txt BD rel vulg lat-*b e f* syr. rec (for 2nd δε) ουν, with PQ rel vulg syr: txt ABDLRX 1. 33 lat-*a b c e f ff*$_2$ *l* copt goth arm Jer. for παρεκαλει, ηρξατο (sic) D-gr, *cœpit rogare* lat-*a b c*: *rogabat* D-lat.

29. rec om αυτου, with Q rel syr goth arm: ins A B[sic: see table] DGPR(Δ)Λ 69 latt Syr coptt. for εντ. σου παρηλθον, παρεβην σου εντολην D. for εμοι ουδ. εδωκας, ουδ. εδωκας μοι D. εριφιον B. aft εριφ. ins εξ αιγων D coptt. for ευφρανθω, αριστησω D goth, *epulaver* lat-*a b c*.

30. for ver, τω δε υιω σου τω καταφαγοντι παντα μετα των πορνων και ελθοντι εθυσας τον σιτευτον μοσχον D lat-*e*. om τον bef βιον P. rec om των, with BP X(Treg expr) rel: ins ADLQR coptt. om αυτω D lat-*a e*. rec (for τον σιτ. μ.) τον μοσχον τον σιτευτον (*from ver* 23), with AP rel latt: txt B[sic] DLQR lat-*e*.

31. om τεκνον D lat-*a*.

glances into the lesser occupations and recreations of human life, by which the Lord so often stamps his tacit approval on the joys and unbendings of men. Would these festal employments have been here mentioned by Him on so solemn and blessed an occasion, if they really were among those works of the devil which He came into the world to destroy?

28—32.] Stier well remarks (iii. 255, edn. 2) that this elder is now the *lost son*: he has lost all childlike filial feeling; he betrays the hypocrite within. The love and forbearance of the father are eminently shewn—the utter want of love and humility in the son strongly contrasted with them.

29.] ἰδοὺ τοσ. ἔτη δουλ. σοι, the very manner of speech of a Pharisee: as is the continuation,—οὐδέπ. ἐντ. σου παρ. Could the *Jewish nation* be introduced saying this, even in the falsest hypocrisy?

ἐμοὶ οὐδέποτε ἔδωκας answers to the younger son's δός μοι in ver. 12;—it is a separation of the individual son from his father, and, as there pointed out, the very root and ground of sin. ἔριφον, of less value than a calf. τ. φίλ. μου—who are these? this elder son also then has *friends, who are not his father's friends*: see Matt. xxii. 16, τ. μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν.

30.] ὁ υἱ. σου οὗτος, the last degree of scorn and contempt,—just such as was shewn by the Pharisees towards the publicans and sinners (see ch. xviii. 11). 'I will not count such an impure person *my brother*.' σου τ. βίον, a covert reproach of his father for having given it to him. μετὰ τῶν πόρνων, a charitable addition on the part of the elder brother, such as those represented by him always take care to make under similar circumstances. Even supposing it a necessary inference from the kind of life which he had been leading, it was one which nothing but the bitterest jealousy would have uttered at such a time.

ἦλθ. καὶ ἔθυσ. τ. σ. μ. parallel with ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς, ver. 2. 'Thou hast not only made him equal to me, but hast received him into superior favour.' 31.] πάντοτε μ. ἐμ. εἶ, as a reason why no *extraordinary* joy should be shewn over *him*; other reasons might

καὶ χαρῆναι [y] ἴδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ [y] = Matt. xviii. 33. xxiii. 33. xxv. 27 al. ἔζησεν, καὶ [z] ἀπολωλὼς καὶ εὑρέθη. [z] ver. 24 reff.

XVI. [1] Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς [a] Ἄνθρω- [a] ch. xii. 42 reff.
πός τις ἦν πλούσιος ὃς εἶχεν [b] οἰκονόμον, καὶ οὗτος

32. ἰδεῖ bef καὶ χαρῆναι D(K) lat-*a c f* Syr Constt Jer. rec ανεζησεν (*from ver* 24), with ADP rel latt syr goth æth: txt BLRΔ Syr coptt arm. om καὶ DX 1. 69 latt coptt arm Antch Jer. rec aft απολωλως ins ην, with P rel Syr (coptt?): om ABDLRX 1. 33(appy) 69 goth Constt Ephr Damasc.

CHAP. XVI. 1. rec aft μαθητας ins αυτου, with AP rel syrr copt goth æth: om BDLR 69 lat-*e* arm. οικενομους B^1.

be assigned, and lie indeed in the background, suggested by his tone and words: but this is the soft answer to turn away wrath. πάντ. τ. ἐμ. σά ἐσ., because the portion of goods which remained was *his*. 32.] ἔδει—not σε, but generally —it was right. The Father still asserts the restored sonship of his returned prodigal—ὁ ἀδελ. σου οὗτος. We may remark that the difficulties which have been found in the latter part of the parable, from the *uncontradicted* assertion in ver. 29, if the *Pharisees* are meant, —and the great pride and uncharitableness shewn, if *really righteous persons* are meant,—are considerably lightened by the consideration, that the contradiction of that assertion would have been *beside the purpose of the parable;* that it was the very thing on which the Pharisees prided themselves; that, besides, it *is* sufficiently contradicted *in fact*, by the spirit and words of the elder son. He was breaking his Father's commandment even when he made the assertion,—and the making it is part of his hypocrisy. The result of the Father's entreaty is left purposely uncertain (see Trench, Par. in loc.):—is it possible that this should have been the case, had the *Jewish nation* been meant by the elder brother? But now, as he typifies a set of individuals who might themselves be (and many of them were) won by repentance,—it is thus broken off, to be closed by each individual for himself. For we are all in turn examples of the cases of both these brothers, containing the seeds of both evil courses in our hearts: but, thanks be to God, under that grace, which is sufficient and willing to seek and save us from both.

CHAP. XVI. 1—8.] PARABLE OF THE UNJUST STEWARD. Peculiar to Luke. No parable in the Gospels has been the subject of so much controversy as this: while, at the same time, the general stream of interpretation is well defined, and, in the main, satisfactory. It would be quite beyond the limits of a note to give any thing like a recension of the views respecting it: the principal ones which differ from that which I have adopted, will appear in the course of my remarks. 1.] ἔλεγεν δὲ καί—a continuation, I believe, of the foregoing:—certainly closely connected in subject with it, as is the second parable in this chapter also: see below. πρὸς τ. μαθ., not to the *Twelve only*, but to the *multitude of the disciples;* and more immediately perhaps to the *Publicans*, whose reception by Him had been the occasion of this discourse. I say this because I believe them to hold *a* place, though not a principal or an exclusive one, in the application of the parable which follows. ἄνθρ. τ. ἦν πλούσ. . . . .] The history in this parable is, in itself, purely *worldly*. The *master* is a *υἱὸς τοῦ αἰῶνος τούτου*, as well as his steward: *bear this in mind*:—the whole parabolic machinery is *from the standing-point of the children of this world*. In the interpretation, this rich man is *the Almighty Possessor of all things*. This is the *only tenable view*. Meyer, who supposes him to be *Mammon* (defending it by the consideration that *dismissal from his service = being received into everlasting habitations*, which it *does not*,—see below), is involved in extricable difficulties further on. Olshausen's view, that he = the *Devil*, the *ἄρχων τοῦ κόσμου τούτου*, will be found equally untenable. Schleiermacher's, that the *Romans* are intended, whose stewards the Publicans were, and that the debtors = the Jews, hardly needs refuting;—certainly not *more* refuting, than any consistent exposition will of itself furnish. οἰκονόμον, a general overlooker—very much what we understand by *an agent*, or 'a man of business,' or, in the larger sense, a **steward**. They were generally of old, *slaves*: but this man is a *freeman*, from vv. 3, 4. This steward = especially the *Publicans*, but also *all the disciples*, i. e. every man

b here only. Dan. iii. 8 (vi. 24 Theod.). 2 Macc. iii. 11 only.
c = ch. xv. 13 (Matt. xxv. 34, 26 reff.) only. see Ps. cxi. 9.
d Matt. xix. 21 reff.
e — Matt. xx. 32 reff.

[b] διεβλήθη αὐτῷ ὡς [c] διασκορπίζων τὰ [d] ὑπάρχοντα αὐτοῦ. 2 καὶ [e] φωνήσας αὐτὸν εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ σοῦ; [f] ἀπόδος τὸν [f] λόγον τῆς [g] οἰκονομίας σου, οὐ γὰρ [h] δύνῃ ἔτι [i] οἰκονομεῖν. 3 [k] εἶπεν δὲ ἐν ἑαυτῷ ὁ [d] οἰκονόμος Τί ποιήσω, ὅτι ὁ κύριός μου [l] ἀφαιρεῖται τὴν

f Matt. xii. 36. Acts xix. 40 (Rom. xiv. 12) al. Dan. vi. 2 Theod. Ezek. xxxiv. 10. Eph. i. 10. iii. 2, 9. Col. i. 25. 1 Tim. i. 4 only. Isa. xxii. 19, 21 only. xix. 23.
g here, &c. Soc. 1 Cor. ix. 17. h — Mark i. 45. Gen. xix. 22. i here only. Ps. cxi. 5. 2 Macc. iii. 14 only.
k Matt. ix. 3 reff. Ezek. vi. 6.
l mid., Rom. xi. 27 (from Isa. xxvii. 9) only.

F ορ-ρητα — AEGF PGHK LMPRS UVΓΔΛ Α ℓ 22. 69.

2. om αυτον D-gr 69 arm. om 2nd σου (*σου ου has confused the transcribers*) ADKLPR copt-wilk: ins B rel latt syrr copt-schw goth. rec δυνησῃ, with AB rel: txt BDP 1. (69) lat-*e ff*$_2$ syrr goth(Treg).

in Christ's Church. We are all God's stewards, who commits to our trust His property:—each one's office is of larger or smaller trust and responsibility, according to the measure entrusted to him. I say, *especially the Publicans*, because the Twelve, and probably others, had *relinquished all and followed Christ*, and therefore the application of the parable to them would not be *so direct*: and also because I cannot but put together with this parable, and consider as perhaps prompted by it or the report of it, the profession of Zacchæus, ch. xix. 8. Other interpretations have been—*the Pharisees* (Vitringa, and recently Zyro, Theol. Stud. und Krit. for 1831)—but then the parable should have been *addressed to them*, which it was not,—and this view entirely fails in the application:—*Judas Iscariot* (Bertholdt), of the vindication of which view I am not in possession, and therefore can only generally say, that it is perfectly preposterous:—*Pontius Pilate*, &c. &c. διεβλήθη—not *wrongfully*, which the word does not imply necessarily—but *maliciously*, which it does imply: see Dan. vi. 24. The reason why it has come so generally to signify '*wrongful* accusation,' is, that malicious charges are so frequently slanderous. The steward himself does not deny it. Meyer (see above) in carrying out his view, would interpret this charge as an accusation by the Pharisees against the disciples that they *wasted the goods of Mammon by entering the service of Christ*:—but then (1) *this other service* never once appears on the face of the parable; and (2) surely it would hardly be within the bounds of decorum that this διασκορπίζειν should = the entering Christ's service;—this would bring a train of false interpretations with it, and even hold up the ἀδικία of the steward, *as such*, for imitation. διασκορπίζων—not that he *had wasted* (E. V.), but **was wasting**, his goods, ὡς διασκορπίζων = ὅτι διεσκόρπιζεν. So διέβαλλον ὡς λυμαινόμενον τὴν πολιτείαν, Xen. Hell. ii. 3. 23. In this charge (spiritually) we may see the real guilt of every man who is entrusted with the goods of our Heavenly Father. We are all 'scattering His goods.' If some one is to be found to answer to οἱ διαβάλλοντες, the analogy of ὁ διάβολος, 'the accuser of the brethren,' is too striking to escape us.

2. τί τοῦτο . . . .] It makes very little difference either in admissibility of construction or of sense, whether we render '*why* do I hear this of thee?' i. e. 'what is the ground of this report?—what occasion hast thou given for this being brought to me?' or, '*What is this that* I hear of thee?' i. e. 'give some account of it.' There is the same ambiguity in Mark xi. 3, τί ποιεῖτε τοῦτο; I prefer rather the former, because no opportunity of explanation *what* it is, is given him, but he is commanded to produce his books, to shew *how* it has arisen. ἀπόδος . . . . **give up the account of thy stewardship**; for (taking for granted the correctness of the report, the steward not denying it) **thou wilt not be able to retain thy stewardship any longer**,—in ordinary English, **thou *canst* not**, &c. οὐ δύνῃ—in the *nature of things*—**thou art precluded from.** The interpretation of this announcement to the steward, is *the certainty*, spoken by God in every one of our consciences, *that we must give up and give an account of our stewardship at death*. The great truth lies in the background, that that dismissal, death itself, is the consequence of the διασκορπίζειν τὰ ὑπάρχοντα αὐτοῦ,—the *wages of sin*. 3.] The steward sets before himself the certainty of poverty and misery. He has not by his waste of his lord's property been laying up any store *for himself*;—that is not the point of the parable;—he has lived softly and effeminately, and cannot do an honest

ᵍ οἰκονομίαν ἀπ' ἐμοῦ; ᵐ σκάπτειν οὐκ ⁿ ἰσχύω. ᵒ ἐπαιτεῖν
ᵖ αἰσχύνομαι. 4 ᵠ ἔγνων τί ποιήσω, ἵνα ὅταν ʳ μετασταθῶ
ἐκ τῆς ᵍ οἰκονομίας, ˢ δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν.
5 καὶ προσκαλεσάμενος ᵗ ἕνα ᵗ ἕκαστον τῶν ᵘ χρεοφειλετῶν
τοῦ κυρίου ἑαυτοῦ, ἔλεγεν τῷ πρώτῳ Πόσον ὀφείλεις τῷ
κυρίῳ μου; 6 ὁ δὲ εἶπεν Ἑκατὸν ᵛ βάτους ἐλαίου. ὁ δὲ
εἶπεν αὐτῷ ʷ Δέξαι σου τὰ ˣ γράμματα καὶ ʸ καθίσας
ᶻ ταχέως γράψον πεντήκοντα. ᵃ ἔπειτα ἑτέρῳ εἶπεν Σὺ
δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν Ἑκατὸν ᵃ κόρους σίτου.
λέγει αὐτῷ Δέξαι σου τὰ ˣ γράμματα καὶ γράψον ὀγδο-

m = ch. vi. 48. xiii. 8 only. n Isa. v 6 only. = Matt. viii. 28 reff. o ch. xviii. 35 only. Ps. cviii. 10 only. p Gospp., here only. 2 Cor. x. 8. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 3 only. q Ezra viii. 22. constr., ch. x. 22. xix. 16. r Acts xiii. 22. xix. 26. 1 Cor. xiii. 2. Col. i. 13 only. L.P. 3 Kings xv. 13.

s = ver. 9. ch. ix. 53. Acts iii. 21. see Exr. Med. 506. t w. gen. part., ch. iv. 40 reff.
u ch. vii. 41 only. Job xxxi. 37. Prov. xxix. 13 only. v = here only τ. (3 Kings v. 11.) Isa. v. 10 Aq. Sym. &c. (see ch. xx. 37.) w = ch. ii. 28. xxii. 17. Eph. vi. 17. x = here bis only. Jos. Antt. xviii. 6. 3, ἐνί γράμματι καὶ σίστει τῇ αὐτοῦ. y = ch. xiv. 28 reff.
z ch. xiv. 21 reff. a here only. 3 Kings iv. 22.

3. απ' εμου bef την οικονομιαν LR vulg lat-*b c f ff₂ g₁* Syr.—for απ' εμου, μου D. ins και bef επαιτειν B copt.

4. rec om εκ, with APR rel: ins B(sic: see table) D 1. 69 syrr copt æth.—for εκ, απο LX 33(appy) vulg lat-*b c e f ff₂ i l*: *de* lat-*a*. rec (for εαυ.) αυτων, with AD rel: txt BPRX.

5. [χρεοφειλετων, so ABDPR &c.] for εαυτ., αυτου DFGMXΛ 1. 69.

6. for βατους, καδους D¹ al vulg lat-*e f l* Chr-mss Gaud; καβους D² ev; βαδους LX Orig. rec (for 2nd ὁ δε) και, with P rel goth æth: txt ABLR 69 copt Thl.—for ο δε ειπ., ειπ. δε D lat-*a b e f*. rec το γραμμα (*because but one sum is mentioned*), with APR rel: το γραμματειον X Chr: γραμμα, omg το, M: *cautionem* vulg lat-*a f* Jer: *chirographum* lat-*e*: txt BDL lat-*b c ff₂ q* copt goth Gaud. (So again in ver. 7, but there R vulg also have txt.) om καθισας ταχεως D al. γραψον bef ταχεως B lat-*e* syr-w-ast æth arm.

7. ins τω bef ετερω D al. om συ to ειπεν D-gr. rec ins και bef λεγει, with AP rel syr goth æth arm; ο δε D: om BLR 69 vulg lat-*b c e ff₂ q* Syr copt.

day's work:—**σκάπτειν**, *for all manual labours*; so Aristoph. Av. 1432, *σκάπτειν γὰρ οὐκ ἐπίσταμαι*. This speech, of digging and begging, must not be sought for in the interpretation; it belongs to the truth of the parable itself as introducing the scheme which follows, but has no ulterior meaning. **4.**] **ἔγνων**—not = *ἐγνωκα*, which would be, '*I know*, as part of my stock of knowledge, I am well aware,'—but implying, **I have just arrived at the knowledge,—an idea has just struck me—I have a plan.**

δέξωνται—viz. those who are about to be spoken of, the **χρεοφειλέται**. He has them in mind. Observe, the aim of his scheme is that they may receive him into their houses,—*give him shelter*. This is made use of afterwards in the interpretation, for which see on ver. 9. **5.**] It is more natural to suppose that these **χρεοφειλέται** *had borrowed*, i. e. not yet paid for these articles of food out of the stores of the rich man, than that they were *contractors* to the amounts specified. **τοῦ κ. ἑαυτοῦ**, **of his own lord**,—shewing the unprincipled boldness of his plan for saving himself; as we express the same when we say, 'he robbed his own father.' **6.**] **βάτους**—**ὁ δὲ βάτος δύναται χωρῆσαι ξέστας ἑβδομήκοντα δύο**. Jos. Antt. viii. 2. 9;—the same for liquids as the ephah for solids. See Ezek. xlv. 10, 11, 14, where the LXX represent the Heb. בַּת by **χοῖνιξ** and **κοτύλη**.

δέξαι σ. τ. γρ.] The steward, not yet out of office, has all the vouchers by him, and returns each debtor his own bond for him to alter the figure (not, to *make another*, which would imply the *destruction* of the old bond, not its *return*).

σου is not emphatic, as Wordsworth, who has several times fallen into this mistake: see note, ch. xiv. 26, 27: but entirely unemphatic: almost expletive. **καθ. ταχ.**] **καθίσας** is graphic. **ταχέως** implies the hurry with which the furtive business is transacted. The debtors seem to be all together, that all may be implicated and none may tell of the other.

7.] **κόρους**—**ὁ δὲ κόρος δύναται μεδίμνους ἀττικοὺς δέκα**. Jos. Antt. xv. 9. 2.

ἡκοντα. 8 καὶ [b] ἐπῄνεσεν ὁ κύριος τὸν [c] οἰκονόμον τῆς [d] ἀδικίας, ὅτι [e] φρονίμως ἐποίησεν· ὅτι οἱ [f] υἱοὶ τοῦ αἰῶνος τούτου [g] φρονιμώτεροι [h] ὑπὲρ τοὺς [fl] υἱοὺς τοῦ [i] φωτὸς [k] εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν. 9 καὶ ἐγὼ ὑμῖν λέγω, [l] ἑαυτοῖς [l] ποιήσατε φίλους ἐκ τοῦ [m] μαμωνᾶ τῆς

ADE FGHK LMPRS UVΓΔΛ Σ Ω.

b Rom. xv. 11 (from Ps. cxvi. 1). 1 Cor. xi. 2, 17, 22 only. Gen. xii. 15. c ver. 1. d constr., ver. 9. ch. xviii. 6. Rom. vi. 6. vii. 24. Col. ii. 11. Isa. xxxiii. 6. e here only †. f — ch. xx. 34, 36 reff. g ch. xii. 42 reff. compar., here only. Gen. xli. 39 only. h — Heb. iv. 12. 2 Cor. xii. 13. 3 Kings xix. 4. i John xii. 36. 1 Thess. v. 5. see Eph. v. 8. k — ch. xii. 21. Eph. i. 5. constr., ver. 8. l — ch. xii. 33. Exod. xx. 4, 26. m Matt. vi. 24. vv. 11, 13 only †.

8. for 2nd οτι, διο λεγω υμιν D; *dixit autem ad discipulos suos* gat(with mm mt) lat-*a b c* (*e*) *l*.

9. rec (for και εγω) καγω, with ADP rel: txt BLR 1. λεγω bef υμιν DM lat-*a c ff*$_2$ *g*$_1$ Syr æth. rec ποιησατε bef εαυτοις, with ADP rel latt syrr copt goth æth arm Iren-lat: txt BLR. for μαμ. της αδικιας, αδικου μαμωνα D lat-*a*

There does not appear to be any designed meaning in the variation of the amount deducted. We may easily conceive a reason, if we will, in the different circumstances of the debtors. 8.] ὁ κύριος —of course, *the lord of the steward*. The E. V. ought to have been expressed his lord, and there would have been no ambiguity. τ. οἰκ. τῆς ἀδ., not '*the steward for his injustice*,' but (see reff.) the unjust steward. He is not praised 'for his *injustice*;' see below.

ὅτι φρονίμως ἐπ., *because he had acted shrewdly, cleverly for his own interest*. The point brought out is not merely the shrewdness of the steward, but *his lord*, whose injury was wrought by this very shrewdness, *praising it*: for, our Saviour adds, the children of this world,—to which category *both* belonged—*he who conceived* and *he who praised* the shrewdness—are more shrewd, εἰς τ. γ. τ. ἑαυ.—for the purposes of *their* self-interest,—than the children of light. But this very τὴν ἑαυ. indicates that there *is a better and a higher γενεά, the family of light* (John xii. 36; Rom. xiii. 12; Eph. v. 8; 1 Thess. v. 5), whose interests require a higher and better wisdom and foresight. It is hardly necessary to add that the *discovery* of the steward's trick by the master is essential to the parable, as exemplifying the φρονίμως and φρονιμώτερα. Had the master (as Wordsw.) merely seen the *result*, that the debtors received him into their houses, the praise could hardly have been put in this form. The aor. ἐποιησεν too seems to point at the past device, rather than the permanent result.

9.] We now pass to the application at once—from the mouth of our Lord Himself. All that is dishonest and furtive in the character of the steward belonged entirely to him as a υἱὸς τοῦ αἰῶνος τούτου: but even in this character there was a point to praise and imitate. And the dishonesty itself is not inserted without purpose—viz. to shew us *how little the υἱοί τ. αι. τ. scruple to use it, and how natural it is to them. Now*, however, we stand on higher ground: καθαροῖς πάντα καθαρά:—in bringing up the example into the purer air which the children of light breathe, its grosser parts drop off, and the finer only remain.

καὶ ἐγὼ ὑμῖν λ. seems to recognize a necessary difference in the two situations:—'although *you* are children of the light and the day, and *can do no such furtive acts, yet I say to* YOU' ..... This view will explain how we may make φίλους ἐκ τοῦ μαμ. τῆς ἀδ. just as we can make an example for ourselves out of the οἰκονόμος τῆς ἀδικ.—that which is of itself τῆς ἀδικίας—which belongs to, is part of a system of, ἀδικία,—which is the very ῥίζα πάντων τῶν κακῶν, the result, and the aptest concretion, of that system of meum and tuum (see ch. xv. 12) which is itself the result of sin having entered into the world. And we are to use this Mammon of unrighteousness to make ourselves,—not palaces, nor barns, nor estates, nor treasures,—but *friends*; i. e. to bestow it on the poor and needy—(see ch. xii. 33, which is the most striking parallel to our text—compare ὅταν ἐκλίπῃ, with θησαυρὸν ἀνέκλειπτον there) that when it shall fail,—they, i. e. the φίλοι—(compare the joy in heaven ch. xv. 7, 10, and Baxter's remark cited there by Stier—'Is there joy in heaven at thy conversion, and will there be none at thy glorification?') may receive you into the (or their) everlasting tabernacles. See also ch. xiv. 13, 14. God repays in their name. They receive us there with joy, if they are gone before us: they receive us there by making us partakers of their prayers, which 'move the Hand that moves the world,' even

[d] ἀδικίας, ἵνα ὅταν [n] ἐκλίπῃ, [o] δέξωνται ὑμᾶς εἰς τὰς αἰωνίους [p] σκηνάς. 10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. 11 εἰ οὖν ἐν τῷ ἀδίκῳ [q] μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ [r] ἀληθινὸν τίς ὑμῖν [s] πιστεύσει; 12 καὶ εἰ ἐν τῷ [t] ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; 13 οὐδεὶς [u] οἰκέτης δύναται δυσὶ κυρίοις [v] δουλεύειν· ἢ γὰρ τὸν [v] ἕνα [v] μισήσει καὶ τὸν [v] ἕτερον [v] ἀγαπήσει, ἢ [v] ἑνὸς [v] ἀνθέξεται καὶ τοῦ [v] ἑτέρου [v] καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ [q] μαμωνᾷ. 14 [w] Ἤκουον δὲ ταῦτα πάντα [καὶ] οἱ Φαρισαῖοι, [w] φιλάργυροι [x] ὑπάρχοντες, καὶ [y] ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστε οἱ [z] δι-

[d] ἀδικίας, ἵνα ὅταν [n] ἐκλίπῃ, [o] δέξωνται ὑμᾶς εἰς τὰς αἰωνίους [p] σκηνάς. 10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. 11 εἰ οὖν ἐν τῷ ἀδίκῳ [q] μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ [r] ἀληθινὸν τίς ὑμῖν [s] πιστεύσει; 12 καὶ εἰ ἐν τῷ [t] ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; 13 οὐδεὶς [u] οἰκέτης δύναται δυσὶ κυρίοις [v] δουλεύειν· ἢ γὰρ τὸν [v] ἕνα [v] μισήσει καὶ τὸν [v] ἕτερον [v] ἀγαπήσει, ἢ [v] ἑνὸς [v] ἀνθέξεται καὶ τοῦ [v] ἑτέρου [v] καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ [q] μαμωνᾷ. 14 [w] Ἤκουον δὲ ταῦτα πάντα [καὶ] οἱ Φαρισαῖοι, [w] φιλάργυροι [x] ὑπάρχοντες, καὶ [y] ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστε οἱ [z] δι-

[w] 2 Tim. iii. 2 only †. (-ρία, 1 Tim. vi. 10. -ρεῖν, 2 Macc. x. 20.) xxiii. 50. Acts ii. 30. iii. 2. Phil. ii. 6 al.
[z] = ch. x. 29. see ch. xviii. 14.
[n] ch. xxii. 32. Heb. i. 12 (from Ps. ci. 27) only. Gen. xxv. 8. xlix. 33. Tobit xiv. 11.
[o] ver. 4.
[p] = here only. (-νοι, 2 Cor. v. 1, 4.)
[q] ver. 9.
[r] = John i. 9 reff.
[s] = Rom. iii. 2. 1 Cor. ix. 17. (John ii. 24). Wisd. xiv. 5. Matt. xvii. 23. John x. 5 al. Prov. xxvii. 10.
[t] Acts x. 7. Rom. xiv. 4. 1 Pet. ii. 18 only. Gen. ix. 25, 26.
[u] Matt. vi. 24 reff.
[x] Comp., Luke only. — ch. y ch. xxiii. 35 only. Ps. ii. 4. xxi. 7 al.

Orig-lat Jer Ambr$_1$ Paulin. rec (for ἐκλιπῃ) ἐκλιπητε, with P(FU, e sil) vulg lat-*b c f ff$_2$ g$_1$* syr goth æth-ms Iren-lat Clem$_2$ Orig-lat$_2$ Method Bas Chr$_1$; ἐκλειπητε E rel Chr$_1$: ἐκλειπῃ AB^{2}X 69 lat-*a* Syr syr-marg copt æth arm: txt B^{1}DLR 1. aft σκηνας ins αυτων P lat-*b* Syr æth Chr$_2$ Cyr$_1$ Ambr. 10. for 2nd ελαχιστω, ολιγω D 1 vulg lat-*b c e f q* Syr Dion-areop. for 2nd εστιν, γινεται D. 12. ημετερον BL lat-*a i l* Orig Thl Euthym Tert: txt ADPR rel vulg lat-*a c f ff$_2$ g$_1$* syrr goth Orig-lat$_2$ Cypr. δωσει bef υμιν DLR 33 latt Syr æth (Iren?) Orig Mcion-t Cypr: txt AB^{2}P rel syr goth arm. 14. om παντα D al lat-*i* æth Orig$_1$. om 1st και BDLR latt Syr copt æth arm Orig$_2$ Cypr Jer: ins AP X(Treg expr) rel syr goth.

during this life. Deeds then of charity and mercy are to be our spiritual shrewdness, by which we may turn to our account the ἄδικον μαμωνᾶ,—providing ourselves with friends out of it;—and the debtors are here perhaps to be taken in their literal, not parabolic sense—we are to lighten their burdens by timely relief—the only way in which a son of light can change the hundred into fifty, or fourscore: see Isa. lviii. 6—8.

10—12.] Closely connected with the foregoing; (against De Wette and Straus:)—the 'faithfulness in the least' is the same as the prudence and shrewdness just spoken of;—in the case of the children of light they run up into one—τίς ἐστιν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ch. xii. 42;—the ἐλάχιστον = ὁ ἄδικος (see above: not "*fallacious*," as Wordsw.) μαμωνᾶς = τὸ ἀλλότριον—*the wealth of this present world*, which is not the Christian's own, nor his proper inheritance. The πολύ = τὸ ἀληθινόν = τὸ ὑμέτερον = *the true riches of God's inheritance*: of which the earth (see Matt. v. 5) forms a part, which ὁ θεὸς (implied in the τίς—for there will be none to give it you if you be untrue during this state of probation;—He will not be your God) shall give to you. The wealth of this world is ἀλλότριον—forfeited by sin—only put into our hands to try us, and to be rendered an account of.

13.] See note on Matt. vi. 24. The connexion here is,—that we must, while put in trust with the ἄδικος μαμωνᾶς, be serving *not it, but God*. The saying here applies (as Olshausen remarks) admirably to the Pharisees and Publicans: the former were, to outward appearance, the servants of God, but inwardly served Mammon;—the latter, *by profession* in the service of Mammon, were, by coming to Jesus, shewing that they inwardly served God.

14—31.] BY OCCASION OF THE COVETOUS PHARISEES DERIDING HIM, OUR LORD SPEAKS THE PARABLE OF THE RICH MAN AND LAZARUS. The Pharisees were not slow in perceiving that the scope of ταῦτα πάντα was to place this world's goods, and all that the covetous seek after, at a very low price. It will be observed that the sayings which follow, are in reference to matters mentioned during the discourses, or arising out of the character of the Pharisees as commented on in them.

15.] See

a = Acts iv. 19. 1 Tim. iii. 2. v. 4. 1 John iii. 10. 3 Kings iii. 10.
b Ps. cxxxviii. 23. see Acts i. 24. xv. 8.
c = Rom. xii. 16. 1 Kings ii. 3.
d Matt. xxiv. 15 ‖ Mk. Rev. xvii. 4, 5. xxi. 27 only. Prov. xi. 1.
e Matt. iv. 17 reff.
f constr. pass., Gal. i. 11. 1 Pet. i. 25. iv. 6 (Matt. xi. 5 reff.). act., Rev. xiv. 6.
g = here (Matt. xi. 12) only. Exod. xix. 24.
h ch. v. 23 reff.
i = Matt. v. 18 reff.
k Matt. v. 18 only †.
l = here only. Josh. xxiii. 14.
m Matt. v. 32 reff.
n Matt. v. 27 (from Deut. v. 18) al.

καὶ οὖντες ἑαυτοὺς [a] ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς [b] γινώσκει τὰς [b] καρδίας ὑμῶν, ὅτι τὸ ἐν ἀνθρώποις [c] ὑψηλὸν [d] βδέλυγμα ἐνώπιον τοῦ θεοῦ. 16 ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· [e] ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ [f] εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν [g] βιάζεται. 17 [h] εὐκοπώτερον δὲ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν [i] παρελθεῖν ἢ τοῦ νόμου μίαν [k] κεραίαν [l] πεσεῖν. 18 πᾶς ὁ [m] ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν [n] μοιχεύει· καὶ ὁ [m] ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν [n] μοιχεύει. 19 [o] Ἀν-

15. for ανθρωποις, ανθρωπω B[1]. for του θεου, κυριου B. rec adds εστιν, with X rel vss: om ABDKLPRSV[2]Δ goth æth Ign Constt Thl.

16. rec (for μεχρι) εως (‖ *Mt*), with ADP rel Mcion-e Orig[1]: txt BLRX 1. 69 Clem Orig[1]. aft ιωαννου ins επροφητευσαν (‖ *Mt*) D al mm.

17. κεραιαν bef μιαν B sah.

18. rec aft και ins πας (*mechanical repetition*), with AP rel syrr goth: om BDL 69 latt coptt (æth) arm Tert Ambr. om απο ανδρος D al Syr copt goth arm.

last note, end. δικαιοῦντες .... ἐνώπ. τ. ἀνθρ.—a contrast to ἤμαρτον ἐνώπιόν σου, ch. xv. 18: and βδέλυγ. ἐνώπιον τ. θεοῦ to χαρὰ ἐνώπιον τ. ἀγγ. τοῦ θεοῦ, ch. xv. 10. 16.] See Matt. xi. 12 and note. After προφ. supply προεφήτευσαν, not (Meyer) ἐκηρύσσοντο, which would be inapplicable to the law and the prophets. The connexion is, —'*Ye are they that justify yourselves before men; ye are no publicans and sinners,—no poor and needy,—but righteous, and increased with this world's goods. But, since John, a kingdom has been preached, into which every one, publicans and sinners too* (πᾶς ‖ πάντες, ch. xv. 1) *are pressing in. The true relation however of that kingdom to the law is not as ye suppose, to destroy the law* (Matt. v. 17), *but to fulfil.*' Then, as an example, our Lord reiterates the decision which He had before given on a point much controverted among the Jews—the law of adultery. But this He does, not *without occasion given*, and close connexion with the circumstances, and with what had before been said. As early as Tertullian, cont. Marc. iv. 34, p. 443, it was remarked, that an allusion was meant here to the adultery of Herod Antipas with his brother Philip's wife, which the Pharisees had tacitly sanctioned, thus allowing an open breach of that law which Christ came to fulfil. To this mention of Herod's crime the μέχρι Ἰωάννου gave relevance. Still the idea must not be too lightly assumed. Bleek's remark is worth notice, that, had such an allusion been intended, the last words of the verse would have been otherwise expressed. Antipas had not *married a divorced woman*, but abduced a married woman from her husband. See on Matt. v. 32. 19—31.] Our Lord, in this closing parable, grasps the whole covetous and self-seeking character of the Pharisees, shews them a case in which it is carried to the utmost, by one who '*made no friends*' with the unrighteous Mammon;—places in contrast with it a case of extreme destitution and poverty,—the very thing which the φιλάργυρος most abhorred;—and then passes over into the region beyond the grave, shewing them the contrast there also—and ending with a mysterious prophetic hint at the final rejection of the Kingdom of God and Himself by those for whom the law and prophets were insufficient to bring them to repentance. And while it does not appear that the φιλαργυρία of the Pharisees shewed itself in this particular way, our Lord here grasps the depravity by its root, which is, *a godless and loveless self-seeking*—saying in the heart, 'There is no God'—and acting accordingly.

The explanation of particular points see below. 19.] δέ connects this directly with what goes before; being an answer, not immediately to *any thing said* by the Pharisees, but to their *scoffs* at Him;—q. d. '*hear now a parable.*' ἄνθρ. κ.τ.λ.] Tertullian thought (l. c.) that *Herod* was meant, and by Lazarus *John*; and this view has been taken by Paulus and Schleiermacher also: but surely with no

θρωπος δέ τις ἦν πλούσιος, καὶ [o] ἐνεδιδύσκετο [o] πορφύραν καὶ [p] βύσσον, [q] εὐφραινόμενος [r] καθ' ἡμέραν [s] λαμπρῶς. 20 πτωχὸς δέ τις ὀνόματι Λάζαρος [t] ἐβέβλητο πρὸς τὸν [u] πυλῶνα αὐτοῦ [v] εἱλκωμένος 21 καὶ [w] ἐπιθυμῶν [xy] χορτασθῆναι [y] ἀπὸ τῶν [z] πιπτόντων ἀπὸ τῆς [a] τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι [a] ἐπέλειχον τὰ [b] ἕλκη αὐτοῦ. 22 [c] ἐγένετο δὲ ἀποθανεῖν τὸν πτω-

o Mark xv. 17 (reff.). p here (Rev. xviii. 12 v.r.) only. 2 Chron. ii. 14. q ch. xii. 19 reff. Deut. xiv. 26. r Matt. xxvi. 55 reff. s here only †. (-ρότ, Rev. xviii. 14. Sir. xxix. 22.) t see Matt. viii. 6, 14. ix. 2. Mark vii. 30. u Matt. xxvi. 71. Acts x. 17 al. Gen. xliii. 19. v here only †. w ch. xv. 16. Isa. lviii. 2. x ch. ix. 17 ‖ Mt. Mk. Ps. xvi. 15. y here (ch. xv. 16 v.r.) only. Ps. ciii. 18. z Matt. xv. 27. a here only †. b Rev. xvi. 2, 11 only. Job ii. 7. c constr., Matt. xviii. 12. Mark ii. 23. ch. iii. 21. vi. 1, 6. Acts iv. 5 al. freq.

19. at beg ins ειπεν δε και ετεραν παραβολην D bodl. om δε DXΔ vulg lat-*a b e f* æth arm. ins και bef ενφραινομενος D-gr goth.

20. rec aft τις ins ην, with AP[2] rel vulg lat-(*b c*) *i* syrr sah goth: om BDLP[1]X 33(appy) lat-*a e f* coptt æth arm Clem Dial. rec aft λαζαρος ins ος, with AP rel vulg lat-*b c f* syr goth: om BDLX lat-*a e f i* copt Clem Dial. for προς, εις PΓ. rec ηλεωμενος, with KMSUVΓ 1: txt ABDP rel.

21. rec ins των ψιχιων bef των πιπτοντων (*from Mt* xv. 27 ‖ *Mk*), with A(D)P rel vulg lat-*a f g*[1] syrr copt-wilk Ephr Chr: om BL lat-*b e ff*[2] *i l q* syr-jer copt-schw sah Clem Dial Ambr Gaud.—ψιχων D. rec απελειχον, with P rel: ελειχον D 1 Dial (Ephr): txt ABLX 33 goth.

probability. Our Lord might hint with stern rebuke at the present notorious crime of Herod, but can hardly be thought to have spoken thus of him. That the circumstances *will in some measure apply to these two*, is owing, as above in ch. xv., to the parable taking the *general case*, of which theirs was a particular instance. Zeller (refuted by Bleek in loc.) thinks that the rich man sets forth the Jews and the poor man the Gentiles. In my view, the very name of the poor man (see below) is a sufficient answer to this.

Observe, that this rich man is *not accused of any flagrant crimes*:—he lives, as the world would say, *as became his means and station*; he does not oppress nor spoil other men: he is simply a **υἱὸς τοῦ αἰῶνος τούτου**, in the highest form.

πορφ. κ. βύσσ., the Tyrian costly purple—and the fine linen (for under clothing) from Egypt. **εὐφρ. λαμπ.**, probably the E. V. is right—**fared sumptuously**: '*epulabatur laute*,' Vulg. Others render it '*enjoyed himself sumptuously*.'

20.] The significant name Lazarus (= Eleazarus = אֶלְעָזָר, *Deus auxilium*) should have prevented the expositors from imagining this to be *a true history*. Perhaps by this name our Lord may have intended *to fill in the character of the poor man*, which indeed must otherwise be understood to be that of one who feared God. **ἐβέβ.**, **was**, or **had been—cast down**, i. e. was placed there on purpose to get what he could of alms. **πυλῶνα**, see on ref. Matt.: it was the portal, which led out of the **προαύλιον** into the **αὐλή**.

21.] It would seem that he *did* obtain this wish, and that, as in ch. xv. 16, the **ἐπιθ.** must mean, **he looked for it, willingly took** it. The **ἀλλὰ καί** seems also to imply, that he *got the crumbs*: this verse, relating the two points of contrast to the rich man: his only food, the crumbs, with which he longed to fill his belly, but could not:—his only clothing, nakedness and sores, and instead of the boon companions of the rich man, none to pity him but the dogs, who **ἐπέλειχον**—certainly in pity, not '*dolorem exasperantes*' (Bengel)—his sores, as they do their own. Such was the state of the two in this world.

22.] The *burial* of Lazarus is not mentioned, **διὰ τὸ ἀτημέλητον τῆς τῶν πτωχῶν ταφῆς**, Euthym. This is the only admissible reason. Meyer rejects it as arbitrary, and not consistent with the received notions about Hades, in which not the soul only, but the whole man was after death—believing it to be meant that the angels carried Lazarus *bodily* into Paradise. But then his interpretation halts, when he comes to the burial of the rich man, whom he makes go down out of his grave into hell. The fact is, that in both cases the material corpse remains on this earth, buried or unburied; while that personality, to which universal consent rightly attributes sensibility to bliss and woe, and the feelings and parts of the body, the man's real *self*, is translated into the other world.

χὸν καὶ [d] ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν [e] κόλπον Ἀβραάμ. ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη, 23 καὶ ἐν τῷ [f] ᾅδῃ [g] ἐπάρας τοὺς [g] ὀφθαλμοὺς αὐτοῦ, [h] ὑπάρχων ἐν [i] βασάνοις, ὁρᾷ Ἀβραὰμ [k] ἀπὸ [k] μακρόθεν, καὶ Λάζαρον ἐν τοῖς [l] κόλποις αὐτοῦ. 24 καὶ αὐτὸς φωνήσας εἶπεν Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον

[d] Mark xv. 1 reff. Hosea x. 6.
[e] = ver. 22. ch. vi. 23. John i. 18. xiii. 23 (Acts xxvii. 39) only. Deut. xiii. 6.
[f] Matt. xi. 23 reff. Ps. xv. 10.
[g] = Matt. xvii. 8 reff.
[h] ver. 16 reff.
[i] Matt. iv. 24. ver. 28 only. Wisd. iii. 1. xix. 4. Prov. xvi. 33.
[k] Matt. xxvi. 58 reff.
[l] ver. 22. plur., here
[m] = ch. viii. 8 reff.

22. εις τον κολπον αβρααμ bef υπο των αγγελων D al. rec ins τον bef αβρααμ, with 69: om ABDP rel Meion-e Orig Dial Ephr.

23. rec ins τον bef αβρααμ, with A rel Orig$_1$ Ephr: om BDLX Orig$_1$ Dial. for τοις κολποις, τω κολπω D latt coptt. aft αυτου ins αναπαυομενον D lat-*b c e q* arm.

24. ενφωνησας D-gr.

(If, when parts of the body are removed, we still believe that we possess those limbs, and feel pain in them, why may not the disembodied spirit still subjectively exist in, and feel the sensations of, that corporeal system from which it is temporarily separated?) ἀπενεχ. αὐτ. . . . .] In the whole of this description, the following canon of interpretation may be safely laid down:—Though it is unnatural to suppose that our Lord would in such a parable formally *reveal* any *new truth* respecting the state of the dead,—yet, in conforming himself to the ordinary language current on these subjects, it is impossible to suppose that He, whose essence is Truth, could have assumed as existing any thing which does not exist. It would destroy the truth of our Lord's sayings, if we could conceive Him to have used popular language which *did not point at truth*. And accordingly, where *such* language was current, we find Him not adopting, but protesting against it: see Matt. xv. 5. The bearing of the spirits of the just into bliss by the holy angels is only analogous to their other employments: see Matt. xiii. 41: Heb. i. 14. τ. κόλπ. Ἀβραάμ.] The above remark does not apply here—for this, as a form of speech among the Jews, was not even by themselves understood in its strict literal sense; and though the *purposes of the parable* require this, ver. 23, no one would think of pressing it into a truth, but all would see in it the graphic filling up of a state which in itself is strictly actual. The expression בחיקו של אברהם signified the *happy side of Hades*, where all the Fathers were conceived as resting in bliss. In Joseph. de Macc. § 13 we have οὕτω γὰρ θανόντας ἡμᾶς Ἀβραὰμ κ. Ἰσ. κ. Ἰακ. ὑποδέξονται εἰς τοὺς κόλπους αὐτῶν. No pre-eminence is signified, as in John xiii. 23; —*all the blessed* are spoken of as in Abraham's bosom. See also John i. 18.

The death of the rich man *last* should be remarked; Lazarus was taken soon from his sufferings; Dives was left longer, that he might have space to repent. κ. ἐτάφη] There can be no doubt that the *funeral* is mentioned as being congruous to his station in life,—and, as Trench observes, 'in a sublime irony,'—implying that he had all things *properly cared* for; the purple and fine linen which he wore in life, not spared at his obsequies. See Meyer's interpretation above. 23. ἐν τ. ᾅδῃ] Hades, Sheol, is the abode of *all disembodied spirits* till the resurrection; not, the place of torment,—much less *hell*, as understood commonly, in the E. V. Lazarus was *also in Hades*, but separate from Dives; one on the blissful, the other on the baleful side. It is the *gates of Hades, the imprisonment of death*, which shall not prevail against the Church (Matt. xvi. 18);—the Lord holds the *key of Hades* (Rev. i. 18);—Himself went into the same Hades, of which Paradise is a part. ἐν βασάνοις—not *eternal condemnation*;—for the judgment has not yet taken place; men can only be judged *in the body*, for the deeds *done in the body*:—but, *the certainty and anticipation of it*. ἐπάρας, not necessarily *to a higher place*, though that *may* be meant:—see reff. 24.] '*superbus temporis, mendicus inferni.*' Aug. (Trench, Par. in loc.)

On πάτερ Ἀβρ. see Matt. iii. 9. φλογί, not subjective *only*, though perhaps mainly. The omission of the article before βασάνοις points no doubt to *subjective* torments;—but where lies the limit between inner and outer to the disembodied? Hardened sinners have died crying 'Fire!'

Λάζαρον, ἵνα [n]βάψῃ τὸ [o]ἄκρον τοῦ δακτύλου αὐτοῦ [p]ὕδατος καὶ [q]καταψύξῃ τὴν γλῶσσάν μου, ὅτι [r]ὀδυνῶμαι ἐν τῇ [s]φλογὶ ταύτῃ. 25 εἶπεν δὲ Ἀβραάμ Τέκνον, μνήσθητι ὅτι [t]ἀπέλαβες τὰ [u]ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε [v]παρακαλεῖται, σὺ δὲ [r]ὀδυνᾶσαι. 26 καὶ [w]ἐπὶ πᾶσιν τούτοις [x]μεταξὺ ἡμῶν καὶ ὑμῶν [y]χάσμα μέγα [z]ἐστήρικται, ὅπως οἱ θέλοντες [a]διαβῆναι [b]ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ [οἱ] ἐκεῖθεν πρὸς ἡμᾶς [c]διαπερῶσιν. 27 εἶπεν δὲ [d]Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· 28 ἔχω γὰρ πέντε ἀδελφούς· ὅπως [e]διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον

n John xiii. 26. Rev. xix. 13 only. Num. xix. 18.
o Matt. xxiv. 32 ‖ Mk. Heb. xi. 21 (from Gen. xlvii. 31) only. Deut. iv. 32.
p constr., Matt. xvi. 26. Mark v. 30 al. see Winer, edn. 6, § 30. 3. c. and Exod. xii. 22.
q here only. Gen. xviii. 4. Ezek. xxvi. 19 Alex. only.
r here bis. ch. ii. 48. Acts xx. 38 only. Isa. xl. 20.
s Gnepp., here only. (elsw. in N. T.

always w. πῦρ, Acts vii. 30. 2 Thess. i. 8. Heb. i. 7. Rev. i. 14 al.) Isa. v. 24. t ch. xv. 27. xxiii. 41. Gal. iv. 5 al. Num. xxxiv. 14. u — ch. xii. 18, 19. Gen. xlv. 18, 20.
v — Acts xx. 12 al. Gen. xxiv. 67. w — ch. iii. 20. Col. iii. 14. 2 Chron. xxix. 10. x — Matt. xxiii. 35. ch. xi. 51. Acts xii. 6. y here only. 2 Kings xviii. 17 (Num. xvi. 30 Alex.) only (†).
z — here only. Gen. xxxviii. 12. see ch. ix. 51. a Acts xvi. 9. Heb. xi. 29 only. 1 Kings xiii. 7.
b Matt. xvii. 20 only. c Matt. ix. 1 reff. d — ch. vii. 36 reff. e Gnepp., here only. Acts ii. 40 al. 1 Thess. iv. 6. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. Heb. ii. 6 only. L.P.H. Gen. xliii. 3 P. Exod. xix. 21.

25. rec aft απελαβες ins συ, with X rel lat-*b* syr Orig-lat Dial Chr$_1$; aft τα αγαθα σου, A: om BDGHL 69 vulg lat-*a c* &c Syr coptt æth arm Ps Ath Ephr Chr Cyr Thl Cyr Hil Ambr Aug Fulg Paulin. rec (for ωδε) οδε, with 1: txt ABD rel syrr coptt æth arm. (*hic* latt Cyr Hil.)

26. for επι, εν BL, *in his omnibus* vulg lat-*b* *c* copt. rec (for ενθεν) εντευθεν (*more usual*), with K 1: om D lat-*c* *e* Dial spec: txt AB rel. om οι B(D): ins A rel copt arm.—for last clause, μητε εκειθεν ωδε διαπερασαι D latt arm Ambr.

27. rec ουν bef σε, with LX rel Dial Ephr spec: txt ABD 69 syr Thl. aft πατερ ins αβρααμ DX mt Aug.

28. om ινα D Dial. τουτον bef τον τοπον D lat-*a* *c* Dial Aug$_1$.

—Did the fire leave them, when they left their bodies? **25.**] The answer is solemn, calm, and fatherly;—there is no mocking, as is found in the Koran under the same circumstances; no grief, as is sometimes represented affecting the blessed spirits for the lot of the lost. (Klopstock, cited by Stier, iii. 319, edn. 2: 'Wehmuth der Himmliſchen die verlorenen Seelen beſeitet.') μνήσθητι . . .] Analogy gives us every reason to suppose, that in the disembodied state the whole life on earth will lie before the soul in all its thoughts, words, and deeds, like a map of the past journey before a traveller.

ἀπέλαβες—not sufficiently expressed by '*receivedst*,' E. V.:—it is analogous to ἀπέχουσιν, Matt. vi. 2, 5, 16,—and expresses the receipt *in full*, the exhaustion of all claim on. Those that were good things *to thee*, τὰ ἀγ. σου, *came to an end* in thy lifetime: there are no more of them. What a weighty, precious word is this σου: were it not for it, De Wette and the like, who maintain that the only meaning of the parable is, '*Woe to the rich, but blessed are the poor*'—would have found in this verse at least a specious defence for their view;—though even then τὰ ἀγ. would have implied the same, in fair interpretation. τὰ κακά —not *αὐτοῦ*—for to him *they were not so*.

παρακαλ.: see ch. vi. 24. **26.**] *Even if it were not so*,—however, and for whatsoever reason, God's decree hath placed thee there—thy wish is *impossible*.

χάσμα μέγα] In the interpretation,—the irresistible decree—*then* truly so, but *no such on earth*—by which the Almighty Hand hath separated us and you, in order that, not merely *so that*, none may pass it. In the graphic description, a yawning chasm impassable. ἐστήρικται, is *fixed* for ever. This expression precludes all idea that the following verse indicates the beginning of a better mind in the rich man. **27.**] This is the *believing and trembling* of James ii. 19. His eyes are now opened to the truth; and no wonder that his natural sympathies are awakened for his brethren. That a lost *spirit* should feel and express such sym-

f ver. 23 reff.
g ch. xxiv. 27, 44. John i. 46. see ver. 16.
h = Matt. xvii. 5. Isa. xlviii. 18.
i Matt. iii. 2 reff.
k Mark vi. 14 reff.
l absol., Acts xvii. 4. xxi. 14. Esth. iv. 4 vat.
m here only †. n constr., Acts x. 25. Rev. xii. 7. 40 ch. v. 26.
o Matt. xiii. 41 reff. Hos. iv. 17.
p = Matt. xviii. 7 bis only.
q ellips., Mark x.

τῆς [f] βασάνου. 29 λέγει δὲ [αὐτῷ] Ἀβραάμ Ἔχουσιν ABD☐ GHKΠ MSUΥ XΓΔΛ 1. 33. 69.
[g] Μωυσέα καὶ τοὺς [g] προφήτας· [h] ἀκουσάτωσαν αὐτῶν.
30 ὁ δὲ εἶπεν Οὐχὶ πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ
[i] νεκρῶν πορευθῇ πρὸς αὐτούς, [i] μετανοήσουσιν. 31 εἶπεν
δὲ αὐτῷ Εἰ [g] Μωυσέως καὶ τῶν [g] προφητῶν οὐκ ἀκούουσιν,
οὐδ' ἐάν τις [k] ἐκ νεκρῶν [k] ἀναστῇ [l] πεισθήσονται.

XVII. [1] Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ [m] Ἀνέν-
δεκτόν ἐστιν [n] τοῦ τὰ [o] σκάνδαλα μὴ [p] ἐλθεῖν, οὐαὶ δὲ [q] δι'

29. for λεγει, ειπεν D lat-*a* spec. rec om δε, with EGHMSΓΛ lat-*e* Syr Dial: *et ait* vulg lat-*b c*: txt ABD rel lat-*a l* syr copt arm Ephr. om αυτω BL Ephr: ins A D-gr rel latt syrr copt Dial.

30. πατηρ D. for απο, εκ DF 1 latt Iren-lat Dial Thl Aug.

31. [ουδ', so ABD.] aft αναστη ins και απελθη προς αυτους D Iren-lat. for πεισθησονται, πιστευουσιν D Ephr.

CHAP. XVII. **1.** rec om αυτου, with E rel lat-*e* Tert: ins ABDFLMUX 69 latt Syr syr-w-ast. elz om του (with some cursive?): ins ABD rel Scr's-mss Orig Chr Damasc. rec μη ελθειν bef τα σκανδαλα (*to connect* αν. εστιν *or* του *with the inf, or to avoid* του τα), with AD rel latt Orig: txt BLX lat-*e*. for ουαι δε, πλην ουαι (*from Mt* xviii. 7) BDL 1. 33. 69 lat-*a b c e ff*$_2$ *i* syr-marg copt: txt A rel vulg lat-*f* syrr arm.

pathy, is not to be wondered at; the misery of such will be very much heightened by the awakened and active state of those higher faculties and feelings which selfishness and the body kept down here.

29.] ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος χριστοῦ. Rom. x. 17. 'Auditu fideli salvamur, non apparitionibus.' Bengel. This verse furnishes a weighty testimony from our Lord Himself of the sufficiency *then* of the O. T. Scriptures for the salvation of the Jews. It is *not so now*.

30, 31.] οὐχί—not, '*they will not hear them*:' he could not tell that, and besides, it would have taken away much of the ground of the answer of Abraham:—the word deprecates leaving their salvation in *such uncertainty*, as the chance of their hearing Moses and the prophets seems to him to imply.—'*Leave it not so, when it might be at once and for ever done by sending them one from the dead.*' Abraham's answer, besides opening to us a depth in the human heart, has a plain application to the Pharisees, to whom the parable was spoken. They would not hear Moses and the Prophets:—Christ rose from the dead, but He did not go to *them*;—this verse is not *so* worded, 'they would have rejected Him, had He done so:'—the *fact* merely is here supposed, and that in the very phrase which so often belongs to His own resurrection. They were not persuaded—did not believe, though One rose from the dead. To deny altogether this allusion, is to rest contented with merely the surface of the parable.

Observe, Abraham does not say, 'they will not *repent*'—but, 'they will not *believe, be persuaded*:' which is another and a deeper thing. Luther does not seem to conclude rightly, that this *disproves* the possibility of appearances of the dead. It only says, that such appearances will not bring about *faith* in the human soul: but that they may not serve other ends in God's dealings with men, it does not assert. There is no gulf between the *earth* and Hades: and the very form of Abraham's answer, setting forth no impossibility in this second case, as in the former, would seem to imply its *possibility*, if requisite. We can hardly pass over the identity of the *name* LAZARUS with that of Him who *actually was recalled from the dead*, but whose return, far from persuading the Pharisees, was the immediate exciting cause of their crowning act of unbelief.

CHAP. XVII. **1—10.**] FURTHER DISCOURSES. The discourse appears to proceed onward from the foregoing.

1.] τὰ σκ. is perhaps owing to some *offence* which had happened;—the departure of the Pharisees in disgust, or some point in their conduct; such as the previous

οὖ [p]ἔρχεται. 2 [r]λυσιτελεῖ αὐτῷ εἰ λίθος [s]μυλικὸς [t]περίκειται περὶ τὸν [u]τράχηλον αὐτοῦ καὶ [v]ἔρριπται εἰς τὴν θάλασσαν, [w]ἢ ἵνα [x]σκανδαλίσῃ τῶν [y]μικρῶν τούτων ἕνα. 3 [a]προσέχετε [a]ἑαυτοῖς. ἐὰν ἁμάρτῃ ὁ ἀδελφός σου, [b]ἐπιτίμησον αὐτῷ, καὶ ἐὰν [c]μετανοήσῃ, [d]ἄφες αὐτῷ. 4 καὶ ἐὰν [e]ἑπτάκις τῆς ἡμέρας [f]ἁμαρτήσῃ [f]εἰς σὲ καὶ [e]ἑπτάκις [g]ἐπιστρέψῃ πρός σε λέγων [c]Μετανοῶ, [d]ἀφήσεις αὐτῷ. 5 καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ [h]Πρόσθες ἡμῖν πίστιν. 6 εἶπεν δὲ ὁ κύριος Εἰ ἔχετε πίστιν ὡς [i]κόκκον [i]σινάπεως, ἐλέγετε ἂν τῇ [k]συκαμίνῳ ταύτῃ [l]Ἐκριζώθητι

p here only †.
r here only †. Tobit iii. 6 al.
s here only †. (-νός, Rev. xviii. 21.)
t Mark ix. 42. Acts xxviii. 20. Heb. v. 2. xii. 1 †.
u Mark ix. 42 reff.
v — ch. iv. 35. (Matt. xv. 30 reff.) Gen. xxi. 15.
w constr., Matt. xviii. 8, 9 reff.
x Matt. v. 29, 30 reff.
y — Matt. x. 42. Acts viii. 10 al.
z ch. xii. 1. xxi. 34. Acts v. 35. xx. 28. Gen. xxiv. 6.
a Matt. iii. 9 reff.
b Mark viii. 32, 33 reff.
c Matt. iii. 2 reff.
d Matt. vi. 12 reff.
e Matt. xviii. 21, 22 only.
Ps. cxviii. 164 al.
f Matt. xviii. 15 reff.
g ch. xxii. 32. Acts xiv. 15. Deut. xxx. 2.
h — ch. xii. 31 reff.
i Matt. xiii. 31 reff.
k here only. 1 Chron. xxvii. 28 al. see ch. xix. 4.
l Matt. xiii. 29. xv. 13. Jude 12 only. Jer. i. 10.

2. for λυσιτελει, συνφερει δε D vulg. rec (for λιθος μυλικος) μυλος ονικος (*from Mt* xviii. 6), with A rel syrr Dial: txt BDL 1. 69 latt syr-marg copt arm Mcion-t. περικειται and ερριπτο D (ερριπτετο D^2). rec ενα bef των μικρων τουτων (*from Mt* xviii. 6), with AD rel vss: txt BL.

3. rec aft εαν ins δε (*from Mt* xviii. 15), with A rel syr: om BDLX 33 latt Syr copt goth æth arm Clem spec. αμαρτηση (|| *Mt*) DXΔ 69. rec adds εις σε (|| *Mt*), with D rel vulg-ed lat-*c e q* syr-ms arm-usc: om ABL 1 am(with fuld em forj gat jac mt tol) lat-*a b f ff*$_2$ *g*$_{1,2}$ *i l* syrr copt goth arm-zoh Clem Bas Antch Damasc spec Bede. aft και εαν ins μεν A al.

4. rec αμαρτη (*repetition from ver* 3), with F rel Clem Orig: txt ABDLXΔ vulg spec. (αναστηση 69.) ins εαν bef 2nd επτακις (*from above*) AK lat-*b*; το D Clem. rec adds της ημερας (*from above*), with A rel vulg lat-*f g*$_{1,2}$ syrr goth æth spec: om BDLX mt lat-*a b c i l q* syr-jer copt arm Orig Ambr Vict-tun. rec (for προς) επι, with 1 (e sil): txt ABDLXΔ latt syrr copt arm Clem.—om προς σε (*omd as unnecessary, cf Mt* xiii. 15, *Lk* xxii. 32, *Acts* iii. 19, *al: and then variously reinserted*) E rel mt lat-*f i* goth æth Orig Damasc spec. (33 def.) μετανοησω D^1. for αφησεις, αφες DHΔ latt Syr copt-ms Clem.

5. [ειπαν, so BDLX.]

6. ο δε ειπεν αυτοις, omg κυριος, D, similarly lat-*a b c e ff*$_2$ *i*. rec ειχετε, with DEGH (S, e sil) latt: txt AB rel. (εχητε M al.) aft ελεγετε αν ins τω ορει τουτω

chapter alluded to. **ἀνένδεκτόν ἐστιν** = *οὐκ ἐνδέχεται*, ch. xiii. 33. **2.**] See Matt. xviii. 6, 7, and notes. **τῶν μικ. τ.**, perhaps the publicans and sinners of ch. xv. 1;—perhaps also, repeated with reference to what took place, Matt. l. c.

3, 4.] See on Matt. xviii. 15, 21, 22. The **προσέχετε ἑαυτ.** here is to warn them not to be too readily dismayed at *σκάνδαλα*, nor to meet them in a brother with an unforgiving spirit.

ἐπιτίμ.] '*ἀγάπη* begins with *ἀληθεύειν*,' Stier:—who remarks, that in the Church, as in the world, the love of many waxing cold,—not being strong or warm enough for this *ἐπιτίμησον*,—is the cause why offences abound. **5.**] **πρόσθ. ἡμ. πίστ.**, '*increase our faith*,' of the E. V., is not exact: **give us more faith**, is more literal and simpler. Wordsw.'s rendering, "Give faith in addition to our other privileges, powers, and virtues," is not so probable, seeing 1) that faith is not the crowning item in such a list, but the first and most elementary: and 2) that, had this been intended, it would most probably have been expressed **πρόσθ. ἡμῖν καὶ πίστιν.** This is the only example in the Gospels in which *the Apostles* are marked out as requesting or saying any thing to the Lord. They are amazed at the greatness of the faith which is to overcome *σκάνδαλα* and forgive *ἁμαρτήματα* as in vv. 3, 4:—and pray that *more faith* may be added to them.

6.] See on Matt. (xvii. 20) xxi. 21. On this occasion some particular tree of the sort was close at hand, and furnished the instance, just as the Mount of Transfiguration in the former of those passages, and the Mount of Olives in the latter.

συκάμινος is *the mulberry-tree*; not very common in Palestine, but still found there. It must not be confounded with συκομο-

m Matt. xv. 13 reff.
καὶ [m] φυτεύθητι ἐν τῇ θαλάσσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. ABDΣ GHKL MSUV ΧΓΔΛ
n 1 Cor. ix. 10 only. Deut. xxii. 10.
7 τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων [n] ἀροτριῶντα ἢ [o] ποιμαί-
o Ill., 1 Cor. ix. 7 only. (Matt. ii. 6 al.) 1 Kings xxv. 16.
νοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εὐθέως [p] παρελθὼν [q] ἀνάπεσε, 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ Ἑτοίμασον
p ch. xii. 37 reff.
q ch. xi. 37 reff.
r — Matt. xv. 32]. 1 Pet. v. 6.
s ch. xxii. 20. 1 Cor. xi. 25. Rev. iii. 20 only. Prov. xxiii. 1. Tobit viii. 1 only.
t ch. xii. 35, 37 reff.
u — Mark x. 45 reff.
v 1 Tim. i. 12. 2 Tim. i. 8. Heb. xii. 28 only. 2 Macc. iii. 33.
w ch. iii. 18. Acts xxiii. 31. Judg. v. 9.
x Matt. xxv. 30 only. 2 Kings vi. 22. Ep. Jer. 17 var. only.
y — John xii. 14. xix. 7 al.
[r] τί [s] δειπνήσω, καὶ [t] περιζωσάμενος [u] διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; 9 μὴ ἔχει [v] χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ [w] διαταχθέντα; 10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ [w] διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι [x] ἀχρεῖοί ἐσμεν, ὃ [y] ὠφείλομεν ποιῆσαι πεποιήκαμεν.

μεταβα εντευθεν εκει και μετεβαινεν και (*Mt* xvii. 20) continuing τη συκαμινω μεταφυτευθητι εις την θαλασσαν D. om 2nd αν A.

7. om εξ D-gr L latt. εχων bef υμων δουλον D. ins μη bef ερει D lat-*e l* copt. rec om αυτω, with A rel goth Cypr: ins BDLX 1. 69 latt Syr syr-w-mst copt æth arm Aug. [DKMUΔ join ευθ. with ερει: ELΛ, with παρελθ.] rec αναπεσαι, with AMΔ (1, e sil) 33. 69[1], ανπεσαι L, αναπαυσαι X: αναπεσον Γ: txt BD rel.

8. om ουχι D lat-*a b c* (*e ff*[2]) *f ff*[2] *i l q* Syr Cypr Ambr. aft εως ins αν AKLMX 33. συ bef και πιεσαι D.

9. rec χαριν bef εχει, with A rel vulg lat-*b c f ff*[2] syrr (goth) arm: txt BDL lat-*a e* copt æth Cypr. rec aft τω δουλω ins εκεινω (*cf ch* xii. 37, *and see ch* xiv. 31 al), with E rel vulg lat-*e f i* syr goth (æth) arm Cypr Aug: pref, K: om ABDLX lat-*a b c ff*[2] *l q* copt Ambr. rec aft τα διαταχθεντα ins αυτω, with DX 69 latt Syr copt æth Cypr: om AB rel lat-*e* syr goth Antch Thl. rec at end adds συ δοκω, with AD rel vulg lat-*b c* syrr goth: om BLX 1 lat-*a e* copt æth arm Cypr.

10. for παντα to υμιν, οσα λεγω D. aft παντα ins ταυτα A al. om 1st οτι AX 1 latt (Syr æth ?) Bas[1](ins[1]) Cypr. εσμεν bef αχρειοι D-gr al Syr Ign Philast. rec ins οτι bef ο ωφειλομεν, with X rel syrr: om ABDL 1 latt copt æth arm Orig Epiph Bas[1] Antch Thl Cypr.

ρία, ch. xix. 4, which is the Egyptian fig. See note there. Notice the different tenses with ἄν: ἐλέγετε ἄν, *ye would say: ὑπήκουσεν ἄν, it would* (even while you were speaking) *have obeyed.* ἐκριζώθ.] 'cum ipsis radicibus, in mari mansura. Tale quiddam fit ipsis fidelibus.' Bengel. 7—10.] The connexion is, —'Ye are *servants* of your Master; and therefore endurance is required of you,—faith and trust to endure out your day's work before you enter into your rest. Your Master will enter into His, but your time will not yet come; and all the service which you can meanwhile do Him, is but that which is your bounden duty to do,—seeing that your body, soul, and spirit are His.' 7.] εὐθέως in the E. V. is wrongly joined with ἐρεῖ: it corresponds to μετὰ ταῦτα in ver. 8. 'Construendum; *cito accumbe: cito* cupiunt *accumbere* qui missis cæteris officiis fidem sibi summam conferri oportere putant.' Bengel. 8.] ἕως φ. κ. π., till I shall have eaten and drunken: see ch. xii. 37, where a different assurance seems to be given. But our Lord is here speaking of what we in our state of *service* are to *expect*; there, of what in our state of *manumission* ('mensæ servos adhibere manumissionis erat species.' Grotius, citing from Ulpian) and *adoption*, the *wonders of His grace will confer on us.* Here the question is of *right*; there, of *favour.*

9.] Our Lord is not laying down rules for the behaviour of an earthly master to his servants,—but (see above) is speaking of the rightful state of relation *between us, and Him whose we are, and whom we serve.* 10.] This shews the sense of the parable, as applying to our own thoughts of ourselves, and the impossibility of any *claim* for our services to God. In Rom. vi. 23 (see also the foregoing verses) we have the true ground on which we look for eternal life set

11 Καὶ ἐγένετο [a]ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἰερου-
σαλήμ, [a]καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ
Γαλιλαίας. 12 καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην
[b]ἀπήντησαν [αὐτῷ] δέκα [c]λεπροὶ ἄνδρες, οἳ ἔστησαν
[d]πόρρωθεν· 13 καὶ αὐτοὶ [e]ἦραν [e]φωνὴν λέγοντες Ἰησοῦ
[f]ἐπιστάτα, ἐλέησον ἡμᾶς. 14 καὶ ἰδὼν εἶπεν αὐτοῖς
Πορευθέντες [g]ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ
...αυτους F. ἐγένετο [a]ἐν τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθησαν. 15 εἷς
δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη, [h]ὑπέστρεψεν [i]μετὰ φωνῆς
μεγάλης [k]δοξάζων τὸν θεόν, 16 καὶ [l]ἔπεσεν ἐπὶ πρόσωπον

a Matt. xiii. 4 reff.
a redd., ch. v. 17 reff.
b Matt. xxviii. 9 ref.
c Matt. viii. 2 ref.
d Heb. xi. 13 only. Isa. xxxiii. 13.
e Acts iv. 24 only. Judg. xxi. 2 var. 1 Kings xxx. 4.
f ch. v. 5 reff.
g Matt. xvi. 1 ref. Isa. xxxviii. 20, but not =.
h ch. ii. 20 ref.
i Matt. xxiv. 31. Heb. v. 7.

k — Matt. v. 16 al. fr. Isa. xliii. 20. l Matt. xvii. 6 ref. 2 Chron. vii. 3.

11. om αυτον BL. for δια, ανα 1. 69: om D. μεσον BDL 1. 69.
12. for απηντησαν, οπου ησαν (error) D lat-e; et ecce lat-a b e ff$_2$ i l q. om αυτω B(D)L: ins A rel. ανδρες bef λεπροι D al latt syrr. for οι, και D Syr copt-mss. ανεστησαν BF.
13. for ηραν φωνην λεγοντες, εκραξαν φωνη μεγαλη D (lat-e).
14. aft ιδων ins αυτους D 69 (latt) Syr æth arm. aft αυτοις ins τεθεραπευσθε D. for και εγ., εγ. δε D (copt mss?).
15. for ιαθη, εκαθαρισθη D al vulg lat-b f l Syr goth(appy) æth Vig-tapsmegαλης bef φωνης D vulg lat-b e copt.

before us;—viz. as the *gift* of God *whose servants we are*,—not the *wages*, as in the case of sin, *whose we are not*. In the case of *men* this is different; a good servant is εὔχρηστος (Philem. 11), not ἀχρεῖος, i. e. οὐ μὴ ἔχει τις χρείαν,—Etym. Mag. See Acts xvii. 25. The case supposed introduces an argument à fortiori: '*how much more, when ye have failed in so many respects.*' 'Miser est quem Dominus *servum inutilem* appellat, Matt. xxv. 30; beatus qui se ipse.' Bengel. Thus closes the series of discourses which began with ch. xv. 1.

11—19.] HEALING OF TEN LEPERS. It does not appear to what part of the last journey this is to be referred. There is no reason for supposing it to have been subsequent to what has just been related:—this is not implied. It may have been at the very beginning of the journey. From the circumstance that these lepers were a mixed company of Jews and Samaritans, διὰ μ. Σ. κ. Γ. probably means '*between* Samaria and Galilee,' on the frontiers of both. Meyer supposes αὐτός to mean 'He for his part'—separate from the others going up to the feast, who would go direct through Samaria. Xen. has *διὰ μέσου δὲ ᾗ εἶ τούτων ποταμός*, i. e. '*between* these walls.' Anab. i. 4. 4. This seems to be ‖ with Matt. xix. 1. The journey mentioned there would lead Him διὰ μέσου Σ. κ. Γ. 12.] πόρρωθεν, see Levit. xiii. 46; Num. v. 2. The Rabbinical prescriptions as to *the distance* are given in Wetstein. Their misery had broken down the national distinction, and united them in one company. On the nature of leprosy and its significance, see on Matt. viii. 2. 14.] One of our Lord's first miracles had been the healing of a leper; then he touched him and said, 'Be thou clean:' now He *sinks* as it were *the healing*, and keeps it in the background;—and why so? There may have been reasons unknown to us; but one we can plainly see, and that is, to bring out for the Church the lesson which the history yields. In their going away, in the absence of Jesus they are healed: what need to go back and give Him thanks? Here was a trial of their *love: faith* they had, enough to go, and enough to be cleansed: but *love* (with the one exception)—gratitude, they had not.
ἐπιδεῖξ.] See note on Matt. viii. 4.
ἐν τῷ ὑπ. αὐτ.] i. e. while on their way;—the meaning evidently being that they had not gone far, and that the whole took place within a short time. They had not been to the priests, as some suppose.
15.] The ἰδὼν ὅτι ἰάθη, and ὑπέστ. μ. φ. μεγ. δ. τ. θεόν, set before us something immediate, and, I should be inclined to think, witnessed by the narra-

παρὰ τοὺς πόδας αὐτοῦ [m] εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης. 17 [n] ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; 18 οὐχ [o] εὑρέθησαν [h] ὑποστρέψαντες [p] δοῦναι [p] δόξαν τῷ θεῷ, εἰ μὴ ὁ [q] ἀλλογενὴς οὗτος; 19 καὶ εἶπεν αὐτῷ [r] Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

20 [s] Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε [t] ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ [u] μετὰ [v] παρατηρήσεως, 21 οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε ἢ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ

B e *lac.*

m ch. xviii. 11. John xi. 41. Acts xxvii. 35. Rom. xvi. 4 al. † Judith viii. 26.
n red., Matt. xi. 25 reff.
o = Matt. i. 18. 2 Cor. v. 3. 1 Kings xiii. 18.
p John ix. 24 reff. Ps. lxv. 2.
q here only. Job xv. 19.
r Acts ix. 6. Gen. xxii. 8, 19.
s Matt. xii. 10. ch. ii. 46 al. Judg. i. 1.
t constr. prec., ver. 20. Matt. xi. 3. xvii. 11. John iv. 25. vi. 14. xii. 42 Aq. (-ρεῖν, ch. vi. 7.)
u 2 Cor. viii. 4 al.
v here only †. Exod. ABDE GHKL MRSU VΓΔΛ 1. 33. Ω.

16. for παρα, προς D. om ευχαριστων αυτω D. for και αυτος ην, ην δε D.

17. om 1st δε A. aft ειπεν ins αυτοις D. for ουχι οι, ουτοι D lat-*a b c e ff*$_2$ *i q*. aft δεκα ins ουτοι A al. om 2nd δε AD lat-*a b c i l* Syr copt Orig-lat Vig.

18. for ουχ to δουναι, εξ αυτων ουδεις ευρεθη υποστρεφων ος δωσει D, simly latt Ambr Vig.

19. ins οτι bef η πιστις D latt. om last clause B.

21. rec ins ιδου bef εκει (*see ver* 23), with AD rel latt goth Orig: om BL lat-*e ff*$_2$ *g*$_{1.2}$ *i l* arm (Cyr). D adds μη πιστευσητε (‖ *Mt Mk*). for του θεου, των

tor. 16. αὐτ. ἦν Σαμ.] Strauss supposes (and Hase, but doubtfully) from this, that the whole narrative arose out of a parable about Jews and Samaritans. Such an absurd notion is however not without its use for believers. Every miracle *is a parable*: our Lord did not work mere feats of supernatural power, but *preached by His miracles* as well as by His discourses. 17.] **Were not the ten cleansed? but (of those ten) the nine, where (are they)?** 18. ὁ ἀλλογ. οὗτ.] The Samaritans were *Gentiles*;—not a *mixed race*, as is sometimes erroneously supposed. They had a *mixed religion*, but were themselves originally from other countries: see 2 Kings xvii. 24—41. There may have been a reason for the nine Jews not returning,—that they held the ceremonial duty imposed on them to be paramount, which the Samaritan might not rate so highly. That he was going to Mount Gerizim does not appear: from his being found with Jews, he probably would act as a Jew.

19.] σέσωκέν σε—in a higher sense than the mere cleansing of his leprosy—*theirs* was merely the beholding of the brazen serpent with the outward eyes,—but his, with the eye of inward faith; and this faith saved him;—not only healed his body, but his soul.

20—37.] PROPHETIC ANSWER TO THE PHARISEES. In this discourse we have several sayings which our Lord afterwards repeated in His last prophetic discourse to the four apostles on Mount Olivet; but much also which is peculiar to Luke, and most precious ('eine köstliche Perle,' De Wette). 20.] The question certainly is asked by the Pharisees, as all their questions were asked, with no good end in view: to entangle our Lord, or draw from Him some direct announcement which might be matter of accusation. μετὰ παρατηρ.] **with** (accompanied with) **anticipation**, or **observation**. The cognate verb is used ch. xiv. 1 of the Pharisees 'watching' Jesus. 21. οὐδὲ ἐρ. . . . .] Its coming shall be so gradual and unobserved, that none during its waxing onward shall be able to point here or there for a proof of its coming. ἰδοὺ γάρ] **for behold the kingdom of God is (already) among you.** The misunderstanding which rendered these words '*within you*,' meaning this in a spiritual sense, '*in your hearts*,' should have been prevented by reflecting that they are addressed to the *Pharisees*, in whose hearts it certainly *was* not. Nor could the expression in this connexion well bear this spiritual meaning *potentially*—i. e., is in its nature, within your hearts. The words are too express and emphatic for this. We have the very expression, Xen. Anab. i. 10. 3,—ἀλλὰ καὶ

θεοῦ [w] ἐντὸς ὑμῶν ἐστίν. 22 εἶπεν δὲ πρὸς τοὺς μαθητὰς [x] Ἐλεύσονται [x] ἡμέραι ὅτε ἐπιθυμήσετε [y] μίαν τῶν [y z] ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου [z] ἰδεῖν, καὶ οὐκ ὄψεσθε. 23 καὶ ἐροῦσιν ὑμῖν Ἰδοὺ ἐκεῖ ἰδοὺ ὧδε· μὴ [a] ἀπέλθητε μηδὲ [b] διώξητε. 24 ὥςπερ γὰρ ἡ [c] ἀστραπὴ [ἡ] [d] ἀστράπτουσα ἐκ [e] τῆς ὑπὸ τὸν οὐρανὸν εἰς [e] τὴν ὑπ' οὐρανὸν [f] λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. 25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ [g] ἀποδοκι-

w — here (Matt. xxiii. 26) only. Ps. cviii. 22.
x Matt. ix. 15 reff.
y ch. v. 17 reff.
z John viii. 56. 1 Pet. iii. 10, from Ps. xxxiii. 12. see Amos v. 18.
a — Matt. viii. 19 reff. John xii. 19.
b absol. Phil. iii. 12. Hag. i. 9.
c Matt. xxiv. 27 reff.
d ch. xxiv. 4 only. 2 Kings xxii. 15 var. Ps. cxliii. 6. Wisd xi. 18 only.
e ellipt., Deut. xxv. 19. Job ii. 2 al. see ch. vii. 11 al.
f Matt. v. 16, 16. xvii. 2. Acts xii. 7. 2 Cor. iv. 6 (bis) only. Prov. iv. 18.
g Matt. xxi. 42 reff.

ουρανων D. εστιν bef εντος υμιν R[1] Petr-alex.

22. for δε, ουν D al. aft μαθητας ins αυτου AX vulg-ed(not am forj) lat-a b c (not e f) copt æth. for οτε επιθυμησετε, του επιθυμησαι υμας D 69 arm. aft ημερων ins τουτων D goth. om ιδειν D mt Mcion-e[1].

23. rec ιδου ωδε η ιδου εκει (*partly from ver* 21, *partly from Mt* xxiv. 23), with A(D)R rel: txt BL copt.—om η DKX 33. 69: for η, και M Syr æth. om απελθητε μηδε B 1. 69. [syr-cu contains Lu xvii. 23 to xxiv. 44.]

24. om 2nd η B(see table) LXΓ 1. 69: ins ADR rel. rec (for υπο τον) υπ', with L rel: txt ABDKR 33. om εις την υπ' ουρανον D al. for λαμπει, αστραπτει D. rec aft εσται ins και (*to suit ver* 26: *so also rec in Mt* xxiv. 27), with D lat-b c e æth arm: om ABR rel vulg lat-a f ff[2] q syrr syr-cu copt goth. om εν τη ημερα αυτου (*homœotel, του and του: had the clause been added, it wd have been* εν τη παρουσια αυτου, *cf* ‖ *Mt, and below: so also Meyer*) BD lat-a b c e i æth: ins AR rel vulg lat-f syrr copt goth arm.

25. πολλα παθειν bef αυτον AK lat-e.

ταύτην ἴσωσαν (οἱ Ἕλληνες) καὶ ἄλλα ὁπόσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγίνοντο πάντα ἴσωσαν:—see also John i. 26; xii. 35, both of which are analogous expressions. See the two renderings compared in Bleek's note.

The kingdom of God was *begun among them*, and continues thus making its way in the world, without observation of men; so that whenever men can say 'lo here or lo there,'—whenever great 'revivals' or 'triumphs of the faith' can be pointed to, they stand self-condemned as *not belonging to that kingdom*. Thus we see that every such marked event in the history of the Church is by God's own hand as it were *blotted* and *marred*, so as not to deceive us into thinking that the kingdom has come. So it was at the Pentecostal era:—so at that of Constantine;—so at the Reformation. The meaning 'among you,' includes of course the deeper and personal one 'within each of you,' but the two are not convertible.

22.] This saying is *taken up from* ἐντὸς ὑμῶν ἐστίν.—'*He is among you, who is the Bridegroom,—the Son of Man;*'—during whose presence ye cannot mourn, but when He shall be taken from you, you shall wish in vain for one of these days of His presence. Stier (iii. 362) thinks this addressed to the Pharisees also, and to apply to their recognizing too late in their future misery the Messiahship of Jesus:—but this does not appear from the text. Meyer tries to prove this interpretation altogether wrong, from the ἐν τ. ἡμέραις τ. υἱ. τ. ἀνθ., ver. 26. But the words have the general meaning of *the days of the Son of Man's presence*, and this extends on to His *future* presence, or παρουσία, as well. Of course, if they *hereafter* desired to see one of the days of His presence, it would be a second or future presence.

23. καὶ ἐρ. ὑμ.] 'Ye shall not see one;—therefore do not run after false reports of my coming.' A warning to all so-called expositors, and followers of expositors, of prophecy, who cry ἰδοὺ ἐκεῖ and ἰδοὺ ὧδε, every time that war breaks out, or revolutions occur. See on these verses, 23, 24, Matt. xxiv. 23—27 and notes. 24. ἐκ τῆς . . . εἰς τὴν . . .] supply χώρας . . . χώραν. 25—30.] The events which must precede the coming: and (1) ver. 25, as regards *the Lord Himself*,—His sufferings and rejection, primarily by this generation,—but in implication, by the world;—and (2) vv. 26—30, which unfold this implication as regards the whole world, which shall be in

μασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. 26 καὶ [h] καθὼς ἐγένετο
ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ
υἱοῦ τοῦ ἀνθρώπου. 27 ἤσθιον, ἔπινον, ἐγάμουν, [i] ἐγα-
μίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν [k] κιβωτόν,
καὶ ἦλθεν ὁ [l] κατακλυσμὸς καὶ [m] ἀπώλεσεν πάντας.
28 ὁμοίως [h] καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον,
ἔπινον, [o] ἠγόραζον, [o] ἐπώλουν, [p] ἐφύτευον, ᾠκοδόμουν· 29 [q]
ᾗ δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, [q] ἔβρεξεν πῦρ καὶ
[r] θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν πάντας· 30 κατὰ
τὰ αὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου [s] ἀποκα-
λύπτεται. 31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται [t] ἐπὶ τοῦ
[u] δώματος καὶ τὰ [v] σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω
ἆραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ [w] ἐπιστρεψάτω [x] εἰς
τὰ ὀπίσω. 32 [y] μνημονεύετε τῆς γυναικὸς Λώτ. 33 ὃς
ἐὰν [z] ζητήσῃ τὴν [a] ψυχὴν αὐτοῦ [b] περιποιήσασθαι, ἀπ-
ολέσει αὐτήν, καὶ ὃς ἐὰν ἀπολέσῃ, [c] ζωογονήσει αὐτήν.

ABDE GHKL MRSU VΓΔΛ 1. 22. a.

h ch. vi. 31 al. fr. Eccl. v. 14.
i Matt. xxii. 30 reff.
k Matt. xxiv. 38. Heb. ix. 4. xi. 7. 1 Pet. iii. 20. Rev. xi. 19 only. Gen. vi. 14, &c.
l Matt. as above, & 2 Pet. ii. 5 only. Gen. vi. 7, &c.
m — Matt. xxi. 41.
o abs., Matt. xxi. 12. Rev. xiii. 17. Isa. xxiv. 2.
p Matt. xv. 13 reff.
q Matt. v. 45. ch. vii. 25, 44. James v. 17 bis. Rev. xi. 6 only. Gen. xix. 24. Ps. lxxvii. 27.
r Rev. ix. 17, 18 al4. Gen. i. c. Ezek. xxxviii. 22.
s — Rom. viii. 18. pres., ver. 30 reff. xxxi. 37.
y gen., John xv. 20 al. 1 Chron. xvi. 15. acc., Matt. xvi. 9. Isa. xliii. 18.
z — Matt. xiv. 26 reff.
t — Matt. xxiv. 17. Eph. i. 10 al.
u Matt. x. 27 reff.
v — Matt. xii. 29 ‖ Gen.
w — Matt. xii. 44. xxiv. 17 ‖ Mk. 2 Pet. ii. 22. Ezek. vii. 13.
x ch. iv. 69 reff.
z — Matt. xii. 46, 47 reff.
b Acts xx. 28. 1 Tim. iii. 13 only. Gen. xxxi. 18. Isa. xxxi. 5.
c Acts vii. 19. 1 Tim. vi. 13 only. Exod. i. 17, 18, 22. 4 Kings vii. 4 al.

26. rec ins του bef νωε, with 1 (e sil) : om ABDR rel Clem Damasc Thl.

27. rec εξεγαμιζοντο (*Mt* xxiv. 38), with AR rel : txt BDLVX 69[1]. for ηλθεν a, εγενετο D lat-e. rec απαντας, with AR rel : txt BDLX.

28. rec (for καθως) και ως, with AD rel Iren-lat Clem : txt BLRX 69 vulg lat-*f i* syr-cu.

29. om δε D lat-a e copt-mss. transp θειον and πυρ ADKM 69 : om και θειον lat-a *b* e *ff*$_2$ syr-cu Iren-lat. rec απαντας, with AR rel : txt BDLΔA.

30. rec (for τα αυτα) ταυτα, with A rel vulg lat-*b c e f* : αυτα R : txt (*cf ch* vi. 23) BDKX lat-a syrr syr-cu copt æth Eus. for η ημ. ο υι. τ. ανθρ., εν τη ημερα του υιου του ανθρωπου η D lat-*c ff*$_2$ *i l*, similarly lat-*b q* Aug. αποκαλυπτηται B : αποκαλυφθη D.

31. rec ins τω bef αγρω, with ADR rel : om BL 69 goth. om εις τα R[1](appy). for επιστρεψατω, επιστραφητω D.

33. for 1st clause, ος αν θελησῃ ζωογονησαι την ψυχην αυτου D. rec (for περιποιησασθαι) σωσαι (*from ch* ix. 24 *al*), with AR rel : txt BL lat-*b c i q*. for και ος, ος δ' (*see ch* ix. 24 *al*) BL 69 : txt ADR rel vss. απολεσει (*itacism ?*) ALRΓΔA. rec aft απολ. adds αυτην (*ch* ix. 24 *al*), with A rel : om BDR 1. 33 lat-a arm.

its state of carelessness and sensuality at that time;—see notes on Matt. xxiv. 37—39. The example of *the days of Lot* is added here,—and thereby the sanction of the Lord of Truth given to another part of the sacred record, on which modern scepticism has laid its unhallowed hands. 28.] Bornemann joins ὁμοίως with the former verse—but thus the parallelism (see ver. 29, end) is broken.

29.] ἔβρεξεν, impersonal, not ὁ θεὸς ἔβρ. That such an expression as ὁ θεὸς βρέχει is used Matt. v. 45, is no proof that when βρέχει is used impersonally the sacred name is to be supplied. 31.] refers immediately to the example of Sodom just related. In Matt. xxiv. 16—18 it finds its place by a reference to the destruction of Jerusalem, see there.

32.] A solemn caution is here added, binding the warning to the example before,—μὴ ἐπιστραφάτω—*remember her who did.* 33.] See on Matt. x. 39, and ch. ix. 24. In connexion here, it leads the way to vv. 34, 35. ζητήσῃ should be rendered as a *futurus exactus*, as an aorist conjoined with a future always must be:—shall have sought, i. e. 'during his preceding life,'—shall lose it *then*. "ζωογονήσει, *sivisparet*

34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης
Q τας και μιᾶς, [d] εἷς [e] παραλημφθήσεται καὶ ὁ [d] ἕτερος [f] ἀφεθήσεται.
35 ἔσονται δύο [g] ἀλήθουσαι [h] ἐπὶ τὸ [h] αὐτό, [d] μία [e] παρα-
λημφθήσεται, ἡ δὲ [d] ἑτέρα [f] ἀφεθήσεται. 37 καὶ ἀπο-
κριθέντες λέγουσιν αὐτῷ Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς
Ὅπου τὸ [i] σῶμα, ἐκεῖ καὶ οἱ [k] ἀετοὶ [i] ἐπισυναχθήσονται.

d Matt. vi. 24 reff.
e Matt. xxiv. 40, 41 reff.
f — Matt. iv. 11. 20. Judg. ii. 23.
g Matt. xxiv. 41 only. Num. xi. 8. Judg. xvi. 21. Eccl. xii. 3, 4 only.
h Matt. xxii. 34 reff.
i — Matt. xiv. 12. Heb. xiii. 11. 1 Kings xxxi. 10, 12. 26. Prov. xxx. 17.
k Matt. xxiv. 28. Rev. iv. 7. viii. 13. xii. 14 only. Job ix. 1 ch. xii. 1. xlii. 34. Matt. xxiii. 37. xxiv. 31 | Mk. Mark i. 26 only. 2 Chron. xx. 26.
m constr., here only. Jer. xxxiv. (xxxvii.) 10. πρόν, see ch. xii. 41.

XVIII. 1 Ἔλεγεν δὲ [καὶ] παραβολὴν αὐτοῖς [m] πρὸς [l]

34. δυο bef εσονται (|| *Mt*) AKMRU 69 lat-*q* syrr syr-cu goth æth Ambr: εσ. επ. κλ. μ. δυο D al. om μιας B lat-*c*. rec ins ο bef εις (|| *Mt*), with B (1. 69, e sil): txt ADR rel Bas Thl. παραλαμβανεται D-gr GK. for αφεθησεται, αφιεται DK goth.

35. rec δυο bef εσονται, with AQR rel vulg lat-*f i*: txt BDL. elz ins η bef μια, with BDR 1. 69 copt-schw lat-*a* copt: om AQ rel copt-wilk arm Thl. rec (for η δε) και η (*from foregoing and* || *Mt*), with ADQ rel latt: txt BLR 69.

[36. elz δυο εσονται εν τω αγρω εις παραληφθησεται και ο ετερος αφιθησεται (*from Mt* xxiv. 40; *the futures adapted to the context here. The MS authority against it is too weighty to suppose an omission through homœotel*), with DU (εσονται om D al vss; ο bef εις om DU) 33. 69 latt syrr syr-cu arm Victorin Ambr Aug Bede: om ABQR rel lat-g_1 copt goth æth Bas Thl Euthym Op Max.]

37. om αυτω D. rec [aft εκει] om και, with A D-gr QR rel am(with other mss) lat-*a c e f i* Syr syr-cu goth: ins BLUA 69 vulg-ed lat-*b* syr copt arm Eus Bas Thl Ambr$_{ms}$. rec (for επισυναχθ.) συναχθησονται, with ADR rel latt syrr syr-cu copt Eus: txt BLQ arm.—placed in rec aft εκει (*as* || *Mt*), with ADQR rel: txt BL 69 ev-y arm.

CHAP. XVIII. 1. om και BLM 69 lat-*a b c* (copt æth, appy) Orig: ins ADQ rel

(Acts vii. 19): an expressive word, derived from animal parturition, bringing forth to air and life what was before concealed in the womb. That day shall come as the pains of labour (ὠδῖνες) on a woman in travail (Matt. xxiv. 8): but to the saints of God it shall be the birth of the soul and body to life and glory everlasting. See St. Ignatius ad Rom. c. 6." Wordsw.

34—36.] See on Matt. xxiv. 40, 41. Here, there are two references: (1) to the servants of the Lord in the midst of the world out of which they shall be separated: (2) to the separation of the faithful and unfaithful among *themselves*.

34.] indicates a closer relationship than that of mere fellow-workmen, and sets forth the division of even families in that day. 37.] ποῦ, not '*how?*' (Kuinoel) but literal—where shall this happen? The disciples know not the universality of this which our Lord is announcing to them, and which His dark and awful saying proclaims, see note on it, Matt. xxiv. 28. Observe, there is *not a word*, except so far as the greater coming includes the lesser, in all this, of the destruction of Jerusalem. The future παρουσία of the Lord is the *only subject*: and thus it is an entirely distinct discourse from that in Matt. xxiv., or our ch. xxi.

CHAP. XVIII. 1—8.] THE UNJUST JUDGE. This parable, though not perhaps spoken in immediate unbroken sequence after the last discourse, evidently arose out of it:—perhaps was the fruit of a conversation with the disciples about the day of His coming and the mind with which they must expect it. For observe that in its *direct* application it is ecclesiastical; and not individual, but by a legitimate accommodation. The widow is the Church; the judge, her God and Father in heaven. The argument, as in the parable of the steward τῆς ἀδικίας, so in this of the κριτὴς τῆς ἀδικίας, is *à fortiori*: 'If such be the power of earnest entreaty, that it can win right even from a man sunk in selfishness and fearing neither God nor men, how much more will the right be done by the just and holy God in answer to the continued prayers of his elect:' even though, when this very right is asserted in the world by the coming of the Son of Man, He may hardly find among his people the power to believe it—though few of them will have

ABDE GHKL MQRS UVΓΔ Λ 1. 33. 69.

n 2 Cor. iv. 1, 16. Gal. vi. 9. Eph. iii. 13. 2 Thess. iii. 13 only
L,P,† Prov. xiii. 11 Theod.
o — Matt. xxi. 37 reff.
p here bis. Rom. xii. 19. 2 Cor. x. 6. Rev. vi. 10. xix. 2 only.
q Ps. xxxvi. 23. ch. xii. 58. Matt. v. 25 bis. 1 Pet. v. 8 only. 1 Kings ii. 10.
r Acts xviii. 20. Rom. vii. 1 al.

τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ [n] ἐγκακεῖν, [2] λέγων Κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβού-
μενος καὶ ἄνθρωπον μὴ [o] ἐντρεπόμενος. [3] χήρα δὲ ἦν ἐν τῇ
πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα [p] Ἐκδίκησόν
με ἀπὸ τοῦ [q] ἀντιδίκου μου. [4] καὶ οὐκ ἤθελεν [r] ἐπὶ χρόνον,
μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι
καὶ ἄνθρωπον οὐκ [o] ἐντρέπομαι, [5] διά γε τὸ [s] παρέχειν
μοι [s] κόπον τὴν χήραν ταύτην, [p] ἐκδικήσω αὐτήν, ἵνα μὴ
[t] εἰς τέλος ἐρχομένη [u] ὑπωπιάζῃ με. [6] εἶπεν δὲ ὁ κύριος
Ἀκούσατε τί ὁ κριτὴς [v] τῆς ἀδικίας λέγει· [7] ὁ δὲ θεὸς οὐ

s Matt. xxvi. 10 | Mk. Gal. vi. 17. Sir. xxix. 4.
t Matt. x. 22 reff. Ps. cii. 9.
u — here (1 Cor. ix. 27) only †. Aristoph. Pax 533, πόλεις . . . δαιμονίως ὑπωπιασμένας. (-πιον, Prov. xx. 30.)
v constr., ch. xvi. 8 reff.

vulg lat-*e f ff*$_2$ *g*$_{1.2}$ *i* syrr syr-cu goth arm. rec om *αυτους* (*prob from the generality of the parable that follows*), with DEGHA (S 1, e sil) Orig$_1$: ins ABQR rel copt arm Orig$_1$ Bas Chr Damasc. rec *εκκακειν*, with R rel Orig$_2$ Eus: *ενκ.* AB^{1}DHKQ 69: txt B^{2}LUΔ.

2. om λεγων D 1 Syr syr-cu Orig$_1$ Bas. for *τινι, τη* DLX 33.

3. elz aft *χηρα δε* ins *τις*, with A 1 latt copt: om ABDQR rel lat-*e* syr goth Bas Chr Damasc.

4. rec *ηθελησεν*, with E rel: txt ABDLQRXΔ 1. 33. 69 Hippol Chr Damasc. aft *χρονον* ins *τινα* D. rec *δε* bef *ταυτα*, with ADR rel syr: txt BLQ vulg lat-*a f*. for *ειπεν εν εαυτω, ηλθεν εις εαυτον και λεγει* D (æth Vig). om 2nd *και* D lat-*a b c ff*$_2$ *i* Syr syr-cu. for *και ανθρωπον ουκ, ουδε ανθρωπον* BLX latt (copt ?) Hippol: txt ADQR rel.

5. ins *απελθων* bef *εκδικησω* D.

shewn this unweariedness of entreaty which the poor widow shewed?

1.] πρός, with reference to. πάντοτε] See 1 Thess. v. 17. The *mind* of prayer, rather than, though of course including, the outward act, is here intended. The earnest desire of the heart, is prayer. ἐγκακεῖν (= ἐκκακεῖν, rec. see note 2 Cor. iv. 1);—to languish,—to give up through the weight of overpowering evil. 2.] See Deut. xvi. 18 and Matt. v. 21, 22. τὸν θ. μὴ φ. κ. ἄνθ. μὴ ἐντ.] A common form of expression for an unprincipled and reckless person, see instances in Wetstein. 3. ἐκδίκ.] deliver me from—the justice of her cause being presupposed—this adversary being her oppressor on account of her defenceless situation, and she wanting a sentence from the judge to stop his practices.

4.] ἐπὶ χρ. . . . . for some time, not, '*for a long time.*' τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, Il. β. 299:—for a while, E. V. The point of this part of the parable is, the extortion of *right* from *such a man* by importunity. *His act* was not an act of justice, but of injustice; his very ἐκδικησις was ἀδικία, because he did it from *self-regard*, and *not from a sense of duty*. He, like the steward above, was τῆς ἀδικίας,—*belonging to, being of*, the iniquity which prevails in the world. 5.] εἰς τέλος belongs to ἐρχομένη, as in E. V., but has a stronger force than there—lest coming for ever, she . . . ὑπωπιάζῃ] from ὑπώπιον, the part of the cheek immediately beneath the eyes, signifies literally to smite in the face;—and proverbially (see reff.), to mortify or incessantly annoy. It answers exactly to the Latin *obtundo*, which Terence has in this sense, '*Ne me obtundas hac de re sæpius*,' Adelph. i. 2. 33; and al. fr.—Livy, '*Neque ego obtundam, sæpius eadem nequicquam agendo.*' ii. 15. The Greek word does not appear to be any where used in this sense;—so that the use of it here may be a Latinism, as Grotius thought. Meyer interprets it literally—'*lest at last she should become desperate and come and strike me in the face.*' It has been observed that the apostles acted from this very motive when they besought the Lord to send away the Syrophœnician woman,—'for she *cried after them.*' Matt. xv. 23. 6.] On ὁ κρ. τ. ἀδ. see above, and on ch. xvi. 9. 7.] The poor widow in this case (the forsaken Church, contending with her adversary the devil, 1 Pet. v. 8) has this additional claim, in

μὴ [p] ποιήσῃ τὴν [pq] ἐκδίκησιν τῶν [r] ἐκλεκτῶν αὐτοῦ τῶν [s] βοώντων αὐτῷ [t] ἡμέρας καὶ [t] νυκτός, καὶ [u] μακροθυμεῖ ἐπ' αὐτοῖς; [8] λέγω ὑμῖν ὅτι [p] ποιήσει τὴν [pq] ἐκδίκησιν αὐτῶν ἐν [v] τάχει. [w] πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν [x] ἆρα εὑρήσει [y] τὴν πίστιν ἐπὶ τῆς γῆς; [9] Εἶπεν δὲ καὶ [z] πρός τινας τοὺς [a] πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ [b] ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· [10] [c] Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. [11] ὁ Φαρισαῖος σταθεὶς

...o ετερος R.

p here bis & Acts vii. 24. Judg. xi. 36. Micah v. 15.
q as above (p). ch. xxi. 22. Rom. xii. 19 al.
r Matt. xxiv. 31. Col. iii. 12. Tit. i. 1. Ps. cv. 23.
s w. dat., here only. (John i. 23 reff.)
t Mark v. 5 reff.
u and constr., Matt. xviii. 26, 29. James v. 7. Sir. xviii. 11.

xxxii. (xxxv.) 18. (-μός, Acts xxvi. 3.) 20. Rev. i. 1 al. Deut. xxviii. 20. (ἰδρά γε, Acts viii. 30. Gen. xxvi. 9 vat.) only. xii. 41. xix. 9 al. a Mark x. 24 reff. e — John vii. 14. Acts iii. 1. Isa. ii. 3.

v N. T. always w. ἐν, Acts xii. 7. Rom. xvi. w — Matt. xi. 22. Judg. iv. 9. x Gal. ii. 7 y Acts vi. 7. 2 Tim. v. 8. z — ch. b ch. xxiii. 11. Rom. xiv. 3, 10 al. L.P. Prov. i. 7.

7. rec ποιησει, with AEHKLRSA Antch: txt BDQ rel. rec (for αυτω) προς αυτον, with AR rel: txt BLQ lat-*e*.—βοωντων αυτων, omg των, D-gr. rec μακροθυμων, with E rel lat-*a b c ff*$_2$ *i* syrr: txt ABDLQX 1 lat-*e* syr-cu goth(appy) arm Chr Antch$_2$. (R uncertain, cf Treg and Tischdf.) εν αυτοις D-gr al latt.

8. ins ναι bef λεγω GMR 69 em copt arm Iren-lat Mac Antch$_2$ Aug. om οτι DG 69 tol^1 lat-*b c ff*$_2$ *i l* Iren-lat Mac Aug. om την bef πιστιν D al.

9. om 1st και A rel fuld^2 lat-*b c e l q* syr syr-cu coptt goth Bas Thl: ins BDLMQ RXΔ 1. 33 vulg. εξουθενουντες B al. aft λοιπους ins ανθρωπους and om την παραβολην ταυτην D.

10. δυο bef ανθρωποι D latt Aug. rec ins *o* bef εἷς, with AQ rel: om BDRX. for *o* ετερος, εἷς D lat-*c* Cypr.

11. aft 1st *o* ins δε QX copt.

which the right of her cause consists,—that she is the Elect of God,—His Beloved. ἡμέρας κ. νυκτός] This answers to the πάντοτε in ver. 1, but is an amplification of it. κ. μακροθυμεῖ . . . . . **and He delays his vengeance in their case:—and He, in their case, is long-suffering.** '*Est in hac voce dilationis significatio, quæ ut debitori prodest, ita gravis est ei qui vim patitur.*' Grotius. The rec. reading, μακροθυμῶν, conveys the same meaning, καί being understood as καίπερ. This is perhaps what the E. V. means by '*though He bear long with them*,' which is ambiguous as it stands. The μακροθ. has no doubt a *general reference* also to God's dealing with man, see 2 Pet. iii. 9, 15.

8.] ἐν τάχει will not bear the meaning '*swiftly*,' i. e. '*suddenly, when it comes*,' but (see reff.) is **shortly—soon, speedily,** as E. V. And this is no inconsistency with μακροθυμεῖ: see 2 Pet. iii. 8, 9.

πλὴν . . . . .] See the beginning of this note. This can hardly be, as Meyer interprets it, that the painful thought suddenly occurs to the Lord, how many there will be even at His coming who will not have received Him as the Messiah: for ἡ πίστις, though 'faith' generally, is yet here faith *in reference to the object of the parable*—faith which has endured in prayer without fainting. Or the meaning may be general and objective; as in reff.

9—14.] THE PHARISEE AND THE PUBLICAN. This parable is spoken not *to* the Pharisees, for our Lord would not in their presence have chosen a Pharisee as an example; nor *concerning* the Pharisees, for then it would have been *no parable*—but to the people, and with reference to some among them (then and always) τοὺς πεπ. ὅτι εἰσὶν δίκ., who trusted in themselves that they were righteous, and despised other men. The parable describes an every day occurrence: the parabolic character is given by the concurrence and grouping of the two, and by the fact that each of these represents psychologically a class of persons.

9.] πρός, **to,** not *concerning*: it was concerning them, it is true;—but this word expresses that it was spoken *to* them. The usage of πρός in ver. 1 is no example for the sense *concerning*, for it is not there so used of *persons*, but *with a neuter article and infinitive*: εἶπεν πρὸς αὐτοὺς παρ. is too general a phrase, to allow of any other interpretation than the ordinary one, where the context will bear it. πεποιθ. ἐφ' ἑαυτ., not, '*were persuaded of themselves*,' as Greswell renders; but as E. V., **trusted in them.**

πρὸς ἑαυτὸν ταῦτα προσηύχετο [d] Ὁ θεός, [e] εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥςπερ οἱ λοιποὶ τῶν ἀνθρώπων, [f] ἅρπαγες, ἄδικοι, [g] μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· 12 [h] νηστεύω δὶς τοῦ [i] σαββάτου, [k] ἀποδεκατῶ πάντα ὅσα [l] κτῶμαι. 13 καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς [m] ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν [n εἰς] τὸ [o] στῆθος ἑαυτοῦ λέγων [d] Ὁ θεός, [p] ἱλάσθητί μοι [q] τῷ [r] ἁμαρτωλῷ. 14 λέγω ὑμῖν, [s] κατέβη [p μᾶλλον]

ABDE GHKL MQSU VXΓΔ Λ1.33. 69.

d ch. xii. 33 reff. e ch. xvii. 16 reff. f Matt. vii. 15. 1 Cor. v. 10, 11. vi. 10 only. Gen. xlix. 27 only. g 1 Cor. vi. 9. Heb. xiii. 4 (James iv. 4 v. r.) only. Job xxiv. 15. h Matt. iv. 2 reff. i — Mark xvi. 9. 1 Cor. xvi. 2. k Matt. xxiii. 23. ch. xi. 42. Heb. vii. 5 only. Gen. xxviii. 22. l Matt. x. 9 reff. m ch. vi. 20. John vi. 5. xvii. 1. Ezek. xviii. 6. see Isa. ii. 6. n Matt. xxvii. 30. Prov. xxvi. 22. o ch. xxiii. 48. John xix. 25. xxi. 20. Rev. xv. 6 only. Exod. xxviii. 23 (39). p constr., here (Heb. ii. 17) only. Ps. xxiv. 11. q ch. vi. 24. xi. 46. xx. (xxi.) 16. r Matt. ix. 13. Prov. xi. 31. s Mark xiii. 15. Acts viii. 26 al. 3 Kings

ταυτα bef προς εαυτον BL 1 vulg lat-e copt arm Orig Bas Cypr. προσηυξατο A 1. for ωςπερ, ως DLQ Orig$_3$. ο τελωνης bef ουτος AK lat-e Cypr Aug$_3$ Vict-tun.

12. αποδεκατευω B.

13. for και ο, ο δε BGL 69 lat-e Syr syr-cu coptt Cypr Aug. rec εις τον ουρανον bef επαραι, with AD rel vulg lat-a syr Cypr: txt BLQX 33 lat-b e q Syr syr-cu coptt goth. om 2nd εις (*as unnecessary; see also ch* xxiii. 48, *where no* εις *is inserted: it hardly can have been used to suit Mt* xxvii. 30) BDKLQX 1. 33 latt arm Orig, Cyr Antch Cypr: ins A rel syrr syr-cu coptt goth. rec (for εαυτου) αυτου, with AD rel: om 1: txt B[sic: see table] Q Orig.

14. aft υμιν ins οτι KQU lat-a *b c f ff$_2$ i l* syrr syr-cu coptt Antch Thl Hil.

selves; see reff. 10, 11.] πρὸς ἑαυτόν belongs to προσηύχ. Mark xiv. 4, not to σταθείς: that would be *καθ' ἑαυτόν*, see James ii. 17. He stood (in the ordinary place), and prayed thus with himself, as E. V.,—'*apud animum suum*:'—such a prayer he would not dare to put up aloud (Meyer). The Church has admirably fitted to this parable the declaration of thankfulness in 1 Cor. xv. 9, 10 (the two being the Epistle and Gospel for the Eleventh Sunday after Trinity), also made *by a Pharisee*, and also on the ground '*that he was not as other men*:'—but how different in its whole spirit and effect! There, in the deepest humility, he ascribes it to the *grace of God* that he laboured more abundantly than they all;—yet *not I*, but the grace of God that was with me. 12. νηστ. δὶς τ. σ.] This was a *voluntary* fast, on the Mondays and Thursdays; the only prescribed fast in the year being the great day of atonement, see Levit. xvi. 29; Num. xxix. 7. So that he is boasting of his *works of supererogation*. ἀπ. πάντα] Here again, the law perhaps (but cf. Abraham's practice, Gen. xiv. 20; and Jacob's, Gen. xxviii. 22) only required tithe of the fruit of the field and the produce of the cattle: see on Matt. xxiii. 23. κτῶμαι] not *I possess*, which would be *κέκτημαι*—but I acquire;—of all my increase; see Deut. xiv. 22. His speech shews admirably what his πεποιθησις ἐφ' ἑαυτῷ was. 13.] μακρόθεν—far from the Pharisee;—a contrast in spirit to the other's *thanks* that he was not as other men, is furnished by the poor Publican in his humility acknowledging this by an *act*. οὐδὲ τ. ὀφθ.—another contrast,—for we must here suppose that the Pharisee prayed with all significance of gesture, with eyes and hands uplifted (see Matt. vi. 5). There is a slight but true difference also in σταθείς of the Pharisee—'being put in position' (answering to 'being seated' of the other usual posture) and ἑστώς of the publican,—'standing;'—coming in merely and remaining, in no studied place or posture. So Tacitus, Hist. iv. 72, '*stabant conscientia flagitii mœstæ fixis in terram oculis*:'—see also Ezra ix. 6. ἔτυπ. [εἰς] τ. στ.] See ch. xxiii. 48, '*præ dolore animi: ubi dolor, ibi manus.*' Bengel. There may be a stress on τῷ bef. ἁμαρτ., '*me the sinner.*' Grsw. But see reff., where, as probably here, the art. is generic. It seems to me that any emphatic comparison here would somewhat detract from the solemnity and simplicity of the prayer (agst Stier, iii. 384, edn. 2). The τῷ rather implies, not comparison with others, but intense self-abasement: "sinner that I am." Nor are we to find any doctrinal meanings in ἱλάσθ.—we *know of one only way*, in which the prayer could be accomplished: but the

οὗτος [t]δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ [u]παρ' ἐκεῖνον. ὅτι πᾶς ὁ [v]ὑψῶν ἑαυτὸν [v]ταπεινωθήσεται, ὁ δὲ [v]ταπεινῶν ἑαυτὸν [v]ὑψωθήσεται.

15 Προσέφερον δὲ αὐτῷ καὶ [w]τὰ [x]βρέφη, ἵνα αὐτῶν [y]ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ [z]ἐπετίμων αὐτοῖς. 16 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν [a]Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ [b]κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 17 [c]ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ [d]δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

18 Καὶ [e]ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων Διδάσκαλε ἀγαθέ, τί ποιήσας [f]ζωὴν [f]αἰώνιον [g]κληρονομήσω; 19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Τί με [h]λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς ὁ θεός. 20 τὰς ἐντολὰς οἶδας, [i]Μὴ μοιχεύσῃς,

t — here only in Gospels. Acts xiii. 39 (Paul). Rom. ii. 13 and (Paul) passim. James ii. 21, 24, 25. Gen. xxxviii. 26.
u — ch. xviii. 2, 4. Rom. xiv. 5 al.
v Matt. xxiii. 12 reff.
w Matt. vii. 6 al.
x ch. i. 41, 44 reff. 1 Macc. i. 64.
y ‖ Mk. Mark viii. 22 al.
z Matt. xxi. 16 reff.
a — Mark v. 37 reff.
b ‖ Mt. reff.
c Matt. v. 18 reff.
d ch. viii. 13. 2 Cor. vi. 1. e — Matt. xii. 10 al.
f ‖ Mt reff.
g Matt. xxv. 34 reff. Num. xxvi. 56. h — ‖ Mk. reff. i Exod. xx. 13—16. Deut. vi. 16—20.

Iₐ ver. θησεται ο δε... Γ εαυτον υψ....

...ιδοντες Q.

om εις τον οικον αυτου D sah.—εαυτον BL². rec (for παρ εκεινον) η εκεινος (*gloss: παρ' εκ. being misunderstood, as e. g. by* vulg, *which renders it* 'ab illo'), with 69 arm : η γαρ εκεινος (*combination of the two,* ΓΑΡ *being a mistake for* ΠΑΡ) APQ rel syr goth Bas-ms Thl : μαλλον παρ' εκεινον τον φαρισαιον (*gloss*) D Syr : txt BL 1 coptt Orig, Naz. for ο δε, και ο (*see ch* xiv. 11, *Mt* xxiii. 12) A 1 latt Syr syr-cu æth Cypr₃.

15. om και D al lat-*a b* Syr-ed copt goth. om τα D 1. 69 arm Orig. for βρεφη, παιδια D. απτηται bef αυτων I_aX.—αψηται P.—(αυτων is written over the line by the original scribe in B : see table.) rec επετιμησαν (‖ *Mt prob : cf digest* ‖ *Mk*), with AI_aP rel goth : επετιμουν 69 : txt BDGL 1.

16. προσεκαλεσατο αυτα λεγων L lat-*a* copt ; so, omg αυτα, B : προσεκαλειτο αυτα λεγων DG 1. for κωλυετε, κωλυσητε D.

17. aft αμην ins γαρ D al. rec (for αν) εαν (‖ *Mk*), with AI_aP rel : txt BDLX 69.

18. om λεγων (‖ *Mk*) D am.

19. for ειπ. δε αυ. ο ιησ., ο δε ειπεν αυτω DG. ο bef θεος is erased in B.

20. aft οιδας ins ο δε ειπεν ποιας ειπεν δε ο ιησους το D. for μη (four times)

words here *have no reference to that, nor could they.* 14.] The sense is, One returned home in the sight of God with his prayer answered, and that prayer had grasped the true object of prayer,—the forgiveness of sins (so that δικ. is in the usual sense of the Epistles of Paul, **justified before God**—see reff.), the other prayed not for it, and obtained it not. Therefore he who would seek justification before God must seek it by humility and not by self-righteousness. ὅτι πᾶς ὁ ὑψῶν ἑαυτ. has been illustrated in the demeanour of the Pharisee;—ταπεινωθ. in his failure to obtain justification from God:—ταπεινῶν ἑαυτ. in that of the Publican;—ὑψωθήσ. in his obtaining the answer to his prayer, which was *this justification.* Thus the particular instance is bound up with the general truth.

15—17.] **Little children brought to Christ.** Here the narrative of Luke again falls in with those of Matthew and Mark, after a divergence of nearly nine chapters, see note on ch. ix. 51.—Matt. xix. 13—15. Mark x. 13—16. The *narrative* part of our text is distinct from the two; the words of our Lord are verbatim as Mark; see notes on Matt. The place and time indicated here are the same as before, from ch. xvii. 11.

15.] καὶ τὰ βρέφη—**their infants also**; not the people came only, but also brought their children. Or, the art. may be merely generic, as in E. V. βρ. points out more distinctly the tender age of the children than παιδία.

18—30.] **Question of a rich ruler: our Lord's answer, and discourse**

μὴ φονεύσῃς, μὴ κλέψῃς, μὴ [k] ψευδομαρτυρήσῃς, τίμα
τὸν πατέρα σου καὶ τὴν μητέρα. 21 ὁ δὲ εἶπεν Ταῦτα
πάντα [l] ἐφύλαξα [m] ἐκ [m] νεότητος. 22 ἀκούσας δὲ ὁ Ἰησοῦς
εἶπεν αὐτῷ Ἔτι ἕν σοι [n] λείπει· πάντα ὅσα ἔχεις πώλησον [R en—
καὶ [o] διάδος πτωχοῖς, καὶ ἕξεις [p] θησαυρὸν ἐν τοῖς οὐρα-
νοῖς· καὶ [q] δεῦρο ἀκολούθει μοι. 23 ὁ δὲ ἀκούσας ταῦτα
[r] περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα. 24 ἰδὼν
δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν [s] Πῶς [t] δυσκόλως οἱ τὰ χρή-
ματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται·
25 [u] εὐκοπώτερον γάρ ἐστιν [v] κάμηλον διὰ [w] τρήματος —σσσσ
[x] βελόνης [y] εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ ABDEF
θεοῦ εἰσελθεῖν. 26 εἶπον δὲ οἱ ἀκούσαντες [z] Καὶ τίς δύνα- MPRSU
ται σωθῆναι; 27 ὁ δὲ εἶπεν Τὰ ἀδύνατα [a] παρὰ ἀνθρώποις
δυνατὰ παρὰ τῷ θεῷ ἐστιν. 28 εἶπεν δὲ [ὁ] Πέτρος —στρος
Ἰδοὺ ἡμεῖς [b] ἀφέντες [c] τὰ ἴδια ἠκολουθήσαμέν σοι. 29 ὁ δὲ
εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι οὐδείς ἐστιν ὃς
[b] ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα
ἕνεκεν τῆς βασιλείας τοῦ θεοῦ, 30 ὃς οὐχὶ μὴ [d] ἀπολάβῃ

k ‖ Mt. reff. l act. — ‖ Mt. ch. xi. 28. John xii. 47. Acts vii. 53 al. Eccl. xii. 13. m ‖ Mk. reff. n act., Titus i. 5. iii. 13 (pass., James i. 4, 5. ii. 15) only.—Wisd. xix. 4 only. o ch. xi. 22 reff. p Matt. ii. 11 reff. Josh. vi. 19. q — ‖ Mt. reff. Judg. ix. 14. r Matt. xxvi. 38 reff. s — Matt. xxi. 20 reff. t ‖ only †. (-λος, Mark x. 24.) u ‖ ch. v. 23 ‖ xvi. 27 only†. Sir. xxii. 26. 1 Macc. iii. 18 only. v ‖ Mt. reff. w here only †. (-γτόν, Sir. xxviii. 14, 15 v. r.) x here only †. y w. διά, Matt. vii. 13 reff. z — ch. x. 29 reff. a ‖. (ch. i. 37.) Gen. xviii. 14.

b — Matt. iv. 20, 22. Exod. ix. 21. c John i. 11 reff. d — ch. vi. 34. xv. 27. Rom. i. 27 al. Numb. xxxiv. 14. 2 Macc. (iv. 46. vi. 21) viii. 6 only.

ου (with futures) D latt. ψευδομαρτυρης B. rec aft μητερα ins σου, with E rel lat-*a b c* Syr syr-cu copt æth: om ABDI$_d$KLMPX 1. 33 vulg goth arm.

21. παντα bef ταυτα AI$_d$K lat-*e*. rec εφυλαξαμην (‖ *Mk, which our txt more nearly approaches than* ‖ *Mt*), with DI$_d$P rel: txt ABL 1 Dial. rec aft νεοτητος ins μου (‖ *Mk*), with AI$_d$P rel latt: om BD lat-*l* syr-cu Mcion-t Dial.

22. rec aft ακουσας δε ins ταυτα, with AI$_d$P rel syr: om BDL 1. 33. 69 lat-*e* Syr syr-cu copt Thl. for διαδος, δος (‖ *Mt Mk*) ADI$_d$LMRΔ 1. 33 Dial Bas Thl. rec εν ουρανω (‖ *Mk*), with I$_d$P rel vulg lat-*b c* goth Dial: εν ουρανοις (‖ *Mt*) ALR: txt BD lat-*a e* copt.

23. rec εγενετο (*more usual form*), with ADI$_d$PR rel: txt BL.

24. om ὁ B. ειπεν bef ο ιησους D. rec ins περιλυπον γινομενον bef πως, with ADI$_d$PR rel: om BL 1 copt. rec εισελευσονται (‖ *Mt Mk*) ε. τ. β. τ. θ., with AI$_d$P rel: ε. τ. β. τ. θ. εισελευσονται DR 33 lat-*a b c*: txt BL.

25. rec (for τρηματος) τρυμαλιας (‖ *Mk*), with AP rel: τρυπηματος LR: txt BD. rec (for βελονης) ραφιδος (‖ *Mt Mk*), with APR rel: txt BDL 1 (69) Clem. for 1st εισελθειν, διελθειν (‖ *Mk*) ADMP 1 latt syr-cu syr(εισελθ. in marg) goth Thl. 2nd εισελθ. bef εις τ. β. (‖ *Mt*) D vulg lat-*b c f g*$_1$ syr-cu copt æth.

26. ακουοντες D-gr L latt goth.

27. rec εστι bef παρα τω θεω (‖ *Mk*), with APR rel vulg lat-*b c f* syr copt goth Iren-lat: txt BDL 1 lat-*a e* Jer.

28. om ὁ AP rel: ins (‖ *Mt Mk*) BDLRUX (1. 69, e sil). rec αφηκαμεν παντα και (‖ *Mt Mk*), with APR rel: txt B(D)L syr-marg copt.—τα ιδ. bef αφ. D.

29. om οτι DΔ latt. οικιας (‖ *Mt*) DH 69 Syr arm-ed. rec η γον. η αδ. η γυν., with AP rel; so, but insg η αδελφας aft αδελφους, DXΔ Cypr$_1$: txt BL copt. ενεκεν B.

30. rec (for ουχι) ου, with APR rel: εαν D: txt B[sic: see table] L 1.

THEREUPON. Matt. xix. 16—30. Mark x. 17—31. The only addition in our narrative is that the young man was *a ruler*,—perhaps of the synagogue: see notes on Matt. and Mark.

[e]πολλαπλασίονα ἐν τῷ [f]καιρῷ τούτῳ, καὶ ἐν τῷ [g]αἰῶνι τῷ [g]ἐρχομένῳ [h]ζωὴν [h]αἰώνιον.

31 [i]Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς [k]Ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ, καὶ [l]τελεσθήσεται πάντα τὰ [m]γεγραμμένα [m]διὰ τῶν προφητῶν [n]τῷ υἱῷ τοῦ ἀνθρώπου· 32 [o]παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ [p]ἐμπαιχθήσεται καὶ [q]ὑβρισθήσεται καὶ [r]ἐμπτυσθήσεται, 33 καὶ [s]μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. 34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ [t]ἐγίνωσκον τὰ λεγόμενα.

35 Ἐγένετο δὲ [u]ἐν τῷ [v]ἐγγίζειν αὐτὸν εἰς Ἰεριχώ, τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν [w]ἐπαιτῶν· 36 ἀκούσας δὲ ὄχλου [x]διαπορευομένου, [y]ἐπυνθάνετο [y]τί εἴη τοῦτο.

Q καὶ αὐτοι...

e ‖ Matt. only †. f ‖ Mk. Rom. iii. 26. viii. 18. Eph. ii. 12.
g ‖ Mk. only. see ch. xx. 35. Heb. vi. 5.
h ver. 18.
i Mark ix. 2 2 reff.
k ch. xxiv. 49 al. Mal. iii. 1.
l ch. xxii. 37. Rev. x. 7. Ezra i. 1.
m — Matt. ii. 5 only. see Acts xv. 28. 2 Cor. ii. 4.
n constr., Jude 14. Matt. xiii. 14. 3 Kings xxii. 18. Winer, § 31. 4, obs. 3.
o — ‖ al. Ezek. xxiii. 28.
p ‖. Matt. xxvii. 29 ‖. Gen. xxxix. 17.

q ch. xi. 45 reff. John iii. 10 al. Job ix. 11. xxiv. 28. Ps. xxvi. 2. xxiv. 62.
r Matt. xxvi. 67 reff.
s Matt. x. 17 reff.
t — Mark iv. 13.
u Matt. xiii. 4 al. Ezek. ix. 8.
v ch. xix. 29 ‖ Mt. Mk.
w ch. xvi. 3 only. Ps. cviii. 10 only.
x ch. vi. 1 reff. Gen.
y ch. xv. 26.

for απολαβη, λαβη (‖ *Mk Mt*) BDM arm: txt APR rel. επταπλασιονα D lat-*a b c e ff*$_2$ *i* syr-ms-marg Iren-lat Cypr$_4$ Ambr Aug Bede.

31. for προς αυτους, αυτοις D vulg lat-*c*. [ιερουσαλημ, so BDLR Orig.] for τω υιω, περι του υιου D 69 latt syrr syr-cu copt arm Epiph: του υιου (*itacism?*) Δ.

32. for παραδ. γαρ, οτι παραδ. D lat-*e*. om και υβρισθησεται DL lat-*a b c ff*$_2$ *i* syr-w-ast arm-zoh. om και εμπτυσθησεται (‖ *Mt*) PR arm-zoh.

33. αποκτεινουσιν D-gr.

34. for και αυτοι, αυτοι δε DU lat-*e* Syr æth. του̃των bef ουδεν D. for και ην, αλλ' ην D 1 lat-*a b c e f i* Syr syr-cu, om τουτο D 1 lat-*a b c* syr-cu copt-dz arm.

35. rec προσαιτων (*cf* ‖ *Mk*), with APQR rel: txt BDL Orig. επαιτων bef εκαθητο (‖ *Mk*) D lat-*e* Dial.

36. παραπορευομενου DX latt goth(appy). ins αν bef ειη DKLMQRX 1. 69 Orig$_2$ Dial: om ABP rel.

31—34.] FULLER DECLARATION OF HIS SUFFERINGS AND DEATH. Matt. xx. 17—19. Mark x. 32—34. The narrative of the journey now passes to *the last section of it*,—the going up to Jerusalem, properly so called; that which in Matt. and Mark forms *the whole journey*. We know from John xi. 54 that this journey took place from Ephraim, a city near the desert.

31.] The dative (commodi) τῷ υἱῷ belongs to γεγραμμένα—as in E. V.: see Winer in reff. 32.] The *betrayal* is omitted here, which is unaccountable if Luke saw Matthew's account, as also the omission of the *crucifying*, this being the *first* announcement of it; see a similar omission in ch. ix. 45.

34.] Peculiar to Luke. οὐδὲν τούτων—i. e. neither the sufferings nor the resurrection. All was as yet hidden from them, and it seems not to have been till very shortly before the event itself that they had any real expectation of its happening.

35—43.] HEALING OF A BLIND MAN AT THE ENTRANCE INTO JERICHO. Matt. xx. 29—34. Mark x. 46—52, where see notes. I have on Matt. spoken of the discrepancy of his narrative from the two others. The supposition that they were two miracles is perfectly monstrous; and would at once destroy the credit of Matthew as a truthful narrator. If further proof of their identity were wanting to any one, we might find it in the fact that the following expressions are common to Mark and Luke. In Matt. of course they are in the plural, as he has *two* blind men.—ἐκάθητο παρὰ τ. ὁδὸν ἐπαιτῶν (προσαίτης ἐκ. π. τ. ὁδ.)—Ἰησοῦς ὁ Ναζωραῖος (-αρηνός)—ἐπετίμων αὐτῷ ἵνα σιγήσῃ (σιωπ-)—αὐτὸς (ὁ) δὲ πολλῷ μᾶλλον ἔκραζεν υἱὲ Δ. ἐλέησόν με—τί σοι θέλεις ποιήσω (θ. π. σ.)—κύρι (βαβ-

37 [c] ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος [d] παρ-
38 έρχεται. καὶ [e] ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυείδ,
39 ἐλέησόν με. καὶ οἱ [f] προάγοντες [g] ἐπετίμων αὐτῷ ἵνα
[h] σιγήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυείδ, -σα ℵ¹ P.
40 ἐλέησόν με. σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν
ἀχθῆναι πρὸς αὐτόν. [i] ἐγγίσαντος δὲ αὐτοῦ [j] ἐπηρώ-
41 τησεν αὐτὸν Τί σοι [k] θέλεις [kl] ποιήσω; ὁ δὲ εἶπεν Pr αυτω —
Κύριε, [m] ἵνα [n] ἀναβλέψω. 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ —
[n] Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. 43 καὶ παραχρῆμα
[o] ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ
πᾶς ὁ λαὸς ἰδὼν [o] ἔδωκεν [p] αἶνον τῷ θεῷ. XIX. 1 Καὶ —ον L
εἰσελθὼν διήρχετο τὴν Ἰεριχώ. 2 καὶ ἰδοὺ ἀνὴρ [q] ὀνό- ABDEF
ματι [q] καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν [r] ἀρχιτελώνης, GHKL
[s] καὶ [s] αὐτὸς πλούσιος· 3 καὶ [t] ἐζήτει ἰδεῖν τὸν Ἰησοῦν MQRS
[u] τίς ἐστιν, καὶ οὐκ ἠδύνατο [v] ἀπὸ τοῦ ὄχλου, ὅτι τῇ UVΓΔΛ
[w] ἡλικίᾳ μικρὸς ἦν. 4 καὶ [x] προδραμὼν [y] ἔμπροσθεν 1. 33. 69.
[z] ἀνέβη ἐπὶ [a] συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι [b] ἐκείνης

c ch. xiii. 1 al. d = Mark vi. 48. Judg. xi. 17. e John i. 23 reff. f = Matt. xxi. 9 al. † Wisd. xix. 11. g Matt. xvi. 22. Zech. iii. 2. w. ἵνα. Matt. xii. 16 reff. h ch. ix. 36. xx. 2† only in gosspp. Acts xvi. 17. xv. 12, 18. Rom. xvi. 25. 1 Cor. xiv. 28, 30, 34 only. L. P. Exod. xiv. 14. i ch. xix. 33 reff. j Matt. viii. 19 al. k ver. l Mk. reff. l dat., ch. i. 69 al. m 1. John vi. 7. xvii. 24. n Matt. xi. 5 reff. o John ix. 24 reff. Ps. lxv. 2. p Matt. xxi. 16 (from Ps. viii. 2) only. Ezra iii. 11. q ch. i. 61. r here only †. s ch. xx. 26. t = Matt. xii. 46, 47 reff. u Mark i. 24. John viii. 53. v = Matt. xviii. 7 al. 2 Chron. v. 6. w = ch. ii. 52 (?) Eph. iv. 13 only. (Matt. vi. 27 reff.) Ezek xiii. 18. x John xx. 4 only. 1 Kings viii. 11. Tobit xi. 3 only. y = ver. 28 only. Oecn. xxxii 16. z = ch. v. 19. a here only †. (-ρος, Amos vii. 14 Aq. Symm.) b constr., see ch. v. 19.

37. ναζαρηνος D-gr 1 vulg lat-a (e i l) Orig.
38. for και, ο δε D lat-e goth. εκραξεν P. om ιησου AEK Orig.
39. οι δε D lat-e Mcion-t. for προαγ., παραγοντες AK. επετιμουν AΓ 69. rec σιωπηση (‖ *Mk Mt*), with AQR rel Orig$_1$: txt BDLPX Orig$_1$. om πολλω D lat-a. for υιε, υιος D.
40. om ο ιησους A al Dial.—om ο BD. om προς αυτους D 1 lat-a e ff$_2$ i l syr-cu Dial. aft 2nd αυτον ins ο ιησους QX 69.
41. rec ins λεγων bef τι, with AQR X(Treg expr) rel: om BDL lat-e copt Dial.
42. ε. αποκριθεις ειπεν αυτω ιησ. D (Orig).
43. for λαος, οχλος Q 69 Orig$_1$ Thl. for αινον, δοξαν D.

CHAP. XIX. 2. om καλουμενος DG (latt) Syr syr-cu æth. for 1st και αυτος, ουτος D lat-e i goth: και ουτος 69. rec (for 2nd αυτος) ουτος, with AQR rel: om L syr-cu copt goth: txt BKU 1. 69.—rec adds ην, with AQR rel syr-cu syr-marg copt goth: om BK 1. 69 latt arm.—om και αυτος D lat-e.
3. εδυνατο B^{1}K.
4. προσδραμων (*see digest on Mt* xxvi. 39) E^2 FGHLRVΓ Naz-ms: προλαβων D. add εις το BL lat-e. Steph and Elz-1633 συκομωραιαν (*by itacism ?*), with E^{1}GKU: -ωμοραιαν A Naz-ms Cyr: -ομοραιαν EΔFHMSVΓΛ: -ομωρεαν DQ: txt B(Mai expr) LΔ. rec ins δι bef εκεινης, with A 1. 69: om AB (D) Q rel.—εκεινη D.

βουνί, Mark as usual) ἵνα ἀναβλέψω—ἡ πίστις σου σέσωκέν σε. 36. τί ἄν] Luke generally inserts ἄν—see ch. ix. 46: Acts v. 24; x. 17 al. and v. readings.

39.] οἱ προάγ. = ὁ ὄχλος Matt. = πολλοί Mark. 43.] Peculiar (except ἠκολούθει αὐτῷ, which all three relate) to Luke;—his usual way of terminating such narrations, as it certainly was the result of such a miracle—see ch. xiii. 17; ix. 43; v. 26. He, of the three evangelists, takes most notice of the glory given to God on account of the miraculous acts of the Lord Jesus.

CHAP. XIX. 1—10.] ZACCHÆUS THE PUBLICAN. Peculiar to Luke, and indicating that though in the main his narrative is coincident with, yet it is wholly independent of those of Matt. and Mark.

2.] Ζακχαῖος = זַכַּי, 'pure,' Ezra ii. 9; Neh. vii. 14; also found in the Rabbinical writings, see Lightfoot. He was

ἤμελλεν διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, [c] ἀνα- βλέψας ὁ Ἰησοῦς [εἶδεν αὐτόν, καὶ] εἶπεν πρὸς αὐτὸν Ζακχαῖε, [d] σπεύσας [e] κατάβηθι· [f] σήμερον γὰρ ἐν τῷ οἴκῳ σου [g] δεῖ με μεῖναι. 6 καὶ [d] σπεύσας [e] κατέβη, καὶ [h] ὑπ- εδέξατο αὐτὸν χαίρων. 7 καὶ ἰδόντες πάντες [i] διεγόγγυζον λέγοντες ὅτι [j] παρὰ [k] ἁμαρτωλῷ [k] ἀνδρὶ εἰσῆλθεν [l] καταλῦ- σαι. 8 [m] σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον Ἰδοὺ τὰ [n] ἡμίσειά μου τῶν [o] ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι· καὶ εἴ τινός τι [p] ἐσυκοφάντησα, [q] ἀποδίδωμι [r] τε-

c = Matt. xiv. 19 reff.
d ch. ii. 16 reff. Acts x xii. 18. Gen. xviii. 6.
e = Matt. xxiv. 17 al.
f Matt. vi. 11 al. Gen. iv. 14.
g ch. xiii. 33.
h ch. x. 38. Acts xvii. 7. James ii. 25 only †. Tobit vii. 3. 1 Macc. xii. 15 only.
i ch. xv. 2 only. Exod. xv. 24.
j = ch. xi. 37. John i. 40. Acts x. 6.

k ch. v. 8. Sir. x. 23. l = ch. ix. 12 (reff.) only. m = ch. xviii. 11. Acts ii. 14. v. 20 al.
n here only. (-ον, Mark vi. 23.) o = Matt. xix. 21 reff. p ch. iii. 14 only. Eccl. iv. 1 al.
q = ch. x. 35. Matt. v. 26 al. Gen. xlii. 28. r here only †. (-πλῶσι, 3 Kings vi. 31 [33].)

5. for ως ηλθεν επι τον τοπον, εγενετο εν τω διερχεσθαι αυτον ειδεν και D al lat-*a b c e ff*$_2$ *i l q*. om ὁ B. om *ειδεν αυτον και* (*passing from ει- to ει-?*) BL 1 copt æth(appy) arm: ins AQR rel vulg lat-*f* syrr (syr-cu) goth, *ειδον και* (omg *αυτον*) D. for *προς αυτον, αυτω* D lat-*a e*. for *σπευσας, σπευσον* D-gr Λ lat-*e q* copt. for *σημ. γαρ, οτι σημ.* D latt æth Iren-gr Epiph Ambr.

7. rec *απαντες*, with (KMS, e sil) 1: txt ABDQR rel Thl. (*οι φαρισαιοι* 69.) om *λεγοντες* D lat-*a e ff*$_2$ *i l* syr-cu.

8. ins *o* bef *ζακχαιος* D 1. . rec (for *ημισεια*) *ημιση*, with E rel Clem Bas, *ημυση* D^2: *ημισυ* (retaining *τα*) ARΔ 69, *ημυσοι* (*-οι itacism for υ*) D^1: txt BLQ.—(*ημισια* B^1.) rec *των υπαρχοντων* bef *μου*, with ADR rel latt Iren-lat Clem Cypr: txt BLQ 1 copt.—for *μου, μοι* D^1 al. rec *διδωμι* bef *τοις πτωχοις*, with AR rel latt syrr syr-cu goth Iren-lat Bas Cypr: txt BDLQ 1. 33.—om *τοις* B al.

not a Gentile, as Tertullian supposed, (contr. Marc. iv. 37, p. 451,) but a Jew, see ver. 9. ἀρχιτ.] Probably an administrator of the revenue derived from *balsam*, which was produced in abundance in the neighbourhood.

4. προδρ. ἔμπρ.] So Joseph. Ant. vii. 8. 5, προϊπεμψεν ἔμπροσθεν. συκομορ.] The Egyptian fig, a tree (Pliny xiii. 14; Dioscor. i. 182, cited by Winer), like the mulberry in appearance, size, and foliage, but belonging generically to the fig-trees. It grows to a great size and height: see Winer, Realwörterbuch, under Maulbeerfeigenbaum. See also on ch. xvii. 6. Notice the changes of subject here,—ἀνέβη (Ζακχ.) . . . . ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἤμελλεν (ὁ Ἰησ.) διέρ. . ᾳ . . κ. σπεύσας (Ζακχ.). See ch. xv. 15:—and a curious and characteristic note in Wordsw. here. 5.] The *probability* is, that our Lord's supernatural knowledge of man (see John i. 48—50) is intended to be understood as the means of his knowing Zacchæus: but the narrative does not absolutely exclude the supposition of a personal knowledge of Zacchæus on the part of some around Him. But of what possible import can such a question be, when the narrative plainly shews us that Jesus saw into his *heart*? Cannot He who knows the thoughts, call by the name also? μεῖναι, probably over the night. See John i. 40. δεῖ, it is my purpose, or even more, I must; for especially in these last days of our Lord's ministry, every event is fixed and determined by a divine plan. 7.] The murmurers are Jews who were accompanying Him to Jerusalem, on the road to which Zacchæus's house lay (see ver. 1). παρὰ ἁμ. ἀνδρί belongs to καταλῦσαι. His profession in life, and perhaps an unprincipled exercise of his power in it, had earned him this name with his fellow-countrymen. Cf. his confession in the next verse. 8.] This need not have taken place *in the morning*; much more probably it was immediately on our Lord's entrance into the house, while the multitude were yet murmuring in the court, and in their presence. Our Lord's answer, σήμερον . . . . τῷ οἴκῳ τούτῳ, looks as if He were just entering the house, not just leaving it; and the σήμ. must be the same with that in ver. 5. σταθείς has something formal and predetermined about it: he stood forward, with some effort and resolve: see on ch. xviii. 11 ff. τὰ ἡμ. . . . πτωχ. δ.δ.] See note on ch. xvi. 9. Zacchæus may well have heard of that parable from one of his publican acquaintances, or perhaps repentance may have led him at once to

s — def., Mark ix. 21. w. ἐκεῖ, ch. iii. 2. κατά, ch. x. 32. πρός, John x. 35.
t ch. i. 7 reff.
u Gal. iii. 7. see Matt. iii. 9.
v — Matt. xviii. 12. ch. xv. 8.
w Matt. xvii. 11 reff.
x — ch. xx. 11, 19 reff.
y Acts xxi. 3 only. Cant. vi. 4.
z Acts xvii. 11. 1 Cor. i. 26 only. Job i. 3. 2 Macc. x. 13 only. (-νῶς, 2 Macc. xiv. 42. -νεια, Wisd. viii. 8.)
a — ch. ii. 20 reff.
b — ch. xv. 13 reff.
c here, &c. (7 times) only. 3 Kings x. 17.

τραπλοῦν. 9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ [s] ἐγένετο, [t] καθότι καὶ αὐτὸς [u] υἱὸς Ἀβραάμ ἐστιν. 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου [v] ζητῆσαι καὶ σῶσαι τὸ [w] ἀπολωλός. 11 Ἀκουόντων δὲ αὐτῶν ταῦτα [x] προσθεὶς εἶπεν παραβολήν, διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ [y] ἀναφαίνεσθαι. 12 εἶπεν οὖν Ἄνθρωπός τις [z] εὐγενὴς ἐπορεύθη εἰς χώραν [a] μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ [b] ὑποστρέψαι. 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα [c] μνᾶς καὶ εἶπεν

μελλει ℵ* ἐν ℵ ABD[1] GHK MRS VΓΔΛ 1. 33. 69

9. om ο bef ιησους B. ο ιησ. bef προς αυτον ℵ latt. προς αυτους R lat-*a b c ff*$_2$ *i l* syr-marg. ins εν bef τω οικω AD copt-dz.

11. rec αυτον bef εἶναι ἱερουσαλημ, with AR rel: εἶν. αὐτ. ἱερ. Q: εἶν. αὐτ. ἐγ. ἱερ. D (*attempts to escape the harshness of txt*): txt BL. om αυτους D. μελλει bef παραχρημα D.

12. for ουν, δε DL goth. for επορευθη, επορευτο DH (copt ?). om εαυτω D lat-*a b e g*$_1$ *i l* syr-cu copt Lucif Ambr.

this act of self-denial. ἀσυκοφ.] There is no *uncertainty* in εἴ τι: it = ὅ τι: **whatever I have unfairly exacted from any man.** See note on ch. iii. 14.

9.] πρός, **to him**, not '*concerning him.*' The announcement is made *to him*, though not in the second person. σωτηρ.] in the stronger sense, **salvation.**

υἱὸς Ἀβ. ἐστιν] not, *has become* (γέγονεν) *a son of Abraham by his repentance* (Kuinoel, &c.), but **is a son of Abraham:** though despised by the multitude, has his rights as a Jew, and has availed himself of them by receiving his Lord in faith and humility. **10.**] For, the greater sinner he may have been, the more does he come under the description of those (sheep) whom the good Shepherd came to seek and save (Matt. xv. 24).

11—27.] PARABLE OF THE MINÆ. Peculiar to Luke. By the introductory words, the parable must have been spoken *in the house of Zacchæus*, i. e. perhaps in the open room looking into the court, where probably many of the multitude were assembled. A parable very similar in some points to this was spoken by our Lord in His last great prophetic discourse, Matt. xxv. 14—30. Many modern Commentators (Calv. Olsh. Meyer [on Matt.], but not Schleierm. or De Wette) maintain that the two parables represent one and the same: if so, we must at once give up, not only the pretensions to *historical* accuracy on the part of our Gospels, (see ver. 11,) but all idea that they furnish us with the words of our Lord any where: for *the whole structure and incidents of the two are essentially different.* If oral tradition thus varied before the Gospels were written, *in the report of our Lord's spoken words*, how can we know that He spoke *any thing which they relate?* If the Evangelists themselves *altered, arranged*, and *accommodated* those discourses, not only is the above the case, but their honesty is likewise impugned (see Prolegomena to Gospels). Besides, we shall here find the parable, in its very root and point of comparison, *individual and distinct.* Compare throughout the notes on Matt. **11.**] The distance of Jericho from Jerusalem was 150 stadia = 15 English miles. ὅτι παραχρ.] They imagined that the present journey to Jerusalem, undertaken as it had been with such publicity and accompanied with such wonderful miracles, was for the purpose of revealing and establishing the Messianic kingdom. **12.**] The groundwork of this part of the parable seems to have been derived from the history of Archelaus, son of Herod the Great. The kings of the Herodian family made journeys to Rome, to receive their βασιλειαν. On Archelaus's doing so, the Jews sent after him a protest, which however was not listened to by Augustus. Joseph. Antt. xvii. 11. 1 ff. The situation was appropriate; for at Jericho was the royal palace which Archelaus had built with great magnificence. Jos. Antt. xvii. 13. 1. **13.** δέκα] See on Matt. xxv. 1. The giving the μνᾶ *to each*, is a

πρὸς αὐτοὺς [f] Πραγματεύσασθε, [g] ἐν ᾧ ἔρχομαι. 14 οἱ δὲ [h] πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν [i] πρεσβείαν ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον [k] βασιλεῦσαι [kl] ἐφ' ἡμᾶς. 15 καὶ ἐγένετο [m] ἐν τῷ [n] ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, [o] καὶ [p] εἶπεν [q] φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τί [r] διεπραγματεύσαντο. 16 [s] παρεγένετο δὲ ὁ πρῶτος λέγων Κύριε, ἡ [t] μνᾶ σου δέκα [u] προσηργάσατο [t] μνᾶς. 17 καὶ εἶπεν αὐτῷ [v] Εὖγε ἀγαθὲ δοῦλε, ὅτι [w] ἐν ἐλαχίστῳ πιστὸς ἐγένου, [x] ἴσθι ἐξουσίαν [y] ἔχων [z] ἐπάνω δέκα πόλεων. 18 καὶ ἦλθεν ὁ δεύτερος λέγων Κύριε, ἡ [t] μνᾶ σου [a] ἐποίησεν πέντε [t] μνᾶς. 19 εἶπεν δὲ καὶ τούτῳ Καὶ σὺ [z] ἐπάνω γίνου

f here only. 1 Kings x. 22 (ix. 19) only. (-τεία, 2 Tim. ii. 4.)
g — John v. 7 reff. see ver. 15.
h ch. xv. 16. Acts xxi. 39. Heb. viii. 11 only. Prov. xi. 9.
i ch. xiv. 32 only. 2 Macc. iv. 11 only. (-νάω, Eph. vi. 20.)
k ver. 27. ch. i. 13. Gen. xxxvii. 8.
l ch. xii. 14.
m ch. iii. 21 reff. and note.
n ch. x. 35 only. Gen. l. 5.
o ch. ii. 21 reff. Gen. xxiv. 30.

p — Mark v. 43 reff.
q w. dat., — here only.
r here only †.
s ch. xii. 51 reff.
t ver. 13.
u here only †.
v here only. Ezek. xxxvi. 2. see Matt. xxv. 21, 23 reff.
w see Matt. xvii. 12 reff.
x constr., Matt. v. 26. Gen. i. 6.
y Matt. vii. 29 reff.
z — here bis & John iii. 31 bis only. Job xxxiii. 12.
a — Matt. xxv. 16. Deut. viii. 18.

13. for εαυτου, αυτου ΔΓ. πραγματενεσθε DA 1 : -τενσθε U. rec (for εν ω) εως, with E rel : ως 69 : txt ABDKLR 1 Orig.

14. om 1st αυτου D al lat-*b ff*$_2$ *l* Lucif. for απεστειλαν, ενεπεμψαν D^1 : επεμψ. D^2.

15. om εν τω DΔ. αυτου (*itacism?*) DΓ lat-*a* : om Δ vulg lat-*b c* æth arm Lucif. om τουτους D 1 latt (not *f*) æth arm Orig Lucif. rec (for δεδωκει) εδωκε, with AR rel vulg lat-*b c f* copt goth Lucif : txt B(Mai expr) DL 1 lat-*a e* arm. rec (for γνοι) γνω, with A rel Orig : txt BDL 33. (R def.) rec ins τις bef τι, with AR rel syrr goth arm Lucif : om BDL lat-*e* syr-cu copt æth.—rec διεπραγματευσαστο (for -σαντο), with A rel syrr goth arm : txt BDLR lat-*e* syr-cu copt (æth).

16. rec προς. bef δεκα, with AR rel syr-cu syr copt goth : μνας bef προ. D latt Syr Lucif : txt BL 1 lat-*a e*. rec προσειργασαστο, with B^2 rel : txt AB^{1}DE^{1}LR.

17. for και, ο δε D lat-*e*. rec (for ευγε) ευ (*from Mt* xxv. 21), with AR rel Syr syr-cu syr-marg-gr : txt BD latt Orig Lucif Ambr.

18. for ηλθεν ο δευτερος λεγων, ο ετερος ελθων ειπεν D. η μνα σου bef κυριε BL R(appy) : txt AD rel latt syrr syr-cu copt goth æth Lucif. πεντε bef εποιησεν D Syr syr-cu.

19. rec γινου bef επανω, with AR rel Orig Lucif : bef και συ, D (copt) : txt BL 1.

totally different thing from giving to one *five*, to another *two*, and to a third *one* talent. The sums given are here all the *same*, and all *very small*. The (Attic) mina is $\frac{1}{60}$ of a talent, and equal to about £3 of our money. In Matt. the man gives his *whole property* to his servants; here he makes trial of them with these small sums (ἐλάχιστον, see ver. 17).

πραγμ.] = ἐργάζεσθαι, Matt. ἐν ᾧ ἔρχ.] while I go and return;—till I come. 14.] The nobleman, son of a king, εὐγενής, is the Lord Jesus; the kingdom is that over his own citizens, the Jews. They sent a message after Him; their cry went up to Heaven, in the persecutions of his servants, &c.; we will not have this man to reign over us. The parable has a double import: suited both to the disciples (οἱ δοῦλοι ἑαυτοῦ), and the multitude (οἱ πολῖται αὐτοῦ).

15. διεπρ.] what business they had carried on: not, '*what they had gained.*' Dion. Hal., iii. 72, has the word signifying '*to arrange a matter*,' which however was not then executed. 'The sons of Ancus having often arranged (διαπραγματευσαμένων) a plot to kill Tarquinius' . . . . 16—28.] See on Matt. It is observable here however, how exactly and minutely in keeping is every circumstance. *Thy pound* hath gained ten pounds; the humility with which this is stated, where no account of ἡ ἰδία δύναμις is taken as in Matt., and then the Proportion of the reward,—δέκα

πέντε πόλεων. 20 καὶ ὁ ἕτερος ἦλθεν λέγων Κύριε, ἰδοὺ ABDEP GHKL MRSU VΓΔΛ 1. κε ω. ἡ [t]μνᾶ σου ἣν εἶχον [b]ἀποκειμένην ἐν [c]σουδαρίῳ. 21 ἐφο-
[b] Col. i. 5. 2 Tim. iv. 8. Heb. ix. 27 only. Gen. xlix. 10. Job xxxviii. 23. 2 Macc. xii. 45 only.
βούμην γάρ σε, ὅτι ἄνθρωπος [d]αὐστηρὸς εἶ, [e]αἴρεις ὃ
[c] John xi. 44. xx. 7. Acts xix. 12 only†.
[d] here bis only †. 2 Macc. xiv. 30 only.
οὐκ [f]ἔθηκας καὶ [g]θερίζεις ὃ οὐκ ἔσπειρας. 22 λέγει
[e] = Mark xv. 24.
αὐτῷ Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε.
[f] ch. xiv. 19. see John x. 18.
ᾔδεις ὅτι ἐγὼ ἄνθρωπος [d]αὐστηρός εἰμι, [e]αἴρων ὃ οὐκ
[g] Matt. vi. 26. James v. 4 al. Ruth ii. 4.
[f]ἔθηκα καὶ [g]θερίζων ὃ οὐκ ἔσπειρα· 23 καὶ διὰ τί οὐκ
[h] ch. xv. 22. Lev. xxv. 37.
[h]ἔδωκάς μου τὸ ἀργύριον ἐπὶ [i]τράπεζαν, κἀγὼ ἐλθὼν
[i] = Matt. xxi. 12 ‖ Mk. John ii. 15.
σὺν [k]τόκῳ ἂν αὐτὸ [l]ἔπραξα; 24 καὶ τοῖς παρεστῶσιν
[k] Exod. xxii. 25.
εἶπεν Ἄρατε ἀπ' αὐτοῦ τὴν [t]μνᾶν, καὶ δότε τῷ τὰς δέκα
[l] = ch. iii. 13. Dan. xi 20 Theod (†). 1 Macc. x. 35 (†).
[t]μνᾶς ἔχοντι. 25 καὶ εἶπαν αὐτῷ Κύριε, ἔχει δέκα [t]μνᾶς.
26 λέγω ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ
τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται. 27 [m]πλὴν τοὺς
ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με [n]βασιλεῦσαι
[n]' ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ [o]κατασφάξατε αὐτοὺς [p]ἔμ-
[m] = Matt. xi. 22 reff. Judg. iv. 9.
[n] ver. 14.
[o] here only. Zech. xi. 5.
[p] = Matt. v. 16. ch. xiv. 2 al.

20. rec om ὁ (*the word not here implying 'the second'*), with A rel: ins BDLR 69 ev-y syr-with-ast arm.

21. for εφοβουμην γαρ, οτι εφοβηθην D gat(with mm) lat-*a b c e ff*$_2$ *i* Lucif. for οτι ανθρ., ανθρ. γαρ D lat-*e*. ει bef αυστηρος D lat-*e*.

22. rec aft λεγει ins δε (*Mt ver* 26), with A rel lat-*q*: om BE^{1}GLMRS^{1}UA 1. 69 vulg lat-*a* syrr syr-cu copt Thl.—for λεγει, ο δε ειπεν D. for αιρων, αιρω DF lat-*a b c e ff*$_2$ *i* syrr syr-cu Lucif Ambr. for θεριζων, θεριζω D lat-*a b c e ff*$_2$ *i* syrr syr-cu Lucif Ambr.

23. for και δια τι, δια τι ουν D lat-*e*. rec το αργυριον bef μου, with DR rel latt Lucif: txt ABL 33. rec ins την bef τραπεζαν (*cf* τοις τραπεζιτας *Mt*), with K al: om ABDR rel. [rec και εγω, with AR rel: txt BD.] rec επραξα bef αυτο, with DR rel latt syr goth Lucif: αυτο ανεπραξα A: txt BL lat-*f*.

24. for και τ. παρ. ειπεν, ειπεν δε τ. παρ. D. om την μναν D lat-*a e*. for δοτε, απενεγκατε D.

25. om ver D 69 lat-*b e g*$_2$ syr-cu Lucif. [ειπαν, so BL.] [In B κυριε is written over the line by the original scribe: see table.]

26. rec aft λεγω ins γαρ (*from Mt* xxv. 29), with ADR rel syr-cu syr goth: om BL lat-*a* Syr copt æth Thl-ed. for δοθησεται, προςτεθεται D. rec aft αρθησεται ins απ' αυτου (*from Mt* xxv. 29), with ADR rel latt syrr syr-cu goth Ephr: om BL Lucif.

[*N.B.* lat-*b* is defective from xix. 26 to xxi. 29.]

27. rec (for τουτους) εκεινους, with ADR rel latt Syr syr-cu goth Orig Lucif: txt BKLM copt Did.—εκειν. bef τ. εχ. D lat-*e*. for θελησαντας, θελοντας DR 1. 69. βασιλευειν D. αγαγετε D. rec om αυτους, with AD rel latt goth:

πόλεις,—so according with the nature of what the Prince went to receive, and the occasion of his return. σουδάριον is *sudarium*, from 'sudor,' one of those Latin words which entered, with Roman habits, into the language of the East. Buxtorf, Lex. Talm. p. 1442, gives an account of various usages of the word in the Targums. Schöttg., in loc., shews by rabbinical citations that the Jews used the σουδάριον for wrapping and keeping their money in. 25.] is parenthetical, spoken by *the standers-by in the parable*, in surprise at such a decision: then in ver. 26, the King answers them.

27.] This command brings out both comings of the Lord,—at the destruction of Jerusalem, and at the end of the world: for we must not forget that even now '*He is gone to receive a Kingdom and return:*' 'we see not yet all things put under His feet.'

προσθέν μου. 28 καὶ εἰπὼν ταῦτα ἐπορεύετο [q]ἔμπροσθεν, [r]ἀναβαίνων εἰς Ἰεροσόλυμα. 29 Καὶ ἐγένετο ὡς [s]ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον [t]Ἐλαιών, ἀπέστειλεν δύο τῶν μαθητῶν 30 εἰπὼν Ὑπάγετε εἰς τὴν [u]κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων [v]ἐκάθισεν, καὶ [w]λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ Διὰ τί [w]λύετε; οὕτως ἐρεῖτε [αὐτῷ], ὅτι ὁ κύριος αὐτοῦ [x]χρείαν [x]ἔχει. 32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς· 33 [w]λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ [y]κύριοι αὐτοῦ πρὸς αὐτούς Τί [w]λύετε τὸν πῶλον; 34 οἱ δὲ εἶπαν ὅτι ὁ κύριος αὐτοῦ [x]χρείαν [x]ἔχει. 35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ [z]ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον [a]ἐπεβίβασαν τὸν Ἰησοῦν. 36 πορευομένου δὲ αὐτοῦ [b]ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. 37 ἐγγίζοντος δὲ αὐτοῦ ἤδη [c]πρὸς τῇ [d]καταβάσει τοῦ ὄρους τῶν [e]ἐλαιῶν ἤρξαντο

q — ver. 4.
r — Matt. xx. 17. 18 reff.
s ‖ Mt. Mk. ch. xviii. 35. Ps. xxvi 2.
t ch. xxi. 37. Acts i. 12 only. see ‖ Mt. reff.
u ‖ Mk. reff.
v Intr., Matt. xxiii. 2 reff. 2 Kings vii. 1.
w — ‖ Mt. Mk. ch. xiii. 16.
x Matt. vi. 8 reff. Prov. xviii. 2.
y — Matt. ix. 37 reff. Exod. xxi. 28.
z — here (met., 1 Pet. v. 7, from Ps. liv. 23) only. Num. xxxv. 20, 22.
a (see ‖ Mt.) ch. x. 34. Acts xxiii. 24. 2 Kings vi. 3.
b here only. Isa. lviii. 5. Sir. iv. 27 only.
c Mark v. 11 reff.
d here only. Josh. viii. 24.
e see ver. 29.

ins BFLR 33 ev-y Syr syr-cu syr-w-ast copt æth Chr. at end ins *και τον αχρειον δουλον εκβαλετε εις το σκοτος το εξωτερον εκει εσται ο κλαυθμος και ο βρυγμος των οδοντων* (*see Mt* xxv. 30) D.

28. om *εμπροσθεν* D al lat-*a c e ff*$_2$ *i l q*. *αναβ. δε εις ιερουσαλημ* D lat-*e*.

29. *βηθσφαγη* BU(Γ 69) goth. *βηθανια* B(Mai expr) D^1-gr am lat-*e*. *των ελαιων* bef *καλουμενον*, omg *το*, D. rec aft *μαθητων* ins *αυτου* (‖ *Mk*), with ADR rel vss: om BL lat-*e l* Orig Ambr.

30. *λέγων* (*from* ‖ *Mt*) BDL 69 Orig: *ειπων* AR rel. for *εν η, και* D. om *δεδεμενον* D. om *πωποτε* DH lat-*a c e f ff*$_2$ *i l q* Ambr. rec om *και* (‖ *Mt Mk*), with AR rel latt syrr syr-cu: ins BDL copt-ms. om *αυτον* DL: ins aft *αγαγετε* AK lat-*e* syrr syr-cu: txt BR rel. *αγαγατε* D.

31. for *εαν, αν* D. om *δια τι λυετε* D lat-*e ff*$_2$ *l*. om *αυτω* (*cf* ‖ *Mt Mk*) BDFLR lat-*e ff*$_2$ *i l* copt æth Orig$_3$: ins A rel vulg lat-*a f* Syr syr-cu syr(Treg expr) goth arm Orig-lat.

32. for *απελθ. δε, και απελθ.* and omits the rest of ver D.

33. om ver D. [*ειπαν*, so BL 33 Orig$_2$, and in ver 34 BL Orig$_1$.]

34. for *ειπαν, απεκριθησαν* D syr-cu. rec om *οτι*, with R rel lat-*c e i* goth æth arm: ins ABDKLM 69 vulg lat-*a f ff*$_2$ syrr syr-cu copt Orig$_2$.

35. for 1st clause, *και αγαγοντες τον πωλον* D (lat-*e*). *επιριψαν* D 1 lat-*c e f ff*$_2$ *i* æth. [*επιριψ.* (one ρ), so AB^{1}DEGLRΔ.] rec *εαυτων*, with AR rel: txt BDL.—*τα ιματια* bef *αυτων* D. ins *και* bef *επεβιβασαν* D 1 lat-*c e f ff*$_2$ *i* Syr syr-cu æth.

36. *εαυτων* ABK 1. om *εν τη οδ.* D al.

37. *εγγιζοντων δε αυτων* D syr-cu æth. om *ηδη* DMΓ lat-*a e* Syr syr-cu æth.

28.] Not *immediately* after saying these things;—see on ver. 5: unless they were said in the morning on his departure.

29—38.] Triumphal entry into Jerusalem. Matt. xxi. 1—9. Mark xi. 1—10. John xii. 12—19, where see notes.

29.] The name, when thus put, must be accentuated *Ἐλαιών*, for when it is the genitive of *ἐλαία* the article is prefixed (ver. 37). Luke uses this same expression elsewhere, see reff. Josephus has *διὰ τοῦ ἐλαιῶνος ὄρους*, Antt. vii. 9. 2. **33.**] *τινὲς τῶν ἐκεῖ ἑστηκότων* said this, as in the probably more concise account of Mark;—*οἱ κύριοι αὐτ.* is the *natural inference* as to who they were.

37.] *πρὸς τ. κ.* not merely local, '*at the declivity of*,' but expressing the result of *ἐγγίζοντες*—just about to descend the Mount of Olives.

f ch. ii. 13 reff. g = Matt. vii. 22 reff. h ‖ Mt. reff. i ch. xiii. 35 al. k ch. ii. 14. l ‖ Mt. reff. (see Ps. xcii. 4.) m Matt. xvi. 22. Zech. iii. 3. n Matt. xx. 31 reff. o abs., ch. xii. 33 al. p ch. xxiii. 28 reff. q = ch. xii. 49. Josh. vii. 7. r = Matt. x. 36. Mark i. 37. s Acts ii. 18 (from Joel ii. 29 F.). xvii. 27 (1 Cor. iv. 8) only. Josh. ix. 4. t ch. i. 80. 2 Cor. vi. 2, from Isa. xlix. 8. u ch. xiv. 32. Acts xxviii. 10. 2 Pet. i. 2. v Matt. xi. 26. John xii. 36. Deut. vii. 20.

ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες [f] αἰνεῖν τὸν θεὸν [g] φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον [g] δυνάμεων, [38] λέ- γοντες [hi] Εὐλογημένος ὁ [k] ἐρχόμενος βασιλεὺς [i] ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη καὶ [k] δόξα ἐν [kl] ὑψίστοις. [39] Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτὸν Διδάσκαλε, [m] ἐπιτίμησον τοῖς μαθηταῖς σου. [40] καὶ ἀπο- κριθεὶς εἶπεν Λέγω ὑμῖν ὅτι ἐὰν οὗτοι [n] σιωπήσουσιν, οἱ λίθοι κράξουσιν. [41] καὶ ὡς [o] ἤγγισεν, ἰδὼν τὴν πόλιν [p] ἔκλαυσεν [p] ἐπ' αὐτήν, [42] λέγων ὅτι [q] εἰ ἔγνως [r] καὶ σὺ [s] [καί] [s] γε] ἐν τῇ [t] ἡμέρᾳ [σου] ταύτῃ [u] τὰ πρὸς εἰρήνην [σου]· νῦν δὲ [v] ἐκρύβη ἀπὸ ὀφθαλμῶν σου. [43] ὅτι

την καταβασιν D al. for ηρξαντο, ηρξατο DLRUVΔ 69 Orig. παν D al. om φωνη μεγαλη D lat-*l*. for πασων, παντων BD: txt AR rel Orig. for δυναμενων, γεινομενων D: om syr-cu.

38. ins *o* bef βασιλευς B. aft κυριου ins ευλογημενος *o* βασιλευς D lat-*a c ff*$_2$ *i* æth. rec ειρηνη bef εν ουρανω, with ADR rel vss: txt BL Orig.—ουρανως A.

39. for και τ., τ. δε D lat-*c*. [ειπαν, so ABDL Orig.]

40. rec aft ειπεν ins *αυτοις*, with ADR rel latt: om BL copt arm Orig. om οτι B^1 69 lat-*a c* Orig. rec σιωπησωσιν (*grammatical emendation*), with E rel latt: σιιγησουσιν D: txt A B[sic: see table] LRΔ, *tacebunt* fuld lat-*e i* Ambr. rec κεκραξονται (*common with LXX: of Ps* xxvii. 1), with AR rel Orig$_1$-ms: κραξονται D al: txt BL Orig-ed$_2$.

41. rec (for αυτην) *αυτη*, with E rel Orig$_{1\text{ or }2}$ Eus: txt ABDHLRΓΔ 1. 69 Iren-gr Orig$_{2\text{ or }3}$ Bas Thl.

42. [και γε] εν τη ημερα [σου] ταυτη bef και συ BL (æth) Orig: txt ADR rel latt Syr (syr-cu) syr copt goth Iren-gr Orig-lat Eus. om και γε BDL lat-*e f* copt goth æth Iren-lat Orig: ins AR rel vulg lat-*a* (*c*) *i* syrr syr-cu arm Eus. om σου ABDL 1 lat-*e f i q* syr-cu copt æth arm Iren-lat Orig Eus Bas: ins R rel vulg lat-*a c* syrr goth. om 2nd σου (*influence of ch* xiv. 32 ?) BL Iren-lat Epiph Orig$_1$: ins AR rel lat-*a* syrr syr-cu copt goth æth arm Orig Eus$_2$. σοι D 69 vulg lat-*c e f i* Orig-lat Eus$_1$.

τὸ πλῆθ. τ. μ.] in the widest sense; = οἱ ὄχλοι, Matt. The *δύναμις*, which dwelt mostly on their minds, was *the raising of Lazarus*, John xii. 17, 18:—but as this perhaps was not known to Luke, we must understand him to mean, *all that they had seen during their journey with Him.* 38.] ἐν οὐρανῷ = ἐν ὑψίστοις, and was probably added by them to fill out the parallelism.

39, 40.] THE PHARISEES MURMUR: OUR LORD'S REPLY. Peculiar to Luke.

39.] These Pharisees could hardly in any sense be *μαθηταί* of Jesus. Their spirit was just that of modern Socinianism: the prophetic expressions used, and the lofty epithets applied to Him, who was merely in their view a *διδάσκαλος*, offended them. 40.] A proverbial expression —but probably not without reference to Habakkuk ii. 11.

41—44.] OUR LORD WEEPS OVER JERUSALEM. Peculiar (in this form) to Luke. 41.] Our Lord stood on the lower part of the Mount of Olives, whence the view of the city even now is very striking. What a history of divine Love and human ingratitude lay before him!

When He grieved, it was for the *hardness of men's hearts:* when He wept, in Bethany and here, it was over the *fruits of sin.* 42.] εἰ ἔγνως—εἰώθασιν οἱ ἐλαίοντες ἐπικόπτεσθαι τοὺς λόγους ὑπὸ τῆς τοῦ πάθους σφοδρότητος, Euthym. Perhaps in the *actual words* spoken by the Lord there may have been an allusion to the *name Jerusalem*:—'Utinam quæ diceris Jerusalem re ipsa esses Jerusalem, ac videres ea, quæ pacem tibi præstare possent.' Wetstein. καὶ σύ, thou also, as well as these My disciples. καί γε] *et quidem*—even: Hartung remarks, Partikellehre i. 397, that this expression is confined to the Attic dialect. But in classic Greek the emphatic word always intervenes between καί and γε,

ʷ ἥξουσιν ἡμέραι ʷ ἐπὶ σὲ ˣ καὶ ʸ περιβαλοῦσιν οἱ ἐχθροί σου ᶻ χάρακά σοι καὶ ᵃ περικυκλώσουσίν σε καὶ ᵇ συνέξουσίν σε ᶜ πάντοθεν, 44 καὶ ᵈ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ᵉ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ᶠ ἀνθ' ὧν οὐκ ᵍ ἔγνως τὸν καιρὸν τῆς ʰ ἐπισκοπῆς σου.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας, 46 λέγων αὐτοῖς Γέγραπται ⁱ Καὶ ἔσται ὁ οἶκός μου ᵏ οἶκος ᵏ προσευχῆς· ὑμεῖς δὲ αὐτὸν ἐποιήσατε ˡ σπήλαιον ᵐ λῃστῶν.

47 Καὶ ⁿ ἦν διδάσκων ᵒ τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ᵖ ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ ᵠ πρῶτοι τοῦ λαοῦ, 48 καὶ οὐχ ʳ εὕρισκον ˢ τὸ

l λαον

ʷ Matt. xxiii. 36 reff.
ˣ = Matt. xxvi. 45. Mark xv. 25 al.
ʸ = her only. (Matt. vi. 29 reff.) Ezek. iv. 2.
ᶻ here only. Ezek. iv. 2 al.
ᵃ here only. 4 Kings vi. 14.
ᵇ = here only. (ch. viii. 45.) 1 Kings xxiii. 8.
ᶜ Mark i. 45 reff.
ᵈ here only. Isa. iii. 26. Hos. x. 14 al. (-φοι, Acts xxii. 7.)
ᵉ = Matt. xxiv. 2 reff.
ᶠ ch. i. 20 reff.
ᵍ = John i. 10. Rom. vii. 7. Jer. vi. 15. see ch. i. 68.
ʰ = 1 Pet. ii. 12 [v. 6 v. r.] (Acts i 20. 1 Tim. iii. 1) only. Job x. 12.
ⁱ Isa. lvi. 7. Jmn. vii. 11.
ᵏ ‖. Isa. lx. 7. ‖ ‖. John xi. 38. Heb. xi. 38. Rev. vi. 5 only. Gen. xix. 30 al.
ˡ ‖ Mt. reff.
ᵐ Matt. xxi. 13 reff.
ⁿ Matt. xix. 22 reff.
ᵒ ch. xi. 3. Acts xvii. 11.
ᵖ = ch. v. 18. vi. 19. Exod. ii. 15.
ᵠ = Mark vi. 21 reff.
ʳ = ch. v. 19 reff.
ˢ see Mark ix. 28 reff.

43. for περιβαλουσιν, παρεμβαλουσιν C¹L 33: βαλουσιν D.—και βαλουσιν bef επι σε D.

44. om 1st εν σοι D 1 Orig Eus. rec εν σοι bef λιθον, with ACR rel vulg lat-*f* syrr syr-cu goth: txt B[sic: see table] DL 1 ev-y lat-*a c* copt æth. rec (for 2nd λιθον) λιθω, with AC rel: txt BDLRΛ¹ 1. 33 ev-y Orig. om τον CD.—εις καιρον επισκ. σου D.

45. ελθων δε D lat-*e*. rec aft πωλουντας ins εν αυτω (‖ *Mt Mk*), with ADR rel latt syrr syr-cu goth: om BCL 1. 69 lat-*e l* copt arm Orig.—rec adds further και αγοραζοντας (‖ *Mt Mk*), with A C(κ. τους α.) DR rel: om BL 1 copt Orig(ἐν οἷς ἤρξατο ἐκβάλλειν μόνους τοὺς πωλοῦντας, οὐχὶ δὲ καὶ τοὺς ἀγοράζοντας). add και τας τραπεζας των κολλυβιστων εξεχεεν και τας καθεδρας των πωλουντων τας περιστερας DA lat-*a c e ff*₂ *g*₂ *i* syr-with-ast.

46. rec om και, with E rel lat-*a e ff*₂ *i*: for και, οτι (‖ *Mk*) ACDKM 33 vulg lat-*f g*₁.₂ syrr syr-cu copt goth (æth): txt BLR 1. 69 lat-*c* Orig. rec om εσται but aft προσευχης ins εστιν, with AC¹D rel vulg lat-*a* (*e*) *f ff*₂ *g*₁.₂ syrr syr-cu goth: txt BLR 1. 69 lat-*c* (copt) arm Orig. εποιησατε bef αυτον D al vulg lat-*c e f ff*₂ *g*₁.₂ Orig Epiph.

47. om 2nd οι AK¹A. κ. οι πρωτ. τ. λα. bef εζητ. αυτ. απολ. D al latt syrr syr-cu copt æth arm Orig₂.

—so *καί σί γε ἐν τούτοις λίγω*, Æsch. Prom. 1009: whereas in Latin *et quidem* is usually found undivided. **43.**] ὅτι declares, not '*the things hidden from thine eyes*,' so that it should be rendered, '*namely, that the days shall come*,' &c.: but the awful reason which there was for the fervent wish just expressed—**for**, or **because**. χάρακα] a mound with palisades. The account of its being built is in Joseph. B. J. v. 6. 2. When the Jews destroyed this, Titus built a wall round them (Ib. 12. 2),—see Isa. xxix. 2, 3, 4,—to which our Lord here tacitly refers. **44.** ἐδαφ.] is used in *two meanings*:—**shall level thy buildings to the foundation, and dash thy children against the ground**: see reff. τὰ τέκνα is not '*infants*,' but **thy children**, in general. οὐκ ἀφήσ.] See ref. Matt. and note there. ἀνθ' ὧν . . . .] not, '*because of thy sins and rebellions*;' —those might be all blotted out, hadst thou known, recognized, the time of thy visiting by Me. ἐπισκ. is a word of ambiguous meaning—**visitation**, either for good or for evil: see reff. It brings at once here before us the *coming seeking fruit*, ch. xiii. 7—and the *returning of the Lord of the vineyard*, ch. xx. 16. It is however the first or favourable meaning of ἐπισκοπή that is here prominent.

45, 46.] CLEANSING OF THE TEMPLE. See on Matt. xxi. 12, 13: Mark xi. 15—17.

47, 48.] A general description of His employment during these last days, the particulars of which follow. It is rightly however placed at the *end* of a chapter, for it forms a close to the long section

t there only. Gen. xliv. 30 (Judith viii. 24 [21] v. r.) only.
u ch. v. 17 reff.
v — ch. ix. 6 reff.
w ch. ii. 9, 38. xxiv. 4. Acts iv. 1. xii. 7. Luke only, exc. 1 Thess. v. 8. 2 Tim. iv. 2, 6.
x]. Acts iv. 7. ch. i. 17. iv. 14 al.
y]. Matt. xix. 18. xxii. 36 al. 2 Kings xv. 2.
z]. 2 Kings iii. 13. see ch. xxiii 9. Acts xxviii. 26. Jer. xlv. (xxxviii.)14.
a here only. Isa. xliii. 18.
b here only †.
c constr., Acts xxvi. 26.

τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας [t]ἐξεκρέματο αὐτοῦ [AK] [GT] [M] [U] [Δ]
ἀκούων.

XX. [1] Καὶ ἐγένετο ἐν [u]μιᾷ τῶν ἡμερῶν, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ [v]εὐαγγελιζομένου, [w]ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, [2] καὶ εἶπαν πρὸς αὐτὸν Εἰπὸν ἡμῖν, [x]ἐν [y]ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; [3] ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς Ἐρωτήσω ὑμᾶς κἀγὼ [z]λόγον, καὶ εἴπατέ μοι. [4] τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; [5] οἱ δὲ [a]συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; [6] ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας [b]καταλιθάσει ἡμᾶς· [c]πεπεισμένος γάρ [c]ἐστιν Ἰωάννην προφήτην εἶναι. [7] καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. [8] καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν [x]ἐν [y]ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

48. om το DUΓ¹Δ 1. 69 arm Orig. &c(not *a e*) Syr syr-cu syr-with-ast. (*itacism?*) B Orig: εκρεμαρο D al. D ev-y latt. aft ποιησωσιν ins αυτω D al vulg lat-*c f* γαρ bef λαος D 69 Orig. εξεκρεματο ακουειν DM 69 syrr copt-ms.—ac. bef αυτου

CHAP. XX. 1. for και εγ., εγ. δε D lat-*e*. rec aft των ημερων ins εκεινων, with ACR rel syr goth arm: om BDLQ 1 latt Syr syr-cu copt æth Mcion-e. εν τω ιερω bef τον λαον D lat-*e* Syr syr-cu. rec αρχιερεις (*from* ‖), with BCDLMQRS 1. 33. 69 (S, e sil) vss: txt A rel lat-*a e* goth Thl. om 2nd οι AGVΓΔ arm.

2. [ειπαν, so BLR 69.] rec aft προς αυτον ins λεγοντες (‖ *Mt*), with AQR rel lat-*a* syr goth: pref, BL 1 vulg lat-*c ff*$_2$ *i l* Syr syr-cu: om CD lat-*e f q* copt æth arm. rec (for ειπον) ειπε, with ADQ rel: txt BLR 1. 33.—om ειπ. ημ. (‖ *Mt Mk*) C. for ἡ, και D lat-*a e* Syr. ταυτην bef την εξουσιαν D latt Hil.

3. aft αποκριθεις δε ins ο ιησους C al. επερωτησω D al. rec ins ενα bef λογον (‖ *Mk*), with CDQ rel goth (æth); aft λογον, (‖ *Mt*) AKMU¹ vulg lat-*f g*$_1$ syr-with-ast arm: om BLR 1. 33. 69 forj(with tol) lat-*a c e ff*$_2$ *i q* Syr copt. for και, ον D.

4. ins το bef ιωαννου (‖ *Mk*) DLR: om ABCQ rel.

5. συνελογιζοντο (*imperf as in* ‖) CD latt Syr syr-cu: txt ABQR rel lat-*e* copt goth. om οτι C al lat-*e ff*$_2$ *i q* syr-cu Aug. rec aft δια τι ins ουν (*from* ‖ *Mt*), with ACDKMQS 1. 33 vulg lat-*a e f g*$_{1,2}$ *q* syr arm Aug: om BR rel harl¹ (with mm) lat-*c ff*$_2$ *i l* Syr syr-cu copt æth Thl Euthym.

6. for εαν δε, και εαν D lat-*a c* syr-cu. ins οτι bef εξ C¹ syr-cu. for εξ, απο των *ab* D lat-*a c*. rec (for ο λαος απας) πας ο λαος, with ACQ rel lat-*a f ff*$_2$ syr-cu syr arm, απας ο λαος R: txt BDL 1. 33 vulg lat-*c* Syr copt.—καταλιθασει ημας bef ο λαος απας D. πεπεισμενοι γαρ εισιν D-gr al latt. for ειναι, γεγονεναι D 69 lat-*a c e f ff*$_2$ *i l q*.

7. aft ειδεναι ins αυτους CD. ins το bef ποθεν D 69.

wherein the last journey to Jerusalem has been described.

CHAP. XX. 1—8.] HIS AUTHORITY QUESTIONED. HIS REPLY. Matt. xxi. 23—27. Mark xi. 27—33, where see notes. (The *history of the fig-tree* is not in our text.) 1.] των ἡμ. of the days, viz. of this His being in Jerusalem. ἐπέστ.] without a dative (see ch. ii. 38) does not signify any *suddenness* of approach. 2.] ἤ—or (to speak more definitely).

9 [d] ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύ-
την. [e]Ἄνθρωπος [f]ἐφύτευσεν [f]ἀμπελῶνα καὶ [g]ἐξέδοτο
αὐτὸν [h]γεωργοῖς, καὶ [i]ἀπεδήμησεν χρόνους [k]ἱκανούς.
10 καὶ [l]καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα
[m]ἀπὸ τοῦ καρποῦ τοῦ [f]ἀμπελῶνος δώσουσιν αὐτῷ. οἱ δὲ
[h]γεωργοὶ [n]δείραντες αὐτὸν [o]ἐξαπέστειλαν κενόν. 11 καὶ
[p]προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον [n]δεί-
ραντες καὶ [q]ἀτιμάσαντες [o]ἐξαπέστειλαν κενόν. 12 καὶ
[r] τριτον [p]προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον [r]τραυμα-
ABCDE τίσαντες [s]ἐξέβαλον. 13 εἶπεν δὲ ὁ κύριος τοῦ [f]ἀμπελῶ-
FGHKL νος Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν [t]ἀγαπητόν·
MQRS
VUΓΔΛ
1. 33. 69. [u]ἴσως τοῦτον [ἰδόντες] [v]ἐντραπήσονται. 14 ἰδόντες δὲ
αὐτὸν οἱ [w]γεωργοὶ [x]διελογίζοντο πρὸς ἀλλήλους λέ-
γοντες Οὗτός ἐστιν ὁ [y]κληρονόμος· ἀποκτείνωμεν αὐτόν,
ἵνα ἡμῶν γένηται ἡ [z]κληρονομία. 15 καὶ [z]ἐκβαλόντες

d — Matt. iv. 17. Gen. xviii. 27.
e Matt. xv. 18 reff. Deut. xx. 6.
f Matt. xx. 1 ref.
g ‖ (Mt. bis) only. Exod. ii. 21. Sir. vii 25.
h ‖ Mt. reff.
i ‖. ch. xv. 13. Matt. xxv. 14 only †.
k ch. viii. 27 ref.
l with ἐν, Matt. xxiv. 45. 1 Pet. v. 6. Ps. i. 3. without ἐν (absol., here only), 2 Cor. vi. 2 (from Isa. xlix. 8). Gal. vi. 9. 1 Tim. ii. 6. vi. 15. Tit. i. 3 only.
m ‖ Mk. [ch. xxiv. 42.] John xxi. 10. cf. Matt. xxv. 8.

n ‖ Mt. ref. o ch. i. 53 ref. p = ch. xix. 11. Acts xii. 3 only. Gen. iv. 2. viii. 12. xviii. 29.
q ‖ Mk. ref. r Acts xix. 16 only. Ezek. xxviii. 16. s ‖. John ix. 34, 35. xii. 31. Gen. iii. 24.
t ‖ Mk. Matt. iii. 17 ref. u here only. Gen. xxxii. 20. 1 Kings xxv. 21 (only †). v ‖ Mt. ref.
w ver. 9. x Matt. xvi. 7, 8 ref. y ‖ Mk. ref. z ‖ Mt. ref.

9. for ηρξατο, ελεγεν, and om προς τον λαον λεγειν D lat-*e*. rec aft ανθρωπος ins τις, with A 69 lat-g_1 Syr syr-cu syr-with-ast: om BCDQR rel latt copt goth æth Orig. αμπελωνα bef ανθρωπος εφυτευσεν C: αμπ. εφ. ανθ. (‖ *Mk*) D lat-*a c f*: txt ABQ rel (Orig). for last και, αυτος δε D lat-*e* arm. [ικανους only on margin in B.]

10 rec ins εν bef καιρω, with AR rel; εν τω CQ copt: om BDL.—for και καιρω, καιρω δε D. rec (for δωσουσιν) δωσιν, with CDR rel: δωσει 69: txt ABLMQ. om οι δε γεωργοι and aft δειραντες ins δε D (syr-cu). transp εξαπεστειλαν and δειραντες BL.

11. for προσεθετο, επεμψεν and om πεμψαι D lat-*e*. aft προσεθετο ins αυτους Q copt: aft πεμψαι, C^1(perhaps) syr. rec πεμψαι bef ετερον, with CQR rel syrr syr-cu (copt) goth æth arm: txt ABL lat-*a c* ff_2 *i*, but for ετερον, υστερον (*by itacism* οωστερον) L.

12. rec πεμψαι bef τριτον, with ACQR rel syrr copt goth: txt BL latt arm.—τριτον επεμψεν, omg προσεθετο, D lat-*e* (æth). om οι δε D lat-*a c e* ff_2 *i*. for και τουτον, κακεινον (‖ *Mk*) AK latt (syr-marg): txt BCQR rel. for εξεβαλον, εξαπεστειλαν κενον (*from ver* 10) D lat-*f i q*.

13. ο δε κ. τ. αμ. ειπεν D lat-*e*. for ισως, τυχον D. om ιδοντες (‖ *Mt Mk*) BCDLQ 1. 33 lat-*a c* ff_2 *i l* syr-cu syr-marg copt arm Ambr: ins AR rel vulg lat-*e f* syrr goth (æth).

14. om οι γεωργοι D lat-*e*. διελογισαντο (*more usual historical tense*) AK latt: txt BCDQR rel lat-*e* syrr syr-cu copt. rec (for αλληλους) εαυτους (‖ *Mk Mt*), with ACQ rel syrr arm-ms: txt BDLR 1. 33 syr-marg copt arm. rec ins δευτε bef αποκτεινωμεν (*from* ‖), with CDR rel tol lat-*e* Syr syr-cu syr-with-ast copt æth(appy) Orig: txt ABKMQ 1 latt goth arm. for ινα ημων γενηται, και ημων εσται (‖ *Mk*) C 1 forj lat-*c e i q* Syr syr-cu. η κληρ. bef γεν. L.

9—19.] PARABLE OF THE VINEYARD LET OUT TO HUSBANDMEN. Matt. xxi. 33—46. Mark xii. 1—12. See notes on Matt. for the sense; and for comparison of the reports, on Mark. 9.] The parable was spoken πρός, to, the *people* —but (ver. 19), πρός, at, with reference to, *the chief priests and scribes*. Bengel suggests that He addressed it to the people, to guard against interruption on the part of the chief priests.

11.] προσέθ. π. a Hebraism: see reff. Gen., Hebrew and LXX. 14. ἰδόντ. δέ] This is taken up from the τοῦτον ἰδόντες of the verse before, and is emphatic —On the contrary, when they saw

αὐτὸν ἔξω τοῦ ᵛ ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει
αὐτοῖς ὁ κύριος τοῦ ᵛ ἀμπελῶνος; 16 ἐλεύσεται καὶ ᵃ ἀπ-
ολέσει τοὺς ᵛ γεωργοὺς τούτους, καὶ δώσει τὸν ᵛ ἀμπελῶνα
ἄλλοις. ἀκούσαντες δὲ εἶπαν ᵇ Μὴ γένοιτο. 17 ὁ δὲ
ᶜ ἐμβλέψας αὐτοῖς εἶπεν ᵈ Τί οὖν ἐστιν τὸ γεγραμμένον
τοῦτο, Λίθον ὃν ᵉ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
ᶠᵍ ἐγενήθη ᵍ εἰς ᶠ κεφαλὴν ᶠʰ γωνίας; 18 πᾶς ὁ πεσὼν ἐπ᾽
ἐκεῖνον τὸν λίθον ⁱ συνθλασθήσεται, ἐφ᾽ ὃν δ᾽ ἂν πέσῃ,
ᵏ λικμήσει αὐτόν. 19 καὶ ˡ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ
ἀρχιερεῖς ᵐ ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας ἐν ⁿ αὐτῇ τῇ
ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι ᵒ πρὸς
αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

20 Καὶ ᵖ παρατηρήσαντες ἀπέστειλαν ᵠ ἐγκαθέτους ʳ ὑπο-
κρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ˢ ἐπιλάβωνται
αὐτοῦ ᵗ λόγου, ᵘ ὥστε ᵛ παραδοῦναι αὐτὸν τῇ ʷ ἀρχῇ καὶ
τῇ ˣ ἐξουσίᾳ τοῦ ἡγεμόνος. 21 καὶ ʸ ἐπηρώτησαν αὐτὸν
λέγοντες Διδάσκαλε, οἴδαμεν ὅτι ᶻ ὀρθῶς λέγεις καὶ διδά-
σκεις, καὶ οὐ ᵃ λαμβάνεις ᵃ πρόσωπον, ἀλλ᾽ ᵇ ἐπ᾽ ᵇ ἀληθείας

a = Matt x. 28. xxii. 7 al.
b here only in Gospels. Rom. iii. 4, &c. L. P. Gen. xliv. 7. Josh. xxii. 29.
c Mark x. 21 reff.
d = ch. viii. 9. xviii. 36.
e ‖ Mt. reff. Psa. cxviii. 22.
f ‖, Acts iv. 11, & 1 Pet. ii. 7, from l. c.
g as above (f). ch. xiii. 19. Rom. xi. 9, from Ps. lxviii. 22. Rev. viii. 11.
h as above (f). Matt. vi. 5. Acts xxvi. 26. Rev. vii. 1. xx. 8 only.
i ‖ Mt. only. Ps. lvii. 6. Micah iii. 3.
k ‖ Mt. only. Job xxvii. 21. Dan. ii. 44 Theod.
l = Matt. xii. 46, 47 reff.
m Matt. xxvi. 50 reff.
n ch. xii. 12.
o = Rom. x. 21, Heb. i. 7, 8.
p ch. vi. 7 reff.
q here only. = Job xix. 12 (xxxi. 9) only. Jos. B. J. vi. 6. 2.
r here only 2. 2 Macc. v. 25.
s = vrr. 26 only. (ch. xxiii. 26 reff.)
t = Matt. v. 37. xxii. 15.
u = ch. ix. 5 reff.
v Matt. xvii. 22 reff.
w = ch. xii. 11. Tit. iii. 1.
x = ch. xxii. 53. Rev. xii. 10.
y Matt. xii. 10 al. fr.
z ch. vii. 43 reff.
a Gal. ii. 6 only. Ps. lxxxi. 2 (see Acts x. 34. James ii. 1, 9.)
b ‖ Mk. ch. iv. 26. Acts iv. 17. x. 34 al. Deut. xxii. 30. (ἐν ὐλ., ‖ Mt. reff.)

15. for εκβαλοντες, λαβοντες (‖ *Mt Mk*) CL. aft αυτον ins εξεβαλον, and aft αμπελωνος ins και (‖ *Mt*) C. om 1st του αμπελωνος Q. om αυτοις (‖ *Mk*) D al forj lat-*a c e q*.

16. om τουτους (‖ *Mk*) D al lat-*e* copt. for απ. δε, οι δε απ. AD lat-*e*: txt BCQR rel. [ειπαν, so BDGLQR 33.]

19. for εζητησαν, εζητουν (‖ *Mk*) CD vulg lat-*c f ff*$_2$ *i* Syr syr-cu copt arm: txt ABR rel lat-*a e* syr goth. rec transp αρχοντες and γραμματεις (‖ *Mt*), with DR rel latt Syr syr-cu: txt ABC K(Treg expr) LM U(Treg) 1. 33 lat-*e* syr copt goth æth arm. om εν D latt. for και εφοβ., εφοβ. δε D lat-*e*. rec την παραβολην ταυτην bef ειπεν (‖ *Mk*), with ACR rel syr goth arm: txt B (D) GL 69 latt Syr copt.—ειρηκεν D.

20. for παρατηρησαντες, αποχωρησαντες D lat-*a c e f ff*$_2$ *g*$_1$ *i l* goth æth. om ειναι D. for αυτου λογου, αυτον λογον C: αυτους λογους L: αυτου λογον ΚΓ: αυτου των λογων D lat-*a c e ff*$_2$ *i l* (arm): txt A B[sic: see table] rel. (R defective.) rec (for ωστε) εις το (*never used by Luke*), with A rel: txt BCDL ev-y. for τη το ηγεμονος, τω ηγεμονι D lat-*e* syr cu.

21. λεγεις bef ορθως D lat-*a e*. for ου, ουδενος (‖ *Mt Mk*) D al Aug Promiss.

him . . . . 17.] The οὖν infers the negation of μὴ γένοιτο—'*How then, supposing your wish to be fulfilled, could this which is written come to pass?*' 19.] καί before ἐφοβήθ. is not *but*: the clause signifies the state of mind in which this their attempt was made: **and they did so in fear of the people.**

20—26.] REPLY CONCERNING THE LAWFULNESS OF TRIBUTE TO CÆSAR. Matt. xxii. 15—22. Mark xii. 13—17, where see notes as before. 20.] παρατηρ., **having watched an opportunity.** ἐγκαθ., see reff., **men suborned,** *instructed and arranged for that purpose.* ὑπολ., not the spies, but the chief priests. αὐτοῦ is not the genitive after λόγου, as in E. V., but after ὑπολ., as in ἐπιλαμβάνεται αὐτοῦ τῆς ἵππου, Xen. Anab. iv. 7. 12:—**that they might lay hold of Him by some saying;** = αὐτὸν ἀγρεύσωσιν λόγῳ, Mark. τῇ ἀρχῇ, **to the Roman power** (genus)—τῇ ἐξ. τ. ἡ., **to the authority of the governor** (species). The *second article* renders the separation of the two neces-

τὴν [c] ὁδὸν τοῦ [c] θεοῦ διδάσκεις. 22 ἔξεστιν ἡμᾶς Καίσαρι [d] φόρον [e] δοῦναι, ἢ οὔ; 23 [f] κατανοήσας δὲ αὐτῶν τὴν [g] πανουργίαν εἶπεν πρὸς αὐτούς· 24 Δείξατέ μοι [h] δηνάριον. τίνος ἔχει [i] εἰκόνα καὶ [j] ἐπιγραφήν; ἀποκριθέντες δὲ εἶπαν Καίσαρος. 25 ὁ δὲ εἶπεν πρὸς αὐτούς· [k] Τοίνυν [l] ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 26 καὶ οὐκ [m] ἴσχυσαν [n] ἐπιλαβέσθαι αὐτοῦ ῥήματος [o] ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες [p] ἐπὶ τῇ [q] ἀποκρίσει αὐτοῦ [r] ἐσίγησαν. 27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ [s] ἀντιλέγοντες [u] ἀνάστασιν [t] μὴ εἶναι, αὐτον ἐπηρώτησαν αὐτὸν 28 λέγοντες· Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν, [v] ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, BDE καὶ οὗτος [w] ἄτεκνος ᾖ, ἵνα [x] λάβῃ ὁ ἀδελφὸς αὐτοῦ HKL τὴν γυναῖκα καὶ [y] ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. PSUV 29 ἑπτὰ [z] οὖν ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος [z] λαβὼν ΔΑ 1. 3. 69.

c | Acts xviii. 26 v. r.) see Ps. cxviii. 15 al.
d ch. xxiii. 2. Rom. xiii. 6, 7 only. Judg. i. 28.
e — ‖ ch. xxiii. 2. Heb. vii. 4.
f — Matt. vii.
g | Cor. iii. 19. 2 Cor. iv. 2. xi. 3. Eph. iv. 14 only. Josh. ix. 4. (-γος, 2 Cor. xii. 16.)
h Matt. xx. 2 reff.
i | only in Gospp. Rom. i. 23. Heb. x. 1. Gen. i. 26 al.
j | ch. xxiii. 38 ‖ Mk. only †.
k | Cor. ix. 26. Heb. xiii. 12 (James ii. 24 v. r.) only. Isa. iii. 10. v. 18.

l ‖ Rom. xiii. 7. Dent. xxiii. 21.
m — Matt. viii. 28 reff.
n — ver. 20 only.
o — Mark ii. 12 reff.
p ‖ Mk. reff. Isa. iii. 15.
q ch. ii. 47. John i. 22. xix. 9 only. Job xxxv. 3.
r ch. xviii. 30 reff.
s ch. ii. 34 reff.
t here only. see 1 John ii. 22.
u ‖ Mt. reff.
v Deut. xxv. 5.
w here &c only. Isa. xlix. 21.
x ‖ Mk. Gen. iv. 19. Hos. i. 2, 3.
y — ‖ Mk. (aor. intr., Acts xv. 5) only. Gen. xix. 32, 34.
z — John iv. 5.] Cor. vii. 26.

22. rec (for ημας) ημιν (*more usual*), with CDP rel vss: txt ABL 33. 69. for δουναι, διδοναι DM.—φ. δ. bef καισαρι D vulg lat-*a q* Ambr Promiss.

23. for κατανοησας, επιγνους D lat-*e*. for πανουργιαν, πονηριαν (‖ *Mt*) C¹D goth: txt ABC²P rel Syr. rec at end ins τι με πειραζετε (‖ *Mt Mk*), with ACDP rel: om BL 1 lat-*e* copt arm.—C adds further υποκριται (*from* ‖ *Mt*).

24. rec επιδειξατε (‖ *Mt*), with C rel: txt ABDLMP 33. 69 Euthym. for δηναριον, το νομισμα D Orig-lat. add οι δε εδειξαν και ειπεν (*gloss founded on* ‖) CL 1. 33. 69 (lat-*e*) syr copt arm: om ABDP rel vulg lat-*a* Syr syr-cu goth æth(Treg). ins την bef επιγραφην D. om και επιγραφην P. for αποκριθεντες δε, οι δε (‖ *Mk*) BL 33 Syr syr-marg copt: αποκριθεντες, omg δε (‖ *Mt*), DΓ 1 latt: και απ. G al syr-cu: txt ACP rel lat-*f* syr goth. [ειπαν, so BCL 33.]

25. for ο δε ειπεν, ειπεν δε D. rec (for προς αυτους) αυτοις (‖ *Mt Mk*), with ACDP rel: txt BL 1. 69 lat-*e* goth. rec αποδοτε bef τοινυν, with ACP rel vulg lat-*c f ff*₂ syrr: om τοινυν D lat-*a e i l q* syr-cu: txt BL 69 copt goth arm. ins τω bef καισαρι C¹DL Justin: om ABC³P rel. (*cf digest on* ‖ *Mt Mk.*)

26. for και ουκ ισχυσαν, ουκ ισχυσαν δε D. for αυτου, του BL.—for ρηματος, ρημα, and αυτου ρ. bef επιλαβεσθαι, D latt(not *e*).

27. for αντιλεγοντες, λεγοντες (*from* ‖ *Mt Mk*) BCDL 1. 33 lat-*e* Syr syr-cu copt goth æth: txt AP rel syr (arm). επηρωτων (‖ *Mk*) B lat-*a* syr, επηρωτουν 69.

28. ατεκνος bef εχων γυναικα, omg και ουτος, D. rec (for ᾖ) αποθανη, with A rel lat-*e f i* syr goth: om D: txt BLP 1. 33 vulg lat-*a ff*₂ *g*₁ *l* (Syr syr-cu) copt (æth) arm. εξαναστησει (*itacism*) ΑΕΗΡΓΑ 69.

29. transp ησαν to beg, addg καρ ημειν and omg ουν, (‖ *Mt*) D.

sary. 22.] φόρον = κῆνσον, see on Matt.:—differs from τέλος, '*vectigal*,' customs' duties.

27—40.] REPLY TO THE SADDUCEES RESPECTING THE RESURRECTION. Matt. xxii. 23—33; Mark xii. 18—27, and notes.

27.] οἱ ἀντιλέγοντες—refers to τῶν Σαδ., not to τινες. The main subject of the sentence is sometimes put in the nom., even when the construction requires another case: so 'Ανδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος, Ἠετίων, ὃς ἔναιεν . . . . Hom. Il. ζ. 395. See also κ. 437, and more examples in Bernhardy, Syntax, p. 68. The use of ἀντιλέγ. μή (or τὸ μή) is frequent in Xenophon; see Wetstein: and cf. Thucyd. i. 95, ἀπολύεται τοῦ μὴ ἀδικεῖν,—ii. 49, ἀπορία τοῦ μὴ ἡσυχάζειν. See also Herod. i. 68; Soph. Œd. Tyr. 57. 28.] καὶ οὗτος: see

a Lev. xx. 20, 21. Sir. xvi. 3.
b Matt. xx. 5. Judg. viii. 8 var.
c Mark xii. 19 Deut. xxviii. 54.
d Matt. iv. 2 reff. Jer. xxxvi. (xxix.) 2.
e — Matt. xiv. 4 reff.
f — ch. x. 6. xvi. 8. John xii. 36. Eph. ii. 2. Ezra ii. 2.
g here bis (‖ Mk. v. r.) only †.
h and constr., (ch. xxi. 36 v. r.) Acts v. 41. 2 Thess. i. 5 only †. (2 Macc. xiii. 19 only, but not —.)
i — Acts xxiv. 3. xxvi. 29. xxvii. 3. 2 Tim. ii. 10. Heb. viii. 6. xi. 35 only. 2 Macc. iv. 6. 1 Pet. i. 3. see Matt. xxii. 31 reff.
k here only. l — Mark x. 30 reff.
m Acts iv. 2.
n here only †.
o Matt. v. 9 reff.
p Matt. x. 6 ref.

γυναῖκα [a] ἀπέθανεν [va] ἄτεκνος, 30 καὶ ὁ δεύτερος 31 καὶ ὁ τρίτος [x] ἔλαβεν αὐτήν· [b] ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ [c] κατέλιπον τέκνα, καὶ ἀπέθανον. 32 [d] ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. 33 ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν [k or l] γίνεται γυνή; οἱ γὰρ ἑπτὰ [e] ἔσχον αὐτὴν γυναῖκα. 34 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Οἱ [f] υἱοὶ τοῦ αἰῶνος τούτου [Q a] γαμοῦσιν καὶ [g] γαμίσκονται, 35 οἱ δὲ [h] καταξιωθέντες τοῦ [ABC GHK MPQ ΓΔΠ] αἰῶνος [k] ἐκείνου [l] τυχεῖν καὶ τῆς [m] ἀναστάσεως τῆς [m] ἐκ [n] νεκρῶν οὔτε γαμοῦσιν οὔτε [g] γαμίσκονται. 36 οὐδὲ γὰρ [i. L] ἀποθανεῖν ἔτι δύνανται, [n] ἰσάγγελοι γάρ εἰσιν καὶ [o] υἱοί εἰσιν [o] θεοῦ, τῆς ἀναστάσεως [f] υἱοὶ ὄντες. 37 ὅτι δὲ [p] ἐγεί-

30. rec aft και ins ελαβεν, and aft ο δευτερος ins την γυναικα και ουτος απεθανεν ατεκνος, with AP rel syrr syr-cu: om BDL lat-e. 31. om ελαβεν αυτην (‖ Mt) D lat-a e copt æth. ωσαυτως is written twice in AEVΓΔ goth. om δε και D. elz ins και bef ου κατελιπον, with GHKMP[2]Γ 1. 69: om ABD rel lat-e ff$_2$ i q copt æth Thl. for ου κατελιπον, ουκ αφηκαν D. τεκνον DΓ lat-a e copt: σπερμα P[1]. 32. rec aft υστερον ins δε παντων (‖ Mt), with AP rel lat-f q syr-with-ast copt: om δε BDEHSΔΛ 69 latt Syr goth arm-usc: om παντων BDL 1 lat-c ff$_2$ i l Syr syr-cu copt. (om ver lat-a e.) rec απεθανεν bef και η γυνη (‖ Mt: so also rec in ‖ Mk), with AP rel latt syrr syr-cu copt goth æth arm: txt (‖ Mk) BDL 1. 33. 33. rec om 1st η γυνη, and places εν τη bef ουν (‖ Mt), with ADP rel: txt BL (lat-a) syr-marg. for γινεται, εσται (‖ Mt Mk) DGL 1. 33 latt syrr syr-cu copt æth arm: txt ABP rel syr goth. 34. rec aft και ins αποκριθεις (from ‖ Mt: see also in ‖ Mk), with APR rel syr goth æth arm: om BDL latt Syr syr-cu copt. for αυτοις, προς αυτους D lat-e goth. om ο ιησ. D lat-e i. aft τουτου ins γεννωνται και γεννωσιν D mm lat-e syr-cu syr-marg(stating "not in greek"). rec εκγαμισκονται, with QR rel: εκγαμιζονται AKMPUΓΔ 69: γαμουνται D: txt BL 33 Clem Orig Eus. 35. rec εκγαμισκονται, with S(e sil): εκγαμιζονται AP rel: γαμιζονται DLQRΔ 1. 33 Clem: txt B al. 36. rec (for ουδε) ουτε, with QR rel: txt ABDLP. for δυνανται, μελλουσιν D-gr lat-a e syr-marg Tert. om και υιοι εισιν (homœotel) D lat-a c e ff$_2$ i l (Tert) Cypr. ins οι bef υιοι A ev-y. rec ins του bef θεου, with (D)PQR rel: om ABL Bas Nyssen.—τω θεω (itacism?) D.

ch. xix. 2. 29.] οὖν, well then—i. e. '*as an example of this law, ...*'

31.] The οὐ κατ. τέκ. coming before καὶ ἀπέθ. is by a mixture of constructions—**and they had no children by her, and died, leaving none**:—not merely from the emphasis being on the leaving no children (as in Meyer). It is meant to express the absence of offspring *before* their death, *and after*. 34, 35. οἱ υἱοὶ . . . .] Peculiar to Luke, and important. For this present state of men, marriage is an ordained and natural thing; but in τῷ αἰῶνι ἐκείνῳ, which is by the context the state of the *first resurrection* (nothing being said of the rest of the dead, though the *bare fact* might be predicated of them also), they who are found worthy to obtain that state of life and the resurrection from the dead, are no longer under the ordinance of marriage: for neither can they any more die; i. e. they will have no need of a succession and renewal, which is the main purpose of marriage. 36.] The ἰσάγγ. γάρ εἰσιν is alleged, not as shewing them to be ἀπαθεῖς κ. ἀφιλήδονοι (Euthym.), but as setting forth their *immortality*. υἱοὶ θ. is here used, not in its *ethical sense*, as applied to believers in this world,—but its *metaphysical sense*, as denoting the *essential state* of the blessed after the resurrection:—'they are, by their resurrection, *essentially* partakers of

ρονται οἱ [p] νεκροὶ καὶ [q] Μωυσῆς [r] ἐμήνυσεν [s] ἐπὶ τῆς [t] βάτου, ὡς [u] λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ· 38 θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ [v] ζῶσιν. 39 ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν Διδάσκαλε, καλῶς εἶπας. 40 οὐκέτι γὰρ ἐτόλμων [w] ἐπερωτᾶν αὐτὸν οὐδέν. 41 Εἶπεν δὲ πρὸς αὐτούς· [x] Πῶς λέγουσιν τὸν χριστὸν εἶναι [y] Δαυεὶδ [y] υἱόν, 42 καὶ αὐτὸς Δαυεὶδ λέγει ἐν [z] βίβλῳ [z] ψαλμῶν [a] Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου [b] ἐκ δεξιῶν μου 43 ἕως ἂν [c] θῶ τοὺς ἐχθρούς σου [d] ὑποπόδιον τῶν ποδῶν σου; 44 Δαυεὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱός

q Exod. iii. 6. r John xi. 57. Acts xxiii. 30. 1 Cor. x. 28 only †. 2 Macc. iii. 7. vi. 11. xiv. 37 only. s — ‖ Mk. only. see Acts xxiv. 20. t ‖ Mk. ch. vi. 44. Acts vii. 33, 35 only. Exod. iii. 2 (3ce), 3, 4. Deut. xx xiii. 16. Job xxxi. 40 only. u Mark x. 18 reff. v Rom. vi. 10. Ps. xxi. 30. w ver. 31. x — John iv. 9. vii. 15. 1 Cor. xv. 12.

y Matt. i. 1. xx. 30, 31 al. 21, 23 reff. xvii. 5. Heb. i. 2. z Acts i. 20. see ch. xxiv. 44. a Ps. cix. 1. b Matt. xx. c = [1 v. r.] Acts ii. 35, & Heb. i. 13. x. 13, from i. c. Rom. iv. 17, from Gen. d Matt. v. 35 reff.

37. om 1st και D lat-*a c e ff*$_2$ *i* (Cypr). for εμηνυσεν, εδηλωσεν D al. rec ins τον bef θεον (twice), with APQ rel: om BDLR Orig.

38. νεκρων bef ουκ εστιν, omg δε, D.

39. for γραμματεων, σαδδουκαιων Q. [ειπαν, so BDLQ.]

40. rec (for γαρ) δε, with ADPQR rel syr goth: txt BL 33 copt.

41. aft λεγουσιν ins τινες AKM syr-with-ast. rec transp υιον and ειναι, with APQR rel am lat-*a c ff*$_2$ *i* syr copt goth arm Tert: om ειναι D: υιον bef δαυειδ G al: txt BL.

42. for και αυτος, αυτος γαρ (*see digest* ‖ *Mk*) BL R(Treg expr) 1. 33 lat-*l* copt: και αυτος γαρ Q: txt ADP rel latt syrr syr-cu goth. for βιβλω, τη βυβλω D. ins των bef ψαλμων DP 69. for ειπεν, λεγει (‖ *Mk*) D lat-*a c ff*$_2$. rec ins ο bef κυριος (*corrn to LXX: so also in* ‖ *Mt Mk, which of*), with APQR rel copt: om BD.

43. for αν θω, τιθω D. for υποποδιον, υποκατω (‖ *Mt Mk*) D al lat-*a c e ff*$_2$ *i l* Syr syr-cu copt.

44. om ουν (‖ *Mk*) D al lat-*a i* goth. rec κυριον bef αυτον (‖ *Mt*), with DP rel latt (syr): txt ABKLMQRU 33 lat-*f* copt goth arm Cyr. καλει bef αυτον κυριον R Syr syr-cu copt. for καλει, λεγει D-gr. om και D al lat-*a c ff*$_2$ *i l* Syr syr-cu arm. rec υιος bef αυτου (*so also in* ‖ *Mk: from* ‖ *Mt*), with DPQR rel latt: txt ABKM 1 copt.

the divine nature, and so cannot die.' When Meyer says that the Lord *only* speaks of the *risen*, and has not here in His view the 'quick' at the time of His coming, it must be remembered that the 'change' which shall pass on them (1 Cor. xv. 51—54) shall put them into precisely the same ἀφθαρσία as the risen (compare ibid. ver. 42). **37.**] καὶ M., *that very* Moses, whom you allege as shewing by inference the contrary. **38.**] On πάντ. γ. αὐτ. ζ. see on Matt. vv. 31—33: but we have in this argument even a further generalization than in Matt. and Mark. There, it is a *covenant relation* on which the matter rests: here, a life of *all*, living and dead, *in the sight of God*,—so that none are annihilated,—but in the regard of Him who inhabiteth Eternity, the being of *all* is a *living one*, in all its changes. **39, 40.**] Peculiar to Luke;—implied however in Matt. ver. 34, and Mark ver. 28.

41—44.] QUESTION RESPECTING CHRIST AND DAVID. Matt. xxii. 41—46; Mark xii. 35—37, where see notes. Luke omits the question of the lawyer, which occurred *immediately* on the gathering together of the Pharisees after the last incident. This question of our Lord seems to have followed close on that, which (and not that in vv. 27 ff. here) was their *last to Him*, Mark xii. 34. **41.**] πρὸς αὐτούς, i. e. the Scribes. The same thing is signified by πῶς λέγουσιν οἱ γρ. in Mark. In Matt. the question is addressed to the Pharisees. I mention these things as marks of the independence of the accounts. The underlying *fact* is, the Lord addressed the Pharisees and Scribes on a view which they (the Scribes, the Pharisees agreeing) entertained about the Messiah. Hence the three accounts diverge.

42.] On ἐν βίβλ. ψαλμ., Wordsw. says,

ἐστιν; 45 ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν πρὸς
αὐτοὺς 46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θε-
λόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούντων ἀσ-
πασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς
συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· 47 οἱ
κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει
μακρὰ προσεύχονται. οὗτοι λήμψονται περισσότερον
κρίμα. XXI. 1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλ-
λοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους,
2 εἶδεν δέ τινα καὶ χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο
λεπτά, 3 καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ
πτωχὴ αὕτη πλείω πάντων ἔβαλεν· 4 ἅπαντες γὰρ
οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ
δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν

e Matt. vii. 16 ref. f ‖ Mk. reff. g — Matt. v. 5. xxiii. 6. Rev. xxii. 15. Prov. xxix. 8. h ‖. elsw. L.P. only. ch. i. 29, 41, 44. xi. 43. 1 Cor. xvi. 21. Col. iv. 18. 2 Thess. iii. 17 †. i ch. vii. 32 reff. k ‖. ch. xi. 43 only †. l ‖. ch. (xi. 43 v. r.) xiv. 7, 8 only †. m ‖ Mk. (Mt. v. r.) 2 Cor. xi. 20. Gal. v. 15. Rev. xi. 5 only. Isa. ix. 12. (-φάγειν, Matt. xiii. 4 reff.) n ‖ Mt. reff. o — ‖ Mk. (Mt. v. r.] only. (see ch. xv. 13. xix. 13.) p ‖ Mk. reff. q ‖ Mk. ch. xxiii 40. xxiv. 30. Deut. xxi. 22. r — Matt. xiv. 19 reff. s — ‖. Matt. xxvii. 6. John xii. 6. t ‖ Mk. (3ce.) John viii. 20 only. Neh. x. 37. 2 Macc. v. 18 al. u here only. Exod. xxii. 26 al. v — Matt. ix. 22 reff. w ‖. ch. xii. 59 only †. (-πτόν, Gen. xli. 3, &c.) x — ch. ix. 27 reff. y ‖ Mk. reff. z (-φσεν, ‖ Mk.) here only in Gospels. 2 Cor. viii. 15, 14 al. L P. Judg. xvii. 10.

45. rec (for προς αυτους) τοις μαθηταις αυτου, with APR rel: τοις μαθηταις BD arm: txt Q. (*An ecclesiastical lection begins at* ειπεν: προς αυτους *was therefore variously specified,* τοις μαθηταις αυτου *being borrowed from Mt* xxiii. 1.)

46. εν στολαις bef περιπατειν (‖ *Mk*) AGLR 1. 33. 69 arm.

47. for κατεσθιουσιν, κατεσθιοντες PX, κατεσθοντες (‖ *Mk*) D: txt ABQR rel syrr. om και D latt. μακραν A^1(appy) LX. for προσευχονται, προσευχομενοι (‖ *Mk*) DPR 69 lat-*e*: txt ABQ rel copt.

CHAP. XXI. 1. rec τα δωρα αυτων bef εις το γαζοφυλακιον (*after* ‖ *Mk*), with APQ rel latt syr-cu syr copt æth arm: txt BDLX 1. 33. 69 lat-*e* Syr $Orig_3$. ins τους bef πλουσιους D.

2. rec και bef τινα, with DP vulg lat-*a e f* Syr syr-cu syr-with-ast copt arm: om και BKLMQX Γ(Treg) 33 lat-*c* ff_2 *i* æth $Orig_1$ Bas: txt A rel. (*The unusual position of* και *occasioned its transposition and omission.*) om εκει D al latt Syr syr-cu æth $Orig_3$. λεπτα bef δυο (‖ *Mk*) BLQX 33 vulg lat-*c f* Syr syr-cu copt Orig: txt ADP rel lat-*a e* syr-marg-gr. at end ins ο εστιν κοδραντης (‖ *Mk*) D.

3. αυτη bef η πτωχη (‖ *Mk*) BDLQ 33. 69 vulg lat-*c f* ff_2 *l* arm: txt A rel lat-*a* syr $Orig_3$. rec πλειον (‖ *Mk*), with AB rel Orig: πλειονα L: txt DQX.

4. for απαντες, παντες (‖ *Mk*) BDΔ Orig: txt AQ rel. rec aft τα δωρα ins του θεου, with ADQ rel latt syrr: om BLX 1 syr-cu syr-jer copt. for απαντα, παντα (‖ *Mk*) BDLQX 33. 69 Orig: txt A rel.

"added here as conveying information necessary to Gentile readers." This might be well, did the words occur in the Evangelist's narrative: but surely not, when they are in a discourse of our Lord. If His words were so loosely reported as this, where is any dependence on the accuracy of the Evangelists?

45—47.] DENUNCIATION OF THE SCRIBES. Matt. xxiii. 6, 7. Mark xii. 38—40, with which latter our text almost verbally agrees: see notes there.

45.] This particular, ἀκούον. δὲ π. τ. λ., is only in Luke.

CHAP. XXI. 1—4.] THE WIDOW'S MITES. Mark xii. 41—44, where see notes.

1. ἀναβλέψας] Our Lord as yet has been surrounded with His disciples (see ch. xx. 45), and speaking to them and the multitude. He now lifts up His eyes, and sees at a distance, &c. πλουσ. belongs to τοὺς βάλ., and ὄντας is not to be supplied, nor a comma put after γαζ. It was not the *rich only*, which that would imply—but ὁ ὄχλος (Mark), who were casting gifts in.

4.] εἰς τὰ δῶρ., among (into) the gifts; not *quæ donarent* (Beza), '*as*,' or, '*for*,

[a] βίον ὃν εἶχεν [a] ἔβαλεν. 5 Καί τινων λεγόντων περὶ
τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ [b] ἀναθήμασιν [c] κεκόσμηται,
εἶπεν 6 [d] Ταῦτα ἃ [e] θεωρεῖτε, [f] ἐλεύσονται ἡμέραι ἐν αἷς
οὐκ [g] ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ [h] καταλυθήσεται.
7 ἐπηρώτησαν δὲ αὐτὸν λέγοντες Διδάσκαλε, πότε οὖν
ταῦτα ἔσται; καὶ τί τὸ [i] σημεῖον ὅταν μέλλῃ ταῦτα
πολλαὶ γίνεσθαι; 8 ὁ δὲ εἶπεν [k] Βλέπετε μὴ [l] πλανηθῆτε· πολλοὶ
ℵ Q. γὰρ ἐλεύσονται [m] ἐπὶ τῷ ὀνόματί μου λέγοντες [ὅτι]
A B D E [n] ἐγώ εἰμι· καὶ Ὁ καιρὸς [o] ἤγγικεν. μὴ πορευθῆτε
G H K L [p] ὀπίσω αὐτῶν. 9 ὅταν δὲ [q] ἀκούσητε πολέμους καὶ
M S U V [r] ἀκαταστασίας, μὴ [s] πτοηθῆτε· [t] δεῖ γὰρ [t] γενέσθαι ταῦτα
X Γ Δ Λ πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. 10 Τότε ἔλεγεν
33. 69. αὐτοῖς [u] Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ
βασιλείαν, 11 σεισμοί τε μεγάλοι καὶ [v] κατὰ τόπους

[a] ‖ Mk. reff. Cant. viii. 7.
[b] here only (Lev. xxvii. 28, 29 v. r.) — (& with κοσμεῖν) 2 Macc. ix. 16 only.
[c] ch. xi. 25 ‖ Mt. 1 Tim. ii. 9. Ezek. xxiii 41.
[d] constr., see Rom. viii. 8. 2 Cor. xii. 17. Gal. i. 20. Heb. viii. 1.
[e] ch. x. 18 reff.
[f] Matt. ix. 15 reff. Jer. xvi. 14.
[g] ‖. Judg. ii. 23.
[h] ‖ Mt. reff.
[i] ‖. Matt. xii. 38. Exod. iii. 12.
[k] ‖ Mt. reff.
[l] ‖. Matt. xxii. 29. John vii. 47. Isa. xlvi. 8.
[m] ‖. ch. ix. 49.
[n] ellipt., ‖ Mk. John viii. 58. xviii. 5, 6, 8. Deut. xxxii. 39.
[o] = Matt. xxi. 34. ver. 30. ch. xxii. 1.
[p] = Matt. iv. 19 reff. 3 Kings xix. 20.
[q] = ‖. Matt. xi. 2. Acts xxiii. 16 al.
[r] here only in Gospels. 1 Cor. xiv. 33. 2 Cor. vi. 5.
[s] ch. xxiv. 37 only.
[t] = ‖ Mt. reff.
[u] ‖. Isa. xix. 2.
[v] ‖ Mt. reff.

5. αναθεμασιν ADX 1: txt BQ rel syr-marg-gr. κεκοσμηται bef και αναθ. D.

6. om ἃ DL lat-*a c ff*$_2$ *i q* syr-cu æth arm. ins ωδε (‖ *Mt*) bef λιθος X 1. 33 lat-*e* syr-cu æth arm: aft λιθω, BL 69 copt: aft λιθω ins εν τοιχω ωδε D lat-*a c ff*$_2$ *i l q*: om AQ rel vulg lat-*f* syrr.

7. aft αυτον ins οι μαθηται (‖ *Mt*) D al. om ουν D 1 latt Syr syr-cu copt æth arm. for οταν to γενεσθαι, της σης ελευσεως D.

8. om οτι (*so* ‖ *Mt*: *cf* D, *in* ‖ *Mk*) BLX lat-*c* æth (Mcion-t): txt AD rel copt. rec aft μη ins ουν, with A rel vulg lat-*f* ($g_{1.2}$ *l ?*) syr: om BDLX lat-*a c e ff*$_2$ *i* syr-cu copt arm.

9. for πτοηθητε, φοβηθητε D lat-*q*. rec ταυτα bef γενεσθαι (‖ *Mt*), with BL rel lat-*a e* copt: txt ADX.

10. om τοτε ελεγεν αυτοις D lat-*a e ff*$_2$ *i l* Syr syr-cu. aft εγερθησεται ins γαρ D al lat-*a c e ff*$_2$ *i l* Syr syr-cu. [επ', so ADLX 1. 33.]

11. om τε AL am D-lat. rec κατα τοπους bef και (*cf* ‖), with AD rel latt:

gifts,' which would require the omission of the article:—nor so that τὰ δῶρ. = τὸ γαζ.

5—36.] PROPHECY OF HIS COMING, AND OF THE TIMES OF THE END. Matt. xxiv. 1—51 (xxv. 1—46). Mark xiii. 1—37. See notes on both, but especially on Matt. Meyer says truly in loc. that there is no trace in Luke of the discourse being delivered on *the Mount of Olives*—but he adds, that it belongs to the discourses *in the temple*, which begin ch. xx. 1, and that therefore Luke alone mentions ἀναθήματα. He seems to have overlooked the *break* at ver. 7, corresponding to the change of scene. All three speak of the *opening incident* as happening while He was departing from the temple; and Matt. and Mark, of the enquiry being made *afterwards*, on the Mount of Olives,—i. e. in the evening, when He had retired thither (ver. 37),

5.] Meyer has made the same mistake here, and spoken of the τινες as those to whom the *discourse* was delivered. The ἀναθήματα were many and precious. Tacitus, Hist. v. 8, calls it *immensæ opulentiæ templum*: and Jos. B. J. v. 5. 4, gives an account of the gilding, and golden vines (presented by Herod the Great) with bunches of grapes as large as a man, &c. in the temple: see also Antt. xv. 11. 3. 6.] ταῦτα ἃ θ.,—absolute: see reff. 7.] That Luke's account *alone* gives us no trace of a different scene or a different auditory, is a proof of its independence of the others; for how could any rational writer have omitted so interesting a matter of accurate detail, if he had been aware of it? οὖν, on account of what our Lord had said, ver. 6.

8.] ὁ κ. ἤγγ., i. e. the *time of the Kingdom*. They are the words, not of our Lord, but of the πολλοί: see on

[w] λοιμοὶ καὶ λιμοὶ ἔσονται, [x] φόβηθρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. 12 πρὸ δὲ τούτων πάντων [y] ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ [z] διώξουσιν, [a] παραδιδόντες εἰς συναγωγὰς καὶ [b] φυλακάς, [c] ἀπαγομένους [d] ἐπὶ βασιλεῖς καὶ ἡγεμόνας, [e] ἕνεκεν τοῦ [e] ὀνόματός μου. 13 [f] ἀποβήσεται δὲ ὑμῖν [g] εἰς μαρτύριον. 14 [h] θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ [i] προμελετᾶν [k] ἀπολογηθῆναι· 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ οὐ δυνήσονται [l] ἀντιστῆναι ἢ [m] ἀντειπεῖν ἅπαντες οἱ [n] ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ [o] θανατώσουσιν [p] ἐξ ὑμῶν, 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ [q] ὄνομά μου. 18 καὶ [q] θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ

w [1 Mt. v. r.] — here (Acts xxiv. 5) only. Jer. xxxiv. [xxvii.] 8; xxxv. [xxviii.] 8 & xxxix. [xxxii.] 27 compl. only. (Ps. i. 1 al.)
x here only. Isa. xix. 17 only.
y — Matt. xxvi. 50 reff.
z — Matt. v. 10, 11 reff.
a Matt. xvii. 22 reff.
b — Matt. xxv. 36 reff.
c Matt. xxvi. 57. Acts xii. 19 al.
d 1. Acts ix. 21 al.
e Matt. xix. 29 only.
f — Phil. i. 19 (ch. v. 2. John xxi. 9) only. Job xiii. 16.
g Matt. viii. 4 reff. Eccl. iii. 8.
h ch. i. 16 reff.
i here only.
k — ch. xii. 11. Acts xxvi. 1. Luke only, exc. Rom. ii. 15. 2 Cor. xii. 19. Jer. xii. 1. vi. 10 al. Jer. xxvii. (l.) 24.
l Matt. v. 39. Acts vi. 10 al. Jer. xxvii. (l.) 24.
m Acts iv. 14 only. Eccl. viii. 8.
n ch. xiii. 17 reff.
o [Mk. 2 Cor. vi. 9. Exod. ix. 15 vat. 2 Kings viii. 2.
p — Matt. xxiii. 34. ch. xi. 49. 2 Kings x. 32 vat.
q Acts xxvii. 34. 1 Kings xiv. 45. Dan. iii. 27.

txt BL 33 copt æth arm. rec transp λιμοι and λοιμοι (λιμοι *coming aft the verb sin* ||), with ADL rel lat-*e* Syr syr copt: om λοιμοι και X ev-y: om και λιμοι 69: txt B al latt syr-cu Mcion-t. rec φοβητρα, with AL rel: txt BD. απ' ουρ. bef σημεια B: απ' ουρανου και σημεια D latt Ambr: σημεια μεγαλα απ' ουρανου L 33. 69 arm (*all corrections: txt is characteristic*): txt A rel Tert.

12. rec απαντων, with (but e sil) Scr's l m n s: txt ABD rel Scr's mss. ins τας bef συναγωγας BD: om A rel. rec (for απαγ.) αγομενους, with A rel: txt BDL 1 lat-*e*. ενεκα D al.

13. om δε BD.

14. rec (for θετε) θεσθε (*grammatical correction*), with B^2 rel Orig: txt AB^1DLMRX 33. rec εις τας καρδιας, with R rel Orig: txt ABDLX 1. 33 latt Cyr Did Cypr. for προμελεταν, προμελετωντες D.

15. υμιν bef δωσω D. rec αντειπειν ουδε αντιστηναι, with X rel lat-*f* Syr æth αντειπειν η αντιστηναι AKMR 1: txt B(Mai expr) L 69 lat-*e f* arm Orig.—om η αντειπειν D lat-*a c ff*$_2$ *i* syr-cu copt-ms $Cypr_2$. rec (for απαντες) παντες, with ADR rel Orig: txt BL.

16. συγγενεων A 1.

Matt. vv. 4, 5. 10.] τότ. Ω. αὐτ. perhaps implies a break in the discourse which the other reports do not notice.

11.] ἀπ' οὐρ. belongs to both φόβηθ. and σημ.: so does μεγάλα. φόβηθρ. cannot stand alone, especially with τε καί.

12.] Why the words πρὸ δὲ τ. τ. should have made any difficulty, I am at a loss to imagine. The prophecies of vv. 7, 8 in Matt.,—ver. 8 in Mark,—and vv. 10, 11 here,—are a parenthetical warning of what shall happen *before the* τέλος. And then having stated, ἀρχὴ ὠδίνων ταῦτα,—these things shall be the *very beginning of the actual pangs themselves* (see note on Matt.), the prophetic chronology is resumed from οὕπω τὸ τέλος in all three accounts; here, by distinct statement, πρὸ δὲ τούτων πάντων: in Mark by implication, βλέπετε δὲ ὑμ. ἐαυ. παρ. ὑμ., by which δέ, the following words are thrown back to the βλέπετε before:—in Matthew by the gathering up of the parenthetical announcements as πάντα ταῦτα, and thus casting them off, as the ἀρχὴ ὠδίνων belonging to the τέλος, before the discourse proceeds with the τότε taken up from ver. 6. The whole difficulty has arisen from not rightly apprehending the force of ὠδίνων, *as the death-throes of the end*. 13.] εἰς μαρτ., viz. of *your* faithfulness, and (Mark) αὐτοῖς, 'against them:' the dativus incommodi.

15.] Luke only. ἀντικ. corresponds to στόμα, ἀντιστ. to σοφία. 18.] καί—'non modo ab alienis,' Bengel. ὑπ. ἐξ ὑμ., of the Apostles. One of the four who heard this discourse was put to death, Acts xii. 2. 18.] Not *literally*, but *really* true; not corporeally, but in

ἀπόληται. 19 ἐν τῇ [r] ὑπομονῇ ὑμῶν [s] κτήσεσθε τὰς [t] ψυχὰς ὑμῶν. 20 ὅταν δὲ ἴδητε [u] κυκλουμένην ὑπὸ [v] στρατοπέδων Ἰερουσαλήμ, τότε γνῶτε ὅτι [w] ἤγγικεν ἡ [x] ἐρήμωσις αὐτῆς. τοτε BCDE ℵHKL RSUV ΓΔΑΙ. 13. 69. 21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς [y] ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς [z] χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. 22 ὅτι [a] ἡμέραι [b] ἐκδικήσεως αὗταί εἰσιν, [c] τοῦ [d] πλησθῆναι πάντα τὰ γεγραμμένα. 23 οὐαὶ ταῖς [e] ἐν [e] γαστρὶ [e] ἐχούσαις καὶ ταῖς [f] θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ [g] ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, 24 καὶ [h] πεσοῦνται [i] στόματι [j] μαχαίρας καὶ [k] αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ [l] ἔσται [m] πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ [n] πληρωθῶσιν [o] καιροὶ ἐθνῶν. 25 καὶ ἔσονται

r Rom. ii. 7, v. 3, 4. Jer. xvii. 13.
s Matt. x. 9 reff.
t — Heb. x. 39. James i. 21 al.
u John x. 24. Acts xiv. 20. Heb. xi. 30 (Rev. xx. 9 v. r.) only. Isa. xxxvii. 33.
v here only. Jer. xlviii. (xli.) 12.
w ver. 8 reff.
x Matt. xxiv. 15 ‖ Mk. only. Jer. vii. 34.
y here only. Num. xvi. 45.
z — ch. xii. 16. plur., John iv. 35. James v. 4 only.
a — Rom. ii. 5. Eph. iv. 30 al.

b ch. xviii. 7, 8 reff. c — ch. xxii. 31. d — here only. see ch. i. 23, 57. ii. 6.
e Matt. i. 18 reff. f — ‖ Mk. (reff.) g — 1 Cor. vii. 26. 2 Cor. vi. 4 al. Ps. xxiv. 17. h — Heb. iii. 17. Num. xiv. 32. Jer. xx. 4.
i Heb. xi. 34 only. Josh. xix. 48 al. k Rom. vii. 23. 2 Cor. x. 5. 2 Tim. iii. 6 only. 2 Kings viii. 46. l ch. v. 10 reff. m ch. x. 19. Rev. xi. 2. xiv. 20. xix. 15 only. Isa. xiii. 5. Zech. xii. 3. Dan. viii. 13. n — Mark i. 15. Acts vii. 23, 30 al. Gen. xxv. 24. o — 2 Thess. ii. 6. Rev. xi. 18.

19. rec κτησασθε, with DR rel: txt AB 33 latt syrr syr-cu copt-ms arm Orig Mac Tert.

20. rec ins την bef ιερουσαλημ (*to shew that* ιερ. *is the accusative*), with AL rel Orig$_1$ Eus: om BDR Orig$_2$ Eus-ms. ιερουσαλημ bef υπο στρατοπεδων D. for γνωτε, γνωσεσθε DX lat-*e* Orig$_1$ Eus$_1$: γινωσκεται R Eus-ms(txt in ed), γινωσκετε 1 Eus$_1$. ηγγισεν A 1 al Orig$_2$.

21. ins μη bef εισερχ. D tol.

22. rec (for πλησθηναι) πληρωθηναι, with CX: txt ABDR rel Thl.

23. rec aft ουαι ins δε (‖ *Mt Mk*), with ACR rel vulg lat-*f* syrr syr-cu copt Eus: om BDL lat-*a c e ff*$_2$ *i* Thl-ed. θηλαζομεναις D-gr. rec ins εν bef τω λαω, with E rel syr æth Eus$_1$: om ABCDKLMRX 1. 33. 69 latt copt arm Eus$_1$.

24. ins εν bef στοματι DR latt syrr syr-cu Eus: om ABC rel. μαχαιρης B^{1}Δ: ρομφαιας D. rec παντα bef τα εθνη, with ACD rel vulg lat-*c e f ff*$_2$ *i* syr-cu syr arm Eus: txt BLR lat-*a* copt. [αχρις CDR 69.] rec om ου, with A rel Eus$_1$: txt BCDLR 33. 69 Eus$_1$. ins και εσονται bef καιροι εθνων B: aft καιροι, L syr-marg copt-ms: om ACR rel vss Eus.—om καιροι εθνων D.

25. rec (for εσονται) εσται (*grammatical correction*), with ACR rel Eus: txt BD.

that real and only *life* which the disciple of Christ possesses. 19.] **By your endurance** (of all these things), **ye shall acquire** (not, *possess*, which is only the sense of the perf. κεκτημαι) **your souls**: this endurance being God's appointed way, ἐν (in and by) which your salvation is to be put in your possession. κτησ. as σώσει, Matt. xvi. 25—σῶσαι, ch. ix. 24.

20.] κυκλ., not *circumdari*, but participial, graphically setting forth the scene now before them, as it should then appear. On the variation of expression from Matt. and Mark, see note on Matt. ver. 15. 21.] αὐτῆς belongs to the αὐτῆς of ver. 20, and signifies not Judæa, but *Jerusalem*. ταῖς χώρ., **the fields** —not '*the provinces*:' see reff.

22.] ἐκδικ., a hint perhaps at ch. xviii. 8. The latter part of the verse alludes probably to the prophecy of Daniel, which Luke has omitted, but referred to in ἡ ἐρήμωσις αὐτῆς, ver. 20. 23.] ἐπὶ τ. γ., general—τῷ λ. τούτῳ, particular. The distress on all the earth is not so distinctly the result of the divine anger, as that which shall befall this nation.

24.] A most important addition, serving to fix the meaning of the other two Evangelists,—see notes there,—and carrying on the prophetic announcements, past our own times, even close to the days of the end. πεσοῦνται . . . αἰχμ., viz. *this people*. ἔσται πατ.—see Rev. xi. 2.—The *present* state of Jerusalem. Meyer maintains that the whole of this was to be consummated *in the lifetime of the hearers*, on account of the ἀναπτύξατε,

p ver. 7. Exod. iii. 12.
q Acts vii. 43 (from Amos v. 26). xxvii. 20. Heb. xi. 12 only.
r 2 Cor. ii. 4 only. Job xxx. 3. (see ch. xii. 59 reff.)
s — ch. xiv. 31. Matt. xxii. 37. Rom. v. 17, 21. Jude 14 al. 1 Macc. xi. 15.
t here only. Lev. xxvi. 16. (-σεις, ch. xxiv. 4.)
u here only. Ps. lxxvi. 17. see ch. iv. 37. Acts ii. 2. Heb. xii. 19.
v here only. Jonah i. 15.
w here only †.
x — Matt. xiv. 26. ch. xxii. 45. Heb. v. 7. Ps. cxviii. 28.
y Acts xii. 11 only. Gen. xlix. 10. (-κδις, ch. i. 21.)
z — [ver. 26 v. r.] James v. 1. Judg. ix. 37. a Matt. xxiv. 14 reff.
b ‖ Mt reff. c ‖ Matt. xi. 7 al. Ps. xvii. 7. d Matt. viii. 20 reff. e ‖ Mt. reff.
f ‖. Acts xxvi. 12. Isa. xxxiii. 17. Dan. vii. 13. g ch. xiii. 11 [John viii. 7, 10 rec.] only. Job x. 15 only.
h Matt. xvii. 5 reff. i ch. i. 13 reff. k ver. 8 reff. l here only in Gospp. Rom. viii. 23. Heb. xi. 35. L.P.H. Dan. iv. 33 (LXX.) only. (-τρώσις, Exod. xxi. 3. Zeph. iii. 1. see also Ps. lxviii. 18. Isa. lxiii 4.) m ‖ Mt. reff. n — here (Acts xix. 35) only. (Prov. xxvi. 18 al.) Jos. Ant. iv. 5. 19.
o John v. 19 reff. p ‖ only. Gen. viii. 22. q — Matt. v. 18 reff. Ps. lxxxix. 5. Jer. viii. 20.

[p] σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ [q] ἄστροις, καὶ ἐπὶ τῆς γῆς [r] συνοχὴ ἐθνῶν [s] ἐν [t] ἀπορίᾳ [u] ἤχους θαλάσσης καὶ [v] σάλου, 26 [w] ἀποψυχόντων ἀνθρώπων [x] ἀπὸ φόβου καὶ [y] προσδοκίας τῶν [z] ἐπερχομένων τῇ [a] οἰκουμένῃ· αἱ γὰρ [b] δυνάμεις τῶν οὐρανῶν [c] σαλευθήσονται. 27 καὶ τότε ὄψονται τὸν [d] υἱὸν τοῦ [d] ἀνθρώπου [e] ἐρχόμενον ἐν [e] νεφέλῃ [f] μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 ἀρχομένων δὲ τούτων γίνεσθαι [g] ἀνακύψατε καὶ [h] ἐπάρατε τὰς κεφαλὰς ὑμῶν, [i] διότι [k] ἐγγίζει ἡ [l] ἀπολύτρωσις ὑμῶν. 29 καὶ εἶπεν παραβολὴν αὐτοῖς· [m] Ἴδετε τὴν [m] συκῆν καὶ πάντα τὰ δένδρα. 30 ὅταν [n] προβάλωσιν ἤδη, βλέποντες [o] ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ [p] θέρος ἐστίν. 31 οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ [q] παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. 33 ὁ οὐρανὸς καὶ ἡ γῆ [q] παρελεύσονται, οἱ δὲ

σελ. R. for 2nd εν, και D harl Syr. rec (for ηχους) ηχουσης, with D rel (æth) Eus: txt ABCLMRX 1. 33. 69 latt syrr copt arm Tert.

26. ins των bef ανθρωπων R. for των ουρανων, αι εν τω ουρανω D lat-a c ff$_2$ l Ambr.

27. νεφελαις C al lat-c e f i l q Syr syr-cu syr-marg Tert Ambr. for μετα δυναμεως κ. δοξης πολλης, και δυναμει πολλη κ. δοξη D æth.

28. for αρχομενων, ερχομενων D-gr al. om 1st υμων D lat-i Tert.

30. aft προβαλωσιν ins τον καρπον αυτων D lat-e syr-cu. om ηδη βλεποντες αφ' εαυτων D syr-cu: om βλεποντες latt Syr. for οτι, διοτι A. εγγυς bef 2nd ηδη DLR 33: om ηδη KX vulg lat-a c Syr syr-cu.

31. aft ουτως ins ουν R. om γινομενα D (‖ *Mt*) lat-a.

32. om αν D 33. ταυτα bef παντα 69 (‖ *Mt Mk*) D lat-l Syr syr-cu copt (æth arm).

33. for 1st παρελευσονται, παρελευσεται (‖ *Mt*) CK 1 lat-a e q Thl. rec (for 2nd παρελευσονται) παρελθωσι (‖ *Mt*), with ACR rel: txt BDL 33 copt.

&c. ver. 28. What views of the discourses of our Lord must such an expositor have! —πληρ. καιροὶ ἐθν.—Who could suppose that καιροὶ ἐθνῶν should have been interpreted (by Meyer) the appointed time *until the Gentiles shall have finished this judgment* of wrath—to be ended by the παρουσία, within the lifetime of the hearers? The καιρ. ἐθν. (see reff.) are the *end of the Gentile dispensation*,—just as the καιρός of Jerusalem was the *end*, fulfilment, *of the Jewish dispensation*;—the *great rejection of the Lord by the Gentile world, answering to its type, His rejection by the Jews, being finished, the* καιρὸς *shall come, of which the destruction of Jerusalem was a type,* καιροί = καιρός: no essential difference is to be insisted on. It is plural, because the ἔθνη are plural: each Gentile people having in turn its καιρός. 25, 26.] The greater part of these signs are peculiar to Luke. ἀπορίᾳ ἤχους, despair on account of the noise—so Herodian (see Mey.) iv. 14. 1, ἐν ἀπορίᾳ . . . . . τοῦ πρακτείου. By no possibility can ἤχους be gen. after σημεῖα, as Wordsw.: the καί after ἄστροις having since its occurrence taken up a new subject in apposition. καὶ bef. σάλου—'vocem angustiorem annectit latiori.' Kypke, Observv. in loc. The same may be said of the καί bef. προσδοκ. in ver. 26.

28.] ἐπάρ., i. e. the completion of it

λόγοι μου οὐ μὴ [q]παρελεύσονται. 34 [r]προσέχετε δὲ ἑαυτοῖς, μήποτε [s]βαρηθῶσιν ὑμῶν αἱ καρδίαι [t]ἐν [u]κραιπάλῃ καὶ [v]μέθῃ καὶ [w]μερίμναις [x]βιωτικαῖς, καὶ [y]ἐπιστῇ ἐφ' ὑμᾶς [z]αἰφνίδιος ἡ [a]ἡμέρα ἐκείνη 35 ὡς [b]παγίς· [c]ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς [d]καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. 36 [e]ἀγρυπνεῖτε δὲ [f]ἐν παντὶ [f]καιρῷ δεόμενοι ἵνα [g]κατισχύσητε [h]ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ [i]σταθῆναι [k]ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

37 [l]Ἦν δὲ τὰς [m]ἡμέρας [l]διδάσκων ἐν τῷ ἱερῷ, τὰς δὲ [m]νύκτας ἐξερχόμενος [n]ηὐλίζετο [o]εἰς τὸ ὄρος τὸ καλούμενον [p]Ἐλαιών. 38 καὶ πᾶς ὁ λαὸς [q]ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

..αυτου
13.

r ch. xvii. 8 reff.
s Matt. xxvi. 43 ref.
t — 2 Pet. ii. 18.
u here only †. (-λαῦν, Isa. xxix. 9.)
v here only in Gospp. Rom. xiii. 13. Gal. v. 21 only. Hag. i. 6
w Matt. xiii. 22 ref.
x 1 Cor. vi. 3, 4 only †.
y — 1 Thess. v. 3. 2 Tim. iv. 6 only. see ch. xx. 1 ref.
z 1 Thess. v. 3 only †. Wisd. xvii. 15. 2 Macc. xiv. 1. (-ος, 2 Macc. v. 5)
a Matt. vii. 22 ref.
b Rom. xi. 9 (from Ps. lxviii. 22). 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26 only.
c here only †. 1 Macc. xvi. 16 only.
d Matt. iv. 16. ch. i. 79. Jer. xxxii. (xxv.) 29, 30. Ezek. xxiii. 24. Mic. vii. 8. Hab. ii. 19. Zech. xiv. 12 only. Job xxi. 32. (-ωσία, 2 Cor. vi. 5.)
e Mark xiii. 33. Eph. vi. 18. Heb. xiii. 17
f Eph. vi. 18 only. Ps. cv. 3.
g Matt. xvi. 18. ch. xxiii 23 only. Isa. xxii. 4. Wisd. xvii. 5.
h Acts xvi. 27. xix. 16. Rom. ii. 3. 2 Cor. xi. 32. 1 Thess. v. 3. Heb. ii. 3. xii. 25 only. Judg. vi. 11.
i see Rev. vi. 17. Wisd. v. 1.
k — Matt. v. 16 al.
l constr., Matt. xix. 22 ref.
m constr., ch. ii. 37. Matt. xii. 40.
n Matt. xxi. 17 only. Judg xix. 6, &c.
o — ch. xi. 7 reff.
p ch. xix. 29 reff. and note.
q here only. Gen. xix. 27 al.

34. om δε D 1. 69 lat-*l* æth Iren-lat$_2$. rec *βαρυνθωσιν*, with D H(Treg expr) 69: txt ABCR rel Bas Cyr. *αι καρδιαι* bef *υμων* ABX 69 latt Iren-lat: txt CDR rel copt Method Epiph. rec transp *αιφνιδιος* and *επιστη*, with C rel syr arm; *αιφ. επ. εφ υμ.* A Syr copt Iren-lat (*both appy to put αιφν. in emphatic place*): om *εφ υμας* X: txt BDLR latt syr-cu æth Method Mcion-t.—*αφνιδιος* (*itacism*) AD(ενιφνιος D^1, *εφνιος* D^2) FKLMXΔ, *εφνιδιως* ΡΓ 1. 33. 69 æth Bas.

35. rec *γαρ* bef *επεισελευσεται*, putting a colon at end of ver 34, with ACR rel vulg lat-*f* syrr syr-cu arm Iren-lat Eus: txt BDL lat-*a b c e ff$_2$ i* copt Method (Cyr) Mcion-t. —rec *επελευσεται*, with ACR rel Eus: *ελευσ.* 69 al: txt BD lat-*a e*. (*The double compound is characteristic of Luke.*) om *παντας* D. *της γης* bef *πασης* AKU^2.

36. rec (for *δε*) *ουν* (*so* || *Mk*), with ACR rel vulg lat-*b c f ff$_2$* syrr syr-cu copt æth arm: txt BD lat-*a e* copt-ms. rec (for *κατισχυσητε*) *καταξιωθητε*, with ACDR rel latt syrr syr-cu arm Tert: txt BLX 1. 33 copt æth. *παντα* bef *ταυτα* AC^{1}M lat-*a e i* syr Tert: om *ταυτα* C^{3}R rel am: txt BDLXΔ 1. 33. 69 vulg lat-*b c f*.

37. rec *εν τω ιερω* bef *διδασκων*, with ACDR rel lat-*a* syr copt: om *διδασκων* G: txt BK vulg lat-*b c e f g$_{1,2}$ i l* Syr syr-cu. om *τας δε νυκτας εξερχομενος* D. *εις το ορος* bef *ηυλιζετο* D. *ηυλησατο* D^1: *ηυληζετο* D^2: *διηυλιζετο* A.

38. for *ιερω, ορει* C^1(perhaps) U. *ακουειν αυτου* bef *εν τω ιερω* D. [at end 13. 69. 124. 346 al ins John vii. 53—viii. 11.]

by My appearing. **34—36.**] Peculiar to Luke. **ἑαυτοῖς** and **ὑμῶν** are emphatic, recalling the thoughts to *themselves*, after the recounting of these outward signs. **35.**] There is meaning in **καθημ.,—sitting securely.** **36.**] **σταθ.**, **to be set**, i. e. *by the angels*—see Matt. ver. 31—before the glorified Son of Man.

37, 38.] Peculiar to Luke. These verses close the scene of our Lord's discourses in Jerusalem which began ch. xx. 1. It does not appear, as Meyer will have it, that Luke believed our Lord to have taught *after this* in the temple. Nothing is said to imply it—a general closing formula like this applies to what *has been* related. **38.**] **ὤρθρ.** is literal,—not figurative, '*came eagerly*,' as De Wette, &c. think, from several places in the LXX. There is no occasion for a figure here. Luke relates nothing of any visits to *Bethany*. He has the name, incidentally only, in ch. xix. 29 and ch. xxiv. 50, where see note. On the whole question regarding the history of the woman taken in adultery (see digest), compare notes, John viii. 1 ff.

r — ch. xxi. 8 reff.
s ‖ Mk. reff.
t ‖ Mt. reff.
u ch. ix. 46 reff.
v Matt. ii. 16. ch. xxiii. 32 al. Exod. xxi. 29.
w ch. iv. 36. ix. 30 ‖. Acts xxv. 19 only. Exod. xxxiv. 26.
x ver. 52. Acts iv. 1. v. 24, 26. xvi. 20, &c. only. L. Neh. ii. 16.
y Matt. xvii. 22 reff.
z John ix. 22. Acts xxiii. 20 (xxiv. 9 v. r.) only. 1 Kings xxii. 18.
a — here only. (Matt. xi. 25 al. 1 Chron. xvi. 4.) 20. Rom. xv. 28. 1 Cor. ix. 6 al.
b ‖ Mt. (reff.) only.
c ch. x. 19. Acts xxvii. 6 — Acts xxiv. 12.
d ver. 35 only †. 2 Macc. xii. 15 only.
f ‖ Mk. reff.

XXII. [1] [r] [v]Ηγγιζεν δὲ ἡ ἑορτὴ τῶν [e] ἀζύμων ἡ λε- [s] γομένη [t] πάσχα· [2] καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμ- [u] ματεῖς τὸ πῶς [v] ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν. [3] εἰςῆλθεν δὲ σατανᾶς εἰς [w] Ἰούδαν τὸν καλού- μενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· [4] καὶ ἀπελθὼν [w] συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ [x] στρα- [y] τηγοῖς τὸ πῶς αὐτοῖς [y] παραδῷ αὐτόν. [5] καὶ ἐχάρησαν, καὶ [z] συνέθεντο αὐτῷ ἀργύριον δοῦναι· [6] καὶ [a] ἐξωμο- [y] λόγησεν, καὶ ἐζήτει [b] εὐκαιρίαν [c] τοῦ παραδοῦναι αὐτὸν [d] ἄτερ [e] ὄχλου αὐτοῖς. [7] [v]Ηλθεν δὲ ἡ ἡμέρα τῶν [e] ἀζύμων, [f] ἐν ἧ ἔδει [f] θύεσθαι τὸ [f] πάσχα· [8] καὶ ἀπέστειλεν Πέτρον καὶ

Chap. XXII. 1. ηγγισεν DL lat-*b e g*$_1$ *i q*.

2. οι δε *αρχιερεις και γραμματεις* bef *εζητουν* (omg *και* and 2nd *οι* and insg *δε*) D lat-*e*. om *το* D al. for *ανελωσιν, απωλεσωσιν* D copt. for *γαρ, δε* D al vulg lat-*b c ff*$_2$ *g*$_1$ *i* æth arm.

3. rec ins *ο* bef *σατανας*, with U al copt Eus: om ABCDPR rel Orig. ins *τον* bef *ιουδαν* D. rec *επικαλουμενον* (*more usual*), with ACPR rel Orig Eus: txt BDLX 69 syr-ms copt arm. (om *τον καλουμενον* G.) *ισκαριωθ* D (*-ωδ* in greek) lat-*a* syr-cu Orig. aft *αριθμου* ins *εκ* D.

4. aft *αρχιερευσιν* ins *και τοις γραμματευσιν* (*probably a mere mechanical addn; as Meyer*) C P(omg *τοις*) lat-*a b c e ff*$_2$ *i l* syrr syr-cu æth arm Eus$_2$: om *ABDR* rel vulg lat-*f* copt. rec ins *τοις* bef *στρατηγοις*, with C (S, e sil) UA Eus$_1$: om ABPR rel Orig Eus$_1$.—om *στρατηγοις* D al lat-*a b c e ff*$_2$ *i l q* syr-cu æth. add *του μρου* (*see ver* 52, *Acts* iv. 1, v. 24) CP syrr Eus. om *το* D arm. rec transp *αυτον* and *αυτοις* (*cf* ‖ *Mt Mk*), with AP rel vulg lat-*b c f* arm Orig Eus$_2$ Mcion-e: txt BCGKL, *παραδοι αυτον* (omg *αυτοις*) D lat-*a*.

5. *αργυρια* (‖ *Mt*) ACKUX 69 syr Eus$_1$ Thl: txt BDPR rel Eus$_1$.

6. om *και εξωμολογησεν* C al lat-*a b c ff*$_2$ *i l q* Eus.—ωμολ. D; *ομ.* P. for *του παραδουναι, ινα παραδω* (‖ *Mt*) P. rec *αυτοις* bef *ατερ οχλου*, with P rel lat-*c f ff*$_2$ syrr syr-cu copt æth arm Eus: om *αυτοις* D vulg lat-*a e l*: txt ABCL lat-*b i*.

7. om *η* ACΔ. for *των αζυμων, του πασχα* D lat-*a b e ff*$_2$ *i l* Syr syr-cu. rec ins *εν* bef *ᾗ*, with AP rel latt Eus: om BCDL.

8. ins *τον* bef *πετρον* D.

Chap. XXII. 1, 2.] Conspiracy of the Jewish authorities to kill Jesus. Matt. xxvi. 1—5. Mark xiv. 1, 2. The account of Matt. is the fullest;—see notes there. The words here give us a mere compendium of what took place.

3—6.] Compact of Judas with them to betray Him. Matt. xxvi. 14—16. Mark xiv. 10, 11. Our account is strikingly peculiar and independent of the others. The expression εἰσῆλθ. δὲ σατ. is found in John xiii. 27,—and certainly *in its proper place*. Satan had not yet *entered into* Judas,—only (John xiii. 2) put it into his heart to betray our Lord. 4.] καὶ τοῖς στρατηγοῖς is peculiar to Luke: the others have merely *the chief priests*. On στρατ., see Acts iv. 1. The Levitical guard of the temple would be consulted, because it had been of late especially *in the temple* that our Lord had become obnoxious to them (see ver. 53 and ch. xxi. 37, 38). The words συνεθ. and ἐξωμολ. here seem clearly to imply that the money was *not now paid, but afterwards*, when the treachery was accomplished;—see note on Matt. xxvi. 15. ἄτερ ὄχλ. = *σταμόνας*, Theophyl., or perhaps *χωρὶς θορύβου*, Euthym.

7—14.] Preparation for celebrating the Passover. Matt. xxvi. 17—19. Mark xiv. 12—16. Our account is the fullest of the three, related however nearly to Mark's. ἦλθεν is not '*appropinquabat*,' but '*venit*.'—On this whole subject see notes on Matt. xxvi. 17, and

-σαν F. Ἰωάννην εἰπὼν [g] Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, [g] Matt. ii. 8 al. Joeb. xxiii. 16.
-σω- συθ- ντες... ἵνα φάγωμεν. [9] οἱ δὲ εἶπαν αὐτῷ Ποῦ θέλεις ἑτοιμάσω- [h] ch. ix. 57. Acts x. 23, xx. 22. Heb. vii. 1, 10 only. Num. xxiii. 16.
μεν; [10] ὁ δὲ εἶπεν αὐτοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς
[f] [κερα]- μον... τὴν πόλιν [h] συναντήσει ὑμῖν ἄνθρωπος [i] κεράμιον ὕδατος [i] Mk. only. Isa. v. 10. Jer. xiii. (xxv.) 5 only.
[k] βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν
-της F. εἰσπορεύεται. [11] καὶ ἐρεῖτε τῷ [l] οἰκοδεσπότῃ τῆς οἰκίας [k] — [Mk.
Λέγει σοι ὁ [m] διδάσκαλος Ποῦ ἐστιν τὸ [n] κατάλυμα, ὅπου Matt. iii. 11. John xix. 17 al.
τὸ [o] πάσχα μετὰ τῶν μαθητῶν μου [o] φάγω; [12] κἀκεῖνος [l] Matt. x. 25 al.†
ὑμῖν δείξει [p] ἀνάγαιον μέγα [q] ἐστρωμένον· ἐκεῖ [r] ἑτοιμά- [m] = ‖. John xi. 28.
F [αν]- τοιτ... σατε. [13] ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, [n] ‖ Mk. ch. ii. 7 only. 1 Kings ix. 22.
καὶ ἡτοίμασαν τὸ πάσχα. [14] Καὶ ὅτε ἐγένετο ἡ [s] ὥρα, [o] ‖ Mk. reff.
...εισεν F. [t] ἀνέπεσεν, καὶ οἱ ἀπόστολοι σὺν αὐτῷ. [15] καὶ εἶπεν πρὸς [p] ‖ Mk. only†. [q] — ‖ Mk. Acts ix. 34 only. (Matt. xxi. 8 reff.) Ezek. xxiii. 41.
...αυτους αυτοις. Β. αὐτοὺς [u] Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ [o] πάσχα [o] φαγεῖν [r] abs., ‖ Mk.
μεθ' ὑμῶν [v] πρὸ τοῦ με [w] παθεῖν· [16] λέγω γὰρ ὑμῖν ὅτι οὐ

ch. ix. 52. Gen. xliii. 16. s = Matt. xxvi. 45. John xvi. 4. t = ch. xi. 37 reff.
u constr., John iii. 29. Acts iv. 17. v. 28. xxiii. 14. Gen. xxxi. 30. v constr., Matt. vi. 8 reff. Acts xxiii. 15 al. w = (see note) Acts i. 3. iii. 18. Heb. xiii. 12.

9. [εἰπαν, so BCDL.] aft ἑτοιμασωμεν ins σοι DP gat lat-*c e ff*$_2$ sah æth; σοι φαγειν το πασχα (‖ *Mt*) B syr-marg-ms.

10. om αυτοις D lat-*e*. for εἰσελθοντων, εἰσερχομενων D. συναντησει CLX; απαντησει D al: txt ABPR rel. βασταζων bef κεραμιον υδατος D. rec (for εις ην) οὗ, with D rel Syr syr-cu(appy): ου εαν (*cf* ‖ *Mk*, οπου αν) AKMPR: txt BCL latt syr arm, εν η X.

11. om σοι (‖ *Mt Mk*) DUX lat-*q* Syr syr-cu. aft καταλυμα ins μου C al sah.

12. for κακεινος, εκεινος D Orig. [αναγαιον, so ABDEGHKLMPR S-marg V: αναγειον C 1.] for μεγα, οιεον D sah.

13. rec ειρηειν, with APR rel: txt BCDL 69 lat-*a*. (ειπεν X al.) for αυτοις, αυτος D^1.

14. rec ins δωδεκα bef αποστολοι, with ACPR rel vulg lat-*f q* syrr copt æth arm Epiph: om BD lat-*a b c e ff*$_2$ *i l* syr-cu sah.—οι δωδεκα, omg αποστολοι, LX.

15. om οτι C^1(perhaps) DX. rec ins ουκετι bef ου μη (*from Mk* xiv. 25), with

John xviii. 28. ἡ ὥρα, the *legal time* of the Passover being sacrificed. So the narrators in the three Gospels evidently intend. 8.] It was a solemn message, and for it were chosen the two chief Apostles. In the report of Matthew, the suggestion is represented as coming from the disciples themselves. The question, ποῦ θέλ. *was* asked, but only in reply to the command of our Lord.

10.] There can, I think, be no question that this direction was given in superhuman foresight, just as that in ch. xix. 30:—see also 1 Sam. x. 2—8, and Matt. xvii. 27. This person carrying water would probably be a *slave*, and the time, towards evening, the usual hour of fetching in water. 11.] The οἰκοδεσπ. was a man of some wealth, and could not be *identical with* the water-carrier (see notes on Matt.). κατάλ. is not here, as in ch. ii. 7, an *inn*, but a room set apart at this season of the feast, by residents in Jerusalem, in which parties coming from the country might eat the Passover. The question therefore would be well understood;—and the room being ἐστρωμένον, and as Mark adds, ἕτοιμον, would be no matter of surprise.

14.] The ὥρα was *evening*, see above on ver. 10, and Matt. xxvi. 20.

15—18.] Peculiar to Luke. The desire of our Lord to eat this His last Passover may be explained from ch. xii. 50: not *merely* from his depth of love for His disciples, though this formed an element in it, —see John xiii. 1 sq. The γάρ in ver. 16 gives us the leading reason. παθεῖν] This is *the only instance in the Gospels, of the absolute use of* πάσχω, as in the Creed, '*He suffered.*' We have several times πολλὰ παθεῖν, ch. ix. 22; xvii. 25; Matt. xvi. 21 al. ταῦτα παθεῖν, ch. xxiv. 26, and οὕτως παθεῖν ditto ver. 46.

16.] The full meaning of this declaration is to be sought in the words τοῦτο τὸ πάσχα.

μὴ φάγω αὐτὸ ἕως [x] ὅτου [y] πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 17 καὶ [z] δεξάμενος ποτήριον [a] εὐχαριστήσας εἶπεν Λάβετε τοῦτο καὶ [b] διαμερίσατε εἰς ἑαυτούς· 18 λέγω γὰρ ὑμῖν, οὐ μὴ [c] πίω [d] ἀπὸ τοῦ νῦν] ἀπὸ τοῦ [e] γενήματος τῆς ἀμπέλου [x] ἕως [x] ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. 19 Καὶ λαβὼν ἄρτον [a] εὐχαριστήσας [f] ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτό [g] ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε [h] εἰς] τὴν [i] ἐμὴν [k] ἀνάμνησιν. 20 καὶ τὸ ποτήριον [l] ὡσαύτως [m] μετὰ τὸ [n] δειπνῆσαι, λέγων Τοῦτο τὸ ποτήριον ἡ [o] καινὴ [o] διαθήκη [p] ἐν τῷ αἵματί μου

x ch. xv. 8 reff. 4 Kings xi. 17 P.
y — John iii. 29. 2 Cor. x. 6 al.
z — ch. ii. 28. xvi. 6. Eph. vi. 17. Jer. xxxii. (xxv.) 28.
a absol., here (bis) & ‖. Matt. xv. 36 ‖ Mk. al. Wisd. xviii. 2.
b ch. xi. 17, 18 reff. Judg. v. 30.
c w. ἀπό, here only. ὅς, ‖ Mt. reff.
d ch. v. 10 reff.
e ‖ Mt. reff. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.
f ‖. Matt. xiv. 19. xv. 36 al. Jer. xvi. 7.
g — Matt. xiii. 37. John xv. 1. 1 Cor. x. 4.
h — Matt. viii. 34. Mark i. 4. xiv. 8.
i (= ἡμοῦ) ‖ 1 Cor. bis. John xv. 9.
k ‖ 1 Cor. bis. Heb. x. 3 only. Num. x. 10.
l ch. xx. 31. Judg. viii. 8 vat.
m Matt. xxvi. 29 reff. Gen. v. 4, &c.
n ch. xvii. 8 reff.
o ‖ [Mt.]. 2 Cor. iii. 6. Heb. viii. 8, from Jer. xxxviii. (xxxi.) 31.
p Heb. ix. 23, 25. 1 John v. 6. Zech. ix. 11.

C³DP rel vulg lat-*c e* syrr syr-cu æth arm : om ABC¹HL 1 lat-*a* coptt. rec (for *αυτο*) *εξ αυτου* (*from* ‖), with AC²P rel lat-*f* syr-txt æth arm : *απ' αυτου* (*from below*) D 69 : txt B C¹(appy) L 1 latt syr-marg coptt Epiph. for *πληρωθη, καινον βρωθη* D.

17. ins *το* bef *ποτηριον* (*see ver* 20) ADKMU : om BCL rel coptt. om *και* D syr-cu syr-jer coptt. rec (for *εις εαυτους*) *εαυτοις* (*from John* xix. 24; *Ps.* xxi. 18), with AD rel syr : txt BCLM 1. 69 latt arm.—*αυτ.* L.

18. rec aft *υμιν* ins. *οτι* (*Mt* xxvi. 29, ‖ *Mk*), with A rel latt syrr syr-cu syr-jer : om BCDGL 1 mt lat-*e* æth. rec om *απο του νυν*, with AC rel Syr Iren-lat : ins BKLM lat-e_{once} syr syr-jer coptt æth, and (but bef *ου μη πιω*) DG 1 lat-e_{once} syr-cu arm. [rec *γενν.*, with K (S e sil) : txt ABCD rel.] for *ὅτου, ου* BC²FL 1 : om C¹(appy) : txt AD rel. *ελθη* bef *η β. τ. θ.* D.

19. aft *λεγων* ins *λαβετε* A. om *εις* B¹(sic : see table) : ins AB²CD rel.

19, 20. om *το υπερ* ver 19 to end of ver 20 D lat-*a b e ff*$_2$ *i l* : lat-*b e* read instead vv. 17, 18, omg them above : similarly syr-cu substitutes vv. 17, 18 for ver 20.

20. rec *ωσαυτως* bef *και το ποτηριον* (*aft* ‖ 1 *Cor*), with A rel : txt BL copt.

It was *that particular* Passover, not *merely* the Passover generally,—though of course that also,—that was to receive its fulfilment in the kingdom of God. And to this fulfilment our Lord alludes again in ver. 30, *ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου*. It is to this marriage supper of the Lamb, that the parable Matt. xxii. 1—14 in its ultimate application refers : nor can we help thinking on the faithless apostle at this very supper, in ib. vv. 11—13 :—see notes there.

17.] Some (e. g. De Wette) suppose that it is here implied that our Lord *did not drink of the cup Himself*. But surely this cannot be so. The two members of the speech are strictly parallel : and if He desired to *eat* the Passover with them, He would also *drink of the cup*, which formed a usual part of the ceremonial. This seems to me to be implied in **δεξάμενος** : *λαβών* is the word used by all *afterwards*, when He did *not* partake of the bread and wine. This most important addition in our narrative, amounts I believe to a solemn declaration of the *fulfilment of the Passover rite*, in both its usual divisions,—the eating the flesh of the lamb, and drinking the cup of thanksgiving. Henceforward, He who fulfilled the Law for man will no more eat and drink of it. I remark this, in order further to observe that *this division of the cup* is not only not *identical with*, but has *no reference to*, the subsequent one in ver. 20. That was the *institution of a new rite* ;—this the *abrogation of an old one*, now fulfilled, or about to be so, in the person of the true Lamb of God. This is generally supposed to have been the *first* cup in the Passover-meal, with which the whole was introduced. On the possible connexion of this speech of our Lord with the celebration of the Passover at this particular time, see note on Matt. xxvi. 17.

After these verses, in order of time, follows *the washing of the disciples' feet* in John xiii. 1—20, referred to in our ver. 27.

19, 20.] INSTITUTION OF THE LORD'S SUPPER. Matt. xxvi. 26—29. Mark xiv. 22—24. 1 Cor. xi. 23—25. See notes on Matthew. 20. **τὸ ὑπὲρ ὑμῶν**

T εκχυν ...

τὸ ὑπὲρ ὑμῶν [q] ἐκχυννόμενον. 21 [r] πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. 22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ [s] ὡρισμένον [t] πορεύεται, [r] πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται. 23 καὶ αὐτοὶ ἤρξαντο [u] συνζητεῖν πρὸς ἑαυτοὺς [v] τὸ τίς ἄρα [w] εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. 24 ἐγένετο [t] δὲ καὶ [x] φιλονεικία ἐν αὐτοῖς [v] τὸ τίς αὐτῶν [y] δοκεῖ εἶναι

q Matt. xxiii. 35 reff.
r — Matt. xi. 22 al. Judg. iv. 9.
s Acts ii. 23. x. 42. xi. 29. xvii. 26, 31. Rom. i. 4. Heb. iv. 7 only. L.P.H. Num. xxxiv. 6.
t — Gen. xv. 2 Symm. (see John xiv. 2, 28.)

u Mark i. 27 reff. v vv. 2, 4. w opt., ch. ix. 46. xv. 26. see Acts xvii. 27. xxiv. 19. Winer, edn. 6, § 41. 4. c. x here only †. 2 Macc. iv. 4 only. (-κοι, 1 Cor. xi. 16. -κειν, Prov. x. 12.) y — 1 Cor. xi. 16. Gal. ii. 6.

[ἐκχυννομενον, so AB[1]ELUΔ.]

21. om μετ' εμου D al Syr.

22. rec (for οτι) και, with A rel vulg lat-*c* syrr syr-cu: om lat-*a i* D-lat Orig: txt B-gr DLT copt. rec μεν bef υιος (‖ *Mt Mk*), with A rel: μεν bef *o* υιος D: txt BLT coptt. rec πορευεται bef κατα το ωρισμενον (‖), with A rel lat-*f* syr syr-cu coptt æth: txt BDGLT 69 latt arm Orig. om τω ανθρωπω D lat-*e* syr-cu Tert.

23. for και αυτοι, αυτοι δε D lat-*e f* sah. om το DL sah(appy) Orig. om εξ αυτων D al lat-*a b e ff*$_2$ *i* syr-cu.

24. om αυτων, and for δοκει ειναι, αν ειη D lat-*a f* Syr syr-cu (coptt).

ἐκχυννόμενον] These words cannot be said of ποτήριον, '*nam poculum plenum non effunditur, sed bibitur*' (Bengel), but are said πρὸς τὸ σημαινόμενον, which is the wine poured out from the grapes (τὸ γέννημα τῆς ἀμπέλου) and represents the Blood poured out from the Lord's Body. Here follows, in Matt. ver. 29, Mark ver. 25, a second declaration, respecting *not drinking any more of this fruit of the vine.*

21—23.] ANNOUNCEMENT OF A BETRAYER. See notes on Matt. xxvi. 20—25. I would not venture absolutely to maintain that this announcement is *identical* with that one; but I own the arguments of Stier and others to prove them distinct, fail to convince me. The expression πλὴν ἰδού bears marks of verbal accuracy, and inclines us to believe that this announcement was made *after the institution of the cup*, as here related. 'Notwithstanding this My declaration of love, in giving My Body and Blood for you, there is one here present who shall betray Me.'

ἐπὶ τ. τρ.] viz. in dipping into the dish with the Lord. πορεύεται] A somewhat similar πορεύεσθαι to this occurs ch. xiii. 33; but that is used of our Lord's ministerial progress; this of His progress through suffering to glory.

24—30.] DISPUTE FOR PRE-EMINENCE. OUR LORD'S REPLY. Without attempting to decide the question whether this incident is strictly narrated in order of time, or identical with one of those strifes on this point related Matt. xviii. 1, xx. 20, I will offer one or two remarks on it as it here stands. (1) Its having happened at this time is not altogether unaccountable. They had been just enquiring *among themselves* (ver. 23), *who among them should do this thing.* May it not reasonably be supposed, that some of them (Judas *at least*) would be anxiously employed in *self-justification*, and that this would lead, in some part of the table, to a dispute of the kind here introduced? The natural effect of the Lord's rebuke would be to give rise to a different spirit among them, and the question, "*Lord, is it I?*" may have been the offspring of this better mind;—but see note on Matt. vv. 20—25. (2) It is surprising to find the very declaration of our Lord on the former strife related in this Gospel (ch. ix. 46—48), repeated as having been made *at this Paschal meal*,—by John, xiii. 20. May not this lead us to suppose that there has been a transposition of some of the circumstances regarding these various contentions among the Apostles, and that these words occurring in John may possibly *point to a strife of this kind?* (3) The ἐγὼ εἰμὶ ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν is too clear an allusion to the *washing of their feet by the Lord*, to have escaped even those Commentators who are slow to discern such hints (e. g. De Wette). The appeal, if *it had taken place*, is natural and intelligible; but not otherwise. (4) The diction is repeatedly allusive to their *then* employment: ἀνακείμενος—διατίθεμαι—ἔσθειν καὶ πίνειν—ἐν τῇ βασιλείᾳ μου—all these have reference to things present, or words spoken, during that meal.—

μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς Οἱ βασιλεῖς τῶν ἐθνῶν [a] κυριεύουσιν αὐτῶν, καὶ οἱ [a] ἐξουσιάζοντες αὐτῶν [b] εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ [c] οὕτως, ἀλλ' ὁ [d] μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ [e] ἡγούμενος ὡς ὁ [f] διακονῶν. 27 τίς γὰρ μείζων, ὁ [g] ἀνακείμενος ἢ ὁ [f] διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι [h] ἐν μέσῳ ὑμῶν ὡς ὁ [f] διακονῶν. 28 ὑμεῖς δέ ἐστε οἱ [i] διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς [k] πειρασμοῖς μου. 29 κἀγὼ [l] διατίθεμαι ὑμῖν καθὼς [l] διέθετό μοι ὁ πατήρ μου βασιλείαν, 30 ἵνα [m] ἔσθητε καὶ πίνητε [m] ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ κάθησθε ἐπὶ θρόνων [n] κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. 31 Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς

a here only in Gosp. elsw. Paul (Rom. vi. 9, 14. vii. 1. xiv. 9. 2 Cor. i. 24 1 Tim vi. 16) only. Gen. iii. 16.
a 1 Cor. vi. 12. vii. 4 bis only. Eccl. ix. 17.
b here only †. Wisd. xix. 4. 2 Macc. iv. 2 only. (-νειν, Acts x. 38.)
c see ch. xii. 21, 38.
d comp., Sir. i. 4.
e — Acts xv. 22 al. 1 Chron. xvi. 5.
f Mark x. 45 reff.
g Matt. xxii. 10, 11 reff.
h ch. ii. 46. Matt. xviii. 20.
i here bis only in Gosp. Acts iii. 26. 18.
k ch. i. 22 reff.
l Heb. viii. 10 & x. 16 (from Jer. xxxviii. [xxxi.] 33). ix. 16, 17 only. Gen. xv. 18 al. in 2 Kings ix. 11, 13.
m — Matt. xix. 28. 1 Cor. vi. 2, 3.
n Gen. xlix. 16 al. see Dan. vii. 22.

26. rec γενεσθω, with A rel: txt BDLT 1. for νεωτερος, μικροτερος D vulg lat-*a c ff*$_2$ *i l*. διακονος D.

27. for ver, μαλλον η ο ανακειμενος εγω γαρ εν μεσω υμων ηλθον ουχ ως ο ανακειμενος αλλ' ως ο διακονων και υμεις ηυξηθητε εν τη διακονια μου ως ο διακονων D. εν μεσω υμων bef ειμι BLT vulg lat-*c f ff*$_2$ Eus: om ειμι D (as above): txt A rel.

28 om υμεις δε εστε D.

29. διατιθημι A 1: add διαθηκην A. om μου DΓ lat-*c*.

30 rec εσθιητε, with AD^{2}Q rel Eus: txt BD^{1}T. om 2nd μου D am(with for tol) lat-*c l* syr-cu. rec (for καθησθε) καθισησθε, with H: καθεζησθε D-gr: καθησεσθε AB^{2}GLQ 1. 69 (-σθαι AL): και θεισεσθε (*see Mt* xix. 28) X rel: txt B^{1}T, καθησθαι B(as corrected by original scribe: see table) Δ. (*The* -σθαι *is too obvious an itacism to bring the infin seriously into question, as in Meyer.*) ins δωδεκα bef θρον. (|| *Mt*) DX mm lat-*a b f* syr-cu syr-w-ast sah arm Orig Ath Tert; aft θρον., 69 lat-*c*. for θρονων, θρονους (|| *Mt*) D 69. om τας D^1. τας δωδεκα φυλας bef κρινοντες BT lat-*i*.

31. rec pref ειπε δε ο κυριος (*to mark the supposed beginning of a new subject*), with ADQ rel: om BLT coptt.

I therefore infer that the strife *did happen at this time, in the order related here.*

25.] See on Matt. xx. 25. The expression here οἱ ἐξ. αὐτ. εὐ. καλ. also seems to be connected with what had just taken place. 'Among *them*, the εὐεργέται are those who ἐξουσιάζουσιν αὐτῶν—but among *you*, I, your εὐεργέτης (see vv. 19, 20, ὑπὲρ ὑμῶν, bis), *do not so*, but am in the midst of you as your servant.'

Ptolemy εὐεργέτης at once occurs to us;—numerous other examples are given by Wetstein.

26.] οὕτως, i. e. ἔσεσθε.

27.] Compare John xiii. 13—17.

28.] These words could hardly have been spoken except on this occasion, when τὸ περὶ ἐμοῦ τέλος ἔχει, ver. 37.

29, 30.] See above, and note on Matt. xix. 28, see also Rev. ii. 27. The word βασιλείαν belongs to both verbs—not, '*I appoint to you* (as my Father hath appointed to me a kingdom) *that ye* &c.,' but, **I appoint to you, as my Father hath appointed to me, a kingdom, that ye** &c. ἐπὶ τῆς τρ., see above, ver. 21, and note on ver. 16.

31—34.] APPEAL TO PETER: HIS CONFIDENCE, AND OUR LORD'S REPLY. (See Matt. xxvi. 30—35: Mark xiv. 26—31: John xiii. 36—38.) The speech appears to *proceed continuously*. There are marks in these words of our Lord, of close connexion with what has gone before. *His* way which the Father διέθετο to Him, is *to His kingdom*—but it is *through* πειρασμοί. To *these*, who have been with Him in these trials, He διατίθεται βασιλείαν,—but *His* way to it must be *their* way, and here is the πειρασμός,—the sifting as wheat. The sudden address to Simon may perhaps have been occasioned by some remark of his,—or, which I think more probable, may have been made in consequence of some part taken by *him* in

ο ἐξητήσατο ὑμᾶς, τοῦ ᵖ σινιάσαι ὡς τὸν σῖτον· 32 ἐγὼ δὲ ᵠ ἐδεήθην ʳ περὶ σοῦ, ἵνα μὴ ˢ ἐκλίπῃ ἡ πίστις σου· καὶ σὺ ᵗ ποτὲ ᵘ ἐπιστρέψας ᵛ στήρισον τοὺς ἀδελφούς σου. 33 ὁ δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. 34 ὁ δὲ εἶπεν Λέγω σοι, Πέτρε, οὐ ʷ φωνήσει σήμερον ˣ ἀλέκτωρ ἕως τρίς ʸ ἀπαρνήσῃ μὴ εἰδέναι με. 35 καὶ εἶπεν αὐτοῖς Ὅτε ἀπέστειλα ὑμᾶς

o here only†. Jos. Antt. v. 2. 9.
p here only†.
q with περί, here only. Gen. xxv. 21.
r with ὑπέρ. Acts viii. 24.
s — ch. iv. 32. John xvi. 26. xvii. 9, 20. Isa. xlv. 11.
t ch. xvi. 9. Heb. i. 1 (from Ps. ci. 27) only.

† Rom. i. 10. Phil. iv. 10 al. u — Matt. xiii. 15 reff. (7) v — Acts xviii. 23. Rom. i. 11. xvi. 25. 1 Pet. v. 10. 2 Pet. i. 12. Ps. i. 12. (-γμος, 2 Pet. iii. 17.) w — ‖ & vv. 60, 61 ‖ only. Jer. xvii. 11.
x here, &c. ‖ only. Prov. xxx. 31 only. y ‖. ch. xii. 9. Isa. xxxi. 7 only. see Gal. v. 7. 1 John ii. 22. with μή, here only.

32. rec εκλειπη, with AQ rel: txt BDKLMTUX 1. for και συ ποτε επιστρεψας, συ δε επιστραψον και D lat-*a* Gelas. rec στηριξον, with D rel: txt ABKLMQT 1. (X doubtful, see Treg)

33. for ο δε ειπεν, ειπεν δε A lat-*a b f ff*$_2$ *i q*.

34. rec aft ου ins μη (*see John* xiii. 38), with AD rel: om BLQTX. rec (for εως) πριν η (*from* ‖ *Mk*), with A rel syr-txt æth: πριν (‖ *Mt*) Q al: εως ου (‖ *John*) KMX; εως οτου D: txt BLT 69 latt Syr syr-marg coptt. με bef απαρνησῃ BLT 69: με bef ειδεναι Q 1 lat-*f*; με απαρνησῃ μη ειδεναι με D syr-cu: txt A rel vulg syrr sah. om μη BLMQTX 1 copt: ins AD rel Syr syr-cu sah arm.

the preceding strife for precedence. Such sudden and earnest addresses spring forth from deep love and concern awakened for another. **31. ἐξητήσ.**] not only '*hath desired to have you*,' E.V., but **hath obtained you**;—'his desire is granted.'

ὑμᾶς—*all*. This must include Judas, though it does not follow that he was present—the sifting separated the chaff from the wheat, which chaff he was, see Amos ix. 9. **32. ἐγὼ δὲ ἐδ. π. σοῦ**] As Peter was the *foremost* (the rest are here addressed through him), so he was in the greatest danger. It must not be supposed that our Lord's prayer was not heard, because Peter's faith *did fail*, in his denial; **ἐκλίπῃ** implies a *total extinction* which Peter's faith *did not suffer*.

Though the **ὑμᾶς** included Judas, he is not included in the *prayer*;—see John xvii. 6—12. We may notice here, that our Lord speaks of the total failure of *even an Apostle's faith*, as *possible*.

ἐπιστρέψας] There can, I think, be little doubt that this word is here used in the general N. T. sense, of *returning as a penitent* after sin, turning to God; and not in the almost expletive meaning which it has in such passages as Ps. lxxxiv. 6, **ὁ θεός, σὺ ἐπιστρέψας ζωώσεις ἡμᾶς** (although even here it may have a somewhat similar sense to the above—see Joel ii. 14: Acts vii. 42). **στήρισον**] The use of this word and the cognate substantive *thrice by Peter in his two epistles* (see reff.), and in the first passage in a connexion with the mention of *Satan's temptations*, is remarkable. **33, 34.**] Whether these words are in close connexion with the preceding, may I think be doubted. They may represent the same reply of our Lord as we have recorded in John xiii. 38. One thing seems clear, without any attempt at minutely harmonizing: that *two announcements were made* by our Lord to Peter of his future denial, occasioned by *two very different professions of his*. One, —*during the last meal*, i. e. before going out, and occasioned by Peter's professed readiness to go to prison and to death (= to lay down his life) for and with the Lord:—the other,—*on the way to the Mount of Olives*, after the declaration that all should be offended, and occasioned by Peter's profession that though all should be offended, yet would not he. Nothing is more natural or common than the repetition, by the warm-hearted and ardent, of professions like these, in spite of warning: —and when De Wette calls such an interpretation 'eine Nothhülfe,' all that we can say is, to disclaim any wish to clear up difficulties, except by going into their depths and examining them honestly and diligently. If the above view be correct, I conceive that the account in John of this profession and our Lord's answer, being in strict coherence, and arising out of the subject of conversation, must be taken as the *exact* one: and Luke must be supposed to have inserted them here *without being aware of the intermediate remarks* which led to them. This is the only place in the Gospels where our Lord addresses Peter by the name **Πέτρε**. And it

z ver. 6 only †. 2 Macc. xii. 15 only.
a here bis and ch. x. 4. xii. 33 only. Job xiv. 17 only.
b ch. ix. 3 reff.
c Mart. x. 10. ch. x. 4. Exod. xii. 11.
d — Rom. iii. 23. Eccl. vi. 2.
e — ch. x. 8. xix. 21. Mark xv. 24.
f ellips., ch. iii. 11. 1 Cor. xi. 22.
g Matt. xiii. 44. 2 Chron. xxxiv. 11.
h — Matt. xxiv. 6 ref.
i — ch. xviii. 31. Rev. x. 7. Ezra i. 1.
k — ch. xxiii. 31. Matt. xvii. 12. John xiv. 30. 1 Cor. ix. 18.
l Matt. xix. 18. Gal. v. 14.
m — (Acts ii. 23. 1 Cor. ix. 21 &c.) 2 Thess. ii. 8. 1 Tim. i. 9. 2 Pet. ii. 5 only. Isa. liii. 12.
n Rom. viii. 36 (from Ps. xliv. 22). ix. 9.
o Matt. xxvi. 73. Mark x. 35 al.
p ch. xxiv. 27. Acts xxiv. 10. xxviii. 23, 31. Phil. ii. 19, 20.
q Mark iii. 26 (Heb. vii. 3) only. Jos. Ant. ii. 5. 3, ταῦτα . . . τέλος ἔλαβε.

35. [βαλλαντιου, so ABDQ &c. ειπαν, so BDL. rec ουδενος, with DLTU Λ i(e sil) Orig: txt ABQ rel.]

36. for ουν, δε BL 69 coptt: txt AQT rel.—ο δε ειπεν D lat-*e*. om αυτοις D 1 lat-*a b e ff₂ i*. αρει D. for πωλησατω, πωλησαι D: πωλησει EGHSVΔΛ 69 arm. for αγορασατω, αγορασει DEFHSUVΓΛ 69 Chr Thl.

37. om υμιν D lat-*b*. rec ins ετι bef τουτο, with T rel vulg lat-*a c e i* syrr syr-cu arm: om ABDHLQX 1 lat-*b f* coptt æth. for 2nd το, οτι A lat-*a c e ff₂ i* Ambr. ins των bef ανομων D. om 2nd γαρ D lat-*a e ff₂ i* syr-cu: ins A B(sic: see table) rel syr coptt. rec (for το bef περι) τα, with A rel Syr syr-marg: txt BDLQ(T) 1 lat-*b* syr-cu syr coptt.—το bef γαρ T.

is remarkable as occurring in the very place where He forewarns him of his approaching denial of Himself.

35—38.] FOREWARNING OF PERILS AT HAND. Peculiar to Luke. The meaning of our Lord in this much controverted passage appears to be, *to forewarn the Apostles of the outward dangers which will await them henceforward in their mission*:—unlike the time when He sent them forth without earthly appliances, upheld by His special Providence, they must now make use of common resources for sustenance, yea and even of the sword itself for defence. This they misunderstand, and point to the two swords which they have,—for which they are rebuked (see below). **35.**] See ch. ix. 3; x. 4; also Matt. x. 9. **36.**] αἴρειν was the very word used in the prohibition before. There is a question what should be supplied after μὴ ἔχων. Very many authorities make μάχαιραν understood (as in E. V.);—but the simpler construction and better sense is to place μὴ ἔχων in contrast with ἔχων, **He who has a purse**, &c., **and he who has none, let him** &c., see reff. Thus the sense will be complete —for he who *has a purse*, can buy a sword, *without selling his garment*. μάχαιρα must be here used in the sense of **a sword**, —compare ver. 49:—and not a *knife to eat with*, which some have understood. The 'sword of the Spirit' (Olshausen and others) is *wholly out of the question*. The saying is both a description to them of their altered situation with reference to the world without, and a declaration that self-defence and self-provision would henceforward be necessary. It forms a *decisive testimony, from the mouth of the Lord Himself, against the views of the Quakers and some other sects on these points*. But it does not warrant *aggression* by Christians, nor, as some R. Catholics (see the bull "Unam sanctam" of Boniface VIII., cited in Wordsw. ad loc.), *spreading the Gospel by the sword*.

37.] The connexion is this: 'your situation among men will be one of neglect and even of danger;—for I myself (see Matt. x. 24, 25) am about to be reckoned among transgressors.' By the very form of the expression it is evident, that the sword alluded to could have no reference to *that night's danger*, or *the defending Him from it*. τὸ περὶ ἐμοῦ τέλος ἔχει] The prophecy cited closes the section of Isaiah, which eminently predicts the Lord's sufferings (ch. lii. 13—liii. 12). τὸ περὶ ἐμοῦ—supply γεγραμμένον, or perhaps more *generally*, 'determined in the counsel of God.' τέλος ἔχει does not merely mean '*must be fulfilled*,' which would be an assertion without any special reference here—but (as E. V.) **have an end**;—are coming to the *completion* of their accomplishment.

[q] ἔχει. 38 οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς [r] Ἱκανόν ἐστιν. 39 Καὶ ἐξελθὼν ἐπορεύθη [s] κατὰ τὸ [t] ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν, ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. 40 γενόμενος δὲ [t] ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς [u] Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. 41 καὶ αὐτὸς [v] ἀπεσπάσθη ἀπ' αὐτῶν [w] ὡσεὶ λίθου [x] βολήν, καὶ [y] θεὶς τὰ [y] γόνατα προσηύχετο 42 λέγων Πάτερ, [z] εἰ βούλει [a] παρενεγκεῖν τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· [b] πλὴν μὴ τὸ [c] θέλημά μου ἀλλὰ τὸ σὸν [c] γενέσθω. 43 [d] ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ [e] ἐνισχύων αὐτόν.

R. -εφ ει βουλει... ...αυτου F.

r = 2 Cor. ii. 6. Gen. xxx. 15.
s ch. i. 9 reff.
t Mark ix. 3 al.
u constr., here only. see James v. 17.
v = Acts xxi. 1 (Matt. xxvi. 31. Acts xx. 30) only. 2 Macc. xii. 10, 17.
w = ch. i. 56. Judg. iii. 29.
x here only. Gen. xxi. 16.
y Mark xv. 19 reff.
z apostop., ch. xiii. 9 reff.
a = ‖ Mk. (reff.) only.
b = ver. 21.
c ‖ Mt. Mk.
d Matt. xvii. 3 al. Exod. iii. 2.
e = here only. 2 Kings xxii. vi. 10. Acts xxi. 14. 40 al. fam., Acts ix. 19 only. Gen. xlviii. 2.

38. [ειπαν, so BDLQ.] ιδου bef κυριε D. δυο bef μαχαιραι ωδε D em copt æth. for ικανον εστιν, αρκει D.

39. for επορευθη, επορευτο D al. [και (bef οι μαθηται) is written over the line by the original scribe in B: see table.] rec aft οι μαθηται ins αυτου (‖ *Mt*), with Q rel lat-*a b c* Syr syr-cu sah æth: om ABDLM²T 1 vulg lat-*q* syr copt arm.

40. γενομενοις T. om δε T. om του D. for εισελθειν, εισελθητε D ev-y latt: εμπεσειν 69: ελθειν Δ-gr. [εισελθειν is written over the line by the original scribe in B: see table.]

41. for απεσπαθη, απεσταθη D: απεστη G al lat-*c f l.* προσευχετο D: προσευξατο T.

42. μη to γενεσθω bef ει βουλει . . . απ' εμου, omg πλην, D lat-*a c e ff*₂. for παρενεγκειν, παρενεγκε (‖ *Mk*) B D-gr T 1 latt syr-cu syr æth Orig Damasc Ambr, παρενεγκαι KLMR 69: txt AQ rel Dion-alex Bas. rec το ποτηριον bef τουτο (‖ *Mt Mk*), with AR rel latt Bas Orig: txt BDLQT lat-*f ff*₂ coptt. γενεσθω (AB)QRT rel (γειν. ABΔ): txt DESXΔ 69.

Vv. 43, 44 om BRT 124 lat-*f* copt-wilk sah-woide arm-mss, and A(which has nevertheless the Ammonian section marked) 69(but ins "with all known evangelistaria" [Scriv.] aft Matt xxvi. 39) Hil: ins DQN rel(and the mass of cursives) latt syrr syr-cu syr-jer copt-schw sah-ms(Zoega) æth arm Justin Iren-gr Hippol Eus-canon:

So τετέλεσται, John xix. 30. **38.**] Two of them were armed,—either from excess of zeal to defend Him, excited by His announcement of His sufferings during this feast,—or perhaps because they had brought their weapons from Galilee as protection by the way. The road from Jericho to Jerusalem (see ch. x. 30) was much infested with robbers;—and it was the custom for the priests, and even the quiet and ascetic Essenes, to *carry weapons* when travelling. Chrysostom (Hom. in Matt. lxxxiv. p. 797) gives a curious explanation of the two swords: *εἰκὸς οὖν καὶ μαχαίρας εἶναι ἐκεῖ διὰ τὸ ἀρνίον.* This certainly agrees with the number of the disciples sent to get ready the Passover: but it has nothing else to recommend it. They exhibit their swords, misunderstanding His words and supposing them to apply to that night. Our Lord breaks off the matter with **ἱκανόν ἐστιν**,—'*It is enough*;' not '*they are sufficient*;'—but, It is well,—we are sufficiently provided—'it was not to this that My words referred.' The rebuke is parallel with, though milder than, the one in Mark viii. 17,—as the misunderstanding was somewhat similar.

39—46.] CHRIST'S AGONY AT THE MOUNT OF OLIVES. Matt. xxvi. 36—46. Mark xiv. 32—42. John xviii. 1. For all comment on the general narrative, see notes on Matthew. Our account is compendious, combines the three prayers of our Lord into one, and makes no mention of the Three Apostles being taken apart from the rest. On the other hand it inserts the very important additional details of vv. 43, 44, besides the particularity of **ὡσεὶ λίθου βολήν**, ver. 41. **42.**] **εἰ** is not to be *rendered* 'utinam,' but 'si,' and the sentence is broken off at **ἐμοῦ**: thus rendering the meaning equivalent to a wish. Some suppose **παρενεγκεῖν** to be an inf. *for an imperative*, but incorrectly.

43.] The principal testimonies of the fathers, &c. against and for vv. 43, 44,

f here only †. 2 Macc. iii. 14, 16. xv. 19 only. g Acts xii. 6. 44 καὶ γενόμενος ἐν [f]ἀγωνίᾳ [g]ἐκτενέστερον προσηύχετο. ABΓΓ GHL MQRT ΓΥΨΣ
ἐγένετο δὲ ὁ [h]ἱδρὼς αὐτοῦ [i]ὡσεὶ [k]θρόμβοι αἵματος
1 Pet. i. 22 only. Jonah iii. 8. (-νήν, 1 Pet. iv. 8. -γία or -ναία, Judith iv. 2.) h here only. Gen. xlix. 12. A 1. 2 Macc. ii. 27 only. i — Matt. iii. 16. Acts ii. 3. k here only †.

ins Tit-bostr Chr Jer Cæsar Dion-alex Arius-in-Epiph &c, but in L the Ammonian Section and Eusebian canon are wanting, and in ESVΔ 24. 36. 161. 166. 274 they are marked with asterisks, and in Γ 123. 344 Scr's d o with obeli. [The chief details of the patristic evidence are as follows:—

I. On the side of the omission. HILARY, after saying that Luke subjoins the two facts as above, adds *Nec eame ignorandum a nobis est et in græcis et in latinis codicibus complurimis, vel de adveniente angelo vel de sudore sanguinis nil scriptum reperiri* (de Trinitate lib. x. p. 1062). The verses are not commented upon in CYRIL's homilies on this gospel, lately edited in the Syriac by Rev. R. Payne Smith. JEROME says *In quibusdam exemplaribus tam græcis quam latinis invenitur scribente Luca "Apparuit illi angelus"* &c. (cont. Pelag. lib. ii. vol. iv. p. 521, ed. Ben.)

II. In support of the passage. JUSTIN MARTYR (cont. Tryph. 103, p. 199) ἐν γὰρ τοῖς ἀπομνημονεύμασι ἃ φημι ὑπὸ τῶν ἀποστόλων αὐτοῦ καὶ τῶν ἐκείνοις παρακολουθησάντων συντετάχθαι, ὅτι "ἱδρὼς ὡσεὶ θρόμβοι" κατεχεῖτο αὐτοῦ εὐχομένου καὶ λέγοντος κ.τ.λ. IRENÆUS (lib. iii. cap. 22, p. 219) οὐδ' ἂν ἱδρῶσι θρόμβους αἵματος. HIPPOLYTUS (cont. Noet. cap. 18, p. 828) ἀγωνιῶν ἱδροῖ, καὶ ὑπ' ἀγγέλου ἐνδυναμοῦται ὁ ἐνδυναμῶν τοὺς εἰς αὐτὸν πιστεύοντας; and again (quoted in Theod. as given by Tregelles) ὅτε "ὡσεὶ θρόμβοι αἵματος" εἶπών, οὐ θρόμβους ἱδρῶτος ἀπεφήνατο αἵματος, and lower down, τοιοῦτόν ἐστι κἀκεῖνο τὸ εἰρημένον, ὡς ἄγγελος ἦν παρεστηκὼς τῷ σωτῆρι καὶ ἐνισχύων αὐτόν. EPIPHANIUS (vol. ii. p. 36) ἀλλὰ καὶ "ἔκλασεν" κεῖται ἐν τῷ κατὰ Λουκᾶν εὐαγγελίῳ [usually but erroneously referred to ch. xix. 41] ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις καὶ κέχρηται τῇ μαρτυρίᾳ ὁ ἅγιος Εἰρηναῖος ἐν τῷ κατὰ αἱρέσεων πρὸς τοὺς δοκήσει τὸν χριστὸν πεφηνέναι λέγοντας. ὀρθόδοξοι δὲ ἀφείλοντο τὸ ῥητὸν φοβηθέντες καὶ μὴ νοήσαντες αὐτοῦ τὸ τέλος καὶ τὸ ἰσχυρότατον· καὶ γενόμενος ἐν ἀγωνίᾳ ἱδρῶσι, καὶ ἐγίνετο ὁ ἱδρὼς αὐτοῦ ὡς θρόμβοι αἵματος, καὶ ὤφθη ἄγγελος ἐνισχύων αὐτόν.]

43. for απ', απο του DQU 69 copt-dz. εκησχυων L.

44. for ωσει, ως D: ως αι Λ. rec καταβαινοντες, with ADQ rel: txt ℵB

are collected in the digest. With the early and weighty evidence there cited in favour of the passage, it is impossible that it should have been an apocryphal insertion. It was perhaps, as Epiph. states of ἔκλασεν, expunged by the orthodox, who imagined they found in it an inconsistency with the divine nature of our Lord. We have reason to be thankful, that orthodoxy has been better understood since. The strengthening by means of the angel is *physical*—and the appearance likewise. See an interesting reply to the scoffs of Julian on this point, in Theodore of Mopsuestia, in loc. ed. Migne, p. 723. It is strange how Olshausen can have so far deceived himself as to imagine that ὤφθη αὐτῷ can imply a merely inward and spiritual accession of strength from above. It is strange likewise that the analogy of the ministration of angels in the Lord's former temptation should not have occurred to those modern Commentators who have objected to this circumstance as improbable. This strengthening probably took place *between the first and the second prayer*;—and the effect of it is the ἐκτενέστερον προσεύχεσθαι of ver. 44, and the entire resignation expressed in the second and third prayer of Matthew's narrative.

44.] The intention of the Evangelist seems clearly to be, to convey the idea that the sweat was (not *fell* like, but *was*) *like drops of blood*;—i. e. *coloured with blood*,—for so I understand the ὡσεί, as just distinguishing the drops *highly coloured with blood*, from *pure blood*. Aristotle, speaking of certain morbid states of the blood, says, ἐξυγραινομένου δὲ λίαν νοσοῦσιν γίνεται γὰρ ἰχωροειδὲς, καὶ διορρεῖ, οὕτως ὥστε ἤδη τινὲς ὕδατος αἱματώδη ἱδρῶτα, Hist. Anim. iii. 19. To suppose that it only *fell like drops of blood* (why not drops of any thing else? and drops of blood *from what*, and *where*?) is to nullify the force of the sentence, and make the insertion of αἵματος not only superfluous but absurd. We must not forget, in asking on what testimony this rests, that the marks of such drops would be visible after the termination of the agony. An interesting example of a sweat of blood under circumstances of

[1] καταβαίνοντος ἐπὶ τὴν γῆν. [45] καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν [m] κοιμωμένους αὐτοὺς [n] ἀπὸ τῆς λύπης, [46] καὶ εἶπεν αὐτοῖς Τί καθεύδετε; [o] ἀναστάντες προσεύχεσθε ἵνα μὴ [p] εἰσέλθητε εἰς [q] πειρασμόν.

[47] [r] Ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα, [r] προήρχετο αὐτούς, καὶ [s] ἤγγισεν τῷ Ἰησοῦ [t] φιλῆσαι αὐτόν. [48] Ἰησοῦς δὲ εἶπεν αὐτῷ Ἰούδα, [u] φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; [49] ἰδόντες δὲ [v] οἱ περὶ αὐτὸν τὸ [w] ἐσόμενον, εἶπαν Κύριε, [x] εἰ [y] πατάξομεν [z] ἐν [a] μαχαίρῃ; [50] καὶ [y] ἐπάταξεν [b] εἷς [b] τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον, καὶ [c] ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. [51] ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν [d] Ἐᾶτε [e] ἕως τούτου. καὶ ἁψάμενος τοῦ [f] ὠτίου

.και ειπεν Q.

1 — Matt. vii. 26, 27. ch. ix. 54. Job xxxviii. 30.
m — Matt. xxviii. 13 reff. 4 Kings iv. 20 al. fr.
n — Matt. xiii. 44 reff.
o Mark x. 1. Gen. xxiii. 8, 19.
p ‖. — Heb. iii. 11.
q ver. 28.
r constr., Mark vi. 33 only ‖. see ch. i. 17.
s constr., ch. xv. 1 reff.
t — ‖. Gen. xxvii. 26, 27.
u ‖ ch. vii. 45 reff. Cant. i. 2.
v Mark iv. 10 reff.
w — ch. xii. 55. Matt. xxiv. 3 al.
x — Matt. xii. 10 reff. ch. xiv. 3. Acts xix. 2.
a — Matt. xii. 24, d Matt. xxiv. f ‖ Mt. (Mk.

3 Kings i. 27. 27, 28 al. 48 reff. absol., here only. v. r.) John xviii. 26 only. y Matt. xxvi. 51 reff. b Matt. xix. 16. John xi. 49. Deut. xv. 17. z Jer. xxxiii. (xxvi.) 23. c ‖ Mt. Mk. 1 Kings v. 4. e — Mark vi. 23. xiv. 34 al. 2 Kings vii. 13.

vulg lat-*a c ff*$_2$ *g*$_{1.2}$ copt-dz. της γης QU.

45. for προς, επι D al. εις aft μαθητας ins *αυτου*, with 1 latt Syr syr-cu syr-with-ast coptt æth: om ABQRT rel lat-*f* arm. rec *αυτους* bef *κοιμωμενους* (‖ *Mt Mk*), with AQR rel latt syrr syr-cu: txt BDLT 69.

46. om τι D. εις πειρασμον bef εισελθητε D.

47. rec aft ετι ins δε, with DEHSVΓΔ lat-*b c e* arm: om AB R(appy) T rel vulg lat-*l q* syr copt. aft οχλος ins πολυς D al syr-cu. for λεγομενος, καλουμενος D 1. aft ιουδας ins ισκαριωθ D. for προηρχετο, προηγεν D 1. 69 Syr. rec (for *αυτους*) *αυτων* (with some cursive?): *αυτοις* ΓΛ Scr's c f ev-y: txt ABD rel. for last clause, *και εγγισας εφιλησεν τον ιησουν* D lat-*a b c e ff*$_2$ *i* syr-cu copt-mss. add *τουτο γαρ σημειον δεδωκει αυτοις ον αν φιλησω αυτος εστιν* (‖ *Mt Mk*) DEHX 69 lat-*b c* syrr æth arm.

48. rec δε bef ιησους, prefixing ὁ (‖ *Mt*), with ADR rel: txt BLTX. for *αυτω*, *τω* D.

49. for *ισομενον*, *γενομενον* D al lat-*ff*$_2$ Syr syr-marg copt arm. [*ειπαν*, so BDLTX.] rec ins *αυτω* bef *κυριε*, with AR rel latt syrr syr-cu: om BLTX lat-*ff*$_2$ *i l q* coptt.—for *κυριε*, *τω κυριω* D. [*μαχαιρη*, so B^{1}DLT.]

50. rec *τον δουλον* bef *του αρχιερεως* (*from* ‖), with ADRT rel latt: txt BL 69. for *αφειλεν*, *αφειλατο* D. rec *αυτου* bef *το ους* (*from* ‖), with AR rel; *αυτου το ωτιον* DK: txt BLT 69.

51. om δε A sah. om ὁ B. for *αψαμενος* to *αυτον*, *εκτεινας την χειρα ηψατο αυτου και απεκατεσταθη το ους αυτου* D lat-*a e ff*$_2$ (*i l*). rec aft *ωτιον* ins *αυτου*, with A rel: om BLRT.

strong terror, accompanied by loss of speech, is given in an article by Dr. Schneider in Casper's Wochenschrift for 1848: and cited in the Medical Gazette for December of that year. **45.**] ἀπὸ τῆς λύπης—the effect of anxiety and watching. The words *may possibly* express an inference of the evangelist (Meyer): but I would rather understand them as exactly describing the cause of their sleeping.

47—53.] BETHAYAL AND APPREHENSION OF JESUS. Matt. xxvi. 47—56. Mark xiv. 43—52. John xviii. 2—11. Our narrative is here distinguished even more than before by minute and striking details (see on the whole the notes to Matt.). The first of these is the address to Judas ver. 48, calling the traitor by name, and setting before him the whole magnitude of his crime in the very words in which the treason had lately (Matt. ver. 45: Mark ver. 41) and so often (Matt. xxvi. 2; xx. 18; xvii. 22) been announced. Another is in ver. 49, where the disciples seeing τὸ ἐσόμενον,

ἰάσατο αὐτόν. 52 εἶπεν δὲ Ἰησοῦς πρὸς τοὺς [s]παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ [h]στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους Ὡς ἐπὶ [i]λῃστὴν ἐξεληλύθατε [k]μετὰ μαχαιρῶν καὶ [l]ξύλων; 53 [m]καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ [n]ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλὰ αὕτη ἐστὶν ὑμῶν ἡ [o]ὥρα καὶ ἡ [p q]ἐξουσία τοῦ [q r]σκότους.

54 [s]Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως. ὁ δὲ Πέτρος ἠκολούθει [t]μακρόθεν· 55 [u]περιψάντων δὲ πῦρ ἐν μέσῳ τῆς [v]αὐλῆς καὶ [w]συγκαθισάντων ἐκάθητο ὁ Πέτρος [x]μέσος αὐτῶν.

g w. ἐπί, here only. 2 Macc. iv. 34. (see ch. viii. 9 reff. John viii. 2 al.)
h ver. 4 reff.
i Matt. xxi. 13 t. John x. 1, 8. Ezek. xxii. 9.
k Acts xxiv. 18.
l = ξ (Mt. bis) only.
m Mt. reff.
n = here only. (Matt. viii. 3 reff.) Jer. xxviii. (li.) 25.
o see John ii. 4 reff.
p = ch. xx. 20. Rev. xii. 10.
q Col. i. 13.
r = Eph. v. 8, 11. vi. 12.
s Matt. xxvi. 48 reff.
t ch. xviii. 13. xxiii. 49 only. (also. ἀπὸ μ., ξ Mt. reff.) Gen. xxi. 16.
u here only †. (2 Macc. iii. 7.) — Phalar. Ep. v. p. 28 (said of the bull), περιψήσαμεν. ὡς αὐτοὺς ἐκκρέμασθαι τῶν πραισθῶμαι.
v Matt. xxvi. 3 reff.
w instr., here (tr., Eph. ii. 6) only. Exod xviii. 14.
x = John i. 26 reff.

52. rec ins *ο* bef *ιησους*, with RT rel: om AB.—om *ο ιησ.* D 1 lat-*e* syr-cu arm. for *ιερου, λαου* D-gr. for *εξεληλυθατε, εξηλθατε* (*from* ||) BDLRT 69: -*θετε* KMX 1 Orig Eus Bas-sel: txt A rel.

53. ins *το* bef *καθ ημεραν* D. *εν τω ιερω* bef *μεθ' υμων* D al. [*αλλα*, so DEGLTUΔΛ.] rec *υμων* bef *εστιν*, with A rel: om *εστιν* H: txt BDGKLMRTX. om 2nd *ἡ* D al. for *του σκοτους, το σκοτος* D-gr.

54. om *και εισηγαγον* DΓ 1 vulg lat-*a b e f ff*$_2$ *i l* Syr syr-cu seth (Eus). rec aft *εισηγαγον* ins *αυτον*, with X rel syr-cu syr-w-ob coptt seth: om ABDKLMRT 1 latt Syr seth Orig Eus Thl. rec (for *την οικιαν του οικου*, with ADR rel: txt BKLMT 1 Orig Eus Thl. aft *ηκολ.* ins *αυτω* D 69 em lat-*b* copt (sah). ins *απο* bef *μακροθεν* DΛ.

55. rec (for *περιαψ.*) *αψαντων*, with ADR rel: txt BLT Eus$_{\text{pt}}$. *περισαθισαντων* DG 1 vulg lat-*b f ff*$_2$ arm: txt ABRT rel lat-*a* syr. rec adds *αυτων*, with A rel vulg lat-*f*; aft *δε*, R: om BDKLTA lat-*a b e ff*$_2$ *l* arm. ins *και* bef *ο πετρος* D lat-*b c f i* copt arm. rec (for *μεσος*) *εν μεσω*, with (AR, *εμμεσω*) X rel: *μετ* D: txt BLT 1. aft *αυτων* ins *θερμαινομενος* (|| *Mk*) D.

ask **Κύριε, εἰ πατάξ. ἐν μαχαίρῃ**; which question refers to, and is the filling up of their misunderstanding of our Lord in ver. 38. Again ver. 51 is peculiar to Luke.

51.] **ἐᾶτε ἕως τούτου** I understand as addressed, not to the disciples, but to the multitude, or rather *to those who were holding Him*;—His hands were held,—and He says, **Suffer, permit me, thus far**: i. e. to touch the ear of the wounded person. If this interpretation be correct, it furnishes an additional token of the truthfulness of our narrative—for the previous laying hold of Jesus has not been mentioned here, but in Matthew (ver. 50) and Mark (ver. 46).

53.] There is an important addition here to the other reports of our Lord's speech;—**ἀλλὰ . . . . σκότους**. It stands here instead of the declaration that *this was done that the Scriptures might be fulfilled* (Matt. ver. 56. Mark ver. 49). The inner sense of those words is indeed implied here—but we cannot venture to say that our report is of the same saying. Our Lord here distinguishes between the power exercised over Him by *men*, and that by *the Evil One*:—but so as to make the **ἐξουσία** which rules over *them* to be that of darkness—while His own assertion of this shews that all was by the determinate counsel and foreknowledge of God. In the word **σκότους** there is also an allusion to the time—midnight. Compare with this declaration of the power of darkness over Him, the declaration, in ch. iv. 13, that the devil left Him **ἄχρι καιροῦ**.

54.] Matt. xxvi. 57. Mark xiv. 53. John xviii. 13. Our narrative leaves it undecided *who this high-priest was*,—inasmuch as, ch. iii. 2, *Annas and Caiphas* are mentioned as high-priests. From John we find that it was *Annas*; who having questioned Jesus, sent Him bound to Caiaphas, before whom His trial took place. Luke omits this trial altogether—or perhaps gives the substance of it in the

καθημ. t.

56 ἰδοῦσα δὲ αὐτὸν [y] παιδίσκη τις καθήμενον [z] πρὸς τῷ [z] φῶς καὶ [a] ἀτενίσασα αὐτῷ εἶπεν Καὶ οὗτος σὺν αὐτῷ ἦν. 57 ὁ δὲ [b] ἠρνήσατο [αὐτὸν] λέγων Οὐκ οἶδα αὐτόν, γύναι. 58 καὶ [c] μετὰ [cd] βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη Καὶ σὺ [e] ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη [f] Ἄνθρωπε, οὐκ εἰμί. 59 καὶ [f] διαστάσης [g] ὡσεὶ ὥρας μιᾶς ἄλλος τις [h] διϊσχυρίζετο λέγων [i] Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. 60 εἶπεν δὲ ὁ Πέτρος, [f] Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ [k] ἐφώνησεν [k] ἀλέκτωρ· 61 καὶ [l] στραφεὶς ὁ κύριος [m] ἐνέβλεψεν τῷ Πέτρῳ· καὶ [n] ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν [k] ἀλέκτορα [k] φωνῆσαι σήμερον, [k] ἀπαρνήσῃ με τρίς. 62 καὶ ἐξελθὼν ἔξω [ὁ Πέτρος] ἔκλαυσεν [o] πικρῶς.

63 Καὶ οἱ ἄνδρες οἱ [p] συνέχοντες αὐτὸν [q] ἐνέπαιζον αὐτῷ [r] δέροντες· 64 καὶ [s] περικαλύψαντες αὐτὸν [t] ἐπηρώ-

y ch. xii. 45 reff.
z — Mark xiv. 54 (reff.).
a ch. iv. 20 reff.
b Matt. x. 33 reff.
c here only.
d of time, Acts v. 34. xxvii. 28 (Heb. ii. 7, 9, from Ps. viii. 5†) only. (John vi 7. Heb. xiii. 22 only.) Isa. lvii. 17.
e 1. John i. 24. Acts xxi. 8 and freq.
f ch. xxiv. 51. Acts xxvii. 28 only †. Isa. lix. 2. (-στημα, Acts v. 7.)
g ver. 41.
h Acts xii. 15 only †.
i — ch. iv. 25. (Mark xii. 14 reff.)
k ver. 34 (reff.).
l Matt. vii. 6 al.
m Mark x. 21 reff.
n pass., here only. John xiv. 26.

2 Tim. ii. 4. Tit. iii. 1. 2 Pet. i. 12. 3 John 10. Jude 5 only †. (-μνησις, 2 Tim. i. 5.) o | Mt. (reff.) only. p — here only. (Matt. iv. 24 al.) 2 Kings xx. 3. q Matt. ii. 16. xxvii. 29 al. Gen. xxxix. 17. r Matt. xxi. 35 reff. s | Mk. Heb. ix. 4 only. Exod. xxviii. 32. 3 Kings vii. 42. viii. 7 only. t ch. xxiii. 6 reff.

57. om 1st αυτον (|| *Mt Mk*) B D-gr² KLMSTX 1 lat-*a b c f ff₂ l* Syr syr-cu coptt æth arm: ins AD¹ rel vulg syr. rec γυναι bef ουκ οιδα αυτον, with A rel latt syrr syr-cu; om γυναι D: txt BLTX coptt (æth) arm.

58. for εφη και συ εξ αυτων ει, ειπεν το αυτο D syr-cu. om πετρος D (lat-*a b ff₂ i*). rec (for εφη) ειπεν, with A (D) rel: txt BKLMT 69.

59. for λεγων επ' αληθειας, επ' αληθειας λεγω D.

60. rec ins ο bef αλεκτωρ, with (some cursive?) sah: om ABDT rel Scr's mss copt arm.

61. for και στρ., στρ. δε D sah. ins πετρος bef κυριος (but marked as if thought to be an interpolation) T. for κυριος, ιησους D al Syr syr-txt copt. om ο πετρος D al gat. for λογου, ρηματος (|| *Mt Mk*) BLTX: txt AD rel. om οτι D lat-*a b c e ff₂ i* arm. aft πριν ins η B. rec om σημερον (|| *Mt Mk*), with AD rel latt Syr syr-cu: ins BKLMTX (69) fuld (lat-*b f l*) syr-w-ast copt sah-woide-txt (æth). transp τρις and απαρνηση D. at end ins μη ειδεναι με D.

62. om ο πετρος (*see* || *Mt Mk*) BDKLMTX 1 syr-cu coptt arm: ins A rel vulg lat-*c f g₁,₂ q* syrr æth.

63. for και οι, οι δε D lat-*c* sah. rec (for αυτον) τον ιησουν, with A rel Syr syr-cu syr-txt æth: txt BDLMT latt Syr-ms syr-marg coptt arm. om δεροντες D 69 lat-*a b c* Syr.

64. rec aft περικαλυψαντες αυτον ins στυπτον αυτου το προσωπον και (*for* αυτον,

account (vv. 66—71) of the morning assembly of the Sanhedrim. See notes on Matt.

55—62.] PETER'S THREE DENIALS OF JESUS. Matt. xxvi. 69—75. Mark xiv. 66—72. John xviii. 17, 18, 25—27. See throughout, table and notes in Matthew.

56. ἕτερος] In Matt. it is ἄλλη,—in Mark ἡ παιδίσκη. 61.] See extract from Robinson's notes on Matt. ver. 69. If, as there supposed, the trial was going on *in an open chamber looking on the court* (αὐλή), the look might well have been given from a considerable distance. *We* need not enquire, *how* our Lord could hear what was going on round the fire in the court, as some Commentators have done. But even were such an enquiry necessary, I see no difficulty in answering it. The anathemas of Peter, spoken to οἱ παριστῶτες with vehemence, and the crowing of the cock,—were not these audible? But our Lord needed not these to attract His attention.

63—65.] HE IS MOCKED. Luke does not, as some Commentators say, place this

τῶν λέγοντες [u] Προφήτευσον, τίς ἐστιν ὁ [v] παίσας σε; 65 καὶ ἕτερα πολλὰ [w] βλασφημοῦντες ἔλεγον [x] εἰς αὐτόν. 66 Καὶ ὡς ἐγένετο ἡμέρα, [y] συνήχθη τὸ [z] πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ [a] ἀπήγαγον αὐτὸν εἰς τὸ [b] συνέδριον αὐτῶν 67 λέγοντες Εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε. 68 ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ [μοι ἢ [c] ἀπολύσητε]. 69 [d] ἀπὸ τοῦ νῦν δὲ [e] ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος [f] ἐκ δεξιῶν τῆς [g] δυνάμεως τοῦ θεοῦ.

u — ‖ only. v ‖ Mt. refl. w Mark xv. 29. Acts xxvi. 11. 4 Kings xix. 4, 6, 22. x Mark iii. 29. 2 Macc. vii. 31 y Matt. xiii. 2 refl. Ps. ii. 2. z Acts xxii. 5. 1 Tim. iv. 14 only†. Susan. 5o F. only. a ch. xxiii. 26 refl. b Luke, here only. Matt. xxvi. 3, 59 al. Prov. xxii. 10. c Matt. xviii. 27 refl. d ch. v. 10 refl. e constr., Matt. xvi. 19 bis. xviii. 18 bis. ch. vi. 40. xii. 52. Heb. ii. 18, from Isa. viii. 17. f — Matt. xx. 21, 23 refl. Psa. cix. 1. g — ‖ only.

αυτου το πρ. from ‖ *Mk, then united with txt, στυπτον being used to account for παισας below*), with A rel vulg lat-*f* syrr æth ; *αυτου το προσωπον* 1 ; *αυτου τε προσωπον στυπτον αυτον* D al lat-*a q* arm : txt BKLMT lat-*b c e ff*$_2$ *i l* copt. rec aft *επηρωτων* ins *αυτον*, with A rel : om B(D)KLMTX lat-*b*. for *επηρωτων λεγοντες*, *ελεγον* D (lat-*b ff*$_2$ *q*) Syr syr-cu.

65. for *ετερα, αλλα* D. for *εις αυτον, εις εαυτους* D-gr.

66. for *αρχ. τε, και αρχ.* D al lat-*a b o* : om *τε* EGHSUΓΔΛ. rec *αναγαγον*, with A rel : txt BDKT 69 syr-marg Orig. rec *εαυτων*, with AΔ : txt BDT rel sah Orig.

67. om *σι* DL. rec (for *ειπον*) *ειπε*, with A rel : txt BLT.—om *ειπον ημιν* D. for *ειπειν δε, ο δε ειπεν* D.

68. rec aft *εαν δε* ins *και* (*combination of two readings*), with AT rel vulg lat-*f* syr copt : *εαν*, omg *δε*, D lat-*a b ff*$_2$ *i q* : txt BL Syr æth arm Cyr. om (*homœotel?*) *μοι η απολυσητε* BLT copt : om *η απολυσητε* 1 forj sah : ins AD rel vss.

69. rec om *δε*, with E rel Syr copt-dz sah : ins ABDLTX vulg lat-*a b e f i l* syr-with-ast copt æth arm Cyr.

mocking *before the trial* in Caiaphas's house, but in the same place as Matt. vv. 67, 68, and Mark ver. 65, viz. *after* what happened there. The trial he *omits altogether*, having found no report of it. How those who take this view of Luke's arrangement can yet suppose him to have had Matt. and Mark before him while writing, I am wholly at a loss to conceive.

66—71.] HEARING BEFORE THE COUNCIL. (Probably) Matt. xxvii. 1. Mark xiv. 1. It seems probable that Luke here gives us an account of a *second and formal judgment held in the morning*. The similarity of the things said at the two hearings may be accounted for by remembering that they were both more or less formal processes in legal courts, one the precognition, the other, the decision, at which the things said before would be likely to be nearly repeated. 66. ὡς ἐγ. ἡμ.] Some trace of a meeting of the Sanhedrim after daylight I believe our Evangelist to have found, see Matt. xxvii. 1 —and to have therefore related as then happening, the following account of what really took place at the former meeting.

67.] λέγοντες—but first took place the *μαρτυρία* referred to in ver. 71; and the person who said this was the high-priest, and with an adjuration, Matt. ver. 63. The ordinary rendering is the most natural and correct: If thou art (not if thou *be*) the Christ, tell us. The others, '*Tell us whether thou be the Christ;*' and, '*Art thou the Christ? tell us*' (see the question in ver. 49), are forced and unusual. 68.] I believe these words to have been said as a formal protest on the part of our Lord against the spirit and tendency of the question asked Him, before He gives an answer to it: and as such, I regard them as an original and most valuable report.—'*It is with no view to examine and believe, that you ask this question: nor, were I to attempt to adduce from your own mouths my innocence, would you answer Me* [*or release Me*]. *I am well aware of the intention of this question:* BUT (πλήν, Matt. ver. 64) *the time is come for the confession to be made*:—ἀπὸ τοῦ νῦν κ.τ.λ.' 69.] On ἀπὸ τ. ν. = ἀπ' ἄρτι, see notes on Matt. καθ. ἐκ δ. τ. δυν. is common to all Three: only Luke adds τοῦ θεοῦ.

R. ειπαν

70 εἶπαν δὲ πάντες Σὺ οὖν εἶ ὁ [h] υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη Ὑμεῖς [i] λέγετε ὅτι [j] ἐγώ εἰμι. 71 οἱ δὲ εἶπαν Τί ἔτι [k] ἔχομεν [l] μαρτυρίας [k] χρείαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. XXIII. 1 Καὶ [m] ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον. 2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες Τοῦτον εὕραμεν [n] διαστρέφοντα τὸ ἔθνος [ἡμῶν] καὶ [o] κωλύοντα [p] φόρους Καίσαρι [q] διδόναι, [καὶ] λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι. 3 ὁ δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη [r] Σὺ λέγεις. 4 ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς

h Matt. iv. 3 note.
i see ch. xxiii. 3 reff.
j ch. xxi. 8 reff.
k Matt. vi. 8 reff.
l Mark xiv. 55, 56, 59. Acts xxii. 18. 1 Tim. iii. 7. Tit. i. 13 only, exc. John passim. Prov. xxv. 13
m Mark vii. 24 reff.
n ch. ix. 41 | Mt. Acts xiii. 8, 10. xx. 30. Phil. ii. 15 only. 3 Kings xviii. 17.
o = Matt. xix. 14 reff. 1 Tim. iv. 3.
p ch. xx. 22. Rom. xiii. 6, 7 only. Judg. i. 28.
q = ch. xx. 22 reff.
r = | (and plur., ch. xxii. 70) only.

70. [ειπαν, so BLT.] for δε, ουν AKM 1. 69. om ουν DKΛ 69 lat-*a* syr-cu sah-ms. for προς αυτους εφη, ειπεν αυτοις D.

71. [ειπαν, so BDLRTX.] rec χρειαν bef εχομεν μαρτυριας (|| *Mt Mk*), with AD rel: txt BLT.—μαρτυρων (|| *Mt Mk*) D 69 sah Thl Ambr. ηκουσαμεν γαρ, omg αυτοι, D lat-*a b c e*.

CHAP. XXIII. 1. for αναστας, ανασταντες D al Syr syr-cu sah. for απαν, παν R: ολον L. om απαν το πληθος αυτων D. rec ηγαγαν (*grammatical correction*), with (but e sil) 1 Scr's c d g o q r s: txt ABDRT rel syrr syr-cu coptt arm. om τον D al.

2. rec ευρομεν, with AB^{2}DRT rel: ευρον D^1-gr: txt B^{1}LX 1. om ημων A rel Eus: ins (*perhaps a reminiscence of ch* vii. 5) BDHKLMRT 69 latt syrr syr-cu coptt æth arm Euthym Aug: om A rel Mcion-e Eus Epiph Cyr Thdrt. rec καισαρι bef φορ., with ART rel syr Eus Thdrt: διδοναι bef καισαρι D: txt BL latt Syr syr-cu Constt.—φορον AKMR syr-cu syr coptt Eus Thdrt$_{\frac{1}{2}}$. om 2nd και A R(appy) rel lat-*a c* coptt: ins BLT vulg lat-*b e f* syrr syr-cu.—for [και] λεγ., λεγ. δε D. for εαυτον, αυτον BGT.

3. rec επηρωτησεν (|| *Mt Mk*), with AD rel: txt BRT. om ο bef βασιλευς T. for αποκριθεις αυτω εφη, απεκριθη αυτω λεγων D (1 lat-*a*).

70.] We find ὁ υἱὸς τ. θ. used as synonymous with ὁ υἱ. τ. ἀνθ. καθ. ἐκ δ. τῆς δυν. τοῦ θ., i. e. with the glorified Messiah. On ὑμ. λέγ. . . . . see note on Matt., ver. 64. 71.] How would it have been possible that these words should have been said, if no μαρτυρία had been brought forward at this examination, and if the *very same question* had been asked at the termination of the former one?

CHAP. XXIII. 1—5.] HE IS ACCUSED BEFORE PILATE. Matt. xxvii. 2, 11—14. Mark xv. 1—5. John xviii. 28—38. Our account, not entering at length into the words said, gives a particular and original narrative of the things transacted at this interview. 2.] This charge was intended to represent the result of their previous judgment, εὕραμεν;—whereas, in fact, *no such matter had been before them*: but they falsely allege it before Pilate, knowing that it was the point on which his judgment was likely to be most severe. The words themselves which they use are not so false, as the spirit, and impression which they convey. The κωλύοντα φ. Κ. διδ. was, however, *false entirely* (see ch. xx. 22 ff.); and is just one of those instances where those who are determined to effect their purpose by falsehood, do so, in spite of the fact having been precisely the contrary to that which they assert.

3.] This question is related in all four Gospels. But in John the answer is widely different from the distinct affirmation in the other three, amounting perhaps to it in substance—at all events affirming that He was 'a King'—which was the form of their charge. I believe therefore that the Three give merely the general import of the Lord's answer, which John relates in full. It is hardly possible, if Jesus had affirmed the fact so strongly and barely as the Three relate it, that Pilate should have made the avowal in ver. 4—which John completely explains. 4.] The preceding question

ABDEG HKLS RsTUV XΓΔΛ 1. 22

s vv. 14, 22. Acts xix. 40 only †.
καὶ τοὺς ὄχλους Οὐδὲν εὑρίσκω [s]αἴτιον ἐν τῷ ἀνθρώπῳ
t here only †. Gir. xxix. 1. 1 Macc. vi. 6 only.
τούτῳ. 5 οἱ δὲ [t]ἐπίσχυον λέγοντες ὅτι [u]ἀνασείει τὸν
u Mark xv. 11 only †. Job ii. 3 Aq.
λαόν, διδάσκων [v]καθ' ὅλης τῆς Ἰουδαίας, [καὶ] [w]ἀρξά-
v ch. iv. 14. Acts ix. 31, 42. x. 37.
μενος [w]ἀπὸ τῆς Γαλιλαίας [x]ἕως ὧδε. 6 Πιλάτος δὲ
w Matt. xx. 8 reff.
ἀκούσας [Γαλιλαίαν] [y]ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλι-
x Mark xiv. 54. xv. 38 | Mt. John ii. 7. 2 Chron. xxvi. 8.
λαῖός [z]ἐστιν, 7 καὶ [a]ἐπιγνοὺς ὅτι ἐκ τῆς [b]ἐξουσίας
y Matt. xii. 10 al. fr. in Gospp. elsw. Acts (i. 6 v. r.). v. 27. xxiii. 34. Rom x. 20, from Isa. lxv. 1. 1 Cor. xiv. 35 only.
Ἡρῴδου [z]ἐστίν, [c]ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην, [d]ὄντα
καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
8 ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν [d]ἐχάρη [de]λίαν· [f]ἦν
z constr. John i. 40 reff.
γὰρ ἐξ [g]ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν [h]διὰ τὸ
ἀκούειν περὶ αὐτοῦ, καὶ ἤλπιζέν τι [i]σημεῖον ἰδεῖν ὑπ'
αὐτοῦ [k]γινόμενον. 9 ἐπηρώτα δὲ αὐτὸν ἐν [l]λόγοις
a = ch. vii. 37 reff. b = Eph. ii. 2. 4 Kings xx. 13. c vv. 11, 15. Acts xxv. 21. Philem. 11 only †.
d 2 John 4. 3 John 3 only. e Matt. ii. 16. Mark i. 26. ix. 3. Gen. i. 31. f Matt. xix. 22 reff.
g ch. viii. 27 reff. h Matt. xiii. 5 reff. i ch. xxi. 7, 25 al. Exod. iii. 12. k ch. x. 13. Acts viii. 13. Gen. ii. 4. l ch. xx. 8 ‖. Acts ii. 40. xxviii. 25. m = Matt. xxviii. 12 reff.
[m]ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. 10 εἱστήκεισαν

5. ενισχυον DH 69. om οτι D T^{1}(appy) vulg lat-*a b e f ff$_2$* syr-cu æth. for ιουδαιας, γης D. om και ADR rel: ins BLT am(with em fuld ing) syrr syr-cu copt.

6. om γαλιλαιαν BLT copt: ins ADR rel vss.—pref την D. for ο ανθρωπος γαλιλαιος, απο της γαλιλαιας ο ανθρωπος D lat-*a b e ff$_2$ i*.—[ὁ is written over by the original scribe in B: see table.]

7. for και επιγν., επιγν. δε D. ins τον bef ηρωδην B. from προς to αυτον, τω ηρωδι οντι αυτω D. for ταυταις, εκειναις D latt.

8. rec (for εξ ικανων χρονων θελων) θελων εξ ικανου, with AR rel; θελων εκ ικανου χρονου HM 1: εξ ικανου χρονου θελων X 69: txt B (DL) T lat-*c*.—om θελων L.—θελων ιδειν αυτον bef εξ ικανων χρονων D lat-*b e f i* Syr syr-cu. rec aft ακουειν ins πολλα, with ART rel latt syrr: om BDKLM 1 syr-cu coptt æth. ελπιζειν T.

9. om αυτον T. for ουδεν απεκρινατο αυτω, ουκ απεκριθη αυτον ουδεν D lat-*e*.

had been asked *within* the prætorium—a fact of which our narrator is not aware,—representing the whole as a continuous conversation in presence of the Jews; see John, ver. 38. We may remark (and on this see Matt., ver. 18: Mark, ver. 10) that Pilate must have known well that a man who had really done that, whereof Jesus was accused, would be *no such object of hatred to the Sanhedrim*. This knowledge was doubtless accompanied (as the above-cited verses imply) with a previous acquaintance with some of the sayings and doings of Jesus, from which Pilate had probably formed his own opinion that He was *no such King* as His foes would represent Him. This is now confirmed by His own words (as related by John); and Pilate wishes to dismiss Him, finding no fault in Him. 5.] Possibly they thought of the matter mentioned ch. xiii. 1, in introducing Galilee into their charge. ἐπίσχ.] **they strengthened, redoubled, the charge**—or perhaps intransitive, **they became urgent.**

6—12.] HE IS SENT TO HEROD, AND BY HIM RETURNED TO PILATE. Peculiar to Luke; see remarks on ver. 12. Pilate, conscious that he must either do the duty of an upright judge and offend the Jews, or sacrifice his duty to his popularity, first attempts to get rid of the matter altogether by sending his prisoner to Herod, on occasion of this word *Galilee*. This was Herod Antipas, tetrarch of Galilee and Peræa (see ch. iii. 1 and note on Matt. xiv. 1), who had come up to keep the feast. 7. ἀνέπεμψεν] "Propriam Romani juris vocem usurpavit. Nam *remittitur* reus qui alicubi comprehensus mittitur ad judicem aut originis aut habitationis. Itaque Pilatus Herodi, ut Tetrarchæ ejus loci unde esse Jesus dicebatur, potestatem permisit Jesum abducendi in Galilæam, ibique, si vellet, cognoscendi de ejus causa: ut fieri inter Romanos provinciarum rectores solebat." Grotius. So Vespasian, in judging the inhabitants of Tarichææ (Jos. B. J. iii. 10.

δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς [n] εὐτόνως κατηγο-
ροῦντες αὐτοῦ. 11 [o] ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρῴδης
σὺν τοῖς [p] στρατεύμασιν αὐτοῦ καὶ [q] ἐμπαίξας, [r] περι-
... ενεμψ. R. F ηρωδης ...
βαλὼν [s] ἐσθῆτα [tu] λαμπρὰν [v] ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.
12 ἐγένοντο δὲ φίλοι ὅ τε Ἡρῴδης καὶ ὁ Πιλάτος ἐν αὐτῇ
τῇ ἡμέρᾳ [w] μετ' ἀλλήλων· [x] προϋπῆρχον γὰρ ἐν ἔχθρᾳ
ὄντες πρὸς [y] ἑαυτούς. 13 Πιλάτος δὲ [z] συγκαλεσάμενος
τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν 14 εἶπεν
πρὸς αὐτούς [a] Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον
ὡς [b] ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ [c] ἐνώπιον
ὑμῶν [d] ἀνακρίνας οὐδὲν εὗρον [e] ἐν τῷ ἀνθρώπῳ τούτῳ

n Acts xviii.28 only. Josh. vi. 7. (-ον, 2 Macc. xii. 26.)
o ch. xviii. 9 reff.
p Matt. xxii. 7 reff.
q Matt. ii. 16. xx. 19 al. Exod. x. 2. Ps. civ. 26.
r Matt. vi. 29, 31 reff.
s ch. xxiv. 4 only in Gospp. Acts (i. 10 v. r.) x. 30. xii. 21. James ii. 2 bis, 3 only †. 2 Macc. viii. 35 al.
t Acts x. 30. James ii. 2, 3.
u as above (t).
v — Philem. 11
w — Matt. xx. 2. 1 Cor. vi. 6. 17 only (†). Rev. xv. 6. xix. 8 al.? only †. Sir. xxix. 22 al. Cant. v. 10 Symm.
x Acts viii. 9 only. Job xiii. 9. xxi. 34 only (†).
y = Mark x. 26 reff.
z = ch. xv. 6 reff.
a — here [ch. xii. 11 v. r.] only.
b — here only. Josh. xxii. 16 al.
c — ch. v. 26.
d here only in Gospp. — Acts iv. 9. xii. 19. xxiv. 8. xxviii. 18. (1 Cor. ii. 14 al. L.P. 1 Kings xx. 12.) Susan. 48, 51 only.
e vv. 4, 22. Acts xxiii. 9. xxiv. 20 al.

11. rec aft περιβαλων ins αυτον, with AD rel lat-*b c e f ff*$_2$ coptt; αυτω RSUΓ 69: om BLT vulg lat-*a*. for ανεπεμψεν, επεμψεν LR lat-*c*. om τω AM.

12. for ver, οντες δε εν αηδια ο πιλατος και ο ηρωδης εγενοντο φιλοι εν αυτη τη ημερα D lat-*c*. rec transp πιλατος and ηρωδης, with A(D) rel syrr copt arm: txt BLT vulg lat-*a b e f ff*$_2$ syr-cu sah æth. for εαυτους, αυτους BLT.

13. for συγκαλεσαμενος, συνκαλεσας D. ins παντα bef τον λαον D lat-*c* syr-cu.

14. προσηνεγκα (sic) T.—κατηνεγκατε D. for και ιδου εγω, καγω δε D. ανακρινας bef ενωπιον υμων D Syr syr-cu copt. for εν τω ανθρωπω τουτω

10), allowed Agrippa to dispose of those ἐκ τῆς ἑαυτοῦ βασιλείας. 8, 9.] The reason of our Lord's silence is sufficiently shewn, in the account of Herod's feelings at seeing Him. "Noluit Christus miraculis et sermonibus, ut non ad auditorum curiositatem aut propriam jactantiam, ita nec ad suam ipsius a morte liberationem uti." Drusius. 10.] The accusations, of *worldly kingship* and of *blasphemy*, would probably be here *united*, as Herod was a Jew, and able to appreciate the latter. 11.] στρατ. are the *bodyguard in attendance upon Herod*.

ἐσθῆτα λαμπρ.] Variously interpreted:—either *purple*, as befitting a king,—and why should this not be the very χλαμὺς κοκκίνη afterwards used by Pilate's soldiers (Matt. xxvii. 21; ἱμάτιον πορφυροῦν, John xix. 2)?—or *white*, as λαμπρ. is rendered by some (but see note), Acts x. 30.

12.] The cause of the quarrel is uncertain: apparently something concerning Herod's power of jurisdiction, which was conceded by Pilate in this sending Jesus to Him, and again waived by Herod in sending Him back again. From chap. xiii. 1, Pilate appears to have encroached on that jurisdiction. The remarks of some Commentators about their *uniting in enmity against Christ* (so even, recently, Wordsworth), are quite beside the purpose. The present feeling of Pilate was any thing but hostile to the person of Christ; and Herod, by his treatment of Him, shews that he thought Him beneath his judicial notice. This remission of Jesus to Herod seems not to have been known to either of the other three Evangelists. It is worthy of notice that they all relate the mocking by the soldiers of Pilate, which Luke omits,—whereas he gives it as taking place before Herod. This is one of the very few cases where the nature of the history shews that *both* happened.

Let the student ask himself, How could John, if he composed his Gospel with that of Luke before him, have here given us a narrative in which so important a fact as this is not only not related, but absolutely *cannot find any place of insertion?* Its *real place* is after John ver. 38;—but obviously nothing was further from the mind of that Evangelist, for he represents Pilate as speaking continuously.

13—25.] FURTHER HEARING BEFORE PILATE, WHO STRIVES TO RELEASE HIM, BUT ULTIMATELY YIELDS TO THE JEWS. Matt. xxvii. 15—26. Mark xv. 6—15. John xviii. 39, 40. Our account, while

f ver. 4 reff. g constr., here only. (Matt. xxvii. 12 reff.) h ver. 7 reff. i = ch. xii. 48. Acts xxiii. 29. xxv. 26. xxvi. 31. k = ver. 22. 2 Cor. vi. 9. Heb. xii. 6, 7, 10. 2 Chron. x. 11. Prov. xix. 18. l Matt. xviii. 27 reff. m ch. xiv. 18. 1 Cor. vii. 37. Heb. vii. 27. Jude 3 only. n 1. ch. ii. 41. o Mark i. 22. vi. 49. ch. iv. 38. viii. 28 only. Judg. vii. 20. p here only †. (-θήν, 2 Macc. x. 24.) q = Matt. xxiv. 39. Acts xxi. 36. Isa. lvii. 1. r constr. w. aor. part., here only. s = 1 Mk. ver. 26. Acts xxiv. 6. Prov. xvii. 14. t here only. see ver. 25. u = John iii. 35 reff. v Matt. xi. 16 reff. w Acts xii. 22. xxi. 34. xxii. 24 only †. Esdr. ix. 47. 2 Macc. i. 28 only. x Mark xiv. 41 reff. y ver. 4 reff. z ver. 16 reff. a = here only. (John xi. 38 reff) b Matt. xxiv. 31 al. c constr., Acts iii. 14 (vii. 45). 3 Kings xix. 4.

[f] αἴτιον ὧν [g] κατηγορεῖτε κατ' αὐτοῦ. 15 ἀλλ' οὐδὲ
Ἡρῴδης· [h] ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδοὺ
οὐδὲν [i] ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. 16 [k] παι-
δεύσας οὖν αὐτὸν [l] ἀπολύσω. [17 [m] ἀνάγκην δὲ [m] εἶχεν
[l] ἀπολύειν αὐτοῖς [n] κατὰ ἑορτὴν ἕνα.] 18 [o] ἀνέκραγον δὲ
[p] παμπληθεὶ λέγοντες [q] Αἶρε τοῦτον, [l] ἀπόλυσον δὲ ἡμῖν
τὸν Βαραββᾶν, 19 ὅστις [r] ἦν διὰ [s] στάσιν τινὰ γενομένην
ἐν τῇ πόλει καὶ φόνον [t] βληθεὶς [tu] ἐν τῇ φυλακῇ. 20 πάλιν
οὖν ὁ Πιλᾶτος [v] προσεφώνησεν θέλων ἀπολῦσαι τὸν P Δαπε
Ἰησοῦν. 21 οἱ δὲ [w] ἐπεφώνουν λέγοντες Σταύρου σταύ- ...τον Τ.
ABDEF
ρου αὐτόν. 22 ὁ δὲ [z] τρίτον εἶπεν πρὸς αὐτούς Τί γὰρ GHKL
MPSU
κακὸν ἐποίησεν οὗτος; οὐδὲν [y] αἴτιον θανάτου εὗρον ΧΓΔΛ
1. 69.
ἐν αὐτῷ· [z] παιδεύσας οὖν αὐτὸν ἀπολύσω. 23 οἱ δὲ
[a] ἐπέκειντο φωναῖς [b] μεγάλαις [c] αἰτούμενοι αὐτὸν στραυ-

αιτιον, αιτιον εν αυτω D. om *ων* to *αυτου* D al. om *κατ' αὐτοῦ* ALA 1 latt.

15. for *ανεπεμψα γαρ υμας προς αυτον, ανεπεμψεν γαρ αυτον προς ημας* (*to suit ver* 11) BKLMT 69 lat-*f* coptt: txt AD rel syrr syr-cu.—*υμας* B(Btly) 69 gat(with mm) syr-marg. om *ιδου* D al syr-cu. ins *εν* bef *αυτω* DΧΓ 69 lat-*c* copt Thl. *πεπραγμενον* bef *εστιν* D latt.

17. om ver ABKLT fuld lat-*a* copt-dz sah: ins X rel vulg lat-*b c e f* syrr copt-wilk æth-ms, and (aft ver 19) D syr-cu æth-ed. (*The evidence of the best Greek mss, if taken alone, would lead to the erasure of the verse as an interpolation founded on the other gospels. But* 1, *the words are very different from those in* ‖ : 2, *they contain an idiom in Luke's manner, αναγκην ειχεν, which an interpolator would hardly have substituted for the* ‖ : 3, *they might have been erased here as occurring too soon, and inad aft ver* 19 *as in* D, *and thus have dropped out* : 4, *the words* ΑΝΑΓΚΗΝΔΕ *and* ΑΝΕΚΡΑΓΟΝΔΕ *may have occasioned omn by homœotel.*) *κατα εορτην* bef *απολυειν αυτοις* D.

18. rec *ανεκραξαν*, with AD rel: txt BLT lat-*a* Cyr. om *δε* T[1] 69. *απαντλησθει* T. *αιρε τουτον* twice in D. om *τον* A rel Thl: ins BDLTX 1. 69 (S, e sil) Orig Cyr.

19. rec (for *βληθεις εν τη φυλακη*) *βεβλημενος εις φυλακην*, with AD rel: *βεβλημενος εν τη φυλακη* X: txt BLT.—(ins *την* 1: om *τη* T.)

20. for *ουν, δε* ABDLT latt Syr coptt: txt X rel syr. aft *προσεφωνησεν* ins *αυτοις* BL Aug; *αυτους* D; *προς αυτους* 69 vulg lat-*b c e f ff*$_2$ *g*$_1$ *l*: om APT rel syrr arm.

21. for *επεφωνουν, εκραξαν* D lat-*c*. rec (for *σταυρου σταυρου*) *σταυρωσον σταυρωσον* (*from* ‖ *Mk*), with AP rel: txt BD Coisl-oct-marg Orig Eus Cyr.

22. for *ουδεν αιτιον, ουδεμιαν αιτιαν* D vss, *ουδεν αξιον* L al lat-*a c* syr-cu syr-marg. for *ευρον, ευρισκω* D al vulg lat-*b c e f ff*$_2$ *l* syr-cu. *απολυσω* bef *αυτον* D coptt.

entirely distinct in *form* from the others, is in *substance* nearly allied to them. In a few points it approaches John very nearly, compare ver. 18 with John ver. 40, also *ἵνα* ver. 17, with John ver. 39. The second declaration of our Lord's innocence by Pilate is in John's account united with the first, ver. 38. In the three first Gospels, as asserted in our ver. 14, the questioning takes place in the presence of the Jews: not so, however, in John (see xviii. 28).

15.] **ἐστὶν πεπ. αὐτῷ**—is done by him—not '*to* him,' see ch. xxiv. 35, *ἐγνώσθη αὐτοῖς*. 16.] '*Hic cœpit nimium concedere Pilatus*,' Bengel. If there be

ρωθῆναι, καὶ [d] κατίσχυον αἱ φωναὶ αὐτῶν [καὶ τῶν ἀρχ-
ιερέων]· [24] καὶ Πιλάτος [e] ἐπέκρινεν γενέσθαι τὸ [f] αἴτημα
αὐτῶν, [25] ἀπέλυσεν δὲ τὸν διὰ [g] στάσιν καὶ φόνον [h] βεβλη-
C ως την μένον [h] εἰς φυλακήν, ὃν ᾐτοῦντο, τὸν δὲ Ἰησοῦν [i] παρ-
ἔδωκεν τῷ [k] θελήματι αὐτῶν. [26] καὶ ὡς [l] ἀπήγαγον
33 επι- αὐτόν, [m] ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχό-
λαβομε- μενον ἀπ' ἀγροῦ, [n] ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν
νοι... [o] ὄπισθεν τοῦ Ἰησοῦ. [27] ἠκολούθει δὲ αὐτῷ πολὺ
πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἳ [p] ἐκόπτοντο καὶ
[q] ἐθρήνουν αὐτόν. [28] στραφεὶς δὲ πρὸς αὐτὰς Ἰησοῦς
εἶπεν [r] Θυγατέρες Ἰερουσαλήμ, μὴ [s] κλαίετε [t] ἐπ' ἐμέ,

d Matt. xvi. 18. ch. xxi. 36 only. Exod. xvii. 11.
e here only †. 2 Macc. iv. 47 only.
f Phil. iv. 6. 1 John v. 15 only. 1 Kings i. 17.
g — ver. 19. h Matt. v. 25 al.
i Matt. xvii. 22. Mark xxiii. 26.
k — John i. 13. 2 Pet. i. 21. Sir. viii. 15.
l — Matt. xxvi. 57. ch. xxi. 12. xxii. 26. Ep. Jer. 18. abs., Acts xii. 19.
m w. acc., Acts ix. 27. xvi. 19. xviii. 17 only. w. gen., ch. ix. 47 al. Joel ii. 9.
n John xix. 2. Acts xv. 28. Exod. xxii. 25.
o — Matt. xv. 23 (reff.) only. Gen. xviii. 10.
p Matt. xi. 17 reff. Gen. xxiii. 2.
q constr., here only. (Matt. xi. 17 ref.) Jer. xxii. 10.
r — Matt. xxi. 5, from Zech. ix. 9. Ps. cxxxvi. 8. Isa. x. 32.
s w. ἐπί, here bis & ch. xix. 41 only.
t — Rev. i. 7. Matt. xv. 32. Acts vii. 54.

23. for σταυρωθηναι, σταυρωσαι B.—σταυρωθηναι bef αυτον D. om και των αρχιερεων (*homoiotel?*) BL vulg lat-*a b e ff*$_2$ *g*$_1$ *l* coptt: ins ADP rel lat-*c f* syrr syr-cu arm.

24. rec (for και) ο δε, with AP rel lat-*f* syrr sah arm: txt BL vulg lat-*a b e ff*$_2$ syr-cu copt æth.—for κ. π. επεκρ., επεκρινεν δε ο πιλατος D.

25. rec aft απελυσεν ins αυτοις (‖ *Mt Mk*), with KM 1. 69 vulg lat-*b c* &c Syr syr-cu syr-with-ob æth arm: om ABDP rel lat-*a* coptt. for δια to φονον, ενεκα φονου D. rec ins την bef φυλακην, with ACP rel coptt: om BDFK 69 arm Orig.

26. for και ως, ως δε D. for απηγαγον, απηγον B al. rec σιμωνος τινος κυρηναιου του ερχομενου (*probably grammatical correction, and του mistake from the preceding* -ου), with Scr's g(e sil), and (omg του) AP rel Scr's mss: 69 combines both (-να τινα -αιον, -ινου): txt BCDLX 33 (om τινα L al, τινα bef σιμωνα [‖ *Mk*] CD).

27. for αυτω πολυ πληθος, το πληθος αυτω D. for γυναικων, γυναικες D al lat-*c f* Syr syr-cu. rec aft αι ins και, with C^{3}P rel syr: om ABC^{1}DLX 33 latt Syr syr-cu coptt æth arm Thl. αυτον bef και εθρηνουν D.

28. rec ins ο bef ιησ., with ACDP rel: om BL.—om ο ιησ. Γ.—ο ιησ. bef προς αυτους C ev-y; ο ιησ. ειπεν bef προς αυτους D al. om επ, εφ, and επι D lat-*b c* Ambr.

no fault in Him, why should He be *corrected at all?*—the Jews perceive their advantage, and *from this moment follow it up*. 23.] κατίσχυον—got the upper hand, **prevailed**; see reff.

25. τὸν δ. σ. κ. τ. λ.] The description is inserted for the sake of contrast;—see Acts iii. 14. Luke omits the scourging and mocking of Jesus. It is *just possible* that he might have omitted the mocking, because he had related a similar incident before Herod; but how shall we say this of the scourging, if he had seen any narratives which contained it? The break between vv. 25 and 26 is harsh in the extreme, and if Luke had any materials wherewith to fill it up, I have no doubt he would have done so.

26—33.] HE IS LED FORTH TO CRUCIFIXION. Matt. xxvii. 31—34. Mark xv. 20—23. John xix. 16, 17. Our account is original—containing the affecting narrative vv. 27—32, peculiar to itself. 26. ἐρχόμενον ἀπ' ἀγρ.] See on Mark. ὄπισθεν τ. Ἰη. is peculiar to Luke, and a note of accuracy.

27.] These were not the women who had followed Him from Galilee, but the ordinary crowd collected in the streets on such occasions, and consisting, as is usually the case (and especially at an execution), *principally of women*. Their weeping appears to have been of that kind of well-meant sympathy which is excited by any affecting sight, such as that of an innocent person delivered to so cruel a death. This description need not of course exclude many who may have wept from deeper and more personal motives, as having heard Him teach, or received some benefit of healing from Him, or the like.

28.] στραφείς—after He was relieved from the burden of the cross. This word comes from an eye-witness. ἐπ' ἐμέ—*His* future course was not one to be bewailed—see especially on this saying, Heb. xii. 2,—

u Matt. xi. 22. Judg. iv. 9. v Matt. ix. 15 reff. w ch. i. 7. Gal. iv. 27 (from Isa. liv. 1) only. Gen. xi. 30. x = ch. i. 41, 42, 44. John iii. 4. Ps. xxii. 10. y = ch. i. 13, 57. John xvi. 21. Gal. iv. 24. z Matt. xxvi. 22. ch. xiii. 26 al. Gen. xviii. 27. a Matt. xxiv. 19. Mark xiii. 17. Luke x. 8 al. b Matt. viii. 24 reff. c ch. iii. 5 (from Isa. xl. 4) only. 1 Kings x. 12. Hosea x. 12. d Matt. viii. 24 reff. e Matt. xvii. 12. ch. xxii. 37. John xiv. 30. 1 Cor. ix. 16. f here only. Judg. xvi. 7, 8. Job viii. 16 only. — χλωρ., Ezek. xx. 47. g = Rev. ii. 7. xxii. 2, 14, 19 only. (ch. xxii. 53 ‖ al.) Exod. ix. 25. Xen. Anab. vi. 4. 4. 5. h = here only. (John v. 3 reff.) Ezek. xvii. 24.

[u]πλὴν [t]ἐφ' ἑαυτὰς [s]κλαίετε καὶ [t]ἐπὶ τὰ τέκνα ὑμῶν, 29 ὅτι ἰδοὺ [v]ἔρχονται [v]ἡμέραι ἐν αἷς ἐροῦσιν Μακάριαι αἱ [w]στεῖραι, καὶ αἱ [x]κοιλίαι αἳ οὐκ [y]ἐγέννησαν, καὶ [z]μαστοὶ οἳ οὐκ [a]ἔθρεψαν. 30 τότε [b]ἄρξονται λέγειν τοῖς ὄρεσιν Πέσατε ἐφ' ἡμᾶς, καὶ τοῖς [c]βουνοῖς [d]Καλύψατε ἡμᾶς. 31 ὅτι εἰ [e]ἐν τῷ [f]ὑγρῷ [g]ξύλῳ ταῦτα ποιοῦσιν, [e]ἐν τῷ [h]ξηρῷ τί γέ-

Q — τοῦτ — ABCDE FGHK MPΔΣ VΞΓΛΠ 1. 33. 69

aft ἐμε ins μηδὲ πενθειτε D. for πλην, αλλ' D latt Ambr Jer Leo.

29. om ἰδου D 69 lat-*a b e ff*$_2$ syr-cu æth arm Leo. ημεραι bef ερχονται CX sah: ελευσονται ημεραι D 69 latt æth. rec om 1st αι (*homœotel*), with ADP rel arm: ins BCX 1. 69 coptt. μαζοι C, μασθοι D^{1}FGΓ. rec (for εθρεψαν) εθηλασαν, with AP rel vulg lat-*f* syrr syr-cu: εξεθρεψαν C^{3}D 1: txt BC^{1}L syr-marg.

30. αρξωνται APΔ 33. rec πεσετε, with ABC^{3}DP rel: txt C^{1}LQXΔ.

31. om 1st τω BC: ins ADPQ rel. for ταυτα, τουτο C Ambr$_3$. for γενηται,

ὃς *ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρόν, αἰσχύνης καταφρονήσας*. Nor again were His sacred sufferings a mere popular tragedy for street-bewailing; the sinners should weep for *themselves*, not for *Him*. **ἐφ' ἑαυτὰς . . . καὶ ἐπὶ τὰ τέκνα ὑμῶν**—see Matt. ver. 25, where the people called down the vengeance of His blood on themselves **καὶ ἐπὶ τὰ τέκνα ἡμῶν**. *Many of those who now bewailed Him perished in the siege of Jerusalem.* Those who now were young wives, would not be more than *sixty* when (A.D. 70) the city was taken. But to *their children* more especially belonged the miseries of which the Lord here speaks. 29. **ἔρχονται ἡμ.**] Between this and then would be time for *that effectual weeping*, which might save both themselves and their children;—see Acts ii. 37, 38,—but of which few availed themselves. These few are remarkably hinted at in the change to the third person, which excludes them—**ἐροῦσιν**, i. e. not '*men in general*,' nor '*My enemies*,'—but 'the impenitent among you,—those who weep merely tears of idle sympathy for Me, and none of repentance for themselves;—those who are *in Jerusalem* and its misery, which My disciples *will not be*.' On the saying itself, compare the whole of Hosea ix., especially vv. 12—16. 30.] This is cited from the next chapter of Hosea (x. 8). It was partially and primarily accomplished, when multitudes of the Jews towards the end of the siege sought to escape death by hiding themselves in the subterranean passages and sewers under the city . . . . *οὓς δ' ἐν τοῖς ὑπονόμοις ἀνηρεύνων, καὶ τὸ ἔδαφος ἀναρρήγνυντες ὅσοις μὲν ἐνετύγχανον ἀνεῖλον. εὑρέθησαν δὲ καὶ ἐκεῖ νεκροὶ πλείους δισχιλίων*, Jos. B. J. vi. 9. 4. But the words are too solemn, and too often used in a more awful connexion, for a further meaning to escape our notice: see Isa. ii. 10, 19, 21, and Rev. vi. 16, where is the striking expression **ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου**—of Him who now was the victim about to be offered. And the whole warning—as every other respecting the destruction of Jerusalem—looks through the type to the antitype, the great day of His wrath. *Now*, **ἔρχονται ἡμέραι**—then **ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ**, Rev. vi. 17. It is interesting to see how often David, who had passed so long in hiding among the rocks of the wilderness from Saul, calls the Lord *his Rock* (see Ps. xviii. 2, 46; xlii. 9, &c.). They who have this defence, will not need to call on the rocks to hide them.

31.] This verse—*the solemn close of our Lord's teaching on earth*—compares His own sufferings with that awful judgment which shall in the end overtake sinners, the unrepentant human kind—the *dry tree*. These things—**ταῦτα**—were *a* judgment on sin;—He *bore our sins*;—He,—the vine, the *green tree*, the fruit-bearing tree,—of Whom His people are the branches,—if He, if they in Him and in themselves, are so treated, so tried with sufferings,—*what shall become of them who are cast forth as a branch and are withered?* Read 1 Peter iv. 12—18;—ver. 18 is a paraphrase of our text. Theophylact's comment is excellent: *εἰ ταῦτα ποιοῦσιν ἐν ἐμοὶ ἐγκάρπῳ καὶ ἀειθαλεῖ καὶ ἀειζώῳ διὰ τὴν θεότητα, τί γένηται ἐν ὑμῖν ἀκάρποις καὶ πάσης*

νηται; 32 ἤγοντο δὲ καὶ ἕτεροι δύο [i] κακοῦργοι σὺν αὐτῷ
—στε P. [k] ἀναιρεθῆναι. 33 Καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν
καλούμενον [l] Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς
[i] κακούργους, [m] ὃν μὲν [n] ἐκ [n] δεξιῶν [m] ὃν δὲ ἐξ [o] ἀριστερῶν.
34 [q] ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, [p] ἄφες αὐτοῖς· οὐ γὰρ
οἴδασιν τί ποιοῦσιν. [q] διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ

i ver. 39. 2 Tim. ii. 9 only. Prov. xxi. 15. Sir. xl. 23. xxx. (xxxiii.) 26 only.
k — Matt. ii. 16. Exod. xxi. 29.
l (Mt. reff.) only.
m Matt. xiii. 8 reff.
n Matt. xx. 21, 23 reff.
o Matt. vi. 8. Mark x. 37. 2 Cor. vi. 7 only. 1 Chron. xii. 2.
p — Matt. vi. 12 reff.
q Mt. reff.

γενησεται DK³A: γινεται EFS ev-y.

32. κακουργοι bef δυο B coptt.

33. rec απηλθον, with A rel: txt BCDLQ 33. 69 latt Syr syr-cu syr-marg.—ηλθαν D. for καλουμενον, λεγομενον (‖ *Mt*) CGXA Mcion-e. aft κακουργους ins ομου D. for αριστερων, ενωνυμων (‖ *Mt Mk*) C¹LQ 33. 69.

34. om ο δε to ποιουσιν B lat-*a b* copt-dz sah: ins AC D-marg(and lat) Q rel vulg lat-*c e f ff*₂ syrr syr-cu copt Iren-lat Orig-lat Eus Eus-canon hom-Clem Constt Chr$_{\text{oft}}$ Hil Ambr Jer. (*The non-occurrence of the words in the other gospels had probably something to do with the omission: the citation of them by Irenæus and their occurrence in the ancient versions seems to prove that we have here a grave error in Cod. Vat. or in the ms from which it was derived.*) for ιησ., κυριος Q syr-marg.

δικαιοσύνης ζωοποιοῦ ἱστερημένοις;—The explanations which make the green-tree = the young, and the dry = the old (Bengel),—or the green-tree = the women, comparatively innocent, the dry = the guilty (Baumgarten-Crusius), at the destruction of Jerusalem,—seem to me unworthy of the place which the words hold, though the latter agrees with the symbolism of Ezek. xx. 47, compared with xxi. 4. 32.] ἕτ. δ. κακ. do not go together, see ch. x. 1 and note;—the comma usually placed after two in the E. V. is right, although not required in the Greek because implied in ἕτεροι. The best translation is, two others, malefactors.

33—49.] THE CRUCIFIXION, MOCKING, LAST WORDS, AND DEATH OF JESUS. Matt. xxvii. 35—50. Mark xv. 24—37. John xix. 18—30; with however some particulars inserted which appear later in the other gospels. 34.] Spoken apparently *during the act of the crucifixion*, or immediately that the crosses were set up. Now first, in the fullest sense, from the wounds in His Hands and Feet, is His Blood shed, εἰς ἄφεσιν ἁμαρτιῶν (Matt. xxvi. 28), and He inaugurates His intercessional office by a prayer for His murderers, —ἄφες αὐτοῖς. This also is a fulfilment of Scripture, Isa. liii. 12;—where the contents of our verses 33, 34 are remarkably pointed out. His *teaching* ended at ver. 31. His *High-Priesthood* is now begun. His first three sayings on the Cross are *for others*: see ver. 43; John xix. 26, 27.

πάτερ] He is the *Son of God*, and He speaks in the fulness of this covenant relation.—ἐγὼ ᾔδειν ὅτι πάντοτέ μου ἀκούεις:—it is not merely *a prayer*—but *the* prayer of the Great Intercessor, which is always heard. Notice that though on the Cross, there is no alienation, no wrath of condemnation, between the Father and the Son. ἄφες αὐτοῖς—*who are here intended?* Doubtless, first and directly, *the four soldiers*, whose work it had been to crucify Him. The ποιοῦσιν points directly at this: and it is surely a mistake to suppose that they *wanted no forgiveness*, because they were merely *doing their duty*. Stier remarks, "This is only a misleading fallacy, for they were sinners even as others, and their obedient and unsuspecting performance of their duty was not without a sinful pleasure in doing it, or at all events formed part of their entire standing as sinners, included in that *sin of the world*, to which the Lord here ascribes His Crucifixion" (vi. 403, edn. 2). But not only to *them*, but to them as the representatives of that sin of the world, does this prayer apply. The nominative to ποιοῦσιν is οἱ ἄνθρωποι—*mankind*,—the Jewish nation, as the next moving agent in His death,—but all of us, inasmuch as for our sins He was bruised. οὐ γὰρ οἴδασιν τί ποιοῦσιν, primarily, as before, spoken of the *soldiers*,—then of the *council*, who delivered Him up, see John xi. 49, ὑμεῖς οὐκ οἴδατε οὐδέν,—then of *all*, whose sin is from lack of knowledge of the truth, of

r ‖ only. Joel iii. 3. Obad. 11. Jonah i. 7. see Acts i. 26.
s ch. xvi. 14 only. Ps. ii. 4 al.
t — 1 Pet. ii. 4, 6 from Isa. xxviii. 16. see Matt. xxiv. 22 reff.
u ver. 11.
v Matt. xxvii. 34 reff.
w Matt. xxvii. 11 reff.
x ‖ Mk. ch. xx. 24 ‖ only †.

r ἔβαλον κλήρους. 35 καὶ εἱστήκει ὁ λαὸς θεωρῶν. ἐξ-
εμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες Ἄλλους ἔσωσεν,
s σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ
t ἐκλεκτός. 36 u ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται —conf. Lk. P.
προσερχόμενοι, v ὄξος προσφέροντες αὐτῷ 37 καὶ λέγοντες
Εἰ σὺ εἶ ὁ w βασιλεὺς τῶν w Ἰουδαίων, σῶσον σεαυτόν.
38 ἦν δὲ καὶ x ἐπιγραφὴ ἐπ' αὐτῷ [y γράμμασιν Ἑλληνικοῖς R rec-pasc- ABCDK GHKL MQRSV ΓΔΛΠ 1. 33 6

y — Gal. vi. 11 only. (ch. xvi. 6 al.)

for ελεγεν, ειπεν AKM. om πατερ A. διεμεριζοντο D sah. for εβαλον, βαλοντες (‖ *Mt Mk*) D lat-*a*. rec (for κληρους) κληρον (*from Mt Mk Jn*), with BCDQ rel lat-*b c*: txt AX 1. 33 vulg lat-*a e f ff*$_2$ *l* syr-marg arm Aug^{excpe}(*Locus dicendo sortes . . . . quamvis nonnulli codices sortem reperiantur habere*).

35. for θεωρων εξεμυκτηριζον, ορων εμυκτηριζον D. aft δε ins αυτον D 1. 69 latt syrr syr-cu arm Eus.—om 2nd και D 1 latt Eus. om οι αρχοντες D. rec aft αρχοντες ins συν αυτοις (*to shew, aft* ‖, *that* the people also *derided Him*), with A rel vulg lat-*f* syr-cu syr Eus: om BCDLQX 33. 69 lat-*b c e ff*$_2$ *l* Syr copt sth. for λεγοντες, και ελεγαν αυτω D æth. σωσας and σεαυτον σωσον D lat-*c*. for ουτος, υιος BD: for χριστος, υιος 69. for εστιν, εἰ D lat-*c*. rec o bef του θεου, with AC^{3}Q rel: ο εκλεκτος bef του θεου C^1 lat-*c ff*$_2$: του θεου bef ὁ χριστος εἰ, insg ει twice and omg ὁ, D: txt BL 1 (69) Eus.—[B does not omit ὁ as Mai ed 1: see table.]

36. rec ενεπαιζον (*conforming to εξεμυκτηριζον above*), with ACDQ rel vss: txt BL sah. rec ins και bef οξος, with C^{3}Q rel vulg lat-*b c e f* syrr æth arm: om ABC^{1}L lat-*a* coptt.—aft οξος ins τε D.

37. om και D am lat-*b* copt-dz sah. aft λεγοντες ins χαιρε D lat-*c* syr-cu. om 1st ει (*error, supposing it repeated? ει συ ει*) A 1 lat-*a e ff*$_2$.—om ει συ ει D lat-*c*. om σωσον σεαυτον and ins περιθεντες αυτω και ακανθινον στεφανον D (lat-*c* syr-cu).

38. ins η bef επιγραφη (‖ *Mk*) CDGSU. rec ins γεγραμμενη bef επ' αυτω (‖ *Mt*), with C^3 rel syrr syr-cu æth arm; aft επ' αυτω, C^{1}X 33. 69: ins επιγεγραμμενη bef επ' αυτω (‖ *Mk*) ADQ lat-*b*: om BL coptt. om γραμμασιν ελληνικοις και ρωμαικοις και εβραικοις (*gloss founded on* ‖ *John?*) BC^{1}L lat-*a* syr-cu coptt: ins

what sin is, and what it *has done*—even the crucifixion of the Lord. But certainly from this intercession is excluded *that one sin*—strikingly brought out by the passage thus cited as committed by him who said it, viz. Caiaphas,—and hinted at again by our Lord, John xix. 11—and perhaps also by the awful answer Matt. xxvi. 64, σὺ εἶπας—'thou *saidst* it'—viz. in prophecy, John xi. 49; see also Matt. xxvi. 25,—and on the sin alluded to, Matt. xii. 31; 1 John v. 16. Observe that between the two members of this prayer lies the work of the Spirit leading to repentance—the prayer that they may have their eyes opened, and *know* what they have done: which is the necessary subjective condition of forgiveness of sins, see 2 Tim. ii. 25, 26. **35.**] The insults of *the people* are by no means excluded, even with σὺν αὐτοῖς omitted: nay they are implied, by the δὲ καὶ which follows. To find a discrepancy with Matt. and Mark here, is surely unfair (Meyer, De Wette):—the people's *standing looking on*, does not describe their mind towards Jesus: Luke reports no more than he knew: and the inference may be drawn that those whom he has related to have cried out an hour ago, 'Crucify him,'—would not have stood by in silence. On ver. 48, see note there.

οἱ ἄρχοντες are the chief priests and members of the Sanhedrim: Matt. ver. 41. τ. θ. ὁ ἐκλ., either the Christ of God, His elect one,—or, the elect Christ of God; I prefer the former: but either way, χρ. τ. θεοῦ must be taken together, not as in rec. **36.**] A different incident from that related Matt. ver. 48; Mark ver. 36; John vv. 28, 29. It was about the time of the mid-day meal of the soldiers,—and they in mockery offered Him their posca or sour wine, to drink with them. **38.**] See on Matt. ver. 37.

ἐπ' αὐτῷ, over Him, on the pro-

καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς], Ὁ [w] βασιλεὺς τῶν [w] Ἰουδαίων οὗτος. 39 εἷς δὲ τῶν [x] κρεμασθέντων [x] κακούργων [b] ἐβλασφήμει αὐτὸν Οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. 40 ἀποκριθεὶς δὲ ὁ ἕτερος [c] ἐπιτιμῶν αὐτῷ ἔφη Οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ [d] κρίματι εἶ; 41 καὶ ἡμεῖς μὲν [e] δικαίως· [f] ἄξια γὰρ ὧν ἐπράξαμεν [g] ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν [h] ἄτοπον [i] ἔπραξεν. 42 καὶ ἔλεγεν Ἰησοῦ μνήσθητί μου, ὅταν [k] ἔλθῃς ἐν τῇ βασιλείᾳ σου.

[w] ch. xviii. 6 reff.
[x] vv. 33, 38 reff.
[b] Mark viii. 38, 33 reff.
[c] Mark viii. 33 reff.
[d] ch. xx. 47 Mk. xxiv. 20. Deut. xxi. 22.
[e] 1 Cor. xv. 34. 1 Thess. ii. 10. Tit. ii. 12. 1 Pet. ii. 20 only. Dan. i. 10.
[f] = Matt. iii. 8. Acts xxvi. 20. Job xxxiii. 27.
[g] ch. xvi. 25 reff.
[k] Matt. xvi. 28.
[h] Acts xxv. 5. xxviii. 6. 2 Thess. iii. 2 only. Job iv. 8.
[i] 1 Job xxvii. 6.

A(D)QR rel latt syrr æth arm.—om και (twice: *as* ‖ *Jn*) D. rec ουτος, subjoining εστιν, bef *o βασιλευς των ιουδαιων* (‖ *Mt*), with AQR rel vulg lat-*b* syrr syr-cu copt æth arm Orig: om ουτος C lat-*c*: txt BDL lat-*a e ff*$_2$.—add εστιν D al lat-*e ff*$_2$.—[B does not om ὁ as Mai ed. 1: see table.]

39. om κρεμασθεντων D al. rec aft αυτον ins λεγων, with ACQR rel Orig-lat: om BL lat-*l*.—om ουχι to end as well as λεγων D. rec (for ουχι) ει (*see ch* iv. 3 *and* ‖ *Mt*), with AC^{3}QR rel: txt BC^{1}L lat-*a b ff*$_2$ syr-cu coptt æth arm.

40. rec επετιμα and (for εφη) λεγων (*to avoid the two participles αποκριθεις and επιτιμων*), with AC^{2}DQR rel latt syr (æth) arm: (επετιμησεν E^1 syr-cu:) txt BC^{1}LX copt. for ουδε, οτι ου D. for ει, εσμεν C^1 syr-cu syr-jer coptt æth Chr. at end ins και ημεις εσμεν και ημεις μεν D.

41. om και C^1 coptt. for απολαμβανομεν, απελαβαμεν C. for ατοπον, πονηρον D.

42. rec ins τω bef ιησου, with AC^{2}QR rel: om BC^{1}L coptt.—for ελεγεν ιησου, στραφεις προς τον κυριον ειπεν αυτω D. rec aft μου ins κυριε (*added, from* ιησου *being mistaken for dative*), with AC^{2}R rel lat-*b* syrr æth arm Orig-lat Eus Ambr Hil: bef μνησθητι, Q lat-*c e f ff*$_2$ *l* syr-cu Hil$_1$: om BC^{1}DLM lat-*a* syr-jer coptt Orig$_1$. om οταν ελθῃς Q. (see also D below.) for εν τῃ βασιλεια, εις την βασιλειαν (*see note*) BL vulg Hil Ambr: txt ACQR rel Orig Eus.—εν τῃ ημερα της ελευσεως σου, omg οταν ελθῃς, D.

jecting upright beam of the cross.

39—43.] Peculiar to Luke. Matthew and Mark have merely a general and less accurate report of the same incident.

All were now mocking; the soldiers, the rulers, the mob:—and the evil-minded thief, perhaps out of bravado before the crowd, puts in his scoff also.

40.] Bengel supports the notion that this penitent thief was a *Gentile*. But surely this is an unwarranted assumption. What should a Gentile know of Paradise, or of the kingdom of the Messiah as about to come? The silence of the penitent is broken by the ἡμᾶς of the other compromising him in the scoff. οὐδέ alludes to the multitude—**Dost *thou too* not fear God?** ὅτι—(as thou oughtest to do), **seeing that . . . .** 41. ἡμεῖς] He classes himself with the other in condemnation, but not in his prayer afterwards. ἄτοπον, **unseemly.** This is a remarkable testimony to the innocence of Jesus from one who was probably executed for his share in those very tumults which He was accused of having excited. 42.] The thief had heard of the announcements which Jesus had made,—or at all events of the popular rumour concerning his Kingdom. His faith lays hold on the truth that this *is* the King of the Jews in a higher and immortal sense. There is nothing so astounding in this man's faith *dogmatically* considered, as De Wette thinks; he merely *joins* the common belief of the Jews of a Messianic Kingdom, in which the ancient Fathers were to rise, &c.,—with the conviction, that *Jesus is the Messiah*. What is *really* astounding, is the *power* and *strength* of that faith, which, amidst shame and pain and mockery, could thus lift itself to the apprehension of *the Crucified* as this King. This thief would fill a conspicuous place in a list of the triumphs of faith supplementary to Heb. xi. ἐν τ. βασ.] The Vulgate, which is followed by Luther,—and the E.V.,—renders this as if it were εἰς τὴν βασ. (see var. readd.), which is a sad mistake, as it destroys the force of the expression. It is **in thy Kingdom—with thy Kingdom**, so ἐλθῃ ἐν τῇ δόξῃ αὐτοῦ, Matt. xxv. 31, which we (E.V.) have translated rightly. The above

1 Matt. v. 18 reff.
m 2 Cor. xii. 4. Rev. ii. 7 only. Gen. ii. 8 and fr.
n = ch. i. 56. xxii. 41, 59. Judg. iii. 29.

43 καὶ εἶπεν αὐτῷ [1] Ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ABCDE GHKL
ἐν τῷ [m] παραδείσῳ. 44 Καὶ ἦν [ἤδη] [n] ὡσεὶ ὥρα ἕκτη, MQRSU
καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. VΓΧΔΛ 1. 33. 69.

43. rec aft αυτω ins ο ιησους, with AC (D) QR rel: om BL lat-e^1 coptt.—for και το λεγω, αποκριθεις δε ο ιησους ειπεν αυτω τω επληστηι θαρσει D. rec λεγω bef σοι, with AC^{3}QR rel latt syrr syr-cu coptt æth: txt BC^{1}L arm.

44. rec (for και ην) ην δε, with AC^{3}QR rel vulg lat-f syrr arm: txt BC^{1}DL lat-a b e ff_2 q copt Orig-lat. (There is probably a mistake in the Bentley collation of B.) rec om ηδη, with AC^{3}DQR rel latt Syr syr-cu sah arm Orig-lat: ins BC^{1}L syr (copt) Orig-lat$_1$.

mistake entirely loses ἦλθῃς—making it merely '*comest into*,' just as we say to '*come into*' an estate: whereas it is the chief word in the clause, and ἐν τῇ β. σου its qualification, **at Thy coming in Thy Kingdom**. It will be seen that there is no necessity for supposing the man to have been *a disciple*, as some have done.

It is remarkable how, in three following sayings, the Lord appears as Prophet, Priest, and King: as *Prophet*, to the *daughters of Jerusalem*;—as *Priest*, interceding for forgiveness;—as *King*, acknowledged by the penitent thief, and answering his prayer. **43.** ἀμήν σοι λ. . . . .] The Lord surpasses his prayer in the answer; the ἀμήν σοι λέγω, σήμερον, is the reply to the uncertain ὅταν of the thief. σήμερον] **This day**: *before the close of this natural day*. The attempt to join it with σοι λέγω, considering that it not only violates common sense, but destroys the force of our Lord's promise, is surely something worse than silly; see below. μετ' ἐμοῦ ἔσῃ—can bear no other meaning than **thou shalt be with Me**, in the ordinary sense of the words, 'I shall be in Paradise, and thou with Me.' ἐν τῷ παρ.] On these words rests the whole exegesis of the saying. *What is this* PARADISE? The *word* is used of the *garden of Eden* by the LXX, Gen. ii. 8, &c., and subsequently became, in the Jewish theology, the name for that part of Hades, the abode of the dead, where the souls of the righteous await the resurrection. It was also the name for a supernal or heavenly abode, see reff. N. T. The *former of these* is, I believe, here primarily to be understood;—but only as *introductory, and that immediately, to the latter*. By the death of Christ only was *Paradise* first opened, in the *true sense of the word*. He Himself, when speaking of Lazarus (ch. xvi. 22), does not place him in Paradise, but in Abraham's bosom—in that place which the Jews *called* Paradise, but by an anticipation which our Lord did not sanction. I believe the matter to have been thus. Our Lord spoke (as Grotius has remarked) to the thief so as He knew the thief would understand Him; but He spoke with a fuller and more blessed meaning than he could understand then. For *that day, on that very evening*, was 'Paradise' truly 'regained'—opened by the death of Christ. We know (1 Pet. iii. 18, 19, where see note; iv. 6) that our Lord went down into the depths of death,—announced His triumph—(for His death was His triumph) to the imprisoned spirits,—and in that moment—for change of *state*, to the *disembodied*, is all that *change of place* implies—they perhaps were in the Paradise of God,—in the blessed heavenly place, implied by the word, 2 Cor. xii. That this is not *fulness* of glory as yet, is evident;—for the glorified *body* is not yet joined to their spirits,—they are not yet perfect (Heb. xi. 40); but it is a degree of bliss compared to which their former degree was but as imprisonment.

This work of the Lord I believe to have been accomplished *on the instant of His death*, and the penitent to have followed Him at *his death*—some little time after—into the Paradise of God. That our Lord *returned* to take his glorified Body, was in accordance with His design, and He became thereby the *first-fruits of the holy dead*, who shall like Him put on the body of the resurrection, and be translated from disembodied and imperfect bliss in the Paradise of God, to the perfection of glorified humanity in His glory, and with Him, *not in Paradise*, but *at God's right hand*. **44—46.**] Our account is very short and epitomizing—containing however, peculiar to itself, the *last word of our Lord on the cross*. The impression conveyed by this account, if we had no other, would be that the veil was rent *before* the death of Jesus;—but the more detailed account of Matthew corrects this.

P τουτο τασμα

45 καὶ [n] ἐσκοτίσθη ὁ ἥλιος, καὶ [o] ἐσχίσθη τὸ [p] καταπέτασμα
τοῦ ναοῦ [q] μέσον. 46 καὶ [rs] φωνήσας [s] φωνῇ [s] μεγάλῃ ὁ
Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς σου [t] παρατίθεμαι τὸ
[u] πνεῦμά μου. τοῦτο δὲ εἰπὼν [v] ἐξέπνευσεν. 47 ἰδὼν δὲ
ὁ ἑκατόνταρχος τὸ γενόμενον [w] ἐδόξαζεν τὸν θεὸν λέγων

n Matt. xxiv. 29 reff. — o — ‖ Mt. Mk. ch. v. 36. Isa. xlviii. 21. p ‖ Mt. Mk. Heb. vi. 19. ix. 3. x. 20 only. Exod. xxvi. 35 al. — q — Acts i. 18. Gen. xv. 10.

r — ch. viii. 8 reff. s Acts xvi. 28. Rev. xiv. 18. t ch. xii. 48 reff. Psa. xxx. 5.
u — ‖ Mt. J. Acts vii. 59. Eccl. xii. 7. v ‖ Mk. bis only †. w ch. v. 25, 26 reff.

45. for *και εσκοτισθη ο ηλιος, του ηλιου εκλειποντος* B C[1](appy) L(-λιπ-) syr-marg coptt(appy) Orig("*in quibusdam exemplaribus*"): om C[2](appy) 33 : txt AC[3] (D) QR rel latt syrr syr-cu sth (arm) Orig-lat("*secundum pleraque exemplaria*") Mcion-e.—for *και εσκ., εσκ. δε* D.—[Origen (iii. 923) says *Et forsitan ausus est aliquis quasi manifestius aliquid dicere volens pro "Et obscuratus est sol" ponere "Deficiente sole:" existimans quod non aliter potuissent fieri tenebræ nisi sole deficiente.* This is confirmed by the "Acta Pilati" (ed. Tischdf. A. xi. 2) *ἔκλειψις ἡλίου γέγονεν κατὰ τὸ εἰωθός.*] for *και εσχισθη, εσχισθη δε* (*in pursuance of former alteration*) BC[1]L 1. 33: txt ACQR rel latt syrr syr-cu arm. om last clause (but see next ver) D.

46. *ο ιησ.* bef *φωνη μεγαλη* C (D) Syr syr-cu coptt.—*μεγαλη* bef *φωνη* D-gr. rec (for *παρατιθεμαι*) *παραθησομαι* (*from* LXX), with L rel: *παρατιθημι* D[1]R 1 Constt Ath Bas Nyssen Epiph Cyr Thdrt Thl (*παρτιθειμι* D[2]): txt ABCKMPQU 33 Justin Orig Thdot Eus$_2$ Cyr-jer. rec (for *τουτο δε*) *και ταυτα*, with AC[3]QR rel vulg lat-*f ff$_2$* syr copt-wilk arm: *και τουτο* KMP 69 lat-*b e l q* copt-2-mss Ambr: om *δε* L al Syr sah: txt BC[1]D lat-*c* copt-schw. (om clause X.) *εξεπν*[. .]*σεθαι* Q. at end ins (omg last clause of ver 45) *και το καταπετασμα του ναου εσχισθη* D.

47. for *ιδων το γενομενον, και ο εκατονταρχος φωνησας* D. *τα γενομενα* R al Orig-lat$_2$; *το γεγονος* C[1]: om D. rec *εδοξασε*, with ACPQ rel vulg lat-*a f* Syr

45.] The words *ἐσκοτ. ὁ ἥλ.* are probably added to give solemnity to the preceding, assigning its reason; so that the gloss *τοῦ ἡλ. ἐκλείποντος* shews a right apprehension of the words. It can hardly be, as Mey., that the *earth* was darkened till the ninth hour, and *then* the *sun* became dark also. **46.**] The use of *φωνῇ μεγάλῃ* shews that *this was the cry* to which Matt. and Mark allude. The words are from the LXX, varying however from the common reading *παραθήσομαι*, and giving the verb in the present, which is also the rendering of the Hebrew (תְּפִלָּתִי). These words have in them an important and deep meaning. They accompany that, which in our Lord's case was strictly speaking the *act* of death. It was *His own act*—not 'feeling the approach of death,' as some, not apprehending the matter, have commented; but a *determinate delivering up of His spirit to the Father.*—*παρέδωκεν τὸ πνεῦμα*, John: see John x. 18—*οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ. ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ.* None of the Evangelists say 'He *died*:' although that expression is ever after used of His death stated as one great fact:—but it is, *ἀφῆκεν τὸ πν.*, Matt.; *ἐξέπνευσεν*, Mk. Luke; *παρέδωκεν τὸ πνεῦμα*, John.

The *πνεῦμα* here is the *Personality* —the human soul informed by the Spirit, *in union:* not separated, so that His soul went to Hades, and His spirit to the Father (Olshausen). Both are delivered into the hand of the Father—by Whom quickened (but *ζωοποιηθεὶς πνεύματι* of 1 Pet. iii. 18 is to be rendered 'quickened *in* the spirit'—*by the Father* is understood in *ζωοποιηθεὶς*) He worked His great victory over death and Hell. See again 1 Pet. iii. 18, 19 and notes, and Rom. viii. 10, 11. The latter part of the verse in Ps. xxxi. '*for Thou hast redeemed me, O Lord, thou God of truth,*' is not applicable here. The whole Psalm is not strictly prophetic, but is applied by the Lord to Himself. **47—49.**] Our account, as well as that of Mark, ascribes the impression made on the centurion to that which took place at the death of Jesus, —i. e. *ὅτι οὕτως ἐξέπνευσεν.* Something in the manner and words convinced him that this man was the Son of God; which expression he uses doubtless with reference to what he had before heard, but especially to the words just uttered—"*Father*, into Thy hands I commend my spirit." Luke has not so exactly expressed the words,—but the E. V. has wrongly and ungrammatically rendered them, and made 'a righteous man' (Luke)

x Mark xi. 32. 1 Tim. v. 3 al. Num. xxii. 37 only.
y 2 Tim. iv. 16 only. Ps. lxxxii. 8 only.
z = Matt. iii. 7 (note).
a here only †. 2 Macc. v. 26. xv. 12 only.
b Matt. xxvii. 55. xxviii. 1. Mark iii. 11 al⁶. ch. x. 18 al⁵. John ii. 23 al¹². Acts iii. 16 al¹³. Rev. xi. 11, 12. Epp. Heb. vii. 4. 1 John iii. 17 only. Josh. viii. 20 rat. Ps lxiii. 9.
c John xiii. 25 reff.
d ch. ii. 20 reff.
e = ch. ii. 44 (reff.).

x-x Οντως ο ανθρωπος ουτος δικαιος ην. 48 και παντες οι y συνπαραγενομενοι οχλοι z επι την a θεωριαν ταυτην, b θεωρησαντες τα γενομενα, τυπτοντες τα c στηθη d υπ- εστρεφον. 49 ειστηκεισαν δε παντες οι e γνωστοι αυτω f μακροθεν, και γυναικες αι g συνακολουθουσαι αυτω απο της Γαλιλαιας, οραωσαι ταυτα.

50 Και ιδου ανηρ h ονοματι Ιωσηφ, i βουλευτης k υπ- αρχων, ανηρ αγαθος και δικαιος, 51 ουτος ουκ ην l συνκατατεθειμενος τη m βουλη και τη n πραξει o αυτων, απο Αριμαθαιας πολεως των Ιουδαιων, ος p προσεδεχετο την βασιλειαν του θεου, 52 ουτος προσελθων τω Πιλατω q ητησατο το σωμα του Ιησου· 53 και r καθελων s εν- ετυλιξεν αυτο t σινδονι, και εθηκεν αυτον εν u μνημματι

f ch. xxii. 64 reff. only. prea. part., Mark i. 4. vi. 14. 14 reff.
g Mark v. 37. xiv. 51 only. Num. xxxii. 11 Ald. (συνεστ. vat. F.) 2 Macc. ii. 4. h ch. i. 5 al. fr. i ‖ Mk. only. Job iii. 14. xii. 17 only. k ch. xvi. 1 here only. = Exod. xxiii. 1. (-θεσις. 2 Cor. vi. 16.) m = Acts xxvii. 12, 42. Gen xlix. 6.
n Matt. xvi. 27 reff. o indef. pron., John viii. 44 reff. p = ‖ Mk. ch. ii. 26, 38. Titus ii. 13. Jude 21. Ps. liv. 8. q = Matt xxvii. 20 reff. r ‖ Mk. Acts xiii. 29. Josh. viii. 29. s ‖ Mt. t ‖ Mt. Mk. (bis). Mark xiv. 51, 52 only. Judg. xiv. 12. u Mark v. 3, 5 reff.

syr-cu copt-ms sah Orig-lat: txt BDLR lat-*c e ff₂ q* copt Cyr. δικαιος ην bef ο ανθρωπος ουτος D.

48. [συνπαραγενομενοι, so AB¹CDELPQRΔ.] for οχλοι to ταυτην, επι θεωρεια οχλοι D lat-*c*. rec θεωρουντες (*joining it to foregoing*), with PQ rel vulg lat-*a b*: txt BC D-gr LRX 33 lat-*c* syrr syr-cu (copt ?).—om θεωρ. τα γενομενα A. rec ins εαυτων bef τα στηθη (*reminiscence of ch* xviii. 13, *where see digest*), with C²QR rel; αυτων UXΓ 69: ins εαυτων bef στηθη P al; om ABC¹DL 1 forj arm. aft στηθη ins και τα μετωπα D.

49. rec (for 1st αυτω) αυτου, with CDR rel latt syr copt: txt ABLP 33. ins απο bef μακροθεν (*from ‖ Mt Mk*) BDL 1. 33 latt coptt: om ACPR rel. aft και ins αι B sah. rec συνακολουθησασαι, with ADP rel: συνακολουθησαι Δ: txt BCLRX 33.

50. ins και ο bef 2nd ανηρ C; και, LX 33. om 2nd ανηρ DΓ lat-*a b e ff₂ q*. om και bef δικαιος B sah.

51. συνκατατεθειμενος (for -θειμενος) CDLXΔ 1. 69: txt ABP rel.—[συνε., so ABCDHLPΔ 33.] rec ins και bef προσεδεχετο, with A rel syr; και αυτος (‖ *Mt Mk*) KMPUX arm: om BCDL 1. 33. 69 vulg lat-*a b e f ff₂ l* coptt.—rec aft προσεδεχετο further ins και αυτος, with A rel vulg lat-*f ff₂* syr seth: om BCDLΓ 69 lat-*a b e l* Syr syr-cu copt.

52. om ουτος D¹ seth.

53. rec aft καθελων ins αυτο, with AP rel lat-*b* syrr syr-cu; αυτον U al lat-*q*: om BCDL 33. 69 latt. for αυτο, το σωμα του ιησου εν D. rec (for αυτον) αυτο (*repetition of preceding*), with AP rel lat-*c*: om 1. 69 lat-*e* arm: txt B[sic: see table] CD vulg lat-*a b f ff₂* copt. for μνημματι λαξευτω, μνημειω λελατομημενω

stand in the place of 'the Son of God' (Mark);—whereas they only give the *general sense* of the persuasion of the centurion. **Truly, this man was innocent**:—and if innocent (nay, more, δικαιος, **just, truthful**), He *was the Son of God, for He had asserted it.* 48.] Peculiar to Luke. τα γενομενα are the darkness and other prodigies, after which we have no more *raillery*:—men's tempers are changed, and we here see the result. τυπτοντες . . . . a sign of self-accusation, at least for the time,—which is renewed on the preaching of Peter, Acts ii. 37. 49.] See on Matt. and Mark.

50—56.] BURIAL OF THE BODY OF JESUS BY JOSEPH OF ARIMATHEA. Matt. xxvii. 57—61. Mark xv. 42—47. John xix. 38—42: see notes on Matt.

51. ουτος . . . .] Peculiar to Luke. The meaning is, he had absented himself, and taken no part in their (the council's) determination against Jesus.

[v] λαξευτῷ, οὗ [w] οὐκ [x] ἦν οὐδεὶς οὔπω κείμενος. 54 καὶ [v] here only. Deut. iv. 49 only. (-εύειν, Exod. xxxiv. 1, 4. -ευτήρων, Ps. lxxiii 6.)
F σαββ. ἡμέρα ἦν [y] παρασκευῆς, καὶ [z] σάββατον [a] ἐπέφωσκεν. w Acts viii. 39 al.
55 [b] κατακολουθήσασαι δὲ γυναῖκες, αἵτινες [c] ἦσαν [c] συν- x constr., Matt. xix. 23 reff.
ελεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, [d] ἐθεάσαντο τὸ μνημεῖον y I Mt. reff.
καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, 56 [e] ὑποστρέψασαι δὲ ἡτοίμα- z no art., John v. 9.
σαν [f] ἀρώματα καὶ [g] μύρα. καὶ τὸ μὲν σάββατον [h] ἡσύχα- a Matt. xxviii. 1 only. Job xli. 9 (10) F. only.
σαν κατὰ τὴν [i] ἐντολήν. [XXIV.] 1 [j] τῇ δὲ [k] μιᾷ τῶν b Acts xvi. 17 only. Jer. xvii. 16.
...βαθεος σαββάτων [l] ὄρθρου [m] βαθέως ἦλθον ἐπὶ τὸ [n] μνῆμα φέρου- P.
σαι ἃ ἡτοίμασαν [f] ἀρώματα. 2 εὗρον δὲ τὸν λίθον [o] ἀπο-

1 Macc. vi. 28 only. c = Acts i. 21. ix. 39. x. 28. xxi. 16. d Matt. vi. 1 aP. (Mark xvi. 11, 14 only.) ch. v. 27. vii. 24. John i. 14 al⁶. Acts i. 11 al². Paul, Rom. xv. 24 only. 1 John i. 1 al². 2 Chron. xxii. 6. 2 Macc. ii. 4. iii. 36 only. e ver. 48. f here (bis) & | Mk. John xix. 40 only. 4 Kings xx. 13. g Matt. xxvi. 7 reff. Exod. xxx. 25. h = here only. (ch. xiv. 4 reff.) i Matt. xix. 17. 1 Tim. vi. 14. k = Acts xx. 7. 1 Cor. xvi. 2. Gen. i. 5. Ezra iii. 6. l [John viii. 2.] Acts v. 21 only. Esth. v. 14. (-ρινός, ver. 23.) m = here only. see note. n Mark v. 3, 5 reff. o | Mt. Mk. (bis v. r.) only. Gen. xxix. 3, 8, 10. Judith xiii. 9 only.

(‖ *Mk*) D. rec (for *ουδεις ουπω*) *ουδεπω ουδεις* (‖ *Jn*), with X rel syr-cu arm Orig-lat: *ουδεποτε ουδεις* A: *ουδεις ουδεπω* CKMPU 33. 69: *ουπω ουδεις* D Orig: txt ABL 1 syrr. add *και θεντος αυτου επεθηκεν τω μνημειω λιθον ον μογις εικοσι εκυλιον* D lat-*c* sah: *και προσεκυλισε λιθον μεγαν επι την θυραν του μνημειου* (‖ *Mt Mk*) U copt æth-mss.

54. for *ver*, *ην δε ημερα προσαββατου* D: so lat-*c*, adding *cenæ puræ*. rec (for *παρασκευης*) *παροσκευη*, with AC²P rel lat-*f ff*₂ Eus: txt BC¹L vulg copttt. om *και* bef *σαββατον* AC²P rel lat-*c* sah Eus Thl: ins BCLΔ 1. 33. 69 latt Syr syr-cu syr-with-ob copt arm Eus.

55. for *κατακολουθησασαι, κατηκολουθησαν* D lat-*c ff*₂ syrr. rec ins *και* bef *γυναικες*, with S(e sil); *αι* BLPX 1. 33. 69 syr-cu copttt; *δυο* D lat-*a b e ff*₂ *q*: om AC rel Eus Thl. *εκ της γαλιλαιας* bef *αυτω* BL Eus: om *αυτω* C¹(appy) D lat-*c* æth: txt AC²P rel vss Eus. for *εκ, απο* D lat-*c f* Eus. ins *και* bef *εθεασαντο* D lat-*c*. *το μνημα αυτου*, omg *και ως ετεθη σωμα*, D.

56. om *δε* C¹ æth: *και υποστρ.* C² vulg lat-*b c e f ff*₂ Syr syr-cu Mcion-e. om *κατα την εντολην* D.

CHAP. XXIV. 1. for *τη δε μια, μια δε* D. *ορθου* (sic)AC. [rec *βαθεος*, with EKPUV (S, e sil): txt ABCD rel Eus.] *επι το μνημα* bef *ηλθον* BLℵ Dion-alex: txt ACD rel vulg lat-*f* syrr syr-cu copttt Tert.—for *ηλθον, ηρχοντο* D.—for *μνημα, μνημειον* ℵ. for *μνημα, μνημειον* (‖ *Mk Jn*) C¹FXΔ Dion-alex Eus. om *αρωματα* D lat-*a b c e ff*₂ *l* syr-cu sah. rec at end adds *και τινες συν αυταις* (*harmonistic insn, cf Mark* xvi. 1, *and our ver* 10), with AC²D lat-*f q* (syrr syr-cu) æth-pl arm Eus: om BC¹L 33 latt copt æth-rom Dion-alex Eus Aug: D lat-*c* sah add further (*from* ‖ *Mk*) *ελογιζοντο δε εν εαυταις, τις αρα αποκυλισει τον λιθον.*

2. ins *ελθουσαι δε* bef *ευρον* D lat-*c* sah. for *απο, εκ* C¹H Eus.

53.] Notice the similarity of our *οὐκ ἦν οὐδεὶς οὔπω κείμενος* to St. John's *οὐδέπω οὐδεὶς ἐτέθη*. 54.] *παρασκευή*—'the day before the sabbath,'—which now *ἐπέφωσκεν*, drew on;—a *natural* word, used of the *conventional* (Jewish) day beginning at sunset. There is no reference to the lighting of candles in the evening or on the sabbath. Lightfoot (in loc.) has shewn that such use of the word was common among the Jews, who called the evening (the beginning) of a day אור, 'light.' 55.] Only Mary Magdalene and Mary the mother of Joses ('the other Mary,' Matt.),—Mark. 56.] They bought their spices, &c. *in the short time before sunset*. The *μέν* before *σάβ.* answers to *δέ*, ch. xxiv. 1, which ought therefore to continue the sense, as I have punctuated it in the text.

CHAP. XXIV. 1—12.] THE WOMEN COMING TO THE SEPULCHRE LEARN THAT HE IS RISEN, AND ANNOUNCE IT TO THE APOSTLES, BUT ARE DISBELIEVED. Matt. xxviii. 1—10. Mark xvi. 1—8. John xx. 1—10; see notes on Matt. 1.] *ὄρθρ. βαθ.*, deep dawn, i. e. just beginning to dawn (in Plato, Crito, § 1, we have *οὐ πρῳὶ ἔτι ἐστίν; πάνυ μὲν οὖν. κηνίκα μάλιστα; ὄρθρος βαθύς*) = *σκοτίας ἔτι*

p ch. xi. 44 reff. Isa. xxvi. 19.
q Matt. xiii. 4. Ezek. ix. 6.
r John xiii. 22 reff.
s ch. viii. 1 al. Gen. xxiv. 30.
t ch. ii. 9 reff. xx. 1.
u ch. xxiii. 11 reff. (-ησις, Acts i. 10.)
v ch. xvii. 24 (reff.) only.
w ver. 37. Acts x. 4. xxii. 9. xxiv. 23. Rev. xi. 13 only t. Sir. xix. 24. 1 Macc. xiii. 2 vat. only.
x John xix. 30. (Matt. viii. 20 reff.)

κεκυλισμένον ἀπὸ τοῦ [p] μνημείου. [3] εἰσελθοῦσαι δὲ οὐχ
εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. [4] καὶ ἐγένετο [q] ἐν τῷ —στον L.
[r] ἀπορεῖσθαι αὐτὰς περὶ τούτου, [s] καὶ ἰδοὺ ἄνδρες δύο
[t] ἐπέστησαν αὐταῖς ἐν [u] ἐσθῆτι [v] ἀστραπτούσῃ. [5] [w] ἐμφόβων
δὲ γενομένων αὐτῶν καὶ [x] κλινουσῶν τὸ πρόσωπον εἰς τὴν V. κλινον —σαν L.
γῆν, εἶπαν πρὸς αὐτάς Τί ζητεῖτε τὸν ζῶντα [y] μετὰ τῶν
νεκρῶν; [6] οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη. μνήσθητε ὡς
ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, [7] [z] λέγων τὸν [z] υἱὸν
τοῦ ἀνθρώπου [z] ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων —σθαι L.
ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀνα-

y = ch. xi. 7. xv. 29, 30. xxii. 37.
z constr., John viii. 54 reff.

3. rec (for εισελθ. δε) και εισελθ. (‖ *Mk*), with AC³ rel vulg lat-*f q* syrr syr-cu æth arm: txt BC¹DL 1. 33 lat-*a b c e ff₂ l* coptt Eus₂. om του κυριου ιησου D lat-*a b e ff₂ l* Eus: om του κυριου 42 lat-*f* Syr syr-cu. (*Tischdf has followed* D &c, *but they do not carry weight enough alone to decide: besides*, 1, το σωμα *is not used absolutely in Luke's narrative: and*, 2, ο κυριος ιησους *is a very common expression with our Evangelist, see Acts* i. 21, iv. 33, vii. 59, viii. 16, xi. 20 *&c.*)

4. for και εγ., εγ. δε C copt-dz sah. rec διαπορεισθαι, with A rel, διαπορειν 1: txt BCDL. for περι τουτου, περι αυτου D Eus. om και D vulg lat-*a c e f ff₂* syr-cu coptt. rec δυο bef ανδρες, with D lat-*b c e ff₂* Syr syr-cu Eus₆: txt ABC rel lat-*a f* syr coptt arm Eus₁ Thl. for επεστησαν, παρεστησεισαν C¹. rec (for εσθητι αστραπτουση) εσθησεσιν αστραπτουσαις, with AC rel syr coptt; εσθησεσιν λευκαις L: txt BDℵ latt Orig Eus.

5. for εμφοβων to κλινουσων, ενφοβαι δε γενομεναι εκειναι εκλειναν D lat-*c*. for το προσωπον, τα προσωπα (*alteration to suit the other plurals: cf* αυτων *of* C¹ *&c*) BC¹DGLX 1. 33 syrr syr-cu sah: txt AC³ rel latt copt. (om το Δ.)—add αυτων C¹ al D-lat coptt. ins οι δε bef ειπ. D lat-*c*. [ειπαν, so BCDL Mcion-e.]

6. om ουκ to ηγερθη D lat-*a b e ff₂ l*. om αλλα (‖ *Mt*) C¹ᵛlat-*g₂* Syr. [αλλα, so BLX 33.] aft μνησθητε ins δε D. for ως, οσα D lat-*c ff₂* Syr syr-cu Mcion-e-t.

7. om λεγων D lat-*a ff₂* æth. rec οτι δει bef τον υιον του ανθρωπου, with AC²D rel vss Tert: txt B C¹(appy) Lℵ lat-*a* syr-cu. om αμαρτωλων D lat-*b e ff₂ l*.

οὔσης, John, and *τῇ ἐπιφωσκ. εἰς μίαν σαβ.* Matt., and *λίαν πρωΐ*, Mark; but not *ἀνατείλαντος τοῦ ἡλ.*, Mark also: see notes there. **βαθέως** may be an old form of the gen. as rendered above, or the adv.

ἦλθον—the same women as those afterwards mentioned (ver. 10) who told the Apostles the intelligence. The reference is to *γυναῖκες αἵτινες*, &c. ch. xxiii. 55. **ἀρώματα**, which (ch. xxiii. 56) they had made ready before the sabbath; in Mark xvi. 1, had bought the evening before, *διαγεν. τοῦ σαβ.* 2.] This agrees with the more detailed account in Mark:—and, as regards the majority of the women, may also with that in Matt.:—but not as regards the two Maries.

4.] **ἐπέστ.** does not determine the *position* of the angels. It is merely **came upon them** under ordinary circumstances;—**appeared to them**, in a supernatural connexion: see reff. On the *two* angels here, see note on Mark ver. 5; to which I will just add, that the Harmonistic view, as represented by Greswell (loc. cit.), strangely enough puts together the angel in Matthew, and the angel in Mark, and makes the *two* angels in Luke: see Acts i. 10.

ἄνδρες—to all appearance; the Evangelist does not mean that they *were* such, as clearly appears from what follows.

5.] **τὸν ζῶντα**, simply **the living**,—**Him who liveth**, as addressed to the women; but Olshausen's view of a deeper meaning in the words (Bibl. Com. ii. 47) should be borne in mind;—*τὸ κυρίως ζῆν παρὰ μόνῳ κυρίῳ συγχάνει*, Orig. vol. iv. p. 71.

6, 7.] See ch. ix. 22; xviii. 32. The mention of *Galilee* is remarkable, as occurring in the angelic speeches in Matt. and Mark in quite another connexion. Here it is said to the women, as *being from*

στῆναι. 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, 9 καὶ [a] ὑποστρέψασαι ἀπὸ τοῦ μνημείου [b] ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς. 10 [ἦσαν δὲ] ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία [ἡ] [c] Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς [αἳ] ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. 11 καὶ [d] ἐφάνησαν [e] ἐνώπιον αὐτῶν [f] ὡσεὶ [g] λῆρος τὰ ῥήματα ταῦτα, καὶ [h] ἠπίστουν αὐταῖς. 12 ὁ δὲ Πέτρος [i] ἀναστὰς ἔδραμεν [k] ἐπὶ τὸ μνημεῖον, καὶ [l] παρακύψας βλέπει τὰ [m] ὀθόνια κείμενα [n] μόνα, καὶ ἀπῆλθεν [o] πρὸς ἑαυτὸν θαυμάζων τὸ [p] γεγονός. 13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν [q] ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς

I. λοιπ ταυτα... ABDEF GHI.K LMSUV ΧΓΔΑ l. 33. 69.

a ch. ii. 20 reff., xxiii. 56.
b [Mt. (J. v. r.) Matt. viii. 33, Mark xvi. 10.
c see note.
d plur., John xix. 31.
1 Cor. x. 6, 11. Rev. i. 19. iii. 2. Ps. cxliv. 10. Wisd., edn. 6, § 58. 3. a.
e ch. i. 15 reff.
f — Matt. iii. 16 Acts ii. 3.
g here only †. (-ρώδης, 2 Macc. xii. 44.)
h ver. 41 reff. i Mark vii. 24 reff.
k — Matt. xxi. 19. ch. xii. 58.
l John xx. 5, 11. James i. 25. 1 Pet. i. 12 only. Gen. xxvi. 8. Judg. xiv. 18 var. Hos. ii. 5, 9 only. Num. xxiv. 25.
m John xix. 40. xx. 5, 6, 7 only.
n John xvi. 32. 2 Kings xviii. 24.
o — 1 J. only.
p Mark v. 14. ch. viii. 35, 56. Esth. iv. 4.
q Matt. xix. 22 reff.

9. om απο του μνημειου D lat-*a b c ff*$_2$ *l* arm. παντα bef ταυτα D rel lat-*c*: om παντα syr-cu sah æth: txt ABGLM S(e sil) 1. 33 Eus.

10. om ησαν δε AD syr-cu copt æth: ins B rel lat-*c* Syr syr-with-ast arm Eus.—for ησαν, ην KU 1. 69 vulg lat-*a b f ff*$_2$ *q* copt-dz sah. μαρια bef η μαγδαληνη D latt coptt. om ἡ EFGH^{2}LΔ copt: ins ABD rel syr sah Eus. (*The insn may be from Mt* xxvii. 56; *Mk* xvi. 1: *without the art, it is more Luke's manner, see ch* vi. 16; *Acts* i. 13.) om 2nd αι ABDEFGHLΓΔ lat-*b e ff*$_2$ *q* syr-cu: ins X rel vulg lat-*a c f* Syr syr-with-ast copt arm.

11. rec (for ταυτα) αυτων, with AI$_e$ rel lat-*f* syr arm: txt BDL latt Syr syr-cu syr-marg coptt (æth) Eus.

12. om ver D lat-*a b e l* syr-jer(ins in marg) Eus-canon (*see note*). om κειμενα (*homœotel*) B al syr-cu coptt Eus Thl-comm: μονα bef κειμενα (*restitution in wrong place*) L vulg lat-*c* arm: om μονα (*homœotel*) AK 69 am(with harl mt): txt DI$_e$ rel. απηλθον (*John* xx. 10) A. for εαυτον, αυτον (*see* BL *in Jn*) BL: txt A rel Eus. (I$_e$ def.)

13. om και ιδου D. εν αυτη τη ημερα bef ησαν BℵΓ. for και to πορευομενοι, ησαν δε δυο πορευομενοι εξ αυτων D lat-*e*. for ημερα, ωρα AG.

Galilee, see ch. xxiii. 55—and meaning, 'when He was yet with you.' 9.] See note on Mark ver. 8. 10.] It seems as if the testimony of one of the disciples who went to Emmaus had been the ground of the whole former part—perhaps of the whole—of this chapter. We find consequently this account exactly agreeing with his report afterwards, ver. 23, 24. Joanna was the wife of Chuza, Herod's steward, ch. viii. 2. On Μαρία [ἡ] Ἰακώβου, and the questions connected with it, see Prolegg. to Vol. IV. ch. ii. § i. 4. It will be observed (see var. readd.) that the omission of the second αἳ (as in Lachm.) will make this verse mean: 'It was Mary, &c.; also the rest with them told the Apostles these things.' 11.] ἐφάνησαν, a plural, with τὰ ῥήμ., is not without meaning. The ῥήματα were the (perhaps slightly differing) accounts of many persons. 12.] This verse cannot well be interpolated from John xx., for the only reason for the insertion would be, to tally with ver. 24, and in that case it certainly *would not mention Peter alone*. That Cleopas says, ver. 24, some of us went, &c. must not be pressed too much, although it does certainly look as if he knew of more than one (see note there). The similarity in diction to John xx. 5, 10 (παρακύψας βλέπει τὰ ὀθόνια κείμενα, and ἀπῆλθεν πρὸς ἑαυτ., being common to the two passages) indicates a common origin, and, if I mistake not, one distinct from the rest of the narrative in this chapter. The meaning of πρὸς ἑαυτόν, as belonging to ἀπῆλθεν and not to θαυμάζων, is fixed by the expression in John, l. c.

13—35.] JESUS APPEARS TO TWO OF THE DISCIPLES AT EMMAUS. Peculiar to Luke:—the incident (but from another source) is alluded to in the fragmentary addition to Mark xvi. (ver. 12.) 13.] ἐξ αὐτῶν, not of the *Apostles*—the last mentioned were οἱ ἕνδεκα καὶ πάντες οἱ λοιποί, ver. 9: see also ver. 22, ἐξ ἡμῶν. One of them, ver. 18, was called Kleopas (= Κλεόπατρος, probably a different name from Κλωπᾶς, John xix. 25 (קְלוֹפָא): see

r = Matt. xv. 8 reff. Ezek. xxii. 5.
s John vi. 19 reff.
t here bis. Acts xx. 11. xxiv. 26 only. Prov. xxiii. 30.
u Mark x. 32 reff.
v ver. 4.
w Mark ix. 10 reff.
x rcd., ch. viii. 1 al Gen. xxiv. 30. y ch. xii. 38 reff.
z ch. vii. 11. xiv. 25. Mark x. 1 only. Exod. xxiii. 15. Judg. xi. 8 F. 2m, 27. Rom. vi. 6 al. Exod. vii. 14.
e here only †. 2 Macc. xi. 13 only.

κώμην [r] ἀπέχουσαν [s] σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, N κωμ- σαν— P om σαν— ABDL FGH: KLMN PSU ΓΔΛ 33. 69
ᾗ ὄνομα Ἐμμαούς, 14 καὶ αὐτοὶ [t] ὡμίλουν πρὸς ἀλλήλους
περὶ πάντων τῶν [u] συμβεβηκότων τούτων. 15 καὶ ἐγέ-
νετο [v] ἐν τῷ [t] ὁμιλεῖν αὐτοὺς καὶ [w] συνζητεῖν, [x] καὶ αὐτὸς
Ἰησοῦς [y] ἐγγίσας [z] συνεπορεύετο αὐτοῖς· 16 οἱ δὲ ὀφ-
θαλμοὶ αὐτῶν [a] ἐκρατοῦντο [b] τοῦ μὴ [c] ἐπιγνῶναι αὐτόν.
17 εἶπεν δὲ πρὸς αὐτούς [d] Τίνες οἱ λόγοι οὗτοι, οὓς [e] ἀντι-
βάλλετε πρὸς ἀλλήλους περιπατοῦντες[; καὶ ἐστάθησαν]
[f] σκυθρωποί[.]; 18 ἀποκριθεὶς δὲ εἷς ὀνόματι Κλεόπας, εἶπεν

a = here only. b ch. iv. 42. Acts x. 47. xiv. 18. xx. c = Matt. xiv. 35 reff. d = Mark vi. 2. ch. viii. 9 reff.
f Matt. vi. 16 only. Gen. xl. 7. Sir. xxv. 23 only. Dan. i. 10 Theod.

ins εκατον bef εξηκοντα I_eK^{1}N^1 fuld lat-g_1 syr-marg-ms syr-jer. for η ονομα εμμαους, ονοματι ουλεμμαους D.

14. for και αυτοι ωμ., ωμ. δε D lat-*c e* (sah). for αλληλους, εαυτους D: om A lat-*a b ff*$_2$. om των D^1.

15. [συνζητειν, so ABDGLNPΔ.] om 3rd και B^1 lat-*c e* syr-cu sah. (και is written over in B, possibly only *secunda manu*: see table.) for αυτος, αυτους B^1: om D lat-*a c e* syr-cu sah æth. rec ins *o* bef ιησ., with DNP rel: om ABLℵ coptt. (I_e def.)

17. for ειπεν δε, *o* δε ειπεν D lat-*c e* Orig. om προς αυτους D. for αλληλους, εαυτους D-gr. rec (for και εσταθησαν) και εστε, with AL NP rel; και εσταθησαν B; κ. εστησαν L: om D Cyr.—(και εστε [= και εστε], followed by an erasure of 5 letters, A^1.)

18. rec ins ὁ bef εις, with A rel: om BDE^{1}LNPΔ 1. 69 syr-jer coptt. (I_e defective.) —τις X. add εξ αυτων I_eP 33. 69 gat lat-*a b f ff*$_2$ *l* syrr syr-cu syr-jer copt-wilk sah æth arm Cyr. rec (for ονοματι) *ω ονομα*, with ADP rel: txt BLNXℵ lat-*b*.

note on Matt. x. 3). Who the other was, is idle to conjecture. Origen, in several places, calls him Simon; apparently from having read λέγοντες in ver. 34, and referring ὤφθη τ. Σ. to the present appearance. Epiphanius says it was Nathanael; Theophylact, Luke himself. This may shew what such reports are worth. Wieseler (Chron. vol. i. p. 431) believes the two to have been, James the son of Alphæus or Clopas or Cleopas (but see above) journeying *with his father*, and the appearance on the road to Emmaus to be the same as ὤφθη Ἰακώβῳ, 1 Cor. xv. 7. Our narrative seems to have been from the report of Cleopas. Ἐμμαούς] Joseph. B. J. vii. 6. 6, mentions this Emmaus as sixty stades from Jerusalem. There were two other places of the same name: (1) a town afterwards called Nicopolis, twenty-two Roman miles from Jerusalem, where Judas Maccabeus defeated the Syrian general Gorgias: see 1 Macc. iii. 40—57. (2) Another Emmaus is mentioned Jos. B. J. iv. 1. 3, πρὸ τῆς Τιβεριάδος—where he adds, μεθερμηνευομένη δὲ Ἀμμαοῦς θερμὰ λέγοιτ' ἄν, ἔστι γὰρ ἐν αὐτῇ πηγὴ θερμῶν ὑδάτων πρὸς ἄκεσιν ἐπιτήδειος. This was the case also with the other places of the name. Our Emmaus is now called Cubeibi (?).

15.] καὶ ἐγέν. . . . . καὶ . . . , the ordinary construction. The last *καί* does not mean '*also*.' αὐτὸς Ἰη.] Jesus Himself, of whom they had been speaking. But this expression forbids the supposition that He was here, *strictly speaking*, *ἐν ἑτέρᾳ μορφῇ*, as we find it less precisely expressed in Mark xvi. 12. The reason why they did not know Him was (ver. 16), that *their eyes were supernaturally influenced, so that they could not*;—see also ver. 31. No change took place in *Him*—nor apparently in *them*, beyond a power upon them, which prevented the recognition just so much as to delay it till aroused by the well-known action and manner of His breaking the bread. The *cause* of this was the will of the Lord himself, who would not be seen by them till the time when He saw fit. ἐγγίσας—from *behind*: see ver. 18, where they take Him for an inhabitant of Jerusalem. 17.] He had apparently been walking with them some little time before this was said. ἀντιβάλλετε λόγους implies to dispute with some earnestness: but there is no *blame* implied in the words. Possibly, though both were sad, they may have taken *different views*:—and in the answer of Cleopas we have that of the one who was

πρὸς αὐτὸν Σὺ [s] μόνος [h] παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; ...οι F. [19] καὶ εἶπεν αὐτοῖς Ποῖα; οἱ δὲ εἶπον αὐτῷ [i] Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο [k] ἀνὴρ προφήτης [l] δυνα- ...θεου I$_o$. τὸς ἐν [l] ἔργῳ καὶ [l] λόγῳ [m] ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, [20] ὅπως τε [n] παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς [o] κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. [21] ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων [p] λυτροῦσθαι τὸν Ἰσραήλ. ἀλλά γε καὶ [q] σὺν πᾶσιν τοῦ- ...τριτην ταυτην N. τοις τρίτην ταύτην ἡμέραν [r] ἄγει [σήμερον] [s] ἀφ' οὗ

s — 1 Cor. xiv. 36. Col. iv. 11. 2 Tim. iv. 11.
h Heb. xi. 9 only. Gen. xxii. 10. xvii. 8. Exod. vi. 4.
i ch. xxii. 37. Acts xxiv. 10. Phil. i 27. ii. 19, 20 al.
k Acts iii. 14. Judg. vi. 8.
l Acts vii. 22.
m Mark ii. 12 reff.
n ch. xii. 58 reff.
o ch. xx. 47
l Mk. xxiii. 40. Deut. xxi. 23.
p Titus ii. 14. 1 Pet. i. 18 only. Exod. vi. 6. Ps. cvi. 2. cxxix. 8. Isa. xli. 4. Jer. xxxviii. (xxxi.) 11. (-τρωσις, ch. i. 68.)
q — here only. Neh. v. 18. 3 Macc. i. 22.
r — [Matt. xiv. 6 v. r.] Acts xix. 38 only. 2 Macc. ii. 16.
s ch. xiii. 7 reff.

(I$_o$ def.) rec ins εν bef ιερουσαλημ, with A 69 latt Orig Hil Sevrn: om AB D-gr I NP rel Cyr Thl. om και D lat-a b c e ff$_2$ Syr syr-cu.

19. for και ειπεν αυτοις, ο δε ειπεν αυτω D. om οι δε ειπον αυτω D. rec ναζωραιου, with ADNP rel Orig: txt BI$_o$L Orig. transp λογω and εργω DN Syr æth. ins εν bef λογω A lat-c. for εναντιον, ενωπιον D lat-c e l Aug.

20. for οπως τε, ως D lat-a b c e f copt. αυτον bef παρεδωκαν AKP 1. 69 latt; τουτον παρ. D.

21. ελπιζομεν PΔΛN 69: ηλπιζωμεν X: ηλπιζαμεν B[sic: see table]. for εστιν, ην D lat-c e Aug Ambrst. rec om και, with ANP rel vss: ins BDLΔ 1. 33 syr-marg arm. om ταυτην D al latt syr. om σημερον BN 1 Syr syr-cu copt æth arm: ins bef αγει D.

most disposed to abandon all hope.

18. **μόνος παρ.**] They took Him (but we must not think of a *peculiar dialect* as giving that impression) for one who had been at Jerusalem at the feast:—and asked, **Dost thou lodge alone at Jerusalem?**

παροικ. (with or without **ἐν**, see reff.) in the LXX is to **sojourn in**—not to *dwell in*. 19—24.] Stier well remarks, that the Lord here gives us an instructive example how far, in the wisdom of love, we may carry *dissimulation, without speaking untruth*. (See the citation from Jer. Taylor below, on ver. 29.) He does not assert, that he was one of the strangers at this feast at Jerusalem, nor does He deny that he knew what had been done there in those days, but He puts the question by, with **What things?**

οἱ δὲ εἶπ.] Either, one spoke and the other assented; or perhaps each spoke, sometimes one and sometimes the other;—only we must not break up these verses and allot an imagined portion to each. They contain the substance of what was said, as the reporter of the incident afterwards put it together. **ὃς ἐγ. ἀν. πρ. κ.τ.λ.**: see a similar general description of Him to the Jewish people, Acts ii. 22. They had repeatedly acknowledged Him as a Prophet: see especially Matt. xxi. 11, 46. The phrase **δυν. ἐν λόγοις κ. ἔργοις** occurs of Moses, ref. Acts.

ἐγένετο, was, not *became* (or *was becoming*), as Meyer renders it. They speak of the whole life of Jesus as a thing past.

20.] **ὅπως** depends on **οὐκ ἔγνως**, ver. 18. **ἡμῶν**] Therefore the two disciples were *Jews*, not Hellenists, as some have supposed. That "they say our, not as excluding, but as including the stranger," as alleged in former editions, is not a safe view from the evidently exclusive use of **ἡμεῖς** in the next verse. **παρέδωκαν**, to Pilate.

21.] **ἠλπ.** is a word of weakened trust, and shrinking from the avowal that they 'believed' this. **λυτροῦσθαι**—in the theocratic sense—including both the spiritual and political kingdom: see ch. i. 68, 69, 74, 75, and compare Acts i. 6.

σὺν π. τ., rightly rendered in E. V. **beside all this**: see reff.

ἄγει, not *impersonal* (as al. and recently Wordsw.), nor to be supplied with a nom. case **θεός** or **ὁ ἥλιος**, &c., but spoken of *Jesus*. **He is now in the third day, since** &c. This is the usage of later Greek:—and the words are spoken not without a reference, in the mind of the speaker, to

ταῦτα ἐγένετο. 22 [t] ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν [v] ἐξέστησαν ἡμᾶς, [w] γενόμεναι [x] ὀρθριναὶ [y] ἐπὶ τὸ μνημεῖον, 23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ [z] ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. 24 καὶ [a] ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ ABDE GHKL MPSUV ΧΓΛΑΙΙ 1. 33. 69. εὗρον οὕτως [b] καθὼς αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. 25 καὶ αὐτὸς εἶπεν πρὸς αὐτούς [γ] Ὦ [c] ἀνόητοι καὶ [d] βραδεῖς τῇ καρδίᾳ [e] τοῦ πιστεύειν [f] ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται. 26 οὐχὶ ταῦτα [g] ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; 27 καὶ [h] ἀρξάμενος ἀπὸ [i] Μωυσέως καὶ ἀπὸ πάντων τῶν [j] προφητῶν [k] διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς [l] γραφαῖς [m] τὰ περὶ αὐτοῦ.

t Matt. xxi. 21. John v. 18.
v tr., Acts viii. 9 only. (Matt. xii. 23 reff.)
w Job xii. 17.
x Matt. xxvi. 6. ch. xxii. 40.
y here only. (-ρυος, ver. 1. -ρυσε, Job xxix. 7. -ρίζειν, ch. xxi. 38.)
z ch. i. 22 reff.
a Matt. xiv. 25 reff.
b ch. vi. 31 al. fr. Eccl. v. 14.
c here only in Gospp. elsw. Paul (Rom. i. 14. Gal. iii. 1, 3. 1 Tim. vi. 9. Tit. iii. 3) only. Prov. xvii. 28.
d James i. 19 bis only †. see Exod. iv. 10.
e constr., Acts xxiii. 13. 1 Cor. xvi. 4.
f constr., Rom. iv. 18. Num. xiv. 11. w. pers., Rom. ix. 33 (from Isa. xxviii. 16 F.) al.
g = Matt. xxiv. 6 reff.
h Matt. xx. 8 reff.
i ch. xvi. 29, 31.
k Acts ix. 36. 1 Cor. xii. 30. xiv. 5, 18, 27 only L.P.†
2 Macc. i. 36 only. (-νεντής, 1 Cor. xiv. 28.)
l = John v. 39 reff.
m ch. xxii. 37 reff.

γεγονεν D.

22. om εξ ημων D æth. γεναμεναι B al. rec for (ορθριναι) ορθριαι, with P rel: txt ABDK^{1}LΔ 1.

23. om 2nd και D lat-*c e* Syr syr-cu coptt æth. [From this point we have before us in every case the readings of Cod. ℵ. Supplementary readings for the preceding pages will be found in the Prolegomena.]

24. ins εκ bef των D latt syrr syr-cu. for καθως, ως D. rec ins και bef αι, with APℵ rel syr copt: om BD latt Syr syr-cu sah æth arm. ειπον bef αι γυναικες D lat-*c e* Syr syr-cu. for ειδον, ειδομεν D lat-*e*.

25. for και αυτος, ο δε D lat-*c e*. for αυτους, εαυτους A. om του πιστευειν D.

26. for ουχι, οτι D Dial.

27. ins ην bef αρξαμενος D gat(with mm) lat-*a b c e ff*$_2$ *g*$_1$ Aug. om 2nd απο D al latt. rec (for διερμηνευσεν) διηρμηνευσεν, with EHK (SV, e sil): διερμηνευσεν A rel: txt BLUℵ$^{corr.}$.—ερμηνευειν D: και διερμηνευειν ℵ^{1}. om πασαις D lat-*g*$_1$ copt-ms. Steph εαυτου, with A B[sic: see table] ℵ rel: txt DELMVΧ 1. 33. 69.

His promise of rising on the third day.

22.] ἀλλὰ καί, but, moreover—equivalent to 'certainly, thus much has happened, that' . . . . ὀρθριναί is the later form, for which the Attic ὄρθριαι has been substituted: see var. readd. ἐξ ἡμῶν—'disciples, as we are.' The *Apostles* are distinguished presently as οἱ σὺν ἡμῖν, ver. 24. 23.] This agrees exactly with Luke's own narrative, but not with Matthew's, in which they had seen *the Lord Himself*. There seems however to be some hint that the *women* had made some such report in the αὐτὸν δὲ οὐκ εἶδον said below of the τινὲς τῶν σὺν ἡμῖν. 24.] τινὲς . . . . see ver. 12 and note. It is natural, even in accordance with ver. 12, that the antithesis to τινές before, and the loose way of speaking to a stranger, who (they believed) was not acquainted with any among them, might cause them here to use τινές, without any reference to Peter being *accompanied*. But what wonder, if the reports of such a day of anxiety and confusion were themselves disjointed and confused?

25.] ἀνόητοι, *without understanding*:—βρ. τ. κ. *sluggish*—in disposition—to *believe*: these were both shewn in their not having apprehended, from the fulfilment of the sufferings and death of Christ, the sequel of that death, the resurrection. 26. παθεῖν καὶ εἰσελ.] The sufferings were the appointed way by which Christ should enter into His glory. παθεῖν καὶ εἰσελ. = παθόντα εἰσελ. It was not the *entering into His glory*, but the *suffering*, about which they wanted persuading. 27.] ἀρξάμ. belongs to *both* the following clauses, and cannot, as Stier would take it, stand by itself, leaving ἀπό in both clauses to be construed with διερμ. A similar expression is found Acts iii. 24. He began with Moses first;—He

28 καὶ [a] ἤγγισαν εἰς τὴν κώμην [o] οὗ ἐπορεύοντο, καὶ αὐτὸς [p] προσεποιήσατο [q] πορρώτερον πορεύεσθαι, 29 καὶ [r] παρεβιάσαντο αὐτὸν λέγοντες Μεῖνον μεθ' ἡμῶν, ὅτι [s] πρὸς [t] ἑσπέραν ἐστὶν καὶ [u] κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν [v] τοῦ μεῖναι σὺν αὐτοῖς. 30 καὶ ἐγένετο [w] ἐν τῷ [x] κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον [y] εὐλόγησεν

a — ch. xix. 29 [Mt. Mk. Ps. xxvi. 2. o ch. x. 1 reff. so ἐκεῖ, Matt. ii. 23 al. Gen. xx. 13. p here [John viii. 6 v. r.] only. — 1 Kings xxi. 13 (Job xix. 14. Sir. xxxiv. [xxxi.]30) only. q Matt. xv. 8 reff. compar., here only †. r Acts xvi. 15 only. Gen. xix. 9. s — here only. Numb. ix. 3. t Acts iv. 3 xxviii. 23 only. Gen. i. 5, &c. u — ch. ix. 12 only. Judg. xix. 11 F. Jer. vi. 4. (Matt. viii. 20 refl.) v Matt. iii. 13 reff. w Matt. xiii. 4 al. Ezek. ix. 3. x ch. vii. 36. ix. 14. xiv. 8 only. 1 Kings xvi. 11. Judith xii. 15. y Matt. xiv. 19. 1 Cor. xiv. 16. 1 Kings ix. 13.

28. ηγγισαν B. rec προσεποιειτο, with P rel lat-*a* syrr: txt ABDLℵ 1 vulg lat-*b c e ff*$_2$ *g*$_1$. rec πορρωτερω, with DLPℵ rel: txt AB.

29. παρεβιαζοντο MP. om εστιν D forj(with mm tol) lat-*a b c e ff*$_2$ *l* Syr. rec om ηδη, with ADP rel gat[1] lat-*c* syr-cu sah æth arm: ins BL 1. 33 latt Syr syr-with-ob copt. om του bef μειναι, and for συν αυτοις, μετ αυτων D.

30. om μετ αυτων D lat-*e* syr-cu. om του D al Eus. om κλασας D.

began with each as He came to them.

τὰ π. αὐτοῦ, the things concerning him, i. e. concerning Jesus of Nazareth, the speaker being regarded as a different person. This has been missed, and *αὐτοῦ* altered to *ἑαυτοῦ*. De Wette remarks, "It were much to be wished that we knew what prophecies of the death and triumph of Jesus are here meant. There are but few that point to the subject." But I take the **τὰ περὶ αὐτοῦ** to mean something very different from mere *prophetical passages*. The *whole Scriptures* are a *testimony to Him:* the whole history of the chosen people, with its types, and its law, and its prophecies, is a *shewing forth of Him:* and it was here the *whole,*—**πᾶσαι αἱ γρ.,**—that He laid out before them. This general leading into the meaning of the whole, *as a whole,* fulfilled in Him, would be much more opportune to the place, and time occupied, than a direct exposition of selected passages.

The *things* concerning Him (E. V.) is right: not, 'the *parts* concerning Him.'

Observe the testimony which this verse gives to the divine authority, and the Christian interpretation, of the O. T. Scriptures: so that the denial of the references to Christ's death and glory in the O. T. is henceforth *nothing less than a denial of His own teaching.* 29.]

παρεβ., they constrained Him. It is not implied that He *said* any thing to indicate that He would go further—but simply, that He was passing on. "Our blessed Saviour pretended that He would pass forth beyond Emmaus: but if he intended not to do it, yet He did no injury to the two disciples, for whose good it was that He intended to make this offer: and neither did He prevaricate the strictness of simplicity and sincerity, because they were persons with whom He had made no contracts; to whom He had passed no obligation; and in the nature of the thing, it is proper and natural, by an offer, to give an occasion to another to do a good action: and in case it succeeds not, then to do what we intended not; and so the offer was conditional." Jer. Taylor, Sermon on Christian Simplicity. Works (Heber), vi. 156. **μεθ' ἡμῶν** does not imply that they lived at Emmaus; merely in the same quarters with us. 30.] I believe that there was something in the manner of His breaking the bread, and helping and giving it to them, which was his own appointed means of opening their eyes to the recognition of Him. But we must not suppose any reference to, much less any celebration of, the Sacrament of the Lord's Supper. *Neither of these disciples was present at its institution* (but see Wieseler's conjecture, which is at all events worth consideration, in note on ver. 13); and certainly it had never been celebrated since. With this simple consideration will fall to the ground all that Romanists have built on this incident, even to making it a defence of administration in one kind only. See Wordsw., who gives, in reply, a solution as artificial and unwarranted as the argument of the R. Catholics: shewing the danger of departing from the plain sense of Holy Scripture in search of fanciful allusions. The analogy of such a breaking and giving with His institution of that holy ordinance becomes lost, when we force the incident into an example of the ordinance itself. The Lord at their meal takes on Him the office of the *master of the house* (which alone would shew that it was not *their house,* but an inn), perhaps on account of the superior place which His discourse had won for Him in their estimation:—and as

καὶ [s]κλάσας [a]ἐπεδίδου αὐτοῖς· 31 αὐτῶν δὲ [b]διηνοίχθησαν ΑΕΓΙ GHKΠ
οἱ ὀφθαλμοί, καὶ [c]ἐπέγνωσαν αὐτόν· καὶ αὐτὸς [d]ἄφαντος MPSU
ἐγένετο ἀπ' αὐτῶν. 32 καὶ εἶπαν πρὸς ἀλλήλους Οὐχὶ Lat vt
ἡ καρδία ἡμῶν [e]καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν
ἐν τῇ ὁδῷ, ὡς [f]διήνοιγεν ἡμῖν τὰς [g]γραφάς; 33 καὶ
[h]ἀναστάντες αὐτῇ τῇ ὥρᾳ [i]ὑπέστρεψαν εἰς Ἰερουσαλήμ,
καὶ εὗρον [k]ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς,
34 λέγοντας ὅτι [l]ὄντως ἠγέρθη ὁ κύριος καὶ [m]ὤφθη Σίμωνι.
35 καὶ αὐτοὶ [n]ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη
[o]αὐτοῖς ἐν τῇ [p]κλάσει τοῦ ἄρτου.

a Matt. xiv. 19 al. Jer. xvi. 7.
a Matt. vii. 9, 10 refl.
b ch. i. 26, from Exod. xiii. 2. vv. 32, 45. Acts vii. 56. xvi. 14. xvii 3. Luke only, exc. Mark vii. 34, 35. 4 Kings vi. 17.
c ver. 16.
d here only †.
e = here only. see Ps. xxxviii. 3.
f vv. 31, 45.
g ver. 27.
h Mark vii. 24 refl.
i ch. ii. 20 refl. 25 only. Deut. i. 41.)
a John i. 18 refl. Judg. vii. 18.
k here only. 1 Kings vii. 5. Num. xx. 2 var. (συνηθρ. F. συν., Acts xii. 12. xix. 1 ch. xxiii. 47 refl.
m ch. xxii. 43. Matt. xvii. 3 al. Exod. iii. 2.
o dat., 2 Cor. xii. 20.
p Acts ii. 42 only †.

for επεδιδου, προεδιδου D.

31. for 1st clause, λαβοντων δε αυτων τον αρτον απ' αυτου ηνυγησαν οι οφθ. αυτ. D lat-*c e* (Orig). διηνυγησαν [= -νοιγ-] ℵ¹. (χθ written over by *corrector.*) om και επεγνωσαν αυτον (*passing from* και το και) ℵ¹.

32. for και, οι δε D lat-*c e*. [ειπαν, so BLℵ 33.] for αλληλους, εαυτους D. for ημων καιομενη ην, ην ημων κεκαλυμμενη D lat-*c l*. om εν ημιν BD tol¹ lat-*c e l* syr-cu Orig₂: ins APℵ rel vss Orig$_{gr}$. for ελαλει, ελαλησεν A Orig$_{gr}$ rec ins και bef ως, with AP rel vulg lat-*f ff*$_2$ syrr: om BDLℵ 33 lat-*a b c e* syr-cu coptt. for διηνοιγεν, ηνυγεν D.

33. aft αναστ. ins λυπουμενοι D lat-*c e* sah. rec συνηθροισμενους, with AP rel Cyr: txt BDℵ 33 Eus.

34. λεγοντες D. rec ηγερθη ο κυριος bef οντως, with A rel vulg *syr*: txt BDLPℵ 1 lat-*a c f* Syr syr-cu æth arm.

35. for ως, οτι D lat-*c e*.

the Jewish rule was, that "three eating together were bound to give thanks" (Berac. 45, 1, cited by Meyer), He fulfils this duty. In doing so, perhaps the well-known manner of His taking bread, &c., perhaps the marks of the nails in His hands, then first noticed, or these together, as *secondary* means,—but certainly *His own will and permission to be seen by them*, opened their eyes to know Him.

31.] **ἄφαντος**, not **αὐτοῖς**, which would imply His Body to have remained, but *invisible to them*: but **ἀπ' αὐτῶν**, implying, besides the supernatural disappearance, a real objective *removal from them*.

32.] 'Was there not something heart-kindling in His discourse by the way, which would have led us to suppose that it was none but the Lord Himself?' not that they *did* suppose it,—but the words are a sort of self-reproach for not having done so. Compare Matt. vii. 29. **ἐλάλει ἡμῖν**, as Bengel remarks, is more than **συνελάλει ἡμ.**:—**He spoke to us**, not merely, '*with us*,' as E. V. 33.] 'Jam non timent iter nocturnum, quod antea dissuaserant ignoto comiti.' Bengel. The *whole eleven* were not there—Thomas was not present, if at least the appearance which follows be the same as that in John xx. 19, which there seems no reason to doubt. Some have derived an argument from this incompleteness in their number, for the second of the travellers being also an Apostle; see above on ver. 13. Who these **οἱ σὺν αὐτοῖς** are, we learn from Acts i. 14. 34.] This *appearance to Simon* (i. e. Peter—the other Simon would not be thus named without explanation; see ch. v. 3 ff.) is only hinted at here,—but is asserted again, 1 Cor. xv. 5, in immediate connexion with that which here follows. It is not clear whether it took place before or after that on the way to Emmaus. 35.] **And they**—the travellers, distinguished from the others—not '*they also*,' for thus we should leave the clause without a copula. **ἐν τῇ κλ.**] We can hardly after **ἐγνώσθη** exclude that sense of in, which gives that which follows a share in the instrumentality: being the element, in and by means of which. The example cited by De Wette, **ἐν τῇ ἀναστάσει**, Matt. xxii. 28, for the sense, '*during* the breaking,' &c. does not apply, inasmuch as in that case there is no verb: John xiii. 35 is far more to the point, and almost decides for the other sense. That

36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς [q] Εἰρήνη ὑμῖν. 37 [r] πτοηθέντες δὲ καὶ [s] ἔμφοβοι γενόμενοι ἐδόκουν [t] πνεῦμα [u] θεωρεῖν. 38 καὶ εἶπεν αὐτοῖς Τί [v] τεταραγμένοι ἐστέ, καὶ διὰ τί [w] διαλογισμοὶ [x] ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι ἐγώ εἰμι αὐτός. [y] ψηλαφήσατέ με καὶ ἴδετε, ὅτι [z] πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει [a] καθὼς ἐμὲ [b] θεωρεῖτε ἔχοντα. 40 καὶ τοῦτο εἰπὼν [c] ἐπ]έδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

...θεωρειν P.

N πνευμα...

q ch. x. 5. John xx. 19, 21, 26.
r ch. xxi. 9 only. Deut. xxxi. 6. (-πατε, 1 Pet. iii. 6.)
s ver. 5.
t = John iv. 24 reff.
u ch. xxiii. 48 reff.
v Matt. ii. 3. Mark vi. 50. John xii. 27. xiii. 21 al.
w Esth vii. 6.
x Matt. xv. 19 al. = ch. ix. 46. Phil. ii. 14. 1 Tim. ii. 8. Sir. ix. 16.
y Acts xvii. 27. Heb. xii. 18. 1 John i. 1 only. Gen. xxvii. 12. Heb. xi. 22 only. Gen. ii. 23. xvi. 1. xxii. 19. ch. xvii. 14. Isa. xxxvii. 26, but not =.
z = Acts vii. 23. Isa. lxv. 16. Matt. xxiii. 27. John xix. 36, from Numb. ix. 12. a ch. vi. 31 al. fr. Eccl. vi. 4.
b ver. 37.
c Matt. [Eph. v. 30.]

36. rec aft αυτος ins ο ιησους (*beginning of ecclesiastical lection*), with A rel am syrr copt arm; aft εστη, P vulg-ed lat-ff_2; ο κυριος H lat-*c*: om BDLℵ lat-*a b e* syr-cu sah Cyr Ambr. for εστη, εσταθη D. om και to υμιν D lat-*a b e* ff_2 *l*. (Possibly *from* || *John: but as the whole is nearly related to that narrative, and the authority weak, Tischdf is certainly not justified in expunging it.*)
at end add (*from* || *John*) εγω ειμι μη φοβεισθε GP vulg lat-*c f* $g_{1.2}$ Syr copt æth arm Ambr Aug.

37. at beg ins αυτοι, and δε bef πτοηθεντες, D. for πτοηθεντες, θροηθεντες B: φοβηθεντες ℵ. for πνευμα, φαντασμα D Mcion-t.

38. for 1st και, ο δε D lat-*c e*. for δια τι, τι (*mechanical repetition*) BA Mcion-t: ινατι DL Dial. rec (for τη καρδια) ταις καρδιαις, with A rel vulg lat-*f* syrr syr-cu copt Tert Hil Ambr Vig: txt BD gat(with mm) lat-*a b c e* ff_2 *l* sah æth Vig.

39. rec αυτος bef εγω ειμι, with A rel am syr Eus Thdrt Hil: αυτος bef ειμι D vulg lat-*c e* ff_2: txt BL 33 lat-*a b f l* Dial Ambr. om με D vulg lat-*a b* syr-cu syr-with-ob syr-jer Hil. for οτι, το D-gr. ins και bef σαρκα B^1 Iren-lat. for θεωρ., βλεπετε D.

40. om ver D lat-*a b e* ff_2 *l* (see above on ver 36. *Had this been interpolated from* || *John, we certainly should have found* ποδας *by some altered to* πλευραν, *either here only, or in ver* 39 *also*). for επεδειξεν, εδειξεν (*from* || *John, where there is no variation*) BGHLNXℵ 1. 33 Cyr Damasc Thl: txt A rel.

this should have been so, does not exclude the supernatural opening of their eyes: see above, on ver. 31.

36—49.] APPEARANCE OF JESUS TO THE DISCIPLES. Mark xvi. 14. John xx. 19—23. The identity of these appearances need hardly be insisted on. On Mark's narrative, see notes there. That of John presents no difficulties, on one supposition, —*that he had not seen* this of Luke. The particulars related by him are mostly additional, but not altogether so. **36.**] ἔστη ἐν μέσῳ—while they were speaking of these things,—possibly not entirely crediting the account, as seems hinted at in Mark xvi. 13,—the Lord appeared, the doors being shut, in the midst (John xx. 19 and notes). εἰρ. ὑμ., the ordinary Jewish salutation, שָׁלוֹם לָכֶם, see ch. x. 5, but of more than ordinary meaning in the mouth of the Lord: see John xiv. 27.

37.] On account of His sudden appearance, and the likeness to one whom they knew to have been dead. πνεῦμα is a *ghost* or *spectre*—an appearance of the dead to the living; not exactly as φάντασμα, Matt. xiv. 26, which might have been *any* appearance of a supernatural kind.

38.] διαλογ., not merely '*thoughts*,' as E. V., but questionings. **39.**] There seems to be some doubt whether the reference to His hands and feet were on account of the *marks of the nails*, to prove His *identity*,—or as being the *uncovered parts* of His body, and to prove His *corporeity*. Both views seem supported by the text, and I think both were united. The sight of the Hands and Feet, which they recognized as His, might at once convince them of the *reality* of the appearance, and the identity of the Person. The account of John confirms the idea that He shewed them the marks of the nails, both by *His side* being added, and by the expressions of Thomas which followed. The same seems also implied in our ver. 40.

The assertion of the Lord must not be taken as representing merely 'the popu-

41 ἔτι δὲ [d] ἀπιστούντων αὐτῶν [e] ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς [f] Ἔχετέ τι [f] βρώσιμον [g] ἐνθάδε; 42 οἱ δὲ [h] ἐπέδωκαν αὐτῷ ἰχθύος [i] ὀπτοῦ μέρος [καὶ [k] ἀπὸ [l] μελισσίου [m] κηρίου]. 43 καὶ λαβὼν [n] ἐνώπιον αὐτῶν ἔφαγεν. 44 εἶπεν δὲ πρὸς αὐτοὺς Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ [o] Μωυσέως καὶ [o] προφήταις καὶ [p] ψαλμοῖς περὶ ἐμοῦ. 45 Τότε [q] διήνοιξεν αὐτῶν τὸν [r] νοῦν [s] τοῦ [t] συνιέναι τὰς [u] γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν καὶ

d ver. 11. Matt. xvi. 11, 16. Acts xxviii. 24. Rom. iii. 3. 2 Tim. ii. 13 only †. Wisd. i. 2 al.
e — Matt. xiii. 44 reff
f here only. Levit. xix. 23. Neh. ix. 25. Ezek. xlvii. 12 only.
g John iv. 15, 16 reff.†
h ver. 30.
i here only. Exod. xii. 8, 9. Isa. xliv. 16 F. only.
k — ch. xx. 10.
l here only †. (-σα, Deut.
m here only. 1 Kings xiv. 27. Prov. xvi. 24.
n — ch. i. 19. Gen. xxiv. 51.
o see ver. 27.
p — ch. xx. 42.
q vv. 31, 32.
r — Phil. iv. 7. Rev. xiii. 8.
s Matt. iii. 15 reff. ver. 16.
t Matt. xiii. 14, 15 (f om Isa. ix. 9, 10), 51. ch. ii. 50. Hos. xiv. 10.
u vv. 27, 32.

41. for αυτων, αυτω A. και θαυμαζοντων bef απο της χαρας A latt(not gat lat-*f*) Cyr Aug. om αυτοις D vulg lat-*a b l*. for ενθαδε, ωδε ℵ¹.

42. for οι δε, και D lat-*e* syr-cu. om και απο μελισσιου κηριου (*homoiotel*: ΚΑΙΑ *to* ΚΑΙΑ) ABDLℵ lat-*e* copt-ds Clem Orig Eus Epiph Ath Cyr: ins N rel Syr syr-cu syr-with-ast copt æth arm Ps-Justin.

43. for αυτων, παντων A. aft εφαγεν ins και τα επιλοιπα εδωκεν αυτοις K vulg lat-*c l* syr-cu syr-with-ob syr-jer copt æth arm Aug.

44. for ειπεν δε, και ειπεν D vulg lat-*a c f ff*₂ Syr æth. rec (for προς αυτους) αυτοις, with ADN rel lat-*a e*: txt BLXℵ 33 vulg lat-*b c*. rec om μου, with ℵ rel latt syrr copt-schw Iren-lat Aug: ins ABDKLNX 33 copt æth Hil. for ετι ων, εν ω ημην D Iren-lat. πλησθηναι D¹. απαντα B.

45. συνειναι B¹ℵ^{corr}.

46. rec aft γεγραπται ins και ουτως εδει (εδει *was substd for* γεγραπται, *from ver* 26, *then both readings were adopted and united by* και), with AC²N rel vulg lat-*f q* Iren-lat Cypr Aug: om BC¹DLℵ gat(with mm) lat-*a b c e ff*₂ *l* copt æth Iren-lat$_1$ Hil Aug. τον χριστον bef παθειν D latt copt Iren-lat Cypr Hil. om εκ νεκρων D latt Epiph Iren-lat Cypr.

lar notion concerning spirits' (Dr. Burton); *He who is the Truth, does not speak thus of that which He knows, and has created.* He declares to us the truth, that those appearances to which He was now likened by the disciples, and spirits in general, have not flesh and bones. Observe σάρκα κ. ὀστία—but not αἷμα. This the resurrection Body probably *had not*,—as being the *animal life*:—see notes on John vi. 51, and John xx. 27. 41.] ἀπὸ τῆς χ., from their joy: the joy which they felt. Wetstein quotes Livy, xxxix. 49, *vix sibimet ipsi præ necopinato gaudio credentes.* 42.] This was done further to convince them of his real corporeity. The omission of the words καὶ . . . . κηρίου in the best MSS. is remarkable: see var. readd. It may possibly have arisen from an idea in some transcriber that this meal is the same as that in John xxi. 9. The words could hardly have been an interpolation. 44.] Certainly, from the recurrence of δέ, which implies immediate sequence, Luke, at the time of writing his Gospel, was not aware of any Galilæan appearances of the Lord, nor indeed of any later than this one. That he corrects this in Acts i., shews him meantime to have become acquainted with some other sources of information, not however perhaps including the Galilæan appearances (see Prolegomena to Luke, § iv. 2).

The following discourse apparently contains a summary of many things said during the last forty days before the ascension;—they cannot have been said *on this evening*;—for after the command in ver. 49, the disciples would not have gone away into Galilee. Whether *the Evangelist regarded* it as a summary, is to me extremely doubtful. Knowing apparently of no Galilæan appearances, he seems to relate the command of ver. 49, both here and in the Acts, as intended to apply to the *whole time* between the Resurrection and the Ascension. οὗτοι οἱ λ., 'behold the realization of the words,' &c. οὓς ἐλ.: see ch. xviii. 31—33; xxii. 37; Matt. xxvi. 56 al.; but doubt-

ᵛ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 47 καὶ ᵛ κηρυχθῆναι ˣ ἐπὶ τῷ ὀνόματι αὐτοῦ ʸ μετάνοιαν καὶ ᶻ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ᵃ ἀρξάμενοι ᵃ ἀπὸ Ἰερουσαλήμ. 48 ὑμεῖς ᵇ μάρτυρες τούτων. 49 καὶ ἰδοὺ ἐγὼ ᶜ ἐξαποστέλλω τὴν ...δε N. ᵈ ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ ᵉ καθίσατε ἐν τῇ πόλει ᶠ ἕως οὗ ᵍ ἐνδύσησθε ἐξ ʰ ὕψους ⁱ δύναμιν. 50 ᵏˡ ἐξήγαγεν δὲ αὐτοὺς [ˡ ἔξω] ἕως πρὸς Βηθανίαν,

v — Mark vi. 14. ch. xvi. 13 al. fr. w — ch. iii. 3 al. x — Matt. xxiv. 5 ||. Acts iv. 17, 18 al. y Mark i. 4 reff. z ch. i. 77. Heb. ix. 22. Matt. xxvi. 28. Deut. xv. 2, 3.

a Matt. xx. 8 reff. b Gospp., Matt. xviii. 16. xxvi. 65 | Mk. only. constr., Acts i. 8, 22. ii. 32 al. fr. c ch. i. 53 reff. d here only in Gospp. Amos ix. 6. — Acts i. 4. ii. 33. Gal. iii. 14. e — Acts xviii. 11. Exod. xvi. 29 var. Judg. xi. 17. f Matt. i. 25. ch. xii. 50 al. Gen. viii. 7. g — 1 Cor. xv. 53, 54. Col. iii. 10, 12. Ps. xciii. 1. cxxxi. 9, 16. Isa. li. 9. h — ch. i. 79 (reff.). i — ch. x. 19. Rom. xv. 19. 1 Cor. ii. 4. k Mark xv. 20. John x. 3. Acts v. 19. vii. 36, 40 (from Exod. xxxii. 1) al. l here (Mark viii. 23 v. r.) only. Gen. xv. 5. xix. 17.

47. for 2nd και, εις B copt. for εις, ως επι D lat-*c* *e*. rec *αρξαμενον*, with AC³ rel syrr, *-νων* DΔ syr-marg-ms(*"from* one *greek ms"*): *-νος* S al lat-*a c l* Aug$_1$: *-νην* 1: txt BC¹LNX 33 copt æth.

48. at beg ins και D. rec aft *υμεις* ins *δε*, with AC²DN rel latt syr Aug: om BC¹L mt copt. rec ins *εστε* bef *μαρτυρες*, with AC³ rel am lat-*a b c e f* syrr copt arm: aft *μαρτυρες*, C¹ vulg-ed lat-*ff*$_2$: om BD æth Aug$_1$.

49. om *ιδου* D latt Syr copt, for *και ιδου εγω, καγω* L 33: *εγω* bef *ιδου* 1. rec (for *εξαποστελλω*) *αποστελλω*, with ACDN rel: txt B (L) XΔ 33. om *του πατρος* D. rec aft *πολει* ins *ιερουσαλημ* (*gloss*), with AC³ rel lat-*f q* syrr æth arm Chr: om BC¹DLℵ latt copt Ambr Jer Gaud Aug Vig Promiss Fulg. for *ου, ορου* D 1. rec *δυναμιν* bef *εξ υψους*, with AC²D rel latt syr æth Chr: txt BC¹Lℵ 1. 33 Eus$_2$ Aug.

50. om *εξω* BC¹Lℵ 1. 33 lat-*a e* Syr copt arm Aug: ins AC²D rel vulg lat-*b c* syr æth. om *εως* D vulg lat-*b c e ff*$_2$ *l*. rec (for *προς*) *εις*, with AC³ rel

less He had often said things to them on these matters, which have not been recorded for us. So in John x. 25, we have perhaps a reference to a saying not recorded. This threefold division of the O. T. is the ordinary Jewish one, into the Law (תּוֹרָה), Prophets (נְבִיאִים), and Hagiographa (כְּתוּבִים),—the first containing the Pentateuch;—the second Joshua, Judges, the four books of Kings, and the Prophets, except Daniel;—the third the Psalms, and all the rest of the canonical books:—Daniel, Esther, Ezra, and Nehemiah being reckoned as one book, and the Chronicles closing the canon.

47. **ἀρξάμενοι**] See reff. The substance of the preaching of the Gospel literally corresponded to this description—see Acts ii. 38: *μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀν. Ἰησοῦ χρ. εἰς ἄφεσιν ἁμαρτιῶν*,—were the words of the first sermon preached at Jerusalem.

48. **ὑμεῖς**] From what follows, Acts i. 22, if these words are to be taken in their strict sense, they must have been spoken *only to the Apostles*;—they may however have been more general, and said to all present. 49.] This promise is explained (Acts i. 5) to be the *baptism with the Holy Ghost*,—and the time is limited to 'not many days hence.'

ἐγὼ ἐξαπ.] The procession of the Holy Spirit from the Son is clearly here declared, as well as that from the Father. And consequently we find Peter, in Acts ii. 33, referring back to *these very words*, in ascribing the outpouring of the Spirit to the now exalted Saviour. In that verse, the ἐγώ of this is filled up by *τῇ δεξιᾷ τοῦ θεοῦ ὑψωθείς*—the proper supplement of it here also. The promise itself is not found in the three Gospels, but expressly and frequently in John xiv.—xvi.: see xiv. 16—26; xv. 26; xvi. 7—11, 13, 14. The present, ἐξαποστέλλω, is not = a future, but implies that the actual work is done, and the state brought in, by which that sending is accomplished;—viz. the giving of the *πᾶσα ἐξουσία ἐν οὐρανῷ κ. ἐπὶ γῆς*, Matt. xxviii. 18. No stress need be laid on **καθίσατε**: see reff. The word Ἰερουσ. is probably interpolated by some who, believing these words to represent the Galilæan discourse, placed it here for an explanation: or perhaps Acts i. 4 gave occasion to it. This command must have been (historically) uttered *after the return from Galilee*: see above. **ἐνδύσ.**] Though the verb is used in the O. T. (see Judg. vi. 34; 2 Chron. xxiv. 20; 1 Chron. xii. 18) of *inspiration by the Spirit*, it here has its full meaning, of *abiding upon and characterizing*, as a garment does the

m — 1 Tim. iii. 8. Ps. lxii. 4 (6).
n ver. 30.
o Matt. xiii. 4 al. Ezek. ix. 8.
p ch. xxii. 59. Acts xxvii. 28 only.
q pass., here only. (Matt. xvii. 1 reff.)
r w. acc., Matt. iv. 10 ‖. John iv. (22.) 23, 24. Rev. ix. 20. xiii. 8, 12, 15. xiv. 9, 11. xx. 4 bis only.
s Judg. vii. 15 F.
t Matt. xviii. 10 reff. Prov. xiii. 9. xix. 5.
u ch. i. 64 reff.
v ch. ii. 18 al. Luke only, exc. Rom. xv. 11 (from Ps cxvi. 1).
w Rev.

καὶ [m] ἐπάρας τὰς [m] χεῖρας αὐτοῦ [n] εὐλόγησεν αὐτούς. ABCD FHK. M(U) XΓΔΛ
51 καὶ ἐγένετο [o] ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς, [p] διέστη ἀπ' αὐτῶν καὶ [q] ἀνεφέρετο εἰς τὸν οὐρανόν. 52 καὶ αὐτοὶ
[r] προσκυνήσαντες αὐτὸν [s] ὑπέστρεψαν εἰς [t] Ἰερουσαλὴμ
[t] μετὰ χαρᾶς μεγάλης, 53 καὶ ἦσαν [u] διὰ παντὸς ἐν τῷ
ἱερῷ [v] αἰνοῦντες καὶ] [w] εὐλογοῦντες τὸν θεόν.

ΚΑΤΑ ΛΟΥΚΑΝ.

vulg lat-*b c f ff₂ l*: txt BC¹DLℵ 1 lat-*a*. for και επ., επ. δε D. om αυτου D lat-*ff₂*.

51. απεστη D. om και ανεφέρετο εις τον ουρανον (*homœotel: νεαι το νεαι. To exclude the words, as Griesb Tischdf, is rash in the extreme, in the known inaccuracy of* D) DN¹ lat-*a b e ff₂ l* Aug.

52. om προσκυνησαντες αυτον (*homœotel: αυτοι to αυτον*) D lat-*a b e ff₂ l* Aug. [μεγαλης is written on margin in B by the original scribe.]

53. om εν τω ιερω A¹. om αινουντες και (*homœotel: the eye passing, before copying, from -ουντες to -ουντες*) BC¹LN copt: ins AC²D rel vss. om και ευλογουντες (*homœotel*) D bodl(with gat) lat-*a b e ff₂ l* copt Aug. rec at end adds αμην, with ABC³ rel vulg(with am ing tol) lat-*c f* syrr æth: om C¹(appy) DLℵ 1. 33 fuld(with forj) lat-*a b e ff₂ l* syr-jer copt arm Euthym Jer Bede.

SUBSCRIPTION: ευαγγελιον κατα λουκαν A²CKLSUΔΛℵ 33: ευαγγ. κ. λ. επληρωθη αρχεται κατα μαρκον D: om A¹FMXΓ 69: ευαγγ. κ. λ. εξεδοθη μετα χρονους ις της του χυ αναληψεως, KS Syr: txt B.

person: this, as Stier remarks, was the true and complete clothing of the nakedness of the Fall. 50.] The Ascension appears to be related as taking place *after the above words were spoken*—but there is an uncertainty and want of specification about the narrative, which forbids us to conclude that it is intended as following immediately upon them. This however can only be said as taking the other Gospels and Acts i. into account:—if we had *none but the Gospel of Luke* we should certainly say that the Lord ascended *after the appearance to the Apostles and others, on the evening of the day of His resurrection.* εξήγ. [ἔξω], i. e. probably, after the words ἐν τῇ πόλει just occurring, outside *Jerusalem*: as in ref. Mark: but the ἔξω might only apply to the house in which they were, see other reff., and Matt. xxvi. 75.

ἕως πρὸς B.—not quite to the village itself, but over the brow of the Mount of Olives where it descends on Bethany: see Acts i. 12. (The synonymousness of these two expressions may shew that the same is meant, when, Mark xi. 11, our Lord is said to have gone out at night *to Bethany*, and, Luke xxi. 37, *to the Mount of Olives.*) 51.] διέστη—not, '*He went a little distance from them previous to His ascension,*'—as Meyer would interpret it; but the two verbs belong to one and the same incident,—**He was parted from them and borne up into heaven.** We need not understand, '*by an angel,*' or '*by a cloud,*' nor need ἀνεφ. be middle; the *absolute passive* is best. The tense is *imperfect*, signifying the *continuance of the going up* during the προσκυν. of the next verse. The more particular account of the Ascension is given Acts i. 9—12, where see notes. That account is in perfect accordance with this, but supplementary to it.

52. προσκ.] This had been done before by the women, Matt. xxviii. 9, and by the disciples on the mountain in Galilee. This however was a more solemn act of worship, now paid to Him as exalted to God's right hand. 53.] διὰ παντός, **continually**,—not '*all* their time;'—daily, at the hours of prayer: see Acts i. 13, 14; iii. 1.

A few words must be appended here on a point which has been much stirred in Germany, even among the more orthodox Commentators; THE HISTORIC REALITY OF THE CIRCUMSTANCES OF THE ASCENSION. On those among them who doubt *the fact of an Ascension at all*, I have nothing to say, standing as I do alto-

gether on different ground from them.

The Lord Himself foretold His Ascension, John vi. 62; xx. 17:—it was immediately after His disappearance from the earth *expressly announced by the Apostles*, Acts ii. 33, 34; v. 31:—*continued to be an article of their preaching and teaching*, 1 Pet. iii. 22; Eph. ii. 6; iv. 10; 1 Tim. iii. 16. *So far* should we have been assured of it, had we *not possessed* the testimonies of Luke, here and in the Acts:—for the fragment superadded to the Gospel of Mark merely *states the fact*, not the *manner of it*. But, to take first the *à priori* view,—*is it probable that our Lord would have left so weighty a fact in His history on earth, without witnesses?* And might we not have concluded from the wording of John vi. 62, that our Lord must have intended an ascension *in the sight of some of those to whom He spoke*, and that the Evangelist himself *gives that hint, by recording those words without comment, that he had seen it?* Then again, is there any thing in the bodily state of our Lord after His resurrection which raises any even the least difficulty here? He appeared suddenly, and vanished suddenly, when He pleased:—when it pleased Him, He ate, He spoke, He walked; but his Body was the Body of the Resurrection;—only not yet his σῶμα τῆς δόξης (Phil. iii. 21), because He had *not yet assumed* that glory: but that He *could* assume it, and did assume it at his Ascension, will be granted by all who believe in Him as the Son of God. So that it seems, *on à priori grounds*, probable that, *granted the fact of the Ascension*, it did take place in some such manner as our accounts relate:—*in the sight of the disciples*, and *by the uplifting of the risen Body of the Lord towards that which is to those on this earth the visible heaven.* This being so, let us now, secondly, regard the matter *à posteriori*. We possess two accounts of the circumstances of this ascension, written by the same person, and that person a contemporary of the Apostles themselves. Of the *genuineness* of these accounts there never was a doubt. How improbable that Luke should have related *what any Apostles or apostolic persons might have contradicted?* How improbable that the universal Church, founded by those who are said to have been eye-witnesses of this event, should have *received these two accounts as authentic, if they were not so?* That *these accounts themselves* are never referred to in the Epistles, is surely no argument against them. If an occasion had arisen, such as necessitated the writing of 1 Cor. xv., there can be little doubt that St. Paul would have been as particular in the circumstances of the Ascension, as he has been in those of the Resurrection. The fact is, that by far the greatest difficulty remains to be solved by those who can imagine a myth or fiction on this subject to have arisen in the first age of the Church. Such a supposition is not more repugnant to our Christian faith and reverence, than it is to common sense and historical consistency.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΙΩΑΝΝΗΝ.

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a — Gen. i. 1. (Acts xi. 15.) see 1 John i.
b — besides here, Rev. xix. 13. 1 John i. 1 (see note there). John only.
c — Matt. xiii. 56. Mark vi. 3. ix. 19. Luke ix. 41. 2 Thess. ii. 5. 1 Cor. xvi. 6, 7. Gal. i. 18. iv. 18.

I. [1] [a] Ἐν ἀρχῇ ἦν ὁ [b] λόγος, καὶ ὁ [b] λόγος [c] ἦν [c] πρὸς

TITLE: Steph τὸ κατα ιωαννην ευαγγελιον: elz τὸ κ. ιω. αγιον ευαγ.: κατα ιωαννην B(one ν) DN: ευαγ. εκ του κ. ι. 69: txt AC rel.

CHAP. I. 1—18.] Prologue: in which is contained the substance and subject of the whole Gospel. THE ETERNAL WORD OF GOD, THE SOURCE OF ALL EXISTENCE, LIFE, AND LIGHT, BECAME FLESH, DWELT AMONG US, WAS WITNESSED TO BY JOHN, REJECTED BY HIS OWN PEOPLE, BUT RECEIVED BY SOME, WHO HAD POWER GIVEN THEM TO BECOME THE SONS OF GOD. HE WAS THE PERFECTION AND END OF GOD'S REVELATION OF HIMSELF; WHICH WAS PARTIALLY MADE IN THE LAW, BUT FULLY DECLARED IN JESUS CHRIST.

1—5.] THE ETERNAL PRÆ-EXISTENCE OF THE λόγος: HIS PERSONAL DISTINCTNESS; BUT ESSENTIAL UNITY WITH GOD. HIS WORKING IN CREATION, AND IN THE ENLIGHTENING OF MEN, BEFORE HIS MANIFESTATION IN THE FLESH; HIS NON-APPREHENSION BY THEM.

1.] Before commenting on the truths here declared, it is absolutely necessary to discuss the one word on which the whole turns: viz. ὁ λόγος. This term is used by John *without explanation*, as bearing a meaning well known to his readers. The enquiry concerning that meaning must therefore be conducted on *historical*, not on mere *grammatical* grounds. And the most important elements of the enquiry are, (I.) *the usage of speech as regards the word*, by John himself and other biblical writers: and (II.) *the purely historical information* which we possess on the *ideas attached to the word*.

(α) From the first consideration we find, that in other biblical authors, as well as in John, the word is never used to signify the divine *Reason* or *Mind*; nor indeed those of any human creature. These ideas are expressed by πνεῦμα or καρδία, or νοῦς, or ἡ σοφία τοῦ θεοῦ. In the classics the word λόγος never signifies the *subjective faculty* of reason, but the *reason to be given, objectively*, of any thing or things. The usual Scripture meaning of λόγος is *speech*, or *word*. ὁ λόγος τοῦ θ. is *the creative, declarative, injunctive Word of God*. (β) That this is also the import in our prologue, is manifest, from the evident relation which it bears to the opening of the history of creation in Genesis. ὁ λόγος is not an *attribute* of God, but an *acting reality*, by which the Eternal and Infinite is the great first cause of the created and finite. (γ) Again this λόγος is undoubtedly in our prologue, *personal*:—not an abstraction merely, nor a personification,—not the speaking word of God, once manifested in the prophets but afterwards fully declared in Christ, as Luthardt (i. 280 ff.), comparing our prologue with Heb. i. 1,—but a PERSON: for ὁ λόγος ἦν πρὸς τὸν θεόν, and ὁ λόγος σὰρξ ἐγένετο: also θεὸς ἦν ὁ λόγος, not θεοῦ

τὸν θεόν, καὶ θεὸς ἦν ὁ [b]λόγος. [2] οὗτος [c]ἦν ἐν ἀρχῇ

CHAP. I. 1. ins ο bef θεος L Nyssen$_1$(om$_2$).

ἦν,—which certainly would be said of none but a PERSON. (δ) Moreover, the λόγος is *identical with* JESUS CHRIST, as the præ-existing Son of God. A comparison of vv. 14 and 15 will place this beyond doubt. (ε) And Jesus Christ is the Word of God, not because He *speaks the word* (as if ὁ λόγος = ὁ λέγων, which is contrary to all usage, in which it = not ὁ λέγων, but τὸ λεγόμενον);—nor because He is the One promised or spoken of, = ὁ λεγόμενος,—which is even less according to analogy;—nor because He is the Author and source of the λόγος as spoken in the Scriptures, &c.,—any more than his being called ζωή and φῶς implies only that He is the *Giver* of life and light: but because *the Word dwells in and speaks from him*, just as the Light dwells in and shines from, and the Life lives in and works from, Him. (ζ) This λόγος which became flesh, *is not from, nor of, Time or Space* (ch. iii. 31; viii. 58); but *eternally præ-existent*,—and *manifested in Time and Space*, for the gracious ends of divine Love in Redemption (ch. iii. 16, 17). (η) This λόγος spoke in the law and prophets, yet partially and imperfectly (ver. 17; ch. v. 39, 46); but in the personal λόγος, spoke forth in fulness of grace and truth. It was He who made the worlds (ver. 3); He, who appeared to Isaiah (Isa. vi. compare ch. xii. 41); He, whose glory is manifested in His power over nature (ch. ii. 11); He, by reception of whom the new birth is wrought (ch. i. 12, 13); who has power over all flesh (ch. xvii. 2),—and can bestow eternal life (ibid.); whose very sufferings were His glory, and the glorifying of God (ch. xvii. 1 al.); and who, after those sufferings, resumed, and now has, the glory which He had with the Father before the world began (ch. xviii. 5, 24). (θ) Luthardt, in his Commentary on this Gospel, has propounded (vol. i. p. 280 ff.) the following view of the word λόγος and its usage: Jesus Christ is the fulness of that word of God which was fragmentarily manifested in the prophets (Heb. i. 1). But in this prologue, ὁ λόγος is not to be taken as *identical with* Jesus not yet incarnate, nor is He the subject of vv. 1 ff. And he urges ch. x. 35, 36 (see note there, where I have discussed this) as a key text to the meaning of λόγος. It seems to me, that while much of his view is true and sound, that part of it will not hold which denies the identity of the præ-existent λόγος with Jesus, in the Apostle's mind. Had he intended by the λόγος of vv. 1—4 any other than the personal Son of God who in ver. 14 became flesh, I do not see how ἦν πρὸς τὸν θεόν, and θεὸς ἦν, could be used of ὁ λόγος. Nor again can I consent with him to disconnect the use of λόγος by St. John from its previous history. The reasons given in this note for believing such use, as matter of fact, to have been prepared by the Alexandrine philosophy, are no way affected by the objections which he alleges, the difference between the λόγος of St. John and that of Philo, and the corrupt character of the philosophy itself. II. (α) We are now secondly to enquire, how it came that St. John found this *word* λόγος *so ready made to his hands, as to require no explanation*. The answer to this will be found by tracing the *gradual personification* of the *Word*, or *Wisdom of God*, in the O. T. and Jewish writings. (β) We find faint traces of this personification in the *book of Psalms*: see Ps. xxxiii. 4, 6; cxix. 89, 105; cvii. 20; cxlvii. 15, 18. But it was not the mere offspring of poetic diction. For the whole form and expression of the O. T. revelation was that of the *Word of God*. The Mosaic History opens with '*God said*, Let there be light.' *Spoken* commands, either openly, or in visions, were the communications from God to man. It is the Word, in all the Prophets; the Word, in the Law; in short, the Word, in all God's dealings with his people: see further, Isa. xl. 8; lv. 10, 11: Jer. xxiii. 29 al. (γ) And as the *Word* of God was the constant idea for his revelations *relatively to man*, so was the *Wisdom* of God, for those which related to *His own essence and attributes*. That this was a later form of expression than the simple recognition of the divine Word in the Mosaic and early historical books, would naturally be the case, in the unfolding of spiritual knowledge and divine contemplation. His Almightiness was first felt, before His Wisdom and moral Purity were appreciated. In the books of Job (ch. xxviii. 12 ff.) and the Proverbs (ch. viii., ix.) we find this *Wisdom of God* personified; in the latter in very plain and striking terms; and this not poetically only, but practically; ascribing to the

d Col. i. 16. Heb. i. 2. e = Heb. iv. 3. xi. 3. Gen. ii. 4. Ps. cxlviii. 5. f = ch. xv. 5. Eph. iii. 12.

c πρὸς τὸν θεόν· 3 πάντα d δι' αὐτοῦ e ἐγένετο, καὶ f χωρὶς

Wisdom of God all his revelation of Himself in His works of Creation and Providence. So that this *Wisdom* embraced in fact in itself the *Power* of God; and there wanted but the highest divine attribute, *Love*, to complete the idea. But this was reserved for the N. T. manifestation. (δ) The next evidences of the gradual personification of the *Wisdom of God* are found in the two Apocryphal Books, the Wisdom of Jesus the Son of Sirach, and the Wisdom of Solomon. The first of these, *originally written in Hebrew* (see Winer, Realwörterbuch, s. v.), belongs probably to the latter half of the second century before Christ. In ch. i. 1, Wisdom is said to be παρὰ κυρίου, καὶ μετ' αὐτοῦ εἰς τὸν αἰῶνα: and in ver. 4, προτέρα πάντων ἔκτισται σοφία. Then in ch. xxiv. 9—21, the same strain is continued; πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἔκτισέν με κ.τ.λ., and the passage concludes with these remarkable words, οἱ ἐσθίοντές με ἔτι πεινάσουσιν, καὶ οἱ πίνοντές με ἔτι διψήσουσιν. In the book of the Wisdom of Solomon, dating probably about 100 A.C., we find (in ch. vi. 22—ch. ix.) a similar personification and eulogy of Wisdom. In this remarkable passage we have Wisdom called πάρεδρος τῶν σῶν θρόνων (ch. ix. 4)—said to have been παροῦσα ὅτε ἐποίεις τὸν κόσμον (ch. ix. 9)—parallelized with ὁ λόγος σου (ch. ix. 1, 2: see also ch. xvi. 12). In ch. xviii. 15, 16, the παντοδύναμος λόγος is set forth as an Angel coming down from heaven, and destroying the Egyptians.

It seems highly probable that the author's monotheistic views were confused by the admixture of Platonism, and that he regarded Wisdom as a kind of soul of the world. He occasionally puts her for God, occasionally for an attribute of God. But he had not attained that near approach to a *personal* view which we shall find in the next step of our enquiry. (ε) The large body of Jews resident in Alexandria were celebrated for their *gnosis*, or religious philosophy. The origin of this philosophy must be referred to the mixture of the Jewish religious element with the speculative philosophies of the Greeks, more especially with that of Plato, and with ideas acquired during the captivity from Oriental sources. One of these Alexandrine writers in the second century A.C. was Aristobulus, some fragments of whose works have been preserved to us. He tells us that by the θεία φωνή we are not to understand a ῥητὸν λόγον, but ἔργων κατασκευάς—the whole working of God in the creation of the world. But the most complete representation of the Judæo-alexandrine gnosis has come down to us in the works of Philo, who flourished cir. A.D. 40—50. It would be out of the province of a note to give a review of the system of Philo: the result only of such review (see Lücke, vol. i. 272—283) will be enough. He identifies the λόγος with the σοφία of God; it is the εἰκὼν θεοῦ (Mangey, vol. i. p. 6 al. fr.); the ἀρχέτυπος κ. παραδείγμα φωτός, αὐτὸς δὲ οὐδενὶ τῶν γεγονότων ὅμοιος (i. 632): ὁ πρεσβύτερος τῶν γενέσεων εἰληφότων (i. 487): πρεσβύτερος υἱὸς τοῦ τῶν ὄντων πατρός (i. 414): ὁ πρωτόγονος αὐτοῦ, ὁ ἄγγελος πρεσβύτατος, ὡς ἀρχάγγελος πολυώνυμος ὑπάρχων (i. 427): σκιὰ θεοῦ, ᾧ καθάπερ ὀργάνῳ χρησάμενος ἐκοσμοποίει (i. 106): δι' οὗ ὁ κόσμος κατεσκευάσθη (i. 162): τῷ δὲ ἀρχαγγέλῳ κ. πρεσβυτάτῳ λόγῳ δωρεὰν ἐξαίρετον ἔδωκεν ὁ τὰ ὅλα γεννήσας πατήρ, ἵνα μεθόριος στὰς τὸ γενόμενον διακρίνῃ τοῦ πεποιηκότος.—ἀγάλλεται δὲ ἐπὶ τῇ δωρεᾷ, ... οὔτε ἀγέννητος ὡς ὁ θεὸς ὤν, οὐδὲ γεννητὸς ὡς ὑμεῖς, ἀλλὰ μέσος τῶν ἄκρων, ἀμφοτέροις ὁμηρεύων (i. 501 f.): δύο γάρ, ὡς ἔοικεν, ἱερὰ θεοῦ, ἓν μὲν δὲ ὁ κόσμος, ἐν ᾧ καὶ ἀρχιερεὺς ὁ πρωτόγονος αὐτοῦ θεῖος λόγος (i. 653): ὁ τοῦ θεοῦ ὕπαρχος (i. 308): περιέχει πάντα καὶ πεπλήρωκεν (ii. 655): δεύτερος θεός, ὃς ἐστιν ἐκείνου λόγος (ii. 625, fragment, from Eusebius Præp. Evang. vii. 13, vol. iii. p. 545). These instances, the number of which might be much enlarged, will serve to shew how remarkably near to the diction and import of some passages in our Gospel Philo approached in speaking of the λόγος.

At the same time there is a *wide and unmistakeable difference* between his λόγος and that of the Apostle. He does not distinguish it from the *Spirit of God* (Lücke, i. p. 278), nor does he connect it with any Messianic ideas, though these latter were familiar to him. Besides, his views are strangely compounded of Platonism and Judaism. The λόγος seems to be one comprehending, or ruling, the δυνάμεις or ἰδέαι of God, which, although borrowed from Plato, he Judaically calls ἄγγελοι, and the λόγος their ἀρχάγγελος. We see by this however how fixed and prepared *the term*, and many of its attributes, were in the religious philosophy of the Alexandrine Jews. (On the question

3 Cδε εν... αὐτοῦ [e] ἐγένετο [g] οὐδὲ [g] ἓν ὃ [e] γέγονεν. 4 ἐν αὐτῷ [h] ζωὴ [g] Matt. xxvii. 14 refl. [h] ch. v. 26. 1 John i. 2.

3. for *ουδε εν, ουδεν* DN[1] 1 al Heracl. (Clem Orig Eus have both.) *ο γεγονεν* is joined *to follg* in AC[1]D G[1](appy) L Frag-mosq[1] em lat-*a b e f ff*$_2$ syr-cu syr-jer sah Ptol Val Heracl Thdot Iren-gr Clem Orig Eus Ath Cyr-jer Cyr Hil Ambr(discusses the two ways): *to foregoing* in C[3] &c vulg lat-*c* syrr copt Ign Epiph Chr Thl Euthym Cypr Arnob Jer. (*See note.*)

whether the λόγος of Philo is to be taken as strictly *personal*, see Dorner's remarks on Lücke, in his Lehre von der Person Christi, i. p. 22 note.) (ζ) Meanwhile the Chaldee paraphrasts of the O. T. had habitually used such expressions as יְקָרָא, or שְׁכִינָה, or מֵימְרָא, 'the glory,' or 'the presence,' or 'the word,' of God,—in places where nothing but His own agency could be understood. The latter of these —the Memra, or word of God,—is used in so strictly personal a sense, that there can be little doubt that the Paraphrasts understood by it a divine Person or Emanation. (η) From these elements, the Alexandrine and Jewish views of the λόγος or *σοφία* of God, there appear to have arisen very early among Christians, both orthodox and heretic, formal expressions, in which these or equivalent terms were used. Of this the Apostle Paul furnishes the most eminent example. His teacher Gamaliel united in his instruction both these elements, and they are very perceptible in the writings of his pupil. But *we do not find in them any direct use of the term* λόγος, *as personally applied to the Son of God.* This shews him to have spoken mainly according to the Jewish school,—among whom, as Origen states, he could find none who held *τὸ τὸν λόγον εἶναι τὸν υἱὸν τοῦ θεοῦ* (cont. Cels. ii. 31, vol. i. p. 413). (θ) We find a much nearer approximation to the Alexandrine method of speech in the Epistle to the Hebrews, written evidently by some disciple intimately acquainted with the Alexandrine gnosis (see the opening verses, and especially *φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ*). But even there *we have not the* λόγος *identified personally with the Lord Jesus Christ*, nor indeed *personally spoken of at all*,—however near some passages may seem to approach to this usage (ch. iv. 12, 13; xi. 3). (ι) The Alexandrine gnosis was immediately connected with Ephesus, where the Gospel of John was probably written. Apollos (Acts xviii. 24) came thither *from Alexandria*; and Cerinthus is related by Theodoret (fab. hær. ii. 3, vol. iv. p. 389) to have studied and formed his philosophic system in Egypt, before coming to Ephesus. (κ) These notices will serve to account for the term λόγος being already found by St. John framed to his use; and the antignostic tendency of his writings will furnish an additional reason why he should rescue such important truths as the præ-existence and attributes of the divine λόγος from the perversions which false philosophy had begun to make of them. (λ) In all that has been said in this note, no insinuation has been conveyed that either the Apostle Paul, or the writer to the Hebrews, or John, *adopted in any degree their* TEACHING *from the existing philosophies.* Their teaching (which is totally distinct from any of those philosophies, as will be shewn in this commentary) is that of the Holy Spirit;—and the existing philosophies, with all their follies and inadequacies, must be regarded, *in so far as they* by their terms or ideas subserved the work which the Spirit had to do by the Apostles and teachers of Christianity, as so many providential preparations of the minds of men to receive the fuller effulgence of the Truth as it is in Jesus, which shines forth in these Scriptures.

The substance of this note has been derived from Dr. Lücke's Commentary, vol. i. p. 249—294; De Wette's Handbuch, on John i. 1; Dorner, Lehre von der Person Christi, i. p. 15 ff.; Olshausen, Comm. ii. p. 30 ff.

ἐν ἀρχῇ] = *πρὸ τοῦ τὸν κόσμον εἶναι*, ch. xvii. 5. The expression is indefinite, and must be interpreted relatively to the matter spoken of. Thus in Acts xi. 15, it is 'the beginning of the Gospel:' and by the same principle of interpretation, *here* it is **the beginning of all things**, on account of the *πάντα δι' αὐτ.* ἐγ. ver. 3.

These words, if they do not *assert*, at least *imply*, the *eternal præ-existence* of the divine Word. For *ἐν ἀρχῇ ἦν* is not said of an *act done ἐν ἀρχῇ* (as in Gen. i. 1), but of a *state existing ἐν ἀρχῇ*, and therefore without beginning itself. *ἦν*, not equivalent to *ἐστιν* (see *ἐγώ εἰμι*, ch. viii. 58 al.), as Euthymius and others have supposed; but Origen has given the true reason for the indefinite past being used,—*ἦν μὲν κυριώτερον ἐπὶ*

ἦν, καὶ ἡ [h] ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· [5] καὶ τὸ

4. for 1st ην, εστιν DN mss-in-Orig-Aug gat(with mm) lat-*a b c* &c(not *g*) syr-cu sah Clem, Val-in-Iren Hil Ambr Vig. (Aug and Victorin have both.) [των ανθρωπων is omd in the text of B, but is added on the marg by the original scribe.]

του θεου λογου το ἐστιν εἰπεῖν· ἀλλ' ἐπεὶ πρὸς διαφορὰν τῆς ἐνανθρωπήσεως γενομένης ἔν τινι καιρῷ, ἀντὶ τοῦ ἔστιν τῷ ἦν ὁ εὐαγγελιστὴς κέχρηται (in Catena, Lücke, p. 296). The existence of an enduring and unlimited state of being, implied in ἦν, is contrasted with ἐγένετο in ver. 3, and especially in ver. 14. καὶ ὁ λ. ἦν πρὸς τ. θ.] The usage of πρός here, as with (i. e. 'chez'), is sufficiently borne out by the reff. Basil remarks (Lücke, i. 297) that John says πρὸς τὸν θ., not ἐν τῷ θ., ἵνα τὸ ἰδιάζον τῆς ὑποστάσεως παραστήσῃ, ... ἵνα μὴ πρόφασιν δῷ τῇ συγχύσει τῆς ὑποστάσεως. Both the inner substantial union, and the distinct personality of the λόγος are here asserted. The former is distinctly repeated in the next words. καὶ θ. ἦν ὁ λ.] **and the Word was God.** As regards the *form* of the sentence, it is strictly parallel with πνεῦμα ὁ θεός, ch. iv. 24. But the *sense* to be conveyed here is as weighty a consideration as the form of the sentence. Had John intended to say, '*God was the Word*,'—what meaning could his assertion possibly have conveyed? None other than a contradiction to his last assertion, by which he had distinguished God from the Word. And not only would this be the case, but the assertion would be inconsistent with the whole historical idea of the λόγος, making this term to signify merely an attribute of God, just as when it is said ὁ θεὸς ἀγάπη ἐστίν. Not to mention the unprecedented inversion of subject and predicate which this would occasion; ὁ λόγος *having been the subject before*, and again *resumed as the subject afterwards*.

The *rendering* of the words being then as above, their *meaning* is the next question. The omission of the article before θεός is not *mere usage*; it could not have been here expressed, whatever place the words might hold in the sentence. ὁ λόγος ἦν ὁ θεός would give a sense liable to the objections first stated, and destroy the idea of the λόγος altogether. θεός must then be taken as implying **God**, *in substance and essence*,—not ὁ θεός, 'the Father,' *in Person*. It does not = θεῖος, nor is it to be rendered *a God*—but, as in σὰρξ ἐγένετο, σάρξ expresses that *state* into which the Divine Word entered by a definite act, so in θεὸς ἦν, θεός expresses that *essence* which was His ἐν ἀρχῇ:—that He was *very God*. So that this first verse might be connected thus: the Logos was from eternity,—was with God (the Father),—and was Himself God.

2.] In order to direct the mind to the difference (in unity) between this λόγος and ὁ θεός, John recalls the reader's attention to the two first clauses of ver. 1, which he now combines, in order to pass on to the *creative work*, which distinctly belongs to the λόγος. Thus also this verse fixes the reference of αὐτοῦ in ver. 3, which might otherwise, after the mention of θεός, have seemed ambiguous.

3.] πάντα = τὰ πάντα (1 Cor. viii. 6. Col. i. 16), = ὁ κόσμος, ver. 10. This parallelism of itself refutes the Socinian interpretation of πάντα, 'all Christian graces and virtues,' 'the whole moral world.' But the history of the term λόγος forbids such an explanation entirely. For Philo (i. 162) says εὐρήσεις αἴτιον μὲν αὐτοῦ (τοῦ κόσμου) τὸν θεόν, ὑφ' οὗ γέγονεν· ὕλην δέ, τὰ τέσσαρα στοιχεῖα, ἐξ ὧν συνεκράθη· ὄργανον δέ, λόγον θεοῦ, δι' οὗ κατεσκευάσθη: see also Col. i. 16, and Heb. i. 2. Olshausen observes, that we never read in Scripture that 'Christ made the world;' but 'the Father made the world διά the Son,' or 'the world was made ὑπό the Father, and διά the Son:' because the Son *never works of Himself*, but always *as the revelation of the Father*; His work is the Father's *will*, and the Father has no Will, except the Son, who is *all His will* (ἐν ᾧ εὐδόκησεν). The Christian Fathers rightly therefore rejected the semi-arian formula, 'The Son was begotten by an act of the Father's will;' for He is *that Will Himself*. καὶ χωρ. αὐτ.] This addition is not merely a Hebraistic parallelism, but a distinct denial of the eternity and uncreatedness of matter as held by the Gnostics. They set *matter*, as a separate existence, over against God, and made it the origin of evil:—but John excludes any such notion. Nothing was made without Him (the λόγος); all matter, and *implicitly* evil itself, in the deep and inscrutable purposes of creation (for it οὐκ ἦν ἐν τῇ ἀρχῇ ἀλλὰ γέγονεν), δι' αὐτοῦ ἐγένετο. The punctuation at the end of the verse is uncertain, if we regard solely manuscript authority, but rests

φῶς ἐν τῇ [l] σκοτίᾳ [k] φαίνει, καὶ ἡ [l] σκοτία αὐτὸ οὐ [l] κατ- [l — 1 John ii. 8. John only, exc. Matt. iv. 16. x. 27. Luke xii. 3.]
ἔλαβεν.

Job xxviii. 3 only. 12, 13. see Acts iv. 13. x. 34. k — ch. v. 35. 1 John ii. 8. Rev. i. 16. l — Phil. iii.

5. *αυτον* (B ?) 13 al Thdot. (*αυτῶ* B Bch, on the authority of Blanchini.)

on the sense of the passage, which is rendered weak, and inconsistent with analogy, by placing the period after *οὐδὲ ἕν*:—*weak*, because in that case we must render 'That which was made by Him was life (i. e. having life), and that life was the light of men;' but *how* was that life, i. e. that living creation which was made by Him, the light of men?—*inconsistent with grammatical analogy*, for John never uses *γενίσθαι ἐν* for 'to be made by.' Besides which, John's usage of beginning a sentence with *ἐν* and a demonstrative pron. should have its weight: cf. ch. xiii. 35; xv. 8; xvi. 26: 1 John ii. 3, 4, 5; iii. (8,) 10, 16, 19, 24; iv. 2 al. fr. Compare also *ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν*, 1 John ii. 4,—*ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν*, ib. iii. 5. I have determined therefore for the ordinary punctuation. It is said to have been first adopted owing to an abuse of the passage by the Macedonian heretics, who maintained that if the exclusion was *complete*, the Holy Spirit can also not have been without His creating power, i. e. was created by Him. But this would be refuted without including ὃ *γέγονεν*, for the Holy Spirit ἦν, not ἐγένετο.

4.] *ἐν αὐτ. ζωὴ ἦν*—compare 1 John v. 11, i. 1, 2, and ch. vi. 33. ζωή is not merely '*spiritual life*,' nor '*the recovery of blessedness*,'—as Tholuck, Kuinoel, &c. explain it:—the λόγος is the source of *all life* to the creature, not indeed ultimately, but mediately (see ch. v. 26: 1 John v. 11). *κ. ἡ ζωὴ ἦν τ. φῶς τ. ἀνθ.*] This is not to be understood of the *teaching of the Incarnate Logos*, but of the *enlightening and life-sustaining influence of the eternal Son of God*, in Whom was life. In the material world, light, the offspring of the Word of God, is the condition of life, and without it life degenerates and expires:—so also in the spiritual world that *life* which is in Him, is to the creature the very condition of all development and furtherance of the life of the spirit. All knowledge, all purity, all love, all happiness, spring up and grow from this life, which is the light to them all. It is not φῶς, but τὸ φῶς:—because this is *the only* true light: see ver. 9, also 1 John i. 5. 5.] As *light* and *life* are closely connected ideas, so are *death* and *darkness*. The whole world, lying in death and in darkness, is the σκοτία here spoken of:—not merely the *ἐσκοτωμένοι* (Eph. iv. 18; see ib. v. 7, 8), but the *whole mass*, with the sole exception (see below, ver. 12) of ὅσοι *ἔλαβον αὐτόν* (compare ch. iii. 19; 1 John v. 19).

This φαίνει is not merely the historical present, but describes the whole process of the light of life in the Eternal Word shining in this evil and dark world; both by the O. T. revelations, and (see ch. x. 16; xi. 52) by all the scattered fragments of light glittering among the thick darkness of heathendom. *καὶ . . . κατέλ.*] **and the darkness comprehended** (understood, apprehended) **it not**. That this is the meaning, will be clear from the context. John states here as a *general* fact, what he afterwards states of the appearance of the Incarnate Word to the chosen people, ver. 11. The sentences are strictly parallel. *τὸ φ. ἐν τῇ σκ. φαίνει* || *εἰς τὰ ἴδια ἦλθεν*, and *κ. ἡ σκ. αὐτὸ οὐ κατέλ.* || *καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον*. In the first, he is speaking of the *whole shining of this light over the world*; in the second, of its *historical manifestation to the Jews*. In both cases, *the Divine Word was rejected*. *παρέλαβον* is used in the second case as expressing the personal assumption to oneself as a friend or companion: see reff. Lücke observes (i. 313), that the almost tragic tone of this verse is prevalent through the Gospel of John and his first epistle, see ch. iii. 19; xii. 37 ff. al.: and is occasionally found in Paul also, see Rom. i. 18 ff. The other interpretation of *κατέλαβεν*, '*overtook*,' '*came upon*' (for that of '*overcame*' [Orig., Theophyl., Euthym.] is not admissible, the word never importing this), is unobjectionable as far as the *usage* of the word is concerned (see ch. xii. 35: Mark ix. 18); but yields no sense in the context.

The connexion of the two members of our verse by καί is not, "The Light shineth in the darkness, *and therefore* (i. e. because darkness is the opposition to light, and they exclude one another) the darkness comprehended it not;" but, "The Light shineth in the darkness, *and yet* (notwithstanding that the effect of light in darkness is so great and immediate in the physical world) the darkness compre-

6 [m] Ἐγένετο ἄνθρωπος ἀπεσταλμένος [n] παρὰ θεοῦ, ABCT
[o] ὄνομα αὐτῷ Ἰωάννης· 7 οὗτος ἦλθεν [p] εἰς [q] μαρτυρίαν, LMΔΠ
ἵνα [r] μαρτυρήσῃ περὶ τοῦ [s] φωτός, ἵνα πάντες πιστεύσωσιν [t] δι' αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος τὸ [s] φῶς, ἀλλ' [t] ἵνα [r] μαρτυρήσῃ περὶ τοῦ [s] φωτός. 9 [u] Ἦν τὸ φῶς τὸ [v] ἀληθινόν, ὃ

m Judg. xix. 1. see ch. iii. 1.
n = Matt. xxi. 42, from Ps. cxviii. 22. Luke ii. 1. 2 Tim. i. 18.
o ch. iii. 1. 1 Kings i. 1. Jos. Ant. xx. 9. 1. see Matt. xxvii. 32. Luke i. 27, ii. 25. &c. Acts xxii. 16. 1 John v. 9. and passim. see Acts xxiii. 11. 3. xiii. 18. Mark xiv. 49.
p = Matt. iii. 11. xxvi. 18, 28. 1 Kings ix. 14. Rev. i. 2, 9. xii. 11, 17 al.
q = ver. 19. ch. iii. 11, 32. Acts xxiii. 11. 1 John ii. 8, 9, 10. a constr. Mark i. 6, 22. xv. 43. ver. 22. Acts viii. 28. xxi. 3 al. fr.
r w. περί, John only, ver 15. ch. ii. 25 only. t constr. ch. iv. 39. 1 John ii. 8, 9, 10. Heb. viii. 9. ix. 24. Jer. ii. 21.
s = John only. ch. iii. 19, &c. t constr. ch. iv. 39. 1 John ii. 8, 9, 10. Heb. viii. 9. ix. 24. Jer. ii. 21.
u = John only. ch. iii. 19, &c. 1 John ii. 8, 9, 10. Heb. viii. 9. ix. 24. Jer. ii. 21.
v ch. iv. 23. vi. 32. 1 John ii. 8. Heb. viii. 2. ix. 24. Jer. ii. 21.

6. for θεου, κυριου D[1]. [*N.B.* D-lat is defective as far as ch. iii. 16.] ins ην bef ονομα D[1]ℵ[1], simly latt Iren-lat: om ℵ[1a] (also perhaps ℵ[1]-corr) &c.
7. πιστευσουσιν D.

hended it not:" see καί below, ver. 11.

6—18.] THE MANIFESTATION AND WORKING OF THE DIVINE WORD, JESUS CHRIST, THE SON OF GOD, INCARNATE IN OUR FLESH. 6.] The Evangelist now passes to the *historic manifestation* of the Word. μετελήλυθως ἐπὶ τὴν ἐπιφάνειαν τοῦ υἱοῦ, τίνα ἂν εὕρειν ἀρχὴν ἑτέραν, ἢ τὰ κατὰ τὸν Ἰωάννην; (Theodor. Mopsuest. in loc. p. 729, ed. Migne.) He *enunciates* briefly in these verses 6, 7, what he afterwards, vv. 19—36, narrates with historical detail. ἐγένετο—not belonging to ἀπεσταλμένος, but to ἄνθρ.: the ordinary opening of an historical period, see Luke i. 5. No stress on ἐγένετο, as distinguished from ἦν, ver. 1 (Olshausen), see ch. iii. 1. **There was—a man sent, &c.** In ἀπεστ. παρὰ θεοῦ we have possibly a reference to Mal. iii. 1.

7.] The purpose of John's coming was to *bear witness to a fact*, which fact (ver. 33) was made known to him by divine revelation. εἰς μαρτυρίαν, not as E. V., '*for a witness*,' but, **for witness**, for the purpose of bearing witness: so A. V. R.

ἵνα μαρτ. κ.τ.λ. is an expansion of εἰς μαρτ.:—the subject of his testimony was to be **the Light**,—and the aim of it, **that all might believe** (εἰς τὸ φῶς, see ch. xii. 36) **through** *him* (i. e. John: not τοῦ φωτός [Grot.], which confuses the whole, for then we must understand εἰς θεόν after πιστ. which is here out of place).

8.] John was himself ὁ λύχνος ὁ καιόμενος καὶ φαίνων (ch. v. 35), see note on Matt. v. 14, but not τὸ φῶς. On ἵνα, see reff.: it belongs to ἦν, not to ἦλθεν above. And thus there is no ellipsis of '*came*' or '**was sent**:' John simply *was*, in order to &c. 9.] The word ἀληθινόν (see reff.) in this connexion imports **original**, 'archetypal,' and is used of the true genuine sources and patterns of those things which we find here below only in fragmentary imitations and derivations. Such an *original* was the Light here spoken of;—but John was only a derived light,—not lumen *illuminans*, but lumen *illuminatum*. The construction of this verse has been much disputed. Is ἐρχόμενον εἰς τ. κ. to be taken with ἄνθρωπον (as latt syrr copt Orig Eus, Epiph Chr Cyr Thl Euthym and most of the ancient Commentators and E. V.), or does it belong to τὸ φῶς τὸ ἀλ.? The former construction can only be defended by a Rabbinical usage, by which כָּל בָּא שׁוּלָם means 'all men' (Schöttgen, i. 223). But it is very questionable whether John ever speaks thus. Certainly he does not, in any of the passages commonly cited to defend this rendering, ch. xviii. 37 (which is spoken by Christ of Himself and His Mission); xvi. 21, 28; xii. 46. And even if he had thus spoken, how harsh and how unmeaning is the sentence; whether with Euthym. we lay an emphasis on ἦν, or with E. V. &c. supply τοῦτο before it. If this latter had been intended, surely it would have been more distinctly expressed; and even when it is supplied, we have in this verse only a less forcible repetition of ver. 4. It seems then that we must join ἐρχ. εἰς τ. κ. with τ. φῶς τ. ἀληθ. But even then, three ways of rendering are apparently open to us. The first of these, which is that of Socinus, takes ἐρχόμ. κ.τ.λ. as meaning, '*at its coming into the world*.' This however—besides the sense being inconsistent with ver. 4—leaves the opening clause without a demonstrative pronoun, as before. Then, secondly, ἐρχόμενον might seem to be used in the sense in which we frequently have ἐρχόμενος, as a quasi-future, 'who was, or is, to come;' see Matt. xi. 3; Mark x. 30 al. fr.; ch. vi. 14; xi. 27, in which last two places it is joined, as here, with εἰς τὸν κόσμον. But if this be adopted (which even constructionally is very doubtful), the only sense will be that the true light, &c. *was to come*; i. e. *had*

w φωτίζει πάντα ἄνθρωπον, ux ἐρχόμενον εἰς τὸν x κόσμον. w — Eph. i. 18. iii. 9. Ps. cxviii. 130.
...και ο H. 10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ y ἐγένετο, καὶ x ch. xii. 46. xvi. 28. 1 Tim. i. 15.
ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς z τὰ ἴδια ἦλθεν, καὶ y ver. 3.
a οἱ ἴδιοι αὐτὸν οὐ b παρέλαβον. 12 ὅσοι δὲ c ἔλαβον z ch. viii. 44. (xv. 9.) xvi. 32. xix. 27. Luke xviii. 28. Acts xxi. 6. 1 Thess. iv. 11 only. Esth. v. 10.
αὐτόν, d ἔδωκεν αὐτοῖς de ἐξουσίαν f τέκνα f θεοῦ γενέσθαι,
H των οι ουκ... τοῖς gh πιστεύουσιν gh εἰς τὸ b ὄνομα αὐτοῦ, 13 οἳ οὐκ i ἐξ

a ch. xiii. 1. Acts iv. 23. xxiv. 23. 1 Tim. v. 8 only. 2 Macc. xii. 22. b Matt. i. 20, 24. Cant. viii. 2.
c — ch. v. 43. xiii. 20 (8ce). Matt. xiii. 20 ‖ Mk. d Matt. xxviii 18
reff. ch. v. 27. xvii. 2. Rev. ii. 26. vi. 8. ix. 3 al. 1 Macc. i. 13. e ch. x. 18. xix. 10 bis, 11.
f ch. xi. 52. Rom. viii. 16, (17.) 21. ix. 8. Phil. ii. 15. 1 John iii. 1, 2, 10. v. 2 only. g ch. ii.
11 reff. h ch. ii. 23. iii. 18. 1 John v. 13 only. i — Matt. i. 18, 20. 1 Cor. viii. 6. xi. 8.

10. for αυτου, αυτον ℵ¹.
12. om δε D lat-e Tert Cypr₁. ελαβαν B¹.

not yet come; which manifestly is not correct;—for it *had come*, when John gave his witness; and the whole of these verses 6—13 relate to the time when He *had appeared*, and *come* to His own. We are driven then to the only legitimate rendering, which is to take ἦν ἐρχόμενον as equivalent to an imperfect **came**:—this usage being frequent in the N. T., see reff.:—i. e. at the time when John bore this witness, the true light which lighteth every man, came—was in process of manifesting Himself,—into the world. Tholuck objects to this construction that ἦν is too far from ἐρχόμενον:—but Lücke answers, that ἦσαν and νηστεύοντες are nearly as far separated in Mark ii. 18. ὃ φωτ. πάντα ἄνθ. is a further expansion of τὸ ἀληθινόν. 10.] The **κόσμος** is the created world, into which He came (ver. 9), which was made by Him (ver. 3), which nevertheless (i. e. as here represented by *man*, the only creature who γινώσκει) knew, recognized Him not. καί is as in ver. 5. αὐτόν, not αὐτό, because though τὸ φῶς has been the subject, yet the δι' αὐτοῦ ἐγένετο brings in again the creative λόγος, Who *is* the Light. The three members of the sentence form a climax;—**He was in the world** (and therefore the world should have known Him), **and the world was made by Him** (much more then should it have known Him), **and the world knew Him not.** 11.] τὰ ἴδια here cannot well mean *the world*, or οἱ ἴδιοι *mankind in general*: it would be difficult to point out any Scripture usage to justify such a meaning. But abundance of passages bear out the meaning which makes τὰ ἴδια His own inheritance or possession, i. e. Judæa; and οἱ ἴδιοι, the Jews; compare especially the parable Matt. xxi. 33 ff.; and Sir. xxiv. 7 ff. And thus ἦλθεν forms a nearer step in the approach to the declaration in ver. 14. He *came to* His own. On παρέλ. see reff.,—and above on ver. 5. 12.] The ὅσοι . . . . primarily refers to the ἐκλογή *among the Jews* who have just been spoken of: but also, by implication, being opposed to both ὁ κόσμος and οἱ ἴδιοι, the ἐκλογή in all the world. ἔλαβον = παρέλαβον above—as many as recognized Him as that which He was—the Word of God and Light of men. ἔδωκεν αὐτ. ἐξουσ.] ἐξουσ. is not merely *capability* = δύναμιν (Lücke),—still less *privilege* or *prerogative* (Chrysost. and others),—but **power** (De Wette); involving all the actions and states needful to their so becoming, and removing all the obstacles in their way (e. g. the wrath of God, and the guilt of sin). τέκνα θ. γενέσθαι] The spiritual life owes its beginning to a *birth from above*, ch. iii. 3—7. And this birth is owing to the Holy Spirit of God; so that this is equivalent to saying, 'As many as received Him, to them gave He His Holy Spirit.' And we find that it was so: see Acts x. 44. τέκνα θ. is a more comprehensive expression than υἱοὶ τ. θ. which brings out rather our *adoption*, and hope of inheritance (Rom. viii. 14 ff.), whereas the other involves the *whole generation and process* of our life in the Spirit, as being from and of God, and consequently our *likeness* to God, walking in light as He is in light (1 John i. 5—7)—free from sin (ib. iii. 9; v. 18) and death (ch. viii. 51). τοῖς π. εἰς τ. ὄν. αὐτ.] τὸ ὄνομα αὐτ. is *His manifestation as that which He has given Himself out to be*: i. e. *as a Saviour from sin*; see Matt. i. 21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 13.] The Jews grounded their claim to be children of God on their descent from Abraham. John here negatives any such claim, and asserts the exclusive divine birth of all who become children of God by faith. It is to be noticed that the conjunctions here are not the merely disjunctive ones οὔτε . . . . οὔτε which would necessitate the ranging the

b — Matt. iii. 11 ‖ Mk. vv. 27, 30 only. Neh. xiii. 19. c — ver. 30 only. Gen. xlviii. 20. d — ver. 30. ch. xv. 18. e John, here only. — Eph. iii. 19. Rom. xv. 29. see Ps. xxiii. 1. f Matt. x. 8. Rom. i. 5. g — here only. see Isa. lvii. 16.

b ὁ ὀπίσω μου ἐρχόμενος, c ἔμπροσθέν μου γέγονεν, ὅτι d πρῶτός μου ἦν. 16 ὅτι ἐκ τοῦ e πληρώματος αὐτοῦ ἡμεῖς πάντες f ἐλάβομεν, καὶ χάριν g ἀντὶ χάριτος· 17 ὅτι

16. rec (for ὁτι) και (*possibly the occurrence of* ὁτι *thrice following gave offence*), with AC³ rel vulg lat-*c f* syrr syr-cu Orig₂ Chr: txt BC¹DLXΝ̂ 33 lat-*a b e ff₂ q* syr-jer copt æth arm Hippol Orig₃ Eus Cyr Hil Aug.

sisting. κέκραγεν] *crieth* (the *perfect* being, in sense, *present*; '*hath cried*,' so that the voice is still sounding), see ch. vii. 37: 'clamat Johannes cum fiducia et gaudio, uti magnum præconem decet.' Bengel. οὗτος ἦν ὃν εἶπον . . . .] This form of the words seems to shew, as indeed would appear from the announcement of his own office by the Baptist, that he had uttered these words in the power of the Spirit concerning Him whose forerunner he was *before he saw and recognized Him in the flesh*. Then, *on doing so*, he exclaimed, **This was He of whom I said**, &c. This view seems to be borne out by his own statement, ver. 33, and by the order of the narrative in Matt. iii. 11, 12, 13. ὀπίσω μ. ἐρχ.] In point of *time*; not of *birth* merely or principally, nor of *commencement of official life*: but, inasmuch as John was His *Forerunner*, on account of official *position*. ἔμπροσθέν μ. γέγονεν] The E. V. is here very accurate,—**is preferred before me**; the γέγονεν setting forth the advancement to official dignity before which John's office waned and decreased (ch. iii. 30), which took place even while John's course was being fulfilled. The only objection to '*preferred*' is, its possible ambiguity. Even Dr. Johnson has fallen into the mistake, in his Dictionary, of quoting this passage as an instance of the sense "to love more than another." '*Is advanced*,' 'hath come to be' [which however again is ambiguous], are other possible renderings. This sense of ἔμπροσθεν (besides reff.) is justified by classical usage in Plato, who uses ἔμπροσθεν τιθέναι for *præponere*, Legg. vii. 805. See also i. 631; v. 743. Also Demosthenes, κατὰ Διονυσοδώρου, p. 1296. 26, ... τὰς αἰτίας τῶν ἠδικημένων ἔμπροσθεν οὔσας τοῦ δικαίου. ὅτι πρῶτός μου ἦν] The only sense which these words will bear, is, **because** (or, for, but better *because*) **He** *was* (not ἐγένετο, but ἦν as in ver. 1) **before me**; i. e. 'He *existed*, was in being, before me.' The question raised by Lücke and De Wette, whether it is probable that the Baptist had, or expressed such views of the præ-existence of Christ, is not one for us to deal with, in the face of so direct a testimony as is given to the *fact*, here and in ch. iii. 27 ff. In all probability, the Evangelist was himself a disciple of the Baptist: and if he has given us a fuller and somewhat differing account of his testimony to Christ, it is because his means of information were ampler than those of the other Evangelists. The questioners seem to forget that the Baptist was divinely raised up and commissioned, *and full of the Holy Ghost*, and *spoke in that power*; his declarations were not therefore merely conclusions which he had arrived at by natural means,—the study of the prophecies, &c. (Lücke, p. 353): but *inspirations and revelations of the Spirit*. This last is fully recognized by Olshausen (ii. 61). 16.] Origen (in Evang. Johan. tom. vi. 2, vol. iv. p. 102) blames Heracleon for terminating the testimony of John at the end of ver. 17, and makes it continue to the end of ver. 18. But this can hardly be, for then ἡμεῖς πάντες would bear no very definite meaning, and the assertions in ver. 17 would be alien from the character of the Baptist, belonging as they do to the more mature development of Christian doctrines. I cannot doubt that this and the following verses *belong to the Evangelist*, and are a carrying onwards of his declarations concerning the divine Word. Ver. 15 is not parenthetical, but confirmatory of ver. 14, and this verse *grounds itself on the fact* of ver. 14, *corroborated by the testimony* of ver. 15,—*that He dwelt among us, and that we saw His glory, full of grace and truth*. τὸ πλήρωμα is *that of which He was* πλήρης, ver. 14, and is not connected with the Gnostic *pleroma* at all. See reff. ἡμεῖς πάντες] All who believe on Him; see ver. 12. ἐλάβομεν, καί] **received, and that** . . . . 'our relation to Him has been that of recipients out of His fulness, and the thing received has been' . . . . So Herod. i. 102, ἔχων δύο ταῦτα ἔθνεα, καὶ ἀμφότερα ἰσχυρά. χάριν ἀντ. χάριτος] The ancient interpretation, τὴν καινὴν διαθήκην ἀντὶ τῆς παλαιᾶς (Euthym.), is certainly wrong, for the ἐλά-

ὁ νόμος [h] διὰ Μωυσέως [i] ἐδόθη, ἡ [j] χάρις καὶ ἡ [j] ἀλήθεια [h] Matt. i. 23. Gal. iii. 19 al.
διὰ Ἰησοῦ χριστοῦ [k] ἐγένετο. [18] θεὸν οὐδεὶς ἑώρακεν [i] ch. vii. 19, 22. Acts vii.

8. Gal. iii. 21. Ezek. xx. 11 al. j ver. 14. k — Luke iii. 2. ch. x. 36. Acts x. 37.

βομεν is spoken entirely of *the times of the Incarnate Word*: and besides, ὁ *νόμος* and *χάρις* are distinctly *opposed* to one another in the next verse. The prep. *ἀντί* is properly used of any thing which *supersedes* another, or occupies its place. This is in fact its ordinary usage when *exchange* is spoken of: the possession of the thing gotten succeeds to, supersedes, the possession of the thing given in exchange, and I possess τοῦτο *ἀντὶ* ἐκείνου. Thus also we have received *χάριν ἀντὶ χάριτος*, *continual accessions of grace*; new grace coming upon and superseding the former. Thus in Theognis, Sentt. 343 ff. (Lücke), *τεθναίην δ' εἰ μή τι κακῶν ἄμπαυμα μιμνίων* | *εὑροίμην, δοίης δ' ἀντ' ἀνιῶν ἀνίας*. And Chrysostom, de Sacerdotio, 6. 13, vol. i. p. 435, *σὺ δέ με ἐκπίμπεις, ἑτέραν ἀντ' ἑτέρας φροντίδα ἐνθείς*. Also Philo, i. 254, speaking of this very word *χάρις*:—*τὰς πρώτας ἀεὶ χάριτας . . . . . ἐπισχὼν καὶ ταμιευσάμενος εἰς αὖθις ἑτέρας ἀντὶ ἐκείνων καὶ τρίτας ἀντὶ δευτέρων, καὶ ἀεὶ νέας ἀντὶ παλαιοτέρων, τότε μὲν διαφορούσας, τότε δ' αὖ καὶ τὰς αὐτὰς ἐπιδίδωσι*. 17.] The connexion of this verse with the foregoing lies in the words τοῦ *πληρώμ. αὐτοῦ* (ver. 16), and in *χάρις κ. ἀλ.* (ver. 14.) 'We received from His fulness continual additions of grace, *because that fulness is not, like the law, a positive enactment, finite and circumscribed*, of which it could be said that it ἐδόθη, but the *bringing in of grace and truth*, which ἐγένετο by Jesus Christ.' ἐδόθη and ἐγένετο have been variously distinguished,—*αὐθεντικὸν μὲν τὸ* ἐγένετο, *δουλικὸν δὲ τὸ* ἐδόθη, Theophyl. Similarly Bengel, 'Mosis non sua est lex: Christi sua est gratia et veritas.' Clem. Alex. Pæd. i. 7, p. 134 P, says: *διὸ καί φησιν ἡ γραφὴ "ὁ νόμος* διὰ Μωυσέως *ἐδόθη," οὐχὶ* ὑπὸ *Μωυσέως, ἀλλὰ ὑπὸ μὲν τοῦ λόγου, διὰ Μωυσέως δὲ τοῦ θεράποντος αὐτοῦ· διὸ καὶ πρόσκαιρος ἐγένετο, ἡ δὲ ἀΐδιος χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο, κ.τ.λ.* Origen (in Joan. tom. vi. c. 3, vol. iv. p. 107) speaks very similarly. But the distinction laid down above, which is hinted at by De Wette, seems to me to be the most obvious, and best suited to the context, where the πλήρωμα of Christ is set against the *narrowness of positive enactment* in the law. Certainly, the distinction must not be lost sight of, nor denied, as Lücke attempts to do: for Bengel truly observes: "Nullus philosophus tam accurate verba ponit, differentiamque eorum observat, quam Johannes, in hoc præsertim capite." χάριτος κ. ἀλ.] I must again caution the student against any such wholly inadequate explanations as that these words are put 'per Hendiadyn' for *χάρις ἀληθινή*. It is in this way that the depths of Scripture have been covered over by the rubbish of expositors. Such was not the method of investigation pursued by the great men of former centuries: witness Origen in loc.: *εἰ γὰρ Ἰησοῦς ἐστιν ὁ φάσκων "ἐγώ εἰμι ἡ ἀλήθεια," πῶς ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ γίνεται; αὐτὸς γάρ τις δι' ἑαυτοῦ οὐ γίνεται. ἀλλὰ νοητέον ὅτι ἡ αὐτοαλήθεια ἡ οὐσιώδης καὶ ἐν' οὕτως εἰπω πρωτότυπος τῆς ἐν ταῖς λογικαῖς ψυχαῖς ἀληθείας . . . . οὐχὶ διὰ Ἰησοῦ χριστοῦ ἐγένετο, οὐδ' ὅλως διά τινος, ἀλλ' ὑπὸ θεοῦ ἐγένετο· ὡς καὶ ὁ λόγος οὐ διά τινος, ὁ ἐν ἀρχῇ πρὸς τὸν θεόν, καὶ ἡ σοφία, ἣν ἔκτισεν ἀρχὴν ὁδῶν αὐτοῦ ὁ θεός, οὐ διά τινος, οὕτως οὐδὲ ἡ ἀλήθεια διά τινος. ἡ δὲ παρ' ἀνθρώποις ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο· οἷον ἡ ἐν Παύλῳ ἀλ. καὶ τοῖς ἀποστόλοις διὰ Ἰησοῦ χριστοῦ ἐγένετο* (vol. iv. p. 107).

18.] The connexion is: 'Moses could not give out of the *πλήρωμα* of grace and truth, for he had no *immediate* sight of God, and no man can have: there is but One who can ἐξηγεῖσθαι θεόν, the *μονογενὴς υἱός*, who is no mere *man*, but abides in the bosom of the Father.'

θ. οὐδ. ἑώρ. π.] The *sight of God* here meant, is not only bodily sight (though of that it is true, see Exod. xxxiii. 20: 1 Tim. vi. 16), but *intuitive* and *infallible knowledge*, which enables Him who has it to declare the nature and will of God: see ch. iii. 11; vi. 46; xiv. 7. The Evangelist speaks in this verse in accordance with the sayings of the gnosis whose phraseology he has adopted; *τίς ἑώρακεν αὐτὸν καὶ ἐκδιηγήσεται*; Sir. xliii. 31.

ὁ μον. υἱός] As regards the reading ὁ *μονογενὴς* θεός, the authorities for and against it will be found in the digest. It seems to have arisen from a confusion of the contracted forms of writing, ΥC and ΘC. The question, which reading to adopt, is one which, in the balance of authorities, must be provisionally decided by the consideration that as far as we can see, we should be introducing great harshness into the sentence, and a new and strange term into Scripture, by adopting θεός: a con-

1 ver. 14. m constr., Matt. ii. 23. Mark i. 21, 39. xiii. 16. n Luke xvi. 22 reff. o = ver. 33. ch. v. 11. ix. 37. x. 1 al. xxiv. 35. Acts x. 8. xv. 12, 14. xxi. 19 only. Levit. xiv. 57. 1 Chron. xvi. 24. p John, here only. Luke

πώποτε· ὁ [1] μονογενὴς υἱός, ὁ ὢν [m] εἰς τὸν [n] κόλπον τοῦ πατρός, [o] ἐκεῖνος [p] ἐξηγήσατο.

18. [μονογενὴς θεὸς BC[1]LN 33 Syr syr-marg copt æth-rom Thdot Clem Ep-syn-Ancyr Epiph$_2$ Did$_2$—pref ὁ ℵ^{3a} Clem : *o μονογενης υιος* A rel (and apparently, all other mss) latt syr-cu syr-txt syr-jer æth-pl arm Hippol Ps-Ign Ep-syn-Ant Ps-Archel-lat Eus$_{5 \text{ or } 6}$ Eustath Ath$_7$ emp-Julian$_2$(apud Cyr) Naz Chr$_8$ Thdor-mops Thdrt Damasc, Thdor-stud$_2$ Thl Euthym$_2$ Tert Hil$_7$ Phœbad Ambr$_7$ Jer Aug$_3$ Maximin-arian Vig-tapa. [A detailed account of the most important parts of the patristic testimony is in this case very necessary.

TERTULLIAN wrote against Praxeas (cap. xv. vol. ii. pp. 172 ff. ed. Migne) as follows: *Ecce enim et in Evangeliis et in Apostolis visibilem et invisibilem deum deprehendo; sub manifesta et personali distinctione conditionis utriusque. Exclamat quodammodo Johannes: "Deum nemo vidit unquam," utique nec retro. Ademit enim temporis quæstionem, dicendo deum nunquam visum. Confirmat et Apostolus de deo; "Quem nemo vidit hominum sed nec videre potest," scilicet quia morietur, qui videbit. . . . . Et ideo quoniam sermonem dei deum dixerat* [Joh. i. 1] *ne* [al. *ut*] *adjuvaret adversariorum præsumptionem quasi patrem ipsum vidisset, ad distinguendum inter invisibilem patrem et filium visibilem, superdicit ex abundanti: "Deum nemo vidit unquam." Quem deum: sermonem? Atquin "vidimus et audivimus et contrectavimus de sermone vitæ" prædictum est. Sed quem deum? scilicet patrem apud quem deum erat sermo, "unigenitus* [*scilicet*] *filius qui in sinum* [al. *est in sinu*] *patris ipse disseruit." . . . . . Filius ergo visus est semper, et filius conversatus est semper, et filius operatus est semper, ex auctoritate patris et voluntate: quia "filius nihil a semetipso potest facere, nisi viderit patrem facientem;" in sensu scilicet facientem. Pater enim* [*in*] *sensu agit. Filius vero, quod in patris sinu est videns perficit. Sic "omnia per filium facta sunt et sine illo factum est nihil."* There cannot therefore be the smallest doubt that Tertullian really read *filius*. Equally clear is the evidence of HIPPOLYTUS: Ὁρῶν δὲ τὸν θεὸν οὐδ' εἰς εἰ μὴ μόνος ὁ παῖς, καὶ τίλιος ἄνθρωπος, καὶ μόνος διηγησάμενος τὴν βουλὴν τοῦ πατρός. λέγει γὰρ καὶ Ἰωάννης Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, αὐτὸς διηγήσατο. (Contr. Hær. Noeti, c. v. p. 812, Migne. Patrol. vol. x.) On the same side is the SYNODICAL EPISTLE OF THE ANTIOCHENE COUNCIL which condemned Paul of Samosata: Ἀλλὰ μὴν καὶ τὸν νόμον ὁμοίως Μωυσῆ φαμὲν διδόσθαι διακονοῦντος τοῦ υἱοῦ τοῦ θεοῦ [Gal. iii. 19: Exod. iii. 2, 4, 16, and iv. 1] . . . . [Exod. xxxiii. 17—19] ὅπερ τελειοῦται οὕτως . . . [xxxiv. 5, 6] ὁ γὰρ ἄνω παρελεύσεσθαι ἐπαγγειλάμενος, ὁ υἱὸς τοῦ θεοῦ κύριος· καὶ ἐκάλεσεν ἐν ὀνόματι κυρίου τοῦ πατρός. οὗτός ἐστιν ὃς καὶ ἀληθεύει λέγων . . . [Joh. vi. 46 and 37]. καὶ "Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο." καὶ ὁ ἀπόστολος ἐν ἄλλῳ. . . . [1 Tim. i. 17]. τὸν δὲ υἱόν, παρὰ τῷ πατρὶ ὄντα θεὸν μὲν καὶ κύριον τῶν γενητῶν ἁπάντων ε.τ.λ. (was sent from heaven and became incarnate). Routh, Rel. Sacr. iii. pp. 295—297, ed. 1846. With regard to EUSEBIUS, the facts seem to be as follows:—that he distinctly "quotes the passage "with the reading υἱός not less than six times. In one case indeed (De Eccles. Theol. "lib. i. c. 9 [vol. vi. p. 840, ed. Migne]) the words ἡ μονογενὴς θεός are added after "ὁ μονογενὴς υἱός. This passage *alone*, however, when carefully examined with the "*context*, seems enough to disprove this claim; and when it is taken in connexion with "at least *five* other unequivocal quotations in which Eusebius reads υἱός, there really "appears to be no room for doubt." (Mr. E. Abbot in the Andover "Bibliotheca Sacra," Oct. 1861.) The summary of the chapter in which the passage above referred to occurs is "that the Son does not subsist in the same way as τὰ πολλὰ κτίσματα." After quoting "This is my beloved Son," Eusebius goes on: Αὐτοῦ τοιγαροῦν τοῦ τῶν ὅλων θεοῦ ταύτην αὐτῷ τὴν μαρτυρίαν παρασχομένου τοῦ τε εὐαγγελιστοῦ διαρρήδην αὐτὸν Υἱὸν μονογενῆ εἶναι διδάσκοντος ὅτ' ὢν ἐφη "Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱός, ἡ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο." "ATHANASIUS apparently knew of no other reading but υἱός: he "distinctly quotes the text 4 times, and refers to it thrice in addition. HILARY

sequence which ought to have no weight whatever where authority is overpowering, but may fairly be weighed where this is not so. The "præstat procliviori ardua"

19 Καὶ [q] αὕτη ἐστὶν ἡ [r] μαρτυρία τοῦ Ἰωάννου, [q] ὅτε

[q] constr., Rom. xi. 27, from Isa. xxvii. 9.
[r] ver. 7.

"has *commented* on his quotation of Joh. i. 18 (De Trin. lib. vi. cap. 39 [vol. ii. p. 163]) "in such a way as to demonstrate that he read *Filius*. He remarks: *Naturæ fides* "*non satis explicata videbatur ex nomine 'Filii,' nisi proprietatis extrinsecus virtus* "*per exceptionis significantiam adderetur. Præter 'Filium' enim, et 'unigenitum'* "*cognominans, suspicionem adoptionis penitus exsecuit.* The only passage, so far as "I know, in all Hilary's writings, which has even the appearance of supporting the "reading *unigenitus Deus* is in his work De Trin. lib. xii. cap. 24 [vol. ii. p. 422]. "Having quoted Exod. iii. 14, *'Misit me ad vos is qui est'* (Sept. ὁ ὤν), and remark- "ing *Deo proprium esse* id quod est *non ambigens sensus est*, he goes on to argue that "this expression implies eternity, and then says: *Quod igitur et per Moysen de Deo* "*significatum . . . . id ipsum unigenito Deo esse proprium Evangelia testantur: cum* "*in principio* erat *verbum* (John i. 1), *et cum hoc apud Deum* erat, *et cum* erat *lumen* "*verum* (ver. 9), *et cum unigenitus Deus in sinu Patris* est (ver. 18), *et cum Jesus* "*Christus super omnia Deus* est (Rom. ix. 5). 'Erat' *igitur atque* 'est;' *quia ab eo* "*est, qui quod est semper est.* From this it will be perceived that Hilary's argument "rests wholly on the word *'est.'*" [Notwithstanding this, however, the impression naturally derived from the passage is that Hilary is here put as distinctly quoting Joh. i. 18 (with the reading θεός) as Rom. ix. 5 immediately below. H. A.] "The *expression* "*'unigenitus Deus'* is a favourite one with Hilary. It occurs in his treatise De "Trinitate about one hundred and four times." (Abbot, *ut supra.*) The following is Abbot's list of the seven places in which Hilary quotes the passage with the reading *Filius:* Tract. in Psalm. cxxxviii. cap. 35 [Migne, vol. i. p. 578]; De Trin. lib. ii. cap. 23 [Migne ii. 40]; lib. iv. capp. 8 [p. 76], 42 [p. 101]; lib. v. capp. 33, 34 [pp. 125, 126]; and lib. vi. cap. 39 [p. 163].

The concurrent testimony of Hippolytus, the Synodical epistle from Antioch, Eusebius, Athanasius, and apparently the whole of the Latin Fathers, is very strong. On the other side we have the Excerpta Theodoti, Epiphanius, Didymus, and perhaps Clement of Alexandria and the Synod of Ancyra A.D. 358.

THEODOTUS says, Joh. i. 1 is interpreted by the Valentinians thus: "*ἀρχὴν μὲν γὰρ τὸν μονογενῆ λέγουσιν, ὃν καὶ θεὸν προαγορεύεσθαι, ὡς καὶ ἐν τοῖς ἑξῆς ἀντικρυς θεὸν αὐτὸν δηλοῖ λέγων Ὁ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο.*" (Excerpta Theod. inter Opp. Clem. Alex. § 6, p. 958 P: but see Theod. § 9, p. 959.) CLEMENT OF ALEXANDRIA, speaking of the difficulty of knowing God and of the impossibility of declaring God in words, brings forward Rom. xi. 33; 1 Cor. ii. 6, 7; Col. ii. 2, 3; Mt. xiii. 11; Ps. lxxvii.; and Matt. xiii. 33: having added quotations from Solon and Empedocles, he goes on: "*καὶ Ἰωάννης ὁ ἀπόστολος Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο. τὸ δ' ἀόρατον καὶ ἄῤῥητον, κόλπον ὀνομάσας θεοῦ. . . . . τοῦ δὲ ἀγεννήτου οὐδὲν προϋπάρχει. λείπεται δὴ θείᾳ χάριτι καὶ μόνῳ τῷ παρ' αὐτὸν λόγῳ τὸ ἄγνωστον νοεῖν· καθὸ καὶ ὁ Λουκᾶς . . . .* Acts xvii. 22, 23." (Strom. v. pp. 695, 696 P.) The only other passage in which Clement quotes Joh. i. 18 is in "Quis dives salvetur," the opening words of ch. xxxvii., p. 946 P: *Τί γὰρ ἔτι δεῖ θεῷ τὰ τῆς ἀγάπης μυστήρια; καὶ τότε ἐποπτεύσεις τὸν κόλπον τοῦ πατρός, ὃν ὁ μονογενὴς υἱὸς θεὸς μόνος ἐξηγήσατο.* It appears then that Clement knew of and used a reading or interpretation (it may be only the latter) of Joh. i. 18 which sanctioned the use of the term *μονογενὴς θεός.* "EPIPHANIUS has quoted the "passage three times with the reading *θεός.* (Hær. lxv. cap. 5 [*bis?*] p. 612, and lxx. "cap. 7, p. 817.) In the remark, however, which follows the quotation in the first "passage, *θεός* and *υἱός* are interchanged:—*καί φησι,* Ὁ *μονογενὴς θεός· ὁ μὲν γὰρ* "*λόγος ἐστὶν ἐκ πατρὸς γεννηθείς, ὁ πατὴρ δὲ οὐκ ἐγεννήθη· διὰ τοῦτο μονογενὴς* "*υἱός.* DIDYMUS has quoted the passage twice with the reading *θεός.* (De Trinit. "lib. i. cap. 26, p. 393, and lib. ii. cap. 5, p. 495.) He also says *ὁ υἱὸς εἰκλῆται μονο-* "*γενὴς θεὸς λόγος, καὶ εἷς κύριος Ἰησοῦς χριστός* (lib. i. c. 15, p. 313). But here it "may be doubted whether a comma should be placed after *μονογενής,* or after *θεός,* or "after neither. The SECOND (semi-arian) SYNOD OF ANCYRA *may* have read "*θεός* in Joh. i. 18, but the evidence is not decisive. After quoting Prov. viii. 22 &c.,

finds in this case a legitimate limit.

ὁ ὢν εἰς τ. κόλπον] The expression must not be understood as referring to the custom of reclining ἐν τῷ κόλπῳ, as in ch.

s — (see note) ch. ii. 18, 20. v. 10 al. fr. ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἰεροσολύμων ΑΥΓ Γ[illegible] Lat[illegible]

"Col. i. 15 &c., and the first verses of the Proem to the Gospel of John, without any
"allusion, however, to Joh. i. 18 . . . ὡς ἔχειν τὴν ἐπὶ στόματος δύο καὶ τριῶν μαρτύρων
"εἰς ἀπόδειξιν τῆς κατ' οὐσίαν πρὸς πατέρα τοῦ υἱοῦ ὁμοιότητος. Ὁ μὲν γὰρ [Solomon]
"τοῦ σοφοῦ τὴν σοφίαν υἱόν· ὁ δὲ [John] τοῦ θεοῦ τὸν λόγον μονογενῆ θεόν· ὁ δὲ
"[Paul] τοῦ θεοῦ τὸν υἱὸν εἰκόνα φησί (Apud Epiph. Hær. lxxiii. cap. 8, p. 854). We
"have no reason to suppose, *à priori*, that the reference to John is verbally accurate any
"more than that to Proverbs, where we find neither the word υἱός, nor the expression
"ἡ σοφία τοῦ σοφοῦ. It is not uncommon with the Fathers to give as the language of
"scripture, expressions formed from several passages combined, or which they regard as
"fully authorized by scripture though not occurring there in so many words." (Abbot, *ut supra*.)

The evidence from Irenæus, Origen, Basil, and Cyril of Alexandria, is contradictory and uncertain. It is hardly possible to decide what was the reading of the copies known to IRENÆUS: he quotes the passage three times *unigenitus Filius Dei* Hær. iii. 11. 6, p. 189, *unigenitus Filius* ib. iv. 20. 6, p. 255, *unigenitus Deus* ib. iv. 20. 11, p. 256; in no case is either word absolutely inconsistent with his context; as far as Irenæus' argument is concerned we might read 'He who is in the bosom of the Father hath declared Him.' In the two first cases we have *Filius* in the immediate context; in the third, *Verbum*, though *Filius Dei* is not far off. On the one hand, the translator *may* have conformed two of the quotations to the received Latin version. On the other hand, had Irenæus read θεός, his subject ("seeing God") must almost have compelled him to give some distinct exposition of its bearing.
"ORIGEN has θεός, In Joan. tom. ii. c. 29, vol. iv. p. 89, and xxxii. c. 18, p. 438.
"In both [only the former in Migne] these passages, however, the very literal version
"of Ferrari, made from a manuscript now lost, reads *unigenitus* alone, without either
"*Deus* or *Filius*. On the other hand we have υἱός, Contra Cels. lib. ii. c. 71 [vol. i.
"p. 440] . . . . So De la Rue and Lommatsch from two mss.; the earlier edn. of
"Hœschel founded on a single ms., instead of ὁ μονογενὴς υἱός reads καὶ μονογενὴς
"γε ὢν θεός. . . . Υἱὸς τοῦ θεοῦ occurs In Joan. tom. vi. cap. 2, p. 102, as edited
"by De la Rue and Lommatsch from the Bodleian ms., the earlier edn. of Huet, which
"was founded on a single ms.; reads υἱὸς θεός. A little after, in two allusions to the
"passage, ὁ μονογενής is used alone. BASIL . . . has θεός once, and in another
"passage mentions υἱὸς ἀληθινός, μονογενὴς θεός, δύναμις θεοῦ, σοφία, and λόγος as
"names given to Christ in Scripture; but he twice quotes the text in question with
"the reading υἱός. CYRIL OF ALEXANDRIA, as edited by Aubert, has θεός four
"times, and υἱός three times. His commentary on the passage, as printed, favours
"θεός, but its evidence is somewhat weakened by various readings." (Abbot, *ut supra*.)]

om ο ων ℵ¹. (corrd 1. m. or 2. m.: see plate xxii. ed. Tischdf.)

19. rec om προς αυτον, with C³ℵ rel Orig: ins BC¹ 33 lat-*a b c* Syr syr-cu copt (æth) arm Chr, and (aft λεγειτας) AX 69 vulg lat-*e f ff*₂ *l q* syr. απεκριθησαν ℵ-corr¹.

xiii. 23: for by this explanation confusion is introduced into the imagery, and the real depth of the truth hidden. The expression signifies, as Chrysostom observes, συγγένεια καὶ ἑνότης τῆς οὐσίας:—and is derived from the fond and intimate union of children and parents. The *present* participle, as in ch. iii. 13, is used to signify *essential truth*, without any particular regard to time. On the use of εἰς, see reff. It is not 'put for' ἐν: indeed it would be well for the student to bear in mind as a general rule, that *no word or expression is ever 'put for' another:* words are the index of thoughts,—and where an unusual construction is found, it points to some reason in the mind of the writer for using it, which reason is lost in the ordinary shallow method of accounting for it by saying that it is 'put for' some other word. So here, εἰς τὸν κόλπον is not = ἐν τῷ κόλπῳ, but is a carrying on of the thought expressed in ver. 1, by πρὸς τὸν θεόν: it is a pregnant construction, involving in it the begetting of the Son and His being the λόγος of the Father,—His proceeding forth from God. It is a similar expression, on the side of His Unity with the Father, to εἰμὶ παρὰ τοῦ θεοῦ, on the side of His manifestation to men. We have similar expressions, uniting the verb of rest with the preposition of motion, in ἐς θρόνους ἕζοντο, Od. δ. 51. εἰς ἀνάγειν ἐτιμεθ', Eur. Iph. T. 624: see Kühner, Gr. Gr. § 622. ἐκεῖνος] 'He, and none

ἱερεῖς καὶ Λευείτας ἵνα ἐρωτήσωσιν αὐτὸν Σὺ τίς εἶ; [t] [20] καὶ [t] ὡμολόγησεν καὶ οὐκ [u] ἠρνήσατο· καὶ [tv] ὡμολόγησεν [v] ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. [21] καὶ ἠρώτησαν αὐτὸν Σὺ

t — Matt. vii. 23. Tit. i. 16. 2 Macc. vi 6.
u Matt. xxvi. 70, 72 reff.
v constr., Heb. xi. 13. 1 John iv. 15 only. see 2 Macc. vii. 37.

20. om 3rd *και* C³L 1. 33 lat-*b f* æth : om *και ωμολογησεν* ℵ. rec *ουκ ειμι* bef *εγω*, with C³ rel vulg lat-*c f* syrr Hippol Aug : txt ABC¹LXΔℵ 33 forj lat-*a b e q* syr-cu syr-jer arm Orig$_3$ Chr-*δ-ε-ζ-λ-π* Cyr-comm.
21. *επηρωτησαν* ℵ¹. for *αυτον, παλιν* ℵ¹ : *αυτον παλιν* ℵ²ᵃ.

else:' an emphatic exclusive expression.

ὡμολόγησεν καὶ οὐκ ἠρνήσατο] **declared, and denied not,** better than '*hath declared,*' as E. V. *ἐξηγέομαι, ἐξήγησις,* and *ἐξηγητής* (Gen. xli. 8, 24), are technical terms used of the declaration of Divine matters. Wetstein has collected abundance of passages in illustration of this usage. See also Müller's Eumenides, Excursus D, on the *ἐξηγηταί*. But Lücke (and I think rightly) believes it more in accordance with the simple style of John to take the word here in its ordinary, not its technical meaning. The object to be supplied after the verb is most likely *αὐτόν*, i. e. *τὸν θεόν*. De Wette thinks this too definite, and supplies 'that which He has seen,' as in ch. iii. 11. Lücke supplies *τὴν χάριτα κ. ἀλ.*, as *being* 'that which He has seen;' but De Wette well observes that *χάρις* is more matter of revelation *by act*, than of *ἐξήγησις*. Euthymius's explanation, *ἐδίδαξεν ὅτι θεὸν οὐδεὶς ἑώρακε πώποτε*, is certainly wrong. See Matt. xi. 27.

I. 19 — II. 11.] INTRODUCTION OF CHRIST TO THE WORLD: BY THE WITNESS OF JOHN (vv. 19—40): BY HIMSELF (ver. 41—ii. 11).

19—28.] *The first witness borne by John to Jesus: before the deputation from the Sanhedrim.* **19.**] **αὕτη** is the predicate, **ἡ μαρτυρία** the subject, in the present form of the sentence. So very frequently in St. John, where commonly the mistake is made of supposing the demonstrative pronoun to be the subject, whereas it is ever the predicate of identification. Euthym., *αὕτη . . . . περὶ ἧς εἰπεῖν μέλλει προϊών, ... ἡ γενομένη ἐηλονότι ὅτε ἀπεστ. κ.τ.λ.*

οἱ Ἰουδαῖοι] John alone of the Evangelists uses this expression;—principally as designating *the chiefs of the Jewish people*, the members of the Sanhedrim. It is an interesting enquiry, what this usage denotes as to the author or date of our Gospel. Prof. Bleek, Beiträge, pp. 245—249, has satisfactorily shewn that no inference can be deduced from it *against the Jewish origin* of the author, as Bretschneider and Fischer endeavoured to do: but it is rather confirmatory of the belief that the Gospel was written after the Jews had ceased to be politically a nation,—and among Gentiles;—the author himself contemplating these last as his readers. **ἐξ Ἱερ.**] does not belong to *οἱ Ἰουδ.*,—nor to *Ἱερ. κ. Λευ.*,—but to *ἀπέστειλαν*:—**sent from Jerusalem priests, &c.**: so *ἐξαποστέλλω*, Acts vii. 12; xi. 22 al. *Ἱερ. κ. Λ.*] This was a *formal deputation*;—priests and Levites, constituting the two classes of persons employed about the service of the temple (see Josh. iii. 3), are sent (Matt. xxi. 23) officially to enquire into the pretensions of the new Teacher (ver. 25), who had collected about him such multitudes (Matt. iii. 5), and had awakened popular expectation that he was the Messiah (Luke iii. 15). **σὺ τίς εἶ;**] with reference to the popular doubts respecting him; asked in an unbelieving and inquisitorial spirit,—compare Matt. iii. 7 ff., which had already taken place. Even among the learned, as well as among the people, there were considerable differences as to the prophecies respecting the Messiah: see ch. vii. 40—52. **20.**] **ὡμολόγησεν**, he openly and formally confessed. This emphatic notice of his declaration seems to be introduced *not with any view of removing too high an estimate of John's work and office*, as sometimes supposed, but rather *to shew the importance of his testimony*, which was so publicly and officially delivered,—that the Messiah was come (see ch. v. 33—35); and the way in which he depreciated *himself* in comparison with Him who came after him. **21.**] **σὺ οὖν τί;** equivalent to *τί λέγεις περὶ σεαυτοῦ*; ver. 22. **Ἠλίας εἶ;**] The whole appearance of John reminded them of Elias:—see Matt. iii. 4, and compare 2 Kings i. 8. Besides, his announcement that *the Kingdom of God was at hand*, naturally led them to the prophecy Mal. iv. 5. Lightfoot cites from the Rabbinical books testimonies that the Jews expected a general purification or baptism before the coming of the Messiah (from Ezek. xxxvi. 25, 26, and Zech. xiii. 1), and that it would be administered by Elias.

w ver. 25. ch. vi. 14. vii. 40. Deut. xviii. 15.
x — ch. xxi. 5. Matt. xiii. 29 only. see Acts xvi. 37. Rom. iii. 9.
y ch. xix. 9. Luke ii. 47. xx. 26 only. Prov. xv. 1.
z — ch. xix. 9. Job xxxv. 3.
a Isa. xl. 3.
b Mark i. 3 ‖. xv. 34. Luke ix. 38. xviii. 7, 38. Acts viii. 7. xvii. 6. xxv. 24. Cal. iv. 27 (from Isa. liv. 1) only.
c — here only. (James iii. 4 only. Num. xxii. 23.) Sir. ii. 6.

οὖν τι; Ἠλίας εἶ; καὶ λέγει Οὐκ εἰμί. ᵛ Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη ˣ Οὔ. 22 εἶπαν οὖν αὐτῷ Τίς εἶ; ἵνα ʸ ᵃ ἀπόκρισιν ᶻ δῶμεν τοῖς πέμψασιν ἡμᾶς. τί λέγεις περὶ σεαυτοῦ; 23 ἔφη Ἐγὼ ᵃ φωνὴ ᵇ βοῶντος ἐν τῇ ἐρήμῳ ᶜ Εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. 24 καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων· 25 καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ Τί οὖν

rec τι ουν ηλιας ει συ, with AC³ rel vulg lat-(*b c*) *f* syr: τι ουν συ ηλ. ει C¹ 33 forj lat-(*e*) *ff*₂ *l* Orig₅: τι ουν ηλ. ει LN lat-*a* Syr: txt B. om 2nd και N. om *o* bef προφητης N¹: ins N³ᵃ &c.

22. [ειπαν, so BC¹Δ.] om ουν B (lat-*c f*) syr-cu.

24. rec ins οι bef *απεσταλμενοι*, with C³N³ rel latt syrr syr-jer (Orig₁) Chr Cyr: om BC¹LN¹ copt (Orig₁).—οι απε re-written *prima manu* in A.

25. om ηρωτησαν αυτον και (*homœotel*) N.

κ. λ. Οὐκ εἰμί.] The right explanation of this answer seems to be the usual one,—that the deputation asked the question in a mistaken and superstitious sense, meaning Elias bodily come down from heaven, who was expected to forerun and anoint the Messias. (Our Lord seems to refer to the same extravagant notion in Matt. xi. 14, **εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλ. ὁ μέλλων ἐρχεσθαι.**) *In this sense*, John was not Elias; nor indeed in any other sense, *was* he Elias;—but only (Luke i. 17) *ἐν πνεύματι καὶ δυνάμει* **Ἠλίου.**

ὁ προφ. εἶ σύ;] From the prophecy of Moses, Deut. xviii. 15, 18, the Jews expected some particular prophet to arise,—distinct from the Messiah (this distinction however was not held by all, see ch. vi. 14),—whose coming was, like that of Elias, intimately connected with that of the Messiah Himself: see ch. vii. 40, 41. In Matt. xvi. 14 we have 'Jeremiah, or one of the prophets' apparently = this expected prophet. There seem to have been various opinions about him;—all however agreeing in this, that he was to be *one of the old prophets raised from the dead* (see also 2 Macc. ii. 1—8). This John *was not*: and he therefore answers this also in the negative. **23.**] Notice—they ever ask about his *person*: he ever refers them to his *office*. He is no one—a *voice* merely: it is the work of God, the testimony to Christ which is every thing. So the formalist ever in the church asks *Who* is he? while the witness for Christ only exalts, only cares for Christ's work. **23.**] These words, which by the other Evangelists are spoken *of* John as the fulfilment of the prophecy, appear from this place to have been first so used *by himself*. They introduce the great closing section of the prophecy of Isaiah (ch. xl.—lxvi.) so full of the rich promises and revelations of the Messiah and His kingdom. **εὐθύνατε** is used as compendiously expressing *ἑτοιμάσατε . . . . εὐθείας ποιεῖτε*. By implication, the Baptist, quoting this opening prophecy of himself, announces the approaching fulfilment of the whole section. **24.**] The reason of this explanation being added is not very clear. Lücke, with whom De Wette agrees, refers it to the apparent hostility of the next enquiry: but I confess I cannot see that it is more hostile than the preceding. Luthardt thinks that it imports there were some *ἀπεσταλμένοι* present, who belonged to the sect of the Pharisees (*ἦσαν δὲ καὶ ἐκ τῶν φαρρ. ἀπεσταλμένοι*), which the words will hardly bear: see below. Might it not be to throw light on their question about *baptising*, as the Pharisees were the most precise about all ceremonies, lustrations, &c.? Origen makes this *a new deputation*: but he is plainly wrong: see the **οὖν** below. Euthymius gives another reason yet: *ἐπεμήνατο καὶ τὴν αἴρεσιν αὐτῶν, ἐμφαίνων τὸ περίεργον τούτων καὶ σχολιόν*. Abandoning the οἱ (see var. readd.), we must render, **And they** (i. e. the whole deputation) **were** (or **had been**) **sent by the Pharisees**; which will make it more probable that the explanation refers to the *nature* of the following question. *ἀποστέλλομαι . . . . . ἐκ* has occurred above, ver. 19, which gives additional probability to the reading of the text. **25.**] On **οὐδὲ . . . . οὐδέ**, see note on ver. 13. This question shews probably that they did not interpret Isa. xl. 3 of any herald of the Messiah. They regarded baptism as a

βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ [d] χριστὸς οὐδὲ [d] Ἠλίας οὐδὲ ὁ [d] προφήτης; [26] ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων Ἐγὼ βαπτίζω [e] ἐν ὕδατι· [f] μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἴδατε, [27] [ὁ] [g] ὀπίσω μου ἐρχόμενος, [h] οὗ οὐκ εἰμὶ ἐγὼ [i] ἄξιος ἵνα λύσω [h] αὐτοῦ τὸν [k] ἱμάντα τοῦ [l] ὑποδήματος. [28] ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου [m] ἦν [ὁ] Ἰωάννης βαπτίζων.

d vv. 20, 21. e see Matt. vi. 7. Mark v. 2. Eph. vi. 2. Isa. iv. 4. f — Matt. xiv. 24. Luke xxii. 55. Num. xxxv. 5. g ver. 15 reff. h Matt. iii. 12 reff. i constr., here only. k Mark i. 7 | L. Acts xxii. 25 only. Job xxxix. 10. Isa. v. 18, 27. Sir. xxx. (xxxiii.) 26 only. l Matt. x. 10 al⁹. Exod. iii. 5. m Matt. xix. 22 reff. ch. x. 41.

[εἶπαν, so BC¹LX 33 Orig.] rec ουτε (twice), with E rel: txt ABCLX(Treg expr) ℵ 1. 33 Orig$_6$. om ο bef προφητης CΔ.

26. om ο A al. ins τω bef ὑδατι ℵ¹: om ℵ² &c. rec aft μεσος ins δε, with AC³ rel Orig$_2$ Chr: om BC¹Lℵ lat-ff_2 arm Heracl Orig$_{cft}$. rec (for στηκει) εστηκεν, with AC rel Orig$_{cft}$: εστηκει GΝ Orig$_2$: txt BL 1 lat-a b e f ff_2 syrr syr-cu syr-jer copt Orig$_3$-lat$_4$ Cypr.

27. rec at beg ins αυτος εστιν (*to fill out the construction, and refer to vv* 15, 30), with AC³ rel vulg lat-b c f q syrr Orig$_2$; ουτος εστιν G al Chr: αυτος εστιν ον ειπον (*ver* 30) S lat-e ff_2 l Cypr: om BC¹Lℵ 1. 33 lat-a syr-cu copt æth Orig$_6$ Cyr Ambr. om ο bef οπισω Bℵ¹ Orig$_2$: ins ACℵ²ᵃ rel Orig$_4$. rec aft ερχομενος ins ος εμπροσθεν μου γεγονεν (*from vv* 15, 30), with AC³ rel lat-a c syrr syr-jer arm-usc æth-pl Cypr: om BC¹Lℵ 1. 33 lat-b l syr-cu copt æth arm-zoh Orig$_4$ Chr-μ Cyr Nonn Ambr. rec εγω bef ουκ ειμι (εγω *omd, see below, and reinsd*), with A rel latt Gaud: om εγω CLℵ 33 lat-q copt æth-rom arm Heracl Clem Orig$_2$ Chr Cypr Ambr: txt BX 69 syr-jer Orig$_4$ Aug$_1$.

28. rec (for βηθανια) βηθαβαρα, with C²KUΔ 1. 33. 69 syr-cu mss-in-Chr-Euthym arm and the approval of Orig Eus Suid Jer &c, in many of whom the variation is noticed: al æth Epiph have both, βηθαραβα ℵ²ᵇ syr-marg: txt ABC¹ℵ¹ rel latt syrr syr-jer copt arm Heracl Chr Cyr. εγενετο bef εν βηθ. ℵ. εγενοντο A 262. aft ιορδανου ins ποταμου ℵ. rec om ὁ, with A rel Orig: ins BCℵ. aft βαπτιζων ins το πρωτον C.

significant token of the approach of the Messianic Kingdom, and they asked, 'Why baptizest thou, if thou art no forerunner of the Messiah?' 26, 27.] [ὁ] ὀπίσω μου ἐρχ. is the *subject* of the sentence; **He that cometh after me, &c., stands among you.** The insertions (see var. readd.) have been made by some one not aware of this, and wishing to square the verse with vv. 15, 30.

The answer of the Baptist seems not to correspond to the question in ver. 25. This was noticed as early as Heracleon (Origen in Joan. tom. vi. 15, vol. iv. p. 131), who said, ἀποκρίνεται ὁ Ἰωάννης τοῖς ἐκ τῶν Φαρισαίων πεμφθεῖσιν, οὐ πρὸς ὃ ἐκεῖνοι ἐπηρώτων, ἀλλ' ὃ αὐτὸς ἐβούλετο. This however is impugned at some length by Origen, but not on very convincing grounds. The truth seems to have been apprehended by Olshausen,—that the declaration of John that the Messiah was standing among them at that moment unknown to them, *was an answer to their question demanding a legitimation of his prophetic claims*;—a σημεῖον that he was sent from God:—see ch. ii. 18. Olsh. also suggests that this may clear up the saying of the Jews in ch. x. 41 (see note there). In repeating this saying at other times (see Matt. iii. 11 and ||), the Baptist plainly states of the Messiah, that he should baptize them with the Holy Ghost (and fire), as here in ver. 33. Here, in speaking to those learned in the offices of the Messiah, he leaves that to be supplied.

λύσω αὐτοῦ τ. ἱμ. . . .] See note on Matt. iii. 11.

28.] The common reading Βηθαβαρᾷ, is owing to a conjecture of Origen, the grounds of which he thus states:—ὅτι μὲν σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις κεῖται "ταῦτα ἐν Βηθανίᾳ ἐγένετο·" οὐκ ἀγνοοῦμεν, καὶ ἔοικε τοῦτο καὶ ἔτι πρότερον γεγονέναι· καὶ παρὰ Ἡρακλίωνι γοῦν Βηθανίαν ἀνέγνωμεν. ἐπείσθημεν δὲ μὴ δεῖν Βηθανίᾳ ἀναγινώσκειν, ἀλλὰ Βηθαβαρᾷ, γενόμενοι ἐν τοῖς τόποις ἐπὶ ἱστορίαν τῶν ἴχνων Ἰησοῦ καὶ τῶν μαθητῶν αὐτοῦ καὶ τῶν προφητῶν. Βηθανία γάρ, ὡς ὁ αὐτὸς εὐαγγελιστής φησι, ἡ πατρὶς Λαζάρου καὶ Μάρθας καὶ Μαρίας, ἀπέχει τῶν Ἱεροσολύμων σταδίους δέκα πέντε· ἧς πόρρω ἐστὶν ὁ Ἰορδάνης ποταμός, ὡς ἀπὸ σταδίων πλατεῖ λόγῳ ρπ' (180). ἀλλ' οὐδὲ ὁμώνυμος τῇ

n Matt. xxvii. 62. Mark xi. 12. vv. 35, 44. ch. vi. 22. xii. 12. Acts x. 9 al. Num. xi. 32. o ver. 36. Acts viii. 32. 1 Pet. i. 19 only. Isa. liii. 7. p = 1 John ii. 5. Col. ii. 14. 1 Kings xv. 25. xxv. 28. see Exod. xxviii. 34 (38). Levit. x. 17.

29 Τῇ [n]ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς [p]αὐτὸν καὶ λέγει Ἴδε ὁ [o]ἀμνὸς τοῦ θεοῦ ὁ [p]αἴρων τὴν

[p] om ABCE GHL MP Xalf 33.

29. rec aft βλεπει ins ο ιωαννης (*a lection beginning at* βλεπει), with C³EFGHL vulg lat-*b c* Syr Orig$_1$: om ABC¹ℵ rel mt lat-*a q* syr-cu syr copt æth arm Orig$_1$ Chr Thl.

Βηθανίᾳ τόπος ἐστὶν περὶ τὸν Ἰορδάνην· διϊκνοῦσθαι δὲ λέγουσι παρὰ τῇ ὄχθῃ τοῦ Ἰορδάνου τὰ Βηθαβαρᾶ, ἵνθα ἱστοροῦσι τὸν Ἰωάννην βιβαπτικέναι (in Joan. vi. 24, p. 140). He goes on to shew from the *etymology of the names* that it must have been Bethabara; an argument which modern criticism will not much esteem. It will be seen that his testimony is decisive for the universality and authority of Βηθανίᾳ, while for the other he only produces a tradition, and that only at second-hand; '*they say* that such a place is shewn.' That no Bethany beyond Jordan was known in his time proves but little;—for 300 eventful years had changed the face of Palestine since these events, and the names and sites of many obscure places may have been forgotten. I abstain from enumerating modern conjectures on the identity of the two, or the etymology of the names, as being indecisive and unprofitable. The objection of Paulus, that πέραν τοῦ Ἰορδάνου the Sanhedrim had no authority, appears not to be founded in fact: see Lücke's Comm. i. 394 ff. The question whether this testimony of the Baptist is identical with that given by the three other Evangelists, especially by Luke (iii. 16), is, after all that has been said on it (Lücke, De Wette, Olshausen, &c.), not of great importance. The whole series of transactions here recorded, from ver. 15 onwards, certainly happened *after* the baptism of our Lord;—for before that event John *did not know Him* as ὁ ἐρχόμενος: and μέσος ὑμῶν στήκει ver. 26 shews that *he had so recognized Him* (see below on τῇ ἐπαύρ.): whereas the testimony in Luke iii. 16 and ||, is as certainly given *before* the baptism. But since the great end of John's mission was to proclaim Him who was coming after him, it is not only probable, but absolutely necessary to suppose, that he should have delivered this testimony *often*, and under varying circumstances: *before* the baptism, in the form given by Luke, Ἔρχεται ὁ ἰσχυρ. μου κ.τ.λ., and *after* it in this form, οὗτος ἦν ὃν εἶπον (ver. 15), where his former testimony is distinctly referred to. And among John's disciples and the multitudes who frequented his baptism, many reports of such his sayings would naturally be current. So that there is neither a real nor even an apparent contradiction between John and the other Evangelists. It is a far more important question, *in what part of this narration the forty days' Temptation is to be inserted.* From ver. 19 to ch. ii. 1 there is an unbroken sequence of days distinctly marked. Since then ver. 19 must be understood as happening after the baptism, it must have happened *after the Temptation* also. And in this supposition there is not the slightest difficulty. But when we have made it, it still remains to say whether at that time our Lord had returned from the Temptation or not. The general opinion of Harmonists has been, that the approach of Jesus to John in ver. 29 *was His return after the Temptation.* But this I think questionable, on account of the μέσος ὑμῶν στήκει, ver. 26; which I can only understand literally. I therefore believe that the return from the Temptation to Bethany beyond Jordan had taken place before the deputation arrived.

29—34.] *Second witness borne by John to Jesus:* apparently before His disciples. 29.] τῇ ἐπαύριον, *the day after.* Those who wish to introduce the Temptation between vv. 28 and 29, interpret it, '*on some day after.*' Thus Euthym. τῇ ἐπ., μετὰ τὴν ἀπὸ ἐρήμου καθοδον αὐτοῦ ὀηλονότι. But this sense of τῇ ἐπ., although certainly found in the LXX,—see Gen. xxx. 33,—is not according to the usage of John (see reff.), and would be quite alien from the precision of this whole portion of the narrative, which, ver. 40, specifies even the hours of the day. I understand it therefore literally, both here and in vv. 35 and 44. ἔρχ. π. αὐτ.] It is not said *whence*, or *why*, or whether for the purpose of an interview, or not; *the fact* merely is related, for the sake of the testimony which follows. I mention this, because on these points difficulties have been raised. Ἴδε ὁ ἀμν. τ. θ.] This is one of the most important and difficult sayings in the N. T. *The question to be answered* is, In calling Jesus by so definite a name as ὁ ἀμνὸς τοῦ θεοῦ, *to what* did John refer? And this question is intimately connected with that of the

ἁμαρτίαν τοῦ κόσμου. 30 οὗτός ἐστιν [q] ὑπὲρ οὗ ἐγὼ εἶπον [q] = 2 Cor. i. 8. viii. 23. 2 Thess. ii. 1.

30. rec (for *υπερ*) *περι* (*corrn to more obvious*), with AC^{3}PN$^{3a(and\ 2^{nd})}$ rel Orig$_1$ Eus Epiph Chr: txt BC^{1}ℵ^1 Orig$_2$.

meaning of the following words, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. (*a*) The title must refer to *some known and particular lamb*, and cannot be a mere figure for a just and holy man, as Kuinoel and Gabler suppose. It is inconceivable, that ὁ ἀμνὸς τοῦ θεοῦ should, in a testimony so precise and formal as this of the Baptist, be *nothing but an hyperbole*, and that one *wholly unprecedented*, and to his hearers *unintelligible*. Had no doctrinal considerations been at stake, we may safely say that this interpretation would never have been proposed. In its bearing on the latter clause of the verse, it is equally untenable. These interpreters make ὁ αἴρων τ. ἁμ. τ. κόσ. to mean, 'qui pravitatem hominum per vitam suam graviter quidem etsi innocens experietur, sed agni instar mala sibi inflicta patiente et mansueto animo sustinebit' (Gabler); or, 'Hic removebit peccata hominum, i. e. pravitatem e terra.' The first of these meanings of αἴρειν is *altogether without example*:—that cited from 1 Macc. xiii. 17, not being applicable. The second, though common enough in other connexions, is never found with ἁμαρτίαν: see reff. The common-sense account of this part of the matter is:—John wished to point out Jesus as *the Messiah*: he designates Him as *the Lamb of God*; he therefore referred to some definite lamb,—revealed by God, sent by God, pleasing to God, or in some meaning especially, τοῦ θεοῦ. *Whence did this idea come?* (*β*) Can John have referred to the *paschal lamb?* Further than the very use of the name brings in with it the general typical use of the animal, and thus this particular use may lie in the background, *I think not*,—and for this reason;—The *dominant idea* in the paschal sacrifice has no connexion, in any sense of the words, with αἴρειν τὴν ἁμαρτίαν. However by the light *now* thrown back on it since the Spirit has opened the things of Christ, *we* discern this typical meaning in the sprinkling of the blood (see 1 Cor. v. 7),—in the *Jewish mind*, no mention being made of sin or the removing of sin in any connexion with the paschal lamb, the two could not be brought forward, in such an announcement as this, in close connexion with one another. (*γ*) Can the reference be to the *lamb of the daily morning and evening sacrifice?* or to the *sacrificial lamb* generally? With the same reservation as above, *I think not*: for (1) this expression is too definite to have so general and miscellaneous a reference; (2) of many animals which were used for sacrifice, the lamb was *only one*, and that one *not by any means so prominent as to serve as a type for the whole*: and (3) the lamb (with only two exceptions, Levit. iv. 32; Num. vi. 14, in both which cases it was to be a *female*, as if for express distinction from the ordinary use of the lamb) was *never used for a sin-offering*, properly so called and known. The *question is not*, whether Christ be not typified by all these offerings, which we *now know* to be the case (1 Pet. i. 19 al.), but whether *the Baptist is likely to have referred to them in such words as these*. (*δ*) There remains but one reference, and that is, to the *prophetic announcement in Isa.* liii. 7. The whole of that latter section of Isaiah, as before remarked on ver. 23, is Messianic, and was so understood by the Jews (see my Hulsean Lectures for 1841, pp. 62—66). We have there the servant of God (= the Messiah) compared to *a lamb brought to the slaughter* (liii. 7), and it is said of Him (ib. ver. 4), οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται—ver. 5, αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἁμαρτίας ἡμῶν—ver. 6, καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν—ver. 8, αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἦχθη εἰς θάνατον—ver. 12, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. So that here, and here only, we have the connexion of which we are in search,—between *the lamb*, and the *bearing or taking away of sin*,—expressly stated, so that it could be formally referred to in a testimony like the present. And I have therefore no doubt that *this was the reference*. (*ε*) We have now to enquire into the specific meaning of ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου (see above under [*a*]). αἴρειν answers to the Heb. נשׂא, which is used frequently in the O. T. in connexion with חטא or עון, in the sense of *peccati poenas luere*:—see Levit. xxiv. 15; Num. v. 31; xiv. 34; Ezek. iv. 5; xxiii. 35 al.:—and variously rendered in the LXX by ἀναφέρειν, as above, Isa. liii. 11, 12, or φέρειν, ib. ver. 4,—or λαμβάνειν, Ezek. iv. 5; xviii. 19; Num. v. 31; xiv. 34; Levit. xxiv. 15. ἀφαιρεῖν (which though not a compound of αἴρειν, seems

r ver. 15 (reff.). Ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι
s Isa. xlv. 5. πρῶτός μου ἦν. 31 κἀγὼ οὐκ ἤδειν αὐτόν, ἀλλ' ἵνα

31. εγω bef ηλθον C^1 al lat-*b*. om 2nd τω (*perhaps conformation to* ver 26, 33) BCGLPΔ 1. 33. 69 Orig$_3$ Chr Cyr: ins A rel.

to have almost been adopted as such, the actual compound ἀπαίρειν being intransitive) is used in the sense of '*taking away of sin and its guilt*,' but taking it away *by expiation*: see Exod. xxxiv. 7; Levit. x. 17; Num. xiv. 18. The word in our verse will bear either of these meanings, or both conjoined; for if the Lamb is to suffer the burden of the sins of the world, and to take away sin and its guilt by expiation, this result must be accomplished by the *offering of Himself*. But (ζ) it is objected, that this view of a suffering Messiah and of expiation by the sufferings of *one*, was *alien from the Jewish expectations*;—and that the Baptist (see Matt. xi. 2 ff. and note) cannot himself have had any such view. But the answer to this may be found in the fact that the view, though not generally prevalent among the Jews, was by no means unknown to many. The application by the early Jewish expositors of Isa. liii. to the Messiah, could hardly have been made, without the idea of the suffering and death of their Messiah being presented to their minds. The same would be the case in the whole sacrificial œconomy:—the removal of guilt (which was universally ascribed to the Messiah) by suffering and death would be familiarized to their minds. Traces of this are found in their own writings. In 2 Macc. vii. 37, 38, the last of the seven brethren thus speaks before his martyrdom: ἐγὼ δὲ καθάπερ οἱ ἀδελφοί μου καὶ σῶμα καὶ ψυχὴν προδίδωμι περὶ τῶν πατρίων νόμων, ἐπικαλούμενος τὸν θεὸν ἵλεων ταχὺ τῷ ἔθνει γενίσθαι, καὶ σὲ μετὰ ἐτασμῶν καὶ μαστίγων ἐξομολογήσασθαι, διότι μόνος αὐτὸς θεός ἐστιν. ἐν ἐμοὶ δὲ καὶ τοῖς ἀδελφοῖς μου στῆναι τὴν τοῦ παντοκράτορος ὀργὴν τὴν ἐπὶ τὸ σύμπαν ἡμῶν γένος δικαίως ἐπηγμένην. And Josephus de Maccab. § 17 (4 Macc. xvii. 22), says of these same martyrs, that they were ὥςπερ ἀντίψυχον τῆς τοῦ ἔθνους ἁμαρτίας. καὶ διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων καὶ [τοῦ] ἱλαστηρίου τοῦ θανάτου αὐτῶν ἡ θεία πρόνοια τὸν Ἰσραὴλ προκακωθέντα διέσωσε. The whole history of the sacrifices and devotions of the heathen world abounds with examples of the same idea variously brought forward; and to these the better-informed among the Jews could be no strangers. And as to the Baptist himself, we must not forget that the power of the Holy Spirit which enabled him to recognize by a special sign the Redeemer, also *spoke in him*, and therefore his words would not be the result of education merely, or his own reasoning, but of that kind of intuitive perception of divine truth, which those have had who have been for any special purpose the organs of the Holy Ghost. And as regards Matt. xi. 3, the doubt on the mind of John there expressed does not appear to have touched at all on the matter now in question,—but to have rather been a form of expressing his impatience at the slow and quiet progress of Him of whom he expected greater things and a more rapid public manifestation. See this whole enquiry pursued at greater length in Lücke's Commentary, vol. i. pp. 401—416, from whence the substance of this note is taken. 30.] See on ver. 15.

31.] On the apparent discrepancy between this statement, οὐκ ἤδειν αὐτόν, and St. Matthew's narrative, I have stated my view on Matt. iii. 14. Both accounts are entirely consistent with the supposition that John had been from youth upwards acquainted with our Lord, and indeed may have in his own mind believed Him to be the Christ:—but having (ver. 33) *a special sign appointed him*, by which to recognize Him as such,—until that sign was given, he, like the rest of the people (κἀγώ, I also, see ver. 26), had no certain knowledge of Him. Lücke's whole note proceeds upon the unworthy view of the historical character of the Gospels which his school has adopted. The same may be said of Neander, Leben Jesu, pp. 86 ff. De Wette gives the sense well: 'This testimony (ver. 30) does not rest upon my long personal acquaintance with Him, but on that which happened during my work of baptizing.' ἀλλ' ἵνα φ.] Justin Martyr represents Trypho the Jew saying, χριστὸς δὲ εἰ καὶ γεγέννηται, καὶ ἔστι που, ἄγνωστός ἐστι, καὶ οὐδὲ αὐτὸς πω ἑαυτὸν ἐπίσταται, οὐδὲ ἔχει δύναμίν τινα, μέχρις ἂν ἐλθὼν Ἠλίας χρίσῃ αὐτὸν καὶ φανερὸν πᾶσι ποιήσῃ. § 8, p. 110. But our narrative is not built upon any such Jewish belief, for it is evidently only as a *spiritual preparation*, through repentance, for the knowledge of Him, that John regarded his baptism not

[t] φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ [u] ἐν [τῷ] ὕδατι βαπτίζων. 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι [v] τεθέαμαι τὸ πνεῦμα [w] καταβαῖνον ὡς [x] περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν [y] ἐπ' αὐτόν. 33 κἀγὼ οὐκ [z] ἤδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν [u] ἐν ὕδατι, [a] ἐκεῖνός μοι εἶπεν Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα [w] καταβαῖνον καὶ μένον [y] ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων [u] ἐν πνεύματι ἁγίῳ. 34 κἀγὼ ἑώρακα, καὶ [a] μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ [b] υἱὸς τοῦ [b] θεοῦ.

t — ch. vii. 4. 2 Cor. iii. 3. 1 John ii. 19.
u ver. 26.
v Luke xxiii. 55 reff.
w Matt. iii. 16 ‖. Isa. lxiii. 14. x Matt. iii. 16 reff.
y constr., Matt. xiii. 2. Luke ii. 25, 40.
z ch. vii. 15. Matt. vii. 23 reff.
a ch. iii. 28. iv. 39, 44. v. 36. vii. 7 al. fr.
b see Matt. iv. 3 and note.

32. om λεγων ℵ¹: ins ℵ²(appy). rec ωςει, with KMPUXΔΛ 1 Cyr: txt ABCℵ rel Orig$_{3}$. ως περιστεραν bef καταβαινον ℵ. for εξ, εκ του ℵ. for εμεινεν, μενον ℵ.

33. ins τω bef υδατι ℵ. αυτος A lat-*b e q*. at end ins και πυρι (*Mt* iii. 11) C¹ Orig$_{3}$ Nonn. 34. for υιος, εκλεκτος ℵ¹. (corrd ℵ²ᵃ.)

as any thing ἐκεῖνον φανερὸν πᾶσι ποιοῦν.

ἐν [τῷ] ὕδ., hardly distinguishable in English from ἐν ὕδ., but importing, 'in the water which it is my custom to use,'—'in the water in which you see I do baptize.' 32, 33.] 'Quæ sequuntur, erant *testimonii*: quæ ex ver. 29 sq. dicuntur, erant *demonstrationis ex testimonio*. Cohærentibus Baptistæ verbis Evangelista quasi parenthesin interponit: καὶ ἐμαρτύρησεν Ἰωάννης λέγων.' Bengel. The occurrence related by John happened *at the baptism* of Jesus, which is therefore here *pre-supposed as known*. Although this has been questioned (Usteri, Nachrichten über den Taüfer J. u.s.w., cited by Lücke i. 423), I cannot see how it can be reasonably doubted. We cannot surely suppose that such a sign was *twice* shewn. On the appearance itself, see note Matt. iii. 16. The account here given confirms the view which I have there maintained, that the appearance was confined to our Lord and the Baptist: *he* was to receive the sign, and then to testify to the others, who were not themselves yet the bearers, but the recipients of testimony:—κατά τινα πνευματικὴν θεωρίαν ὤφθη μόνῳ τῷ Ἰωάννῃ. Theod. Mops. p. 736.

τεθέαμαι, perf. I have seen, in reference to the sign divinely intimated to him, in the abiding fulfilment of which he now stood. So again below, ver. 34.

ἔμεινεν ἐπ' αὐτ.] By some appearance which is not described, the Holy Spirit was manifested to John as *not removing from Jesus again, but abiding on Him*. But we are not to understand that he had seen the Spirit descending on *others*, and *not abiding*; for (see ch. vii. 39; Acts i. 5; xix. 2 ff.) the gift of the Holy Spirit did not ordinarily accompany John's baptism, but only in this one case; and its occurrence was to point out to him the Messiah. οὗτος ἐστ. ὁ β. ἐν πν. ἁγ.] Here again we seem to have a reference to the synoptic cycle of narratives, for our Evangelist has not before mentioned this office of the Messiah. 34.] A solemn reiteration of his testimony, after the mention of the giving of this token by Him who sent him;—**And I have seen (accordingly)** &c. The token must have been given to the Baptist *by a special revelation*, which also revealed to him his own errand and office; so Luke iii. 2, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχ. υἱὸν ἐν τῇ ἐρήμῳ. μεμαρτύρηκα is stronger than μαρτυρῶ—**I have seen** (on the perf. see above ver. 32) **and have borne testimony**—it is a reference to his testimony at the time, as a thing on record in their memories, and as still continuing. ὁ υἱ. τ. θ.] See ver. 18 = the λόγος made flesh, the Messiah. On the import of the descent of the Spirit on Jesus at His baptism, those who can do so should consult Lücke's very able Excursus, i. 433—443. In this commentary, see notes on Luke ii. 41—52. I may just remark, that the Personal Logos, Who σὰρξ ἐγένετο in our Lord, and was subjected to all the laws of human development in infancy, childhood, youth,—evermore in an especial degree under the leading of the Holy Spirit, by whose agency the Incarnation had taken place,—was the Recipient (τὸ δεχόμενον) of this fulness of the indwelling of the Holy Ghost: and that herein consisted the real depth and propriety of this sign;—the abiding of the Spirit *without measure* (ch. iii. 34) on Him indicated beyond doubt that He was the λόγος σὰρξ γεγονώς,—for no mere human intelligence could be thus receptive of the Holy Spirit of God;—*we* receive Him only

35 Τῇ [c] ἐπαύριον πάλιν εἱστήκει Ἰωάννης καὶ ἐκ τῶν ABCLX
μαθητῶν αὐτοῦ δύο, 36 καὶ [d] ἐμβλέψας τῷ Ἰησοῦ περι- 69 MPS
πατοῦντι λέγει Ἴδε ὁ [e] ἀμνὸς τοῦ θεοῦ. 37 καὶ ἤκουσαν Δ.
αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ
Ἰησοῦ. 38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ [f] θεασάμενος αὐτοὺς
ἀκολουθοῦντας λέγει αὐτοῖς Τί ζητεῖτε; οἱ δὲ εἶπαν
αὐτῷ [f] Ῥαββί (ὃ λέγεται [g] μεθερμηνευόμενον διδάσκαλε)
ποῦ [h] μένεις; 40 λέγει αὐτοῖς Ἔρχεσθε καὶ ὄψεσθε. ἦλθαν
οὖν καὶ εἶδαν ποῦ [i] μένει καὶ [k] παρ' αὐτῷ ἔμειναν τὴν
ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη. 41 ἦν Ἀνδρέας ὁ
ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν [l] ἀκουσάντων

c ver. 29 reff. d Mark x. 21 reff. Luke xxii. 61 al. e ver. 29 reff. f ver. 50. ch. iii. 2, 26. iv. 31. vi. 25. ix. 2. xi. 8. Matt. xxiii. 8 reff. (-βουνί, ch. xx. 16) g Mark v. 41 reff. h — ch. iv. 40. Acts xvi. 15. xxviii. 16, 30 al. 1 Macc. xi. 40. i constr., ch. ii. 9. iv. 1. Matt. xx. 30. Mark v. 14 al. fr. Judg. xiii. 6. Wieer, § 11. 2. c.

k — Acts ix. 43 al. l ch. vi. 45 al5. Acts x. 22. 2 Tim. i. 13. ii. 2 only. Xen. Anab. i. 2, 1.

35. rec ins ο bef ιωαννης, with ACPℵ rel Orig$_3$: om BL.

36. aft θεου ins ο αιρων τ. αμαρτιαν τ. κοσμου C^1 al forj(with mt) lat-*a ff$_2$* æth Cyr Ammon.

37. om 1st και ℵ^1. οι δυο bef αυτου C^{1}LX 33 Syr copt, οι δ. μ. αυ. Bℵ lat-*b* Syr: txt AC^{3}P rel vulg lat-*c f* syr.

38. om δε ℵ^1. (corrd ℵ$^{1 or 2}$.) om αυτοις ℵ^1.

39. [ειπαν, so BC^1.] rec (for μεθερμ.) ερμηνευομενον, with Pℵ^1 rel: txt ABCLX ℵ^{3a} 33 Orig. (ερμηνευεται 1 copt.)

40. rec (for οψεσθε) ιδετε (*from ver 47, where there is no variation: txt is certainly not a gloss, as Meyer*), with AC^{3}Pℵ rel latt copt Epiph Chr: txt BC^{1}L 1. 33 syrr syr-cu Orig. [ηλθαν and ειδαν, so B^{1}C.] rec om ουν, with P rel vulg lat-*c f* arm: ins ABCLX Δ(Treg expr) ℵ 33 lat-*a e* copt syr-marg Cyr Thl. rec aft ωρα ins ει, with (some cursives?) vulg lat-*a c* syr copt: om ABCPℵ rel Scr's mss fos lat-*q* æth Epiph Cyr. for δεκατη, εκτη A.

41. aft ην ins δε AΔ vulg lat-*a c* Syr syr-w-ast copt Thl. om 2nd των ℵ^1.

as we can, only as far as our receptivity extends,—*by measure*; but HE, into the very fulness and infinite capacities of His divine Being.

35—43.] *On account of the testimony of John, first Andrew, and another of his disciples, and through Andrew, Simon Peter, become acquainted with Jesus.*

35. τῇ ἐπ.] See on ver. 29. I can hardly suppose with De Wette, that these two had been absent on the preceding day. Rather, what they then heard seems to have made a powerful impression on their minds, so that the repetition of the notice is now the signal for them to follow Jesus. (On the second disciple, see below on ver. 41.)

37.] We must not understand ἠκολ. in the narrower sense which it bears when they *left all and followed* Him; but here only of *mechanical going after* Him, βουλόμενοι πεῖραν λαβεῖν αὐτοῦ, Euthym.

39.] On τί ζητ. Euthym. remarks, οὐκ ἀγνοῶν, ὁ τοῖς λογισμοῖς τῶν ἀνθρώπων ἐμβατεύων, ἀλλ' ἵνα διὰ τῆς ἐρωτήσεως οἰκειώσηται τούτους, καὶ παράσχῃ θαῤῥεῖν. εἰκὸς γὰρ αὐτοὺς ἐρυθριᾶν ἔτι καὶ ἀγωνιᾶν, ὡς ἀγνῶτας. 40.] They ask ποῦ μ., βουλόμενοι καταμόνας ἐντυχεῖν αὐτῷ καὶ μεθ' ἡσυχίας. Euthym. They enquire after *His place of lodging for the night*, intending to visit Him there; or perhaps he was then apparently going thither, as it was late in the day. But He furthers their wish by inviting them to follow, and they will see. ὡς δεκάτη] i. e. 4 P.M., according to the Jewish reckoning; not, as some have thought, 10 A.M., according to that of the Romans. Our Evangelist appears always to reckon according to the Jewish method, see ch. iv. 6, 52; xix. 14, and notes, but especially ch. xi. 9. And as Lücke remarks (i. 446), even among the Romans, the division of the day into twelve equal hours was, though not the *civil*, the popular way of computing time. So Persius, Sat. iii. 3: 'Stertimus . . . quinta dum linea tangitur umbra.' They remained with Him *the rest of that day*, which would be four or five hours, and need not strictly be limited by sunset. 41.] Who the other disciple was, is not certain: but considering (1) that the Evangelist *never names himself* in his Gospel, and (2) that this account is so minutely accurate as to specify even the hours of the day, and in all respects *bears marks of an eye-witness*, and again (3) that this other disciple,

...ιωαν-νου C. ...αυτω P.

[l] παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. 42 [m] εὑρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ [m] λέγει αὐτῷ Εὑρήκαμεν τὸν [n] μεσσίαν (ὅ ἐστι [s] μεθερμηνευόμενον [o] χριστός). 43 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. [p] ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου· σὺ κληθήσῃ [q] Κηφᾶς (ὃ [r] ἑρμηνεύεται Πέτρος).

44 [s] Τῇ ἐπαύριον [t] ἠθέλησεν [u] ἐξελθεῖν [u] εἰς τὴν Γαλιλαίαν, καὶ [m] εὑρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀκολούθει μοι. 45 ἦν δὲ ὁ Φίλιππος [w] ἀπὸ Βηθσαϊδά,

m pres., ver. 29, and John passim. see Rev. xii. 2, 4 al. fr.
n ch. iv. 25 only.
o see Dan. ix. 25 Theod.
p Mark x. 21 ref.
q ch. v. Paul (1 Cor. i. 12. iii. 22. ix. 5. xv. 5. Gal. i. 18. ii. 9, 11, 14) only.
r (ver. 39 v. r.) ch. ix. 7. Heb. vii. 2 only. Ezra iv. 7 only.
s ver. 29 reff.
t = ch. v. 40 al. fr. in John.
u Matt. xi. 7. xxii. 10 al.
v Matt. xv. 1. xxi. 11. xxvii. 57 [ch. xii. 21. xxi. 22.
w ch. xi. 1. see vv. 46, 47. ch. vii. 42.

42. rec πρωτος, with LN[1] rel: txt ABMXN[2a] 1. 69 latt syr æth Orig[appy] Gaud. (33 def.) rec ins ο bef χριστος, with Scr's g copt arm: om ABN rel Scr's mss Orig[2] Epiph Chr Nonn Thl.

43. rec ins και bef ηγαγεν, with A rel vulg lat-*a c* syrr syr-cu æth; ουτος G 1 arm Epiph: om BLN copt Chr-comm. rec aft εμβλεψας ins δε, with XΔΑ (S 33, e sil) vulg lat-*b c* syr-w-ast copt: pref και al lat-*a e* Syr Chr: om ABN rel arm. rec ιωνα (*corrn from Mt* xvi. 17: *cf ch* xxi. 15 *var readd*), with AB[2] rel vulg-ed lat-*c q* syrr æth-pl Epiph Chr Cyr: *iohanna* am: txt B[1](-ανου) LN 33 lat-*a b f ff*[2] *l* copt æth-rom arm Jer Aug. for δ, ος A.

44. rec aft ηθελησεν ins ο ιησους, with FGH U(Treg expr) Syr: om ABN rel latt syr copt æth arm Orig Epiph[2] Chr Cyr Thl. rec [aft αυτῳ] om ο ιησ., with FHM am(with fuld) lat-*e* Syr syr-jer copt-dz Orig Chr: ins AB N(omg ὁ 1. m.) rel vulg-ed (with forj san) lat-*a b c f ff*[2] *l* syr copt (æth) arm Epiph[2].

45. om δε N[1].

from this last circumstance, certainly *would have been named*, had not the name been suppressed *for some especial reason*, we are justified in inferring that it was *the Evangelist himself*. And such has been the general opinion. Euthymius gives an alternative which is hardly probable: ἢ διότι οὐκ ἦν τῶν ἐπισήμων καὶ γνωρίμων ἐκεῖνος, ἢ ὅτι αὐτὸς ἦν ὁ ταῦτα γράφων. **42.** ἴδιον] not merely '*for the possessive pronoun*' (according to Winer, § 22, 7), but referring to πρῶτον, and furnishing a reason for it.

μεσσίαν] = מָשִׁיחַ = not ὁ χριστός, but χριστός: being the identification simply of the two *words*, not here of the two *titles*. **43.**] This is evidently the *first bestowal of the new name* on Simon: and it is done from our Lord's prophetic knowledge of his future character; see note on Matt. xvi. 18. Κηφᾶς = כֵּיפָא Aramaic, כֵּפָא Hebrew, a **stone**. The Greek name *Peter* became the prevalent one in the apostolic Church very soon: Paul uses both names indiscriminately. I own I cannot but think with Bengel, Paulus, and Strauss, that the knowledge of Simon shewn by the Lord is *intended to be miraculous*. So also Stier, i. 31 f. edn. 2, "I know who and what thou art from thy birth till thy present coming to me..... I name thee, I give thee a new name, I know what I will make of thee in thy following of Me and for my Kingdom." The emphatic use of ἐμβλέψας here (it is not so emphatic in ver. 36, but still even there may imply fixed contemplation, in the power of the Spirit, who suggested the testimony) is hardly accountable except on this explanation of supernatural knowledge. Similarly Abram, Sara, Jacob, received new names in reference to the covenant and promises of God to them.

44—52.] *The calling of Philip and Nathanael.* τῇ ἐπαύρ.] Apparently, the day after the naming of Peter; and if so, the next but one after the visit of Andrew and the other disciple, and the *fourth* day *after* ver. 19. Our Lord is on the point of setting out from the valley of the Jordan to Galilee, and finds Philip, with whom there is every reason to believe He was previously acquainted (see ver. 45). Here we find Jesus himself *calling* a disciple, for the first time. But ἀκολούθει does not here bear its strict apostolic sense; the εὑρήκαμεν afterwards, and the going to search for others to be disciples, unites Philip to the company of those who have been before mentioned, who we know were not immediately or inseparably attached as followers to Jesus.

45.] On the futility of Mr. Greswell's distinction between ἀπό as signify-

x Luke xxiii. 7. ch. iv. 7 al.
y constr., Rom. x. 5. see Luke xviii. 31.
z Luke ix. 27. xii. 44. ch. iv. 42 al. Gospp. only, exc. Acts xii. 11. 1 Thess. ii. 13. 1 John ii. 5. Jer. xxxv. (xxviii.) 6.
a Gospp., here only. Acts ii. 22 al. Rom. ix. 4. xi. 1. 2 Cor. xi. 22.

ᵂˣ ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. 46 ᵐ εὑρίσκει ΑΒΕΓΚ ΗΚΛΝ SUΥΓ ΔΛΠ Σ 1. 69
Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ Ὃν ʸ ἔγραψεν
Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν
τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ᶻ ἀπὸ Ναζαρέτ. 47 καὶ εἶπεν
αὐτῷ Ναθαναὴλ Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι;
λέγει αὐτῷ ὁ Φίλιππος Ἔρχου καὶ ἴδε. 48 εἶδεν Ἰησοῦς
τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ
αὐτοῦ Ἴδε ᵃ ἀληθῶς ᵃ Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστιν.
49 λέγει αὐτῷ Ναθαναὴλ ᵇ Πόθεν με γινώσκεις; ἀπεκρίθη

b = Matt. xiii. 57, 54, 56. Mark xii. 37. Luke i. 43.

om ες ℵ¹.

46. om τον bef υιον BℵΔ 33 Orig, Epiph Cyr$_{\text{aliq}}$. om τον AKMΔ 33 Chr Cyr Thl. 47. om 1st και ℵ. αγαθον bef τι ℵ¹. rec om ο (*see ver 46, where some ins* ο), with Aℵ rel Chr Cyr: ins BL 33 Epiph. 48. for ειδεν, ιδων ℵ¹. rec ins ο bef ιησ., with Aℵ rel: om BH. (33 def.) om και ℵ¹. for αυτου, του ναθαναηλ ℵ¹. (corrns all by ℵ^{2a}.)

ing *mere habitation*, and ἐκ, *nativity*, see reff. and note on ch. xi. 1. This is Bethsaida on the *Western* bank of the lake of Gennesareth; another Bethsaida (Julias) lay at the top of the lake, on the Jordan. See note on Luke ix. 10. **46.**] It does not appear where Nathanael was found: but he is described, ch. xxi. 2, as ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας: and as we find Jesus there, ch. ii. 1, it is probable the call may have taken place in its neighbourhood. Nathanael ("נְתַנְאֵל i. q. Θεόδωρος, gift of God." Wordsw.) is mentioned *only in these two places*. From them we should gather that *he was an apostle*; and as his name is nowhere found in the catalogues of the twelve, but Philip is associated in three of them, Matt. x. 3: Mark iii. 18: Luke vi. 14, with *Bartholomew*, it has been supposed that Nathanael and Bartholomew *were the same person* (see note on Matt. x. 3). This is however mere conjecture.

Μωυσῆς ἐν τ. ν.] probably in Deut. xviii. 15; but also in the promises to Abraham, Gen. xvii. 7 al.: and in the prophecy of Jacob, Gen. xlix. 10, and the prophets, passim; see the reff. in E. V. **τὸν υἱὸν τοῦ Ἰωσ. τ. ἀπὸ N.**] This expression seems to shew previous acquaintance on the part of Philip with Jesus. No stress can be laid, as has been most unfairly done by Lücke, De Wette, and others, on Jesus being called by Philip, **the son of Joseph**, as indicating that the history of His birth and childhood, as related by Matt. and Luke, was *unknown to John*. Philip *expresses what was the prevailing belief, in the ordinary words*, as Olshausen remarks. In an admirable note, Leben Jesu, p. 23 ff., Neander remarks, that by combining the two declarations of John, that *in Jesus the Eternal Word of God became flesh* (ver. 14), and that '*that which is born of the flesh is flesh*' (ch. iii. 6), we cannot escape the inference, that a *supernatural working of God in the conception of the Man Christ Jesus is implied*.

47.] As Lücke observes, the meaning of this question is simpler than at first sight appears. It is impossible that Nathanael, himself a Galilæan, could speak from any feeling of contempt for Galilee generally: and we have no evidence that Nazareth was held in contempt *among the Galilæans*. He alluded therefore to the smallness and insignificance of the town in proportion to the great things which were now predicated of it. Nazareth is never named in the O. T. nor in Josephus. **48.**] The Evangelist certainly intends a supernatural insight by the Lord into Nathanael's character to be here understood; and there is probably no reference at all to the question which Nathanael had just asked. To suppose that Jesus *overheard that question*, is just one of those perfectly gratuitous assumptions which the very Commentators who here make this supposition are usually the first to blame. Compare ch. ii. 25. **ἀληθ. Ἰσρ.**] 'An Israelite who truly answers to the inner and honourable meaning of the name.' When we reflect what was contained in that name, and Who it is that speaks, we can hardly agree with De Wette that the words are spoken merely in the spirit in which every nation attaches some peculiar virtue, and especially those of openness and straightforwardness, to itself, as 'deutſch herausſagen,' 'deutſche Treue,' or Cicero's 'Romano more loqui.'

Our Lord probably referred to Ps. xv.

49.] The remark was overheard by Nathanael, and recognized as indicating

Ἰησοῦς καὶ εἶπεν αὐτῷ [c] Πρὸ τοῦ σε Φίλιππον [d] φωνῆσαι ὄντα [e] ὑπὸ τὴν [f] συκῆν εἶδόν σε. 50 ἀπεκρίθη αὐτῷ Ναθαναὴλ Ῥαββί, σὺ εἶ ὁ [g] υἱὸς τοῦ [g] θεοῦ, σὺ [h] βασιλεὺς εἶ τοῦ [h] Ἰσραήλ. 51 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἶπόν σοι ὅτι Εἶδόν σε [i] ὑποκάτω τῆς [f] συκῆς, πιστεύεις; μείζω τούτων ὄψῃ. 52 καὶ λέγει αὐτῷ [k] Ἀμὴν ἀμὴν λέγω ὑμῖν,

c constr., Matt. vi. 8 reff. Gen. xxvii. 7. d — Matt. xx. 22. Luke xvi. 2. ch. iv. 16. Acts ix. 41. x. 7. Tobit v. 8. e 3 Kings xiii. 14. f Matt. xxiv. 32 reff.

g ver. 3. h ch. xii. 13. Matt. xxvii. 42 | Mk. only. i Mark vi. 11. Luke viii. 16. Rev. v. 3, 13. Ezek. xxiv. 6. Micah iv. 4. k see Matt. v. 18 reff.

49. rec ins ο bef ιησ., with E[1]ℵ (1. 69, e sil) : om AB rel Cyr.

50. rec (for αυτω ναθ.) ναθ. και λεγει αυτω, with A rel syrr Chr Cyr; ναθ. και ειπεν αυτω Δ al lat-ff[2] q; ναθ. και ειπεν, omg αυτω, ℵ: txt B[sic in cod : see table] L 33.—add κ. ειπεν X al vulg lat-a f l Epiph. rec ins ο bef βασιλευς, with Xℵ rel : om A B(Mai expr) L 1. 33. rec ει bef (ὁ) βασιλευς, with Xℵ rel latt copt Iren-lat Chr Cyr Thdor-mops Hil : txt ABL 1. 33.

51. rec om 2nd οτι, with X rel vulg lat-c e f ff[2] æth : ins ABGLℵ lat-a syrr copt Cyr. for μειζω, μειζονα ℵ. rec οψει, with U 1. 69 : txt ABℵ rel.

perfect knowledge of his character. The question πόθ. μ. γιν. is one of astonishment, but not perhaps yet of suspicion of any thing supernatural. Our Lord's answer first opens this to him. πρὸ τοῦ κ.τ.λ.] It would be doubtful whether ὄντα ὑπὸ τ. σ. belong to φωνῆσαι or to εἶδόν σε, did not ver. 51 decide for the latter construction. The whole form of our Lord's answer seems to indicate that the place where Philip called Nathanael was not *now* in sight, nor had been. The declaration that Jesus had seen him there, at once brings the conviction which he expresses in the next verse. This would not have been the case, unless the sight had been evidently and unquestionably supernatural: and unless the words ὄντα ὑπὸ τὴν συκῆν involved this. Had Jesus merely seen Nathanael without being seen by him, (De Wette,) or had εἰδόν σε only expressed '*I knew thy character*,' at first sight, '*although at a distance*' (Lücke), *no such immediate conviction would have followed.* ὄντα ὑπὸ τὴν συκῆν, says Wordsw., "is something more than ὑπὸ τῇ συκῇ—the accusative indicates retirement thither as well as concealment there,—perhaps for purposes of prayer and meditation." In fact it contains in it, 'when thou wentest under the fig-tree, and while thou wert there.'

50.] = 'Thou art the Messiah;' see Ps. ii. 7: ch. xi. 27: Matt. xvi. 16: Luke xxii. 70. Olshausen (ii. 77 ff.) maintains that ὁ υἱ. τ. θ. was not a Jewish appellation for the Messiah,—on account of the Jews taking up stones to cast at Jesus when He so called Himself, ch. x. 33. But as Lücke observes (i. 456, note), it was not for the *mere use* of this Name,—but for using it in a *close and literal sense* which was unintelligible and appeared blasphemous to them, ἐγὼ κ. ὁ πατὴρ ἓν ἐσμεν,—that they wished to stone Him; see note on ch. x. 36. It was certainly not so common a name as 'the Son of David,' for the Messiah. Nathanael can hardly have meant the name in other than its popular meaning; and the synonymous and better known appellation which he adds, confirms this. 51.] Our Lord says this not in blame, rather in praise of the simple and honest expression of Nathanael's conviction; but principally to shew him, that if he believed by reason of this comparatively small proof of His divine power, his faith would increase from strength to strength at the greater proofs which should from that time forward be given. It is perhaps best to set a question at πιστεύεις; but see notes on the similar sentences, ch. xvi. 31, and ch. xx. 29. 52.] ἀμὴν ἀμήν is peculiar to John. The other Evangelists use ἀμήν *once* only in such asseverations. The LXX do not use it in this sense. Stier remarks (i. 36, edn. 2), that the **Verily, verily, I say unto you** of the Lord, is spoken in His coequality with the Father: not as the 'Thus saith the Lord' of the prophets. ὑμῖν] The words following are then spoken to all the disciples present, not only to Nathanael.

With or without ἀπ' ἄρτι, the meaning will be much the same. The glories of a period beginning from the opening of the Lord's public ministry, and *at this day not yet completed*, are described. For it is not the outward visible opening of the material heavens, nor ascent and descent of angels in the sight of men, which our Lord here announces; but the series of glories which was about to be unfolded in His Person and Work from that time forward. Luther, cited by Lücke, i. 458,

l — Matt. iii. 16 l. Acts vii. 56. x. 11. Rev. xix. 11.
m perf. midd. 1 Cor. xvi. 9. 2 Cor. vi. 11 only.
n Gen. xxviii. 12.
o Matt. vii. 20 refl.
p Matt. xxii. 2, &c. xxv. 10. Luke xii. 36. xiv. 8. Heb. xiii. 4. Rev. xix. 7, 9 only. Gen. xxix. 22.
q — Matt. xxii. 3, &c. Luke xiv. 7, &c. Esth. v. 12.

ὄψεσθε τὸν [1] οὐρανὸν [lm] ἀνεῳγότα, καὶ τοὺς [n] ἀγγέλους τοῦ θεοῦ [m] ἀναβαίνοντας καὶ [n] καταβαίνοντας ἐπὶ τὸν [o] υἱὸν τοῦ [o] ἀνθρώπου.

II. [1] Καὶ τῇ τρίτῃ ἡμέρᾳ [p] γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. [2] [q] ἐκλήθη

52. rec ins απ' αρτι bef οψεσθε, with A rel lat-*e q* syrr Chr Cyr Ambr (*prob from Mt* xxvi. 64. *The referring what follows to the angelic appearances at the passion and resurrection would not occasion its omn, for, as Lücke has observed, the most ancient interpretation of the saying was the* spiritual one, *e.g. in Orig, who omits it*): om BLℵ latt copt æth arm Orig Epiph Cyr$_1$ Aug Promiss Zeno.

Chap. II. 1. rec τη ημερα τη τριτη, with Aℵ rel (vulg lat-*a c*): τη τριτη (alone) M: txt BU 69 lat-*b e q* Epiph$_2$.

beautifully says: "When Christ became man and had entered on His ministerial office and begun to preach, then was the heaven opened, and remains open; and has from that time, since the baptism of Christ in the Jordan, never been shut, and never will be shut, although we do not see it with our bodily eyes . . . Christ says this: 'Ye are now heavenly citizens, and have your citizenship above in the heavenly Jerusalem, and are in communion with the holy angels, who shall without intermission ascend and descend about you.'"

The **opening of heaven** is a symbolical expression, signifying the imparting of divine grace, help, and revelation. See Gen. xxviii. 10—17: Ezek. i. 1: Isa. vi. 1: Mal. iii. 10: Isa. lxiv. 1: also Deut. xi. 17: 1 Kings viii. 35. The words have a plain reference to the *ladder of Jacob*, and imply that what he then saw was now to receive its fulfilment: that He, the Son of Man, was the dwelling of God and the gate of Heaven, and that *through* Him, and *on* Him in the first place, was to descend all communication of help and grace from above. That no allusion is meant to the Transfiguration, or the Agony, is plain; for *all* those here addressed did not witness these appearances, but Peter and John only; nor to the Ascension, for they did not see heaven opened, nor did angels ascend nor descend. The above has (remarks Olsh. ii. 79) been the interpretation of all Commentators of any depth in all times: Origen as well as Augustine, Luther as well as Calvin, Lücke as well as Tholuck: and I may add, De Wette as well as Stier. τὸν υἱ. τ. ἀνθ.] An expression originally (as appears) derived, in its Messianic sense, from Dan. vii. 13, 14, and thenceforward used as one of the titles of the Messiah (see ch. xii. 34). It is never predicated of our Lord by any but Himself, except in Acts vii. 56 by Stephen, in allusion apparently to Matt. xxvi. 64, and—which is hardly an exception—in the passages of the Revelation (ch. i. 13; xiv. 14) which are almost citations from Daniel.

Chap. II. 1—11.] *The miracle of turning water into wine: The first fulfilment of the announcement in* ch. i. 51: see ver. 11.

1.] τῇ τρίτῃ—reckoned from the day of Nathanael's calling. There would thus be but one day between that event and the marriage.

Κανᾷ τ. Γ., see ch. iv. 46;—not far from Capernaum. Josephus (Life, § 16) calls it κώμη τῆς Γαλιλαίας. There is a Kanah in Josh. xix. 28, in the tribe of Asher, which must be distinct from this. Jerome however in his Onomasticon believes it to have been the same. It was the residence, and probably birth-place, of Nathanael. If his calling took place in its neighbourhood, our Lord may have gone on and spent the intervening day at Nazareth. Dr. Robinson, Bib. Res. iii. 204 ff., satisfactorily establishes that Kâna-el-Jelîl, about 3 hours N. ½ E. from Nazareth, is the site of this miracle. The name is identical, and so stands in the Arabic version of the N. T. He shews this to have been recognized in early tradition, and its honour to have been only recently usurped by Kefr Kenna, a village 1½ hour N.E. from Nazareth, on one of the roads to Tiberias. ἡ μήτηρ τ. Ἰ.] John *never names* her, as being already well known (Lücke): or perhaps more probably from his own intimate connexion with her, in pursuance of the injunction ch. xix. 26, 27. He never names either himself, or his own brother, James.

2.] ἐκλήθη, not for a pluperfect:—was invited: the historical past.

δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν [p] γάμον. [3] καὶ [r] ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν Οἶνον οὐκ ἔχουσιν. [4] καὶ λέγει αὐτῇ ὁ Ἰησοῦς [s] Τί

p — Mark x. 21. Isa. li. 14 P.
r Mark v. 7 ‖. 2 Kings xvi. 10 al.

3. for υστερησαντος οινου, και οινου ουκ ειχον οτι συνετελεσθη ο οινος του γαμου ειτα ℵ¹. (corrd by the original corrector.) for οινον ουκ εχουσιν, οινος ουκ εστιν ℵ¹: txt ℵ²ᵃ &c.

4. rec om 1st και, with EFHMSVΔℵ forj lat-*a* Syr Chr: ins AB rel vulg lat-*b c* syr copt æth arm Cyr Nonn.

κ. οἱ μαθ. αὐτ.] It does not appear *who these were*, unless we assume that they were those called in ch. i., which seems most probable. John himself was most likely present. He does not relate so circumstantially any thing which he had not witnessed. In this case, there must have been some other reason for the invitation, besides mere previous acquaintance. This would be the probable reason for *Jesus himself* being invited; but the *disciples*, being from various places in the district, can hardly *all have been* (De Wette) *friends of the family*. The fact of Jesus having attached disciples to Himself must have been known, and they were doubtless invited *from consideration to Him*. Our Lord at once opens His ministry with the character which He gives of himself Matt. xi. 18, 19, as distinguished from the asceticism of John. He also, as Trench admirably remarks (Miracles, edn. 2, p. 98, note), gives us his own testimony against the tendency which our indolence ever favours, of giving up those things and occasions to the world and the devil, which we have not Christian boldness to mingle in and purify. Even Cyprian, for instance, proscribes such festivals,—'nuptiarum festa improba et convivia lasciva vitentur, quorum periculosa contagio est.' De Habitu Virginum, ch. xxi. p. 460. And such is the general verdict of modern religionism, which would keep the leaven distinct from the lump, for fear *it* should become *unleavened*.

The especial honour conferred upon *marriage* by the Lord should also be noticed. "He here adorned and beautified it with his presence, and first miracle that He wrought." 3.] There is no necessity to suppose that the feast had lasted several days, as De Wette and Lücke do. It has been suggested that the unexpected presence of the disciples may have occasioned a failure in the previously sufficient supply: a gloss in the old latin cod. Rhedigerianus has, '*et factum est per multam turbam vocatorum vinum consummari.*' The mother of Jesus evidently is *in a position of authority* (see ver. 5) in the house, which was probably that of a near relative. The conjectures and traditions on the subject are many, but wholly unsatisfactory. A graver question arises as to the intent with which this οἶνον οὐκ ἔχ. was said. She cannot have had *from experience* any reason to suppose that her Son would work a miracle, for this (ver. 11) *was His first*. Chrysostom suggests (so also Theophyl., Euthym., and Neander, L. J. p. 271) that, knowing Him to be Who He was, she had been by the recent divine acknowledgment of Him and His calling disciples to Himself, led to expect the manifestation of His Messianic power about this time; and here seemed an occasion for it. Some of the other explanations are: 'that she had always found Him a wise counsellor, and mentioned the want to Him merely that He might suggest some way of remedying it.' Cocceius, cited by Trench. 'Velim discedas, ut ceteri item discedant, antequam penuria patefiat.' Bengel. 'Ut pia aliqua exhortatione convivis tædium eximeret, ac simul levaret pudorem sponsi.' Calvin, cited by Lücke. 'Jesus had wrought miracles, but in secret, before this.' Tholuck. On the whole, the most probable explanation is that of Lücke, which somewhat modifies the first here mentioned,—that our Lord Himself had recently given some reason to expect that He would shew forth His glory by wonderful works. So, very nearly, Stier, R. J. i. 38, edn. 2. 4.] The answer of our Lord is beyond question *one of reproof*, and *disclaimer of participation in the grounds on which the request was made*. See instances, besides reff., in Josh. xxii. 24: Mark i. 24. And so all the early expositors understood it. Irenæus (iii. 16. 6, p. 206) says, 'Dominus repellens ejus intempestivam festinationem, dixit,' &c.;—and Chrysostom, ἐβούλετο . . . . ἑαυτὴν λαμπροτέραν ποιῆσαι διὰ τοῦ παιδός, and therefore He σφοδρότερον ἀπεκρίνατο. Hom. xxi. in Joh., p. 122. The Romanist expositors mostly endeavour to divest the answer of any aspect of rebuke, and maintain that it was so uttered for *our sakes* alone, to teach us that He did not perform His miracles from regard to human affinity, but solely from love and His object of manifesting

t [Luke xiii. 25.] 2 Pet. iii. 10. Gen. vi. 18.
u = ch. vii. 30. viii. 20. xiii. 1. (xvi. 21.)
v Matt. xxiii. 11 reff.
w 2 Cor. iii. 8. Rev. ix. 20 only. Gen. xxxv. 14.
x here bis & ch. iv. 28 only. Eccl. xii. 6.
y ch. iii. 25. Luke ii. 22. v. 14 ‖ Mk. Heb. i. 3. 2 Pet. i. 9 only. 1 Chron. xxiii. 28.
z = ch. xix. 39. xxi. 9. Rev. v. 2. Jer. xxiv. 1.
a = ch. xxi. 25. Mark ii. 2. 3 Kings vii. 38.
b Matt. xx. 8, 10 ref.
c here only. 2 Chron. iv. 5.

ἐμοὶ καὶ σοί, γύναι; οὔπω [t]ἥκει ἡ [u]ὥρα μου. 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς [v]διακόνοις Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε. 6 ἦσαν δὲ ἐκεῖ [w]λίθιναι [x]ὑδρίαι ἓξ κατὰ τὸν [y]καθαρι-
μὸν τῶν Ἰουδαίων [z]κείμεναι, [a]χωροῦσαι [b]ἀνὰ [c]μετρητὰς

6. rec *ὑδριαι* bef λιθιναι (*more usual order*), with A rel lat-*a b e f* Chr Cyr: txt BLXℵ 33 vulg lat-*c*. rec *κειμεναι* bef κ. τ. καθ. τ. ιουδ., with A rel vulg lat-*c* syrr Chr; bef *ὑδρ.* lat-*b f*; bef εξ 69 lat-*l* Chr: om *κειμ.* ℵ¹ al lat-*a e* arm: txt BLX 33 æth.

His glory. So Maldonatus. And this is true:—but first among those to be taught this, was *she herself, who had tempted Him to work a miracle from that regard.*

It has perhaps not been enough noticed, that in this answer the Lord declares His period of subjection to her as His earthly parent to be at an end. Henceforth His thoughts are not her thoughts. At twelve years of age, see Luke ii. 49, He answers 'thy father and I,' by 'My Father:'—now, He is to be no longer before the world *as Mary's son*, but as sanctified by the Father and sent into the world:—compare Matt. xii. 48—50, and Luke xi. 27, 28, and see Stier's admirable remarks, R. J. i. 39, edn. 2, also Olshausen's, ii. 81. **γύναι**] There is no reproach in this term: but rather respect. The Lord henceforth uses it towards her, not calling her 'mother,' even on the Cross (see ch. xix. 26), doubtless for the reason alleged above. **οὔπω ἥκ. ἡ ὥρα μου**] This expression is generally used in John of the time of the *Death* of Christ:—see reff. But it is only so used because His death is in those passages the subject naturally underlying the narrative. It is, *any fixed or appointed time;*—and therefore here, the appointed time of His self-manifestation by miracles. This time was not yet come, but was close at hand. Some have supposed that the wine was not yet wholly exhausted, and that our Lord would wait till the miracle should be undoubted (so Trench, p. 192): but Stier well remarks that the known *depth* of all His early sayings forbids us from attaching only this meaning to it;—and he sees in it a reference to the great marriage-feast and the new fruit of the vine in the Kingdom of God (i. 41, edn. 2). If this be so, it can be only in the background; the words must have had a present meaning, and I believe it to be, '*My time, the time at which, from the Father's appointment and my own concurring will, I am to begin miraculous working, is not yet arrived: forestall it not.*' Very similarly He speaks, ch. vii. 6, to His brethren, and yet afterwards goes up to the feast. The notion that *ἡ ὥρα μου* refers to the hour of our Lord's human infirmity on the Cross when (ch. xix. 27) He "acknowledged her as His mother," Wordsw., seems wholly unfounded. Where do we find any such special acknowledgment there? And why should we go out of our way for a fanciful sense of words which bear an excellent meaning as referring to circumstances then present?

5.] There certainly seems beneath this narrative to lie *some incident which is not told us.* For not only is Mary *not repelled* by the answer just given, but she is *convinced that the miracle will be wrought*, and she is not without an anticipation of the *method of working it*: for how should He require the aid of the servants, except the miracle were to take place according to the form here related? I believe we shall find, when all things are opened to us, that there had been a previous hint given her,—where or how I would not presume to say,—by our Lord, of His intention and the manner of performing it, and that her fault was, *the too rash hastening on of what had been His fixed purpose.* 6.] These vessels were for the washings usual at feasts: see Mark vii. 4. There could be no collusion or imposture here, as they were *water-vessels*, and could have no remnants of wine in them (see also ver. 10). And the large quantity which they held could not have been brought in unobserved. The **μετρητής** is probably = the Jewish מר (which, Jos. Antt. viii. 2. 9, held 72 **ξέσται** = the Attic **μετρητής** = 8 gall. 7·4 pints), and stands for it in the LXX. ref. 2 Chron. According to this, the quantity of wine thus created would = 6 × (2 or 3) × (8 gallons 7·4 pints) = 6 × (between 17 and 25 gallons) = say. 6 × 21 gall. = 126 gallons. The large quantity thus created has been cavilled at by unbelievers. We may leave them to

δύο ἢ τρεῖς. 7 λέγει αὐτοῖς ὁ Ἰησοῦς [d] Γεμίσατε τὰς [x] ὑδρίας ὕδατος. καὶ [d] ἐγέμισαν αὐτὰς [e] ἕως ἄνω. 8 καὶ λέγει αὐτοῖς [f] Ἀντλήσατε νῦν καὶ φέρετε τῷ [g] ἀρχιτρι-κλίνῳ. οἱ δὲ ἤνεγκαν. 9 ὡς δὲ [h] ἐγεύσατο ὁ [g] ἀρχιτρί-κλινος τὸ ὕδωρ οἶνον [i] γεγενημένον, καὶ οὐκ ᾔδει πόθεν [k] ἐστίν· οἱ δὲ [l] διάκονοι ᾔδεισαν οἱ [f] ἠντληκότες τὸ ὕδωρ· [m] φωνεῖ τὸν [n] νυμφίον ὁ [g] ἀρχιτρίκλινος 10 καὶ λέγει αὐτῷ Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον [o] τίθησιν, καὶ ὅταν [p] μεθυσθῶσιν, [τότε] τὸν [q] ἐλάσσω· σὺ [r] τετήρηκας τὸν [s]

[d] here bis. Mark iv. 37. xv. 36. Luke xiv. 23. xv. 16. ch. vi. 13. Rev. viii. 5. xv. 8 only. Gen. xlv. 17. [e] w. sdv., Mark xiv. 54. xv. 38 ‖ Mt. Luke xxiii. 5. 2 Chron. xxvi. 8. [f] here bis and ch. iv. 7, 15 only. Gen. xxiv. 13, 20. (-τλημα, ch. iv. 11.) [g] here 3ce only ℣.

h Matt. xxvii. 34 al. Job xii. 11. i = Matt. iv. 3 ‖ L. Rev. viii. 8. Exod. iv. 3. k pres., ch. i. 40 reff. l ver. 5. m ch. i. 49 reff. n Matt. ix. 15 ‖. xxv. 1, 5, 6, 10. ch. iii. 29 (3ce). Rev. xxiii. 23 only. Ps. xviii. 5. o = here only. Bel & Dr. 11. p pass., Rev. xvii. 2 only. 1 Kings i. 14 al. elsew. neut., Matt. xxiv. 49. Acts ii. 15. ‖ Cor. xi. 21. 1 Thess. v. 7. Rev. xvii. 2, 6 only. q = here (Rom. ix. 12, from Gen. xxv. 23. Heb. vii. 7) only. r = ch. xii. 7. 2 Pet. ii. 17. Jude 6.

8. rec (for οι δε) και, with A rel vulg lat-*b c f* syrr sah-mnt æth : om clause X : txt BLN 1. 33 lat-*a* syr-marg copt arm.

10. om αυτω ℵ. om τοτε BLN[1] lat-*a e ff*$_2$ *l* copt æth Orig-lat Gaud : ins AN[2a] rel lat-*b c f* syrr arm.

their cavils with just one remark,—that He who creates abundance enough in this earth to "put temptation in men's way," acted on this occasion *analogously with His known method of dealing*. We may answer an error on the other side (*if it be on the other side*), by saying, that the Lord here most effectually and once for all stamps with His condemnation that false system of moral reformation, which would commence by *pledges to abstain from intoxicating liquors*. He pours out His bounty *for all*, and He vouchsafes His grace to *each* for guidance; and to endeavour to evade the work which He has appointed for each man,—by *refusing the bounty, to save the trouble of seeking the grace*, is an attempt which must ever end in degradation of the individual motives, and in social demoralization,—whatever present apparent effects may follow its first promulgation. One visible sign of this degradation, in its intellectual form, is the miserable attempt made by some of the advocates of this movement, to shew that the wine here and in other places of Scripture is unfermented wine, not possessing the power of intoxication.

The filling with water, and drawing out wine, is all that is related. 'The *moment* of the miracle,' says Lücke, 'is rather understood than expressed. It seems to lie between vv. 7 and 8' (i. 471). The *process* of it is wholly out of the region of our imagination. In order for wine to be produced, we have the growth and ripening of the grape; the crushing of it in proper vessels; the fermentation; —but here all these are in a moment brought about in their *results*, by the same Power which made the laws of nature, and created and unfolded the capacities of man. See below on ver. 11.

8.] The ἀρχιτρίκλινος (συμποσίαρχος, ἐπιμελητὴς τοῦ συμποσίου, Euthym.) seems to be the same with the ἡγούμενος spoken of, Sir. xxxv. (xxxii.) 1, and with the Latin *rex*, or *magister*, convivii. It would seem (from Sir. l. c.) that he was *one of the guests* raised to the post of presiding over the arrangements of the feast. This is however doubted by the older Commentators (Severus in the Catena, Lücke, i. 472), who make him not one of the guests, but a person *holding this especial office, and attending on feasts*. Here, he *tastes the wine*; and therefore probably was a guest himself. Lücke quotes from Petronius 'triclinarches.' **9. οἱ ἠντληκότες**] This is the participle of the pluperf. (as well as of the perf.), and is here to be so rendered—**who had drawn the water.** **10.**] The saying of the ἀρχ. is a general one, not applicable to the company then present. We may be sure that the Lord would not have sanctioned, nor ministered to, *actual drunkenness*. Only those who can conceive *this*, will find any difficulty here; and they will find difficulties every where. The account of the practice referred to is, that the palates of men become after a while dull, and cannot distinguish between good wine and bad. Pliny (Nat. Hist. xiv. 13) speaks of persons 'qui etiam convivis (vina) alia quam sibimetipsis ministrant, *aut procedente mensa subjiciunt*.' But the practice *here* described is not precisely that of which Pliny speaks, nor is there any meanness to be charged on it: it is only that, when a man has some kinds of wine choicer than others, he naturally

s Matt. xi. 19. ch. v. 17.
t = Matt. xxiv. 8. Mark i. 1. Ruth i. 22.
u = Mark xvi. 17, 20. Luke xxiii. 8. Acts iv. 16, 22. viii. 6. John, ch. xii. 37. xx. 30 al. fr.
v ch. i. 31 reff.
w ch. i. 14 al. fr.
x ch. i. 12 al. fr. in John. elsew., Matt. xviii. 6 (‖ Mk. v. r.). Acts x. 43. xiv. 23. xix. 4. Rom. x. 14. Gal. ii. 16. Phil. i. 29. 1 Pet. i. 8, 21 only †.
y = Mark iii. 22. Luke x. 30. Gen. xx. 10.

καλὸν οἶνον [s] ἕως ἄρτι. 11 ταύτην ἐποίησεν [t] ἀρχὴν τῶν ΑΒΕΓ
[u] σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ [v] ἐφανέ-
ρωσεν τὴν [w] δόξαν αὐτοῦ· καὶ [x] ἐπίστευσαν [z] εἰς αὐτὸν οἱ
μαθηταὶ αὐτοῦ.
12 Μετὰ τοῦτο [y] κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ
μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ [αὐτοῦ] καὶ οἱ μαθηταὶ αὐτοῦ,

11. rec ins την bef αρχην, with ℵ rel Eus$_1$ Cyr: om ABLA 1. 33 Orig Eus$_2$ Chron. aft γαλιλαιας ins πρωτην ℵ^1(coord ℵ$^{1\,or\,2}$). om 1st αυτου ℵ^1: ins ℵ^{1a} &c. οι μαθ. αυ. bef εις αυτον ℵ^1: txt ℵ^{1a} &c.

12. om 2nd αυτου BL lat-*a c e* Orig$_4$: ins AℵΓ rel vulg lat-*b d f* syrr copt æth arm. om και οι μαθηται αυτου ℵ. εμειναν AFGH^{2}Δ 1 lat-*b* copt arm Orig$_1$ Nonn.

produces the choicest, to suit the most discriminating taste. With regard to the word **μεθυσθῶσιν**, while there is no reason here to *press* its ordinary meaning, so neither is there any to shrink from it, as uttered by the **ἀρχιτρίκλινος**. The safest rendering is that of Tyndall and Cranmer, "*when men be dronke:*" '*cum inebriati fuerint,*' Vulg. **11.**] Without the article before **ἀρχήν** (see rec. in digest) it is **This wrought Jesus as the beginning of his miracles**:—**ἀρχή** being the predicate. This assertion of John excludes all the apocryphal miracles of the Gospel of the Infancy, and such like works, from credit. **σημεῖον**, which occasionally occurs in the other Gospels and the Acts in this absolute sense of *a miracle* (see reff.), is St. John's ordinary word for it. Cf. Luthardt, p. 62. **τὴν δόξαν αὐτ.**] The glory, namely, which is referred to in ch. i. 14, where see note. It was a miracle eminently shewing forth the glory of the **λόγος**, **δι' οὗ πάντα ἐγένετο**, in His state of having become flesh. And this '*believing on Him*,' here predicated of the disciples, was certainly a higher faith than that which first led them to Him. They obtained new insight into His power:—not yet reflectively, so as to infer what all this implied, but so as to increase their faith and trust in Him. Again and again '*they believed:*' new degrees of faith being attained; just as this has since been the case, and will continue to be, in the Church, in the continual providential development of the Christian spirit,—the leavening of the whole lump by degrees. This important miracle, standing as it does *at the very entrance of the official life of Christ*, has been the subject of many doubts, and attempts to get rid of, or explain away, the power which was here manifested. But never did a narrative present a more stubborn inflexibility to the wresters of Scripture:—never was simple historical veracity more strikingly stamped on any miracle than on this. And doubtless this is providentially so arranged: see the objections to it treated, and some admirable concluding remarks, in Lücke, i. 478. To those who yet seek some sufficient *cause* for the miracle being wrought, we may—besides the conclusive answer that we are not in a position to treat this question satisfactorily,—assign the unmistakeable spiritual import of the change here made, as indicating the general nature of the beneficent work which the Lord came on earth to do. So Cornelius a Lapide (Trench, p. 113, edn. 2, note): '*Christus initio suæ prædicationis mutans aquam in vinum significabat se legem Mosaicam, instar aquæ insipidam et frigidam, conversurum in Evangelium gratiæ quæ instar vini est, generosa, sapida, ardens, et efficax.*' Similarly Eusebius, Augustine, Bernard, and Gregory the Great. Trench, ibid.

II. 12—IV. 54.] FIRST MANIFESTATION OF HIMSELF AS THE SON OF GOD: —and herein, ii. 13—iii. 36, IN JERUSALEM AND JUDÆA.

12.] **κατέβη**, because Capernaum lay on the lake,—Cana higher up the country. There is no certainty as to this visit, whether or not it is the same with that hinted at in Luke iv. 23: so that no chronological inferences can be built on the hypothesis with any security. On **οἱ ἀδελφ. αὐτ.** see Matt. xiii. 55 and note. Notice the transition from His private to His public life. His mother and brethren are still with Him, attached merely by nature: His disciples, newly attached by faith. In the next verse He has cast off His mere earthly ties for His work. Also in the **οὐ πολλὰς ἡμ.**, notice less a mere chronological design, than one to shew that He lost no time after His first miracle, in publicly manifesting Himself as the Son of God.

καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. 13 καὶ [z]ἐγγὺς ἦν τὸ [a]πάσχα τῶν [a]Ἰουδαίων, καὶ [b]ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. 14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ [c]περιστερὰς καὶ τοὺς [d]κερματιστὰς καθημένους. 15 καὶ ποιήσας [e]φραγέλλιον ἐκ [f]σχοινίων πάντας [g]ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν [h]κολλυβιστῶν [i]ἐξέχεεν τὰ [k]κέρματα καὶ τὰς [l]τραπέζας [m]ἀνέστρεψεν, 16 καὶ τοῖς τὰς [c]περιστερὰς πωλοῦσιν εἶπεν Ἄρατε ταῦτα [n]ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον

z — ch. vi. 4. vii. 2. Matt. xxiv. 32. Rev. i. 3. xxii. 10. Isa. xiii. 6.
a ch. (vi. 4) xi. 55 only. see Matt. xxvi. 2 reff.
b — Matt. xx. 18 reff.
c Matt. iii. 16 reff.
d here only †.
e here only †. (λλοῦν, Matt. xxvii. 26.)
f Acts xxvii. 32 only. 2 Kingsviii. 2.
g — Matt. xxi. 12. ix. 25 ‖ Mk. Acts ix. 40 al. Gen. iii 24.
h Matt. xxi. 12 ‖ only †.
i Matt. ix. 17 (1 Mk. v. r.) Acts i. 18. Judg. vi. 20.
k here only †.
l — Matt. xxi. 12 ‖. Luke xix. 23 only.
m trans., — here only. intrans., Acts v. 22 (Matt. xvii. 22 reff.).
n Luke xiii. 31. ch. vii. 3. xiv. 31.

13. for καὶ εγγυς, εγγυς δε ℵ.

14. for βοας και προβ., και τα προβ. και βοας ℵ¹.

15. for και ποιησας, εποιησεν ℵ¹. aft σχοινιων ins και ℵ¹. om τε ℵ¹. (corrns by ℵ²ᵃ.) rec (for τα κερματα) το κερμα, with APℵ rel: txt BLX 33 lat-*b q* copt arm Orig$_8$ Eus. for ανεστρ., ανετρεψεν BX Orig$_1$: κατεστρεψεν ℵ 69¹-marg: κατορθωσε 69-txt.

16. ins και bef μη ποιειτε AUX 1. 69 vulg lat-*a b e q* syrr æth arm Cyr-jer Thl.

13—22.] *The first official visit to Jerusalem, at a Passover: and cleansing of the Temple.* 13.] No data are given to determine whether the reason of the short stay at Capernaum was the near approach of the Passover. Nothing is said of those who accompanied Jesus: but at all events, *His already called disciples* would be with Him (see ver. 22, and ch. iii. 22), and among them in all probability the Evangelist himself:—but *not the rest of the Twelve*, who were not yet called. Of this visit, the synoptic narrative records nothing. 14.] On the distinctness of this cleansing from that related in Matt. xxi. 12 ff., see note there.

ἐν τῷ ἱερῷ] In the court of the Gentiles, the ἔξωθεν ἱερόν, as distinguished from the ναός, the inner temple. This market appears to have sprung up since the captivity, with a view to the convenience of those Jews who came from a distance, to provide them with the beasts for offering, and to change their foreign money into the sacred shekel, which alone was allowed to be paid in for the temple capitation-tax (Matt. xvii. 24 ff.). This tax was sometimes, as in Matt. l. c., paid elsewhere than in Jerusalem; but generally there, and in the temple. The very fact of the market being held there would produce an unseemly mixture of sacred and profane transactions, even setting aside the abuses which would be certain to be mingled with the traffic. It is to the *former* of these evils that our Lord makes reference in this *first* cleansing; in the *second*, to the *latter*.

15.] The σχοινία were probably *the rushes* which were littered down for the cattle to lie on. That our Lord used the scourge on the beasts only, not on the sellers of them, is almost necessarily contained in the form of the sentence here: the τά τε πρόβατα κ. τ. βόας being as it stands with τε and καί, merely epexegetical of πάντας, not conveying new particulars. So that it should be rendered as in A. V. R., "He drove all out of the temple, both the sheep and the oxen." (ἐξέχεεν is the aor., not the resolved form of the imperfect: cf. Aristoph. Nub. 75, and see Lobeck's note on Phryn., p. 222.) It has been imagined, that He dealt more mildly with those who sold the doves, which were for the offerings *of the poor*. But this was not so: He dealt alike with all. No other way was open with regard to them, than to order them to take their birds away. This cleansing of the temple was in the direct course of His manifestation as the Messiah. Immediately after the prophetic announcement of the Forerunner, Mal. iii. 1, is that of the Lord's *coming suddenly to His temple and purifying it*. This act also answers (but like the fulfilment last mentioned, only in an *imperfect* and *still prophetic* sense) to the declaration of the Baptist "Whose fan is in His hand," &c., Matt. iii. 12. His proceeding was not altogether unexampled nor unauthorized, even in an uncommissioned person: for all had the right to reform an abuse of this sort, and the zealots put this right in practice. The disciples by their allusion in ver. 17 seem to refer the action to this latter class.

o here only. Deut. xxiii. 19. Isa. xxiii. 17. Ezek. xxvii. 8 only. (-ρία, Matt. xxii. 5.)

τοῦ πατρός μου οἶκον ° ἐμπορίου. 17 ᵖ ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστὶν Ὁ ᵠ ζῆλος τοῦ οἴκου σου ʳ καταφάγεταί με. 18 ˢ ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Τί ᵗ σημεῖον δεικνύεις ἡμῖν ᵘ ὅτι ταῦτα ποιεῖς; 19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς ᵛ Λύσατε τὸν ναὸν

p w. ὅτι, Matt. v. 23. xxvii. 63. Luke xvi. 25. ver. 22. ch. xii. 16 only.

q Psa. lxviii. 9. constr., Rom. x. 2. see Acts xxii. 3. r Luke viii. 5 ‖. xv. 30. Rev. x. 9, 10. xii. 4. xx. 9 only. = Aristoph. Vesp. 227, μηδ' οὕτως σεαυτὸν ἔσθιε. (κατεσθ., Luke xx. 47 reff.) fut., Luke xv. 15. xvii. 8. James v. 3. s = Matt. xi. 25 reff. ch. v. 17. t = Matt. xii. 38, 39. 1 Cor. i. 22. Exod. iv. 8. u Matt. xvi. 8. v = Eph. ii. 14. 2 Pet. iii. 10—12. Ezek. i. 56 (kri).

17. rec aft εμνησθησαν ins δε, with AP rel vulg lat-*b c* syr Cyr; δε και M: om BLXℵ copt Eus$_2$. εστιν bef γεγραμμενον B Chr. rec καταφαγε (*conformation to* LXX), with 69 latt syrr Epiph$_2$ Hil: txt ABPℵ rel copt Heracl Naz Cyr.

18. [ειπαν, so BL 33 Orig.]

19. rec ins ο bef ιησους, with Kℵ 69 (S 1. 33, e sil): om ABP rel Orig$_2$ Cyr.

16. **τοῦ πατρός μου**] The coincidence with Luke ii. 49 is remarkable. By this expression thus publicly used, our Lord openly announces His Messiahship. Nathanael had named Him 'the Son of God' with this meaning—see on ch. i. 50,—and these words, coupled with the expectation which the confession of John the Baptist would arouse, could leave no doubt on the minds of the Jews as to their import: see on ch. iii. 2. **οἴκ. ἐμπ.**] not yet *σπήλαιον λῃστῶν*, as at the end of His ministry; see above on ver. 14.

17.] **ἐμνήσθησαν**, *at the time*, not afterwards, which would have been expressed, as in ver. 22. But the very remembrance itself was prophetic. The *καταφαγεῖν* spoken of in that passion-Psalm, was the marring and wasting of the Saviour's frame by His zeal for God and God's Church, which resulted in the buffeting, the scourging, the Cross. **καταφάγεται** is a well-known future, contracted from *καταφαγήσεται*: see reff. and cf. the prophecy, 4 Kings ix. 36, *καταφάγονται οἱ κύνες τὰς σάρκας Ἰεζάβελ*.

18.] On the demand of the Jews, see Deut. xiii. 1—3. It was not only to justify His having driven out the abomination; this any one might have done;—but to justify the mission and the whole course of action which the words **τοῦ πατρός μου** implied. They used the same expression at the end of His ministry, Matt. xxi. 23. 19.] This answer of our Lord has been involved in needless difficulty. That He *pointed to* His own Body, is inconceivable;—for thus both the Jews and His own disciples must have understood Him, which (see vv. 20, 22) neither of them did. That He implied *that their lawless proceedings in the temple would at last bring it to an end*, is equally inconceivable; both on account of the latter part of His declaration, which would thus have no meaning,—and because of the use of the word **ναός**,—which was *the holy and the holiest place*, the *temple itself*,—as distinguished from **τὸ ἱερόν**, the whole enceinte of the sacred buildings. Stier has well remarked (i. 48, 49, edn. 2) that our Lord in this saying *comprehended in the reality*,—His own Body, *its type and symbol*,—the temple then before them. That temple, with all its ordinances and holy places, was but the shadow of the Christian Church;—that, the type of the Body of the Lord, represented the Church, which is *veritably His Body*. And so the saying was fulfilled by the slaying of His actual Body, in which rejection of Him the destruction of the Jewish temple and city was involved,—and the raising of that Body after three days, in which resurrection we, all the members of His new glorified Body, are risen again. It is for want of keeping in mind this width and depth of the Lord's sayings, that so many Commentators have fallen into error here and elsewhere in interpreting them. Most of the best German expositors, e. g. Lücke, Neander (L. J. 283), and even Olshausen, find insuperable difficulty in the *exposition given by the Evangelist of these words*, and even contend that it *could not have been the right one*. But surely those who believe the Apostles to have been under the special influence of the Holy Spirit in their work of witnessing to and bringing out the truth of the sayings and doings of the Lord, cannot take this ground. It is a wholly distinct matter from a chronological inaccuracy, or a report of the same occurrence varying in minor details; such things the Spirit may have, and has as matter of fact, for special reasons permitted in the Evangelists; but we have here,—assumed the genuineness of our Gospel, on which none of these writers have a doubt,—*the positive declaration of an Apostle* (and what an Apostle) *of*

τοῦτον, [w] καὶ ἐν τρισὶν ἡμέραις [x] ἐγερῶ αὐτόν. 20 εἶπαν οὖν οἱ Ἰουδαῖοι Τεσσεράκοντα καὶ ἓξ ἔτεσιν [y] ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις [x] ἐγερεῖς αὐτόν; 21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 22 ὅτε οὖν [z] ἠγέρθη ἐκ [z] νεκρῶν, [a] ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ [b] ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ [c] ὃν εἶπεν ὁ Ἰησοῦς.

ο ιη- νε Χ. BEF HKL PSUV .AM 1. 3. 69.

w Eph. v. 14. James iv. 7.
x — here (bis) only, but see ver. 22. (-σει, Esdr. v. 62 [5γ].)
y John, here only elsew. pa-sim. Tense, see note.
z Matt. xvii. 9 refl.
a ver. 17.
b constr., Luke i. 20. ch. iv. 50 al. 2 Chron. ix. 6. c constr., ch. iv. 5, 50. Tit. iii. 5. Rev. i. 20.

om εν bef τρισιν B Orig.

20. [εἶπαν, so B Orig.] 21. om αυτου ℵ¹. (insd ℵ²ᵃ.)

22. rec aft ελεγεν ins αυτοις, with K: om ABPℵ rel latt syrr copt æth arm Orig$_3$ Chr Cyr Thdrt Thl. rec (for ον) ᾧ, with A rel: txt BLℵ Orig$_6$.

the meaning of the Lord's saying;—which I do not think we are at liberty to question, on any, even the most moderate view, of the inspiration of the Scriptures. The difficulties attending the interpretation are,—besides the double meaning which I have treated above,—(1) *the use of the imperative, as applied to the death of Christ.* Olshausen contends that it must be mandatory, and cannot be hypothetical. But surely Matt. xii. 33 is an instance in point, as adduced by De Wette, for the hypothetical meaning: and usages exactly like that in our text are found in the reff. (w): see Winer, Gram. edn. 6, § 43. 2. (2) *The words* ἐγερῶ αὐτόν,—seeing that the resurrection of the Lord is ever spoken of as *the work of the Father.* Yes,—but by power committed to Christ Himself;—see ch. x. 18, where this is distinctly asserted: and ch. vi. 39, 40, 44, where it is implied, for He is the first-fruits of them that sleep,—and (though the whole course of His working was after the will of the Father,—and in the Spirit, which wrought in Him) strictly and truly *raised Himself* from the dead in the sense here intended. (3) *The utterance of such a prophecy at so early a period of His official life.* But it was not a prophecy known and understood,—but a *dark saying*, from which no one could then draw an inference as to His death or resurrection. The disciples did not understand it; and I cannot agree with Stier that the Jews could have had any idea of such being His meaning. Chrys. (Hom. xxiii. in Joan. p. 134) says, πολλὰ τοιαῦτα φθέγγεται τοῖς μὲν τότε οὐκ ὄντα δῆλα, τοῖς δὲ μετὰ ταῦτα ἰσόμενα. τίνος δὲ εἵνεκεν τοῦτο ποιεῖ; ἵνα δειχθῇ προειδὼς ἄνωθεν τὰ μετὰ ταῦτα, ὅταν ἐξέλθῃ καὶ τῆς προῤῥήσεως τὸ τέλος, ὃ δὴ καὶ ἐπὶ τῆς προφητείας ταύτης γέγονεν. Lücke remarks, that the circumstance of the words being spoken so long before his trial by the Sanhedrim, would make it more easy for the false witnesses to distort them. This they did, but not so as to agree with one another. They reported it, 'I can destroy,' &c. which makes a wide difference, and represents our Lord as an enemy of the temple (Matt. xxvi. 61), and some added to τὸν ν. τ.,—τ. χειροποίητον, and that He would raise another ἀχειροποίητον (Mark xiv. 58). 20.] The building of the temple by Herod the Great is stated by Josephus, in Antt. xv. 11. 1, to have been begun in the *eighteenth* year of his reign; in B. J. i. 21. 1, in the *fifteenth*: the difference being made by counting his reign from the death of Antigonus, or from his appointment by the Romans, see Antt. xvii. 8. 1. Reckoning from this latter, we shall have twenty years till the birth of Christ, and thirty years since that event, from which fifty, however, four must be taken, since our era is four years too late. This gives forty-six. The temple was not completed till A.D. 64, under Herod Agrippa II., and the procurator Albinus; so that ᾠκοδομήθη, was in building, must refer to the greater part of the work now completed. The sense of this aor. is curiously illustrated by a passage in Ezra v. 16, τότε Σαβανασὰρ ἐκεῖνος ἦλθε καὶ ἔδωκε θεμελίους τοῦ οἴκου τοῦ θεοῦ ἐν Ἰερουσαλήμ, καὶ ἀπὸ τότε ἕως τοῦ νῦν ᾠκοδομήθη καὶ οὐκ ἐτελέσθη. 22.] τῇ γραφῇ, by all analogy, must mean *the O. T. scriptures.* That the resurrection of the Lord is the subject of O. T. prophecy, we find in several passages of the N. T. see ch. xx. 9; Luke xxiv. 26, 27; 1 Cor. xv. 4. At first sight it appears difficult to fix on any passage in which it is directly announced: but with the deeper understanding of the Scriptures which the Holy Spirit gave the Apostles and still gives the Christian Church, such prophecies as that in Ps. xvi. are recognized as

23 Ὡς δὲ ἦν ἐν [d] τοῖς [d] Ἱεροσολύμοις ἐν τῷ [e] πάσχα ἐν τῇ [e] ἑορτῇ, πολλοὶ [f] ἐπίστευσαν [f] εἰς τὸ [f] ὄνομα αὐτοῦ [g] θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 αὐτὸς δὲ Ἰησοῦς οὐκ [h] ἐπίστευεν αὐτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, 25 καὶ ὅτι οὐ [i] χρείαν εἶχεν [i] ἵνα τὶς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

III. 1 [l] Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος [j] ὄνομα αὐτῷ, [k] ἄρχων τῶν Ἰουδαίων. 2 οὗτος ἦλθεν πρὸς αὐτὸν [l] νυκτὸς καὶ εἶπεν αὐτῷ [m] Ῥαββί, οἴδαμεν ὅτι ἀπὸ

d ch. v. 2 reff.
e ch. vi. 4. (xiii. 1.)
f ch. i. 12 reff.
g Luke xxiii. 48 reff.
h see Luke xvi. 11. Rom. iii. 2. 1 Cor. ix. 17.
i ch. xvi. 30. 1 John ii. 27 only. χρ. ἔχ. — Dan. iii. 16.
j ch. i. 6 reff.
k = Luke xviii. 18. ch. vii. 26, 48. xii. 42. Acts iii. 17 al.
l Matt. ii. 14. xxviii. 13. ch. xix. 39.
m ch. i. 39 reff.

23. rec om τοις, with 33(e sil) : ins ABℵ rel Orig$_2$ Chr Cyr. (Treg queries M and P.) om 3rd εν B.

24. rec ins ο bef ιησ., with APℵ rel Orig$_2$: om BL Cyr. rec εαυτον, with A^{3}ℵ^{1a} rel Orig$_1$: txt A^{1}BLℵ^1 Orig$_1$. (P def.)

25. om οτι A Syr copt (æth ?) Did. for ου χρ., χρ. ουκ ℵ.

CHAP. III. 1. for ονομα αυτω, ονοματι ℵ^1. (corrd ℵ^2.)

2. rec (for αυτον) τον ιησουν, with EFGHM vulg-ed lat-*a e f* Syr copt : txt ABℵ

belonging to Him in Whom alone they are properly fulfilled; see also Hos. vi. 2.

23—25.] MANY BELIEVE ON JESUS AT THE PASSOVER: HIS KNOWLEDGE OF THEIR CHARACTER, AND WITHHOLDING OF HIMSELF FROM THEM. 23.] as analogous with ἐν τῷ πάσχα τῇ ἑορτῇ,—see ch. vi. 4. θεωρ. αὐτ. τ. σ. ἃ ἐπ.] ἐπίστευον εἰς αὐτόν, ἀλλ' οὐ βεβαίως. ἐκεῖνοι γὰρ ἀκριβέστερον ἐπίστευον, ὅσοι μὴ διὰ τὰ σημεῖα μόνον, ἀλλὰ καὶ διὰ τὴν διδασκαλίαν αὐτοῦ ἐπίστευον, Euthym.

What miracles these were, is not related:—certainly some notable ones, see ch. iii. 2. The mention of them precludes us from understanding ch. iv. 54, as indicating that the healing of the ruler's son was *absolutely His second* miracle.

24, 25.] The repetition of ἐπίστ. has been regarded (Lücke, De Wette) as a sort of play on the word. But I should rather set it down to the simplicity of John's style. The meaning is, He did not trust Himself to them,—i. e. treat them as true and earnest disciples: they entered into no spiritual relation with Him, and He in consequence into none with them. The fact of this being narrated shews that it made an impression on the Evangelist, and led him perhaps first to the conclusion which he here expresses, and which higher knowledge enabled him afterwards to place, as he here does, on its right ground;—His *knowing what was in man*. Nothing less than *divine knowledge* is here set forth; the words are even stronger than if τῶν ἀνθ. and ἐν τοῖς ἀνθ. had been used. Then some reference might have been imagined to the persons here mentioned; but now, the singular is, and must be on all hands, *purely generic*,—as in E. V.

CHAP. III. 1—21.] *The Lord's discourse with Nicodemus,—one of those believers on account of His Miracles,—of the spiritual nature of the kingdom of God and the necessity of the new birth.* 1.] We have in the Talmud (see Lightfoot, Hor. Heb. in loc.) a Nicodemus ben Gorion, who was properly called Bonai, and said to have been a disciple of Jesus: but he is found living at the destruction of Jerusalem. This might certainly have been; still it must be quite uncertain whether he be the same with this Nicodemus. He is mentioned again ch. vii. 50; xix. 39. He was a member of the Sanhedrim (ἄρχων, see reff.), and, besides, a νομοδιδάσκαλος (ver. 10). 2.] νυκτός—*for fear of the Jews*: see ch. xii. 42. The discourse seems to have taken place between Jesus and Nicodemus *alone*,—and may have been related by our Lord to the Evangelist afterwards. If this be deemed improbable (though I do not see why it should),—of the two other alternatives I would rather believe that John was present, than that Nicodemus should have so minutely related a conversation which in his then position he could not understand.

οἴδαμεν] This plural may be merely an allusion to others who had come to the same conclusion, e. g. Joseph of Arimathea; or it may express that Nicodemus was sent in the name of several who wished to

θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς [n] μετ' αὐτοῦ. [3] ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ [o] Ἀμὴν [o] ἀμὴν [o] λέγω σοι, ἐὰν μή τις [p] γεννηθῇ [q] ἄνωθεν, οὐ δύναται [r] ἰδεῖν τὴν

n Luke i. 66. Acts vii. 9. x. 38. Judg. vi. 12.
o ch. i. 52 al. fr. J. see Matt. v. 18 refl.
p = here, 5 times. ch. i.
q ver. 31. ch. xix. 11.
r = Luke ii. 26.

18. 1 John ii. 29. iii. 9. iv. 7. v. 1, 4, 18 only. see 1 Pet. i. 3, 23.
23. James i. 17. iii. 15, 17. Job iii. 4. see also Gal. iv. 9. Wisd. xix. 6. 1 Pet. iii. 10, from Ps. xxxiii. 12 al.

rel am lat-*b c l* syr æth arm Chr Cyr Thl Aug. νυκτος bef προς αυτον ℵ.
rec ταυτα τα σημεια bef δυναται, with E rel syr Chr Cyr: txt ABLℵ 33 latt Syr copt arm Orig.

3. rec ins *o* bef ιησ., with AHℵ rel: om BEFGKLM 1 Cyr. (E and H as Treg expr.) om και ειπεν αυτω ℵ¹.

know the real character of this Person who wrought such miracles. It is harsh, in this private conversation, to take the plural as merely of singular import, as Lightfoot seems to do. His other rendering, '*vulgo agnoscitur*,' is better,—but not satisfactory; for the common people did not generally confess it, and Nicodemus, as an ἄρχων, would not be likely to speak in their name (see ch. vii. 49). I would rather take it to express *the true conviction respecting Jesus, of that class to which Nicodemus belonged*—the ἄρχοντες: and see in it an important fact, that their persecutions and murder of the Prince of Life hence found their greatest aggravation, that they were carried on *against the conclusions of their own minds*, out of bitter malice, and worldly disappointment at His humble and unobtrusive character, and the spiritual purity and self-sacrifice which He inculcated. Still this must not, though undoubtedly it has truth in it, be carried too far: cf. Acts iii. 17 note, and Acts xiii. 27; 1 Cor. ii. 8. *Some degree of ignorance* there must necessarily have been in all of them, even Caiaphas included, of our Lord's Office and Person. Stier (iv. 11 ff., edn. 2) seems to think that Nicodemus, by using the plural, is sheltering himself from expressing *his own* conviction, so as to be able to draw back again if necessary. ἐλήλυθας] Stier (and Schleiermacher, cited by Stier, iv. 12, edn. 2, note) thinks that there is involved in this word a *recognition* by Nicodemus *of the Messianic mission of Jesus*:—that it expresses His being ὁ ἐρχόμενος (Matt. xi. 3 al.). It is never used of any but the Messiah, except by the Lord Himself, when speaking of John the Baptist as the subject of prophecy (see Matt. xi. 14 al.). διδάσκαλος] In this and the following words, Nicodemus seems to be cautiously withdrawing from his admission being taken as expressing too much. For who of the Jews ever expected a *teacher* to come from God? They looked for a *King*, to sit on David's throne,—a *Prophet*, to declare the divine will;—but the Messiah was never designated as a *mere teacher*, till the days of modern Socinianism. So that he seems trying to qualify or recall his ἐλήλυθας by this addition. The following words exhibit the same cautious inconsistency. No one can do, &c. unless—we expect some strong expression of the truth, such as we had from Nathanael in ch. i. 50, but the sentence drops to merely—'*God be with him*,' which is a very poor and insufficient exponent of ἀπὸ θ. ἐλήλυθας. Against this inconsistency,—the inner knowledge that the Kingdom of God was come, and He who was to found it, on the one hand,—and the rationalizing endeavour to reduce this heavenly kingdom to *mere learning*, and its Founder to a *mere teacher*, on the other,—is the following discourse directed.

3.] We are not to imagine that any thing is wanting to complete the sense or connexion. Our Lord replies, It is not *learning*, but *life*, that is wanted for the Messiah's Kingdom; and *life* must begin by *birth*. Luther (Stier, iv. 17, edn. 2) says: "My teaching is not of *doing* and *leaving undone*, but of a *change in the man* (nicht von Thun und Lassen, sondern von Werden);—so that it is, not *new works* done, but a *new man* to do them; not another *life* only, but another *birth*." And *only by this means* can Nicodemus gain the teaching for which he is come,—ἰδεῖν τ. β. τ. θ.,—'become a disciple of Christ:'—ἴδοι, τουτέστι νοήσοι, Thl.,—'*understand, by sharing*'—'have any conception of.' ἄνωθεν—οἱ μὲν "ἐκ τοῦ οὐρανοῦ" φασιν, οἱ δὲ "ἐξ ἀρχῆς." Chr.,—who, as also Euthym., explains γεν. ἄν. by παλιγγενεσία:—Orig. Cyr. and Thl. taking the other meaning. The true meaning is to be found by taking into account the answer of Nicodemus, who obviously understood it of a *new birth in mature life*. Born afresh would be a better rendering than 'born *again*,' being closer to the meaning of ἄνωθεν, 'from the very beginning;'—'unless a man begin his life

s John, ver. 5 (Rev. xii. 10) only. Gospp. & Paul, passim.
t here only. Job xxxii. 9. Prov. xvii. 6. xxxi. 23 vat. Sir. viii. 9 al9. only.
u = Luke i. 41. xi. 27. Ps. xxi. 10.

s βασιλείαν τοῦ t θεοῦ. 4 λέγει πρὸς αὐτὸν ὁ Νικόδημος Πῶς δύναται ἄνθρωπος γεννηθῆναι t γέρων ὤν; μὴ δύ- ABΓ BLU SCU...
t naται εἰς τὴν u κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν u
καὶ γεννηθῆναι; 5 ἀπεκρίθη [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν
o λέγω σοι, ἐὰν μή τις p γεννηθῇ v ἐξ ὕδατος καὶ πνεύματος,

v w. ἐκ, ch. i. 13 ref. w Rom. i. 4. Heb. xi. 35.

5. om ὁ ℵ rel Cyr Thl: ins BLU 33. 69 (S, e sil). om 2nd αμην A al. γενηθη A. εξ υδατος και πνευματος bef γενηθη ℵ.

anew altogether (πάλιν ἄνωθεν, Gal. iv. 9), he cannot' &c. It is not impossible that the other meaning may *lie beneath this*,—as the βασιλεία is τοῦ θεοῦ, and so must the birth be;—but Grotius has remarked that in Hebrew and Aramaic (in one of which languages our Lord, discoursing with a Rabbinical Jew, certainly spoke) there is no word of double meaning corresponding to ἄνωθεν:—so that He must have expressed it, as Nicodemus understood it, of an *entirely new* birth. That John never uses the word elsewhere in this sense (Lücke) is here of little weight, for he uses it only three times more, and never with a verb cognate to γεννάομαι. The Evangelist most likely chose the Greek expression γεν. ἄν. as strictly corresponding to the term ἀναγεννᾶσθαι, which, when he wrote, was in common use in the Church: see 1 Pet. i. 3, 23. Justin Martyr, as Dr. Wordsworth reminds us, quotes as our Lord's saying, Apol. i. 61, p. 79, ἂν μὴ ἀναγεννήθητε, οὐ μὴ εἰςέλθητε εἰς τ. βασιλείαν τῶν οὐρανῶν: probably mixing this with Matt. xviii. 3. On the birth itself, see below, ver. 5.

4.] It is impossible that Nicodemus can have so entirely and stupidly *misunderstood* our Lord's words, as his question here would seem to imply. The idea of new birth was by no means alien from the Rabbinical views. They described a proselyte when baptized as 'sicut parvulus jam natus.' Lightfoot in loc. I agree with Stier in thinking that there was something of the spirit that *would not* understand, and the disposition to turn to ridicule what he heard. But together with this there was also considerable *real ignorance*. The proselyte might be regarded as born again, when he became one of the seed of Abraham: this figure would be easily explained on the Judaical view: but that *every* man should need this, was beyond Nicodemus's comprehension. He therefore rebuts the assertion with a reductio ad absurdum, which in spirit expresses, as in ch. vi. 60,—'This is an hard saying; who can hear it?'

γέρων ὤν: probably he himself was old, and he instances his own case.

5.] Our Lord passes by the question of Nicodemus without notice, further than that this His second assertion takes as it were the ground from under it, by explaining the token and means of the new birth.

There can be no doubt, on any honest interpretation of the words, that γεννηθῆναι ἐξ ὕδατος refers to the token or outward sign of baptism,—γ. ἐκ πνεύματος to the thing signified, or inward grace of the Holy Spirit. All attempts to get rid of *these two plain facts* have sprung from doctrinal prejudices, by which the views of expositors have been warped. Such we have in Calvin: 'spiritum, qui nos repurgat, et qui virtute sua in nos diffusa vigorem inspirat coelestis vitæ;'—Grotius: 'spiritum aquæ instar emundantem;'—Cocceius: 'gratiam Dei, sordes et vitia abluentem;'—Lampe: 'obedientiam Christi;'—Tholuck, who holds that not Baptism itself, but only its *idea*, that of *cleansing*, is referred to;—and others, who endeavour to resolve ὕδατος καὶ πνεύματος into a figure of ἓν διὰ δυοῖν, so as to make it mean '*the cleansing or purifying Spirit*.' All the better and deeper expositors have recognized the coexistence of the two, *water* and the *Spirit*. So for the most part the ancients: so Lücke (in his last edition), De Wette, Neander, Stier, Olshausen, &c. This being then recognized, *to what does ὕδωρ refer?* At that time, two kinds of baptism were known: that of the *proselyte*, by which they were received into Judaism,—and that of *John*, by which, as a preparatory rite, symbolizing repentance, the people were made ready for Him who was to baptize them with the Holy Ghost. But both these were significant of *one and the same truth*; that namely of the *entire cleansing of the man* for the new and spiritual life on which he was to enter, symbolized by water cleansing the outward person. Both were appointed means,—the one by the Jewish Church,—the other, stamping that first with approval, by God Himself,—towards their respective ends. John himself declared

οὐ δύναται εἰσελθεῖν εἰς τὴν [x] βασιλείαν τοῦ [x] θεοῦ. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ [pv] γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. 7 μὴ [y] θαυμάσῃς [s] ὅτι εἶπόν σοι [a] Δεῖ ὑμᾶς [p] γεννηθῆναι [a] ἄνωθεν. 8 τὸ

x ver. 3.
y w. ὅτι, ch. iv. 27. Luke xi. 38. Gal. i. 6 only.
s — ch. iv. 20, 24. ix. 4. Acts v. 29 al.
a ver. 3.

for εισελθειν εις, ιδειν ℵ¹. for του θεου, των ουρανων ℵ¹.
6. γεγεννημ. AH al.

his baptism to be *incomplete*,—it was *only with water*; One was coming, who should baptize *with the Holy Ghost*. *That declaration of his is the key to the understanding of this verse*. Baptism, *complete*, with *water* and the *Spirit*, is the admission into the kingdom of God. Those who have received *the outward sign and the spiritual grace*, have entered into that Kingdom. And this entrance was fully ministered to the disciples when the Spirit descended on them on the day of Pentecost. So that, as spoken to Nicodemus, these words referred him to the baptism of John, which probably (see Luke vii. 30) he had alighted. But they were *not only* spoken to him. The words of our Lord have in them life and meaning for all ages of His Church: and more especially these opening declarations of His ministry. He here unites together the two elements of a complete Baptism which were sundered in the words of the Baptist, ch. i. 33—in which united form He afterwards (Matt. xxviii. 19, 20; Mark xvi. 16) ordained it as a Sacrament of His Church. Here He speaks of spiritual Baptism, as in ch. vi. of spiritual Communion, and in both places in connexion with the outward conditions and media of these sacraments. It is observable that here, as ordinarily (with a special exception, Acts x. 44 ff.), the outward sign comes first, and then the spiritual grace, vouchsafed in and by means of it where duly received. εἰσελθεῖν εἰς is more than ἰδεῖν above, though no stress is to be laid on the difference. The former word was perhaps used because of Nicodemus's expectation of *teaching* being all that was required: but now, the necessity of a real vital change having been set forth, the expression is changed to a practical one—the *entering into* the Kingdom of God.

6.] The neuter denotes not only the universal application of this truth, but (see Luke i. 35) the very first beginnings of life in the embryo, before sex can be predicated. So Bengel: 'notat ipsa prima stamina vitæ.' The Lord here answers Nicodemus's hypothetical question of ver. 4, by telling him that *even could it be so*, it would not accomplish the birth of which He speaks. In this σάρξ is included *every part* of that which is born after the ordinary method of generation: even the spirit of man, which, receptive as it is of the Spirit of God, is yet in the natural birth *dead*, sunk in trespasses and sins, and in a state of wrath. Such 'flesh and blood' cannot inherit the Kingdom of God, 1 Cor. xv. 50. But when the man is born again of the Spirit (the water does not appear any more, being merely the outward form of reception,—the less included in the greater), then just as flesh generates flesh, so spirit generates spirit, after its own image, see 2 Cor. iii. 18 fin.; and since the Kingdom of God is a spiritual kingdom, such only who are so born can enter into it. 7.] The weightiest word here is ὑμᾶς. The Lord did not, could not, say this of *Himself*. Why?—Because in the full sense in which the flesh is incapacitated from entering the kingdom of God, He was *not born of the flesh*. He inherited the weakness of the flesh, but His spirit was not, like that of sinful man, alien from holiness and God; and therefore on Him no second birth passed; when the Holy Spirit descended on Him at his baptism, the words spoken by the Father were indicative of *past approval*, not of *renewal*. His obedience was accepted as perfect, and the good pleasure of the Father rested on Him. Therefore He includes not Himself in this necessity for the new birth.

The μὴ θαυμάσῃς applies to the next verse, in which Nicodemus is told that he has things as wonderful around him every day in the natural world. 8.] Our Lord might have chosen any of the mysteries of nature to illustrate the point:—He takes *that one*, which is above others symbolic of the action of the *Spirit*, and (which in both languages, that in which He spoke, as well as that in which His speech is reported) is expressed by *the same word* as it. So that the words as they stand apply themselves at once to the Spirit and His working, without any figure;—*spiritus ubi vult spirat*. Bengel, after Origen and Augustine, takes τὸ πν. of the *Holy Spirit* exclusively: but this can hardly be. The *form* of the sentence, as well as its import, is against it. The πνεῖ, ἀκούεις, οἶδας, are all said of well-known facts. And the comparison

b — here only. Gen. viii. 1. Eccl. xi. 5.
c here only. Isa. xl. 7 only.
d Matt. vii. 26, 27. Luke xii. 55. ch. vi. 18. Acts xxvii. 40. Rev. vii. 1 only. Ps. cxlviii. 18 (7).
e — Matt. xxiv. 31. Rev. xiv. 2. xviii. 22 al. Joel ii. 6.
f — ch. vii. 35. viii. 14. xii. 35. Heb. xi. 8. Gen. xvi. 8. v. 43. Matt. xiii. 20.
g — here only. See James v. 6.
h — ch. i. 12. 1 Cor. xv. 50 bis. 2 Cor. v. 1. Phil. ii. 10. iii. 19. James iii. 15 only.

bc πνεῦμα ὅπου θέλει ed πνεῖ, καὶ τὴν c φωνὴν αὐτοῦ ἀκούεις, ABF HL SCV M E
ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ f ποῦ ὑπάγει· οὕτως
ἐστὶν πᾶς ὁ pr γεγεννημένος ἐκ τοῦ πνεύματος. 9 ἀπεκρίθη
Νικόδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι;
10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ g ὁ διδάσκαλος τοῦ
Ἰσραήλ, καὶ ταῦτα οὐ γινώσκεις; 11 ἀμὴν ἀμὴν λέγω σοι
ὅτι ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν μαρτυροῦμεν,
καὶ τὴν μαρτυρίαν ἡμῶν οὐ h λαμβάνετε. 12 εἰ τὰ i ἐπίγεια

8. for 2nd και, η A al latt syr-marg arm Ambr Aug. ins του υδατος και bef του πνευματος ℵ.

10. rec ins ο bef ιησ., with ℵ 69: om AB rel Cyr Thl.

would not hold on that supposition—'As *the Spirit* is in His working on those born of Him, so is *every one that is born of the Spirit.*' But on the other interpretation, we have **The wind breatheth**, &c.:—**so is**, i. e. '*so it is with*' (see a similar construction Matt. xiii. 45) **every one born of the Spirit.** Notice it is not ὁ ἄνεμος here, but **τὸ πνεῦμα**, the gentle breath of the wind;—and it is heard, not felt;—a case in which the **οὐκ οἶδας** κ.τ.λ. is more applicable than in that of a violent wind steadily blowing. It is one of those sudden breezes springing up on a calm day, which has no apparent direction, but we hear it rustling in the leaves around. The **ὅπου θέλει**, *in the application*, implies the *freedom* (2 Cor. iii. 17) and *unrestrained working of the Spirit* (1 Cor. xii. 11). **πᾶς ὁ γ.**] Our Lord can hardly, as Stier explains (iv. 48, edn. 2), mean *Himself* by these words; or, if He does, only *inclusively*, as being γ. ἐκ τ. πν.,—not principally. He describes *the mystery of the spiritual life*: we see its *effects*, in ourselves, and others who have it; but we cannot trace its beginnings, nor can we prescribe to the Holy Spirit His course: He works in us and leads us on, accompanying us with His witness,—*His voice*, spiritually discerned. '*Homo in quo spiritus spirat, e spiritu respirat.*' Bengel. This saying of the Lord—in contradiction to all so-called Methodism, which prescribes the time and manner of the working of the Spirit—assures us of the manifold and undefinable variety of both these. 'The physiognomies of those who are born again, are as various as those of natural men' (Dräseke, cited by Stier, iv. 50, edn. 2). 9.] The question of Nicodemus is evidently still one of unbelief, though no longer of frivolity: see ver. 12.

10.] I believe the E. V. is right in rendering **ὁ διδ. a master**; the article is inserted as required by **τοῦ** before **Ἰσραήλ**, which is expressed as giving a solemnity to **Ἰσρ.** as the people of God. Or is it possible that ὁ διδάσκαλος may merely be meant as *one of* οἱ διδάσκαλοι? I prefer either of these reasons for the presence of the article, to supposing it to have any emphatic meaning. Nicodemus was manifestly in no supereminent place among the ἄρχοντες: see ch. vii. 50—52. Still less can I with Bp. Middleton, Gr. Art. p. 242, 3, believe any *blame conveyed in the title.* 11.] Henceforward the discourse is an answer to the *unbelief*, and in answering that, to the *question* (**πῶς δ. τ. γεν.**) of Nicodemus: by shewing him the appointed means of this new birth, and of being upheld in the life to which it is the entrance, viz. *faith in the Son of God.* **ὃ οἴδαμεν λ. . . .**] *Why these plurals?* Various interpretations have been given: ἢ περὶ ἑαυτοῦ καὶ τοῦ πατρὸς τοῦτό φησιν, ἢ περὶ ἑαυτοῦ μόνου (Euthym.);—'Loquitur de se et *de Spiritu*' (Bengel);—of Himself and *the Prophets* (Beza, Tholuck);—of Himself and *John the Baptist* (Knapp);—of *Teachers like Himself* (Meyer);—of *all the born of the Spirit* (Lange, Wesley);—of the *three Persons in the Holy Trinity* (Stier);—or, the plural is *only rhetorical* (Lücke, De Wette). I had rather take it as a *proverbial* saying; q. d. "I am one of those who," &c. Our Lord thereby brings out the unreasonableness of that unbelief which would not receive *His witness*, but made *it* an exception to the general proverbial rule. **οὐ λαμβάνετε**, addressed still to Nicodemus, and through him to the Jews: not to certain others who were present, as Olsh. supposes. 12.] The words **μαρτυρίαν λαμβάνειν** prepared the way for the new idea which is brought forward in this verse—**πιστεύειν**. Faith is, in the most pregnant sense, 'the re-

εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ [j] ἐπουράνια πιστεύσετε; [13] καὶ οὐδεὶς [k] ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ [k] καταβάς, ὁ [l] υἱὸς τοῦ [l] ἀνθρώπου ὁ [m] ὢν ἐν τῷ οὐρανῷ. [14] καὶ καθὼς

j In Gospp. Matt. xviii. 35 (reff.) only. Eph. i. 3. Phil. ii. 10 al.
k Eph. iv. 9. Prov. xxx. 4.
l Matt. viii. 20 reff.
m Exod. iii. 14. Rev. i. 4.

13. om ο ων εν τω ουρανω (*carelessness or misunderstanding?*) BLℵ 33 copt-dz æth Orig-lat Eus Naz: ins (A) rel latt syrr syr-cu copt arm Hippol Orig-lat$_2$ Novat Hil$_2$ (certissime$_2$) Lucif.—om ων A^1(appy: "ων εν τω ουνω erasit manus antiqua et rescripsit addito ων") ev-44: *qui erat* lat-o (syr-cu ?): contra, Orig on Rom. x. 6 (*non dixit "qui fuit" sed "qui est" in cælo*).

ceiving of testimony;' because it is the making *subjectively real* the contents of that testimony. So the πιστεύειν εἰς αὐτόν is, *the full reception of the Lord's testimony;* because the burden of that testimony is, *grace and truth and salvation by Himself.* This faith is neither reasoning, nor knowledge, but a *reception* of divine Truth declared by One who came from God; and so it is *far above* reasoning and knowledge:—πιστεύομεν above οἴδαμεν. But what are the ἐπίγεια? The matters relating to the new birth which have hitherto been spoken of;—called so because *that side of them* has been exhibited which is *upon earth*, and happens among men;—*ἃ τοῖς ἐπὶ γῆς ἐπὶ διατριβουσιν ἀνθρώποις δυνατὰ ὑπάρξαι τε καὶ νοηθῆναι*, Origen. That the *parable about the wind* is not intended, is evident from κ. οὐ πιστεύετε, which in that case would be 'do not *understand*.' And the ἐπουράνια are the things of which the discourse goes on to treat *from this point:* viz. the *heavenly side* of the new birth and salvation of man, in the eternal counsels of God regarding His only-begotten Son.

Stier supposes a reference in this verse to Wisd. ix. 16, *καὶ μόλις εἰκάζομεν τὰ ἐπὶ τῆς γῆς, καὶ τὰ ἐν χερσὶν εὑρίσκομεν μετὰ πόνου, τὰ δὲ ἐν οὐρανοῖς τίς ἐξιχνίασεν;*

13.] The whole verse seems to have intimate connexion with and reference to Prov. xxx. 4; and as spoken to a learned doctor of the law, would recall that verse, —especially as the further question is there asked, 'Who hath gathered *the wind* in His fists?' (מִי אָסַף רוּחַ בְּחָפְנָיו), and 'What is His name, and what His Son's name?' See also Deut. xxx. 12, and the citation, Rom. x. 6—8. All attempts to explain away the plain sense of this verse are futile and ridiculous. The Son of Man, the Lord Jesus, the Word made Flesh, *was in, came down from*, heaven,—and was *in heaven* (heaven about Him, heaven dwelling on earth, ch. i. 52), *while here*, and ascended up into heaven when He left this earth;—and by all these proofs, speaking in the prophetic language of accomplished Redemption, does the Lord establish, that *He alone* can speak of τὰ ἐπουράνια to men, or convey the blessing of the new birth to them. Be it remembered, that He is here speaking *proleptically*, of *results* of His course and sufferings on earth,—of the way of regeneration and salvation which God has appointed by Him. He regards therefore throughout the passage, the great facts of redemption *as accomplished*, and makes announcements which could not be literally acted upon till they had been so accomplished. See vv. 14 ff., whose sense will be altogether lost, unless this ἀναβέβηκεν be understood of His exaltation to be a Prince and a Saviour. ὁ ὢν ἐν τ. οὐρ.] See ch. i. 18 and note. Doubtless the meaning involves '*whose place is in heaven*;' but it also asserts the being in heaven of the *time then present:* see ch. i. 52. Stier (iv. 68, edn. 2) speaks well of the majestic ὁ ὢν ἐν τῷ οὐρανῷ, by which the Lord characterizes His whole life in the flesh between the καταβαίνειν and the ἀναβαίνειν. As uniting in Himself God, whose dwelling is Heaven, with man whose dwelling is on earth, He ever was in heaven. And nearly connected with this fact is the transition to His being the fountain of eternal life, in vv. 14 ff.: cf. 1 Cor. xv. 47—50, where the same connexion is strikingly set forth. To explain such expressions as ἀναβαίνειν εἰς τ. οὐρ., &c., as mere *Hebrew metaphors* (Lücke, De Wette, &c.) is no more than saying that Hebrew metaphors were founded on deep insight into divine truth:—these words in fact express *the truths on which Hebrew metaphors were constructed.* Socinus is quite right, when he says that *those who take* ἀναβ. εἰς τ. οὐ. *metaphorically, must in all consistency take* ὁ καταβὰς ἐκ τ. οὐρ. *metaphorically also;* 'qualis descensus, talis etiam ascensus.' 14.] From this point the discourse passes to the *Person* of Christ, and Redemption by His Death. The Lord brings before this

[a] = ch. viii. 28. xii. 32, 34 only. met. Matt. xi. 23 al. [o] Matt. vii. 10. 1 Cor. x. 9 al. Num. xxi. 9. [p] w. ἐν, Mark i. 15 only. Ps. lxxvii. 22. Jer. xii. 6. [q] Matt. xix. 16 i, 29 i. xxv. 46. Luke x. 25. John, passim. Acts xiii. 48. Paul, Rom. ii. 7 al. Jude 21. Dan. xii. 2. [r] c. ζ., ch. xvii. 3. Acts xiii. 46. 1 Tim. vi. 12 only.

[a] Μωυσῆς ὕψωσεν τὸν [o] ὄφιν ἐν τῇ ἐρήμῳ, οὕτως [a] ὑψωθῆναι δεῖ τὸν [1] υἱὸν τοῦ [1] ἀνθρώπου, [15] ἵνα πᾶς ὁ [p] πιστεύων ἐν αὐτῷ ἔχῃ [q] ζωὴν [q] αἰώνιον. [16] [r] οὕτως γὰρ ἠγάπησεν ὁ θεὸς

14. δει bef υψωθηναι A ev-26 lat-*a* Lucif. ins o bef. υψωθ. ℵ[1](corrd 1. m.).

15. rec (for εν αυτω) εις αυτον (*from ver* 16, *and Jn's usage elsewhere*), with ℵ rel vulg lat-*a b e f* Chr Cyr Lucif: επ' αυτον A: επ' αυτω L Thdrt: txt B am(with em harl ing mt) lat-*c g* Fulg. rec ins μη αποληται αλλ' bef εχη (*from ver* 16), with A rel Chr Thdrt$_{\text{on}}$ Victorin: om BLℵ 1. 33 lat-*a f* syr-cu syr-jer copt æth arm Cyr Nonn Cypr Lucif.

doctor of the Law the mention of Moses, who in his day by divine command lifted up a symbol of forgiveness and redemption to Israel. καθώς] We must avoid all such ideas as that our Lord *merely compares* His death to the elevation of the brazen serpent, as if only a *fortuitous likeness* were laid hold of by Him. This would leave the *brazen serpent itself meaningless*, and is an explanation which can only satisfy those who do not discern the typical reference of all the ceremonial dispensation to the Redeemer. It is an important duty of an expositor here, to defend the obvious and only honest explanation of this comparison against the tortuous and inadequate interpretations of modern critics. The comparison lies between the *exalted serpent of brass*, and the *exalted Son of Man*. *The brazen serpent* sets forth *the Redeemer*. This by recent Commentators (Lücke, De Wette, and others) is considered impossible: and the tertium comparationis is held to be only 'the lifting up.' But this does not satisfy the construction of the comparison. 'The brazen serpent was lifted up: every one who looked on it, lived,' = 'The Son of Man must be lifted up: every one who believes on Him, shall live.' The *same thing* is predicated of the two;—both are lifted up; cognate consequences follow,—*body-healing* and *soul-healing* (as Erskine, On the Brazen Serpent). There must then be *some reason* why the *only two members of the comparison yet unaccounted for* stand where they do,—considering that the brazen serpent was lifted up not for any physical efficacy, but by command of God alone. *Now on examination we find this correspondence fully established.* The 'serpent' is in Scripture symbolism, *the devil*,—from the historical temptation in Gen. iii. downwards. But *why* is the devil set forth by the *serpent*? How does the bite of the serpent operate? It *pervades with its poison the frame of its victim*: that frame *becomes poisoned*:—and *death ensues*. So sin, *the poison of the devil*, being instilled into our nature, that nature has become σὰρξ ἁμαρτίας, a *poisoned nature*,—a *flesh of sin*. Now the brazen serpent was made *in the likeness of the serpents* which had bitten them. It *represented to them the poison* which had gone through their frames, and it was hung up there, on the banner-staff, as a trophy, to shew them that *for the poison, there was healing*;—that the plague had been overcome. In *it*, there was *no poison*; only the *likeness* of it. Now was not the Lord Jesus made *ἐν ὁμοιώματι σαρκὸς ἁμαρτίας*, Rom. viii. 3? Was not He made 'Sin for us, who knew no sin' (2 Cor. v. 21)? Did not *He*, on His Cross, make an open shew of, and triumph over, the Enemy, so that it was *as if the Enemy himself had been nailed to that Cross* (Col. ii. 15)? Were not Sin and Death and Satan crucified, when *He was crucified*? ἐκεῖ μέν, ἐπεὶ δι' ὄφεως ἡ βλάβη, δι' ὄφεως καὶ ἡ θεραπεία· ἐνταῦθα δέ, ἐπεὶ δι' ἀνθρώπου ὁ θάνατος εἰσῆλθεν εἰς τὸν κόσμον, δι' ἀνθρώπου καὶ ἡ ζωὴ παρεγένετο. Euthym. δεῖ, it is necessary, in the Father's counsel—it is decreed, but not arbitrarily;—the very necessity of things, which is in fact but the evolution of the divine Will, made it requisite that the pure and sinless Son of Man should thus be uplifted and suffer; see Luke xxiv. 26.

ὑψωθῆναι] In this word there is more than the mere crucifixion. It has respect in its double meaning (of which see a remarkable instance in Gen. xl. 13, 19. E. V.) to the exaltation of the Lord on the Cross, and through the Cross to His Kingdom; and refers back to ἀναβέβηκεν εἰς τ. οὐρ. before. Stier quotes the Christian proverb, '*Crux scala cœli*.' 15.] The corresponding clause applying to the type is left to be supplied—'And as every one who looked on it was healed, so . . . .'

πιστ. ἐν αὐτῷ] This expression, here only used by John, *implies His exaltation*,—see ch. xii. 32. It is *a belief in* (*abiding in*, see note on ver. 18) *His Person being what God by His sufferings and exaltation*

τὸν κόσμον, [r] ὥστε τὸν υἱὸν αὐτοῦ τὸν [t] μονογενῆ ἔδωκεν, [s] John, here only. constr., Gal. ii. 13

only. Winer, § 41. 5, note 1. [t] ch. i. 14 reff.

16. om *αυτου* B ℵ[1] : ins A ℵ[3a] rel. original corrector.] [*εδωκεν* written on margin in ℵ by the

hath made Him to be, and being that TO ME. This involves, on the part of the believer, the anguish of the bite of the fiery serpent,—and the earnest looking on Him in Whom sin is crucified, with the inner eye of faith. ἔχῃ ζ. al.] Just as in the type, God did not remove the fiery serpents,—or not all at once,—but healing was to be found in the midst of them by looking to the brazen serpent (*πᾶς ὁ δεδηγμένος ἰδὼν αὐτὸν ζήσεται*, LXX),—so the temptations and conflicts of sin shall *not leave* the believer,—but *in the midst of these*, with the Eye of Faith fixed on the uplifted Son of Man, he *has eternal life*; perishes not of the bite, but *ζήσεται*.

See on this verse the remarkable passage, Wisd. xvi. 5—13, where as much of the healing sign is opened as could be expected before the great Antitype Himself appeared.

16.] Many Commentators—since the time of Erasmus, who first suggested the notion,—have maintained *that the discourse of our Lord breaks off here*, and the rest, to ver. 21, consists of the remarks of the Evangelist. (So Tholuck, Olshausen, Lücke, De Wette; which last attributes vv. 13, 14 also to John.) But to those who view these discourses of our Lord as intimately connected *wholes*, this will be as inconceivable, as the idea of St. Matthew having combined into one the insulated sayings of his Master. This discourse would be altogether fragmentary, and would have left Nicodemus *almost where he was before*, had not this most weighty concluding part been also spoken to him. This it is, which expands and explains the assertions of vv. 14, 15, and applies them to the present life and conduct of mankind. The principal grounds alleged for supposing the discourse to break off here seem to be (*α*) *that all allusion to Nicodemus is henceforth dropped*. But this is not conclusive, for it is obvious that the natural progress of such an interview on his part would be *from questioning to listening*: and that even had he joined in the dialogue, the Evangelist would not have been bound to relate all his remarks, but only those which, as vv. 2, 4 and 9, were important to bring out his mind and standing-point. (*β*) *that henceforth past tenses are used*; making it more probable that the passage was added after the great events alluded to had taken place. But does not our Lord speak here, as in so many other cases, *proleptically*, of the fulness of the accomplishment of those designs, which *in the divine counsels were* accomplished? Is not this way of speaking natural to a discourse which is treating of the *development* of the new birth, itself not yet brought in till the Spirit was given? See a parallel instance, with the Evangelist's explanation, ch. vii. 37—39. (γ) *on account of this use of* μονογενής, vv. 16, 18, which is peculiar to John. But, as Stier well enquires (iv. 84, edn. 2), *whence did John get this word*, but from the lips of his divine Master? Would he have ventured on such an expression, except by an authorization from Him? (*δ*) *It is asserted that John often continues our Lord's discourses with additions of his own*;—and ver. 31, and ch. i. 16, are alleged as instances. Of these, ch. i. 16 is *beside the question*;—for the whole prologue is spoken in the person of the Evangelist, and the Baptist's testimony in ver. 15 is merely confirmatory of ver. 14, and then the connexion goes on with ver. 16. On the untenableness of the view with regard to vv. 31 ff., see notes there.

It would besides give us a very mean idea of the honesty or reverence of one who sets forth so sublime a view of the Divinity and Authority of our Lord, to suppose him capable, *in any place*, of attributing to his Master words and sentiments of his own invention. And that the charge amounts to this, every simple reader can bear testimony. The obvious *intention* of the Evangelist here is, *that the Lord shall have said these words*. If our Lord did not say them, but the Evangelist, we cannot stop with the view that he has *added his own remarks* to our Lord's discourse, but must at once pronounce him *guilty of an imposture and a forgery*. (See Stier, iv. 81 ff., edn. 2.) I conclude therefore on all these grounds that the words following, to ver. 21, cannot be otherwise regarded than as *uttered by our Lord in continuation of His discourse*. ἠγάπησεν] The indefinite signifying the universal and eternal existence of that love which God Himself *is* (1 John iv. 8). τὸν κόσμον, the world, in the most general sense, as represented by, and included in, man,—Gen. iii. 17, 18, and i. 28;—not, *the elect*, which would utterly destroy the force of the passage; see on ver. 18. The Lord here reveals *Love* as the *one ground of the divine counsel* in redemption,—*salvation* of men, as its *one purpose with regard to them*. τὸν υἱὸν . . . ἔδωκεν]

ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ [u]ἀπόληται ἀλλ' ἔχῃ [q]ζωὴν [q]αἰώνιον. 17 οὐ γὰρ [v]ἀπέστειλεν ὁ θεὸς τὸν [v]υἱὸν [v]αὐτοῦ εἰς τὸν κόσμον ἵνα [w]κρίνῃ τὸν κόσμον, ἀλλ' ἵνα [w]σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 ὁ πιστεύων εἰς αὐτὸν οὐ [x]κρίνεται· ὁ μὴ πιστεύων ἤδη [x]κέκριται, ὅτι μὴ [y]πεπίστευκεν [z]εἰς [z]τὸ ὄνομα τοῦ [a]μονογενοῦς υἱοῦ τοῦ θεοῦ. 19 [y]αὕτη δέ ἐστιν ἡ [z]κρίσις, [y]ὅτι τὸ [z]φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ

u = ch. x. 28. 1 Cor. i. 18. 2 Thess. ii. 10.
q = 1 John iv. 8. see ch. x. 36.
v = ch. xii. 47, 48. James v. 20.
w = ch. xii. 47.
x ch. i. 12 refl.
y constr., 1 John v. 9, 11.
z = ch. v. 29. Matt. xxiii. 33.
a see ch. i. 9.

ἀπολλυηται A.

17. om αυτου (*see above, ver* 16) BLN^{1} 1 Cyr: ins A rel D-lat vss Tert Hil$_{2}$ Lucif.

18. rec aft 2nd ὁ ins ὅς, with AN^{1} rel D-lat vss Iren-lat Orig-lat Hil$_{2}$ Lucif: om B lat-*ff*$_{2}$ *l* Orig Tert Cypr$_{2}$.

These words, whether spoken in Hebrew or in Greek, seem to carry a reference to the offering of Isaac; and Nicodemus in that case would at once be reminded by them of the love *there required*, the *substitution there made*, and the *prophecy there uttered* to Abraham, to which ἵνα πᾶς ὁ πιστ. so nearly corresponds. ἔδωκεν—absolute, not merely τῷ κόσμῳ—**gave up**,—παρέδωκεν,—Rom. viii. 32; where as Stier remarks, we have again, in the οὐκ ἐφείσατο, an unmistakeable allusion to the οὐκ ἐφείσω, said to Abraham, Gen. xxii. 16.

ἵνα . . .] By the repetition of this final clause verbatim from ver. 15, we have the identity of the former clauses established: i. e. the uplifting of the Son of Man like the serpent in the wilderness *is* the manifestation of the divine Love in the gift of the Son of God:—ὁ υἱὸς τοῦ ἀνθρώπου of ver. 14, = in the strictest sense, ὁ υἱὸς αὐτ. ὁ μονογ. of ver. 16.

17.] The **κόσμος**,—the Gentile world,—was according to Jewish ideas to be judged and condemned by the Messiah. This error our Lord here removes. The assertion ch. ix. 39, εἰς κρῖμα ἐγὼ εἰς τ. κόσ. τοῦτ. ἦλθον, is no contradiction to this. The κρῖμα there, as here, results from the separation of mankind into two classes,—those who will and those who will not come to the light; and that result itself is not the *purpose why* the Son of God came into the world, but is evolved in the accomplishment of the higher purpose, viz. Love, and the salvation of men. Observe, the latter clause does not correspond to the former—it is not ἵνα σώζῃ τὸν κόσμον,—but ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ:—the *free will* of the κόσμος is by this strikingly set forth, in connexion with vv. 19, 20. Not that the Lord is not the σωτὴρ τοῦ κόσμου (ch. iv. 42), but that the peculiar cast of this passage required the other side of the truth to be brought out. 18.] On πιστ. εἰς αὐτ. (which is John's usual phrase) the remarks above on ver. 15 apply with little distinction; εἰς giving more the *direction* of the belief *towards*, and its *resting upon*, ἐν its *abiding in*, Jesus as the Saviour.

οὐ κρίνεται—see ch. v. 24, where the same assertion is made more fully; and note there. ἤδη κέκριται, implying,—*by no positive act of judgment of mine*,—but by the very nature of things themselves. God has provided a remedy for the deadly bite of sin; this remedy the man has not accepted, not *taken*: he must then perish in his sins: he is *already judged and sentenced*. μὴ πεπίστευκεν] The perfect implies more than 'that faith is a definite act in time' (Lücke, De Wette); it sets before us the deliberate choice of the man, q. d. 'he hath not chosen to believe' (Lange, in Stier, iv. 93, edn. 2): see 2 Thess. ii. 11, 12. εἰς τὸ ὄν. not without meaning: that name was Ἰησοῦς, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, Matt. i. 21. The μονογενοῦς also here sets before us the *hopelessness of such a man's state*: he has no *other* Saviour. 19.] The particular *nature* of this decided judgment is now set forth, —**that the Light** (see ch. i. 7, and notes) **is come into the world** (ἐλήλυθεν, in reference perhaps to ἐλήλυθας, ver. 2), and **men** (= ὁ κόσμος, men in general; an awful revelation of the future reception of the Gospel) **loved** (the perversion of the affections and will is the deepest ruin of mankind) **the darkness** (see note on ch. i. 5; = the state of sin and unbelief) **rather than** (not = '*and not*,' but as Bengel says, 'Amabilitas lucis eos perculit, sed obhuerunt in amore tenebrarum,' see ch. v. 35; xii. 43; 2 Tim. iii. 4) **the light, because their deeds were evil** (their habits, thoughts, practices,—all these are included,—were perverted). ἦσαν

[b] σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν [c] πονηρὰ τὰ [c] ἔργα. [20] πᾶς γὰρ ὁ [d] φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ [e] ἐλεγχθῇ τὰ ἔργα αὐτοῦ· [21] ὁ δὲ ποιῶν τὴν [f] ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα [g] φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι [h] ἐν θεῷ ἐστιν εἰργασμένα.

[22] Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ

b John, here and 1 John i. 6 only. Matt. vi. 23 al. fr. Gen. i. 4.
c ch. vii. 7. Col. i. 21. 2 John 11. (2 Tim. iv. 18.)
d ch. v. 29. Rom. ix. 11. Tit. ii. 8. James iii. 16
only. Prov. xxii. 8. 6. Eph. iv. 21. vi. 14. 11. 1 John iv. 16.
e Eph. v. 11, 13. Jude 15. Jer. ii. 19.
f — 1 Cor. v. 8. xiii. 6.
g ch. iii. 11. w. ὅτι, 1 John ii. 19.
h 1 Cor. vii. 39. xi.

19. οι ανθρωποι bef ηγαπησαν ℵ. το σκοτος bef μαλλον ℵ. rec πονηρα bef αυτων, with E rel Ambr: txt ABGKLUΔℵ 1. 33. 69 vulg lat-*c e ff*$_2$ *g* D-lat Ath Chr Cyr.

20. om και ουκ ερχεται προς το φως (*homœotel*) ℵ^1. αυτου bef τα εργα (*see next ver*) AK 1 copt Chr: txt BℵΔ rel Iren-lat Lucif.

21. om ο δε ποιων την αληθειαν ερχεται προς το φως ινα φανερωθη αυτου τα εργα (*homœotel: see next vam*) ℵ^1. τα εργα bef αυτου LU 33. 69 Iren Cyr Lucif. ειργασμενον ℵ^1(corrd ℵ$^{1\cdot 3a}$).

22. om ο A al. εις την ιουδαιαν γην bef και οι μαθηται αυτου ℵ.

σαν and ἦν are the *indefinite aorists*, implying the general usage and state of men, when and after the φῶς ἐλήλυθεν εἰς τ. κόσ. **20.**] This verse analyses the psychological grounds of the preceding. The φῶς is not here 'the common light of day,' nor light in general: but as before, **the Light**; i. e. *the Lord Jesus*, and His salvation: see ver. 21 fin. There is here a difference between φαῦλα πράσσειν, and ποιεῖν τὴν ἀλήθειαν, which is too remarkable to be passed over,—especially as the same distinction is observed in ch. v. 29,—οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀν. κρίσεως. Bengel, who noticed this, hardly I think gives the right reason for it: 'malitia est *irrequieta*, est quiddam operosius quam veritas;' nor does Stier fully reach it, 'that πράσ. signifies more a subordination, a being the *servants* of sin, ἐργάται ἀδικίας, Luke xiii. 27.' I think the distinction is rather perhaps this,—that πράσσειν is more the *habit of action*; so that we might say '*he that practises evil*;' but ποιεῖν the true *doing* of good, *good fruit*, good that *remains*. He who πράσσει, has nothing but his πρᾶγμα, which is an event, a thing of the past, a source to him only of condemnation, for he has nothing to shew for it, for it is also φαῦλον, worthless; whereas he that ποιεῖ, has his ποίημα,—he has abiding fruit; *his works do follow him*. So that the expressions will not perhaps here admit of being interchanged. (See however Rom. vii. 15—20, where the two verbs are certainly interchanged more than once.) There may possibly be a hint at the *coming by night* of Nicodemus, but surely only by a distant implication. He might gather this from what was said, that it would have been better for him to make open confession of Jesus; but we can hardly say that our Lord reproves him for coming even as he did. **21.**] Who is this ποιῶν τ. ἀλήθ.? the end of ch. i. will best explain to us,—ἐν ᾧ δόλος οὐκ ἔστιν, see also Luke viii. 15, and Ps. xv. The πράσσων πονηρά is crooked and perverse; he has a light, which he does not follow; he knows the light, and avoids it; and so there is no truth, singleness, in him; he is a man at variance with himself. But the simple and single-minded is he who knowing and approving the light, comes to it; and comes that he may be carried onward in this spirit of truth and single-mindedness to higher degrees of communion with and likeness to God. 'The good man seeks the light, and to place his works in the light, not from a vain love of praise, but from a desire for communion wherein he finds strength and security,' De Wette. But this is not all: the *manifesting his works, that they are wrought in God*, is and can be only by the candle of the Lord being kindled within him, and he himself born again in the Kingdom of God; see Ps. cxxxix. 23, 24.

We hear nothing of the effect produced on Nicodemus by this interview. It certainly did not alienate him from Jesus, see ch. vii. 50; xix. 39, also ch. xii. 42. "It speaks for the simplicity and historic truthfulness of our Evangelist, that he adds nothing more, and even leaves untold the immediate result which the discourse had." (Baumgarten-Crusius, in Stier, iv. 102, edn. 2.)

22—36.] *Removal of Jesus and His*

i adj., Mark i. 5. Acts xvi. 1. xxiv. 24 only.
j John, here (ch. xi 54 v. r.) only. elsw., Acts (only) xii. 19 al. Lev. xiv. 8.
k constr., Matt. xix. 22 reff.
l w. gen., ch. vi. 19, 23. xi. 18, 54. xix. 20. Rom. x. 8 (from Deut. xxx. 14). xiii. 11. Heb. vi. 8. viii. 13 only.
m plur., Matt. viii. 32. Mark ix. 22. Rev. viii.
n John, here [ch. viii. 2 rec.] only. Luke xii. 51 al. Acts v. 21 and freq. Job ii. 11.
o Matt. v. 26. xviii. 30. Luke xii. 58. xxiii. 19, 25. Acts xvi. 37.
p Acts xv. 2. xxv. 20. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9 only †.
q = Acts v. 38, 39. Rom. xi. 29. xii. 13. Rev. ii. 9.
r ch. ii. 6 reff.
s w. dat., Matt. xxiii. 31 reff.

εἰς τὴν [1]Ἰουδαίαν γῆν, καὶ ἐκεῖ [j]διέτριβεν μετ' αὐτῶν καὶ
ἐβάπτιζεν. 23 [k]ἦν δὲ καὶ Ἰωάννης [k]βαπτίζων ἐν Αἰνὼν
[l]ἐγγὺς τοῦ Σαλείμ, ὅτι [m]ὕδατα πολλὰ ἦν ἐκεῖ, καὶ
[n]παρεγίνοντο καὶ ἐβαπτίζοντο. 24 οὔπω γὰρ ἦν [o]βεβλη-
μένος εἰς τὴν [o]φυλακὴν [ὁ] Ἰωάννης. 25 ἐγένετο οὖν
[p]ζήτησις [q]ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ
[r]καθαρισμοῦ. 26 καὶ ἦλθαν πρὸς τὸν Ἰωάννην καὶ εἶπαν
αὐτῷ Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, D a.
ᾧ σὺ [s]μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες

23. ins *o* bef *ιωαννης* B Orig: om ℵ* 1(Treg expr) rel.
24. om *ὁ* BN Eus: ins A rel Orig.
25. for *ουν, δε* ℵ. for *ζητ., συνζητησις* ℵ¹: *ουν ζητ.* ℵ³ᵃ. aft *μαθητων* ins *των* B. rec *ιουδαιων*, with GA² ℵ¹[sic] 1. 69 D-lat latt syr-cu copt goth æth arm Orig Aug: txt ABℵ³ᵃ rel syrr arm-zoh Eus Chr Cyr Thl Euthym.
26. [*ηλθαν* and *ειπαν*, so B¹.] for *ᾧ, ως* ℵ¹(corrd 1. m.). for *ιδε, ιδου* D 1 al.

disciples into the neighbourhood of the Baptist, who, upon occasion given, bears another notable testimony to Him.

22.] *μετὰ ταῦτα*: the sequence is not *immediate;* for this, John uses *μετὰ τοῦτο*, see ch. xi. 7, 11; xix. 28.

τ. Ἰουδ. γ.] The rural districts of Judæa, in distinction from the metropolis. *ἐβάπτ.*, viz. by means of His disciples;—see ch. iv. 2, and note. The place is not named: perhaps He did not remain in one fixed spot.

23.] The situation of these places is uncertain. Eusebius and Jerome place Salim eight Roman miles south of Scythopolis, and Ænon at the same distance, on the Jordan. If Scythopolis was the ancient Bethshan, both places were in *Samaria:* and to this agree Epiphanius and the Samaritan chronicle called Abul Phatach. In Judith iv. 4, we find mention of *ὁ αὐλὼν Σαλήμ* in Samaria (see note on Heb. vii. 1). An Ænon in the wilderness of Judah is mentioned Josh. xv. 61, and ib. ver. 32, שִׁלְחִים and עַיִן, *Σελεείμ κ. Αἰν* (F.), both in Judah, where it is certainly more probable, both from the text here and from *à priori* considerations, that John would have been baptizing, than in Samaria. The name עֵינוֹן, is an intensitive form of עַיִן, a fountain, which answers to the description here given. Both places were West of the Jordan: see ver. 26, and compare ch. i. 28. *παρεγ. κ. ἐβ.*, i. e. the multitudes.

24.] There is much difficulty, which probably never will be cleared up, about the *date of the imprisonment* of John, and its reference to the course of our Lord's ministry. Between Matt. iv. 11, 12, there seems to be a wide hiatus, in which (see note there) the first chapters of this Gospel should be inserted. But the records from which the three synoptic Gospels have arisen were apparently unconscious of any such interval. Our Evangelist seems here to refer to such records, and to insert this remark, that it might not be imagined, as it would be from them, that our Lord's public ministry (in the wider sense, see below on ver. 26) began with the imprisonment of the Baptist.

25.] The circumstances under which this dispute arose seem to have been these:—John and our Lord were baptizing near to one another. (On the relation of their baptisms, see below on ver. 26.) They were both watched jealously (see ch. iv. 1) by the Pharisees. One of these (*Ἰουδαῖος*, i. e. *Ἰουδ. τις*) appears to have entered into dispute with the disciples of John about the relative importance of the two baptisms; *they* perhaps maintaining that their master's *καθαρισμός* preparatory to the Messiah was absolutely necessary for all, and *he* (the *Ἰουδαῖος*) pointing out to them the apparent inconsistency of this Messiah himself authorizing a baptism in his name, and alleging that if so, their master's baptism was rendered superfluous. We are driven to these conjectures, because the text gives us no further insight into the fact than what the circumstances and the answer of John render probable.

26.] Compare ch. i. 28. *πάντες ἔρχ.*

ἔρχονται πρὸς αὐτόν. 27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι [u] μαρτυρεῖτε ὅτι εἶπον Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ [u] ἔμπροσθεν ἐκείνου. 29 ὁ ἔχων τὴν [v] νύμφην [w] νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ [w] νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, [x] χαρᾷ [x] χαίρει [y] διὰ τὴν φωνὴν τοῦ [w] νυμφίου. αὕτη οὖν ἡ [z] χαρὰ ἡ ἐμὴ [z] πεπλήρωται. 30 ἐκεῖνον δεῖ [a] αὐξάνειν, ἐμὲ δὲ [b] ἐλαττοῦσθαι. 31 ὁ [c] ἄνωθεν ἐρχόμενος

t v. ὅτι, ch. i. 34 reff.
u = Luke xix. 4, 28. ch. x. 4. Gen. xxiv. 7.
v = Rev. xviii. 23. xxi. 2, 9. xxii. 17 only. Jer. ii. 32. (Matt. x. 25. Luke xii. 53 bis only.)
w ch. ii. 9 reff.
x Isa. lxvi. 10. (Matt. ii. 10. 1 Thess. iii. 9. Jonah iv. 6.) constr., Luke xxii 15. Ps. cxxxi. 16.
y 1 Thess. iii. 9.
z = ch. xvi. 24. xvii. 13. Phil. ii. 2. 1 John i. 4. 2 John 12.
a Heb. ii. 7 (from Ps. viii. 5), 9 only. Jer. xxxvii. (xxx.) 19.
a intr., see Mark iv. 8 reff.
b ver. 3 reff.

27. for λαμβ., λαβειν ℵ. ουδε εν αν B syr-cu.
28. om μοι EFHMℵ harl. aft ειπον ins εγω B am lat-c syr-cu. om εγω bef ο χς D lat-a(appy) l syr-cu Cypr.
29. for ιστηκεως, ιστως D Thdot. αυτου bef και ακουων ℵ.

Not, probably, any who had been baptized already by John; but multitudes of persons. The baptism now carried on by the disciples appears to have stood very much in the same position as that of John. It was preparatory to the *public ministry* of our Lord *properly so called*, which began in Galilee after the imprisonment of John. It was *not accompanied with the gift of the Spirit*, see ch. vii. 39. As John's commission was now on the wane, so our Lord's was expanding. The solemn cleansing of the temple was its opening; and now it is proceeding onwards, gathering multitudes around it (see ch. iv. 1).

27.] The subject of this answer is,—*the divinely appointed humiliation and eclipsing of the Baptist himself before the greater majesty of Him who was come after him.* Accordingly he begins in this verse by answering to the zeal of his disciples, 'that he cannot go beyond the bounds of his heaven-appointed mission.' 'Non possum mihi arrogare et capere quæ deus non dedit.' (Wetstein). Some apply the words to Jesus:—εἰ δὲ λαμπρότερα τὰ ἐκείνου, καὶ πάντες πρὸς αὐτὸν ἔρχονται, θαυμάζειν οὐ χρή. τοιαῦτα γὰρ τὰ θεῖα. Chrys. But the whole tone of the answer makes the other view more likely. Of course the remark, being general, may in the background have reference to the greater mission of Jesus; but not primarily. The parallelism of ἄνθρωπος here and himself as the subject of εἶπον in the next verse, also supports this view; see Heb. v. 4.

28.] 'Not only so, but I have always given the same consistent testimony; that I was only the forerunner of One greater than myself.' ἐκείνου does not refer to ὁ χριστός, in which case it would have been αὐτοῦ (see, however, apparent exceptions to this, ch. vii. 45: Acts iii. 13; see also Winer, Gr., edn. 6; § 23. 1): but *to Jesus*, as the subject of ver. 26; and thus is not merely a *general* testimony with regard to the Messiah, but a *personal* one to Jesus.

29.] Here first, (and here only in our Gospel,) comes from the mouth of the Forerunner, the great symbolical reference which is so common in the other Gospels and in the Epistles. It is remarkable that our Lord brings it forward in His answer *to the disciples of John* respecting fasting, Matt. ix. 15: where see note on the further import of the terms used.

The φίλος τοῦ νυμφίου (Heb. שֹׁושְׁבִין) was the regular organ of communication in the preliminaries of marriage, and had the ordering of the marriage feast. It is to this last time, and not to any ceremonial custom connected with the marriage rites, that this verse refers. The friend rejoices at hearing the φωνὴ τοῦ νυμφίου, (see Jer. vii. 34; xvi. 9; xxv. 10: Rev. xviii. 23,) in his triumph and joy, *at the marriage*. He χαρᾷ χαίρει (see reff. 1 Thess. iii. 9, is not a parallel case as to *construction*, for ᾗ there is only by attraction) because he hears in the voice of the Bridegroom an assurance of the happy completion of his mission, and on account of the voice itself,—τὴν οὕτω γλυκεῖαν, τὴν οὕτως ἐπίφθονον, τὴν οὕτω σωτήριον. ἑστηκὼς καί belongs merely to the graphic setting forth of the similitude. αὕτη . . . . πεπλήρ.] παραδόντος ἐκείνῳ τὴν νύμφην, καὶ πεπληρωκότος, ὡς εἴρηται, τὴν ἐγχειρισθεῖσάν μοι διακονίαν. Euthym. 30.] ἐλαττοῦσθαι, —ὡς ἡλίου ἀνατείλαντος ἐωσφόρον. Euthym. See note on Matt. xi. 2 ff.

d = Luke xix. 17, 19 only. Job xxxiii. 12. see Matt. ii. 9. Mark xiv. 6
e ch. viii. 26, 44. 1 John ii. 16. iv. 4.
f Matt. xii. 34. ch. viii. 44. xii. 49. 1 John iv. 5.
g = ver. 11.
h = ch. i. 12 reff.

d ἐπάνω πάντων ἐστίν. ὁ ὢν e ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ f ἐκ τῆς γῆς f λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος d ἐπάνω πάντων ἐστίν. 32 ὃ ἑώρακεν καὶ ἤκουσεν, τοῦτο g μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς h λαμβάνει· 33 ὁ h λαβὼν αὐτοῦ τὴν μαρτυρίαν i ἐσφράγισεν ὅτι ὁ θεὸς

i = and constr., here only. (ch. vi. 27 reff.)

h subj., ch. vii. 18. viii. 26. Matt. xxii. 16 al.

34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα

31. aft 2nd ο ins δε DN¹ mt lat-a b l q Quæst: και ο Syr syr-cu. for 1st ε, λε απο D² 69: επι N¹. om 2nd επανω παντων εστιν DN¹ 1 lat-a b e ff₂ l syr-cu arm Eus Nonn Tert Hil Quæst.

32. rec at beg ins και, with A rel vulg lat-c f (ff₂?) g₂: om BDLN 33 lat-a b e l syr-cu copt arm Eus Nonn Tert Hil Quæst. for ὃ, ον N¹(corrd 2. m.). om τουτο DN 1 lat-a b e ff₂ l Syr (copt?) æth arm Eus Hil Quæst.

31.] Many modern critics, beginning with Bengel and Wetstein, and including Lücke, Kuinoel, Olshausen, Tholuck, De Wette, and others, maintain that after ver. 30 we have the words, *not of the Baptist, but of the Evangelist*. Lücke and De Wette assume that the Evangelist has put his own thoughts into the Baptist's mouth, or at least mixed them with his words. The reason of this arbitrary proceeding is, (*α*) *That the sentiments of the following verses seem to them not to be congruous with the time and position of the Baptist*. But some of them confess (e. g. Lücke, De Wette) that this very position of the Baptist is to them yet unexplained, and are disposed to question the applicability to their idea of it of very much which is undoubtedly recorded to have been said by him. So that we cannot allow such a view much critical weight, unless it can be first clearly shewn, *what were* the Baptist's convictions concerning the Person and Office of our Lord. (*β*) *That the diction and sentiments of the following verses are so entirely in the style of our Evangelist*. But first, I by no means grant this, in the sense which is here meant. It will be seen by the reff. that the Evangelist does not so frequently repeat himself as in most other passages of equal length. And even were this so, the remark made above on vv. 16—21, would apply here also; that the Evangelist's peculiar style of theological expression was formed on some model; and on what more likely than in the first place the discourses of his divine Master, and then such sententious and striking testimonies as the present? But there is a weightier reason than these for opposing the above view, and that arises from what modern criticism has been so much given to overlook,—the *inner coherence of the discourse itself*; in which John explains to his disciples the *reason why* He must increase; whereas his own dignity was to be eclipsed before Him. This will be seen below as we proceed. And there is nothing inconsistent with what the Lord himself says of the Baptist in these verses. He (the Baptist) ever speaks not *as a disciple* of Jesus, not as *within* the Kingdom, —but as knowing the blessedness of those who should be within it; as *standing by*, and hearing the Bridegroom's voice. Nor again is there any thing inconsistent with the frame of mind which prompted the question sent by John to our Lord afterwards in the onward waning of his days in prison; see note on Matt. xi. 2.

ὁ ἄνωθ. ἐρχ.] This gives us *the reason why* He must increase: His power and His words are not from below, temporary, limited; but are divine and inexhaustible; and, ver. 32], His witness is not, like John's, only of what he has been forewarned to expect, but of that which He has seen and heard. But οὐδείς, —i. e. in reference to the κόσμος into which He is come, the σκοτία in which His light shines,—*no one comparatively*,—receives His testimony. The state of men's minds at Jerusalem with regard to Jesus must ere this have been well known to the Baptist. Notice in ver. 31 the collocation of the words as regards emphasis; ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν, ε. ἐκ τῆς γῆς λαλεῖ. 33, 34.] This exception shews the correctness of the sense just assigned to οὐδείς. ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν καὶ πιστεύων αὐτῷ, ἐβεβαίωσεν, ἔδειξεν, ὅτι ὁ θεὸς ἀληθής ἐστιν ὁ ἀποστείλας αὐτόν, οὗτινός ἐστι τὰ ῥήματα ἃ λαλεῖ· ὁ δὲ μὴ λαβὼν αὐτὴν καὶ ἀπιστῶν αὐτῷ, τοὐναντίον ποιεῖ, καὶ οὐδὲν ἕτερον ἢ προδήλως θεομαχεῖ. Euthym. The middle σφραγίζομαι is more usual in this signification. See instances in Wetstein. ἀληθής, not as Wetstein, 'Deum veracem esse, et quæ per prophetas

τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ [l] μέτρου δίδωσιν τὸ πνεῦμα. 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα [m] δέδωκεν [mn] ἐν τῇ [o] χειρὶ αὐτοῦ. 36 ὁ [p] πιστεύων εἰς τὸν υἱὸν ἔχει [q] ζωὴν αἰώνιον· ὁ δὲ [r] ἀπειθῶν τῷ υἱῷ οὐκ [s] ὄψεται ζωήν, ἀλλ' ἡ [t] ὀργὴ τοῦ θεοῦ [u] μένει ἐπ' αὐτόν.

IV. [1] Ὡς οὖν ἔγνω [v] ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας [w] μαθητὰς [wx] ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης· 2 [y] καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ· 3 [z] ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν

l = 1 Cor. vii. 6. xii. 27. δε μ., here only.
m = 2 Cor. i. 22. viii. 16. Judg. viii. 7. Ezek. xxxvi. 26, 27. see Judg. iii. 28.
n = Luke xxiii. 19.
o Matt. xvii. 22. Luke xxiii. 46 al. see Gen. xxxix. 4.
p ch. ii. 11 reff.
q ver. 15.
r here only in Gospp. Acts xiv. 2. 1 Pet. ii. 7, 8.

Exod. xxiii. 21. (-θήτ, Luke i. 17.)
t Gospp., Luke iii. 7 |. xxi. 23 only. Rom. i. 18. Rev. vi. 16, 17 al.
= ch. vi. 28. xi. 2. xx. 2, 18, 20, 25. xxi. 7 bis, 12 only. In Luke, passim. Matt. xxviii. 19. Mcss. i. 2. 8.
s — here only. (see ἰδεῖν, ver. 8 reff.)
x pres., ch. i. 40 reff.
s = Matt. iv. 11 al.
s ch. i. 39.
y Acts xiv. 17 (xvii. 27 v. r.) only †. Xen.
Ps. lxxxviii. 48.
v in John, w here only. see

34. rec aft δίδωσιν ins ὁ θεος, with AC²D rel vulg lat-*a* (*c*) syrr (copt) æth arm Orig$_1$-lat$_2$ Cyr-jer Chr Naz Aug: om BC¹ℵ¹ 1. 33 lat-*b e f* Cyr. [το πνευμα is written on marg in B *a prima manu*.]

35. εδωκεν DK.

36. at beg ins ινα and (for εχει) εχη D. om δε ℵ¹. for οψεται, εχει ℵ-corr¹. [μενει MA lat-*b e g* Syr copt æth Iren-lat Tert Cypr: μενει EHKV 69 vulg lat-*a c f ff*$_2$ D-lat (syr-cu syr ?) arm.] επ' αυτον bef μενει ℵ.

CHAP. IV. 1. Ἰησοῦς DAℵ 1 latt syrr syr-cu copt arm Chr Aug: κυριος ABC rel lat-*f q* syr-marg æth. om η AB¹L: ins B(as corrd by origl scribe) CDℵ rel.

2. καιτοι, omg γε, C. αυτος bef ιησ. ADK 33 gat(with mm) lat-*ff*$_2$ Chr Cyr.—ins ο bef ιησ. K 69.

3. aft την ιουδαιαν ins γην D 1. 69 al fos(with gat mm) lat-*a b e ff*$_2$ *l* æth arm Chr

promiserat, præstitisse;' this does not suit the context, and besides would require πίστος, not ἀληθής (see 1 John i. 9): but, as above from Euthym., true. οὐ γὰρ ἐκ μ. . . .] Seeing that the contrast is between the *unlimited* gift of the Spirit to Him that comes from above, and the *limited* participation of Him by those who are of the earth; we must not understand the assertion generally, but supply αὐτῷ, as has usually been done, after δίδωσιν. 'Spiritus sanctus non habitavit super Prophetas, nisi mensura quadam; quidam enim librum unum, quidam duos vaticiniorum ediderunt.' (Vajikra rabba, in Wetstein.) This unmeasured pouring of the Spirit on Him accounts for his speaking the words of God. 35.] This, again, is the *ground why* the Father gives not the Spirit by measure (to Him): see Matt. xi. 27—29, with which this verse forms a remarkable point of connexion, shewing that what is commonly known as John's form of expression was not confined to him, but originated higher, having its traces in the synoptic narrative, which is confessedly, in its main features, independent of him. 36.] Compare ch. i. 12, 13; ver. 15. ἀπειθῶν may mean disbelieving, see reff. Unbelief implies disobedience. μένει] It was on him, see ver. 18, in his state of darkness and nature,—and can only be removed by faith in the Son of God, which he *has not*.

CHAP. IV. 1—54.] MANIFESTATION OF HIMSELF AS THE SON OF GOD IN SAMARIA AND GALILEE. 1—42.] *On his way back to Galilee through Samaria, he discourses with a Samaritan woman. Confession of his Messiahship by the Samaritans.* 1.] An inference may be drawn from this, that our Lord knew the anger of the Pharisees to be more directed against Him than against the Baptist,—probably on account of what had passed in Jerusalem. ὅτι Ἰησοῦς, not ὅτι αὐτὸς . . . . because the report which the Pharisees had heard is given verbatim: the ὅτι is 'recitantis' merely. 2.] Probably for the same reason that Paul did not baptize usually (1 Cor. i. 14—16); viz. because His office was to preach and teach;—and the disciples as yet had no office of this kind. To assume a further reason, e. g. that there might not be ground for those whom the Lord himself had baptized to boast of

a — Lake xx. 39. 1 Cor. xi. 19.
b Luke xvii. 11.
c — Lake xx. 21. 1 Cor. vii. 26.
d w. gen., — here only. Num. xxxiii. 37. Deut. xi. 30.
e Matt. xxvi. 36 reff.
f consstr., ch. ii. 23. ver. 50. Tit. iii. 5. Rev. i. 20.
g Gen. xlviii. 22. Josh. xxiv. 32. h here bis. ver. 14. Mark v. 29. James iii. 11 (12 v. r.). 2 Pet. ii. 7. Rev. vii. 17 al. only. Exod. xv. 27. i — Matt. x. 28. Rev. ii. 3 only. (ver. 38 reff.) Isa. xl. 31. k — Luke xi. 6. xii. 36. ch. xiii. 4, or Matt. xv. 5. 2 Cor. vii. 9. l 2 Cor. xi. 26 only †. 1 Macc. vi. 41. (-γειν, Acts x. 3.) m Matt. xxvi. 56 ref. n — Acts xx. 11. xxvii. 17. see Heb. vi. 15.

4 πάλιν εἰς τὴν Γαλιλαίαν. 4 ἔδει δὲ αὐτὸν διέρχεσθαι
5 διὰ τῆς Σαμαρείας. 5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμα-
ρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου
ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ. 6 ἦν δὲ ἐκεῖ πηγὴ
τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοι-
πορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὡς ἕκτη.

Thl Aug. om παλιν A B¹-txt rel lat-q syr (Orig) Chr: ins B¹-marg CDLMℵ 1. 33. 69 latt Syr syr-cu copt.

5. [ερχεται ουν εις πολιν της σαμαριας λε in marg ℵ-corr¹.] εις συχαρ, with 69 al vulg lat-c Nonn: txt A B[sic] ℵ rel am(with forj fuld harl) lat-a (b e) f l q copt Chr Cyr Thl Ambr. for ὅ, ov C¹DLMS 1. 33 Chr: ὦ(sic) 69: txt ABC²ℵ rel Cyr. ins τω bef ιωσηφ Bℵ.

6. rec ωρα, with Eℵ¹ᵃ rel Chr Cyr: ως η H¹ 69: txt ABCDLℵ¹ 33.

it, is arbitrary and unnecessary. 'Johannes, minister, sua manu baptizavit; discipuli ejus, ut videtur, neminem. At Christus baptizat Spiritu Sancto.' Bengel.

4.] If He was already on the borders of Samaria, not far from Ænon (see note on ch. iii. 23), the direct way was through Samaria. Indeed without this assumption, we know that the Galilæans ordinarily took this way (Jos. Antt. xx. 6. 1, beginning). But there was probably design also in the journey. It could not have been mere speed (*πάντως ἔδει τοὺς ταχὺ βουλομένους ἀπελθεῖν δι ἐκείνης πορεύεσθαι*, Jos. Vit. 52),—since He made two days' stay on the way.

5.] Sychar is better known by the O. T. name of Shechem (Συχίμ), or τὰ Σίκιμα (Josephus, Euseb., &c.), or ἡ Σικίμα (LXX, 3 Kings xii. 25). It was a very old town on the range of Mt. Ephraim, in a narrow valley between Mt. Ebal and Mt. Gerizim, Judg. ix. 7. The name Sychar has been variously derived: from שֶׁקֶר a lie, or שִׁכּוֹר, *drunken* (Isa. xxviii. 1), by some (Reland, Lightfoot), who believe it to have originally been an opprobrious name given by the Jews, but by this time to have lost its signification, and become the usual appellation: by others from Συχίμ, by mere corruption of the terminating liquid μ into ρ, Olsh. Very near it was afterwards built Flavia Neapolis (Συχίμ, *νῦν ἐρημος, δείκνυται δὲ ὁ τόπος ἐν προαστείοις νέας πόλεως*, Euseb. Onomasticon, in Winer, (sub voce). There is a long and interesting history of Sychem and the Samaritan worship on Gerizim, and the Christian church in the neighbourhood, in Robinson's Palestine, iii. 113—136. τοῦ χωρ. οὗ ἔδωκ. . . . .] This is traditional: it finds however support from Gen. xxxiii. 19, where we find Jacob buying a field near Shechem, and Josh. xxiv. 32, where, on the mention of Joseph's bones being laid there, it is said that it became the inheritance of the children of Joseph. *This form* of the tradition is supposed to have arisen from the translation by the LXX of Gen. xlviii. 22, *ἐγὼ δὲ δίδωμί σοι Σίκιμα ἐξαίρετον* (שְׁכֶם אֶחָד, 'one share') *ὑπὲρ τοὺς ἀδελφούς σου*: and of Josh. xxiv. 32, *ἐν τῇ μερίδι τοῦ ἀγροῦ οὗ ἐκτήσατο Ἰακὼβ παρὰ τῶν Ἀμορραίων τῶν κατοικούντων ἐν Σικίμοις . . . καὶ ἐδόθη αὐτὴν Ἰωσὴφ ἐν μερίδι*, where they apparently read or mistook וַיִּקְחוּ for יִקְבְּרוּ (3 sing. fut. Kal. w. suffix of קבר, a verb which only occurs in the imperative mood, unless it be in the very doubtful place of Hos. iv. 18). Our Lord does not allude to it in the conversation, though the woman does. 6.] Robinson (iii. 112) can only solve the difficulty of the present well standing in a spot watered by so many natural fountains, by supposing that it may have been dug, according to the practice of the patriarchs, by Jacob, in connexion with the plot of ground which he bought, to have an independent supply of water.

οὕτως—see reff.—refers to κεκοπιακὼς ἐκ τ. ὁδ., and may be rendered accordingly. There is no authority for the meaning ἁπλῶς ὡς ἔτυχε, 'just as he was,' or 'just as it happened,' i. e. on the bare stone.

ὥρα . . . ἕκτη, mid-day. Townson supposed the sixth hour, according to John, to mean *six in the evening*, 'after the way of reckoning in Asia Minor;'—but, as Lücke observes (i. 580), this *way* of reckoning in Asia Minor is a pure invention of Townson's. A decisive answer

7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας [o] ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς [p] Δός μοι [p] πεῖν. 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα [q] τροφὰς ἀγοράσωσιν. 9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις [r] Πῶς σὺ Ἰουδαῖος ὢν [s] παρ' ἐμοῦ πεῖν [s] αἰτεῖς γυναικὸς Σαμαρείτιδος οὔσης; οὐ γὰρ [t] συγχρῶνται Ἰουδαῖοι Σαμαρείταις. 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ᾔδεις τὴν [u] δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι [p] Δός μοι [p] πεῖν, σὺ ἂν [v] ᾔτησας

o ver. 15. ch. ii. 6, 9 only. Gen. xxiv. 18, 20.
p Matt. xxvii. 34. Rev. xvi. 6. Prov. xxxi. 6.
q plur., here only. 2 Chron. xi. 23.
r = Luke xx. 41. ch. vii. 15. 1 Cor xv. 12.
s Acts iii. 2. ix. 2. James i. 5. 1 John v. 15 only.

Judg. i. 14 al. (ἀπό, Matt. xx. 20. Luke xii. 20.) only. Acts viii. 20. xi. 17. Rom. v. 15, 17 al.
t here only †. Wisd. xiii. 25.
u Gospp., here
v w. acc., Matt. v. 42 reff.

7. aft ερχεται ins τις ℵ. rec πιειν, with A B²(probably) C³ℵ³ᵃ rel: txt B¹(Rl, ver 9) C¹D ℵ¹(πιν). (So vv. 9, 10 exc that in ver 9 A also has πιν.)

9. om ουν V¹ℵ¹ 1 Syr syr-cu copt Cyr. συ ιουδ. ων bef πως D lat-*a b e ff*₂ syr-cu arm Aug. rec ουσης bef γυν. σαμ., with C³ rel latt: om ουσης D: txt A B[sic in cod: see table] C¹Lℵ 33 Cyr. om last clause D lat-*a b e*: in marg ℵ-corr¹.

10. ins *o* bef ιησ. D 69.

however to such a supposition here, or any where else in our Evangelist, is, that he would naturally have specified whether it was 6 A.M. or P.M. The *unusualness* of a woman coming to draw water at midday is no argument against its *possibility*; indeed the very fact of her being *alone* seems to shew that it was not the common time. This purely arbitrary hypothesis of St. John's way of reckoning the hours has been recently again upheld by Dr. Wordsworth: but it has only harmonistic grounds to rest on. The passage which he urges as supporting it, Martyr. Polycarp. c. 21, p. 1044, ed. Migne, does not in reality give it the least countenance. The ὥρα ὀγδόη there mentioned is much more probably according to the usual Roman computation. 7.] ἐκ τ. Σ., i. e. a Samaritan—so γυνὴ Χαναν. ἀπὸ τῶν ὁρίων ἐκείνων, Matt. xv. 22. 8.] The disciples had probably taken with them the baggage, among which would be the ἄντλημα,—see ver. 11. The Rabbis say that a Jew might not eat the bread or drink the wine of a Samaritan: but that appears from this verse to be exaggerated.

9. Ἰουδαῖος ὤν] She knew this perhaps by his dress, more probably by his dialect. There seems to be a sort of playful triumph in the woman's question, q. d. 'even a Jew, when weary and athirst, can humble himself to ask drink of a Samaritan woman.' οὐ γὰρ συγχρ. .... are the words of the Evangelist to explain her question. συγχράομαι is properly spoken of *trade*,—but here is in a wider signification. Wetstein quotes from Polybius, παρὰ Ταραντίνων καὶ Λοκρῶν συγχρησάμενοι πεντηκοντόρους καὶ τριήρεις. Notice Ἰουδ. and Σαμ. both anarthrous—"Jews have no dealings with Samaritans." The fact is abundantly illustrated in the Rabbinical writings: see Schöttg. h. l. The question of the woman shews a lively naïve disposition, which is further drawn out and exemplified by Him who knew what is in man, in the following dialogue. 10.] The important words **the gift of God** have been misunderstood by many Commentators. Some suppose them to mean '*our Lord himself*,' and to be in apposition with the next clause, καὶ τίς ἐστιν κ.τ.λ. Others, '*this opportunity of speaking with me*.' Doubtless both these meanings *are involved*,—especially the former: but *neither of them is the primary one*, as addressed to the woman. The WATER *is, in this first part of the discourse, the subject*, and serves as a point of connexion, whereby the woman's thoughts may be elevated, and her desire aroused. The process of the discourse in this particular is similar to that in Acts xiv. 17. From recognizing *this water* as the gift of God, in its *limitation*, ver. 13, and its *parabolic import*, ver. 14, her view is directed to Him who was speaking with her, and the Gift which He should bestow,—THE GIFT OF THE HOLY SPIRIT: see ch. vii. 37—39.

τίς ἐστιν] These pregnant words form the *second step* in our Lord's declaration. He who speaks with thee is no ordinary Ἰουδαῖος, nor any ordinary man, but One who can give thee the gift of God; One sent from God, and God Himself. All this lies in the words, which however only serve to arouse in the woman's mind the question of ver. 12 (see below).

w ch. vii. 38. Rev. vii. 17. Zech. xiv. 8. see Rev. xxi. 6. xxii. 1, 17.
x — ch. vi. 51. Acts vii. 38. 1 Pet. i. 3.
y here only †.
z here bis. Luke xiv. 5. Rev. ix. 1, 2 (Soc) only. Gen. xvi. 14 al.
a Matt. xxvi. 27 reff.
b here only †. Jos. Antt. viii. 7. 3.
c — Matt. xxvi. 28 reff.
d ch. vi. 35. vii. 37. Matt. v. 6. xxv. 35, &c. Isa. xlix. 10. Sir. xxiv. 21. 1 Cor. viii. 13. Gen. vi. 3.
e — ch. viii. 51, 52. xii.

αὐτόν, καὶ ἔδωκεν ἄν σοι [w] ὕδωρ [w x] ζῶν. 11 λέγει αὐτῷ ἡ [x]
γυνή] Κύριε, οὔτε [y] ἄντλημα ἔχεις καὶ τὸ [z] φρέαρ ἐστὶν [z]
βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μείζων [x]
εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ [z] φρέαρ
καὶ αὐτὸς [a] ἐξ αὐτοῦ [z] ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ
[b] θρέμματα αὐτοῦ; 13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ
Πᾶς ὁ [c] πίνων [c] ἐκ τοῦ ὕδατος τούτου [d] διψήσει πάλιν
[d] 7 reff.
14 ὃς δ' ἂν [e] πίῃ [c] ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ οὐ μὴ
[d] διψήσει [e] εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ

11. for η γυνη, εκεινη ℵ¹: om B. ουδε D. om ουν DℵSer's c fos lat-a l Syr syr-cu Ambr Ang. om το bef υδωρ and bef ζων D 49. 91 Syr.

12. μειζον ℵ¹. for ος, οστις ℵ. δεδωκεν C 69 Orig. αυτος bef και ℵ². om last αυτου D.

13. rec ins ο bef ιησ., with A 69 Orig$_1$: om ABCDℵ rel Chr Cyr Thl. (33 def.)

14. for ος δ' αν πιη, ο δε πινων Dℵ¹ Eus$_1$. om ου μη διψ. ε. τ. αι. αλ. τ. ω. ο δ. αυτ. (i. e. αυτω to αυτω, *homoeotel*) C¹ lat-*l* sah Orig$_2$ Eus Ambr. om μη D. rec διψηση (*grammatical correction*), with C³ rel Tbdrt: διψει Δ: txt ABDLMℵ 1. 33. 69 Orig Heracl Eus Chr Cyr Thdrt. ins εγω bef 2nd δωσω DMℵ 33. 69 vulg(so am &c; not em ing tol &c) lat-*a b* &c (not *c q*) arm. om 2nd αυτω ℵ.

ὕδωρ ζῶν] Designedly used in a double sense by our Lord, that the woman may lay hold of the *material* meaning, and by it be awakened to the *higher one* (see reff.). The words bring with them, and in our Lord's inner meaning involved, the performance of all such prophetic promises as Ezek. xxxvi. 25: Zech. xiii. 1 (see also Jer. ii. 13); but, as regarded the woman, the *ordinary sense* was that intended for her to fasten on, which she does accordingly. On the question, how this living water could be *now* given, before Jesus was glorified, see on ch. vii. 38, 39.

11, 12.] Though **κύριε** is not to be pressed as emphatic, it is not without import; it surely betokens a different regard of the stranger than σὺ Ἰουδαῖος ὤν did:—*κύριον αὐτὸν προσηγόρευσε, νομίσασα μέγαν εἶναί τινα*. Euthym. The course of her thoughts appears to be:—"*Thou canst not mean living water* (*ἀναβλύζον καὶ ἀλλόμενον*, Euthym.), *from this well, because thou hast no vessel to draw with, and it is deep; whence then hast thou* (knowest thou of, drawest thou) *the living water of which thou speakest? Our father Jacob was contented with this, used it, and bequeathed it to us: if thou hast better water, and canst give it* (notice the ἔδωκεν in both verses), *thou must be greater than Jacob.*" There is something also of Samaritan nationality speaking here. Claiming Jacob as her father (ὅταν μὲν εὖ πράττοντας βλέπωσι τοὺς Ἰουδαίους, συγγενεῖς ἀποκαλοῦσιν, ὡς ἐξ Ἰωσήπου φόντες, ὅταν δὲ πταίσαντας ἴδωσιν, οὐδαμόθεν αὐτοῖς προσήκειν λέγουσιν, Jos. Antt. ix. 14. 3), she expresses by this question an appropriation of descent from him, such as almost to exclude, or at all events set at a greater distance, the Jews, to one of whom she believed herself to be speaking.

13, 14.] Our Lord, without noticing this, by His answer leaves it to be implied, that, *assuming what she has stated*, He *is greater* than Jacob: for his (Jacob's) gift was of water which cannot satisfy: but the water which He should give has *living power*, and becomes an *eternal* fountain within. This however, 'that *He was greater than Jacob*,' lies only in the background: *the water* is the subject, as before. The words apply to every similar quenching of desire by earthly means: the desire springs up again;—is not *satisfied*, but only *postponed*. The manna was as insufficient to satisfy hunger,—as this water, thirst, see ch. vi. 49, 58: it is only the **ὕδωρ ζῶν**, and the ἄρτος τῆς ζωῆς, which can *satisfy*. The ὁ **πίνων** sets forth the recurrence, the interrupted seasons, of the drinking of earthly water;—the ὃς δ' ἂν πίῃ—the *once having tasted*, and ever continuing in the increasing power, and living forth-flowing, of that life-long draught. οὐ μὴ **διψήσει**, shall never have to go away and be exhausted, and come again to be filled;—but shall have the spring at home, in his own breast,—so that he can "*draw*

γενήσεται ἐν αὐτῷ [f]πηγὴ ὕδατος [g]ἁλλομένου εἰς [h]ζωὴν [h]αἰώνιον. 15 λέγει πρὸς αὐτὸν ἡ γυνὴ Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ [d]διψῶ μηδὲ [i]διέρχωμαι [k]ἐνθάδε [l]ἀντλεῖν. 16 λέγει αὐτῇ [m]Ὕπαγε [n]φώνησόν σου τὸν

f ver. 6 reff. g Acts iii. 8. xiv. 10 only. Isa. xxxv. 6. h ch iii. 15 reff. i — here only. (ver. 4 al.) k — here bis 4 Kings iv. 42. l ver. 7.

and Acts xxv. 17 only. (Luke xxiv. 41. Acts x. 13 alᵖ. only. 2 Macc. xii. 27 vat. only.)
m Matt. iv. 10 reff. n ch. i. 49 reff.

15. for διψω, διψησω D¹. rec (for διερχ.) ερχ., with ACDUVΔℵ corr (S 1, e sil): txt B ℵ¹ rel Orig.—-χωμαι B[sic: see table] Orig$_1$. for ενθαδε, ωδε ℵ¹.
16. rec aft αυτη ins ο ιησους, with C³Dℵ³ᵃ rel, ιησ. Aℵ¹ 1: om BC¹ 33 lat-a Heracl Orig. ins καλ[sic] bef υπαγε ℵ¹. (corrd 1. m.) rec τον ανδρα bef σου, with ACDℵ rel: txt B 69 Orig$_2$.

water with joy out of the wells of salvation" (Isa. xii. 3) at his pleasure. 'Ubi sitis recurrit, hominis, non aquæ defectus est.' Bengel. γενήσεται πηγή] All earthly supplies have access only into those lower parts of our being where the desires *work themselves out*—are but *local applications;* but the heavenly gift of spiritual life which Jesus gives to those who believe on Him, enters into the *very secret* and *highest place of their personal life,* the *source whence the desires spring out;*—and, its nature being living and spiritual, it does not merely *supply,* but it *lives* and waxes onward, unto everlasting life, *in duration,* and also *as producing and sustaining it.* It should not be overlooked, that this discourse had, besides its manifold and wonderful meaning for us all, an especial moral one as applied to the woman,—who, by successive draughts at the 'broken cistern' of carnal lust, had been vainly seeking solace:—and this consideration serves to bind on the following verses (ver. 16 ff.) to the preceding, by another link besides those noticed below. 15.] This request seems to be made still under a misunderstanding, but not so great an one as at first sight appears. She apprehends this water as something not requiring an ἄντλημα to draw it;—as something whose power shall never fail;—which shall quench thirst for ever;—and half in banter, half in earnest, wishing perhaps besides to see whether the gift would after all be conferred, and how,—she mingles in with the τοῦτο τὸ ὕδωρ,—implying some view of its distinct nature,—her 'not coming hither to draw,'—her willing avoidance of the toil of her noonday journey to the well. We must be able to enter into the complication of her character, and the impressions made on her by the strange things which she has heard, fully to appreciate the spirit of this answer. 16.] The connexion of this verse with the foregoing has been much disputed; and the strangest and most unworthy views have been taken of it. Some (e. g. Grotius) have strangely referred it to the supposed indecorum of the longer continuance of the colloquy with the woman alone; some more strangely still (Cyril Alex. in Catena, Lücke, p. 588) to the incapacity of the female mind to apprehend the matters of which He was to speak. Both these need surely no refutation. The band of women from Galilee, 'last at the cross, and earliest at the tomb,' are a sufficient answer to them. Those approach nearer the truth, who believe the command to have been given *to awaken her conscience* (Maldonatus and al.); or to shew her the divine knowledge which the Lord had of her heart (Meyer). But I am persuaded that the right account is found, in viewing this command, as the *first step of granting her request,* δός μοι τοῦτο τὸ ὕδωρ. The first work of the Spirit of God, and of Him who here spoke in the fulness of that Spirit, is, to *convince of sin.* The 'give Me this water' was not so simple a matter as she supposed. The heart must first be laid bare before the Wisdom of God: the secret sins set in the light of His countenance; and this our Lord here does. The command itself is of course given in the fulness of knowledge of her sinful condition of life. In every conversation which our Lord held with men, while He connects usually one remark with another by the common links which bind human thought, we perceive that He knows, and sees through, those with whom He speaks. Euthymius, though not seeing the whole bearing of the command, expresses well this last remark:—ἐγκειμένης καὶ ζητούσης λαβεῖν, λέγει Ὕπαγε κ.τ.λ. προσποιούμενος ὅτι χρὴ κἀκεῖνον κοινωνῆσαι ταύτης τοῦ ὕδατος. καὶ ὅτι μὲν οὐκ ἔχει ἄνδρα νόμιμον ἐγίνωσκεν, ὡς πάντα εἰδὼς· ἐβούλετο δὲ ταύτην εἰπεῖν ὅτι οὐκ ἔχω ἄνδρα, ἵνα λοιπόν, προφάσεως δραξάμενος, προφητεύσῃ τὰ κατ' αὐτὴν καὶ διορθώσηται ταύτην. θέλει γὰρ τῶν προβ-

o = Gal. iv. 27. from Isa. liv. 1. see Matt. xxii. 28 al.
p ch. xiii. 13 reff.
q Luke xx. 39.
r = and constr., ch. xii. 19. Acts xxvii. 10. 2 Macc. ix. 23. see ch. vi. 40. ix. 8. xiv. 17.
s = ch. xii. 20. Acts viii. 27. xxiv. 11.

ἄνδρα καὶ ἐλθὲ [k] ἐνθάδε. 17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν [l] αὐτῷ] Οὐκ [o] ἔχω [o] ἄνδρα. Λέγει αὐτῇ ὁ [m] Ἰησοῦς [m] Καλῶς [p] εἶπας ὅτι [o] ἄνδρα οὐκ [o] ἔχω. 18 πέντε γὰρ [o] ἄνδρας [o] ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· τοῦτο ἀληθὲς εἰρηκας. 19 λέγει αὐτῷ ἡ γυνὴ Κύριε, [r] θεωρῶ ὅτι προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ [s] προσεκύνησαν, καὶ ὑμεῖς λέγετε ὅτι ἐν [n] Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου

17. om και ειπεν ℵ¹. aft ειπεν ins αυτω BCEFGH 33 lat-*a b l* Syr syr-cu sah æth (arm): om ADℵ rel vulg lat-*c e f* syr copt Orig$_{3}$. ανδρα bef ουκ εχω C¹DLℵ Cyr: txt ABC³ rel Orig$_{3}$. ειπας B¹. for 2nd εχω, εχεις Dℵ lat-*c e l* Heracl.

19. om κυριε ℵ¹. om συ D lat-*a b e l* Hil.

20. rec τουτω bef τω ορει, with (some cursive?) lat-*a b e* Syr syr-cu (copt?) Orig-lat Tert: txt ABCDℵ rel Scr's mss vulg lat-*c f ff$_{2}$ l* syr Orig$_{4}$ Chr Cyr Thdrt Thl Hil. om ο τοπος ℵ. rec δει bef προσκυνειν, with C² rel lat-*e* syr arm coptt Epiph Chr Thdrt Tert: txt ABC¹DLℵ 33 latt Orig Cyr Hil.

ῥήσεων καὶ τῶν θαυμάτων τὰς ἀφορμὰς παρ' αὐτῶν λαμβάνειν τῶν προσιόντων, ὥστε καὶ τὴν τοῦ κενοδοξεῖν ὑπόνοιαν διαφεύγειν, καὶ οἰκειοῦσθαι μᾶλλον αὐτούς.

17.] This answer is not for a moment to be treated as something unexpected by Him who commanded her (Lücke). He *has before Him her whole life of sin*, which she in vain endeavours to cover by the doubtful words of this verse. 18.] There was *literal* truth, but no more, in the woman's answer: and the Lord, by His divine knowledge, detects the hidden falsehood of it. Notice it is *ἀληθές*, not *ἀληθ�̃ς*: this *one word* was *true*: further shewn by the emphatic position of *ἄνδρα* in our Lord's answer. *πέντε γὰρ ἄνδ. ἔσχες*] These five *were certainly lawful husbands*; they are distinguished from the sixth, who *was not*;—probably the woman had been separated from some by divorce (the law of which was but loose among the Samaritans),—from some by death,—or perhaps by other reasons more or less discreditable to her character, which had now become degraded into that of an openly licentious woman. The conviction of sin here lies beneath the surface: it is not pressed, nor at the moment does it seem to have worked deeply, for she goes on with the conversation with apparent indifference to it; but our Lord's words in vv. 25, 26 would tend to infix it more deeply, and we find at ver. 29, that it had been working during her journey back to the city. 19.] In speaking this her conviction, she virtually confesses all the truth. That she should pass to another subject immediately, seems, as Stier remarks (iv. 125, edn. 2), to arise, not from a wish to turn the conversation from a matter so unpleasing to her, but from a real desire to obtain from this Prophet the teaching requisite that she may pray to God acceptably. The idea of her endeavouring to *escape from the Lord's rebuke*, is quite inconsistent with her recognition of Him as a prophet. Rather we may suppose a pause, which makes it evident that He does not mean to proceed further with His laying open of her character. Obs., not *σύ* (Wordsw.), but *προφήτης*, is the word of primary emphasis. *σύ* has the secondary emphasis by its very *expression*. 20.] *ἐν τῷ ὄρει τούτῳ*—Mount Gerizim, on which once stood the national temple of the Samaritan race. In Neh. xiii. 28 we read that the grandson of the high-priest Eliashib was banished by Nehemiah because he was son-in-law to Sanballat, the Persian satrap of Samaria. Him Sanballat not only received, but (Joseph. Antt. xi. 8. 2—4) made him high-priest of a temple which he built on Mount Gerizim. Josephus makes this appointment sanctioned by Alexander, when at Tyre;—but the chronology is certainly not accurate, for between Sanballat and Alexander is a difference of nearly a century. This temple was destroyed 200 years after by John Hyrcanus (B.C. 129), see Jos. Antt. xiii. 9. 1; but the Samaritans still used it as a place of prayer and sacrifice, and to this day the few Samaritans resident in Naplos (Sychem) call it the holy mountain, and turn their faces to it in prayer. They defended their practice by Deut. xxvii. 4, where our reading and the Heb.

[s] προσκυνεῖν δεῖ. 21 λέγει αὐτῇ ὁ Ἰησοῦς [t] Πίστευέ μοι, γύναι, ὅτι [u] ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἰερουσολύμοις [v] προσκυνήσετε τῷ πατρί. 22 ὑμεῖς [v] προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς [v] προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ [w] σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. 23 ἀλλὰ [ux] ἔρχεται ὥρα [z] καὶ νῦν ἐστιν, ὅτε οἱ [y] ἀληθινοὶ [z] προσκυνηταὶ προσ-

(from Isa. xlix. 6) al. x ch. v. 26 only. y ch. i. 9 reff. z here only †.

t constr., ch. v. 24 reff. u ch. v. 25, 28. xvi. 2, 25, 32. v w. dat., Matt. ii. 2 reff. w. acc., Luke xxiv. 52 reff. w John, here only. Luke i. 69, 71, 77. xix. 9 only in Gospp. Acts xiii. 47

21. rec γυναι bef πιστ. μοι, with AC³D rel vulg lat-*a*(appy) *c e f* syrr syr-cu copt arm Thdrt: txt BC¹LℵΔ lat-*b q* sah Heracl Orig Ath Cyr Hil.—om γυν. F.—om μοι Δ.—rec πιστευσον, with AC³ rel: txt BC¹DLℵ 1. 69 sah-gr Orig. (33 def.) for οτε, οτι AVΔ 69. τουτω bef τω ορει D lat-*a b e* Syr syr-cu Hil.

23. [αλλα, so ABDℵ.]

and LXX is Ebal, but that of the Samaritan Pentateuch, Gerizim (probably an alteration): also by Gen. xii. 6, 7; xiii. 4; xxxiii. 18, 20; Deut. xi. 26 ff. **Our fathers** most likely mean *not the patriarchs*, but the ancestors of the then Samaritans.

ὁ τόπος] The definite place spoken of Deut. xii. 5. She pauses, having suggested, rather than asked, a question,—seeming to imply, 'Before I can receive this gift of God, it must be decided, *where* I can acceptably pray for it;' and she leaves it for Him whom she now recognizes as a prophet, to resolve this doubt.

21.] Our Lord first raises her view to a higher point than her question implied, or than indeed she, or any one, without His prophetic announcement, could then have attained. **οὔτε . . . . οὔτε** are *exclusive*; **Ye shall worship the Father, but not (only) in this mountain, nor in Jerusalem**:—had it been **οὐδὲ . . . . οὐδὲ**, it would have meant, '*Ye shall not worship the Father, either in this mountain, or even in Jerusalem.*' The **προσκυνήσετε**, though embracing in its wider sense *all mankind*, may be taken primarily as foretelling the success of the Gospel in Samaria, Acts viii. 1—26.

τῷ πατρί, as implying the One God and Father of all. There is also, as Calvin remarks (Stier, iv. 129, edn. 2), a 'tacita oppositio' between **ὁ πατήρ**,—and **ὁ π. ἡμ. Ἰακώβ**, ver. 12, **οἱ πατέρες ἡμῶν**, ver. 20.

22.] But He will not leave the temple of Zion and the worship appointed by God without His testimony. He decides her question not merely by affirming, but by *proving* the Jewish worship to be the right one. In the Samaritan worship there was no leading of God to guide them, there were no prophetic voices revealing more and more of His purposes. The neuter **ὅ** is used to shew the want of personality and distinctness in their idea of God:—the second **ὅ**, merely as corresponding to it in the other member of the sentence. Or perhaps better, *both*, as designating merely the abstract *object of worship*, not the personal God. The **ἡμεῖς** is remarkable, as being the *only instance* of our Lord thus speaking. But the nature of the case accounts for it. He never elsewhere is speaking to one so set in opposition to the Jews on a point where Himself and the Jews stood together for God's truth. He now speaks *as a Jew*. The nearest approach to it is in His answer to the Canaanitish woman, Matt. xv. 24, 26. **ὅτι**, **because**; this is *the reason* why we know what we worship, because the promises of God are made to us, and we possess them and believe them; see Rom. iii. 1, 2.

ἡ σωτ. ἐκ τ. Ἰ. ἐστ.] It was in this point especially, expectation of the promised salvation by the great Deliverer (see Gen. xlix. 18), that the Samaritan rejection of the prophetic word had made them so deficient in comparison of the Jews. But not only this;—the Messiah Himself was to spring from among the Jews, and *had sprung* from among them;—not **ἔσται**, but **ἐστίν**, the abstract present, but perhaps with a reference to what was then happening. See Isa. ii. 1—3. **23.**] The discourse returns to the ground taken in ver. 21, but not so as to make ver. 22 parenthetical only: the spiritual worship now to be spoken of is the carrying out and consequence of the **σωτηρία** just mentioned, and could not have been brought in without it. **καὶ νῦν ἐστίν**] 'Hoc (verru 21 non additum) nunc additur, ne mulier putet, sibi tantisper sedem in Judæa quærendam esse.' Bengel. **οἱ ἀληθ. προσκ.**, as distinguished (1) from *hypocrites*, who have pretended to worship Him: (2) from *all* who went before, whose worship was necessarily imperfect.

The **ἐν πνεύματι καὶ ἀληθείᾳ** (not without an allusion to **ἐν τούτῳ τῷ ὄρει**) is, in its first meaning, opposed to **ἐν ἔθει καὶ ψεύ-**

a = 1 Cor. xiv. 15, 16. Eph. vi. 18.
b 2 Cor. vii. 14. 1 Tim. ii. 7. 1 John iii. 18.
c = ch. i. 33. ver. 27. 2 Cor. xii. 14.
d = Luke xxiv. 38, 39. Heb. xii. 23. 1 Pet. iii. 19.
e ch. i. 43 only.
f pres., Luke xvii. 20 reff.

κυνήσουσιν τῷ πατρὶ ἐν [a]πνεύματι καὶ [b]ἀληθείᾳ. καὶ γὰρ ὁ πατὴρ τοιούτους [c]ζητεῖ τοὺς [f]προσκυνοῦντας αὐτόν. 24 [d]πνεῦμα ὁ θεός, καὶ τοὺς [f]προσκυνοῦντας αὐτὸν ἐν [a]πνεύματι καὶ [b]ἀληθείᾳ δεῖ προσκυνεῖν. 25 λέγει αὐτῷ ἡ γυνή Οἶδα ὅτι [e]μεσσίας [f]ἔρχεται, ὁ λεγόμενος χριστός·

αυτω ℵ*.

24. om αγιον D*ℵ* Heracl Novat. for πνευματι και αληθεια, πνευματι αληθειας ℵ*. προσκυνειν bef δει D*ℵ* lat-*a* Novat Hil.

25. for οιδα, οιδαμεν ℵ*a*.

δει,—and denotes the *earnestness of spirit* with which the true worshippers shall worship; so Ps. cxliv. 18, ἐγγὺς κύριος πᾶσιν τοῖς ἐπικαλουμένοις αὐτὸν ἐν ἀληθείᾳ. A deeper meaning is brought out where the ground of this kind of worship is stated, in the next verse. ζητεῖ—not only 'requires,' from His very nature, but **seeks,—is seeking.** This seeking on the part of the Father naturally brings in the idea, in the woman's answer, of the Messiah, *by Whom* He seeks (Luke xix. 10) His true worshippers to gather them out of the world. τοὺς προσκ.] The construction is, the Father is seeking for such to be the οἱ προσκυνοῦντες αὐτόν,—'*for* οἱ προσκ. αὐτ. *of this kind.*' τοιούτους *may be* the predicate—"*such the Father seeketh his worshippers to be:*" or it may be the object—"*such the Father seeketh as* (or *to be*) *his worshippers.*"

24.] πνεῦμα ὁ θεός, was the great Truth of Judaism, whereby the Jews were distinguished from the idolatrous people around them. And the Samaritans held even more strongly than the Jews the pure monotheistic view. Traces of this, remarks Lücke (from Gesenius), i. 599 note, are found in the alterations made by them in their Pentateuch, long before the time of this history. This may perhaps be partly the reason why our Lord, as Bengel remarks, 'Discipulis non tradidit sublimiora,' than to this Samaritan woman.

God being pure spirit (perhaps better not 'a Spirit,' since it is His *Essence*, not His Personality, which is here spoken of), cannot dwell in particular spots or temples (see Acts vii. 48; xvii. 24, 25); cannot require, nor be pleased with, earthly material offerings nor ceremonies, as such: on the other hand, is only to be approached in *that part of our being, which is spirit,* —and even there, inasmuch as He is pure and holy, with no by-ends nor hypocritical regards, but in truth and earnestness. But here comes in the deeper sense alluded to above. How is the Spirit of man to be brought into communion with God? 'In *templo* vis orare; in *te ora.* Sed prius *esto* templum Dei.' Aug. (Stier, iv. 137, edn. 2.) And how is this to be? *Man cannot make himself the temple of God.* So that here comes in the *gift of God,* with which the discourse began,—*the gift of the Holy Spirit,* which Christ should give to them that believe on Him: thus we have '*praying in* πνεύματι ἁγίῳ.' Jude 20. So beautifully does the expression ὁ πατήρ here bring with it the new birth by the Spirit,—and for us, the readers of the Gospel, does the discourse of ch. iii. reflect light on this. And so wonderfully do these words form the conclusion to the great subject of these first chapters: 'GOD IS BECOME ONE FLESH WITH US, THAT WE MIGHT BECOME ONE SPIRIT WITH HIM.'

25.] These words again seem uttered under a complicated feeling. From her λαλιά, ver. 29, she certainly had some suspicion (in her own mind, perhaps over and beyond His own assertion of the fact: but see note there) that He who had told her all things, &c., *was the Christ;* and from her breaking in with this remark after the weighty truth which had been just spoken, it seems as if she thought thus, '*How these matters may be, I cannot understand;—they will be all made clear when the Christ shall come.*' The question of ver. 20 had not been answered to her liking or expectation: she therefore puts aside, as it were, what has been said, by a remark on that suspicion which was arising in her mind. It is not certain what expectations the Samaritans had regarding the Messiah. The view here advanced might be well derived from Deut. xviii. 15;—and the name, and much that belonged to it, might have been borrowed from the Jews originally. ὁ λεγόμ. χριστός appear to me to be the words of the woman, *not of the Evangelist;* for in this latter case he would certainly have used ὁ μεσσίας again in ver. 29. See also the difference of expression where he inserts an interpretation, ch. i. 42; xix. 18, 17. It is possible that the name ὁ

ὅταν ἔλθῃ ἐκεῖνος, [s] ἀναγγελεῖ ἡμῖν ἅπαντα. 26 λέγει αὐτῇ
ὁ Ἰησοῦς [h] Ἐγώ εἰμι, ὁ λαλῶν σοι. 27 Καὶ [i] ἐπὶ τούτῳ
ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ [k] ἐθαύμαζον ὅτι μετὰ γυναικὸς
ἐλάλει· οὐδείς μέντοι εἶπεν Τί ζητεῖς; ἢ Τί λαλεῖς μετ'
αὐτῆς; 28 [l] ἀφῆκεν οὖν τὴν [m] ὑδρίαν αὐτῆς ἡ γυνὴ καὶ
ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις 29 Δεῦτε
ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα· [n] μήτι
οὗτός ἐστιν ὁ χριστός; 30 ἐξῆλθον ἐκ τῆς πόλεως, καὶ
ἤρχοντο πρὸς αὐτόν. 31 [o] Ἐν τῷ [o] μεταξὺ [p] ἠρώτων

s — ch. xvi. 13, 14, 15. Acts xx. 20, 27. 1 Pet. i. 12. Isa. xliv. 7.
h ch. viii. 24, 58. xviii. 5, 6, 8. Deut. xxxii. 39.
i — 2 Cor. vii. 4. Eph. iv. 26. 1 Thess. iii 7. Deut. xxiv. 17 (15).
k ch. iii. 7 reff.
l — Matt. iv. 11 al.
m ch. ii. 6, 7 only. Gen. xxiv. 14, &c.
n Matt. vii. 16 reff.
o here only. see Acts xiii. 42.
p — Matt. xv. 23 reff.

αναγγελλει D-gr. rec (for απαντα) παντα, with AC²D rel: txt BC¹ℵ 1 Orig$_4$.

26. om 1st ο A.

27. for επι, εν DN¹. εφηλθαν ℵ(but επ dotted). rec εθαυμασαν (*conformation to foregoing aor*), with E rel sah: txt ABCDGKLMℵ 1. 33 latt Syr copt Orig Chr Cyr Thl. aft ειπεν ins αυτω DN lat-*a* (*b*).

28. η γυνη bef την υδριαν αυτης D lat-*b l* syr-cu sah arm.—εαυτης D.

29. for οσα, *a* BC¹ℵ lat-*a e q* coptt Orig-mss. for ουτος, εκεινος D.

30. rec aft εξηλθον ins ουν, with AN (1. 69, e sil) vulg-ed lat-*e f* coptt Cyr: pref και CD lat-*b* syrr syr-cu æth: om AB rel am(with em forj fuld tol) arm Orig$_6$.

31. rec aft εν ins δε, with AC³ rel lat-*b f q* Syr copt Chr Cyr: om BC¹DLℵ vulg lat-*a*(appy) *c e g* Orig$_3$. ηρωτουν C 69.

χριστός had become common in popular parlance, like many other Greek words and names. ἀναγγέλλω is used especially of *enouncing* or *propounding* by *divine or superior authority*,—see reff. 26.] Of the *reasons* which our Lord had, thus to declare Himself to this Samaritan woman and through her to the inhabitants of Sychem (ver. 42), as the Christ, thus early in his ministry, we surely are not qualified to judge. There is nothing so opposed to true Scripture criticism, as to form a preconceived plan and rationale of the course of our Lord in the flesh, and then to force recorded events into agreement with it. Such a plan *will be formed* in our own minds from continued study of the Scripture narrative:—but by the arbitrary and procrustean system which I am here condemning, the very facts which are the chief data of such a scheme, are themselves set aside. When De Wette says, 'This early and decided declaration of Jesus is in contradiction with Matt. viii. 4, and xvi. 20,'—he forgets the very different circumstances under which both those injunctions were spoken:—while he is forced to confess that it is in agreement with the whole spirit of the Sermon on the Mount. He who knew what was in man, varied His revelations and injunctions, as the time and place, and individual dispositions required.

ἐγώ εἰμι] The verb involves in it the predicate. ὁ λαλῶν σοι has a reference to her words, *ἀναγγελεῖ ἡμ. πάντα*—I am He, who am now speaking to thee—fulfilling part of this *telling all things*; see also her confession ver. 29.

27.] μετὰ γυν., with a woman. No inference, it is true, can be drawn as to the indefiniteness of the noun, from the omission of the article *after a preposition*, see Bp. Middleton, ch. vi. § 1: but the position of *μετὰ γυναικός* before the verb throws an emphasis on the words, and makes it probable that the meaning is as above. τί ζητεῖς; κ.τ.λ.] either—*to the woman*—What seekest thou? and to the Lord, Why talkest thou with her?—or perhaps both questions *to Him*: and then we must suppose a mixture of two constructions, of τί ζ. παρ' αὐτῆς;—and τί λαλεῖς μετ' αὐτῆς;—I rather prefer the former interpretation. 28—30.] She does not mention to the men *His own* announcement of Himself,—but as is most natural under such circumstances, rests the matter on the testimony likely to weigh most with them,—*her own*. We often, and that unconsciously, put before another not *our* strongest, but what is likely to be *his* strongest reason. At the same time she shews how the suspicion expressed in ver. 25 arose in her own mind. 30.] ἤρχοντο—were coming,—had not arrived, when what follows happened.

31, 32.] The bodily thirst (and hunger probably, from the time of day) which our Lord had felt before, had been and was forgotten in the carrying on of His divine

q = ch. vi. 27 bis, 55. Rom. xiv. 17. 1 Cor. viii. 4. 2 Cor. ix. 10. Col. ii. 16. Heb. xii. 16 (Matt. vi. 19, 20) only. Gen. xl. 11. 24.
r ch. vii. 48 only.
s see Matt. xiv. 16 reff. ver. 7.
t Matt. xiv. 15. Luke iii. 11. 1 Cor. x. 3 al. Ps. lxviii. 21. 36. xvii. 4. Acts xx. 24. 2 Chron. viii. 16.
u Matt. viii. 21 reff.
v = ch. v.

αὐτὸν οἱ μαθηταὶ λέγοντες Ῥαββί, φάγε. 32 ὁ δὲ εἶπεν αὐτοῖς Ἐγὼ [q] βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε. 33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους [r] Μή τις ἤνεγκεν αὐτῷ [s] φαγεῖν; 34 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν [t] βρῶμά ἐστιν ἵνα [u] ποιήσω τὸ [u] θέλημα τοῦ πέμψαντός με καὶ [v] τελειώσω αὐτοῦ τὸ ἔργον. 35 οὐχ ὑμεῖς λέγετε ὅτι ἔτι

33. for ελεγον ουν, λεγουσιν ℵ¹. for ουν, δε D-gr lat-*a b q*: om D-lat lat-*e* Syr syr-cu. for προς αλλ., εν εαυτοις D-gr lat-*ff*₂.

34. rec (for ποιησω) ποιω, with AN rel Hippol Orig₁: txt BCDKL 1. 33 arm(appy) Clem Orig₈.

work in the soul of this Samaritan woman. Although ἐγώ and ὑμεῖς are emphatic, the words are not spoken in *blame*, for none was deserved: but in fulness and earnestness of spirit;—in a feeling analogous to that which comes upon us when called from high and holy employment to the supply of the body or business of this world. βρῶσις, generally distinguished, as 'eating,' from βρῶμα, 'food' (see ref. 1 Cor.),—is here equivalent to it.

33.] It is very characteristic of the first part of this Gospel to bring forward instances of unreceptivity of spiritual meaning; compare ver. 11; ch. ii. 20; iii. 4; vi. 42, 52. The disciples probably have the woman in their thoughts.

34.] Christ alone could properly say these words. In the believer on Him, they are partially true,—true as far as he has received the Spirit, and entered into the spiritual life;—but in Him they were absolutely and fully true. His whole life was the doing of the Father's will. We can 'eat and drink, &c. to the glory of God,'—but in Him the hallowing of the Father's name, doing His will, bringing about His Kingdom, was His *daily bread*, and superseded the thoughts and desires for the other, needful as *it* was for His humanity.

ἵνα is not = ὅτι. The latter would imply what was true (but not here expressed), that *the absolute doing*, &c. was His food;—as it now stands, it implies that it was His food to *carry onward* to completion that work: to be ever, step after step, having regard to its being completed. **My meat is** (not *to do*, as E. V., but) **that I may do**, &c. In the τελειώσω αὐτοῦ τὸ ἔργον, the way is prepared for the idea introduced in the next verse. These words give an answer to the questioning in the minds of the disciples, and shew *that He had been employed in the Father's work during their absence*.

35.] The sense of these much-controverted words will be best ascertained by narrowly observing the form of the sentence. **οὐχ ὑμεῖς λέγετε ὅτι ....** surely *cannot be the introduction to an observation of what was matter of fact at the time*. Had the words been spoken *at a time when it wanted four months to the harvest*, and had our Lord *intended to express this*,—is it conceivable that He should have thus introduced the remark? Would not, *must* not, the question have been a *direct* one in that case—'*are there not four months?*' &c. I know not how to account for this **οὐχ ὑμεῖς λέγετε ὅτι ....** except that it introduces *some common saying* which the Jews, or perhaps the people of Galilee only, were in the habit of using. **Are not ye accustomed to say, that ....!** That we hear of no such proverb elsewhere, is not to the point;—for such unrecorded sayings are among every people. That we do not know whence to date the four months, is again no objection:—there may have been, in the part where the saying was usual (possibly in the land west of the lake of Tiberias, for those addressed were from thence, and the emphatic ὑμεῖς seems to point to some particular locality), *some fixed period* in the year,—the end of the sowing, or some religious anniversary,—when it was *a common saying, that it wanted four months to harvest*. And this might have been the first date in the year which had regard to the harvest, and so the best known in connexion with it. If this be so, all that has been built on *this* saying, as giving a chronological date, must fall to the ground. (Lightfoot, Meyer (1), Wieseler, i. p. 215 ff., and others, maintain, that since the harvest began on the 16th of Nisan, we must reckon four months back from that time for this journey through Samaria, which would bring it to the middle of Chisleu, i. e. the beginning of December.) To get the meaning of the latter part of

[w] τετράμηνός ἐστιν καὶ ὁ [x] θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν [y] ἐπάρατε τοὺς [y] ὀφθαλμοὺς ὑμῶν καὶ [z] θεάσασθε τὰς [a] χώρας, ὅτι λευκαί εἰσιν [b] πρὸς [x] θερισμὸν ἤδη. 36 ὁ [c] θερίζων [d] μισθὸν λαμβάνει, καὶ [e] συνάγει καρπὸν εἰς [f] ζωὴν [f] αἰώνιον· ἵνα [καὶ] ὁ [g] σπείρων [h] ὁμοῦ χαίρῃ καὶ ὁ [cg] θερίζων. 37 [i] ἐν γὰρ τούτῳ ὁ λόγος [i] ἐστὶν [ὁ] [k] ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ [g] σπείρων καὶ ἄλλος ὁ [cg] θερίζων. 38 ἐγὼ

w here only. Judg. xix. 2 & xx. 47 F. see Heb. xi. 21.
x Matt. ix. 37, 38 bis. xiii. 30 bis. 39. Mark iv. 29. Luke x. 2 (8oe). 1 Cor. ix. 11. Rev. xiv. 15 only. Gen. viii. 22.
y Matt. xvii. 8 reff.
z Luke xxiii. 55 reff.

a — Luke xii. 16. xxi. 21. James v. 4. Sir. xliii. 2.
b — 2 Cor. x. 4. Tit. iii. 1 al.
c as below (g). elsw., here bis. Gal. vi. 9. James v. 4. Rev. xiv. 15 bis, 16. Ruth ii. 4. partic., as Matt. iv. 8.
d — Matt. xx. 8. Prov. xi. 21.
e — Matt. iii. 12 ‖ L. xii. 30. Ps. xxxviii. 6.
f ch. iii. 15 reff.
g here bis. Matt. vi. 26. xxv. 24, 26 ‖ L. Luke xii. 24. 1 Cor. ix. 11. 2 Cor. ix. 6 bis. Gal. vi. 7, 8 bis. Jer. xii. 13.
h ch. xx. 4 reff.
i see ch. i. 4 var. readd. and note.
k — ch. xix. 35. Rev. xv. 3. xvi. 7 al. 2 Chron. ix. 5.

35. om ετι (*homœotel*) DL 1. 69 syr-cu Orig$_5$ Chr Cyr Thl. rec τετραμηνον (*cf Heb* xi. 23), with H al: txt ABC^{3}DN rel Orig Chr Cyr Thl.—(In C^1 it appears to have been written τραμηνος by mistake, or perhaps τριμηνος as in 14.) AC^{1}DEL lat-*b l q* syr-cu Eus Cyr Thdrt join ηδη with what follows: txt (*see note*) C^{3}GHKUΔΛ syr copt-wilk Orig Eus: om ηδη lat-*a* syr-jer copt-dz æth Chr Hil$_2$.

36. rec at beg ins και, with AC^2 rel vulg lat-*o f ff$_2$* Syr syr-cu copt-ed æth arm Cyr-jer Chr: om BC^{1}DLN 33 lat-*a b e l q* copt-dz Iren-lat Orig Cyr. om και bef *o* σπ. BCLU 1. 33 lat-*e g* syr copt arm Orig$_4$ Heracl: ins ADN rel. και *o* θερ, bef ομου χ. D Syr syr-cu æth Iren-lat. χαρη D.

37. εστιν bef ο λογος D 301 Scr's p latt copt arm Iren-lat Heracl Aug. om *o* bef αληθινος BC^{1}KLΔ 1. 33 arm Orig$_3$ Heracl Chr Cyr Thl: ins AC^{3}DN rel.

the verse, we must endeavour to follow, as far as may be, the train of thought which pervades the discourse. He that soweth the good seed is the Son of Man: our Lord had now been employed in this His work. But not as in the natural year, so was it to be in the world's lifetime. One-third of the year may elapse, or more, before the sown seed springs up; but the *sowing by the Son of Man* comes late in time, and the harvest should immediately follow. The fields were whitening for it; these Samaritans (not that I believe He *pointed to them approaching*, as Chrys. and most expositors, but had them in his view in what he said), and the multitudes in Galilee, were all nearly ready. In the discourse as far as ver. 38, He is ὁ σπείρων, the disciples (see Acts viii.) were the οἱ θερίζοντες:—He was the πεζοπιαικώς, they were the εἰς τὸν κόπον αὐτοῦ εἰςεληλυθότες. The *past* is used, as descriptive of the office which each held, not of the actual thing done. I cannot also but see an allusion to the words spoken by Joshua (xxiv. 13), *on this very spot*;—'I have given you a land for which ye did not labour'—ἐφ' ἣν οὐκ ἐκοπιάσατε ἐπ' αὐτῆς (αὐτήν F.).

Taking this view, *I do not believe there was any allusion to the actual state of the fields at that time.* The words ἐπάρατε κ.τ.λ. are of course to be understood *literally*;—they were to lift up their eyes and look on the lands around them;—and then came the assurance; 'they are whitening already towards the harvest.' And it seems to me that on *this view*—of the Lord speaking of spiritual things to them, and announcing to them the approach of the spiritual harvest, *and none else,—the right understanding of the following verses depends.* It is of course *possible* that it *may have been seed-time*;—possible also, that the fields may have been *actually whitening for the harvest*;—but to lay down either of these as certain, and build chronological inferences on it, is quite unwarranted.

ἤδη belongs certainly to ver. 35, and refers back to ὅτι. Taken with ver. 36, it would not agree with the *truth* of the comparison. The harvest was *not yet come.* The ancient MSS. are not trustworthy guides in division and punctuation, which rather form matter of criticism, in which we stand on the same ground as they. 36.] The μισθός of the θερίζων is in the χαρά here implied, in having gathered many into eternal life, just as the βρῶσις of the σπείρων was His joy already begun in His heavenly work. See Matt. xx. 1—16 and notes. 37.] ὁ λόγ. [ὁ] ἀλ. ἐστιν, i. e. **has place,—applies** = συμβίβηκεν in 2 Pet. ii. 22. So Winer, Meyer (1), Stier, but contr. Lücke, De Wette, who question the propriety of the art. and take [ὁ] ἀληθινός for the predicate, and as = ἀληθής. John's usage however is to join ὁ λόγ. ὁ ἀληθινός: see ch. xv. 1. We may also take the words, without doing

ἀπέστειλα ὑμᾶς [c] θερίζειν ὃ οὐχ ὑμεῖς [l] κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν [m] κόπον αὐτῶν [n] εἰσεληλύθατε. 39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν [o] τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα. 40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, [p] ἠρώτων αὐτὸν [q] μεῖναι παρ' αὐτοῖς. καὶ [q] ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 42 [r] τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν [r] λαλιὰν πιστεύομεν· αὐτοὶ γὰρ [s] ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν [t] ἀληθῶς ὁ [uv] σωτὴρ τοῦ [v] κόσμου.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν

l = Matt. vi. 28. Luke v. 6 al. (ver. 6 refl.) Josh. xxiv. 13.
m = 1 Cor. iii. 8. xv. 58. 2 Cor. vi. 5 al. (Matt. xxvi. 10 reff.) Wisd. x. 17.
n = here only. see Heb. iii. 11, &c.
o ch. i. 34 reff.
p = and constr., Luke viii. 37 reff.
q ch. i. 39, 40 reff.
r ch. viii. 43. Matt. xxvi. 73 only. Ps. xviii. 3.
s perf., ch. v. 37. xviii. 21. Acts vi. 11, 14. Rom. xv. 21 (from Isa. lii. 15).
t ch. i. 48 reff.
u Luke ii. 11. Acts xiii. 23 al. fr
1 John i. 3, 5. iv. 3 only. Job v. 27.
v 1 John iv. 14.

38. απεσταλκα DN. om o D¹L lat-*e*. εκοπιασατε and εκοπιασαν D.

39. om εις αυτον N¹. rec (for ἃ) οσα, with AC²D rel vulg lat-*c f ff₂* syr arm: txt BC¹LN lat-*b e l q* Syr syr-cu copt æth Orig₂.

40. [ως is written over the line and also συν above ουν ηλθον *a prima manu* in B.] for παρ αυτοις, προς αυτους C. for εκει, παρ' αυτοις N. ημερας bef δυο N.

42. for τε, δε DE A(Treg expr) fos lat-*a e ff₂ l q* syr Orig.—και ελεγον τη γυναικι N¹. om οτι B[sic] lat-*b f* Syr æth Iren-lat Orig. for σην λαλ., λαλ. σου B Orig₂. for λαλιαν, μαρτυριαν DN¹ lat-*b l*. for αυτοι, αυτου D lat-*a*. aft ακηκ. ins παρ' αυτου N. αληθως bef ουτος εστιν N: om αληθως K¹ al lat-*ff₂* Heracl Victorin. rec at end ins ο χριστος, with AC³D 69(sic) rel lat-*c f q* syr: om B[sic in cod: see table] C¹N latt syr-cu syr-jer copt æth arm Iren-lat Orig₄ Heracl Victorin Aug.

43. rec aft εκειθεν ins και απηλθεν, with A rel vulg Syr syr-marg æth arm; και ηλθεν L 106 gat(with mm) syr: om BCDN 69 lat-*a b e f ff₂ l q* syr-cu copt Orig₂ Cyr.

any violence to the art. bef. ἀληθινός, "Herein is that saying the true one." But I still prefer the other way. If we regard the bracketed article as omitted, the sense will of course be, Herein is that saying true. Such however is not St. John's usage: see above.

38.] Here, as often, our Lord speaks of the office and its work as *accomplished*, which is but beginning (see Isa. xlvi. 10). By ἄλλοι here He cannot mean the O. T. prophets (Grotius, Bengel, Lange), for then His own place would be altogether left out;—and besides, all Scripture analogy is against the idea of the O. T. being the *seed* of which the N. T. is the *fruit*;—nor can it be *right*, as Olshausen maintains, to leave Him out, as being the *Lord of the Harvest*:—for He is certainly *elsewhere*, and was by the very nature of the case *here*, *the Sower*. The plural is I believe merely inserted as the correspondent word to ὑμεῖς in the explanation, as it was ἄλλος—ἄλλος, in the proverb. (So Lücke, Tholuck, Stier. De Wette denies their interpretation, but gives none of his own.) 39—42.] The truth of the saying of ver. 35 begins to be manifested. These Samaritans were the foundation of the church afterwards built up there. It does not seem that any miracle was wrought there: αὐτοὶ ἀκηκόαμεν was enough to raise their faith to a point never attained by the Jews, and hardly as yet by the disciples,—that He was the Saviour of *the world*. Their view seems to have been less clouded by prejudice and narrow-mindedness than that of the Jews; and though the conversion of this people lay not in the plan of the official life of our Lord, or working of His Apostles during it (see Matt. x. 5),—yet we have abundant proof from this history, of His gracious purposes towards them. A trace of this occurrence may be found ch. viii. 48, where see note. Compare throughout Acts viii. 1—25. (In ver. 42 λαλιά is perhaps not to be distinguished from λόγος before: see

Γαλιλαίαν. 44 αὐτὸς γὰρ Ἰησοῦς °ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ ʷπατρίδι τιμὴν οὐκ ἔχει. 45 ὅτε ʷ Matt. xiii. 54, 57 refl. οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ˣἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἰεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. 46 ᵞΗλθεν οὖν πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, x — Matt. x. 14 refl.

44. rec ins ο bef ιησ., with LMΔ 69 : om ABCDℵ rel Orig$_5$ Cyr Thl.
45. for οτε, ως Dℵ^1. εξεδιξαντο D. for ειδεξαντο αυτον οι γαλιλαιοι, οι (but dotted) ℵ^1. ιωρακοτες bef παντα ℵ^1. rec (for οσα) α (see ver 29), with D rel Orig$_3$: τα ℵ^1 : txt ABCLℵ^{2a} 1. 33. 69 syr Orig$_4$ Chr Cyr. ιερουσαλημ and om εν bef τη εορ. D. for ηλθον, εληλυθισαν (sic) ℵ.
46. for ηλθεν, ηλθαν ℵ. rec ins ο ιησ. bef παλιν, with S(e sil) Chr : aft, A rel lat-*f q* syrr : om BCDLℵ 33 latt syr-cu copt æth arm Orig Cyr Gaud. for εις

ch. viii. 43. But it is hardly possible not to see in the word something of allusion to the woman's eager and diffuse report to them.)

43—54.] *The second miracle of Jesus in Galilee. The healing of the Ruler's son.* 43.] τάς should have been expressed in E. V.,—after the two days.

We find no mention of the *disciples* again till ch. vi. 3.

44.] Much difficulty has been found in the connexion of this verse, but unnecessarily. Some have supposed that the Evangelist means *Judæa* by ἡ ἰδια πατρις (Orig. Lücke [second edit., but see below], Ebrard, &c.),—which cannot be, for there is no allusion to Judæa at all here, as He came *from Samaria*, and the verse manifestly alludes to His journey *into* Galilee:—some, that Capernaum is meant, or Nazareth, and 'He went into Galilee,' as distinguished from one or other of these places (Chrys., Euthym., Cyril, Olsh.);—but neither can this be, for our Evangelist does not so lightly pass over the reasons of the remarks he makes, and there is no allusion to any city *in Galilee*, but to His going into Galilee in general.

Some again suppose it to be a reason why He did not go into Galilee before, but remained in Judæa and Samaria (Theophyl., Meyer (1), and somewhat similarly Neander, L. J. 385, and Jacobi); this however would be equally alien from the simplicity of John's style, and not in accordance with the fact of almost all His teaching and working being in Galilee. Nor is γάρ to be rendered '*although*' (Kuinoel)—a sense (Lücke, i. 613) which it never has. One admissible view is (Tholuck, Lücke [third ed.], De Wette), that this verse refers to the next following, and indeed to the whole narrative which it introduces. It stands as a preliminary explanation of the 'Except ye see signs and wonders, ye will not believe;' and as indicating the contrast between the Samaritans, who believed on Him for His *word*,—and His own countrymen, who only received Him because they *had seen the miracles* which He did at Jerusalem. Such use of γάρ is not unexampled (see Hartung, Partikellehre, i. p. 467; Lücke, 467; Thol.; De Wette; and Matthiæ, Gr. Gr. § 615). In Herod. i. 124 we have ὦ παῖ Καμβύσεω, σὲ γὰρ θεοί ἐπορίωσι· οὐ γὰρ ἄν κοτε ἐς τοσοῦτον τύχης ἀπίκεο· σὺ νῦν Ἀστυάγεα τὸν σεωυτοῦ φονέα τίσαι. Soph. Antig. 393: ἀλλ', ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ | ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ, | ἥκω κ.τ.λ. And thus the οὖν in the next verse will be a particle connecting it with this preliminary reason given. But ἐμαρτύρησεν is not to be taken as a pluperfect. A simpler view still is this: the reason (ver. 1) why He left Judæa for Galilee was, because of the publicity which was gathering round Himself and his ministry. He betakes himself to Galilee therefore, to avoid fame, testifying that His own country (Galilee) was that where, as a prophet, He was least likely to be honoured. 45] They received Him, but in accordance with the proverbial saying just recorded;—not for any honour in which they themselves held Him, or value which they had for His teaching; but *on account of His fame in Jerusalem*, the metropolis,—which set them the fashion in their estimate of men and things. καὶ αὐτοὶ γάρ, inserted for those readers who might not be aware of the practice of the Galilæans to frequent the feasts at Jerusalem. 46.] οὖν, perhaps (see above) because of the receptivity of Him from signs and wonders merely,—not as a Prophet from His teach-

y — ch. v. 11 reff.
z — here bis only t. (Acts xii. 20, 21. James ii. 3 only. Num. xx. 17 al.)
c — Matt. x. 8 al.
d — Matt. xiv. 28 reff.
e Luke vii. 36 reff.
f see Luke iv. 31.
g ch. ii. 11 reff.
h in N. T. alw. w. σημ., Matt. xxiv. 24 | Mk. Acts ii. 19, 22. 43 al. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4 only. Mark v. 23 (| Mt.?) only.
i — vv. 51, 53. Deut. xiii. 12. 4 Kings i. 2.
k ch. ii. 23 (reff.).

ὅπου [y] ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις [z] βασιλικός, οὗ ὁ υἱὸς [c] ἠσθένει ἐν Καφαρναούμ. 47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, [d] ἀπῆλθεν πρὸς αὐτὸν καὶ [e] ἠρώτα ἵνα [f] καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν· ἤμελλεν γὰρ ἀποθνήσκειν. 48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν Ἐὰν μὴ [g] σημεῖα καὶ [h] τέρατα ἴδητε, οὐ μὴ πιστεύσητε. 49 λέγει πρὸς αὐτὸν ὁ [z] βασιλικός Κύριε, [f] κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. 50 λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου· ὁ υἱός σου [i] ζῇ. [k] ἐπί-

τηνε, εν B. [καναν ℵ¹.] επιοιησαν(sic) ℵ¹. for και ην, ην δε DLΞ 33 lat-*b e f ff₂ q* copt-ms Gaud. βασιλισκος D ev-31² Chron Synop, *basiliscus* lat-*a*. (so also in ver 49 D ev-y.)

47. om ουτος ℵ¹. for απηλθ., ηλθεν C 1. 33. 69 lat-*a b e ff₂* syr-cu copt-ms sth arm Chr: ανηλθεν ℵ¹. add ουν ℵ¹. (corrd 1. m. ?) rec aft ηρωτα ins αυτον, with A rel Cyr: om BCDLℵ 33. 69 fos lat-*a e l q* arm Orig Chr₂ Aug.—(om ε. ηρωτα G.)

49. for το παιδιον, τον υιον A 69 Chr-mss: τον παιδα ℵ. om μου D 1 lat-*b e ff₂ l* Syr syr-cu.

50. om ο ιησ. D 157 Scr's c. rec ins και bef επιστευσεν, with AC rel lat-*a b*

ing. But it is hardly safe in this gospel to mark the inference in οὖν so strongly: it is St. John's habitual particle of sequence, even where that sequence is not strictly logical, only temporal, and thus in God's purposes, no doubt, consequential.

βασιλικός] ἢ ἐκ γένους βασιλικοῦ, ἢ ὡς ἀξίωμά τι κεκτημένος ἀφ' οὗπερ ἐκαλεῖτο βασιλικός (Euthym., Chrys.), ἢ ὡς ὑπηρέτης βασιλικός (Euthym.). Origen thinks he may have been one of the household of Cæsar, having some business in Judæa at that time. But the usage of Josephus is perhaps our surest guide. He uses βασ. to distinguish the soldiers, or courtiers, or officers of the *kings* (Herods or others), from those of *Rome*, — but never to designate the royal family: see B. J. vii. 5. 2; Antt. xv. 8. 4. So that this man was probably an officer of Herod Antipas. He *may* have been Chuza, Herod's steward, Luke viii. 3: but this is pure conjecture. The man seems to have been a Jew: see below. 47, 48.] This miracle is a notable instance of our Lord 'not quenching the smoking flax:' just as His reproof of the Samaritan woman was of His 'not breaking the bruised reed.' The little spark of faith in the breast of this nobleman is by Him lit up into a clear and enduring flame for the light and comfort of himself and his house. καταβῇ: see on ch. ii. 12. The charge brought against them, ἐὰν μή &c., does not imply, as some (Raphel and Storr) think, that they would not believe signs and wonders *heard of*, but required to *see* them (thus laying the stress on ἴδητε)—for in this case the expression would certainly have been fuller, ἴδητε τοῖς ὀφθαλμοῖς, or something similar;—and it would not accord with our Lord's known low estimate of all *mere miracle-faith*, to find Him making so weighty a difference between faith from miracles *seen* and faith from miracles *heard*. The words imply the contrast between the Samaritans, who believed *because of His word*, and the Jews (the plural reckoning the βασιλικός among them), who would not believe but *through signs and prodigies*:—see 1 Cor. i. 22. And observe also that it is not implied that even when they had seen signs and wonders, they would believe:—they required these as a condition of their faith, but even these were rejected by them: see ch. xii. 37.

But even with such inadequate conceptions and conditions of faith, our Lord receives the nobleman, and works the sign rather than dismiss him. It was otherwise in Matt. xvi. 1 ff. 49.] Here is the same weakness of faith,—but our Lord's last words have made visible impression. It is like the Syrophœnician woman's rejoinder,—'Yea, Lord; but . . . ,' only the faith is of a far less noble kind than hers. He seems to believe it necessary that Jesus should be on the spot;—not that there was any thing strange or blameable in this, for Martha and Mary did the same, ch. xi. 21, 32:—and to think that it would be too late when his child *had ex-*

στευσεν ὁ ἄνθρωπος τῷ [k]λόγῳ [l]ὃν [k]εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. 51 ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ [m]ὑπήντησαν αὐτῷ [καὶ ἀπήγγειλαν] λέγοντες ὅτι ὁ παῖς αὐτοῦ [n]ζῇ. 52 [o]ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ [p]κομψότερον [q]ἔσχεν. εἶπον οὖν αὐτῷ ὅτι [r]ἐχθὲς [s]ὥραν ἑβδόμην [t]ἀφῆκεν αὐτὸν ὁ [tu]πυρετός. 53 ἔγνω οὖν ὁ πατὴρ ὅτι [v]ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ υἱός σου [n]ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ

I$_4$[αβ-δσ]μνπ.. ABCDE FGHI KLMSU VΔΛΝ 1. 33. 69.

l constr., ver. 6 reff. m ch. xi. 20, 30. xii. 18. Matt. viii. 28 al.† Tobit vii. 1 al. n ver. 50. o with acc., Acts xxiii. 20 only. w. παρά, Matt. ii. 4 only. otherwise, Luke xv. 26. xviii. 36. Acts iv. 7 alf. only. p here only†. q = Mark xvi. 18. r Acts vii. 28. Heb. xiii. 8 only. Exod. v. 14 F. Josh. iii. 4. (5 v. r.) 30. Rev. iii. 3. Deut. xxviii. 22 only. s Matt. viii. 15 ‖. t as above (t). s acc., Acts x. Acts xxviii. 8 only. v ellips. (?, see Winer, p. 513, edn. 2.) 2 Cor. i. 6.

c f ff$_2$ syrr syr-cu copt æth arm (L adds δι) : om BDℵ vulg lat-*c l* Cyr. rec (for ὃν) ᾧ, with D rel : ων F : txt ABCL.—for *ον ειπεν αυτω ο ιησους, τον ιν* ℵ^1. rec om *ο* bef *ιησ.*, with S (e sil) : ins ABCD rel Cyr.

51. om 2nd *αυτου* D-gr LΝ 1 latt. rec *απηντησαν*, with A rel Orig Chr Cyr : txt (*always used by John, see reff*) BCDKLℵ 1. *υπηντ.* bef *οι δουλοι* D (arm). *αυτου* A al. om *κ. απηγγ.* BL syr-jer copt æth-rom : *κ. ανηγγ.* K 1. 33 : *κ. ηγγειλαν αυτω* (omg λεγοντες) Dℵ lat-*b*. om *ο* bef *παις* C^1. for *παις*, *υιος* DKLU 33. 69 latt Syr syr-cu syr-marg copt æth Cyr Thl. rec (for 3rd *αυτου*) *σου*, with D-gr rel lat-*a b e* syrr syr-cu syr-jer copt æth Orig$_2$: txt ABCℵ 1 vulg lat-*c f ff$_2$ g l* arm.

52. rec *παρ' αυτων* bef *την ωραν* (*to bring the governed case close to the verb*), with L rel Chr Cyr : txt ACDKUℵ 1. 33. 69 latt : for *παρ αυτ., εκεινην* B. rec (for *ειπ. ουν*) *και ειπ.*, with AD rel latt syr æth Chr Cyr : txt BCL 1. 33 arm. rec *χθες*, with B^2 rel : om 69 : txt AB^{1}CDKLℵ. *αυτην* B[sic in cod : see table].

53. aft *ο πατηρ* ins *αυτου* C 69 lat-*e f* syrr syr-cu copt. om 1st *εν* BCℵ^1 1. om *ο ιησ.* ℵ^1. rec ins *οτι* bef *ο υιος*, with DI$_d$ rel lat-*e f* syrr syr-cu arm : om ABCLℵ 1. 33 latt copt æth Cyr.

pired;—not imagining that He to whom he spoke could *raise the dead.* 50.] The bringing out and strengthening of the man's faith by these words was almost as great a spiritual miracle, as the material one which they indicated. We may observe the difference between our Lord's dealing here and in the case of the centurion (Matt. viii. 6 ff. and ‖). There, when from humility the man requests Him to speak the word only, He offers to go to his house : here, when pressed to go down, He speaks the word only. Thus (as Trench observes, after Chrysostom) the weak faith of the nobleman is strengthened, while the humility of the centurion is honoured.

51.] He appears to have gone leisurely away—for the hour (1 P.M.) was early enough to reach Capernaum the same evening (twenty-five miles) : in confidence that an amendment was taking place, which he at present understood to be only a gradual one. 52, 53.] κομψῶς ἔχειν in this sense is found in Arrian. Dissert. Epictet. iii. 10, cited by most of the Commentators. ὅταν ὁ ἰατρὸς εἰσέρχηται, μὴ φοβεῖσθαι τί εἴπῃ· μηδ' ἂν εἴπῃ, κομψῶς ἔχει, ὑπερχαίρειν . . . . . μηδ' ἂν εἴπῃ, κακῶς ἔχει, ἀθυμεῖν . . . .

ἀφῆκεν αὐτ. ὁ πυρ.] This was probably more than he expected to hear; and the coincidence of so sudden a recovery with the time at which Jesus had spoken the words to him (after ἐκείνῃ τῇ ὥρᾳ understand ἀφῆκεν αὐτὸν ὁ πυρετός), raises his faith at length into a full belief of the Power and Goodness and the Messiahship of Him, who had by a word commanded the disease, and it had obeyed. The ἐπίστευσεν, *absolutely*, implies that in the fullest sense he and all his *became disciples of Jesus.* It is very different from ἐπίστευσεν τῷ λόγῳ ὃν εἶπ. Ἰησ. in ver. 50—as believing on HIM must be always different from believing on *any thing else in the world*, be it *even His own word or His own ordinances.* Here the advocates of the (imaginary; see above on ver. 6) Asiatic division of the hours by St. John, suppose him to have put that division into the mouth of Jews in Galilee. But that division would in reality not help the narrative here at all, as they maintain. The βασιλικός probably set out, as indeed the narrative implies, immediately on hearing our Lord's assurance, and *spent the night on the way.* Indeed, curiously enough, Dr. Wordsw. makes him do this, and yet

w — Matt. x. 13. xii. 25. 1 Cor. xvi. 15. Gen. l. 8. Josh. xxiv. 15.
x ch. xxi. 16. Matt. xxvi. 42. Acts x. 15.
y — ch. ii. 11 reff. Exod. iv. 30.
z — Matt. xx. 17, 18 reff.

w οἰκία αὐτοῦ ὅλη. 54 τοῦτο [δὲ] x πάλιν δεύτερον ℵBDL
y σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς
τὴν Γαλιλαίαν.
V. 1 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ z ἀνέβη

54. aft τουτο ins δε BC¹G 69 copt Orig₃ : om AC²DI₄ℵ rel latt syrr copt-dz arm. εποιησεν bef σημειον ℵ.

CHAP. V. 1. ins η bef εορτη (*probably to specify the feast*) CEFH I₄(appy) LMΔℵ

maintains the seventh hour to have been 7 P.M. 54.] The *meaning* of the Evangelist clearly is, that this was the second *Galilæan* miracle (see ch. iii. 2, and ver. 45). But (1) how is that expressed in the words? The σημεῖα which He did at Jerusalem in the feast being omitted, the πάλιν δεύτερον σ. naturally carries the thoughts back to a former one related; and the clause added (ἐλθὼν κ.τ.λ.) shews, not that a miracle prior to this, during this return visit, has been passed over,—but that as the scene of this second was in Galilee, so that former one, to which δεύτ. refers, must be sought in Galilee also. And then (2) *why* should this so particularly be stated? Certainly, it seems to me, on account of the part which this miracle bore in the calling out and assuring of faith by the manifestation of His glory, as that first one had done before. By that (ch. ii. 11), His disciples had been convinced: by this, one (himself a type of the weak and unworthy in faith) outside the circle of His own. By both, half-belief was strengthened into faith in Him: but in each case it is of a different kind. It is an interesting question, whether or not this miracle be the same as the healing of the centurion's servant (or *son*, Matt.?) in Matt. viii. 5: Luke vii. 1. Irenæus *appears* to hold the two narratives to be the same history (*appears* only; for his words are, 'Filium centurionis absens verbo curavit dicens Vade, filius tuus vivit.' Hær. ii. 22. 3, p. 147: which remark may be simply explained by his having cited from memory, and thus either made this βασιλικός a centurion,—or, which is more probable, having understood the παῖς in Matt. viii. as a *son*, and made our Lord there speak very similar words to those really uttered by Him, but which are in reality found here): so Eusebius also in his canons. Chrysostom notices, but opposes the view: —and it has never in modern times gained many advocates, being only held by Semler, Seiffarth, and the interpreters of the Straussian school. Indeed, the internal evidence is all against it: not only (Chrys.) ἀπὸ τοῦ ἀξιώματος, ἀλλὰ καὶ ἀπὸ τῆς πίστεως, does the man in one case differ from the man in the other. The inner kernel of the history is, in our case here,—*the elevation of a weak and mere wonder-seeking faith into a deep conviction of the personal power and love of our Lord*; in the other, the commendation of a noble confession of our Lord's divine power, indicating great strength and grasp of faith, and inducing the greatest personal humility. And the external point brought out in the commendation, οὐδὲ ἐν τῷ Ἰσραήλ, is not only different from, but stands in absolute contrast with, the depreciating charge here, ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε. Olshausen (whose commentary on John is far less elaborate than on the other Gospels, which may account for my referring less often to it) well remarks, that this narrative may be regarded as a sequel to the foregoing one.

CHAP. V.—XII. *Second great division of the Gospel.* JESUS IN CONFLICT WITH THE JEWS. V., VI. JESUS THE LIFE. *Beginning of the conflict.*

V. 1—47.] *Healing of a cripple at the pool of Bethesda, during a feast; and the discourse of Jesus occasioned by the persecution of the Jews arising thereupon.*

1. μετὰ ταῦτα] Lücke remarks that when John wishes to indicate immediate succession, he uses μετὰ τοῦτο, ch. ii. 12; xi. 7, 11; xix. 28; when mediate, after an interval, μετὰ ταῦτα, ch. iii. 22; v. 14; vi. 1; vii. 1; xix. 38. So that apart from other considerations which would lead us to the same conclusion, we may infer that some interval has elapsed since the last verse of ch. iv. ἑορτὴ τ. Ἰουδ.] *Few* points have been more controverted, than the question, *what this feast was.* I will give the principal views, and then *state* my own conclusion. (I have abridged the following statement principally from Lücke's note, ii. 1—15.) (1) Irenæus understands it (Hær. ii. 22. 3, p. 147) to be the *second Passover of our Lord's minis-*

Ἰησοῦς εἰς Ἱεροσόλυμα. 2 ἔστιν δὲ ἐν [a] τοῖς [a] Ἱεροσολύ- [a] ch. ii. 23. x. 22. xi. 18 only.
μοις [b] ἐπὶ τῇ [c] προβατικῇ [d] κολυμβήθρα ἡ [e] ἐπιλεγομένη [b] = Matt. xxiv. 33 ‖. Acts iii. 11. v. 9. (11 v. r.) only. Isa. vii. 3. [c] here only. Neh. iii. 1, 32. xii. 39 only. [e] = here only ‡. (Acts xv. 40 only. [d] ver. (4 v. r.) 7. ch. ix. 7 Exod. xvii. 9 al.)

1. 33 coptt Cyr Thl: om ABD rel Orig Chr. rec ins *o* bef *ιησ.*, with CN rel Orig Chr Cyr: om ABDHI$_{\text{a}}$KL Chron$_{\text{p}}$.

2. for *επι*, *εν* ADGLN^{1a} lat-*d q* Nonn: om ℵ^{1}. om *τη* ℵ. for *η επιλεγ.*, *το λεγομενον* ℵ^{1}: *τον επιλεγομενον* ℵ$^{\text{corr}}$.—for *επιλεγ.*, *λεγ.* DV 1. 33 lat-*a b*.

try. Origen (whose commentary on this chapter is lost) mentions this view (tom. xiii. 39, p. 250), but apparently does not approve it. (MS. A reads *ην εορτη των αζυμων κ.τ.λ.*) This is the view of Luther, Calovius, Scaliger, Grotius, Lightfoot, Lampe, Kuinoel. (2) Cyril Alex. and Chrysostom think it to be *the Pentecost*; similarly Euthym. and Theophyl. This opinion prevailed in the Greek Church; and has been defended by Erasmus, Calvin, Beza, &c., and more recently by Bengel in his Harmony. (3) Kepler first suggested the idea that it might be *the feast of Purim*, (Esth. ix. 21, 26,) almost immediately preceding the Passover (the 14th and 15th of Adar). This was adopted by Petavius, and has been the general view of the modern chronologists. So Lamy, apparat. chronol., Hug, Lücke (1st ed.), Olshausen, Meyer, Wieseler, Stier, Neander, Winer. (4) The *feast of Tabernacles* has been suggested by Cocceius, and is supported by one ms. (131, which adds *ἡ σκηνοπηγία*.) (5) Kepler and Petavius thought it also possible that the *feast of Dedication* (see ch. x. 22) might be meant. So that *almost every Jewish feast* finds some supporters. I believe with Lücke (3rd ed.), De Wette, and Tholuck, *that we cannot with any probability gather what feast it was*. Seeing as I do no distinct datum given in ch. iv. 35, nor again in ch. vi. 1, and finding nothing in this chapter to determine the nature of this feast, I cannot attach any weight to most of the elaborate chronological arguments which have been raised on the subject. It can hardly have been a Passover, both on account of the omission of the article before *ἑορτή* (see ch. vi. 4), and because if so, we should have an interval of a whole year between this chapter and the next, which is not probable. Nor can it have been the Dedication, in the winter; for then the multitude of sick would have hardly been waiting in the porches of Bethesda. The feast of Purim would nearest agree with the subsequent events; and it seems as if our Lord did not go up to Jerusalem at the Passover next following (ch. vi. 4; vii. 1), so that no difficulty would be created by the proximity of the two feasts, unless, with De Wette, we believe that the interval was too little for what is related ch. vi. 1—3 to have happened. But it may be doubted, (1) whether it was a general practice to go up to Jerusalem at the Purim: (2) whether our Lord would be likely to observe it, even if it was.

No reason need be given why John does not name the feast; it is quite in accordance with his practice of mentioning nothing that does not concern his subject-matter. Thus the Passover is mentioned ch. ii. 13, because of the *buying and selling in the temple*; again, ch. vi. 4, to account for the *great multitude*, and as eminently suiting (see notes) the subject of His discourse there; the feast of Tabernacles, ch. vii. 2, because of the practice alluded to by our Lord in ver. 37; that of the Dedication, ch. x. 22, to account for His being in Solomon's porch because it was winter; but in this chapter, where there is nothing alluding to the time or nature of the feast, it is not specified.

Ἰησοῦς] and probably His disciples: for the same expression is used ch. ii. 13, whereas we find, ch. iii. 22, that His disciples were with Him; compare also ch. vii. 10 and ch. ix. 2. 2.] *ἐστὶν* has been thought by Bengel and others to import that John wrote his Gospel *before the destruction of Jerusalem*. But this must not be pressed. He might have spoken in the present without meaning to be literally accurate at the moment when he was writing (see Prolegg. to John, § iv. 6). *ἐπὶ τῇ προβ.*, probably *near the sheep-gate*,—mentioned by Nehemiah, see reff. The situation of this gate is unknown;—it is traditionally supposed to be the same with that now called St. Stephen's gate; but inaccurately, for no wall existed in that quarter till the time of Agrippa (Robinson, i. 472). Eusebius, Jerome, and the Itinerarium Hieros. speak of a *προβατικὴ κολυμβήθρα*, so also *probatica piscina*, Vulg. The reading *λεγομένη* would be more usual;

f ch. xix. 13 reff. f Ἑβραϊστὶ Βηθεσδά, πέντε g στοὰς ἔχουσα. 3 ἐν ταύταις
g ch. x. 23. Acts iii. 11. v. 12 only. Ezek. xlvii. 3.
h — ver. 6. Mark i. 50. h κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, i χωλῶν,
i Ezek. xlvii. 3. k ξηρῶν. 5 ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ
ii. 4. Luke v. 26 (29 reff.). Acts ix. 33. xxviii. 8 only. Prov. v. 9 only. Judith xiii. 15. Wisd. xvii. 7. here only. Matt. xv. 30, 31 al. k — Matt. xii. 10. Mark iii. 3. Luke vi. 6, 8 only. (Matt. 15. Luke xxiii. 31. Heb. xi. 29 only. Isa. lvi. 3.) l John. xxv. 8.

βηθσαιδα B vulg lat-c syr-txt coptt æth Thl Tert Jer: βελζεθα D, belzatha lat-e: βηζαθα (or βηθζ. ℵ) L 33 lat-a i Eus.

3. aft ταυταις ins ουν D. κατεκειντο DA² lat-q² sah. rec aft πλῆθος ins πολυ, with AI$_d$ rel vulg lat-c f syrr arm Cyr: om BCDLℵ 33 lat-a b e l q syr-cu coptt Chr$_g$-mss. aft ξηρων ins παραλυτικων (*addition, because this man was paralytic*) D lat-a b l. rec at end ins l ἐκδεχομενων την του ὑδατος m κινησιν (*see note*), with A²C²DI$_d$ rel Chr Cyr Euthym Thl Tert Ambr: om A¹BC¹Lℵ lat-q syr-cu copt-dz sah.

[4. rec ins ἀγγελος γὰρ n κατὰ n καιρὸν κατέβαινεν o ἐν τῇ p κολυμβήθρᾳ καὶ q ἐτάρασσεν τὸ ὕδωρ· ὁ οὖν πρῶτος r ἐμβὰς μετὰ τὴν s ταραχὴν τοῦ ὕδατος t ὑγιὴς t ἐγίνετο u ᾧ δήποτε v κατείχετο w νοσήματι (*insertion to complete that implied in the narrative with reference to the popular belief: see notes*), with AC³I$_d$L rel latt Syr syr-w-ob copt-wilk; κατὰ τὴν ἡμέραν τῆς ἁγίας πεντηκοστῆς ἄγγελοι καταφοιτῶντες ἐξ οὐρανοῦ τὸ τῆς κολυμβήθρας ἐξετάραττον ὕδωρ Cyr:—for γαρ, δε L latt: aft αγγελος ins κυριου AKL vulg lat-a c arm; aft γαρ, 69: for καιρον, καιρω L: for κατεβ., ελουετο A 42 forj(with fos) syr æth, ἐλουτον K: for εταρασσετο C³GHI$_d$MUVΔ¹: εγενετο FL 69: for ω δηπ., οιωδηποτουν A, νοσηποτε L, ᾧ δ' αν K[= 42 ?]: κατηχετο L al, κατηχεω C³:—om BC*Dℵ 33 harl¹(with san) lat-f l q syr-cu copt-dz sah arm-mss Aug.]

5. om τις D 11 lat-a b arm. om εκει ℵ: εκει bef ανθρ. F al. rec om και, with BKΔ (SV, e sil) am lat-a Chr: ins ACDI$_d$ℵ rel vulg lat-b c syr-cu syr æth arm

1 Acts xvii. 16. 1 Cor. xi. 33. xvi. 11. Heb. x. 13. xi. 10. James v. 7 only†. Gen. xliii. 9 al. m here only. Job xvi. 6. n — here only. (Rom. v. 6.) see Num. ix. 13. o ch. iii. 36 reff. p ver. 2 reff. q ver. 7. r — here only. Nah. iii. 14. of embarking, Matt. viii. 23 reff. ch. vi. 17 al. s — here only. (Mark xiii. 8 only.) Isa. xxiv. 19. t ver. 6 reff. u here only. v — here only. see Rom. vii. 6. Jer. xiii. 21. w here only †.

perhaps ἑτερὰ. implies that it had another name. Βηθεσδά = Syr. בֵּית חַסְדָּא, **the house** (place) **of mercy**, or **of grace**. Its present situation is very uncertain. Robinson established by personal inspection the fact of the subterranean connexion of the pool of Siloam (see ch. ix. 7 note) and that called the Fountain of the Virgin (i. 501 ff.); and has made it probable that the Fountain under the grand Mosk is also connected with them (i. 509 ff.); in fact that all these are but one and the same spring. (See also some interesting particulars respecting an attempt made subsequently to prove this connexion, and mention of a fourth fountain with the same peculiar taste as the water of Siloam, in Williams's Holy City, pp. 381 ff.) Now this spring, as he himself witnessed, (i. 506,) is an *intermittent* one, as indeed had been reported before by Jerome (on Isa. viii. 6), Prudentius (in Trench, Mir. p. 247, edn. 2), William of Tyre, and others. There might have been then, it is obvious, some artificially constructed basin in connexion with this spring, the site and memory of which have perished, which would present the phænomenon here described: see below. The spot now traditionally known as Bethesda is a part of the fosse round the fort or tower Antonia, an immense reservoir or trench, seventy-five feet deep. But, as Robinson observes (i. 489), there is not the slightest evidence that can identify it with the Bethesda of the N. T.

This pool is not mentioned by Josephus. πέντε στοὰς ἔχ.] Probably these were for the shelter of the sick persons, and were arches or porticos, opening upon and surrounding the reservoir. στοα ἐστιν ἡ παρ' ἡμῖν λεγομένη καμάρα, ἣ καὶ ὁ θόλος. Euthym. 3.] ξηρῶν, those who were afflicted with the loss of vital power in any of their limbs by stiffness or paralysis. Of this kind was the man on whom the miracle was wrought.

[ἐκδεχ. . . . κίνησιν, and ver. 4. The spuriousness of this controverted passage seems to me more clear than when I prepared my second edition. The very reasons which Stier and De Wette allege in its favour, and which then weighed with me, will on more consideration be found to range themselves on the other side. Let us conceive of the matter thus. The facts, of the assemblage of sick persons round the pool, and of the answer of the sick man in ver. 7, were recorded in the sacred text as we now find them, and

ἔτη [x] ἔχων ἐν τῇ [y] ἀσθενείᾳ αὐτοῦ. 6 τοῦτον ἰδὼν ὁ Ἰησοῦς [z] κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον [x] ἔχει, λέγει αὐτῷ Θέλεις [ab] ὑγιὴς [b] γενέσθαι; 7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν Κύριε, ἄνθρωπον οὐκ ἔχω, [c] ἵνα ὅταν [d] ταραχθῇ

x = ch. viii. 57. ix. 21, 23. xi. 17.
y = Luke v. 15 reff.
z ver. 8 reff.
a Matt. xii. 13 reff.
b vv. (4 v. r.) 9, 14 only.
c = ver. 26 al.
d lit., here (ver. 4 v. r.) only. Ezek. xxxii. 2.

Iren-lat-mss Eus Cyr Thl. rec om αυτου (*overlooked between -a and rov-; so Meyer*), with AC³I_d rel lat-*b f q* Orig Aug: ins BC¹DLN 1. 33 vulg lat-*a c e l* coptt arm Chr Cyr.

6. for κατακ., ανακειμενον ℵ¹. om ηδη ℵ.

7. for απεκριθη, λεγει A²D. ins ναι bef κυριε C³EFGH 33 syrr syr-jer Chr.

nothing else. In the background, and explanatory of both, was the popular belief of the Jews, not alleged by the evangelist. In very early times, this deficiency was supplied by the insertion of the spurious passage. I say, in very early times: for Tertullian refers to it in a way which leaves no doubt that he read it entire. 'Piscinam Bethsaidam [cf. digest on ver. 2] angelus interveniens commovebat: observabant qui valetudinem querebantur. Nam si quis prævenerat descendere illuc, queri post lavacrum desinebat.' De Bapt. c. 5, p. 1205. So that the fact of so many different kinds of sick persons being mentioned here (Stier), and that of the connexion of the account almost requiring this passage as its explanation (De Wette), points to the reason why it was put in, to clear up a narrative otherwise obscure. I would not lay much stress on the variations in the passage, which are only such as are perpetually meeting us in the undoubted text: but the fact that there are no less than seven words used either here only, or here only in this sense, is strong against its genuineness: as is the concurrence of B, C, D, and ℵ in omitting it. Of N. T. critics, Griesb. brackets it, Tischdf., Meyer, and Treg. omit it,—while Lachm. retains it in his text. De Wette, Lücke, and Luthardt, are undecided, but inclined more or less strongly against it. As a marginal gloss, it certainly does good service, as explaining both the obscure points—the assemblage of sick, and the answer in ver. 7. κατὰ καιρόν, here, apparently, **at intervals**: and those irregular ones, or the sick need not have *waited* there for them. κατέβαινεν, **was in the habit of descending**: the imperfects continue throughout.] 5.] There are two ways of taking the construction of ἔχων: (1) to regard ἔχων ἐν τῇ ἀσθ. as = ἀσθενῶς ἔχων, and τριάκοντα ὀκτὼ ἔτη as the *accus. of duration*; which is objectionable on account of the article τῇ, (not on account of the present participle, as De Wette, for it is often found with duration of time,) and as being alien from John's usage, which is (2) to place ἔχω in this sense with *an accusative of the time*; see reff., and ver. 6. So that the construction is ἔχων τριάκ. ὀκτ. ἔτη ἐν τῇ ἀσθ. Observe, he had *been lame* thirty-eight years, not *at Bethesda* all that time. 6.] γνούς, i. e. ἐν ἑαυτῷ, as on other similar occasions. Our Lord singled him out, being conscious of the circumstances under which he lay there, by that superhuman knowledge of which we had so striking an example in the case of the woman of Samaria. θέλεις ὑγ. γ.; Lightfoot and Semler would supply, 'licet sit sabbatum.' But this is very improbable, see ver. 17. Our Lord did not thus appeal to his hearers' prejudices, and make His grace dependent on them. Besides, the ὑγιὴς γενέσθαι had in the mind of the man no reference to a healing such as there would be any objection to on the Sabbath; but to the cure *by means of the water*, which he was there to seek.

The question is one of those by which He so frequently testified his compassion, and established (so to speak) a point of connexion between the spirit of the person addressed, and his own gracious purposes. Possibly it may have conveyed to the mind of the poor cripple the idea that at length a compassionate person had come, who might put him in at the next troubling of the water. It certainly is possible that the man's long and apparently hopeless infirmity may have given him a look of lethargy and despondency, and the question may have arisen from this: but there is no ground for supposing (Schleiermacher) *blame* conveyed by it, still less that he was an impostor labouring under some trifling complaint (Paulus and others), and wishing to represent it more important than it was. 7.] The man's answer implies the popular belief which the spurious but useful insertion in vv. 3, 4 expresses. Bauer asks why the person who *brought him there every day*, could not have put him in? But no such person

e — Mark vii. 33. James iii. 8 al
f ver 2 ref.
g — Luke v. 24 | Mk. xix. 13.
h Matt. ix. 6. Mark ii. 11. iii. 3. Eph. v. 14 al.
i here, &c. 5 times (& ver. 12 v. r.). Mark ii. 4, 9, 11, 12. vi. 55. Acts v. 15. ix. 33 only †.
k ver. 7.
l Matt. xxii. 23. Joh. vi. 26.
m John, ch. xviii. 31 only. — Matt. xii. 2 al. fr. — ch. iv. 46. vi. 15. Matt. iv. 19. v. 36.

τὸ ὕδωρ, [e]βάλῃ με εἰς τὴν [f]κολυμβήθραν· [g]ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. 8 λέγει αὐτῷ ὁ Ἰησοῦς [h]Ἔγειρε ἆρον τὸν [i]κράβαττόν σου καὶ περι-
πάτει. 9 καὶ εὐθέως [k]ἐγένετο [l]ὑγιὴς ὁ ἄνθρωπος, καὶ
ἦρεν τὸν [i]κράβαττον αὐτοῦ καὶ περιεπάτει. ἦν δὲ σάββα-
τον [i]ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ
τεθεραπευμένῳ Σάββατόν ἐστιν· καὶ οὐκ [m]ἔξεστίν σοι ἆραι
τὸν [i]κράβαττον. 11 ἀπεκρίθη αὐτοῖς Ὁ [n]ποιήσας με
[o]ὑγιῆ, ἐκεῖνός μοι εἶπεν Ἆρον τὸν [i]κράβαττόν σου καὶ
περιπάτει. 12 ἠρώτησαν αὐτὸν Τίς ἐστιν ὁ ἄνθρωπος
ὁ εἰπών σοι Ἆρον καὶ περιπάτει; 13 ὁ δὲ ἰαθεὶς οὐκ

Acts ii. 38. Gen. xlv. 9. o ver. 15. ch. vii. 23 only.

rec βαλλη, with (but e sil) Scr's c i q, βαλει G 69 Scr's e: εμβαλη C^1 al Cyr: txt ABC^{2}DN rel Cyr-jer Chr. (I_d 33 def.) προς B^{1}L: txt AB^{2}CDI$_d$N rel.

8. rec εγειραι, with S(e sil) UVΔ: txt ABCDN rel. (I_d 33 def.) ins και bef αρον ADK lat-*a b e ff$_2$* æth. [κραβαττον, so AB^{1}CD N(-στον sic 4 times) &c.]

9. om και ευθεως N^1: om ευθεως D lat-*l* arm. υγιης bef εγενετο D 1 lat (not *q*). ins εγερθεις bef ηρεν (*cf Mt* ix. 7) D 1. 69 lat-*a b e ff$_2$* Syr syr-w-ast arm: ηγερθη και ηρε N. εαυτου C^1. περιπατει AL. om εν εκ. τ. ημ. D lat-*e*.

10. rec om και, with C^3 rel vulg lat-*c f* syrr Cyr-jer Chr Hil: ins A B(see table) C^1DGLVN 1. 33. 69 lat-*a b e l* coptt æth arm Chr Cyr. aft τ. κρ. ins σου C^1DLAN 69 latt(exc *e*) Syr syr-cu syr-w-ast Chr Cyr Hil.

11. ins ος δε bef απεκ. AB Cyr; ο δε, C^{1}GKLΔAN fos lat-*f* syrr copt: om C^3D rel latt syr-cu (æth) arm. (33 defective.) for απεκριθη, απεκρινατο N^1. [ογιη N^1.] αραι N^1. om σου N^1.

12. rec aft ηρωτησαν ins ουν, with AC rel vulg lat-*c* syr: om BDN fos lat-*a e ff$_2$* syr-cu sah arm. for αρον, αραι N^1. rec aft αρον ins τον κραββατον σου (*from above*), with AC^{3}D rel latt syrr syr-cu copt æth arm Chr: om BC^{1}LN sah. περιπατειν N^1.

is implied. The same slow motion which he describes here, would suffice for his daily coming and going. 8.] The ἆρον τ. κρ. σου has been treated (Stier, iv. 168, edn. 2. Trench, Mir. 251, edn. 2) as making a difference between the man lame from his birth in Acts iii. 8, who *walked* and *leaped* and *praised God*; and this man, who, since sin had been the cause of his disease (ver. 14), is ordered to carry his bed, 'a present memento of his past sin.' Possibly; but our Lord must have had in his view what was to follow, and have ordered it also to bring about this his first open controversy with the Jews.

10.] οἱ Ἰουδαῖοι, never the *multitude*, but always those in authority of some kind, whom John ever puts forward as the representatives of the whole people in their rejection of the Lord. οὐκ ἔξεστιν] The bearing of burdens on the Sabbath was forbidden not only by the glosses of the Pharisees, but *by the law itself*. See Neh. xiii. 15—19; Exod. xxxi. 13—17; Jer. xvii. 21, 22. And our Lord does not, as in another case (Luke xiii. 15, 16), appeal here to the reasonableness of the deed being done on the Sabbath, *salvo sabbato*, but takes altogether loftier ground, as being One greater than the Sabbath. The whole kernel of this incident and discourse is *not, that it is lawful to do works of mercy on the Sabbath*: but *that the Son of God* (here) *is Lord of the Sabbath*.

11.] The man's excuse is simple and sufficient; and for us, important, inasmuch as it goes into the depth of the matter, and is by the Jews themselves accepted. He who had power to make him whole, had power to suspend that law which was, like the healing, God's work. The authority which had overruled one appointment of Providence, could overrule another. I do not mean that this reasoning was *present to the man's mind*;—he very likely spoke only from intense feeling of obligation to One who had done so much for him;—but it lay *beneath the words*, and the Jews recognized it, by transferring their blame, *from the man to Him who healed him*. 12.] Not, 'who is he that *healed thee?*' but they carefully bring

ἤδει τίς [p] ἐστιν· ὁ γὰρ Ἰησοῦς [q] ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. 14 μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ Ἴδε [h] ὑγιὴς [h] γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ [r] χεῖρόν σοί τι γένηται. 15 ἀπῆλθεν ὁ ἄνθρωπος, καὶ [s] ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς [p] ἐστὶν ὁ [t] ποιήσας αὐτὸν [t] ὑγιῆ. 16 καὶ διὰ τοῦτο [u] ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. 17 ὁ δὲ Ἰησοῦς [v] ἀπεκρίνατο αὐτοῖς Ὁ πατήρ μου [w] ἕως

αB-ω C.

p pres. ch. i. 40 ref.
q here only. Judg. iv. 18 bis & xviii. 26 P 2 Kings ii. 24. xxiii. 16 only.
r Matt. ix. 16 ref.
s ch. iv. 25 ref.
t ver. 11.
u = Matt. v. 10, &c. ref.
v = Matt. xi. 25 ref.
w Matt. xi. 12. ch. ii. 16. xvi. 24. 1 Cor. iv. 13. viii. 7. xv. 6. 1 John ii. 9 only.

13. om δε D¹. for ιαθεις, ασθενων (*from ver* 7) D fos lat-*b l*. for εστιν, ην D latt. ενευσεν D¹ℵ¹. for τοπω, μεσω ℵ*.

14. om αυτον, insg τον τεθεραπευμενον bef εν τω ιερω ℵ¹. om ὁ B. for ειπεν, λεγει ℵ. rec τι bef σοι, with DEKℵ 1. 33. 69 lat-*a b e f* arm Iren-lat Orig Chr Cypr$_4$: txt ABC rel vulg lat-*c* Syr Cyr-jer Cyr.

15. ins και bef απηλθεν A fos lat-*b f* syrr syr-cu æth: add ουν DAℵ^{2a} copt Chr Cyr: om BCℵ¹ rel. for ανηγγειλεν, ειπεν CLℵ lat-*a e q* Syr syr-cu copt Cyr: txt AB rel vulg lat-*b c f ff*$_2$ syr æth arm, απηγγειλεν DKUΔ 33. 69 Chr. for αυτον, μι DA^2 1 lat-*a e ff*$_2$ *l q* syr-cu copt-ms arm.

16. rec τον ιησουν bef οι ιουδαιοι, with A rel lat-*a e q* syr copt-wilk arm: txt BCDLUℵ 33. 69 vulg lat-*b c f g* Syr syr-cu copt-schw æth Hil. rec adds και εζητουν αυτον αποκτειναι (*to justify ver* 18), with A rel lat-*e f q* syrr copt-wilk æth Chr-montf Cyr Hil: om BCDLℵ 1. 33. 69 latt syr-cu copt-schw arm Chr Cyr$_1$ Nonn. om εν D lat-*a b e q* Tert Hil.

17. om ιησ. Bℵ. απεκρινατο ℵ: απεκριθη D.

out the unfavourable side of what had taken place, as malicious persons always do. 13.] Difficulty has been found here from the supposed improbability that some should not have told him, seeing that Jesus was by this time well known in Jerusalem. But this is wholly unnecessary. His fame had not been so spread yet, but that He might during the crowd of strangers at the feast pass unnoticed. ἐξένευσεν, *passed on unobserved*: just spoke the healing words, and then went on among the crowd; so that no particular attention was attracted to Himself, either by the sick man or others. *The context requires this interpretation:* being violated by the ordinary one, that Jesus '*conveyed himself away*, because a multitude was in the place:' for that would imply that attention had been attracted towards him which He wished to avoid; and in that case he could hardly fail to have been known to the man and to others. Observe, ἐξένευσεν has for its understood *object, the man* subjectively;—*escaped his notice, a crowd being in the place:* not referring to any thing which Jesus had *done* himself.

14.] The knowledge of our Lord extended even to the sin committed thirty-eight years ago, from which this long sickness had resulted, for so it is implied here. The χεῖρόν τι, as Trench observes (Mir. 254, edn. 2), 'gives us an awful glimpse of the severity of God's judgments;'—see Matt. xii. 45. 15.] The man appears to have done this partly in obedience to the authorities; partly perhaps to complete his apology for himself (Bengel). We can hardly imagine ingratitude in him to have been the cause; especially as ὁ ποιήσας αὐτὸν ὑγιῆ speaks so plainly of the benefit received; compare ver. 11 and note. 16.] ἐδίωκον is not used in the sense *of legal prosecution* in the N. T.:—**persecuted** is the best word for it.

17.] The *true keeping* of the rest of the Sabbath was not that otiose and unprofitable cessation from even good deeds, which they would enforce: the Sabbath was *made for man*;—and, in its Jewish form, for man in a mere state of legal discipline (which truth could not yet be brought out to them, but is implied in this verse, because His people are even as He is—in the liberty wherewith He hath made them free); whereas He, the only-begotten of the Father, doing the works of God in the world, *stands on higher ground*, and hallows, instead of breaking the Sabbath, by thus working on it. "He is no more a breaker of the Sabbath than God is, when He upholds with an energy that knows no pause the work of His creation from hour to hour, and from moment to moment; 'My Father worketh

ἄρτι [x] ἐργάζεται, κἀγὼ ἐργάζομαι. 18 διὰ τοῦτο οὖν
μᾶλλον [y] ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι
οὐ μόνον [z] ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα [a] ἴδιον
[b] ἔλεγεν τὸν θεόν, [cd] ἴσον ἑαυτὸν [c] ποιῶν τῷ [d] θεῷ. 19 ἀπ-
ἐκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἀμὴν ἀμὴν
λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν [e] ἀφ' ἑαυτοῦ οὐδέν,
ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος
ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 20 ὁ γὰρ πατὴρ
φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ·
καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμά-

x — Rom. iv. 4, 5. 1 Cor. ix. 6.
y — Matt. xii. 46, 47 reff.
z — Matt. v. 19. ch. vii. 23. x. 35 only.
a ch. i. 42. Rom. viii. 32. 1 Cor. vii. 2.
b — Mark x. 18 reff.
c Matt. xx. 12 only. 2 Macc. ix. 15.
d Phil. ii. 6. Is.. Matt. Phil. as above. Mark xiv. 58, 59. Luke vi. 34. Acts xi. 17. Rev. xxi. 16 only. Ezek. xl. 5.
e ver. 30. ch. x. 18. xvi. 13. Luke xii. 57. xxi. 30. 2 Cor. iii. 5. x. 7 d.

18. om ουν DN forj lat-*a b* arm Tert Hil. οι ιουδαιοι bef ειζητουν D Hil.
19. απεκριθη D 33: ελεγεν N¹. aft ουν ins αυτοις, omg και ειπεν αυτοις, N¹.–for ειπεν, ελεγεν N³ᵃ. om 2nd αμην N¹. om ο ιησ. B Scr's c. for ειπεν, ελεγεν BL. aft ο υιος ins του ανθρωπου D 69 arm. aft ποιων ins τι D. for εαν, αν BN. om αν A D-gr L lat-*a*. ποιει AE¹A lat-*b e* Orig Chr: ποιηση D. ποιει bef ομοιως DN lat-*a b l* Orig-lat Hil$_2$.
20. for φιλει, αγαπα D Orig Chr. δεικνυει D: δειγνυσιν A. *a* ου αυτος ποιη D 16. εργα bef δειξει αυτω N. for δειξει, δεικνυσιν D 28 lat-*e*.

hitherto, and I work;' My work is but the reflex of His work. Abstinence from outward work belongs not to the idea of a Sabbath, it is only more or less the necessary condition of it for beings so framed as ever to be in danger of losing the true collection and rest of the spirit in the multiplicity of earthly toil and business. Man indeed must cease from *his* work if a higher work is to find place in him. He scatters himself in his work, and therefore he must collect himself anew, and have seasons for so doing. But with Him who is one with the Father, it is otherwise. In Him the deepest rest is not excluded by the highest activity." (Trench, Mir. p. 257, edn. 2.) 18.] The ground of the charge is now shifted; and by these last words (ver. 17), occasion is given for one of our Lord's most weighty discourses.

The Jews understood His words to mean nothing short of *peculiar personal Sonship*, and thus equality of nature with God. And that this their understanding *was the right one*, the discourse testifies. *All might in one sense*, and *the Jews did in a closer sense*, call God *their*, or *our, Father*; but they at once said that the individual use of 'MY FATHER' by Jesus had a totally distinct, and in their view a blasphemous, meaning: this latter especially, because He thus made God a participator in his crime of breaking the sabbath. Thus we obtain from the adversaries of the faith a most important statement of one of its highest and holiest doctrines. 19.] The discourse is a wonderful setting forth of the Person and Office of the Son of God in His Ministrations as the Word of the Father. It still has reference to the charge of working on the Sabbath, and the context takes in our Lord's answer both to this, ver. 17, and to the Jews' accusation, ver. 18. In this verse, He states that He cannot work any but the works of God: *cannot*, by his very relationship to the Father, by the very nature and necessity of the case;—the ἀφ' ἑαυτοῦ being an impossible supposition, and purposely set here to express one:—the Son *cannot* work of Himself, because *He is* the Son: His very Person presupposes the Father's will and counsel as *His* will and counsel,—and His perfect *knowledge* of that will and counsel. And this, because every *creature* may abuse its freedom, and *will contrary to God*: but THE SON, standing in essential unity with God, cannot, even when become Man, commit sin,—break the Sabbath; for His whole Being and Working is in and of God. ἃ γὰρ ἂν . . .] This clause converts the former proposition, and asserts its truth when thus converted. '*For* it is the very nature of the Son to do whatever the Father doeth.' Also, *to do these works* ὁμοίως—after the same plan and proceeding, so that there can be no discord, but unity. 20.] *For* (this last is ensured by the fact, that) the Father loves the Son, and shews to Him (in this the Lord sets forth to us the unfolding of the will and purposes of the Father to [Mark xiii. 32: Acts i. 7] and by Him,

ζητε· 21 ὥςπερ γὰρ ὁ πατὴρ [f]ἐγείρει τοὺς νεκροὺς καὶ [g]ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει [g]ζωοποιεῖ. 22 οὐδὲ γὰρ ὁ πατὴρ [h]κρίνει οὐδένα, ἀλλὰ τὴν [i]κρίσιν πᾶσαν [k]δέδωκεν τῷ υἱῷ, 23 ἵνα πάντες τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. 24 [l]ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ [m]πιστεύων τῷ πέμψαντί με ἔχει [n]ζωὴν [n]αἰώνιον· καὶ εἰς κρίσιν οὐκ

[f] Matt x. 8 reff. [g] here bis. ch. vi. 63. Rom. iv. 17. viii. 11. 1 Cor. xv. 22, 36, 45. 2 Cor. iii. 6. Gal. iii. 21. 1 Pet. iii. 18 only. 4 Kings v. 7. [h] 1 Cor. v. 12, 13. 1 Pet. iv. 5. Gen. xviii. 25. [i] ver. 27. 2 Thess. i. 5. Jude 15. [k] Dan. vii. 22 LXX. see Rev. xx. 4. [l] Matt. v. 18 reff. ch. iii. 3, 5, 11. vi. 26, &c. Mark xvi. 18, 14. vv. 38, 46. ch. iv. 21. x. 37. Acts viii. 12. xvi. 34. Titus iii. 8. 1 John v. 10. [m] constr., Matt. xxi. 25 ||, &c. [n] ch. iii. 15 reff.

21. for ωςπερ, ως ℵ.
24. om οτι D 240. 244 Clem Chr.

in His Mediatorial office) **all things which He Himself does** (all the purposes of His secret counsel;—for with the Father, *doing* is *willing*; it is *only the Son who acts in time*); and this manifestation will go on increasing in majesty, that the wonder which now is excited in you by these works may be brought out to its full measure (in the acceptation or rejection of the Son of God—wonder leading naturally to the τιμή of ver. 23). **21.**] It is very important to observe the distinction here between the working of the Eternal Son (in creation, e. g.) as He is *ἐν οὐρανῷ*, with God, and His working in the state of His humiliation in which the Father should by degrees advance Him to exaltation and put His enemies under His feet. Of the *latter of these* mention is made (ver. 20) in the *future*, of the *former* in the *present*. The former belong to the Son as His proper and essential work: the latter are opened out before Him in the process of His passing onward in the humanity which He has taken. And the unfolding of these latter shall all be in the direction of, and in accordance with, the eternal attributes of the Son: see ch. xvii. 5; resulting in His being exalted to the right hand of the Father. So here,—as it is the Father's essential work to vivify the dead (see Rom. viii. 11; 1 Sam. ii. 6 al.), so the Son vivifies whom He will: this last **οὓς θέλει** not implying any selection out of mankind, nor said merely to remove the Jewish prejudice that their own nation alone should rise from the dead,—but meaning, that in every instance where *His will is to vivify*, the result invariably follows. Observe, this **ζωοποιεῖ** lays hold of life in its innermost and deepest sense, and thus finds its illustration in the waking both of the *outwardly* and the *spiritually* dead.

22.] In the **οὐδὲ γάρ** is implied that as the Father does not Himself, by His own proper act, *vivify* any, but commits all quickening power to the Son:—so is it with judgment also. And *judgment* contains eminently in itself the **οὓς θέλει**,—when **ζωοπ.** is understood—as it must be *now*—of *bestowing everlasting life*. Again, the raising of the *outwardly dead* is to be understood as a sign that He who works it is appointed Judge of quick and dead, for it is a part of the office of that Judge:—*in the vivifying, the judgment is made*; see below, ver. 29, and Ps. lxxii. 1—4. **23.**] This being so, the end of all is, *the honour of the Father in and by the Son*. He (the Son) is the Lord of life, and the Judge of the world;—all must honour Him with equal honour to that which they pay to the Father:—and whosoever does not, however he may imagipe that he honours or approaches God, does not honour him at all;—because *He can only be known or honoured by us as* 'THE FATHER WHO SENT HIS SON.' **24.**] What follows, to ver. 30 incl., is an expansion of the two assertions in vv. 21, 22,—the **ζωοποιοῦν** and the **κρίνειν**,—intimately bound up as they are together. There is a parallelism in vv. 24 and 25 which should be noticed for the right understanding of the words. **ὁ τὸν λόγον μου ἀκούων** in one, answers to **οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ** in the other. It is a kind of *hearing* which awakens to life,—one accompanied by **πιστεύειν τῷ πέμψαντί με**. And this last is not barely 'Him who sent Me,' but Him, *the very essence of belief in Whom is in this*, THAT HE SENT ME (see ch. xii. 44). And the *dative* here after **πιστεύω** expresses that belief in the *testimony* of God that He hath sent His Son, which is dwelt on so much 1 John v. 9—12, where, ver. 10, we

o 1 John iii. 14.
p ch. iv. 23. q see Matt. iv. 3 note.
r — Matt. ix. 18 reff.
s Matt. xiii. 11 reff.
t ch. i. 12 reff.
u Jude 15 only.
Gen. xviii. 25.
v — Luke xviii. 7, 8 reff.
w with obj. acc., Luke vii. 9. xxiv. 12. Acts vii. 31. Jude 16 only. Lev. xix. 15. Dan. viii. 27 Theod.

ἔρχεται, ἀλλὰ [o]μεταβέβηκεν ἐκ τοῦ [o]θανάτου εἰς τὴν [p]ζωήν. 25 [1]ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι [q]ἔρχεται ὥρα καὶ [r]νῦν ἐστιν ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ [s]υἱοῦ τοῦ [q]θεοῦ, καὶ οἱ ἀκούσαντες [t]ζήσουσιν. 26 ὥσπερ γὰρ ὁ [t]πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ [u]ἔδωκεν ζωὴν [v]ἔχειν ἐν ἑαυτῷ· 27 καὶ [t]ἐξουσίαν [t]ἔδωκεν αὐτῷ [w]κρίσιν [uv]ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. 28 μὴ [w]θαυμάζετε τοῦτο

25. om και νυν εστιν ℵ¹. ακουσουσιν B 22. 357 Chr-mss: -σωσιν Dℵ 1. 33. 69 Chr-mss Cyr: txt A rel. om 2nd οι ℵ¹. rec ζησονται (*more usual*), with A rel Hippol Constt: txt BDLℵ 1. 33 Chr-mss.

26. ως Dℵ¹. aft ο πατηρ ins ο ζων D. ζωην bef εχει ℵ. rec εδωκεν bef και τω υιω, with AD rel vulg lat-*a*(appy) *c e* syrr syr-cu copt arm: txt BL lat-*f* æth Orig-lat Eus Epiph Cyr Tert Hil. om last clause (*homœotel*) ℵ¹.

27. om και [at beg] ℵ. rec ins και bef κρισιν, with D-gr rel am(with fuld & forj ing mt &c) lat-*f g q* Syr: om ABLℵ 33 vulg lat-*b c d e l* syr-cu syr-jer copt æth arm Orig, Cyr Did Aug Leo Vig. transp κρισιν and εξουσιαν ℵ¹.

have the same ὁ μὴ πιστεύων τῷ θεῷ.

ἔχει ζ. αἰ.: so 1 John v. 12, 13. The πιστεύων and the ἔχει ζ. αἰ. are *commensurate*:—where the faith is, the possession of eternal life is:—and when the one remits, the other is forfeited. But here the faith is set before us as an *enduring* faith, and its effects described *in their completion* (see Eph. i. 19, 20). εἰς κρίσιν οὐκ ἔρχεται] κρίσις being the *separation*, —the effect of which is to gather out of the Kingdom *all that offendeth*;—and thus regarding especially the *damnatory* part of judgment,—he who believes *comes not into*, has no concern with, κρίσις. Compare Ps. cxlii. 2 LXX. The reckoning which ends with εὖ ἀγαθὲ δοῦλε, is not κρίσις: *the reward is of free grace*. In this sense, the believers in Christ will not be judged according to their works: they are justified before God by faith, and *by God*—θεὸς ὁ δικαιῶν, τίς ὁ κατακρινῶν; Their 'passage over' from death into life *has already taken place*,—from the state of spiritual death into that ζωὴ αἰώνιος, which in their believing state they ἔχουσι already. It is to be observed that our Lord speaks in very similar terms of the unbelieving being *condemned already*, in ch. iii. 18. The *perfect* sense of μεταβέβηκεν must not be weakened nor explained away,—see ref.

25.] This verse continues to refer to *spiritual* awakening from the dead. The ἔρχεται ὥρα κ. νῦν ἐστιν is an expression (see ref.) used of those things which are to characterize the spiritual Kingdom of Christ, which was even now begun among men, but not yet brought (until the day of Pentecost, Acts ii.) to its completion. Thus it cometh, in its fulness,—and even now is begun.

οἱ νεκροί,—in reference to *is θανάτου* of the preceding verse—the *spiritually dead*: —see below on ver. 28. τῆς φωνῆς, His *call to awake*, in its widest and deepest sense;—by His own preaching, by His Apostles, His ministers, &c. &c. In all these He speaks to the spiritually dead. οἱ ἀκούσ., not *ἀκούσαντες merely*, which would be 'and having heard it, shall live:' but οἱ ἀκούσ., and THEY WHO have heard it (or, who hear it) shall live. *This determines the verse to be spoken of spiritual, not bodily* awakening. οἱ ἀκούσαντες are the persons to whom the Lord cried so often ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω:—the persons who stand opposed to those addressed in ver. 40, οὐ θέλετε ἐλθεῖν πρός με, ἵνα ζωὴν ἔχητε. ζήσουσιν is explained in the next verse.

26, 27.] We have here again ζωοποιεῖν and κρίνειν bound together as the two great departments of the Son's working;—the former, as substantiating the ζήσουσιν just uttered; the latter, as leading on to the great announcement of the next verse. But the two departments spring from two *distinct sources*, united in the Person of the Incarnate Son of God. The *Father* hath given Him to have life in Himself, as *He is* THE SON OF GOD. *We* have none of us *life in ourselves*: *in Him* we *live* and move and have our being. But He, as the Father is, is the *source* of Life. Then again the Father hath given Him power to pass judgment, *because He is* THE SON OF MAN; man is to be judged by Man,—by that Man whom God hath appointed, who is the inclusive Head of humanity, and to whom mankind, and man's *world*, pertain by right of covenant-purchase. This

ὅτι [x] ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς [y] μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ [29] καὶ [z] ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς [a] ἀνάστασιν [b] ζωῆς, οἱ τὰ [c] φαῦλα πράξαντες εἰς ἀνάστασιν [bd] κρίσεως. [30] οὐ δύναμαι ἐγὼ ποιεῖν [e] ἀπ' ἐμαυτοῦ οὐδέν. καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ [f] ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. [31] Ἐὰν ἐγὼ [g] μαρτυρῶ [g] περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. [32] ἄλλος ἐστὶν ὁ [g] μαρτυρῶν [g] περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής

1 Cor. x. 24, 33 al. Neh. ii. 10.

x ch. iv. 21 reff.
y Matt. viii. 28 al. Gen. xxiii. 6, 9.
z Luke iii. 7. Rev. xvi. 14 al.
a Luke xiv. 14. Rev. xx. 5, 6.
b gen., Mark i. 4 ‖ L.
c ch. iii. 20 reff.
d — Matt. xxiii. 33. Heb. x. 27. 2 Pet. ii. 4. Rev. xviii. 10.
e ver. 19.
f ch. vii. 18. viii. 50.
g ch. i. 7, 8 reff.

28. ακουσουσιν B 157: -σωσιν LΔℵ 33: txt AD rel.

29. for εκπορευσονται, εξελευσονται D. rec aft 2nd οι ins δε, with ADℵ rel vulg lat-*b c f* syr: pref οι, Syr syr-cu copt Iren-lat: txt B lat-*a e ff*$_2$ Tert Aug$_3$.

30. απ' εμαυτου bef ποιειν D 13. 249 vulg lat-*b c f* Syr (syr-cu) Eus: ποιειν bef εγω ℵ 33 Scr's c. [με is not omd in B as Btly: see table.] και over line in ℵ, 1. m. rec at end ins πατρος, with E rel em(with tol) lat-*b c* Orig$_1$ Eus: om ABDKL ΔΔℵ 1. 33 vulg lat-*a e f* copt æth arm Orig$_2$ Eus Chr Ambr Aug.

κρίσιν ποιεῖν leads the thought to the *great occasion* when judgment shall be executed; which accordingly is treated of in the next verse. **28.**] μὴ θ., as ch. iii. 7, introduces a matter of even *greater* wonder to them;—the astounding proof which shall be given in the face of the universe that this is so. ἔρχεται ὥρα, but not καὶ νῦν ἐστιν this time,—because He is *now speaking* of the great day of the resurrection: when not merely οἱ νεκροί, but πάντες οἱ ἐν τοῖς μνημείοις, shall hear His voice, and οἱ ἀκούσαντες are not specified, because *all* shall *hear* in the fullest sense. Observe that here, as elsewhere, when the judgment according to *works* is spoken of, it is the great *general* resurrection of Matt. xxv. 31—46, which (and the notes) compare. So here we have not οἱ πιστεύσαντες and οἱ μὴ πιστεύσαντες, but the categories reach far wider, including indeed in this most general form the first resurrection unto life also—and the two great classes are described as οἱ τ. ἀγ. ποιήσαντες and οἱ τὰ φαῦλα πράξαντες. On the difference between ποιέω and πράσσω, see note on ch. iii. 20, 21. Observe, that ζωή and κρίσις stand opposed here, as in ver. 24:—not that there is *no such thing* as an ἀνάστασις θανάτου (Schleiermacher, in Stier, iv. 194, edn. 2), but that *it is involved* in this κρίσις. Olshausen observes (ii. 153) that this, and Acts xxiv. 15, are the only *direct* declarations in the N. T. of a *bodily resurrection of the unjust* as well as of the just. It is implied in some places, e. g. Matt. x. 28, and less plainly in Matt. xxv. 34 ff.; Rev. xx. 5, 12, and directly asserted in the O. T., Dan. xii. 2. In 1 Cor. xv.,—as the object was to convince *believers in Christ* of the truth of the resurrection of *their* bodies,—no allusion is made to those who are not believers. **30.**] Here begins (see Stier, iv. 195, edn. 2) *the second part of the discourse*,—but bound on most closely to the first (ver. 28),—treating of the *testimony by which these things were substantiated, and which they ought to have received*. This verse is, however, perhaps rather a point of transition to the next, at which the testimony is first introduced.

As the Son does nothing of Himself,—but His working and His judgment all spring from His deep unity of will and being with the Father,—this His great and last judgment, and all His other ones, will be just and holy (He being not separate from God, but one with Him); and therefore His witness given of Himself ver. 17, and called by them blasphemy, is true and holy also. Observe, the discourse here passes into the *first person*, which was *understood* before, because he had called himself the Son of God,—but is henceforth used *expressly*. **31.**] This assertion is not to be trifled away by an accommodation, or supposed to be introduced by '*Ye will say to Me:*'—see by all means ch. viii. 12—14 and notes. The words are said in all earnestness, and are *strictly true*. If such a separation, and independent testimony, as is here supposed, *could take place*, it would be a falsification of the very conditions of the Truth of God as manifested by the Son, Who being the λόγος, speaks, not of himself, but of the Father. And in this sense ch. viii. 14 is eminently true also, the φῶς being the

ἐστιν ἡ μαρτυρία ἣν [g] μαρτυρεῖ [g] περὶ ἐμοῦ. 33 ὑμεῖς ἀπ-
34 ἐγὼ δὲ οὐ [k] παρὰ ἀνθρώπου τὴν μαρτυρίαν [k] λαμβάνω,
ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. 35 ἐκεῖνος ἦν ὁ
[l] λύχνος ὁ [l] καιόμενος καὶ [m] φαίνων, ὑμεῖς δὲ [n] ἠθελήσατε
[o] ἀγαλλιαθῆναι [p] πρὸς [p] ὥραν ἐν τῷ φωτὶ αὐτοῦ. 36 ἐγὼ
δὲ ἔχω τὴν μαρτυρίαν [q] μείζων [r] τοῦ Ἰωάννου· τὰ γὰρ

h dat., Matt. xxiii. 31 ref.
i = ch. xviii. 37. (3 John 3.)
k = vv. 41, 44. see Acts ii. 22. Rev. ii. 27.
l Matt. v. 15 ref. Sir. xlviii. 1.
m later., John only (ch. i. 5. 1 John ii. 8. Rev. i. 16. viii. 12. xxi. 23), exc. 2 Pet. i. 19. Gen. i. 17.
n ver. 40. 2 Tim. iii. 12. Heb. xiii. 18. e.v.e. 1 Pet. i. 6. Ps. ii. 11. Hab. iii. 18.
o 2 Cor. vii. 8. Gal. ii. 5. Philem. 15 only. see 1 Thess. ii. 7.
p see note.
q see Matt. v. 20. 1 John ii. 2, and Winer, § 66. 2.
r

32. for *οἶδα, οἴδατε* DN[1] lat-*a e q* syr-cu arm. aft *ἡ μαρτυρία* ins *μου* D[1]-gr lat-*e*; *αὐτου* D[2] 254 tol lat-*b g* Syr syr-cu copt Chr Fulg.

34. *ἀνθρωπων* DA[2] mm copt-wilk arm.

35. om *δὲ* N[1]. rec *ἀγαλλιασθηναι*, with BL 1. 69 Chr Cyr: txt AD N rel Chr-mss. *προς ωραν* bef *αγαλλ.* A al vulg(not am forj fuld &c) lat-*a ff*[2] Chr Hil Aug.

36. om *την* N. rec (for *μειζων*) *μειζω*, with N rel: *μειζονα* D Chr: *μείζων ἀπαύγασμα τῆς δόξης τοῦ πατρός.*

32.] ἄλλος can, by the inner coherence of the discourse, be no other than THE FATHER, of Whom so much has been said in the former part, but Who is hinted at rather than mentioned in *this* (*πατρός* in ver. 30 is spurious). *It cannot be John*, —from whom (ver. 34) our Lord *took not his testimony*. Similar modes of alluding to the Father occur ch. viii. 50: see also ch. viii. 18, and Matt. x. 28 and ||. Many interpreters however understand it of *John*,—Chrysostom, Nonnus, Theophylact, Euthym.:—and lately De Wette has defended the view with some acuteness. But he has certainly missed the inner coherence of the passage. The reason why our Lord mentions John is not 'as ascending from the lesser witness to the greater,' but *purposely to remove the idea that He meant him only or principally by these words*, and to set his testimony in its right place: then at ver. 36 He returns again to the ἀλλος μαρ. περὶ ἐμοῦ. καὶ οἶδα . . . .] This is the Son's testimony to the Father's truth: see ch. (iii. 33) vii. 28; viii. 26, 55. It testifies to the full consciousness on the part of the Son, even in the days of his humiliation, of the righteousness of the Father: and (for the testimony of the Father to the Son is contained in the Scriptures) also to His distinct recognition and approval (Ps. xl. 6—8) of psalm and type and prophecy, as applied to Himself and His work. **33.**] See ch. i. 19. The connexion is,—**another testifies of Me** (ver. 32)—'not John only, although he, when sent to, did certainly testify to the truth; for' &c. τῇ ἀληθείᾳ, not merely (Grot.) '*modeste* dictum;'—but *necessarily*. *ἐμοί* would have been asserting what the next verse denies. **34.**] 'I take not **My testimony** (the testimony to Me of which I have spoken) **from man**, but I mention John's testimony, that you may make the intended use of it, to be led to Me for salvation.' **35.**] This ἦν shews, as Stier rightly observes, that John *was not cast into prison*, if not executed. ὁ λύχνος] The article has been taken by some (e. g. Bengel, Lücke, Stier) to point to the prophecies concerning John. But we have no passage in the O. T. which designates Elias in such terms. In ref. Sirach we read of him, *ἀνέστη προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο*, which Stier thinks may be referred to here. We may, as indeed he also suggests, believe that those words represent or gave rise to a common way of speaking of Elias, as certain Rabbis were called 'The candle of the Law,' &c. (Lightf.) De Wette takes the article as meaning, '*the lamp which was to lead you*,' &c. καιόμενος, not *καίων*, as it is ὁ λύχνος, not *τὸ φῶς*: *lumen illuminatum*, not *lumen illuminans*: see note on Matt. v. 14. καὶ φαίνων (lit up), **and shining**. The description sets forth the *derived*, and *transitory* nature of John's light. ὑμεῖς δέ . . . .] See Ezek. xxxiii. 30, 32. 'But you wished only to disport yourselves in his light for a time—came out to him in crowds at first,—and—like silly children who play with the fire till it burns and hurts them, and then shrink from and loathe it,—when he began to speak of deep repentance as the preparation for God's Kingdom, and laid the axe to the root of the trees, you left him.' No one cared, when he was imprisoned and put to death. And even those few who remained

[s] ἔργα ἃ [s] δέδωκέν μοι ὁ πατὴρ [s] ἵνα [t] τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, [s] μαρτυρεῖ [s] περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν. 37 καὶ ὁ πέμψας με πατήρ, ἐκεῖνος [s] μεμαρτύρηκεν [s] περὶ ἐμοῦ· οὔτε φωνὴν αὐτοῦ πώποτε [u] ἀκηκόατε, [v] οὔτε [v] εἶδος αὐτοῦ ἑωράκατε, 38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν [w] μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. 39 [x] ἐραυνᾶτε τὰς [y] γραφάς, ὅτι ὑμεῖς

[s] ch. xvii. 4. [t] — ch. iv. 34 reff. [u] w. acc., Matt. vii. 24, 26 reff. perf., ch. iv. 45 reff. [v] Luke iii. 22. ix. 29. 2 Cor. v. 7. 1 Thess. v. 22 only. Exod. xxiv. 17. [w] — John only. ch. xv. 7. 1 John ii. 14, 24. iii. 9, 17 al. only. Gen. xxxi. 35. see Ps. cxviii. 2. xxiv. 27, &c. Acts xvii. 2, 11 al. [x] ch. vii. 52. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23 [y] Matt. xxi. 42. xxii. 29 | Mk. xxvi. 54, 56. Luke

ℵ-1-13 EFKLUV 1. 69.

69: txt ABEGMΔ 33. rec εδωκε (*mechanical repetition from vv* 26, 27), with AD rel Chr Cyr: txt BLℵ 1. 33. 69 Ath. rec ins εγω bef ποιω, with Δ-gr rel vulg lat-*c e f* syr goth: om ABDLℵ 1. 33 lat-*b* Δ-lat copt æth arm Cyr$_1$ Hil. αμε ℵ. απεστειλεν D al Chr.

37. rec (for εκεινος) αυτος, with A rel vulg lat-*b c e f ff*$_2$ Chr Cyr Tert Hil: εκεινος αυτος D (αυτος *inserted to give the sense of 'Himself,' afterwards absorbed the original* εκεινος): txt BLℵ lat-*a* Ath. for μεμαρτυρηκεν, μαρτυρει D lat-*b c* syrr syr-cu (æth) Orig Fulg Aug. rec ακηκοατε bef πωποτε, with E rel copt Chr Cyr Tert Quæst: txt ABDKLℵ 33. 69 latt syrr syr-cu goth arm Ath Cyr Hil.

38. rec μενοντα bef εν υμιν, with ADℵ rel lat-*a e q* syrr syr-cu goth arm Chr: txt BL 1. 33 ev-y vulg lat-*b c f ff*$_2$ *g l* æth Cyr Hil. απεσταλκεν D al.

true to him, did not follow his direction to Christ. For the mass of the people, and their leaders, his mission was in vain (Lücke, ii. 75). **36. ἔχω τὴν μ. μείζων**] literally, **I have my witness greater** (μειζων being probably a solœcism like πλήρης in ch. i. 14, a nominative in concord with an accusative) . . . . **τοῦ Ἰωάννου**, not, 'than *that of* John;'—but, **than John *himself***. John *was* a testimony.

τὰ γὰρ ἔργα, not *His miracles* alone, although those principally; but *the whole of His life and course of action*, full as it was of holiness, in which, and as forming harmonious parts of which, His miracles were testimonies of His divine mission. His *greatest work* (ch. vi. 29) was the awakening of faith, the ζωοποιεῖν of which we have heard before, to which the miracles were but as means to an end.

ἃ δέδωκεν . . . . ἵνα τελ.: see ch. xvii. 4 and note. **αὐτὰ τ. ἔργα ἃ ποιῶ**] The repetition is to shew that His life and working was an exact fulfilment of the Father's will. **The works which the Father hath given Me to do, those very works which I am doing, ...**

37—39.] The connexion of these verses has been much disputed. I believe it will be found to be this: 'The works of which I have spoken, are only *indirect* testimonies; the Father Himself, who sent Me, has given *direct* testimony concerning Me. Now that testimony cannot be derived by you, nor any man, by direct *communication* with Him; for ye have never heard His voice nor seen His shape. (Or perhaps have not heard His voice, as your fathers did from Sinai,—nor seen His visional appearance, as the Prophets did.) Nor (ver. 38), *in your case*, has it been given by that *inward witness* (ch. iii. 33; 1 John iv. 13, 14) which those have (and had in a measure, even before the gift of the Spirit—see inter al., Ps. li. 11), in whom His word abides; for ye have not His word abiding in you, not believing on Him whom He hath sent. Yet (ver. 39) there is *a form* of this direct testimony of the Father, accessible even to you;—"*search the Scriptures*," &c. Chrysostom, Euthymius, Lampe, Bengel, &c., understand **φωνή** to refer to *the voice at our Lord's baptism*: but, as Lücke observes, **πώποτε** forbids this. I may also add that the perfect, *ἀκηκόατε*, excludes it. Had reference been to a *distinct event*, it must have been *ἠκούσατε*,—and (Lücke) **τὴν φωνήν**. Observe that the testimony in the Scriptures is not the only, nor the chief one, *intended* in ver. 37, but (as De Wette well maintains) the direct testimony *in the heart of the believer*;—which, as the Jews *have not*, they are directed to *another form* of the Father's testimony, *that in the Scriptures*.

ἐραυνᾶτε, either *indicative* (Cyril, Erasm., Beza, Lampe, Bengel, Kuinoel, Lücke, Tholuck, Olshausen, De Wette), '*Ye search the Scriptures, for ye believe ye have* &c., *and they are they that testify of Me: and* (*yet*, ver. 40) *ye will not come to Me that ye may have life*:' or *imperative* (Chrys., Theophyl., Euthym., August., Luther, Calvin, Wetst., Paulus, Stier), in which case generally a period has been

[a] δοκεῖτε ἐν αὐταῖς [a] ζωὴν [a] αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ [b] μαρτυροῦσαι [b] περὶ ἐμοῦ. 40 καὶ οὐ [c] θέλετε ἐλθεῖν πρός με, ἵνα ζωὴν ἔχητε. 41 [d] δόξαν [e] παρὰ ἀνθρώπων οὐ [e] λαμβάνω. 42 ἀλλὰ [f] ἔγνωκα ὑμᾶς ὅτι τὴν [g] ἀγάπην τοῦ [g] θεοῦ οὐκ [h] ἔχετε ἐν [i] ἑαυτοῖς. 43 ἐγὼ [j] ἐλήλυθα ἐν

a Matt. iii. 9. a ch. iii. 15 reff. b ch. i. 7, 8 reff. c ver. 35. James ii. 20. d — 1 Thess. ii. 6. e ver. 34. f constr., Matt. xxv. 24. g Luke xi. 42 reff. h Mark iv. 17. i 2nd pers., Matt. iii. 9 reff. j Matt. xxi. 9 al.

39. [ἐραυνατε, so B א.] εχειν bef εν ταυταις ζ. αι. D. for αι μαρτυρουσαι. αμαρτανουσαι D[1]-gr.

40. aft ζωην ins αιωνιον D 69 lat-*e g* Syr Chr.

41. ανθρωπων AK copt Chr Cyr.

42. [αλλα, so BDL 33.] ουκ εχετε bef την αγαπην D lat-*b e q*: in both places א[1]. om εν א.

placed after ἐμοῦ, and a fresh sentence begins at καὶ οὐ θέλ. I believe the *imperative sense only* will be found to cohere with the previous verses:—see above, where I have given the context. And no other sense will suit the word ἐραυνᾶτε, which cannot be used, as in the indicative it would be, with blame attached to it,—'*ye make nice and frivolous search into the letter of Scripture;*' but, as ἐξερεύνων in ref. Ps., implies *a thorough search* (see also 1 Pet. i. 11) *into the contents and spirit* of Scripture. Besides, the emphatic position of ἐραυνᾶτε before τὰς γραφάς, while it does not absolutely necessitate the imper. sense, makes it much more probable than the indic., which would be conveyed by τὰς γρ. ἐραυνᾶτε. Luthardt (ii. 31) remarks, that the almost unanimous verdict of the *Greek* Fathers (Cyril however is a remarkable exception) for the imper. decides him in its favour.

ὅτι ὑμ. δοκ.] *Ye* (emphatic) **imagine that** *in them* (emphatic) **ye have eternal life** (Schöttgen quotes testimonies from the Rabbis: '*Qui acquirit sibi verba legis, is acquirit sibi vitam æternam, &c.*'); —but they, like all other secondary ordinances, have a spiritual end in view, and that end is to testify, from first to last (it is *their office*, ix. εἰσιν αἱ μαρτυροῦσαι) of ΜΕ. 40.] I would connect these words with the former, and regard them as describing the inconsistency of those who think that they ζωὴν ἔχειν in the Scriptures, and yet will not come to Him of whom they testify, ἵνα ζωὴν ἔχωσιν. So that καί will be spoken in a fine irony, **And ye will not come to Me!** Observe, this command to the Jews to *search* their Scriptures, applies *à fortiori* to Christians; who are yet, like them, in danger of idolizing a mere written book, believing that *in the Bible* they have eternal life, and missing the personal knowledge of Him of whom the Scriptures testify. The οὐ θέλετε here sets forth strikingly *the freedom of the will*, on which the unbeliever's condemnation rests: see ch. iii. 19.

41—44.] The connexion seems to be:—the standing-points of our Lord and of the Jews were not only *different*, but *inconsistent with* and *exclusive of* one another. He sought not glory from below, from man's praise or report: *the Father testified to Him*, in all the ways which have been specified; but this testimony they could not receive, nor discover Him in their Scriptures, because human regards and ambition and intrigue had blinded their eyes, and they had not the love of God (the very first command in their law, Deut. vi. 4, 5) in their hearts. οὐ λαμβ., not merely, '*I do not desire*,' '*non capio*,'—but, '**I do not** *receive*;'—'no such praise nor testimony accrues to Me, nor has in Me that on which it can lay hold.' 'My glory is altogether from another source.'

ἀλλά draws forcibly the distinction, setting Himself and them in strong contrast. ἔγνωκα ὑμ.] By long trial and bearing with your manners these many generations; and personally also:—'*Hoc radio penetrat corda auditorum.*' Bengel.

ἀγάπην] Luthardt remarks, perhaps refining somewhat too much,—τὴν ἀγάπην, because '*the love which ye ought to have*' is imported: τοῦ θεοῦ—'*of* (for) *your God, the God of Israel.*' So that the words are spoken, not of an ungodly mind in general, but of an absence of that love which God's covenant people should have for Him. 'They would none of Jesus: for they were not true Israelites.' This love, if they had it, would teach them,—the whole heart, and soul, and mind, and strength being given to God,—to seek honour *only from Him*,—and thus to appreciate the glory which He hath given to His Son, and His testimony concerning Him. 43.] The first clause is clear.

τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ [k]λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον [k]λήμψεσθε. 44 πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν [o]παρ' ἀλλήλων [o]λαμβάνοντες, καὶ τὴν [l]δόξαν τὴν παρὰ τοῦ [m]μόνου [m]θεοῦ οὐ [l]ζητεῖτε; 45 μὴ δοκεῖτε ὅτι ἐγὼ [n]κατηγορήσω ὑμῶν [o]πρὸς τὸν πατέρα· ἔστιν ὁ [n]κατηγορῶν ὑμῶν Μωυσῆς, εἰς ὃν ὑμεῖς [p]ἠλπίκατε. 46 εἰ γὰρ [q]ἐπιστεύετε Μωυσεῖ, [q]ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος

k ch. i. 12 reff. l 1 Thess. ii. 6. (ch. vii. 18 bis.) m 1 Tim. i. 17. Jude 25 (ch. xvii. 3. Rom. xvi. 27) only. n Matt. xii. 19 ‖. Luke xxiii. 2, 10, 14. Rom. ii. 15†. 1 Macc. vii. 6, 25. o — 1 John ii. 1. p constr., 2 Cor. i. 10. 1 Pet. iii. 5 only. Ps. cxliv. 15. Isa. ii. 5 bis. see Acts xxiv. 15. Rom. xv. 12 al. perf., 1 Cor. xv. 19. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. 17 only. q w. dat., ver. 24 reff.

44. πιστευειν AL 1. 33 Chr Cyr. [παρ', so BDK 69 Orig.] om θεου (*homoiotel*) B lat-*a b* copt-dz arm-mss Orig$_1$ Eus. for ζητειτε, ζητουντες ℵ^1.
45. for 1st υμων, υμας D^1. ins προς τον πατερα bef μωυσης B.
46. [μωυσει, so ABD &c.] εμου bef γαρ D al.

In the latter we have a prophetic declaration regarding the Jews in the latter days. This ἄλλος is in strong contrast with the ἄλλος of ver. 32. 'The testimony of that Other, who is greater than I, ye will not receive; but if another come in his own name, him ye will receive.' The words are perhaps spoken primarily of the false or Idol-Messiah, the Antichrist, who shall appear in the latter days (2 Thess. ii. 8—12); whose appearance shall be κατ' ἐνέργειαν τοῦ σατανᾶ (their *father*, ch. viii. 44), ἀποδεικνὺς ἑαυτὸν ὅτι ἐστὶν θεός, 2 Thess. ii. 4;—and, doubtless, *is* that their final reference, embrace also all the cases in which the Jews *have* more or less *received* those false Messiahs who have been foreshadowers of the great Antichrist, and indeed all the cases in which *such a spirit* has been shewn by them, even in the absence of false Messiahs. 44.] πῶς δύνασθε (emphatic) is grounded on οὐ θέλετε—is the consequence of the carnal regards in which they lived. λαμβάνοντες *here* implies '*captantes*' also. παρὰ τοῦ μόνου θεοῦ, not '*from God only*' (E. V. and De Wette), which is ungrammatical (requiring μόνου to be either *after* θεοῦ, see Matt. iv. 4; xii. 4; xvii. 8, or *before* τοῦ θεοῦ, Luke v. 21; vi. 4: Heb. ix. 7. Lücke); but from the only God: in contradistinction to the *idolatry of the natural heart*, which is ever setting up for itself other sources of honour, worshipping *man*, or *self*,—or even, as in the case alluded to in the last verse, *Satan*,—instead of God. The words τοῦ μόνου θεοῦ are very important, because they form the point of passage to the next verses; in which the Jews are accused of not believing the *writings of Moses*, the very pith and kernel of which was *the unity of God*, and *the having no other gods but Him*. 45.] The work of Christ is not κατηγορεῖν, even as He is Judge;—but κρίνειν, by the appointment of the Father. And therefore—though He has said so much of the unbelief of the Jews, and charged them in the last verse with breach of the central law of God—*He will not accuse* them; nay, it is not needful;—for Moses, whom they disbelieved, while vainly hoping in him (see above on ver. 39),—ἐναναπαύμενοι νόμῳ, Rom. ii. 17,—*already accused them*: see Deut. xxxi. 21, 26, and ch. vii. 19. 46.] The former part of this verse should not be rendered as in E. V. "*had ye believed Moses, ye would have believed me*;" but if ye believed Moses, ye would believe me. The imperfects render this necessary: the other rendering would require aorists. περὶ ἐμοῦ ἔγραψεν—'*usquam non*.' Bengel. This is an important testimony by the Lord to the *subject* of the whole Pentateuch;—it is περὶ ἐμοῦ. It is also a testimony to *the fact*, of Moses *having written those books*, which were then, and are still, known by his name. 47.] γράμμασιν here does not =, *in the sense*, γραφαῖς: for ταῖς ἐκείνου γραφαῖς could not be used;—the γραφή being ἡ θεία γραφή, not (ἡ τοῦ) Μωυσέως γραφή,—but the γράμματα were those of Moses; the outward expression of the γραφή,—the letters, and words, as found on paper;—just as the ῥήματα in the other case are the outward expression of the λόγος. The meaning is: 'men give greater weight to what is written and published, the letter of a book, than to mere word of mouth;—and ye in particular give greater honour to Moses, than to Me: if then ye believe not what *he* has written, which comes down to you hallowed by the reverence of ages,—how can you believe the words which are uttered by Me, to whom you

r — 2 Thn. iii. 15. Esth. vi. 1.
s John (ver. 28. ch. xxi. 1) only. Jos. Antt. xviii. 2. 3.
t Luke x. 18 reff.
u ch. ii. 11 reff.
v constr., here only.
w Gal. i. 18 only. 3 Kings xiii. 12. Judg. xxi. 8 Ald. only.

ἔγραψεν. 47 εἰ δὲ τοῖς ἐκείνου [r] γράμμασιν οὐ πιστεύετε, [s] πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε;

VI. [1] Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς [t] θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· [2] ἠκολούθει δὲ [u] αὐτῷ ὄχλος πολύς, ὅτι [v] ἐθεώρουν τὰ [u] σημεῖα ἃ ἐποίει [w] ἐπὶ τῶν ἀσθενούντων· [3] [w] ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς,

γεγραφεν ℵ[1].

47. for πιστευσητε, πιστευετε BV ℵ(in the notes to Tischdf's edn) fos lat-f_2 l Iren-lat-mss Orig-ms Chr-montf: -σητε DGSΔ 1. 69 Orig-ms Chr-mss.

CHAP. VI. 1. ins εις τα μερη bef της τιβεριαδος D 77[2](Treschow) 249 lat-b e syr-mss Chr.

2. rec (for ηκολ. δε) και ηκολ., with A rel vulg lat-f syrr syr-cu æth arm Chr Chron: txt BDLℵ 1. 33. 69 lat-a b c e ff_2 l copt Cyr. πολυς bef οχλος ℵ. rec (for εθεωρουν) εωρων, with AN rel: txt BDL 33. 69 Cyr, εθεωρων A 13. rec ins αυτου bef τα σημεια (*from ch* ii. 23), with E rel Chr_1: om ABDFKLSAN 69 latt syrr syr-cu copt goth æth arm Chr_2 Cyr Chron. for επι, περι ℵ.

3. απηλθεν DN[1] lat-a ff_2 copt Chr. for δε, ουν D 1. 69 latt goth: om δε, ins και at beg, ℵ. rec ins ο bef ιησ., with AN[2a] rel: om BDℵ[1].—om ο ιησ. Δ.

are hostile?' This however is not all:—*Moses leads to Christ*:—is one of the witnesses by which the Father hath testified of Him: 'if then ye have rejected the *means*, how shall ye reach the *end*?' 'If your unbelief has stopped the path, how shall ye arrive at Him to whom it leads?' Meyer is quite right in maintaining that the opposition does not lie between γράμμασιν and ῥήμασιν, but between ἐκείνου and τοῖς ἐμοῖς. Those who can, should by all means consult Stier, whose exposition of the above important discourse is very elaborate and valuable;—Reden Jesu, vol. iv. pp. 170—233, 2nd edit.

CHAP. VI. JESUS THE LIFE IN THE FLESH. 1—15.] *Miraculous feeding of five thousand men.* Matt. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17, in each of which compare the notes throughout. Here we have another example of John relating a miracle with the view of introducing a discourse, and that discourse carries on the testimony of Jesus to Himself. In the last, He was the SON OF GOD, testified to by the Father, received by faith, rejected by unbelief: here He is SON OF MAN, the incarnate Life of the world, and we have the unbelief of the Jews and His own disciples set in strong contrast with the feeding on and participating in Him as the Bread of Life. 1.] μετὰ ταῦτα gives us no fixed date;—see on ch. v. 1. As Lücke remarks, the ἀπῆλθ. πέραν τῆς θ. . . . . , if connected with the preceding discourse, would be unintelligible,—and can only be understood by the fragmentary character of this Gospel as relates to mere narration, and the well-known fact being presupposed, that His Ministry principally took place in Galilee.

Matt. gives this passage over the lake *in connexion with the execution of John the Baptist*: Mark and Luke, *with the return of the Twelve from their mission*. (The Twelve were probably gathered, or their gathering finished, in the interval since ch. v. 47, during which time their *mission* also had taken place.)

τῆς Γ. τῆς Τιβ.] The last appellation is probably inserted for the sake of Gentile readers, to whom it was best known by that name: thus Pausan. v. 7. 3, αὐτὸς οἶδα Ἰόρδανον λίμνην Τιβερίδα ὀνομαζομένην διοδεύοντα: but it was more usually called, as by Josephus, Γεννησάρ or Γεννησαρῖτις, 1 Macc. xi. 67, Strabo xvi. 2 (Ptolem. v. 15, Lücke). τῆς Τιβ. cannot mean that He *came from Tiberias*, however true that may have been. That would have been ἀπὸ or ἐκ Τιβεριάδος. It is possible, though not likely, that τῆς Τιβ. may have been a gloss, and have found its way into the text very early. But at all events we must not adopt the reading of D, &c. εἰς τὰ μέρη τ. Τιβ.,—for the fact was just otherwise; compare vv. 2 and 23.

2.] It is evident from this that a circuit in Galilee and works of healing are presupposed (see Matt. ver. 13; Mark, ver. 33; Luke, ver. 11). 3.] τὸ ὄρος, perhaps 'the hill country' on the shore of the lake = ἔρημον τόπον κατ' ἰδίαν, Matt. The expression is used by John only here

καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ· 4 ἦν δὲ [x] ἐγγὺς [y] τὸ πάσχα ἡ [y] ἑορτὴ τῶν Ἰουδαίων. 5 [a] ἐπάρας οὖν τοὺς [a] ὀφθαλμοὺς ὁ Ἰησοῦς καὶ [a] θεασάμενος ὅτι πολὺς ὄχλος [b] ἔρχεται πρὸς αὐτόν, λέγει πρὸς Φίλιππον Πόθεν ἀγοράσωμεν [c] ἄρτους ἵνα φάγωσιν οὗτοι; 6 τοῦτο δὲ ἔλεγεν

x — ch. ii. 13 reff.
y ch. ii. 23. z Matt. xvii. 8 reff.
a Luke xxiii. 55 reff. w. ὅτι, here (Acts viii. 18 v. r.) only.
b pres., ch. i. 40 reff.
c plur., Matt. iv. 3 reff.

καθ. bef εκει D al: om εκει ℵ¹.—εκαθηζετο D: εκαθιζετο ℵ¹.

4. εγγ. δε ην D.

5. rec ο ιησ. bef τους οφθαλμους, with E rel Syr: txt ABDKLMℵ 1. 33. 69 latt syr-cu syr copt goth æth arm Cyr.—om ο ℵ¹. οχλος bef πολυς Dℵ vulg lat-*a b c f ff₂*. ins και bef λεγει D-gr Syr syr-cu æth. rec ins τον bef φιλιππον, with A rel: om BDLΔℵ 33 Cyr. rec αγορασομεν, with KU (V, e sil) Cyr: txt ABDℵ rel. ουτοι bef φαγωσιν ℵ.

and in ver. 15, but no inference can be drawn from that, for this is the only portion of the Galilæan Ministry related by him. 4.] This will account, not for so great a multitude *coming to Him*, but perhaps(?) for the circumstance that the people at that time were gathered in multitudes, ready to set out on their journey to Jerusalem. We must remember also that the reference of the following discourse to the Passover being so pointed, the remark would naturally be here inserted by the Evangelist: but I would not, with Luthardt (i. 80; ii. 41) insist on this as the *only* reason for his making it. 5.] Here there is considerable difficulty, on account of the variation from Matt., Mark, and Luke, who relate that the disciples came to the Lord after He had been teaching and healing the multitudes, and when it was now evening,—and asked Him to dismiss the multitudes, that they might buy food; —whereupon He commanded, 'Give ye them to eat;'—whereas here apparently, on their first coming, the Lord Himself suggests the question, How they were to be fed, to Philip. This difference is not to be passed over, as it has usually been by English Commentators, without notice. Still less are we to invent improbable and hardly honest harmonistic shifts to piece the two narratives together. There can be no doubt, fairly and honestly speaking, that the narratives, *in their mere letter*, disagree. But those who are not slaves to the mere letter will see here that inner and deeper accordance of which Augustine (de Consensu Evang. ii. 46) speaks in commenting on this passage: 'Ex qua universa varietate verborum, rerum autem sententiarumque concordia, satis apparet salubriter nos doceri, nihil quærendum in verbis nisi loquentium voluntatem; cui demonstrandæ invigilare debent omnes veridici narratores, cum de homine vel de angelo vel de Deo aliquid narrant.' I repeat the remark so often made in this Commentary,—that if we were in possession of the facts as they happened, there is no doubt that the various forms of the literal narrations would fall into their places, and the truthfulness of each historian would be apparent:—but as we cannot at present reconcile them in this way, the humble and believing Christian will not be tempted to handle the word of God deceitfully, but to admire the gracious condescension which has given us the evidence of so many independent witnesses, whose very difference in detail makes their accordance in the great central truths so much the more weighty. *On every point of importance here, the four sacred historians are entirely and absolutely agreed.* That every minor detail related by them had its ground in historical fact, we fully believe; it is the *tracking it to* this ground in each case, which is now *beyond our power*; and here comes in the simplicity and reliance of faith: and the justification of those who believe and receive each Gospel as they find it written. πρὸς Φ.] Why to *Philip*, does not appear; perhaps some reason lay in the πειράζων αὐτόν, which is now lost to us. From his words in ch. xiv. 8, we cannot infer, as has been done by Cyril Alex. (in Cramer's Catena) and others, that he was weaker in faith, or tardier in spiritual apprehension, than the rest. Of all the Apostles who appear in the sacred narrative, something might be quoted shewing equal unreadiness to believe and understand. I would take the circumstance as simple matter of fact, implying perhaps that Philip was nearest to our Lord at the moment. We must not fall into the mistake of supposing that Philip being *of Bethsaida the city of Andrew and Peter* (ch. i. 45) throws any light on the question: for the Bethsaida near which our Lord now was, Luke ix. 10, was *another place*, see notes there. πόθεν—

d = Acts v. 9. 2 Cor. xiii. 5. Deut. xiii. 3.
e constr., here only. see Mark vi. 37.
f = ch. xiv. 8. Matt. xxv. 9. 2 Cor. xii. 9 (Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5. 3 John 10) only. Exod. xii. 4. Num. xi. 22.
g = Heb. ii. 7 (from Ps. viii. 5), 9. xiii. 22. 1 Kings xiv. 29.
h here (Matt. xi. 16 v. r.) only. Gen. xxxiii. 14.
i = John, here only. Matt. viii. 19 al. Gen. xxii. 13.
k constr., Gal. iv. 19. Philem. 10. 2 John 1 ver. 13 only. Num. v. 15. Judg. vii. 13. 4 Kings iv. 42. Ezek. iv. 12 only. (-φή, Rev. vi. 6.) ch. xxi. 9, 10, 13 only †. (δψος, Num. xi. 22.)
l = Mark viii. 19, 20. xiv. 2. ch. xiii. 29. i. 17. vii. 37. Acts iii. 12 al.
m = Rmt
n = Matt. xv. 35 reff.
o = Rmt
q = Mark v. 13. Luke vii. 42. a.

d πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν. 7 e ἀπεκρίθη αὐτῷ Φίλιππος Διακοσίων f δηναρίων ἄρτοι οὐκ f ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος g βραχύ [τι] λάβῃ. 8 λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου 9 h Ἔστιν i παιδάριον [k ἓν] ὃς ἔχει πέντε ἄρτους l κριθίνους καὶ δύο m ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν n εἰς τοσούτους; 10 εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς ἀνθρώπους p ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. p ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν q ὡς πεντακισχίλιοι. 11 ἔλαβεν οὖν τοὺς ἄρτους ὁ

6. transp δε and γαρ ℵ¹. ημελλεν DEFGMUVΔ 1 Thl.

7. for απεκριθη, αποκρινεται D-gr ℵ¹. for αυτω, ουν ℵ¹. ins ο bef φιλιππος LΝ al. ουκ αρκουσιν αυτοις bef αρτοι D: om αυτοις ℵ. rec aft εκαστος ins αυτων, with D rel Syr: om ABLΝ 33. 69 latt syr copt goth æth arm Chr Cyr Aug. om τι (*as supersit*) BD lat-*b e ff*₂ *g l q* copt goth: ins AΝ rel.

9. om ἓν (*easily overlooked aft* ον) BDLΝ 1. 69 lat-*a b e l* syr-cu æth Orig Chr Cyr: ins A rel vulg lat-*c f* syrr goth arm. (33 def.) rec (for δε) δ (*grammatical emendation*), with D¹ℵ rel Orig: txt ABD¹GUΔ. (33 def.)

10. rec aft ειπεν ins δε, with A rel lat-*b* syr goth; ουν DG vulg lat-*c e f g*: om BLΝ fos lat-*a* Syr syr-cu arm Orig. for χορτος, τοπος ℵ¹. [ανεπεσαν, as ABDℵ &c.] om οι DL 1. 33 Cyr. ins ανθρωποι bef ανδρες AK. [rec ως, with A rel: om Syr syr-cu copt: txt BDLΝ.] for πεντακισχιλιοι, τριςχιλιοι ℵ¹.

11. rec (for ουν) δε, with ℵ¹ rel lat-*b* syr-txt goth Aug: txt ABDLΝ¹ᵃ vulg lat-*c e f ff*₂ *g q* syr-ms-marg copt Cyr.—και λαβων G 1. 69 (Syr syr-cu æth). ins πεντε bef

whence—'from what store.' Hence Philip's answer. 6.] He knew:—by this St. John must be understood not only to rescue our Lord from the imputation of asking counsel of Philip, but to refer the miraculous act, on His part, to His purpose of exhibiting Himself as the Son of Man the Life of the World in the flesh. 7.] See notes on Mark.

8.] Meyer remarks, that εἷς ἐκ τῶν μαθητῶν αὐτοῦ may seem strange, seeing that Philip also was this: but that it has its pragmatic value, seeing that, Philip having been asked in vain, one from among the circle of the disciples answers, and is afterwards specified as having been Andrew. In the three other Gospels, the loaves and fishes appear as the disciples' own;—and we have thus a very simple but very instructive instance of the way in which differences in detail arose. They were their own,—but not till they had bought them. 9.] κριθίνους, the usual barley bread of the lower orders. ὀψάρια = ἰχθύδια, Suidas, but of later Greek usage:—at first used to signify any thing subsidiary to bread as a relish, such as meat of all kinds, and condiments. Later however, from fish being, in the deeply coast-indented country of Greece, the most common animal food, it came to be applied to that alone or principally—(see art. Opsonium in the Dictionary of Gr. and Rom. Antiquities). 10.] χόρτος πολύς, in accordance with the time of year, the latter end of spring, after the rainy season. On ἀναπεσεῖν see Mark and Luke, who describe the manner. οἱ ἄνδρες] This is a particular touch of accuracy in the account of an eye-witness which has not I think been noticed. Why in the other accounts should mention be made only of the *men* in numbering them? Matt. has, it is true, χωρὶς γυν. κ. παιδ., leaving it to be inferred that there was some means of distinguishing;—the others merely give [ὡσεί] ἀνδρες πενταχισχ. without any explanation. But here we see how it came to be so—the *men alone* were arranged in companies, or alone arranged so that *any account* was taken of them: the women and children being served promiscuously; who indeed, if the multitude

Ἰησοῦς καὶ [r] εὐχαριστήσας [s] διέδωκεν τοῖς [t] ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν [u] ὀψαρίων ὅσον ἤθελον. 12 ὡς δὲ [v] ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ [w] Συναγάγετε τὰ [x] περισσεύσαντα [y] κλάσματα, ἵνα μή τι [z] ἀπόληται. 13 [w] συνήγαγον οὖν, καὶ [a] ἐγέμισαν δώδεκα [b] κοφίνους [y] κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν [c] κριθίνων, ἃ [d] ἐπερίσσευσαν τοῖς [e] βεβρωκόσιν. 14 οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν [f] σημεῖον, ἔλεγον ὅτι οὗτός ἐστιν [g] ἀληθῶς ὁ [h] προφήτης ὁ [i] ἐρχόμενος εἰς τὸν κόσμον. 15 Ἰησοῦς οὖν γνοὺς ὅτι [k] μέλλουσιν ἔρχεσθαι καὶ [l] ἁρπάζειν αὐτὸν ἵνα [m] ποιήσωσιν βασιλέα, [n] ἀνεχώρησεν πάλιν εἰς [o] τὸ [o] ὄρος αὐτὸς μόνος.

r Luke xxii. 19 reff.
s Luke xi. 22. xviii. 22. Acts iv. 35 (Rev. xvii. 13 v. r.) only. Josh. xiii. 6.
t = Matt. ix. 10 reff.
u ver. 9 reff.
v Luke i. 53. vi. 25. Acts xiv. 17. Rom. xv. 24 only. Ps. lxxvii. 29.
w = Luke xv. 13 reff.
x = Matt. xiv. 20. xv. 37.
y here (bis) & § Mark viii. 8 ‖, 19, 20 only. Lev. ii. 6. Judg. ix. 53 al.
z Luke xxi. 18.
a Mark iv. 37 reff.

b § Matt. xvi. 9 ‖ only. Judg. vi. 19 vat. Ps. lxxx. 6 only.
c ver. 9 (reff.) only.
d w. dat. f ch. ii. 11 reff.
e here only. Jos. v. 12 al.
f ch. i. 48 reff. h ch. i. 21 reff. k pres., ch. i. 40 reff.
g § Matt. xi. 8 reff. ch. i. 9.
i = Acts viii. 39. 2 Cor. xii. 2, 4. 1 Thess. iv. 17. Rev. xii. 5. Judg. xxi. 21. m — ch. v. 11 reff.
l Matt. ii. 12, &c. reff. o John, ver. 8 only.

ἄρτους D. ηυχαριστησεν και D: και ευχαριστησεν ℵ. ἐδωκεν DℵΝ 69 lat-*b e q* syr Orig. rec ins τοις μαθηταις οι δε μαθηται bef τοις ανακειμενοις (*to correspond with* ‖), with Dℵᵃᵇ rel lat-*b e* Cyr: om ABLℵ¹ 1. 33 vulg lat-*a c f ff₂ l* syrr syr-cu syr-jer copt goth æth-rom arm Orig Bas Nonn Aug. aft ομοιως ins δε DM.

12. περισσευοντα B al.

13. for ουν, δε DA lat-*b*. rec επερισσευσεν (*grammatical correction*), with AΝ rel: txt BD.

14. σ επ. σημεια B lat-*a* copt arm. rec aft σημ. ins ο ιησους (*beg of a lection*), with A rel lat-*f* syrr copt goth æth: om BDℵ am(with em forj fos fuld ing jac mt) lat-*a b c g* syr-cu arm Aug Bede. om οτι ℵ. om αληθως D. εις τον κοσμον bef ερχομενος DMℵ lat-*a b ff₂*.

15. for ινα ποιησωσιν, και αναδιεννηται ℵ¹. rec aft ποιησωσιν ins αυτον, with D rel latt syrr syr-cu copt goth æth arm: om ABLℵ 1. 33 lat-*q* Orig Cyr. for ανεχωρησεν, φευγει ℵ¹. [ανεχωρησεν so B, not as Btly: see table.] om παλιν E rel Syr copt æth Orig Chr Nonn Thl: ins ABDKLΔℵ 1. 33 latt syr-cu syr goth arm Cyr. μονος bef αυτος ℵ. aft μονος ins εκειε προσηυχετο D.

were a paschal caravan (?), or parts of many such, would not be likely to be very numerous;—and here again we have a point of minute truthfulness brought out.

11.] On the process of the miracle, see notes on Matt. John describes the *διάδοσις* as being the act of the Lord Himself, and leaves the intervention of the disciples to be understood. *εὐχαριστήσας* here answers to *εὐλόγησεν* in the other Gospels. It was the '*grace*' of the father of the family; perhaps the ordinary one in use among the Jews. John seems to connect with it the idea brought out by Luke, *εὐλ. αὐτούς*, i. e. *τοὺς ἄρτους*: see ver. 23. 12.] Peculiar to John. The command, one end of which was certainly to convince the disciples of the power which had wrought the miracle, is given by our Lord a moral bearing also. They collected the fragments *for their own use*, each in his *κόφινος*, the ordinary furniture of the travelling Jew ('*quorum copbinus fœnumque supellex*,' Juv. Sat. iii. 14), to carry his food, lest he should be polluted by that of the people through whose territory he passed; see note on Matt. xv. 32. Observe, that here the 12 baskets are filled with the fragments of the *bread alone*: but in Mark, with those of the fishes also.

We must not altogether miss the reference to the 12 tribes of Israel, typifying the church which was to be fed with the bread of life to the end of time.

14.] On *ὁ προφ.* see note on ch. i. 21,—*ὁ προφ. εἶ σύ;* 15.] After such a recognition, nothing was wanting but that the multitudes who were journeying to the Passover should take Jesus with them and proclaim Him king of the Jews in the holy City itself. The other three Evangelists, while they do not

16 Ὡς δὲ [p] ὀψία ἐγένετο, [q] κατέβησαν οἱ μαθηταὶ αὐτοῦ
ἐπὶ τὴν θάλασσαν, 17 καὶ [r] ἐμβάντες εἰς πλοῖον ἤρχοντο
πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ [s] σκοτία ἤδη
ἐγεγόνει, καὶ οὔπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 [t] ἥ
τε θάλασσα [t] ἀνέμου μεγάλου [t] πνέοντος [u] διεγείρετο.
19 [v] ἐληλακότες οὖν [w] ὡς [x] σταδίους εἰκοσιπέντε ἢ τριάκοντα,
[y] θεωροῦσιν τὸν Ἰησοῦν [z] περιπατοῦντα [z] ἐπὶ τῆς θαλάσσης
καὶ [a] ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. 20 [b] ὁ
δὲ λέγει αὐτοῖς [b] Ἐγώ εἰμι, μὴ φοβεῖσθε. 21 [c] ἤθελον οὖν

p John, ch. xx. 19 only ch.w., Matt. (viii. 1ᵇ al.) & Mark (i. 8 al.) only †. Judith xiii. 1 only.
q — ch. ii. 12.
r Matt. viii. 23 reff.
s — ch. xx. 1 (i. 5 reff.).
t Matt. viii. 25, 27 reff.
u — here (Mark iv. 39 reff.) only. (ἐξεγ., Jonah i. 13)
v — Mark vi. 48 (reff.) only.
w ver. 10 reff.
x Luke xxiv. 13. ch. xi. 18. 1 Cor. ix. 24. Rev. xiv. 20. xxi. 16 only †. 2 Macc. xi. 5 var. xii. 9, 10, 16, 29 only.
y Luke xxiii. 48 reff.
z ‖. Job ix. 8.
a gen., ch. iii. 22 reff.
b ‖. ch. xviii. 5, 8.
c — ch. i. 44. v. 35. viii. 44.

17. for *εμβαντες*, *αναβαντες* AK Chr. rec ins *το* bef *πλοιον*, with AD rel: om BLΔℵ 33 goth. for *ηρχοντο*, *ερχονται* ℵ. ins *εις το* bef *περαν* D Chr. for *και σκ. ηδ. εγ.*, *κατελαβεν δε αυτους η σκοτια* DΝ. rec (for *ουπω*, with A rel vulg lat-*c ff*$_2$ syrr syr cu: txt BDLΔℵ 33. 69 lat-*a b c f* syr-jer copt goth æth arm Cyr Nonn. *προς αυτους* bef *εληλυθει* B. [B has not *ελθειν* as Btly.] *ο ιησ.* bef *προς αυτους* D ℵ(omg *ο*) 80 lat-*a* æth.

18. for *τε*, *δε* D-gr vulg lat-*b c f* syrr copt goth æth. rec *διεγειρετο*, with ADℵ rel: txt B[sic: see table] GLUVΔ 69.

19. *ως ει* AD 1. *σταδια stadia* DΝ^1 106. (txt ℵ-corr^1 or ℵ^2.)

20. for *ο δε*, *και* ℵ.

give any intimation of this reason of our Lord's withdrawal, relate the *fact*, and Luke preserves in the very next verse *a trace of its motive*,—by the question '*Whom do the people say that I am?*' and the answer, expressing the very confession of the people here.

16—21.] *Jesus walks on the sea.* Matt. xiv. 22—33. Mark vi. 45—52. Omitted by Luke. An important and interesting question arises, WHY is this miracle here inserted by St. John? That he ever inserts for the mere purpose of narration, I cannot believe. The reason seems to me to be this: to give to the Twelve, in the prospect of so apparently strange a discourse respecting His Body, a view of the truth respecting that Body, that it and the things said of it were not to be understood in a gross corporeal, but in a supernatural and spiritual sense. And their very terror, and reassurance, tended to impress that confidence in Him which kept them firm, when many left Him, ver. 66. 16.] *ὀψία*, here, will be during the time between the *ὀψια* of Matt. xiv. 15, and that of ib. ver. 23. *κατέβησαν*] By the command of Jesus (Matt., Mark). 17.] *ἤρχοντο* —denoting the unfinished action—**they were making for the other side of the sea, in the direction of Capernaum**; *πρὸς Βηθσαϊδάν*, Mark, which would be the same thing. It would appear as if the disciples were lingering along shore with the expectation of taking in Jesus: but night had fallen, and He had not come to them, and the sea began to be stormy (ver. 18). Having therefore (*οὖν*) set out (ver. 17), and rowed, &c. The *οὖν* seems to me to render this supposition necessary,—to bind their having rowed twenty-five or thirty stadia, with the fact that the Lord had not come, and it was dark, and the sea swelling into a storm. The lake is (Jos. B. J. iii. 10. 7) forty stadia wide: so that, as we can hardly assume the passage to have been to a point *directly opposite*, they were somewhere about *μέσον τῆς θαλάσσης*, Matt. ver. 24. 18. *διεγείρετο*] was becoming thoroughly agitated: **was rising.** 19. *περ. ἐπὶ τῆς θαλ.*] There surely can be no question in the mind of an unprejudiced reader, that it is John's intention to relate a *miracle*;—nor again,—that there could be in the minds of the disciples *no doubt about* that miracle,—*no chance of a mistake* as to what they saw. I have treated of *ἐπὶ τῆς θαλ.* on Matthew, ver. 25. They were afraid:—*but* upon being reassured by His voice, they were willing to take Him into the ship; and upon their doing so, the ship in a comparatively short time (or perhaps *immediately*, *by miracle*, but I prefer the other) was at the land to which they had been going, viz. by the storm ceasing, and the ship making smooth way (*ἐκόπασεν ὁ ἄνεμος*, Matt., Mark). It seems to me that *the above* interpretation of *ἤθελον οὖν λαβεῖν* is ab-

[d] λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον. 22 Τῇ [e] ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι [f] πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἕν, καὶ ὅτι οὐ [g] συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· 23 ἄλλα [δὲ] ἦλθεν [f] πλοιάρια ἐκ [h] Τιβεριάδος [a] ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον [i] εὐχαριστήσαντος τοῦ [k] κυρίου· 24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ [l] ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, [m] ἐνέβησαν αὐτοὶ εἰς τὰ [f] πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. 25 καὶ εὑρόντες

d — ch. xix. 27. 2 John 10.
e ch. i. 29 reff.
f here 3ce. Mark iii. 9. (iv. 36 v. r.) Luke v. 2. ch. xxi. 8 only †.
g ch. xviii. 15 only. Exod. xxi. 3. Esth. ii. 13. Sir. xxxix. 2 only.
h ver. 1.
i ver. 11.
k — ch. iv. 1 reff.
l pres., ch. i. 40 reff.
m ver. 17.

21. for ηθελον, ηλθον ℵ. αυτον bef λαβειν D 69 lat-*e* goth Aug. rec το πλοιον bef εγενετο, with Dℵ rel: txt ABGL 1. 33. 69 am(with forj fos fuld ing mt) lat-*c e g l q* coptt æth arm Orig Cyr Aug. εγενηθη D. την γην ℵ¹. for υπηγον, υπηντησεν ℵ¹.

22. for εστηκως, εστως ℵ. rec (for ειδον) ιδων, with E rel: ειδων Δ: ιδον L: ειδεν Dℵ al vulg lat-*b c* arm Chr-comm: txt AB lat-*a f* syrr copt goth æth. rec aft εν ins εκεινο εις ο ενεβησαν οι μαθηται αυτου (*explanation*), with (Dℵ) E rel lat-*a e* syrr syr-cu sah Chr Cyr.—(om εκεινο D 33 ev-y lat-*a* syr-cu arm $Chr_{p.}$—ον ανεβ. Δ.—for αυτου, του ιησου D℧ 69 lat-*a* syr-cu sah arm, αυτου ησ. D¹.)—om ABL 1 vulg lat-*c f ff*$_2$ *g l* copt goth æth Nonn. for συνεισηλθεν τοις μαθ. αυτου, συνελθοντες αυτοις ℵ¹. ο ιησους bef τοις μαθηταις αυτου A. rec (for πλοιον) πλοιαριον (*as above*), with E rel lat-*a f q* syr: πλοιαον(sic) ℵ¹: txt ABDKL 1. 33. 69 vulg lat-*b c e ff*$_2$ goth Chr Cyr. μονον D lat-*a*. om απηλθον ℵ¹. (ins ℵ².)

23. for αλ. δ. ηλθ. πλ., αλλων πλοιαριων ελθοντων D lat-*b* syr-cu arm: εκ τελθοντων ουν πλοιων ℵ.—om δε BL 33 lat-*e* copt: ins A rel vulg lat-*a c f ff*$_2$ syrr goth æth.—for πλοιαρια, πλοια B 157 ev-32 vulg lat-*e*. ins της bef τιβεριαδος B al. for του τοπου, ουσης ℵ¹. ins και bef εφαγον ℵ¹. om τον ℵ. om ευχ. τ. κυρ. D 69¹ lat-*a e* syr-cu arm.

24. for οτε το εκει, και ιδοντες οτι ουκ ην εκει ο ις ℵ¹. om αυτου ℵ¹. rec ins και bef αυτοι, with UΓ (1. 33, e sil): om AB rel lat-*q* syrr syr-cu copt æth Cyr Thl.—om αυτοι Sℵ goth arm.—for ενεβ. αυ. εις τα, ελαβον εαυτου D lat-*b ff*$_2$ *l*.—ανεβησαν ℵ. rec (for πλοιαρια) πλοια, with A rel: txt BDL 33. 69 latt syr-marg Cyr Thl.—for τα πλ., το πλοιον ℵ¹.

solutely necessary to account for the οὖν, and quite in accordance with John's usage of θέλω (see reff.). Some of the German Commentators (even De Wette among them) have created a difficulty, by strangely rendering ἤθελον, '*they wished*' (implying, '*but did not*'), *but* (καὶ) *the ship was immediately*, &c.—i. e. they were already close to the land, and so there was no occasion. Prof. Bleek (Beiträge, pp. 103, 4) half adopts this view;—adding to it, I am sorry to see, that perhaps Jesus was on the land, and the disciples in the storm and darkness thought Him to be on the sea.

22—59.] *The multitudes follow Jesus to Capernaum, where, in the synagogue, He discourses to them on himself as the Bread of Life.* **22—24.**] These verses are involved and parenthetical in construction, but very characteristic of the minute care with which the Evangelist will account for every circumstance which is essential to his purpose in the narrative. ὁ ὄχλος] We are not to understand *the whole multitude who were fed*,—but that portion of them which had remained on the coast over the night. Many had probably dispersed to the villages about, or perhaps taken up their night quarters more inland.

πέραν τῆς θ., i. e. on the east coast. We are supposed to be at Capernaum.

ἦν is not pluperfect in sense—the meaning is regulated by εἶδον—**they were aware that there was no other ship there but one, and that Jesus did not, &c.** Then the ἦλθεν afterwards, belonging to the same set of facts, is in the same tense, but not pluperfect: **came**, not '*had come*.' The πλοιάρια had perhaps brought some of them thither; or the spot ἐγγὺς τ. τόπου,

αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ Ῥαββί, πότε ὧδε
[n] γέγονας; [26] ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν [o] Ἀμὴν
ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε [p] σημεῖα, ἀλλ' ὅτι
[q] ἐφάγετε [q] ἐκ τῶν ἄρτων καὶ [r] ἐχορτάσθητε. [27] [s] ἐργάζεσθε
μὴ τὴν [t] βρῶσιν τὴν [u] ἀπολλυμένην, ἀλλὰ τὴν [t] βρῶσιν
τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ [v] υἱὸς τοῦ [v] ἀνθρώπου
ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ [w] ἐσφράγισεν ὁ θεός.
[28] εἶπον οὖν πρὸς αὐτόν Τί ποιῶμεν, ἵνα [x] ἐργαζώμεθα τὰ
[y] ἔργα τοῦ θεοῦ; [29] ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς

n — Luke x. 32.
o see Matt. v. 18 reff.
p — ch. ii. 11 reff.
q — vv. 50, 51 [Luke xxii. 16 v. r.] only. (Mark xi. 14. Heb. xiii. 10. Rev. ii. 7.) Deut. xxviii. 31. see 1 Cor. ix. 7.
r Matt. xiv. 20 ‖ Mk. i. James ii. 16. Ps. xvi. 15.
s — 2 John 8 only :.
t ch. iv. 32 reff.
w ch. iii. 33. Matt. xxvii. 66. (xxi.) 8.
u — Heb. i. 11, from Ps. ci. 26. James i. 11. 1 Pet. i. 7.
x ch. iii. 21. Matt. xxvi. 10 reff.
v Matt. viii. 20 reff.
y Matt. xxi. 2 Kings xi.

25. for γεγονας, εληλυθας D; ηλθες ℵ; similarly latt Syr syr-cu sah-mss arm: æth has both.

26. om ὁ ℵ. om ζητειτε με ℵ¹. ειδατε D. aft σημεια ins και τερατα D fos(with gat) lat-a b f goth.

27. 1st βρωσιν bef μη, omg την, ℵ.—om 2nd την βρωσιν EFGHℵ 69 vulg lat-c Clem, Constt Epiph Aug. for υμιν δωσει, διδωσιν υμιν DℵΓ fos lat-e ff, syr-cu goth Chr: δωσει υμ. 69 Chr, Hil.

28. om ουν A Syr syr-cu syr-jer arm. Steph ποιουμεν, with (ESΓ 1. 33, e Thl: -ησομεν 69 latt sah Chr,: -ησωμεν DG: txt ABLTℵ rel Orig Chr Cyr.—trans εργ. and ποι. D.

&c. might have been some landing-place of merchandise. **25.**] πέραν τ. θ. is *now* the *west* bank;—we have been crossing the sea with the multitude. πότε, as Stier remarks, includes πῶς in its meaning. Our Lord leaves the question unanswered, because it was not for *a sign to these people* that He had miraculously crossed the lake.

26.] The seeking Him, on the part of these people,—to Him, who saw the hearts,—was merely a low desire to profit by his wonderful works,—not a reasonable consequence of deduction from his miracles that He was the Saviour of the world. And from this low desire of mere satisfaction of their carnal appetite, He takes occasion in the following discourse to raise them to spiritual desire after HIMSELF, THE BREAD OF LIFE. The discourse forms a parallel with that in ch. iv. **27.**] ἐργάζ., imperative: another instance of the construction which I have advocated in ch. v. 39. The E. V., '*Labour not for*,' does not give the sense of ἐργάζ. They had not *laboured* in this case for the βρῶσις ἀπολλυμένη, but it had been furnished miraculously. A better rendering would be, **Busy not yourselves about,—Do not weary yourselves for,**—which they were doing, by thus coming after our Lord. τὴν ἀπολλ. '*whose nourishing power passes away*,' De Wette. Rather perhaps more literally, **which perisheth**, E. V.:—the *useless* part of it, in being cast out;—the *useful*, in becoming part of the body which perishes (see 1 Cor. vi. 13).

ἀλλὰ τ. βρ.] It is important to bear in mind that the ἐργάζεσθαι spoken of above, which also applies to this, was not a '*working for*,' or '*bringing about of*,' but a following Christ in order to obtain. So the meaning will be, **but seek to obtain**, by following after Me.... And thus μὴ.... ἀλλά keeps its true literal force, **Do not.... but.** τὴν μέν. εἰς ζ. αἰ.: see ch. iv. 14. If this βρῶσις *remains to eternal life*, it must be *spiritual food*. ἣν.... δώσει: see ch. iv. ib. ἣν agrees with βρῶσιν, not with ζωήν. δώσει, future, because the great Sacrifice was not yet offered: so in ch. iv. ὁ υἱὸς τ. ἀνθρ., emphatic here and belonging to this discourse, since it is of His *Flesh* that He is about to speak. τοῦτον γὰρ.... **For Him hath the Father sealed, even God.** ἐσφράγ., by *undoubted testimony*, as at His baptism; and since, *by His miracles*, see ch. x. 36: not, '*stamped* with the image of His Person,' which is altogether beside the present subject, and inconsistent with the meaning of σφραγίζ.

28.] The people understand His ἐργάζεσθε *literally*, and dwell upon it. They quite seem to think that the food which is to endure for ever is to be spiritually interpreted; and they therefore ask this question,—referring the ἐργάζ. to the works of the law. τὰ ἔργα τοῦ θεοῦ must not be taken to mean '*the works*

[y] Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, [y] ἵνα [z] πιστεύητε [z] εἰς ὃν ἀπέστειλεν ἐκεῖνος. 30 εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ [a] σημεῖον, ἵνα ἴδωμεν καὶ [b] πιστεύσωμέν σοι; τί ἐργάζῃ; 31 οἱ πατέρες ἡμῶν τὸ [c] μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστιν γεγραμμένον [d] Ἄρτον ἐκ τοῦ οὐρανοῦ [e] ἔδωκεν αὐτοῖς [e] φαγεῖν. 32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωυσῆς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν [f] ἀληθινόν. 33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ

y John only. vv. 39, 40. ch. xv. 12. xvii. 3. 1 John iii. 11, 23. iv. 21. v. 3. 2 John 6 only. see ch. xv. 8. 1 John iv. 9, 17.
z ch. ii. 11 reff.
a ch. ii. 11 reff.
b constr., ch. v. 24 reff.
c ver. 49 (58 v. r.). Heb. ix. 4. Rev. ii. 17 only. Num. xi. 6, 7, 9.
d Psa. lxxvii. 24. e Matt. xiv. 16 reff.
f = ch. i. 9 reff.

29. om ὁ ℵ rel: ins ABDKLTΔ. for το εργον, τα εργα T. rec πιστευσητε, with DN rel: txt ABT 1. 33 Orig Bas Cyr, πιστευειτε L. αποσταλκεν ΤΓ.

30. om 2nd ουν LN 33 foe lat-l syr copt arm. συ bef ποιεις D vulg lat-c e: om συ 69 al arm: σημειον bef συ ℵ.

31. εσθ. γεγρ. εστ., but the 1st εστ. erased, D. om αρτον ℵ¹.

32. [rec δεδωκεν, with AT ℵ(so also in ver 31) rel Orig Eus$_1$: txt BDL Clem Eus$_1$.]

33. ins ο bef του θεου DN: om ABT rel Clem Orig Eus.

which God works,' but, as in Jer. xlviii. 10 (xxxi. 10 LXX); 1 Cor. xv. 58, **the works well pleasing to God.** **29.**] The meaning is not,—that faith is *wrought in us by* God, is *the work of God;* but that the truest way of working the work of God is to believe on Him whom He hath sent. ἔργον, not ἔργα, because there is but this one, properly speaking, and all the rest are wrapt up in it (see James i. 25). This is a most important saying of our Lord, as containing the germ of that teaching afterwards so fully expanded in the writings of Paul. "I know not," says Schleiermacher (cited by Stier, iv. 231, edn. 2), "where we can find any passage, even in the writings of the Apostles, which says so clearly and significantly, that all eternal life in men proceeds from nothing else than faith in Christ." **30, 31.**] This answers to ch. iv. 12, *'Art thou greater than our father Jacob,'* &c. It is spoken in unbelief and opposition; not, as many have supposed, as a request for the Bread of Life, meaning *it* by the sign, but in the ordinary sign-seeking spirit of the Jews. Stier says well, 'They have been hesitating between better and worse thoughts, till at last unbelief prevails.' The σημεῖον here demanded is the *sign from heaven*, the proof of the sealing by God; such a proof would be, in their estimation, compared with His present miracles, as the manna (bread *from heaven*) was, compared to the multiplied loaves and fishes. The manna was extolled by the Jews as the greatest miracle of Moses. Josephus calls it θεῖον καὶ παράδοξον βρῶμα: see also Wisd. xvi. 20, 21. 'They forgot that their fathers disbelieved Moses almost from the time when they began to eat the manna; and that the Psalm from which they quote most strongly sets forth this;—that they despised the manna, and preferred ordinary meat to it.' Stier. Observe our Lord's πιστ. εἰς and then πιστ. σοι. The former, the casting their whole hopes and faith on Him, is what He requires: but they will not even give the latter, common credence, to Him. Their τί ἐργάζῃ; Meyer remarks, is a retort of our Lord's question, ver. 27. There is no σύ expressed, but the stress is on the τί. **32.**] Our Lord lays open the course of their argument. They have not *mentioned* Moses,—nor was the giving of the manna a miracle performed by Moses;—but He knew that the comparison between Moses and Himself was in their minds, and answers by exposing the error which represented Moses as the giver of the manna. Neither again was that the true bread from heaven. It was, in one sense, bread from heaven;—but not in *this* sense. It was a type and shadow of the true bread from heaven, **which My Father is giving** (δίδωσιν,—or perhaps the abstract present,—**giveth**) **to you.** Our Lord does not here *deny*, but *asserts* the miraculous character of the manna. **33.**] ὁ ἄρτος τοῦ θεοῦ = ὁ ἄρτος ὃν δίδωσιν ὁ πατήρ μου. The words ὁ καταβ..... are the predicate of ὁ ἄρτος, and do *not apply, in the construction of this verse, to Christ personally,* however truly they apply to Him in fact. The E. V. is here wrong: it should be, **The bread of God is** *that* (not *He*) **which** cometh, &c. *Not*

g = Acts x. 11. Rev. xvi. 21 xi. Jas. iv. 10.

h ver. 29. i ch. iv. 13, &c. reff.

k Matt. xxi. 32 ‖ Luke iv. 29. xiii. 28. ch. ix. 34, 35. xii 31. Acts vii. 58. ix. 40. Rev. xi. 9 only.

g καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.
34 εἶπον οὖν πρὸς αὐτὸν Κύριε, πάντοτε δὸς ἡμῖν τὸν
ἄρτον τοῦτον. 35 εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἐγώ εἰμι
ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ,
καὶ ὁ h πιστεύων h εἰς ἐμὲ οὐ μὴ i διψήσει πώποτε. 36 ἀλλ'
εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ με καὶ οὐ πιστεύετε. 37 πᾶν
ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον
πρός με οὐ μὴ k ἐκβάλω k ἔξω, 38 ὅτι καταβέβηκα ἀπὸ

διδους bef *ζωην* AK 33 vulg lat-*c f ff*$_2$ syrr coptt goth æth Eus$_1$ Aug: txt BDTℵ rel lat-*a b e* syr-cu arm Clem Orig$_3$ Eus$_2$.

34. *παντοτε* bef *κυριε* ℵ.

35. rec aft *ειπεν* ins *δε*, with A rel vulg lat-*c* syr-marg Cyr; *ουν* DTℵ 33. 69 syr-txt sah: om BLT fos lat-*a b e* Syr syr-cu copt arm. [rec (for *ειμι*) *μι*, with AD rel Orig Eus: txt BTℵ.] *πεινασει* DHT 1 Eus Chr Thl. rec *διψησει* with B^2 rel Orig: *διψασει* D: txt AB^{1}HLTΔℵ 1. 33 Eus Chr Thl.

36. om *με* Aℵ gat lat-*a b e q*: ins BDT rel. aft *κ. ου* ins *μη* T.

37. for *με*, *εμε* EKTΔℵ. om *εξω* Dℵ^1 lat-*a b e* syr-cu Hil: ins BT rel.

38. ins *ου* bef *καταβεβηκα*, omg *ουχ*, ℵ^1. rec (for *απο*) *εκ* (*from* vv 33, 41, 51, *where there is no varn: see on ver* 42), with Dℵ rel Ign Eus$_2$ Bas Ath$_1$.

till ver. 35 does Jesus first say, 'I AM the bread of life.' The *manna* is still kept in view—*ὅταν κατίβῃ ἡ δρόσος . . . . . κατέβαινεν τὸ μάννα ἐπ' αὐτῆς*, Num. xi. 9. And the present participle, here used in reference to the manna, is dropped when the Lord Himself is spoken of: see vv. 38, 41, 58, and especially the distinction between ver. 50 and ver. 51 (so Lücke, De Wette, Stier, Bengel). **34.**] ch. iv. 15 is exactly parallel. The Jews understand this bread, as the Samaritan woman understood the water, to be some miraculous kind of sustenance which would bestow life everlasting:—perhaps they thought of the heavenly manna, which the Rabbis speak of as prepared for the just in the future world;—see quotations in Lücke, ii. 132, also Rev. ii. 17. *πάντοτε*, emphatic:—not now only, but always.

35.] As in ch. v. 30, so here, our Lord passes from the indirect to the direct form of speech. Henceforward it is 'I,' 'Me,' throughout the discourse.

In the genitive *τῆς ζωῆς* is implied *ὁ καταβὰς ἐκ τοῦ οὐρ. καὶ ζωὴν διδοὺς τ. κόσμ.* So *ὕδωρ ζῶν* in ch. iv.

On the assurance of *never hungering or thirsting*, see note at ch. iv. 14. It is possible that our Lord placed the all-satisfying bread of life in contrast to the manna, which was *no sooner given*, Exod. xvi., *than* the people *began to thirst*, Exod. xvii.;—but I would not lay any stress on this.

ὁ ἐρχόμ. πρ. ἐμέ is in the same sense as in ch. v. 40—that of acceptance of and faith in Him. **36.**] *εἶπον ὑμῖν—πόθεν δὲ τοῦτο εἶπεν αὐτοῖς; εἰκὸς τοῦτο μὴ θῆναι μὲν μὴ γραφῆναι δέ.* Euthym. But perhaps, as Euthym. himself seems to suggest, and as Lücke and De Wette are inclined to think, the reference may be to ch. v. 37—44, and the *ὑμῖν* may be said generally. Stier and others think that ver. 26 is referred to: but this is far-fetched. We have instances of reference to sayings not recorded, in ch. x. 26; xii. 34—'Ye have seen the true Bread from heaven, the *σημεῖον* greater than the manna, *even Me Myself:* and yet have not believed.'

37.] The whole body of believers on Christ are spoken of by Him, here and in ch. xvii., *as given to Him by the Father*. But Bengel's observation is very important: '*πᾶν*—vocula momentosissima, et collatis iis quæ sequuntur, considerata diligentissima. Nam in sermonibus Jesu Christi, quod Pater ipsi dedit, id, et singulari numero et neutro genere, appellatur *omne*: qui ad ipsum, *Filium*, veniunt, ii masculino genere vel etiam plurali numero describuntur,—*omnis*, vel *illi*. Pater Filio totam quasi massam dedit, ut omnes quos dedit unum sint; id universum Filius singulatim evolvit, in executione. Hinc illud in xvii. 2, ut *omne quod dedisti ei, det ea* vitam æternam.' See also 1 John v. 4. See further on *πᾶν ὃ δίδωσίν μοι ὁ πατήρ*, ver. 44. *οὐ μὴ ἐκβ. ἔξω* does not refer here to the office of the Son of God *as Judge;* but is another way of expressing the grace and readiness with which *He* will receive all who come to Him.

38, 39, 40.] His reception of men is not

τοῦ οὐρανοῦ οὐχ ἵνα [l] ποιῶ τὸ [l] θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. 39 [m] τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, [m] ἵνα [n] πᾶν ὃ δέδωκέν μοι, μὴ [o] ἀπολέσω [p] ἐξ αὐτοῦ, ἀλλὰ [q] ἀναστήσω αὐτὸ τῇ [r] ἐσχάτῃ [r] ἡμέρᾳ. 40 [m] τοῦτο γὰρ ἐστιν τὸ [n] θέλημα τοῦ πατρός μου, [m] ἵνα πᾶς ὁ [t] θεωρῶν τὸν υἱὸν καὶ [u] πιστεύων [u] εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ [q] ἀναστήσω αὐτὸν ἐγὼ τῇ [r] ἐσχάτῃ [r] ἡμέρᾳ. 41 [v] ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν Ἐγώ εἰμι ὁ ἄρτος ὁ [w] καταβὰς [w] ἐκ τοῦ οὐρανοῦ, 42 καὶ ἔλεγον Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ

l Matt. vii. 21 reff.
m ver. 29 reff.
n constr., ch. xvii. 2. Rev. ii. 26. Ps. x. 5.
o — ch. xviii. 9.
p — 2 John 4. Rev. v. 9. xi. 9.
q act., = here, &c. (4 times) & Acts (ii. 24 al.) only. pass., ch. xi. 23, 24 al.
r — here, &c., 4 times. ch. (vii. 37.) xi. 24. xii. 48 only. J.
s 1 Thess. iv. 3.
t — ch. xii. 45 bis. xiv. 17.

u ch. ii. 11 reff. only. Num. xiv. 27.
v here bis & ver. 61. ch. vii. 32. Matt. xx. 11. Luke v. 30. 1 Cor. x. 10 bis.
w see ver. 33.

txt ABLT 33. 69 (sah ?). for ποιω, ποιησω D L[1](appy) ℵ Ath Euthym. at end add πατρος D 33 syr-cu syr-jer Did.

39. om 1st clause (*homœotel*) Cℵ al.—rec aft πεμψαντος με ins πατρος, with E rel vulg lat-*a c* syr syr-jer: om ABDLT 1 lat-*b e f q* Syr syr-cu coptt goth Ath Chr Cyr$_2$ Ambr Aug. for εξ αυτου, μηδεν D. for αλλα, αλλ' ινα D. rec ins εν bef τη εσχατη, with ADKℵ 69 (S 33, e sil) latt coptt Ath Tert Ambr Aug: om BCLT rel am lat-*e* Ath-ms Cyr Victorin.

40. rec (for γαρ) δε (*from ver* 39), with E rel syr(Tischdf) Chr Chrom: txt ABCDKLUℵ 1. 33. 69 am(with em fos fuld ing jac mt tol) lat-*a b c* syrr syr-cu coptt. rec (for του πατ. μου) τ. πεμψαντος με (*from ver* 39), with A rel Did Chr$_1$: του πεμψ. με πατρος Δ 69 vulg lat-*c f ff$_2$ g* syr-jer Cyr Ambr Aug Chrom: txt BCDLTUℵ 1. 33 lat-*a b e q* syrr syr-cu coptt æth arm Clem Ath-ms Chr$_1$ Nonn Tert$_2$ Hil$_2$ Victorin. om εγω AD 1 fos(with tol) lat-*b f* copt Clem Chr Tert Hil: ins BCTℵ rel vulg lat-*a c e ff$_2$ g* syrr syr-cu sah goth æth arm. ins εν bef τη εσχατη ADKLSUℵ latt coptt goth Clem: om BCT rel lat-*e* Tert.

41. for ουν, δε D-gr Syr syr-cu goth.

42. ουχι BT. ins του bef ιωσηφ D.

capricious, nor even of His own arbitrary choice; but as He came into the world to do the Father's will, and that will is that all who come to Him by faith shall have life, so He receives *all such*;—loses none of them;—and will raise them all up (here, *in the fullest* and *blessed sense*) at the last day. (ἀπολέσω again is not '*destroy*,' '*condemn*,' but lose: see ch. xii. 25; xvii. 12. ἵνα μὴ ἐξ ἡμῶν αἰτίας ἀπόληται τις, Euthym.) Olshausen remarks, that 'in ch. iv. we had only the inexhaustible refreshing of the *soul* by the water of life; but this discourse goes further;—that not even death itself shall destroy the *body* of him who has been nourished by this bread of life' (ii. 167).

ἀναστήσω refers to the only resurrection which is the completion of the man in his glorified state;—it does not set aside the ἀνάστασις κρίσεως, but that very term is a debasement of ἀνάστασις: its true sense is only ἀνάστασις ζωῆς.

Bengel has beautifully given the connexion of this last promise with what went before: "hic finis est, ultra quem periculum nullum." But there is much more than this in it. In this declaration (vv. 39, 40) is contained the key of the following discourse, vv. 44—59. The *end* of the work of God, as regards man, is the glorification of his restored and sanctified nature,—*body, soul, and spirit*,—in eternity. Without this,—salvation, restitution, would be incomplete. The adoption cannot be consummated without the redemption of the body. Rom. viii. 18—23. And the glorification of the body, soul, and spirit,—of the whole man,—cannot take place but by means of *the glorified Body of the second Adam*. 'He who does not see this, will never understand either the Holy Communion, or this testimony of the Lord in its inner meaning.' Stier, iv. 243, edn. 2.

The θεωρῶν here is a different thing from the mere ὁρᾷν of ver. 36. It is the awakening of the attention preparatory to faith, answering to the looking on the serpent of brass: τοῖς ὀφθαλμοῖς τῆς ψυχῆς, Euthym.; but afterwards he makes the θεωρεῖν = πιστεύειν, to which it is only preparatory. 41.] Not different hearers, nor does the scene of the discourse

x Matt. xviii. 26. xxv. 19. Mark vi. 50.
y — ch. xii 32 only. (John [xviii. 16. xxi. 6, 11] only, exc. Acts xvi. 19.) Jer. xxxviii. (xxxi.) 3.
z vv. 39, 40 reff.
a Mark i. 2 reff.

ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νυν
λέγει ὅτι [x] ἐκ τοῦ οὐρανοῦ [y] καταβέβηκα; [43] ἀπεκρίθη ὁ
Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ [x] γογγύζετε [z] μετ' ἀλλήλων.
[44] οὐδεὶς δύναται ἐλθεῖν πρὸς ἐμέ, ἐὰν μὴ ὁ πατὴρ
ὁ πέμψας με [z] ἑλκύσῃ αὐτόν, κἀγὼ [z] ἀναστήσω αὐτὸν
ἐν τῇ ἐσχάτῃ ἡμέρᾳ. [45] ἔστιν γεγραμμένον [a] ἐν τοῖς

rec (for νυν) ουν, with ADℵ rel vulg lat-δ c f ff$_2$ g syr Ath: om lat-a e: txt BCT copt goth arm Ath-2-mss. rec aft λεγει ins ουτος, with A rel vulg lat-a c e f syrr goth Aug: pref, ℵ: om BCLT 1. 33. 69 lat-a ff$_2$ syr-ca copt arth arm Chr Cyr Aug.—λεγει εαυτον απο τ. ο. καταβεβηκεναι D Chr.

43. rec aft απεκριθη ins ουν, with ADℵ rel vulg lat-δ e syr: om BCKLT 33. 69 lat-a e Syr coptt arm Cyr. om ο BLTℵ 1. 33: ins ACD rel. μετα B. αυτοις bef και ειπεν ℵ.

44. rec (for εμε) με, with ACDTℵ rel Hippol Orig Did Chr Cyr: txt BEMVΓΔ om ὁ πατηρ A al. rec και εγω, with A rel Did Chr: εγω T: txt BCDLΞ 1. 13 Cyr. rec om εν, with Δℵ al am(with ing^2) lat-e: ins ABCDT rel [illegible] coptt goth Cyr Thl.

here change: they were the same,—perhaps the principal among them, the official superintendents of the synagogue:—for John generally uses οἱ Ἰουδαῖοι in this official sense. 42.] They rightly supposed that this καταβῆναι ἐκ τοῦ οὐρανοῦ must imply some method of coming into the world diverse from ordinary generation. Meyer gathers from the οἴδαμεν, that our Lord's reputed father was then still alive. But surely the verb will bear the sense of knowing as matter of fact who they were, and need not be confined to personal knowledge. 43.] Our Lord does not answer their objection, because it lay far from His present purpose to disclose aught of those mysteries which the answer must have indicated. It was not till the faith of the apostolic Christians was fully fixed on Him as the Son of God, and the outline of the doctrine of His Person was firmly sketched out, that the Spirit brought out those historical records which assure us of His supernatural conception (see Nitzsch, cited by Stier, iv. 244, edn. 2). 44.] The connexion seems to be this: They were not to murmur among themselves because He had said this; for the right understanding of what He had said is only to be gained by being taught of God, by being drawn by the Father, who alone can give the desire to come to Christ, and bring a man to Him. That this 'drawing' is not *irresistible grace*, is confessed even by Augustine himself, in his Tractatus on this passage. 'Si trahitur, ait aliquis, invitus venit. Si invitus venit, nec credit: si non credit, nec venit. Non enim ad Christum ambulando currimus, sed credendo; nec motu corporis sed voluntate cordis accedimus. . . . . Noli te cogitare invitum trahi; trahitur animus et amore.' And just before: 'Intrare quisquam ecclesiam potest nolens, accedere ad altare potest nolens, accipere sacramentum potest nolens:—*credere non potest, nisi volens.*' He quotes 'trahit sua quemque voluptas' (Virg. Ec. ii. 65), to shew that the drawing is that of delight and choice, not of obligation and necessity. Calvin (?), Beza, and Lampe understand *irresistible grace* to be here meant: 'Falsum est et profanum, nemo nisi volentes trahi' (Calv., Lücke, ii. 141 note). The Greek expositors, Cyril, Chrysostom, Euthymius, Theophylact, take the view which I have adopted above. Chrysostom says, ὁ καὶ αὐτὸ οὐ τὸ ἐφ' ἡμῖν ἀναιρεῖ, ἀλλὰ μᾶλλον ἐμφαίνει τὴν βοηθείας δεομένους. See Article X. of the Church of England, in fine. This *drawing towards Christ* may be exemplified in the legal dispensation, which was to the Jews a παιδαγωγία εἰς Χριστόν. It now is being exerted on all the world,—in accordance with the Lord's prophecy ch. xii. 32 (see note there), and His command Matt. xxviii. 19, 20,—by Christian preaching and missions; but, after all, the *individual will* must be turned to Christ by the Father, Whose covenanted promise is, that He will so turn it in answer to prayer. 'Nondum traheris? ora ut traharis' (Augustine, ibid.). The same solemn and joyous *reprise*, as Meyer well calls it, follows, as in vv. 39, 40.

45.] ἐν τοῖς προφ. may be a general form of citation (Mark i. 2. Acts vii. 42; xiii. 40), or may mean that the sense is found in several places of the prophets: see besides reff., Jer. xxxi. 33, 34. This clearly intimates the *kind* of *drawing* meant in the last verse;—the

προφήταις Καὶ ἔσονται πάντες [b] διδακτοὶ [c] θεοῦ. πᾶς [b] 1 Cor. ii. 13 only. Isa. liv. 13.
ὁ [d] ἀκούσας [d] παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρός [d] 1 Macc. iv. 7 only.
με. 46 [e] οὐχ [e] ὅτι τὸν πατέρα ἑώρακέν τις, εἰ μὴ ὁ [f] ὢν [see 1 Thess. iv. 9.
παρὰ τοῦ θεοῦ· οὗτος ἑώρακεν τὸν πατέρα. 47 ἀμὴν [c] gen., Matt. xxv. 34. Philem. 1. Winer, edn. 6, § 30. 2.
ἀμὴν λέγω ὑμῖν, ὁ [g] πιστεύων [εἰς ἐμὲ] ἔχει ζωὴν αἰώνιον. [d] ch. i. 41. vii. 51. viii. 26, 40. xv. 15. Acts x. 22. xxviii. 22. 2 Tim. i. 13. ii. 2.
48 ἐγώ εἰμι ὁ ἄρτος τῆς [h] ζωῆς. 49 οἱ πατέρες ὑμῶν ἔφα- [e] = 2 Cor. i. 24. iii. 5. Phil. iii. 12. iv. 11, 17. 2 Thess. iii. 9 only.
γον ἐν τῇ ἐρήμῳ τὸ [i] μάννα καὶ ἀπέθανον· 50 οὗτός ἐστιν [f] sch. vii. 29 reff.
ὁ ἄρτος ὁ [k] ἐκ τοῦ οὐρανοῦ [k] καταβαίνων, ἵνα τις [l] ἐξ αὐτοῦ
[l] φάγῃ καὶ μὴ ἀποθάνῃ. 51 ἐγώ εἰμι ὁ ἄρτος [m] ὁ ζῶν ὁ [k] ἐκ
τοῦ οὐρανοῦ [k] καταβάς· ἐάν τις [l] φάγῃ [l] ἐκ τούτου τοῦ

[g] absol., John, ch. i. 7. iii. 18. iv. 41, 42, 53 al. vii. 17 al. [h] = ch. viii. 12. Rev. ii. 7. [i] ver. 31. [k] ver. 33. [l] ver. 26 reff. [m] = ch. iv. 10, 11. Acts vii. 38.

45. rec ins του bef θεου, with Scr's t[1]: om ABCDTℵ rel Scr's mss Chr Cyr Thl. rec aft πας ins ουν, with A rel lat-q (syrr syr-cu) Cyr: om BCDLSTℵ 69 latt coptt æth arm $Orig_3$ Hil. for ακουσας, ακουων (*cf ch* v. 24) D rel fos(with gat mm) lat-a b e g q syr-marg goth Cyr Hil: txt ABCKLTℵ 1. 33. 69 vulg lat-c f ff$_2$ Syr syr-cu syr-txt coptt $Orig_2$. aft μαθων ins την αληθειαν A. εμε BTℵ $Orig_1$: txt ACD rel $Orig_1$. (33 def.)

46. rec τις bef εωρακεν, with A rel syr coptt Did Thdrt Chr: txt BCDLTℵ 33 latt Syr syr-cu goth Orig Cyr. om του B. for θεου, πατρος ℵ. for πατερα, θεον Dℵ[1] lat-a b e Novat Quæst.

47. ins οτι bef ο πιστευων ℵ. om εις εμε BLTℵ arm-zoh: ins (*cf ver* 35 *fin*) ACD rel latt syrr coptt goth æth arm-usc Hil.

49. aft εφαγον ins τον αρτον D lat-a b e. rec το μαννα bef εν τη ερημω, with Aℵ rel vulg lat-a syrr coptt goth æth arm Thdrt Cyr Ambr: txt BCDT am(with ing san tol) lat-b c e Orig Eus Chr Aug.

50. αποθνησκη B Eus.

51. aft εαν ins ουν D-gr. του αρτου bef τουτου D-gr arm: του εμου αρτου

opening the eyes of the mind by divine teaching. ἀκούσας κ. μαθών is an expansion of διδακτός. ἔρχ. πρός με] This is the final decision of the human will, acted on by the divine attraction to Christ. *The beginning* is, The Father draws him: *the progress*, he hears and learns—here is the consenting will—'Speak, Lord, for thy servant heareth:'—*the end*, he cometh to Christ—here is the will acting on the whole man.

46.] The connexion is: the mention of ἀκούσας παρὰ τοῦ πατρός might lead them to think of a personal communication from the Father to each man, and thus the necessity of the mission of the Son might be invalidated. This was the only way in which a Jew could misunderstand ver. 45; he could not dream of a seeing of the Father with bodily eyes.

ὁ ὢν παρὰ τ. θεοῦ, is Jesus Himself; see ch. vii. 29. His knowledge of the Father is *complete* and immediate; ours, *partial*, and derived through Him only. 47.] Our Lord now recurs to the subject of their murmurs, and gives the answer for which He has been preparing the way, repeating nearly ver. 40, and adding, 48.] If *so*, (see ver. 47,) there is full reason for my naming Myself the Bread of Life. 49.] *That* bread from heaven had no power to keep off death, and that, *death owing to unbelief*:—our Lord by thus mentioning οἱ πατέρες ὑμῶν and their death, certainly hints at the *similar unbelief* of these Jews. And the same dubious sense of ἀποθάνῃ prevails in ver. 50. Death is regarded as being swallowed up in the glory of the resurrection, and the second death—which was hidden in the former ἀπέθανον—has over him who eats this Bread of Life, *no power*: nay, he is brought, even *here*, into a resurrection state from sin and death; see Rom. vi. init. and Col. iii. init. 51.] ὁ ζῶν, 'containing life in itself,' not merely supplying the waste of life with lifeless matter: see on ch. iv. 13, 14. καὶ ὁ ἄρτος . . . .] From this time we hear no more of ἄρτος: this figure is dropped, and the reality takes its place. Some difficult questions arise regarding the sense and reference of this saying of our Lord. (1) Does it refer to His Death? and, (2) is there any reference to the Ordinance of the Lord's Supper?

n = ver. 58. see Rev. i. 18. iv. 9, 10. xv. 7. Dan. vi. 20.
ἄρτου, [n] ζήσεται [n] εἰς τὸν [n] αἰῶνα. [o] καὶ ὁ ἄρτος [p] δὲ ὃν
ἐγὼ δώσω ἡ σάρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κοσμου
o Matt. x. 18. ch. viii. 16, 17. xv. 27. Acts iii. 24. 1 John i. 3. 2 Macc. v. 15 vat.

(omg τουτου) ℵ. ζησει DLℵ 33 Orig$_3$: txt BCT rel Orig$_2$. om και ℵ^1. om δε DΓℵ lat-*a b c* Clem Aug. rec aft εστιν ins ην εγω δωσω, with E rel lat-*f q* syrr copt goth arm Clem Orig: om BCDLTℵ 33 latt syr-cu sah æth Orig$_3$ Ath Cyr$_1$ Tert Gaud Cypr Aug.—υπερ της του κοσμου ζωης bef η σαρξ μου εστιν ℵ.

(1) In treating this question I must at once reject all metaphorical and side-interpretations, as, that the *teaching* of Christ is the Bread, and to be *taught by Him* is feeding upon it (so Grotius, and the modern rationalists): that the *divine Nature of Christ*, or His *sending of the Holy Spirit*, or His *whole life of doing good on earth*, can be meant: all such have against them the plain sense of the words, which, as Stier observes, are *very simple ordinary words*; the only difficulty arising, when we come to enquire into their application to His own Person. The Bread of Life is *Himself*: and, strictly treated, when we come to enquire *what*, of that body, soul, and spirit, which constituted Himself, this Bread specifically is, we have His answer that it is *His Flesh* which He will give (for this will be the meaning, whether the words ἣν ἐγὼ δώσω are to be regarded as part of the text or not) on behalf of the life of the world. We are then specifically directed to *His Flesh* as the answer. Then, *what does that Flesh import?* The flesh of animals is the ordinary food of men: but *not the blood*. The blood, which is the life, is spilt at death, and is not in the flesh when eaten by us. Now this distinction must be carefully borne in mind. The *flesh* here, (see ver. 53,) and the *eating of the flesh, are distinct from the blood*, and *the drinking of the blood*. We have no generalities merely, to interpret as we please: but the terms used are *precise and technical*. It is then *only through or after the Death of the Lord*, that by any propriety of language, His Flesh could be said to be eaten. Then another distinction must be remembered: The flesh of animals which we eat is *dead* flesh. It is already the prey of corruption; we eat it, and die (ver. 49). But *this* Bread, is *living Bread*; not dead flesh, but living Flesh. And therefore *manducation by the teeth materially is not to be thought of* here; but some kind of eating by which the *living Flesh of the Son of God* is made the *living sustenance* of those who partake of it. Now His Flesh and Blood were *sundered* by Death. Death was the shedding of His precious Blood, which *He did not afterwards resume*: see ch. xx. 27, and Luke xxiv. 39. His Flesh is the glorified substance of His Resurrection-Body, now at the right hand of God. It is then in His *Resurrection form only* that His Flesh can be eaten, and be living food for the living man. I cannot therefore see how *any thing short of His Death* can be here meant. By that Death, He has given His Flesh for the *life of the world*: not merely that *they who believe on Him* may, in the highest sense, have life; but that ὁ κόσμος may have life. *The very existence of all the created world* is owing to, and held together by, that Resurrection-Body of the Lord. In Him *all things* are gathered together and reconciled to God: τὰ πάντα ἐν αὐτῷ συνέστηκεν, Col. i. 17.

(2) The question *whether there is here any reference to the* ORDINANCE OF THE LORD'S SUPPER, has been *inaccurately put*. When cleared of inaccuracy in terms, it will mean, *Is the subject here dwelt upon, the same as that which is set forth in the ordinance of the Lord's Supper?* And of this there can surely be no doubt. To the *ordinance itself*, there is here *no reference*; nor *could* there well have been any. But the spiritual verity which underlies the ordinance is one and the same with that here insisted on; and so considered, the discourse is, as generally treated, most important towards a right understanding of the ordinance. On the *history* of the exegesis of this passage, see Lücke ii. pp. 149—159 (3rd ed.), and Excursus ii., in his 2nd ed. (omitted in his 3rd);—also Tholuck and Olshausen, in loc. To attempt to recount the various opinions, would exceed the limits of a note in an edition of the whole Testament: for the present subject is one in which the manifold dogmatical variations of individual belief have influenced Commentators to such an extent as to render accurate classification impossible. I may roughly state, that three leading opinions may be traced: that of those who hold (*a*) that *no reference* to the Holy Communion is intended,—among whom are Origen and Basil, of the ancients; and of the moderns, the Swiss Reformers, Zwingle and Calvin (the former however not very

ζωῆς· 52 [p] ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες Πῶς δύναται οὗτος ἡμῖν [q] δοῦναι τὴν σάρκα φαγεῖν; 53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ [r] υἱοῦ τοῦ [r] ἀνθρώπου

[p] = Acts iii. 26. 2 Tim. ii. 24. James iv. 2 only. Neh. xiii. 11.
[q] Matt. xiv. 16 reff.
[r] Matt. viii. 20 reff.

52. οι ιουδαιοι bef προς αλληλους CD 1. 33. 69 vulg lat-*a c e* syrr syr-cu æth: txt BTℵ rel lat-*b f* coptt goth arm Orig$_1$. ημιν bef ουτος Cℵ 1 Orig: aft δουναι U: τ. σ. δου. ημ. 69. την σαρκα bef δουναι DK lat-*a c e*. aft σαρκα ins αυτου BT latt syrr syr-cu coptt æth arm Chr Aug Gaud Orig-lat$_1$: om CDℵ rel lat-*ff*$_2$ goth Orig$_1$.

53. om ὁ B. for φαγητε, λαβητε D lat-*a* Victorin.

decidedly, see Olsh. ii. 173 note), Luther, Melanchthon. (β) That the whole passage regards *exclusively* the Holy Communion, —among whom are Chrysostom, Cyril, Theophylact, Euthymius, the Schoolmen, and the Roman Catholic expositors, with a few exceptions. (γ) That the *subject* and *idea* of the Holy Communion, not the ordinance is referred to: to which class belong the best modern Commentators in Germany, e. g. Lücke, Tholuck, Olshausen, Stier. Bengel's note to the same effect is important: 'Jesus verba sua scienter ita formavit, ut statim et semper illa quidem de spirituali fruitione sui agerent proprie; sed posthac eadem consequenter etiam in augustissimum S. Cœnæ mysterium, quum id institutum foret, convenirent. Etenim ipsam rem hoc sermone propositam in S. Cœnam contulit; tantique hoc sacramentum est momenti, ut facile existimari possit, Jesum, ut proditionem Judæ ver. 71, et mortem suam hoc versu, ita etiam S. Cœnam, de qua inter hæc verba certissime secum cogitavit, uno ante anno prædixisse, ut discipuli possent prædictionis postea recordari. Tota hæc de carne et sanguine J. C. oratio Passionem spectat, et cum ea S. Cœnam. Hinc separata carnis et sanguinis mentio constanter. Nam in passione sanguis ex corpore eductus est, Agnusque mactatus.' 52.] The inference conveyed in φαγεῖν, which *first comes from the Jews themselves*, is yet a right one. If He is the Bread, and that Bread is His Flesh, we must *eat His Flesh*, though not in the sense here meant by them. They contended against one another, probably some having more insight into the possibility of a spiritual meaning than others. 53.] Our Lord not only ratifies their φαγεῖν, but adds to it a more wonderful thing; that they must also do that against which a prohibition might seem to have existed from Noah downwards,—*drink His Blood*. But observe, this Blood is not to be *eaten* in the Flesh, *which was the forbidden thing* (Gen. ix. 4: Levit. xvii. 10—16), in its strict literal form: but to be *drunk*, separate from the flesh: again *presupposing death*. Now as the Flesh of Christ (see above) is the Resurrection-Body which He now has, and in which all things consist; so is His Blood ("the blood is the *life*," Lev. xvii. 11, 14) the Life which He gave up, paid down, as the penalty for the sin of the world. By the shedding, pouring forth, of that Blood, is remission of sin.

It is quite impossible that these words should, as De Wette maintains, be merely an expansion of τὴν σάρκα φαγεῖν. Even had the idea of τὸ αἷμα πίνειν been one familiar to the Jews, the construction would not have allowed such an interpretation;—but *new as it was*, and *abhorrent from their habits and law*, we must regard it as specially and purposely added. But *what* is this eating and drinking? Clearly, not *merely faith*: for faith answers to the *hand reached forth for the food*,—but is *not the act of eating*. Faith is a *necessary condition* of the act: so that we can hardly say with Augustine, 'crede, et manducasti;' but 'crede et manducabis.' Inasmuch as Faith will necessarily in its energizing lead to this partaking, we sometimes incorrectly say that it *is* Faith:—but for strict accuracy this is not enough. To eat the flesh of Christ, is *to realize, in our inward life, the mystery of His Body now in heaven,—to digest and assimilate our own portion in that Body*.

To drink His Blood, is *to realize, in our inward life, the mystery of His satisfaction for sin,—to digest and assimilate our own portion in that satisfaction, the outpouring of that Blood*. And both these definitions may be gathered into one, which is: The eating of His Flesh and drinking of His Blood import the making to ourselves and using as *objectively real*, those two great Truths of our Redemption in Him, of which our Faith *subjectively* convinces us.

And of this realizing of Faith He has been pleased to appoint certain symbols in the Holy Communion, which He has commanded to be received; to signify to us the spiritual process, and to assist us towards

καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ [st] ἔχετε [s] ζωὴν ἐν [m] ἑαυτοῖς.
54 ὁ [a] τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα [b] ἔχει
[b] ζωὴν [b] αἰώνιον, κἀγὼ [c] ἀναστήσω αὐτὸν τῇ [c] ἐσχάτῃ ἡμέρᾳ.
55 ἡ γὰρ σάρξ μου ἀληθής ἐστιν [e] βρῶσις, καὶ τὸ αἷμα
μου ἀληθής ἐστιν [f] πόσις. 56 ὁ [g] τρώγων μου τὴν σάρκα
καὶ πίνων μου τὸ αἷμα [h] ἐν ἐμοὶ [h] μένει, κἀγὼ ἐν αὐτῷ.
57 καθὼς ἀπέστειλέν με ὁ [i] ζῶν πατήρ, κἀγὼ ζῶ διὰ τὸν
πατέρα· καὶ ὁ [g] τρώγων με, κἀκεῖνος ζήσει δι' ἐμέ.
58 οὗτός ἐστιν ὁ [j] ἄρτος ὁ [j] ἐξ οὐρανοῦ καταβάς, οὐ καθὼς

s ch. v. 26 bis, 40. x. 10. xx. 31. 1 John v. 12.
t ch. v. 42. Mark iv. 7 bis.
u — Matt. iii. 9 reff.
a vv. 56, 57, 58. Matt. xxiv. 38. ch. xiii. 18 only t.
b ch. iii. 15, 16, 36 v. 24. 1 John iii. 15 al.
c vv. 39, 40 reff.
e ch. iv. 32 reff.
f Rom. xiv. 17. Col. ii. 16 only. Dan. i. 10 only.
g ver. 54 reff.
h — ch. v. 38 reff.
k ch. vii. 22 reff.

Rom. ix. 26, from Hos. i. 10. 2 Cor. iii. 3 al. j ver. 51 ref.

το αιμα bef αυτου ℵ: transp το αιμα and πιητε D lat-a Hil. εν εαυ. τῳ ζωην D. aft ζωην ins αιωνιον ℵ.

54. for μου, αυτου (twice) D lat-e Victorin. σαρκαν D. [rec και ενω with T rel Orig$_1$ Eus: txt BCDGKLUΝ 1 Orig$_1$ Chr Cyr Bas$_{3/4}$.] ins εν bef τη εσχατη CKMTVΔΛ 69 vulg lat-b c f arm Orig$_2$ Eus Chr Cyr spec: om BDℵ rel lat-a e.

55. rec (twice) αληθως (-θης *seemed inappropriate: so Orig has* αληθινη), with (Dℵ^1) rel latt syrr syr-cu goth Orig$_1$-lat$_4$ Hil Ambr Aug: txt BCKLTΝ^{1a} f. 69 tol(with mm) lat-q coptt æth Clem Orig$_4$ Eus Bas Chr Cyr Procop Damasc.—om the latter clause D.—om from 1st αληθ. to 2nd (*homœotel*) ℵ. for τοτε, ποτον ℵ^1.

56. aft αυτω ins καθως εν εμοι ο πατηρ καγω εν τω πατρι. αμην αμην λεγω υμιν εαν μη λαβητε το σωμα του υιου του ανθρωπου ως τον αρτον της ζωης ουκ εχετε ζωην εν αυτω D, simly lat-a ff$_2$ Victorin.

57. απεσταλκεν D 69. om ζω T. for τρωγων, λαμβανων D Victorin. rec (for ζησει) ζησεται, with E rel: ζη C^1(appy) D-gr, *vivit* lat-b q goth Ambr$_2$: txt BC^{2}KLTℵ 33. 69 Orig Eus Chr Cyr-comm.

58. om ουτος ℵ^1. rec (for εξ) εκ του, with Dℵ rel Orig Chr Cyr: txt BCT. for καταβας, καταβαινων ℵ^1. οι πατερες bef εφαγον ℵ. rec aft πατερες ins υμων, with D 69-corr^1 rel Chr; ημων Γ 69^1 al: om BCLTℵ copt Orig. rec adds further το μαννα, with E rel latt syrr syr-jer goth arm: om BCDLTℵ

it. ουκ ἔχ. ζωὴν ἐν ἑαυτ.] 'Ye have not in you that spring of life, which shall overcome death, and lead 54.] to the resurrection in the true sense:' see above, ver. 44, and notice again the solemn *refrain*. τρώγων] It is not necessary to see any more literal 'eating' in the word than in φαγών:—it expresses the *present* of φαγών, which must be either τρώγων or ἰσθίων,—and the real sense conveyed is, that by the very act of inward realization, which is the 'manducatio,' the possession of eternal life is certified.

55.] ἀληθής is here not = ἡ ἀληθινή, nor is the sense, '*My Flesh is the true meat* &c.,' but **My Flesh is true meat**, i. e. *really* TO BE EATEN, which they doubted. Thus ἀληθῶς is a gloss, which falls short of the depth of the adjective. This verse is decisive against all explaining away or metaphorizing the passage. Food and drink are not here mere metaphors;—rather are our common material food and drink mere shadows and imperfect types of this only real reception of refreshment and nourishment into the being.

56.] **He who thus lives upon Me, abides in Me** (see ch. xv. 5 and note);—**and I** (that living power and nourishment conveyed by the ἄρτος τῆς ζωῆς which = ἐγώ) **abide in him.** Beware of imagining, as Dr. Wordsw. again (see note on Matt. xvi. 18), that *there is* any especial emphasis on μου *because of its position*. 57.] The same expanded further—see ch. v. 26. The two branches of the feeding on Christ are now united under the general expression, τρώγων με.

διά expresses the *efficient cause*. The Father is the Fountain of all Life: the Son lives in and by the Father: and all created being generally, lives (*in the lower sense*) in and by Him; but he that eateth Him, shall (*eternally and in the higher sense*) live by Him. 58.] forms the solemn conclusion of the discourse, referring

ἄρτον [j] ζήσει [j] εἰς τὸν αἰῶνα. 59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον [l] Σκληρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ [m] ἀκούειν; 61 [n] εἰδὼς δὲ ὁ Ἰησοῦς [n] ἐν ἑαυτῷ ὅτι [o] γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς Τοῦτο [p] ὑμᾶς σκανδαλίζει; 62 ἐὰν οὖν [q] θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου [r] ἀναβαίνοντα ὅπου ἦν [s] τὸ πρότερον; 63 τὸ πνεῦμά ἐστιν τὸ [t] ζωοποιοῦν, ἡ σὰρξ οὐκ [u] ὠφελεῖ οὐδέν·

[j] = Jude 15 (Matt. xxv. 24. Acts [ix. 5 v. r.] xxvi. 14. James iii. 4) only. Gen. xxi. 11. xlii. 7, 30 al.
[l] rec ch. x. 20. here only. see Mark v. 30.
[m] vv. 41, 43 reff.
[n] Matt. v. 29, 30 reff.
[o] Luke xxiii. 48. xxiv. 30.
[p] ch. iii. 13. xix. 17. Eph. iv. 8 (from Ps. cxvii. 18), 9, 10. Rev. xi. 12. xxxvii. (xxx.) 30. see Heb. x. 32. 1 Pet. i. 14. 24. Sir. xxxi. (xxxiv.) 28.
[q] ch. ix. 8. Gal. iv. 13. 1 Tim. i. 13 only. Jer. xxxi. 34.
[r] ch. v. 21 reff.
[s] Matt. xxvii.

69. 33 lat-*e* syr-cu coptt æth. rec *ζησεται*, with DHKMUΓ 69 Thdrt: txt BCTℵ rel Orig Chr Cyr.

59. ins *τη* bef *συναγωγη* D arm. at end ins *σαββατω* D lat-*a ff*$_2$ Aug.

60. *εκ τ. μαθ. αυ.* bef *ακουσαντες* D lat-*q* syr-cu. *ειπαν* D. rec *ουτος* bet *ο λογος*, with E rel latt syr: txt BCDKLTℵ 1. 33 lat-*e q* Syr syr-cu (*appt* ?) Chr Cyr$_2$ Thl.

61. for *ειδως δε, ως ουν εγνω* D Chr: *εγνω ουν* ℵ^1 69 (lat-*b e*): *ιδων δε* C^1 copt. om *ὁ* ℵ. for *εν εαυτω οτι, οτι εν εαυτοις* D Chr. ins *και* bef *ειπεν* ℵ^1.

62. om *ουν* ℵ^1. for *οπου, ου* D. *αναβ.* bef *τ. υι. τ. ανθ.* ℵ.

63. om 1st *το* ℵ^1.

back to the Bread with which it began and to its difference from the perishable food which they had extolled:—and setting forth the infinite superiority of its effects over those of that sustenance. **οὗτός ἐστιν, such is.** **καταβάς,**—past, *now*: because He has clearly identified it with *Himself*. **καθώς** must = *τοιοῦτος, ὅν*: if *ὑμῶν τὸ μάννα* (see digest) is to stand, the construction must be filled up *οὐ καθὼς τὸ μ. ὃ ἔφ. κ.τ.λ.*

60—65.] *Murmuring of some of the disciples at the foregoing discourse, and the answer of Jesus to them.*

60.] Lampe shews by reff. and other citations that *σκληρός* 'non tam *absurditatem* quam *impietatem* designat.' It seems clear that it was not the *difficulty*, so much as the *strangeness* of the saying, which scandalized them. It is the whole discourse,—the turn given to it,—the doctrine of the Bread of Life,—the giving His Flesh and Blood to eat,—at which they take offence. **ἀκούειν,** to listen to it—'Who can stay and hear such sayings as this?' not, '*to understand it.*' **61.**] **ἐν ἑαυτῷ,** by His divine knowledge. **62.**] **ἐὰν οὖν θε., what then, if ye see . . .** not meaning '*will ye not then be much more scandalized?*' or, '*what will ye say* (or *do*), *then?*'—but appealing to an event which they should witness, as a *certain proof of one part* of the *σκληρὸς λόγος*, with which indeed *the rest of it was bound up*,—His having *descended from heaven*. All attempts (as those of Lücke, De Wette, and others) to explain this otherwise than of His ascent into heaven, are simply *dishonest*,—and spring from laxity of belief in the historical reality of that event. That it is not recorded by John, is of no moment here: see Prolegomena. And that none but the Twelve saw it, is unimportant; for how do we know that our Lord was not here speaking to some among the Twelve? To explain it of His *death*, as part of His going up where He was before, is hardly less disingenuous. Lücke maintains that *θεωρεῖν* need not mean bodily sight: which is true enough in some constructions in John (ch. viii. 51 al.); but surely, as joined with *ἀναβαίνοντα*, it must. The whole exegesis of the passage in the above-named Commentators is a remarkable instance of the warping of the judgment by unsoundness of belief in the historical truth of the Evangelistic testimony. **63.**] **πνεῦμα, σάρξ,** do not mean the *spiritual* and *carnal sense of the foregoing discourse*, as many Commentators explain them: for our Lord is speaking, not of *teaching* merely, but of *vivifying*: He is explaining the *life-giving principle* of which He had been before speaking. 'Such eating of My flesh as you imagine and find hard to listen to, could profit you nothing,—for *it* will have ascended up, &c.; and besides, generally, it is only the *Spirit* that can vivify the spirit of man; the *flesh* (in whatever way used) can profit nothing towards this.' He does not say '*My* Flesh profiteth no-

b — here only. c ch. viii. 12. x. 10. xx. 31. Deut. xxxii. 47. d ch. xvi. 4 only. see Acts xxvi. 24. 1 John i. 1 al. e pres., ch. i. 4ω reff. f — ch. xix. 11. Matt. xiii. 11 reff. g — ch. iii. 27. h — ch. xix. 12 only. see 1 John iv. 6. i Luke ix. 62. xvii. 31 | Mk. ch. xvili. 6. xx. 14 only. Isa. i. 4 F. k Rev. iii. 4 only.

τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν, [b] πνεῦμά ἐστιν καὶ [c] ζωή ἐστιν. 64 ἀλλ' εἰσὶν ἐξ ὑμῶν τινὲς οἳ οὐ πιστεύουσιν. ἤδει γὰρ [d] ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες [e] εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς [e] ἐστιν ὁ παραδώσων αὐτόν. 65 καὶ ἔλεγεν Διὰ τοῦτο εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ἦ [f] δεδομένον αὐτῷ [g] ἐκ τοῦ πατρός. 66 [h] Ἐκ τούτου πολλοὶ [ἐκ] τῶν μαθητῶν αὐτοῦ ἀπῆλθον [i] εἰς τὰ ὀπίσω, καὶ οὐκέτι [k] μετ' αὐτοῦ [k] περιεπάτουν. 67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα [l] Μὴ καὶ ὑμεῖς θέλετε [m] ὑπάγειν; 68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε,

l ch. vii. 47 reff. m — ch. xii. 11. xviii. 8 al.

rec λαλω (*force of the perfect not perceived: cf ch* xiv. 10), with E rel: tr א BCDKLTUΝ 1. 33. 69 latt syrr syr-cu copt goth æth arm Orig-lat, Eus, Ath Cyr-jer Bas Did Chr Cyr Tert Ambr Aug Gaud Vig-taps. om και D[1] Tert. om 3rd εστιν Ν.

64. αλλ DL. τινες bef εξ υμων ST vulg lat-*f ff*$_2$ Chr: εξ υμιν bef εισιν DΝ lat-*a b e*. for 2nd εξ, απ' Ν. for ιησ., σωτηρ Ν. om μη Ν. for last clause, και ην ο μελλων αυτον παραδιδοναι Ν. (aft και ins τις Ν[1a].) παραδωσων, παραδιδους D al.

65. εμε CΝ. om αυτω Ν[1]. rec aft πατρος ins μου, with C[3] rel vulg lat-*c e f* syrr goth arm Bas$_2$ Chr Cyr: om BC[1]DLTΝ lat-*a b ff*$_2$ *l* syr-cu syr-jer copt æth Cypr.

66. aft εκ τουτου ins ουν DΝ 69 fos lat-*b c f l*. rec om 2nd εκ, with CDΝ rel vulg lat-*c*: ins BGT 1. 33 lat-*a b e f q* Bas. rec απηλθον bef (εκ) των μαθητων (αυτου), with E rel syr copt goth: txt BCDKLTΝ 1. 33. 69 latt Syr syr-cu æth arm. —om αυτου Ν.

67. for ουν, δε D lat-*b*.

68. rec aft απεκριθη ins ουν, with E rel vulg lat-*q* syr Bas Aug$_1$: om BCKLΝ 1. 33. 69 (GU, Treg) lat-*a c e f* Syr syr-cu copt arm Bas Cyr Cypr.

thing,' but '*the* flesh.' To make Him say this, as the Swiss anti-sacramentalists do, is to make Him contradict His own words in ver. 51. τὰ ῥήμ. ἃ ἐγὼ λελάληκα] *viz. the words* μου τὴν σάρκα *and* μου τὸ αἷμα, *above*. They are πνεῦμα and ζωή: —spirit, not flesh only:—*living food*, not *carnal* and *perishable*. This meaning has been missed by almost all Commentators: Stier upholds it, iv. 281 (2nd edn.): and it seems to me *beyond question the right one*. The common interpretation is, '*the words which I have spoken*,' i. e. '*My discourses*,' are πνεῦμα, '*to be taken in a spiritual sense*,' (? this sense of πνεῦμα,) '*and are life*.' But this is any thing but precise, even after the forcing of πνεῦμα.

64. ἀλλ' εἰσὶν . . . .] 'This accounts for your murmuring at what I said, that *ye do not believe*.' ἤδει γὰρ . . .] De Wette remarks, that the *foreknowledge* of our Lord with regard to Judas renders it impossible to apply the ordinary rules of moral treatment, as 'Why did He then continue him as an Apostle? Why did He give him the charge of the purse, knowing him to be a thief? &c.,'—to the case: and it is therefore better not to judge at all on the matter. The fact is, we come here to a form of the problem of *divine foreknowledge* and *human free-will*, which, in any of its endless combinations of expression, it is equally impossible for us to solve. ἐξ ἀρχῆς, from their first coming to Him; —the first beginning of their connexion with Him. 65.] These unbelievers had not that *drawing to Christ*, which leads (ver. 44) to true coming to Him. Observe the parallelism between ᾖ δεδομένον αὐτῷ here, and ᾧ δέδωσίν μοι, ver. 37. Both these gifts are in the Father's power.

66—71.] *Many of the disciples leave Him. The confession of the Twelve through Peter: and the Lord's warning to them.* 66. ἐκ τούτου] upon this. The *temporal* meaning prevails, but does not exclude the *causal*. πολλοί, viz. of the μὴ πιστεύοντες: but not all. 67.] The first mention of *the Twelve* by John. The question is asked in order to extract from them the confession which follows, and thus

πρὸς τίνα ἀπελευσόμεθα; [n] ῥήματα [n] ζωῆς αἰωνίου ἔχεις· 69 καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ [o] ἅγιος τοῦ [o] θεοῦ. 70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα [p] ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς [q] διάβολός ἐστιν; 71 [r] ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ [s] ἔμελλεν παραδιδόναι αὐτόν, εἷς ἐκ τῶν δώδεκα.

n Acts v. 20. see Phil. ii. 16.
o Mark i. 24 I only. see Acts iii. 14. 1 John ii. 20.
p Luke x. 42. xiv. 7. ch. xiii. 18. xv. 16. Num. xvi. 7.
q see note. Esth. vii. 4. Ps. cviii. 6.
r — Mark xiv. 71.
s — Matt. ii. 13. Luke x. 1 al. fr.

69. D adds *σε*. rec (for *ο αγιος ο χριστος ο υιος* (*from Mt* xvi. 16), with C[1] (see Tischdf N. T. ed. 7) rel syrr goth arm Tert: *ο υιος* 17 lat-*b* syr-cu Chr-mss: txt BC[1]DLℵ Nonn Cosm. rec aft *του θεου* ins *του ζωντος* (*from Mt* xvi. 16), with E rel lat-*ff*$_2$ syrr goth Bas$_3$ Chr Cypr Ambr: om BCDLℵ 1[1]. 33 latt syr-cu coptt æth arm Cyr Nonn Cosm Victorin Aug.

70. om *αυτοις* DΝ lat-*a b c e ff*$_2$ copt arm: *αυτω* 69 forj(with fos) lat-*g q* Nonn. om *ὁ* ℵ. aft *ιησ.* ins *και ειπεν αυτοις* ℵ. for *ουκ, ουχι* ℵ. *εξελεξαμην* bef *δωδεκα*, omg *τους*, ℵ. (*τους* insd by ℵ[2a].) *εἷς* bef *ἐξ υμων* D al lat-*b c e f* Chr Aug: om *εἷς* ℵ[1].

71. om *τον* DKℵ[1] 1. rec *ισκαριωτην* (*more usual*), with E rel vulg-ed goth Cyr: *σκαριωθ* D san lat-*a b ff*$_2$: *απο καριωτου* 69. 124 syr-marg, *απο καρυωτου* ℵ[1] (*attempts at explanation*): txt BCGL 33 am(with forj gat harl) lat-*f g* coptt. rec *ημελλεν*, with D rel: *εμελλον*, prefixing *και*, ℵ[1]: txt BCKLUℵ[1a] 1. 69 Cyr Thl. rec *αυτον* bef *παραδιδοναι*, with ℵ rel lat-*a ff*$_2$ goth Cyr Thl: txt BCDL 69 vulg lat-*b c e f g* arm. rec ins *ων* bef *εκ* (*from Mk* xiv. 43: *had ων been omd to suit Mt* xxvi. 47, *εκ would also have been omd*), with C[2]ℵ rel latt syr coptt goth arm Cyr: om BC[1]DL Syr syr-cu æth.

to bind them closer to Himself. We must not forget likewise, in the mystery of our Lord's human nature, that at such a moment of desertion, He would seek comfort in the faith and attachment of His chosen ones. **68.**] Peter answers quickly and earnestly for the rest, as in Matt. xvi. 16. **πρὸς τίνα.**] What they had heard and seen had awakened in them the desire of being led on by some teacher towards eternal life; and to whom else should they go from Him who *had*, and brought out of His stores for their instruction, *the words* (see ver. 63) of eternal life? **69.**] **πεπιστεύκαμεν** seems to be used absolutely, as in ver. 64: **we believe, and have long done so.**

In the following words the readings vary; the common text having been to all appearance introduced from Matt. xvi. 16. The circumstance of the Lord not being elsewhere called *ὁ ἅγιος τ. θεοῦ* by John, is of course *in favour* of the reading. The idea however is found (ch. x. 36). I regard the coincidence with the testimony of the dæmoniacs, reff. Mark ||, as a remarkable one. *Their* words appear to have been the first plain declaration of the fact, and so to have laid hold on the attention of the Apostles. **70.**] The selection of the Twelve by Jesus is the consequence of the giving of them to Him by the Father, ch. xvii. 6,—in which there also Judas is included. So that *His selecting, and the Father's giving and drawing, do not exclude final falling away.* Meyer observes, that the solemn addition, **τοὺς δώδεκα** after **ὑμᾶς**, heightens the contrast to the opposite result which follows. **διάβολος**] It is doubtful in what sense this word should be taken. Whether we render it *διαβολικός* (= *τοῦ διαβόλου ὑπουργός*), or *ἐπίβουλος*, (both given by Euthym.,) it will be an *ἅπαξ λεγόμενον* in the N. T. Of the two however the latter is the harsher, and less analogous to N. T. diction. Certainly, in the dark act here prophesied, Judas was under the immediate instigation of and yielded himself up to Satan (cf. our Lord's reply to Peter, Matt. xvi. 23); and I would understand this expression as having reference to that league with and entertainment of the Evil One in his thoughts and purposes, which his ultimate possession by Satan implies. This meaning can perhaps hardly be rendered by any single word in another language. The E. V. '*a devil*,' is certainly too strong; **devilish**, would be better, but not unobjectionable. Compare *ὁ υἱὸς τῆς ἀπωλείας* ch. xvii. 12.

71.] On the name **Ἰσκαριώτης** (here applied to Simon, Judas's father), see on Matt. x. 4. **ἔμελλεν**, not, '*intended*;'

t Mark xi. 27. ch. x. 23. Rev. ii. 1. Esth. ii. 11.
u = vv. 19, &c. Mark xiv. 1. Luke vi. 19. Exod. ii. 15.
v ch. ii. 13 reff.
w ch. v. 1. vi. 4 only.
x here only. Deut. xvi. 16. xxxi. 10. Ecclus. xiv. 16, 18, 19.
y Luke x. 7. ch. xiii. 1 al.† Wisd. vii. 27 al.
z constr., Eph. vi. 3. Rev. xxii. 14 al. ii. 20 only.
c = ch. xi. 54.

VII. [1] Καὶ μετὰ ταῦτα [t] περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ [u] περιπατεῖν, ὅτι [u] ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. [2] [v] Ἦν δὲ [w] ἐγγὺς ἡ [w] ἑορτὴ τῶν [w] Ἰουδαίων ἡ [x] σκηνοπηγία. [3] εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ [y] Μετάβηθι ἐντεῦθεν καὶ [z] ὕπαγε εἰς τὴν Ἰουδαίαν, [z] ἵνα καὶ οἱ μαθηταί σου [a] θεωρήσουσιν τὰ ἔργα σου ἃ ποιεῖς· [4] οὐδεὶς γάρ τι [a] ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς [b] ἐν [bc] παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς,

a Matt. vi. 4 bis, 6 bis (18 bis v. r.). ver. 18. ch. xviii. 20. Rom. b Eph. vi. 19. Phil. i. 20. Col. ii. 15. Wisd. v. 1.

CHAP. VII. 1. om και C^3DN^1 latt Syr syr-cu sah: ins BC¹ rel lat-*q* syr copt. rec περιεπατει ο ιησους bef μετα ταυτα, with E rel syr goth: om μετα ταυτα Γ ev-y: txt BCDGKLXΝ 1. 33. 69 latt Syr syr-cu coptt æth arm. om ὁ B.

3. for ιουδαιαν, γαλιλαιαν D-gr. οι αδ. αν, bef προς αυτον ℵ. rec θεωρησωσιν (*grammatical correction*), with B^2X rel: θεωρουσιν N^1: txt $B^1DLM\Delta$ N^{2a}. σου bef τα εργα B: om σου DGN^1 1 lat-*a b c e ff*$_2$ *l* Syr syr-cu sah Chr Cyr Bas Thl-ed: txt LN^{2a} rel vulg lat-*f* syr copt goth.—aft ἃ ins σν G 1.

4. rec εν κρυπτω bef τι, with D rel vulg lat-*a c f ff*$_2$ *g* syr goth arm: om τι æth: txt BKLXΝ (lat-*b ff*$_2$) Syr syr-cu (coptt). ποιων, omg και, ℵ. for σαυτ. αυτο BD¹ copt: αυτον E¹: txt D^c LN^{2a} rel vulg lat-*a c f ff*$_2$ *g* syr goth arm.—εν παρρησια bef αυτ. D 69.

see ch. xiii. 2: but simply *future*, = ἦν ὁ παραδώσων αὐτόν, see ver. 64; ch. vii. 39; xi. 51 al.

CHAP. VII.—X.] JESUS THE LIGHT OF THE WORLD. *The conflict at its height.*

VII. 1—52.] JESUS MEETS THE UNBELIEF OF THE JEWS AT JERUSALEM. *The circumstances* [vv. 1—13]. 1.] The chronology of this period is very doubtful. I have remarked on it in my note on Luke ix. 51. Thus much we may observe here, that μετὰ ταῦτα cannot apply emphatically to ch. vi., but must be referred back to ch. v., as indeed must the Jews seeking to kill Him, and the miracle alluded to in ver. 23. But it will not follow from this, that ch. vi. is not in its right place: it contains an independent memoir of a miracle and discourse of our Lord in Galilee which actually happened in the interval, and only serves to shew us the character of this Gospel as made up of such memoirs, more or less connected with one another, and selected by the Evangelist for their higher spiritual import, and the discourses arising from them. I would understand this verse as merely carrying on the time from ch. v. and ch. vi.,—and its contents as introductory to the account of Jesus not going up at first to the feast. Ch. vi. is in some measure presupposed in our ver. 3, as indicating that He had not constantly observed the festal journeys of late.

2.] See Deut. xvi. 13—17. Josephus, Antt. viii. 4. 1, calls this ἑορτὴ ἁγιωτάτη καὶ μεγίστη. It began on the 15th (evening of 14th) of Tisri, and lasted till the evening of the 22nd. 3—5.] Respecting the BRETHREN OF THE LORD, see note on Matthew xiii. 55. They seem to have had at this time *a kind of belief* in the Messianic character of Jesus, but of the very lowest sort, not excluding the harsh and scoffing spirit visible in these words. They recognised his miracles, but despised his apparent want of prudence and consistency of purpose, in not shewing himself to the world. In the ἵνα καὶ οἱ μαθ. σου ε.τ.λ. there is perhaps a reference to the desertion of many of his disciples just before. Nay, more than this: the indication furnished by this verse of the practice of our Lord with regard to His miracles up to this point is very curious. He appears as yet to have made His circuits in Galilee, and to have wrought miracles there, in the presence of but a small circle of disciples properly so called: and there would seem to have been a larger number of disciples, in the wider sense, in Judæa, or to be gathered in Judæa by the feast, who yet wanted assuring, by open display, of the reality of His wonderful works. In ver. 5 (as well as by οἱ μαθηταί σου, ver. 3), we have these brethren *absolutely excluded from the number of the Twelve* (see ch. vi. 69); and it is impossible to modify the meaning of ἐπίστευον so as to suppose that they may have been of the Twelve, but not believers

[d] φανέρωσον σεαυτὸν τῷ κόσμῳ. 5 οὐδὲ γὰρ οἱ ἀδελφοὶ
αὐτοῦ [e] ἐπίστευον εἰς αὐτόν. 6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς
Ὁ [f] καιρὸς ὁ ἐμὸς οὔπω πάρεστιν· ὁ δὲ [f] καιρὸς ὁ ὑμέτερος
πάντοτέ ἐστιν [g] ἕτοιμος. 7 οὐ δύναται ὁ κόσμος μισεῖν
ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ [h] μαρτυρῶ [h] περὶ αὐτοῦ ὅτι τὰ
[i] ἔργα αὐτοῦ [i] πονηρά ἐστιν. 8 ὑμεῖς [k] ἀνάβητε εἰς τὴν
ἑορτήν· ἐγὼ οὐκ [k] ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι
ὁ ἐμὸς [f] καιρὸς οὔπω [m] πεπλήρωται. 9 ταῦτα δὲ εἰπὼν
αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. 10 ὡς δὲ [k] ἀνέβησαν οἱ
ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς [k] ἀνέβη, οὐ

d ch. i. 31 reff.
e ch. ii. 11 reff.
f = Matt. xxvi. 18. Luke xxi. 24. 2 Thess. ii. 6. Jer. xxvii. (l.) 31.
g = 1 Pet. i. 6.
h ch. i. 7, 8 reff.
i ch. iii. 19 reff.
k see Matt. xx. 17, 18 reff.
m = Mark i. 15.

5. aft αυτον add τοτε D-gr fos lat-*a c ff*$_2$ *q* syr-cu Jer.

6. om ουν D-gr ℵ^1 lat-*e* fos Syr syr-cu arm Cyr Aug. om ὁ bef ιησ. ℵ^1. for ουπω, ου ℵ^1. for εστιν, παρεστιν B.

7. ο κοσμος bef δυναται ℵ^1. om εγω ℵ. μαρτυρων T.

8. rec aft 1st εορτην ins ταυτην (*conformation to following: if omd from homœotel, as Meyer, why is the omn so general and not found in any in the follg* εορτ. ταυ. ?), with ℵ^1 rel vulg lat-*f g q* syrr syr-cu goth Ammon Aug Quæst: om BDKLTX ℵ-corr^1 1 lat-*a b c e ff*$_2$ coptt Chr Cyr. rec (for ουκ) ουπω (*to avoid offence: Porphyry, e.g., charged our Lord with fickleness on account of* ουκ), with BLT rel some-mss-of-vulg lat-*f g q* syrr sah goth: txt DKMℵ 33 latt syr-cu copt æth Porph-in-Jer Epiph Chr Cyr Jer Aug Quæst. rec ο καιρ. ο εμ. (*corrn to ver* 6), with E rel Chr: txt BDLTUXℵ 1. 33. 69 Cyr.—(om ὁ ℵ^1.)

9. om δε DKℵ 1. 33 latt Syr syr-cu arm Chr Cyr: ins BT rel lat-*e f* syr coptt. for αυτοις, αυτος (*corrn from next ver*) D^{1}KL T(Bch) Xℵ 1 vulg lat-*b ff*$_2$ *l* syr-marg coptt arm Cyr Aug: om al lat-*e* Syr syr-cu Aug: txt BD^2 T(Georgi) rel 33(sic) 69 lat-*f ff*$_2$ *q* syr-txt goth æth. εις την γαλιλαιαν D ev-2 lat-*b c* Thl: *in judæa* lat-*a*.

10. rec τοτε και αυτος ανεβη bef εις την εορτην, with D rel latt syr-cu syr goth arm: txt BKLTXℵ 33 Syr syr-jer coptt æth Cyr. [τοτε not omd in B: see table.]

in the highest sense. This verse also excludes *all* of His brethren: it is inconceivable that John should have so written, if *any among them* believed at that time. The attempt to make the words mean, that *some of his brethren did not believe on him*, is in my view quite futile. In that case we should certainly have had some such expression as ἦσαν γὰρ καὶ ἐκ τῶν ἀδελφῶν αὐτοῦ, οἳ οὐκ ἐπίστευον εἰς αὐτόν. No such attempt would ever have been made by a Greek scholar,—except for the fiction which has been so long, and, strange to say, is still upheld with regard to our Lord's brethren. The emphatic expression, οὐδὲ γὰρ οἱ ἀδ., is a strong corroboration of the view that they were really and literally *brethren*;—see also Ps. lxix. 8. 6—9.] ὁ καιρ. ὁ ἐμ. can hardly be taken as directly meaning '*the time of my sufferings* and death,'—but as ἡ ὥρα μου in ch. ii. 4: 'My time for the matter of which you speak, viz. manifestation to the world.' That (ch. xii. 32) was to take place in a very different manner. But *they*, having no definite end before them, no glory of God to shew forth, but being of the world, always had their opportunity ready of mingling with and standing well with the world. Then (ver. 7), '*you* have no hatred of the world in *your* way: but its hatred to Me on account of my testimony against it, causes me to exercise this caution which you so blame.' In ver. 8, it is of little import (see var. readd.) whether we read οὐκ or οὔπω: the sense will be the same, both on account of the present, ἀναβαίνω (not ἀναβήσομαι, which would express the disavowal of *an intention* to go up), and of οὔπω afterwards. οὐκ ἀναβ. would mean, I am not (at present) going up. Meyer attributes to our Lord change of purpose, and justifies his view by the example of His treatment of the Syrophœnician woman, whom He at first repulsed, but afterwards had compassion on. Matt. xv. 26 ff. The same Commentator directs attention to the emphatic ταύτην, as implying that our Lord had it in His mind to go up to some future feasts, but not to *this one*. οὔπω πεπλήρ. is not yet fully come; see Luke

n Mark i. 45. Acts x. 3 only †.
o ver. 4 reff.
p Acts vi. 1. Phil. ii. 14. 1 Pet. iv. 9 only. Exod. xvi. 7, 8, 9. (-σις, Numb. xiv. 27.)
q Matt. xxiv. 4, &c. 1 Cor. vi. 9. 1 John i. 8. Isa. xlvi. 8.
r ver. 26. ch. xviii. 20. Mark viii. 32. 2 Cor. iii. 12. Prov. i. 20.
s here only. Exod. xii. 29.
t Luke xviii. 10. Acts iii. 1. 4 Kings xx. 8. xxvi. 24. Isa. xxix. 11, 12. Dan. i. 4.
x ch. viii. 44.

n φανερῶς, ἀλλὰ ὡς ο ἐν κρυπτῷ. 11 οἱ οὖν Ἰουδαῖοι
ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον Ποῦ ἐστιν ἐκεῖνος;
12 καὶ p γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις.
οἱ μὲν ἔλεγον ὅτι ἀγαθός ἐστιν· ἄλλοι δὲ ἔλεγον Οὔ, ἀλλὰ
q πλανᾷ τὸν ὄχλον. 13 οὐδεὶς μέντοι r παρρησίᾳ ἐλάλει
περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.
14 s Ἤδη δὲ τῆς ἑορτῆς s μεσούσης t ἀνέβη Ἰησοῦς εἰς
τὸ ἱερόν, καὶ ἐδίδασκεν. 15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι
λέγοντες u Πῶς οὗτος v γράμματα οἶδεν μὴ μεμαθηκώς;
16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ w διδαχὴ
οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με· 17 ἐάν τις x θέλῃ

u = Luke xx. 41. ch. iv. 9. 1 Cor. xv. 12.
v 2 Tim. iii. 15. ch. v. 47. Acts xxvi. 24.
w Matt. vii. 28. xxii. 33. Mark i. 22 || L. al. Ps. lxx. 12 al.

[αλλα, so BT.] om ως DN lat-a b e Chr-mss Cyr.

12. rec transp πολυς and περι αυτου, with E rel vulg lat-f g: om πολυς D lat-a e ff$_2$: txt BLTXN lat-b q Cyr. τω οχλω DN 33 latt Syr syr-cu coptt goth. om δε DN rel lat-b e q goth arm Thl Euthym: ins BTX 1. 33. 69 vulg lat-c f ff$_2$—pref *et* lat-a Syr syr-cu. ουχι KT.

13. [παρησια B^1(as elsewhere) DL^1.] περι αυτου bef ελαλει N: om v. as L.

14. μεσαζουσης D 1. 69 Ps-Chr. rec ins ο bef ιησ., with D rel: om BLTX 1 N

15. rec (for εθαυμ. ουν) και εθαυμ., with E rel vulg lat-f syrr syr-cu: txt BDLTX 1. 33 lat-a c e ff$_2$ l syr-marg coptt Cyr.

16. rec om ουν, with DLX vulg lat-a Syr syr-cu coptt Cyr: ins BTN rel syr m. goth Thl. om ὁ BN 33.

ix. 51 and note. 10.] οὐ φαν., i. e. not in the usual caravan-company, nor probably by the usual way. Whether the Twelve were with Him, we have no means of judging: probably so, for they appear ch. ix. 2; and after their becoming once attached to the Person of our Lord as Apostles, we find no trace of His having been for any long time separated from them, except during their mission Matt. x., which was long ago accomplished.

11.] These Ἰουδ. are, as usual, the ἄρχοντες, as distinguished from the multitudes. Their question itself (ἐκεῖνος) shews a hostile spirit. 12.] οἱ ὄχλ. (the different groups of which ὁ ὄχλος was composed) would include the Galilæan disciples, and those who had been baptized by the disciples in Judæa,—whose view ἀγαθός ἐστιν would represent, — as expressed mildly in protest against His enemies.

πλανᾷ τὸν ὄχλον, possibly in reference to the feeding of and then the discourse to the multitude, which had given so much offence. 13. παρρ.] This was true only of the side who said ἀγαθός ἐστιν: *they* dared not speak their mind: the others spoke plainly enough. Here again οἱ Ἰουδ. are distinguished from the ὄχλοι.

14—39.] *Jesus testifies to Himself in the Temple.* 15—24.] *His teaching is from the Father.* 14, 15.] τ. διαμ. μετ. about the middle of the feast. Probably *on a sabbath* (see Wieseler, Chron. i. 3[illegible]). It appears to have been the first time that He ἐδίδασκεν publicly at Jerusalem: whence (οὖν) the wonder of the Jews, i. e. the rulers of the hierarchy. γράμματα: generally letters; but also particularly, scripture-learning,—perhaps because this was *all the literature* of the Jews. —see reff. Probably His teaching consisted in *exposition of the Scripture.* μὴ μεμ.: never having been the scholar of any Rabbi. He was θεοδίδακτος. These words are spoken in the true bigotry and prejudice of so-called 'learning.' These words of His enemies, testifying to matter of fact well known to them, are, as Meyer observes, decisive against all attempts of unbelievers to attribute our Lord's knowledge to education in any human school learning. Such indications are not without their value in these times. 16.] Here only does our Lord call His teaching διδαχή, as being now among the διδάσκαλοι, the Rabbis, in the temple. It is often so called by the Evangelists. see ref.

The words may bear two meanings —either, '*the sense of Scripture which I teach is not my own, but that in which it was originally penned as a revelation from*

τὸ [y] θέλημα αὐτοῦ [z] ποιεῖν, γνώσεται περὶ τῆς [w] διδαχῆς, [w] πότερον [a] ἐκ τοῦ θεοῦ ἐστιν, ἢ ἐγὼ [b] ἀπ' ἐμαυτοῦ λαλῶ. 18 ὁ [b] ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθής ἐστιν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. 19 οὐ Μωυσῆς [c] ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν [d] ποιεῖ τὸν νόμον· τί με [e] ζητεῖτε ἀποκτεῖναι; 20 ἀπεκρίθη ὁ ὄχλος [f] Δαιμόνιον ἔχεις· τίς σε [e] ζητεῖ ἀποκτεῖναι; 21 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς [h] Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε.

y Matt. vii. 21 reff.
w here only. Job vii. 12. xiii. 7, 11.
a Matt. xxi. 25. ch. i. 13.
b ch. v. 19 reff.
c ch. i. 17 reff.
d = Rom. ii. 14. Gal. v. 3.
e ver. 1 reff.
f Matt. xi. 18 ‖. Luke viii. 27. ch. viii. 48, 49, 52. x. 20 only.

17. om του bef θεου DN.
19. rec εδωκεν, with TN rel: txt BDH.
20. rec aft οχλος ins και ειπεν (*see ver* 21, *where there is no var*n), with D rel latt syrr Cyr: om BLTXN 33 coptt Aug.—απεκριθησαν οι ιουδ. κ. ειπον αυτω K al syr-marg.
21. rec ins ο bef ιησ., with DKLTUA (S, e sil) Cyr: om BN rel Thl. om αυτοις D lat-*c e*. for παντες, υμεις D.

God;' or, **My teaching** (generally) **is not mine, but that of Him who sent me.** The latter is preferable, as agreeing better with what follows, and because the former assumes that He was expounding Scripture, which, though probable, is not asserted. 17.] θέλων τὸ θ. αὐτ. ποιεῖν is equivalent to τὴν ἀγάπην τοῦ θεοῦ ἔχειν ἐν ἑαυτοῖς, ch. v. 42. The θέλων should not have been slurred over in the E. V., for it is important. **If any man's will be, to do His will,** &c. As it now stands in the E. V., *a wrong idea is conveyed:* that the *bare performance of God's outward commands* will give a man sufficient acquaintance with Christian doctrine:—whereas what our Lord asserts to the Jews is, that if the *will* be set in His ways, if a man be really anxious to do the will of God, and thus to fulfil this first great commandment of the law,—be, as Meyer expresses it, in ethical harmony with God,—the singleness of purpose, and subjection to the will of God, will lead him on to faith in the promised and then apparent Messiah, and to a just discrimination of the divine character of his teaching. 18.] This gives us the reason why he, who wishes to do God's will, will know of the teaching of Christ: viz. because both are seeking one aim—the glory of God:—and the humility of him, whose will it is to do God's will, can best appreciate that more perfect humility of the divine Son, who speaks not of himself, but of Him that sent him,—see ch. v. 41—44, of which this verse is a repetition with a somewhat different bearing. In its *general* sense, it asserts that self-exaltation and self-seeking necessarily accompany the unaided teaching of man, but that all true teaching is from God. But then we must remember that, simply taken, the latter part of the sentence is only true of the Holy One Himself; that owing to human infirmity, purity of motive is no sure guarantee for correctness of doctrine;—and therefore in this second part it is not τοῦ θεοῦ, which would generalize it to all men, but τοῦ πέμψ. αὐτόν, which confines it to Himself.

19.] There is a close connexion with the foregoing. Our Lord now takes the *offensive* against them. The θέλειν τὸ θέλημα αὐτοῦ ποιεῖν was to be the great key to a true appreciation of His teaching: but of this there was no example among *them:* and therefore it was that they were no fair judges of the teaching, but bitter opponents and persecutors of Jesus, of whom, had they been anxious to fulfil the law, they would have been earnest and humble disciples (ch. v. 46). The law was to be read before all Israel every seventh year in the feast of tabernacles (Deut. xxxi. 10—13):—whether this was such a year is uncertain: but this verse may allude to the practice, even if it was not. ζητεῖτε ἀποκτ.] In their killing the Lord of Life was summed up all their transgression of God's law. It was the greatest proof of their total ignorance of and disobedience to it. 20.] The multitude, not the rulers, replied this. Indeed their question, τίς σε ζητεῖ ἀποκτεῖναι; shews their ignorance of the purpose of their rulers, which our Lord had just exposed and charged them with. It would not now be *their* policy to represent Him as possessed.

21.] The **one work** was the sabbath-

22 διὰ τοῦτο Μωυσῆς [c] δέδωκεν ὑμῖν τὴν [g] περιτομήν, οὐχ
ὅτι ἐκ τοῦ Μωυσέως ἐστίν, ἀλλ' ἐκ τῶν [h] πατέρων, καὶ
ἐν σαββάτῳ [i] περιτέμνετε ἄνθρωπον. 23 εἰ [g] περιτομὴν
[j] λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ [k] λυθῇ ὁ
[n] νόμος Μωυσέως, ἐμοὶ [l] χολᾶτε ὅτι [m] ὅλον ἄνθρωπον [n] ὑγιῆ
[n] ἐποίησα ἐν σαββάτῳ; 24 μὴ [op] κρίνετε [p] κατ' [q] ὄψιν, ἀλλὰ

g here only in Gospels. Acts vii. 8 al8. epp. Paul passim.
h absol., = ch. vi. 58. Acts vii. 19. xiii. 32. xxvi. 6. Rom ix. 5. xi. 28. xv. 8. Heb. i. 1. 2 Pet. iii. 4 only.
i Luke i. 59.
j Mk. xi. 21. Acts vii. 8 (from Gen. xxi. 4). xv. 1, 5, 24 al8. 1 Cor. vii. 18 bis. Gal. ii. 3 al8. Col. ii. 11 only.
k = Matt. v. 19. ch. v. 18. x. 35.
l here only †. 3 Macc. iii. 1 var.
m = ch. iv. 11. xiii. 10. Ecclus. iv. 2. see ch. ix. 34.
n ch. v. 11, 15 only.
o = Matt. vii. 1 ref.
p ch. viii. 15. xviii. 31. 1 Pet. i. 17 al.
q ch. xi. 44. Rev. i. 16 only. — Gen. xxiv. 16. Theocr. vi. 41.

22. om διὰ τουτο ℵ¹. ins ο bef μωυσης ℵ. εδωκεν DL. aft αλλ' ins ο bef οτι ℵ. om εν B lat-*b e*.

23. aft ει ins ουν D 29 lat-*a f* arm. ins ο bef ανθρωπος B 33. ins ο bef μωυσεως(sic) ℵ. ins πως bef εμοι D coptt æth.

healing in ch. v. **22.**] **διὰ τοῦτο** is variously placed; either at the end of ver. 21, so as to come after *θαυμάζετε*, (Cod. X, lat.-*g*, Theophyl., Beza, and many of the moderns, Lücke, De Wette, Stier, Lachmann, &c.,)—or at the beginning of this verse (Codd. D, E, G, K, L, T, U, Δ, Λ, vulg., the syriac versions, coptt., goth., Euthym., Chrys., Cyril, Grotius, &c.). I prefer the latter arrangement: because (1) I believe *τοῦτο* would not be used in the sense required by the other, but *αὐτό* [nor can I see that the *ἓν ἔργον* makes the *τοῦτο* any more applicable (see Stier, edn. 2, iv. 315); nay, it seems to me to take the attention off from the particular work done, and fix it on the mere *ἓν ἔργ. ποιῆσαι*, abstractedly—'Ye wonder that I have acted at all']: and (2) because I find *διὰ τοῦτο* joined with *ὅτι* to be a usual mode of speaking with our Evangelist, see ch. v. 16, 18; viii. 47 (*θαυμάζειν διά τι* is used Mark vi. 6; Rev. xvii. 7, see also John iii. 29). (3) I see an appropriateness of meaning in ver. 22 with the *διὰ τοῦτο*, which it has not without it. **Moses *on this account* gave you circumcision, not because it is of Moses, but of the fathers;** [the repetition of *ἐκ τ. Μωυ. ἐστ.*, does not necessarily imply a parenthesis: John constantly uses these formal repetitions: this in answer to Stier, iv. 315, edn. 2]—i. e. it is no part of the law *of Moses*, properly so called,—but was adopted by Moses, and thereby becomes part of his law. The meaning of *οὐχ ὅτι*, "*not that*," implying "I mean not, that," does not seem to suit the context so well, because it would leave the preceding *διὰ τοῦτο* without any thing to refer to. **Now you circumcise on the Sabbath, to avoid breaking the law of Moses, &c.** If our Lord had said these last words (in ver. 23) *merely*, the argument would not have been strict: they might have answered, that circumcision was not only a command *of* the law, but anterior to it; whereas ver. 22 takes its answer from them; reminding them that though they regarded its sanction as derived from Moses, it was in fact older,—and tacitly approving their doing it on the Sabbath. Then the argument is, *If this may be done on the Sabbath*:—if an ordinance *strictly Mosaic* (which *the Sabbath* in its Jewish mode of observance is) may be set aside by another, Mosaic also, but more ancient, and borrowed from a more general and direct command *of God* ('circumcisio est antiquior rigido otio sabbati per Mosen imperato'—Grotius), *how much more may it* by *a deed of mercy*, a benevolent exercise of divine power, the approval of which is anterior to and deeper than all ceremonial enactment?

23.] **ἵνα μὴ λυθῇ**—not, —'*ita ut non solvatur*,'—'*salva lege*;' which is ungrammatical;—but **in order that the Law of Moses may not be broken**, viz. that which (after the fathers) ordains circumcision on the eighth day. **ὅλον ἄνθρ.**] The distinction is between circumcision, which purified only part of a man, by which he received (*ἴλασιν*) ceremonial cleanness,—and that perfect and entire healing which the Lord bestowed on the cripple. Stier (after Bengel) thinks the *ὅλον* refers to *body and soul*,—see ch. v. 14,—whose healing is a much greater benefit than circumcision, even viewed as a sacrament: 'nam circumcisio est medium, sanatio animæ *finis*.' But this is perhaps too subtle. The Jews could not have appreciated this meaning, and the argument is especially addressed *to them*. Besides, it is by no means certain from that passage that such was the case.

τὴν δικαίαν [r]κρίσιν [r]κρίνετε. 25 Ἔλεγον οὖν τινὲς ἐκ τῶν [a]Ἱεροσολυμιτῶν Οὐχ οὗτός ἐστιν ὃν [b]ζητοῦσιν [b]ἀποκτεῖναι; 26 καὶ ἴδε [c]παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ [b]λέγουσιν. [d]μήποτε [e]ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός; 27 ἀλλὰ τοῦτον οἴδαμεν [f]πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει [f]πόθεν ἐστίν. 28 [g]Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων Κἀμὲ οἴδατε, καὶ οἴδατε [f]πόθεν εἰμί· καὶ [h]ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα. ἀλλ' ἔστιν [i]ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε· 29 ἐγὼ οἶδα αὐτόν, ὅτι [k]παρ'

r here only. Deut. xvi. 18. constr., as Col. ii. 19.
a Mark i. 5 only.
b ver. 1.
c ver. 13 reff.
d — here only.
e = ch. xvii. 8. Acts xii. 11 only. Exod. xxiii. 16.
f — Matt. xxi. 25. ch. ix. 29, 30. xix. 9. 2 Kings i. 13.
g ver. 37. ch. xii. 44.
h ch. v. 19 reff.
i — Heb. x. 22. Rev. iii. 14. xix. 11.
k ch. vi. 46. ix. 16, 33. Luke x. 7. Phil. iv. 18.

24. rec (for 2nd κρινετε) κρινατε, with ℵ rel: txt BDLT Constt Cyr. (33 def.)

25. om εκ Γℵ.

26. for μηποτε, μητι Dℵ 49. 108 Chr$_1$: *numquid* vulg lat-*a b* (D-lat). οι αρχοντες bef εγνωσαν D syr-cu arm.—for αρχοντες, αρχιερεις ℵ. rec aft εστιν ins αληθως, with E rel lat-*f q* syrr goth æth Chr-txt Thl: om BDKLTXℵ 1. 69 latt syr-cu coptt arm Orig, Epiph Chr-comm Cyr. (33 defective.)

27. aft χριστος ins οταν ελθη μη τις γινωσκει πια ποιησει η ℵ^1. elx ερχεται, with HXΔ^{1}ℵ 69 (F, e sil): ελθη G al: txt BDT rel latt Orig$_3$.

28. εκραξεν D latt. ο ιησ. bef εν τ. ιερ. διδ. ℵ 1. 69 vulg lat-*b e l* æth arm: εν τ. ι. ιησ. δ. T al lat-*q*: ο ιησ. δ. εν τ. ι. D: om ο ιησ. Δ al.—om ο bef ιησ. B^{2}T. for αληθινος, αληθης ℵ.

29. rec aft εγω ins δε, with DXℵ lat-*b c f ff$_2$* Syr syr-cu syr-w-ast copt goth æth

24.] No stress must be laid on the article (τήν) with κρίνετε: it is merely expressive of habit,—Let your judgment (ἡ κρ. ὑμῶν) be a just one. κρίνετε implies *habit* —in all your judgments: whereas the *aorist* (see var. readd.) would enjoin right judgment on the present occasion, directing the attention on what had just happened.

25—31.] HE HIMSELF IS FROM THE FATHER. 25, 26.] The inhabitants of Jerusalem know better than the ὄχλος the mind of their rulers towards Jesus; and suspect some change in their purpose, on account of His being thus permitted to teach freely. 27.] Perhaps they refer to the idea (see Justin Mart., Dial. c. Tryph. 8, 110, pp. 110, 203) that the Messiah would not be known (*ἄγνωστός ἐστι καὶ οὐδὲ αὐτὸς πω ἑαυτὸν ἐπίσταται*) until anointed by Elias, when He would suddenly come forth from obscurity. They may allude to Isa. liii. 8. The *place* of the Messiah's *birth* was known, ver. 42. At all events we see here, that the Jews regarded their Messiah not as a mere man, but one to be supernaturally sent into the world. 28, 29.] ἔκραξεν,—in the same open undisguised manner referred to in παρρησίᾳ λαλεῖ above; but διδάσκων, in the course of His teaching. κἀμὲ οἴδατε . . . .] It has been questioned whether these words are to be taken ironically, interrogatively, or affirmatively. I incline to the latter view, for this reason:—obviously no very high degree of knowledge whence He was is implied, for they knew not Him that sent Him (see also ch. viii. 14, 19), and therefore could not know whence He was, in this sense. The answer is made *in their own sense*:—they knew that He was from Nazareth in Galilee, see ver. 41,—and probably that He was called the son of Joseph. In this sense they knew whence He was; but further than this they knew not. καὶ ἀπ' ἐμ. . . . . and moreover—and besides this—not = *but*. The sense of ἀληθινός must be gathered from the context. I have not come of Myself, but He who sent Me is ἀληθινός—ye know Him not, but I know Him,—for I came from Him, and He sent Me. The matter here impressed on them is the *genuineness*, the *reality* of the fact:—that Jesus *was sent*, and *there was one who sent Him*, though they knew Him not, and consequently knew not πόθεν ἐστίν. The nearest English word would be real: but this would not convey the meaning perspicuously to the ordinary mind;—perhaps the E. V. true is better, provided it be explained to mean *objectively*, not *subjectively*, true: really existent, not '*truthful*,' which it may be questioned whether the word ἀληθινός will bear, although it is so maintained by Euthym., Cyril, Chrys., Theo-

αὐτοῦ εἰμί, κἀκεῖνός με ἀπέστειλεν. 30 ἐζήτουν οὖν αὐτὸν
l πιάσαι· καὶ οὐδεὶς m ἐπέβαλεν ἐπ' αὐτὸν τὴν m χεῖρα, ὅτι
οὔπω ἐληλύθει ἡ ° ὥρα αὐτοῦ. 31 ἐκ τοῦ ὄχλου δὲ πολλοὶ
p ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον Ὁ χριστὸς ὅταν
ἔλθῃ μὴ πλείονα q σημεῖα ποιήσει r ὧν οὗτος ἐποίησεν;
32 Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου s γογγύζοντος περὶ
αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
t ὑπηρέτας ἵνα u πιάσωσιν αὐτόν. 33 εἶπεν οὖν ὁ Ἰησοῦς
v Ἔτι v χρόνον v μικρὸν μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς

1 vv. 32, 44. ch. viii. 20 al. Rev. xix. 20. John only, exc. Acts iii. 7. xii. 4. 2 Cor. xi. 32. Cant. ii. 15. Sir. xxiii. 21 only.
m Matt. xxvi. 50 reff.
o ch. ii. 4 reff.
p ch. ii. 11 reff.
q Matt. xvi. 1. ch. ii. 11, 18, 23 al.
r attr., Mark vii. 13 reff.
s ch. vi. 41, 43 reff.
t — Matt. xxvi. 58 | Mk. vv. 45, 46. ch. xviii. 3, &c. Acts v. 22, 26.
u ver. 30.
v ch. xii. 35. Isa

Cyr Hil: om BT rel vulg lat-*a e g q* sah arm Orig$_1$ Tert. for *αυτου, αυτω* ℵ. *απεσταλκεν* DℵΞ 131.

30. for *εζητ. ουν, οι δε εζητ.* ℵ. for *επεβ., εβαλεν* T, *μισιτ* vulg lat-*a c*. [*εληλυθει*, so B: see table.]

31. rec transp *πολλοι* and *εκ του οχλου*, with E rel lat-*q* syrr goth arm; *πολλοι δε επιστ. εκ τ. οχλ.* DℵΞ; txt BKLTX 1. (33.) 69 latt æth Cyr. *ελεγον* D. rec aft *ελεγον* ins *οτι*, with E rel syr: om BDLTUXℵ 1. 33. 69 latt Syr syr-cu coptt goth arm Cyr. rec (for *μη*) *μητι*, with Δ rel: txt BDEKLTXℵ 1. 33 Chr Cyr. *πλεονα* DΔ. rec ins *τουτων* bef *ποιησει* (*to fill out the construction*), with E rel syrr syr-cu coptt: bef *σημ.*, M al: om BDKLTXℵ 1. 33. 69 latt syr(Tischdf) sah-georg æth arm Chr Cyr. for *εποιησεν, ποιει* DℵΞ 69 vulg lat-*a c e* Syr syr-cu.

32. aft *ηκουσαν* ins *ουν* KM T(Bch) U 1 lat-*a f ff*$_2$ sah; *δε* DℵΞ al lat-*c e* goth arm. *ταυτα* bef *περι αυτου* ℵ: om *ταυτα* DL^1 1 lat-*a b c e l* syr-cu arm Chr. *υπηρετας* bef *οι αρχ.* D ℵ(prefg *τους*) rel lat-*a q* syr goth Thl: om *υπηρ.* syr-cu: txt BGKLUX 1. 33. 69 vulg lat-*c f ff*$_2$ Syr Cyr.—rec transp *φαρ.* and *αρχ.*, with E rel lat-*a q* syr goth Thl: txt BDGKLTUXℵ 1. 33. 69 vulg lat-*c f ff*$_2$ *l* syr-cu coptt æth arm Cyr.

33. rec aft *ουν* ins *αυτοις*, with T (1, e sil) vulg-ed lat-(*c*) *g* æth: om BDℵ rel am lat-*a b c f ff*$_2$ *l* syrr syr-cu copt goth arm Thl Euthym Aug Bede. rec *μικρον* bef *χρονον*, with D rel vss Chr Cyr Aug: txt BLTXℵ 69 lat-*e q*.

phylact, Lampe, Baumgarten-Crusius, Tholuck, and many others. See on this, ch. viii. 16 and note. With the δέ of the rec. omitted the sense becomes more emphatic. It was probably inserted on account of the apparent want of connexion, as has been the case very frequently throughout the Gospel. We have here an instance of a usage of ἐκεῖνος which is very common in St. John, as emphasizing the main subject, not (as more commonly) diverting the attention to one more removed. In ignorance of this usage, Hilgenfeld, "Die Evangelia nach ihrer Entstehung, u. s. w.," has argued from ch. xix. 35, that the writer of this Gospel cannot himself have been an eye-witness of the crucifixion, because he there distinguishes that witness by ἐκεῖνος from himself. In consequence of this assertion, an article has appeared in the Stud. u. Kritik. for 1859, pt. 3, by G. E. Steiss, in which the use of ἐκεῖνος by St. John is gone into, and Hilgenfeld's mistake (which Köstlin had committed before him) is exposed. Referring to that article for the full treatment of the subject, I merely cite from among many other instances of the usage, ch. i. 18, 33; v. 11; vi. 57; x. 1; xii. 48; xiv. 12, 21, 26; xvii. 24.

30.] Namely, *the rulers*,—instigated by what had been above remarked by the people, vv. 25, 26. There was some secondary hindrance to their laying hands on Him,—possibly the fear of the people: but the Evangelist passes at once *to the real* cause;—that God's appointed time was not yet come. 31.] The δέ here contrasts with what went before—nay, many &c.

The indefiniteness of ὅταν ἔλθῃ implies their belief that the Christ had come.

32—36.] HE WILL RETURN TO THE FATHER. 32.] The wavering of the multitude appears to the Pharisees a dangerous sign: and the Sanhedrim (οἱ ἀρχ. κ. οἱ Φ.) send officers specially to lay hold on Him. 33, 34.] The omission or insertion of αὐτοῖς makes very little difference. The words were spoken, not to the officers only, but to all the people. ὅτι χ. μ.

τὸν πέμψαντά με. 34 [w]ζητήσετέ με, [w]καὶ [w]οὐχ εὑρήσετέ με· καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. 35 εἶπον οὖν οἱ Ἰουδαῖοι [a]πρὸς ἑαυτοὺς [b]Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν [c]διασπορὰν τῶν [d]Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς [d]Ἕλληνας; 36 [e]τίς ἐστιν ὁ λόγος οὗτος ὃν εἶπεν [w]Ζητήσετέ με [w]καὶ [w]οὐχ εὑρήσετέ με, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ [f]μεγάλῃ τῆς ἑορτῆς

w — Ps. ix. 15 (16). xxxvi. 10. Isa. xii. 12.
a — Mark x. 26. ch. xii. 19 al.
b — ch. iii. 8 reff.
c James i. 1. 1 Pet. i. 1 only. Ps. cxlvi. 2.
d here bis & ch. xii. 20 only in Gospp. Acts xiv. 1. xviii. 4. Rom. i. 16 al.
e — Luke viii. 9 reff.
f — ch. xix. 31. Acts ii. 20, from Joel ii. 31. Jude 6. Rev. vi. 17. Mal. iv. 5.

34. rec om 2nd με, with DN rel latt goth arm: ins BTX 1 syrr syr-cu coptt æth. at end ins εκει B[sic in cod: see table].

35. om προς εαυτους ℵ¹. om ημεις DN 249 latt(not *f q*). μελλει bef ουτος DLX Syr (syr-cu). for μη, μητι D 124, *numquid* latt.

36. for τις, τι ℵ. rec ουτος bef ο λογος, with E-corr¹ ℵ rel latt syrr: om T al harl Chr: txt B D-gr E¹KLX 1. 33. 69 syr-cu arm. for ον, ους T. rec om 2nd με, with DN rel latt goth arm: ins BGT X(Treg, expr) Syr syr-cu syr-w-ob coptt æth.

. . . .] This appears to be said in reference to ver. 30, to shew them the uselessness of their attempting to lay hands on Him till His hour was come, which it soon would do. πρὸς τ. π. με] It has been asked, 'If Jesus thus specified where He was going, how could the Jews ask the question in ver. 35?' but De Wette answers well, that the Jews knew not *τὸν πέμψαντα αὐτόν*, and therefore the saying was a dark one to them. ζητ. μ., κ. οὐχ εὑρ.] These words must not be pressed too much, as has been done by many interpreters (Chrysost., Theophyl., Euthym., Meyer, Tholuck, but not in his 6th ed.), who would make them mean '*Ye shall seek My help and not find it*' (viz. in your need, at the destruction of Jerusalem); for this would not be true even of the Jews, any one of whom might have at any time turned and looked on Him whom he had pierced, by faith,—and have been saved;—nor again must it be taken as meaning, '*Ye shall seek to lay hands on Me, and shall not be able*' (Orig., Grot.), —which is vapid and unmeaning. Neither of these interpretations, nor their cognates, will agree with the parallel place, ch. xiii. 33, where the same words are used to the *disciples*. The meaning is simply (as in reff.), 'My bodily presence will be withdrawn from you; I shall be personally in a place inaccessible to you:' see ch. xiii. 36.

εἰμί, am; not εἶμι, '*go*,' which is never used in the N. T. Nor need we supply τότε; the present tense is used in the solemn sense of ch. i. 18, and ch. iii. 13, to signify *essential truth*. Compare *οὐ δύνασθε* addressed to the Jews, with *οὐ δύνασαί μοι νῦν ἀκολ., ἀκολουθήσεις δὲ ὕστερον* to Peter, ch. xiii. 36, and it will be evident that the Lord had their *spiritual state* in view: 'Ye cannot, as ye are now, enter there.' On the whole, see Luke xvii. 22. 35, 36.] The Jews understood not *his death* to be meant, but some journey which he would take in the event of their rejecting him.

The διασπ. τ. Ἑλλ. must not be interpreted 'the Hellenistic Jews,' for the Ἕλληνες are always distinguished from the Jews; and this would convey hardly any meaning. The sense of *διασπορά* is,—see reff. James, 1 Pet.,—'the country where Jews lay scattered,' as qualified by the succeeding genitive, where one occurs, as here. So here ἡ δ. τ. Ἑλλ. means '*the dispersed in the Gentile world*;'—and their intent is, to convey contempt and mockery. They do not however *believe* the hypothesis; but ask again, *τίς ἐστιν ὁ λόγος οὗτος*;

37—52.] Jesus the giver of the Spirit (37—39). Consequences of the discourse (40—52). 37, 38.] It is not certain what is meant by this ἡ ἐσχ. ἡμ. ἡ μεγ. The command, Levit. xxiii. 34, 35, was to keep the feast seven days; the *first* to be a solemn assembly and a feast-sabbath,—then on the *eighth* day another solemn assembly and a feast-sabbath:—so also ib. ver. 39. (But in Deut. xvi. 13 nothing is said of the *eighth* day.) In Neh. viii. 18 the feast is kept seven days, and on the eighth is a solemn assembly, '*according unto the manner*.' In Numb. xxix. 12—38, where minute directions are given for every day

f ver. 28. h ch. iv. 13, &c. reff. i ch. ii. 11 reff. k — sing., ver. 42. ch. x. 35. xx. 9 al. pl., ch. v. 39 reff.

εἱστήκει ὁ Ἰησοῦς, καὶ [g]ἔκραξεν λέγων Ἐάν τις [h]διψᾷ, ἀρ. refl. [i]ἐρχέσθω πρός με καὶ πινέτω· 38 ὁ [i]πιστεύων εἰς ἐμέ, [k]καθὼς εἶπεν ἡ [k]γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ

37. εκραζεν DN 1. 69 Chr, *clamabat* latt coptt. om προς με DN lat-b e Cyp Victorin$_1$ Aug.—εμε B.

of the feast, the eighth day is reckoned in, as usual. Josephus, Antt. iii. 10. 4, gives a similar account. In 2 Macc. x. 6, we read ἡμέρας ὀκτώ, σκηνωμάτων τρόπον. But the eighth day was not properly one of the *feast-days*; the people ceased to dwell in the tabernacles on the seventh day. Philo says of it, ἐπτὰ δὲ ἡμέραις ὀγδόην ἐπισφραγίζεται, καλέσας ἐξόδιον αὐτήν, οὐκ ἐκείνης ὡς ἔοικε μόνον τῆς ἑορτῆς, ἀλλὰ πασῶν τῶν ἑτησίων ὅσας καθηριθμήσαμεν· τελευταία γάρ ἐστι τοῦ ἐνιαυτοῦ. De Septenario, § 24. And though this, as Lücke observes (ii. 224), may be pure conjecture, it is valuable, as shewing *the fact* the reason of which is conjectured; viz. that the *eighth day was held in more than ordinary estimation*. The *eighth* day then seems here to be meant, and the last of the feast to be popularly used, as in some of the citations above. But a difficulty attends this view. Our Lord certainly seems to allude here to the custom which prevailed during the seven days of the feast, of a priest bringing water in a golden vessel from the pool of Siloam with a jubilant procession to the temple, standing on the altar and pouring it out there, together with wine, while meantime the Hallel (Ps. cxiii.—cxviii.) was sung. This practice was by some supposed—as the dwelling in tabernacles represented their life in the desert of old—to refer to the striking of the rock by Moses:—by others, to the rain, for which they then prayed, for the seed of the ensuing year:—by the elder Rabbis (Maimonides, cited by Stier, iv. 331, edn. 2), to Isa. xii. 3, and the effusion of the Holy Spirit in the days of the Messiah. But it was universally agreed (with the single exception of the testimony of R. Juda Hakkadosh, quoted in the tract Succa, which itself distinctly asserts the contrary), that on the eighth day this ceremony *did not* take place. Now, out of this difficulty I would extract what I believe to be the right interpretation. It *was* the eighth day, and the pouring of water *did not* take place. But is therefore (as Lücke will have it) all allusion to the ceremony excluded? I think not: nay, I believe it is the more natural. For seven days the ceremony had been performed, and the Hallel sung. On the eighth day the Hallel was sung, but the outpouring of the water did not take place: '*desideraverunt aliquid.*' '*Then Jesus stood and cried, &c.*' Was not this the most natural time? Was it not probable that He would have said it at such a time, rather even than while the ceremony itself was going on? An attempt has been made to alter the punctuation thus: ἐάν τις διψᾷ, ἐρχέσθω πρός μ. καὶ πινέτω ὁ πιστεύων εἰς ἐμέ· καθὼς εἶπεν ἡ γρ., ποταμοὶ κ.τ.λ. Of this I can only say, that it is surprising to me how any one accustomed to the style of our Evangelist can for a moment suppose it possible. The harshness of καὶ πινέτω ὁ π. εἰς ἐμέ is beyond all example. The ordinary punctuation, making ὁ πιστ. εἰς ἐμέ nom. abs., see ch. vi. 39, is the *only admissible one*,—even were it beset with far greater difficulties than it is. [The punctuation above mentioned is strongly upheld against this note in Stier, edn. 2. In spite of what he there says, I cannot think it can ever make way among Hellenic scholars. It introduces *two subjects* into the first part of the sentence, viz. ὁ διψῶν and ὁ πιστεύων εἰς ἐμέ, to the utter confusion of both sense and metaphor. The distinction, insisted on by Stier, between the believer on Christ, who was not only to *come*, but to *drink*,—and the people at the feast, who only witnessed the outpouring of the water,—and which he gives as a reason why πινέτω must stand emphatically *before* ὁ πιστ. its qualifying subject, will be quite as marked with the usual punctuation: nay even more so.] On the first clauses, see notes on ch. iv. 14. καθὼς εἶπ. ἡ γρ.] These words must apply to ποταμοὶ ἐκ τ. κ. . . . . since ὁ πιστ. εἰς ἐμέ could not form part of the citation. But we look in vain for such a text in the O. T., and an apocryphal or lost canonical book is out of the question.

I believe the citation to be intimately connected with the ceremony referred to, and that we must look for its place by consulting the passages where the *flowing out of water from the temple* (see above) is spoken of. The most remarkable of these is found in Ezek. xlvii. 1–12. There a ποταμός of water of life (see ver. 9 especially) *flows from under the threshold*

[l] ῥεύσουσιν ὕδατος [m] ζῶντος. 39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ [i] πιστεύσαντες εἰς αὐτόν· [n] οὔπω γὰρ ἦν πνεῦμα [ἅγιον], ὅτι Ἰησοῦς οὔπω [a] ἐδοξάσθη. 40 [o] ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον [ὅτι] οὗτός ἐστιν [p] ἀληθῶς [q] ὁ προφήτης. 41 ἄλλοι ἔλεγον Οὗτός ἐστιν ὁ χριστός. οἱ δὲ ἔλεγον Μὴ

[l] here only. Job xxxviii. 30. [m] ch. iv. 10, 11 reff. [n] — ch. xii. 16, 23. xiii. 31. xvii. 1. [o] — ch. vi. 39. 2 John 4. Rev. v. 9. ix. 10. [p] ch. i. 48 reff. [q] ch. i. 21 reff.

39. for ειπεν, ελεγεν ℵ. ὃ BEKMUVA Thl: οὗ DℵL rel. rec πιστευοντες, with DℵL rel Hil: txt BLT. ins το bef πνευμα D. ὁμ αγιον KTℵ latt Syr coptt arm Orig$_3$ Eus Cypr: ins BD rel lat-*e f q* syr goth æth Orig-lat Chr. add further δεδομενον B latt Syr syr-w-ast syr-jer sah Eus Ambr Victorin Aug; επ αυτοις D lat-*f* goth æth; επ αυτους D^2: om KTℵ rel fuld(with harl^1 san) copt goth æth arm Orig$_4$ Ath Cyr Nonn Hesych Jer Ambr Victorin Aug. rec ins ο bef ιησ., with S(e sil): om BDTℵ rel vulg Orig$_3$ Chr Cyr Did Thl. rec (for ουπω) ουδεπω, with T rel Orig$_1$; ουδεπωτε L: txt BDℵ Orig$_1$. δεδοξασται ℵ^1.

40. rec at beg ins πολλοι and places ουν bef εκ του οχλου, with E rel lat-*f q* syrr: txt BDLTXℵ 1 vulg coptt arm. rec τον λογον, with XΔ^{2}Λ 69 (S, e sil) sah-mnt æth arm: txt BDTℵ rel latt Syr coptt goth arm Orig$_1$.—pref αυτου Dℵ^1 syr-txt. rec om τουτων, with E rel Syr: ins BDLTUℵ 1. 33 latt syr-marg coptt goth arm, and (bef τ. λογ.) G; τουτον X æth, αυτου K.—ins αυτου bef τ. λογ. ℵ^1. om οτι T rel vss Orig$_1$: ins BD. αληθως bef ουτος εστιν ℵ.

41. aft 1st αλλοι ins δε T 1. 69 lat-*b c f* coptt Orig. ins οτι bef ουτος DLX 69 lat-*g* syr-w-ast: om BTℵ rel Orig. rec (for οι) αλλοι Dℵ rel syrr coptt goth: txt BLTX 1. 33 vulg lat-*a c f ff$_2$* (æth) arm Orig. om δε Dℵ rel syrr goth: ins BLTX 1. 33 vulg lat-*a c e f ff$_2$* coptt (æth) arm Orig Cyr. ελεγαν D^1.

of the temple. Again in Zech. xiv. 8, ἐξελεύσεται ὕδωρ ζῶν ἐξ Ἰερουσαλήμ. I believe these expressions to be all to which the citation applies, and the ἐκ τῆς κοιλίας αὐτοῦ to be the interpretation of the corresponding words in the prophecies. For the temple was symbolic (see ch. ii. 21) of the Body of the Lord; and the Spirit which dwells in and flows forth from His glorified Body, dwells in and flows forth from His people also, who are made like unto Him, Gal. iv. 6; Rom. viii. 9—11; 1 Cor. iii. 16. **39.**] The difficulties raised concerning this interpretation of the saying of our Lord have arisen from a misapprehension. John does not say that the words were a prophecy of *what happened* on the day of Pentecost; but of *the Spirit*, which the believers were about to receive. Their *first reception* of Him must not be illogically put in the place of *all His indwelling and working*, which are here intended. And the symbolism of the N. T. is fully satisfied by the interpretation. Granted that the water is the *water of life*—what is that life but the life of the Spirit? τὸ φρόνημα τοῦ πνεύματος, ζωή, Rom. viii. 6; and again, τὸ πνεῦμα, ζωή, ib. ver. 10. It is lamentable to see such able and generally right-minded Commentators as Lücke carping at the interpretation of an Apostle, and the one Apostle who perhaps of all men living had the deepest insight into the wonderful analogies of spiritual things.

οὔπω ἦν] The additions δεδομένον, δοθέν, ἐπ' αὐτοῖς, are all *glosses*, to avoid a misunderstanding which no intelligent reader could fall into. Chr. in loc. quotes the verse thus: ὁ εὐαγγελιστὴς ἔλεγεν, Οὔπω γὰρ ἦν πνεῦμα ἅγιον, τουτέστι δοθέν, ἐπεὶ Ἰησοῦς οὔπω ἐδοξάσθη· δόξαν καλῶν τὸν σταυρόν. It is obvious that ἦν cannot refer to the *essential existence* of the Holy Spirit, as this would be not only in flat contradiction to ch. i. 32, 33; iii. 5, 8, 34, but to the whole O. T., in which the agency of the Spirit in the *outward world* is recognized even more vividly than in the N. T. The ἦν implies not exactly δεδομένον, but rather ἐνεργοῦν, or some similar word: **was not,—had not come in; *'the dispensation of the Spirit was not yet.'*** ἐδοξάσθη, *through death.* The glorified Body of the Lord is the temple from under whose threshold the Holy Spirit flows forth to us; see ch. i. 16; Rom. viii. 11; Col. ii. 9. **40.**] ὁ προφήτης is here clearly distinguished from ὁ χριστός: see note on ch. i. 21, and Deut. xviii. 15. **41—43.**] The mention of the question about Bethlehem seems to me rather to corroborate our belief that the Evangelist was well aware how the fact stood, than (De Wette) to imply that he was ignorant of it. That no more re-

a — ch. ix. 30. Matt. xxvii. 23.
b — here bis only.
c pres. Matt. ii. 4 al.
d ver. 38.
e — Matt. xxii. 24 al. Psa. cxxxi. 11.
f ch. xi. 1 reff.
g ch. xi. 1, 30. Matt. ix. 36. Luke x. 33 al. fr.
h — Mark ix. 19 t.
i Mark ii. 21 reff.
k ver. 30.
l — here only. (ch. xx. 26, 27.)
m ver. 32.
n ver. 52. ch. vi. 67. xviii. 17, 25.
o ver. 12 reff.
p ch. iv. 33 only.
q ch. ii. 11 reff.
r here only †.

[a] γὰρ [b] ἐκ τῆς Γαλιλαίας ὁ χριστὸς [bc] ἔρχεται; [42] οὐχ [d] γραφὴ εἶπεν ὅτι [b] ἐκ τοῦ [e] σπέρματος Δαυεὶδ καὶ ἀπὸ Βηθλεέμ, τῆς [g] κώμης ὅπου [h] ἦν Δαυεὶδ, [bc] ἔρχεται ὁ χριστός; [43] [i] σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν. [44] τινὲς δὲ ἤθελον ἐξ αὐτῶν [k] πιάσαι αὐτόν, ἀλλ' οὐδεὶς [l] ἔβαλεν ἐπ' αὐτὸν τὰς [l] χεῖρας.

[45] [q] Ἦλθον οὖν οἱ [m] ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἠγάγετε αὐτόν; [46] ἀπεκρίθησαν οἱ [m] ὑπηρέται Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος [ὡς οὗτος ὁ ἄνθρωπος]. [47] ἀπεκρίθησαν αὐτοῖς οἱ Φαρισαῖοι [n] Μὴ καὶ ὑμεῖς [o] πεπλάνησθε; [48] [p] μή [p] τις ἐκ τῶν ἀρχόντων [q] ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων; [49] ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν [r] νόμον [r] ἐπάρατοί εἰσιν. [50] λέγει Νικόδημος πρὸς αὐτούς,

42. rec *ουχι*, with DN rel: txt B²TL Orig; *ουκ* B¹. for *ειπεν*, λεγει D al om *του* DU 1. 69 Orig. rec *ο χριστος* bef *ερχεται* (*repetition from above*), with DN rel: txt BLT 33 vulg lat-*c ff₂ g* Syr æth arm Chr Cyr.—*ερχ. ο χρ.* bef *οτου ην δ.* D.

43. rec *εν τω οχλω* bef *εγενετο*, with E rel lat-*q* goth: txt B (D) LTXN 33 latt syr coptt.—*εις τον οχλον* D-gr.

44. for *ηθελον*, ελεγον N¹. rec *επεβαλεν* (*from ver* 30), with DN rel lat-*e f* goth Chr Cyr: txt BLT vulg lat-*a c*. for *επ' αυτον, αυτω* N¹: *επ' αυτω* N¹ᵃ.

45. for *ειπον*, ελεγον T(Bch): λεγουσιν N.

46. aft *απεκριθησαν* ins *δε* D.—*οι δε υπηρεται απεκρ.* N. rec *ουτως* bef *ελαλησεν*, with E rel vulg lat-*c*: *ουτως ανθρωπος ελαλησεν* D: txt BLTX 33 Orig Chr₂ Cyr₄. *ουτως ανθρωπος* bef *ελαλησεν* N¹. om *ως ουτος ο ανθρωπος* (*homœotel?*) BLTN¹ᵃ forj copt Orig Chr-comm₂ Cyr₃ Ang: ins X rel vulg lat-*e f* (Syr) syr sah goth æth arm, *ως ουτος λαλει* D lat-*c ff₂*: *ως ουτος λαλει ο ανθρωπος* N¹.

47. rec aft *απεκριθησαν* ins *ουν*, with BT rel vulg lat-*f g* syr: om DN 1. 33 lat-*a c e ff₂* Syr sah goth arm Cyr. om *αυτοις* BK 69 foe lat-*l* arm: ins DT rel vss.

48. for *επιστευσεν, πιστευει* DN¹.

49. [*αλλα*, so BDLT 33.] rec *επικαταρατοι* (*more common, cf Gal* iii. 10, 13), with D rel: txt BTN 1. 33 Orig Chr-comm Cyr.

marks are appended, is natural. John had one great design in writing his gospel, and does not allow it to be interfered with by explanations of matters otherwise known. Besides, we may note that De Wette's "*probability, that John knew nothing of the birth at Bethlehem*," reaches much further than may appear at first. If John knew nothing of it, and yet the mother of the Lord lived with him, the inference must be that *she* knew nothing of it,—in other words, that it never happened.

σχίσμα implies a *violent dissension*,—some taking up His cause, some wishing to lay hands on Him. **44.**] These were from among the multitude. Those who wished to lay hands on Him were, as Euthymius remarks, *invisibly restrained*.

45—52.] *Return of the officers to the Sanhedrim; consultation on their report.*

Either these officers had been watching Jesus for some days, or the present section goes back a little from what has preceded. The latter is more probable.

49.] There is no intention to pronounce a formal ban upon the followers of Jesus;—the words are merely a passionate expression of contempt. The putting a stop at *νόμον*, and supplying *ἐπίστευσεν εἰς αὐτόν*, and then making *ἐπάρ. ἐστιν* an *exclamation* (Paulus, Kuinoel), is not to be thought of. **50.**] The Jews had, since the sabbath-healing, condemned Jesus, and were seeking to kill him. But in Exod. xxiii. 1, 2; Deut. i. 16, 17, justice is commanded to be done in the way here insisted on by Nicodemus. On the consistency, and development, of the cha-

ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, εἷς ὢν ἐξ αὐτῶν, 51 Μὴ
ὁ νόμος ἡμῶν κρίνει [s] τὸν ἄνθρωπον, ἐὰν μὴ [t] ἀκούσῃ
πρῶτον παρ' αὐτοῦ καὶ γνῷ τι ποιεῖ; 52 ἀπεκρίθησαν
καὶ εἶπαν αὐτῷ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; [u v] ἐραύ-

[s] gen. art., Matt. xv. 11. Mark iv. 21 ref.
[t] ch. vi. 45 ref.
[u] ch. v. 39 ref. Gen. xliv. 12.
[v] 4 Kings x. 23.

50. for λεγει, ειπεν δε ℵ. om ο ελθων προς αυτον πρωτερον ℵ¹. rec ins νυκτος bef προς αυτον, with E rel; aft, KUΔ vulg lat-*c f l q* syrr goth arm: νυκτος πρ. αυ. το προτ. 1. 69, πρ. αυ. νυκτος το πρωτον D 33 æth arm, πρ. αν. νυκ. το πρωτερον X al: txt B (L) T lat-*a* syr-jer sah.—το πρωτερον L. εις ων εξ αυτων bef ο ελθων D.

51. rec παρ' αυτου πρωτερον, with E rel vulg lat-*q* syrr coptt Chr: παρ. αυτ. πρωτον K 1. 69: πρωτον, omg παρ' αυ., X(bef ακ.) ℵ¹ lat-*ff*₂: txt BDLT 33 Orig₁ Bas Cyr. επιγνωσθη D. εποιησεν D lat-*c* Lucif.

52. [ειπαν, so BDKT 33.] [ερευνησον, so B¹TN.] aft ιδε ins ταις γραφαις D 229; *scrutare scripturas* vulg-ed(not am em forj gat ing² mm san) lat-*a c e ff*₂ *l* (not *f g q*) sah. rec προφητης bef εκ τ. γ., with DN rel am(with forj fuld ing san &c) lat-*a c* goth: txt BLTX vulg-ed Orig Chr Cyr. rec εγηγερται (*cf Luke* vii. 16: *to say, as Mey, that the pres was substituted* to remove the historical difficulty, *is absurd, for it* does not *remove it*), with L rel; εγειγερται EGM: txt BDK S-marg ΓΓΔN 1. 33 vulg lat-*a c* syr goth æth Orig.

Ver 53 to ch. viii. 11 is omitted in ABCLTXΔN 33 ev-y 2-pe Scr's a¹ b 3. 9¹. 12-5. 21-2. 33-6. 44-9. 72. 87. 95-6-7. 106-8-23-31-4-9-43-9-57-68-9-79¹-81-6-94-5. 210-3-28-32¹-49-50-3-5-61-2¹-9-84¹. 314-31-53¹-88-92. 401 (and about 90 evangelistaria: but see Scriv. Introd. to Crit. p. 441) lat-*a b*₂ *f l* syrr coptt goth arm-c mss Orig Apollin Thdor-mops Chr Bas Cyr Cosm Nonn Thl Tert(see Tregelles on the Printed Text p. 239 note) Cypr Juvenc. A and C are defective, but from the quantity of space it is *certain* that they could not have contained the passage. LΔ leave a space, but not sufficient for the whole. viii. 3—11 is omitted in 77. 242. 324.

It is marked as doubtful in EMSΛ Scr's k l m n 4. 8. 14-8. 24. 34-5. 109-25-41-5-8²-56-61-4-6-7-78-89-96-8. 202-12-5-26-30-1²-41-6-71-4-7-85. 338-55-60-1-3-76-91²-4. 408-36, and viii. 3—11 in 128-37-47. It is placed at the end of the Gospel in 237, which however has vii. 53 to viii. 2 here as well; 37 (102 ?) 105 retain vii. 53 to viii. 2 here, but place viii. 3—11 at the end of the Gospel; 259 (and 102 ?) omits vii. 53 to viii. 2 altogether and inserts the rest at the end of the Gospel. The whole passage is inserted at the end of this gospel in 1. 19. 20. 129-35. 207. 301-47 ev-86 leips-tisch-iv arm-mss, at the end of Lu xxi. in 13. 69. 124. 346; aft Joh vii. 36 in 225.

It is contained in DFGHKUΓ and about 290 cursive mss vulg lat-*b*¹ *c e ff*₂ *g l*-marg syr-jer æth 5-later-mss-of-arm. (Scholz numbers 469 cursive mss of the gospels: of these all but those named above and the following contain the disputed passage. The following either do not contain St. John's gospel or are mere fragments, 41. 92-4-9. 136-46. 197. 222-3-4-38-43-56-7-88. 300-2-3-4-5-10-1-2-3-20-3-34-6-7-54-6-62-6-9-78-81. 400-17-8-23-4-6-7-32-4. The following are also defective at this point, 67. 176. 221. 317-72 evv-37-42-3-4. The following numbers ought for various reasons [see in prolegg.] to be considered as in abeyance, 42. 81-2. 93. 110. 203. 321-6-7-8-98-9. 440-1-2. It is hardly safe to reckon 64. 90. 101-21 as distinct witnesses. We have no information concerning the reading of 104-14-32. 216-33. 318-48-50-64-73. 437-8-9. In ms. 115 the pericopa is found, but with ver. 12 written both before and after it. The remaining 270 (about) certainly contain the passage without any mark of doubt: to these we must add Scr's 15 mss and evv-18-19-20-37-41-67.)

In evangelio secundum Johannem in multis et Græcis et Latinis codicibus invenitur de adultera muliere quæ accusata est apud dominum Jer. adv. Pelag. ii. 17,

racter of Nicodemus, Luthardt has some valuable remarks, pp. 125 ff. 51.] There is no need of supplying κριτής before ἀκούσῃ and γνῷ—the judge is implied in ὁ νόμος. He is only its representative and mouthpiece. ἐὰν μὴ ἀκ. see Deut. i. 16. 52.] They taunt him with being disposed to join those (mostly Galilæans) who had attached themselves to Jesus. Whether we read ἐγείρεται or ἐγήγερται, the assertion is much the same: for προφ. cannot mean *the* Prophet, or the Messiah. It was *not historically true*;—for two prophets at least had arisen from Galilee:

w — Matt. xi. 11. xxiv. 11, 24 al.

νησον καὶ ἴδε· ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.

vol. ii. p. 762. *Sed hoc videlicet infidelium sensus exhorret ita ut nonnulli nostri fidei vel potius inimici veræ fidei credo metuentes peccandi impunitatem dari mulieri suis illud quod de adulteræ indulgentiâ Dominus fecit, auferrent de codicibus ac quasi permissionem peccandi tribuerit qui dixit jam deinceps noli peccare* Aug. de Conj. Adult. ii. 7. Euseb. H. E. iii. 39 says: ἐκτίθεται δὲ καὶ ἄλλην ἱστορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ κυρίου, ἣν τὸ καθ' Ἑβραίους περιέχον εὐαγγέλιον περιέχει, which history can hardly be other than this. Nicon (cent x.) says that the Armenians expunged it, thinking βλαβερὰν εἶναι τοῖς πολλοῖς τὴν τοιαύτην ἀκροάσιν.

Jonah of Gathhepher, and the greatest of the prophets, Elijah of Thisbe; and perhaps also Nahum and Hosea. Their contempt for Galilee made them lose sight

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[53 καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ. 1 Ἰησοῦς δὲ

53. rec επορευθη, with E rel: απηλθεν U 69: απηλθον A: txt DM[s] 1 syr-jer arm. for τον οικον, τον τοπον 1 copt-wilk arm: τα ιδια 69.

[53—CHAP. VIII. 11.] THE HISTORY OF THE WOMAN TAKEN IN ADULTERY.—See var. readd.; and a very complete discussion of the authorities for and against the passage in Lücke (third edition), ii. 243—256. The critical examination of the genuineness of this passage is attended with many and complicated difficulties. Setting aside here purely diplomatic evidence (for which see var. readd.), we may observe (1) that *at first sight*, the reasons given by Aug. and Nicon seem enough to warrant the inference that it was expunged on account of the supposed licence given by it to sin. And this has been the hypothesis generally adopted by those who would override critical difficulties by strong autocratic assertion. Even Stier and Ebrard decide thus, without pausing to examine the real complications of the question. But (2) granting that such an hypothesis might be admissible as regards ch. viii. 3—11, I do not see how the whole passage can be involved in it, especially the opening verse 53, which would naturally appear to form a sequel to what has preceded, and would surely never have been expunged with the offensive paragraph. (3) No such hypothesis as this will account for the coexistence of so many distinct and independent texts, apparently none of which owes its origin to any attempt to remove matter of offence. This phænomenon (not that of the *abundance of various readings*, from which it is totally distinct) points undoubtedly to some inherent defect in the text of the passage itself, irrespective of all treatment subsequent to its establishment as a part of the sacred narrative. (4) At the same time it is an embarrassing circumstance, that the contents of the passage are of such a kind, as to give every countenance to the supposition above dealt with. Had they been otherwise, we should have been much more free in pronouncing a critical decision for or against it. Another difficulty is presented by the very general concurrence of the MSS. containing the passage, in placing it *here*. If it was not originally found in the text, why should this place, of all others, have been selected for its insertion? It has no connexion with the context: belongs, apparently, to another portion of *our Lord's* ministry: what could induce the interpolators to place it here? (6) Nor are we helped much by its variations of position in some MSS. The end of Luke xxi. seems most to approve itself as the fitting place: but if it was the original one, *it is totally* inexplicable that we should find no trace of the fact *there*, except in four of the (best) cursive MSS. Its occurrence *here* then, seems to me much *in its favour*. (7) After all, the most weighty argument *against* the passage is found *in its entire diversity from the style of narrative of our Evangelist*. It is not merely that many words and idioms occur *which John* never uses, but that the whole cast and character of the passage is alien from his manner, in whichever of the existing texts

VIII. [12] Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων

CHAP. VIII. 12. rec ο ιησους bef αυτοις ελαλησεν(with al ?) : αυτοις ο ις ελ. E rel Scr's mss Thl Euthym : ελ. αυτοις ο ις D 33. 69 lat-*a f ff*$_2$ *g l* Syr copt æth arm : txt BLSTUXΝ Scr's k lat-*b*, and (omg αυτοις) Scr's s.—om ο B. (om ο ιησ. Scr's

historical accuracy. (Bretschneider absurdly lays the inaccuracy to the charge of the Evangelist.)

12—59.] THE CONFLICT BETWEEN JESUS AND THE JEWS, AT ITS HEIGHT.

12—20.] *Testimony to Himself as the Light.* 12.] The attempts of Bengel, Schulthess, and Stier, to establish a connexion with the preceding verses are forced and harsh. It

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ἐπορεύθη εἰς τὸ [a] ὄρος [a] τῶν ἐλαιῶν. [2] [b] ὄρθρου δὲ πάλιν [c] παρα- [a] Matt. xxi. 1 reff. John, here only.

1. for ιησ. δε, και ο ιησ. ΥΓ 69. μονος Γ 272 al. | επορευετο S al. | at end add [b] Luke xxiv. 1 [v. βαθ., see digest, there only]. Acts v. 21

2. for ορθρου δε, και ορτε Γ 272. | aft παλιν ins βαθεως U al.

only. Prov. vii. 18 al. 17. see ch. iii. 23. [c] w. εἰσ, Matt. ii. 1. Acts ix. 26. xiii. 14. xv. 4 only. 1 Kings x. 16,

we read it. [It would be hardly worth while to cite an opinion which affirms that 'such a course of argument is very fallacious, leads to nothing but endless *logomachies*, and can never settle a question of this kind' (Bloomf. ed. 9),—were it not earnestly to remind my readers, that the more the sacred text is *really studied*, the more such considerations, duly and cautiously weighed, will be urged and appreciated.] (8) Balancing all these difficulties, I am almost disposed, as a desperate resource, to adopt the following hypothesis; not as by any means satisfying or even recommending itself to me, but as really the only one which seems at all to shew us a way out of the ænigma: That the Evangelist may have, in this solitary case, incorporated a *portion of the current oral tradition* into his narrative: that this portion may have been afterwards variously corrected, from the gospel of the Hebrews, or other traditional sources: that being seen in early times to be alien from John's diction, it may have been by some replaced in the synoptic narrative, in its apparent chronological place, at Luke xxi. fin.: or inserted variously in this Gospel from the mere fact of having dropped out here. Then again the contents of the passage would operate with the above causes to its exclusion altogether from many MSS.: and the fact of some excluding only ch. viii. 3—11, seems certainly to shew that the *moral* element *did operate* in the matter. (9) Dropping all idea of the hypothesis just suggested, our conclusion on the data must I think be, *to retain the passage*, as we retain Mark xvi. 9 ff., with a distinction from the rest of the text. With regard to the question, *what text of the passage itself to adopt*, it would seem idle to attempt to unite into one by critical processes texts which seem to be due to different sources. Our solution of the question must be merely formal and diplomatic. And, thus solving it, it has been thought best in this Edition to give the text as it is found in the only one of our most ancient MSS. which contains it: the amount and nature of the variations being fully seen in the accompanying Digest. In adopting this plan, it will be observed that no judgment whatever is given on the purity of the text thus adopted,—no approval whatever of the Codex Bezæ as a *fons lectionum*: our proceeding is simply a formal and objective one, adopted as a necessity where no other seemed even moderately satisfactory. 53.] The circumstance that this verse is included in the dubious passage is remarkable, and seems to shew, as remarked above, that the doubt *has not arisen from any ethical difficulty*, as Aug. hints (var. readd.),—for then the passage would have begun with ch. viii. 1. Nor can this verse have been expunged to keep up the connexion with ch. viii. 12—for that is just as good *with it*,—if understood, as usually, of the members of the Sanhedrim. We must now regard it as fragmentary, forming the beginning of the account of the woman taken in adultery. It is therefore not clear to what the words apply. Taken in conjunction with what follows (see on ch. viii. 5), I should say that they indicate some time during the last days of the Lord's ministry, when He spent the nights on the Mount of Olives, as the date of the occurrence. Certainly

a — ch. ix. 5. see Matt. v. 14.

Ἐγώ εἰμι τὸ [a]φῶς τοῦ [a]κόσμου· ὁ ἀκολουθῶν ἐμοὶ

c q r.) φως bef ειμι, omg το, ℵ¹. for εμοι, μοι BT Orig: txt DLℵ rel (vg)

was, say they, the early morning (ver. 2) and the sun was just rising, to which these words τὸ φῶς τοῦ κόσ. allude,—and the walking in darkness is an allusion to the woman, whose deed of darkness had been detected in the night. But not to dwell on other objections to this view,—e. g. that such an allusion to the woman would be wholly out of character after our Lord's previous treatment of her,—how come these Pharisees, who on the hypothesis of the above Commentators are *the same as those who accused the woman*, to be *again so soon present?* Was this at all likely? We cannot escape from this difficulty with Stier, iv. 363, edn. 2, by supposing a multitude of the people to have been witnesses on both occasions: the οἱ Φαρισαῖοι of the one must surely extend through the other, if *this connexion* is to be maintained. On the other hand, this discourse comes in very well after ch. vii. 52. The last saying of Jesus (ch. vii. 37, 38) had referred to a festal usage then just over: He now uses another of the same kind. It was the custom during the first night, if not during every night, of the feast of tabernacles (see authorities in Wetstein), to light two large golden chandeliers in the court of the women, the light of which illuminated all Jerusalem. All that night they held a festal dance by the light. Now granted that this was on the first night only,—what is there improbable in the supposition that our Lord—standing in the very place where the candlesticks had been or perhaps actually were—should have alluded to that practice, as He did to the outpouring of water in vii. 37, 38? Surely to say in both cases, as Lücke and De Wette do, that the

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f w. ἐπί, — here only.

γίνεται εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. [3]ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐπὶ ἁμαρτίᾳ γυναῖκα [f]εἰλημ-

d part., princ. Luke, v. 2. xiv. 18, 31. xvi. 6. Acts xii. 21. xvi. 18. xxv. 6, 17. Matt. v. 1. xiii. 48. Mark ix. 35. xii. 41 only. [John, here only.] Num. xi. 4 al.

rec παραγενετο, with E rel: ηλθεν UA 69 syr-uss: txt D. xiii
ο ιησους U al. om last clause 69. for ο λαος, ο οχλος GℵT
om Γ 272. om προς αυτον EGHK: ins D U(Treg expr) rel.
rec at end adds και [d]καθισας εδιδασκεν αυτους, with E rel syr-pe
om D.
3. for αγουσιν δε, προσηνεγκαν αυτω A² 69. om δε ΓΓ arm
for γραμματεις, αρχιερεις 1 copt-wilk arm. rec aft φαρισ
ins προς αυτον, with E rel lat-c (ff₂) copt-wilk (æth arm): om DMUΓΔ

e Matt. xv. 19 (reß.). Mark vii. 21 only.

1. 69 vulg lat-e l syr-uss arm. rec (for επι αμαρτια γυν.) γυν.
[e]μοιχεια, with EGHK: γυν. επι μοιχεια M rel: txt D. re

the end of Luke xxi. seems to be its fitter place. CHAP. VIII. 1.] John *never elsewhere mentions the Mount of Olives* (not even in ch. xviii. 1): and when he introduces a new place, it is his habit to give explanations (see ch. i. 45; v. 2, and λεγομένην ch. iv. 5; xix. 13, 17). [Stier, who says (iv. 348, edn. 2), "The simple answer to Alford's remark is, *that John here, and here only, mentions the Mt. of O*," omits all allusion to this habit of the Evangelist, which *alone gives weight* to my remark.] πορεύομαι with εἰς is not found elsewhere in John; but (in the Gospels) only in Matt. and Luke, and the frag. Mark xvi. fin. Nor is ὄρθρον, nor παραγίνομαι εἰς: nor ὁ λαός *in this sense*, but always ὁ ὄχλος (see ὁ λαὸς ch. xi. 50; xviii. 14): nor such an expression as καθίσας ἐδίδασκεν αὐτούς:—but all these are found in Luke. It is not in John's manner to relate that *Jesus taught them*, without relating *what He* taught. 3.] John does not usually connect with δέ, more commonly with οὖν: but δέ is found thus used *here*, vv. 1, 2 al. (5, where the conjunction of δέ . . . δέ is not in St. John's manner, see Gal. ii. 20) 6 (twice v. r.), 7, 9, 10, 11 (twice v. r.). Thence, there is not one δέ of *mere connexion* (ver. 35 is no exception) through the remaining forty-eight verses of the chapter. Nor does he ever mention γραμματεῖς elsewhere, but usually calls the opponents of Jesus οἱ Ἰουδαῖοι, or οἱ ἄρχοντες. οἱ γρ. κ. οἱ Φ. is a very common expression in the synoptic narrative. The account gives no light as to the cap-

οὐ μὴ [b]περιπατήσῃ ἐν τῇ [bc]σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς [b] ch. xii. 35. see Isa. ix 2. [c] ch. i. 5 reff.

rec περιπατησει, with DEHMΔ (S 1, e sil) Cyr$_1$: txt BTℵ rel Orig Cyr$_1$. for εξει, εχει ℵ^1.

allusion could not have been made unless the usage *took place on that day*, is mere trifling. *While the feast lasted*, and the remembrance of the ceremonies was fresh, the allusion would be perfectly natural.

τὸ φῶς τ. κ.] See on ch. i. 9, and xi. 9, 10. See also Isa. xlii. 6; Mal. iv. 2; and on τὸ φῶς τῆς ζωῆς, ch. i. 4, and vi.

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μένην· καὶ [g]στήσαντες αὐτὴν [gh]ἐν μέσῳ [4]λέγουσιν αὐτῷ [i]ἐκπειράζοντες αὐτὸν οἱ ἱερεῖς ἵνα ἔχωσιν [k]κατηγορίαν αὐτοῦ [h] absol., ver. 9. Matt. xiv. 6. = εἰς τ. μέσον. ch. xx. 19, 26. Διδάσκαλε, αὕτη ἡ γυνὴ [1]κατείληπται [m]ἐπ' αὐτοφώρῳ [n]μοιχευομένη, [5]Μωϋσῆς δὲ ἐν τῷ νόμῳ ἐκέλευσεν τὰς τοιαύτας [p]λιθάζειν.

[g] Matt. xviii. 2 || Mk. Acts iv. 7 only.

[i] Luke iv. 12 || Mt. (from Deut. vi. 16). x. 25. 1 Cor. x. 9 only. Ps. lxxviii. 18. [k] [Luke vi. 7 v. r.] ch. xviii. 29. 1 Tim. v. 19. Tit. i. 6 only†. [l] — here [bis v. r.] only. Exod. xxii. 4. [m] here only †. Thecrd. vi. 38. [n] pass., here and Matt. v. 32 v. r. only. Lev. xx. 10. trans., Matt. v. 28. [p] ch. x. 31 reff., &c. [λιθοβολ., see digest, Matt. xxi. 35 reff.]

[1] κατειλημμενην, with M rel: καταληφθεισαν EGHK: txt D. aft εν ins τω A 69.

4. for λεγουσιν, ειπον UA 69 latt. rec om εκπειραζοντες αυτον οι ιερεις ινα εχωσιν κατηγοριαν αυτου (*but see ver* 6), with U rel; πειραζοντες (alone) EGHK arm: txt D. for αυτη to μοιχευομενη, ταυτην ευρομεν επ αυτοφωρω μοιχευομενην U.—η γυνη bef αυτη M. rec [1] κατειληφθη, with S(e sil); κατειληφθη EGHK: ειληπται MA 69: txt D 1.

5. rec εν bef δε and εν δε τω νομω bef μω., with E rel: txt D.—rec aft μω. ins ημιν, with E rel: bef τας U: ins ημων bef μω. S: om DH syr-uss syr-jer copt. rec (for εκελευσεν) [o] ενετειλατο, with E rel: txt D. rec (for λιθαζειν) [p] λιθοβολεισθαι, with E rel: txt DMSUA 1. 69.

[o] constr. w. inf. pass., here only. inf. act., Matt. xix. 7. Gen. xlii. 25.

city in which these Scribes and Pharisees acted when they brought the woman. Probably, *only* as tempting Jesus, and not in the course of any legal proceedings against her. Such would have required (Lev. xx. 10; Deut. xxii. 22) that the *man also* should have been put to death.

4.] The λέγουσιν αὐτῷ ἐκπειράζοντες αὐτόν savours much more of the synoptic gospels than of John: see Mt. xvi. 1; xix. 3; xxii. 18, 35; Mk. viii. 11; x. 2; xii. 15, &c. Obviously our ch. vi. 6 is no example to the contrary. (So Luthardt.) The difficulty is even greater than the last, to say, *in what sense this was a temptation, to lead to His accusation.* The principal solutions of it have been, (1) that the command of the law had fallen into disuse from the frequency of the crime, and to re-assert it would be contrary to the known mildness of Jesus (Michaelis [first part], Aug., Euthym.). But what reason had any of His sayings,—who came to fulfil the Law, not to destroy it,—given them to expect such mildness in this case? And suppose He had re-asserted the law,—how could they have *accused Him?* (2) That some political snare was hereby laid for Him, whereby the Roman power might have been brought to bear against Him (Grotius and others). But this does not in any way appear; for (α) the Romans certainly allowed to the Jews (by connivance) the power of putting to death according to their law,—as they did in the case of Stephen: (β) our Lord's answer need not have been so worded as to trench upon this matter: and (γ) the accusers would have been more deeply involved than Himself, if such had been the case, being by the law the prominent persons in the execution. So that I leave the difficulty unsolved. Lücke (whose discussion on it see, ii. 261 ff.) observes: 'Since Jesus seems to avoid every kind of decision on the question put to Him, it follows that He found in it no reference to the great subjects of His teaching, but treated it as a purely civil or political matter, with which in His ministry He had no concern. *Some kind of civil or political collision* the question certainly was calculated to provoke: but from the brevity of the narration, and our want of more accurate knowledge of criminal proceedings at the time, it is impossible to

d ch. i. 4. vi. 48. e ch. i. 7, 8 reff.

d τῆς ζωῆς. 13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ

48. 13.] See ch. v. 31. The assertion *there* was, that His own *unsupported* witness (*supposing that possible*) would not be trustworthy, but that His testimony supported by, and in fact coincident with that of the Father. The very same argu-

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r [here bis, v. r.] Mark i. 7 only. Exod. vi. 31. s Matt. xxiii. 4 reff. t here bis only. Exod. xvii. 14. xii. 35 var. (only ?). constr., Acts xii. 16 only. [ἀναβλέπ., see digest. = John, here bis (ch. ix. 11, &c.) only. Matt. xiv. 19 reff.] Deut. xxix. 19. 2 Macc. viii. 4. xii. 42 only. u Luke xxiv. 28 only. = 1 Kings xxi. 13. (Job xix. 14. Sir. xxxiv. [xxxi.] 30) only. v [John, here only.] elsw., Luke (Acts x. 42 al.) & Paul (Rom. vi. 1 al.) only [ver. w here bis. Luke xiii. 11. xxi. 28 only. John x. x here only.

σὺ δὲ νῦν τί λέγεις; 6 ὁ δὲ Ἰησοῦς κάτω r κύψας τῷ δακτύλῳ s ἐγραφεν εἰς τὴν γῆν. t κατέγραφεν εἰς τὴν γῆν. 7 ὡς δὲ v ἐπέμενον ἐρωτῶντες αὐτόν, w ἀνέκυψεν καὶ εἶπεν αὐτοῖς Ὁ x ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτῇ

rec om 2nd δε, with E rel: ins D lat-*c ff*$_2$. aft λεγεις ins και αυτης MSUA 69 lat-*c ff*$_2$ æth arm.

q John, ch. vi. 6. Rev. ii. 2, 10. iii. 10 only. = Matt. xvi. 1 ‖ al.

6. rec at beg ins τουτο δε ελεγον q πειραζοντες αυτον ινα εχωσι κατηγορειν αυτου, with E rel: om D(*but see ver* 4) M(here: but ins ver 11).—(for ελεγον, ειπαν M, ειπον S syr-uss.—for εχωσιν, εσχον ‖. —for κατηγορειν, κατηγοριαν κατ' MSUA 69 arm.) om τω δακτυλω A syr-uss. rec (for κατεγρ.) εγραφεν, with K rel (-φεν 69): txt DEGHM. at end ins μη r προσποιουμενος EGHK.

7. επιρωτωντες M 1. rec adds αυτον, with E rel: om D rec (for ανακυψειν και) ανακυψας, with E rel: w αναβλεψας Γ 69 arm: txt DMS 1. rec (for αυτους) προς αυτους, with E rel: om M: txt DSUA 1. 69 latt. πρωτον EGH. rec ins τον bef λιθον, with E rel: om DUA 1. 69.—rec επ' αυτη, with S: txt D

lay down definitely, wherein the collision would have consisted.' p. 267. 5.] I will just remark that the very fact of their questioning thus, 'Moses commanded, . . . but what sayest *Thou?*' belongs to the *last days* of the Lord's ministry, and cannot well be introduced chronologically where it here stands: nor does John any where introduce these questions between the law of Moses and Jesus; but the synoptic gospels often do. The command here mentioned is not to be found, unless 'putting to death' generally, is to be interpreted as = *stoning;*—compare Exod. xxxi. 14; xxxv. 2, with Num. xv. 35, 36, in which the special order given by God would sanction such a view. But the Rabbis taught 'omne mortis supplicium in scriptura absolute positum esse *strangulationem.*' Tract Sanhedr. ch. x. (Lücke, De Wette.) The passage Ezek. xvi. 38, 40 proves nothing, or proves too much; for it is added, 'and thrust thee through with their swords.'

I would rather suppose that from Deut. xxii. 21, 23, 24, an inference was drawn *what kind of a death* was intended in ver. 22, the crime being regarded as the same; "*he hath humbled his neighbour's wife.*" We have similar indefiniteness in ib. ver. 25, where evidently the same punishment is meant: see the whole matter discussed in Lücke, ii. 257 ff. 6. κατέγ. εἰς τ. γῆν] ὅπερ εἰώθασι πολλάκις ποιεῖν οἱ μὴ θέλοντες ἀνακρίνεσθαι τοὺς ἐρωτῶντας ἄκαιρα καὶ ἀνάλια. γρᾳδίως γὰρ αὐτῶν τὴν μηχανὴν προσεποιοῦντο γράφειν εἰς τὴν γῆν, καὶ μὴ προσέχειν οἷς ἔλεγεν. Euthym. The habit was a usual one to signify pre-occupation of mind, or intentional inattention;—see instances in Wetstein and Lücke. The one ordinarily cited from Ælian is irrelevant: see Lücke, ii. 269 note. The additions προσποιουμενος or μη προσπ. are glosses. It does not follow that any thing was actually written. Stier refers to Jer. xvii. 13, but perhaps without reason. This minute circumstance speaks strongly for the *authenticity* of the narrative.

7.] ἀναμάρτ. is common in the classics: see instances in Lücke. It is not here used in the general sense, 'exempt *out sin*' (E. V.), nor in the stricter sense '*free from the crime of adultery*' (it can hardly be that any of the Pharisees should have held themselves *sinless*,—or that all should have been *implicated* in *adultery*):—but—as ἁμαρτωλός, Luke vii. 37,—of the *sin of uncleanness* generally. Stier, who contends strongly for the *genuineness* of this narrative in *this place*, finds in ver. 46 an allusion to this saying. I cannot say that his attempts to establish a connexion with the subsequent

σεαυτοῦ [e] μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

ment is here used, but *the other side of it* presented to us. He *does* witness of Himself, *because* His testimony is the testimony of the Father;—He being the λόγος τοῦ

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βαλέτω λίθον. [6] καὶ πάλιν [y] κατακύψας τῷ δακτύλῳ [t] κατέγραφεν εἰς τὴν γῆν. [9] ἕκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο, [e] ἀρξάμενοι [e] ἀπὸ τῶν πρεσβυτέρων, ὥστε πάντας ἐξελθεῖν· καὶ [d] κατελείφθη μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. [10] [w] ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν τῇ γυναικί Ποῦ εἰσιν; οὐδείς σε [1] κατέκρινεν; [11] κἀκείνη

y here only. 4 Kings ix. 33 only.
e Matt. xx. 8 reff. [John, here only.]
d — Luke xv. 4. Acts xviii. 19. 1 Thess. iii. 1.
1 Matt. xx. 18 reff. [John, here his only.]

K rel.—rec [τον] λιθον bef επ' αυ. βαλετω, with (al ?): (τ.) λιθ. bef βαλ. M E rel latt: trans (τ.) λιθ. and επ' αυ. UA 69 æth arm: βαλ. bef επ' αυ. syr-uss syr-jer: txt DM 1.—βαλλετω EGHK 1.

8. rec κατω [r] κυψας, with E rel: κυψας H[1]: txt D 1. rec om τω δακτυλω, with E rel: ins D lat-ff$_2$. rec (for κατεγρ.) εγραφεν, with E rel; εγραψεν M: txt D. for εις, επι M. at end ins ενος εκαστου αυτων τας αμαρτιας U.

9. rec (for εκαστος δε των ιουδαιων) οι δε ακουσαντες, with E rel: ακουσαντες δε 1 arm: om A 69 syr-jer: txt D. rec adds και υπο της [s] συνειδησεως [a] ελεγχομενοι, with E rel copt-wilk: om DMUA 1. 69 vulg lat-c e ff$_2$ l syr-uss syr-jer æth arm. rec ηρχοντο, with E rel: ανεχωρησαν και εξηλθον 69: και εξηλθεν A: txt D. rec adds [b] εις καθ' εις, with E rel: pref, M vulg lat-e: εις εκαστος αυτων 1: om D. αρξαμενος E[1]. rec (for ωστε παντας εξελθειν) εως των εσχατων, with S rel: om EGHKM vulg lat-e l syr-uss: txt D (lat-c ff$_2$). om μονος 69. aft μονος ins ο ιησους, with E rel: pref ιησους U lat-e: om D 1 am lat-c syr-uss syr-jer. rec (for ουσα) εστωσα, with 1 (F, e sil) vulg lat-c syr-jer: txt D rel lat-ff$_2$ syr-uss.

10. [w] αναβλεψας A 69. rec ins και μηδενα [c] θεασαμενος [f] πλην της γυναικος bef ειπεν, with E rel; ειδεν αυτην και UA 69 æth: om DMS 1 vulg lat-c e syr-uss syr-jer copt-wilk arm. rec (for τη γυναικι) αυτη, with E rel vulg lat-e ff$_2$ syr-jer: om UA 69: txt D (lat-c) syr-uss. rec ins [g] η γυνη bef που (with al ?): γυναι MSUA 1. 69: om D rel syr-uss. rec aft εισιν ins εκεινοι οι [h] κατηγοροι σου, with E rel vulg-ed copt-wilk æth; οι κατ' σοι, omg εκεινοι, HU 69: om DMA 1 am lat-c e syr-uss syr-jer arm.

s Gospp, here only. Rom. ii. 15. ix. 1 al.† Eccles. x. 20. Wisd. xv i. 10 only.
a — ver. 46. ch. xvi. 8. 2 Tim. iv. 2. Jon xv 6.
b Mark xiv. 19. Rev. iv. 8 only. (Rom. xii 5. 3 Macc. v. 34.)
c Luke xxiii. 55 reff.
f — Mark xii. 32 al. (John, Rev. ii. 25 only.)
g voc., Luke xii. 32 reff.
h Acts xxiii. 30, 35. xxiv. 8. xxv. 16, 18 (Rev. xii. 10 v. r.) only. Prov. xviii. 17. 2 Macc. iv. 6 only.

discourse are to me at all satisfactory: I am much more inclined to think with Luthardt (i. 16), that the whole arrangement and plan of our Gospel is broken by the insertion of this passage. The Lord Jesus was not sent to be a ruler and a judge in this or that particular case of crime, see Luke xii. 14; but the Ruler and Judge of *all:* and His answer expresses this, by convicting them *all* of sin before Him. τόν (see digest), if genuine, refers to the *first* stone, which by Deut. xvii. 7 the *witnesses* were to cast.

8.] ἵνα μή, βλέποντος εἰς αὐτούς, αἰσχύνωνται, ῥᾳον οὕτως ἐλεγχθέντες, καὶ ἵνα, ὡς αὐτοῦ δῆθεν ἀσχολουμένου εἰς τὸ γράφειν, ἐξῇ αὐτοῖς ὑπαναχωρῆσαι πρὸ φανερωτέρας καταγνώσεως· ἐπὶ αὐτῶν γὰρ ἐφείδετο διὰ ὑπερβολὴν χρηστότητος. Euthym. The gloss in U (see var. read.) is curious. 9.] They had said, τὰς τοιαύτας—they now perceive that they themselves were τοιοῦτοι. There is no historical difficulty in this conduct of the Pharisees, as Olshausen finds;—they were struck by the power of the word of Christ. It was a case somewhat analogous to that in which His ἐγώ εἰμι struck His foes to the ground, ch. xviii. 6.

The variations of reading are very wide (see digest) in the latter part of the verse. We can hardly (with some) lay any stress on πρεσβυτέρων, as indicating the *natural order* of conviction of sin. If the consciences of older sinners have heavier loads on them, those of younger ones are more tender. μόνος, i. e. with the multitude and the disciples; the

14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Κἂν ἐγὼ [e] μαρτυρῶ
[f] περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα
πόθεν ἦλθον καὶ [f] ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν
ἔρχομαι ἢ ποῦ ὑπάγω. 15 ὑμεῖς [g h] κατὰ [g] τὴν [g] σάρκα
[h] κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. 16 [i] καὶ ἐὰν κρίνω [i] ἐ

f ch. iii. 8 reff. g 2 Cor. xi. 18 only. κ. σάρκα, Rom. i. 3, v. 1. ix. 3, 5 al. h ch. vii. 24. i ch. vi. 51 reff.

14. ins ο bef ιησ. DN 69 Orig.—ειπεν αυτοις ο ις, omg απεκ. and και, ℵ. η μαρτυρια μου bef αληθης εστιν B al lat-*b* sah arm Orig$_1$ Chr Did Faust-ir-l: αληθινη μου εσ. η μ. D. om last clause (*homœotel*) MΔ 33. 69 syr-jer Orig$_2$ Aug. om δε FHKUN lat-*a*. rec (for η) και (*from above*), with ℵ lat-*a b c e* Syr sæth arm-mss Ambr: txt BDKTUXΛ 1. 33 vulg lat-*f ff*$_2$ *l q* syr-sch goth arm-ed.

θεοῦ, and the Father *witnessing in Him*.

14.] ὅτι οἶδα κ.τ.λ.—see on ch. vii. 29. This reason binds His testimony to that of the Father; for He came forth from the Father, ch. xvi. 28, and was returning to Him. '*Lumen*,' says Augustine (Tract. in Johan. xxxv. 4), '*et alia demonstrat et seipsum . . . . Testimonium sibi perhibet lux: aperit sanos oculos et sibi ipsa testis est, ut cognoscatur lux.*' Then again, he only who *knows* can witness: and Jesus only *knew* this. Notice ἦλθον and ἔρχομαι,—I know whence I *came*:—this goes back to the ἐν ἀρχῇ ἦν of ch. i. 1; but ye know not whence I *come*,—'do not recognize even My present mission.' We must not for a moment understand κἂν ἐγὼ μαρ with Grotius, '*even though I should ness*,' &c. '*etiamsi nulla essent de prægressa prophetarum, nulla Joann Bapt. testimonia.*' It does not *suppose a case*, but *allows the fact*.

15, 16.] There is no allusion to the going history; the train of thought is *gether another*. 'The end of all timony, is the forming, or pronouncing *judgment*. Ye do this by fleshly rule cerning me and my mission: I judge man, i. e. it is not the object nor hab this my mission on earth; but even if I called on to exercise judgment, my ment is decisive:' not exactly ἀληθής, ἀληθινή, which rather means, genuine,

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HISTORY OF THE WOMAN TAKEN IN ADULTERY.

k Luke v. 10 reff. [John, here only.]

εἶπεν αὐτῷ Οὐδείς κύριε. ὁ δὲ εἶπεν Οὐδὲ ἐγώ σε [l] κατακρίνω
ὕπαγε, [k] ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.]

11. rec (for κακεινη ειπεν αυτω) η δε ειπεν, with E rel: txt *D*. rec (for ο δε ειπεν) ειπεν δε ο ιησους, with E rel vulg (syr-us): ο δε ιησ ειπεν A: και ο ιησ. ειπεν 69: ειπεν αυτη ο ιησ. U: txt D. rec a αυτη, with (S, e sil) A lat-*c* (*o*) *ff*$_2$ *g* syr-jer sæth: om D rel vulg syr-uss syr-jer arm. for κατακ., κρινω EFGK. rec (for πορευου, with E rel: txt D. rec (for απο του νυν) και, with E om 69: txt DM 1 (am) lat-*c* (syr-uss) syr-jer copt-wilk sæth, and (for και) lat-*ff*$_2$ arm.

woman standing between Him and the disciples on one hand,—and the multitude on the other. 10, 11.] πλήν is only found here in John, Gosp. and Epp. κατακρίνω also is not found elsewhere in John, who uses κρίνω in its strict sense for it. The question is evidently so worded for the sake of οὐδὲ ἐγώ σε κατακρίνω: but it expresses the truth in the depth of their hearts. The Lord's challenge to them would lead to a condemnation *by comparison* with themselves, if they condemned at all: which they had not done. The words of Jesus were a fact a far deeper and more solemn testimony against the sin than could be a mere penal sentence. And in judging them we must never forget that He who thus spoke knew the hearts,—and what was the peculiar state of this woman as to penitence. We must not apply in all cases a sentence, which requires *His divine knowledge* to make it a just one.]

ἐγώ, ἡ κρίσις ἡ ἐμὴ [j] ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. 17 [i] καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. 18 ἐγώ εἰμι ὁ [e] μαρτυρῶν [e] περὶ ἐμαυτοῦ, καὶ [e] μαρτυρεῖ [e] περὶ ἐμοῦ ὁ πέμψας με πατήρ. 19 ἔλεγον οὖν αὐτῷ Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε. 20 ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ [k] γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ, καὶ οὐδεὶς [l] ἐπίασεν αὐτόν, ὅτι οὔπω ἐληλύθει ἡ [m] ὥρα αὐτοῦ. 21 Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· [n] ὅπου ἐγὼ

[j] Rev. xv. 3. xvi. 7 al. Isa. lix. 4.

[k] Luke xxi. 1 || Mk. (Sec) only. Neh. xiii. 4, 5.
[l] ch. vii. 30 reff.
[m] ch. ii. 4 reff.
[n] here bis. ch. xiii. 33, 36. xiv. 4. Rev. xiv. 4 only.

16. rec (for αληθινη) αληθης (*from* vv 13, 14), with ℵ rel Orig$_1$: txt BDLTX 33 Orig$_1$. aft μονος ins εγω D ev-40 (sah). . om πατηρ DN^1.

19. rec ins ο bef ιησ., with ℵ 69 (S 33, e sil) Orig$_1$: om BDT rel.—και ειπεν added in ℵ. for 2nd ουτε, ουδε T Orig. rec ηδειτε bef αν, with ℵ rel lat-*q* Cyr$_1$: om αν D lat-*b e ff*$_2$ Victorin: txt BLTX 1. 33 (vulg) lat-*o* æth arm Orig$_6$ Cyr$_2$ Ambr.

20. rec aft ελαλησεν ins ο ιησους, with E rel vulg-ed lat-*ff*$_2$ *q* Ambr: om BDKLTℵ am lat-*a b c e f l* syrr coptt goth æth arm-mss Orig$_2$ Chr-comm Cyr. om διδασκων εν τω ιερω ℵ.

21. for ειπεν, ελεγεν ℵ. om παλιν ℵ. rec aft αυτοις ins ο ις, with E rel vulg lat-*a* (*c*) *f* (copt) sah Chr: om BDLTXℵ lat-*b e* Orig Chr. ζητσετε D^1. αποθανησισθε T.

which a judgment can only be by being *true* and final; see ch. v. 30 and note.

17.] The ὑμετέρῳ seems to give this sense to the clause:—'So that if you will have the mere letter of the law, and judge my testimony by it, I will even thus satisfy you:' ὑμετ. thus implying, 'The law which you have made so completely *your own* by your kind of adherence to it.'

19.] Augustine (Tract. in Joan. xxxvii. 2) and others imagine that the Jews thought of a *human father*, in thus speaking. But surely before this, as Stier remarks (iv. 370, edn. 2), the Jews must have become accustomed to ὁ πατήρ μου too well to mistake its meaning. It is rather a question asked in mere scorn, by persons who know, but will not recognize, the meaning of a word uttered by another. εἰ ἐμὲ ᾔδ.] See ch. xiv. 9 ff. and note.

20. γαζ.] See Luke xxi. 1, and note on Mark xii. 41. It was in the court of the women. οὔπω ἐλ. . . .] See ch. vii. 8, 30. 21—59.] *Further discourses of Jesus. The Jews attempt to stone Him.*—This forms the great conclusion of the series of discourses to the Jews. In it our Lord testifies more plainly still to His divine origin and sinlessness, and to the cause of their unbelief; until at last their enmity is worked up to the highest pitch, and they take up stones to cast at Him. It may be divided into four parts: (1) vv. 21—24,—*announcing to them the inevitable consequence of persistence in their unbelief on His withdrawal from them:* (2) vv. 25—29,—*the things which He has to say and judge of them, and the certainty of their own future recognition of Him and His truthfulness:* (3) vv. 30—47,—*the first springing up of faith in many of them is by Him corrected and purified from Jewish pride, and the source of such pride and unbelief detected:* (4) vv. 48—58,—*the accusation of the Jews in ver. 48, gives occasion to Him to set forth very plainly His own divine dignity and præexistence.* 21.] The time and place of this discourse are not definitely marked; but in all probability they were the same as before. Only no stress must be laid on the οὖν as connected with ver. 20, for it is only the accustomed carrying forward by the Evangelist of the great self-manifestation of Jesus. ζητ. με includes the idea 'and shall not find me,' which is expressed in ch. vii. 34, 36:—**ye shall continue seeking Me.** καὶ ἐν τ. ἁμ. . . . . **and shall die** (perish) **in** (not *because of* [Lampe, Kuinoel]) **your sin.** This sin is

[a] ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. 22 ἔλεγον οὖν ὁ
a Matt. vii. 16. ch. iv. 29 al. Mal. iii. 8 var.
Ἰουδαῖοι [a] Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει [a] Ὅπου ἐγὼ
b ch. iii. 31 reff.
[a] ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; 23 καὶ ἔλεγεν αὐτοῖς
c here only.
d Gal. iv. 26. Phil. iii. 14. Col. iii. 1, 2 only.
Ὑμεῖς [b] ἐκ [c] τῶν [c] κάτω ἐστέ, ἐγὼ [b] ἐκ [d] τῶν [d] ἄνω εἰμί·
e 1 Cor. xv. 17. ch. ix. 34.
ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ
f ch. iv. 26 reff.
g ch. i. 19.
h — (see note) here only ‖. (Gen. xliii. 30. Dan. viii. 1 Theod.)
κόσμου τούτου. 24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε [f] ἐν
ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι [g] ἐγώ
εἰμι, ἀποθανεῖσθε [f] ἐν ταῖς ἁμαρτίαις ὑμῶν. 25 ἔλεγον
οὖν αὐτῷ [h] Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς [h] Τὴν

22. ελεγαν D¹. αυτον D¹A 69 sah Orig. aft οπου ins αν ℵ¹.

23. rec (for ελεγεν) ειπεν, with E rel lat-*f q* syrr goth: txt BDLTΞΝ 69 syr-marg Orig Cyr.—for και ελ., ελ. ουν ℵ¹·³ᵇ. aft εγω ins δε D-gr lat-*f* goth. rec 1st του κοσμου bef τουτου (*conformed to following*), with DΝ rel syr Orig$_2$ Chr: txt BT 69 lat-*a b o* Syr coptt goth Orig$_1$.

24. om ουν ℵ. aft πιστευσητε ins μοι DΝ 69 lat-*e* æth.

25. rec ins και bef ειπεν, with T rel lat-*f q* syr goth æth: add ουν D-gr al: om BLXℵ 1. 33. 69 latt Syr coptt Cyr.

not *unbelief*, for, ver. 24, it is clearly *distinguished from that*: but, 'your *state of sin, unremoved*, and therefore *abiding and proving your ruin*' (see on ver. 24).

The words do not refer to the destruction of Jerusalem, but to *individual perdition*. In these discourses in John, the *public* judgment of the Jews is not prominently brought forward, as in the other Evangelists. ὅπου ἐγὼ ὑπ. . . . . is the *consequence*, not the *cause* (by any absolute decree) of their dying in their sins (see ch. vii. 34; xiii. 33). This latter sense would have required ὅτου γάρ. **22.**] It is at least probable that they allude to the idea mentioned by Josephus, himself a Pharisee, in his speech at Jotapata, B. J. iii. 8. 5:—ὅσοις δὲ καθ' ἑαυτῶν ἐμάνησαν αἱ χεῖρες, τούτων μὲν ἥδηται δίκεται τὰς ψυχὰς σκοτειάτερος:—and with the bitterest malice taunt Him with thus being about to go where they, the children of Abraham, could never come. ὁ Ἡρακλίων . . . . . φησὶν ὅτι πονηρῶς διαλογιζόμενοι οἱ Ἰουδαῖοι ταῦτα ἔλεγον, καὶ μείζονες ἑαυτοὺς ἀποφαινόμενοι τοῦ Σωτῆρος καὶ ὑπολαμβάνοντες ὅτι αὐτοὶ μὲν ἀπελεύσονται πρὸς τὸν θεὸν εἰς ἀνάπαυσιν αἰώνιον, ὁ δὲ Σωτὴρ εἰς φθορὰν καὶ εἰς θάνατον ἑαυτὸν διαχειρισάμενος ὅπου ἑαυτοὺς οὐκ ἐλογίζοντο ἀπελθεῖν. Orig. tom. xix. c. 4, p. 302. De Wette thinks this too refined, and that such a meaning would, if intended, have been marked in our Lord's answer. **23.**] 'Ye cannot come where I am going, because we both shall return thither whence we came: I to the Father from Whom (ἐκ τῶν ἄνω) I came: ye to the earth and under the earth (for that more awful meaning surely is not excluded) whence I came' (ἐκ τῶν κάτω). Then ὑμεῖς οὗτος of course does not *only* imply 'the *present state of things*,' but involves the deeper meaning, of the *origin* of that state of things (see ver. 44) and its *end*. ver. 24.] Since this (ver. 23) is the case—if ye do not believe that I am He the Deliverer,—and be removed by Faith ye shall die in your sins (plural here, as struck nearer home to their consciences and implying individual acts of sin, the results of the carnal state). On ἐγὼ εἰμι see note, ver. 58. **25.**] Their question follows on ἐγὼ εἰμι (ver. 23, and the dubious elliptical expression ἐγώ εἰμι of the last verse. It is intended to bring out a plain answer on which the enmity might fasten. Our Lord's reply has been found difficult, principally from the ambiguity of ὅτι and ὃ τι. No sense can however be given by ὅτι which will at all harmonize with the context, notwithstanding Luthardt's defence of it. Lücke's interpretation (3rd edit.) after Euthym. '*Why do I speak with you at all?*' is not only ungrammatical, but most alien from the whole character of our Lord's discourses. I assume then that ὃ τι is to be read. Then comes another question: what does λαλῶ mean? It has been usually rendered '*say*,' or '*to say*,' '*even the same that I said unto you from the beginning*,' E. V. But as De Wette has observed, λαλῶ will not bear this. It is never '*to say*' simply, but '*to converse*,' or '*to hold converse*,' '*to speak*.' Again, what is τὴν ἀρχήν? not to be taken ad

ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν. 26 πολλὰ ἔχω περὶ ὑμῶν
λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθής ἐστιν, κἀγὼ
ἃ [i] ἤκουσα [i] παρ' αὐτοῦ, ταῦτα λαλῶ [k] εἰς τὸν κόσμον. [i] ch. vi. 46 reff. [k] constr., Mark i. 21, 39 al. [l] constr., Phil. iii. 18.
27 οὐκ ἔγνωσαν ὅτι τὸν [l] πατέρα αὐτοῖς [l] ἔλεγεν. 28 εἶπεν
οὖν ὁ Ἰησοῦς Ὅταν [m] ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, [m] ch. iii. 14. xii. 32, 34.
τότε γνώσεσθε ὅτι [n] ἐγώ εἰμι, καὶ [o] ἀπ' ἐμαυτοῦ ποιῶ [n] ver. 56. [o] ch. v. 19 reff.

26. aft με ins πατηρ ℵ. ins και bef καγω(sic) T. rec (for λαλω) λεγω, with E rel: txt BDKLTUXΔℵ 33. 69 Cyr latt syrr goth. aft κοσμον ins τουτον D²-gr, simly lat-*a b ff₂ q*.

27. for αυτοις, αυτου D al vulg(not am san) lat-*l* Thl. λεγει DF Chr. add τον θεον Dℵ¹ al vulg(not am forj harl san) lat-(*b*) *c e ff₂ g*.

28. rec aft ουν ins αυτοις, with (D)Eℵ rel vulg lat-*b c e f ff₂ q*: om BLT 1 lat-*a*. —aft αυτ. ins παλιν D al syrr sah-woi: aft ο ις, ℵ. ins οτι bef οταν B.

stantively (as Aug. Ambr. vulg. *principium*), so as to mean '*The beginning*, as I, &c.' (so recently, Dr. Wordsw.): but adverbially, with *all Greek interpreters* (see reff.). And adverbially it may mean (1) '*in the beginning*,' '*from the beginning*,' but not '*firstly*:' (2) '*generally*,' '*at all*,' '*omnino*,' usually with a neg. clause, but sometimes with an affirmative. Thus Soph. Antig. 92, ἀρχὴν δὲ θηρᾶν οὐ πρέπει τἀμήχανα: Herod. i. 9, ἀρχὴν γὰρ ἐγὼ μηχανήσομαι οὕτω: iv. 25, τοῦτο οὐκ ἐνδέκομαι τὴν ἀρχήν: Plato, Lysis. p. 205, πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχήν; See many more examples in Hermann on Viger, p. 722. The common rendering takes the first of these meanings;—but the above remarks on λαλῶ will set that rendering aside;—and together with the assumption of λαλῶ = ἔλεξα, the meaning, '*in the beginning*,' or '*at first*,' or '*from the beginning*,' falls to the ground. We have then the second meaning of τὴν ἀρχήν, **generally**, or 'traced up to its principle,'—for such is the account to be given of this meaning of the word. The rendering of καί, '*even*,' and placing it before τὴν ἀρχ., as done in E. V., is ungrammatical. It must be taken with λαλῶ, being inseparable from it by its position between the relative ὅ τι and the verb: as in the clause, ὃς καὶ παρέδωκεν αὐτόν.

This being premised, the sentence must be rendered (literally) thus: **Essentially, that which I also discourse unto you: or In very deed, that same which I speak unto you.** He is the λόγος—His *discourses* are the *revelation of Himself*. And there is especial propriety in this:—When Moses asked the name of God, '*I am that which* I AM,' was the mysterious answer; the hidden essence of the yet unrevealed One could only be expressed by self-comprehension; but when God manifest in the flesh is asked the same question, it is 'I am that which I SPEAK:' what He *reveals* Himself to be, that He *is* (see on next verse). The above sense is maintained by De Wette, and strikingly expanded and illustrated by Stier, iv. 378 ff., edn. 2. The meaning maintained by Meyer, "*Do ye ask, what I have been long telling you?*" is ingenious, but seems to be by implication refuted by what has been said above. He gives a good *resumé* of the interpretations. **26.**] He is, that which He speaks; and that, He has received from the Father;—He has His definite testimony to give, and His work to do: and therefore, though He has much that He could speak and judge about the Jews, He does it not, but overlooks their malice,—not answering it,—that He may go forward with the λαλεῖν εἰς τὸν κόσμον, the revelation of Himself: the ἀληθῆ of which is all-important, and excludes less weighty things. εἰς τ. κόσμ., out into the world, as εἰς τὸν ἀέρα λαλοῦντες, 1 Cor. xiv. 9; see Mark xiii. 10; Luke xxiv. 47. This verse is in the closest connexion with the foregoing.

27.] They did not identify ὁ πέμψας με with ὁ πατήρ μου. However improbable this may be after ὁ πέμψας με πατήρ, ver. 18 (De Wette), it is *stated as a fact*; and the Evangelist certainly would not have done so without some sure ground:—ἴσως αὐτοὺς διαπορεῖν πρὸς ἀλλήλους λέγοντας Τίς ἐστιν ὁ πέμψας αὐτόν; Euthym. There is no accounting for the *ignorance of unbelief*, as any minister of Christ knows by painful experience.

28.] This connects (οὖν being the continuation of the foregoing, see above on ver. 21) with ver. 26, and also with ver. 27, as the τότε γνώσεσθε shews, referring to the οὐκ ἔγνωσαν. On ὑψ. see ch. iii. 14. 'When ye shall have been the instruments of accomplishing that death by which He shall enter into His glory:' for

p = ch. xiv. 18. xvi. 32.
q Acts vi. 2. xii. 3. 1 John iii. 22 only.
Gen. xvi. 6.
r ch. ii. 11 reff.
a constr., ch. v. 24 reff.
b ch. xv. 9, 10. 1 Tim. ii. 15. 1 John ii. 10. 2 Macc. viii. 1.
c ch. i. 48 reff.
d ch. xvii. 19. Rom. i. 18 al.
e John, ver. 36 only. Rom. vi. 18, 22. viii. 2, 21. Gal. v. 1 only †. (Sir. i. 23 Ald.) 2 Macc. i. 27. ii. 22 only.
f = Rom. ix. 7. Gal. iii. 29. Ja. ii.
g John, here only. — Acts vii. 7, from Gen. xv. 14.

οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ, ταῦτα λαλῶ·
29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν· οὐκ [p]ἀφῆκέν με
μόνον, ὅτι ἐγὼ τὰ [q]ἀρεστὰ αὐτῷ ποιῶ πάντοτε.
30 ταῦτα αὐτοῦ λαλοῦντος πολλοὶ [r]ἐπίστευσαν [r]εἰς αὐτόν.
31 [d]Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς [a]πεπιστευκότας αὐτῷ
Ἰουδαίους· Ἐὰν ὑμεῖς [b]μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ,
[c]ἀληθῶς μαθηταί μου ἐστέ, 32 καὶ γνώσεσθε [d]τὴν ἀλήθειαν,
καὶ ἡ ἀλήθεια [e]ἐλευθερώσει ὑμᾶς. 33 ἀπεκρίθησαν πρὸς
αὐτόν· [f]Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ [g]δεδουλεύκαμεν

rec aft πατηρ ins μου, with B rel lat-f q syrr coptt goth arm: om DLTXΝ Φ λ coptt æth Eus Cyr Thdrt Hil Faustin. for ταυτα, ουτως ℵ.

29. ουκ αφηκε με μονον bef μετ' εμου εστιν ℵ¹. rec aft μονον ins ο πατηρ with E rel lat-f q syrr: om BDLTXΝ 1. 69 latt syr-jer coptt æth arm Eus Chr Hil. (33 defective.)

31. om ὁ bef ιησ. ℵ¹. for μεινητε, μενητε TΔ. τω εμω bef λογω, om 1st τω, D. om μου ℵ¹.

33. rec (for προς αυτον) αυτω, with E rel vulg lat-a b f: txt BDLTXΝ lat-e ff₂ l q. add και ειπαν D 1 lat-e (b c ff₂ coptt æth) arm. δεδουλευκαμεν bef ουδενι, prefixing ου, D.

the latter idea is clearly implied here.

τότε γνώσ.] Perhaps, in different ways:—some, by the power of the Holy Spirit poured out after the exaltation of Christ, and to their own salvation; others by the judgments which were to follow ere long, and to their own dismay and ruin.

The construction and connexion of the following appears to be this: καὶ ἀπ' ἐμαυτοῦ . . . . . depends on ὅτι, and is an expansion of ἐγὼ εἰμι: whereas ver. 29 is an independent assertion. The interchange of ποιῶ and λαλῶ is remarkable. The construction is not elliptical, so that ποιῶ κ. λαλῶ should be understood in both cases; but the declaration of ver. 25 is still in the Lord's mind, His ποιεῖν being all *a declaration of the Father*,—a λαλεῖν in the widest sense. Cf. Bengel: "cognoscetis ex re, quod nunc ex verbo non creditis."

29.] ἀφῆκεν, aor. referring to the *appointment* of the Father by which His work was begun, and which the μετ' ἐμοῦ ἐστιν carries on through that work: see ch. xvi. 32. ὅτι, because;—not 'for,' as if what follows were merely a *token* that it is so (Olsh.). The τὰ ἀρεστὰ αὐτ. ποι. πάντ. is the very essential being of the Son, and is the *cause why* the Father is ever with Him.

30.] They believed on Him with a higher degree of faith than those in ch. ii. 23, inasmuch as faith wrought by hearing is higher than that by miracles; but still wanted confirming.

31.] ἐν τῷ λ. τ. ἐμ. = ἐν ἐμοί, ch. xv. 7, though that perhaps is spoken of a deeper entrance into the of union with Christ. *Remaining* in word is not merely *obeying His* but is the inner conviction of the that revelation of Himself, which λαλιά or λόγος. δυνά, for pro they had given some outward token believing on Him, e. g., that of themselves among His disciples. In opposition to the mere *holding* of truth. The *knowing* of the truth to the *feeding* on Christ;—is the realization of it in the man. And in continuing increase of this comes freedom from all fear and error and age.

33.] The answerers are the πιστευκότες, not some others among hearers, as many Commentators (Lampe Kuinoel, De Wette, Lücke, third have maintained;—see, as a proof of ver. 36, addressed to these same per They had not yet become ἀληθῶς μ θηταί, were not yet distinct from the of the unbelieving; and therefore, in ing to them, He ascribes to them the of their race, and addresses them as of that race. σπέρμ. Ἀβ. ἐσμ. Matt. iii. 9. The assertion οὐδενὶ πώπ. was so contrary to historical tr that we must suppose some techn meaning to have been attached to δεδ λεύκαμεν, in which it may have been rect. The words cannot be meant of *generation only*, for πώποτε connects σπέρμ. Ἀβ. ἐσμ., and generalizes the sertion. As usual (see ch. iii. 4;

πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε; 34 ἀπ-
ἐκρίθη αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ
F [h] ποιῶν τὴν [h] ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας. 35 ὁ
L δὲ δοῦλος οὐ [i] μένει ἐν τῇ οἰκίᾳ [i] εἰς τὸν αἰῶνα· ὁ υἱὸς
J [i] μένει [i] εἰς τὸν αἰῶνα. 36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς [j] ἐλευθερώσῃ,
1. [k] ὄντως ἐλεύθεροι ἔσεσθε. 37 οἶδα ὅτι [l] σπέρμα Ἀβραάμ
ἐστε· ἀλλὰ [l] ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ
[m] χωρεῖ ἐν ὑμῖν. 38 ἐγὼ ἃ ἑώρακα [n] παρὰ τῷ πατρὶ
λαλῶ· καὶ ὑμεῖς οὖν ἃ [o] ἠκούσατε [o] παρὰ τοῦ πατρὸς

h 2 Cor. xi. 7. James v. 15. 1 Pet. ii. 22. 1 John iii. 4, 8, 9. 3 Kings xvi. 19.
i here bis. ch. xii. 34. 2 Cor. ix. 9, from Ps. cxi. 9. Heb vii. 24. 1 Pet. i. 25, from Isa. xl. 8. 1 John ii. 17 only.
j ver. 32 reff.
k Mark xi. 32 al. Num. xxii. 37 only.
l Matt. xii. 46, 47 reff.
m = here only.

Wisd. vii. 23. 2 Macc. iii. 40. xv. 37. n Matt. vi. 1. Acts ix. 43 al. o ch. vi. 45 reff.

34. om ο bef ιησ. B. om της αμαρτιας D lat-*b* Clem Orig Faustin.

35. for εν τη οικια, εις την οικιαν D al. aft 2nd ὁ ins δε DT vulg lat-*a* Syr syr-with-ob (æth) arm Cypr Chr Cyr. om last clause (*homœotel*) ℵ* 33 Clem.

36. ελευθερωσει (*itacism*) DHMΔ.

38. rec (for ἃ) ὅ (twice), with T rel lat-*a c ff*$_2$ *q* syrr goth æth Ambr: txt BCDLXℵ 69 lat-*f* copt Orig Chr Cyr Tert.—ἃ bef εγω (*more usual order*) BCℵ copt Orig$_3$ Chr, ὅ bef εγω 1: εγω δε ἃ 69. (for 2nd ἃ, ο ℵ^{2a}.) rec aft πατρι ins μου, with Dℵ rel vulg-ed(with forj san) lat-*a b c e f ff*$_2$ syrr goth æth-pl Tert spec: om BCLTX am(with em fos harl^1 ing jac) lat-*g*$_1$ *l* æth-rom Orig$_{3\text{ expr}}$ Cyr. ins ταυτα bef λαλω D 33 Chr. rec (for ηκουσατε) εωρακατε and (for του πατρος) τω πατρι (*both for uniformity with preceding*), with DT rel latt syrr æth-pl Tert: ηκουσατε τω πατρι 69: εωρακατε παρα του πατρος ℵ^1: txt BCKLXℵ^{2a} 1. 33 lat-*f*

11; vi. 52), they take the words of our Lord in their outward literal sense. Perhaps this was not always an *unintentional* misunderstanding. **34.**] ποιῶν τὴν ἁμαρτ., not = ἁμαρτάνων, for that *all do*; but = ἐργαζόμενος τὴν ἀνομίαν, Matt. vii. 23. It implies **living in the practice of sin,—doing sin,** as a habit: see reff. The mere moral sentiment of which this is the spiritual expression, was common among the Greek and Roman philosophers. See Wetstein: also Rom. vi. 12; 2 Pet. ii. 19. **35.**] I believe, with Stier and Bengel, the reference to be to Hagar and Ishmael, and Isaac:—the *bond* and the *free*. They had spoken of themselves as the *seed of Abraham*. The Lord shews them that there may be, of that seed, *two kinds*; the *son* properly so called, and the *slave*. The latter does not abide in the house for ever: it is not his right nor his position—'Cast out the bondwoman and her son.' 'But the *son* abideth ever.' For the application, see on following verses. ὁ δοῦλος and ὁ υἱός are in this verse generic merely. **36.**] Ye then, being in sin, are carnal: the sons of the bondwoman, and therefore need liberation. Now comes in the *spiritual reality*, into which the discourse passes from the figure. This liberation can only take place by means of Him of whom Isaac was the type—the Seed according to promise; those only who of His Spirit are born again, and after His image, are ὄντως ἐλεύθεροι—truly sons of God, and no longer children of the bondwoman, but of the free. See by all means Gal. iv. 19 (where the subject really begins, not at ver. 21) to end, which is the best commentary on this verse. There is, and can be here, no allusion either to the liberation of the sabbatical year (Œcolampadius); nor to the subject of Heb. iii. 5, 6 (Euthym., after Chrys.). **37.**] 'Ye are Abraham's seed, according to the flesh and the covenant: but'—and here the distinction appears—'ye ποιεῖτε τὴν ἁμαρτίαν by seeking to kill Me, because My λόγος (see above on ver. 31) οὐ χωρεῖ—does not work (spread, go forward,—'ne marche pas') *in* you' (not, *among* you). Herodian, v. 3. 31, says of a report, ὥςτε εἰς πᾶν χωρῆσαι τὸ στρατιωτικόν, 'it *spread through* the whole army.' Such expressions as τὰ πράγματα χωρεῖ κατὰ λόγον, Polyb. xxiii. 15. 12,—ταῦτα καλῶς κατὰ νοῦν ἐχώρει αὐτῷ, ib. x. 15. 4,—πῶς οὖν οὐ χωρεῖ τοὔργον; Aristoph. Pax 464, seem also to illustrate this meaning. **38.**] We have the same remarkable relation between λαλεῖν and ποιεῖν, as in ver. 28: except that here the ποιεῖν is applied to the Jews only; λαλεῖν being used in the same comprehensive sense as there.

But notice the distinction in the

ποιεῖτε. 39 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ ἡμῶν
Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς Εἰ τέκνα τοῦ
Ἀβραὰμ ἦστε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε. 40 νῦν
δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν
λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ
p Matt xv. 19 al. Hos. ii. 4. οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.
q w. Is, ch. l. 18 ref. εἶπον οὖν αὐτῷ Ἡμεῖς ἐκ πορνείας οὐκ ἐγεννήθημεν· ἕνα

syr-marg coptt goth æth-rom Orig$_{cat(1\ expr)}$ Chr Cyr. rec adds ὑμων, with CΓΔΠ vss Chr Tert Ambr: om BLT sah æth-rom Orig$_{cat(1\ expr)}$ Cyr. ins ταυτα bef ποιειτε D.

39. [ειπαν, so BCD 33 Orig.] for λεγει αυτοις, ειπεν ουν D lat-*e*: ανταπ. αυτοις ℵ. om ὁ B. rec (for ἦστε) ἦτε, with C rel vss(" ut vid." Treg) (Iren. Eus$_2$ Cyr-jer Bas Did Cyr: txt BDLTℵ vulg lat-*ff*$_2$ Orig$_{10}$ Aug. rec aft εστε ins αν, with CKLMXΔ 1. 33 lat-*b* æth Orig$_1$-lat$_2$: om B D-gr TΠ rel Orig$_{12}$ Eus. Cyr-jer Epiph Bas Chr.

40. λελαληκα bef υμιν D 69 lat-*a b c e l* copt æth Orig-lat$_2$ Tert. for ηκουσεν D^1(and lat) lat-*e ff*$_2$ Tert.

41. aft υμεις ins δε D 1 lat-*l* Syr (æth). rec aft εἰπον ins οὖν, with CD rel vulg lat-*f* syr-with-ast sah goth Orig Cyr: om BLTℵ fos lat-*a b e* (*ff*$_2$ *f*) *l q* Syr cop æth arm. rec (for ουκ εγεννηθημεν) ου γεγεννημεθα, with CD^{2a}ℵ^{2a} rel Orig: om εγεννημεθα LTℵ^1: txt BD^1.

restored text between ἑώρακα παρὰ τῷ πατρί and ἠκούσατε παρὰ τοῦ πατρός, ὁ πατήρ being a common term, and the articles possessive. Jesus was πρὸς τὸν θεόν, in a relation of abiding unity with His Father: they were ἐκ τοῦ πατρὸς τοῦ διαβ.,—he was the suggester of their course, the originator of their acts. Jesus was the υἱός, who remains in the house and sees the father's acts: they the δοῦλοι, merely prescribed to and under bondage. The οὖν implies accordingly,—by the same rule. 39, 40.] There is a distinction between σπέρμα and τέκνα. The former our Lord grants that they were (ver. 37), but the latter (by implication; see below on the construction) He denies them. See Rom. ix. 7, οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ· οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα. The latter betokens *likeness*, true genuine descent in character and habits. The reading in the text is remarkable as connecting together the present ἐστε and the imperfect ἐποιεῖτε. In such a case there must be a suppressed change of meaning between the protasis and the apodosis. The εἰ ἐστε concedes, in a certain sense: the ἐποιεῖτε denies, by making an assumption at variance with present fact. The sentence is in fact a combination of a protasis of one form with an apodosis of another. It might have been, a) εἰ ἐστε . . ., ποιεῖτε; or, b) εἰ ἦτε . . ., ἐποιεῖτε. But as it stands, protasis a) is joined with apodosis b): and thereby the τέκνα τοῦ Ἀβρ. εἶναι in any worthy sense is denied, while in the mere formal sense it is conceded. τοῦτο, this; not, 'take question,' and ἐποίησεν, fecit, not 'fecisset:' for the statement is one of a *fact*:—this did not Abraham, as E. V.: see Gen. xviii. 41.] ποιεῖτε—not imperative, which destroys the sense. ἐκ πορν.] Stier remarks, that they now let fall Abraham as their father, being convicted of unlikeness to him. They see that a *spiritual* paternity must be meant, and accordingly refer to God as their Father. This consideration will rule the sense of ἐκ πορν., which must therefore be spiritual also. And so spiritually the τέκνα πορνείας, ref. Hos., are idolaters. πολύθεος ὁ ἐκ πόρνης τρόπον τινὰ περὶ τὸν ἀληθῆ πατέρα, καὶ διὰ τοῦτο πολλοὺς ἀνθ' ἑνὸς γονεῖς αἰσχυνόμενος. Philo de Migr. Abr. p. 451 a. Ishmael cannot well be alluded to; for they would not call the relation between Abraham and Hagar one of πορνεία.

Still less can Origen's interpretation be adopted, ἔλεγον Ἡμεῖς μᾶλλον ἵνα πατέρα ἔχωμεν τὸν θεόν, ἤτοι ἐπὶ φάσκων μὲν ἐκ παρθένου γεγεννῆσθαι, πορνείας δὲ γεγεννημένος, καὶ διὰ τὸ αἰσχεῖν τὸ ἐκ παρθένου γεγεννῆσθαι λέγων ἵνα πατέρα ἔχειν μόνον, τὸν θεόν, tom. xx. 14, p. 327,—for our Lord never proclaimed this of Himself. There may possibly be a reference to the Samaritans (ver. 48), who completely answered in the spiritual sense to the children of fornication: see Deut. xxxi. 16; Isa. i. 21; Ezek.

πατέρα ἔχομεν τὸν θεόν. 42 εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ
ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ
τοῦ θεοῦ [r]ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ [a]ἀπ' ἐμαυτοῦ [d] ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. 43 διὰ τί τὴν
[b]λαλιὰν τὴν ἐμὴν οὐ [c]γινώσκετε; ὅτι οὐ δύνασθε
[d]ἀκούειν τὸν λόγον τὸν ἐμόν. 44 ὑμεῖς [e]ἐκ τοῦ πατρὸς
τοῦ [f]διαβόλου [e]ἐστέ, καὶ τὰς [g]ἐπιθυμίας τοῦ πατρὸς
ὑμῶν [h]θέλετε ποιεῖν. ἐκεῖνος [i]ἀνθρωποκτόνος ἦν [k]ἀπ'
ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ [l]ἕστηκεν, ὅτι οὐκ ἔστιν

r — Mark i. 38.
a ch. v. 19 reff.
b ch. iv. 42 reff.
c — ch. iii. 10. Mark iv. 13.
d — ch. ix. 27. Matt. xiii. 13, &c. Rev. ii. 7, 11 al.
e ch. iii. 31 reff.
f — Matt. iv. 1 reff. see ch. vi. 70.
g Mark iv. 19. Rom. vii. 7, 8 al.
h ch. v. 35, 40. vii. 17.
i 1 John iii. 10 (bis) only †.
k Matt. xix. 4, 8 al. fr.
l — Rom. v. 2. 1 Cor. xv. 1. Eccl. iii. 11.

42. rec aft εἶπεν ins ουν, with DMUXΔΝ 69 (S, e sil) vulg lat-*f* sah Cyr: om BCT rel lat-*a b c e ff*$_2$ syrr copt goth arm Orig. om ο bef ιησ. B. ins ο bef πατηρ B. ημων (*carelessly*) ℵ. for ουδε, ου D-gr G 69 lat-*a e f ff*$_2$ *q* syr. εληλυθον D^1.

43. for λαλιαν, αληθειαν D^1-gr al.

44. rec om τον bef 1st πατρος, with 33(e sil) goth arm: ins BCDℵ rel Clem Heracl Orig$_{ca}$ Dion-alex Nyssen Epiph Bas Chr Cyr Thl. (om τον πατρος K al em Orig$_1$.) αληθεια bef ουκ εστιν D lat-*q* Syr Orig$_1$ Cypr.

xvi. 15 ff.; xx. 30 al. 42.] 'If you were the children of God, the *ethical proof*, as Luthardt well calls it, of such descent would be, that you would love Me, who am κατ' ἐξοχήν the Son of God, and who am come by the mission, and bearing the character, of God.' ἥκω conveys the result of ἐξῆλθον, as Meyer; who also remarks that mere *sending* will not exhaust ἐξῆλθον, which must be taken metaphysically, of the proceeding forth of the Eternal Son from the essence of the Father. 43.] λαλιὰν γινώσκειν is to *understand the idiom or dialect* in which a man speaks, λαλ. being his manner of speech;—see Matt. xxvi. 73, and Cant. iv. 3, LXX. Why do ye not understand my speech? as E. V. But this of course does not here refer to the mere outward expression of the Lord's discourses, but to the *spiritual idiom* in which He spoke, and which can only be spiritually understood. Then ὁ λόγος ὁ ἐμός is the *matter* of those discourses, the Word itself.

The connexion of the two clauses is, Why, &c.? Because ye *cannot* receive, hear with the inner ear (see reff., and ch. vi. 60), that which I say. And the verification and ground of this *cannot*, is in the next verse. Meyer remarks, that in questions and answers, the emphatic words come *last*—being here γινώσκετε and τὸν λόγον τ. ἐμόν. 44.] The first article τοῦ is important, and to be rendered (against Meyer) as in E. V., your father the devil. This verse is one of the most decisive testimonies for the *objective personality* of the devil. It is quite impossible to suppose an accommodation to Jewish views, or a metaphorical form of speech, in so solemn and direct an assertion as this.

θέλετε ποιεῖν is important, and should have been in E. V. more marked: Your will is to do: or, as A. V. R. "ye love to do." It indicates, as in ch. v. 40, the *freedom of the human will*, as the *foundation of the condemnation of the sinner*. ἀνθρωποκτόνος] The most obvious reference seems to be, to the murder of Abel by Cain:—see the Apostle's own comment on these words, 1 John iii. 12, 15. But this itself was only a result of the introduction of death by sin, which was the work of the devil: Adam and Eve were the *first* whom he murdered. But then again both these were only *manifestations* of the fact here stated by divine omniscience respecting him: that he was ἀνθρωποκτόνος. ἀπ' ἀρχῆς, the author and bringer in of that hate which is ἀνθρωποκτονία, 1 John iii. 15. The mention of murder is introduced because the Jews went about to kill Jesus; and the *typical* parallel of Cain and Abel is certainly hinted at in the words: see Lücke's note, ii. 338 ff., and Stier, iv. 414 (2nd edn.) ff. οὐχ ἕστηκεν, not '*abode* not,' E. V.; a sense which ἕστηκα will not bear, being always *present* in meaning, and = 'I have placed myself,' i. e. I *stand*: see Matt. xii. 47; xx. 6; Mark ix. 1; xi. 5; John iii. 29; Acts i. 11; vii. 33; Rom. v. 2; xi. 20 al. fr.: whereas the pluperfect, εἱστήκειν, 'I had placed myself,' i. e. I *stood*, is *imperfect* in sense; see Matt. xii. 46. And that this

m Eph. iv. 25. Rev. xxi. 27 al. Ps. v. 6. n ch. iii. 31 reff. o ch. i. 11 reff. p ver. 55. 1 John i. 10 al. John only, exc. Rom. iii. 4. 1 Tim. i. 10. r ch. v. 24 reff.

ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ [m]ψεῦδος, [n]ἐκ τῶν ἰ[o]δίων λαλεῖ· ὅτι [p]ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.
45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ [r]πιστεύετέ μοι. 46 τίς [s]ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω,

Tit. i. 12. Ps. cxv. 11. q indef. pron., Rom. ii. 26. Luke xxiii. 51. 1 Pet. iii. 14. Jude 21. s (ver. 9.) w. περί, ch. xvi. 8—11. Luke iii. 19. Jude 15 only.

45. om δε D al lat-a b c e ff2. [δε is not omitted in B: see table.] for λεγω λαλω D. aft λεγω ins υμιν C3(appy) al lat-b f copt Cyr. at end ins υμεις D.

46. om ver (*homœotel*) D al. rec aft ει ins δε, with E rel copt-ms arth: c BCLXΝ 1. 33. 69 latt syr syr-jer coptt goth arm Orig Cyr.

place forms no exception, is shewn by ὅτι οὐκ ἔστιν (not ἦν) immediately following. But as the account of this *present* sense shews, it is not a *mere* present, but a present dependent on and commencing with an implied past fact. And that fact here is, the *fall* of the devil, which was not an insulated act, but in which state of apostasy from the truth he ἕστηκεν,—it is his *status*. So Euthym.: ἐμμένει, ἀναπαύεται. ἡ ἀλήθεια, as De Wette remarks, is *objective*: *the* truth of God:—in this he **standeth not, *because* there is no truth** (*'truthfulness,' subjective*) **in him.** His *lie* has become his very nature, and therefore he is thoroughly alien from the truth of God. To take ὅτι as 'not the cause, but the proof' (*for*, i. e. 'for we see it by this, that' . . . . .) is not only to do violence to construction, but to overthrow the whole sense of the passage.

τὸ ψεῦδος, **a lie**; generic: we in English have retained the article in the expression 'to speak the truth,' but not in the corresponding one. He ἐλάλει τὸ ψεῦδος to Eve. ἐκ τ. ἰδ., **of his own**, as E. V., not, '*according to his character*' (De Wette),—but 'out of his own resources,' 'treasures:' see Matt. xii. 35. ὁ πατ. αὐτοῦ] i. e. either τοῦ ψεύδους—(absolutely, or as understood in ψεύστης,—Orig., Euthym., Theophyl., &c. Nitzsch [Theol. Zeitschrift, 1822], De Wette, Lücke, Wordsw., and Winer, § 22. 3. b),—or τοῦ ψεύστου (= τῶν ψευστῶν), *of the liar generally*. The former is *not the fact*,—for the devil is not the father τοῦ ψεύδους, but τῶν ψευστῶν, by being himself one whose very nature has become τὸ ψεῦδος. Certainly by this he has become the author, promoter, of falsehood among men; but this kind of paternity is not here in question: the object being to shew that he was the father of these lying Jews. I therefore hold the latter interpretation, with Bengel, Meyer, and Stier. The construction of this passage with the art. bef. πατήρ has presented insuperable difficulty to Bp. Middleton and others: see Midd. in loc. The rendering which he proposes is thus: "When (any of you) speaks that which is false, he speaks after the manner of his kindred (ἐκ τῶν ἰδίων!), for he is a liar and so also is his father," i. e. the devil. To which the late Prof. Scholefield proposes an emendation, to take away the comma after ἐστιν, and translate, "For his father also is a liar," not knowing, apparently, that this was the ancient heretical interpretation according to which the πατὴρ αὐτοῦ was the Demiurge: see Meyer, ch. 8, and Hilgenfeld, referred to by Lücke supporting this rendering. It is really almost incredible that learned men, studying of our Lord's discourses, should seriously uphold an interpretation so utterly absurd and preposterous. It is only an instance how the judgment may be warped by the adoption of canons respecting the text grounded on insufficient observation. The instances which Middleton adduces to prove that according to the ordinary rendering, the article must be omitted before πατήρ, none of them touch the question. The article here is *emphatic*, and could not be omitted, any more than in the sentence ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. The simple account to be given of this construction is that it = ὅτι ψεύστης ἐστίν, καὶ ὁ πατὴρ αὐτῶν: but by ψεύστης being singular the pronoun is attracted into the singular also. **45.**] And the very reason why ye do not believe *Me* (as contrasted with *him*) is, *because I speak the truth*—I am *not being of the truth*, but of him who is falsehood itself. This implies a change of wilful striving against known and recognized truth. Euthymius fills up the context—εἰ μὲν ἔλεγον ψεῦδος, ἐπιστεύσατέ μοι ἄν, ὡς τὸ ἴδιον τοῦ πατρὸς ὑμῶν λέγοντι: see ch. v. 43. **46.**] ἁμαρτία here is strictly **sin**: not '*error in argument*,' or '*falsehood*.' These two latter meanings are found in classical Greek, but never in the N. T. or LXX. And besides

διὰ τί ὑμεῖς οὐ [r] πιστεύετέ μοι; 47 ὁ [s] ὢν [t] ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι [t] ἐκ τοῦ θεοῦ οὐκ [t] ἐστέ. 48 ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Οὐ [u] καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ [v] δαιμόνιον [v] ἔχεις; 49 ἀπεκρίθη Ἰησοῦς Ἐγὼ [v] δαιμόνιον οὐκ [v] ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς [w] ἀτιμάζετέ με. 50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. 51 [x] ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις

t vv. 23, 44.
u = ch. xiii. 13 reff.
v ch. vii. 20 reff.
w Mark xii. 4 reff.
x ch. i. 52 al. fr. see Matt. v. 18 reff.

47. om last clause (*passing from -ετε to εστε*) DG.

48. rec aft *απεκριθησαν* ins *ουν*, with E rel vulg lat-*f g q* syr: om BCDLXℵ 1. 33. 69 fos lat-*a b c e ff*$_2$ *l* Syr coptt arm Orig Cyr. [*ειπαν*, so BCD 33 Orig$_{1/2}$.] *ημεις* bef λεγ. DL syr coptt. om *συ* ℵ^1.

49. ins *ο* bef *ιησ.* D 69 Chr. aft *ιησ.* ins *και ειπεν* Gℵ 1. 69 copt æth (arm). *μου* bef *τον πατερα* D.

they would introduce in this most solemn part of our Lord's discourse, a vapid tautology. The question is an appeal to His *sinlessness of life*, as evident to them all,—as a pledge for His truthfulness of word: which word asserted, be it remembered, that *He was sent from God*. And when we recollect that He who here challenges men to convict him of sin, never could have upheld *outward* spotlessness merely (see Matt. xxiii. 26—28), the words amount to a declaration of His absolute sinlessness, in thought, word, and deed. Or, the connexion may be as stated by Euthym.: *εἰ μὴ διότι τὴν ἀλήθειαν λέγω ἀπιστεῖτέ μοι, εἶπατε, τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας ὑπ' ἐμοῦ γενομένης, ἵνα δόξητε δι' ἐκείνην ἀπιστεῖν;*

εἰ ἀλ. λέγ.] And if it be thence (from the impossibility of convicting me of sin) evident, that **I speak the truth**, *why* **do ye not believe Me?** (not *πιστ. εἰς ἐμέ*, but simply **μοι, give credence to Me.**)

47.] gives the answer to the **διὰ τί**, and concludes the discourse with the final disproof of their assertion, ver. 41,—with, as it were, a 'quod erat demonstrandum.' This verse is cited 1 John iv. 6.

48.] The Jews attempt no answer, but commence reviling Him. These are now properly **οἱ Ἰουδ.**,—the principal among the Jews. **Σαμ.**] So they called 'outcasts from the commonwealth of Israel:' and so afterwards they called the Christians מינים, from פרש (2 Kings xvii. 24). They imply, that He differed from their interpretation of the law,—or perhaps, as He had convicted them of not being the genuine children of Abraham, they cast back the charge with a senseless 'Tu quoque.' There may perhaps be a reference to the occurrence related in ch. iv. 5 ff.; but Schöttgen (p. 371) has shewn that "*Samaritanus es*" is found in the Rabbis as addressed to one whose word is not to be believed. **κ. δαιμ. ἔχ.**] 'As in the first clause they sundered Him from the communion of Israel, so now from that of Israel's God.' Stier. Or perhaps they mean the reproach more as expressing aggravated madness owing to dæmoniacal possession. The **καλῶς λέγομεν** connects with the charge twice brought against Him by the Pharisees, 'of casting out devils by the prince of the devils.'

49.] The former term of reproach Jesus passes over ('cum jam inter Samaritanos haberet, qui in eum credebant.' Lampe; but qu.?), and mildly answers (1 Pet. ii. 23) the malicious charge of having a devil, by an appeal to his whole life and teaching (see ch. iv. 34), which was not the work of one having a devil. There is no *retort of the charge* in the emphatic **ἐγώ**, as Cyr. and Lücke; this, as Meyer observes, would have required *οὐκ ἐγώ*. At present the **ἐγώ** followed by **ὑμεῖς** only brings out the two parties into stronger contrast.

κ. ὑμ. ἀτ. με] The **ἐγώ** and **ὑμεῖς** correspond strictly to the **ἡμεῖς** and **σύ** of the preceding verse. 'Our mutual relation is not that, but this: that I honour Him that sent me, and ye, in dishonouring me, dishonour Him.' It is the same contrast, the **ἐκ τοῦ θεοῦ** and **οὐκ ἐκ τοῦ θεοῦ**, as before, ver. 47, which lies at the root.

50.] 'Ye dishonour me;—not that I seek my own honour, but His who sent me. There is One who seeketh my honour (ch. v. 23), and will have me honoured; and who judgeth between me and you, between truth and falsehood.' Supply τ. **δόξαν μου** after **ζητῶν**, but not after **κρίνων**. 51.] There is no pause (De Wette) between ver. 50 and this. This is the direct carrying on of the dis-

τὸν ἐμὸν λόγον [a] τηρήσῃ, θάνατον οὐ μὴ [b] θεωρήσῃ
εἰς τὸν αἰῶνα. 52 εἶπον αὐτῷ οἱ Ἰουδαῖοι Νῦν ἐγνω-
καμεν ὅτι [v] δαιμόνιον [v] ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ
οἱ προφῆται, καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου
[a] τηρήσῃ, οὐ μὴ [d] γεύσηται [d] θανάτου [c] εἰς τὸν αἰῶνα. 53 μὴ
σὺ [e] μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, [f] ὅστις ἀπέθα-
νεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν [g] ποιεῖς;
54 ἀπεκρίθη Ἰησοῦς Ἐὰν ἐγὼ [h] δοξάσω ἐμαυτόν, ἡ δόξα
μου [i] οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ [h] δοξάζων με, [j] ὃν
ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν, 55 καὶ οὐκ ἐγνώκατε
[d] αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα
[e] αὐτόν, ἔσομαι [k] ὅμοιος ὑμῶν [i] ψεύστης· ἀλλὰ οἶδα αὐτὸν

a Matt. xix. 17. xxiii. 3. xxviii. 20 al. 1 Kings xv. 11 var.
b — here only. see Luke ii. 26. Ps. lxxxviii. 48. (ver. 55 reff.)
c ch. iv. 14. vi. 51, 58. x. 28. xi. 26. xiii. 8. xiv. 16. Matt. xxi. 19 || Mk. Mark iii. 29. 1 Cor. viii. 13. Heb. (i. 8) v. 6. vi. 20. vii. 17, 21, 28.
d Matt. xvi. 28 ||. Heb. ii. 9 only.
e ch. iv. 12. Gen. xlviii. 19.
f Matt. ii. 6. xxii. 2 al. Deut. v. 26. Luke iv. 15. Rev. xviii. 7. Lam. i. 8. 7. ch. ix. 19. x. 36. 1 ver. 44 reff.
g — ch. x. 33. xix. 7, 12. 1 John i. 10. v. 10.
i — Matt. xxiii. 16, 18 reff.
h — Mark v. 7. Luke xxv
j construct. Luke xxv
k w. gen., here only. Sir. xiii. 16. ὅμοια τῶν ἀφρόνων. Rhmsd. iii. 5.

51. for εαν τις, ος αν D Syr sah (æth ?). rec (for τον εμον λογον) των λογων τον εμον, with E rel: txt BCDLXΝ 33 coptt Orig Cyr.

52. rec aft ειπον ins ουν, with DL rel vulg lat-c f syr sah goth Cyr: om BC* lat-a b e Syr copt arm Orig. μου bef τις τον λογον D. τηρησει (iterum DM. rec γευσεται, with EFH: txt ACDΝ rel Orig Cyr.—for ου μη γευσ. θανατον, θανατον ου μη θεωρηση (from ver 51) B al Syr.—om θανατου Ν*. om εις τον αιωνα D al lat-b c ff$_2$^{1} Nonn.

53. om πατρος ημων D lat-a b c e ff$_2$ l. for οστις, οτι D lat-a. rec τι σεαυτον ins συ, with X(Treg expr) rel goth (arm): om ABCDGKLΔΝ 1. 33 lat (syrr ?) coptt Orig$_2$ Chr Cyr$_2$ Thl.

54. ins ο bef ιησ. DΔ^{1}Ν 69 Orig. rec δοξαζω (more obvious: cf δοξαζων below), with AC^{2}LΝ^{2a} rel vulg lat-b f goth Chr-montf Cyr: txt BC^{1}DΝ^{1-2b} 1. 69 lat-a c e ff$_2$ l q Orig$_2$ Chr-mss Ambr. rec υμων, with B^{1}DFX 69(as corrd 1. m.) lat-a i c e ff$_2$ l q Chr Cyr Tert: txt A B^2(Tischdf) C rel am(with fuld em forj gat ing jac mm mt san tol) lat-f g syrr coptt goth æth arm Thl Aug.

55. [for και εαν, καν BDΝ.] ομοιος bef εσομαι D. υμιν (more usual) ABD 1 Thl: υμων CΝ rel. [αλλα, so BDX.]

course, arising out of πρίνειν in the last verse, and forming a 'novum tentamen gratiæ' (Lampe). Ye are *now* children of the devil, but if ye keep My word ye shall be rescued from that ἀνθρωποκτόνος.

τὸν ἐμ. λόγ. τηρ., as ἐν τ. λόγ. τ. ἐμ. μένειν, ver. 31, is not only outward obedience, but the endurance in, and obedience of faith. θεωρεῖν θ., as γεύεσθαι θ., is a Hebraism for *to die*,—see reff.,—and must not be pressed to mean, 'shall not *feel* (the bitterness of) death,' in a temporal sense, as Stier has done (iv. 433, edn. 2). The *death of the body* is not reckoned as *death*, any more than the *life of the body* is *life*, in our Lord's discourses; see ch. xi. 25, 26, and notes. Both words have a deeper meaning. 52, 53.] The Jews, not knowing what death really imports, regard the saying as a decisive proof of their surmise ver. 48. 'Their misunderstanding (says De Wette) keeps to the well-known type (ch. iii. 4; iv. 11 ff.), but this time theocratic pride is added to carnal sensuousness:—"the O. T. Saints died!"

54, 55.] The argument in these verses is: 'The same God who is the God of Abraham, is my Father;—He it is who honours (glorifies) me, and it is His word that I keep. I was promised by Him to Abraham.' δοξάσω, 'glorify myself to this high designation, of being able to deliver from death.' ὃν λέγ.] Whom you are in the habit of calling *your* God (for so of course the θεὸς ἡμῶν imports)—i. e. the God of Israel. A most important identification, from the mouth of our Lord Himself, of *the Father*, with the *God of Israel* in the O.T. The καί here is not 'but, nor '*although*;' the sense is, of Whom ye say 'He is our God,' and know Him not. Then what follows sets forth the contrast between them, the pretended children of Abraham, who know not Abraham's God

καὶ τὸν λόγον αὐτοῦ [a]τηρῶ. 56 Ἀβραὰμ ὁ πατὴρ ὑμῶν [n]ἠγαλλιάσατο [o]ἵνα [p]ἴδῃ τὴν [p]ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη. 57 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν Πεντήκοντα ἔτη οὔπω [q]ἔχεις, καὶ Ἀβραὰμ [r]ἑώρακας; 58 εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι [r]ἐγὼ εἰμί. 59 [s]ἦραν οὖν [s]λίθους ἵνα

a = Matt. v. 12. Luke x. 21. Rev. xiv. 7 al. Ps. iii. 6.
n = ch. xii. 15. xii. 28. 1 John i. 9.
o Luke xvii 22. 1 Pet. iii. 10, from Ps. xxxiii. 12.
p Luke xvii. 24. Acts ii. 20, from Joel ii. 31.
q = ch. v. 6, 8. ix. 21, 23. xi. 17.
r pres., ch. i. 18. xiv. 9. xv. 27. Col. i. 17. Ps. lxxxix. 2. Jer. i. 5.
s Rev. xviii. 21.

56. for ἰδῃ, ιδη (*itacism*) AB[1]D[2]XN 69 Orig$_1$. (for ειδιν, ιδεν ACKLMX Epiph.)
57. for ουπω, ουδεπω D. for εωρακας, εωρακεν σε N[1].
58. aft ειπεν ins ουν DGKX 1. 69 sah: pref και L al syr. rec ins ο bef ιησ., with ADN rel: om BC. om γενεσθαι D lat-*a b c e ff$_2$ l q* Ign(ad Magn 9) Orig-lat Epiph$_{ort}$ Ps-Ath Victorin Novat: ins ABCN rel vulg lat-*f* Iren-lat Orig$_2$ Eus$_2$.

(the *liars*), and Him who knows Him, and keeps His word, so that His word works in and by Him; yea, He *is* ὁ λόγος τοῦ θεοῦ. His *allowing their denial* of this state of knowledge and union would be *as great a lie in Him*, as their *assumption* of it was *in them*. ὅμοιος ὑμῶν (instead of the more usual ὑμῖν) signifies the being 'one of them;' as we say, 'the like of them.' 56.] The Lord does not deny them their *outward* title of children of Abraham:—it is of spiritual things that He has been speaking, in refusing them the *reality* of it. ἠγαλλ. ἵνα ἴδῃ, rejoiced, that He should see; not (Grotius, Calov., Kuin., &c.) 'wished that he might see.' The object of his joy is treated as its purpose. The intent is to shew that Abraham did in his time keep Christ's word, viz. by a *prospective realising faith*; and *therefore* that he, in the sense of ver. 51, *had not seen death*. This is expressed by κ. εἶδεν κ. ἐχάρη: see below. But what is τ. ἡμ. τ. ἐμήν? Certainly, the day of Christ's appearance in the flesh (ὁ τῆς ἐνσάρκου αὐτοῦ καιρός, Cyril Alex.). *When that was over*, and the attention was directed to another and future appearance, the word came to be used of His *second coming*, 1 Cor. i. 8, &c. &c. But this, as well as *the day of His Cross* (Euthym., al.), is out of the question *here*;—and the word Rabbinically was used for the time of the Messiah's appearance. So we have it, Luke xvii. 22, 26: but here as there, the expression must not be limited *exclusively* to the former appearance. From the sense it is evident that Abraham saw by faith and will see in fact, not the first coming only, but that which it introduces and implies, the second also. Technically however, in the form of the sentence here, the First is mainly in view. And to *see* that day, is to be present at, witness, it;—to have experience of it. κ. εἶδεν κ. ἐχάρη, viz. in his Paradisiacal state of bliss. Maldonatus has a striking note here (ii. 710): 'Cum dicit, *vidit*, haud dubium quin eo modo vidisse dicat, quo videre dixerat tantopere concupivisse. Non autem concupiverat sola videre fide . . . . quia fide *jam* Christi diem *videbat*. . . . . Vidit ergo diem Christi *re ipsa*, quemadmodum et ille et patres omnes videre concupiverant. Non quod vivus viderit, sed quod mortuus Christum venisse noverit, tempusque illud exactum esse quod usque ad ejus adventum a Deo constitutum fuisse sciebat. Quod enim dicit, Exultavit ut videret diem meum, perinde valet ac si diceret, Cupivit ut veniret dies meus: venit, et gavisus est. Quis enim dubitet Abraham et cæteros patres qui cum eo erant (sive ex revelatione, quam in hac vita habuissent, sive ex revelatione, quam tunc, quum Christus venit, habuerint de ejus adventu) *non ignorasse Christum venisse*, etiam antequam ad eos post mortem veniret?' Only that I would rather believe, as Stier does (iv. 444 f. edn. 2), that the 'seeing of Christ's day' was not *by revelation*, but *actual*—the seeing of a witness. 'Abraham then has not seen death, but lives through my word;—having believed and rejoiced in the promise of Me, whom he has now seen manifest in the flesh.' Meyer quotes the Socinian interpretation as a specimen of "monstrous perversion:" "*exultaturus fuisset . . . . et si vidisset, omnino fuisset gavisurus.*"

57.] No inference can be drawn from this verse as to the age of our Lord at the time, according to the flesh. Fifty years was with the Jews the completion of manhood. The reading τεσσαράκοντα (see var. readd.)—ὅπερ δοκεῖ ἀκριβέστερον, says Euthym.,—has probably been introduced for that very reason. 58.] As

t [ver. 7.] see Rev. xviii. 19.
u ch. xii. 36. Deut. vii. 20.
v Matt. ix. 9 reff.
w here only. Levit. xxv. 47 only.

t βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ u ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

IX. 1 Καὶ v παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ w γενετῆς. 2 καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ,

59. for ηραν ουν, τοτε ηραν D. om δε B. rec aft ιερου ins ελθων εκ μεσου αυτων και παρηγεν ουτως (*from Luke* iv. 30: *the last words to introduce ch* ix.), with ANˢᵃ rel lat-*f q* syrr copt Ath Thdor-heracl, so, but ins και bef διηλθ. : aft αυτων ins επορευετο, CLXNˢᵃ Ath Cyr (επορ. δ. παρ. αυ. erased but και retained Nˢᵇ) : aft εξηλθ. ins απ' αυτων δια μεσου 69 : om BDNᶜ latt ssah arm Orig Chr Arnob.

CHAP. IX. 1. at end ins καθημενον D Ps-Ath.
2. om αυτου λεγοντες D lat-*e*.

Lücke remarks, all unbiassed exegesis of these words must recognize in them a declaration of the essential præ-existence of Christ. All such interpretations of πρὶν Ἀ. γεν., as '*before Abraham became Abraham*,' i. e. father of many nations (Socinus and others), and of ἐγὼ εἰμί, as '*I was predetermined, promised by God*' (Grotius and the Socinian interpreters), are little better than *dishonest quibbles*. The distinction between γενέσθαι and εἶμι is important. 'Antequam *nasceretur* Abraham, ego *sum*' (Erasmus.) The present εἰμί expresses *essential existence*, as in reff., especially Col. i. 17, and was often used by our Lord to assert His divine Being. In this verse *the Godhead of Christ is involved*; and this the Jews *clearly understood, by their conduct to Him*. 59.] Probably there were stones (for building) lying about in the outer court of the temple, where these words seem to have been spoken. The reason of the Jews' doing this is given by them on a similar occasion, ch. x. 33, ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.

There does not appear to be any *miraculous* escape intended here, although certainly the assumption of one is natural under the circumstances. Jesus was probably surrounded by His disciples, and might thus hide Himself (see ch. xii. 36), and go out of the temple.

CHAP. IX. X.] JESUS THE LIGHT, FOR THE HEALING OF THE WORLD AND THE JUDGMENT OF THE JEWS. IX. 1—41.] *Manifestation of Jesus as the Light by a miracle. Judgment of the Jews by the healed man, and by Jesus.* 1.] This, if the concluding words of ch. viii. in the rec. are genuine, would appear to have happened on the same day, which is hardly likely, for we should thus have the whole incidents from ch. vii. 37 (omitting ch. vii. 53—viii. 12), belonging to one day, and that day a sabbath (ver. 14). And besides, the circumstances under which Jesus here appears are too usual and tranquil to have succeeded immediately to His escape ch. viii. 59. I would rather therefore suppose that there is a break before this verse: how long, we cannot of course say. Thus we have the commencement of a new narrative here, as in ch. vi. 1, and vii. 1. This is the view of Lücke, Tholuck, and De Wette; Olshausen, Meyer, and others believe it to have been the same day; and the former refers the ἦν σάβ. (ver. 14) to its being the last day of the feast (ch. vii. 37, where see note). The blind man was sitting begging (ver. 8), possibly reclaiming the fact of his having been born; for otherwise the disciples could hardly have asked the following question. The incident may have been in the neighbourhood of the temple (Acts iii. 2): for doubtless there were other places where beggars sat, besides the *temple entrance*.

2.] According to Jewish ideas every infirmity was the punishment of sin (see ver. 34). From Exod. xx. 5, and the prevailing views on the subject, the disciples may have believed that the man was visited for the sins of his parents: but how could *he himself have sinned* before his birth? Beza and Grotius refer the question to the doctrine of metempsychosis; that he may have sinned in a former state of existence; this however is disproved by Lightfoot and Lampe. The Pharisees believed that the *good souls only* passed into other bodies, which would exclude this case (see Joseph. Antt. xviii. 1. 3, and B. J. ii. 8. 14). Lightfoot, Lücke, and Meyer refer it to the possibility of sin *in the womb*; Tholuck to *predestinated sin*, punished by anticipation: De Wette to the general doctrine of the præ-existence of souls, which prevailed both among the Rabbis and Alexandrians; see Wisd. viii. 19, 20 (the applicability of which passage is doubted

[x] ἵνα τυφλὸς γεννηθῇ; [3] ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' [y] ἵνα [z] φανερωθῇ τὰ ἔργα τοῦ θεοῦ [z] ἐν αὐτῷ. [4] ἐμὲ δεῖ [c] ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, [d] ἕως ἡμέρα ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. [5] [e] ὅταν ἐν τῷ κόσμῳ ὦ, [f] φῶς εἰμι τοῦ κόσμου. [6] ταῦτα εἰπὼν [g] ἔπτυσεν [h] χαμαί, καὶ ἐποίησεν [i] πηλὸν ἐκ τοῦ [k] πτύσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν [i] πηλὸν ἐπὶ τοὺς ὀφθαλμούς, [7] καὶ εἶπεν αὐτῷ

x = Mark iv. 12. Luke ix. 45. ch. xii. 40.
y = ch. xi. 4. Matt. i. 22 al.
z as 1 John iv. 9.
c ch. iii. 21. Matt. xxvi. 10 reff. Num. viii. 19.
d ch. xxi. 22, 23. 1 Tim. iv. 13. see ch. xii. 35, 36. Xen. Anab. ii. 6. 2.
e = here only.
f Matt. v. 14.

ch. i. 4. viii 12.
g Mark vii. 33. viii. 23 only. Num. xii. 14. Sir. xxviii. 12 only.
h ch. xviii. 6 only. Job i. 20. Dan. viii. 12. Judith xii. 15. xiv. 18 only. see Esdr. viii. 91 (88).
bis. vv. 11, 14, 15. Rom. ix. 21 only. Job iv. 19.
i here
k here only †.
l ver. 11 only †.

3. rec ins ο bef ιησ., with D al Cyr: om ABCℵ rel.

4. ἡμᾶς B(D)LΝ¹ coptt æth-rom Cyr Nonn (δει bef ημ. D): ἐμε ACℵ²(or ℵ-corr¹) rel latt æth-pl Hil. for με, ημας LΝ¹ copt æth-rom Cyr. (corrd in ℵ 1. m. or 2. m.)

5. ω bef εν τω κοσμω DLX 1. 33 vulg lat-*a b g q* Chr Cyr.

6. for επεχρ., επιθηκεν B C¹(appy). rec om αυτου, with C¹ rel latt Syr Ps-Ath: ins ABC²LΝ 1. 33 copt (goth æth), αυτω D. rec aft οφθαλμους ins του τυφλου, with AC rel lat-*b e f* syrr: αυτου D lat-*a c ff*₂ Iren-lat Arnob Aug: om BLℵ 1. 33.

by Stier, iv. 455 note, edn. 2). So Isidore of Pelusium in the Catena (Lücke, ii. 372), οὗτος, ὃν φασιν Ἕλληνες,—ἢ οἱ γονεῖς αὐτοῦ, ὃν φασιν Ἰουδαῖοι. The question may have been asked vaguely without any strict application of it to the circumstances, merely taking for granted that *some sin* must have led to the blindness, and hardly thinking of the non-applicability of one of the suppositions to this case. Or perhaps, as Stier inclines to suppose, the οὗτος, ἤ may mean, 'this man, or, *for that is out of the question* (dieſer ſelbſt, oder, da uns dieß doch nicht denkbar iſt, ...), his parents?'

ἵνα as a *cause* why he should be . . . . ,—used τελικῶς:—not ἐκβατικῶς (Olsh.), expressing the mere consecution of events.

3.] After αὐτοῦ supply ἵνα τ. γεν.—'neither of these was the cause; but τυφ. ἐγεννήθη, in order that . . . .' But how so? οὐ κωλαστικῶς, ἀλλ' οἰκονομικῶς. Euthym. In the economy of God's Providence, his suffering had its place and aim, and this was to bring out the ἔργα τοῦ θ. in his being healed by the Redeemer (see Rom. xi. 11 and note). So Lücke:—De Wette denies the interpretation, and refers the saying merely to the view of our Lord to bring out his own practical design, to make use of this man to prove His divine power. But see ch. xi. 4, which is strictly parallel.

4.] Connected by ἐργάζ. τ. ἔργα to the former verse. There certainly seems to be some reference to its being the sabbath; see the similar expressions in ch. v. 17. From ὅταν . . . . , in ver. 5, it seems evident that ἡμέρα is the appointed course of the working of Jesus on earth, and νύξ the close of it (see the parallel, ch. xi. 9, 10). It is true, that, according to John's universal diction, the death of Jesus is *His* glorification; but the similitude *here* regards the *effect on the world*, see ver. 5; and the language of Rom. xiii. 12 is in accordance with it, as also Luke xxii. 53; John xiv. 30.

5.] This partly explains the ἡμ. and νύξ of the former verse, partly alludes to the nature of the healing about to take place. As before the raising of Lazarus (ch. xi. 25), He states that He is *the Resurrection and the Life*; so now, He sets forth Himself as the source of the archetypal spiritual light, of which the natural, now about to be conferred, is only a derivation and symbol.

6.] see reff. Mark. The virtue especially of the saliva *jejuna*, in cases of disorders of the eyes, was well known to antiquity. Pliny, H. N. xxviii. 7, says, 'Lippitudines matutina quotidie velut inunctione arceri.' In both accounts (Suet. Vesp. 7; Tacitus, Hist. iv. 8) of the restoring of a blind man to sight attributed to Vespasian, the use of this remedy occurs. See also Wetstein in loc. (Trench, Miracles, 293 note, edn. 2). The use of clay also for healing the eyes was not unknown. Serenus Samonicus (in the time of Caracalla) says: 'Si tumor insolitus typho se tollat inani, Turgentes oculos vili circumline cœno.'

No rule can be laid down which our Lord may seem to have observed, as to using, or dispensing with, the ordinary human means of healing. He Himself

m ver. 11 bis, 15. ch. xiii. 5, &c. John, Gosp. only, exc. Mart. vi. 17. xv. 2 | Mk. 1 Tim. v. 10. 2 Chron. iv. 6.
n Mark i. 9, 39. ch. i. 18 al.
o ch. v. 2, &c. only. Isa. vii. 3.
p ch. i. (39 v. r.) 43. Heb. vii. 2 only. Ezra iv. 7 only.
q Luke xiv. 18. xv. 6, 9 only. Ps. xxx. 11.
r ch. vi. 62 ref
s Mark x. 46 only τ.
t here (Mark x. 46 | L. v. r.) only. Job xxvii. 14 only.
v constr., ch. xvm. 1

ὑπαγε [m] νίψαι [n] εἰς τὴν [o] κολυμβήθραν τοῦ Σιλωάμ, [p] ὅ ἑρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ [m] ἐνίψατο, καὶ ἦλθεν βλέπων. 8 Οἱ οὖν [q] γείτονες καὶ οἱ θεωροῦντες [r] αὐτὸν [r] τὸ [r] πρότερον ὅτι [s] προσαίτης ἦν, ἔλεγον Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ [t] προσαιτῶν; 9 ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν· ἄλλοι ἔλεγον Οὐχί, ἀλλ' ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι [v] ἐγώ εἰμι. 10 ἔλεγον οὖν

7. om αυτω D al forj lat-*a e l*. om νιψαι A[1] lat-*a* δ. (ins aft σιλωαμ A[3]: μεθερμηνευεται D. om ουν και ενιψατο και ηλθεν (*homoiotel*) B.

8. rec (for προσαιτης) τυφλος, with C[3] rel : τυφλος ην και προσαιτης 69 (lat-*a b e ff*[1] syr-jer) : txt ABC[1]DKLXℵ 1. 33 vulg lat-*f ff*[2] *g* syrr coptt goth æth arm Ps-Ath Chr-comm Cyr Aug.

9. om οτι ℵ[1]. for 2nd αλλοι, ετεροι D. rec (for ελεγον ουχι αλλ') δε οτι, with AD rel lat-(*a c e*) *f* syr goth : txt BCLX ℵ(retaining δε) 1. 33 vulg lat-*b g* syr syr-marg coptt æth arm Cyr Aug.—(αλλα C.) . aft εκεινος ins δε AC[3]KUXℵ[1] 33. lat Syr syr-with-ast coptt æth arm Thl : om BC[1]Dℵ[corr] rel am(with forj sam) syr goth Cyr. om last οτι ℵ[corr].

10. for ελεγον, ειπον D lat-*b*. aft 1st ουν ins οι ιουδαιοι ℵ[1] : om ℵ[corr].

determined, by considerations which are hidden from us. Whatever the means used, the healing was not in *them*, but in Him alone. The 'conductor' of the miraculous power was generally the *faith* of the recipient: and if such means served to awaken that faith, their use would be accounted for. 7.] The *reason* of his being sent to Siloam is uncertain. It may have been as *part of the cure*,—or merely to wash off the clay. The former is most probable, especially as the εἰς must be taken with νίψαι, not with ὕπαγε, and thus would imply immersion in the pool. So Athen. x. p. 438 F (in Meyer), λούεσθαι εἰς λουτρῶνας. A beggar blind from his birth would know the localities sufficiently to be able to find his way; so that there is no necessity to suppose a partial restoration of sight before his going. The situation of the fountain and pool of Siloam is very doubtful. Robinson makes both at the mouth of the ancient Tyropœon, S.E. of the city. He himself explored a subterranean passage from this spot to the Fountain of the Virgin higher up on the banks of the Kedron. Josephus, B. J. v. 4. 1, says, ἡ δὲ τῶν τυροποιῶν προσαγορευομένη φάραγξ . . . καθήκει μέχρι Σιλωάμ· οὕτω γὰρ τὴν πηγὴν γλυκείαν τε καὶ πολλὴν οὖσαν, ἐκαλοῦμεν. Jerome sets it 'ad radices montis Zion' (on Isa. viii. 6), and mentions its intermittent character: but he also says (on Matt. x. 28), 'ad radices montis Moria, *in quibus* Siloe fluit:' so that his testimony exactly agrees with Josephus and Robinson (see Robins. i. 493 ff., and "The Land and the Book," pp. 659 ff.). It is mentioned Neh. iii. 15; Isa. viii. 6. On the subject of a recent suggestion respecting the identity of Siloam and Bethesda see supplementary note at the end of this volume. ὃ ἐρμ. ἀπεστ. The reason of this derivation (Σιλωαμ = שִׁלֹחַ) being stated has been much doubted. Some (e. g. Lücke) consider the words to have been inserted as an early gloss of some allegorical interpreter. But there is no external authority for this; every MS. and version containing them, except the Syr. and Pers. Euthym. says, εἰρηκε δὲ τὸν ἀπεσταλμένον ἐαυτοῦ τότε τυφλόν. So also Nonnus: ὕδωρ στελλομένοιο πρεσβευτορα εἷο σιο πομπῆς: and Meyer takes this view. But it would be a violent transfer, —of the name of the fountain, to the man who was sent thither. I should rather regard the healing virtue imparted to the water to be denoted, as symbolical of *Him who was sent*, and whose mission it was to give the healing water of life. Aug. Chrys., Thl., Erasm., Beza, Calvin, &c., and Ebrard and Luthardt, similarly refer ἀπεσταλ. to the Lord Jesus: Stier, to the Holy Spirit,—but as one with, and proceeding from Christ. ἦλθεν, came back;—apparently to his own house, by the next verse. 8.] θεωροῦντες belongs to τὸ πρότερον, and thus expresses the present relatively to that time,—οἱ ἦσαν τὸ πρότ. θεωροῦντες. The choice of the word θεωροῦντες implies attention and habit. The reading τυφλός was most likely a correction of some one who thought προσαίτης did not express plainly enough the change in him. The question of identity would

αὐτῷ Πῶς [οὖν] [a] ἠνεῴχθησάν σου οἱ [a] ὀφθαλμοί; 11 ἀπε-
κρίθη ἐκεῖνος [Ὁ] ἄνθρωπος [ὁ] λεγόμενος Ἰησοῦς
[b] πηλὸν ἐποίησεν καὶ [c] ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ
εἶπέν μοι Ὕπαγε εἰς τὸν Σιλωὰμ καὶ [d] νίψαι. ἀπελθὼν
οὖν καὶ [d] νιψάμενος [f] ἀνέβλεψα. 12 εἶπαν αὐτῷ Ποῦ ἐστιν
ἐκεῖνος; λέγει Οὐκ οἶδα. 13 [g] Ἄγουσιν αὐτὸν πρὸς τοὺς
Φαρισαίους τὸν [g] ποτὲ τυφλόν. 14 ἦν δὲ σάββατον ἐν
ᾗ ἡμέρᾳ τὸν [b] πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ [a] ἀνέῳξεν
αὐτοῦ τοὺς [a] ὀφθαλμούς. 15 πάλιν οὖν ἠρώτων αὐτὸν
καὶ οἱ Φαρισαῖοι πῶς [f] ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς
[b] Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ [d] ἐνιψάμην,

[a] Matt. ix. 30. xx. 33. ch. x. 21. xi. 37. Isa. xxxv. 5.
[b] ver. 6 reff.
[c] ver. 6 only.
[d] ver. 7 reff.
[f] — Matt. xi. 5 al.; but see 1 Kings xiv. 27. Isa. xlii. 18. (-θις, Luke iv. 18.)
[g] — Rom. vii. 9. xi. 30. Gal. i. 13, 23 al.

rec om 2nd *ουν*, with AB rel vulg lat-*b c e f ff*$_2$ *g* coptt goth: ins CDLXℵ lat-*a l* syr-with-ast arm. rec *ανεωχθησασιν*, with AKUS Chr Cyr: txt B[sic: see table] CDℵ rel. elz *σοι*, with (Scr's a o, e sil) vulg lat-*a c e f ff*$_2$ *g* Ð-lat: txt ABC D-gr ℵ rel fos(with tol) lat-*b* syrr syr-jer copt goth arm Chr Cyr Thl Aug.

11. rec aft *εκεινος* ins *και ειπεν*, with A rel lat-*a b f* syrr syr-jer copt goth æth: om BCDLℵ 1. 33 vulg lat-*c e ff*$_2$ *l* sah arm Cyr Aug. rec om *ὁ* (twice), with AD rel goth arm: ins BLℵ 1. 33 vulg lat-*c e* syr-with-ast, ins only the 2nd *ὁ* C. aft *μοι* ins *οτι* BLℵ syr-jer coptt: om AD rel latt. rec (for *τον*) *την κολυμβηθραν τον*, with A rel vulg lat-*e f g* syr goth æth Chr Aug: txt BDLXℵ 1 lat-*a b c ff*$_2$ syr-jer coptt arm Iren-lat Cyr. rec (for *ουν*) *δε*, with A rel syr goth: txt BDLXℵ 1. 33 syr-marg coptt Cyr. [B does not omit *και* bef *νιψαμενος*: see table.] for last clause, *απηλθον ουν και ενιψαμην και ηλθον βλεπων* D.

12. rec aft *ειπ.* ins *ουν*, with D rel fos lat-*a c* syr: pref *και* BLXℵ 1. 33 vulg-ed lat-*l* æth Cyr: om A rel am(with forj ing) lat-*e* Syr coptt arm Aug. [*ειπαν*, so BDℵ.] aft *λεγει* ins *αυτοις* D 69 fos lat-*b* Syr æth arm.

13. ins *και* bef *αγουσιν* D Syr æth.

14. rec (for *εν η ημερα*) *οτε*, with AD rel vulg lat-*e f* syrr coptt goth: txt BLXℵ 33 mm lat-*a b c ff*$_2$ *g* syr-marg Cyr. for *ανεωξεν, ηνοιξεν* (i. e. *ηνοιξεν*) D al.

15. *επηρωτων* D al. rec *επι τους οφθαλμους* bef *μου*, with D (33, e sil) lat-*a b*: *μου επεθηκεν επι τους οφθαλμους* A vulg: txt BLℵ rel. (Δ doubtful: *μοι* H.)

be much more likely to turn on whether he was really *the person who had sat and begged* (the blindness being involved in it), than on the fact of his having been blind.

11.] ἀνέβλ., strictly speaking, is inappropriate in the case of one *born* blind. Lücke refers to Aristotle as using the word thus, and cites Pausanias, who speaks of Ὀφωνία .... τὸν ἐκ γενετῆς τυφλόν, whom *ἐπίλαβε τῆς κεφαλῆς ἄλγημα ἰσχυρόν, καὶ ἀνέβλεψεν ἀπ' αὐτοῦ*. Sight being natural to men, the deprivation of it is regarded as a *loss*, and the reception of it, though never enjoyed before, as a *recovery*. So Grotius: "nec male *recipere* quis dicitur, quod communiter tributum humanæ naturæ ipsi abfuit." There is no emphasis on *μου* here (as Dr. Wordsw.) nor in vv. 15, 30: nor on *σου* in vv. 10, 17, 26. See on Matt. xvi. 18, and compare Luke xii. 18. 13.] The neighbours appear to have brought him to the *Pharisees*, out of hostility to Jesus (see ver. 12): and ver. 14 alleges the reason of this:—or perhaps from fear of the sentence alluded to in ver. 22. The "*Pharisees*" here may have been the court presiding over the synagogue, or one of the lesser local courts of Sanhedrim. Lücke inclines to think they were an assembly of the great Sanhedrim, whom John sometimes names *οἱ Φαρ.*;—see ch. vii. 47; xi. 46: Meyer regards them as some formal section of the *Pharisees, as a body*: but were there such? 14.] Lightf. cites from a Rabbinical treatise on the Sabbath, 'sputum etiam super palpebras poni prohibitum.' But the *making the clay*, as a servile work, seems to be here prominently mentioned. Meyer notices,—and it is interesting, as a minute mark of accuracy,—that the man only relates what he himself, as being blind, had felt: he says nothing of the spittle. 15.] πάλιν refers to ver. 10. The enquiry was official, as addressed to the chief witness in the matter. We cannot hence infer with Lücke that no one else was present at the

καὶ βλέπω. 16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινὲς Οὐκ
h ch. vii. 29 reff. ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον
i — ch. viii. 51 al. οὐ τηρεῖ. ἄλλοι ἔλεγον Πῶς δύναται ἄνθρωπος ἁμαρ-
k — Matt. xiii. 45, 52. xviii. 23 al. τωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.
l — ch. ii. 11 reff. 17 λέγουσιν οὖν τῷ τυφλῷ πάλιν Τί σὺ λέγεις περὶ
m Mark ii. 21 reff. αὐτοῦ ὅτι ἠνέῳξέν σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι
n — ch. ii. 18. o vv. 10, 14 reff. προφήτης ἐστίν. 18 οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι
p construr., here only. see ch. xiv. 10. Acts ix. 26. περὶ αὐτοῦ, ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου
q vv. 11, 15. r Luke xv. 8 reff. ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος 19 καὶ
s — Matt. xx. 32 reff. ἠρώτησαν αὐτοὺς λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν
t constr., ch. viii. 54. x. 36. Gal. v. 21. ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει
u Matt. iii. 15 al. ἄρτι; 20 ἀπεκρίθησαν οἱ γονεῖς αὐτοῦ καὶ εἶπαν Οἴδαμεν
ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη·
21 πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ
a — Matt. vi. 27 reff. b — ch. viii. 57 reff. τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν· αὐτὸν ἐρωτήσατε,
ἡλικίαν ἔχει· αὐτὸς περὶ αὐτοῦ λαλήσει. 22 ταῦτα

16. rec (for ουκ το ο ανθρωπος) ουτος ο ανθρωπος ουκ εστι παρα του θεου, with rel, but of these AGK 69 om του: ο ανθρωπος bef ουτος παρα θεου 33 vulg lat-arm: txt BDLX ℵ(omg ὁ) lat-*l*. aft αλλοι ins δε BDℵ 1. 69 vulg-ed(not *c*) lat-*c* Syr coptt Cyr.

17. for λεγουσιν, ελεγον D lat-*a b c e*. rec om ουν, with E rel lat-*q* Syr goth Chr: ins ABDLXℵ 1. 69 latt syr-with-ast Cyr. ins ποτε bef τυφλω ℵ. om παλιν D lat-*a b c ff*$_2$ *l*. aft παλιν ins ουν ℵ^1. rec συ bef τι, with E rel vss: txt BLXℵ copt Cyr. for αυτου, σεαυτου ℵ. rec ηνοιξεν, with ADℵ rel: ανεωξεν KL 1: txt BΧΔ. (33 def.)

18. om ουν D 69 lat-*a b f ff*$_2$ *l* copt (æth arm). rec τυφλος bef ην (more usual order), with A rel vulg lat-*a c e f ff*$_2$: txt BLℵ lat-*b* copt Chr$_1$. (33 def.)—om εστι: ανεβλ. D. for ον, ου DX Chr. om αυτου D al sah-mnt arm.

19. επηρωτησαν D. for λεγοντες, ει ℵ^1. for ουτος εστιν, ει εστιν ουτος Syr. rec αρτι bef βλεπει, with A rel vulg lat-*a e f g*: txt BDL U(Treg exprs) ℵ 33 lat-*b c ff*$_2$ *l* Cyr.

20. aft απεκριθησαν ins ουν BDℵ al; δε A rel lat-*f q* syrr goth: om DGLUX Θ^{vid} coptt æth. rec ins αυτοις bef οι γονεις, with AD rel vulg lat-*b c* Syr (sah) *p*: om BLXℵ 33. 69 lat-*a e f ff*$_2$ Syr copt æth arm Cyr.

21. ηνεωξεν A 1. 33: txt BDLℵ rel. αυτου bef ηνοιξεν D lat-*b* (*f*). rec aft 2nd οιδαμεν ins αυτος, with Aℵ rel lat-*q* Syr goth (αυτος aft εχει ℵ^{2a}): om B[sic: see table] DLX 1. 33 latt æth Ps-Ath Cyr Aug.—rec ηλικιαν εχει bef αυτον ερωτησατε (*as in ver* 23), with A rel syrr goth: om αυτον ερωτησατε ℵ^1: txt BDLX ℵ^{2a} 1. 33 vulg lat-*a c e f g* copt æth arm.—επερωτησατε D. om αυτος ℵ. for αυτου, εαυτου ABEKMXΔℵ 1. 33: txt D rel.

healing but Jesus and His disciples.

16. τινὲς—ἄλλοι] Among the latter party would be such as Nicodemus, Joseph, [Gamaliel?]; who probably (Joseph certainly, Luke xxiii. 51) at last withdrew, and left the majority to carry out their hate against Jesus. 17.] The question is but *one*, as in E. V. **What sayest thou of him, that he hath opened** (i. e. for having opened) **thine eyes?** The stress is on σύ—'What hast *thou* to say to it, seeing we are divided on the matter?' Both parties are anxious to have the man's own view to corroborate theirs. παρὰ τοῦ θεοῦ. and therefore The hostile party (οἱ Ἰουδαῖοι,—those authority among these variously minded Pharisees), disappointed at *his direct* testimony against them, betake themselves to sifting more closely *the evidence of the fact*. The parents are *summoned as witnesses*. 19.] The question is threefold, and in strict legal formality: 'Is this your son? Was he born blind? How is it that he now sees?' 21.] Notice the emphatic αὐτοῦ—ἡμεῖς—αὐτὸν—αὐ-

εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ὁ Luke xxii. 5. Acts xxiii. 20 (xxiv. 9 v. r.) only. 1 Kings xxii. 13.
ἤδη γὰρ [c] συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν [d] ὁμολογήσῃ χριστὸν [e] ἀποσυνάγωγος γένηται. 23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι [a] ἡλικίαν [b] ἔχει, αὐτὸν ἐρωτήσατε. 24 [f] ἐφώνησαν οὖν τὸν ἄνθρωπον [g] ἐκ δευτέρου ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ [h] Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν. 25 ἀπεκρίθη οὖν ἐκεῖνος [i] Εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν [k] ἄρτι βλέπω. 26 εἶπον οὖν αὐτῷ Τί ἐποίησέν σοι; πῶς [l] ἤνοιξέν σου τοὺς [l] ὀφθαλμούς; 27 ἀπεκρίθη αὐτοῖς Εἶπον ὑμῖν ἤδη, καὶ οὐκ [m] ἠκούσατε· τί πάλιν θέλετε ἀκούειν; [n] μὴ καὶ ὑμεῖς θέλετε αὐτοῦ

d — and constr., Wisd. xviii. 13. see Rom. x. 9. 1 John iv. 2, 3. 2 John 7.
e ch. xii. 42. xvi. 2 only †.
f ver. 13.
g Matt. xxvi. 42 reff.
h Luke xvii. 18. Acts xii. 23. Rom. iv. 20. Rev. xi. 13 al. Josh. vii. 19.
i = Acts xix. 2. 1 Cor. i. 16. vii. 16. Jer. xxxvii. (xxx.) 6.
k ver. 19.
l vv. 10, &c.
m = ch. viii. 43 reff.
n ch. vii. 47, 52.

22. for *συνετεθειντο*, *συνετιθειντο* AM syr-marg-gr: *συνετιθειντο* G al: *συνετιθοντο* 69. *ομολογηση* bef *αυτον* DK 69. aft *χριστον* ins *ειναι* D lat-*e*. **23.** om *οτι* DL fuld lat-*a c e l* æth. om *εχει* ℵ¹. ins *και* bef *αυτον* A. *επερωτησατε* BℵC: *ερωτατε* D. **24.** rec *εκ δευτερου* bef *τον ανθρωπον*, with A rel vulg lat-*a f* syr goth: txt BDLℵ 33 lat-*b c e ff*₂ *l q* Syr coptt.—for *ανθρωπον*, *αυτον* D. *ουτος* bef *ο ανθρωπος* BLℵ latt Syr goth Chr: txt AD rel lat-*e* Syr.—om *ο* ℵ³ (and corr¹). **25.** rec aft *εκεινος* ins *και ειπεν*, with E rel Syr copt æth Chr: om ABDLℵ 1. 33 latt syr sah goth arm Cyr. aft *εν* ins *δε* ℵ¹. for *ων*, *ημην και* DL 1. 33 lat-*a e f ff*₂ Syr Cyr Ambr₁. **26.** rec (for *ουν*) *δε*, with A rel syr æth: om ℵ lat-*a e* Syr copt arm: txt BDKLX 1. 33. 69 vulg lat-*b c* coptt goth Cyr. rec aft *αυτω* ins *παλιν*, with A rel lat-*f q* syrr goth arm: om BDℵ latt coptt Nonn Aug. *εποιησεν* ℵ¹. **27.** for *απεκριθη αυτοις*, *ο δε ειπεν* D. aft *τι* ins *ουν* B æth. *θελετε* bef *παλιν* D al lat-*a e* syr. for *ακουειν*, *ακουσαι* D.

τόϛ. **22.**] It is not said when this resolution was come to; and this also speaks for an interval between ch. vii., viii., and this incident. It could hardly have been before the council at the conclusion of ch. vii. **ἀποσυν.**] Probably the first of the three stages of Jewish excommunication,—the being shut out from the synagogue and household for thirty days, but without any anathema. The other two,—the repetition of the above, accompanied by a curse,—and final exclusion,—would be too harsh, and perhaps were not in use so early. Trench (Mirr. 299, edn. 2) regards the resolution not as a token that the Sanhedrim had pronounced Him a false Christ, but as shewing that they forbade a private man to anticipate their decision on this point by confessing Him (?). **24.** **δὸς δ. τ. θ.**] not, 'Give God the praise' (E. V.), i. e. 'the glory of thy healing:' for the Pharisees want to overawe the man by their authority, and make him deny the miracle altogether. The words are a form of *adjuration* (see ref. Josh.), *to tell the truth*, q. d. 'Remember that you are in God's presence, and speak as unto Him.' **25.** **ὅν**] See on ver. 8. The man shrewdly evades the inference and states again the simple fact. Bear in mind, that **ὅν** must here be strictly kept to its *present sense* as being joined with a *present verb* **βλέπω**: the rule for the construction of a pres. part. being, that it is contemporaneous with the verb which rules the time of the sentence. So that we must render, not "*whereas I* WAS *blind, now I see*," as E. V.: but as A. V. R., **being a blind man, now I see.** The shrewd and naïve disposition of the man furnishes the key to the enigmatical expression. He puts it to them as the problem, the fact of which he knows for certain but the reason of which it was for them to solve, that he, whom they all knew as a blind man, now saw. So that the **ὅν** carries not so much present matter of fact, as common designation and title. **26.**] They perhaps are trying to shake his evidence,—or to make him state something which should bring out some stronger violation of the sabbath. **27.**] **οὐκ ἠκούσατε** must be in its special meaning of 'did not heed it.' The latter clause is of course ironical:

μαθηταὶ γενέσθαι; 28 [o] ἐλοιδόρησαν αὐτὸν καὶ εἶπον· Σὺ
μαθητὴς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωυσέως ἐσμὲν μαθηταί.
29 ἡμεῖς οἴδαμεν ὅτι Μωυσεῖ [p] λελάληκεν ὁ θεός, τοῦτον δὲ
οὐκ οἴδαμεν [q] πόθεν ἐστίν. 30 ἀπεκρίθη ὁ ἄνθρωπος καὶ
εἶπεν αὐτοῖς· Ἐν τούτῳ [r] γὰρ [s] θαυμαστόν ἐστιν, ὅτι
ὑμεῖς οὐκ οἴδατε [q] πόθεν ἐστίν, καὶ [t] ἀνέῳξέν μου τοὺς
[t] ὀφθαλμούς. 31 οἴδαμεν ὅτι ὁ θεὸς ἁμαρτωλῶν οὐκ ἀκούει·
ἀλλ' ἐάν τις [u] θεοσεβὴς ᾖ καὶ τὸ [u] θέλημα αὐτοῦ [v] ποιῇ,
τούτου ἀκούει. 32 [v] ἐκ τοῦ αἰῶνος οὐκ [w] ἠκούσθη ὅτι
[t] ἤνοιξέν τις [t] ὀφθαλμοὺς τυφλοῦ γεγεννημένου. 33 εἰ μὴ
ἦν οὗτος [b] παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. 34 ἀπε-
κρίθησαν καὶ εἶπαν αὐτῷ· [c] Ἐν ἁμαρτίαις σὺ ἐγεννήθης
[d] ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ [e] ἐξέβαλον αὐτὸν [e] ἔξω.
35 [f] Ἤκουσεν ὁ [f] Ἰησοῦς ὅτι [e] ἐξέβαλον αὐτὸν [e] ἔξω· καὶ εὑρὼν

o Acts xxiii. 4. 1 Cor. iv. 12. 1 Pet. ii. 23 only. Deut. xxxiii. 8. (-ρος, 1 Cor. v. 11. -ρία, 1 Tim. v. 14.)
p Exod. iv. 30 al. fr.
q ch. vii. 27 bis, 28 reff.
r — ch. vii. 41. Matt. xxvii. 23.
s Matt. xxi. 42 | Mk., from Ps. cxvii. 23. (2 Cor. xi. 14 v. r.) 1 Pet. ii. 9. Rev. xv. 1, 3 only. Exod. xxxiv. 10.
t here only. Exod. xviii. 21. (-βεια, 1 Tim. ii. 10.)
u Matt. vii. 21 reff. Ps. xxxix. 8.
v here only. ἀπ' αἰ., Luke i. 70. Acts iii. 21. xv. 18. Isa. lxiv. 4.
w ch. viii. 24 bis. 1 Cor. xv. 17.
a — Mark B. I reff.
d ch. vii. 28.
e ch. vi. 37 reff. 2 Chron. xxx

μαθηταί bef αυτου DLXΔΝ 33 latt Chr Cyr: txt AB rel.

28. rec aft ελοιδορησαν ins ουν, with 69 vulg-ed lat-*c* goth: pref και BN¹ sah v. Cyr Ambr: pref οι δε DLN²ᵃ 1. 33 (lat-*a f*) Syr syr-with-ast copt: om A rel arm (fuld em forj fos ing jae tol) Aug. rec εἰ bef μαθητης, with E rel lat-*e f g* goth arm Chr Ps-Ath: εκεινου bef εἰ D al latt: om εἰ L copt: txt ABN 1. (33) Chr-ms om δε D lat-*b c e ff*₂ *l* arm.

29. for λελαληκεν, ελαλησεν A. aft ο θεος ins και οτι θεος αμαρτωλων ου ακουει D.

30. om αυτοις D al fos lat-*b c*. rec γαρ bef τουτω, with A rel: txt BN vulg lat-*f g* syr Chr Cyr.—for γαρ, ουν D. ins το bef θαυμαστον BLN 1. 33 Chr Cyr: om AD rel arm. ηνοιξεν BDLN Cyr: ηνεωξεν X: txt A rel.

31. rec aft οιδαμεν ins δε, with A rel vulg lat-*f* Syr goth; γαρ 69 Hil: om BDLN 1. 33 fos lat-*a b c e ff*₂ *l* coptt arm Cyr. rec αμαρτωλων bef ο θεος, with AN vulg lat-*b c f* syr sth arm Orig-lat Hil: txt BDΔ lat-*a e* Syr coptt goth arm (exc carth Chr, Cypr Aug.

32. ηνεωξεν BXΔ Ath. οφθαλμου A. γεγενημ. AX.

33. ουτος παρα θεου bef ην D sah.

35. ins και bef ηκουσεν DN¹ Syr sth. om ὁ BN. om εξω D. ιον

'you seem so anxious to hear particulars about Him, that you must surely be intending to become His disciples.'

29.] λελάληκεν, not ἐλάλησεν, is important: it betokens the abiding finality of God's revelation to Moses, in their estimation: q. d. "*We stand by* God's revelation to Moses." πόθεν—'whether from God or not.' But see ch. vii. 27, 28, where a very different reason is given for disbelieving Him to be the Christ.

30.] ἐν τ. γάρ is well expressed in E. V. Why herein is &c. Cf. Klotz, p. 242: "γάρ respicit ad ea quæ alter antea dixerat, et continet cum affirmatione conclusionem, quæ ex rebus ita comparatis facienda sit." ὑμεῖς, you, whose business it is to know such things. 31.] He expresses a general popular conviction, that one who could do these things, must be a *pious man*: and (ver. 32) very *recently so*, since this miracle was unprecedented. Ver. 32, says Meyer, is the minor proposition: ver. 33, the conclusion both in a popular form. 33.] of nothing of this kind, much less such a thing as this. 34.] See on ver. 2. ὅλος, altogether,—deeply and entirely a thy infirmity proved. 'They forget this the two charges,—one that he had never been born blind, and so was an impostor—the other, that he bore the mark of God's anger in a blindness that reaches back to his birth,—will not agree together.' (Trench, Mirr. 305, edn. 2, no

ἐξέβ.] They excommunicated him: see on ver. 22. It cannot merely mean '*they cast him out of the court*' (Chrys Mald. Grot. Fritzsche, Tholuck, Meyer see next verse, where it would hardly b

ὐτὸν εἶπεν [αὐτῷ] Σὺ [f]πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; [f] ch. ii. 11 reff.
[g] interrog., Luke x. 29. xviii. 26. 1 Cor. v. 9. 2 Cor. ii. 2.
[h] ch. iv. 27. Mark vi. 56.
[k] Mark ix. 24.
[l] Matt. viii. 2 al. fr.
[m] Matt. vii. 2. 1 Tim. iii. 6 al. Job xiii. 18.
[n] Matt. xiii. 13, 14, from Isa. vi. 9.
[o] = Matt. xv. 14 al.
[p] ver. 27.
[q] ch. xv. 22, 24. xix. 11. (Acts xxiii. 29.) 1 Tim. v. 12. 1 John i. 8.
6 ἀπεκρίθη ἐκεῖνος [καὶ εἶπεν] [g]Καὶ τίς ἐστιν, κύριε, ἵνα πιστεύσω εἰς αὐτόν; 37 εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ [h]ἑώρακας αὐτόν, καὶ ὁ [i]λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. 38 ὁ δὲ ἔφη [k]Πιστεύω, κύριε. καὶ [l]προσεκύνησεν αὐτῷ. 39 καὶ εἶπεν Εἰς [m]κρῖμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ [n]βλέποντες βλέπωσιν καὶ οἱ [o]βλέποντες τυφλοὶ γένωνται. 40 ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ [p]Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν; 41 εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν [q]εἴχετε

nd aft αυτον ins και D lat-*a b q* Syr. om αυτω BDℵ[1] lat-*e* copt-ms: ins A rel. ἀνθρώπου BDℵ sah æth-rom Chr-2-mss: θεου A rel latt syrr copt goth æth-pl arm Tert Hil.

36. om απεκριθη εκεινος και ειπεν, and aft εστιν ins εφη, B: και ειπεν is also omd in ℵ al lat-*a* copt-wilk: txt DN rel vss. (και interlinear in ℵ.) rec om και [bef τις], with ALN latt Hil Victorin: ins BD rel syr goth arm Chr Cyr Thl.—κε̄ bef τις στιν ℵ. (*κυριε and και were easily confounded by the scribes, each being frequently written* κε̄.)

37. for ειπεν, απεκριθη D syr-marg: εφη ℵ. rec aft ειπ. ins δε, with A rel at-*q* goth: om BDXℵ 33 lat-*a b e* syrr copt arm. om 1st ὁ A.

38. om ver ℵ[1]. for αυτω, αυτον D al.

39. om και ειπεν ο ιησ. ℵ[1]. (ο omd ℵ[2a].) εγω bef εις κριμα D. ηλθον bef εις τον κοσμον τουτον D lat-*a b c f* æth (arm) Orig-lat$_{ms}$.

40. rec ins και bef ηκουσαν, with A rel latt syrr goth æth: add δε D al lat-*ff*$_2$ *g*$_1$: om BLXℵ 33 copt arm Cyr. om ταυτα Dℵ[1-3b] al lat-*ff*$_1$ sah-mnt arm. rec οντες bef μετ' αυτου, with A rel goth æth arm: txt BDLXℵ 1. 33 latt Cyr.

41. aft ειπεν ins ουν D al; δε S al: pref και Δ 69 lat-*g l* æth. om ὁ B.

stated that Jesus heard of it, unless it had been some public formal act. **35.**] 'Tune ille es, qui propter fidem in Jesum quem dicunt Christum, acerbitatem nostrorum magistrorum expertus es? An tu post has molestias etiamnum in filium Dei credis?' Lampe in loc. **36.**] This υἱὸς τ. θ. surpasses his present comprehension: and therefore, true to his simple and guileless character, he asks for further information about Him. καὶ τίς] See reff. and Mark x. 26. **37.**] These words καὶ ἑώρακας αὐτ. serve to remind the man of the benefit he has received, and to awaken in him the liveliest gratitude: compare Luke ii. 30. They do not refer to a *former seeing*, when he was healed: this was the first time that he had *seen* his Benefactor. **39.**] There seems to be an interval between the last verse and this, and the narrative appears to be taken up again at some subsequent time when this miracle became again the subject of discourse. The blind man had recovered sight in two senses,—bodily and spiritual. And as our Lord always treats of the spiritual as paramount, *including* the bodily, so here He proceeds to speak of spiritual sight. κρῖμα, the effect of κρίσις, not merely *distinction*, but **judgment**; the following out of the divine εὐδοκία, Matt. xi. 25, 26. 'We are all, according to the spirit of nature, no better than persons born blind; and to know and confess this our blindness, is our first and only true *sight*, out of which the grace of the Lord can afterwards bring about a complete *receiving of sight*. The "*becoming blind*," on the other hand, is partly an ironical expression for remaining blind, but partly also has a real meaning in the increasing darkening and hardening which takes place through unbelief.' (Stier, iv. 568; 475, edn. 2.) The βλέποντες here answer to the ἰσχύοντες and δίκαιοι of Matt. ix. 12, 13; see note there.

40.] They ask the question, not understanding the words of Jesus in a bodily sense, but well aware of their meaning, and scornfully rejoining, 'Are then *we* meant by these blind, *we*, the leaders of the people?' **41.**] The distinction in expression between the two clauses must be carefully borne in mind. Our Lord is

r Matt. vii. 18 reff.
s — ver. 16 only 2. (Matt. xxvi. 8 reff.)
t — Acts viii. 31. Rev. xx. 9. Ruth iii. 3. iv. 1.
u here only. Esth. iv. 14 Ald. only. (-χοῦ, Mark i. 38.)
v Matt. vi. 19, 20 al. 17 only. 4 Kings vii. 11.
w ver. 8. Obad. 6.
x Matt. xxi. 13 reff.
y Mark xiii. 34. ch. xx.

ἁμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἡ ἁμαρτία ὑμ
μένει. X. [1] ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ [r] εἰσερχόμε
διὰ τῆς θύρας εἰς τὴν [s] αὐλὴν τῶν προβάτων, ἀλ
[t] ἀναβαίνων [u] ἀλλαχόθεν, ἐκεῖνος [vw] κλέπτης ἐστὶν κ
[wx] λῃστής. [2] ὁ δὲ [r] εἰσερχόμενος διὰ τῆς θύρας πο
ἐστιν τῶν προβάτων. [3] τούτῳ ὁ [y] θυρωρὸς ἀνοίγει, κ

om αν DK 69. rec ins ουν bef αμαρτ., with A rel syrr goth æth: om BDK 1. 33. 69 vulg lat-*b c e f ff*$_2$ *g q* coptt æth Cyr Aug. αι αμαρτιαι and μενει DLXΝ^{3a} 33 syr-marg Cyr.

CHAP. X. 1. υμιν bef λεγω B. αλλαχοθιν bef αναβαινων D arm.
2. for ποιμην εστιν, αυτος εστιν ο ποιμην D (lat-*b c f ff*$_2$ *q* copt) sah Chr.

referring primarily to the unbelief of the Pharisees and their rejection of Him. And He says, 'If ye were really blind (not, '*confessed yourselves* blind;' Kuinoel, Stier, De Wette), ye would not have incurred guilt; but now ye say, "We see;" ye believe ye have the light, and boast that ye know and use the light; and *therefore* your guilt abideth, remaineth on you.' Observe there is a middle clause understood, between 'ye would never have incurred guilt,' and 'your guilt remaineth;' and that is, '*ye have incurred guilt;*' which makes it necessary to take the λέγετε ὅτι βλέπομεν as in a certain sense implying βλέπετε: viz. 'by the Scriptures being committed to you, by God's grace, which ought to have led you to faith in me.' CHAP. X. 1—21.] *Of true and false shepherds. Jesus the good Shepherd.* This discourse is connected with the preceding miracle; and the conduct of the Pharisees towards the man who had been blind, seems to have given occasion to this description of false shepherds, which again introduces the testimony of Jesus to Himself as the true Shepherd. So that, as Meyer remarks, the paragraph should begin at ch. ix. 35 properly. The more we study carefully this wonderful Gospel, the more we shall see that the idea of this close connexion is never to be summarily dismissed as imaginary, and that our Evangelist never 'passes without notice to an entirely different and disjointed occurrence or discourse,' as I stated in some of my former editions. See on the whole subject of the parable, Jer. xxiii. 1—4; Ezek. xxxiv.; Zech. xi. 4—17. These opening verses (to ver. 5) set forth the distinction between *false and true shepherds.* Then (vv. 7, 8, 9) He brings in *Himself,* as *the door,* by which both shepherds and sheep enter the fold. Then (ver. 10) He returns to the imagery of the first verses, and sets forth Himself as THE GOOD SHEPHERD: and the rest (to ver. 18) is occupied with the results and distinctions depending on that fact. 1. τὴν αὐλ.] ὁ περιτειχισμένος κ. ὕπαιθρος τόπος (Phavorinus. ii. 403); just answering, except as being a *permanent* enclosure, to ὁ ἀγρός. This fold is *the visible Church* of God primarily, as His people Israel were in peculiar fold; the possibility of there being *other folds* has been supposed to be alluded to in ver. 16: but see note.

The terms in this first part are general, and apply to *all leaders* of the people; in ver. 1, to those who enter into office without having come in by the door (i. e. Christ, in the large sense, in whom the O. T. faithful looked to and trusted in Him, as the covenant promise of [the] God); and in ver. 2 to those who do enter this way; and whosoever does is the shepherd of the sheep (not emphatically "*the Good Shepherd,*" as below, ver. 11, but here it is merely predicated of him who thus enters, that he is the shepherd of that particular fold: it is the attribute of a shepherd thus to enter). The sheep throughout this parable are not the mingled multitude of good and bad, but the *real* sheep, the faithful, who are, or are all in the fold *should be.* The false sheep (*goats,* Matt. xxv. 32) do not appear, for it is not the character of the *flock,* but that of the *shepherd,* and the relation between him and his sheep, which is here prominent. 3.] Perhaps the θυρωρός should not be too much pressed as a servant; but certainly *the Holy Spirit,* especially He who opens the door to the shepherds; see frequent uses of this symbolism by the Apostles, Acts xiv. 27; 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3;—and instances of the θυρωρός shutting the door, Acts xvi. 6, 7. (So Theodorus Heracleota and Stier, iv. 482, edn. 2.)

τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ [s] ἴδια πρό- Ζατα [a] φωνεῖ [b] κατ' ὄνομα καὶ [c] ἐξάγει αὐτά. [4] ὅταν τὰ ἴδια πάντα [d] ἐκβάλῃ, [e] ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι [f] οἴδασιν τὴν φωνὴν αὐτοῦ. [5] [g] ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ [f] οἴδασιν τῶν [g] ἀλλοτρίων τὴν φωνήν. [6] ταύτην τὴν [h] παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν [i] τίνα ἦν ἃ ἐλάλει αὐτοῖς. [7] εἶπεν οὖν πάλιν ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν [ὅτι] ἐγώ εἰμι ἡ θύρα τῶν προβάτων. [8] πάντες ὅσοι ἦλθον

s Matt. xxv. 14. ch. i. 42 al.
a ch. i. 49 reff.
b 3 John 15 only.
c Mark xv. 20. Acts v. 19 al.
d Mark i. 12. Luke x. 2. 1 Macc. xii. 27.
e — ch. iii. 28 reff.
f — Matt. xxv. 12 al.
g — here bis only. Job xix. 13. Prov. xxvii. 12. (Luke xvi. 12. Acts vii. 6. Rom. xiv. 4. Heb. xi. 34 al.)
h — here only. (ch. xvi. 25 bis, 29. 2 Pet. ii. 22 only. Prov. i. 1 al. Sir. vi. 35 al. only.)
i — Luke viii. 9 reff. Acts xvii. 19.

3. for τα ιδ. προβ., τα προβ. τα ιδ. D. rec (for φωνει) καλει, with E rel Chr: txt ABDLXℵ 1. 33 Cyr.

4. rec ins και bef οταν, with AD rel vulg lat-*a e* Lucif: add δε K lat-*b c ff*$_2$ *l* copt Cyr: om BLℵ 1. 33 sah. rec (for παντα) προβατα, with A rel vulg lat-*f* syrr: om ℵ: txt BDLX 1. 33 lat-*a e* coptt (æth) arm Lucif Cyr. αυτου bef την φωνην D lat-*b c ff*$_2$ *q*.

5. rec ακολουθησωσιν, with ℵ rel: txt ABDEFGΔ Chr Cyr.

6. for ην, η B[sic: see table] EFG 69. for εκεινοι δε, και ℵ^1.

7. rec aft παλιν ins αυτοις, with D rel lat-*a* sah goth; pref, AKAN^1 vulg lat-*b e* syrr; aft ο ις X 33: om B.—om παλιν ℵ-corr 1. 69 lat-*e* Lucif. om ὁ B. υμιν bef λεγω B. om οτι BGKLUX 33 mm lat-*a* Syr æth arm Cyr Lucif.

φ. αὐ. ἀκ.] The voice of *every such true shepherd* is heard (heeded, understood) by *the sheep* (generally): and he calls by name *his own* sheep, that portion of the great flock entrusted to him, and leads them out to pasture, as his office is.

This distinction between τὰ πρόβ. and τὰ ἴδια πρόβ. has given rise to exegetical and doctrinal mistakes, from not observing ποιμήν above. It has been imagined that Christ is here spoken of, and that therefore these two descriptions of sheep must be different, and so the whole exposition has been confused. Even Stier has fallen into this mistake. 4.] When he has led forth (ἐκβάλλειν = ἐξάγειν) to pasture *all* his sheep (there shall not an hoof be left behind), he goes before them (see "the Land and the Book," p. 202); in his teaching pointing out the way to them; they follow him, because they know his voice; his words and teaching are familiar to them. But observe that the expression here becomes again more general; not τὰ ἴδ. πρ., but τὰ πρ. as in ver. 3. *The sheep* know the voice of every true shepherd.

5.] So that the ἀλλότριος is not *the shepherd of another section* of the flock, but an *alien*: the λῃστής of ver. 1; —and τῶν ἀλλ. is *generic*, as in E. V. Meyer takes it as merely meaning a *stranger*, one who is *not their Shepherd*: but this hardly seems strong enough for the context. 6.] παροιμία is not = παραβολή, as so generally set down. This is not properly a parable: but rather a parabolic allegory. The *parable* requires *narrative* to set it forth; and John relates *no such*. The right word for παροιμία would be *allegory*: etymologically it is, any saying diverging from the common way of speech (παρ' οἶμον): cf. Meyer. We have other examples in ch. xv. 1 ff. and in Matt. ix. 37, 38. 7.] What follows is not so much an exposition, as an expansion of the allegory. The key to this verse is the right understanding of what went before. Bear in mind, that vv. 1—5 were *of shepherds in general*. But these shepherds themselves go into and out of the fold *by the same door as the sheep*: and Christ *is that door*; THE DOOR OF THE SHEEP: the *one* door both for sheep and shepherds, into the fold (see ἡ θύρα, absol. ver. 9), into God's Church, to the Father. 8.] I believe that the right sense of these words, ὅσοι ἦλθον πρὸ ἐμοῦ, has not been apprehended by any of the Commentators. First, they can only be honestly understood of *time*: all who came *before* me (not, '*without regard to me*,' Olsh. &c., nor '*passing by me*

πρὸ ἐμοῦ [k] κλέπται εἰσὶν καὶ [k] λῃσταί· ἀλλ' οὐκ ἤκουσ[l]
αὐτῶν τὰ πρόβατα. [9] ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τ[m]
[m] εἰσέλθῃ, σωθήσεται, καὶ [m] εἰσελεύσεται καὶ ἐξελεύσεται, κα
[n] νομὴν [o] εὑρήσει. [10] ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵν[a]
κλέψῃ καὶ [p] θύσῃ καὶ [q] ἀπολέσῃ· ἐγὼ ἦλθον ἵνα [ζω]ὴν
[r] ἔχωσιν, καὶ [s] περισσὸν ἔχωσιν. [11] ἐγώ εἰμι ὁ ποιμὴν ὁ
[u] καλός. ὁ ποιμὴν ὁ καλὸς τὴν [v] ψυχὴν αὐτοῦ τίθη[w]

k ver. 1. l — Matt. xvii. 5 al. Deut. xviii. 15. m vv. 1, 2. n — here (2 Tim. ii. 17) only. Gen. xlvii. 4. o — Luke ix. 12. Rev. ix. 6. Exod. xv. 23. p — Matt. xxii. 4. Luke xv. 23, 27, 30. Acts x. 13. xi. 7 only. (Mark xiv. 12 reff.) 1 Kings xxviii. 24. q — Matt. ii. 13 al. r — here only. see Mark vi. 51. s — 1 Tim. iv. 6. 2 Tim. ii. 2. 1 Pet. iv. 10. t ch. v. 24 v ver. 1 18. ch. xiii. 37, 38. xv. 13. 1 John iii. 16 bis only. J.

8. om παντες D fos lat-δ Did Quæst. rec προ εμου bef ηλθον, with l Tisc expr) fos arm Orig$_1$ Nonn Quæst: om προ εμου (*possibly on account of the use of the expression by the Gnostics and Manichees as applying to the O. T.*) N[c] Syr-ed syr-jer sah goth Bas Chr Cyr Thl Euthym Aug$_{expr}$: txt ABDKLXΔ[2a] 33 Syr-ms syr-with-ast copt æth arm Orig$_2$ Clem$_2$ Did Isid-pel Manichæans-in-Thl Lucif Faust Jer Quæst.

10. aft εγω ins δε D lat-*a* copt(not dz) goth æth Chr. aft ζωην ins αιωνιον L om και περισσον εχωσιν (*homœotel*) D.

11. for τιθησιν, διδωσιν DN[1] vulg lat-*c* Aug.

as the door,' Camer., nor '*instead of me,*' Lampe, &c.: nor '*pressing before me,*' (ch. v. 7,) which would have been ἔρχονται, not ἦλθ.: nor 'before taking the trouble to find me, the door,' Stier, iv. 492, edn. 2: nor any other of the numerous shifts which have been adopted). *What pretended teachers then came before* Christ? Remember the connexion of these discourses. He has taught the Jews that Abraham and the prophets *entered by Him* (ch. viii. 56): but He has set in strong opposition to Himself and His, them (these Jews) and their father, *the Devil* (ib. ver. 44). *He* was 'the first thief who clomb into God's fold;' and all his followers are here spoken of inclusively in the language of the allegory, as coming in by and with *him*. His was the first attempt to lead human nature, *before* Christ came; before the series of dispensations of grace began, in which pasture and life is offered to man by Him. Meyer understands the Pharisees, &c. who taught the people before Christ *appeared* as the Door of the sheep: but this does not seem to reach the depth of the requirements of the saying. εἰσίν, not ἦσαν, because their essential nature as belonging to and being of the evil one is set forth, and the inclusion of these present Pharisees in their ranks. ἀλλ' οὐκ . . .] This of course cannot be understood absolutely,—'*the sheep never for one moment listened to them;*' but, did not listen to them in the sense of becoming their disciples eventually. So that the fall of our first Parents would be no exception to this; whom of all men we must conclude, by the continuing grace and mercy of God t[o] after that fall, to have been of H[is] sheep. And since then, the same [is] however the sheep may for a while [be] to these false shepherds, they do not *them*, so as to follow them. Thus [it] do, belong not to the true flock. 9.] expands and fixes ver. 7. 'N[ec] salutaris aditus in ecclesiam, nisi per [me] sive pastor esse velis, sive ovis.' Ernes[ti] Paraphr. See Numb. xxvii. 16, 17. [The] sequel of the verse shews that this [com]bined meaning is the true one. [He] who understands it all of *shepherds* [only] finds great difficulty in the interpret[ation] of the latter words: "shall go in and *before the sheep*, and find pasture [for] *them.*" 10.] the gracious intent the Saviour in this;—to *give life*, [and] *abundance*. This verse forms the tr[an]sition from Him as ἡ θύρα, to Him as ποιμήν. He is here set in opposition κλέπτης (see on ver. 8), and thus insen[si]passes into the place of a ποιμήν, wh[ich] been hitherto thus opposed. The ζωὴν ἔχωσιν binds on to ποιμὴν ἐπιμ[ε]and καὶ περισσ. ἔχ.: q. d. not merely door to pass through, but actively, [and] dantly, to *bestow* abundance of life. are thus prepared for— 11.] the [pro]nouncement of Himself as ὁ κ. ὁ καλὸς the great antagonist of ὁ κλέπτης—[the] pattern and Head of all good shepherds as *he* of all thieves and robbers: the Je[ho]siah, in His best known and most [im]office: cf. Ezek. xxxiv. 11—16, 23; xx[xvii] 24, and Isa. xl. 11. But He is ὁ κ. ὁ [ἀγα]in this verse, as having most eminently *the qualities* of a good shepherd, as

ʷ ὑπὲρ τῶν προβάτων· 12 ὁ ˣ μισθωτὸς δὲ καὶ οὐκ ὢν ποιμήν, ʸ οὗ οὐκ ἔστιν τὰ πρόβατα ʸ ἴδια, θεωρεῖ τὸν ᶻ λύκον ἐρχόμενον καὶ ᵃ ἀφίησιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ ᶻ λύκος ᵇ ἁρπάζει αὐτὰ καὶ ᶜ σκορπίζει [τὰ πρόβατα]· 13 ὅτι ˣ μισθωτός ἐστιν καὶ οὐ ᵈ μέλει αὐτῷ ᵈ περὶ τῶν προβάτων. 14 ἐγώ εἰμι ὁ ποιμὴν ὁ ᵍ καλός· καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσίν με τὰ ἐμά. 15 καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα· καὶ τὴν ᵉ ψυχήν μου ᵉ τίθημι ὑπὲρ τῶν προβάτων. 16 καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς ᶠ αὐλῆς ταύτης· κἀκεῖνα δεῖ με ᵍ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν,

w = 2 Cor. v. 15. 1 Tim. ii. 6. Heb. ii. 9 al.
x here bis and Mark i. 20 only. Exod. xii. 45. (-θεον, Luke xv. 17, 19.)
y constr., Acts i. 19. ii. 8. 2 Pet. iii. 16.
z here bis. Matt. vii. 15. x. 16. Luke x. 16. Acts xx. 29 only. Jer. v. 6. Ezek. xxii. 27.
a = Matt. iv. 11 al.
b = here only. Ps. vii. 2.
c Luke xi. 23 i. ch. xvi. 32.

2 Cor. ix. 9 only. 2 Kings xxii. 16. (διασκορπ., Matt. xxvi. 31.)
d Matt. xxii. 16 reff.
e ver. 11 reff.
f ver. 1.
g = Matt. xxi. 7. ch. vii. 45.

12. δε bef μισθωτος DXΔΛℵ 33. 69 Constt Cyr: om δε BGL 1 am(with fuld forj ing mt) lat-*a* copt-dz (Lucif). rec (for εστιν) εισι (cf ηκουσαν *above: but there the sheep are the* agents), with D rel: txt ABLXℵ 1. 33. 69 Eus Constt Chr Cyr. om ερχομενον A¹. om *avra* D vulg lat-*b ff₂ g l* syrr sah-mnt Aug. om last τα προβατα BDLℵ 1. 33 syr-jer (coptt æth) arm Lucif: ins A rel latt syrr sah-mnt goth.

13. rec at beg ins ο δε μισθωτος φευγει, with A^{corr} rel latt syrr goth: om BDLℵ 1. 33 syr-jer coptt æth arm Lucif.—A has ο δε μισθωτος φευγει οτι μισθος(sic) εστιν και ου μελει: the words from φευγει to ου με being written on an erasure.

14. for ο π. ο καλ., ο καλ. π. D. rec (for γινωσκουσιν με τα εμα) γινωσκομαι υπο των εμων, with A rel syrr arm: txt BDLℵ latt coptt goth æth Eus Epiph Cyr Nonn.

15. om μου D al. for τιθημι, διδωμι Dℵ¹.

16. aft και αλλα ins δε D al syrr. rec με bef δει, with A rel Eus Thdrt Cyr: txt BDLΔℵ 1. 33. 69 latt syrr Orig-lat$_2$. ακουσωσιν AGXΔΛℵ 33. 69 Eus Thl.

which is to *lay down His life* for the sheep. These words here are not so much a prophecy, as a declaration, implying however that which ver. 15 asserts explicitly. 12.] The imagery is here again somewhat changed. The false shepherds are here compared to hirelings, i. e. those who serve *merely* for gain; the μισθωτός who fulfils the character implied by the word. The idea is brought in by τὴν ψυχ. αὐ. τίθ. ὑπὲρ τ. πρ., which introduces a time of danger, when the true and false shepherds are distinguished. τ. λύκον] The purposes of this wolf are the same as those of the thief in ver. 10, and in the allegory he is the same;—*the great Foe of the sheep of Christ.* Lücke and De Wette deny this, and hold 'any enemies of the theocracy' to be meant;—but no deep view of the parable will be content with this,—see Matt. vii. 15, where the λύκοι ἅρπαγες are ψευδοπροφῆται, the ἐλίπταις κ. λῃσταί of ver. 8;—and their chief and father would therefore be ὁ λύκος, just as ὁ ποιμήν is *the* Shepherd. 14, 15.] The knowledge of His sheep here spoken of is more than the mere *knowing by name;* it is a knowledge corresponding to the Father's knowledge of Him;—i. e. entire, perfect, all-comprehensive: and *their* knowledge of *Him* corresponds to His of the Father,—i. e. is intimate, direct, and personal: both being bound together by holy and inseparable Love. Beware of rendering ver. 15 a as in E. V. as an independent sentence, "*As my Father knoweth me, even so know I the Father:*" it is merely the sequel to ver. 14, and should stand, **as the Father knoweth me and I know the Father.** ὑπὲρ τ. π.] for those **my sheep**—not, for *all;* that, *however true,* is not *the point* brought out *here:* the Lord lays down His life strictly and properly, and in the depths of the Divine counsel, *for those who are his sheep.*

16.] The ἄλλα πρόβ. are the *Gentiles;*—not the dispersion of the Jews, who were already in God's αὐλή. By these wonderful words, as by those in Acts xviii. 10, and by the conclusion of Matt. xxv. (see notes there), our Lord shews that, dark and miserable as the Gentile world was, *He had sheep even there.* Observe they are not *in other folds,* but scattered; see

καὶ γενήσονται μία [h] ποίμνη, εἷς ποιμήν. 17 διὰ τοῦτό
με ὁ πατήρ ἀγαπᾷ, ὅτι ἐγὼ [a] τίθημι τὴν [b] ψυχήν μου,
ἵνα πάλιν [i] λάβω αὐτήν. 18 οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ,
ἀλλ' ἐγὼ τίθημι αὐτὴν [k] ἀπ' ἐμαυτοῦ. [l] ἐξουσίαν ἔχω
θεῖναι αὐτήν, καὶ [l] ἐξουσίαν ἔχω πάλιν [i] λαβεῖν αὐτήν·
ταύτην τὴν [m] ἐντολὴν [m] ἔλαβον παρὰ τοῦ πατρός μου.
19 [n] Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς
λόγους τούτους. 20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν· [o] Δαιμό-
νιον [o] ἔχει καὶ [p] μαίνεται· τί αὐτοῦ ἀκούετε; 21 ἄλλοι
ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστιν [q] δαιμονιζομένου·
μὴ δαιμόνιον δύναται τυφλῶν [r] ὀφθαλμοὺς [r] ἀνοῖξαι;
22 Ἐγένετο δὲ τὰ [s] ἐγκαίνια ἐν [t] τοῖς Ἱεροσολύμοις,

h Matt. xxvi. 31, from Zech. xiii. 7. Luke ii. 8. 1 Cor. ix. 7 bis only. Gen. xxxii. 16 bis only.
i — Heb. v. 4. Rev. xi. 17.
k ch. v. 19 reff.
l ch. i. 12. xix. 10. Rev. ix. 10. xi. 6.
m Mace. x. 35.
n Acts xvii. 15. Col. iv. 10. 2 John 4 only. Mark ii. 21 reff.
o ch. vii. 20 reff.
p Acts xii. 15. xxvi. 24, 25. 1 Cor. xiv. 23 only. Jer. xxxvi. (xxix.) 26. Wisd. xiv. 23
q John, here only. Matt. iv. 24 al. Mark i. 32 al. Luke viii. 36 only†. Ps. xx. 6 Aq. τὰ ἀ
only. r Exod. x. 21, &c. reff. ib. 33 F.)
s here only. Ezra vi. 16, 17 al. (-νίζειν, Heb. ix. 18. x. 20. -νισμός, Num. vii. 84. xv.
t ch. v. 2 reff.

rec γενησεται, with AN^{3a} rel Eus Cypr: txt BDLXN^{1} 1. 33 forj lat-*f* syr-mg coptt goth arm Clem Chr-2-mss.

17. rec *ο πατηρ* bef *με*, with A rel goth Thdrt: txt BDLXN 33 latt Hil$_{p}$.

18. for *αιρει, ηρεν* BN^{1}: txt ADN^{3a} rel vss Orig$_{cat}$ Eus$_{s}$ Cypr Hil. om from ἀπ to *εμαυτου* D al lat-*l* goth. for *λαβειν, αραι* D lat-*c*. om *την* B. *μου* D al lat-*a b* Chr Tert Hil$_{s}$ Novat.

19. rec aft *σχισμα* ins *ουν*, with AD rel tol syr copt Chr Cyr: om BLXN latt arm. om *παλιν* D al tol copt Chr.

20. for *δε, ουν* DN$^{1\text{-}3b}$ 1. ins *οτι* bef *δαιμονιον* D sah.

21. transp *ουκ εστιν* and *ταυτα* D. *οφθαλμους* bef *τυφλων* D al lat-*e f* arm. rec (for *ανοιξαι*) *ανοιγειν*, with AD rel: txt BLXN 1. 33. 69 Orig Chr.

22. *εγενοντο* D. for *δε, τοτε* (*error from* -*το δε*) BL 33 (gat) coptt arm.

ch. xi. 52. Cf. also Eph. ii. 14 ff.

δεῖ με ἀγ. . . . . .] i. e. in the purpose and covenant of the Father. The Lord speaks of *His* bringing them, and their hearing *His* voice: meaning that His servants in His name and by His power would accomplish this work. Admirably illustrative of the converse method of speaking which He employs Matt. xxv. 40, 45. The **μία ποίμνη** is remarkable—*not* **μία αὐλή**, *as characteristically, but erroneously rendered in E. V.*:—not ONE FOLD, but ONE FLOCK; no one exclusive enclosure of an outward church,—but one flock, all knowing the one Shepherd and known of Him. On **εἷς ποιμήν** compare Heb. xiii. 20.

17.] The **λαλεῖν ἐν παροιμίαις** is now over, and He speaks *plainly*,—**My Father.** In this wonderful verse lies the mystery of the love of the Father for the Son;—*because* the Son has condescended to the work of humiliation, and to earn the crown through the cross (see Phil. ii. 8, 9, **διό**). The **ἵνα** here is strictly **τελικόν**,—**in order that.** 'Without this purpose in view,' says Stier (iv. 504, edn. 2), 'the Death of Christ would neither be lawful nor possible.'

18.] The truth of this voluntary rendering up was shewn by His whole sufferings, from the falling of His enemies to the ground in the garden (ch. xviii. 6) to His last words, **παρατίθεμαι τὸ πν. μου**, Luke xxiii. 46 (see note there). His resurrection also was eminently His own work, by virtue of the Spirit of the Father dwelling in and filling Him: the *ἔλαβον* in both these cases being the *ἐντολή*, appointment, ordinance of the Father, from the counsel of whose will the whole mediatorial office of Christ sprung: see ch. xii. 49.

19—21.] The concluding words bind this discourse to the miracle of ch. ix., though not necessarily in immediate connexion.

22—39.] *Discourse at the Feast of Dedication.* It may be, that Jesus remained at, or in the neighbourhood of, Jerusalem during the interval (two months) between the Feast of Tabernacles and that of the Dedication. Had He *returned to Galilee*, we should have expected some mention of it. Still, by the words **τοῖς Ἱεροσολύμοις**, it would seem as if a fresh period and a new visit began; for why should such a specification be made, if the narrative proceeded continuously?

u χειμὼν ἦν, 23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ
v στοᾷ Σολομῶνος. 24 w ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰου-
δαῖοι, καὶ ἔλεγον αὐτῷ x Ἕως πότε τὴν ψυχὴν ἡμῶν
y αἴρεις; εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν z παῤῥησίᾳ. 25 ἀπ-
εκρίθη αὐτοῖς ὁ Ἰησοῦς Εἶπον ὑμῖν, καὶ οὐ πιστεύετε.
τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα
F a μαρτυρεῖ a περὶ ἐμοῦ· 26 ἀλλὰ ὑμεῖς οὐ πιστεύετε· οὐ
γάρ b ἐστε b ἐκ τῶν προβάτων τῶν ἐμῶν[, καθὼς εἶπον ὑμῖν]. 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου c ἀκούουσιν, κἀγὼ
γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι, 28 κἀγὼ δίδωμι

u Matt. xxiv. 20 reff.
v ch. v. 2 reff.
w Luke x xi. 20. Acts xiv. 20. Heb. xi. 30 (Rev. xx. 9 v. r.) only. Ps. cxvii. 10.
x Matt. xvii. 17 (bis) ‖. Rev. vi. 10 only. Ps. xii. 1.
y — here only ‡. see Ezek. xxiv. 25.
z — ch. xi. 14. xvi. 25, 29. Mark viii. 32.
a ch. i. 7, 8 reff.
b — Matt. xxvi. 75 ‖. ch. vi. 64 al.
c plur., Matt. vi. 23 reff.

om τοις DN rel 1. 69 Chr Thl : ins ABL 33. rec ins και bef χειμων, with A rel : om BDGLXN 1. 33 coptt æth Chr-ms.

23. περιπατει AL. om ὁ B. rec ins του bef σολ., with B(Mai) LX (33, e sil) : om ADN rel Chr.

24. εκυκλωσαν B. om αυτον N¹. for ειπε, ειπον N¹·²ᵇ.

25. om αυτοις DN goth. for ειπον, λαλω D vulg lat-*b c e ff₂ g l* Tert. for ου πιστευετε, ουκ επιστευσατε B al Chr-2-mss. add μοι D 69 sah arm Chr. om τω N. for ταυτα, αυτα D lat-*a e* Tert Vig.

26. [αλλα, so A B(sic) LΔN.] for ου γαρ, οτι ουκ BDLXN 1. 33. 69 vulg lat-*b f ff₂ g l* Syr syr-marg goth æth Orig Chr Cyr. om καθως ειπον υμιν BKLM¹N 33 vulg lat-*c ff₂ g l* coptt arm Nonn Chr.

27. rec (for ακουουσιν) ακουει, with AD rel Clem Orig₂ hom-Cl-ed Eus : txt BLXN 33. 69 Orig₂ hom-Cl-ms.

See on Luke ix. 51 ff. **23.**] This feast had become usual since the time when Judas Maccabæus purified the temple from the profanations of Antiochus. It was held on Chisleu (December) 25, and seven following days: see 1 Macc. iv. 41—59; 2 Macc. x. 1—8; Jos. Antt. xii. 7. 7. **χειμ. ἦν**] **it was winter** (not '*stormy weather*,' as Lampe, al: Matt. xvi. 3) : see above. The notice is inserted to explain to Gentile readers the reason of our Lord's walking in Solomon's portico. This latter was on the east side of the temple, called also by Jos. *στοὰ ἀνατολική*. He says, Antt. xx. 9. 7, that it was an original work of Solomon, which had remained from the former temple. **24.**] **ψυχὴν αἴρεις** is generally explained, '*keep us in doubt*,' *αἰωρεῖς, ἀναρτᾷς μεταξὺ πίστεως κ. ἀπιστίας*, Euthym. But there is some question whether *ψ. αἴρ.* is ever so used. In Josephus, it signifies '*to uplift the soul*,' '*raise the courage*;' *ἐπὶ τὸν κίνδ. τὰς ψ. ἠρμένοι*, Antt. iii. 2. 3; 5. 1. So also Aquila, Prov. xix. 18, *πρὸς τὸ θανατῶσαι αὐτὸν μὴ ἄρῃς ψ. σου*. See also Ps. lxxxv. 4; cxlii. 8 (LXX). These usages, however, as all the examples adduced in the comm., are confined to the act of a man on *his own* soul: when the term applies to effects produced on *another*, it seems to imply any strong excitement of mind, whether for hope or fear. **How long dost thou excite our minds?** **25.**] He had often told them, in unmistakeable descriptions of Himself: see ch. v. 19; viii. 36, 56, 58, &c. &c. But the great reference here is to His *works*, as in ver. 37. Observe the sharp contrast of **ἐγώ** and **ὑμεῖς**. **26.**] The difficulty of *καθὼς εἶπον ὑμῖν* is considerable warrant for its genuineness: and it comes much more naturally with this than with the following verse. I believe it to refer more to the *whole allegory*, than to any explicit saying of this kind; and this is shewn to my mind by the following words in ver. 27:—the minor proposition, '*but ye hear not my voice*,' being understood. This was a corollary from the allegory, and thus it might be said **καθὼς εἶπον ὑμῖν**. This reference to the allegory some two months after it was spoken, has been used by the rationalists as an argument against the authenticity of the narrative. But, as Meyer observes, it in reality implies that the conflict with the Jewish authorities is here again taken up after that interval, during which it had not broken out. **27—29.**] This leads to a further description of these sheep. The form of the sentence is a climax; rising through the **ἐγὼ δίδωμι** and **ἐκ τ. χ. μου**, to **ὁ πατήρ μου ὃ δέδωκέν μοι**, and **ἐκ τ. χ.**

d ch. viii. 51 reff.
e = Matt. xiii. 19. Jude 23. 2 Kings xxiii. 21.
f comp., Matt. xii. 39. 1 Cor. xv. 19. Judg. vi. 16.
g ch. xvii. 11, 21, 22. see Eph. ii. 14. (1 John v. 8.)
h = here only.
i here &c. ch. [viii. 5] xi. 8. Acts v. 26. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37 only. 2 Kings xvi. 6, 15 only.
k Matt. v. 16 reff.
l = ch. xi. 15, 42. xvi. 21 al. fr.
m = Acts iv. 7. xxiii. 34 al. 2 Kings xv. 2. Ezek. xxxv. 12.
n = Acts xix. 28 al.
p ch. viii. 58 reff.
o Matt. xii. 31. Luke v. 21.

αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται [d] εἰς τὸν
[d] αἰῶνα, καὶ οὐχ [e] ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.
29 ὁ πατήρ μου ὃ δέδωκέν μοι πάντων [f] μείζον ἐστίν,
καὶ οὐδεὶς δύναται [e] ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός.
30 ἐγὼ καὶ ὁ πατὴρ [g] ἕν ἐσμεν. 31 [h] ἐβάστασαν οὖν πάλιν
λίθους οἱ Ἰουδαῖοι, ἵνα [i] λιθάσωσιν αὐτόν. 32 ἀπεκρίθη
αὐτοῖς ὁ Ἰησοῦς Πολλὰ [k] καλὰ [k] ἔργα ἔδειξα ὑμῖν ἐκ τοῦ
πατρός· [l] διὰ [m] ποῖον αὐτῶν ἔργον με [i] λιθάζετε; 33 ἀπε-
κρίθησαν αὐτῷ οἱ Ἰουδαῖοι [n] Περὶ [k] καλοῦ [k] ἔργου οὐ [l] λιθά-
ζομέν σε, ἀλλὰ [n] περὶ [o] βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος
ὢν [p] ποιεῖς σεαυτὸν θεόν. 34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς
Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἐγὼ εἶπα

28. rec ζωην αιωνιον bef διδωμι αυτοις, with AD rel latt syr goth arm Orig Eus Hil: txt BLM[1]XN 33 Syr coptt æth. for ουχ, ου μη DLXN 69 Bas Cyr Thl απολητραι N[1]. αρπαση (itacism ?) DELMXN.

29. om μου N[1]. rec (for ὃ) ὃς, with AB[2] rel sah æth Tert-ms; ος A: txt D (D) LN latt copt goth Tert-ms Hil$_2$.—for δεδωκεν, δεδωκως D. rec μειζων, with DN rel Tert-ms: txt ABX latt copt goth Cyr Tert-ms Hil$_2$ Ambr Jer Aug Fulg. rec μειζ. bef παντων, with A rel vulg lat-*b c*: εστιν bef μειζ. X: txt BDLN Syr Cyr. rec aft του πατρος ins μου, with AD rel vss Hil: om BLN Orig.

31. om ουν BLN 33 am(with fuld em forj ing jac mt) lat-*ff*$_2$ *g* sah goth arm Aug Bede. om παλιν D 69 latt copt Hil Aug Ambr.

32. εργα bef καλα AKLN 1. 33 am(with fuld forj fos ing) lat-*a c e f* syr^{cu} arm Ath: εργα εδειξα υμιν bef καλα B al. rec aft πατρος ins μου, with AN^{2b} rel: om BDN[1] lat-*e* Ath. rec λιθαζετε bef με, with AD rel lat-*c f* syr^{p} goth Epiph Thdrt Hil: txt BLN 33 vulg lat-*a b e*.—εμε N.

33. rec aft ιουδαιοι ins λεγοντες, with D rel lat-*e*: om ABKLM[1]XN 1. 33. 69 al Hil. om και N. om συ DK vulg-ms lat-*e* Syr Chr Quæst.

34. om ὁ B. aft ο ιησ. ins και ειπεν D copt. om υμων DN[1] al lat-*a e ff*$_2$ *l* Eus Tert Cypr Hil: ins N-corr[1] &c. om εγω N[1]. (ins corr[3b].) rec ins οτι, with AN[2b] rel lat-*f* goth æth arm Ath Thdrt Tert: ins BDLXN[1] 33 latt sah Eus Ath-ms Cypr Hil. for ειπα, ειπον ADMSUΔ 33. 69: txt BN rel.

τοῦ πατρός. Then the apparent diversity of the two expressions, ἐκ τ. χ. μου and ἐκ τ. χ. τοῦ πατ. μου, gives occasion to the assertion in ver. 30, that Christ and the Father are ONE; one in *essence* primarily, but therefore also one in *working*, and POWER, and in *will*. ἓν κατὰ δύναμιν, ἡγοῦν ταυτοδύναμοι. Euthym.; who adds, εἰ δὲ ἓν κατὰ δύναμιν, ἓν ἄρα καὶ κατὰ τὴν θεότητα καὶ οὐσίαν καὶ φύσιν. This certainly is *implied* in the words, and so the Jews understood them, ver. 33. Bengel remarks after Augustine, 'per *unum* refutatur Sabellius, per *unum*, Arius.' It is perhaps more than is actually contained in the words: but, as Meyer says, they are *founded on* the unity of essence of the Son and the Father, and so *presuppose* the homousian doctrine. ἕν, not εἷς: not *personally* one, but *essentially*. 31.] i. e. as having spoken blasphemy, Levit. xxiv. 10 *ff*. "ἐβάστασαν, *sustulerunt* (vulg.)—*they lifted* it *in the air*, in act to throw at him. It more than αἴρειν, ch. viii. 59. *Cf. Hom.* (*Il.* λ. 594 (λᾶαν βαστάζοντα πελώριον ἀρτιέργων), Polyb. xv. 26. 3 (βαστάσας τὸ παιδίον)." Meyer. 32.] *See Matt.* vii. 37. ἐκ τοῦ πατρός μου, because (cf. vv. 37, 38) He Himself proceeded forth from the Father, and the *Father* wrought in Him. διὰ ποῖον, because they were part of the manifestation of Himself as the Son of God. λιθάζετε, are ye stoning (preparing to stone) Me! 33.] θεὸν = ἴσον τῷ θ., ch. v. 18. 34.] νόμος here is in its widest acceptation,—the whole O. T.,—as ch. xii. 34; xv. 25. The Psalm (lxxxii.) is directed against the injustice and tyranny of judges (not, the *Gentile rulers* of the world [De Wette], nor, the *angels* [Bleek]) in Israel.

[q] θεοί ἐστε; [35] εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος [q] Psa. lxxxii. 6.
τοῦ θεοῦ [r] ἐγένετο, καὶ οὐ δύναται [s] λυθῆναι ἡ [t] γραφή· [r] — Luke iii. 2. xix. 9. Isa. ii. 1.
[36] ὃν ὁ πατὴρ [u] ἡγίασεν καὶ [v] ἀπέστειλεν [w] εἰς τὸν κόσμον, [s] — ch. vii. 23. v. 18. Matt. v. 19.
ὑμεῖς [x] λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον [y] Υἱὸς τοῦ θεοῦ [t] ch. vii. 28 ref.
εἰμι; [37] εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ [u] ch. xvii. 17, 19 al. fr.
μοι· [38] εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις [v] — Jer. i. 5. Gr. xlix. 7.
πιστεύσατε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ [w] ch. iii. 17. 1 John iv. 9.
κἀγὼ ἐν τῷ πατρί. [39] ἐζήτουν [οὖν] πάλιν αὐτὸν [z] πιάσαι· constr., ch. i. 15. viii. 54, 55. ix. 12. Gal. v. 21.
καὶ [z] ἐξῆλθεν [a] ἐκ τῆς χειρὸς αὐτῶν, [40] καὶ ἀπῆλθεν πάλιν [x] Matt. iv. 3 and note.
[y] ch. vii. 30 ref. xxxii. 13, 14. [z] — here only. see 2 Cor. vi. 17. [a] Acts xii. 11. 2 Chron.

35. εγενετο bef του θεου D lat-*a b e ff*$_2$ *l* Eus Hil.

36. om του DEGN 69 (goth?) Eus Did Chr Cyr Damasc.

38. for πιστευητε, πιστευετε AEGHUXΔΛN 1^1. 33. 69: θελετε πιστευειν D latt Tert Cypr Hil Zeno. for πιστευσατε, πιστευετε BDKLUN 1. 33. rec (for γινωσκητε) πιστευσητε (*see note*), with A rel vulg lat-*f q* syrr goth, πιστευητε ℵ: txt BLX 1. 33 coptt arm Ath Thdrt Hil$_2$.—om και γινωσκητε D lat-*a b c e ff*$_2$ *l* Tert Cypr Zeno. rec (for τω πατρι) αυτω (*not noticing the emphasis*), with A rel lat-*b f ff*$_2$ syr-txt goth Cypr Hil$_2$ Zeno: txt BDLXN 33 vulg lat-*a c e g* Syr syr-marg coptt æth arm Orig-lat Eus Ath Damasc Hil$_6$.

39. om ουν BEGHMUA copt goth arm: ins A rel syr sah.—for εζητουν [ουν], και εζητουν D Syr æth. αυτον bef παλιν AKLXΔN 1. 33 lat-*f* goth: om παλιν DN 69 latt (copt?) Chr Aug: txt B rel. (πιασαι bef αυτον U æth.)

40. for και απηλθεν, απηλθεν ουν A.

And in the Psalm reference is made by εἶπα to previous places of Scripture where judges are so called, viz. Exod. xxi. 6; xxii. 9, 28. **35.**] πρὸς οὓς ὁ λ. τ. θ. ἐγ., to whom God (in those passages) spoke. We can hardly build on this passage, as Luthardt has done, a theory as to the distinction between those to whom ὁ λόγος τοῦ θεοῦ came merely *in utterance*, and those to whom He came *in Person*. See below on ver. 36. The expression, καὶ οὐ δύν. λ. ἡ γρ. (which is not a parenthesis, but constructionally part of the sentence, depending on εἰ), implies, 'and if you cannot *explain this expression away*,—if it cannot mean nothing,—for it rests on the testimony of God's word,'—

36.] The argument is *à minori ad majus*. If in any sense they could be called gods,—how much more properly He, whom &c. They were only officially so *called*, only λεγόμενοι θεοί—but He, the only One, sealed and hallowed by the Father, and sent into the world (the aorists refer to the time of the Incarnation), is essentially θεός, inasmuch as He is υἱὸς τοῦ θεοῦ. The deeper aim of this argument is, to shew them that the idea of *man and God being one*, was not alien from their O. T. spirit, but set forth there in types and shadows of Him, the real God-Man. Observe ὑμεῖς, set in emphatic contrast to the authority of Scripture,—as ὃν ὁ πατὴρ ἡγίασεν . . . is to ἐκείνους above. **37, 38.**] Having put the charge of *blasphemy* aside, our Lord again has recourse to the testimony of *His works*, at which He hinted ver. 32; and here, to their *character*, as admitted by them in ver. 33. 'If they bear not the character of the Father, believe Me not: but if they do (which even yourselves admit), though ye may hate and disbelieve Me, recognize the unquestionable testimony of the works:—that ye may be led on to the higher faith of the unity of Myself and the Father.' γνῶτε κ. γινώσκητε] The distinction lies in the force of the present as denoting the continuance of a state, whereas the aorist implies an act of a moment. The nearest approach to it in English would perhaps be, **that ye may perceive** (the introductory act) **and know** (the abiding state). This distinction between the tenses not being appreciated, γινώσκητε has been awkwardly changed to πιστεύσητε. Cf. Plato, Legg. viii. p. 849 A, τῶν δὲ ἐν ἄστει κατὰ τὰ αὐτὰ ἐπιμεληθῆναι καὶ ἐπιμελεῖσθαι τὴν τῶν ἀσυνόμων ἀρχήν.

39.] The attempt to stone Him seems to have been abandoned, but (see ch. vii. 30) they tried again to take Him into custody: and, as before, He (miraculously?) withdrew Himself from them.

40—42.] *Jesus departs to Bethany beyond Jordan, and is there believed on by many.* **40.**] See ch. i. 28 and note.

πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου [b] ἦν Ἰωάννης [c] τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ. 41 καὶ πολλοὶ [d] ἦλθον πρὸς αὐτόν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν [e] σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν. 42 καὶ πολλοὶ [f] ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

XI. [1] [g] Ἦν δέ τις ἀσθενῶν Λάζαρος [h] ἀπὸ Βηθανίας, [h] ἐκ τῆς [i] κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς· 2 ἦν δὲ Μαρία ἡ [k] ἀλείψασα τὸν κύριον [l] μύρῳ καὶ [m] ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι Κύριε, [n] ἴδε ὃν φιλεῖς ἀσθενεῖ. 4 ἀκούσας δὲ ὁ

b Matt. xix. 22 reff. ch. i. 28.
c ch. xii. 16. xix. 39 only.
d — ch. ii. 11 al.
e ch. ii. 11 reff.
f — ch. vii. 49. xii. 21. xix. 38 xxi. 2. Matt. xxi. 11 al.
g — ch. i. 45. vii. 42. Luke ii. 4 (b). viii. 27. xxiii. 7.
h — ἀπό, ἐκ Acts xxiii. 34.
i ch. vii. 42 reff.
k Matt. vi. 17. Mark vi. 13. xvi. 1. Luke vii. 38, 46 bis. ch. xii. 3. James v. 14 only. Gen. xxxi. 18.
l Matt. xxvi. 7 reff.
m Luke vii. 38 reff.
n — ch. iii. 26 al.

om εις τον τοπον ℵ¹. for πρωτον, πρωτερον ℵ. for εμεινεν, εμενεν B lat-*b c e ff*₂.

41. om οτι ℵ. ιωαννης bef ειπεν D.

42. rec επιστευσαν bef πολλοι, with A rel syr goth: txt BDLM X(Treg exprl ℵ 1. 33 latt Syr coptt æth arm Chr. rec εκει bef εις αυτον, with E rel: om 16 latt Syr Chr Aug: txt ABDKLMUXℵ 1. 33. 69 syr coptt goth æth arm.

CHAP. XI. 1. ins της bef μαριας Dℵ. ins της bef μαρθας D¹. for αυτης, αυτου A ev-32.

2. om αυτου D. aft ης ins και D.

3. προς αυτον bef αι αδελφαι ℵ. aft αδελφαι ins αυτου DS 1 Aug. for αυτον, τον ιησουν D lat-*b c e l* Syr.

41.] The locality reminds them of John and his testimony. The remark seems to have a double tendency:—to relate their now confirmed persuasion, that though John did not fulfil their expectations by shewing a sign or working miracles, yet he was a *true* prophet, and really, as he professed, the forerunner of this Person, who in consequence must be, what John had declared Him to be, the Messiah. And (ver. 42) the result followed:—*many believed on Him.* "The Ἰωάννης repeated, ver. 42, belongs to the simplicity of the speech, which is reproduced *literatim*, and expresses the honour paid by the people to the holy man whose memory still lived among them." Meyer.

CHAP. XI., XII.] JESUS, DELIVERED TO DEATH, THE RESURRECTION, AND THE LIFE, AND THE JUDGMENT. XI. 1—44.] *The raising of Lazarus.* On the omission of this, the chief of our Lord's miracles, by the three other Evangelists, see Prolegg. ch. i. § v. 1. 1.] δέ, not transitional,—but expressing a contrast to the sojourn in Perræa, and thus conveying the reason why our Lord's retirement (see ch. x. 40) was broken in upon. Meyer (but not in edns. 2, 3), and Greswell, maintain that ἀπό means *present residence*,—ἐκ, *nativity*. But this distinction is *wholly untenable*; and all the inferences drawn from it in Mr. G.'s dissertation (vol. ii. p. 481 ff.) fall to the ground (see refl. especially last). Bethany is designated as 'the village of Martha and Mary,' to distinguish it from that Bethany beyond Jordan, which has just been alluded to (not named perhaps to avoid the confusion), ch. x. 40. Mary and Martha are mentioned as already well known from the current apostolic teaching (see Prolegg. to John, § ii. 11). 2.] Another reference to a fact which, as our Lord prophesied, was known wherever the Gospel was preached. This reference containing, as it does, the expression τὸν κύριον (= our Lord), q. d. 'as we all well know,'—is a striking illustration of that prophecy. John himself relates the occurrence, ch. xii. 3, being necessary for the course of his narrative. 3.] The message (see vv. 21, 32) evidently was *to request the Lord to come and heal him*: and implies that the sickness was of a dangerous kind.

4.] The only right understanding of this answer, and our Lord's whole proceeding here is,—that *He knew and foresaw all from the first*,—as well the termination of Lazarus's sickness and his being raised again, as the part which this miracle would bear in bringing about the

Ἰησοῦς εἶπεν Αὕτη ἡ ἀσθένεια οὐκ ἔστιν [o]πρὸς θάνατον, ἀλλ' [p]ὑπὲρ τῆς δόξης τοῦ θεοῦ, [q]ἵνα [r]δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. [5] ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. [6] ὡς οὖν ἤκουσεν ὅτι [s]ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. [7] ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς [a]Ἄγωμεν εἰς [ουσιν] τὴν Ἰουδαίαν πάλιν. [8] λέγουσιν αὐτῷ οἱ μαθηταὶ Ῥαββί, [CDE; HK SUX ℵ 1. 69.] [b]νῦν [c]ἐζήτουν σε [d]λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις [e]ἐκεῖ; [9] ἀπεκρίθη Ἰησοῦς Οὐχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ [g]προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· [10] ἐὰν δέ τις

o — ch. iv. 35. 2 Cor. i. 20. Col. ii. 23. see 4 Kings xx. 1.
p — Acts v. 41. ix. 16. Rom. xv. 3, 9 al.
q — ch. ix. 3.
r ch. viii. 54 al. freq. reff.
s prec., ch. i. 40
a — Matt. xxvi. 46. Mark i. 38. vv. 15, 16. ch. xiv. 31.
b w. imp-rf., here only. Xen. Cyr. iv. 5. 48.
c Matt. xii. 46, 47 reff.
d ch. x. 31, &c. reff.
e — Matt. ii. 22. xvii. 20.
g — but trans., Matt. iv. 6 || L. from Lake xxi. 2. ch. xviii. 8. Rom. xv. 24 only. Deut. i. 37. Ps. xc. 12. (Matt. vii. 27.) Jer. xiii. 16. met., Rom. ix. 32. xiv. 21. 1 Pet. ii. 8 only.

4. om 1st ὁ D. aft ασθενεια ins αυτου D 69 æth. ins αλλ' bef ινα ℵ.
5. for ηγαπα, εφιλει amabat D lat-a e.
6. aft εμεινεν ins ο ιησους D lat-b (c) l. for εν ω ην τοπω, επι τω τοπω D sah.
7. for επειτα, ειτα D al Chr. aft μαθηταις ins αυτου ADKΔΛ 69 lat-b c f syrr copt æth: om BℵL rel lat-a goth Chr Andr. for παλιν, πολιν A ev-y: om ℵ¹.
8. aft μαθηται ins αυτου D al lat-a c e syrr coptt æth.
9. rec ins ὁ bef ιησους, with U (1, e sil): om ABCDℵ rel. rec εισιν bef ωραι, with E rel vulg-ed syr goth: txt ABCKLMXℵ 1. 33. 69 latt Syr Chr Cyr Thl.—ωρας εχει η ημερα D.

close of His own ministry. **αὕτη ἡ ἀσθ.**] 'Ostendit Christus, notum sibi, quod tanquam nescienti indicabatur.' Grot. **οὐκ ἔσ. πρὸς θ.**] Its *result* as regards Lazarus will not be *death* (see Matt. ix. 24 ||, and notes):—but (see ch. ii. 11; ix. 3) it has a higher purpose,—the glory of God;—the glorification, by its means, of the Son of God. And this **δοξασθῇ**—how was it accomplished? By *this miracle leading to his death*,—which in John's diction is so frequently implied in that word. (It need hardly be remarked, with Olsh. and Trench, that the glorifying of the Son of God in Lazarus *himself* is subordinately implied. Men are not mere tools, but temples, of God.) It is doubtful whether these words were the answer sent back to the sisters, or were said to the disciples. In either case, they evidently carried a double meaning, as again those in ver. 11. **5.**] explains **ὃν φιλεῖς**. Observe **ἠγάπα** here; while we have **ὃν φιλεῖς** in ver. 3, where there was no possibility of misunderstanding the import: cf. note on Matt. v. 46, and Trench, New Test. Synonyms, p. 45. **6.**] **οὖν** connects with ver. 4, 'Having then said this,—although He loved, &c., He abode,' &c.: **μὲν** pointing on to **ἔπειτα μ. τ.** in next verse. In all probability Lazarus *was dead*, when He spoke the words ver. 4;—or at all events before the messenger returned. **7.**] If the **οὖν** in ver. 6 referred to this verse, the connexion must have been made by **καὶ μετὰ τ.**: the **ἔπειτα** cuts of all connexion (Gal. i. 18), and throws back the **οὖν** as explained above.

The question, why our Lord did not go on receiving the message, is not to be answered by any secondary reasons, such as the trial of the faith of those concerned, or the pressing nature of His own ministry in Perœa,—but by referring back to ver. 4,—because, for the glory of God, He would have the miracle happen as it did and no otherwise. Compare Meyer.

8.] **νῦν** = *ἀρτίως*—but now. **ἐζήτουν**, were seeking: **ὑπάγεις**, art thou going? **9, 10.**] Our Lord's answer is first general, vv. 9, 10,—then particular, ver. 11. **οὐχὶ δώδ.**] See on ch. ix. 4, where the same thought is expressed. But here it is carried further,—'I have a fixed time during which to work, appointed me by my Father; during that time I fear no danger, I walk in His light, even as the traveller in the light of this world by day: and (by inference) ye too are safe, walking in this light, which light to you is myself,—walking with me:—whosoever walks without this light,—without me,—without

περιπατῇ ἐν τῇ νυκτί, [g] προσκόπτει, ὅτι τὸ φῶς οὐκ [h] ἔστιν ἐν αὐτῷ. 11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φίλος ἡμῶν [i] κεκοίμηται· ἀλλὰ πορεύομαι ἵνα [k] ἐξυπνίσω αὐτόν. 12 εἶπον οὖν [οἱ μαθηταὶ] αὐτῷ Κύριε, εἰ [i] κεκοίμηται, [l] σωθήσεται. 13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς [m] κοιμήσεως τοῦ ὕπνου [n] λέγει. 14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς [o] παρρησίᾳ Λάζαρος ἀπέθανεν, 15 καὶ χαίρω [p] δι' ὑμᾶς, [q] ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ. ἀλλὰ [r] ἄγωμεν πρὸς αὐτόν. 16 εἶπεν οὖν Θωμᾶς ὁ [s] λεγόμενος [t] Δίδυμος

h — 1 John i. 8, 10. ii. 10.
i — Matt. xxviii. 13. Luke xxii. 45. Acts xii. 6 only, or Matt. xxvii. 52. 1 Cor. xv. 6 al.
k here only.
l Kings xiv. 21.
l Kings iii. 15. Job xiv. 12 only. (-νυσις, Acts xvi. 27.)
m Matt. ix. 21 al.
n here only †. Sir. xiv. 19. xlviii. 13 only.
o pres., ch. i. 40 refl.
p — ch. x. 24 refl.
q — 1 Cor. v. 2.
r ver. 7.
s — Matt. xxvii. 33. ch. i. 39. iv. 25. xx. 16, 24. xxi. 2. Acts ix. 36.
t ch. xx. 24. xxi. 2 only. LXX. plur. only, Gen. xxv. 24 al.

10. for αυτω, αυτη D[1](and lat) sah.

11. κοιμαται and (for ινα εξυπν.) του εξυπνισαι D.

12. om οι μαθηται A: ins BC rel vulg lat-*e f* syr copt goth, and (but aft αυτω) DKℵ lat-*b* Syr syr-marg sah arm. rec (for αυτω) αυτου, with C[3] rel vulg lat-*c f* syr-txt goth Andr: txt ABC[1]DKXℵ 33 lat-*b* coptt arm. for κεκοιμηται, κοιμαται *dormiet* D latt.

13. om αυτου (*homœotel?*) ℵ.

14. om ουν A al lat-*a* Syr coptt æth arm. [ο insd above the line ℵ[1].] aft λαζαρος ins ο φιλος ημων D.

15. [αλλα, so ACDEFGHLMUAℵ 33.]

the light of the divine purpose illumining the path of duty, stumbles,—because he has no light in him.' In him, for 'the light of the body is the eye,' and the light must be *in us* in order to guide us. Shut it out by blinding the eyes, and we are in darkness. So too of spiritual light.

The twelve-hour division of the day was common among the Jews by this time, being probably borrowed from Babylon (οἱ Ἕλληνες τὰ δυώδεκα μέρεα τῆς ἡμέρας παρὰ Βαβυλωνίων ἐμαθον, Herod. ii. 109). As the day in Palestine varied in length from 14h. 12m. in summer to 9h. 48m. in winter, these hours must also have varied considerably in length at the different seasons (see Winer, Realwört. art. 'Tag'). I may remark that this verse refutes the fancy of Townson and others, recently upheld by Dr. Wordsworth (who passes this verse without remark), that St. John adopts the so-called Asiatic method of reckoning time: see on ch. i. 40; iv. 6, al.

Notice δώδεκα emphatically prefixed, implying (as Bengel,—'jam multa erat hora, sed tamen adhuc erat dies') that though the conflict was far spent, there were yet more hours of daylight, and it could not yet be said ἐλήλυθεν ἡ ὥρα, ch. xvii. 1. Cf. ch. vii. 30; viii. 20; xii. 27: and consult Meyer's able and exhaustive note.

11.] The *special reason* for going, which the disciples appear not to have borne in mind, having probably supposed from ver. 4 that Lazarus would recover.

ὁ φίλ. ἡμ.] 'quanta humanitate Jesus amicitiam suam cum discipulis communicat!' Bengel. And the ἡμ. gives a reason why *they* should go too. This κεκοίμ. might have recalled to *three at least* of the disciples that other saying, Matt. ix. 24. But the former οὐ πρὸς θάν. had not been understood,—and that error ruled in their minds. ἐξυπνισθῆναι οὐ χρὴ λίγειν, ἀλλ' ἐφυπνωσθῆναι. Phryn. ed. Lobeck, p. 224.

12.] They evidently understand the sleep announced to them by Jesus as a physical fact,—if he has fallen asleep,—and a token of a favourable crisis, and σωθήσεται (as in E. V. he shall do well), = his recovery,—will probably be the result.

13.] "Notice that Jesus rejoices not over the sad event itself, but that *He was not there*, which might prove salutary to the disciples' faith." Meyer. The ἵνα πιστ. is not to be taken as the *great end* of the miracle (expressed in ver. 4), but the end as regarded *them*. Beware of the imaginary *ecbatic ἵνα*, which does not exist. ἄλλα breaks off: "indicat, satis argumentorum allatum esse." Herm. ad Viger. p. 811.

16.] Θωμᾶς, in Aramaic תְּאוֹמָא = δίδυμος. The remark means, Let us also go (with our Master, implied in the καί), that we may die with Him (not,

τοῖς [u] συμμαθηταῖς [r,w] Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ. 17 ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας [v] ἤδη ἡμέρας [v] ἔχοντα ἐν τῷ [w] μνημείῳ. 18 ἦν δὲ ἡ Βηθανία [x] ἐγγὺς [y] τῶν Ἱεροσολύμων, ὡς [z] ἀπὸ [a] σταδίων [b] δεκα- [x] πέντε· 19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς [c] τὴν Μάρθαν καὶ Μαριάμ, ἵνα [c] παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ. 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς [a] ἔρχεται, [d] ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ [e] ἐκαθέζετο. 21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν Κύριε, [f] εἰ ἦς ὧδε, οὐκ ἂν ἐτεθνήκει ὁ ἀδελφός μου·

[u] here only †. Plut. Euthyd. p. 272 c.
[v] — ch. v. 5, 6 reff.
[w] Matt. viii. 28 al. Gen. xxiii. 6, 9.
[x] ch. iii. 23 reff.
[y] ch. v. 2 reff.
[z] — ch. xxi. 8. Rev. xiv. 20 only. J. Jos. Antt. xviii. 8. 2.
[a] ch. vi. 19 reff.
[b] Acts xxvii. 28. Gal. i. 18. Gen. vii. 20 F.
[c] ver. 31. 1 Thess. ii. 11. v. 14 only †.

2 Macc. xv. 9 only. (-θία, 1 Cor. xiv. 8. -θιον, Phil. ii. 1.)
[d] Luke viii. 27 ‖ Mt. (Mk. v. v.). xiv. 31. ver. 30. ch. iv. 51. xii. 18. Acts xvi. 16 only †. Tobit vii. 1 al. freqentr. chiefly John, ch. xv. 19 al. Luke vii. 39. Acts xviii. 14. 1 Cor. xii. 19.
[e] Matt. xxvi. 55 reff.

16. aft συμμαθηταις ins αυτου D tol lat-*f ff*$_2$ coptt goth.

17. ηλθεν and και ευρεν C^1(appy) D latt (not *f*). aft ο ιησους ins εις βηθανιαν A(as corrd by origl scribe) DΧΔℵ^{3a} 33 Syr æth: om [A^1] BCℵ^1 rel vss. rec ημερας bef ηδη, with A^{2}C^{2}ℵ rel vulg lat-*b c f* syr Andr: om ηδη A^{1}D fos lat-*e* Syr coptt æth arm: txt BC^1 69 (lat-*a g l*) goth. (*ηδηημ seems to have produced the confusion, and ηδη being omd was variously reinserted: so Meyer.*) εν τω μνημειω bef εχοντα DL vulg lat-*b c ff*$_2$ *l*.

18. om ἡ ℵ^1. om ως D Cyr.

19. rec (for πολλοι δε) και πολλοι, with A rel lat-*f* syrr goth æth: txt BCDLXℵ 33 latt coptt. for ιουδαιων, ιεροσολυμων D. rec τας περι, with AC^3 rel: om D: τας, omg περι, M: την BC^{1}LXℵ 33 latt Syr coptt goth æth arm. [μαριαμ, so BCDKLΔ.] rec aft αδελφου ins αυτων, with AC rel: om BDLℵ lat-*l* arm.

20. rec ins ὁ bef ιησ., with ℵ al: om ABCD rel Cyr Thl.

21. om ἡ A rel Thl: ins BCDKLX 1. 33. om τον Bℵ. om κυριε (*see ver* 32) B C^1(appy): ins AC^{2}Dℵ rel. rec ο αδελφος μου bef ουκ αν (*from ver* 32), with C^2 rel vulg lat-*b c e f* syr coptt arm; bef the verb AD: order of txt BC^{1}LXℵ 1. 33 lat-*a g* Syr goth æth Chr Cyr.—for ετεθνηκει, απεθανεν (*from ver* 32, *where none vary*) BC^{1}DKLXℵ 1. 33 Chr Cyr: txt AC^2 rel.

with Lazarus, as Grot.). This is in exact accord with the character of Thomas, as shewn in ch. xiv. 5; xx. 25;—ever ready to take the dark view, but deeply attached to his Lord. 17.] Jesus remained two days after the receipt of the message: one day the journey would occupy: so that Lazarus must have died on the day of the messenger's being sent, and have been buried that evening, according to Jewish custom: see ver. 39, and Acts v. 6—10. 18.] The geographical notice is given, to account for the occurrence detailed in the next verse. A stadium = ⅛ of a Roman mile.

Meyer remarks, that ἦν does not *necessarily* imply that the places no longer existed when the Apostle wrote, but may arise from the word occurring in context with a history which is past. So Xen. Anab. i. 4. 9, *αἱ δὲ κῶμαι ἦν αἷς Ἰσσήνουν Παρυσάτιδος ἦσαν*. But seeing that *John alone* uses this form of designation (*cf.* ch. xviii. 1; xix. 41), and that he probably wrote after the destruction of Jerusalem, it is more natural (as Meyer himself confesses) to explain the past tense by his regarding Jerusalem and its neighbourhood as laid waste at the time when he published his Gospel. 19.] Lightfoot (Hor. Hebr. in loc.) gives an account of the ceremonies practised during the thirty days of mourning. The rec. reading, τὰς περὶ M. κ. M., would mean Martha and Mary and their friends—the women mourning with them. The expression is foreign to N. T. diction elsewhere, and might be used here for decorum, seeing that they were *men* who came: or as indicating that the house was one of large hospitality and acquaintance.

20.] The behaviour of the two sisters is quite in accordance with their character, Luke x. 38—42: and thus we have a most interesting point of connexion between two gospels so widely various in their contents and character. Stier thinks (v. 19, edn. 2), as also Trench (Mirr. 398,

g Matt. xxi. 22. ch. xv. 7. 1 John iii. 22. v. 14, 15. Josh. xv. 18. of our Lord, here only.
h Matt. xx. 19. 1 Thess. iv. 16 al. fin. xxvi. 19.
i Matt. xxii. 23, &c. reff.
k ch. vi. 39, 40 reff.
l ch. ii. 11 reff.
m ch. viii. 51 reff.
n ace., Acts xiii. 41, from Hab. i. 5. 1 Cor. xiii. 7. 1 John iv. 16.

22 καὶ νῦν οἶδα ὅτι ὅσα ἂν [g] αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς [h] Ἀναστήσεται ὁ ἀδελφός σου. 24 λέγει αὐτῷ ἡ Μάρθα Οἶδα ὅτι [h] ἀναστήσεται ἐν τῇ [i] ἀναστάσει ἐν τῇ [k] ἐσχάτῃ [k] ἡμέρᾳ. 25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι ἡ [i] ἀνάστασις καὶ ἡ ζωή. ὁ [l] πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται, 26 καὶ πᾶς ὁ ζῶν καὶ [l] πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ [m] εἰς τὸν αἰῶνα. [n] πιστεύεις τοῦτο; 27 λέγει αὐτῷ Ναὶ κύριε· ἐγὼ πεπί-

22. rec at beg ins αλλα, with AC³D rel vulg lat-*b c e f ff₂*: om BC¹ℵ* L 1. 33 lat-*a* Chr. [εαν αιτησει ℵ.]
23. om 1st ὁ A. σου bef ὁ αδελφος D.
24. rec om ἡ, with AC³ℵ rel: ins BC¹DKLX 33 Chr Cyr.
25. aft εἶπεν ins δε ℵ¹; ουν X al goth.
27. om αυτω D-gr al copt. for ναι κυριε, ο ιησους A.

edn. 2), that Mary *did not hear* of the approach of Jesus, and that we must not bring the characters to bear on this case (?). **21.**] This saying has evidently been the leading thought of the four days since their brother's death. Mary repeats it, ver. 32. **22.**] She seems to express some expectation of the raising of her brother; but it is too great a thing for her to venture to mention:—possibly she had not dared to form the thought fully, but had some vague feeling after help, such as she knew He would give. I can hardly see, as some have done, a 'verbum minus dignum' (Bengel) in the form of her expression, ὅσα ἂν αἰτήσῃ τὸν θ. κ.τ.λ. It was said in the simplicity of her faith, which, it is true, was not yet a fully ripened faith: but it differs little from our Lord's own words, ver. 41. The repetition of ὁ θεός after τὸν θεόν is to be noticed, as expressive of her faith in the unity of purpose and action between Jesus and God.

23.] I believe these words of our Lord to contain no allusion to the *immediate* restoration of Lazarus; but to be pædagogically used, to lead on to the requisite faith in her mind. I have to learn whether ἀναστήσεται in this direct absolute sense could be used of his *recall into human life*. **24.**] She understands the words rightly, but gently repels the insufficient comfort of his ultimate resurrection. **25, 26.**] These words, as Stier observes, are the *central point* of the history; the *great testimony to Himself*, of which the subsequent miracle is *the proof*. The *intention* of the saying seems to have been, to awaken in Martha the faith that He could raise her brother from the dead, in its highest and proper form. This He does by announcing *Himself* (ἐγώ, I, and no other . . .) as 'THE RESURRECTION' (q. d.—that resurrection in the last day shall be only *by my Power* and therefore I can raise now as well and more than that, THE LIFE ITSELF: he that he that believeth in me (= Lazarus *in her mind*), even though he have died (ἀποθάνῃ, past) shall live; and he that liveth (physically, 'is not yet dead') and believeth in me, shall never die: i.e. 'faith in me is the source of *life*, both here and hereafter; *and those who have it, have Life, so that they shall* NEVER DIE;' *physical death* being overlooked and disregarded, in comparison with that which is really and only *death*. The ζῶν *must* be (against Lampe, Olshausen, and Stier) taken of *physical life*, for it stands opposed to κἂν ἀποθάνῃ. ὁ πιστ. εἰς ἐμέ is the subject of both clauses: in the former it is said that he κἂν ἀποθ. ζήσεται: in the second, that he ζῶν, οὐ μὴ ἀποθάνῃ. Olshausen's remark, that ζῶν and ἀποθ. in the second clause must *both* be physical, *if one is*, is wrong; the antithesis consisting, in both clauses, in the reciprocation of the two senses, physical and spiritual; and serving in the latter clause, as a key hereafter to the condition of Lazarus, *when raised* from the dead.

There can hardly be any reference in ver. 26 to the *state of the living faithful at the Lord's coming* (πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, 1 Cor. xv. 51),—for although the Apostle there, speaking of believers primarily and especially, uses the first person,—the saying would be equally true of unbelievers, on whose bodies the change from τὸ φθαρτόν to ἀφθαρσία will equally pass, and of whom the οὐ μὴ ἀποθάνῃ here would be equally true,—whereas the saying is con-

στευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον [o] ἐρχόμενος. 28 καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ [p] ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς [q] λάθρα εἰποῦσα Ὁ [r] διδάσκαλος [s] πάρεστιν καὶ [p] φωνεῖ σε. 29 ἐκείνη [δὲ] ὡς ἤκουσεν, ἠγέρθη ταχὺ καὶ ἤρχετο πρὸς αὐτόν. 30 οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν [t] κώμην, ἀλλ' ἦν [ἔτι] ἐν τῷ τόπῳ ὅπου [u] ὑπήντησεν αὐτῷ ἡ Μάρθα. 31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ [v] παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ [w] ὅτι [x] ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ [y] δόξαντες ὅτι [z] ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. 32 ἡ οὖν Μαριὰμ ὡς [a] ἦλθεν [a] ὅπου [a] ἦν Ἰησοῦς, ἰδοῦσα αὐτὸν [b] ἔπεσεν αὐτοῦ [b] πρὸς τοὺς [b] πόδας λέγουσα αὐτῷ Κύριε, εἰ ἦς ὧδε,

o Matt. xi. 3 reff.
p — Matt. xx. 32 reff.
q Matt. i. 19. ii. 7. Acts xvi. 37 only. Deut. xiii. 6.
r Matt. viii. 19. xii. 38. xxvi. 18 ||. al.† 2 Macc. i. 10 only.
s Matt. xxvi. 50 reff
t vver 1.
u vver. 20 reff.
v ver. 19.
w constr., Mark xii. 34.
x Luke xiv. 21 reff.
y Matt. vi. 7 reff.
z pres., ch. i. 43 reff.
a see Mark v. 40. ch. vi. 62. xxi. 18 bis.
b Mark v. 22. Acts v. 10.

Rev. i. 17 only. see Mark vii. 25.

28. rec (for τουτο) ταυτα, with AD rel latt syrr sah arm: txt BCLXℵ copt goth æth. (33 def.) [μαριαμ, so ABCDKLΔ 33.] την αδελφ. αυ. bef μα. D. for λαθρα, σιωπη D latt. for ειπουσα, ειπασα BC¹: txt AC²Dℵ rel. (33 def.) add οτι D.

29. om δε AC²D rel vulg lat-*a c e* arm: ins BC¹LXℵ 33. 69 lat-*f* syr-with-ast coptt goth. rec (for ηγερθη) εγειρεται, with AC² rel vulg syrr: txt BC¹DL X(Treg expr) ℵ 33 lat-*a b c e f ff₂ l* syr-marg (sah?) goth æth arm Andr. rec (for ηρχετο) ερχεται, with AC²D rel vulg lat-*c e f* syr copt: txt BC¹L X(Treg expr) ℵ 33 lat-*a b ff₂ l* Syr goth æth (arm).

30. for ουπω, ου D-gr. for δε, γαρ D latt (copt?) goth. ιησ. bef εληλυθει, omg ὁ, D. om ετι AD rel syrr æth: ins BCXℵ 1. 33 latt copt goth arm Aug. (ετι bef ην F lat-*a e* sah Andr.) om ἡ D al.

31. om και bef παραμυθ. D fos lat-*f l* goth. [μαριαμ, so BC¹DKLΔ 33.] rec (for δοξαντες) λεγοντες, with AC² rel latt syr sah goth: txt B C¹(appy) DLXℵ 1. 33 Syr syr-marg copt æth arm Andr Nonn. ins ιησους bef υπαγει ℵ¹(corrd 1. m.).

32. [μαριαμ, so BC¹E¹L.] rec ins ο bef ιησ., with C³LℵᵃᵇᶜRel: om ABC¹·² DKXℵ¹ 33.—ιησ. bef ην C¹(appy). om αυτου D. rec εις τους ποδας bef αυτου, with D al latt arm Chr Cyr: txt ABCℵ rel goth Andr Thl.—rec (for προς) εις, with AC³ rel: txt BC¹DLXℵ Cyr Andr. om αυτω DX lat-*a* copt arm. ωδε bef

setting forth an exclusive privilege of ὁ ζῶν κ. πιστεύων εἰς ἐμέ. Besides, such an interpretation would set aside all reference to Lazarus, or to present circumstances.

27.] Her confession, though embracing the great central point of the truth in the last verse, does not enter fully into it. Nor does she (ver. 40) seem to have adequately apprehended its meaning. ὅτι μὲν μεγάλα περὶ ἑαυτοῦ εἶπεν, ἔγνω· πῶς δὲ ταῦτα εἶπεν, ἠγνόησε· διὰ τοῦτο ἕτερον ἐρωτηθεῖσα, ἕτερον ἀποκρίνεται. Euthym. ἐγώ, I, for my part: πεπίστευκα, 'have convinced myself, and firmly believe.' ὁ ἐρχ.] Who should come: see reff. 28.] Her calling her sister is characteristic of one who (as in Luke x. 40) had not been much habituated herself to listen to His instructions, but knew this to be the delight of Mary. Besides this, she evidently has hopes raised, though of a very faint and indefinite kind. προσδοκήσασά τι ἀγαθὸν ἀπὸ τῶν λόγων αὐτοῦ. Euthym. λάθρα] ἵνα μὴ οἱ παρόντες Ἰουδαῖοι τοῦτο γνῶσι, καὶ ἴσως καταμηνύσωσιν αὐτὸν τοῖς ἐπιβουλεύουσιν. Euthym. This fear was realized (ver. 46). φωνεῖ σε] This is not recorded. Stier thinks that the Lord had not actually asked for her, but that Martha sees such an especial fitness for her hearing in the words of vv. 25, 26, that she uses this expression. But is it not somewhat too plainly asserted, to mean only *calling by inference?* Meyer regards the φωνεῖ σε as proving it to have been a fast.

31.] ἵνα κλ. ἐκεῖ—as is the custom even now in the East. 32.] The words of Mary are fewer, and her action more impassioned, than those of her sister: she was perhaps interrupted by the arrival of the Jews: cf. ver. 33. Kühner, Gram.

c constr., Mark xiv. 53, or Luke xxiii. 55, Acts ix. 39 al.
d ver. 38. Matt. ix. 30. Mark i. 43. xiv. 5 only †. Isa. xvii. 13 Symm (-μημα, Lam. ii. 6.) xliii. 30. only. Job iii. 24.

οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός. 33 Ἰησοῦς οὖν ὡς εἶδεν
αὐτὴν κλαίουσαν καὶ τοὺς [c]συνελθόντας αὐτῇ Ἰουδαίους
κλαίοντας, [d]ἐνεβριμήσατο τῷ [e]πνεύματι καὶ [f]ἐτάραξεν
ἑαυτὸν 34 καὶ εἶπεν Ποῦ [g]τεθείκατε αὐτόν; λέγουσιν
αὐτῷ Κύριε, ἔρχου καὶ ἴδε. 35 [h]ἐδάκρυσεν ὁ Ἰησοῦς.

e = Mark ii. 8 reff. f = ch. xii. 27. xiii. 21. xiv. 1, 27. Matt. x. 34 al. Ge
g = Matt. xv. 47. xvi. 6. ch. xix. 42 ‖ Mt. L. xx. 2, 13, 15. Acts iv. 37. h =

ης D. rec απεθανεν bef μου, with AC³ rel : ℵ αδελφος bef απεθανεν D : ar. αδελφ. bef μου 69 latt : txt BC¹LΔℵ 33.

33. om ως ℵ¹. for τους το κλαιοντας, ιουδαιους κλαιοντας τους συνελθοντ μετ' αυτης D lat-*a b c e ff₂ l*. for ενεβριμησατο το εαυτον, εταραχθη τω πν. ενβριμουμενος D 1 sah-mnt arm : εβριμησατο Aℵ¹. (corrd by origl corr in ℵ?)

35. ins και bef εδακρυσεν Dℵ¹ 69 latt Syr copt goth æth arm. om ὁ ℵ¹.

§ 627, anm. 4, remarks that when the genitive of the enclitic personal pronoun is prefixed to its substantive, a slight sense of the *dativus commodi* is given: 'non mihi frater mortuus esset.' 33.] In explaining this difficult verse, two things must be borne in mind: (1) that ἐμβριμάομαι can bear but one meaning, that of *indignor* ('infremuit,' Vulg.),—the expression of *indignation* and *rebuke, not of sorrow*. This has been here acknowledged by all the expositors who have paid any attention to the usage of the word. (2) That both from ὡς εἶδεν, &c.,—from καὶ ἐτάραξ. ἑαυ., and ver. 35,—the feeling in the Lord was clearly one of *rising sympathy*, which vented itself at last in tears.

These two things being premised, I think the meaning to be, that Jesus, with the tears of sympathy already rising and overcoming His speech, *checked them, so as to be able to speak the words following*. I would read ἐνεβρ. τ. π., καὶ ἐτ. ἑαυ., καὶ εἶπεν in immediate connexion, as expressing the temporary check given to the flow of His tears,—*the effort used to utter the following question*. And I would thus divest the self-restraint of all stoical and unworthy character, and consider it as *merely physical*, requiring indeed an act of the will, and a self-troubling,—a complication of feeling,—but implying no deliberate disapproval of the rising emotion, which indeed immediately after is suffered to prevail. What minister has not, when burying the dead in the midst of a weeping family, felt the emotion and made the effort here described? And surely this was one of the things in which He was made like unto His brethren. Thus Bengel: 'Ita Jesus austeriore affectu lacrymas hic cohibuit, et mox ver. 38 abrupit. Eoque major earum fuit auctoritas.' Meyer's explanation deserves mention: that our Lord was indignant at seeing the Jews, His bitter enemies, mingling their hypocri- tears (Crocodilsthränen) with the true s of the bereaved sister. But, not t how unworthy this seems of the Pe and occasion, the explanation will fin place in ver. 38: for surely the que of the Jews in ver. 37 is not enou justify it. Still perhaps any contrib to the solution of this difficult word is to be summarily rejected. τῷ πν not the dat. after ἐνεβρ., 'rebuked *spirit*,'—but in Spirit: see ἐν τ ver. 38. Indignation over sin and sin, and death the fruit of sin, d less lay in the background; but to *the words* (with Olsh., Stier, and Trc seems unnatural. ἐτάραξεν ἑαυτ understood by Meyer, and perhaps rig as describing an outward motion body,—He shuddered: and so Euthy διέσεισε· [not, as Bloomf. somewhat c dently asserts, a blunder of the scribe διεσείσθη, but the (so-called) intrans of σείω, in which it was used of this act of 'shaking' bodily; cf. Xen. iii. 4, αἱ δὲ τὰ ὦτα μὲν ἀίνητα ἔχου ἄκρᾳ δὲ τῇ οὐρᾷ σείουσιν: ib. vi. 15, ταῖς οὐραῖς διασείουσαι: cf. also the personal usage, Thuc. iv. 52, τοῦ μηνὸς ἰσταμένου, ἔσεισε.] συμβαίνει τινάσσεσθαι τὰ ἀνώτερα μέρη τῶν ἐμβριμωμένων. Cyril's comment is, οὐ μόνον θεὸς κατὰ φύσιν ἀλλὰ καὶ θρωπος ἦν ὁ χριστός, πάσχει καὶ τὰ ἀνθρώπινον· ἀρχομένης δέ πως ἐν κινεῖσθαι τῆς λύπης, καὶ πνοάσης πρὸς τὸ δάκρυον τῆς ἁγίας σαρκός ἐφησιν αὐτὴν τοῦτο παθεῖν ἐλεύσε θάπερ ἴθος ἡμῖν, ἐμβριμᾶται δὲ τῷ πν ματι, τουτέστι τῇ δυνάμει τοῦ ἁγίου ματος ἐκπλήττει τρόπον τινὰ τῇ σαρκί· ἡ δέ, τὸ τῆς ἐνοθείσης αὐτῇ τητος οὐκ ἐνεγκοῦσα κίνημα, τρόμει θορύβου πλάττεται σχῆμα καὶ συγχύσ πνοῦς γὰρ οἶδεν ἀναβράζειν.

36 ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει αὐτόν. 37 τινὲς δὲ ἐξ αὐτῶν εἶπον Οὐκ ἐδύνατο οὗτος ὁ [i] ἀνοίξας τοὺς [i] ὀφθαλμοὺς τοῦ τυφλοῦ [k] ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; 38 Ἰησοῦς οὖν πάλιν [l] ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ [m] σπήλαιον, καὶ λίθος [n] ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ Ἰησοῦς Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα Κύριε, ἤδη [o] ὄζει· [p] τεταρταῖος γάρ ἐστιν. 40 λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν [q] δόξαν

i ch. ix. 10, &c. reff.
k = Col. iv. 16. Rev. xiii. 12, 14, 15. Eccl. iii. 14.
l ver. 33 reff.
m Matt. xxi. 33. Heb. xi. 38. Rev. vi. 15 only. Gen xix. 30.
n = ch. xxi. 9 only. 2 Macc. i. 21. (Luke v. 1. xxiii. 23. Acts xxvii. 20. 1 Cor. ix. 16. Heb. ix. 10 only. Job xix. 8.)

o here only. Exod. viii. 14 (ἐνόζ., Ald., &c.) only(?). p here only. Herodot. ii. 39. (Xen. Anab. vi. 4, 9, τεμπταῖοι, of the dead.) q see Rom. vi. 4.

37. for *ειπον*, *ελεγον* AK Chr-mss. [*εδυνατο*, so B[1]CDK.]

38. *εμβριμουμενος* (*itacism?*) AU 69: *εμβριμησαμενος* C[1]X Andr. for *εις*, *επι* D. om *επ'* ℵ[1].

39. om *ὁ* AD: ins BCℵ rel. *μαρθα* bef *η αδελφη* D(prefixing *ὴ*) vulg lat-*a f g* syrr coptt æth arm. rec (for *τετελευτηκοτος*) *τεθνηκοτος*, with C[2] rel: txt ABC[1] DKLℵ 33 syr-marg Andr. om *γαρ* D æth Chrysol.

40. om *ὁ* A 1. rec (for *οψῃ*) *οψει* (*itacism?*), with KU: txt ABCDℵ rel Orig Cyr.

γὰρ οἶμαι σημαίνειν τὸ ἐτάραξεν ἑαυτόν.

35—38.] It is probable that the second set of Jews (ver. 37) spoke with a scoffing and hostile purport: for John seldom uses *δέ* as a mere copula, but generally as **but**: see vv. 46, 49, 51.

It is (Trench, p. 407, edn. 2) a mark of accuracy in the narrative,. that these dwellers in Jerusalem should refer to a miracle so well known among themselves, rather than to the former raisings of the dead in Galilee (Strauss has made this very point an objection), of which they probably may have heard, but naturally would not thoroughly believe on rumour only. Again, of *raising* Lazarus none of them seem to have thought, only of preventing his death. This second *ἐμβριμᾶσθαι* of our Lord I would refer to the same reason as the first. *ἰδάκρυσε μέν, ἀφεὶς τὴν φύσιν ἐνδείξασθαι τὰ ἑαυτῆς· . . . . εἶτα πάλιν ἐμβριμᾶται τῷ πάθει.* Euthym. Only he assigns a didactic purpose, to teach us moderation in our tears; I should rather believe the self-restraint to have been exercised as a preparation for what followed. The caves were generally horizontal, natural or artificial, —with recesses in the sides, where the bodies were laid. There is no necessity here for supposing the entrance to have been otherwise than horizontal, as the word *σπήλαιον* would lead us to believe. Graves were of both kinds: we have the vertically sunk mentioned Luke xi. 44. See on the whole subject, Winer, RWB. art. 'Gräber:' and cf. Isa. xxii. 16; 2 Chron. xvi. 14; 2 Kings xxiii. 16.

Probably, from this circumstance, as from 'the Jews' coming to condole,—and the costly ointment (ch. xii. 3),—the family was wealthy. **39.**] The corpse had not been embalmed, but merely 'wrapped in linen clothes with spices, as the manner of the Jews is to bury,'—see ch. xix. 40, and ver. 44 below. *ἡ ἀδελφὴ τοῦ τετελευτηκότος*, as Meyer remarks, notes the natural horror of the *sister's heart* at what was about to be done. There is no reason to avoid the assumption of the plain fact (see below) stated in *ἤδη ὄζει*. I cannot see that any monstrous character (Olsh., Trench) is given to the miracle by it; any more than such a character can be predicated of *restoring the withered hand*. In fact, the very *act* of death is the beginning of decomposition. I have no hesitation, with almost all the ancient, and many of the best modern Commentators, in assuming *ἤδη ὄζει* as *a fact*, and indeed with Stier, believing it to be spoken *not as a supposition*, but *as a* (sensible) *fact*. The entrances to these vaults were not *built up*,—merely defended, by a stone being rolled to them, from the jackals and beasts of prey. **40.**] I can hardly think she supposed merely that Jesus desired to *look on the face of the dead*;—she expected *something* was about to be done, but in her anxiety for decorum (Luke x. 40) she was willing to avoid the consequence of opening the cave. This feeling Jesus here rebukes, by referring her to the plain duty of simple faith, insisted on by Him before (vv. 25, 26? or in some other teaching?) as the condition

τοῦ θεοῦ; 41 ᵛ Ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς ʷ ὀφθαλμοὺς ἄνω καὶ εἶπεν Πάτερ, ˣ εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42 ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ ʸ διὰ τὸν ὄχλον τὸν ᶻ περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας. 43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ᵃ ἐκραύγασεν Λάζαρε, ᵇ δεῦρο ἔξω. 44 ἐξῆλθεν ὁ τεθνηκὼς ᶜ δεδεμένος τοὺς ᶜ πόδας καὶ τὰς ᶜ χεῖρας ᵈ κειρίαις, καὶ ἡ ᶜ ὄψις αὐτοῦ ᵉ σουδαρίῳ ᵇ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς ᶠ Λύσατε αὐτὸν καὶ ᵍ ἄφετε αὐτὸν ὑπάγειν.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν

v here only. Zech. i. 18 al. see ch. iv. 35. Luke xvii. 13. Acts iv. 24. Judg. xxi. 2. Ps. cxxii. 1.
w. ὅτι, 1 Cor. i. 14. 2 Thess. ii. 13. Rev. xi. 17 al. Wisd. xviii. 2.
t ch. x. 32 reff.
u — Acts xxv. 7 (2 Tim. ii. 16. Tit. iii. 9) only. 2 Kings xiii. 21.
v ch. xviii. 40 reff.
w Acts vii. 34, from Exod. iii. 10. Rev. xvii. 1. xxi. 9.
x Matt. xxii. 18.
y here only. Prov vii. 16 only.
z — Rev. i. 16 (ch. only. Cant. ii. 14. xii. 18 var. only.
a Luke xix. 20. ch. xx. 7. Acts xix 13 only ✝.
b here only
c — Matt. v. 2 ref
d — Acts xxii. 30. Rev. ix. 14, 15. Jer. xlviii. (xli.) 4.

41. for ηραν ουν, ορτε ουν ηραν D al lat-e arm. rec aft λιθον ins ου ην τεθνηκως κειμενος, with C³ rel Chr-montf; ου ην AK 1 lat-f syr goth: om BC¹DLΔ 33 latt Syr syr-jer æth arm Orig₄ Chr-mss. aft οφθαλμους ins ανω D 33. Orig₁ Eus Chr₁.

42. om δε D (69) lat-c.

43. εκραξεν C¹ Chr: εκραυγαζεν ℵ¹.

44. rec ins και bef εξηλθεν, with AC³ℵ rel lat-a b c Iren-lat; και ευθυς D lat-f Andr: om BC¹L sah Orig. transp χειρας and ποδας AA 69 fos(with rec lat-a b c syrr æth Andr Jer. κηριαις (itacism) AΧΔΔ 33. περιειλεν ὁ ιησους bef αυτοις (B) L am coptt Orig: txt A C(appy) Dℵ rel vss lat-c ff₂ syrr æth.—om ὁ B Orig. rec om 2nd αυτον, with AC³Dℵ rel latt syrr sa goth arm Iren-lat Cyr Andr: ins BC¹L 33 copt æth Orig₈ Bas-sel Chr.

45. for ουν, δε Lℵ sah. om εκ D 1 (copt ?) Orig. for οι ελθοντες, των

of beholding the glory of God (not merely in the event about to follow,—for that was seen by many who did not believe,—but in a deeper sense,—that of the unfolding of the ἀνάστασις κ. ζωή in the personal being). **41, 42.**] In the filial relation of the Lord Jesus to the Father, all power is *given* to Him: the Son can do nothing of Himself:—and during His humiliation on earth, these acts of power were done by Him, not by that glory of His own which He had laid aside, but by the mighty working of the Father *in Him*, and in answer to His prayer: the difference between Him and us in this respect being, that His prayer *was always heard*, —even (Heb. v. 7) that in Gethsemane. And this ἤκουσάς μου He states here for the benefit of the standers-by, that they might know the truth of His repeated assertions of His mission from the Father. At the same time He guards this, ver. 42, from future misconstruction, as though He had no more power than *men* who pray, by ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις, 'because Thou and I are One.'

When He prayed, does not appear. Probably in Perœa, before the declaration in ver. 4. **43.**] Some (Chrys. Lampe) suppose that the revivification had taken place before εὐχαριστῶ σοι,—and these words were *merely a summoning forth*. But this is highly improbable. The comparison of ch. v. 25, 28, which are analogically applicable, makes it clear that ἀκούσαντες ζήσονται is the physical as well as spiritual order of things.

κραυγάζειν was not His wont; see Matt. xii. 19. This cry signified *that great one*, which all shall hear, ch. v. 28.

44.] κειρία, εἶδος ζώνης ἐκ σχοινίων, παρὰ τοιοῦτόν τι ἴμαντι, ᾧ δεσμοῦσι τὰς ἐλίνας (see ref.), Suidas. κειρία ὁ τῶν νεκρῶν ἱερὸς ἱμὰς ἤγουν ἡ κοινὸς φασκία (fascia), καὶ ᾧ δεσμοῦσι τοὺς νεκρούς, Moschopulus (Kuinoel). It does not appear whether the bands were wound about each limb, as in the Egyptian mummies, so as merely to *impede* motion,—or were loosely wrapped round both feet and both hands, so as to hinder any free movement altogether. The latter seems most probable, and has been supposed by many, e. g., Basil, Homil. de gratiar. actione, c. 5, vol. iii. p. 29, ὁ νεκρὸς ἐζωοποιεῖτο καὶ ὁ δεδεμένος περιπατοῦσι θαῦμα ἐν θαύματι, κειρίαις διεῖσθαι τοὺς πόδας, καὶ μὴ κωλύεσθαι πρὸς εὐημερίαν. Ancient pictures represent Lazarus gliding

Μαριὰμ καὶ [e] θεασάμενοι ὃ ἐποίησεν, [f] ἐπίστευσαν εἰς αὐτόν. 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ἃ ἐποίησεν Ἰησοῦς. 47 [g] συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι [h] συνέδριον, καὶ ἔλεγον Τί [i] ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ [k] σημεῖα. 48 ἐὰν [l] ἀφῶμεν αὐτὸν οὕτως, πάντες [f] πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ [m] ἀροῦσιν ἡμῶν καὶ τὸν [n] τόπον καὶ τὸ ἔθνος. 49 [o] εἷς δέ [o] τις ἐξ αὐτῶν

e Luke xxiii. 55 reff. f ch. ii. 11 reff. g = Matt. ii. 4. xxii. 10. Rev. xiii. 10 al. 2 Chron. xxiv. 5. h John, here only. Matt. xxvi. 59. Acts v. 21 al. Prov. xxii. 10. i Mark xi. 5 reff. k = ch. ii. 11 reff. l = Matt. xv. 14. Mark xiv. 6.

4 Kings iv. 27. 14. xii. 14. Ps. cii. 16. m Matt. xxi. 21. ch. ii. 16. xx. 1. 1 Macc. v. 2. o Mark xiv. 51. Luke xxii. 50. n Rev. ii. 5. vi.

ελθοντων D. for και θεασαμενοι, ιδοντες D. rec (for ὅ) ἅ, with A[1]ℵ rel latt Orig$_4$: txt A[2]BCD 1 lat-*e* sah goth æth. rec aft επιστευσαν add ο ιησους, with C[2c.3]D rel vulg-ed lat-*a f ff$_2$ g* Syr æth Orig$_2$, ιησους ℵ: om AB C[1](appy) LX 1 am(with fuld em forj fos gat ing jac mm tol) lat-*b c* (*e*) coptt goth arm Orig$_3$.

46. for ἅ, ὅ CDM 69 lat-*b e* copt goth æth: οσα A Syr: txt B rel vulg lat-*a c f* syr sah arm Orig$_2$. (S omits ver.) rec ins ο bef ιησ., with Aℵ rel Orig: om BCDL.

47. om οτι D. for πολλα, τοιαυτα D lat-*b c e ff$_2$*. rec σημεια bef ποιει, with D rel vss: txt ABLMXℵ 33 sah Orig Ath.

48. ins και bef εαν D al Syr copt-wilk æth. πιστευουσιν ℵ[1]. om και bef τον τοπον DK vulg-ed(not am) lat-*a b c e f l* Syr.—τον τοπον bef ημων D lat-*a e f*.

forth from the tomb, not stepping: and that apparently is right. The σουδάριον appears to have tied up his chin. ὑπάγειν, probably, to his home.

45—57.] THE DEATH OF JESUS THE LIFE OF THE WORLD. *Consequences of the miracle. Meeting of the Sanhedrim and final determination, on the prophetic intimation of the High Priest, to put Jesus to death. He retires to Ephraim.*

46.] Meyer, with his usual philological acumen, takes pains to set right the understanding of this. In the last verse, it is not πολλοὶ . . . τῶν ἐλθόντων, but πολλοὶ . . . οἱ ἐλθόντες: thus identifying the πολλοί, with those that came: "*many* . . to wit, *those that came.*" All these ἐπίστευσαν εἰς αὐτόν (see a similar case in ch. viii. 30 ff.). Then, τινὲς ἐξ αὐτῶν, viz., the ἐλθόντων, and πιστευόντων, went, &c. The δέ (see on ver. 37) certainly shews that this was done with a hostile intent: not in *doubt* as to the miracle, any more than in the case of the blind man, ch. ix., but with a view to stir up the rulers yet more against Him. This Evangelist is very simple, and at the same time very consistent, in his use of *particles:* almost throughout his Gospel the great subject, the manifestation of the Glory of Christ, is carried onward by οὖν, whereas δέ as generally prefaces the development of the antagonist manifestation of hatred and rejection of Him. If it seem strange that this hostile step should be taken by πιστεύοντες εἰς αὐτόν, we at least find a parallel in the passage above cited, ch. viii. 30 ff. **47.**] Their words may be read two ways; with, or without, a question after ποιοῦμεν. (1) is the ordinary way. (2) as in A. V. R., 'What do we, seeing that,—because,—this man doeth many miracles?' **48.**] They evidently regarded the result of 'all believing on Him,' as likely to be, that He would be *set up as king:* which would soon bring about the ruin here mentioned. Augustine (in Ev. Joh. Tract. xlix. 26) understands it differently: that, all men being persuaded by Him to peaceful lives, they would have no one to join them in revolt against the Romans; but this seems forced: for no ἐλεύσονται would in that case be provoked. τὸν τόπον] not, *the temple* (sc. ἅγιον, Acts vi. 13. 2 Macc. v. 19 hardly applies, being *the place* which the Lord chose to put His Name there, not ὁ τόπος ἡμῶν) but our place, as in reff.: i. e. our *local habitation*, and our *national existence.* Both these literally came to pass. Whether this fear was earnestly expressed, or only as a covert for their enmity, does not appear. The ἡμῶν is emphatic, detecting the real cause of their anxiety. Respecting this man's pretensions, they do not pretend to decide: all they know is that if he is to go on thus, THEIR status is gone. **49—52.**] The counsel is given in subtilty, and was intended by Caiaphas in the sense of

p Comp. Luke xxii. 37 (from Isa. liii. 12) only. (Mark xi. 31 & xv. 28 v r.) — Rom. ii. 3. viii. 18 al.
q constr., ch. xvi. 7. Matt. v. 29, 30. xviii. 6 only. (w. inf., Matt. xix. 10 reff.) see ch. xviii. 14.
r Rom. v. 6, &c. xiv. 15.
s 1 Thess. v. 10. — ch. xviii. 14. Matt. ii. 4. xxvii. 25.
t Matt. v. 29, 30 reff.
u see ch. xviii. 28 reff. 1 Pet. ii.
v ch. v. 19 reff.
w Matt. xv. 7 al. fr. Ezek. xiii. 7 P. Lake i. 51. Acts v. 37.
x ch. i. 12 reff.
y Matt. xxvi. 21 | Mk. i. 9 = Matt iii. 12. xiii. 30. ch. iv. 36. Isa. xxvi. 1
a ch. xvii. 23 only. (1 John v. 8.)
b (and constr.) Matt. xxvi. 4 (rh. xviii. 14. Acts ix. 23. Rev. 18) only. (2 Kings xii. 8.)
c — ch. vii. 4.

50 Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς
Ὑμεῖς οὐκ οἴδατε οὐδέν, 50 οὐδὲ λογίζεσθε ὅτι συμ-
φέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ
καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. 51 τοῦτο δὲ ἀφ' ἑαυτοῦ
οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπρο-
φήτευσεν ὅτι ἤμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ
ἔθνους, 52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ
τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς
ἕν. 53 ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα
ἀποκτείνωσιν αὐτόν. 54 ὁ οὖν Ἰησοῦς οὐκ ἔτι παρρησίᾳ

50. rec διαλογιζεσθε, with X rel: txt ABDLN 1. 69 Orig$_2$ Chr$_1$-2-mss Cyr Thdrt. rec ημιν, with AI$_a$ rel am lat-*c f g* syrr sah æth arm Orig$_4$: om N: txt BDLM vulg-ed lat-*a b e ff$_2$ l*.

51. om εκεινου D-gr. [rec εμελλεν, with N rel Orig: txt ABDI$_a$LΩΔ 1. 33. 69.] rec ins *o* bef ιησ., with 69 (S 33, e sil): om ABDI$_a$N rel Orig Chr-ms. ιησ. bef ημελλ. D.

52. του θεου bef τεκνα A. for διεσκ., εσκορπισμενα D. εις εν bef συναγαγ^{η} D lat-*a e*.

53. for συνεβ., εβουλευσαντο BDN 69 Orig$_1$ Chr Ath: txt AI$_a$ rel Orig$_2$ Cyr Chron.

54. rec (for ο ουν ιησ.) ιησ. ουν, with ADI$_a$ rel: txt BLMXN 1 Orig$_2$ Ath.

political expediency only. But it pleased God to make him, as High Priest, the special though involuntary organ of the Holy Spirit, and thus to utter by him a prophecy of the death of Christ and its effects. That this is the only sense to be given, appears from the consideration that the *whole* of vv. 51, 52 cannot for a moment be supposed to have been in the mind of Caiaphas; and to divide it and suppose the latter part to be the addition of the Evangelist, is quite unjustifiable. ἀρχ. τοῦ ἐν. ἐκείνου] repeated again, ch. xviii. 13. He was High Priest during the whole Procuratorship of Pontius Pilate, eleven years: Jos. Antt. xviii. 2. 2, and 4. 3. In τοῦ ἐν. ἐκ. there is no intimation conveyed that the High Priesthood was changed every year, which it *was not*: but we must understand the words as directing attention to '*that* (*remarkable*) *year*,' without any reference to time past or to come. THAT YEAR *of great events* had Caiaphas as its High Priest. See on ver. 57. οὐκ οἶδ. οὐδ.] Probably various methods of action had been suggested. Observe λαός here, the usual term for the chosen people (reff.) and then ἔθνος, when it is regarded as a nation among the nations: cf. also ver. 52. Meyer otherwise: but Scripture usage is as above. ἀφ' ἑαυ. οὐκ εἶπ.: not *merely of himself*, but under the influence of the Spirit, who caused him to utter words, of the full meaning of which he had no conception. ἀρχ. ὢν ἐπροφ. There certainly was a belief, arising probably originally from the use of the Urim and Thummim, that the High Priest, as indeed every priest, had some knowledge of dreams and utterance of prophecy. We find it in Jos. B. J. iii. 8. 3, and Philo de Creat. Principum, p. 728, end. The latter says ὁ πρὸς ἀληθειαν ἱερεὺς εὐθὺς ἐστι προφήτης. That this belief existed, may account for the expression here; which however does not confirm it in all cases, but asserts the fact that the Spirit in this case made use of him, as High Priest, for this purpose. This confirms the above view of τοῦ ἐνιαυτοῦ ἐκείνου, here again repeated. See on ver. 49. ὅτι ἤμελλ. . . . .] the purport (unknown to himself) of his prophecy. And τοῦ ἔθν. is guarded from misunderstanding by what follows. τ. τέκ. τ. θεοῦ . . . .] are the *regardéroi εἰς ζωὴν αἰώνιον*, the *viewed* of ch. i. 12, among all nations; see ch. x. 16.

53.] The *decision*, to put Him to death, is *understood*: and from that day they plotted **that they might slay Him** (not, *how* they might slay Him).

[d] περιπατεῖ ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν [e] ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ ἔμεινεν μετὰ τῶν μαθητῶν. 55 ἦν δὲ [f] ἐγγὺς τὸ [f] πάσχα τῶν [f] Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἰεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα [g] ἁγνίσωσιν ἑαυτούς. 56 ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 57 [hi] Δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι [i] ἐντολὰς ἵνα ἐάν τις γνῷ ποῦ ἐστιν, [j] μηνύσῃ, ὅπως [k] πιάσωσιν αὐτόν.

XII. [l] Ὁ οὖν Ἰησοῦς [l] πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος [ὁ τεθνηκὼς] ὃν

d = ch. vii. 1 reff.
e ch. iii. 22 reff.
f ch. ii. 13 (reff.)
g Acts xxi. 24, 26. xxiv. 18 (met., James iv. 8. 1 Pet. i. 22. 1 John iii. 3) only. 2 Chron. xxx. 17.
h ch. i. 17 reff.
i ch. xii. 49. xiii. 34. 1 John iii. 23 only.
j Luke xx. 37 (reff.) Acts xxiii. 30. 1 Cor. x. 28 only †.
k ch. vii. 30 reff.
l constr., here only. (2 Cor. xii. 2. 2 Tim. i. 9. Tit. i. 2.) Amos i. 1. iv. 7. 2 Macc. xv. 36.

om ειπειθεν (*homœotel*) D al latt æth Orig$_1$ Thl Nonn. aft χωραν ins *σαμφουριειν sapfurim* D; *longinquum* lat-*b*; *proximam* lat-*f*. rec (for εμεινεν) διετριβε (*see ch* iii. 22), with ADI$_a$ rel latt Syr: txt BLℵ syr-marg Orig$_2$. rec aft μαθητων ins *αυτου*, with A rel vss Chr Chron: om BDI$_a$LΔℵ 1 am(with fuld) arm Orig$_3$ Cyr.

55. transp εγγυς and ην D vulg lat-*b c*. for και ανεβ., ανεβ. ουν D fos lat-*b c ff$_2$*. εις ιεροσολυμα bef πολλοι D. for προ του, πριν το D.

56. ins και bef τον ιησ. D. εστωτες D al.

57. rec aft διδ. δε ins και (*see note*), with DI$_a$ rel sah: om ABKLMUXΔℵ 1. 69 latt syrr coptt (æth ?) arm Orig Chron. rec εντολην (*because* but one *is mentioned*), with AD rel latt syr coptt Chron: txt BI$_a$Mℵ 1 syr-marg Orig$_2$. for εαν, αν D. γνοι D^1.

CHAP. XII. 1. om ο τεθνηκως (*as superfluous, the fact being sufficiently indicated without it*) BLXℵ lat-*a c e* Syr syr-jer sah æth Chr-2-mss Ps-Chr: ins ADI$_a$ rel vulg

54.] Observe the Ἰουδαῖοι here as the official body. He was still among *Jews* at Ephraim. This city is mentioned 2 Chron. xiii. 19 in connexion with Bethel, as also by Jos. B. J. iv. 9. 9. ἐγγ. τ. ἐρ., near the desert of Judah. Its situation is at present unknown (see Winer, RWB. ed. 3, sub voce). Robinson (Harmony, p. 204) supposes it to be the same with Ophrah (Josh. xviii. 23; 1 Sam. xiii. 17: not Judg. vi. 11, 24; viii. 27) and Ephron of the O. T. (2 Chron. xiii. 19, עפרון, Keri; עפרים, Cetibh), and the modern et-Taiyibeh, twenty R. miles from Jerusalem. See also Van de Velde, "Memoir to accompany the Map of the Holy Land," under Ophrah, p. 338: and Stanley's "Sinai and Palestine," p. 214. 55.] ἐκ τ. χώρ., not '*from that country*,'—the connexion with εἰς τὴν χώραν above having been severed by the note of time, ἦν δὲ ἐγγὺς κ.τ.λ. :—but, **from the country** generally. ἵνα ἁγν. ἑ.] To purify themselves from any Levitical uncleanness, that they might be able to keep the Passover; see Num. ix. 10; and reff. 2 Chron. and Acts. 56.] τί δοκ. ὑμ., and ὅτι οὐ μὴ ἔλθῃ . . . .; are *two separate questions*, as in E. V. The making them *one*, is hardly grammatical, seeing that οὐ μὴ ἔλθ. must have a *future* sense; whereas in that case it would be *past*: 'what think ye, that He is not (i. e. of His not having) come to the feast?' 57.] The import of this verse depends on the insertion or omission of the καί before οἱ ἀρχιερεῖς. *Without* it, it is merely an explanation of the people's question: **For the chief priests** &c.: *with* it, it would mean, 'And besides, the chief priests' &c.; i. e. 'not only did the people question, but' &c. The former is in my view most probable; for the command, having been given, would satisfactorily account for the questioning, and not be stated merely as coordinate with it.

CHAP. XII. 1—36.] PROPHETIC ANTICIPATIONS OF THE LORD'S GLORIFICATION BY DEATH. 1—11.] *The anointing at Bethany.* Matt. xxvi. 6—13. Mark xiv. 3—9, where see notes. 1.] On πρὸ ἓξ ἡμ., see reff. It is an expression frequent in later Greek; so μετὰ τριάκοντα ἡμ. τῶν γάμων, Dio lix. 20; μετὰ δέκα

m Matt. xvii. 9 ref.
n — Matt. xxii. 2. Mark vi. 21. Gen. xxi. 8.
o abs., Matt. xx. 28. Luke x. 40 †.
p ch. vi. 11. Matt. ix. 10. xxvi 7 al.† Esdr. iv. 10 only.
q ch. xix. 39 only †.
r ‖ Mt. reff.
s ‖ Mk. only. Cant. i. 12. iv. 13, 14 only.
t ‖ Mk. only †.
u (i v. r.) Matt. xiii. 46. 1 Pet. i. 7 only †.
v ch. xi. 2 reff.
w ch. vii. 38 reff.
x — ἐπλ.
y 2 Cor. ii. 14, 16. Eph.
z — ἐπλ.
a and comm., ‖ Mk. comm., ‖ Mt.

m ἤγειρεν m ἐκ νεκρῶν ὁ Ἰησοῦς. 2 n ἐποίησαν οὖν αὐτῷ
δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα ° διηκόνει· ὁ δὲ Λάζαρος εἷς
ἦν ἐκ τῶν p ἀνακειμένων σὺν αὐτῷ. 3 ἡ οὖν Μαρια
λαβοῦσα q λίτραν r μύρου s νάρδου t πιστικῆς u πολυτίμου
v ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ w ἐξέμαξεν ταῖς θριξὶν
αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία x ἐπληρώθη ἐκ τῆς
y ὀσμῆς τοῦ r μύρου. 4 λέγει οὖν Ἰούδας ὁ Ἰσκαριώτης
εἷς ἐκ τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι
5 Διὰ τί τοῦτο τὸ r μύρον οὐκ z ἐπράθη a τριακοσίων

2. v. 28. w. δέ, here only. πλεῖα ἀπ' αὐτῶν, Xen. Cyr. i. 3. 5.
2. Phil. iv. 18 only. 2 Macc. ix. 10, 12.
z ‖. Mt. xiii. 46 ref.

lat-*b f ff*$_2$ *g l* syr copt goth arm. rec om *ο ιησ.*, with H rel lat-*a b c e* Chrys. *ιησ.* (omg ὁ 1. m.) bef *εκ* ℵ: txt A B(omg ὁ) DEGI$_a$LΔA^2 vulg lat-*f ff*$_2$ *g* syr copt goth æth Thl.

2. for *εποι. ουν, και εποι.* D lat-*c e* Syr æth. *διηκονει* bef *μαρθα*, omg ἡ, D arm. rec om *εκ*, with ADI$_a$ℵ rel: ins BL latt syrr Orig. rec (for *ανακειμενων συν*) *συνανακειμενων*, with Scr's g: *συνακ. συν* 33: txt ABDI$_a$ℵ rel Orig.

3. for *λαβουσα, λαμβανει* and ins *και* bef *ηλειψεν* D vulg-ed(not am) lat-*a b c e f* *πιστικης* bef *μυρου*, omg *ναρδου*, D lat-*e*. om *του* B. bef *αυτης* ins *της κεφαλης* I$_a$X coptt. for *η δε, και η* D latt. *επλησθη* B.

4. for *ουν, δε* (*from* ‖, *Mt* xx. 8, *Mk* xiv. 4) BN copt goth: om L 33 lat-*a e*. rec aft *ιουδας* ins *συμωνος* (*see ch* vi. 71, xiii. 2, 26), with AI$_a$Q rel fos lat-*f ff*$_2$ syr æth-ms: *σιμων* E^1(appy) FGHU lat-*b c ff*$_2$ copt-wilk: om BDI$_a$LN 1. 33 vulg lat-*g* syr-jer copt-dz sah æth arm Cyr Aug. rec om 1st *ὁ*, with AI$_a$Q rel: ins ABEF GHLUN 33.—for *ο ισκ., απο καρυωτου* D. rec *εἷς ἐκ των μαθ. αὐ. bef ιουδας*, with ADI$_a$Q rel syr copt goth arm: txt BLN 33 Syr sah æth. om *ος* B(Mai expr) QL 33: ins ADI$_a$ℵ rel latt Syr. *ος ημελλεν παραδουναι αυτον* D lat-*b c ff*$_2$.

ἔτη τοῦ οἰκῆσαι Ἀβραὰμ ἐν γῇ Χαναάν, Philo de Congressu, p. 434. See numerous instances in Greswell, vol. iii. Diss. 1, where he defines the expression to be *exclusive* of the period named as the limit *ad quem* or *a quo* (according as *πρό* or *μετά* is used), but *inclusive* of the day or month or year of the occurrence specified. Thus the arrival, and anointing, at Bethany, will be on the eighth of Nisan, if the passover was on the fourteenth. That day was a Sabbath; but this makes no difficulty, as we know not from what point our Lord came, or whether He arrived at the commencement of the Sabbath, i. e. sunset,—or a little after, on Friday evening, from Jericho. **2.** *ἐποίησαν*] It is not said *who*. It was (Mt. Mk.) in the house of *Simon the leper*. From Lazarus being there, and Martha serving, he may have been a near relative of theirs. See notes on Matt. Lazarus is mentioned throughout the incident, as forming an element in the unfolding of the hatred of the Jews which issued in the Lord's death: notice the climax, from mere connecting mention in ver. 1, then nearer connexion in ver. 2,—to his being the cause of the Jews flocking to Bethany in ver. 9,—and the joint object with Jesus of the enmity of the chief priests, in ver. 10. **3.** *λίτραν*] What weight is imported, is uncertain: hardly (see ch. xix. 39) so much as a Roman pound. The word, originally Greek, was adopted into the Aramaic, and is found in the Rabbinical writings as equivalent to a mina: see Friedlieb, Archäologie der Leidensgeschichte, p. 33. On *νάρδ.* στικ., see note on Mark. *ἠλ. τ. πόδ.*] His *head*, according to Matt. and Mark. See note on Luke vii. 38. **4.**] For *Judas* we have *οἱ μαθ. αὐτοῦ*, Matt.,—*τις* merely, Mark. See note on Matt. ver. 4. *ὁ μέλλων αὐτὸν παραδιδόναι* is not inserted, nor are any such notices in St. John without significance. It has a pragmatic connexion with the narrative in hand. Only one with thoughts alien from Jesus could have originated such a murmur. And on the other hand, it may well be, as some have supposed, that by the rebuke of the Lord on this occasion the traitorous scheme of Judas, long hidden in his inmost soul, may have been stimulated to immediate action. *τριακοσ. δην.*] Common (with the slight

δηναρίων καὶ ἐδόθη πτωχοῖς; 6 εἶπεν δὲ τοῦτο οὐχ
ὅτι [b] περὶ τῶν πτωχῶν [b] ἔμελεν αὐτῷ, ἀλλ' ὅτι [c] κλέπ-
της ἦν καὶ τὸ [d] γλωσσόκομον ἔχων τὰ [e] βαλλόμενα
[f] ἐβάσταζεν. 7 εἶπεν οὖν ὁ Ἰησοῦς [gh] Ἄφες αὐτὴν [h] ἵνα
εἰς τὴν ἡμέραν τοῦ [i] ἐνταφιασμοῦ μου [k] τηρήσῃ αὐτό.
8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' [l] ἑαυτῶν, ἐμὲ
δὲ οὐ πάντοτε ἔχετε. 9 [m] Ἔγνω οὖν ὄχλος πολὺς ἐκ
τῶν Ἰουδαίων ὅτι ἐκεῖ [n] ἐστιν, καὶ ἦλθον οὐ [o] διὰ τὸν
Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν
[o] ἤγειρεν ἐκ νεκρῶν. 10 [p] ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς

a- &c. F L U 11. 9.

b Matt. xxii. 16 reff.
c ch. x. 1 reff.
d ch. xiii. 29 only. 2 Chron. xxiv. 8, 10, 11 bis only. Jos. Antt. vi. 1. 2.
e — Matt. xxvii. 6. Mark xii. 41, 43, 44 ‖
f — ch. xx. 15. see Mark xiv. 13. Acts xxi. 35.
g — Matt. xv. 14. ch. xi. 48. 4 Kings iv. 27.
h Mark xi. 16 only.
i ‖ Mk. only †.

(-ίζειν, ‖ Mt.)
k and constr., Acts xxv. 21.
l — Matt. iii. 9 reff. Acts xiii. 46.
m prec., ch. i. 40 reff.
n ch. x. 22 reff.
o ver. 1.
p Luke xiv. 31. (ch. xi. 53 v. r.)
Acts v. 33. xv. 37. xxvii. 39. 2 Cor. i. 17 (Rec) only. Hath. iii. 6.

5. ins τοις bef πτωχοις D 33.

6. transp τουτο and ειπεν D lat-*a c e f* Syr copt goth. [ἐμελεν, so B: not as Verc.] rec (for εχων) ειχεν και, with AI$_a$ rel mm lat-*a b c* goth: txt BDLQN 1. 33 vulg (coptt). (*το γλωσσοκομον εχων was supposed to be a joint predicate with ελεπτης, and thus και was inserted after it, and it afterwards became corrected to ειχεν: this agst Meyer, Lücke, and De W., who hold εχων to be a grammatical correction.*)

7. rec om ινα, and (for τηρησῃ) τετηρηκεν (*see note*), with AI$_a$ rel lat-*f* Syr syr-txt goth: txt BDKLQXN 33 latt syr-marg coptt æth arm Nonn Ambr Gaud Aug.

8. om ver D (*probably from the influence of* ‖).

9. for εγνω το ιουδ., οχλ. δε πολ. εκ τ. ιουδ. ηκουσαν D lat-*a*. ins *o* bef οχλος B^{1}LN. om μονον D al lat-*b e*. om και D latt(not tol *f*) Vig. aft ηγειρεν ins ο ιησους D; aft νεκρων, A 33: om BQN rel. ins των bef νεκρων D.

10. aft δε ins και B.

difference of the insertion of *ἱκάνω*) to our narrative, and Mark. The sum is about 9*l.* 16*s.* of our money (Friedlieb, p. 31). 6.] **γλωσσόκομον**, *ἀγγεῖον τῶν αὐλητικῶν γλωττῶν*. Phryn. (De Wette), to keep the reeds, or *tongues*, of wind instruments:—thus, generally, any kind of pouch, or money-chest. See LXX, and Josephus, in reff. **ἐβάσταζεν**] It seems hardly possible, with St. John's use of **βαστάζειν** in ch. xx. 15 before us, altogether to deny that the sense of *carrying off*, i. e. *purloining*, may be here intended. And we have examples in Josephus somewhat analogous: e. g., Antt. vii. 15. 3, where Hyrcanus the High Priest, wishing to give Antiochus Eusebes money to raise the siege, *καὶ ἀλλαχόθεν οὐκ εὐπορῶν, ἀνοίξας ἵνα οἶκον τῶν ἐν τῷ Δανίδου μνήματι, καὶ βαστάσας τριςχίλια τάλαντα, μέρος ἔδωκεν Ἀντιόχῳ . . .*: See also ib. ix. 4. 5: xii. 5. 4: and Polyb. i. 48. 2. And so Origen, Theophyl., al.; contra Lücke, De Wette, Tholuck, al. 7.] See note on Matt. ver. 12. To suppose that it was a remnant from that used at the burial of Lazarus, is not only fanciful, but at variance with the character of the deed as apparent in the narrative. The rec. reading, *εἰς τ. ἡμ. τ. ἐντ. μου τετήρηκεν αὐτό*, seems to be an adaptation to Mark xiv. 8, in order to escape from the difficulty of understanding how she could *keep for His burial*, what she *poured out now*. Meyer understands the text of the *remnant*: but Luthardt rightly observes that the history clearly excludes the idea of a remnant; cf. *ἱπράθη* and *ἐδόθη*. He himself, with Baumg.-Crusius, takes *τηρήσῃ* as past, '*Let her have kept it*,' i. e. blame her not for having kept it: but this is vapid in sense, and ungrammatical. I understand the words, which, like all our Lord's proleptical expressions, have something enigmatical in them, of her whole act, not regarded as a thing past, but spoken of in the abstract as to be allowed or disallowed: **Let her keep it for the day of my burial**: not meaning a *future* day or act, but the present one, as one to be allowed. 8.] See note on Mark, vv. 7, 8. **γάρ** implies the *ἔργον καλὸν εἰργάσατο εἰς ἐμέ* of Matt. ver. 10. 9 ff.] Remember, here

ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, 11 ὅτι πολλοὶ δι'
αὐτὸν [q] ὑπῆγον τῶν Ἰουδαίων καὶ [r] ἐπίστευον εἰς τὸν
Ἰησοῦν.

12 [s] Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν,
ἀκούσαντες ὅτι [m] ἔρχεται Ἰησοῦς εἰς Ἰεροσόλυμα, 13 ἔλα-
βον τὰ [t] βαΐα τῶν [u] φοινίκων καὶ [v] ἐξῆλθον [r] εἰς [v] ὑπά-
τησιν αὐτῷ, καὶ [x] ἐκραύγαζον [y] Ὡσαννά, [y] εὐλογημένος ὁ
ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ [z] βασιλεὺς τοῦ [z] Ἰσραήλ.
14 [a] εὑρὼν δὲ ὁ Ἰησοῦς [b] ὀνάριον [c] ἐκάθισεν ἐπ' αὐτό,
καθὼς ἐστιν γεγραμμένον 15 [d] Μὴ φοβοῦ θυγάτηρ Σιών·
ἰδοὺ ὁ βασιλεύς σου ἔρχεται καθήμενος ἐπὶ [e] πῶλον
[f] ὄνου. 16 ταῦτα οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ [g] τὸ πρῶ-

q ch. vi. 67. r ch. ii. 11 reff. s ch. i. 29 reff. t here only †. 1 Macc. xiii. 51 only. u Rev. vii. 9 only. Ps. xcii. 12. v Matt. viii. 34. xxv. 6. w Matt. xxv. 1 only. Judg. xi. 34 var. x ch. xi. 44 reff. y 1 Mt. (reff.) z ch. i. 50 (reff.). a = Acts xxi. 2. xxvii. 6. b here on. † c intr. ff., Matt. v. 1 ff. d Zech. ix. 9. e 1 (Mt. 3ce, Mk. 1, Lu. 4 (1 imac.) only. f 1 Mt. 3ce, Luke xiii. 15 (xiv. 5 v. r.) only. Gen. xxxii. 15. g ch. x. 40. xix. 39 only.

11. των ιουδαιων bef δι' αυτον υπηγον D lat-a c e ff$_2$ Syr.

12. ins ο bef οχλος BL. om ὁ [bef ελθων] ΔN^1. rec ins ο bef ερχ. with B(Mai) S(e sil) 69(e sil) Orig: om ADLQN rel.—ιησ. bef ερχεται ALX 33 lat-c syrr coptt.

13. σωαννησιν DGLX 69: αναντησιν AKU Orig$_2$: txt BQN rel. for αυτω αυτου D. rec (for εκραυγαζον εκραζον (from ‖ Mt Mk), with A rel (exc txt BDLQN. add λεγοντες ADKQXN 1: om B rel vulg lat-b c sah goth (exc for ευλογημενος, ευλογητος D. rec om 3rd και, with AD rel latt ins BLQN copt æth Orig. om ο bef βασιλευς A N-corr(3a ?) rel Thl: ins BDKL QXN^1 (1, e sil). (33 def.)

15. rec θυγατερ, with N rel Orig: η θυγατηρ B^{corr}: txt AB^{1}DKLQXΔΛ. σου A.

16. rec aft ταυτα ins δε, with AD rel lat-a c f copt Orig: om BLQN vt lat-b e sah. for εγνωσαν, ενοησαν D. αυτου bef οι μαθηται BN: om L.

as elsewhere in John, the Ἰουδαῖοι are not *the people*, but the rulers, and persons of repute: the representatives of the Jewish *opposition* to Jesus. 10.] ἐβουλ., not, '*came to a* (formal) *resolution*,' but were in the mind,—had an intention: see Acts v. 33; xv. 37. The High Priests, named here and in ch. xi. 57, were of the sect of the Sadducees; and therefore disbelieved the *fact* of the raising of Lazarus; only viewing him as one whom it would be desirable to put out of the way, as an object of popular attention in connexion with Jesus. 11.] ὑπῆγον, went away (to Bethany); there is something in the ὑπ- which almost always implies *away, out from under*, the persons or the place in the narrative. And so here, the ἀρχιερεῖς being the main subject of the sentence, the word gets the sense of '*fell away*:' scil. from under their hand or power.

12—19.] *The triumphal entry into Jerusalem.* Matt. xxi. 1—17. Mark xi. 1—11. Luke xix. 29—44. On the chronology, see note on Matt. xxi. 1.

12.] τῇ ἐπ., i. e. on the *Sunday*;—see ver. 1. ἀκούσ.] From the multitude who had returned from Bethany, see The order of the narrative seems to require that these people should have visited Bethany late on the Sabbath, after sunset and the anointing. 13. τὰ βαΐα. The articles shew that the palm-trees were on the spot: the branches of the palm-trees: or perhaps (Lücke) that the custom was usual at such festivities. βαΐα The classical word is βαΐς, from the Copt. *bai*. 14—16.] The Evangelist seems to suppose his readers already acquainted with the circumstances of the triumphal entry, and therefore relates it thus compendiously. εὑρών does not involve any discrepancy with the three Evangelists, but is a compendious term implying their details. 15.] The prophecy more fully cited by Matt. 16.] Important, as shewing that this, and probably other prophetic citations under similar circumstances, were the effect of the light poured into the minds of the Apostles by the Holy Spirit after the Ascension.

τον, ἀλλ' ὅτε [h] ἐδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν [i] ἐπ' αὐτῷ [i] γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. 17 [k] ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον [l] ἐφώνησεν ἐκ τοῦ μνημείου καὶ [m] ἤγειρεν αὐτὸν [m] ἐκ νεκρῶν· 18 διὰ τοῦτο καὶ [o] ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ [p] σημεῖον. 19 οἱ οὖν Φαρισαῖοι εἶπον [q] πρὸς ἑαυτοὺς [r] Θεωρεῖτε [r] ὅτι οὐκ [s] ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος [t] ὀπίσω αὐτοῦ [t] ἀπῆλθεν.

20 [v] Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν [u] ἀναβαινόντων ἵνα [v] προσκυνήσουσιν ἐν τῇ ἑορτῇ· 21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ [w] ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας καὶ ἠρώτων αὐτὸν λέγοντες Κύριε, θέλομεν τὸν Ἰησοῦν

h ch. vii. 39 reff.
i w dat., here only. Mark ix. 12, 13. see Rev. x. 11.
k ch. i. 32. xiii. 21. xv. 27. xix. 35. 1 John v. 6 al.
l — Matt. xx. 32 reff. constr., here only.
m ver. 1. Matt. xvii. 9 reff.
o ch. xi. 20 reff.
p ch. ii. 11 reff.
q Mark x. 26 reff.
r constr., Mark xvi. 4. ch. iv. 19. (ix. 8.) Acts xxvii. 10 only.
s 2 Macc. ix. 28 vee Acts xxi. 20. Heb vii. 4.
t Matt. xxvii. 24. ch. vi. 66

H-b. xiii. 9. Sir. xxxi. (xxxiv.) 22. Neh. vii. 6.
f Mark i. 20. v = ch. iv. 20. Acts viii. 27.
u = ch. vii. 8, 10. w ch. xi. 1 reff. Acts xviii. 22 al

rec ins ο bef ιησ., with DHA : om ABQℵ rel. for επ' αυτω, περι αυτου D latt.

17. elz (for οτε) οτι, with DE^{1}KL lat-*a b c e ff*$_2$ Syr coptt arm : txt ABQℵ rel vulg lat-*f* syr goth æth. (33 def.)

18. om και B^{1}EHΔΛ tol lat-*a b c e ff*$_2$ *l* Syr coptt goth : ins A B^{corr} D Q(appy) ℵ rel vulg lat-*f* syr æth. υπηντησαν αυτω οχλοι D lat-*e* Syr. ins και bef ο οχλος B. for ο οχλος, οχλος πολυς ℵ. rec ηκουσε, with EGHUΔ syr : txt ABDQℵ rel latt Syr coptt. αυτον bef τουτο ℵ.

19. [ειπαν Bℵ.] for εαυτους, αυτους D al Chr. aft ο κοσμος ins ολος DLQX 33 latt Syr syr-with-ast syr-jer copt æth arm Cyr Nonn Andr Ambr Ambrst.

20. aft ησαν δε ins και D Syr æth. rec τινες bef ελληνες, with A rel vulg lat-*a g* syr arm goth Chr Cyr : txt BDLMQXℵ 1. 33 am lat-*b c e f ff*$_2$. rec προσεννησουσιν, with ABQℵ rel : txt DLΔ.

21. ins τω bef φιλιππω D.

ἐπ' αὐτῷ] So Æsch. Eum. 343, γιγνομέναισι λάχη τάδ' ἐφ' ἁμῖν ἐκράνθη,—Soph. Trach. 997, οἵαν ἐπί μοι χάριν ἠνύσω; Plat. Euthyd. 278 A, ὄνομα ἐπ' ἀνθρώποις ἐναντίως ἔχουσι κείμενον. **ταῦτα ἐποίησαν αὐτῷ**] viz. the going out to meet Him, strewing clothes and branches in the way, and shouting 'Hosanna' before Him: also perhaps, the setting Him on the ass, implied in the concise narrative. Notice the thrice-repeated ταῦτα, each time signifying "*this which was written by the prophet*," "*the above citation*." 17.] The testimony which they bore is given in Luke xix. 37, 38. Meyer regards the ἐφώνησεν ἐκ τοῦ μνημείου κ. ἤγειρεν ἐκ νεκρῶν as *an echo of their song of triumph*. 18.] I see no necessity for supposing this multitude distinct from that in the last verse. We have had no account of any multitude *coming from Bethany with Him*, nor does this narrative imply it: and surely ὁ ὄχλος in the two verses must mean the same persons. The καί here does not imply another ὄχλος, but **And on this account the multitude also went out to meet Him**: i. e. their coming out to meet Him and their *μαρτυρία* on the Mount of Olives, had one and the same cause,—the raising of Lazarus. 19.] **κόσμον, τὰ πλήθη λέγουσιν.** Euthym. **ἀπῆλθεν** can hardly be altogether without allusion to the fact, or likelihood, of *apostasy from Judaism*. It is used to signify entire devotion to Him whithersoever He might lead them, as in ref.: and thus implies *escape* and alienation from themselves.

20—36.] FUTURE SPREAD OF THE KINGDOM OF GOD AMONG GENTILES FROM THE DEATH OF JESUS. *Some Greeks desire to see Jesus. His discourse thereupon.* 20.] These **Ἕλληνες** were not *Grecian Jews*,—who would not have been so called: but *Gentiles*, 'proselytes of the gate,' who were in the habit (implied by the pres. part. **ἀναβαινόντων**) of coming up to the feast; see ch. vii. 35 reff. and note: also Acts viii. 27. 21.] For what reason *Philip* was selected, it is impossible to say. The Greek form of his name may imply some connexion with Hellenistic Jews, who may have been friends or re-

ἰδεῖν. 22 ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρ-
χεται Ἀνδρέας καὶ Φίλιππος, καὶ λέγουσιν τῷ Ἰησοῦ.
23 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων· Ἐλήλυθεν ἡ
ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 24 ἀμὴν
ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς
τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ,
πολὺν καρπὸν φέρει. 25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ
ἀπολέσει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ
κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. 26 ἐὰν
ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ,

x — Mark xiv. 41.
y ch. xiii. 1. xvi. 2, 32.
z ver. 16.
a Matt. viii. 20 reff.
b see Matt. v. 18 reff.
c (—) Matt. xiii. 31 ‖. xvii. 20 ‖. 1 Cor. xv. 37 only. (Lam. iv. 8 only.)
d — Mark iv. 8 ‖ L. only.
e ch. xv. 2, &c. (7 times) only. J. Ezek. xvii. 8 only. (ποιεῖν κ., Matt. iii. 8. διδόναι κ., Matt. xiii. 8. ἀποδιδ. κ., Rev. xxii. 2 καρποφορεῖν, Matt. xiii. 26)
f — Rev. v. 1.
g Luke xiv. 26 reff.
h — and constr., 2 Tim. i. 12.
i Matt. xxv. 44. Acts xix 21.

22. rec om ὁ, with ADℵ rel Cyr: ins BLX 33. rec (for 2nd ἐρχεται) παλιν, omg και bef λεγουσιν, with X rel; παλιν ο D; κ. παλ. ε. H: και παλ. ἐρχεται, retaining και bef λεγ., ℵ: txt ABL 33 lat-*a e* syr-jer æth.

23. for απεκρινατο, αποκρινεται BLXℵ 33: txt AD rel latt syrr.

25. for απολεσει, απολλυει B(Mai expr) Lℵ 33: txt AD rel vss Clem Cypr Lucif. [φυλαξει αυτην on margin in ℵ.]

26. rec 1st διακονη bef τις, with E rel: for εμοι τις, τις μοι D 1. 33 latt arm: τις εμοι 69: txt ABK L(μοι) MUXℵ syrr copt goth Chr. aft οπου ins αν D.

latives of these Greeks. If they were *from the neighbourhood of Bethsaida*, they would indeed have been familiar with the person of Jesus:—but what they here requested was evidently a private interview.

22.] Andrew (ch. i. 45) was of the same city as Philip: and this reason of Philip conferring with him is perhaps implied in the τῷ ἀπὸ Β. τ. Γ. Bengel remarks on this touch of nature: '*cum sodali, audet.*' ἔρχεται—so ἔπεμψέ με Ἀριαῖος κ. Ἀρτάοζος, Xen. Anab. ii. 4. 16. **23.**] *Did the Greeks see* (i. e. speak with) *Jesus, or not?* Certainly *not*, if I understand His discourse rightly. But they may have been present at, and have understood it. The substance of His answer (αὐτοῖς, to Philip and Andrew, not to the Greeks) is, that the time was now come for His glorification, which should draw all nations to Him:—but that glorification must be accomplished by His Death. The very appearance of these Greeks is to Him a token that His glorification is at hand. Stier strikingly says, "These men from the West at the end of the Life of Jesus, set forth the same as the Magi from the East at its beginning;—but they come to the *Cross* of the King, as those to His *cradle*." (R. J. v. 69, edn. 2.) The rejection of the Jews for their unbelief is the secondary subject, and is commented on by the Evangelist, vv. 37—43. ἵνα, not 'eventual,' nor "for" any thing, but *most strictly* of the *purpose*—**the hour has come, that** (whose object of preparation, and aim, in the eternal counsels, it has been, that) **the Son of Man should be glorified.** **24.** M. thinks, that our Lord begins His declaration with the double asseveration ἀμὴν ἀμήν, on account of the unreceptivity of the mind of the disciples for the announcements of His Death. But St. John also uses ἀμὴν ἀμήν. The *grain of wheat* perishes, and is *not apparent* (as the germ of dicotyledonous plants *are*) in *the new plant*:—see 1 Cor. xv. 36. The saying is more than a mere parabolic similitude: the divine Will, which has fixed the law of the springing up of the wheat-corn, has also determined the law of the glorification of the Son of Man, and the one is in analogy with the other: i. e. both through *Death*. The symbolism here lies at the root of that in ch. vi., where Christ is ὁ ἄρτος τῆς ζωῆς. αὐτὸς μόνος, by itself alone, with its life uncommunicated, lived only within its own limits, and not passing on. **25.**] And this same Divine Law prevails for *the disciples*, as well as for their Master:—see Matt. x. 39 note. And the saying here proclaims itself plainly its true extent,—by its immediate connexion with ver. 24, and by εἰς ζωὴν αἰώνιον.

ψυχή is not *really* in a double sense: as the wheat-corn retains its identity, though it die, so the ψυχή: and the two senses are, in their depth, one. ψυχή is *the life* in both cases:—the *soul*, in the present acceptation of that term. **26.**] Connexion:—For ministering to, or intimate union with, Christ (the position of Philip and An-

ἐκεῖ καὶ ὁ [k] διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ [l] διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. 27 Νῦν ἡ ψυχή μου [l] τετάρακται, καὶ τί εἴπω; πάτερ, [m] σῶσόν με ἐκ τῆς [n] ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν [n] ὥραν ταύτην. 28 πάτερ, [p] δόξασόν σου τὸ [p] ὄνομα. ἦλθεν οὖν [q] φωνὴ [q] ἐκ τοῦ [q] οὐρανοῦ Καὶ [o] ἐδόξασα καὶ πάλιν [o] δοξάσω. 29 ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγεν [r] βροντὴν γεγονέναι. ἄλλοι ἔλεγον [r] Ἄγγελος αὐτῷ λελάληκεν. 30 ἀπεκρίθη

k Matt xxiii. 11 reff.
l = ch. xi. 33 reff. Ps. xli. 6.
m constr., Heb. v. 7. James v. 20. Jude 5 only. Ps. xxx. 7.
n 2 Macc. i. 11.
o = Mark xiv. 35.
o = ch. xvii. 5.
p Rev. xv. 4. Mal. i. 11.
q Matt. iii. 17 ‖. Rev. x. 4, 8. xiv. 2, 13. Dan. iv. 28
r Mark iii. 17. Rev. xi. 19 alone. Job xxvi. 14.

LXX.

εγω bef ειμι D lat-*a b c* Syr. om εκει D. rec ins και bef 2nd εαν, with A rel lat-*f* syr copt goth æth: om BDLXℵ 1. 33. 69 latt Syr sah.

28. for σου, μου B al. add εν τη δοξη η ειχον παρα σοι προ του τον κοσμον γενεσθαι (*see ch* xvii. 5) D Aug Jer. for ηλθεν ουν, και εγενετο D. aft ουρανου ins λεγουσα D lat-*a c e* syr copt æth.

29. om ουν B lat-*a*. for ἑστως, εστηκως ADGKMX 33. 69: txt Bℵ rel. om και Dℵ 1. 69 lat-*l* coptt-goth. for βροντην γεγονεναι, οτι βροντη γεγονεν D. ins οτι bef αγγελος D 69 coptt.

and the rest, and that into which these Greeks seemed desirous to enter) implies *following* Him,—and that, through tribulation to glory. **εἰμί**] the *essential* present—in My true place, i. e. (ch. xvii. 24) in the glory of the Father. **τιμήσει**] By glorifying him in My glorification, ch. xvii. 24. 27.] 'Concurrebat horror mortis et ardor obedientiæ' (Bengel). And to express both these *together* in human speech was impossible: therefore **τί εἴπω;** The following words must not be taken interrogatively (as by Theophyl., Grot., Tholuck, al.): for thus the whole sense is destroyed, besides the sentiment being most unworthy of Him who uttered it. The prayer is a *veritable prayer;* and answers to the prophetic Messianic prayers in the Psalms, which thus run—'My soul is troubled; Lord, help me' (Ps. lxix. 1; xl. 12, 13; xxv. 17; vi. 3, 4 al.); and to that prayer afterwards in Gethsemane, Matt. xxvi. 39. **διὰ τοῦτο**] The misunderstanding of these words has principally led to the erroneous punctuation just noticed. *διὰ τοῦτο* = *ἵνα σωθῶ ἐκ τῆς ὥρας ταύτης.* 'I came to this hour for this very purpose,—*that I might be safe from* this hour:' i. e. '*the going into, and exhausting this hour, this cup, is the very appointed way of my glorification.*' Das Hineinkommen iſt ſelbſt das Hindurchkommen, das Leiden ſelbſt die Erlöſung! Stier, v. 77, edn. 2: so also Lampe. This interpretation does not, as Luthardt says, *fall* with the interrogative punctuation of the previous clause, but holds equally good when that is relinquished. The other interpretation, that of Meyer, al., is, *that Thy Name may be glorified.* But surely this is to do violence to the order of thought. This particular does not come in till the next clause, and cannot without an improbable trajection be drawn into this. 28.] The glorifying *the Name* of the *Father* can only take place by the glorification of *the Son;* and this latter only by *His death:* so that this is the 'ardor obedientiæ' triumphant. **φωνή**] This 'voice' can no otherwise be understood, than as a plain articulate sound, miraculously spoken, heard by all, and variously interpreted. So all the ancients, and the best of the modern expositors, Meyer, Stier, Luthardt, &c. On the saying of the crowd (ver. 29) has been built the erroneous and unworthy notion, that it *was* only thunder, but understood by the Lord and the disciples to mean as here stated. The Jewish Bath Kol has no applicability here. **ἐδόξασα**] In the manifestation hitherto made of the Son of God, imperfect as it was (see Matt. xvi. 16, 17); in all O. T. type and prophecy; in creation; and indeed (Aug. in Joan. lii. 4) 'antequam facerem mundum.'

πάλιν is here no mere repetition, but an intensification of the *δοξάζειν*, a yet once more. 29.] Some *heard words*, but did not apprehend their meaning; others *a sound*, but no words. I should rather believe this difference to have been proportioned to each man's inner relation to Christ, than fortuitous.

30.] The voice had been heard by those, who did not apprehend its meaning, *as thunder.* But *αὕτη ἡ φωνή* could not by any possibility have been said to them, *if it had only thundered.* Our Lord

s ch. x. 32 reff.
t ch. xvi. 8, 11. Matt. x. 15 al. Isa. xxxiv. 8.
u ch. xiv. 30. xvi. 11. J. see 2 Cor. iv. 4. Eph. ii. 2. vi. 12.
v ch. vi. 37 reff.
w = ch. iii. 14. viii. 28 only.
x Ps. lx. 13.
y = ch. vi. 44 (xviii. 10. xxi. 6, 11. Acts xvi. 19) only. Jer. xxxviii. (xxxi.) 3. xxi. 19. Acts xi. 28. xxv. 27. Rev. i. 1 only. 2 Macc. xi. 17.

Ἰησοῦς καὶ εἶπεν Οὐ [s]δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν, ἀλλὰ δι' ὑμᾶς. 31 νῦν [t]κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ [u]ἄρχων τοῦ [u]κόσμου τούτου [v]ἐκβληθήσεται ἔξω· 32 κἀγὼ ἐὰν [wx]ὑψωθῶ [x]ἐκ τῆς γῆς, πάντας [y]ἑλκύσω πρὸς ἐμαυτόν. 33 τοῦτο δὲ ἔλεγεν [a]σημαίνων ποίῳ [a]θανάτῳ ἤμελλεν [a]ἀποθνήσκειν. 34 ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος

a ch. xxi. 23 only. see Jer. xxxviii. (xxxi.) 3.

30. rec ins ο bef ιησ., with A U(Treg expr) rel: om BDGKXℵ 33. 69. ειπεν bef ιησ. BL: om και ειπεν ℵ: txt AD rel vss. rec αυτη bef η φωνη, with E rel vulg-ed lat-*g* syrr (goth?) Tert: txt ABDLMU²XΝ 1. 33 am(with fuld) for), Cyr Hil Leo. for γεγονεν, ηλθεν D.

31. om 1st τουτου D al vulg lat-*b g l* syr-jer sah Leo Promiss. om νυν: αρχων του κοσμου τουτου (*homœotel*) ℵ¹. ins και bef εκβληθησεται ℵ.

32. και εγω D 69. αν B. for εκ, απο DL vulg lat-*b c e f ff₂ g* Chr. for παντας, παντα DΝ¹ al latt goth Iren-lat Aug$_{expr}$.

33. τουτον ℵ¹. [εμελλεν HKUXℵ 1.]

34. rec om ουν, with AD rel latt syr copt Chr: ins BLXℵ syr-marg sah.

does not say that the assurance was *not made* for *His* sake;—He had prayed, and His prayer had been answered:—but that it had not been thus *outwardly expressed* for *His*, but for *their* sake. This is likewise true in the case of all testimonies to Him; and especially those two other voices from heaven,—at His Baptism and His Transfiguration. ὑμᾶς is the whole multitude, not merely the disciples. All heard, and all *might have* understood the voice: see ch. xi. 42. **31.**] All this is a comment on ἐλήλυθεν ἡ ὥρα, ver. 23: and now a different side of the subject is taken up, and one having immediate reference to the occasion: viz. the drawing of the Gentile world to Him.

νῦν] He speaks of Himself as having actually entered the hour of His passion, and views the result as already come. κρίσις] not (Chrys., Cyril, Aug., Grot.) 'the *deliverance* of this world from the devil;'—nor, 'decision concerning this world,' who is to possess it (Bengel):—but (see ch. xvi. 11) **judgment**, properly so called, the work of the Spirit who was to come, on the world, which ὅλος ἐν τῷ πονηρῷ κεῖται, 1 John v. 19.

ὁ ἄρχ. τ. κ. τ.] The שַׂר הָעוֹלָם of the Jews, Satan, the ὁ θεὸς τοῦ αἰῶνος τούτου of 2 Cor. iv. 4: see also Eph. ii. 2; vi. 12. Observe it is ἐκβληθήσεται, not ἐκβάλλεται, because the casting out (ἔξω, ἐκ τῆς ἀρχῆς, Euthym., Grot., or better perhaps, out of ὁ κόσμος οὗτος, his former place) shall be gradual, as the *drawing* in the next verse. But after the death of Christ the casting out *began*, and its first-fruits were, the coming in of the Gentiles into the Church. **32.**] See reff. Here there is more perhaps implied in ὑψ. than in either of those places: viz. *the De… with all its consequences*. The Son… crucified, is in fact the Saviour glorifi… so that the exalting to God's right hand … set forth by that uplifting on the Cr… There is a fine touch of pathos, c… ponding to the feeling of ver. 27, in … ὑψωθῶ. Hermann's description of … meaning of ἐὰν τοῦτο γένηται exp… gives it: "sumo hoc fieri, et potes… nino fieri, sed utrum vere futurum … necne, experientia cognoscam." Vig… 832. The Lord Jesus, though *in … all this*, yet in the weakness of his hu… ity, puts himself into this seeming d… 'if it is so to be:' cf. Matt. xxvi. 42. … this is missed by the shallow and … scholarlike rendering 'when,' which … need hardly remind my readers *ἐάν* … never bear. See on ch. xiv. 3: 1 John … 2. ἑλκύσω] By the diffusion of … Spirit in the Church: manifested in … preaching of the Word mediately, and … pleading of the Spirit immediately. Be… fore the glorification of Christ, the Fa… drew men to the Son (see ch. vi. 44 … note), but now the Son Himself to Hi… self. Then it was, 'no man can c… except the Father draw Him:' now … Son draws *all*. And, *to Himself*, … uplifted, thus exalted;—the great … of Faith: see ch. xi. 52. **33.**] τοῦτο … can hardly mean more than by what … of death. Lampe ('non nude significat … *genere mortis*, sed in sensu latiori … *tatem mortis*, etiam *internam* … adeoque ad fructus etiam hujus mort… spicit") and Stier find in the word … whole consequences and character of … Death; but see ch. xviii. 32. … does not say that this was *all* that …

Ἡμεῖς [b] ἠκούσαμεν [b] ἐκ τοῦ νόμου ὅτι ὁ χριστὸς [c] μένει [c] εἰς τὸν αἰῶνα· καὶ πῶς λέγεις σὺ ὅτι δεῖ [w] ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; 35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἔτι [d] μικρὸν [d] χρόνον τὸ [e] φῶς [f] ἐν ὑμῖν ἐστιν. περιπατεῖτε [g] ὡς τὸ [e] φῶς ἔχετε, ἵνα μὴ [h] σκοτία ὑμᾶς [i] καταλάβῃ· καὶ ὁ [k] περιπατῶν ἐν τῇ [hk] σκοτίᾳ οὐκ οἶδεν [l] ποῦ ὑπάγει. 36 [g] ὡς τὸ [e] φῶς ἔχετε, [m] πιστεύετε [m] εἰς τὸ φῶς, ἵνα [n] υἱοὶ φωτὸς γένησθε. ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν [o] ἐκρύβη ἀπ' αὐτῶν.

37 Τοσαῦτα δὲ αὐτοῦ [p] σημεῖα πεποιηκότος [q] ἔμπροσθεν αὐτῶν οὐκ [m] ἐπίστευον [m] εἰς αὐτόν· 38 [r] ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου [r] πληρωθῇ ὃν εἶπεν, Κύριε, τίς [s] ἐπίστευσεν τῇ [t] ἀκοῇ ἡμῶν; καὶ ὁ [u] βραχίων κυρίου τίνι [v] ἀπεκαλύφθη; 39 διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν· ὅτι

b constr., 2 Cor. xii. 6.
c ch. viii. 35 (bis) refl.
d ch. vii. 33 reff.
e ch. i. 7 reff.
f = Acts iv. 43 al. fr.
g = Luke xii. 58.
h ch. i. 5 reff.
i = 1 Thess. v. 4. Numb. xxxii. 23
k ch. viii. 12.
l ch. iii. 8 reff.
m ch. ii. 11 reff.
n 1 Thess. v. 5. Luke x. 6. Eph. ii. 2. v. 6. (8.)
o ch. viii. 59. Deut. vii. 20.
p ch. ii. 11 reff.
q = Matt. v. 16 al. 2 Kings iii. 31 F.
r Matt. i. 22 al.
s dist., Luke i. 20. ch. ii. 22 al. Isa. liii. 1.
t = Rom. x. 16, from l. c. 1 Thess. ii. 13. Heb. iv. 2. 2 Kings xvii. 30. i. 17, 18 al. 1 Kings iii. 7.
u Luke i. 51. Acts xiii. 17 only. Deut. v. 15.
v Matt. x. 26. Rom. i. 17, 18 al. 1 Kings iii. 7.

συ bef λεγεις, with ADℵ rel latt sah arm Ath Cypr: txt BLX syrr copt Chr. aft εστιν ins ουν D.

35. rec (for εν υμιν) μεθ' υμων, with A rel Syr sah(appy) Chr Cyr$_1$: txt BDKLMX 1. 33. 69 latt syr copt goth Cyr Nonn Victorin. aft περιπατειτε ins ουν D lat-*e* copt Ang. rec (for ως) εως (*from* ε *preceding*), with ℵ rel latt syr goth arm Cypr: txt ABDKLX 1. 33 syr-marg coptt Cyr Did. υμας bef σκοτια D vulg-ed (not am) lat-*a* Cypr spec.—ins η bef σκοτια ℵ^{1a}.

36. rec (for ως) εως, with E rel: txt ABDLℵ Did Ath-mss. rec ins ο bef ιησ., with Aℵ^{2a}? rel: om BDL ℵ^{1}(perhaps). for απελθων, απηλθεν και D latt.

39. for οτι παλιν, και γαρ D copt-ms.

meant, but that it was its first and obvious reference. **34.**] In such passages as Ps. lxxxix. 36, and perhaps cx. 4; Dan. vii. 13, 14. **τοῦ νόμου**] The O. T.; see ch. x. 34. The actual words **ὅτι δεῖ ὑψ. τ. υἱ. τ. ἀν.**, had not been on this occasion used by Jesus; but in His discourse with Nicodemus, ch. iii. 14, and perhaps in other parts of His teaching which have not been recorded. **τίς ἐστιν . . . . .**] They thought some other Son of Man, not the Messiah, was meant; because this lifting up (which they saw implied *taking away*) was inapplicable to their idea of the Messiah, usually known as the Son of Man.

35.] He does not answer them, but enjoins them to make use of the time of His presence yet left them. **ὡς**, as, not exactly "*while*:" walk, according to your present state of privilege in possessing the Light: which indeed can only be done *while it is with you*. **τὸ φῶς**, 'Myself' —see ch. vii. 33; viii. 12; ix. 4, 5. **ἐν ὑμ.**, among you: see ref., and ch. xv. 24 (or in the deeper meaning of ch. xi. 10, which see, and note). The *light* is an easy transition from their question, if, as above supposed, Ps. lxxxix. 36 was alluded to: 'His (David's) seed shall endure for ever, and his throne *as the sun* before Me.' **περιπατ.**] i. e. '*make use of* the Light, do your work in it, and by it.' **οὐκ οἶδ. π. ὑπ.**] 'Has no guide nor security, no principle to lead him.'

36.] It is by believing on the Light, that men become sons of Light: see ch. i. 12.

Our Lord probably went to Bethany, Luke xxi. 37.

37—50.] FINAL JUDGMENT ON THE UNBELIEF OF THE JEWS. **37—43.**] *The Evangelist's judgment on their unbelief* (37—41), *and their half-belief* (42, 43). I do not regard these verses as forming the conclusion to the narrative of the public ministry of the Lord, on account of vv. 44—50 (where see note): but doubtless the *approaching close* of that ministry *gives occasion* to them, and is the time to which they refer. **37.**] **τοσαῦτα**, so many: not, *so great*: see ch. vi. 9; xxi. 11. **οὐκ ἐπίστ.**] i. e. the *generality* did not;—they did not, *as a people*:

w 1 John ii. 11. 2 Cor. iv. 4 only. Isa. xlii. 19 only. (Isa. vi. 9.)
x Mark vi. 52. viii. 17. Rom. xi. 7. 2 Cor. iii. 14 only. Job xvii 7 var. only.
y = Mark iv. 12. ch. ix. 2.
z Matt. xv. 17. 1 Tim. i. 7 al. Prov. i. 2, 6.
a = Matt. xviii. 3 reff.
b Isa. vi. 1.
c 1 Cor. xiv. 7. Gal. iii. 18 only. 2 Macc. xv. 5.
d here only. Herod. i. 189 end.

πάλιν εἶπεν Ἡσαΐας 40 ʷ Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ ˣ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ʸ ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ ᶻ νοήσωσιν τῇ καρδίᾳ καὶ ᵃ στραφῶσιν καὶ ἰάσομαι αὐτούς. 41 ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν ᵇ δόξαν αὐτοῦ· καὶ ἐλάλησεν περὶ αὐτοῦ 42 ᶜ ᵈ ὅμως μέντοι καὶ ἐκ τῶν ᵉ ἀρχόντων πολλοὶ ᶠ ἐπίστευσαν ᶠ εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐκ ᵍ ὡμολόγουν, ἵνα μὴ ʰ ἀποσυνάγωγοι γένωνται. 43 ἠγάπησαν γὰρ τὴν ᵏ δόξαν ˡ τῶν ἀνθρώπων μᾶλλον ᵐ ἤπερ τὴν δόξαν ˡ τοῦ θεοῦ.

e = ch. iii. 1 reff.
f = 2 Tim. iv. 10. 1 Jno. ii. 15.
g ch. ii. 11 reff.
h ch. ix. 22. xvi. 2. 1 Pet. iii. 16, from Ps. xxxiii. 12 Rev. xii. 11.
i gen., 1 Pet. iii. 14.
k = ch. v. 41, 44. 1 Thess. ii. 6.
l here only†. 2 Macc. xiv. 42.
m ch. i. 15. viii. 23, 7.

44 Ἰησοῦς δὲ ⁿ ἔκραξεν καὶ εἶπεν Ὁ ᶠ πιστεύων εἰς ἐμὲ

n = ch. vii. 28 reff.

40. om τους οφθαλμους και επωρωσιν αυτων (*homœotel*) D. rec στρεφωσιν (*conformation to preceding*), with B²[sic: see table] rel Eus Chr Thdrt: txt AB ℵ XN 33. 69 Eus. ins μη bef νοησ. D vulg-ed lat-*a*. (-σωσιν D 69.) for νοησωσιν τη καρδια, τη καρδια συνωσιν ℵ. rec επιστραφωσι, with AD² rel επιστρεψωσι (*so* LXX) KLMX Eus Did, -ψουσι 69: txt BD¹ℵ 33. rec ιασωμαι (*conformation to foregoing: the authority is too strong, to suppose the fut to be from* LXX), with LU² (1, e sil) Eus₂: txt ABDℵ rel lat-*b* Eus-ms Did.

41. aft ταυτα ins δε D Did Chr Hil Jer. rec (for οτι) οτε, with D rel lat syr goth æth Eus₂ Chr Hil Ambr Jer: txt A B(Btly) LMXN 1. 33 lat-*e* copt arm Eus₁. ins του θεου bef 1st αυτου D: for αυτ., τ. θ. 69.

43. for ηπερ, υπερ LXℵ 1. 33. 69 Chr-ms.

44. for δε, ουν D al. for εκραξεν κ. ειπεν, εκραζεν κ. ελεγεν D 69 lat-*b c f*. Eus. [αλλα, so BDLΔ.]

see ver. 42. **38.**] On ἵνα πλ. see note, Matt. i. 22: beware of the '*ecbatic*' or 'eventual' sense, which has no existence.

39.] διὰ τοῦτο refers to the last verse, and ὅτι sets forth the reason more in detail; see ch. v. 16; 1 John iii. 1; Matt. xxiv. 44. The common interpretation (Theophyl., Vulg., Lampe, Tholuck, Olsh., al.), by which διὰ τοῦτο is referred forward to ὅτι, would require some particle, καί, or δέ, to denote a transition to the fresh subject. De Wette, Meyer, Lücke, edn. 3, Grot. al. **οὐκ ἠδύν.**] could not—i. e. it was otherwise ordained in the divine counsels. No attempt to escape this meaning (as *nolebant*, Chr. Thl. &c.) will agree with the prophecy cited ver. 40. But the *inability*, as thus stated, is coincident with the fullest freedom of the human will: compare οὐ θέλετε, ch. v. 40. **ὅτι**, not '*for*,' but **because**. A more special ground is alleged why they could not believe:—see above.

40.] The prophecy is freely cited, after neither the Heb. nor the LXX, which is followed in Matt. xiii. 14 f. What God *bids* the prophet *do*, is here described as *done*, and by Himself: which is obviously *implied* in the Heb. text. The reading αὐτῶν (Morus) supplying ὁ λαὸς οὗτος as the subject of τετύφ. and πεπώρ., is out of the question,—as ungrammatical, and inconsistent with the context, which will only allow of ὁ κύριος (i. e. Jehovah) as the *subject*. **41.**] **ὅτι εἶδ.**, because he *saw*. "This apocalyptic vision was the occasion of that prophecy." Meyer. **αὐτοῦ**, *of Christ*. The Evangelist is giving his judgment,—having (Luke xxiv. 45) his understanding opened to understand the Scriptures,—*that the passage in Isaiah is spoken of Christ*. And indeed, strictly considered, the glory which Isaiah saw could *only* be that of the Son, Who is the ἀπαύγασμα τῆς δόξης of the Father, Whom eye hath seen. κ. ἐλ. π. αὐ. does not depend on ὅτι: and he spake concerning Him. **42.**] e. g. Nicodemus, Joseph and others like them. On ἀρχόντων see note, ch. ix. 22. **43.**] is a reference to ch. v. 44. **ἤπερ** (in ἠπερ), in this case augments the disjunctive force of ἤ. See Kühner, ii. § 747, anm. 4, where many examples are given. **44—50.**] *Proof of the guilt of their unbelief, from the words of Jesus Himself*. It was by the Commentators generally thought that these verses formed part of some other discourse

οὐ πιστεύει εἰς ἐμέ, ἀλλὰ εἰς τὸν πέμψαντά με· 45 καὶ ὁ [o] θεωρῶν ἐμὲ [o] θεωρεῖ τὸν πέμψαντά με. 46 ἐγὼ [p] φῶς [q] εἰς τὸν κόσμον [q] ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ [r] σκοτίᾳ μὴ [s] μείνῃ. 47 καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ [t] φυλάξῃ, ἐγὼ οὐ [u] κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνa σώσω τὸν κόσμον. 48 ὁ [v] ἀθετῶν ἐμὲ καὶ μὴ [w] λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν [x] τῇ ἐσχάτῃ ἡμέρᾳ. 49 ὅτι ἐγὼ [y] ἐξ ἐμαυτοῦ οὐκ [y] ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι [z] ἐντολὴν [z] δέδωκεν τί εἴπω καὶ τί λαλήσω· 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός [a] ἐστιν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

o — ch. vi. 40. xiv. 17.
p ch. i. 7 reff.
q ch. i. 9 reff.
r ch. i. 5 reff.
s 1 John iii. 14. 1 Cor. vii. 28, 34.
t — Luke xi. 28. Ps. cxviii. 9. see ch. viii. 51.
u — ch. iii. 18 bis. James v. 9.
v John, here only.
w — Luke vii. 30. x. 16. Gal. ii. 21. 1 Thess. iv. 8. Isa. xxiv. 16.
x — Matt. xiii. 20. ch. iii. 11, 32, 33. xvii. 8.
y ch. viii. 44 end. iii. 31. Matt. xii. 34.
z — ch. xi. 57 reff.
a — ch. xvii. 3. vi. 68.

XIII. 1 Πρὸ δὲ τῆς ἑορτῆς τοῦ [b] πάσχα, εἰδὼς ὁ

1 John ii. 20. b Matt. xxvi. 2 reff.

45. om και D. 46. om πας B.

47. om μη D fos lat-*a b c ff*$_2$ *l* Ambr. rec (for φυλαξη) πιστευση, with E rel lat-*f q* syr-marg goth: txt ABDKLXℵ 1. 33. 69 latt syrr coptt æth arm Ath Nonn. for αλλ ινα, αλλα D^1-gr.

49. εξ εμαυτου bef εγω D: om εγω G. rec (for δεδωκεν) ειδωκεν, with Dℵ rel Chr: txt ABMX 1. 33. 69 Did Cyr.

50. αιωνιος εστιν bef ζωη D: εστιν bef αι. 69 al. rec λαλω bef εγω, with Δ rel sah: om εγω D em lat-*a*: txt ABLMXℵ 1. 33. 69 vulg lat-*b c f ff*$_2$ *g* copt arm Bas Tert.

delivered at this period. But this is improbable, from no occasion being specified, —from ver. 36,—and from the form and contents of the passage, and its reference to the foregoing remarks of the Evangelist. I take it—with almost all modern Commentators—to be a *continuation of those remarks, substantiating them by the testimony of the Lord Himself.* The words are taken mostly, but not altogether, from discourses *already given* in this Gospel.

44, 45.] ἔκρ. κ. εἶπ. not pluperf. (nor ever), but indefinite, as ἐπίστευσαν, ὡμολ., and ἠγάπ. above. ἔκρ. is used of open public teaching, see reff. On the close connexion with the Father, see ch. v. 24, 38; viii. 19, 42; xiv. 10. The words are in logical sequence to ver. 41, in which the Evangelist has said that *the glory of Jehovah* and His *glory* were *the same.* 46.] See ver. 35; ch. viii. 12; ix. 5. The μείνῃ here expresses that all are *originally in darkness,*—as μένει, ch. iii. 36. 47.] See ch. iii. 17; v. 45; viii. 15. The omission of μή (see var. read.) appears to have been occasioned by a mistaken idea that vv. 48 and 47 were in contrast to one another. 48.] See ch. iii. 18, also v. 45 ff., and Heb. iv. 12. On ἀθετῶν and μὴ λ. see reff.: and on the emphatic ἐκεῖνος, referring to the primary subject, cf. note on ch. vii. 29, also on ch. iii. 28. 49.] See ch. v. 30; vii. 16, 17, 28, 29; viii. 26, 28, 38. On ἐντολή, ch. x. 18. There does not appear to be any real difference here, though many have been suggested, between εἶπω and λαλήσω: both are summed up in λαλῶ in the next verse: compare Matt. x. 19. 50.] See ch. vi. 63 (and note), 68. On οἶδα, ch. iii. 11; v. 32; viii. 55.

The ἐντολὴ αὐτοῦ *is*, results in, not as a means merely, but in its accomplishment and expansion, *eternal life*; see ch. iii. 15; v. 24; vi. 40. Thus all who do not believe are without excuse;—because Jesus is not come, and speaks not, of Himself, but of the Father, Whose will and commandment respecting Him is, that He should be, and give, Life to all. They who reject Him, reject Life, and (ch. iii. 19) prefer darkness to Light.

CHAP. XIII.—XX.] *Third division of the Gospel.* JESUS AND HIS OWN.

XIII.—XVII.] HIS LOVE AND THE FAITH OF HIS OWN. XIII. 1—30.] HIS LOVE IN HUMILIATION. 1—11.] *His condescension in washing their feet.* On the chronological difficulties, see notes on Matt. xxvi. 17, and ch. xviii. 28.

μετ' ἐμοῦ. 9 λέγει αὐτῷ Σίμων Πέτρος Κύριε, μὴ τοὺς
πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.
10 λέγει ὁ Ἰησοῦς αὐτῷ Ὁ λελουμένος οὐκ ἔχει χρείαν
εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος·
καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες. 11 ἤδει γὰρ
τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι οὐχὶ πάντες
καθαροί ἐστε. 12 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν
καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν
αὐτοῖς Γινώσκετε τί πεποίηκα ὑμῖν; 13 ὑμεῖς φωνεῖτε
Ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ
γάρ. 14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος

a Acts ix. 37. xvi. 33. Heb. x. 22. 2 Pet. ii. 22. Rev. i. 5 only. Exod. ii. 6.
b Matt. iii. 14 reff.
c vv. 5, &c. reff.
d = ch. vii. 23. Zech. iv. 2. see ch. ix. 34.
e ch. xiv. 22. 1 Cor. v. 2 al. Num. xxiv. 17.
f ch. x. 17, 18 reff.
g Luke xi. 37 reff.
h = here only. i nom., Luke xix. 20. 1 Kings ix. 9. Ps. lxxxvi. 6 var.
k = ch. iv. 17. viii. 48. Matt. xv. 7 al. Jer. i. 12.

9. πετρος bef σιμων B: om σιμων D: txt ACℵ rel vss Orig. om και bef μονον bef τους ποδας D latt copt. om μου DEGH 69 lat-a Euthym Ambr spec.

10. om ο bef ιησ. B Orig. rec (for ουκ εχει χρειαν) ου χρειαν εχει, with rel Chr Cyr Jer Ambr: txt ABC¹ℵ lat-a e q Orig$_6$ Tert. add την κεφ. νιψασθαι D. rec (for ει μη) ἡ, with AC³ rel: om E²FH: txt BC¹DL 13. Orig$_1$ Chr Dion-areop.—om ει μη τους ποδας ℵ. for νιψασθαι, μονον D. for αλλ' εστιν, εστιν γαρ D Syr arm Chr Cyr$_1$.

11. aft γαρ ins ιησ. D Syr. om 2nd clause D. rec om οτι, with AL vulg lat-e g Orig$_1$ spec: ins BCL 33 lat-a b c f ff$_2$ l syrr Cyr.

12. om και bef ελαβεν AC² L(appy) ℵ 33 ev-y fos lat-a b e Syr copt æth arm BC¹·³D. for αυτου, αυτων ℵ: om D lat-b e spec. rec om 2nd τα with D rel mm: ins ABC¹Lℵ 33 Syr copt æth Orig Dion-alex. rec ανεπεσεν, *was not perceived that the apodosis began at* ειπεν: *hence the omn of* και bef *and the other changes*), with ADℵ^{2a} rel vulg lat-b c syr goth arm Chr spec: om ℵ¹ lat-a e Syr copt æth Orig. [και ανεπεσων παλιν ειπεν αυτοις written in margin of A, possibly by the original scribe.]

14. τους ποδας bef υμων DK vulg lat-a c e ff$_2$ syr. ins ποσιν μαλλον bef και

the *spiritual sense* of washing, this is not so. Whoever is washed by Jesus, has part in Him. We are here in the realm of another and deeper logic: the act being no longer symbolic, but veritable.

9.] The warm-hearted Peter, on learning that *exclusion* would be the consequence of not being washed, can hardly have enough of a cleansing so precious. There surely is implied in this answer an incipient apprehension of the meaning of our Lord's words. The ἐὰν μὴ νίψω σε has awakened in him, as the Lord's presence did, Luke v. 8, a feeling of his own want of cleansing, his entire pollution. This sense (Stier, Bengel, Baumgarten-Crusius) is denied by Lücke and Olsh. 10.] Reference appears to be made to the fact that one who *has bathed*, after he has reached his home, needs not entire washing, but only to have his feet washed from the dust of the way. This bathing, the bath of the new birth, but only yet in its foreshadowing, in the purifying effect of faith working by love, the Apostles, with one exception, *had*; and this *foot-cre* represented to them, besides its less humility and brotherly love, their *need of cleansing from daily pollu even after spiritual regeneration*, hands of their divine Master. See vii. 1; James i. 21; Acts xv. 8, 9; ii. 22. On καθ. ἐστε, see note xv. 3. 11.] τὸν παραδιδόντα, *ἐρχόμενος*, him that should betray Hi the indefinite characteristic present. 12—20.] *This act, a pattern of denying love for His servants.* γινώσκ. τί π. ὑ.] These words are not so much in expectation of an ans as to direct their attention to the follow

13.] ὁ διδάσκ. and ὁ κ. are the nominatives, as in reff. (Winer, § 1, edn. 6.) 14.] *Pedilavium.* Dominus discipulis adhibuit, partic et ad beneficium conferendæ puritatis talis, et ad παιδείαν docendæ dilec humilis, ver. 34, coll. ver. 1. *Inde* lavium discipulorum inter se eo per ut alter alterum quoquo modo adjuva

διδάσκαλος, καὶ ὑμεῖς [l]ὀφείλετε ἀλλήλων [c]νίπτειν [c]πόδας. 15 [m]ὑπόδειγμα γὰρ ἔδωκα ὑμῖν [n]ἵνα ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. 16 ἀμὴν ἀμὴν ὑμῖν, οὐκ ἔστιν δοῦλος [o]μείζων τοῦ κυρίου αὐτοῦ, [p]ἀπόστολος [o]μείζων τοῦ πέμψαντος αὐτόν. 17 εἰ οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. 18 οὐ περὶ [v]ν ὑμῶν λέγω· ἐγὼ οἶδα τίνας [q]ἐξελεξάμην· ἀλλ' [r]ἡ γραφὴ πληρωθῇ Ὁ [s]τρώγων μου τὸν ἄρτον [t]ν [u]ἐπ' ἐμὲ τὴν [v]πτέρναν αὐτοῦ. 19 [w]ἀπ' ἄρτι ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται

l Luke xvii. 10. ch. xix. 7 al.
m Heb. iv. 11. viii. 5. ix. 23. James v. 10. 2 Pet. ii. 6 only †. Sir. xliv. 16. 2 Macc. vi. 28, 31 only.
n ver. 34.
o — Matt. xi. 11. ch. xiv. 28. xv. 20 al. Gen. xlviii. 19.
p — 2 Cor. viii. 23. Phil. ii. 25. 3 Kings xiv. 6 F, &c. (not vat.) only. see Herod. i. 21. v. 38.
q ch. vi. 70 reff.

...str., ch. i. 8. ix. 8. Mark xiv. 49. xi. 9.) — here only. (Luke xxi. 23. xxiv. 50 al.) ere only. Gen. iii. 15. (-νισμός, Ps. l. c.) xiv. 7. Rev. xiv. 13 only.
s Matt. xxiv. 38. ch. vi. 54—58 only †. 1 Kings xx. 33.
t (Ps. ...) n — 2 Thess. ii. 4. Ps. cv. 26.
v Matt. xxiii. 38. xxvi. 29, 64. ch. (i. 52 v. r.)

lat-*a ff*$_2$ *g* (Syr). νιπτειν bef αλληλων ℵ.
δωκα AKMℵ 33. 69 Cyr. ποιητε (*itacism ?*) DEFGHMΔ 1 Cyr.
t εγω ins γαρ AK 1. 69 lat-*a l q* Syr copt arm Cyr. rec (for τινας) ους, rel Eus: txt BCLMℵ 33 Orig$_4$ Cyr. πληρωθη bef η γραφη D vulg oth. rec (for μου) μετ' εμου, with ADℵ rel vulg lat-*a b* syrr copt goth Eus$_1$: txt BCL tol æth Orig$_2$ Eus$_1$ Cyr-comm. επηρκεν AUℵ 1.
v οταν γενηται bef πιστευσητε, with ACD rel vulg-ed lat-*a f ff*$_2$ *q* goth Orig$_2$ txt BLℵ Frag-nitr am(with fuld forj ing mt) lat-*a b e g* copt Orig$_3$ Cyr.—ε BC Orig$_2$: txt ADℵ rel. (Frag-nitr def.)

ndam puritatem animæ; et ut ri pedes lavet,—*vel* proprie, 1 Tim. ue serio, si scil. accidat, ut opus nim præceptum affirmativum, ob- mper, sed non ad semper: quale d, 1 Joh. iii. 16—*vel* synecdochice, genus officiorum, quæ alter alteri vilia et sordida, modo opportuna, potest. Dominus igitur per ipsum m purificavit discipulos: quare trum amanter cœgit: sed disci- ilavium mutuum non hoc nomine ; neque adeo tanta est pedilavii is imitandi necessitas, quantam statuerunt: quum Johannes v. gr. edes nusquam laverit; et tamen lilavii Dominici et fraterni simi- iam plerique agnoscunt. Hodie et principes pedilavium ad lite- antur; magis autem admirandus gr. pontifex, unius regis, quam pauperum pedes, seria humilitate Bengel. The custom of literally ionially washing the feet in obe- this command, is not found be- ourth century. 15.] καθώς, ὡς ἐπ. Our Lord's action was l, and is best imitated in His by endeavouring, 'if a man be in a fault, to restore (καταρ- ch an one in the spirit of meek- l. vi. 1. 16, 17.] The pro- verbial expression οὐκ ἔστιν δ. . . . is used here in a different sense from ch. xv. 20. Here it is, 'if the Master thus humbles Himself, much more should His servants and messengers;' see Matt. x. 24; Luke vi. 40; and on ver. 17, Luke xii. 47, 48. The *mere recognition* of such a duty of humility, is a very much more easy matter than the *putting it in practice*. 18.] I say it not (viz. the ἐὰν ποιῆτε αὐτά) of you *all*: for there is one who can never be μακάριος. Our Lord repeats His ἀλλ' οὐχὶ πάντες of ver. 10, and the sad recollection leads to His trouble in spirit, ver. 21. ἐγὼ οἶδα.] The ἐγώ is emphatic; and the reason of its emphasis is given in ver. 19. Connexion: 'It might be supposed that this treachery has come upon Me unawares; but it is not so: I (for my part) know whom I have selected (viz. *the whole twelve*; see ch. vi. 70, not only the true ones [Stier], as in ch. xv. 16, said when Judas was not present): but this has been done by the determinate counsel and foreknowledge of God, declared in the Scriptures.' On the citation, see LXX. The words here are given freely, the LXX having ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν. This is another instance of the direct and unhesitating application of the words of the Psalms by our Lord to Himself. τὴν πτ.] 'congruit hic

ὅτι [x] ἐγώ εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ [y] λαμβάνων ἐάν τινα πέμψω, ἐμὲ [y] λαμβάνει· ὁ δὲ ἐμὲ [y] λαμβάνων [y] λαμβάνει τὸν πέμψαντά με.

21 Ταῦτα εἰπὼν Ἰησοῦς [a] ἐταράχθη τῷ [b] πνεύματι, καὶ [c] ἐμαρτύρησεν καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. 22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ [d] ἀπορούμενοι περὶ τίνος λέγει. 23 ἦν [e] ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ [f] κόλπῳ τοῦ Ἰησοῦ, ὃν [g] ἠγάπα ὁ Ἰησοῦς· 24 [h] νεύει οὖν τούτῳ Σίμων

x ch. iv. 26 reff. y ch. i. 12 reff. z ch. xvi. 23. xx. 23 bis only. a ch. xi. 33 reff. b Mark ii. 8 reff. c — ch. xii. 17 reff. d Mark vi. 20 v. r. Luke xxiv. 4. Acts xxv. 20. 2 Cor. iv. 8. Gal. iv. 20 only. Gen. xxxii. 7. e Matt. xx. 18, 11 reff. f Luke xvi. 22 reff. 2 Kings xii. 3.

g — ch. xi. 5. Gen. xliv. 20. h Acts xxiv. 10 only. Prov. iv. 25 only. (Jovinian, Luke i. 63.

20. [rec εαν, with D rel Orig$_2$: txt ABCKLMXΝ Frag-nitr 33 Cyr.] λαμ. εμε D Syr Chr [not 33 as Tischdf].

21. rec ins ὁ bef ιησ., with ACD rel: om BLΝ. υμιν bef λεγω B.

22. rec aft εβλεπον ins ουν, with ADLΝ rel Cyr; δε al lat-a Syr æth Orig: om BC lat-e arm Orig$_1$. ins οι ιουδαιοι bef εις αλληλους ℵ^1(but marked for omission by the original corrector). απορουντες D 69.

23. rec aft ην ins δε, with AC^{2}DΝ rel lat-a e f ff$_2$ Syr syr-with-ast copt goth: om BC^{1}L Orig$_2$. (Frag-nitr def.) rec om εκ, with EFGHUA (S 1, e sil) goth Orig: ins ABCDΝ Frag-nitr rel latt Syr coptt æth Orig$_2$ Cyr. aft ουν ins και D. om ὁ B.

24. om ουν C^1 A(Treg expr) 69 lat-c ff$_2$ Syr arm. rec (for και λεγει αυτω απ

sermo imprimis ad lotionem *pedum*, et ad morem veterum discumbentium ad *panem* edendum.' Bengel. 19.] '*Now, from this time*, I announce it to you, that when it shall have happened, you may believe that I am (the Christ).' See ch. xvi. 1, and above on *ἐγὼ οἶδ.*, ver. 18. 20.] See Matt. x. 40. The connexion is very difficult, and variously set down. It has been generally supposed (Euthym., &c.) that the words were to comfort the Apostles for the disgrace of their order by Judas, or in prospect of their future labours. But then would not *ἄν τινα π.* have been expressed by *ὑμᾶς*? Another view is to refer back to vv. 16, 17, and suppose the connexion to have been broken by the allusion to Judas. But is this likely, in a discourse of our Lord? I rather believe that the saying sets forth the dignity of that office from which Judas was about to fall: q. d. 'not only was he in close intercourse with Me (ver. 18), but invested with an ambassadorship for Me, and in Me, for the Father; and yet *he* will lift up his heel against Me.' And the consideration of this dignity in all its privileges, as contrasted with the sad announcement just to be made, leads on to the *ἐταράχθη τῷ πν.* of the next verse.

21—30.] *Contrast of the manifestations of love and hate.* See notes on Matt. xxvi. 21—25. Mark xiv. 18—21. Luke xxii. 21—23. 21.] See above. One of those mysterious troublings of spirit, which passed over our Lord,—ch. xi. 33 and xii. 27. *ἐμαρτύρ.* implies the delivery of some solemn and important announcement. This was the first time He had ever spoken so plainly. All four Evangelists agree in the substance of the announcement. 22.] In Matt. and Mark they express their questioning in *words*. St. Luke's *συν-ζητεῖν πρὸς ἑαυτούς* would appear to imply the same. We seem called on here to decide a much-controverted question,—*where in John's narrative the institution of the Lord's supper is to be inserted*? I believe certainly *before* this announcement, as in Luke: and if before it, *perhaps before the washing of the disciples' feet*: for I see no break which would admit it between our ver. 1 and ver. 21. 23.] Since the captivity, the Jews lay at table in the Persian manner, on divans or couches, each on his left side, with his face towards the table, his left elbow resting on a pillow and supporting his head. Thus the second guest to the right hand lay with his head near the breast of the first, and so on (Lücke ii. 565). *ὃν ἠγάπα ὁ Ἰησ.*] The disciple meant is John himself, see ch. xxi. 20; also designated thus, ch. xix. 26; xxi. 7 (see Prolegomena to John, § i. 6). 24—26 See note on Matt. ver. 23. Peter characteristically imagines that John, as the beloved disciple, would know: but he, not

ις καὶ λέγει αὐτῷ Εἰπέ τίς ἐστιν περὶ οὗ λέγει. [l] Luke xi. 37 ref.
απεσὼν ἐκεῖνος [k] οὕτως ἐπὶ τὸ [l] στῆθος τοῦ Ἰησοῦ [k] = ch. iv. 6. [l] Luke xviii. 13. xxiii. 48. ch. xxi. 20. Rev. xv. 6 only. Dan. ii. 32.
αὐτῷ Κύριε, τίς ἐστιν; [26] ἀποκρίνεται οὖν ὁ Ἰησοῦς
ὡς ἐστιν ᾧ ἐγὼ [m] βάψω τὸ [n] ψωμίον καὶ δώσω
[m] βάψας οὖν τὸ [n] ψωμίον λαμβάνει καὶ δίδωσιν [m] here bis. Luke xvi. 24. Rev. xix. 13 only. Num. xix. 18 al.
Σίμωνος Ἰσκαριώτου. [27] καὶ μετὰ τὸ [o] ψωμίον, [n] see Ruth ii. 14.
εἰσῆλθεν εἰς ἐκεῖνον ὁ [p] Σατανᾶς. λέγει οὖν αὐτῷ [o] here, &c. (6 times) only †. (-μιζειν,
ις [q] Ὃ ποιεῖς ποίησον [q] τάχιον. [28] τοῦτο δὲ οὐδεὶς

Rom. xii. 20, from Prov. xxv. 21.) [p] Luke xxii. 3. [q] ch. xx. 4. 1 Tim. iii. 14. Heb. xiii. 23 only †. Wisd. xiii. 9. 1 Macc. ii. 40 only.

ν) πυθεσθαι τις αν ειη (*see note*), with AD rel syrr copt goth Cyr: πυθ. τις περι ου ελεγεν και λεγει αυτω ειπε τις εστιν ℵ: txt BCLX Frag-nitr 33 vulg Gaite.—[ℵ has περι ου λεγει as well as περι ου ελεγεν.]
ες επιπεσων (*from Luke* xv. 20, *αναπ. not seeming appropriate*), with AC³Dℵ¹: txt BC¹KLXℵ²ᵃ 33 Orig$_{gr}$ rec adds δε, with A rel lat-ff$_2$ q syr goth Cyr; ουν DLMXΔΛℵ 1. 33. 69 vulg syr-marg copt-wilk: om BC lat-e rec om ουτως, with ADℵ 1. 69 vss Orig: ins BC rel goth Euthym. [*Itacism?*] KSUΛ.)
ες om ουν, with AC³Dℵ¹ rel vulg lat-b d; αυτω D 69 lat-e: txt BC¹LXℵ²ᵃ syr-marg Orig. om ὁ B[sic: see table] M. aft ιησ. ins και λεγει Dℵ copt æth. ins αν bef ειγω D 1. rec βαψας το ψωμιον επιδωσω, omg *on for elegance; επιδ., which Meyer thinks genuine, from its not being elsewhere John, might well be a copier's reminiscence of such passages as Mt* vii. 9, 10 ‖, *Luke* xxiv. 30, 42), with ADℵ rel, but εμβαψας (*from* ‖ *Mt, Mk*) ADK βαψ. το ψ. δωσω αυτω MX: txt BCL copt æth arm Orig$_2$(οὐ γίγραπται· ἐστιν ᾧ ἐγὼ δώσω τὸ ψ., ἀλλὰ μετὰ προσθήκης τοῦ Βάψω· βάψω γάρ, φησι, δώσω). rec (for βαψας ουν) και εμβαψας, with A rel: και βαψ. D 69 txt BC¹LXℵ (lat-a) Orig$_2$ Cyr. om το B. rec om λαμβανει και, Dℵ¹·²ᵇ rel latt syrr: ins BCLMXℵ²ᵃ 33 syr-marg æth Orig$_4$. rec τη (*as ch* vi. 70), with Aℵ rel copt: απο καρυωτου D: txt BCLMX Frag-nitr Orig$_3$-mss.
ν μετα το ψωμιον D lat-e. om τοτε DLℵ vulg-ed(not am forj fos) copt Orig$_4$(ins$_2$) Cyr Ambr. om ὁ D¹Δ. for λεγει ουν, και λεγει D . rec ins ο bef ιησ., with ACDℵ Frag-nitr rel: om BL.
ν δε B al.

; asks of the Lord. It is an
it for the reading in the text,
hulz) John never uses the *optative.*
25.] ἀναπεσών, sitting (lying) at
the bosom of Jesus. οὕτως,
. I understand it, that John, who
re lying *close to* the bosom (ἐν τῷ
of Jesus, now leaned his head
ly *upon* His breast, to ask the
. This escaped the notice of the
he table:—see on Matt. as above.
26.] This = Matt. ver. 23, Mark,
Meyer remarks, that the
expressed as a contrast to the
τὸ ψ., probably a piece of
avened bread, dipped in the broth
f bitter herbs. 27.] '*post*
non *cum* offula.' Bengel. Ob-
ιε ψωμίον stands for the act in
t played a principal part. This
he sop was one of the closest tes-
of friendly affection. τότε
carries a graphic power and pathos with it: *at that moment.* εἰσῆλ. εἰς ἐκ. ὁ Σ.] See ver. 2 and note. Satan *entered fully* into him, took full possession of him, —so that his will was not only bent upon doing the deed of treachery, but fixed and determined to do it *then and there.* The words must be understood literally, not as Theod. Mops., as merely betokening τὴν κύρωσιν τῶν καταθυμίων τῷ διαβόλῳ λογισμῶν. ὃ ποιεῖς . . . . .] Those words are not to be evaded, as being *permissive* (Grot.) or *dismissive* (οὐδὲ προστάττοντος οὐδὲ συμβουλεύοντος, ἀλλ' ὀνειδίζοντος καὶ δεικνύοντος ὅτι αὐτὸς μὲν ἐβούλετο διορθώσασθαι, ἐπειδὴ δὲ ἀδιορθώτως εἶχεν, ἀφίησιν αὐτόν. Chrys. Hom. in Joan. lxx. 1. 2). They are like the saying of God to Balaam, Num. xxii. 20,—and of our Lord to the Pharisees, Matt. xxiii. 32. The *course of sinful action is presupposed,* and the command to

r ver. 28. s here only. cf. εἰν τί, Matt. xiv. 31. xxvi. 8 al. t ch. xii. 6 (refl.) only. u constr., Matt. vi. 8 reff. v — Matt. xxvi. 28. xxvii. 7 al. w arrangement of words, Acts xix. 4. Rom. xi. 31.

ἔγνω τῶν [r]ἀνακειμένων [s]πρὸς τί εἶπεν αὐτῷ· 29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ [t]γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ Ἰησοῦς Ἀγόρασον ὧν [u]χρείαν [v]ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς [w]ἵνα τι δῷ. 30 λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς. ἦν δὲ νύξ. 31 [w]ὅτε οὖν ἐξῆλθεν, λέγει Ἰησοῦς Νῦν [x]ἐδοξάσθη ὁ υἱὸς τοῦ

1 Cor. ix. 15. xiv. 9. 2 Cor. ii. 4. Gal. ii. 10. x ch. vii. 39 reff.

29. for επει, οτι D, *quia* latt. rec ins ὁ bef ιουδας, with CD rel Cyr: om ABℵ LMUXΝ 1. 33. 69 Orig. rec ins ὁ bef ιησ., with ACD rel: om BℵΝ Orig.

30. rec ευθ. bef εξηλθεν, with A rel lat-*a f q* syrr goth: txt BCDLMXΝ 33. 69 vulg lat-*b c* copt arm Orig$_2$ Ambr.—rec ευθεως, with A rel: txt BCDLXΝ Orig$_2$.

31. om ουν (*joining for the most part* οτε εξ. *to ver* 30) A rel fos syrr goth arm Chr Thl: ins BCDLXΝ 1. 33. 69 copt arm Orig Cyr. rec ins ὁ bef ιησ., with AD rel: om BLAΝ.

go on is but the echo of that mysterious appointment by which the sinner in the exercise of his own corrupted will becomes the instrument of the purposes of God. Thus it is not ὅ, or εἴ τι, ποιήσεις, but ὃ ποιεῖς:—**that which thou art doing, hast just now fully determined to put in present action, do more quickly**—'than thou seemest willing:'—or perhaps better 'than thou wouldst otherwise have done,' which seems the account to be ordinarily given of this use of the comparative:—reproving his lingering, and his pretending—(Matt. ver. 25)—to share in the general doubt.

28.] Not even John: who knew he was the traitor, but had no idea the deed was so soon to be done (Lücke, De Wette). Stier supposes John to exclude himself in saying οὐδεὶς τ. ἀνακ., and that *he* knew. 29.] The *first* supposition agrees with ver. 1,—that it was πρὸ τῆς ἑορτῆς τοῦ πάσχα. Had it been the night of the passover, the next day being hallowed as a sabbath, nothing *could have been bought*. On the whole question see notes on Matt. xxvi. 17, and ch. xviii. 28. On the *second* supposition, see ch. xii. 5. The gift to the poor might be, to *help them to procure their paschal lamb*. 30.] The remark ἦν δὲ νύξ (which certainly concludes this period, see ὅτε οὖν, ver. 12) seems to be added to bring the whole narrative from ch. xiii. 1 to ch. xviii. 3 into precision, as happening on one and the same night. It is perhaps fanciful to see, as Orig., Olsh., Stier, &c. have done, an allusion to the σκοτία in Judas's soul, or to ὑμῶν . . ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότου, Luke xxii. 53; though doubtless *there* the Lord alludes to its being *also night*: but I quite feel, with Meyer, that there is something awful in this termination—it was night.

31—XVI. 33.] HIS LOVE IN KEEPING AND COMPLETING HIS OWN. And herein, 31—XIV. 31.] *He comforts them with the assurance that He is going to the Father.*

31—38.] *Announcement of the fact—its effect on Peter.* Here commences that solemn and weighty portion of the Gospel (ch. xiii. 31—xvii. 26) which Olshausen not without reason calls 'Ἁγιασιλίφιτ'—'the most holy place.' He beautifully remarks, 'These were the last moments which the Lord spent in the midst of His own before His Passion, and words full of heavenly meaning flowed during them from His holy lips:—all that His heart, glowing with love, had yet to say to His own, was compressed into this short space of time. At first the conversation with the disciples takes more the form of usual dialogue: reclining at the table, they mournfully reply to and question Him. But when (ch. xiv. 31) they had risen from the supper, the discourse of Christ took a higher form: surrounding their Master, the disciples listened to the Words of Life, and seldom spoke (only ch. xvi. 17, 29). Finally, in the sublime prayer of the great High Priest, the whole Soul of Christ flowed forth in earnest intercession for His own to His Heavenly Father.' Olsh. ii. 329. 31. νῦν ἐδοξ.] It was not that the *presence of* Judas, as some have thought, hindered the great consummation imported by ἐδοξ., but that the work on which he was gone out, was the ACTUAL COMMENCEMENT *of that consummation*: 'ab hinc enim passiones Christi initium capiebant.' Lampe. It is true that his presence hindered the *expression* of these gracious words: 'Jam quasi obice rupto torrentes gratiæ a labiis Jesu effunduntur.' Id. ἐδοξάσθη. Spoken proleptically as if accomplished, because the deed was actually in doing, which was to accomplish it. The glorifying spoken of here, and in δοξάσει, ver. 32, is

ιτου, καὶ ὁ θεὸς [x] ἐδοξάσθη ἐν αὐτῷ. 32 [εἰ ὁ θεὸς [y] ιθη ἐν αὐτῷ,] καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, θὺς δοξάσει αὐτόν. 33 [y] τεκνία, [z] ἔτι [aa] μικρὸν μεθ' εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, ὅπου ἐγὼ [c] ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν ἄρτι. 34 [d] ἐντολὴν καινὴν [d] δίδωμι ὑμῖν, [e] ἵνα ἀγα- ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγα- ἀλλήλους. 35 [f] ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ αἱ ἐστε, ἐὰν ἀγάπην ἔχητε [g] ἐν [g] ἀλλήλοις. 36 λέγει

y John (1 John ii. 1, 12, 28. iii. (7 v. r.) 18. iv. 4. v. 21) only, exc. Gal. iv. 19 †.
z ch. xiv. 19. Heb. x. 37 only. Jer. xxviii. 33. see ch. vii. 33.
a as above (z). ch. xvi. 16, &c. (7 times). Matt. xxvi. 39, 73 | Mk. 2 Cor. xi. 1, 16 only.
b = Matt. viii. 19. Mark vi. 16.
c ver. 15. ch. xv.
d ch. xi. 57 ref.
e ver. 38. ch. viii. 21, 22. xiv 4. Rev. xiv. 4 only. Matt. xii. 16 al.
f 1 John ii. 5 & passim. — 1 Cor. iv. 6. Gen. xlii. 33.
g Mark ix. 50. 12. xv. 5 only.

m *ει ο θεος εδοξασθη εν αυτω* (*homaotel*) BC¹DLXℵ¹ 1 fuld(with harl) *ff₂ g* syr æth-mss Tert Ambr: ins AC²ℵ²ᵃᶜ rel vulg-ed lat-*e f* Syr coptt goth Orig₂ Hil₄. for *εαυτω, αυτω* BHA Orig.
m *οτι* DN al vulg lat-*b c e ff₂* æth Cyr. rec *υπαγω* bef *εγω*, with EFGH *a b q* syrr Chr₁: txt ABCDℵ rel vulg lat-*c f ff₂ l* goth arm Orig₄.
ft *καθως* ins *καγω* D. om *ινα* ℵ.
or *εν αλληλοις, μετ' αλληλων* ℵ.

same. *This* is the glorifying of Christ on earth, in His course of e as the Son of Man, which was ed by His death (*ὑπήκοος μέχρι* , Phil. ii. 8). And His death was nsition-point between God being in Him, and He being glorified in anifested to be the Son of God wer by His resurrection, and re- p to the Father, to sit at the right God. This latter (ver. 32) is of by Him here as future, but im- (*εὐθύς*) on His death, and leads he address in ver. 33. *ἐν ἑαυτῷ* od (the Father), not in Christ. flects back on the *subject* of the : and *ἐν* is not '*by means of*,' by the resurrection of Him into ry, which He had indeed before, has *as the Son of Man*, with the anhood; so *παρὰ σεαυτῷ*, ch. Grotius compares 1 Sam. ii. 30 *ξάζοντάς με δοξάσω* LXX). *ἀντι- αὐτῷ ὁ πατὴρ τὸ μεῖζον οὗ ὁ ἀνθρώπου πεποίηκεν*. Origen. tom. xxxii. 18, vol. iv. p. 451.

νία—here only used by Christ— ly expresses His not only bro- out fatherly love (Isa. ix. 6) for , and at the same time their im- and weak state, now about to be out Him. *καθὼς εἶπ.*] 'No- ipulis citius hoc dicere: infideli- citius.' Bengel. But naturally the ses, 'Ye shall seek Me and not find shall die in your sins,' also spoken ews (ch. vii. 33; viii. 21), are here : and by this omission the con- nexion with ver. 34 is supplied;—'Ye shall be left here: but, unlike the Jews, ye shall seek Me and shall find Me, and the way is that of Love,—to Me, and to one another (so Stier, v. 140 ff. edn. 2)—forming (ver. 35) an united Body, the Church, in which all shall recognize My presence among you as My disciples.' 34.] The *καινότης* of this commandment consists in its *simplicity* and (so to speak) *unicity*. The same *kind* of love was prescribed in the O. T. (see Rom. xiii. 8):—'as thyself' is the *highest* measure of love, and it is therefore not in *degree* that the new commandment differs (Cyr., Euthym., Theod. Mops.) from the old, nor in *extent*, but in being *the* commandment of the new covenant,—the first-fruit of the Spirit in the new dispensation (Gal. v. 22); see 1 John ii. 7, 8 (and note), where *καινή* is commented on by the Apostle himself. I cannot agree with Stier (v. 148, edn. 2), that *ἵνα* in the second sentence is not ‖ with *ἵνα* in the first, but signifies ('I have loved you') 'in order that &c.' The sentence is analogous to ver. 14, and the *new* point in it is the *καθὼς ἠγ. ὑμ.*, which is therefore set first, and should be (as in E. V.) retained so. 35.] *πάντες*,—all the world,—and the object is to be, not mere vain praise or display before the world, but that men may be attracted by the exhibition of the Spirit of Christ, and won over to Him. The world, notwithstanding this proof of His presence among them, shall hate them: see 1 John iii. 10—15. But among *πάντες* they themselves are also included—brotherly

h — ch. iii. 8 reff.
αὐτῷ Σίμων Πέτρος Κύριε, [h] ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ
Ἰησοῦς [bc] Ὅπου [c] ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι,
ἀκολουθήσεις δὲ ὕστερον. 37 λέγει αὐτῷ Πέτρος Κύριε,
i Matt. ix. 11, 14 al.
[i] διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν [j] ψυχήν
j ch. x. 11 reff.
μου ὑπὲρ σοῦ [j] θήσω. 38 ἀποκρίνεται Ἰησοῦς Τὴν [j] ψυχήν
σου ὑπὲρ ἐμοῦ [j] θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ
k Matt. xxvi. 34 (reff.). l constr., Luke xii. 59.
[k] ἀλέκτωρ [k] φωνήσῃ, [l] ἕως οὗ m ἀρνήσῃ με τρίς.
m Matt. x. 33 reff.
XIV. 1 Μὴ [n] ταρασσέσθω ὑμῶν ἡ καρδία· [o] πιστεύετε
n ch. xi. 33 reff. o ch. ii. 11 reff.
εἰς τὸν θεόν, καὶ [o] εἰς ἐμὲ [o] πιστεύετε. 2 ἐν τῇ οἰκίᾳ τοῦ

36. for ἀπεκριθη, λεγει D latt. rec aft ἀπεκριθη ins αυτω, with AC³D rel fall (with fos) lat-*q* syr æth: om BC¹L copt goth arm. rec ins ὁ bef ιησ., with C³D rel Chr Cyr: om ABC¹LℵB. aft οπου ins εγω D S-marg UXℵ 33. 69 latt goth Orig₂ Chr Cyr Thl. for νυν, συ D¹ gat(with mt); μοι συνακ. D². aft ακολουθησαι add αρτι (*see ver* 37) D lat-*e*. rec transp υστερον and ακολουθησεις, with AC³ rel vss: txt BC¹LXℵ 1. 33 latt Orig₂ Chr Cyr Ambr Aug.—aft ακολ. ins μοι C³ rel: bef, D: om ABC¹LXℵ 1. 33.

37. rec ins ὁ bef πετρος, with BL¹Mℵ 69 (1. 33, e sil) Cyr: om AC rel.—om πετρος D al. om κυριε ℵ¹ 33 vulg. for δυναμαι σοι, δυναμαι μοι A. add νυν (*see ver* 36) C¹DLX: om ABC²ℵ rel. for ακολουθησαι, ακολουθειν BC¹: txt AC³Dℵ rel. om αρτι C¹LX. υπερ σου bef την ψυχην μου Xℵ.

38. rec (for αποκρινεται) απεκριθη, with C³D rel Cyr: txt ABC¹LXℵ 1. 33. 69 syr. rec adds αυτω, with C³ĖGHSUΔA² vulg-ed lat-*b f q* Syr copt æth Cyr: om ABC¹ℵ rel am lat-*a e ff*₂ syr goth arm. rec ins ὁ bef ιησ., with C² rel: om ABC¹DKLXℵ 33. 69. add και ειπεν αυτω D lat-*c* (*ff*₂). ins οτι bef ου μη D lat-*c* syrr goth. rec φωνησει, with CD rel Orig Cyr: txt ABGKUΛMℵ 33. rec απαρνηση (*from* ‖), with ACℵ rel: txt BDLX 1 Orig.

CHAP. XIV. 1. pref και ειπεν τοις μαθ. αυτου D lat-*a c*.

love is the true sign to them of being children of God, 1 John ii. 3—5.

36.] This announcement of Peter's denial is probably the same with that in Luke xxii. 33 ff., where see notes: but distinct from that on the way to Gethsemane, Matt. xxvi. 34; Mark xiv. 30. ἀκ. δὲ ὕστ.] alluding probably both to the future reception of His Apostle into His glory, and to the particular path by which he should come to that glory;—as in ch. xxi. 18, 19.

37.] Peter understands our Lord's *death* to be meant;—see Luke, ver. 33.

38.] The διὰ τί is not answered—but Peter's boast solemnly questioned. See a somewhat similar question, ch. i. 51. There was at the same time a startling *inversion* of the subsequent facts, in this boast; to which our Lord, I think, alludes in His question,—τ. ψ. σου ὑπερ ἐμοῦ θήσεις; The οὐ μὴ ἀλέκ. φων. necessarily implies, as it *was night*, ἐν τῇ νυκτὶ ταύτῃ,—and binds the whole events of this chapter to ch. xviii. CHAP. XIV. 1—31.] This first division of the great discourse (see above on ch. xiii. 31) is spent in more directly comforting the disciples for their Lord's departure, by the assurance of His going to the Father, and its consequences.

1—10.] HE, *in his union with the Father, will take His own to Him.*

1.] A pause has intervened; 'Peter is humbled and silent' (Lücke); the rest are ταρασσόμενοι τῇ καρδίᾳ on account of the sad things of which they had been hearing;—Judas's treachery,—Peter's denial,—the Lord's departure from them. πιστεύετε *both times* is *imperativ*. So Cyr., Nonn., Thl., Euth., Aug., Hil.,—Lampe, Lücke, De Wette, Stier, Tholuck (ed. 6), and A. V. R. Many (Erasmus, Beza, Grot., Olsh., also E. V.) take the first as indic., the second as imper., '*Ye believe in God: believe also in me.*' But this is inconsistent with the whole tenour of the discourse, which presupposes a want of belief in God in its full and true sense, as begetting *trust* in Him. Luther takes *both* as indicative. The command is intimately connected with ch. xiii. 31, 32—*faith in the glorification of Christ in the Father*, and *of the Father in Him*.

2.] This comfort—of being reunited to their Lord—is administered to them as τεκνία, in forms of speech simple, and adapted to their powers of apprehension

ς μου [p]μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὅτι πορεύομαι [q r] ἑτοιμάσαι [r] τόπον ὑμῖν. 3 καὶ ἐὰν)ῶ καὶ [q r] ἑτοιμάσω [r] τόπον ὑμῖν, πάλιν [s] ἔρχομαι καὶ λήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ εἰς ἦτε. 4 καὶ [u] ὅπου ἐγὼ [u] ὑπάγω οἴδατε τὴν ὁδόν.

p ver 23 only † 1 Macc. vii. 38 only.
q = Heb. xi. 16. 2 Kings vii. 12.
r here bis & Rev. xii. 6 only. 1Chron. xv. 3.
s pres., Matt. xxvii. 63 reff.
t Mark ix. 2 reff. Cant. viii. 2.
u ch. xiii. 33, 36 reff.

αν ℵ. rec om οτι (*mistaken for the mere* οτι recitantis, *and so, as often,* ed), with C²N rel lat-*a e f q* goth æth Chr: ins ABC¹DKLXℵ 33. 69 vulg f₂ *g q* syrr copt arm Cyr.
και bef ετοιμ. ADEGHKMΔ lat-*f* Syr (copt) goth Phot: ins B[sic: see table] latt syr æth arm. ετοιμασαι DM lat-*f q* Syr copt Thl Euthym. rec τοπον, with AC rel vulg lat-*b c f ff₂ g*: txt BDKLNXℵ 1. 33 copt Cyr Thdrt.
ρχομαι bef παλιν D Ambr₁. for ητε, εσθαι *eritis* D.
εγω DLX 1. 69 lat-*a b e ff₂ q* arm Chr Ambr. rec ins και bef την οδον it ins (a 2nd) οιδατε (*mistaken filling up of sense*), with AC³DN rel vulg syrr r Cyr: txt BC¹LQXℵ 33 copt (æth).

ual things. The οἰκία is Heaven: ii. 13, 14; Isa. lxiii. 15. In it are a number—not in degree of dig- Clem. Alex., Basil., Theod., Chrys., ·lact, Tert., Hil., Aug., &c., at such meaning is *here* conveyed) places; *room enough for them all;* ἱ δέξασθαι καὶ ὑμᾶς συνεσομένους . Euthym. If not,—if they could w Him thither, He would not have d this from them. This latter as- is one calculated to beget entire ıd confidence; He would not in ter hold out vain hopes to them;— d to them would plainly state all es and discouragements,—as in- does, ch. xv. 18; xvi. 1, 4; which se ἵνα μνημ. . . . . ὅτι ἐγὼ εἶπον decisive for the above interpreta- re, against those who would join ὑμαι . . . . . with εἶπον ἂν ὑμῖν n., Aug., Erasm., Luther, Bengel): ı besides does violence to the next vhere the 'going to prepare a s stated as a *fact*. The ὅτι may, e, have been inserted as a ὅτι *re-* to favour the view just contro- but it is much more probably , signifying **because**, and belongs vhole sense of vv. 1, 2, as a reason eir heart should not be troubled. The sense confidently proposed for ıy **mansions** by a correspondent,— e was going to *one part* of His s house, while they would remain ter, that house being not Heaven, Universe,—is entirely put out of the ı, as being frigid in the extreme he solemn circumstances,—as being y to all Scripture analogy of ex- ,—and as inconsistent with the ται ἑτοιμάσαι τόπον ὑμῖν, where ος is of necessity correlative with the μοναί, which are in that οἰκία whither He is going. Besides, their earthly μικρὸς χρόνος could in no sense be called a μονή. The ἑτοιμάσαι τόπον is that of which we sing,—'When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers:' see note on Luke xxiii. 43. And thus it is τόπον, not τὰς μονάς:—*the place* as a whole, not *each man's place* in it. 3.] On ἐάν (not '*when*,' here or any where), see note, ch. xii. 32. Here there is no translation of feeling: only in the extract from Hermann there, we may read 'experientiâ (vestrâ) cognoscetur.'

In order to understand this, we must bear in mind what Stier well calls the 'perspective' of prophecy. The *coming again of the Lord* is not one single act,—as His resurrection, or the descent of the Spirit, or His second personal advent, or the final coming to judgment; but the *great complex* of all these, the result of which shall be, His taking His people to Himself to be where He is. This ἔρχομαι is *begun* (ver. 18) in His Resurrection—*carried* on (ver. 23) in the *spiritual life* (see also ch. xvi. 22 ff.), the making *them* ready for the place prepared;—*further advanced* when each by death is fetched away to be with Him (Phil. i. 23); *fully completed* at His coming in glory, when they shall for ever be with Him (1 Thess. iv. 17) in the perfected resurrection state.

4.] **And whither** (whither) **I go ye know the way.** They might have known, and doubtless did know in some sense; but, as Lampe remarks, 'interdum quis laudatur ut officii sui moneatur.' We use thus '*you know*,'—leaving to be supplied, '*if you would give the matter thought*.'

ὅπου, *to the Father;* τὴν ὁδόν (in our Lord's own case, of which *this* verse

5 λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις,
καὶ πῶς οἴδαμεν τὴν ὁδόν; 6 λέγει αὐτῷ ὁ Ἰησοῦς Ἐγώ
v εἰμι ἡ ὁδὸς καὶ ἡ v ἀλήθεια καὶ ἡ w ζωή· οὐδεὶς ἔρχεται
πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. 7 εἰ ἐγνώκειτέ με, καὶ
τὸν πατέρα μου ἂν ἤδειτε· x ἀπ' ἄρτι γινώσκετε αὐτὸν
καὶ ἑωράκατε [αὐτόν]. 8 λέγει αὐτῷ Φίλιππος Κύριε, δεῖξον
δεῖξον ἡμῖν τὸν πατέρα, καὶ y ἀρκεῖ ἡμῖν. 9 λέγει αὐτῷ ὁ
Ἰησοῦς a Τοσοῦτον a χρόνον μεθ' ὑμῶν b εἰμι, καὶ οὐκ
ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα·
καὶ πῶς σὺ λέγεις Δεῖξον ἡμῖν τὸν πατέρα; 10 οὐ
πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν;

v see ch. i. 14 refl.
w = ch. xi. 25. Col. iii. 4. 1 John i. 2. v. 20.
x ch. ii. 52 v. r.) xiii. 19. Matt. xxiii. 39. xxvi. 29, 64. Rev. xiv. 13 only†.
y = Matt. xxv. 9 refl. impers., here only. Prov. xxx. 16.
a Heb. iv. 7 only. see Luke xv. 29.
b pres., ch. vi. 58 refl.

5. aft θωμας ins ὁ λεγομενος διδυμος D al Nonn. om και BC¹L lat-*a b*. rec (for οιδαμεν την οδον) δυναμεθα την οδον ειδεναι, with AC²NQ(Ν) rel: txt BC¹D lat-*a b e* Cyr Tert.—(δυνομεθα N.—*r. οδ.* bef δυν. KN.—*r. οδ.* bef *alt.* D lat-*b e* Tert.)

6. om ὁ C¹LN: ins ABC³DNQ rel.

7. εγνωκατε D¹N. εμε DN Chr: om A al. rec (for αν ειδητε) εγνωκειτε αν, with AC³D²N rel: txt BC¹LQX 1. 33 Cyr Ath.—γνωσεσθαι D¹N. rec ins και bef απ' αρτι, with AC³DNN rel vulg lat-*b c e f ff*₂ Iren-lat₂ Tert Novat Hil spec: om BC¹LQX 1 lat-*a* Victorin. for γινωσκετε, γνωσεσθε (written -σθαι) N. om last αυτον BC¹ Iren-lat: ins AC³DNQN rel latt Iren-lat-mss Tert Hil.

8. ins ο bef φιλιππος N.

9. om ὁ AL. τοσουτω χρονω DLQN¹·³ᵇ Iren-lat Orig-lat Cyr Marcell, but L¹ (appy) had τοσουτον: txt ABNN³ᵃ rel Hippol Orig. om και bef πως BQN latt Cyr Hil Iren-lat Aug Ambr₁: ins ADN rel lat-*f* syrr goth arm. aft λεγεις ins οτι N¹.

10. πιστευσεις B¹[sic]. rec (for λεγω) λαλω, with AQN rel: λελαληκα D al

treats), *His death*. 5.] Thomas is slow of belief and apprehension. The answer to ποῦ ὑπάγεις; ch. xiii. 37, which Peter seems to have apprehended, was not sufficient for him; see ch. xx. 25: φέρετο γάρ, says Euthym., αἰσθητὸν εἶναί τινα τόπον ὅπου ὑπάγει, καὶ ὁδὸν ὁμοίως τοιαύτην. 6.] Our Lord, as Lücke (after Bengel) remarks (ii. 596), inverts the order of Thomas's question, and in answering it practically, *for them*, speaks of 'the Way' first. *He* is THE WAY; not merely the Forerunner; which would imply on our part only an outward connexion with Him as His *followers*:—but *the way*, in and on which we must go, having an inner union with and in Him (De Wette) (see Heb. x. 20). ἡ ἀλ.] more than ὅτι ἀληθεύω κ. πάντως ἔσται ταῦτα, Euth. It is another side of the same idea of *the Way*;—God being true, and only approached by and in truth. Christ IS THE TRUTH, in Whom only (Col. ii. 3) that Knowledge of Him is gained, which (ch. xvii. 3) is eternal life. ἡ ζωή] not merely because οὐδὲ ὁ θάνατος διαστήσει ὑμᾶς ἐμοῦ, Euthym.,—but as being THE LIFE (see ver. 19: Gal. ii. 20) of all His, in Whom only they who live can come to the living Father (ch. vi. 57). οὐδεὶς ἔρχ. . . .] This plainly states the ποῦ ὑπάγω, and the way also. δι' ἐμοῦ as τῆς ὁδοῦ. 7.] See ch. viii. 19. ἀπ' ἄρτι] There is no difficulty, if we bear in mind the νῦν of ch. xiii. 31. The henceforth is the future time, beginning with our Lord's glorification, which was now at hand. Lücke remarks: 'ἀπ' ἄρτι is not entirely future nor entirely present, but the moment of transition, the identification of the present and future. Christ speaks here proleptically, in reference to the hour of His glorification being come' (ii. 598). 8.] Philip misunderstands δείξ. to mean '*seeing is a vision*,'—and intimates that *one such sight of God* would set at rest all their fears, and give them perfect confidence. 9.] The Son is the only Exponent of the Father to men: see ch. xii. 44, 45; Col. i. 15; Heb. i. 3; 1 Tim. vi. 16. This seeing of the Father in Him, is not only seeing His bodily presence, but *knowing* Him (οὐκ ἐγνωκάς με). 10.] See ch. x. 30, 38, and for the latter clause ch. viii. 28, where the contrast is, as here, purposely inexact in *diction*,—*words* being

πατὴρ ἐν τῷ υἱῷ. 14 ἐάν τι αἰτήσητε [g] ἐν τῷ ὀνόματί
μου, ἐγὼ ποιήσω. 15 ἐὰν ἀγαπᾶτέ με, τὰς [i] ἐντολὰς τὰς
ἐμὰς [i] τηρήσατε. 16 κἀγὼ ἐρωτήσω τὸν πατέρα, καὶ
ἄλλον [j] παράκλητον δώσει ὑμῖν, ἵνα ᾖ μεθ' ὑμῶν εἰς τὸν
αἰῶνα, 17 τὸ [k] πνεῦμα τῆς [k] ἀληθείας, ὃ ὁ κόσμος οὐ
δύναται [l] λαβεῖν, ὅτι οὐ [m] θεωρεῖ αὐτὸ οὐδὲ γινώσκει

1 Matt. xix. 17 (refl.).
j ver. 26. ch. xv. 26. xvi. 7. 1 John ii. 1 only †. Job xvi. 2 Aq.
k = ch. xv. 26. xvi. 13. see 1 John iv. 6.
l = ch. i. 12 reff.
m = ch. vi. 40. xii. 45.

14. aft αἰτησητε ins με BEH U(Treg expr) ΔΝ 33 vulg lat-c f Syr-ed syr goth arm-usc: om ADQ rel lat-a e g Syr-ms copt. for εγω, τουτο (from last ver) A B[sic: see table] L 33 vulg lat-c e g q copt arm Cyr Aug: εγω τουτο M: txt DQN rel.

15. om με N¹. τηρησατε BL Eus Cyr: τηρησητε N 33. 69¹.

16. [καγω, so BDQN 1.] for ερωτησω, τηρησω N¹(sic). rec (for ᾖ) μενῃ (from ver 17), with AD rel Eus Cyr-jer: txt (B)LQX(N) 33 lat-a b c e f ff₂ q syr syr-cu syr-marg copt goth Cyr-jer Did Ambr Hil Lucif.—μεθ' υμων εις τον αιωνα bef ᾖ B: μεθ' υμων bef η N.

17. for ὅ, ον N²ᵃ(but o restored). for αυτο (3 times), αυτον D¹L, and (1st)

He who prays to the Father, prays to the Son. This ποιήσω answers to the ποιήσει in ver. 12; *the reason why you shall do these greater works, is, on account of the all-powerful Spirit of grace and supplication which my going to the Father shall bring down upon the Church; in answer to which Spirit, I will do by you whatever in my Name* (i. e. in union with Me, as being Mine, manifesting forth Jesus *as the Son of God*) *ye shall ask. And the end of this is, that by these* μείζονα τούτων, *the wonders of grace and triumphs of the Spirit, the Father may be glorified* (His glory shewn forth) *in and by the Son.* 14.] solemnly repeats *as a promise*, what was incidentally asserted before: 'For this is a truth, that whatever' &c. And besides, adds the ἐγώ: it is I that will do it: shewing that the use of the first person before was emphatic. 'ἐγώ hoc jam indicat gloriam,'—Bengel.

15.] is a following out of *ἐν τῷ ὀνόματί μου*: 'That *way of prayer* is the way of *loving obedience*, in which the Spirit is ever found, and which is only trodden by His help:'—and also of *ἵνα δοξ. ὁ π. ἐν τ. υἱ.*, 'As the Father is honoured in the Son, so must the Son be honoured in you:'—see ch. xv. 10.

16.] And *then* the Spirit shall proceed forth upon you. Not *αἰτήσω*, but *ἐρωτήσω*—'familiaris petendi modus,' Bengel: —rather perhaps, a manner of asking implying *actual presence and nearness*,—and here used of the mediatorial office in Christ's *ascended state*. παράκλητον] Olshausen remarks that the interpretations of this word range themselves in *two classes*, which again by no means exclude one another:—those of 'COMFORTER,' and those of 'ADVOCATE.' ['*Teacher*' (Theodore of Mopsuest. and Ernesti) is out of the question.] The etymology of the word requires the latter as its strict meaning, and in this strict meaning it satisfies 1 John ii. 1, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν χριστόν: but not so all the places where it is used *of the Holy Spirit*,—nor this verse, where of the Son and Spirit both. And therefore the other meaning,—Comforter, including as it does in its fulness (see Rom. viii. 26, where both, the συναντιλαμβάνεσθαι and the ὑπερεντυγχάνειν, are united) the *Advocate* also, has been both here and in Germany (Strigel, Luther) sanctioned by Christian usage as the most adequate rendering. See Archdeacon Hare's Mission of the Comforter, vol. ii. note J a. He shews that Wicklif, from whom we have our Comforter, often used 'comfort' for the Latin *consortari*, as e. g. Luke xxii. 43; Acts ix. 19 al. Thus the idea of *help and strength* is conveyed by it, as well as of consolation. It was this office [comfortari] which Jesus had filled to His disciples while with them: —and which the Holy Spirit was to fill even more abundantly (and in a higher sense, because their state would be higher) on the removal of Jesus from them.

17.] τὸ πν. τ. ἀλ., not 'the true Spirit,'—but 'THE SPIRIT OF TRUTH;'—the Spirit *Who is truth*, 1 John v. 6,—*of* Whom all truth comes, and who alone leads into *the whole truth*, the truth of God, ch. xvi. 13.

ὁ κόσμ.] = οἱ ψυχικοί, 1 Cor. ii. 14, those who live according to the desires of the flesh and the mind, and have no receptivity of the things of God.

θεωρεῖ] sometimes = γινώσκει, but not

τὰς ἐντολάς μου καὶ [a] τηρῶν αὐτάς, [b] ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ [c] ἐμφανίσω αὐτῷ ἐμαυτόν. 22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, [καὶ] [d] τί γέγονεν ὅτι ἡμῖν μέλλεις [c] ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; 23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ἐάν τις ἀγαπᾷ με, τὸν [e] λόγον μου [e] τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ [f] μονὴν παρ' αὐτῷ ποιησόμεθα. 24 ὁ μὴ ἀγαπῶν με τοὺς [e] λόγους μου οὐ [e] τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρός. 25 Ταῦτα λελάληκα ὑμῖν [g] παρ' ὑμῖν μένων· 26 ὁ δὲ

a ver. 15. b ch. i. 18 reff. c act., here bis. Acts xxiii. 15, 22. xxiv. 1. xxv. 2, 15. Heb. xi. 14 only. Exod. xxxiii. 18. pass., Matt. xxvii. 53. Heb. ix. 24. Wisd. i. 2. d Acts vii. 40, from Exod. xxxii. 1. e ch. viii. 51 al. f ver. 2 only †. 1 Macc. vii. 33 only. μονὴν ποιεῖσθαι, Thuc. i. 131. Jos. Antt. viii. 13. 7. g ver. 17 reff.

21. [καγω, so BDGLQXAℵ 1.]

22. for αυτω, αυτοις ℵ²ᵃ(but αυτω subsequently restored). for ινατιωτης. απο καρυωτου D. rec om 1st και (*as unnecessary and misunderstood: or perhaps from κἐ preceding*), with ABDELX 33 latt Syr syr-cu coptt goth æth arm Orig-lat Cyr: ins QΝ rel syr lat-*q* Chr Thl. for γεγονεν, εστιν D Chr. μελλεις bef ημιν D. εμφανιζεις A lat-*a* Lucif.

23. rec ins ο bef ιησ., with MXA 69 Orig: om ABDℵ rel Cyr Thl. for ελευσομεθα, ελευσομαι D lat-*e* syr-cu. for μονην παρ' αυτω, προς αυτον μονην D Syr. rec (for ποιησομεθα) ποιησομεν (*more usual*), with A rel Orig Ath Epiph; ποιησωμεν ΜΔΑ: ποιησομαι D lat-*e* syr-cu: txt BLXℵ 1. 33. 69 Orig, Eus Ath-ms Did Naz Nyssen Epiph Chr-ms Cyr Thdrt Antioch.

24. τηρησει D copt. aft ο λογος ins ο εμος D lat-*a e* syr arm Gaud. om πατρος B(Blc) 69 ev-y Did Chr-mss. (*see ch* v. 30; vi. 38, 39, 40; vii. 16 al.)

Aug. in loc. Or perhaps more accurately (with Stier), 'He who *has* my commandments, as being my disciple by outward profession (not thus only: but *holds* them, by the inner possession of a living faith. So Meyer), and *keeps* them:' see Luke xi. 28. And τηρ. is more of the inner *will* to keep them, than the absolute observance, which can only follow on high degrees of spiritual advancement.

ἁμφ. αὐτ. ἀμ.] by the Holy Spirit: see ch. xvi. 14. This (as Stier observes) is *the highest promise which can be made to man* (see ver. 23), and yet it is made to *every man* who ἔχει κ. τηρεῖ the commandments of the Lord Jesus. Cf. Exod. in reff.

22.] Ἰούδας, οὐχ ὁ Ἰσκ. = Ἰούδας Ἰακώβου of Luke vi. 16: see note on Matt. x. 3. Meyer remarks that the οὐχ ὁ Ἰσκαριώτης is *pragmatically* superfluous, after ch. xiii. 30, but is added by St. John from his deep horror of the Traitor who bore the same name. The question seems to be put with the Jewish idea, that the Messiah, the King and Judge of the nations, must necessarily *manifest himself to the world*. [καί preceding an interrogation, expresses astonishment at what has just been said, and, assuming it, connects to it a conclusion which appears to refute or cast doubt on it. So Eur. Med. 1288. —ὦ τέκνα φίλτατα! "μητρί γε, σοὶ δ' οὔ." κἄπειτ' ἔκτας; See more examples in Hartung, i. p. 146, and cf. Kühner on Xen. Mem. p. 117.] τί γέγ. ὅτι] What has *happened*, that . . .? i. e. how is it, that . . .?

23, 24.] These verses contain the answer to the question in both its parts:—ἡμῖν, because love to Christ, leading to the keeping of His word, is the necessary condition of the indwelling and manifestation in man of the Father and the Son;—οὐχὶ τῷ κόσμῳ, because want of love to Christ, leading to neglect of His words, necessarily excludes from communion with the Father and the Son, and the Spirit, who reveals the Son in man. "The addition πρὸς αὐτὸν ἐλ. κ. μονὴν παρ' αὐτῷ ποι. makes this incapacity still plainer and more deeply felt." Meyer. For (καί, and hence you may infer what I am setting forth) the word which ye hear (and which the world οὐ τηρεῖ = ἀθετεῖ) —is not Mine, but the Father's (sc. '*non tam . . . quam*'). On the gracious and wonderful promise of ver. 23, see Rom. viii. 15.

25—31.] *His farewell, and the parting bequest of His Love.*

25.] λελάληκα is proleptic, referring, as εἶπον (ver. 26), to the future.

μου ἐστίν. 29 καὶ νῦν εἴρηκα ὑμῖν [q] πρὶν γενέσθαι, ἵνα [r] ὅταν γένηται, πιστεύσητε. 30 οὐκ ἔτι πολλὰ λαλήσω [s] μεθ' ὑμῶν· ἔρχεται γὰρ [t] ὁ τοῦ κόσμου ἄρχων, καὶ [u] ἐν ἐμοὶ οὐκ ἔχει οὐδέν· 31 ἀλλ' [v] ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς [w] ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. [x] ἐγείρεσθε, [y] ἄγωμεν ἐντεῦθεν.

q constr., Matt. xxvi. 34 al. Isa xlvi. 10.
r ch. xii. 31. xvi. 11 only. see Eph. ii. 2. vi. 12.
s Luke xxii. 37. xxiii. 31. 1 Cor. ix. 15.
t ellips., ch. ix. 8. xv. 25.
u w. dat., ch. xv. 14, 17. Acts i 2. xiii. 47 al. Exod. xii. 23. (w. προσ, Heb. ix. 20.)
v = Matt. ix. 13. ch. xi. 8.
w = ch. xi. 7 reff.

29. aft πιστευσητε ins μοι D.

30. rec aft του κοσμου ins τουτου, with 1 latt copt Orig$_{ca}$ Ath Thdrt Hil$_2$: om AB D-gr ℵ rel syrr Cyr Thdrt Thl-comm Nonn Hil, Aug$_1$. aft ουδεν ins τουτω D lat-*a*.

31. om και A^{1}E lat-*b ff*$_2$. for ενετειλατο, εντολην εδωκεν (*cf* ch xii. 49) BLΞ (1. 33) latt æth-pl Cyr: txt ADℵ rel syrr goth(appy) arm. om ο πατηρ D lat-*e l* æth.

Tholuck). And this removes all reason for fear, as *they* will be exalted in *Him*.

The whole doctrinal controversy which has been raised on these words (especially by the Fathers against the Arians, see Suicer, Thes. ii. pp. 1968, 9), seems not to belong to the sense of the passage. That *there is a sense* in which the Father is greater than even the *glorified* Son, is beyond doubt (see especially 1 Cor. xv. 27 f.); but as on the one hand that concession is no concession to Arianism, because it is not in the essential being of the Son, but in His Mediatorial office that this *minoritas* consists, —so on the other hand this verse implies in itself *no such* minoritas, the discourse being of *another kind*. 29.] εἰρηκα—viz. 'the prophecies of My Resurrection and Ascension,' &c. πιστεύσητε] See ch. xiii. 19, where ὅτι ἐγώ εἰμι is supplied. That ye may believe, in the fullest sense of the word. 'Neque enim Eum Dei Filium non et ante credebant: sed cum in Illo factum esset quod ante prædixit, fides illa quæ tunc quando illis loquebatur fuit parva, et cum moreretur pene jam nulla, et revixit et crevit.' Aug. in Joh. Tract. lxxix. 1. 30.] οὐκ ἔτι πολλὰ λ.:—then, as Stier remarks, He had *some* words more to say, and was not about to break off at ver. 31, as some have supposed: cf. Grotius: "q. d., temporis angustiæ abripiunt verba." ὁ τ. κ. ἔρχων] i. e. Satan:—not, Satan in Judas, but *Satan himself*, with whom the Lord was in conflict during His passion: see Luke iv. 13 (and note), and xxii. 53. ἐν ἐμοὶ οὐκ ἔχ. οὐδ.] 'nullum scilicet omnino peccatum.' Aug. ibid. 2. This is the only true interpretation: has nothing in Me—no point of appliance whereon to fasten his attack. But Meyer well observes, that this is rather *the fact to be assumed* as the *ground* of what is here said, than the *thing itself* which is said. De Wette, Lücke, Tholuck, and many others render it, '*has no power over me*,'—*οὐδὲν αἴτιον θανάτου*, Euthym. 31.] 'But my Death is an act of voluntary obedience, that it may be known that I love and obey the Father—that the glory of the Father in and by Me may be manifested.'

The construction is elliptic: supply, 'But (his power over me for death will be permitted by Me) that,' &c. And set a period at ποιῶ, as usually done. Meyer, al., and Luthardt, would carry on the sense from ποιῶ, '*But that the world may know that I love the Father, and as the Father commanded me, thus I do. arise, let us go hence.*' I need only put it to the inner feeling of any who have learned to appreciate the majesty and calmness of our Lord's discourses, whether a sentence so savouring of theatrical effect is likely to have been spoken by Him. We may notwithstanding safely believe that the ἐγ. ἐντ., *without this connexion*, does undoubtedly express the holy boldness of the Lord in going to meet that which was to come upon Him, and is for that reason inserted by St. John. ἐγείρ., ἐγ. ἐντ. These words imply a movement from the table to depart. Probably the rest of the discourse, and the prayer, ch. xvii., were delivered when now all were standing ready to depart. There would be some little pause, in which the preparations for departure would be made. But the *place* is clearly the same, see ch. xviii. 1, ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν:—besides which, we can hardly suppose (Grot., &c.) discourses of a character like those in ch. xv. xvi. to have been delivered to as many as eleven persons, while *walking by the way*.

h — Rom. xiv. 15. xv. 15. 1 Cor. vii. 5.
i ver. 2 reff.
j ch. v. 19 reff.
k ver. 1 reff. 1 ch. i. 3. Eph. ii. 12.
m Matt. v. 13 reff.
n gen., Matt. x. 16 al. fr.
o Matt. xxi. 19, 20 reff.
p — Luke xv. 13 reff.
q — Matt. xiii. 40. Rev. xix. 20. xxi. 8. Deut. iv. 11.
r ch. xiv. 10 reff.
s ch. v. 38 reff.

ἐστε [h] διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. [4] μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ [i] κλῆμα οὐ δύναται [k] καρπὸν [j] φέρειν [j] ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ [k] ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένητε. [5] ἐγώ εἰμι ἡ [l] ἄμπελος, ὑμεῖς τὰ [l] κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ, οὗτος [o] φέρει [o] καρπὸν πολύν· ὅτι [l] χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. [6] ἐὰν μή τις μένῃ ἐν ἐμοί, [m] ἐβλήθη [m] ἔξω ὡς [n] τὸ [i] κλῆμα καὶ [o] ἐξηράνθη, καὶ [p] συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ [q] καίεται. [7] ἐὰν [r] μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν [s] μείνῃ, ὃ ἐὰν

4. μενη BL lat-a. rec μεινητε, with D rel Eus: txt ABLℵ.
5. aft εγω ins γαρ D¹(and lat) lat-a. om εν bef εμοι D¹-gr. om ουδεν D¹ (and lat): ουδε εν B.
6. rec μεινη, with ℵ²ᵃ rel Cyr: txt ABDℵ¹. εκληθη D¹. for αυτα, αυτο DLXΔℵ 1. 33. 69 vulg lat-e g q Syr æth arm Cyr: txt AB rel am lat-a b c f ff, syr copt. rec om το bef πυρ (*less usual, cf Mt* iii. 10, vii. 19; *Luke* iii. 9), with DHX Orig Cyr Thdrt: ins ABℵ rel Chr.
7. aft εαν ins δε D fos lat-f copt goth. for μεινη ο, η οσα ℵ.

(see ver. 7) is the purifying principle (ch. xvii. 17). But the *καθαροί* here is not = *κεκαθαρμένοι, pruned*, in the sense of ver. 2. The *ἤδη* limits it to their present capacities and standing. There was more pruning at hand, when the sap should begin to flow,—when the Spirit should be shed abroad; and this future handling of the *γεωργός* is indicated by *μείνατε ἐν ἐμοί* .... 4.] *κἀγὼ ἐν ὑμ.* must not (with Euthym., Meyer, and Lücke) be taken as a *promise*, which (see on *ἐν ἐμοί* above) would be contrary to the sense: but (with Aug., Tholuck, Bengel, Stier, who however modifies it by rendering '*so* abide in Me that I may abide in you') as a clause dependent on *μείνατε ἐν ἐμοί*, 'Take care that ye abide in Me and I in you:' *both these* being necessary to the bringing forth fruit: see ver. 5, where the two are similarly bound together.

Here the natural strictness of the similitude is departed from. The branch cannot sever itself from the vine: but, *such a case supposed*, every one will see the inevitable consequence. Bengel says well, "Hic locus egregie declarat discrimen naturæ et gratiæ." It is *the permitted free-will of the creature* which makes the difference between the branches in the two cases. 5.] The interpretation of the allegory which each mind was forming for itself, the Lord solemnly asserts for them. Notice *οὗτος*—he and no other: "it is he, that ...." *χωρὶς ἐμ.* is more than '*without Me*,' it = *χωρισθέντες ἀπ' ἐμοῦ* (Mey.), **separate from Me**, from being in Me and I in you. The *ὅτι* regards what is *implied* in *χωρὶς ἐμ. οὐ δ. π. οὐδ.* rather than the words themselves: *for* union with Me (*μένειν ἐν ἐμοί*) is the sole efficient cause of fruit being produced, you having no power to do any thing (not, *ποιεῖν καρπόν*: for *φέρειν* is here used throughout), to bring any thing to perfection, to do any of the *ἀρεταί* of that which ye are, separate from Me. 6.] This verse is a most important testimony against supra-lapsarian error, shewing us that *falling from grace is possible*, and pointing out the steps of the fall. Observe this is *not said of the unfruitful branch*, which the Father *takes away* (in judgment): but of one who *will not abide* in Christ, becomes separate from Him: (1) is *cast out* (of the vineyard, or of the Vine) like a (*τὸ κλ.* scil. *τὸ ἀχρεῖον*, Euth.) branch in such a case: (2) becomes *dried up*, having lost the supply of life-giving sap ('quenched the Spirit,' 1 Thess. v. 19): (3) is gathered up with other such (Matt. xiii. 40) by the angels at the great day: (4) is cast into the fire, as the result of that judgment; and finally (5) '*burneth*;' not, 'is burned,' in any sense of being *consumed*; 'und muß brennen,' Luther. The aorists I take with Meyer as a consequence of the whole being spoken by our Lord as if the great day were come: hence also the presents, *βάλλουσιν* and *καίεται*. 7.] All bringing forth fruit is the result of answered prayer for the assisting grace of God: and therefore the answer of all prayer is here pro-

12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, [a] ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς. 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τὶς τὴν [b] ψυχὴν αὐτοῦ [b] θῇ ὑπὲρ τῶν φίλων αὐτοῦ. 14 ὑμεῖς [c] φίλοι μου ἐστέ, ἐὰν ποιῆτε ἃ ἐγὼ [d] ἐντέλλομαι ὑμῖν. 15 οὐκέτι [e] λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ [f] ἤκουσα [f] παρὰ τοῦ πατρός μου [g] ἐγνώρισα ὑμῖν. 16 οὐχ ὑμεῖς με [h] ἐξελέξασθε, ἀλλ' ἐγὼ [h] ἐξελεξάμην ὑμᾶς, καὶ [i] ἔθηκα ὑμᾶς ἵνα ὑμεῖς [k] ὑπάγητε καὶ [l] καρπὸν [l] φέρητε

a vv. 8, 17. ch. xiii. 15, 34. Matt. xiii. 35 al.
b ch. x. 11 reff.
c Luke xii. 4.
d ch. xiv. 31 reff.
e Mark x. 18 reff.
f ch. vi 46 reff.
g ch. xvii. 26. Luke ii. 15. Acts ii. 28, from Ps xv. 11. Rom. ix. 22 al. Ezek. xliv. 23.
h ch. vi. 70 reff.
i = Acts xx. 28. 1 Cor. xii. 28. 1 Tim. i. 12. 2 Tim. i. 11. Heb. i. 2. Ps. xc. 9.
k Matt. xxii. 44.
l ch. xii. 24 reff.

12. *οὐδε εις* B. om *τις* D^1ℵ^1 lat-*a b c e ff*$_2$ arm Cypr Lucif.

14. aft *υμεις* ins *γαρ* D^1ℵ^1. *ποιησητε* D^1 latt. rec (for *ἐ*) *ὅσα*, with Al, rel syrr: ὃ B lat-*a e q* goth æth Cypr Lucif: txt DLXℵ 1. 69 vulg lat-*b c f ff*$_2$ *i* syr-marg copt.

15. rec *υμας* bef *λεγω*, with D-gr I_a rel lat-*q* goth Orig: txt ABLXℵ 33 lat-*a* syr copt Constt Iren-lat Orig-lat$_2$ Chr-mss Cyr Cypr Hil Lucif. for *ἃ*, *ὅσα* D^1S 33 vulg lat-*b c f* Chr Thl Ambr.

16. ins *πολυ*(sic) bef *καρπον* A (Ambr). om *ινα* ℵ^1.

12—17.] *Union in love with one another enjoined on them.* 13.] That He may shew them that it is no rigid code of keeping commandments in the legal sense, ver. 11 is inserted, and now *the* commandment (as including all others) is again explained (see ch. xiii. 34) to be, *mutual love*,—and that, after His example of Love to them. 13.] A difficulty has been unnecessarily found in this verse, because St. Paul, Rom. v. 6 ff., cites it as a nobler instance of love, that Christ died for us *when we were enemies*. But manifestly *here* the example is from common life, in which if a man did lay down his life it would naturally be for his friends; and would be, and is cited as, the greatest example of love. Nor again is there any doctrinal difficulty: our Lord does not assert of himself, that He laid down his life *only* for his friends (as defined in the next verse), but puts forward *this side* of his Love as a great and a practical example for his followers. His own great Sacrifice of Himself lies in the background of this verse; but only in the background, and with but one side of it seen, viz., his Love to *them*. See 1 Tim. iv. 10, and compare 1 John iii. 16. *ἵνα*, as in ver. 8, depends on *αὕτη*, not on any *will* implied in *ἀγάπη* (De Wette), nor used *ἐκβατικῶς* (Olsh.),—and answers to 'scilicet, ut:' see on this use of *ἵνα*, note on 1 Cor. xiv. 13. 14.] parallel to ver. 10,—and, like it, guarded, in vv. 15, 16, 17, from legal misinterpretation. 15.] *proleptically* spoken, of the state in which He would place them under the Spirit. Nor is there any discrepancy with ch. xiii. 13, 16, and ver. 20 here, which are also spoken of their future condition: for in that sense both relations subsist together. It is the *lower sense* of *δοῦλος* which is brought out in this verse. The proleptical character of the saying is clearly shewn in the *οὐκ οἶδεν τί ποιεῖ ὁ κ.*, for this was precisely their *present* condition, but was after His Ascension changed into light and knowledge. *ἐγνώρισα ὑμ.*] Here again the allusion must be (see ch. xvi. 12) to their future state under the dispensation of the Spirit: nay, even to the fulness and completion of it, as Aug. remarks, Tract. lxxxvi. 1; compare the confession of one of the greatest Apostles, 1 Cor. xiii. 10. 'Sicut immortalitatem carnis et salutem animarum futuram expectamus, quamvis jam pignore accepto salvi facti esse dicamur: ita omnium notitiam quæcumque Unigenitus audivit a Patre, futuram sperare debemus, quamvis hoc jam se fecisse dixerit Christus.' Aug. ut supra. 16. See 1 John iv. 10, 19. Further proof of His love, in his choosing His, when they had not chosen Him. *ἔθηκα*] appointed: see Acts xiii. 47; 1 Thess. v. 9, and reff. Euth., Chrys., Thl. explain it *ἐφίτευσα*, in the parabolic sense. But the parable seems to be no further returned to than in the allusion implied in *καρπ.* "*Ordained*," in E. V., is objectionable, as conveying a wrong idea. *ἵνα κ.τ.λ.* *ὑπάγ.* = *καρ. φ.*] *ὑπ.* probably merely expresses (see ref. and Matt. xviii. 15; xix. 21. and *πορευόμενοι*, Luke viii. 14) the activity of

u — Matt. v. 10, 11. Acts vii. 52 al. Ps. vii. 1.
v ch. viii. 51 al.
w Matt. x. 22. xxiv. 9 ||. 1 John ii. 12. Rev. ii. 3 only. ὑπὲρ τοῦ ὀ. Acts v. 41. ix. 16. xv. 26. xxi. 13. Rom. i. 5. 3 John 7.
x — ch. i. 26 al.
y — here only.
z — Matt. xix. 29. Luke xxi. 12.
a — Heb. x. 6, &c. 1 Pet. iii. 18. 1 John ii. 2. iv. 10. Levit. xiv. 19.

[u] ἐδίωξαν, καὶ ὑμᾶς [u] διώξουσιν· εἰ τὸν [v] λόγον μου [w] ἐτή-
ρησαν, καὶ τὸν ὑμέτερον [w] τηρήσουσιν. [21] ἀλλὰ ταῦτα
πάντα ποιήσουσιν εἰς ὑμᾶς [w] διὰ τὸ ὄνομά μου, ὅτι οὐκ
[x] οἴδασιν τὸν πέμψαντά με. [22] εἰ μὴ ἦλθον καὶ ἐλάλησα
αὐτοῖς, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ [y] [z] πρόφασιν οὐκ —
[a] ἔχουσιν [a] περὶ τῆς ἁμαρτίας αὐτῶν. [23] ὁ ἐμὲ μισῶν καὶ
τὸν πατέρα μου μισεῖ. [24] εἰ τὰ ἔργα μὴ ἐποίησα ἐν
αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχοσαν·
νῦν δὲ καὶ ἑωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν Π —

'ἀγῶν πρόφασιν οὐκ εἰσδέχεται, Plat. Crat. 421 d. (Mark xii. 40 | L. Acts xxvii. 30. Phil. i. 18. 1 Thess. ii. 5 only. Ps. cxl. 4.) b here only. Dem. p. 528. 15. Plato, Rep. 5, p. 469 a. Xen. Cyr. iii. 1. 2.

21. om παντα DX arm Chr-ms. rec (for εις υμας) υμιν, with AD²I$_a$N rel vulg lat-*a e f* syr copt goth Cyr Novat: υμας X al: om ℵ¹: txt BD¹LΔ$^{corr^1}$ 1. 33 (lat-*b c ff*$_2$) Syr syr-marg Chr.

22. rec (for ειχοσαν) ειχον, with AD²I$_a$N² rel Orig$_3$: ειχαν D¹: txt BLN¹ℵ 1. 33 Orig$_2$-mss Cyr$_3$. om δε ℵ¹.

24. rec (for εποιησεν) πεποιηκεν, with E rel: txt ABDI$_a$KLXΔ 1. 33. 69 Chr. rec (for ειχοσαν) ειχον, with AD²I$_a$ rel Cyr: ειχαν D¹: txt BL¹ℵ (1.) 33. for και εμε, με D lat-*a c e ff*$_2$ copt arm-mss.

difficulty has been raised on ἐτήρησαν . . . τηρήσουσιν, and some have wanted to give this word a hostile sense, (as παρατηρεῖν,) quoting Matt. xxvii. 36, and Gen. iii. 15 (which is altogether an exceptional use, the reading being undoubtedly genuine); see also Jer. xx. 13. But in John this cannot be. Nor is *irony* (Lampe, Stier) in this latter clause at all in keeping with the solemnity of the discourse. The words simply mean (as Thl.), 'the keeping My word and the keeping yours are intimately joined, and when you find the world or any part of the world do the first, you may infer the other.' The issue of εἰ τ. λ. μ. ἐτήρ. was to be proved by their rejection and killing of the Lord Jesus.

Beware of rendering as Kuinoel, "*If they had kept my word, they would keep yours*," which is ungrammatical. The only idiomatic rendering in English is that of the E. V., **If they have kept my word they will keep yours.** 21.] ἀλλά—nay, so far is this from being so, that it is on this very account, *because* ye belong to Me, that they will thus treat you.

ταῦτα πάντα—all that is implied in μισεῖν and διώκειν. τ. π., "these things, all of them:" not π. τ., "all, every one of, these things:" the former order gives the ταῦτα in the gross,—"all this treatment,"—the latter in the particular, so that not one is excepted from the category. It was on account of bearing the Name of Christ that the Christians were subjected to persecution in the early ages, and that they are even now hated by those who know Him not: but this is to them comfort and joy, see Acts v. 41: 2 Cor. xii. 10: Gal. vi. 17: 1 Pet. iv. 14. οὐκ οἴδασιν] not, '*They know Him not as having sent Me*'—but they know not (absolutely) Him who has sent Me. Ignorance of God (not desiring the knowledge of His ways) is the great cause of hostility to Christ and His servants. 22.] *The sinfulness of this hate.* See ch. ix. 41 and note.

ἐλάλησα, discoursed, generally: not, acquainted them with their sin. The *sin* spoken of is, not the generally sinful state of the world,—nor the sin of unbelief in Christ, which they of course could not have committed, had He never come: but *the sin of hatred to Him and His*, which might have been excused otherwise, but now that He had come and discoursed with them, had no excuse, since He had plainly shewn them the proofs of his mission from the Father. Euthym. καὶ ὡς well, ἀποστιμεῖ τοὺς Ἰουδαίους πάσης συγγνώμης ἰθελοκακοῦντας. 23.] See ch. xiv. 9. Human regards, whether of love or of hatred, towards Him who is the only manifestation of the Father to His creatures, are in fact directed towards the Father Himself; see Ps. lxix. 9, cited in Rom. xv. 3. 24.] He refers to the testimony of His *works* among them also, as leaving them again without excuse;—they had had ocular witness of His mission.

ἐν αὐτοῖς—not *to* them (as Ang.), but as Acts ii. 22, *in the midst of them*.

k Matt. xi. 6. xiii. 21. xxiv. 10 al.? Sir. ix. 5. xxiii. 8. xxxv. (xxxii.) 16 only. l ch. ix. 22. xii. 42 only†. m = ch. v. 11 reff n = 2 Cor. i. 9. vii. 11 (often). Phil. iii. 8. o ch. iv. 21, 23 reff. p constr., ver. 32. ch. xii. 28. xiii. 1. vii. 42, from Amos v. 25. q Rom. ix. 4. xii. 1. Heb. ix. 1, 6 only. Exod. xii. 26, 28. Heb. xi. 4 al. Num. xxxi. 50. r = ch. vi. 64 al. s ch. xv. 20 reff. t ch. vi. 64 al.

XVI. 1 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ [k]σκανδαλισθῆτε. 2 [l]ἀποσυναγώγους [m]ποιήσουσιν ὑμᾶς· [n]ἀλλ' [o]ἔρχεται [p]ὥρα [p]ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ [q]λατρείαν [r]προσφέρειν τῷ θεῷ. 3 καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν [s]τὸν πατέρα οὐδὲ ἐμέ. 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα [t]ὅταν ἔλθῃ ἡ ὥρα αὐτῶν, [t]μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν [t]ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν

CHAP. XVI. 1. om μη ℵ¹.

2. aft αποσυναγωγους ins γαρ ℵ. ποιησουσιν ℵ. om 2nd υμας B. for θεω, κυριω A.

3. ποιησουσιν ℵ. rec aft ποιησουσιν ins υμιν, with DLℵ 1. 69 lat-*a c ff*$_1$ *i* syr-with-ast copt; εις υμας 33 al: om AB rel am(with em forj fos gat mm mz) lat-*b e l q* syrr goth Chr Cyr Thl Cypr Lucif.

4. om αλλα D¹ lat-*a e l* Syr Chr. for οταν, αν ℵ¹; εαν Lℵ²ᵃ. rec om 1st αυτων, with Dℵ rel copt: ins ABL 33. 69 vulg lat-*b c e ff*$_2$ *g l* syrr goth Cyr, Aug. μνημονευτε D¹; μνημονευσητε D² 69. om 2nd αυτων DL ℵ-corr-2 vulg lat-*b c e ff*$_2$ *g l* Cypr$_3$. om 2nd υμιν ℵ¹. εξ αρχης bef 3rd υμιν D al Chr.

WHICH OUR INSPIRED GOSPELS ARE THE SUMMARY: the *Divine side* being, His own indwelling testimony in the life and heart of every believer in all time. But both the one and the other are given *by the self-same* SPIRIT;—neither of them inconsistent with, or superseding the other.

Beware of taking μαρτυρειτε imperative as Hofmann, Schriftb. ii. 2, p. 15. It would thus be very abrupt and unnatural. The και ... ὅτι, and the reason, ὅτι κ. τ. λ., seem decisive against it.

ἀπ' ἀρχῆς, as in ref., and in the sense of Acts i. 21;—'from the beginning of the Lord's ministry.' The present tenses set forth the connexion between the being (continuing to be) witnesses, and the being (having been throughout) companions of the Lord in His ministry. Cf. ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει, 1 John iii. 8.

CHAP. XVI. 1—33.] *The promise of the Comforter expanded in its fulness.* And herein, vv. 1—15, *the conditions of His coming and His office.* 1.] ταῦτα, scil. ch. xv. 18—27,—not only the warning of the hatred of the world, but the promise of the testifying Spirit (Stier).

2.] On ἀποσυν. see reff. ἀλλ', yea, and,—see reff. It introduces a yet more grievous and decisive proof of their nature. ἵνα] 'That which shall happen in the ὥρα, is regarded as the *object of its coming.*' Meyer. προσφέρειν, the technical word for offering a sacrifice—see reff. λατρείαν] 'Quisquis effundit sanguinem impii, idem facit ac si sacrificium offerat.' Jalkut Schimeoni, cited by De Wette, &c., see 1 Cor. iv. 13. But the sense of 'sacrificium' must not be too much pressed, as Stier remarks, to mean in every case an expiatory offering; see reff. 3.] See Luke xxiii. 34; ch. xv. 21; Acts iii. 17; and 1 Tim. i. 13. 4.] ἀλλά here indicates no contrast, but only breaking off the mournful details, and passing back to the subject of ver. 1. Cf. Æsch. Agam. 607—9. Hartung, Partikellehre, ii. p. 35. If we are to seek any contrast, it will be between the οὐκ ἔγνωσαν of the world, and the μνημονεύητε of the church. The one know not what they are doing: the other know well what they are suffering. ἡ ὥρα αὐτῶν, the time of their happening.

ἐγώ before εἶπον is emphatic. 'I MYSELF:'—that it was I MYSELF who told you. A difficulty has been found in the latter part of the verse, because our Lord had repeatedly announced to them future persecutions, and that at least as plainly as here, Matt. v. 10; x. 16, 21—28, al. freq. And hence, De Wette, *Meyer*, and Lücke, and even Olsh., find ground for supposing that the chronological order of the discourses has not been followed in the Synoptic Gospels. But there is in reality no inconsistency, and therefore no need for such a supposition. This declaration, *as here meant*, was *not made before*, because He was with them. Then clearly it *is now made*, in reference to His immediate departure. And if so, to what will reference most naturally refer? To *that full and complete account* of the world's motives and their own office, and their comfort under it, which He has been giving them.

περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· [1]
[f] ch. ii. 11 refl. [9] περὶ ἁμαρτίας μέν, ὅτι οὐ [f] πιστεύουσιν εἰς ἐμέ· [10] περὶ
[g] ver. 5. δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα [μου] [g] ὑπάγω καὶ

9. om *ου* ℵ[1].

10. om *μου* BDLℵ 1. 33 vulg lat-*a b e ff*$_2$ *g l* coptt æth Chr Cyr Aug Victorin: ins A rel lat-*c f q* syrr goth.

and works subjectively in both the abovementioned ways. See the whole question amply discussed in Archdeacon Hare's Mission of the Comforter, vol. ii. note K.

Lücke's comment is valuable: 'The testimony of the Holy Ghost in behalf of Christ as opposed to the unbelieving world (ch. xv. 26) is essentially a *refutation*, ἔλεγχος, a demonstration of its wrong and error. All the apostolic preaching, as addressed to the world, takes necessarily this polemical form (1 Tim. v. 20; 2 Tim. iv. 2; iii. 16; Titus i. 9, 13; ii. 15). And the more difficult was the disciples' conflict against the power of this world with only the Word for their weapon, the more comfort was it for them, that the power of God the Spirit working by this ἔλεγχος was their help. In Matt. x. 19, 20; Luke xii. 11, 12, the apologetic side of their conflict, which was in close connexion with the polemical, is brought into view. In ἐλέγχειν is always implied the refutation, the overcoming of an error, a wrong,—by the truth and the right. And when, by means of the ἔλεγχος, the truth detects the error, and the right the wrong, so that a man becomes conscious of them,—then arises the feeling of *guilt*, which is ever painful. Thus every ἔλεγχος is a chastening, a punishment. And hence this office has been called the Strafamt (punitive office) of the Spirit. The *effect* of the ἔλεγχος of the divine Spirit in the world may be *to harden*: but its *aim* is the *deliverance* of the world. ὁ κόσμος, in John, includes those who are not yet delivered (from the power of Satan to God), who *may be yet delivered*,—not the condemned. If the ἔλεγχος of the world is a moral process, its result may just as well be conversion, as non-conversion. *Only thus* did the ἔλεγχος of the Spirit answer the end of Christ's coming;—only thus could it be a cheering support to the Apostles. Certainly, the κρίσις with which the ἔλεγχος closes is *condemnation*, not however of the *world*, but of the *Prince of the world*' (ii. 649 f.). De Wette denies the *salutary* side of this ἐλέγχειν —but he is certainly wrong: see below.

These three words, ἁμαρτία, δικαιοσύνη, κρίσις, comprehend the three great steps of advance in spiritual truth among men. Of itself the world does not know what *Sin* is, what *Righteousness* is, what *Judgment* is. Nor can either of these be revealed to any man except by the Spirit of God working within him. Each man's conscience has some glimmering of light on each of these; *some* consciousness of guilt, *some* sense of right, *some* power of judgment of what is transitory and worthless: but all these are unreal and impractical, till the ἔλεγχος of the Spirit has wrought in him (see Stier, v. 306, edn. 2).

9.] And the great opening of Sin to the world is to shew them that its root and essence is, *unbelief in Christ as the Son of God*. UNBELIEF:—for, mankind being alien from God by nature, the first step towards their recovery must be to lay hold on that only safety which He has provided for them; and that laying hold is *faith*, and the not doing it, when revealed and placed before them, is *sin*. Beforetime, it was also *unbelief*;—'The fool *hath said* in his heart, There is *no God*?'—but now, —for we can only believe as God has revealed Himself,—it is unbelief in *Christ the Son of God*,—the οὐ θέλετε ἐρχεσθαι πρός με: see this pointedly asserted 1 John v. 10—12. Remember, this unbelief is not a mere want of historical faith,—but unbelief *in its very root*,—the want of a personal and living recognition of Jesus as the Lord (1 Cor. xii. 3), which, wherever the Spirit has 'opened His commission' by the planting of the visible Church, is *the condemning sin* of the world. Of this He shall *convince* those who are brought out of the *world*, and ultimately *convict* those who remain in it and die in their sins (see Hare, Mission of the Comforter, vol. ii. note Q).

10.] δικαιοσ. cannot be *only* the righteousness *of Christ*, the mere conviction of which would only bring condemnation to that world which rejected and crucified Him: but, as Stier remarks rightly (v. 312, edn. 2), τοῦ κόσμου must be supplied after each of the three ἁμαρτία, δικαιοσύνη, κρίσις:—the conviction being of a sin that is *theirs*, a righteousness that is (or, in the case of condemnation, might have been) *theirs*, a judgment which is

o ch. iv. 25. Acts xx 20, 27. 1 Pet. i. 12. Isa. xliv. 7.
p ch. xii. 28.
q constr., ch. i. 16.
r ch. xiii. 33 reff.
s ver. 10.

ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα [o] ἀναγγελεῖ ὑμῖν. 14 ἐκεῖνος ἐμὲ [p] δοξάσει, ὅτι [q] ἐκ τοῦ ἐμοῦ λήμψεται, καὶ ἀ-
[o] ἀναγγελεῖ ὑμῖν. 15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν
διὰ τοῦτο εἶπον ὅτι [q] ἐκ τοῦ ἐμοῦ λαμβάνει καὶ [o] ἀναγγελεῖ
ὑμῖν.
16 [r] Μικρὸν καὶ [s] οὐκέτι θεωρεῖτέ με, καὶ πάλιν [r] μικρὸν

Orig$_2$ Eus Cyr$_2$. rec aft ὅσα ins ἂν, with D^2 rel, ἐαν AK: om BD^{1}ℵ^1 1 Orig Marcell-in-Eus Ath Cyr-jer Epiph. rec ἀκουσῃ, with A rel Eus: txt BD^{2}ℵ^2 1 Orig Eus Ath Epiph Cyr-jer, ἀκουει ℵ* 33 Ambr$_1$.

15. om ver (*homœotel*) ℵ^1.

16. rec (for ουκετι) ου, with A rel lat-*a e f q* Syr copt goth(Treg) æth Chr-mss Cyr: txt B D-gr ℵ* Frag-nitr 1. 33 vulg lat-*b c ff$_2$ g* syr arm Orig Cyr Nonn Chr

of individuals, and condemnation of the unbelieving. **12.**] The πολλά are the things belonging to πᾶσα ἡ ἀλήθεια in the next verse, which were gradually unfolded after the Ascension, by the Spirit.

13.] ἐκεῖνος, emphatical, as in ver. 8: see note, ch. vii. 29. τὴν ἀλήθ. πᾶσαν] **all the truth**, viz. on those points alluded to in ver. 12. Lücke observes that the rec. reading connects πᾶσαν more with ὁδηγήσει, the other with ἀλήθ. The Lord had ever told them *the truth*, and *nothing but the truth*, in spiritual things,—but not yet *the whole truth*, because they could not bear it. This the Spirit should lead them into, open the way to it, and unfold it by degrees. No promise of universal knowledge, nor of infallibility, is hereby conveyed; but a promise to them and us, that the Holy Spirit shall teach and lead us, not as children, under the tutors and governors of legal and imperfect knowledge, but as sons (Gal. iv. 6), making known to us the whole truth of God. This was in an especial manner fulfilled to *them*, as set to be the founders and teachers of the Churches. οὐ γὰρ λ. ἀφ' ἑαυ.] The Spirit does not, any more than the Son, work or speak *of Himself*: both are sent, the one from the Father, the other from the Father and Son: the one to testify ὅσα ἀκούσει of the Father, the other of the Father and the Son.

ὅσα ἀκ.] from God, the Father and the Son. τὰ ἐρχ. ἀναγ. ὑμ.] As the *direct* fulfilment *to the Apostles* of the leading into the whole truth was the unfolding before them those truths which they have delivered down to us in their Epistles,—so, though scattered traces of the fulfilment of *this part* of the promise are found in the Acts and those Epistles, its complete fulfilment was the giving of the Apocalypse, in which τὰ ἐρχόμενα are distinctly the subject of the Spirit's revelation, and with which His *direct* testimony closes: see Rev. i. 1; xxii. 6, 20. On the whole of this verse, see Eph. iv. 7—16.

14.] Notice the emphatic ἐμέ, prefixed to the verb. This is in connexion with ver. 12—and sets forth that the *Spirit guiding into* truth is in fact *the Son declaring* the truth, for He shall show forth the glory of Christ, by revealing the matters of Christ,—the riches of the Father's love in him (ver. 15). "Œconomia trium testium: patrem glorificat filius, filium Spiritus sanctus." Bengel. This verse is decisive against all additions and pretended revelations subsequent to and besides Christ; it being the work of the Spirit to testify to and declare THE THINGS OF CHRIST; not any thing new and beyond Him. And this declarative is coincident with inward advance in the likeness and image of Christ (2 Cor. iii. 17, 18), not with a mere external development. **15.**] Here we have given us a glimpse into the essential relations of the Blessed Trinity. The Father hath given the Son to have life and all things in Himself (Col. i. 19; ii. 2, 3), the relation being, that the Son glorifies not Himself but the Father, by revealing the Father, whom He alone knows (Matt. xi. 27). And this Revelation, the Revelation of the Father by Christ—is carried on by the blessed Spirit in the hearts of the disciples of Christ; Who takes (λαμβάνει indefinite, of the *office* of the Spirit) of the things of Christ, and declares, proclaims, to them. διὰ τοῦτο] Therefore I (rightly) said . . . . i. e. 'this was the ground of My asserting:'—not the reason *why it was said*, but the justification of it when said. This verse contains the plainest proof by inference of the orthodox doctrine of the Holy Trinity.

16—24.] *The Lord speaks of His withdrawal, and its immediate mournful, but ultimate* (and those soon to begin) *joyful consequences for His disciples.* The connexion is: 'Very soon will the Spirit, the Comforter, come to you: for I go:

d see ch. vii. 30 al.
e ch. xv. 20 reff.
f — here only. see Jer. vi. 24.
g of a divine person, here only. (see Heb. xiii. 23.)
h Isa. lxvi. 14. Zech. x. 7 bis.
i ch. xiii. 20. xx. 23 (bis) only.

c ἔχει, ὅτι d ἦλθεν ἡ d ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι e μνημονεύει τῆς f θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν νῦν μὲν c λύπην c ἔχετε· πάλιν δὲ g ὄψομαι ὑμᾶς, καὶ h χαρήσεται ὑμῶν ἡ h καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς ἀρεῖ ἀφ' ὑμῶν, 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, i ἄν τι αἰτήσητε τὸν

21. for ωρα, ημερα D al lat-a b c e ff$_2$ Syr Ambr$_{1}$. γενηση A. for θλιψεως, λυπης D fos lat-c Ambr. εγεννηθη BC: txt ADℵ rel. ins ο bef ανθρωπος ℵ^1(but corrd 1. m.).

22. rec transp λυπην and νυν, with AC^3 rel: νυν μεν ουν λυπην ℵ^1: txt BC*D MYℵ^{2a} 1. 33 vulg lat-b c e f ff$_2$ syrr (copt goth arm) Chr-ms Hil Ambr. εξει (*conformation to fut above, ver* 20) ADLℵ^{2a} 33 am(with fuld mt) lat-a b e Arm Chr-mss, εξητε L. rec (for αρει) αιρει, with ACD^{2a}ℵ rel am lat-b e f syrr(Treg) goth: txt BD^{1}Γ vulg lat-a c ff$_2$ copt æth Orig-lat Cypr Hil.

23. [ερωτησηται (*itacism*) ℵ.] rec aft υμιν ins οτι, with ADℵ rel lat-a e syrr(Treg) goth Chr: om BCD^{1}LY vulg lat-b Orig Cyr Ambr. rec (for αν τι

changed for joy, but **changed into** so as *itself to become*,—so that the very matter of grief shall become matter of joy; as Christ's Cross of shame has become the glory of the Christian, Gal. vi. 14.

21.] The 'tertium comparationis' is ἡ λύπη εἰς χαρὰν γενήσεται: but the comparison itself goes far beyond this mere similitude. ἡ γυνή is not merely generic, but allusive to the frequent use and notoriety of the comparison. We often have it in the O. T.,—see Isa. xxi. 3; xxvi. 17, 18; xxxvii. 3; lxvi. 7, 8: Hos. xiii. 13, 14: Mic. iv. 9, 10.

τίκτῃ] **is bringing forth**, viz. παιδίον, expressed in τὸ π. below. ἡ ὥρ. αὐτ.] **her** (appointed) **time.** τὸ π.] not necessarily masculine ('non puella sed puer,' Aug.), but indefinite. The deeper reference of the comparison has been well described by Olshausen: 'Here arises the question, how are we to understand this similitude? We might perhaps think that the suffering Manhood of Christ was *the woman in her pangs*, and the same Christ glorified in the Resurrection, *the Man born*; but the Redeemer (ver. 22) applies the pangs to the *disciples*: how then will the ἄνθρωπος who is born apply to them?' Then, after condemning the shallow and unsatisfactory method of avoiding deep research by asserting that the details of parables are not to be interpreted, he proceeds: 'Hence the proper import of the figure seems to be, that the Death of Jesus Christ was as it were an anguish of birth belonging to all Humanity (ein ſchmerzvoller Geburtsact der ganzen Menſchheit) in which the perfect man was born into the world; and in this very birth of the new man lies the spring of eternal joy, never to be lost, for all, inasmuch as through Him and His power the renovation of the whole is rendered possible' (ii. 379). And indeed the same is true of every Christian who is planted in the likeness of Christ. His passing from sorrow to joy—till 'Christ be formed in him,' is this birth of pain. And the whole Church, the Spouse of Christ,—nay, even the whole Creation, συνωδίνει, till the number of the elect be accomplished, and the eternal joy brought in. And thus the meaning which Luthardt insists on as against the above remarks of Olshausen, viz. *the new birth of the Church*, is in inner truth the same as his.

22.] ὄψομαι—in the same manifold meaning as before noticed—will see you—at My Resurrection—by My Spirit—at My second Advent. **23.**] ἐν ἐκείνῃ τ. ἡμ., in its full meaning, cannot import *the forty days*: for, Acts i. 6, they did then *ask* the Lord *questions* (the sense of ἐρωτᾶν, see vv. 19, 30, not ver. 26, where the construction is different);—nor this present dispensation of the Spirit, during which we have only the first-fruits, but not the full understanding so as not to need to ask any thing; (for is not *prayer itself* an *asking*?)—but that great completion of the Christian's hope, when he shall be with his Lord, when all doubt shall be resolved, and prayer shall be turned into praise. The Resurrection-visiting, and the Pentecost-visiting of them were but foretastes of this. Stier well remarks, 'The connexion of the latter part of

τὸν πατέρα περὶ ὑμῶν· 27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ πατρὸς ἐξῆλθον. 28 ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. 29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ Ἰδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. 31 ἀπεκρίθη αὐτοῖς Ἰησοῦς,

s w. παρά, ch. xvii. 8. Num. xvi. 35. Ez. ch. viii. 42.
t ch. i. 9 reff.
u — Matt. iv. 11 al.
v ch. xiv. 12, 28.
w ver. 25. ch. vii. 4. Eph. vi. 19. Phil. i. 20. Col. ii 15 only. Wisd. v. 1.
x ver. 26.
y constr., ch. ii. 25. 1 John ii. 27 only.
z — Matt. vi. 7. 2 Cor. viii. 20.
a ch. xiii. 3. see ref. (a) above.

26. aft πατερα ins μου D.

27. om των ℵ* 33 Chr-mss Chr-montf. rec (for πατρος) θεου (*from ch xiii. 3*), with AC³ℵ rel latt goth æth arm Hil: txt BC¹DLX Syr syr-ms copt Cyr Did.

28. rec (for εκ) παρα (*repetition of preceding*), with AC²ℵ rel Cyr: txt BC¹LX 33 copt Hippol Epiph Hil. for εληλυθα, ηλθον D.

29. rec aft λεγουσιν ins αυτω, with AC²D² rel Syr syr-marg Cyr Hil: om BC¹D¹ℵ¹ lat-*e q* syr goth Hil-ms. for αυτου, αυτω (*itacism?*) ℵ¹. rec om τ (*overlooked after νυν, or conformation to ver* 25), with A ℵ-corr rel Chr Cyr: ins BCDℵ¹.

30. for απο, παρα D.

31. rec ins ο bef ιησ., with ADℵ rel: om BC.—(om ιησ. S al.)

though it does not express the whole meaning. The Lord is now describing the fulness of their state of communion with Himself and the Father by the Spirit. He is setting in the strongest light their reconciliation and access to the Father. He therefore says, **Ye shall ask the Father in My name: and I do not now say to you,**—I do not now state it in this form,—**that I will ask the Father for you**—as if there were no relation of love and mercy *between the Father and yourselves*:—(27) **for the Father** *Himself* (αὐτός, i. e. αὐτοκέλευστος [Nonnus]—'proprio motu') **loveth you;**—why? **Because ye love and believe on Me.** The whole mind of the Father towards mankind is *Love*: both in Redemption itself (ch. iii. 16),—and then in an especial manner by drawing those who come to Christ (vi. 44),—and again by this fuller manifestation of His love to those who believe on and love Christ. The aim of this saying is to shew them that His intercession (which is still going on under the dispensation of the Spirit, 1 John ii. 1) does not imply their *exclusion from access* to the Father, but rather *ensures that access*, by the especial love which the Father bears to them who believe in and love His Son: CHRIST being still the efficient cause of the Father's love to them, and the channel of that Love. No stress must be laid (Lücke) on πεφιλήκατε here coming before πεπιστεύκατε, as to Faith coming after Love: probably πεφιλ. is placed first as corresponding to φιλεῖ just before:—and it might be said with just as much reason that καὶ πεπιστεύκατε.... contains the ground of the πεφιλ., as the converse. **28.**] 'Recapitulationem maximam habet hic versus,' Bengel. 'And your belief is sound: for I did indeed come forth'.... see ch. xiii. 3. 'Exiit a Patre, quia de Patre est; in mundum venit, quia mundo suum corpus ostendit quod de virgine assumpsit; reliquit mundum corporali discessione, perrexit ad Patrem hominis adscensione, nec mundum deseruit præsentiæ gubernatione.' Aug. Tract. cii. 6. **29, 30.**] The stress is on νῦν: q. d., why announce that as *future*, which Thou art doing *now*? The hour was not yet come for the ἐν παρρησίᾳ λαλεῖν: so that we must understand the disciples' remark to be made in weakness, however true their persuasion, and heartfelt their confession. 'Usque adeo non intelligunt, ut nec saltem se non intelligere intelligant. Parvuli enim erant.' Aug. Tract. cii. 1. 'Dolent, se a Magistro pro imperitis haberi, qui conciones ejus non intelligant, alioque doctore, promisso Spiritu, indigeant. Quare eo usque progrediuntur, ut Christo contradicant, et clarissima ejus verba invertant, eumque paræmiastice locutum esse negent.' Lampe, vol. iii. 350. But by νῦν they probably only mean in ver. 26—28. **30.**] 'Thou hast spoken so clearly of our feeling towards Thee, and of Thyself, that we have no occasion to

o ch. xvi 21. p — ch. vii. 39 reff. q — Matt v. 16. ix. 8, &c. r w. gen. obj., Matt x. 1 reff. 1 Cor. ix. 12. Sir. x. 4.

ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, ° ἐλήλυθεν ἡ
ὥρα· P δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱός [σου] ᵠ δοξάσῃ σέ· 2 καθὼς ἔδωκας αὐτῷ ʳ ἐξουσίαν πάσης σαρκός, ἵνα

txt BC¹DL M-marg-eccles ℵ 1. 33. 69 lat-*a b g* copt Orig Cyr. rec aft ουρ ins *και*, with C² rel lat-*q* sah æth arm Orig₁ Chr Cyr Victorin Vig: om ABC¹DN 1 latt syrr copt goth Orig₁ Nonn Hil Ambr. [B does not omit ὁ bef υἱος in the Btly collation states.] om *σου* (*to avoid repetition, but the repetition belongs to the solemnity of the style*) BC¹ℵ lat-*e ff₂* Orig₁ Victorin: ins AC³ D-gr rel latt Orig₁ Hil.

natio, sed etiam ipsius pro ipsis ad Patrem oratio discipulorum est edificatio. Et si illorum qui hæc dicta erant audituri, profecto et nostra, qui fueramus conscripta lecturi.' Aug. Tr. civ. 2. 1.] ταῦτα, the foregoing discourse. St. John very seldom depicts the gestures or looks of our Lord, as here. But this was an occasion of which the impression was indelible, and the upward look could not be passed over. εἰς τὸν οὐρ.] Nothing hereby is determined as to the locality. The guest-chamber no doubt was the place of this prayer. The eyes may be lifted to heaven in as well as out of doors; *heaven* is not the *sky*, but that upper region, above our own being and thoughts, where we all agree in believing God to be especially present; and which we indicate when we direct our eyes or our hands upward. The Lord, being in all such things like as we are, lifted up His eyes to heaven when addressing the Father (not His *hands*, for He prays not here as a suppliant—but as an intercessor and a High Priest, standing between earth and heaven, see ver. 24, θέλω ἵνα . . . . .).

καὶ εἶπεν] It is impossible to regard the following prayer otherwise than as the *very words of our Lord Himself,—faithfully rendered by the beloved Apostle in the power of the Holy Spirit.* The view which has led so many of the best German Commentators (even Olshausen) to see in parts of it the words of the Evangelist, and not of our Lord, is, it seems to me, inconsistent with any earnest reception of the Gospels as truthful. If such a promise as ch. xiv. 26 was made, *and fulfilled*, then these must be the words of the Lord Himself;—and the *Greek form* of them only (and query whether even that? see Prolegg. ch. ii. § ii. (π)) can be regarded as bearing evidence of the style and manner of John. πάτερ] not, *Our* Father,—which He never could say,—nor, *My* Father,—which would be too great a separation between Himself and His for such a prayer (see Matt. xxvi. [39,] 42, where He prays for Himself only)—but simply FATHER; that Great Name in which all the mystery of Redemption is summed up. 'Sic patrem absolute appellat in hac oratione dulci et prolixa quater et cum epitheto bis, in universum nonies sexies, idque fere ineunte nova sermonis parte, vv. 1, 5, 11, 21, 24, 25. Talis simplicitas appellationis ante omnes decuit filium Dei.' Bengel. ἐλήλ. ἡ ὥρα. See ch. xii. 23, 28; xiii. 31, 32. The Glorification is—the exaltation by Death and Resurrection: He prays in the Manhood and for the exaltation of the Manhood, but in virtue of His Godhead, ver. 5.

τὸν υἱόν] He prays first objectively, to set the great matter forth in all its majesty, then subjectively, δόξασ. με σύ, ver. 5, putting *Himself* into the place of τὸν υἱόν here. ἵνα . . .] "These words are a proof that the Son is equal to the Father as touching His Godhead. What creature could stand before his Creator and say, 'Glorify Thou me, that I may glorify Thee?'" (Stier.) This glorifying of the Father by the Son is, the whole great result of the glorification of the Son by the Father,—the manifestation of God to and in men by the Son through the Spirit.

2.] 'The causal connexion expressed by καθώς is this, that the glorification, the *end*, must correspond to the *beginning*, to the sending, the preparation, and office of the Son.' (Lücke.) We must also bear in mind that the 'giving of power' in this verse is the *ground*, as well as the *type*, of the glorification, see Rom. i. 28; 1 Cor. i. 6: so Stier (v. 383, edn. 2). πᾶσα σάρξ is not only 'all mankind,' but (see Gen. vii. 15, 16, 21) *all that has life*, all that is subject to death, all that is corrupt on account of sin. But of this all, *mankind* is the head and crown, and in the *full* blessings of the Lordship of Christ mankind only can participate. πᾶσα σάρξ is given by the Father from before the foundation of the world to Christ the *whole creation* is His to rule, His to judge, by virtue of His being, in the rest

b ch. v. 34. v. 36. Acts xx. 24. Neh. vi. 16.
c constr., ch. v. 36.
d = Rev. ii. 13. Matt. vi. 1. Prov. ii. 1.
e attr., ver. 11. Mark vii. 13 reff.
f Matt. vi. 8 reff. Prov. viii. 24.
g ch. i. 81 reff.
h Matt. vii. 3, 22. Mark ii. 18. ch. iv. 43 al. 1 ch. viii. 51, 52 reff.

[b] τελειώσας ὃ [c] δέδωκάς μοι [e] ἵνα ποιήσω· [5] καὶ νῦν
δόξασόν με σὺ πάτερ [d] παρὰ σεαυτῷ τῇ δόξῃ [e] ᾗ εἶχον
[f] πρὸ τοῦ τὸν κόσμον εἶναι [d] παρὰ σοί. [6] [g] ἐφανέρωσά
σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ
κόσμου· [h] σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν
[f] λόγον σου [i] τετήρηκαν· [7] νῦν ἔγνωκαν ὅτι πάντα ὅσα

rec (for τελειωσας) ετελειωσα, with D rel vulg lat-c e g l q Syr goth arm Hippol Cyr-ort Did Ath Bas Chr Cypr Hil$_2$ Ambr Zeno: txt ABCLℵ 1. 33 (lat-b ff$_2$) syr-with-ast cop: æth Jer Hil$_2$. for διδ., εδωκας CDK Hippol Constt Bas. for μοι, με ℵ.

5. πατηρ D^1. for τ. κ. ειναι, γενεσθαι τ. κ. D. for ᾗ, ην ℵ^1.

6. το ονομα bef σου D latt Hil$_2$. for 1st δεδωκας, εδωκας A B[sic: see table] DKℵ Eus: txt C rel Orig. εμοι BY 1. 33 (*but και εμοι here perhaps belongs to the solemnity of the style*): txt ACDℵ rel. for 2nd δεδωκας, εδωκας ABDKLℵ 1: txt C rel Orig Eus. rec τετηρηκασι, with AC rel: ετηρησαν ℵ 33: txt BDL.

Dr. Wordsworth's explanation here,—"the aorist is used, not the perfect, inasmuch as the work of glorification was still going on, and not to be completed before His Passion, when He would say τετέλεσται,"—I am quite unable to imagine. That the aorist implies *present continuance*, is at least a startling doctrine. The force of it here surely is, that our Lord stands by anticipation at the end of His accomplished course, and looks back on it all as past, as historically gathered up in one act: which is the very sense and propriety of the aorist. τὸ ἔργον is not only the ministerial life of our Lord, but the *whole* Life, with all its appointed manifestations of humility and purity;—the perfect righteousness which by that life He has planted in our nature,—and His prophetic and declarative office, terminated by His Passion and Death. δόξασόν με] Notice the correlation, which Meyer has pointed out, between ἐγώ σε before and με σύ now. The same Person (ἐγώ) who had with the Father glory before the world, also glorified the Father in the world, and prays to be again received into that glory. *A decisive proof of the unity of the Person of Christ*, in His three estates of eternal præ-existence in glory, humiliation in the flesh, and glorification in the Resurrection Body. This direct testimony to the eternal præ-existence of the Son of God has been evaded by the Socinian and also the Arminian interpreters, by rendering εἶχον, —'habebam *destinatione tua*,' Grot. Wetst. On the identity of the δόξα in ver. 22 with this δόξα, see note there. εἶχον] 'Hic non dicit *accepi*. Semper habebat: nunquam cœpit habere.' Bengel. πρὸ τοῦ τ. κ. εἶν.] before the καταβολὴ κόσμου, ver. 24;—'before all creation.' 'Antequam fieret mundus, gloriam illam habebat Filius; sed cum fieret mundus, gloria illa se cœpit (?) exserere.' Bengel. παρὰ σοί] = παρὰ τῷ θεῷ, ch. i. 1; εἰς τὸν κόλπον τοῦ πατρός, ch. i. 18. 6—19.] *He prays for His disciples.* 6.] This verse particularizes ver. 4, and forms the transition to the intercessory prayer. σου τὸ ὄνομα] Thy Name of FATHER, which was so constantly on the lips of our Lord;—and which derived its living meaning and power from His teaching;—see Exod. xxiii. 21. No especial emphasis on σου: it carries on the strain of address, and points to the emphatic σοί which follows, and the equally emphatic παρὰ σοῦ in ver. 7. οὓς ἔδ.] The Father gave them to Christ, by *leading* them to Christ, as ch. vi. 37, 44, 45. σοὶ ἦσαν Thine (σοί, from σός) they were—*Israelites—Thy people, before*:—not only outwardly, but Israelites indeed, see ch. i. 48, and thus prepared to receive Christ (so Stier, v. 411 ff., edn. 2). And thus the ἐκ τοῦ κόσμου answers to λαβεῖν ἑαυτῷ ἔθνος ἐκ μέσου ἔθνους, Deut. iv. 34. But see the fuller sense below, on ver. 8. τὸν λ. σου τετήρηκε] They have observed Thy word—walked in the path of Thy commandments;—for so λόγον τηρεῖν means; see ch. xiv. 23—and reff. Stier understands their walking in the O. T. ordinances blameless, as Luke i. 6,—and thus (compare ch. i. 42, 46) recognizing Christ as the Messiah when He came. But this is perhaps hardly likely to have been set at the *end* of the sentence, *after* ἐμοὶ αὐτοὺς ἔδωκας. It is more likely that τὸν λόγον σου = τὰ ῥήματα ἃ ἔδωκάς μοι, ver. 8, and is

t — 1 Thess. v. 23 al. Prov. iv. 6. constr., Jude 21.
u attr., ver. 5. Mark viii. 18 reff.
v ch. x. 30 reff.
w 2 Pet. ii. 5. Jude, ver. 24.
x ch. x. 29.
y 2 Thess. ii. 3. see Eph. v. 6.
z — Matt. vii. 18 al. Isa. lvii. 4.

πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᵘ ᾧ δέδωκάς μοι, ἵνα ὦσιν ᵛ ἓν καθὼς ἡμεῖς. 12 ὅτε ἤμην μετ' αὐτῶν, ἐγὼ ᵗ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᵘ ᾧ δέδωκάς μοι, καὶ ʷ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ˣ ἀπώλετο, εἰ μὴ ὁ ʸ υἱὸς τῆς ʸ ᾿απωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

εἰμι D; and, except last clause, lat-*c* Orig. πατηρ B. aft ονοματι σου ins και οτε ημην μετ' αυτων [εν τω κοσμω] εγω ετηρουν αυτους εν τω ονοματι σου (and repeat again in ver 12) D. (εν τω κοσμω D²-gr.) rec (for ᾧ) οὓς, with D² vulg lat-*f ff*₂ *g q* goth æth Ath Ang: ὃ D¹UX fuld Syr: txt ABCℵ rel syrr syr-jer copt æth-ms arm Ath Cyr Thl Euthym. for δεδ., εδωκας LMℵ. ins εκ bef ημεις B¹MSUY 69 vulg lat-*f g* syr arm Ath Ambr Aug: om AB²CDℵ rel Syr copt goth æth.

12. rec aft μετ' αυτων ins εν τω κοσμω (*from ver* 11), with AC³ rel lat-*f g* syrr goth (arm Chr Jer): om BC¹DLℵ 1 latt coptt Cyr Hil, Aug. rec οὓς (*see above, ver* 11), with AC³D rel latt syrr goth æth Orig-lat Hil: txt BC¹L 33 syr-jer copt arm Cyr.—om ω δεδωκας μοι ℵ¹. εδωκας C. rec om και bef εφυλαξα (*to suit arrangement*), with AC³ D-gr E rel latt syrr copt goth: ins BC¹Lℵ 33 syr-jer æth arm Cyr Hil. for εφυλαξα, εφυλασσον ℵ¹.

cluded,—of which this is asserted. ἐν αὐτοῖς] not '*by their means*,' but in them; by that ἐγὼ ἐν αὐτοῖς of ver. 23, the life of the vine in the branches; so that the fruit of the branches is the glory of the vine, by the sap of the vine living in the branches. All this again is proleptic.

11.] The *occasion*, and *substance* of His prayer for them. οὐκ ἔτι εἰμ. ἐν τ. κ.] This shews us that ὁ κόσμ. is not said of *place* alone, for the Lord Jesus is still *here*; but of *state*, the *state of men in the flesh*; sometimes viewed on its darker side, as overcoming men and bringing in spiritual death,—sometimes, as here, used in the most general sense. καί, not *but*; it expresses the simultaneous state of the Lord and His, see ch. xvi. 32, and note. ἅγια] *Holy*, as applied to God, peculiarly expresses that *penetration of all His attributes by* LOVE, which He only who here uttered it sees through in its length, breadth, and height:—which angels (Isa. vi. 3; Rev. iv. 8) feel and express:—which men are privileged to utter, but can never worthily feel:—but which devils can neither feel nor worthily utter (see Mark i. 24). They know His Power and His Justice only. But His Holiness is especially employed in this work of τηρεῖν now spoken of. ἐν τῷ ὀν. σου] not '*through* Thine own Name,' as E. V. which yet renders '*in* Thy Name' ver. 12 (so Chrys. Theophyl. Euthym.),—but in the ὄνομα of vv. 6 and 12; see below.

ᾧ] not only the best supported, but the *best* reading, though Stier maintains that it can bear no meaning χριστοφορικῶς.

The *Name* of God is that which was to be *in the Angel of the Covenant*, Exod. xxiii. 21, see also Isa. ix. 6; Jer. xxiii. 6.

This Name,—not the essential Godhead, but the covenant name, JEHOVAH OUR RIGHTEOUSNESS,—the Father hath *given to Christ*, see Phil. ii. 9; and it is the being kept in this, the truth and confession of this, for which He here prays. 'That which the Son has given to His disciples is no other than that which *He* himself has received from the Father, viz. the essential revelation of the Father.' Luthardt. Cf. Matt. x. 27. ἵνα ὦσιν ἓν καθ. ἡμεῖς] The oneness here is not merely harmony of will or of love,—as some have interpreted it, and then tried to weaken the Oneness of the Godhead by the καθώς,—but oneness by the indwelling of the Spirit of Christ, the gift of the covenant (1 Cor. vi. 17), and ultimately oneness of nature, 2 Pet. i. 4, where the ἐπαγγέλματα διδώρηται answers to the ὄνομα ὃ δέδωκάς μοι here. 'Non sit, ut *nobiscum* sint *unum*,—aut *sicut* unum ipsi et nos, sicut unum sumus nos,—sed sit, ut sint unum sicut et nos.' Aug. Tract. cvii. 5.

12.] ἐφύλαξα: see ch. x. 28—30. The aor. should be adhered to again: I *kept* them. The Lord here, as Cyril remarks, compares *His* keeping of His own, to that by *the Father*,—in a way only accountable by both Persons being of equal Power and Dignity. οὐδεὶς — εἰ μὴ . . .] So that Judas was of the number οὓς δέδωκάς μοι of ver. 9,—shewing us (1) the sense in which those words must be understood (see above); and (2) that of such persons it is true that there is for them no '*gratia irresistibilis*,' no '*keeping*

j — 2 Cor. vii. 14. Ps. cxviii. 142.
k — Heb. xiii. 17. Col. iv. 12. Eph. vi. 20.
l — Rom. xv. 16. Levit. xxii. 2. Deut. xv. 19.
m ver. 9.
n ch. i. 7. 1 Cor. iii. 5. see 1 Pet. i. 21.
o ch. ii. 11 reff
p ch. x. 38 reff.

ὁ λόγος ὁ σὸς [j] ἀλήθειά ἐστιν. 18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· 19 καὶ [k] ὑπὲρ αὐτῶν ἐγὼ [l] ἁγιάζω ἐμαυτόν, ἵνα ὦσιν καὶ αὐτοὶ [h] ἡγιασμένοι ἐν ἀληθείᾳ. 20 Οὐ [m] περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν [no] πιστευόντων [n] διὰ τοῦ λόγου αὐτῶν [o] εἰς ἐμέ, 21 ἵνα πάντες [p] ἓν ὦσιν, καθὼς σὺ πατὴρ ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας. 22 κἀγὼ

Ambr Aug. ins η bef αληθεια B. om ο λογος ο σος αληθεια ℵ¹.

18. ins τουτον bef τον κοσμον (twice) D lat-*a b c* Ambrst.

19. om εγω AN al fos lat-*b c e q* Ath Did. rec και αυτοι bef ωσιν, with C³ rel syr sah: txt ABC¹DKLXYℵ 1. 33. 69 latt copt goth arm Ath, Did, Cyr.

20. rec πιστευσοντων, with D²(and lat) al vulg lat-*a c* sah Bas Cypr Hil: txt ABCD¹ℵ rel lat-*b* syrr copt goth arm Ath Bas Chr Cyr Nonn Thl.

21. om ἵν C¹. [rec πατερ, with ACℵ rel Clem Orig: txt BD Eus.] rec aft εν ημιν ins ἕν, with AC²ℵ rel vulg lat-*f* syrr copt goth (æth) Clem Orig, Eus, Thl: Cypr Hil, Jer Ambr Aug Leo: txt BC¹D lat-*a b c e g* sah arm Eus, Ath-mss Hil, Vig. for πιστευση, πιστευῃ BC¹ℵ¹ Clem Eus: txt AC²Dℵ²ᵃ rel Orig.

Rev. xx. 6. ἐν, not '*by*,' but in: see on ver. 11. The truth is the *element in which* the ἁγ. takes place. ὁ λόγ. ὁ σός] compare Acts xx. 32. Thy word, in its inner subjective power. Ver. 18 is proleptic,—and received its fulfilment ch. xx. 21. He does not merely *leave* them in the world, but *sends* them into it, to witness to this same truth of God: see ch. xv. 16. 19.] See above on ver. 17. Notice, says Meyer, the emphatic correlation of αὐτῶν—ἐγὼ ἐμαυτόν—καὶ αὐτοί. It is clear against all Socinian inferences from this verse, that all that part of ἁγιάζειν implied in ch. x. 36 is here excluded: and only that intended which is expressed Heb. ii. 10 by διὰ παθημάτων τελειῶσαι. Of this, His death was the crowning act, and was also the one to which the ὑπὲρ αὐτῶν most directly applies; but the whole is included. The confining the meaning to *His sacrifice* (Chrys., Euthym.), and the ἵνα καὶ αὐτοὶ . . . . . to *their martyrdom*, or their spiritual *self-offering*, Rom. xii. 1 (Euthym.), is insufficient for the depth of the words. ἐν ἀληθ.] in truth: *what* truth, is evident from ver. 17, where, in the repetition, ὁ λόγ. ὁ σὸς ἀλήθειά ἐστιν, the article is also wanting: see also ch. i. 14; iv. 24; 3 John 3,—for ἀλήθ. without the article. But the distinction is perhaps somewhat obscured after a preposition. 20.] The connexion is the ἀπέστειλα αὐτοὺς εἰς τ. κόσμ., ver 18. The present part. expresses the *state* of faith in which all believers are found: the future (of the rec.) would refer more to the act of belief by which that state is begun. But perhaps it is best to take the pres. as proleptic. It is strikingly set forth here that *all* subsequent belief on Christ would take place through the apostolic word: see Rom. x. 16, 17. 21.] The ἵνα here hardly can regard the subject-matter of the ἐρωτῶ, ver. 20, but rather we should supply after that word ταῦτα, and understand this ἵνα as expressing the *object of the prayer* respecting both. The subject-matter of the prayer is, that they may be kept in God's name and sanctified in God's truth; and if this be so, their unity with the Son and the Father follows, 1 John i. 3. But here it is not merely 'with,' but in, the Son and the Father;—because the Spirit proceeds from *the Father and the Son*, and 'He that is joined to the Lord, is one Spirit:' see ver. 11. This unity has its true and only *ground* in faith in Christ through the Word of God as delivered by the Apostles; and is therefore not mere outward uniformity, nor can such uniformity produce it. At the same time its effects are to be real and visible, such that the world may see them. ἵνα πιστ.] not parallel with the former ἵνα, as if πιστ. ὁ κόσμ. meant the same as πάντες ἓν ὦσι, that all may be brought to believe. Nor again can the words mean that the *unbelieving and condemned world, at the end*, may be persuaded 'that Thou hast sent Me.' Such a rendering would surely be repugnant to the spirit of the prayer, and the use of the word πιστεύω in our Gospel. Rather is it,—'that this their testimony, being borne by them all, and in all ages, may continue to convince the world, so that many in the

t — here only in Gospp. Rom. ii. 26. 2 Tim. iv. 8. 1 John ii. 29. Rev. xvi. 5.
u ch. xv. 15 reff.
v Eph. ii. 4. 2 Kings xiii. 15.
w here only. 4 Kings x. 28 al.
x here only. 2 Kings xv. 23.

25 πατὴρ [t] δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, 26 καὶ [u] ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ [u] γνωρίσω· ἵνα ἡ [v] ἀγάπη [v] ἣν [v] ἠγάπησάς με ἐν αὐτοῖς ᾖ, κἀγὼ ἐν αὐτοῖς.

XVIII. 1 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ [w] χειμάρρου τῶν [x] κέδρων, ὅπου

25. rec πατερ, with CDℵ rel Clem Hippol: txt AB. om 1st και D vulg(not am fuld forj ing) lat-*b e* coptt(not copt-dz). aft ο κοσμος ins τουτος D (lat-*a f*). om 2nd σε A. for εγνων, εγνωκα D.
26. for ἣν, ᾗ *qua* D latt. for με, αυτους ℵ.

CHAP. XVIII. 1. rec ins ο bef ιησ., with ACD rel: om BL¹ℵ. [τοις written αυτοις but corrd ℵ¹.] for των κεδρων, του κεδρων ASΔ vulg-ed(with forj fos gat mm) lat-*c f ff₂ g* Ambr Jer: του κεδρου DΘℵ¹ lat-*a b* mah: txt BCℵ²ᵃ rel Orig Chr Cyr.

behold and *partake*—the very case supposes it. No *mere spectator could behold* this glory. See Rom. viii. 17 end, and 2 Cor. iii. 18. ὅτι ἠγ. με . . . .] The most glorious part of this sight of glory will be to behold the whole mystery of redemption unfolded in the glory of Christ's Person,—and to see how, before the being of the creature, that eternal Love was, which gave the glory to Christ of which all creation is but the exponent. On κατ. κόσ. see reff. 25, 26.] δίκαιε is connected with the final clause of ver. 24. The Righteousness of the Father is witnessed by the beginning (πρὸ κατ. κόσμ.) of Redemption, and (ἐκεῖνοι ὧσιν) by the glorification of the elect from Christ; but also by ὁ κόσμος σε οὐκ ἔγνω,—the final distinction made by His Justice between the world and His. The first καί is in the quasi-disjunctive usage so common with our Evangelist, see ch. xvi. 32, note, —and contrasts with the δέ immediately following: the more classical construction would be τε—δέ (Lücke). The second καί merely couples the preceding to the following as depending upon it: see Matt. xi. 27. This ἔγνω, ἔγνωσαν, ἐγνώρισα, γνωρίσω, shew that our Lord spoke here of the then present time and disciples again, at the close of His prayer. The γνωρίσω is by the whole work and testimony of the Spirit completed in the Kingdom of God. This promise has been in fulfilment through all the history of the Church. And the great result of this manifestation of the Father's name is, that the wonderful Love wherewith He loved Christ, may dwell in (not the Apostles merely — the future γνωρίσω has again thrown the meaning onward to the great body of believers) them,—i. e. the perfect, living knowledge of God in Christ, which reveals, and in fact is, this love. And this can only be by ἐγὼ ἐν αὐτοῖς—Christ dwelling in their hearts by faith, and renewing and enlightening them by His Spirit. He does not say, '*Thou* in them'—but I in them and Thou in Me: see ver. 23.

CHAP. XVIII.—XX.] FINAL MANIFESTATION OF JESUS AS THE LORD, IN REFERENCE TO THE NOW ACCOMPLISHED REJECTION OF HIM BY THE UNBELIEF OF ISRAEL, AND THE SORELY TRIED BUT EVENTUALLY CONFIRMED FAITH OF HIS OWN. And herein XVIII. 1—XIX. 16. *His voluntary submission of Himself to His enemies and to the unbelief of Israel.*

1—11.] *His betrayal and apprehension.* 1—3.] Matt. xxvi. 30—47. Mark xiv. 26—43. Luke xxii. 39—53. On the omission by John of the conflict of the Redeemer's soul in Gethsemane, I would remind the reader of what has been said in the Prolegomena on the character of this Gospel. The attempt to find in this omission a discrepancy between the setting forth of the Redeemer by John and the Synoptic Gospels, is, as usual, unsuccessful. John presents us with most striking instances of the troubling of the human soul of Christ by the suffering which was before Him: see ch. xii. 23—27; xiii. 21. Compare notes on Matt. ver. 36, and throughout the section. τῶν κέδρων] This is evidently a Greek corruption of the Hebrew (קִדְרוֹן); and coincides with the LXX in ref. and 3 Kings xv. 13, where however F has τοῦ κέδρων. If there were cedars in the ravine, the corruption would be easily accounted for. Suidas, under Ἰαβίν, quotes Ps. lxxxii. 9 thus, Ἰαβὶν ἐν τῷ χειμάρρῳ

l Mark xiii. 16. Luke ix. 62. xvii. 31. ch. vi. 66. xx. 14 only. 4 Kings xx. 10, 11.
m ch. ix. 6 (refl.) only.
n vv. 5, 6.
o — Matt. xxiii. 14 al. 2 Kings xvi. 11.
p — Matt. viii. 18 al. fr.
q ch. vi. 39.

καὶ Ἰούδας ὁ [c]παραδιδοὺς αὐτὸν μετ' αὐτῶν. [6] ὡς οὖν εἶπεν αὐτοῖς ὅτι [k]ἐγώ εἰμι, ἀπῆλθαν [l]εἰς τὰ ὀπίσω καὶ ἔπεσαν [m]χαμαί. [7] πάλιν οὖν ἐπηρώτησεν αὐτούς· Τίνα ζητεῖτε; οἱ δὲ εἶπον Ἰησοῦν τὸν Ναζωραῖον. [8] ἀπεκρίθη Ἰησοῦς Εἶπον ὑμῖν ὅτι [n]ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, [o]ἄφετε τούτους [p]ὑπάγειν. [9] ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, ὅτι [q]οὓς δέδωκάς μοι, οὐκ [q]ἀπώλεσα [q]ἐξ αὐτῶν

6. om *ουν* A al. om *αυτοις* ℵ¹. om *οτι* (*as ver* 5) ABDLXℵ 1. 33 lat copt æth Orig: ins C rel syrr goth arm Orig. [*απηλθαν*, so BD.]

7. rec *αυτους* bef *επηρωτησεν*, with DΝ rel am(with fuld forj ing) lat-*a b c* goth Orig: txt ABCLUXY (33) 69 lat-*e f q* syrr coptt æth arm Orig Cyr. ins *λεγων* bef *τινα* D sah. *ειπαν*, adding *παλιν*, D.

8. aft *απεκριθη* ins *αυτοις* DX 1. 69 fos lat-*f q* sah arm Orig. rec ins *ο* bef *ιησ.* with DX 1. 69 Orig: om ABCℵ rel Cyr Thl.

9. *εδωκας* D al. for *αυτων, αυτου* A. *εξ αυτ. ουδενα* bef *απωλεσα* D.

Roman soldiers, who had it in command 'to apprehend Jesus of Nazareth.'

ἑστῶτας . . . . μετ' αὐτῶν] I believe these words to be the description of an eye-witness;—John detected Judas standing among them, and notices the detail, as is his constant habit, by way of enhancing the tragic character of the history. The synoptic narrative related the kiss which presently took place; but this self-tradition of our Lord was not related in it. John therefore adds this touch of exactness, to shew that the answer Ἰησοῦν τ. Ν. was not given because they were ignorant of His Person, so as *not to be able* to say 'Thee;'—but because they *feared* to say it. **6.**] The question on the miraculous nature of this incident is not whether it were a miracle *at all* (for it is evident that it must be regarded as one), but whether it were an act *specially intended* by our Lord, or a result of the superhuman dignity of His person and the majestic calmness of His reply. I believe the latter alternative to be the right one. Commentators cite various instances of the confusion of the enemies of *innocent men* before the calmness and dignity of their victims: how much more was this likely to be the case when He in whom was no sin, and who spake as never man spake, came forth to meet His implacable foes as the self-sacrificing Lamb of God. So that I regard it rather as a miracle *consequent upon* that which Christ said and did, and the state of mind in which His enemies were,—than as one, in the strict sense, *wrought by* Him: bearing however always in mind, that to Him nothing was *unexpected*, or a *mere result*, but every thing foreknown. With this view what follows is also consistent, rather than with the other. The distinction is an important one, as the view which we take of our Lord's mind towards His captors must enter, as an element, into our understanding of the whole of this scene, and indeed of the solemn occurrences which follow. Such incidents as this are not related by the Evangelists, and least of all by St. John, as mere astounding facts, but as grounds on which we are to enquire, and *determine* for ourselves, as to the "glory, full of grace and truth," which was in Him, whom, not having seen, we love. **8.**] Bengel strikingly says of this ἐγώ εἰμι 'Petrus dicet *olim*.' And Augustine, 'Quid judicaturus faciet, qui judicandus hoc fecit? Quid regnaturus poterit, qui moriturus hoc potuit?' Tract. cxii. 3. **ἄφετε τούτους**] 'quos illi cæci adoriebantur.' Bengel. This saying was sufficient to shew Peter and the rest what was the appointed course for them;—the ὑπ. τοὺς ὑπάγειν to the band, is ὑπάγετε ὀπίσω to the Apostles. **9.**] See ch. xvii. 12. An unquestionable proof, if any were wanted, that the words of ch. xvii. are no mere description of the mind of our Lord at the time, nor free arrangement of His words, but his very words themselves. This is recognized even by De Wette. On the *application* of the saying, we may remark that the words unquestionably had a much deeper meaning than any belonging to this occasion; but that the remarks so often made in this commentary on the fulfilment of prophecies must be borne in mind;—that to "*fulfil*" a prophecy is not to *exhaust* its capability of being again and again fulfilled:—that the words of the Lord have many stages of unfolding;—and that the temporal deliverance of the Apostles now, doubtless was but a part

ἐκείνου. 14 ἦν δὲ Καϊάφας ὁ [o] συμβουλεύσας τοῖς Ἰουδαίοις ὅτι [p] συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ [q] λαοῦ. 15 ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ [ὁ] [r] ἄλλος [r] μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν [s] γνωστὸς τῷ ἀρχιερεῖ, καὶ [t] συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν [u] αὐλὴν τοῦ ἀρχιερέως, 16 ὁ δὲ Πέτρος εἱστήκει [v] πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ [r] μαθητὴς ὁ [r] ἄλλος ὁ [s] γνωστὸς τοῦ ἀρχιερέως, καὶ εἶπεν τῇ [w] θυρωρῷ καὶ [x] εἰσήγαγεν τὸν Πέτρον. 17 λέγει οὖν τῷ Πέτρῳ ἡ [y] παιδίσκη ἡ [w] θυρωρὸς [z] Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος Οὐκ εἰμί. 18 εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται [a] ἀνθρακιὰν πεποιηκότες, ὅτι [b] ψῦχος ἦν, καὶ [c] ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἑστὼς καὶ [c] θερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ

o act., Rev. iii. 18 only. Exod xviii. 19. mid., Matt. xxvi. 4. ch. xi. 53. Acts ix. 23 only.
p Matt. xix. 10. pres., ch. i. 40 reff.
q — ch. xi. 50 reff.
r here bis. ch. xx. 2, 3, 4, 8.
s Luke ii. 44 reff.
t ch. vi. 22 (reff.) only.
u Matt. xxvi. 2 reff. 1 Chron. ix. 22, 26.
v Mark v. 11 reff.
w here bis. ch. x. 3. Mark xiii. 34 only, but masc.
x ver. 2 Kings iv. 6. Jos. Antt. vii. 2. 1. see Acts xii. 13.
y Luke ii. 27. xiv. 21. Gospp. & Acts only, exc. Heb. i. 6. Gen. xlvii. 7.
z ch. xxi. 9 only †. Sir. xi. 32 only. (-θρωξ, Num. xii. 2 &c. Gen. xx. 17.
a ch. vii. 47 reff.
b Acts xxviii. 2. 2 Cor. xi. 27 only. Gen. viii. 22. ii. 16 only. Hagg. i. 6.
c here bis. ver. 25. Mark xiv. 54, 67. James

14. rec (for *ἀποθανεῖν*) *ἀπολέσθαι*, with AC³ rel syr goth: txt BC¹D^cLXℵ 33. 69 Chr Cyr Nonn Chron.

15. for *τω ιησου, αυτοις* C¹. om *ο* bef *αλλος* ABD^cℵ¹ coptt arm-mss Nonn: ins C^{3a} rel. *γνωστος* bef *ην* B lat-*a c f* Syr.

16. om *εξω* ℵ. rec (for *ο γνωστος του αρχιερεως*) *ος ην γνωστος τω αρχιερει* (*from ver* 15), with AC^{3a}ℵ rel: txt BC¹L copt. for *εισηγαγεν, εισηνεγκε* ℵ.

17. rec *η παιδισκη η θυρωρος* bef *τω πετρω*, with AC^{3a}ℵ rel: txt BC¹LX 33 vulg lat-*b c ff₂ g* Cyr.

18. for *δε, και* ℵ: om L arm. rec *μετ' αυτων* bef *ο πετρος* and om preceding *και*, with A rel: txt BCLXℵ 1. 33 lat-*a* Syr arm Cyr.

from that in the other Gospels. *There*, no questions are asked of Jesus about His disciples or doctrine (ver. 19): *there* witnesses are produced, and the whole proceedings are after a legal form. That hearing was in a public court of justice, before the assembled Sanhedrim; this was a private and informal questioning. That Annas should be so often called 'the High Priest,' is no objection to this view: see on Luke as above: see also note on ver. 24. The *two* hearings are maintained to be *one and the same* by Luther, Grot., Bengel, Lampe, Tholuck, Lücke, De Wette, Friedlieb, Wordsworth, &c.; —the view here taken is maintained by Chrysost., Aug., Euthym., Olsh., Neander, Baumgarten-Crusius, Meyer, Ebrard, Wieseler, Hase, Lange, Hess, von Meyer, von Gerlach, Luthardt, and Stier (vi. 284, edn. 2). 14.] See ch. xi. 49—52 and notes; also on *τοῦ ἐνιαυτοῦ ἐκείνου*, ver. 13. 15.] [ὁ] ἄλλος μ. is here mentioned for the first time. There is no reason to doubt the universal persuasion that by this name John intends *himself*, and refers to the mention in ch. xiii. 23 of a disciple whom Jesus loved. The idea that it was *Judas Iscariot* (Heumann), is surely too absurd to need confutation. The [ὁ] ἄλλος, *συνις. τῷ Ἰωσ., ἦν γνωστὸς τῷ ἀρχ.* (as a matter of individual notice), and the whole character of the incident, will prevent any real student of St. John's style and manner from entertaining such a supposition for a moment. How John was *known to the High Priest* we have no means of forming a conjecture. The palace of the High Priest was probably the dwelling of both Annas and Caiaphas.

It was not unexampled to have female porters among the Jews: see refl.

17.] See the whole subject of Peter's denials discussed in notes on Matt. vv. 69—75. This first denial was to all appearance rashly and almost inadvertently made, from a mere feeling of shame. Lücke suggests that Peter may have set himself among the servants of the High Priest *to bear out his denial*. The *μὴ καὶ σύ* (ver. 25), as Luthardt remarks, implies that the other disciple had already been recognized as a follower of Jesus, and had escaped annoyance. 18.] This

o ver. 18 reff.
p ch. vii. 47 reff.
q Mark vi. 4 reff.
r ver. 10 reff.
s Matt xxvi. 51 ‖ L. (Mk. & ver. 10 v. r.) only. Deut. xv. 17.
t ver. 1 reff.
u Matt. xxvi. 34 (reff.).
w here bis. ver. 28. ch. xix. 9. Matt. xxvii. 27 ‖ Mk. Acts xxiii. 35. Phil. i. 13 only †.
x Matt. xvi. 8. Mark i. 35 al. Gen. xxxii. 24. xxvi. 17 ‖.

25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος, καὶ εἶπεν Οὐκ εἰμί. 26 λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; 27 πάλιν οὖν ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλὰ φάγωσιν

y Tit. i. 15 bis. Heb. xii. 16. Jude 8 only. = Levit. v. 3. z Matt

25. for αυτου ει, ει εκεινου C¹; ει του ανθρ. εκεινου C². for ειπεν, λεγει A 33.
27. rec ins ὁ bef πετρος, with C³HMSUXΝ 69: om ABC¹ rel Cyr.
28. rec (for πρωι) πρωια, with EGHKYΓ (S, e sil) Chr: txt ABCΝ rel Cyr. rec (for αλλα) αλλ' ινα, with C² rel vulg lat-a *e f ff*₂ syr: txt ABC¹D²AR 1 vulg lat-*b* (*c*) *g* (Syr) sah goth.

rendering of ἀπίστειλεν, to bring about which the οὖν has apparently been omitted. I believe the verse simply to describe what followed on the preceding: —**Annas therefore sent Him bound to Caiaphas the High Priest.** εἶτα, μηδὲ οὕτως εὑρίσκοντές τι πλέον, πέμπουσιν αὐτὸν δεδεμένον πρὸς Καϊάφαν, Chrys. There is no real difficulty in this rendering. If Annas and Caiaphas lived in one palace, or at all events transacted public affairs in one and the same. They would naturally have different apartments, and thus the sending from one to the other would be very possible; as also would the incident related by Luke xxii. 61:—see the extract from Robinson, Matt. xxvi. 69, note. "The Evangelist had no need to relate the hearing before Caiaphas, for he has related ch. xi. 47 ff.: and we have ere this been familiarized with the habit of our Evangelist not to narrate any further the outward process, where he has already by anticipation substantially given us its result." Luthardt. 25—27.] Matt. xxvi. 71—74. Mark xiv. 69—72. Luke xxii. 58—61:—see note on Matt. xxvi. 69. Peter was in the court-yard of the house—the αὐλή. 28.] This was about an hour after the former,—Luke, ver. 59. Notice the emphatic ἐγώ: as we say, *with my own eyes.*

28—CHAP. XIX. 16.] *Jesus before the Gentile governor.* Matt. xxvii. 2, 11—30. Mark xv. 1—19. Luke xxiii. 1—25. Before this comes in the section of Luke, ch. xxii. 66—71, containing the close of the examination before the Sanhedrim, which did not happen till the morning. This undesigned agreement between Luke and John further confirms the justice of the view respecting the *two hearings* maintained above: see note on Luke, as above. 28—40.] *Pilate's first attempt to deliver Him.* 28. αὐτοὶ οὐκ εἰσῆλ.] I have already discussed the difficulties attending the subject of our Lord's last Passover, in the note on Matt. xxvi. 17—19. I will add here some remarks of Friedlieb's, Arch. der Leid. § 30. 'The Jews would not enter the Pretorium that they might not be defiled, but that they might eat the Passover. For the entrance of a Jew into the house of a Gentile made him unclean till the evening. It is surprising, that according to this declaration of the Holy Evangelists, the Jews *had yet to eat the Passover*, whereas Jesus and His disciples had already eaten it in the previous night. And it is no less surprising, that the Jews in the early morning should have been afraid of rendering themselves unclean for the Passover,—since the Passover could not be kept till *evening*, i.e. *on the next day*, and the uncleanness which they dreaded did not, by the law, last till the next day. For this reason, the passage in John labours under no small exegetic difficulties, which we cannot altogether solve, from want of accurate knowledge of the customs of the time. Possibly the law concerning Levitical defilements and purifications had in that age been made more stringent or otherwise modified; possibly, they called some other meal, besides the actual Passover, by its name. This last we certainly, with our present knowledge of Hebrew antiquities, must assume; for the

τούτου; 30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Εἰ μὴ ἦν οὗτος
d κακὸν d ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν. 31 εἶπεν
οὖν αὐτοῖς Πιλᾶτος Λάβετε αὐτὸν ὑμεῖς, καὶ e κατὰ τὸν
νόμον ὑμῶν e κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι
f Ἡμῖν οὐκ f ἔξεστιν ἀποκτεῖναι οὐδένα· 32 ἵνα ὁ λόγος τοῦ
g Ἰησοῦ πληρωθῇ, ὃν εἶπεν g σημαίνων g ποίῳ g θανάτῳ
ἤμελλεν g ἀποθνήσκειν. 33 εἰσῆλθεν οὖν πάλιν εἰς τὸ

d participle, 1 Pet. iii. 12, from Ps. xxxiii. 16.
e ch. vii. 24.
f ch. v. 10 reff.
g ch. xii. 33 (reff.).

30. rec (for κακον ποιων) κακοποιος (*corrn of constr; the word from* 1 *Pet* ii. 12, 14, iii. 16, iv. 15), with AC³ rel vulg lat-*b c f* Eus: κακον ποιησας ℵ¹: κακοποιων C¹ 33 lat-*a*: txt BLℵ²ᵃᵇ lat-*e*. παριδωκαμεν(sic) ℵ.

31. rec ins ὁ bef πιλατος, with AC³ℵ rel: om BC¹. om αυτον ℵ¹. rec aft ειπον ins ουν, with ℵ rel vulg Chr Cyr; δε AD²KU 1 syr goth: om BC lat-*e* Syr coptt arm. [aft ουδενα ins ιουδενα(sic) ℵ: corrd eadem manu.]

32. om ον ειπεν ℵ¹.

33. rec εις το πραιτωριον bef παλιν, with Aℵ rel syr: om παλιν C³ 33 Syr sah: txt

under which Jesus was brought before him, he demanded a formal accusation on which legally to proceed: "se scire dissimulabat," Rupert. in Meyer. 30.] They do not mention the charge of blasphemy brought against Him by the Sanhedrim, for fear of the entire rejection of their cause, as by Gallio, Acts xviii. 16. The Procurators in such cases had a discretionary power. On what they did say, Grot. observes, "Quod probationibus deerat, id supplere volunt sua auctoritate."

31.] This answer is best regarded as an ironical reproach founded on their apparently proud assertion in ver. 30—and amounting to this:—'If you suppose I am to have such implicit confidence in your judgment concerning this prisoner as to take his guilt on your word, take him and put him to death (for *κρίνατε* must be thus understood,—see below) according to your law;' reminding them that the same Roman power which had reserved capital cases for his jurisdiction, also expected proper cognizance to be taken of them, and not that he should be the mere executioner of the Sanhedrim. ἡμ. οὐκ ἔξ.] From the time when Archelaus was deposed (A.D. 6 or 7), and Judæa became a Roman province, it would follow by the Roman law that the Jews lost the power of life and death. Josephus tells us, Antt. xx. 9. 1, that οὐκ ἦν ἐξὸν χωρὶς τῆς ἐκείνου (the Procurator's) γνώμης καθίσαι συνέδριον,—i. e. to hold a court of judgment in capital cases. Some have thought that this power was reserved to them in religious matters, as of blasphemy and sacrilege; but no proof has been adduced of this; the passages commonly alleged—Jos. Antt. xiv. 10. 2; B. Jud. vi. 2. 4, and Acts vii. 58, not applying (see note on Acts ut supra). The Talmud relates that this had taken place forty years (or more, see Lücke, ii. 737 note) before the destruction of Jerusalem. Biscoe, on the Acts, pp. 134—167, argues at great length that the Jews had this power; and that the words here merely mean that they could not put to death *on the Sabbath*, which, according to the usual custom of executing the next day after judgment, would now have been the case. But this treatment of the words is unjustifiable. Can we suppose for a moment that this can have been meant, when there is not a word in the text to imply it? We may hope that the day for such forced interpretations is fast passing away. Friedlieb (§ 31) gives the most consistent account of the matter. In the Roman provinces generally the Proprætor or Proconsul conducted judicial proceedings. But Judæa, which belonged to the province of Syria, was an exception. There was a Procurator cum potestate, who exercised the right of judicial cognizance. Jerusalem however possessed the privilege of judging all lighter causes before the *three-and-twenty*, and heavier causes, with the sole exception of judicia de capite, before the great Sanhedrim: so that none but these reserved cases remained for the Procurator. Pilate seems to have judged these cases at his visits during the festivals; which would fall conveniently for the purpose, it being the custom in Jerusalem, to execute great criminals at the Feasts. In other provinces the governors made circuits and held assizes throughout their jurisdictions. See on this subject Lücke's note, ii. 736. 32. See Matt. xx. 19 al.;—ch. xii. 32, 33. Had the Jews taken Him and judged Him. He would have been *stoned*, not crucified.



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THE

GREEK TESTAMENT.

VOL. II.

THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.

. . . ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.

Heb. ii. 3.

THE

GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY

HENRY ALFORD, D.D.

LATE DEAN OF CANTERBURY.



IN FOUR VOLUMES.

VOL. II.

CONTAINING

THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.

SEVENTH EDITION.

RIVINGTONS,
London, Oxford, and Cambridge.
DEIGHTON, BELL, AND CO.
Cambridge.
1877.

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ADVERTISEMENT

TO THE

SEVENTH EDITION.

In this Edition the Digest has been revised with the help of Tischendorf's 8th Edition of the Greek Testament. Some corrections and additions have also been made to the notes, mainly from Dean Alford's "New Testament for English Readers." The new matter has been enclosed, as far as seemed practicable, within square brackets.

November, 1876.

ADVERTISEMENT TO THE SIXTH EDITION.

The Fourth Edition of my Second Volume passed under entire and careful revision as regards, 1. the critical arrangement of the text, and 2. the body of references. Both these labours were carried on under my own superintendence by my Secretaries; the former, including the re-writing of the Digest of various readings, and of that part of the Prolegomena which treats of the Apparatus Criticus, by the Rev. A. W. Grafton, now Vice-Principal of the Theological College at Wells: the latter, by the Rev. R. Hake, Minor Canon of Canterbury.

The alterations in the notes were chiefly those which were rendered necessary

by the more complete conformation of the text to the testimony of our most ancient Manuscripts and Versions.

In the Fifth Edition, the Codex Sinaiticus was collated throughout, and in certain doubtful passages of the text its testimony decided the reading.

The references were somewhat modified, principally with a view to render each volume independent in itself, and prevent constant cross reference to the others.

In this Sixth Edition, the Codex Porphyrianus (P) has been collated (from Tischendorf's Edition) for the Acts of the Apostles: and its readings, and those of the cursive ms. 47 have been inserted (from Tregelles) in the Digest, throughout 1 and 2 Corinthians.

My thanks are due to P. E. Pusey, Esq., for additional notices and corrections of the readings found in Cyril of Alexandria, and in the Syriac Versions.

DEANERY, CANTERBURY,
January 2, 1871.

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PROLEGOMENA.

CHAPTER I.

THE ACTS OF THE APOSTLES.

SECTION I.

ITS AUTHORSHIP.

1. THE Author of this book is identical with that of the third Gospel, as plainly appears from the circumstance that in its address, to a certain Theophilus, reference is made to a former work, on the acts and words of Jesus, similarly addressed. Compare Acts i. 1, Luke i. 3. That Author is traditionally known as Lucas or Luke, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 11. For notices respecting him, see Prolegg. to Vol. I. ch. iv. § i.

2. Nor is there any reason to reject the testimony of tradition in this matter. In chapters xxvii. and xxviii. we find our Author (see below, par. 4) accompanying Paul to Rome. In the passages above cited, all written from Rome, we find that Luke was there, in the company of that Apostle. So far at least there is nothing inconsistent with Luke having written this book; and if this book, the Gospel.

3. That *no other writer has here assumed the person of the Author of the Gospel*, may be gathered from the diction of this book strongly resembling that of the other. Supposing the student to consult the references in this Edition, he will be continually met by words and phrases either peculiar to the two books and not met with elsewhere (about fifty of these occur),—or mostly found in the two.

4. That *no writer other than the Author of the rest of the book* has furnished the parts in which the narrative proceeds in the *first person*, will be plain, if the matter be thus considered. (a) We have evidence, both by his own assertion (Luke i. 3), and from the contents of the Gospel and this book, that Luke was a careful and painstaking writer. Now it would bespeak a degree of carelessness wholly unexampled,—for one who compiled a continuous memoir, to leave its component parts, derived from various sources, in their original fragmentary state,

some in the third, others in the first person. Unquestionably such a writer would in such a case have translated the whole into the third person. (β) Seeing that Luke *does* use the first person in Acts i. 1, and that the first person is resumed ch. (xiv. 22) xvi. 10—17; xx. 5—15; xxi. 1—18; xxvii. 1—xxviii. 16, it is but a fair inference that in one and the same book, and that book betokening considerable care of writing and arrangement, the speaker implied by the use of the first person is one and the same throughout.

5. That the author never names himself, either *as* the author, or otherwise, can of itself not be urged as an objection to any hypothesis of authorship, unless by the occurrence of some mention, from which the authorship by *another* may be fairly inferred. But, if we have in this book no mention of Luke, we have as certainly no hint of any other person having furnished the narrative. On the other hand we have a hint by which it appears that some one other than all the specified companions of Paul on a certain occasion (Acts xx. 4, 5) was with him, and was the author of the narrative. After the mention by name of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we read, 'These having gone forward waited for *us* at Troas:' this pronoun including Paul and the writer, at least (see note there).

6. That Paul himself, in Epistles written during the journeys here described, does not name Luke, cannot be alleged as any argument why Luke should not have been the author of our narrative. For (α), we have undoubted examples of Paul sometimes merely alluding generally to those who were with him, as Phil. iv. 21, 22;—sometimes sedulously suppressing their names while speaking of services performed by them, as 2 Cor. viii. 18: sometimes not mentioning or alluding to them at all, as in the Epistles to the Galatians and to the Ephesians:—and (β) strictly speaking, no Epistles appear to have been written by Paul while our writer was in his company, before his Roman imprisonment. For he does not seem to have joined him at Corinth, ch. xviii., whence the two Epistles to the Thessalonians were written:—or to have been with him at Ephesus, ch. xix.,—whence (probably) the Epistle to the Galatians was written;—nor again to have wintered with him at Corinth, ch. xx. 3, at the time of his writing the Epistle to the Romans, and (possibly) that to the Galatians.

7. But independently of the above arguments to establish the identity of the author throughout, we may infer the same from the similarity of diction and style, which do not vary through the book. Here again we have, as will be seen abundantly in the references, terms *peculiar to the writer* occurring in various parts of the book;—favourite terms and phrases occurring in all parts of the book; which could not well have been the case, had he merely incorporated the memoirs of others. For

compendious statements of these, the whole of which have been inserted in my references, I refer the reader to Dr. Davidson's Introd. to the N. T. vol. ii. pp. 4, 5.

8. And again, the notes will be found repeatedly to point out cases where the narrator takes up again (with his characteristic μὲν οὖν or otherwise) the thread of history previously dropped (see e. g., and compare, ch. xi. 16, i. 5: xi. 19, viii. 1—4: xxi. 8, vi. 5, viii. 5 ff.: xxii. 20, vii. 58, viii. 1, &c.).

9. Another interesting source of evidence on this head is pointed out by Mr. Smith, in his valuable work on the Voyage and Shipwreck of St. Paul. He has shewn that in the various narratives of sea voyages in this book, and in that of the stilling of the storm in the Gospel, Luke has, with remarkable consistency, shewn himself to be just so much acquainted with the phrases and habits of seamen, as a landsman well habituated to the sea, but himself no seaman, might be expected to be. To specify instances would be beyond my limits, besides that Mr. Smith's very interesting and ingenious argument and illustrations would be spoiled by abridgment. I can only refer my reader to his work[1].

10. To the same class belong the intimations, slight indeed but interesting, discoverable here and in the Gospel in the descriptions of diseases, that the author was one well acquainted with them and with the technical language of the medical profession. Of this kind are συνεχομένη πυρετῷ μεγάλῳ, Luke iv. 38; πυρετοῖς κ. δυσεντερίῳ συνεχόμενον, Acts xxviii. 8: see also Luke viii. 43, 44,—Acts iii. 7, xii. 23, xiii. 11, and compare Col. iv. 14.

11. It will be necessary to mention the various hypotheses which have substituted some other narrator for Luke in the parts of the Acts where the first person is used, or have merged his personality in that of some other companion of Paul: and, irrespective of the above arguments, to deal with them on their own merits. (α) Bleek and De Wette hold TIMOTHEUS, *and not Luke, to have been the companion of Paul and the narrator in the first person,—and Luke to have inserted those portions from a journal kept by Timotheus, and without alteration.* But this is not consistent with ch. xx. 4, 5: where, when the companions of Paul have been named, and Timotheus among them, it is said οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι: the escape from this objection attempted by making οὗτοι refer to Tychicus and Trophimus only, being on all ordinary rules of construction, inadmissible. This reason is, to my mind, sufficient: those who wish to see others brought out, and the supports of the hypothesis (which are entirely negative and inferential)

[1] A second edition of Mr. Smith's book appeared in 1856, enlarged with much interesting detail. See the excursus below "On the city of Lassea."

invalidated, may consult Dr. Davidson's Introduction to the N. T., vol. ii. pp. 9 ff.

(β) SILAS *was the narrator in the first person, and indeed the author of the latter part of the book, beginning with ch.* xv. 13 (30 ?), *in the form of personal memoirs, which then were worked up.* This hypothesis, which has not any thing resembling evidence to support it, is sufficiently refuted by the way in which the mention of Silas is introduced ch. xv. 22 (included by the hypothesis in *his own work*) as being a 'chief man among the brethren.' If it be answered that this notice of him was inserted by Luke,—Is it, I would ask, likely, that an author who was at no more pains in his work than to leave the *first person* standing in the narrative of another which he used, would have added to the mention of new individuals notices of this kind?

(γ) More ingenious, and admitting of more plausible defence, is the hypothesis, which *identifies Luke himself with Silas.* The latest and ablest vindication of this view is contained in an article by the Author of the literary history of the N. T. in Kitto's Journal of Sacred Lit. for Oct. 1850. The chief arguments by which he supports it are these:—

(1) "The author of the Acts appears, in the early part of his history, to have been well acquainted with the acts and sayings of Peter, as he was afterwards with those of Paul. Now the only persons whom this description would fit, are *Silvanus* (or Silas), and *Mark* (see 1 Pet. v. 12, 13). That Mark did not after Acts xv. travel with Paul, we know: but Silas did, and from that time we find greater precision in the narrative as regards the history of that Apostle."

But to this it may be answered,—that the difference between the kind of acquaintance which the historian possesses with Peter and his sayings and doings, and that with Paul and his history, is very observable even to a cursory reader. No where in the first part of the book does he use the first person: and no where, although the testimony has plainly come in many parts from autoptic authority, does the narrator himself appear as the eye-witness. In fact, all that the above argument insists on, is easily and naturally satisfied, by the long and intimate companionship of Luke and Silvanus as fellow-travellers with Paul, during which time Luke may have gathered, if Silvanus must be considered as his authority, all that we now find in the former parts of our history[2].

[2] I do not notice in the text the untenableness of the author's hypothesis that Silvanus accompanied Peter from Jerusalem into the East, and became the bearer of his first Epistle to the Christians of Asia Minor, *before* the commencement of his own connexion with Paul: i. e. before the gospel had ever been preached to many of those addressed by Peter, which it *had already been*,—see 1 Pet. i. 12, 25, and remark the aorists in both places. This extraordinary hypothesis is not necessary to his theory of the identity of Luke and Silas: indeed that theory is better without it, as then the

(2) "Luke and Silvanus (Silas) are no where mentioned *together*. Luke is never mentioned in the Acts: Silas is never coupled with Luke in the addresses or salutations of the Epistles. And the two names, Silvanus from *silva*, and Lucanus from *lucus*, are so cognate that they might well be the appellations of one and the same person."

This ingenious argument, if well weighed, will be found to have but little force. As to Luke not being named in the Acts, the fact itself goes for nothing. If it have any prima facie weight, it would be against the hypothesis. That one who was careful to insert an explanatory notice respecting one so well known as Σαῦλος ὁ καὶ Παῦλος, should take no notice at all of the fact hereafter likely to occasion so much confusion, —that he who was named Silas in the history, was known by Paul, and mentioned in his Epistles, as Lucas,—is hardly probable. But let us observe the occasions on which Silvanus and Lucas have been mentioned by Paul. In 1 Thess. i. 1, and 2 Thess. i. 1, we have Silvanus joined with Paul and Timotheus. In 2 Cor. i. 19, we have an allusion to the preaching of Christ at Corinth by Paul, Silvanus, and Timotheus. Accordingly in Acts xviii. 5, we find that Silas and Timotheus came from Macedonia and joined Paul at Corinth: this occurring in a part of the history when (I am speaking according to the ordinary and prima facie inference, from the disuse of the first person since xvi. 17) the author was *absent* from Paul. Now let us turn to Col. iv. 14, Philem. 24[2]. These Epistles belong to a time when we know by the latter chapters of the Acts, that the writer of the history *was with Paul*. Accordingly I find *Lucas* mentioned in both places. So far at least is in remarkable accordance with the common view that Silas and Lucas were not one, but two persons, and that the latter was the author of the Acts, and not the former. It may be said that Paul called the same person Lucas whom he had previously called Silvanus: and this may be supported by his variations between Peter and Cephas. But (1) I conceive that the case of Peter was too exceptional an one (both names having apparently been given him and used by our Lord Himself) to found an analogy upon: and (2) Peter's names are forms of the same meaning in two different languages, not words of similar meaning in the same language.

But the principal argument in my mind against this hypothesis (over and above that from ch. xv. 22) is, that it would introduce unaccountable confusion into the form and expression of a history, which on the common view is lucid and accountable enough. Imagine Silas to be the speaker in ch. xvi., and Luke to be merged in Silas. Then '*we*,' from ver. 10 to ver. 18, = Silas and Timotheus. In ver. 19, it would be

silence of the Acts on Peter's proceedings after Acts xii. is accountable, which on that hypothesis it would not be.

[2] I omit at present 2 Tim. iv. 11.

natural to desert the first person, in order to express what happened to Paul and Silas, and not to Timotheus. The same specification of Paul and Silas might, for the same reason, be continued during the stay at Philippi, i. e. to the end of that chapter. But is it conceivable, that the '*we*' should not be resumed when the journey begins again ch. xvii. 1, —that it should not be used ch. xviii. 11, seeing that from 2 Cor. i. 19 it was Paul, Silvanus, and Timotheus, who were preaching during that time at Corinth—in fact, that it should never be resumed till ch. xx. 5, at the very place (Philippi) where it was dropped before?

The argument from the similarity of *silva* and *lucus* is too unsubstantial to deserve serious attention. And that built on the assumption that the author of the third Gospel and the Acts must have held a place of greater honour than we find assigned to Lucas, is purely arbitrary, and sufficiently answered by observing that he is ranked with Marcus, apparently his fellow-Evangelist, in Philem. 24. Rather would it seem probable, that the men of *word* and *action*, in those times of the living energy of the Spirit, would take the highest place; and that the work of securing to future generations the word of God would not be fully honoured, till from necessity, it became duly valued.

12. I shall now endeavour to sketch out the personal history of the author of the Acts, as far as it can be gathered, during the events which he relates.

The first direct intimation of his being in the company of Paul, occurs ch. xvi. 10, at Troas, when Paul was endeavouring (looking for a ship) to sail into Macedonia. Now at this time, Paul had been apparently detained in Galatia by sickness, and had just passed through (preaching as he went, see ch. xviii. 23) that country and Phrygia. It is hardly probable that he had visited Colossæ, as it lay far out of his route, but he *may*, in the then uncertainty of his destination, have done so. (See Col. ii. 1 and note.) I say this, because it is remarkable that in sending Luke's salutation to the Colossians (Col. iv. 14), he calls him ὁ *ἰατρὸς* ὁ *ἀγαπητός*. This designation might recall to their minds the relation in which Luke had stood to Paul when in their country; or more probably may have been an effusion of the warm heart of Paul, on recollection of the services rendered to him on that journey by his loving care. At all events such a designation, occurring in such a place, is not inconsistent with the idea that Luke about that time became Paul's companion on account of the weak state of his health. Further to establish this is impossible: but what follows is not inconsistent with it. We find him in the Apostle's company no further than to Philippi, the object perhaps of his attendance on him having been then fulfilled[4].

[4] He may have been put in charge with the church at Philippi, but the conjecture is not very probable.

13. If we seek for any trace of *previous* connexion between Luke and Paul, we find nothing but the very slightest hint, and that perhaps hardly to be taken as such. In ch. xiv. 21, 22 we read, that Paul, after the stoning at Lystra, departed with Barnabas to Derbe, and returned through Lystra and Iconium and Antioch (in Pisidia) confirming the souls of the disciples, exhorting them to remain in the faith, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τ. βασιλείαν τοῦ θεοῦ. This ἡμᾶς may be, as commonly understood, spoken by the writer as a Christian, and *of all* Christians: but it *may also be indicative of the writer's presence*[5]: and I cannot help connecting it with the tradition that Luke was a native of *Antioch*[6]: though Antioch in Syria is there meant. Certainly, in the account (ch. xiii.) of the events at Antioch in Pisidia, there is remarkable particularity. Paul's speech is fully reported: the account of its effect vv. 44—49 given with much earnestness of feeling:—and one little notice is added after the departure of Paul and Barnabas, ver. 52, which looks very like the testimony of one who was left behind at Antioch. Whether this may have been the place of Luke's own conversion, we know not; but a peculiar interest evidently hangs about this preaching at Antioch in the mind of the narrator, be he who he may: and Mark had departed, who might have supplied the *Cyprian* events (see ver 13).

14. After the second junction with Paul and his company, ch. xx. 5, we find him remaining with the Apostle to the end of our history. It would not be necessary to suppose this second attachment to him to have had the same occasion as the first. That which weakness of body at first made advisable, affection may subsequently have renewed. And we have reason to believe that this was really the case. Not only the epithet ἀγαπητός, Col. iv. 14, but the fact, that very late in the life of the Apostle (see Prolegg. to the Pastoral Epistles, § ii.) when "all in Asia were turned away from him" (2 Tim. i. 15), and Demas, Crescens, and Titus had for various reasons left him, the faithful Luke still remained (2 Tim. iv. 11), bespeaks an ardent and steady attachment to the person of him who in all probability was his father in the faith.

15. Of the subsequent history and death of Luke nothing is known.

[5] The idea that ἡμᾶς can by any possibility be applied to the *writer* has been controverted by Prof. Lightfoot in the Journal of Classical and Sacred Philology for March, 1856, p. 95. But see note in loc.

[6] That the two places of that name would thus be confounded, is nothing surprising to those who are familiar with tradition. The usual ground assigned for this idea, viz. the mention of Lucius (of Cyrene) as being at Antioch, ch. xiii. 1, is certainly far from satisfactory.

SECTION II.

ITS SOURCES.

1. The principal enquiry respecting the sources of the narrative in the Acts relates to the first part as far as ch. xiii. After that, the history follows the Apostle Paul, of whom its writer was subsequently the constant companion. From *him* therefore the incidents might be derived, where the writer himself was not present. I shall before the end of this section enquire how far the appearances warrant our supposing that his testimony *has* furnished such portions.

2. I proceed to enquire into the probable sources of the first part of our history. And here something will depend on our answer to another question,—*When* is it probable that Luke was engaged in drawing up the book? I shall endeavour to support in another section my firm conviction that its *publication* took place at the end of the two years mentioned in ch. xxviii. 30, 31. It may be convenient for me at present to assume that to have been the case, but my argument does not altogether depend on that assumption. I proceed on the hardly deniable inference, that of the last voyage and shipwreck a *regular journal* was kept by Luke—probably set down during the winter months at Malta. It must then be evident, that *at this time* the purpose of writing a δεύτερος λόγος was ripened in his mind. But *how long* had this purpose been in his mind? Am I altogether beside the mark in supposing, that it was with this purpose among others that he became one of Paul's company on the return to Asia in ch. xx. 4, 5? Whether (see Prolegg. to Luke, § iv. 2, 3) the Gospel was written for the most part during the interval between Luke being left at Philippi in ch. xvi. and his being taken up at the same place in ch. xx., or afterwards in Palestine,—on either supposition it is not improbable that the writing of the Acts was at this time already designed,—either as a sequel to the Gospel already finished, or simultaneously with the Gospel, as its future sequel.

3. It is very possible that the design may have grown under his hands, or more properly speaking have been by little and little suggested by the direction of the Spirit of God. He may have intended, on leaving Philippi with Paul (ch. xx. 4, 5), only to draw up a διήγησις of his own travels in company with that Apostle, to serve as a record of *his* acts and sayings in founding the churches in Europe and Asia. However this may have been, we find him recording minutely every circumstance of this voyage, which I take to have been the first written portion of the book. At any time during that or subsequent travels, or during the two years at Rome, he may have filled in those parts of the narrative

which occurred during his absence from Paul,—by the oral dictation of the Apostle.

4. Let us now suppose Paul already in custody at Cæsarea. The narrative has been brought down to that time. The circumstances of his apprehension,—his defence before the Jews,—their conspiracy,—his rescue from them and transmission to Felix,—all this has been duly and minutely recorded,—even the letter of Claudius Lysias having been obtained, probably by acquaintance with some one about Felix. An intention similar to that announced in παρηκολουθηκότι πᾶσιν ἀκριβῶς (Luke i. 3) is here evidently shewn.

5. But now Providence interposes, and lays aside the great Apostle for two years. During all this time Luke appears to have been not far from his neighbourhood, watching the turn of events, ready to accompany him to Rome, according to the divine announcement of ch. xxiii. 11. But "they also serve, who only stand and wait." What so natural, as that he should avail himself of this important interval to obtain, from Cæsarea and Jerusalem, and perhaps from other parts of Palestine, information by which he might complete his hitherto fragmentary notices? That accurate following up of every thing, or rather tracing down of every thing from its source,—what time so appropriate for it as this, when among the brethren in Judæa he might find many eye-witnesses and ministers of the word, and might avail himself of the διηγήσεις which of all places would be most likely to abound there where the events themselves had happened? During this interval therefore I suppose Luke to have been employed in collecting materials, *perhaps* for his Gospel, but certainly for the first part of the Acts.

6. His main source of information would be the church at Jerusalem. There, from James, or from some apostolic men who had been on the spot from the first, he would learn the second and fuller account of the Ascension,—the weighty events of the day of Pentecost, the following acts and discourses. In the fulness of the outpouring of the Holy Ghost on the apostles and elders at this time, which raised them above ordinary men in power of spirit and utterance, it would be merely an inference from analogy, that their remembrance of the words uttered at remarkable crises of the apostolic history should be something surpassing mere human recollection: that these hallowed words of the Spirit's own prompting should have abode with the church for its comfort and instruction, and finally have been committed to writing for all subsequent ages.

7. But if analogy would *a priori* suggest this, the phænomena of our history confirm it. The references (which have been on that account a singularly interesting labour) will shew to the attentive student in those speeches, quite enough peculiarities to identify them as the sentiments and diction of the great Apostle of the circumcision, while at the same

time there is enough of Luke's own style and expression to shew that the whole material has been carefully worked over and *græcized* by his hand.

8. It has been much-disputed whether Luke *used written documents* in constructing this part of the Acts[7]. It may have been so. Detailed memoirs of some of the most important events may have been drawn up. If so, ch. ii. would in all probability be such a memoir. The *letters*, ch. xv. 23—29 (xxiii. 26—30), must have been of this kind: some of the discourses, as that of Peter ch. xi. 5—17, containing expressions unknown to Luke's style (see reff.): more or less, the other speeches of Peter, containing many striking points of similarity to (*both*) his Epistles,—see reff. At the same time, from the similarity of ending of the earlier sections (compare ch. ii. 46, 47; iv. 32 ff.; v. 42; ix. 31; xii. 24), from the occurrence of words and phrases peculiar to Luke in the midst of such speeches as those noticed above (e. g. *σταθέντα* ch. xi. 13, and see Dr. Davidson p. 30 for a list, which I have incorporated in the reff.), the inference must be (as in the last paragraph) that such documents were not adopted until their language had been revised, where thought necessary, by the author himself. The very minute and careful detail of ch. xii., evidently intended to give the highest authority to the narrative of Peter's miraculous deliverance,—so that the house itself of Mary the mother of John Mark is specified, the name of the female servant who went to the door, her remarks and the answer made to her, are all given,—has apparently been the result of diligent enquiry on the spot, from the parties concerned. We can hardly resist the inference that the very same persons who fifteen years before had been witnesses of the deliverance, now gave the details of an occurrence which they could never forget, and described their own feelings on it.

9. Whether Luke at this time can have fallen in with Peter personally, is very questionable. That Apostle certainly does not appear to have been at Jerusalem when Paul visited it: and from the omission of all mention of him after ch. xv., the natural inference is, that he was not there during any part of Paul's imprisonment. (See note on Gal. ii. 11, and Prolegg. to 1 Pet. § ii. 6, 7.)

10. But one very important section of the first part of the Acts is concerned with events which happened at Cæsarea,—and derived from information obtained there. There dwelt Philip the Evangelist, one of the seven (ch. xxi. 8): a most important authority for the contents of ch. vi. and viii.[8], if not also for some events previous to ch. vi. There

[7] See the question discussed by Dr. Davidson, pp. 21 ff.

[8] De Wette (Exeget. Handb. Apostg. p. 6) objects that Philip could hardly have imparted ch. viii. 39 in its present form. At first sight, it seems so: but the next verse *εὐηγγελίζετο τὰς πόλεις πάσας*, κ.τ.λ. can on the other hand hardly have been imparted by any *but* Philip: and this leads us to think whether subsequent enquiry

too, we may well believe, still dwelt, if not Cornelius himself[9], yet some of the *συνελθόντες πολλοί* of ch. x. 27,—the persons perhaps who had gone to fetch Peter from Joppa,—at all events plenty who could narrate the occurrences of that memorable day, and the words which formed the great proœm of the Gentile Gospel.

11. Connected with the Cæsarean part of our history, is one minute touch of truth and accuracy, which is interesting as pointing to careful research and information of the most trustworthy kind. The awful death of Herod Agrippa I. had happened on a great public occasion. It appears that the celebration of a festival in honour of Cæsar had also been selected as the time of audience for an embassy of the inhabitants of Tyre and Sidon, and during this audience, after making an oration to the embassy, Herod was struck by the hand of God. Now of this latter particular, the Sidonian embassy, the Jewish historian knows nothing. (See the passage quoted, ad loc. ch. xii. 21.) But Luke, who had made careful enquiries on the spot, who had *spent a week at Tyre*, ch. xxi. 4—7, —and Paul, who *had friends at Sidon*, ch. xxvii. 3, were better acquainted with the facts of the occurrence than to overlook, as Josephus did, the minute details in the general character of the festival.

12. One or two sections in the former part of the Acts require separate consideration.

(*α*) The *apology of Stephen*, from its length and peculiar characteristics, naturally suggests an enquiry as to the source whence it may probably have been obtained by Luke. And here I should feel little hesitation in ascribing a principal share in the report to him who was so deeply implicated in Stephen's martyrdom,—who shews by his own reference (ch. xxii. 20) to the part taken by him on that occasion, how indelibly it was fixed in his memory,—and who in more than one place of his recorded speeches and writings, seems to reproduce the very thoughts and expressions of Stephen. At the same time, it would be improbable that the church at Jerusalem should have preserved no memorial of so important a speech as that of her first martyr before his judges. So that, however we may be inclined to attribute much of its particularity and copiousness to information derived from Paul, it must be classed, as to its general form, among those contributions to the history obtained by Luke at Jerusalem.

(*β*) The *narrative of the conversion of Saul* in ch. ix. can hardly fail

respecting the eunuch (who as he had before come to Jerusalem to worship at the feast, so would again) may not have enabled Philip to add this particular, *ἐτηρεῖτο γὰρ τ. ἀδὲν αὐτοῦ χαίρων*, over and above what he could know at the time.

[9] It seems probable that the Roman forces never left Cæsarea during the whole period from Augustus to Vespasian. The territory during that time (see chronological table) was alternately part of the province of Syria, and a dependent kingdom: but the garrisons do not appear to have been changed in such cases.

to have been derived from himself. I have shewn in the notes that there are no discrepancies between this and the two other relations of the same event, but such as may easily be accounted for by the peculiar circumstances under which each is given, and the necessarily varying expressions of narratives which were afterwards not reduced into harmony with each other, but written faithfully down as delivered.

13. Agreeable with the above suppositions is the fact, that the former part of the book presents more traces of Hebraistic idiom, not only in speeches, but in the form of the historical narrative [1].

14. I proceed now to an enquiry promised in par. 1 of this section: *How far we have indications of the lacunæ in the author's personal testimony in the latter part having been filled in by that of Paul.*

Perhaps one of the best sections for the purpose of this examination will be that from ch. xvii. 16—xviii. 5, which relates to a time when Paul was *left alone*. Do we discover in the narrative or speech the traces of *an unusual hand*, and if so, *whose is it?* That *some unusual hand* has been here employed, is evident: for in the six verses 16—21 inclusive, we have no fewer than nine expressions foreign to Luke's style [2], or no where else occurring: and in the speech itself, no fewer than nineteen [3]. Now of these twenty-eight expressions, five are either peculiar to, or employed principally by Paul [4]; besides that we find the phrase τὸ πνεῦμα αὐτοῦ, so frequently (see reff.) used by him of his own spirit or feelings. That the ἅπαξ λεγόμενα in the speech exceed in number the expressions indicative of his style, may fairly be accounted for by the peculiar nature of the occasion on which he spoke. Here I think we can hardly fail to trace the hand of the Apostle by quite as many indications as we might expect to find. That Luke should, as in every other case, have wrought in the section into his work, and given it the general form of his own narrative, would only be natural, and we find it has been so [5].

15. It may be instructive to carry on the examination of this part of

[1] See ch. i. 15, 23: the connexion by καί ch. ii. 1—4: ἀπὸ προσώπου τ. συνεδρ., v. 41: ἠκούσθη ὁ λόγος εἰς τὰ ὦτα τ. ἐκκλησίας, xi. 22: παῖς θεοῦ (of Christ), ch. iii. 13, 26; iv. 27, 30; (of David) iv. 25: διὰ στόματος Δαυεὶδ or τῶν προφ., i. 16,—iii. 18, 21,—iv. 25:—οἱ υἱοὶ Ἰσρ., v. 21:—ἡ γερουσία, ib., &c.

[2] ἐκδεχομένου, παρωξύνετο, κατείδωλον, παρατυγχάνοντας, σπερμολόγος, ξένων (bis), καταγγελεύς, ξενίζοντα, ηὐκαίρουν.

[3] δεισιδαιμονεστέρους, ἀναθεωρῶν, σεβάσματα, βωμόν, ἐπεγέγραπτο, (ἀγνώστῳ,) εὐσεβεῖτε, ἀνθρωπίνων, (θεραπεύεται,) προσδεόμενος, ὁροθεσίας, κατοικίας, (ζητεῖν,) χαράγματι, (τέχνης,) ἐνθυμήσεως, τὸ θεῖον, ὑπεριδών, ἔστησεν.

[4] ἐκδέχομαι, παροξύνω, εὐκαιρέω, σέβασμα, ἀνθρώπινος.—καταγγέλλω, ὁρίζω, εἷς ἕκαστος with gen. partitive, are peculiar to Luke and Paul: ἀγνοέω is a favourite word in the Epistles of Paul.

[5] We have the characteristic διελέγετο, ἐπιλαμβάνομαι, εἰς τὰς ἀκοάς (Luke viii. 1), σταθείς, διερχόμενος, καθότι.

the history somewhat further. At ch. xviii. 5, Silas and Timotheus joined Paul at Corinth. One at least of these, Timotheus, was afterwards for a considerable time in the company of Luke in the journey from Philippi to Jerusalem. But on his arrival at Corinth, no alteration in the style of the narrative is perceptible. It still remains the mixed diction of Paul and Luke: the ἅπ. λεγγ. are fewer, while we have some remarkable traces of Paul's hand[6]. Again, in vv. 24—28 of the same chapter, we have a description of what took place with regard to Apollos at Ephesus, when Paul himself was absent. This portion it would be natural to suppose might have been furnished by Apollos himself, were it not for the laudatory description of ver. 24. If not by Apollos, then by Aquila and Priscilla to Paul on his return to Ephesus. And so it seems to have been. The general form is Luke's: the peculiarities are mostly Paul's[7].

16. The examination of these sections may serve to shew that the great Apostle appears to have borne a principal part in informing Luke with regard to such parts of his history: the traces of this his share in the work being visible by the occurrence of words and phrases peculiar to *him* in the midst of the ordinary narrative from Luke's own pen. These he preserved, casting the *merely narrative* matter into the form in which he usually wrote.

17. It yet remains, before terminating this section, to say something of the *speeches* reported in the latter part of the Acts. Are they *Paul's own words*, or has Luke in this case also gone over the matter, and left the impression of his style on it?

These speeches are, (α) the discourse to the Ephesian elders in ch. xx. 18—35,—(β) the apology before the Jews, ch. xxii. 1—21,—(γ) the apology before Felix, ch. xxiv. 10—21,—(δ) the apology before Agrippa and Festus, ch. xxvi. 1—29.

(α) The *discourse to the Ephesian elders* is a rich storehouse of phrases and sentiments peculiar to Paul. These are so numerous, and so remarkable, that nothing short of a complete study of the passage, with the references, will put the reader in full possession of them. Very faint traces are found of the hand of Luke[8]. Of those mentioned in

[6] συνείχετο, ver. 5,—καθαρὸς ἐγώ, 6,—παρὰ τὸν νόμον, 13,—ἀδίκημα, 14 (see ch. xxiv. 20), ῥᾳδιούργημα, ib. (see ch. xiii. 10), ἠνεσχόμην ὑμῶν, ib., λόγου, 15,—&c.

[7] κατηχημένος, ἀκριβῶς ἤρξατο παρρησιάζεσθαι, ἐξέθεντο, διελθεῖν, ἀποδέξασθαι, παραγενόμενος, εἰστόνως διακατηλέγχετο (an ἅπ. λ., but in Luke's manner of using long compounds), belong to Luke's style: ζέων τῷ πνεύματι, δημοσίᾳ (ch. xvi. 37; xx. 20 only), to that of Paul.

[8] Among these may perhaps be counted the opening words ὑμεῖς ἐπίστασθε (compare ch. x. 28, 37)—ἐπέβην εἰς τ. Ἀσ. (ch. xxi. 4),—διῆλθον (ver. 25);—προσέχετε ἑαυτοῖς (ver. 28),—ἀναστήσονται (ver. 30),—ὑπέδειξα (ver. 35). But most of these are such that we can only say Paul *has not* used the expressions, or not in the same sense: that he *would not* have done so, if occasion had offered, we cannot affirm.

the note, scarcely any are decisive, whereas hardly a line of the whole is without unmistakable evidences that we have here the words of Paul. In the Prolegomena to the Pastoral Epistles, I hope to shew the importance of this discourse, as bearing on the very difficult question of the diction and date of those precious and to my mind indubitable relics of the great Apostle[0].

(β) The *apology before the Jews* (ch. xxii. 1—21) was *spoken in Hebrew* (Syro-Chaldaic). *Another* interesting question is therefore here involved, *Did Luke understand Hebrew?* The answer to the two questions will be one and the same. We may find the diction of this translation either so completely Luke's, as to render it probable that he was the translator;—or it may bear traces, as usual, of Paul's own phraseology set down and worked up by Luke. In the former case, we may confidently infer that he must have understood Hebrew: in the latter, we may (but not with equal confidence, for Paul may by preference have given *his own version* of his own speech) conclude that that language was unknown to him. If again the speech is full of Hebraisms, it may lead us to infer that Paul himself was not the translator into Greek, but one who felt himself more strictly bound to a literal rendering than the speaker himself, who would be likely to give his own thoughts and meaning a freer and more Grecian dress. Now we *do find*, (1) that the speech is *full of Hebraisms:* (2) that while it contains several expressions occurring *no where but in the writings of Luke*[1], *not one* is found in it peculiar to Paul, or even strikingly in his manner. Our inference then is that *Luke himself has rendered this speech, from having heard it delivered;*—and consequently, that he *was acquainted with Hebrew.*

(γ) The short *apology before Felix* (ch. xxiv. 10—21) contains some traces of Paul's manner[2], but still they are scanty, and the evidences of Luke's hand predominate, as may be seen from the reff. Its very compendious character makes it probable that it may have been drawn up by Luke from Paul's *own report of the substance of what he said.*

(δ) The important *apology before Agrippa and Festus* (ch. xxvi. 1—29) is full of Paul's peculiar expressions[3]. It was spoken in Greek, and

[0] See Vol. III. Prolegg. ch. vii. § i. 33 note.

[1] *σύνειμι, εὐλαβής, αὐτῇ τῇ ἥρᾳ, ἔκστασις,* are peculiar to Luke: *ἐπιστάς* is a favourite word with him: and very many other expressions, as may be seen by reff., are in the common manner of his writings.

[2] *ἀπρόσκοπος,—συνειδησις,—δι' ἐτῶν,*—and perhaps *ἀδίκημα.*

[3] *ἥγημαι* (in this sense never used by Luke, but by Paul 11 times), *ὄντα σε* (accopendens, see reff.),—*διό,—μακροθύμως* (only used here, but the cognate words are very favourite ones with Paul),—*προγινώσκοντες,—θρησκεία,—ἐπ' ἐλπίδι κ.τ.λ.,—νύκτα κ. ἡμέραν* (see reff.),—*καταντῆσαι* (see reff.),—*κρίνεται παρ' ὑμῖν,—δόξα,—ἐναντία* (compare ch. xxviii. 17),—*ἁγίων* (in Acts, only ch. ix. 13, *of Paul,*—and in the section ch. ix. 32—43, but in the Epistles passim),—*τιμωρῶν,—τὰς ἔξω πόλεις,—ὑπὲρ τ. λαμπ.,—*

taken down very nearly as spoken. Some phrases however occur in it which seem to belong to Luke[4]; just enough to shew the hand which has committed the speech to writing. We must remember however that several of these are expressive of meanings not elsewhere occurring in Paul's composition, which therefore he may well, in uttering, have thus expressed.

18. Our conclusion from this examination may be thus stated: (1) *That in all cases the diction of the speeches was more or less modified by Luke's hand.* (2) *That they are not in any case* (as some have supposed) *composed by him for the speaker, but were really in substance, and for the most part in very words, uttered as written.* (3) *That the differences apparent in the greater or less amount of editorial diction in different speeches, remarkably correspond to the alleged occasions and modes of their delivery:*—where Paul spoke Hebrew, hardly any traces of his own style being discernible,—as also where a short compendium only of his speech is given; while on the other hand speeches manifestly reported at length and which were spoken in Greek originally, are full of the characteristic peculiarities of Paul himself.

19. For many other interesting particulars connected with the sources of the narrative in the Acts, I refer the student to Dr. Davidson's Introduction to the N. T. vol. ii.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The *Gospel* of Luke commences with a preface, in which he declares his object with sufficient precision. Dedicating it to his friend Theophilus, he describes it as a record of τὰ πεπληροφορημένα ἐν ἡμῖν πράγματα,—and asserts his purpose in writing it to be, ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. Now there can be little question that both these descriptions apply to the Acts also. The book is introduced without preface, as a *second part* following on the former treatise: a δεύτερος λόγος to the Gospel.

2. I have stated with regard to the *Gospel*, that we can hardly suppose Luke's design to have confined itself to Theophilus, but must believe that he followed the common practice of dedicating his work to some one person of rank or influence, and describing it as written for him. The same applies also to the Acts: and the class of readers for

κλῆρον ἐν τοῖς ἡγιασμένοις,—μετανοεῖν (absol.),—ἐκτός,—πρῶτος ἐξ ἀναστ.,—σωφροσύνη,—ἐν ὀλίγῳ,—ἀνοῖος,—παρεκτός.

[4] ἐν φυλακαῖς κατέκλεισα,—ἐξουσίαν λαβών,—ἀναιρουμένων (never used by Paul),—περιλάμψαν,—καταπεσόντων,—συλλαβόμενοι,—διαχειρίσασθαι,—ἀποφθέγγομαι.

whom Luke wrote is the same as before; viz. *Christians, whether Jews or Gentiles.*

3. If a further specification of his object in writing be required, it can only be furnished by an unprejudiced examination of the contents of the book. These are found to be, *The fulfilment of the promise of the Father by the descent of the Holy Spirit: the results of that outpouring, by the dispersion of the Gospel among Jews and Gentiles.* Under these leading heads, all the personal and subordinate details may be ranged. Immediately after the ascension, Peter, the first of the twelve, the Rock on whom the church was to be built, the holder of the keys of the Kingdom, becomes the great Actor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x) is his office,—and by him, in the Lord's own time, is accomplished. But none of the existing Twelve were (humanly speaking) fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly educated and zealous Pharisees. The preparation of this instrument for the work to be done,—the progress in his hand of that work—his journeyings, preachings and perils, his stripes and imprisonments, his testifying in Jerusalem, and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul.

4. Nor can we attribute this with any probability to a *set design of a comparison between the two great Apostles*, or of an apology for Paul by exhibiting him as acting in consonance with the principles which regulated Peter. All such hypothesis is in the highest degree unnatural and forced. The circumstances before the narrator's view would, without any such design, have led to the arrangement of the book as we now find it. The writer was the companion of Paul;—and in the land which had been the cradle of the Church he gathered materials for the portion which might join his Gospel to the narrative with which Paul's history began. In that interval, Peter was the chief actor: Peter was the acknowledged 'chosen vessel' in the first days of the Gospel. But Luke does not confine himself to Peter's acts. He gives at length the mission of Philip to the Gaza road and the conversion of the Ethiopian Eunuch, with which Peter had no connexion whatever. He gives at length the history of Stephen—the origin of the office which he held,—his apology,—his martyrdom,—how naturally, as leading to the narrative of the conversion of him who took so conspicuous a part in the transactions of that day[5].

[5] Schneckenburger, who (as well as Griesbach and Baur) holds the theory against which this paragraph is directed, is obliged to suppose that Stephen was *purposely* introduced to be exhibited as the prototype and forerunner of Paul. That Stephen

5. Any view which attributes *ulterior design* to the writer, beyond that of faithfully recording such facts as seemed important in the history of the Gospel, is, I am persuaded, mistaken. Many ends *are* answered by the book in the course of this narration, but they are the designs of Providence, not the studied purposes of the writer :—e. g., the sedulous offer of the Gospel to the Jewish people,—their continual rejection of it,—the as continual turning to the Gentiles :—how strikingly does this come out before the reader as we advance,—and how easily might this be alleged as the design,—supported as the view would be by the final interview of Paul with the Jews at Rome, and his solemn application of prophecy to their unbelief and hardness of heart. Again, in the course of the book, more and more strongly does it appear that God's purpose was to gather a people out of the Gentiles to His name: so that by Michaelis *this* is assigned as one of two great objects of the book. And so we might pass on through the whole cycle of progress of the faith of Christ, and hypotheses might be raised, as each great purpose of Providence is seen unfolding, that *to narrate it* was the object of the work.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. I see no cause for departing from the opinion already expressed in the Prolegomena to Luke's Gospel (Vol. I., Prol., § iv. 1) that the Acts was *completed and published at the expiration of the two years described in the last verse of chap.* xxviii. No reason can be assigned, why, had any considerable change in the circumstances of Paul taken place, it should not have been mentioned by Luke. The same will hold still more strongly of the *death* of the Apostle.

2. The prevalent opinion of recent critics in Germany has been, that the book was written *much later than this.* But this opinion is for the most part to be traced to their subjective leanings on the prophetic announcement of Luke xxi. 24. For those who hold that there is *no such thing as prophecy* (and this unhappily is the case with many of the modern German critics), it becomes necessary to maintain that that verse was written *after the destruction of Jerusalem.* Hence, as the Acts is the *sequel to the Gospel,* much more must the Acts have been written after that event. To us in England, who receive the verse in question as a truthful account of the words spoken by our Lord, and

was so, in some sense, is true enough; but the assimilation of Paul to Stephen is a result springing naturally out of the narrative, not brought about by the writer of the history. Supposing the facts to have been as related, it was most natural that Paul should earnestly desire the whole particulars respecting Stephen to be minutely recorded: and so we find them.

see in them a weighty prophetic declaration which is even now not wholly fulfilled, this argument at least has no weight.

3. The last-mentioned view (which is that of De Wette) differs from that of Meyer (Edn. 1), who saw in ch. viii. 26 (αὕτη ἐστὶν ἔρημος) a *terminus a quo*, and in the omission of all mention of the destruction of Jerusalem, a *terminus ad quem*, for the publication of the history; which he was therefore inclined to place at the beginning of the Jewish war, after the destruction of Gaza by the revolutionary bands of the Jews, and before the destruction of Jerusalem. But the notice of ch. viii. 26 cannot be fairly thus taken: see note there, in which I have endeavoured to give the true meaning of ἔρημος as applying to ὁδός and not to Gaza, and as spoken by the angel, not added by the Evangelist. Meyer's latter terminus, and the argument by which he fixes it, I hold to be sound. It would be beside all probability, that so great, and for Christianity so important an event, as the overthrow of the Jewish city, temple, and nation, should have passed without even an allusion in a book in which that city, temple, and nation, bear so conspicuous a part.

4. Meyer also (Edn. 1, Einl. p. 7) endeavoured to render a reason why the subsequent proceedings of Paul in Rome should not have been noticed. They were, he imagines, well known to Theophilus, an Italian himself, if not a Roman. But this is the merest caprice of conjecture. What convincing evidence have we that Theophilus was a Roman, or an Italian? And this view would hardly (though Meyer laboured to make it do so) account for the narration of what *did* take place in Rome,—especially for the last verse of the book. It is fair to state that in subsequent editions Meyer has abandoned this view for that impugned at the beginning of par. 2.

5. De Wette attempts to account for the history ending where it does, because the words of our Lord in ch. i. 8 had been accomplished, and so the object of the history fulfilled. But how were they more accomplished at that particular time than before? Rome *had not been specified* in that command: and *he who now preached at Rome was not formally addressed in those words.* Rather, if the object of the writer had been merely to trace these words to their fulfilment, should he have followed *the actual Apostles to whom they were spoken*, many of whom we have reason to believe much more literally preached ἕως ἐσχάτου τῆς γῆς, than St. Paul. But no such design, or none such in so formal a shape, was in the mind of our Evangelist. That the Lord commanded and his Apostles obeyed, would be the obvious course of history; but that the mere bringing of one of those Apostles to the head of the civilized world should have been thought to exhaust that command, is inconceivable as a ground for breaking off the narration.

6. Still more futile is the view that it was broken off because the

promise of ch. xxiii. 11 was now fulfilled (οὕτως σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι). For on this view, the *being brought before Cæsar* ought to have been *expressly narrated:* another promise having been given to Paul, ch. xxvii. 24, μὴ φοβοῦ, Παῦλε, Καίσαρί σε δεῖ παραστῆναι. Indeed this very argument tells forcibly in favour of the date commonly assigned. Without attributing it as an object in the mind of the writer, to relate the fulfilment of every divine promise recorded by him, we may at least regard it as probable, that *had he been able* to chronicle the fulfilment of this promise, he *would have done so*, seeing that the apology before Cæsar was so weighty an event, and that three former apologies, those before the Jews, before Felix, and before Festus and Agrippa, had been inserted.

7. If we look at the probabilities of the matter, we shall find that the time commonly assigned was by very far the most likely for the publication of the book. The arrival at Rome was an important period in the Apostle's life: the quiet which succeeded it seemed to promise no immediate determination of his cause: a large amount of historic material was collected:—or perhaps, taking another view, Nero was beginning 'in pejus mutari:' none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which now the Christians enjoyed be exchanged for bitter persecution. If such terrors loomed in the prospect of even those who judged from worldly probabilities, there would surely be in the church at Rome prophets and teachers, who might tell them by the Holy Ghost of the storm which was gathering, and might warn them that the words lying ready for publication must be given to the faithful before its outbreak, or never. It is true that such *a priori* considerations would weigh little *against* presumptive evidence furnished by the book itself: but when arrayed in aid of such evidence, they carry with them no small weight: when we find that the time naturally and fairly indicated in the book itself for its publication, is that one of all others when we should conceive that publication most likely.

8. We thus get A.D. 63 (see the following table) for the date of the publication.

9. The same arguments which establish the date, also fix the place. At Rome, among the Christians there, was this history first made public, which has since then in all parts and ages of the church formed a recognized and important part of the canon of Scripture.

10. As regards the *title* of the book, we may observe, that it appears to represent the estimate, not of one culling these out of more copious materials, but of an age when these were *all* the Acts of the Apostles *extant:* and probably therefore proceeded not from the author, but from the transcribers.

SECTION V.

GENUINENESS, AND STATE OF THE TEXT.

1. Eusebius (H. E. iii. 25), recounting the ὁμολογούμεναι θεῖαι γραφαί, says, τακτέον ἐν πρώτοις τὴν ἁγίαν τῶν εὐαγγελίων τετρακτὺν οἷς ἕπεται ἡ τῶν πράξεων τῶν ἀποστόλων γραφή. And in iii. 4,—Λουκᾶς τὸ μὲν γένος ὢν τῶν ἀπ' Ἀντιοχείας, τὴν δὲ ἐπιστήμην ἰατρός, τὰ πλεῖστα συγγεγονὼς τῷ Παύλῳ, καὶ τοῖς λοιποῖς δὲ οὐ περιέργως τῶν ἀποστόλων ὡμιληκώς, ἧς ἀπὸ τούτων προσεκτήσατο ψυχῶν θεραπευτικῆς ἐν δυσὶν ἡμῖν ὑποδείγματα θεοπνεύστοις καταλέλοιπε βιβλίοις· τῷ τε εὐαγγελίῳ . . . . καὶ ταῖς τῶν ἀποστόλων πράξεσιν, ἃς οὐκέτι δι' ἀκοῆς, ὀφθαλμοῖς δὲ αὐτοῖς παραλαβὼν συνετάξατο. And many earlier fathers, either by citation or by allusion, have sufficiently shewn that the book was esteemed by them part of the canon of Scripture.

(α) Papias (see Euseb. H. E. iii. 39) does not mention nor refer to the Acts. He speaks indeed of Philip, and his daughters, but mistakes him (?) for Philip the Apostle: and of Justus surnamed Barsabas. Nor are there any references in Justin Martyr which, fairly considered, belong to this book. Such as are sometimes quoted may be seen in Lardner, vol. i. p. 122. The same may be said of Clement of Rome. Ignatius is supposed to allude to it (μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν. Smyrn. § 3, p. 709. Compare Acts x. 41): so also Polycarp (ὃν ἤγειρεν ὁ θεός, λύσας τὰς ὠδῖνας τοῦ ᾅδου. Phil. § 1, p. 1005. Compare Acts ii. 24).

(β) The first direct quotation occurs in the Epistle of the Churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177) given in Euseb. H. E. v. 2. Speaking of the martyrs, they say, ὑπὲρ τῶν τὰ δεινὰ διατιθέντων ηὔχοντο, καθάπερ Στέφανος ὁ τέλειος μάρτυς· κύριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην.

(γ) Irenæus frequently and expressly quotes this book: and in book iii. ch. 14, p. 201 f., he gives a summary of the latter part of the Acts, attributing it to Luke as its writer.

(δ) Clement of Alexandria quotes it often, and as the work of Luke: e. g. καθὸ καὶ ὁ Λουκᾶς ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀπομνημονεύει τὸν Παῦλον λέγοντα· Ἄνδρες Ἀθηναῖοι, κ.τ.λ. (see Acts xvii. 22, 23) Strom. v. 12 (83), p. 696 P.

(ε) Tertullian often quotes it expressly: e. g. 'Adeo postea in Actis apostolorum invenimus, quoniam qui Joannis baptismum habebant, non accepissent Spiritum Sanctum, quem ne auditu quidem noverant' (compare Acts xix. 1—3), De baptismo, c. 10, vol. i. p. 1211. And again: 'cum in eodem commentario Lucæ, et tertia hora orationis demonstretur, sub qua Spiritu Sancto initiati pro ebriis habebantur, et sexta, qua Petrus ascendit in superiora,' &c. De jejuniis, c. 10, vol. ii. p. 966.

2. (α) The Marcionites (cent. iii.) and the Manichæans (cent. iv.) rejected the Acts as contradicting some of their notions. "Cur Acta respuatis jam apparet, ut deum scilicet non alium prædicantia quam creatorem, nec Christum alterius quam creatoris, quando nec promissio Spiritus sancti aliunde probetur exhibita, quam de instrumento Actorum." Tertull. adv. Marcion. lib. v. § 2, vol. ii. p. 472. And of the Manichæans, Augustine says, "Manichæi canonicum librum cujus titulus est Actus Apostolorum repudiant. Timent enim evidentissimam veritatem, ubi apparet, Sanctum Spiritum missum qui est a Domino Jesu Christo evangelica virtute præditus." Epist. ccxxxvii. 2, vol. ii. p. 1035.

(β) Some modern critics in Germany, especially Baur, have made use of the hypothesis, that the Acts is an apology for Paul (see above, § iii. 4), to throw discredit on the book, and to bring down its publication to the second century. But with the hypothesis will also fall that which is built on it; and from the reasoning of the preceding sections it may be seen how utterly impracticable it would have been for an imitator to draw up narratives and speeches which should present the phænomena, in relation to the facts underlying them, which these do.

3. The text of the Acts, in D and E of the leading MSS., and their cognates in the mss. and versions, is varied by many interpolations of considerable length. It may suffice to point out a few of these, referring the student to the various readings to examine them in detail:

chap. x. 25; xi. 2, 17, 25, 26, 28; xii. 10; xiv. 2, 7, 18, 19; xv. 2, 12, 20; xvi. 10, 30, 35, 39, 40; xvii. 15; xviii. 4, 27; xix. 1; xx. 3; xxiii. 24; xxiv. 24; xxv. 24; xxvii. 1; xxviii. 31.

Of these, some are remarkable as bearing considerable appearance of genuineness, e. g. those in ch. xii. 10, xvi. 10: some are unmeaning and absurd, as those in ch. xiv. 19, xvi. 39. Considerable uncertainty hangs over the whole question respecting these insertions. A critic of eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by the hand of correctors: and he has published an edition on this principle.

4. The great abundance of various readings in the Acts, and the extent of space consequently devoted to them, will be observed by every reader. In no book of the N. T., with the exception of the Apocalypse, is the text so full of variations as in this. To this result several reasons may have contributed. In the many backward references to the Gospel history, and anticipations of statements and expressions occurring in the Epistles, temptations were found inducing the corrector to try his hand at assimilating, and as he thought reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the church in after times. Where the narrative simply related facts,—any act or word apparently unworthy of the apostolic agent was modified for the sake of

decorum. Where St. Paul relates over again to different audiences the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance. These circumstances render the critical arrangement of the text in this book a task more than usually difficult.

SECTION VI.

CHRONOLOGY.

1. The chronology of the Acts has been the subject of many learned disquisitions both in ancient and modern times. It must suffice here (1) to point out to the reader those recent works where he will find the whole matter thoroughly discussed, and the results of older enquiries stated and criticized: and (2) to furnish a table arranged according to years, in which the contemporary sacred and profane history may be placed side by side, according to the conclusions which I myself have been led to form.

(α) The treatise of Anger, de temporum in Actis Apostolorum ratione, Lips. 1833, was by far the best complete discussion of the chronology which had appeared up to that time: and the student who masters this not very voluminous work, will be in entire possession of the state of the enquiry when it was published.

(β) But the ground has since been again gone over, and Anger's results somewhat shaken, by Wieseler, Chronologie des apostolischen Zeitalters, Göttingen, 1848, which is now the best and most important work on the subject. I have been led in several places to differ from Wieseler, but I do not on that account underrate the value of his researches. His work, as well as that of Anger, should be in the hands of every student who wishes to master the chronology of the apostolic period.

(γ) A work often referred to in these Prolegomena, Dr. Davidson's Introduction to the New Testament, will be found by the English reader to contain a very useful résumé of the views and arguments of other writers as well as his own conclusions; and is accompanied with the table usual in the German writers, giving at one glance the various dates assigned by different chronologists for the events in the apostolic history.

2. I proceed to give the chronological table above promised. It will be observed that *the chronology of the Acts takes us only to the end of the second year of St. Paul's* (first) *imprisonment at Rome.* With the important and difficult question respecting a *second* imprisonment, *we are here in no way concerned.* It will come before us for full discussion in the Prolegomena to the Pastoral Epistles, Vol. III. (§ ii. 17 ff.)

A.D. YEARS, ETC. U.C.	HIGH PRIESTS.	GOVERNORS OF JUDÆA, ETC.	EVENTS RELATED IN THE ACTS.
(TIBERIUS) (sole) Emperor from Aug. 19, A.D. 14.	CAIAPHAS, appointed by Valerius Gratus procurator of Judæa, A.D. 25 (Jos. Antt. xviii. 2. 2).....	PONTIUS PILATUS, from A.D. 26, or early in 27 (Jos. Antt. xviii. 4. 2: see below, A.D. 36). (*Vitellius*, Prefect of Syria, A.D. 34.) Pilate is sent to Rome (to answer for his conduct) by Vitellius, late in 36: for (Antt. xviii. 4. 2) Tiberius died before his arrival there.	THE ASCENSION (May 18, Wieseler). PENTECOST (May 27), **Effusion of the Holy Spirit.** A.D. 30—37, the events related Acts ii. 42—vi. 8. Prosperous progress of the faith in Jerusalem.
30..... 783 TO 36..... 789			
37..... 790 (CALIGULA Emperor from March 16 (Tacit. Ann. vi. 50).)	displaced by Vitellius at the Passover. JONATHAN, son of Ananus (Antt. xviii. 4. 3)..... displaced by Vitellius at Pentecost (Antt. xviii. 5. 3). THEOPHILUS, son of Ananus (Antt. ib.).....	*Marcellus*, appointed by Vitellius ἐπιμελητὴς of Judæa (Antt. ib.). MARYLLUS sent by Caligula to Judæa as Hipparch (Antt. xviii. 6. 10). (*Herod Agrippa* I. appointed by Caligula, a few days after his accession, king of the tetrarchy of Philip, i. e. Batanæa, Trachonitis, and Auranitis (Antt. xviii. 6. 10).) (His brother Herod made king of Chalcis.)	**Martyrdom of Stephen** (vii. 59).—Dispersion of the disciples (viii. 4).—Philip, and afterwards Peter and John, at Samaria (viii. 5—25).—Philip converts the Æthiopian eunuch, and preaches from Azotus to Cæsarea (viii. 26, 40).—**Conversion of Saul** (late in the year) (ix. 1—19).
38..... 791 TO 40..... 793		(On Aretas being in possession of Damascus, see note, Acts ix. 24, 25.) (*P. Petronius Turpilianus*, Prefect of Syria, A.D. 39.) (Agrippa returns from Rome to his new kingdom, in the 2nd year of Caligula (Antt. xviii. 6. 11).) (Antipas goes to Rome to solicit the title of king, but is banished to Lyons, and his tetrarchy given to Agrippa (Antt. xviii. 7. 2) A.D. 39-40. See Antt. xix. 8. 2.)	Peace of the Churches (ix. 31).—Circuit of Peter (ix. 32—43).—He preaches to Cornelius and his Gentile friends at Cæsarea (x. 1—48).—Gives an account of the same to the Church at Jerusalem (xi. 1—18).—After spending three years in Arabia and Damascus (Gal. i. 15—18), SAUL goes up to Jerusalem (**First visit**) and meets Peter (ix. 26—29. Gal. i. 18): remains fifteen days, then being in danger of his life is sent by the brethren to Tarsus.
41..... 794 (CLAUDIUS Emperor from Jan. 24 (Suet. Calig. 58).) TO 43..... 796	removed by Agrippa (Antt. xix. 6. 2). SIMON son of Boëthus, surnamed Cantheras: removed by Agrippa in the same year, A.D. 42. MATTHIAS son of Annas..... removed by Agrippa in 43. ELIONÆUS son of Cantheras...	(AGRIPPA appointed by Claudius king over the whole dominions of Herod the Great his grandfather (Antt. xix. 5. 1).) HEROD AGRIPPA, King of Judæa: comes to his kingdom in 42, in the 2nd consulship of Claudius (Antt. xix. 5. 3,—6. 1). (*Vibius Marsus*, Prefect of Syria, A.D. 42.)	Meantime the Gospel had been preached to Gentiles at Antioch (xi. 19, 20). Barnabas is sent thither by the Church at Jerusalem, rejoices at what had taken place, and fetches Saul from Tarsus. They remain a year at Antioch (xi. 26).—The disciples are first called Christians (ib.).—Agabus prophesies a famine (xi. 28): supplies sent to the brethren in Judæa by the hands of Barnabas and Saul (**Second visit**) (xi. 30),—perhaps after Herod's death.

A.D. YEARS, ETC. U.C.	HIGH PRIESTS.	GOVERNORS OF JUDÆA, ETC.	EVENTS RELATED IN THE ACTS.
44..... 797		(Death of Herod Agrippa (Antt. xix. 8. 2).) CUSPIUS FADUS, Procurator of Judæa, the younger Agrippa being retained at Rome (Antt. xix. 11. 2). (*C. Cassius Longinus*, Prefect of Syria, Antt. xx. 1. 1.)	Martyrdom of James the brother of John (or perhaps late in the preceding year) (xii. 2).—Imprisonment (at the Passover) and miraculous escape of Peter (xii. 3—17). DEATH OF HEROD AGRIPPA, very soon after, at Cæsarea (xii. 23).
45..... 798	removed by Herod King of Chalcis (Antt. xx. 1. 3). JOSEPH son of Cami, ib.	(Herod king of Chalcis obtains from Claudius the power of appointing the High Priests and the custody of the temple and the sacred treasure (Antt. xx. 1. 3).)	
46..... 799	removed by Herod King of Chalcis, prob. in 47 (Antt. xx. 5. 2).	TIBERIUS ALEXANDER, Procurator of Judæa (Antt. xx. 5. 2). The great famine is raging in Judæa (ibid.).	**First missionary journey** of Barnabas and Saul (henceforward PAUL) (xiii. 1—xiv. 28), to Cyprus and Asia Minor (46 or 47).
47..... 800	ANANIAS son of Nebedæus, ib.	VENTIDIUS CUMANUS, Procurator of Judæa. Antt. xx. 5. 2. (About the same time, "in the eighth year of Claudius" (Antt. ibid.), Herod, king of Chalcis, dies (See also Bell. Jud. ii. 12. 1).)	This journey hardly occupies more than a year: they consequently return to Antioch in 47 or 48.
48..... 801			After their return they remain a long time at Antioch with the disciples (xiv. 28).
49..... 802		(*Agrippa* the younger appointed king of Chalcis (B. J. ii. 12. 1).) (*Titus Ummidius Quadratus*, Prefect of Syria, Antt. xx. 6. 2: B. J. ii. 12. 5.)	
50..... 803	sent to Rome in 52 by Quadratus, in consequence of a dispute with the Samaritans,—together with Cumanus the Procurator (Antt. xx. 6. 2): but appears not to have lost his office (see note, Acts xxiii. 2).	(Cumanus deposed at Rome, see preceding column.) FELIX Procurator of Judæa (A.D. 53) (Antt. xx. 7. 1). (Agrippa II. promoted from Chalcis to be king of Batanæa, Trachonitis, Gaulanitis, &c. (B. J. ii. 12. 8).)	Dispute respecting the obligation of circumcision, &c. (xv. 1.)—Paul and Barnabas go up to Jerusalem (**Third visit**) on the matter (xv. 2, 3: Gal. ii. 1 ff.: fourteen years inclusive from Paul's conversion).—They return, and *tarry in Antioch*, teaching and preaching (xv. 35). (Interview with Peter at Antioch (Gal. ii. 11 ff.).) Dispute and separation between Paul and Barnabas.—**Second missionary journey** of Paul, accompanied by Silas (xv. 40), and Timotheus (xvi. 3), —perhaps not before the autumn of 51,—through Asia Minor to Macedonia and Greece (xvi. xvii.).—He spends a year and a half (xviii. 11) at Corinth (**First**
TO			
54..... 807			

NERO, Emperor from October 13. (Tac. Ann. xii. 69: Suet. Claud. 45: Dio lx. 34.)			**and Second Epistle to the Thessalonians**), sets sail for the Pentecost at Jerusalem in the spring of 54, and after it (**Fourth visit**) returns to Antioch (xviii. 22).—In the autumn, apparently, he travels through τὰ ἀνωτερικὰ μέρη to Ephesus. Meantime, Apollos is preaching at Corinth (xix. 1).
55..... 808		(Nero presents Agrippa II. with parts of Galilee and Perea (Antt. xx. 8. 4).)	Paul at Ephesus till Pentecost, 57 (τριετίαν xx. 31: compare 1 Cor. xvi. 8, 9 and note).
56..... 809		(The Egyptian, alluded to Acts xxi. 38, leads a multitude into the wilderness. His followers are routed by Felix, but himself escapes (Antt. xx. 8. 6: B. J. ii. 13. 5).)	Here he writes (Ep. to Galatians? and) the **First Ep. to the Corinthians** not long before his departure (1 Cor. xvi. 8). We must place in this interval an unrecorded journey to Corinth: see below, ch. iii. §. v.
57..... 810			About Pentecost (57), after the tumult of xix. 23—41, he journeys to Macedonia (Acts xx. 1; 2 Cor. ii. 12, 13), where he writes the **Second Ep. to the Corinthians** (2 Cor. ix. 2 al.),—and thence to Greece, where he winters (xx. 2) and writes (from Corinth, Rom. xvi. 1, 23) the **Epistle to the Romans** (in the beginning of 58) (and Ep. to Galatians?).—Soon after, he sets out by land for Jerusalem,—spends Easter at Philippi, whence he sails April 5,—touching at Troas, Miletus, Patara, Tyre, and Ptolemais, to Cæsarea,—arriving at Jerusalem (**Fifth visit**) a few days before Pentecost (xx. 1—xxi. 16. Cf. xx. 16). He is seized by the Asiatic Jews in the temple, brought before Ananias and the Sanhedrim, rescued by the tribune Lysias from the plots of the Jews, and sent to Cæsarea to Felix, where he is accused by Ananias and the Sanhedrim, and kept in prison by Felix (xxi. 27—xxiii. 35).
58..... 811			
59..... 812	ISHMAEL son of Phabi appointed H. P. by Agrippa II. (Antt. xx. 8. 8)		Paul in prison at Cæsarea.
60..... 813		About the middle of 60 Felix is superseded by PORCIUS FESTUS (xxiv. 27. Antt. xx. 8. 9).	Being accused before Festus by the Jews, and in danger of being taken to be tried at Jerusalem, he appeals to Cæsar (xxv. 1—12),—is heard before Agrippa and Festus (xxv. 13—xxvi. 32), and sent off by sea to Rome late in the autumn.—Is shipwrecked at Malta, where he winters (xxvii. 1—xxviii. 11).
	having gone to Rome to petition against Agrippa is displaced by him (in 61), and JOSEPH CABI appointed (Antt. xx. 8. 11)		
61..... 814	displaced by Agr. (61 or 62), and ANANUS appointed (Antt. xx. 9. 1)	Death of Festus, prob. in summer 62. On the news arriving at Rome, ALBINUS is sent as his successor (Antt. xx. 9. 1).	Paul arrives in Rome (in February): and being kept in *custodia militaris*, dwells and preaches two years in his own hired house (xxviii. 11—31). At the end of this time probably the publication of the Acts takes place, and all beyond is tradition or conjecture. During the two years (probably) he writes the Epp. to the **Ephesians**, **Colossians**, and **Philemon**: and perhaps that to the **Philippians** (but qu.?).
62..... 815			
63..... 816	displaced in three months by Agr. (62), and JESUS son of Damnæus appointed (Antt. ibid.).		

NOTES TO THE CHRONOLOGICAL TABLE.

I. *On the identity of the Journey to Jerusalem related in Acts* xv., *with that referred to Gal.* ii. 1 ff.

FIVE visits of St. Paul to Jerusalem are related in the Acts. Now the visit of Gal. ii. 1 ff. must be either (α) one *distinct from all these*, or (β) *identical with one or other of them*.

(α) This hypothesis should not be resorted to, till every attempt to identify the visit with one of those recorded can be shewn to fail. Then only may we endeavour, as in the case of the unrecorded visit to Corinth (see below, chap. iii. § v.), to imagine some probable place for the insertion of such a visit. So that the legitimacy of this hypothesis must be tried by the results arrived at in the discussion of the other. The maintainers of it are Beza, Paley (hesitatingly; Hor. Paul., p. 71, Birks' edn.), Schrader (der Apostel Paulus, i. 74 ff.), and Tate.

(β) The visit in question is identical with one or other of those recorded in the Acts.

1. *It is not* the first visit. The identity of the visits of Acts ix. 26—29 and Gal. i. 18 being assumed (and it is hardly possible to doubt it), this follows as a matter of course.

2. *It is not* the second visit (Acts xi. 29, 30). For we read, Gal. ii. 7, that Paul was already recognized as entrusted with the Gospel of the uncircumcision, and as having preached vv. 8, 9 together with Barnabas among the Gentiles. Now the commission of Paul and Barnabas to preach to the Gentiles dates from Acts xiii. 1, *after* the second visit.

Also, at the time of the second visit, it is wholly improbable that Paul should have held a place of such high estimation in comparison with Peter, as we find him filling in Gal. ii. 8 ff.

Again, on this hypothesis, either the first visit, or his conversion, was *fourteen years* inclusive *before this*, which took place certainly before 46 A.D.; for then the famine was raging, and this relief was sent up by prophetic anticipation. This would bring, either the first visit, or his conversion itself, to A.D. 32: a date wholly improbable, whichever way we take the fourteen years of Gal. ii. 1.

3. The question of identity with the third visit is discussed below.

4. It is not the fourth visit. For in Gal. ii. 1, we read that *Barnabas went up with Paul:* but in Acts xv. 39, we find Paul and Barnabas separated, nor do we ever read of their travelling together afterwards,—and evidently Barnabas was not with him when he visited Jerusalem Acts xviii. 18—22. Besides, the whole character of the fourth visit as there related, is against the idea that any weighty matters were then transacted. The expression merely is *ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν.* Again, if we assume the identity of the visit in question with *the fourth visit*, the Apostle can hardly be acquitted of omitting, in his statement of his conferences with the principal Apostles in Gal. ii., an intermediate occasion when the matters arranged between them had been of the most solemn and important kind. This would be scarcely ingenuous, considering the object which he had in Gal. ii.

5. It is not the fifth visit. For after this visit Paul did not return to Antioch, which he did after that in question, Gal. ii. 11.

6. It remains therefore, that it can only, if identical with any of the five, be the third visit. Is this probable?

(a) The *dates* agree. See the Chronological Table, and notes on Gal. ii. 1.

(b) The *occasions* agree. Both times, the important question relative to the obligation of Christians to the Mosaic law was discussed: both times, the work of Paul and Barnabas among the Gentiles was recognized. What need was there for this to be *twice* done? It is of no import whatever to the matter, that in Acts, the result is

a public decree,—whereas in Gal., no mention of such a decree is made: the *history* relates that which was important for the church,—the *Epistle*, that which cleared the Apostle personally from the charge of dependence on man: all mention of the decree would in Gal. have been irrelevant. Similarly we may deal with the objection, that in Acts, a public council is summoned, whereas in Gal., it is expressly said that Paul laid forth to them the Gospel which he preached to the Gentiles, but κατ' ἰδίαν τοῖς δοκοῦσιν. This entirely agrees with Acts xv. 12, where Paul and Barnabas related to the *multitude, not the nature of the doctrine which they preached*, but only the patent proofs of its being from God,—ὅσα ἐποίησεν ὁ θεὸς σημεῖα κ. τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν.

(c) Nor is it any objection to the identity, that in Gal. ii. 2, Paul went up κατ' ἀποκάλυψιν,—whereas in Acts xv. 2, the brethren ἔταξαν that P. and B. should go up, in consequence of the trouble given by the Judaizers. How do we know that this revelation was not made *to the church*, and so directed their appointment? Or if it be understood that the revelation was made to Paul himself, who can say whether the determination of the brethren was not a *consequence* of it? Who can say again, whether Paul may not have been *reluctant* to go up, rather willing not to confer with flesh and blood on such a matter, and may have been *commanded by a vision* to do so? We have here again only the public and the private side of the same occurrence: the one, suitable to the ecclesiastical narrative: the other, to the vindication of his office by the Apostle.

(d) The result is strikingly put by Mr. Conybeare, Life and Epistles of Paul, edn. 2, vol. i. p. 546,—"The *Galatian visit* could not have happened *before* the third visit: because, if so, the Apostles at Jerusalem had already granted to Paul and Barnabas (Gal. ii. 3—6) the liberty which was sought for the εὐαγγέλιον τῆς ἀκροβυστίας: therefore there would have been no need for the church to send them again to Jerusalem upon the same cause. Again, *the Galatian visit* could not have occurred *after* the third visit: because, almost immediately after that period, Paul and Barnabas ceased to work together as missionaries to the Gentiles: whereas, up to the time of *the Galatian visit*, they had been working together."

(γ) It seems then to follow, that the Galatian visit is identical with that recorded in Acts xv.

Those who wish to see the whole question dealt with more in detail, and the names and arguments of the champions of each view recounted, may refer to Mr. Conybeare's Appendix I. at the end of vol. i. of Conybeare and Howson's Life of St. Paul: or to Dr. Davidson's Introd. vol. ii. pp. 112 ff.

II. *On the discrepancy of Tacitus and Josephus regarding Felix.*

Tacitus, Ann. xii. 54, has generally been supposed to be in error in stating that Cumanus and Felix were joint procurators before the condemnation of the former. His account is very circumstantial, but seems to shew an imperfect acquaintance with Jewish matters: whereas it is probable that Josephus was best informed in the affairs of his own country. The discrepancy is a very wide one, and if Tacitus is wrong, he has the whole history of the outbreak in Judæa circumstantially misstated to correspond. See Wieseler, Chron. des Apost. Zeitalters, p. 67, note.

EXCURSUS I.

ON "THE CITY OF LASEA," AND OTHER PARTICULARS MENTIONED IN ACTS xxvii. 7—17.

Since the publication of the second edition of this volume, much light has been thrown on the interesting questions connected with the topography of this passage, by letters

written to Mr. Smith from the Rev. George Brown, who accompanied the yacht St. Ursula, Hugh Tennent, Esq., on a cruise in the Mediterranean, in the winter of 1855—6. I have to thank Mr. Smith for having kindly forwarded to me copies of these letters as they arrived. The substance of them is now printed as an extract from Mr. Brown's Journal, in the second edition of Mr. Smith's "Voyage and Shipwreck of St. Paul," Appendix, No. 3. I extract here such portions as regard immediately the geographical points in question, referring my readers to the volume itself for the whole account, which is most graphic and entertaining.

I. "We asked Nicephorus (the old Greek already mentioned) what was the ancient name of Lutro? He replied without hesitation, 'Phœniki,' but that the old city exists no longer. This of course proved at once the correctness of Mr. Smith's conclusion. We were told further that the anchorage is excellent, and that our schooner could enter the harbour without difficulty. We next enquired the ancient name of the island of Gozzo, and he said at once, 'Chlavda,' or 'Chlavdanesa' (χλαύδα, or χλαύδα νῆσος), a reply equally satisfactory. He told us also that there was a tradition in these parts that ἅγιος Παῦλος ἀπόστολος had visited Calolimounias (the fair havens), and had baptized many people there."

II. "Friday, Jan. 18th (Calolimounias).—Nothing now remained to be done but to ascertain the exact position of Lassea, a city which Luke says is nigh to the Fair Havens. . . . I asked our friend the Guardiano, ποῦ ἐστι Λασέα (Λάσαια)? He said at once, that it was two hours' walk to the eastward, close under Cape Leonda: but that it is now a desert place (τόπω ἐρήμω). Mr. Tennent was eager to examine it: so getting under weigh, we ran along the coast before a S.W. wind. Cape Leonda is called by the Greeks Λέωνα, evidently from its resemblance to a lion couchant, which nobody could fail to observe either from the W. or the E. Its face is to the sea, forming a promontory 340 or 400 feet high. Just after we passed it, Miss Tennent's quick eye discovered two white pillars standing on an eminence near the shore. Down went the helm: and putting the vessel round, we stood in close, wore, and hove to. Mr. H. Tennent and I landed immediately, just inside the cape, to the eastward, and I found the beach lined with masses of masonry. These were formed of small stones, cemented together with mortar so firmly, that even where the sea had undermined them, huge fragments lay on the sand. This sea-wall extended a quarter of a mile along the beach from one rocky face to another, and was evidently intended for the defence of the city. Above we found the ruins of two temples. The steps which led up to the one remain, though in a shattered state: and the two white marble columns noticed by Miss Tennent, belonged to the other. Many shafts, and a few capitals of Grecian pillars, all of marble, lie scattered about, and a gully worn by a torrent lays bare the substructures down to the rock. To the E. a conical rocky hill is girdled by the foundations of a wall: and on a platform between this and the sea, the pillars of another edifice lie level with the ground. Some peasants came down to see us from the hills above, and I asked them the name of the place. They said at once, 'Lasea:' so there could be no doubt. Cape Leonda lies five miles E. of the Fair Havens: but there are no roads whatever in that part of Candia. We took away some specimens of marble, and boarded our vessel: at four P.M., sailed for Alexandria."

III. LUTRO. "The health-officer told me, that though the harbour is open to the E., yet the easterly gales never blow home, being *lifted* by the high land behind, and that even in storms, the sea rolls in gently ('piano piano'). He says *it is the only secure harbour, in all winds, on the south coast of Crete:* and that during the wars between the Venetians and the Turks (the latter took the island in 1688, I think), as many as twenty or twenty-four war-galleys had found shelter in its waters. He further shewed us an inscription on a large slab which he says was found among some ruins on the point, and took us up the hill to see the traces of the site of the ancient Phœniki.

The outline of its ramparts is clearly discernible, and some cisterns hollowed in the rock: but the ploughshare has been driven over its site, and it displays 'the line of confusion and the stones of emptiness.'"

The inscription here alluded to was afterwards made out accurately by Mr. Brown, and is given by Mr. Smith in his Preface. It is interesting and important:

IOVI . SOLI . OPTIMO . MAXIMO .
SERAPIDI . ET . OMNIBVS . DIIS . ET .
IMPERATORI . CAESARI . NERVAE .
TRAJANO . AVG . GERMANICO . DACICO .
EPICTETVS . LIBERTVS . TABVLARIVS .
CVRAM . AGENTE . OPERIS . DIONYSIO .
SOSTRATI . FILIO . ALEXANDRINO . GVBERNATORE .
NAVIS . PARASEMO . ISOPHARIA . CL . THEONIS .

i. e. "Epictetus, the freedman and tabularius, to Jupiter, only O. M., to Serapis and all the gods, and to the imperator Cæsar Nerva Trajanus Augustus Germanicus Dacicus: the superintendent of the work being Dionysius son of Sostratus of Alexandria, gubernator (κυβερνήτης) of the ship whose sign is Isopharia, of the fleet of Theon."

Now as Mr. Smith points out, we have here several points of union with the text of the Acts.

1. It appears that Alexandrian ships did anchor and make long stay, perhaps winter, at Phœnice: otherwise Epictetus, the master of one, could hardly have remained long enough to superintend this votive building, whatever it was.

2. We see the accuracy of the Alexandrian nautical language employed by St. Luke. We have here κυβερνήτης (ch. xxvii. 11) as the designation of the master of the ship; and παρασήμῳ as indicating the name or sign of it (ch. xxviii. 11).

The *tabularius* was the notary, or agent, of the fleet to which the Isopharia belonged. Mr. Smith quotes an inscription:

CINCIO . L . F . SABINIANO . TABVLARIO . CLASS . RAVENN.

EXCURSUS II.

ON THE READING Ἑλληνιστάς IN ACTS xi. 20.

My attention has been directed to a pamphlet by Dr. Kay, late Principal of Bishop's College, Calcutta, "On the word *Hellenist*, with especial reference to Acts xi. 19 (20)." Dr. Kay defends the received reading Ἑλληνιστάς against the modern critical editors with considerable earnestness: I wish I could say that he had himself shewn the humility and impartial investigation which he demands from them, or abstained from that assumption which substantiates nothing, and that vituperation of his opponents which shakes a reader's confidence in even the best cause. I shall deal here simply with the residuum of critical argument in his work.

1. The MS. evidence in his favour is B (now apparently ascertained) $D^{e}EHL$ p 13, and apparently the great mass of cursives: strong, it must be admitted, but not decisive, with AD^{1} against him, and the testimony of ℵ divided ($ℵ^{1}$ reading Εὐαγγελιστάς, and $ℵ^{2}$, Ἕλληνας).

2. He states that Ἕλληνας is the easier word, and therefore "more likely to have supplanted Ἑλληνιστάς in a few MSS., than this latter to have supplanted it in nearly all." But it is remarkable that he did not notice the bearing on such an assertion of a fact which he himself subsequently alleges: viz. that in ch. vi. 1, "there is *no* MS. variation at all." Does not this circumstance shew, that the alteration here has not

been to Ἕλληνας for the reason he supposes? Does it not further make it probable that Ἑλληνιστάς being unquestioned there,—Ἕλληνας, here so difficult to fit into the narrative, has been changed to that other form, which presented no such difficulty? But of this more below.

3. Dr. Kay has certainly succeeded in neutralizing the testimony of some of the versions, by noticing that the Peschito, Vulgate, and others, read the same word here and in ch. vi. 1. In this respect his pamphlet has done good service, and our future digests should be modified by this fact being stated,—the remaining versions being carefully examined and discriminated.

4. As to the testimony of Fathers, Dr. Kay's argument is one so exceedingly loose and fallacious, that I can only wonder at its having satisfied himself. Chrysostom says ἴσως, διὰ τὸ μὴ εἰδέναι Ἑβραϊστί, Ἕλληνας αὐτοὺς ἐκάλουν. Will it be credited, that Dr. K. here argues thus: "I will venture to say that if you were to strike out the word Ἕλληνας, and put *x* in its stead, simply asking a person to determine from the sentence itself, for which of the two, Ἑλληνιστάς or Ἕλληνας, *x* had been substituted, the answer would be Ἑλληνιστάς." *My* answer would be *the other way*, seeing that the latter word would require no such explanation: but setting this aside, was there ever such a critical principle laid down, or experiment proposed, and that by one who justly censures Doddridge for the very same proposal in our text? "Strike out,"—not a dubious reading, for there is no doubt about Ἕλληνας in the text of Chrysostom's homily, but—"a difficult reading,—put *x* for it, and then say, according to the measure of your own apprehension and private judgment, what the word ought to be!" Truly, we may be thankful that the text of the New Testament has hitherto escaped the application of such a process.

5. In noticing the Editions, Dr. Kay has shewn singular unfairness. He has quoted a rash and foolish sentence from Doddridge, which says that "*common sense* would require us to adopt Ἕλληνας, even if it were not supported by the authority of any MS. at all," —and then charged all the critical Editors with having acted in this spirit, administering to them a severe admonition about 'altering the Scriptures by conjectural criticisms,' from Scott, who however himself believes 'Greeks' to be the right reading. In this, of course, the whole question is begged;—and the very reverse of our practice is charged on us. It is by no conjecture, which source of emendation I altogether repudiate, but owing to conscientious belief that Ἕλληνας is the original Scripture text, that I have edited it; and consequently all Dr. Kay's charges, and admonition, are out of place here.

6. His section 'on the meaning of the term Ἑλληνισταί,' as 'designating those Jews and proselytes who used the LXX version of the Scriptures in their synagogues,' tells us no more than all knew before. But when he proceeds to 'the suitableness of this meaning to the context' in Acts xi. 20, I cannot but think that he has missed the whole point of the narrative; and in treating of the objectors to this view, selecting myself as representing them, he has exhibited, as before, remarkable unfairness, and want of logical apprehension. I might point out both these *seriatim*, as indeed any reader may trace them in his pamphlet: but it may suffice to deal with two or three instances. Against Ἑλληνιστάς, I have argued, that "the Hellenists were long ago a recognized part of the Christian Church:" my inference being, that, were they here referred to, there would be no case justifying the phænomena in the text, viz. a special notice like ἐλάλουν καὶ (καί is inserted by our three most ancient MSS., A, B, and ℵ) πρὸς τοὺς Ἑλληνιστάς, as distinguished from Ἰουδαίους preceding,—a special mission of an apostle, as (for this is also implied in the text, not an hypothesis of mine) on some unusual occurrence. Now observe how this is treated by Dr. Kay:

"If this be an argument, it must mean something of the following kind:

"Some Hellenists had been converted at Jerusalem: *therefore* St. Luke cannot be here narrating a wonderful extension of the Christian church among the Hellenist body at Antioch."

"'Why not?' we ask. 'Because *we* have made up our mind that at this precise period a further *development of the church's constitution took place.*' It is sufficient to reply: '*That* is a mere *arbitrary assumption*: we are content to say with Newton, Hypotheses non fingo.'" Kay, p. 16.

I may safely appeal to the student of Scripture, whether this be not the very height of unfairness. I have advanced no hypothesis, but have been led into my view simply by the phænomena of the sacred text itself: by that "patient, inductive criticism," which Dr. Kay himself desiderates. His form of stating my argument keeps out of sight the very point on which it really turns. Instead of "*therefore* St. Luke cannot be here describing," he should have written, "but, from the diction and character of this portion of St. Luke's narrative, it is not probable that he is here describing."

7. The only other matter which I feel it necessary to notice is, the way in which he has dealt with what he has pleased to call my 'hypothesis' as to Barnabas being sent "not with the intent to sympathize with the work at Antioch, but to *discourage* it." This last word, italicized by Dr. Kay as being mine, has neither place nor representative in my note, and is a pure misrepresentation. My words are, "probably from what follows, the intention was to *ascertain the fact*, and to *deter* these persons from the *admission of the uncircumcised* into the church; or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, *one* by birth *with the agents*, and of a *liberal spirit*, shews sufficiently that they wished to deal, not harshly, but gently and cautiously, whatever their reason was." This he designates as "a strange, and not very reverent hypothesis." What Dr. Kay may understand by *reverent*, I am at a loss to imagine. I understand by reverence for Scripture, a patient, and at the same time fearless study of its text, irrespective of previously formed notions, but consistently with its own analogies. Now the analogy here is not with the mission of Peter and John to Samaria, as Dr. Kay represents it, nor was Barnabas sent from the Apostles and elders, as in that case: but our analogous incident is to be found in Gal. ii. 12, where, as here, the Church at Jerusalem sent down messengers to Antioch on an errand of supervision. Had any one ventured to infer the character of *that* mission, and its possible effect even on an Apostle, he would doubtless have incurred even more strongly from Dr. Kay the charge of irreverence. But the sacred record itself has set inference at rest in that instance, and thereby given us an important datum whereby to infer the probable character of another mission from the same Church to the same Church; and our inference is, that the Jerusalem believers, whom we find ever jealous for the Judaic purity of the church, acted on this occasion from that motive. The whole character of that which is related of Barnabas's proceeding at Antioch shews that he was acting, not in pursuance of his mission thither, but in accordance with the feelings of his own heart from seeing the work of God on his arrival.

It were very much to be wished that able men, like Dr. Kay, would study fairness in representing those who differ from them on critical points. The same motives which he assumes exclusively for his own side in this matter, have actuated also those who maintain the other reading. We deprecate as much as he can, 'a bold alteration of texts, and a supercilious disregard of authority:' had he dealt fairly with us, and attributed to us *our own* arguments, and not fictitious ones of his creation, he would have been the first to see this.

It is only waste of precious time to spend our strength in jostling one another, when we have such a glorious cause to serve, and only our short lives to serve it in. Let all our strength and earnestness be spent over the Sacred Word itself. For sifting, elucidating, enforcing it, rivalry, if our purpose be simple and our heart single, is the surest pledge of union.

CHAPTER II.

OF THE EPISTLE TO THE ROMANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. THIS Epistle has been universally believed to be the genuine production of the Apostle Paul. Neither the Judaizing sects of old, who rejected the Pauline Epistles, nor the sceptical critics of modern Germany, have doubted this. Some of the earliest testimonies are:

(α) Irenæus, adv. Hær. iii. 16. 3, p. 205: Hoc ipsum interpretatus est Paulus scribens ad Romanos: "Paulus apostolus Jesu Christi, &c." (Rom. i. 1):—et iterum ad Romanos scribens de Israel dicit, "Quorum patres, et ex quibus Christus, &c." Rom. ix. 5[1].

(β) Clem. Alex., Pædag. i. 8 (70), p. 140 P.:—*ἴδε οὖν, φησὶν ὁ Παῦλος, χρηστότητα κ. ἀποτομίαν θεοῦ· κ.τ.λ.* (Rom. xi. 22.) See also ib. 5 (19), p. 109 P. And the same, Strom. iii. 11 (75), p. 544: *ὁμοίως δὲ καὶ ὁ Παῦλος ἐν τῇ πρὸς Ῥωμαίους ἐπ. γράφει· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, κ.τ.λ.* (Rom. vi. 2.) See also ib. (76), p. 545, and al. freq.

(γ) Tertullian, adv. Praxeam, § xiii. vol. ii. p. 170: Deos omnino nec dicam nec dominos, sed apostolum sequar, ut, si pariter nominandi fuerint Pater et Filius Deum Patrem appellem, et Jesum Christum Dominum nominem (Rom. i. 7). Solum autem Christum potero deum dicere, sicut idem apostolus: ex quibus Christus, qui est, inquit, Deus super omnia benedictus in ævum omne (Rom. ix. 5).

More instances need not be given: the stream of evidence is continuous and unanimous.

2. But critics have not been so well agreed as to the INTEGRITY of the present Epistle. The last two chapters have been rejected by some: by others, parts of these chapters. Marcion rejected them, but on doctrinal, not on critical grounds. Heumann imagined ch. xii.—xv. to be a later written Epistle, and ch. xvi. to be a conclusion to ch. xi. Semler views ch. xv. as a private memorandum, not addressed to the Romans, but written to be communicated by the bearers of the Epistle to those whom they visited on the way,—and ch. xvi., as a register of persons to be saluted, also on the way. Schulz imagines that ch. xvi. was written from Rome to the Ephesians, and Schott fancied it to be fragments

[1] See also the same chapter, § 9, where there are six express citations from the Epistle.

of a smaller Epistle written by Paul in Corinth to some Asiatic church. But these notions, as Tholuck remarks (from whom these particulars are for the most part taken), remain the exclusive property of their originators. He himself recognizes the genuineness of the portion, as also Neander, Credner, De Wette, and Olshausen. The more recent objections of Baur are mentioned and refuted, in part by De Wette, Comm. juxta finem,—Tholuck, Comm. pp. 2, 3,—Olsh. Comm. iii. 34, 35, and fully, by Kling, theol. Stud. u. Krit. 1837, p. 308 ff.

3. Still more discrepancy of opinion has existed respecting the doxology at the end of the Epistle. I have summarily stated and discussed the evidence, external and internal, in the var. readings and notes in loc.: and a fuller statement may be found in Dr. Davidson's Introd. ii. 188 ff.: Tholuck, Einleitung, pp. 4—6; De Wette in loc.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. The Epistle itself plainly declares (ch. i. 7) that it was addressed *to the saints who were at Rome.* The omission of the words ἐν Ῥώμῃ by some MSS. is to be traced to a desire to *catholicize* the Epistles of Paul; —see Wieseler, Chron. des Apostol. Zeitalters, p. 438.

With regard to *the Church at Rome*, some interesting questions present themselves.

2. BY WHOM WAS IT FOUNDED? Here our enquiries are enwrapped in uncertainty. But some few landmarks stand forth to guide us, and may at least prevent us from adopting a wrong conclusion, however unable we may still be to find the right one.

(α) *It was certainly not founded by an Apostle.* For in that case, the fact of St. Paul addressing it by letter, and expressing his intention of visiting it personally, would be inconsistent with his own declared resolution in ch. xv. 20, of not working where another had previously laid the foundation.

(β) This same resolution may guide us to an approximation at least to the object of our search. Had the Roman church been founded by the individual exertions of any preacher of the word, or had it owed its existence to the confluence of the converts of any other preacher than Paul, he would hardly have expressed himself as he has done in this Epistle. We may fairly infer from ch. xv. 20, that *he* had, proximately, laid the foundation of the Roman church: that is to say, it was originated by those to whom he had preached, who had been attracted to the metropolis of the world by various causes,—who had there laboured in the ministry with success, and gathered round them an important Christian community.

Of this community, though not his own immediate offspring in the faith, Paul takes charge as being the Apostle of the Gentiles. He longs to impart to them some χάρισμα (ch. i. 11): he excuses his having written to them τολμηρότερον ἀπὸ μέρους, by the dignity of that office, in which, as a priest, he was to offer the Gentiles, an acceptable and sanctified offering to God.

(γ) The character given in ch. i. 8 of the Roman Christians, that *their faith was spoken of in all the world*, has been taken as pointing to a far earlier origin than the preaching of Paul. But, even granting that some among the Roman Jews may have carried the faith of Christ thither soon after the Ascension (see Acts ii. 10; and Rom. xvi. 7, where Andronicus and Junias are stated *to have been in Christ before the Apostle*),—such a concession is not necessary to explain Rom. i. 8. Whatever happened *at Rome* is likely to have been very soon announced in the provinces, and to have had *more reporters*, wherever the journeys of the Apostle led him, than events occurring elsewhere. He could hardly fail to meet, in every considerable city which he had visited for the second time, in Judæa, Asia, Macedonia, and Greece (see Acts xviii. 22, 23; xix. 1; xx. 1, 2), believers who had received tidings of the increase and flourishing state of the Roman church. This occurrence of good news respecting them in all the cities might well suggest the expression, ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

3. The above considerations lead me to the conclusion, that the Roman Church owed its origin, partly perhaps to believing Jews, who had returned or been attracted thither in the first days of Christianity, but mainly to persons converted under Paul's own preaching. This conclusion is strengthened by the long list of salutations in ch. xvi. to Christian brethren and sisters with whose previous course in many cases he had been acquainted.

4. It is not within the province of these Prolegomena to discuss the question respecting the presence, preaching, and martyrdom of Peter at Rome. That he did not *found* the Roman church, is plain from the above considerations, and is conceded by many of the ablest among the modern Romanists[2]. Nor have we any ground to suppose that he *was at Rome* up to, or at the date of this Epistle. No mention is made of him,—no salutation sent to him. At present therefore we may dismiss the question as not pertinent. In the prolegg. to the Epistles of Peter, it will recur, and require full discussion.

5. That the Roman church was composed of *Jews and Gentiles*, is manifest from several passages in our Epistle. In ch. ii. 17, iv. 1, 12,

[2] Tholuck, Einl. § 2, mentions Valesius, Pagi, Baluz, Hug, Klee: and an article in the Tubingen Theological Quarterly for 1824 (written according to Dr. Davidson by Feilmoser) which concludes that though Peter taught and suffered martyrdom in Rome, his stay there could not have much exceeded one year.

Jews are addressed, or implied: in ch. i. 13,—in the similitude of engrafting in ch. xi., and in xv. 15, 16,—Gentiles are addressed. In what proportion these elements co-existed, can only be determined from indications furnished by the Epistle itself. And from it the general impression is, that *it is addressed to Gentiles*, as the greater and more important part of its readers. Among them would be mostly found the 'strong' of ch. xiv., to whom principally the precepts and cautions concerning forbearance are written. To them certainly the expression τὰ ἔθνη in ch. i. 5, 13, xv. 15, 16, is to be applied, in the strict sense; and in those places it represents the persons to whom the Epistle is mainly addressed. The same may be said of ch. xi. 13, 14, where ὑμεῖς τὰ ἔθνη are evidently the majority of the readers, as contrasted with the τινὰς ἐξ αὐτῶν, the Jewish believers.

6. It may be interesting to add testimonies from profane writers which are connected with the spread of Christianity at Rome.

That the *Jews* were found in great numbers there, is evident.

(α) Josephus, Antt. xvii. 11. 1, mentioning an embassy which came to Rome from Judæa under Varus, in the time of Augustus, says, καὶ ἦσαν οἱ μὲν πρέσβεις οἱ ἀποσταλέντες γνώμῃ τοῦ ἔθνους πεντήκοντα, συνίσταντο δὲ αὐτοῖς τῶν ἐπὶ Ῥώμης Ἰουδαίων ὑπὲρ ὀκτακισχιλίους.

(β) Philo, leg. ad Caium, § 23, vol. ii. p. 569, in a passage too long for citation, says that Augustus gave them the free exercise of their religion, and a quarter beyond the Tiber for their habitation.

(γ) Dio Cassius xxxvii. 17, καὶ ἔστι καὶ παρὰ τοῖς Ῥωμαίοις τὸ γένος τοῦτο, κολουσθὲν μὲν πολλάκις, αὐξηθὲν δὲ ἐπὶ πλεῖστον, ὥστε καὶ ἐς παρρησίαν τῆς νομίσεως ἐκνικῆσαι.

(δ) So far relates to Judaism proper: in the following it is impossible to say how far Christianity may have been ignorantly confounded with it.

Augustine, de Civ. Dei vi. 11, vol. vii. p. 192, cites from Seneca, 'in eo libro quem contra superstitiones condidit,'—De illis sane Judæis cum loqueretur, ait:—'Cum interim usque eo sceleratissimæ gentis consuetudo convaluit, ut per omnes jam terras recepta sit: victi victoribus leges dederunt.'

(ε) Tacitus, in the same place where he relates the persecution of the Christians by Nero on occasion of the fire at Rome, adds, 'repressaque in præsens exitiabilis superstitio rursus erumpebat, non modo per Judæam, originem ejus mali, sed per urbem etiam' . . . .

(ζ) Juvenal describes the Judaizing Romans at a later period in a strain of bitter satire, Sat. xiv. 96 ff.

(η) On the passages in Sueton. Claud. 25, and Dio Cass. lx. 6, relating to the expulsion or coercion of the Jews at Rome, see note on Acts xviii. 2.

7. It yet remains to consider the supposed discrepancy between our

Epistle, and the state of the Christian church at Rome implied some years subsequent to it in Acts xxviii. This discrepancy has been made the most of by Dr. Baur, and by him pronounced irreconcileable. The flourishing state of the Roman church set forth in this Epistle seems to him to be inconsistent with the tone used by the Jews in their speech to Paul, Acts xxviii. 22: ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστὸν ἡμῖν ἐστιν ὅτι πανταχοῦ ἀντιλέγεται. Olshausen and Tholuck have been at much pains to give a solution of the difficulty: the former referring the circumstance to the entire severance between Christians and Jews at Rome made necessary by Claudius's persecutions of the Jews,—the latter, following many other Commentators, to an affected ignorance of the Christian sect on the part of the Jews.

On this I will remark,—that the difficulty itself does not seem to me so serious as the German writers generally have regarded it. The answer of the Jews was to a speech of Paul in which he had given a remarkable instance of his becoming to the Jews as a Jew. He represents, that he had no real quarrel with his nation: that in fact he was a prisoner for the hope of Israel. This hope they certainly knew, either from previous acquaintance with his name and character, or from his own lips in words which have not been recorded, to be bound up with belief in Jesus as the Messiah. They had received (see note in loc.) no message respecting him from Judæa laying any thing πονηρόν to his charge: and they were anxious to have an account *from himself* of his opinions and their ground: for as for this sect, they were well aware that every where it was a thing ἀντιλεγόμενον: the very word, be it observed, used in ver. 19 (and ch. xiii. 45), respecting the opposition raised by the Jews to Paul. Now we may avail ourselves of both Olshausen's and Tholuck's suppositions. On the one hand it was very likely that the intercourse between Jews and Christians at Rome would be exceedingly small. The Christian church, consisting mostly of Gentiles, would absorb into itself the Jews who joined it, and who would, for the reason assigned by Olshausen, studiously separate themselves from their unbelieving countrymen. Again, it would not be likely that the Roman Jews, in their speech to Paul, would enter into any particulars respecting the sect,—only informing him, since he had professed himself in heart at peace with his nation and bound on behalf of their hope, that they were well aware of the general unpopularity among Jews of the sect to which he had attached himself, and wished from him an explanation on this head. Something also must be allowed for the restraint with which they spoke to one under the special custody, as a state-prisoner, of the highest power in Rome, and in the presence of a representative of that power.

Thus the difficulty is much lessened: and it belongs indeed to that

class, the occurrence of which in the sacred text is to be regarded far rather as a confirmation of our faith, by shewing us how simple and veracious is the narrative of things said and done, than as a hindrance to it by setting one statement against another.

With respect to that part of it which concerns the notoriety of the Roman church,—I may remark that its praise for faith in all the world, being a matter reported by Christians to Christians, and probably unknown to 'those without,' need not enter as a disturbing element into our consideration.

8. For a judicious and clear statement of the subsequent history of the early Roman church, I cannot do better than refer my readers to the former part of the work of Mr. Shepherd, "The History of the Church of Rome."

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. In answering this question, critics have been divided between the claims of the unquestionably most important doctrinal portion of the Epistle, and the particular matters treated in the parenthetical section (ch. ix.—xi.) and the conclusion (ch. xiv.—xvi.). It has not enough been borne in mind, that the *occasion of writing* an Epistle is *one thing*, —the *great object* of the Epistle itself, *another*. The ill-adjusted questions between the Jewish and Gentile believers, of which St. Paul had doubtless heard from Rome, may have prompted him originally to write to them: but when this resolve was once formed,—the importance of Rome as the centre of the Gentile world would naturally lead him to lay forth in this more than in any other Epistle the statement of the divine dealings with regard to Jew and Gentile, now one in Christ. I will therefore speak separately of the prompting occasion, and the main object, of the Epistle.

2. The eulogy of the faith of the Roman Christians which Paul met with in all his travels, could hardly fail to be accompanied with notices respecting their peculiar difficulties. These might soon have been set at rest by his presence and oral teaching: and he had accordingly resolved long since to visit them (ch. i. 10—13). Hindrances however had occurred: and that advice which he was not as yet permitted to give by word of mouth, he was prompted to send to them in a letter.

3. The contents of that letter plainly shew what their difficulties were. Mixed as the church was of Jew and Gentile, the relative position in God's favour of each of these would, in defect of solid and broad views of the universality of man's guilt and God's grace, furnish a subject of continual jealousy and irritation. And if we assume that the Gentile believers much preponderated in numbers, we shall readily infer

that the religious scruples of the Jews as to times and meats would be likely to be with too little consideration overborne.

4. From such circumstances we may well conceive that, under divine guidance, the present form of the Epistle was suggested to the Apostle. The main security for a proper estimate being formed of both Jew and Gentile, would be, the possession of right and adequate convictions of the universality of man's guilt and God's free justifying grace. This accordingly it was Paul's great object to furnish; and on it he expends by far the greatest portion of his labour and space. But while so doing, we may trace his continued anxiety to steer his way cautiously among the strong feelings and prejudices which beset the path on either hand. If by a vivid description of the depravity of Heathendom he might be likely to minister to the pride of the Jew, he forthwith turns to him and abases him before God equally with the others. But when this is accomplished, lest he should seem to have lost sight of the pre-eminence of God's chosen people, and to have exposed the privileges of the Jew to the slight of the Gentile, he enumerates those privileges, and dwells on the true nature of that pre-eminence. Again when the great argument is brought to a close in ch. viii., by the completion of the bringing in of life by Christ Jesus, and the absolute union in time and after time of every believer with him,—for fear he should seem amidst the glories of redemption to have forgotten his own people, now as a nation rejected, he devotes three weighty chapters to an earnest and affectionate consideration of their case—to a deprecation of all triumph over them on the part of the Gentile, and a clear setting forth of the real mutual position of the two great classes of his readers. Then, after binding them all together again, in ch. xii. xiii., by precepts respecting Christian life, conduct towards their civil superiors, and mutual love, he proceeds in ch. xiv. to adjust those peculiar matters of doubt,—now rendered comparatively easy after the settlement of the great principle involving them,—respecting which they were divided. He recommends forbearance towards the weak and scrupulous,—at the same time classing himself among the strong, and manifestly implying on which side his own apostolic judgment lay. Having done this, he again places before them their mutual position as co-heirs of the divine promises and mercy (ch. xv. 1—13), and concludes the Epistle with matters of personal import to himself and them, and with salutations in the Lord. And probably on re-perusing his work, either at the time, or, as the altered style seems to import, in after years at Rome, he subjoins the fervid and characteristic doxology with which it closes.

5. There seems quite enough in the circumstances of the Roman Church to have led naturally to such an Epistle, without supposing with some critics, that an elaborate plan of written doctrinal teaching, to supply the want of oral, was present to the mind of the Apostle. We

must not forget to whom he was writing, nor fail to allow for the greater importance naturally attaching to an Epistle which would be the cherished possession and exemplar of the greatest of the Gentile churches. It was an Epistle to all Gentiles, from the Apostle of the Gentiles: ὑμῖν λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν [οὖν] εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω. It had for its end the settlement, on the broad principles of God's truth and love, of the mutual relations, and union in Christ, of God's ancient people, and the recently engrafted world. What wonder then, if it be found to contain an exposition of man's unworthiness and God's redeeming love, such as not even Holy Scripture itself elsewhere furnishes?

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. This is more plainly pointed out in our Epistle than in most of the others. The Apostle was about to set out for Jerusalem with a contribution from the churches of Macedonia and Achaia (ch. xv. 25 ff.). To make this contribution he had exhorted the Corinthian church, 1 Cor. xvi. 1 ff., and hinted the possibility of his carrying it to Jerusalem in person, after wintering with them. And again in 2 Cor. viii. ix. he recurs to the subject, blames the tardiness of the Corinthians in preparing the contribution, and (ib. xiii. 1) describes himself as coming to them immediately. Comparing these notices with Acts xx. 1 ff., we find that Paul left Ephesus (after Pentecost, see notes there) for Macedonia, wintered at Corinth, and thence went to Jerusalem accompanied by several brethren, bearing (ib. xxiv. 17) alms to his nation and offerings.

2. Thus far it would appear that it was written close upon, or during his journey to bear alms to Jerusalem. But the very place is pointed out by evidence which can hardly be misapplied. We have a special commendation of Phœbe, a deaconess of the church at *Kenchrea*, to the kindness and attention of the Roman Christians: such a commendation as could hardly have been sent, had she not been, as generally believed, the bearer of the letter. Again, greetings are sent (ch. xvi. 23) from Gaius, evidently a *resident*, for he is called ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. But on comparing 1 Cor. i. 14, we find Paul telling the Corinthians that he baptized among them one Gaius. These persons can hardly but be one and the same. Again, Erastus is mentioned as steward of *the city*. Therefore, as Tholuck remarks, of some city well known to the Romans, and one in which he must have been some time resident, so to speak of it. I may add, that after the mention of

Kenchrea, ἡ πόλις can be no other than Corinth: just as, if the Peiræus had been mentioned, ἡ πόλις would necessarily mean Athens. (An Erastus is said to have remained at Corinth, 2 Tim. iv. 20, but the identity is too uncertain for the notice to be more than a *possible* corroboration.)

3. From the above evidence it is placed almost beyond question that the Epistle was written *from Corinth*, at the close of the three months' residence there of Acts xx. 3,—the παραχειμασία of 1 Cor. xvi. 6,—when Paul was just about to depart (νυνὶ δὲ πορεύομαι, ch. xv. 25) for Jerusalem on his errand of charity.

4. By consulting the chronological table appended to the Prolegg. to the Acts, it will be seen that I place this visit in the winter of A.D. 57—58. The Epistle accordingly was sent in the spring of A.D. 58, the fourth of the reign of Nero.

SECTION V.

LANGUAGE AND STYLE.

1. It might perhaps have been expected, that an Epistle to Romans would have been written in Latin. But Greek had become so far the general language of the world, that there is no ground for surprise in the Apostle having employed it. Not to cite at length the passages in the classics (Tacit. de Orator. c. 29: Martial, Epig. xiv. 56: Juvenal, Sat. vi. 184—189) which point to the universal adoption of Greek habits and language at Rome, we have the similar instances of Ignatius, Dionysius of Corinth, Irenæus, all of whom wrote to the Roman Christians in Greek. Clement, Bishop of Rome, wrote in Greek. Justin Martyr addressed his apologies to the Roman Emperors in Greek. And if it be objected, that the greater number of the Christian converts would belong to the lower classes, we may answer, that a great proportion of these were native Greeks: see Juvenal, Sat. iii. 60—80.

2. In speaking of the *style of the Epistle*, the following general remarks on the style of the Apostle Paul, taken from Tholuck's Introduction to his Commentary on the Epistle to the Romans, p. 26 ff., are of considerable interest: "As in general we can best apprehend and estimate the *style* of a writer in connexion with his *character*, so is it with the Apostle Paul. The attributes which especially characterize the originality of Paul as an Author, are *Power*, *Fulness*, and *Warmth*. If to these attributes is added *Perspicuity* of unfolding thought, we have all united, which ennobles an orator. But fulness of ideas and warmth of feelings often bring with them a certain informality of expression: the very wealth of the productive power does not always leave time to

educate (as Hamann expresses it) the thoughts which are born into the light,—to arrange and select the feelings. Together with the excellences above mentioned, something of this defect is found in the style of the great Apostle of the Gentiles. Something of that which Dionysius of Halicarnassus de Comp. Verb. c. 22 says of 'compositio austera,' is applicable to the Apostle's method of expression. *οὔτε πάρισα βούλεται τὰ κῶλα ἀλλήλοις εἶναι, οὔτε παρόμοια, οὔτε ἀναγκαίᾳ δουλεύοντα ἀκολουθίᾳ, ἀλλ' εὐγενῆ κ. ἁπλᾶ κ. ἐλεύθερα· φύσει τ' ἐοικέναι μᾶλλον αὐτὰ βούλεται, ἢ τέχνῃ, κ. κατὰ πάθος λέγεσθαι μᾶλλον, ἢ κατ' ἦθος. περιόδους δὲ συντιθέναι συναρτιζούσας τὸν νοῦν τὰ πολλὰ μὲν οὔτε βούλεται· εἰ δέ ποτε αὐτομάτως ἐπὶ τοῦτο κατενεχθείη, τὸ ἐνεπιτήδευτον ἐμφαίνειν ἐθέλει καὶ ἀφελές, κ.τ.λ.* The high claims of St. Paul to the reputation of eloquence were acknowledged by remote Christian antiquity. Nay, we have in all probability an honourable testimony to the same effect from one of the most celebrated critics of heathen Rome,—that namely of the fragment of Longinus, where he ranks Paul with the first orators of ancient times, adding however the remark, that he appears more to persuade than to demonstrate[3]. From Christian antiquity we will adduce the testimony of Jerome, Ep. 48, ad Pammachium, c. 13, vol. i. p. 223:—'Paulum Apostolum proferam, quem quotiescunque lego, videor mihi non verba audire, sed tonitrua . . . . videntur quidem verba simplicia et quasi innocentis hominis ac rusticani, et qui nec facere nec declinare noverit insidias, sed quocunque respexeris, fulmina sunt. Hæret in causa, capit omne quod tetigerit, tergum vertit, ut superet: fugam simulat, ut occidat.' Add to this the words of Chrysostom de Sacerdotio iv. 7, vol. i. p. 431: *ὥσπερ γὰρ τεῖχος ἐξ ἀδάμαντος κατασκευασθέν, οὕτω τὰς πανταχοῦ τῆς οἰκουμένης ἐκκλησίας τὰ τούτου τειχίζει γράμματα· καὶ καθάπερ τις ἀριστεὺς γενναιότατος ἕστηκε καὶ νῦν μέσος, αἰχμαλωτίζων πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, καὶ καθαίρων λογισμοὺς καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ.*"

3. After having stated, and visited with severe and deserved censure, the disparaging estimate formed by Rückert in his Commentary, and criticized in a friendly spirit the other extreme, taken by Rothe and Glöckler, of regarding all ellipses, anacolutha, and defects of style, only as so many hidden but intended excellences, Tholuck proceeds:

"We have then this question to ask ourselves: *with what ideas as to the ability of the Apostle as a writer ought the believing Christian to*

[3] The genuineness of this fragment has been defended by Hug, Einl. ins N. T. ii. 334 (342 of Wait's transl.), on grounds well worthy of consideration. (The passage runs thus: *κορωνὶς δ' ἔστω λόγου παντὸς καὶ φρονήματος Ἑλληνικοῦ Δημοσθένης, Λυσίας, Αἰσχίνης, Ὑπερίδης, Ἰσαῖος, Δείναρχος (Δημοσθένης ὁ Κρίθινος), Ἰσοκράτης, Ἀντίφων· πρὸς τούτοις Παῦλος ὁ Ταρσεύς, ὄντινα καὶ πρῶτόν φημι προιστάμενον δόγματος ἀνατοδείκτου.*)

approach his works? And what is the result, when we examine in detail the Epistles of Paul in this bearing? The Fathers themselves frequently confess, that the whole character of Christianity forbids us from seeking classical elegance in the outward style of the New Testament:—as the SON OF GOD appeared in His life on earth in a state of humiliation, so also the *word of God*. In this sense, to cite one example out of many, Calvin says (on Rom. v. 15):—'Quum autem multoties discriminis mentionem repetat, nulla tamen est repetitio, in qua non sit *ἀναπαιστόδοτον*, vel saltem ellipsis aliqua: *Quæ sunt quidem orationis vitia, sed quibus nihil majestati decedit cœlestis sapientiæ, quæ nobis per apostolum traditur.* Quin potius singulari Dei providentia factum est, ut sub contemptibili verborum humilitate altissima hæc mysteria nobis traderentur; ut non humanæ eloquentiæ potentia, sed sola spiritus efficacia niteretur nostra fides.' But it must be borne in mind, that this our concession with regard to the formal perfection of the apostolic writings has its limits: for were we to concede that imperfection of form amounted to absolute *informality*, the *subject-matter itself* would be involved in the surrender. If the aim of the apostolic teaching is not to be altogether frustrated, we can hardly object to the assumption, that the divine ideas have been propounded in such a form, that by a correct use of the requisite means they may be discovered, and their full meaning recognized. Assuming this, it is impossible to form so low an estimate as Rückert's of the style of the Apostle: while at the same time we cannot see that the believing Christian is entitled to assume in him an academic correctness of syllogistic form, a conscious and perfect appreciation of adequacy of expression, reaching to the use of every particle. If we are to require these excellences from an apostolic writer, why not also entire conformity to classical idiom of expression? And if we besides take into account the peculiarity of the Apostle's character above pointed out, are we not obliged to confess, that so universal a *reflection*, such a *calculation*, as Rothe's theory supposes, is altogether inconsistent with that character,—that such a precisely measured style would be inexplicable from a spirit like that of the Apostle, except on the assumption of a *passive inspiration?* and as regards the point itself, I cannot see, that the writings of Paul, examined in detail, justify this prejudice in their favour, even according to the ingenious and minute exegesis of Rothe himself. (This he instances by examining Rothe's account of the defective constructions in Rom. v. 12 f.) * * * * That the great Apostle was no ordinary thinker,—that he did not, after the manner of enthusiasts, carried away by warmth of feeling, write down what he himself did not understand, is beyond question:—but that all which hitherto has been accounted in him negligence or inaccuracy of expression, proceeded from conscious

intention of the writer,—can neither be justly assumed a priori, nor convincingly shown a posteriori."

4. To these general remarks of Tholuck I may add some notice of the peculiarities of the argumentative style of the Apostle, with which we are so much concerned in this Epistle.

(α) It is his constant habit to *insulate* the one matter which he is considering, and regard it irrespective of any qualifications of which it may admit, or objections to which it lies open,—up to a certain point. Much of the difficulty in ch. v. vi. vii. has arisen from not bearing this in mind.

(β) After thus treating the subject till the main result is gained, he *then* takes into account the qualifications and objections, but in a manner peculiar to himself; introducing them by putting the overstrained use, or the abuse, of the proposition just proved, in an interrogative form, and answering the question just asked. On a superficial view of these passages, they assume a sort of dramatic character, and have led many Commentators to suppose *an objector* to be present in the mind of the Apostle, to whom such questions are to be ascribed. But a further and deeper acquaintance with St. Paul's argumentative style removes this impression, and with it, much of the obscurity arising from supposing, or not knowing when to suppose, an interchange of speakers in the argument. We find that it is the Apostle himself speaking throughout, and in his vivid rhetorical manner proposing the fallacies which might be derived from his conclusions as matters of parenthetical enquiry.

(γ) Perhaps one of the most wonderful phænomena of St. Paul's arguments, is the manner in which all such parenthetical enquiries are interwoven into the great subject; in which while he pursues and annihilates the off-branching fallacy, at the same time he has been advancing in the main path,—whereas in most human arguments each digression must have its definite termination, and we must resume the thesis where we left it. A notable instance of this is seen in ch. vi. of our Epistle; in which while the mischievous fallacy of ver. 1 is discussed and annihilated, the great subject of the introduction of Life by Christ is carried on through another step—viz. the establishment of that life as one of *sanctification*.

Among the minor characteristics of the Apostle's style, may be enumerated,

(δ) *Frequent and complicated antitheses*, requiring great caution and discrimination in exegesis. For often the different members of the antithesis are not to be taken in the same extent of meaning; sometimes the literal and metaphorical significations are interchanged in a curious and intricate manner, so that perhaps in the first member of two

antithetical clauses, the subject may be literal and the predicate metaphorical, and in the second, vice versa, the subject metaphorical and the predicate literal. Sometimes again, the terms of one member are to be amplified to their fullest possible, almost to an exaggerated meaning: whereas those of the second are to be reduced down to their least possible, almost to a depreciated meaning. To retain such antitheses in a version or exegesis is of course, generally speaking, impossible: the appropriateness of the terms depends very much on their conventional value in the original language. Then comes the difficult task of breaking up the sentence, and expressing neither more nor less than the real meaning under a different grammatical form: an attempt almost always sure to fail even in the ablest hands.

(ε) *Frequent plays upon words*, or rather perhaps, choice of words from their similarity of sound. Much of the terseness and force of the Apostle's expressions is necessarily lost in rendering them into another language, owing to the impossibility of expressing these paronomasiæ; and *without them*, it becomes exceedingly difficult to ascertain the real weight of the expression itself; to be sure that we do not give more than due importance in the context to a clause whose *aptness* was perhaps its chief characteristic, and on the other hand to take care that we do not overlook the real importance of clauses whose value is not their mere aptness, but a deep insight into the philosophy of the cognate words made use of, as exponents of lines of human thought ultimately convergent.

(ζ) *Accumulation of prepositions*, often with the same or very slightly different meanings. That this is a characteristic of St. Paul's style there can be no doubt: and the difficulty created by it is easily obviated if this be borne in mind. The temptation of an expositor is to endeavour to give precise meaning and separate force to each preposition, thereby exceeding the intention of the sentence, and distorting the context by elevating into importance clauses of comparative indifference.

(η) *The frequency and peculiarity of his parenthetical passages.* The difficulty presented by this characteristic is, in few words, that of disentangling with precision such clauses and passages. The danger is twofold: 1. lest we too hastily assume an irregular construction, not perceiving the parenthetical interruption: 2. lest we err on the other hand, which has more commonly been the case, in assuming the existence of parenthetical clauses where none exist. St. Paul's parentheses are generally well marked to the careful observer; and it must be remembered that the instances of anacoluthon and irregular construction are at least as frequent: so that we are not, for the sake of clearing up a construction, to throw in parentheses, as is often done, to the detriment of the sense.

The peculiarity of his parentheses consists in this, that owing to the fervency and rapidity of his composition he frequently deserts, in a clause apparently intended to be parenthetical, the construction of the main sentence, and instead of resuming it again, proceeds with the parenthesis as if it were the main sentence.

Instances of almost all these characteristic difficulties will be found in chap. v. of this Epistle, where, so to speak, they reach their culminating point.

5. Two cautions are necessary, on account of the lax renderings of our authorized version, by which the details of the argument of this and other Epistles have been so disguised, that it is almost impossible for the mere English student intelligently to apprehend them.

(*a*) *The emphatic position of words* is of the highest importance. Pages might be filled with an account of misrenderings of versions and Commentators from disregard to the rules of emphasis. The student will continually find such instances alleged and criticized in these notes; and will be surprised that so momentous a matter should have been generally overlooked.

(*b*) *The distinction between the aorist and perfect tenses* is in our authorized version very commonly disregarded, and thereby the point of the sentence altogether missed. Instances are continually occurring in the Epistles: and it has been my endeavour in the notes to draw the student's attention to them with a view to their correction.

6. For much interesting matter on this subject the student is referred to Tholuck, Römerbrief, Einleitung: and to Dr. Davidson, Introd. vol. ii. p. 144 ff.

CHAPTER III.

THE FIRST EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. As far as I am aware, the first of these has never been doubted by any critic of note. Indeed he who would do so, must be prepared to dispute the historical truth of the character of St. Paul. For no more complete transcript of that character, as we find it set forth to us in the Acts, can be imagined, than that which we find in this and the second Epistle. Of this I shall speak further below (§ vii.).

2. But external testimonies to the Authorship are by no means wanting.

(α) Clement of Rome, in his Epistle to this very Church of Corinth, says, c. 47, p. 305 f. :—*ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ ἀποστόλου. τί πρῶτον ὑμῖν ἐν ἀρχῇ εὐαγγελίου ἔγραψεν; ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν, περὶ αὐτοῦ τε καὶ Κηφᾶ καὶ Ἀπολλώ, διὰ τὸ καὶ τότε προσκλίσεις ὑμᾶς πεποιῆσθαι*[1].

(β) Polycarp, ad Philippenses, c. 11, p. 1020 :—"Qui autem ignorant judicium Domini? An nescimus, quia sancti mundum judicabunt[2]? sicut Paulus docet."

(γ) Irenæus adv. Hær. iv. 27 (45). 3, p. 264 :—"Et hoc autem apostolum in epistola quæ est ad Corinthios manifestissime ostendisse, dicentem: Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt[3] &c." And almost in the same words Cyprian, Testim. i. 4, citing the same passage.

(δ) Athenagoras, de resurrect. mort. 18, p. 331 :—*εὔδηλον παντὶ τὸ λειπόμενον, ὅτι δεῖ, κατὰ τὸν ἀπόστολον, τὸ φθαρτὸν τοῦτο καὶ διασκεδαστὸν ἐνδύσασθαι ἀφθαρσίαν*[4], *ἵνα κ.τ.λ.*

(ε) Clement of Alexandria cites this epistle very frequently and explicitly: e. g. Pædag. i. 6 (33), p. 117 P. :—*σαφέστατα γοῦν ὁ μακάριος Παῦλος ἀπήλλαξεν ἡμᾶς τῆς ζητήσεως ἐν τῇ προτέρᾳ πρὸς Κορινθίους ὧδέ πως γράφων· Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσὶν κ.τ.λ.*[5]—And he proceeds to quote also 1 Cor. xiii. 11, with *πάλιν ὁ Παῦλος λέγει.*

(ζ) Tertullian de Præscript. adv. Hær. c. 33, vol. ii. p. 46,—"Paulus in prima ad Corinthios notat negatores et dubitatores resurrectionis."

See Lardner: and Davidson's Introd. vol. ii. p. 253 f., where more testimonies are given.

3. The integrity of this Epistle has not been disputed. The whole of it springs naturally out of the circumstances, and there are no difficulties arising from discontinuousness or change of style, as in some passages of the Epistle to the Romans.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. "CORINTH (formerly Ephyre, Apollod. i. 9,—which afterwards was its poetic name, Ovid, Met. ii. 240. Virg. Georg. ii. 264. Propert. ii. 5. 1 al.) was a renowned, wealthy (Il. β. 570. Hor. ii. 16. Dio Chrysost. xxxvii. p. 464), and beautiful commercial city (Thuc. i. 13. Cic. rep. i. 4), and in the Roman times the capital of Achaia propria (Apul. Met. x. p. 239, Bipont), situated on the isthmus of the Peloponnese between

[1] 1 Cor. i. 10 f. [2] 1 Cor. vi. 2. [3] 1 Cor. x. 1 f.
[4] 1 Cor. xv. 53. [5] 1 Cor. xiv. 20.

the Ionian and Ægean seas (hence *bimaris*, Ovid, Met. v. 407 ; Hor. Od. i. 7. 2,—ἀμφιθάλασσος, διθάλασσος) and at the foot of a rock which bore the fortress Acrocorinthus (Strabo, viii. 379 ; Plut. vit. Arat. 16 ; Liv. xlv. 28),—forty stadia in circumference. It had two ports, of which the western (twelve stadia distant) was called Lechæon (Λέχαιον, Lechæum, Lecheæ, Plin. iv. 5), the eastern (seventy stadia distant) Kenchreæ (Strabo, viii. 380 ; Paus. ii. 2, 3 ; Liv. xxxii. 17 ; al.). The former was for the Italian, the latter for the Oriental commerce : so Strabo, l. c. : Κεγχρεαὶ κώμη καὶ λιμὴν ἀπέχων τῆς πόλεως ὅσον ἑβδομήκοντα στάδια. τούτῳ μὲν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ. Arts and sciences flourished notably in Corinth (Pindar, Ol. xiii. 21 ; Herod. ii. 167 ; Plin. xxxiv. 3. xxxv. 5 ; Cic. Verr. ii. 19 ; Suet. Tiber. 34). The Corinthian plate was especially celebrated. But these advantages were accompanied by much wantonness, luxury, and gross corruption of morals (Athenæus, vii. 281. xiii. 543 ; Alciphr. iii. 60 ; Strabo, viii. 378 ; Eustath. Iliad β. p. 220). (These vices were increased by the periodical influx of visitors owing to the Isthmian games, and by the abandoned and unclean worship of Aphrodite, to whose temple more than a thousand priestesses of loose character were attached. See testimonials in Wetst.) The city (lumen totius Græciæ, Cic. Manil. 5) was taken, pillaged, and destroyed by L. Mummius (Flor. ii. 16 ; Liv. Epitome lii.) in A.U.C. 608, 146 B.C. (cf. Plin. xxxiv. 3),—but re-established (as the colony *Julia Corinthus*) by Julius Cæsar, A.U.C. 710, B.C. 44,—and soon recovered its former splendour (Aristid. Or. 3, p. 23, ed. Jebb), and was accordingly in St. Paul's time the seat of the Roman proconsul of Achaia (Acts xviii. 18). See, on the whole, Strabo, viii. 378 ff. ; Paus. ii. 1 ff." Winer, Realwörterbuch. An interesting description of the present remains of Corinth will be found in Leake's Morea, vol. iii. ch. xxviii.

2. The Christian church at Corinth was founded by St. Paul on his first visit, related in Acts xviii. (1—18). He spent there a year and a half, and his labours seem to have been rewarded with considerable success. His converts were for the most part Gentiles (1 Cor. xii. 2), but comprised also many Jews (Acts xviii. 8 : see too ver. 5, and note) ; both however, though the Christian body at Corinth was numerous (Acts ib. 4, 8, 10), were principally from the poorer classes (1 Cor. i. 26 ff.). To this Crispus the ruler of the synagogue (Acts xviii. 8 ; 1 Cor. i. 14) formed an exception, as also Erastus the chamberlain (οἰκονόμος) of the city (Rom. xvi. 23), and Gaius, whom the Apostle calls ὁ ξένος μου κ. ὅλης τῆς ἐκκλησίας. And we find traces of a considerable mixture of classes of society in the agapæ (1 Cor. xi. 22).

3. The method of the Apostle in preaching at Corinth is described by himself, 1 Cor. ii. 1 ff. He used great simplicity, declaring to them only the cross of Christ, without any adventitious helps of rhetoric or

worldly wisdom. The opposition of the Jews had been to him a source of no ordinary anxiety: see the remarkable expression Acts xviii. 5, and note there. The situation likewise of his Gentile converts was full of danger. Surrounded by habits of gross immorality and intellectual pride, they were liable to be corrupted in their conduct, or tempted to despise the simplicity of their first teacher.

4. Of this latter there was the more risk, since the Apostle had been followed by one whose teaching might make his appear in their eyes meagre and scanty. Apollos is described in Acts xviii. 24 ff. as a learned Hellenist of Alexandria, mighty in the Scriptures, and fervent in zeal. And though by the honourable testimony there given[6] to his work at Corinth, it is evident that his doctrine was essentially the same with that of Paul, yet there is reason to think that there was difference enough in the outward character and expression of the two[7] to provoke comparison to the Apostle's disadvantage, and attract the lovers of eloquence and philosophy rather to Apollos.

5. We discover very plain signs of an influence antagonistic to the Apostle having been at work in Corinth. Teachers had come, of Jewish extraction (2 Cor. xi. 22), bringing with them letters of recommendation from other churches (2 Cor. iii. 1), and had built on the foundation laid by Paul (1 Cor. iii. 10—18; 2 Cor. x. 13—18) a worthless building, on which they prided themselves. These teachers gave out themselves for Apostles (2 Cor. xi. 5, 13), rejecting the apostleship of Paul (1 Cor. ix. 2; 2 Cor. x. 7, 8), encouraging disobedience to his commands (2 Cor. x. 1,6), and disparaging in every way his character, and work for the Gospel (see for the former, 2 Cor. iv. 1, 2 ff.; v. 11 ff., and notes in both places: for the latter, 2 Cor. xi. 16—xii. 12). It is probable, as De Wette suggests, that these persons were excited to greater rage against Paul, by the contents of the first Epistle; for we find the plainest mention of them in the second. But their practices had commenced before, and traces of them are very evident in ch. ix. of this Epistle.

6. The ground taken by these persons, as regarded their Jewish position, is manifest from these Epistles. They did not, as the false teachers among the Galatians, insist on circumcision and keeping the law: for not a word occurs on that question, nor a hint which can be construed as pointing to it. Some think that they kept back this point in a church consisting principally of Gentiles, and contented themselves with first setting aside the authority and influence of Paul. But I should rather believe them to have looked on this question as closed,

[6] ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος, ver. 27. See also 1 Cor. iii. 6.

[7] See especially 1 Cor. xvi. 12, and note.

and to have carried on more a negative than a positive warfare with the Apostle, upholding, as against him, the authority of the regularly constituted Twelve, and of Peter as the Apostle of the circumcision, and impugning Paul as an interloper and innovator, and no autoptic witness of the events of the Gospel history: as not daring to prove his apostleship by claiming sustenance from the Christian churches, or by leading about a wife, as the other Apostles, and the brethren of the Lord, and Cephas. What their positive teaching had been, it is difficult to decide, except that, although founded on a recognition of Jesus the Christ, it was of an inconsistent and unsubstantial kind, and such as would not stand in the coming day of fiery trial (1 Cor. iii. 11 ff.).

7. That some of these teachers may have described themselves as *peculiarly belonging to Christ*, is a priori very probable. St. Paul had had no connexion with our Lord while He lived and taught on earth. His Christian life and apostolic calling began at so late a period, that those who had seen the Lord on earth might claim a superiority over him. And this is all that seems to be meant by the ἐγὼ δὲ χριστοῦ of 1 Cor. i. 12, especially if we compare it with 2 Cor. x. 7 ff., the only other passage where the expression is alluded to. There certainly persons are pointed out, who boasted themselves in some peculiar connexion with Christ which, it was presumed, Paul had not; and were ignorant that the weapons of the apostolic warfare were not carnal, but spiritual.

8. It would also be natural that some should avow themselves *the followers of Paul himself*, and set perhaps an undue value on him as God's appointed minister among them, forgetting that all ministers were but God's servants for their benefit.

9. It will be seen from the foregoing remarks, as well as from the notes, that I do not believe these tendencies to have developed themselves into *distinctly marked parties*, either before the writing of our Epistle or at any other time. In the Epistle of Clement of Rome written some years after, we find the same contentious spirit blamed (c. 47, p. 308), but it appears that by that time its ground was altogether different: we have no traces of the Paul-party, or Apollos-party, or Cephas-party, or Christ-party: ecclesiastical insubordination and ambition were then the faults of the Corinthian church.

10. Much ingenuity and labour has been spent in Germany on the four supposed distinct parties at Corinth, and the most eminent theologians have endeavoured, with very different results, to allot to each its definite place in tenets and practice. I refer the student for a complete account of the principal theories, to Dr. Davidson's Introduction, vol. ii. p. 224 ff., and Conybeare and Howson's Life of St. Paul, vol. i. chap. xiii.:—and for separate expositions, to Neander, Pfl. u. Leit., 4th edn. pp. 375—397: Olshausen, Bibl. Comm. iii. 475 ff.: Schaff, Gesch.

d. christlichen Kirche, § 64: Stanley, Epistle to the Corinthians, Introduction.

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. The object of writing this Epistle was twofold. The Apostle had been applied to by the Corinthians to advise them on matters connected with their *practice in the relations of life* (ch. vii. 1), and with their liberty of action as regarded *meats offered to idols* (ch. viii.—x.); they had apparently also referred to him the question whether their *women* should be *veiled in the public assemblies* of the church (ch. xi. 3—16): and had laid before him some difficulties respecting the *exercise of spiritual gifts* (ch. xii.—xiv.). He had enjoined them to make a *collection for the poor saints at Jerusalem:* and they had requested directions, how this might best be done (ch. xvi. 1 ff.).

2. These enquiries would have elicited at all events an answer from St. Paul. But there were other and even more weighty reasons why an Epistle should be sent to them just now from their father in the faith. Intelligence had been brought him by the family of Chloe (ch. i. 11) of their *contentious spirit*. From the same, or from other sources, he had learned the occurrence among them of a *gross case of incest*, in which the delinquent was upheld in impunity by the church (ch. v. 1 ff.). He had further understood that the Christian brethren were in the habit of carrying their disputes before heathen tribunals (ch. vi. 1 ff.). And it had been represented to him that there were *irregularities* requiring reprehension *in their manner of celebrating the Agapæ*, which indeed they had so abused, that they could now be no longer called the Supper of the Lord. Such were their weighty errors in practice: and among these it would have been hardly possible that Christian doctrine should remain sound. So far was this from being the case, that some among them had even gone to the length of denying the Resurrection itself. Against these he triumphantly argues in ch. xv.

3. It has been questioned whether St. Paul had the *defence of his own apostolic authority* in view in this Epistle. The answer must certainly be in the affirmative. We cannot read chapters iv. and ix. without perceiving this. At the same time, it is most probable that the hostility of the false teachers had not yet assumed the definite force of personal slander and disparagement,—or not so prominently and notoriously as afterwards. That which is the primary subject of the 2nd Epistle, is but incidentally touched on here. But we plainly see that his authority had been already impugned (see especially ch. iv. 17—21), and his apostleship questioned (ch. ix. 1, 2).

SECTION IV.

OF THE NUMBER OF EPISTLES WRITTEN BY PAUL TO THE CORINTHIANS.

1. If we were left to infer a priori, it would be exceedingly probable that an Epistle had been sent to the Corinthians before this, which we call the first. It appears from ch. xvi. 1 that they wanted some directions as to the method of making "*the collection for the saints.*" We may ask,—*when enjoined and how?* If by the Apostle in person, the directions would doubtless have been asked for and given at the time. It would seem then to follow, that a command to make the collection had been sent them either by some messenger, or in an epistle.

2. The uncertainty, however, which would rest upon this inference, is removed by the express words of the Apostle himself. In ch. v. 9 he says, ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις. In my note on those words, I have endeavoured to shew that the only meaning which in their context they will legitimately bear, is, that this command, *not to associate with fornicators*, was contained in a previous Epistle to them, which has not been preserved to us. Those who maintain that the reference is to the present Epistle, have never been able to produce a passage bearing the slightest resemblance to the command mentioned [s].

3. The opinions of Commentators on this point have been strangely warped by a notion conceived a priori, that it would be wrong to suppose any apostolic Epistle to have been lost. Those who regard, not preconceived theories, but the facts and analogies of the case, will rather come to the conclusion that *very many* have been lost. The Epistle to Philemon, for example, is the only one remaining to us of a class, which if we take into account the affectionate disposition of St. Paul, and the frequency of intercourse between the metropolis and the provinces, must have been numerous during his captivity in Rome. We find him also declaring, 1 Cor. xvi. 3 (see note there), his intention of giving recommendatory letters, if necessary, to the bearers of the collection from Corinth to Jerusalem: from which proposal we may safely infer that on other occasions, he was in the habit of writing such Epistles to individuals or to churches. To imagine that *every writing* of an inspired Apostle *must necessarily have been preserved to us*, is as absurd as

[s] Perhaps the most extraordinary theory ever propounded by one who has evidently spent some pains on his subject, is that of Mr. Paget, in his "Unity and Order of the Epistles of St. Paul," in which, on account of a fancied resemblance of this command to that in Heb. xii. 16 (which if examined proves to be *no* resemblance), he maintains ἡ ἐπιστολή here to be the *Epistle to the Hebrews*, which he imagines to have been a sort of general circular epistle to all the churches, written previously to those addressed to particular congregations. I need hardly remind the student, how entirely all the data of every kind furnished by that Epistle are against such a supposition.

it would be to imagine that all his *sayings* must necessarily have been recorded. The Providence of God, which has preserved so many precious portions both of one and the other, has also allowed many, perhaps equally precious, of both, to pass into oblivion.

4. The time of writing this lost Epistle is fixed, by the history, between Paul's leaving Corinth Acts xviii. 18, and the sending of our present Epistle. But we shall be able to approximate nearer, when we have discussed the question of the Apostle's visits to Corinth[9].

5. Its contents may be in some measure surmised from the data furnished in our two canonical Epistles.

He had in it given them a command, *μὴ συναναμίγνυσθαι πόρνοις*, which being taken by them in too strict and literal a sense, and on that account perhaps overlooked, as impossible to be observed, is explained in its true sense by him, 1 Cor. v. 9—12.

It also contained, in all probability, an announcement of a plan of visiting them on his way to Macedonia, and again on his return from Macedonia (2 Cor. i. 15, 16), which he changed in consequence of the news heard from Chloe's household (1 Cor. xvi. 5—7), for which alteration he was accused of lightness of purpose (*ἐλαφρία*, 2 Cor. i. 17).

We may safely say also (see above) that it contained a command to make a collection for the poor saints at Jerusalem. Further than this we cannot with any safety surmise.

It was evidently a short letter, containing perhaps little or nothing more than the above announcement and injunctions, given probably in the pithy and sententious manner so common with the Apostle[1].

SECTION V.

OF THE NUMBER OF VISITS MADE BY PAUL TO THE CORINTHIANS.

1. The controversy on this point will be cut very short, if the interpretation given in the notes of 2 Cor. xii. 14, xiii. 1, be assumed as correct:—and, as I have there maintained, I believe that neither the words nor the context will admit any other. The Apostle had paid *two visits* to Corinth before the sending of *that*, and consequently of *this* Epistle.

2. The difficulty in this inference, which has led Commentators to adopt an unnatural rendering of the above passages, is, that *but one visit* is *recorded*, viz. that in Acts xviii. 1 ff. For both Epistles were written before the second visit in Acts xx. 2, 3. (Compare Acts xix. with 1 Cor. xvi. 8, and 2 Cor. ix. 2 with Acts xx. 1, 2.)

3. But manifestly, the history of St. Paul's apostolic career in the

[9] See below, § v.

[1] See Rom. xii. 9 ff.; 1 Thess. v. 16 ff.

Acts is very fragmentary and imperfect. Long and important journeys are dismissed in a few words[1]: some, e. g. that to Arabia, and the missionary tour in Syria and Cilicia, Gal. i. 21 ff., not being even mentioned. No notice is taken of the foundation of the churches of Galatia, unless the cursory mention of Acts xvi. 6, be taken as such:—and of the copious catalogue of perils undergone by him in 2 Cor. xi. 24 ff., but few can be identified in the history. That a journey to Corinth should have escaped mention, where more extensive journeys and more important events have been omitted or slightly touched on, would not be at all improbable.

4. Such a journey must of course be inserted between Acts xviii. 18, when his first visit to Corinth ended, and xx. 2, when the second Epistle was sent from Macedonia. But these limits are further narrowed by the history itself. From xviii. 18 to xix. 9, when we find the Apostle established at Ephesus, is evidently a continuous narrative. And as plainly, no visit took place between the sending of the first and second Epistle, as is decisively proved by 2 Cor. i. 15—23. Now the first Epistle was sent from Ephesus, in the early part of the year in which he left that city, 1 Cor. xvi. 8. So that our *terminus a quo* is the settling at Ephesus, Acts xix. 10, and our *terminus ad quem* the spring preceding the departure from Ephesus, Acts xx. 1. During this time, a visit to Corinth took place.

5. Let us see whether any hints of his own throw light on this necessary inference. In 2 Cor. xi. 25 we read τρὶς ἐναυάγησα, and this in a description of his *apostolic* labours: so that we must not go back beyond his conversion for any of these shipwrecks. Now his recorded voyages are these: (1) From Cæsarea to Tarsus, Acts ix. 30. (2) Possibly, from Tarsus to Antioch, xi. 25: but more probably this was a land-journey. (3) From Seleucia to Cyprus, xiii. 4. (4) From Paphos to Perga, xiii. 13. (5) From Attalia to Antioch, xiv. 26. (6) From Troas to Philippi, xvi. 11, 12. (7) From Macedonia to Athens, xvii. 14, 15. (8) From Kenchreæ to Ephesus, xviii. 18, 19. (9) From Ephesus to Cæsarea, ib. 21, 22. (10) From Ephesus to Macedonia, xx. 1. Of these, it is certain that no shipwreck took place during (6), for it is minutely detailed: it is extremely improbable that any took place during (3), (4), and (5), as the account of the first missionary tour is circumstantial and precise. The same may be said of (7), in which the words οἱ δὲ καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν will scarcely admit of such an interruption. It is hardly probable that any shipwreck took place in those voyages the purpose of which is described as being at once attained, to which class belong (8) and (9), and, if it is to be counted as a voyage, (2). The two left, of which

[1] E. g., ch. xv. 41, xvi. 6, xviii. 23, xix. 1, xx. 2, 3.

we have absolutely *no* account given, are (1) and (10). It is quite possible that he may have been shipwrecked on both these occasions, and such an assumption with regard to (10) would suggest another interpretation of the difficult allusion, 2 Cor. i. 8—10. But even assuming this, more voyages seem to be required to account for three shipwrecks. It is true that the evidence thus acquired is very slight—but however trifling, it is at least in favour of, and not against, the hypothesis of an unrecorded visit to Corinth.

6. The nature of the visit may be gathered in some measure from extant hints. It was one made *ἐν λύπῃ*, 2 Cor. ii. 1, where see note: why, we might well suppose, but are not left to conjecture: for he tells them (2 Cor. xiii. 2 and note) that during it he warned them, that *if he came again, he would not spare* (the sinners among them); and 2 Cor. xii. 21, there is a hint given that God had, on this occasion, *humbled him among them*. It was a visit unpleasant in the process and in recollection: perhaps very short, and as sad as short: in which he seems merely to have thrown out solemn warnings of the consequences of a future visit of apostolic severity if the abuses were persisted in,—and possibly to have received insult from some among them on account of such warnings.

7. If we enquire what *sort* of sin had occasioned the visit, the answer seems to be furnished by 2 Cor. xii. 21, *μὴ πάλιν ἐλθόντος μου ταπεινώσει με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ᾗ ἔπραξαν*. It was probably on account of these, the besetting sins of the place, that his second visit had been made in grief; it was to abstain from these sins and the company of those who committed them, that he had enjoined them in his lost Epistle: and accordingly, while we find in our first Epistle detailed notice of the special case of sin which he had recently heard of as occurring among them, the subject of *πορνεία* is alluded to (vi. 12—20) only in a summary way, and in one which shews that he is rather replying to an excuse set up after rebuke in the matter, than introducing it for the first time.

SECTION VI.

AT WHAT PLACE AND TIME THIS EPISTLE WAS WRITTEN.

1. The place of writing it is pointed out in ch. xvi. 8,—*ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς*, to have been EPHESUS.

A mistaken rendering of the words (ib. ver. 5) *Μακεδονίαν γὰρ διέρχομαι*, as if they signified 'for I *am passing through* Macedonia,'—led probably to the subscription in the rec. and our English Bibles, *ἐγράφη ἀπὸ Φιλίππων*. But the idea has never been seriously entertained.

2. The above notice from ch. xvi. 8 also shews, that at the time of writing, the Apostle intended to quit Ephesus after Pentecost of that year. And on connecting this with Acts xix., xx., it appears (see notes, and chronological table in Prolegg. to Acts) that he really did leave Ephesus about Pentecost in the year 57. We may assume therefore (as we have no ground for supposing that he referred to a previous year and afterwards changed his purpose) that *the Epistle was written in the former part of the year* 57.

3. It will be seen by my notes on 1 Cor. v. 7, that I cannot see in the words καθώς ἐστε ἄζυμοι any allusion to the fact of the days of unleavened bread being then present. I have endeavoured to shew that external probability, as well as spiritual analogy, is against the idea that St. Paul would have so expressed himself. But *there still is no reason, why the nearness or presence of that season may not have suggested to him the whole train of thought* there occurring,—especially when we know independently that he was writing during the *former part of the year.*

4. It is almost certain then that the Epistle was written *before Pentecost*, A.D. 57: and probable, that *somewhat about Easter* was the exact time.

5. The Apostle had at this time already sent off Timotheus and Erastus to Macedonia (cf. Acts xix. 22, and 1 Cor. iv. 17), the former (1 Cor. ib.) with the intention of his proceeding on to Corinth, if possible (1 Cor. xvi. 10), and preparing the way for his own apostolic visit (iv. 17). Possibly also his mission had reference to the collection for the saints at Jerusalem (see 2 Cor. viii., and xii. 18); but the language used is ambiguous, and we cannot pronounce positively that Timotheus reached Corinth on this journey. (See below, ch. iv. § ii. 4.)

6. The Epistle is addressed in the name of Sosthenes ὁ ἀδελφός, as well as in that of the Apostle. It is hardly possible that this Sosthenes should be the same as the person of that name mentioned Acts xviii. 17[3]: see note there. The conjectures respecting him I have given on 1 Cor. i. 1. He bears no part in the Epistle itself, any more than Timotheus in 2 Cor.: the Apostle, after mentioning him, immediately proceeds εὐχαριστῶ τῷ θεῷ μου.

7. It is uncertain, who were the *bearers* of the Epistle: but perhaps the common subscription is right in assigning that office to Stephanas, Fortunatus, and Achaicus. For they are mentioned as being present with the Apostle (1 Cor. xvi. 17) from Corinth: and as an injunction is given (ib. 18) that they should be honourably regarded by the Corinthians, it is highly probable that they were intending to return.

[3] Unless indeed, as Mr. Birks supposes, Horæ Apostolicæ, p. 215 f., he was converted subsequently to that occurrence.

SECTION VII.

MATTER AND STYLE.

1. As might have been expected from the occasion of writing, the matter of this epistle is very various. It is admirably characterized by Mr. Conybeare, in Conybeare and Howson's Life and Epistles of St. Paul, vol. ii. p. 28 (2nd edn.):—

"This letter is, in its contents, the most diversified of all St. Paul's Epistles: and in proportion to the variety of its topics, is the depth of its interest for ourselves. For by it we are introduced as it were behind the scenes of the apostolic Church, and its minutest features are revealed to us under the light of daily life. We see the picture of a Christian congregation as it met for worship in some upper chamber, such as the house of Aquila or of Gaius could furnish. We see that these seasons of pure devotion were not unalloyed by human vanity and excitement: yet, on the other hand, we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God: we hear the fervent thanksgiving echoed by the unanimous Amen: we see the administration of the Holy Communion terminating the feast of love. Again, we become familiar with the perplexities of domestic life, the corrupting proximity of heathen immorality, the lingering superstition, the rash speculation, the lawless perversion of Christian liberty: we witness the strife of theological factions, the party names, the sectarian animosities. We perceive the difficulty of the task imposed upon the Apostle, who must guard from so many perils, and guide through so many difficulties, his children in the faith, whom else he had begotten in vain: and we learn to appre ciate more fully the magnitude of that laborious responsibility under which he describes himself as almost ready to sink, 'the care of all the churches.'

"But while we rejoice that so many details of the deepest historical interest have been preserved to us by this Epistle, let us not forget to thank God, who so inspired His Apostle, that in his answers to questions of transitory interest he has laid down principles of eternal obligation. Let us trace with gratitude the providence of Him, who 'out of darkness calls up light;' by whose mercy it was provided, that the unchastity of the Corinthians should occasion the sacred laws of moral purity to be established for ever through the Christian world;—that their denial of the resurrection should cause those words to be recorded whereon reposes, as upon a rock that cannot be shaken, our sure and certain hope of immortality."

2. In style, this Epistle ranks perhaps the foremost of all as to sublimity, and earnest and impassioned eloquence. Of the former, the

description of the simplicity of the Gospel in ch. ii.,—the concluding apostrophe of ch. iii. (ver. 16—end),—the same in ch. vi. (ver. 9—end), —the reminiscence of the shortness of the time, ch. vii. 29—31,—the whole argument in ch. xv.,—are examples unsurpassed in Scripture itself: and of the latter, ch. iv. 8—15, and the whole of ch. ix.; while the panegyric of Love, in ch. xiii., stands, a pure and perfect gem, perhaps the noblest assemblage of beautiful thoughts in beautiful language extant in this our world. About the whole Epistle there is a character of lofty and sustained solemnity,—an absence of tortuousness of construction, and an apologetic plainness, which contrast remarkably with the personal portions of the second Epistle.

3. No Epistle raises in us a higher estimate of the varied and wonderful gifts with which God was pleased to endow the man whom He selected for the Apostle of the Gentile world: or shews us how large a portion of the Spirit, who worketh in each man severally as He will, was given to him for our edification. The depths of the spiritual, the moral, the intellectual, the physical world are open to him. He summons to his aid the analogies of nature. He enters minutely into the varieties of human infirmity and prejudice. He draws warning from the history of the chosen people: example, from the Isthmian foot-race. He refers an apparently trifling question of costume to the first great proprieties and relations of Creation and Redemption. He praises, reproves, exhorts, and teaches. Where he strikes, he heals. His large heart holding all, where he has grieved any, he grieves likewise; where it is in his power to give joy, he first overflows with joy himself. We may form some idea from this Epistle better perhaps than from any one other,—because this embraces the widest range of topics,—what marvellous power such a man must have had to persuade, to rebuke, to attract and fasten the affections of men.

CHAPTER IV.

THE SECOND EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. THE former of these is undoubted. No Epistle more clearly marks itself out as the work of the Author whose name it bears. It is inseparably connected with the First, following it up, and only differing from it as circumstances since occurring had affected the mind of the

writer. See this more dwelt on, when I speak of its style and matter, below, § iii.

2. The external testimonies are,

(α) Irenæus, Hær. iii. 7. 1, p. 182 :

Quod autem dicunt, aperte Paulum in secunda ad Corinthios dixisse : In quibus Deus sæculi hujus excæcavit mentes infidelium.

(β) Athenagoras, de resurr. mort. xviii. p. 331 :

εὔδηλον παντὶ τὸ λειπόμενον . . . . ἕκαστος κομίσηται δικαίως ἃ διὰ τοῦ σώματος ἔπραξεν, εἴτε ἀγαθὰ εἴτε κακά.

(γ) Clement of Alexandria very frequently cites our epistle : e. g., Strom. iii. 14 (94), p. 553, P. :

αὐτίκα βιάζεται τὸν Παῦλον ἐκ τῆς ἀπάτης τὴν γένεσιν συνιστάναι. λέγειν διὰ τούτων· φοβοῦμαι δὲ μὴ, ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν, κ.τ.λ. (2 Cor. xi. 3.)

And again, Strom. iv. 16 (102), p. 607, P. :

ὁ ἀπόστολος (specified as Παῦλος previously) . . . . εἴρηκεν ἐν τῇ δευτέρᾳ πρὸς τοὺς Κορινθίους· ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει.

(δ) Tertullian, de Pudicitia, ch. 13 init. vol. ii. p. 1003:

Novimus plane et hic suspiciones eorum. Revera enim suspicantur apostolum Paulum in secunda ad Corinthios eidem fornicatori veniam dedisse, quem in prima dedendum Satanæ in interitum carnis pronuntiarit, &c. He then cites 2 Cor. ii. 5—11.

See more testimonies in Davidson, vol. ii. p. 279.

3. The *integrity* of this Epistle has not however been unquestioned. Semler (in 1767) imagined it to consist of three separate epistles,—(1) chapters i. to viii. + Rom. xvi. 1 to 20 + ch. xiii. 11 to 13. This he supposes to have been the letter which Titus bore on his second mission to Corinth. (2) On receiving intelligence of the effect produced at Corinth, the Apostle writes a second Epistle in justification of himself, chap. x. 1 to xiii. 10. (3) An Epistle sent to the other churches in Achaia on the subject of the collection for the saints at Jerusalem, ch. ix. To this curious theory a convincing refutation was furnished by Gabler (De capp. ult. ix.—xiii. poster. ep. P. ad Corr. ab eadem haud separandis, Gotting. 1782). Weber again (de numero Epp. P. ad Corr. rectius constituendo, 1798) thought it had been originally *two* Epistles, (1) chapters i. to ix. + xiii. 11 to 13,—(2) ch. x. 1 to xiii. 10. But Meyer (from whom the foregoing particulars are taken) quotes respecting all such fanciful discussions a good remark of Hug (Einl. ii. p. 376), that it would be just as reasonable to suppose the περὶ στεφάνου of Demosthenes to be two orations, because in the former part the orator defends himself calmly and in detail, and in the latter breaks out into fierce and bitter invective. Certainly, on the principle which these critics have adopted, the first Epistle to the Corinthians might be divided into at least eight separate epistles, marked off by the successive changes of subject.

SECTION II.

CIRCUMSTANCES, PLACE, AND TIME OF WRITING.

1. At the time of writing this Epistle, Paul had recently left Asia (2 Cor. i. 8): in doing so had come by Troas (ii. 12): and thence had sailed to Macedonia (ibid.; cf. Acts xx. 1, 2), where he still was (ch. viii. 1; ix. 2, where notice especially the *present* καυχῶμαι,—ix. 4). In Asia, he had undergone some great peril of his life (2 Cor. i. 8, 9), which (see note there) can hardly be referred to the tumult at Ephesus (Acts xix. 23—41 [1],—but from the nature of his expressions was probably a grievous sickness, not unaccompanied with deep and wearing anxiety. At Troas, he had expected to meet Titus (2 Cor. ii. 13), with intelligence respecting the effect produced at Corinth by the first Epistle. In this he was disappointed (ii. 13), but the meeting took place in Macedonia (vii. 5, 6), where the expected tidings were announced to him (vii. 7—16). They were for the most part favourable, but not altogether. All who were well disposed had been humbled by his reproofs: but evidently his adversaries had been further embittered. He wished to express to them the comfort which the news of their submission had brought to him, and at the same time to defend his apostolic efficiency and personal character against the impugners of both. Under these circumstances, and with these objects, he wrote this Epistle, and sent it before him to break the severity with which he contemplated having to act against the rebellious (ch. xiii. 10), by winning them over if possible before his arrival.

2. The *place* of writing is no where clearly pointed out. There is no ground for supposing it to have been Philippi, as commonly imagined [2]. Nay such a supposition is of itself improbable. In ch. viii. 1 Paul announces to the Corinthians the generosity which had been the result of God's grace given ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας. It is hardly likely that he would make such announcement, if he had hitherto been stationary at Philippi, the *first* of those churches on his way from Asia. All that we can say is, that the Epistle was written at one of the Macedonian churches; more probably at the last which he visited than at the first. The principal of those churches were at Philippi, Thessalonica, and Berœa. We know from 1 Thess. ii. 17, 18, how anxious the Apostle was again to visit the Thessalonian church: and in the absence of all detail

[1] I cannot help being surprised that any one who has studied the character and history of the Apostle should still refer this passage to that tumult. The supposition lays to his charge a meanness of spirit and cowardice, which certainly never characterized him, and to avow which would have been in the highest degree out of place in an Epistle, one object of which was to vindicate his apostolic efficiency.

[2] The common subscription assigns Philippi: but whether from tradition, or mere hasty inference, is quite uncertain.

respecting this journey in Acts xx. 1, 2, we may well believe that he would have spent some time at Thessalonica. If then Philippi from its situation is improbable, it would seem likely that Thessalonica was the place. But all is conjecture, beyond the fact that it was written from Macedonia.

3. The *time* of writing is fixed within very narrow limits. About Pentecost A.D. 57 (see chronological table in Prolegg. to Acts) Paul left Ephesus for Troas: there he stayed some little time: thence went to Macedonia; and sufficient time had elapsed for him to have ascertained the mind of the Macedonian churches and to have made the collection. Here falls in our Epistle: after which (Acts xx. 2) he came into Greece (Corinth) and abode there three months: and then is found, after travelling by land through Macedonia, at Philippi on his return at Easter, 58. So that the Epistle was written in the summer or autumn of 57.

4. Two questions belong to this part of our subject, which it is not very easy to answer. From 1 Cor. iv. 17, we learn that Timotheus had been sent to Corinth by Paul (see also Acts xix. 22, where he is said to have been sent with Erastus to Macedonia) to prepare the Corinthians for his own coming by reminding them of his ways and teaching. And in 1 Cor. xvi. 10, 11, we find directions given to them for their reception of Timotheus and speeding his return: "for," adds the Apostle, "I expect him with the brethren." Here, however, some little uncertainty is expressed as to his visiting them, the words being ἐὰν δὲ ἔλθῃ Τιμόθεος. Now at the time of writing this second Epistle, we find Timotheus with Paul in Macedonia (2 Cor. i. 1), without any hint given of his having been at Corinth, or of any tidings respecting the church there having come through him. Nay there is an apparent presumption that he had not been at Corinth: for in 2 Cor. xii. 18 where speaking of those whom he had sent to Corinth he mentions Titus by name, no allusion is made to Timotheus. Had he been at Corinth, or not?

I believe, in spite of these apparent obstacles to the view, that he *had been* there. The purpose of his mission, as stated in 1 Cor. iv. 17, is too plain and precise to have been lightly given up. And, as Meyer suggests, the relinquishing of the intended journey of Timotheus as well as that of the Apostle, would have furnished to the adversaries another ground for the charge of fickleness of purpose, which they would not fail to use against him. Had therefore the journey been abandoned, some notice and apology would probably have been found in this Epistle. That Timotheus is not mentioned in this Epistle as having gone to them, is easily accounted for by the circumstance that he is associated with the Apostle in the writing of the Epistle.

Meyer believes that tidings had been brought by him from Corinth of an unfavourable kind respecting the effect of the first Epistle; and that the state of the Apostle's mind described in 2 Cor. ii. 12, vii. 5, is to be

traced to the reception of these tidings, not merely to the anxiety of suspense.

5. The second question regards the *mission of Titus* to Corinth, which took place subsequently to our first Epistle, and on the return from which he brought to the Apostle the further tidings of the effect of that letter, referred to 2 Cor. vii. 6. The most natural supposition is that he was sent to ascertain this matter: and this is the view of De Wette and others. Bleek however, with whom agree Credner, Olshausen, and Neander, makes a totally different hypothesis, which is thus expressed by the latter, Pfl. u. Leit. p. 437: "Timotheus had brought to the Apostle painful tidings which excited his anxiety, especially respecting the agitation caused by one individual, who insolently set himself against Paul and endeavoured to oppose his apostolic authority. (This latter view he defends by explaining 2 Cor. ii. 5, vii. 12, not of the incestuous person of 1 Cor. v. but of some adversary of the Apostle.) On this account Paul sent Titus to Corinth with a letter (now lost), in which he expressed himself very strongly on these circumstances; so that after Titus had set out, his heart, full as it was of paternal love towards the Corinthian church, was distressed with fear lest he had written somewhat too harshly, and been too severe upon them." This ingenious conjecture, while it might serve to clear up some expressions in 2 Cor. ii. 1—4, which seem too strong for the first Epistle, can perhaps hardly be admitted in the absence of any allusion whatever of a clearer character. All we can say is, it *may* have been so: and after all that has been written on the visits of Timotheus and Titus, we shall hardly arrive nearer the truth than a happy conjecture.

SECTION III.

MATTER AND STYLE.

1. In no other Epistle are these so various, and so rapidly shifting from one character to another. Consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice. Meyer remarks: "The excitement and interchange of the affections, and probably also the haste under which Paul wrote this Epistle, certainly render the expressions often obscure and the constructions difficult, but serve only to exalt our admiration of the great oratorical delicacy, art, and power, with which this outpouring of Paul's spirit, especially interesting as a self-defensive apology, flows and streams onward, till at length in the sequel its billows completely overflow the opposition of the adversaries. Erasmus strikingly says, Paraphr. Dedicat.,—'Sudatur ab eruditissimis viris in explicandis poetarum ac rhetorum consiliis, at in hoc rhetore longe plus sudoris est, ut depre-

hendas quid agat, quo tendat, quid vetet: adeo stropharum plenus est undique, absit invidia verbis. Tanta vafrities est, non credas eundem hominem loqui. Nunc ut limpidus quidam fons sensim ebullit, mox torrentis in morem ingenti fragore devolvitur, multa obiter secum rapiens, nunc placide leniterque fluit, nunc late, velut in lacum diffusus, exspatiatur. Rursum alicubi se condit, ac diverso loco subitus emicat, cum visum est, miris mæandris nunc has nunc illas lambit ripas, aliquoties procul digressus, reciprocato flexu in sese redit.' We may also apply to our Epistle the words in which Dionys. Hal., de admiranda vi dicendi in Demosthene, c. 8, designates the style of that orator,—*μεγαλοπρεπῆ, λιτήν· περιττήν, ἀπέριττον· ἐξηλλαγμένην, συνήθη· πανηγυρικήν, ἀληθινήν· αὐστηρήν, ἱλαράν· σύντονον, ἀνειμένην· ἡδεῖαν, πικράν· ἠθικήν, παθητικήν.*"

2. The matter of the Epistle divides itself naturally into three parts:

1. ch. i. to vii. 16. Here he *sets forth to them his apostolic walk and character*, not only with regard to *them*, though he frequently refers to this, but *in general*.

2. viii. 1 to ix. 15. He *reminds them of their duty to complete the collection for the poor saints at Jerusalem*.

3. x. 1 to xiii. 10. *Polemical justification of his apostolic dignity and efficiency* against his disparagers.

CHAPTER V.

APPARATUS CRITICUS.

SECTION I.

1. *Manuscripts written in uncial letters.*

A. The CODEX ALEXANDRINUS, Cent. V. (*See Vol. I.*)

B. The CODEX VATICANUS, Cent. IV. (*See Vol. I.*)

C. The CODEX EPHRÆMI, Cent. V. (*See Vol. I.*)

D. (*Of the Acts.*) The CODEX BEZÆ, Cent. V. or VI. (*See Vol. I.*)

D. (*Of St. Paul's Epistles.*) The CODEX CLAROMONTANUS in the Imperial library at Paris, No. 107: a græco-latin MS., of, as Tischendorf believes, the *sixth century*. It contains all the Epistles of Paul, except Rom. i. 1 *παυλος . . . . το αγαπητοις θεου*, ver. 7. Another hand, but an ancient one, has supplied 1 Cor. xiv. 13 *διο ο λαλων . . . το σημειον, εισιν*, ver. 22. Similarly Rom. i. 27—30. Tischendorf remarks: "It is very difficult to distinguish the correctors who have at different times touched this codex. The second corrector (D^2, about the eighth century), whom I have oftenest cited, found most of the passages which he touched already corrected: hence D^2 denotes generally two persons, of whom the former (D^{2a}) seldom differs from

the latter (D^{ab}), so that the difference can be noted. D^1 touched a few places, and correctors subsequent to D^2 about as many. Sometimes when it is hard to say which has corrected, I have marked it D^{corr}." This codex was published by Tischendorf in 1852. "It is one of the most valuable MSS. extant: none of the texts published by Tischendorf is so important, with the single exception of the palimpsest Codex Ephræmi."—Tregelles. Horne's Introd. iv. p. 193[1].

E. (*Of the Acts.*) The CODEX LAUDIANUS (græco-latin: the latin being in the left hand column, the greek in the right hand) in the Bodleian library at Oxford. It is written without accents, in rather clumsy uncial letters, by a Greek scholar, but probably among the Latins. Its place of writing has been imagined to have been Sardinia, from the preamble of an edict, which is written at the end: Φλαύιος Παγκράτιος σὺν θεῷ ἀτροπάρχων δοὺξ Σαρδινίας δῆλα ποιῶ τὰ ὑποτεταγμένα: but this, as Dr. Tregelles remarks, only shews it to have been in that island during the period of the *duces*. Now the Duces of Sardinia were first constituted by Justinian in 534 (Wetst.): and if, as Michaelis infers from the writing (see also Marsh's note), the MS. is more ancient than this Dux Sardiniæ, its date might be at the earliest the end of the fifth or beginning of the sixth century. But Bp. Marsh (note, as above) has shewn by the writing that it is more recent than the Codex Bezæ: which circumstance, if the date now usually assigned to the Codex Bezæ be correct (the middle of the sixth century), would bring it down about a century later. It was brought to England from Sardinia, became, it is supposed by Wetstein, the property of the Venerable Bede, as it, and no other Greek MS., contains the various readings which he has noted in his commentary in the Acts. It was lost sight of for a long time, till Abp. Laud became its possessor, and gave it to the Bodleian library. Michaelis characterizes it as a MS. of the utmost importance, and ascribes to it the merit of having decided him against the notion that the græco-latin MSS. have been corrupted from the latin. See Michaelis, Marsh's ed. vol. ii. pt. i. pp. 269—274; Horne's Introd. vol. iv. pp. 187—189, where there is a facsimile of the greek and latin of this MS. It was published by Hearne in 1715, but the edn. is very scarce, only 120 copies having been printed. Tischendorf has re-examined the MS. and is going to republish it[2].

(E. (*Of St. Paul's Epistles.*) The CODEX SANGERMANENSIS, now Petropolitanus (having been rescued from the fire of the abbey of

[1 The text of this MS. as well as those of the preceding is exhibited in "Novum Testamentum Græce, Oxonii 1864," referred to in the foot-note on ℵ in Proleg. to Vol. I. ch. vii. § i. p. 116.]

[2 The MS. was published by Tischendorf in 1870 in Monumenta Sacra inedita, Nova Collectio, Vol. IX.]

St. Germain near Paris and taken to St. Petersburg), appears to be only a copy, and that a faulty one, of D, the Codex Claromontanus, with its occasional corrections. It abounds with mistakes, and has some monstrous readings made up of the various corrections of D: Tischendorf instances δικαιωσιυην, Rom. iv. 25; μετα ταυειτα τοις δωενδεκα, 1 Cor. xv. 5; νιδιζομενο θεατριζομενοι, Heb. x. 38. "Probably not older than the *ninth* or *tenth century*." (Tregelles.) Only quoted in the lacunæ of D.)

F. The CODEX AUGIENSIS, now in the library of Trinity College, Cambridge. It is a græco-latin MS., which formerly belonged to the Monastery of Augia Major in Switzerland, and was probably written in the latter half of the *ninth century* (Tregelles thinks, the *eighth*). Published by Scrivener in 1859.

[G. (*Of the Acts.*) FRAGMENTUM PETROPOLITANUM, brought from the East by Tischendorf in 1859: contains Acts ii. 45—iii. 8. Of the *seventh century*.]

G. [*Of St. Paul's Epistles.*] The CODEX BOERNERIANUS, also a græco-latin MS., now in the Royal library at Dresden. This MS., which was also written in the *ninth century*, has a singular affinity with the Codex Augiensis, without being a copy of it. "It may be deemed certain that the Greek of each of these MSS. was a copy (mediate or immediate) of a more ancient codex; from which the copyist of each of these departed at times by mere error. The general description of the Codex Sangallensis (Δ of the Gospels) applies equally to this MS., to which it was once joined: and whatever shews the history of the one will apply equally to that of the other. . . . . This MS. of course is not a distinct authority from F as to the readings of St. Paul's Epistles: *together*, however, they are valuable as a united testimony to the readings of the ancient and valuable codex from which they must have alike sprung." (Tregelles.) In this edition we have only quoted this MS. when it differs from F, or when F is defective.

H. (*Of the Acts.*) "The Codex Mutinensis 196 [ii. G 3[1]]: of the ninth century. It begins ch. v. 28, και βουλεσθαι: is deficient from αι χηραι, ch. ix. 39, to ιδον, ch. x. 19: from ιδια, xiii. 36, to τερατα, xiv. 3. From κακειθεν, xxvii. 4, to the end, is supplied in uncial letters by some hand of about the eleventh century. The other omissions have been supplied by a more recent hand, in the fifteenth or sixteenth century." It was collated by Scholz, and since then more completely by Tischendorf and by Tregelles.

H. (*Of St. Paul's Epistles.*) The CODEX COISLINIANUS No. 202 in the Royal library at Paris, apparently (Tischdf.) of the *sixth century*.

[[1] This correction, with several in the list of cursive mss., is taken from Dean Burgon's letters on "Manuscript Evangelia in Foreign Libraries," published in the Guardian Newspaper, 1873, 4.]

It once contained 14 leaves, but, as is noted in the codex itself,—"post incendium librorum impressorum et subitaneam translationem manuscriptorum non inventa sunt nisi xii folia." The two missing leaves are in the Imperial library at St. Petersburg. [Four more were found in the collection of Porphyrius Antonius by Tischdf., who identifies as a portion of this MS., Matthæi's Frag. Mosq. (Heb. x. 1—7, 32—38).] Edited by Montfaucon and accurately transcribed by Tischendorf.

I. Fragmenta Palimpsesta Tischendorfiana, Cent. V. to VII. (*See Vol. I.*)

K. Codex Mosquensis, Library of the Holy Synod No. xcviii. Cent. IX. (Matthæi's g). Formerly belonged to the monastery of St. Dionysius on Mount Athos. Contains the Catholic Epistles with a catena and the Epistles of Paul with scholia by Damascene. It is on parchment and in folio. Each page is divided into two columns; the text being written in large square uncials; the commentary, in round letters joined to one another. Collated by Matthæi, who gives a facsimile of part of the text in the volume of his Gr. Test. which contains the Cath. Epistles, and describes it in that containing the Ep. to Rom. pp. 265-7. Scholz inserted this MS. by mistake in his list of *Cursives*, as Acts 102, Epp. Paul 117.

L. Codex Angelicus Romanus, a MS. in the Angelican library of Augustinian monks at Rome, formerly the property of Cardinal Passionei. It contains the Acts, beginning viii. 10, μις του θεου,—the Catholic Epistles, and the Epistles of Paul to Heb. xiii. 10. "It cannot have been written," says Tischendorf, "before the middle of the *ninth century*." Formerly called G of the Acts—J of St. Paul's Epistles.

M. The Codex Uffenbachianus, Cent. X. Consists of fragments at Hamburg and in the British Museum. The former contains the beginning and end of the *Epistle to the Hebrews*. Published by Tischendorf in his "Anecdota Sacra et Profana."

[O. Fragmentum Petropolitanum. Contains 2 Cor. i. 20—ii. 12. Cited from Tischdf. N. T. ed. 8.]

P. Codex Porphyrianus, Cent. IX. Published by Tischendorf, who found it in the possession of the Russian Archimandrite Porfiri, Monumenta Sacra inedita, Voll. V. VI. It contains the Acts, Epistles, and Apocalypse. The Acts has been collated for this edition, and the readings in 1 and 2 Cor. taken from Tregelles.

[Q. Fragmenta quædam. Cent. V. Only cited on 1 Cor. vi. 14; vii. 3, 13.

R. A fragment cited by Tischdf. on 2 Cor. xi. 14—18.]

ℵ The Codex Sinaiticus, Cent. IV. (See Vol. I.)

Frag. Coisl. In the scholia of a MS. of part of the O. T. in the Benedictine library at St. Germain, Wetstein found Acts ix. 24, 25, written by the transcriber of the MS., i. e. in the beginning of the seventh century. To this discovery Tischendorf has added several

more passages; ch. iv. 33, 34: x. 13, 15: xxii. 22, and some from the Gospels. The MS. itself is called the Codex Coislinianus 1, from Coislin, Bp. of Metz, its earliest known possessor. See Wetstein, Michaelis, and Tischendorf.

Frag. Tischdf. (*See* "I." *above.*)

2. *Manuscripts written in cursive letters.*

NOTE.—It is intended to include in this Table mention of those MSS. only which contain, and of those particulars which concern, the portion of the N. T. comprehended in this Volume. The missing numbers will be found in the Prolegomena to Vol. IV., pt. ii.; those in the Acts column being designated Cath., and those in the Paul column Heb.

a. Lambeth No. 1182. "Dates from the *twelfth century* at the earliest[4]."

b. Lambeth No. 1183. Written A.D. 1358.

c. A manuscript once in the possession of Professor Carlyle; returned to the Patriarch of Jerusalem in 1817. It was numbered 1184 in the Lambeth Catalogue. Mr. Scrivener gives its readings from "a scholarlike and seemingly accurate collation of it with the Greek text of Mill, made by the Rev. W. Sanderson of Morpeth, in or about the year 1804." Ascribed to the *fifteenth century.*

d. Lambeth No. 1185. "Might also be considered a series of fragments in several different hands[4]." Assigned to the *fifteenth century* or somewhat earlier.

e. in Acts, Lambeth 1255. Contains Acts and Past. Epp.—in Paul, (= a. of the Apocalypse,) Lambeth No. 1186. Contains the Pauline Epistles and the Apocalypse. *Eleventh century.*

f. Codex Theodori. Bears date A.D. 1295.

g. Codex Wordsworthianus. *Thirteenth century.*

h. (= b. of the Apocalypse.) Codex Butler 2. British Museum, Additional MS. No. 11837. It bears date A.D. 1157[5].

k. Trin. Coll. Cantab. B. x. 16. Written A.D. 1316.

l. (Scholz's Act. 24, Paul. 29.) Chr. Coll. Cantab. F. i. 13. Written about the end of the *twelfth century.*

[4] Scrivener. The readings of mss. "a" to "o" are cited from the Appendix to Mr. Scrivener's edn. of the "Codex Augiensis." It has not been thought worth while to encumber the page with every various reading found in these manuscripts; but whenever any variation of the uncials is mentioned, the testimony of these accurately collated documents is added.

[5] Formerly Cod. Prædicatorum S. Marci 701.

m. Scholz's Act. 31, Paul. 37.) CODEX LEICESTRENSIS. Cited as "69" in the Gospels, and as "f" in the Apocalypse. (*See Vol. I.*)

n. (Scholz's Act. 53, Paul. 30.) Emm. Coll. Cantab. i. 4. 35. Of about the *twelfth century*.

o. (Scholz's Act. 61 and 111, Paul. 61 and 221.) University Library, Cambridge, Mm. 6. 9. Of the *twelfth* or *thirteenth century*.

p. (Tischendorf's "lo^{a}" [(edn. 7), Tregelles' and Tischdf.'s (edn. 8) 61].) CODEX LONDINENSIS TISCHENDORFIANUS. British Museum, Additional MS. 20,003. "Unquestionably the most valuable cursive MS. of the Acts yet known." (Scriv.) "Can hardly be estimated too highly." (Treg.) "Haud dubie antiquissimi codicis uncialis, qui ipse periit, exemplum est." (Tischdf.)

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Goasp.	Apoc.
1	1	Reuchlini. Basle K. iii. 3 (late B. vi. 27).	X.	Wetstein "bis atque accurate."	1	—
2	2	Basle (late B. ix. ult.) [A. N. iv. 4. Burgon].	XV.	Mill (*B.* 2).	—	—
3	3	Corsendoncensis. Vienna, Theol. 5. (Kol.)	XII.	Walker and Alter.	3	—
4	4	Basle (late B. x. 20) [A. N. iv 5].	XV.	Mill (*B.* 3). Wetstein throughout Epp. [Written by several hands.]	—	—
5	5	Paris 106 (formerly 2871).	XII.	Stephens (δ') Wetst. Scholz.	5	—
6	6	Paris 112 (formerly 2425).	XIII.	Steph. (ε') Wetst.	6	—
..	7	Basle (late B. vi. 17) [A. N. iii. 11].	X?	Readings given in Wetstein. Text surrounded by various Scholia from Gennad., Œc., Sevrn., &c. On parchment.	—	—
..	[8]	. . . . .	—	Steph. (ζ') = Acts 50. *Identified by some with* 132 (Paul) *below.*	—	—
7	9	Paris 102 (formerly 2870).	X.	Steph. (ι') Wetst.	—	—
(8)	(10)	*Not identified.*	—	Stephens (ια').	—	—
9	11	Cambridge Univ. Lib. MS. Kk. 6. 4 (also numbered Acts 112, Paul 225).	XI.	Steph. (ιγ') Wetst. (Def. Acts iii. 6—17.)	—	—
10	12	Paris 237 (formerly 2869).	X.	Steph. (ιε') Wetst. "de integro."	—	2
11	..	Paris 103 (formerly 2872).	X.	Wetstein (Acts). Reiche (Paul). (Def. Acts ii. 20—31; 1 Cor. xii. 17—xiii. 2.) = Paul 140.	—	—
—	(13)	*See Vol. III.*	—			
..	(14)	*See Vol. III.* (= Acts 47.)	XVI.		90	—
—	(15)	*See Vol. III.*	—			
12	16	Paris 219 (formerly 1886).	XI.	Wetstein.	—	4
13	17	Paris 14 (COLBERTINUS 2844).	XI.	Tregelles.	33	—
14	18	Paris, Coislinianus 199.	XI.	Wetstein.	35	17
15	—	Paris, Coislinianus 25.	XI.	Wetstein.		
16	19	Paris, Coislinianus 26.	XI.	Wetstein.		
—	20	Paris, Coisl. 27 (formerly 247).	X.	Wetstein. (mutilated.)		
17	21	Paris, Coislinianus 205.	XI.	Wetstein. (1 Cor. xvi. 17—2 Cor. i. 7, &c., supplied in a later hand.)	—	19
18	22	Paris, Coislinianus 202 A.	XIII.	Wetstein.	—	18
19	23	Paris, Coislininnus 200.	XIII.	Steph. (θ') Wetst.	38	—
..	24	Bodleian, Misc. 136. Ebnerianus.	XII.	Described by Schœnleben, occasionally quoted by Wetstein. = Acts 48.	105	—

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
20	25	Westmonasteriensis (935). British Museum. King's Library i. B. 1.	XIV.	Wetstein.		
21	26	Cambridge Univ. Lib. MS. Dd. 11. 90.	XIII.	(Def. Acts i.—xii. 1; xiv. 23—xv. 10; Rom. xv. 14—16, 24—26; xvi. 4—20; 1 Cor. i. 15—iii. 12, &c.)	—	—
22	..	British Museum Additional MSS. 5115-7.	1326?	(Epp., Cent. xii., Scrivener) "Obiter inspectus a Wetstenio. Lectiones cap. xx. Act. mecum communicavit Rev. Paulus." (Griesbach.) = Paul 75.	109	—
23	28	Bodleian, Baroccianus 3.	XIII.	Mill (*Baroc.*). (Def. up to Acts xi. 13.) 1 Cor. xv. collated by Griesb.	—	6
24	29	*See above*, "l."				
..	30	*See above*, "n."				
25	31	Brit. Mus. Harleian 5537.	1087	Mill. (*Cov.* 2.) Acts xiv.—xviii. Rom. i.—iv. collated by Griesb.	—	7
26	32	Brit. Mus. Harl. 5557.	XII.	Mill. (*Cov.* 3) Readings of Acts i.—iii. in Griesb. (Def. Acts i. 1—11; 1 Cor. xi. 7—xv. 56.)	—	—
27	33	Brit. Mus. Harl. 5620.	XV.	Mill. (*Cov.* 4.) Perhaps a copy of 29.		
28	34	Brit. Mus. Harl. 5778.	XII.	Mill. (*Sin.*) (Def. Acts i. 1—20.)	—	4
29	35	Geneva 20.	XII.	Mill. (*Genev.*)		
30	36	Bodleian, Misc. 74.	XIII.	Mill. (*Hunt.* 1.) Begins Acts xv. 19. "Perlegi Rom. v., viii.; 1 Cor. xv. . . ." (Griesbach).	—	9
31	37	*See above*, "m."				
32	38	Bodleian, Laud. 31.	XIII.	Mill. (*Laud.* 2.) Rom. i.—v. re-examined by Griesb.	51	—
33	39	Lincoln Coll. Oxford, 82.	XI.	Mill. (*Lin.* 2.) Acts collated by Dobbin. (Def. Rom. i. 1– 20.)	—	—
34	40	Trin. Coll. Dublin. Montfortianus.	XVI.	Barrett and Dobbin.	61	91
35	41	Magdalen Coll. Oxford, 9.	XI.	Mill. (*Magd.* 1.)	57	—
36	—	New Coll. Oxford, 58.	XIII.	Mill. (*N.* 1.) Apparently the MS. from which Cramer's Catena is printed.		
—	(42)	Magdalen Coll. Oxford. *Has been ascertained to be part of the same MS. as* Paul 27. *See Vol. III.*	XI.	Mill. (*Magd.* 2.) Contains only Rom. Corr.		
37	43	New Coll. Oxford, 59.	XIII.	Mill. (*N.* 2.)	—	—
38	44	Leyden 77, Voss.	XIII.	Sarrau. Mill's *Pet.* 1. Wetstein.		
(39)	(45)	*Situation unknown.*	—	Sarrau. Mill's *Pet.* 2. Belonged (with *Pet.* 1 and 3) to Paul Petavius. (Def. Acts i. 1—xviii. 22; 1 Cor. iii. 16—x. 13.)	—	11
40	46	Vatican Alex. 179.	XI.	Zacagni and Birch. Mill's *Pet.* 3.	—	13
41	..	Vatican 2080.	XII.	Inspected by Birch and Scholz. = Paul 194.	175	2
—	47	Bodleian, Roe. [16[6], not] 2.	XII.	Mill. Treg. Rom. and 1 Cor. xiv., collated by Griesbach.		

[[6] This correction is due to the Rev. W. D. Macray, of the Bodleian Library, who states th the ms. was brought from Turkey by Sir Thomas Roe, and given by him to the Library in 16 Several readings have been verified for this edition, some by Mr. Macray, others by Mr. E. Hake of Ch. Ch.]

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
42	48	Frankfort on the Oder. Seidelianus.	XI.	Middeldorpf, in Rosenmüller's Comm. Theol. (Def. Acts ii. 3—34.)	—	13
43	49	Vienna. Theol. 300 (Nessel.).	XII.	Mill. (*Vien.*) and Alter.	76	—
..	(50)	*See Vol. III.*				
(44)	(51)	*See Vol. III.*				
45	52	Hamburg. Uffenbachianus.	XV.	Wetstein and Bengel.	—	16
46)	..	Munich 375 (= Paul 55).	XI.	Bengel (Aug. 6). Œc.'s comm. (Does not contain the Acts.)	—	—
—	53	*See above*, "M."				
—	54	Munich 412 (formerly Augsburg 5).	XII.	Bengel. (Contains only Rom. vii. 7—xvi. 24.)		
(47)	..	*The same MS. as* Paul 14 *above.*				
48	..	*The same MS. as* Paul 24 *above.*				
..	55	*The same MS. as* Acts 46 *above.*				
—	(56)	*See Vol. III.*				
..	57	Vienna. Theol. 23 (Nessel.).	XIII.	Edited by Alter. = Acts 65.	218	33
(50)	..	*The same MS. as* Paul 8 *above.*				
—	58	Vatican 165.	XII.	Edited by Zacagni. Called Cryptoferratensis.	—	—
—	59	Paris Coisl. 204.	XI.	Inspected. Catena.	—	—
—	(60)	*See Vol. III.*				
..	61	*See above*, "o."		Mill's *Hal.*		
51	..	Paris 56.	XII.	Inspected by Scholz. = Paul 133.	—	52
(52)	..	*The same MS. as* Paul 50 *above.*				
53	..	*See above*, "n."				
54	..	Paris, Arsenal 4.	XI.	Inspected by Simon and Scholz. = Paul 130.	43	—
56	..	Bodleian, Clark 4.	XII.	Inspected by Scholz. = Paul 227.		
57	..	Copenhagen 1.	1278	Hensler in Birch. = Paul 72.	234	—
58	..	Bodleian, Clark 9.	XIII.	Inspected by Scholz. = Paul 224.	—	—
59	62	Brit. Mus. Harl. 5588.	XIII.	Acts xi. xii. xiii., Rom. and 1 Cor. i.—vii., collated by Griesbach.		
60	63	Brit. Mus. Harl. 5613.	1407	Acts i.—viii., Rom., 1 Cor., 2 Cor. iii.,—collated by Griesbach.	—	e
61[7]	..	*See above*, "o."				
..	(64)	*See above*, "M."				
62	65	Paris 60.	XIV.	Inspected by Griesbach and Scholz.		
—	(66)	*See Vol. III.*				
..	67	Vienna. Theol. 302 (Nessel.).	XII.	Alter and Birch. = Acts 66.	—	34
63	68	Vienna. Theol. 313 (Nessel.).	XIII.	Alter and Birch.		
64	69	Vienna. Theol. 303 (Nessel.).	XIII.	Alter and Birch.		
65	..	*The same MS. as* Paul 57 *above.*				
66	..	*The same MS. as* Paul 67 *above.*				
67	70	Vienna. Theol. 221 (Nessel.).	1331	Alter and Birch.		
—	71	Vienna. Theol. 10 (Kollar).	XII.	Alter and Birch. [Def. Rom. i. 1—9, &c.]		
..	72	*The same MS. as* Acts 57 *above.*				
68	73	Upsala, Sparwenfeld 42.	XII.	(2 Cor. XIth cent.) Aurivillius. (Def. up to Acts viii. 14. 1 Cor. xiii. 6—xv. 38 twice over.)	—	—
69	74	Wolfenbüttel xvi. 7.	XII.	Knittel. in Matthæi.	—	30
..	75	*The same MS. as* Acts 22 *above.*				

[7 This number is assigned by Tischendorf (edn. 8) and Tregelles to Scr.'s "p." See above.]

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
—	76	Lcipsic.	XIII.	Matthæi. Contains Rom., 1 Cor. up to v. 3, . . with Thl.'s comm.		
70	77	Vatican 360.	XI.	"Rom., 1 Cor. i.—iv. accurate examinavi; reliqua cursim modo perlustravi." Birch.	131	66
71	78	Vatican 363.	XI.	Birch (cursorily inspected).	133	—
72	79	Vatican 366.	XIII.	Birch (cursorily inspected).	—	37
73	80	Vatican 367.	XI.	Birch ("Per omnia contuli")	—	—
74	—	Vatican 760.	XII.	A MS. of the Acts inspected by Birch and Scholz. Catena.	—	—
—	81	Vatican 761.	XII.	Inspected by Birch. Œc.'s comm.	—	—
—	82	Vatican 762.	XII.	Inspected by Birch. Contains Rom., Corr., with Catena.	—	—
—	83	Vatican 765.	XI.	Inspected by Birch. Comm. on marg.	—	—
—	84	Vatican 766.	XII.	Inspected by Birch. Comm. on marg.	—	—
—	85	Vatican 1136.	XIII.	Epp. inspected by Birch.	—	39
75	86	Vatican 1160.	XIII.	Inspected by Birch and Scholz.	141	40
76	87	Vatican 1210.	XI.	Birch (Acts, Rom., al. "exacte").	142	—
77	88	Vatican, Palat. 171.	XIV.	Examined in select places by Birch. Zacagni.	149	25
78	89	Vatican, Alex. 29.	XII.	Birch ("Per omnia accurate examinavi"). (Def. 2 Cor. xi. 15—xii. 1.)		
79	90	Vatican, Urb. 3.	XI.	Inspected by Birch.	—	—
80	91	Vatican, Pio 50.	XII.	Birch ("Per omnia diligenter bis collatus").	—	42
81	—	Barberinus 377.	XI.	Inspected by Birch.	—	—
82	92	Rome, Propaganda 250.	1274	Zoega in Birch.	180	44
83	93	Naples 1. B. 12. (*See below* Acts 173, Paul 211.)	XI.	Inspected by Birch.		
84	94	Florence, Laur. Lib. iv. 1.	X.	Inspected by Birch.	—	—
85	95	Florence, Laur. Lib. iv. 5.	XIII.	Inspected by Birch.	—	—
86	96	Florence, Laur. Lib. iv. 20.	XI.	Inspected by Birch.	—	73
87	97	Florence, Laur. Lib. iv. 29.	X.	Inspected by Birch.	—	—
88	98	Florence, Laur. Lib. iv. 31.	XI.	Inspected by Birch.	—	—
89	99	Florence, Laur. Lib. iv. 32.	1093	Inspected by Birch.	—	45
—	100	Florence, Laur. Lib. x. 4.	XII.	Inspected by Birch. Comm.	—	—
—	101	Florence, Laur. Lib. x. 6.	XI.	Inspected by Birch. Comm.	—	—
—	102	Florence, Laur. Lib. x. 7.	XI.	Inspected by Birch. Var. comm.	—	—
—	103	Florence, Laur. Lib. x. 19.	XII.	Inspected by Birch. Catena.	—	—
91	104	*See above*, "h."				
92	105[3]	Bologna, Can. Reg. 640.	XI.	Inspected by Scholz.	204	—
93	106	Venice 5.	XV.	Rinck.	205	88
94	107	Venice 6.	XV.	Rinck.	206	om
95	108	Venice 10.	XV.	Rinck.	209	46
96	109	Venice 11.	XI.	Rinck. (Def. Acts i. 1—12; xxv. 21—xxvi. 18.)		
97	—	Wolfenbüttel. Gud. Gr. 104 A.	XII.	(Scholz?) (Def. Acts xvi. 39—xviii. 18.) = Paul 241.		
98	113	(Moscow?) (Cod. Stauronicet.)	XI.	Matthæi (a).		
99	114	Moscow 5.	1445	Matthæi (c).		
100	115	Moscow 334.	XI.	Matthæi (d).		
101	116	Moscow 333.	XIII.	Matthæi (f).		

[[3] Burgon's memorandum, letter 3, to Rev. F. H. Scrivener, implies that this MS. does n contain any portion of St. Paul's Epistles.]

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
102	117	*The MS. called* "K" *above.*				
103	118	Moscow 193.	XII.	Matthæi (h). Scholia, but Acts i. 1—ix. 12 given continuously.		
—	119	Moscow 292.	XI.	Matthæi (i). Contains 1 and 2 Cor., with Thl.'s comm.	—	—
104	120	Dresden. (Cod. Matth.)	XI.	Matthæi (k).	241	47
105	121	Moscow 380.	XII.	Matthæi (l).	242	48
106	122	Moscow 328.	XI.	Matthæi (m).		
—	123	Moscow 99.	XI.	Matthæi (n). Scholia.	—	—
—	124	Moscow 250.	XIV.	Matthæi (q). Contains Rom. i.—xiii. with Thl.'s comm.		
(108)	..	Escurial χ. iv. 17.	XI.	Moldenhauer. See Birch, Gospels. = Paul 228.	226	—
(109)	..	Escurial χ. iv. 12.	XIV.	Moldenhauer. See Birch, Gospels. = Paul 229.	228	—
(110)	..	Camb. Univ. Lib. MS. Nn. 5. 27.	—	A folio copy of the Greek Bible printed "Basileæ per Joan. Hervagium 1545." A few notes are written on the margin. = Paul 222.	441	—
(111)	..	*The same MS. as* "o" *and* 61 *above.*				
(112)	..	*The MS. numbered* Acts 9 *above.*				
—	125	Munich 504.	1387	Inspected by Scholz.	—	—
—	126	Munich 455.	XIV.	Inspected by Scholz. Prob. copied from the same MS. as preceding.	—	—
—	(127)	Munich 110.	XVI.	A transcript of Rom. vii. 7—ix. 1, as written in MS. Paul 54.	—	—
..	128	Munich 211.	XI.	Inspected by Scholz. = Acts 179.	—	82
—	129	Munich 35.	XVI.	Inspected by Scholz. Thl.'s comm. (So Hardt.)	—	—
..	130	*The same MS. as* Acts 54 *above.*				
..	131	Paris, Coisl. 196.	XI.	Inspected by Scholz. = Acts 132.	330	—
113	132	Paris 47.	1364	Reiche.	18	51
..	133	*The same MS. as* Acts 51 *above.*				
114	134	Paris 57.	XIII.	Reiche.		
115	135	Paris 58.	XIII.	Inspected by Scholz. (Def. Acts i. 1—xiv. 27.)	—	53
116	136	Paris 59.	XVI.	Inspected by Scholz.	263	—
117	137	Paris 61.	XIII.	Reiche.		
118	138	Paris 101.	XIII.	Parts collated by Scholz. (Def. Acts xix. 8—xxii. 17.)	—	55
119	139	Paris 102 A.	X.	Inspected by Scholz. (Def. 2 Cor. i. 8—ii. 4.)	—	56
..	140	*The same MS. as* Acts 11 *above.*				
120	141	Paris 103 A.	XI.	Scholz. (Def. Acts xxviii. 23—Rom. ii. 26.)	—	—
121	142	Paris 104.	XIII.	Inspected by Scholz.	—	—
122	143	Paris 105.	XI.	Scholz. Contains only (in this vol.) Acts xiii. 48—xv. 22; xv. 29—xvi. 36; xvii. 4—xviii. 26; xx. 16—xxviii. 17; Rom. i. 1—iv. 16.	—	—
123	144	Paris 106 A.	XIV.	Inspected by Scholz.	—	—
—	146	Paris 109.	XVI.	Inspected by Scholz. Contains Rom., 1 Cor.	—	—
—	147	Paris 110.	1511	Inspected by Scholz. Contains 1 and 2 Cor.	—	—

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
124	149	Paris 124.	XVI.	Inspected by Scholz.	—	57
125	150	Paris 125.	XIV.	Inspected by Scholz.		
—	151	Paris 126.	XVI.	Inspected by Scholz.	—	—
126	153	Paris 216.	X.	Inspected by Scholz.		
127	154	Paris 217.	XI.	Inspected by Scholz. Reiche. Thdrt.'s comm. on Epp. Paul.		
128	155	Paris 218.	XI.	Inspected by Scholz. Catena.	—	—
129	156	Paris 220.	XIII.	Inspected by Scholz. Comm., txt often omitted.	—	—
130	—	Paris 221.	XII.	Inspected by Scholz. (Def. Acts xx. 38—xxii. 3.)	—	—
—	157[m]	Paris 222.	XI.	"Coll. magna codicis pars," Scholz. (Def. Rom. i. 1—11, 21—29, iii. 26—iv. 8, ix. 11—22; 1 Cor. xv. 22—43.)	—	—
131	158	Paris 223.	XII.	Inspected by Scholz. (Epistles A.D. 1045.)	—	—
—	159	Paris 224.	XI.	Inspected by Scholz. Catena.	—	64
—	160	Paris 225.	XVI.	Inspected by Scholz. Fragments with Thl.'s comm.	—	—
—	161	Paris 226.	XVI.	Inspected by Scholz. Contains Rom., with comm.	—	—
—	162	Paris 227.	XVI.	Inspected by Scholz. Contains 1 Cor. xvi., with Cat.	—	—
—	164	Paris 849.	XVI.	Inspected by Scholz. Thdrt.'s comm., with text on marg.		
132	..	*The same MS. as* Paul 131 *above.*				
133	166	Turin C. i. 40 (285).	XIII.	Scholz, "accurate coll."	—	—
134	167	Turin C. ii. 17 (19).	XI.	Colld. Acts iii.—viii.; Rom. x., seq., by Scholz. (Def. Acts i., ii.)	—	—
—	168	Turin C. ii. 38 (325).	XII.	Inspected by Scholz. Comm. (Def. Rom. i. 1—iii. 19.)	—	—
135	..	Turin C. ii. 5 (302).	XII.	Inspected by Scholz. = Paul 170.	339	83
136	169	Turin C. ii. 31 (1).	XII.	Inspected by Scholz.	—	—
..	170	*The same MS. as* Acts 135 *above.*				
—	171	Ambros. Lib. Milan 6. [B. 6 inf.]	XIII.	Inspected by Scholz. Rom., 1 Cor., 2 Cor. i. 1—v. 19, written by a later hand.	—	—
—	172	Milan 15. [A. 51 sup. ?]	XII.	Inspected by Scholz. Comm. after Chr.	—	—
137	..	Milan 97. [E. 97 sup.]	XI.	Inspected by Scholz. = Paul 176.		
138	173	Milan 102. [E. 102 sup.]	XIV.	Inspected by Scholz.	—	—
139	174	Milan 104. [H. 104 sup.]	1434	Inspected by Scholz.	—	—
—	175	Milan 125. [F. 125 sup.]	XV.	Inspected by Scholz. Continuous comm.	—	—
..	176	*The same MS. as* Acts 137 *above.*				
140	..	Venice 546.	XI.	(Part Cent. xiii.) Inspected by Scholz. Catena. = Paul 215.	—	74
141	..	Florence, Laur. Lib. vi. 27.	XII.	Inspected by Scholz. = Paul 239.	189	—
	177	Modena 14. (MS. II. A. 14.)	XV.	Inspected by Scholz.		
142	178	Modena 243. (MS. III. B. 17.)	XII.	Inspected by Scholz.		
	179	Part (written in cursive letters) of the MS. called "H of the Acts."				
144	180	Florence, Laur. Lib. vi. 13.	XIII.	Inspected by Scholz.	363	—
145	181	Florence, Laur. Lib. vi. 36.	XIII.	Inspected by Scholz. [Does not exist. Burgon.]	365	—
146	182	Florence, Laur. Lib. 2708 (?).	1332	Inspected by Scholz.	367	—
147	183	Florence, Laur. Lib. iv. 30.	XII.	Inspected by Scholz.	—	76

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
148	184	Florence, Laur. Lib. 2574 (?).	964	Inspected by Scholz.	—	—
150	..	Florence, Riccardi Lib. 84.	XV.	Inspected by Scholz. = Paul 230 = lect. 37.	368	84
151	..	Vatican, Ottob. 66.	XV.	Inspected by Scholz. = Paul 199.	386	70
(152)	..	Camb. Univ. Lib. MS. Nn. 3. 20, 21.		A copy of the printed Greek Test. 8vo. London, 1728, interleaved and bound up in two volumes; contains MS. notes by John Taylor. = Paul 223.	442	—
153	..	Brit. Mus. Harl. 5796.	XV.	Inspected by Scholz. = Paul 240.	444	—
..	185	Rome, Vallicella Lib. E. 22.	XVI.	Inspected by Scholz. = Acts 167.	393	—
..	186	Rome, Vallicella Lib. F. 17.	1330	Inspected by Scholz. = Acts 170.	394	—
154	187	Vatican 1270.	XV.	Inspected by Scholz. Comm. contains (of St. Paul) only Rom., 1 Cor.	—	—
155	188	Vatican 1430.	XII.	Inspected by Scholz.	—	—
—	189	Vatican 1649.	XIII.	Inspected by Scholz. Thdrt.'s comm.	—	—
156	190	Vatican 1650.	1073	Inspected by Scholz. (Def. Acts i. 1—v. 4. Comm. on Epp. Paul.)		
157	191	Vatican 1714.	XII.	Inspected by Scholz. Contains fragments of Acts, Rom., and 1 Cor.	—	—
158	192	Vatican 1761.	XI.	Inspected by Scholz.	—	—
159	—	Vatican 1968.	XI.	"Cursim coll. Cod. integer," Scholz. (Def. Acts i. 1—v. 28, vi. 14—vii. 11.)	—	—
160	193	Vatican 2062.	XI.	Inspected by Scholz. Scholia. Begins Acts xxviii. 19.	—	—
..	194	*The same MS. as* Acts 41 *above.*				
—	195	Vatican, Ottob. 31.	X.	Inspected by Scholz. Comm. (Def. Rom. and greater part of 1 Cor.)	—	—
—	196	Vatican, Ottob. 61.	XV.	Inspected by Scholz.	—	—
—	197	Vatican, Ottob. 176.	XV.	Inspected by Scholz.	—	78
161	198	Vatican, Ottob. 258.	XIII.	Inspected by Scholz. Latin Version. Begins Acts ii. 27.	—	69
..	199	*The same MS. as* Acts 151 *above.*				
162	200	Vatican, Ottob. 298.	XV.	Inspected by Scholz. Latin Version.	—	—
163	201	Vatican, Ottob. 325.	XIV.	Inspected by Scholz. (Def. Acts iv. 19—v. 1.)		
—	202	Vatican, Ottob. 356.	XV.	Inspected by Scholz. Contains Rom. with Catena.	—	—
164	203	Vatican, Ottob. 381.	1252	Inspected by Scholz.	390	71
166	204	Rome, Vallicella Lib. B. 86.	XIII.	Inspected by Scholz.	—	22
167	..	*The same MS. as* Paul 185 *above.*				
168	205	Rome, Vallicella Lib. F. 13.	XIV.	Inspected by Scholz.	—	—
169	206	Rome, Ghigi Lib. R. v. 29.	1394	Inspected by Scholz.	—	—
—	207	Rome, Ghigi Lib. R. v. 32.	XV.	Inspected by Scholz. Comm.	—	—
—	208	Rome, Ghigi Lib. R. viii. 55.	XI.	Inspected by Scholz. Thdrt.'s comm.	—	—
170	..	*The same MS. as* Paul 186 *above.*				
171	209	Two MSS. in the Library of the Collegio Romano.	XVI.	Inspected by Scholz.	—	—
172	210		XVI.	Inspected by Scholz.	—	—
(173)	(211)	Naples (no number). *Apparently the same MS. as* Acts 83, Paul 93 *above.*	—	Inspected by Scholz.	—	—
174	212	Naples 1, C. 26.	XV.	Inspected by Scholz.	—	—

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
—	213	Rome, Barberini Lib. 29.	1338	Inspected by Scholz. Scholia.	—	—
—	214	Vienna 167 (Lambec 46).	XV.	Inspected by Scholz. Contains Rom., 1 Cor., with comm.	—	—
..	215	*The same MS. as* Acts 140 *above.*				
175	216	Mon. of S. Bas. Messana, 2.	XII.	Inspected by Munter.	—	—
—	217	Palermo.	XII.	Inspected by Scholz. Begins 2 Cor. v. 1.	—	—
176	218	Syracuse.	XII.	Inspected by Munter.	421	—
177	219	Leyden. Meermann 116.	XII.	Dermout. (Def. Acts i. 1—14, xxi. 14—xxii. 28; Rom. i. 1—vii. 13.)	122	—
178	..	Middlehill, Worcestershire 1461. *See* "Apoc. m," *Vol. IV.*	XI.	(Inspected by Scholz?) Once Meermann 118. = Paul 242.	—	87
179	..	*The same MS. as* Paul 128 *above.*				
180	..	Strasburg. Molsheimensis.	XII.	Readings of Acts and Epp. communicated to Scholz. = Paul 238.	431	—
181	220	Berlin, Diez. 10.	XV.	(Def. Acts i. 11—ii. 11; Rom. i. 1—27; 1 Cor. xiv. 12—xv. 46; 2 Cor. i. 1—viii. 5.)	400	—
..	(221)	*The same MS. as* "o" *and* 61 *above.*				
..	(222)	*See* Acts [110] *above.*				
..	(223)	*See* Acts [152] *above.*				
..	224	*The same MS. as* Acts 58 *above.*				
..	(225)	*The same MS. as* Acts 9, Paul 11 *above.*				
..	227	*The same MS. as* Acts 56 *above.*				
..	228	*The same MS. as* Acts 108 *above.*				
..	229	*The same MS. as* Acts 109 *above.*				
..	230	*The same MS. as* Acts 150 *above.*				
182	..	Two MSS. in a Monastery on the Island of Patmos.	XII. XIII.	Inspected by Scholz. = Paul 243.	—	—
182A	..					
183	231	Gr. Mon. Jerusalem 8.	XIV.	Inspected by Scholz.	—	—
184	232	Gr. Mon. Jerusalem 9.	XIII.	Inspected by Scholz. Comm.	—	85
185	233	Mon. S. Saba, nr. Jerusalem 1.	XI.	Inspected by Scholz.	—	—
186	234	Mon. S. Saba, nr. Jerusalem 2.	XIII.	Inspected by Scholz.	457	—
187	235	Mon. S. Saba, nr. Jerusalem 10.	XIII.	Inspected by Scholz.	462	86
188	236	Mon. S. Saba, nr. Jerusalem 15.	XII.	Inspected by Scholz.	—	—
189	237	Mon. S. Saba, nr. Jerusalem 20.	XIII.	Inspected by Scholz.	466	89
..	238	*The same MS. as* Acts 180 *above.*				
..	239	*The same MS. as* Acts 141 *above.*				
..	240	*The same MS. as* Acts 153 *above.*				
..	241	*The same MS. as* Acts 97 *above.*				
..	242	*The same MS. as* Acts 178 *above.*				
..	243	*The same MSS. as* Acts 182 *above.*				
..	243A					
190	244	Christ Church, Oxford, Wake 34 (2 Scholz).	XI.	Acts xviii.—xx. collated by Scholz.	—	27
191	245	Christ Church, Oxford, Wake 38 (3 Scholz).	XI.	Def. Acts i. 1—11.		
192	246	Christ Church, Oxford, Wake 37 (4 Scholz).	XI.	Def. Acts xii. 4—xxiii. 32.		
8-pe	8-pe	St. Petersburg xi. 1. 2. 230.	XII.	Muralt.	8-pe	

[Other manuscripts recently discovered[9] :—

i. Monasterium Παντοκρατορος, Mt. Athos (not numbered). Contains the (Acts ? and) Epistles with a Catena, chiefly from Œcumenius, except on 1 and 2 Cor. Early half of tenth century.

ii. Monastery of St. Catherine, Mt. Sinai. Catena on St. Paul's Epistles, apparently differing little from Œcumenius. Probably eleventh or twelfth century.

iii. Ferrara 187. N.A. 7 (Vol. III.). A well-written Codex, containing the whole of the N. T. (Vols. I. and II. containing the O. T.), apparently of the fourteenth century.

iv. Milan Ambros. Z. 34 sup. A small 4to paper ms. Contains the Cath. Epp., St. Paul's Epp., and a Synaxarium; followed by the four Gospels. Of the thirteenth or fourteenth century.

v. Milan Ambros. N. 272 sup. S. Pauli Epp. cum notis marginalibus.

vi. Florence Riccardi 85. Small 8vo. St. Paul's Epistles.

vii. Modena (xiii.) ii. A. 13. Contains the Acts and Catholic Epistles.

viii. Modena (lxxi.) ii. C. 4. Contains the Acts and Catholic Epistles.

ix. Modena (ccxliii.) iii. B. 17. Contains the Acts and Epistles (Catholic and Pauline).

x. Modena (cii.) ii. D. 3. Contains the Acts and Epistles (Catholic and Pauline).

xi. Modena (xiv.) ii. A. 14. Contains St. Paul's Epistles.]

The following is a List of Lectionaries.

	Designation.	Date.	Name of Collator, and other information.
lect-1	Leyden 243. Scaligeri.	XI.	Wetstein and Dermout. Contains (of this Vol.) Acts i. 15—26; ii. 22—47; iii. 12, 13, 18; iv. 1—21; id. 23—31; x. 34—43; xiii. 34—42; xxviii. 11—31; Rom. v. 6—19; 1 Cor. xi. 25—32; xv. (= ev-6)
lect-2	Brit. Mus., Cotton Vesp. B. 18.	XI.	"Contains the portions of Acts and Epp. appointed to be read throughout the whole year. Casley collated it in 1735, and Wetstein inserted his extracts." (Michaelis.) Mutilated at beg. and end.
lect-3	Bodleian, Baroc. 202?	995	
lect-4	Brit. Mus., Harl. 5731.	XIV.	Griesbach. Contains the following fragments:—Acts vi. 8—vii. 5; vii. 47—60; 1 Cor. i. 18—24; iv. 9—16; xii. 27—xiii. 8. (= Gosp. 117)
lect-5	Bodleian, Cromwell. 11. (Olim 296.) A liturgy book, containing 5thly (pp. 149—290), εὐαγγελοστόλων τῶν μεγάλων ἑωρτῶν.	1225	Griesbach, who says "Variantes lectiones collegi e Rom. vi. 3—11; xiii. 11—xiv. 4; xiv. 19—23; xvi. 25—27; 1 Cor. i. 18—24; ix. 19—x. 4; xi. 23—32, &c."

[9] The notice of the first two mss. has been furnished by Mr. P. E. Pusey, that of the others has been derived from Dean Burgon's letters on Manuscript "Evangelia" in the *Guardian*, 1873-4.

	Designation.	Date.	Name of Collator, and other information.
lect-6	Göttingen (C. de Missy).	XV.	Matthæi (v). See his appendix to Thess. Contains a large number of the usual lections.
lect-7	Copenhagen 3.	XV.	Hensler in Birch. (= ev-44)
lect-9	Paris 32.	XII.	Inspected by Scholz. (= ev-84)
lect-10	Paris 33.	XII.	Inspected by Scholz. (= ev-85)
lect-11	Paris 34.	XII.	Inspected by Scholz.
lect-12	Paris 375.	1022	Scholz. An important MS. (= ev-60)
lect-13	Moscow Synod, 4.	X.	Matthæi (b).
lect-14	Moscow Synod, 291.	XII.	Matthæi (e).
lect-16	Moscow Synod, 266.	XV.	Matthæi (ξ). Contains Acts xiii. 25—32; xix. 1—8; Rom. v. 6—9; vi. 18—23; 1 Cor. iv. 9—16; x. 1—4; xii. 27—xiii. 7. (= ev-52)
lect-17	Moscow Synod, 267.	XV.	Matthæi (χ) Contain several lections in Acts, and some in Rom.; 1 Cor.; in 2 Cor. only xi. 21—xii. 9. (= ev-53)
lect-18	Moscow Synod, 268.	1470	Matthæi (ψ) (= ev-54)
lect-19	Moscow, Typogr. 47.	1602	Matthæi (ω). Contains Acts xii. 1—11; xiii. 25—32; xxvi. 1—20; Rom. xiii. 11—xiv. 4; xv. 1—7; 1 Cor. i. 18—ii. 1; iv. 9—16; ix. 2—12; x. 1—4; xii. 27—xiii. 7; xv. 1—11; 2 Cor. i. 8—11; xi. 21—xii. 9. (= ev-55)
lect-20	Moscow, Typogr. 9.	XVI.	Matthæi (16). Contains Acts ii. 1—11. (= ev-56)
lect-21	Paris 294.	XI.	Inspected by Scholz. (= ev-83)
lect-22	Paris 304.	XIII.	Inspected by Scholz.
lect-23	Paris 306.	XII.	Inspected by Scholz.
lect-24	Paris 308.	XIII.	Mostly O. T. lections; only a few from N. T.
lect-25	Paris 319.	XI.	Inspected by Scholz.
lect-26	Paris 320.	XII.	Inspected by Scholz. Mutilated.
lect-27	Paris 321.	XIII.	Inspected by Scholz. Defective.
lect-28	Bodleian, Selden 2.	XV.	Griesbach. (= ev-26)
lect-29	Paris 370.	XII.	Some lections from Gospp. and Epp. (= ev-94)
lect-30	Paris 373.	XIII.	
lect-31	Paris 276.	XV.	Inspected by Scholz. (= ev-82)
lect-32	Paris 376.	XIII.	Entered in list of MSS. of Gospels as 324.
lect-33	Paris 382.	XIII.	"Cursim coll. magna codicis pars," Scholz.
lect-34	Paris 383.	XV.	Inspected by Scholz.
lect-35	Paris 324.	XIII.	Inspected by Scholz. (= ev-92)
lect-36	Paris 326.	XIV.	Inspected by Scholz. (= ev-93)
lect-37	Riccardi Lib. Florence 84.	XV.	*See* Acts 150, Paul 230 *above*.
lect-38	Vatican 1528.	XV.	
lect-39	Vatican, Ottob. 416.	XIV.	(= ev-133)
lect-40	Barberini Lib. Rome 18.	XIV.	Some parts of Cent. X.
lect-41	Barberini Lib. Rome (no number).	XI.	The first 114 leaves are lost.
lect-42	Vallicella Lib. Rome, C. 46.	XVI.	
lect-43	Riccardi Lib. Florence 2742.	?	(Inspected by Scholz ?)

	Designation.	Date.	Name of Collator, and other information.
lect-44	Glasgow (Missy BB).	?	Manuscript collations by Missy were once in Michaelis' possession.
lect-45	Glasgow (Missy CC).	1199	
lect-46	Ambros. Lib. Milan 63.	XIV.	Inspected by Scholz.
lect-47	Ambros. Lib. Milan 72.	XII.	Inspected by Scholz. (= ev-104)
lect-48	Laur. Lib. Florence 2742(?).	XIII.	Inspected by Scholz. (= ev-112)
lect-49	Mon. St. Saba, nr. Jerus., 16.	XIV.	(Inspected by Scholz ?)
lect-50	St. Saba 18.	XV.	Inspected by Scholz.
lect-51	St. Saba 26.	XIV.	Inspected by Scholz.
lect-52	St. Saba (no number).	1059	Inspected by Scholz.
lect-53	St. Saba (no number).	XIV.	Inspected by Scholz. (= ev-160)
lect-54	St. Saba (no number).	XIII.	
lect-56	Frankfort on Oder, Seideli.		A leaf of a lectionary bound up with ms. Acts 42, Paul 48. Contains 1 Cor. ix. 2—12.
lect-57	Ch. Ch. Oxf., Wake 12 (1 Scholz).	XI.	(= ms. 26 Apoc.)
lect-58	Ch. Ch. Oxf., Wake 33 (5 Scholz).	1172	

SECTION II.

ANCIENT VERSIONS REFERRED TO IN THIS VOLUME. (VSS.)

The LATIN Versions (latt).

vulg. The vulgate, usually quoted from the Clementine edition (vulg-ed.). The Sixtine edition (vulg-sixt.) is occasionally cited when it differs from the others; as also are the following mss.:—

am. amiatinus, written about A.D. 541. Tischendorf has edited it, and considers it the oldest and most valuable extant.

demid. demidovianus. Published by Matthæi. Written in the XIIth century.

fuld. fuldensis. Readings given in Lachmann's N. T. Written in the VIth century.

flor. floriacensis.

harl. harleianus, No. 1772. Collation given by Griesbach Symb. Crit.

lux. luxoviensis. A lectionary cited by Mabillon and Sabatier.

[reg. Cited from Tischdf. on Acts iii. 3.]

tol. toletanus. A collation was published by Blanchini in his "Vindiciæ Can. Script."

F-lat. The Latin column of the Codex Augiensis. Cent. IX.

old-lat. The Old Latin Version in use before Jerome's revision is cited from the following manuscripts:—

D-lat. (*Acts.*) The Latin of the Codex Bezæ. Cent. VI.
D-lat. (*Paul.*) The Latin of the Codex Claromontanus. Cent. VI.
E-lat. (*Acts.*) The Latin of the Codex Laudianus. Cent. VI.
G-lat. The Latin written word by word over the corresponding Greek words in the Codex Boernerianus.
fri. Fragments of St. Paul's Epistles in the covers of certain Codices Frisingenses at Munich. Written Cent. V. or VI. Deciphered by Tischendorf.
guelph. Fragmenta guelpherbytana. Fragments of the Ep. to Rom. in Knittel's Wolfenbüttel Gothic palimpsests. Edited by Tischdf. in his "Anecdota sacra."
spec. Mai's Speculum.

The Syriac Versions (syrr).
Syr. The Peschito. Supposed to have been made as early as the second century.
syr. The later or Philoxenian. Cent. V. Revised by Thomas of Harkell, A.D. 616, who probably introduced the asterisks and obeli [1], and the notes in the margin.

The Egyptian or COPTIC Versions (coptt).
copt. The Coptic or Memphitic.
copt-dz. Codex Diez. Written about the tenth century.
copt-schw. Schwartze's edition.
copt-wilk. Wilkins' edition.
[copt-boett. Boetticher's edition.]
sah. The Thebaic or Sahidic.
sah-ming. Mingarel's edition.
sah-mnt. Munter's edition.
sah-woide. Woide's MS. Published in the Appendix to Cod. Alex.
basm. The Bashmuric so closely follows sah as to be of no critical value except where sah is deficient.

The GOTHIC version (goth) : made from the Greek by Uphilas about the middle of the *fourth century.*

The ÆTHIOPIC version (æth) : assigned to the *fourth century.*
æth-rom. The edition given in the Roman polyglott.
æth-pl. Pell Platt's edition.

The ARMENIAN version (arm) : made in the *fifth century.*
arm-usc. Uscan's edition.
arm-zoh. Zohrab's edition.
[arm-rieu. Cited on Acts xx. 25.]

[1] It is Mr. Pusey's impression that many of the readings thus marked correspond to the words in Italic characters in our English version, indicating a necessity of the idiom. The same remark applies to certain of the readings of the Syriac versions which we have enclosed in brackets.

SECTION III.

FATHERS AND ANCIENT WRITERS CITED IN THE DIGEST OF THIS VOLUME [2].

(N.B.—The abbreviation is designated by the thick type. In the remainder of the word or sentence *Latin* writers are described in Italics.)

Acacius, Cent^{y}. IV. or V. (from Catenæ.)
Acta Concilii **Chalcedonensis**, A.D. 451
Alcimus *Ecdicius Avitus.* (See **Avit.**)
Ambros*e, Bp. of Milan*, A.D. 374—397
Ambrosiaster, i. e. *Hilary the Deacon*, fl. 384
Ammonius of Alexandria, 220
Amphilochius, Bp. of Iconium, 374
Anastasius Sinaita, Cent^{y}. VI.
Andreas of Crete, 635
Antiochus of Ptolemais, 614
Antonius Monachus, b. 251, d. 356
Apollinarius, Bp. of Laodicea, 362
Archelaus of Mesopotamia, 278
Arnobius *of Africa*, 306
Athanasius, Bp. of Alexandria, 326—373
Athenagoras of Athens, 177
Augustine, *Bp. of Hippo*, 395—430
Avitus, *Bp. of Vienne*, 490—523
Barnabas, Cent^{y}. I. or II.
Basil, Bp. of Cæsarea, 370—379
Basil of **Seleucia**, fl. 440
Bede, *the Venerable*, 731 ; **Bede-gr**, a Greek MS. cited by Bede, nearly identical with Cod. "E," mentioned in this edn only when it differs from E.
Cæsarius of Constantinople, 368
Cæsarius, *Episc.* **Arelatensis**, 502—544
Canons Apostolic, Cent^{y}. III.
Cassiodorus, b. 479, d. 575
Chromatius, *Bp. of Aquileia*, 402
Chronicon Paschale, Cent^{y}. VII.
Chrysologus, *Peter, Bp. of Ravenna*, 433—450
Chrysostom, Bp. of Constantinople, 397—407 ; **Chr-mss** as cited by Tischdf. from Matthæi ; **-montf**, from Montfaucon ; **Chr-wlf**, Wolfenbüttel ms. of Chr written in Cent^{y}. VI.
Clement of Alexandria, fl. 194
Clement, Bp. of **Rome**, 91—101
Cosmas Indicopleustes, 535
Constitutions, Apostolic, Cent^{y}. III.
Cyprian, *Bp. of Carthage*, 248—258
Cyril, Bp. of Alexandria, 412—444. **Cyr-p** denotes readings supplied by Mr. Pusey [*Cyr* is used when the citation is *apparently* uniform]
Cyril, Bp. of **Jerusalem**, 348—386
Damascenus, Johannes, 730
Dialogue against the Marcionites printed amongst the works of Origen
"**Dialogi de Trinitate**," variously ascribed to Ath Thdrt Max
Didymus of Alexandria, 370
Diodorus, Bp. of Tarsus, 378—394

[2] Orig-c or Chr-cat means Orig or Chr as given in Cramer's Catena. Orig-schol, scholium ascribed to Origen. Chr$_{h.l.}$, Chr *hoc loco*. Hippolytus is cited sometimes as Hip, sometimes as Hippol ; Gregory of Nyssa, as Nys, Nyss, and Nyssen : in all cases the abbreviation marked in the above list is the shortest used in this volume.

Dionysius, Bp. of Alexandria, 247—265
Dionysius Areopagita, Cent^{y}. V.
Ennod*ius*, *Bp. of Pavia*, d. 521
Ephrem Syrus, b. 299, d. 378
Epiphanius, Bp. of Salamis in Cyprus, 368—403
[Epistle of the Church of Lyons, 171]
Euther*ius*, *Bp. of Lyons*, 434—454
Eulogius, Bp. of Alexandria, 581—608
Eusebius, Bp. of Cæsarea, 315—320
Eustathius, Bp. of Antioch, 323
Euthalius, Bp. of Sulci, 458
Eutherius, Bp. of Tyana, 431
Euthymius Zigabenus, 1116
Faustin*us*, 383
Fulg*entius*, *Bp. of Africa*, 508—533
Gaud*entius*, *Bp. of Brescia*, 387
Gennadius, Bp. of Constantinople, 458—471
Gild*as*, fl. 581
Helvid*ius* (cited by Jer.), 383
Hesychius of Jerusalem, Cent^{y}. IV. or VI.
Hil*ary*, *Bp. of Poictiers*, 354—368
Hippolytus, disciple of Irenæus, 220
Homilies ascribed to Clement, Cent^{y}. III.
Idac*ius*, *the name under which* [*was*] *published* [*the*] *work* "de Trinitate" [*formerly ascribed to*] *Vig.* [*now to Ath.*]
Ignatius, Bp. of Antioch, d. 107
Irenæus, Bp. of Lyons, 178
Isidore of Pelusium, 412
Jacobus, Bp. of Nisibis, cir. 320—340
Jer*ome*, fl. 378—420
Julian, Emperor, 331—363
Julian (*cited by Aug.*), *Pelagian Bp. in Italy*, 416
Justin Martyr, fl. 140—164
80]
Leo, *Bp. of Rome*, 440—461
Leontius Scholasticus, 580
Lucif*er*, *Bp. of Cagliari*, 354—367
Macarius of Egypt, 301—391
Manes, cited by Epiphanius
Marcellus, cited by Eus.
Marcion, 130; fragments in Epiph. (Mcion-e) and Tert. (Mcion-t)
Marcosii, cited by Iren.
Marcus Monachus, 390
Marius Mercator, 418
Martyrium Clementis
Max*imus* Taur*inensis*, 430—466
Maximus Confessor, fl. 630—662
Maximin, *the Arian, cited by Aug.*
Meletius, Bp. of Antioch, 381
Methodius, fl. 290—312
Michael Psellus of Constantinople, d. 1078
Nazianzum, Gregory, Bp. of, fl. 370—389
Nestorius, Bp. of Constantinople, 428—431
Nonnus of Panopolis, Cent^{y}. V.
Novat*ian*, 251
Nyssa, Gregory, Bp. of, 371
Œcumenius of Tricca in Thrace, Cent^{y}. XI.?
Origen, b. 185, d. 254
"Quæstiones et Responsiones ad Orthodoxos" ascribed to Justin M.
Oros*ius*, 416
Orsiesius the Egyptian, 345
Pac*ianus*, *Bp. of Barcelona*, 370
Palladius, Bp. of Hellenopolis, 368—401
Pamphilus of Palestine, fl. 294
Paulin*us*, *Bp. of Aquileia*, 776—804
Pel*agii Ep. ad Demetr.* 417 ?
Peter, Bp. of Alexandria, 300—311
Philastr*ius*, *Bp. of Brescia*, fl. 380
Philo Carpasius, 400
Photius, Bp. of Constantinople, 858—891

Photinus, Bp. of Sirmium (cited by Epiphanius), d. 379
Polycarp, Bp. of Smyrna, d. 169
Porphyry, d. 304
"**Prædestinatus.**" *A work ascribed to Vincent of Lerins* (434)
Primasius, Cent^{y}. VI.
Proclus, Bp. of Constantinople, 434
Procopius of Gaza, 520
"*De* **Promissionibus dimid. temp.**"
"**Quæstiones ex vet. et nov. Testt.**" *Printed among the works of Aug.*
"*De* **Rebaptismate.**" *Among Cypr's works*
Rufinus *of Aquileia*, 397
Salvianus, 440
Sedulius, 430
Senicres, quoted by Iren., Cent^{y}. I. or II.
Serapion of Egypt, 345
Severus of Antioch, Cent^{y}. VI.
Severianus, Bp. in Syria, 400
"*De* **Singularitate Clericorum.**" *Among Cypr's works*
Smyrnæorum Epistola de Martyrio Polycarpi, 167
Synopsis ascribed to Athanasius
Tarasius, Bp. of Constantinople, 786
Tatian of Syria, 172
Tertullian, 200
Thaumaturgus, Gregory, Bp. of Neocæsarea, 243
Theodore, Bp. of **Heraclea**, 394
Theodore, Bp. of **Mopsuestia**, 399—428
Theodore of the **Studium**, 795—826
Theodoret, Bp. of Cyrus, 420—458
Theodotus the Gnostic. Extracts made by Clement of Alexandria
Theodotus of **Ancyra**, 433
Pseudo **Theodulus**, Cent^{y}. XII.
Theophylact, Abp. of Bulgaria, 1071; **Thl-sif**, as edited by Sifanius; **Thl-fin**, by Finettius, from a Vatican MS.
Tichonius, 390
Timothy, Bp. of Alexandria, 380
Titus, Bp. of Bostra, cir. 360—377
Victor Vitensis, *an African Bp., Cent^{y}. V.*
Victor of Antioch, 401
Victorinus, 380
Victor, *Episc.* **Tunnunensis**, 565
Vigilius *of Thapsus*, 484[3]
Zeno, *Bp. of Verona*, 362—380
Zonaras of Constantinople, 1118

To this list may be added the following ABBREVIATIONS USED IN THE DIGEST:—

aft, after.
al, alii.
appy, apparently.
bef, before.
beg, beginning.
comm, commentary—when appended to the name of a Father, denotes that the reading referred to is found in the body of his commentary, and not in the text (txt) printed at the head of the commentary. This last is often very much tampered with.
corr, corrector. corrd, corrected.
ctra, contra.

[3 A work on the Trinity formerly ascribed to Vigilius is now assigned to Athanasius.]

def, defective.
ed or edn, edition.
elsw, elsewhere.
elz, elzevir edition of the Greek Test.
e sil, e silentio collatorum.
exc, except.
expr, expressly.
follg or filg, the following words.
gr, Greek. gr-lat-ff, Greek and Latin Fathers.
ins, insert—"ins και AB" means that the MSS. A and B insert και.
int, interpreter or interpretation—appended to the name of a Father means that the citation is made from a translation, not from the original.
marg, margin.
om, omit—"om και AB" means that the MSS. A and B omit the και given in the text or inserted by other MSS.
Ps, Pseudo—used in citing the spurious works ascribed to Ath. and other Fathers.
pref, prefix.
rec, the *textus receptus*, or received text of the Greek Testament. This is used when Steph and elz agree.
rel, reliqui—means that all the other manuscripts named on the margin have the reading to which it is appended.
simly, similarly.
Steph, Stephens' Greek Testament.
transp, transpose.
txt, text—when followed by a list of MSS., versions, &c., means that the reading adopted in this edition is supported by those MSS., versions, &c. (See also under comm above.)
ver, verse.
vss, versions.
vv, verses.
The figures 2, 3, &c., inserted *above* the line to the right hand, imply a second, third, &c., hand in a MS. Thus B^1 means the original scribe of B; C^2, the first corrector of C; C^3, the second; D^r, a recent scribe in D, by whom corrections were made or parts not originally in the MS. supplied.
The same figures *below* the line, imply *recurrence* of the reading 2, 3, &c. times in the author mentioned; e. g. Aug_1, $Orig_6$, Bas_3: similarly are used the words sæpe, aliq, or alic (aliquoties or alicubi), ubique[4].
Words printed in the digest in the larger type used for the text

[4] -2-mss appended to the name of a Father means that the reading cited is contained in two mss. of that Father.
Chr-5-mss_2 means that in 5 mss. of Chrysostom the reading cited occurs 3 times.

itself are to be taken as of equal authority with the reading printed in the text: the place in the text where such readings occur being indicated by an asterisk.

Notice referred to on pp. 15, *&c.*

απας would seem to be the true reading in 56 passages of the N. T., in only 14 however of these is it found without any variation in the uncial MSS. In the 42 remaining cases some one or more uncials have substituted πας. On the other hand πας occurs upwards of 1100 times, and in no more than 4, or at the most 10 cases have uncial mss. put απας in its stead—so that the tendency of the transcribers has clearly been to alter απας into πας; on examination it also appears that this tendency has been alike yielded to by the scribes of the recent and of the ancient MSS. In cases, therefore, where the rarer word is supported by *any* trustworthy MSS., however few in number and however great the array in favour of πας, απας has been accepted as the true reading.

SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED, REFERRED TO, OR MADE USE OF IN THIS VOLUME.

N.B. Works mentioned in the list given in the Prolegg. to Vol. I. are not here again noticed.

A. V. R. The Authorized Version revised by five Clergymen. Rom., 1 and 2 Cor. London 1858-60.

BISCOE, History of the Acts of the Holy Apostles confirmed &c., Oxf. 1840.

BISPING, Erklärung des Briefes an die Römer, Münster 1854. Rom. Catholic.

BÖRNEMANN, Acta Apostolorum ad fidem codicis Cantabrigiensis &c., Grossenhain et Lond. 1848.

CATENA in Acta Apostolorum, ed. Cramer, Oxf. 1838.

CHRYSOSTOM, Opera, cited by Benedictine pages in Migne's Patrologia Græca, voll. xlvii.—lxiv. The homilies on the Acts and Rom. are in vol. ix. (lx.), those on 1 and 2 Cor. in vol. x. (lxi.).

CONYBEARE AND HOWSON, Life and Epistles of St. Paul, with maps, plates, coins, &c., 2 voll. 4to. London 1850-52: 2nd edn., 2 voll. 8vo., Lond. 1856.

DAVIDSON, DR. S., Introduction to the New Testament, vol. ii., Acts—2 Thess.; Lond. 1849.

DE WETTE, Exegetisches Handbuch u.s.w.—Apostelgeschichte, 2nd edn., Leipzig 1841: Römer, 4th edn., Leipzig 1847: Corinther, 2nd edn., Leipzig 1845.

ESTIUS, Comment. in omnes Pauli Epistolas, 2 voll. folio, Douay 1614.
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[5] The reader will observe that I have worked with Dean Stanley's book, and have often extracted from, and referred to it. It is a valuable contribution to the literature of these important Epistles: not so much in its scholarship, as in the power of illustration, and graphic description of usage and circumstance, which pervade the notes. The second edition is referred to in this present volume.

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Readings of the Codex Vaticanus (B) in the text of this volume, which have been ascertained by the Editor's personal inspection of the MS. at Rome, February, 1861.

Acts i. 11. ουτος, not ουτως as Bentley.
ii. 7. in απαντες, the first α is written over the line by 1. m.
34. ο bef κυριος is added by 1. and 2. m.
38. aft αμαρτιων ins υμων, not ημων as Bch.
iii. 2. the το after εβασταζε is superadded by 1. m.
21. the των before απ αιωνος is written in the margin by 2. m.
iv. 4. ως, not ωσει, as in Mai.
6. ο αρχιερευς is the reading of the codex [not as Tischdf.].
14 τεθαραπ. and τεθεραπ. are *both* from the 1. m.
18. του before ιησου is added by 1. m. and 2. m.
20. ειδαμεν: over the ει is written ο by 1. m., over the α is written ο by 2. m. (not both by Tischdf.'s B^3).
v. 2. συνιδυιης, but ε is written over by 1. m. and 2. m.
21. The codex has παραγενομενον *a prima manu*, not -νοι as Tischdf.
25. *prima manus* has εθεσθαι.
38. τα is added by 1. m. and 2. m.
vii. 10. 2. m. has εξελ., not εξιλ. as Bentley and Tischdf.
11. ηυρισκον is in codex.
17. ηγγιζεν, not -ισεν as Birch.
22. λογ. κ. εργ., not εργ. κ. λογ. as Bentley.

Acts vii. 39. αλλα, not αλλ' as Mai. This was wrongly extracted from my notes of B in my last [fifth] edition.
47. οικοδ. *a prima manu*.
51. καρδιαις, not -αν as Bentley.
viii. 25. ευηγγελιζοντο, not ευεγγελη. as Birch.
28. τον προφ. ησ., not ησ. τον προφ. as Birch.
34. τουτο is *a prima manu*.
ix. 6. αλλα.
13. σου is in codex, not omitted, as in Bentley.
25. after καθηκεν, αυτον, not -ου as Bentley.
26. εις ιερουσ., not εν as Birch.
36. τις ην μαθ., not τις μαθ. as Bentley.
x. 45. πν. του αγ., not πν. αγ. as Bentley.
xi. 3. εισηλθεν, not -θες as Bentley.
12. διακρεινανται, not -νοντα as Bentley.
13. απηγγ., not αγηγγ. as Bentley.
18. αρα και, not αρα γε και as Mai.
24. τω κυριω is in margin a 2. m. (sic).
xiii. 1. συμεων, not σιμ. as Bentley.
11. επεσεν, not επεπεσεν as Mai.
13. ανεχθ. is 1. m., not αναχθ. as Mai.
26. ημιν, as in Mai ed. 1, not υμιν, as in ed. 2.
29. παντα τα γεγρ., not παντα γεγρ. as Bentley.

Acts xiii. 39. εν νομω, not τω νομω as Birch.
xiv. 10. the 2nd και is written over by 1. m.
12. μεν βαρν., not βαρν. as Bentley.
xv. 1. περιθμητε is 1. m., but the addition is 1. m. also. (Tischdf. wrongly assigns it to his B³.)
xvi. 12. κακειθεν εις, as in Mai ed. 1, not κ. τε εις, as in ed. 2 [6].
xvii. 7. λεγοντες ειναι, not ειν. λεγ. as Bentley.
20. θελει, not θελοι as Mai ed. 1.
34. αρεοπ. is 1. m., -ωπ. is 2. m.
xix. 2. ουδ', not ουδε as Mai.
13. νμας, not μεν νμας as Bentley.
29. της συγχ., not συγχ. as Bentley.
40. ου ου δυνησ. as Mai ed. 2, not ου δυνησ. as ed. 1.
xx. 4. βεροιαιος, not -ροαι- as Birch.
16. κεκρει 1. m., κεκρικει 2. m.
23. λεγον as Mai ed. 1, not -ων as ed. 2.
26. διοτι as Mai ed. 2, not διω as ed. 1.
32. την κληρονομιαν, not κληρ. as Muralto.
xxi. 3. αναφαναντες is 2. m. So in my collation: but Tischdf., who has examined this place with care, says that B¹ wrote NA; then his B³ wrote Ē upon the X, and afterwards placed an A over the line. So that it would now appear as if B¹ had read -εντες.
4. 1. m. repeats ελεγαν after πνευματος.
5. (6 ed. Verc.) προσευξ., not -ηυξ. as Bentley.
id. αλληλους· και, not και as Bentley.
13. ο before παυλος is added by 1. m.
24. ξυρησονται is 1. m. as Rulotta and Vercellone.
xxii. 5. 1. m. has πρεσβυτερειον: 2. m., -ριον.
Acts xxii. 24. αγεταξεσθαι, not -ταξ- as Bentley.
28. 1. m. has πολειτειαν.
xxiii. 7. λαλουντος as Bentley, not -ησαντος as Mai. This was wrongly extracted from my notes of B in my last [fifth] edition.
18. σοι is written over by 1. m.
28. κατηγαγον το αυτων is in marg. a 1. m.
35. κελευσας, not κελευσας τε as Bentley.
xxv. 25. in αυτου δε του παυλου, παυλου has dots over it a 1. m.
xxvii. 14. 1. m. decidedly wrote ευρακυλων: 2. m. placed υ over the α, and λ between the κ and υ, and altered the Λ to Δ, but in so doing, he has left the right foot of the Λ of 1. m. visible beyond the corner of his own Δ.
28. ευρον οργυιας εικοσι, not ευρον εικοσι as Bentley.
xxviii. 11. αλεξανδρινω has η written over the ι, but *not by* 1. m. as Rulotta, and Mai ed. 1.
16. επετραπη, not -πει as Birch.
Rom. i. 1. χυ ιυ, not ιυ χυ as Mai.
12. 2. m. has συμπ., not συνπ.
v. 1. εχωμεν is 1. m.: εχομεν 2. m.
vii. 22. τω νομ., not τι νομ. as misprinted in Mai ed. 2.
viii. 2. σε απο, not απο.
5. τα του πν. as Mai ed. 1, not του πν. as ed. 2.
24. τι is added by 1. m.
ix. (3. συγγενων is in the original text, there has been no erasure: the words αδελφων μου των are in the margin by the 2nd hand) [7].
8. τουτεστιν οτι a 1. m. (οτι over the line).
xiii. 2. ανθεσπ., not αθεσπ. as misprinted in Mai ed. 2.
11. νμας, not ημας as Bentley.
xiv. 6. και ο εσθ., not ο εσθ. as Bentley.

[6] Tischdf.'s "male M. in utraque ed. repetiit receptam" is altogether wrong. Mai has not printed the rec. in either edn.

[7] Supplied by the Rev. C. Cure.

Rom. xv. 26. ποιησασθε 1. and 2. m.: no correction.
xvi. 7. γεγοναν, not -ασιν as Mai.
1 Cor. i. 2. τη εκκλ., not εκκλ. as Bentley.
11. μοι is 1. m.: μου 2. m., not as Verc.
ii. 13. διδακτοις, not -τω.
iii. 2. δυνασθε, not εδυν.
9. συνεργοι 1. m.
iv. 11. 1. m. γυμνειτ.: 2. m. -νητ. This was wrongly extracted from my notes of B in my last [fifth] edition.
15. εγεννησα, not -ενη- as Bentley.
vii. 5. There is no writing in the margin, as asserted by Woide from Mico.
17. μεμερικεν ο κυριος, not ο θεος.
id. ουτως περιπατειτω και, not omitted, as Bentley.
viii. 11. ο αδελφος, not αδελφος as Bentley.
x. 9. απωλλ., not απολλ. as Bentley.
xii. 24. τι περισσοτερον, not περισσοτερον as Bentley.
xiv. 16. ευλογης εν πνευματι, not ευλογης τω πνευματι as Mai.
1 Cor. xiv. 39. μου is not expunged as Mai, but left faint (as 1. m. wrote it) by 2. m., with a dot over each letter.
xv. 19. ηλπικοτες εσμεν μονον, not as Bentley.
2 Cor. i. 4. επι παση τη θλιψει, not επι παση θλιψει as Bentley.
iii. 15. αναγεινωσκηται, not -εται as Mai.
iv. 6. οτι θεος, not οτι ο θεος as Mai.
v. 15. οτι εις, not οτι ει εις as Mai.
vii. 4. εν τη χαρα, not τη χαρα as Mai.
ix. 2. περυσι, not περισι as Mai. It was stated in my former table that 2. m. had corrected it to περησι. But this was wrongly copied from my MS. notes upon the codex, and refers to the next item.
3. υμων is 1. m. η is written above the line by 2. m.
x. 12. ενκρεινα and συνκρεινα, without any erasures of the ε by 1. m. as stated by Rulotta.
xii. 1. δει ου, with no punctuation as in Mai.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

I. 1 Τὸν [a] μὲν [b] πρῶτον [c] λόγον [d] ἐποιησάμην περὶ πάντων, [a] (μέν solitarium) Rom. vii. 12 reff.
ὦ Θεόφιλε, [e] ὧν [f] ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν [b] of two, Matt. xxi. 28, 31. Heb. viii. 7. ix. 6. x. 9.
2 [g] ἄχρι [g] ἧς [g] ἡμέρας [h] ἐντειλάμενος τοῖς ἀποστόλοις 2 Kings xviii. 27.
C πνευματος... ABCD EN a b c d f g h k m o p 13 [i] διὰ πνεύματος ἁγίου, οὓς ἐξελέξατο, [k] ἀνελήμφθη. [c] = here only. 2 Macc. xv. 37. ὁ μὲν πρότ. λόγος ἦν ἡμῖν, ὦ Θεόδοτε, περὶ κ.τ.λ. Philo. Q. om. prob. liber, ‖ 1, vol. ii. p. 444. See 1 Chron. xxix. 29. [d] = here only. Xen. Cyr. i. 6. 13. ἐποίησε δημόσια γράμματα, Herodian vii. 6. 6. [e] attr., Matt. xviii. 19. ver. 22. ch. ii. 22. iii. 25. vii. 16. 2 Cor. i. 6. 1 John iii. 24. Gen. ii. 3. Zeph. iii. 11. Winer, § 24. 1. [f] = Matt. iv. 17. Mark i. 45. Luke xiii. 25. see Gen. ii. 3. [g] Luke i. 20. xvii. 27. [h] constr., ch. xiii. 47. John xiv. 31. [i] traject., see ch. xix. 4 al. [k] = vv. 11, 22. Mark xvi. 19. 4 Kings ii. 9. (-λημψις, Luke ix. 51.)

TITLE: rec ins των αγιων bef αποστ., with a b d g h k 13 and the subscriptions of A^2EGH; των m p Orig Chr Synop: om B D(-ξις): om αποστολων also ℵ and the margins of B(Tischdf).—pref λουκα ο, λουκα ευαγγελιστου b 13. 40, πραξαποστολος συν θεω των αγιων αποστολων· λουκα του ευαγγελιστου d, αι g h.—αρχη συν θεω πραξαποστολος f.

CHAP. I. 1. rec ins ο bef ιησ. (*the o of ηρξατο was probably mistaken for the article*), with AEN p 13. 36 rel Constt [$Orig_1$ Did_2 Bas_1 Chr_1 $Euthal_1$ $Antch_1$]: om BD. 2. ανελημφθη bef εντειλαμενος . . . εξελεξατο D [Syr syr-mg sah]. at end add και εκελευσε κηρυσσειν το ευαγγελιον D syr-mg Aug_3, simly sah [Vig_1].

On the title, see Prolegomena. 1—3. INTRODUCTION.] 1. τὸν μὲν πρ. λ.] The latter member of this sentence, τὸν δέ, . . . is wanting (see Winer, § 63, I. 2, e. γ), and the author proceeds at once to his narration, binding this second history to the first by recapitulating and enlarging the account given in the conclusion of the Gospel. πάντων] Whatever latitude may be given to this word, it must at all events exclude the notion that Luke had at this time seen the Gospels of Matt. or Mark, in which many things which Jesus did and taught are contained, which he had *not* related in his πρῶτος λόγος. On Theophilus, see notes, Luke i. 3. ὧν ἤρξατο Ἰησ.] I cannot think ἤρξατο here to be merely pleonastic. Its position here shews that it is *emphatic*, and the parallel cases (see reff.) all point to a distinct and appropriate meaning for the word. That meaning here seems to be, that the Gospel contained the ἀρχάς, the *outset*, of all the doings and teachings of our Lord, as distinguished from this second treatise, which was to relate their sequel and results. Meyer understands it—*which Jesus first of all men did*, &c. But this introduces a meaning irrelevant to the context, besides *not giving* the emphasis to ἤρξατο, but to Ἰησοῦς. The position of emphasis given to the verb shews, that the *beginning* of the doing and teaching of Jesus must be contrasted with the *continuance* of the *same*, now about to be related. 2. ἐντειλ. τ. ἀπ.] See Luke xxiv. 48 ff., and ver. 4 below. διὰ πν. ἁγ. may be joined either with ἐντειλάμενος (as in vulg copt Chr Thl); or with ἐξελέξατο (as in syrr æth Cyr Aug Vig). In the *former* case, our Lord is said to have given His commands to the Apostles through, or in the power of, the Holy Ghost. Similarly He is said, Heb. ix. 14, διὰ πνεύματος αἰωνίου ἑαυτὸν προσενέγκαι ἄμωμον τῷ θεῷ. In the *latter*, He is said to have chosen the Apostles by the power of the Holy Ghost. Similarly, in ch. xx. 28, Paul tells the Ephesian elders, that the Holy Ghost had made them overseers in the Church of God. The former construction however appears much the best, as expressing not, as might at first seem, a mere common-place, but the propriety of the fact,—that His last commands were given in the power of (see John xx. 22) the

ABCD E𝔐 a b c d f g h k m o p 13

3 οἷς καὶ [l] παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ [m] παθεῖν αὐτὸν [n] ἐν πολλοῖς [o] τεκμηρίοις [p] δι' ἡμερῶν τεσσεράκοντα [q] ὀπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς [r] βασιλείας τοῦ θεοῦ. 4 καὶ [s] συναλιζόμενος αὐτοῖς [t] παρήγγειλεν ἀπὸ [u] χωρίζεσθαι, ἀλλὰ [v] περιμένειν τὴν [w] ἐπαγγελίαν τοῦ πατρὸς [x] ἣν ἠκούσατέ [x] μου, 5 ὅτι Ἰωάν-

l = ch. ix. 41. Rom. vi. 13, 16, 19. xii. 2. 2 Cor. xi. 2. Gen. xlvii. 2 (Ald.).
m abs., Luke xxii. 15. (xxiv. 46.) ch. iii. 18. Heb. ix. 26 al.
n = Matt. vi. 7. 1 Cor. iv. 4.
o here only τ. Wisd. v. 11. xix. 13. 3 Macc. iii. 24. Xen. Mem. i. 1. 2.
p = Heb. ii. 15. (ch. v. 19. xvi. 9. xvii. 10 ?)
q here only. 3 Kings viii. 8. Tobit xii. 19 [𝔑 def.] only.
r Luke ix. 11. ch. viii. 12. xix. 8.
s here only τ. (Ps. cxl. 5 alius in Hexapl.) Herod. i. 62. Xen. Anab. vii. 3. 46. συναυλιζ., Prov. xxii. 24.
t = Luke viii. 56. ch. iv. 18. v. 28, 40. 1 Kings xxiii. 8.
u = ch. xviii. 1, 2. 1 Chron. xii. 8.
v here only. Gen. xlix. 18. Wisd. viii. 12 only.
w = Luke xxiv. 49. ch. ii. 33. Gal. iii. 14, 23. Eph. iii. 6. Heb. iv. 1 et passim. Amos ix. 6.
x constr., Matth. vii. 24, 26. τάδε μου ἄκουσον, Lucian Dial. Deor. xx. 13. Winer, § 30. 7. d.

3. [for οις, ο ις C.] τεσσ. bef ημερ., omg δια, D(δι is written over the line by D-corr[1]). οπτανομενοις D[1]. ταις D[1].

4. συναλισκομενος D[1]: συναλισγομενος D[3]: συναυλιζομενος b[2] c d[1] e m 36[1]. 40, the Greek fathers are confused between this reading and txt (*see Tischdf*): *convescens* vulg E-lat[2] [Syr coptt arm] Bede: *convivens* D-lat [*salem sumens* syr]. aft συναλ. ins μετ αυτων D [*illis* lux syrr coptt æth arm]. rec παρηγγ. bef αυτοις, with B D(see above) 𝔑 rel 36 vulg coptt [syrr arm Eus$_1$ Euthal$_1$] Œc Thl Aug: txt ACE Chr$_2$.—παρηγγελλεν E-gr b d [Eus$_1$ Euthal$_1$]. ην ηκουσατε(so D[2] [ηκουσα D[1]]) φησιν δια του στοματος μου D vulg[with lux] æth Hil Aug; am [fuld] D-lat om φησιν; and in D-gr φησιν δια του στοματος are marked for erasure by a later hand.

Holy Ghost. To take διὰ πν. ἁγ. with ἀνελήμφθη (see Olsh. i. 629) seems to me inadmissible; as also is Dr. Burton's rendering, "having told His Apostles that His commands would be more fully made known to them by the Holy Ghost."

ἀνελήμφ.] = ἀνεφέρετο εἰς τὸν οὐρ., Luke xxiv. 51. The use of the verb in this abbreviated form, without the εἰς τ. οὐρ., testifies to the familiarity of the apostolic church with the Ascension as a formal and recognized event in our Lord's course. 3. ἐν ᾧ. τεκμ.] See Luke xxiv. 31, 39, 43. The ἐν is in its signification of *investiture*, in which it introduces the element or condition in which, and thus the means by which, an agent operates.

ὀπτανόμενος] οὐ γὰρ ὅσπερ πρὸ τῆς ἀναστάσεως ὡς ἀεὶ μετ' αὐτῶν ἦν, οὕτω καὶ τότε· οὐ γὰρ εἶπε τεσσεράκοντα ἡμέρας, ἀλλὰ δι' ἡμερῶν τεσσεράκοντα· ἐφίστατο γὰρ καὶ ἀφίστατο πάλιν, Chrysostom. This is the only place where the interval between the Resurrection and the Ascension is specified. τὰ περ. τ. β. τ. θ.] τά, in the widest sense; not ῥήματα merely:—**the matters.** The article has been taken to imply (and so in some of my earlier editions), that during this period they received from our Lord the whole substance of the doctrine of 'the Kingdom of God.' But this remark seems to lose its propriety owing to the *present* participle λέγων. Both the participles, ὀπτανόμενος and λέγων, carry with them a ratiocinative force, in dependence on τεκμηρίοις: "proofs, consisting in this, that He" &c. And thus the art. τά gives the sentence the meaning, "and inasmuch as the things which he said were those pertaining to the Kingdom of God;" thus serving only to define λεγόμενα. [What things these were, we are not told. Certainly, not future events in their detail,—as the next portion of the narrative shews us. I should rather believe them to have concerned the future founding and government of the Church: though even here the greatest Apostles were apparently left to the unfolding of the teaching of the Holy Spirit as years went on.]

4—14.] THE LAST DISCOURSES AND ASCENSION OF THE LORD. RETURN OF THE APOSTLES TO JERUSALEM; RECAPITULATION OF THEIR NAMES. 4. συναλιζ.] not middle, '*assembling them*,' as Calv. (*congregans eos*), Grot., Olsh., and others, which is without example; but passive, = συναλισθείς, Hesych., as E. V. Chrys., the Vulg., &c., interpret it '*eating and drinking*;' so E. V. marg., Thl., Œc., &c., κοινωνῶν ἁλῶν, mistaking the etymology. The conjecture of Hemsterhuis, συναλιζομένοις (which however is found in Didymus), is quite unnecessary.

ἀπὸ Ἱερ. μὴ χωρ.] See Luke xxiv. 49. 'Simul manere jussi sunt, quoniam uno omnes Spiritu donandi erant. Si fuissent dispersi, unitas minus cognita fuisset.' Calvin. περιμ.] **to await**, i. e. wait till the completion of: the περι implies this. The ancient idea mentioned by Wordsw. that our Lord commanded the Apostles to remain at Jerusalem for *twelve years* after the Ascension, is sufficiently refuted by His own words here, and by

νης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ [y] ἐν πνεύματι [y] βαπτισθήσεσθε ἁγίῳ οὐ μετὰ πολλὰς [z] ταύτας ἡμέρας. [6] οἱ μὲν οὖν [a] συνελθόντες [b] ἠρώτων αὐτὸν λέγοντες Κύριε, [c] εἰ ἐν τῷ [d] χρόνῳ τούτῳ [e] ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; [7] εἶπεν δὲ πρὸς αὐτούς Οὐχ [f] ὑμῶν ἐστιν

y Matt. iii. 11 ‖ Mk. L. John i. 33.
z constr., here only. see note, and Exod. ii. 23.
a = ch. ii. 6. v. 16. x. 27. xvi. 13. xix. 32. 1 Cor. xi. 17 al. Ezek. xxxiii. 30.
b Matt. xv. 23 al. fr.
c = Matt. xii. 10. ch. vii. 1. xix. 3. xxi. 37 al. 3 Kings i. 27. xiii. 19 only. Lev. xiii. 16. pres., Matt. xi. 3.
d = Matt. ii. 7 al.
e Mark iii. 8 ‖. viii. 25. ix. 12 § Mt. Heb.
f gen., 2 Thess. iii. 2. see Matt. xx. 23.

5. rec βαπτισθ. bef εν πνευμ., with ACEℵ² 13. 36 rel [vss] Orig₁[int₁ Did₁ Cyr-jer₁ Chr₁ Cyr-p₁ Euthal₁] Œc Thl Ambr Rebapt₁ Gaud: πν. αγ. βαπτ. D Did₁ Hil₁ Victorin₁ Aug[supe]: txt Bℵ¹ p.—add και ο μελλετε λαμβανειν D¹(and lat) tol Hil₁ Aug₃ [Maxtaur₁]. aft ημερας add εως της πεντηκοστης D¹(and lat) sah Aug[aliq].

6. for συνελθ., ελθοντες ℵ¹. rec επηρωτων, with DE rel 36 [Chr-txt Euthal₁] Œc, -τουν C³, -τον d 13: txt ABC¹ℵ Chr-comm₁. αποκατασταναεις εις την β. του ισρ. D: om εις D³(and lat); for του, τω D³(appy): Aug has sometimes *representaberis? et quando regnum Israel?* sometimes *præsentabis regnum Israel.*

7. ειπεν, omg δε, B¹ Syr sah [arm-zoh]: ειπεν ουν B-corr: ο δε ειπεν C [arm-mss Orig-int₁] Aug₂: και ειπεν D, ο δε αποκριθεις ειπ. E æth: txt Aℵ rel vulg syr copt Thl. for πρ. αυτους, αυτοις E vulg coptt.

the subsequent history: cf. ch. viii. &c. That, in the main, they confined themselves to circuits in Palestine for some years, appears to be true; but surely would not be in compliance with such a command.

τ. ἐπαγγ. τ. πατρός] See note on Luke xxiv. 49. 5.] The Lord cites these words from the mouth of John himself, reff. Matt.;—and thus announces to them that, as John's mission was accomplished in baptizing *with water*, so now the great end of His own mission, the *Baptism with the Holy Ghost*, was on the point of being accomplished. Calvin remarks, that He speaks of the Pentecostal effusion as *being* the Baptism with the Holy Ghost, because it was a great representation on the whole Church of the subsequent continued work of regeneration on individuals: 'Quasi totius Ecclesiæ communis baptismus.' I may add, also because it was the *beginning* of a new period of spiritual influence, totally unlike any which had preceded. See ch. ii. 17.

ὕδατι and ἐν πν. ἁγ. are slightly distinguished. The insertion of the preposition bef. πν. ἁγ. seems to give a dignity which the mere instrumental dative, ὕδατι, wants.

ταύτας serves to bind on the οὐ πολλ. ἡμ. to the day then current; as we say, 'one of these days.' See Winer, § 23. 5, who instances 'ante *hos* quinque dies' in Lat., and quotes πρὸ πολλῶν τῶνδε ἡμερῶν, from Heliod. ii. 22. 97. 'Numerus dierum non definitus exercebat fidem discipulorum,' Bengel. 6.] This συνελθόντες does not belong to another assembling, different from the former; but takes up again the συναλιζόμενος of ver. 4. Olsh. has mistaken the sense of the μὲν οὖν, which refers, not to another *incident*, but to other actors; *they*, as distinguished from Him who had been speaking. Κύριε, εἰ . . .] The stress of this question is in the words, prefixed for emphasis, ἐν τῷ χρόνῳ τούτῳ. That the Kingdom was, *in some sense*, and *at some time*, to be restored to Israel, was plain; nor does the Lord deny this implication (see on ver. 8). Their fault was, a too curious enquiry on a point reserved among the arcana of God. Lightfoot's idea, that the disciples wondered at the Kingdom being about to be restored to the ungrateful Jews, *at this time*, now that they had crucified Him, &c., would make our Lord's answer irrelevant. See Micah iv. 8, LXX. Meyer would refer ἐν τῷ χρ. τούτ. to the interval designated by οὐ μετὰ πολλ. ταύ. ἡμ., 'during this time.' But this does not seem natural: I should rather understand it, **at this present period,—now.** The pres. ἀποκαθιστάνεις, is that so often used in speaking with reference to matters of prophecy, importing fixed determination: as in ὁ ἐρχόμενος (ref. Mt.) and the like. So that we must not render, "Art thou restoring?" but "*wilt*" or "*dost* thou restore?" As to the word itself, καθιστάνω (= στημι) is to establish or set up, and ἀπό gives the sense of completeness, or the cognate one of entire restitution. See Wordsw.'s note.

7.] This is a *general* reproof and assertion, spoken with reference to *men*, as forbidden to search curiously into a point which Omniscience has reserved—the times and seasons of the future divine dealings. But it is remarkable that not θεός, but ὁ πατήρ, is here used; and this cannot fail to remind us of that saying (Mark xiii. 32), περὶ δὲ τῆς ἡμέρας ἐκείνης

ABCD ℵ E a b c d f g h k m o p 13

g 1 Thess. v. 1. Dan. ii. 21.
h = Matt. xvi. 3. 2 Tim. iii. 1. see ch. xiv. 17.
i = ch. v. 4. Hag. ii. 19, see Luke ix. 44. xxi. 14. ch. v. 4. xix. 21.
k = Luke iv. 36. ix. 1 al. Ps. lxvii. 35. xxiv. 48. ver. 22 and Acts passim. 1 Pet. v. 1. Isa. xliii. 10.
l Luke i. 35. 1 Kings xi. 7.
m = Luke n ch. xiii. 47 only, from Isa. xlix. 6.
o constr., see Heb. i. 2. 1 Pet. i. 20. Jude 18.

γνῶναι [g] χρόνους ἢ [gh] καιροὺς οὓς ὁ πατὴρ [l] ἔθετο [l] ἐν τῇ ἰδίᾳ ἐξουσίᾳ· [8] ἀλλὰ λήμψεσθε [k] δύναμιν [l] ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου [m] μάρτυρες ἔν τε Ἰερουσαλὴμ καὶ [ἐν] πάσῃ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ [n] ἕως [no] ἐσχάτου τῆς [no] γῆς. [9] καὶ ταῦτα εἰπὼν βλεπόντων

8. rec μοι (*corr to the common constr* εσεσθε μοι), with E rel 36 [vss (æth has both)] Orig$_1$[int$_1$] Epiph Chr$_1$ [Cyr$_1$] Thl: txt ABCDℵ Orig$_3$ [Cyr-p$_1$]. om εν AC^{1}D a h p 40 coptt Orig$_1$ Hil: ins BC^{3}Eℵ rel 36 vulg syrr [arm] Orig$_1$ Chr$_3$ [Euthal$_1$] Did-int$_1$ Thl. **9.** ειποντων ℵ^1 m. καυτα ειποντος αυτου νεφελη υπεβαλεν αυτον και απηρθη απο (ins των D^2) οφθ. αυτ. D, simly sah Aug$_{alliq}$; *et cum hæc* D-lat. αυτων bef βλεποντων B.

ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. It may be observed however, that the same assertion *is not made here:* only the times and seasons said to be in the *power* of the Almighty Father, Who ordereth all things κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. The *Knowledge of the Son* is not here in question, only *that of the disciples.* It is an enquiry intimately connected with the interpretation of the two passages, but one beyond our power to resolve, how far, among the things not yet put under His feet, may be this very thing, the *knowledge of that day and hour.* Bengel attempts to evade the generality of the οὐχ ὑμῶν ἐστιν:—'quæ apostolorum *nondum* erat nosse, per Apocalypsin postea sunt significata.' But signified *to whom?* What individual, or portion of the Church, has ever read plainly these χρόνους ἢ καιρούς in that mysterious book? There is truth in Olsh.'s remark, that the Apostles were to be less prophets of the future, than witnesses of the past; but we must not so limit the ὑμῶν, nor forget that the γνῶναι χρόνους ἢ καιρ. has very seldom been imparted by prophecy, which generally has formed a testimony to this very fact, that God has them in His foreknowledge, and, while He announces the events, conceals for the most part in obscurity the *times.* χρ. ἢ καιρ.] not synonymous; as Meyer observes, καιρός is always a definite limited space of time, and involves the idea of transitoriness. See also Tittmann, N. T. Synonymes, pp. 39—45. **ἐθ. ἐν τῇ ἰδ. ἐξ.**] Some (De Wette, al.) render 'hath appointed *by* His own power;' I should rather take ἐν ἐξ. as in ch. v. 4, **in His own power**, and understand by ἔθετο **kept**, '(hath) placed,' as E. V. But the aor. sense should be preserved: the period referred to being that of the arrangement of the divine counsels of Redemption.

8.] 'Quod optimum frænandæ curiositati remedium erat, Christus eos revocat tam ad Dei promissionem, quam ad mandatum.' Calvin. ἀλλά, 'antitheton inter id quod discipulorum erat, vel non erat; tum inter id quod illo tempore futurum erat, et inter id quod in ulteriora reservatum erat.' Bengel. **δύναμιν**, *that* power, *especially*, spoken of ch. iv. 33, connected with their office of witnessing to the resurrection; but also all other spiritual power. See Luke xxiv. 49. μου, not emphatic, as Wordsw. here and often elsewhere: see note on Matt. xvi. 18. The emphasis would be extremely out of place here: it was not their subordination to Him, but their office as witnesses, which was the contrast to their ambitious aspirings. **μάρτυρες**] This was the peculiar work of the Apostles[: so they say of themselves, ch. v. 32, ἡμεῖς ἐσμὲν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων]. See on vv. 21, 22, and Prolegg. Vol. I. ch. i. § iii. 5. **ἔν τε Ἰερ. . . . . .**] By the extension of their testimony, from Jerusalem to Samaria, and then indefinitely over the world, He reproves, by implication, their carnal anticipation of the restoration of the Kingdom to *Israel* thus understood. The Kingdom was to be one founded on μαρτυρία, and therefore reigning in the convictions of men's hearts; and not confined to Judæa, but coextensive with the world.

They understood this command only of *Jews* scattered through the world, see ch. xi. 19. De Wette observes, that these words contain *the whole plan of the Acts:* λήμψεσθε δύναμιν κ.τ.λ., ch. ii. 1—end; ἐν Ἰερουσαλήμ, ch. iii. 1—vi. 7; then the martyrdom of Stephen dispersed them *through Judæa*, vi. 8—viii. 3; they preach *in Samaria*, viii. 4—40; and, from that point, the conversion of the Apostle of the *Gentiles*, the vision of Peter, the preaching and journeys of Paul. In their former mission, Matt. x. 5, 6, they had been expressly forbidden from preaching either to Samaritans or Gentiles. **9.**] This appears (see Prolegg. Vol. I. ch. iv. § iv. 2) to be an account of the Ascension given to Luke *subsequently to the publication of his*

αὐτῶν [p] ἐπήρθη, καὶ νεφέλη [q] ὑπέλαβεν αὐτὸν [r] ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. 10 καὶ ὡς [s] ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν [t] πορευομένου αὐτοῦ, [u] καὶ ἰδοὺ ἄνδρες δύο [v] παρειστήκεισαν αὐτοῖς ἐν [w] ἐσθήσεσιν [x] λευκαῖς, 11 οἳ καὶ εἶπαν

[l] εμβλεποντες ABCD E[s] a b c d f g h k l m o p 13

[y] Ἄνδρες Γαλιλαῖοι, τί ἑστήκατε [y] ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ [z] ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται [a] ὃν τρόπον ἐθεάσασθε αὐτὸν [b] πορευόμενον εἰς τὸν [b] οὐρανόν. 12 τότε [c] ὑπέστρεψαν

p Luke xxiv. 50. John xiii. 16 al. met., 2 Cor. x. 5. Prov. iii. 6.
q = here (ch. ii. 15 reff.) only. Ps. xxix. 1.
r = Luke xxiv. 31.
s w. εἰς, ch. iii. 4. vi. 15. vii. 55. xi. 6. xiii. 9. 2 Cor. iii. 7, 13. w. dat., ch. iii. 12 reff.
t abs., Matt. ii. 9 al. fr. see esp. John xvi. 7.
u red., Luke ii. 21. vii. 12 [ch. x. 17].
v ver. 3 reff. ch. xxvii. 23.
w here (Luke xxiv. 4 rec.) only. 2 Macc. iii. 33 only.
x = Matt. xvii. 2 ¼. John xx. 12. Eccl. ix. 8. 2 Macc. xi. 8.
y w. εἰς, Matt. vi. 26. Isa. li. 1, 2.
z = ver. 2 reff.
a Matt. xxiii. 37 ||. ch. vii. 28. 2 Tim. iii. 8 only. Gen. xxvi. 29. see ch. xv. 11.
b 1 Pet. iii. 22.
c ch. viii. 25 reff.

10. rec εσθητι λευκη, with C[3]DE rel 36 syr [æth Euthal$_1$] Chr$_1$ Cosm$_1$ Orig-int Aug$_1$: txt ABC[1]ℵ p vulg Syr coptt arm (Eus$_1$) [Epiph$_2$ Promiss Bede$_1$].

11. (ειπαν, so ABC[1]Dℵ p.] βλεποντες B E[-gr] ℵ[1] d g k o p 13 Eus$_1$ [Cyr-p$_2$] Thdrt$_1$ Thl-sif: Chr-mss vary: txt ACDℵ[3] rel 36(sic) Thdrt$_2$ [Cyr$_1$ Cosm$_1$] Thl-fin, *aspicientes* vulg E-lat Aug$_{alli_q}$. om 2nd εις τον ουρ. D 33[1]-4. 105 tol Aug$_1$ Vig Avit.

Gospel, more particular in detail than that found in it. He has not repeated here details found there; see Luke xxiv. 50—52. On the Ascension in general, see note on Luke, l. c. ἐπήρθη] "was taken up,—we may understand of the commencing ascent . . . ὑπέλαβεν by a pregn. constr. involves the idea of *away* as well as *up*, and hence takes after it ἀπό. This verb describes the close of the scene, as far as it was visible to the spectators." Hackett. νεφέλη] There was a manifest propriety in the last withdrawal of the Lord, while ascending, not consisting in a *disappearance* of His Body, as on former occasions since the Resurrection; for thus might His abiding Humanity have been called in question. As it was, He went up, past the visible boundary of Heaven, the cloud,—*in human form*, and so we think of and pray to Him.

10. ἀτενίζ. ἦσαν] they were gazing, *stood gazing*. εἰς τ. οὐρ. belongs to ἀτενίζ., not to πορευομ., see reff. πορευομένου, not πορευθέντος: implying that the cloud remained visible for some time, probably ascending with Him. παρειστήκεισαν, *imperf.* in sense, as the perf. is *present*: were standing by them. ἄνδρες] evidently angels. See Luke xxiv. 4; John xx. 12.

11. οἳ καὶ εἶπαν] who (not only appeared but) also said. There is a propriety in the address, ἄνδρ. Γαλιλαῖοι. It served to remind them of their origin, their call to be His disciples, and the duty of obedience to Him resting on them in consequence. ὃν τρόπον] in the same manner as;—to be taken in all cases literally, not as implying mere certainty: see reff. οὕτως, i. e. *ἐν νεφέλῃ*, Luke xxi. 27 [in the clouds of heaven: and in the same human form]. His corporeal identity is implied in οὗτος ὁ Ἰησοῦς. ἐλεύσεται] 'Non ii, qui ascendentem viderunt, dicuntur venturum *visuri*. Inter ascensionem et inter adventum gloriosum nullus interponitur eventus eorum utrique par: ideo hi duo conjunguntur. Merito igitur Apostoli ante datam Apocalypsin diem Christi ut valde propinquum proposuerunt. Et congruit majestati Christi, ut toto inter ascensionem et inter adventum tempore sine intermissione expectetur.' Bengel.

12.] In so careful a writer (see Luke i. 3) there must be some reason why this minute specification of distance should be here inserted, when no such appears in the Gospel. And I believe this will be found, by combining the hint dropped by Chrysostom,—δοκεῖ δέ μοι καὶ σαββάτῳ γεγονέναι ταῦτα· οὐ γὰρ ἂν οὕτω τὸ διάστημα ἐδήλωσεν . . . . . εἰ μὴ ὡρισμένον τι μῆκος ἐβάδιζον ἐν τῇ ἡμέρᾳ τοῦ σαββάτου,—with the declaration in the Gospel (xxiv. 50) that he led them out *as far as to Bethany*. This latter was (John xi. 18) *fifteen stadia* from Jerusalem, which is more than twice the Sabbath-day's journey (2000 cubits = about six furlongs). Now if the Ascension happened on the Sabbath, it is very possible that offence may have arisen at the statement in the Gospel: and that therefore the Evangelist gives here the more exact notice, that the spot, although forming part of the district of Bethany, was yet on that part of the Mount of Olives which fell within the limits of the Sabbath-day's journey. This of course must be a mere conjecture; but it will not be impugned by the fact of the Ascension being kept by the Church in after ages on a Thursday. This formed no hindrance to Chrysostom in making the above supposition: although the festival was certainly

d Luke xix. 29. xxi 37 only. Jos. Antt. vii. 9. 2. = τὸ ὄρ. τῶν ἐλαιῶν, Luke xix. 37 al. e see John viii. 57. ix. 21, 23. f = Luke ii. 44. 3 Kings xix. 4. g = ch. ix. 6. Matt. viii. 5 al. ellipse., here only. h ch. ix. 37, 39. xx. 8 only. 2 Kings xviii. 33. Ezek. xli. 7. xii. 12. xiii. 6. xv. 6 only. L.P. i constr., ch. ii. 5 reff. Col. iv. 3 (Mark iii. 9) only. k here only. Num. xx. 1 al. Num. xiii. 21 only. Sus. 6 Theod. l = ch. vi. 4 al⁴. m ch. ii. 46 al³. n abs., Matt. xxi. 13 ||, from Isa. lvi. 7. Ps. iv. 2 al. Rom. Rom.

εἰς Ἰερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου [d] ἐλαιῶνος, ὅ ABCD
ἐστιν ἐγγὺς Ἰερουσαλήμ, σαββάτου [e] ἔχον [f] ὁδόν. 13 καὶ ℵ a b c
ὅτε [g] εἰσῆλθον, εἰς τὸ [h] ὑπερῷον ἀνέβησαν οὗ [i] ἦσαν [k] κατα- d f g h k
μένοντες, ὅ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ l m o p
Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθ- 13
θαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτὴς, καὶ
Ἰούδας Ἰακώβου. 14 οὗτοι πάντες [i] ἦσαν [l] προσκαρτε-
ροῦντες [m] ὁμοθυμαδὸν τῇ [n] προσευχῇ σὺν γυναιξὶν καὶ
Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.

13. εισηλθεν D-gr. rec ανεβησαν bef εις τ. υπ. (*corrn to avoid the ambiguity of* εισηλθ. εις το υπ.), with DEℵ³ rel 36 tol syrr coptt [arm-zoh Aug$_{4}$]: om ανεβ. ℵ¹: txt ABC¹·³ p vulg [æth arm-usc] (Orig$_{1}$) Chr$_{1}$ Thl-fin-comm$_{1}$ Bede-gr. rec transp ιωαν. and ιακ., with (E) rel 36 syr [arm-zoh Chr$_{1}$ Thl]: txt ABCDℵ p vulg Syr [coptt æth arm-usc] Aug.—κ. ανδρ. bef κ. ιωαν. E Bede-gr: *petr. et joh. et andr. et jac.* Bede-lat. om 3rd και D. ins ο του bef αλφαιου D d. om 7th και D. om ο (bef ζηλωτης) ℵ¹.

14. ℵ has ομοθυμαδον both before and after προσκαρτ., ℵ³ disapproving the 2nd. rec (aft προσευχη) ins και τη δεησει (*Phil* iv. 6), with C³ rel 36 (Orig$_{1}$) [Chr$_{1}$]; και δεησει, omg τη, m: om ABC¹DEℵ p H^{r} vulg syrr coptt æth arm Chr$_{1}$ Thl-fin-comm Cypr$_{2}$ Aug Jer Bede. ins ταις bef γυν. D¹. aft γυν. ins και τεκνοις D. μαριαμ BE p 40 sah [æth]: txt ACDℵ rel 36 [copt]. om τη D¹(ins D²). om του B. rec ins συν bef τοις αδ. αυτ. (*corrn, to avoid connecting the brethren of our Lord with His mother*), with BC³E rel syrr Chr$_{1}$: om AC¹Dℵ vulg coptt æth arm Cypr$_{2}$ Aug$_{2}$.

observed in his time (see Bingham, Orig. Eccl. xx. 6. 5. There is no mention of it in the Fathers of the first three centuries). *Forty days* from the Resurrection is an expression which would suit as well the Saturday of the seventh week as the Thursday.

The distance of the Mount of Olives from Jerusalem is stated by Josephus at five stadia, Antt. xx. 8. 6,—at six stadia, B. J. v. 2. 3; different points being taken as the limit. The present church of the Ascension rather exceeds the distance of six stadia from the city. The use of ἐλαιών, -ῶνος, here (and in reff.) by Luke only is remarkable, especially as the whole passage is so much in his own distinctive style as to preclude the idea of his having transferred a written document. ἔχον is not for ἀπέχον, but as in τριάκ. κ. ὀκτ. ἔτη ἔχων, John v. 5, and in reff.; the space or time mentioned being regarded as an *attribute* of the subject. 13. εἰσῆλθ.] 'into the city;' see reff. τὸ ὑπερῷ.] The idea that this was a chamber in *the Temple* has originated in low literal-harmonistic views, Luke having stated (Luke xxiv. 53) that they were διὰ παντὸς ἐν τῷ ἱερῷ. As if such an expression could be literally understood, or taken to mean more than that they were there at all appointed times (see ch. iii. 1). It is in the highest degree improbable that the disciples would be found *assembled* in *any public* place at this time. The upper chamber was *perhaps* that in which the last Supper had been taken; *probably* that in which they had been since then assembled (John xx. 19, 26), but *certainly* one in a *private house*. Lightf. shews that it was the practice of the Jews to retire into a large chamber under the flat roof for purposes of deliberation or prayer. See Neander, Pfl. u. Leit., p. 13, note. Epiphanius, de ponderibus, c. 14 (vol. iii. p. 170), relates that when Hadrian came to Jerusalem, εὗρε τὴν πόλιν πᾶσαν ἠδαφισμένην καὶ τὸ ἱερὸν τοῦ θεοῦ καταπεπατημένον, παρεκτὸς ὀλίγων οἰκημάτων καὶ τῆς τοῦ θεοῦ ἐκκλησίας μικρᾶς οὔσης, ἔνθα ὑποστρέψαντες οἱ μαθηταί, ὅτε ὁ σωτὴρ ἀνελήφθη ἀπὸ τοῦ Ἐλαιῶνος, ἀνέβησαν εἰς τὸ ὑπερῷον. ἐκεῖ γὰρ ᾠκοδόμητο, τουτέστιν ἐν τῷ μέρει Σιὼν ἥτις ἀπὸ τῆς ἐρημώσεως περιελήφθη, ... ἕως χρόνου Μαξίμου τοῦ ἐπισκόπου καὶ Κωνσταντίνου τοῦ βασιλέως, ὡς σκηνὴ ἐν ἀμπελῶνι, κατὰ τὸ γεγραμμένον. And Nicephorus viii. 30 (see Wordsw.) says that the Empress Helena enclosed in her larger church the chamber where took place ἡ τοῦ ἁγίου πνεύματος κάθοδος ἐν τῷ ὑπερῴῳ. οὗ ἦσαν κατ.] not to be taken as in E. V. '*where abode both Peter*,' &c.; which gives the idea that Peter, &c. were *already in the chamber*, and the rest *joined them there*:—but, on entering the city, they went up into the upper chamber,

15 Καὶ [o]ἐν ταῖς ἡμέραις ταύταις [p]ἀναστὰς Πέτρος ἐν
μέσῳ [q]τῶν [q]ἀδελφῶν εἶπεν (ἦν τε [r]ὄχλος [s]ὀνομάτων [t]ἐπὶ
τὸ αὐτὸ *ὡς ἑκατὸν εἴκοσι) 16 [u]"Ανδρες ἀδελφοί, [v]ἔδει [w]πλη-
ρωθῆναι τὴν [x]γραφὴν [ταύτην] ἣν [y]προεῖπεν τὸ [z]πνεῦμα

o ch. vi. 1. Luke i. 39. vi. 13 al.
p = ch. xv. 7 reff.
q = ch. ix. 30 reff.
r ch. vi. 7 reff.
s = Rev. iii. 4. xi. 13. Num. xxvi. 53.
t ch. ii. 1, 44, 47 (iii. 1). iv. 26 (from Ps. ii. 3). 1 Cor. xi. 20. Ps. xxxvi. 36.
u ch. vii. 2 al. fr.
v = ch. iv. 12 reff.
w = ch. iii. 18 reff.
x = Mark xii. 10. Luke iv. 21. John xix. 24. 2 Tim. iii. 16.
y Gal. v. 21. 1 Thess. iv. 6 only †. προείφ., Rom. ix. 29 al.
z Heb. iii. 7. ix. 8. x. 15. see 2 Pet. i. 21.

15. for και εν, εν δε DE sah syr-mg Aug$_1$. ins ο bef πετρ. D. εμμεσω ACE. rec for αδελφων, μαθητων (*corrn, to avoid the triple recurrence of* αδελφ. *in vv.* 14, 15, 16. *Meyer and De W. take* αδ. *to have been a corrn to suit* ανδρ. αδελφοι *in ver.* 16, *but the other is much more prob*), with C^{3}DE rel 36 syrr Chr Thl Cypr, Aug$_2$: txt ABC^{1}ℵ 13 vulg coptt æth arm Aug. for τε, δε CD^7 vulg D^7-lat E-lat syrr copt Cypr$_1$ Aug$_2$: γαρ *præterea* D^1: om sah æth. ins ο bef οχλος D. for ονοματων, ανδρων E: *hominum* vulg(not fuld) Syr æth [Cypr-ms$_1$]. *ὡσει ACℵ 40 Thl-fin: ως BDE rel [Chr$_1$]. rec εικοσιν, with rel: txt ABCEℵ f m p 13. 36: ρκ′ D.

16. δει D(txt D-corr^1) vulg [copt arm-ms] Iren-int$_1$(principal-mss: given nominatim by Stieren) Aug$_1$ Vig$_1$ Gild. (Iren-int has *oportebat* apud Harvey.) om ταυτην

where they (usually) **sojourned** (not '*dwelt*:' they did not all dwell in one house; see John xix. 27, note), **namely, Peter, &c.** On the catalogue of the Apostles, see Matt. x. 2, note. **14.**] σὺν γυναιξίν has been rendered '*with their wives*,' to which sense Bp. Middleton inclines, justifying it by σὺν γυναιξὶν καὶ τέκνοις, ch. xxi. 5. But the omission of the articles there may be accounted for on the same principle as in Matt. xix. 29, viz. that which Bp. M. calls *enumeration*, ch. vi. § 2. Here I think we must take σὺν γυν. not as meaning '*with women*,' as Hackett, but, the art. not being expressed after the preposition σύν, as = σὺν ταῖς γυν. (see Middl. ch. vi. § 1), and interpret γυν., **the women**, viz. those spoken of by Luke himself, Luke viii. 2, 3,—where, besides those named, he mentions ἕτεραι πολλαί. Many of these were certainly not wives of the Apostles; and that those women who were 'last at the Cross and earliest at the tomb' should not have been assembled with the company now, is very improbable.

καὶ Μαρίᾳ] The καί gives eminence to *one* among those previously mentioned. So τῶνδε εἵνεκα, καὶ γῆς ἰμέρῳ, Herod. i. 73. See Hartung, Partikellehre, i. 145.

This is the last mention of her in the N. T. The traditions, which describe her as (1) dying at the age of fifty-nine, in the fifth year of Claudius (Niceph. H. E. ii. 21), or (2) accompanying John to Ephesus, and being buried there (see Winer, Realwörterb. art. Maria), are untrustworthy. Other accounts, with the authorities, may be seen in Butler's Lives of the Saints, Aug. 15. The fable of the Assumption has *no foundation even in tradition*.

τοῖς ἀδελφ. αὐτ.] This clearly shews, as does John vii. 5 compared with vi. 69, 70, that *none of the brethren of our Lord were of the number of the Twelve*. When they were converted, is quite uncertain. See the whole subject discussed in note on Matt. xiii. 55, and in the Prolegomena to the Epistle of James. In both cases of *one* being distinguished from a number, cited here by Wordsw. to shew that James the Less may have been one of these brethren, viz. that of Μαρία, as distinguished among the women here, and that of Joseph, ch. vii. 9, he does not observe that the *general statement precedes* the individual distinction, as indeed it naturally must.

15—26.] ELECTION OF A TWELFTH APOSTLE TO FILL THE ROOM OF JUDAS ISCARIOT. **15.** ἐν τ. ἡμ. τ.] In the days between the Ascension and Pentecost; during which it appears that the number of the assembly had increased, not probably by fresh conversions, but by the gathering round the Apostles of those who had previously been disciples. ἦν τε] The very frequent use of τε is a peculiarity of the Acts, and should have its weight in determining the reading, even where, as here, δέ seems more appropriate. It occurs in the Gospel 5 times: in the Acts, 121. ὀνομάτων] [that is, of persons: but the term would hardly be used except where the number is small.] See note on Rev. iii. 4. ἑκατὸν εἴκοσι] De Wette asks, 'where were the 500 brethren of 1 Cor. xv. 6?' We surely may answer, 'not in Jerusalem.' See Neander, Pfl. u. Leit., p. 72, note.

16.] We may enquire, by what change in mind and power Peter was able, *before the descent of the Spirit*, thus authoritatively to speak of Scripture and the divine purposes? The answer will be found in the peculiar gift of the Spirit to the Apostles, John xx. 21, 23; where see note.

The pre-eminency of Peter here is the

ABCD ℵ a b c d f g h k l m o p 13

τὸ [s] ἅγιον διὰ [a] στόματος Δαυεὶδ περὶ Ἰούδα τοῦ γενομένου [b] ὁδηγοῦ τοῖς [c] συλλαβοῦσιν Ἰησοῦν, 17 ὅτι [d] κατηριθμη- [e] μένος [f] ἦν ἐν ἡμῖν καὶ [f] ἔλαχεν τὸν [g] κλῆρον τῆς [h] διακονίας ταύτης. 18 οὗτος μὲν οὖν [i] ἐκτήσατο [k] χωρίον [l] ἐκ [mn] μισθοῦ τῆς [no] ἀδικίας, καὶ [p] πρηνὴς [q] γενόμενος [r] ἐλάκησεν

a = Luke i. 70. ch. iii. 18, 21. iv. 25. xv. 7. 2 Chron. xxxvi. 21, 22.
b Matt. xv. 14. xxiii. 16, 24. Rom. ii. 19 only. Ezra viii. 1 only. 1 Macc. iv. 2 al.
c = Matt. xxvi. 55 ‖ t. ch. xii. 3 al. Judg. viii. 25.
d here only. Gen. l. 3. 2 Chron. xxxi. 19.
e w. perf. part., ch. xxii. 29 reff. viii. 19 only.) 3 Macc. vi. 1.
f = 2 Pet. i. 1 (Luke i. 9. John xix. 24) only. (1 Kings xiv. 47. Wisd. g ch. viii. 21 reff. h = ch. xx. 14 reff. i ch. xxii. 28 reff.
k = John iv. 5. ch. iv. 34. v. 3, 8. xxviii. 7. 1 Chron. xxvii. 27. iv. 4 reff. n 2 Pet. ii. 13, 15. see 2 Macc. viii. 33.
l = Matt. xx. 2. xxvii. 7. o = Luke xiii. 27. 1 Kings iii. 13, 14. m = Rom.
p here only †. Wisd. iv. 19 only. q = ch. xvi. 27 al. r here only †.

ABC[1]ℵ p H[r] vulg coptt æth arm Orig[2] Eus[1] Ath[1] Did[1][int[1]] Vig[1] Gild (*omitted by homœotel:* or *erased as unnecessary with ην, and perhaps, as Mey. and De W., because no citation immediately follows*): ins C[3]DE rel 36 syrr Chr[1] Iren-int[1] Aug[1]. rec ins τον bef ιησουν, with C[3]DE rel 36 Chr Thl: om ABC[1]ℵ Eus[1] Did[1].

17. om ην ℵ[1]. rec for εν, συν (*corrn to better Greek; see ref 2 Chron*), with rel syrr [æth arm] Chr: txt ABCDEℵ p 13 H[r] vulg coptt æth arm Eus[1] Iren-int[1] Aug[2]. for και, οι D[1]-gr(txt D[4]). ins υπερβα (*but in reference to eccl lection: see Tischdf* [N. T. Vat. proleg. p. xxxii]) bef τ. διακ. B[r]-marg.

18. rec ins του bef μισθ. (*corrn in ignorance of the usage which omits the art aft a preposition; see Middleton, ch.* vi. 1), with o [13(e sil, Treg)] Thl-fin: om ABCDEℵ rel H[r] Eus[1] Chr[1]. aft αδικ. ins αυτου D [syr-w-ast sah æth Eus[1] Aug[1]].

commencement of the fulfilment of Matt. xvi. 18, 19 (see note there). 17.] ὅτι, not '*although*' (Kuinoel), but **because**: it gives the reason of the previous assertion, viz. that Judas held, and had betrayed, that place of high trust of which the prophecy spoke. Thus the ὅτι has reference to the *substance of the prophecy*, already in Peter's mind, and serves to explain ἡ ἔπαυλις αὐτοῦ and ἡ ἐπισκοπὴ αὐτοῦ.

ἔλαχεν τὸν κλῆρον] not literally, but inasmuch as the *lot* of every man is regarded as being cast and appointed by God. κλῆρος, first, the *lot* itself; then, *that apportioned by lot;* then, *any species of apportionment*, whether *possession*, or *office*, as here. 18.] This verse *cannot be regarded as inserted by Luke;* for, 1. the place of its insertion would be most unnatural for an historical notice: 2. the μὲν οὖν forbids the supposition: 3. the whole style of the verse is rhetorical, and not narrative, e.g. οὗτος, μισθοῦ τῆς ἀδικίας.

The ἐκτήσατο χωρίον does not appear to agree with the account in Matt. xxvii. 6—8; nor, consistently with common honesty, can they be reconciled, *unless we knew more of the facts than we do.* If we compare the two, that of Matthew is the more particular, and more likely to give rise to this one, *as a general inference from the buying of the field*, than *vice versâ*. Whether Judas, as Bengel supposes, 'initio emtionis facto, occasionem dederat ut Sacerdotes eam consummarent,' we cannot say: such a thing is of course possible[, but is certainly not contemplated by St. Matthew's account, where the priests settle to buy the field, on deliberation, what they should do with the money]. At all events we hence clearly see that *Luke could not have been acquainted with the Gospel of Matthew at this time*, or surely (not, he would have *repeated* St. Matt.'s account, as Wordsw. unfairly represents me to say, but) this apparent discrepancy would not have been found. The various attempts to reconcile the two narratives, which may be seen in most of our English commentaries, are among the saddest examples of the shifts to which otherwise high-minded men are driven by an unworthy system. See as a notable example, Wordsw.'s note, written since the above. I need hardly say to any intelligent and ingenuous reader, that his way of harmonizing,—viz. that as the *Jews* are said to have crucified our Lord when they were only the occasion of his being crucified, so Judas may be said to have bought the field when he only gave occasion to its being bought by the Chief Priests,—is entirely precluded here by the words ἐκ μισθοῦ τῆς ἀδικίας, 'out of the wages of his iniquity,' which plainly bind on the purchase to Judas as his personal act. καὶ πρ. γεν.] The connexion of this with the former clause would seem to point to the death of Judas having taken place *in* the field which he bought. See also ver. 19. πρηνὴς γενόμενος will hardly bear the meaning assigned to it by those who wish to harmonize the two accounts,—viz. that, having hanged himself, he fell by the breaking of the rope. πρηνής· ἐπὶ πρόσωπον πεπτωκώς, Hesych. ὅλον μὲν τὸ σῶμα κεῖσθαι πρηνὲς λέγομεν, ὅταν ἡ μὲν γαστὴρ κάτωθεν, ἄνωθεν δὲ ᾖ τὸ νῶτον, Galen, cited by Wetstein. πρηνής, εἰς τοῦτο-

[s] μέσος καὶ [t] ἐξεχύθη πάντα τὰ [u] σπλάγχνα αὐτοῦ, 19 καὶ [v] γνωστὸν ἐγένετο πᾶσιν τοῖς [w] κατοικοῦσιν Ἰερουσαλήμ, ὥστε κληθῆναι τὸ [x] χωρίον ἐκεῖνο τῇ [y] ἰδίᾳ] [z] διαλέκτῳ [y] αὐτῶν Ἀκελδαμάχ, [a] τουτέστιν [x] χωρίον αἵματος. 20 γέ-

s constr., Luke xxiii. 45. Gen. xv. 10. t = (-χεῖν, Matt. ix. 17.) 2 Kings xx. 10. u lit., here only. (2 Cor. vi. 12 reff.) 2 Macc. ix. 5 (6 ?) only. v = John xviii. 15, 16. ch. ix. 42. xv. 18. xix. 17. Ps. lxxv. 1. w constr., ch. ii. 9, 14 al5. Matt. xxiii. 21. Luke xiii. 4. Rev. (xii. 12, v. r.) xvii. 2 only. Hos. x. 5. 1 Macc. iii. 34. x ver. 18. y so John x. 12. 2 Pet. iii. 16. z ch. ii. 6, 8 al3. Acts only. Esth. ix. 26. a ch. xix. 4 reff.

om παντα A Thl-sif, Gaud$_1$.

19. ins ο bef και D-gr ℵ(but erased) 18 Aug$_1$: και τουτο sah. om ιδια B^{1}DℵN arm: ins AB^{2}CE rel [Eus$_1$ Chr]. αυτων bef διαλ. E 163 Aug$_1$. rec ακελδαμα, with C 13 rel vulg syrr copt[-wilk arm] Chr: æth-mss are appy divided: txt(-αχ) ABD E(-ακ) ℵ p 40 am demid fuld tol lux sah Eus$_1$ Aug$_1$ Bede.—αχελδ. AN p 40, *haceldamach* tol, *acheldamac* am fuld lux Bede, *akyldamach* sah[-ed], *-demach* æth-pl.—ακελδαμαχ D.

προσθεν, ἐπὶ στόματος, Etymol. Nor again is it at all probable that the Apostle would recount what was a *mere accident accompanying his death*, when that death itself was the accursed one of *hanging*. What then are we to decide respecting the two accounts? That there should have been a double account actually current of the death of Judas at this early period is *in the highest degree improbable*, and will only be assumed by those (De Wette, &c.) who take a very low view of the accuracy of the Evangelists. Dismissing then this solution, let us compare the accounts themselves. In this case, *that* in Matt. xxvii. is *general*,—ours *particular*. *That* depends entirely on the exact sense to be assigned to ἀπήγξατο (יַיִּחַנֵק, καὶ ἀπήγξατο, 2 Sam. xvii. 23): whereas *this distinctly assigns the manner* of his death, without stating any cause for the falling on his face. It is obvious that, while the general term used by Matthew points mainly at *self-murder*, the account given here does not preclude the catastrophe related having happened, in some way, as a divine judgment, *during the suicidal attempt*. Further than this, with our present knowledge, we cannot go. *An accurate acquaintance with the actual circumstances* would account for the discrepancy, but *nothing else*. Another kind of death is assigned to Judas by Œcumenius, quoting from Papias: ἱστορεῖ Παπίας ὁ τοῦ Ἰωάννου τοῦ ἀποστ. μαθητὴς λέγων· μέγα τῆς ἀσεβείας ὑπόδειγμα ἐν τούτῳ τῷ κόσμῳ περιεπάτησεν Ἰούδας· πρησθεὶς γὰρ ἐπὶ τὴν σάρκα, ὅστε μὴ δύνασθαι διελθεῖν, ἁμάξης βαδίως διερχομένης, ὑπὸ τῆς ἁμάξης ἐπλίσθη, ὥστε τὰ ἔγκατα αὐτοῦ ἐκκενωθῆναι. Theophylact quotes the same on Matt. xxvii., but without the last words, ὑπὸ τῆς ἁμ. κ.τ.λ., which De Wette supposes to have been inserted from Œcumenius having misunderstood Papias. If so, the tradition is in accordance with, and has arisen from an exaggerated amplification of, our text. See the whole passage from Theophylact cited, and a discussion whether it is rightly ascribed to Papias, in Routh, Reliquiæ Sacræ, vol. i. p. 9, and notes.

ἐλάκησεν] **cracked asunder**: it implies bursting with a noise. It is quite possible that this catastrophe happening in the field, as our narrative implies, may have suggested its employment as a burial-place for strangers, as being defiled. So Stier, Reden der Apostel, i. 10. 19.] It is principally from this verse that it has been inferred that the two vv. 18, 19 are *inserted by Luke*. But it is impossible to separate it from ver. 18; and I am disposed to regard both as belonging to Peter's speech, but freely Græcized by Luke, inserting *into the speech itself* the explanations τῇ [ἰδίᾳ] διαλ. αὐτ., and τουτέστιν χ. αἵμ., as if the speech had been spoken in Greek originally. This is much more natural, than to parenthesize these clauses; it is, in fact, what must be more or less done by all who report in a language different from that actually used by the speaker. The words and idioms of another tongue contain allusions and national peculiarities which never could have been in the mind of one speaking in a different language; but the ear tolerates these, or easily separates them, if critically exercised. γνωστὸν . . .] See Luke xxiv. 18. ὥστε] in Matt. xxvii. 8, the name 'the field of blood' is referred to the fact of its having been *bought with the price of blood*: here, to the fact of *Judas* having there *met with a signal and bloody death*. On the whole, I believe the result to which I have above inclined will be found the best to suit the phænomena of the two passages,—viz. that, with regard to the *purchase of the field*, the more circumstantial account in Matthew is to be adopted; with regard to the *death of Judas*, the more circumstantial account of Luke. The *clue which joins these has been lost to us*: and in this, only those will find any stumbling-block, whose faith in the veracity of the Evangelists is very

γραπται γὰρ ἐν [b] βίβλῳ [b] ψαλμῶν Γενηθήτω ἡ [c] ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω [d] ὁ κατοικῶν ἐν αὐτῇ. καὶ Τὴν [e] ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος. 21 δεῖ οὖν τῶν [f] συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ [g] εἰσῆλθεν καὶ [g] ἐξῆλθεν [h] ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, 22 [i] ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας [k] ἧς [l] ἀνελήμφθη [m] ἀφ' ἡμῶν, [n] μάρτυρα τῆς [o] ἀναστάσεως αὐτοῦ σὺν ἡμῖν γενέσθαι ἕνα τούτων. 23 καὶ [p] ἔστησαν

ABCD EN a b c d f g h k l m o p 13

b Luke xx. 42. c here only. Psa. lxviii. 25. d art., Matt. iv. 3 al. e = 1 Tim. iii. 1 (Luke xix. 44. 1 Pet. ii. 12) only. Psa. cviii. 8. = ch. ix. 39. x. 23 al. L. (Mark xiv. 33.) g Eurip. Phœn. 834, 5. see ch. ix. 28. Ps. cxx. 8. Deut. xxxi. 2. Ezek. ix. 6. o = ch. ii. 31. iv. 33. Rom. vi. 5. h = Luke ii. 8. xii. 14. Heb. x. 21. k attr., ver. 1 reff. Phil. iii. 10. 1 Pet. i. 3. iii. 21‡. l w. ἀπό, Matt. xx. 8. ch. viii. 35. x. 37. 1 Pet. iv. 17. m = ver. 2 reff. n = ver. 8. p ch. vi. 6. xvii. 31.

20. for 1st *αυτου, αυτων* m[1] o p vulg(not am demid &c) D[1]-lat æth-rom arm [Chr[1]]. for *εστω, η* D[1](txt D[2]). rec for *λαβετω, λαβοι* (*corrn to suit* LXX), with E rel [Eus[1]]: txt ABCDℵ p [arm] Eus[1] Chr[1].

21. ins *τω* bef *χρονω* D. rec ins *εν* bef *ω*, with C[2](and appy C[2]) EN[2] rel Chr: om ABC[1] D-corr ℵ[1] p vulg Aug[1].—*ως* D[1]; *quoniam* D[1]-lat. at end add *χριστος* D syr æth Aug[1].

22. for *εως, αχρι* AN p. rec *γενεσθαι* bef *συν ημ.*, with E 13 rel [syrr æth] Thl[2]: txt ABCDℵ k m p 40 vulg arm Chr[2] Aug[1].

23. aft *και* ins *τουτων λεχθεντων* E. *εστησεν* D[1](and lat: txt D-corr[1]) æth-rom

weak indeed. Ἀκελδαμάχ] אֲחֶלְדָּמָא. The field originally belonged to a potter, and was probably a piece of land which had been exhausted of its clay fit for his purposes, and so was useless. Jerome relates that it was still shewn on the S. side of Mount Sion (*ἐν βορείοις τοῦ Σιὼν ὄρους*, but by mistake, Eusebius), in which neighbourhood there is even now a bed of white clay (see Winer, Realw., art. 'Blutacker').

20.] γάρ, the connexion being, 'all this happened and became known,' &c., '*in accordance with* the prophecy,' &c. Ps. lxix. is eminently a Messianic psalm,—spoken in the first place of David and his kingdom and its enemies, and so, according to the universal canon of O. T. interpretation, of Him in whom that kingdom found its true fulfilment, and of His enemies. And Judas being the first and most notable of these, the Apostle applies eminently to him the words which in the Psalm are spoken in the plural of all such enemies. The same is true of Ps. cix., and there *one* adversary is even more pointedly marked out. See also Ps. lv. ἐπισκοπήν = פְּקֻדָּה, office, or charge. The citations are freely from the LXX.

21.] οὖν, since all this has happened to Judas, and since it is the divine will that another should take the charge which was his. ἐν παντὶ χρόνῳ] This definition of the necessary qualification of an apostle exactly agrees with our Lord's saying in John xv. 27: *καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε*. See Prolegg. Vol. 1. ch. i. § iii. 5. εἰσῆλθ. κ. ἐξῆλθ. ἐφ' ἡμᾶς] An abridged construction for *εἰσῆλθ. ἐφ' ἡμᾶς κ. ἐξῆλθ. ἀφ' ἡμῶν*.

22. βαπτ. Ἰωάν.] Not '*His being baptized by John*' (as Wolf, Kuin., &c.); but the baptism of John, as a well-known date, including of course the opening event of our Lord's ministry, *His own* baptism. That John continued to baptize for some time after that, can be no possible objection to the assignment of 'John's baptism' generally, as the date of the commencement of the apostolic testimony (against De Wette). We may notice, that from this point the testimony of the Evangelists themselves in their Gospels properly begins, Matt. iii. 1, Mark i. 1, Luke iii. 1, John i. 6. μάρτ. τῆς ἀναστ.] This one event was the passage-point between the Lord's life of humiliation and His life of glory,—the completion of His work below and beginning of His work above. And to 'give witness with power' of the Resurrection (ch. iv. 33), would be to discourse of it *as being all this*; in order to which, the whole ministry of Jesus must be within the cycle of the Apostle's experience. It is remarkable that Peter here lays down *experience of matters of fact*, not eminence in any subjective grace or quality, as the condition of Apostleship. Still, the testimony was not to be *mere* ordinary allegation of matters of fact: any who had seen the Lord since His resurrection were equal to this;—but belonged to *a distinct office* (see John xiv. 26: also ch. v. 31, note), *requiring the especial selection and grace of God.* **23.**] ἔστησαν, viz. the *whole company, to whom the words had been spoken*; not the eleven Apostles.

Ἰωσὴφ . . . .] The names Ἰωσήφ and

δύο, Ἰωσὴφ τὸν καλούμενον Βαρσαββᾶν, ὃς [q] ἐπεκλήθη Ἰοῦστος, καὶ Ματθίαν. [24] καὶ προσευξάμενοι εἶπαν Σὺ κύριε [r] καρδιογνῶστα πάντων, [s] ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα [25] λαβεῖν τὸν τόπον τῆς [t] διακονίας ταύτης καὶ [u] ἀποστολῆς, ἀφ' ἧς [v] παρέβη Ἰούδας πο-

q = ch. iv. 36. x. 5 al. Dan. x. 1.
r ch. xv. 8 only τ. Herm. Past. ii. 4. 3 (see Nov. Test. Sinait., fol. 148[b]).
s Luke x. 1 only. Hab. iii. 2. = 2 Macc. ix. 23. see Luke i. 80. Deut. xxii. 7.
t ver. 17.
u Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8 only.
v = here (Matt. xv. 2, 3. 2 John 9) only. Exod. xxxii. 8. (Sir. xxiii. 18.)

Aug$_1$. for ιωσηφ, ιωσην B(Blc) 5 lect-1 syr sah. rec βαρσαβαν, with C rel vulg syrr Eus[-edd$_2$ Bas$_1$] Chr: txt ABEℵ b f g p am fuld coptt Eus-mss$_3$.—βαρναβαν D tol æth. (13 def.)

24. [ειπαν, so ABCDℵ p.] om συ D o. rec εκ τ. τ. δυο ενα bef ον εξελ.: txt ABCDEℵ rel [vulg] syr copt Eus Bas$_1$ Chr$_2$ Dion-areop Thl Procop: ενα ον εξελ. εκ τ. τ. δ. Syr arm. for ενα, ανα, making αναλαβειν, D^1(txt D^4).

25. τοπον bef τον D. rec (for τοπον) κληρον, with C^{3}Eℵ rel syrr [arm Eus$_4$(appy) Bas$_1$ Chr$_1$]: om æth (την διακονιαν ταυτης τ. αποστ.): txt ABC^{1}D vulg coptt Procop$_1$ Aug$_1$. rec (for αφ') εξ, with E rel Chr; *de* vulg E-lat: txt ABCDℵ p copt Bas$_1$, *a*

Ἰωσῆς, different forms of the same, are confused in the MSS., both here and in ch. iv. 36. But *Barsabbas* (or Barsabas) and *Barnabas* are not to be confounded: they are different names (Barsabbas = son of Sabba or Saba: on Barnabas, see ch. iv. 36, note); and Barnabas is evidently introduced in iv. 36 as a person who had not been mentioned before. Of Barsabas, nothing further is known. Euseb., iii. 39, states, on the authority of Papias, that he drank a cup of poison without being hurt. [There is a Judas Barsabbas mentioned in ch. xv. 22, whom some take to be his brother.] In all probability both the selected persons (see Eus. i. 12) belonged to the number of the Seventy, as it would be natural that the candidates for apostleship should be chosen from among those who had been already distinguished by Christ Himself among the brethren.

Justus is a Roman cognomen, assumed according to a custom then prevalent. The name Justus seems to have been common: Schöttgen, Hor. Hebr., on this place, gives two instances of Jews bearing it.

Ματθίαν] Nothing historical is known of him. Traditionally, according to Nicephorus (H. E. ii. 40, Winer), he suffered martyrdom in Æthiopia; according to others, in Colchis (Menolog. Græc. iii. 198, Winer): another account (Perionii Vitæ Apost. p. 178 sqq., Winer) makes him preach in Judæa and be stoned by the Jews. Clem. Alex., Strom. ii. 9 [45], p. 452 P., vii. 13 [82], p. 882 P., mentions the παραδόσεις of Matthias, which perhaps were the same as an apocryphal gospel once current under his name, mentioned by Eus., H. E. iii. 25. See Winer, Realw.

24.] It is a question, *to Whom this prayer was directed*. I think all probability is in favour of the Apostle (for Peter certainly was the spokesman) having addressed *his glorified Lord*. And with this the language of the prayer agrees. No stress can, it is true, be laid on κύριε: see ch. iv. 29, where unquestionably *the Father* is so addressed: but the ἐξελέξω, compared with οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, John vi. 70, seems to me almost decisive. See also ver. 2; Luke vi. 13; John xiii. 18, xv. 16, 19. The instance cited on the other side by Meyer, ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη κ.τ.λ., is not to the point, as not relating to the matter here in hand; nor are the passages cited by De Wette, 2 Cor. i. 1; Eph. i. 1; 2 Tim. i. 1, where Paul refers his apostleship to *God*, since obviously all such appointment must be referred ultimately to *God*:—but the question for us is,—In these words, *did the disciples pray as they would have prayed before the Ascension*, or *had they Christ in their view?* The expression καρδιογνῶστα (used by Peter himself of *God*, ch. xv. 8) forms no objection: see John xxi. 17, also in the mouth of Peter himself. We are sure, from the προσκυνήσαντες αὐτόν of Luke xxiv. 52, that even at this time, before the descent of the Spirit, the *highest kind of worship was paid to the ascended Redeemer*. Still, I do not regard it as by any means *certain* that they addressed Christ, nor can the passage be alleged as convincing in controversy with the Socinian. ἀνάδειξ. κ.τ.λ.] Not, as in E. V., '*shew whether of these two Thou hast chosen*,' but appoint (see reff.) one of these two (him) whom Thou hast chosen. The difference is of some import: they did not pray for a sign merely, to shew whether of the two was chosen, but that the Lord would, by means of their lot, *Himself appoint* the one of His choice. **25.**] τόπον is from internal evidence, as well as manuscript authority,

ABCD Ena b c d f g h k l m o p 13

ρευθῆναι εἰς τὸν [w] τόπον τὸν ἴδιον. 26 καὶ [x] ἔδωκαν [y] κλή-
ρους αὐτοῖς, καὶ [z] ἔπεσεν ὁ [y] κλῆρος [z] ἐπὶ Ματθίαν, καὶ
[a] συγκατεψηφίσθη μετὰ τῶν ἕνδεκα ἀποστόλων.

II. 1 Καὶ ἐν τῷ [b] συνπληροῦσθαι τὴν ἡμέραν τῆς

w = Matt. xxvi. 52. Job xviii. 21. Prov. xxvii. 8.
x = here only. see Luke xv. 22. = βαλλ., Matt. xxvii. 35 ‖.
y = Matt. xxvii. 35 ‖ only. Neh. x. 34. see ver. 17.
z Jonah i. 7.
a here only †.
b = Luke ix. 51 (viii. 23) only †. (-ρωσις, 1 Chron. xxxvi. 21.)

D-lat Aug$_1$. ιδιον τοπ. C: τοπ. τ. δικαιον A.

26. rec (for αυτοις) αυτων (*see note*), with D^{1}E rel syr [arm] Chr$_1$ Aug-mss: om Syr Aug-ed$_1$: txt ABCD^{2}ℵ p 13 vulg coptt æth Chr$_1$. om ὁ D^1(ins D^2) m. συνψηφ. D^1(but corrd): κατεψ. ℵ^1. for ενδεκα, ιβ′ xii D, so also Eus$_1$.

CHAP. II. 1. for και εν τω, και εγενετο εν ταις ημεραις εκειναις του D. ταις

the preferable reading. It has been altered to κλῆρον to suit ver. 17. διακονίας, implying the active duties; ἀποστολῆς, the official dignity of the office:—no figure of ἓν διὰ δυοῖν. τὸν τόπον τὸν ἴδιον] With the reading τόπον before, I think these words may be interpreted two ways: 1. that Judas *deserted this our τόπος*, our office and ministry, *to go to his own τόπος*, that part which he had chosen for himself, viz. the office and character of a traitor and enemy of God; 2. regarding the former word τόπος as being selected to correspond to the more proper and dreadful use of the word *here*, that Judas *deserted his τόπος*, his appointed place, here among us, that he might go to *his own appointed τόπος elsewhere*, viz. *among the dead in the place of torment*. Of these two interpretations, I very much prefer the second, on all accounts; as being more according to the likely usage of the word, and as more befitting the solemnity of such a prayer. At the same time, no *absolute sentence* is pronounced on the traitor, but that dark surmise expressed by the euphemism τὸν τόπον τ. ἴδ., which none can help feeling with regard to him. To refer the words πορ. εἰς τ. τόπ. τ. ἴδ., to the *successor* of Judas (Knatchbull, Hammond, al.), '*ut occupet locum ipsi a Deo destinatum*,' (1) is contrary to the form of the sentence, which would require καὶ πορευθῆναι; (2) is inconsistent with the words πορ. κ.τ.λ., which are unexampled in this sense; (3) would divest a sentence, evidently solemn and pregnant, of all point and meaning, and reduce it to a mere tautology. It appears to have been very early understood as above; for Clement of Rome says of Peter (1 Cor. v.), οὕτω μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης, an expression evidently borrowed from our text. Lightf., Hor. Hebr. in loc., quotes from the Rabbinical work Baal turim on Num. xxiv. 25,—'Balaam ivit in locum suum, i. e. in Gehennam.'

26. ἔδωκ. κλήρους αὐτοῖς] They cast lots for them, αὐτοῖς being a *dativus commodi*. The ordinary reading, whether αὐτῶν is referred to the Apostles or to the candidates, would require τοὺς κλήρους. Αὐτῶν has been an alteration, to avoid the rendering 'they gave lots *to* them.' These lots were probably tablets, with the names of the persons written on them, and shaken in a vessel, or in the lap of a robe (Prov. xvi. 33); he whose lot first leaped out being the person designated. συγκατ.] The *lot* being regarded as the divine choice, the suffrages of the assembly were unanimously given (not in *form*, but by cheerful acquiescence) to the candidate thus chosen, and he was 'voted in' among the eleven Apostles, i. e. as a *twelfth*. That Luke does not absolutely *say so*, and never afterwards speaks of the *twelve* Apostles, is surely no safe ground on which to doubt this. Stier seems disposed to question (in his Reden der Apostel, i. 18 ff., which however was a work of his youth) whether this step of electing a twelfth Apostle was altogether suitable to the then waiting position of the Church, and whether Paul was not in reality the twelfth, chosen by the Lord Himself. But I do not see that any of his seven queries touch the matter. We have the precedent, of all others most applicable, of the twelve tribes, to shew that the number, though ever *nominally kept*, was *really exceeded*. And this incident would not occupy a prominent place in a book where Paul himself has so conspicuous a part, unless it were by himself considered as being what it professed to be, the filling up of the vacant Apostleship.

CHAP. II. 1—4.] THE OUTPOURING OF THE HOLY SPIRIT ON THE DISCIPLES.

1. ἐν τῷ συνπληροῦσθαι . . . .] While the day of P. was being fulfilled: 'during the progress of that particular day:' this is necessitated by the pres. tense. In *sense*, it amounts to '*when the day of P. was fully come*,' as E. V.: but not in grammar. Professor Hitzig, in a letter to Ideler, "Ostern und Pfingsten, u.s.w.," maintains that the meaning is, '*As the day of P.*

[c] πεντηκοστῆς ἦσαν πάντες [d] ὁμοῦ [e] ἐπὶ τὸ αὐτό. 2 καὶ

[c] only †. Tobit ii. 1. 2 Macc. xii. 32. 64. Job iii. 18 Symm. [d] (ch. xx. 16, v. r.) John iv. 36. xx. 4. xxi. 2. Ezra ii. [e] ch. i. 15 reff. c ch. xx. 16. 1 Cor. xvi. 8

ἡμερας vulg D-lat E-lat Syr æth arm [Ath-int$_1$] Aug$_1$ Vig. rec απαντες, with m rel Thl-sif: om E^{N1} Chr$_1$: txt ABC^{1}N^3 c d p [Ath$_1$].—οντων αυτων παντων D Syr æth. —add οι αποστολοι c d k m H^r Thl-fin. rec (for ομου) ομοθυμαδον, with C^3 E[-gr] rel [Ath-4-mss] Chr$_1$ Thl-sif: om D (syrr ?) copt sah(*inter se* for ομ. ε. το αυ.): txt ABC^{1}ℵ p Ath$_1$, *pariter* vulg, *simul* E-lat [Aug$_1$, *eadem animatione simul* Aug$_1$ Promiss$_1$].

drew on,'—'*was approaching its fulfilment*:' but this view is refuted by Neander, "Pflanzung u. Leitung, u.s.w.," p. 10, note. Hitzig supports his view by ver. 5, taking κατοικοῦντες to imply *constant residence*, not merely *sojourning on account of the feast*, which latter he says would have been specified if it were so. Neander replies, 1. that ἐν τ. συμπλ. τ. ἡ. τ. π. must necessarily mean that the day itself *had arrived*; compare πλήρωμα τοῦ χρόνου or τῶν καιρῶν, Gal. iv. 4 and Eph. i. 10. In Luke ix. 51, it is not said of *the day*, but of the *days* of His being received up, including the whole period introductory to that event: and, by the very same interpretation, *the day of* P. must in this case *have arrived*, (and was *being accomplished*, i. e. in process of passing.) And again, if only the *approach* of that day were indicated, why should the *day itself* have been mentioned, seeing that it would then be no way concerned in the narrative? On the propriety of the day itself as belonging to the narrative, see below. 2. It is true that in ver. 5, if we had that verse only before us, we should interpret κατοικ. of *dwelling*, permanently (no real difference being traceable between κατοικεῖν with an accus., and κατοικεῖν ἐν); but if we compare it with ver. 9, we shall see, that the *same persons* would thus be κατοικοῦντες in Jerusalem and *several other localities*,—which necessarily restricts the meaning, in ver. 5, to a *temporary sojourn*. And, granting that there may have been some *residents* in Jerusalem among these foreign Jews, the ἐπιδημοῦντες Ῥωμαῖοι certainly point to persons who were for some especial reason at Jerusalem at the time, as also the *proselytes*. And in ver. 14 Peter distinguishes the ἄνδρες Ἰουδαῖοι,—the residents, from οἱ κατοικοῦντες Ἱερουσ. ἅπαντες,—the sojourners. τ. ἡμ. τῆς π.] The *fiftieth day* (inclusive) after the sixteenth of Nisan, the second day of the Passover (Levit. xxiii. 16),—called in Exodus xxiii. 16, '*the feast of harvest*,'—in Deut. xvi. 10, '*the feast of weeks*;'—one of the three great feasts, when all the males were required to appear at Jerusalem, Deut. xvi. 16. No supplying of ἡμέρας, or ἑορτῆς, is required after πεντηκοστῆς: the word had passed into a proper name, see ref. Tobit, where it is in appos. with ἑορτῇ, and ref. 2 Macc. At this time, it was simply regarded as the feast of harvest; among the later Jews, it was considered as the anniversary of the giving of the law from Sinai. This inference was apparently grounded on a comparison of Exod. xii. 2 and xix. 1. Josephus and Philo know nothing of it, and it is at the best very uncertain. Chrysostom's reason for the event happening when it did is probably the true one: ἔδει γὰρ ἑορτῆς οὔσης πάλιν ταῦτα γενέσθαι· ἵνα οἱ παρόντες τῷ σταυρῷ τοῦ χριστοῦ, οὗτοι καὶ ταῦτα ἴδωσιν (in Catena). See a number of other reasons given by Wordsw., more suo. The question, *on what day of the week* this day of Pentecost was, is beset with the difficulties attending the question of our Lord's last passover; see notes on Matt. xxvi. 17, and John xviii. 28. It appears probable however that it was on the Sabbath,—i. e. if we reckon from *Saturday, the 16th of Nisan*. Wieseler (Chron. des Apostol. Zeitalters, p. 20) supposes that the Western Church altered the celebration of it to the first day of the week in conformity with her observance of Easter on that day. If we take the second day of the Passover as *Sunday, the 17th of Nisan*, which some have inferred from John xviii. 28, the day of Pentecost will fall on the *first day* of the week. The custom of the Karaites was, to keep Pentecost always *on the first day* of the week, reckoning not from the day after the great Passover-Sabbath, but from that *following the Sabbath* in Passover week—understanding שַׁבָּת in Levit. xxiii. 15 of the *ordinary* Sabbath;—but this cannot be brought to bear on our enquiry, as it probably arose later. πάντες] Not the Apostles only, nor the hundred and twenty mentioned ch. i. 15; but *all the believers in Christ*, then congregated at the time of the feast in Jerusalem. The former is manifest from ver. 14, when Peter and the eleven stand forward and allude to the rest as οὗτοι: and the latter follows on the former being granted. Both are confirmed by the universality of the promise cited by Peter, vv. 17 ff. See Chrys. below, on ver. 4.

ὁμοῦ] together: the rec. ὁμοθυμαδόν implies more, viz. that their *purpose*, as well as their locality, was the same. ἐπὶ τὸ

ABCD ℵ a b c d f g h k l m o p 13

d ch. xvi. 26. xxviii. 6 only. Josh. x. 9.
e = Luke (iv. 37) xxi. 25. Heb. xii. 19 only. Ps. cl. 3.
f = here only. Isa. xxviii. 16, 18.
g = here (ch. xvii. 25) only. Job xxxvii. 10. see Thucyd. iv. 100.
h here only. = Exod. xiv. 21. Isa. lix. 19.
i = John xii. 3. Hag. ii. 6. see Isa. vi. 4.
k = Matt. iv. 16. Luke xxi. 35. Rev. xiv. 6. xvii. 15. Jer. xxxi. (xlviii.) 43.
l Matt. xvii. 3. Luke i. 11. ch. vii. 2, 26 al. Exod. iii. 2, 16.
m = Luke xii. 52 al. Gen. x. 25.
n = Luke xxii. 44. Rev. i. 14.
o constr., Mark xi. 2, 7. Rev. xx. 4. Gen. viii. 3 (4).
p = Luke i. 15. ch. iv. 8, 31. ix. 17. xiii. 9. see Eph. v. 18.

ἐγένετο [d] ἄφνω ἐκ τοῦ οὐρανοῦ [e] ἦχος ὥσπερ [f] φερομένης
[g] πνοῆς [h] βιαίας καὶ [i] ἐπλήρωσεν ὅλον τὸν οἶκον οὗ
ἦσαν [k] καθήμενοι, [3] καὶ [l] ὤφθησαν αὐτοῖς [m] διαμεριζόμεναι
γλῶσσαι [n] ὡσεὶ πυρός, [o] ἐκάθισέν τε [o] ἐφ' ἕνα ἕκαστον αὐτῶν,
[4] καὶ [p] ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο

2. aft και ins ειδον (*i. e.* ιδον) D [so Cyr_2]. for εκ, απο [*de*] E. βιαι. bef πνο. D 93-5^2. for ολον, παντα D[-gr], *omnem* E-lat Vig_2: *totam* vulg D-lat: *totum* Cypr. καθεζομενοι CD: txt ABℵ rel [$Dion_1$ Ath_1 Cyr_1] $Cyr\text{-}jer_2$ $Thdrt_2$.

3. for γλωσσαι ωσει, γλωσσει ℵ^1. for εκαθ. τε, και εκαθ. B(Mai Btly Tischdf) ℵ p D-corr(and lat) [syrr(?) arm Dion] Ath_1 $Cyr\text{-}jer_2$ Did_1 Chr *Cyr*[-p]: και εκαθ. τε D^1[-gr]: εκαθ. (*alone*) B(Bch): εκαθ. δε C^1 E-lat Did_1 Aug_1: txt AC^3D^2 E[-gr] rel [vulg] syrr[?] copt Eus_1 Ath_1 $Thdrt_1$ Thl.—εκαθισαν (*corrn to suit* γλωσσαι) D-gr ℵ^1 syrr coptt Ath_1 Did_2 Cyr_1[-p].

αὐτό] *Where?* evidently *not in the temple, or any part of it.* The improbability of such an assemblage, separate and yet so great, in any of the rooms attached to the temple,—the words ὅλον τὸν οἶκον in ver. 2 (where see note),—the συνῆλθεν τὸ πλῆθος, ver. 6,—the absence of any mention of the temple,—all these are against such a supposition. Obviously no *à priori* consideration such as Olshausen alleges (in loc.), that "thus the solemn inauguration of the Church of Christ becomes more imposing by happening in the holy place of the Old Covenant," can apply to the enquiry. Nor can the statement that they were διὰ παντὸς ἐν τῷ ἱερῷ, Luke xxiv. 53, apply here (see above on ch. i. 13); for even if it be assumed that the hour of prayer was come (which it hardly could have been, seeing that some time must have elapsed between the event and Peter's speech), the disciples would not have been assembled separately, but would, as Peter and John, in ch. iii. 1, have gone up, mingled with the people. See more below.

2. ἦχ. ὥσπ. φερ. πνοῆς βιαίας] could not be better rendered than in E. V., **a sound as of a rushing mighty wind.** The distinction between πνοῆς and πνεύματος, on which De Wette insists, can hardly be expressed in our language. It is possible that Luke may have used πνοῆς to avoid the concurrence of πνεύματος βιαίου and πνεύματος ἁγίου. It doubtless has its especial propriety;—it is the *breathing* or *blowing* which we hear: it was the sound as of a violent blowing, borne onward, which accompanied the descent of the Holy Spirit. To treat this as a natural phænomenon,—even supposing that phænomenon *miraculously produced*, as the earthquake at the crucifixion,—is contrary to the text, which does not describe it as ἦχος φερομένης πν. βι., but ἦχος ὥσπερ φ. πν. βι. It was the *chosen vehicle* by which the Holy Spirit was *manifested to their sense of hearing, as by the tongues of fire to their sense of seeing.*

'φέρεσθαι ad violentum quo venti moventur impetum notandum adhiberi solet. Æl. Hist. An. vii. 24, ἐπειδὰν τὸ πνεῦμα βίαιον ἐκφέρηται: Diog. Laërt. x. 25. 104, διὰ τοῦ πνεύματος πολλοῦ φερομένου.' Kypke. οἶκον] Certainly Luke would not have used this word of a *chamber in the Temple*, or of *the Temple itself*, without further explanation. Our Lord, it is true, calls the Temple ὁ οἶκος ὑμῶν, Matt. xxiii. 38,—and Josephus informs us that Solomon's Temple was furnished τριάκοντα βραχέσιν οἴκοις, and again ἐπῳκοδόμητο δὲ τούτοις ἄνωθεν ἕτεροι οἶκοι: but to suppose either usage here, seems to me very far-fetched and unnatural. **3.** ὤφθ. αὐτοῖς]—not, '*there were seen on them*,' as Luther; but as E. V., **there appeared unto them.** διαμεριζόμεναι] not, '*distributed*,' as μερισμοῖς in Heb. ii. 4: from the construction, διαμ. must refer to something characteristic, not of the *manner of apportionment*, but of the *appearance itself.* ὡσεὶ πυρός] see reff. They were *not πυρός*, as not possessing the burning power of fire, but only ὡσεὶ πυρός, *in appearance like that element.* ἐκάθισεν] viz. τὸ φαινόμενον: not τὸ πνεῦμα, nor ἡ γλῶσσα, but the *appearance* described in the preceding clause. I understand ἐκάθ. as usually interpreted, **lighted on their heads.** This also was no effect of natural cause, either ordinarily or extraordinarily employed: see on ver. 2. **4.**] On ἅπαντες, Chrys. says, οὐκ ἂν εἶπε πάντες, καὶ ἀποστόλων ὄντων ἐκεῖ, εἰ μὴ καὶ οἱ ἄλλοι μετέσχον. ἤρξαντο λαλεῖν ἑτέραις γλώσσαις] There can be no ques-

λαλεῖν [q] ἑτέραις [r] γλώσσαις [s] καθὼς τὸ πνεῦμα [t] ἐδίδου

q = 1 Cor. xiv. 21. Exod. xxx. 9.
r = Matt. xvi. 17. ch. x. 46. xix. 6. 1 Cor. xii. 10, &c. xiv. 2, &c. Gen. x. 5.
s = ch. xi. 29 reff. Ps. xv. 10). ch. x. 40. xiv. 3.
t = Matt. xiii. 11. Luke i. 74. John v. 26. ver. 27 and ch. xiii. 35 (from

4. πάντες AB[1]DEℵ p : txt (*see prolegomena*, ch. v. § 3, ad fin.) [B-corr[1-2]] C rel [Did$_1$ Ath$_2$ Cyr-jer$_2$ Chr$_1$ Cyr$_2$] Cosm. ἤρξατο D[1][-gr](txt D-corr[1]). aft το πν. ins το

tion in any unprejudiced mind, that the fact which this narrative sets before us is, that the disciples began to *speak in* VARIOUS LANGUAGES, viz. *the languages of the nations below enumerated, and perhaps others*. All attempts to evade this are connected with some forcing of the text, or some far-fetched and indefensible exegesis. This then being laid down, several important questions arise, and we are surrounded by various difficulties. (1) Was this speaking in various languages a *gift bestowed* on the disciples *for their use afterwards*, or was it a *mere sign*, their utterance being only as they were mouth-pieces of the Holy Spirit? *The latter seems certainly to have been the case.* It appears on our narrative, καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς, as the Spirit gave them utterance. But, it may be objected, in that case they would not themselves understand what they said. I answer, that we infer *this very fact* from 1 Cor. xiv.; that the speaking with tongues was often found, *where none could interpret what was said*. And besides, it would appear from Peter's speech, that such, or something approaching to it, was the case in this instance. He makes no allusion to the *things said* by those who spoke with tongues; the *hearers alone* speak of their declaring τὰ μεγαλεῖα τοῦ θεοῦ. So that it would seem that here, as on other occasions (1 Cor. xiv. 22), tongues were for a sign, not to those that believe, but to those that believe not. If the first supposition be made, that the gift of speaking in various languages was bestowed on the disciples *for their after use in preaching the Gospel*, we are, I think, running counter to the whole course of Scripture and early patristic evidence on the subject. There is *no trace whatever* of such a power being possessed or exercised by the Apostles, or by those who followed them. (Compare ch. xiv. 11, 14; Euseb. iii. 39; Iren. iii. 1, p. 174.) The passage cited triumphantly by Wordsw. from Iren. iii. 17, p. 208, to shew that *Irenæus* understood the gift to be that of permanent preaching in many languages, entirely fails of its point:—"Quem et descendisse Lucas ait post ascensum Domini super discipulos in Pentecoste, habentem potestatem omnium gentium ad introitum vitæ (which Wordsw. renders "in order that all nations might be enabled to enter into life," suitably to his purpose, but not to the original) et ad assertionem novi Testamenti: unde et omnibus linguis conspirantes hymnum dicebant Deo, Spiritu ad unitatem redigente distantes tribus, et primitias omnium gentium offerente Patri." Here it will be observed is not a word about future preaching; but simply this event itself is treated of, as a symbolic one, a first fruit of the future Gentile harvest. The other passage, id. v. 6, p. 299, shews nothing but that the *gift of tongues* was not extinct in Irenæus's time: there is in it not a word of preaching in various languages. I believe, therefore, the event related in our text to have been a *sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their own minds, but as mouth-pieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time itself, unknown to them.* (2) How is this ἑτέραις γλώσσαις λαλεῖν related to the γλώσσῃ λαλεῖν afterwards spoken of by St. Paul? I answer, that they are *one and the same thing*. γλώσσῃ λαλ. is to speak in *a* language, as above explained; γλώσσαις (ἑτέραις, or καιναῖς, Mark xvi. 17) λαλ., to speak in *languages*, under the same circumstances. See this further proved in notes on 1 Cor. xiv. Meantime I may remark, that the two are inseparably connected by the following links,—ch. x. 46, xi. 15,—xix. 6,—in which last we have the same juxtaposition of γλώσσαις λαλεῖν and προφητεύειν, as afterwards in 1 Cor. xiv. 1—5 ff. (3) *Who were those that partook of this gift?* I answer, the *whole assembly* of believers, from Peter's application of the prophecy, vv. 16 ff. It was precisely the case supposed in 1 Cor. xiv. 23, ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; These ἰδιῶται and ἄπιστοι were represented by the ἕτεροι of our ver. 13, who pronounced them to be drunken. (4) I would not conceal the difficulty which our minds find in conceiving a person supernaturally endowed with the power of speaking, *ordinarily and consciously*, a language which he has never learned. I believe that difficulty to be insuperable. Such an endowment would not only be contrary to the analogy of God's dealings, but, as far as I can see into the matter, self-contradictory, and therefore

u ver. 14. ch. xxvi. 25 only. 1 Chron. xxv. 1. Ps. lviii. 7. Ezek. xiii. 9, 19. Mic. v. 12. Zech. x. 3 only. v constr., ch. i. 13, 14. viii. 1, 13. Luke i. 10, 20. Jer. xxxiii. (xxvi.) 20.

u ἀποφθέγγεσθαι αὐτοῖς. 5 v ἦσαν δὲ ἐν Ἰερουσαλὴμ κατοι- ABCD E[N] a b c d f g h k l m o p 13

αγιον E vulg æth. rec αυτοις bef αποφθεγγ. (*corrn for the sake of perspicuous order; but these trajections and insertions between a governing and a governed word are characteristic of Luke, and esp in Acts*), with C[3] E rel [tol] syr Cyr-jer$_2$ [Chr$_1$ Cyr$_1$ Thdrt$_1$]: txt ABC[1]D[ℵ] p vulg (sah ?) arm Ath$_2$ Cyr$_4$ Did$_2$ [Bas$_1$] Ambr Vig. (36 def.)

5. for εν, ειτ A[ℵ1]. εν ιερ. bef ησαν, omg δε, D. κατοικ. bef εν ιερ. C Syr

impossible. But there is *no such contradiction*, and to my mind *no such difficulty*, in conceiving a man to be moved to utterance of sounds *dictated by the Holy Spirit*. And the fact is clearly laid down by Paul, that the gift of *speaking* in tongues, and that of *interpreting*, were *wholly distinct*. So that the above difficulty finds no place here, nor even in the case of a person *both speaking and interpreting*: see 1 Cor. xiv. 13. On the question whether the speaking was necessarily *always* in a foreign tongue, we have no data to guide us: it would seem that it *was*; but the conditions would not *absolutely* exclude rhapsodical and unintelligible utterance. Only there is this objection to it: clearly, languages *were spoken* on *this* occasion,—and we have no reason to believe that there were two distinct kinds of the gift. (5) It would be quite beyond the limits of a note to give any adequate history of the exegesis of the passage. A very short summary must suffice. (α) The idea of a gift of *speaking in various languages* having been conferred *for the dissemination of the Gospel*, appears not to have originated until the *gift of tongues* itself had some time disappeared from the Church. Chrysostom adopts it, and the great majority of the Fathers and expositors. (β) Gregory Nyss. (see Suicer. Thes., γλῶσσα), Cyprian, and in modern times Erasmus and Schneckenburger, suppose that the miracle consisted in the multitude *hearing in various languages* that which the believers spoke in their native tongue: μίαν μὲν ἐξηχεῖσθαι φωνήν, πολλὰς δὲ ἀκούεσθαι. This view Greg. Naz. mentions, but not as his own, and refutes it (Orat. xli. 15, p. 743), saying, ἐκείνως μὲν γὰρ τῶν ἀκουόντων ἂν εἴη μᾶλλον ἢ τῶν λεγόντων τὸ θαῦμα. This view, besides, would make a distinction between this instance of the gift and those subsequently related, which we have seen does not exist. (γ) The course of the *modern German expositors* has been, (1) to *explain the facts related, by some assumption inconsistent with the text*, as e. g. Olshausen, by a magnetic 'rapport' between the speakers and hearers,—whereas the speaking took place *first*, independently of the hearers;—Eichhorn, Wieseler, and others, by supposing γλώσσῃ λαλεῖν to mean speaking *with the tongue only*, i. e. inarticulately in ejaculations of praise, which will not suit γλώσσαις λαλ.;—Bleek, by interpreting γλῶσσα = glossema, and supposing that they spoke in unusual, enthusiastic, or poetical phraseology,—which will not suit γλώσσῃ λαλ.;—Meyer (and De Wette nearly the same), by supposing that they spoke in an entirely new spiritual language (of which the γλῶσσαι were merely the individual varieties), as was the case during the Irvingite delusion in this country,—*contrary to the plain assertion of* vv. 6—8, that *they spoke*, and the *hearers heard*, in the *dialects* or *tongues of the various peoples* specified;—Paulus, Schulthess, Kuinoel, &c. by supposing that the assembly of believers was composed of Jews of various nations, who spoke as moved by the Spirit, but *in their own mother tongues*,—which is clearly inconsistent with ver. 4 and the other passages, ch. x. and xix., and 1 Cor. xiv., above cited:—(2) to take the whole of this narrative in its literal sense, but *cast doubts on its historical accuracy*, and on Luke's proper understanding of what really did take place. This is more or less done by several of the above mentioned, as a means of escape from the inconsistency of their hypotheses with Luke's narrative. But, *to set aside*, argumenti gratiâ, *higher considerations*,—is it at all probable that Luke, who must have *conversed with many eye and ear-witnesses of this day's events*, would have been misinformed about them in so vital a point as the very nature of the gift by which the descent of the Spirit was accompanied? There is every mark, as I hope I have shewn abundantly in the prolegomena, of the Acts having been written in the company and with the co-operation of *St. Paul*: can we suppose that he, who treats so largely of *this very gift* elsewhere, would have allowed such an inaccuracy to remain uncorrected, if it had existed? On the contrary, I believe this narrative to furnish *the key* to the right understanding of 1 Cor. xiv. and other such passages, as I there hope more fully to prove. καθὼς κ.τ.λ.] **according as** (i. e. *'in such measure and manner in each case as'*) **the Spirit granted to them to speak** (be-

κοῦντες Ἰουδαῖοι ἄνδρες [w] εὐλαβεῖς [x] ἀπὸ παντὸς ἔθνους [w Luke ii. 25. ch. viii. 2. xxii. 12 only. Lev. xv. 31. Micah vii. 2 AB^{2} Ald. compl. only.
I i. 6... A^{b}CDE l^{a}a b c d f g h k l m n p 13
τῶν [y] ὑπὸ τὸν οὐρανόν. 6 [z] γενομένης δὲ τῆς [z] φωνῆς ταύτης [a] συνῆλθεν τὸ [b] πλῆθος καὶ [c] συνεχύθη· ὅτι ἤκουον [d] εἷς [d] ἕκαστος τῇ ἰδίᾳ [e] διαλέκτῳ λαλούντων αὐτῶν. 7 [f] ἐξ- [x = Luke xxiii. 51. John xi. 1. ch. xvii.

13. xxiii. 34 al. y ch. iv. 12. Col. i. 23. Deut. xxv. 19. z Luke ix. 35. ch. xix. 34. Rev. xi. 15. 2 Chron. v. 13. a = ch. i. 6 reff. b abs., ch. vi. 5. xv. 12, 30. xix. 9. xxiii. 7. c ch. ix. 22. xix. 32. xxi. 27, 31 only. Gen. xi. 9. Jonah iv. 1. 1 Macc. iv. 27. d Luke iv. 40. ch. xx. 31. Eph. iv. 16. Col. iv. 6. 1 Kings xiii. 20 Ald. e ch. i. 19 reff. f = ch. viii. 13 reff.

copt Aug$_1$: ιουδαιοι bef κατοικ. E. ανδρ. bef ιουδ. C^{1}: om ιουδ. ℵ. ευλ. bef ανδρ. D.

6. for οτι, και D[-gr]: *qui* D^{1}-lat. ηκουσεν Bℵ syr: ηκουεν C p, *audiebat* vulg syrr sah Aug$_2$ Bede$_2$: ηκουσαν 40. 96. om εις Eℵ e 36. for τη ιδ. διαλ. λαλ. αυτ., λαλουντας ταις γλωσσαις αυτων D Syr: ταις γλωσσαις αυτων λαλ. syr-mg Aug$_2$: *lingua sua* vulg D-lat E-lat, *linguam suam* Bede.

stowed on them utterance). There is no emphasis, as Wordsw., on *αὐτοῖς*, but rather the contrary: placed thus behind the verb, it becomes insignificant in comparison with the fact announced, and with the subject of the sentence. The word *ἀτοφθέγγεσθαι* has been supposed here to imply that they uttered short ejaculatory sentences of praise: so Chrys., *ἀτοφθέγματα γὰρ ἦν τὰ παρ' αὐτῶν λεγόμενα*: Œc., Bloomf., and Wordsw. But in neither of the two other places in St. Luke (see reff.) will it bear this meaning, nor in any of the six where it occurs in the LXX: though in two of those (Mic. and Zech.) it has the peculiar sense of speaking oracularly, and in Ezek. xiii. 19 it represents נבא, *mentior*. Our word to *utter*, to *speak out*, seems exactly to render it. It is never desirable to press a specific sense, where the more general one seems to have become the accepted meaning of a word. And this is especially so here, where, had any peculiar sense been intended, the verb would surely have held a more prominent position. Their utterance was none of their own, but the simple gift and inspiration of the Holy Spirit: see above. 5—13.] EFFECT ON THE MULTITUDE. 5.] De Wette maintains that these *κατοικοῦντες* cannot have been persons sojourning for the sake of the feast, but *residents*: but see above on ver. 1. I see no objection, with Meyer, to including *both residents and sojourners* in the term, which only specifies their *then* residence. *εὐλαβεῖς*] Not in reference to their having come up to the feast, nor to their dwelling from religious motives at Jerusalem (*τὸ κατοικεῖν εὐλαβείας ἦν σημεῖον, ἀπὸ τοσούτων ἐθνῶν πατρίδας ἀφέντας καὶ οἰκίαν καὶ συγγενεῖς, ἐκεῖ οἰκεῖν*, Chrys.), but stated as imparting a character and interest to what follows. They were not merely vain and curious listeners, but men of piety and weight. *ἀπὸ παντὸς ἔθν.....*] Not perhaps used so much *hyperbolically*, as with reference to the significance of the whole event. As they were samples each of their different people, so collectively they represented all the nations of the world, who should hear afterwards in their own tongues the wonderful works of God. 6.] Whatever *τῆς φωνῆς ταύτης* may mean, one thing is clear,—that it *cannot* mean, '*this rumour*' ('*when this was noised abroad*,' E. V.: so also Erasm., Calv., Beza, Grotius, &c.), which would be unexampled (the two passages cited for this sense from the LXX are no examples; Gen. xlv. 16; Jer. xxvii. (l.) 46). We have then to choose between two things to which *φωνή* might refer: —(1) the *ἦχος* of ver. 2, to which it seems bound by the *past* part. *γενομένης* (compare ver. 2, *ἐγένετο . . . ἦχος*), which would hardly be used of a speaking which was *still going on* when the multitude assembled: compare also John iii. 8;—and (2) *the speaking with tongues* of ver. 4. To *this* reference, besides the objection just stated, there is also another, that the voices of a number of men, especially when diverse as in this case, would not be indicated by *φωνή*, but by *φωναί*: compare Luke's own usage, even when the voices cried out the same thing, Luke xxiii. 23, *οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν*. And when he uses the sing., he explains it, as in ch. xix. 34, *φωνὴ ἐγένετο μία ἐκ πάντων*. So that we may safely decide for the *former reference*. The *noise of the rushing mighty wind* was heard over all the neighbourhood, probably over all Jerusalem. *τὸ πλῆθος*] including the scoffers of ver. 13, as well as the pious strangers: but these latter only are here regarded in the *συνεχύθη* and in the *ἤκ. εἷς ἕκαστος*. On these latter words see above on ver. 4. Each one heard *λαλούντων αὐτῶν*,— i. e. either *various disciples speaking various tongues, each in some one only*: or *the same persons speaking now one now*

ABCDE ℵ a b c d f g h k l m o p 13

ἵσταντο δὲ καὶ ἐθαύμαζον λέγοντες Οὐχὶ [g] ἰδοὺ ἅπαντες
οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; [8] καὶ πῶς ἡμεῖς
ἀκούομεν ἕκαστος τῇ [h] ἰδίᾳ [•] διαλέκτῳ [h] ἡμῶν ἐν ᾗ ἐγεννήθη-
μεν, [9] Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται, καὶ οἱ [i] κατ-
οικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππα-

g = Matt. xxiii. 34. Luke xiii. 16. ch. xiii. 11, 46. xx. 23, 25. Judg. iv. 14 A compl.
h see ch. i. 19 reff.
i constr., ch. i. 19 reff.

7. rec aft ἐξιστ. δε ins παντες (*from ver* 12), with ACEIℵ[1] rel 36 vulg syrr coptt [arm] ; απαντες ℵ[3] 27-9. 69 : om BD a e f h l m o H[r] æth Chr$_1$ Aug$_3$. rec aft λεγοντες ins προς αλληλους (*explanatory gloss ; and hence became a var read also in some inferior mss in ver* 12 : *not, as Mey., genuine here, and thence insd in ver* 12), with [C[2]]DEI rel syrr [arm Aug$_3$] : om ABC[1]ℵ p vulg coptt æth [Chr$_1$]. rec ουκ, with AC[1] rel [Chr$_1$] : ουχ DEℵ p : txt B (*the ι became absorbed by the follg ι, thence* ουχ (*as in* LXX-A *Judg* iv. 14 ; xv. 2), *and was* corrd *into* ουκ). rec παντες, with E rel : txt A B(see table) CDIℵ 36. οι λαλ. bef εισιν C[1] lect-12 : εισιν bef ουτοι p : *qui log. Gal. sunt* vulg.

8. [εκαστος bef ακουομεν E.] την διαλεκτον D[1]-gr(txt D[2]) vulg(not am but (Lachm) fuld) Aug$_3$(once τ. ιδιαν ð.) Jer. ημ. bef διαλ. E. εγεννηθημεν AC[2] or [3] E[1] [f[1] k] p 1. 13 syr-mg Thl-fin.

9. om και ελαμιται ℵ[1]. om 3rd και D[1]-gr(ins D[2]). om τε D[1](and lat : ins D[3]) vulg (not am[1] fuld [tol]) [Aug$_2$].

another tongue. The former is more probable, although the latter seems to agree with some expressions in 1 Cor. xiv., e. g. ver. 18 (in the rec. and perhaps even in the present text). συνεχύθη] Observe ref. Genesis. 7.] They were not, literally, *all* Galilæans; but certainly the greater part were so, and all the Apostles and leading persons, who would probably be the prominent speakers. 8—11.] This question is broken, in construction, by the enumeration of vv. 9, 10, and then ver. 11 takes up the construction again from ver. 8. As regards the *catalogue itself*, —of course it cannot have been thus delivered as *part of a speech by any hearer on the occasion*, but is inserted into a speech expressing the general sense of what was said, and put, according to the usage of all narrative, into the mouths of all. The words τῇ ἰδίᾳ διαλ. ἡμ. ἐν ᾗ ἐγεννήθημεν are very decisive as to the nature of the miracle. The hearers could not have thus spoken, had *they* been *spiritually uplifted* into the comprehension of some *ecstatic language* spoken by the disciples. *They* were not spiritually acted on at all, but *spoke the matter of fact :* they were surprised at each recognizing, so far from his country, and in the mouths of Galilæans, his own native tongue. 9.] Πάρθοι] The catalogue proceeds from the N.E. to the W. and S. See Mede, Book i. Disc. xx., who notices that it follows the order of the three great dispersions of the Jews, the Chaldean, Assyrian, and Egyptian. So also Wordsw. 'Habet (Parthia) ab ortu Arios, a meridie Carmaniam et Arianos, ab occasu Protitas Medos, a septentrione Hyrcanos,—undique desertis cincta,' Plin. vi. 29. See also Strabo, xi. 9, and Winer, Realw. Μῆδοι] Media, W. of Parthia and Hyrcania, S. of the Caspian sea, E. of Armenia, N. of Persia. Ἐλαμῖται] in pure Greek Ἐλυμαῖοι, inhabitants of Elam or Elymais, a Semitic people (Gen. x. 22). Elam is mentioned in connexion with Babylon, Gen. xiv. 1 ; with Media, Isa. xxi. 2; Jer. xxv. (xxxii. in LXX) 25 ; with, or as part of, Assyria, Ezek. xxxii. 24; Isa. xxii. 6 ; as a province of Persia, Ezra iv. 9 ; as the province in which Susan was situated, Dan. viii. 2 (but then Susiana must be taken in the wide sense, Ἐλυμαῖοι προσεχεῖς ἦσαν Σουσίοις, Strabo, xi. 13 ; xvi. 1). According to Josephus, Antt. i. 6. 4, the Elamæans were the progenitors of the Persians. We find scattered hordes under this name far to the north, and even on the Orontes near the Caspian (Strabo, xi. 13 ; xv. 3 ; xvi. 1). Pliny's description, the most applicable to the times of our text, is, 'Infra Eulæum (Susianen ab Elymaide disterminat amnis Eulæus, *paulo supra*) Elymais est, in ora juncta Persidi, a flumine Oronti ad Characem ccxl m. pass. Oppida ejus Seleucia et Sosirate, apposita monti Casyro,' vi. 27. Μεσοποταμίαν] the well-known district between the Euphrates and Tigris, so called merely as distinguishing its geographical position (Strabo, xvi. 1) : it never formed a state. The name does not appear to be older than the Macedonian conquests. The word is used by the LXX, Vulg., and E. V. in Gen. xxiv. 10 to express אֲרָם נַהֲרַיִם, Aram of the two rivers. Similarly the Peschito renders it here, and ch. vii. 2. See Winer, Realw. Ἰουδαίαν] I can see no difficulty in Judæa

δοκίαν, Πόντον καὶ τὴν Ἀσίαν, 10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ [k] ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ [l] προσήλυτοι, 11 Κρῆτες καὶ [m] Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ [n] μεγαλεῖα τοῦ θεοῦ; 12 [o] ἐξίσταντο δὲ πάντες καὶ [p] διηπόρουντο ἄλλος πρὸς ἄλλον λέγοντες Τί ἂν [q] θέλοι τοῦτο εἶναι;

k ch. xvii. 21 only †.
l Matt. xxiii. 15. ch. vi. 5. xiii. 43 only. Exod. xii. 48, 49 al.
m Luke i. 49 only. Ps. lxx. 19.
n mid., here only. Dan. ii. 3 Symm. act. Luke ix. 7. ch. v. 24. x. 17 only. L.P.†
o = ch. xvii. 20 only. Herod. i. 78 al.

10. om τε D vulg [coptt arm]. aft αγγ. ins τε D-gr.
11. αραβοι D¹, *arabi* D-lat(txt D⁴).
12. rec διηπορουν, with CDEI rel 36 [Bas$_1$ Chr$_1$]: txt ABℵ. aft αλλον ins επι τω γεγονοτι D syr-mg Aug$_1$. ins και bef λεγ. D. for αν θελοι, θελει (*corrn to suit the direct form of speech after* λεγοντες) ABCD I(appy) p 36 Chr$_2$: θελοι ℵ [Bas$_1$]: txt E rel Thl.—τι τουτο θελει A 36(sic) 113.

being here mentioned. The catalogue does not proceed by *languages*, but by territorial division; and Judæa lies immediately S. of its path from Mesopotamia to Cappadocia. It is not Ἰουδαῖοι by birth and domicile, but οἱ κατοικοῦντες τὴν Ἰουδαίαν who are spoken of: the ἄνδρες εὐλαβεῖς settled in Judæa. And even if born Jews were meant, doubtless they also would find a place among those who heard in their mother-tongue the wonderful works of God.

Καππαδοκίαν] At this time (since B.C. 770) a Roman province (see Tacit. Ann. ii. 42), embracing Cappadocia proper and Armenia minor. Πόντον] The former kingdom of Mithridates, lying along the S. coast of the Euxine (whence its name) from the river Halys to Colchis and Armenia, and separated by mountains from Cappadocia on the S. It was at this time divided into petty principalities under Roman protection, but subsequently (Suet. Nero 18) became a province under Nero.

τὴν Ἀσίαν] i. e. here *Asia propria*, or rather the W. division of it, as described by Pliny, v. 27, as bounded on the E. by Phrygia and Lycaonia, on the W. by the Ægean, on the S. by the Egyptian sea, on the N. by Paphlagonia. Winer, Realw., cites from Solinus, 43: 'Sequitur Asia, sed non eam Asiam loquor quæ in tertio orbis divortio terminos omnes habet, . . . verum eam quæ a Telmesso Lycise incipit. Eam igitur Asiam ab Oriente Lycia includit et Phrygia, ab occid. Ægæa littora, a meridie mare Ægyptium, Paphlagonia a septentrione. Ephesus in ea urbe clarissima est.' See ch. xvi. 6, where the same appears to be intended. 10. Φρυγίαν] ἡ μεγάλη Φρυγία of Strabo, xii. 8: Jos. Antt. xvi. 2. 2. It was at this time part of the Roman province of Asia. Παμφυλίαν] A small district, extending along the coast from Olbia (Strabo, xiv. 4), or Phaselis (Plin. v. 27), to Ptolemais (Strabo, l. c.). It was a separate tributary district (χωρὶς ὅπλων φορολογεῖται, Jos. B. J. ii. 16. 4): we find it classed with Galatia and ruled by the same person, Tac. Hist. ii. 9.

Αἴγυπτον] Having enumerated the principal districts of Asia Minor, the catalogue passes (see above on the arrangement, ver. 9) to Egypt, a well-known habitation of Jews. Two-fifths of the population of Alexandria consisted of them, see Philo, in Flacc. 8, vol. ii. p. 525, and they had an Ethnarch of their own, Jos. Antt. xiv. 7. 2; xix. 5. 2. τὰ μ. τ. Λιβύης τ. κ. Κυρήνην] By this expression is probably meant Pentapolis, where Josephus (Antt. xiv. 7. 2), quoting from Strabo, testifies to the existence of very many Jews,—amounting in Cyrene to a fourth part of the whole population. The Cyrenian Jews were so numerous in Jerusalem, that they had a special synagogue (see ch. vi. 9). Several were Christian converts: see ch. xi. 20; xiii. 1. οἱ ἐπιδημοῦντες Ῥωμαῖοι] 'The Roman Jews dwelling (or then being) in Jerusalem,' see ref. The comma after Ῥωμαῖοι is better retained (against Wordsw.). Ἰουδ. τ. κ. προσήλ.] This refers more naturally to the whole of the past catalogue, than merely to the Roman Jews. The τε καί shews that it does not take up a new designation, but expresses the classes or divisions of those which have gone before. See a similar construction in John ii. 15, where τά τε πρόβατα κ. τοὺς βόας is epexegetic of πάντας preceding.

11. Κρῆτες κ. Ἄραβες] These words would seem as if they should precede the last. μεγαλεῖα] גְּדֻלּוֹת, ref. Ps., see also ref. Luke. 13. ἕτεροι] Probably native Jews, who did not understand the foreign languages. Meyer supposes,—persons pre-

p here only †. χλ., ch. xvii. 22 only †. q here only. Job xxxii. 19 only. r here only †. 3 Macc. v. 10. s ch. xi. 13 reff. t Luke xi. 27. ch. xiv. 11. xxii. 22. L. Judg. ix. 7. u ver. 4 reff. v constr., ch. i. 19 reff. w ch. xiii. 38 reff. x here only. Gen. iv. 23. Ps. v. 1 al. z Matt. xxiv. 49. John ii. 10. 1 Cor. xi. 21. 1 Thess. v. 7. y = Luke vii. 43 (x. 30. ch. i. 9. 3 John 8) only. Jer. xliv. (xxxvii.) 9. Rev. xvii. 2, 6 only. 1 Kings xxv. 36. trans., Deut. xxxii. 42.

13 ἕτεροι δὲ [p] διαχλευάζοντες ἔλεγον ὅτι [q] γλεύκους [r] μεστωμένοι εἰσίν. 14 [s] σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἕνδεκα [t] ἐπῆρεν τὴν [t] φωνὴν αὐτοῦ καὶ [u] ἀπεφθέγξατο αὐτοῖς [w] Ἄνδρες Ἰουδαῖοι καὶ οἱ [v] κατοικοῦντες Ἰερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν [w] γνωστὸν ἔστω, καὶ [x] ἐνωτίσασθε τὰ ῥήματά μου. 15 οὐ γὰρ ὡς ὑμεῖς [y] ὑπολαμβάνετε οὗτοι [z] μεθύουσιν· ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας· 16 ἀλλὰ

P κους μεμεστωμενοι ℵABCDE IPℵ a h c d f g h k l m o p 13

13. rec χλευαζ., with EI[1] rel: txt ABCD[c]I[2]ℵ a c h k p 13. 36. 40.—διεχλευαζον λεγοντες D[1](and lat). aft γλ. ins ουτοι D: also, variously placed, vulg coptt.

14. ins τοτε bef σταθ. δε D[1]-gr [simly Syr]. rec om δ, with CEP 13. 36 rel: ins ABDIℵ p 40 [Bas$_1$ Chr$_1$]. for ενδεκα, δεκα D[1](and lat[1]: txt D[2]), and add αποστολοις D lect-12 Syr Aug$_1$. aft επηρ. ins πρωτος D[1](and lat): aft τ. φω. αυτου ins προτερον E. aft απεφθ. ins λεγων C [arm] Aug. for απεφθ. αυτ., ειπεν D [syrr]. παντες ABC(D)[I[2]]ℵ p: txt (*see proleg*) EI[2]P rel 36 vulg [Bas$_1$ Chr$_1$].—παντες bef οι κατ. ιερ. D [Aug$_1$]. ημιν D[1](txt D[c]). om και bef ενωτ. D. ενωτισατε D[1]: -σαθε D[c](sic).

15. ουσης ωρας της ημ. γ′ D[1]-gr(txt D-corr[1]) vulg E-lat [Iren-int$_1$] Aug$_1$ Gaud$_1$.

viously hostile to Jesus and his disciples, and thus judging as in Luke vii. 34 they judged of Himself. **γλεύκους**] עָסִיס, see ref. Job. *Sweet wine*, not necessarily *new* wine (nor is the "spiritual sense of the passage" any reason why a meaning should be given to the word which it need not bear. That sense in fact remains without the meaning in question): perhaps made of a remarkably sweet small grape, which is understood by the Jewish expositors to be meant by שֵׂרֵק or שׂוֹרֵק, Gen. xlix. 11; Isa. v. 2; Jer. ii. 21,—and still found in Syria and Arabia (Winer, Realw.). Suidas interpreta it, τὸ ἀποστάλαγμα τῆς σταφυλῆς πρὶν πατηθῆ.

14—36.] THE SPEECH OF PETER. "Luke gives us here the first sample of the preaching of the Gospel by the Apostles, with which the foundation of Christian preaching, as well as of the Church itself, appears to be closely connected. We discover already, in this first sermon, all the peculiarities of apostolic preaching. It contains no reflections nor deductions concerning the doctrine of Christ,—no proposition of new and unknown doctrines, but simply and entirely consists of the proclamation of *historical facts*. The Apostles appear here as the witnesses of that which they had seen: the Resurrection of Jesus forming the central point of their testimony. It is true, that in the after-development of the Church it was impossible to confine preaching to this historical announcement only: it gradually became invested with the additional office of building up believers in knowledge. But nevertheless, the simple testimony to the great works of God, as Peter here delivers it, should never be wanting in preaching to those whose hearts are not yet penetrated by the Word of Truth." Olshausen, in loc. The discourse divides itself into two parts: 1. (vv. 14—21) '*This which you hear is not the effect of drunkenness, but is the promised outpouring of the Spirit on all flesh*,'—2. (vv. 22—36) '*which Spirit has been shed forth by Jesus, whom you crucified, but whom God hath exalted to be Lord and Christ*.' 14. **σὺν τοῖς ἕνδεκα**] Peter and the eleven come forward from the great body of believers. And he distinguishes (by the **οὗτοι** in ver. 15) not *himself* from the *eleven*, but *himself and the eleven* from the rest. De Wette concludes from this, that the Apostles *had not themselves spoken with tongues*, as being an inferior gift (1 Cor. xiv. 18 ff.); perhaps too rashly, for this view hardly accords with **ἅπαντες**, which is the subject of the whole of ver. 4. **ἄνδρες Ἰουδ.**] the Jews, properly so called: native dwellers in Jerus.

οἱ κατ. Ἱερ. **ἅπ**, the sojourners (ver. 5) from other parts. **ἐνωτίσασθε** is a word unknown to good Greek, and belonging apparently to the Alexandrine dialect. Stier quotes 'inaurire' from Lactantius (R. der Ap. p. 32, not.). 15.] **οὗτοι**, see above. **ὥρα τρίτη**] the *first hour of prayer*: before which no pious Jew might eat or drink: "Non licet homini gustare quidquam, antequam oraverit orationem suam." Berachoth. f. 28. 2; Lightf., Wetst.

But perhaps we need not look further than the ordinary intent of such a defence—the improbability of intoxication at that hour of the morning. See Eccl. x. 16; Isa. v. 11; 1 Thess. v. 7. 16.] This prophecy is from the LXX, with very slight

...ii.17 I. ABCDE P ℵ a b c d f g h k l m o p 13

τοῦτό ἐστιν τὸ [a]εἰρημένον διὰ τοῦ προφήτου 17 [b]Ἔσται ἐν ταῖς [c]ἐσχάταις [c]ἡμέραις, λέγει ὁ θεός, [d]ἐκχεῶ [e]ἀπὸ τοῦ πνεύματός μου ἐπὶ [f]πᾶσαν [f]σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ [g]νεανίσκοι ὑμῶν [h]ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν [i]ἐνυπνίοις [j]ἐνυπνιασθήσονται. 18 [k]καί [k]γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις [d]ἐκχεῶ [e]ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσιν. 19 καὶ [l]δώσω [m]τέρατα ἐν τῷ οὐρανῷ [n]ἄνω καὶ σημεῖα ἐπὶ τῆς γῆς [o]κάτω, αἷμα καὶ πῦρ καὶ [p]ἀτμίδα καπνοῦ. 20 ὁ ἥλιος [q]μεταστραφήσεται εἰς σκότος καὶ ἡ [r]σελήνη εἰς αἷμα, [s]πρὶν [s]ἢ ἐλθεῖν [t]ἡμέραν [t]κυρίου τὴν

a ch. xiii. 40 reff.
b ver. 21 reff. Joel ii. 28.
c 2 Tim. iii. 1. James v. 3. Isa. ii. 2 al.
d = ver. 33. ch. x. 45. Tit. iii. 6. Zech. xii. 10.
e = Mark vi. 43. Luke xx. 10 al.
f Matt. xxiv. 22. John xvii. 2. Rom. iii. 20. 1 Cor. i. 29 al. Ezek. xx. 48 al.
g ch. v. 10 reff.
h = Rev. (iv. 3 bis.) ix. 17 only. Zech. x. 2.
i here only. 1 Kings xxviii. 6, 15.
j Jude 8 only. Jud. vii. 13.
k ch. xvii. 27 [Luke xix. 42] only. (1 Cor. iv. 8.) Joel i. c. A$^{2a\cdot b}$ compl.
l = Matt. xxiv. 24. (¶ Mk. v. r.) 3 Kings xiii. 3, 5.
m ch. vii. 36 reff.
n John xi. 41. Deut. iv. 39.
o Matt. xxvii. 51 ¶ Mk. Mark xiv. 66. John viii. 23. Deut. iv. 39.
p James iv. 14 only. Lev. xvi. 13.
q Gal. i. 7. James iv. 9 only. Deut. xxiii. 5.
r Matt. xxiv. 29 ¶ Mk. Rev. vi. 12 al. Isa. xiii. 10.
s Matt. i. 18. Mark xiv. 30. ch. vii. 2. Isa. vii. 16.
t 1 Thess. v. 2, 2 Pet. iii. 10 (1 Cor. i. 8. v. 5. 2 Cor. i. 14. 2 Thess. ii. 2) only. Isa. ii. 12.

16, 17. rec aft προφ. ins ιωηλ· και, with ABCEIPℵ rel 36 vulg E-lat syr [Cyr-jer$_1$ Bas$_1$ Chr$_1$] and, but placing ιωηλ bef προφ., æth Gaud (*corrns*: 1st, *the name of the prophet supplied; and* 2ndly, *the και inserted to suit the* LXX): ιωηλ, omg και, Syr copt [and after προφ, sah]: om D Iren-int(iii. 12, p. 193) Rebapt$_1$ Hil$_1$ Aug$_1$. for εν τ. εσχ. ημ., μετα ταυτα (*corrn to* LXX) B sah æth-pl Cyr-jer$_1$: μετα ταυτα εν τ. ε. ημ. C 103 arm. for ο θεος, κυριος DE vulg Iren-int Rebapt Hil. πασας σαρκας D^1-gr(txt D-corr^1). for υμων (1st and 2nd), αυτων D Rebapt Hil [1st Dion$_1$] (*corrn to suit* πασας σαρκας ?): om 2nd υμ. C [Dion$_1$]. om 3rd υμ. D Rebapt. om 4th υμ. (C^1[appy]) DE [Rebapt]. om αι (bef θυγ.) (C^1 ?) D. ορασει D^1, rec ενυπνια (*so* LXX-B ℵ$^{1\cdot 3a}$), with EP rel 36 vulg D-lat Chr$_1$ Sevrn$_1$; om D^1-gr: txt (*so* LXX-A ℵ^{3b}) ABC D^2[-gr] ℵ f k p 13.

18. for γε, εγω D^1(and lat: txt D^4). transpose τους δουλους and τας δουλας ℵ. om εν τ. ημ. εκ. and (*as* LXX) και προφητευσ. D Rebapt$_1$.

19. om (*as* LXX-AB ℵ^1) ανω A m 37^1 Syr sah (of these Syr omits κατω: so also LXX). om αιμα to καπνου D.

20. μεταστρεφεται D^1-gr(txt D^2(and lat): -τραφισται D^{1c}). om ἡ (*as* LXX) ACDEℵ p 13: ins BP rel 36 Chr$_1$. rec ins την bef ημεραν (*conform to* LXX-AB

variations. Where the copies differ, it agrees with the Alexandrine. The variations, &c., are noticed below. τοῦτό ἐστιν, 'this *is*,' i. e. 'this is the fact, at which those words pointed.' See a somewhat similar expression, Luke xxiv. 44. **17.**] ἐν ταῖς ἐσχ. ἡμ. is an *exposition* of the μετὰ ταῦτα of the LXX and Hebrew, referring it to the days of the Messiah, as Isa. ii. 2; Micah iv. 1, al. See also 2 Tim. iii. 1; Heb. i. 1. λέγει ὁ θεός does not occur in the verse of Joel, but at the beginning of the whole passage, ver. 12, and is supplied by Peter here. ἐκχεῶ] LXX-AN^{3b}: και εκχ., BN^1. It is a later form of the future; see Winer, edn. 6, § 15. ἀπὸ τοῦ πν.] In the Heb. simply "My Spirit,"—רוּחִי. The two clauses, κ. οἱ νεαν. and κ. οἱ πρεσβ., are transposed in the LXX. **18.** καί γε] LXX-AN$^{2a\cdot b}$: και, BN^1. Aft. δούλας om μου BN^1. The Hebrew does not express it either time, but has, as in E. V., '*the servants and handmaids*.' καὶ προφητεύσουσιν is not in LXX nor Heb. **19.**] καὶ δώσω τέρατα ἐν οὐρανῷ Ed-vat.: txt ABN. ἄνω, σημεῖα, and κάτω are not in LXX nor Heb. αἷμα κ. πῦρ . . . .] Not, '*bloodshed and wasting by fire*,' as commonly interpreted: —not *devastations*, but **prodigies**, are foretold:—bloody and fiery appearances: —*pillars* of smoke, Heb. **20.**] See Matt. xxiv. 29. ἡμ. κυρ.] Not *the first coming of Christ*,—which interpretation would run counter to the whole tenor of the Apostle's application of the prophecy:—but clearly, *His second coming*; regarded in prophetic language as following close upon the outpouring of the Spirit, because it is the *next great event* in the divine arrangements. The Apostles probably expected this coming very soon (see note on Rom. xiii. 11); but this did not at all affect the accuracy of their expressions respecting it. Their days wit-

u = John vii. 37. xix. 31. Jude ver. 6. Rev. vi. 17. Mal. iv. 5. v here only. Joel i. c. Mal. i. 14. w constr., ver. 17. ch. iii. 23. Joel i. c. see Luke i. 34. x ch. ix. 14, 21. xxii. 16. Rom. x. 13. 1 Cor. i. 2. Zech. xiii. 9. 33. 2 Cor. vii. 13. Rev. ix. 18. Isa. xlv. 25. 9 AB(not ℵ Ed-vat). c = ch. viii. 13 reff. 1 Macc. x. 34. Xen. Hell. iv. 4. 8. d attr., ch. i. 1 reff. y = Matt. x. 22 al. fr. a ch. xxv. 7. 1 Cor. iv. 9. 2 Thess. ii. 4 only. Esth. ii. b = Luke ix. 13. ch. xxiv. 17 al. e Luke ii. 46. ch. i. 16 al. z = Matt. xi. 19. ch. x. Ps. cxxxiv. 9.

ABCDE Pℵ a b c d f g h k l m o p 13

[u] μεγάλην καὶ [v] ἐπιφανῆ. 21 καὶ [w] ἔσται, πᾶς ὃς ἐὰν [x] ἐπικαλέσηται τὸ ὄνομα κυρίου [y] σωθήσεται. 22 Ἄνδρες [v] Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους. Ἰησοῦν [z] τὸν Ναζωραῖον, ἄνδρα [z] ἀπὸ τοῦ θεοῦ [a] ἀποδεδειγμένον [b] εἰς ὑμᾶς [c] δυνάμεσιν καὶ [m] τέρασιν καὶ σημείοις [d] οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς [e] ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ

and gramml corrn), with ACEPℵ² rel 36: om (*so* LXX-ℵ) BDℵ¹. om και επιφ. Dℵ¹[ins ℵ-corr¹ or ³].

21. om ver ℵ¹(ins in very small letters ℵ-corr¹). rec οσ αν (LXX), with ACDP ℵ-corr¹ rel Chr$_1$: txt BE 36. ins του bef κυρ. D¹.

22. ισδραηλιται (so ch. iii. 12 al) ℵ, ιστρ. B¹[E]. ναζωραιον (so ch. iii. 6 al) D¹ℵ¹. αποδεδ. bef απο τ. θ. (*corrn to avoid ambiguity of ανδρ. απο τ. θ.*) BC D-corr ℵ m p vulg [sah æth] arm Ath$_1$ Chr$_1$ [Thdot-anc$_1$ Thdrt] Iren-int$_1$ Fulg$_1$: txt AD¹EP rel 36 D-lat [syr copt Ath$_1$ Cosm$_1$ Tert$_2$].—δεδοκιμασμενον D¹(appy: txt D²: *probatum* D-lat): *designatum* E-lat: *approbatum* vulg Iren-int Ambr Fulg.—*qui a Deo videri factus est apud vos* Syr. for υμ., ημας D¹(and lat: txt D²) c k 100-27 lect-5 [Eus$_1$] (of these 100-27 have ημων below). for οις, οσα D¹(txt D²). om ο (bef θεος) C. ο θ. bef δι' αυτου E d l vulg (not am demid [fuld tol]) [Ath$_1$ Thdrt$_1$]. rec aft καθως ins και (καθως και *being a very common expr*), with C³P 13 rel [vulg-ed] syr Chr [Thdot-anc$_1$ Cosm$_1$]: om ABC¹DEℵ m p 36. 40 Syr [coptt arm] æth [Eus$_1$] Ath$_2$ Iren-int$_1$. for αυτοι, υμεις παντες E; υμεις 117 vulg arm.

nessed the Pentecostal effusion, which was *the beginning of the signs of the end*: then follows the period, KNOWN TO THE FATHER ONLY, of waiting—the Church for her Lord,—the Lord Himself till all things shall have been put under His feet,—and then *the signs shall be renewed*, and *the day of the Lord shall come*. Meantime, and in the midst of these signs, the covenant of the spiritual dispensation is, ver. 21—'*Whosoever* shall call on the name of the Lord, shall be saved.' The gates of God's mercy are thrown open in Christ to all people:—no barrier is placed,—*no union with any external association or succession required*: the promise is to *individuals*, AS *individuals*: πᾶς ὃς ἐάν: which individual universality, though here by the nature of the circumstances spoken within the limits of the outward Israel, is afterwards as expressly asserted of Jew and Gentile, Rom. i. 17, where see note.

22.] ἄνδρ. Ἰσρ. binds all the hearers in *one term*, and that one reminds them of their covenant relation with God: compare πᾶς οἶκος Ἰσραήλ, ver. 36. τὸν Ναζωραῖον] Not emphatically used by way of contrast to what follows, as Beza, Wetst., &c.; but only as the ordinary appellation of Jesus by the Jews, see John xviii. 5, 7; ch. xxii. 8; xxvi. 9. ἀπό, not *for ὑπό*, here or any where else (see Winer, edn. 6, § 47, b): but signifying the *source whence*, not merely the *agency by which*, the deed has place. See reff., and especially James i. 13. ἀποδεδειγμένον] 'demonstratum,' more than '*approved*' (E.V.):—shewn to be that which He claimed to be. ἀποδεδ. must be taken with ἀπὸ τ. θεοῦ: not, as some have divided the words, ἄνδρ. ἀπὸ τ. θεοῦ, ἀποδ. κ.τ.λ.: Gal. i. 1 is no justification of this, for there ἀπό refers to ἀπόστολος,—and certainly Peter would never have barely thus named our Lord 'a man from God.' The whole connexion of the passage would besides be broken by this rendering: that connexion being, that the Man Jesus of Nazareth was *by God* demonstrated, *by God* wrought in among you, *by God's counsel* delivered to death, *by God* raised up (which raising up is argued on till ver. 32, then taken up again), *by God* (ver. 36), finally, made Lord and Christ. This was the process of argument then with the Jews,—proceeding on the identity of a man whom they had seen and known,—and then mounting up from His works and His death and His resurrection, to *His glorification*,—all THE PURPOSE AND DOING OF GOD. But if His *divine origin*, or even His divine *mission*, be stated at the outset, we *break this climacterical sequence*, and lose the power of the argument. The ἀποδεδειγμένον (εἶναι) ἀπὸ θεοῦ of Dr. Bloomfield is of course worse still. οἷς (ἃ) ἐποίησεν δι' αὐτ. ὁ θ.] not, as De Wette, *a low view of the miracles wrought by Jesus*, nor inconsistent with John ii. 11; but in strict accordance with the progress

οἶδατε [23] τοῦτον τῇ [f] ὡρισμένῃ [g] βουλῇ καὶ [h] προγνώσει
τοῦ θεοῦ [i] ἔκδοτον [k] διὰ χειρὸς [l] ἀνόμων [m] προσπήξαντες
[n] ἀνείλατε, [24] ὃν ὁ θεὸς [o] ἀνέστησεν [pq] λύσας τὰς [qr] ὠδῖνας
τοῦ θανάτου, [s] καθότι οὐκ ἦν δυνατὸν [t] κρατεῖσθαι αὐτὸν
ὑπ' αὐτοῦ. [25] Δαυεὶδ γὰρ λέγει [u] εἰς αὐτὸν [v] Προορώμην
τὸν κύριον [w] ἐνώπιόν μου [x] διὰ παντός, ὅτι [y] ἐκ δεξιῶν μου

f ch. xvii. reff.
g = Luke vii. 30. ch. iv. 28. Eph. i. 11. Heb. vi. 17.
h 1 Pet. i. 2 only †. Judith ix. 6. xi. 17 only. see ch. xxvi. 5.
i here only †. Bel & Dr. 22 Theod. =

Herod. vi. 85.
k = ch. xi. 30 reff.
l = 1 Cor. ix. 21 3ce only. Wisd. xvii. 2. (Luke xxii. 37.)
m here only †.
n = ch. v. 33 reff.
o = trans., of Christ, ver. 32. ch. xiii. 33, 34. xvii. 31 only. of others, John vi. 39, 40, 44, 54 only.
p = Mark vii. 35.
q Job xxxix. 2. τῶν ὠδ. λῦσαι θανατοῦντες, Æl. H. An. xii. 5.
r = here (Matt. xxiv. 8 ‖ Mk. 1 Thess. v. 3) only. Ps. xvii. 5.
s = Luke i. 7. xix. 9. (ver. 45.) ch. (iv. 35.) xvii. 31 only. L.
t = here only. Josh. xviii. 1. Xen. Mem. iii. 2. 1.
u = Eph. v. 32. Heb. vii. 14. 1 Pet. i. 11 only.
v = here (ch. xxi. 29) only. Psa. xv. 8.
w = Luke i. 19. ch. iv. 10 al. Gen. xxiv. 51.
x Matt. xviii. 10. ch. x. 2. Rom. xi. 10. Isa. xlix. 16.
y Matt. xx. 21, 23. Luke i. 11. ver. 34. ch. vii. 55, 56. Heb. i. 13. 1 Kings xxiii. 19.

23. rec aft ἐκδ. ins λαβοντες (*corrn to fill up the constr*), with DEPℵ^{3} rel 36 syr [Eus$_{1}$ Cyr$_{1}$ Thdot-anc$_{1}$] Chr$_{1}$ [Cyr-p$_{1}$] Cosm$_{1}$: om ABC^{1}ℵ^{1} p 40 vulg Syr coptt æth arm Ath$_{1}$ Iren-int$_{1}$ Victorin$_{1}$. rec χειρων (*corrn*), with C^{3}ÊP rel 36 vulg [Syr arm-zoh] coptt Chr$_{1}$ [Cosm$_{1}$] Iren-int$_{1}$: txt ABC^{1}Dℵ p 13 [syr æth Eus$_{1}$] Ath$_{1}$ Cyr[-p$_{1}$]. (ανειλατε, so ABCDEPℵ d p [13] 36 [Eus$_{1}$] Ath$_{1}$.)

24. aft λυσας ins δι αυτου E. for θανατου, αδου (*corrn from vv. 27, 31: see also Ps.* xvii. 5) D vulg E-lat Syr copt Polyc$_{1}$ Epiph$_{1}$ Ps-Ath$_{1}$ Iren-int$_{1}$ [Thdrt-int$_{1}$]. **25.** ins μεν bef γαρ E 36. (προορωμην, so AB^{1}CDEℵ (not 36).) aft κυριον ins μου Dℵ: om ενωπιον Syr.

of our Lord through humiliation to glory, and with His own words in that very Gospel (v. 19), which is devoted to the great subject, *the manifestation, by the Father, of the glory of the Son*. This side of the subject is here especially dwelt on in argument with these Jews, to exhibit (see above) the whole course of Jesus of Nazareth, as the *ordinance and doing of* THE GOD OF ISRAEL. **23.**] βουλή and πρόγνωσις are not the same: the former designates the counsel of God—His Eternal Plan, by which He has arranged (cf. ὡρισμένῃ) all things; the latter, the omniscience, by which every part of this plan is foreseen and unforgotten by Him.

ἔκδοτον] *by whom*, is not said, but was supplied by the hearers. τῇ ὡρισμ. &c. are not to be joined to ἔκδοτον as agents—the dative is that of *accordance* and *appointment*, not of agency:—see Winer, edn. 6, § 31. 6, b, and ch. xv. 1; 2 Pet. i. 21. διὰ χειρὸς ἀνόμων] viz. of the Roman soldiers, see reff. προσπήξαντες] The harshness and unworthiness of the deed are strongly set forth by a word expressing the mechanical act merely, having nailed up, as in contrast with the former clause, from Ἰησοῦν to ὑμῶν. Peter lays the charge on the multitude, because they *abetted their rulers*,—see ch. iii. 17, where this is fully expressed: not for the far-fetched reason given by Olshausen, that 'all mankind were in fact guilty of the death of Jesus:' in which case, as Meyer well observes (and the note in Olsh.'s last edn. ii. p. 666, does not answer this), Peter must have said 'we,' not 'you.' **24.**] There is some difficulty in explaining the expression ὠδῖνας in the connexion in which it is here found. The difficulty lies, not in the connexion of λύειν with ὠδῖνας, which is amply justified, see reff., but in the interpretation of ὠδῖνας *here*. For ὠδῖνας θαν. must mean *the pains of death*, i. e. the pains which precede and end in death; a meaning here inapplicable. (The explanation of Chrys., Theophyl., Œc., ὁ θάνατος ὠδῖνε κατέχων αὐτόν, κ. τὰ δεινὰ ἔπασχε, will not be generally maintained at the present day. Stier does maintain it, Reden der Apostel, vol. i. p. 43 ff., but to me not convincingly: and, characteristically, Wordsw. also.) The fact may be, that Peter used the Hebrew word חֶבְלֵי, ref. Psa. '*nets*, or *bands*,' i. e. the nets in which death held the Lord captive; and that, in rendering the words into Greek, the LXX rendering of the word in that place and Ps. cxiv. 3, viz. ὠδῖνες, has been adopted. (But see Prolegg. to Vol. I. ch. ii. § ii. pp. 28, 29.) It has been attempted in vain by Olshausen and others to shew that ὠδῖνες sometimes in Hellenistic Greek signifies *bands*. No one instance cited by Schleusner (Lex. V. T.) of that meaning is to the point. See Simonis Lex., חבל. οὐκ ἦν δυν. depends for its proof on the γάρ which follows. **25.**] εἰς αὐτόν, not '*of Him*,' but in allusion to Him. The 16th Psalm was not by the Rabbis applied to the Messiah: but Peter here proves to them that, if it is to be true in its highest and proper meaning of any one, it must be of Him. We are met at every

ABCDE PN a b c d f g h k l m o p 13

ἐστὶν ἵνα μὴ [z]σαλευθῶ· 26 διὰ τοῦτο [a]ηὐφράνθη μου
ἡ καρδία καὶ [b]ἠγαλλιάσατο ἡ γλῶσσά μου, [c]ἔτι δὲ καὶ ἡ
σάρξ μου [d]κατασκηνώσει [e]ἐπ' [e]ἐλπίδι, 27 ὅτι οὐκ [f]ἐγκατα-
λείψεις τὴν [g]ψυχήν μου [h]εἰς [i]ᾅδην οὐδὲ [k]δώσεις τὸν
[l]ὅσιόν σου [m]ἰδεῖν [n]διαφθοράν. 28 [o]ἐγνώρισάς μοι [p]ὁδοὺς
ζωῆς, [q]πληρώσεις με [r]εὐφροσύνης [s]μετὰ τοῦ προσώπου
σου. 29 ἄνδρες ἀδελφοί, [t]ἐξὸν εἰπεῖν [u]μετὰ [u]παῤῥησίας
πρὸς ὑμᾶς περὶ τοῦ [v]πατριάρχου Δαυείδ, ὅτι καὶ [w]ἐτε-

a ch. vii. 41 reff.
b ch. xvi. 34.
c here only.
d Matt. xiii. 32 ‖ only. Ps. xiv. 1.
e Rom. iv. 18 reff.
f 2 Cor. iv. 9 reff.
g = Rev. vi. 9. xx. 4 only. Wisd. iii. 1. Joe. Antt. vi. 14. 3.
h constr., ch. viii. 40 reff.
i Matt. xi. 23. Rev. i. 18 al. Hos. xiii. 14.
k = ver. 4 reff.
l = Heb. vii. 26. Ps. lxxxv. 2.
m = Luke ii. 26. ch. xiii. 35 (from l. c.) &c. Heb. xi. 5. see Ps. lxxxviii. 48.
n ver. 31. ch. xiii. 34, &c. only. Job xxxiii. 28.
o 1 Cor. xii. 3 reff.
p = Matt. xxi. 32. Prov. v. 6.
q = ch. xiii. 52 reff.
r ch. xiv. 17 only. Esth. ix. 18, 19.
s constr., here only. l. c.
t Matt. xii. 4. 2 Cor. xii. 4 only. Esth. iv. 2. w. scr., ch. xxi. 37 reff.
u ch. iv. 29, 31. xxviii. 31 only. Lev. xxvi. 13. see John vii. 13. Eph. vi. 19.
v ch. vii. 8, 9. Heb. vii. 4 only. 1 Chron. xxvii. 22.
w Matt. ii. 19 al. goepp. only, exc. ch. vii. 16. Heb. xi. 22. 1 Chron. xix. 28.

26. (ηυφρανθη, so ABCDEPℵ m p 40 $Clem_1$.) rec η καρδ. bef μου (*corrn from LXX*), with ACDEPℵ² rel 36: txt Bℵ¹ $Clem_1$. «φ' [C]Dℵ.

27. rec αδου (so *LXX-A*), with EP rel $Orig_1$: txt (so *LXX-B*ℵ) ABCDℵ b c f (k ?) o p 40 $Clem_1$ Thl [$Epiph_1$].

28. γνωρισας D^1-gr(txt D^2). «υφροσυνην A^1(appy) [m] 96(sic Scholz), so A in *LXX* (Field is wrong).

turn by the shallow objections of the Rationalists, who seem incapable of comprehending the principle on which the sayings of David respecting himself are referred to Christ. To say, with De Wette, that Peter's proof lies not in any historical but only in an *ideal* meaning of the Psalm, is *entirely beside the subject*. To interpret the sayings of David (or indeed those of any one else) 'historically,' i. e. *solely as referring to the occasion which gave rise to them*, and having *no wider reference*, would be to establish a canon of interpretation wholly counter to the common sense of mankind. Every one, placed in any given position, when speaking of himself as in that position, speaks what will refer to others similarly situated, and most pointedly to any one who shall in any especial and pre-eminent way stand in that position. Applying even this *common rule* to David's sayings, the applicability of them to Christ will be legitimized:—but how much more, when we take into account *the whole circumstances of David's theocratic position, as the prophetic representative and type of Christ!* Whether the Messiah was *present or not to the mind of the Psalmist*, is of very little import: in some cases He plainly *was:* in others, as here, David's words, spoken of himself and his circumstances, could only be in their highest and literal sense true of the *great Son of David* who was to come. David often spoke *concerning himself;* but THE SPIRIT WHO SPOKE IN DAVID, ὡς τὸν χριστόν. The citation is verbatim from the LXX (except in the order of μου ἡ καρ.: see var. readd.): the Vatican, Sinaitic, and Alexandrine copies agree throughout, except in ᾅδην Bℵ (τον αδ. ℵ¹) and ᾅδου (A), and εὐφροσύνης (Bℵ) and -νην (A), between which our MSS. also vary. ἵνα μὴ σαλευθῶ] Heb. '*I shall not be moved.*' **26.** ἡ γλῶσσά μου] Heb. כְּבוֹדִי, '*my glory:*' so in Ps. cviii. 1, where our prayer-book version renders "I will give praise with the best member that I have." Cf. also Ps. lvii. 8.

27. διαφθοράν] Heb. שַׁחַת, '*corruption,*' from שָׁחָה, corrupit,—or '*the pit,*' from שׁוּחַ, subsidere. De Wette maintains the last to be the only right rendering: but the Lexicons give both, as above, and Meyer and Stier defend the other.

28.] ἐγνώρισας κ.τ.λ.: Heb. '*Thou wilt make known.*' πληρώσεις κ.τ.λ.: Heb. '*Fulness of joys* (is) *with thy presence.*' These two last clauses refer to the Resurrection and the Ascension respectively. **29.** ἄνδρες ἀδελφοί] *q. d.,* 'I am your brother, an Israelite, and therefore would not speak with disrespect of David.' He prepares the way for the apologetic sentence which follows. ἐξόν] supply, not ἐστω, but ἐστιν, I may, &c.

The title 'Patriarch' is *only here* applied to *David*, as the progenitor of the kingly race:—Abraham and the sons of Jacob are so called in the N. T. reff. In the LXX, the word is used of chief men, and heads of families, with the exception of 2 Chron. xxiii. 20, where it represents "captains of hundreds." ὅτι] not, *because;* but that,—contains the subject of εἰπεῖν, and is that for which the apology is made. We learn from 1 Kings ii. 10, and Neh. iii. 16, that David was buried

λεύτησεν καὶ [x] ἐτάφη, καὶ τὸ [y] μνῆμα αὐτοῦ ἐστιν [z] ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30 προφήτης οὖν [a] ὑπάρχων καὶ εἰδὼς ὅτι [b] ὅρκῳ [bc] ὤμοσεν αὐτῷ ὁ θεὸς ἐκ [d] καρποῦ τῆς [e] ὀσφύος αὐτοῦ [f] καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ, 31 [g] προ-ἰδὼν ἐλάλησεν περὶ τῆς [h] ἀναστάσεως τοῦ χριστοῦ, ὅτι οὔτε [i] ἐγκατελείφθη [ik] εἰς [k] ᾅδου οὔτε ἡ σὰρξ αὐτοῦ [i] εἶδεν [i] διαφθοράν. 32 τοῦτον τὸν Ἰησοῦν [l] ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμὲν [m] μάρτυρες. 33 τῇ δεξιᾷ οὖν τοῦ

x 1 Cor. xv. 4 reff.
y ch. vii. 16 reff.
z = Luke iv. 25, 27. Col. iii. 3. Num. xxiii. 21.
a = Luke viii. 41. ch. vii. 55 al. ‡ see Ps. liv. 19. Sir. xx. 16.
b see James v. 12. Gen. xxvi. 3.
c constr., here only. Isa. xix. 18.
d Psa. cxxxi. 11. = Luke i. 42. Gen. xxx. 2. e = Heb. vii. 5, 10 only. Gen. xxxv. 11. f trans., Matt. xix. 28. 1 Cor. vi. 4. Eph. i. 20 only. 1 Kings xxx. 31. g Gal. iii. 8 only. = Ps. cxxxix. 3. Wisd. xix. 1. see Gen. xxxvii. 18. h ch. i. 22 reff. i ver. 27. k here only. Isa. xiv. 19 al. l = ver. 24 reff. m ch. i. 8 reff.

29. το μνημειον D. for εν, παρ D vulg E-lat.

30. ειδων D^1[-gr](txt D^4). for οσφυος, καρδιας D^1(txt $D^{7\cdot s}$: *præcordia* D-lat). rec aft οσφ. αυτου ins το κατα σαρκα αναστησειν τον χριστον (*explanatory gloss, taken into the text from margin*), with (D^1E)P rel syr Eus_1 (Chr_1) Thdrt Thl—but om το D^1, om το κ. σαρ. E. 4. 27-9 : αναστησαι D^1E 13 : aft τον χρ. ins και D-gr E 69. 96. 105 : om ABCD^2ℵ p H^r vulg Syr coptt æth arm [Eus_1] Cyr_1 Iren-int$_1$ Victorin$_1$ [$Fulg_1$]. rec του θρονου, with EP^2 rel Chr [Cyr_1], θρονου (only) P^1: txt ABCDℵ p Orig Eus_2 (LXX-B^c(B^1 def) $\aleph^{3a}$ *have* -νου, LXX-$A\aleph^1$ -νον: *Meyer thinks* -νον *a gramml alteration to suit better the transitive* καθισαι : *but qu ?*).

31. προειδως D^6 1. 60-9. 100-4-27-63 : προειδων (= προιδ.) ACE c e 13.—om προιδ. ελ. π. τ. D^1(and lat). rec for ουτε and ουτε, ου and ουδε (*corrn from ver* 27), with E-gr(ουκ) P rel syrr coptt Thdor-mops [$Thdrt_1$] : ουκ and ουτε 13 : ουτε and ουδε B : txt ACDℵ p 36 vulg E-lat Eus_2 Chr, Cyr_1 Iren-int Victorin Fulg Bede-gr. rec κατελειφθη, with P rel : txt ABCDEℵ d f h 13. 36 Eus_2 $Thaum_1$ Chr_1 [Cyr_1] Thdrt Thdor-mops. rec adds η ψυχη αυτου (*from ver* 27), with C^3EP rel syr(aft αδ.) [arm Thaum(bef εγκατ.)] Chr_1(bef εγκατ.) Thdrt(aft αδ.) $Fulg_1$ $Philast_1$: om ABC^{1}Dℵ p vulg Syr coptt æth Did-int Iren-int Victorin. αδην Bℵ b (k ?) o p 36 Eus_2 $Thaum_1$.

32. aft τουτον ins ουν D^1(and lat) E Ambr, Victorin$_1$.—om τον D^1-gr(txt D^{3s}). εσμεν bef ημεις ℵ : μαρτ. bef εσμεν D vulg [Did-int] : om εσμεν P^1 : txt ABCEP^2 rel.

at Jerusalem, in the city of David, i. e. the stronghold of Zion, 2 Sam. v. 7. Josephus, Antt. vii. 15. 3, gives an account of the high priest Hyrcanus, when besieged by Antiochus Eusebes,—and afterwards King Herod, opening the tomb and taking treasure from it. See also xiii. 8. 4; xvi. 7. 1; B. J. i. 2. 5. Dio Cassius (lxix. 14) mentions, among the prodigies which preceded Hadrian's war, that the tomb of Solomon (the same with that of David, see Jos. Antt. xvi. 7. 1) fell down. Jerome mentions (Epist. xlvi. (xvii.) ad Marcellam, vol. i. p. 209) that the tomb of David was visited in his time (the end of the fourth century). **30.**] προφήτης, in the stricter sense, *a foreteller of future events* by the inspiration of the Holy Spirit. εἰδώς] See 2 Sam. vii. 12. The words are not cited from the LXX, but rendered from the Hebrew. On the principle of interpretation of this prophecy, see above on ver. 25. **31.**] The word προιδών distinctly asserts the prophetic consciousness of David in the composition of this Psalm. But of what sort that prophetic consciousness was, may be gathered from this same Apostle, 1 Pet. i. 10—12: that it was not a *distinct knowledge* of the events which they foretold, but only a conscious reference in their minds to the great promises of the covenant, in the expression of which they were guided by the Holy Spirit of prophecy to say things pregnant with meaning not patent to themselves but to us. **32.**] From ver. 25 has been employed in substantiating the Resurrection as the *act of God announced by prophecy* in old time: now the *historical fact* of its accomplishment is affirmed, and the vouchers for it produced. οὗ] either masc., see ch. i. 8; xiii. 31,—or neut. The former seems most probable as including the latter. 'We are His witnesses,' would imply, 'We testify to this His work,' which work implied the Resurrection. πάντες, first and most properly *the Twelve*: but, secondarily, the whole body of believers, all of whom, at this time, had probably seen the Lord since His Resurrection; see 1 Cor. xv. 6. **33.**] Peter now comes to the *Ascension*—the exaltation of Jesus to be, in the fullest sense, Lord and Christ. τῇ δεξιᾷ] by the right hand, not '*to* the right hand.' The great end of this

θεοῦ [n] ὑψωθεὶς τήν τε [o] ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου [p] λαβὼν [p] παρὰ τοῦ πατρὸς [q] ἐξέχεεν τοῦτο ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε. 34 οὐ γὰρ Δαυεὶδ [r] ἀνέβη [r] εἰς τοὺς [r] οὐρανούς, λέγει δὲ αὐτὸς Εἶπεν κύριος τῷ κυρίῳ μου Κάθου [s] ἐκ δεξιῶν μου 35 ἕως ἂν θῶ τοὺς ἐχθρούς σου [t] ὑποπόδιον τῶν ποδῶν σου. 36 [u] ἀσφαλῶς οὖν γινωσκέτω πᾶς [v] οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν ...οτι και d.

A[1] CDE PN a b c d f g h k l m o p 13

n Matt. xxiii. 13. ch. v. 31. xiii. 17. 2 Cor. xi. 7. 1 Pet. v. 6 al. Sir. xv. 5.
o = ch. i. 4 reff.
p John v. 34 &c. ch. iii. 5. xvii. 9. xx. 24. xxvi. 10. James i. 7. Rev. ii. 27. Num. xvii. 2.
q vv. 17, 18 reff.
r John iii. 13. Rom. x. 6 (from Deut. xxx. 12). Rev. xi. 12.
s ver. 25 reff. Psa. cix. 1.
t Matt. v. 35. Luke xx. 43. ch. vii. 49. Heb. i. 13. x. 13. James ii. 3 only. Isa. lxvi. 1. Ps. xcviii. 5. Wisd. xviii. 6. see Gen. xxxiv. 23.
u = here (Mark xiv. 44. ch. xvi. 23) only.
v = Matt. x. 6. ch. vii. 42. Heb. viii. 6, 10 (from Jer. xxxviii. [xxxi.] 31).

33. for την τε, και την D. rec τ. αγ. πνευμ., with DP rel Thdrt$_1$ Cosm$_1$ Iren-int$_1$: txt ABCEℵ c p 13 Chr$_1$ [Cyr-p$_1$], *spiritus sancti* vss(appy). for τουτο ο υμεις, υμειν ο D[1](and lat: txt D[6]): aft τουτο ins το δωρον E [demid tol syrr] Iren-int [Did-int$_1$] Ambr. rec ins νυν bef υμεις, with C[3]EP rel syr Cosm$_1$ [aft, Iren-int$_1$]: om ABC[1] Dℵ l p vulg Syr coptt [æth] arm Did[-int$_1$]. rec om 1st και (*as unnecessary*), with ACEPℵ rel [vss Did-int$_1$] Thdrt$_1$: ins BD 13 [arm-zoh].

34. for λεγει δε, ειρηκεν γαρ D [simly Syr]; *dixit autem* vulg(not am fuld &c). for ειπεν, λεγει D am lat-mss-in-Bede. ins ο bef κυριος (*as LXX; see also Matt* xxii. 44 ||) [A] B[1·2](sic, see table) [CE]Pℵ[3].

35. om αν D[1](ins D[2]).

36. ins ο bef οικ. CD c. elz om 1st και, with Syr coptt [æth(Treg) Bas$_1$] Eustath-

speech is to shew forth (see above) the GOD OF ISRAEL as the *doer* of all these things. However well the sense '*to*' might seem to agree with the ἐκ δεξιῶν of ver. 34, we must not set aside a very suitable sense, nor violate syntax (for the construction is entirely unexampled in Hellenistic as well as prose classical Greek) in order to suit an apparent adaptation. The reference is carried on by the word δεξιά, though it be not in exactly the same position in the two cases. And the ἀνέβη εἰς τοὺς οὐρ. of ver. 34 prepares the way for the ἐκ δεξιῶν following without any harshness. On the *poetic* dative after verbs of approach, see Musgr., Phœnissæ, 310 (303, Matth.), and Hermann, Antig. 234. See also ch. v. 31, and Winer (who defends the construction), edn. 6, § 31. 5. Wordsw. denies that the δεξιᾷ θεοῦ is ever specified in the N. T. as the instrument by which He works. But he has omitted to state that this and the similarly ambiguous place, ch. v. 31, are *the only real instances of the expression being used*, all the rest being local, ἐκ δεξιῶν or ἐν δεξιᾷ: so that his dictum goes for nothing. And in the LXX the use of God's right hand as the instrument is very frequent: cf. Exod. xv. 6, 12; Ps. xvii. 36; lix. 5 (where the dat. is used as here), and about 20 other places; Isa. xlviii. 13; lxiii. 12, &c. After this, the objection, when applied to a speech so full of O. T. spirit and diction as this, would, even if valid as regards the N. T., be irrelevant.

ἐπαγγελίαν] Christ is said to have received from the Father the promise above cited from Joel, which is spoken of *His days*. This, and not of course the declarations made by Himself to the same effect, is here *referred to*, though doubtless those were in Peter's mind. The very word, ἐξέχεεν, refers to ἐκχεῶ above, ver. 17. τοῦτο, 'this influence,' this merely; leaving to his hearers the inference, that *this*, which they saw and heard, must be none other than the effusion of the Spirit. βλέπετε need not imply, as Dr. Burton thinks, that "there was some visible appearance, which the people saw as well as the apostles:"—very much of the *effect* of the descent of the Spirit would be *visible*,—the enthusiasm and gestures of the speakers, for instance; not, however, the tongues of flame,—for then none could have spoken as in ver. 13. **34.**] This *exaltation* of Christ is also proved from prophecy—and from the same passage with which Jesus Himself had silenced His enemies. See notes, Matt. xxii. 41 ff. δέ is not '*for*,' which would destroy the whole force of the sentence: the Apostle says, **For David himself is not ascended into the heavens,**—*as he would be if the former prophecy applied to him:* BUT **he himself says**, removing all doubt on the subject, &c. The rendering δέ, *for*, makes it appear as if the ἀνέβη εἰς τ. οὐρ. were a mistaken inference from Psalm cx. 1, whereas that passage is adduced to preclude its being made from the other. **36.**] THE CONCLUSION FROM ALL THAT HAS BEEN SAID. πᾶς οἶκος Ἰσρ. = πᾶς ὁ οἶκ. Ἰσρ., οἶκος being a familiar noun

καὶ χριστὸν ὁ θεὸς [w] ἐποίησεν, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

37 Ἀκούσαντες δὲ [x] κατενύγησαν τὴν καρδίαν, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους Τί ποιήσωμεν, ἄνδρες ἀδελφοί; 38 Πέτρος δὲ πρὸς αὐτοὺς [y] Μετανοήσατε, καὶ [z] βαπτισθήτω ἕκαστος ὑμῶν [z] ἐπὶ τῷ

w = Matt. iv. 19. John vi. 15. Rev. i. 6 al. Gen. xlv. 9.
x here only. Gen. xxxiv. 7. Ps cviii. 16. (-νυξις, Rom. xi. 8.)
y Matt. iii. 2. ch. iii. 19. viii. 22 al. Jer. viii. 6.
z constr., here only.

ap-Thdrt$_1$: ins ABCDEPℵ rel vulg syr [arm-zoh] æth-pl[Tischdf] Epiph$_2$ Nyss$_1$ [Bas$_1$ Ath$_1$ Chr$_1$] Iren-int$_1$ [Tert$_1$]. rec και χριστον bef αυτον, with EP rel Ath$_1$ Epiph$_2$ [Nyss$_2$ Cæs$_1$]: και χριστον ο θεος bef αυτον c m 4. 100: αυτον bef κυριον coptt (*all transpositions for perspicuity*): om αυτον D^1(and lat): txt ABCD^{2}ℵ 36 vulg arm Eustath$_1$ Ath$_1$ Bas$_2$ Chr$_1$ Iren-int$_1$. ειπον. bef ο θεος (*corrn*) Bℵ p vulg[-ed] syrr copt æth [Bas$_1$] Ath$_2$ Leont$_1$ Tert$_1$ Amb$_1$: om ο θ. lect-12: txt ACDEP rel am fuld [demid Eustath$_1$ Bas$_1$ Chr$_1$] Epiph$_2$ Iren-int$_1$. (13 def.) om τον D^1(ins D^2).

37. for δε, ουν E-gr Aug$_1$.—τοτε παντες οι συνελθοντες κ. ακουσαντες D syr-mg. κατηνυγησαν E p. rec τη καρδια (*see Ps* cviii. 16), with DEP rel vulg: txt ABCℵ p [Bas$_1$ Epiph$_1$] Chr$_1$. (13 def.) for ειπον τε, και ειπ. E: ειπ. δε p: ειποντες D^{2}ℵ l 18. 73. 103 Aug$_1$.—και τινες εξ αυτων ειπαν D^1[-gr]. om λοιπους D 104 [Aug$_1$]. rec ποιησωμεν, with D rel Cyr-jer$_1$: txt ABCEPℵ a h k p Bas Epiph$_1$ Chr$_1$. (13 def.)—ins ουν bef ποι. (*see Lu* iii. 10) D Iren-int Aug$_2$. at end, add υποδειξατε ημιν DE tol syr-mg Aug$_4$[om$_1$].

38. rec ins εφη bef προς αυτους, with EP rel [syr coptt Thdrt$_1$]; φησιν bef και βαπτ. ACℵ p vulg Cyr-jer$_1$: φησιν bef μεταν. D: for πετρ. δε, ειπε δε πετρος a h 38. 67. 113 lect-12 Syr æth arm (*all these varr shew that originally the verb was not expressed*): om B 65. 127-63 demid. (13 def.) for επι, εν BCD [Cyr-jer$_1$] Epiph$_1$ [Cyr$_1$ Thdrt$_1$]: txt AEPℵ rel Bas$_1$ Chr$_1$.

used anarthrously: see Eph. ii. 21, note, and Winer, edn. 6, § 19, who however does not give οἶκος in his list: **the whole house of Israel**—for all hitherto said has gone upon proofs and sayings belonging to *Israel*, and to *all* Israel. **ὁ θεὸς ἐποίησεν**, as before, is the ground-tone of the discourse. **κύριον**, from ver. 34. **χριστόν**, in the full and glorious sense in which that term was prophetically known. The same is expressed ch. v. 31 by **ἀρχηγὸν κ. σωτῆρα ὕψωσεν**.

The final clause sets in the strongest and plainest light the fact to which the discourse testifies—ending with **ὃν ὑμεῖς ἐσταυρώσατε**,—the remembrance most likely to carry compunction to their hearts. 'In clausula orationis iterum illis exprobrat quod Eum crucifixerint, ut majori conscientiæ dolore tacti ad remedium aspirent.' Calvin in loc. 'Aculeus in fine.' Bengel. 37—41.] EFFECT OF THE DISCOURSE. 37. **κατενύγ.**] **κατανύσσω** is exactly 'compungo.' The compunction arose from the thought that they had rejected and crucified Him who was now so powerful, and under whose feet they, as enemies, would be crushed. 'Concionis fructum Lucas refert, ut sciamus non modo in linguarum varietate exsertam fuisse Spiritus Sancti virtutem, sed in eorum etiam cordibus qui audiebant.' Calvin. **ποιήσωμεν**, the deliberative subjunctive,—cf. Winer, edn. 6, § 41, a. 4, *b*.—**What must we do?** 38.] **μετανοήσατε**, not, as in Matt. iii. 2; iv. 17, **μετανοεῖτε**. The aorist denotes *speed*, a definite, sudden act: the present, a habit, more gradual, as that first moral and legal change would necessarily be. The word imports *change of mind*; here, change from thinking Jesus an impostor, and scorning Him as one crucified, to being baptized in His name, and looking to Him for remission of sins, and the gift of the Spirit. The miserable absurdity of rendering **μεταν.**, or 'pœnitentiam agite,' by '*do penance*,' or understanding it as referring to a *course of external rites*, is well exposed by this passage—in which the *internal change of heart and purpose* is insisted on, to be testified by admission into the number of Christ's followers. See Calvin's note. **βαπτισθήτω**] Here, on the day of Pentecost, we have the first mention and administration of CHRISTIAN BAPTISM. Before, there had been the *baptism of repentance* for the remission of sins, by John, Luke iii. 3; but now we have the important addition **ἐπὶ τῷ ὀνόμ. Ἰησοῦ χριστοῦ**,—**on the Name**—i. e. *on the confession* of that which the Name implies, and *into the benefits and blessings* which the Name implies. The Apostles and first believers were *not thus baptized*, because, ch. i. 5, they had received the

ABCDE PN a b c f g h k l m o p 13

ὀνόματι Ἰησοῦ χριστοῦ [a] εἰς [a] ἄφεσιν [a] ἁμαρτιῶν, καὶ λήμ-
ψεσθε τὴν [b] δωρεὰν τοῦ ἁγίου πνεύματος. 39 ὑμῖν γάρ
ἐστιν ἡ [c] ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς
[d] εἰς [de] μακράν, ὅσους ἂν [f] προσκαλέσηται κύριος ὁ θεὸς
ἡμῶν. 40 Ἑτέροις τε λόγοις [g] πλείοσιν [h] διεμαρτύρατο καὶ
παρεκάλει αὐτοὺς λέγων [i] Σώθητε ἀπὸ τῆς [k] γενεᾶς τῆς
[l] σκολιᾶς ταύτης. 41 Οἱ μὲν οὖν [m] ἀποδεξάμενοι τὸν λόγον
αὐτοῦ ἐβαπτίσθησαν, καὶ [n] προσετέθησαν [ἐν] τῇ ἡμέρᾳ

a Matt. xxvi. 28. Luke iii. 3 ‖ Mk.
b = ch. viii. 20. x. 45. xi. 17. John iv. 10.
c ch. i. 4 reff.
d here only. 2 Kings viii. 19.
e ch. xxii. 21 reff.
f = ch. xiii. 2 reff.
g = Luke xi. 53. ch. xiii. 31. xxiv. 17. xxv. 14. xxvii. 20. xxviii. 23. Luke only, exc. Heb. vii. 23. Num. ix. 19.
h ch. viii. 25 reff.
i = Matt. i. 21. Rom. v. 9. Ezek. xxxvi. 29.
k = Matt. xxiv. 34 al. Ps. xi. 7.
l = Phil. ii. 15. 1 Pet. ii. 18 (Luke iii. 5) only. Deut. xxxii. 5.
m Luke viii. 40. ch. xviii. 27. xxi. 17. xxiv. 3. xxviii. 30 +. 2 Macc. iii. 9 al. (-δεκτός, 1 Tim. ii. 3. v. 4 only.)
n ver. 47. ch. v. 14. xi. 24. Num. xviii. 2. 1 Macc. ii. 43.

ins του κυριου bef ιησ. χρ. DE [am] syrr sah arm Cyr-jer$_1$ Bas$_1$ (Epiph$_1$) Thdrt$_2$ Cypr$_1$ Hil Lucif$_1$ Ambr Aug Vig. (Syr copt Iren-int om χριστου.) των αμαρτ. υμων A B(sic; see table) ℵ p vulg coptt æth Aug$_{alle}$; των αμ. ημων C: txt DEP 13 rel syrr [arm] Cyr-jer$_1$ Bas$_1$ Chr$_1$ [Cyr$_1$] Iren-int$_1$ Cypr$_1$ Lucif Ambr Aug$_{alle}$.

39. ημιν and ημων D Aug$_1$[txt$_1$]. for οσους, ους (*mistake in copying?*) AC 104 [coptt].

40. for τε, δε D-gr k: om c. (διεμαρτυρατο, so ABCDEℵ a h p Chr$_1$.) rec om αυτους, with EP rel Chr$_2$ 36-comm: ins ABCDℵ p 36-txt vulg [Syr coptt æth arm] Lucif$_1$, and, bef παρεκαλει, syr-w-ast. ταυτ. bef της σκολιας D lect-1 vulg Lucif [Aug$_1$].

41. for αποδεξ., πιστευσαντες D (syr-mg Aug ins και πιστευσαντες bef εβαπτισθησαν). rec ins ασμενως bef αποδεξ. (*explanatory gloss on αποδεξ. from margin: or from ch* xxi. 17), with EP rel syrr Chr$_1$ Aug$_1$: om ABCDℵ p vulg coptt æth Clem$_1$ Aug$_1$. rec om εν, with EP rel (coptt?) Chr$_1$: ins (*possibly as a corrn to avoid the apparent connexion of* τη ημ. εκ. with προσετεθησαν) ABCDℵ p vulg.

BAPTISM BY THE HOLY GHOST, the *thing signified*, which superseded that by water, the *outward and visible sign*. The *result* of the baptism to which he here exhorts them, preceded by repentance and accompanied by faith in the forgiveness of sins in Christ, would be, the *receiving the gift of the Holy Spirit*. 39.] τοῖς τέκνοις ὑμ., viz. as included in the prophecy cited ver. 17, **your little ones**: not, as in ch. xiii. 32, '*your descendants*,' which would be understood by any Jew to be *necessarily implied*. [Thus we have a providential recognition of Infant Baptism at the very founding of the Christian Church.] πᾶσιν τοῖς εἰς μακράν, **the Gentiles**; see Eph. ii. 13. There is no difficulty whatever in this interpretation. The Apostles *always expected* the conversion of the Gentiles, as did every pious Jew who believed in the Scriptures. It was their conversion *as Gentiles*, which was yet to be revealed to Peter. It is surprising to see such Commentators as Dr. Burton and Meyer finding a difficulty where all is so plain. The very expression, ὅσους ἂν προσκαλέσηται ὁ θεὸς ἡμ., shews in what sense Peter understood τοῖς εἰς μακρ.; not *all*, but as many as the Lord our God προσκαλ., shall summon to *approach to Him*,—*bring near*,—which, *in his present understanding of the words*, must import—*by becoming one of the chosen people, and conforming to their legal observances*. 40.] The words cited appear to be the concluding and inclusive summary of Peter's many exhortations, not only their general sense: just as if ver. 36 had been given as the representative of his whole speech above. σώθητε is improperly rendered in E. V. '*save yourselves*:' it is not (see Stier, R. A. i. 62) σώζετε ἑαυτούς, as in Luke xxiii. 35, 37, 39: **be saved**, Laſſet euch retten, is the true sense. σκολιᾶς—see reff. Peter alludes to ref. Deut. 41.] This *first baptism of regeneration* is important on many accounts in the history of the Christian Church. It presents us with two remarkable features: (1) It was conferred, *on the profession of repentance, and faith in Jesus as the Christ*. There was *no instruction in doctrine* as yet. The infancy of the Church in this respect corresponded to the infancy of the individual mind; the simplicity of faith came first,—the ripeness of knowledge followed. Neander well observes (Leit. u. Pflanz. p. 34) that among such a multitude, admitted by a confession which allowed of so wide an interpretation, were probably many persons who brought into the church the seeds of that Judaizing form of Christianity which afterwards proved so hostile to the true faith; while others, more deeply touched by the Holy Spirit, followed humbly the unfolding of

ἐκείνῃ [o] ψυχαὶ ὡσεὶ τρισχίλιαι. 42 [p] ἦσαν δὲ [q] προσκαρτε- [o] = ch. vii. 14. xxvii. 37. 1 Pet. iii. 20. Gen. xlvi. 15 al.
ροῦντες τῇ [r] διδαχῇ τῶν ἀποστόλων καὶ τῇ [s] κοινωνίᾳ, τῇ
[t] κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43 [u] ἐγίνετο δὲ [p] constr., ver. 5 reff.

[q] ch. i. 14 reff. ii. 9. Lev. vi. 2. [r] Matt. vii. 28. ch. v. 28. xiii. 12. Rom. vi. 17 al. Ps. lix. tit. only. [s] = Gal. [t] Luke xxiv. 35 only †. [u] = but w. ἐπί, ch. v. 5 reff.

εκεινη bef τη ημερα D [am fuld demid]. ως ℵ¹ [1].

42. for ησαν δε, και ησαν D Syr. ins εν bef τη διδ. A 98 vulg D-lat. aft αποστ. add εν ιερουσαλημ D. rec ins και bef τη κλασει, with D²EPℵ³ 13 rel [syr arm Chr$_1$]: om ABC D¹[and lat] ℵ¹ p [Syr coptt æth].

43. rec εγενετο (*corrn as more usual*), with EP rel Chr$_1$: txt A[B²]ℵ vulg syrr,

that teaching by which He perfected the apostolic age in the doctrine of Christ. (2) Almost without doubt, this first baptism must have been administered, as that of the first Gentile converts was (see ch. x. 47, and note), by *effusion or sprinkling, not by immersion*. The immersion of 3000 persons, in a city so sparingly furnished with water as Jerusalem, is equally inconceivable with a procession beyond the walls to the Kedron, or to Siloam, for that purpose.

42—47.] DESCRIPTION OF THE LIFE AND HABITS OF THE FIRST BELIEVERS. This description *anticipates*; embracing a period extending beyond the next chapter. This is plain from ver. 43: for the miracle related in the next chapter was evidently the first which attracted any public attention: vv. 44, 45, again, are taken up anew at the end of chap. iv., where we have a very similar description, evidently applying to the same period. 42.] τῇ διδαχῇ τῶν ἀποστ., compare Matt. xxviii. 20.

τῇ κοινωνίᾳ] community: the living together as one family, and having things in common. It is no objection to this meaning, that the fact is *repeated* below, in ver. 45: for so is the κλάσις τοῦ ἄρτου in ver. 46, and the προσκ. ταῖς προσευχ.

The Vulg. interpretation of τῇ κοινωνίᾳ (καὶ) τῇ κλάσει τ. ἄρτ. by 'communicatione fractionis panis,' *per Hendiadyn*, is curious enough. If suggested by 1 Cor. x. 16, it should have been 'communicatione et fractione panis.' The adoption of the right reading renders this interpretation untenable. The supplying τῶν ἀποστ. after κοινωνίᾳ, as in E. V., is better than the last, but still I conceive bears no meaning defensible in construction. Very different is the κοινωνία τ. ἁγ. πνεύματος of 2 Cor. xiii. 13, because there the Holy Ghost is *imparted*, is that *of which* all partake, are κοινωνοί: whereas the κοιν. τῶν ἀποστ. must signify fellowship *with* the Apostles, or fellowship *with that Society* of which the Apostles were the chief; neither of which meanings I conceive κοιν. will bear. The special sense in which κοινωνία occurs, Rom. xv. 26, could not be here meant, or the word would have been qualified in some way, τῇ κοιν. (τῇ) *εἰς τοὺς πτωχούς*, or the like. τῇ κλάσει τ. ἄρτου] This has been very variously explained. Chrysostom (in Act. Homil. vii. p. 57) says, τὸν ἄρτον μοι δοκεῖ λέγων, καὶ τὴν νηστείαν ἐνταῦθα σημαίνειν, καὶ τὸν σκληρὸν βίον· τροφῆς γάρ, οὐ τρυφῆς μετελάμβανον. And similarly Œcumenius, and of the moderns Bengel: 'fractione panis, id est, victu frugali, communi inter ipsos.' But on ver. 46 he recognizes a covert allusion to the Eucharist.

The interpretation of ἡ κλ. τ. ἄρτ. [here] as *the celebration of the Lord's Supper* has been, both in ancient and modern times, the prevalent one. Chrysostom himself, in his 27th Hom. on 1 Cor., p. 422, interprets it, or at all events τῇ κοινωνίᾳ and it together, of the Holy Communion. And the Romanist interpreters have gone so far as to ground an argument on the passage for the administration *in one kind only*. But,—referring for a fuller discussion of the whole matter to the notes on 1 Cor. x. xi.,—barely to render ἡ κλάσις τοῦ ἄρτου the breaking of bread in the Eucharist, *as now understood*, would be to violate historical truth. The Holy Communion was at first, and for some time, till abuses put an end to the practice, *inseparably connected with the* ἀγάπαι, or *love-feasts*, of the Christians, and *unknown as a separate ordinance*. To these ἀγάπαι, accompanied as they were at this time by the celebration of the Lord's Supper, the κλάσις τοῦ ἄρτου refers,—from the custom of the master of the feast breaking bread in asking a blessing; see ch. xxvii. 35, where the Eucharist is out of the question.

No stress must be laid, for any doctrinal purpose, upon the article before ἄρτου: the construction here requires it, and below, ver. 46, where not required by the construction, it is omitted. I need hardly add that the sense inferred by Kypke and Heinrichs from Isa. lviii. 7, διάθρυπτε πεινῶντι τὸν ἄρτον σου,—that of giving bread to the poor, is in the highest degree improbable here, and inconsistent with the Christian use of ἡ κλάσις τοῦ ἄρτου else-

v = ch. iii. 23. Rom. ii. 9. xiii. 1. Gen. xvii. 14.
w ch. v. 36 reff.
x = ch. iv. 16, 30 al.
y ch. i. 15 reff.
z = 1 Pet. ii. 12, 16.
a = ch. iv. 32. Tit. i. 4. Jude 3 only (ch. x. 14 reff.); ‡. Wisd. vii. 3. (xxix.) 16. c Heb. x. 34 only. 2 Chron. xxxv. 7 al. 17. John xix. 24, from Ps. xxi. 18. f = ch. iv. 35 only. g abs., Mark ii. 25. ch. iv. 35. 1 Cor. xii. 24. 1 John iii. 17. vii. 27 al. Num. iv. 16.

πάσῃ [v] *ψυχῇ φόβος, πολλά τε* [w] *τέρατα καὶ σημεῖα* [x] *διὰ τῶν ἀποστόλων ἐγίνετο.* 44 *πάντες δὲ οἱ πιστεύοντες ἦσαν* [y] *ἐπὶ τὸ αὐτὸ καὶ* [z] *εἶχον ἅπαντα* [a] *κοινά,* 45 *καὶ τὰ* [b] *κτήματα καὶ τὰς* [c] *ὑπάρξεις* [d] *ἐπίπρασκον καὶ* [e] *διεμέριζον αὐτὰ πᾶσιν* [f] *καθότι ἄν τις* [g] *χρείαν* [g] *εἶχεν,* 46 [h] *καθ' ἡμέραν* [G ii. 45 ...] ℵ A B C D E G P ℵ a b c f g h k l m o p 13

b ch. v. 1. Matt. xix. 22 ‖ Mk. only. Prov. xxxi. d ch. iv. 34 reff. e Luke xxii. Exod. i. 12, 17. Thucyd. iv. 116 fin. see ver. 24 reff. h Matt. xxvi. 55. ch. iii. 2. xvi. 5. Heb.

εγειναετο-B[1]CD. for τε, δε BN p copt: γαρ sah: om D[1]-gr(ins D[2]) m. aft σημ. ins ου μικρα E 25. aft δια ins των χειρων E 40 syr æth. εγιν. bef δια τ. αποστ. AC Syr copt æth.—εγενετο c e: εγινοντο E l 25. 64.—aft αποστ. add εν ιερουσαλημ ACEN vulg[(bef εγιν.) am] Syr copt: of these ACN vulg [am] copt further add φοβος τε ην μεγας επι παντας (see ch. v. 5 al): om BDP rel [sah æth arm].

44. ins και bef παντες δε ACN p. for δε, τε D. πιστευσαντες (corrn) BN f H[r] [æth arm] Orig[1] Tbl-fin. om ησαν and και B 57 Orig[1] Salv[1]. παντα D.

45. κ. οσοι κτηματα ειχον η υπαρξεις D [Syr].—om τα p. εμεριζον A. ins καθ ημεραν bef πασι D. for καθοτι, τοις D[1]-gr(txt D[2]): καθως 13.

46. for καθ ημεραν, παντες D[1][and lat]: καθ ημ. παντες τε D[2].

where. ταῖς προσευχ.] **The appointed times of prayer**: see ver. 46. But it need not altogether exclude *prayer among themselves* as well, provided we do not assume any set times or forms of *Christian worship*, which certainly did not exist as yet. See notes on Rom. xiv. 5; Gal. iv. 10. 43.] **πάσῃ ψυχῇ**, designating generally *the multitude*,—those who were not joined to the infant church. This is evident by the *πάντες δὲ οἱ πιστεύοντες* when the church is again the subject, ver. 44. **φόβος**, **dread**, reverential astonishment, at the effect produced by the outpouring of the Spirit. On the [anticipatory character of the] latter part of the verse see general remarks at the beginning of this section. 44.] If it surprise us that so large a number should be continually assembled together (for such is certainly the sense, not 'fraterno amore conjunctos,' as Calvin)—we must remember that a large portion of the *three thousand* were persons who had come up to Jerusalem for the feast, and would by this time have returned to their homes. **εἶχον ἅπαντα κοινά**] **they had all things (in) common**, i. e. *no individual property, but one common stock*: see ch. iv. 32. That this was *literally the case* with the infant church at Jerusalem, is too plainly asserted in these passages to admit of a doubt. Some have supposed the expressions to indicate merely a partial community of goods: 'non omnia vendiderunt, sed partem bonorum, quæ sine magno incommodo carere poterant,' Wetstein; contrary to the express assertion of ch. iv. 32. In order, however, rightly to understand this *community*, we may remark: (1) *It is only found in the Church at Jerusalem.* No trace of its existence is discoverable any where else: on the contrary, St. Paul speaks [constantly] of the rich and the poor, see 1 Tim. vi. 17; 1 Cor. xvi. 2 [Gal. ii. 10; 2 Cor. viii. 13—15; ix. 6, 7]: also St. James, ii. 1—5; iv. 13. And from the practice having at first prevailed at Jerusalem, we may [partly] perhaps explain the great and constant poverty of that church, Rom. xv. 25, 26; 1 Cor. xvi. 1—3: 2 Cor. viii. ix.: also ch. xi. 30; xxiv. 17. The non-establishment of this *community* elsewhere may have arisen from the inconveniences which were found to attend it in Jerusalem: see ch. vi. 1. (2) This community of goods was not, even in Jerusalem, enforced by *rule*, as is evident from ch. v. 4 [xii. 12], but, originating in free-will, became perhaps an understood custom, still however in the power of any individual not to comply with. (3) It was not (as Grotius and Heinrichs thought) *borrowed from the Essenes* (see Jos. B. J. ii. 8. 3), with whom the Apostles, who certainly must have sanctioned this community, do not appear historically to have had any connexion. But (4) it is much more probable that it arose from a *continuation*, and application to the now increased number of disciples, *of the community in which our Lord and His Apostles had lived* (see John xii. 6; xiii. 29) *before*. (The substance of this note is derived from Meyer, in loc.) The practice probably did not long continue even at Jerusalem: see Rom. xv. 26, note. 45.] **κτήματα**, [probably] *landed property*, ch. v. 1—see reff.: **ὑπάρξεις**, any other possession; *moveables*, as distinguished from land. **αὐτά**, **their price**; see a similar construc-

τε [l] προσκαρτεροῦντες [l] ὁμοθυμαδὸν ἐν τῷ ἱερῷ, [k] κλῶντές τε [l] κατ' οἶκον ἄρτον, [m] μετελάμβανον [n] τροφῆς ἐν [o] ἀγαλλιάσει καὶ [p] ἀφελότητι καρδίας, 47 [q] αἰνοῦντες τὸν θεὸν καὶ ἔχοντες [r] χάριν [s] πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος [t] προσετίθει τοὺς [u] σωζομένους [v] καθ' ἡμέραν [w] ἐπὶ τὸ αὐτό.

III. [l] Πέτρος δὲ καὶ Ἰωάννης [x] ἀνέβαινον εἰς τὸ ἱερὸν

l ch. i. 14 (refl.). k Matt. xiv. 19. ch. xx. 7, 11. xxvii. 35. 1 Cor. x. 16. xi. 24. Jer. xvi. 7. l ch. v. 42. Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. 2. see ch. viii. 3. xx. 20.

m constr., ch. (xxiv. 26.) xxvii. 33, 34. 2 Tim. ii. 6. Heb. vi. 7. xii. 10 only †. Wisd. xviii. 9. 19 reff. n ch. ix. o Luke i. 14, 44. Heb. i. 9 (from Ps. xliv. 7). Jude 24 only. LXX, Psalms only. p here only †. q ch. iii. 8, 9. Luke ii. 13. Luke only, exc. Rom. xv. 11. Rev. xix. 5. Ps. cl. 1. r = Luke ii. 52. ch. vii. 10. Prov. iii. 4. s = Rom. v. 1 reff. t ver. 41. u 1 Cor. xv. 2 reff. v ver. 46. w = ch. i. 15 reff. x Luke xviii. 10. John vii. 14. Isa. ii. 3.

προσεκαρτερουν D. εν τω ιερω bef ομοθ. C [Syr] : om ομοθ D 3. 103. και κατ οικους αν (om αν D-corr) εκλ το αυτο κλωντες τε αρτον D.

47. for λαον, κοσμον D. rec aft καθ ημεραν ins τη εκκλησια (*explanatory gloss : see note*), with EP 13 rel syrr [Bas-sel$_1$] Chr$_1$, aft εκλ το αυτο D (D k 19. 40 syrr prefix εν) : om ABC[G]ℵ vulg coptt æth arm Cyr$_1$ [Lucif$_1$].

CHAP. III. 1. rec δε bef πετρος, with EP rel 36 syr Chr$_2$:—εκλ το αυτο is omd at end of ch. ii. and insd aft ανεβαινον in Syr : D ends ch. ii. with εκκλησια, but begins ch. iii. εν δε ταις ημεραις ταυταις πετρος και : txt ABC(D)[G]ℵ m^2 p vulg coptt æth arm

tion Matt. xxvi. 9; and Winer, edn. 6, § 22. 3. 4. καθότι ἄν . . .] The ἄν with imperf. indic. in this connexion implies 'accidisse aliquid non certo quodam tempore, sed quotiescunque occasio ita ferret,' Herm. ad Viger., p. 818. See ch. iv. 35; Mark vi. 56; xi. 24; Soph. Philoct. 290 ff.; Aristoph. Lys. 510 ff. 46.] καθ' ἡμ. . . . ἐν τῷ ἱερῷ—see Luke xxiv. 53. The words need not mean, though they *may* mean, that they were assembled in Solomon's porch, as in ch. v. 12—but most probably, that they regularly kept the hours of prayer, ch. iii. 1. κατ' οἶκον] *domi*, 'privatim' (Beng.), as contrasted with ἐν τῷ ἱερῷ. So also Wolf, Scal., Heinr., Olsh., Meyer, De Wette :—not, *domatim*, 'from house to house,' as Erasm., Salmasius, Kuinoel, al. :—the words *may* bear that meaning (see Luke viii. 1), but we have no trace of such a practice, of holding the ἀγάπαι successively at different houses. The κλάσις τ. ἄρτου took place at their *house of meeting*, wherever that was: cf. ch. xii. 12; and see ver. 42 note. μετ. τροφ.] they partake of food :—see reff.;—viz. in these agapæ or breakings of bread. ἀφελότητι] In good Greek, ἀφέλεια: the adj. ἀφελής (see Palm and Rost) originally implying "free from stones or rocks" (ἀ, φελλεύς, stony or rocky land), and thus *simple, even, pure*. 47.] αἰνοῦντες τ. θ. does not seem only to refer to *giving thanks at their partaking of food*, but to their general manner of conversation, including the recurrence of special ejaculations and songs of praise by the influence of the Spirit. τοὺς σωζομένους] those who were in the way of salvation: compare σάθητε, ver. 40: those who were being saved. Nothing is implied by this word, to answer one way or the other the question, whether all these *were finally saved*. It is only asserted, that they were *in the way of salvation* when they were added to the Christian assembly. Doubtless, some of them might have been of the class alluded to Heb. x. 26—29: at least there is nothing in this word to preclude it. Correct criticism, as well as external evidence, requires that the words ἐν τῇ ἐκκλησίᾳ or τῇ ἐκκλησίᾳ should be rejected, as having been an explanatory gloss, ('est hæc Chrysostomi, ut videtur, glossa, per Syrum et alios propagata;' Bengel,) and ἐπὶ τὸ αὐτό brought back to its place and the meaning which it bears in this passage (see ver. 44), viz. together, in the sense of making up *one sum*, one body assembled in one place. Meyer attributes the separation of ἐπὶ τὸ αὐτό from Πέτρος to an ecclesiastical portion having begun ἐν ταῖς ἡμέραις ταύταις Π. κ. Ἰω. as D. De Wette asks, *why should those words have been inserted* at the beginning of a portion? Perhaps in accordance with a not uncommon practice of opening an ecclesiastical lection with such a phrase. Or possibly, I might suggest, as a *mistaken interpretation* of ἐπὶ τὸ αὐτό, which was not understood. Then when ἐπ. τ. αὐ. became joined to Πέτρος, τῇ ἐκκλ. would naturally be supplied after προσετίθει.

CHAP. III. 1—10.] HEALING OF A LAME MAN BY PETER AT THE GATE OF THE TEMPLE. 1.] ἀνέβαινον, were going up.

ABCDE GPℵ a b c f g h k l m o p 13

y = Mark xv. 1. Luke x. 35. ch. iv. 5. Esth. v. 6 F (notA[appy]). Ald. compl.
z ch. xiv. 8 reff.
a = ch. ii. 30 reff.
b = ch. xxi. 36 (Rom. xi. 18 reff.).
c ch. ii. 46 reff.
d ver. 10. Matt. xxiii. 27. Rom. x. 15 only. 3 Kings i. 6.
e constr., 1 Cor. x. 13 reff.
f = Luke xi. 41. xii. 33. ch. ix. 36 al. Luke only, exc. Matt. vi.
g Mark i. 21 al.
h ch. xxi. 18, 26. Heb. ix. 6 only. Exod. xxviii. 23, 31
i constr., see ch. xvi. 39 reff.
k ch. i. 10 reff.

y ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην. 2 καί τις
ἀνὴρ χωλὸς z ἐκ κοιλίας μητρὸς αὐτοῦ a ὑπάρχων b ἐβα-
στάζετο, ὃν ἐτίθουν c καθ' ἡμέραν πρὸς τὴν θύραν τοῦ
ἱεροῦ τὴν λεγομένην d ὡραίαν, e τοῦ αἰτεῖν f ἐλεημοσύνην
παρὰ τῶν g εἰσπορευομένων εἰς τὸ ἱερόν· 3 ὃς ἰδὼν
Πέτρον καὶ Ἰωάννην μέλλοντας h εἰσιέναι εἰς τὸ ἱερὸν
i ἠρώτα f ἐλεημοσύνην λαβεῖν. 4 k ἀτενίσας δὲ Πέτρος k εἰς

Cyr$_1$ [Lucif$_1$]. aft ιερον ins το δειλεινον *ad vesperum* D. for της προσ. τ. εν., ενατη τη προσευχη D^1: την ενατην της προσευχης D^2(and lat) arm. rec ενναταν, with p rel: νεατην B(Bch): txt A B(Mai Tischdf) CDE[G]PN a b^2 g h l m.

2. ins ιδου bef τις D^1[and lat] Syr. om υπαρχων D [copt(appy)] Lucif: *constitutus* E-lat. the το in εβασταζετο is superadded, but by B^1(not as Tischdf). for θυρ., πυλην (*see ver* 10: *cf Eng Version*) E b o Bas-sel$_1$. παρ αυτων εισπορ. αυτων D^1[-gr].

3. for ος ιδων, ουτος ατενισας τοις οφθαλμοις αυτου και ιδων D [reg]. for εισιεναι, ειναι D^1-gr(txt D^2). aft ηρ. ins αυτους D [Syr æth] coptt. om λαβειν DP rel H^r [reg syr] Lucif$_1$: *ut darent* Syr sah æth: ins ABCE[G]ℵ b o p 13 copt [arm Chr$_1$]. aft λαβ. ins παρ' αυτων E [(copt)].

4. εμβλεψας δε ο π. D. [εις αυτον bef πετρος G arm:] for εις, προς ℵ.

τὴν ἐνάτην] See ch. x. 3, 30. **τὴν ὥραν τῆς προ.** generic;—**τὴν ἐν.**, specific. There were three hours of prayer; those of the morning and evening sacrifice, i. e. the *third* and *ninth* hours, and *noon*. See Lightfoot and Wetst. in loc. **2.**] **ἐβαστ.**, **was being carried.** They took him at the hours of prayer, and carried him back between times. **τὴν θύραν . . τ. λ. ὡραίαν**] The arrangement of the gates of the Temple is, from the notices which we now possess, very uncertain. Three entrances have been fixed on for the *θύρα ὡραία*: (1) The gate mentioned Jos. B. J. v. 5. 3: **τῶν δὲ πυλῶν αἱ μὲν ἐννέα χρυσῷ καὶ ἀργύρῳ κεκαλυμμέναι πανταχόθεν ἦσαν, ὁμοίως τε παραστάδες καὶ τὰ ὑπέρθυρα. μία δὲ ἡ ἔξωθεν τοῦ νεὼ Κορινθίου χαλκοῦ, πολὺ τῇ τιμῇ τὰς καταργύρους καὶ τὰς περιχρύσους ὑπεράγουσα.** This gate was also called *Nicanor's gate* (see the Rabbinical citations in Wetstein),—and lay on the eastern side of the Temple, towards the valley of Kedron. Jos. mentions it again, as **ἡ ἀνατολικὴ πύλη τοῦ ἐνδοτέρου, χαλκῆ οὖσα**, and gives a remarkable account of its size and weight: adding, that when, before the siege, it was discovered supernaturally opened in the night, **τοῦτο τοῖς ἰδιώταις κἀλλιστον ἔδόκει τέρας· ἀνοῖξαι γὰρ τὸν θεὸν αὐτοῖς τὴν τῶν ἀγαθῶν πύλην.** But some find a difficulty in this. The lame man, they say, would not be likely to have been admitted so far into the Temple (but see Wetst. as above, where it appears that lepers used to stand at Nicanor's gate): and besides, he would have taken up his station naturally at an *outer* gate, where he might ask alms of *all* who entered. These conditions suit better (2) the gate *Susan*; as does also the circumstance mentioned ver. 11, that the people ran together to *Solomon's porch*; for this gate was on the east side of the court of the Gentiles, and close to Solomon's porch. Only the name *ὡραία* cannot be derived from the town Susan (from which the gate was named, having a picture of the town over it), that word signifying 'a lily;' the town being named, it is true, **διὰ τὴν ὡραιότητα τοῦ τόπου** (Athen. xii. 1, p. 573): but the derivation being too far-fetched to be at all probable. Another suitable circumstance was, that by this gate the market was held for sheep and cattle and other offerings, and therefore a greater crowd would be attracted. (3) Others again (Lightf. favours this) attempt to derive *ὡραία* from הֵרָיָה, 'tempus,' and refer the epithet to two gates opening towards the city on the western side. But it is very unlikely that Luke should have used *ὡρ.* in so unusual a meaning:—not to say (see Lightf. Descr. Templi) that the meaning of הֵרָיָה itself is very doubtful. So that the matter must remain in uncertainty. **3.**] **ἠρώτα . . . . . λαβεῖν**,—so Soph. Aj. 836, **αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαβεῖν**, and Aristoph. Plut. 240, **αἰτῶν λαβεῖν τι μικρὸν ἀργυρίδιον.**

ἐλεημ, as in ref. Matt. The Jewish forms of asking alms are given in Vajicra Rabb. f. 20. 3. 4 (cited by Meyer), —'Merere in me:' 'In me benefac tibi,' and the like. **4. βλέψον εἰς ἡμᾶς**] Calvin's note is important: 'Non ita lo-

αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν [l] Βλέψον [l] εἰς ἡμᾶς. 5 ὁ δὲ [m] ἐπεῖχεν αὐτοῖς [n] προσδοκῶν τι παρ' αὐτῶν [o] λαβεῖν. 6 εἶπεν δὲ Πέτρος Ἀργύριον καὶ χρυσίον οὐχ [p] ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου [ἔγειραι καὶ] περιπάτει. 7 καὶ [q] πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν· [r] παραχρῆμα δὲ [s] ἐστερεώθησαν αἱ [t] βάσεις αὐτοῦ καὶ τὰ [u] σφυρά, 8 καὶ [v] ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν καὶ [w] ἀλλόμενος καὶ

l Matt. xxii. 16 ‖ Mk. Luke ix. 62. John xiii. 22. Sir. xl. 29. m = 1 Tim. iv. 16. Luke xiv. 7 (ch. xix. 22. Phil. ii. 6) only. L.P. Job xxx. 26 ℵ(vv. αν, A). Sir. xxxi. (xxxiv.) 2. n constr., ch. xxviii. 6 only. 2 Macc. xii. 44. absol., Matt. xxiv. 50 al.

[—m. 8 G]. d mss αξαλ-λομ.—ABCDE Pℵ a b c d f g h k l m o p 13

o = ch. ii. 33 reff. p ch. iv. 37. xxviii. 7. 2 Pet. i. 8. Sir. xx. 16. q = here only. (ch. xii. 4 reff.) r Luke i. 64 al9. ch. v. 10 al4. Luke only, exc. Matt. xxi. 19, 20. Num. vi. 9 al. s = ver. 16 only. Ps. xxxii. 6. lxxiv. 3. met., ch. xvi. 5 only. 1 Kings ii. 1. t here only. Exod. xxvi. 19, &c. u here only †. v here only. Joel ii. 5. w John iv. 14. ch. xiv. 10 only. Isa. xxxv. 6.

συν ιωαννην κ. ειπεν D[1]. for βλεψον, ατενισον (sic) D.

5. for επειχεν, ατενισας D-gr. λαβ. bef παρ αυτ. DE vulg [(Syr) coptt] Lucif.—λαβ. bef τι E [coptt].—αυτου C.

6. πετρ. δε ειπ. AC[G] vulg coptt: txt B D(ο πετρ.) EPℵ syrr æth [arm Bas$_1$] Chr$_1$ Thl [Cypr$_1$] Lucif$_1$. ουκ Cℵ. rec ins εγειραι και (*adds from such passages as Luke* v. 23, vi. 8 *al ?*), with C rel 36; εγειρε και AE[G]P m p: αναστα Epiph: om BDℵ sah. (*The authorities being divided, εγειρε and -ραι being no real variation, I have left it as doubtful.*)

7. πιασασας (sic) P. rec om 2nd αυτον, with DEP rel Chr$_2$: ins ABC[G]ℵ p 36 vulg syrr coptt æth arm Eus Bas$_1$ Bas-sel$_1$ Cypr$_1$ Lucif$_1$. και παραχρ. εσταθη και εστ. D. rec αυτου bef αι βασεις, with [D]EP rel: txt ABC[G]ℵ p [vulg Bas-sel$_1$ Sevrn$_1$ Lucif]. και στα σφυδρα (sic: but δ erased) ℵ, [A] B[1](Tischdf) also have σφυδρα [φυδρα C[1]].

8. aft περιεπ. ins χαιρων E; χαιρομενος D. περιπ. bef ε. το ιερ. k 13. om last και (*see note*) A sah Lucif: ins BCEPℵ rel Iren-int.—om περιπ. κ. αλλ. κ. D æth.

quitur Petrus quin de consilio Dei certus sit: et certe his verbis singulare aliquod et insolitum beneficium sperare jubet. Quæri tamen potest, an facultatem habuerint edendi miracula quoties liberet. Respondeo, sic ministros fuisse divinæ virtutis, ut nihil suo arbitrio vel proprio motu tentarint, sed Dominus per ipsos egerit quum ita expedire noverat. Hinc factum est ut unum sanarint, non autem promiscue omnes. Ergo, quemadmodum in aliis rebus ducem et directorem habebant Dei Spiritum, ita etiam in hac parte. Ideo priusquam claudum surgere jubeat Petrus, conjecit in eum et defixit oculos. Talis intuitus non carebat peculiari Spiritus motu. Hinc fit ut tam secure de miraculo pronuntiet. Porro, excitare hoc verbo claudum voluit ad recipiendam Dei gratiam: ille tamen nihil quam eleemosynam exspectat.' 5. ἐπεῖχεν] not τοὺς ὀφθαλμούς (as Bos and Kuinoel), which is *implied*:—but (see reff.) τὸν νοῦν, fixed his attention on them.

6.] 'Non dubium est, quin etiam iis qui non erant de communitate fidelium, datæ fuerint eleemosynæ: sed Petrus tum vel nil habebat secum, in via ad templum, vel non tantum dare poterat quantum ad sublevandum pauperem opus esset. Vide abstinentiam Apostoli in tanta administratione, *cf.* ii. 45, coll. iv. 35.' Bengel. But perhaps it is more simple to conclude that Peter spoke here of *his own station and means* in life—'I am no rich man, nor have I silver or gold to give thee.' ἐν τῷ ὀνόμ.] There is no ellipsis (as Heinr. and Kuinoel) of λέγω σοι, which weakens the force of the sentence: the name of Jesus is that in which, *by the power of which*, the "rise up and walk" is to be accomplished.

7. πιάσας .... ἤγειρεν] οὕτω καὶ ὁ χριστὸς ἐποίησε· πολλάκις λέγῳ θεραπεύσας, πολλάκις ἔργῳ, πολλάκις καὶ τὴν χεῖρα προήγαγεν, ὅπου ἦσαν ἀσθενέστεροι κατὰ τὴν πίστιν ἵνα μὴ δόξῃ ἀπὸ ταυτομάτου γενέσθαι. Chrys. in Act. Hom. viii. p. 63. See Mark ix. 27. βάσεις are the soles of the feet,—σφυρά, the ankles. Luke, the physician, had made himself acquainted with the peculiar kind of weakness, and described it accordingly.

8.] ἐξαλλ. describes his first joyous liberation from his weakness: as soon as he felt himself strengthened, he leapt up, for joy. No suppositions need be made, such as πειράζων ἴσως ἑαυτόν (Chrys.): or that it was from ignorance how to walk (Bloomf.). His joy is quite sufficient to explain the gesture, and it is better to leave the narrative in its simplicity. If καί before αἰνῶν is omitted (see digest), the present participle has its ratiocinative

ABCDE PNa b c d f g h k l m o p 13

x ch. ii. 47 reff. y constr., 1 Cor. xiv. 37 reff. z = 2 Cor. viii. 19 reff. see Matt. xix. 8. a vv. 2, 3. b ch. v. 9. Matt. xxiv. 23 ||. John v. 2. c ver. 2. d = Luke iv. 38. v. 26. ch. v. 17. xiii. 45. Gen. vi. 11, 13. e Luke iv. 36. v. 9 only. Cant. iii. 6 (-βεῖν, Mark i. 27). f = Mark v. 42. xvi. 8. Luke v. 26 (ch. x. 10 reff.) only. Deut. xxviii. 28. g Rom. vi. 21 reff. h Mark x. 32. Luke xxiv. 14. ch. xx. 19. xxi. 25. 1 Cor. x. 11. 1 Pet. iv. 12. 2 Pet. ii. 22 only. Gen. xlii. 4. i = Jud. xvi. 26 B. see Matt. ix. 25 al. k = Mark vi. 33 only. Judith vi. 16. met., 1 Pet. iv. 4 only. Ps. xlix. 18. l John v. 2. x. 23. ch. v. 12 only. Ezek. xlii. 3. m here only †. objectively, Dan. vii. 7 Theod. (-βεῖσθαι, Mark ix. 5.) plur., ch. v. 16. n = ch. v. 6 reff. o Luke iv. 22. xx. 26 al. Isa. lii. 15. p w. dat., Luke iv. 20. xxii. 56. ch. x. 4. xiv. 9. xxiii. 1 only. Job vii. 8 F[ἀτενοι (?) A] {Esdr. vi. 28} only. with εἰς, ch. i. 10 reff. q here only, exc. past. epp. (1 Tim. ii. 2 al.) & 2 Pet. (i. 3 al.) Isa. xi. 2. Wisd. x. 12.

x αἰνῶν τὸν θεόν. 9 καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπα- y τοῦντα καὶ x αἰνοῦντα τὸν θεόν· 10 y ἐπεγίνωσκον δὲ αὐτὸν ὅτι οὗτος ἦν ὁ z πρὸς τὴν a ἐλεημοσύνην καθήμενος b ἐπὶ τῇ c ὡραίᾳ πύλῃ τοῦ ἱεροῦ καὶ d ἐπλήσθησαν e θάμβους καὶ f ἐκστάσεως g ἐπὶ τῷ h συμβεβηκότι αὐτῷ. 11 i κρατοῦν- τος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, k συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς b ἐπὶ τῇ l στοᾷ τῇ καλουμένῃ Σολο- μῶντος m ἔκθαμβοι. 12 ἰδὼν δὲ ὁ Πέτρος n ἀπεκρίνατο πρὸς τὸν λαόν Ἄνδρες Ἰσραηλῖται, τί o θαυμάζετε o ἐπὶ τούτῳ, ἢ ἡμῖν τί p ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ q εὐσεβείᾳ

9. rec αυτον bef πας ο λ., with EP rel Chr$_1$ Lucif$_1$: txt ABCDℵ p vulg. for θεον, κυριαν C.

10. rec (for δε) τε, with D E-gr P rel syr [arm Chr$_1$] Lucif$_1$: [om Syr sah:] txt ABCℵ p vulg E-lat copt Bas-sel$_1$. om αυτον ℵ^1(written above the line by ℵ-corr^1). for ουτος, αυτος (*corrn as more usual*) ACℵ g p 36 vulg [Syr] Bas-sel$_1$ Lucif$_1$: txt BDEP rel [syr coptt] Chr Thl. καθεζομενος D. την ωραιαν πυλην ℵ^1(ℵ^2 correcting τη ωραια but not πυλην). for συμβ., γεγενημενω D.

11. for ver, εκπορευομενου δε του πετρου και ιωανου συνεξεπορευετο κρατων αυτους· οι δε θαμβηθεντες εστησαν εν τη στ. η (τη D^2) κ. σ. εκθ. D. for δε, τε A Syr. rec for αυτου, του ιαθεντος χωλου (*beginning of an ecclesiastical lection*), with P rel Thl: txt ABCDEℵ c p 36 [vulg] syrr coptt (æth) arm. om τον (bef πετρ.) c.—ins τον bef ιωαν. ABℵ m p Chr$_1$. rec προς αυτους bef πας ο λαος, with EP rel copt: txt ABCℵ p vulg syrr sah æth arm.

12. αποκριθεις δε ο πετρ. ειπεν πρ. αυτους D. rec om ο, with EP rel [Chr$_1$]: ins ABCDℵ k o p 13. for 1st ἡ, ει (*itacism*) ℵ. ως ημων τη ιδια δυν. η ευσ.

force, alleging the cause of the walking and leaping: and would best be rendered in English, **in his praising of God.**

11—26.] THE DISCOURSE OF PETER THEREUPON. 11. κρατοῦντος] *holding*, physically: not spoken of mental adhesion, but of actual holding by the hand or arm, that he might not be separated from them in the crowd, but might testify to all, *who* his benefactors were. στοᾷ τῇ κ. Σολομ.] See John x. 23, note. 12. ἀπεκρίνατο] viz. to their expressions of astonishment implied in ἔκθαμβοι. See Matt. xi. 25. ἀπεκρίναντο never signifies '*made as address*,' as Bloomf.; but always 'answered:' cf. ch. v. 8, note. This second discourse of Peter may be thus divided: *This is no work of ours, but of God, for the glorifying of Jesus*, vv. 12, 13:—*whom ye denied and killed, but God hath raised up*, vv. 13—15:—*through whose name this man is made whole*, ver. 16:—*ye did it in ignorance, but God thereby fulfilled His counsel*, vv. 17, 18. *Exhortation to repent, that ye may be forgiven, and saved by this Jesus Christ at His coming*, vv. 19—21: *whose times have been the subject of prophecy from the first*, ver. 21. *Citations to prove this*, vv. 22—24: *its immediate application to the hearers, as Jews*, vv. 25, 26. There the discourse seems to be broken off, as ch. iv. 1 relates. ἐπὶ τούτῳ] not, *at this* (event): but **at this man**, compare αὐτόν below, which would not be used at the *first* mention of one *then present*. Their error was not the *wonder* itself,—though even that would shew ignorance and weakness of faith, for it was truly no wonderful thing that had happened, viewed by a believer in Jesus,—but their wondering *at the Apostles*, as if they had done it by their own power. 'Ergo,' says Calvin, 'hoc est perperam obstupescere, quum in hominibus mentes nostræ subsistunt.' δυνάμει, power, —such as *magical craft*, or any other supposed means of working miracles: εὐσεβείᾳ meritorious efficacy with God, so as to have obtained this from Him *on our own account*. The distinction is important:—'*holiness*,' of the E. V., is not expressive of εὐσεβ., which bears in it the

[r] πεποιηκόσιν [s] τοῦ περιπατεῖν αὐτόν; 13 ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν [t] πατέρων [t] ἡμῶν, ἐδόξασεν τὸν [u] παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς [v] μὲν [w] παρεδώκατε, καὶ [x] ἠρνήσασθε [αὐτὸν] [y] κατὰ πρόσωπον Πιλάτου, [z] κρίναντος ἐκείνου [a] ἀπολύειν. 14 ὑμεῖς δὲ [b] τὸν ἅγιον καὶ [c] δίκαιον [x] ἠρνήσασθε, καὶ [d] ᾐτήσασθε [e] ἄνδρα [f] φονέα [g] χαρισθῆναι ὑμῖν, 15 τὸν δὲ [h] ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε· ὃν ὁ θεὸς [i] ἤγειρεν ἐκ [i] νεκρῶν, οὗ

r = Mark i. 17. vii. 37 al.
s constr., ch. vii. 19. xv. 20. xxvii. 1 al. Josh. xxii. 26. 3 Kings xiii. 16 B. Winer, edn. 6, § 44. 4.
t ch. v. 30 reff.
u = ver. 26 reff.
v μέν solitarium. Rom. vii. 12 reff.
w = Matt. xxvii. 18 ‖ Mk. Jer. xxxiii. (xxvi.) 24.
x = ch. vii. 35 reff.
y = 2 Cor. x. 1 reff.
z constr., ch. xv. 19 reff.
a ch. xxvi. 32 reff.
b = John vi. 69. 1 John ii. 20.
c abs., ch. vii. 52 reff.
d constr., Luke xxiii. 23. ch. xiii. 28. 3 Kings xix. 4.
e Luke xxiv. 19. Judg. vi. 8.
f ch. vii. 52 reff.
g = 1 Cor. ii. 12 reff.
h ch. v. 31. Heb. ii. 10. xii. 2 only. 1 Macc. ix. 61. x. 47.
i 1 Cor. xv. 12 reff.

τουτο πεποιηκοτων τουτο (του D-corr) περιπ. αυτ. D [simly Sevrn$_1$]. τουτον E vulg Iren-int Cassiod.

13. ins θεος bef ισαακ and bef ιακ. AD vulg copt æth [arm] Iren-int, ins *o θεος* ℵ Chr$_1$ (*corrns to suit* LXX *Exod* iii. 6, *and Matt* xxii. 32 ‖): om BEP rel syrr sah [Sevrn$_1$] Thdot-ancyr$_1$. for των, του ℵ. for παιδα, πατερα ℵ^1(corrected by ℵ^3 (12th cent)). aft ησ. ins χρ. D æth-pl. ημεις D[-gr]. rec om μεν (*erased because no correspondg* δε *follows*), with D m [13]: ins ABCEPℵ rel 36 vulg [syr Did$_1$] Chr Iren-int Jer$_1$. aft παρεδ. add εις κρισιν D syr-mg Iren-int; εις κριτηριον E. απηρνησασθαι D. om αυτον (*as needless*) ABCℵ p 36 vulg copt arm [æth Thdot-ancyr] Did$_1$ Iren-int Jer$_1$: ins DEP rel syr sah Chr. πειλατου του κρεινοντος εκεινου απολυειν αυτον θελοντος D; *cum judicasset ille dimittere eum voluit* D-lat (*a curious instance of combination of readings*); του, θελοντος, and *voluit* are marked for erasure. κρινοντος C 13. απολλυειν ℵ.

14. δικαιον εβαρυνατε και ητησατε D: so for ηρνησ., *aggravastis* Iren-int. ins αλλον bef ητησασθε E, aft ητησ. syr-mg. ins ζην και bef χαρισθηναι υμ. E Aug$_1$.

idea of *operative, cultive* piety, rather than of *inherent character*. 13. ὁ θ. Ἀβρ. κ.τ.λ.] 'Appellatio frequens in Actis, præ ceteris libris N. T., et illi periodo temporum conveniens.' Bengel. ὅρα πῶς αὐτὸν (τὸν θεὸν) εἰωθεῖ συνεχῶς εἰς τοὺς προγόνους ἵνα μὴ δόξῃ καινόν τι εἰσάγειν δόγμα· καὶ ἐκεῖ (ch. ii.) τοῦ πατριάρχου Δαβὶδ ἐμνημόνευσε, καὶ ἐνταῦθα τῶν περὶ τοῦ Ἀβραὰμ . . . (Chrys.). ἐδόξασεν] not, as E. V., '*hath glorified*,' implying, by *thus honouring His Name*: it is the historic aor., **glorified**, viz. by His exaltation through death—see John xii. 23; xvii. 10. παῖδα] not '*Son*,' but **Servant**: *servant*, however, in that distinct and Messianic sense which the same expression bears in Isa. xl.—lxvi. in the LXX. υἱός is the word always used to designate Jesus as the Son of God. The above meaning is adopted by all the best modern Commentators, Piscator, Bengel, Olsh., Meyer, De W., Stier, some of whom refer to a paper of Nitzsch's in the Stud. u. Krit. for 1828, Heft 2, p. 331 ff. Olsh. says, 'After N.'s remarks on the subject, no one hereafter can suppose this expression equivalent to υἱὸς τ. θ.' "In the next age," says Wordsw., "the term παῖς θεοῦ was applied to Christ as a *Son*. See Polycarp, Mart. § 14, p. 1040 (Migne); and S. Hippolyt. Philosoph. x. 33 (in Migne's Origen, tom. vi. p. 540), and contra Noëtum, § 5, 7, 11, pp. 809 ff. (Migne), and the note of Fabricius, ii. p. 10." κατὰ πρόσωπον II. as E. V., '*in the presence of P.*,' or better perhaps, to the face of Pilate. The expression is no Hebraism. Polybius often uses it. κατὰ πρόσωπον λεγομένων τῶν λόγων, xxv. 5. 2: κ. πρ. ἅπαντῶν τοῖς πολεμίοις, xvii. 3. 3, &c. See Schweigh., Lexicon Polybianum. κρίναντος ἐκ. ἀπολ., see Luke xxiii. 20; John xix. 4, 12. 14. ἅγιον κ. δίκαιον] not only in the higher and divine sense present to Peter's mind, but also by Pilate's *own verdict*, and the testimony of the Jews' consciences. The sentence is full of antitheses; ἅγιον κ. δίκ. contrasts with the *moral impurity* of ἄνδρα φονέα,—ἀρχηγ. τ. ζωῆς, with the *destruction of life* implied in φονέα,—while ἀπεκτείνατε again stands in remarkable opposition to ἀρχ. τ. ζ. This last title given to our Lord implies (as Vulg.) 'Auctorem vitæ:' see reff.; so ἀρχηγὸν κ. καθηγεμόνα τῆς ὅλης ἐπιβολῆς Ἄρατον, Polyb. ii. 40. 2: ὅπερ (scil. want of occupation in mercenary soldiers) σχεδόν, ὡς εἰπεῖν, ἀρχηγὸν κ. μόνον αἴτιον γίνεται στάσεως, i. 66. 10 al. It is *possible*, that the words ἀρχ. τ. ζ. may contain an allusion to the great miracle which was the immediate cause of the enmity of their rulers to Jesus. But of course

ABCDE Pt a b c d f g h k l m o p 13

j ch. i. 8 reff. k = Luke v. 5. Phil. iii. 9 al. Job xxix. 22. l constr., Rom. iii. 22 reff. m ver. 7 reff. n 1 Pet. i. 21. o = here only. χρόνος μάθησιν δίδωσι, Eurip. Suppl. 419. p here only. Isa.i.6Ed-vat.

ἡμεῖς [j]μάρτυρές ἐσμεν. 16 καὶ [k]ἐπὶ τῇ [l]πίστει τοῦ [l]ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἴδατε [m]ἐστερέ-ωσεν τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ [n]δι' αὐτοῦ [o]ἔδωκεν αὐτῷ τὴν [p]ὁλοκληρίαν ταύτην [q]ἀπέναντι πάντων ὑμῶν. 17 καὶ νῦν, ἀδελφοί, οἶδα ὅτι [r]κατὰ [s]ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· 18 ὁ δὲ θεὸς ἃ [t]προκατήγγειλεν διὰ [u]στόματος πάντων τῶν προφητῶν

F (not ABℵ) only. (-ρος, 1 Thess. v. 23. James i. 4.) r = Matt. xix. 3. Rom. x. 2. Phil. ii. 3. iv. 11. s ch. xvii. 30 reff. q = Matt. xxvii. 24. Rom. iii. 18 (reff.). t ch. vii. 52 only ϒ. u ch. i. 16 reff.

15. ωμεις D^1(txt D^4).

16. om επι $B\aleph^1$ p [arm]: εν 119 [*in*] vulg D-lat E-lat coptt æth Iren-int. om ον D^1-gr(ins D^2). aft οιδατε ins οτι D^1-gr.

17. ins ανδρες bef αδελφοι DE. [for οιδα] επισταμεθα [D arm-mss. aft] οτι [ins] υμεις μεν D. aft επραξ. add πονηρον D^1, το πονηρον D^2 34 syr-mg Iren-int$_1$ Ambrst$_2$ [Aug$_1$].

18. for *a*, *o* D-gr [Syr]: *qui* bodl demid hal Vig$_1$.

Peter had a higher view in the title than *merely* this. 16.] ἐπὶ τ. πίστει . . .— The E. V. is right; through, or better, on account of faith in His name. The meaning, *for the sake of* (i. e. of awakening, in you, and in the lame man himself) *faith in his name* (Rosenm., Heinrichs, Olsh., Stier), though grammatically justified, seems against the connexion with the μάρτυρές ἐσμεν just before. It is evident to my mind that the πίστις τοῦ ὀν. αὐτ. is the faith of these μάρτυρες. His name (the efficient cause), by means of, or on account of (our) faith in His name (the medium operandi), &c. ἐστερ. and ἔδωκ. again are historic aorists,—confirmed and gave; better than '*hath confirmed*' and '*hath given.*' κ. ἡ πίστις ἡ δι' αὐτοῦ —and that faith which is wrought by Him—not 'faith in Him;' which is an inadmissible rendering. Peter's own words (ref. 1 Pet.) are remarkably parallel with, and the best interpreters of, this expression: ὑμᾶς τοὺς δι' αὐτοῦ πιστοὺς εἰς θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν. Some of the Commentators are anxious to bring in *the faith of the lame man himself* in this verse. Certainly it is according to analogy to suppose that *he had such faith*, from and after the words of Peter:—but, as certainly, there is *no allusion to it in this verse*, and the thread of Peter's discourse would be broken by any such. It is the firm belief in His name *on the part of us His witnesses*, of which he is here speaking, as the medium whereby His name (= the Power of the great dignity to which He has been exalted, the ἀρχηγὸς τῆς ζωῆς) had in this case worked. 17.] νῦν introducing a new consideration: see 2 Thess. ii. 6. Here it softens the severer charge of ver. 14: sometimes it intensifies, as ch. xxii. 16; 1 John ii. 28: especially with ἰδού, ch. xiii. 11; xx. 22. No meaning such as '*now* that the real Messiahship of Him whom ye have slain is come to light' (Meyer) is admissible. ἀδελφοί, still softening his tone, and reminding them of their oneness of blood and covenant with the speaker. κατὰ ἄγνοιαν] There need be no difficulty in the application of the ἄγνοια to even the rulers of the Jews. It admits of all degrees—from the unlearned, who were implicitly led by others, and hated Him because others did,—up to the most learned of the scribes, who knew and rightly interpreted the Messianic prophecies, but from moral blindness, or perverted expectations, did not recognize them in our Lord. Even Caiaphas himself, of whom apparently this could least be said, may be brought under it in some measure: *even he* could hardly have delivered over Jesus to Pilate with the *full* consciousness that He was the Messiah, and that he himself was accomplishing prophecy by so doing. *Some degree* of ἄγνοια there must have been in them all.

The interpretation (Wolf) '*ye did, as your rulers* (*did*),' is of course inadmissible, being contrary to the usage of the words: πρόσωπον ὥσπερ καί can never mean to imitate, but ἐπράξατε must refer to a definite act (understood), and ὥσπερ καί must take up another subject of ἐπράξατε.

18.] πάντων, see Luke xxiv. 27 and note. There is no hyperbole (Kuinoel) nor adaptation (Meyer) to Jewish exegetical views. 'Omnes prophetæ in universum non prophetarunt nisi de diebus Messiæ' (Sanhedr. 99. 1), was *not merely a Jewish view, but the real truth.* The prophets are here regarded as *one body*, actuated by *one Spirit*; and the sum of God's pur-

ᵛ παθεῖν τὸν χριστὸν αὐτοῦ ᵂ ἐπλήρωσεν οὕτως. 19 ˣ μετανοήσατε οὖν καὶ ʸ ἐπιστρέψατε ᶻ εἰς τὸ ᵃ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ᵇ ὅπως ᵇ ἂν ἔλθωσιν ᶜ καιροὶ ᵈ ἀναψύξεως ᵉ ἀπὸ προσώπου τοῦ κυρίου, 20 καὶ ἀποστείλῃ

v abs., ch. i. 3 reff.
w ch. i. 16. xiii. 27. Matt. i. 22 al. fr. 2 Chron. xxxvi. 22.
x ch. ii. 38 reff.
y Matt. xiii. 15 & ch. xxviii.

27 (from Isa. vi. 10). Mark iv. 12. Luke xxii. 32. z ch. vii. 19. Rom. i. 11, 20 al. a Col. ii. 14. Rev. iii. 7. vii. 17. xxi. 4 only. Ps. l. 9. Isa. xliii. 25. 2 Macc. xii. 43. b Luke ii. 35, ch. xv. 17 (from Amos ix. 12 A). Rom. iii. 4 (from Ps. l. 6 [6]) only. c and constr., Luke xix. 44. Heb. ix. 10. Ps. lxviii. 13. d here only. Exod. viii. 15 only. (-ψυχεῖν, 2 Tim. i. 16.) e = here only. see 2 Thess. i. 9. Rev. xx. 11. Ps. xcvi. 5.

rec αυτου bef παθειν (*alteration to suit* αυτου προφ. *ver* 21), with P rel: txt BCDEℵ p vulg syrr arm Chr_1 $Iren\text{-}int_1$.—aft προφ. ins αυτου, retaining αυτου of txt, A(prob) c 66^2 æth-pl Vig_1.—om παθ. τ. χρ. (*homœotel* αυτου *to* αυτου?) A.

19. for εις, προς Bℵ. τας αμ. bef υμων D [vulg(and demid) spec $Iren\text{-}int$ $Tert_1$]. επελθωσιν D-gr $Tert_1$. aft αναψυξ. add υμιν E tol lat-mss-in-Bede, and aft ελθ. Bede-gr Syr syr-w-ast copt $Iren\text{-}int$ (Tert). om του E k m 36.

pose, shewn by their testimony, is, *that* HIS CHRIST *should suffer*. Notice the inf. aor. παθεῖν, as in ch. i. 3, of a *definite single act*. 19.] οὖν, *quæ cum ita sint*. εἰς τὸ ἐξαλ.] The faith implied in ἐπιστρέψατε has for its aim, is necessarily (by God's covenant, see John iii. 15, 18) accompanied by, the wiping out of sin. ὅπως ἂν ἔλθ. κ.τ.λ.] This passage has been variously rendered and explained. To deal first with the *rendering*:—ὅπως ἄν *cannot mean* '*when*,' as in E. V.—ὅπως never occurs in that sense in the N. T., nor indeed with an indic. at all; —and if it did, the addition of ἄν, and the use of a subjunctive, would preclude it here. It can have but one sense,—*in order that*. This being so, *what are* καιροὶ ἀναψύξεως? From the omission of the article, some have insisted (e. g. Stier, R. d. Apost. i. 89) on rendering it '*times, seasons, of* ἀναψ.' But this cannot be maintained. καιρός and καιροί are occasionally anarthrous when they manifestly must have the article in English. Cf. especially Luke xxi. 24, καιροὶ ἐθνῶν, where none would think of rendering, 'seasons of (the) Gentiles.' See for καιρός Matt. viii. 29; Mark xi. 13; 1 Pet. i. 5. And, since philologically we have to choose between 'seasons' and 'the seasons,' ἔλθωσιν must I think determine in favour of the latter. For by that word we must understand a definite *arrival*, one and the same for all, not a mere *occurrence*, as the other sense of καιροί would render necessary. This is also implied by the aorist, used, in a conditional sentence, of a *single fact*, whereas a recurrence or enduring of a state is expressed by the *present*. In order that the times of ἀνάψυξις may come. *What is* ἀνάψ.? Clearly, from the above rendering, *some refreshment, future*, and which *their conversion was to bring about*. But hardly, from what has been said, refreshment *in their own hearts*, arising from their conversion: besides the above objections, the following words, ἀπὸ προσώπου τοῦ κυρίου, are not likely to have been used in that case. No other meaning, it seems to me, will suit the words, but that of the times of refreshment, the great season of joy and rest, which it was understood the coming of the Messiah in His glory was to bring with it. That this should be connected by the Apostle with the conversion of the Jewish people, was not only according to the plain inference from prophecy, but doubtless was one of those *things concerning the kingdom of God* which he had been taught by his risen Master. The same connexion holds *even now*. If it be objected to this, that thus we have the conversion of the Jews regarded as *bringing about* the great times of refreshment, and those times consequently as *delayed by their non-conversion* ('neque enim est Mutate vos in melius, ut Deus mittat Christum: non esse potest: hoc non pendet a nostra μετανοίᾳ.' Morus in Stier R. A. i. 91), I answer, that, however true this may be in fact, the other is fully borne out by the manner of speaking in Scripture: the same objection might lie against the efficacy of *prayer*. See Gen. xix. 22; xxxii. 26; Mark vi. 5; 2 Thess. ii. 3; 2 Pet. iii. 12. ἀπὸ προσώπ. τ. κυρ.] From the presence of God (*the Father*), who has reserved these καιροί in His own power. When they arrive, it is by His decree, which goes forth from His presence. Cf. ἐξῆλθεν δόγμα παρὰ Καίσ. Ἀυγ., Luke ii. 1. 20.] ἀπεστάλη (see above), *literally*,—not figuratively, by the Spirit: —even if the word send be no where else applied to the second coming of the Lord, there is no reason why it should not be here: the whole ground and standing-point of these two orations of Peter are *peculiar*, and the very mention of the 'times of refreshment' *proceeding forth from the presence of the Father* would naturally lead to the position here assigned to the Son, as

f ch. xxii. 14. xxvi. 16 only. Exod. iv. 13. Josh. iii. 13. 2 Macc. iii. 7. viii. 9 only.
g = ch. iv. 12 reff.
h = Luke ix. 53. xvi. 4, 9.
i and constr., ch. xvii. 30. Matt. ii. 7. Luke i. 57.
j here only ϒ. see note.
k attr., ch. i. 1 reff.
l = Luke xxiv. 25. ch. xxviii. 25. 2 Pet. i. 21. Ps. lxi. 11.
m ch. i. 16 reff.
n Luke i. 70. 2 Pet. iii. 2.

τὸν [f]προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν, 21 ὃν [g]δεῖ ABCDE PN a b c d f g h k l m o p 13
οὐρανὸν μὲν [h]δέξασθαι ἄχρι [i]χρόνων [j]ἀποκαταστάσεως
πάντων, [k]ὧν [l]ἐλάλησεν ὁ θεὸς [m]διὰ στόματος τῶν [n]ἁγίων

20. rec προκεκηρυγμενον (*either a mistake, or a gloss agreeable to the sense of vv.* 18, 21), with Orig [Cosm$_1$], *qui prædicatus est* vulg, *prius annunciatum* copt-wilk: txt ABCDEP$\aleph$.rel 36 syr-mg-gr Chr$_3$: *præparatum* Iren-int$_1$: *destinatum* and *prædesignatum* Tert: *prædestinatum* D-lat E-lat syrr sah [arm]: προκεχρισμενον æth. rec ιησ. bef χρ. (*corrn to more usual appelln, the connexion of* χρ. *not being perceived, see note*), with AC m p rel vss Chr$_2$ Cosm$_1$ Iren-int$_1$: txt B D-gr EP$\aleph$ a c g h l syr sah.

21. χρονων D^1(txt D-corr^1) [m]. rec for των αγ., παντων αγ., with Cosm: παντων των αγ. EP 13 rel [syr] Chr$_1$ (*corrn to suit ver* 24, *and* των *omd in rec by mistake, owing to* -των *preceding*): txt ABCD$\aleph$ (c ?) o p H^r [vss] Orig$_2$ Chr$_1$ Iren-int$_1$ Tert$_1$.—aft αγ.

one *sent* by the Father. See below, on ver. 26. Besides which, the aor. will not allow of the figurative interpretation, confining, as it does, the '*sending*' to one definite event.

προκεχειρισμένον] **before appointed**, as apparently in the first ref.: or perhaps προ- merely gives the idea of *forth*, before the rest, as in the two others, and perhaps even in the first also. ὑμῖν, **to you**,—as your Messiah. According to the right reading, χριστ. Ἰησοῦν, χριστόν may be connected with τὸν προκεχ. ὑμ., **Him who was predestined your Messiah, namely, Jesus.** 21. ὃν δεῖ οὐρ. μ. δέξασθαι] These words admit of a double rendering: (1) '*Whom the heaven must receive.*' (2) '*Who must possess* (capessere) *the heaven.*' Of these the former is in my view *decidedly preferable*, both as best suiting the sense, and as being the natural rendering, whereas the other is forced. Only two or three instances of δέχομαι used in this sense are produced, and in these it gets the meaning by signifying 'to take to one's self,' as property or inheritance: which would surely never be said of οὐρανόν, thus barely expressed. Besides, *the* emphatic *position of* οὐρανόν, with μέν attached to it, is almost decisive against this rendering. I apprehend that this particle in a sentence of the present form is always found appended to the *subject*, never to the *object*; and that, if οὐρ. had been the object, the form of the sentence would necessarily have been ὃν μὲν δεῖ κ.τ.λ. The reason given by Bengel for rejecting the right rendering, '*Cælo capi*, i. e. *cohiberi*, *concludi*, violenta est interpretatio, quasi cœlum Christo majus sit; et inimica celsitudini Christi super omnes cœlos,' is best answered by himself 'Non tamen nullo sensu dici potuit, *cœlum suscipit Christum: admittit* scil. ut thronus Regem legitimum;' only I would rather understand it *locally*, and recognize a parallel expression with that in ch. i., also *local*, νεφέλη ὑπέλαβεν αὐτόν. And so far from seeing in it any derogation from the Majesty of Christ, it seems to me admirably to set it forth: it behoves the *heaven* (which is *his*, obeying his will) to *receive Him* till the time appointed. The omission of the article cannot be adduced either way here: for οὐρανός 'the heaven,' is frequently anarthrous, as ἥλιος and other similar nouns: see (besides very numerous instances of *οὐρ. after a preposition*, which are hardly to the point) 2 Pet. iii. 12, and τὰν πρὸς ἑσπερον κέλευθον οὐρανοῦ, Eur. Orest. 1003. Ζεύς ἐστιν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός; Æsch. Frag. i. 96. The tragedians never prefix the article to οὐρανός, γῆ (meaning 'the earth'), αἰθήρ, or ἥλιος, except when qualified by an adjective, as ὃ τὸν αἰνὸν οὐρ. διφρηλατῶν, Soph. Aj. 832, and even then very seldom. Middleton has but very slightly noticed this, ch. iii. 1, § 5, note. ἄχρι] Not *during*, as the advocates of the *present spiritual sense* of the passage wish to render it, but **until**; see below.

χρόνων ἀποκαταστ. πάντων κ.τ.λ.] The key both to the construction and meaning here, is our Lord's saying, Matt. xvii. 11, Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα. From this we see that ἀποκατ. πάντων stands alone, as the ἀποκατ. of *all things*: and that ὧν *does not belong to* πάντων. Next, what is ἀποκατάστασις? We must be guided by the usage of the kindred verb ἀποκαθίστημι (or -άνω). Certainly, to **restore** is its usual import, and most strikingly so, accompanied however with the notion of a *glorious* and *complete* restoration, in ch. i. 6. To render our word *fulfilment*, and apply it to πάντων ὧν ἐλάλ. κ.τ.λ., is against all precedent. And, in the sense of **restoration**, I cannot see how it can be applied to the work of the Spirit, as proceeding, during this the interim-state, in the hearts of men. This would be contrary to all Scripture analogy. I under-

ο ἀπ' αἰῶνος αὐτοῦ π προφητῶν. 22 Μωυσῆς μὲν εἶπεν ὅτι προφήτην ὑμῖν ρ ἀναστήσει κύριος ὁ θεὸς *ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ᵠ ὡς ἐμέ· αὐτοῦ ἀκούσεσθε ʳ κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 23 ˢ ἔσται δέ, ᵗ πᾶσα ᵘ ψυχὴ ᵠ ᵗ ἥτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ᵛ ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ. 24 ʷ καὶ πάντες ʷ δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν ˣ καθεξῆς ὅσοι ἐλάλησαν καὶ ʸ κατήγ-

ο = Luke i. 70. ch. xv. 18. Ps. cxviii. 83.
ρ = Matt. xxii. 24. ch. vii. 37, from Deut. xviii. 15, 18.
ᵠ = Matt. vii. 29 al.
ʳ = ch. xvii. 22. Col. iii. 20, 22. Heb. iv. 15.
ˢ = and constr., ch. ii. 17, 21.
ᵗ Matt. vii.
π 24. x. 22. Col. iii. 17.
ᵘ = ch. ii. 43 reff.
ʷ Matt. x. 16. John vi. 51. viii. 16, 17 al.
ᵛ here only. Deut. vii. 10 al. Jos. Antt. viii. 11. 1.
ˣ Luke i. 3. viii. 1. ch. xi. 4. xviii. 23 only ϯ. L.
ʸ ch. xiii. 5 reff.

ins των B²-marg(sic: see table) EN³ c k 13. rec αυτου προφ. bef απ αιωνος, with P rel 36: om απ. αιων. D 19 arm Cosm₁ Iren-int Tert₁: 13 has it thus, αγ. αυτου των απ' αι. προφ.: alii aliter (*prob the expr was found difficult, as Mey suggests, because strictly απ' αιωνος there were no prophets. Hence it was ejected to the marg and found its place variously when reinserted*): txt (*a very usual collocation in the Acts*) ABCEN (k) p. ins των bef προφ. D¹.—om αυτου k.

22. rec aft μεν ins γαρ (*to connect the prophecy of Moses, as an example, with ver* 21), with P rel Syr Chr₁: om ABCDEN b¹ o p 36 vulg syr coptt æth [arm] Chr₁ Iren-int₁. rec ins προς τους πατερας bef ειπεν, with P rel Thl: aft ειπεν DE sah æth arm Chr₂ Iren-int: om ABCN p vulg Syr copt.—(D d e f sah æth Iren-int add ημων aft the above insn; E 24. 43 add υμων.) *ἡμῶν CEPN¹ a^r b c e f h l o 13 syr sah æth Just₁ [Orig₁]: om B 60 Syr copt Chr₁ [Chron₁ Cosm₁]: υμων AD N³ p rel vulg [Orig₁] Chr₁ Iren[-int₁]. for 2nd υμων, ημων D-gr a 5. 14. 57. 95 lect-12. εμου D¹-gr(txt D²).

23. rec αν, with BDE rel [Orig₁ Eus₁ Chr]: txt ACPN b c d e f g l m o p. (εξολεθρ., so AB¹CD.)

24. om δε D. for οσοι, οι C²D²N vulg: o D¹: txt AB C¹(appy) C³E rel D-lat Chr [Cosm₁] Iren-int. ελαλησεν D¹: επροφητευσαν C² arm[-ed]. rec προκατηγγειλαν (*gloss*), with C² rel Cosm: txt AB C¹(appy) DEPN c d e f g k l m p 36 vulg syrr coptt æth arm Chr Thl Iren-int.

stand it then of the *glorious restoration of all things*, the παλιγγενεσία [Matt. xix. 28], which as Peter here says, is the theme of all the prophets from the beginning.

No objection can be raised to this from the meaning of χρόνοι: see ch. vii. 17, and Peter's own language, 1 Pet. i. 20, ἐπ' ἐσχάτου τῶν χρόνων. If the distinction be true between χρόνοι and καιροί, as denoting a longer and a shorter period respectively, which I much doubt,—it does not affect this passage: for, either way, the χρόνοι ἀποκατ. will imply the time or period of the ἀποκατ., not the moment only when it begins or is completed, as καιρός (not καιροί) ἀποκατ. might. De Wette is hardly right in saying that the unexpressed δέ to answer to μέν is contained in the sense of ἀποκατάστασις: it is rather contained in the previous clause, καὶ ἀποστείλῃ, κ.τ.λ. In order to fill up the ellipsis, this clause would have to be repeated after προφητῶν—τότε δὲ αὐτὸν ἀποστελεῖ. ὅν, i. e. οὗς, agreeing with χρόνους, or perhaps περὶ ὅν, i. e. χρόνων. *It does not refer to* πάντων,—see above. On the testimony of the prophets, see ver. 18, note.

22.] This citation is a free but faithful paraphrase of the text in Deut. See LXX.

That the words, as spoken by Moses, seem to point to the whole line of prophets sent by God, is not any objection to their being applied to Christ, but rather necessitates, and entirely harmonizes with, that application. See the parable Matt. xxi. 33—41. And *none* of the whole prophetic body entirely answered to the ὡς ἐμέ, *but Christ*. The Jews therefore rightly understood it (though not always consistent in this, compare John i. 21 with vi. 14) of the Messiah. 23. ἐξολεθρ.] LXX ἐγὼ ἐκδικήσω ἐξ αὐτοῦ. This word, only known to later Greek, is often found in the LXX. See besides reff., Gen. xvii. 14; Deut. ix. 3; Ps. xvii. 40; lxxii. 27. In most places where it occurs, the readings vary between -ολοθρ- and -ολεθρ-; see var. readd. 24.] See ver. 18, note.

The construction of the Vulg., defended by Casaubon and adopted by Valcknaer and Kuinoel, τῶν καθεξῆς ὅσοι ἐλάλ., 'et omnes prophetæ a Samuel, et deinceps qui locuti sunt,' is not so good as the ordinary one in E. V. Cf. ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφ., Luke xxiv. 27. Still less admissible is the rendering given in Dr. Burton's note, as perhaps the literal one, 'And (to the same effect spoke) all

ABCDE PN a b e d f g h k l m o p 13

γειλαν τὰς ἡμέρας ταύτας. 25 ὑμεῖς ἐστε οἱ [a] υἱοὶ τῶν προφητῶν καὶ τῆς [ab] διαθήκης [c] ἧς [bd] διέθετο ὁ θεὸς [be] πρὸς τοὺς [f] πατέρας [f] ὑμῶν, λέγων πρὸς Ἀβραάμ Καὶ ἐν τῷ σπέρματί σου [g] ἐνευλογηθήσονται πᾶσαι αἱ [i] πατριαὶ τῆς γῆς. 26 ὑμῖν πρῶτον [k] ἀναστήσας ὁ θεὸς τὸν [l] παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν [m] εὐλογοῦντα ὑμᾶς [n] ἐν τῷ [o] ἀποστρέφειν

a = Luke i. 72. Rom. xi. 27. Ps. xxiv. 14.
b Heb. viii. 18 & x. 16, from Jer. xxxviii. (xxxi.) 33.
c attr., ch. i. 1 reff.
d as above (b). Luke xxii. 20 bis. Heb. ix. 16, 17 only.
e = Heb. x. 16. Exod. xxiv. 8. Jer. xi. 10.
f ch. vii. 51, 52. xxviii. 25. Matt. xxiii. 32. John vi. 49, 58. Heb. iii. 9 (from Ps. xciv. 9) only. Num. xxxii. 8, 14.
g Rom. ix. 7 reff. Gen. xxii. 18.
h Gal. iii. 8 only, from Gen. xii. 3 Ed-vat. (εὐλογ., A. B def.).
i Luke ii. 4. Eph. iii. 15 only. Num. i. 18.
k = ver. 22 reff.
l = ver. 13. ch. iv. 27, 30.
m Matt. xii. 18 only. Isa. xlix. 6.
n = Gal. iii. 9. Eph. i. 3 al. Gen. xii. 3 A compl.
o = ch. iv. 30 reff.
Luke xxiii. 14. 2 Tim. iv. 4. Job xxxiii. 17.

25. rec om οι (*as unnecessary, or perhaps in the way, as according to the common notion an art with the predicate* distributes *it*), with DP rel Chr$_2$ [Cosm$_1$]: ins ABCEℵ b^2 c e k p [coptt]. for ης, ην D^1(txt D^2). ὁ θ. bef διεθ. B[1] coptt Iren-int$_1$. rec ημων (*corrn, as οι πατ. ημων is the more usual; see ver* 13, *ch* vii. 12, 15), with CDPℵ^1 rel vulg syrr copt sah-ms æth [arm-ed Chr Cosm] Iren-int: txt ABEℵ^3 k m^1 p sah-woide arm[-mss] Chr$_1$ Thl Iren-int-ms. rec om εν, with E-lat [Cosm]: ins ABCD E[-gr] Pℵ rel. εφευλογηθ. C: ευλογηθ. B e 3. 15. 27. 100-27-63 Chr Thl$_2$ Œc: txt (except the initial ε) is written over an erasure by A[1] [but θη above the line].

26. rec ο θεος bef αναστ. (*rearrangement for perspicuity*), with ADEP rel vulg syr coptt [æth arm, Treg] Chr$_1$ Iren-int$_1$: txt BCℵ Syr æth [arm(Tischdf) Chr$_1$]. rec aft τ. παιδ. αυτ. ins ιησουν (*marginal gloss. All such additions, if at all the subject of variations, are spurious*), with AP rel Cosm$_1$: om BCDEℵ p [vulg] Syr coptt æth arm Chr Thl$_2$ Iren-int$_1$. εξαπεστειλεν D Chron. om αυτον D Chr$_1$ Thl$_1$ Iren-int. ευλογουντας D-gr.

the prophets from S. downwards, as many as spoke and predicted these days.' *To what effect?* And would not the sentence thus amount to little more than saying, 'As many prophets as predicted these days, predicted these days?' Peter's aim is to shew the unanimity of *all the prophets* in *speaking of these times.* Samuel is named, more as being the *first great prophet after Moses*, than as bearing any part in this testimony. The prophetic period of which David was the chief prophet, *began in Samuel* (Stier). τὰς ἡμ. ταύτ.] These days, *now present*, not *the times of restoration*, as De Wette and others understand: which would require ἐκείνας. '*These days*' are, in fact, *connected with* the times of restoration, as belonging to the same dispensation and leading on to them; and thus the Apostle identifies the *then time* with this preparation for (ὅπως ἂν ἔλθ.) and expectation of (ἄχρι) those glories: but to make τὰς ἡμ. ταύτ. *identical* with the καιροὶ ἀναψ. and the χρόν. ἀποκατ., is to make him contradict himself.

25.] He applies this to *them*, as being inheritors of the promises. They were descendants, according to the flesh, and fellow-partakers, according to the spirit.

For a full comment on this promise made to Abraham, see Gal. iii. 16.

This is cited freely from the LXX, which for *οἱ πατριαί* has τὰ ἔθνη. **26.**] πρῶτον, first; implying the offer to the Gentiles (but as yet, in Peter's mind, only *by embracing Judaism*) afterwards: see ch. xiii. 46; Rom. i. 16. It is strange how Olshausen can suppose that the Spirit in Peter overleapt the bounds of his subsequent prejudice with regard to the admission of the Gentiles:—*he never had any such prejudice*, but only against their admission *uncircumcised*, and *as Gentiles*.

It is still stranger how a scholar like Dr. Burton can propose the ungrammatical and unmeaning rendering, "πρῶτον is perhaps used with reference to Christ's first coming, as opposed to his second." This would require τὸ πρῶτον,—and would certainly imply in the mind of the speaker an *absolute exclusion of all but Jews till the second coming*. ἀναστήσας, not '*from the dead*:' but as in ver. 22. παῖδα, His Servant: see note, ver. 13. ἀπέστειλεν, indefinite, of the sending in the flesh; sent, not '*hath sent*;' it does not apply to the *present time*, but to God's procedure in raising up His Servant Jesus, and His mission and ministry: and is distinct from the ἀποστείλῃ of ver. 20. This is also shewn by the pres. part. εὐλογοῦντα, ingeniously, but not quite accurately rendered in E. V. '*to bless you*.' He came blessing you (his coming was an act of blessing—it consisted in the εὐλογεῖν: an anarthrous present participle in such a connexion carries necessarily a slightly ratiocinative sense), in (as the conditional

ἕκαστον ἀπὸ τῶν [p]πονηριῶν ὑμῶν. IV. [1] Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν [q]ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ [m]στρατηγὸς τοῦ [r]ἱεροῦ καὶ οἱ Σαδδουκαῖοι, [2] [t]διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ [u]καταγγέλλειν [v]ἐν τῷ Ἰησοῦ τὴν [w]ἀνάστασιν τὴν [w]ἐκ [w]νεκρῶν· [3] καὶ [x]ἐπ-
—σις τῶν C. ABDE Pt a b c d f g h k l m o p 13
ἔβαλον [x]αὐτοῖς τὰς [x]χεῖρας καὶ ἔθεντο εἰς [y]τήρησιν [z]εἰς τὴν [z]αὔριον, ἦν γὰρ [a]ἑσπέρα ἤδη. [4] πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν

p Matt. xxii. 18. Mark vii. 22. Luke xi. 39. Rom. i. 29. 1 Cor. v. 8. Eph. vi. 12 only. Isa. i. 16.
q = Luke ii. 9. xx. 1. xxiv. 4. ch. vi. 12 al. Luke only, exc. 1 Thess. v. 3. 2 Tim. iv. 2, 6 ‡. Wisd. vi. 5.
r ch. v. 24. Luke xxii. 52
t ch. xvi.
v = 1 Cor.
x constr., Mark xiv. 46. Isa. xix. 16. see ch. xxi. 27.
y = ch. v. 18 (1 Cor. vii. 19) only †. L.P. 1 Macc. v. 16. Thucyd. vii. 86.
z Matt. vi. 34 only. Jos. iii. 5.
a Luke xxiv. 29. ch. xxviii. 23 only. Gen. i. 5, &c.

only. s = as above (r), Luke xxii. 4. ch. v. 26 (xvi. 20, &c.) only ‡. L. (Neh. ii. 16.) 18 only. Eccl. x. 9. 2 Macc. ii. 28 Ed-vat. F(not AB) only. u = ch. xiii. 5 reff. xv. 22 reff. w Luke xx. 35. 1 Pet. i. 3 only. without ἐκ, 1 Cor. xv. 12 reff.

ἑκαστος D[1](txt D[2]), *unus quisque* vulg D-lat Iren-int: om Syr. for απο, εκ D. for *υμων*, *αυτων* C[1] 13. 66[2] vulg D-lat copt Iren-int: *αυτου* 5. 27-9. 69. 100-4-27-63: om B Chr[2] Thl-ms (*corrections and omission to suit εκαστον which did not seem to tally with υμων*): txt A[C[2]]DE[P]ℵ rel syrr æth [arm] Cosm[1].

CHAP. IV. 1. aft *λαον* ins *τα ρηματα ταυτα* D c Syr syr-mg Thl-sif[1] [*ταυτα τα ρημ.*] E Lucif[1]. *οι ιερ.* bef *αυτοις* 13: om *αυτ.* D vulg Lucif. *οι αρχιερεις* (*alteration to more usual word: cf. Lu* xx. 1) BC æth [arm]. om *κ. ο στρ. τ. ιερου* D: ins aft *σαδδ.* Syr.

2. ins *και* bef *διαπ.* C[1](appy) [æth-pl]: *καταπ.* D[7]: *καιαπ.* D[1]: om *διαπ.* æth[-rom]. *αναγγειλλειν τον ιησουν εν τη αναστασει* D. for *την εκ, των* DP a c d f g h l m o[2] H[r] E-lat sah æth [arm] Chr[1] Thl[1] Lucif[1].

3. *επειβαλοντες* D-gr: om *και* (bef *εθεντο*) D-corr-gr. aft *εθεντο* ins *αυτους* (*to complete sense*) ACE k 36 vss Chr[1] Thl-fin; *αυτοις* m: om BDPℵ p rel Thl[1] Lucif[1]. (The page in C ends *εθεντο αυτους εις την*, either adding *την* bef *τηρησιν*, or omg *εις τηρησιν.*) *επαυριον* D 40 [*γαυριον* ℵ[1]].

4. om *τον λογον* A. *και αριθμ. τε εγεν. ανδρ.* D[1][om *τε* D[2]]. rec ins *ο* bef *αριθμος* (*from supposed necessity of art*), with AEP p rel 36 Chr[1]: om BDℵ.

element of the blessing) turning every one from your iniquities: thus conferring on you the best of blessings. *εὐλογ.*, in allusion to *ἐνευλογ.*, ver. 25. *ἐν τῷ* in this sense, see Luke viii. 5. The application to the *present time* is made by inference:—'*as that was His object then, so now:*'—but (see below) the discourse is unfinished. The *intransitive* sense of *ἀποστρέφειν*,—'*which blessing is to be gained by* (*in*) *every one of you turning from your iniquities*,'—given in the Vulg., 'ut convertat se unusquisque,' and maintained by Theophyl., Œc., Beza, Kuinoel, Meyer, &c., on the strength of ver. 19, is inadmissible,—as *ἀποστρέφω* is not found thus used in the N. T., and we have the precedent of ref. Luke and Rom. xi. 26 for the transitive sense. The argument from ver. 19 tells just as well for *it:* 'Repent and be converted, ... for this was the object of Jesus being raised up, to confer on you this very blessing, the *turning away* each of you from your iniquities.' This discourse does not come to a final conclusion as in ch. ii. 36, because it was *interrupted by the apprehension of the Apostles.*

CHAP. IV. 1—4.] APPREHENSION AND IMPRISONMENT OF THE TWO APOSTLES,

1.] *ἐπίστ.*, see reff. *οἱ ἱερεῖς*, *the officiating priests*, as soon as they were released from their duties. The *στρατηγὸς τ. ἱεροῦ* was the captain of the Levitical guard of the temple, mentioned by Jos. B. J. vi. 5. 3, *δραμόντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἤγγειλαν τῷ στρατηγῷ*. We hear in Jos. Antt. xx. 6. 2, of *ὁ στρατηγὸς Ἄνανος*: and in B. J. ii. 12. 6, he is said to be son of the high priest Ananias. In 2 Macc. iii. 4, we hear of the *προστάτης τοῦ ἱεροῦ*, who appears to have been the same officer. See Winer, Realw., art. Temple, end. Σαδδουκ.] See note on Matt. iii. 7. Perhaps *they* on this occasion had moved the guard and the priests to notice the matter: for *διαπον.* seems only to refer to *them*. Cf. also ch. v. 17. 2.] *ἀν. τ. Ἰησ.*, —not, as E. V., '*through* Jesus,' but in the person (or example) of Jesus, alleging Him as an example of that which the Sadducees denied: preaching by implication, inasmuch as one resurrection would imply that of all, the resurrection of the dead. The *ἐν* in reff. carries this somewhat further, but the usage is philologically the same. 'The resurrection *through* Jesus'

ABDE PN a b c d f g h k l m o p 13

ἀνδρῶν [ὡς] χιλιάδες πέντε. 5 [b] ἐγένετο δὲ [cd] ἐπὶ τὴν [d] αὔριον [e] συναχθῆναι αὐτῶν τοὺς [f] ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν [g] Ἰερουσαλήμ, 6 καὶ [w] Ἅννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ [x] Ἀλέξανδρος [g] καὶ ὅσοι ἦσαν ἐκ [h] γένους [i] ἀρχιερατικοῦ, 7 καὶ [k] στήσαντες αὐτοὺς [k] ἐν [τῷ] μέσῳ [l] ἐπυνθάνοντο Ἐν [m] ποίᾳ [n] δυνάμει ἢ [o] ἐν ποίῳ [o] ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;

b constr., ch. ix. 3, 22, 37. xiv. 1. xxi. 1, 5. Matt. xviii. 13. Luke iii. 21. vi. 1, 6, 12 al.
c = ch. iii. 1 reff.
d here only. Eeth. v. 8 A Ald. compl.
e Matt. xxii. 34. vv. 26, 27, 31. ch. xi. 26 al. Neh. vi. 2.
f = ch. xiii. 27 reff. 14. Jer. xlviii. (xli.) 1.
g Col. ii. 1. Herod. i. 67. vii. 185.
h = ch. vii. 13. xiii. 26. Rev. xxii. 16. Jer. xlviii. (xli.) 1.
i here only †. Jos. Antt. xv. 3. 1.
k Matt. xviii. 2 ‖ Mk. [John viii. 3.]
l constr., ch. x. 29. xxiii. 19. iii. 12 al.
m = Luke vi. 32, 34. ch. xxiii. 34. Rom. iii. 27 al. 2 Kings xv. 2.
n = ch. o = Luke x. 17. ver. 10. ch. xvi. 18 al.

rec ωσει, with EP rel Chr: ως B(sic, see table) D: om ℵ* p vulg copt æth Hil$_1$.

5. aft αυριον ins ημεραν D^1. συνηχθησαν οι αρχ. κ. οι πρεσβ. κ. γρ. and αννας &c D [simly copt]. om αυτων D 3. 95^1 Syr copt æth. p. rec om 2nd and 3rd τους (*supposed unnecessary*), with EP rel: ins ABℵ b c o p. rec (for εν) εις (*corrn to suit* συναχθῆναι, *cf Matt* vi. 26, xiii. 30; *and esp* xxvi. 3), with Pℵ rel: txt ABDE b h k o p 36 Chr$_2$.—om εν ιερ. Syr.

6. rec ανναν τον αρχιερεα κ. καιαφαν κ. ιωαννην κ. αλεξανδρον, with EP rel 36 [Chr$_1$]: txt AB D(see last verse) ℵ p [vulg coptt].—om ο (bef αρχ.) B(sic; see table).—for ιωαννης, ιωναθας D.

7. om τω DEP rel Chr$_1$: ins ABℵ p 36. τουτο bef εποιησατε (so corrected a prima manu from εποιειτε) ℵ.

does not appear on the present occasion to have formed part of their preaching.

3.] ἑσπέρα, perhaps, from their adjourning the case till the next day, the second evening, beginning with the twelfth hour: see Matt. xiv. 15, and note. 4.] ἐγενήθη—This form is unknown in good Greek: but common in Hellenistic,—see Col. iv. 11; 1 Thess. ii. 14; Winer, § 15. It appears to have been originally a Doric form: and is commonly, though this cannot always be pressed (1 Thess. i. 5, 6; ii. 5, and notes there), used where a passive sense is admissible, and an agent understood: cf. e. g. Matt. vi. 10; viii. 13; xxi. 42. Here the agent would be God: see ch. ii. 47. τῶν ἀνδρῶν] It does not appear whether we are to take this strictly as masculine, or more loosely as if it were ἀνθρώπων: Meyer thinks the former: Olshausen, that as yet only *men* attached themselves to the church (but see ch. i. 14): De Wette objects to the stricter view, that Luke does not so reckon, ch. ii. 41 (see however Luke ix. 14, and cf. ‖ Mt.): but leaves it undecided. The laxer use of ἀνδρῶν occurs Luke xi. 31, and James i. 20. In ch. v. 14, *men and women both* are mentioned as being added to the Lord. Wordsw. sees in the 5000 ἄνδρες a fulfilment of the prophecy contained in the miracle of feeding the 5000. But how will the circumstances tally, seeing that these were but new converts, babes in grace, not yet fed to the full as were those others? And again, it is not quite certain whether this number was that of new converts on this occasion, or of the whole Church: but most probably the latter.

5—12.] THE APOSTLES EXAMINED BEFORE THE SANHEDRIM. PETER'S SPEECH. 5.] αὐτῶν, *of the Jews*; a construction frequently used where there can be little chance of mistaking to whom or what the pronoun refers, see John viii. 44, note; Rom. ii. 26; Winer, edn. 6, § 22. 3. 3 b. In this place, however, it *has been* mistaken: for Meyer refers αὐτῶν to the believers just mentioned, inasmuch as they were Jews: absurdly enough. ἄρχ. κ. πρεσβ. κ. γρ.] *The Sanhedrim*: see Matt. ii. 4; xxvi. 59; ch. v. 21. ἐν Ἰερουσαλήμ] Why is this specified? The difficulty of accounting for it has led in some MSS. to ἐν having been altered to εἰς, so as to imply that certain of them who dwelt out of town (Lightf. &c.) were summoned *to Jerusalem*. I believe it merely implies that the meeting was not held *in the temple*, but *in the city*. 6.] On Annas and Caiaphas, both called high priests, Luke iii. 2,—see note there. Of John and Alexander nothing is known. Lightfoot supposes John to be identical with the Jochanan ben Zacchai of the Talmud, who however (De W.) was not of the *high*-priestly, but only of the priestly race: —and Pearson, Wolf, Krebs, and Mangey suppose Alexander to have been the brother of Philo Judæus, mentioned by Jos. Antt. xviii. 8. 1. But this is very improbable; for he was Alabarch of the Jews at Alexan-

8 τότε Πέτρος [p] πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς
αὐτούς [q] Ἄρχοντες τοῦ λαοῦ καὶ [r] πρεσβύτεροι [τοῦ [s] Ἰσ-
ραήλ], 9 εἰ ἡμεῖς σήμερον [t] ἀνακρινόμεθα [u] ἐπὶ [v] εὐεργεσίᾳ
[w] ἀνθρώπου ἀσθενοῦς, [x] ἐν τίνι οὗτος [y] σέσωσται, 10 [z] γνω-
στὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι [a] ἐν
τῷ [a] ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς
ἐσταυρώσατε, ὃν ὁ θεὸς [b] ἤγειρεν ἐκ [b] νεκρῶν, [x] ἐν τούτῳ
οὗτος [c] παρέστηκεν [d] ἐνώπιον ὑμῶν [e] ὑγιής. 11 οὗτός ἐστιν
ὁ λίθος ὁ [f] ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν [g] οἰκοδόμων, ὁ
[h] γενόμενος εἰς [i] κεφαλὴν [ik] γωνίας. 12 καὶ οὐκ ἔστιν ἐν
ἄλλῳ οὐδενὶ [l] ἡ [l] σωτηρία· *οὔτε γὰρ [m] ὄνομά ἐστιν [n] ἕτερον
[o] ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, [x] ἐν ᾧ
[p] δεῖ [q] σωθῆναι ἡμᾶς. 13 θεωροῦντες δὲ τὴν τοῦ Πέτρου

...αρχοντες p. ABDE P[N] a b c d f g h k l m o 13

p = ch. ii. 4 reff. q ver. 5. r = Matt. xxi. 23. Luke vii. 3. ch. xxv. 15. s here only. Exod. xxiv. 1. t Luke xxiii. 14. ch. xii. 19 al[9]. 1 Cor. ii. 14, 15 (bis) al[7]. only. L. P. 1 Kings xx. 12. u = Rom. vi. 21 reff. v 1 Tim. vi. 2 only. Pss. lxxvii. 11. w constr., Rom. iii. 22. ix. 12 reff. x = ch. xi. 14 reff. y = ch. xiv. 9 reff. z ch. xiii. 38 reff. a ver. 7. b 1 Cor. xv. 12 reff. c ver. 28 (from 13 al. (chiefly John) in gosp. Tit. ii. 8 only. Isa. xxxviii. 21. f Rom. xiv. 3 reff. g here only. 4 Kings xxii. 6. Herod. ii. 121. Xen. Symp. iv. 4. h constr., ch. v. 36 reff. Pss. cxvii. 22. i Matt. xxi. 42 ‖ & 1 Pet. ii. 7 (from l. c.) only. k ch. xxvi. 26 reff. l absol., John iv. 22 (ch. xiii. 26). Rom. xi. 11. Rev. vii. 10. xii. 10. xix. 1. Obad. 17 A[N]^{3b}, Ald. compl. (om ἡ B[N]^{1}). m = Phil. ii. 9 al. n = ch. ii. 40 al. o ch. ii. 5 reff. Job ii. 3. p = Luke xxiv. 7. ch. iii. 21. xiv. 22. Dan. ii. 28. q = ch. xvi. 30, 31 al. fr.

8. om του ισρ. (*as unnecessary aft* του λαου ?) ABN vulg coptt æth Cyr$_2$ Fulg : ins DEP rel 36 syrr Chr$_2$ Iren-int$_1$ Cypr$_1$. at end ins ακουσατε E 15-8. 36-7 vulg[-ed (not am fuld demid)] Syr æth Cypr.

9. aft ανακρινομ. ins αφ υμων DE syrr æth-pl Iren-int$_1$ Cypr$_1$. επ' D m. σεσωται ℵ.

10. for παντι, παν ℵ^{1}. ins του κυριου bef ιησ. χρ. E vulg-ed(not am fuld demid). ins σημερον bef νγιης E : aft νγ. Bede-gr. add και εν αλλω ουδενι E syr-mg Cypr$_1$.

11. ημων D-gr. rec οικοδομουντων (*corrn to suit* LXX *and Matt* xxi. 42), with EP rel Chr [Thdrt$_1$ Cypr$_1$] : txt ABDN c 36 Orig$_1$ Did$_2$.

12. om η σωτ. D. *ουδε (*philological correction? so Meyer*) ABN a b h k o 13. 36 [syr] coptt Did$_1$ Thdrt Bas$_1$: ου D [Syr] : ουτε EP rel Chr$_1$. ετερον bef εστιν AE a c h m 13 demid fuld [tol Chr$_1$] : εσ. ετ. ον. D-gr [syr æth] Bas$_1$ Iren-int$_1$ [Orig-int] : ετ. ον. εσ. ℵ [vulg-ed] : txt B[P] rel. om υπο τον ουρανον P b c g l m o H^{r} Thl. ο δεδομενον D^{1}, *quod datum est* D-lat, *q. d. sit* Iren-int : txt D^{3}. om εν D 117-63 vulg Iren-int Cypr. υμας B [Ambrst$_1$].

dria, Jos. ibid. 7.] ἐν ποίᾳ δυνάμει—not = ἐν τ. ἐξουσίᾳ, 'in what *authority*,'—but in what (manner of) power; of what kind was the enabling cause, the element in which, as its condition, the deed was wrought?—ἐν ποίῳ ὀνόματι—not '*in what name*,'—i. e. '*by whose authority*,' but by ('*in*,' see above) what (manner of) name, spoken as a word of power: see ch. iii. 6, 16; Jos. Antt. viii. 2. 5. τοῦτο, not the *teaching* (Olshaus., &c.),—nor *both the miracle and the teaching* (Heinr.), but the *miracle*: and that only. 8.] πλησθ. πν. ἁγ., i. e. specially, for the occasion. 9.] εἰ, *if*, with an implication of the fact being so: see ch. xi. 17. ἐν τίνι, not 'by (in) *whom*,'—this is not yet brought forward: but wherein, in what, as the conditional element. No *person* had been mentioned in the question, ver. 7,—nor does Peter afterwards say ἐν Ἰησοῦ χρ., but ἐν τῷ ὀνόμ. Ἰ. χρ. On the other hand, ἐν τούτῳ, ver. 10, may very well be masculine, as referring to Ἰησοῦς χρ. Himself, included in the previous words τῷ ὀν. Ἰ. χρ.:—it may also be neuter, 'in this Name:' but the masc. is preferable, on account of οὗτος following so soon in ver. 11. 10.] ὃν . . . . ὃν: the copula is omitted to make the contrast more striking. παρέστηκεν, *stands*, as in E. V. He was there present. 11.] See Matt. xxi. 42, note. 12.] In Jos. Antt. iii. 1. 5, Moses, praying to God for Israel, says, ἐν αὐτῷ γὰρ εἶναι τὴν σωτηρίαν αὐτοῦ, καὶ οὐκ ἐν ἄλλῳ. σωτηρία is used here in the higher sense of salvation, not with reference to the healing of the lame man. See reff. The article implies, 'the salvation for which we all look;' our salvation: ἐστὶν ἡ σωτ. is paraphrased in the next clause by δεῖ σωθῆναι

ABDE P𝔓 a b c d f g h k l m o 13

r = ch. ii. 29. xxviii. 31. 1 Tim. iii. 13. Wisd. v. 1.
s = ch. x. 34. xxv. 25. Eph. iii. 18. see John i. 5.
t here only ϯ.
u 1 Cor. xiv. 16, 23, 24. 2 Cor. xi. 6 only. Prov. vi. 8 (only ℓ).
v constr., 1 Cor. xiv. 37 reff.
w = Luke vii. 43. xii. 4 (ch. xxv. 26).
Heb. vi. 14. Prov. iii. 27.
x Luke xxi. 15 only. Esth. viii. 8.
y Matt. xxvi. 59. ch. v. 27, 34. xxiii. 1 al. Jer. xv. 17. xx. 23. Gen. xx. 9.
d constr., ch. i. 19 reff. xxix. 26 only. only. Gen. xxvii. 43. [constr., ch. v. 26 reff.]

r παῤῥησίαν καὶ Ἰωάννου, καὶ s καταλαβόμενοι ὅτι ἄνθρω-
ποι t ἀγράμματοί εἰσιν καὶ u ἰδιῶται, ἐθαύμαζον, v ἐπεγίνω-
σκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν· 14 τόν τε ἄνθρω-
πον βλέποντες σὺν αὐτοῖς ἑστῶτα τὸν τεθεραπευμένον,
οὐδὲν w εἶχον x ἀντειπεῖν. 15 κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ
y συνεδρίου ἀπελθεῖν, z συνέβαλλον πρὸς ἀλλήλους λέ-
γοντες 16 Τί a ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι
μὲν γὰρ b γνωστὸν σημεῖον γέγονεν c δι' αὐτῶν, πᾶσιν τοῖς
d κατοικοῦσιν Ἰερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρ-
νεῖσθαι· 17 ἀλλ' ἵνα μὴ e ἐπὶ πλεῖον f διανεμηθῇ g εἰς
τὸν λαόν, [h ἀπειλῇ] i ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν

z = here (ch. xvii. 18 reff.) only ϯ. see Josh. xi. 5 Ald. compl.
b = here only. (ch. i. 19 reff.)
e ch. xx. 9. xxiv. 4. 2 Tim. ii. 16. iii. 9 only. Jer. ii. 12.
g = John xxi. 23. ch. xx. 29.
a constr., Matt. c = ver. 30. ch. ii. 43 al.
f here only ϯ. Deut.
h ch. ix. 1 reff. i 1 Pet. ii. 23

13. om και ιδιωτ. D. for τε, δε D 36 E-lat copt.

14. rec δε, with P rel 36 copt [arm] Thl-sif: om D¹: txt ABD²Eℵ c [13] vulg syrr sah æth Chr₁ Thl-fin Lucif₁. αυτων D¹-gr(txt D²). ειχον ποιησαι η αντειπειν D-gr.

15. κελευσαντος ℵ¹(txt ℵ-corr¹(?)). om δε D-gr c [Syr] æth. for απελθειν, απαχθηναι D-gr. rec συνεβαλον (*corrn to more usual tense*), with D c 36 syr sah æth [arm] Thl-fin: txt ABEPℵ rel vulg Syr copt Chr₁ Thl-sif Lucif.

16. rec ποιησομεν, with D-gr P rel E-lat vulg [Bas-sel₁] Chr Thl-fin Lucif₁: txt AB E-gr ℵ k m 13. 36 D-lat Thl-sif. γεγονεναι D¹-gr. φανεροτερον εστιν D-gr. rec αρνησασθαι (*the more common N. T. word*), with EP rel Chr: txt ABDℵ c Bas-sel₁.

17. om αλλ D-gr. for μη, δε A³. πλεον τι D. aft λαον ins τα ρηματα ταυτα E syr-mg Lucif₁. om απειλη (*prob mistake in copying; perhaps omd as unnecessary*) ABDℵ vss Bas-sel₁ Lucif₁: ins EP rel 36 syr Chr₁ Thl. απειλησομεθα ουν αυτοις D¹-gr(απ. D²: -σωμεθα, adding *ergo*, D-lat).—(-σομεθα P b d e k² o [Thl-fin].) for μηκετι, μη A 142 [Bas-sel₁].

ἡμᾶς. **οὔτε γὰρ . . . .**] lit. **for neither is there another name under heaven (which is) given (by God) among men (not '*to men*,' Vulg., Beza, Kuinoel), whereby we must be saved**: i. e., as E. V. Dr. Burton's rendering, 'For neither is the name which is given among men, whereby we are to be saved, any other than this,' is ungrammatical.

13—18.] CONSULTATION AND SENTENCE OF THE SANHEDRIM. 13.] **καταλαβόμενοι, having had previous knowledge**; not as E. V., which would be the partic. pres.; see the past, ch. xxv. 25. **ἰδιῶται,**—the word of contrast to those professionally acquainted with any matter: here therefore, laics, men of no knowledge on such a subject as this. **ἐπεγίνωσκον,**—**they recognised them**; (so Od. ϕ. 215, *αὐτὰρ ἐγὼν πατρὸς πειρήσομαι ἠμετέροιο, αἴ κ' ἐμ' ἐπιγνοίη κ. φράσσεται ὀφθαλμοῖσιν*: Plato, Euthyd. 301 B, *ἆρα μοί ποτε αὖτη (ἡ σοφία) παραγενήσεται ὥστε μοι οἰκεία γενέσθαι; Ἐπιγνοίης ἂν αὐτήν, ὦ Σώκρατες, ἔφη, οἰκείαν γενομένην;*) their astonishment setting them to think, and reminding them that they had seen these men with Jesus:—not *for a pluperfect*, here or any where else: nor is **ἦσαν**;—**that they (once) were with Jesus.** 14.] This, according to De W., is the only place in Luke where τε couples two sentences. He therefore objects to the reading; and also as destroying the contrast; but clearly the former is no sound critical reason, nor is it correct: see ch. i. 15 al. fr.:—and I cannot see that any contrast is intended: the two circumstances which the Sanhedrim found it difficult to gainsay were, the boldness of these illiterate men, conferred by their companionship with Jesus, *and* the presence of the healed man standing with them. 17. **διανεμηθῇ**] **be scattered or spread**: lit., be distributed: so Plato, Minos, 317 D, *τίς ἐπιστήμων διανεῖμαι ἐπὶ γῆ τὰ σπέρματα*; and afterwards, *τίς δὲ τὴν τροφὴν ἐπὶ τὰ τῶν ἀνθρώπων σώματα διανεῖμαι ἄριστος*; [**ἀπειλῇ**] **ἀπειλ.**] for idiom, see reff. The construction of **ἀπειλέω** with an infin., stated by Dr. Bloomf. to be 'so rare that even the best lexx. scarcely adduce an example,' is its

[k] ἐπὶ τῷ ὀνόματι τούτῳ [l] μηδενὶ [l] ἀνθρώπων. 18 καὶ καλέ-
σαντες αὐτοὺς [m] παρήγγειλαν τὸ [n] καθόλου μὴ [o] φθέγ-
γεσθαι μηδὲ διδάσκειν [k] ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. 19 ὁ δὲ
Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτοὺς
[p] Εἰ δίκαιόν ἐστιν [q] ἐνώπιον τοῦ θεοῦ ὑμῶν [r] ἀκούειν
μᾶλλον ἢ τοῦ θεοῦ, [s] κρίνατε· 20 οὐ δυνάμεθα γὰρ ἡμεῖς ἃ
εἴδαμεν καὶ ἠκούσαμεν μὴ λαλεῖν. 21 οἱ δὲ [t] προσαπειλη-
σάμενοι [u] ἀπέλυσαν αὐτούς, μηδὲν [v] εὑρίσκοντες [w] τὸ πῶς
[x] κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον
τὸν θεὸν [y] ἐπὶ τῷ γεγονότι. 22 [z] ἐτῶν γὰρ ἦν πλειόνων
τεσσεράκοντα ὁ ἄνθρωπος [a] ἐφ' ὃν γεγόνει τὸ σημεῖον
τοῦτο τῆς [b] ἰάσεως. 23 [u] ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς
[c] ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ

k Luke ix. 48, 49. xxi. 8 ||. xxiv. 47. ch. v. 28, 40.
l constr., Mark xi. 2. Luke xiv. 34. ch. xxiv. 23. James iii. 8. Exod. xvi. 29 A Ald. compl. Num. xvi. 15.
m = ch. i. 4 reff.
n here only. Ezek. xiii. 3, 22.
o 2 Pet. ii. 16, 18 only. Job xiii. 7 al.
p = Matt. xxvii. 49. Luke xiv. 28 31. Gen. xlii. 16.
q = Luke xvi. 15. 1 Tim. iii. 3. v. 4. 1 John iii. 22. 3 Kings iii. 10.
r = Matt. xvii. 5 al. Isa. xlii. 24.
s = Luke vii. 43. 1 Cor. xi. 13. Ps. lvii. 1.
t here only ϒ.
u = ch. xxvi. 32 reff.
v = Luke v. 19. (and constr.) xix. 48.
w Luke i. 62. ix. 46.
x 2 Pet. ii. (4 v. r.) 9 only ϒ. Wisd. xi. 16.
y Rom. vi. 21 reff.
z constr., Mark v. 42. Luke ii. 42 al. Exod. vii. 7. 32 only. Prov. iii. 8.
a constr., see Mark xv. 32. Luke i. 66.
b ver. 30 and Luke xiii.
c = ch. xxiv. 23 reff.

for ανθρωπων, ανθρωπω P a h l 13.

18. for και καλ. αυτ., συνκατατιθεμενων δε αυτων τη γνωμη φωνησαντες αυτους D syr-mg(exc φων. αυτ.) Lucif; D goes on παρηγγειλαντο κατα το μη φθ. rec aft παρηγγ. ins αυτοις (*a common filling up*), with P rel vss Thl Lucif: om AB D-gr ℵ k 36 vulg syr arm Chr_1. om το [B^1]ℵ[1].

19. αποκριθεις δε π. κ. ι. D Syr æth. ins ο bef ιωαν. A. rec πρ. αυτ. bef ειπον, with P rel Thl: txt ABDℵ c k 13 vulg syrr coptt [æth] arm Chr_1.—ειπαν B. τουτο νμ. δικαιον φαινεται E.

20. δυνομεθα B. rec ειδομεν, with B^2(see table) EP rel (-ω- P a f): οιδαμεν B^1-corr: txt AB^1Dℵ Chr-wlf$_1$. om μη D^1(ins D^s).

21. for μηδεν, μη D k vulg Syr coptt $Lucif_1$. aft ευρισκ. ins αιτιαν D Syr copt. om το E 18. κολασωσιν B^1: -σονται P Scr's mss [Chr Thl]. φοβουμενοι τον λαον παντες γαρ E.

22. ins ην bef ο ανθ., retaining ην above, D-gr. rec εγεγονει, with AEPℵ rel: εγενετο k: txt BD. om τουτο D-gr Iren-int$_1$ $Lucif_1$.

23. εκεινοι δε απολ. E. [ανηγγειλαν ℵ(-γιλ-) a h Thl-sif.] transp αρχ.

ordinary construction: see Palm and Rost sub voce, and cf. Il. α'. 161; ν'. 143; σ'. 179, al. freq.: Od. λ'. 313; Xen. Mem. iii. 5. 4; Hell. v. 4. 7; Eur. Med. 287. The use of the middle in the active sense is confined to later Greek. 18.] ἐπί, so as to make *that Name* the *subject* (basis) of their discoursing.

19—22.] THE APOSTLES' ANSWER AND DISMISSAL. 21.] προσαπειλ., having threatened them in addition; — with threats superadded to the inhibition of ver. 18. μηδέν, no means: not μηδὲν αἴτιον, see John xiv. 30. The difficulty with the Sanhedrim was, to find any means of punishing them which should not stir up the people; διὰ τὸν λαόν belongs to this clause, not to ἀπέλυσαν αὐτ.

22.] πλ. τεσσ. for πλ. ἢ τεσσ., as sometimes in classical Greek; so οὐκ ἔλασσον πέντε καὶ εἴκοσι, Thucyd. vi. 95. See Winer, edn. 6, § 37, 5. The constr. ἐφ' ὃν γεγόνει (see as in reff.) is accounted for by the sense involved in it being the *access*, so to speak, of the event *to* the person mentioned. In the note on Rev. iv. 2, I have noticed that καθῆσθαι ἐπί is commonly used when the fact is announced for the *first time*, with an accus.: but afterwards when the same fact is again referred to, with a gen. or dat. τὸ σημ. τῆς ἰάσ.—the genitive of apposition; so τὸν ἀρραβῶνα τοῦ πνεύματος, 2 Cor. v. 5: σημεῖον περιτομῆς, Rom. iv. 11, &c. The circumstance of his being more than forty years old both gave notoriety to his person as having long resorted there, and made the miracle more notable, his malady being more confirmed.

23—31.] PRAYER OF THE CHURCH THEREUPON. 23.] τοὺς ἰδίους, the other Apostles, and possibly some others assembled with them. There is nothing in ver. 31 to mark that only the Apostles were

ABDE PN a b c d f g h k l m o 13

d ch. i. 14 reff.
e = Luke xvii. 13. 1 Kings xxx. 4.
f = Luke ii. 29. Rev. vi. 10. 2 Pet. ii. 2. Jude 4 only. (1 Tim. vi. 1, 2 al.) Isa. i. 24. iii. 1.
g ch. xiv. 15. Rev. xiv. 7. Exod. xx. 11. (Gen. i. 1. Isa. xliii. 5.)
h ch. i. 16 reff.
i = Luke i. 69. Isa. xliv. 26.
k 1 Cor. x. 29 reff. Psa. ii. 1.
l here only. 1 c. 2 Macc. vii. 34 only. κενός, Xen. Anab. ii. 2. 21.
r ch. i. 15 reff. xxii. 20.
m Mark xiii. 11. 1 Tim. iv. 15 only. Prov. viii. 7.
o ver. 10 reff.
s = Matt. xxvii. 1 al.
p ver. 5.
t Rev. xi. 15. xii. 10.
v = Matt. xxvii. 27.
w = ch. iii. 26 reff.
n = 1 Cor. xv. 10 reff. φόβος
q = Matt. xxii. 34. Neh. vi 2.
u ch. x. 34 reff. Deut.

οἱ πρεσβύτεροι εἶπαν. 24 οἱ δὲ ἀκούσαντες [d] ὁμοθυμαδὸν [e] ἦραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν [f] Δέσποτα, σὺ [ὁ θεὸς]. [g] ὁ ποιήσας τὸν [g] οὐρανὸν καὶ τὴν [g] γῆν καὶ τὴν [g] θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, 25 ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου [h] στόματος Δαυεὶδ [i] παιδός σου εἰπὼν [k] [σ] Ἵνα τί [l] ἐφρύαξαν ἔθνη καὶ λαοὶ [m] ἐμελέτησαν [n] κενά; 26 [o] παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ [p] ἄρχοντες [pq] συνήχθησαν [qr] ἐπὶ τὸ αὐτὸ [s] κατὰ τοῦ κυρίου καὶ [s] κατὰ τοῦ [t] χριστοῦ [t] αὐτοῦ. 27 [p] συνήχθησαν γὰρ [u] ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ [v] ἐπὶ τὸν ἅγιον [w] παῖδά σου Ἰησοῦν, ὃν

and πρεσβ. E. (ειπαν, so BDℵ.)

24. aft ακουσαντες ins και επιγνοντες την του θεου ενεργειαν D. την φων. αυτων E coptt æth: την φων. c. (ειπαν, so ABDPℵ.) om ο θεος ABℵ am demid fuld copt Ath_2 Did_2 [Hil_1]: ins DEP rel 36 æth [arm] Thl-fin $Lucif_1$.—κυριε ο θεος, omg συ, 13. 40. 96: συ ει ο θεος 32. 42. 69 lect-1 syrr sah Thl-sif $Iren\text{-}int_1$. (*The variations may be explained by the difficulty found in the position of ο θεος, some treating it as voc, others as nom, and glossing accordy.*)

25. rec ο δια στοματος Δαβιδ του παιδος σου (*see below*), with (P) rel 40 (om του P a e d g h k m 40) Chr_1 Thl-fin Hil: ος δια πνευματος αγιου δια του στομ. λαλησας δαυειδ παιδος σου D: alii aliter, see Scholz: txt ABEℵ 13. 36. (*It seems to me that every testimony tends to confirm the more difficult and complicated readg of the text. Meyer dismisses it as a congeries of various glosses. But glosses on what? Had the rec been the original, no reason can be assigned why it should have been glossed on at all,—nor, if it had been, why the glosses should have been inserted into the text in so unusual an order of constr. See note.*) for ειπων, λαλησας D.

27. rec om εν τη πολει ταυτη (*as unnecessary, see note*), with P rel Thl: ins ABDEℵ b c d e g k o 13 vss Chr_1 Cyr_2 $Iren\text{-}int_1$ $Tert_2$ $Lucif_1$ Hil_2.—aft πολει ins σου A. σου bef παιδα D 137 Hil_2.

present on this occasion. **24.**] ὁμοθ. ἦραν φων., not, as Meyer supposes, literally all speaking together in a known formula of prayer, but led by some *one*, and all assenting; not τὰς *φωνάς*, but *φωνήν*: see note on ch. ii. 6. σὺ [ὁ θεὸς] ὁ ποι.: **Thou art God** (or, if ὁ θεός be omitted, **He**) **who hast made**:—not *Thou O God who hast made*:—in this latter case, the first sentence would go on to the end of ver. 26, and there abruptly end, without any prayer being expressed: whereas now it is an acknowledgment that it was the *same God*, who was now *doing* these things, that had beforetime prophesied them of Christ. **25.**] The text of this verse (see var. readd.) is in a very confused state. I have kept to that of the oldest MSS., adopted also by Lachmann. Though harsh in construction, their words are not *senseless*, as De Wette styles them,—στόματος Δαυεὶδ ... being in apposition with πνεύματος ἁγίου. The rec. has been an emendation and simplification of the text, which bears, in this its original form, the solemn and stately character, in the accumulation of parallel clauses, of the rest of the prayer; cf. ver. 27. Ἵνα τί κ.τ.λ.] cited verbatim from the LXX. The Messianic import of this Psalm has been acknowledged even by those who usually deny all such reference, e. g. De Wette. Meyer endeavours to refer it to some circumstances then present, but is not bold enough to enter into any vindication of his view. φρυάσσω is only found in the middle in good Greek (see Kypke, Observ. ii. p. 30 f. Meyer). φρύαγμά ἐστι τὸ ἀλόγιστον κίνημα, Athanas. in Catena. **27.**] The γάρ implies an acknowledgment of the truth of God in the fulfilment of the prophecy: *Thou art the God who hast*, &c., *for* these events have happened accordingly. ἐν τῇ πόλει ταύτῃ, which has been excluded from the text on account of its apparent redundance, answers to ἐπὶ Σιὼν ὄρος τὸ ἅγιον αὐτοῦ, Ps. ii. 6. See also Matt. xxiii. 37; Luke xiii. 33. The parts of this verse correspond accurately to those of the prophecy just quoted. παῖδα, **servant**, as before, ch. iii. 26. Jesus, *the Servant* of

[x] ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν καὶ [y] λαοῖς Ἰσραήλ, 28 ποιῆσαι ὅσα ἡ [z] χείρ σου καὶ ἡ [a] βουλή σου [b] προώρισεν γενέσθαι. 29 καὶ [c] τὰ [c] νῦν, κύριε, [d] ἔπιδε ἐπὶ τὰς [e] ἀπειλὰς αὐτῶν, καὶ [f] δὸς τοῖς δούλοις σου [g] μετὰ [g] παῤῥησίας [h] πάσης [i] λαλεῖν τὸν [i] λόγον σου 30 [j] ἐν τῷ τὴν [k] χεῖρά σου [k] ἐκτείνειν [σε] εἰς [l] ἴασιν, καὶ σημεῖα καὶ [m] τέρατα γίνεσθαι [n] διὰ τοῦ [no] ὀνόματος τοῦ ἁγίου [p] παιδός σου Ἰησοῦ. 31 Καὶ [q] δεηθέντων αὐτῶν [r] ἐσαλεύθη ὁ [s] τόπος ἐν ᾧ [t] ἦσαν [t] συνηγμένοι, καὶ [u] ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος, καὶ [l] ἐλάλουν τὸν [l] λόγον τοῦ θεοῦ [g] μετὰ [g] παῤῥησίας.

x Luke iv. 18, from Isa. lxi. 1. ch. x. 38. 2 Cor. i. 21. Heb. i. 9 (from Ps. xliv. 7) only. L.P.H.
y plur., Rom. xv. 11 reff.
z see ch. xi. 21 reff. Ps. lxxvii. 42.
a ch. ii. 23 reff.
b 1 Cor. ii. 7 reff.
c ch. v. 38. xvii. 30. xx. 32. xxvii. 22. Acts only. Gen. xi. 6 Ald. Matthiæ, § 282.
d Luke i. 25 only. Ps. cxl. 8.

e ch. ix. 1 reff.
f ch. ii. 4 reff.
g ch. ii. 29 reff.
h = ch. xx. 19 reff.
i ch. xi. 19 reff.
j = ch. iii. 26. Rom. xv. 13. 4 Kings v. 18.
k of God, here only. Exod. vii. 5. see Matt. viii. 3. ch. xxvi. 1.
l ver. 22 reff.
m ch. vii. 36 reff.
n ch. x. 43. 1 Cor. i. 10 only.
o = ch. iii. 16. viii. 12 al.
p ver. 27.
q absol., here only. 3 Kings viii. 33 B. Sir. xxviii. 2.
r Matt. xi. 7. ch. xvi. 26. Ps. xvii. 7.
s = ch. vii. 49, from Isa. lxvi. 1.
t = Matt. xxii. 41. Neh. vi. 2.
u ch. ii. 4 reff.

λαοις E 3. 33 Thl-sif Hil$_1$ Aug$_1$.

28. om 2nd σου A^{1}B am^1 E-lat^1 [arm] Hil$_1$ Lucif$_1$ Aug$_1$.

29. εφιδε D [εφειδε AE]. for απειλας, αγιας D^1-gr(txt D-corr^1). πασ. bef παρρ. D-gr E vulg copt Hil$_1$ Lucif$_1$: om πασ. g 26. 36. 57. 137 lect-1 Syr æth [Cyr-p$_2$].

30. for χειρα σου εκτεινειν σε, χ. σε εκτ. A; χ. εκτ. σε B: om σε DE ℵ^1(see Tischdf's note) e f 13 Chr$_2$: txt Pℵ^1 rel 36 Thl (*both pronouns here and σου in ver 27 agree better with the character of the diction of the prayer*). γενεσθαι D^1 (txt D^1) 133 Thl-sif. syr-mg has a note that "some copies have not the word *name*."

31. παντες ℵ^1. rec πν. αγιου, omg του (*see ch* ii. 4), with EP 13. 36 rel vulg Chr$_1$: txt ABD[ℵ] am [Iren-gr]. aft παρρ. ins παντι τω θελοντι πιστευειν DE Iren$_1$[-gr and]-int (Aug$_3$).

Jehovah, is the antitype and completion of David, and of all other servants of the Lord: what is said of them only partially and hyperbolically, is said literally and entirely of Him.

28.] There is an ellipsis in the thought between ποιῆσαι and ὅσα: ποιῆσαι, (ὃτι μὲν ἐδόκει, τὴν ἰδίαν βουλήν, ὄντως δὲ) ὅσα . . . As De Wette well remarks, *συνήχθησαν ποιῆσαι* is used *subjectively*, 'they were collected, to do,' and then the speaker changes his ground to an *objective* one in ὅσα—(as they believed—but *really*) as many things as *Thy* hand, &c. ποιῆσαι must not be rendered, with Kuinoel, 'ita ut facerent.' It does not express the *result*, but the *intention*, of their assembling. Still worse is it to take ποιῆσαι with ἔχρισας, 'Whom Thou hast anointed, ... to do,' &c., as some have proposed: the parenthesis, as well as the whole train of thought, forbidding it. ἡ χείρ σ. κ. ἡ βουλή] not a ἓν διὰ δυοῖν (Kuinoel): χεὶρ indicates the *Power*, βουλή the *Wisdom* of God. The Wisdom decreed, the Hand performed: but the same word προώρισεν is used of both by what grammarians call *zeugma*—as in γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, 1 Cor. iii. 2. See Winer, edn. 6, § 66. 2, e.

30.] ἐν τῷ, see ref. ch. iii. and note there: In Thy stretching forth (while Thou stretchest forth) Thine hand for (εἰς, of the purpose) healing, and that signs and wonders may come to pass by means of the Name of Thy Holy Servant Jesus.

31.] As the first outpouring of the Spirit, so this special one in answer to prayer, was testified by an outward and visible sign: but not by the *same* sign,—for that first baptism by the Holy Ghost, the great fulfilment of the promise, was not to be repeated. The rationalist Commentators have done good service by pointing out parallel cases, in profane writers, of *supposed* tokens of the divine presence. Virg. Æn. iii. 89. Ovid, Met. xv. 672. Schöttgen, Hor. Hebr. in loc., produces similar notices from the Rabbinical writings.

It was on every ground probable that the token of the especial presence of God would be some phænomenon which would be *recognised by those present as such*. Besides which, the idea was not derived from profane sources, but from the Scriptures: see Ps. xxix. 8; Isa. ii. 19, 21; xiii. 13; Ezek. xxxviii. 19 (especially); Joel iii. 16; Hagg. ii. 6, 7. ἐπλήσθησαν, with a fresh and renewed outpouring. τοῦ ἁγ. πν. is *personal*: they were all filled with *the Holy Spirit*:

ABDE P𝔓 a b c d f g h k l m o 13

32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν [v]καρδία καὶ [w]ψυχὴ [vw]μία, καὶ [x]οὐδὲ εἷς τι τῶν [y]ὑπαρχόντων αὐτῷ ἔλεγεν [z]ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα [a]κοινά. 33 καὶ [b]δυνάμει μεγάλῃ [c]ἀπεδίδουν τὸ [d]μαρτύριον οἱ ἀπόστολοι τῆς [e]ἀναστάσεως τοῦ κυρίου Ἰησοῦ, [f]χάρις τε μεγάλη ἦν [g]ἐπὶ πάντας αὐτούς. 34 οὐδὲ γὰρ [h]ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ [i]κτήτορες [j]χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς [k]τιμὰς τῶν [l]πιπρα-

v here only. 2 Chron. xxx. 12. w Phil. i. 27 only. 1 Chron. xii. 38. x Matt. xxvii. 14. John i. 3. Rom. iii. 10 (2 Cor. vi. 5 v. r.). 2 Kings xiii. 20. y neut. plu. part. w. dat., Luke viii. 3. xii. 15 only. Gen. xxxi. 18 Ed-vat(3 def.) Ald. Job xx. 28 BN Ald. compl. only. see ch. iii. 6 reff.

z = John x. 3, 4, 12. a = ch. ii. 44 reff.
b = ch. i. 8 reff. c = here only. d = 1 Cor. i. 6 reff. see 1 Cor. ii. 1. = μαρτυρία, John i. 7 and passim. e ch. i. 22 reff. f = Luke ii. 40 al. see note, and ch. ii. 47. g = Luke x. 6. [Rom. iii. 22.] 1 Pet. iv. 14. h here only. Deut. xv. 4, 7. i here only ℣.
j ch. i. 18 reff. k = ch. v. 2, 3. vii. 16. Matt. xxvii. 6, 9 al. Isa. lv. 1. l Matt. xiii. 46. xviii. 25. xxvi. 9 ||. ch. ii. 45. v. 4. Rom. vii. 14 only. Exod. xxii. 3.

32. rec ins η bef *καρδια*, with D³EP rel [coptt] Orig$_3$ Chr$_2$ Bas$_2$ [Cyr-p$_4$] Leont$_1$ Thl: om ABD¹ℵ [arm] Orig$_2$ (Ath Thdrt) Euthal Bas$_3$ [Cyr$_1$]. rec ins η bef *ψυχη*, with EP rel 36 Orig$_2$ Chr$_2$ Bas$_2$ [Cyr-p$_4$]: om ABDℵ [coptt arm] Orig$_2$ Euthal Bas$_3$ [Cyr$_1$]. aft *μια* ins *και ουκ ην διακρισις εν αυτοις ουδεμια* D(E) Cypr$_2$ Zeno$_1$ Ambr$_1$.—for *διακ., χωρισμος*, and for *ουδ., τις* E. om [2nd] *και* E. *ουδεις* D e l. om *τι* D[-gr]. *αυτου* D: *αυτων* P b³ f g k l¹ m 40: om H^{r} 18. 36. 133. [*ελεγον* B¹.] *αλλα* D. *παντα* BD: txt AE[P]ℵ 13 rel 36.

33. rec *μεγ.* bef *δυν.*, with EP rel Thl: txt ABDℵ a c h vulg Chr$_1$ Iren-int$_1$ Ors$_1$ Aug$_1$. *οι αποστ.* bef *το μαρτ.* AE a g h k o Thl-sif Ors$_1$ Aug$_1$. ins (aft *ιησου*) *χριστου* (A)DE(ℵ) Syr copt æth-rom arm Chr$_1$: [bef. copt:] om BP [rel] syr.—*ιυ χυ* bef *του κυ* Aℵ 36 [aft *κυρ.* ins *ημων* 36 vulg(not am fuld demid) copt].—for *κυ ιυ, ιυ χυ* e Syr.—(*Very usual varr where the name ιησ. or χρ. occurs: the canon being in such cases, that* the simplest well-supported form of expression *was the genuine text.*)—*τ. κ. ι.* bef *τ. αναστ.* B.

34. for *υπηρχεν, ην* (*corrn to avoid tautology*) A(B)ℵ Fr-coisl a h Cyr$_1$: txt DEP rel.—*ην* bef *τις* B. *οσοι γαρ κτητ. ησαν χωρ. η οικων υπηρχον* (*combination*) D¹: om *υπηρχ.* D-corr (and lat) ℵ¹. D has *πωλουντες. αι φερονται* (*αιφερον* (*εφ.* D²) *ται* D² and lat, prefg *και*) *τιμας των πιπρασκο . . των* (*-σκομενων* D² and lat).

the *meaning* being the same with *πν. ἁγ.*, the *influence of the Holy Spirit*,—but the form of expression varied. See ch. i. 8; ii. 33, 38; ix. 31; x. 45.

32—37.] THE STATE OF THE CHURCH AT THIS TIME. This passage forms the conclusion of this division of the history and the transition to ch. v. **32.** *τῶν πιστευσάντων*] Much the same meaning as *τῶν πιστευόντων*, but with reference to their having *become converts*, and specially to those mentioned in ver. 4,—though the description is general. 'Ubi regnum habet fides, animos ita conciliat ut omnes idem velint et nolint. Hinc enim discordiæ, quod non regimur eodem Christi Spiritu.' Calvin. On the community of goods, see note at ch. ii. 45. We have the view there taken strikingly confirmed here by the expressions used. **No one called (reckoned) any thing of his goods** (which were still *τὰ ὑπάρχοντα αὐτῷ*, not alienated) **(to be) his own.** (*ἔλεγεν, dicebat*: hoc ipso præsupponitur *proprietatem* possessionis non plane fuisse deletam. Bengel.) **33.**] The Apostles were the specially appointed witnesses of the Resurrection, ch. i. 22: and this their testimony they gave *with power*, i. e. with a special gift of the Holy Spirit to enforce and illustrate, to persuade and dispute on, those facts of which their own experience (see ver. 20) informed them. That the Spirit did not inspire them with unbroken uniformity in *matters of fact*, our present Gospels, the remnants to us of this very testimony, sufficiently witness. Nor was this necessary: each man reported what he had heard and seen;—and it was in the *manner* of delivering this report that the great power of the Spirit was shewn. See, on the whole subject, Prolegg. Vol. I. i. § iii. 5 ff. **χάρις**, better grace, i. e. from God, than *favour*, i. e. from the people, which would hardly be so absolutely designated. **34.**] **γάρ** gives a proof of God's grace working in them, in that they imparted their goods to the poor: see especially 2 Cor. viii. 7.

πιπρασκομένων, the things which were being sold:—the process of selling, as regarded the whole church, yet going on, though completed in individual cases; in the places cited by Wotst. from Demosth. and Appian the pres. retains its proper force, as here. In Appian, B. Civ. v. p. 1068, the expression is, *τιμὰς τῶν ἅτι*

σκομένων 35 καὶ ἐτίθουν [m]παρὰ τοὺς πόδας τῶν ἀπο-
στόλων, [n]διεδίδετο δὲ ἑκάστῳ [o]καθότι ἄν τις [o]χρείαν
εἶχεν. 36 Ἰωσὴφ δὲ ὁ [p]ἐπικληθεὶς Βαρνάβας [q]ἀπὸ τῶν
ἀποστόλων, ὅ ἐστιν [r]μεθερμηνευόμενον [s]υἱὸς [t]παρακλή-
σεως, Λευείτης, Κύπριος τῷ [u]γένει, 37 [v]ὑπάρχοντος αὐτῷ
[w]ἀγροῦ [x]πωλήσας ἤνεγκεν τὸ [y]χρῆμα καὶ ἔθηκεν [m]παρὰ
τοὺς πόδας τῶν ἀποστόλων. V. 1 Ἀνὴρ δέ τις Ἀνανίας
ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ [x]ἐπώλησεν
[z]κτῆμα, 2 καὶ [a]ἐνοσφίσατο ἀπὸ τῆς [b]τιμῆς, [c]συνειδυίης
καὶ τῆς γυναικός, καὶ ἐνέγκας [d]μέρος τι [e]παρὰ τοὺς
πόδας τῶν ἀποστόλων ἔθηκεν. 3 εἶπεν δὲ ὁ Πέτρος

m Matt. xv. 30. ch. v. 2. vii. 58. 4 Kings iv. 37 Ald.
n Luke xi. 22. xviii. 22. John vi. 11 only. Josh. xlii. 6.
o ch. ii. 45 (reff.).
p ch. i. 23 reff.
q ch. ii. 22 reff.
r Matt. i. 23. Mark v. 41. xv. 22, 34. John i. (39 v. r.) 42. ch. xiii. 8 only †. Sir. prol. bis.
s = Mark iii. 17. Luke x. 6. xvi. 8. 1 Thess. v. 5 al. 2 Kings xiii. 28.
t = ch. xiii. 15. xv. 31. 2 Macc. xv. 11.
u = ch. xviii. 2 reff.
v = ch. iii. 6 reff.
w here only, exc. gospp. Mt. Mk. L. = Matt. xiii. 34, 44 al. Gen. xxiii. 9.
x 1 Cor. x. 25 reff.
y sing., here only. plur. Mark x. 23, 24 ‖ L. ch. viii. 18, 20. xxiv. 26 only. 2 Chron. i. 11, 12.
z ch. ii. 45 reff.
a Titus ii. 10 only. Josh. vii. 1. 2 Macc. iv. 32 only.
b = ch. iv. 34 reff.
c = 1 Cor. iv. 4 (reff.) only. Job xxvii. 6.
d = John xix. 23 al. Gen. xlvii. 24.
e ch. iv. 35, 37.

35. (διεδίδετο, so AB¹DEN.) ins ενι bef εκαστω D. καθο (for καθοτι) and om αν P m 73.

36. rec ιωσης (*see note, cf* i. 23), with P 13 rel syr sah Chr$_1$ Thl: txt ABDEℵ 36. 40 vulg copt Syr æth arm Chr$_1$ Epiph$_1$. rec υπο, with D rel 36 Chr: txt ABEPℵ a d g h l m 40 H^r Thl. ερμηνευομενον B: om c^2. κυπρ. bef λευειτης D.

37. for αγρου, χωριου D^2(-ιον D^1). for παρα, προς Eℵ 36 Thl-sif.

CHAP. V. 1. εν αυτω δε τω καιρω ανηρ (*beginning of ecclesiastical portion*) E. ονομ. bef ανηρ. AD b c m vulg: txt BEPℵ [rel arm] Chr. σαπφειρα (*corrn*) BD a b^2 g h l o Chr$_1$: σαφφυρα D^1(-ιρα D-corr): σαμπφιρι 13: σαμφιρη ℵ^2(πσαμφιρη ℵ^1): txt A E(-φφιρη) P k m.

2. om και ℵ^1(eadem manu suppletum videtur). for απο, εκ D. rec συνειδυιας (*corrn*), with DP rel: txt ABEℵ. rec aft γυν. ins αυτου, with EP rel Thl: om AB D-gr ℵ 13 arm Chr$_1$. εθετο D.

3. aft ειπεν δε ins προς αυτον E; aft πετρος c; simly vulg-ms(Matthæi) syr-w-ast

πιπρασκομένων. 35.] παρὰ τοὺς πόδας,—not a Hebraism for the whole person—but *literal*. So Cicero pro Flacco, c. 28, 'Ante pedes Prætoris in foro expensum est auri pondo centum.' (Rosenm.) Wetstein gives several other examples. The Apostles, like the Prætor, probably sat upon a raised seat, on the step of which, at their feet, the money was laid, in token of reverence. 36.] Barnabas, בַּר נְבִיאָה, is *υἱὸς προφητείας*—and the interpretation has been generally made good by taking παράκλησις as included in προφητεία, and as in the sense of exhortation: see ch. xi. 23. Λευείτης] The Levites might possess land at all times within the precincts of the Levitical cities: such was the case, e. g., in Jer. xxxii. 7. At the division of the kingdoms, the priests and Levites all resorted to Rehoboam in Judah (and Benjamin), 2 Chron. xi. 13; from that time probably, but certainly after the captivity, when the Mosaic division of the land was no longer accurately observed, the possession of land by Levites seems to have been allowed. The whole subject is involved in some uncertainty: cf. Levit. xxv. 32 ff.; Num. xxxv. 1—8; Deut. xii. 12; xviii. 8, al. Κύπριος] For the state of Cyprus at this time, see notes on ch. xi. 19; xiii. 4—7. 37. χρῆμα] Very unusual in this sense. See Herod. iii. 38, ἐπὶ πόσῳ ἂν χρήματι βουλοίατο τοὺς πατέρας ἀποθνήσκοντας ἀνασταυροῦσθαι, and other examples in Wetstein.

CHAP. V. 1—11.] THE HISTORY OF ANANIAS AND SAPPHIRA. This incident, though naturally connected with the end of the last chapter, forms an important independent narrative. 1.] Ἀνανίας, חֲנַנְיָה, Neh. iii. 23, or חֲנַנְיָה, Dan. i. 6, in LXX: also 1 Chron. iii. 21, al. = *The cloud of God*, or *The mercy of God*. Σαπφείρη, perhaps from the Greek σάπφειρος, sapphire, or from the Syriac סַפִּירָא, beautiful (Grot.).

The crime of these two is well described by Meyer: 'By the sale of their field, and the bringing in of the money they in fact professed to give the *whole price* as a gift of brotherly love to the common stock: but their aim was to get for themselves the credit of holy love and zeal by *one portion* of the price, whereas they had selfishly kept back the other portion for themselves. They wished to serve *two* masters, but to appear to serve only *One*.' 3.] The

ABDE Pℵ a b c d f g h k l m o 13

f John xvi. 6. see Eccles. ix. 3. g Matt. v. 11 al. constr., here only. Deut. xxxiii. 29. h = ch. i. 18 reff. i = here only. 1 Macc. xv. 7. k ch. iv. 34 reff. l ch. i. 7. m = ver. 9. Luke ii. 49 only. 2 Kings xix. 22. see John xiv. 22.

'Ανανία, διὰ τί [f]ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου [g]ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ [a]νοσφίσασθαί [σε] ἀπὸ τῆς [b]τιμῆς τοῦ [h]χωρίου; [4] οὐχὶ [l]μένον σοὶ ἔμενεν, καὶ [k]πραθὲν [l]ἐν τῇ σῇ [l]ἐξουσίᾳ ὑπῆρχεν; [m]τί ὅτι [n]ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ [o]ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ. [5] ἀκούων δὲ ὁ 'Ανανίας τοὺς λόγους τούτους πεσὼν [p]ἐξέψυξεν. καὶ [q]ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας. [6] [r]ἀναστάντες δὲ οἱ [s]νεώ-

a Luke ix. 44. xxi. 14. Hag. ii. 19. see ch. i. 7. o constr., here only. Josh. xxiv. 27. 2 Kings xxii. 45. Ps. lxxvii. 36. p ver. 10. ch. xii. 23 only. Judg. iv. 21 A Ald. compl. Ezek. xxi. 7 only. q = ver. 11. Luke i. 65. Gen. xxxv. 5. see ch. ii. 43. r = ch. viii. 26, 27 reff. s = John xxi. 18. 1 Tim. v. 1, 2 al. οἱ ν., Tit. ii. 6. Jer. xiv. 3.

[Syr coptt æth] Thl. rec om *o*, with DP rel : ins ABEℵ b m 18 Chr_1. for *ανανια*, *προς ανανιαν* D vulg-mss(Lachmann). for *επλησ.*, *επηρωσεν* ℵ¹. *το αγ. πν.* D-gr. rec om 2nd *σε*, with ABEℵ c k l o 36 : ins DP rel 38. 42. 95-6. 113-77 sah Leont$_1$. (*I have inserted it doubtfully, as more in character, and very likely to have been omitted as unnecessary.*)

4. *εμενον* (but corrd) ℵ¹ : *μεσον* D¹-gr(txt D²). om *εν* (*confounded with last syllable of πραθεν*) P. om *σῃ* D[-gr]. for *το πρ. τουτο, ποιησαι* (ins *το* D²) *πονηρον τουτο* D sah : *facere dolose rem istam* D-lat. *εψευσου* D¹(txt D²).

5. *ακουσας δε* D-gr : *και ευθεως ακουων* E. rec om *o*, with D rel 36 Orig Bas$_1$: ins ABEPℵ a b d f g h k m o Chr_1 Thl. ins *παραχρημα* bef *πεσων* D. rec aft *ακουοντας* ins *ταυτα* (*see ver* 11), with EPℵ³ rel syr [(æth-rom) arm Bas$_1$] Chr_1 Thl : om ABDℵ¹ vulg Syr coptt æth-pl $Orig_1$ $Lucif_1$.

6. aft *αναστ. δε* ins *παραχρημα* E.

διὰ τί implies the power of resistance to Satan—**Why hast thou allowed Satan to fill, &c.?** **4.**] **While it remained, did it not remain thine own? i. e. was it not in thine absolute power? and when sold, was it not** (i. e. the price of it) **in thine own power, to do with it what seemed good to thee?** τί ὅτι, i. e. τί ἐστιν ὅτι : see reff. ἔθου ἐν τ. καρδ., = שָׂם בְּלֵב Dan. i. 8; Mal. ii. 2. Satan suggested the lie, which Ananias ought to have repelled : instead of that, *he put it in his heart*,—placed it there where the springs of action are, and it passed out into an act. οὐκ ἐψ. ἀνθ., ἀλλὰ τ. θ.] This οὐκ, ἀλλά, is not always an absolute and exclusive negation and assertion, see Mark ix. 37; John xii. 44. But here it seems to be so, and to imply, 'Thine attempt to deceive was not to deceive *us*, men; but to deceive the Holy Ghost,—God, abiding in His church, and in us its appointed superintendents.' This verse is of weighty doctrinal import, as proving the Deity of the Holy Spirit; unless it be held, that the Holy Spirit whom (ver. 3) Ananias attempted to deceive, and God to whom he lied, are *different*. 'Hæc est sententia : Ananias mentitus est Deo et ejus Spiritui, non hominibus et Petro. Aude si potes, Sociniane, ita dicere : mentitus est non Spiritui Sancto et Petro, sed Deo.' Bengel.

5.] The deaths of Ananias and Sapphira were beyond question *supernaturally inflicted* by Peter, speaking in the power of the Holy Spirit. This is the only honest interpretation of the incident. Many, however, and among them even Neander, attempt to account for them on natural grounds,—from their *horror at detection, and at the solemn words of Peter*. But, in addition to all other objections against this (see on ἐξοίσουσιν, ver. 9),—it would make man and wife *of the same temperament*, which would be very unlikely. We surely need not require any *justification* for this judicial sentence of the Apostle, filling as he did at this time the highest place in the church, and acting under the immediate prompting of the Holy Spirit. If such, however, be sought, we may remember that this was the first attempt made by Satan to obtain, by hypocrisy, a footing among Christ's flock : and that however, for wise reasons, this may since then have been permitted, it was absolutely necessary in the infancy of the church, that such attempt should be at once, and with severity, defeated. Bengel remarks : 'Quod gravitati pœnæ in corpore accessit, in anima *potuit* decedere.' κ. ἐγέν. φόβ. κ.τ.λ.] The ἀκούοντες can hardly be (Meyer) those *present*, who (De W.) not only *heard*, but saw : the remark is proleptical, and = that in ver. 11. **6.**] Were οἱ νεώτεροι a *class in the congregation* accustomed to perform such services,—or merely the younger men, from whom they would na-

τεροι [t] συνέστειλαν αὐτὸν καὶ [u] ἐξενέγκαντες [v] ἔθαψαν. 7 ἐγένετο δέ, [w] ὡς ὡρῶν τριῶν [x] διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν. 8 [y] ἀπεκρίθη δὲ πρὸς αὐτὴν Πέτρος Εἰπέ μοι [z] εἰ [a] τοσούτου τὸ [b] χωρίον [c] ἀπέδοσθε; ἡ δὲ εἶπεν Ναὶ [a] τοσούτου. 9 ὁ δὲ Πέτρος πρὸς αὐτὴν [d] Τί ὅτι [e] συνεφωνήθη [f] ὑμῖν [g] πειράσαι τὸ [h] πνεῦμα [h] κυρίου; ἰδοὺ οἱ πόδες τῶν [v] θαψάντων τὸν ἄνδρα σου [i] ἐπὶ τῇ θύρᾳ, καὶ [j] ἐξοίσουσίν σε. 10 [k] ἔπεσεν δὲ

t = here only †. Exc. Troad. 376. (1 Cor. vii. 29 only. Sir. iv. 31.)
u = vv. 9, 10 (15. Mark viii. 23. Luke xv. 22. 1 Tim. vi. 7. Heb. vi. 9) only. see Luke vii. 12.
v 1 Cor. xv. 4 reff.
w = ver. 36 al.
x here only ‡. of space, Gen. xxxii. 16 al.

y = ch. iii. 12. Matt. xi. 25 al. Deut. xxvi. 5.
z = Matt. xxvi. 63. Mark xv. 44.
a gen. of price, Matt. x. 29. xxvi. 9. Rev. vi. 6. 4 Kings vii. 1.
b ver. 3.
c = ch. vii. 9. Heb. xii. 16 only. Gen. xxv. 33.
d ver. 4 reff.
e Matt. xviii. 19. xx. 2, 13. Luke v. 36. ch. xv. 15 only. 4 Kings xii. 8. impers., here only.
f dat., Matt. v. 21? James iii. 13. Wisex, edn. 6, § 31. 10.
g 1 Cor. x. 9 reff. (= ἐκπ. ib.)
h 2 Cor. iii. 17. see Luke iv. 18, from Isa. lxi. 1.
i = ch. iii. 10, 11 reff.
j ver. 6 reff.
k Mark v. 22. John xi. 32. Rev. i. 17 only.

7. εως ℵ[1]. διαστεμα D.

8. for απεκρ., ειπεν D vulg[(not am &c) coptt æth Lucif$_1$].—προς την ο πετρος εφη E. rec (for προς αυτην) αυτη, with P rel vulg Chr$_1$ Thl: om b[1]: txt ABDℵ d e m 36. 40 (syr-w-ast) Orig Lucif. rec ins ο bef πετρος, with DEP rel Orig$_1$ Chr: om ABℵ d 36. for ειπε μοι ει, επερωτησω σε ει αρα D-gr. το χωριον bef 1st τοσουτου D-gr sah. for 2nd δε, δη D[1](txt D-corr[1]).

9. rec aft πετρ. ins ειπε, with AP rel 36 [vss]: ειπεν δε πετρ. E: txt BDℵ vulg. om προς D[1]-gr(ins D[2]). aft τι ins ουν ℵ[1](ℵ[2] disapproving). συνεφωνησεν D. ins του bef κυρ. D. εισταται επι τη θ. E. τους θυρους A.

10. και εν. D Syr [æth] Lucif$_1$.

turally be expected? Meyer and Olshausen (also Mosh. and Kuin.) maintain the former; Neander and De W. the latter. We can hardly assume, as yet, any such official distinctions in the congregation as would mark off *οἱ νεώτεροι* from *οἱ πρεσβύτεροι*, which latter are first officially mentioned ch. xi. 30. Besides which, we have no such ecclesiastical class as *οἱ νεώτεροι*. And the use of *οἱ νεανίσκοι* in ver. 10, as applying to these same persons, seems to decide that they were *merely the younger members* of the church, acting perhaps in accordance with Jewish custom,—perhaps also on some hint given by Peter. συνέστειλαν] So περιστέλλω, Ezek. xxix. 5; Tobit xii. 13; Sir. xxxviii. 16, **wrapped the body up**,—probably in their own mantles, taken off in preparing to carry him out. The context will not permit any more careful enfolding of the body to be understood.

The speedy burial of the dead, practised among the later Jews, was unknown in earlier times, see Gen. xxiii. It was grounded on Num. xix. 11 ff. The practice was to bury before sunset of the same day. The *immediate* burial in this case adds to the probability that the young men obeyed an intimation from the Apostle. 7.] The construction is, *ἐγένετο δέ, . . . καί*, It happened, that: and *ὡς ὡρ. τ. διάστ.* is parenthetical, not the nom. to *ἐγένετο*. See a precisely similar construction, Luke ix. 28: and Winer, edn. 6, § 62. 2. 8.] ἀπεκρ., perhaps *to her salutation*: or, it may be, to her manner, challenging a reply. The word must at any rate be taken as implying *some* previous communication, to which an answer was to be given. τοσούτ., naming the sum: or perhaps pointing to the money lying at his feet. The sense *tantilli* (Born.) is *implied* of course, but not expressed by τοσούτου. No stress on ἀπέδοσθε as referring to the smallness of price: it is the ordinary word for selling, see reff.

9.] To *try the omniscience* of the Spirit then visibly dwelling in the Apostles and the church, was, in the highest sense, *to tempt the Spirit of God*. It was a saying in their hearts 'There is no Holy Spirit:' and certainly approached very closely to a sin against the Holy Ghost. Peter characterizes the sin more solemnly this second time, because by the wife's answer it was now proved to be no *individual lie* of a bad and covetous man, but a *preconcerted scheme* to deceive God. οἱ πόδες] Not that Peter heard (Olsh.) the tread of the young men outside (they were probably barefooted), but it is an expression common in the poetical or lively description of the Hebrews, and indeed of all nations (see Isa. lii. 7; Nah. i. 15; Rom. x. 15; Eurip. Hippol. 656; Soph. Œd. Col. 890, al. freq.), making the member whereby the person acts, the actor. I take the words to mean, that the time was just at hand for their return: see James v. 9. The space of three hours was not too long: they would have to carry the corpse to the burying-ground, at a considerable distance from the city (Lightf.),

1 ch. iii. 7 reff. m ver. 5 reff. n Matt. xix. 20, 22. Mark xiv. 51 (bis). xvi. 5. Luke vii. 14. ch. ii. 17. 1 John ii. 13, 14 only. Gen. xiv. 24. o = Matt. iii. 16. Gal. i. 18. p ver. 5. q ch. xi. 30 reff. r ch. vii. 36 reff. s ch. i. 14 reff. t ch. iii. 11 reff. u Eph. ii. 3. 1 Thess. iv. 13. v. 6. v = ch. ix. 26. x. 28. xvii. 34. 1 Cor. vi. 16, 17. Ruth ii. 8. w = ch. x. 46 reff. x = Luke v. 18. John xix. 6. ch. ix. 23 al. b = Luke x. 32 al. e = Rev. x. 2. Luke viii. 16. v. 8, &c. ch. ix. 33 only †.

[1] παραχρῆμα [k]πρὸς τοὺς [k]πόδας αὐτοῦ καὶ [m]ἐξέψυχεν· ABDE
εἰσελθόντες δὲ οἱ [n]νεανίσκοι εὗρον αὐτὴν νεκρὰν καὶ [l]ἐξ- Pℵ a b ; d f g h
ενέγκαντες [v]ἔθαψαν [o]πρὸς τὸν ἄνδρα αὐτῆς. [11] καὶ [p]ἐγέ- k l m o
νετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας 13
τοὺς ἀκούοντας ταῦτα.

[12] [q]Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα
καὶ [r]τέρατα πολλὰ ἐν τῷ λαῷ. καὶ ἦσαν [s]ὁμοθυμαδὸν
ἅπαντες ἐν τῇ [t]στοᾷ Σολομῶνος· [13] τῶν δὲ [u]λοιπῶν
οὐδεὶς ἐτόλμα [v]κολλᾶσθαι αὐτοῖς, ἀλλ' [w]ἐμεγάλυνεν αὐ-
τοὺς ὁ λαός· [14] [x]μᾶλλον δὲ [y]προσετίθεντο [z]πιστεύοντες
τῷ κυρίῳ, [a]πλήθη ἀνδρῶν τε καὶ γυναικῶν· [15] ὥστε [b]κατὰ
τὰς [c]πλατείας [d]ἐκφέρειν τοὺς ἀσθενεῖς καὶ [d]τιθέναι [e]ἐπὶ
[f]κλιναρίων καὶ [g]κραβάττων, ἵνα ἐρχομένου Πέτρου [h]κἂν

y = ch. ii. 41 reff. z absol., ch. iv. 32 al. fr. a plur., here only. Ps. cxlvi. 4.
c Luke xiv. 21. Rev. xxi. 21 al. Ezek. xxviii. 23. d ver. 6 reff.
f here only †. see Luke v. 19, 24. g Mark ii. 4, &c. vi. 55. John
h = Mark v. 28. vi. 56. 2 Cor. xi. 16.

rec (for προς) παρα (*see ch* iv. 35, 37, v. 2), with EP rel [Chr$_1$] Lucif$_1$: επι 26. 37 : υπο 2 : txt ABDℵ Orig$_{1/}$, πρ. τ. π. αποστολου syr.—for πρ. τ. π., ενωπιον 15-8. 36. ευραν A : ηυραν E : txt BDPℵ rel [Chr]. συνστειλαντες εξηνεγκαν και D-gr.

11. om επι A sah. ακουοντες D, κατοικουντας P.

12. for δε, τε B Syr æth. Steph εγενετο, with h 4. 13-4-5. 78. 127-80 lect-12 Cyr-jer$_2$ Thl : txt ABDE[P]ℵ rel 36 Chr Lucif$_1$. rec εν τω λαω bef πολλα, with P rel 36 Chr Thl : om πολλα k 133 lect-12 : txt ABDEℵ m o 13 vulg Syr Lucif. for απαντες, παντες ABE 1 : txt DPℵ rel Chr : add συνηγμενοι Syr copt ; εν τω ιερω D 42 sah æth ; εν τω ναω συνηγμενοι E. aft εν τη στ. ins τη D 42. rec σολομωντος, with A k o [(13)] 36 Chr Thl : σαλομωντος ℵ : txt BDEP rel.

13. και ουδεις των λοιπων D æth. ουθεις B.

14. ins οι bef πιστ. A 13.

15. for κατα, και εις ABD^{1}ℵ k 13. 36. 40 ; και εν ταις πλατιες E : om æth : txt D^{1}P, none of the vss have και. om τας D^{1}. aft ασθεν. ins αυτων D. aft τιθ. ins εμπροσθεν αυτων E. rec κλινων (*corrn to more usual word*), with E[P] rel Chr Thdrt : txt ABDℵ rel Cyr-jer.—pref των A. (κραβαττων, so AB^{1}Dℵ.)

and when there, to dig a grave, and bury it.

ἐξοίσουσιν] This word, spoken *before her death, decisively proves* that death to have been not a *result* merely of her detection, but a judicial infliction. **10.**] **εἰσελθόντες, when they came in**: not implying that they immediately entered, but leaving room for some interval of time: see above.

12—16.] PROGRESS OF THE FAITH; MIRACULOUS POWER AND DIGNITY OF THE APOSTLES. **12.**] **Διά** is merely *transitional*, and does not imply any contrast to the φόβος just mentioned, q. d. 'notwithstanding this fear, the Apostles went on working, &c.' See ch. ii. 43.

ἅπαντες, the Apostles only, not *all the Christians*. It does not follow, from πάντες referring to *all the believers* in ch. ii. 1 (see note there), that ἅπαντες necessarily refers to the same here also. The Apostles are *the subject of the paragraph*: and it is to set forth *their* unanimity and dignity that the description is given. They are represented as distinct from all others, believers and unbelievers (both which I take to be included under the term οἱ λοιποί): and the Jewish people itself magnified them. The further connexion see on ver. 14.

στ. Σολ.] See ch. iii. 11; John x. 23, note. **13.**] **τῶν λοιπῶν, all else**, whether believers or not: none dared to *join himself to* (see reff.), as being one of, or equal to, them: **but** (so far was this from being the case that) **the very people** (multitude) **magnified them. 14.**] **And** (not parenthetical, but continuing the description of the dignity of the Apostles) the result of this was **that believers were the more added to the Lord** (not πιστ. τῷ κυρίῳ, but προστ. τῷ κυρ., as decided by ch. xi. 24), **multitudes of men and women. 15.**] **ὥστε** now takes up afresh the main subject of vv. 12 and 13, the glorification of the apostolic office, **insomuch, that** ..... It is connected not only with ἐμεγάλυνεν αὐτ. ὁ λ., but also

ἡ [l] σκιὰ [k] ἐπισκιάσῃ τινὶ αὐτῶν. 16 [l] συνήρχετο δὲ καὶ τὸ πλῆθος τῶν [m] πέριξ πόλεων Ἰερουσαλήμ, φέροντες ἀσθενεῖς καὶ [n] ὀχλουμένους ὑπὸ [o] πνευμάτων [op] ἀκαθάρτων, [q] οἵτινες ἐθεραπεύοντο ἅπαντες.

17 [r] Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα [s] αἵρεσις τῶν Σαδδουκαίων, [tu] ἐπλήσθησαν [u] ζήλου

l Matt. iv. 16. Mark iv. 32. Luke i. 79. Col. ii. 17. Heb. viii. 5. x. 1 only. Judg. ix. 36.
k and constr., Mark ix. 7 (acc., ‖ Mt. L.). Luke i. 35 only. Ps. xc. 4.
1 ch. i. 6 reff.

m here only τ. Jos. B. J. ii. 19. 1. x. 1 al. fr. in gcepp. Rev. xvi. 13. xviii. 2.
n here (Luke vi. 18 rec.) only τ. Tobit vi. 7 (not ℵ). Zech. xiii. 2. p ch. x. 14 reff.
o Matt. x. 1 reff. q = ch. x. 41 reff.
r ch. viii. 26, 27 reff. s ch. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22. 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1 only ‡. Jos. Antt. xiii. 5. 9. see Lev. xxii. 18. t = ch. iii. 10 reff.
u ch. xiii. 45 (reff.).

aft σκ. ins αυτου E 33 vulg [arm] Thdrt$_1$ Thl-fin. επισκιασει B [m] 13. 58. 133 Thl-fin. αυτω ℵ^1. aft αυτων add απηλλασσοντο γαρ απο πασης ασθενιας ως ειχεν εκαστος αυτων D; και ρυσθωσιν απο πασης ασθενιας ης ειχον E; *et liberarentur ab infirmitatibus suis* vulg(not fuld) Lucif.—*liberabantur* am Lucif; *ab infirmitate* [Lucif, and] (omg *s.*) am demid.

16. διο συνηρ. E. om και(ins D^2) το D^1. for περιξ, περι D^1(txt D^2(?)). rec ins εις bef ιερουσ., with DEP rel 36 demid [arm] Chr: *circa* syr coptt [æth]: om ABℵ k vulg Lucif.—"from the other cities round about Jer" Syr (Etheridge). for υπο, απο D. for οιτινες, και D-gr 38. 113 sah Lucif$_1$. ειωντο παντες D.

17. for αναστ. δε, και ταυτα βλεπων αναστ. E: om Syr. ζηλους B^1.

with ver. 12. κατὰ τὰς πλ.] down the streets, i. e. *in the line of the streets*,—see Winer, edn. 6, § 49, d. κλιν. κ. κραβ.] Kuinoel's distinction, that the latter is a poor and humble bed, the former a couch of richer character, appears to be unfounded. (So also Bengel.)

Πέτρου] As the greatest, in pre-eminence and spiritual energizing, of the Apostles. Now especially was fulfilled to him the promise of Matt. xvi. 18 (see note there):—and even the shadow of the *Rock* (Isa. xxxii. 2, Heb., and E.V., spoken primarily of His divine Master) was sought for. We need find no stumbling-block in the fact of Peter's *shadow* having been believed to be the medium (or, as is surely implied, *having been* the medium) of working miracles. Cannot the 'Creator Spirit' work with any instruments, or with none, as pleases Him? And what is a hand or a voice, more than a shadow, except that the analogy of the ordinary instrument is a greater help to faith in the recipient? Where faith, as apparently here, did not need this help, the less likely medium was adopted. See, on the whole, ch. xix. 12, and note: and remark that only in the case of our Lord (Luke viii. 46 ‖) and His two great Apostles in the N. T.,—and of Elisha in the O. T., have we instances of this *healing virtue in the mere contact with or accessories of the person*. But what a fertile harvest of superstition and imposture has been made to spring out of these scanty examples! 16.] Keep, in both verbs, συνήρχετο and ἐθεραπεύοντο, the imperfect sense; 'the multitude, &c., was coming together, bearing, &c.,—for all such (quippe qui) were being healed:' viz. when the next incident, ἀναστὰς δὲ κ.τ.λ., happened [which forms a contrast to this waxing prosperity of the Church].

17—42.] IMPRISONMENT, MIRACULOUS LIBERATION, EXAMINATION BEFORE THE SANHEDRIM, AND SCOURGING OF THE APOSTLES. 17.] ἀναστάς is not redundant, but implies *being excited* by the popularity of the Apostles, and on that account commencing a course of action hostile to them: see reff. ('Non sibi quiescendum ratus est.' Beng. διηγέρθη κινηθεὶς ἐπὶ τοῖς γενομένοις, Chrys.) To suppose that the H. P. 'rose up' *after a council held* (Meyer) is far-fetched, and against the ἐπλήσθησαν ζήλου, which points to the kindling zeal of men first stirred up to action. ὁ ἀρχ.] Annas,—ch. iv. 6, and note on Luke iii. 2. οἱ σὺν αὐτῷ] those who were with him (see ch. iv. 13; xix. 38; xxii. 9). Not *the members of the Sanhedrim*: but *the friends and kindred* (ch. iv. 6) *of the H. P.*: see ver. 21: Kuinoel's 'qui a partibus ejus stabant' is too definite (De W.): it *was so*, but this meaning is not in the words.

ἡ οὖσα] attr., but implying more than οἱ ὄντες ἐξ αἱρέσεως τ. Σ.:—the movement extended through *the whole sect*. On αἵρ. τ. Σ., see Matt. iii. 7, note. The passage of Josephus, Antiq. xx. 9. 1, is worth transcribing: πέμπει δὲ Καῖσαρ (Nero) Ἀλβῖνον εἰς τὴν Ἰουδαίαν ἔπαρχον, Φήστου τὴν τελευτὴν πυθόμενος. ὁ δὲ βασιλεὺς ἀφείλετο μὲν τὸν Ἰώσηπον τὴν ἀρχιερωσύνην, τῷ δὲ Ἀνάνου παιδί, καὶ

ABDE P𝔑 a b c d f g h k l m o 13

18 καὶ [v] ἐπέβαλον τὰς [v] χεῖρας [v] ἐπὶ τοὺς ἀποστόλους καὶ [w] ἔθεντο αὐτοὺς ἐν [w] τηρήσει [x] δημοσίᾳ. 19 ἄγγελος δὲ κυρίου [y] διὰ νυκτὸς ἤνοιξεν τὰς θύρας τῆς [z] φυλακῆς, ἐξαγαγών τε αὐτοὺς εἶπεν 20 Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς [a] ζωῆς ταύτης. 21 ἀκούσαντες δὲ εἰσῆλθον [b] ὑπὸ τὸν [c] ὄρθρον εἰς τὸ ἱερὸν καὶ ἐδίδασκον. [d] παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ [e] συνεκάλεσαν τὸ [f] συνέδριον καὶ πᾶσαν τὴν [g] γερουσίαν τῶν υἱῶν Ἰσραήλ, καὶ [h] ἀπέστειλαν εἰς τὸ [i] δεσμωτήριον ἀχθῆναι αὐτούς. 22 οἱ δὲ

ch. xxi. 27 reff.
w ch. iv. 3 reff.
x = here only γ. see ch. xvi. 37 reff.
y ch. [xvi. 9.] xvii. 10. xxiii. 31. Herod. i. 62 init. & fin.
z = Matt. xiv. 10. Acts, ch. viii. 3 & passim. Heb. xi. 36. Neh. iii. 25.
a = here only (see note).
b = here only. Jonah iv. 10. so ὑπὸ τὴν ἑωθινήν, Polyb. i. 53. 4. ὑπὸ τὴν ἀφαίαν (prima mutate), iii. 16. 7.
c Luke xxiv. 1 [John viii. 2] only. Joel ii. 2. d Luke xii. 51. John iii. 23. Acts, ch. ix. 26. xvii. 10 & passim. Gen. xiv. 13. e act., Mark xv. 16. Luke xv. 6 only. Josh. xxiii. 2. mid., ch. x. 24 al. f ch. iv. 15 reff. g here only. Exod. iii. 16 al. fr. (there also v. vi. Ἰσρ.)
h constr., w. pass., here only (?). see ch. xiii. 42 note. act., ch. xxvi. 17 reff.
i here bis. Matt. xi. 2. ch. xvi. 26 only. Gen. xxxix. 22 bis. xl. 3, 5 only.

18. επεβαλλον A [c]. rec aft χειρας ins αυτων, with EP rel (syr) coptt [Bas$_1$] Chr$_1$: om ABD𝔑 36. 40 vulg Syr arm Thl Lucif$_1$. εις τηρησειν E-gr Lucif(omg δημ.). aft δημ. ins και επορευθη εις εκαστος εις τα ιδια D.

19. τοτε δια ν. bef αγ. κ. D. rec ins της bef νυκτος, with EP𝔑^3 rel 36 [Bas$_1$] Chr$_1$: om ABD𝔑^1. ανοιξας A𝔑 36 vulg sah: ανεωξαν D^1-gr, ανεωξεν D^2 Chr$_1$. for τε, δε B 73.—και εξ. E.

21. for ακουσ. δε, εξελθοντες δε E Syr. add εκ της φυλακης E. παραγενομενον B^1(sic, see table). aft συν αυτω ins εγερθεντες το πρωι D. συνκαλεσαμενοι D, retaining the και bef απεστειλαν.

αὐτῷ Ἀνάνῳ λεγομένῳ, τὴν διαδοχὴν τῆς ἀρχῆς ἔδωκε. τοῦτον δέ φασι τὸν πρεσβύτατον Ἄνανον εὐτυχέστατον γενέσθαι· πέντε γὰρ ἔσχε παῖδας, καὶ τούτους πάντας συνέβη ἀρχιερατεῦσαι τῷ θεῷ, αὐτὸς καὶ πρότερον τῆς τιμῆς ἐπὶ πλεῖστον ἀπολαύσας, ὅπερ οὐδενὶ συνέβη τῶν παρ' ἡμῖν ἀρχιερέων. ὁ δὲ νεώτερος Ἄνανος . . . . θρασὺς ἦν τὸν τρόπον, καὶ τολμητὴς διαφερόντως αἱρέσιν δὲ μετῄει τῶν Σαδδουκαίων, οἵπερ εἰσὶ περὶ τὰς κρίσεις ὠμοὶ παρὰ πάντας τοὺς Ἰουδαίους, καθὼς ἤδη δεδηλώκαμεν. This shews that the family of Annas, if not he himself, were connected with the sect of the Sadducees. They (see ch. iv. 1, note) were the chief enemies of the Apostles, for teaching *the resurrection*.

18. τηρ.] see ch. iv. 3. 20.] τῆς ζωῆς ταύτης, an unusual expression, seems to refer to the peculiar nature of the enmity shewn towards them by the Sadducees, for preaching the ἀνάστασιν ζωῆς—'*of this* LIFE, which they call in question.' Or perhaps τ. ζ. τ. may import the religion of Jesus having its issue in *life*. A similar expression, ὁ λόγος τῆς σωτηρίας ταύτης, occurs ch. xiii. 26. See also Rom. vii. 24. But beware of assuming in either of these passages the use of the figure called by the grammarians hypallage, so that τὰ ῥ. τῆς ζ. ταύτης = τὰ ῥήματα ταῦτα τῆς ζωῆς: for thus the sense is enervated, and the peculiar reference in each case lost. The indiscriminate application of these supposed figures of speech has been, and continues to be, one of the worst foes of sound exegesis. The deliverance, here granted to all the Apostles, was again vouchsafed to Peter in ch. xii., and is there related more in detail. It is there a minute touch of truth, that he should *mistake for a dream* (ver. 9) what he saw: having lain so long in prison, and his mind naturally dwelling on *this his former* miraculous liberation. 21.] ὑπὸ τ. ὄρθρ., at daybreak: see reff. παραγενόμενος] to the ordinary session chamber in the Temple, on the south side of it (Winer, Realw.): and therefore, if the Apostles were teaching *in Solomon's porch* (ver. 12), not in their immediate vicinity. Perhaps the παραγενόμενος . . . . συνεκάλεσαν . . . . , implying that the summons was not issued till *after the arrival of the H. P. and his friends*, may point to a meeting of the Sanhedrim hurriedly and insufficiently called, for the purpose of 'packing' it against the Apostles. If so, they did not succeed, see ver. 40: perhaps on account of the arrival of some who had been listeners to the Apostles' preaching. πᾶσαν τ. γερουσίαν] Probably the πρεσβύτεροι, including perhaps some who were not members of the Sanhedrim; the well-known foes of Jesus and his doctrine. The expression π. τ. γερουσ. τῶν υἱ.

[d] παραγενόμενοι ὑπηρέται οὐχ εὗρον αὐτοὺς ἐν τῇ [z] φυλακῇ· 23 [j] ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες ὅτι τὸ [i] δεσμωτήριον εὕρομεν [k] κεκλεισμένον ἐν πάσῃ [l] ἀσφαλείᾳ καὶ τοὺς φύλακας ἑστῶτας [m] ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ [n] ἔσω οὐδένα εὕρομεν. 24 ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὅ τε [o] στρατηγὸς τοῦ [o] ἱεροῦ καὶ οἱ [p] ἀρχιερεῖς, [p] διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο. 25 [d] παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς ὅτι ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ [z] φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἑστῶτες καὶ διδάσκοντες τὸν λαόν. 26 τότε [q] ἀπελθὼν ὁ [o] στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτοὺς οὐ [r] μετὰ [r] βίας, ἐφοβοῦντο γὰρ τὸν λαόν, [s] ἵνα] μὴ [t] λιθασθῶσιν.

j = ch. xv. 16 only. Gen. viii. 9. see John ii. 15. 2 Cor. i. 12 al.
k Matt. vi. 6. xxv. 10. ch. xxi. 30. Rev. xxi. 25. Ezek. xliv. 1, 2.
l = 1 Thess. v. 3 (Luke i. 4) only. Lev. xxvi. 5. (-ως, Mark xiv. 44.)
m = Matt. xxi. 19. Gen. xviii. 1. (πρό, James v. 9. ch. xii. 6.)
n = John xx. 26. Gen. xxxix. 11.
o ch. iv. 1 reff.
p ch. ii. 12 reff.
q = Matt. ii. 22. ch. ix. 17. xxiii. 32. Gen. xix. 2.
r ch. xxiv. 7 (xxi. 36. xxvii. 41) only. Exod. i. 14. xiv. 25.
s = John xviii. 28. xix. 31. see Winer, edn. 6, § 56. 2, Remark.
t John [viii. 5.] x. 31, 33. xi. 8. ch. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37 only. 2 Kings xvi. 6, 13 only.

22. rec υπηρ. bef παραγ., with DEP rel 36 sah: txt ABℵ a h vulg Syr copt æth Lucif$_1$. add και ανοιξαντες την φυλακην D vulg syr-w-ast. ουκ D. ηυρον E. for εν τη φυλ., εσω D.

23. for δε, και D^1(δε και D-corr^1). απηγγειλον ℵ. om οτι E-gr vulg Syr. rec aft το ins μεν (*to answer to* δε *follg*), with E-gr P rel 36 vulg coptt Chr$_1$ [Lucif$_1$]: om ABDℵ H^r E-lat syrr æth. ηυραμεν (twice) E [ευραμεν (1st) 13]. ανεκεκλεισμενον D^1. rec ins εξω bef εστ. (*gloss to particularise, and to answer to* εσω *follg*), with Chr-txt: om ABDEPℵ rel vss Chr-comm$_2$ Lucif. rec for επι, προ (*more usual*), with E[-gr] P rel vulg-ed syr copt [arm] Chr: προς c: txt ABDℵ m 36, *ad* am fuld demid D-lat E-lat Syr sah.

24. rec ins ιερευς και ο bef στρατηγος, with P rel syr: οι ιερεις και ο, omg the preceding ο τε, E: αρχιερευς και ο 67. 98. 104 Chr: for ο τε to αρχιερεις, ο τε στρατηγος κ. ο ιερευς του ιερου 96; οι αρχιερεις κ. οι στρατηγοι τ. ιε. Syr æth: txt ABDℵ e 36 vulg coptt arm Lucif. εθαυμαζον μεν τε και διηπ. π. αυτ. τι αν θελοι ειναι τ. E. aft αυτων ins το ℵ^1(ℵ^2 disapproving). γενηται D^1(txt D^4).

25. rec aft αυτοις ins λεγων, with 36 [(æth) arm-mss] (Lucif$_1$): om ABDEPℵ rel vulg syrr coptt æth arm[-ed] Chr$_1$. om οι ℵ^1. om εστωτες(ins ℵ-corr^1) και ℵ^1.

26. [aft στρατ. ins εν τω ιερω E.] for ηγαγ., ηγεν BD^{4}ℵ: *deducebant* D-lat: απαγαγοντες 13: ηγαγον [D^1] l: txt AEP rel 36 vulg Chr$_1$ Lucif. om ου D^1(and lat: ins D^2 or ^{s}). φοβουμενοι γαρ D-gr. om ινα (*to connect* μη *with* εφοβ.) BDEℵ 13: ins AP rel 36 Chr.

Ἰσραήλ, common in the LXX, is perhaps translated from the form of words in which they were summoned. γερουσία, being the ordinary word for the πρεσβύτεροι, would be the Hellenistic formal expression.

23. ἐν πάσ. ἀσφ.] Not, as Vulg., 'cum omni diligentia' (so Luth.), nor as E. V. '*with all safety*' (?); but in all security—'in a state of perfect safety.'

24.] If the ἱερεύς of the rec. be genuine, it must designate the *High* Priest; not that the word itself can bear the meaning (compare 1 Macc. xv. 1 and 2), but that the *context* points out *the priest* thus designated *to be* the H. P. (Meyer.) On ὁ στρατ. τ. ἱερ., see note, ch. iv. 1. He appears to have been summoned to meet the Sanhedrim, perhaps as the offence had taken place within his jurisdiction. But he was probably one of the ἀρχιερεῖς (see Winer, Realw., Tempel, end). These latter were the *titular High Priests*, partly those who had served the office, partly the presidents of the twenty-four courses, partly the kindred of the H. P. (see Matt. ii. 4.)

αὐτῶν] '*The Apostles*,' the αὐτούς of ver. 22: not '*these words*,' as would appear at first sight. τί ἂν γέν. τοῦτο] To what this would come; 'whereunto this would *grow*,' E. V.:—not 'quomodo factum sit,' as Kuin.,—nor 'quid hoc esset rei' (τί ἂν εἴη, as ch. x. 17), as Grot. and others. **26.**] [ἵνα] μὴ λιθ. depends upon οὐ μετὰ βίας, not upon ἐφοβ. If, however, ἵνα be *omitted*, then this latter is

27 ἀγαγόντες δὲ αὐτοὺς [u] ἔστησαν ἐν τῷ [v] συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς 28 λέγων [wx] Παραγγελίᾳ [x] παρηγγείλαμεν ὑμῖν μὴ διδάσκειν [y] ἐπὶ τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ [z] πεπληρώκατε τὴν Ἰερουσαλὴμ τῆς [a] διδαχῆς ὑμῶν, καὶ βούλεσθε [b] ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ [c] αἷμα τοῦ ἀνθρώπου τούτου. 29 Ἀποκριθεὶς δὲ Πέτρος καὶ οἱ ἀπόστολοι εἶπαν [d] Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. 30 ὁ [e] θεὸς τῶν [f] πατέρων [f] ἡμῶν [g] ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς [h] διεχειρίσασθε [ik] κρεμάσαντες ἐπὶ [l] ξύλου.

H καὶ βουλεσθαι... ABDE HPN a b c d f g h k l m o 13

u ch. iv. 7 reff. v = ch. iv. 15 reff. w ch. xvi. 24. 1 Thess. iv. 2. 1 Tim. i. 5, 18 only †. x constr., ch. [iv. 17.] xxiii. 14. Luke xxii. 15. John iii. 29. Gen. xxxi. 30 al. y ch. iv. 17 reff. z John xii. 3. ch. ii. 2 al. Hag. ii. 8. a = ch. ii. 42 reff. b 2 Pet. ii. 2, 5 only. Gen. vi. 17. 1 only †. Sir. xxx. 28 (xxxiii. 37). Esdr. viii. 94 (90) only. f = John iv. 20. vi. 31. ch. iii. 13. vii. 11, &c. xiii. 17. xv. 10. xxii. 14. x. 8. ch. iii. 15 ? ‡. h ch. xxvi. 21 only †. i ch. x. 39. Gal. iii. 13, from Deut. xxi. 23. k = as above (i). Luke xxiii. 39 (Matt. xviii. 6. xxii. 40. ch. xxviii. 4) only. Gen. xl. 19. l = as above (i). 1 Pet. ii. 24.

c = Matt. xxiii. 35. xxvii. 25. 2 Kings i. 16. d ver. 32. ch. xxvii. 21. Titus iii. e ch. iii. 13. xxii. 14. 1 Chron. xii. 17 al. g = Matt. 1 Cor. x. 1. see ch. iii. 25.

27. ο ιερευς D^1-gr([and lat]: txt D^s) $Lucif_1$.

28. rec ins ου bef παραγγ. (*making it a question, which has evidently been occasioned by* επερωτησεν), with D[-gr] EPN[3] rel 36 syrr sah æth [arm Ath_1 Bas_1 Chr_1 Cyr_1] Thdrt: om ABN[1] vulg D-lat copt Ath_2 Cyr_1 $Lucif_1$. for διδασκ., λαλειν A lect-17 [Chr_1] Cyr_2 Thdrt. om 1st και D^1(and lat: ins D^2). επληρωσατε AN Chr_1 Cyr_1. εφαγαγειν D^1(txt D^s). εκεινου D^1-gr(txt D^s) sah.

29. rec ins ο bef πετρ., with 13. 36 Thl: om ABEHPN rel [Bas_1] Chr_1.—D^1 omits αποκρ. to ειπαν, adding at end of ver ο δε πετρος ειπεν προς αυτους. [for δει, δε D^1-gr.] (ειπαν, so ABEN.)

30. ins δε bef θεος AN copt[-wilk]. ins τον παιδα αυτου bef ιησ. E.

the case. **28.**] *δέον ἐρωτῆσαι πρῶτον, πῶς ἐξήλθετε; ὡς οὐδενὸς γενομένου, ἐρωτῶσι λέγοντες* κ.τ.λ. Chrys. The same shyness of open allusion to the names or facts connected with Jesus and the spread of his doctrine may be traced in the ὀνόματι τούτῳ, and the ἀνθρώπου τούτου, and is a strong mark of truth and circumstantiality. 'Fugit appellare Jesum: Petrus appellat et celebrat, vv. 30, 31.' Bengel. ἐπαγ. ἐφ' ἡμᾶς] not meaning, that *divine vengeance* would come on them for the murder of Jesus: but with a stress on ἡμᾶς —that the *people* would be incited to take vengeance on *them*, the Sanhedrim, for that murder. The preceding clause (πεπλήρ. κ.τ.λ.) shews this to be their thought. Compare the pointed address of Peter to the Sanhedrim, ch. iv. 8—12, and the distinction between them and the people in iv. 21. This being so, the resemblance between this expression and the imprecation of the people in Matt. xxvii. 25 must not be too closely pressed, though the coincidence is too striking to escape notice.

29.] Peter, by word of mouth; the Apostles, as a body, by *assent*, implied in *his own utterance* and *their silence*. There is no ellipse of ἄλλοι before ἀπόστ. This defence of Peter divides itself into the propositions of an ordinary syllogism—(1) *The statement of the general truth that we must obey God rather than men:* (2) *The reduction of the present circumstances under that general truth*, as being the work of the God of their Fathers—shewn in his having raised and glorified Jesus, for a definite purpose, to give, &c. (3) *The identification of themselves with the course of action marked out by the* πειθαρχεῖν δεῖ . . . in that they were bearing witness to God's work, under the inspiration of the Holy Spirit given them as men obedient to God. The whole is a *perfect model of concise and ready eloquence, and of unanswerable logical coherence;* and a notable fulfilment of the promise, δοθήσεται ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε (Matt. x. 19).

πειθαρχεῖν] much stronger than ἀκούειν, ch. iv. 19,—as their conduct, in *persisting after prohibition*, had been more marked and determined. That was a mere *'listening to'* the proposition then made to them: this, a course of deliberate action, chosen and entered on. θεῷ—opposed to τῆς διδ. ὑμῶν of the H. P.; and to ἀνθρώπου τούτου. In the background, there would be the command of the angel, ver. 20: but it is not alleged: the great duty of preaching the Gospel of Christ is kept on its highest grounds. **30.** τῶν πατ. ἡμ.] thus binding on Christ and his work, to the *covenant* whereof all present were partakers. ἤγειρεν] both from the emphatic position of the verb, and from the context, it must refer to the resurrection, not merely, as in Matt. xi. 11, Luke i. 69, Judg. iii. 9, to *raising up* in the ordinary sense. ὑμεῖς, answering to the ἐφ' ἡμᾶς of the H. P. ἐπὶ ξύλου]

31 τοῦτον ὁ θεὸς [m] ἀρχηγὸν καὶ σωτῆρα [n] ὕψωσεν τῇ δεξιᾷ αὐτοῦ, [o] δοῦναι [o] μετάνοιαν τῷ Ἰσραὴλ καὶ [pq] ἄφεσιν [q] ἁμαρτιῶν. 32 καὶ ἡμεῖς ἐσμὲν αὐτοῦ [r] μάρτυρες τῶν [s] ῥημάτων τούτων, [t] καὶ τὸ πνεῦμα [t δὲ] τὸ ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς [u] πειθαρχοῦσιν αὐτῷ. 33 Οἱ δὲ ἀκούσαντες

m = ch. iii. 15 reff.
n = ch. ii. 33 reff.
o ch. xi. 18. 2 Tim. ii. 25. Wisd. xii. 19. Joc. Antt. xx. 8. 7.
p Mark iii. 29. Eph. i. 7. Heb. ix. 22 ‡.
q Matt. xxvi. 28. Luke i. 77. iii. 3. ch. ii. 38. Col. i. 14 al. xiii. 31. Job xvi. 20.
r = ch. i. 8 and Acts passim. constr., ch. s double gen., Phil. i. 25. ii. 30. Heb. xiii. 7.
t ch. iii. 24 reff.
u ver. 29 reff.

31. for δεξια, δοξη D¹(*caritate* D-lat: txt D²) sah Iren-int₁. ins του bef δουναι B ℵ¹(ℵ² disapproving) Chr₂; επι τω Chr₁. ins των bef αμαρτ. D⁵.—add εν αυτω D¹(and lat) sah æth-rom.

32. for εσμεν αυτου, εν αυτω B 69¹. 100-5 Iren-int₁: αυτω m: om εσμεν æth: μαρτ. bef εσμεν A am D-lat Syr Iren-int₁: om αυτου AD¹ℵ g h vulg Syr [coptt] Chr₁ Did: syr places αυτου aft ρηματων: txt (*αυτου was prob omd from not being understood, and transposed from being thought to belong to τ. ρηματων τουτων*) D³EHP 36 (æth) [arm] Chr₁. ins παντων bef των ρ. τ. D¹(and lat). om δε (*corrn ?*) ABD¹ℵ m vulg [Syr] sah arm Did₁ [Chr₁] Thl-fin Iren-int₁: ins D³E (H ?) P rel 36 Chr₁ Thl-sif. for ὃ, ον D¹E: om B 17. 73 coptt: txt A D-corr H[P]ℵ rel 36.

33. ακουοντες P c h 104-5 [*audientes* D-lat E-lat Lucif₁]. aft ακουσ. ins ταυτα E

compare reff. and the similar contrast in ch. iii. 14, 15. The manner of death is described thus barely and ignominiously, to waken compunction in the hearers, to whom the expression was well known as entailing curse and disgrace on the victim.

31, 32.] ἀρχηγ. κ. σωτ., not, '*to be* a Prince and a Saviour:' but the words are the predicate of τοῦτον—as a P. and a S. ἀρχηγόν, as ch. iii. 15, which see. κ. σωτ. not = τῆς σωτηρίας. Jesus was to be King and Captain of Israel, and *also their Saviour*. The two offices, though inseparably connected in fact, had each its separate meaning in Peter's speech: *a Prince*, to whom you owe obedience—*a Saviour*, by whom you must be saved from your sins. τῇ δεξιᾷ, by (not *to*) **His right hand**, as in ch. ii. 33, where see note. The great aim here, as there, is to set forth God as the DOER of all this.

δοῦναι, in his *Kingly* prerogative; μετ. κ. ἄφ. ἁμ., to lead to salvation (εἰς σωτηρίαν, as 2 Cor. vii. 10: εἰς ζωήν, as ch. xi. 18) by him as a *Saviour*. Somewhat similarly Bengel: 'μετ., qua Jesus accipitur ut *Princeps*: ἄφεσ. qua accipitur ut *Salvator*.'

The key to this part of the speech is Luke xxiv. 47—49, where we have, in our Lord's command to them, the same conjunction of μετ. κ. ἄφεσ. ἁμ.—and immediately follows, as here, ὑμεῖς μάρτυρες τούτων, appointing them to that office which they were now discharging,—and, corresponding to τὸ πνεῦμα τὸ ἅγ. of our text, ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς. By conjoining the Holy Ghost, as a witness, with themselves,—they claim and assert the promise of John xv. 26, 27: see also the apostolic letter of ch. xv. 28. When we remember, how much of the apostolic testimony was given in *writing*, as well as by word of mouth, this declaration of Peter becomes an important datum for judging of the nature of that testimony also. See a very similar conjunction, 1 John v. 9.

They were God's witnesses, in the things which they had seen and heard as men: the *Holy Ghost in them* was God's Witness, in purifying and enlarging by His inspiration that their testimony to facts, and in unfolding, from (and as inseparable from) these witnessed facts,—*the things which eye hath not seen, nor ear heard*. And *in the Scripture* THESE SAME TESTIMONIES are conjoined; *that of the Apostles*, holy men under the guidance and reminding of the Holy Spirit, faithfully and honestly reporting those things which fall under human observation: and *that of God the Spirit Himself*, testifying, through them, those loftier things which no human experience can assure, nor human imagination compass. ῥημάτων] **histories, things expressed in words**: see note on Luke i. 4. τοῖς πειθ.] Not ἡμῖν, which might make an unreal distinction between the Apostles and the then believers, and an implied exclusion of the hearers from this gift,—but generally, to *all* the πειθαρχοῦσιν αὐτῷ, by this word recalling the opening of the speech and binding all together. So that the sense of the whole is, 'We are acting in obedience to God, and for the everlasting good of our common Israel: and otherwise we cannot do.' And a solemn invitation is implied. '*Be ye obedient likewise*.' It is remarkable that a similar word, ὑπήκουον τῇ πίστει, is used of the multitude of converted priests, ch. vi. 7.

v ch. vii. 54 only ‡. 1 Chron. xx. 3 only.
w = Luke xiv. 31. John (xi. 53 v. r.) xii. 10. ch. xxvii. 39. 2 Cor. i. 17. Esth. iii. 6.
x Luke xxii. 2. xxiii. 33. ch. ii. 23. vii. 21 al. Luke only, exc. Matt. ii. 16. Heb. x. 9. Ezek. xxvi. 8. y = ver. 27. z Luke v. 17. 1 Tim. i. 7 only τ. see Neh. viii. 7 Ald. a 1 Cor. iii. 13. Heb. xiii. 4. Prov. iii. 15. b dat., ch. vii. 20 reff. Hom. Od. α'. 36. c = here only. see Job xi. 14. xxii. 23. Xen. Anab. vi. 6. 6. 36.
d ch. xxvii. 28 reff. e Luke xii. 1. xvii. 3. xxi. 34. ch. xx. 28. (Deut. iv. 9.) f 2nd pers., 2 Cor. vii. 11 reff.
g = Mark vi. 52. τοῦτο ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρί, Herod. iii. 14.

v διεπρίοντο καὶ w ἐβουλεύοντο x ἀνελεῖν αὐτούς. 34 ἀναστὰς δέ τις ἐν τῷ y συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, z νομοδιδάσκαλος a τίμιος b παντὶ τῷ λαῷ, ἐκέλευσεν c ἔξω d βραχὺ τοὺς ἀνθρώπους e ποιῆσαι, 35 εἶπέν τε πρὸς αὐτούς Ἄνδρες Ἰσραηλῖται, e προσέχετε ef ἑαυτοῖς ε ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. 36 πρὸ γὰρ

C aur... ABCDE HPN a b c d f g h k l m o 13

28 syr-w-ast sah. ἐβουλοντο (corrn, ἐβουλευ. not being understood) AB E[-gr] e l coptt æth [arm] Chr$_2$: ἐκεβουλευσαντο b: ἐβουλευσαντο k Thl-fin: txt DHPN rel vulg [E-lat] syrr Lucif.

34. ἐκ του συνεδριου D-gr E(addg αυτων) copt: om ε. τ. συνεδρ. Syr. rec aft βραχυ ins τι, with (H)P rel [arm] Thl-sif: βραχυτητι o: txt ABDĒN Chr$_3$.—τ. απ. βρ. τι H d e o [Thl-sif]: τ. απ. ἐξω βρ. ποιησαι D. rec (for ανθρωπους) αποστολους, with DEHP rel 36 [am^2 tol] syrr sah æth Chr$_1$: txt ABN vulg copt arm Chr$_2$.

35. for τε, δε C k [13] 58 [E-lat syr] copt. for αυτους, τους αρχοντας και τους συνεδριους D sah. εαυτους D^1. απο των ανθρωπων τουτων E tol [copt]. πραττειν ℵ.

33. διεπρίοντο] sc. ταῖς καρδίαις as ch. vii. 54. From its conjunction there with ἔβρυχον τ. ὀδόντας, it does not appear to have any connexion with the phrase πρίειν or διαπρίειν τ. ὀδ. with which Hesych. and Wetst. identify it. They were cut asunder (in heart). So Persius, iii. 8, 'turgescit vitrea bilis: *Findor*, ut Arcadiæ pecuaria rudere credas.' And Plautus, Bacch. ii. 3. 17, 'Cor meum et cerebrum, Nicobule, *finditur*, Istius hominis ubi fit quaque mentio.' And Euseb. H. E. v. 1 (in Suicer, sub voce, where he cites other authorities also), ἐχαλέπαινον κ. διεπρίοντο καθ' ἡμῶν. ἐβουλεύοντο] they were purposing, 'taking counsel with the intent,' see reff. 34.] Γαμαλιήλ = גַּמְלִיאֵל (see Numb. i. 10; ii. 20,) is generally, and not without probability, assumed to be identical with the celebrated Rabban Gamaliel, גַּמְלִיאֵל (the old man), one of the seven, to whom, among their Rabbis, the Jews give this title Rabban (= ῥαββουνί, John xx. 16), a wise and enlightened Pharisee, the son of Rabban Symeon (traditionally the Symeon of Luke ii. 25) and grandson of the famous Hillel. His name often appears in the Mischna, as an utterer of sayings quoted as authorities. He died eighteen years before the destruction of the city. (See Lightf. Centuria Chorogr. Matth. præmissa, ch. xv.) He was the preceptor of St. Paul (ch. xxii. 3). Ecclesiastical tradition makes him become a Christian and be baptized by Peter and John (Phot. cod. 171, vol. iii. p. 118 b. Winer, Realw.), and in the Clementine Recognn. (i. 65, p. 1242), he is stated to have been at this time a Christian, but secretly. The Jewish accounts do not agree, which make him die a Pharisee, with much more probability. Nor is the least trace of a Christian leaning to be found in his speech: see below [on ver. 39]. And considering that he was a Pharisee, opposing the prevalent faction of Sadducæism in a matter where the Resurrection was called in question,—and a wise and enlightened man opposing furious and unreasoning zealots,—considering also, that when the *anti-pharisaical* element of Christianity was brought out in the acts and sayings of Stephen, his pupil Saul was found the foremost persecutor,—we should, I think, be slow to suspect him of any favouring of the Apostles *as followers of Jesus*. (See particulars respecting Gamaliel collected in Conybeare and Howson's St. Paul, edn. 2, vol. i. p. 69, f.) He does not here appear as the president of the Sanhedrim, but only as a member. ἔξω ποιῆσαι] see reff. to put out—'cause to withdraw.' They are recalled in ver. 40. 35.] The words ἐπὶ τ. ἀνθρ. τούτ. may be joined either with προσέχ. ἑαυτ., or with τί μέλ. πράσσ. The latter would give the more usual construction: and the transposition of words is not unexampled in the Acts, see ch. i. 2; xix. 4.

36.] A great chronological difficulty arises here. Josephus relates, Antt. xx. 5. 1, Φάδου δὲ τῆς Ἰουδαίας ἐπιτροπεύοντος γόης τις ἀνὴρ Θευδᾶς ὀνόματι πείθει τὸν πλεῖστο ὄχλον ἀναλαβόντα τὰς κτήσεις ἕπεσθαι πρὸς τὸν Ἰορδάνην ποταμὸν αὐτῷ· προφήτης γὰρ ἔλεγεν εἶναι, καὶ προστάγματι τὸν ποταμὸν σχίσας, ὁδὸν ἕφη παρέξειν αὐτοῖς ῥᾳδίαν. καὶ ταῦτα λέγων πολλοὺς ἠπάτησεν. οὐ μὴν εἴασεν αὐτοὺς τῆς ἀφροσύνης ὄνασθαι Φάδος, ἀλλ' ἐξέπεμψεν ἵλην ἱππέων ἐπ' αὐτούς, ἥτις

τούτων τῶν ἡμερῶν [h] ἀνέστη Θευδᾶς λέγων εἶναί [i] τινα ἑαυτόν, ᾧ [k] προσεκλίθη ἀνδρῶν ἀριθμὸς [l] ὡς τετρακοσίων· ὃς [m] ἀνῃρέθη, καὶ πάντες ὅσοι [n] ἐπείθοντο αὐτῷ [o] διελύθησαν καὶ [p] ἐγένοντο [p] εἰς οὐδέν. 37 [q] μετὰ τοῦτον [h] ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς [r] ἀπογραφῆς, καὶ [s] ἀπέστησεν [t] λαὸν [u] ὀπίσω αὐτοῦ· κἀκεῖνος [v] ὅλην αἱ-

h = ch. vii. 18, from Exod. i. 8. see ch. vi. 9.
i = 1 Cor. iii. 7 reff.
k here only †.
Hom. Od. φ'. 128. προσκλίνων τοῖς Ῥοδίοις ὁ Πτολ. κατ.

ρεσιν, Polyb. iv. 51. 5. l = ver. 7 al. m = ver. 33. n = ch. xxiii. 21. xxvii. 11. Gal. v. 7. James iii. 3. Prov. xxvi. 26. o here only ‡. διαλ. τὴν στρατιάν, Xen. Cyr. v. 5. 43. p Matt. xxi. 42, ch. iv. 11 and 1 Pet. ii. 7, from Ps. cxvii. 22. Luke xiii. 19. Rom. xi. 9. q ch. xiii. 36 reff. r Luke ii. 2 only †. 2 Macc. ii. 1 only. s = here only. (ver. 38.) Deut. xiii. 10. Herod. i. 164, and classics passim. t = Luke xxiii. 5 al. u = ch. xx. 30. 1 Tim. v. 15. Rev. xiii. 3, constr. prmga., see ch. xiii. 8. Luke iv. 26. Rom. xvi. 20.

36. ins μεγαν bef εαυτον D : aft, A^2E k o 13. 36 tol Syr Cyr_1 Jer_1 : om A^1BCH[P]ℵ rel vulg syr coptt Eus_1 Chr_2. aft ω ins και D-gr. rec προσεκολληθη, with [c(-κολη-)] f k o [13, e sil] Chr_1 : προσεκληθησαν C^1(appy) : προσεκλειθησαν D-corr : προσετεθη 36 : *apposiți sunt* Jer_1 : *inclinaverunt* syr : *adhæserunt* copt : *secuti sunt* Syr sah æth : *accesserunt* arm : txt AB[C^3]ℵ a^3 b d h m, προσεκληθη (*itacism*) CD[^{1}EH]P a^1 g l, *consensit* vulg E-lat, *adsensum est* D-lat (*the varr have been interpretations of or substitutions for the απαξ λεγ. in N T,* προσεκλιθη). rec αριθ. bef ανδρ., with DHP rel vulg Chr_1 : txt ABCEℵ m demid [fuld Cyr_2]. rec ωσει, with HPℵ^1 rel 36 [Cyr_2] : txt ABCDEℵ^2 h. τετρακοσιοι ℵ^1 [Cyr_1]. ος διελυθη(ανηρεθη D^4) αυτος δι' αυτου D. om διελυθησαν D^1(ins D^4). ουθεν D 33.

37. rec aft λαον ins ικανον, with [A^2]HP rel 36 syrr sah [æth arm Cyr_1] : pref E k 40 copt [Eus-mss$_1$] : λα. πολυν C D-gr [Eus(edd Steph and Val)] : txt A^1BN vulg

ἀπροσδόκητος ἐπιπεσοῦσα πολλοὺς μὲν ἀνεῖλε, πολλοὺς δὲ ζῶντας ἔλαβεν· αὐτόν τε τὸν Θευδᾶν ζωγρήσαντες ἀποτέμνουσι τὴν κεφαλήν, καὶ κομίζουσιν εἰς Ἱεροσόλυμα. But this was in the reign of Claudius, not before the year A.D. 44; and consequently at least twelve years after this speech of Gamaliel's. On this difficulty I will remark, that we are plainly *in no position* (setting all other considerations aside) to charge St. Luke with having put into the mouth of Gamaliel words which he could not have uttered. For Josephus himself, speaking of a time which would accord very well with that referred to by Gamaliel, viz. the time when Archelaus went to Rome to be confirmed in the kingdom, says, ἐν τούτῳ δὲ καὶ ἕτερα μυρία θορύβων ἐχόμενα τὴν Ἰουδαίαν κατελάμβανε, πολλῶν πολλαχόσε κατ' οἰκείων ἐλπίδας κερδῶν καὶ Ἰουδαίων ἔχθρας ἐπὶ τὸ πολεμεῖν ὁρμημένων. And among these there may well have been an impostor of this name. But all attempts to identify Theudas with any other leader of outbreaks mentioned by Josephus have failed to convince any one except their propounders: e. g. that cited in Biscoe from Usher, Ann., p. 797, who supposes him the same as Judas the robber, son of Ezechias, Jos. Antt. xvii. 10. 5,—of Sonntag, who tries to identify him with Simon, mentioned Jos. Antt. xvii. 10. 6; B. J. ii. 4. 2,—and of Wieseler, who would have us believe him the same with Matthias ὁ Μαργαλώθου, Antt. xxvii. 6. 2, 4. The assumption of Josephus having *misplaced his Theudas* is perhaps improbable; but *by no means impossible*, in a historian *teeming with inaccuracies*. (See this abundantly demonstrated in an article on 'the Bible and Josephus,' in the Journal of Sacred Literature for Oct. 1850.) All we can say is, that such impostors were too frequent, for any one to be able to say that there was not one of this name (a name by no means uncommon, see Cicero ad divers. vi. 10, and Grot. h. l.) at the time specified. It is exceedingly improbable, considering the time and circumstances of the writing of the Acts, and the evident supervision of them by St. Paul, the pupil of Gamaliel, that a gross historical mistake should have been here put into his mouth.

The λέγων εἶναι of our text is curiously related to the ἔλεγεν εἶναι of Josephus.

ὡς τετρακοσίων hardly agrees with the τὸν πλεῖστον ὄχλον of Josephus above, and confirms the idea that different events are pointed at in the two accounts. But the Jewish historian speaks very widely about such matters: see note on ch. xxi. 38.

37.] The decided μετὰ τοῦτον fixes beyond doubt the place here assigned to Theudas. This Judas, and the occasion of his revolt, are related by Josephus, Antt. xviii. 1. 1, Κυρήνιος δὲ . . . . ἐπὶ Συρίας παρῆν, ὑπὸ Καίσαρος δικαιοδότης τοῦ ἔθνους ἀπεσταλμένος, κ. τιμητὴς τῶν οὐσιῶν γενησόμενος . . . . παρῆν δὲ καὶ Κυρ. εἰς τὴν Ἰουδαίων προσθήκην τῆς Συρίας γενομένην ἀποτιμησόμενός τε αὐτῶν τὰς οὐσίας, κ. ἀποδωσόμενος τὰ Ἀρχελάου χρήματα. Οἱ δέ, καίπερ τὸ κατ' ἀρχὰς ἐν δεινῷ φέροντες τὴν ἐπὶ

ABCDE HPℵ a b c d f g h k l m o 13

ἀπώλετο, καὶ πάντες ὅσοι [v] ἐπείθοντο αὐτῷ [w] διεσκορπίσθησαν. 38 καὶ [x] τὰ [x] νῦν λέγω ὑμῖν, [y] ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ [z] ἄφετε αὐτούς· ὅτι ἐὰν ᾖ [a] ἐξ ἀνθρώπων ἡ [b] βουλὴ αὕτη ἢ τὸ [c] ἔργον τοῦτο, [d] καταλυθήσεται· 39 εἰ δὲ [a] ἐκ θεοῦ ἐστίν, οὐ *δύνασθε [d] καταλῦσαι αὐτούς, [e] μήποτε καὶ [f] θεομάχοι [g] εὑρεθῆτε. 40 [v] ἐπείσθησαν δὲ αὐτῷ, καὶ προσκαλεσάμενοι τοὺς ἀποστόλους [h] δείραντες [i] παρήγγειλαν μὴ λαλεῖν [k] ἐπὶ τῷ ὀνόματι τοῦ

v ver. 36 reff. w Matt. xxvi. 31 (from Zech. xiii. 7 AI[2]). Luke i. 51. John xi. 52. Num. x. 35. x ch. iv. 29 reff. y = Luke iv. 13. ch. xxii. 29. 2 Cor. xii. 8. Sir. vii. 2. z = Matt. xv. 14. Mark xiv. 6. 4 Kings iv. 27. a see Matt. xxi. 25.

b = Luke xxiii. 51. ch. xxvii. 12, 42. c John vii. 21. d = Rom. xiv. 20. 2 Macc. ii. 22. e constr., here only. see note. f here only †. Symm. only, Job xxvi. 5. Prov. ix. 18. xxi. 16. (χεῖν, 2 Macc. vii. 19. Eur. Iph. in Aul. 1409.) g = 2 Cor. iv. 2 reff. h Matt. xxi. 35. ch. xvi. 37. xxii. 19 al.‡ 2 Chron. xxix. 34 A (ἐκδ. B) only i = ch. i. 4 reff. k ch. iv. 17 reff.

D-lat Eus[ed Hein and Burt] Cyr$_1$. om παντες D 95. for οσοι, οι C$^{1\cdot 3}$.

38. om τα (not B^1: corrd eadem manu: see table) E. aft νυν ins εισιν αδελφοι D (εισιν is marked for erasure). om υμιν ℵ^1(ins ℵ-corr^1). rec (for αφετε) εασατε, with DEHP rel 36 Chr$_1$: txt ABCℵ. aft αυτους ins μη μιαναντες τας χειρας D 34: μη μολυνοντες τας χ. υμων E. om αυτη HP a b c f g h l [arm-mss] Thl-fin.

39. for ει, εαν E. *δυνήσεσθε BCDEℵ a h k 13(appy) 36 vulg Syr sah Orig$_1$ Chr$_2$ Thl-fin (*alteration to agree with the foregoing future, and the conditional* ει? *see note*): δυνασθε AHP rel fuld syr copt [æth] Thl-sif. rec αυτο (*alteration to suit* εργον), with C^{1}HP rel [vulg-ed] demid Syr coptt Chr$_2$ Thl Œc: αυτον 180: τουτου διδασκαλιαν Orig$_1$: txt ABC^{3}DEℵ am fuld syr æth arm. aft αυτους add ουτε υμεις ουτε οι αρχοντες υμων E; ουτε υμεις ουτε βασιλεις ουτε τυραννοι· απεχεσθαι ουν απο των ανθρωπων τουτων D: simly 33-marg 180 demid syr-w-ast. om και D^1(and lat: ins D^2) 163 [syrr] coptt.

40. for επεισθησαν, επειστ . . . . ες ("una litera ante επ. et quatuor fere ante ες deletis") D^1(txt D^2(?)). aft δειρ. ins αυτους E: cæsis eis D-lat. aft λαλειν ins

ταῖς ἀπογραφαῖς ἀκρόασιν, ὑποκατέβησαν τοῦ εἰς πλέον ἐναντιοῦσθαι . . . . . Ἰούδας δὲ Γαυλανίτης ἀνὴρ ἐκ πόλεως ὄνομα Γάμαλα . . . . ἠπείγετο ἐπὶ ἀποστάσει. And, in returning to the mention of him as the founder of the fourth sect among the Jews (xviii. 1. 6), he calls him ὁ Γαλιλαῖος Ἰούδας. From the above citation it is plain that this ἀπογραφή was that so called κατ' ἐξοχήν, under Quirinus: see Luke ii. 2 and note. His revolt took a theocratic character, his followers maintaining μόνον ἡγεμόνα καὶ δεσπότην τὸν θεόν (Jos. as above). ἀπώλετο] Not related by Josephus. διεσκορπίσθησαν] Strictly accurate—for they still existed, and at last became active and notorious again, under Menahem, son of Judas τοῦ καλουμένου Γαλιλαίου, ὃς ἦν σοφιστὴς δεινότατος, καὶ ἐπὶ Κυρηνίου ποτὲ Ἰουδαίους ὀνειδίσας. (B. Jud. ii. 17. 7; see also Antt. xx. 5. 2.) 38.] ἐὰν ᾖ, εἰ . . . ἐστίν: implying by the first, perhaps, the manifold devices of human imposture and wickedness, any of which it might be, (q. d. ὅτι ἂν ᾖ ἐξ ἀνθρώπ.,) and all of which would equally come to nought,—and, on the other hand, the solemnity and fixedness of the divine purpose, by the *indicative*, which are also intimated, in our text, by the *pres.* οὐ δύνασθε.
Or perhaps the indicative is used in the second place, because that is the *case assumed*, and on which the advice is founded [at all events the distinction ought to be preserved, which is not done in E. V.].

ἡ βουλή] The whole plan—the scheme, of which this ἔργον, the fact under your present cognizance, forms a part. 39.] The somewhat difficult connexion of μήποτε κ. θ. εὑρ. may be explained,—not by parenthesizing ὅτι . . . . . αὐτούς, but by understanding '*and ye will be obliged to give up your attempt*' (which thought is contained in οὐ δύνασ. κατ. αὐτ.), lest ye be, &c. καί] Opponents not only to them, but *also* to God:—'*even*,' in E. V., does not give the sense. As regards Gamaliel's advice, we may remark that it was founded on a view of the issues of events, agreeing with the fatalism of the Pharisees: that it betokens *no leaning towards Christianity*, nor indeed very much even of worldly wisdom;—but serves to shew how low the supreme council of the Jews had sunk both in their theology and their political sagacity, if such a fallacious *laissez-aller* view of matters was the counsel of the wisest among them. It seems certainly, on a closer view, as if they accepted, from fear of the people (see ver. 26), this opportunity of compromising the matter, which Gamaliel had designedly afforded

Ἰησοῦ, καὶ [1] ἀπέλυσαν. 41 Οἱ μὲν οὖν ἐπορεύοντο χαίροντες [m] ἀπὸ προσώπου τοῦ [n] συνεδρίου, ὅτι [o] κατηξιώθησαν [p] ὑπὲρ τοῦ [p] ὀνόματος [q] ἀτιμασθῆναι, 42 [r] πᾶσάν τε [r] ἡμέραν ἐν τῷ ἱερῷ καὶ [s] κατ' οἶκον οὐκ [t] ἐπαύοντο διδάσκοντες καὶ [u] εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.

VI. 1 Ἐν δὲ ταῖς ἡμέραις ταύταις [v] πληθυνόντων τῶν μαθητῶν ἐγένετο [w] γογγυσμὸς τῶν [x] Ἑλληνιστῶν πρὸς [y] τοὺς Ἑβραίους, ὅτι [z] παρεθεωροῦντο ἐν τῇ [a] διακονίᾳ τῇ [b] καθημερινῇ αἱ [c] χῆραι αὐτῶν. 2 προσκαλεσάμενοι δὲ οἱ

1 = ch. xxvi. 32 reff.
m ch. vii. 45 reff.
n ch. iv. 15 reff.
o Luke xx. 35. (xxi. 36 v. r.) 2 Thess. i. 5 only. Gen. xxxi. 28 compl. 2 Macc. xiii. 12. 3 Macc. iii. 21 (only ?).
p ch. ix. 16 reff. ellips., 3 John 7 only.
q Mark xii. 4. Luke xx. 11. John viii. 49. Rom. i. 24. ii. 23. James ii. 6 only. Prov. xxii. 22.
r Jer. xx. 7, 8. see Matt. xxviii. 20. 2 Pet. ii. 8.
s ch. ii. 46 reff.
t ch. xiii. 10 reff.
u constr., ch. xi. 20 reff.
v intrans., here only. Exod. i. 20. see ver. 7 reff.
w John vii. 12. Phil. ii. 14. 1 Pet. iv. 9 only. Exod. xvi. 7, 9.
x ch. ix. 29 (xi. 20 rec.) only †. see 2 Macc. iv. 13.
y 2 Cor. xi. 22. Phil. iii. 5 only. Gen. xxxix. 14. xli. 12.
z here only †. Xen. Mem. iv. 8. 7, but not =.
a = ch. xi. 29. 2 Cor. ix. 1, 12, 13 ‡ (Esth. vi. 3 A [not BN]. 1 Macc. xi. 58 only).
b here only †. Judith xii. 15 only.
c ch. ix. 39, 41 reff.

τινι E: αυτους A. rec aft απελ. ins αυτους, with DEHP rel 36 vulg [syrr æth arm Bas_1] Chr_1 [$Lucif_1$]: om ABCℵ [coptt].

41. aft ουν add αποστολοι D 180 syr. rec υπ. τ. ον. bef κατηξ., with DEHP rel syr [arm] Chr_1 Thl Lucif: txt ABCℵ a d h m vulg Syr (coptt) $Orig_2$ [Bas_1] $Thdrt_2$ $Ambrst_2$ Quæst. rec aft ονομ. ins αυτου, with c d æth $Orig_3$; του κυριου ιησου E b f g [12] syr; ιησου k o 13 vulg $Thdrt_1$; τ. ιησ. 36; τ. χριστου a e h m fuld tol [Eus_1] Chr_1 $Thdrt_1$ (*all plainly shewing the additions to be spurious*): om ABCDHPℵ Syr coptt [arm] Ammon-c.

42. for τε, δε D vulg E-lat coptt $Lucif_1$. rec ιησ. bef τ. χρ., with HP rel am Syr cop æth-rom: ιησ. χρ. E 65 Chr_1: τ. κυριον ιησ., omg χρ., C k 13: τ. κυρ. ιησ. χρ. D [tol Syr] sah æth-pl[Tischdf ($Lucif_1$)]: txt ABℵ 36 [vulg-ed] fuld syr Bas_1 Cyr-jer$_1$ (Iren-int$_1$).—(om ver c.)

CHAP. VI. 1. ταυταις bef τ. ημ. D-gr: for ταυτ., εκειναις C^3 73 vulg sah. om 2nd τη D^1(ins D^6). χειραι P. at end ins εν τη διακονια των εβραιων D^1(and lat).

them. 40. δείραντες] See Deut. xxv. 2,—for disobedience to their command.

41. τοῦ ὀν.] Not '*this Name*' (as Beng. and Kuin. [nor, '*his Name*' (as E. V.)]), but the Name, κατ' ἐξοχήν, viz. of Christ. So the Heb. שֵׁם is used Levit. xxiv. 11, 16: see reff. and compare τῆς ὁδοῦ, ch. ix. 2, and Euseb. H. E. v. 18, κέκριται (sc. Alexander) .... οὐ διὰ τὸ ὄνομα, ἀλλὰ δι' ἃς ἐτόλμησε λῃστείας.

42. πᾶσαν ἡμ.] every day, not '*all day long*,' which would be πᾶσ. τὴν ἡμ.

On κατ' οἶκον see note on ref. τὸν χριστ. Ἰησ.] According to the true reading even more pointedly than in the rec., τὸν χριστ. is the predicate, and Ἰησ. the subject: preaching (that) Jesus (is) the Christ.

CHAP. VI. 1—7.] ELECTION OF SEVEN PERSONS TO SUPERINTEND THE DISTRIBUTION OF ALMS. 1.] δέ, in contrast to the former entire unity of the church: introducing that great and important chapter in her history of *Judaizing divisions*, which from this time onward disquieted her. ἐν τ. ἡμ. τ.] See ch. i. 15:—but not necessarily as there, 'within a very few days:' the expression is quite indefinite. Some time must have elapsed since ch. iv. 32. Ἑλληνιστῶν—Ἑβραίους] The *Hellenists* (from ἑλληνίζειν) were the *Grecian Jews:* not only those who were *themselves* proselytes, nor only those who *came of families* once proselytized,—but all who, on account of origin or habitation, *spoke Greek* as their ordinary language, and used ordinarily the LXX version. The *Hebrews* were the *pure Jews*, not necessarily *resident in Palestine* (e. g. Paul, who was Ἑβραῖος ἐξ Ἑβραίων, Phil. iii. 5. See also 2 Cor. xi. 22),—nor necessarily of *unmixed Jewish descent*, else the ἐξ Ἑβρ. would hardly have been an additional distinction,—but rather distinguished by *language*, as speaking the Syro-Chaldaic and using the Hebrew Scriptures. παρεθεωροῦντο] The use of this appropriate word shews, I think, that Olsh.'s supposition, that χῆραι implies *all their poor*, is not correct. Those poor who could attend for themselves and represent their case were served: but the *widows*, who required more searching out at their own houses, were overlooked. And this because the Apostles, who certainly before this had the charge of the duty of distribution, being already too much occupied in the ministry of the Word to attend personally to it, had entrusted it apparently to some deputies among the *Hebrews*, who had committed this oversight. For the low estimation in which the Hellenistic Jews were held by

d = ch. iv. 32. xvii. 4. Luke i. 10. xix. 37 al. absol., ver. 5.
e John viii. 29. ch. xii. 3.
f = Matt. xix. 5 ‖ Mk., from Gen. ii. 24.
g ch. xi. 1 reff.
h = here only. see Matt. iv. 11. Luke x. 40. John xii. 2. 2 Pet. ii. 15.
i = Matt. xv. 27. Luke xvi. 21. ch. xvi. 34. 2 Kings ix. 7. (see Matt. xxi. 12 ‖.)
k = here only. Ezek. xxxiv. 11.
l = ch. x. 22 reff. 1 Tim. v. 10. Heb. xi. 2, 39 ‡. (Num. xxxv. 30.)
m ch. vii. 55 reff.
n = Col. iv. 5.
o Matt. xxiv. 45, 47. Luke xii. 42. Gen. xli. 33, 41, 43.
p = here only. 1 Macc. x. 37. 2 Macc. viii. 9.
q = ch. xii. 25 reff. see ver. 1 reff.

ABCDE HPℵ a b c d f g h k l m o 13

δώδεκα τὸ [d] πλῆθος τῶν μαθητῶν εἶπαν Οὐκ [e] ἀρεστόν ἐστιν ἡμᾶς [f] καταλείψαντας τὸν [g] λόγον τοῦ [g] θεοῦ [h] διακονεῖν [i] τραπέζαις. 3 [k] ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν [l] μαρτυρουμένους ἑπτά, [m] πλήρεις [m] πνεύματος καὶ [n] σοφίας, οὓς [o] καταστήσομεν ἐπὶ τῆς [p] χρείας ταύτης· 4 ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ [q] διακονίᾳ τοῦ λόγου

2. om δε D[1]-gr(ins D-corr[1]) sah. (ειπαν, so ABC.) aft ειπ. ins προς αυτους D, εἰς Syr sah [æth(Tischdf)] Cypr$_1$. ημιν CD Thl-fin: txt ABEHP[ℵ] rel 36 [Clem$_1$] Bas$_1$ Mac$_1$ Marc$_1$ Chr$_1$ Thl-sif.—καταλ. bef ημ. E 13. 180. καταλιποντας E [k] 5. 13. 40. 180 lect-12 [Bas$_1$ Mac$_1$ Marc$_1$ Chr].

3. επισκεψωμεθα B. for ουν, δη A: δε Bℵ: om sah æth [arm Bas$_1$]: om αδελφ. A 13 æth Marc Orig-int: τι ουν εστιν αδελφοι επισκεψασθαι D: txt CEH[P] rel [vulg syrr copt Chr$_1$ Did-int$_1$]. εξ υμ. αυτων bef ανδρ. D. πληρης AEHP k. rec aft πνευμ. ins αγιου, with A C[1-3](appy) EHP rel 36 [vulg-ed] demid sah Bas$_1$, κυριου Syr: om B C[3](appy) D(ℵ) am fuld lux (syr) copt Chr$_1$. (*The omission may have been made to suit ver* 10: *at the same time the insertion of* αγιου *from ver* 5 *was very obvious, and is the more probable of the two.*)—ℵ[1] syr omit και also. rec καταστησωμεν (*corrn*), with HP e 13 vulg D-lat E-lat Marc$_1$: txt ABCDEℵ rel Bas$_1$ Chr$_1$. αυτης D[1][-gr](txt D[3](?)).

4. ημ. δε εσομεθα . . . . προσκαρτερουντες D(*summus* and *perseveramus* D-lat [*perseveramus* also syr-mg]): προσκαρτερησωμεν EH l m [13] Bas$_1$ Chr$_1$ Marc$_1$.

the *Hebrews*, see Biscoe, History of the Acts, pp. 60, 61. ἐν τῇ διακ. τ. καθ.] Some have argued from this that there must have been 'deacons' before: and that those now elected (see below on their names) were only for the service of the Hellenistic Jews. But I should rather believe, with De Wette and Röthe, that the Apostles had as yet, by themselves or by non-official deputies, performed the duty. The διακονία was the daily distribution of food: see on ver. 2. 2.] τὸ πλῆθος τ. μ.,—'the *whole number* of disciples in Jerusalem:' summoning a general meeting of the church. How many they were in number at the time, is not said. Clearly the 120 names of ch. i. 15, cannot (Lightf.) be meant. οὐκ ἀρεστόν ἐστιν] 'non placet:' it is not our pleasure: not 'non sequum est,' as Beza, Calv., Kuin., and others (and E. V.), defending this rendering by ἀρεστόν being used in the LXX for the Heb. טוֹב: but even there it never signifies *good* or *right* absolutely, but is used subjectively, with בְּעֵינֶיךָ 'in thine eyes:' see Gen. xvi. 6, ὡς ἂν σοι ἀρεστὸν ᾖ: also Deut. xii. 28, τὸ ἀρεστὸν . . . . ἐναντίον κυρίου τ. θεοῦ σου. καταλείψαντας] For to this it would come, if the Apostles were to enquire into, and do justice in, every case of asserted neglect. διακονεῖν τραπέζαις] It is a question whether this expression import the service of distributing money (see reff. and Luke xix. 23 al.)—or that of apportioning the daily public meals. The latter seems to me most probable, both on account of the καθημερινή above, and of the usage of διακονεῖν (see reff.). That both kinds of tables may be meant, is possible: but hardly probable.

3. ἐπισκ. οὖν] The similarity to ref. Gen. seems to shew that the look ye out of the E. V. is the right rendering. μαρτυρουμένους] For this use of the pass. not found in the Gospp., compare besides reff., Jos. Antt. iii. 2. 5, τὸν στρατηγὸν Ἰησοῦν ἐνεγκωμίαζε, μαρτυρούμενον ἐφ' οἷς ἔπραξεν ὑπὸ παντὸς τοῦ στρατοῦ—and Marc. Antonin. vii. 62, συνεχῶς ἐφιστάνει, τίνες εἰσὶν οὗτοι, ὑφ' ὧν μαρτυρεῖσθαι θέλεις. ἑπτά] Some have supposed a reference to the number of nations of which the Hellenistic Jews would perhaps be composed: some, to 7000, to which number the believers would by this time amount (Bengel): some, to the mystic number seven, so common in Jewish writings (Meyer, De Wette):—but the best remark is Lightfoot's:—'quare septem eligendi, dicat cui est audacia.' Some present consideration of convenience probably regulated the number. ἐπὶ τ. χρείας τ.] 'super hoc opus,' Vulg.:—'ad hunc usum,' Grot.:—'over this requirement (desideratum),' Meyer:—but the occurrence of the very same expression 1 Macc. x. 37, ἐκ τούτων καταστα θήσεται ἐπὶ χρειῶν τῆς βασιλείας τῶν οὐσῶν εἰς πίστιν, seems to make the sense business (as E. V.), duty, more probable. The *duty* (see above) was,

[r] προσκαρτερήσομεν. 5 καὶ [st] ἤρεσεν ὁ λόγος [tu] ἐνώπιον παντὸς τοῦ [v] πλήθους, καὶ [w] ἐξελέξαντο Στέφανον ἄνδρα [x] πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ Νικόλαον [y] προσήλυτον Ἀντιοχέα, 6 οὓς [z] ἔστησαν [a] ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι [b] ἐπέθηκαν

r = ch. i. 14 reff.
s Matt. xiv. 6 ‖ Mk. elsw. Paul (Rom. viii. 6 reff.).
t Jer. xviii. 4. 1 Macc. viii. 31.
u = Luke xiv. 10 al. Num. xii. 34.
v absol., ch. ii. 6 reff.
w ch. xv. 7 reff.
x ch. xix. 26 reff.
y ch. ii. 10. xiii. 43. Matt. xxiii. 15 only. Exod. xxi. 48, 49 al.
z ch. i. 23. iv. 7. xxii. 30. Num. xxvii. 19, 22.
a = ch. ii. 26 reff.
b ch. viii. 17, 19 reff.

5. aft λογ. ins ουτος D Syr sah æth. εναντιον C. aft πληθ. ins των μαθητων D. εξελεξαν τον (sic) ℵ. πληρης [AC¹]D[EH] P(-ρις) ℵ. transpose πιστεως and πνευματος ℵ¹. προχωρον E 1 [-χωρος syr-mg-gr]. νικανορα B²E [13]: νικορα D-gr: νικαφινον syr-mg-gr. τειμωνα B¹D [13]: τιμονα C² [τιμων syr-mg-gr]. παρμενα D¹(txt D-corr² (?)). αντιωχεαν C.
6. ουτοι εσταθησαν D-gr Syr sah. for και, οιτινες D-gr.

not that of ministering to the Hellenistic Jews only, but that of superintending the whole distribution. 4.] τ. διακονίᾳ τ. λόγου, in opposition to the διακονία τραπεζῶν. 'Hæ partes sunt nobilissimæ, quas nemo episcopus alteri, quasi ipse majoribus rebus intentus, delegare potest.' Bengel. 'Hinc apparet non frustra precandi studium commendari verbi ministris.' Calvin. 5.] πίστεως,—not in the lower sense (Kuin.) of 'truthfulness,'—but in the higher of faith, the root of all Christian virtues: see ch. xi. 24 (De W.).

Of these seven, Stephen and Philip (ch. viii. 5, 26, 40; xxi. 8) only are elsewhere mentioned. On the idea of Nicolas having founded the heretical sect of the Nicolaitanes, Rev. ii. 6, 15 (Lightf. and Grot. from Iren. adv. Hær. i. 26, p. 105, and Epiph. Hær. 25, p. 76), see note ad loc. From his being called προσήλυτον Ἀντιοχέα, some have argued (Heins.) that *he only* was a proselyte, and none of the rest: some (Salmasius), that *all* were proselytes,—but the rest, of Jerusalem. But neither inference seems justified: rather I should say that the addition simply imports that he became better known than the rest, from the very circumstance perhaps of Antioch having been afterwards so important a spot in the Christian history (ch. xi. 19, note). These names are *all Greek*: but we cannot thence infer that the seven were all Hellenists: the Apostles Philip and Andrew bore Greek names, but were certainly not Hellenists. There does appear however, in the case of these two Apostles, to have been a connexion with Greeks of some sort, see John xii. 20—22. Possibly, though Ἑβραῖοι, they may not have been ἐξ Ἑβραίων (see above on ver. 1), but sprung from intermarriage with Hellenists. And so these seven may have been partly Ἑβραῖοι, though their names seem to indicate, and their office would appear to require, that they were connected with Hellenists, and not likely to overlook or disparage them. The title of '*deacons*' is no where applied to these seven in Scripture, nor does the word occur in the Acts at all. In 1 Tim. iii. 8 ff. there is no absolute identification of the duties of deacons with those allotted to the seven, but at the same time nothing to imply that they were different. And ἀνέγκλητοι, ib. ver. 10, at all events is parallel with our μαρτυρουμένους, ver. 3. The universal consent of all Christian writers in regarding this as the institution of the office of deacons should not be overlooked: but at the same time we must be careful not to imagine that we have here the institution of the *ecclesiastical order* so named. The distinctness of the two is stated by Chrysostom, Hom. xiv. p. 115, ὁποῖον δὲ ἆρα ἀξίωμα εἶχον οὗτοι, καὶ ποίαν ἐδέξαντο χειροτονίαν, ἀναγκαῖον μαθεῖν. ἆρα τὴν τῶν διακόνων; καὶ μὴν τοῦτο ἐν ταῖς ἐκκλησίαις οὐκ ἔστιν· ἀλλὰ τῶν πρεσβυτέρων ἐστὶν ἡ οἰκονομία. ὅθεν οὔτε διακόνων, οὔτε πρεσβυτέρων οἶμαι τὸ ὄνομα εἶναι δῆλον καὶ φανερόν. ἀλλὰ τέως εἰς τοῦτο ἐχειροτονήθησαν. So also Œcumenius in loc.: τοὺς ἐκλεγέντας εἰς διακόνους ἐχειροτόνησαν, οὐ κατὰ τὸν νῦν ἐν ταῖς ἐκκλησίαις βαθμόν, ἀλλὰ τοῦ διανέμειν μετὰ ἀκριβείας καὶ ὀρφανοῖς καὶ χήραις τὰ πρὸς διατροφήν. See Suicer sub voce. But that the subsequent office of deacon was founded upon this appointment is very probable. The only one of these seven who appears in the subsequent history (ch. xxi. 8), is called Φίλιππος ὁ εὐαγγελιστής, probably from the success granted him as recorded in ch. viii. 12. In these early days titles sprung out of realities, and were not yet mere hierarchical classifications. 6.] ἐπέθηκαν, viz. the Apostles. Their office of giving themselves to *prayer* is here specially exercised.

The *laying on of hands*, the earliest mention of which is connected with *blessing only* (Gen. xlviii. 14), was prescribed to

αὐτοῖς τὰς [b]χεῖρας. 7 Καὶ ὁ [c]λόγος τοῦ [c]θεοῦ [de]ηὔξανεν, καὶ [df]ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἰερουσαλὴμ σφόδρα, πολύς τε [g]ὄχλος τῶν ἱερέων [h]ὑπήκουον [i]τῇ ...σφο C. πίστει.

8 Στέφανος δὲ [j]πλήρης χάριτος καὶ δυνάμεως ἐποίει [k]τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9 [l]ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων C rec... ABCDE HPℵ a b c d f g h k l m o 13

c = ch. xi. 1. d = ch. vii. 17. xii. 24 al. Exod. i. 7. e as above (d). ch. xix. 20. Matt. vi. 28. Luke i. 80 al.‡ trans., 1 Cor. iii. 6. f as above (d). ch. ix. 31. 1 Pet. i. 2. see ver. 1. g ch. i. 15. Luke v. 29. vi. 17. Ezek. xxiii. 24. h = Rom. vi. 16, 17. x. 16 al. Deut. xx. 12. see Rom. i. 5. xvi. 26. i Luke xviii. 8. ch. xiii. 8. 1 Tim. v. 8. j ver. 5. k ch. vii. 36 reff. l = Luke x. 25. Mark xiv. 57, 60. 2 Chron. xiii. 4, 6.

7. for θεου, κυριου DE vulg[with fuld tol] syr Chr[-txt$_1$ Orig-int$_1$] : txt ABCHP rel [am demid Syr coptt arm Chr-comm$_1$]. μανθανοντων E. for ιερεων, ιουδαιων ℵ^1 e o [Syr Thl-fin]. υπηκουον αν (or rather αυ, Scriv) D^1 : -ουεν AE g vulg [syrr] Chr$_1$. at end ins του ευαγγελιου syr-mg.

8. rec (for χαριτος) πιστεως (*corrn from ver* 5), with HP rel [Chr$_1$] : χαριτος κ. πιστ. E : χαριτος θεου æth : txt ABDℵ k 36 vulg Syr coptt arm Bas$_1$ Did[-int$_1$ Procl$_1$]. transp τερ. and σημ. E 40. 96. aft λαω add δια του ονοματος κυριου ιησου χρ. D sah Aug ; δια του ονοματος του κυρ. ιησ. χρ. k 13 ; εν [τω] ονοματι του κυριου E ; δ. τ. ον. κυρ. syr-w-ast.

9. καθ ο ανεστ. τινες E : *adversus quem* &c E-lat. om 1st των ℵ. των

Moses as the form of conferring office on Joshua, Num. xxvii. 18, and from that time was used on such occasions by the Jews. From its adoption by the Apostles, it has ever been the practice of the Christian church in *ordaining*, or *setting apart* her ministers. It was also used by the Apostles on those who, having been baptized, were to be fully endowed with the gifts of the Holy Spirit: see ch. viii. 17; xix. 6, and Heb. vi. 2. 7.] καί (not 'therefore,' as Kuin.), and, i. e., on this measure being completed; as would be the case, seeing that these seven were not only servants of tables, but men full of the Holy Ghost and of wisdom:—and we soon hear of the part which Stephen bore in the work. πολὺς ὄχλ. τ. ἱερέων] The number of priests who returned from Babylon, Ezra ii. 36—39, was 4289: and the number would probably have much increased since then. No evasion of the historian's assertion is to be attempted. Casaubon, approved by Beza and Valcknaer, would read, πολύς τε ὄχλος, καὶ τῶν ἱερέων (sc. τινὲς) ὑπ.; and Heinsius, Wolf, Kuinoel, and Elsner attempt a distinction between ὄχλος τῶν ἱερ., 'sacerdotes ex plebe,' and the 'sacerdotes docti.' But, besides that the words will not bear this meaning, the distinction is one wholly unknown in the N. T. At this time was probably the *culminating point of popularity of the church at Jerusalem*. As yet, all seemed going on prosperously for the conversion of Israel. The multitude honoured the Apostles: the advice of Gamaliel had moderated the opposition of the Sanhedrim: the priests were gradually being won over. But God's designs were far different. At this period another great element in the testimony of the church is brought out, in the person of Stephen,—its *protest against Pharisaism*. This arrays against it that powerful and zealous sect, and henceforward it finds neither favour nor tolerance with either of the parties among the Jews, but increasing and bitter enmity from them both.

8—Ch. VII. 60.] The accusation, defence, and martyrdom of Stephen.

8.] This is the first instance of any, *not an Apostle*, working signs and wonders. The power was perhaps conferred by the laying on of the Apostles' hands; though, that having been for a special purpose merely, and the working miracles being a fulfilment of the promise, Mark xvi. 17, 18, to *all believers*, I should rather refer the power to the *eminence of Stephen's faith*. χάριτος, divine grace (not 'favour with the people'): the effects of which, the miracles, were called χαρίσματα.

9.] Λιβερτίνων is rightly explained by Chrysostom: οἱ Ῥωμαίων ἀπελεύθεροι. Philo, Legat. ad Caium, § 23, vol. ii. p. 568, speaks of τὴν πέραν τοῦ Τιβέρεως ποταμοῦ μεγάλην τῆς Ῥώμης ἀποτομὴν .... κατεχομένην κα οἰκουμένην πρὸς Ἰουδαίων, and adds, Ῥωμαῖοι δὲ ἦσαν οἱ πλείους ἀπελευθερωθέντες· αἰχμάλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν, ὑπὸ τῶν κτησαμένων ἠλευθερώθησαν, οὐδὲν τῶν πατρίων παραχαράξαι βιασθέντες (p. 1014, Potter). Tacitus, Ann. ii. 85 (A.D. 19), relates, 'Actum et de sacris Ægyptiis Judaicisque pellendis: factumque Patrum consultum, ut quatuor millia libertini generis, ea superstitione infecta, queis idonea ætas, in insulam Sardiniam veherentur .... cæteri cederent Italia, nisi certam ante diem profanos ritus exuissent.' In this Josephus agrees, Antt. xviii. 3. 5,

καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν [m] ἀπὸ Κιλικίας καὶ Ἀσίας [n] συνζητοῦντες τῷ Στεφάνῳ, 10 καὶ οὐκ [o] ἴσχυον [p] ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ [q] πνεύματι ᾧ ἐλάλει. 11 τότε [r] ὑπέβαλον ἄνδρας [s] λέγοντας ὅτι ἀκηκόαμεν αὐτοῦ [t] λαλοῦντος [t] ῥήματα [u] βλάσφημα [v] εἰς Μωυσῆν καὶ τὸν θεόν. 12 [w] συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ

m = ch. ii. 5 reff. n and constr., Mark viii. 11. ix. 14 †. w. πρός, ch. ix. 29. o = Matt. viii. 28. ch. xv. 10. xxv. 7 al. Isa. l. 2. p Matt. v. 39. ch. xiii. 8. Rom. ix. 19. xiii. 2. Lev. xxvi. 37. Job xii. 2. q = Luke i. 17 al. Dan. vi. 3. r here only †. Josh. xxiii. 4 Symm. so ὑπόβλητος, Jos. B. J. v. 10. 4. s constr., ch. xv. 27. 2 Pet. ii. 4. Winer, edn. 6, § 45. 1. t ch. xi. 14 reff. u = 2 Pet. ii. 11. Rev. xiii. 5 only‡. (1 Tim. i. 13. 2 Tim. iii. 2 only. Isa. lxvi. 3 only. Wisd. i. 6 al.) v constr., Mark iii. 29. 2 Macc. viii. 4. Bel and Dr. 9 Theod. w here only †.

λεγομενων AN k [13] coptt Chr-mss$_1$. (συνζητ., so AB^{1}CDEN.) om και ασιας AD^1(and lat: ins D^2).

10. for και, οιτινες D: om και sah. τη σοφ. τη ουση εν αυτω κ. τω πν. τω αγιω ω ελαλει, δια το ελεγχεσθαι αυτους (διοτι ελεγχοντο E) υπ (επ D^1: υπ D^2) αυτου μετα πασης παρρησιας· μη δυναμενοι ουν (ου D^1) αντοφθαλμειν (so syr-mg, επειδη ουκ ηδυναντο αντιλεγειν E) τη αληθεια DE: simly from δια το ελεγχ. am^2 syr-mg.

11. λεγοντες AN, so probably D^1. [λαλουντας E^1] λεγοντος N^1 [om A^1(appy)]. βλασφημιας D-gr N^1(but corrd) 137 vulg [arm].

12. ins και ταυτα ειποντες bef συνεκ. τε E.

relating a story as one of its causes, in which Ida, a freedwoman, was the agent of the mischief. Here then we have abundant reason for numbers of these Jews 'libertini generis' having come to Jerusalem, being among the *cæteri* who were ordered to quit Italy: and what place so likely a refuge for Jews as Jerusalem? Those who find a difficulty in this interpretation suppose them to have been inhabitants of Libertum, a town in Africa propria, or proconsularis, from which we find an episcopus Libertinensis sitting in the synod of Carthage in 411 (so Suidas, Λιβερτῖνοι, ὄνομα ἔθνους, —Schleusn., al.); or conjecture Λιβυστίνων to have been the true reading (so the Arm. version, *Libyorum*, Œcum., Lyra, Beza, Le Clerc, al.),—or even Λιβύων τῶν κατὰ Κυρήνην (Schulthess);—or suppose them (Lightf.) to have been freedmen from Jewish servitude,—or Italian freedmen, who had become proselytes. (The Arabic version given in the Paris polyglott curiously renders it *Corinthiorum*.) But none of these suppositions will bear examination, and the best interpretation is the usual one —that they were the descendants of Jewish freedmen at Rome, who had been expelled by Tiberius. There is no difficulty in their having had a synagogue of their own: for there were 460 or 480 synagogues at Jerusalem (Vitringa, Synag. p. 256. Lightf., Meyer). Κυρηναίων] See ch. ii. 10, note. Ἀλεξανδρέων] Two of the five regions of Alexandria were inhabited by Jews (see Jos. Antt. xiv. 7. 2, 10. 1; xix. 5. 2 al.). It was also the seat of the learning and philosophy of the Grecian Jews, which was now at its height. This metropolis of the Hellenists would certainly have a synagogue in Jerusalem. I understand *three* distinct synagogues to be meant, notwithstanding the somewhat equivocal construction,—and λεγομένης only to apply to the unusual term Λιβερτίνων. τῶν ἀπὸ Κ.] It seems doubtful whether this genitive also depends on συναγωγῆς. At first sight it would seem not, from the repetition of τῶν, answering to the τῶν before. But then we must remember, that as Κυρηναίων and Ἀλεξανδρέων both belong to *towns*, and towns well known as the residences of Jews, a change of designation would be necessary when the Jews of whole provinces came to be mentioned, and the synagogue would not be called that of the Κίλικες or Ἀσιανοί (ch. xx. 4), but that of οἱ ἀπὸ Κ. κ. Ἀ.:—and, this being the case, the article could not but be repeated, without any reference to the τῶν before.

Cilicia was at this time a Roman province, the capital being the free city of Tarsus, see note on ch. ix. 11. *Asia*,—not exactly as in ch. ii. 9, where it is distinguished from Phrygia,—here and usually in the Acts implies Asia proconsularis, a large and important Roman province, including Mysia, Lydia, Caria, and Phrygia—known also as Asia cis Taurum. 11.] Neander well remarks (Pfl. u. Leit., p. 81 ff.) that this false charge, coupled with the character of Stephen's apologetic speech, shews the *real character of his arguments with his opponents*:—that he seems to have been the first who plainly set forth the transitory nature of the law and temple, as compared with the permanence of the latter and better covenant, thus being in a remarkable manner the forerunner of St. Paul. 12.] τὸν λαόν, *first*,—that by means of the popular feeling they might act upon the πρεσβ. κ. γρ., the members of the Sanhedrim.

τοὺς γραμματεῖς, καὶ [x] ἐπιστάντες [y] συνήρπασαν αὐτὸν ABCDE HPℵ a b
καὶ ἤγαγον εἰς τὸ [z] συνέδριον, 13 [a] ἔστησάν τε μάρτυρας e d f g h
[b] ψευδεῖς λέγοντας Ὁ ἄνθρωπος οὗτος οὐ [c] παύεται k l m o 13
[t] ῥήματα [t] λαλῶν [d] κατὰ τοῦ [e] τόπου τοῦ [e] ἁγίου καὶ τοῦ
νόμου. 14 ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ
Ναζωραῖος οὗτος [f] καταλύσει τὸν τόπον τοῦτον καὶ
[g] ἀλλάξει τὰ [h] ἔθη ἃ [i] παρέδωκεν ἡμῖν Μωυσῆς. 15 καὶ
[k] ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ [l] καθεζόμενοι ἐν τῷ
[z] συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέ-
λου. VII. [l] εἶπεν δὲ ὁ ἀρχιερεὺς [m] Εἰ [[m] ἄρα] ταῦτα [n] οὕτως

x absol., Luke xx. 1. Zech. i. 10, 11.
y ch. xix. 29. xxvii. 15. Luke viii. 29 only. Prov. vi. 26. 2 Macc. iii. 27. iv. 41 only.
z ch. iv. 15 reff.
a ch. i. 23. ver. 6.
b Rev. ii. 2. xxi. 8 only. Prov. xxiv. 32 (xxx. 9). see 1 Cor. xv. 15.
c and constr., ch. xiii. 10 reff.
d = Matt. v. 11. xii. 32.
e Matt. xxiv. 15. ch. xxi. 28 only. Ps. lxvii. 5.
f = Matt. xxvi. 61 ||. 2 Cor. v. 1. Ezra v. 12.
g 1 Cor. xv. 51, 52 reff.
h = Luke i. 9. ii. 42. ch. xv. 1. xxi. 21 al. Luke only, exc. John xix. 40. Heb. x. 25 v. 2 Macc. xi. 25.
i = 1 Cor. xi. 2, 23. 2 Pet. ii. 21. Jude 3.
k ch. i. 10 reff.
l Matt. xxvi 55. Luke ii. 46. John iv. 6. xi. 20. xx. 12. ch. xx. 9 only. Lev. xii. 5. Job xxxix. 27. Ezek. xxvi. 16 only.
m ch. viii. 22 reff.
n ch. xii. 15. xvii. 11. xxiv. 9.

om 2nd τους C[1] k. om επισταντες ℵ. aft ηγαγον ins αυτον A e (Syr syr-w-ob) coptt [æth(Tischdf)].

13. εστ. δε H 13. 40. 96 E-lat copt: και εστ. D. aft ψευδ. ins κατα(κατ D-corr) αυτου D [(æth)]. λεγοντες ℵ. ουτ. bef ο ανθρ. C [om ουτ. 13]. rec aft ρημ. ins βλασφημα (*insertion from ver* 11), with EHP (k) 36 lux æth arm [Chr$_1$] Procl$_1$ Thl: om ABCDℵ rel vulg syrr coptt [Chr$_2$ Procl$_1$].—κατα τ. τοπ. τ. αγιου κ. τ. νομου λαλων ρημ. βλασφ. k 13 Chr$_2$ Procl$_1$. λαλ. bef ρημ. BCℵ (k) vulg syrr coptt [(æth) arm(Tischdf) Nyss$_1$ Chr$_1$] Procl$_1$: txt ADEH[P] rel [arm(Treg)] Chr$_2$ Thl. rec aft αγ. ins τουτου (*to agree with ver* 14: *or perhaps because the meeting of the Sanhedrim seemed to have been in a part of the temple*), with BC 13 rel 36 tol syrr [copt] sah Chr$_2$ [Nyss$_1$ Procl$_1$]: bef, k: om ADEHPℵ a b c e f h l o vulg æth arm Nyss-ms Chr-comm Damasc$_1$.

14. εθνη B[1](corrd appy eadem manu). for α παρεδ., απερ εδωκεν P d 78[1]. 116-23.

15. ητενιζον δε αυτω D[1]-gr(txt D[2](and lat)): om εις ℵ[1](ins ℵ-corr[1]). for απαντες, παντες ABCD[1]Eℵ[1] c Thl-sif: om 13: txt (*see proleg*) D[2]HP rel Chr$_1$. καθημενοι D c 137-80. aft αγγ. ins εστωτος εν μεσω αυτων D: του θεου sah æth.

CHAP. VII. 1. aft αρχ. ins τω στεφανω DE tol [*illi* coptt]. om αρα (*as unnecessary*) ABCℵ 36: ins D-gr EHP rel syr [(arm)] Chr$_1$: *enim* E-lat: not expressed in vulg D-lat [Syr(appy) æth]. τουτο D.

ἐπιστάντες] The same persons,—acting now by the authority of the Sanhedrim; Saul, among *οἱ ἀπὸ Κιλικίας*, being, as is afterwards (ch. vii. 58) implied, among the foremost,—**came upon him** (see reff.), **and seized him.** 13. ψευδεῖς] The *falsehood* of their witness consisted, as in the similar case of our Lord, in taking Stephen's words out of their context, and *misrepresenting* what perhaps, totidem verbis, he *had actually said*. τοῦ τόπ. τ. ἁγ.] The *temple*, see reff. 14.] We may either take the words thus, *ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος κατ.*, "*that Jesus of N., he it is who shall destroy*' . . . . (see ch. vii. 35; 1 Cor. vi. 4), or *ὅτι Ἰησοῦς, ὁ Ναζωραῖος οὗτος κατ.*, '*that Jesus, this Nazarene, shall destroy* . . . .,'—or, which seems by far the best, take the whole together, **that this Jesus of N. shall destroy,** as in E. V. Compare *ὁ Παῦλος οὗτος*, ch. xix. 26. 15.] It is a question with regard to this verse, Does it relate any *supernatural appearance, glorifying the face of Stephen*,—or merely describe the calm and holy aspect with which he stood before the council? The majority of Commentators suppose the latter: and certainly the foregoing description of Stephen would lead us to infer, that there was something remarkably striking in his appearance and demeanour, which overawed his adversaries. But both from the plain language of our text, well understood among the Jews to signify supernatural brightness (see examples in Wetstein), and from the fact that in Luke's own narrative we have supernatural brightness associated with angelic appearances more than once (see Luke ii. 9; ch. xii. 7), I should be inclined to think that the face of the martyr was *lighted up with a divine radiance*. That the effect on those present was not such as to prevent the examination proceeding, is no argument against this view: in the very mildness of the question of the H. P. which follows, I see the trace of some unusual incident exercising an influence over him. Chrysostom (who does not, however, seem to adopt the above interpretation, his *τοῦτο καὶ ἡ δόξα Μωυσέως*

[a] ἔχει; [2] ὁ δὲ ἔφη Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. [o] ὁ [o] θεὸς τῆς [o] δόξης [p] ὤφθη τῷ [q] πατρὶ ἡμῶν [q] Ἀβραὰμ

[o] here only. Ps. xxviii. 3. see 1 Cor. ii. 8. Heb. ix. 5. Ps. xxiii. 7, 9.

[p] ch. ii. 3 reff. ii. 21 only.

[q] Luke i. 73. (xvi. 24, 30.) John viii. 39, 53 (56). Rom. iv. (1) 12, 16. James

2. αδελφη (sic) D^1-gr(txt D^2).

being apparently only rhetorical) explains well the effect on the council: *ἐπίχαριν δὲ αὐτὸν δοκεῖ μοι ποιῆσαι τὸν θεόν, τάχα ἐπεὶ ἔμελλε τινὰ ἐρεῖν, καὶ ἵνα εὐθέως τῇ προσόψει κατακλήξῃ αὐτούς. ἔστι γάρ, ἔστι καὶ πρόσωπα χάριτος. γέμοντα πνευματικῆς ἐπέρασται τοῖς ποθοῦσιν εἶναι, καὶ αἰδέσιμα τοῖς μισοῦσι καὶ φοβερά. ἢ καὶ διὰ αἰτίαν τοῦτο εἶπεν, δι' ἣν ἠνέσχοντο τῆς δημηγορίας αὐτοῦ. τί δαὶ ὁ ἀρχιερεύς; . . . ὁρᾷς πῶς μετὰ ἐπιεικείας ἡ ἐρώτησις καὶ οὐδὲν τέως φορτικὸν ἔχουσα;* In Act. Homil. xv. p. 120. CHAP. VII. 1.] On the H. P.'s question, see Chrys. just quoted. It is parallel with Matt. xxvi. 62, but singularly distinguished from that question by its mildness: see above. 2—53.] STEPHEN'S DEFENCE. In order to understand this wonderful and somewhat difficult speech, it will be well to bear in mind, (1) that the *general character* of it is *apologetic*, referring to the charge made against him: but (2) that in this apology, forgetting himself in the vast subject which he is vindicating, he every where mixes in the polemic and didactic element. A general synopsis of it may be thus given: (1) He shews (*apologetically*) that, so far from dishonouring Moses or God, he believes and holds in mind God's dealings with Abraham and Moses, and grounds upon them his preaching; that, so far from *dishonouring* the temple, he bears in mind its history and the sayings of the prophets respecting it; and he is proceeding,—when (interrupted by their murmurs or inattention? but see note, ver. 51) he bursts forth into a holy vehemence of invective against their rejection of God, which provokes his tumultuary expulsion from the council, and execution. (2) But simultaneously and parallel with this *apologetic* procedure, he also proceeds *didactically*, shewing them that a future Prophet was pointed out by Moses as the final Lawgiver of God's people,—that the Most High had revealed His spiritual and heavenly nature by the prophets, and did not dwell in temples made with hands. And (3) even more remarkably still does the *polemic* element run through the speech. "*It is not I, but* YOU, *who from the first times till now have rejected and spoken against God.*" And this element, just appearing ver. 9, and again more plainly vv. 25—28, and again more pointedly still in ver. 35, becomes dominant in vv. 39—44, and finally prevails, to the exclusion of the apologetic and didactic, in vv. 51—53. That other connected purposes have been discovered in the speech, as e. g. that so ably followed out by Chrys. Hom. xv.—xvii. (similarly Grot. and Calv.), of shewing that the covenant and promises were *before the law*, and sacrifice and the law *before the temple*,—is to be attributed to the wonderful depth of words uttered like these under the immediate inspiration of the Holy Spirit, presenting to us, from whichever side they are viewed, new and inimitable hues of heavenly wisdom. Many of these will be brought out as we advance.

The question, *from what probable source Luke derived his report of this speech*, so peculiar in its character and citations as to bear, even to the most prejudiced, decisive evidence of authenticity, can be only conjecturally answered: but in this case the conjecture can hardly be wrong. I have discussed the point in the Prolegg. to this vol. ch. i. § ii. 12 (a). Another question has been, in *what language* the speech was delivered. (1) It is a hardly disputable inference from ch. vi. 9, that Stephen was a Hellenist: (2) his citations and quasi-citations for the most part agree with the LXX version. Hence it seems most probable that he spoke *in Greek*, which was almost universally understood in Jerusalem. If he spoke in Hebrew (Syro-Chaldaic), then either those passages where the LXX varies from the Hebrew text (see below) must owe their insertion in that shape to some *Greek narrator* or to *Luke himself*,—or Stephen must have, in speaking, *translated them, thus varying*, into Hebrew: either supposition being in the highest degree improbable. 2. ἄνδρ. ἀδ. κ. πατ.] So Paul, ch. xxii. 1, before a mixed assembly of Jews. The ἄνδρ. ἀδ. would embrace all: the πατ. would be a title of respect to the members of the Sanhedrim, in *this case*, but hardly in ch. xxii. 1. ὁ θεὸς τ. δόξης] Not = *θεὸς ἔνδοξος*, but the God of (i. e. who possesses and manifests Himself by) Glory, viz. the Shechinah, see Exod. xxiv. 16, 17, and ver. 55. The words τῷ πατρὶ ἡμῶν decide nothing as to Stephen's genuine Hebrew extraction. Any Jew would thus speak.

ὤφθη . . . . πρὶν ἢ κατ. αὐτ. ἐν Χαρ.] This was the Jewish tradition, though not asserted in Genesis. Thus Philo (de Abrah.

ὄντι ἐν τῇ Μεσοποταμίᾳ [r]πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, [s] καὶ εἶπεν πρὸς αὐτὸν [u]Ἐξελθε ἐκ τῆς γῆς σου καὶ [ἐκ] τῆς [t]συγγενείας σου, καὶ [u]δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω. [4] Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκησεν ἐν Χαρράν. κἀκεῖθεν [v]μετὰ τὸ ἀποθανεῖν τὸν πατέρα

...προς αυτον d. ABCD E HPN a b e f g h k l m o 13

r Matt. i. 18. Mark xiv. 30. ch. ii. 20. Isa. vii. 15.
s Gen. xii. 1.
t Luke i. 61. ver. 14 only. Exod. xii. 21. Job xxxii. 2.
u ver. 34 (from Exod. iii. 10). Matt. xix. 21 ‖. John xi. 43. Rom. i. 13. Rev. xvii. 1. xxi. 9 only.
v ch. xix. 21 reff.

χαρρα E[so ver 4] m[2]: χαρα m[1]: χαραν D-gr vulg(not am demid fuld &c).

3. for 1st εκ, απο D[1](txt D[s], de D-lat [vulg E-lat]). om 2nd εκ B D-gr sah Thl[-fin]: ins (*so* LXX) ACEHPN rel 36 vss [Orig[1]] Iren-int[1]. aft συγγ. σου ins (*from* LXX) και εκ του οικου του πατρος σου E 65-7 Aug[3]. aft δευρο ins ει D[1][-gr]. rec om την (*perhaps an error owing to similarity of endings: perhaps an attempt to render* γην *more indefinite*), with [C[3](appy, Tischdf)] H P rel 36 Chr Thl: ins ABC[1]DEN. εαν ℵ[1].

4. aft τοτε ins αβρααμ D Syr. και κατωκησεν D[1](and lat). for εν, εις H e f m o Thl: om 65-7: επι 13. for κακειθεν, κακει ην, insg και bef μετωκ., D[1]

§ 15 end, vol. ii. p. 12), having paraphrased the divine command, says, *διὰ τοῦτο τὴν πρώτην ἀποικίαν ἀπὸ τῆς Χαλδαίων γῆς εἰς τὴν Χαῤῥαίων λέγεται ποιεῖσθαι.* But he accurately distinguishes between the *λόγιον* which he obeyed in leaving Chaldæa, and the *θεὸς ὤφθη* afterwards, adding a reason after his manner, why God could not be seen nor apprehended by him while he was yet *χαλδαΐζων* and an astrologer. The fact of his having left Ur by *some divine intimation* is plainly stated in Gen. xv. 7, and referred to in Neh. ix. 7. It was surely both natural and allowable to express this first command in the well-known words of the second. But we can hardly suppose that Stephen adopted the pluperfect rendering of וַיֹּאמֶר in Gen. xii. 1, as the LXX has *εἶπεν*. (Josephus, ordinarily cited as relating the same tradition, throws, as he often does, the whole history into confusion, saying, it is true, Antt. i. 7. 1, *καταλείπει τ. Χαλδαίαν . . . τοῦ θεοῦ κελεύσαντος εἰς τὴν Χαναναίαν μετελθεῖν*, but omitting entirely the sojourn in Haran, and connecting the migration with an outbreak of the Chaldæans against him for teaching the worship of the true God.) Χαῤῥάν] So the LXX for חָרָן, Gen. xi. 31, &c.; 4 Kings xix. 12; Ezek. xxvii. 23,—*Κάῤῥαι τῆς Μεσοποταμίας*, Herodian iv. 13 (Ptol. v. 18. 12. Strabo, xvi. p. 747),—'Carras cædo Crassi nobiles,' Plin. v. 24,—'Miserando funere Crassus Assyrias Latio maculavit sanguine Carras,' Lucan i. 104. It lay on an ancient road, in a large plain surrounded by mountains; it was still a great city in the days of the Arabian caliphs. See Winer, Realw. 4. *μετὰ τὸ ἀποθανεῖν τὸν πατ. αὐτ.*] In Gen. xi. 26, we read that Terah lived 70 years and begot Abram, Nahor, and Haran; in xi. 32, that Terah lived 205 years, and died in Haran; and in xii. 4, that Abram was 75 years old when he left Haran. Since then cir. 70 + 75 = cir. 145, Terah must have lived cir. 60 years in Haran after Abram's departure. It seems evident, that the Jewish chronology, which Stephen follows, was at fault here, owing to the circumstance of Terah's death *being mentioned* Gen. xi. 32, *before* the command of Abram to leave Haran;—it not having been observed that the mention is *anticipatory*. And this is confirmed by Philo having fallen into the same mistake, de Migr. Abrah. § 32, vol. i. p. 464, *πρότερον μὲν ἐκ τῆς Χαλδαϊκῆς ἀναστὰς γῆς Ἀβραὰμ ᾤκησεν εἰς Χαῤῥάν· τελευτήσαντος δὲ αὐτοῦ τοῦ πατρὸς ἐκεῖθε καὶ ἐκ ταύτης μετανίσταται.* It is observable that the Samaritan Pentateuch in Gen. xi. 32, for 205, reads 145, which has most probably been an alteration to remove the apparent inconsistency. The subterfuge of understanding the *spiritual death* of Terah, who is, as a further hypothesis, supposed to have *relapsed into idolatry* at Haran, appears to have originated with the Rabbis (see Kuinoel ad loc. and Lightf. Hor. Heb.) on discovering that their tradition was at variance with the sacred chronology. They have not been without followers in modern Christendom. It is truly lamentable to see the great Bengel, warped by the unworthy effort of squaring at all hazards, the letter of God's word in such matters, write thus: 'Abram, dum Thara vixit in Haran, domum quodammodo paternam habuit in Haran, in terra Canaan duntaxat peregrinum agens; mortuo autem patre, plane in terra Canaan domum unice habere cœpit.' (This alteration of relation *in* the land being expressed by *μετῴκισεν αὐτὸν εἰς*!) The way in which the difficulty has been met by Wordsworth and others, viz. that we have no right to assume that Abram was born when Terah was 70, but may regard him as the *youngest son*, would leave us in this equally unsatisfactory posi-

αὐτοῦ [w] μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην [x] εἰς ἣν ὑμεῖς νῦν [x] κατοικεῖτε, [5] καὶ οὐκ ἔδωκεν αὐτῷ [y] κληρονομίαν ἐν αὐτῇ, οὐδὲ [z] βῆμα ποδός· καὶ [a] ἐπηγγείλατο [a] δοῦναι αὐτῷ [b] εἰς [c] κατάσχεσιν αὐτὴν καὶ τῷ [d] σπέρματι αὐτοῦ [e] μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. [6] ἐλάλησεν δὲ οὕτως ὁ θεός, ὅτι ἔσται τὸ [d] σπέρμα αὐτοῦ [f] πάροικον ἐν γῇ [g] ἀλλοτρίᾳ, καὶ [h] δουλώσουσιν αὐτὸ καὶ [i] κακώσουσιν ἔτη τετρακόσια. [7] καὶ τὸ ἔθνος ᾧ ἐὰν δουλεύσουσιν [k] κρινῶ ἐγώ, ὁ θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονταί καὶ [l] λατρεύσουσίν μοι ἐν τῷ τόπῳ τούτῳ. [8] καὶ ἔδωκεν

w ver. 43 only. 1 Chron. viii. 6. (-κεσία, see Matt. i. 11.)
x Matt. ii. 23. iv. 13. 2 Chron. xix. 4 Ed-vat. (not AB.)
y = Heb. xi. 8. Josh. xiii. 14. Deut. ii. 5. (ch. xii. 21 reff.)
z Gen. xlii. 15. constr., Mark xiv. 11.
a = Mark xiii. 9. xiv. 9 al. Gen. xvii. 6. Num. xxxii. 5.
b ver. 45 only.

d Rom. ix. 7 reff. e ch. xiii. 25 reff. f ver. 29. Eph. ii. 19. 1 Pet. ii. 11 only. Gen. xv. 13.
g Rom. xiv. 4 reff. h Rom. vi. 18, 22. 1 Cor. vii. 15. ix. 19. Gal. iv. 3. Tit. ii. 3. 2 Pet. ii. 19 only. Gen. l. c. Wisd. xix. 14. 1 Macc. viii. 11 only. i ver. 19. ch. xiii. 1. xiv. 2. xviii. 10. 1 Pet. iii. 13 only. Exod. v. 22 al. k = 1 Cor. xi. 31, 32. Rev. xviii. 8. xix. 2. Gen. l. c. l Matt. iv. 10 (from Deut. vi. 13). ver. 42. ch. xxiv. 14. Rom. i. 9 al. Exod. iii. 12. (-ρεία, Rom. ix. 4.)

(and lat: κακειθε D^2). μετωικησεν D^1[-οικ-](txt D^2)[EHP]. aft αυτ. ins ο θεος E Syr. aft κατοικ. ins και οι πατερες υμων DE syr-w-ast Aug, but for υμων, ημων D; D adds further οι προ ημων, syr-w-ast οι προ υμ.

5. for 2nd και, αλλ D [vulg] am &c sah Iren-int: txt ABCEHPℵ rel fuld syrr copt Chr Thl. rec αυτω bef δουναι: txt ABCDEHP b c e f g l m o [vulg arm].—δουναι αυτην εις κατασχ. αυτω AEℵ a h k 13. for last αυτω, αυτου C.

6. for ουτως, αυτω H^1ℵ k [vulg-ed Syr: om am fuld]: αυτω ουτως b 49. 96 [sah]. aft ο θ. ins προς αυτον D Iren-int$_1$: λεγων προ. αυτον Syr. for αυτου, σου ℵ [vulg-sixt Syr coptt æth]. for αυτο, αυτους D vulg coptt æth: αυτω e 13. aft κακωσ. ins αυτο C [Syr syr-w-ob; αυτους vulg coptt æth]; αυτω 13.—και. αυτο κ. δουλ. E.

7. το δε C e 120 sah æth-pl. αν BD: txt ACEH[P]ℵ rel Chr$_1$. rec δουλευσωσιν (*corrn to suit* LXX), with BEHPℵ rel vulg [D-lat] Chr$_1$: txt AC D-gr [sah] Iren-int$_1$. rec ειπεν bef ο θ., with DEHP rel 36 vss Iren-int: txt ABCℵ. aft εξελ. ins εκειθεν E. λατρευσωσιν C^1[appy] E-gr.

tion:—Terah, *in the course of nature*, begets his son Abram at 130 (205—75): yet this very son Abram regards it as incredible that he himself should beget a son at 99 (Gen. xvii. 1, 17); and on the fact of the birth of Isaac being *out of the course of nature*, most important Scriptural arguments and consequences are founded, cf. Rom. iv. 17—21, Heb. xi. 11, 12. We may fairly leave these Commentators with their new difficulty: only remarking for our instruction, how sure those are to plunge into hopeless confusion, who, from motives however good, once begin to handle the word of God deceitfully. **μετ. αὐτ. εἰς**] In these words Stephen clearly recognizes the *second command*, to migrate from Haran to Canaan: and as clearly therefore made no *mistake* in ver. 2, but applied the expressed words of the second command to the first injunction, the λόγιον of Philo. **5. οὐκ ἔδωκεν**] There is no occasion here to wrest our text in order to produce accordance with the history. The field which Abraham bought for the burial of his dead surely did not come under the description of κληρονομία, nor give him any standing as a possessor in the land. To avoid this seeming inconsistency, Schöttgen and Bengel lay a stress on ἔδωκεν, 'agrum illum . . . non ex donatione divina accepit Abraham, sed emtione peregrinum eum esse docente' (Bengel). Kuinoel and Olshausen take οὐκ for οὔπω.

καί before ἐπηγγ. is not '*yet*' (Beza), nor is ἐπηγγ. to be construed *pluperfect* (id.); and he promised is the simple rendering of the words, and the right one. The following καί is by Kuin. rendered '*nimirum*:' but again it is only the simple copula, וְ. **6, 7.**] A free citation from the LXX, with the words καὶ λατρ. μοι ἐν τ. τόπ. τούτῳ adapted and added from Exod. iii. 12. The shifts of some Commentators to avoid this plain fact are not worth recounting: but again, the student who would not handle the word of God deceitfully should be here and every where on his guard against them. The round number, 400 years, given here and Gen. l. c., is *further specified* Exod. xii. 40 as 430. (See Gal. iii. 17, and note.) **7.**] **ὁ θεὸς εἶπεν** is inserted by Stephen in passing from the narrative form (τὸ σπ. αὐτοῦ) into the direct (κρ. ἐγώ). **8.**] On the institution of circumcision, it is called a **διαθήκη**, Gen. xvii. 10, and the immediate promise of

m = ch. iii. 25. Heb. ix. 4. Exod. xix. 5.
n 1 Cor. vii. 19 reff.
o = Rom. v. 12 reff.
p 1 Cor. vii. 18 reff. Gen. xxi. 4.
q here bis. ch. ii. 29. Heb. vii. 4 only. 1 Chron. xxiv. 31. Ps. xxvii. 22.
r = ch. xvii. 5. 1 Cor. xiii. 4. James iv. 2. Gen. xxxvii. 11.
s = ch. v. 8. Heb. xii. 16 only. Gen. xxxvii. 28, 36.
t ch. x. 38 reff. Gen. xxxix. 21, 23.
u = ver. 34. ch. xii. 11. xxiii. 27. xxvi. 17. Gal. i. 4. (Matt. v. 29. xviii. 9) only. Exod. iii. 8.
v Rom. v. 3 reff.
w = ch. ii. 47 reff. Gen. xxxix. 21.
x Mark ii. 12. Luke i. 6. xx. 26. xxiv. 19. ch. viii. 32 only. Gen. vi. 8.
y Luke xii. 14. vv. 27, 35. Heb. vii. 26. Gen. xli. 41.
z = Matt. ii. 6. Luke xxii. 26. Heb. xiii. 7, 17, 24. Deut. i. 15.
a ← ch. x. 2 reff.
b Luke iv. 25. xv. 14. Gen. xli. 54.
c = Luke ix. 12. [Rom. iv. 1.]
d here only ‡. Gen. xlii. 27. Deut. xi. 15 al.
e ch. v. 30 reff.
f constr., ch. xxiv. 10 reff.
g here only. Prov. xxx. 22. σῖτος. Gen. xlii. 2. σῖτα, Job xii. 11 al. 22 al‖. Gal. iv. 4, 6. Luke i. 53. xx. 10, 11 only. L.P. Gen. xlv. 1. Gen. xlv. 1. only. Gen. xlv. 1. 26 only. Hos. xi. 2.
h = ch. xix. 22 reff.
i ch. ix. 30. xi. 1 here only.
k = here only.
l here only. Gen. xlv. 1.
m 1 Cor. iii. 13 reff.
n = ch. iv. 6 reff.
o ch. x. 32. xx. 17. xxiv. 25 only. Hos. xi. 2.
p ver. 3 reff.

ABCDE HPℵ a b c f g h k l m o 13

αὐτῷ [m] διαθήκην [n] περιτομῆς· καὶ [o] οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ [p] περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακὼβ τοὺς δώδεκα [q] πατριάρχας. 9 καὶ οἱ [q] πατριάρχαι [r] ζηλώσαντες τὸν Ἰωσὴφ [s] ἀπέδοντο εἰς Αἴγυπτον· καὶ [t] ἦν ὁ θεὸς [t] μετ' αὐτοῦ 10 καὶ [u] ἐξείλατο αὐτὸν ἐκ πασῶν τῶν [v] θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ [w] χάριν καὶ σοφίαν [x] ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ [y] κατέστησεν αὐτὸν [z] ἡγούμενον [y] ἐπ' Αἴγυπτον καὶ ὅλον τὸν [a] οἶκον αὐτοῦ. 11 ἦλθεν δὲ [b] λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον καὶ Χανααὰν καὶ [v] θλῖψις μεγάλη, καὶ οὐχ [c] ηὕρισκον [d] χορτάσματα οἱ [e] πατέρες [e] ἡμῶν. 12 ἀκούσας δὲ Ἰακὼβ [f] ὄντα [g] σιτία [h] εἰς Αἴγυπτον [i] ἐξαπέστειλεν τοὺς [e] πατέρας [e] ἡμῶν πρῶτον, 13 καὶ [k] ἐν τῷ [k] δευτέρῳ [l] ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ [m] φανερὸν [m] ἐγένετο τῷ Φαραὼ τὸ [n] γένος Ἰωσήφ. 14 ἀποστείλας δὲ Ἰωσὴφ [o] μετεκαλέσατο Ἰακὼβ τὸν πατέρα αὐτοῦ, καὶ πᾶσαν τὴν [p] συγγένειαν

8. for ογδοη, εβδομη ℵ¹. rec ins o bef 2nd ισαακ, with DHP rel 36 Chr$_1$ Thl-fin: om ABCEℵ [k] Thl-sif. aft ισ. ins εγεννησε E [Syr copt, which have it after ιακ. also]. rec ins o bef 2nd ιακωβ, with D²HP rel 36 Chr Thl: om ABCD¹Eℵ [k].

10. (εξειλατο, so ABCDEPℵ m 36 Thl-fin.) χαριν bef αυτ. D-gr: om αυτω A. εναντι ℵ k [Chr$_1$]. ins εφ bef ολον AC E-gr ℵ g vulg syrr coptt[Tischdf]: om BDHP rel 36 E-lat Chr$_1$. for αυτου, τουτον B¹[txt B-corr¹(= B², Tischdf)].

11. rec την γην αιγυπτου, with EHP rel 36 syr æth [arm] Chr$_1$: εφ ολης της αιγυπτου D, *super omnem terram egypti* D-lat (*see* LXX): txt ABCℵ vulg Syr coptt. (ηυρισκον, so B(sic: see table) EP k.)

12. rec σιτα, with HP rel Chr$_1$: σιτον 18 Thl-sif: σιτεια 15. 40. 100: txt ABCDEℵ. rec εν αιγυπτω (*corrn, as more usual: Meyer thinks* εις αιγ. *to have been a gloss to* εξαπεστειλεν, *and then to have found its way into the txt to the exclusion of the original* εν αιγ., *but this is far-fetched*), with DHP Chr Thl: txt ABCEℵ 40. εξαπεστειλαν ℵ¹.

13. for εν, επι D 18. εγνωρισθη AB: εγνωσθη 25: *agnitus est* E-lat: *recognitus est* D-lat: *cognitus est* vulg: txt CDEH[P]ℵ rel 36 Chr$_1$. om αδελφοις P. εγενηθη D. om τω (bef φαραω) ℵ. rec ins του bef ιωσηφ (*added for clearness*), with DHP rel Chr: om BC.—for ιωσ., αυτου AEℵ 40 vulg arm.

14. rec τον πατ. αυ. bef ιακωβ, with HP rel syrr Chr$_1$: om ιακωβ 15-8. 47¹. 163 æth: txt ABCDEℵ a h m vulg coptt arm. rec aft συγγ. ins αυτου (*for explicitness*), with DE rel [vulg-ed tol Syr coptt æth]: om ABCHPℵ b f g m o 36 am demid fuld

that covenant was δώσω σοι κ. τῷ σπέρματί σου μετά σε τὴν γῆν ἣν παροικεῖς, πᾶσαν τὴν γῆν Χανααὰν εἰς κατάσχεσιν αἰώνιον· καὶ ἔσομαι αὐτοῖς εἰς θεόν, id. ver. 8. οὕτως, thus, 'in this new covenant state;' —or, 'in fulfilment of the promise of *seed* implied in the above words.' In this word οὕτως lies hid the germ of the subsequent teaching of the Holy Spirit by St. Paul, Gal. iii. 9.] Here we have the first hint of the rebellious spirit in Israel, which the progress of the history brings out.

10.] Observe (Mey.) the simple coupling of the clauses by καί, as characteristic of this speech. χάριν κ. σοφ.] No Hendiadys: favour, so that he was *acceptable* to Pharaoh (see reff.): and wisdom, so that Ph. consulted him and followed his suggestion, especially in the important case recorded Gen. xli. 38. κατ-

[q] ἐν [r] ψυχαῖς ἑβδομηκονταπέντε. 15 καὶ [s] κατέβη Ἰακὼβ εἰς Αἴγυπτον, καὶ [t] ἐτελεύτησεν αὐτὸς καὶ οἱ [u] πατέρες [u] ἡμῶν, 16 καὶ [v] μετετέθησαν εἰς Συχὲμ καὶ [w] ἐτέθησαν ἐν τῷ [x] μνήματι [y] ᾧ [z] ὠνήσατο Ἀβραὰμ [a] τιμῆς [b] ἀργυρίου

q — Luke xiv. 31. Jude 14. r = ch. ii. 41 reff. s = ch. xviii. 22 al. Gen. xli. 10. t ch. ii. 29 reff. u ch. v. 30 reff. w — John xix. 41, 42 al. 3 Kings xiii. 31. x Luke viii. 27 || Mk. xxiii. 53. xxiv. 1. ch. ii. 29. Rev. xi. 9 only. Exod. xiv. 11. y attr., ch. i. 1 reff. z here only †. a = ch. iv. 34 reff. b ch. iii. 6. xx. 33. Exod. xxi. 32.

[syr] arm Chr. εβδ. bef ψυχ. (*see* LXX) DH a (c) f h m: ὁ καὶ ἡ ψ D [(c)]: D syr Chr seem to join εν ε. π. ψ. with κατεβη follg (*see* LXX *Deut* x. 22).

15. rec κατεβη δε, with BH rel coptt [arm] Chr_1: κατεβη (alone) D 40. 73. 96 syr: txt ACEPN 36 vulg Syr æth. (*From similarity of* και κατ., και *dropped out as in* D, *and then* δε *was supplied.*) om εις αιγυπτον B. (*Omitted as superfluous? or perhaps it was a gloss from the marg. Tischendorf* (ed 7) *excludes it from the txt: but the authority is too weak.* [He has restored it in edn 8.]) aft αυτος ins εκει E Syr: τε D.

16. μετηχθησαν D. συχεν (1st) D-gr. rec (for ᾧ) ὃ, with HP rel Chr_1.

ἐστησαν] viz. Pharaoh: a change of subject: see reff. Gen. 14. ἐν ψυχαῖς ἑβδομηκονταπέντε] In the Hebrew text, Gen. xlvi. 27; Exod. i. 5; Deut. x. 22, *seventy* souls are reckoned, viz. sixty-six born of Jacob, Jacob himself, Joseph, and his two sons born in Egypt. So also Josephus, Antt. ii. 7. 4; vi. 5, 6. But the LXX, whom Stephen follows, insert in Gen. xlvi. 20 an account of the children and grandchildren of Manasseh and Ephraim, five in number: and in ver. 27 read *υἱοὶ δὲ Ἰωσὴφ οἱ γενόμενοι αὐτῷ ἐν γῇ Αἰγ., ψυχαὶ ἐννέα. πᾶσαι ψυχαὶ οἴκου Ἰακὼβ αἱ εἰσελθοῦσαι μετὰ Ἰακὼβ* (om *μετὰ Ἰακώβ*, and *ψυχαί* below, A, but obviously without any effect on the general statement) *εἰς Αἴγυπτον, ψυχαὶ ἑβδομηκονταπέντε*:—reckoning, as it appears, curiously enough, among the sons of Joseph, Joseph himself, and his wife Asenath; for these are required to make up the nine, according to their ver. 20. And similarly in Exod. i. 5, and in Deut. x. 22 A. (Wordsw., who is careful to note that A omits *μετὰ Ἰακώβ* in Gen. xlvi. 27, omits the fact that it reads *πέντε* here, by stating "seventy" as the LXX testimony.) With regard to the various attempts to solve the difficulty (66 + 12 wives, minus (Joseph and his wife, and Judah's wife who died in Canaan) = 75, Seb. Schmid and Wolf:—that Stephen spoke of those who were *invited*,—Moses of those who *went*, Krebs and Loesner:—that *πάντες* should be read for *πέντε*, Beza:—&c.), see above on vv. 6, 7. The remarks of Jerome are curious:—he is arguing, on Gen. l. c., that the number *really was seventy*,—and adds, 'Quod si e contrario nobis id opponitur, quomodo in Actibus Apostolorum in concione Stephani dicatur ad populum, septuaginta quinque animas ingressas esse Ægyptum, facilis excusatio est. Non enim debuit sanctus Lucas, qui ipsius (istius?) historiæ scriptor est, in gentes Actuum Apostolorum volumen emittens, contrarium aliquid scribere adversus eam scripturam, quæ jam fuerat gentibus divulgata.' Philo, de Migr. Abr. § 36, vol. i. pp. 467 f., mentions both numbers (reading 75 in Gen. and 70 in Deut., see above), and gives allegorical reasons for both: and really Wordsworth's solution, that Stephen includes those born of Jacob's line in Egypt to shew that they "were equally children of the promise with those born in Canaan," is hardly better. When we come to understand *μετεκαλέσατο . . . πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἑβδομηκονταπέντε*, as represented by *including, for a purpose, those already in Egypt*, it seems to me that a stigma is cast on St. Stephen far more serious than that of mere numeral inaccuracy. 16.] *μετετέθησαν*, viz. *αὐτὸς καὶ οἱ πατέρες ἡμῶν*, not the latter only,—as Kuin., Olsh., and Wordsw., to evade part of the difficulty of the verse.

The facts, as related in the O. T., were these: Jacob, dying in Egypt, was (Gen. l. 13) taken into the land of Canaan, and buried in the cave of Machpelah, before Mamre (on the rest of the verse see below): Joseph, dying also in Egypt, was taken in a coffin (Gen. l. 26) at the Exodus (Exod. xiii. 19), and finally buried (Josh. xxiv. 32) at Shechem. Of the burial of the other patriarchs the sacred text says nothing, but rather by the specification in Exod. xiii. 19, leaves it to be inferred that they were buried in Egypt. Josephus, Antt. ii. 8. 2, relates that they were taken and buried in *Hebron*, and adds, B. J. iv. 9. 7, *ὧν καὶ τὰ μνημεῖα μέχρι τοῦ νῦν ἐν τῇδε τῇ πολίχνῃ* (*Hebron*) *δείκνυται, πάνυ καλῆς μαρμάρου καὶ φιλοτίμως εἰργασμένα*:—the Rabbinical traditions mentioned by Wetst. and Lightf. report them to have been buried in *Sychem*: and Jerome (Ep. ad

c = Rev. iii. 18. 2 Kings xxiv. 21. d = (here only?) 2 Macc. i. 31. e = Luke xxi. 28. xxii. 1 al. Deut. xxxi. 14. f = ch. iii. 21 reff. g ch. i. 4 reff. h = Matt. xiv. 7. Jer. li. (xlv.) 25.

c παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ. 17 d καθὼς δὲ e ἤγγιζεν ὁ f χρόνος τῆς g ἐπαγγελίας ᵧ ἧς h ὡμολόγησεν ὁ θεὸς τῷ Ἀβραάμ, i ηὔξησεν ὁ λαὸς καὶ i ἐπληθύνθη ἐν Αἰγύπτῳ, 18 k ἄχρι οὗ i ἀνέστη βασιλεὺς m ἕτερος ὃς οὐκ ἤδει τὸν Ἰωσήφ. 19 οὗτος n κατασοφισάμενος τὸ o γένος ἡμῶν p ἐκάκωσεν τοὺς q πατέρας r τοῦ s ποιεῖν

p ο χρονος... ABCDE HPℵ a b o f g h k l m o p 13

ἐδέοντο δὲ . . ὁ δὲ ὡμολόγει, Xen. Anab. vii. 4. 13. ch. xxvii. 33. Rev. xvii. 17. see Heb. iii. 13. n here only. Exod. i. 10. Judith v. 11. x. 19 only. John vi. 56. vii. 22. ch. xiii. 32. xxvi. 6. Rom. ix. 5. xi. 29. xv. 8. Heb. i. 1. 2 Pet. iii. 4 only. iii. 12 reff. i ch. vi. 7 (reff.). Exod. i. 7. l = ch. v. 36, 37. Exod. i. 8. o = ch. xviii. 2 reff. p ver. 6 reff. s = Matt. iii. 3 ll. v. 36. Rev. xxi. 5. k w. indic., m = ch. ii. 40 al. q absol., r = ch.

txt ABCDEℵ c g l m. aft αβρ. ins ο πατηρ ημων E(sic). rec εμμορ, with EP rel: txt ABCDHℵ a c h copt Chr$_1$. for του, εν BCℵ^1 [copt] sah arm: του εν Aℵ^3 tol: του εκ syr: *et Sychem* D-lat: txt D-gr H(P) rel vulg æth Chr. (*The varr arise from this συχεμ having been mistaken for a* place, *as above.*) —του χεμ (passing from υ to υ) P.

17. for καθως, ως A. [for χρον., καιρος A.] rec ωμοσεν, with HP p rel syr-txt: επηγγειλατο DE tol syr-mg: txt ABC ℵ(ομολογ.), *confessus erat* vulg. [13 def.] (*The varr have arisen from the unusual sense of* ωμολ.)

18. rec αχρις (*corrn*), with AB^{2}EHPℵ 36 Chr$_1$: txt B^{1}CD Thl-sif$_1$. aft ετερος ins εφ αιγυπτον ABCℵ o 36 Syr syr-mg coptt [æth arm]: om DEHP p [13(appy)] rel syr-txt Chr. for ηδει τον, εμνησθη του DE.

19. for ουτος, και D-gr(om D-lat). rec aft πατερας ins ημων, with ACEHP rel

Eustochium: Epitaph. Paulæ, 108 (27) 13, vol. i., p. 703) relating the pilgrimages of Paula to the sacred places, says: "transivit Sichem, ... atque inde divertens vidit duodecim Patriarcharum sepulchra." These traditions probably Stephen followed; and, in haste or inadvertence, classed *Jacob* with the rest. ᾧ ὠνήσατο Ἀβραάμ] The burying-place which Abraham bought was not at *Sychem*, but (Gen. xxiii. 3—20) at *Hebron*, and was bought of *Ephron the Hittite*. It was *Jacob* who (Gen. xxxiii. 19) bought a field where he had pitched his tent, near *Sychem*, of the *children of Hamor*, Shechem's father: and no mention is made of its being *for a burying-place*. The two incidents are certainly here *confused*: and no ingenuity of the Commentators has ever devised an escape from the inference. The mention of a few such attempts may suffice.—(1) The omission of Ἀβραάμ (Beza, Valck., Kuin., Schött., al.) against all manuscript evidence (not excepting E, the reading of which, variously stated by Meyer and Tischendorf, has been ascertained by inspection),—and against the construction also; for after μετετέθησαν, Ἰακώβ could hardly be the subject to ὠνήσατο:—(2) rendering, against all grammar, while omitting Ἀβραάμ, ὠνήσατο 'emptum erat' (Kuin.): —(3) construing Ἀβραάμ, *Abrahamides*, i. e. *Jacob* (Surenhus. al.):—(4) that of Wordsworth, made up of—omitting Jacob from the grammatical construction (see above);—*proving, from Jerome* and *Bede* (without any allusion to the passage of Josephus above cited!), that the other patriarchs were buried at Shechem:—a priori reasons why Stephen should have chosen to bring forward Shechem and not Hebron; reasons (see Wordsw.'s note) not very creditable, if they existed: &c. &c.

The fact of the mistake occurring where it does, will be far more instructive to the Christian student than the most ingenious solution of the difficulty could be, if it teaches him fearlessly and honestly to recognize the phænomena presented by the text of Scripture, instead of wresting them to suit a preconceived theory. I entirely agree with Wordsworth, that "there is nothing in these difficulties which invalidates the claims of St. Stephen to Inspiration," any more than those expressions in Scripture "invalidate its inspiration," which imply that the sun revolves round the earth. But as Wordsw. lives in days when men are no longer burnt for asserting that the earth moves, he surely might abstain from railing in such unmeasured terms (see his Acts, p. 35, col. i.) at those who in contending for common fairness and honesty find it necessary to carry somewhat further the same canon of reasonable interpretation. Humble searchers after divine truth will not be terrified by being charged with "assumption and conceit," or being told that their exegesis can produce no result but "degeneracy, degradation, disbelief, and demoralization." But they will deeply feel it to be their duty, to caution the student against all crooked and disingenuous ways of handling the word of God. "Non tali auxilio, nec defensoribus istis." 17.] καθώς, not 'when' (as

τὰ [t] βρέφη [u] ἔκθετα αὐτῶν [v] εἰς τὸ μὴ [w] ζωογονεῖσθαι. 20 [x] ἐν [x] ᾧ [x] καιρῷ ἐγεννήθη Μωυσῆς καὶ ἦν [y] ἀστεῖος [z] τῷ θεῷ. ὃς [a] ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρός. 21 [b] ἐκτεθέντος δὲ [c] αὐτοῦ [d] ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ καὶ [a] ἀνεθρέψατο [c] αὐτὸν ἑαυτῇ [e] εἰς υἱόν. 22 καὶ [f] ἐπαιδεύθη Μωυσῆς ἐν πάσῃ σοφίᾳ Αἰγυπτίων, ἦν δὲ [g] δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ. 23 ὡς δὲ [h] ἐπληροῦτο αὐτῷ [i] τεσσερακονταετὴς χρόνος, [k] ἀνέβη ἐπὶ τὴν

t Luke i. 41, 44. ii. 12, 16. xviii. 15. 2 Tim. iii. 15. 1 Pet. ii. 2 only †. 1 Macc. i. 61. Ps. viii. 2 Aq. u here only †. Ezek. xlii. 3 Alius in Hexap. (ἐκτιθέναι, ver. 21. Eur. Phœn. 25. Æl. Var. Hist. ii. 7. Philo, Vit. Moys. § 3, vol. ii. p. 83. ἔκθεσις, Wisd. xi. 14.)

v ch. iii. 19. Rom. i. 11, 20 al.

w Luke xvii. 33. 1 Tim. vi. 13 only. Exod. i. 17, 18, 22 al.

x here only. ἐν αὐτ. τ. κ., Luke xiii. 1. ἐν ἐκείν. τ. κ., Matt. xi. 25. ἐν τῷ κ. τοὐτ., Mark x. 30.

y Heb. xi. 23 only. Exod. ii. 2.

z dat., Jonah iii. 3. 2 Cor. x. 4. James ii. 5. (1 Cor. ix. 2.) Winer, edn. 6, § 31. 4 a. see Gen. x. 9. xxiii. 6. xxx. 8 (Heb.). Luke i. 15. 2 Cor. i. 12.

a here bis, ch. xxii. 3 only †. Wisd. vii. 4 BN F(not A) &c. only.

b = here only ‡. Wisd. xviii. 5. (ch. xi. 4 reff.) see ver. 19 reff.

c constr., John viii. 30. xii. 37.

d = here only. Exod. ii. 10. see ch. v. 33 reff.

e = ver. 5. ch. xiii. 22. Isa. xlix. 6.

f = ch. xxii. 3. 2 Tim. ii. 25 (1 Cor. xi. 32 reff.). Prov. xxix. 17.

g ch. xviii. 24 reff.

h = Luke xxi. 24. ver. 30. ch. ix. 23. xxiv. 27. Gen. xxv. 24.

i ch. xiii. 18 only.

k w. ἐπί, 1 Cor. ii. 9 only. Isa. lxv. 16. Jer. iii. 16. w. ἐν, Luke xxiv. 38 only.

36 am-corr[1] vss Chr_1: om BDℵ am[1] fuld. rec εκθετα bef τα βρεφη, with DEHP rel 36 Chr: τα βρεφη αυτων εκθετα m p: txt ABCℵ. aft ζωογον. ins τα αρρενα E.

20. rec aft πατρος ins αυτου, with DE g m o 13 Thl: om ABCHP rel Chr.—ℵ[1] has μου, but marked for erasure by the same hand.

21. rec εκτεθεντα δε αυτον, with EHP rel: txt ABCDℵ p 36. (ανειλατο, so ABCDE f^1 p [-λετο H(Treg, expr)].)—add εις (παρα D) τον ποταμον DE syr-w-ast. om αυτον (aft ανειλατο) a c e h k o Chr_1 Thl. om και D^1-gr(ins D^2 or ^{4}). om αυτον (aft ανεθρ.) D^1(and lat) c, ins syr-w-ob; for εαυτη, αυτη D^1 180: txt D^2. om εις B.

22. rec om 1st εν, with B D-corr HP rel 36 vulg Orig-ms$_1$ [Eus_1 Did_1] Chr_1: ins ACEℵ vulg-ms coptt $Orig_8$ $Ps\text{-}Just_1$ Bas_1 $Thdrt_1$.—πασαν την σοφιαν D^1 [$Clem_1$(om την) Chr_1]. for δε, τε D E-gr l [vulg Syr sah]: txt ABCHPℵ rel 36 E-lat copt [arm] Chr_1. rec ins εν bef εργ., with E-gr P g l m 13 vulg: om A B(sic: see table) CDHℵ a b f h o p 36 E-lat Chr_1.—εργοις κ. εν λογοις c.—εν λογω κ. εν εργω k. rec om αυτου (*as unnecessary*), with HP rel syr $Ps\text{-}Just$ Chr_1: ins ABCDEℵ p 36 vulg Syr coptt [æth arm].

23. μ' ετης (sic) bef αυτω D. for επι, εις H.

E. V., Beza, Kuin.), but **as**, 'in proportion as.' See ref. **19.** **τοῦ ποιεῖν**] **so that they exposed**, see ref. Meyer maintains that the inf. of the *purpose* is not to be departed from,—'in order that they might expose:' but I do not see that this meaning would express the fact. The purpose is afterwards expressed, εἰς τὸ κ.τ.λ. **20.** **ἀστ. τῷ θεῷ**] add to reff. (Meyer), Hesiod, Op. 825, ἀναίτιος ἀθανάτοισιν,—and Æsch. Agam. 352, θεοῖς ἀναμπλάκητος. The expression here seems borrowed from tradition: Josephus calls the infant Moses παῖδα μορφῇ θείου. Philo de vita Mos. § 3, vol. ii. p. 83, says, γεννηθεὶς οὖν ὁ παῖς εὐθὺς ὄψιν ἐνέφηνεν ἀστειοτέραν ἢ κατ' ἰδιώτην. **22.**] That Moses was instructed in the wisdom of the Egyptians, is not found in the O. T., but derived from tradition, and following as a matter of course from his adopted station as the son of Pharaoh's daughter. This *wisdom of the Egyptians*, celebrated by so many ancient writers (see Wetst. ad loc.), consisted mainly in natural philosophy, medicine, and mathematics, and its teachers were the priests. Philo de vita Mos. § 5, p. 84, enters into minute detail: ἀριθμοὺς μὲν οὖν κ. γεωμετρίαν, κ. τήν τε ῥυθμικὴν κ. ἁρμονικὴν κ. μετρικὴν θεωρίαν, κ. μουσικὴν τὴν σύμπασαν, διά τε χρήσεως ὀργάνων, κ. λόγων τῶν ἐν ταῖς τέχναις, κ. διεξόδοις τοπικωτέραις, Αἰγυπτίων οἱ λόγιοι παρέδοσαν. κ. προσέτι τὴν διὰ συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς λεγομένοις ἱεροῖς γράμμασιν ἐπιδεικνυνται, κ. διὰ τῆς τῶν ζώων ἀποδοχῆς, ἃ καὶ θεῶν τιμαῖς γεραίρουσι. τὴν δὲ ἄλλην ἐγκύκλιον παιδείαν Ἕλληνες ἐδίδασκον· οἱ δ' ἐκ τῶν πλησιοχώρων, τά τε Ἀσσυρίων γράμματα, κ. τὴν τῶν οὐρανίων Χαλδαϊκὴν ἐπιστήμην. **δυνατὸς ἐν λόγοις**] So Josephus calls Moses πλήθεσιν ὁμιλεῖν πιθανώτατος, but *late in his course*, during the journey through the wilderness;—when the divine Spirit, as the book of Deuteronomy abundantly testifies, had turned his 'slowness of speech' into the most fervid eloquence. That he was so thus early, during his Egyptian course, was probably reported by tradition, but hardly seems to agree with Exod. iv. 10—16. **23.** τεσσερα-

ABCDE HP𝔑 a b c f g h k l m o p 13

k καρδίαν αὐτοῦ l ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς m υἱοὺς Ἰσραήλ. 24 καὶ ἰδών τινα n ἀδικούμενον o ἠμύνατο καὶ p ἐποίησεν [q] ἐκδίκησιν τῷ r καταπονουμένῳ s πατάξας 25 τὸν Αἰγύπτιον. ἐνόμιζεν δὲ t συνιέναι τοὺς ἀδελφοὺς [αὐτοῦ] ὅτι ὁ θεὸς u διὰ χειρὸς αὐτοῦ v δίδωσιν w σωτηρίαν αὐτοῖς· οἱ δὲ οὐ t συνῆκαν. 26 τῇ τε x ἐπιούσῃ ἡμέρᾳ y ὤφθη αὐτοῖς z μαχομένοις, καὶ a συνήλασεν αὐτοὺς εἰς εἰρήνην εἰπών Ἄνδρες ἀδελφοί ἐστε [ὑμεῖς]· b ἵνα τί ἀδικεῖτε ἀλλήλους; 27 ὁ δὲ ἀδικῶν τὸν c πλησίον d ἀπώσατο αὐτὸν εἰπών Τίς σὲ e κατέστησεν ἄρχοντα καὶ f δικαστὴν ἐφ' ἡμᾶς; 28 μὴ g ἀνελεῖν με σὺ θέλεις h ὃν τρόπον g ἀνεῖλες i ἐχθὲς τὸν Αἰγύπτιον; 29 ἔφυγεν δὲ Μωυσῆς k ἐν τῷ l λόγῳ τούτῳ, καὶ ἐγένετο m πάροικος ἐν γῇ Μαδιάμ, οὗ

1 = ch. xv. 36. Matt. xxv. 36, 43. James i. 27. Judg. xv. 1.
m ch. x. 36 reff. Exod. ii. 11.
n 1 Cor. vi. 7. 2 Cor. vii. 12. Isa. i. 17.
o here only. Isa. lix. 16.
p Luke xviii. 7, 8 only. Micah v. 15.
q Rom. xii. 19 reff.
r 2 Pet. ii. 7 only. 2 Macc. viii. 2 AB compl. Ald. (not Edvat F) only.
s = Matt. xxvi. 31 ||, from Zech. xiii. 7. Exod. ii. 12.
t w. ὅτι, Matt. xvi. 12. xvii. 13. Isa xliii. 10. abs., Matt. xiii. 13, 15 || (from Isa. vi. 9, 10).
u ch. xi. 30 reff.
v pres., ch. xvi. 36 reff.
w = Luke i. 71. 1 Kings xiv. 45. Jos. Antt. ii. 9. 7.
x ch. xxiii. 11. xvi. 11 reff. 1 Chron. xx. 1. see Matt. vi. 11 and note.
y ch. ii. 3 reff.
z John vi. 52. 2 Tim. ii. 24. James iv. 1 only. Exod. xxi. 22.
a here only †. 2 Macc. iv. 26, 42. v. 5 only. συνελάσας τὰ θηρία, Xen. Cyr. i. 4. 14. συνελαυνόμενος ἄκων εἰς μάχην, Plut. Cæs. p. 728 (Wetst.).
b 1 Cor. x. 29 reff.
c Rom. xiii. 9, 10 reff. Exod. ii. 13.
d Rom. xi. 1, 2 reff.
e ver. 10 reff. Exod. ii. 14.
f ver. 35. Luke xii. 14 only. Exod. l. c.
g = ch. v. 33 reff.
h ch. i. 11 reff.
i John iv. 52. Heb. xiii. 8 only. 4 Kings ix. 26.
k = Matt. vi. 7. John xvi. 30. 1 Pet. ii. 13.
l = Luke i. 29. ch. v. 5 al.
m ver. 6 reff. Exod. ii. 22.

ins του bef επισκ. E 180. om 2nd τους B.

24. aft αδικ. ins εκ του γενους αυτου DE Syr syr-w-ast æth.—om αυτ. D-gr. aft αιγ. add (*from Exod* ii. 12, LXX) και εκρυψεν αυτον εν τη αμμω D æth.

25. ενομιζον D-gr 13. om 1st αυτου BC𝔑 vulg(am demid, not tol): ins ADEHP rel. rec αυτ. bef σωτ., with EHP rel syrr sah [(æth) arm] Chr: txt ABCD𝔑 m p vulg copt. for οι, ου 𝔑¹(but corrd). om ου D¹-gr(ins D-corr¹).

26. elz (for τε) δε, with EP vulg coptt [arm]: txt ABCD²H𝔑 rel 36 syrr æth Chr, Thl Œc.—for τη τε, τοτε D¹. aft μαχ. (-νοις D¹-gr: txt D²) ins και ειδεν αυτους αδικουντας D¹. συνηλλασσεν BCD𝔑 o sah æth, *reconciliabit* vulg, *reconciliavit* D-lat: συνηλλαξεν H p: txt AEP rel [copt æth arm, appy] Chr. (*The varr appear to be occasioned by explanations of the origl* συνηλασεν.) αυτοις C¹H. om υμεις (*as unnecessary*) ABCE𝔑 p vulg sah arm Chr,: ins HP rel 36 (syr copt) [æth].—τι ποιειτε ανδρες αδελφοι ινα τι αδικειται εις(om εις D²) αλληλους D.

27. ειπας D. for και, η E [demid copt]. ημων (*from* LXX, *Exod* ii. 14) ABCHP𝔑 m² p 13: txt DE rel Chr.

28. (εχθες, so B¹CD𝔑.)

29. ουτως και εφυγαδευσεν Μωυσης D¹(txt D²): εφυγαδευσεν δε Μωυσην E.

κονταετὴς χρ.] *μέγας γενόμενος* M., Exod. ii. 11, LXX. The exact age was traditional, see Lightf. ἐνέβη] No nominative (as διαλογισμός, Kuin.) must be supplied: it is impersonal; see reff. 24.] τὸν Αἰγύπτιον, from the history being so universally known, that the agent in the ἀδικία would be readily supplied: see Winer, edn. 6, § 67. 1, d. 25.] The present, δίδωσιν, sets forth the work of liberation as already begun by the act just related, see reff. Here we have again the *resistance to the Holy Spirit* hinted: see ver. 51, and note on ver. 2. 26.] αὐτοῖς, to them, *two of them*, taken as representing his brethren the children of Israel. συνήλασεν, not imperf., '*he endeavoured to unite*:' the aorist will not bear this sense: nor is it needed:—the act, *on Moses' part*, was complete;—not '*he would have set them at one*' (E. V.), but, he set them at one. If the explanatory reading συνήλλασσεν be taken, we then have the imperfect force—"*he was reconciling*," or "*attempted to reconcile*," them. ἄνδρες ἀδελφοί should be taken together, as in Gen. xiii. 8, ἄνθρωποι ἀδελφοί ἐσμεν ἡμεῖς. See also ch. ii. 14 (De W.). 27.] The *further progress of resistance to the Spirit* on the part of Israel. 29. Μαδιάμ] So LXX, Exod. ii. 15, for מִדְיָן. Winer (Realw. 'Midian') supposes *this Madian* to have been a *nomad* detachment of the more settled Midianites,—which at that time was encamped in the neighbourhood of Sinai and Horeb. For Jethro, Moses' father-in-law, is not found there, in Exod. xviii. 1 ff., but comes to

ἐγέννησεν υἱοὺς δύο. 30 καὶ [n] πληρωθέντων ἐτῶν τεσσεράκοντα [o] ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος [p] ἐν [pq] φλογὶ [p] πυρὸς [r] βάτου. 31 ὁ δὲ Μωυσῆς ἰδὼν [s] ἐθαύμαζεν τὸ [t] ὅραμα· προσερχομένου δὲ αὐτοῦ [u] κατανοῆσαι [v] ἐγένετο φωνὴ κυρίου 32 Ἐγὼ ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. [w] ἔντρομος δὲ γενόμενος Μωυσῆς οὐκ ἐτόλμα [n] κατανοῆσαι. 33 εἶπεν δὲ αὐτῷ ὁ κύριος [x] Λῦσον τὸ [xy] ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐφ' ᾧ ἕστηκας γῆ ἁγία ἐστίν. 34 [z] ἰδὼν

n = ver. 23.
o ver. 26. Exod. iii. 2.
p Rev. i. 14. ii. 18. xix. 12. Ps. xxviii. 7. π. φ., 2 Thess. i. 8. Heb. i. 7. Sir. viii. 10.
q as above (p). Luke xvi. 24 only. Judg. iii. 22.
r Luke vi. 44 ‖ Mk. xx. 37. ver. 35 only. Exod. iii. 2 &c. Deut. xxxiii. 16. Job xxxi. 40 only.

s constr., Luke vii. 9. Jude 16. Job xxxii. 22. Xen. Cyr. iii. 1. 38.
t ch. ix. 10 al16. Acts only, exc. Matt. xvii. 9. Gen. xlvi. 2.
u Luke xii. 24, 27. ch. xi. 6. Heb. iii. 1. Gen. xlii. 9.
v = John x. 35. ch. x. 13. xiii. 32. Gen. xv. 1, 4.
w ch. xvi. 29. Heb. xii. 21 only. Ps. xvii. 7. Dan. x. 11 Theod.
x = Luke iii. 16 ‖ Mk. J. ch. xiii. 25. Exod. iii. 5.
y as above (x). Matt. iii. 11. Luke xv. 22. Gen. xiv. 23.
z here only. Exod. iii. 7 al. fr. constr., Heb. vi. 14, from Gen. xxii. 17.

δυο D¹(txt D³).

30. aft και ins μετα ταυτα D. πληρωθεντων αυτω ετη D¹(txt D²(and lat)). rec aft αγγελος ins κυριου (*natural addn, and here occasioned by Exod* iii. 2, LXX), with DEHP rel Syr [æth arm]: om ABCℵ p vulg coptt. πυρι φλογος (*see note*) ACE 36 vulg Syr: txt BDHPℵ p rel syr coptt [æth arm] Chr Thl.

31. rec εθαυμασε (*corrn to historical tense*), with ABC rel vulg [syrr coptt æth arm] Chr: txt DEHPℵ b f g l m p 36 Aug_1. om το οραμα A. και προσερ. αυτ. (κ)αι κατ. D¹. ο κυριος ειπεν αυτω λεγων D Syr æth. for κυρ., εκ του ουρανου λεγουσα E. rec aft κυρ. ins προς αυτον, with CEHP rel vulg-[clem] sah Chr: om ABℵ p am demid syr copt arm [Aug_1].

32. om ο (bef 1st θεος) CH¹: εγω ειμι θ. E vulg(not am fuld) D-lat. om ο (bef 2nd θ.) C. rec ins ο θεος bef ισ. and bef ιακ., with (D)EHP rel [vulg(with am demid tol) copt] æth Chr Thl: (om ο, twice, D:) om ABCℵ p [fuld] syrr [sah] arm. (*The insertion has prob been to suit* LXX, *which* D *does still more closely by omg the artt.*) μωυσης bef γενομενος ℵ. ετολμησεν ℵ.

33. om ο (bef κυρ.) A. for κυρ., θεος E. for 1st clause, και εγενετο φωνη προς αυτον D. λυσαι D⁴(?) 142. aft υποδ. ins σου εκ C¹ [syrr æth]: εκ C²E k.—σου bef τ. π. B. rec for εφ, εν (*corrn to suit* LXX), with EHP rel 36 Chr_1: txt ABCD³ℵ p.—for εφ ω, ου D¹: add σν C(συν C¹) lect-13 arm.

visit Moses from a distance. See also Numb. x. 29 ff. **υἱοὺς δύο**] Exod. ii. 22; iv. 20; xviii. 3. **30.** **ἐτ. τεσσ.**] This follows from the tradition of ver. 23, combined with Exod. vii. 7, 'Moses in palatio Pharaonis degit XL annos, in Midiane XL annos, et ministravit Israel XL annos.' Bereshith Rabba, f. 115. 3. (Mey.)

Σινᾶ] *Horeb*, Exod. iii. 1. But both were points of the same mountain range, and the names were convertibly used. In Exod., Levit., and Numb., the law is said to have been given from *Sinai*; in Deut. from *Horeb*. 'The desert of Mount Sina' is the desert in which Mt. S. is situated. So 'the Peak of Derbyshire,' originally no doubt some single hill, has come to mean the whole district in which that hill is situated. **ἄγγελος**] Here, as continually in the O. T., the angel bears the authority and presence of God Himself: which angel, since God *giveth not his glory to another*, must have been the *great Angel of the covenant*, the מַלְאַךְ פָּנָיו of Isa. lxiii. 9, '*the Angel of His Presence*,'—the SON OF GOD. See below on εἰς διαταγὰς ἀγγέλων, ver. 53. Stier remarks, that this *second* appearance of God, *to Moses* (see ver. 2), introduces the *legal* dispensation, as the *first, to Abraham*, the *patriarchal*.

The readings of the LXX, as well as of our text, vary between πυρὶ φλογός (B) and φλογὶ πυρός (A). The Heb. is בְּלַבַּת־אֵשׁ. The construction is, **in the fiery flame** (or, **the flaming fire**) **of a bush.** **32.**] The order of Exod. iii. 6, is here somewhat varied. The command to put off the shoe was given *on the approach* of Moses, and before these words were spoken. **οὐκ ἐτόλμ. κατεν.** = ἐτόλμα κατεμβλέψαι, LXX. **33.**] See Josh. v. 15. Putting off the sandals was a *mark of reverence*. The priests performed all their ministrations *barefooted*. The Arabs to this day continue the practice: they always enter their mosques barefooted. Among the Pythagoreans it was a maxim, ἀνυπόδητος θῦε κ. προσκύνει, Iamblich. vita Pythag 105 (Mey.). So Juvenal, Sat. vi. 158, 'Observant ubi festa mero pede sabbata

a here only. Exod. l. c. Thucyd. vii. 52 init.
b Rom. viii. 26 only. Exod. ii. 24.
c = Gen. xi. 5. Exod. iii. 8.
d = ver. 10 reff.
e = Rev. xvii. 1. xxi. 9. Gen. xxxi. 44.
f = Matt. x. 33. ch. iii. 13, 14. 2 Pet. ii. 1 al.‡
g ver. 10 reff.
h ver. 27 reff.
i here only. Lev. xxv. 31, 33 Ps. xviii. 14. lxxvii. 36 only.
k σύν, = 1 Cor. xv. 10.
l ch. ii. 3 reff.

ABCDE HPℵ a b c f g h k l m o p 13

[34] εἶδον τὴν [a] κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ [b] στεναγμοῦ αὐτῶν ἤκουσα, καὶ [c] κατέβην [d] ἐξελέσθαι αὐτούς· καὶ νῦν [e] δεῦρο ἀποστείλω σε εἰς Αἴγυπτον.
[35] τοῦτον τὸν Μωυσῆν ὃν [f] ἠρνήσαντο εἰπόντες Τίς σὲ [g] κατέστησεν ἄρχοντα καὶ [h] δικαστήν; τοῦτον ὁ θεὸς καὶ ἄρχοντα καὶ [i] λυτρωτὴν ἀπέσταλκεν [k] σὺν χειρὶ ἀγγέλου τοῦ [l] ὀφθέντος αὐτῷ ἐν τῇ [m] βάτῳ.
[36] οὗτος [n] ἐξήγαγεν αὐτοὺς [o] ποιήσας [p] τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ καὶ ἐν [q] ἐρυθρᾷ θαλάσσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσεράκοντα.
[37] οὗτός ἐστιν ὁ Μωυσῆς ὁ εἰπὰς τοῖς υἱοῖς Ἰσραὴλ Προφήτην ὑμῖν [r] ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν

m ver. 30 reff. n absol., Mark xv. 20. ch. v. 19. o = ch. ii. 22. John xii. 37 al. p in N. T. alw. w. σημ., ch. ii. 19, 22, 43 al⁹. Matt. xxiv. 24 || Mk. John iv. 18. Rom. xv. 19. 2 Cor. xii. 12. 2 Thess. ii. 9. Heb. ii. 4 only. q Heb. xi. 29 only. Exod. x. 19.
r — Matt. xxii. 24. ch. iii. 22, from Deut. xviii. 15, 18.

34. και ιδων γαρ D¹. om μου D¹[and lat](ins D⁶). for αυτων, αυτου BD [Syr]. ακηκοα D 9. νυνι C³. rec αποστελω, with HP rel (*here, though αποστειλω is accordg to LXX, the corrn to -ελω was so very obvious, that I have retained the more unusual form, esp as the authorities in its favour are so strong*): αποστελλω a: txt ABCDℵ c p Chr.

35. aft δικαστ. ins εφ ημων CDℵ p 36; εφ ημας E k o Chr Thl-fin: so, tol Syr syr-w-ast coptt æth arm (*corrn to suit LXX and ver* 27): om ABHP rel vulg Thl-sif. rec om 2nd και, with ACHP rel vulg [Syr coptt arm] Chr: ins BDE p syr: it is supplied by ℵ¹ or ℵ corr¹. αρχηγον A a h Chr$_{ap}$. for λυτρωτην, δικαστην ℵ¹: λυτρωτην δικαστην ℵ². rec απεστειλεν, with CHP rel Chr: txt ABDEℵ c p. rec (for συν) εν, with HPℵ rel 36 D-lat [Syr copt æth arm] Chr$_1$[P]: *per manum* vss: txt ABC D[-gr] E c p 13 vulg syr sah Chr$_2$ (*εν has appy arisen from a confusion with the last syll of απεστειλεν. I cannot see the force of Meyer's reasoning, that συν is a corrn setting forth more strikingly the superhuman powers of Moses*).

36. ins ο bef ποιησας D¹[-gr]. for γη, τη BC m D-lat sah: om b¹: txt A D-gr EHPℵ Chr$_1$. rec αιγυπτου, with D rel [vulg E²-lat syrr copt æth arm] Thl-fin: txt ABCEHPℵ h k l m o p 36 sah Chr$_1$.

37. om 1st ο DH a b¹ c e f h o [Chr$_3$]. rec ειπων (*corrn to more usual form*), with EHP rel 36 Chr: txt ABCDℵ p. rec ins κυριος bef ο θεος, with CEHP rel [Syr copt arm Chr$_1$]: om ABDℵ p vulg sah æth: for θεος, κυριος syr [Chr$_1$]. rec aft θεος ins υμων, with [P] b m 13: ημων EH rel Thl: om ABDℵ p vulg syrr coptt æth [arm]. om υμων ℵ¹.

reges.' On the sanctity of the place, Chrys. remarks,—*ουδαμου ναος, κ. ὁ τοπος ἁγιος τῇ ἐπιφανειᾳ κ. ἐνεργειᾳ του χριστου.*

34.] ἰδὼν εἶδον, LXX. Emphatic, to express the רָאֹה רָאִיתִי of the Heb., as often elsewhere. The instances commonly cited from the classics, of the phrase *φεύγων ἐκφεύγειν*, Herod. v. 95; Aristoph. Acharn. 177; Nub. 168; Eur. Phœn. 1231, &c., do not apply: for, as Porson observes, 'in his locis simplici verbo conatus, composito effectus indicatur.' ἀποστελῶ] aorist subjunctive, as LXX, Exod. iii. 10. See Winer, edn. 6, § 41. *a.* 4. *a.* **35.**] The second τοῦτον is repeated emphatically. So οὗτος again, vv. 36, 37, 38 [to impress on them God's choice of one whom they rejected]. ἠρνήσαντο, ver. 27. The rejecter of Moses there is regarded as the *representative of the nation*: see note on αὐτοῖς, ver. 26. In this express mention of the rejection of Moses by the Jews and his election and mission by God, the parallel of Jesus Christ is no doubt in Stephen's mind, and the inference intended to be drawn, that *it does not follow that* GOD REJECTS *those whom* THEY REJECTED. The difficulty of ἀπέστελκεν has caused it to be altered into the historic tense, ἀπέστειλεν. But the perf. sets forth not only the fact of God's sending Moses *then*, but the endurance of his mission till now — **him hath God sent**: with a closer reference than before, to Him whom God had *now* exalted as the true ἄρχοντα κ. λυτρωτήν. See ch. v. 31. **37.**] See ch. iii. 22, notes. Our text has probably been altered to agree verbally with the former citation. **38.**] γίνομαι μετά is not a Hebraism, as Kuin.: see reff. That Moses conversed with both the Angel

[s] ὡς ἐμέ. 38 οὗτός ἐστιν ὁ [t] γενόμενος ἐν τῇ [u] ἐκκλησίᾳ ἐν τῇ ἐρήμῳ [t] μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν [v] πατέρων [v] ἡμῶν, ὃς [w] ἐδέξατο [x] λόγια [y] ζῶντα [z] δοῦναι ἡμῖν, 39 ᾧ οὐκ ἠθέλησαν [a] ὑπήκοοι γενέσθαι οἱ [v] πατέρες [v] ἡμῶν, ἀλλὰ [b] ἀπώσαντο καὶ [c] ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, 40 εἰπόντες τῷ Ἀαρών [d] Ποίησον ἡμῖν θεοὺς οἳ [e] προπορεύσονται ἡμῶν· ὁ γὰρ [f] Μωυσῆς οὗτος, ὃς [g] ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί [h] ἐγένετο [f] αὐτῷ. 41 καὶ [i] ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ [j] ἀνήγαγον [k] θυσίαν τῷ [l] εἰδώλῳ, καὶ [m] εὐφραίνοντο ἐν τοῖς [n] ἔργοις τῶν [n] χειρῶν

s = ch. iii. 22. Matt. vii. 29.
t ch. ix. 19. xx. 16. Mark xvi. 10.
u = ch. xix. 32, 39, 41. see notes. Deut. xxxii. 1 (xxxi. 30).
v ch. v. 30 reff.
w = 2 Cor. vi. 1.
x Rom. iii. 2. Heb. v. 12. 1 Pet. iv. 11 only. Num. xxiv. 4, 16 al.
y = John vi. 51. Heb. iv. 12. x. 20. 1 Pet. i. 23. see Ps. cxviii. 50.
z = ver. 8. ch. xiii. 21 al. Ezek. xx. 11 and pass.

a 2 Cor. ii. 9. Phil. ii. 8 only. Prov. iv. 3. b ver. 27. Jer. ii. 37. c Matt. xviii. 3. 1 Kings x. 6. Lam. i. 20. see ver. 42. d Exod. xxxii. 1. e Luke i. 76 only. Exod. xiv. 19. Josh. x. 13. f constr., Rev. ii. 26. iii. 12. g see ver. 36. h Matt. viii. 13. 1 Macc. iv. 27. i here only +. Exod. xxxii. 8. j = here only. 3 Kings iii. 15 al. k abs., Matt. ix. 13. Heb. viii. 3 al. Gen. xlvi. 1. l 1 Cor. x. 19 reff. m ch. ii. 26. Luke xii. 19. Rom. xv. 10. 2 Cor. ii. 2. Gal. iv. 27. w. ἐν, Rev. xviii. 20. 1 Kings ii. 1. n Rev. ix. 20 (Heb. i. 10, from Ps. ci. 25) only. Ps. cxxxiv. 15. Isa. xxxvii. 19.

ωσει D[1]. rec aft εμε ins αυτου ακουσεσθε (*from* LXX), with CDE (ακουεσθε D[1][?], *quem audistis* E-lat[1]) rel 36 vulg syrr copt [æth arm]: om ABHPℵ a f g h l m p sah Chr[2] Thl-sif.

36. om 2nd του D[1](ins D[6]). υμων ℵ: om e. for εδεξ., εξελεξατο B. υμιν [B] ℵ.

39. for ω, οτι D-gr. (αλλα, so ABCDEHℵ k o.) απεστρ. D m. aft εστρ. ins και ℵ[1](but corrd). rec om εν, with DEHP rel vulg Chr[2] Thl Iren-int[1]: ins ABCℵ 36. 40 [coptt Cyr-p] Did-c. τη καρδια HP rel syr copt æth-pl Chr[2] Thl Iren-int[1]: txt ABCDE p 36. 40 vulg Syr æth-rom [arm]. om αυτων D.

40. ειπαντες D. aft ουτος ins ο ανθρωπος ℵ. ο εξαγαγων E. rec γεγονεν (*corrn to* LXX, *Exod* xxxii. 1), with DEHP p rel Chr[1]: txt ABCℵ 36.

41. for ανηγαγον, ανηγοντο D[1](ανηγοντο D-corr[1]: txt D-corr).

of the covenant and our fathers, implies that he was the *mediator between them*, as indeed ὃς ἐδέξατ. λόγ. ζ. more plainly declares. ἐκκλησίᾳ probably, **the assembly** held (Exod. xix.) for the promulgation of the law at Mt. Sinai, not '*the Church*' generally: but the article does not determine this: it would be expressed, whichever meaning we take. Wordsw. observes on the meaning which the words ἡ ἐκκλησία ἐν τῇ ἐρήμῳ carry for the student of Christian prophecy, Rev. xii. 1—6. λόγια ζῶντα] **living**, see reff., not = ζωοποιοῦντα (Grot., Kuin.), '*life-giving:*' still less to be understood 'given *vivâ voce*' (Pisc. Alberti). So Soph. Œd. Tyr. 482, τὰ μεσόμφαλα γᾶς ἀπονοσφίζων | μαντεῖα· τὰ δ' αἰεὶ | ζῶντα περιπωτᾶται. 39.] Another instance, brought home again by the words οἱ πατέρες ἡμῶν, of *rejection of God's appointed messenger and servant.* ἐστράφησαν] **they turned back in their heart to Egypt**: not, '*they wished to return to Egypt,*' of which in Exod. xxxii. there is no trace (but later, in Num. xiv. 4), and which would hardly suit προπορεύσονται; but 'they apostatized in heart to the Egyptian idolatries.' The very title by which Aaron proclaims his idol, is, 'These be thy gods, O Israel, which *brought thee up out of* the land of Egypt,' Exod. xxxii. 4. See also Neh. ix. 18. 40. προπορ.] As God had done in the pillar of the cloud and fire. The plural is not (as Kuin.) put for θεόν, but is used categorically: not perhaps without implying also, that the only two religions were, the worship of Jehovah, and that of *idols*, a multitude. The plural is used by Aaron, see above. In the οὗτος may be implied, as Meyer suggests, 'who was the strong opponent of idolatry.' 41. ἐμοσχοποίησαν] apparently in imitation of Apis, a bull worshipped at Memphis as the living symbol of Osiris. Herod. iii. 28. Diod. Sic. i. 21. Strabo, xvii. 805 (Winer, Realw. 'Kalb'). The *ox* was a common symbolic form of idols in the East; it was one of the cherubic forms, Ezek. i. 10; and the most recent discoveries at Nineveh have brought to light colossal bulls. Sir Gardiner Wilkinson (second series, ii. 97, Winer) thinks the golden calves of Israel to have been imitations of Mnevis, a bull kept at Heliopolis (Diod. Sic. i. 21. Strabo, xvii. 803) as a living symbol of the sun. Jeroboam afterwards set up golden calves at Bethel

αὐτῶν. 42 ° ἔστρεψεν δὲ ὁ θεὸς καὶ ᵖ παρέδωκεν αὐτοὺς ABCDE HPℵa b
ᵠ λατρεύειν τῇ ᵐ στρατιᾷ τοῦ ˢ οὐρανοῦ, καθὼς γέγραπται e f g h k
ἐν βίβλῳ τῶν προφητῶν Μὴ ᵗ σφάγια καὶ θυσίας ᵘ προσ- l m o p
ἠνέγκατέ μοι ἔτη τεσσεράκοντα ἐν τῇ ἐρήμῳ, ᵛ οἶκος Ἰσραήλ, 13
43 καὶ ʷ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ˣ ἄστρον
τοῦ θεοῦ Ῥεφάν, τοὺς ʸ τύπους οὓς ἐποιήσατε προσκυνεῖν
αὐτοῖς; καὶ ᶻ μετοικιῶ ὑμᾶς ᵃ ἐπέκεινα Βαβυλῶνος.

° intrans. (appy), here only ‡. trans., Matt. v. 39. Rev. xi. 6 only. see ver. 39.
ᵖ = Rom. i. 24, 26, 28. Job xvi. 12. constr., here only. see ch. xvi. 4.
ᵠ ver. 7.
ʳ Luke ii. 13 only.
ˢ 3 Kings xxii. 19. Jer. vii. 18.
ᵗ here only. Amos v. 25.
ᵘ = ch. xxi. 26. Heb. xi. 4. John xvi. 2. Num. xxxi. 50.
ᵛ ch. ii. 36 reff.
ʷ = here only. (ch. xx. 13, 14. xxiii. 31. Eph. vi. 13, 16. 2 Tim. iv. 11.)
ˣ Luke xxi. 25. ch. xxvii. 20. Luke only, exc. Heb. xi. 12 (from Exod. xxxii. 13).
ʸ = here only. (ver. 4 al.) l. c. only. Jos. Antt. i. 19. 8, 10.
ᶻ ver. 6 reff.
ᵃ here only. = Isa. xviii. 1. of time, Lev. xxii. 27. Hag. ii. 19.

42. aft εστρ. δε ins αυτους C sah. om των D. εν τη ερ. οικ. ισ. bef ετη τεσ. (*see LXX-A*) A: εν τη ερημω is in the margin of B: εν ερ. bef ετη τεσ. a h. at end ins λεγει κυριος C [Cyr-p$_1$].

43. rec aft θεου ins υμων (*corrn to suit* LXX), with ACE[H]PN rel vulg syr copt [æth Chr$_1$]; ημων a^1 l: om BD Syr sah arm Orig$_1$ Iren-int$_1$ Philas$_1$. rec ρεμφαν, with rel [Orig$_1$] Chr$_1$ Thl-fin: ρεμφαμ D [vulg Iren-int$_1$]: ρομφα B [Orig-ms]: ρομφαν ℵ^1 [Chr-ms]: ρεμφα p vulg-mss(Lachm) [arm]: ρεφα H: ρεφφα o: ρεφφαν h k l Œc: [ρεφραν P:] ραφαν 180 Just: txt (A)CE(ℵ^2) g 13. 36 Syr syr-mg-gr coptt Orig-ms Thdrt Thl-sif Jer.—ραιφαν Aℵ^3 [Cyr-p$_1$]. for επεκ., επι (τα με)ρη D^1(txt D^4); *in illas partes* D-lat, *in partem* E-lat.

and Dan, and with the same proclamation: see 1 Kings xii. 28. **42.** ἔστρεψεν] neuter, **changed,**—**turned,** as ἀναστρέφω, ch. xv. 16. No word, as ἑαυτόν, or τὴν γνώμην, or τὸ πρόσωπον αὐτοῦ, need be supplied: nor must ἔστρ. κ. παρ. be rendered '*again delivered them*' (Vitring., De Dieu, al.), a Hebraism which has no place in the N. T. (Mey.): nor must we understand αὐτούς (as C in var. readd.),—God turned *them*; for, though philologically there is no objection to this, the sense requires that ἔστρεψεν should form an introduction to παρέδωκεν—God, who had hitherto watched over them for good, *now provoked by their rebellion, turned,* and delivered them up to their own ways.

παρέδωκεν—not '*suffered them to fall into*:' all these explainings away of the strong expressions of Scripture belong to the rationalistic school of interpreters (which is not modern merely: even Chrysostom has here εἶασε): it was a *judicial delivering up,* not a mere letting alone, see reff. τῇ στρ. τ. οὐρ.] This fact is not mentioned in the Pentateuch, but may refer to the worship of Baal. In aftertimes we have frequent traces of star-worship: see 2 Kings xvii. 16; xxi. 3, 5; xxiii. 4, 5; Jer. xix. 13; Zeph. i. 5. See also Deut. iv. 19; xvii. 3; Job xxxi. 26. βίβλ. τ. προφ.] The book of the prophets, regarded as a whole. The citation (ref.) is from the LXX. μὴ σφάγ. κ. θ.] A question usually preceding a *negative* answer, see Matt. vii. 9; Rom. xi. 1; 1 Cor. ix. 8 al.: but not always: see Matt. xii. 23 (xxvi. 22); John iv. 29; viii. 22. Winer, edn. 6, § 57. 3, b. There is no stress on μοί ('Is it to *Me* that ye offered, &c. (i. e. to me only?') as Rosenm., Heinr., Olsh., Kuin., Stier: the position of μοί in the sentence will not allow of this). I should take the question here according to the usual construction, and understand it as a reproach, implying that God does not receive as offered to Him, sacrifices in which He has been made to share with idols:—it is not true that ye offered to **Me** (but no stress on Me) sacrifices, &c.; 'I regard it as never having happened.'

43.] The answer, by God Himself: **Yea, ἀνελάβετε, ye** [took up, i. e.] **carried about with you,** (not *My* tabernacle as your sole or chief holy place, but) **the tabernacle** (סֻכַּת, the portable tent for the image: Diod. Sic. xx. 65, mentions the ἱερὰ σκηνή in the Carthaginian camp) **of M., &c.** Stephen was *not the sole* dishonourer, *if a dishonourer,* of the holy place—their fathers had done it before. Μολόχ] So the LXX: the Heb. has מַלְכְּכֶם, '*of your king;*'—the LXX probably followed another reading (מלכם is actually found in 577 Kennicot and 440^1 De Rossi), or perhaps explained the expression by the cognate name of this god. Moloch (Winer, Realw.) was the Phœnician Saturn: his image was of brass with the head of an ox, and outstretched arms of a man, hollow; and human sacrifices (of children) were offered, by laying them in these arms and heating the image by a fire kindled within. The rigid prohibitions of the worship of Moloch (Lev. xviii. 21; xx. 2—5) were openly

44 ἡ [b]σκηνὴ τοῦ [b]μαρτυρίου ἦν τοῖς [c]πατράσιν [c]ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς [d]διετάξατο ὁ λαλῶν τῷ Μωυσῇ ποιῆσαι αὐτὴν κατὰ τὸν [e]τύπον ὃν ἑωράκει, 45 ἣν καὶ [f]εἰσήγαγον [g]διαδεξάμενοι οἱ [c]πατέρες [c]ἡμῶν μετὰ Ἰησοῦ ἐν τῇ [h]κατασχέσει τῶν ἐθνῶν [i]ὧν [k]ἐξῶσεν ὁ θεὸς ἀπὸ [l]προσ-

b Rev. xv. 5 only. Exod. xxvii. 21 al. fr. c ch. v. 30 reff. d mid., ch. xxiv. 23. 1 Cor. vii. 17. xi. 34. Tit. i. 5 only †. e = Heb. viii. 5, from Exod.

xxv. 40. Phil. iii. 17 al. f = here only. Xen. Rep. Ath. ii. 3. g here only. 2 Chron. xxxi. 12. h ver. 5 only. Num. xxxii. 5. i attr., ch. i. 1 reff. k = here (ch. xxvii. 39) only. Jer. xxiv. 9. l ch. v. 41. Rev. xx. 11. Num. xx. 6. Deut. xi. 23.

44. rec ins *εν* bef *τοις*, with D[1] E-gr k[2] 36 syr Thl-fin : [*cum* vulg-clem am[2], *apud* æth :] om ABCD[2]PN p rel am[1] fuld lux E-lat copt Chr[1] Thl-sif. *υμων* A g o : om k m 13. *εταξατο* N[1]. om *ὁ* D. *αυτη* (sic) N. *κατα το τυ(. . .)υπον* (? *παραυτυπον*) D[1](txt D[4]). *εωρακεν* DH, *εωρακει* E 36.

45. *μ. ιησουν* D[1], *cum jesum* D-lat. *εξωσεν* E N(but corrd) 5. 13. 180.

transgressed by Ahaz, 2 Kings xvi. 3 ; by Manasseh, ib. xxi. 6 ; see also xxiii. 10 ; Jer. vii. 31 ; xxxii. 35. In the kingdom of Israel this abomination had been long practised, see 2 Kings xvii. 17 ; Ezek. xxiii. 37. We find traces of it at Carthage (Diod. Sic. xx. 14), among the Phœnicians (Q. Curt. iv. 3. 23. Euseb. laud. Const. xiii. 4. Porphyr. de Abstin. ii. 56),—among the Cretans and Rhodians (Porphyr. ibid.), and the Assyrian colonists at Sepharvaim, 2 Kings xvii. 31. **τὸ ἄστρον τοῦ θ. Ῥαφάν**] Heb. כִּיּוּן, Chiún ; but what the meaning of either this or Ῥαιφάν (LXX) is, we have nothing but conjecture to inform us. The principal opinions have been (1) that of Kircher, who maintains Ῥεφάν (Ῥηφάν) to be a Coptic word, signifying *the planet Saturn*, and answering to the Arabic 'Kewan :' (2) that of Hengstenberg, Authentie des Pentat. 110 ff., who entirely repudiates Kircher's interpretation, and supposes Ῥηφάν to have arisen from a misreading of רין for כין. But Winer (Realw.) prefers the former opinion, and supports it by the authority of eminent modern Coptic and Arabic scholars. De Wette and Hengstenberg believe כִּיּוּן to be an appellative noun, and would render it, Gestell, *the carriage* or *frame*, on which the star or image was carried : '*imaginem idolorum vestrorum*,' Vulg. Amos. l. c. Wordsw. after Cyr. alex. in Catena, supposes ῥεφάν to signify *σκότισμα*, or blindness, and suggests that the name may have been one given by the Jews in contempt, like Beelzebub, to the god of the Ekronites. See Smith, Bibl. Dict., art. Remphan. **Βαβυλῶνος**] Δαμασκοῦ, LXX and Heb. The fulfilment of the prophecy would make it very natural to substitute that name which had become inseparably associated with the captivity.

44. ἡ σκ. τ. μαρτ.] In opposition to the *σκ.* just mentioned : but also in pursuance of one of the great aims of the speech, *to shew that holiness is not confined to locality or building*. This part of his subject Stephen now enters on more particularly. The words ἡ σκ. τ. μαρτ. are the LXX rendering of אֹהֶל מוֹעֵד (Num. xvi. 18, 19 al.) 'the tabernacle of the assembly' (or 'congregation,' E. V.). They apparently derived the latter word from עוּד, 'testatus est,' instead of יָעַד, 'constituit.' **τύπον**] (ref.) : another contrast, cf. *τύπους οὓς ἐποιήσατε*, ver. 43.

45. εἰσήγ.] absolute : **introduced**, viz. *εἰς τὴν γῆν* :—not connected with *ἐν τῇ κατασχ.*,—see below. **διαδεξ.**] **Having inherited it**, i. e. succeeded to its custody and privileges. The sense of 'successores,' 'qui majores exceperunt,' is ungrammatical ; as also is that of 'postea,' 'deinceps.' **ἐν τῇ κατασχέσει**] **at** (or 'in') **their taking possession**. The Vulg. rendering, 'in possessionem gentium,' is philologically inadmissible ; 'in terram a gentibus occupatam' (Calvin, De Dieu, Grot., Kuin.) is still worse. The passage of the LXX, Num. xxxii. 5, *δοθήτω ἡ γῆ αὕτη τοῖς οἰκέταις σου ἐν κατασχέσει*, brought forward to justify these renderings, is directly against them. The word is one of those examples of verbal nouns in *-σις* where the meaning hovers uncertainly between the act of doing and the thing done. Such is often the case with *καύχησις* in St. Paul. Cf. for a very near approach to the concrete meaning of this word, Num. xxvii. 4, 7. But, abstract or concrete, it always, as might be expected from the very composition of the word, is used of that final and settled possession which Israel took of the land, not of that transitory possession from which the gentes were driven out. So that Wordsw.'s rendering, "the portion, or possession of the Gentiles," is out of the question.

The martyr combines rapidly a considerable period, during which this *κατάσχεσις* and this expulsion was taking place (for it was not complete till the time of David) in order to arrive at the next great event of his history, *the substitution*

ABCDE HP[א] a b c f g h k l m o p 13

ὥπου τῶν [o] πατέρων [o] ἡμῶν, [46] ἕως τῶν ἡμερῶν Δαυείδ, ὃς [mn] εὗρεν [n] χάριν ἐνώπιον τοῦ θεοῦ καὶ [o] ἠτήσατο [p] εὑρεῖν [q] σκήνωμα τῷ *θεῷ Ἰακώβ· [47] Σολομὼν δὲ [r] ᾠκοδόμησεν αὐτῷ [r] οἶκον. [48] ἀλλ' οὐχ ὁ [s] ὕψιστος ἐν [t] χειροποιήτοις [u] κατοικεῖ, καθὼς ὁ προφήτης λέγει, [49] [v] Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ [w] ὑποπόδιον τῶν ποδῶν μου· [x] ποῖον [r] οἶκον [r] οἰκοδομήσετέ μοι, λέγει κύριος, ἢ τίς [y] τόπος τῆς [z] καταπαύσεώς μου; [50] οὐχὶ ἡ [a] χείρ μου ἐποίησεν ταῦτα πάντα; [51] [b] σκληροτράχηλοι καὶ [cde] ἀπερίτμητοι τῇ [d] καρδίᾳ καὶ τοῖς [e] ὠσίν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ [f] ἀντιπί-

m = 2 Tim. i. 18.
n Luke i. 30. Heb. iv. 16 only. Gen. xxxiii. 10.
o constr. (but not ellips.), ch. iii. 14 reff. see Eccl. ii. 10.
p Psa. cxxxi. 5. = Heb. xii. 17. see Hos. xii. 8.
q 2 Pet. i. 13, 14 only. Isa. xxv. 8.
r 1 Chron. xxviii. 6. Matt. vii. 24, 26. Luke vi. 48, 49 (but οἰκίαν).
s abs., Luke i. 32, 35, 76. vi. 35 only. Deut. xxxii. 8 al.
t ch. xvii. 24. Mark xiv. 58. Eph. ii. 11. Heb. ix. 11, 24 only. Isa. ii. 18.
u of God, ch. xvii. 24. Matt. xxiii. 21. Eph. iii. 17 only. (see Eph. ii. 22.) Ps. ii. 8. Isa. lvii. 15.
v Isa. lxvi. 1.
w ch. ii. 35 reff.
x ch. iv. 7 reff.
y = ch. iv. 31.
z Heb. iii. 11, 18. iv. 1, 3, &c., only. Deut. xii. 9. = Ps. cxxxi. 14.
a see ch. xi. 21 reff
b here only. Exod. xxxiii. 3, 5 al.
c here only.
d Ezek. xliv. 7. Jer. ix. 26.
e Jer. vi. 10.
f here only. Num. xxvii. 14. Herodian vi. 3.

46. om ητησατο א[1]. σκηνωμα bef ευρ. D. *οἴκῳ BDHא[1]: θεω ACEPא[2] rel 36 vulg syrr [coptt æth arm] Chr[1].

47. σαλωμων AC: σαλομων א. οικοδ. B[1](sic: see table) D. εαυτω CH Thl-sif.

48. ο δε υψ. ου(om ου D-lat) κατοικ. εν χειρ. D. rec aft χειροπ. ins ναοις (*explanatory gloss: or from ch* xvii. 4), with HP rel 36 [arm] Chr[1] Aug[1]: om ABCDEא p vulg syrr coptt æth Pamph-int[1]. for καθως, ως D: καθως και E-gr(and lat[2]) 76.

49. for μοι, μου D[1](txt D[2]): add εστιν D. και η γη (*as* LXX-B) B vss(not vulg syr [arm]). οικοδομησατε B 42. for τις, ποιος (*as* LXX) D. at end add εστιν D [k] 13 Thdrt[1].

50. παντα bef ταυτα (*cf* LXX) ACDEP l m: txt BHא p rel [vulg syrr Cyr-p[1]].

51. for τη καρδια, καρδιαις (*corrd to plur to suit the plur subject*) ACD [Cyr-p[1]]: ταις καρδιαις א c Chr[1] [*cordibus* vulg syr æth arm]: καρδιας B(sic: see table): txt EHP

of the temple of Solomon for the tabernacle. **46.** ἠτήσατο] **asked permission**, see 2 Sam. vii. 2 ff., in which this request is made through Nathan the prophet, and at first conceded by Nathan, though afterwards, on a revelation made from God, denied:—not '*wished*' (Grot., Kuin.: '*desired*,' E. V.). The vow (a species of prayer) here referred to, is defined by the words εὑρεῖν σκήνωμα, to be that mentioned Ps. cxxxi. 1—5 (LXX).

48.] But, though Solomon built Him an house, *we are not to suppose, for all that, that He is confined to earthly spots.* καθὼς ὁ προφ. λ.] We have in substance the same declaration by Solomon himself at the dedication of his temple, 1 Kings viii. 27; see also the beautiful prayer of David, 1 Chron. xxix. 10—19. The citation is freely from the LXX.

The student will not fail to be interested in observing the apparent reference to this declaration in Stephen's apology, by St. Paul, ch. xvii. 24. **51.**] I do not think there is any occasion to suppose an *interruption from the audience* to have occasioned this outbreak of holy indignation. At each separate recital (vv. 9, 25, 35, 39 ff.) he has dwelt, with continually increasing fervour, on the *rebellions against and rejections of God by His people.* He has now brought down the history to the establishment of the temple worship. From Solomon's time to his own, he saw but a succession of apostasies, idolatries, rejection of God's prophets:—a dark and loathsome catalogue, terminated by the betrayal and murder of the Just One Himself. It is not at all beyond probability, to believe that the zeal of his fervent spirit was by the view of this, the filling up of the measure of their iniquities, kindled into a flame of inspired invective. I find that this is also Neander's view, in opposition to the generality of Commentators (P. u. L., p. 92), as also that of Prof. Hackett, in his commentary on the Acts: and I cannot but think it far the most probable. ἐνταῦθα λοιπὸν καταφορικῶς τῷ λόγῳ κέχρηται. πολλὴ ἦν παῤῥησία μέλλοντος αὐτοῦ ἀποθνήσκειν· καὶ γὰρ καὶ τοῦτο οἶμαι αὐτὸν εἰδέναι, Chrysost. σκληρ. κ. ἀπερ.] Words and figures familiar to the prophets in speaking of the rebellious Israel: see, besides reff., Deut. ix. 6, 13; Neh. ix. 16:—Deut. x. 16; xxx. 6 Heb. See also Rom. ii. 29. ὡσίν] I should hardly think of any allusion to Ps. xl. (xxxix.) 6,—because

πτετε, [g] ὡς οἱ [h] πατέρες [h] ὑμῶν καὶ ὑμεῖς. 52 τίνα τῶν προ- [g] Matt. vi. 10. Thucyd. viii. 1.
φητῶν οὐκ [i] ἐδίωξαν οἱ [h] πατέρες [h] ὑμῶν; καὶ ἀπέκτειναν [h] ch. iii. 25 reff. [i] Matt. v. 10, 11. ch. ix. 4, 5. xxii. 4, 7, 8 al. Ps. vii. 1.
τοὺς [k] προκαταγγείλαντας περὶ τῆς [l] ἐλεύσεως τοῦ [m] δικαίου, [k] ch. iii. 18 only †.
οὗ νῦν ὑμεῖς [n] προδόται καὶ [o] φονεῖς ἐγένεσθε, 53 [p] οἵτινες [l] here only †.
[q] ἐλάβετε τὸν νόμον [r] εἰς [s] διαταγὰς ἀγγέλων καὶ οὐκ [m] abs., = ch. iii. 14. xxii.
[t] ἐφυλάξατε. 54 Ἀκούοντες δὲ ταῦτα [u] διεπρίοντο ταῖς

...νμων c. AB CDEHP ℵ a b f g h k l m o p l3

14. 1 Pet. iii. 18. see James v. 6. [n] Luke vi. 16. 2 Tim. iii. 4 only †. 2 Macc. v. 15. x. 13, 22 only. [o] Matt. xxii. 7. ch. iii. 14. xxviii. 4. 1 Pet. iv. 15. Rev. xxi. 8. xxii. 15 only. 4 Kings ix. 31 compl. Wisd. xii. 5 only. [p] = ch. x. 41 reff. [q] = John vii. 39. Rom. iv. 11 al. Hos. xiii. 1. [r] = ch. ii. 39. viii. 20. [s] Rom. xiii. 2 only. Ezra iv. 11 only. see Gal. iii. 19. [t] = ch. xvi. 4 reff. [u] ch. v. 33 only ‡. 1 Chron. xx. 3 only.

p rel [tol] spec Syr coptt [Eus$_1$] Ath$_1$ Cyr-jer$_1$ [Orig-int$_2$].—add *υμων* ℵ o [Syr sah]. for *ως, καθως* D. ins *και* bef *υμων* D^1[-gr]. om *και υμεις* D [Orig-int$_1$].

52. for *οι πατ. υμ., εκεινοι* D^1(txt D^6). *απεκτ. αυτους τους προκαταγγελλοντας* π. (ins *της* D^3) *ελ.* D^1. rec *γεγενησθε* (*corrn to appy more suitable tense, see note*), with HP rel Chr$_1$ Thl: txt ABCDEℵ k p Orig$_1$ [Cyr-p$_1$].

53. *εφυλαξασθε* A.

the LXX have rendered 'mine ears hast thou opened' by *σῶμα κατηρτίσω μοι*.

τῷ πν. τ. ἁγ. ἀντ.] Apparently a reference to Isa. lxiii. 10. The instances as yet had been confined to *οἱ πατ. ὑμ.*: now he has arrived at their own times. The *two* are taken up again in the next verse.

52. τίνα τ. προφ.] See Matt. xxiii. 31 ff.: 2 Chron. xxxvi. 16: where the same general expressions are used of their persecuting the prophets. Such sayings are not to be pressed to the letter, but represent the uniform attitude of disobedience and hostility which they assumed to the messengers of God. See also the parable, Matt. xxi. 35. **τοὺς προκ.**] *The office of all the prophets*, see ch. iii. 18. The assertion is repeated, to connect them, by this title, with Him, whom they announced.

τοῦ δικαίου] Schöttg. vol. ii. p. 18, has shewn from the Rabbinical writings that this name was used by the Jews to designate the Messiah. See reff. and note on James v. 6. **προδόται**] By Judas's treachery, of which the Sanhedrists had been the accomplices; Matt. xxvi. 14—16: —**φονεῖς**, by the hands of the Romans; ch. ii. 23, note. **ἐγένεσθε** is preferable not only on account of its manuscript authority, but as being the *historical tense*, like the rest. It was probably altered to the perfect, as suiting the *time then present*, better than the aorist. **53.**] The use of **οἵτινες**, instead of *οἱ*, so very frequent in the Acts and Epistles, occurs when the clause introduced by it contains a *further explanation* of the position or classification of the person or persons alluded to, and not when the relative serves for simple identification. See Rom. i. 25, 32.

εἰς διαταγὰς ἀγγέλων] Many explanations have been given. Chrys. *διαταχθέντα νόμον λέγει, τὸν ἐγχειρισθέντα αὐτῷ δι' ἀγγέλου τὸν ὀφθέντα αὐτῷ ἐν τῷ βάτῳ*: and Œc. *νόμον λαβόντας διατάξεις ἔχοντα, αἵτινες ἰσάγγελον ἐτόλουν πολιτείαν ἔχειν τοὺς τελοῦντας αὐτόν*. Heinsius and Lightfoot understand by *ἀγγέλ. the prophets*: Grot., Calov., and Krebs, '*præsentibus angelorum ordinibus*,' taking *διαταγάς* = *διατάξεις* in the sense of divisions of an army (Judith viii. 36), in which it never occurs,—not to say that *εἰς* will not bear this: Beza, Calv., Pisc., Elsn., Hamm., Kuin., &c., '*ab angelis promulgatum*,' which *εἰς* will not bear (*ἐν*): Winer, Gr., edn. 6, § 32. 4, b, '*as commands of angels*' (but see below), which, however, was not the fact (Mey., who refers to Jos. Antt. xv. 5. 3, *ἡμῶν τὰ κάλλιστα τῶν δογμάτων καὶ τὰ δοκιμώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθόντων*):—the Syriac version, '*per mandatum angelorum*:'—Vulg. and Calv., '*in dispositione* (or *-onibus*) *angelorum*:' Schöttg., '*per ministerium angelorum*.' These three last are precluded by the foregoing remarks. The key to the right rendering seems to be the similar expression in ref. Gal., *ὁ νόμος διαταγεὶς δι' ἀγγέλων*. The law was *given* by God, but *announced* by angels. The people received God's law then, **εἰς διαταγὰς ἀγγέλων**, at the injunction (a sense of *διατ.* amply justified, see Palm and Rost's lex. *διάταξις*, and Polyb. iv. 19. 10; 87. 5: and preferred by Winer in his last edn., ut supra) of angels. So Matt. xii. 41, *μετενόησαν εἰς τὸ κήρυγμα Ἰῶνα*, 'they repented *at the preaching* of Jonas.' The only other legitimate rendering, 'as the injunctions of angels,' comes under the objections made to Winer's former view, above. **54—60.**] EFFECT OF THE SPEECH: STONING OF STEPHEN. **54.**] **διεπρ.**, see note on ref.

55.] Certainly, in so far as the vision

καρδίαις αὐτῶν καὶ [v] ἔβρυχον τοὺς ὀδόντας [w] ἐπ' αὐτόν. ABCDE HPℵ a b f g h k l m o p 13
55 [x] ὑπάρχων δὲ [y] πλήρης [y] πνεύματος [y] ἁγίου, [z] ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἑστῶτα [a] ἐκ δεξιῶν τοῦ θεοῦ, 56 καὶ εἶπεν Ἰδοὺ [b] θεωρῶ τοὺς οὐρανοὺς [c] διηνοιγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου [a] ἐκ δεξιῶν ἑστῶτα τοῦ θεοῦ. 57 [d] κράξαντες δὲ [d] φωνῇ [d] μεγάλῃ [e] συνέσχον τὰ ὦτα αὐτῶν καὶ [f] ὥρμησαν [g] ὁμοθυμαδὸν ἐπ' αὐτόν, 58 καὶ [h] ἐκβαλόντες ἔξω τῆς πόλεως [i] ἐλιθοβόλουν. καὶ οἱ

v here only. Ps. xxxiv. 16 al. see Matt. viii. 12 al.
w = Matt. xv. 32. Luke xxiii. 26. Rev. i. 7.
x ch. ii. 30 reff.
y Luke iv. 1. ch. vi. 5. xi. 24 only.
z ch. i. 10 reff.
a ch. ii. 25 reff.
b = Mark v. 15. John ix. 8 al.
c Luke ii. 23 (from Exod. xiii. 12). xxiv. 31 &c.
ch. xvi. 14. xvii. 3. L.-only, exc. Mark xii. 34.
d Matt. xxvii. 50. ver. 60. Rev. vi. 10 al. 2 Kings xix. 4.
e = here only. Isa. lii. 15.
f Matt. viii. 32 ||. ch. xix. 29 only. 1 Kings xv. 19. 2 Macc. x. 16. (-μή, ch. xiv. 5. -μημα, Rev. xviii. 21.)
g ch. i. 14 reff.
h = Matt. xxi. 39 ||. Luke iv. 29. Lev. xiv. 40.
i here bis. Matt. xxi. 35. xxiii. 37 ||. (John viii. 5, v. r.) ch. xiv. 5. Heb. xii. 20 only. Exod. viii. 26 al.

54. ακουσαντες δε αυτου D. om ταυτα ℵ¹. και εβρ. τε D¹. aft οδ. ins αυτων E k Syr sah æth.

55. aft πληρης ins πιστεως και ℵ o [Syr copt(Tischdf)]. ιησ. τον κυριον εκ δε. του θ. εστ. D. for τ. θεου, αυτου C 1 Thl-fin.

56. rec ανεωγμενους (*corrn to more usual word*), with D-corr¹ HP rel 36 Epiph₂ Chr₁ [Nyss, Antch,] Thdrt₂: ηνεωγμ. D¹: txt ABCℵ p Ath, Cyr-jer,. εστ. bef εκ δεξ. ACEN¹ m [vulg-ed demid syrr copt arm æth-pl] Epiph, Chr, [Antch,].

58. aft εκβ. ins αυτον A k 13 [Syr syr-w-ob] sah Thl-fin. aft ελιθ. ins αυτον D

of Stephen was *supernatural*, it was not *necessary* that the *material heavens should have been visible* to him; but from the words ἀτενίσας εἰς τὸν οὐρανόν it would seem that they *were*. We are not told *where* the Sanhedrim were assembled. It does not seem as if they were convened in the ordinary session room: it may have been in one of the courts of the temple, which would give room for more than the members of the Sanhedrim to be present, as seems to have been the case. ἑστῶτα] A reason why the glorified Saviour was seen *standing*, and not *sitting*, has been pleasingly given by Chrysostom (in Cramer's Catena): τί οὖν ἑστῶτα καὶ οὐχὶ καθήμενον; ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς τὸν μάρτυρα· καὶ γὰρ περὶ τοῦ πατρὸς λέγεται "ἀνάστα ὁ θεός." Similarly Gregory the Great, Hom. ii. 29, vol. i. p. 1572, 'Stephanus stantem vidit, quem adjutorem habuit.' So also Arator, i. 611 ff. p. 124, ed. Migne, 'pro martyre surgit, Quem tunc stare videt; confessio nostra sedentem Cum soleat celebrare magis.' (See also the collect for St. Stephen's day.) But not perhaps correctly: for 'help' does not seem here to be the applicable idea, but the *confirmation of his faith* by the ecstatic vision of the Saviour's glory at God's right hand. I should be rather disposed to think that there was reference in the vision to that in Zech. iii. 1, where Zech. sees Ἰησοῦν τὸν ἱερέα τὸν μέγαν, ἑστῶτα πρὸ προσώπου ἀγγέλου κυρίου. Stephen, under accusation of blaspheming the *earthly temple*, is granted a sight of the *heavenly temple*; being cited before the *Sadducee High Priest* who believed neither angel nor spirit, he is vouchsafed a vision of the *heavenly* HIGH PRIEST, standing and ministering at the throne amidst the angels and just men made perfect.

56.] This is the only time that our Lord is by human lips called the SON OF MAN after His ascension (Rev. i. 13; xiv. 14, are not instances). And *why here?* I believe, for this reason. Stephen, full of the Holy Ghost, speaking *now* not of himself at all (ver. 55), but entirely by the utterance of the Spirit, repeats the *very words*, Matt. xxvi. 64, in which Jesus Himself, *before this council*, had foretold His glorification;—and assures them that that exaltation of the SON OF MAN, which they should hereafter witness to their dismay, was *already begun and actual*. 58. ἔξω τ. πόλ.] See Levit. xxiv. 14. 'Locus lapidationis erat extra urbem: omnes enim civitates muris cinctæ paritatem habent ad castra Israelis.' Babyl. Sanhedr. ad loc. (Meyer.) Cf. also Heb. xiii. 12, 13.

ἐλιθοβόλουν] they stoned him: an anticipation of the fact, the details of which follow: not, '*they prepared to stone him*:' nor 'jam in itinere ad supplicii locum petulanter eum lapidibus lacessebant' (Heinr.): nor need we conjecture ἐλιθολόγουν with Markland. Stoning was the punishment of blaspheming, Levit. xxiv. 16. The question whether this was a legal proceeding on sentence, or a tumultuary one, is not easy to answer. It would appear from John xviii. 31, that the Jews had not legally the power of putting any man to death (see note there). Certainly, from the narrative

[k] μάρτυρες [l] ἀπέθεντο τὰ ἱμάτια αὐτῶν [m] παρὰ τοὺς πόδας [n] νεανίου καλουμένου Σαύλου, [59] καὶ [l] ἐλιθοβόλουν τὸν Στέφανον [o] ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ δέξαι τὸ [p] πνεῦμά μου. [60] [q] θεὶς δὲ τὰ [qr] γόνατα [s] ἔκραξεν [s] φωνῇ [s] μεγάλῃ Κύριε, μὴ [t] στήσῃς αὐτοῖς ταύτην τὴν ἁμαρτίαν, καὶ τοῦτο εἰπὼν [u] ἐκοιμήθη. VIII. [1] Σαῦλος δὲ ἦν [v] συνευδοκῶν τῇ [w] ἀναιρέσει αὐτοῦ. ἐγένετο δὲ ἐν ἐκείνῃ τῇ

k = Deut xvii. 7.
l Matt. xii. 14. Rom. xiii. 12. Eph. iv. 22, 25. Col. iii. 8. Heb. xii. 1. James i. 21. 1 Pet. ii. 1 only. = 2 Macc. viii. 35.
m ch. iv. 35 reff.
n ch. xx. 9 reff. Acts only.
o ch. ii. 21 reff.
p = Luke xxiii. 46 ‖ Mt. J. Eccl. xii. 7.
q ch. ix. 40. xx. 36. xxi. 5. Mark xv. 19. Luke xxii. 41 only ϯ. see 2 Kings viii. 54.
r as above (q). Rom. xi. 4 reff. Luke v. 8. Heb. xii. 12.
s ver. 57.
t met., here only. propr., Matt. xxvi. 15? 2 Kings xiv. 26. Zech. xi. 12.
u = 1 Cor. vii. 39 reff.
v 1 Cor. vii. 12, 13 reff.
w here only. Num. xi. 15.

ℵ στεφανου... ABCDE HPN a b d f g h k l m o p 13

Syr syr-w-ast coptt [æth]. om αυτων HP a b[1] f g h l m Thl-sif: ins A(B)CDEℵ p rel 36 vss Chr$_{2}$.—εαυτ. B. aft νεαν. ins τινος D [tol] Syr arm: του f h 13.

59. aft ιησ. ins χριστε C d 40 Chr$_{1}$ [Euther$_{1}$].

60. om δε D[1][-gr](ins D-corr[1]): τε e. φωνην μεγαλην D[1]: φωνην μεγαλη C[1] p: om ℵ[1]. add λεγων D [vulg-ed] am [demid(not fuld lux)] spec [Syr] copt. στησεως D[1](txt D[2]) d 180 [στησας C]. rec την αμ. bef ταυτ., with EHPℵ rel [D-lat Ep-of-ch-Lyons Orig$_{1}$ Bas$_{1}$Nys$_{1}$] Chr$_{2}$ Thdrt$_{1}$: txt ABCD vulg spec Petr$_{1}$ Iren-int$_{1}$ Cypr$_{1}$.

before us, and from the fact of a bloody persecution having taken place soon after it, it seems that the Jews did, by connivance of, or in the absence of the Procurator, administer summary punishments of this kind. But here no sentence is recorded: and perhaps the very violence and zelotic character of the execution might constitute it, not an encroachment on the power of the Procurator, as it would have been if strictly in form of law, but a mere outbreak, and as such it might be allowed to pass unnoticed. That they observed the forms of *their own law*, in the place and manner of the stoning, is no objection to this view. οἱ μάρτυρες] See ref. [where it is enacted that the hands of the witnesses were to be first on the criminal to put him to death, and afterward the hands of all the people]. They disencumbered themselves of their loose outer garments, ὥστε εἶναι κοῦφοι καὶ ἀπαραπόδιστοι εἰς τὸ λιθοβολεῖν. Theophyl. ἀπέθεντο] to keep them.

Such notices are deeply interesting, when we recollect by *whom* they were in all probability carefully inserted. See ch. xxii. 19, 20, and note on ch. xxvi. 10:—from which it appears that Saul can certainly not have been less than *thirty* at this time. He was a member of the Sanhedrim, and soon after was despatched on an important mission with their authority. 59.] The attempt to escape from this direct prayer to the Saviour by making Ἰησοῦ the genitive, and supposing it addressed to the Father,—in the face of the ever-recurring words κύριος Ἰησοῦς (see Rev. xxii. 20 especially), and the utter absence of any instance or analogy to justify it,—is only characteristic of the school to which it belongs. Yet in this case it has been favoured even by Bentley and Valcknaer, who supposed θεόν to have been omitted in the text, being absorbed by the preceding -ον. But if any such accus. had been used, it would certainly have been τὸν θεόν.

δέξαι τὸ πν. μ.] The same prayer in substance had been made by our Lord on the cross (ref. Luke) to His Father. To *Him* was now committed the key of David. Similarly, the young man Saul, in after years: πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν, 2 Tim. i. 12. 60.] The more accurate philological Commentators, De Wette and Meyer, deny that στήσῃς here can, as ordinarily explained, refer to *weighing* (reff. Matt.; Jer. xxxix. (xxxii.) 10), since not the *sin*, but the *punishment*, would be the thing weighed out,—and it would be harsh to take the one for the other, in a sentence of this kind. Meyer would understand ἱστάναι as opposed to ἀφιέναι, τὴν ἁμαρτίαν, '*Fix not this sin upon them*:' but De Wette, as seems to me more probably, renders it **Reckon not this sin to them** ('lay not this sin to their charge,' E. V.), supporting this by Rom. x. 3. This again was somewhat similar (though not exactly, see note there) to our Lord's prayer, Luke xxiii. 34.

ἐκοιμήθη] Not a Christian expression only: Wetstein, on Matt. xxvii. 52, cites Jewish examples: and we have in the Anthology, iii. 1. 10, τῇδε Σδων ὁ Δίωνος Ἀκάνθιος ἱερὸν ὕπνον | κοιμᾶται· θρήσκειν μὴ λέγε τοὺς ἀγαθούς. But it became *the usual* Christian *term* for death. Its use here, when the circumstances, and the actors in them, are remembered, is singularly touching, from the contrast.

CHAP. VIII. 1—3.] PERSECUTION OF THE CHURCH BY SAUL, CONSEQUENT ON

ABCDE HPℵ a b d f g h k l m o p 13

ἡμέρᾳ [x] διωγμὸς μέγας [y] ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερο-
σολύμοις· πάντες δὲ [z] διεσπάρησαν κατὰ τὰς [a] χώρας τῆς
Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων. 2 [b] συν-
εκόμισαν δὲ τὸν Στέφανον ἄνδρες [c] εὐλαβεῖς καὶ ἐποίησαν
[d] κοπετὸν μέγαν ἐπ' αὐτῷ. 3 Σαῦλος δὲ [e] ἐλυμαίνετο τὴν
ἐκκλησίαν [f] κατὰ τοὺς οἴκους [g] εἰσπορευόμενος [h] σύρων
τε ἄνδρας καὶ γυναῖκας [i] παρεδίδου εἰς [k] φυλακήν.

x 2 Cor. xii. 10 reff.
y ch. xiii. 50.
z ver. 4. ch. xi. 19 only.
a plur., Luke xxi. 21. John iv. 35. James v. 4 only. Ezek. xii. 15.
b here only‡. Job v. 26 only. Soph. Ajax, 1067.
c ch. ii. 5 reff.
d here only. Gen. l. 10. Micah i. 8.
e here only. — 2 Chron. xvi. 10. and constr., Ps. lxxix. 13.
f = Luke xiii. 22. ix. 6. viii. 1.
g ch. iii. 2. Mark i. 21 al.
h John xxi. 8. ch. xiv. 19. xvii. 6. Rev. xii. 4 only. 2 Kings xvii. 13.
i constr., Luke xxi. 12. xxiv. 7. ch. xxii. 4. 2 Cor. iv. 11 al. Isa. xxxiv. 2 al. fr.
k ch. v. 19 reff. 2 Kings xx. 3.

CHAP. VIII.] 1. ℵ o join σαυλος . . . αυτου to ch vii. aft μεγας ins και θλειψεις D sah. rec παντες τε, with A k o: om δε ℵ¹ 13. 47: και παντες ℵ² [et omnes vulg Syr sth]: txt BCDEHP p rel syr coptt Ps-Eus Isid$_1$ Chr$_1$. om της D¹(ins D²). aft αποσ. add οι εμειναν εν ιερουσαλημ D¹ sah Aug$_1$.

2. συνκομισαντες [omg δε] D¹-gr(txt D²): συνεκομισαντο b o. for δε, τε D²(and lat) E-gr sth. rec εποιησαντο, with EHP rel Chr$_1$: txt ABCDℵ k p Chr$_1$ Thdrt$_1$.

3. ο δε σ. D. ελυμηνατο E-gr. ins τους bef ανδρας ℵ¹(ℵ² disapproving). παρεδιδους(sic) D¹.

THE DEATH OF STEPHEN. 1. συντυδ.] See reff.: and compare his own confession, ch. xxvi. 9—11. From this time, the narrative takes up Saul, and, at first with considerable interruptions (ch. viii. x. xi. xii.), but after ch. xiii. 1 entirely, follows his history. ἐν ἐκ. τῇ ἡμ. can hardly mean, as some (Dr. Burton, De Wette, Meyer, Stier) would render it, on *that very day*, viz. when Stephen was stoned. For what follows, πάντες δὲ διεσπάρησαν . . cannot have happened on the same day, but would take some little time: and it is hardly allowable to render ἐγένετο '*broke out.*' We have ἐν ἐκ. τῇ ἡμέρᾳ used indefinitely, Luke vi. 23; John xiv. 20; xvi. 23, 26. In Luke xvii. 31 it has direct reference to a ἡμέρα just mentioned. πάντες] Not perhaps *literally*,—or some of them soon returned: see ch. ix. 26—30. It may describe the *general* dispersion, without meaning that every individual fled. Σαμαρείας] Connected with ver. 4: this word is not without importance, as introducing the *next step in the dissemination of the Gospel*, according to our Lord's command in ch. i. 8. πλὴν τῶν ἀποστόλων] Perhaps, from their exalted position of veneration by the people, the persecution did not extend to them: perhaps they remained, as possessed of superior firmness and devotion. But this latter reason is hardly applicable, after the command of our Lord, 'When they persecute you in one city, flee to another.' Matt. x. 23. Stier (Reden d. Apostel, i. 253) refers their remaining to an intimation of the Spirit, to stay and strengthen those who were left (ἑτέρους γενέσθαι θράσους αἴτιοι, Chrys.). Mr. Humphry (Comm. on Acts) cites an ancient tradition, mentioned by Clem. Alex., Strom. vi. 5 [43], end, p. 762 P, from the Prædicatio Petri (and by Euseb. H. E. v. 18), that the Apostles were ordered by our Lord to remain at Jerusalem twelve years: φησὶν ὁ Πέτρος εἰρηκέναι τὸν κύριον τοῖς ἀποστόλοις Ἐὰν μὲν οὖν τις θελήσῃ τοῦ Ἰσραὴλ μετανοῆσαι διὰ τοῦ ὀνόματός μου πιστεύειν ἐπὶ τὸν θεόν, ἀφεθήσονται αὐτῷ αἱ ἁμαρτίαι· μετὰ δώδεκα ἔτη ἐξέλθετε εἰς τὸν κόσμον, μή τις εἴπῃ Οὐκ ἀκηκόαμεν. But this could not be the case, as we have Peter and John going down to Samaria, ver. 14.

2. ἄνδρ. εὐλαβεῖς] Whether Jews or Christians is not certain. Ananias is so called, ch. xxii. 12 (not in rec.), and he was a Christian. At all events, there is no contrast implied in the δέ (as Mey.), 'Yet, notwithstanding the persecution and dispersion, pious men were found who, &c.:' the δέ is merely the transitional particle,—and, so far from its being any unusual thing to bury an executed person, it was commanded among the Jews. Olshausen thinks that, if they had been Christians, the term ἀδελφοί would have been used: but this does not seem by any means certain: we can hardly reason so minutely from the diction of one section in the narrative to that of another, especially in the case of a section so distinct and peculiar as this one. (Besides, ἀδελφοί in this sense does not occur till ch. ix. 30: see reff. there.) Probably they were pious Jews, not yet converts, but hearers and admirers of Stephen. 3. ἐλυμαίνετο] Properly used of wild beasts, or of hostile armies, devastating and ravaging. (See examples in Kuin.) κατὰ τοὺς οἴκους, entering (the houses) from house to house,—a pregnant construction. σύρων] So

4 Οἱ μὲν οὖν [l] διασπαρέντες [m] διῆλθον [n] εὐαγγελιζόμενοι τὸν [n] λόγον. 5 Φίλιππος δὲ [o] κατελθὼν εἰς πόλιν τῆς Σαμαρείας [p] ἐκήρυσσεν [q] αὐτοῖς τὸν χριστόν. 6 [r] προσεῖχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου [s] ὁμοθυμαδόν, [t] ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει· 7 πολλοὶ γὰρ τῶν [u] ἐχόντων [uv] πνεύματα [uv] ἀκάθαρτα [w] βοῶντα φωνῇ μεγάλῃ [x] ἐξήρχοντο, πολλοὶ δὲ

l ver. 1. m abs., ver. 40. ch. x. 38. xiii. 14. xvii. 23. xx. 25. Luke v. 15 only. 1 Kings xxvi. 22. n ch. xv. 35 only. o = Luke iv. 31. ix. 37. ch. ix. 32 al. (Luke only, exc. James iii. 15.) 2 Macc. xi. 29 (Wisd. xi. 22) only. p = with acc. of person, 1 Cor. i. 23. Phil. i. 15. κ. τ. χρ., L.P. κ. τ. ἰησ., ch. ix. 20 reff. κ. χρ. ἰησ., 2 Cor. iv. 5. see 2 Cor. i. 19. q so ch. xx. 2. Matt. iv. 23. Luke iv. 15. 2 Cor. ii. 12. r = and constr., vv. 10, 11. ch. xvi. 14. 1 Tim. i. 4. iii. 8. iv. 1, 13. Tit. i. 14. Heb. ii. 1. vii. 13. 2 Pet. i. 19 only. Ps. v. 2. s ch. i. 14 reff. t ch. ix. 3 reff. u Mark iii. 30 only. v ch. v. 16 reff. w Luke xviii. 7, 38. ch. xvii. 6 al. Gen. xxxix. 14. x = Matt. xii. 43. xvii. 18. ch. xvi. 8 al.

4. ηλθον ℵ[1] [sah(Tischdf)]. at end add του θεου E vulg(with am tol, not fuld demid) Syr æth].

5. καλελθων D[1]-gr(txt D[2]). ins την bef πολ. (*exegetical addition. The art is not needed, see note*) ABℵ m. καισαριας ℵ[1].

6. rec for δε, τε, with E-gr HP rel (æth-pl) [Chr$_1$]: txt ABCD[3]ℵ a h p 36 vulg E-lat syr coptt.—ως δε ηκουον παν οι οχλοι προσειχ. τοις λεγ. D[1](corrd to txt by D[3] and-corr). om του D[1](ins D[3]) f. for ομοθ., (. . . . .) ουτο or -τε D[1](txt D[3]). αυτου ℵ[1](perhaps: s added or renewed by ℵ[3]).

7. rec πολλων (*alteration to avoid the difficulty: see note. Meyer's account, that εξηρχετο was first altered to -ουτο to suit πνευματα [the converse is much more probable], and then πολλων to -οι to furnish a plur nom to εξηρχοντο, seems to me very unlikely*), with HP rel copt [arm] Chr$_1$: (. . .)(π(αρ)α) ? (απο D[2]) πολλοις D[1]: txt ABCEℵ p 36 vulg syrr sah [æth-pl(Tischdf)]. rec μεγ. bef φωνη: txt ABCDEHPℵ rel vulgChr. rec εξηρχετο (*see above*), with HP rel Chr: txt ABCDEℵ k p [sah(Tischdf) arm]. aft πολλ. δε

Philo, in Flacc. 9, vol. ii. p. 526, *συρόμενοι κ. πατούμενοι διὰ τῆς πόλεως ἀπάσης ἐξανελάθησαν.* παραδίδου] viz. to the gaolers—so παραδιδοὺς εἰς φυλακάς, ch. xxii. 4.

4—13.] PREACHING OF THE GOSPEL IN SAMARIA BY PHILIP. 4.] μὲν οὖν resumes the subject dropped at the end of ver. 1, and determines this verse to be the opening of a new section, not the close of the former. διῆλθ.] See reff. εὐαγγ. τ. λόγ.] Here first we become acquainted with the missionary language so frequent in the rest of the book: and we have τὸν λόγον, an expression very familiar among Christians when the book was written, for [the fuller one which must have prevailed at first] τ. λ. τοῦ θεοῦ. 5. Φίλιππος] *The deacon;* not, as apparently implied in the citation from Polycrates in Eus. H. E. iii. 31, v. 24, *one of the twelve:* this is precluded by vv. 1 and 14. And it is probable, that the persecution should have been directed especially against the colleagues of Stephen. Philip is mentioned again as ὁ εὐαγγελιστής,—probably from his having been the first recorded who εὐηγγελίσατο τὸν λόγον,—in ch. xxi. 8,—as married and having four daughters, virgins, who prophesied. πόλιν τ. Σαμ.] Verbatim as John iv. 5, in which case it is specified as being Sychar (Sichem). As the words stand here (πόλιν = τὴν πόλιν, after εἰς, compare also 2 Pet. ii. 6), seeing that Σαμάρεια (vv. 9, 14; ch. ix. 31; xv. 3) signifies the *district*, I should be inclined to believe that Sychem is here also intended. It was a place of rising importance, and in after-times eclipsed the fame of its neighbour Samaria, which latter had been, on its presentation by Augustus to Herod the Great, re-fortified and called Sebaste, Jos. Antt. xv. 7. 3, and 8. 5. It still, however, bore the name of Samaria, Jos. xx. 6. 2,—where, from the context, the *district* can hardly be intended.

αὐτοῖς] The inhabitants, implied in πόλις.

6. προσεῖχον . . .] If this place was Sychem, the narrative in John iv. will fully account for the readiness with which these people received the κήρυγμα τοῦ χριστοῦ—'*the proclamation of the Christ.*'

7.] According to the reading in the text, which is too strongly upheld by manuscript authority to be rejected for the easier ordinary one, πολλοί is a 'nominativus pendens' (compare ch. vii. 40; Rev. iii. 12. Winer, edn. 6, § 29. 1), For in the case of many who had unclean spirits, they crying out with a loud voice, came out: ἐξήρχοντο being plur., as often when the neuter plural betokens living agents; see Winer, edn. 6, § 58. 3, a. β. πολλοί has probably been altered to πολλῶν, to agree with τῶν ἐχόντων, on the difficulty being perceived.

ABCDE HP𝔎 a b d f g h k l m o p 13

y Luke v. 18, 24. ch. ix. 33. Luke only, exc. Heb. xii. 12. 1 Macc. ix. 55. z Matt. xi. 5. ch. iii. 2. Lev. xxi. 18. a Matt. iv. 23. xvii. 16‡. (Sir. xviii. 19.) b Luke xxiii. 12 only. Job xlii. 17 (only?). c here only†. (-γος, ch. xiii. 6. -γεια, ver. 11.) d -άνων here only. trans. Luke xxiv. 22 only. see Job xii. 17. Eur. Frag. Αἰγῆ 1, νῦν δ' οἶνος ἐξέστησέ με.

y παραλελυμένοι καὶ z χωλοὶ a ἐθεραπεύθησαν· 8 ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ πόλει ἐκείνῃ. 9 ἀνὴρ δέ τις ὀνόματι Σίμων b προϋπῆρχεν ἐν τῇ πόλει c μαγεύων καὶ d ἐξιστά-

ins και E 13 syr Chr$_1$. om και D^1(ins D^2) m. εθεραπευοντο D 13.

8. rec και εγ., with EHP rel syr: χαρα τ. μεγ. εγ. D-gr [Syr (sah)]: txt ABC𝔎 p copt. rec χ. μεγαλη, with DEHP rel [vulg-ed syr arm]: txt ABC𝔎 p am demid fuld [sah] æth.

9. προυπαρχων D-gr. om και D^1(ins D^2). rec εξιστων, with D^{2}EH rel Chr$_1$ Thl: *seducens* vulg Iren-int: *suadens* E-lat: *mentem auferens* D-lat: εξε(. . . .) (εξεστανεν Wetst) D^1: txt ABCP𝔎 p.

9. Σίμων] Neander, in the course of some excellent remarks on this whole history (see further on ver. 14), identifies, and I believe with reason, this Simon with one mentioned as living from ten to twenty years after this by Josephus, Antt. xx. 7. 2, καθ' ὃν καιρὸν τῆς Ἰουδαίας ἐπετρόπευσε Φῆλιξ, θεασάμενος ταύτην (Drusilla) . . . λαμβάνει τῆς γυναικὸς ἐπιθυμίαν, καὶ Σίμωνα ὀνόματι, τῶν ἑαυτῷ φίλων, Ἰουδαῖον, Κύπριον δὲ γένος, μάγον εἶναι σκηπτόμενον, τέμπων πρὸς αὐτὴν ἔπειθε τὸν ἄνδρα καταλιποῦσαν αὐτῷ γήμασθαι. The only difficulty seems to be, that Simon is stated by Justin Martyr, himself a Samaritan, to have been Σαμαρέα, ἀπὸ κώμης λεγομένης Γίττων. But it has struck me that either Justin, or perhaps more probably Josephus, may have confounded Ghittim with Chittim, i. e. Citium in Cyprus. This conjecture I also find mentioned in the Dict. of Biography and Mythology, sub voce. The account in Josephus is quite in character with what we here read of Simon: not inconsistent (Meyer) with ver. 24, which appears to have been uttered under terror occasioned by the solemn denunciation of Peter. Justin goes on to relate that he was worshipped as a God at Rome in the time of Claudius Cæsar, on account of his magical powers, and had a statue on the island in the Tiber, inscribed 'Simoni Deo Sancto.' Singularly enough, in the year 1574, a stone was found in the Tiber (or *standing on the island in the year* 1662, according to the Dict. of Biogr. and Myth.), with the inscription SEMONI SANCO DEO FIDIO SACRVM, i. e. to the God Semo Sancus, the Sabine Hercules, which makes it probable that Justin may have been misled. The history of Simon is full of legend and fable. The chief sources of it are the Recognitiones and Clementina of the pseudo-Clemens. He is there said to have studied at Alexandria, and to have been, with the heresiarch Dositheus, a disciple of John the Baptist. Of Dositheus he became first the disciple, and then the successor. Origen (in Matt. Comm. § 33, vol. iii. p. 851) makes Dositheus also a Samaritan: so also contra Cels. i. 57, vol. i. p. 372, and Hom. xxv. in Luc. vol. iii. p. 962. His own especial followers (Simoniani) had dwindled so much in the time of Origen, that he says νυνὶ δὲ τοὺς πάντας ἐν τῇ οἰκουμένῃ οὐκ ἔστι Σιμωνιανοὺς εὑρεῖν τὸν ἀριθμὸν οἶμαι τριάκοντα. καὶ τάχα πλείονας εἶπον τῶν ὄντων, contra Cels. ubi supra; see also ib. vi. 11, p. 638, and περὶ ἀρχῶν, iv. 17, p. 176. In the Recognitiones and the Clementina are long reports of subsequent controversies between Simon Magus and Peter, of which the scene is laid at Cæsarea. According to Arnobius (adv. Gentes, ii. 12, p. 828 ed. Migne), the Constt. Apostol. (ii. 14, p. 620; vi. 9, p. 932 ed. Migne), and Cyril of Jerusalem, he met with his death at Rome, having, during an encounter with Peter, raised himself into the air by the aid of evil spirits, and being precipitated thence at the prayer of Peter and Paul. [I saw in the church of S. Francesca Romana in the forum, a stone with two dents in it and this inscription, "On this stone rested the knees of S. Peter when the dæmons carried Simon Magus through the air."] The fathers generally regard him as the founder of Gnosticism: this may be in some sense true: but, from the very little authentic information we possess, it is impossible to ascertain how far he was identified with their tenets. Origen (contra Cels. v. 62, p. 625) distinctly denies that his followers were Christians in any sense: λανθάνει τὸν Κέλσον, ὅτι οὐδαμῶς τὸν Ἰησοῦν ὁμολογοῦσιν υἱὸν θεοῦ Σιμωνιανοί, ἀλλὰ δύναμιν θεοῦ λέγουσι τὸν Σίμωνα. μαγεύων] Not to be joined with προϋπῆρχεν (as in E. V. and Kuin.), which belongs to ἐν πόλει: exercising magic arts, such as then were very common in the East and found wide acceptance; impostors taking advantage of the very general expectation of a Deliverer at this time, to set them-

νων τὸ [e]ἔθνος τῆς Σαμαρείας, λέγων εἶναί [f]τινα ἑαυτὸν [g]μέγαν· 10 ᾧ [h]προσεῖχον πάντες [i]ἀπὸ μικροῦ ἕως [l]μεγάλου λέγοντες Οὗτός ἐστιν ἡ [k]δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη. 11 [h]προσεῖχον δὲ αὐτῷ διὰ τὸ [i]ἱκανῷ [l]χρόνῳ ταῖς [m]μαγείαις [n]ἐξεστακέναι αὐτούς· 12 ὅτε δὲ [o]ἐπίστευσαν τῷ Φιλίππῳ [p]εὐαγγελιζομένῳ περὶ τῆς [q]βασιλείας τοῦ [q]θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. 13 ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς [r]ἦν [s]προσκαρτερῶν τῷ Φιλίππῳ, [t]θεωρῶν τε σημεῖα καὶ [u]δυνάμεις μεγάλας γινο-

L μις του... ABCDE HLPℵ a b d f g h k l m o p 13

e = Matt. xxi. 43. ch. vii. 7. x. 22.
f with adj., Heb. x. 27. φοβερόν τι θέαμα, Lucian, Philopat. 8.
g = Luke i. 15, 32. vii. 16. ix. 48. ch. xix. 27. Heb. iv. 14. x. 21. xiii. 20. Ezra iv. 10.
h ver. 6 reff.
i Heb. viii. 11, from Jer. xxxviii. (xxxi.) 34.
k = Rom. i. 16. 1 Cor. i. 18, 24.
l Luke viii. 27. xx. 9. ch. xiv. 3. xxvii. 9 only. see ch. ix. 23, 43.
m here only τ. see ver. 9.
n 2 Cor. v. 13 reff. perf., here only.
o = Matt. xxi. 25 ||. John v. 24. 1 John v. 10 al. Gen. xv. 6.
p w. περί, here only. see ch. vii. 52.
q ch. xix. 8 reff.
r constr., ch. ii. 5 reff.
s = ch. i. 14 reff.
t ch. vii. 56 reff.
u = Matt. xi. 20, 21, 23 and ||. Mark vi. 2. ch. ii. 22. 1 Cor. xii. 10. Gal. iii. 5 ‡.
dat. of duration, Luke viii. 29. Rom. xvi. 25.

om το E. εθος B².

10. προσειχαν ℵ. om παντες HP rel æth-pl Iren-int$_1$: ins ABCDEℵ k p 13 vss Chr$_1$. rec om καλουμενη (*as appearing unnecessary, and being difficult, see note*), with HLP rel Syr sah æth-pl Chr: ins ABCDEℵ p 13 vulg syr copt æth-rom arm Orig$_2$ Iren-int$_1$.

11. μαγιαις ACDEHℵ f 13. εξιστακεναι ACEH k m o: txt BDLPℵ rel.

12. του φιλιππου ευαγγελιζομενου ℵ^1. rec ins τα bef περι, with HLP rel Chr$_1$: om ABCDEℵ p 36 vulg syrr [coptt] æth. for θεου, κυ ℵ^1. rec ins του bef ιησ. (with 13): om ABCDEHLPℵ rel Chr Thl.—om ιησ. 13. om τε A lect-12 vss(some).

13. ins και bef προσκ. D^1. θεωρων(sic) ℵ. for τε, τα B. transp. σημ. and δυν. EHLP rel syr Chr: txt ABCDℵ k m p 13. 36 vulg Syr coptt æth [arm].—μεγαλα E o syr-w-ast æth-pl: om HLP rel: txt ABCDEℵ k m p 13 vulg Syr coptt æth-rom Chr.

selves up by means of such trickeries as 'some great ones.' We have other examples in Elymas (ch. xiii.): Apollonius of Tyana; and somewhat later, Alexander of Abonoteichos: see these latter in Dict. of Biogr. and Myth. τινὰ μέγαν] Probably not in such definite terms as his followers later are represented as putting into his mouth: 'Ego sum sermo Dei ... ego paracletus, ego omnipotens, ego omnia Dei.' Jerome on Matt. xxiv. 5, vol. vii. p. 193. 10. ἡ δύν. τ. θ. ἡ καλουμένη μεγάλη] Neander (l. c.) and Meyer think that they must have referred to the λόγος, the creating and governing manifestation of God so much spoken of in the Alexandrine philosophy (see extracts from Philo in note on John i. 1. The term, but by no means with the same idea, was adopted by the Spirit, speaking by John, as belonging to the Son of God: see the same note, end), and must have regarded Simon as an incarnation of the λόγος (the μητρόπολις πασῶν τῶν δυνάμεων τοῦ θεοῦ, Philo), so that their erroneous belief would form some preparation for the great truth of an incarnate Messiah, preached by Philip. But to this De W. well replies, that we can hardly suppose the Alexandrine philosophy to have been so familiar to the mass of the people, and refers the expression to their popular belief of a *great angel* (Chron. Sam. 10), who might, as the angels were called by the Samaritans *the powers of God* (for which he refers to Reland, de Samar. § 7. Gesen. Theol. Samar. p. 21 ff.), be designated as ἡ δύν. τ. θ. ἡ καλουμένη μεγάλη. καλουμένη rests on such strong manuscript authority, and is so unlikely to have been inserted (the idea of a scholium to indicate the force of the art. (Bloomf.) is quite out of the question, no such scholium being here needed), that both on external and internal grounds it must form part of the text. The lit. rendering will be, **This man is the power of God which is called great**: the sense, 'This man is that power of God (see above) which we know as *the great one*.' λεγομένη, found in a few later mss., is an explanation of καλ. by a more usual word.

11.] ἐξεστακέναι can hardly be as E. V., transitive, "*he had bewitched them*:" there appears to be no example of the perfect being thus used. 13.] 'Simon saw his followers dropping off, and was himself astounded at the miracles wrought by Philip: he therefore thought it best himself also to acknowledge this superior power. He attached himself to Philip, and was baptized like the rest: but we are not, as the sequel shews, to understand that the preaching of the Gospel had made any impression on his heart, but that he accounted for what

ABCDE HLP𝔑 a b d f g h k l m o p 13

l pres., ch. xvi. 36 reff.
m Luke xi. 13. John iii. 34. ch. v. 32. xv. 8. 1 Thess. iv. 8 (1 John iv. 13).
n = Matt. xxv. 20. 2 Kings xvii. 29.
o ch. iv. 37 reff.
p = Matt. x. 1 al. fr. 1 Macc. i. 15.
q = ch. ii. 39.
r Matt. vii. 13. Rom. ix. 22. 1 Tim. vi. 9. Heb. x. 39. Rev. xvii. 8, 11. Isa. xxxii. 2. xliii. 2 al.
x Luke x. 42. ch. xvi. 12. 1vii. 6. see Col. i. 12. only. Ps. lxxvii. 37.
d Luke i. 9 only. Exod. xxviii. 34 (39) al. fr. Rev. ii. 21 al4. ἐπί, 2 Cor. xii. 21.) xi. 13 only. Xen. Mem. ii. 2. 2. Anab. iii. 2. 22.

ἀποστόλων [lm] δίδοται τὸ [m] πνεῦμα, [n] προσήνεγκεν αὐτοῖς [o] χρήματα [19] λέγων Δότε κἀμοὶ τὴν [p] ἐξουσίαν ταύτην, ἵνα ᾧ ἐὰν [l] ἐπιθῶ τὰς [l] χεῖρας [bc] λαμβάνῃ [bc] πνεῦμα [b] ἅγιον. [20] Πέτρος δὲ εἶπεν πρὸς αὐτόν Τὸ ἀργύριόν σου σὺν σοὶ εἴη [qr] εἰς [m] ἀπώλειαν, ὅτι τὴν [t] δωρεὰν τοῦ θεοῦ [uv] ἐνόμισας διὰ [o] χρημάτων [vw] κτᾶσθαι. [21] οὐκ ἔστιν σοι [xy] μερὶς οὐδὲ [yz] κλῆρος ἐν τῷ [a] λόγῳ τούτῳ· ἡ γὰρ [b] καρδία σου οὐκ ἔστιν [bc] εὐθεῖα [d] ἔναντι τοῦ θεοῦ. [22] [e] μετανόησον οὖν [e] ἀπὸ τῆς [f] κακίας σου ταύτης, καὶ δεήθητι τοῦ κυρίου, [g] εἰ [g] ἄρα

s 2 Pet. ii. 1 &c. iii. 7, 16. t = ch. ii. 38 reff. u Matt. x. 34 al.† Wisd. xiii. 2 al. v constr., 1 Cor. vii. 36. 2 Macc. vii. 19. Ps. xlix. 13 Symm. w ch. xxii. 28 reff.
x Luke x. 42. ch. xvi. 12. 2 Cor. vi. 15. Col. i. 12 only. L.P. y Deut. xii. 12. xiv. 27. xviii. 1. Isa. lvii. 6. see Col. i. 12. z = ch. i. 17, 26. xxvi. 18. a = Luke iv. 36. ch. xv. 6. b here only. Ps. lxxvii. 37. c Luke iii. 4 ||, 5 (from Isa. xl. 3, 4). ch. ix. 11. xiii. 10. 2 Pet. ii. 15 only.
d Luke i. 9 only. Exod. xxviii. 34 (39) al. fr. e here only. Jer. viii. 6 only. see Heb. vi. 1. (= μι, ὅτι, Rev. ii. 21 al4. ἐπί, 2 Cor. xii. 21.) f = 1 Cor. xiv. 20 reff. g ch. [vii. 1] xvii. 27. Mark xi. 13 only. Xen. Mem. ii. 2. 2. Anab. iii. 2. 22.

13. 36 Constt$_1$ Bas$_1$ Chr$_2$ Damasc[-ms$_1$] Taras$_1$. rec aft πν. ins το αγιον (*common addition, and suspicious wherever there is any variation in MSS*), with ACDEHLP rel 36 vss [Bas$_1$] Chr: om B𝔑 sah Constt$_1$. προσηνεγκαν D^1[-gr](txt D^2).

19. ins παρακαλων και bef λεγ. D. Steph (*for εαν*) αν, with DH a b^2 g h l m o 36 Constt$_1$ Cyr-jer$_1$ Chr$_1$ [Bas$_1$ Damasc-ms$_1$] Taras$_1$: txt ABCELP𝔑 rel. aft επιθω ins καγω D.

20. αυτους 𝔑^1. om το and σου D^1(ins D^2). (*N.B.* D-lat is wanting from το αργυριον σου to ch x. 4.)

21. μερος E l. om γαρ D^1(txt D^2) 177^1. rec ενωπιον (*corrn to more usual word*), with EHLP rel Constt Taras: εναντιον C h p 13 Bas$_1$ Chr$_1$: txt ABD𝔑 36.

22. rec for κυρ., θεου (*corrn from ver* 21: *or doctrinal?*), with HLP rel vulg Syr Taras$_1$ [Iren-int$_1$]: txt ABCDE𝔑 k o p 13 syr coptt arm Constt$_1$ Bas$_1$ Chr$_1$ Ambr$_1$. αφηθησεται σου D^1(txt D^2) l^1.

on of hands is preceded by prayer, ch. vi. 6; xiii. 3. **18. ἰδών**] Its effects were therefore *visible* (see above), and consequently the effect of the laying on of the Apostles' hands was not the *inward* but the *outward miraculous* gifts of the Spirit.

προσήν. αὐτ. χρήματα] De W. excellently remarks, 'He regarded the capability of imparting the Holy Spirit,—*rightly*, as *something conferred*, as *derived power* (see ref. Matt.), but *wrongly*, as one to be obtained by an *external method*, without an *inward disposition*: and, since in external commerce every thing may be had for gold, *he wanted to buy it*. This is the essence of the sin of *Simony*, which is intimately connected with unbelief in the power and signification of the Spirit, and with materialism.'

Clearly, from the narrative, Simon himself *did not receive the Spirit by the laying on of hands*. His nefarious attempt to treat with the Apostles was *before he himself had been presented to them for this purpose*.

20.] The solemn denunciation of Peter, like the declaration of Paul, 1 Cor. vi. 13, has reference to the perishableness of all worldly good, and of those with it, whose chief end is the use of it (see Col. ii. 22), 'Thy gold and thou are equally on the way to corruption:' *thy gold*, as its nature is: *thou with it*, as having no higher life than thy natural corrupt one: as being bound in the *σύνδεσμος τῆς ἀδικίας*. The *expression of Peter*, 1 Pet. i. 7, *χρυσίου τοῦ ἀπολλυμένου*, is remarkably parallel with this (see too 1 Pet. i. 18). **ἐνόμισας**] aor. **thou thoughtest**: not '*thou hast thought*,' as E. V. The historic force of the tense is to be kept here: the Apostle uses it as looking forward to the day of *ἀπώλεια*, 'Let thy lot be *ἀπ.*, and that because thou thoughtest,' &c. **κτᾶσθ.**] to acquire, not pass. as E. V., ungrammatically. **21. μερὶς . . . κλῆρος**] synonymous: the first lit., the second fig. (see ref.), but not without reference perhaps to the *κληρονομία* of the kingdom of God, the *κλ. ἄφθαρτος*, 1 Pet. i. 4. **τῷ λόγ. τούτ.**] **The matter now spoken of,**—'to which I now allude.'

εὐθεῖα] Hardly, '*right before God*,' E. V., but **thy heart is not right**,—sincere, single-meaning,—in **God's presence**, 'as God sees it:' i. e., 'seen as it really is, by God, is not in earnest in its seeking after the gospel, but seeks it with unworthy ends in view.' **22.**] **εἰ ἄρα**, if perhaps (not '*ut sane*,' which it will not bear: see on its meaning, "*if, which none can say*," Hartung, Partikellehre, i. 440): and the uncertainty refers, not to the doubt whether Simon would repent

h ἀφεθήσεταί σοι ἡ [i] ἐπίνοια τῆς καρδίας σου· 23 [k] εἰς γὰρ [lm] χολὴν [mn] πικρίας καὶ [op] σύνδεσμον [p] ἀδικίας ὁρῶ σε ὄντα. 24 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μηδὲν [r] ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε. 25 Οἱ μὲν οὖν [s] διαμαρτυράμενοι καὶ [t] λαλήσαντες τὸν [t] λόγον τοῦ κυρίου, [u] ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλάς τε [v] κώμας τῶν Σαμαρειτῶν [w] εὐηγγελίζοντο· 26 ἄγγελος

c etc... ABCDE HLP𝔑 a b c d f g h k l m o p 13

h — Rom. iv. 7 reff.
i (—) here only. (Jer. xx. 10 only.) Sir. xl. 2 al.
k = ver. 20.
l Matt. xxvii. 34 only.
m Deut. xxix. 18 Ed-vat., F &c. (not AB). Lam. iii. 15.
n Rom. iii. 14, from Ps. ix. 7 (27). Eph. iv. 31. Heb. xii. 15 only.
o Eph. iv. 3. Col. ii. 19. iii. 14 only. L.P.
p here only. Isa. lviii. 6.
r ch. xiii. 40 reff.
s Luke xvi. 28. ch. ii. 40 a17. 1 Thess. iv. 6. Heb. ii. 6. L.P.H. Jer. vi. 10.
t = ch. xi. 19 reff.
u Luke i. 56 al. fr. Luke only, exc. (Mark xiv. 40 rec.) Gal. i. 17. Heb. vii. 1. 2 Pet. ii. 21. Gen. xliii. 10.
v Matt. ix. 35. Luke ix. 52 al. fr. Josh. xiii. 30.
w constr., Luke iii. 18. ch. xiv. 15, 21. xvi. 10. Isa. xl. 9 (?).

23. ηυ (= εν? εις D²) γαρ πικριας χολη(χαλης D²) κ. συνδεσμω(συνδεσμον D²) D¹. for ορω, θεωρω DE Constt$_1$ Chr$_2$.

24. om o EH. aft ειπεν ins προς αυτους D (æth). ins παρακαλω bef δεηθ. D 137-80 syr-w-ast Constt$_1$. D¹ has altered δεηθητε to δεηθητι. for υπερ, περι D¹(txt D²) 96. for κυρ., θεον (*see above, ver* 22) D k m o 13 demid fuld syrr (but κυριον syr-mg) æth. for επ' εμε, μοι D: εμοι e: om επ' C. ins τουτων των κακων bef ων D. for ων, ου D¹(txt D²): ως L. aft ειρ. ins κακων E: μοι D, D¹ syr-mg add also ος[om syr-mg] πολλα κλαιων ου διελιμπανεν.

25. διαμαρτυρομενοι LP𝔑 d f l o Thl-sif$_1$. for κυρ., θεου A 68 demid Syr copt [arm]: om τ. κ. 3. 4¹. 65. rec υπεστρεψαν (*alteration to historic tense*), with CEHLP rel vss Thl: txt ABD𝔑 p 36 vulg. rec ιερουσαλημ (*corrn to common form, see ver* 26. *It has been suggested that* -σολυμα *occurs here as belonging to a narrative in which this form has been the one used, see* vv. 1, 14; *whereas in the* follg *narrative,* -σαλημ *is used, vv* 26, 27), with HL[P] rel: txt ABCDE𝔑 c k o p 13. 36 [vulg] Chr [Aug$_1$]. for τε, δε D. rec ευηγγελισαντο (*see above, on* υπεστρ.), with HLP rel E-lat syr copt [æth] Chr Thl: txt ABCD E-gr 𝔑 p 36 vulg [syr arm] sah Aug$_1$.

or not (see below on γάρ): but as to whether or not his sin may not have come under the awful category of those unpardonable ones specified by our Lord, Matt. xii. 31, to which words the form ἀφεθήσεται seems to have a tacit reference. Peter does not *pronounce* his sin *to have been such*, but throws in this doubt, to increase the motive to repent, and the earnestness of his repentance. This verse is important, taken in connexion with John xx. 23, as shewing *how completely the Apostles themselves referred the forgiveness of sins to, and left it in, the sovereign power of God, and not to their own delegated power of absolution.*

23.] γάρ gives the reasons, not why it would be *difficult for forgiveness to take place*, but why *he had such extreme need of repentance and prayer*, as being tied and bound by the chain of sin. ὄντα εἰς] a pregnant construction—**having fallen into and abiding in**: not to be taken (as Kuin., &c.) as '*amounting to*,'—'totus quantus es, nil nisi venenum amarum es et colligatio iniquitatis,' which is very harsh, and improbable: nor (as Stier) is it prophetic, as to what *would be* the consequence, if he did not repent: '*I see that thou wilt come to*,' &c. Least of all must it be said, here or any where else, that εἰς is *put for* ἐν. I cannot too often remind my younger readers, that it is a fundamental maxim of all sound scholarship, that *no word is ever put for another.*

χολ. πικρ.] see reff. 'the gall which is the very seat and essence of bitterness'—**a very gall of bitterness.** The poison of serpents was considered to be seated in their gall: so χολὴ ἀσπίδος ἐν γαστρὶ αὐτοῦ, Job xx. 14. See Plin. H. N. xi. 37.

24.] Simon speaks here much as Pharaoh, Exod. (viii. 28; ix. 28) x. 17,—who yet hardened his heart afterwards (Stier). It is observable also that he wishes merely for the *averting of the punishment.* The words ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε seem remarkably to set forth the mere terror of the carnal man, without any idea of the ἐμέ becoming *another man* in thoughts and aims.

25—40.] CONVERSION OF THE ÆTHIOPIAN EUNUCH BY PHILIP'S TEACHING.

25.] μὲν οὖν indicates (see note on ver. 4) that the paragraph should begin here, not at ver. 26 as commonly.

κώμας τ. Σαμ.] It is interesting to recall Luke ix. 52, where on their entering into a κώμην Σαμ., *the same John* wishes to call down fire from heaven, καὶ ἀναλῶσαι αὐτούς. On constr. (εὐαγγ. w. accus.), see reff. The gradual sowing of the seed further and further from Jerusalem is advancing: not only is this eunuch to carry it to a far distant land, but Philip is sent

x = Matt. ix. 9. Luke i. 39. iv. 29. ch. v. 6, 17. Jonah iii. 2.
y = ver. 36. ch. xxv. 6. (xxvii. 12.) Phil. iii. 14. Josh. v. 7. vii. 13, 14. Prov. vii. 27.
z ch. xxii. 6 only. Gen. xviii. 1. b = here only?
a here only. see Matt.

δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων [x] Ἀνάστηθι καὶ πορεύου [y] κατὰ [z] μεσημβρίαν ἐπὶ τὴν [a] ὁδὸν τὴν [a] καταβαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν [b] ἔρημος.

ABCDE HLP𝔑 a b c d f g h k l m o p 13

26. πορευθητι CD.—αναστας πορ. D 40. for κατα, προς E 130-80 Chr$_1$. aft 2nd την ins καλουμενην ℵ^1(ℵ^2 disapproving). B^1 repeats την οδον. om εστιν p.

to a desert road, away from town or village, to seek him. The imperfects (altered in the rec., see var. readd., into aorists) are significant. They were on their way back to Jerusalem, and were evangelizing the Samaritan villages, when the angel spake (aor.) to Philip. **26.**] An angel, *visibly appearing:* not in a dream,—which is not, as some suppose, implied by ἀνάστηθι, see reff. The ministration of angels introduces and brings about several occurrences in the beginning of the church, see ch. v. 19; x. 3; xii. 7 (xxvii. 23). The appearance seems to have taken place in Samaria, after the departure of Peter and John; see above, on the imperfects.

He would reach the place appointed by a shorter way than through Jerusalem: he would probably follow the high road (of the itineraries, see map in Conybeare and Howson's St. Paul) as far as Gophna, and thence strike across the country southwestward, to join, at some point to which he would be guided, the road leading from Jerusalem to Gaza. Γάζαν] The southernmost city of Canaan (Gen. x. 19), in the portion of Judah (Josh. xv. 47), but soon taken from that tribe by the Philistines, and always spoken of as a Philistian city (1 Sam. vi. 17; 2 Kings xviii. 8; Amos i. 6—8; Zeph. ii. 4; Zech. ix. 5). In Jer. xlvii. 1, we have 'before Pharaoh (Necho?) smote Gaza,'—implying that at one time it was under Egypt. Alexander the Great took it after a siege of five months (Q. Curt. iv. 6, 7. Arrian, Alex. ii. 26), but did not destroy it (as Strabo relates in error, xvi. 759, see below in this note), for we find it a strong place in the subsequent Syrian wars, see 1 Macc. (ix. 52) xi. 61, f.; xiii. 43 (xiv. 7; xv. 28; xvi. 1); Jos. Antt. xiii. 5. 5; 13. 3 al. It was destroyed by the Jewish king Alexander Jannæus (96 A.C.), Jos. Antt. xiii. 13. 3, after a siege of a year, but rebuilt again by the Roman general Gabinius (Antt. xiv. 5. 3),—afterwards given by Augustus to Herod (xv. 7. 3), and finally after his death attached to the province of Syria (xvii. 11. 4). Mela, in the time of Claudius, calls it 'ingens urbs et munita admodum,' with which agree Eusebius and Jerome. At present it is a large town by the same name, with from 15,000 to 16,000 inhabitants (Robinson, ii. 640). The above chronological notices shew that it cannot have been ἔρημος at this time: see below. αὕτη ἐστὶν ἔρημος] The words, I believe, of the *angel*, not of Luke. There appear to have been two (if not more) ways from Jerusalem to Gaza. The Antonine itinerary passes from Jerus. to Eleutheropolis—Askalon—Gaza. The Peutinger Table, Jerus.—Ceperaria—Eleutheropolis—Askalon—Gaza. But Robinson (ii. 748. Winer, Realw.) found an ancient road leading *direct* from Jerusalem to Gaza, through the *Wadi Musurr*, and over the Beit Jibrin, which certainly *at present* is ἔρημος, without towns or villages. Thus the words will refer to *the way:* and denote **the way of which I speak to thee is desert** (Schöttg. cites from Arrian, iii. p. 211, ἐρήμην δὲ εἶναι τὴν ὁδὸν δι' ἀνυδρίαν). Besides the above objection to applying ἔρημος to *Gaza*, there could be no possible reason for adding such a specification here, seeing that Gaza had nothing to do with the object of the journey, and the *road* would be designated *the road from Jerusalem to Gaza*, whether the latter city was inhabited, or in ruins. Those who apply ἔρημος to Gaza, have various ways of reconciling the apparent discrepancy with history: most of them follow Bede's explanation, that the *ancient* city was ἔρημος, and that the Gaza of this day was another town nearer the sea. But how this helps the matter I cannot perceive, unless we are to suppose that the deserted Gaza and the inhabited Gaza were so far apart that it was necessary to specify which was meant, because there would be from Jerusalem two different roads,—of which no trace is found, nor could it well be. Some again suppose (Hug, al.) that the Acts were written after the *second Gaza* was destroyed (Jos. B. J. ii. 18. 1), just before the destruction of Jerusalem, and that Luke inserts this notice: but to what purpose? and why *no more* such notices? In the passage of Strabo, commonly cited to support the application of ἔρημος to Gaza, ἔνδοξός ποτε γενομένη, κατεσκασμένη δ' ὑπὸ Ἀλεξάνδρου (the Great, according to Strabo, which it *was not*) καὶ μένουσα ἔρημος, the last three words are wanting in

μος. 27 καὶ [x] ἀναστὰς ἐπορεύθη. καὶ ἰδοὺ ἀνὴρ Αἰθίοψ [c] εὐνοῦχος [d] δυνάστης Κανδάκης [e] βασιλίσσης Αἰθιόπων, ὃς ἦν [f] ἐπὶ πάσης τῆς [g] γάζης αὐτῆς, ὃς ἐληλύθει [h] προσ- [d] κυνήσων εἰς [i] Ἰερουσαλήμ, 28 ἦν τε [l] ὑποστρέφων καὶ καθήμενος [k] ἐπὶ τοῦ [l] ἅρματος αὐτοῦ καὶ [m] ἀνεγίνωσκεν τὸν [e]

c here &c., 5 times and Matt. xix. 12(3ce) only. Esth. ii. 14 al.
d Luke i. 52. 1 Tim. vi. 15 only.=Levit. xix. 15. Sir. viii. 1.
e Matt. xii. 42 ‖ L. Rev. xviii. 7 only. Jer. xxxvi. (xxix.) 2.
f = ch. xii. 20. Rom. ix. 5. Eph. iv. 6. 4 Kings x. 5.
g here only. Ezra vii. 21. Esth. iv. 7. see Luke xxi. 1 ‖. John viii. 20.
h abs., John iv. 20. xii. 20. ch. xxiv. 11. Jer. xxxiii. (xxvi.) 2.
i ver. 26 reff.
k = Matt. xix. 28. xxiii. 2 al.
l here &c., 3ce. Rev. ix. 9 only. 4 Kings x. 15.
m ch. xv. 21. 2 Cor. iii. 2, 15. 4 Kings xix. 14.

27. rec ins της bef βασ. (*corrn*), with HL[P] rel Chr_1 Thl: om ABCDEℵ p.—D^1 adds τινος. αυτου D^1(txt D^2). om 2nd ος $AC^1D^1ℵ^1$ vulg sah Œc[-txt] (*corrn for constr sake, to prevent ανηρ being pendent, and make it the nom to* ελθυθει): ins $BC^2D^2EHLPℵ^2$ rel syr [arm] Chr [*ει* Syr æth, *hic* copt]: ως 13. om εις D^1: εν D^2L.

28. for τε, δε BC E-lat syr coptt Chr_1. om 1st και (*as unnecessary to the constr*) D^1(ins D^2) 40 vulg copt. om του C. om αυτου D^1(ins D^2). om 2nd και $Dℵ^1$ a c e f 13(not 1st κ. as Sz) [sah arm Thl-sif] (*adopted by Lachm and Tischdf* 1849. *The omissions in this case seem to me very like attempts to escape from the repetitions of και, which however are characteristic of this section, see v 27, vv 36, 38, 39. The τε in* A *may have the same source*).—αναγινωσκων D vulg[*legensque*] sah.—for κ. ανεγ.,

some edd. and are supposed to have been *a gloss from the Acts*. Others suppose ἔρημος to signify '*unfortified*,' which standing alone it cannot. Besides, this notice would be wholly irrelevant;—and would probably not have been true,—see Mela above. The objection of Meyer to the interpretation given above, that if ἔρημ. referred to ἡ ὁδός, the article would be expressed, is not valid: the emphasis is on αὕτη; '*that way*, of which I speak, is desert:' not, 'is the desert one:' no reference is made to the other.

27. εὐνοῦχος] The very general use of eunuchs in the East for filling offices of confidence, and the fact that this man was minister to a female sovereign, makes it probable that he was literally an eunuch. If not so, the word would hardly have been expressed. No difficulty arises from Deut. xxiii. 1, for no inference can be drawn from the history further than that he may have been a proselyte of the gate, in whose case the prohibition would not apply. Nay, the whole occurrence seems to have had one design, connected with this fact. The walls of partition were one after another being thrown down: the Samaritans were already in full possession of the Gospel: it was next to be shewn that none of those physical incapacities which excluded from the congregation of the Lord under the old covenant, formed any bar to Christian baptism and the inheritance among believers; and thus the way gradually paved for the great and as yet incomprehensible truth of Gal. iii. 28. Κανδάκης] As Pharaoh among the Egyptians was the customary name of kings, so Candace of the Queens among the Æthiopians in upper Egypt (*Αἰθίοπες ὑπὲρ Αἰγύπτου οἰκοῦντες*, Dio Cass. liv. 5),—in the island of Meroe, Plin. vi. 29, where he says, 'Ipsum oppidum Meroen ab introitu insulæ abesse LXX m. pass. . . . Regnare fœminam Candacen, quod nomen multis jam annis ad reginas transiit. . . . Cæterum cum potirentur rerum Æthiopes, insula ea magnæ claritatis fuit.' γάζης] A Persian term. Q. Curt. iii. 13. 5, 'pecuniam regiam, quam *gazam* Persæ vocant.' See Virg. Æn. i. 119. ὃς ἐληλύθει . . .] This did not only Jews and proselytes, but also those pious Gentiles who adhered to Judaism,—the proselytes of the gate, see John xii. 20. Euseb. ii. 1, prope fin., speaking of this eunuch says, *ὃν πρῶτον ἐξ ἐθνῶν πρὸς τοῦ Φιλίππου δι' ἐπιφανείας τὰ τοῦ θείου λόγου ὄργια μετασχόντα, τῶν τε ἀνὰ τὴν οἰκουμένην πιστῶν ἀπαρχὴν γενόμενον κ.τ.λ.*, taking for granted that he was a Gentile. There were (see below, ch. xi. 21) cases of Gentile conversion before that of Cornelius; and the stress of the narrative in ch. x. consists in the miscellaneous admission of all the Gentile company of Cornelius, and their official reception into the church by that Apostle to whom was especially given the power. We may remark, that if even the plain revelation by which the reception of Cornelius and his company was commanded failed finally to convince Peter, so that long after this he vacillated (Gal. ii. 11, 12), it is no argument for the eunuch not being a Gentile, that his conversion and baptism did not remove the prejudices of the Jewish Christians. **28.** ἀνεγίνωσκεν] aloud, see ver. 30. Schöttg. quotes from the Rabbis: 'Qui in itinere constitutus est, neque comitem habet, is studeat in Lege.'

He probably read in the LXX, the use of which was almost universal in Egypt. The word περιοχή below (see on ver. 32)

προφήτην Ἡσαΐαν. 29 εἶπεν δὲ τὸ [n] πνεῦμα τῷ Φιλίππῳ [o] Πρόσελθε καὶ [o] κολλήθητι τῷ [1] ἅρματι τούτῳ. 30 [p] προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ [m] ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην, καὶ εἶπεν [q] Ἆρά [q] γε [r] γινώσκεις ἃ [m] ἀναγινώσκεις; 31 ὁ δὲ εἶπεν Πῶς γὰρ ἂν δυναίμην, ἐὰν μή τις [s] ὁδηγήσῃ με; [t] παρεκάλεσέν τε τὸν Φίλιππον [u] ἀναβάντα καθίσαι σὺν αὐτῷ. 32 ἡ δὲ [v] περιοχὴ τῆς [w] γραφῆς ἣν [m] ἀνεγίνωσκεν ἦν αὕτη· Ὡς [x] πρόβατον ἐπὶ [y] σφαγὴν [z] ἤχθη, καὶ ὡς [a] ἀμνὸς [b] ἐναντίον τοῦ [c] κείραντος αὐτὸν [d] ἄφωνος, οὕτως οὐκ [e] ἀνοίγει τὸ [e] στόμα αὐτοῦ. 33 ἐν τῇ [f] ταπεινώσει αὐτοῦ ἡ [g] κρίσις αὐτοῦ [h] ἤρθη, τὴν [δὲ] [i] γενεὰν

...φιλεσ. πω D. ABCEH LPℵ a b e d f g h k l m o p 13

n absol., ch. x. 19 reff.
o = Luke xv. 15. 2 Kings xx. 2. (ch. v. 13 reff. L.P., exc. Matt. xix. 5. Rev. xviii. 5.)
p Mark ix. 15. x. 17 only. Gen. xviii. 2 al.
q interrog. here only. see Luke xviii. 8.
r = Mark iv. 13. Luke xviii. 34 al. Dan. ix. 25.
s Matt. xv. 14. Luke vi. 39. John xvi. 13. Rev. vii. 7 only. Ps. xxiv. 5.
t constr., Mark v. 17. Luke viii. 41.
u = Luke v. 19. xix. 4 al. 3 Kings xii. 18.
v here only ‡. 4 Kings xix. 24. Ps. xxx. 21. (-έχειν, ch. xxiii. 35.)
w = Rom. ix. 17 reff.
x Matt. x. 16. Mark vi. 34. Isa. liii. 7.
y Rom. viii. 36 reff.
z ch. v. 21. xxv. 6, 23. Dan. iii. 13.
a John i. 29, 36. 1 Pet. i. 19 only. Exod. xxix. 38 al. fr.
b ch. vii. 10 reff.
c ch. xviii. 18. 1 Cor. xi. 6 bis only. Gen. xxxi. 19.
d = 1 Cor. xii. 2. (xiv. 10.) 2 Pet. ii. 16 only. Isa. l. c. Wisd. iv. 19. 2 Macc. iii. 29 only.
e = here only. (ver. 35.) Ps. xxxviii. 9.
f Luke i. 48. Phil. iii. 21. James i. 10 only. Gen. xvi. 11.
g = James ii. 13. 2 Pet. ii. 11.
h = ch. xxii. 22. John i. 29 al.
i = Matt. xi. 16 al.

ανεγ. τε A; ανεγ. δε 40. ησ. bef τ. προφ. C m vulg(not am fuld demid).

30. rec τον πρ. bef ησ. (*corrn to same order as previously*), with EHLP p rel syr copt [arm(Treg)] Thl: txt ABCℵ 13 vulg sah [Syr æth arm(Tischdf)] Chr$_1$.

31. om γαρ E o 105 sah [Syr copt æth arm]. om αν A. με bef οδ. C. (οδηγησει B^1[οδαγ.] C[E]ℵ [13].) for τε, δε E copt.

32. rec κειροντος (*so* LXX-Bℵ$^{1\text{-}3b}$), with BP p rel Orig$_1$: txt (*so* LXX-Aℵ^{2a}) ACEHLℵ f k l^1 m o^1 36 [Ps-]Ign$_1$ Chron$_1$. ουτως HL f m^2 o 13.

33. om 1st αυτου (*corrn to* LXX) ABℵ vulg. om δε (*corrn to* LXX?) ABCℵ vulg syr sah: ins EHLP p 13 rel tol copt [arm] Chr Thl Iren-int$_1$ [mss and edd vary].

is not decisive (Olsh.) against this (as if there were περισχαί only in the Hebrew, not in the LXX), as it would naturally be used as well of one as the other by those cognizant of the term. Besides, must there not have been περισχαί in the copies of the LXX read in the synagogues?

29.] This is the first mention of that *inner prompting* of the Spirit referred to again, probably ch. xiii. 2, but certainly ch. x. 19; xvi. 6, 7. Chrysostom understands the words of *the appearance of an angel*, but the text hardly allows it. κολλ.] no stress—attach thyself to. 30.] ἆρά γε = Yes, but . . . .; q. d. It is well, thou art well employed: but . . . ? On the force of ἆρα, used "ubi responsio expectatur negans id de quo erat interrogatum," see Hermann on Viger, p. 821. The γε strengthens the ἆρα, implying the passing over of all other considerations, and selecting this as the most important: see Hartung, Partikellehre, i. 376 f. It assumes, modestly, that he *did not* understand what he was reading. γινώσκ. ἃ ἀναγ.] So 2 Cor. iii. 2. So too Cato (Wetst.), 'Legere et non intelligere nec legere est.' "Valck. compares the celebrated paronomasia of Julian the Apostate, ἀνέγνων, ἔγνων, κατέγνων, and the courageous reply of the Christian Bishop to him, ἀνέγνως, ἀλλ' οὐκ ἔγνως· εἰ γὰρ ἔγνως, οὐκ ἂν κατέγνως." Wordsw. 31.] γάρ gives the reason of the negative which is understood. The answer expresses at once humility and docility. 32.] Perhaps it is best to render, **The contents of the (passage of) Scripture which he was reading were as follows**: see περιέχει, 1 Pet. ii. 6. Cicero indeed appears to use περιοχή in the sense of a 'paragraph,' or 'chapter;' ad Attic. iii. 25, 'At ego ne Tironi quidem dictavi, qui totas περιοχάς persequi solet, sed Spintharo syllabatim.' The citation is from the LXX-A, with only the variation of αὐτοῦ inserted after ταπεινώσει (and [δέ] before γενεάν).

33. ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτ. ἤρθη] Heb. 'He was taken away by distress and judgment' [so in the margin of E. V.]: i. e. as Lowth, 'by an oppressive judgment.' γενεὰν αὐτοῦ] i. e., **the age in which He shall live**—'the wickedness of his contemporaries.' The fathers, and Bede (and so Wordsworth), explain '*His generation*' of His eternal Sonship and His miraculous Incarnation. But the Heb. does not seem to bear this out. See the meaning discussed at length, and another interpretation defended in Stier,

αὐτοῦ τίς [k] διηγήσεται; ὅτι [h] αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. 34 ἀποκριθεὶς δὲ ὁ [l] εὐνοῦχος τῷ Φιλίππῳ εἶπεν [m] Δέομαί [m] σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός; 35 [n] ἀνοίξας δὲ ὁ Φίλιππος τὸ [n] στόμα αὐτοῦ καὶ [o] ἀρξάμενος ἀπὸ τῆς [p] γραφῆς ταύτης [q] εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. 36 ὡς δὲ ἐπορεύοντο [r] κατὰ τὴν ὁδόν, ἦλθον ἐπί τι [s] ὕδωρ, καί φησιν ὁ [l] εὐνοῦχος Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι; 38 καὶ ἐκέ-

k constr., here only. (Mark ix. 9. Luke viii. 39. ix. 10.) 1 Chron. xvi. 9. see ch. ix. 27 reff. Joel i. 3.
l ver. 27 reff.
m abscol., Luke viii. 28. ch. xxi. 39. Gal. iv. 13 only.
n = Matt. v. 2. xiii. 35, from Ps. lxxvii. 2. ch. x. 34. xviii. 14.
q constr.,

Job iii. 1. see Eph. vi. 19. ch. xi. 20 reff.
o ch. i. 22 reff.
r ver. 36 reff.
p ch. i. 16 reff.
s = John iii. 23.

34. om τουτο B-txt: ins B[1]-marg. for εαυ., αυτου H. τινος bef ετερου E.

35. om ο E[H] c 137. aft ταυτης ins και ℵ[1](ℵ[3] disapproving).

36. ὑδωρ (2nd) ℵ[1].

[37. rec inserts ειπε δε ο φιλιππος ει πιστευεις εξ ολης της καρδιας εξεστιν αποκριθεις δε ειπε πιστευω τον υιον του θεου ειναι τον ιησουν χριστον, with (E) and 10 others specified by Scholz(addg "alii permulti") [vulg-ed tol] am[3] demid syr-w-ast arm Irengr(and int) Thl-fin-txt Cypr; Jer Aug Prædest Pacian—aft δε ins αυτω E [e arm]—om ο φιλ. [e] 36 syr [arm]—for ει, εαν E—aft καρδ. ins σου E [tol syr-w-ast arm] Cypr—for εξεστιν, σωθησει E; alii aliter—aft πιστ. E has εις τον χρ. τον υιον τ. θ.—spec reads the whole thus *et respondens spado ait Credo filium dei esse Chr Jes.*——: om ABCHLPℵ 13(sic) rel and 44 others specified by Scholz(addg "alii plurimi") am[1] fuld syrr coptt æth Chr[2] Thl-sif. (*The insertion appears to have been made to suit the formularies of the baptismal liturgies, it being considered strange that the eunuch should have been baptized without some such confession.*)]

Jesaias, &c., pp. 466—470. Cf. also Gesenius' Thesaurus under יֹוֵשׁ.

34. ἀποκριθείς] *to the passage of Scripture*, considered as the question proposed: not, to the question in ver. 30. We can hardly suppose any immediate reference in ἑτέρου τινός to Christ.

36. τί ὕδωρ] In the scholia to Jerome's Epitaph of Paula (not in Jerome himself) on the words, 'A Bethsur venit,' we have, 'hæc ætate Hieronymi vocabatur Bethsura: vicus est in tribu Juda, obvius vigesimo lapide euntibus ab Hierosolyma Chebron. Juxta hunc fons est ad radices montis ebulliens, qui ab eadem in qua gignitur humo sorbetur. In hoc fonte putant eunuchum Candacis Reginæ baptizatum fuisse.' Jerome's own words (Ep. 108 (27) ad Eustochium, 11, p. 700) are: 'cœpit per viam veterem pergere quæ ducit Gazam .... et tacita secum volvere, quomodo Eunuchus Æthiops, gentium populos præfigurans, mutaverit pellem suam, et dum vetus relegit instrumentum, fontem reperit Evangelii. Atque inde ad dexteram transit. A Bethsur venit Escol' ... where no reference is made to the tradition, save what may be inferred from the mention of Bethsur. Eusebius also (περὶ τόπων) states it to be twenty miles south of Jerusalem in the direction of Hebron: and so it is set down in the Jerus. Itin. and the Peutinger Tab. (Howson's map.) Pococke found there a fountain built over, and a village called Betur on the left. Fabri describes the fountain as the head of a considerable brook, and found near it the ruins of a Christian church. There is no improbability in the tradition except that, even supposing a way going across from Hebron straight to Gaza to be called ἔρημος, this would not be on that portion of it, but on the high road (Winer, Realw.). τί κωλ. μ. βαπτ.] There is no reason for supposing Philip to have preached to him the necessity of baptism: his own acquaintance with Jewish practices, and perhaps his knowledge of the progress of the new faith in Jerusalem, would account for the proposition. [37.] The authorities against this verse are too strong to permit its insertion. It appears to have been one of those remarkable additions to the text of the Acts, common in D (which is here deficient) and its cognates: few of which, however, have found their way into the received text. This was made very early, as Irenæus has it. The manuscripts which contain it vary exceedingly: another strong mark of spuriousness in a disputed passage. See var. readd. Wordsw. retains it, citing Bornemann as doing the same; but it is Bornemann's principle that all these insertions of D and its cognates formed part of the original text: so that his authority goes for nothing. Wordsw. also

ABCEH LPא a b c d f g h k l m o p 13

λευσεν [t] στῆναι τὸ [u] ἅρμα, καὶ [v] κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὅ τε Φίλιππος καὶ ὁ [1] εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. 39 ὅτε δὲ [w] ἀνέβησαν ἐκ τοῦ ὕδατος, [x] πνεῦμα [x] κυρίου [y] ἥρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ [1] εὐνοῦχος, [z] ἐπορεύετο γὰρ τὴν [z] ὁδὸν αὐτοῦ χαίρων. 40 Φίλιππος δὲ εὑρέθη [a] εἰς [a] Ἄζωτον, καὶ [b] διερ-

t = Matt. xx. 32. Luke vii. 14. Josh. x. 12, 13. 4 Kings xiii. 18.
u vv. 38, 39.
v = John v. 7.
w Matt. iii. 16 v. Gen. xli. 2.
x Luke iv. 18. ch. v. 9. 2 Cor. iii. 17. 3 Kings xviii. 12. xxi. 21. ver. 30 reff.
y – John vi. 15. 2 Cor. xii. 2, 4. Rev. xii. 5. ἥρπαζεν ὁ ποταμός, Xen. Anab. iv. 3. 6. Judg. x here only. Josh. iii. 4. b absol., ver. 4 reff.
a = ch. ii. 27. xx. 14. Matt. ii. 23. Luke xi. 7 al. sæp

38. εις το υδωρ bef αμφοτεροι E c k 137-80 syr copt Chr_1.

39. [ανεβη (for -βησαν) C 137. (13 def.)] for εκ, απο E c f o 137-77-80. αγγελος κυριου ηρπασεν τον φιλιππον αγγελος δε κυριου A^1: πνευμα αγιον επεπεσεν επι τον ευνουχον αγγελος δε (*see note*) A-corr[1] 15-8. 27-9. 36. 60. 100 arm, syr stands thus πνευμα κυριου (αγιον syr-mg) [e]επεπεσεν επι τον ευνουχον αγγελος δε κυριου: Jerome's testimony is doubtful. On Isa lxiii. 14, vol. iv. p. 754 [vol. iii. p. 470, ed Bened.], "*Spiritus Domini ductor ejus fuit,*" he says, *id est, gregis Domini, Spiritum autem hic Angelum debemus intelligere, qui ductor fuit populi Israel, juxta illud quod scriptum est* (*Ps* civ. 4, *Heb* i. 14). *Consideremus illud quod in Act. Ap. scribitur,* "*Spiritus Domini rapuit Philippum, et non vidit eum ultra eunuchus,*" an super Angelo debeamus accipere. Sunt qui Angelum in Spiritu sancto hæc fecisse testentur. But in Dial. adv. Lucif. 9, vol. ii. p. 182 [vol. iv. pt ii. p. 295], he says *Inde venit ut sine chrismate et episcopi jussione, neque presbyter, neque diaconus jus habeant baptizandi. . . Ut enim accipit quis, ita et dare potest:* nisi forte eunuchus a Philippo diacono baptizatus sine Spiritu sancto fuisse credendus est, *de quo scriptura ita loquitur* "*Et descenderunt ambo . . et quum abscederent ab aqua, Spiritus sanctus venit in Eunuchum.*" *Si autem illud objiciendum putas quia* "*Cum audivissent . . .* (vv 14—17)"—: txt is supported by Chr (who says οὐκέτι ἄγγελος ἀλλὰ τὸ πνεῦμα αὐτὸν ἁρπάζει) and by Did(who explains *spiritus domini* by *angelus domini*). αυτου bef την οδον B. [13 def.]

states that it is found in the codex amiatinus of the vulgate, which *it is not*, except as a correction a secunda manu.]

38. ἐκέλ.] viz. the eunuch. **39. πν. κυρ. ἥρπ. τ. Φ.**] The reading, '*the Spirit fell on the Eunuch, and an angel of the Lord caught away Philip,*' is curious, and has probably arisen from a desire to conform the results of the eunuch's baptism to the usual method of the divine procedure, and the snatching away of Philip to his commission, ver. 26. But the Spirit did not fall on the Samaritans after baptism by Philip.

The text clearly relates a supernatural disappearance of Philip: compare μήποτε ἥρεν αὐτὸν πνεῦμα κυρίου, 4 Kings ii. 16; no interpretation (as Eichhorn, Kuin., Olsh., Meyer) of his being suddenly hurried away by the prompting of the Spirit, will satisfy the analogy of the above-cited passage, and of (see below) a parallel one in Luke's own Gospel. The ἁρπάζειν of ref. John, which Meyer cites to justify his view, tells in my mind the other way; the fear was lest the multitude should come and *carry Him off* to make Him a King: and in the reff. I have therefore marked the two as bearing the same meaning.

οὐκ εἶδεν αὐτὸν οὐκέτι] Not 'never saw him from that day,' though (see below) that meaning may be indirectly included: —but as Luke xxiv. 31, αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν, and as in the strictly parallel words of 4 Kings ii. 12, οὐκ εἶδεν αὐτὸν ἔτι,—after the going up of Elijah. These last words in my view decide the question, that the departure of Philip was miraculous. **γάρ**] refers to *what follows* (Φ. δὲ εὑρ.). Philip was found at Azotus: if the eunuch had gone *that way*, he might have met with him again: but he did not, for he went from the fountain *on his own way*, which did not lead through Azotus. **40. εὑρ. εἰς Ἄζ.**] A constr. prægnans,—was borne to, and found at. The word εὑρέθη again appears to refer to 4 Kings ii. 17. AZOTUS or ASHDOD (Josh. xiii. 3; 1 Sam. v. 5 al.) was one of the five principal cities of the Philistines, never, though nominally in Judah, thoroughly subjugated by the Jews:—it was taken by Tartan the Assyrian general (Isa. xx. 1),—again by Psammetichus, Herod. ii. 157; Jer. xxv. 20,—again by Judas Maccabæus (1 Macc. v. 68), and Jonathan (ib. x. 84), and by the latter destroyed;—rebuilt by Gabinius (Jos. Antt. xiv. 5. 3. B. J. i. 7. 7), and belonged to the kingdom of Herod, who left it in his will to his sister Salome (Antt. xvii. 8. 1; 11. 5). At present, it is a small village, retaining the name Esdud, but no remains. (Robinson, ii. 629;

χόμενος [c] εὐηγγελίζετο τὰς πόλεις πάσας, [d] ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

IX. [1] Ὁ δὲ Σαῦλος ἔτι [e] ἐμπνέων [f] ἀπειλῆς καὶ φόνου [g] εἰς τοὺς μαθητὰς τοῦ κυρίου, [h] προσελθὼν τῷ ἀρχιερεῖ [2] [i] ᾐτήσατο [j] παρ' αὐτοῦ [k] ἐπιστολὰς [l] εἰς Δαμασκὸν πρὸς

c constr., ver. 25 reff.
d constr. w. inf here only.
1 Kings xvi. 11. 3 Kings xxii. 27 B, F (not A) &c. gen., ch. vii. 45 al. fr.
e here only. and constr.,

Josh. x. 40 B (om gen., A Ald.). (-νουσις, Ps. xvii. 15.)
f ch. iv. [17] 29. Eph. vi. 9 only. Job xxiii. 6.
g ch. xxiii. 30. Rom. viii. 7 al.
h = Matt. xxvii. 58 ‖ L. John xii. 21. ch. xxiii. 14 al. 3 Kings xxi. (xx.) 13.
i ch. iii. 2. John iv. 9. James i. 5. 1 John v. 15 only. Deut. x. 12.
k = ch. xv. 30. xxiii. 25, 33. Rom. xvi. 22 al. L.P., exc. 2 Pet. iii. 1, 16. Neh. ii. 7.
l constr., here only. see 2 Cor. iii. 1.

40. τας πολ. πα. bef εν. A. (ms 13 is very much defaced from viii. 30 to ix. 1, but the words κωλυει με βαπτισθηναι και can be read, thus shewing the omn of ver 37; again, in ver. 39, almost the only syllables legible are πνευμα κυριου ηρπ, thus shewing that cod. colb. does not here, as frequently elsw, agree with A's peculiar reading. Such are the results in two verses alone of Dr. Tregelles' painstaking collation of the mutilated parts of this important ms.)

CHAP. IX. 1. for ετι, οτι B[1]: om ℵ[1] l 24-6. 78. 126 sah.
2. επιστολας bef παρ αυτου ℵ.

iii. 1, 232. Winer, Realw.) τὰς πόλεις πάσας] viz. Ekron, Jamnia, Joppa, Apollonia, on the direct road: or, if he deviated somewhat for the purpose, Lydda also (which seems implied ch. ix. 32).

Καισάρειαν] See note, ch. x. 1.

CHAP. IX. 1—30.] CONVERSION OF SAUL. 1.] The narrative is taken up from ch. viii. 3, but probably with some interval, sufficient perhaps to cover the events of ch. viii. ἐμπνέων] Meyer charges the ordinary interpretation, '*breathing*,' i. e. as in E. V., '*breathing out*,' with an arbitrary neglect of the composition of the word. He would render it 'inhaling,' with the partitive genitives signifying the element. But the sense would thus be flat; and there seems to be no need for pressing the sense of the compound verb. We should perhaps hardly render it breathing *out*,—but breathing; his 'spiritus,' inhaled or exhaled, being ἀπειλὴ κ. φόνος. So ἐφ' αἱματόεντος ἀναπνείων ὀρυμαγδοῦ, Q. Calaber, xiv. 72, and πνέων θυμοῦ, Aristæn. I. ep. 5 (Kuin.). ἐμπνέων, προσελθών] As σοὶ πιστεύσας, μετανάστάς, Œd. Col. 172, where Hermann remarks, 'Si recte observavi, ea est hujus constructionis ratio, ut præcedat illud participium, quod, separatim enunciata sententia, indicativus esse verbi debet: ut hoc loco sensus sit, ὅτι σοὶ ἐπίστευσα, μετανάστάς.' τῷ ἀρχιερεῖ] See table in Prolegg. to Acts;—it would be Theophilus,—brother and successor to Jonathan, who succeeded Caiaphas, Jos. Antt. xviii. 5. 3. 2. ἐπιστολάς] of authorization; written by the high priest (in this case, but not always, president of the Sanhedrim) in the name of πᾶν τὸ πρεσβυτέριον, ch. xxii. 5. εἰς Δαμασκόν] DAMASCUS is probably the oldest existing city in the world. We read of it in Abraham's time (Gen. xiv. 15; xv. 2): then no more till David subdued it (2 Sam. viii. 6): it became independent again under Solomon (1 Kings xi. 24 ff.), and from that time was the residence of the kings of Syria (1 Kings xv. 18; xx. 1 ff.), who were long at war with Israel and Judah, and at last were permitted to prevail considerably over Israel (2 Kings x. 32; Amos i. 3, 4) and to exact tribute from Judah (2 Kings xii. 17, 18, see also 2 Kings xiii. 3, 22, 25). Damascus was recovered to Israel by Jeroboam II. (cir. 825 A.C. 2 Kings xiv. 28). Not long after we find Rezin, king of Syria, in league with Pekah, king of Israel, against Ahaz (2 Kings xv. 37). Ahaz invited to his assistance Tiglath-pileser, king of Assyria, who took Damascus and slew Rezin, and led the people captive (2 Kings xvi. 5—9; Isa. viii. 4). From this time we find it subject to Assyria (Isa. ix. 11; x. 9; xvii. 1), then to Babylon (2 Kings xxiv. 2; Jer. xxxv. 11),—Persia (Arrian. Alex. ii. 11, Δαρεῖος τῶν χρημ. τὰ πολλὰ . . . . . πεπόμφει εἰς Δαμασκόν, Strabo, xvi. 756; Q. Curt. iii. 12. 27),—the Syrian Seleucidæ (1 Macc. xi. 62; xii. 32),—and from the time of Pompey (64 A.C.), to the Romans, and attached to the province of Syria (Jos. Antt. xiv. 4. 5; 9. 5). Many Jews were settled there, and the majority of the wives of the citizens were proselytes, Jos. B. J. ii. 20. 2. On its subjection to Aretas, see below, ver. 24, note. It was later the residence of the Ommiad Caliphs, and the metropolis of the Mahommedan world. (Conybeare and Howson, edn. 2, vol. i. p. 106.) At present it is a large city, with (Burckhardt) 250,000 inhabitants, nearly 70,000 of whom are Christians. It is situated most beautifully, in a large and well-watered plain, on the river

ABCEH LPℵ a b c d f g h k l m o p 13

τὰς συναγωγάς, ὅπως ἐάν τινας εὕρῃ τῆς [m] ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ. [a] [3] [n] ἐν δὲ τῷ πορεύεσθαι [o] ἐγένετο αὐτὸν [p] ἐγγίζειν τῇ Δαμασκῷ, [q] ἐξαίφνης τε αὐτὸν [r] περιήστραψεν φῶς [s] ἀπὸ τοῦ οὐρανοῦ, [4] καὶ πεσὼν ἐπὶ τὴν γῆν [s] ἤκουσεν φωνὴν λέγουσαν αὐτῷ Σαοὺλ Σαούλ, τί με [t] διώκεις; [5] εἶπεν δὲ Τίς εἶ [σύ], κύριε; ὁ δὲ Ἐγώ εἰμι Ἰησοῦς, ὃν σὺ [t] διώκεις.

m = ch. xviii. 26. xix. 9, 23. xxii. 4. xxiv. 14, 22.
a Matt. xiii. 4, 25. ch. iii. 26. viii. 6 al. Ezek. ix. 8.
o constr., ch. iv. 5 reff.
p dat., Luke vii. 12. xv. 25. ch. x. 9. xxii. 6. Exod. xxxii. 19.
q Mark xiii. 36. Luke ii. 13. ix. 39. ch. xxii. 6 only. Prov. xxiv. 22. 9. xxvi. 14. John iii. 8. Rev. v. 11 al. Exod. xxxii. 18.
r ch. xxii. 6 only +.
s w. acc., ch. xxii. t = ch. vii. 52 reff.

for ταις, τα B^1. for εαν, αν ℵ[E Chr_1]. οντ. bef της οδ. Aℵ p [syrr æth]: om οντ. 13 [vulg E-lat coptt].

3. rec και εξαιφν., with EHLP rel Chr_1: txt ABCℵ p. rec περιηστραψεν bef αυτον, with EHLP 13 rel [vulg syrr arm] Chr: txt (A)BCℵ m p.—αυτ. φως π. A.—[elx] περιεστρ. [with] C^3; so, appy, but perh περιαστρ. A^1: περιστρ. C^1. *ἐκ (corrn *from ch* xxii. 6 ?) ABCLℵ d p Thl-fin, *de* vulg E-lat: απο EHP 13 rel Thl-sif. add σκληρον σοι προς κεντρα λακτιζειν (*from ch* xxvi. 14) E 180 am^2 Syr syr-w-ast (adding a note that these words are not here in the text, but where Paul gives the account of himself).

5. rec om (*as* ||) συ, with ABEHLPℵ rel: ins C. rec aft ο δε ins κυριος ειπεν (κυριος *appears to have been an insertion to avoid the apparent insufficiency of* ο δε; ειπεν, *from ch* xxvi. 15), with HLP 13 rel syrr [sah] Chr_1 Thl; κυριος προς αυτον E o 11. 27-9. 66^2; κυριος 100 Hil; ειπεν ℵ k $p^{1\cdot 3}$ 43. 105-37 copt æth arm: om ABC p^2 36 vulg. aft ιησ. add ο Ναζωραιος (*from ch* xxii. 8) ACE [demid] Syr syr-w-ast copt æth Hil_1 Aug_2.

5, 6. rec aft διωκ. (omg αλλα) adds σκληρον σοι προς κεντρα λακτιζειν τρεμων τε και

Chrysorrhoas (Barrada), which divides into many streams (see 2 Kings v. 12), and fertilizes the plain (Strabo, xvi. 756, ἡ Δαμασκηνὴ χώρα διαφερόντως ἐπαινουμένη),—bounded on all sides by the desert. See Winer, Realw., from which the above is mainly taken: Vitringa in Jesaiam, p. 650 ff. (Notitia Damasci et Regni Damasceni), and a vivid description in C. and H., pp. 104—108. πρὸς τ. συν.] i. e. to the *presidents* of the synagogues, who would acknowledge the orders of the Sanhedrim, and could, under the authority of the Ethnarch, carry them out. τῆς ὁδοῦ] Not '*this way*,' E. V., which rendering should be kept for the places where the pronoun is *expressed*, as ch. xxii. 4,—but **the way**, viz. of 'salvation,' ch. xvi. 17, or 'of the Lord,' ch. xviii. 25. (The genitive, as τῆς γνώμης εἶναι, see 1 Cor. i. 12.) The expression 'THE WAY' had evidently become a well-known one among Christians (see reff.); and it only was necessary to prefix the pronoun when *strangers* were addressed.

The special journey to Damascus presupposes the existence of Christians there, and in some numbers. This would be accounted for by the return of many who may have been converted at the Pentecostal effusion of the Spirit, and perhaps also by some of the fugitives from the persecution having settled there. This latter is rendered probable by Ananias's ἤκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ver. 13.

3.] The journey from Jerusalem was probably made on the Roman road, i. e. that of the Itineraries, by Neapolis (Sichem) and Scythopolis, crossing the Jordan S. of the lake Tiberias,—Gadara, and so to Damascus. Or he might have joined,—either the Petra road, by Jericho and Heshbon, and so by Botsrah to D.,—or the Egyptian caravan-track, which passes to the north of the lake of Tiberias, and near Cæsarea Philippi. In either case the journey would occupy from five to six days, the distance being 130 to 150 miles.

περιήστρ. κ.τ.λ.] It was (ch. xxii. 6) περὶ μεσημβρίαν,—and from ch. xxvi. 13, the light was ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου. These details at once cut away all ground from the absurd rationalistic attempt to explain away the appearance as having been *lightning*. Unquestionably, the inference is, that it was a bright noon, and the full splendour of the oriental sun was shining.

His companions saw the light, and were also cast to the ground, ch. xxvi. 13, 14; xxii. 9, see below on ver. 7. 4. λέγουσαν αὐτ.] τῇ Ἑβραΐδι διαλέκτῳ, ch. xxvi. 14. And it is a remarkable undesigned coincidence, that the form Σαούλ should have been preserved in this account, and rendered in Greek in the translation of Paul's speech in ch. xxii. In ch. xxvi., where he was speaking in Greek before

6 ἀλλὰ [u] ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν, καὶ [v] λαληθήσεταί σοι ὅ τι σε δεῖ ποιεῖν. 7 οἱ δὲ ἄνδρες οἱ [w] συνοδεύοντες αὐτῷ εἱστήκεισαν [x] ἐνεοί, ἀκούοντες μὲν

u Mark ix. 27. Luke iv. 39. v. 25. ver. 34. ch. xii. 7 al. 3 Kings xx. (xxi) 7. v = ch. [x. 32]

xxii. 10. 1 Cor. xiv. 3. Ezek. iii. 22. iii. 44.)

w here only †. Wisd. vi. 23 (25) only. (-δία, Luke

x here only. Prov. xvii. 28. Isa. lvi. 10. Ep. Jer. 41 only.

θαμβων ειπε κυριε τι με θελεις ποιησαι και ο κυριος προς αυτον (from ch xxvi. 14, *and* xxii. 10. *Inserted by Erasmus from the Latin: in his annotations on* "Durum est tibi" *he says* "In græcis codicibus id non additur hoc loco, cum mox sequatur, *Surge:* sed aliquanto inferius, cum narratur hæc res." *See Treg on the Printed Txt p* 23), with no Greek manuscript as far as Griesbach ("codices græci, quantum scimus, nulli"), Scholz (repeating Gb's words), and Tischdf are aware—vulg(demid fuld) syr-w-ast(but varies, and syr ins αλλα) æth(but varies) arm(ed-usc: but addg αλλα) Thl-ed-fin-txt Hil$_1$(*τρεμ.* to *ποι.*, omg the former part): αλλα is inserted and the rec omitted by all our manuscripts, by 23 others which Scholz specifies, by am^1 tol(Tischdf) Syr coptt [arm-zoh] Chr.

6. ειστηθι B. rec om δ, with EHLP 13. 36 rel: ins ABCℵ p. δει bef σε E-gr: om σε k.

7. rec εννεοι, with L rel [Chr-ed$_1$]: txt ABCEHPℵ a b^1 h m p 13 syr-mg-gr. for μεν, δε (omg δε follg) p.

Festus, he inserts the words τῇ Ἑβρ. διαλ., to account for the use of the form Σαούλ: or perhaps he spoke the solemn words, ineffaceable from his memory, *as they were uttered, in Hebrew*, for King Agrippa. (See note on Σαούλ, ver. 17.) τί με διώκεις;] A remarkable illustration of Matt. xxv. 45. The με is not emphatic (agst Wordsw.); but the very lack of emphasis, assuming the awful fact, gives more solemnity to the question.

5. ὁ δέ] That Saul *saw*, as well as heard, Him who spoke with him, is certain from Ananias's speech, ver. 17, and ch. xxii. 14,—that of Barnabas, ver. 27,—from ch. xxvi. 16 (ὤφθην σοι), and from the references by Paul himself to his having seen the Lord, 1 Cor. ix. 1; xv. 8. These last I unhesitatingly refer to this occasion, and not to any subsequent one, when he saw the Lord ἐν ἐκστάσει, ch. xxii. 17. Such appearances could hardly form the subject of autoptic testimony which should rank with that of the other apostles: this, on the contrary, was no ἔκστασις, but the *real bodily appearance of the risen Jesus:* so that it might be adduced as the ground of testimony to His Resurrection. On the words excluded from our text, as having been interpolated from ch. xxvi. 14, and xxii. 10, see note at xxvi. 14. It is natural that the account of the *historian* should be less precise than that of the *person concerned, relating his own history*. In ch. xxvi. 15—18, very much more is related to have been said by the Lord: but perhaps he there, as he omits the subsequent particulars, includes the revelations made to him during the three days, and in the message of Ananias. 7.] In ch. xxii. 9, οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο [καὶ ἔμφοβοι ἐγένοντο], τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. Two accounts seemingly (and certainly, in the *letter*) discrepant; but exceedingly instructive when their *spirit* is compared,—the *fact* being this: that the companions of Saul saw and were struck to the ground by the light, but saw οὐδένα, *no person*:—that they stood (or 'were fixed:' but I should acknowledge the discrepancy here, and recognize the more accurate detail of ch. xxvi. 14, that they *fell to the ground*) mute, hearing τῆς φωνῆς, the sound of the voice, but not τὴν φωνὴν τοῦ λαλοῦντός μοι, the words spoken and their meaning. Compare John xii. 29, note. (Only no stress must be laid on the difference between the gen. and acc. government of φωνή, nor indeed on the mere *verbal* difference of the two expressions;—but their spirit considered, in the possible reference which they might have to one and the same fact.) Two classes of readers only will stumble at this difference of the forms of narration; those who from enmity to the faith are striving to create or magnify discrepancies,—and those who, by the suicidal theory of verbal inspiration, are effectually doing the work of the former. The devout and intelligent student of Scripture will see in such examples a convincing proof of the simple truth of the narrative, —the absence of all endeavour to pare away apparent inconsistencies or revise them into conformity,—the *bonâ fide* work of holy truthful men, bearing each his testimony to things seen and heard under the guidance, not of the spirit of bondage, but of that Spirit of whom it is said, οὗ τὸ πνεῦμα κυρίου, ἐλευθερία. I should not too hastily determine that this account *has not come from Saul himself*, on account of the above differences: they are

ABCEH LPNa b d d f g h k l m o p 13

y ch. vii. 56 reff.
z ch. xxii. 11 only. Judg. xvi. 26 A compl. only.
a ch. xxiii. 12. Esth. iv. 16.
b ch. vii. 31 reff.
c = Heb. ii. 13 only. 1 Kings iii. 4.
d ch. viii. 26 reff.
e Matt. vi. 2. Luke xiv. 21. ch. xii. 10 only. Prov. xxxi. 23 ℵ. Isa. xv. 3. Tobit xiii. 18 (not ℵ). Sir. ix. 7 only.

τῆς φωνῆς, μηδένα δὲ [y] θεωροῦντες. 8 ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς, ἠνεῳγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδένα ἔβλεπεν· [z] χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. 9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ [a] ἔφαγεν οὐδὲ [a] ἔπιεν. 10 Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας. καὶ εἶπεν πρὸς αὐτὸν ἐν [b] ὁράματι ὁ κύριος Ἀνανία. ὁ δὲ εἶπεν [c] Ἰδοὺ ἐγώ, κύριε. 11 ὁ δὲ κύριος πρὸς αὐτὸν [d] Ἀναστὰς πορεύθητι ἐπὶ τὴν [e] ῥύμην τὴν καλουμένην εὐθεῖαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνό-

θεωρουντες ℵ³ : ορωντες ℵ¹.

8. rec ins *o* bef *σαυλος*, with HLP rel: om ABCEℵ b¹ p. rec *ανεωγ.*, with BHLP rel: txt (A)CE(ℵ) p.—*ηνοιγ.* A: *ηνυγ.* ℵ¹. for 2nd *δε*, *τε* HLP a b (c ?) d g h k l o æth arm[appy] Chr Thl. *ουδεν* (*cf* ch xxii.) A¹Bℵ vulg E-lat syrr sah æth[-rom]: txt A²C E-gr HLP rel copt Chr Thl.—in ℵ *a* seems to have been begun above the line, but is left unfinished.

9. for *ουδε*, *και ουκ* C.

10. rec *ο κυρ.* bef *εν ορ.*, with HLP p rel vss [Chr,]: txt ABCEℵ vulg æth-rom.

11. *αναστα* B fuld syrr(but so also ch x. 13, 20) coptt; and, adding *και*, vulg(not am) æth(but so also elsw when there is no varn in the Greek).

no more than might arise in narrations at different times by the same person.

εἱστήκεισαν] It will be well to warn younger readers against an error often found in English Commentators (e. g. Dr. Burton here),—that ἕστηκα is *past*, and *εἱστήκειν pluperfect* in signification,—ἕστηκα, 'I have been standing,' and *εἱστήκεισαν*, 'had been standing.' This error arises from forgetting the peculiar character of the verb ἵστημι with regard to transitive and intransitive meanings. ἕστηκα is *strictly present*,—*εἱστήκειν imperfect*: as much so as *sto* and *stabam*. See Matthiæ, § 206. And this accuracy is important here: they had *not* 'been standing,' but had fallen. See ch. xxvi. 14, *πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν*. Wordsw.'s explanation, that *εἱστήκεισαν* refers to the *standing still* of the cavalcade, not to the *standing* of Saul's companions, is untenable: for 1) the *ἐνεοί*, which qualifies the *εἱστήκεισαν*, forbids it: and 2) his justifying instances are all aorists, Luke vii. 14; viii. 44; ch. viii. 38, not perfect, which surely will not bear this sense of mere arrestation in a course.

8.] **On his eyes being opened** (it would seem that he had closed them on the first disappearance of the vision), **he saw no one.** He explains it, ch. xxii. 11, *ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου*. He had seen, what those with him had not seen, the glorious Person of the Lord Jesus. See below on ver. 18.

9.] Obs. *μὴ βλέπων*, his personal subjective state: *οὐκ ἔφ.*, the historical fact.

οὐκ ἔφ. οὐδὲ ἔπ.] There is no occasion to soften these words: the effect produced on him by the *οὐράνιος ὀπτασία* (ch. xxvi. 19), aided by his own deeply penitent and remorseful state of mind, rendered him indifferent to all sustenance whatever.

10.] Paul adds, ch. xxii. 12, with particularity, as defending himself before the *Jews*, that Ananias was *ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων*: saying nothing of the command received by him, *nor that he was a disciple*. In ch. xxvi., speaking before the Roman governor, he *does not mention him*. Mr. Howson (edn. 2, vol. i. p. 114) remarks on the close analogy between the divine procedure by visions here, and in ch. x. Here, Ananias is prepared for his work, and Saul for the reception of him as a messenger, each by a vision: and similarly Peter and Cornelius in ch. x. I may add, that in ch. viii., where the preparation of heart was already found in the eunuch, *Philip only* was supernaturally prepared for the interview. **11.**] "We are allowed to bear in mind that the thoroughfares of Eastern cities do not change, and to believe that the 'straight street,' which still extends through Damascus in long perspective from the eastern gate, is the street where Ananias spoke to Saul." (C. and H., p. 115.) **οἰκίᾳ Ἰούδα**] The houses of Ananias and Judas are still shewn to travellers. Doubtless they (or at least the former) would long be remembered and pointed out by Christians; but, in the long degradation of Christianity in the East, most such identities must have

ματι Ταρσέα. 12 ἰδοὺ γὰρ [f]προσεύχεται, καὶ εἶδεν ἄνδρα [f] abscol., ch. x. 9 reff.
Ἀνανίαν ὀνόματι εἰσελθόντα καὶ [g]ἐπιθέντα αὐτῷ [g] χεῖρα [g] ch. viii. 17 reff.
ὅπως [h]ἀναβλέψῃ. 13 ἀπεκρίθη δὲ Ἀνανίας Κύριε, [i]ἤκουσα [h] = Matt. xi. 5 al. in gospp. Acts, here 3ce, and ch. xxii. 13 bis only. Isa. xlii. 18. (-ψις, Isa. lxi. 1.)
[i]ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα [k]κακὰ τοῖς
[l]ἁγίοις σου ἐποίησεν ἐν Ἰερουσαλήμ· 14 καὶ ὧδε [m]ἔχει [i] Luke xxii. 71. 1 John i. 5.
[m]ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς [n]ἐπικα- [k] and constr., 4 Kings viii. 12. w. πράττειν, ch. xvi. 28. w. ἐνθεῖκνυσθαι, 2 Tim. iv. 14.
λουμένους τὸ ὄνομά σου. 15 εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος
[o]Πορεύου, ὅτι [p]σκεῦος [q]ἐκλογῆς ἐστίν μοι οὗτος [r]τοῦ
[s]βαστάσαι τὸ ὄνομά μου [t]ἐνώπιον ἐθνῶν τε καὶ βασιλέων

1 = here first. Acts, vv. 22, 41, and ch. xxvi. 10 only. Epp. passim. (Matt. xxvii. 53. Ps. xv. 3 and freq.) m 1 Cor. vii. 37 reff. n ch. ii. 21 and Rom. x. 13 reff. o abscol., Matt. ii. 8. ch. xxii. 21 al. fr. Jer. iii. 12. p = Rom. ix. (21) 22, 23. 2 Cor. iv. 7. (1 Thess. iv. 4.) 2 Tim. ii. (20) 21. (1 Pet. iii. 7. Ps. xxx. 12.) q Rom. ix. 11 reff. r constr., 1 Cor. x. 13 reff. s = here only ‡. t = ch. ii. 25 reff.

12. rec aft εἶδεν ins ἐν ὁράματι (*addition to complete sense, as is shewn by its various position*), with EHLP 13. 36 rel; aft ἀνδρα BC: om ℵ* p vulg coptt æth. rec ὀνοματι bef ἀνανιαν, with HLP 13 rel [syrr]: om ον. sah æth-rom Chr_1: txt ABCEℵ a h m p vulg arm. τας χειρας BEℵ^{3}: χειρας ACℵ^{1} p(appy): txt HLP 13 rel syrr(but Syr(Etheridge) has the sing in ver 17) sah æth-pl.

13. rec ins ο bef ανανιας: om ABCEH[L]Pℵ. [ins και ειπεν bef κυρ. E æth.] rec ακηκοα (*corrn to seemingly more appropriate tense*), with HLP 13 rel Chr_1: ακηκοαμεν lect-14: txt ABCEℵ p. rec εποι. bef τ. αγιοις σου (*alteration of characteristic arrangement to more usual one*), with HLP 13 rel [syrr coptt æth arm] Chr Œc Thl: εν ιερ. bef εποι. A: txt BCEℵ m p [vulg] am demid fuld.—om σου p.

15. rec μοι bef εστ., with EHLP 13 rel coptt Archel Thdrt Thl Iren-int: txt ABCℵ c m p vulg syrr Did-c [Sev-c]. ins των bef εθνων BC^{1}(Cyr_2). rec om 1st τε, with HLP rel Chr [Sev-c] $Thdrt_2$ Thl-sif: ins ABCEℵ p 13. 36 Thl-fin.

been lost; and imposture is so easy, that it is hardly possible to cherish the thought that the spots now pointed out can be the true ones. And so of all cases, where we have not unalterable or unaltered data to go on. Still, true as this is, we have sometimes proofs and illustrations unexpectedly appearing, as research goes on, which identify as authentic, sites long pointed out by tradition. So that our way seems to be, to seek for all such elucidations, and meantime to suspend our judgment: but never to lose sight of, nor to treat contemptuously a priori, a local belief.

Ταρσέα] The first place where he is so specified. TARSUS was the capital of the province of Cilicia, a large and populous city (τῆς Κιλ. πόλιν μεγάλην κ. εὐδαίμονα, Xen. Anab. i. 2. 23) in a fruitful plain on the river Cydnus, which flowed through the midst of it ('Cydnos, Tarsum liberam urbem procul a mari secans.' Plin. v. 27. Strabo, xiv. 673. Q. Curt. iii. 5. 1), with a swift stream of remarkably cold water. Strabo speaks most highly of its eminence in schools of philosophy: τοσαύτη τοῖς ἐνθάδε ἀνθρώποις σπουδὴ πρός τε φιλοσοφίαν καὶ τὴν ἄλλην ἐγκύκλιον ἅπασαν παιδείαν γέγονεν, ὥστ' ὑπερβέβληνται καὶ Ἀθήνας καὶ Ἀλεξάνδρειαν καὶ εἴ τινα ἄλλον τόπον δυνατὸν εἰπεῖν, ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων καὶ τῶν λόγων γεγόνασι. διαφέρει δὲ τοσοῦτον, ὅτι ἐνταῦθα μὲν οἱ φιλομαθοῦντες ἐπιχώριοι πάντες εἰσί, xiv. 674. He enumerates many learned men who had sprung from it. It was (see Plin. above) an "urbs libera," i. e. one which, though under Rome, lived under its own laws and chose its own magistrates. This 'libertas' was granted to it by Antony (Appian. Civ. v. 7): and much later we find it a Roman *colony*. As a *free city*, it had neither the 'jus coloniarum,' nor the 'jus civitatis:' see ch. xxi. 39, also xxii. 28, and note. It is now a town with about 20,000 inhabitants, and is described as being a den of poverty, filth, and ruins. There are many remains of the old town (Winer, Realw.).

12. προσεύχεται] This word would set before Ananias more powerfully than any other, the state of Saul. **ἄνδρα Ἀν. ὀν.**] A man, whose name in the same vision he knew to be Ananias. The sight of the man and the knowledge of his name were both granted him in his vision.

13. τοῖς ἁγίοις σου] This is the first time that this afterwards well-known appellation occurs as applied to the believers in Christ. **14.**] It could hardly fail to have been notified to the Christians at Damascus by their brethren at Jerusalem, that Saul was on his way to persecute them. **15. σκ. ἐκλογῆς**] A genit. of

ABCEH LPNa b c d f g h k l m o p 13

u ch. x. 36 reff.
v and constr., Luke (iii. 7 ‖ Mt.) vi. 47. xii. 5. ch. xx. 35 only. Esth. v. 11.
w ch. v. 41. xv. 26. xxi. 13. Rom. i. 5. 3 John 7 only.
x = ch. v. 26 reff.
y ch. viii. 17 reff.
z ch. ii. 3 reff.
a ver. 12.
b ch. ii. 4 reff.
c here only. Job xxix. 24.
d = ch. ii. 3. Matt. iii. 16.
e here only. Levit. xi. 9, 12. (-πίζειν, Tobit xi. 13 [ἀπολεπ. ℵ].)
f ch. viii. 26 reff.
g = John xix. 30. Mark xv. 23. 1 Tim. iv. 4.
h here only. μεταλ. τρ., ch. ii. 46. xxvii. 33, 34. προσλ. τρ., xxvii. 36.
i = here only. Gen. xlviii. 2. trans., Luke xxii. 43 only. 2 Kings xxii. 40.
j ch. x. 48 reff.

u νίῶν τε Ἰσραήλ· 16 ἐγὼ γὰρ v ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν w ὑπὲρ τοῦ w ὀνόματός μου παθεῖν. 17 x ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ y ἐπιθεὶς ἐπ' αὐτὸν τὰς y χεῖρας εἶπεν Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ z ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως a ἀναβλέψῃς καὶ b πλησθῇς πνεύματος ἁγίου. 18 καὶ εὐθέως c ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν d ὡσεὶ e λεπίδες, a ἀνέβλεψέν τε καὶ f ἀναστὰς ἐβαπτίσθη, 19 καὶ g h λαβὼν b τροφὴν i ἐνίσχυσεν. ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν j ἡμέρας j τινάς, 20 καὶ εὐθέως ἐν ταῖς συναγωγαῖς

17. for δε, τε A. τας χ. bef επ αυτ. C [coptt æth]. om ιησ. HLP b d g h k l m [sah] æth-rom Thl. om η ηρχου ℵ¹(ins ℵ-corr¹).

18. (απεπεσαν, so ABCEHℵ p [13] Thl-sif.) rec απ. τ. οφθ. bef αυτ. (*more usual instead of more characteristic arrangement*), with CEHLPℵ rel: txt AB m. ως (*more usual word*) ABℵ¹ p [om copt æth]. for τε, δε C³ℵ copt. [C¹ doubtful.] rec aft τε ins παραχρημα (*addition for precision*), with [C³]EL rel syr [sah æth arm-ms]: om ABC¹HPℵ d g l¹ m p 36 vulg Syr copt arm[-ed].

19. ενισχυθη BC¹. rec aft εγ. δε ins ο σαυλος (*commencement of an ecclesiastical portion*: so lect-12 has εγεν. ειναι τον παυλον), with HLP rel: txt ABCEℵ c p [13] vulg syrr coptt æth arm Chr_1. ins οντων bef εν δαμασκω HLP b d g k m o Chr_1 Thl-fin.

quality: as we say, 'the man of his choice.' See Winer, edn. 6, § 34. 3, b. Paul often uses this word σκεῦος in a similar meaning, see reff., especially Rom. ix., &c., where it is in illustrating God's sovereign power in election. βαστάσαι, perhaps in reference to the metaphor in σκεῦος. ἐθνῶν] This would hardly be understood at the time: it was afterwards on a remarkable occasion repeated to Paul by the Lord in a vision (see ch. xxii. 21), and was regarded by him as the specific command which gave the direction to his ministry, see Gal. ii. 7, 8. βασιλ.] Agrippa, and probably Nero. 16. ὑποδείξω] The fulfilment of this is testified by Paul himself, ch. xx. 23, 25: see also xxi. 11. 17. Σαούλ] The Hebrew form of Saul's name is only found here, and in the report of our Lord's previous address to him. κ. πλησθῇς πν. ἁγ.] I can hardly think, with De W. and Meyer, that these words imply that the Lord had said to Ananias more than is above related: I would rather view them as a natural inference from what was said in ver. 15. In ch. xxii. 14, where the command to Ananias is omitted, *his* speech contains much of the reason given in the command here. It is remarkable again how Paul, speaking there to an infuriated Jewish mob, gives the words spoken just that form which would best gain him a favourable hearing with them—e. g. ὁ θεὸς τῶν πατέρων ἡμῶν,—ἰδεῖν τὸν δίκαιον,—πάντας ἀνθρώπους, avoiding as yet the hateful word ἔθνη. He there too gives ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ as part of the exhortation of Ananias.

18. ὡσεὶ λεπίδες] The recovery of sight is plainly related as miraculous, the consequence of the divinely appointed laying on of the hands of Ananias. And this scaly substance which fell from his eyes was thrown off in the process of the instantaneous healing. ἐβαπτίσθη] It has been well remarked (Olsh.) that great honour was here placed upon the sacrament of baptism, inasmuch as not even Saul, who had seen the Lord in special revelation and was an elect vessel, was permitted to dispense with this, the Lord's appointed way of admission into His Church. 19. ἐνίσχ.] intrans. see reff. ἡμ. τινάς] A few days; of quiet, and becoming acquainted with those as brethren, whom he came to persecute as infidels: but not to learn from them the gospel (οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, Gal. i. 12), nor was the time longer than to admit of εὐθέως being used, ver. 20,—and indeed the same εὐθέως of the whole space (including his *preaching* in our vv. 20, 21) preceding the journey to Arabia, in Gal. i. 16. Pearson places that journey *before* our ἐγένετο δέ,—which however is mani-

[k] ἐκήρυσσεν τὸν Ἰησοῦν, ὅτι [l] οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. 21 [m] ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν ὁ [n] πορθήσας ἐν Ἰερουσαλὴμ τοὺς [o] ἐπικαλουμένους τὸ [p] ὄνομα τοῦτο; καὶ ὧδε [q] εἰς τοῦτο [q] ἐληλύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ [r] ἐπὶ τοὺς ἀρχιερεῖς. 22 Σαῦλος δὲ μᾶλλον [s] ἐνεδυναμοῦτο, καὶ [t] συνέχυννεν τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, [u] συμβιβάζων ὅτι [v] οὗτός ἐστιν ὁ χριστός. 23 ὡς δὲ [w] ἐπληροῦντο [x] ἡμέραι [x] ἱκαναί, [y] συνεβουλεύσαντο οἱ Ἰουδαῖοι [z] ἀνελεῖν αὐτόν [q]

Fr.Coisl. contains vv. 23, 24.

k ver. 7. Luke iv. 44. Acts viii. 5 reff.
l Matt. xxvi. 63. Luke iv. 41. John i. 34. Acts ix. 20. Rom. i. 4. 2 Cor. xi. 4. Gal. ii. 20. 1 John iv. 15. v. 5. Rev. ii. 18 reff.
m ch. ii. 7 reff.
n Gal. i. 13, 23 only.
o ver. 14.
p ch. v. 28 (iv. 12. James ii. 7).
q John xviii. 37 only. see Mark i. 38.
r = Matt. x. 18 al.
s Rom. iv. 20 al. Paul only, exc. Heb. xi. 34. Ps. li. 7 (9). Judg. vi. 34 AB (not Ed-vat. F) only.
t ch. ii. 6 reff.
u 1 Cor. ii. 16 reff. Exod. xviii. 16. xviii. 16. xxvii. 7 L. see ch. viii. 11.
v ver. 20 reff.
w ch. vii. 23 reff.
x ver. 43. ch. xviii. 18. xxvii. 9. Theod. w. ἵνα, Matt. xxvi. 4. John xi. 53 only.
y constr., Rev. iii. 18 only. 1 Macc. ix. 69. see Dan. vi. 7. w. ὅτι, John xviii. 14 only.
z ch. v. 33 reff.

20. rec for ιησ., χριστον (*doctrinal alteration? see note*), with HLP rel [arm-mss] Chr_1: alii aliter: txt ABCℵ a c h p 13 vulg syrr [copt æth-rom arm-ed] $Iren_1$[-gr and]-int.

21. εξιστατο ℵ[1](but corrd). for εν, εις Aℵ. εληλυθειν (*alteration, not observing the force of the pluperf?*) E-gr HLP p rel Chr_1: txt ABCℵ o (13) 36 E-lat. αναγαγη P [Chr_1].

22. aft ενεδ. ins τω λογω C, εν τω λ. E. rec συνεχυνεν, with A[B²]HLP rel: συνεχεεν E 57. 66². 137-80 Thl-fln: εσυνεχυνεν 13: txt B[1]Cℵ. om 1st τους Bℵ[1].

23. ins αι bef ημεραι H.

festly against the sense of the text:—Michaelis and Heinrichs, between vv. 19 and 20,—to which there is the same objection: Kuinoel and Olsh., after ver. 25,—which the εὐθέως of Gal. i. 16 will not allow: Neander and Meyer, in the ἡμέραι ἱκαναί of ver. 23, which time however in our text is certainly allotted to the progress of his preaching in Damascus, and the increase of the hostility of the Jews in consequence. See below. **20.** Ἰησοῦν] The alteration to χριστόν has probably, as Meyer suggests, been made from doctrinal considerations, to fix on ὁ υἱὸς τοῦ θεοῦ the theological sense,—*that Christ is the Son of God*—instead of that which it now bears,—that *Jesus is the Son of God*, i. e. that Jesus of Nazareth *as a matter of fact*, is the Son of God, i. e. the Messiah expected under that appellation. Be this as it may, the following τὸ ὄνομα τοῦτο (ver. 21) is decisive for the reading Ἰησοῦν, and οὗτός ἐστιν ὁ χριστός ver. 22 still more so. **21.** πορθήσας] 'Militari verbo usus est,' Erasm. So Æsch. Choeph. 680, οἳ 'γώ, κατ' ἄκρας ἐνθάδ' ὡς πορθούμεθα. See also Sept. c. Theb. 176 (194 Dind.). ἐληλύθει] had come here, implying the abandonment of the purpose. **22.**] I regard the μᾶλλον ἐνεδυναμοῦτο, as the *only words beneath which can lie concealed the journey to Arabia*. Paul mentions this journey (Gal. i. 17) with no obscure hint that to it was to be assigned the reception by him, in full measure, of the Gospel which he preached. And such a reception would certainly give rise to the great accession of power here recorded. I am the more disposed to allot that journey this place, from the following considerations. The omission of any mention of it here can arise only from one of two causes: (1) whether Paul himself were the source of the narrative, or some other narrator,—*the intentional passing over of it, as belonging more to his personal history* (which it was his express purpose to relate in Gal. i.) *than to that of his ministry:* (2) on the supposition of Paul not having been the source of the narrative,—*the narrator having not been aware of it*. In either case, this expression seems to me one very likely to have been used:—(1) if the omission was *intentional*,—to record a remarkable accession of power to Saul's ministry, without particularizing whence or how it came: (2) if it was *unintentional*,—as a simple record of that which was observed in him, but of which the source was to the narrator unknown. συνέχυννεν] Chrysostom strikingly says, ὅτε νομομαθὴς ὢν ἐπεστόμιζεν αὐτοὺς καὶ οὐκ εἶα φθέγγεσθαι· ἐνόμισαν ἀπηλλάχθαι τῆς ἐν τοῖς τοιούτοις διαλέξεως ἀπαλλαγέντες Στεφάνου, καὶ Στεφάνου σφοδρότερον εὗρον ἕτερον. (Cramer's Catena.) **23.** ἡμέραι ἱκαναί] *In* Damascus, see above on ver. 19. The whole time, from his conversion to his journey to Jerusalem, was three years, Gal. i. 18. ἀνελεῖν αὐτ.] ἐπὶ τὸν ἰσχυρὸν συλλογισμὸν ἔρχονται

24 [a] ἐγνώσθη δὲ τῷ Σαύλῳ ἡ [b] ἐπιβουλὴ αὐτῶν. [c] παρετη- ABCEH
LP ℵ a b
ροῦντο δὲ καὶ τὰς πύλας [d] ἡμέρας τε καὶ [d] νυκτὸς ὅπως c d f g h
k l m o
αὐτὸν [e] ἀνέλωσιν· 25 [c] λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ p 13

a constr., Phil. iv. 6. Lev. iv. 14.
b ch. xx. 3, 19. xxiii. 30 only. Esth. ii. 22.
c mid., Luke vi. 7. xiv. 1. Gal. iv. 10. Ps. xxxvi. 12. act., Mark iii. 2. Luke xx. 20 only. d gen., Luke xviii. 7. Rev. iv. 8 al⁴. Ps. i. 2. ν. κ. ἡμέρας, Mark v. 5. 1 Thess. ii. 9 al. Isa. xxxiv. 10. acc., ch. xx. 31 reff.
e Matt. xxi. 35, 39. Gen. xii. 8.

24. [παυλω H.] rec παρετηρουν (*mistake: see below*), with HLP 13 rel: txt ABCEℵ Fr-coisl p 36 Orig$_1$. rec for δε και, τε (*the -το of παρετηρουντο being mistaken for τε, no other copula was wanted: and thus δε και was struck out: thus also the και in* L *for as unnecessary after* δε), with HP 13 rel Syr [æth] Chr: δε L 137-80 syr coptt arm[Gb]: txt ABCEℵ Fr-coisl p 36 vulg Orig. om τε A d f k Orig. for ημ. to ανελ., οπως πιασωσιν αυτον ημ. και νυκτ. A. ανελ. bef αυτον ℵ^3.

25. rec αυτον οι μαθηται, with EHLP 13 rel [vulg] syrr coptt æth-pl [arm] Chr-txt$_1$ Œc Thl: αυτον οι μαθ. αυτου b: οι μαθηται αυτον m p^2(or p-corr^1 ?): οι μαθηται 36. 69 lect-12: txt ABCℵ Fr-coisl p^1(perhaps) am demid Orig(vol. ii. p. 394) Chr(ἐπέτρεψε πάλιν οἱ Ἰουδαῖοι. οὐκέτι γὰρ συκοφάντας κ. κατηγόρους κ. ψευδομάρτυρας ἐπιζητοῦσιν, Chrys. Hom. xx. **24.**] In 2 Cor. xi. 32, Paul writes, ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν, πιάσαι με [θέλων]. A somewhat difficult chronological question arises respecting the subordination of Damascus to this Aretas. The city, under Augustus and Tiberius, was attached to the province of Syria: and we have coins of Damascus of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius; and the following circumstances seem to point to a change in the rulership of Damascus at the death of Tiberius. There had been for some time war between Aretas, king of Arabia Nabatæa (whose capital was Petra), and Herod Antipas, on account of the divorce by Herod of Aretas' daughter at the instance of Herodias, and on account of some disputes about their frontiers. A battle was fought, and Herod's army entirely destroyed (Jos. Antt. xviii. 5. 1). On this Antipas, who was a favourite with Tiberius, sent to Rome for help: and Vitellius, the governor of Syria, was commissioned to march against Aretas, and take him, dead or alive. While on his march, he heard at Jerusalem of the death of Tiberius (March 16, A.D. 37), and πόλεμον ἐκφέρειν οὐκέθ' ὁμοίως δυνάμενος διὰ τὸ εἰς Γάϊον μετατεπτωκέναι τὰ πράγματα (Antt. xviii. 5. 3), abandoned his march, and sent his army into their winter quarters, himself returning to Antioch: Antt. ibid. This μετατεπτωκέναι τὰ πρ. brought about a great change in the situation of Antipas and his enemy. Antipas was soon (A.D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (Antt. xviii. 7. 2), who had been living in habits of intimacy with the new emperor (xviii. 6. 5). It would be natural that Aretas, who had been grossly injured by Antipas, should, by this change of affairs, be received into favour; and the more so, as there was an old grudge between Vitellius and Antipas, of which Jos. says (Antt. xviii. 4. 5), ἔκρυπτεν ὀργήν, μέχρι δὴ καὶ μετῆλθε, Γαΐου τὴν ἀρχὴν παρειληφότος.

Now in the year 38 Caligula made several changes in the East, granting Iturræa to Soæmus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Rhæmetalces,—and to Polemon, the son of Polemon, his father's government. These facts, coupled with that of no Damascene coins of Caligula and Claudius existing (which might be fortuitous, but acquires force when thus combined), make it probable that about this time Damascus, which belonged to the predecessors of Aretas (Jos. Antt. xiii. 5. 2), was granted to Aretas by Caligula. This would at once solve the difficulty. The other suppositions,—that the Ethnarch (see on 2 Cor. xi. 32) was only visiting the city (as if he could then have guarded the city to prevent Paul's escape),—or that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would, while waiting for orders from a new emperor, quietly allow one of its chief cities to be taken from him), are in the highest degree improbable. The above is taken in substance from Wieseler, Chron. des Apost. Zeitalters, pp. 167—175. His further argument from a coin βασιλέως Ἀρέτα φιλέλληνος does not seem conclusive, as it leaves the latter title altogether unaccounted for. It probably (C. and H. i. pp. 101 and 132) belongs to a former Aretas. **25.**] The reading in the text, λαβ. οἱ μαθηταὶ αὐτοῦ, is ambiguous. Chrys. (see in var. readd.), al. take it as if Saul had disciples of his own who did this. The only escape from this inference is by supposing an unusual government of a gen. by λαβόντες, such as we sometimes find in Ho-

νυκτὸς [f]διὰ τοῦ [g]τείχους [h]καθῆκαν αὐτὸν [i]χαλάσαντες ἐν [k]σπυρίδι. 26 [l]παραγενόμενος δὲ [l]εἰς Ἱερουσαλὴμ [m]ἐπειρᾶτο [n]κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ [o]πιστεύοντες [o]ὅτι [p]ἔστιν μαθητής. 27 Βαρνάβας δὲ [q]ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ [r]διηγήσατο αὐτοῖς [r]πῶς ἐν τῇ ὁδῷ [t]εἶδεν τὸν [t]κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ [r]πῶς ἐν Δαμασκῷ [u]ἐπαρρησιάσατο ἐν τῷ ὀνόματι Ἰησοῦ. 28 καὶ ἦν μετ' αὐτῶν [v]εἰσπορευόμενος καὶ [v]ἐκπορευόμενος εἰς Ἱερουσαλήμ, [u]παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου, 29 ἐλάλει τε

f – 2 Cor. xi. 33 only.
g 2 Cor. xi. 33. Heb. xi. 30. Rev. xxi. 12 &c. (6 times) only. Exod. xiv. 22.
h Luke v. 19. ch. x. 11. xi. 5 only. Exod. xvii. 11.
i Mark ii. 4. Luke v. 4, 5. ch. xxvii. 17, 30. 2 Cor. xi. 33 only. Jer. xlv. (xxxviii.) 6.
k Matt. xv. 37 ‖. xvi. 10 ‖ only τ.
l Matt. ii.

1. [John viii. 3.] ch. xiii. 14. xv. 4 only. Josh xxiv. 11.
m ch. xxvi. 21 only. Prov. xxvi. 16 ℵ[3a], F(not A) Ald. only.
n ch. v. 13 reff.
o John xiv. 10. Rom. x. 9 1 Thess. iv. 14 al. Job xv. 31.
p pres., ch. xvi. 38 reff.
q constr., ch. xvi. 19. xviii. 17. Luke ix. 47. (xiv. 4.) xxiii. 27 only. (Prov. vii. 13.) gen., ch. xvii. 19 reff.
r constr., Mark v. 16. ch. xii. 17 only.
s as above (r). Mark ix. 9. Luke viii. 39. ix. 10. ch. viii. 33.
t John xx. 20. (ch. xxii. 18.) ὁρᾶν τ. κ., 1 Cor. ix. 1 reff.
Heb. xi. 32 only. Josh. ii. 23.
u ch. xiii. 46. xiv. 3 al[9]. Eph. vi. 20. 1 Thess. ii. 2 only. L.P. Prov. xx. 9 al.
v here only. Zech. viii. 10. see ch. i. 21.

τοῖς μαθηταῖς αὐτοῦ· καὶ γὰρ μαθητὰς εἶχεν εὐθέως). rec καθηκαν bef δια τ. τειχ., omg αυτον (*correction apparently, for the sake of perspicuity, to prevent* λαβοντες *and* δια του τειχους *being connected together*), with HLP (13) rel Chr: txt ABC(E m) ℵ Fr-coisl p Orig.—om αυτον EHLP m rel: ins ABCℵ Fr-coisl p 13. σφυριδι [C]ℵ.

26. rec aft παρ. δε ins ο σαυλος (*insertion as in ver* 19: *further shewn by* ο παυλος *in* E *&c*), with HLP 13 rel syr æth-pl [arm] Chr-txt$_1$ Thl: ο παυλος E 33-4. 105: om ABCℵ p vulg coptt æth Chr-comm$_1$. for εις, εν EHLP rel Thl-sif: txt A B(sic: see table) Cℵ a d f g o p(Treg expr, so also Scriv) 36. επειραζεν (*corrn to more usual form, see reff*) ABCℵ p: txt EHLP 13. 36 rel Chr.

27. om 3rd και ℵ[1](ins ℵ-corr[1-3]). rec ins του bef ιησ., with EHLPℵ p 13 rel; κυριου, A 98-mg; του κυ a h k lect-12: om BC m o.

28. om και εκπ. (*homœotel*) HLP b d f l m o Chr$_1$ Thl-sif. rec (for εις) εν, with H a h [vulg syrr æth arm] Chr$_1$: txt ABCELPℵ [m] p 13. 36 rel Chr$_1$. (*Meyer holds that* εις *is owing to a wish to have a prep that may apply to one or other of the participles: but surely no corrector would have left* εκπορ. εις *together, and* H *which omits* κ. εκπ. *reads* εν.) rec ins και bef παρρ., with EHLP rel vss Chr$_2$ Thl: om ABCℵ p 13. 40 fuld æth-rom arm. rec aft τ. κυρ. ins ιησου, with HLℵ[3] [m(omg του)] 13 rel æth-pl Chr$_1$: for τ. κυ, ιῡ C 3. 10-4. 38. 67[2]. 80[1] Syr Chr$_1$: om κυρ. a h: txt ABEPℵ[1] p 40 vulg syr coptt æth-rom arm.

mer, e. g. ἀγκὰς λαβέτην ἀλλήλων, Il. ψ. 711; Ὀδυσῆος λάβε γούνων, Od. χ. 310: see also Il. γ. 369, θ, 371; Od. ε. 428, τ. 480. So we have κρατήσας τῆς χειρὸς αὐτῆς, Luke viii. 54. But whether this is justified in a case where the whole person is concerned, as here, may be a question. If it is, it must be because not the taking and bringing him to the spot, but the act of laying bold of him to put him into the basket, is intended. διὰ τ. τείχους] Further particularized by the addition of διὰ θυρίδος, 2 Cor. xi. 33. Such windows in the walls of cities are common in the East: see Josh. ii. 15, 1 Sam. xix. 12: and an engraving of part of the present wall of Damascus in C. and H. i. p. 124.

σπυρίδι] σαργάνῃ, 2 Cor. xi. 33. See note there, and on Matt. xv. 37.

26. παραγ.] Immediately: the purpose of this journey was to become acquainted with Peter, Gal. i. 18: a resolution probably taken during the conspiracy of the Jews against him at Damascus, and in furtherance of his announced mission to the Gentiles: that, by conference with the Apostles, his sphere of work might be agreed on. And this purpose his escape enabled him to effect. καί] Not *but:* the δέ follows. **27.**] It is very probable that Barnabas and Saul may have been personally known to each other in youth. 'Cyprus is only a few hours' sail from Cilicia. The schools of Tarsus may naturally have attracted one who, though a Levite, was a Hellenist: and there the friendship may have begun, which lasted through many vicissitudes, till it was rudely interrupted in the dispute at Antioch (ch. xv. 39).' (C. and H., edn. 2, i. p. 127.) τοὺς ἀποστ.] Only Peter, and James the Lord's brother, Gal. i. 18, 19. Probably there were no other Apostles there at the time: if there were, it is hardly conceivable that Saul should not have seen them. On his second visit, he

ABCEH LPN a b c d f g h k l m o p 13

καὶ [w] συνεζήτει [w] πρὸς τοὺς [x] Ἑλληνιστάς. οἱ δὲ [y] ἐπεχείρουν [z] ἀνελεῖν αὐτόν. 30 [a] ἐπιγνόντες δὲ [b] οἱ [b] ἀδελφοὶ [c] κατ-ήγαγον αὐτὸν εἰς Καισάρειαν καὶ [d] ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.

31 Ἡ μὲν οὖν [e] ἐκκλησία [f] καθ' [f] ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας [g] εἶχεν [g] εἰρήνην, [h] οἰκοδομουμένη καὶ [i] πορευομένη τῷ [k] φόβῳ τοῦ [k] κυρίου, καὶ τῇ [l] παρακλήσει τοῦ ἁγίου πνεύματος [m] ἐπληθύνετο· 32 ἐγέ-

w Mark i. 27. ix. 16. Luke xxii. 23 only ✝. see ch. vi. 9.
x ch. vi. 1 (reff.) only.
y Luke i. 1. ch. xix. 13 only. Esth. ix. 25.
z vv. 23, 24.
a absol., 1 Cor. xiii. 12 only.
b = John xxi. 23 only in Gospp. Acts and Epp. passim.
c ch. xxiii. 15 reff.
d ch. vii. 12 reff. L.P.
e sing. w. two or more places adjoined, here only.
f Luke iv. 14. xxiii. 5. ver. 42. ch. x. 37. viii. 1. x. 23. xiv. 4, 17. 1 Thess. v. 11.
g John xvi. 33. Rom. v. 1 only.
h = ch. xx. 32. 1 Cor. ch. xxi. 21. (reff.) only.
i constr., ch. xiv. 16. Jude 11 only. Prov. xxviii. 26. see w. ἀπ, Luke i. 6. 1 Pet. iv. 3. 2 Pet. ii. 10. Josh. xxii. 5 A Ald. compl.
k 2 Cor. v. 11 l = Rom. xii. 8 reff.
m ch. vi. 7 reff.

29. aft συνεζ. ins τε (but corrd) ℵ¹. ελληνας A many vss(*Græcos*): vulg has *loquebatur quoque gentibus, et disputabat cum Græcis*, but am demid &c omit *gentibus* (*corrn from ch* xi. 20). rec αυτον bef ανελ., with HLP 13 rel: txt ABCEℵ a h m p [vulg] Chr$_1$.

30. for καισ., ιεροσολυμα A. add δια νυκτος E, νυκτος c 180 Syr syr-w-ast sah. om 2nd αυτον (*as unnecessary*) AE a² h: ins BCHLPℵ p rel.

31. rec αι μεν ουν εκκλησιαι [add πασαι E] &c ειχον . . οικοδομουμεναι[-μενοι E] κ. πορευομεναι[-μενοι E] &c επληθυνοντο (*see note*), with EHLP rel syr Chr$_1$ [Aug$_1$]: txt ABCℵ p 13 vulg Syr coptt æth arm Dion$_1$ Thl-fin.

saw John also (Gal. ii. 9). Perhaps he never saw in the flesh any other of the Apostles after his conversion. διηγήσατο] viz. Barnabas, not Saul. 29. Ἑλληνιστάς] See ch. vi. 1 and note. This he did, partly, we may infer, to avoid the extreme and violent opposition which he would immediately encounter from the Jews themselves,—but partly also, it may well be believed, because he himself in the synagogues of the Hellenists had opposed Stephen formerly. 30. ἐπιγνόντες δὲ . . . .] There was also another reason. He was praying in the temple, and saw the Lord in a vision, who commanded him to depart, for they would not receive his testimony:—and sent him from thence to the Gentiles: see ch. xxii. 17—21 and notes. His stay in Jerusalem at this visit was fifteen days, Gal. i. 18. εἰς Καισάρειαν] From the whole cast of the sentence, the κατήγαγον and ἐξαπέστειλαν, we should infer this to be Cæsarea Stratonis [see on ch. x. 1], even if this were not determined by the word Καισάρεια used absolutely, which always applies to this city, and not to Cæsarea Philippi (which De Dieu, Olsh., and others believe to be meant [see Matt. xvi. 13 and note]). From Gal. i. 21, it would appear that Saul about this time *traversed Syria* (on his way to Tarsus?). If so, he probably went by sea to Seleucia, and thence to Antioch. The ἐξαπέστειλαν looks more like a 'sending off' by sea, than a mere 'sending forward' by land. εἰς Ταρσόν] towards, 'for,' Tarsus. He was not idle there, but certainly preached the Gospel, and in all probability was the founder of the churches alluded to ch. xv. 23 and 41.

31.] FLOURISHING STATE OF THE CHURCH IN PALESTINE AT THIS TIME. Commencement of new section: compare μὲν οὖν, and note, ch. xi. 19. The reading ἐκκλησία can hardly (as Meyer) be an alteration to suit the idea of *the unity of the church*,—as in that case we should have similar alterations in ch. xv. 41; xvi. 5, where *no variations are found in the chief* MSS. More probably, it has been altered here to conform it to those places. This description probably embraces most of the time since the conversion of Saul. De Wette observes, that the attention of the Jews was, during much of this time, distracted from the Christians, by the attempt of Caligula to set up his image in the temple at Jerusalem, Jos. Antt. xviii. 8. 2—9. οἰκοδομουμένη] See Matt. xvi. 18. It probably refers to both external and internal strength and accession of grace. Paul commonly uses it of *spiritual* building up: see reff. πορ. τῷ φόβ.] **walking in the fear**: for construction see reff.: — not '*following after the fear*' (Winer, edn. 2, § 31. 1; not in edn. 6, see § 31. 9),—nor 'walking *according to* the fear' as their *rule* (Meyer), — nor '*advancing* in the fear' (Beza, Wolf). κ. τ. παρακλ. τ. ἁγ. πν. ἐπληθ.] **And was multiplied** (reff.) **by the exhortation of** (i. e. inspired by) **the Holy Spirit.** This is the only rendering which suits the usage of the words. Those of the Vulg. 'consolatione replebantur,'—of Kuin., 'adjumento abundabant,' are un-

νετο δὲ Πέτρον [n] διερχόμενον διὰ πάντων [o] κατελθεῖν
καὶ πρὸς τοὺς [p] ἁγίους τοὺς [q] κατοικοῦντας Λύδδα.
33 εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνέαν [r] ἐξ ἐτῶν
ὀκτὼ [s] κατακείμενον ἐπὶ [t] κραβάττου, ὃς ἦν [u] παραλελυ-
μένος. 34 καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἰᾶταί σε [v] Ἰησοῦς
ὁ χριστός· [w] ἀνάστηθι καὶ [x] στρῶσον σεαυτῷ. 35 καὶ
εὐθέως [w] ἀνέστη, καὶ εἶδαν αὐτὸν πάντες οἱ [q] κατοικοῦντες

n w. διά, Matt. xii. 43. 1 Cor. x. 1. 2 Cor. i. 16. Lev. xxvi. 6. (with acc., ch. xiii. 6 reff.)
o ch. viii. 5 reff.
p ver. 13.
q constr., ch. i. 19 reff.
r = Luke viii. 27 al. (3 Kings xviii. 12.)
s = Mark i. 30. ch. xxviii. 8. Prov. vi. 9.
t ch. v. 15 reff.
u ch. viii. 7 reff.
v ιησ. ὁ χρ., here (ch. v. 42 v. r.) only. (ch. xviii. 5.)
w = ver. 6 reff.
x Mark xi. 8 bis ‖ Mt. xiv. 15 ‖ L. only. Job xvii. 13. Ezek. xxiii. 41. constr., here only. Esth. iv. 3.

32. rec Λυδδαν (here and in ver 35 *alteration to an inflected form from the original* Λυδδα: cf *εις Λυδδα παρελθων Jos. B J* ii. 19. 1), with CEHL rel 36 Chr_1: Λυδαν P m 57: txt ABℵ 13. 40. (13 def here.)—ℵ has *εν* Λυδδα, but *εν* is marked for erasure by ℵ¹ or corr¹.

33. rec *αιν.* bef *ονομ.*, with HLP rel 36 Chr_1 Thl-sif: om *ονομ.* 13: txt ABCEℵ k m p vulg syrr arm (coptt æth) Thl-fin. rec *κραββατω*, with (EHL[P]) 13 rel Thl: txt ABCℵ p.—*κραββατ.* B²; *κραβατ.* AB¹CEHLPℵ²: *κραβακτ.* ℵ¹.

34. ins *ο κυρ.* bef *ιησ.* A 15-8. 36. 40. 68 vulg[not fuld demid] sah æth arm Thl-fin$_1$ Ambr$_1$. om 2nd *ο* (*alteration to the Name ιησ. χρ.*) B¹(but "superadditur") Cℵ o 13 [Thl-fin]: ins AEHLP p rel Chr_1 [Thl-sif].

exampled, see reff. Neither must *τῇ παραλ.* be coupled with *τῷ φόβῳ*, as in E. V., and by Beza and Rosenmüller, which would leave *οἰκοδομ.* standing by itself, and render the sentence totally unlike Luke's usual manner of writing.

32—35.] HEALING OF ÆNEAS AT LYDDA BY PETER. This and the following miracle form the introduction to the very important portion of Peter's history which follows in ch. x.,—by bringing him and his work before us again. **32. διερχόμ. δ. π.**] These words are aptly introduced by the notice in ver. 31, which shews that Peter's journey was not an escape from persecution, but undertaken at a time of peace, and for the purpose of visiting the churches.

πάντων may be neuter, 'all parts:' but it is probably masc. and *ἁγίων* understood. Wieseler (p. 145, note) doubts whether we can say *διέρχεσθαι διὰ πάντων τ. ἁγίων*, —but see reff. The *καί* makes the masc. more likely, as it presupposes some *ἅγιοι* in the mind of the writer before. As I have implied on ver. 31, this journey of Peter's is not necessarily consecutive on the events of vv. 1—30. But an alternative presents itself here; either it took place *before the arrival* of Saul in Jerusalem, or *after his departure:* for Peter *was there during his visit* (Gal. i. 18). It seems most likely that it was *before his arrival.* For (1) it is Luke's manner in this first part of the Acts, where he is carrying on several histories together, to follow the one in hand as far as some resting-point, and then go back and take up another: see ch. viii. 2 thus taken up from *ἀναιρέσει αὐτοῦ*, ver. 1: ver. 4 going back to the *διασπαρέντες*:—ch. ix. 1 taken up from viii. 3:—xi. 19, from viii. 4 again:—and (2) the journey of Peter to visit the churches which were now resting after the persecution would hardly be delayed so long as three whole years. So that it is most natural to place this section, viz. ch. ix. 32—xi. 18 (for all this is continuous), *before the visit of Saul to Jerusalem*, and during his stay at Damascus or in Arabia. See further on xi. 19. **Λύδδα**] Lod, Neh. vii. 37. A large village near Joppa (ver. 38), on the Mediterranean (Jos. Antt. xx. 6. 2, *κώμην τινὰ Λύδδαν λεγομ., πόλεως τὸ μέγεθος οὐκ ἀποδέουσαν*), just one day's journey from Jerusalem (Lightf., Cent. Chor. Matth. præm. cxvi.). It afterwards became the important town of Diospolis. **33. Αἰνέαν**] Whether a believer or not, does not appear; from Peter's visit being to the *saints*, it would seem that he was: but perhaps the indefinite *ἄνθρωπόν τινα* may imply the contrary, as also Peter's words, announcing a free and unexpected gift from One whom he knew not.

34. στρῶσ. σεαυτ.] Not '*for the future:*' but '*immediately,*' as a proof of his soundness. **35. πάντες . . . . οἵτινες**] Not '*all, who had turned to the Lord,*' as Kuin.: this would make the mention of the fact unmeaning,—and surely more would see him than the believers merely. The similar use of *οἵτινες* in the ref. shews its meaning to be *commensurate with the preceding* **πάντες**, and to gather them into a class, of which that which follows is predicated. **All that dwelt in L. and S. saw him;—which also** (i. e. and they) **turned to the Lord.** A general conversion of the inhabitants to

ABCEH LPℵ a b c d f g h k l m o p 13

y so ch xxiv. 1. z ch. xxvi. 20 reff. a here only †. Diog. Laert. iv. 2 (Att. -τρις). b 1 Cor. xii. 30 reff. c = Matt. x. 2. xxvi. 3. Col. iv. 11. d = ch. xix. 26 reff. e Paul only (Rom. ii. 7. xiii. 3 al!!.), exc. here and Heb. xiii. 21. f plur., ch. x. 2, 4, 31. xxiv. 17 only. Dan. iv. 24 (27). see ch. iii. 2 reff. g attr., ch. i. 1 reff. h = Matt. x. 8 al. 2 Kings xiii. 4 A Ald. (-νής, B, F). (Ps. xxx. 10.) i 1 John xiii. 10. ch. xvi. 33. Heb. x. 22. 2 Pet. ii. 22. Rev. i. 5 only. Exod. ii. 5. k ch. i. 13 reff. Acts only. 3 Kings xvii. 19. l pres., ch. xvi. 38 reff. m = ch. xi. 23 al. fr. xxii. 5. n here only. Num. xxii. 16. o w. ἕως, Luke ii. 15. ch. xi. 19, 22 only. Gen.

Λύδδα καὶ τὸν Σάρωνα, [y] οἵτινες [z] ἐπέστρεψαν [z] ἐπὶ τὸν [z] κύριον. 36 Ἐν Ἰόππῃ δέ τις ἦν [a] μαθήτρια ὀνόματι Ταβιθά, ἡ [b] διερμηνευομένη [c] λέγεται Δορκάς· αὕτη ἦν [d] πλήρης [e] ἀγαθῶν [e] ἔργων καὶ [f] ἐλεημοσυνῶν [g] ὧν ἐποίει. 37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις [h] ἀσθενήσασαν αὐτὴν ἀποθανεῖν· [i] λούσαντες δὲ αὐτὴν ἔθηκαν ἐν [k] ὑπερῴῳ. 38 ἐγγὺς δὲ οὔσης Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος [l] ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν [m] παρακαλοῦντες Μὴ [n] ὀκνήσῃς [o] διελθεῖν

35. (ειδαν, so AB: ειδα C.) om τον ℵ¹. Steph σαρωνᾶν (*corrn with the same view as* λυδδαν: *but seeing* τον *before it, the transcriber could not make it an accus. fem., and has therefore made it a masc from* σαρωνας, *not seeing that it was already an accus from* σαρων), with b¹ c k p 36: ασσαρωναν f: ασσαρωνα HL a b² g h l o 13 Chr$_1$, ασαρωνα P e 106¹: txt BCE d m (coptt) Thl-fin: σαρρωνα [A(over an erasure)] ℵ.

36. ἐργ. bef αγ. BCE m 13 vulg spec [Bas$_1$]: txt AHL[P]ℵ rel Chr$_2$ Thl.

37. ἐθηκ. bef αυτ. Aℵ¹ p 40: om αυτ. B: txt CEHL[P]ℵ² 13 rel Chr. ins τω bef υπερ. ACE a h o Orig$_1$: om BHLPℵ p rel Chr$_1$.

38. rec λυδδης, with B²EHLP rel 36 [Bas$_1$ Chr$_1$]: λυδδας Aℵ¹ (*possibly the original as* ABℵ *agree in* λυδδα *vv* 32, 35): txt B¹C[ℵ²] p. (13 def.) [aft οι ins δε H.] om δυο ανδρ. HLP a b d f g h l o Chr$_1$ Thl-sif. rec οκνησαι δ. ε. αυτων (*alteration to avoid the harshness of the direct constr with* παρακ. *Meyer thinks the direct constr has been written in the marg and found its way into the text*), with C³(appy) HLP 13. 36 rel syrr [æth arm Bas$_1$] Chr: txt ABC¹Eℵ p vulg spec [coptt]. (οκνησ(. .) p.)

the faith followed. **τὸν Σάρωνα**] Perhaps not a village, but (and the art. makes this probable) the celebrated *plain* of that name, extending along the coast from Cæsarea to Joppa, see Isa. xxxiii. 9; xxxv. 2; lxv. 10; Cant. ii. 1; 1 Chron. xxvii. 29; and Jerome on Isa. xxxiii. and lxv., vol. iv., pp. 436, 780. Mariti (Travels, p. 350) mentions a village Saren between Lydda and Arsuf (see Josh. xii. 18, marg. E. V.): but more recent travellers do not notice it. See Winer, Realw., where other places of the same name are mentioned.

36—43.] RAISING OF TABITHA FROM THE DEAD. **36. ἐν Ἰόππῃ**] Joppa was a very ancient Philistian city, on the frontier of Dan, but not belonging to that tribe, Josh. xix. 46; on the coast (ch. x. 6), with a celebrated but not very secure harbour (Jos. B. J. iii. 9. 3: see 2 Chron. ii. 16; Ezra iii. 7; Jonah i. 3; 1 Macc. xiv. 5; 2 Macc. xii. 3),—situated in a plain (1 Macc. x. 75—77) near Lydda (ver. 38), at the end of the mountain road connecting Jerusalem with the sea. The Maccabean generals, Jonathan and Simon, took it from the Syrians and fortified it (1 Macc. x. 74—76; xiv. 5, 34. Jos. Antt. xiii. 9. 2). Pompey joined it to the province of Syria (Antt. xiv. 4. 4), but Cæsar restored it to Hyrcanus (xiv. 10. 6), and it afterwards formed part of the kingdom of Herod (xv. 7. 3) and of Archelaus (xvii. 11. 4), after whose deposition it reverted to the province of Syria, to which it belonged at the time of our narrative. It was destroyed by C. Cestius (Jos. B. J. ii. 18. 10); but rebuilt, and became a nest of Jewish pirates (Strabo, xvi. 759), in consequence of which Vespasian levelled it with the ground, and built a fort there (B. J. iii. 9. 3, 4), which soon became the nucleus of a new town. It is now called Jaffa (Ἰάφα, Anna Comnena, Alex. ii. p. 328), and has about 7000 inhabitants, half of whom are Christians. (Winer, Realw.)

Ταβιθά] טביתא, in Aramaic, answering to צְבִי Heb., δορκάς (Æl. Hist. An. xiv. 14), a gazelle. It appears also in the Rabbinical books as a female name (Lightf.): the gazelle being in the East a favourite type of beauty. See Cant. ii. 9, 17; iv. 5; vii. 3. Lightf. remarks, that she was probably a Hellenist, and thus was known by both names. **37. ἐν ὑπερῴῳ**] No art., as in the expressions εἰς οἶκον, 'on deck,' &c., which usually occur after prepositions, cf. Middl. ch. vi. § 1. See 1 Kings xvii. 19.

ἕως ἡμῶν. 39 [p] ἀναστὰς δὲ Πέτρος [q] συνῆλθεν αὐτοῖς· ὃν [r] παραγενόμενον [s] ἀνήγαγον εἰς τὸ [k] ὑπερῷον, καὶ [t] παρ-
—σι χη- ρασι B. ABCEL P𝔑 a b c d f g h k l m o p. 13
ἐστησαν αὐτῷ πᾶσαι αἱ [u] χῆραι κλαίουσαι καὶ [v] ἐπιδεικ-
νύμεναι [w] χιτῶνας καὶ ἱμάτια ὅσα ἐποίει [x] μετ' αὐτῶν οὖσα
ἡ Δορκάς. 40 [y] ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος καὶ
[z] θεὶς τὰ [z] γόνατα [a] προσηύξατο, καὶ [b] ἐπιστρέψας πρὸς τὸ
[c] σῶμα εἶπεν Ταβιθά, [d] ἀνάστηθι. ἡ δὲ [e] ἤνοιξεν τοὺς
[e] ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον [f] ἀνεκάθισεν.
41 [g] δοὺς δὲ αὐτῇ [g] χεῖρα [h] ἀνέστησεν αὐτήν· [i] φωνήσας δὲ
τοὺς [j] ἁγίους καὶ τὰς [u] χήρας [k] παρέστησεν αὐτὴν ζῶσαν.
42 [l] γνωστὸν δὲ ἐγένετο [m] καθ' [m] ὅλης τῆς Ἰόππης, καὶ [n] ἐπί-
στευσαν πολλοὶ [n] ἐπὶ τὸν κύριον. 43 ἐγένετο δὲ [o] ἡμέρας
[o] ἱκανὰς [pq] μεῖναι αὐτὸν ἐν Ἰόππῃ [p] παρά τινι Σίμωνι [r] βυρσεῖ.
X. 1 Ἀνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, [s] ἑκα-

p ch. viii. 26 reff.
q = ch. i. 21 reff.
r absol., ch. xvii. 10 reff.
s = Luke iv. 5. ch. xvi. 34. (Luke only, exc. Matt. iv. 1. Rom. x. 7. Heb. xiii. 20.)
t = ch. iv. 10 reff.
u Mark xii. 40. ch. v. 1. 1 Cor. vii. 8. 1 Tim. v. 3, &c. Ps. lxxvii. 64.
v mid., here only. 2 Macc. xv. 32. (ch. xviii. 28.)
w Matt. v. 40 al. Gen. xxxvii. 3.
x = Matt. xvii. 17. John xiv. 9 al.
y Mark v. 40. John vi. 37. Rev. xi. 2. 2 Chron. xxiii. 14.
z ch. vii. 60 reff.
a abs., ver. 12. xvii. 6. 2 Cor. iii. 16. 1 Thess. i. 9. Ezek. xlii. 18.
b = ch. xvi. 18. w. πρός, Luke 82, &c. h. Jude 9. Josh. viii. 29.
c Acts, here only. = Matt. xxvii. d = ver. 34. e ver. 8. Matt. ix. 30. 4 Kings iv. 35.
f Luke vii. 15 only ϒ. g here only. 4 Kings x. 15. h trans., = here only. see ch. ii. 24 reff.
i = ch. x. 7. John i. 49. ii. 9 al. Tobit v. 8 (not 𝔑). j ver. 13. k ch. i. 3 reff. l ch. i. 18 reff.
m ver. 31 reff. n ch. xi. 17 al. Rom. iv. 5, 24. L.P. Wisd. xii. 2. see Heb. vi. 1.
o ver. 23 reff. p = John i. 39. ch. xvi. 15. Gen. xxiv. 55. q = ch. xxi. 7, 8 reff.
r ch. x. 6, 32 only ϒ. (-σα, Job xvi. 16.) s -χης, Matt. viii. 13. ch. xxiv. 23 al. -χος, Matt. viii. 5, &c. ch. xxvii. 6 al. Matt. Luke only. = κεντυρίων, Mark xv. 39, &c.

39. ins *o* bef *πετρος* C c o 130 [Bas$_1$]. *παριεστησαν*[so Bas$_1$] *αυτον* c vulg E-lat spec Chr$_1$.

40. *παντας* bef *εξω* C m vulg spec [syrr]: om *εξω* e. rec om 1st *και*, with LP 13 rel vss Chr Thl-sif: ins ABCE𝔑 p [Syr] copt Thl-fin. ins *παραχρημα* bef *ηνοιξεν* E sah, bef *ιδουσα* æth-pl.

41. for 1st *δε*, *τε* A c [spec] Syr æth.

42. om *της* BC^1: ins AC^{2}ELP𝔑 rel Chr$_1$. rec *πολλ.* bef *επιστ.*, with LP 13. 36 rel [syrr] Chr$_1$: txt ABCE𝔑 m p 40 vulg spec [coptt æth] arm.

43. for *ικανας*, *τινας* C 36. *αυτον* bef *ημερας ικ. μ.* AE𝔑^2 a h p 40: om *αυτ.* B𝔑^1 b: txt CLP 13. 36 rel Chr$_1$. [om *εν ιοππη* L.]

CHAP. X. 1. rec aft *τις* ins *ην* (*corrn, see ch* ix. 36; *not observing that the constr is carried on to ειδεν, ver* 3), with P rel vss Thl: om ABCE𝔑 p 13. 36 E-lat Chr$_1$.

39. πᾶσαι αἱ χ.] The widows of the place, for whom she made these garments. **ἐποίει**] '*was making*,' i. e. used to make (i. e. weave): not '*had made*.' **40. ἐκβαλών**] After the example of his divine Master, see ref. Mark. **43. βυρσεῖ**] From the extracts in Wetstein and Schöttgen, it appears that the Jews regarded the occupation of a tanner as a half-unclean one. In this case it would shew, as De W. observes, that the *stricter* Jewish practices were already disregarded by the Apostle. It also would shew, in how little honour he and his office were held by the Jews at Cæsarea.

CHAP. X. 1—48.] CONVERSION (BY SPECIAL DIVINE PREARRANGEMENT) AND BAPTISM OF THE GENTILE CORNELIUS AND HIS PARTY. We may remark, that the conversion of the Gentiles was *no new idea* to Jews or Christians, but that it had been universally regarded as to take place *by their reception into Judaism*. Of late, however, since the Ascension, we see the truth that the Gospel was to be a Gospel of the *uncircumcision*, beginning to be recognized by some. Stephen, carrying out the principles of his own apology, could hardly have failed to recognize it: and the Cyprian and Cyrenæan missionaries of ch. xi. 20 preached the word *πρὸς τοὺς Ἕλληνας* (not *-ιστάς*), *certainly before the conversion of Cornelius*. This state of things might have given rise to a permanent schism in the infant church. The Hellenists, and perhaps Saul, with his definite mission to the Gentiles, might have formed one party, and the Hebrews, with Peter at their head, the other. But, as Neander admirably observes (Pfl. u. Leit. p. 111), 'The pernicious influence with which, from the first, the self-seeking and one-sided prejudices of human nature threatened the divine work, was counter-

ABCEL P𝔑 a b c d f g h k l m o p 13

t Matt. xxvii. 27 s Mk. John xviii. 3, 12. ch. xxi. 31. xxvii. 1 only †. Judith xiv. 11. 2 Macc. viii. 23. xii. 20, 23 only.

τοντάρχης ἐκ [t]σπείρης τῆς καλουμένης Ἰταλικῆς, [2 u]εὐ-
σεβὴς καὶ [v]φοβούμενος τὸν θεὸν σὺν παντὶ τῷ [w]οἴκῳ
αὐτοῦ, [x]ποιῶν [y]ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ [z]δεό-

u ver. 7. 2 Pet. ii. 9 only. Isa. xxiv. 16. (see ch. iii. 13 reff.) v = vv. 22, 35. ch. xiii. 16, 26 al. Prov. iii. 7. w = ch. vii. 10. xi. 14. xvi. 15, 31 al. Gen. vii. 1. x = Matt. vi. 1, 2. ch. ix. 36. xxiv. 17. Tobit xii. 9. y ch. ix. 36 reff. z absol. w. gen., here only. Job v. 8. see ch. iv. 31. 1 Thess. iii. 10.

om εκατονταρχ. L. σπειρας BP a b² g h¹ l o Chr.

2. rec aft ποιων ins τε, with LP 13 rel [syr] æth-pl Thl [Iren-int$_{1}$]: om ABCEℵ p 40 vulg Syr [coptt arm] æth-rom Chr$_{1}$ [Damasc-ms$_{1}$].

acted by the superior influence of the Holy Spirit, which did not allow the differences of men to reach such a point of antagonism, but enabled them to retain unity in variety. We recognize the preventing wisdom of God,—which, while giving scope to the free agency of man, knows how to interpose His immediate revelation just at the moment when it is requisite for the success of the divine work,—by noticing, that when the Apostles needed this wider development of their Christian knowledge for the exercise of their vocation, and when the lack of it would have been exceedingly detrimental,—*at that very moment*, by a remarkable coincidence of inward revelation with a chain of outward circumstances, the illumination hitherto wanting was imparted to them.'

1. **Καισαρείᾳ**] As this town bears an important part in early Christian history, it will be well to give here a full account of it. CÆSAREA (Palestinæ, Καισάρεια τῆς Παλαιστίνης, called παράλιος, Jos. B. J. iii. 9. 1; vii. 2. 2; Antt. xiii. 11. 2, or ἡ ἐπὶ θαλάττῃ K., Jos. B. J. vii. 1. 3; 2. 1, or Stratonis (see below),—distinguished from Cæsarea Philippi, see note Matt. xvi. 13) is between Joppa and Dora, 68 Rom. miles from Jerusalem according to the Jerus. Itinerary, 75 according to Josephus (i. e. 600 stadia, Antt. xiii. 11. 2. B. J. i. 3. 5),—86 miles (Abulfeda) from Ptolemais (a day's journey, ch. xxi. 8),—30 from Joppa (Edrisi);—one of the largest towns in Palestine (Jos. B. J. iii. 9. 1), with an excellent haven (Jos. Antt. xvii. 5. 1, Σεβαστὸς λιμήν,—ὃν κατασκευάσας Ἡρώδης πολλῶν χρημάτων ἐπὶ τιμῇ τῇ Καίσαρος καλεῖ Σεβαστόν). It was, even before the destruction of Jerusalem, the seat of the Roman Procurators (see ch. xxiii. 23 ff.; xxiv. 27; xxv. 1), and called by Tacitus (Hist. ii. 79) 'Judææ caput.' It was chiefly inhabited by Gentiles (Jos. B. J. iii. 9. 1; ii. 14. 4), but there were also many thousand Jewish inhabitants (Jos. B. J. ii. 18. 1; Antt. xx. 8. 7; Life, 11). It was built by Herod the Great (Amm. Marcell. xiv. 8, p. 29, Bipont. Beforetime there was only a fort there, called Στράτωνος πύργος, Jos. Antt. xv. 9. 6 al.; Strabo, xvi. 758; Plin. v. 14)—fortified, provided with a haven (see ch. ix. 30; xviii. 22; Joseph. above), and in honour of Cæsar Augustus named Cæsarea (at length Καισάρεια Σεβαστή, Jos. Antt. xvi. 5. 1). Vespasian made it a Roman colony (Plin. v. 13). Abulfeda (Syr. p. 80) speaks of it as in ruins in his time (A.D. 1300). At present there are a few ruins only, and some fishers' huts. (From Winer, Realw.) **ἑκατοντάρχης**] The subordinate officer commanding the sixth part of a cohort = half a maniple. See Dict. of Gr. and Roman Antt. **σπ. τ. καλ. Ἰταλ.**] *A cohort* (σπ.) *levied in Italy, not in Syria.* Mr. Humphry quotes from Gruter, Inscr. i. p. 434, 'Cohors militum Italicorum voluntaria, quæ est in Syria.' Biscoe (Hist. of the Acts, pp. 217—221) maintains that this was an independent cohort, not one attached to a legion. The *legio Italica* (Tacit. Hist. i. 59, 64; ii. 100; iii. 22) was not raised till Nero's time.

2. **εὐσ. κ. φοβ. τ. θ.**] i. e. he had abandoned polytheism, and was a worshipper of the true God: whether a proselyte of the gate, or not, seems uncertain. That he *may* have been such, there is nothing in the narrative to preclude: nor does Meyer's objection apply, that it is not probable that, among the many thousand converts, no Greek proselyte had yet been admitted by baptism into the church. Many such cases may have occurred, and some no doubt had: but the object of this providential interference seems to have been, to give *solemn sanction* to such reception, by the agency of him who was both the chief of the Apostles, and the strong upholder of pure Judaism. It is hardly possible that μαρτυρούμενος ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων (ver. 22) should have been said of a Gentile not in any way conformed to the Jewish faith and worship. The great point (ch. xi. 3) which made the present event so important, was, that Cornelius was ἀνὴρ ἀκροβυστίαν ἔχων. Doubtless also among his *company* (ver. 24) there must have been many who were *not proselytes*. **τῷ λαῷ**] The Jewish inhabitants, see ch. xxvi. 17, 23; xxviii. 17; John xi. 50; xviii. 14 al.

μενος τοῦ θεοῦ [a]διὰ παντός, 3 εἶδεν ἐν [b]ὁράματι [c]φανερῶς, [d]ὡσεὶ περὶ [e]ὥραν ἐνάτην τῆς [f]ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ Κορνήλιε. 4 ὁ δὲ [g]ἀτενίσας αὐτῷ καὶ [h]ἔμφοβος γενόμενος εἶπεν Τί ἐστιν, κύριε; εἶπεν δὲ αὐτῷ Αἱ [i]προσευχαί σου καὶ αἱ [j]ἐλεημοσύναι σου [k]ἀνέβησαν [l]εἰς [m]μνημόσυνον [n]ἔμπροσθεν τοῦ θεοῦ. 5 καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην καὶ [o]μετάπεμψαι Σίμωνά τινα ὃς [p]ἐπικαλεῖται Πέτρος· 6 οὗτος [q]ξενίζεται [r]παρά τινι Σίμωνι [s]βυρσεῖ, ᾧ ἐστιν οἰκία [t]παρὰ θάλασσαν. 7 ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ,

a ch. ii. 25 reff.
b ch. vii. 31 reff.
c = here (Mark i. 45. John vii. 10) only †.
d = Luke xxiii. 44. Judg. iii. 29.
e acc. (w. περί), Matt. xx. 3, 5, 6, 9. xxvii. 46 only †. (without περί) John iv. 52. Rev. iii. 3 al. Josh. xi. 6.
f ch. ii. 15 only †. ὦ. νυκτός, ch. xvi. 33. xxiii. 23 only †.
g ch. iii. 12 reff.
h Luke xxiv. 5, 37. ch. [xxii. 9] xxiv. 25. Rev. xi. 13 only. 1 Macc. xiii. 2 B Ald. (ἐκφ., AN compl.) Sir. xix. 24 only.
i plur., ch. ii. 42 al.†
k = here only. Exod. ii. 23. 1 Macc. v. 31. see ch. xxi. 31.
l = ch. xix. 27. Rom. iv. 3, &c. (from Gen. xv. 6) al.
m Matt. xxvi. 13 ‖ Mk. only. Exod. xii. 14. Tobit xii. 12.
n = Luke x. 21. 1 Thess. i. 3 al. (1 Kings xviii. 13.)
o vv. 22, 29 bis. ch. xi. 13. xxiv. 24, 26. xxv. 3 only. Gen. xxvii. 45. Num. xxiii. 7. 2 Macc. xv. 31 only.
p ch. i. 23 reff.
q pass. = vv. 18, 32. ch. xxi. 16 (1 Pet. iv. 4, 12) only †. act., ver. 23 reff.
r = Luke xi. 37. John i. 40. ch. xxi. 7, 16.
s ch. ix. 43 reff.
t Matt. xiii. 1. Mark v. 21. Heb. xi. 12 al. Num. xiii. 30. 3 Kings iv. 29.

3. for εἶδεν, ωεδεν (but ω marked for erasure) ℵ¹. om εν ℵ. rec om περι (*as unnecessary; this is much more probable than Meyer's suppn that περι was a gloss on ωσει: comp περι ωρ. εκτ., ver* 9), with LP rel [vulg æth] (Chr$_2$): ins ABCEℵ k o [p] 13. 36. 40 [syrr copt] Damasc[-ms$_1$ Iren-int$_1$].—περι, omg ωσει, c d 3. 65-7 (sah arm ?).—ως ℵ¹ [p] 36. 40 Damasc[-ms$_1$]. rec εννατην, with L 13 rel: txt ABCEPℵ a b g h k l m p.

4. om 2nd αι C a d¹ m p [Damasc-ms$_1$]. om εις μνημοσυνον ℵ¹ [Damasc-ms$_1$]. rec ενωπιον (*substitution for the less usual* εμπροσθεν), with CELP 13 rel Sevrn$_1$ Chr$_1$: txt ABℵ p 36. 40.

5. rec εις ιοπ. bef ανδρ., with LP 13. 36 rel Chr$_1$: txt ABCEℵ m p vulg D-lat syrr copt [æth] arm. rec om τινα (*corrn from* respect *to the Apostle. This is much more prob than Meyer's suppos'n, that* τινα *was inserted to conform the first* συμ. *to the other. The same considerations have led to the var read in ver* 32), with ELPℵ 13 rel demid D-lat Syr sah [æth] (Orig$_1$) Chr$_1$ Iren-int$_1$: ins ABC p 36 vulg syr-mg copt arm. τον επικαλουμενον πετρον (*corrn from ch* xi. 13 ? *or origl, and* ος επικαλειται *a corrn from ver* 32 ? *the manuscript authority must decide*) ELP 13 rel Thl: txt ABCℵ a h p 36 Chr$_1$.

6. σιμωνι bef τινι C m [vulg arm]: om τινι D-lat [æth-pl]. ins η bef οικια C lect-12. rec aft θαλ. adds ουτος λαλησει σοι τι σε δει ποιειν (*interpolation from ver* 32, *and ch* ix. 6, *combined: see also ch* xi. 14), with [m-marg-recent] (36 ?) [vulg-ed] demid æth-rom Thl-fin; ος λαλησει ρημ. προς σε . . . to οικος σου from ch xi. 14 4-marg 8. 26-7. 73. 81 copt[-wilk]; ος λαλησει σοι 133: om ABCELPℵ p rel vss Chr$_1$ Thl-sif.

7. om 2nd ο LP g m lect-26. rec τω κορνηλιω (*explanatory corrn for* αυτω),

δεόμενος τ. θεοῦ διὰ π.] From Cornelius's own narrative, ver. 31, as well as from the analogy of God's dealings, we are certainly justified in inferring, with Neander, that the subject of his prayers was that he might be guided into truth, and if so, hardly without reference to that faith which was now spreading so widely over Judæa. This is not matter of conjecture, but is implied by Peter's εἰδέναι τὸ γενόμ. ῥῆμα καθ' ὅλης τῆς Ἰουδαίας. Further than this, we cannot infer with certainty; but, if *the particular difficulty present in his mind* be sought, we can hardly avoid the conclusion that it was connected with the apparent necessity of embracing Judaism and circumcision in order to become a believer on Christ. **3. ἐν ὁράμ. φανερῶς**] not in a *trance*, as ver. 10, and ch. xxii. 17, —but *with his bodily eyes:* thus asserting the objective truth of the appearance. **ὡσεὶ περὶ ὥρ. ἐν.**] It here appears that C. observed the Jewish hours of prayer. **4. εἰς μνημ.**] Not *instar sacrificii* (Ps. cxli. 2) as Grot.: but, as E. V., *for a memorial,* '*so as to be a memorial.*' There has been found a difficulty by some in the fact that Cornelius's works were received as well pleasing to God, before he had justifying faith in Christ. But it is surely easy to answer, with Calvin and Augustine, 'non potuisse orare Cornelium, nisi fidelis esset.' His faith was all that he could then attain to, and brought forth its fruits abundantly in his life: one of which fruits, and the best of them, was, the earnest seeking by prayer for a better and more perfect faith. **7. ἀπῆλθεν**] So in

u ch. ix. 41 reff.
v Luke xvi. 13. Rom. xiv. 6. 1 Pet. ii. 18 only. Gen. xliv. 33.
w ver. 2 reff.
x ch. i. 14 reff.
y ch. xv. 12, 14 reff.
z John i. 29, &c. ch. xiv. 20 al. Exod. xxxii. 6.
a here only †. (-ρία, 2 Cor. xi. 26. -ρος, Gen. xxxvii. 24.)
b dat., ch. ix. 3 reff.
c = Luke v. 19. Josh. ii. 8. 4 Kings ix. 17.
d Matt. x. 27 ||. xxiv. 17 ||. Luke v. 19 only. 2 Kings xi. 2.
e absol., ch. ix. 12. xx. 36.
f here only †.
g = ch. xx. 11. Jonah iii. 7. Jos. Antt. vi. 14. 3.
h 1 Cor. xiv. 8. 2 Cor. ix. 3, 3 only. 2 Macc. iii. 27.
i = ch. v. 5 reff. 2 Chron. xiv. 14. xx. 29.
k = ch. xi. 5. xxii. 17 only. (ch. iii. 10 reff.) Gen. ii. 21. xv. 12.
l ch. vii. 56 reff.
m Matt. iii. 10 ||. Rev. xix. 11. Ezek. i. 1. see ch. vii. 56.
n = Matt. iii. 16. John i. 52. vi. 33 al. Gen. xxviii. 12.
o Mark xi. 16. John xix. 29. Exod. iii. 22.
p ch. xi. 5 only †. (-νιον, John xix. 40. Hos. ii. 9.)

ABCEL PNa b c d f g h k l m o p 13

[u] φωνήσας δύο τῶν [v] οἰκετῶν καὶ στρατιώτην [w] εὐσεβῆ τῶν [x] προσκαρτερούντων αὐτῷ, 8 καὶ [y] ἐξηγησάμενος ἅπαντα αὐτοῖς, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. 9 τῇ δὲ [z] ἐπαύριον [a] ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει [b] ἐγγιζόντων [c] ἀνέβη Πέτρος ἐπὶ τὸ [d] δῶμα [e] προσεύξασθαι περὶ ὥραν ἕκτην. 10 ἐγένετο δὲ [f] πρόσπεινος, καὶ ἤθελεν [g] γεύσασθαι. [h] παρασκευαζόντων δὲ αὐτῶν [i] ἐγένετο ἐπ' αὐτὸν [k] ἔκστασις, 11 καὶ [l] θεωρεῖ τὸν [m] οὐρανὸν [n] ἀνεῳγμένον καὶ [n] καταβαῖνον [o] σκεῦός τι ὡς [p] ὀθόνην μεγάλην, τέσσαρσιν

with LP 13 rel syr Chr: [om copt:] txt ABCEℵ p vulg Syr [sah] æth arm. rec aft οικ. ins αυτου (*explanatory*), with LP 13. 36 rel vss Chr: om ABCEℵ p 40 arm.

8. rec αυτοις bef απαντα, with CLP 13. 36 rel [syrr æth] Chr_1: *illis visum* D-lat: txt ABEℵ p coptt.

9. for εκειν., αυτων (*corrn to correspond with αυτοις above*) AELℵ d k o p 13. 36: αυ. εκ. c: txt BCP rel Chr_1. for εκτην, ενατην $ℵ^3$ [36]. aft εκτ. ins της ημερας A tol.

10. rec (for αυτων) εκεινων (*probably from εκεινων having been in the margin in some MSS at ver* 9, *and thus inserted here by mistake, or as in note*), with LP rel Chr_1: txt ABCEℵ p 13. 36 $Orig_1$. rec επεπεσεν (*corrn to avoid the repetition of εγενετο, and to the more usual word, see ch* viii. 16 *reff. Meyer holds επεπ. to have been origl: but being usually said of πνευμα, and thus seeming inappropriate to εκστασις, to have been altered in conformity with ch* xxii. 17, *γενεσθαι με εν εκστασει. But this is very careless: for, Luke* i. 12, *we have φοβος επεπ. επ αυτ., and so ch* xix. 17: *and* xiii. 11, *επεπ. επ αυτον αχλυς*), with EL 13 rel vss Chr: (*επεσεν* 19. 78. 96 Clem:) txt ABCPℵ d p 36 copt $Orig_1$. [εκστ. bef εν αυτ. C coptt $Orig_1$.]

11. rec aft καταβαιν. ins εν αυτον (al αυτω) (*inserted to correspond with αχρις εμου, ch* xi. 5), with LP rel D-lat Chr_1 Thl: om $ABC^2Eℵ$ c p 13 vulg syrr coptt æth [arm] $Orig_2$[int_1]. (C^1 has perished.) om μεγαλην C^2.

Luke i. 38:—another token of the objective reality of the vision: εἰσελθόντα (ver. 3) and ἀπῆλθ. denoting the *real acts* of the angel, not the mere doemings of Cornelius.

λαλῶν must be regarded as the imperfect participle, as in John ix. 8.

9.] By δῶμα, Jerome, Luther, Erasm., al., understand an upper chamber. But why not then ὑπερῷον, a word which Luke so frequently uses? It was the flat roof, much frequented in the East for purposes of exercise (2 Sam. xi. 2; Dan. iv. 29, marg.),—of sleeping in summer (1 Sam. ix. 26, by inference, and as expressed in LXX),—of conversation (ib. ver. 25),—of mourning (Isa. xv. 3; Jer. xlviii. 38),—of erecting booths at the feast of tabernacles (Neh. viii. 16),—of other religious celebrations (2 Kings xxiii. 12; Jer. xix. 13; Zeph. i. 5),—of publicity (2 Sam. xvi. 22; Matt. x. 27; Luke xii. 3. Jos. B. J. ii. 21. 5),—of observation (Judg. xvi. 27; Isa. xxii. 1),—and for any process requiring fresh air and sun (Josh. ii. 6). (Winer, Realw., art. Dach.) ἕκτην] The *second hour of prayer:* also of the mid-day meal. The distance was thirty Roman miles, part of which they performed on the preceding evening, perhaps to Apollonia,—and the rest that morning. 10. γεύσ.] see reff. ἐκείνων is more likely to have been a correction of αὐτῶν as applying better to the people of the house, than the converse.

ἔκστασις] The distinction of this appearance from the ὅραμα above (though the usage is not always strictly observed) is, that in this case that which was seen was a revelation *shewn* to the eye of the beholder when rapt into a supernatural state, having, as is the case in a dream, *no objective reality:* whereas, in the other case, the thing seen *actually happened*, and was beheld by the person as an ordinary spectator, in the possession of his natural senses. 11. τέσσ. ἀρχ.] not, '*by the four corners*,' which would certainly require the article, as in reff.,—but by four rope-ends. This meaning of ἀρχή is justified by Diod. Sic. i. p. 104, who, speaking of harpooning the hippopotamus, says, εἰθ'

D κτλ ... ABCDE LPℵ a b c d f g h k l m o 13

q ἀρχαῖς [δεδεμένον καὶ] r καθιέμενον ἐπὶ τῆς γῆς, 12 ἐν ᾧ s ὑπῆρχεν πάντα τὰ tu τετράποδα καὶ tvw ἑρπετὰ τῆς γῆς καὶ tvx πετεινὰ τοῦ x οὐρανοῦ. 13 καὶ y ἐγένετο φωνὴ πρὸς αὐτόν, z Ἀναστὰς Πέτρε a θῦσον καὶ φάγε. 14 ὁ δὲ Πέτρος εἶπεν b Μηδαμῶς κύριε· ὅτι c οὐδέποτε ἔφαγον c πᾶν d κοινὸν καὶ e ἀκάθαρτον. 15 καὶ φωνὴ f πάλιν tg ἐκ δευτέρου πρὸς αὐτόν, h Ἃ ὁ θεὸς h ἐκαθάρισεν σὺ μὴ i κοίνου.

q = ch. xi. 5 only. (Exod. xxviii. 23 compl. F (not AB). Ezek. xlviii. 1.) see note. r ch. ix. 25 reff. s ch. viii. 16 reff. t ch. xi. 6. Rom. i. 23. u as above (t) only. Gen. i. 24. v as above (t). James iii. 7. Gen. vi. 7. w as above (t u) only. x Matt. vi. 26. viii. 20 ‖. xiii. 32 ‖. Luke viii. 5. xiii. 19. ch. xi. 6. Gen. i. 26. y ch. vii. 31 reff. z ch. viii. 26 reff. Dan. vii. 5. a = Matt. xxii. 4. Luke xv. 23, 27, 30. John x. 10. ch. xi. 7 only. Deut. xii. 15. (ch. xiv. 13 reff.) b ch. xi. 8 only. Ezek. iv. 14. c constr., Rom. iii. 20 reff. d = Mark vii. 2, 5. ver. 28. ch. xi. 8. Rom. xiv. 14 (3ce). Heb. x. 29. Rev. xxi. 27 only ‡. 1 Macc. i. 63. e = ver. 28. ch. xi. 8. 1 Cor. vii. 14. 2 Cor. vi. 17. Rev. xviii. 2. (elsewh. always with πνεῦμα [ch. v. 16 reff.], exc. Eph. v. 5.) Judg. xiii. 14. f Matt. xxvi. 42 only †. g as above (f). Mark xiv. 72. John ix. 24. ch. xi. 9. Heb. ix. 26 only. Jer. i. 13. h = ch. xi. 9. Heb. ix. 22, 23. see ch. xv. 8. i = ch. xi. 9 (xxi. 26 reff.) only †.

om δεδεμενον και ABC²EN 40 vulg æth arm Orig$_4$ Cyr$_1$ Thdrt$_1$: ins (C¹ perhaps) LP p rel 36 (D-lat syrr coptt) Chr$_1$.—transp καταβαινον and δεδεμενον c 13 [(syrr)].—also c has τεσσαρσιν αρχαις immediately aft ανεωγ. και ; 13, at end of ver.—καταβαινον is omd by lect-12 D-lat syrr sah ; these vss have other varns, e. g. *caelum apertum ex quattuor principiis ligatum vas quodam et*(sic) *linteum splendidum quod differebatur de caelo in terram* D-lat.

12. rec τῆς γῆς bef 1st και (τετραποδα τῆς γῆς : *see ch* xi. 6), with LP rel Chr : om τ. γ. 34². 66². 163 D-lat sah [Orig-int$_1$] : txt ABCEℵ p [13] (36) [vulg æth-pl(Tischdf)] Syr copt arm Clem$_1$ Orig$_2$ Constt$_1$.—ins τα επι bef τ. γῆς 36. rec ins τα θηρια και bef (τα) ἑρπ. (*from ch* xi. 6), with LP 13. 36 rel syr(θηρια syr-mg-gr) Chr$_1$, [κ. τ. θηρ.] aft ἑρπ. [m, aft γῆς] E : om ABC²ℵ p 40 vulg D-lat Syr coptt arm Clem$_1$ Orig$_2$ [int$_1$] Constt$_1$ Thdrt$_1$ Aug$_1$.—rec ins τα bef ἑρπ., with LP 13. 36 rel Clem$_1$ Chr : om ABC²Eℵ p Orig$_2$ Constt.—(C¹ is illegible.) rec ins τα bef πετ. (*conforms to ch* xi. 6), with C¹ELP 13. 36 rel Clem Constt [Orig$_1$-int$_2$ Bas$_1$] Chr : om ABC²ℵ p Orig$_2$.

14. rec for και, η (*conforms to ch* xi. 8), with C D-gr ELP p rel copt Chr [Cyr-p$_2$] : txt ABN 13. 36 vulg D-lat syrr sah [arm] Clem$_1$ Orig$_1$ Constt$_1$ Cyr-c$_1$.

15. φωνησας δε D-gr. εκαθαρισεν ACLP m p [13] : txt BDEℵ [Fr-coisl] rel. for σν, σοι (*itacism?* as E p κυνου for κοιν.) D 13.

ἐπὶ τῶν ἐμπαγέντων ἐνάπτοντες ἀρχὰς στυπίνας ἀφίασι μέχρις ἂν παραλυθῇ. The *ends of the ropes* were attached to the sheet, and, in the vision, *they only were seen.*

At all events, as Neander observes (Pfl. u. L. p. 126, note), these four ἀρχαί (whether ends of ropes attached to the corners, or those corners themselves) are not without meaning, directed as they are to the four parts of heaven, and intimating that men from the North, South, East, and West, now were accounted clean before God, and were called to a share in his kingdom : see Luke xiii. 29. The symbolism is, as usual, fancifully exaggerated by Wordsw. in his note. The four ἀρχαί are the four gospels, because the word ἀρχή occurs somewhere near the beginning of each, &c., &c. Who can wonder, after this, at the distrust of all Scripture symbolism by intelligent, but unspiritual minds?

I have retained the words δεδ. καί, doubtfully, because it seems difficult to account for their insertion, but they may have been omitted to assimilate our text to ch. xi. 5.

12. πάντα τὰ τετ.] literally : not 'many of each kind,' nor 'some of all kinds,' in which case the art., the sense of which is carried on from τὰ τετρ. to the subsequent words (see ch. xi. 6), would be omitted :—in the vision it seemed to Peter to be an assemblage of *all creation.*

τετρ., ἑρπ., πετ.] In ch. xi. 6, from which our text has been corrected, Peter follows the more strictly Jewish division : see there.

14.] Peter rightly understands the command as giving him free choice of *all* the creatures shewn to him. We cannot infer hence that the sheet contained *unclean animals only.* It was a mixture of clean and unclean,—the aggregate, therefore, being *unclean.* κύριε] So Cornelius to the angel, ver. 4. It is here addressed to the unknown heavenly speaker.

On the clean and unclean beasts, &c., see Levit. xi.

15.] These weighty words have more than one application. They reveal what was needed for the occasion, in a figure : God letting down from heaven clean and unclean alike, Jew and Gentile,—represented that He had made of one blood all nations to dwell on the face of all the earth : God having *purified* these, signified that the distinction was now

16 τοῦτο δὲ ἐγένετο [j] ἐπὶ [j] τρίς, καὶ εὐθὺς [k] ἀνελήμφθη τὸ [m] σκεῦος εἰς τὸν [l] οὐρανόν. 17 ὡς δὲ ἐν ἑαυτῷ [n] διηπόρει ὁ Πέτρος τί ἂν [o] εἴη τὸ [p] ὅραμα ὃ εἶδεν, [καὶ] ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλμένοι *ἀπὸ τοῦ Κορνηλίου [q] διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος [r] ἐπέστησαν [r] ἐπὶ τὸν [s] πυλῶνα. 18 καὶ [t] φωνήσαντες [u] ἐπυνθάνοντο [u] εἰ Σίμων ὁ [v] ἐπικαλούμενος Πέτρος ἐνθάδε [w] ξενίζεται. 19 τοῦ δὲ Πέτρου [x] διενθυμουμένου περὶ τοῦ [p] ὁράματος εἶπεν τὸ [y] πνεῦμα αὐτῷ Ἰδοὺ ἄνδρες ζητοῦντές σε. 20 ἀλλὰ [z] ἀναστὰς [a] κατάβηθι, καὶ πορεύου σὺν αὐτοῖς μηδὲν [b] διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. 21 [a] καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν Ἰδοὺ ἐγώ εἰμι ὃν ζητεῖτε·

ABCDE LPN a b c d f g h k l m o p 13

H ἰδου... ABCDE HLPN a b c d f g h k l m o p 13

j ch. xi. 10 only †. k = ch. i. 2, 22. l Mark xvi. 19. ch. i. 11 only. 4 Kings ii. 11. m ver. 11 reff. n ch. ii. 12 reff. o = Luke viii. 9. xv. 36 al. p ver. 3. q here only †. r ch. xi. 11 only. 1 Kings xvii. 61. see ch. iv. 1 reff. s Matt. xxvi. 71. Luke xvi. 20. ch. xii. 13, 14 bis. xiv. 13. Rev. xxi. 12, &c. xxii. 14. Gen. xliii. 19. t absol., = Luke viii. 8, 54. xvi. 24. Dan. iv. 11 (14). u here only †. v ch. i. 23 reff. w ver. 6 reff. x here only †. y absol., Matt. iv. 1. ch. ii. 4. viii. 29. xi. 12, 26. xxi. 4. Rom. viii. 16, &c. z ch. viii. 26 reff. Gen. xxxv. 1. a = ch. xx. 10 reff. b = Matt. xxi. 21. Rom. iv. 20. xiv. 23. James i. 6 ‡. (Jer. xv. 10.)

16. rec (for εὐθυς) παλιν (*from ch* xi. 10), with D-gr LP 13 rel E-lat syr Chr$_1$ (ανελημφθη bef παλιν D-gr): om 15. 36 D-lat Syr sah æth-pl arm Constt$_1$ [Orig-int$_1$] Ambr$_1$: txt ABC E[-gr] ℵ p vulg.syr-mg copt æth-rom.

17. αυτω B k. D adds εγενετο. for ειη, ει D^1(txt D^3). om και (*contrn of Hebraism?*) ABℵ p 36. 40 vulg [Syr coptt] arm: ins CDELP 13 rel fuld [syr] æth-rom Chr$_1$. *ὑπό BEℵ a b^2 c g h o p: απο ACDLP rel Chr$_1$. om του (bef κορν.) D Thl-fin$_1$. επερωτησαντες D. rec om του (bef σιμ.), with ELP 13 rel Thl-sif: ins ABCDℵ c p 40 Chr$_1$ Thl-fin.

18. επυθοντο BC.

19. rec ενθυμ. (*prob negligence of the significant compounded verb*), with b: διανοουμενου 15-8. 36 Did$_2$: add και διανοουμενου syr[-w-ast]: txt ABCDELP(ℵ) rel [Did$_1$] Chr.—διενθυμουμενου ℵ. rec αυτω bef το πνευμα, with DELP 13 rel [syrr æth Did$_2$] Chr: om αυτ. B copt: txt ACℵ m p vulg sah. rec aft ανδρες ins τρεις (*conformn to ch* xi. 11 *and ver* 7), with ACEℵ f p 13. 36 vulg Syr syr-mg [sah æth Did$_2$] Thl-fin; bef ανδ., copt; τινες arm; δυο B: om DHL[P] rel spec syr Constt$_1$ Cyr-jer[-ms$_1$] Chr$_1$ Thl-sif Aug$_1$ Ambr$_1$. rec ζητουσι, with ACDE[H]LP rel [Constt Did Cyr-jer Chr]: txt Bℵ p.

20. αναστα D^1(txt D^3) vulg [syrr] coptt. rec διοτι, with LP 13 rel Constt Bas$_1$ [Did$_2$ Chr$_1$]: txt ABCDEHℵ h p 36. 40 Cyr-jer Did$_1$ [Chr-c$_1$].

21. τοτε κατ. DE Syr. ins ο bef πετρος DEL b d o Chr$_1$ Thl-fin: om ABCHPℵ p. 13. 36 rel Thl-sif. for τ. ανδ., αυτους C arm. rec aft ανδρας ins τους απεσταλμενους απο του κορν. προς αυτον (*explanatory interpolation, ver* 21 *beginning an ecclesiastical portion*), with H(but om του) (f) Thl-sif; τ. απεστ. υπο κορν. (alone)

abolished which was 'added because of transgressions' (Gal. iii. 19),—and all *regarded in his eyes as pure for the sake of His dear Son*. But the *literal truth of the representation* was also implied;—that the same distinctions between the animals intended for use as food were now done away, and free range allowed to men, as their lawful wants and desires invite them, over the whole creation of God: that creation itself having been *purified and rendered clean for use by the satisfaction of Christ*. The same truth which is asserted by the heavenly voice in Peter's vision, is declared Eph. i. 10; Col. i. 20; 1 Tim. iv. 4, 5. Only we must be careful not to confound this restitution with the ἀποκατάστασις πάντων of ch. iii. 21; see notes there. 16. ἐπὶ τρίς] denoting the *certainty* of the thing revealed: see Gen. xli. 32. 17.] Valcknaer and Stier understand ἐν ἑαυτῷ, as ch. xii. 11, where γενόμενος is expressed (see D in var. readd. here),—'when he came to himself,' but without γενόμενος this is very harsh, and it surely is better not to force from its obvious meaning so natural a conjunction of words as ἐν ἑαυτῷ διηπόρει. 18. φωνήσαντες] having called out (some one), they were enquiring. The *present*, ξενίζεται, is a common mixed construction between the direct and the indirect interrogation. 19.] See ch. viii. 29, note. 20. ἀλλά] '*make no question as to who or what they are,—but*:'—so also ch. ix. 6. ἐγώ] The Holy Spirit, shed

τίς ἡ [c]αἰτία δι' ἣν πάρεστε; 22 οἱ δὲ εἶπαν Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ [d]φοβούμενος τὸν [d]θεόν, [e]μαρτυρούμενός τε [e]ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, [f]ἐχρηματίσθη ὑπὸ [g]ἀγγέλου [g]ἁγίου [h]μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ [i]ἀκοῦσαι [i]ῥήματα παρὰ σοῦ. 23 [k]εἰσκαλεσάμενος οὖν αὐτοὺς [l]ἐξένισεν. [m]τῇ δὲ ἐπαύριον [n]ἀναστὰς [o]ἐξῆλθεν σὺν αὐτοῖς, καί τινες τῶν [p]ἀδελφῶν τῶν ἀπὸ Ἰόππης [q]συνῆλθον αὐτῷ. 24 [m]τῇ δὲ ἐπαύριον [r]εἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος [s]ἦν [t]προσδοκῶν αὐτούς, [u]συγκαλεσάμενος τοὺς [v]συγγενεῖς αὐτοῦ καὶ τοὺς [w]ἀναγκαίους φίλους. 25 ὡς δὲ ἐγένετο [x]τοῦ [y]εἰσελθεῖν τὸν Πέτρον, [z]συναντήσας αὐτῷ ὁ Κορνήλιος [a]πεσὼν [a]ἐπὶ τοὺς [a]πόδας [b]προσεκύνησεν. 26 ὁ δὲ Πέτρος

c = Luke viii. 47. ch. xxii. 24. 2 Macc. iv. 26, 35.
d ver. 2 reff.
e ch. xvi. 2. xxii. 12. Rom. iii. 21. 3 John 12. see ch. vi. 3 reff.
f = Matt. ii. 12, 22. Luke ii. 26. Heb. xi. 7. (ch. xi. 26. Rom. vii. 3.) act., Jer. xxxii. (xxv.) 17 al.
ἐχρ. αὐτῷ κατὰ τ. ὕπνους ὁ θ., Jos. Antt. xi. 6. 4.
g Mark viii. 38 ‖ L. Rev. xiv. 10 only.
h ver. 5 reff.
i John viii. 47. xii. 47. Deut. xxxii. 1.
k here only †. l act., = ch. (xvii. 20.) xxviii. 7. Heb. xiii. 2 only †. Sir. xxix. 25. pass., ver. 6 reff. n ch. viii. 26 reff.
m ver. 9 reff. Num. xi. 32. o absol., ch. vii. 7 al. Gen. xix. 14. p = ch. ix. 30 reff. q ch. i. 21 reff. r = Matt. viii. 5 al. fr. Ruth ii. 18. s ch. ii. 5 reff. t = Luke i. 21. 2 Pet. iii. 12 al. Ps. cxviii. 166.
u mid., Luke ix. 1. xv. 9. xxiii. 13. ch. xxviii. 17 only †. act., ch. v. 15 reff. Exod. vii. 11. v Luke i. 58. L.P., exc. Mark vi. 4. John xviii. 26. Lev. xxv. 45. w = here only (ch. xiii. 46 reff.)†. Jos. Antt. x. 1. 2, τρεῖς τοὺς ἀναγκαιοτάτους φ. αὐτῷ. x ch. iii. 12 reff. Luke xvii. 1. Rev. xii. 7. y Matt. x. 12. Mark vi. 22. z Luke ix. 37. xxii. 10. ch. xx. 22. Heb. vii. 1, 10 only. Gen. xxxii. 1. (-τησις, Matt. viii. 34.) a here only. 4 Kings iv. 37. (εἰς, John xi. 32 v. r.) πρός, Mark v. 22. παρά, Luke viii. 41. ἔμπροσθεν, Rev. xix. 10. b = Matt. ii. 11. viii. 2 al. Job i. 20.

m: om ABCDELPℵ p 13 rel vulg syrr coptt æth arm Chr Thl-fin. ins τι θελετε (-ται D) η bef τις η D syr (om 1st η D-lat syr). for τις η, τι η m: om η B.

22. (εἰπαν, so ABCEℵ p.) add προς αυτον D Syr sah. aft κορν. ins τις D-gr Syr. for υπο, υφ D.

23. for εισκ. ουν, τοτε προσκαλ. E[-gr]: τοτε εισαγαγων ο πετρος D 40 sah, *introducens* vulg E-lat Syr(addg *Simon*); *ingressus* D-lat. εξεν. bef αυτ. D 40 vss.
rec for αναστας, ο πετρος (*αναστ. being erased as unnecessary, the vacant space thus left in some copies has been filled up with ο πετρ. the subject of the verb*), with HLP rel Thl-sif: αναστ. ο π. [C]É c k m 13(omg ὁ) 36 syr Chr$_1$ Thl-fin: txt ABDℵ d p vulg Syr coptt æth. om 2nd των D. rec ins της bef ιοπ.: om ABCDEHLPℵ rel Chr. ιοπηην D^1(txt D-corr^1). συνελθαν D.

24. rec και τη (*corrn appy to avoid the recurrence of* τη δε, τη δε, ο δε), with HLP 13 rel Syr æth [arm] Chr$_1$ Thl-fin: txt ABCDEℵ p 40 vulg [syr] copt Thl-sif. εισηλθεν (*corrn to suit* εξηλθεν *above*) BD p [vulg] syr-txt æth Thl-sif: συνηλθον m: txt AEHLP 13. 36 rel [Syr] syr-mg [coptt arm], -θαν Cℵ. om την D m 133 [Thl].
την προσδεχομενος αυτους και συνκ. D. for αυτου, αυτους B^1(Tischdf) [om p]. aft φιλους add περιεμεινεν D syr-mg.

25. rec om του, with H k 36: ins ABCELPℵ p 13 rel Bas$_1$ Chr$_1$ Thl. aft ποδας ins αυτου g o vulg Syr sah æth arm Thl-fin. for ver, προσεγγιζοντος δε του πετρου εις την καισαριαν, προδραμων εις των δουλων διεσαφησεν παραγεγονεναι αυτον. ο δε κορνηλιος εκπηδησας και συναντησας αυτω πεσων προς τους ποδας προσεκυνησεν αυτον (αυτω D-corr^1) D syr-mg(but αυτου for προσεκ. αυτον).

down upon the Church to lead it into all the truth, had in His divine arrangements brought about, by the angel sent to Cornelius, their coming. **23.** ἐξένισεν] This was his first consorting with men uncircumcised and eating with them (ch. xi. 3): though perhaps this latter is not necessarily implied. τινες τῶν ἀδ.] *Six*, ch. xi. 12: in expectation of some weighty event to which hereafter their testimony might be required, as indeed it was, ib. **24.** ἀναγκαίους] his intimate friends. So Jos. Antt. xi. 6. 4, φίλος ἀναγκαιότατος τῷ βασιλεῖ, and Xen. Mem. ii. 1. 14, φίλους πρὸς τοῖς ἀναγκαίοις καλουμένοις ἄλλους κτῶνται βοηθούς. These, like himself, must have been fearers of the true God, or at all events must have been influenced by his vision to wait for the teaching of Peter. **25.** τοῦ εἰσελθ.] This, the most difficult and best supported reading, is a harshness of construction hardly explicable (see Winer, edn. 6, § 41. 4) on any principles. It

c = Mark i. 31. ch. iii. 7. Dan. x. 10. d = ch. ix. 6 reff. e here only †. (-λος, Job xix. 19 Symm.) f = ch. i. 6 reff. g = ver. 36. ch. xi. 16. Luke vi. 4. h 1 Pet. iv. 3 only †. 2 Macc. vii. 1 al. Jos. B. J. iv. 9. 10. Xen. Mem. i. 1. 9 (-ιστα). i = ch. v. 13 reff. k = ch. ix. 1 reff. Levit. xix. 33. 1 here only. 1 Kings vi. 10. xiii. 3, 5. 1 Macc. iv. 12. m constr., here only. = w. ὅτι, Matt. xvi. 21. Wisd. xiv. 4. w. acc., 1 Cor. xii. 31. 1 Kings xii. 23. n ver. 14 (reff.). o = Mark x. 18. xii. 37 al.

ABCDE HLPℵ a b c d f g h k l m o p 13

[c] ἤγειρεν αὐτὸν λέγων [d] Ἀνάστηθι· καὶ ἐγὼ αὐτὸς ἄν-
θρωπός εἰμι. 27 καὶ [e] συνομιλῶν αὐτῷ [y] εἰσῆλθεν, καὶ
εὑρίσκει [f] συνεληλυθότας πολλούς, 28 ἔφη τε πρὸς αὐτούς
[ʿ]Τμεῖς ἐπίστασθε [g] ὡς [h] ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ
[i] κολλᾶσθαι ἢ [k] προσέρχεσθαι [l] ἀλλοφύλῳ· κἀμοὶ ὁ
θεὸς [m] ἔδειξεν μηδένα [n] κοινὸν ἢ [n] ἀκάθαρτον [o] λέγειν

26. rec αυτ. bef ηγ., with HLP rel Thl-sif: txt ABCDEℵ a c d f h k m [p] 13 [vulg arm Bas$_{ms}$] Chr$_1$ Thl-fin. for αναστ., τι ποιεις D; syr-mg has both. κ. αυτ. εγ. C Thdrt$_1$: και γαρ εγω, omg αυτος, E Chr$_1$: om αυτος D sah: κ. γαρ εγ. αυτ. [c k 13] 137: txt ABHLPℵ p rel 36 Marc$_1$ Thl-sif.—rec for και εγω, καγω, with ADHLP^2 a b d f g h l m o 13 [Marc$_1$ Thl-sif]: txt Bℵ p lect-12. aft ειμι ins ως και συ D^1(and lat) E(om και E-lat) copt æth.

27. for κ. συνομ. to ευρ., και εισελθων τε και ευρεν D^1(and lat).

28. bef επισ. ins βελτιον D Aug$_1$[om$_3$]. αθεμιστον D^1. ins ανδρι bef αλλοφ. D-gr lect-12 Syr sah. rec και εμοι, with HLP 13 rel [Chr$_1$]: και μοι p: txt ABCDEℵ o. εδειξ. bef ο θ. AEℵ vulg æth [Orig-int$_1$]. επεδειξ. D.

probably arose from taking the so frequent τοῦ with the infin. almost as *one word*, and equivalent to the infin. itself.

τοὺς πόδας] viz. those of Peter. Kuinoel's rendering 'in *genua* provolutus' is clearly inadmissible. προσεκύν.] "Adoravit; non addidit Lucas, '*eum*.' Euphemia." (Bengel.) May not the same reason have occasioned the omission of αὐτοῦ after πόδας? the one αὐτ. would almost require the other. It was natural for Cornelius to think that one so pointed out by an angel must be deserving of the highest respect; and this respect he shewed in a way which proves him not to have altogether lost the heathen training of his childhood. He must have witnessed the rise of the custom of paying divine honours first to those who were clothed with the delegated power of the senate (Suet., Octav. 52, mentions, "templa etiam proconsulibus decerni solere"), and then κατ' ἐξοχήν to him in whom the imperial majesty centered. 26. καὶ ἐγὼ αὐτ. ἄνθρ. εἰμι] This was the lesson which Peter's vision had taught him, and he now begins to practise it:—the *common honour and equality of all mankind in God's sight*. Those who claim to have succeeded Peter, have not imitated this part of his conduct. See Rev. xix. 10; xxii. 8, in both which cases it is ἔμπροσθ. τῶν ποδῶν τοῦ ἀγγ., supporting the above rendering of ἐπὶ τ. πόδας. (See the gloss in D, ver. 25, digest.) 27.] The second εἰσῆλθεν [see ver. 25] betokens the *completion* of his entering in; or (as De W. and Meyer) the former, his entering the *house*,—this latter, the *chamber*. 28.] ὑμεῖς, you, of all men, (best) know: being those immediately concerned in the obstruction to intercourse which the rule occasioned. ὡς ἀθέμιτον...] that it is unlawful, ... or 'how unlawful it is:' better the former, because in the order of the words, ἀθέμιτον has the stress on it: the other rendering would more naturally represent ὡς ἔστιν ἀθέμιτον. In both the reff. the ambiguity is the same. There is some difficulty about this unlawfulness of consorting with those ἀλλόφυλοι who, like Cornelius, worshipped the true God. It rests upon no legal prohibition, and seems, at first sight, hardly consistent with the zeal to gain proselytes predicated of the Pharisees, Matt. xxiii. 15,—with Jos. Antt. xx. 2. 3 (Ἰουδαῖός τις ἔμπορος, Ἀνανίας ὄνομα, πρὸς τὰς γυναῖκας εἰσιὼν τοῦ βασιλέως (Monobazus, of Adiabene) ἐδίδασκεν αὐτὰς τὸν θεὸν εὐσεβεῖν), and with the Rabbinical comment Schemoth Rabba on Exod. xii. 4, "Hoc idem est quod scriptum dicit Jes. lvi. 3. Et non dicet filius advenæ qui adhæsit Domino, dicendo: separando separavit me Dominus a populo suo." But, whatever *exceptions* there may have been, it was unquestionably the *general practice* of the Jews to separate themselves in common life from uncircumcised persons. We have Juvenal testifying to this at Rome, Sat. xiv. 103, 'non monstrare vias, eadem nisi sacra colenti: Quæsitum ad fontem solos deducere verpos.' And Tacitus, Hist. v. 5, 'adversus omnes alios hostile odium, separati epulis, discreti cubilibus,' &c. .... κἀμοί] not, 'but God hath shewed me,' as E. V.: καί can never have this meaning, and in all cases where it is so rendered we may trace the significance of the simple copula if we

ἄνθρωπον, 29 διὸ καὶ [p] ἀναντιῤῥήτως ἦλθον [q] μεταπεμφθείς. [r] πυνθάνομαι οὖν, [s] τίνι [t] λόγῳ [q] μεταπέμψασθέ με; 30 καὶ ὁ Κορνήλιος ἔφη [u] Ἀπὸ τετάρτης ἡμέρας [v] μέχρι ταύτης τῆς ὥρας [w] ἤμην [x] νηστεύων καὶ] [y] τὴν ἐνάτην [z] προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη [a] ἐνώπιόν μου ἐν [bc] ἐσθῆτι [bd] λαμπρᾷ, 31 καί φησιν Κορνήλιε, [e] εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ [f] ἐλεημοσύναι σου [g] ἐμνήσθησαν [a] ἐνώπιον τοῦ θεοῦ. 32 πέμψον οὖν εἰς Ἰόππην καὶ [h] μετακάλεσαι Σίμωνα ὃς [i] ἐπικαλεῖται Πέτρος· οὗτος [k] ξενίζεται ἐν οἰκίᾳ Σίμωνος [l] βυρσέως [m] παρὰ θάλασσαν[· ὃς [n] παραγενόμενος λαλήσει σοι]. 33 [o] ἐξ αὐτῆς οὖν ἔπεμψα πρός σε, [y] σύ τε [p] καλῶς ἐποίησας [n] παραγενόμενος, [q] νῦν [q] οὖν πάντες

p here only †. Polyb. xxiii. 8. 11. (-τος, ch. xix. 36.)
q ver. 5 reff.
r constr., ch. iv. 7. xxiii. 19.
s constr., Rom. xi. 20, 30.
t — Matt. v. 32.
u — (1) Matt. xxii. 46. John xi. 53. ch. xx. 18 al. (but see note), or (2) ch. xv. 7. 2 Cor. viii. 10. ix. 2.
v ch. xx. 7 reff.
w ch. xi. 5 reff.
x Matt. vi. 16. ix. 14 &c. || ch. xiii. 2, 3. Judg. xx. 26.
y acc., John iv. 52. Rev. iii. 3.
z absol., ver. 9 reff.
a = ch. ii. 25
reff. b Luke xxiii. 11. James ii. 2, 3 only. c as above (b). Luke xxiv. 4. ch. (i. 10 v. r.) xii. 21. James ii. 2 only †. 2 Macc. xi. 8. d Rev. xv. 6. xviii. 14. xix. 8. xxii. 1, 16 only †. Wisd. vi. 13 al. Cant. v. 10 Symm. e 1 Cor. xiv. 21 reff. Ps. iv. 3. f plur., ch. ix. 36 reff. g pass., Rev. xvi. 19 only. Ezek. xviii. 22. mid., ch. xi. 16 al. fr. h ch. vii. 14 reff. i ver. 5. k ver. 6 reff. l ch. ix. 43 reff. m ver. 6 reff.
n absol., ch. xvii. 10. o Mark vi. 25. ch. xi. 11. xxi. 33. xxiii. 30. Phil. ii. 23 only. p = 1 Cor. vii. 37, 38 reff. 1 Macc. xii. 18, 22. q ch. xv. 10. xvi. 36. xxiii. 15 only. Gen. xlv. 5.

29. ἀναντιῤῥητως B[1]D p. aft μεταπεμφ. ins ὑφ ὑμων DE.

30. for τεταρτ., της τριτης D[1](txt D[2](appy): *nustertiana* D-lat). for ταυτ. της, της αρτι D. om νηστ. και (*erased perhaps, as nothing is said of fasting above, ver* 3) A[1]BCℵ p vulg copt æth arm: ins A[2]DEH(L)P 13. 36 rel syrr sah.—om και . . . μου L. for και τ. εν., την ενατην τε D[1][-gr]. rec aft εν. ins ωραν, with HP 13. 36 rel Chr[1]: om ABCDℵ p 40. και προσευχ. απο εκτ. ωρ. εως ενατης E. for 2nd μου, εμου ℵ.

31. η προσευχ. σου E 96. 142 lect-12 vulg D-lat: η δεησις σου e 80.

32. for εν οικ. σ. β., παρα τινα σ. β. (*corrn from ch* ix. 43) C 36. 180. om ος παρ. λαλ. σοι (*to suit ver* 6 ?) ABℵ p vulg copt æth-rom: ins CDEHLP 13 rel vss Chr[1].

33. aft προς σε add παρακαλων ελθειν προς ημας D(D[2] and lat ins σε aft ελθ.) syr-w-ast. for τε, δε D E-lat coptt. ins εν ταχει bef παραγ. D. for ουν, δον D[1]-gr(ιδου D-corr[1]: txt D[2](and lat)).

examine. Here, for instance:—the two parties concerned are ὑμεῖς, κἀγώ. '*Ye*, though ye see me here, know, how strong the prejudice is which would have kept me away: *and I*, though entertaining fully this prejudice myself, yet have been taught &c.' 29. τίνι λόγῳ] on what account: the dative of the *cause*: see reff.: and cf. Hes. Theog. 626: γαίης φραδμοσύνῃσιν ἀνήγαγεν,—Winer, edn. 6, § 31. 6. c, and Bernhardy, Syntax, ch. iii. 14.

30. ἀπὸ τετ. ἡμ.] The rendering of Meyer and others, 'From the fourth day (reckoned back) down to this hour have I been fasting,' is ungrammatical; for (1) this would require τῆσδε τῆς ὥρας, and (2) ἤμην cannot possibly reach to the *present time*, but is the historical past: I was fasting. This being so, ἀπὸ τετάρτης ἡμέρας must indicate the time denoted by ἤμην—'quarto abhinc die'—four days ago; see reff. (2), which fully justify this rendering. De Wette's and Neander's rendering, 'For four (whole) days was I (i. e. had I been) fasting up to this hour (i. e. the hour in which he saw the vision),' does not satisfy ταύτης τῆς ὥρας, which must in that case be ἐκείνης, if indeed such an expression could be at all used of 'the time when the following incident took place.' The only legitimate meaning of ταύτ. τ. ὥρ. I take to be this hour of the day: and this meaning is further established by the omission of ὥραν after ἐνάτην. The hour alluded to is probably the *sixth*, the hour of the mid-day meal, which was the only one partaken by the Jews on their solemn days. (Lightf.) λαμπρᾷ] bright. In Luke (ref.) the brightness was in the colour: here, probably, in some supernatural splendour. The garment might have been white (as in ch. i. 10), or not,—but at all events, it was radiant with brightness. 31.] The two are separated here, which were placed together in ver. 4, and each has its proper verb: εἰσηκ. . . . ἡ προσευχὴ κ. αἱ ἐλ. . . . ἐμνήσθ. 33.] The reading ἐνώπ. σου, for ἐνώπ. τοῦ θεοῦ, is remarkable, and had it more manuscript authority, would seem as if it might have been genuine. It was much more likely to have been altered into τ. θεοῦ (as making the expression more solemn), than the con-

ABCDE HLPℵ a b c d f g h k l m o p 13

ἡμεῖς [r] ἐνώπιον τοῦ θεοῦ [r] πάρεσμεν ἀκοῦσαι πάντα τὰ [s] προστεταγμένα σοι [t] ἀπὸ τοῦ *θεοῦ. 34 [u] Ἀνοίξας δὲ Πέτρος τὸ [u] στόμα εἶπεν [v] Ἐπ' ἀληθείας [w] καταλαμβάνομαι ὅτι οὐκ ἔστιν [x] προσωπολήμπτης ὁ θεός, 35 ἀλλ' ἐν παντὶ ἔθνει ὁ [y] φοβούμενος αὐτὸν καὶ [z] ἐργαζόμενος [a] δικαιοσύνην [b] δεκτὸς αὐτῷ ἐστιν, 36 τὸν [c] λόγον ὃν [c] ἀπέστειλεν

r here only. s ver. 43. ch. xvii. 26. Matt. i. 24. viii. 4 ‖ only. constr., here only. Jonah ii. 11 B[vid]ab Alex.(not A) Ald. t = ch. ii. 28 reff. u = ch. viii. 35 reff. v Luke iv. 25. ch. iv. 27 al. Job ix. 2. 11. Luke xx. 21. w = ch. iv. 13 reff. y ver. 2 reff. x here only †. see James ii. 9. Rom. ii. z = Matt. vii. 23. Heb. xi. 33. James i. 20. Ps. xiv. 2. a = 1 John ii. 29. iii. 7, 10. Rev. xxii. 11. Isa. lviii. 2. 18 only. Levit. i. 4. b Luke iv. 19, 24. 2 Cor. vi. 2. Phil. iv. c Ps. cvi. 20.

for 1st τ. θεου, σου D[1](and lat) vulg Syr sah æth arm[-usc]. (*See note.*) om παρεσμεν D[1] sah. aft ακουσαι ins βουλομενοι παρα σου D[1]; *volumus* D-lat: βουλομ.(alone) Syr: παρα σου(a[1]one) D[2]. om παντα D 96. 142 sah: τα προστ. σοι bef παντα A. rec υπο, with BHLPℵ[1] p 13. 36 rel Chr: παρα E: txt ACDℵ[2]. *κυρίου (*corrn to avoid repetition of θεου?*) ABCEℵ c [p[1](Treg)] 13. 36. 40 vulg syr copt arm: θεου DHLP p rel Syr sah Chr.[—om του p 13.]

34. το στομα bef πετρος D [am copt æth]. aft το στομα ins αυτου ACEℵ[1] d k o 36 [vulg-ed demid syrr coptt] æth arm: om BDHLPℵ[1] p am fuld [tol] Chr[3]. καταλαμβανομενος D[1](txt D[2] ?).

35. αλλα A. εσται A Constt.

36. ins γαρ bef λογ. C[1][appy] D-gr c 137 [spec] Syr syr-w-ast sah. om ον (*corrn to simplify the constr*) AB c p vulg [D-lat] coptt æth [arm]: ins C D[-gr] EHLP(ℵ[1]) rel 36 syrr Cyr-jer[1] Chr[3]. (13 def.)—ον is marked for erasure by ℵ[1], or more probably by ℵ-corr[1].

verse: and the sense, 'We are all here present before *thee*,' follows better on the two preceding verses. τὰ προστ.] Not doubting that God, who had directed him to Peter, had also directed Peter what to speak to him. 34. ἀνοίξας τὸ στ.] Used (see reff.) on occasions of more than ordinary solemnity. ἐπ' ἀληθείας κατ.] 'For the first time I now clearly, *in its fulness and as a living fact*, apprehend (grasp by experience the truth of) what I read in the Scripture (Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19).'

35.] ἀλλά gives the explanation,—what it is that Peter now fully apprehends: but as opposed to προσωπολήμπτης in its now apparent sense. ἐν παντὶ ἔθνει κ.τ.λ.] It is very important that we should hold the right clue to guide us in understanding this saying. The question which recent events had solved in Peter's mind, was that of the admissibility of men of all nations into the church of Christ. *In this sense only*, had he received any information as to the *acceptableness* of men of all nations before God. He saw, that in every nation, men who seek after God, who receive His witness of Himself without which He has left no man, and humbly follow His will as far as they know it,—these have no *extraneous hindrance*, such as uncircumcision, *placed in their way* to Christ, but are capable of being admitted into God's church *though* Gentiles, and *as* Gentiles. That only *such* are spoken of, is agreeable to the nature of the case; for men who do not fear God, and work unrighteousness, are out of the question, not being likely to seek such admission. It is clearly unreasonable to suppose Peter to have meant, that *each heathen's natural light and moral purity would render him acceptable in the sight of God*:—for, if so, why should he have proceeded to preach Christ to Cornelius, or indeed *any more at all?* And it is equally unreasonable to find any verbal or doctrinal difficulty in ἐργ. δικαιοσύνην, or to suppose that δικ. must be taken in its forensic sense, and therefore that he alludes to the state of men *after becoming* believers. He speaks *popularly*, and certainly not without reference to the *character he had heard* of Cornelius, which consisted of these very two parts, that he *feared God*, and *abounded in good works*. The deeper truth, that the preparation of the heart itself in such men *comes from God's preventing grace*, is not in question here, nor touched upon.

36. τὸν λόγον] The construction is very difficult. Several ways have been proposed of connecting and rendering this accusative. (1) Erasm., Wolf, Heinrichs, Kuin., &c., take τὸν λόγον with οἴδατε, and understand τὸ γεν. ῥῆμ. κ.τ.λ. as in apposition with it. "*The word which*, &c., *ye know, viz. the* γεν. ῥ." But this immediate connexion of λόγ. and οἴδ. is hardly consistent with the interruption of the sense by οὗτος . . . κύριος. (2) Meyer, and Winer, edn. 6, § 62. 3 end, adopt virtually the same construction, but understand ὑμ. οἴδ. to be a taking up

τοῖς [d] υἱοῖς Ἰσραὴλ [ef] εὐαγγελιζόμενος [f] εἰρήνην διὰ Ἰησοῦ χριστοῦ [g] οὗτός ἐστιν [h] πάντων [h] κύριος. 37 ὑμεῖς οἴδατε τὸ [i] γενόμενον ῥῆμα [k] καθ' [k] ὅλης τῆς Ἰουδαίας, [lm] ἀρξάμενος [m] ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ [n] ἐκήρυξεν Ἰωάννης, 38 Ἰησοῦν τὸν [o] ἀπὸ Ναζαρέθ, [p] ὡς [q] ἔχρισεν

d ch. v. 21. vi 23 (from Exod. ii. 11), 37. ix. 15. 2 Cor. iii. 7, 13. Rev. ii. 14. vii. 4.
e = Luke i. 19. 3 Kings i. 42. Ps. xxxix. 9.
f = [Rom. x. 15, from Isa. lii. (Gal. iv. 1) only.
g ch. ix. 31 reff. L.
h = ch. q ch. iv. 27 reff.

7.] Eph. ii. 17 only. Nah. i. 5.
i = Luke ii. 15. iii. 2. John x. 35. ch. vii. 31 al.
l constr., see note.
g ch. ix. 20 reff.
h = Rom. x. 12
k Gen. xv. 1. Jer. i. 1.
m ch. i. 22 reff.
n Luke iii. 3 ‖. Exod. xxxii. 5.
p = ver. 28 reff.

37. om υμεις B seth-rom. γενομενον E: γεγονος C c. om ρημα D. om 1st της D¹(ins D³). rec αρξαμενον, with LP [m] p 13. 36 rel [Dial₁] Chr₂ Thdrt₁; *quod factum est . . . incipiens* vulg E-lat Iren-int₁ Hil₁ Ambr₁, *q. f. . . . cum cœpisset* D-lat: txt ABC D-gr E-gr H 40. aft αρξ. ins γαρ AD vulg E-lat [Dial₁] Iren-int. **38.** rec ναζαρετ, with AHL a b d f g h l o p 13 [Bas₁ Thdrt₁ Cosm₁]: txt BCDEPN

of the sense which was broken by (in this case) the *two* parentheses εὐαγγ. . . . . χριστοῦ, and οὗτος . . . . κύριος. This also is the rendering of E. V. But it does not sufficiently account for the two clauses parenthesized. Besides, it is an objection to both these, that the hearers *did not know* the λόγος—'noverant auditores historiam de qua mox, non item rationes interiores, de quibus hoc versu.' Bengel. (3) Rosenm. and others *understand* κατά, 'secundum eam doctrinam quam Deus tradi jussit Israelitis,' or (4) take it as an accusativus pendens, 'ad sermonem filiis Israel missum quod attinet' . . . . But an accusative is never found thus standing alone, unless there be an anacoluthon, which (3) precludes, and which would, if assumed in (4), give us a construction of unexampled harshness. (5) Grot. and Beza take τὸν λόγον ὃν, for ὃν λόγον, 'quem nuncium,' justifying it by Matt. xxi. 42, and so nearly (6) Kypke, 'verbum quod misit . . . . illud in omnes habet potestatem,' a rendering altogether out of all N. T. analogy, as is also (7) that of Heinsius, who understands λόγος as personal, 'Verbum quod misit Deus, omnium est Dominus,' a usage confined in the N. T. to the writings of St. John, and, even if admissible, most harsh and improbable here. (8) I agree in the main with De Wette, who joins τὸν λόγον with καταλαμβάνομαι,—and regards ver. 36 as exegetic of ὅτι . . . . δεκτὸς αὐτῷ ἐστι. **Of a truth I perceive, &c. . . . . (and recognize this as) the word which God sent to the children of Israel, preaching peace** (see reff.) **through Jesus Christ:** (then, for the first time, ἐπ' ἀληθείας καταλαμβανόμενος *this also*, on the mention of Jesus Christ, he adds οὗτός ἐστιν πάντων κύριος,) **He is Lord of** ALL MEN; with a strong emphasis on πάντων. I the more incline to this, the simplest and most forcible rendering, from observing that so far from ὑμεῖς οἴδατε being (Meyer's objection) a harsh beginning to a new sentence, it is the *very form* in which Peter began his address to them ver. 28, ὑμεῖς ἐπίστασθε, &c.: and, as there it answers to κἀμοί, so here also (ver. 39) to καὶ ἡμεῖς. διὰ Ἰησ. χρ. belongs to εὐαγγελ., not to εἰρήνην. **37.** τὸ ῥῆμα] **the matter:** not the *thing*, here or any where else: but the *thing said*, the 'materies' of the proclamation, in this case perhaps best '*the history*.' γενόμενον] Not '*which took place*,' but, **which was spoken**, 'published,' as E. V. See reff. This meaning, which ῥῆμα itself renders necessary, is further supported by καθ' ὅλης τ. Ἰουδ., which can only be properly said, and is used by Luke (only, see reff.) of a *publication*, or spreading of a rumour, not of the happening of an event or series of events relating to one person. ἀρξ. ἀπ. τ. Γαλ.] It was from Galilee first that the fame of Jesus went abroad, as Luke himself relates, Luke iv. 14, 37 (44 v. r.); vii. 17; ix. 6 (xxiii. 5). Galilee also was the nearest to Cæsarea, and may have been for this reason expressly mentioned. ἀρξάμενος is an unexpected transference of the case and gender into that of the prime agent, a construction common enough in the Apocalypse (iv. 1 reff.), but surprising in St. Luke. μετὰ τὸ βάπτ.] So also Peter dates the ministry of our Lord in ch. i. 22. (See note there.) **38.** Ἰησοῦν τ. ἀπὸ Ναζ.] The *personal subject* of the γενόμενον ῥῆμα, q. d. 'Ye know the subject which was preached . . . . . viz. Jesus of Nazareth.' ὡς ἔχρ. αὐτ.] **how that God anointed him . . .**, not as Kuin. and Kypke, 'how that God anointed Jesus of N.,' taking αὐτόν as redundant by a Hebraism. See a construction very similar in Luke xxiv. 19, 20. The fact of the anointing with the Holy Spirit, in His baptism by John, was the historical opening of the ministry of Jesus: this anointing

r = Luke i. 17. vi. 19 al. s absol., ch. viii. 6 reff. t here only. Ps. xii. 6. (-της, Luke xxii. 25.) u James ii. 6 only. Ezek. xviii. 12. v Luke i. 66. John iii. 2. ch. vii. 9. xviii. 10. Isa. lviii. 11. w constr., Luke xxiv. 46. ch. i. 22. ii. 32. iii. 15. xxvi. 16.

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αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ [r] δυνάμει, ὃς [s] διῆλθεν [t] εὐεργετῶν καὶ ἰώμενος πάντας τοὺς [u] καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς [v] ἦν μετ' αὐτοῦ· 39 καὶ ἡμεῖς [w] μάρτυρες πάντων [x] ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλήμ· ὃν καὶ [y] ἀνεῖλαν [z] κρεμάσαντες ἐπὶ [a] ξύλου. 40 τοῦτον ὁ θεὸς [a] ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ [b] ἔδωκεν αὐτὸν [c] ἐμφανῆ γενέσθαι 41 οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς [d] προκεχειροτονημένοις ὑπὸ

x attr., ch. i. 1 reff. y = ch. v. 23 reff. z ch. v. 30 (reff.). a Matt. x. 8. xi. 5. xxviii. 6 ||. Rom. iv. 25. 1 Cor. xv. 4, &c. Isa. xxvi. 19. b = ch. ii. 4 reff. c Rom. x. 20 only, from Isa. lxv. 1. d here only ϯ. see ch. iii. 20.

k m vulg coptt Chr$_3$ Did [Bas$_1$ Iren-int$_1$]. for ως εχρ. αυτ., ον εχρ. D^1(and lat: D^2 adding αυτον) syrr arm Bas$_2$ Faustin$_1$. ins εν bef πν. αγ. EL b m. αγ. bef πνευμ. D. for ος, ουτος D tol Syr sah Iren-int Faustin: ως ℵ^1 13 lect-12 Thl[-fin$_1$]. καταδυναστευθεντας D: for διαβ., σατανα E-gr.

39. ημεις A D-gr. rec aft ημ. ins εσμεν, with HLP 13 rel [vulg] Cosm$_1$: om ABCDEℵ p 36 syrr æth [arm] Chr$_1$ Iren-int-mss$_1$[-ed-Stieren]. for παντων, αυτου D. om εν (bef ιερ.) BD p [vulg-ed] demid fuld: ins ACEHLPℵ 13. 36 rel am [arm] Chr Cosm Iren-int. rec om 3rd και (*its force not being seen*), with 13 rel [vulg] fuld [Syr(appy)] coptt Cosm Iren-int: ins ABCDEHLPℵ rel 36 am demid tol syr arm Chr$_2$. (ανειλαν, so ABCDEℵ p 13.)

40. ins εν bef τη τρ. ημ. C ℵ^1(ℵ^2 disapproving) m: μετα την τριτην ημεραν D^1(and lat). for αυτον, αυτω D^1[αυτω μεν D^2(Scriv)] o 45.

however was not His *first* unction with the Spirit, but only symbolic of that which He had in His incarnation: so Cyril in Johan. lib. xi. vol. vii. p. 993, *οὐ δήπου πάλιν ἐκεῖνό φαμεν ὅτι τότε γέγονεν ἅγιος ὁ κατὰ σάρκα χριστός, ὅτε τὸ πνεῦμα τεθέαται καταβαῖνον ὁ βαπτιστής· ἅγιος γὰρ ἦν καὶ ἐν ἐμβρύῳ καὶ μήτρᾳ . . . ἀλλὰ δέδοται μὲν εἰς σημεῖον τῷ βαπτιστῇ τὸ θέαμα*:—which unction abode upon Him, John i. 32, 33, and is alleged here as the continuing anointing which was upon Him from God.

Stier well remarks, how entirely all personal address to the hearers and all doctrinal announcements are thrown into the background in this speech, and the *Person and Work and Office of Christ* put forward as the sole subject of apostolic preaching. καταδυναστ.] Subdued, so that he is their *δυνάστης*,—and this power used for their oppression. Here, it alludes to physical oppression by disease (see Luke xiii. 16) and possession: in 2 Tim. ii. 26, a very similar description is given of those who are *spiritually* bound by the devil. ὁ θεὸς ἦν μετ' αὐτ.] So Nicodemus had spoken, John iii. 2; and probably Peter here used the words as well known and indicative of the presence of divine power and co-operation (see Judg. vi. 16): beginning as he does with the outer and lower circle of the things regarding Christ, as they would be matter of observation and inference to his *hearers*, and gradually ascending to those higher truths regarding His Person and Office, which were matter of *apostolic testimony* and demonstration from Scripture,—His resurrection (ver. 40), His being appointed Judge of living and dead (ver. 42), and the predestined Author of salvation to all who believe on Him (ver. 43). 39. καὶ ἡμεῖς] Answering to *ὑμεῖς οἴδατε*, ver. 37. '*You* know the history as matter of universal rumour: and *we* are witnesses of the facts.' By this *ἡμεῖς* Peter at once takes away the ground from the exaggerated reverence for himself individually, shewn by Cornelius, ver. 25 (Stier): and puts himself and the rest of the Apostles in the strictly subordinate place of *witnesses* for Another. ὃν καὶ ἀνεῖλ.] Whom also they killed. *καί* is not '*yet*,' as Kuinoel, but merely introduces, in this case passing over it without emphasis, a new fact in this history. He even omits all mention of the *actors* in the murder, speaking as he did to Gentiles: a striking contrast to ch. ii. 23; iii. 14; iv. 10; v. 30, —when he was working conviction in the minds of *those actors themselves*. κρεμ. ἐπὶ ξ.] So also ch. v. 30, where see note. 41.] Bengel would understand *συνεφ. κ. συνεσ.* of *previous intercourse during His ministry*, and parenthesize *οὐ παντὶ . . . . . αὐτῷ*,—finding a difficulty in their having eaten and drunk with Him *after His Resurrection*. But this would make the significant *οἵτινες* ("people who") . . . . *αὐτῷ* very flat and unmeaning, especially after ver. 39: whereas the fact of their having eaten and drunk with

τοῦ θεοῦ ἡμῖν, [o] οἵτινες [f] συνεφάγομεν καὶ [g] συνεπίομεν αὐτῷ [h] μετὰ τὸ [i] ἀναστῆναι αὐτὸν [i] ἐκ νεκρῶν. 42 καὶ [k] παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ [l] διαμαρτύρασθαι ὅτι [m] αὐτός ἐστιν ὁ [n] ὡρισμένος ὑπὸ τοῦ θεοῦ [o] κριτὴς ζώντων καὶ νεκρῶν. 43 [p] τούτῳ πάντες οἱ προφῆται [q] μαρτυροῦσιν, [r] ἄφεσιν [r] ἁμαρτιῶν λαβεῖν [s] διὰ τοῦ [s] ὀνόματος αὐτοῦ πάντα [t] τὸν [t] πιστεύοντα [t] εἰς αὐτόν. 44 [u] Ἔτι λαλοῦντος τοῦ

...νεκρων C. ABDE HLPN a b c d f g h k l m o p 13

o Matt. xvi. 28. ch. v. 16. vii. 53 (note). xiii. 31. Heb. vii. 5.
f Luke xv. 2. ch. xi. 3. 1 Cor. v. 11. Gal. ii. 21 only. Gen. xliii. 32. Ps. c. 5 only here only. Esth. vii. 1 only. Judg. v. 11 Symm.
h ch. xix. 21 John xx. 9. ch. 1 ch. viii. 25 reff.
p ch. ix. 20 reff.
s = ch. iv. 30 reff.

reff. 1 Chron. ii. 24. xvii. 3. Eph. v. 14. see ch. iv. 2.
i Mark vi. 14. ix. 9, 10. xii. 25. Luke xvi. 31. xxiv. 46.
k dat. and aor., ch. xvi. 18 reff.
m Matt. viii. 17. Luke xxiv. 31 al.
n = ch. xvii. (26 reff.) 31 ‡. σὲ...θεὸν ὥρισε δαίμων, Anthol. xii. 156. 7.
o = 2 Tim. iv. 8. James v. 9. Ps. vii. 11.
q = Luke iv. 22. John iii. 26. ch. xiii. 22. xv. 8 al.
r ch. v. 31 reff.
t John ii. 11 and passim. ch. xiv. 23. xix. 4. Rom. x. 14 al.

41. ημιν bef υπο τ. θ. C syrr sah [Iren-int$_1$ Vig$_1$]. aft συνεφ. ins αυτω C syr. aft συνεπ. αυτω ins και συνανεστραφημεν D^2 syr: συνεστρ. D^1, *conversi* D-lat: add further αυτω ημερας μ syr-w-ast. om αυτον D [E-corr]. aft νεκρων add ημερας μ D sah æth; δι ημερων τεσσαρακοντα E.

42. for παρηγγ., ενετειλατο D. for αυτος, ουτος (*corrn, but unnecessary*) BC D-gr E-gr L[e sil, Tischdf] k 13 syrr coptt: txt AHPN p rel vulg D-lat E-lat æth Chr$_2$ Cosm$_1$ Iren-int$_1$.

43. τουτον HL: τουτο m^1 [o] 19. 66^2. 78 lect-2.

Him *after* His Resurrection gives most important testimony to the reality and identity of His risen Body. And there is no real difficulty in it: Luke xxiv. 41, 43 and John xxi. 12 give us instances; and, even if συνεπίομεν is to be pressed, it is no contradiction to Luke xxii. 18, which only refers to one particular kind of drinking. προκεχ. ὑπ. τ. θεοῦ] Had not Peter in his mind the Lord's own solemn words,—οὓς δέδωκάς μοι ἐκ τοῦ κόσμου, John xvii. 6? 42. τῷ λαῷ] Here as elsewhere (ver. 2; John xi. 50 al. fr.), the *Jewish people:* that was all which, in the apostolic mind, up to this time, the command had absolutely enjoined. The further unfolding of the Gospel had all been brought about over and above this first injunction. Ch. i. 8 is no obstacle to this interpretation; for although literally fulfilled by the leadings of Providence, as related in this book, they did not so understand it when spoken. κριτ. ζ. κ. νεκρ.] So also Paul, ch. xvii. 31, preaching to Gentiles, brings forward the appointment of a Judge over all men as the central point of his teaching. This expression gives at once a universality to the office and mission of Christ, which prepares the way for the great truth declared in the next verse. It is impossible that the *living and dead* here can mean (as the Augsburg Catechism, and Olshausen) the *righteous and sinners:*—a canon of interpretation which should constantly be borne in mind is, *that a figurative sense of words is never admissible,* EXCEPT WHEN REQUIRED BY THE CONTEXT. Thus, in the passage of John v. 25 (where see notes), the sense of νεκροί is determined to be figurative by the addition of καὶ νῦν ἐστιν after ὥρα, no such addition occurring in ver. 28, where the literally dead, οἱ ἐν τοῖς μνημείοις, are mentioned. 43. πάντες οἱ προφ.] All the prophets, generically: not that *every one* positively asserted this, but that the whole bulk of prophetic testimony announced it. To press such expressions to literal exactness is mere trifling. See ch. iii. 21, 24. ἄφ. ἁμ. λαβ. κ.τ.λ.] The *legal sacrifices,* as well as the declarations of the prophets, all pointed to the remission of sins by faith in Him. And the *universality* of this proclamation, πάντα τὸν πιστ., is set forth by the prophets in many places, and was recognized even by the Jews themselves, in their expositions of Scripture, though not in their practice.

44.] Peter had spoken up to this point: and was probably proceeding (cf. ἐν τῷ ἄρξασθαί με λαλεῖν, ch. xi. 15) to include his present hearers and all nations in the number to whom this blessing was laid open,—or perhaps *beyond this point* his own mind may as yet have been not sufficiently enlightened to set forth the *full* liberty of the Gospel of Christ,—when the fire of the Lord fell, approving the sacrifice of the Gentiles (see Rom. xv. 16): conferring on them the *substance before the symbol,*—the baptism with the Holy Ghost before the baptism with water: and teaching us, that as the Holy Spirit dispensed once and for all with the necessity of circumcision in the flesh, so can He also, when it pleases him, with the necessity of water-baptism: and warning the Christian church not to put baptism itself in the

Πέτρου τὰ ῥήματα ταῦτα [u] ἐπέπεσεν τὸ [u] πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. 45 καὶ [v] ἐξέστησαν οἱ [w] ἐκ [w] περιτομῆς [x] πιστοὶ ὅσοι [y] συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ [z] δωρεὰ τοῦ ἁγίου πνεύματος [a] ἐκκέχυται. 46 ἤκουον γὰρ αὐτῶν λαλούντων [b] γλώσσαις καὶ [c] μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος 47 [d] Μήτι τὸ ὕδωρ δύναται [ef] κωλῦσαί τις [fg] τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ [h] πνεῦμα τὸ [h] ἅγιον [h] ἔλαβον ὡς καὶ ἡμεῖς; 48 [i] Προσέταξέν τε αὐτοὺς [k] ἐν τῷ [k] ὀνόματι τοῦ κυρίου [k] βαπτισθῆναι. τότε [l] ἠρώτησαν αὐτὸν [m] ἐπιμεῖναι [n] ἡμέρας [n] τινάς.

...πιστοι m. ABDE HLP𝔑 a b c d f g h k l o p 13

u ch. viii. 16 reff. v 2 Cor. v. 13 reff. w ch. xi. 2. Rom. iv. 12. Gal. ii. 12. Col. iv. 11. Tit. i. 10 only. x = ch. xvi. 1. 2 Cor. vi. 16. Eph. i. 1. Col. i. 2 al. y ver. 23. z = ch. ii. 38 reff. a = χεῖν, ch. ii. 17 reff. b ch. ii. 4 reff. c = Luke i. 46. ch. v. 13. xix. 17. Phil. i. 20. (L.P., exc. Matt. xxiii. 5.) 2 Kings vii. 26.

d Matt. vii. 16. John iv. 29. Mal. iii. 8 B. e = Luke vi. 29. f Gen. xxiii. 6. g 1 Cor. x. 13 reff. h ch. viii. 15, 19 reff. i constr., here only. (see ver. 33 reff.) Isa. xxxvi. 21. k see ch. viii. 16 reff. l constr., ch. xvi. 39 reff. m ch. xxi. 4, 10. xxviii. 12, 14. 1 Cor. xvi. 7, 8 al. L.P. [exc. John viii. 7.] Exod. xii. 39 B. n ch. ix. 19. xv. 36. xvi. 12. xxiv. 24. xxv. 13 only.

44. aft ετι ins δε P^2 b e f g o (syrr) sah [(æth)]. επεσεν (*mistake? or simple word for compound*) AD 13. 36 [rel]: txt BEHLP𝔑 [m] o p.

45. for οσοι, οι B vulg D-lat coptt: txt A D-gr EHL[P]𝔑 13. 36 rel Chr_1 $Rebapt_1$. συνηλθαν B𝔑. του πν. τ. αγ. B(sic: see table) D^2 40 [vulg Rebapt]: του πν. αγ. D^1: txt AEHLP𝔑 p 13. 36 rel Chr.

46. from λαλουντων to . . ν τον θεον is obliterated in D^1 (seeing (1) that D^1 fills up the space with txt written "laxius," (2) that Wetstein reports D^1 to have read μεγαλυνειν (omg και?), and (3) that D-lat has *prævaricatis linguis*: we may conjecture that D^1 possibly may have read γλωσσαις διαμεριζομενα:ς). for τοτε απεκρ., ειπεν δε D. rec ins ο bef πετρ., with DEHLP rel: om ABN p Chr_1.

47. rec κωλ. bef δυν., with D-corr HLP 13 rel Chr: κωλαι(corrd by D^b) τ. δυν. D^1: δυν. τ. κωλ. E^2 40: [om κωλ. E^1:] txt ABN p. for τουτους, αυτους D-gr. rec καθως (*corrn to more usual expr: or to suit ch* xv. 8), with EHLP rel: ωσπερ D: txt ABN a c h k p 13. 40 $Epiph_1$ Chr-comm$_1$ [Iren-c$_1$].

48. for τε, δε BEN d p 13 syr coptt: txt AHLP rel vulg æth [arm] Chr_1 $Rebapt_1$.—τοτε προσετ. D Syr. αυτοις AN 33. rec βαπτισθ. bef εν τω ον. τ. κ., with DEHLP rel vss Chr Rebapt: txt ABN p 40 am demid [fuld tol arm] Cyr-jer$_1$. for του κυρ., ιησου χριστου (*corrn, as giving more precision to the baptismal formula*) ABEN c d k p^2 13. 36 am [tol demid] syr coptt [arm] Cyr-jer$_1$ Chr, Jer $Rebapt_1$: τ. κυρ. ιησ. χρ. D p^1 fuld [vulg-clem Syr]: τ. κυρ. ιησ. a h 38. 42. 57: txt HLP rel. for ηρωτ., παρεκαλεσαν D. ins προς αυτους bef επιμειναι D-corr vulg-ed Syr [coptt(Tischdf)] æth, so but διαμει. D^1.

place which circumcision once held. See further in note on Peter's important words, ch. xi. 16. The outpouring of the Spirit on the Gentiles was strictly analogous to that in the day of Pentecost; Peter himself describes it by adding (ch. xi. 15), ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. Whether there was any visible *appearance* in this case, cannot be determined: perhaps from ver. 46 it would appear *not*. **45.**] We do not read that Peter himself was astonished. He had been specially prepared by the vision: *they had not*. The λαλεῖν γλώσσαις here is identified with the λ. ἑτέραις γλ. of ch. ii. 4, by the assertion of ch. xi. 15, just cited;—and this again with the ἐλάλουν γλώσσαις of ch. xix. 6:—so that the gift was *one and the same throughout*. On the whole subject, see note, ch. ii. 4.

47.] One great end of the unexpected effusion of the Holy Spirit was entirely to preclude the question which otherwise could not but have arisen, 'Must not these men be *circumcised before baptism?*' τὸ ὕδωρ . . . τὸ πνεῦμα] The TWO *great* PARTS *of full and complete baptism*: the latter infinitely greater than, but not superseding the necessity of, the former. The article should here certainly be expressed: **Can any forbid THE WATER to these who have received THE SPIRIT?**

The expression κωλῦσαι, used with τὸ ὕδ., is interesting, as shewing that the practice was to *bring the water to the candidates, not the candidates to the water*. This, which would be implied by the word under any circumstances, is rendered certain, when we remember that they were assembled *in the house*.

48. προσέταξεν] As the Lord Himself when on earth *did not baptize* (John iv. 2), so did not ordinarily the Apostles

XI. [1] Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ [o] ὄντες [o] κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη [p] ἐδέξαντο τὸν [q] λόγον τοῦ θεοῦ. [2] ὅτε δὲ [r] ἀνέβη Πέτρος εἰς Ἰερουσαλήμ, [s] διεκρίνοντο πρὸς αὐτὸν [t] οἱ [t] ἐκ [t] περιτομῆς [3] λέγοντες ὅτι [u] εἰσῆλθες [u] πρὸς ἄνδρας [vw] ἀκροβυστίαν [v] ἔχοντας καὶ [x] συνέφαγες αὐτοῖς. [4] [y] ἀρξάμενος δὲ Πέτρος [z] ἐξετίθετο αὐτοῖς [a] καθεξῆς λέγων [5] Ἐγὼ [b] ἤμην ἐν πόλει Ἰώππῃ [c] προσευχόμενος, καὶ εἶδον ἐν [d] ἐκστάσει [e] ὅραμα, [f] καταβαῖνον [f] σκεῦός τι ὡς [f] ὀθόνην μεγάλην τέσσαρσιν [f] ἀρχαῖς [g] καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν [h] ἄχρι ἐμοῦ. [6] [t] εἰς ἣν [i] ἀτενίσας [k] κατενόουν καὶ εἶδον τὰ [l] τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ [l] ἑρπετὰ καὶ τὰ

o = ch. ii. 46. xiii. 1. xv. 23. 2 Macc. i. 1.
p ch. viii. 14 reff.
q ch. vi. 7. viii. 14. xiii. 44, &c. 1 Cor. xiv. 36 al.
r Matt. xx. 17, 18. ch. xv. 2. xxv. 1, 9 al. Ezra ii. 1.
s constr., here only. Ezek. xx. 35, 36. w. dat., Jude 9. Jer. xv. 10.
t ch. x. 45 (reff.).
u ch. x. 3. xvi. 40. xvii. 2. Luke i. 28. Mark xv. 43. Judg. iii. 20.
v here only. Gen. xxxiv. 14.
w here and Paul (Rom. iii. 30 al18.) only.
x ch. x. 41 reff.
y ver. 15.
z = ch. (vii. 21.) xviii. 26. xxviii. 23 only. (Job xxxvi. 15.) λόγον ἐκθήσομαι, Jos. Antt. i. 12. 2.
a ch. iii. 24 reff. †
b constr., ch. x. 30. xxii. 19, 20 (Paul).
c Mark xiv. 39. Gal. i. 22.
d see ch. ii. 5 reff.
e absol., ch. x. 9 reff.
f ch. x. 10 reff.
g ch. vii. 31 reff.
h ch. ix. 25 reff.
i = ch. xiii. 6. xx. 4. xxviii. 15. 2 Cor. x. 13, 14. Rev. xiv. 20. xviii. 5 ‡.
k ch. vii. 31, 32 reff.
l ch. x. 12 (reff.).

CHAP. XI. 1. ακουστον δε εγενετο τοις απ. κ. τοις αδ. οι εν τη ιουδ. D Syr (*audito vero apostoli &c* D-lat, τοις εν τ. ιουδ. D^{s}). εδεξατο D^{1}(txt D^{s}).

2. rec και οτε (*alteration because the fact related seems a consequence of, rather than opposed to, ver* 1 ?), with HLP 13 syrr æth Chr$_{1}$: txt ABEℵ p 36 vulg coptt [arm]. rec ιεροσολυμα, with (D)EHLP 13. 36 rel Chr: txt ABℵ p. D reads the verse thus: ο μεν ουν πετρος δια ικανου χρονου θεληνσαι(-σεν D^{s}) πορευθηναι εις ιεροσολυμα· και προσφωνησας τους αδελφους και επιστηριξας αυτους (thus far also syr-w-ast, prefixing *et benedicebant Deo*, and adding *exiit* [and w-ob] *et docuit eos*, και οτε ανεβη κ.τ.λ., as in rec) πολυν λογον ποιουμενος δια των χωρων (*civitates* D-lat) διδασκων αυτους· ος και (*quia et*) κατηντησεν αυτοις και απηγγιλεν αυτοις την χαριν του θεου· οι δε (*quia erant*) εκ περιτομης αδελφοι διεκρινοντο προς αυτον (*judicantes ad eum*).

3. rec πρ. αν. ακ. εχ. bef εισηλθες, with EHLP 13 rel syrr Chr$_{1}$ Thl-sif: txt ABDℵ a h p vulg coptt æth arm Thl-fin. εισηλθεν and συνεφαγεν B(sic: see table) L c p 13. 36 Syr syr[-txt(ctra mg) arm-zoh]. ins συν bef αυτοις D^{1}.

4. rec ins ο bef πετρος, with HLP rel: om ABDEℵ p 13. 40 Chr$_{1}$. ins τα bef καθεξης D. om καθεξης [L]^{1} 4^{1} copt.

5. ιοπ. bef πολ. D copt. om προσευχομενος ℵ^{1}. om 2nd εν D^{1}-gr(ins D-corr^{1}) 96. καταβαινων (*error?*) A a p. τετρασιν D Epiph$_{1}$. rec αχρις, with B^{2}EH[L]P 13. 36 rel: εως D: txt AB^{1}[ℵ].

6. om τα (1st and 3rd) D^{1}(ins D^{2}). om της γης P 3. 73. 80^{1}: ins aft θηρια d g, aft ερπετα 11 Syr. in ερπετα, εp is written above the line by ℵ^{1}. om 4th τα D.

(see 1 Cor. i. 13—17, and note). Perhaps the same reason may have operated in both cases,—lest those baptized by our Lord, or by the chief Apostles, should arrogate to themselves pre-eminence on that account. Also, which is implied in 1 Cor. i. 17, as compared with Acts vi. 2, the ministry of the Word was esteemed by them their higher and paramount duty and office, whereas the subordinate ministration of the ordinances was committed to those who διακόνουν τραπέζαις. ἐν τῷ ἐν.] = ἐπὶ τῷ ὀν., ch. ii. 38, where see note. Wahl compares ἀποκτείνειν ἐν τῇ προφάσει ταύτῃ, Lysias, p. 452.

CHAP. XI. 1—18.] PETER JUSTIFIES BEFORE THE CHURCH IN JERUSALEM, HIS HAVING CONSORTED WITH MEN UNCIRCUMCISED. 1. κατὰ τ. Ἰουδ.] in Judæa, or perhaps more strictly, throughout Judæa. (See reff.) ὅτι κ. τ. ἔθν.] They seem to have heard the fact, without any circumstantial detail (but see on τὸν ἄγγελον below, ver. 13); and, from the charge in ver. 3,—from some reporter who gave the objectionable part of it, as is not uncommon in such cases, all prominence.

2.] οἱ ἐκ περιτομῆς must have come into use later as designating the circumcised generally: in this case *all* those spoken of would belong to the circumcision. Luke uses it in the sense of the *time when he wrote* the account.

4.] 'Having begun, set forth to them:' i. e. began and set forth: not for ἤρξατο ἐκτιθέναι, as Kuinoel. 5.] ἦλθ. ἄχρι

ABDE HLPℵ a b c d f g h k l o p 13

[1] πετεινὰ τοῦ οὐρανοῦ. [7] ἤκουσα δὲ καὶ φωνῆς λεγούσης μοι [m] Ἀναστὰς Πέτρε [m] θῦσον καὶ φάγε. [8] εἶπον δὲ [m] Μηδαμῶς κύριε, ὅτι [m] κοινὸν ἢ [m] ἀκάθαρτον οὐδέποτε [n] εἰσῆλθεν [n] εἰς τὸ [n] στόμα μου. [9] ἀπεκρίθη δὲ φωνὴ [o] ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ Ἃ ὁ θεὸς [o] ἐκαθάρισεν σὺ μὴ [o] κοίνου. [10] τοῦτο δὲ ἐγένετο [p] ἐπὶ τρίς, καὶ [q] ἀνεσπάσθη πάλιν ἅπαντα εἰς τὸν οὐρανόν. [11] καὶ ἰδοὺ [r] ἐξ αὐτῆς τρεῖς ἄνδρες [s] ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ * ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρός με. [12] εἶπεν δὲ τὸ [t] πνεῦμά μοι [u] συνελθεῖν αὐτοῖς. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ [v] εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός, [13] [w] ἀπήγγειλέν * τε ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ [x] σταθέντα καὶ εἰπόντα αὐτῷ Ἀπόστειλον εἰς Ἰόππην καὶ [y] μετάπεμψαι Σίμωνα τὸν [y] ἐπικαλούμενον Πέτρον, [14] ὃς [z] λαλήσει [z] ῥήματα πρός σε [a] ἐν οἷς [ab] σωθήσῃ σὺ καὶ πᾶς ὁ [c] οἶκός σου. [15] [d] ἐν δὲ τῷ [c] ἄρξασθαί με λαλεῖν [f] ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, [g] ὥσπερ

m ch. x. 13, 14 reff. n Matt. xv. 11 only. Dan. x. 3. o ch. x. 15 (reff.). p ch. x. 16 only. q Luke xiv. 5 only. Isa. xxi. 5 Ald. compl. Amos ix. 2. Hab. i. 15 only. Bel and Dr. 42 Theod. r ch. x. 33 reff. s ch. x. 17 reff. t ch. x. 19 reff. u = ch. i. 21 reff. v Matt. viii. 5 al. fr. 3 Kings xiii. 7. w Matt. viii. 33. Luke viii. 20. ch. xv. 27. Gen. xiv. 13. x σταθείς, Luke xviii. 11, 40. xix. 8. ch. ii. 14. v. 20. xvii. 22. xxv. 18. xxvii. 21. L.† y ch. x. 5. z Luke ii. 17, 50. John iii. 34. ch. vi. 11, 13. Deut. xviii. 20. d ch. ix. 3 reff.

a ch. iv. 9, 12. Rom. v. 10 only. Hos. i. 7. b = Matt. i. 21. ch. ii. 40. c = ch. x. 2 reff. e ver. 4. ch. i. 1 reff. f ch. viii. 16 reff. g ch. iii. 17 only.

7. rec om 1st *και*, with HLP rel syr Chr$_1$ Thl-sif: for *ηκ. δε και, και ηκ.* D 15-8. 36 Syr æth: txt ABEℵ o p 13 coptt. *φωνην λεγουσαν* D. *αναστα* D-gr^1(txt D^2) [vulg].

8. *ειπα* D. rec ins *παν* bef *κοινον* (*insertion from ch* x. 14), with HLP rel: om ABDEℵ c o p 13. 36 vulg syrr sah arm Chr$_1$ Epiph$_1$ Damasc. of *ακαθαρτον*, ℵ^1 wrote only *ακα*, ℵ-corr^1 supplied *-θαρ*, ℵ^2 *-τον*.

9. rec ins *μοι* bef *φωνη* (*from ch* x. 15), with EHLP rel syrr æth [arm-zoh] (Epiph ?) Chr$_1$: om ABℵ p 36. 40 vulg coptt arm[-usc].—*εγενετο* (add *δε* D^2 and lat) *φωνη εκ του ουρ. προς με* D. *εκ δευτ.* bef *φω.* BE a h syr [æth-pl(Tischdf) arm] Chr$_1$: om *εκ δ.* D 4.

10. rec *παλιν* bef *ανεσπ.* (*see ch* x. 16, *where παλιν was introduced in this order*), with EHLP rel Chr$_1$: txt ABDℵ p [13] 40 vulg [syr] copt æth arm.

11. **ἦμεν* AB D-gr ℵ 40: *erant* D-lat: *ημην* EHLP p 13. 36 rel vss [arm ?] Chr$_1$. *εμε* ℵ^1.

12. rec *μοι* bef *το πν.* (*corrn of arrangement*), with EHLP 13. 36 rel syrr [æth arm] Chr$_1$: txt ABDℵ p vulg coptt. rec aft *αυτοις* ins *μηδεν διακρινομενον* (*interpolation from ch* x. 20, *as is shewn by the number of variations: some inserting it accurately, some from memory*), with HLP rel Chr$_1$; *μηδεν διακρινανται* A B(sic: see table) ℵ^3 p 13: *μηδεν διακρινοντα* Eℵ^1 36: om D syr. om 2nd *δε* D [arm].

13. **δὲ* ABDℵ a h p 36 vulg syr copt Chr$_1$ Thl-fin: om sah: *τε* EHLP 13 rel Syr æth [arm] Thl-sif. om 1st *τον* D. om *αυτω* ABℵ p copt: ins DEHLP 13 rel vss Chr. for *απεστ., πεμψον* (*from ch* x. 5) B. rec aft *ιοππ.* ins *ανδρας* (*from ch* x. 5), with EHLP 13 rel syr Chr: om ABDℵ a h p 36 [vulg] Syr coptt æth arm.

15. aft *λαλ.* ins *αυτοις* D æth. *επεσεν* D a. *επ αυτοις* D^1(txt D^2). *ως* D.

ἐμοῦ is a fresh detail. **12. οὗτοι**] They had accompanied him to Jerusalem, and were there to substantiate the facts, as far as they had witnessed them.

13. τὸν ἄγγελον] The art. almost looks as if the history of Cornelius's vision were known to the hearers. The difference between the vision of Cornelius and that of Peter is here again strikingly marked: while the latter is merely 'praying in the city of Joppa,' no place nor circumstance being named, the former sees the angel '*standing in his house*.'

Notice also that Peter never names Cornelius in his speech—because he, his character and person, was absorbed in the category to which he belonged,—that of men uncircumcised. **14. ἐν οἷς σωθ. κ.τ.λ.**] This is implied in the angel's speech: especially if the prayer of Cornelius had been for such a boon, of which there can be little doubt. **15. ἐν δὲ τῷ ἄρξασθαι . . .**] See note on ch. x. 44, as also for the rest of the verse.

[g] καὶ ἐφ' ἡμᾶς [h] ἐν ἀρχῇ. 16 ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου, [i] ὡς ἔλεγεν Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ [k] βαπτισθήσεσθε [k] ἐν πνεύματι ἁγίῳ. 17 εἰ οὖν [l] τὴν [lm] ἴσην [n] δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, [o] πιστεύσασιν [o] ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ [δὲ] [p] τίς ἤμην δυνατὸς [q] κωλῦσαι τὸν θεόν; 18 Ἀκούσαντες δὲ ταῦτα [r] ἡσύχασαν καὶ [s] ἐδόξαζον τὸν θεὸν λέγοντες [t] Ἄρα [t] γε καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν [u] μετάνοιαν [v] εἰς ζωὴν ἔδωκεν.

19 Οἱ μὲν οὖν [w] διασπαρέντες [x] ἀπὸ τῆς [y] θλίψεως τῆς

h John i. 1. Gen. i. 1.
i = ch. x. 28, 38.
k ch. i. 5 reff.
l Luke vi. 34 only. Lev. vi. 40 (vii. 10).
m as above (l). Matt. xx. 12. Mark xiv. 56, 59. John v. 18. Phil. ii. 6. Rev. xxi. 16 only.
n ch. ii. 38 reff.
o ch. ix. 42 reff.
p = Rom. xiv. 4. Exod. iii. 11 constr., see note.
q Luke ix. 49 q Mk. ch. x. 47. Num. xi. 28. v. 8. s ch. xxi. 20 reff. xx. 21. 2 Tim. ii. 25 ξ. (Prov. xiv. 15.) vi. 22. x. 1. 2 Cor. vii. 10. Jude 21. xxviii. 4. Esek. xxxi. 16. Exod. vi. 9.
r Luke xiv. 3. xxiii. 56. ch. xxi. 14. 1 Thess. iv. 11 only. L.P. Neh. t Matt. vii. 20. xvii. 26. Gen. xxvi. 9. u = ch. Wisd. xi. 24. xii. 10, 19. Sir. xliv. 16 only. v = Rom. w ch. viii. 1, 4 only. Esek. xxii. 15. x = Matt. y = ch. xx. 23. 2 Thess. i. 4 al. 2 Chron. xx. 9.

16. εμνησθημεν A. rec om του (bef κυριου), with HLP b d g [Did$_1$] Chr$_1$ Thl-fin: ins ABDℵ p rel Thl-sif. aft ελεγεν ins οτι ℵ^2 a e h [Thl-sif].

17. δεδωκεν ℵ o [Did$_2$]. om ο θεος D Aug$_1$ Rebapt$_1$. om δε ABDℵ a h k o p 13. 36 vulg Syr [copt] æth arm Chr Did$_2$[int$_1$] Thl-fin Rebapt$_1$: ins EHLP rel syr sah Thl-sif.—om τις p. aft τον θεον ins του μη δουναι αυτοις πνευμα αγιον πιστευσασιν επ αυτω D, simly 8 syr-w-ast(επι κυρ. ιησ. χρ.) Aug$_1$.

18. εδοξασαν BD^{2}ℵ c h p vulg syrr coptt æth Chr$_1$ Thl-fin: εδοξαν D^1: txt AEHL[P] 13[e sil] 36 rel [arm] Thl-sif. αρα (γε omd, its force not being seen: cf. note) A B(sic: see table) D-gr ℵ k p 40: forsitan D-lat Syr: utique E-lat: αραγε E-gr HLP 13[e sil] 36 rel syr-mg-gr Chr. om την D. rec εδωκ. bef εις ζ., with EHLP 13 rel vss Chr$_1$: [om εις ζ. arm:] txt ABDℵ p 40 am demid fuld tol.

16.] ch. i. 5. This prophecy of the Lord was spoken to his assembled followers, and promised to them that baptism which was the completion and aim of the inferior baptism by water administered to them by John. Now, God had Himself, by pouring out on the Gentiles the Holy Spirit, included *them* in the number of these ὑμεῖς, and pronounced them to be members of the church of believers in Christ, and partakers of the Holy Ghost, the end of baptism. This (in all its blessed consequences, = the gift of μετάνοια, εἰς ζωήν, see on ver. 18) was (ver. 17) the ἴση δωρεά bestowed on them: and, this having been bestowed,—to refuse the symbolic and subordinate ordinance,—or to regard them any longer as strangers from the covenant of promise, would have been, so far as in him lay, κωλῦσαι τὸν θεόν. 17.] πιστεύσασιν belongs to both αὐτοῖς and ἡμῖν; setting forth the strict analogy between the cases, and the *community* of the faith to both.

[δέ (omitted in some mss., the transcribers perhaps not being aware of the construction) brings out the contrast after εἰ οὖν, as frequently after ἐπεί, e. g. Od. ξ. 178, τὸν ἐπεὶ θρέψαν θεοί, ἔρνεϊ ἶσον ... τοῦ δέ τις ἀθανάτων βλάψε φρένας ἔνδον ἐΐσας: Herod. iii. 68, εἰ μὴ αὐτὴ Ξμέρδιν ..... γινώσκεις, σὺ δὲ παρὰ Ἀτόσσης πύθου. See more examples in Hartung, Partikellehre, i. p. 184.] τίς ἤμην δυν.] A junction of two questions: (1) *Who was I that I should* ....., as ref. Exod.,—and (2) *Was I able to* .... We have a similar instance in τίς τί ἄρῃ, Mark xv. 24. See Winer, edn. 6, § 66. 5. 3.

18.] [ἄρα γε is more than ἄρα. γε has the effect of insulating the sentence, q. d. *whatever may be the consequences, or however mysterious the proceeding to us, this at least is plain, that God* &c. Compare Matt. vii. 20, 'therefore, *whatever they profess*, from their fruits,' &c.: and the other reff.: and see Hartung's chap. on γε in his Partikellehre, vol. i. p. 344, ff.] εἰς ζωήν] to be taken with τὴν μετάνοιαν ἔδωκεν, not with τὴν μετάνοιαν alone, which would be more probably τὴν εἰς ζωήν, hath given unto the G. also repentance,—that they may attain unto life. The involved position of the words in the present text is quite in St. Luke's manner.

19—30.] THE GOSPEL PREACHED ALSO IN ANTIOCH TO GENTILES. BARNABAS, BEING THEREUPON SENT BY THE APOSTLES FROM JERUSALEM, FETCHES SAUL FROM TARSUS TO ANTIOCH. THEY CONTINUE THERE A YEAR, AND, ON OCCASION OF A FAMINE, CARRY UP ALMS TO THE BRETHREN AT JERUSALEM. Our present section takes up the narrative at ch. viii. 2, 4. In vv. 19—21 it traverses rapidly the time occupied by ch. ix. 1—30, and that (undefined) of Saul's stay at Tarsus, and brings it down to the famine under Clau-

x = ch. iii. 16. viii. 2 al.
a ch. ix. 38 reff.
b ch. iv. 29, 31. viii. 25. xiii. 46. xvi. 6, 32. Phil. i. 14.
c constr., acc. Luke i. 19. ch. v. 42. viii. 35. xvii. 18. Gal. i. 16.

γενομένης [x] ἐπὶ Στεφάνῳ [a] διῆλθον [a] ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ [b] λαλοῦντες τὸν [b] λόγον εἰ μὴ μόνον Ἰουδαίοις. [20] ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν καὶ πρὸς τοὺς Ἕλληνας [c] εὐαγγελιζόμενοι τὸν

ABDE HLPℵ a b c d f g h k l o p 13

19. επι στεφανου AE 13. 40 vulg D-lat Thl-sif: απο του στεφανου D-gr[om του D²]: txt BHLPℵ p 36 [Bas₁] Chr₁ Thl-fin. τον λογ. bef λαλ. D. μονοις D c vulg. ιουδαιοι (sic) ℵ.

20. rec ειςελθ. (*perhaps from ver* 3), with HP 13 rel vulg Syr [arm] Thl: συνελθ. a: txt ABDE L[e sil, Tischdf] ℵ o p 36 syr coptt [æth] Chr₁. rec om 2nd και (*as not being understood, the whole sense having been confused by the reading* ελληνιστας *below*), with DEHLP 13[e sil] 36 rel fuld [syrr æth arm] coptt Chr: ins ABℵ(marks for erasure were added, but rubbed out by ℵ²) p [vulg] am demid.—και συνεζητουν 40.

rec ελληνιστας (*apparently a correction, induced by the difficulty of preaching to Greeks as distinguished from Jews, having preceded the conversion of Cornelius: see note*), with BD^{c}EHLP p 13. 36 rel (vulg and many versions do not seem to observe the distinction) Chr-txt₂: ευαγγελιστας ℵ¹: txt AD¹ℵ³ c [arm] Eus₁ Chr-comm₂ Œcdius.

19. μὲν οὖν] A resumption of what had been dropt before, see ch. viii. 4, continued from ver. 2: not however without reference to some narrative about to follow which is brought out by a δέ, answering to the μέν,—see ch. viii. 5, also ch. ix. 31, 32; xxviii. 5, 6,—and implying, whether by way of *distinction* or *exception*, a contrast to that μέν. ἐπὶ Στ.] on account of Stephen; see reff. Wolf, Kuin., Olsh., &c. render it '*after St.*:' the Vulg. *sub Stephano*, reading ἐπὶ Στεφάνου. διῆλθον] so ch. viii. 4, 40; ix. 32. Φοινίκης] properly, the strip of coast, about 120 miles long, extending from the river Eleutherus (near Aradus), to a little south of Tyre, and belonging at this time to the province of Syria: see ch. xv. 3; xxi. 2. Its principal cities were Tripolis, Byblos, Sidon, Tyre, and Berytos. It is a fertile territory, beginning with the uplands at the foot of Lebanon, and sloping to the sea, and held a distinguished position for commerce from the very earliest times. See Winer, Realw. Κύπρου] Cyprus was intimately connected by commerce with Phœnice, and contained many Jews (*οὐ μόνον αἱ ἠπειροι μεσται τῶν Ἰουδαϊκῶν ἀποικιῶν εἰσιν, ἀλλὰ καὶ νήσων αἱ δοκιμώτατα, Εὔβοια, Κύπρος, Κρήτη*. Philo, Leg. ad Caium, § 36, vol. ii. p. 587. See also Jos. Antt. xiii. 10. 4). See on its state at this time, note on ch. xiii. 7. Ἀντιοχείας] A city in the history of Christianity only second in importance to Jerusalem. It was situated on the river Orontes, in a large, fruitful, and well-watered plain, 120 stadia from the sea and its port Seleucia. It was founded by Seleucus Nicator, who called it after his father Antiochus. It soon became a great and populous city (Ἀντ. ἡ μεγάλη, Philostr. Apoll. i. 16), and was the residence of the Seleucid kings of Syria (1 Macc. iii. 37; vii. 2; xi. 13, 44; 2 Macc. v. 21), and (as an 'urbs libera,' Pliny, v. 18) of the Roman proconsuls of Syria. Josephus (B. J. iii. 2. 4) calls it *μεγέθους τε ἕνεκα καὶ τῆς ἄλλης εὐδαιμονίας τρίτον ἀδηρίτως ἐπὶ τῆς ὑπὸ Ῥωμαίοις οἰκουμένης ἔχουσα τόπον*. Seleucus the founder had settled there many Jews (Jos. Antt. xii. 3. 1. See also xiv. 12. 6; B. J. ii. 18. 5; vii. 3. 3—and contra Apion. ii. 4, *αὐτῶν γὰρ ἡμῶν οἱ τὴν Ἀντιόχειαν κατοικοῦντες, Ἀντιοχεῖς ὀνομάζονται· τὴν γὰρ πολιτείαν αὐτοῖς ἔδωκεν ὁ κτίστης Σέλευκος*), who had their own Ethnarch. The intimate connexion of Antioch with the history of the church will be seen as we proceed. A reference to the principal passages will here be enough: see vv. 22, 26, 27; ch. xiii. 1; xv. 23, 35 ff.; xviii. 22. It became afterwards one of the five great centres of the Christian church, with Jerusalem, Rome, Alexandria, and Constantinople. Of its present state (Antakia, a town not one-third of its ancient size) a view is given in C. and H., where also, edn. 2, vol. i. pp. 149 ff., is a minute and interesting description of the city and its history, ancient and modern. See also Mr. Lewin's Life and Epistles of St. Paul, vol. i. p. 108 ff. (Principally from Winer, Realw.) **20.** ἐξ αὐτῶν] not, of these, *last mentioned Jews*: but, *of the* διασπαρέντες. This both the sense and the form of the sentence (μὲν οὖν . . . . δέ) require. Κυρηναῖοι] of whom Lucius mentioned ch. xiii. 1, as being in the church at Antioch, must have been one. Symeon called *Niger*, also mentioned there, may have been a Cyrenean proselyte. Ἕλληνας] The retaining and advocacy of the reading Ἑλληνιστάς has mainly arisen from a mistaken view that the baptism of Cornelius must necessarily

κύριον Ἰησοῦν. 21 καὶ ἦν [d] χεὶρ [d] κυρίου μετ' αὐτῶν, [e] πολύς τε [e] ἀριθμὸς ὁ πιστεύσας [f] ἐπέστρεψεν ἐπὶ τὸν κύριον. 22 [g] ἠκούσθη δὲ ὁ [h] λόγος [i] εἰς τὰ ὦτα τῆς [j] ἐκκλησίας τῆς ἐν Ἰερουσαλὴμ [h] περὶ αὐτῶν, καὶ [k] ἐξαπέστειλαν Βαρνάβαν [a] διελθεῖν [a] ἕως Ἀντιοχείας· 23 ὃς [l] παραγενόμενος καὶ ἰδὼν τὴν [m] χάριν τὴν τοῦ θεοῦ ἐχάρη, καὶ

d Luke i. 66. ch. xiii. 11 only. (ch. iv. 28, 30. vii. 50. Heb. i. 10. x. 31. 1 Pet. v. 6.) Num. xi. 23.
e here only. Job xxxviii. 21.
f ch. xxvi. 20 reff.
g pass., Matt. xxviii.

16. Mark ii. 1. John ix. 32. 1 Cor. v. 1. 2 Chron. xxvi. 16. ix. 5. ὁ λ. περὶ ἡμῶν, Xen. Anab. vi. 6. 13.
h Luke v. 15. vii. 17 only. 2 Chron.
i Matt. x. 27. Luke i. 44. ix. 44. Isa. v. 9.
j ch. viii. 1. Rom. xvi. 1 al. k ch. vii. 12 reff. i. 14, &c. 1 Cor. i. 4. 2 Cor. ix. 8. Col. i. 6.
l absol., ch. xvii. 10 reff.
m = John

comm$_2$ Thl-fin-ms. aft ιησ. ins χριστον D 96 æth-pl.

21. ην δε D-gr. rec om δ (*as unnecessary, not perceiving its force*), with DEHLP 13 rel Chr$_1$: ins ABℵ p 36.

22. aft 2nd της ins ουσης BEℵ c k p 13 Chr$_1$. rec ιεροσολυμοις (*corrn: cf ver* 2), with EHLP rel [vulg] Chr: txt ABDℵ p 36. (13 def.) ins τα bef περι αυτων E[-gr] k Chr. om διελθειν (*as unnecessary; to simplify the constr: διελθ. εως is in Luke's manner*) ABℵ p vulg Syr copt æth arm: ins DEHLP 13. 36 rel syr Chr$_1$; ελθειν sah. ins της bef αυτ. D^1.

23. ins και bef παραγ. D-gr. rec (aft την χαριν) om την (*as unnecessary: no reason can be given for its insertion in so unusual a connexion. It has peculiar force,*

have preceded the conversion of all other Gentiles. But that reading gives, in this place, no assignable sense whatever: for (1) the *Hellenists* were *long ago a recognized part* of the Christian church,—(2) among these διασπαρέντες themselves in all probability there were many Hellenists,—and (3) the term Ἰουδαῖοι *includes* the Hellenists,—the distinctive appellation of pure Jews being not Ἰουδαῖοι, but Ἑβραῖοι, ch. vi. 1. Nothing to my mind can be plainer, from what follows respecting Barnabas, than that these Ἕλληνες were GENTILES, *uncircumcised*; and that their conversion took place *before any tidings had reached Jerusalem of the divine sanction given in the case of Cornelius*. See below: and Excursus ii. at the end of Prolegg. to Acts. 21. ἦν χεὶρ κυρ. μ. α.] By *visible manifestations not to be doubted*, the Lord shewed it to be His pleasure that they should go on with such preaching; αὐτῶν being, *the preachers to the Gentiles*, whose work the narrative now follows. 22.] ἦκ. εἰς τὰ ὦτα, a Hebraism, see reff. Βαρνάβαν] himself a Cyprian, ch. iv. 36.

His mission does not seem exactly to have been correspondent to that of Peter and John to Samaria (nor can he in any distinctive sense, be said to have been *an Apostle, as they were*: see ch. xiv. 4, and note): but more probably, from what follows, the intention was to *ascertain the fact*, and to *deter* these persons from the admission of the uncircumcised into the church: or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, *one* by birth *with the agents*, and of a *liberal spirit*, shews sufficiently that they wished to deal, not harshly, but gently and cautiously,—whatever their reason was.

23, 24.] It is on these verses principally that I depend as determining the character of the whole narrative. It certainly is implied in them that the effect produced on Barnabas was *something different from what might have been expected*: that to sympathize with the work was *not the intent* of his mission, but a result brought about in the heart of a good man, full of the Holy Ghost and of faith, by witnessing the effects of Divine grace (τ. χάρ. τὴν τοῦ θεοῦ, not merely, '*the grace of God*,' but the grace which (evidently) was that of God [which he recognized as that of God]: the expression is deliberately used). And this is further confirmed to my mind by finding that he immediately *went and sought Saul*. He had been Saul's friend at Jerusalem: he had doubtless heard of the commission which had been given to him to preach to the *Gentiles*: but the church was waiting the will of God, to know *how* this was to be accomplished. *Here* was an evident door open for the ministry of Saul, and, in consequence, as soon as Barnabas perceives it, he goes to fetch him to begin his work in Antioch. And it was *here*, more properly, and not in Cæsarea, that the real commencement of the *Gentile church* took place, —although simultaneously, for the convincing of the Jewish believers at Jerusalem, and of Peter, and for the more solemn and authorized standing of the Gentile church, the important events at Cæsarea and Joppa were brought about. Wordsw.'s argument, that, as even Ἕλληνας may include Jews, we need not suppose this to have been a preaching to Gentiles,

n ch. ix. 38. xiv. 22 al. fr.
o = 2 Tim. iii. 10. (ch. xxvii. 13 reff.)
p = Wisd. iii. 9. see ch. xiii. 43. (ch. xviii. 18 reff.)
q ch. vii. 55 reff.
r ch. ii. 41 reff.
s here bis. Mark x. 46. Luke vii. 12. ch. xix. 26. (1 Macc. xiii. 11.)
t = as above (s). ch. xx. 37. xxii. 5.

ABDE HLP№ a b c d f g h k l o p 13

[n] παρεκάλει πάντας τῇ [o] προθέσει τῆς καρδίας [p] προσμένειν τῷ κυρίῳ, [24] ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ [q] πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ [r] προσετέθη [s] ὄχλος [st] ἱκανὸς τῷ κυρίῳ. [25] [u] ἐξῆλθεν δὲ [u] εἰς Ταρσὸν [v] ἀναζητῆσαι Σαῦλον, καὶ εὑρὼν ἤγαγεν εἰς Ἀντιόχειαν. [26] [w] ἐγένετο δὲ [w] αὐτοῖς καὶ ἐνιαυτὸν ὅλον [wx] συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι [s] ὄχλον [st] ἱκανόν, [y] χρηματίσαι τε [z] πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς [a] Χριστιανούς.

u John i. 44. Matt. xi. 7. ch. xiv. 20. xvi. 10. 2 Cor. ii. 13. v Luke ii. 44, 45 only. Job iii. 4. x. 6. 2 Macc. xiii. 21 only. w constr., here only. see ch. xxii. 6, 17. x ch. iv. 5 reff.
y = Rom. vii. 3 only (ch. x. 22 reff.) ‡. χρηματίσας Φιλάλληψ, Jos. Antt. xiii. 11. 3 al. z here only †. Polyb. mss. x. 11. 6. a ch. xxvi. 28. 1 Pet. iv. 16 only.

see note), with DEHLP 13 rel Chr$_1$: ins ABℵ. ins εν bef τω κυρ. B 40 vulg [*permanere in domino*] coptt.

24. ανηρ bef ην ℵ. om τω κυριω B^1(ins B^2-marg (see table)).

25. for ver, ακουσας δε οτι σαυλος εστιν εις ταρσον(ταρσ. D^s) εξηλθεν αναζητων αυτον και ως(om ως D-corr) συντυχων παρεκαλεσεν (add αυτον D^s) ελθειν εις αντιοχειαν D syr-mg. rec aft ταρσ. ins ο βαρναβας, with EHL[P] p 13 rel syr Chr$_1$: [pref vulg-ed(and am^2):] om AB(D)ℵ am^1 fuld [demid] Syr (syr-mg) coptt arm. for αναζητ., αναστησαι B^1. rec aft ευρ. ins αυτον, with HLP rel vss(most, but syr-w-ob): om ABEℵ a c h p 36 Chr Chron$_1$. rec aft ηγαγ. ins αυτον (*supplementary*), with EHLP rel [syrr æth] coptt Chr Thl-fin: om ABℵ a d f h k o p 36 [vulg] arm Chron Thl-sif.

26. for ver, οιτινες παραγενομενοι ενιαυτον ολον συνεχυθησαν (συναναχυθηναι τη εκκλησια και διδαξαι D^s, which conforms the follg to txt) οχλον ικανον· και τοτε πρωτον εχρηματισεν εν αντ. οι μαθ. χρ. D: syr-mg has the former part. rec αυτους (*corrn of constr*), with HLP Did$_1$ Chr$_1$: txt ABEℵ c p 13. 36. 40. rec om 1st και (*as unnecessary*), with EHLP rel 36 vss Chr: ins ABℵ [13] syr Ath[-int$_1$ Did$_1$]. om ολον E sah Chr$_1$. om 1st εν HLP a b c d e g h l Thl-sif. rec πρωτον, with AD^{1}EHLP rel [Did$_1$ Cyr-jer$_1$ Chr$_1$]: txt BD^{2}ℵ 36. εις αντ. A. χρηστιανους ℵ^1(but corrd) p.

is best answered by the context, in which the μηδενὶ εἰ μὴ μόνον Ἰουδαίοις is clearly contrasted with ἦσαν δὲ . . . . καὶ πρὸς τοὺς Ἕλληνας, which contrast cannot be maintained without excluding Jews from this latter term.

23. παρεκάλει] in accordance with his name, which (ch. iv. 36) was interpreted *υἱὸς παρακλήσεως*. 25.] This therefore took place after ch. ix. 30: *how long after*, we have no hint in the narrative, and the question will be determined by various persons according to the requirements of their chronological system. Wieseler and Schrader make it not more than from half a year to a year: Dr. Burton, who places the conversion of Saul in A.D. 31,—nine years. Speaking *à priori*, it seems very improbable that any considerable portion of time should have been spent by him before the great work of his ministry began. Even supposing him during this retirement to have preached in Syria and Cilicia,—judging by the analogy of his subsequent journeys, *a few months* at the most would have sufficed for this. For my own view, see Prolegg. to Acts, § vi. 26.] The unusual word πρώτως seems to imply priority not only in time, but also in usage: at Antioch first and principally. So we have in Aristot. Eth. Nic. viii. 5, *πρώτως καὶ κυρίως*. Χριστιανούς] This name is never used by Christians *of themselves* in the N. T. (but *οἱ μαθηταί, οἱ πιστοί*, or *οἱ πιστεύοντες, οἱ ἀδελφοί, οἱ ἅγιοι, οἱ τῆς ὁδοῦ*), only (see reff.) as *spoken by*, or *coming from*, those without the church. And *of* those, it cannot have arisen with the Jews, who would never have given a name derived from the Messiah to a hated and despised sect. By the Jews they were called Ναζωραῖοι, ch. xxiv. 5, and *Galilæans*: and Julian, who wished to deprive them of a name in which they gloried (see below), and to favour the Jews, ordered that they should not be called Christiani; but Galilæi, Greg. Naz. Orat. iv. (in Jul. i.) 86, vol. i. p. 114. That it has a Latin form is no decided proof of a Latin origin: Latin forms had become naturalized among the Greeks, and in this case there would be no Greek adjective so ready to hand as the Latin possessive, sanctioned as it was by such forms as Pompeiani, Cæsariani, Herodiani (Christus being regarded as a proper name, see Tacit. Ann. xv. 44, '. . . quos vulgus . . . Christianos appellabat. Auctor ejus nominis Christus,

27 Ἐν ταύταις δὲ ταῖς ἡμέραις [b] κατῆλθον ἀπὸ Ἱερο- [b] ch. viii. 5 reff.
σολύμων [c] προφῆται εἰς Ἀντιόχειαν. 28 [d] ἀναστὰς δὲ εἷς ἐξ [c] = ch. xiii. 1. xv. 32. xxi. 10. 1 Cor. xii. 28, 29. xiv. 29, &c. Eph. ii. 20. iii. 5. iv. 11 only. L.P.
αὐτῶν ὀνόματι [e] Ἄγαβος [f] ἐσήμανεν [g] διὰ [h] τοῦ [i] πνεύματος
[k] λιμὸν μεγάλην [l] μέλλειν [l] ἔσεσθαι [m] ἐφ' [m] ὅλην τὴν [n] οἰκου- [d] = Mark xiv. 57, 60. ch.
μένην, ἥτις [καὶ] ἐγένετο [o] ἐπὶ Κλαυδίου. 29 τῶν δὲ μαθ-

i. 16. vi. 9 al. Ezra x. 5. ii. 23. constr., here only. [e] John xii. 33. xviii. 32. xxi. 19. ch. xxv. 27. Rev. i. 1 only. Esth. [f] ch. i. 2. xxi. 4. Rom. v. 5. Eph. iii. 16. 2 Thess. ii. 2 al. L.P.H. [g] abs., ch. x. 19 reff. [h] fem., Luke xv. 14. 1 Macc. ix. 24 A. [i] ch. xxiv. 16. xxvii. 10. (fut., Acts only.) Eccl. i. 9 Symm. Xen. Anab. iii. 1. 2. See Wiser, edn. 6, § 44. 7. [k] Mark xv. 33 [l] L. ch. v. 11. vii. 11 only. [l] = Luke ii. 1. xxi. 26. Isa. xxiv. 4 al. fr. [m] = Mark ii. 26. Luke iii. 2. iv. 27. Isa. liv. 9.

27. αυται B c.

28. for αναστ. δε εις, την δε πολλη αγγαλλιασις· συνεστραμμενων δε ημων εφη εις D Aug. σημαινων B vulg D-lat Chron$_1$: σημενων D-gr. rec μεγαν (*see note*), with D^{1}EHLP rel 36 Chr$_1$ Chron$_1$: om e: txt ABD^{3}ℵ p 40 (Epiph$_1$ [Did$_1$]). (13 def.) rec εστις (*see above*), with HLP rel 36 Chr: txt ABDEℵ p 13. 40 Epiph$_1$ [Did$_1$] Chron$_1$. om και ABDℵ p 13. 40 vss Epiph$_1$ Chron$_1$: ins EHLP rel 36 Syr Chr$_1$. rec aft κλαυδιου ins καισαρος, with EHLP rel 36 syrr Epiph$_1$ Chr: om ABDℵ p 13. 40 vulg coptt sth arm Chron [Did$_1$].

Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus erat'). The name soon became matter of glorying among its bearers: ref. 1 Pet., Eus. H. E. v. 1, in the epistle of the churches of Lyons and Vienne, τοῦ ἡγεμόνος . . . . μόνον τοῦτο πυθομένου εἰ καὶ αὐτὸς εἴη Χριστιανός, τοῦ δὲ (Epagathus) λαμπροτάτῃ φωνῇ ὁμολογήσαντος, . . . and again, πρὸς πάντα τὰ ἀπηρτημένα ἀνεκρίνατο (Sanctus) τῇ Ῥωμαικῇ φωνῇ, Χριστιανός εἰμι. And in the Clementine Liturgy (Humphry, Comm. on Acts, p. 84),—εὐχαριστοῦμέν σοι, ὅτι τὸ ὄνομα τοῦ χριστοῦ σου ἐπικέκληται ἐφ' ἡμᾶς, καὶ σοὶ προσφωνεῖται. Before this, while the believers had been *included among Jews*, no distinctive name for them was needed: but now that a body of men, compounded of *Jews and Gentiles*, arose, distinct in belief and habits from both, some new appellation was required.

It may be observed, that the inhabitants of Antioch were famous for their propensity to jeer and call names; see instances in C. and H. i. p. 148, note 2. See several interesting particulars respecting the name collected in Wordsw.'s note: who however maintains that it was given by the Church herself. **27.** ἐν τ. τ. ἡμ.] It was during this *year*, ver. 26.

προφῆται] Inspired teachers in the early Christian church, referred to in the Acts, and in the Epistles of Paul (see reff. and ch. xix. 6; xxi. 9; Rom. xii. 6; 1 Cor. xii. 10; xiii. 2, 8; xiv. 6; 1 Thess. v. 20). They might be of either sex (ch. xxi. 9). The foretelling of future events was not the usual form which their inspiration took, but that of an *exalted and superhuman teaching*, ranked by St. Paul above 'speaking with tongues,' in being the *utterance of their own conscious intelligence informed by the Holy Spirit*. This inspiration was however, occasionally, as here, and ch. xxi. 10, made the vehicle of *prophecy*, properly so called. **28.** Ἄγαβος] The same who prophesied Paul's imprisonment in Jerusalem, ch. xxi. 10, ff. From the form of his announcement *there*, we may infer the manner in which he ἐσήμανεν διὰ τοῦ πνεύματος *here*. It was τάδε λέγει τὸ πν. τὸ ἅγιον.

The fem. usage of λιμός prevailed among the Dorians (cf. Aristoph. Acharn. 708) and later Greeks: see Meyer, edn. 2, and Lobeck on Phryn. p. 188. We find it sometimes also in Ionic poets, e. g. in Hom. Hymn to Demeter, 311, λιμοῦ ὑπ' ἀργαλέης: see other examples in Palm and Rost, sub voce. ὅλην τ. οἰκουμένην] not, '*all Judæa*,' though in fact it was so: the expression is a hyperbolical one in ordinary use, and not to be pressed as strictly implying that to which its literal meaning would extend. That it occurs in a *prophecy* (Meyer) is no objection to this: the scope and not the wording of the prophecy is given. But see below.

ἐπὶ Κλαυδίου] In the *fourth* year of Claudius, A.D. 44, there was a famine in Judæa and the neighbouring countries (Jos. Antt. xx. 2. 5). And three others are mentioned during his reign: one in Greece (Eus. Chron. i. 79), and two in Rome (Dio Cassius, lx. 11. Tacitus, Ann. xii. 43), so that *scarcity* ἐπὶ Κλαυδίου *did extend through the greater part of the 'orbis terrarum,'* if it be thought necessary to press the words of the prophecy. The queen Helena of Adiabene and her son Izates helped the Jews with subsidies on the occasion (Jos. ibid., see also xx. 5. 2, where he calls it τὸν μέγαν λιμόν), both of corn and money. I do not believe that the words ἐπὶ Κλ. imply that the *events just related were not also in the reign of Claudius:*

ABDE HLPN a b c d f g h k l o p 13

n = ch. ii. 4. Mark iv. 33. Num. xxvi. 54. o here only. Lev. xxv. 26, 28, 49. Wisd. x. 10 only. (-ρία, ch. xix. 25.) p ch. xvii. 26 reff. constr., here only. q = ch. vi. 1 reff.

ητῶν [n] καθὼς [o] εὐπορεῖτό τις, [p] ὥρισαν ἕκαστος αὐτῶν
εἰς [q] διακονίαν [r] πέμψαι τοῖς [s] κατοικοῦσιν [s] ἐν τῇ Ἰουδαίᾳ
ἀδελφοῖς, 30 ὃ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς
[t] πρεσβυτέρους [u] διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

XII. 1 [v] Κατ' [v] ἐκεῖνον δὲ τὸν [v] καιρὸν [w] ἐπέβαλεν Ἡρώ-
δης ὁ βασιλεὺς τὰς χεῖρας [x] κακῶσαί τινας τῶν [y] ἀπὸ

r = Phil. iv. 16. s ch. i. 20 al. t = here for first time. ch. xiv. 23. xv. 2, &c. 1 Tim. v. 17, 19. James v. 14 al. Acts, past. and cath. epp. only. u ch. ii. 23. vii. 25. xiv. 3. xix. 11. 2 Chron. xxxiv. 14. v ch. xix. 23 only. Num. xxii. 4. see Rom. ix. 9. w Matt. xxvi. 50. Luke xx. 19. ch. iv. 3. v. 18 al. Gen. xxii. 12. constr., here only. x ch. vii. 6 reff. y = ch. xv. 5 (xxvii. 44).

29. (*ευπορειτο*, so AB(D)ℵHP[1](but altered eadem manu)ℵ 13 a b e g k l [Eus-ms[1]] Thl-sif.) *οι δε μαθ. καθως ευπορουντο* D. *ωρισαν* A 95[1].

30. for *ο*, *οι* L. aft *και* ins *ο* ℵ[1](marked for erasure by ℵ-corr[1]).

CHAP. XII. 1. *ο βασ.* bef *ηρ.* ℵ c[1] p [syr Eus-5-mss[1] Chr[1](txt[1])]. *τας* χ. bef *ηρ. ο β.* D.

but they are inserted to particularize the famine as being that well-known one, and only imply that the author was not *writing* under Claudius. **29.**] There is no need to suppose that the prophecy of Agabus preceded by any long time the outbreak of the famine: nor would it be any derogation from its prophetic character to suppose it even coincident with its first beginnings; it was the *greatness* and *extent* of the famine which was particularly revealed, and which determined the Christians of Antioch to send the relief. Baumgarten (vol. ii. p. 5), in tracing the gradual transition of the apostolic narrative from Jewish to Gentile Christianity, calls this contribution, sent from Antioch to Jerusalem, the first stretching out of the hand by the Gentile world across the ancient gulf which separated it from Israel. *τῶν δὲ μαθ. κ.τ.λ.* is a mixture of two constructions, *οἱ δὲ μαθηταὶ καθὼς εὐπορεῖτό τις αὐτῶν*. The church at Jerusalem was poor, probably in connexion with the community of goods, which would soon have this effect; see ch. ii. 44, note. **30.** *πρεσβυτέρους*] These were the *overseers* or *presidents* of the congregation,—an office borrowed from the synagogues, and established by the Apostles in the churches generally, see ch. xiv. 23. They are in the N. T. identical with *ἐπίσκοποι*, see ch. xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 2. So Theodoret on Phil. i. 1, *ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ· ἀμφότερα γὰρ εἶχον κατ' ἐκεῖνον τὸν καιρὸν τὰ ὀνόματα*. The title *ἐπίσκοπος*, as applied to one person superior to the *πρεσβύτεροι*, and answering to our 'bishop,' appears to have been unknown in the apostolic times. Respecting the chronology of this journey to Jerusalem, see note on ch. xii. 25, and the table in the Prolegomena.

CHAP. XII. 1—25.] PERSECUTION OF THE CHURCH AT JERUSALEM BY HEROD AGRIPPA. MARTYRDOM OF JAMES THE BROTHER OF JOHN. IMPRISONMENT AND MIRACULOUS DELIVERANCE OF PETER. DEATH OF HEROD AT CÆSAREA. RETURN OF BARNABAS AND SAUL FROM JERUSALEM TO ANTIOCH. **1.** *κατ' ἐκ. τ. καιρ.*] *Before* the arrival of Barnabas and Saul in Jerusalem. The famine in Judæa broke out under Cuspius Fadus, and continued under Tiberius Alexander, procurators of Judæa. Now Cuspius Fadus was sent to Judæa by Claudius *on the death of Agrippa* (i. e. after Aug. 6, A.D. 44). The visit of Barnabas and Saul must have taken place about the time of, or shortly after, Agrippa's death. *Ἡρῴδης ὁ βασιλεύς*] HEROD AGRIPPA I., grandson of Herod the Great,—son of Aristobulus and Berenice (Jos. Antt. xvii. 1. 2; B. J. i. 28. 1). Having gone to Rome, to accuse Herod the Tetrarch (Antipas), and fallen under the displeasure of Tiberius for paying open court to Caius Cæsar (Caligula), he was imprisoned and cruelly treated; but, on the accession of Caligula, released, and at once presented with the tetrarchy of Philip (Trachonitis),—who had lately died,—and the title of king. On this, Antipas, by persuasion of his wife Herodias, went to Rome, to try to obtain the royal title also, but was followed by his enemy Agrippa, who managed to get Antipas banished to Spain, and to obtain his tetrarchy (Galilee and Peræa) for himself. (Jos. Antt. xix. 8. 2.) Finally, Claudius, in return for services rendered to him by Agrippa, at the time of Caligula's death, presented him with Samaria and Judæa (about 41 A.D., Jos. Antt. xix. 5. 1), so that he now ruled (Jos. ibid.) all the kingdom of Herod the Great. His character, as given by Josephus, Antt. xix. 7. 3, is important as illustrating the pre-

τῆς [z]ἐκκλησίας. 2 [a]ἀνεῖλεν δὲ Ἰάκωβον τὸν ἀδελφὸν [z] absol., Matt. xviii. 17 al.
Ἰωάννου [b]μαχαίρῃ. 3 ἰδὼν δὲ ὅτι [c]ἀρεστόν [d]ἐστιν τοῖς [a] Judg. xxi. 5. = ch. v. 33 reff.
Ἰουδαίοις, [e]προσέθετο [f]συλλαβεῖν καὶ Πέτρον ἦσαν δὲ [b] Matt. xxvi. 47, &c. ch. xvi. 27. Rom. viii. 36
[αἱ] [g]ἡμέραι τῶν [gh]ἀζύμων. 4 ὃν καὶ [i]πιάσας [k]ἔθετο [k]εἰς

al. Exod. xv. 9. c ch vi. 2 reff. d pres., ch. xvi. 36 reff. e = Luke xix. 11. xx. 11 12 only. Gen. iv. 2. viii. 12. xviii. 29. f ch. i. 16 reff. g Mark xiv. 12. Luke xxii. 7. ch. xx. 6 (Matt. xxvi. 17) only †. h as above (g). Mark xiv. 1] L. 1 Cor. v. 7, 8 only. Lev. xxiii. 6. i John vii. 30 al. ch. iii. 7. 2 Cor. xi. 32. Rev. xix. 20 only. Cant. ii. 15. Sir. xxiii. 21 BN F(not A) only. k = ch. iv. 3. xiii. 20. Jer. xxxix. (xxxii.) 14. see ch. v. 18, 25. Gen. xli. 10.

aft ἐκκλ. add ἐν τῃ ιουδαια D syr-w-ast.

2. om δε 96 sah: και ανειλεν D Syr æth: ανειλ. δε και g 76. 177[a] [Thl-sif$_1$]. (μαχαιρῃ, so AB^{1}D^4(?) ℵ p.)

3. rec και ιδ. (*appy corrn to avoid recurrence of* δε: *or perhaps as agreeing better with the continuation of the same line of conduct*), with DHLP rel [syrr æth] Chr-txt$_1$: txt ABEℵ p 13. 36 vulg coptt Chr-comm$_1$. om εστιν ℵ^1. aft ιουδαιοις ins η επιχειρησεις αυτου επι τους πιστους D syr-mg. ins του bef συλλ. E. rec om αι, with BHLPℵ b^1 c l^1 o [arm]: ins ADE p rel 36 Chr$_1$[-txt].

sent chapter: *ἐτεφύκει δὲ ὁ βασιλεὺς οὗτος εὐεργετικὸς εἶναι ἐν δωρεαῖς, καὶ μεγαλοφροσύνῃσαι ἔθνη φιλότιμος, καὶ πολλοῖς ἀθρόως δανατήμασιν ἀνιστὰς αὐτὸν εἰς ἐπιφάνειαν, ἡδόμενος τῷ χαρίζεσθαι, καὶ τῷ βιοῦν ἐν εὐφημίᾳ χαίρων . . . .* (see ver. 3) *. . . . πρᾶος δὲ ὁ τρόπος Ἀγρίππᾳ, καὶ πρὸς πάντας τὸ εὐεργετικὸν ὅμοιον. ἠθεῖα γοῦν αὐτῷ δίαιτα καὶ συνεχὴς ἐν τοῖς Ἱεροσολύμοις ἦν, καὶ τὰ πάτρια καθαρῶς ἐτήρει. διὰ πάσης γοῦν αὐτὸν ἦγεν ἀγνείας, οὐδὲ ἡμέρα τις παρέδυνεν αὐτῷ τῆς νομίμης χηρεύουσα θυσίας.* This character will abundantly account for his persecuting the Christians, who were so odious to the Jews, and for his vain-glorious acceptance of the impious homage of the people, ver. 23. ἐπέβ. τ. χεῖρ.] A pregnant construction. In full, it would be ἐπέβ. τὰς χ. ἐπί τινας τῶν ἀπὸ τ. ἐκκ., τοῦ κακῶσαι αὐτούς. Some expositors (Heinr., Kuin.), not seeing this, have endeavoured to give to ἐπέβ. τ. χ. the unexampled meaning, not justified by Deut. xii. 7, xv. 10, of '*took in hand*,' '*attempted*.' The E. V. '*stretched forth his hands*' (or, marg. '*began*') is equally inadmissible. It should be, H. the K. laid his hands on certain of the church, to vex them. τῶν ἀπό] See reff., and compare ch. vi. 9. 2. Ἰάκωβον] Of him we know nothing besides what is related in the Gospels. He was the son of Zebedee, called (Matt. iv. 21) together with John his brother: was one of the favoured Three admitted to the death-chamber of Jairus's daughter (Mark v. 37), to the mount of transfiguration (Matt. xvii. 1), and to the agony in the garden (Matt. xxvi. 37). He, together with John his brother (named by our Lord '*Boanerges*,' '*sons of thunder*'), wished to call down fire on the inhospitable Samaritans (Luke ix. 54),—and prayed that his brother and himself might sit, one on the right hand and the other on the left, in the Lord's kingdom (Matt. xx. 20—24). It was then that He foretold to them their drinking of the cup of suffering and being baptized with the baptism which He was baptized with: a prophecy which James was the first to fulfil. *This is the only Apostle of whose death we have any certain record.* With regard to all the rest, tradition varies, more or less, as to the place, or the manner, or the time of their deaths. Eusebius, H. E. ii. 9, relates, from the Hypotyposes of Clemens, who had received it *ἐκ παραδόσεως τῶν πρὸ αὐτοῦ*, that the accuser of James, struck by his confession, became a Christian, and was led away with him to martyrdom, *συναχθῆσαν οὖν ἄμφω, φησί, καὶ κατὰ τὴν ὁδὸν ἠξίωσεν ἀφεθῆναι αὐτῷ ὑπὸ τοῦ Ἰακώβου. ὁ δὲ ὀλίγον σκεψάμενος, εἰρήνη σοι, εἶπε, καὶ κατεφίλησεν αὐτόν. καὶ οὕτως ἀμφότεροι ὁμοῦ ἐκαρατομήθησαν.* μαχαίρῃ] Probably according to the Roman method of beheading, which became common among the later Jews. It was a punishment accounted extremely disgraceful by the Jews: see Lightf. in loc. 3.] See the character of Agrippa above. προς. συλλ.] A Hebraism: see reff. αἱ ἡμ. τ. ἀζ.] Wieseler (Chronol. der Apost. Zeit. pp. 215—220) regards the whole of the following narrative as having happened on one and the same day and night, viz. that of the 14th of Nisan (April 1), A.D. 44. He takes τὸ πάσχα in the strict meaning, '*the passover*,' i. e. the eating of the passover on the evening of the 14th of Nisan, and thinks that Herod was intending to bring Peter forth on the next morning. He finds support for this in the four quaternions of soldiers, the guard for one night (see below), and maintains that the expression τὸ πάσχα cannot apply to the whole festal period, which would have been τὴν ἑορτήν, or ταύτας τὰς ἡμέρας. But Bleek (Beiträge zur Ev.-kritik, p. 144) calls this view most arbitrary and even un-

ABDE HLP'N a b c d f g h k l o P 13

1 — Matt. v. 26. xviii. 34. Luke xii. 58. see ch. xvi. 4.
m here only †. τινὰ τῶν ἐν τοῖς τετραδίοις φυλάσσων, Philo in Flacc. § 13, vol. ii. p. 553.
n = Luke viii. 29. ch. xxiii. 35. xxviii. 16.
o Matt. xxvi. 2, &c. ll. 4 Kings xxiii. 22.
p here (Luke xxii. 66 v. r.) only. 2 Macc. vi. 10 A compl.
r Rom. xv. 30. 2 Chron. xxxiii. 18. see Luke vi. 12.

φυλακήν, [l]παραδοὺς τέσσαρσιν [m]τετραδίοις στρατιωτῶν [n]φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ [o]πάσχα [p]ἀναγαγεῖν αὐτὸν τῷ λαῷ. 5 ὁ μὲν οὖν Πέτρος [q]ἐτηρεῖτο ἐν τῇ φυλακῇ [r]προσευχὴ δὲ [s]ἦν [t]ἐκτενῶς [u]γινομένη [u]ὑπὸ τῆς ἐκκλησίας [r]πρὸς τὸν θεὸν [s,v]ὑπὲρ αὐτοῦ. 6 ὅτε δὲ ἤμελλεν [w]προαγαγεῖν αὐτὸν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος [x]κοιμώμενος [y]μεταξὺ δύο στρατιωτῶν δεδεμένος [z]ἁλύσεσιν δυσίν, [a]φύλακές τε πρὸ τῆς θύρας [q]ἐτήρουν

q = Matt. xxvii. 36. ch. xvi. 23. xxv. 4, 21. Prov. xix. 16.
s constr., ch. ii. 5 reff.
t 1 Pet. i. 22 only. Jonah iii. 8. (-νέστερον προσηύχετο, Luke xxii. 44 only. -νοτε, ch. xxvi. 7. -νῆς, 1 Pet. iv. 8.)
u Luke ix. 7. xiii. 17. xxiii. 8. Eph. v. 12.
v = Matt. v. 44. περί, Col. i. 9. Luke vi. 28. xxii. 32. Col. i. 3 al.
w = ch. (xvi. 30.) xvii. 5. xxv. 26 †. 2 Macc. v. 16. Jos. Antt. xvi. 11. 6, προσαγαγὼν (ὁ Ἡρώδης) εἰς ἐκκλησίαν τριακοσίους τῶν ἡγεμόνων.
x = Matt. xxviii. 13. Luke xxii. 45. (1 Cor. vii. 39 reff.) Prov. iv. 16.
y = Luke xi. 51 ||. xvi. 26 †. (ch. xv. 9 reff.)
z here bis. Mark v. 3, &c. ll. ch. xxi. 33. xxviii. 20. Eph. vi. 20. 2 Tim. i. 16. Rev. xx. 1 only †. Wisd. xvii. 17 only. Exod. xxviii. 22 Aq. Symm. (Theod. ?). see LXX ib.
a ch. v. 23. ver. 19 only. Cant. v. 7.

4. for *ον και, τουτον* D [Lucif$_1$]. *εν φυλακη* E-gr. *παραδους* A, *tradens* vulg E-lat. om *τεσσαρσιν* H[1] : insd in marg eadem manu]. om 1st *αυτον* D vulg(not am [fuld]). *αγαγειν* A e.

5. rec *εκτενης*, with A^{2}EHLP p rel 36 [Bas$_1$] Chr$_1$ Sev-c$_1$: txt A^1(appy) BN 13. 40 vulg E-lat Lucif$_1$.—*πολλη δε προσευχη ην εν εκτενεια περι αυτου απο της εκκλ. πρ. τ. θ. περι αυτ.*(sic) D(om 1st *περι αυτου* D-corr). *γενομενη* P e p. om *πρ. τον θεον* B. **περὶ* A-corr BDN o p 13. 40 (*probably a corrn, see ch.* viii. 15 : *the two are indifferently used in this connexion, see Lexx and reff : but περι is the more usual*) : *υπερ* (A^1 P)EHLP rel 36 [Bas$_1$] Chr Sev-c.

6. (*ημελλ.*, so BELPN c l p 13.) rec *προσαγειν* (*corrn*), with DEHLP rel Chr : *προσαγειν* N o : txt A a p 36, *προσαγαγειν* B 13. rec *αυτ.* bef *προ.*, with HLP rel Thl : txt ABDEN a h k o p 13. 36 Chr. om 1st e D lect-12. *κοιμουμενος* D^1(txt D^2). for *τε, δε* D E-lat copt : om e 133. *προς τη θυρα* A.

natural; and I own, with all respect for Wieseler's general acumen, I am disposed to agree with this criticism. The whole cast of the narrative,—the *ἦσαν αἱ ἡμέραι*, not *ἦν ἡ ἡμέρα τῶν ἀζ.*, Luke's own expression in his Gospel, xxii. 7,—the intimation of *enduring custody* in the *παραδοὺς . . . . φυλάσσειν αὐτ.*,—the delay implied in the *βουλόμενος*,—in the imperfects *ἐτηρεῖτο*,—*ἦν γινομένη* (not *ἐγένετο*),—the specification of *τῇ νυκτὶ ἐκείνῃ* as presupposing (notwithstanding what Wieseler says to the contrary) more nights preceding,—all this would be unaccountable in the precise historical diction of Luke, unless he had intended to convey an impression that *some days elapsed*. But still more decisive is his own definition of *πάσχα*, Luke xxii. 1, *ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα*. So that *μετὰ τὸ πάσχα* may well=*μετὰ τὴν ἑορτὴν τῶν ἀζύμων*. The argument from the four quaternions of soldiers proves nothing: the same sixteen (see below) may have had him in *permanent* charge, that number being appointed as adequate to the duties required. 4. *τέσσαρσιν τετραδίοις*] In military arrangements, Herod seems to have retained the Roman habits, according to which the night was divided into four watches, and each committed to four soldiers (*διδόασι φυλάκεια δύο· τὸ δὲ φυλακεῖόν ἐστιν ἐκ τεσσάρων ἀνδρῶν*, Polyb. vi. 33. 7), to two of whom the prisoner was chained, the other two keeping watch before the doors of the prison, forming the *first* and *second guards* of ver. 10. It is plain that this number being mentioned is no sign that the custody was only for *one night*. *μετὰ τὸ πάσχα*] (see above) after the days of the feast, i. e. after the 21st of Nisan. Herod, who (ver. 1, note) observed rigorously the Jewish customs, would not execute a prisoner during the feast: 'Non judicant die festo' (Moed Katon v. 2, Meyer). *ἀναγ. αὐτ. τῷ λαῷ*] See ref.: to bring him out and sentence him in sight of the people.

5.] On the *duration* implied by this verse, see above. 6. *ἐκείνῃ*] emphatic: that very night, viz. which preceded the day of trial. The practice of attaching a prisoner to one keeper or more by a chain is alluded to by several ancient authors: e. g. Seneca, de Tranquill. 10, 'Eadem custodia universos circumdedit, alligatique sunt etiam qui alligaverunt, nisi tu forte leviorem in sinistra catenam putas:' and Epist. 5: 'Quemadmodum eadem catena et militem et custodiam copulat.' In the

τὴν φυλακήν. 7 καὶ ἰδοὺ ἄγγελος κυρίου [b] ἐπέστη, καὶ [c] φῶς [cd] ἔλαμψεν ἐν τῷ [e] οἰκήματι· [f] πατάξας δὲ τὴν [g] πλευρὰν τοῦ Πέτρου [h] ἤγειρεν αὐτὸν λέγων [i] Ἀνάστα [j] ἐν τάχει. καὶ [k] ἐξέπεσαν αὐτοῦ αἱ [g] ἁλύσεις ἐκ τῶν χειρῶν. 8 εἶπέν τε ὁ ἄγγελος πρὸς αὐτόν [l] Ζῶσαι καὶ [m] ὑπόδησαι τὰ [n] σανδάλιά σου. ἐποίησεν δὲ οὕτως. καὶ λέγει αὐτῷ [o] Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει μοι. 9 καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ᾔδει ὅτι ἀληθές [p] ἐστιν τὸ γινόμενον [q] διὰ τοῦ ἀγγέλου, ἐδόκει δὲ [r] ὅραμα βλέπειν. 10 [s] διελθόντες δὲ πρώτην [t] φυλακὴν καὶ δευτέραν ἦλθαν ἐπὶ τὴν πύλην τὴν [u] σιδηρᾶν τὴν [v] φέρουσαν [g] εἰς τὴν πόλιν, [w] ἥτις [x] αὐτομάτη ἠνοίγη αὐτοῖς· καὶ ἐξελθόντες [y] προῆλθον [z] ῥύμην μίαν, καὶ εὐθέως [a] ἀπέστη ὁ

...λεγων ενα d. ABDE HLPℵ a b c f g h k l o p 13

b = ch. iv. 1 reff.
c Matt. v. 16. 2 Cor. iv. 6 only. (Prov. iv. 18.) see ch. xxvi. 13.
d as above (c). Matt. v. 15. xvii. 2. Luke xvii. 34. 2 Cor. iv. 6 only.
e here only‡. = Wisd. xiii. 15. Thucyd. iv. 48 init. (Ezek. xvi. 24.)
f = here only. (see ver. 23.) -- ἥψατο. 3 Kings xix. 5, 7.
g John xix. 34. xx. 20, 25, 27 only. Num. xxxiii. 55. 2 Kings ii. 16 B Alex. compl.

h = Mark iv. 27. Luke viii. 24 al. Gen. xli. 4.
i ch. ix. 6 reff.
j Rom. xvi. 20 reff.
k ch. xxvii. 32. James i. 11 al. Isa. xxviii. 1, 4.
l John xxi. 18 bis only. Neh. iv. 18.
m Mark vi. 9. Eph. vi. 15 only. 2 Chron. xxviii. 15. Ezek. xvi. 10 only.
n Mark vi. 9 only. Isa. xx. 2. Judith x. 4. xvi. 9 only.
o Acts, here only. Luke xii. 27 ‖. Rev. iii. 5 al. Esth. v. 1. Ezek. xviii. 7, 16.
p pres., ch. xvi. 36 reff.
q ch. ii. 43. iv. 16 al.
r ch. vii. 31 reff.
s constr., ch. xiii. 6 reff.
t = here only. Xen. Cyr. i. 6. 43.
u Rev. ii. 27. ix. 9. xii. 5. xix. 15 only. Deut. iii. 11.
v = here only. Xen. Cyr. v. 4. 41.
w ch. xi. 26 al. fr.
x Mark iv. 28 only. Lev. xxv. 5, 11. 4 Kings xix. 29. Wisd. xvii. 6 only. = Jos. B. J. vi. 5. 3, ἡ πύλη . . . ᾤφθη αὐτομάτως ἠνεῳγμένη.
y constr., here only. Xen. Cyr. ii. 4. 16. (Matt. xxvi. 39 ‖. Gen. xxxiii. 14.)
z ch. ix. 11 reff.
a = ch. xv. 38 reff. 1 Kings xvi. 14.

7. aft επεστη ins τω πετρω D syr-w-ast sah æth. επελαμψεν, omg εν follg, D. for πταξας, νυξας D syr^{r}, *compungens* Lucif$_{1}$. (εξεπεσαν, so ABDℵ p.) [αι αλ. εκ τ. χ. bef] αυτου D-gr vulg [syr^{r}] arm [Lucif$_{1}$].

8. for τε, δε (*alteration, as often, to more usual copula, but τε is characteristic of the Acts*) BDEH a c 36 [vulg syr] sah Thl-sif: txt ALPℵ p 13 rel Syr æth [arm] Chr$_{1}$ Thl-fin. προ. αυτ. bef ο αγ. L b [Syr æth]. rec περιζωσαι (*alteration for more precision, and perhaps, as Meyer, to agree better with υποδησαι, also a compound*), with EHLP rel: txt ABDℵ a p 13. 36 Bas$_{1}$ Chr-comm$_{1}$. υποδυσαι B^{1}.

9. om και εξελθων ηκολουθει (*και to και*) P. rec aft ηκολ. ins αυτω (*supplementary, to corresp to μοι above*), with EHLℵ^{2} rel am [syrr copt æth] Chr$_{1}$: om ABD [P(see above)] ℵ^{1} p 13. 40 tol arm. γενομ. L b c p 180. for δια, υπο (*corrn, not observing the peculiar force of δια here, said of the secondary agent. This is much more probable than the converse. Both exprr are used by Luke: cf for δια, reff: for υπο, Luke* ix. 7; xiii. 17; xxiii. 8. *But this latter he uses always of* our Lord, *the prime Agent in the miracle. See also Eph* v. 12) AH e l syr-mg [arm] Chr$_{1}$ Thl-fin: παρα c: txt BDELPℵ 13. 36 rel [vulg syrr copt] Chr$_{1}$ Thl-sif. for δε, γαρ D 3. 15-8. 36. 95. 180 tol Syr sah arm: om ℵ^{1}.

10. κ. δευτ. bef φυλ. D vulg Lucif. (ηλθαν, so ABℵ 13.) om την φερ. εις τ. π. L Syr: [for εις] επι p 13. 96. 142. rec ηνοιχθη, with EHLP Chr$_{1}$: txt ABDℵ p 13. 36. (ηνυγη B^{1}Dℵ: ηνοιγε 13.) aft εξελθ. ins κατεβησαν τους ζ βαθμους και D. προελθ. D[L(-θαν)]. απηλθεν A.

account of the imprisonment of Herod Agrippa himself by Tiberius, Jos. Antt. xviii. 6. 7, we read of the *συνδεδεμένος αὐτῷ στρατιώτης*. And we have an edict of Constantius, commanding, for binding prisoners, 'prolixiores catenas, si criminis qualitas etiam catenarum acerbitatem postulaverit, ut et crucintio desit, et permaneat sub fida custodia.' (Wieseler, p. 414.) See note on ch. xxiv. 23; see also ch. xxviii. 16, 20. **ετήρουν την φυλ.**] not, *kept the watch* (Raphel, Wolf, al.),—but **guarded the prison.** 7.] **οικήματι, the chamber.** It is in St. Luke's manner to relate simultaneously the angelic appearance and the shining of a light around: cf. Luke ii. 9; xxiv. 4; ch. x. 30. The light accompanied, or perhaps, as suggested here in syr-marg, *shone from*, the angel.

9.] **ἐξελθών**, viz. from the *οἴκημα*.

10.] The *first* and *second* watch or guard cannot mean the two soldiers to whom he was chained, on account of *ἐξελθών* above: but are probably the other two, one at the door of the chamber, the other at the outer door of the building. Then 'the iron gate leading into the city' was that outside the prison buildings, forming the exit from the premises. The situation of the prison is uncertain, but

ἄγγελος ἀπ᾽ αὐτοῦ. 11 καὶ ὁ Πέτρος [b] ἐν ἑαυτῷ [b] γενόμενος ABDE HLPℵ a b c f g h k l o p 13 εἶπεν Νῦν οἶδα [c] ἀληθῶς ὅτι [d] ἐξαπέστειλεν κύριος τὸν [e] ἄγγελον αὐτοῦ καὶ [e] ἐξείλατό με ἐκ [f] χειρὸς Ἡρῴδου καὶ πάσης τῆς [g] προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. 12 [h] συνιδών τε ἦλθεν [i] ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ [k] ἐπικαλουμένου Μάρκου, οὗ ἦσαν [l] ἱκανοὶ [m] συνηθροισμένοι καὶ [n] προσευχόμενοι. 13 [op] κρούσαντος δὲ αὐτοῦ τὴν [o] θύραν τοῦ [q] πυλῶνος [r] προσῆλθεν [s] παιδίσκη [t] ὑπακοῦσαι, ὀνόματι Ῥόδη· 14 καὶ [u] ἐπιγνοῦσα τὴν [u] φωνὴν τοῦ Πέτρου [v] ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν [q] πυλῶνα, [w] εἰσδραμοῦσα δὲ [x] ἀπήγγειλεν [x] ἑστάναι τὸν Πέτρον πρὸ τοῦ [q] πυλῶνος. 15 οἱ δὲ πρὸς αὐτὴν εἶπαν [y] Μαίνῃ. ἡ δὲ [z] διισχυρίζετο [a] οὕτως [a] ἔχειν. οἱ δὲ ἔλεγον Ὁ [b] ἄγγελός

b here only. (see Luke xv. 17.) Xen. Anab. i. 6. 17.
c = John vii. 26. xvii. 8 only. Exod. xxxiii. 16.
d ch. vii. 12 reff.
e ch. vii. 10 reff.
f [ch. xxiv. 7.] John x. 39, 39 al. Mic. iv. 10.
g Luke xxi. 26 only. Gen. xlix. 10.
h = ch. xiv. 6 (v. 2. 1 Cor. iv. 4) only†. (Lev. v. 1.) 1 Macc. iv. 21 al.
i = Matt. xxi. 19. Luke xxiv. 1 al. Gen. xxii. 9.
k ch. i. 23 reff.
l ch. xiv. 21. xix. 19 al. 1 Macc. xiii. 49.
m ch. xix. 26 only. Deut. i. 41.
n absol., ch. x. 9 reff.
o and constr., Luke xiii. 25 (Rev. iii. 20). Judg. xix. 23 A (Cant. v. 2). Judith xiv. 14 only.
p as above (o). ver. 16. Matt. vii. 7, 8. Luke xi. 9, 10. xii. 36 only.
q ch. x. 17 reff.
r constr., ch. vii. 31 al. Lev. xxi. 21.
s = Matt. xxvi. 69 al. Gen. xx. 17.
t = here only. Xen. Symp. i. 11.
u here only. 1 Kings xxvi. 17.
v = Matt. xiii. 44. xviii. 7. John xxi. 6 al. 2 Chron. v. 6.
w here only †. 2 Macc. v. 26 only.
x constr., here only (ch. xxvi. 20). 26. 1 Cor. xiv. 23 only. Jer. xxxvi. (xxix.) 26. Wisd. xiv. 28 only.
y John x. 20. ch. xxvi. 24, a ch. vii. 1 reff.
z Luke xxii. 59 only †.
b = Matt. xviii. 10.

11. rec γενομ. bef εν εαυτω, with EHLP rel [syr coptt arm] Chr: txt ABDℵ a c p 13 vulg Lucif.—αυτω B[1]. οτι bef αληθως DE æth Chr_1 $Lucif_1$. ins o bef κυριος B c 180 [Chr]: ο θεος a 27-9. 36. 105-63. (εξειλατο, so ABDEH[L]ℵ p 13. 36.) ins εκ bef πασης E 73 vulg Lucif. om του λαου A Syr.

12. συν. δε A a k o p 13. 36 [E-lat] coptt: om τε 59^1: και συν. D: txt B E[-gr] HLPℵ rel [vulg syrr arm] Chr. add ο πετρος P f. rec om 1st της (*as unnecessary?*), with EHLP rel 36(sic) Chr_1: ins ABDℵ p. (13 def.)

13. [κρουσαντες D-gr p[1].] rec for αυτου, του πετρου (*explanatory, συνιδων beginning an ecclesiastical portion*), with EH rel 36 syr Chr [Thl-sif]: txt ABD[L]Pℵ p 13 vulg Syr coptt [æth] arm Thl-fin. πυλωνος is written by D^6(?), the former reading which occupied more space having been obliterated: *foris* D-lat. προηλθε B^2(Mai: "B^3 et fortasse jam B^2," Tischdf) ℵ 3 [*processit* vulg]. υπακουουσα ℵ[1](txt ℵ-corr[1]). ον. ροδ. bef υπακ. D.

14. aft ηνοιξεν ins αυτω E c Syr syr-w-ast. for τον πυλωνα, την θυραν E. ins και bef εισδρ. δε D^1(and lat). om 2nd τον D^1(ins D^2).

15. ο(sic) δε ε(λε)γον αυτη D^1: οι δε προς αυτην (without ειπ.) D^1.—ειπ. bef προ. αυτ. 13. (ειπαν, so ABℵ [p].) for ελεγον, ειπαν B lect-12 [Chr_1]. aft ελεγον

seems to have been *in* the city. The additional clause in D (see var. readd.) is remarkable, and can hardly be other than genuine. 11.] ἐν ἑαυτῷ γ., as E. V. coming to himself: having recovered his self-consciousness. He was before in the half consciousness of one who is dreaming and knows that it is a dream: except that in his case the dream was *the truth*, and his supposition the unreality. 12. συνιδών] Not, *considerans* (as Vulg., Beza, Grot.): nor, '*being aware of the place of meeting*,' with reference to what follows (Meyer), against which the aorist is decisive, importing some single act and not a state: but, as reff., referring to what *went before* (οἶδα ἀληθῶς κ.τ.λ.), having become aware of it. Ἰωάννου] It is uncertain whether this John Mark was the same as the Evangelist Mark: but they have been generally believed to be the same. For a full account of him, see Prolegomena to Mark (Vol. I. § i.). His mother Mary was not sister, but aunt of Barnabas: see Col. iv. 10, note. 15. ἄγγελός ἐστ. αὐτοῦ] No other rendering but his angel will suit the sense: and with a few exceptions (Camero, Basnage, Hammond, and one or two more) all Commentators, ancient and modern, have recognized this meaning. Our Lord *plainly asserts the doctrine of guardian angels* in ref. Matt. (see note there): and from this we further learn in what sense His words were understood by the early church. From His words taken with the context (μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων) we infer that *each one* has his guardian angel: from this passage we find not only that such was believed to be the case, but that it was supposed

ἐστιν αὐτοῦ. 16 ὁ δὲ Πέτρος [c] ἐπέμενεν [d] κρούων· [e] ἀνοίξαντες δὲ εἶδαν αὐτὸν καὶ [f] ἐξέστησαν. 17 [g] κατασείσας δὲ αὐτοῖς τῇ χειρὶ [h] σιγᾷν, [i] διηγήσατο αὐτοῖς [i] πῶς ὁ κύριος αὐτὸν [k] ἐξήγαγεν [k] ἐκ τῆς [l] φυλακῆς. εἶπέν τε Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ [m] ἐξελθὼν ἐπορεύθη εἰς [n] ἕτερον τόπον. 18 [o] γενομένης δὲ [o] ἡμέρας ἦν [p] τάραχος [q] οὐκ [q] ὀλίγος [r] ἐν τοῖς στρατιώταις [s] τί ἄρα ὁ Πέτρος [s] ἐγένετο. 19 Ἡρώδης δὲ [t] ἐπιζητήσας αὐτὸν καὶ μὴ εὑρών, [u] ἀνακρίνας τοὺς [v] φύλακας ἐκέλευσεν [w] ἀπαχθῆναι· καὶ [x] κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν [y] διέτριβεν.

[c] [constr., John viii. 7.] [d] ver. 13. [e] abcol., Matt. xxv. 11. Luke xiii. 25. ch. v. 23 al. Isa. xxii. 22. [f] = 2 Cor. v. 13 reff. [g] w. dat., ch. xiii. 16. xxi. 40 only. Jos. Antt. viii. 11. 2. w. acc., ch. xix. 33 †. (1 Macc. vi. 36 only.) [h] Luke ix. 36. xviii. 39. xx. 26. ch. xv. 12, 13. Rom. xvi. 25. 1 Cor. xiv. 28, 30, 34 only. L.P. Eccl. iii. 7. Sir. xiii. 23. [i] ch. ix. 27 reff. [k] ch. vii. 40. xiii. 17. Heb. viii. 9. Exod. xx. 2. [l] = ver. 5 al. [m] abcol., vv. 9, 10. ch. xvi. 36. Exod. xvi. 6. [n] = ch. xviii. 7 reff. [o] = Luke iv. 42. vi. 13. ch. xvi. 35 al. L. [p] ch. xix. 23 only. 1 Kings v. 9. Wisd. xiv. 25 ABC[2] Ald. compl. (χ[vid], Ed-vat.) only. [-χή, Mark xiii. 8.] [q] ch. xiv. 28 al[8]. Acts only. Isa. x. 7. [r] = Mark vi. 4 al. [s] here only. see John xxi. 21. Luke i. 66. [t] Luke iv. 42. 1 Kings xx. 1. [u] ch. iv. 9 reff. [v] ver. 6. [w] = abcol., here only. (see Gen. xlii. 16.) Matt. xxvii. 31 ii. Ep. Jer. 18. constr., ch. xxi. 33. [x] ch. viii. 5 reff. [y] ch. xv. 35 al[8]. Acts only, exc. John iii. 22. Jer. xlii. (xxxv.) 7.

add προς αυτην τυχον D Syr. om ὁ ℵ[1] [Chr-comm[1]]. rec αυτου bef εστ., with DEHLPℵ[3] 13 rel Orig[1] [Eus[1] Chr[1]]: txt ABℵ[1].

16. om πετρ. D. εξανοιξ. δε και ιδοντες αυτ. και εξ. D[1]. (ειδαν, so AB.)

17. κατασισαντος δε αυτου σιγ. A. for σιγαν, ινα σειγα . . σιν D[1]. ins εισηλθεν και bef διηγ. D Syr syr-w-ast. om 2nd αυτοις AN a p 13. 33. 69. 100-5 lect-12 vulg arm: ins BDEHLP rel 36 Chr. αυτον bef ο κυρ. A: εξηγαγεν bef αυτον p 13. 40. 73 [Thl-fin[1]]. rec for τε, δε (*see above, ver* 3), with DHLP rel 36 syr copt Chr[1]: txt ABEN p vulg Syr sah æth.

18. om ουκ ολιγ. D 76 Lucif[1]: μεγας 15-8. 36. 180 Syr sah arm.

19. for δε, τε A a æth. αποκτανθηναι D[1]-gr(txt D-corr[1·2]) Syr copt [arm. (Tischdf gives also syr æth-pl)]. rec ins την bef καισ. (*insertion to answer to* της ιουδ.), with HLP rel Chr: om ABDEN a e p 13. 40. διετριψεν A [copt].

that such angel *occasionally appeared in the semblance* (seeing that he spoke with the voice) *of the person himself*. We do not, it is true, know who the speakers were: nor is the peculiar form in which they viewed the doctrine binding upon us: it may have been erroneous, and savouring of superstition. But of the *doctrine itself* this may not be said, *as the Lord Himself has asserted it*. See Wordsw.'s interesting note here. For what *purpose* they supposed this angel to have come, does not appear in the narrative.

17. κατασείσας] see reff. His motive was *haste:* he tells briefly the particulars of his deliverance, and, while it was yet night, hastily departs.

Ἰακώβῳ] James, *the brother of the Lord*, whom we find presiding over the church at Jerusalem, ch. xv. 13; xxi. 18; Gal. ii. 12. See Gal. i. 19; ii. 9. He appears also to be mentioned in 1 Cor. xv. 7. I believe him to have been one of those ἀδελφοὶ τοῦ κυρίου mentioned Matt. xiii. 55; John vii. 5; ch. i. 14; 1 Cor. ix. 5, of whom I have in the note on the first of these passages maintained, that they were His real maternal brethren, sons of Joseph and Mary:—to have been an *Apostle*, as Paul and Barnabas, but not of the number of the twelve (see note on ch. xiv. 4):—and to have been therefore of course distinct from James the son of Alphæus, enumerated (Matt. x. 3 ||) *among* the twelve. The reasons for this belief I reserve for the Prolegomena to the Epistle of James. εἰς ἕτερον τόπον] I see in these words a minute mark of truth in our narrative. Under the circumstances, the place of Peter's retreat would very naturally at the time be kept secret. It probably was unknown to the person from whom the narrative came, or designedly left indefinite. And so it has remained, the narrative not following Peter's history any longer. We find him again at Jerusalem in ch. xv. Whether he left it or not on this occasion is uncertain. It is not asserted in ἐξελθών,—which only implies that he left the *house*. 18. γενομένης ἡμέρας] Wieseler argues from this, and I think rightly, that the deliverance of Peter must have taken place in the *last* watch of the night (3—6 A.M. in April), for otherwise his escape would have been perceived *before* the break of day, viz. at the next change of the watch. τί . . . . ἐγένετο] So Theocr. Id. xiv. 51, ἀδίστα Γοργοῖ, τί

20 ἦν δὲ [a] θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· [a] ὁμοθυμαδὸν ABDE HLP[№] a b c f g h k l o p 13
δὲ [b] παρῆσαν [b] πρὸς αὐτόν, καὶ [c] πείσαντες Βλάστον τὸν
[d] ἐπὶ τοῦ [e] κοιτῶνος τοῦ βασιλέως [f] ἠτοῦντο εἰρήνην, διὰ
τὸ [g] τρέφεσθαι αὐτῶν τὴν χώραν [h] ἀπὸ τῆς [i] βασιλικῆς,
21 [k] τακτῇ δὲ ἡμέρᾳ ὁ Ἡρῴδης [l] ἐνδυσάμενος [m] ἐσθῆτα [i] βα-
σιλικὴν καὶ [n] καθίσας ἐπὶ τοῦ [o] βήματος [p] ἐδημηγόρει πρὸς

a here only †. Polyb. ix. 40. 4. μέχρι τῆς ἐσχάτης ἀναπνοῆς θυμομαχοῦντες. Diod. Sic. xvii. 33 end.
b ch. i. 14 reff.
c = Matt. xxviii 14. Gal. i. 10. 2 Macc. iv. 45. d ch. viii. 27 reff. e here only. Exod. viii. 3.
f = ch. xvi. 29 reff. g = Matt. vi. 26 al. 3 Kings xviii. 13. h = Jude 23 al. i here bis. John iv. 46, 49. James ii. 5 only. Num. xx. 17. k here only. Job xii. 5 only. l constr., Matt. vi. 26 al. Gen. xxxviii. 19. m ch. x. 30 reff. n constr., ch. xxv. 6 reff. o = Matt. xxvii. 19 ‖ J. ch. (vii. 5.) xviii. 12, 16, 17. xxv. 6, 10, 17. Rom. xiv. 10. 2 Cor. v. 10 only. Neh. viii. 4. 2 Macc. xiii. 26. p here only. Prov. xxx. (see xxiv.) 31. (Neh. viii. 4 [6] Ald.) only. ἐδημηγόρει ἐν αὐτοῖς, Jos. Antt. ix. 13. 1.

20. for δε, γαρ D æth. rec aft δε ins ο ηρωδης (*as being the commencement of a new history,—that of the death of Herod*), with HLP rel 36 syr [arm] Chr$_{1}$, ηρωδης E a b^{1} k o Thl-sif: om ABDℵ p 13. 40 vulg Syr coptt æth Lucif. D reads οι δε ομοθ. εξ αμφοτερων των πολεων παρησαν προς τον βασιλεα [simly syr-w-ast]. for του βασ., αυτου D-gr(om D-lat) o. ητησαντο A sah. τας χωρας αυτων D vulg Lucif: αυτους a: αυτ. την πολιν E-gr[and lat^{1}] 13. 33-4: *civitates* E-lat^{2}. for απο, εκ D 40. 105.

21. om ο B a. om και BℵP p 40 [Bas-3-mss$_{1}$].

γενοίμεθα; **19.** κατ. . . . . εἰς Καισ.] These words are to be taken together, and ἐκεῖ or ἐν K. to be supplied with διέτριβεν. Kuin. takes εἰς K. as = ἐν K. with διέτρ., and κατελθών alone, which is not so natural on account of the position of the words. **20.** θυμομαχῶν] It is impossible that Herod should have been at *war* with the Tyrians and Sidonians, belonging as they did to a Roman province, and he himself being in high favour at Rome:—nor is this implied in our text. The quarrel, however it originated, appears to have been carried out on Herod's part by some commercial regulation opposed to their interest, dependent as they were on supplies from his territory. ἦν θυμ. is therefore best rendered as in E. V., **was highly displeased.** ὁμ. παρῆσ. viz. by a deputation. Blastus is a Roman name (Wetst. from an inscription), and, from Herod's frequent visits to Rome, it is likely that he would have Romans as his confidential servants. Blastus was his *cubicularius*, or *præfectus cubiculo* (Suet. Dom. 16): see ch. viii. 27. εἰρήνην] not (see above) *peace*, in its strict sense, but **reconciliation.** διὰ τὸ τρέφεσθαι] We learn from 1 Kings v. 11 that Solomon made presents of wheat and oil to Hiram in return for the cedar and fir-trees for the Lord's house: and from Ezek. xxvii. 17, that Judah and Israel exported wheat, honey, oil, and balm (or resin) to Tyre. In Ezra iii. 7 also, we find Zerubbabel giving meat, drink, and oil to them of Sidon and Tyre, to bring cedar-trees to Joppa. Mr. Humphry quotes from Bede, 'Tyrii necessariam habebant vicini regis amicitiam, eo quod eorum regio valde angusta et Galilææ Damascique præsa finibus esset.' An additional reason for their request at this particular time may have been, the prevalence of famine. **21.**] The account in Josephus is remarkably illustrative of the sacred text: τρίτον δὲ ἔτος αὐτῷ βασιλεύοντι τῆς ὅλης Ἰουδαίας πεπλήρωτο, καὶ παρῆν εἰς πόλιν Καισάρειαν . . . . συνετέλει δὲ ἐνταῦθα θεωρίας εἰς τὴν Καίσαρος τιμήν, ὑπὲρ τῆς ἐκείνου σωτηρίας ἑορτήν τινα ταύτην ἐπιστάμενος (probably the 'quinquennalia,' B. J. i. 21. 8. Wieseler, p. 133). καὶ παρ' αὐτὴν ἠθροίστο τῶν κατὰ τὴν ἐπαρχίαν ἐν τέλει καὶ προβεβηκότων εἰς ἀξίαν πλῆθος. δευτέρᾳ δὲ τῶν θεωριῶν ἡμέρᾳ στολὴν ἐνδυσάμενος ἐξ ἀργύρου πεποιημένην πᾶσαν, ὡς θαυμάσιον ὑφὴν εἶναι, παρῆλθεν εἰς τὸ θέατρον ἀρχομένης ἡμέρας. ἔνθα ταῖς πρώταις τῶν ἡλιακῶν ἀκτίνων ἐπιβολαῖς ὁ ἄργυρος καταυγασθεὶς θαυμασίως ἀπέστιλβε, μαρμαίρων τι φοβερὸν καὶ τοῖς εἰς αὐτὸν ἀτενίζουσι φρικῶδες. εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκείνῳ πρὸς ἀγαθοῦ ἄλλος ἄλλοθεν φωνὰς ἀνεβόων θεὸν προσαγορεύοντες, Εὐμενής τε εἴης, ἐπιλέγοντες, εἰ καὶ μέχρι νῦν ὡς ἄνθρωπον ἐφοβήθημεν, ἀλλὰ τοὐντεῦθεν κρείττονά σε θνητῆς φύσεως ὁμολογοῦμεν. οὐκ ἐπῄνεσε τούτοις ὁ βασιλεὺς οὐδὲ τὴν κολακείαν ἀσεβοῦσαν ἀπετρίψατο. ἀνακύψας δ' οὖν μετ' ὀλίγον τὸν βουβῶνα τῆς ἑαυτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἐπί σχοινίου τινὸς ἄγγελον δὲ τοῦτον εὐθὺς ἐνόησεν κακῶν εἶναι, ... καὶ διακόρδιον ἔσχεν ὀδύνην. (This owl, Eusebius, H. E. ii. 10, *professing to quote Josephus*, makes into an angel. Having prefaced his quotation, αὐτοῖς γράμμασιν ὧδέ πως τὸ θαῦμα διηγεῖται, he cites thus: . . . . ἀνακύψας δὲ μετ' ὀλίγον, τῆς ἑαυτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἄγγελον.

αὐτούς. 22 ὁ δὲ [q]δῆμος [r]ἐπεφώνει Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. 23 [s]παραχρῆμα δὲ [t]ἐπάταξεν αὐτὸν ἄγγελος κυρίου [u]ἀνθ' ὧν οὐκ [v]ἔδωκεν τὴν [v]δόξαν τῷ θεῷ, καὶ [r]γενόμενος [w]σκωληκόβρωτος [x]ἐξέψυξεν. 24 ὁ δὲ [y]λόγος τοῦ θεοῦ [y]ηὔξανεν καὶ [y]ἐπληθύνετο. 25 Βαρνάβας δὲ καὶ Σαῦλος [z]ὑπέστρεψαν [z]ἐξ Ἰερουσαλὴμ [ab]πληρώσαντες τὴν

q Acts only. ch. xvii. 5. xix. 30, 33 ‡. Num. i. 20 al. fr.
r Luke xxiii. 21. ch. xxi. 34. xxii. 24 only †.
s 2 Macc. i. 23. Esdr. ix. 47 only.
t ch. iii. 7 reff. = Rev. xi. 6. xix. 15. Gen. Deut. viii. 20. Josh. vii. 19.
u Luke i. 20. xii. 3. xix. 44. 2 Thess. ii. 10 only. L.P.
v = Luke xvii. 18. John ix. 24. Rom. iv. 20. Rev. iv. 9. xi. 13. xiv. 7. xvi. 9. xix. 7 only.
w here only †. σκώληξ, Mark ix. 44, &c. (from Isa. lxvi. 24) only.
x ch. v. 5 reff.
y ch. vi. 7 reff.
z ἐκ, here only. Ruth i. 6 Ald. ἀπό, Luke iv. 1. xxiv. 9.
ab = Matt. iii. 15. ch. xiii. 25. xiv. 26 al. Ps. xix. 4.
b Col. iv. 17.

viii. 21. 2 Macc. ix. 5.

22. at beg, ins καταλλαγεντος δε αυτου τοις τυριοις D: *reconciliatus est iis autem* syr-w-ast. φωνη bef θεου HLP^2(P^1 has επεφωνη θυ και (sic)) b e f g l o vas[not latt]: φωνη κυριου c: φωναι D^1[and lat](txt D^3) vulg Syr Lucif$_1$. ανθρωπων ℵ^1 [Syr].

23. αντ. bef επατ. D c 180 Thl-fin. om την (*alteration to more usual expr*) DEHLP rel: ins ABℵ d h k p 13. 36 [Bas$_1$]. και καταβας απο του βηματος γενομ. κωληκοβρωτος(sic D^1: σκωλ. D^2) ετι ζων και ουτως εξεψυξεν D.

24. for θεου, κυριου B vulg. ηυξανετο A: ευξανε D^1(txt D^2): ηξανεν (sic) P.

25. απεστρεψαν D^1(txt D^2). for εξ, απο B^1(appy, Tischdf) D(E) b c o 36 vulg Chr-ms: εις B^1-corr HLPℵ k l p syr-mg [æth-rom] Chr-mss Thl: txt A 13(sic) rel coptt [syrr æth-pl(Tischdf) arm] Chr$_1$.—aft ιερ. add εις αντιοχειαν E a b e o Syr sah. (*The variations have apparently arisen from a confusion of marginal glosses. εις αντ. may have been an explanatory gloss, afterwards* substituted *for* εξ ιερ.; *then* αντ. *may have again been corrected to* ιερ., *leaving the* εις *standing.*)

τοῦτον εὐθὺς ἐνόησε κακῶν εἶναι αἴτιον κ.τ.λ. On the impossibility of acquitting the ecclesiastical historian of the charge of wilful fraud, see Heinichen's second Excursus in his edition of Eusebius. It may be a caution to us as to how much we may believe of his quotations of authors which *do not remain to us.*) ἀθρόον δὲ αὐτῷ τῆς κοιλίας προσέφυσεν ἕλγημα μετὰ σφοδρότητος ἀρξάμενον. ἀναθεωρῶν οὖν πρὸς τοὺς φίλους 'Ὁ θεὸς ὑμῖν ἐγώ, φησίν, ἤδη καταστρέφειν ἐπιτάττομαι τὸν βίον, παραχρῆμα τῆς εἱμαρμένης τὰς ἄρτι μου κατεψευσμένας φωνὰς ἐλεγχούσης· καὶ ὁ κληθεὶς ἀθάνατος ὑφ' ὑμῶν ἤδη θανὼν ἀπάγομαι. . . . . συνεχῶς δὲ ἀφ' ἡμέρας πέντε τῷ τῆς γαστρὸς ἀλγήματι διεργασθεὶς τὸν βίον κατέστρεψεν. Antt. xix. 8. 2.

The circumstance related in our text, of the *answer to the Sidonian embassy*, of which Josephus seems not to have been aware, *having been one object* of Herod on the occasion, shews an accuracy of detail which well accords with the view of the material of this part of the Acts having been collected at Cæsarea, where the event happened (see Prolegg. to Acts, § ii. 11). **23.**] The *fact* may be correctly related by Josephus (see above): but our narrative alleges the *cause* of what happened to have been the *displeasure of God*, and the stroke to have been inflicted *by His angel*. Compare 2 Kings xix. 35; 1 Chron. xxi. 15, 16. But no *appearance* of an angel is implied: nor was I aware that such had ever been inferred; but I see in Valesius's note on Euseb. ii. 10, "Quasi vero non utrumque fieri potuerit, ut et bubo supra caput Agrippæ, et ex alia parte angelus eidem appareret." σκωληκόβρωτος] Another additional particular: and one to be expected from a physician. In several cases of deaths by divine judgment we have accounts of this loathsome termination of the disease. So Herodotus, iv. 205, ἡ Φερετίμη . . . . ζῶσα εὐλέων ἐξέζεσε: which he alleges as an instance that excessive indulgence of revenge, such as Pheretima had shewn against the Barcæans, is looked on with anger by the gods. See too the very similar account of the death of Antiochus Epiphanes, 2 Macc. ix. 5—9. So also Jos. Antt. xvii. 6. 5, describing the disease of which Herod the Great died, mentions σῆψις σκώληκας ἐμποιοῦσα. So also Euseb. (viii. 16) of the death of Galerius. So also Tertullian, ad Scapulam, c. 3, vol. i. p. 702, Migne, "Claudius Lucius Herminianus in Cappadocia, cum indigne ferens uxorem suam ad hanc sectam transiisse, solusque in prætorio suo vastatus peste vivus vermibus ebullisset, Nemo sciat, aiebat, ne gaudeant Christiani. Postea cognito errore suo, quod tormentis quosdam a proposito suo excidere fecisset, pæne Christianus decessit." **24.**] Similarly, ch. v. 12 ff.; vi. 7; ix. 31, a general statement of the progress and prosperity of the church of God forms the transition from one portion of the history to another. **25.**] The

c = ch. vi. 1 reff.† d ch. xv. 37, 39. Gal. ii. 1 only. Gen. xix. 17. Job i. 4 only. e ver. 12. f ch. xi. 1 reff. g ellips. of ἐκεῖ, Mark viii. 1. ch. xxii. 12. h ch. xi. 27 reff. i 1 Cor. xii. 28, 29. Eph. iv. 11. k Rom. ii. 20. 1 Tim. ii. 7. 2 Tim. i. 11 †. 2 Macc. i. 10 only. 1 Luke iii. 19. ix. 7 ‖ Mt. only. (-χειν, Luke iii. 1.) m here only †. = 2 Macc. ix. 29 only. Thuc. ii. 50 (of diseases). Xen. Mem. ii. 3, 4.

[bc] διακονίαν, [d] συμπαραλαβόντες [καὶ] Ἰωάννην τὸν [e] ἐπι- d παραλαβόντες...
κληθέντα Μάρκον.

XIII. [1] Ἦσαν δὲ ἐν Ἀντιοχείᾳ [f] κατὰ τὴν [g] οὖσαν
ἐκκλησίαν [hi] προφῆται καὶ [ik] διδάσκαλοι, ὅ τε Βαρνάβας C οε Μαναην ... ABCDE HLPℵ a b c d f g h k l o p 13
καὶ Συμεὼν ὁ καλούμενος Νίγερ καὶ Λούκιος ὁ Κυρηναῖος,
Μαναήν τε Ἡρῴδου τοῦ [l] τετράρχου [m] σύντροφος καὶ

for 2nd και, του D[1]: om ABℵ 36 vulg Syr [sah]: txt D[s]EHLP p rel syr copt [æth] Chr. (13 def.) επικαλουμενον Aℵ k p 13. 36 Thl-fin.

CHAP. XIII. 1. rec aft ησαν δε ins τινες (*see note*), with EHLP 13. 36 rel syr [arm] Chr$_1$: om ABDℵ a p 40 vulg Syr [copt] sah æth. for ο τε, εν οις D[1] vulg [Ath-int$_1$]: add ην και D[s]-gr [Ath-int$_1$]. επικαλουμ. D o 180 lect-12. om ο (bef κυρηναιος) D. ηρ. και τετρ. D[1](and lat: txt D[s]). τετρααρχ. ℵ(but a erased) [copt sah-2-mss], τραρχ. B[1].

journey (ch. xi. 30) took place after the death, or about the time of the death, of Herod; see on ver. 1. The purpose of the mission would be very soon accomplished: Saul would naturally not remain longer in Jerusalem than was unavoidable, and would court no publicity: and hence there seems an additional reason for placing the visit *after* Herod's death: for, of all the persons whose execution would be pleasing to the Jews, Saul would hold the foremost place. Our verse is probably inserted as a note of passage from the last recorded fact of Barnabas and Saul (ch. xi. 30), to their being found at Antioch (xiii. 1).

Ἰωάνν.] See above on ver. 12.

CHAP. XIII. 1—XIV. 28.] FIRST MISSIONARY JOURNEY OF PAUL AND BARNABAS. *Henceforward the history follows Saul* (or Paul, as he is now (ver. 9) and from this time denominated), *his ministry, and the events of his life, to the exclusion* (with the sole exception of the council in ch. xv.) *of all the other Apostles.*

XIII. 1.] The τινες of the rec. has been interpolated, to make it appear that the persons mentioned were not the *only* prophets and teachers at Antioch. The enumeration is probably inserted on account of the solemnity of the incident about to be related, that it might be known *who they were*, to whom the Holy Spirit entrusted so weighty a commission. That those enumerated were *all* then present, is implied by the τε . . . και: see ch. i. 13. προφῆται] See on ch. xi. 27. διδάσκ.] Those who had the χαρίσματα διδασκαλίας, see 1 Cor. xii. 28; Eph. iv. 11. They were probably less immediately the organs of the Holy Spirit than the προφῆται, but under His continual guidance in the gradual and progressive work of *teaching* the Word (see Neander, Pfl. u. L. p. 58).

Συμεὼν ὁ καλ. Νίγερ] Nothing is known of him. From his appellation of Niger, he may have been an African proselyte. Λούκιος] A Lucius, probably the same person, is mentioned Rom. xvi. 21 as a συγγενής of Paul. There is no reason to suppose him the same with Λουκᾶς (Lucanus),—but the contrary; for why should Paul in this case use *two different names?* See Col. iv. 14; 2 Tim. iv. 11; Philem. 24. Wetstein, believing them to be the same, quotes Herodotus, iii. 131, πρῶτοι μὲν Κροτωνιῆται ἰητροὶ ἐλέγοντο ἀνὰ τὴν Ἑλλάδα εἶναι, δεύτεροι δὲ Κυρηναῖοι, which certainly is curious enough.

Μαναήν] The same name with Menahem (Μαναήμ or -ην LXX) the king of Israel, 2 Kings xv. 14. A certain Essene, of this name, foretold to Herod the Great, when a boy going to school, that he should be king of the Jews (Jos. Antt. xv. 10. 5). And in consequence, when he came to the throne, he honoured Manaen, and πάντας ἀπ' ἐκείνου τοὺς Ἐσσηνοὺς τιμῶν διετέλει. It is then not improbable that this Manaen may have been a son of that one: but see below. The Herod here meant was Antipas, who with his brother Archelaus (both sons of Herod the Great by Malthace a Samaritan woman, see Matt. xiv. 1, note) παρά τινι ἰδιώτῃ τροφὰς εἶχον ἐπὶ Ῥώμης, Antt. xvii. 1. 3. Both were at this time exiles, Antipas at Lyons, Archelaus at Vienne.

σύντροφος] Probably '*collactaneus*' (Vulg.), foster-brother; not, '*brought up with*,' for, if he had been *brought up* with Antipas, he would *also have been with Archelaus:* see above. In this case, his mother may have called her infant by the name of the person who had brought the Essenes into favour with Herod, and no *relationship* with that person need have existed. Σαῦλος]

Σαῦλος. 2 [n]λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ [o]νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον [p]Ἀφορίσατε [q]δή μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον [r]ὃ [s]προσκέκλημαι αὐτούς. 3 τότε [o]νηστεύσαντες καὶ [t]προσευξάμενοι καὶ [u]ἐπιθέντες τὰς χεῖρας αὐτοῖς [v]ἀπέλυσαν.

n = here only ‡. (Heb. x. 11. Rom. xv. 27 only. Num. xviii. 2 al. fr.)
o ch. x. 30 reff.
p = Rom. i. 1. Gal. i. 15. Lev. xx. 26.
q = ch. xv. 36. Luke ii. 15. 1 Cor. vi. 20. Gen. xviii. 4.
r constr., ver. 39 (Luke i. 25?) only.
παρὰ πόλεσιν, αἷς (i. e. παρ' αἷς) ἀμφότεροι ξυμβῶσιν, Thuc. i. 28. see Matthiæ, 595. 4.
s = ch. ii. 39. perf. pass., ch. xvi. 10. Joel ii. 32. so ch. xxv. 12. [John ix. 23.] 1 Pet. iv. 3. 4 Kings v. 25 al.
t absol., ch. x. 9 reff.
u ch. viii. 17 reff.
v = Matt. xiv. 15. xv. 23, 32. ch. xv. 30, 33 al. 1 Macc. x. 43. (Gen. xv. 2.)

2. aft ειπ. ins αυτοις E vulg[-ed(with demid, not am fuld] syrr sah[?] aeth. rec aft τον ins τε, with a k o p 13: om ABCDEHLPℵ rel vss[appy] Ath$_1$ Cyr-jer$_1$ Bas$_2$ Chr$_1$ [Thdrt$_2$]. rec ins τον bef σαυλ., with HLPℵ^1 rel [Bas$_1$] Thdrt$_2$ Thl: om ABCDE ℵ-corr^1 p 13 Epiph$_1$ Cyr-jer$_1$ Chr$_1$ [Damasc$_1$].
3. aft προσευξ. ins ταυτες D. αυτ. bef τας χειρ. E b k o 38 [(vulg Syr Lucif$_1$)]. om απελυσαν D: add αυτους E vulg syr-w-ob [Syr coptt] Lucif$_1$.

mentioned last, perhaps because the *prophets* are placed first, and he was *not one*, but a teacher: or it may be, that he himself furnished the account. This circumstance, which has been objected to by some as invalidating the accuracy of the account, is in fact an interesting confirmation of it, as being eminently characteristic of him who spoke as in 1 Cor. xv. 9; 2 Cor. xii. 6; Eph. iii. 8. See Baumgarten's striking remarks on this, vol. ii. p. 7 ff. From the arrangement of the copulæ, it would seem as if Barnabas, Symeon, and Lucius were prophets,—Manaen and Saul, teachers.

2. λειτουργούντων] The general word for the priestly service among the Jews, to which now had succeeded that of προφῆται and διδάσκαλοι in the Christian church: ministering is therefore the only word adequate to render it, as E.V. after the Vulg. '*ministrantibus Domino*:'—more closely to define it is not only impracticable, but is narrowing an expression purposely left general. Chrys. explains it by κηρυττόντων, —alii aliter: and the Romanist expositors understand the *sacrifice of the mass* to be meant; but in early times the word had no such reference (see reff., and Suicer sub voce). εἶπεν τὸ πν. τὸ ἅγ.] viz. by one of the prophets present, probably Symeon or Lucius: see above. The announcement being *to the church*, and several persons being mentioned, we can hardly, with Meyer, suppose it to have been an inner command merely to some one person, as in the case of Philip, ch. viii. 29. δή gives precision and force to the command, implying that it was for a special purpose, and to be obeyed at the time: see reff.

τὸ ἔργον] Certainly, by ver. 4, we may infer that there had been, or was simultaneously with this command, a divine intimation made to Barnabas and Saul of the nature and direction of this work. *In general*, it had already been pointed out in the case of Saul, ch. ix. 15; xxii. 21; xxvi. 17. It consisted in preaching to the Gentiles the unsearchable riches of Christ, Eph. iii. 8. In virtue of the foundation of the Gentile churches being entrusted to them, Saul and Barnabas become after this Apostles, not vice versa; nor is there the least ground for the inference that this was a formal extension of the apostolic office, the pledge of its continuance through the episcopacy to the end of time. The apostolic office terminated with the apostolic times, and by its very nature, admitted not of continuance: the episcopal office, in its ordinary sense, sprung up after the apostolic times (see the remarkable testimonies cited by Gieseler, I. i. p. 115 f. note, from Jerome on Tit. i. 5, vol. vii. p. 694 f., and Aug. Epist. lxxxii. ad Hieron. 33, vol. ii. p. 290): and the two are entirely distinct. The confusion of the two belongs to that unsafe and slippery ground in church matters, the only logical refuge from which is in the traditional system of Rome. See the curious and characteristic note in Wordsw., in which he attempts to prove the identity of the two offices: and compare with it the words of Jerome, on Tit. i. 5, p. 695 f., "Episcopi noverint se magis consuetudine quam dispositionis dominicæ veritate presbyteris esse majores, et in commune debere ecclesiam regere." 3. νηστ. κ. προσευξ.] not, '*jejunio et precibus* (viz. of ver. 2) *peractis*,' Kuin.: this was a *new* fasting and *special* prayer for Barnabas and Saul. Fasting and prayer have ever been connected with the solemn times of ordination by the Christian church; but the 'jejunia quatuor temporum,' or 'ember days at the four seasons,' for the special purpose of ordinations, were probably not introduced till the fourth or even fifth century. See Bingham, iv. 6. 6.

ἐπιθ. τ. χ. αὐτ.] See on ch.

w ch. xvii. 10 only. Gen. xxiv. 54, 56, 59.
x ch. viii. 5 reff.
y ch. xiv. 26. xx. 15. xxvii. 1 only †.
z ch. iii. 24. iv. 2. 1 Cor. ii. 1. xi. 26. Phil. i. 17, 18 al.† L.P.
(-Λεύς, ch. xvii. 13.)
a ch. xv. 36. xvii. 13. 16. 1 Cor. iv. 1. (Prov. xiv. 35.)
b ch. xi. 1 reff. d constr., Luke ii. 35. ch. xii. 10. xiv. 24. xv. 3, 41 al. L. only, exc. 1 Cor. xvi. 5. Heb. iv. 14. Deut. ii. 7.
c = Luke i. 2. ch. xxvi. e ch. xi. 5 reff.
f here bis. Matt. ii. 1, &c., only. Dan. ii. 2.

ABCDE HLPℵ a b c d f g h k l o p 13

4 αὐτοὶ μὲν οὖν [w] ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος [x] κατῆλθον εἰς Σελεύκειαν, ἐκεῖθέν τε [y] ἀπέπλευσαν εἰς Κύπρον, 5 καὶ γενόμενοι ἐν Σαλαμῖνι [z] κατήγγελλον τὸν [ab] λόγον τοῦ [b] θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην [c] ὑπηρέτην. 6 [d] διελθόντες δὲ ὅλην τὴν νῆσον [e] ἄχρι Πάφου εὗρον ἄνδρα τινὰ [f] μάγον

4. rec ουτοι (*corrn to more usual exprn*), with E-gr HLP copt(appy) Chr$_1$ [Did$_1$ Lucif$_1$]: οι D-gr lect-12 Ath[-int$_1$ Ps-Ath$_1$]: txt ABℵ a p 36 vulg D-lat E-lat syrr Ambr$_1$. (C illegible.) (B(Mai Tischdf expr) has εκπεμφθεντες not εκπεμψαντες as Bch.) rec του πν. του αγ., with EHLP rel [Did$_1$]: τ. πν. αγ. D^1: txt ABC^3 D-corr ℵ a p 13 [Ps-]Ath$_1$. (C^1 illegible.) απηλθ. A: καταβαντες δε D-gr. rec ins την bef σελ. and bef κυπρ., with EHLP rel: ins 1st but om 2nd την 13 Thl: om ABC^{3}Dℵ a o p Chron. for τε, δε HLP b d f g o p D-lat syr-mg sah Thl: om D-gr 64.

5. γεν. δε D. εν τη σαλαμινι D-gr: εν σαλαμινη A E-gr Lℵ^2 p: εις σαλαμινη ℵ^1: *Salaminam* vulg[-ed] Lucif$_1$: *Salamina* am fuld D-lat E-lat: txt BC [H, e sil] P rel. κατηγγελλον L c e g^1 k p: κατηγγειλαν D 73. 96. 142. for θεου, κυριου D-gr Syr Lucif. υπηρετουντα αυτοις D syr-mg: *in ministerio* vulg: εχοντες μεθ εαυτων και ω. εις διακονιαν E. (*The corrections have appy been made for perspicuity.*)

6. και (πε)ριελθ. (διελθοντων, omg και, D^2) δε αυτων D. rec om ολην (ολην *and* αχρι παφου *being supposed to be inconsistent?*), with HLP rel [sah-woide] Thl: ins ABCDEℵ k p 36 vss Lucif$_1$. (13 def.) ηυρον E: ευραν A. add εκει C [o seth-pl(Tischdf) arm Thl-fin]. rec om ανδρα (*as superfluous*), with HLP rel: ins

vi. 6. 4. ἐκπεμφ.] Under the guidance of the Spirit, who directed their course. Σελεύκειαν] A very strong fortified city (supposed impregnable, Strabo, xvi. p. 751), fifteen miles from Antioch,—on the Orontes, and five miles from its mouth. It was founded and fortified by Seleucus Nicator (Strabo, xvi. 749), who was buried there (Appian, Syr. 63). It was called *Seleucia ad mare*,—and *Pieria*, or ἡ ἐν Πιερίᾳ, from Mount Pierius, on which it was built, to distinguish it from other Syrian towns of the same name. This mountain is called Coryphæus, Polyb. v. 59, where is a minute description of the town and its site. Among other particulars he mentions, πρόσβασιν δὲ μίαν ἔχει κατὰ τὴν ἀπὸ θαλάττης πλευρὰν κλιμακωτὴν καὶ χειροποίητον, ἐγκλίμασι καὶ σκαλώμασι πυκνοῖς καὶ συνεχέσι διειλημμένην. This excavated way is to this day conspicuous amongst the ruins of the city. It was under the Seleucid kings the capital of a district Seleucis,—and, since Pompey's time, a *free city*. Strabo, xvi. 751. Plin. v. 21 (Winer, Realw.; and Mr. Lewin, Life of St. Paul, from an art. by Col. Chesney in the Geogr. Society's Transactions.)

εἰς Κύπρον] The lofty outline of Cyprus is visible from the mouth of the Orontes (C. and H., edn. 2, i. p. 164). See below, ver. 7. It was the native country of Barnabas,—and, as John Mark was his kinsman, they were likely to find more acceptance there than in other parts. 5.] Salamis was the nearest port to Seleucia on the eastern side of the island. It had a good harbour (λιμένα ἔχουσα κλανστὸν χειμερινόν, Scylax, Peripl. p. 41). It was the residence of a king anciently (Herod. iv. 162), and always one of the chief cities of the island. There were very many Jews there, as appears by there being more than one synagogue. Their numbers may have been increased by the farming of the copper-mines by Augustus to Herod. On the insurrection of the Jews in the reign of Trajan, Salamis was nearly destroyed, and they were expelled from the island. Its demolition was completed by an earthquake in the reign of Constantine, who (or his immediate successors) rebuilt it and gave it the name of Constantia. The ruins of this latter place are visible near the modern Famagosta, the Venetian capital of the island (Winer, Realw., and C. and H. pp. 171, f.).

ὑπηρέτην] Probably for the administration of baptism: see also 1 Cor. i. 14—17. 6.] Paphos is on the western shore, with the length of the island between it and Salamis. It is Nea Paphos which is meant, about eight miles north of the Paphos more celebrated in classic poets for the temple and worship of Venus. It was destroyed by an earthquake in Augustus's reign, but rebuilt by him, Dio Cass. liv. 23. It is now called Baffa, and contains some important ruins. (Winer, Realw.)

τινὰ μάγον, κ.τ.λ.] On the prevalence of such persons at this time, see ch.

[e] ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς, 7 ὃς ἦν σὺν τῷ [h] ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ [i] συνετῷ. οὗτος [k] προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον [l] ἐπ- ἐζήτησεν ἀκοῦσαι τὸν [b] λόγον τοῦ [b] θεοῦ. 8 [m] ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ [f] μάγος ([n] οὕτως γὰρ [o] μεθερμηνεύεται τὸ ὄνομα αὐτοῦ), [p] ζητῶν [q] διαστρέψαι τὸν [h] ἀνθύπατον ἀπὸ τῆς [r] πίστεως. 9 Σαῦλος δὲ ὁ καὶ Παῦλος, [s] πλη-

e Matt. vii. 15. xxiv. 11. 2 Pet. ii. 1. Jer. vi. 13. Zech. xiii. 2. h here &c. 3ce. ch. xviii. 12. xix. 38 only (see notes). i Matt. xi. 25. Luke x. 21. 1 Cor. i. 19 (from Isa. xxix. 14) only. Prov. xvi. 21. k = ch. v. 40

al. Gen. xxviii. 1. l Rom. xi. 7 reff. constr., here only. m mid., 2 Tim. iii. 8
only. Ps. lxxv. 7. (ch. vi. 10 reff.) n = Matt. vi. 9. Mark ii. 12 al. o ch. iv. 36 reff.
p = Luke vi. 19. ix. 9. xix. 47 al. fr. Exod. ii. 15. q here bis. ch. xx. 30. Luke ix. 41 ‖ Mt. xxiii.
2. Phil. ii. 15 only. Exod. v. 4. r = ch. vi. 7. xiv. 22. xvi. 5. s ch. ii. 4 reff.

ABCDℵ k o p [am] syrr [arm] Chr$_1$ Thl; so, but aft τινα, E 36 vulg[-ed fuld demid] sah Lucif [and, omg τινα, coptt æth(Tischdf)]. ονοματι καλουμενον D. Βαριησουα(ν or -μ) D^1: *Barjesuban* Lucif$_4$: *Barsuma* Syr: βαριησουν AD^{s}HLP p rel syr-mg-gr Thl-sif: βαριησου ℵ 40. 96. 105 vulg copt arm: txt BCE 13 sah Chr$_1$ Thl-fin.

add ο μεθερμηνευεται ελυμας E; so, but *paratus*, i. e. ετοιμας, see on ver 8, demid Lucif.

7. συνκαλεσαμενος D. και εζητησεν D^1(και is marked for erasure by D-corr).

8. for ελυμ., ετ(ο or α)ιμας D^1, *etoemas* D-lat: ελυιμας D^4. [for μεθ., ερμηνευεται E, μερμην.(sic) p.] aft πιστεως ins επειδη ηδιστα ηκουεν αυτων D^1(and lat): οτι ηδεως αυτων ηκουεν E syr-w-ast.

viii. 9, note. The Roman aristocracy were peculiarly under the influence of astrologers and magicians, some of whom were Jews. We read of such in connexion with Marius, Pompey, Crassus, Cæsar,—and later with Tiberius: and the complaints of Horace and Juvenal shew how completely, and for how long a time, Rome was inundated with Oriental impostors of every description. See Hor. Sat. i. 2. 1; Juv. Sat. iii. 13—16; vi. 542—546; x. 93, and C. and H. pp. 177 ff. Βαριησοῦς] He had given himself the Arabic title of Elymas, '*the wise man*' (from the same root as the Turkish 'Ulemah'), interpreted ὁ μάγος in our text. 7. τῷ ἀνθυπάτῳ] The Greek term for the Latin '*proconsul*,' the title of the governor of those provinces which were (semblably) left by the emperors to the government of the senate and people. The proconsul was appointed by lot, as in the times of the republic; carried with him the lictors and fasces as a consul: but had no military power, and held office only for a year (Dio Cass. liii. 13). This last restriction was soon relaxed under the emperors, and they were retained five or even more years. The imperial provinces, on the other hand, were governed by a military officer, a Proprætor (ἀντιστράτηγος) or Legatus (πρεσβευτής) of the Emperor who was girded with the sword, and not revocable unless by the pleasure of the Emperor. The minor districts of the imperial provinces were governed by Procurators (ἐπίτροποι). (C. and H. pp. 173 ff.: Dio Cassius, liii. 13, 15: Merivale, Hist. of the Romans under the Empire, ch. xxxii.) The title ἡγεμών, used in the N. T. of the procurator of Judæa, of the legatus of Syria, and of the emperor himself, is a general term for any governor. But we never find the more definite title of ἀνθύπατος assigned in the N. T. to a legatus. Cyprus, as Dio Cassius informs us, liii. 12, was originally an *imperial* province, and consequently was governed by a *proprætor* or *legatus* (so also Strabo, xiv. 685, γέγονε στρατηγικὴ ἐπαρχία καθ' αὐτὴν ..... ἠγένετο ἐπαρχία ἡ νῆσος, καθάπερ καὶ νῦν ἐστι, στρατηγική): but immediately after he relates that Augustus ὕστερον τὴν Κύπρον κ. τὴν Γαλατίαν τὴν περὶ Νάρβωνα τῷ δήμῳ ἀπέδωκεν, αὐτὸς δὲ τὴν Δαλματίαν ἀντέλαβε. And in liv. 4, repeating the same, he adds, καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκεῖνα τὰ ἔθνη πέμπεσθαι ἤρξαντο. The title of Proconsul is found on Cyprian coins, both in Greek and Latin. (See C. and H. p. 187, who give an inscription (Boeckh, No. 2632) of the reign of Claudius, A.D. 52, mentioning the ἀνθύπατοι, a former and a present one, Julius Cordus and L. Annius Bassus.) Nothing more is known of this Sergius Paulus. Another person of the same name is mentioned by Galen, more than a century after this, as a great proficient in philosophy. He was of consular rank, and is probably the Sergius Paulus who was consul with L. Venuleius Apronianus, A.D. 168, in the reign of M. Aurelius. Another S. P. was one of the consules suffecti in A.D. 94: but this could hardly have been the same.

8. Ἐλύμας] See above on ver. 6.

διαστρέψαι .... ἀπό] A pregnant construction, as ἀπέστησεν ὀπίσω, ch. v. 37.

9. ὁ καὶ Παῦλος] This notice marks the transition from the former part of his history, where he is uniformly called

t ch. i. 10 reff. σθεὶς πνεύματος ἁγίου, [t]ἀτενίσας εἰς αὐτὸν [10] εἶπεν [v]Ὦ
u ch. xix. 28 reff.
v Jer. v. 27. Sir. xix. 26. xiv. 4. (-γραμα, ch. xviii. 14.)
uv πλήρης παντὸς vw δόλου καὶ πάσης [x]ῥᾳδιουργίας, [y]υἱὲ
w Matt. xxvi. 4. Rom. i. 29. 1 Thess. ii. 3. Job xiii. 7.
x here only †. Xen. Rep. Lac.

ABCDE HLP𝔓 a b d f g h k l o p 13

9. πληθεις DP. rec ins και bef ατεν., with DEHP rel [syrr æth arm] Thl: om ABCL𝔑 c f p 13. 36. 40 [vulg sah] Chr$_1$ Lucif$_1$.

10. om 1st πασης D^1(ins D^2) arm Orig-int$_1$ Lucif$_2$. υιοε D^1[-gr](txt D^2).

Saul, to the latter and larger portion, where he is without exception known as Paul. I do not regard it as indicative of any change of name at the time of this incident, or *from* that time: the evidence which I deduce from it is of a different kind, and not without interest to enquirers into the character and authorship of our history. Hitherto, our Evangelist has been describing events, the truth of which he had ascertained by research and from the narratives of others. But henceforward there is reason to think that the joint memoirs of himself and the great Apostle furnish the material of the book. In those memoirs the Apostle is universally known by the name PAUL, which superseded the other. If this was the first incident at which Luke was present, or the first memoir derived from Paul himself, or, which is plain, however doubtful may be the other alternatives, the commencement of that part of the history which is to narrate the teaching and travels of the Apostle Paul,—it would be natural that a note should be made, identifying the two names as belonging to the same person.

The καί must not be understood as having any reference to *Sergius Paulus*, 'who *also* (as well as Sergius) was called Paul.' Galen (see above) uses the same expression in speaking of his Sergius Paulus: Σέργιός τε, ὁ καὶ Παῦλος . . . . , and then, a few lines down, calls him ὁ Παῦλος. It signifies that Paulus was a *second name* borne by Saul, in conformity with a Jewish practice as old as the captivity (or even as Joseph, see Gen. xli. 45), of adopting a Gentile name. Mr. Howson traces it through the Persian period (see Dan. i. 7; Esth. ii. 7), the Greek (1 Macc. xii. 16; xvi. 11; 2 Macc. iv. 29), and the Roman (ver. 1; ch. i. 23; xviii. 8, &c.), and the middle ages, down to modern times. Jerome has conjectured that the name was adopted by Saul *in memory of this event*: 'Diligenter attende, quod hic primum Pauli nomen inceperit. Ut enim Scipio, subjecta Africa, Africani sibi nomen assumpsit, et Metellus, Creta insula subjugata, insigne Cretici suæ familiæ reportavit;—et imperatores nunc usque Romani ex subjectis gentibus Adiabenici, Parthici, Sarmatici nuncupantur: ita et Saulus ad prædicationem gentium missus, a primo ecclesiæ spolio Proconsule Sergio Paulo victoriæ suæ tropæa retulit, erexitque vexillum ut Paulus diceretur e Saulo.' (In Ep. ad Philem. 1, vol. vii. pp. 746 f.) It is strange that any one could be found capable of so utterly mistaking the character of St. Paul, or of producing so unfortunate an analogy to justify the mistake. (I may observe that Wordsw.'s apology, that Jerome does not say that the Apostle *gave himself* this name on this account, is distinctly precluded by Jerome's language, "erexitque vexillum ut Paulus diceretur e Saulo." This Wordsw., translating the final words "and instead of Saul was called Paul," has missed seeing. Notice too Augustine's "*amavit*," below.) It is yet stranger that Augustine should, in his Confessions (viii. 4, vol. i. p. 753), adopt the same view: 'Ipse minimus Apostolorum tuorum . . . . ex priore Saulo Paulus vocari amavit, ob tam magnæ insigne victoriæ.' (Elsewhere Augustine gives another, but not much better reason: 'Paulus Apostolus, cum Saulus prius vocaretur, non ob aliud, quantum mihi videtur, hoc nomen elegit, nisi ut se ostenderet *parvum*, tanquam minimum Apostolorum.' De Spir. et Lit. c. 7, vol. x. p. 207.) So also Olshausen. A more probable way of accounting for the additional name is pointed out by observing that such names were often alliterative of or allusive to the original Jewish name:—as Grotius in his note: '*Saulus qui et Paulus*: id est, qui, ex quo cum Romanis conversari cœpit, hoc nomine, a suo non abludente, cœpit a Romanis appellari. Sic qui Jesus Judæis, Græcis *Jason* (or *Justus*, Col. iv. 11): Hillel, *Pollio*: Onias, *Menelaus* (Jos. Antt. xii. 5. 1): Jakim (= Eliakim), *Alcimus*. Apud Romanos, Silas, *Silvanus*, ut notavit Hieronymus: Pasides, *Pansa*, ut Suetonius in Crassitio: Diocles, *Diocletianus*: Biglinitza, soror Justiniani, Romane *Vigilantia*.' ἀτενίσας εἰς αὐτόν] It seems probable that Paul never entirely recovered his sight as before, after the δόξα τοῦ φωτὸς ἐκείνου. We have several apparent allusions to weakness in his sight, or to something which rendered his bodily presence contemptible. In ch. xxiii. 1, the same expression, ἀτενίσας τῷ συνεδρίῳ, occurs, and may have some bearing (see note there) on his not recognizing the high priest. See also Gal. iv. 13, 15; vi. 11, and 2 Cor. xii. 7, 9, and notes. The traditional notices of

y διαβόλου, z ἐχθρὲ πάσης a δικαιοσύνης, οὐ b παύσῃ q διαστρέφων τὰς c ὁδοὺς κυρίου τὰς d εὐθείας; 11 καὶ νῦν e ἰδοὺ f χεὶρ f κυρίου g ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ h βλέπων τὸν h ἥλιον ik ἄχρι k καιροῦ. l παραχρῆμα δὲ m ἐπέπεσεν ἐπ' αὐτὸν n ἀχλὺς καὶ o σκότος, καὶ p περιάγων ἐζήτει q χειραγωγούς. 12 τότε ἰδὼν ὁ r ἀνθύπατος τὸ γεγονὸς s ἐπίστευσεν tu ἐκπλησσόμενος ἐπὶ τῇ tv διδαχῇ τοῦ κυρίου. 13 w Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου x οἱ περὶ Παῦλον

y see Matt. xiii. 39. John viii. 44. Eph. ii. 2. 1 John iii. 10 al.
z w. gen. of thing, Phil. iii. 18 only.
κοινὸν ἐχθρὸν τῆς φύσεως ὅλης τῆς ἀνθρωπίνης, Demosth. κατ. Στεφ. 79.
a = Matt. v. 6 al. Ps.

cxi. 9. xxxviii. 20. b constr., Luke v. 4. ch. v. 42. vi. 13. xx. 31. xxi. 32. Eph. i. 16. Heb. x. 2. Isa. c = Rom. xi. 33. Heb. iii. 10. Rev. xv. 3. Ps. xvii. 31. d ch. viii. 21 reff. e ch. ii. 7 reff. f ch. xi. 21 reff. Ezek. xl. 1. g = Matt. xxvii. 25. ch. xviii. 6. Rom. i. 18. ii. 2, 9. 2 Kings i. 16. h Eccl. xi. 7. i ch. xx. 6 reff. k Luke iv. 13 only. l ch. iii. 7 reff. m ch. viii. 16 reff. n here only †. Job iii. 5 Symm. Hom Il. v. 321. o = here only. Deut. xxviii. 29. σκότον δεδορκώς, Eur. Phœn. 377. p abeol., here only. intrans. w. acc., Matt. ix. 35. xxiii. 15. Mark vi. 6. w. ἐν, Matt. iv. 23. trans., 1 Cor. ix. 5 only. q here only †. (-πεύω, ch. ix. 8.) r ver. 7. s abeol., John iv. 53. ch. iv. 4 al. fr. t Matt. vii. 26. xxiii. 33. Mark i. 22. xi. 18. Luke iv. 32. u Mark vi. 2 al. Eccl. vii. 17. Wisd. xiii. 4. 2 Macc. vii. 12 only. v = ch. ii. 42 reff. w = Luke viii. 22. ch. xvi. 11 al11. L. ‡. 2 Macc. v. 9. x = here (John xi. 19 v. r.) only. see Mark iv. 10. Luke xxii. 49.

ins του bef κυριου BN[1](N[3] disapproving). ins ουσας bef ευθειας D[1].

11. ins η bef χειρ (but marked for erasure) D[1]. rec ins του bef κυρ.: om ABCDEHLPN rel. aft τυφλος ins και P o (syr). for αχρι, εως D. for δε, τε CN p vulg Syr copt æth Lucif$_1$ Jer$_1$: for παραχρημα δε, και ευθεως D (*corrns, the copulative conj seeming more appropriate*). επεσεν (*corrn to more simple exprn than* επεπεσεν ex) A B(sic: see table) DN [p] Thl-sif: txt CEHLP 13. 36 rel Chr Thl-fin. om επ' αυτον B [om επ A(appy)].

12. ιδων δε D-gr [(Syr æth)] Lucif$_1$. ins εθαυμασεν και bef επιστ. DE æth Lucif$_1$: εκπλ. bef επιστ. A [syr]: aft επιστ. ins τω θεω D; του κυρ., omitting the rest, æth. εκπλητομ. B a b^2 g h k 13. for τ. κυρ., τ. θεου C Vig$_1$: του χριστου 63: των αποστολων 4.

13. αναχθεντες(sic) B[1]. rec ins τον bef παυλον, with HLP rel [Dion-6-mss] Thl:

his personal appearance (see C. and H. p. 181, note) represent him as having contracted and overhanging eyebrows. Whatever the word may imply, it appears like the graphic description of an eye-witness, who was *not* Paul himself. So also περιάγων ἐζήτει χειραγωγούς, below.

10. υἱὲ διαβ.] Meyer supposes an indignant allusion to the name Bar-jesus. This is possible, though hardly probable (see below). διαβ., which usually has the article, is elsewhere found without it only in (1 Pet. v. 8) Rev. xii. 9, 22. See Moulton's Winer, p. 155, note 1. **πάσ. δικ., of all that is right.** **διαστρ. κ.τ.λ.**] The οὐ παύσῃ evidently makes this apply, not to Elymas's conduct on this occasion merely, but to his whole life of imposture and perversion of others. The especial sin was, that of laying hold of the nascent enquiry after God in the minds of men, and wresting it to a wrong direction. **κυρίου**, here and ver. 11, is Jehovah. If, as some suppose, the reading of the name Bar-jesus is Bar-jehu, the repetition may be allusive: as in the other case might the ἐχθρὲ πάσ. δικαιοσύνης to the name Jesus. But Meyer supposes the various readings in the forms of the name (Barsuma, Barjesuban) to have arisen from a desire to reverence the Name *Jesus*. **τυφλὸς μὴ βλέπων**] so μὴ ἐπιλάθῃ, Deut. ix. 7. **11. ἄχρι καιροῦ**] The punishment was only temporary, being accompanied with a gracious purpose to the man himself, to awaken repentance in him. The sense given to ἄχρι κ. by Tittmann and Meyer here and at ref. Luke, of ἕως τέλους, is one of which it seems to me incapable.

ἀχλὺς κ. σκότος] In the same precise and gradual manner is the healing of the lame man, ch. iii. 8, described: ἔστη (first), κ. περιεπάτει. So here, first a dimness came on him,—then total darkness. And we may conceive this to have been evinced by his gestures and manner under the infliction. **12. ἐπὶ τῇ διδ. τ. κυρ.**] Hesitating as he had been before between the *teaching* of the sorcerer and that of the Apostle, he is amazed at the divine power accompanying the latter, and gives himself up to it. It is not said that he was *baptized*: but the supposition is not thereby excluded: see ver. 48; ch. xvii. 12, 34; xviii. 8, first part. **13. οἱ περὶ Π.**] Is there not a trace of the narrator being among them, in this expression? Henceforward *Paul is the principal person*, and Barnabas is thrown into the background. **Πέργην τ. Παμφ.**] Perga lies on the Cestrus, which flows into the bay of Attaleia. It is sixty stadia from

ABCDE HLPN a b d f g h k l o p 13

ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ [y] ἀποχωρήσας ἀπ' αὐτῶν [z] ὑπέστρεψεν εἰς Ἱεροσόλυμα. 14 αὐτοὶ δὲ [a] διελθόντες ἀπὸ τῆς Πέργης [b] παρεγένοντο [b] εἰς Ἀντιόχειαν τὴν Πισιδίαν, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ [c] ἡμέρᾳ τῶν [c] σαββάτων [d] ἐκάθισαν. 15 Μετὰ δὲ τὴν [e] ἀνάγνωσιν τοῦ [f] νόμου καὶ τῶν [f] προφητῶν [g] ἀπέστειλαν οἱ [h] ἀρχισυνάγωγοι [g] πρὸς αὐτοὺς [g] λέγοντες Ἄνδρες ἀδελφοί, εἴ τις ἔστιν [i] λόγος [k] ἐν ὑμῖν [i] παρακλή-

y Matt. vii. 23. Luke ix. 39 only. Jer. xxvi. (xlvi.) 6. 2 Macc. iv. 33 only.
z ch. viii. 25 reff.
a absol., ch. viii. 4 reff.
b ch. ix. 26 reff. Exod. xvi. 35.
c Luke iv. 16. ch. xvi. 13 only. Exod. xx. 8. see Luke xiii. 14, 16. ch. xx. 7 reff.
d abs., ch. xvi. 13 reff.
e 2 Cor. iii. 14. 1 Tim. iv. 13 only. Neh. viii. 8.
f Matt. v. 17. Luke xvi. 16. ch. xxvi. 14. xxviii. 23. Rom. iii. 21.
g Matt. xxvii. 19. Mark iii. 31 al. 2 Kings xix. 11.
h = Mark v. 22, &c. Luke viii. 49. xiii. 14. ch. xviii. 8, 17 only ϯ.
i Heb. xiii. 22 only. 1 Macc. x. 24.
k = 2 Cor. xi. 10. 1 Cor. viii. 7 al.

om ABCDEℵ c p 13 Dion$_1$[-in-]Eus Chr$_1$. αναχωρ. E 180. υπεστρεψαν ℵ^1.

14. for αυτοι δε, παυλος δε και βαρναβας E. εγενοντο A. rec της πισιδιας, with DEHLP p 13 rel [vulg syrr arm]: *quæ est Pisidiæ* tol: txt ABCℵ. for εισελθ., ελθοντες BCℵ^1 p copt. την(sic D^1: τη D-corr) ημεραν των σαββατων D.

15. rec om τις, with D-corr EHLP rel [syr sah æth arm] Chr$_1$ Thl: ins ABCD^{1}ℵ a p 13. 36 vulg Syr copt. εν υμιν bef λογος (*alteration to connect* λογος *with* παρακλ.) ABC(H)ℵ a c p 13 vulg [syrr sah arm]: txt (D)EL(P) rel [(copt)] Thl.—om εν H.—aft λογ. ins σοφιας D: *sermo et intellectus in vobis exhortationis* D-lat.—υμιν is written above the line appy by P^1.

the mouth (εἴθ' ὁ Κέστρος ποταμός, ὃν ἀναπλεύσαντι σταδίους ἑξήκοντα Πέργη πόλις, Strabo, xiv. p. 667), "between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of the Taurus." (C. and H. vol. i. p. 195, from Sir C. Fellows's Asia Minor.) The remains are almost entirely Greek, with few traces of later inhabitants (p. 194 and note).

The inhabitants of Pamphylia were nearly allied in character to those of Cilicia (οἱ Πάμφυλοι, πολὺ τοῦ Κιλικίου φύλου μετέχοντες, Strabo, xii. § 7): and it may have been Paul's design, having already preached in his own province, to extend the Gospel of Christ to this neighbouring people. John probably took the opportunity of some ship sailing from Perga. His reason for returning does not appear, but may be presumed from ch. xv. 38 to have been, unsteadiness of character, and unwillingness to face the dangers abounding in this rough district (see below). He afterwards, having been the subject of dissension between Paul and Barnabas, ch. xv. 37—40, accompanied the latter again to Cyprus; and we find him at a much later period spoken of by Paul, together with Aristarchus and Jesus called Justus, as *having been a comfort to him* (Col. iv. 10, 11): and again in 2 Tim. iv. 11, *as profitable to him for the ministry*. 14. διελθόντες] It is not improbable that during this journey Paul may have encountered some of the 'perils by robbers' of which he speaks, 2 Cor. xi. 26. The tribes inhabiting the mountains which separate the table-land of Asia Minor from the coast, were notorious for their lawless and marauding habits. Strabo says of Isauria, λῃστῶν ἅπασαι κατοικίαι (xii. 6), and of the Pisidians, καθάπερ οἱ Κίλικες, λῃστρικῶς ἤσκηνται, xii. 7. He gives a similar character of the Pamphylians. Ἀντιόχεια ἡ Πισιδία or πρὸς Πισιδίᾳ, Strabo, xii. 8, was founded originally (Strabo, ib.) by the Magnetes on the Meander, and subsequently by Seleucus Nicator, and became, under Augustus, a Roman colony (ἔχουσα ἐποικίαν Ῥωμαίων, Strabo, ib.:—'Pisidarum colonia Cæsarea, eadem Antiocheia.' Plin. v. 24. 'In Pisidia juris Italici est colonia Antiochensium,' Paulus, Digest. i. 15). Its position is described by Strabo as being on a hill, and was unknown or wrongly placed till Mr. Arundell found its ruins at a place now called Yalobatch, answering to Strabo's description: where since an inscription has been found with the letters ANTIOCHEAE CAESARE (C. and H. pp. 205, 207 note). 15.] The divisions of the law and prophets at present in use among the Jews were probably not yet arranged. Before the time of Antiochus Epiphanes, the *Law only* was read in the synagogues: but, this having been forbidden by him, the Prophets were substituted:—and, when the Maccabees restored the reading of the Law, that of the prophets continued as well. ἀπέστειλαν] Then they were not sitting in the πρωτοκαθεδρίαι, Matt. xxiii. 6, but somewhere among the congregation. The message was probably sent to them as having previously to this taught in the city, and thus being known to have come for that purpose. See, as illustrating our narrative,

σεως πρὸς τὸν λαόν, λέγετε. 16 [l]ἀναστὰς δὲ Παῦλος καὶ [m]κατασείσας τῇ χειρὶ εἶπεν Ἄνδρες Ἰσραηλῖται καὶ οἱ [n]φοβούμενοι τὸν [n]θεόν, ἀκούσατε. 17 ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ [o]ἐξελέξατο τοὺς [p]πατέρας [p]ἡμῶν, καὶ τὸν λαὸν [q]ὕψωσεν ἐν τῇ [r]παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ [s]μετὰ [tu]βραχίονος [tv]ὑψηλοῦ [w]ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. 18 καὶ ὡς [x]τεσσερακονταετῆ χρόνον [y]ἐτροφοφόρησεν αὐτοὺς ἐν τῇ [z]ἐρήμῳ· 19 καὶ [a]καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν

l = ch. vi. 9 reff. m ch. xii. 17 reff. n = ch. x. 2 reff. o John vi. 70. xiii. 18. xv. 16, 19. Deut. iv. 37. Neh. ix. 7. p ch. v. 30 reff. q = Isa. i. 2. Luke i. 52. 2 Cor. xi. 7. Gen. xlviii. 19. 1 Chron. xvii. 17. Sir. i. 23.

r 1 Pet. i. 17 only. Ezra viii. 35. s = ch. v. 26. xxiv. 7. t here only. Exod. vi. 1, 6 al. (but w. ἀν). 16 al.) u Luke i. 51. John xii. 38 (from Isa. liii. 1) only. w ch. xii. 17 reff. x ch. vii. 23 only. v = here only. (Rom. xii. (τροπ. compl. Orig. in Caten.). 2 Macc. viii. 27 only. y here only. Deut. i. 31 bis l. 31. z = Matt. iv. 1 ‖. ch. vii. 30, &c. Deut. a = ch. xix. 27. 2 Cor. x. 5. Ps. ii. 5 (7).

16. ins *o* bef παυλος D. aft *οι* ins *εν υμιν* H lect-11 Chr$_1$[-txt(om comm)].

17. for *τουτου, του* B: om 40 vulg æth. om *ισραηλ* (*as unnecessary*) EHLP rel syrr Chr$_1$ Thl: ins ABCDℵ a g p 13 vulg copt sah(omg λαου τουτ.) [æth arm]. for 1st *και, δια* D^1(txt D^s[-gr]). ins *τη* bef *γη* D^1. *αιγυπτου* ABℵ a b c^2 d p 13 vulg: txt CDEHLP rel 36 Chr Thl.

18. om *ως* DE vulg Syr [coptt]. *ετη μ̄* (omg *χρονον*) D. rec *ετροποφορησεν* (*alteration to what seemed a more appropriate word; see notes*), with BC^{3}DHLPℵ p rel 36 vulg(*mores eorum sustinuit*) syr-mg-gr Orig Chr Œc Thl-fin (*ετροφοτορ.* Thl-sif): txt AC^{1}E [l^1(appy)] 13 syrr coptt æth arm Constt(*see Tischdf*) Cyr Hesych.

19. om *και* B p sah. *εν γη χανααν* bef *επτα* E: om *εν γ. χ.* 13.

Luke iv. 17 ff. and notes. 16. κατασείσας τ. χειρί] As was his practice; see ch. xxi. 40. See also *ἐκτείνας τὴν χεῖρα*, ch. xxvi. 1. On the character, &c. of Paul's speeches reported in the Acts, see Prolegg. § i. 13; ii. 17. The contents of this speech (vv. 16—41) may be thus arranged: I. *Recapitulation of God's ancient deliverances of His people and mercies towards them, ending with His crowning mercy, the sending of the Deliverer and promised Son of David* (vv. 16—25). II. *The history of the rejection of Jesus by the Jews, and of God's fulfilment of His promise by raising Him from the dead* (vv. 26—37). III. *The personal application of this to all present,—the announcement to them of justification by faith in Jesus, and solemn warning against the rejection of Him* (vv. 38—41). It is in the last degree unsafe to argue, as Wordsworth has done, that, because Strabo asserts the language of the Pisidians to have been neither Greek nor Lydian, St. Paul must have spoken to them by virtue of his miraculous gift of tongues. To the question put by Wordsw., "In what language did St. Paul preach in Pisidia?" we may reply, seeing that he preached in the synagogue after the reading of the law and prophets, "In the same language as that in which the law and prophets had just been read." οἱ φοβ. τ. θ.] The (uncircumcised) proselytes of the gate; not excluding even such pious Gentiles, not proselytes in any sense, who might be present. The speech, from the beginning and throughout, is *universal* in its application, embracing Jews and Gentiles. 17. τοῦ λαοῦ τούτου] 'Hoc dicit Pisidis, Judæos digito monstrans' (Grot.). Or rather, perhaps by the *τούτου* indicating, *without gesture*, the people *in whose synagogue they were assembled*. τ. πατ. ἡμῶν] It is evident that the doctrine so much insisted on afterwards by Paul, that all believers in Christ were the true children of Abraham, was fully matured already: by the τοῦ λαοῦ τούτου he alludes to the time when God was "the God of the Jews only: by this ἡμῶν he unites all present in the now extended inheritance of the promises made to the fathers. ὕψωσεν] Evidently an allusion to Isa. i. 2, where the word is also used in the sense of 'bringing up,' nourishing to manhood. This was done by increasing them in Egypt so that they became a great nation: see ref. Gen. There is no reference to any *exaltation* of the people during their stay in Egypt: whether by their deliverance (Calv., Heinr., Elsner), or by the miracles of Moses (Meyer), or by Joseph's preferment to honour (Beza, Grot.). 18. ἐτροφοφόρησεν] That this is the right reading, is rendered highly probable by manuscript authority here and still more in the LXX of ref. Deut., and, I conceive, *decided* by the Heb. of that passage, and by the expansion of the same image in Num. xi. 12. The compound verb (from *ὁ*, not *ἡ*, *τροφός*, as the similitude is that of a *man* (אִישׁ) bearing his son) implies carrying and caring for, as a nurse: see ref.

b here only. transa., Deut. iii. 28. (1. 38, xxi. 16, B. 1 Macc. iii. 36 A.)

[b] κατεκληρονόμησεν [αὐτοῖς] τὴν γῆν αὐτῶν. [20] καὶ μετὰ ταῦτα ὡς ἔτεσιν τετρακοσίοις καὶ πεντήκοντα [c] ἔδωκεν

ABCDE HLPℵ a b c d f g h k l o p 13

c constr., Eph. iv. 11. 3 Kings ii. 35.

rec κατεκληροδοτησεν (*corrn to fix the active sense on the verb: as also in* LXX, *see reff*), with a h o: txt ABCDEHLPℵ rel 36 Chr$_1$ Thl. om αυτοις BD^{1}ℵ p 13. 40 coptt: ins ACD^{b}EHLP rel [vulg syrr arm Chr]. for αυτων, των αλλοφυλων D^1: αυτων αλλοφ. D^3 syr-w-ast.

20. ως ετ. τετ. κ. πεντ. bef και μετα ταυτα (*see notes*) ABCℵ p 13. 36. 40 vulg (coptt) arm: om μ. τ. D^1 syrr: txt D^{1}EHLP rel æth.—for ως, εως D^1-gr: om AC [Syr copt]: *et quasi annis* D-lat: *quasi post annos* vulg: *et post annos* æth-rom. aft εδωκ. ins αυτοις E [syrr arm] sah Chr$_1$.

Macc. **19. ἑπτά**] See Deut. vii. 1; Josh. iii. 10; xxiv. 11. The unusual transitive sense of κατεκληρονόμησεν, justified by reff. LXX, has not been understood by the copyists, and has led to the rec. reading. From the occurrence of manifest references, in these opening verses of the speech, to Deut. i. and Isa. i., combined with the fact that these two chapters form the present lessons in the synagogues on one and the same sabbath, Bengel and Stier conclude that they had been then read. It may have been so: but see on ver. 15. **20.**] Treating the reading of ABCℵ (see var. readd.) as an attempt at correcting the difficult chronology of our verse, and taking the words as they stand, *no other sense* can be given to them, than that the time of the judges lasted 450 years. The dative ἔτεσιν (see ch. viii. 11) implies the duration of the period between ταῦτα (the division of the land), and Samuel the prophet, inclusive. And we have *exactly the same chronological arrangement* in Josephus; who reckons (Antt. viii. 3. 1) 592 years from the Exodus to the building of Solomon's temple,—arranging the period thus: (1) forty years in the wilderness: (2) twenty-five years under Joshua (στρατηγὸς δὲ μετὰ τὴν Μωυσέως τελευτὴν πέντε κ. εἴκοσι, Antt. v. 1. 29): (3) Judges (below): (4) forty years under Saul, see on ver. 21: (5) forty years under David, 1 Kings ii. 11: (6) four years of Solomon's own reign. This gives 592 − 149 = 443 years (about, ὡς, 450) for the Judges, including Samuel. That this chronology differs widely from 1 Kings vi. 1, is most evident,—where we read that Solomon began his temple in the four hundred and eightieth (LXX, four hundred and fortieth) year after the Exodus. All attempts to reconcile the two are arbitrary and forced. I subjoin the principal. (1) Perizonius and others assume that the years during which the Israelites were subject to foreign tyrants in the time of the Judges are *not reckoned* in 1 Kings vi. 1, and attempt, by adding them, to make out the period—in direct *contradiction* to the account there, which is, not that the *Judges lasted* a certain number of years, but that Solomon began to build his temple in the *four hundred and eightieth year after* the Exodus. (2) Calovius, Mill, &c. supply γενόμενα after πεντήκοντα, and construe, these things 'which happened in the space of 450 years,' viz. from the *birth of Isaac* to the division of the land. But why the *birth of Isaac?* The words too will not bear this construction. (3) Olshausen conceives the 450 years may include all from the Exodus, as far as the building of the temple. But to this the objection which he himself mentions is fatal, viz. that μετὰ ταῦτα and ἐκείθεν must beyond dispute give the termini *a quo* and *ad quem* of the period. (4) Others suppose various corruptions, here or at 1 Kings vi. 1, and by arbitrary conjecture emend so as to produce accordance.

It seems then that Paul followed a chronology current among the Jews, and agreeing with the book of Judges itself (the spaces of time in which, added together = exactly 450), and that adopted by Josephus, but not with that of our present Hebrew text of 1 Kings vi. 1. The objection to this view, that Josephus is not consistent with himself (Olsh.),—but in Antt. xx. 10. 1, contra Apion. ii. 2 gives *another* chronology, has arisen from not observing that in the latter places, where he states 612 years to have elapsed from the Exodus to Solomon's temple, he reckons *in* the twenty years occupied in building the temple and the king's house, 1 Kings vi. 38; vii. 1. His words are, Antt. xx. 10. 1, ἀφ' ἧς ἡμέρας οἱ πατέρες ἡμῶν ἐξέλιπον Αἴγυπτον Μωυσέως ἄγοντος, μέχρι τῆς τοῦ ναοῦ κατασκευῆς, ὃν Σολομὼν ὁ βασιλεὺς ἐν Ἱεροσολύμοις ἀνήγειρεν, ἔτη δυοκαίδεκα πρὸς τοῖς ἑξακοσίοις. To reckon in the thirteen years during which he was building his own house may be an *inaccuracy*, but there is no *inconsistency*.

Wordsworth, contrary to his usual practice, takes refuge in the amended text of ABC, and then characterizes in the severest language those who have had the moral courage to abide by the more diffi-

[d] κριτὰς ἕως Σαμουὴλ [τοῦ] προφήτου· 21 [e] κἀκεῖθεν [f] ἠτή-
σαντο βασιλέα, καὶ [g] ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοὺλ
υἱὸν Κείς, ἄνδρα ἐκ φυλῆς Βενιαμείν, ἔτη τεσσεράκοντα·
22 καὶ [h] μεταστήσας αὐτὸν [i] ἤγειρεν τὸν Δαυεὶδ αὐτοῖς
[k] εἰς βασιλέα, ᾧ καὶ εἶπεν [l] μαρτυρήσας Εὗρον Δαυεὶδ τὸν
τοῦ Ἰεσσαί, ἄνδρα [m] κατὰ τὴν [m] καρδίαν μου, ὃς [n] ποιήσει
πάντα τὰ [no] θελήματά μου. 23 [p] τούτου ὁ θεὸς ἀπὸ τοῦ
[q] σπέρματος [r] κατ' [s] ἐπαγγελίαν [t] ἤγαγεν τῷ Ἰσραὴλ
[u] σωτῆρα Ἰησοῦν, 24 [v] προκηρύξαντος Ἰωάννου [w] πρὸ

d = here only. Judg. ii. 16.
e of time, here only.
f ch. xvi. 29 reff. 1 Kings xii. 17.
g Luke vii. 15 al. 1 Kings xii. 13.
h = Luke xvi. 4 (ch. xix. 26. 1 Cor. xiii. 2. Col. i. 13) only. 3 Kings xv. 13. Dan. ii. 21.
i = Luke i. 69. Judg. ii. 18.
k = Luke ii. 34. ch. vii.

21. ver. 47. 1 Kings xv. 11.
l = ch. x. 43 reff.
m = here only. 1 Kings xiii. 14.
n Isa. xliv. 28 (of Cyrus). Matt. vii. 21. xii. 50. John vii. 17 al.
o plur., Eph. ii. 3 only. Jer. xxiii. 26.
p ch. ix. 20 reff.
q Rom. i. 3 reff.
r Gal. iii. 29.
s ch. i. 4 reff.
t = Zech. iii. 9 (8). Isa. xlviii. 15.
u ch. v. 31. Isa. xlv. 15.
v here only †.
w Matt. xi. 10, from Mal. iii. 1.

om τον A(appy) BN p.

21. (κεις, so ABCDN.) (βενιαμειν, so ABCN: -μειμ p.)

22. rec αυτοις bef τον δ. (*alteration of arrangement, to connect* αυτοις *with the verb*), with CEHLP 13. 36 rel [vulg syrr æth arm] Chr_1: txt ABDN coptt.—om τον D. ηυρον E. for του, νιον D 34. om ανδρα B^1E [Ath-3-mss Hil-mss$_2$]: om also κατ. τ. κ. μου ος E.

23. ο θ. συν απο τ. σπ. αυτου D: om απο τ. σπερματος N^1. rec for ηγαγ., ηγειρεν (*explanatory alteration, see ver* 22), with CD 13. 36 rel tol syrr sah [arm] $Thdrt_1$ Thl-fin: txt ABEHLPN b g l p vulg copt æth Ath_1 Chr-comm$_1$ Thl-sif. for σωτ. ιησ., σωτηριαν (*see note*), H(ορι αν) L b d f g h l 13 æth Chr_1 Thl-sif: σ. τον ιην. D: om ιησ. o 4^2. 14^1-6. 23. 37. 46. 56. 66. 76: txt ABCE[P]N rel 36 vulg syrr copt arm.

cult reading, charging them with "arbitrary caprice," "gratifying a sceptical appetite," &c. I cite this as an example of that elastic criticism, which by any means within reach, and at any price, smooths away every difficulty from the sacred text.

Σαμουήλ] mentioned as the terminus of the period of the Judges, also as having been so nearly concerned in the setting up over them of Saul and David.

21. Σαοὺλ . . . . . ἄνδρα ἐκ φ. B.] It may be not altogether irrelevant to notice that a *Saul, a man of the tribe of Benjamin*, was speaking; and to trace in this minute specification something characteristic and natural. ἔτη τεσσεράκοντα] So also Josephus: ἐβασίλευσε Σαοὺλ Σαμουήλου ζῶντος ἔτη ὀκτὼ πρὸς τοῖς δέκα· τελευτήσαντος δὲ δύο καὶ εἴκοσι, Antt. vi. 14. 9. In the O. T. the length of Saul's reign is not specified; 1 Sam. vii. 2 gives no reason, as Bengel thinks, why Saul's reign should have been *less than twenty years*, as the twenty years there mentioned do not extend to the bringing up of the ark by David, but only to the circumstances mentioned in the following verses. Biscoe has well shewn (p. 399), that as Saul was a young man when anointed king, and Ishbosheth his *youngest* son (1 Chron. viii. 33) was forty years old at his death (2 Sam. ii. 10), his reign cannot have been much short of that period. It is clearly against the construction to suppose Samuel's time as well as Saul's included in the forty years, following as they do upon the ἔδωκεν. Yet this has been done by the majority of Commentators. 22. μεταστήσας] **having deposed him** (reff.): in this case, by his *death*, for David was not made king till then. Or perhaps μεταστ. may refer to the sentence pronounced against Saul, 1 Sam. xiii. 14, or xv. 23, 28, and ἤγειρεν to the whole process of the exaltation of David to be king. But I prefer the former.

ᾧ κ. εἶπεν μ.] The two passages, Ps. lxxxix. (lxxxviii. LXX) 20, and 1 Sam. xiii. 14, are interwoven together: both were spoken of David, and both by prophetic inspiration. They are cited from memory, neither τὸν τοῦ Ἰεσσαί nor ὃς . . . . μου being found in them. These latter words are spoken of *Cyrus*, see reff. That such citations are left in their present shape in our text, forms a strong presumption that we have the speeches of Paul verbatim as delivered by him, and no subsequent general statement of what he said, in which case the citations would have been *corrected by the sacred text*. 23. κατ' ἐπαγγ. ἤγαγεν] viz. the promise in ref. Zech. (LXX), where the very word ἄγω is used; not however excluding the many other promises to the same effect. The reading σωτηρίαν has probably arisen from the contracted way of writing Ἰησοῦν, thus: σωτηρ^{ιν}; and then from ver. 26 σωτηρίας was adopted. 24. εἰσόδου] referring

προσώπου τῆς [x] εἰσόδου αὐτοῦ [y] βάπτισμα [y] μετανοίας παντὶ τῷ λαῷ Ἰσραήλ. 25 ὡς δὲ [a] ἐπλήρου Ἰωάννης τὸν [a] δρόμον, ἔλεγεν Τί ἐμὲ [b] ὑπονοεῖτε εἶναι; οὐκ [c] εἰμὶ ἐγώ, ἀλλ' ἰδοὺ ἔρχεται [d] μετ' ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ [e] ὑπόδημα τῶν ποδῶν [e] λῦσαι. 26 [w] Ἄνδρες ἀδελφοί, υἱοὶ [f] γένους Ἀβραὰμ καὶ οἱ ἐν ὑμῖν [g] φοβούμενοι τὸν θεόν, ἡμῖν ὁ [h] λόγος τῆς [i] σωτηρίας [i] ταύτης [k] ἐξαπεστάλη. 27 οἱ γὰρ [l] κατοικοῦντες [l] ἐν Ἰερουσαλὴμ καὶ οἱ [m] ἄρχοντες αὐτῶν τοῦτον [n] ἀγνοήσαντες καὶ τὰς [o] φωνὰς τῶν προφητῶν τὰς [p] κατὰ [p] πᾶν σάββατον [q] ἀναγινωσκομένας [r] κρίναντες [s] ἐπλήρωσαν, 28 καὶ μηδεμίαν [t] αἰτίαν θανάτου εὑρόντες [u] ἠτήσαντο Πιλάτον [v] ἀναιρεθῆναι αὐτόν. 29 ὡς

ABCDE HLPℵ a b c d f g h k l o p 13

x 1 Thess. i. 9. ii. 1. Heb. x. 19. 2 Pet. i. 11 only. Mat. iii. 2.
y Mark i. 4. Luke iii. 3. ch. xix. 4 only.
z = ch. xii. 25 reff.
a Paul (ch. xx. 24. 2 Tim. iv. 7) only. Jer. viii. 6.
b ch. xxv. 18. xxvii. 27 only. L.P. Tobit viii. 16. Judith xiv. 14. Sir. xxiii. 21 only. Dan. vii. 25 Theod. (-ποτε, 1 Tim. vi. 4.)
c ellipe., Matt. xiv. 27. John iv. 26. viii. 24. xviii. 5.
d = w. person, Acts only. ch. xix. 4 (Paul). v. 37. vii. 5. e ch. vii. 33 reff. f = ch. iv. 6 reff.
g = ch. x. 2 reff. h constr., ch. xiv. 3 (of Paul). xx. 32 (Paul). 1 Cor. xii. 8. 2 Cor. v. 19. vi. 7. Eph. i. 13. Phil. ii. 16 al2. (Paul). Heb. v. 13. James i. 18. i here only. k ch. vii. 12 reff. l ch. xi. 29 reff. m = ch. iii. 17. iv. 5, &c. 1 Cor. ii. 6, 8. Josh. ix. 15 al. fr. n ch. xvii. 23 (Paul). Rom. x. 3. xi. 25. 1 Cor. xiv. 38. 2 Cor. ii. 11. 1 Kings xxvi. 21. o = ch. xxiv. 21 (Paul). vii. 31 (Steph.). p ch. xv. 21, 36. xviii. 4 al. q = Luke iv. 16. ch. xv. 21. 2 Cor. iii. 15 al. Neh. viii. 8. r = 1 Cor. xi. 31. 1 Pet. iv. 6. s = ch. iii. 18 reff. and passim. t = John xviii. 38. xix. 4, 6. ch. xxviii. 18. Prov. xxviii. 17. u constr., ch. iii. 14 reff. v ch. v. 33 reff.

24. om παντι HL Thl, παντι and λαω P d e f g h l o Chr-comm: om λαω only A: om ισρ. 68. 104 sah: txt BCDEℵ p 13. 36 vss. (*The variations have perhaps been occasioned by those in ver* 17 *above.*)—ℵ[1] began to write ιηλ. bef λαω, but marked the letters for erasure.

25. επληρουν D[1]. rec ins ο bef ιωαννης, with LP 13[e sil] rel Chr Thl-fin: om ABCDEHℵ a l p Thl-sif. rec (for τι εμε) τινα με, with CDEHLP 13 rel [vulg syrr copt arm] Chr: txt ABℵ sah [æth], τι μαι (= τι με) p. aft εγω ins ο χριστος E 68 lect-12 tol Thl-fin. αλλα, and μεθ D[1](μετ D[2]).

26. om και B. εν ημιν AD p. aft θεον ins ακουσατε E. rec (for ημιν) υμιν, with CEHLP rel [vulg syrr copt æth arm]: txt A B(sic: see table) Dℵ c p 13 syr-mg sah. aft ο λογος ins ουτος C d 6. 36. 65. 133-80 arm [om ταυτης C 133-80 Syr æth(*hic sermo vitæ*) arm]. rec απεσταλη, with EHLP rel Thl: txt ABCDℵ a h p 13. 36. 40 Chr_1.

27. om εν CE b d h k p 13 vulg Chr_2. for αυτ. τουτ. αγν., αυτ . s D[1](αυτον τ. αγνουντες D[2]). for κ. τ. φωνας, ... ταις ταϲ γρ . . ας (μη συνιεντες τ. γραφας ?) D[1](txt D[2]): αγν. τ. γρ. E [simly Syr]. ins και bef κριν. D.

28. aft ευροντες ins εν αυτω D vulg syr-w-ast coptt æth. for ητησ. &c, κρεινοντες αυτον παρεδωκαν πιλατω ινα εις αναιρεσιν D[1](*ut interficeretur* lat): D[2] reads ητησαντο π. ανερεθ., without erasing any portion of D[1]: for ητησαντο, ητησαν τον(sic) ℵ[1].

to ἤγαγεν above—**his coming forward publicly.** **25.**] **As John was fulfilling his course** (the expression is peculiar to Paul, see reff.) **he said** (not once but habitually). τί ἐμὲ ὑπ. εἶν.] Not, '*I am not that which ye suppose me to be,*' as Vulg. (reading τίνα,—quem me arbitramini esse, non sum ego); Luth., Grot., Kuin.,—making τί (or τίνα) relative, which it will not bear (see note on 1 Cor. xv. 2); but **What suppose ye me to be? I am not He.** See Luke iii. 15 ff. **26.** [The same two classes (see on ver. 16), Jews and God-fearing gentiles, are here again addressed.] τ. σωτηρίας ταύτης] viz. the salvation implied in Jesus being a σωτήρ—salvation *by Him.* **27.**] The position of ἡμῖν at the commencement of its clause in the last verse shews the emphasis to be on it, and now the reason is given—*for* the Jews in Jerusalem have rejected it. See ch. xxii. 18—21. τὰς φωνάς is not governed by ἀγνοήσαντες, which makes the sentence an unusually harsh one in construction, requiring αὐτόν to be supplied after κριν., and αὐτάς after ἐπλήρωσαν. The καί, as often, merely introduces, without the emphasis implied by our 'even,' a new element into the sentence. It is perhaps hardly possible to find in our language or the Latin any one word which may give exactly this slight shade of meaning, and no more: paraphrased, the sense might be (but imperfectly and clumsily) thus represented: **in their ignorance of Him** (not only rejected His salvation, but) **by judging Him, fulfilled the voices of the prophets,** &c. **28.**] Not, '*though,*' but rather **because they found no cause: when they found no cause of death in**

δὲ [w]ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ [x]γεγραμμένα, [y]καθ-
ελόντες ἀπὸ τοῦ [z]ξύλου [a]ἔθηκαν [a]εἰς μνημεῖον. 30 ὁ δὲ
θεὸς [b]ἤγειρεν αὐτὸν ἐκ [b]νεκρῶν, 31 ὃς [c]ὤφθη [d]ἐπὶ ἡμέρας
[e]πλείους τοῖς [f]συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς
Ἰερουσαλήμ, [g]οἵτινες νῦν εἰσιν [h]μάρτυρες αὐτοῦ πρὸς
τὸν λαόν. 32 καὶ ἡμεῖς ὑμᾶς [i]εὐαγγελιζόμεθα τὴν πρὸς
[k]τοὺς [k]πατέρας [l]ἐπαγγελίαν [m]γενομένην, ὅτι [n]ταύτην
ὁ θεὸς [o]ἐκπεπλήρωκεν τοῖς τέκνοις *αὐτῶν ἡμῖν [p]ἀνα-
στήσας Ἰησοῦν, 33 ὡς καὶ ἐν *τῷ ψαλμῷ γέγραπται τῷ

w - Luke ii. 39. Ezra i. 1.
x = Luke xviii. 31. xxii. 37.
y = Luke xxiii. 53 + Mk. Josh. viii. 29.
z = ch. v. 30 reff.
a ch. iv. 3. xii. 4. Ruth iv. 16.
b 1 Cor. xv. 12 reff. L.P. principally.
c 1 Cor. xv. 5, &c.
d constr., ch. xvi. 18. xvii. 2. xix. 8, &c. xxvii. 20. Heb. xi.

30. (see Rom. vii. 1 al.) e ch. ii. 40 reff. f Mark xv. 41 only. 2 Chron. xviii. 2.
g = ch. x. 41 reff. h ch. i. 8 reff. i double acc., here only. acc., ch. viii. 25 reff.
k absol., ch. vii. 19 reff. l ch. i. 4 reff. m = ch. vii. 21 reff. n ch. ix. 20 reff.
o here only. Exod. xxxii. 29 Ald. 67. 1. (-ρωσας, ch. xxi. 26.) 2 Macc. viii. 10 only, but not =. τὰς ἐπαγγελίας ἐκπληροῦν, Polyb. i. p = ch. ii. 24 reff.

29. ετελεσαν A[Woide]: ετελουν D[1](-εσεν D-corr[1]). rec απαντα (*error? or alteration for more completeness?*) [with 13]: txt ABCDEHLPℵ rel. γεγρ. bef περι αυτου B [Syr æth]. aft γεγραμμενα add εισιν ητουτο τον πειλατον τουτον μεν σταυρωσαι, και επιτυχοντες παλιν και D[1], syr-mg has *postquam crucifixus esset ητουτο τον πιλατον ut de ligno detraherent eum: συνετυχον et detrahentes eum posuerunt in sepulchro.* for ξυλου, σταυρου E Syr. ins και bef εθηκαν D[1](and lat).

30. for ver, ον ο θεος (add *vero* D-lat) ηγειρεν D: add *tertia die* vulg(not tol). αυτον bef ηγειρεν E Chr[1].

31. ουτος ωφθη τοις συναναβαινουσιν αυτω απ. τ. γ. εις ιερ. εφ ημερ. πλειονας D (-αναβασιν D-corr, πλειους D[s]). rec om νυν (*as unnecessary? hardly for Meyer's reason, that they had been* now for some time *His witnesses*), with BEHLP rel æth-pl Chr[1]: εισι bef νυν ℵ [æth-rom]: txt AC a k p 13. 36 Syr coptt [arm].—αχρι νυν D c 137 vulg syr. om αυτου H.

32. την προς τους is written over an erasure by ℵ[1] or ℵ-corr[1]. aft πατερας ins ημων DE [vulg Syr æth]. γενομ. bef επαγγ. D Hil[2]. *ἡμῶν (*to avoid the difficulty of οι φοβουμενοι τον θεον being present, ver 16, besides the ανδρες ισραηλιται*) ABC[1]Dℵ vulg(υμων tol) æth Ambr[1]: om ημιν sah Bede-gr: αυτων ημιν C[3]EHLP p 13. 36 rel syrr Chr[1] Thl-fin. for ιησουν, τον κυριον ιησ. χρ. D sah Ambr[1]; so, insg ημων aft κυρ. 137 Hil[2]; τον κυρ. ημων [bef ιησ.] syr-w-ast: αυτον εκ νεκρων A[2].

33. for ως και, ουτως γαρ D. *rec τῷ ψ. τῷ δευτ. γέγραπται, with ELP rel vulg [syr] Chr[1] [Cosm[1]] Ambr[1] [simly Syr coptt æth]: τ. πρωτω ψ. γεγ.

him, they besought, &c.: see Luke xxiii. 22, 23.

29.] The two verbs ἐτέλεσαν and ἔθηκαν have still the same subject, viz. οἱ κατοικοῦντες κ.τ.λ. De Wette rightly remarks, that Paul, in this compendious narrative, makes no distinction between friend and foe in what was done to our Lord, but regards both as fulfilling God's purpose regarding him. I may add, that there is also a contrast between what *men* did to Him, and ὁ δὲ θεὸς ἤγειρεν αὐτόν. Joseph and Nicodemus, be it observed, were both ἄρχοντες. Paul touches but lightly on the cross of Christ, and hastens on to the great point, the Resurrection, as the fulfilment of prophecy and seal of the Messiahship of Jesus.

31.] The νῦν gives peculiar force to the sentence. Who are at this moment witnesses,—*living* witnesses: q. d. 'I am not telling you a matter of the *past* merely, but one made present to the people of the Jews (τῷ λαῷ) by living and autoptic testimony.'

32. ἡμεῖς ὑμᾶς] He and Barnabas were not of the number of the συναναβάντες, ver. 31, nor was their mission to the Jewish people. 'They are at this moment witnessing to the people, *we*, preaching to you.' Stier observes (Red. d. Apost. p. 367) how entirely Paul sinks *himself*, his history and commission from Christ, in the great object of his preaching. ἀναστήσας] The meaning having raised Him from the dead is absolutely required by the context: both because the word is repeated with ἐκ νεκρῶν (ver. 34), and because the Apostle's emphasis throughout the passage is on the *Resurrection* (ver. 30) as the *final fulfilment* (ἐκπεπλήρωκεν) *of God's promises regarding Jesus.* This is maintained by Luther, Hammond, Le Clerc, Meyer, &c.: the other meaning, '*having raised up*,' as in ch. vii. 37, προφήτην ὑμῖν ἀναστήσει ὁ κύριος,—by Calvin, Beza, Calov., Wolf, Michaelis, Rosenm., Heinrichs, Kuinoel, Olsh., and by Mr. Humphry. Meyer well

δευτέρῳ [q] Τίός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. 34 ὅτι δὲ [pr] ἀνέστησεν αὐτὸν [r] ἐκ νεκρῶν μηκέτι [s] μέλλοντα [t] ὑποστρέφειν εἰς [u] διαφθοράν, οὕτως εἴρηκεν, ὅτι δώσω ὑμῖν τὰ [v] ὅσια Δαυεὶδ τὰ [w] πιστά. 35 διότι καὶ ἐν [x] ἑτέρῳ λέγει Οὐ [y] δώσεις τὸν [y] ὅσιόν σου [y] ἰδεῖν [y] διαφθοράν. 36 Δαυεὶδ μὲν γὰρ ἰδίᾳ [z] γενεᾷ [a] ὑπηρετήσας τῇ τοῦ θεοῦ ...ιδιαH. ABCDE LPℵ a b c d f g h k l o p 13 [b] βουλῇ [c] ἐκοιμήθη καὶ [d] προσετέθη πρὸς τοὺς πατέρας αὐτοῦ καὶ [y] εἶδεν [y] διαφθοράν· 37 ὃν δὲ ὁ θεὸς [e] ἤγειρεν οὐκ [y] εἶδεν [y] διαφθοράν. 38 [f] γνωστὸν οὖν [e] ἔστω ὑμῖν,

q Heb. i. 5. v. 5. Psa. ii. 7.
r trans., ch. xvii. 31 only.
s = ch. xxiii. 3. xxvi. 22, 23 al. 2 Macc. iii. 18.
t of a *state*, here only. see ch. viii. 26 reff.
u = ch. ii. 27 reff.
v = Isa. lv. 3 only.
w = 1 Tim. i. 15. iii. 1. iv. 9. Tit. iii. 8. Rev. xxi. 5. xxii. 6. Ps. lxxxviii. 28.
x = ch. xvii. 7 reff.
y Psa. xv. 10. see ch. ii. 27 reff.
z = ch. xiv. 16. Eph. iii. 5. Judg. ii. 10.
a ch. xx. 24. xxiv. 23 only †. Wisd. xvi. 24 al. Gen. xlix. 15 Aq. Symm. [?]
b ch. ii. 23 reff.
c = 1 Cor. vii. 39 reff. 3 Kings ii. 10.
d (ch. ii. 41.) = Gen. xlix. 29. Judge. ii. 10.
e ver. 30. ch. x. 40 reff.
f ch. i. 19 reff.
g ch. i. 14. iv. 10. xxviii. 22, 28. Ezra iv. 12, 13.

D (no vss) Orig-schol$_{\text{expr}}$ Cypr-mss$_1$ Hil$_{\text{expr}}$: τω δευτ. ψ. γεγρ. H o 4. 66. 76. 100: txt ABCℵ a c p 13. 40 arm. at end, D syr-mg add (*from Ps* ii. 8) αιτησαι παρ εμου και δωσω σοι εθνη την κληρονομιαν σου και την κατασχεσιν σου τα περατα της γης.

34. οτε D 137 Hil$_2$. aft αυτον add *ο θεος* E 68 Syr Thl-fin. aft μελλ. ins αυτον E k 32. 66 Chr$_1$.

35. rec (for διοτι) διω, with CEHLP p^2 13. 36 rel Chr$_1$: *propter nos* E-lat: txt ABℵ p^1: om D[-gr] Syr æth. ετερως D[-gr]: *alias* vulg: *alia* D-lat: εν τω ετ. 13.

36. om μεν D 26 vulg. [om τους C^2(πρους, for π. τ. C^1).]

37. for ον, ο D^1-gr(txt D-corr^1).

remarks, that this meaning would hardly in our passage have been thought of or defended, had it not been that the subjoined citation from Ps. ii. has been thought necessarily to apply to our Lord's *mission upon earth*. **33.**] The reading ἐν τῷ πρώτῳ ψαλμῷ is explained thus: "hic psalmus qui nobis secundus est olim primus fuit, quod is qui præcedit, tanquam procemium, numeratus non esset." Rosenm. Arg. Ps. ii. St. Paul refers the prophecy in its full completion to the *Resurrection* of our Lord: similarly in Rom. i. 4, ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει . . . . . ἐξ ἀναστάσεως νεκρῶν. **34.** μηκέτι μέλλ.] Compare Rom. vi. 9, χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. It is interesting to trace the same shades of thought in the speeches and epistles of Paul; and abundant opportunity of doing so will occur as we proceed. But here the ὑποστρ. εἰς διαφθ. does not merely imply *death*, so that Jesus should have once undergone it, and no more hereafter, as the E. V. seems to imply: but we must supply 'to die, and in consequence to' before the words, understanding them as the *result of death, if it had dominion over him*: thus the clause answers even more remarkably to Rom. vi. 9.

τὰ ὅσια is the LXX rendering of חֶסֶד, ref. Isa., which in 2 Chron. vi. 42, they have translated τὰ ἐλέη. The word 'holy' should have been preserved in the E. V., as answering to τὸν ὅσιόν σου below; **the mercies of David, holy and sure**: or **my holy promises which I made sure unto David.**

35. διότι καί] **wherefore also,**—correspondent to which purpose, of His Christ not seeing corruption. ἑτέρῳ] viz. ψαλμῷ, referring to ver. 33. λέγει] viz. ὁ θεός, not David: the *subject* is continued from vv. 32 and 34, and fixed by εἴρηκεν and δώσω just preceding. δώσεις and ὅσιον accurately correspond to δώσω and ὅσια before. See on ch. ii. 27.

36.] The psalm, though spoken by David, cannot have its fulfilment *in David*. ἰδίᾳ γενεᾷ] The dative *commodi*, not 'sua generatione,' which is flat in the extreme. David ministered only to *the generation in which he lived*: but διὰ τούτου, remission of sins is preached ὑμῖν, and to *all who believe on Him*. τῇ τοῦ θ. βουλῇ is best taken with ὑπηρετήσας, not with ἐκοιμήθη:—as E. V., **after he had served his own generation by the will** (i. e. according to the appointment) **of God.** His whole course was marked out and fixed by God—he fulfilled it, and fell asleep. I prefer this, because joining τῇ τοῦ θ. β. with ἐκοιμήθη seems to diminish the importance of that verb in the sentence. (See, on the whole, 2 Sam. vii. 12; 1 Kings ii. 10.) προσετ. κ.τ.λ.] An expression arising from the practice of burying families together: see reff. and passim in O. T. **38.**] Paul speaks here of justification only in its *lowest* sense, as negative, and synonymous with remission of sins; he does not unfold here that higher sense of δικαιόω, the *accounting righteous*, which those who have from God are δίκαιοι ἐκ πίστεως. It is the first office of the

ἄνδρες ἀδελφοί, ὅτι διὰ [h] τούτου ὑμῖν [i] ἄφεσις [i] ἁμαρτιῶν [k] καταγγέλλεται, 39 [καὶ] [l] ἀπὸ πάντων [m] ὧν οὐκ ἠδυνήθητε [n] ἐν νόμῳ Μωυσέως [m] δικαιωθῆναι, [n] ἐν [h] τούτῳ πᾶς ὁ πιστεύων [m] δικαιοῦται. 40 [o] βλέπετε οὖν μὴ [p] ἐπέλθῃ [ἐφ' ὑμᾶς] τὸ [q] εἰρημένον ἐν τοῖς προφήταις 41 [r] Ἴδετε οἱ καταφρονηταί, καὶ θαυμάσατε καὶ [s] ἀφανίσθητε, ὅτι [t] ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ

I πασ... ABCDE ILPℵ a b c d f g h k l o p 13

h ch. ix. 20 reff. i ch. v. 31 reff. k ver. 5 reff. l Rom. vi. 7 only. Sir. xxvi. 29. m constr., ver. 2 reff. n Rom. v. 9. 1 Cor. iv. 4. vi. 11. Gal. ii. 17. iii. 11. v. 4. more usually w. ἐκ. o = Matt. xxiv. 4 ‖. 1 Cor. viii. 9. x 12. Gal. v. 15 al.‡ p ch. viii. 24. Luke xxi. 26. James v. 1. Micah iii. 11. q pass., Luke ii. 24. iv. 12. ch. ii. 16. Rom. iv. 16. (act., ver. 34. Heb. i. 13. iv. 3, 4, 7.) r here only. Hab. i. 5. ii. 5. s = James iv. 14 (Matt. vi. 16, 19, 20) only. Job iv. 9. Hab. i. c. (not in Heb.) t Matt. xxvi. 10 ‖ Mk. John iii. 21. vi. 28. ix. 4. 1 Cor. xvi. 10. Ps. xliii. 1. Hab. i. c.

38. υμ. bef εσ. Aℵ. δι αυτου E d 65-7. 133 æth : δια τουτο B[1] 15-8. 34. 73. 101-80.

39. om και AC[1]ℵ am(with fuld demid) æth-pl : ins BC[3]DELP rel [vulg-ed tol syrr coptt æth-rom arm] Chr[1]. aft και add μετανοια D (syr-w-ast has it aft αμαρτιων ver 38). εδυνηθητε A : ηδυνηθημεν D-corr[1]-gr. rec ins τω bef νομ. (*corrn : but the art is not needed aft a preposition*), with ELP rel Thl : om A B(sic : see table) CDℵ h p 13. 40 Chr[1]. aft εν τουτω ins ουν D syr-mg. [aft πιστ. ins εκ αυτω I sah.] for δικαιουται, δικαιωθηναι (but corrd) ℵ[1]. at end ins παρα θεω D 137 syr-mg.

40. απελθη ℵ[1]. om εφ υμας (*as unnecessary? or because a difficulty was found in identifying υμεις with the καταφρονηται of the citation?*) BDℵ 13. 36 am tol : ins ACEILP rel [vulg-ed fuld demid syrr coptt æth arm].

41. for ιδ., ακουσατε E. καταφρονησατε ℵ[1]. ins και επιβλεψατε (*from LXX*) bef και θαυμασατε I o syr Chr[1] ; aft κ. θ. E(but om και) a 27-9. 57. 69. 105-6. θαυμασατε ℵ l : -ζετε c. aft 1st εργον ins ο ℵ[1]. rec εγω bef εργαζ. (*corrn to LXX*), with CEILP rel 36 demid [æth] Chr[2] : εγω εργαζομαι εγω ℵ : txt ABD k p 13 vulg [syrr] sah arm. om 2nd εργον DELP b c d f g h k l o tol syrr æth-pl Chr[2] Thl-sif : ins ABC I[from the space] ℵ p rel vulg coptt æth-rom [arm] Thl-fin. rec φ, with c d h l 36 : txt ABCDEILPℵ rel Chr Thl.

Spirit by which he spoke, ἐλέγχειν περὶ ἁμαρτίας, before He ἐλέγχει περὶ δικαιοσύνης : therefore he dwells on the ἄφεσις ἁμαρτιῶν, merely just giving a glimpse of the great doctrine of justification, of which he had such wonderful things to write and to say. 39.] [And] from all things, from which ye could not in (under) the law of Moses be justified, in Him (as ἐν χριστῷ, ἐν κυρίῳ passim) every believer is (habitual pres.) justified. ἀπὸ πάντων (ἐφ') ὧν, from all things (sins), from which .... but not implying that in the law of Moses there might be justification from *some* sins;—under the law there is *no* justification (ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ, Gal. iii. 11) :—but = Christ shall do for you all that the law could not do: leaving it for inference, or for further teaching, that this was absolutely ALL : that the law could do *nothing*. The same thought is expanded Rom. viii. 3, 4, τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς κ.τ.λ. .... ἵνα τὸ δικαίωμα τ. νόμου πληρωθῇ ἐν ἡμῖν. This interpretation will be the more clearly established, when we remember that δικαιοῦν ἀπὸ ἁμαρτίας was not in any sense, and could not be, the office of the law, by which came the knowledge of sin. The expression δικαιοῦν ἀπὸ is only once used again by Paul (ref.), and that where he is arguing against the continuing in sin. ὁ πιστεύων is not to be joined with ἐν τούτῳ, which (see above) is contrasted with ἐν νόμῳ M. It is quite in Paul's manner to use πᾶς ὁ πιστεύων thus absolutely : see Rom. i. 16 ; iii. 22 ; x. 4 (Gal. iii. 22). Still less, with Luther, can we take as far as δικαιωθῆναι with ver. 38, and make ἐν τούτῳ .... δικαιοῦται a separate sentence.

40.] The object of preaching the Gospel to the Jews *first* was for a testimony to them : its reception was almost uniformly unfavourable : and against such anticipated rejection he now warns them. τοῖς προφ.] The book of the prophets : see ch. iii. 18, note. 41. καταφρονηταί] So the LXX for בַּגּוֹיִם, '*among the heathen*,' for which they seem to have read בּוֹגְדִים. So the Arabic, 'videte arrogantes :' and the Syriac, 'videte transgressores.' (Kuinoel.)

The prophecy was spoken of the judgment to be inflicted by means of the Chaldæans : but neither this nor any other prophecy is confined in its application to the occasion of which it was once spoken, but gathers up under it all analogous procedures of God's providence : such repeated fulfilments increasing in weight, and approaching nearer and nearer to that last and great fulfilment of all the promises of grace and all the threats of wrath, by which every prophetic word shall be exhausted.

ABCDE lLPℵ a b c d f g h k l o p 13

u acc., John xi. 26. 1 Cor. xiii. 7. 1 John iv. 16. Hab. l. c.
v ch xv. 3 only. Hab. l. c.
w ch. xvii. 15. xx. 7. xxvii. 43 only. Exod. xxviii. 31 (35).
x constr., 1 Thess. v. 27 al. see note.
y = Luke i. 20.
z = here only. (ch. xv. 9 reff.)
Δαβίδου τε καὶ Σολομῶνος, ἔτι δὲ καὶ μεταξὺ τούτων βασιλέων, Jos. B. J. v. 4. 2, also Apion, i. 21. Φίλιππον . . . καὶ μεταξὺ δ' Ἀλέξανδρον τὸν υἱὸν . . . , Plutarch. Inst. Lac. 42.
a = here only ‡. Diod. Sic. xix. 25, ἔλυσε τὴν ἐκκλησίαν. Polyb. v. 15. 3, λύειν τ. συνουσίαν.
b Acts (ver. 50. ch. xvi. 14. xvii. 4, 17. xviii. 7, 13. xix. 27) only, exc. Matt. xv. 9 ‖ Mk. (from Isa. xxix. 13.) Josh. iv. 24.
c ch. ii. 10 reff.
d ch. x. 41 reff.
e ch. xxviii. 20 only. Exod. iv. 16 AB² Ald. Wisd. xiii. 17 only.
f = 1 Tim. v. 5 only. see ch. xi. 23 reff.
g ch. xiv. 3. xv. 11. xviii. 27. xx. 24, 32.
h = ch. xx. 15 reff.
i ch. xix. 26. Heb. ix. 23 only †. 2 Macc. v. 3 only.
k = ch. iv. 5 reff.
l constr., ch. xv. 6. xx. 7. see 2 Kings iii. 34.
m ch. xi. 1 reff.
n ch. iii. 10 reff.
o ch. v. 17.
p = Rom. xiii. 13. 1 Cor. iii. 3. James iii. 14, 16. 1 Macc. viii. 16.
q Luke xx. 27. L.F., exc. John xix. 12. Hos. iv. 6.

ᵘ πιστεύσητε ἐάν τις ᵛ ἐκδιηγῆται ὑμῖν. 42 ʷ Ἐξιόντων δὲ αὐτῶν ˣ παρεκάλουν ʸ εἰς τὸ ᶻ μεταξὺ σάββατον ˣ λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. 43 ᵃ λυθείσης δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν ᵇ σεβομένων ᶜ προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ, ᵈ οἵτινες ᵉ προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς ᶠ προσμένειν τῇ ᵍ χάριτι τοῦ θεοῦ. 44 Τῷ τε ʰ ἐχομένῳ σαββάτῳ ⁱ σχεδὸν πᾶσα ἡ πόλις ᵏˡ συνήχθη ⁱ ἀκοῦσαι τὸν ᵐ λόγον τοῦ ᵐ θεοῦ. 45 ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ⁿᵒ ἐπλήσθησαν ᵒᵖ ζήλου, καὶ ᑫ ἀντέλεγον τοῖς ὑπὸ

ἐκδιηγειται AL: -γησεται D¹. at end ins και εσειγησαν D, κ. εσιγησεν syr-w-ast.

42. rec om αυτων, addg instead δε εκ της συναγωγης των ιουδαιων (*supplementary, at beginning of an ecclesiastical portion*; 98 *has* των αποστολων εκ της συν. κ.τ.λ.), with P rel: αυτων εκ τ. συν. τ. ιουδ. L Thl-fin: txt ABCDEIℵ a p 13. 36 vulg syrr coptt arm Chr$_{1}$. om παρεκαλουν E; so B 81, ins ηξιουν bef λαληθηναι. rec aft παρεκ. ins τα εθνη (*added because it was considered necessary that this request should be ascribed to the Gentiles, on acct of the hostility of the Jews, ver* 45), with LP rel: om ABCDEIℵ a c k o p 13. 36 vulg syrr coptt æth arm Chr Thl Cassiod. for μεταξυ, εξης D. om τα D¹(ins D²). om ταυτα P e l [H 36 Thl-sif].

43. aft δε ins αυτοις ℵ¹(ℵ² disapproving). aft σεβ. ins τον θεον E (syrr ?) [copt]. om τω (bef βαρν.) DL [b]. om αυτοις (*as unnecessary ?*) ELP rel vulg Œc Thl-sif: ins ABCD I[from the space] ℵ a k p 36 (vss) Chr$_{1}$ Thl-fin. (13 def.) επιθυντ. (επιθοντε or -θοντο ?) D. [for αυτους, αυτον A¹, αυτοις p.] rec επιμενειν (*perhaps corrn to avoid* προσλαλουντες . . προσμενειν), with LP 13 rel Thl-sif: txt ABCDEℵ c d k o p 36 Chr Thl-fin. (I ?) [for θυ, κυ B²(Tischdf).] at end ins εγενετο δε καθ ολης της πολεως διελθειν τον λογον του θεου D, so syr-mg, omg τ. θ. and putting an asterisk at διελθειν; εγ. δε κατα πασαν πολιν φημισθηναι τον λογ. E.

44. rec for τε, δε, with ACDℵ a b o p 13: om æth-rom: txt BE(L)P rel 36 syrr æth-pl Chr$_{1}$ Thl: τοτε for τω τε L 59. (I ?) rec ερχομενω (*alteration* (*so* D (which every where alters εχομαι in this sense) Aℵ 69 *in Lu* xiii. 33), *the sense of* εχομενω *not being perceived*), with BC¹DE²ILPℵ p rel 36 Chr: επερχομενω 8. 95: txt AC²E¹ 13. 40 Syr. for πασα, ολη D. for θεου, κυριου AB²ℵ a p 13. 36. 40 am fuld tol sah: txt B¹CELP rel [vulg-ed] demid copt [syrr arm] Chr. (I def.)—D has ακουσαι παυλου πολυν τε λογον ποιησαμενου περι του κυριου.

45. for ιδοντες δε, και ιδοντες D. for τους οχλ., το πληθος D (sah) [arm]: om æth-rom. aft τοις ins λογοις D¹(and lat): λογοις τοις D² E Syr: om 1st τοις D¹⁰.

42.] The insertions in the rec. have been made (see var. readd.) partly perhaps to remove the ambiguity in αὐτῶν, and to supply a subject to παρεκάλουν. But they confuse the sense. ἐξιόντων αὐτ., **As they (the congregation) were going out, they (the same) besought.** On the N.T. construction, παρεκάλουν λαληθῆναι, i.e. the passive inf. after verbs of commanding, exhorting, &c., see Buttmann, Grammatik des N. T.-lichen Sprachgebrauchs, § 141. 5, p. 236. He traces it to the influence of the Latin *jubere* and the like. See, among his many examples, Mark v. 43; vi. 27; ch. v. 21; xxii. 24; xxv. 21. τὸ μεταξὺ σάβ. appears, by the usage of Luke, to mean **the next sabbath-day**, not '*the following week*.' This last rendering would hardly suit εἰς, which fixes a definite occasion,—nor ver. 44, which gives the result. The ref. to Josephus abundantly justifies this use of μεταξύ. **43.** λυθ. δὲ τ. σ.] **After the breaking up of the synagogue.** οἵτινες] *Paul and Barnabas*; and αὐτοῖς, *to the Jews and proselytes*: not *vice versâ*, as Calvin inclines to believe: see a similar expression ch. xi. 23. There too, we have ἡ χάρις τοῦ θεοῦ similarly used of the *work of the Gospel begun in the hearts of the converts*. See also reff. **44.**] Whether ἐρχ. or ἐχ. be read, the sense will be **on the following**

[τοῦ] Παύλου λεγομένοις [q ἀντιλέγοντες καὶ] r βλασφημοῦντες. 46 s παῤῥησιασάμενοί τε ὁ Παῦλος καὶ ὁ
...τον I. ABCDE LPN a b c d f g h k l o p 13 Βαρνάβας εἶπαν Ὑμῖν ἦν t ἀναγκαῖον πρῶτον λαληθῆναι τὸν u λόγον τοῦ u θεοῦ· v ἐπειδὴ δὲ v ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους w κρίνετε ἑαυτοὺς x τῆς x αἰωνίου x ζωῆς, y ἰδοὺ z στρεφόμεθα z εἰς τὰ ἔθνη. 47 οὕτως γὰρ a ἐντέταλται ἡμῖν ὁ κύριος b Τέθεικά σε b εἰς c φῶς c ἐθνῶν, d τοῦ εἶναί σε e εἰς σωτηρίαν f ἕως f ἐσχάτου τῆς γῆς. 48 ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ g ἐδόξαζον τὸν g λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν h τεταγμένοι i εἰς ζωὴν αἰώνιον

r absol., ch. xviii. 6. 1 Pet. iv. 4. 2 Macc. x. 34.
s ch. ix. 27, 28 reff.
t = 2 Cor. ix. 5. Phil. i. 24. ii. 25. Heb. viii. 3 (ch. x. 24. 1 Cor. xii. 23. Tit. iii. 14) only †. 2 Macc. ix. 21.
u ch. xv. 24 reff.
v Rom. xi. 1, 2 reff.
w = ch. xvi. 15. xxvi. 8. Rom. xiv. 5. Prov. xvii. 16.
x John xvii. 3. 1 Tim. vi. 12 only. (see 1 John i. 2. ii. 25.) only. see ch. vii. 39.
y ch. ii. 7 reff. a ch. i. 3. John xiv. 31. perf., here only. = 1 Kings xxi. 2. xlix. 6 AN compl. 1 Thess. v. 9. 1 Tim. i. 13. 1 Pet. ii. 8. x. 13 reff.
z = here only. b Isa. c Luke ii. 32. d 1 Cor. e = ver. 22 reff. f ch. i. 8 reff.
a 2 Thess. iii. 1 only. h = ch. xv. 2. Rom. xiii. 1. 1 Cor. xvi. 15. (w. πρός and a dat., 2 Macc. vi. 21.)
i = Rev. xiii. 10.

om του (*as unnecessary: but it has force here*) ABN c: ins CDEILP 13. 36 rel Chr$_1$. λαλουμενοις ABEN p 13: *ειρημενοις* 64. 97 (*the varr have perhaps been introduced from other similar exprr, such as* ch xvi. 14, *and ver* 40): txt CDILP rel 36 Chr. om αντιλ. και ABCLN a d e p 13. 36 [vulg] Syr coptt æth arm: ins DIP rel syr Chr Thl: *εναντιουμενοι και* E (*both the omission and the clumsy attempt in* E *seem to be emendations of the apparent tautology* αντελεγον . . αντιλεγοντες).

46. παρρησιασαμενος D[-σιαμ- D^1] 105. rec δε (*as bringing out the contrast*), with EILP [syrr copt] Chr$_1$: om sah [arm]: *tunc* vulg: txt ABCDN o p 36. 40 æth. om 2nd ο D c 68 Thl-sif. (ειπαν, so ABDN p.) aft ειπ. ins προς αυτους D. om ην C o 177: it is aft προτ. in D. om αναγκ. D-gr. for επειδη, επει C p Orig$_4$ [Chr$_1$].—om δε (*from the two syll., -δηδε, occurring together*) BD^{1}N^1 syr coptt Thl-sif: ins ACD^{2}ELPN^2 p 13 rel [vulg(*sed quoniam*) Syr æth arm] Orig$_5$ Thdrt$_2$ Chr$_2$ [Bas$_1$ Cyr$_1$] Thl$_2$[-fin]. κρινατε D^1: κρινεται D^2: *judicastis* D-lat. εαυτοις B^1(Tischdf: txt B-corr$^{1\text{-}2}$). εαυτ. bef κριν. E vulg Thdrt$_2$. [aft] στρεφ. [ins] ημεις E.

47. εντεταλκεν D^1 e 47-marg Cyr$_1$ Thdrt$_1$: εντελλεται p. om ημιν D^1-gr(txt D^4) 57^1[appy]: ημ. bef εντ. [c] 76. 95-7, 137. om ὁ N^1. aft ο κυρ. ins (*from* LXX) ιδου DE Cypr$_1$. φως (omg εις) τεθ. σε D^1 Cypr. τοις εθνεσιν D am demid [fuld tol Jer$_1$] Aug.

48. και ακουοντ. τα D Syr æth. εχαιρεν (sic) P e f g h l o. for εδοξαζ., εδεξαντο (*corrn: see ch* xi. 1) D Aug$_3$: εδοξαζεν P(appy) e g 97. 177^2. for κυριου, θεου B D-gr E-gr copt [arm] Aug$_1$: om 105 Chr$_1$: [c] 68 syrr æth have τον θεον for τον λ. του κυ. [but c syr ins τ. λ. τ. κ. aft επιστ.], and 34, τον θεον και τον λ. του κυ. (*all corrns, or misunderstanding of corrns, from ch* xi. 1): txt ACLPN p vulg D-lat E-lat [sah Chr$_1$]. αιωνιαν B.

sabbath-day: not, as Heinrichs, '*on the following week-day.*' συνήχθη] '*Is the synagogue;*' it was the sight of the Gentile crowds in *their* house of prayer which stirred up the jealousy of the Jews.

45. ἀντιλ. καί] These words (see var. readd.) form a graphic repetition, passing from the *particular thing which they did*, viz. contradict the words spoken by Paul, *to the spirit in which they did it*, viz. a contradictious and blaspheming one. It is no Hebraism. 46. πρῶτον] See ch. iii. 26; Rom. i. 16. 47.] Agreeing with LXX-AN, B reading δέδωκα for τέθεικα. They refer the σε not to *themselves as teachers* (as Meyer seems to think), but to *Christ*. 48. τεταγμένοι] The meaning of this word must be determined by the context. The Jews had *judged themselves unworthy of eternal life*: the Gentiles, as many as were disposed to eternal life, believed. *By whom* so disposed, is not *here* declared: nor need the word be in this place further particularized. *We know, that it is* GOD *who worketh in us the will to believe*, and that the preparation of the heart is of Him: but to find *in this text* pre-ordination to life asserted, is to force both the word and the context to a meaning which they do not contain. The key to the word here is the comparison of ref. 1 Cor. εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς, with ref. Rom. *αἱ οὖσαι* (ἐξουσίαι) *ὑπὸ τοῦ θεοῦ τεταγμέναι εἰσίν*: in both of which places the *agents* are expressed, whereas here the word is absolute. See also ch. xx. 13. The principal interpretations are: (1) Calvin, &c., who find here *predestination in the strongest sense*: '*ordinatio ista nonnisi ad*

49 [x] διεφέρετο δὲ ὁ [y] λόγος τοῦ [y] κυρίου δι' ὅλης τῆς χώρας. ABCDE LPℵ a b
50 οἱ δὲ Ἰουδαῖοι [z] παρώτρυναν τὰς [a] σεβομένας γυναῖκας c d f g h k l o p
τὰς [b] εὐσχήμονας καὶ τοὺς [c] πρώτους τῆς πόλεως, καὶ 13
[d] ἐπήγειραν [e] διωγμὸν [f] ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν,
καὶ [g] ἐξέβαλον αὐτοὺς [g] ἀπὸ τῶν [h] ὁρίων αὐτῶν. 51 οἱ δὲ
[i] ἐκτιναξάμενοι τὸν [k] κονιορτὸν τῶν ποδῶν [i] ἐπ' αὐτοὺς
ἦλθον εἰς Ἰκόνιον. 52 οἵ τε μαθηταὶ [m] ἐπληροῦντο χαρᾶς

x here only. Wisd. xviii. 10. see ch. xxvii. 27.
y ch. viii. 25. xv. 35, 36. 1 Thess. iv. 15 al.
z here only†.
a ver. 43 reff.
b — Mark xv. 43. ch. xvii. 12 (1 Cor. vii. 35. xii. 24) only. Prov. xi. 25. (-μόνως, 1 Cor. xiv. 40. -μοσύνη, ch. xii. 23.)
c = and constr., Mark vi. 21. Luke xix. 47. ch. (xvii. 4) xxv. 2. xxviii. 7, 17.
d ch. xiv. 2 only. 1 Kings iii. 12 al.
e 2 Cor. xii. 10 reff.
f ch. viii. 1.
g Matt. vii 4. Mark xvi. 9 only. 2 Chron. xi. 16.
h elsw., Matt. (ii. 16 al⁵.) and Mark (v. 17 al⁴.) only. Exod. viii. 2.
i Matt. x. 14 ‖ Mk. ch. xviii. 6 only. Neh. v. 13.
k Luke ix. 5 ¶ Mt. x. 11. ch. xxii. 23 only. Exod. ix. 9.
l Luke ix. 5.
m = Luke ii. 40. ch. ii. 28 (from Ps. xv. 11). Rom. xv. 13, 14. 2 Tim. i. 4. L.P. Ps. lxxxii. 16.

49. *και διεφ.* D a [Syr] æth. *καθ ολης* ANℵ a k 13. 73.

50. *παρωτρυνον* D¹-gr(txt D²) : *παρωξυναν* p Ec$_1$. rec ins *και* bef *τας ευσχ.* (*attempt at corrn, from misunderstanding*), with ELPℵ¹ rel [vulg æth] Chr$_1$: om ABCDℵ³ p 13. 36 [syrr coptt] arm. ins *θλειψειν μεγαλην και* bef *διωγ.* D ; *θλ. κ.* E. om *τον* D. rec ins *τον* bef *βαρν.* (*for uniformity*), with P rel Thl-sif : om ABCDELℵ a c k p 13 Chr Thl-fin. om *αυτων* B.

51. ins *απο* bef *των ποδ.* E c d g 133-7 syr Thl-fin. rec aft *ποδ.* ins *αυτων*, with DELP [Syr coptt æth] Chr : om ABCℵ a k p 13. 36 vulg syr arm. for *εν*, *εις* E. for *ηλθ.*, *κατηνησαν* D-gr : *ηλθεν* 133. ins *το* bef *ικ.* E.

52. rec for *τε*, *δε* (*corrn*), with CDELPℵ p rel syr coptt [arm] Chr : txt AB 13. 36 vulg Syr æth.

æternum Dei consilium potest referri'. . . 'ridiculum autem cavillum est referre hoc ad credentium affectum, quasi Evangelium receperint qui animis rite dispositi erant.' So the Vulgate, '*præordinati*:' and Aug. '*destinati*.' (2) 'Qui juxta ordinem a Deo institutum dispositi erant' (Franz, Calov.: but not Bengel (as De W.), who explains it as I have done above): (3) 'Quibus, dum fidem doctrinæ habebant, certa erat vita beata' (Morus, Kuinoel): (4) 'Qui ad vitam æternam se ordinarant' (Grot., Limborch, Wolf, al.): (5) 'Quotquot erant dispositi, applicati, i. e. apti facti oratione Pauli ad vitam æt. adipiscendam' (Bretschneider): (6) taking *τετ.* militari sensu, 'Qui de agmine et classe erant sperantium vel contendentium ad v. ω.' (Mede, and similarly Schöttg.) There are several other renderings, but so forced as to be mere caricatures of exegesis: see Meyer. It may be worth while to protest against all attempts to join *ἐπίστευσαν* with *εἰς ζωὴν αἰώνιον*, which usage will not bear. Wordsworth well observes that it would be interesting to enquire what influence such renderings as this of *præordinati* in the Vulgate version had on the minds of men like St. Augustine and his followers in the Western Church in treating the great questions of free will, election, reprobation, and final perseverance: and on some writers in the reformed churches who, though rejecting the authority of that version, were yet swayed by it away from the sense of the original here and in ch. ii. 47. The tendency of the Eastern Fathers, who read the original Greek, was, he remarks, in a different direction from that of the Western School. **50.** *τὰς σεβ. γυν.*] Women had a strong religious influence both for and against Christianity: see for the former ch. xvi. 14; xvii. 4; Phil. iv. 3; 1 Cor. vii. 16: for the latter, compare Josephus's statement (B. J. ii. 20. 2), that the majority of the wives of the Damascenes were proselytes, with ch. ix. 22—25. Strabo (vii. 3: C. and H. i. p. 219) says, *ἅπαντες τῆς δεισιδαιμονίας ἀρχηγοὺς οἴονται τὰς γυναῖκας· αὗται δὲ καὶ τοὺς ἄνδρας προκαλοῦνται πρὸς τὰς ἐπὶ πλέον θεραπείας τῶν θεῶν καὶ ἑορτὰς καὶ πομπασμούς.* These were proselytes of the gate, or at least inclined to Judaism. *ἐξέβαλον*] Though the *πρῶτοι τῆς πόλεως*, at the instigation, probably, of their wives, were concerned, this seems to have been no *legal* expulsion: for we find them revisiting Antioch on their return, ch. xiv. 21;—but only a compulsory retirement for peace, and their own safety's sake. **51.**] As commanded by our Lord, Matt. x. 14, where see note. *Ἰκόνιον*] A populous city, east of Antioch in Pisidia, lying in a fertile plain at the foot of, and almost surrounded by, Mount Taurus. It is reckoned by Xenophon (Anab. i. 2. 19) as belonging to Phrygia,—by Strabo (xii. 568), and Cicero (ad Famil. xv. 4) to Lycaonia, of which it was practically the capital, —by Ammianus Marcellinus (xiv. 2) to Pisidia. At this time, it was the capital of a distinct territory, ruled by a tetrarch (Plin. N. H. v. 27), and probably on that

καὶ πνεύματος ἁγίου. XIV. 1 [a] Ἐγένετο δὲ ἐν Ἰκονίῳ [b] κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι [p] οὕτως [p] ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. 2 οἱ δὲ [q] ἀπειθήσαντες Ἰουδαῖοι [r] ἐπήγειραν καὶ [s] ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. 3 [t] ἱκανὸν μὲν οὖν [t] χρόνον [u] διέτριψαν [v] παῤῥησιαζόμενοι [w] ἐπὶ τῷ κυρίῳ τῷ [x] μαρτυροῦντι τῷ [yz] λόγῳ τῆς [za] χάριτος αὐτοῦ, [b] δίδοντι σημεῖα καὶ [c] τέρατα γίνεσθαι [d] διὰ τῶν χειρῶν αὐτῶν. 4 [e] ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν [f] ἦσαν [f] σὺν τοῖς Ἰουδαίοις, οἱ δὲ [f] σὺν τοῖς [g] ἀποστόλοις. 5 Ὡς δὲ

H re-para... ABCDE HLPℵ a b c d f g h k l o p 13

a constr., ch. iv. 5 reff.
b here only. Exod. xxvi. 24. 3 Kings iii. 16.
p John iii. 16 only.
q John iii. 36. ch. xix. 9. Rom. xv. 31 al. Exod. xxiii. 21.
r ch. xiii. 50.
s ch. vii. 6 reff.
t ch. viii. 11 reff.
u ch. xii. 19 reff.
v ch. ix. 27, 28 reff.
w = Luke xviii. 9. 2 Cor. i. 9. vii. 13 al.
x = ch. x. 43 reff.
b ch. ii. 4 reff.
e = ch. xxiii. 7. 1 Macc. vi. 46.
f 1 Cor. xv. 10. see 3 Kings ii. 10.
g = ver. 14. see note.
y ch. xx. 32.
z constr., ch. xiii. 26 reff.
a = ch. xiii. 43 reff.
c ch. vii. 36 reff.
d ch. v. 12. xix. 11, 26. Mark vi. 2 al. 2 Chron. xxxiv. 14.

CHAP. XIV. 1. for αυτους, αυτον (*see* xiii. 46) D-gr: om a. om των ιουδαιων ℵ¹. aft ουτως ins προς αυτους D: pref E, simly Syr. for πιστευσαι, πιστευειν D: θαυμασαι E, addg at end και πιστευσαι. [transp 2nd ιουδ. and ελλην. L.]

2. rec απειθουντες (*appy a corrn to the simpler and more usual pres part. Meyer believes that the pres has been altered to the aor to give the plup sense, but this is hardly likely*), with ELP rel Chr [Thl-sif]: txt ABCℵ a o p 13. 36. 40 Thl-fin.—for οι δε το επηγειραν, οι δε αρχισυναγωγοι των ιουδ. και οι αρχοντες της συναγωγης επηγαγον αυτοις διωγμον κατα των δικαιων D, simly syr-mg [E also aft επηγ. ins διωγμον]. at end ins ο δε κυριος εδωκεν ταχυ ειρηνην D demid syr-mg; ο δε κυρ. ειρηνην εποιησεν E.

3. διετριβον A. aft διετρ. ins εκει E Syr syr-w-ob [coptt]. διατρεψαντες παρησιασαμενοι D[-σιαμ- D¹]. ins επι bef τω λογω A ℵ¹(ℵ³ disapproving). rec ins και bef διδ., with CL a b p æth [arm] Thl: om ABDEP(ℵ) 13. 36 rel vulg Syr coptt Chr.—διδοντος ℵ [p]. for αυτων, αυτου D¹(but corrd).

4. ην δε εσχισμενον D. for οι δε, αλλοι δε D. at end ins κολλωμενοι δια του λογου του θεου D syr-mg; κολλωμενοι(alone) Syr.

account is not reckoned to any of the above-mentioned districts. It became famous in the middle ages as the capital of the Seljukian Sultans, and had a great part in the growth of the Ottoman empire. It is now Konía, a town of 30,000 inhabitants. (Winer, Realw.; C. and H. i. pp. 220, f.)

52.] See, for similar "joyful perorations," as Wordsworth well designates them, Luke xxiv. 52; ch. v. 41; xii. 24.

CHAP. XIV. 1.] κατὰ τὸ αὐτό, together (reff.): ὁμοῦ, Hesych.: not, '*in the same manner*,' as Wolf and others. οὕτως ὥστε, as in E. V.; not ἐγένετο . . . . ὥστε . . . , as Vater. Ἑλλήνων] Probably here these are the σεβόμενοι τὸν θεόν [see ch. xiii. 43, 50; xvi. 14; xvii. 4, 17; xviii. 7 and ch. x. 2 reff.], those of the uncircumcised who were more or less attached to the Jewish religion. 2.] The past part. indicates who believed not, viz. when Paul preached. ἐκάκωσαν, 'male affecerunt,'—κακούργως διέθηκαν, Chrys. So Jos. Antt. xvi. 1. 2, κακοῦν, ... καὶ τῆς εὐνοίας ἧς εἶχεν εἰς τοὺς παῖδας ἀφαιρεῖν. Ver. 3 gives the sequel of ver. 1,—ver. 4, of ver. 2. The μὲν οὖν, as usual (see ch. xi. 19), takes up the narrative which had been interrupted.

3. παῤῥ. ἐπὶ τ. κυρ.] A pregnant construction:—'speaking with boldness, which boldness was grounded on confidence in the Lord.' τῷ κυρίῳ is GOD: see ch. iv. 29, 30, and ch. xx. 32, τῷ θεῷ κ. τῷ λόγῳ τῆς χάριτος αὐτοῦ. διδόντι, without καί, defines μαρτυροῦντι: viz. by giving, &c. 4.] So Virg. Æn. ii. 39, 'Scinditur incertum studia in contraria vulgus.' Such a split into two factions was a common occurrence, on far less important occasions, in these cities of Oriental Greeks. (C. and H. i. p. 223.) τοῖς ἀποστόλοις] This is the first place where Paul and Barnabas are so called. St. Paul constantly vindicates the title in his Epistles: cf. Rom. i. 1; 1 Cor. i. 1; ix. 1; xv. 9; 2 Cor. i. 1; Gal. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1; Tit. i. 1. It seems to have been borne in this higher sense also by James the Lord's brother: see Gal. i. 19, and note, and the prolegg. to the Epistle of James: and by Barnabas, here and in 1 Cor. ix. 5, 6: see also Gal. ii. 9. So that there were, widening the word beyond the Twelve, fifteen Apostles, usually so called. The word was also used in a still wider sense: see Rom. xvi. 7; 2 Cor. viii. 23; 1 Thess. ii. 6: in which

ἐγένετο [h]ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, [i]ὑβρίσαι καὶ [k]λιθοβολῆσαι αὐτούς, 6 [l]συνιδόντες [m]κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην καὶ τὴν [n]περίχωρον, 7 κἀκεῖ [o]εὐαγγελιζόμενοι [p]ἦσαν.

8 Καί τις ἀνὴρ ἐν Λύστροις [q]ἀδύνατος τοῖς ποσὶν [r]ἐκάθητο χωλὸς [s]ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν. 9 οὗτος ἤκουεν τοῦ Παύλου λαλοῦντος· ὃς [t]ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι [uv]ἔχει [v]πίστιν [w]τοῦ

ABCDE HLPN a b c d f g h k l o p 13

...ουδεποτε περι d. ABCDE HLPN a b c f g h k l o p 13

h James iii. 4 only. Prov. iii. 25. (-μᾶν, ch. vii. 57.)
i Matt. xxii. 6. Luke xi. 45. xviii. 32. 1 Thess. ii. 2 only. 2 Kings xix. 43.
k ch. vii. 58 reff.
l ch. xii. 12 reff.
m Heb. vi. 18 only. Gen. xix. 20.
n Matt. iii. 5 al. Gen. xiii. 10.
o abs., Rom. xv. 20 reff.
p constr., ch. xxii. 29 reff.
q = Rom. (viii. 3?) xv. 1 only. (Luke xviii. 27 al.) Joel iii. 10.
r absol., Matt. xxvii. 36. Mark v. 15. Luke v. 17. John ix. 8.
s Matt. xix. 12. Luke i. 15. ch. iii. 2. Gal. i. 15. Ps. xxi. 10. lxx. 6.
t constr., ch. iii. 12 reff.
u pres., ch. xvi. 36 reff.
v Matt. xxi. 21. Mark iv. 40. xi. 23. Rom. xiv. 22. 1 Cor. viii. 2. 1 Tim. i. 19. James ii. 1, &c.
w constr., Luke xxii. 6. ch. xx. 3. Rom. xv. 23. 1 Cor. ix. [6,] 10. 1 Pet. iv. 17. Winer, § 44. 4. a.

5. om τε D 133 [vulg] Chr$_1$. ins των bef ιουδ. D. αυτους bef κ. λιθ. E.

6. ins και bef κατεφ. D^1. aft κατεφ. ins οι αποστολοι C^3 40 Thl[-sif-ms]. Λυκαονιας D^1, simly ver 11. ins εις bef λυστ. C^{1}D: και d. aft περιχ. ins ολην DE: pref vulg.

7. rec ησαν bef ευαγ., with CEHLP rel Chr: txt AB D-gr ℵ 13. 36 c p. at end ins και εκεινηθη ολον το πληθος επι τη διδαχη· ο δε π. και β. διετριβον εν λυστροις D; τον λογον του θεου· και εξεπλησσετο πασα η πολυπληθια επι τη διδ. αυτων· ο δε π. κ. β. διετρ. εν λ. E[, simly] vulg-sixt.

8. αδυν. bef εν λ. BN^1: εκαθ. bef αδυν. D 137: om εν λ. DE. om χωλ. D. ins της bef μητρ. D^1. rec aft αυτου ins υπαρχων (*interpolated from ch* iii. 2), with HLP rel [copt] Chr$_1$: om ABCDEN c p 13. 36 [vulg syrr æth arm]. elx περιεπεπατηκει (*see note*), with 57. 73-6-8. 80. 95-6: Steph περιπεπατηκει, with DEHLP rel Chr: πεπατηκει 137: txt ABCN a p 13. 36.

9. [at beg ins και E (c) syr æth.] aft ουτος ins ουκ ℵ. ηκουσεν (*alteration to suit the other aorists, the force of the imperf being overlooked: see note*) ADEHLN b c e p 13. 36 [vulg Syr copt æth arm Chr$_1$]: txt BCP rel [syr] sah. for λαλ., λεγοντος ℵ^1. aft λαλ. ins υπαρχων εν φοβω D. ατενισας δε αυτω ο π. D: προς ον ατ. ο π. E. rec πιστ. bef εχ., with EHLP rel [vulg-clem arm] Chr: txt ABCDN a k p 13 am demid fuld [tol syrr æth] sah.

latter place Silvanus and Timotheus seem to be included in it. **5.**] ὁρμή is not a *rush* ('impetus,' Vulg.: 'assault,' E. V.), but as Hesych. βουλή, ἐπιθυμία,—as is manifest from συνιδόντες, rightly rendered in E. V. **they were ware of it**; which it would be strange if they were not, if an *assault* had been made on them.

6. Λύστραν] τὰ Λ. also, ver. 8. This, as well as Derbe (of both which very little further is known), was probably a small town at the foot of the singular mountain-mass known as the Kara-dagh, or black mountain, Lystra being S., and Derbe S.E. from Iconium. The sites are very uncertain. There are the ruins of about forty Christian churches on the north side of the Kara-dagh, at a place called by the Turks Bin-bir-Kilisseh (the 1001 churches), which the most recent travellers believe may be Lystra (C. and H. i. pp. 225 ff.). In one of these places (probably at Lystra, see note, ch. xvi. 1) Paul found and took up Timothy on his second journey; and from τέκνον, 1 Cor. iv. 17, compared with πατήρ, as defined ib. ver. 15, we are justified in concluding that he had been converted *by the Apostle*; and, if so, during *this visit*. There appear to have been few Jews in the district: we hear of no synagogue.

Λυκαονίας] Strabo describes Lycaonia (xii. 6) as a hilly plain among the mountain-spurs of Taurus, very ill watered, cold and bare, but exceedingly adapted for sheep-pasture and the growth of wool.

8. ἐκάθητο] Not '*dwelt*,' as Kuin., but sat, probably in the forum or some place of resort. περιεπάτησεν is the historic past: **who never walked**. The pluperfect seeming more apt, it has been altered in the later MSS. accordingly. Meyer supposes the alteration to have been the other way, from "the constant preference which the Greeks gave in narration to the aorist over the plusq. perf.:" but qu. ? **9.**] The imperfect ἤκουεν is important. He **was listening** to Paul's preaching, and, while listening, his countenance, read by the Apostle's gift of spiritual discernment, gave token of **faith to be healed**. ἀτεν. αὐτ.] See note on

[x] σωθῆναι, 10 εἶπεν [y] μεγάλῃ [y] τῇ [y] φωνῇ Ἀνάστηθι ἐπὶ τοὺς πόδας σου [z] ὀρθός. καὶ [a] ἥλατο καὶ περιεπάτει. 11 οἵ τε ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος [b] ἐπῆραν τὴν [b] φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες Οἱ θεοὶ [c] ὁμοιωθέντες ἀνθρώποις [d] κατέβησαν πρὸς ἡμᾶς. 12 ἐκάλουν τε τὸν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, [e] ἐπειδὴ αὐτὸς ἦν ὁ [f] ἡγούμενος τοῦ λόγου. 13 ὅ τε [g] ἱερεὺς τοῦ Διὸς τοῦ ὄντος [h] πρὸ τῆς πόλεως ταύρους καὶ [i] στέμματα ἐπὶ

x = ch. iv. 9 al. y ch. xxvi. 24 only. Prov. xxvi. 25. z = here (Heb. xii. 13, from Prov. iv. 26) only. Mark v. 26. 3 Kings xxi. (xx.) 11. a ch. iii. 8 John iv. 14 only. Isa. xxxv. 6. b ch. ii. 14 reff. c = Rom ix. 29 (from Isa. i. 9).

d Matt. xxviii. 2. e ch. xv. 24 reff. f = here only. Dan. xi. 22 Theod. ὁ τῶν Λόγων ἡγεμών, Iamblich. de Myster. init. g of false gods, here only. 4 Kings xi. 18. h ch. xii. 6, 14. ἄνεσον· Ὄγκα πρὸ πόλεως, Æsch. Theb. 162 (Dind.). i here only τ. Zech. vi. 11 alii (Tromm.).

10. om τη (*as unnecessary, its force being overlooked*) BCD¹ℵ k p: ins AD³EHLP rel. aft φωνη ins σοι λεγω εν τω ονοματι του κυριου ιησ. χρ. (*interpolation from cA* iii. 6) CDE a [e] o 13 [Syr syr-mg sah arm] Thl-fin (om τω, and aft κυρ. ins ημων E [om τ. κυρ. e 13]): om ABHLPℵ p rel vulg syr-txt copt æth Chr$_1$ Thl-sif. [ορθος A:] ορθως E-gr HP [syr-mg] Thl-sif: add και περιπατει D syr-mg. aft 1st και ins παραχρημα E [tol]; ευθεως παραχρημα D syr-mg. rec ηλλετο (*alteration to suit the imperf* περιεπατει), with LP 13 rel syrr [arm] Thl, ηλετο H: ανηλατο D¹, ανηλλατο D³: εξηλλατο E: txt ABCℵ [p] vulg(*exilivit et ambulabat*) [coptt] Chr$_1$. om 2nd και B¹(ins B¹-corr, see table) [copt].

11. rec δε (*alteration from the characteristic* τε), with CDEHLP p rel 13 [vulg syr sah arm] Chr: txt ABℵ 36. 40 Syr æth. [ιδοντες C.] rec ins ο bef παυλος, with HLP p rel: om ABCDEℵ c 13 Chr$_1$. om την D. om αυτων ℵ¹. ins τοις bef ανθρ. D l. ανθρωποι(sic) ℵ¹.

12. for τε, δε D a b g 40 [E-lat Cyr-c$_1$] Chr$_1$. rec aft 1st τον ins μεν (*to answer to the follg* δε), with B(sic: see table) C³EHLP 13 rel syr copt Cyr-c$_1$ Chr: om AC¹(D)ℵ p 36 vulg [sah arm].—om τον also D. διαν DEHL P-corr o p 40. for επειδη, επει ℵ¹ k. om ο C¹D [c].

13. rec for τε, δε, with DEHLP rel syr coptt Thl: txt ABCℵ [a c] 36. 40 vulg [Syr] æth Chr—τοτε o p lect-12: τοτε C¹, but τ is erased.—οι δε ιερεις . . ενεγκαντες . . ηθελον D 96. του οντος δ. D c 137. [προς C¹: πρωτων πυλων p.] om της D¹: ins D³. rec aft πολ. ins αυτων, with C³EHLP rel syr Chr: om ABC¹Dℵ a p 13. 36 vulg coptt [Syr (æth) arm]. aft ταυρ. ins αυτοις D: aft στεμ.,

ch. xiii. 9. 10. μεγ. τῇ φ.] Raising his voice above the tone in which he was before speaking. The article is important.

11. Λυκαονιστί] The nature of this dialect is uncertain: its existence is further mentioned by Steph. Byzant., cf. τῇ τῶν Λυκαόνων φωνῇ, in note on ver. 20. The notice is inserted to shew that the Apostles *had no knowledge of the inference drawn by the crowd*, till they saw the bulls being brought to their doors, ver. 13. So Chrysostom: οὐκ ἦν τοῦτο οὐδέπω δῆλον· τῇ γὰρ οἰκείᾳ φωνῇ ἐφθέγγοντο, λέγοντες κ.τ.λ. διὰ τοῦτο οὐδὲν αὐτοῖς ἔλεγον (meaning, "for this reason they, the Lycaonians, spoke unintelligibly to the Apostles:" ἔλεγον taking up the λέγοντες. Wordsw. has, in his ardour to vindicate Chrysostom from heterodoxy, fallen into the mistake of rendering, "therefore the Apostles said nothing to them")· ἐπειδὴ δὲ εἶδον τὰ στέμματα, τότε ἐξελθόντες κ.τ.λ. Hom. xxx., p. 235 f. See, on the real nature of the gift of tongues, and the bearing of notices of this kind on its consideration, the note on ch. ii. 4. These ἐπιφάνειαι of the gods are frequent subjects of heathen poetry and mythology. Hom. Od. ρ. 484, says, καί τε θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι Παντοῖοι τελέθοντες ἐπιστροφῶσι πόληας. It was in the neighbouring country of Phrygia that Jupiter and Mercury were said to have wandered, and to have been entertained by Baucis and Philemon: 'Jupiter huc, specie mortali, cumque parente Venit Atlantiades positis caducifer alis.' (Ov. Met. viii. 626, f.) Dio Chrysostom (Orat. xxxiii. p. 408) says, φασὶ τοὺς οἰκιστὰς ἥρωας ἢ θεοὺς πολλάκις ἐπιστρέφεσθαι τὰς αὐτῶν πόλεις. (From Mr. Humphry's note.) 12.] This distinction is (besides the reason given) in accordance with what Paul himself cites (as the saying of his adversaries, it is true, but not therefore without some physical foundation), ἡ παρουσία τοῦ σώματος ἀσθενής. So Chrysostom, ἐμοὶ δοκεῖ καὶ ἀπὸ τῆς ὄψεως ἀξιοπρεπὴς εἶναι ὁ Βαρνάβας, Hom. xxx., p. 237. ἡγούμενος τοῦ λόγου] So Iamblichus, of Hermes, in reff.: 'vocis et sermonis potens,' Macrob. Saturn. i. 8: λόγου προφήτης, Orph. H. xxvii. 4: λαλίστατος κ. λογιώτατος θεῶν ἁπάντων, Lucian, Gal-

τοὺς [k]πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις [l]ἤθελεν [m]θύειν. ABCDE HLPℵ a b c f g h k l o p 13

14 Ἀκούσαντες δὲ οἱ [n]ἀπόστολοι Βαρνάβας καὶ Παῦλος [op]διαῤῥήξαντες τὰ [o]ἱμάτια αὐτῶν [q]ἐξεπήδησαν εἰς τὸν ὄχλον [m]κράζοντες 15 καὶ [s]λέγοντες Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς [u]ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, [v]εὐαγγελιζόμενοι ὑμᾶς [w]ἀπὸ τούτων τῶν [x]ματαίων [wy]ἐπιστρέφειν [y]ἐπὶ [z]θεὸν [z]ζῶντα, ὃς [a]ἐποίησεν τὸν [a]οὐρανὸν καὶ τὴν [a]γῆν καὶ τὴν [a]θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, 16 ὃς ἐν ταῖς [b]παῤῳχημέναις [c]γενεαῖς εἴασεν πάντα τὰ ἔθνη [d]πορεύεσθαι ταῖς [e]ὁδοῖς αὐτῶν, 17 [f]καίτοιγε οὐκ [g]ἀμάρτυρον ἑαυτὸν [h]ἀφῆκεν [i]ἀγαθουργῶν, [k]οὐρανόθεν ὑμῖν [l]ὑετοὺς διδοὺς καὶ [m]καιροὺς [n]καρποφόρους, [o]ἐμπιπλῶν τροφῆς καὶ [q]εὐφροσύνης τὰς καρδίας ὑμῶν. 18 Καὶ m συρεσθαι... ABCDE HLPℵ a b c f g h k l m o p 13

k = ch. x. 17 reff. l = and constr. w. inf. pres., John xvi. 19. Luke x. 29. ch. xvii. 18. m = Mark xiv. 12 ‖ L. 1 Cor. v. 7. x. 20 only. (ch. x. 13 reff.) Exod. xxiii. 18 B. n ver. 4. o Matt. xxvi. 65. Josh. vii. 6. p as above (o). Mark xiv. 63. Luke v. 6. viii. 29 only. q here only. Deut. xxxiii. 23. r Judith xiv. 17 B. s Matt. viii. 29. ch. xvi. 17. xix. 28 al. Exod. v. 8. u James v. 17 only †. Wisd. vii. 3 only. v constr., ch. xvi. 10. Gal. i. 9. 1 Pet. i. 12. w ch. xxvi. 18. 1 Thess. i. 9. x = here only. (1 Cor. iii. 20 reff.) Levit. xvii. 7. Isa. ii. 20 al. y ch. xxvi. 20 reff. z see note. 1 Kings xvii. 36 (16). a ch. iv. 24 reff. b here only †. Xen. Anab. ii. 4. 1, end. c = : ch. xiii. 36 reff. d constr., ch. ix. 31 reff. e = Luke i. 79. ch. ii. 28. Prov. i. 31. f John iv. 2 (ch. xvii. 27 v. r.) only. Xen. Mem. i. 2. 3. g here only †. οὐκ ἔστιν δὲ ἁμάρτυρον τὸ μέγαθος τ. προειρημένων χρημάτων, Jos. Antt. xiv. 7. 2. h = Matt. iii. 15. Heb. ii. 8. Ezek. xvi. 39. i 1 Tim. vi. 18 only †. k ch. xxvi. 13 only †. Æschin. p. 73. 5, from Hesiod. l ch. xxviii. 2. Heb. vi. 7. James v. 18. Rev. xi. 6 only. Deut. xi. 14. Job v. 10. Ep. Jer. 53. m = here only. τοῖς καιροῖς εἴκων, Polyb. iii. 9. 7. n here only. Ps. cvi. 34. cxlviii. 9. Jer. ii. 21 only. (-ρεῖν, Rom. vii. 4, 5.) o here only. Ps. cii. 5. cxliv. 16. see Rom. xv. 34. p ch. ix. 19 al. fr. Ps. cxxxv. 35. q ch. ii. 26 only. Isa. xxix. 19.

E [c] 137. ηθελον H l p tol Thl-sif, so also D (see above). επιθυειν D.

14. ακουσας δε omg (so Syr) οι απ. D. (In ℵ the as of βαρναβας is supplied perhaps by corr[1].) εαυτων ABℵ[3] 13. 36: txt CDEHLPℵ[1] p rel Chr[1]. aft αυτ. ins και D[1].

rec εισεπηδησαν (*corrn to suit εις τ. οχλον*), with C[3]HLP rel Thl-fin: txt ABC[1]DEℵ a c p 13. 36 vulg syrr sah [copt æth] arm Chr Thl-sif-comm. for εις, επι C[1].

15. for λεγοντες, φωνουντες D[1]. ins ει (εις ?) bef τι A[1]. om 2nd και D. υμιν bef εσμ. C [f h o] 38. 93. 113 Chr[2] [Thdrt[1] Thl-fin]; om υμ. H c 137: aft ανθρ. 13. for υμας, υμιν τον θεον D flor [spec] Iren-int. επιστρεψητε, insg οτως bef απο, D flor [spec] Iren-int: επιστρεφητε, insg ινα bef απο, E. rec τον θ. τον ζ. (*alteration for more precision: see note*), with HLP rel Chr[1]: τον θ. ζ. D[1] [Thdrt[1]]: θ. τον ζ. ℵ[1]: txt ABC D-corr Eℵ[3] a k p 13. 40 Ath[1]. τον ποιησαντα D.

16. for ος, ο D. for παντα, κατα D[1]. [for 2nd ταις, τοις L(Treg).]

17. καιτοι ABCℵ[3] a p[1] 13 Ath[1]: καιγε DE (*probably corrections: the γε or the τοι being deemed unnecessary*): txt C[3]HLPℵ[1] p[2] rel 36 [Ath(ed Bened)] Chr[1] Thdrt[1]. for εαυτ., αυτον ABEℵ[1] c: txt CDHLPℵ[3] 13 rel Ath Chr Thdrt.—αφηκ. bef εαυτ. D. rec αγαθοποιων (*altern to more usual word*), with DELP rel Chr Thdrt: αγαθοεργων H: txt ABCℵ [a p 13] Ath[1]. rec ημιν, with a: om Aℵ[3] p 13 vulg æth Iren[-int[1]]-2-mss: αυτοις Syr sah: txt BCDEHLPℵ[1] rel flor spec syr [arm] Ath Thdrt Thl Iren[-int[1]]. διδ. bef νετ. Aℵ [a k] p 13. 73 lect-12 vulg [copt]. εμπιμπλων DE[P]. om τας D[1](ins aft καρδιας D[c]). rec ημων (*corrn, the assertion seeming to be of general application to the speaker as well as his hearers*), with AHLPℵ[3] 13 rel [vulg-ed] copt æth Chr[1]: αυτων Syr sah [Ath-3-mss]: txt BCDEℵ[1] b c f k l o p am(and demid flor fuld tol) spec syr [arm] Ath Thdrt Thl-sif Iren[-int].

lus, 2. 13.] πρὸ τ. π. (see reff.); i. e. of Ζεὺς πρόπυλος: no ellipsis of ἱεροῦ or any thing else. ταύρους κ. στέμματα] Not for ταύρους ἐστεμμένους: the garlands may have been to hang on the doors of the house where the Apostles were: or for manifold purposes connected with the sacrifice. 'Ipsæ denique fores, ipsæ hostiæ, ipsæ aræ, ipsi ministri et sacerdotes eorum coronantur.' Wetst. τοὺς πυλῶνας are not the gates of the city, but the *doors of the outer court of the house*: see ch. xii. 13. 14. οἱ ἀπόστολοι] See note on ver. 4. The Apostles were *within*: on being told, they ἐξεπήδησαν—*rushed forth*, into the crowd.

15. ματαίων] viz. θεῶν [contrasted with θεὸν ζῶντα]: the words of ref. 1 Thess. ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων, are remarkably like these. θεὸν ζῶντα, without the articles, is characteristic of Paul: see Rom. ix. 26; 2 Cor. iii. 3; vi. 16; 1 Thess. i. 9; 1 Tim. iii. 15; iv. 10 al. It also occurs Heb. iii. 12; ix. 14; x. 31; xii. 22; Rev. vii. 2. 16.] Compare Rom. iii. 25, 26,

ταῦτα λέγοντες [r] μόλις [s] κατέπαυσαν τοὺς ὄχλους [t] τοῦ μὴ [u] θύειν αὐτοῖς. 19 [v] Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ [w] λιθάσαντες τὸν Παῦλον [x] ἔσυρον [y] ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθνηκέναι. 20 [z] κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν [a] ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν, καὶ [b] τῇ ἐπαύριον [c] ἐξῆλθεν σὺν τῷ Βαρνάβᾳ [c] εἰς Δέρβην.

r ch. xxvii. 7, 8, 16. Rom. v. 7. 1 Pet. iv. 18 (from Prov. xi. 31) only.
s = here only. trans., Heb. iv. 8. Ps. lxxxiv. 3. intrans., Heb. iv. 4 (from Gen. ii. 2), 10 only.
t ch. xx. 20, 27. Rom. xv. 22.
u dat., 1 Cor. x. 20 only. Gen. xlvi. 1 al. fr.
v absol., Luke xi. 23. Eph. ii. 7. James v. 1. Prov. iv. 15. Josh. xxiv. 20.
w ch. v. 26 reff.
x ch. viii. 3 reff.
y Luke xiii. 33. ch. xxi. 5, 30. Neh. xiii. 20.
z = John x. 24 (Luke xxi. 20. Heb. xi. 30. Rev. xx. 9) only. 2 Chron. xxiii. 7.
a = ch. ix. 6 reff.
b ch. x. 9 reff.
c ch. xi. 25 reff.

18. μογις D coptt. κατεπαυσαντο C[1]. at end ins αλλα πορευεσθαι εκαστον εις τα ιδια C k m p 13. 36 syr-mg arm.

19. at beg ins διατριβοντων δε (so D[2] : om δε D[1]) αυτων και διδασκοντων, omg δε follg, DE a b f k m o p 13. 36. 40 syr-mg ; so, but om και, C ; and, but om διδασκοντων, arm Cassiod. (επηλθαν, so ABℵ p.) τινες ιουδ. απ. ικον. κ. αντ. D, τιν. απ. α. κ. ι. ιουδ. E vulg : οι απ. αντ. κ. ικ. και ιουδαιοι 15-8. 180. for πεισαντες, επισεισαντες D Syr : om 2nd και D-corr. και διαλεγομενων αυτων παρρησια επεισαν [ανεπεισαν m p] τ. οχλ. αποστηναι απ(om al) αυτων λεγοντες οτι ουδεν αληθες λεγουσιν αλλα παντα ψευδονται C a k m p syr-mg(adding και επισεισαντες τους οχλους) arm. λιθοβολησαντες A 15-8. 36. 180. [εσυραν DEL Chr[1].] om εξω ℵ[1]. rec νομισαντες, with CEHLP rel 36 Chr Œc Thl : txt ABDℵ p 13. 40. rec τεθναναι (*corrn : the contracted form was the more common : so Meyer*), with DEHLP rel Chr : txt ABCℵ a k p 13. 36.—τεθν. bef αντ. D.

20. κυκλωσαντες D[1](txt D[2]). rec αντ. bef τ. μαθ., with EHLP : τ. μαθ. αυτου (*see ch* ix. 25) D[1](and lat) : txt ABCD[2]ℵ c h k m[2] p 13 Chr.—αυτων L [m[1]].—E adds αυτου. ins λυστραν bef πολιν D. om πολιν to πολιν next ver (*homœotel*) ℵ[1]. for τη, την D[1]. [εισηλθ. H.] συν is written by D[2], D[1] has perished.

and ch. xvii. 30. 17.] Compare Rom. i. 19, 20. The words **οὐρανόθεν ὑετοὺς διδούς** had a remarkable applicability in a country where we have seen from Strabo (on ver. 6) that there was *great scarcity of water*. He relates that in one city of Lycaonia, where water was reached by digging the wells very deep, it was sold for money. The idea of Mr. Humphry, that the conclusion of this speech is a *citation from some lyric poet*, seems improbable on other accounts, and is rendered more so by the above-noticed propriety. 19. **πείσαντες τοὺς ὄχλ.**] ἄπιστοι γὰρ Λυκάονες, ὡς καὶ Ἀριστοτέλης μαρτυρεῖ. Schol. on Homer, Il. β. 88, 92. They stoned him, not in the Jewish method, but tumultuously and in the streets, dragging him out of the city afterwards. He refers to this stoning, 2 Cor. xi. 25, ἅπαξ ἐλιθάσθην.

20.] **κυκλ.**, not to *bury him*, but, as would naturally be the case, *in mournful anxiety and regret*. **ἀναστάς**] The *prima facie*, and I think the right impression is, that this recovery was *supernatural*. It is not indeed so strongly implied, as to leave no doubt: especially as a blow from a stone would be likely to stun and occasion the appearance of death. **Δέρβην**] See above, on ver. 6. Strabo, xii. 6, says of it, τῆς δ' Ἰσαυρικῆς ἐστιν ἐν πλευραῖς ἡ Δέρβη, μάλιστα τῇ Καππαδοκίᾳ ἐπικυφοκός, τὸ τοῦ Ἀντιπάτρου τυραννεῖον τοῦ Δερβήτου (cf. Cicero, Epp. xiii. 73, 'Cum Antipatro Derbete mihi non solum hospitium verum etiam summa familiaritas intercedit') . . . ἐφ' ἡμῶν δὲ καὶ τὰ Ἴσαυρα κ. τὴν Δέρβην Ἀμύντας εἶχεν, ἐπιθέμενος τῷ Δερβήτῃ, κ. ἀνελὼν αὐτόν. And Stephanus Byzantinus, Δέρβη φρούριον Ἰσαυρίας καὶ λιμήν (for this, evidently an error, the French translators of Strabo propose to read λίμνη. There is a large lake, now called Ak Göl, near the presumed site of Derbe, see C. and H. i. 239) . . . . τινὲς δὲ Δέλβειαν, ὃ ἐστι τῇ τῶν Λυκαόνων φωνῇ ἄρκευθος. (Wetst.) From this variety of the name, Δέλβεια, Mr. Hamilton thought the modern Divlé might be Derbe. Mr. Lewin (i. 167) objects, that there is no lake near Divlé: but this objection only affects the conjectural emendation mentioned above. From Derbe not being enumerated, 2 Tim. iii. 11, with Antioch, Iconium, and Lystra, as the scene of any of Paul's sufferings, we may perhaps infer that none befell him there. They may have fled to Derbe, as being in a different jurisdiction from Lystra; the latter being comprised in the Roman province of Galatia, whereas Derbe seems to have belonged at this time to Antiochus, king of Commagene. See Lewin, i. p. 168; Strabo, xiv. 5; Dio, lix. 8; lx. 8; Jos. Antt. xix. 5. 1.

d constr., ch. viii. 25 reff.
e trans., Matt. xiii. 52. (xxvii. 57 intr.) xxviii. 19 only ϒ.
f — ch. xii. 13 reff.
g ch. viii. 25 reff.
h (—) ch. xv. 32, 41 only ‡. (2 Kings (. 6.)
i = ch. xi. 23. xiii. 42 al. fr.
k constr., here only. Jer. li. (xliv.) 26. Sir. xxviii. 6. τοῖς νόμοις ἐμμένων, Xen. Mem. iv. 4. 4. - (but with ἄν) Gal. iii. 10, from Deut. xxvii. 26. Heb. viii. 9 (ch. xxviii. 30) only. 1 ch. xiii. 8 reff. m Matt. vii. 13 ||. Luke xviii. 25. John x. 3, 9. Rom. v. 13. Heb. ix. 13 only. Jer. xvii. 25. n ch. iv. 13 reff.
o Matt. v. 20. Mark x. 23. John iii. 5 al. Paul, never. p ch. xix. 8 reff. q 2 Cor. viii. 19 only ϒ.
r = ch. xv. 21 reff. s = ch. xi. 30 reff. t absol., ch. x. 9 reff. u = 1 Tim. iv. 14 al.
v 2 Cor. vi. 5 reff. w Luke xxiii. 46. ch. xx. 32. Ps. xxx. 5. x ch. x. 43 reff. y ch. xiii. 6 reff. Josh. xviii. 4. z ch. xi. 19 reff. a ch. xvi. 11, 22 reff. b ch. xiii. 4 reff.

21 d εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην καὶ e μαθητεύ- ABCDE HLPℵ a
σαντες f ἱκανοὺς g ὑπέστρεψαν εἰς τὴν Λύστραν καὶ εἰς b c f g h
Ἰκόνιον καὶ εἰς Ἀντιόχειαν, 22 h ἐπιστηρίζοντες τὰς k l m o
ψυχὰς τῶν μαθητῶν, i παρακαλοῦντες k ἐμμένειν l τῇ p 13
πίστει, καὶ ὅτι m διὰ πολλῶν θλίψεων n δεῖ ἡμᾶς mo εἰσ-
ελθεῖν εἰς τὴν op βασιλείαν τοῦ p θεοῦ. 23 q Χειροτονήσαντες
δὲ αὐτοῖς r κατ' ἐκκλησίαν s πρεσβυτέρους, t προσευξάμενοι
u μετὰ v νηστειῶν w παρέθεντο αὐτοὺς τῷ κυρίῳ x εἰς ὃν
x πεπιστεύκεισαν. 24 καὶ y διελθόντες τὴν Πισιδίαν ἦλθον
εἰς Παμφυλίαν, 25 καὶ z λαλήσαντες ἐν Πέργῃ τὸν z λόγον
a κατέβησαν a εἰς Ἀττάλειαν, 26 κἀκεῖθεν b ἀπέπλευσαν εἰς

21. εναγγελιζομενοι (*corrn aft ver* 7: *see also ch* xi. 20) ADEHP a: txt BCLℵ^{a} p rel 36 vulg [Bas$_{1}$] Chr$_{1}$. for τε, δε D 40. 96 coptt. for την πολ. εκ., τους εν τη πολει D-gr. μαθητευσαν B^{1}(Tischd$_{1}$). for ικ. υπεστρ., πολλους υπεστρεφον D[-gr]. om την (bef λυστρ.) D [h] 93. 113 Chr$_{1}$ Thl-fin. rec om εις (bef ικ. and bef αντ.) (*as unnecessary: the circumstantial repetition of* εις *is original*), with DHLP (vulg) E-lat [Bas$_{1}$] Chr: ins bef ικ. but om bef αντ. B: om bef ικ. but ins bef αντ. m: txt AC E-gr ℵ a p 13. 36. 40.

22. ins και bef παρακ. C a c 69. 100-5-37 syrr [æth] arm Thl-fin: παρακ. τε D-gr ℵ^{a} vulg(not fuld tol). (for εμμενειν, ē ενμενειν(sic) ℵ.) ελθειν D^{1}-gr.

23. rec πρεσβ. bef κατ εκκλ., with EHLP rel [syr coptt æth] Chr: txt ABCDℵ a k m p 13 vulg Syr arm. κατα D. προσευξ. δε D: και πρ. c f vss [simly]. αυτοις L. πεπιστευκασιν D c e 78. 137.

24. διελθ. δε D copt. aft διελθ. ins εις ℵ. ηλθαν D. ins την bef παμφ. (*to correspond with* την πισ.) BCEℵ p 13. 40: om ADHLP rel Chr.

25. εις περγην A am demid: εις την περγην ℵ^{1}(and ℵ^{2} ?) [p]. aft τ. λογον ins του κυριου ACℵ (k) p 13. 40 vulg Syr syr-w-ast arm; του θεου E. (ατταλιαν, so AB^{1}CDEℵ.) at end, D 137 syr-w-ast add ευαγγελιζομενοι αυτους.

26. om απεπλευσαν B^{1}-txt (insd in marg).

21. ὑπέστρ.] They were not far from the famous pass, called the 'Cilician gates,' which leads direct into that province: but, notwithstanding all that had befallen him, Paul prefers returning by the churches which he had founded, to a short and easy journey to the coast by his own home.

22. ἡμᾶς] Is not this a token of the presence of the narrator again? My own conjecture would be, that he remained in Antioch during the journey to Iconium, &c., and back. The events between those two limits are much more summarily related than those before or after. In an art. in the Journal of classical and sacred philology, Camb., March, 1856, where the justice of the above conjecture is called in question, the writer says, 'here δεῖ ἡμᾶς εἰσελθ. &c. is the language of the preachers themselves, as the word ὅτι shews:' and proceeds to remark justly on the transition from the oblique to the direct narrative, as especially characteristic of St. Luke's style, and corroborative of the unity of authorship between different parts of the Acts, and between the Acts and the Gospel. But if so, should we not rather look for ὑμᾶς than ἡμᾶς? The writer, I am glad to see, joins with me in rejecting the 'common' explanation (see Prolegg. § i. 13) that ἡμᾶς is used by the writer 'as a Christian, and of all Christians:' to what then would he have it referred? I would rather, regarding the ὅτι as marking a transition to the direct narrative, take ἡμᾶς as an insensible translation into the first person on the part of the narrator, speaking of an exhortation which he heard and felt. 23. χειροτ.] '*cum suffragiis creassent*,' Erasm.: not necessarily as the meaning of the *word* conventionally,—which had passed to any kind of appointment, see ch. x. 41: but by the analogy of ch. vi. 2—6. See ref. 2 Cor. The word will not bear Jerome's and Chrys.'s sense of '*laying on* of hands,' adopted by Roman Catholic expositors. Nor is there any reason here for departing from the usual meaning of electing by show

Ἀντιόχειαν, ὅθεν ἦσαν [c] παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ [d] ἔργον ὃ [e] ἐπλήρωσαν. 27 [f] παραγενόμενοι δὲ καὶ [g] συναγαγόντες τὴν ἐκκλησίαν [h] ἀνήγγελλον ὅσα [i] ἐποίησεν ὁ θεὸς [l] μετ' αὐτῶν, καὶ ὅτι [k] ἤνοιξεν τοῖς ἔθνεσιν [k] θύραν πίστεως. 28 [l] διέτριβον δὲ χρόνον [m] οὐκ [mn] ὀλίγον σὺν τοῖς μαθηταῖς.

XV. [l] Καί τινες [o] κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς ὅτι ἐὰν μὴ [p] περιτμηθῆτε τῷ [q] ἔθει τῷ Μωυσέως, οὐ δύνασθε σωθῆναι. 2 γενομένης οὖν [r] στάσεως καὶ [s] ζητήσεως [m] οὐκ [m] ὀλίγης τῷ Παύλῳ καὶ

c = ch. xv. 40. 1 Pet. ii. 23. John xix. 30‡. (Deut. i. 8.)
d = ch. xv. 38 reff.
e = ch. xii. 25 reff.
f absol., ch. xvii. 10 reff.
g = Matt. ii. 4. ch. xv. 30. Ps. xlix. 5.
h = ch. xv. 4. xix. 18. Rom. xv. 21. 2 Cor. vii. 7. Deut. xxvi. 3.
i Luke i. 72. x. 37. ch. xv. 4. Luke only. Gen. xxiv. 12.
k = 2 Cor. ii. 12 reff. l ch. xii. 19 reff. m ch. xii. 18 reff. n = Rev. xii. 12.
o ch. viii. 5 reff. p 1 Cor. vii. 18 reff. q = ch. vi. 14 reff. constr., Tobit iii. 3. 2 Macc. vi. 1. r = ch. xxiii. 7, 10. (xxiv. 5 al. Prov. xvii. 14.) s John iii. 25. ch. xxv. 20. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9 only †.

d μετ αυτων... ABCDE HLPN a b c d f g h k l m o p 13

27. συναξαντες D: συναγοντες p. rec ανηγγειλαν (*corrn to aorist as more usual*), with HLP rel vulg [syr æth arm]: ανηγγελον p: ανηγγελαν m: απηγγειλαν E k Bas, Chr$_1$: ανηγγειλον D: txt A B[ανηγελ. B^1] CN 13 copt. ο θεος bef εποι. DN [a] c 96. 133-80 sah [Bas$_1$]. for μετ' αυτων, αυτοις (partly erased by D-corr) μετα των ψυχων αυτων D.

28. rec aft διετρ. δε ins εκει, with EHLP rel [syrr coptt] Chr: om ABCDN p 13. 36. 40 vulg æth arm.

CHAP. XV. 1. aft ιουδαιας ins των πεπιστευκοτων απο της αιρεσεως των φαρισαιων 8. 137 syr-mg (*see note*). [for εαν, αν A^1.] rec περιτεμνησθε (*Meyer thinks the aor, in the sense of the* futurum exactum, *may be an emendation. I shd rather think the* present *to have been the corrn, as being the simpler, and* not *therefore 'the more genuine,'* as Bloomf.), with EHLP rel [Amm-c] Chr$_1$: txt ABCDN p 13. 36. 40 Constt$_1$ Epiph$_1$ (περιθμητε B^1: but corrd eadem manu: see table). rec om 2nd τω, with C$^{2 \text{ or } 3}$ DEHLP rel Constt [Amm-c] Chr: ins ABC^{1}N p: του 170. και τω εθει μω. περιπατητε D syr-mg [simly sah]. εθνι (but ν erased) N. δυνησησθαι C: -σεσθε 36. 180.

2. for ουν, δε BC D-gr L[N] a b h k p 36 Syr coptt: txt AEHP rel vulg D-lat syr [arm Constt$_1$] Chr. [13 def.] εκτασεως D-gr: ανστασεως l. rec συζητησεως, with Thl-fin: om και ζητ. E 68 vulg copt: txt ABCDHLPN p rel 36 Constt Chr Thl-

of hands. The Apostles may have admitted by ordination those *presbyters whom the churches elected.* προσευξ. μ. νηστ. belongs to παρέθ., not to χειροτον.

25. Ἀττάλειαν] A maritime town at the mouth of the river Catarrhactes, in Pamphylia, not far from the border of Lycia, built by Attalus Philadelphus, king of Pergamus, in a convenient position to command the trade of Syria or Egypt. It is still an important place, called Satalia. (Winer, Realw. C. and H. i. p. 242.) To reach it they had to cross the plain from Perga. 26.] ὅθεν, as being the centre whence their apostolic commission had spread. 27.] μετ' αὐτῶν, *with* (i. e. in dealing with) *them*, see reff.: not *to them*, as usually: nor *per ipsos*, as Beza, &c. θύραν πίστ.] The same metaphor is used in the reff. by Paul, and shews, perhaps, his hand in the narrative.

On χρόν. οὐκ ὀλίγ., see chronol. table in Prolegg.

CHAP. XV. 1—35.] DIFFERENCES RESPECTING THE NECESSITY OF CIRCUMCISION FOR THE GENTILE CONVERTS. COUNCIL OF THE APOSTLES AND ELDERS AT JERUSALEM. 1. τινες] Called in Gal. ii. 4, παρείσακτοι ψευδάδελφοι, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν χριστῷ Ἰησοῦ. See the addition in var. readd. probably from ver. 5. Doubtless it represents the fact. In spite of the special revelations which had accompanied the reception of the first Gentiles into the church, the strong Judaizing party adhered to their old prejudices respecting the necessity of conformity to the law of Moses. With this party Paul was in conflict all his life; and even long after, we find it raising its head again in the sects of the Ebionites and the Nazarenes. Neander (Pfl. u. L. p. 185, note) notices the account in Josephus (Antt. xx. 2. 4), where Izates, king of Adiabene, is converted to Judaism by a certain Ananias, who, for fear of a commotion among his people, allows him to remain uncircumcised—when a certain Eleazar, πάνυ περὶ τὰ πάτρια δοκῶν ἀκριβὴς εἶναι, pre-

ABCDE HLPℵ a b c d f g h k l m o p 13

τῷ Βαρνάβᾳ πρὸς αὐτούς, [t] ἔταξαν [u] ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καί τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἰερουσαλὴμ περὶ τοῦ [v] ζητήματος τούτου. 3 οἱ μὲν οὖν [w] προπεμφθέντες ὑπὸ τῆς ἐκκλησίας [x] διήρχοντο τήν τε Φοινίκην καὶ Σαμάρειαν, [y] ἐκδιηγούμενοι τὴν [z] ἐπιστροφὴν τῶν ἐθνῶν· καὶ [a] ἐποίουν χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς. 4 [b] παραγενόμενοι δὲ [b] εἰς Ἰερουσαλὴμ [c] παρεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, [d] ἀνήγγειλάν τε

t act. absol., here (1 Cor. xvi. 15) only. 1 Chron. xvi. 7.
u ch. xi. 2 reff. Ezra vii. 6, 7.
v ch. xviii. 15. xxiii. 29. xxv. 19. xxvi. 3 only. Ezek. xxxvi. 37 A(not F.) Ald. only.
w ch. xx. 38. xxi. 5. Rom. xv. 24 al. L.P., exc. 3 John 6 †. 1 Macc. xii. 4 al. Jos. Antt. xx. 2. 5.
x ch. xiii. 6 reff.
y ch. xiii. 41 (from Hab. i. 5) only.
z here only Cant. vii. 10. Ezek. xlvii. 11. Xen. Anab. i. 8. 18. xii. 6 (from Prov. iii. 12) only.
a = Luke i. 66. Job xl. 15 (20). φόβον ποιοῦντες τοῖς ἵπποις, Exod. xxiii. 1.
b ch. ix. 26 reff.
c Mark iv. 20. ch. xvi. 21. xxii. 18. 1 Tim. v. 19. Heb. d ch. xiv. 27 (reff.).

sif. [13 def.] om τω (bef βαρ.) DE. for προς αυτ., συν αυτοις D-gr: αυτοις 97. for εταξαν to προς D syr-mg have ελεγεν γαρ [*autem* D-lat] ο παυλος μενειν ουτως καθως επιστευσαν διισχυριζομενος (om D-lat) οι δε εληλυθοτες απο ιερουσαλημ παρηγγειλαν αυτοις (for αυτ., συν syr-mg) τω παυλω κ. τω βαρν. και τισιν αλλοις αναβαινειν προς . . . om προς D-lat, and in conseq has *alios ascendere apostolos* &c. εξ αυτων bef αλλους ℵ. ins τους bef πρεσβ. C 180. for εις, εν E: om b^1 c. ins οπως κριθωσιν εκ αυτοις (εκ αυτων D^2 137) bef περι D 137, syr-w-ast at end of ver.

3. εκπεμφθ. E. rec om τε (*as unnecessary*), with AEHLP rel Chr: ins BCDℵ p 36. ins την bef σαμ. DH b d f m o Thl[-sif]. διηγουμενοι ℵ¹(txt ℵ-corr¹·³).

4. ιεροσολυμα AB k p [vulg]: txt CDEHLPℵ rel 36 Chr. (13 def.) rec απεδεχθησαν (*appy a corrn, as being the usual word, of Luke* viii. 40, *ch* xviii. 27, xxviii. 30,—*and see reff*), with CEHLP Chr: παρεδοθησαν D^1; υπεδ. 36. 180; προσεδ. k: txt ABD²ℵ p. add μεγαλως CD^2 (μεγως D^1, *mire* D-lat) 137 syr-w-ast sah Ambr$_1$. for υπο, απο (*perhaps originally, as in* C, *a corrn to suit* απεδεχθ., *and thence adopted even in copies which read* παρεδ.) BC 36. 180. om 1st και ℵ¹(ins ℵ-corr¹·³). απηγγειλαντες D^1: απηγγειλαν τε D-corr b. om τε ℵ¹.

vails on him to perform the rite, for that without it he could not be a Jew. On the idea that Cerinthus and Ebion were the τινές here spoken of, see the patristic reff. in Wordsw.'s note. 2.] Compare Gal. ii. 5. ἔταξαν ἀναβ.] I assume here what seems to me to be almost beyond the possibility of question (see note to chronological table in Prolegg., where I have given the reasons), that this journey was the same as that mentioned Gal. ii. 1—10. In that case, Paul there (ver. 2) says that he went up κατὰ ἀποκάλυψιν. In this expression I cannot see it necessarily implied that the revelation was made *to himself*, but that there was *some intimation* of the Holy Ghost, similar perhaps to that in ch. xiii. 2, in accordance with which the church at Antioch sent him and Barnabas;—there being προφῆται there, by whom the Spirit spoke His will. τινας ἄλλους] Titus was one, Gal. ii. 1, 3, and that, in all probability, in order to *give an example* of a *Gentile convert of the uncircumcision endowed with gifts of the Holy Spirit*. Titus is *not mentioned in the Acts:* but only in 2 Cor., Gal., 2 Tim., and the epistle addressed to him. 3. προπεμφ.] This seems to have been something of an official escorting of them on the way, and perhaps parting from them with solemn commendation to God: not, as Morus and Heinrichs, 'rebus ad iter suscipiendum instructis,' which would hardly be thus specified, being a matter of course. At all events, it shews that the mind of the church was with them, not with the Judaizers. This was also the case in Phœnicia and Samaria, as is shewn by πᾶσιν below. 4.] On their arrival at Jerusalem, there seems to have taken place an official reception of them and their message, *in public*. There they *related*—as a most important datum for the determination of the question—*God's dealings with them* (see on ch. xiv. 27), and recounted the places where churches of believing Gentiles had been founded. This having taken place, a *protest* was entered on the part of the Pharisee believers,—in no way doubting the truth of these conversions, nor in any way disparaging the ministry of Paul and Barnabas,—that it was necessary to circumcise *αὐτούς, those of whom they had spoken*, and to command them to keep the law of Moses.

It may be objected, that this view would not be consistent with Paul's statement, Gal. ii. 2, ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς

ὅσα ὁ θεὸς [d] ἐποίησεν μετ' αὐτῶν. 5 [e] ἐξανέστησαν δέ τινες τῶν [f] ἀπὸ τῆς [g] αἱρέσεως τῶν Φαρισαίων [h] πεπιστευκότες, λέγοντες ὅτι δεῖ [i] περιτέμνειν αὐτούς, [k] παραγγέλλειν τε [l] τηρεῖν τὸν νόμον Μωυσέως. 6 [m] συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι [n] ἰδεῖν περὶ τοῦ [o] λόγου τούτου. 7 πολλῆς δὲ [p] συζητήσεως γενομένης [q] ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς [r] Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι [s] ἀφ' [s] ἡμερῶν [t] ἀρχαίων [u] ἐν ὑμῖν [v] ἐξελέξατο

e Mark xii. 19 ‖ L. only. Gen. xviii. 16. xix. 32, 34.
f ch. xii. 1 reff.
g ch. v. 17 reff.
h absol., ch. xvii. 12, 34. xviii. 8, 27. xxi. 20, 25 al.
i ver. 1.
k ch. i. 4 reff.
l = Matt. xix. 17. xxiii. 3. 1 John ii. 3, 4. Prov. iii. 21.
m = ch. iv. 5 reff. constr., p ch. xiii. 44 reff. n = here only. Wisd. ii. 17. o = ch. viii. 21 reff. q = ch. i. 15. v. 34 al. 2 Chron. xxviii. 29 v. r. only †. (-τεῖν, ch. vi. 9. -τητής, 1 Cor. i. 20.) xx. 5. r = ch. x. 30 reff. (2). Ezek. xxxviii. 8. s see Isa. xxxvii. 26. t Matt. v. 21, &c. Luke ix. 8, 19. ver. 21. ch. xxi. 16. 2 Cor. v. 17. 2 Pet. ii. 5. Rev. xii. 9. xx. 2 only. Ps. xliii. 1. u = Mark vi. 4 al. constr., 3 Kings viii. 16 compared with 2 Chron. vi. 5, not as 1 Chron. xxviii. 4, 5. v with inf., ch. i. 24 (Pet.). 2 Chron. vi. 6.

εκοι. bef ο θ. D 38. 96. 137-42 [Thl-fin: επ. μ. αυτ. bef ο θ. p]. at end ins (*from ch* xiv. 27) και οτι ηνοιξεν τοις εθνεσι θυραν πιστεως C^3HL a b d f g Thl-fin.

5. for εξαν. to απο, D syr-mg have οι δε παραγγειλαντες αυτοις αναβαινειν προς τους πρεσβυτερους εξανεστησαν λεγοντες τινες απο (εξ. κατα των αποστ. οντες [πιστευοντες] απο syr-mg: D om λεγ. follg). aft τινες ins ανδρες A. πεπιστευκοτων L b l^2 o 27-9. 99 Jer. for οτι, ως E. for τε, δε D^1[-gr](txt D^2(?)).

6. rec for τε, δε (*alteration of the characteristic* τε *to more usual copula*), with ADEHLPℵ rel 36 coptt [syrr arm] Chr_1: txt BC d p 13 vulg æth. om 2nd οι D. for λογου, ζητηματος E [c] 137 syr: ρηματος 65.

7. rec συζητ., with HLP rel [Chr_1]: ζητησ. ABℵ a c p 13. 36. 40: txt CDE. ανεστησεν εν τω πετρ. και ειπεν D^1(αναστας D^2; om εν τω and και D-corr): aft αυτους ins εν πν. αγιω 137: aft πετρος syr-mg. om οτι ℵ¹. rec ο θ. εν ημιν εξελ.

δοκοῦσιν, *μήπως εἰς κενὸν τρέχω ἢ ἔδραμον*. But I cannot see any inconsistency, if the words used in both cases be accurately weighed. To the *ἐκκλησία, ἀπόστολοι*, and *πρεσβύτεροι* Paul and Barnabas gave a simple *recital* of how God had dealt with them among the Gentiles: but Paul did not lay before the whole assembly the *Gospel which he preached among the Gentiles*, viz. the indifference of the Mosaic law to their salvation (Gal. i. 7—9), for fear of its being hastily disparaged or repudiated, and so his work being hindered (*μήπως κ.τ.λ.*). But, *in private interviews* with the chief Apostles, James, Peter, and John (Gal. ii. 9), he *did unfold the whole freeness of this Gospel*, and so effectually, as to prepare the way for their full and public accordance with him at the council. 6.] *The Apostles and elders only* are mentioned as having assembled: in which case *πᾶν τὸ πλῆθος* (ver. 12) must mean *τῶν πρεσβυτέρων*, and the decision of ver. 22 must have been arrived at *in a larger assembly*. But most probably the deliberation of the Apostles and elders implied the presence of the brethren also, who are intended by *πᾶν τὸ πλ.*,—and there was *but one assembly*. The objection, *that no one place could have held them*, is nugatory: the *official presence of all* is assumed continually in such cases, where the assembly is *open to all*.

λόγου] matter (in this case) of dispute: see reff. 7.] A promiscuous debate, not perhaps without some angry feeling, ensued on their first coming together,—and among the *multitude*, as is implied in ver. 12,—man disputing with man. Πέτρος] Partly on account of the universal deference paid to him, but principally because of his peculiar fitness to open the apostolic decisions on the subject, from having been made the instrument of the *first public and approved reception of the Gentiles*.

ὑμεῖς ἐπίστ.] In Peter's speeches in ch. x., this phrase occurs at the beginning of a sentence, ver. 28, and *ὑμεῖς οἴδατε*, ver. 37: and we have traces of the same way of expressing the personal pronoun in his speeches, ch. ii. 15; iii. 14, 25. Such notices are important, as shewing that these reports are not only according to the *sense* of what was said, but the words spoken, *verbatim*. ἀφ' ἡμ. ἀρχ.] In regard to the whole time of the Gospel up to that day (about 20 years), the date of the conversion of Cornelius, *at least fifteen years before* this (cf. Gal. ii. 1, and notes to chron. table in Prolegg.), would very properly be so specified. The length of time elapsed is placed by Peter *in the strongest light*, to shew that the question had in fact been settled by divine interference *long since*. Notice (in reff.) the idioms, &c., *peculiar* to Peter:—ἐξελέξ. with inf.,—διὰ τ. στόμ.,—καρδιογν. (most probably);—or *characteristic* of him, πει-

ABCDE HLP𝔑 a b c d f g h k l m o p 13

w ch. i. 16 (Pet. reff.
x here only. see Col. i. 5.
y ch. i. 24 (Pet.) only +. Herm. Past. ii. 4. 3.
z constr., ch. x. 43 reff.
a 1 Cor. xi. 29. James ii. 4. Ezek. xxxiv. 17, 20.
b = Matt. xviii. hi 15. Rom. ii. 15†. Wisd. iv. 10. xvi. 10. xviii. 23 only.
c ch. xiii. 8 reff.
d = Eph. v. 26. Tit. ii. 14. James iv. 8. Sir. xxxviii. 10. xv. 5. xxiii. 26. 4 Kings xviii. 14.
i Jer. xxxiv. (xxvii.) 8, 11. xxxv. (xxviii.) 14. xvi. 4 only. xiv. 27. John xix. 17. Gal. vi. 2, 5. 4 Kings xviii. 14. Rom. xiv. 2 only. Job xv. 22. πιστεύω τὸν χρόνον διδάξειν σε, Xen. Anab. vii. 7. 47. with ὅτι, Rom. vi. 8 al.
q inf. pass. absol., Matt. xviii. 25. Mark v. 43.
s ch. xii. 17 reff. L.P. Exod. xiv. 14.

ὁ θεὸς [w] διὰ τοῦ [w] στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν [x] λόγον τοῦ [x] εὐαγγελίου καὶ πιστεῦσαι. 8 καὶ ὁ [y] καρδιογνώστης θεὸς [z] ἐμαρτύρησεν αὐτοῖς, δοὺς τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν 9 καὶ οὐθὲν [a] διέκρινεν [b] μεταξὺ ἡμῶν τε καὶ αὐτῶν, [c] τῇ πίστει [d] καθαρίσας τὰς καρδίας αὐτῶν. 10 [e] νῦν [e] οὖν τί [f] πειράζετε τὸν θεόν, [g] ἐπιθεῖναι ζυγὸν ἐπὶ τὸν [hk] τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ [l] πατέρες [l] ἡμῶν οὔτε ἡμεῖς [m] ἰσχύσαμεν [n] βαστάσαι; 11 ἀλλὰ διὰ τῆς [o] χάριτος τοῦ κυρίου Ἰησοῦ [p] πιστεύομεν [q] σωθῆναι [r] καθ' [r] ὃν [r] τρόπον κἀκεῖνοι. 12 [s] ἐσίγησεν δὲ πᾶν τὸ [t] πλῆθος,

f 2 Cor. x. 9 reff. g ver. 28. Matt. xxiii. 4. Luke
h = Gal. v. 1. Matt. xi. 29, 30. 1 Tim. vi. 1 (Rev. vi. 5) only.
k ch. xx. 37. Mark ix. 42 ‖ Mt. Luke xv. 20. xvii. 2. Rom.
m = ch. vi. 10 reff. n Matt. xx. 12. Luke
o ch. xiii. 43 reff. p with inf. (absol.),
r ch. xxvii. 25 only. see ch. i. 11 reff. Rom. iii. 2.
t = ch. ii. 6 reff.

(*corrn of order :—and ημ. corrn for υμ. as it seemed more according to ecclesiastical propriety for Peter to describe the selection as made* "from us apostles," *than* "from you the whole church"), with EHLP rel (h o υμ.) [vulg-ed syr: *in nobis elegit deus* am fuld demid]: ημειν ο θ. εξ. D[1] (εν ημ. ο θ. εξ. D-corr[1] c [Rebapt$_1$]) 137: om εν υμ. m 99 Syr sah æth: txt ABC𝔑 a(ημιν) k p 13 [(copt Iren-int$_1$)] Constt. om του (bef στομ.) D[1](ins D[2]) E [m[1]] 96.

8. ο δε καρδ. ο θ. D. διεμαρτυρησεν C. om αυτοις E vulg sah Ambr$_1$ Rebapt.—rec aft δους ins αυτοις (*supplementary addn*), with CEHLP 36 [vulg syrr coptt æth arm] Constt Chr Iren-int$_1$ [Rebapt$_1$]: εν αυτους D: txt AB𝔑 p 13 Did.

9. om και A[1]. rec ουδεν, with ACDE𝔑 rel 36 Chr$_1$: txt BHLP b g k l m. om τε D.

10. at beg ins και E æth. om ουν(appy) C[1]. om ζυγον 𝔑[1](ins corr[1] ?).

11. rec om του (with c ?): ins ABCDEHLP𝔑 rel Chr$_1$ Thdrt$_1$. rec aft ιησ. ins χριστου, with CD a m 13. 36 [vulg-ed] Syr copt[-ed arm] æth-pl Thl-fin [Iren-int$_1$]: om ABEHLP𝔑 p rel am demid fuld [tol] syr [copt-ms] sah æth-rom Chr Thdrt Tert$_1$. πιστευσομεν D[1]-gr 𝔑.

12. συνκατατεθεμενων δε των πρεσβυτερων τοις υπο του πετρου ειρημενοις εσειγησεν πας κ.τ.λ. D syr-w-ast. εσιγησαν C c. απας E a[1] f m 13 Thl-fin.

ράζ. τ. θεόν,—(καθ)ὼς καὶ ἡμῖν (ch. x. 47: so ὥσπερ καί, ch. iii. 17; xi. 15),—ἀρχαίων νόων, compared with ἐν ἀρχῇ ch. xi. 15. Compare also with πειράζ τ. θεόν,—κωλῦσαι τ. θεόν, ch. xi. 17. ἐν ὑμῖν] among you. If ἡμῖν be read, then '*among us* (*Apostles*)': see var. read. There is no ellipsis of 'me' after ἐξελ.: the E. V. expresses the construction rightly.

8, 9.] The allusion is throughout to *spiritual circumcision*, as the purification of the *heart*. God, who saw deeper than the mere fleshly distinction between Jew and Gentile, who knows that the hearts of *all* are unclean, and that the same all-sufficient sacrifice can cleanse them *all*, if applied by faith (compare the remarkable parallel, 1 Pet. i. 18—22 incl.), put no difference between us and them, but has been pleased to render them spiritually clean. τῇ πίστει, not simply '*by faith*:' but by their faith, or by the faith in Christ. 10.] πειρ. (as κωλῦσαι, ch. xi. 17), tempt, *by putting obstacles in the way of* His evidently determined course. ἐπιθεῖναι, infin., marking the intended result of πειράζετε: cf. βῆ δὲ θέειν, βῆ δ' ἰέναι, μάστιξεν δ' ἐλάαν, &c. See Bernhardy, Syntax, p. 365. ζυγόν] See ref. Gal. Peter could not be so much referring to the mere outward observance of ceremonies, which he himself and the Jewish converts thought it expedient to retain,—but to the imposition of the law as a condition of salvation, on the consciences of the disciples. So Neander (Pfl. u. L. p. 214). This being so, οὔτε . . . βαστάσαι will refer, not to the *burdensomeness* of ceremonies, but to the far more grievous burden of legal death, of which Paul cries out so bitterly in Rom. vii. 24,—and says, Gal. v. 3, μαρτύρομαι . . . παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

11. Seeing that we *all in common* believe that the grace of Christ is the sufficient, and only cause of our salvation, it can neither be reasonable nor according to

καὶ ἤκουον Βαρνάβα καὶ Παύλου [u] ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ [v] τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν. 13 μετὰ δὲ τὸ [s] σιγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων [w] Ἄνδρες ἀδελφοί, ἀκούσατέ μου. 14 Συμεὼν [u] ἐξηγήσατο [w] καθὼς πρῶτον ὁ θεὸς [x] ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν [y] τῷ ὀνόματι αὐτοῦ. 15 καὶ τούτῳ [z] συμφωνοῦσιν οἱ [a] λόγοι τῶν [a] προφητῶν, καθὼς γέγραπται 16 Μετὰ ταῦτα [b] ἀναστρέψω καὶ [c] ἀνοικοδομήσω τὴν [d] σκη-

u here bis. Luke xxiv. 35. John i. 18. ch. x. 8. xxi. 19 only. Judg. vii. 13.
v ch. vii. 36 reff.
w = 3 John 3 only.
x = Luke i. 68, 78. vii. 16. constr. ellipt., here only. Jer. xxxix. (xxxii.) 41 v. r. see Luke i. 25.
y Ps. vii. 17. Isa. xxv. 1.
z ch. v. 9 reff.
a Luke iii. 4. Deut. xiii. 2.
b ch. v. 23 reff.
c here bis only. Amos ix. 11.
d = here only, and Amos i. c.

βαρναβαν και παυλον εξηγουμενοι D[1](txt D[s]).
13. αναστας ιακ. ειπεν D Syr.
14. for επεσκ., επελεξατο E: εξελεξ. c[1] 137[1]: εξελεξ. και 13. εξ εθνων bef λαβ. C. rec ins επι bef τω ονομ., with HLP rel copt: om ABCDEℵ p 13. 36. 40 vulg syrr sah [arm] Constt[1] Chr[1] Procop[1] Iren-int[1] Jer Rebapt[1].[—om τω ον. αυ. also æth.]
15. for τουτω, τουτο HL o 13: ουτως D[1](and lat: txt D[s]) sah Iren-int[1]. συνφωνησουσιν D[1][-gr](txt D[s] [*consonat* D-lat]).
16. μετα δε D[1](and lat). [αναστρεψει A[1], but corrd eadem manu:] επιστρεψω D.

God's will, to fetter that grace with superfluous and vexatious conditions. See nearly the same argument retorted on Peter himself, Gal. ii. 14 ff. κἀκεῖνοι are *the Gentile Christians*, not *our fathers*;—*their* ground of trust is the same as ours: *ours*, no more than theirs. 12.] The multitude (see above) then,—and not before, on account of their mutual disputes,—being tranquillized by Peter's speech, quietly received from Paul and Barnabas an account of the seals of *signs and wonders* by which God had stamped the approval of their ministry among the Gentiles. The miracles at Paphos and Lystra would be among the principal of these. 13.] αὐτούς, viz. Paul and Barnabas. *Both had spoken*: doubtless wonders, unrecorded, had been wrought by the hand of Barnabas, which he had recounted. Ἰάκωβος] See note, ch. xii. 17, and the prolegg. to the epistle of James. I assume here, that this is James the Just, the brother of the Lord, the author of the Epistle: and though an ἀπόστολος (Gal. i. 19: see also note on ch. xiv. 4), not one of the twelve. If we may presume to judge from the character of his Epistle, to say nothing of the particulars which tradition has handed down concerning him, his decision would come with remarkable weight on this occasion. For he is, among all the sacred writers of the N. T., the representative of the strictest adherence to and loftiest appreciation of the *pure standard of legal morality*. All that the law was, from its intrinsic holiness, justice, and goodness (Rom. vii. 12), capable of being to Christians, *he* would be sure to attribute to it. And therefore when *his judgment*, as well as that of Peter, is given in favour of the freedom of the Gentiles, the disputers, even of the Pharisaic party, are silenced. There does not seem to be in the following speech any decision *ex cathedra*, either in the ἀκούσατέ μου, or in the ἐγὼ κρίνω (ver. 19): the decision lay in the weightiness, partly no doubt of the person speaking, but principally of the matter spoken by him.

14. Συμεών] James characteristically uses this Jewish form of the name: so also Peter himself, 2 Pet. i. 1. The name occurs Gen. xxix. 33, LXX; Luke ii. 25; iii. 30; ch. xiii. 1; Rev. vii. 7: the name Simon, elsewhere used in the N. T. for Peter, is found in 1 Chron. iv. 20 (Heb. שִׁמְעֹנִי, LXX-ed.-vat., but Σεμιών B(Mai), Σεμειών, A). τῷ ὀν.] for His name: dat. commodi [for the service, or the making known, of His name]. On ἐπεσκ. λαβ., see reff.: the infin., as ἐπιθεῖναι, ver. 10, note. λαόν, answering to the λαός, so well known as His by covenant before. 15. τούτῳ] Neuter, to this: not, '*to Him*,' in which case we should expect not οἱ λόγοι τῶν πρ., but οἱ προφῆται (Meyer). 16—18.] The citation from Amos is made freely from the LXX: differing widely in the latter part from our present Hebrew text, which see in loc. E. V. In all probability the LXX had another reading before them, substituting perhaps יִרְשׁוּ אֹתִי for יִדְרְשׁוּ אָדָם, and אָדָם for אָדוֹם. The existing Hebrew MSS. contain several minor variations, for which see Kennicott and De Rossi in loc. Of this we may at least be sure, that James, even if (as I believe) he *spoke in Greek*, and quoted as here given, would not himself (nor would the Pharisees present have

νὴν Δανεὶδ τὴν πεπτωκυῖαν, καὶ τὰ [e] κατεσκαμμένα αὐτῆς [c] ἀνοικοδομήσω, καὶ [f] ἀνορθώσω αὐτήν· 17 [g] ὅπως [g] ἂν [h] ἐκ- ABCDE HLPℵ a b d f g h k l m o p 13
[f] ζητήσωσιν οἱ [i] κατάλοιποι τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη, [jk] ἐφ' οὓς [j] ἐπικέκληται τὸ [k] ὄνομά μου [j] ἐπ' αὐτούς, λέγει κύριος ὁ ποιῶν ταῦτα 18 [l] γνωστὰ [m] ἀπ' αἰῶνος. 19 διὸ ἐγὼ [n] κρίνω μὴ [o] παρενοχλεῖν τοῖς [p] ἀπὸ τῶν ἐθνῶν [q] ἐπιστρέφουσιν [q] ἐπὶ τὸν θεόν, 20 ἀλλὰ [r] ἐπιστεῖλαι αὐτοῖς [s] τοῦ [t] ἀπέχεσθαι [ἀπὸ] τῶν [u] ἀλισγη-

e Rom. xi. 3 only, from 3 Kings xix. 10.
f Luke xiii. 13. Heb. xii. 13 only. Ps. xvii. 35.
g ch. iii. 19 reff.
h = Rom. iii. 11, from Ps. xiii. 2. Heb. xi. 6 (Luke x. 50, 51. Heb. xii. 17. 1 Pet. i. 10) only.
i here only. Ezra iii. 8.
j constr., Mark vii. 25. Rev. vii. 2. Levit. xv. 4.
k James ii. 7 only.
l ch. i. 19 reff.
m ch. iii. 21. Luke i. 70. Gen. vi. 4.
n w. inf., ch. iii. 13. xx. 16. xxv. 25 (xxvii. 1). 1 Cor. ii. 2. v. 3 (vii. 37). Tit. iii. 12. 2 Macc. xi. 25.
o here only. v. dat., Job xvi. 3. 1 Macc. xiii. 14. Diod. Sic. xiv. 27. w. acc., Jer. xxvi. (xlvi.) 27. 1 Macc. x. 35. Demosth. p. 242. 16.
p ch. xii. 1. (xxvii. 44).
q ch. xxvi. 20 reff.
r ch. xxi. 25. Heb. xiii. 22 only. 3 Kings v. 8 A(not F.) only.
s constr., ch. iii. 12 reff.
t = with ἀπό, 1 Thess. iv. 3. v. 22 only. (Luke vii. 6 al.) Job i. 1 al.
without, ver. 29 reff.
u here only †. (-γεῖν, Mal. i. 7, 13. Dan. i. 8. Sir. xl. 29.)

κατεστραμμενα B: -στραμμενα (so LXX-A) ℵ 13 Procop$_1$: ανεσκαμμενα E [σκαμμενα (the σ above the line) H]. οικοδομησω (2nd time) C^1(appy) 68.

17. om αν E a k Chr$_2$. for κυρ., θεον D æth. for ο ποιων, ποιησει D^1[-gr] (txt D^s): om ο Bℵ^1. rec aft τον. ins παντα, with H 36 Syr [arm] Chr: pref., ELP e f g l syr Thl-sif: om ABCDℵ m p 13 vulg copt æth Constt Iren-int Rebapt.

18. rec at end adds εστι τω θεω παντα τα εργα αυτου, with EHLP rel syr Constt$_1$ Chr$_1$: γνωστον απ' αι. (add εστιν D vulg syr-mg Iren) τω κυριω (om syr-mg) το εργον αυτου AD vulg syr-mg [arm-usc] Iren-int$_1$: txt BCℵ a p 13. 29. 36. 68-5. 100-5-33-80 copt arm[-zoh æth]. (*In the presence of so many apocryphal insertions as we find in the Acts, taking into account also the great variety, and seeing in it* (cf many more variations in Scholz ad loc) *an argument against the genuineness of the words,—seeing also that no possible reason can be given for their omission, if originally genuine, I have followed the authority of* BCℵ, *as also have Scholz and Tischdf* (ed 7 [and 8]). *Lachmann has adopted the reading of* AD al (see above), *which, as Meyer observes, is evidently an emendation of still later date than the rec.*)

20. [αλλ BCH c d m o p.] om 1st του [E]H. om απο (*as unnecessary ?*) B D-gr ℵ p 180 E-lat Œc$_1$: ins AC E-gr HLP 13 rel vulg [D-lat] Constt Chr Iren-int.

allowed it) have quoted any rendering, especially where the stress of his argument lay in it, *at variance with the original Hebrew.*

The prophecy regards that glorious restitution of the kingdom to (the Son of) David, which should be begun by the incarnation of the Lord, and perfected by His reign over all nations. During the process of this restitution those nations, as the effect of the rebuilding, should seek the Lord,—to whomsoever the gospel should be preached. There is here neither assertion nor negation of the national restoration of the Jews. Be this as it may (and I firmly believe in the literal accomplishment of all the prophecies respecting them as a nation), it is obvious, on any deep view of prophetic interpretation, that the glorious things which shall have *a* fulfilment in the literal Israel, must have *their complete and more worthy fulfilment* in the spiritual theocracy, of which the Son of David is the Head. 17. **ἐφ' οὓς ἐπικέκλ.**] Notice the same expression in the Epistle of James (ref.). 18.] The variation of reading here is remarkable. The text which I have given is in all probability the original, and the words inserted in the rec. have been intended as a help out of their difficulty. Not only are they wanting in several ancient MSS., but they bear the sure mark of spuriousness,—manifold variations in the MSS. where they do occur. The sense, and account of the text seem to be this: the Apostle paraphrases the **ὁ ποιῶν (πάντα) ταῦτα** of the LXX, adding **γνωστὰ ἀπ' αἰῶνος**, and intending to express 'saith the Lord, who from the beginning revealed these things,' viz. by the prophet (of old, see reff.) just cited. The addition in the rec. has been made to fill up the apparently elliptical **γνωστὰ ἀπ' αἰῶνος**, which not being found in the passage of Amos, was regarded as a sentence by itself. These last words, **κύρ. ὁ ποι. ταῦ. γν. ἀπ' αἰ.**, may perhaps be an allusion to the mystery of the admission of the Gentiles into the church, which was now being revealed practically, and had been from of old announced by the prophets: cf. Rom. xvi. 25, 26; Eph. iii. 5, 6, &c. 19.] **ἐπιστρέφουσιν**, not as E. V. '*are turned*,' but **are turning**:—the converts daily gathered into the church. In **παρενοχλ.** there is no meaning of '*præter, . . . insuper*, molestiam creare:' but simply '**molestiam creare**:' see reff.

μάτων τῶν [v] εἰδώλων καὶ τῆς [w] πορνείας καὶ τοῦ [x] πνικτοῦ καὶ τοῦ αἵματος. 21 Μωυσῆς γὰρ [y] ἐκ γενεῶν [y] ἀρχαίων [z] κατὰ πόλιν τοὺς [a] κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς [b] κατὰ πᾶν σάββατον [b] ἀναγινωσκόμενος. 22 Τότε [c] ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν [d] ὅλῃ

v Rom. ii. 22. 1 Cor. x. 19 reff.
w = Matt. xv. 19. 1 Cor. vi. 18 al. Hos. ii. 2.
x ver. 29. ch. xxi. 25 only τ. see 1 Kings xvi. 14, 15. Sir. li. 4.
y see ver. 7 reff.
z Luke viii. 4. ch. xiv. 33. Tit. i. 5. constr., ch. viii. 5 reff.
a — and b ch. xiii. 27 (reff.).
c = vv. 25, 28. Luke i. 3. Esth. i. 19.
d ch. v. 11. Rom. xvi. 23. 1 Cor. xiv. 23. 2 Chron. xxx. 24 Ald.

om και του πνικτου (*appy, as Meyer, because in Levit no such command is formally expressed*) D Iren-int$_1$ Cypr Tert Jer(who says it was in some mss) Ambrst (who ascribes it to Greek interpolators): om του AB p 13. at end ins και οσα (add αν al) μη θελουσιν (-ωσιν al) εαυτοις (αυτ. al) γινεσθαι ετεροις μη ποιειτε D a b e o 7. 27-9. 60-9. 98-marg 106 sah æth Iren-int Cypr.

21. τους κηρ. [αυ. bef κ. πολ.] C m: εχει τ. κ. αυτον ε(χει) D(three letters lost, erased by D-corr).—for αυτον, αυτου(sic) ℵ^1.

20.] ἐπιστεῖλαι, to send an ἐπιστολή: then τοῦ ἀπ., of the purpose of such epistle,—to the end that they may abstain, &c. ἀλισγ. belongs to εἰδώλων only. Meyer understands it to refer to the four genitives, the pollutions of (1) idols, (2) fornication, (3) things strangled, (4) blood. This he rests on the non-repetition of ἀπό before τῆς πορν. But in this case the members do not correspond. The Gentile converts needed no command to abstain from the pollution of *idolatry*: and the use of the Alexandrine verb ἀλισγεῖν in reff. shews it to apply most naturally to pollution by *eating*. The ἀλ. τ. εἰδ. are the things polluted by being offered to idols, about which there was much doubt and contention in the early church:—see Exod. xxxiv. 15, and 1 Cor. viii. and x. 19. τῆς πορνείας] It may seem strange that a *positive sin* should be made the subject of these enactments which mostly regard things in themselves indifferent, but rendered otherwise by expediency and charity to others. In consequence we have the following attempts to evade the simple rendering of the word: (1) Beza, Selden, Schleusner, explain it of *spiritual fornication* in eating things offered to idols: (2) Morus and Heinrichs, of the committal of actual fornication at the *rites in idol temples*: (3) Salmasius, of the sin of the whore-*master*: (4) Calovius, of *concubinage*: (5) Lightfoot, of *marriage within the forbidden degrees*: (6) Teller, of *marriage with heathens*: (7) Bentley would read χοιρείας, '*swine's flesh*:' (8) πορκείας has also been conjectured (probably not by Bentley, as stated in Meyer, De W., and this work, edn. 1):—see other renderings in Meyer and De Wette. But the solution will best be found in the fact, that πορνεία was universally in the Gentile world regarded on the same footing with the other things mentioned, as an ἀδιάφορον, and is classed here as Gentiles would be accustomed to hear of it, among those things which they allowed themselves, but which the Jews regarded as forbidden. The moral abomination of the practice is not here in question, but is abundantly set forth by our Lord and his Apostles in other places. πνικτοῦ] as *containing the blood*,—see Levit. xvii. 13, 14. αἵματος] blood, in any shape: see Gen. ix. 4; Levit. xvii. 13, 14; Deut. xii. 23, 24. Cypr., Tertull., and others interpret the word of *homicide*, which is refuted by the context. 21.] Living as the Gentile converts would be in the presence of Jewish Christians, who heard these Mosaic prohibitions read, as they had been from generations past, in their synagogues, it would be well for them to avoid all such conduct and habits as would give unnecessary offence. Other meanings have been proposed: as 'that it was superfluous to command these things to the Jews, for they would hear them in the synagogues' (so an ancient Schol., Lyra, and Neander),—whereas no question whatever was raised about Jewish converts:—'neque est metuendum, ut Moses propterea antiquetur,' Erasmus, al.: 'Pudori vobis foret et ignominiæ, si vos, homines Christiani . . . . hac in re inferiores a Judæis deprehenderemini, quod vos communione cum epulis sacrificialibus polytheismo favere videremini, quum illi Judæi . . . . monotheismo adhæreant tenacissime, eumque quavis septimana sibi inculcatum audiant,' Heinrichs. 'Nam quod ad Mosen attinet, non possunt, qui ex Judæis sunt, queri, eum sperni ab alienigenis nostri gregis, quando in nostris (?) non minus quam in Judaicis conventibus Moses, ita ut ab antiquo factum est, legitur, et quidem sabbatis,' Grot., Hammond. On the reading of the law, &c., in the synagogues, so

e John vi. 70. xv. 16, 19. ch. vi. 5. 1 Chron. xix. 10.
f Luke xxii. 26. Heb. xiii. 7, 17, 24. 3 Kings ix. 5. Sir. xxxv. (xxxii.) 1.
g ch. ix. 30 reff.
h constr., ch. xxvi. 3 reff.
i ch. xi. 30 reff.
k ch. xi. 1 reff.

τῇ [d] ἐκκλησίᾳ [e] ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς ABCDE HLPℵ a b c d f g h k l m o p 13
Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν
καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας [f] ἡγουμένους
ἐν τοῖς [g] ἀδελφοῖς, 23 [h] γράψαντες [i] διὰ χειρὸς αὐτῶν Οἱ
[g] ἀπόστολοι καὶ οἱ πρεσβύτεροι [g] ἀδελφοὶ τοῖς [k] κατὰ τὴν
Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν [g] ἀδελφοῖς τοῖς ἐξ

22. εδοξασεν D[1]. om εξ αυτων A. om τω (*for uniformity*) DHLP rel Chr$_1$: ins ABCEℵ a c p 13. ins τω bef βαρν. a c 13. rec επικαλουμενον (*explanatory corrn*), with HP rel Chr: txt ABCDELℵ p 13. 36 Constt$_1$. rec βαρσαβαν, with a 36 rel [vulg-ed demid arm] Chr: βαραββαν D: βαρναβαν fuld æth[-rom]: txt ABCEHLPℵ b e m p 13 am coptt Constt. ηγουμενους ℵ[1].

23. rec aft αυτων ins ταδε (*addition as the variations shew*), with EHLPℵ[3] p 13. 36 syr [arm] Constt$_1$ Chr$_1$; επιστολην περιεχουσαν ταδε C D(but επιστ. bef δ. χ. α.) æth-pl; επιστολην και πεμψαντες περιεχουσαν 137 syr-mg; ουτως Syr; επιστ. ουτως sah: om ABℵ[1] vulg copt æth-rom. rec ins και οι bef αδελφ. (*see note*), with EHLPℵ[3] rel 36 syrr copt æth [arm-zoh] Constt$_1$ Chr$_1$: om ABCDℵ[1] p 13 vulg arm[-usc] Iren-int$_1$ Ath[-int$_1$] Pac$_1$ [om αδ. also 34 sah Orig-int$_1$]. om 1st τοις C[1](appy) 13. for κιλικιαν, κιλιαν A, κιλειαν D. τοις εξ εθ. bef αδ. D [om εξ H].

ch. xiii. 15, note. **22.**] ἐκλεξαμένους must not (with Kuin., al.) be taken for ἐκλεχθέντας; the 1 aor. middle can *never* have a passive signification: see Lobeck's note on Phrynichus, p. 319: where he gives a collection of seeming instances of such usage and explains them. Such irregularities of *case* in words in apposition as we have here (ἀποστόλοις . . . . ἐκλεξαμένους . . . . γράψαντες . . . .) will not surprise any one versed in Hellenistic Greek. See e. g. Luke i. 73, 74; ch. xxv. 27; Heb. ii. 10; also ch. xxii. 17, ἐγένετο δέ μοι ὑποστρέψαντι . . . . . κ. προσευχομένου μου . . . . γενέσθαι με ἐν ἐκστάσει . . . . and ref. (h). Βαρσαββᾶν] Of this Judas nothing further is known than that (ver. 32) he was a 'prophet' (see ch. xiii. 1). Wolf and Grotius hold him to have been the brother of Joseph Barsabas, ch. i. 23.

Σίλαν] otherwise Silvanus (Σιλουανός): the former name [is found] in the Acts, the latter in the Epistles of Paul. He also was a 'prophet' (ver. 32). He accompanied Paul on his second missionary journey through Asia Minor and Macedonia (ver. 40—ch. xvii. 10),—remained behind in Berœa (xvii. 14), and joined Paul again in Corinth (xviii. 5; 1 Thess. i. 1; 2 Thess. i. 1), where he preached with Paul and Timotheus (2 Cor. i. 19). The Silvanus (1 Pet. v. 12), by whom the first Epistle of Peter was carried to the churches of Asia Minor, seems to be the same person. Tradition however distinguishes Silas from Silvanus, making the former bishop of Corinth, the latter of Thessalonica. On the hypothesis which identifies Silas with Luke and makes him the author of the Acts, see Prolegg. to Acts, § i. 11. *β*, *γ*. I may repeat here, that in my mind the description of Silas here as one of the ἡγούμενοι ἐν τοῖς ἀδελφοῖς, of itself, especially when contrasted with the preface to Luke's gospel, would suffice to refute the notion. It has been also supposed (by Burmann) that Silas (ψ'ψ) [*third*] is the same name with Tertius, who wrote the Epistle to the Romans, Rom. xvi. 22: but without reason: see Winer, Realw., "Tertius," and Michaelis, Introd. vol. iv. p. 89, Marsh's transl. **23.**] The omission of καὶ οἱ before ἀδελφοί, found (see var. read.) in all the first MSS., can (as Neander observes against De Wette) hardly have been occasioned by hierarchical considerations, seeing that it occurs as early as Irenæus, and that it would be equally against the strong hierarchical view to call the presbyters πρεσβ. ἀδελφοί, writing, as they were, to the ἀδελφοῖς. It seems very much more probable to me that the words καὶ οἱ were inserted to bring the decree into exact harmony with the beginning of ver. 22. In this, the first *official* mention of πρεσβύτεροι, it is very natural that the import of the term should be thus given by attaching ἀδελφοί to it. See, on the whole, Bp. Wordsw.'s note. Κιλικίαν] This mention of *churches in Cilicia*, coupled with the fact of Paul's stay at Tarsus (ch. ix. 30—xi. 25: see also Gal. i. 21), makes it probable that Paul preached the gospel there, *and to Gentiles*, in accordance with the vision which he had in the temple (ch. xxii. 21).

χαίρειν] Not a rendering by Luke of the Hebrew שלום, as Grotius; for the Epistle was certainly written in *Greek*,

ἐθνῶν [l] χαίρειν. 24 [m] ἐπειδὴ ἠκούσαμεν ὅτι τινὲς [n] ἐξ ἡμῶν [n] ἐξελθόντες [o] ἐτάραξαν ὑμᾶς λόγοις [p] ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, οἷς οὐ [q] διεστειλάμεθα, 25 [r] ἔδοξεν ἡμῖν γενομένοις [s] ὁμοθυμαδὸν [r] ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς [t] ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, 26 [u] ἀνθρώποις [v] παραδεδωκόσιν τὰς [w] ψυχὰς αὐτῶν [x] ὑπὲρ

l = ch. xxiii. 26. James i. 1 only (2 John 10, 11. Isa. xlviii. 22) ‡. Esdr. viii. 9. 2 Macc. ix. 19.
m Luke xi. 6. ch. xiii. 46. xiv. 12. 1 Cor. i. 21, 22 al. L.P. (Matt. xxi. 46 v. r.) 1 Macc. xv. 3.
n Matt. ii. 6. 1 John ii. 19. Deut. xiii. 13.
o = ch. xvii. 6, 13. Gal. i. 7. v. 10. Prov. xii. 25. ἢ ταράττει σε, . . . ὅτι . . . Xen. Mem. ii. 6. 17.
p here only †. (see ch. xvii. 6.) τὴν Δήκηθον καθελὼν κ. ἀνασκευάσας, Thuc. iv. 116. q Mark vii. 36 al. Ezek. iii. 19.
r ver. 22 (reff.). s ch. i. 14 reff. t w. gen. (Matt. xii. 18). Rom. i. 7. xvi. 5, 8, 9. 1 Cor. x. 14. Phil. ii. 12 only. Ps. cxxvi. 2.
u = Matt. xiii. 45. Gen. ix. 20 al. v = 1 Cor. xiii. 3. Dan. iii. 28 (96). w = Matt. ii. 20. John x. 11. ch. xx. 24. Rom. xvi. 4. Rev. xii. 11 al. Exod. xxi. 23. x ch. ix. 16 reff.

24. for επειδη, επι δε ℵ[1]. for ημων, υμων ℵ[1] [m[1] Thl-sif]. om εξελθ. BN[1] a[1] [æth-rom] arm Constt[1] [Chr[1] Ath-int[1]]: ελθοντες [H]L. εξεταραξαν D[1] a[1]. [ανασκευαζοντες L.] rec aft υμων ins λεγοντες περιτεμνεσθαι (add δει E) και τηρειν τον νομον (*gloss from* vv 1, 5), with CEHLP syrr æth-pl [arm Thl] Iren[-int](aft διεστειλ.), περιτεμνειν αυτους τα τεκνα [κ. τ. τ. ν.] Chr-edd[1]: om ABDN p 13 vulg coptt æth-rom Constt[1] Epiph[1] Ath[-int[1] Orig-int[1]]. [διαστ. p:] διεστειλομεθα D[1](txt D[4]).

25. εκλεξαμενους (*grammatical correction*) ABL p 13 rel: txt CDEHPN b f g l 36 Constt[1] Chr[1]. for ημ., υμων D-gr [k m[1](?)].

26. παραδεδωκασιν D. την ψυχην D Iren-int[1].

as intended for Gentiles. The only other place where this Greek form of salutation occurs in an apostolic document (we have it in the letter of the chief captain Lysias, ch. xxiii. 26) is in James i. 1, which Bleek has remarked as a coincidence serving to shew his hand in the drawing up of this Epistle. **24.**] Neander remarks (Pfl. u. L. p. 223, note) that ἐξ ἡμῶν ἐξ. is a presumption in favour of the reading καὶ οἱ ἀδελφοὶ above: for that these men could hardly have gone out from among the Apostles and elders. But such a supposition is not necessary: ἡμῶν implies the church, the ἀδελφοί of whom they were the πρεσβύτεροι, whether καὶ οἱ be inserted or not. ἀνασκ.] See ref. Thucyd., where it will be seen that it implies *turning up the foundations*:—for Brasidas cleared the ground and consecrated it. Cf. Passow, sub voc. The words λέγοντες περιτέμνεσθαι κ. τηρεῖν τὸν νόμον, inserted in rec. after ὑμῶν, are *manifestly*, in my view, an interpolation, from the desire to specify in what particulars these persons had sought to unsettle the souls of the Gentile brethren. The defence of the clause set up by Meyer and De Wette,—that if interpolated it must be from ver. 5, not from ver. 1, and that this is improbable,—is best answered by observing that in E, one of the principal authorities for the insertion, the δεῖ after περιτέμνεσθαι betrays in very fact that the interpolation *was* from ver. 5, as also, but in a less degree, does the λέγοντες. The reasons given by Meyer and De W. why the words should have been *omitted*,—the similarity of ending in ὑ-ΜΩΝ and νό-ΜΟΝ,—or to square it with ver. 1, seem to me nugatory. The former is very improbable,—and the latter would have required the preservation of λέγ. περιτέμνεσθαι. The *variations* also in the clause are strong presumptions against it. The persons to whom the epistle was addressed would very well know *what* it was that had disturbed their minds, and the omission of formal mention of it would be natural, to avoid prominent cause of offence to the Jewish converts by an apparent depreciation of circumcision and the observance of the law. **25.**] γεν. ὁμοθυμ. may mean either '*assembled with one accord*,' as (perhaps) ch. i. 14; or '*having agreed with one consent*' as Meyer. I prefer the former meaning. So we have adverbs as predicates after verbs substantive, e. g., εἶναι διαφερόντως, Plato Legg. x. p. 892 c, κατύπερθε γίνεσθαι, Herod., &c. See Bernhardy, Syntax, p. 337. Βαρν. κ. Παύλ.] Paul has generally been mentioned first since ch. xiii. 43. (The exception, ch. xiv. 14, appears to arise from the people calling Barnabas Jupiter, and thus giving him the precedence in ver. 12, after which the next mention of them follows the same order.) But here, as at ver. 12, we have naturally the old order of precedence in the Jerusalem congregation preserved. **26.** παραδ. τ. ψ.] See reff. The sacrifice of their lives was made *by them*: they were martyrs *in will*, though their lives had not as yet been laid down in point of fact.

This is mentioned to shew that Paul and Barnabas could have no other motive than that of serving the Lord Jesus Christ,

ABCDE HLP𝔑 a b c d f g h k l m o p 13

τοῦ [x] ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 27 ἀπ- ἐστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, [y] καὶ [y] αὐτοὺς [z] διὰ λόγου [a] ἀπαγγέλλοντας τὰ αὐτά. 28 [r] ἔδοξεν γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν μηδὲν πλέον [b] ἐπιτίθεσθαι ὑμῖν [c] βάρος, πλὴν τῶν [d] ἐπάναγκες, 29 [e] ἀπέχεσθαι [f] εἰδωλοθύτων καὶ αἵματος καὶ [g] πνικτῶν καὶ [g] πορνείας· ἐξ ὧν [h] διατηροῦντες [i] ἑαυτοὺς εὖ [j] πράξετε. [k] ἔρρωσθε. 30 Οἱ

y = Matt. xxvii. 57. ch. xxi. 24.
x ver. 33. 2 Thess. iii. 2, 15.
a ch. xi. 13 reff. constr., ch. vi. 11 reff.
b ver. 10 reff.
c = Rev. ii. 24 (Matt. xx. 12. 2 Cor. iv. 17. Gal. vi. 2. 1 Thess. ii. 6) only †. Sir. xiii. 2 (2 Macc. ix. 10) only.
d here only †. Jos. Antt. xvi. 11. 2. Demosth. κατὰ Τιμοκρ. p. 706. 22. (ἀναγκαστής, Job iii. 18 Symm.)
e gen., 1 Tim. iv. 3. 1 Pet. ii. 11 only. Jer. vii. 10. (w. ἀπό, ver. 20 reff.)
f 1 Cor. viii. 1 reff.
g ver. 20 (reff.).
h Luk ii. 51 only. = Ps. xi. 7. Isa. lvi. 2.
i = 2 Cor. vii. 11 reff.
j see note. not as Eph. vi. 21. 2 Macc. ix. 19.
k here (ch. xxiii. 30 rec.) only. 2 Macc. xi. 33.

at end ins εις παντα πειρασμον DE 137 syr-mg.

27. aft λογ. ins πολλου E. αναγγελουντας D-gr [-γελοντες a m p]. ταυτα D[1](and lat: txt D[2]) sah æth-pl: και ταυτα syr: om æth-rom [om τα m].

28. τω πν. τω αγ. ABℵ k p 13 Clem[1]: txt CDEHLP rel 36 Constt[1] Cyr-jer Chr[1] Bas[1] [Cyr-p[1]] Œc Thl [Iren-int[1]] Cypr[1] Pac[1]. (after ημιν ℵ[1] has written κ, but marked it for erasure.) πλειον D [a] 105. for υμιν, ημειν D[1][-gr](txt D[2](?)). rec aft των επαναγ. ins τουτων, with ELP rel [arm] Chr: pref BCDHℵ a m p 13 vulg [syrr coptt] Constt [Did[1]] Thl Iren-int[1] [Cypr[1]]: om A 15-8. 36. 48. 180 Clem[1] Epiph[2] Cyr[1] Orig-int Pac-mss (*τουτων seems to have been a marginal supplementary gloss, which some inserted before, some after των επαναγκες*).—om των D[1](ins D[2](?)) ℵ[1] 13.[—εν αναγκαις (*itacism?*) ACℵ Constt-edd[1] Cyr-edd[1].]

29. rec κ. πνικτου (*alteration for uniformity with ver* 21), with A[2]EHLPℵ[2] 13. 36 vulg [syrr (æth) arm(Tischdf)] Constt[1] Chr[1] Œc Thl [Did[1] Ath-int[1]]: om D Iren-int[1] Cypr[1] Tert[1] Ambrst[1] Pac[1] Jer[1] (*see on ver* 21): txt A[1]BCℵ[1] p coptt Clem[2] Orig[1]. [aft πορν.] ins και οσα μη θελετε εαυτοις γενεσθαι ετερω [-ροις al] μη ποιειτε (*cf ver* 20) D(ποιειν D[1]: -ειν ται(sic) D[2]) a e 25-9. 32. 42. 57. 69. 105-6-87 syr-w-ast æth Iren-int Cypr. for εξ, αφ D. πραξατε C D[-gr, *agitis* D-lat] HL æth-rom: πραξητε E. D adds *φερομενοι εν τω αγιω πνευματι*: also Iren (*ambulantes in sp. s.*) Tert (*vectante* or *rectante vos sp. s.*).

and to awaken trust in the minds of the churches. But, although this was so, the Apostles and Elders did not think proper to send only Paul and Barnabas, who were already so deeply committed by their acts to the same side of the question as the letter which they bore,—but as direct authorities from themselves, Judas and Silas also, who might by word confirm the contents of the Epistle. On the present part. (ἀπαγγ.) see reff. and Winer, edn. 6, § 45. 1. One account of it is, that during the mission implied in ἀπεστάλκαμεν they would be ἀπαγγέλλοντες. But a far more probable one, that the pres. part. here, as so often, *designates* merely, carrying rather a logical than a chronological force: "as announcers of." **27.**] τὰ αὐτά, as above, **the contents of the Epistle** (and any explanation required): not, as Neander, '*the same things as P. and B. have preached*:' διὰ λόγου, **by word of mouth**, as opposed to '*by letter*,' decides against this interpretation. **28.** τῷ ἁγ. πν. καὶ ἡμ.] Not = τῷ ἁγ. πν. ἐν ἡμ. (as Olsh.),—but as, in ch. v. 32, the Holy Spirit, given to the Apostles and testifying by His divine power, is *coupled with* their own human testimony,—so here the *decision of the Holy Spirit*, given them as leaders of the Church, is laid down as the *primary and decisive determination* on the matter,—and *their own formal ecclesiastical decision* follows, as giving utterance and scope to His will and command. The other interpretation weakens this accuracy of expression, and destroys the propriety of the sentence. Neander, in his last edn. of the Pfl. u. L. (p. 224, note), has given up the rendering of his former ones, ἔδοξεν γὰρ (τῷ ἁγίῳ πνεύματι) καὶ ἡμῖν, '*It seemed good (by the Holy Ghost) to us also*,' i. e. as well as to Paul and Barnabas. It was plausible, but quite untenable. Such ambiguity, in such a document, would surely be out of the question. The judgment as to what things were ἐπάναγκες is implied in ἔδοξεν, &c. ἐπιτίθ. had been used by Peter, ver. 10. **29.**] On the construction of ἀπέχεσθαι with ἀπό in ver. 20, and with a simple gen. here, Tittm., de Syn. N. T. p. 225, says well that the difference arises 'non quoad rem ipsam, sed modo cogitandi, ita ut in priori formula sejunctionis cogitatio ad rem, in posteriori vero ad nos ipsos referatur.' His following remarks are worth reading. ἐξ ὧν, **from which things**; not, as Meyer, '*according to which precepts*;' see John xvii. 15. εὖ πράξ.] Not, '*ye shall pros-*

μὲν οὖν [l]ἀπολυθέντες [m]κατῆλθον εἰς Ἀντιόχειαν, καὶ [n]συναγαγόντες τὸ [o]πλῆθος [p]ἐπέδωκαν τὴν [q]ἐπιστολήν. 31 ἀναγνόντες δὲ [r]ἐχάρησαν [r]ἐπὶ τῇ [s]παρακλήσει. 32 Ἰούδας τε καὶ Σίλας, [t]καὶ [t]αὐτοὶ [u]προφῆται ὄντες, [t]διὰ λόγου πολλοῦ [v]παρεκάλεσαν τοὺς ἀδελφοὺς καὶ [w]ἐπεστήριξαν. 33 [xy]ποιήσαντες δὲ [x]χρόνον [l]ἀπελύθησαν [z]μετ' [z]εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς. 35 Παῦλος δὲ καὶ Βαρνάβας [a]διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ [b]εὐαγγελιζόμενοι μετὰ καὶ [c]ἑτέρων πολλῶν τὸν [b]λόγον τοῦ κυρίου.

l ch. xiii. 3 reff. m ch. viii. 5 reff. n ch. xiv. 27 reff. o ver. 12. p = Luke iv. 17. xi. 11, 12 ‖ Mt. xxiv. 30, 42 (ch. xxvii. 15) only. Esth. ix. 11. q ch. ix. 2 reff. r 1 Cor. xiii. 6 reff. Jonah iv. 6. s Rom. xv. 4, 5 reff. Isa. lvii. 18. t ver. 27 (reff.). u ch. xi. 27 reff. v ch. xvi. 40. xx. 2

al. fr. Deut. xiii. 6. ἐποίησαν χρόνον οὐδένα. z Heb. xi. 31 only. Gen. xxvi. 29. viii. 4 only. see 1 Cor. xv. 2. w ch. xiv. 22 reff. y = ch. xx. 3. see ch. xvi. 36 reff. x ch. xviii. 23. 2 Cor. xi. 25. James iv. 13. a ch. xii. 19 reff. Demosth. p. 392, οὐδ' Prov. xiii. 23. b ch. c = ch. xvii. 7 reff.

30. aft απολυθ. ins εν ημεραις ολιγαις D[1][and lat]. rec (for κατηλθ.) ηλθον, with EHLP rel [syrr coptt] Chr, Thl-sif: txt ABCDℵ a p 13. 36. 40 vulg æth [arm] Thl-fin. συναγοντες D[1](txt D[2]). επιδεδωκαν E.

32. εις (for τε) δε, with D-gr vulg E-lat syr copt Thl-fin: om sah æth-rom [arm (Tischdf)]: txt ABC E-gr HLPℵ p 13 rel D-lat (Syr) æth-pl Chr, Thl-sif. for οντες, υπαρχοντες E: aft οντες ins πληρεις πνευματος αγιου D. om πολλου D 18. επεστηριξαν CE 73: txt ABDHLP ℵ-corr[1] p 13. 36 rel Chr: om και επεστ. ℵ[1].

33. rec for αποστ. αυτους, αποστολους (*perhaps an explanatory gloss, substituted for the genuine text;—but more probably a* mistake, *owing to* αποστ. *being common to the two words*), with EHLP rel syrr copt[-wilk] Chr, : txt ABCDℵ a p 13. 36. 40 vulg [copt-boett] sah æth-rom Thl-fin.—ℵ had εαυτους, but the ε has been marked and then erased.

[34. rec εδοξε δε τω σιλα επιμειναι αυτου (*explanatory anticipation of* ver 40), with CD 13 rel [vulg-ed] syr-w-ast sah [copt-wilk æth] arm Œc Thl-fin (σειλεα D: παυλω æth: for επιμειναι, *sustinere eos* D-lat: for αυτου, αυτους CD[1], προς αυτους D-corr[1]: om ABEHLPℵ c d g h l m p am(and demid fuld) Syr copt[-boett] Chr Thl-sif). add further μονος δε ιουδας επορευθη D vulg-ed [tol] arm(not ed-1805).]

35. ο δε π. D. και μετα ετ. D[1](txt D[2]). at end κυ., which has perished in D[1], is supplied by D[6](?).

per:' but as καλῶς ἐποίησας, ch. x. 33; 3 John 6,—*ye shall do well.* See the curious additions in var. readd.

ἔρρωσθε] The customary 'valete' of the conclusion of epistles. 31. παρακλήσει] It does not appear, because παρεκάλεσαν follows in the sense of 'exhorted,' that this word need mean '*exhortation.*' There was (De W.) very little *exhortation* in the letter: and it is much more natural to render it **consolation** here: it was the *matter of their joy,* which surely could not be said of the *orders to abstain* given in the letter. It has been observed by Mr. Pusey that syr. renders παρεκάλεσαν v. 32, by *comforted.* 32.] προφ. ὄντ. gives the reason for their superadding to the appointed business of their mission the work of exhorting and edifying.

On προφ., see ch. xi. 27; xiii. 1; Eph. ii. 20, and notes. 33.] ποιησ. χρ., having continued some time: see reff. [34.] On every account it is probable that the words forming this verse in rec. (see var. readd.) are an interpolation. For, (1) manuscript evidence against them is weighty, especially as D, in the case of *insertions* in the Acts, is of very low authority. (2) The αὐτοῦ is αὐτούς in C and D, and αὐτοῖς and αὐτόθι in some cursives; and D and the Vulg. add μόνος δὲ Ἰούδ. ἐπορεύθη; the former shewing the copying of an indistinct marginal gloss which was not understood, and the latter betraying the secret of the whole, viz. that the notice was interpolated to account for Silas being found again at Antioch in ver. 40. (3) Internally considered, the insertion is very improbable: coming after ἀπελύθησαν unexplained (which from its voice and tense implies that the dismissal actually took place and they departed) and followed by Παῦλος δέ after ἔδοξε δὲ τῷ Σίλᾳ. On Silas's subsequent presence at Antioch, see note, ver. 40. We learn from Gal. ii. 10, that *a condition* was attached to the cordiality with which the Gentile mission of Paul and Barnabas was recognized by the chief Apostles: that they should *remember the poor,* i. e. the poor *at Jerusalem:*—that the wants of the mother church should not be forgotten by those converts, whose

ABCDE HLPℵ a b c d f g h k l m o p 13

36 Μετὰ δέ [d] τινας [d] ἡμέρας εἶπεν πρὸς Βαρνάβαν Παῦλος [e] Ἐπιστρέψαντες [f] δὴ [g] ἐπισκεψώμεθα τοὺς ἀδελφοὺς [h] κατὰ πόλιν πᾶσαν ἐν αἷς [i] κατηγγείλαμεν τὸν [i] λόγον τοῦ κυρίου, [k] πῶς [k] ἔχουσιν. 37 Βαρνάβας δὲ ἐβούλετο [l] συνπαραλαβεῖν καὶ Ἰωάννην τὸν καλούμενον Μάρκον· 38 Παῦλος δὲ [m] ἠξίου τὸν [n] ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ [o] συνελθόντα αὐτοῖς εἰς τὸ [p] ἔργον, μὴ [l] συνπαραλαμβάνειν [q] τοῦτον. 39 ἐγένετο δὲ [r] παροξυσμός, ὥστε [s] ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τόν τε Βαρνάβαν [t] παραλαβόντα τὸν Μάρκον [u] ἐκπλεῦσαι εἰς

d ch. x. 48 reff. e see Luke xxii. 32 (and note). f = Luke ii. 15. ch. xiii. 2. 1 Cor. vi. 20. Gen. xviii. 4. g ch. vii. 23 reff. h ch. xiii. 27 reff. i ch. xiii. 5 reff. k Gen. xliii. 27. see Matt. iv. 24. Mark xvi. 18. l ch. xii. 25 reff. m = ch. xxviii. 22 (Luke vii. 7. 2 Thess. i. 11. 1 Tim. v. 17. Heb. iii. 3. x. 29) only. 1 Macc. xi. 28. reff. n Luke ii. 37. iv. 13. ch. xii. 10. xix. 9 al. Ps. lxxix. 18. o = ch. i. 21 xxix. 28. Jer. xxxix. (xxxii.) 37 only. p = ch. xiii. 2. xiv. 26. Phil. i. 22 al. (-ύνεσθαι, ch. xvii. 16.) q ch. xiii. 7 al. r Heb. x. 24 only. Deut. ix. 22. Jer. xxxix. (xxxii.) 37 only. Ezek. xliii. 21 only, but not =. s Rev. vi. 14 only. (διαχ., Luke only τ. Xen. Anab. v. 6. 21, 23. t = Matt. xvii. 1. Num. xxii. 41. u ch. xviii. 18. xx. 6

36. rec παυλ. bef πρ. βαρν., with DEHLP rel [syrr coptt æth arm(?) Bas_1]: txt ABCℵ m p 13 vulg Thl-fin.—ins *o* bef παυλ. D. for δη, δε ℵ¹. rec aft τους αδ. ins ημων (*not perceiving the sense of* τ. αδελφ.), with HLP rel æth [Bas_1] Thl: τους D c 36. 137-80: om ABCEℵ a p 13. 40 vulg [syrr] coptt arm Chr. rec πασ. bef πολ., with DEHLP 13. 36 rel [vulgg Bas_1] Chr: txt ABCℵ k m. οις D. for κατηγγ., εκηρυξαμεν C 15-8. 36. 180 [arm ?]. ins το bef πως E.

37. rec εβουλευσατο, with HLP rel Chr_1 Thl-sif: εβουλευετο D[-gr]: txt ABCEℵ a c e p 13. 36. 40 vulg [D-lat] syrr copt æth Thl-fin. συνπαραλαμβανειν A (13). rec (for και) τον, with HLP 13 rel Syr sah æth Thl-sif: om D a c: και τον Bℵ p: txt ACE h k 36 vulg syr copt arm Chr Thl-fin. επικαλουμενον CD [ℵ³(but corrd)] c d k p 13. 40.

38. for ηξιου, ουκ εβουλετο λεγων D. αποστατησαντα(sic) A: αποστησαντα D. om απο παμφ. C^2 [C^1 doubtful]. συνελθοτα B^1(but corrd). om αυτοις D. aft εργ. add εις ο επεμφθησαν D tol. rec συμπαραλαβειν (*corrn for conformity to ver* 37), with EHLP rel Chr_1: txt ABCℵ a c p 36.—(συνπ., so AB^1CEℵ.)—for μη συνπ. τ., D has τουτον μη ειναι συν αυτοις.

39. rec for δε, ουν (*corrn to suit the sequence of the* παροξ. *on the last verse*), with CEHLP rel 36 syrr [arm] Chr_1: txt ABDℵ p vulg coptt. αποχωρησαι E. τοτε βαρν. παραλαβων τ. μ. επλευσεν D: τον γε(or ο γε) syr [om τον A].

Judaical bond to her was thus cast loose. This was an object which Paul was ever most anxious to subserve. See Gal. l. c. and note.] **35.**] διδάσκοντες, to those who had received it,—εὐαγγελιζόμενοι, to those who had not.

36—Ch. XVIII. 22.] PAUL'S SECOND MISSIONARY JOURNEY (unaccompanied by Barnabas, on account of a difference between them) THROUGH ASIA MINOR TO MACEDONIA AND GREECE, AND THENCE BY SEA, TOUCHING AT EPHESUS, TO JERUSALEM AND BACK TO ANTIOCH.

36. μετὰ δέ τινας ἡμ.] *How long*, we are not informed: but perhaps (?) during this time took place that visit of Peter to Antioch mentioned Gal. ii. 11 ff. when he sacrificed his Christian consistency and better persuasions to please some Judaizers, and even Barnabas was led away with the dissimulation. On this occasion Paul boldly rebuked him. See, on the whole occurrence, notes to Gal. l. c.

δή, see above, ch. xiii. 2. ἐν αἷς, because πᾶσαν πόλιν involves a plurality: so Xen. Mem. i. 2. 62, ἐάν τις φανερὸς γένηται . . . τούτοις θάνατός ἐστιν ἡ ζημία: cf. Herm. ad Viger. p. 40. **38.** ἠξίου] Not as Vulg. 'rogabat:' but 'æquum censebat,' as Beza. It gives Paul's refusal in the strongest manner. The position of the accusatives also forcibly expresses his decided rejection of one who had not dared to face the dangers of the untried country before. **But Paul thought proper (as to) one who had fallen off from them from Pamphylia, and had not gone with them to the work, not to take with them that man.** We may well believe that Paul's own mouth gave originally the character to the sentence. τὸν ἀποστ.] See ch. xiii. 13. It hence is evident that his departure was not by the authority of the Apostles (as Benson). **39.**] ὁ Παῦλος ἐζήτει τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλάνθρωπον, Chrysostom: who also remarks on their separate journeys,—ἐμοὶ δοκεῖ καὶ κατὰ σύνεσιν γεγενῆσθαι τὸν χωρισμόν, καὶ πρὸς ἀλλήλους εἰπεῖν ὅτι ἐκείδη ἐγὼ οὐ βούλομαι, σὺ δὲ βούλει, ἵνα μὴ μαχέ-

Κύπρον· 40 Παῦλος δὲ [v]ἐπιλεξάμενος Σίλαν [w]ἐξῆλθεν
[x]παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν.
41 [y]διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, [z]ἐπιστηρίζων
τὰς [a]ἐκκλησίας. XVI. 1 [b]κατήντησεν δὲ εἰς Δέρβην
καὶ Λύστραν. [c]καὶ ἰδοὺ μαθητής τις ἦν ἐκεῖ ὀνόματι
Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας [d]πιστῆς, πατρὸς δὲ
[e]Ἕλληνος, 2 ὃς [e]ἐμαρτυρεῖτο [e]ὑπὸ τῶν ἐν Λύστροις καὶ
Ἰκονίῳ ἀδελφῶν. 3 τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ
[f]ἐξελθεῖν, καὶ [g]λαβὼν [h]περιέτεμεν αὐτὸν [i]διὰ τοὺς

v = here (John v. 2) only, Exod. xvii. 9. 2 Kings x. 9.
w = ch. xvi. 3, 40. xx. 1 al.
x ch. xiv. 26 reff.
y ch. xiii. 6 reff. Gen. xii. 6.
z ch. xiv. 22 reff.
a plur., Rom. xvi. 16 reff.
b w. εἰς, ch. xviii. 19, 24 al5. 1 Cor. x. 11. xiv. 36. Eph. iv. 13. Phil. iii. 11 only. 2 Macc. iv. 44.
w. ἀντιπρός, ch. xx. 15 only. L.P. xi. 11. xii. 7. xxvii. 34 al.
(w. ἐπί, 2 Kings iii. 28 only.)
c ch. d ch. x. 45 reff.
e ch. x. 22 reff.
f ch. xv. 40 reff.
g red., Matt. xiii. 31 al. of persons, here only. Num. iii. 6.
h 1 Cor. vii. 18 reff.
i = ch. iv. 21. x. 21.

40. σαυλος E-gr. επιδεξαμενος D. om του D¹(ins D²). rec (for κυρ.) θεου, with CEHLP rel 36 [vulg-clem arm] syrr copt Chr, [Thl-sif]: txt ABDℵ p 13. 40 am(and demid fuld tol) sah Thl-fin. απο D.

41. ins την bef κιλ. BD Thl-fin. at end ins παραδιδους τας εντολας των πρεσβυτερων D [vulg] demid fuld(not am tol) arm(not ed-1805) [*tradebantque iis ad custodiendum mandata apostolorum presbyterorumque* syr-mg].

CHAP. XVI. 1. διελθων δε τα εθνη ταυτα κατηντ. D syr-mg. ins και bef εις δερβ. AB a m 13. 36. 40 syr copt. ins εις bef λυστ. ABℵ c p. εκει bef ην D: om εκει 32-7. 57 æth. rec aft γυν. ins τινος, with HLP rel Syr sah Thl: om ABCDEℵ a k p 36. 40 vulg syr copt æth arm Chr. (13 def.) om ιουδαιας E.

2. ικονιον [E]ℵ.

μεθα, διανειμάμεθα τοὺς τόπους. ὅστε πάνυ εἰκοντες ἀλλήλοις τοῦτο ἐτολουν. Hom. xxxiv., p. 262. Yet it seems as if there were a considerable difference in the *character of their setting out*. Barnabas appears to have gone with his cousin [see Col. iv. 10, note] without any special sympathy or approval; whereas Paul was commended to the grace of God by the assembled church. We find Mark afterwards received into favour by Paul, see Col. iv. 10; 2 Tim. iv. 11; and in the former of those places it would seem as if he was dependent for his reception on Paul's special commendation. 40. ΣΩσαν] He may perhaps have come down again to Antioch (see ver. 33) *in Peter's company*. We find (see above on ver. 22) a Silvanus in 1 Pet. v. 12, the bearer of that epistle to the congregations of Asia Minor. 41. Συρίαν κ. Κιλικ.] See note, ver. 23. Here we finally lose sight of Barnabas in the sacred record.

CHAP. XVI. 1.] We have Derbe first, as lying nearest to the pass from Cilicia into Lycaonia and Cappadocia. Paul probably travelled by the ordinary road through the 'Cilician gates,' a rent or fissure in the mountain-chain of Taurus, extending from north to south through a distance of eighty miles. See various interesting particulars in C. and H. i. p. 301 ff. and notes.

εἰς] At *Lystra*: which, and not Derbe, was in all probability the birth-place of Timotheus: see on ch. xx. 4. This view is confirmed by ver. 2. He had probably been converted by Paul during his former visit, as he calls him his *son in the Lord*, 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2; perhaps at Antioch in Pisidia, see 2 Tim. iii. 10, 11. His mother was Eunice, his grandmother Lois,—both women of well-known piety, 2 Tim. i. 5. Whether his father was a proselyte of the gate or not, is uncertain: he certainly was *uncircumcised*. He would be, besides his personal aptness for the work, singularly fitted to be the coadjutor to Paul, by his *mixed extraction* forming a link between Jews and Greeks.

2.] Some of these testimonies were probably *intimations of the Spirit respecting his fitness for the work*; for Paul speaks, 1 Tim. i. 18, of τὰς προαγούσας ἐπὶ σὲ προφητείας (see ch. xiii. 1, 3). He was set apart for the work by the laying on of the hands of Paul and of the presbytery, 1 Tim. iv. 14; 2 Tim. i. 6, after he had made a good confession before many witnesses, 1 Tim. vi. 12. 3. λαβὼν περιέτ.] As E. V. **took and circumcised him.** Every Israelite might perform the rite; see Winer, Realw., art. 'Beschneidung.'

διὰ τ. Ἰουδ.] That he might not at once, wherever he preached, throw a stumbling-block before the Jews, by having with him one by birth a Jew, but uncircumcised. There was here no concession in doctrine at all, and no reference whatever to the duty of Timotheus himself in the matter. In the case of Titus, a *Greek*, he dealt

Ἰουδαίους τοὺς ὄντας ἐν τοῖς [k] τόποις ἐκείνοις· [l] ἤδεισαν ABCDE HLP𝔑 a b c d f g h k l m o p 13
γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην [m] ὑπῆρχεν.
4 ὡς δὲ [n] διεπορεύοντο τὰς πόλεις, [o] παρεδίδοσαν αὐτοῖς
[p] φυλάσσειν τὰ [q] δόγματα τὰ [r] κεκριμένα ὑπὸ τῶν ἀπο-
στόλων καὶ πρεσβυτέρων τῶν ἐν [s] Ἱεροσολύμοις.
5 Αἱ μὲν οὖν [t] ἐκκλησίαι [t] ἐστερεοῦντο τῇ [u] πίστει, καὶ
[v] ἐπερίσσευον τῷ ἀριθμῷ [w] καθ' ἡμέραν· 6 [x] διῆλθον δὲ τὴν
Φρυγίαν καὶ Γαλατικὴν χώραν, [y] κωλυθέντες ὑπὸ τοῦ

k plur., Mark i. 45. Luke xi. 24 ||. xxi. 11 ||. ch. xxvii. 2, 29 only. 2 Chron. xxxiv. 6. l constr., 2 Cor. xii. 3, 4. Job xxi. 27. m ch. ii. 30 reff. n acc., here (Luke vi. 1. xiii. 22. xviii. 36. Rom. xv. 24) only. Ps. viii. 8. 1 Macc. iii. 37. o = 1 Cor. xi. 2 reff. (ch. xii. 4.) p = Luke xi. 28. ch. vii. 53. xxi. 24. 1 Tim. v. 21 al. Eccles. xii. 13. q Luke ii. 1. ch. xvii. 7. Eph. ii. 15. Col. ii. 14 only. Ezek. xx. 26 B Ald. &c. (but appy error) only. Dan. vi. 9 Theod. r = ch. xx. 16. 1 Cor. v. 3. vii. 37. Tit. iii. 12. 2 Macc. xi. 25. s plur., Rom. xvi. 16 reff. t ch. iii. 7 reff. u ch. xiii. 8 reff. v 2 Cor. ix. 13. Phil. i. 9. Eccl. iii. 19. w ch. ii. 46 reff. x ch. xiii. 6 reff. y = Matt. xix. 14. ch. viii. 36 al. 1 Kings xxv. 26. pass., Rom. i. 13. Heb. vii. 23 only. Exod. xxxvi. 6.

3. παντες CD m: txt ABEHLP𝔑 p rel Chr_1. οτι ελλην ο πατηρ αυτου (*corrn for simplicity*) ABC𝔑 a m 13. 36. 40 [copt] sah Thl-fin: txt DEHLP rel Chr Thl-sif. **4.** for ver, διερχομενοι δε τας πολεις εκηρυσσον και παρεδιδοσαν αυτοις μετα πασης παρρησιας τον κν ιην χρν αμα παραδιδοντες και τας εντολας αποστ. (των απ. D^5) κ. πρεσβ. τ. εν ιερ. D: aft τας πολ. ins εκηρυσσον μετα πασ. παρ. τ. κυρ. ιησ. χρ. syr-mg. [for διεπ., επορευοντο H Thl-sif.] rec παρεδιδουν, with HLP rel 36 [Bas_1] Chr: παρεδιδουσαν C: txt ABDE𝔑 p 13 [Thl-fin]. rec ins των bef πρεσβ. (*corrn for uniformity*), with EHLP rel Chr [Thl-sif]: om ABCD𝔑 a p 13 Bas Thl-fin. rec ιερουσαλημ, with EHLP [rel Bas] Chr [Thl-sif]: txt ABCD𝔑 a p 13 vulg Thl-fin. **5.** om τη πιστ. D. περισσευον E 3. 65. 95^1 Chr-mss$_1$. **6.** rec διελθοντες, with [H]LP rel vulg(*transeuntes . . vetati sunt*) Chr_1 Thl: txt ABCDE𝔑 a c d e k m p 13. 36. 40 syrr coptt [æth] arm Epiph$_1$ Did$_1$ [Cæs$_1$]. rec ins την bef γαλ. (*corrn for uniformity*), with EHLP 36 Epiph$_1$ Did$_1$ [Chr]: om ABCD𝔑 p 13 Cæs$_1$.

otherwise, no such reason existing: Gal. ii. 3. **4.** τὰς πόλ.] Iconium, and perhaps Antioch in Pisidia. He might at Iconium see the elders of the church of Antioch, as he did afterwards those of Ephesus at Miletus. If he went to Antioch, he might regain his route into Phrygia and Galatia by crossing the hills east of that city. **5.**] This general notice, with μὲν οὖν, like those at ch. ix. 31, xii. 24, marks the opening of a new section.

6—9.] This very cursory notice of a journey in which we have reason to think so much happened,—the founding of the Galatian and Phrygian churches (see ch. xviii. 23, where we find him, on his second visit, στηρίζων πάντας τοὺς μαθητάς); the sickness of the Apostle alluded to Gal. iv. 13; the working of miracles and imparting of the Spirit mentioned Gal. iii. 5; the warmth and kindness of feeling shewn to Paul in his weakness, Gal. iv. 13—15,—seems to shew that the narrator was not with him during this part of the route; an inference which is remarkably confirmed by the sudden resumption of circumstantial detail with the use of the first person, at ver. 10. **6.** Φρυγίαν] There were two tracts of country called by this name: 'Phrygiam utramque (alteram ad Hellespontum, *majorem* alteram vocant) . . . . . Eumeni restituerunt.' Livy, xxxviii. 39. It is with 'Phrygia Major' that we are here concerned, which was the great central space of Asia Minor, yet retaining the name of its earliest inhabitants, and on account of its being politically subdivided among the contiguous provinces, impossible to define accurately (see C. and H. i. p. 280, note 1). The Apostle's route must remain very uncertain. It is probable that he may have followed the great road (according to his usual practice and the natural course of a missionary journey) from Iconium to Philomelium and perhaps as far as Synnada, and thence struck off to the N.E. towards Pessinus in Galatia. That he visited Colossæ, in the extreme S.W. of Phrygia, on this journey, as supposed by some, and maintained with some ingenuity by Mr. Lewin (Life and Epistles of St. Paul i. 191 ff.), is very improbable (see Wieseler, Chron. d. Apostgsch. pp. 28 ff.). Γαλατικὴν χ.] The midland district, known as Galatia, or Gallo-græcia, was inhabited by the descendants of those Gauls who invaded Greece and Asia in the third century B.C., and after various incursions and wars, settled and became mixed with the Greeks in the centre of Asia Minor. They were known as a brave and freedom-loving people, fond of war, and either on their own or others' account, almost always in arms, and generally as cavalry. Jerome (in

ἁγιου πνεύματος [z]λαλῆσαι τὸν [z]λόγον ἐν τῇ Ἀσίᾳ, 7 [a]ἐλθόντες δὲ [a]κατὰ τὴν Μυσίαν [b]ἐπείραζον εἰς τὴν Βιθυνίαν πορευθῆναι, καὶ οὐκ [c]εἴασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ· 8 [d]παρελθόντες δὲ τὴν Μυσίαν [e]κατέβησαν εἰς Τρωάδα. 9 καὶ [f]ὅραμα [g]διὰ [τῆς] νυκτὸς τῷ Παύλῳ

z ch. xi. 19 reff. a of place, here only. of person, Luke x. 33. b = & constr., ch. xxiv. 6 only‡. c ch. xiv. 16 al. Job ix. 18. d constr., Mark vi. 46

only. (ch. xxiv. 7 al.) Deut. ii. 14. ch. v. 19 reff. e ch. xviii. 22 reff. f ch. vii. 31 reff. g see

ins μηδενι bef λαλησαι D. aft τον λ. ins του θεου D vulg-ed spec Syr copt [æth-pl]. 7. for ελθοντες, γενομενην D[1](-νοι D[3]). rec om δε, with HLP rel Chr Œc Thl: ins ABCDEN a b[1] d k m p 13. 36. 40 syr [(Syr)] coptt [(æth) arm Ps-]Ath[1] Epiph[1] Did[1]. for επειρ., ηθελαν D Syr. rec (for εις) κατα (*perhaps merely a mistake, occasioned by κατα τ. μυσ. before: if an intentional alteration, the reason is not clear*), with HLP rel Thl-sif: txt ABCDEN c k m p 13. 40 Epiph[1] Chr Cyr[1] Thl-fin. om 2nd την D. rec πορευεσθαι (*corrn for the less usual inf. aor.*), with CDHLP 13 rel [Epiph[1]] Chr Thl-sif: txt ABEN m p 36 Did[1] Thl-fin. rec om ιησου (*see note*), with HLP [p[2]] rel sah [arm-3-mss] Chr Thl; κυριου C[1] demid: txt ABC[3]DEN m p[1] 13. 36. 40 vulg syrr copt æth arm[-3-mss Did[1] Cyr-p] Orig-int[1]. 8. διελθοντες D [syr arm-mss]. κατηντησαν D-gr. 9. εν οραματι D-gr E-lat Syr. om δια C. rec ins της, with CEHLPN p 13

the introduction to book ii. of his comm. on Galatians, vol. vii. p. 429) says that their speech was like that of the Germans in the neighbourhood of Treves: and perhaps Ανκαονιστί, ch. xiv. 11, spoken of the neighbouring district, may refer to this peculiar dialect. But Greek was extensively spoken. They were conquered by the consul Cn. Manlius Vulso, 189 B.C. (Livy xxxviii. 12, see 1 Macc. viii. 2), but retained their own governors, called as before tetrarchs, and afterwards kings (for one of whom, Deiotarus, a protégé of Pompey's, Cicero pleaded before Cæsar); their last king, Amyntas, passed over from Antony to Augustus in the battle of Actium. Galatia, after his murder, A.D. 26, became a Roman province. The principal cities were Ancyra,—which was made the metropolis of the province by Augustus,—Tavium, and Pessinus: in all, or some of which, the Apostle certainly preached. He was detained here on account of sickness (δι' ἀσθένειαν τῆς σαρκός, Gal. iv. 13). See further in Prolegg. to Gal. § ii. **κωλυθέντες**] By some special intimation, like that in ch. xiii. 2. **Ἀσίᾳ**] This name, applied at first to the district near the river Cayster in Lydia (Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα, Hom. Il. β. 461), came to have a meaning more and more widely extended, till at last it embraced, as at present, the whole vast continent, forming one of the quarters of the globe. But we never find this meaning in Scripture. The Asia of the Acts is not even our Asia Minor,—which name is not used till Orosius (i. 2, p. 16) in the fourth century A.D.,—but only a portion of the western coast of that great peninsula. (A full account of the history of the territory and its changes of extent will be found in C. and H., i. pp. 275 ff., and in Wieseler, pp. 32—35. I confine myself to its import in the Acts.) This, which was *the Roman province of Asia*,—Asia Propria, Plin. v. 28,—as spoken of in the Acts, includes only Mysia, Lydia, and Caria,—*excluding* Phrygia (ch. ii. 9 and here: 1 Pet. i. 1 it must be *included*) as in Pliny l. c.,—Galatia, Bithynia, Cilicia, Pamphylia, Lycia. See ch. xix. 26, &c.

7. **Βιθυνίαν**] At this time a Roman province (senatorial: Hadrian, whose favourite province it was, took it from the senate). **When they were come to** (i. e. to the borders of) **Mysia, they attempted to go into B.** The expression **πν. Ἰησοῦ** is remarkable, as occurring in all the great MSS., and from its peculiarity bearing almost unquestionable trace of genuineness,—the idea being quite untenable that the word **Ἰησοῦ** has been inserted here, *and no where else*, on doctrinal grounds. If the report of this journey came from an *unusual source*, an unusual expression would be accountable. 8.] **παρελθόντες** must from the context mean '*having passed by*,' i. e. as *regarded their work of preaching* (cf. ch. xx. 16),—and not '*having passed by*' as *avoiding* it; for they could not get to the coast *without entering Mysia*. I adhere to this interpretation, notwithstanding what has been said against it by Dr. Bloomfield (Gr. Test. edn. 9). For this sense of **παρέρχομαι**, which is not figurative at all, but involved in the literal, cf. Hom. Il. θ. 239: Aristoph. Vesp. 636, 7: Plato, Phædr. p. 278 fin.

Τρωάδα] Troas (Alexandria Troas, in honour of Alex. the Great: now Eski Stamboul) was a colony *juris Italici* (see on ver.

h ch. ii. 3 reff. i ver. 15 reff. k Luke xvi. 26. Heb. xi. 29 only. 1 Kings xiii. 7. l Matt. xv. 25. Mark ix. 22, 24. ch. xxi. 28. 2 Cor. vi. 2, from Isa. xlix. 8. o 1 Cor. ii. 16 reff.

h ὤφθη, ἀνὴρ Μακεδών τις ἑστὼς i παρακαλῶν αὐτὸν καὶ i λέγων k Διαβὰς εἰς Μακεδονίαν l βοήθησον ἡμῖν. 10 ὡς δὲ τὸ f ὅραμα εἶδεν, εὐθέως m ἐζητήσαμεν n ἐξελθεῖν n εἰς τὴν Μακεδονίαν, o συμβιβάζοντες ὅτι p προσκέκληται ἡμᾶς

ABCDE HLPℵ a b c d f g h k l m o p 13

Heb. ii. 16. Rev. xii. 16 only. p ch. xiii. 2 reff. m ⌐ ch. xiii. 8 reff. n ch. xi. 25 re .

rel Chr: om A^2(and appy A^1) BD 40. rec ωφθη bef τω πανλω, with ACD¹HLP rel 36 syrr [coptt æth arm] Chr_1: txt B D-corr ℵ m p 13. 40 vulg. ins ωσει bef ανηρ D Syr sah. rec τις bef μακεδων, with HLP rel Chr: [om τις copt æth:] txt ABCDEℵ m p 13 Thl-fin.—rec aft ανηρ τις ins ην, with HLP rel Chr Thl-sif: aft μακεδων τις ABCD¹ℵ a m p 13 Thl-fin (*these variations of position shew the word to be spurious, inserted to fill up the imagined constr, it not being observed that ανηρ &c is in appos with οραμα*): om D¹E 3. 47. 95¹. 103 Syr copt æth arm. aft εστως ins κατα το προσωπον αυτου D syr-w-ast[: simly] sah. ins και bef παρακαλων (*supplementary corrn*) ABCEℵ a p 13 vulg (syrr) æth: om DHLP rel coptt [arm] Chr_2. om αυτον D.

10. for ως to οτι, διεγερθεις ουν διηγησατο το οραμα ημιν και ενοησαμεν οτι D, simly sah. εξητησαμεν(sic) ℵ [m¹]. om την (*for uniformity with εις μακ. above: but that was the* first *this the* second *mention*) BCELPℵ a k p 13 Thl-sif: ins AH rel Thl-fin. om ημας ℵ¹.

12), and a free city, and was not reckoned as belonging to either of the provinces Asia or Bithynia. Whether it was for this reason that Paul and his companions visited it, is uncertain. He may have had the design of crossing to Europe, if permitted, which the subsequent vision confirmed. See ch. xx. 5; 2 Cor. ii. 12; 2 Tim. iv. 13.

9.] The vision seems to have appeared in the same way as that sent to Peter in ch. x. It was an *unreal* apparition, designed to convey a practical meaning. The context precludes our understanding it as a *dream*. Μακεδών] known probably by the affecting words spoken by him. There would hardly be any peculiarity of dress by which a Macedonian could be recognized. 10. ἐζητήσαμεν] by immediate enquiry for a ship. This word is remarkable as the introduction of the *first person* in the narrative: which however is dropped at ver. 40, on Paul's leaving Philippi, and resumed again, ch. xx. 5, on occasion of sailing from Philippi. Thence it continues (in all places where we have reason to expect it: see below) to the end of the book. On the question, what is implied by this, we may remark, (1) That while we safely conclude from it that the writer was in company with Paul when he thus speaks, we cannot with like safety infer that he was not, where the third person is used. This latter must be determined by other features of the history. For it is conceivable that a narrative, even where it concerns all present, might be, in its earlier parts, written as of others in the *third* person, but might, when more intimacy had been established, or even by preference only, be at any point changed to the *first*. And again, the episodes where the chief person alone, or with his principal companion or companions, is concerned, would be many, in which the narrator would use the third person, not because he was not *present*, but because he was not concerned. This has not been enough attended to. If it be thought fanciful, I may refer to an undoubted instance in the episode, ch. xxi. 17, γενομένων ἡμῶν εἰς Ἱερ., to ch. xxvii. 1, ὡς δὲ ἐκρίθη τ. ἀποπλεῖν ἡμᾶς, . . .; during the whole of which time the writer was with or in the neighbourhood of Paul, and drops the *we*, merely because he is speaking of Paul alone. (2) One objection raised by De Wette to the common view, that *Luke* accompanied Paul from this time (except as above), is, that several times Paul's companions are mentioned, but Luke is never among them. On examining however one of the passages where this is done, we find that *after* the enumeration of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we are told, οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι: so that the writer evidently regards himself as being closely associated with Paul, and does not think it requisite to enumerate himself among the companions of the Apostle. This may serve as a key to his practice on other occasions. On the whole, and after careful consideration of the subject, I see no reason to doubt the common view, that Luke *here joined the Apostle* (whether, as Wieseler suggests, as a *physician, on account of his broken health*, must of course be matter of conjecture, but is not improbable), and from this time (except from ch. xvii. 1—

ὁ θεὸς [q] εὐαγγελίσασθαι αὐτούς. 11 [r] ἀναχθέντες δὲ ἀπὸ Τρωάδος [s] εὐθυδρομήσαμεν εἰς Σαμοθρᾴκην, τῇ δὲ [t] ἐπιούσῃ εἰς Νεάπολιν, 12 κἀκεῖθεν εἰς Φιλίππους, [u] ἥτις ἐστὶν πρώτη τῆς [v] μερίδος τῆς Μακεδονίας πόλις, [w] κο-

q constr., ch. viii. 26 reff. r ch. xiii. 13 reff. s ch. xxi. 1 only ϯ. t abs., ch. xx. 15. xxi. 18 (vii. 26. xxiii 11) only. Prov. xxvii. 1. u ch. x. 41 reff. v ch. viii. 21 reff. Ezek. xlv. 7. w here only ϯ

rec (for θεος) κυριος, with DHLP rel syrr sah [arm] Chr$_1$ Thl-sif Iren-int$_1$: txt ABCEℵ a l p 13. 36 vulg copt æth Thl-fin. αυτοις A [d k] 13 Thl-sif: τους εν τη μακεδ. D.

11. rec for δε, ουν (*corrn to suit the sequence on the foregoing ver*), with BCHL P(appy) rel 36 syr-txt sah [arm Iren-int$_1$] Thl-sif: txt A(D)Eℵ m p 13 vulg syr-mg copt Chr Thl-fin.—τη δε επαυριον αχθ. (αναχθ. D^s) απο D 137 [syr-mg]. rec ins της bef τρωαδος, with HL P(appy) rel Thdrt Thl: om ABCDEℵ c m p 13. 40 Chr$_1$. rec (for τη δε) τη τε, with H rel vulg æth [arm] Chr Thl: και τη D: txt A B(δ^t) CELℵ a b c k m o p 13 syr coptt. (P uncert.) aft επιουσ. ins ημερα D. νεαν πολιν ABD^{s}ℵ.

12. rec εκειθεν τε, with HP rel Chr Œc Thl-sif[, *et inde*] vulg Syr copt æth: εκ. δε L [c] 137 syr sah: txt A B(sic: see table) CDEℵ a m p 13. 36 Thl-fin. for πρωτ., κεφαλη D Syr. om 1st της B: om της μερ. D c 14^1. 96. 105-37-42 syrr æth Chr$_1$: μερις E-gr [arm]. om 2nd της (*to make the sense clearer: μακεδονιας πολ. expressing* 'Macedonian city' *better than* της μακεδονιας πολ.) ACEℵ a m p 40: ins BDHLP Chr. (13 def.)

xx. 5) accompanies him to the end of the history. See the question of the authorship of the Acts further discussed in the Prolegg. § i. 12—14.

11.] They had a fair wind on this occasion: in ch. xx. 6, the voyage in the opposite direction took *five* days. This is also implied by εὐθυδρομήσαμεν: see ref., where it has the same sense, viz., **ran before the wind.** The coincidence of their *going to Samothrace* also shews it: determining the wind to have been from the S. or S.S.E. It is only a strong southerly breeze which will overcome the current southwards which runs from the Dardanelles by Tenedos (C. and H. i. p. 336): and this, combined with the short passage, is another mark of the veracity of our narrative. They seem to have anchored N. of the lofty island of Samothrace, under its lee. **εἰς Νεάπολιν**] In an E. by N. direction, past the island of Thasos. It was not properly in Macedonia, but in Thrace, and twelve (ten, C. and H. i. 339, from the Jerusalem Itinerary) Roman miles from Philippi, which was the frontier town of Macedonia strictly speaking: see below. It was by Vespasian, together with the whole of Thrace, attached to the province of Macedonia (Winer, Realw.). Some Roman ruins and inscriptions serve to point out the Turkish village of Cavallo as its site.

12. Φιλίππους] Philippi was built as a military position on the site of the village Krenides (also called Datos, Appian, Bell. Civ. iv. 105, *οἱ δὲ Φίλιπποι πόλις ἐστίν, ἣ Δάτος ὠνομάζετο πάλαι, καὶ Κρηνίδες ἔτι πρὸ Δάτου· κρῆναι γάρ εἰσι περὶ τῷ λόφῳ ναμάτων πολλαί*), by Philip the Great of Macedon. The plain between the Gangites, on which the town is situate, and the Strymon, was the field of the celebrated battle of Antony and Octavius against Brutus and Cassius (cf. Dio Cassius, xlvii. 41 ff.: Appian, ubi supra): see more below. There is now an insignificant place on its site retaining the name Filiba (or Philippigi?). Winer, Realw.

πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις] **The first Macedonian city of the district.** It was the first Macedonian city to which Paul and his companions came in that district,—Neapolis properly belonging to Thrace. And this epithet of *πρώτη* would belong to it not only as regarded the journey of Paul and Silas, but as Wieseler remarks (Chron. d. Apgsch. p. 37, note) as lying *furthest eastward*, for which reason also the *district* was called Macedonia *prima*, though furthest from Rome. The other explanations are, (1) '*chief city*,' as E. V. But this it was not: Thessalonica being the chief city of the whole province, and Amphipolis of the division (if it then subsisted) of *Macedonia prima*:—(2) *πρώτη* is taken as a title of honour (Hug, Kuin., De Wette), as we find in the coins of Pergamus and Smyrna (but not in the case of any city out of Asia Minor): (3) *πόλις κυλων.* are united (Grot.),—'*the first city which was a colony.*' But there could be no reason for stating this: whereas there would be every reason to particularize the fact that they tarried and preached in the very first city to which they came, in the territory to which they were sent. **μερίδος** would seem to import that the division into Macedonia prima, secunda, &c., made long before this by Æmilius Paulus (Livy, xlv. 29), still

x ch. xii. 19 reff. y ch. x. 48 reff. z Luke iv. 16. ch. xiii. 14 only. Exod. xx. 8. see ch. xx. 7 reff. Luke xiv. 5 al. iv. 1. a Matt. xxi. 17. 2 Macc. xiv. 4. Heb. xiii. 13. c = here only †. b Luke vii. 12. Heb. xiii. 12. Ruth d ver. 16 only ‡. Jos. Antt. xiv. 10. 23 (see note).

λωνία. ἦμεν δὲ ἐν ταύτῃ τῇ πόλει [x] διατρίβοντες [y] ἡμέρας τινάς, 13 τῇ τε [z] ἡμέρᾳ τῶν [z] σαββάτων [a] ἐξήλθομεν [a] ἔξω τῆς [b] πύλης παρὰ ποταμόν, οὗ [c] ἐνομίζετο [d] προσευχὴ εἶναι, ABCDE HLPN a b c d f g h k l m o p 13

ημην D[1]-gr](txt D[s]). for ταυτη, αυτη D-corr HLP rel Chr$_1$ Thl: txt ABCD[1]EN a k p 13. 36 Syr.—τη bef αυτη b o.

13. for τε, δε D a c o 13 vulg E-lat syr coptt Thl. rec for πυλης, πολεως (*perhaps a margl expl of της πυλης: perhaps an error*), with EHLP rel 36 syr [copt-ms arm] æth-rom Chr: txt ABCDN a p 13. 40 vulg coptt. ins τον bef ποταμ. D l 142 Thl-sif. ενομιζομεν ABC 13. 40 copt æth-rom (-αμεν C): ενομιζεν N: εδοκει D Epiph (*alterations from misunderstanding: see note*): *putabant* arm: *videbatur* vulg: txt A[1](appy) EHLP rel 36 Chr Thl. προσευχην A[2]CN p 13. 40 copt æth: ευχη

subsisted; this however is not necessary: *μερίς* might be merely a geographical subdivision. Wordsworth finds his solution of the difficulty in "the Hellenistic sense of the word *μερίς*, viz. a *frontier* or strip of *border land*, that by which it (?) is divided from some other adjacent territory: see Ezek. xlv. 7." But this supposed sense may be questioned. Certainly in the place cited *μερίς* has no such meaning. It there represents חֵלֶק, which is merely a *part* or *portion*. **κολωνία**] Philippi was made a *colonia* by Augustus, as a memorial of his victory over Brutus and Cassius, and as a frontier garrison against Thrace. Its full name on the coins of the city was Colonia Augusta Julia Philippensis. A Roman *colony* was in fact a portion of Rome itself transplanted to the provinces (Aulus Gellius, xvi. 13, calls them 'ex civitate quasi propagatæ—populi Romani quasi effigies parvæ simulacraque'). The colonists consisted of veteran soldiers and freedmen, who went forth, and determined and marked out their situation, with all religious and military ceremonies. The inhabitants of the colonia were *Roman citizens*, and were still *enrolled in one or other of the tribes*, and possessed the privilege of voting at Rome. In them the Roman law was strictly observed, and the Latin language was used on their coins and inscriptions. They were governed by their own senate and magistrates (Duumviri, as the consuls at Rome: see on *στρατηγοί* below, ver. 20), and not by the governor of the province. The land on which they stood was tributary, as being provincial, unless liberated from tribute by the special favour of the *jus Italicum*, or Quiritarian ownership of the soil. This Philippi possessed, in common with many other coloniæ and favoured provincial towns. The population of such places came in process of time to be of a mixed character: but only the descendants of the original colonists by Roman wives, or women of a people possessing the civitas, were Roman citizens. Hence new supplies of colonists were often necessary. See article 'Colonia' in Smith's Dict. of Antt., and C. and H. i. pp. 341, f. **ἐν ταύτῃ τῇ πόλει**] **In this city,**—as distinguished from the suburban place of prayer to which they afterwards, on the Sabbath, *ἐξῆλθον ἔξω τῆς πύλης*. Perhaps *ταύτῃ* may have been changed to *αὐτῇ*, to make the contrast stronger. *ἐν αὐτῇ τῇ πόλει*, as distinguished from *ἔξω τῆς πύλης*, would be too strong an expression for the calm simplicity of St. Luke's narrative style. 13. **ποταμόν**] **a (or, the) river**; viz. the small stream Gangites, or Gangas: Leake, p. 217, cited by C. and H. i. 341; not, as Meyer and De Wette, the Strymon, the nearest point of which was many miles distant. The name Krenides, formerly borne by the city, was derived from the fountains of this stream. From many sources we learn, that it was the practice of the Jews to hold their assemblies for prayer *near water*, whether of the sea, or of rivers: probably on account of the frequent washings customary among them. Thus a decree of the Halicarnasseans in Joseph. Antt. xiv. 10. 23, allows the Jews *τὰς προσευχὰς ποιεῖσθαι πρὸς τῇ θαλάσσῃ κατὰ τὸ πάτριον ἔθος*. Thus Juvenal, speaking of the 'madida Capena' at Rome, adds, 'Nunc sacri fontis nemus, et delubra locantur Judæis,' iii. 13. And Tertullian, de Jejuniis, ch. 16, vol. ii. p. 976, 'Judaicum certe jejunium ubique celebratur, quum omissis templis per omne litus quocumque in aperto aliquando jam precem ad cœlum mittunt.' And ad Nationes, i. 13, vol. i. p. 579, he speaks of the 'orationes litorales' of the Jews. See also Philo in Flacc. § 14, vol. ii. p. 535. **οὗ ἐνομ. προσ. εἶναι**] **Where a meeting for prayer was accustomed to be**: i. e. '*where prayer was wont to be made*,' as E. V. That this is the meaning here, is plain from the use of **ἐνομίζετο εἶναι**, which

καὶ [e] καθίσαντες ἐλαλοῦμεν ταῖς [f] συνελθούσαις γυναιξίν. 14 καί τις γυνὴ ὀνόματι Λυδία, [g] πορφυρόπωλις πόλεως Θυατείρων, [h1] σεβομένη τὸν [i] θεόν, ἤκουεν, ἧς ὁ κύριος [k] διήνοιξεν τὴν καρδίαν [l] προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. 15 ὡς δὲ ἐβαπτίσθη, καὶ ὁ [m] οἶκος αὐτῆς, [n] παρεκάλεσεν [n] λέγουσα Εἰ [o] κεκρίκατέ με [p] πιστὴν τῷ [p] κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου [*q] μείνατε·

e abs., Matt. v. 1. xiii. 48. ch. xiii. 14. 1 Cor. x. 7. Isa. xxx. 8.
f ch. i. 6 reff.
g here only τ.
h ch. xiii. 43 reff.
i ch. xviii. 7, 13 only. Job i. 9 A Ald.
k = Luke xxiv. 45. (ch. vii. 56 reff.) 2 Macc. i. 4.
l = ch. viii. 6
o = ch. xiii. 46 reff.
m = ch. x. 2 reff.
n Matt. viii. 5. xviii. 29. Mark v. 12 al.
p here only. see 1 Cor. iv. 17.
q = ch. xxi. 7, 8 reff.

m 99: txt A¹(appy) BEHLP rel 36. συνεληλυθυιαις D. aft συνελθ. add ημιν CE ℵ¹(ℵ³ disapproving) æth.

14. ins της bef πολεως D. [for θεον, κυριον D¹(and lat, but -gr corrd eadem manu).] ins ητις bef ηκ. E. ηκουσεν D¹-gr L a c k 13 vulg Chr Thl-fin. om του BD.

15. ins αυτη bef κ. ο οικ. ℵ³ d h 36-8. 93-7. 106-marg 113-77-80 demid fuld [syrr] sah arm Chr$_1$. ins πας bef ο οικ. D a 43. 69 æth. for κυριω, θεω D-gr æth

* μένετε (*corrn to more usual?*) ABDEℵ p 13: μειναται CHLP rel 36 Chr [Bas$_1$].

could certainly not be said if the προσευχή were in this case a *building dedicated to prayer*. Were there no such qualification, we should understand the word of a προσευκτήριον or *synagogue*, as frequently used: τινὰς δὲ οἴκους ἑαυτοῖς κατασκευάσαντες ἢ τόπους πλατεῖς φόρων δίκην, προσευχὰς ταύτας ἐκάλουν· καὶ ἦσαν μὲν τὸ παλαιὸν προσευχῶν τόποι ἔν τε τοῖς Ἰουδαίοις ἔξω πόλεως, καὶ ἐν τοῖς Σαμαρείταις. Epiphanius, Hær. 80, § 1, p. 1067: and again, soon after, ἀλλὰ καὶ προσευχῆς τόπος ἐν Σικίμοις, ἐν τῇ νυνὶ καλουμένῃ Νεαπόλει, ἔξω τῆς πόλεως, ἐν τῇ πεδιάδι, ὡς ἀπὸ σημείων δύο, θεατροειδής. οὗτος ἐν ἀέρι κ. αἰθρίῳ τόπῳ ἐστὶ κατασκευασθείς, ὑπὸ τῶν Σαμαρειτῶν πάντα τὰ τῶν Ἰουδαίων μιμουμένων. Josephus, Vita p. 54, says, συνῆγοντα πάντες εἰς τὴν προσευχήν, μέγιστον οἴκημα πολὺν ὄχλον ἐπιδέξασθαι δυνάμενον.

The προσευχή here was probably one of the open places spoken of in the above extracts from Epiph. The close of the verse also agrees best with an open place of resort. There seem to have been few, if any, *Jews* in Philippi: this assembly consisting merely of women attached to the Jewish faith. We hear of no opposition arising from Jews. There appears (ch. xvii. 1) to have been no synagogue.

14. πορφυρόπωλις] The guild of dyers (οἱ βαφεῖς) at Thyatira have left inscriptions, still existing, shewing the accuracy of our narrative. The celebrity of the purple dyeing of the neighbourhood is as old as Homer: ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μίηγ Μῳονὶς ἠὲ Κάειρα, παρήϊον ἵππιον ἔμμεναι ἵππων, Il. δ. 141. So also Claudian, de Raptu Proserp. i. 270: 'non sic decus ardet eburnum *Lydia* Sidonio quod *fœmina* tinxerit ostro' (Lewin, i. 242). Thyatira was a city of the province of Asia. Thus, although forbidden to preach the word in *Asia*, their first convert at Philippi is an *Asiatic*. Lydia is a *proper name*, not 'ita dicta a solo natali,' as Grot.: though its origin may have been that. It was a common female name. See Hor. Od. i. 8; iii. 9. σεβ. τ. θ.] A proselyte; see reff. N. T. ἤκουεν, was listening,—when διήνοιξεν, the act of God, took place. διήνοιξεν] 'cor clausum per se: sed Dei est id aperire.' Bengel. τ. λαλουμένοις] It appears rather to have been a *conversation* (ἐλαλοῦμεν, *we* spoke—and not τὸν λόγον) than a set discourse: **the things which Paul was saying.** 15. ἐβαπτ., κ. ὁ οἶκος αὐτ.] It *may be* (as Meyer maintains) that no inference for infant-baptism is hence deducible. The practice, however, does not rest on *inference*, but on the *continuity and identity of the covenant of grace to Jew and Christian*, the *sign only* of admission being altered. The Apostles, *as Jews*, would have proposed to administer baptism to the children, and Jewish or proselyte converts would, *as matter of course*, have acceded to the proposal; and that the practice thus by universal consent, tacitly (because at first unquestioned) pervaded the universal church, can hardly with any reason be doubted. See note on 1 Cor. vii. 14.

εἰ κεκρίκατε] **If ye have judged me;** modestly alluding to the decision respecting her faithfulness implied by their baptizing her, and assuming that such a judgment *had been passed*. Similarly εἰ ἡμεῖς ἀνακρινόμεθα, ch. iv. 9. 16.] This happened on other occasions; not on the

ABCDE HLPℵ a b c d f g h k l m o p 13

καὶ [r] παρεβιάσατο ἡμᾶς. 16 ἐγένετο δὲ πορευομένων [s] ἡμῶν εἰς τὴν [t] προσευχὴν [u] παιδίσκην τινὰ [v] ἔχουσαν πνεῦμα [w] πύθωνα [x] ὑπαντῆσαι [s] ἡμῖν, ἥτις [ya] παρεῖχεν τοῖς [b] κυρίοις αὐτῆς [c] μαντευομένη. 17 αὕτη [d] κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, [e] ἔκραζεν [e] λέγουσα Οὗτοι οἱ ἄνθρωποι [f] δοῦλοι τοῦ [g] θεοῦ τοῦ [g] ὑψίστου εἰσίν, οἵτινες [h] καταγγέλλουσιν ἡμῖν [i] ὁδὸν [i] σωτηρίας. 18 τοῦτο δὲ ἐποίει [k] ἐπὶ πολλὰς ἡμέρας. [l] διαπονηθεὶς δὲ ὁ Παῦλος

r Luke xxiv. 29 only. Gen. xix. 9. 1 Kings xxviii. 23.
s constr., ch. xxi. 17 reff.
t ver. 13.
u ch. xii. 13 al. Gen. xx. 17.
v = John vii. 20. viii. 48, &c. ch. xix. 13.
w here only †.
x Luke viii. 27 ‖ Mt. (Mk. v. r.) xiv. 31. John iv. 51. xi. 20, 30. xii. 18 only †. Tobit vii. 1 (not ℵ).
y ch. xix. 24.
z = here bis. ch. xix. 24 (25. Luke xii. 56. Eph. iv. 19) only. L.P. (Gen. xxix. 27.) Xen. Mem. iii. 10. 1.
a = ch. xvii. 31. xxviii. 2 al. Ps. xxix. 7.
b = Matt. x. 24. Luke xvi. 8. Judg. xix. 11.
c here only. Deut. xviii. 10.
d Luke xxiii. 55 only. Jer. xvii. 16. 1 Macc. vi. 23 only.
e ch. xiv. 14 reff.
f ch. iv. 29. Tit. i. 1. Rev. vii. 3. Dan. iii. 26 Theod. 4 Kings x. 23. vii. 48.
g Mark v. 7 ‖ L. Heb. vii. 1. Gen. xiv. 18. see ch. h ch. xiii. 5 reff.
i here only. see Matt. xxi. 32. Luke xx. 21. ch. ii. 28 al.
k ch. xiii. 31 reff.
l ch. iv. 2 (reff.) only.

υμας ℵ[1].

16. rec om την, with DHLP rel Chr$_1$: ins ABCEℵ p 13. 40 Orig$_1$ Thl-fin. οχουσαν ℵ[1]. rec πυθωνος (*see note*), with D-corr[1] EHL P(ποιθ.) 13. 36 rel tol syr-mg-gr Chr : txt ABC[1]D[1]ℵ p vulg Orig. rec απαντησαι, with ADHLP rel Chr : txt BCEℵ p 13. 36 Orig$_1$. υμιν ℵ[1]. παρειχετο C. for αυτης, δια τουτου D[1][-gr(but marked for erasure) ; *per hoc* D-lat].

17. κατακολουθουσα B D-gr ℵ 36. 180. om τω B Orig. εκραζον and pref. και D[1]-gr(txt D[2]). om ανθρωποι D[1](and lat[1] : ins D[2]) Lucif$_1$. for καταγγ., εναγγελιζοντε D(-τες D[1]). elz υμιν (*alteration, as better suiting the person speaking*), with BD E-gr ℵ a b o 36 vulg syrr æth-pl [arm] Thdrt$_2$: txt AC[2]HLP p(sic) 13 rel E-lat coptt æth-rom Orig Chr Thdrt[-ed-rom$_1$] Eustath Lucif$_1$. [C[1] uncert.]

18. om 1st δε H sah. om ο ABℵ : ins CDEHLP rel 36 Chr$_1$.—επιστρ. δε ο π. τω

same day, as Heinrichs and Kuinoel fancy. In that case (besides other objections), if they had gone back from the house of Lydia to the place of prayer, the word would certainly have been ἐξελθόντων, and not πορευομένων. In ver. 15 is implied their taking up their abode with Lydia:—in this verse that they *habitually resorted* to this place of prayer to teach, and that what follows happened on such occasions.

It may be remarked that the E. V. of πορευομένων εἰς (τὴν) προσευχήν, '*as we went to prayer*,' has given rise to a curious abuse of the expression '*going to prayer*,' in the sense of '*beginning to pray*,' among the lower classes in England. ἔχουσαν πνεῦμα πύθωνα] On the whole subject of dæmoniacal possession, see note on Matt. viii. 32. This was a case in which the presence of the spirit was a *patent fact*, recognized by the heathen possessors and consulters of this female slave, and by them turned to account; and recognized also by the Christian teachers, as an instance of one of those works of the devil which their Lord came, and commissioned them, to destroy. All attempt to explain away such a narrative as this by the subterfuges of rationalism (as e. g. in Meyer, and even Lewin, i. 243, and apparently Hackett, p. 222), is more than ever futile. The fact of the *spirit leaving* the girl, and the masters *finding the hope of their gains gone*, is *fatal*: and we may see, notwithstanding all his attempts to account for it psychologically, that Meyer feels it to be so. πύθωνα] Plut. de Defectu Oracul. p. 414, says ὅσπερ τοὺς ἐγγαστριμύθους Εὐρυκλέας (from a prophet, Eurycles), πάλαι, νυνὶ Πύθωνας προσαγορευομένους. It is difficult to decide internally between the probabilities of πύθωνα and πύθωνος: I have retained the ancient reading, both from its external authority, and because I find so many Commentators explaining πύθων to be a *name of Apollo*, or *the serpent Python*, that the alteration into the gen. may thus be easily accounted for. Bp. Wordsworth has an interesting note on the probable reason for this new term appearing in the narrative, now that St. Paul is brought directly into contact with Greek and Roman divination.

17.] ἔκραζεν, used to cry out: several occasions are referred to. The recognition of Paul and his company here by the spirit is strictly analogous to that of our Lord by the dæmons, Matt. viii. 29; Luke iv. 34: and the same account to be given of both: viz. that the *evil spirit knew and confessed* the power of God and His Christ, whether in His own Person or that of His servants. 18. διαπονηθείς] Not *mere* annoyance is expressed by this word, but rather holy indignation and sorrow at what he saw and heard; the Christian soldier

καὶ [m] ἐπιστρέψας τῷ πνεύματι εἶπεν [n] Παραγγέλλω σοι [o] ἐν ὀνόματι Ἰησοῦ χριστοῦ [p] ἐξελθεῖν ἀπ' αὐτῆς. καὶ [p] ἐξῆλθεν [q] αὐτῇ τῇ [q] ὥρᾳ. 19 ἰδόντες δὲ οἱ [b] κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ [r] ἐλπὶς τῆς [s] ἐργασίας αὐτῶν, [s] ἐπιλαβόμενοι τὸν Παῦλον καὶ Σίλαν [t] εἵλκυσαν εἰς τὴν [u] ἀγορὰν ἐπὶ τοὺς ἄρχοντας, 20 καὶ [v] προσαγαγόντες αὐτοὺς τοῖς [w] στρατηγοῖς εἶπαν Οὗτοι οἱ ἄνθρωποι [x] ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι [y] ὑπάρχοντες, 21 καὶ [z] καταγγέλλουσιν [a] ἔθη ἃ

m – ch. ix. 40. constr., see note. n inf. aor., Mark viii. 6. ch x. 42. 1 Cor. vii. 10. 1 Tim. vi. 13. Josh. vi. 6. o ch. iv. 7 reff. p ch. viii. 7 reff. q Luke ii. 38. xxiv. 33. ch. xxii. 13 only. Dan. iii. 6 (15. iv. 30 [33] Theod.) only. w. ἐν, Luke vii. 21. x. 21. xii. 12. xiii. 31. xx. 19 only. L. Dan. v. 5 only. r constr., Gal. v. 5. Eph. i. 18. iv. 4. Col. i. 23. s acc., ch. ix. 27 reff. t = here (John vi. 44. xii. 32. xviii. 10. xxi. 6, 11) only. Jer. xlv. (xxxviii.) 13. see ch. xxi. 30. u ch. xvii. 17. Ezek. xxvii. 12. v Matt. xviii. 24. Luke ix. 41. ch. xxvii. 27. 1 Pet. iii. 18 only. Gen. xlviii. 9. w = here, &c. 5 times only. (ch. iv. 1 reff.) x here only. Ps. lxxxvii. 16. y ch. ii. 30 reff. z ch. xiii. 5 reff. a ch. vi. 14 reff.

πν. και διαπον. D. παραγγελω C a [syr-mg-gr] : παραγγέλω p. rec ins τω bef ον., with DHLP 13 rel Œc Thl : om ABCEℵ c h p Eustath$_1$ [Ps-]Ath Chr$_1$ [Eucher$_1$]. ινα εξελθῃς D : εξελθε 13. for εξηλθ. αυτ. τ. ω., ευθεως εξηλθ. D æth-rom.

19. και ιδοντ. B Syr æth : om δε A^1 D-lat.—ως δε ειδαν οι κυρ. της ηυδισκης οτι απεστερησθαι της εργ. αυτ. ης ειχαν δι αυτης D. rec ins τον bef σιλ. (*corrn for uniformity*), with ABEHLPℵ p 13. 36 rel Eustath Chr : om CD l. ηλκυσαν C : εσυραν E.

20. προσαγαγοντας D^1[-gr](txt D-corr^1). (ειπαν, so ABE H[e sil] ℵ p.)

21. [καταγγελουσιν H b^1 m o p.] τα εθνη D^1(and lat^1) 15^1 : ηθη L : *sectam* tol

was goaded to the attack, but the mere satisfaction of anger was not the object, any more than the result, of the stroke. It is doubtful here, in mere grammar, whether the dat. τῷ πνεύματι is to be constructed with ἐπιστρέψας or with εἶπεν. But considering 1) that the *spirit* could hardly be the object of a bodily movement on the part of the Apostle, except as represented by the possessed damsel, and 2) that ἐπιστρέφω is never elsewhere found with a dative, but always with a preposition, εἰς or πρός or ἐπί, it is much the best to take τῷ πνεύματι with εἶπεν, and believe it to be thrown forward before its verb for the sake of emphasis.

19.] Her masters (a partnership of persons, not plur. for sing. They may have been the hæredes of some one to whom she had belonged) perceived that the hope of their gain had gone out (*with the damon*). ἐπιλ. . . . εἵλκ. gives the idea of force having been used. So we have 'obtorto collo ad prætorem trahor,' Plaut. Pœn. iii. 5. 45. Paul and Silas only are apprehended as having been the principal persons in the company. When De Wette says that, if Luke here were the narrator, he must say something of Timotheus, as he mentions him ch. xvii. 14, xviii. 5,—and yet holds (on ver. 10) that Timotheus himself is the narrator, he forgets that the same reasoning will apply to *him also*, if it applies at all, which I much doubt. When two persons of a company are described as being apprehended, we do not need an express assertion to assure us that the rest were not.

ἐπὶ τ. ἄρχοντας said *generally* : they dragged them to the forum to the authorities,—afterwards specified as στρατηγοί. 20. στρατηγοῖς] The Duumviri of the colony, of whom at Capua Cicero says, 'cum in cæteris coloniis *Duumviri* appellentur, hi se Prætores (στρατηγούς) appellari volebant.' De Leg. Agr. c. 34. 'Messinenses,' says Wetstein, 'etiam nunc (cir. 1750) Prætorem sive Præfectum urbis *Stradigo* appellant.' The name, as a rendering of Prætor, had come from the Greek title of similar magistrates : so Aristotle, Politic. vii. 3, ἐν ταῖς μικραῖς πόλεσι μία περὶ πάντων (ἀρχή)· καλοῦσι δὲ στρατηγοὺς καὶ πολεμάρχους. Ἰουδ. ὑπάρχοντες . . . . Ῥωμ. οὖσιν] The distinction between ὑπάρχων and ὤν seems to be, that the former is used of something which the speaker or narrator wishes to put forward into notice, either as unknown to his reader or hearer, or in some way to be marked by him for praise or blame: whereas the latter refers to facts known and recognized, and taken for granted by both. Thus, we may notice that, when the fact of *Paul and Silas* being Romans is announced to the jailor, it is not ἀνθ. Ῥωμαίους ὄντας, but ὑπάρχοντας; whereas here, both parties, the speakers and the addressed, being indisputably Romans, we have Ῥωμαίοις οὖσιν. The account of this may be, that ὑπάρχω is predicated of something of which the speaker informs the hearer, some *prior* knowledge which he possessed and now imparts,—εἰμί being

ABCDE HLPℵa b c d f g h k l m, o p 13

οὐκ [b]ἔξεστιν ἡμῖν [c]παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὖσιν. 22 καὶ [d]συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ [w]στρατηγοὶ [e]περιρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον [f]ῥαβδίζειν, 23 πολλάς τε [g]ἐπιθέντες αὐτοῖς [g]πληγὰς [h]ἔβαλον εἰς [h]φυλακήν, [i]παραγγείλαντες τῷ [k]δεσμοφύλακι [l]ἀσφαλῶς [m]τηρεῖν αὐτούς· 24 ὃς [n]παραγγελίαν τοιαύτην λαβὼν [h]ἔβαλεν αὐτοὺς εἰς τὴν [o]ἐσωτέραν [h]φυλακὴν καὶ [p]τοὺς πόδας [p]ἠσφαλίσατο αὐτῶν εἰς τὸ [q]ξύλον. 25 [r]κατὰ δὲ τὸ [s]μεσονύκτιον Παῦλος καὶ Σίλας [t]προσευχόμενοι [u]ὕμνουν τὸν θεόν· [v]ἐπηκροῶντο δὲ αὐτῶν οἱ [w]δέσμιοι. 26 [x]ἄφνω

b w. pres., ch. (xxi. 37) xxii. 25. Matt. xiv. 4 al.
c ch. xv. 4. xxii. 18. Mark iv. 20. 1 Tim. v. 19. Heb. xii. 6 (from Prov. iii. 12) only.
d here only †. Exod. xxiii. 1.
e here only †. Num. xvi. 3 compl.
f 2 Cor. xi. 25 only ‡. Judg. vi. 11.
g Luke x. 30. Rev. xxii. 18.
h Matt. v. 25. xviii. 30. Luke xii. 58. xxiii. 19, 25. Rev. ii. 10. (see Jer. xliv. [xxxvii.] 21.)
i w. inf. pres., ch. i. 4 reff.
k here, &c. 3ce only †. (see Gen. xxxix. 21, &c.)
l = Mark xiv. 44 (ch. ii. 36) only ‡. (Gen. xxxiv. 25 only.) Tobit vi. 4 (5) [not ℵ].
m = ch. xii. 5, 6 reff.
n ch. v. 28 reff.†
o Heb. vi. 19 only. Levit. xvi. 2 (16).
p Matt. xxvii. 64, 65, 66 only. Isa. xli. 10. Wisd. xiii. 15.
q = here only. Job xxxiii. 11 BℵF &c. (not A).
r = ch. xxvii. 27. Heb. iii. 8, from Ps. xciv. 8.
s Mark xiii. 35. Luke xi. 5. ch. xx. 7 only. Ps. cxviii. 62.
t absol., ch. x. 9 reff.
u w. acc., Heb. ii. 12 only. Isa. xii. 4. Dan. iii. 23 Theod. absol., Matt. xxvi. 30 ‖ Mk. only. 1 Macc. xiii. 47.
v here only †. (-ρόασις, 1 Kings xv. 22.)
w Acts, here bis, ch. xxviii. 16 v. r., 17 al3. Matt. xxvii. 15, 16 ‖ Mk. Paul, Eph. iii. 1 al4. Heb. x. 34. xiii. 3 only. Lam. iii. 34.
x ch. ii. 2. xxviii. 6 only. Josh. x. 9.

Lucif$_1$. α ουκ εξ. ημας παραδεξασθαι ουτε ποι. ρω. υπαρχουσιν D.

22. και πολυς οχλ. συνεπεστησαν κατ αυτ. κραζοντες τοτε (και D^2) οι D. (περιρηξ., so AB^{1}CDEHLℵ p 13.)

23. for τε, δε B p 40 E-lat copt. for παραγγειλαντες, παραγγιλας τε ℵ^1. τηρεισθαι D.

24. for ος, ο δε D[-gr, qui D-lat]. rec (for λαβων) ειληφως, with HLP rel Chr: txt ABCDEℵ a m p 13. 36. 40. for εβαλεν, ελαβεν A. rec αυτων bef ησφ. (*corrn of order*), with C^{2}DEHLP rel 36 Chr$_1$: txt ABC^{1}ℵ p 13. ησφαλισαντο D^1. εν τω ξυλω D a^1.

25. om το ℵ.—κατα δε μεσον της νυκτος D^1(txt D^2). ins ο bef παυλος D b o. ins ο bef σιλας C. ins και bef οι δεσμ. C Orig. δεσμοι D^1(txt D^2).

predicated of the bare matter of fact. See ch. xvii. 27, 29; xxi. 20 (for both); xxii. 3; Gal. ii. 14 al., for *ὑπάρχων*: and for *ὤν*, John iii. 4; iv. 9 bis; Rom. v. 10 al.

'Versute composita fuit hæc criminatio ad gravandos Christi servos: nam ab una parte obtendunt Romanum nomen, quo nihil erat magis favorabile; rursum ex nomine Judaico, quod tunc infame erat (especially if the decree of Claudius, expelling them from Rome, ch. xviii. 2, had at this time been enacted) conflant illis invidiam: nam, quantum ad religionem, plus habebant Romani affinitatis cum aliis quibuslibet, quam cum gente Judaica.' Calvin.

21. ἅ] ...] "Dio Cassius tells us that Mæcenas gave the following advice to Augustus:—*τὸ μὲν θεῖον πάντη πάντως αὐτός τε σέβου κατὰ τὰ πάτρια, καὶ τοὺς ἄλλους τιμᾶν ἀνάγκαζε· τοὺς δὲ ξενίζοντάς τι περὶ αὐτὸ καὶ μίσει καὶ κόλαζε·* and the reason is alleged, viz. that such innovations lead to secret associations, conspiracies, and cabals, *ἅπερ ἥκιστα μοναρχίᾳ συμφέρει.*" (C. and H. i. p. 356.) So Julius Paulus, Sentent. v. 21. 2, cited by Wetst., 'Qui novas et usu vel ratione incognitas religiones inducunt, ex quibus animi hominum moveantur, honestiores deportantur, humiliores capite premuntur.'

22. The multitude probably cried out tumultuously, as on other occasions (see Luke xxiii. 18; ch. xix. 28, 34; xxi. 30; xxii. 22, 23),—and the duumviri, without giving them a trial (*ἀκατακρίτους*, ver. 37), rent off their clothes, scil. by the lictors (*τοῖς ῥαβδούχοις ἐκέλευσαν τὴν ἐσθῆτά τε περικαρρήξαι καὶ ταῖς ῥάβδοις τὸ σῶμα ξαίνειν*, Dion. Hal. ix. 39). The form was, 'Summove, lictor, despolia, verbera,' Seneca (C. and H. i. 357). See also Livy, ii. 8; Valer. Max. ii. 28, in Wetst. Erasmus fancied that the duumviri rent *their own* clothes from indignation: but, to say nothing of the improbability of such a proceeding on the part of a Roman magistrate, a man could not very well *περιρρῆξαι* his own garments.

24. τὸ ξύλον] Also called *κᾶλον*, *ποδοκάκη*, and *ποδοστράβη*, and in Latin, *nervus*: so 'noctu nervo vinctus custodibitur,' Plaut. Cap. iii. 5. 71. Eusebius (v. 1, vol. ii. p. 16, ed. Heinichen) mentions, speaking of the martyrs in Gaul, *τὰς ἐν τῷ ξύλῳ διατάσεις τῶν ποδῶν ἐπὶ πέμπτον διατεινομένων τρύπημα.*

25. προσευχ. ὕμν.] Not as E. V., '*prayed and sang praises*,'—but, **praying, sang praises**, or **in their prayers, were singing praises**. The distinction of modern times

δὲ [y] σεισμὸς ἐγένετο μέγας, ὥστε [zz] σαλευθῆναι τὰ [ab] θεμέλια τοῦ [c] δεσμωτηρίου· ἠνεῴχθησαν δὲ [d] παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ [e] δεσμὰ [f] ἀνέθη. 27 [g] ἔξυπνος δὲ [h] γενόμενος ὁ [i] δεσμοφύλαξ καὶ ἰδὼν ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς, [kl] σπασάμενος τὴν [km] μάχαιραν ἤμελλεν ἑαυτὸν [n] ἀναιρεῖν, νομίζων [o] ἐκπεφευγέναι τοὺς [w] δεσμίους. 28 [p] ἐφώνησεν δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων Μηδὲν πράξῃς σεαυτῷ [q] κακόν· ἅπαντες γάρ ἐσμεν [r] ἐνθάδε. 29 [s] αἰτήσας δὲ [t] φῶτα [u] εἰσεπήδησεν, καὶ [v] ἔντρομος γενόμενος [w] προσέπεσεν τῷ Παύλῳ καὶ Σίλᾳ, 30 καὶ [x] προαγαγὼν αὐτοὺς ἔξω ἔφη Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;

y — Matt. viii. 24. xxiv. 7. Rev. vi. 12 al. Ezek. xxxviii. 19.
z ch. iv. 31 reff.
a Ps. lxxxi. 5.
b neut. plur., here only. masc., Heb. xi. 10. Rev. xxi. 14, 19.
c Matt. xi. 2. ch. v. 21, 23 only. Gen. xxxix. 23 bis. xl. 3, 5 only.
d ch. iii. 7 reff.
e neut. pl., Luke viii. 29. ch. xx. 23 only †.
f = ch. xxvii. 40 (Eph. vi. 9. Heb. xiii. 5, from Deut. xxxi. 6) only ‡. (Ezek. i. 25 [26] A Ald. compl.)
g here only †. Esdr. iii. 3 only.
h ch. i. 18 al. (ver. 23.
i as above (k) only. Josh. v. 13.
k Mark xiv. 47. Num. xxii. 31.
l = ch. xii. 25 only. Isa. lxvi. 7. (Rom. ii. 3 reff. Judg. vi. 11.)
m ch. xii. 2 reff.
n = ch. v. 33 reff.
o absol., Heb. ii. 3. xii. 25 only.
p Luke xxiii. 46. Rev. xiv. 18.
q = and constr., w. ποιέω, ch. ix. 13.
r Luke xxiv. 41. John iv. 15, 16. ch. x. 18. xvii. 6. xxv. 17, 24 only †.
s Matt. vii. 10. Luke i. 63. ch. xii. 20. xiii. 21. 3 Kings xix. 4.
t = here only. 1 Macc. xii. 29.
u here only. Amos v. 19 only. Sus. 36 Theod.
v = ch. vii. 32 reff.
w = Mark iii. 11. vii. 26. Luke v. 8. viii. 28, 47 ‖ Mk. (Matt. vii. 25) only. Ps. xciv. 6.
x ch. xii. 6 reff.

26. rec ανεωχθ., with HLP rel Chr$_1$: ηνοιχθ. AEℵ p 13 Orig$_1$: txt BCD m Thl-fin. rec for 2nd δε, τε (*perhaps to avoid the recurrence of* δε,—*perhaps because the copulative is more natural*), with CHLP rel [vulg Syr æth arm] Chr: txt ABDEℵ a c^1 h k m p 13 syr coptt Thl-fin. om παραχρημα B Lucif$_1$. ανελυθη D^1 [*relaxata sunt* D-lat] ℵ^1.

27. for εξ. δε, και εξ. D Syr æth. δεσμοφυλαξ(sic) ℵ. τ. θυρ. bef ανεωγ. C vulg(not am demid fuld [tol]). ins και bef σπασ. D-gr^1. rec om την, with AEHLPℵ p^2 13. 36 rel Chr$_2$: ins BCD p^1. (ημελλ., so ABCELPℵ p.) ανελειν C^1. εκπεφυγεναι A.

28. μεγ. bef φωνη AB D-lat am [fuld tol] coptt.—παυλος bef μεγ. φων. B [vulg Syr (copt) Lucif].—om ο BC^{1}ℵ 13 Thl-sif. ποιησῃς E. ins τι bef κακον D-gr.

29. φωτα δε ετησας D. for γεν., υπαρχων C^1 D-gr c k^2 40. aft προσεπ. ins προς τους ποδας D^1[and lat] vulg (syr-w-ob) [copt] sah Lucif$_1$. rec ins τω bef σιλα (*corrn for uniformity*), with AC^{2}EHLPℵ p 13[e sil] 36 rel: om BC^{1}D.

30. κ. προηγαγεν αυτ. εξω D: add τους λοιπους ασφαλισαμενος και D(om και D-corr) syr-w-ast(adding further *appropinquavit*).—προαγων ℵ^1. for εφη, ειπεν αυτοις D coptt [Syr æth].

between prayer and praise, arising from our attention being directed to the *shape* rather than to the essence of devotion, was unknown in these days: see Col. iv. 2.

'Nihil crus sentit in nervo, quum animus in cœlo est.' Tertullian ad Martyres, c. 2, vol. i. p. 623. The imperfects shew that they *were singing*, and the prisoners (in the outer prison) *listening*, when the earthquake happened.

26. πάντων τὰ δεσμὰ ἀνέθη] i. e. of *all the prisoners* in the prison: see below (ver. 28), ἅπαντες γάρ ἐσμεν ἐνθάδε. Doubtless there were gracious purposes in this for those prisoners, who before were listening to the praises of Paul and Silas; and the very form of the narrative, mentioning this listening, shews *subsequent communication* between some one of these and the narrator. Their chains were loosed, not by the earthquake, but by miraculous interference over and above it. It is some satisfaction to find, that neither Meyer, De Wette, nor Kuinoel have attempted to rationalize this wonderful example of the triumph of prayer. See some excellent remarks on Baur's attempt to do so, in Neander, Pfl. u. L. p. 302, note 3. **27.** ἤμελ. ἑαυτ. ἀναιρ.] The law de Custodia Reorum (Wetst.) says, 'Ad commentariensem receptarum personarum custodia observatioque pertineat, nec putet, hominem abjectum atque vilem objiciendum esse judici, si reus modo aliquo fuerit elapsus. Nam ipsum volumus hujusmodi pœnæ consumi, cui obnoxius docebitur fuisse, qui fugerit.' Dean Howson notices, by the examples of Cassius, Brutus, Titinius, and many of the proscribed, after the battle,—that Philippi is famous in the annals of suicide (p. 361). **29.** φῶτα] Not as E. V., '*a light*,' but **lights**, neut. plur.

30. προαγ. αὐτ. ἔξω] Into the outer prison: not perhaps yet *outside* the prison, which (from ἀναγαγών, ver. 34, when he takes

31 οἱ δὲ εἶπαν [y] Πίστευσον [y] ἐπὶ τὸν κύριον Ἰησοῦν, καὶ [z] σωθήσῃ σὺ καὶ ὁ [z] οἶκός σου. 32 καὶ [a] ἐλάλησαν αὐτῷ [a] τὸν [a] λόγον τοῦ κυρίου, σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. 33 καὶ [b] παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ [c] ὥρᾳ τῆς [c] νυκτὸς [d] ἔλουσεν [e] ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες [f] παραχρῆμα, 34 [g] ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον [h] παρέθηκεν [i] τράπεζαν καὶ [k] ἠγαλλιᾶτο [l] πανοικεὶ [m] πεπιστευκὼς τῷ θεῷ. 35 ἡμέρας δὲ [n] γενομένης

ABCDE HLPN a b c d f g h k l m o p 13

y ch. ix. 42 reff. z ch. x. 2 reff. a ch. xi. 19 reff. b = John xix. 16. ch. xxi. 24. xxiii. 16. c ch. xxiii. 23. d ch. ix. 37 reff. e = Heb. x. 22. Sir. xxx. (xxxiv.) 25. f ch. iii. 7 reff. g ch. ix. 39 reff. h = Mark viii. 6, 7. 4 Kings vi. 22. i = Matt. xv. 27. ch. vi. 2. Ps. lxxvii. 20. k ch. ii. 26 reff. l here only. Exod. i. 1 B compl. only. Jos. Antt. iv. 4. 4. m dat., = ch. xviii. 8. John v. 24. viii. 31. Rom. iv. 3, from Gen. xv. 6. Tit. iii. 8. 1 John v. 10. n ch. xii. 16 reff.

31. (εἰπαν, so AB C(appy) DEℵ p.) πιστευσαν ℵ[1]. for επι, εις E lect-12. rec aft ιησουν ins χριστον, with CDEHLP rel 36 [syrr sah æth arm] Thdrt$_1$ Chr$_3$: om ABℵ p 13 vulg copt Lucif$_1$. ins πας bef ο οικος E a g 13 æth arm.

32. om του D. for κυρ., θεου BN[1]. rec (for συν) και (*alteration for simplicity, and to suit συ και ο οικ. above*), with EHL syrr [copt æth arm] Chr: txt ABCDPℵ p 13. 36. 40 vulg Lucif$_1$ (συμ ℵ p).

33. ελυσεν D[1](and lat: txt D[2]). αυτος bef εβ. D. ins οικειοι bef αυτου A; υιοι m lect-17: μετ Thl-fin.—*ο οικος αυτου* 40 vulg. (*These exx may serve to illustrate the practice of insertion to fill up any ellipsis.*) απαντες BN [c].

34. και αναγ. τε D[1][-gr]: αν. δε C 13. 36 copt syr. rec aft οικ. ins αυτου, with ADEHLN 13 rel vss Chr: om BCP c p 36. 40 [Chr$_1$] Lucif$_1$. ins και bef παρεθηκεν D[1]. [aft παρεθ. ins αυτοις E vulg Syr coptt arm.] rec ηγαλλιασατο (*alteration to more usual historic tense*), with ABC[2] E-gr HLN p 13. 36 rel vulg copt [æth arm Lucif$_1$] Thl-fin: txt C[1](appy) DP b g h m o E-lat syrr sah Chr Thl-sif. rec πανοικει, with B[1]HLP rel: συν τω οικω αυτου D: om E: txt AB[1]CN 13. for τω θεω, επι τον θεον [*in domino*] D.

them to his own house) seems to have been *underground*, or at all events on a lower level in the same building. In this same space they seem to have been joined by the jailor's family,—to have converted and baptized them, and to have been taken (to the well?) and washed from their stripes; and afterwards to have been led up (by stairs? see ref.) to his house, and hospitably entertained. The circumstantiality of the account shews that *some eye-witness* related it. His question, connected with the ὁδὸν σωτηρίας of the dæmoniac in ver. 17, makes it necessary to infer, as De Wette well observes, that he had previously become acquainted with the subject of their preaching. He wanted no means of escape from any danger but that which was *spiritual*: the earthquake was past, and his prisoners were all safe. Bengel admirably remarks: 'Non audierat hymnos Pauli, nam dormierat, sed tamen vel antea vel postea senserat, quis esset Paulus.' **31.** ἐπὶ τ. κύριον] Not without allusion to the κύριος, by which name he had just addressed them. So Bengel: 'non agnoscunt se dominos.' Considering *who the person was* that asked the question,—a heathen in the depths of ignorance and sin,—and how indisputably therefore the answer embraces *all sinners whatever*,—there perhaps does not stand on record in the whole book a more important answer than this of Paul:—or, I may add, one *more strikingly characteristic of the Apostle himself and his teaching*. We may remark also, in the face of all attempts to establish a development of St. Paul's doctrine according to mere external circumstances,—that this reply was given before any one of his extant epistles was written. καὶ ὁ οἶκός σου does not mean that *his* faith would save his household,—but that the same way was open to them as to him: 'Believe, and thou shalt be saved: and the same of thy household.' **33.** ἔλουσεν ἀπό] A pregnant construction: 'washed them, so that they were purified from the blood occasioned by their stripes:' see reff. This is much more natural than to take ἀπό (as in ἀπὸ τῆς χαρᾶς (ch. xii. 14) and the like) as signifying 'on account of' (see Bernhardy, Syntax, p. 225). **34.**] ἀναγ., see reff. and note on ver. 30. πεπιστευκώς] Winer renders 'as one who has placed his trust in God:' but, as De W. observes, πεπιστευκώς must give the *ground* of his rejoicing (see 1 Cor. xiv. 18 (rec.), εὐχαριστῶ . . . λαλῶν, 'I give thanks . . . that I speak'). Thus the meaning will be, rejoiced that he with all his house had been led to believe (and thus as a necessary consequence to believe *in*) God. The expression πεπιστ. τῷ θεῷ could only be used of a converted *heathen*, not of a *Jew*: in ch. xviii. 8, of a Jew,

ἀπέστειλαν οἱ [o]στρατηγοὶ τοὺς [p]ῥαβδούχους, λέγοντες [q]Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. 36 ἀπήγγειλεν δὲ ὁ [r]δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον, ὅτι [s]ἀπέσταλκαν οἱ [o]στρατηγοὶ ἵνα [q]ἀπολυθῆτε· [t]νῦν οὖν ἐξελθόντες πορεύεσθε ἐν [u]εἰρήνῃ. 37 ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς [v]Δείραντες ἡμᾶς [w]δημοσίᾳ [x]ἀκατακρίτους, [y]ἀνθρώπους [y]Ῥωμαίους [z]ὑπάρχοντας, [a]ἔβαλαν εἰς [a]φυλακήν, καὶ νῦν [b]λάθρα ἡμᾶς [c]ἐκβάλλουσιν; [d]οὐ γὰρ ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς [e]ἐξαγαγέτωσαν. 38 ἀπήγγειλαν

...αρχ- ℵ C. AB DE HLP ℵ a b c d f g h k l m o p 13

o vv. 20, 22 reff.
p ver. 38 only †.
q = ch. xxvi. 32 reff.
r ver. 23.
s constr., John iii. 17.
t John iv. 9.
u ch. x. 33 reff.
v w. ἐν, 1 Cor. xvi. 11 reff. 2 Kings iii. 21. εἰς, Mark v. 34. Luke vii. 50 al. 1 Kings i. 17. μετ', ch. xv. 33 reff.
w ch. xviii. 28. xx. 20 only †. 2 Macc. vi. 10 only. (-τως, ch. v. 18.)
x ch. xxii. 25 only †.
y ch. xxii. 25. (Matt. xxvii. 32. ch. xxi. 39. Exod. ii. 11.)
z ch. ii. 30 reff.
a vv. 23, 24.
b Matt. i. 19. ii. 7. John xi. 28 only. Ps. c. 5.
c Matt. ix. 25. ch. ix. 40. Gal. iv. 30, from Gen. xxi. 10.
d here only. see note.
e = ch. v. 19. vii. 36. Gen. xl. 14.

35. ημ. δε γεν. συνηλθον οι στρατηγοι(sic) επι το αυτο εις την αγοραν και αναμνησθεντες τον σεισμον τον γεγονοτα εφοβηθησαν και απεστειλαν τους D syr-mg. λεγοντας D 68. at end ins ους εχθες παρελαβες D syr.

36. και εισελθων ο δεσμοφυλαξ απηγγ. D[, *et cum audivisset custos carceris ingressus dixit*] Syr. for δε, τε E-gr sah æth. om τουτους (*from similarity of endings*) BC D-gr a 36(sic) [arm(appy)]: ins AEHLPℵ p 13 rel vulg D-lat [(Syr) syr coptt] Chr_1. rec απεσταλκασιν (*grammatical corrn*), with DEHLP rel 36 Chr: απεστειλαν C p [Thl-fin]: txt ABℵ. (13 def.) for εν ειρ., εις ιρηνην ℵ: om D.

37. om πρ. αυτους E æth. ins αναιτειους bef δειρ. D. (εβαλαν, so BDℵ.) αυτ. ημας bef εληθοντ. E: om ημ. HP.

38. rec απηγγ., with HLP rel [Thl-sif]: txt ABDEℵ a m o p 36 Thl-fin. (13 def.)

we have ἐπίστευσεν τῷ κυρίῳ. 35.] What had influenced the magistrates is not recorded. We can hardly suppose that the earthquake alone (as suggested by the addition in D: see digest) would have done so, as they would not have connected it with their prisoners; they may have heard what had taken place: but that, again, is hardly probable. I should rather set it down to calmer thought, repudiating the tumultuary proceeding of the evening before. ῥαβδούχους] The lictors,—'bearers of the rods,' *bacilli*; which, and *not fasces*, were carried before the colonial duumviri: see Cicero, de Leg. Agr. ubi supra, on ver. 20.

36.] Paul and Silas had returned to the prison: whither the jailor goes, accompanied by the lictors (ὁ δὲ Π. ἔφη πρ. αὐτούς, ver. 37), to announce the order.

37.] δημοσίᾳ and λάθρα are opposed: the *injury* had been *public*: the *reparation*, not to Paul and Silas merely, but to the Gospel of which they were the heralds, must be *public also*. ἀνθρ. Ῥωμ. ὑπάρχ.] By the Lex Valeria, passed A.U.C. 254, and the Lex Porcia, A.U.C. 506, Roman citizens were exempted from stripes and torture: by the former, till an appeal to the people was decided,—by the latter, absolutely. The following passages of Cicero illustrate our text: 'Porcia lex virgas ab omnium civium Romanorum corpore amovit.' Pro Rabirio, c. 3. 'Cædebatur virgis in medio foro Messanæ civis Romanus, judices: cum interea nullus gemitus, nulla vox alia istius miseri, inter dolorem crepitumque virgarum audiebatur, nisi hæc: Civis Romanus sum.' In Verrem, lib. v. 62, 63. 'Facinus est vinciri civem Romanum; scelus verberari; prope parricidium, necari.' Ibid. 66. Many others are given by Kuinoel, Biscoe, &c. On the question, *how Paul came to be born a Roman citizen*, see note on ch. xxii. 28: and on ὑπάρχ., note, ver. 20. Another irregularity had been committed by the duumviri, in scourging them *uncondemned*: 'causa cognita multi possunt absolvi: incognita quidem condemnari nemo potest.' Cic. in Verr. i. 9. 'Inauditi et indefensi tanquam innocenter perierant.' Tac. Hist. ii. 10. ἐκβάλλ.] are they thrusting us out? It does not follow, because ἐκβάλλω has no such sense in ch. ix. 40, &c., that therefore it has not here. The circumstances must determine; which here seem to require this sense: the ἐκβάλλειν λάθρα having a tinge of degradation in it, as if said of casting out that of which one is ashamed. οὐ γάρ] An elliptical answer to a question or position, the negative of which is self-evident: see Hartung, Partikellehre, ii. p. 48: Kühner, Gramm. § 741. 6: Hermann on Viger, p. 462. When it occurs with ἀλλά, it is best written without a stop between: cf. Aristoph. Ran. 58: μὴ σκῶπτέ μ', ὦ 'δέλφ'· οὐ γὰρ ἀλλ' ἔχω κακῶς:—ib. 193: μὰ τὸν Δί' οὐ γὰρ (scil. πεπαυμάχημα) ἀλλ' ἔτυχον ὀφθαλμιῶν, and 499, φέρε δὴ ταχέως αὖτ'· οὐ γὰρ ἀλλὰ πειστέον. Mr. Humphry re-

ABDE HLPℵ a b c d f g h k l m o p 13

δὲ τοῖς [f]στρατηγοῖς οἱ [f]ῥαβδοῦχοι τὰ ῥήματα ταῦτα· ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί [g]εἰσιν, 39 καὶ ἐλθόντες [h]παρεκάλεσαν αὐτούς, καὶ [e]ἐξαγαγόντες [i]ἠρώτων [k]ἀπελθεῖν [k]ἀπὸ τῆς πόλεως. 40 ἐξελθόντες δὲ ἐκ τῆς φυλακῆς [l]εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ [m]ἰδόντες [n]παρεκάλεσαν τοὺς ἀδελφούς, καὶ [o]ἐξῆλθον.

XVII. [l p]Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολ-

f ver. 35. g pres., Mark v. 14. John i. 40. ii. 9. ch. iv. 13. ix. 26. Heb. xi. 8, 13 al. Winer, edn. 6, § 40, 2. c. h = ch. xvii. 9 al. i constr., Luke v. 3. viii. 37. John iv. 40. ch. (iii. 3.) x. 48. xviii. 20. xxiii. 18. 1 Thess. v. 12 only. w. ἵνα, Mark vii. 26. Luke vii. 36. w. ὅπως, ch. xxiii. 20. k = Mark v. 17. l w. πρός, ch. xi. 3 reff. m = Luke viii. 20. ch. xxviii. 20 al. 4 Kings viii. 29. n = ch. xv. 32 reff. o = ch. xv. 40 reff. p Luke viii. 1 only. Gen. xiii. 17. Isa. lix. 6.

for 1st δε, τε E-gr ℵ Syr æth. for τοις, αυτοις οι D[1]. aft ταυτα ins τα ρηθεντα προς τους στρατηγους D[, simly] Syr. rec και εφοβ. (*corrn to more natural copula*), with EHLP rel vulg [syrr sah æth] Chr: txt ABℵ p 36. 40 copt.—οι δε ακουσαντες οτ. ρω. εισ. εφοβηθ. D[, simly Syr].

39. for κ. ελθοντ., και παραγενομενοι μετα φιλων πολλων εις την φυλακην D [137 syr also add εις τ. φυλ.]. πρωτουν A Thl-fin: -τησαν E. rec (for απελθειν απο) εξελθειν, with HLP rel Chr: εξελθ. εκ (D)E: εξελθ. απο a: txt ABℵ p 13. 36. 40.—παρεκαλεσαν αυτους εξελθειν ειποντες ηγνοησαμεν τα καθ υμας, οτι εσται ανδρες δικαιοι (syr thus far w-ast) και εξαγαγοντες παρεκαλεσαν αυτους λεγοντες εκ της πολεως ταυτης εξελθατε μηποτε παλιν συντραφωσιν ημειν επικραζοντες καθ υμων D, simly 137 [syr].

40. for εκ, απο Bℵ a h 38 Thl-fin. ηλθον D E-lat. rec for προς, εις (*see note: and cf Mark* v. 12, 13): txt ABDEHLPℵ rel vulg sah arm Chr Thl. rec ιδοντ. τ. αδελφ. παρεκ. αυτους, with EHLP rel 36 vulg syrr sah æth [arm] Chr: txt ABℵ p 13. 40 copt.—ιδ. τ. αδ. διηγησαντο οσα εποιησεν κυριος αυτοις παρεκαλεσαντες (παρακαλεσαν(sic) τε D-corr) αυτους και D. εξηλθαν Dℵ.

CHAP. XVII. 1. διελθοντες E. for αμφιπ., πολιν ℵ[1](txt ℵ-corr[1]). ins την bef απολλ. (*for uniformity*) ABEℵ a p 13: om (D)HL[P] rel.—την απ. κ. την αμφ. E. και κατηλθον (om και D-corr: κατηλθ. και D[1]) εις απολλωνιδα κακειθεν εις D.

marks,' St. Paul submitted to be scourged by his own countrymen (five times, 2 Cor. xi. 24): for, though he might have pleaded his privilege as a Roman, to the Jews he "became as a Jew," observing their ceremonies, and submitting to their law.'

38. ἐφοβ.] For the account which they might have to give at Rome, as in Verres' case, or even for their popularity with the very mob of Roman citizens who had demanded the punishment. **39. παρεκάλεσαν**] Not '*comforted*:' but, as E. V., **besought them**: viz. not to make their treatment matter of legal complaint. In the request to depart from the city, the prætors seem to shew fear of a change in the temper of the mob. See the curious addition in the var. readd. **40.**] They do not depart hastily, or as though forced, but wait to reassure the brethren. πρός has probably been altered to εἰς, on account of the verb, not because Λυδίαν was mistaken (Meyer) for the country of that name.

παρεκ.] **exhorted**, is better than '*comforted*,' E. V. The one in this case would imply the other. CHAP. XVII. **1.**] Here (or rather perhaps at ἐξῆλθον, in the preceding verse) we have the first person again dropped,—implying apparently that the narrator did not accompany Paul and Silas. I should be inclined to think that Timotheus *went with them* from Philippi,—not, as is usually supposed, joined them at Berœa: see below on ver. 10. **διοδεύσαντες**] The ὁδός, on which they travelled from Philippi to Thessalonica, was the Via Egnatia, the Macedonian continuation of the Via Appia, and so named from Egnatia ('Gnatia lymphis iratis exstructa,' Hor. Sat. i. 5), in the neighbourhood of which the latter meets the Adriatic. It extended from Dyrrhachium in Epirus to the Hebrus in Thrace, a distance of 500 miles. The stages here mentioned are thus particularized in the itineraries: Philippi to Amphipolis, 33 miles: Amphipolis to Apollonia, 30 miles: Apollonia to Thessalonica, 37 miles. See more particulars in C. and H., i. pp. 368 ff.

Ἀμφίπολιν] Anciently called ὀντέα ὁδοί, Thucyd. i. 100. Herod. vii. 114, lying in a most important position, at the end of the lake Cercinitis, formed by the Strymon, commanding the only easy pass from the coast of the Strymonic gulf into Macedonia. ('Amphipoleos, quæ objecta claudit omnes ab oriente sole in Macedoniam aditus,' Liv. xlv. 30.) In consequence of this, the Athenians colonized the place, calling it Amphipolis, ἐπ' ἀμφότερα περιῤῥέοντος τοῦ Στρυμόνος, Thuc. iv. 102. It was the spot where Brasidas was killed, and for

λονίαν ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν [ἡ] συναγωγὴ τῶν Ἰουδαίων. 2 [q] κατὰ δὲ τὸ [qr] εἰωθὸς τῷ Παύλῳ εἰσῆλθεν [r] πρὸς αὐτοὺς καὶ [s] ἐπὶ σάββατα τρία [t] διελέγετο αὐτοῖς 3 [u] ἀπὸ τῶν [v] γραφῶν [w] διανοίγων καὶ [x] παρατιθέμενος ὅτι τὸν χριστὸν [y] ἔδει παθεῖν καὶ [z] ἀναστῆναι [a] ἐκ νεκρῶν, καὶ ὅτι [b] οὗτός ἐστιν ὁ χριστὸς ὁ Ἰησοῦς ὃν ἐγὼ [c] καταγγέλλω ὑμῖν. 4 καί τινες ἐξ αὐτῶν [c] ἐπείσθησαν καὶ [d] προσ-

Luke iv. 16. Num. xxiv. 1 as above (q). Matt. xxvii. 15. Mark x. 1 only. Sir. xxxvii. 14.
s ch. xiii. 31 reff.
t = ver. 17. ch. xviii. 19. xx. 7 al. Acts only, exc. Mark ix. 34. Heb. xii. 5. Jude
9. Exod. vi. 27. 2 Macc. xi. 20.
11. ch. xviii. 24, 28 al. Paul, Rom. xv. 4. 1 Cor. xv. 3, 4 only.
reff.) x Matt. xiii. 24, 31. Exod. xix. 7. w. ὅτι, here only.
z = ch. x. 41 reff. a ch. ix. 20 reff. b ch. xiii. 5 reff. c absol., ch. xxi. 14 reff.
d here only †. τῷ . . . πατρὶ τῶν ὅλων προσεκληρωμένοι, Philo de Fortit. § 7, vol. ii. p. 381.
u = ch. xxviii. 23.
v = plur. absol., John v. 39. ver.
w = Luke xxiv. 32. (ch. vii. 56
y = ch. iv. 12 reff.

ins την bef θεσσαλ. B 104. om ἡ (*see note*) ABDℵ p 13. 40 [copt]: ins EHLP rel [arm-ms] Chr Thl.

2. και κατα D^1(and lat) [Syr] æth. εισωθος(sic) [D^1-gr]. ο παυλος D vulg [E-lat arm] Syr æth. om και D [sah]. διελεξατο (*alteration to historic aorist*) ABℵ p 13 [syrr copt]: διελεχθη D E-gr c 36. 40 Chr-comm$_1$: txt HLP rel vulg E-lat [sah æth arm] Chr$_\delta$. for απο, εκ D.

3. om τον D^1(ins D^2) [τ. χρ. aft εδει m 40 Syr arm(Tischdf) Thl-fin]. rec ο χρ. ιησ., omg 2nd ὁ, with HLP 13 rel Thl: χρ. ιησ. AD p Chr$_1$: ιησ. ο χρ. E c f h Chr$_1$: ιησ. χρ. ℵ: [*Chr. Jes.* am demid tol syr sah æth arm-ed: *Jes. Chr.* vulg-ed Syr copt arm-mss:] txt B.

previously failing to succour which Thucydides was exiled: see Thucyd. iv. and v., and Grote's Hist. of Greece, vol. vi. p. 625 ff., where there is a plan of Amphipolis. After this it was a point of contention between the Athenians and Philip, and subsequently became the capital of Macedonia Prima,—see Livy, xlv. 30, where Paulus Æmilius proclaims, at Amphipolis, the freedom and territorial arrangements of Macedonia. It is now called Emboli.

Ἀπολλωνίαν] Its situation is unknown, but was evidently (see the distances above given) inland, not quite half-way from Amphipolis to Thessalonica, where the road crosses from the Strymonic to the Thermaic gulf. Leake saw some ruins at about the right spot, but did not visit them: and Cousinéry mentions seeing, on an opposite hill, the village of Polina. Pliny mentions it (N. H. iv. 10), 'regio Mygdoniæ subjacens, in qua recedentes a mare Apollonia, Arethusa.' It must not be confounded with a better known Apollonia near Dyrrhachium, on the western coast, also on the Via Egnatia. See C. and H. i. pp. 376 f.

Θεσσαλονίκην] At this time the capital of the province Macedonia, and the residence of the proconsul (Macedonia had been an *imperial*, but was now a *senatorial province*). Its former names were Emathia, Halia, and Therma: it received its name of Thessalonica from Cassander, on his rebuilding and embellishing it, in honour of his wife Thessalonica, sister of Alexander the Great. So Strabo, lib. vii. excerpt. 10: who, ib. excerpt. 3, calls it Θεσσαλονικέια. It was made a *free city* after the battle of Philippi: and every thing in this narrative is consistent with the privileges and state of an *urbs libera*. We read of its δῆμος ver. 5, and its πολιτάρχαι ver. 6: not, as at the Roman colony of Philippi, of ῥαβδοῦχοι (lictors), and στρατηγοί (duumviri), ch. xvi. 20, 35. It has ever been an important and populous city, and still continues such (pop. 70,000), being the second city in European Turkey, under the slightly corrupted name of Saloniki. For a notice of the church there, see Prolegg. to first Ep. to the Thessalonians, § ii. [ἡ] συναγ.] The article is in all probability genuine: implying that there was no other synagogue for the towns lately traversed: and shewing the same minute acquaintance with the peculiarities of this district as our narrative has shewn since the arrival at Neapolis. 2. κατὰ τ. εἰωθ.] See marg. reff. in E. V. Paul was most probably suffering still from his 'shameful treatment' at Philippi, 1 Thess. ii. 2. διελέγ.] argued, see reff. ἀπὸ τ. γραφ. is best taken with διελέγ., not with διανοίγων: see reff. 3. ὅτι οὗτος . . . .] See examples of the change of construction, ch. i. 4; xxiii. 22; Luke v. 14. The rendering is nearly as E. V., literally, that this is the Christ, namely, Jesus, whom I preach unto you. So Meyer. The ὁ χριστός takes up τὸν χριστόν above, and attaches to ὁ Ἰησοῦς the office concerning which this necessity of suffering, &c., was predicated.

Even the particularity of this παθεῖν (ἀπέθανεν) κ. ἀναστῆναι is reproduced in 1 Thess. iv. 14. 4. προσεκληρώθ.] were added (as if by lot, that being deter-

ABDE HLPℵ a b c d f g h k l m o p 13

e ch. xiii. 43 reff.
f = Matt. xxii. 38. Luke xv. 22. ch. xiii. 50 reff. Dan. x. 13.
g ch. xii. 18 reff.
h = ch. vii. 9 reff.
i = ch. xviii. 26. Matt. xvi. 22 u Mk. ‡ 2 Macc. viii. 1.
k = here (ch. xix. 38) only †. Herod. ii. 141 al. (see Wetstein.)
l here only †.
m Matt. ix. 23 ‖ Mk. ch. xx. 10 only. Judg. iii. 26. Nahum ii. 3. Wisd. xviii. 19. Sir. xl. 6 only. (-βος, ch. xxi. 34.)
n ch. vi. 12. (absol.) Jer. xxi. 2.
o = ch. xiii. 8 reff.
p = ch. xii. 6 reff.
q ch. xii. 22 reff.
r ch. viii. 3 reff.
s = ch. ix. 30 reff.
t here bis only †.
u ch. viii. 7 al.
v = ch. xxiv. 5.
w ch. xxi. 36. Gal. v. 13 L.P. Dan. vii. 23 LXX. Ps. x. 1 Aq.
x ch. ix. 30 reff.
y ch. xvi. 26 reff.

ἐκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε [e] σεβομένων [f] Ἑλλήνων πλῆθος πολύ, γυναικῶν τε τῶν [f] πρώτων [g] οὐκ [g] ὀλίγαι. [5] [h] ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ [i] προσλαβόμενοι τῶν [k] ἀγοραίων ἄνδρας τινὰς πονηροὺς καὶ [l] ὀχλοποιήσαντες [m] ἐθορύβουν τὴν πόλιν, καὶ [n] ἐπιστάντες τῇ οἰκίᾳ Ἰάσονος [o] ἐζήτουν αὐτοὺς [p] προαγαγεῖν εἰς τὸν [q] δῆμον· [6] μὴ εὑρόντες δὲ αὐτοὺς [r] ἔσυρον [τὸν] Ἰάσονα καί τινας [s] ἀδελφοὺς ἐπὶ τοὺς [t] πολιτάρχας, [u] βοῶντες ὅτι οἱ τὴν [v] οἰκουμένην [w] ἀναστατώσαντες [x] οὗτοι καὶ [y] ἐνθάδε πάρεισιν,

4. επιστευσαν E c 13. 40. om 2nd τω B. aft τω σιλαα(sic) ins τη διδαχη πολλοι, omg τε, D. ins και bef ελληνων AD 13. 40 vulg copt. rec πολ. bef πλ., with HLP rel Chr$_1$ Thl-sif: txt ABDEℵ a c h k m p 13 vulg arm Chr$_1$ Thl-fin. for γυν. τε, και γυναικες D.

5. rec ins απειθουντες bef ιουδαιοι, with D b k o; ins οι απειθ. aft ιουδ. HLP a d f g h m, and aft και προσλαβ. c 137: om AB [E(but see below)] ℵ p 13. 36. 40. 142 vulg syrr coptt [æth-pl] arm.—om ζηλωσαντες and και, transposing προσλαβ. to beg of ver, HLP b d f g h l o 142: txt ABEℵ p 13. 36. 40 vulg syrr coptt arm.—οι δε απειθ. ιουδ. συναστρεψαντες, omg κ. προσλ., D.—ζηλωσαντες προσλαβομενοι, omg all the rest, 66 æth[-rom]. rec τινας bef ανδρας, with DHLPℵ rel [Thl-sif]: txt ABE a h k p 13 vulg Thl-fin.—(τιν. αν. bef των αγ. D [arm].) aft πονηρ. ins απειθησαντες E. om και οχλοπ. D. εθορυβουσαν D. rec επισταντες τε (for κ. επ.), with HLP rel Chr$_1$: και επιστευσαν(sic) 13: txt ABDEℵ a k m p 13[Treg] Thl-fin. ιασωνος ADE d h k l m Thl-fin, so (exc A) in vv 6, 9. [αυτον A^1(appy).] rec αγαγειν, with HP rel Thl: προσαγαγ. E[-gr] c 137: αναγαγ. L 11: εξαγαγ. D-gr 104 coptt æth-pl: txt ABℵ a b k o p 13. 36. 40, *producere* vulg D-lat E-lat.

6. εσυραν DE a b Chr$_1$: ευρον ℵ^1: txt ABHLPℵ^2 [m] p 36 Thl. om τον (*as unnecessary: or from similarity of endings*, -ρον τον) ABDℵ p [13]: ins EHLP rel 36 Chr. ιασωναν D^1. τινες D^1(txt D^2). aft τινας ins αλλους E. βοωντας A lect-2. aft βοων. ins και λεγοντες D. aft ουτοι ins εισιν D^1.

mined by God, who gave them the Holy Spirit of adoption: ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν, 1 Thess. ii. 13) to the great family of which Paul and Silas were members. The sense is passive, not middle. The word is not uncommon in Philo. σεβ. Ἑλλ.] See reff.

The aptitude of *women* for the reception of the Gospel several times appears in this book,—see above, ch. xvi. 13 ff., and below, vv. 12, 34. 5. προσλαβ.] **Having taken to them**, as their accomplices, to assist them in the ὀχλοποιῆσαι which follows. ἀγοραίων] Such men as Aristophanes calls πονηρὸς κἀξ ἀγορᾶς,—Demosthenes, περίτριμμα ἀγορᾶς,—Xenophon, τὸν ἀγοραῖον ὄχλον,—Plutarch, ἀγοραίους καὶ δυναμένους ὄχλον συναγαγεῖν: see many other instances in Wetstein, who mentions the modern 'canaille' (*canalicolæ*). Cicero calls them 'subrostrani:' Plautus, 'subbasilicani.' These may be alluded to in οἱ ἴδιοι συμφυλέται, 1 Thess. ii. 14. (See note on ἀγοραῖοι, ch. xix. 38.) ἐπιστ., **having fallen upon,—beset.** Ἰάσονος] With whom (ver. 7) Paul and Silas lodged. He appears, perhaps (?), again with Paul at Corinth, Rom. xvi. 21, but did not accompany him into Asia, ch. xx. 4. 6. πολιτάρχας] The following inscription, found on an arch *at Thessalonica*, is given from Boeckh, No. 1967, in C. and H. i. 395: πολειταρχουντων Σωσιπατρου του Κλεοπατρας και Λουκιου Ποντιου Σεκουνδου Πουβλιου Φλαυιου Σαβεινου Δημητριου του Φαυστου Δημητριου του Νικοστολεως Ζωιλου του Παρμενιωνος του και Μενισκου Γαιου Αγιλληιου Ποστειτου . . . . Here we have this very title applied to the Thessalonian magistrates, shewing the exact accuracy of our narrative; and, curiously enough, we have three of the *names* which occur here, or in the Epistles, as companions of Paul: viz. Sosipater (*of Berœa*, ch. xx. 4: see Rom. xvi. 21, and note); Secundus (*of Thessalonica*, ch. xx. 4); and Gaius (*the Macedonian*, note, ch. xix. 29). τὴν οἰκ. ἀναστ.] The words presuppose some rumour of Christianity and its spread

7 οὓς [z] ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες [a] ἀπέναντι
τῶν [b] δογμάτων Καίσαρος πράσσουσιν, βασιλέα λέγοντες
[c] ἕτερον εἶναι Ἰησοῦν. 8 [de] ἐτάραξαν δὲ τὸν [d] ὄχλον καὶ
τοὺς [f] πολιτάρχας ἀκούοντας ταῦτα, 9 καὶ [f] λαβόντες τὸ
[g] ἱκανὸν [f] παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν [h] ἀπέλυσαν
αὐτούς. 10 οἱ δὲ ἀδελφοὶ εὐθέως [i] διὰ νυκτὸς [k] ἐξέπεμψαν
τόν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροιαν, οἵτινες [l] παρα-

z Luke x. 38. xix. 6. James ii. 25 only †. Tobit vii. 8. 1 Macc. xvi. 15 only.
a = here only. (Rom. iii. 18 reff.) 2 Kings x. 17 B Ald.
b ch. xvi. 4 reff.
c = ch. i. 20. xii. 17. xiii. 35. xv. 35 al.
d ver. 13.
e ch. xv. 24 reff. xxvi. 32 reff. Luke xii. 51. xix. 16.
f ch. ii. 33 reff. i ch. v. 19 reff. John iii. 23. ch. v. 21, 22.
g = here only. see Lev. xxv. 26. k ch. xiii. 4 only. Gen. xxiv. 54, 56, 59. ix. 39. x. [32] 33.
h = ch. l absol., 1 Cor. xvi. 3 al. fr. Gen. xiv. 13.

7. (πρασσουσιν, so ABDEHLPℵ a b c d f g h k l o p 13 Chr$_1$ Thl-sif.) ετερον bef λεγοντες ειναι A B(sic: see table) ℵ a c f h k [p] 13 vulg syr [arm Chr$_1$]: λεγ. ειν. ετ. E: txt DHLP rel [Syr coptt] Chr$_1$.

8. for τον οχλ., την πολιν E. και εταραξεν τους πολ. και τον οχλ. ακουσαντες (τα D^2) ταυ. D.—[Syr also transp οχλ. and πολιτ.]

10. om ενθ. δια νυκτ. A [om δια ν. p]. εξεπεμψαν bef δια νυκτος ℵ. rec ins της bef νυκτος, with EHLP rel Chr$_1$ Thl-sif: om BDℵ a m 13. 40 Petr$_1$ Thl-fin. om τε D 3. 82. 42. 57. 95^1 sah [arm]: δε p^1.

having before reached the inhabitants of Thessalonica. 7. **οὗτοι πάντες**] All these people, i. e. *Christians, wherever found*. A wider acquaintance is shewn, or at least assumed, with the belief of Christians, than extended merely to Jason and his friends. **ἀπέναντι . . πράσσ.**] Not '*do this in the face of the decrees*,' which would require τοῦτο with πράσσ., but as E. V. The δόγματα in this case would be the Julian 'leges majestatis.' **βασιλέα κ.τ.λ.**] This false charge seems to have been founded on Paul's preaching much at Thessalonica concerning the triumphant παρουσία of Christ. This appears again and again in his two Epistles: see 1 Thess. i. 10; ii. 19; iii. 13; iv. 13—18; v. 1, 2; 2 Thess. i. 5, 7—10; ii. 1—12: and particularly 2 Thess. ii. 5, where he refers to his having often told them of *these things*, viz. the course, and destruction of Antichrist, by whom these Jews might perhaps misrepresent Paul as designating Cæsar. 9. **λαβόντες τὸ ἱκανόν**] 'Satisdatione accepta;' either by *sureties*, or by a *sum of money*, or both. They bound over Jason and the rest (**τινας ἀδελφούς**, ver. 6) to take care that no more trouble was given by these men: in accordance with which security they sent them away; and by night, to avoid the notice of the **ὄχλος**. 10.] It does not follow, because Timotheus is not mentioned here, that therefore he did not accompany, or at all events follow, Paul and Silas to Berœa. He has never been mentioned since he joined Paul's company at Lystra. The very intermitted and occasional notices of Paul's companions in this journey should be a caution against rash hypotheses. The general character of the narrative seems to be, that where Paul, or Paul and Silas, are alone or principally concerned, all mention of the rest is suspended, and sometimes so completely as to make it appear as if they were absent: then, at some turn of events they appear again, having in some cases been really present all the time. I believe Timotheus to have been with them at Thessalonica the first time, because it does not seem probable that Paul would have sent to them one to confirm and exhort them concerning their faith (1 Thess. iii. 2) who had not known them before, especially as he then had Silas with him. And this is confirmed by both the Epistles to the Thessalonians, which are from Paul, Silvanus, and Timotheus. From these Epistles we learn that, during his residence among them, Paul worked with his own hands (1 Thess. ii. 9; 2 Thess. iii. 8) to maintain himself: and from Phil. iv. 15, 16, that the Philippians sent supplies more than once towards his maintenance. Both these facts, especially the last, seeing that the distance from Philippi was 100 Roman miles, make it very improbable that his stay was so short as from three to four weeks: nor is this implied in the text: much time may have elapsed while the **πλῆθος πολύ** of ver. 4 were joining Paul and Silas. See further in Prolegg. to 1 Thess., Vol. III. § ii. 2 ff.

Βέροιαν] According to the Antonine Itinerary 61, according to the Peutinger Table 57 Roman miles (S.W.) from Thessalonica. Berœa was not far from Pella, in Macedonia Tertia, Liv. xlv. 30, at the foot of Mt. Bermius. It was afterwards called Irenopolis, and now Kara Feria, or Verria, and is a city of the second rank in European Turkey, containing from 15,000

γενόμενοι εἰς τὴν συναγωγὴν [m] ἀπῆσαν τῶν Ἰουδαίων. ABDE HLP[№] a b c d f g h k l m o p 13
11 [n] οὗτοι δὲ ἦσαν [o] εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, [p] οἵτινες [q] ἐδέξαντο τὸν λόγον [r] μετὰ πάσης [s] προθυμίας, [t] τὸ καθ' ἡμέραν [u] ἀνακρίνοντες τὰς [v] γραφάς, εἰ [w] ἔχοι ταῦτα [w] οὕτως. 12 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν [x] εὐσχημόνων καὶ ἀνδρῶν [y] οὐκ [y] ὀλίγοι. 13 ὡς δὲ ἔγνωσαν οἱ [z] ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ [a] κατηγγέλη ὑπὸ τοῦ Παύλου ὁ [ab] λόγος τοῦ [b] θεοῦ, ἦλθον κἀκεῖ [c] σαλεύοντες καὶ [d] ταράσσοντες τοὺς [d] ὄχλους. 14 εὐθέως δὲ τότε τὸν Παῦλον [e] ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι *[f] ὡς

m here only. Exod. xxxiii. 8.
n ch. ix. 20 reff.
o — here (Luke xix. 12. 1 Cor. i. 26) only. (Job i. 3. 2 Macc. x. 13 only.)
p ch. x. 41 reff.
q ch. viii. 14 reff.
r — Mark iii. 5. ch. ii. 29. v. 36 al. 1 Chron. xxix. 22.
s 2 Cor. viii. 11, 12, 19. ix. 2 only †. Sir. xlv. 23 only. (-μος, Rom. i. 15.)
t Luke xi. 3. xix. 47 only.
u = ch. iv. 9 reff.
v ver. 2 reff.
w ch. vii. 1 reff.
x ch. xiii. 50 reff.
y ch. xii. 18 reff.
z = ch. ii. 5 reff.
a ch. xiii. 5 reff.
b ch. xi. 1 reff.
c = ch. ii. 25 (from Ps. xv. 8). 2 Thess. ii. 2 only. (ch. xvi. 36 al.) 1 Macc. vi. 8.
d ver. 8.
e ch. vii. 12 reff.
f see note. 4 Kings ii. 11 B Ald. (ἕως, A compl.).
see ch. ii. 46 reff.

rec των ιουδαιων bef απησαν (*correction of order*), with ABDℵ a k m p 13. 36 vulg Thl-fin : txt EHLP rel Chr$_1$ Thl-sif.—ειχησαν E vulg [Syr sah].

11. ευγενεις D-gr. ins τη bef θεσσ. D. aft λογον ins του θεου E. for πασης προθυμιας, παρρησιας E-gr. om το (*as unnecessary*) ADEℵ a h p 13. 36 [Chr-3-mss$_1$] : ins BHLP rel Chr$_2$ Thl. εχει D^1(txt D$^{2 \text{ or } 3}$) E c l Thl-sif.

12. τινες μεν ουν αυτων D. om ουν E a^1 Thl-sif. aft επιστ. add τινες δε ηπιστησαν D 137. for ελλην. to ολιγοι D^1 has ελληνων και των ευσχημονων ανδρες κ. γυναικες ικανοι επιστευσαν (*Græcorum et non placentium et viri et mulieres pleres*[sic] *crediderunt* D-lat : ελληνιδων, and ins και bef ανδρες, D^2-gr : for 1st και, γυναικων D^5 : for ανδρ. κ. γυν., ανδρων ουκ ολιγοι D^3 : ικ. επιστ. are omd by D-corr).

13. om της DE. οτι (ο) λογ. (του) θεου κατηγγ. εις βεροιαν (και) επιστευσαν και ηλθον (εις αυτην) D(ο του are insd by D^5, και and εις αυτην omd by D-corr). rec om και ταρασσοντες, with EHLP rel æth Chr$_1$: ins AB D^2(ταρασσοντες D^1) ℵ a c m p 13. 40 vulg syrr coptt arm. at end ins ου διελιμπανον D Syr.

14. for ενθ. δε τοτε τον, τον μεν ουν D Syr : *statimque* D-lat : om τοτε c 40. 137 syr sah [æth]. οι αδ. εξαπ. απελθειν D. *εως (*see note*) ABEℵ p 13. 40 [vulg Syr copt] : om D b^1 e o sah [æth] : ως HLP rel 36 [syr arm] Chr$_1$ Œc Thl.

to 20,000 souls. (Winer, Realw. C. and H. i. 399 f.) Wetstein quotes a remarkable illustration from Cicero in Pisonem, c. 26:—'Thessalonicam omnibus inscientibus noctuque venisti, qui cum concentum plorantium et tempestatem querelarum ferre non posses, in oppidum devium Bercæam profugisti.' 11. εὐγενέστεροι] Theophyl. and Œc. explain it by ἐπιεικέστεροι, but this is rather its *result*, than its meaning:—more noble is our best word for it;—of nobler disposition;—stirred up, not to envy, but to enquiry. ταῦτα] viz. the doctrine of ver. 3, which Paul and Silas preached here also. 12.] The designation conveyed in Ἑλληνίδων is to be supplied before ἀνδρῶν also. So εἰς πᾶσαν πόλιν κ. τόπον, Luke x. 1. See Winer, edn. 6, § 59. 5. 13.] οἱ ἀπὸ τ. Θ., as E. V., of Thessalonica. No inference that they came *from* Thess. can be drawn from this expression: but it is asserted below. See Heb. xiii. 24. ἦλθον κἀκεῖ σαλ.] Not, as E. V., '*they came thither also, and stirred up . . . .*,' which destroys the force of the sentence: but they came, and stirred up there also . . . . : no *journey* having been related of them *before*, but a precisely similar act of exciting the people. From the distance, some time must have elapsed before this could take place: and that some time *did* elapse, we may gather from 1 Thess. ii. 18, where Paul relates that he made several attempts to revisit the Thessalonians (which could be only during his stay at Berœa, as he left the neighbourhood altogether when he left that town), but was hindered. 14. ὡς ἐπὶ τ. Θ.] The various readings seem to have arisen from not understanding ὡς,—which cannot, here or any where else, be redundant (as De Dieu, Raphel, Wolf, Heinrichs, &c.): nor can it well here signify that his going, '*as if to the sea*,' was only a *feint*, to deceive his enemies (as Beza, Piscator, Grot., Olsh., Neander, &c.): for, as there is no mention of any land journey, or places passed through on his way to Athens, there can be little doubt that he *did really go by sea*. But

ἐπὶ τὴν θάλασσαν, [g] ὑπέμεινέν τε ὅ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.

15 Οἱ δὲ [h] καθιστάνοντες τὸν Παῦλον ἤγαγον [i] ἕως Ἀθηνῶν, καὶ [k] λαβόντες [k] ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτόν, [l] ἐξῆσαν. 16 ἐν δὲ ταῖς Ἀθήναις [m] ἐκδεχομένου αὐτοὺς τοῦ Παύλου, [n] παρωξύνετο τὸ [o] πνεῦμα αὐτοῦ ἐι αὐτῷ [p] θεωροῦντος

g = Luke ii. 43 only. Num. xxii. 19. Jos. Antt. vi. 5. 2.
h (-άνειν) here only. = 2 Chron. xxviii. 15. Josh. vi. 23.
i = Luke ii. 15. ch. xxiii. 23.
k John x. 18. Col. iv. 10. 2 John 4 only.
l ch. xiii. 42

reff.
m 1 Cor. xi. 33. xvi. 11. Heb. x. 13. xi. 10. James v. 7 only ‡. Gen. xliii. 9 al.
n 1 Cor. xiii. 5 only. Deut. ix. 16. (-νσμός, ch. xv. 39, -f Paul.)
o = Luke i. 47. John xiii. 21. ch. xix. 21 (of Paul). Rom. i. 9. viii. 16 xii. 11. 1 Cor. ii. 11. v. 3, 4. xiv. 14, &c. Paul principally.
p w. particip., = ch. viii. 13. xxviii. 6.

rec υπεμενον, with HLP rel 36 Chr$_1$ Thl-sif: υπεμειναν BℵA a e p: απεμειναν E 13: επεμειναν m Thdrt$_1$ Thl-fin (*corrections to suit constr*): txt AD [c] Syr sah. rec for τε, δε (*correction of characteristic τε, an l to avoid recurrence*), with DHLP rel vulg coptt [arm] Chr$_1$ Thdrt$_1$ [Thl-sif]: txt ABEℵ c m p 13 syrr æth Thl-fin. εκει bef ε τε σιλας H. om 2nd τε D.

15. rec καθιστωντες (*corrn of unusual form*), with D^{s}EHLPℵ^{2} 13 rel: αποκαθιστωντες 36 [αποκαθιστανοντες p]: καταστανο τες D^{1}: καθισπαντες(sic) ℵ^{1}: txt AB. rec aft ηγ. ins αυτον, with EHLP rel 36 [vulg-ed am syrr coptt arm] Chr: om ABDℵ c m p 13 fuld tol Thl-fin. ins των bef αθ. E. παρηλθεν δε την θεσσαλιαν· εκωλυθη γαρ εις αυτους κηρυξαι τον λογον· λαβ. δε D. for εντολ., επιστολην E-gr Syr: add παρα παυλου D: αν αυτου E [vulg] Syr arm[-usc]. ins τον bef τιμ. B[E]ℵ p 13 [Chr$_1$(om$_1$)]. for ινα ως ταχ., οπως εν ταχει D.

16. for αυτους, αυτου D^{1}(txt D^{3}) ℵ^{1} 96 Syr.—om του παυλου ℵ^{1}. om το D^{1} (ins D^{3} or ^{4}). rec θεωρουντι (*corrn to agree with αυτω. This is much more prob than that, as Meyer suspects, αυτω should have been altered to the gen to suit the gen absol before*), with DHLP rel Chr$_1$ Thl-sif: txt ABEℵ a k p 13. 40 Thl-fin.

ὡς ἐπὶ τ. θ. I believe simply to indicate the *direction in which* the Bereean brethren sent him forth [implying probably that all that was known at Berœa of his intended route was, that it was in the direction of the sea]. ὡς is used thus before participles and prepositions, without any assignable reference to its (more usual) subjective reference in such a connexion. Thus Hermann on Soph. Philoct. 58, says 'cogitationem significat particula ὡς. Sed multo usu factum est, ut aliquando etiam ibi usurparetur, ubi non opus esset respici id, quod quis in mente haberet.' We have the same expression in Pausan. ii. 25, καταβάντων δὲ (the walls of Tyrius) ὡς ἐπὶ θάλασσαν, ἐνταῦθα οἱ θάλαμοι τῶν Προίτου θυγατέρων εἰσίν,—and Diod. Sic. xiv. 49, κελεύσας κατὰ τάχος λάθρα πλεῖν ὡς ἐπὶ Συρακοσίους,—and Polyb. passim in Wetst.,—e.g. καθήκουσαν (τὴν Σελουκείαν) ὡς ἐπὶ θάλασσαν, v. 59,—and with the same signification. *Where* he embarked for Athens, is not said: probably (C. and H. i. 403) at Dium, near the base of Mt. Olympus, to which two roads from Berœa are marked in the ancient tables. 15. καθιστ.] So Odyss. ν. 274, τούς μ' ἐκέλευσα Πύλονδε καταστῆσαι καὶ ἐφίσσαι,—and Arrian, Ind. xxvii. 1, καταστήσειν αὐτοὺς μέχρι Καρμανίας. *Who these were* is not said.

The course of *Timotheus* appears to have been, as far as we can follow it from the slight notices given, as follows:—when Paul departed from Berœa, not having been able to revisit Thessalonica as he wished (1 Thess. ii. 18), he sent Timotheus (from Berœa, not from Athens) to exhort and confirm the Thessalonians, and determined to be left at Athens *alone* (1 Thess. iii. 1), Silas meanwhile remaining to carry on the work at Berœa. Paul, on his arrival at Athens, sends (by his conductors, who returned) this message to both, to come to him as soon as possible. They did so, and found him (ch. xviii. 5) at Corinth. See Prolegg. to 1 Thess., Vol. III.

Ἀθηνῶν] See a long and interesting description of the then state of Athens, its buildings, &c., in C. and H. chap. x. vol. i. pp. 407 ff.; and Lewin, i. pp. 268 ff. It was a *free city*. Strabo (ix. 1) gives an epitome of its fortunes from the Roman conquest nearly to this time: Ῥωμαῖοι δ' οὖν παραλαβόντες αὐτοὺς δημοκρατουμένους ἐφύλαξαν τὴν αὐτονομίαν αὐτοῖς κ. τὴν ἐλευθερίαν. ἐπιπεσὼν δ' ὁ Μιθριδατικὸς πόλεμος τυράννους αὐτοῖς κατέστησεν οὓς ὁ βασιλεὺς ἐβούλετο, τὸν δ' ἰσχύσαντα μάλιστα τὸν Ἀριστίωνα κ. ταύτην βιασάμενον τὴν πόλιν. ἐκ τοιαύτης ἀλὼν Σύλλας ὁ τῶν Ῥωμαίων ἡγεμὼν ἐκόλασε· τῇ πόλει δὲ συγγνώμην ἔνειμε, καὶ μέχρι νῦν ἐν ἐλευθερίᾳ τε ἐστὶ

ABDE HLPN a b c d f g h k l m o p 13

[q] κατείδωλον οὖσαν τὴν πόλιν. 17 [r] διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς [s] σεβομένοις, καὶ ἐν τῇ ἀγορᾷ [tu] κατὰ [u] πᾶσαν [u] ἡμέραν πρὸς τοὺς [v] παρατυγχάνοντας· 18 τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στωϊκῶν φιλοσόφων [w] συνέβαλλον αὐτῷ. καί τινες ἔλεγον Τί ἂν [x] θέλοι ὁ [y] σπερμολόγος οὗτος λέγειν; οἱ δὲ [z] Ξένων

q here only †. ἐλαία κατάκαρπος, Ps. li. 8 (10). Hos. xiv. 7. κατώδυνος, 1 Kings i. 10. xxx. 6. διὰ τόπων καταδένδρων, Diod. Sic. xvi. 31. νεανίας καταβόστρυχος, Eur. Phœn. 146.
r ver. 2 reff.
s = ch. xiii. 43 reff.
t ch. xiii. 27 reff.
u here only. see Heb. iii. 13.
v here only †. w. dat., Jos. Antt. ii. 9. 6. absol., Xen. Apol. Socr. 11.
w Luke xiv. 31. ii. 19. ch. iv. 16. xviii. 27. xx. 14 only. 1 Macc. iv. 34. γυναιξὶ σ. λόγους, Eur. Iph. Aul. 830.
x = ch. xiv. 13 reff.
y here only †. Demosth. 269. 19.
z = Matt. xxv. 36 al. Luke, here and ver. 21 only. Ruth ii. 10.

17. ins τοις bef εν τη αγ. D 187 syr-mg sah. παρατυχοντας D[1](txt D[2]).

18. rec om 1st και (*as unnecessary*), with E c f k 36 [vulg syr coptt (æth) arm] Thl: ins ABDHLPN p 13 rel Syr Chr[1]. επικουριων A[B[1]]DEN c k p. rec ins των bef στοικων, with DHL P(perhaps) rel Chr: om ABEN a c d l p 13. 40. rec στωικων, with B p rel Chr [Thl-sif]: txt ADEHL P(perhaps) N a c f k 13. 36 coptt Thl-fin. συνεβαλον L a b c d[1] f g h m 36 Chr[1] Thl-sif: συνελαβον D[1][-gr](txt D-corr[1]). θελη D(txt D[2]): θελει c 13. 40.

κ. τιμῇ παρὰ τοῖς Ῥωμαίοις. See also Tacit. Ann. ii. 53. 16. κατείδωλον] This ἅπαξ λεγόμενον is formed after the analogy of κατάμπελος, κάθυδρος, &c. See reff. The multitude of statues and temples to the gods in Athens is celebrated with honour by classic writers of other nations, and with pride by their own. A long list of passages is given in Wetstein. The strongest perhaps is from Xen. de Repub. Ath., who calls Athens ὅλη βωμός, ὅλη θῦμα θεοῖς καὶ ἀνάθημα.

17.] The οὖν (as De W. remarks against Meyer and Schneckenburger) does not necessarily give the *consequence* of what has been stated in ver. 16, but only continues the narration. See above on ch. xi. 19.

ἐν τῇ ἀγορᾷ] Strabo (x. 1) speaking of the Eretrians in Eubœa says that some suppose them to have been named ἀπὸ τῆς Ἀθήνησιν Ἐρετρίας, ἣ νῦν ἐστιν ἀγορά (as distinguished from the Ceramicus, which was the *old* forum). It was the space before the στοὰ ποικίλη, where the Stoics held their διαλέξεις. 18. Ἐπικουρείων] The Epicurean philosophy was antagonistic to the gospel, as holding the atomic theory in opposition to the creation of matter,—the disconnexion of the Divinity from the world and its affairs, in opposition to the idea of a ruling Providence,—and the indissoluble union, and annihilation together, of soul and body, as opposed to the hope of eternal life, and indeed to all spiritual religion whatever. The Epicureans were the materialists of the ancient world. The common idea attached to Epicureanism must be discarded in our estimate of the persons mentioned in our text. The summum bonum of the real Epicureans, far from being a degraded and sensual pleasure, was ἀταραξία of mind, based upon φρόνησις,—perhaps the best estimate of the highest good formed in the heathen world;—and their ethics were exceedingly strict. But the abuse to which such a doctrine was evidently liable, gave rise to a pseudo-Epicureanism, which has generally passed current for the real, and which amply illustrated the truth, that 'corruptio optimi est pessima.' For their chimerical ἀταραξία, Paul offered them τὴν εἰρήνην τὴν ὑπερέχουσαν πάντα νοῦν, Phil. iv. 7. Στοϊκῶν] So named from the στοὰ ποικίλη (see above), founded by Zeno of Cittium in the fourth century B.C., but perhaps more properly by Cleanthes and Chrysippus in the third century B.C. Their philosophy, while it approached the truth in holding one supreme Governor of all, compromised it, in allowing of any and all ways of conceiving and worshipping Him (see below, vv. 24, 25),—and contravened it, in its pantheistic belief that all souls were emanations of Him. In *spirit* it was directly opposed to the gospel,—holding the independence of man on any being but himself, together with the subjection of God and man alike to the stern laws of an inevitable fate. On the existence of the soul after death their ideas were various: some holding that all souls endure to the conflagration of all things,—others confining this to the souls of good men,—and others believing all souls to be reabsorbed into the Divinity. By these tenets they would obviously be placed in antagonism to the doctrines of a Saviour of the world and the resurrection,—and to placing the summum bonum of man in abundance of that grace which ἐν ἀσθενείᾳ τελεῖται, 2 Cor. xii. 9.

τινες ἔλεγον . . . . οἱ δέ] These are not to be taken as belonging the one to the Epicureans, the other to the Stoics,—but rather as describing two classes, common

[a] δαιμονίων δοκεῖ [b] καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν [c] ἀνάστασιν [d] εὐηγγελίζετο [αὐτοῖς]. 19 [e] ἐπιλαβόμενοί τε αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον

[a] = here only. Xen. Mem. i. 1. 1.
[b] here only †. (-λλεων, ver. 23.)
[c] absol., Matt. xxii. 23, 23, 30 ‖ L. John xi. 24, 25. ch. xxiii. 8.
[d] constr., ch. xi. 20 reff. constr., Matt. xiv. 31. Luke ix. 47. ch. xxi. 30, 33. Isa. iv. 1. (acc. ch. ix. 37 reff.)
[e] = and

for οι δε, οιδεν D¹. καταγγελευς [A-corr¹ E] ℵ. om last clause D. rec αυτοις bef ευηγγελιζετο, with 36: om αυτοις BLPℵ¹ rel syr sah arm Chr: αυτου ευηγγ. αυτοις a 14. 27-9. 68-9. 105-6 Syr copt æth-pl[?]: txt AEHℵ³ c f k m p 13 vulg Thl. (*The varr have principally been produced by αυτου being inserted after αναστασιν, it being imagined that the resurr of Jesus was intended. Hence the origl αυτοις was transposed and altered, and, from αυτου and αυτοις being alternately erased, finally disappeared altogether. So Meyer.*)

19. μετα δε ημερας τινας επιλαβ. αυτου ηγαγον αυτον επι τον αριον παγ. πυνθανομενοι και λεγ. D 137 syr. (om τον D¹: ins D²: μ. δε ημ. τιν. are marked with ast in syr.) for τε, δε B p 13. 36 coptt. αριον ADEℵ, so ver 22.

perhaps to both schools,—the one of which despised him and his sayings, and the other were disposed to take a more serious view of the matter, and charge him with bringing in new deities. σπερμολόγος] σπερμολόγος εἶδος ἐστὶν ὀρνέου λεγόμενον τὰ σπέρματα· ἐξ οὗ οἱ Ἀθηναῖοι σπερμολόγους ἐκάλουν τοὺς περὶ ἐμπόρια καὶ ἀγορὰς διατρίβοντας, διὰ τὸ ἀναλέγεσθαι τὰ ἐκ τῶν φορτίων ἀποῤῥέοντα, καὶ διαζῆν ἐκ τούτων. Eustath. ad Odyss. e. 490, where Damm observes, σπερμολογεῖν, 'verbum recentiorum; dicitur ἐπὶ τῶν ἀλαζονευομένων ἀμεθόδως ἐπὶ μαθήμασιν ἐκ τινῶν παρακουσμάτων, si quis quid arripuit forte ex disciplinis, eoque se imperite jactat:' babbler is the very best English word: as both signifying *one who talks fluently to no purpose*, and hinting also that his talk is *not his own*. ξένων δαιμ.] ἀδικεῖ Σωκράτης . . . . καινὰ δαιμόνια εἰσφέρων, was one of the charges on which Athens put to death her wisest son.

δαιμόνια is not plural for singular, as Kuin.: nor merely, though this is somewhat more probable, marks the category, as Meyer: nor can it refer (Chrys., Theophyl., Œcum., Hammond, Heinrichs) to Jesus *and the* ἀνάστασις, mistaken for a goddess (a sufficient answer to which strange idea is, that ἡ ἀνάστασις is merely a *statement in the mouths of others*, of the doctrine taught by Paul, which he would hardly ever, if ever, specify by *this word*,—compare vv. 31 and 32): but alludes (as De Wette) to *the true God*, the God of the Jews, *and Jesus Christ* His Son: the Creator of the world (ver. 24), and the Man whom He hath appointed to judge it, ver. 31. καταγγελεύς] Compare ver. 23, end; which is an express answer to this charge. 19. ἐπιλαβ.] No violence is implied: see reff. ἐπὶ τὸν Ἄρειον πάγον] There is no allusion here to the *court* of Areiopagus, nor should the words have been so rendered in E. V.—especially as the same Ἀρείου πάγου below (ver. 22) is translated '*Mars' Hill*.' We have in the narrative *no trace of any judicial proceeding*, but every thing to contradict such a supposition. Paul merely makes his speech, and, having satisfied the curiosity of the multitude who came together on Mars' Hill, departs unhindered:—they brought him up to the hill of Mars. Wordsworth believes he finds a trace of a judicial proceeding in Ἄνδρες Ἀθηναῖοι, denoting rather a public apology than a private discussion: and in the conversion of Dionysius *the Areopagite*. But what words other than those would St. Paul have been likely to use in making a speech to a concourse of Athenians? for no one supposes it to have been a *private* discussion. And why should not Dionysius have been present? As a convert of note, he would naturally have his title attached. The following note is borrowed from Mr. Humphry's Commentary:—'It might be expected that on the hill of Mars the mind of the stranger would be impressed with the magnificence of the religion which he sought to overthrow. The temple of the Eumenides was immediately below him: opposite, at the distance of 200 yards, was the Acropolis, which, being entirely occupied with statues and temples, was, to use the phrase of an ancient writer (Aristides), ἀντ' ἀναθήματος, as one great offering to the gods. The Persians encamped on the Areiopagus when they besieged the Acropolis (Herod. viii. 52): from the same place the Apostle makes his first public attack on Paganism, of which the Acropolis was the stronghold. Xerxes in his fanaticism burnt the temples of Greece (Æschyl. Pers.: Cic. de Leg. ii. 10). Christianity advanced more meekly and surely: and though the immediate effect of the Apostle's sermon was not great, the Parthenon in time became a Christian church (Leake, Athens, p. 277). Athens

ABDE HLP𝔑 a b c d f g h k l m o p 13

λέγοντες Δυνάμεθα γνῶναι τίς ἡ [f] καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη [f] διδαχή; 20 [g] ξενίζοντα γάρ τινα [h] εἰσφέρεις εἰς τὰς [i] ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι *τί ἂν [k] θέλοι ταῦτα εἶναι. 21 Ἀθηναῖοι δὲ πάντες καὶ οἱ [l] ἐπιδημοῦντες [m] ξένοι [n] εἰς οὐδὲν ἕτερον [o] ηὐκαίρουν ἢ λέγειν τι ἢ ἀκούειν [p] καινότερον. 22 [q] σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη Ἄνδρες Ἀθηναῖοι, [r] κατὰ πάντα [s] ὡς

f Mark i. 27. g = 1 Pet. iv. 4, 12 only †. (ch. x. 6, 23 reff.) 2 Macc. ix. 6. Diod. Sic. xii. 53, of Gorgias, τῷ ξενίζοντι τῆς λέξεως ἐξέπληξε τοὺς Ἀθηναίους.
h = here (Matt. vi. 13. Luke v. 18, 19. xi. 4. xii. 11. 1 Tim. vi. 7. Heb. xiii. 11) only. (Soph. Aj. 149.)
i Luke vii. 1. Heb. v. 11. 1 Cor. xii. 17. Mark vii. 35. Ps. xvii. 44.
k = ch. ii. 12 only.
l ch. ii. 10 only †.
m ver. 18.
n = Matt. v. 13. ch. xix. 27 al.
o Mark vi. 31. 1 Cor. xvi. 12 only †. Polyb. xx. 9. 4. (-ρία, Luke xxii. 6. -ρος, Mark vi. 21. -ρως, 2 Tim. iv. 2.)
p = Matt. xiii. 52. Isa. xlii. 9. compar., see ver. 22. Winer, edn. 6, § 35. 4.
q ch. xi. 13 reff.
r = ch. iii. 23 reff.
s = 1 Cor. x. 15. 2 Cor. vi. 13.

om 2nd η BD. απο [for υπο] D[1](Wtst) [διδ (Scr)]. λεγομενη E p: καταγγελλομενη D-gr: narratio doctrinæ D-lat.

20. φερεις D: εισφερει ℵ[1]: add ρηματα DE. (P has lost a few words in vv 20, 21.) *τίνα θέλει (mistake in writing τι αν; which was the easier on acct of the plural ταυτα) A B(sic: see table) ℵ p 13[θελη] 40, quæ hæc sint [copt] sah: τινα θελοι a 69: [quinam hi sint syrr: quænam sit æth:] τι αν θελει P: τι αν θελοι DEHL rel vulg (quidnam velint hæc esse) Chr Thl[-fin(θελη)]. ταυτα bef θελ. c 137: om ταυτα E.

21. aft επιδ. ins εις αυτους D-gr sah. (ηυκαιρουν, so ABDEℵ c p 13. 40 Thl-fin.) rec for 2nd η, και (corrn to avoid the awkwardness of the recurrence of η with different meanings), with EHLP p rel 36 [Syr copt æth] Bas Chr: txt ABDℵ vulg syr sah [arm]. aft ακουειν ins τι ABℵ, so [vulg syrr coptt] but om the τι aft λεγ. (The repetition has originated in the transposition for elegance.)

22. om ο ABℵ Thl-sif. for εφη, ειπεν [E]ℵ 180.

ceased to be a κατείδωλος πόλις,—and the repugnance of the Greeks to images became so great, as to be a principal cause of the schism between the churches of the east and west in the eighth century.'

The hill of Mars was so called according to Paus. i. 28. 5, ὅτι πρῶτος Ἄρης ἐνταῦθα ἐκρίθη. It was on the west of the Acropolis. The Areiopagus, the highest criminal court of Athens, held its sittings there. To give any account of it is beside the purpose, there being no allusion to it in the text. Full particulars may be found sub voce in Smith's Dict. of Gr. and Rom. Antt.

δυνάμ. γνῶν.] A courteous method of address (not ironical, as Kuin. and Stier). 21.] A remark of the narrator (as I believe, *Paul himself*, see Prolegg. to Acts, § ii. 14) as a comment on the καινή and ξενίζοντα of the verse before.

εὐκαιρῶ, *vaco*, Gloss. Vet. It is not a classic Attic word: εὐκαιρεῖν οὐδεὶς εἴρηκε τῶν παλαιῶν, Ἕλληνες δέ, Mœris. "σχολὴν ἄγω," καὶ "εὖ σχολῆς ἔχω," οὐ "σχολάζω" τὸ δὲ "εὐκαιρεῖν" πάντη ἀδόκιμον, Thom. Mag. On this character of the Athenians, compare that given of them, Thucyd. iii. 38, μετὰ καινότητος μὲν λόγου ἀπατᾶσθαι ἄριστοι, where the scholiast evidently has our text in his mind; ταῦτα πρὸς τοὺς Ἀθηναίους αἰνίττεται, οὐδέν τι μελετῶντας πλὴν λέγειν τι καὶ ἀκούειν καινόν:—Demosth. (Philippic. i. p. 43), ἢ βούλεσθε, εἰπέ μοι, περιϊόντες αὐτῶν πυθέσθαι κατὰ τὴν ἀγορὰν Λέγεταί τι καινόν; γένοιτο γὰρ ἄν τι καινότερον ἢ Μακεδὼν ἀνὴρ κ.τ.λ. (so also in Philipp. Epist. pp. 156, 157.) The comparative, καινότερον, is used as here by Theophr. in giving the character of a loquacious person: οἷος ἐρωτῆσαι Ἔχεις περὶ τοῦδε εἰπεῖν καινόν; καὶ ἐπιβαλὼν ἐρωτᾷν Μὴ λέγεταί τι καινότερον; It implies, as we should say, the very last news. 22.] The Commentators vie with each other in admiration of this truly wonderful speech of the great Apostle. Chrysostom: τοῦτό ἐστι τὸ εἰρημένον τῷ ἀποστόλῳ, ἐγενόμην τοῖς ἀνόμοις ὡς ἄνομος, ἵνα κερδήσω ἀνόμους· Ἀθηναίοις γὰρ δημηγορῶν, οὐκ ἀπὸ προφητῶν οὐδὲ ἀπὸ τοῦ νόμου διελέχθη, ἀλλ' ἀπὸ βωμοῦ τὴν παραίνεσιν ἐποιήσατο· ἀπὸ τῶν οἰκείων αὐτοὺς ἐχειρώσατο δογμάτων· διὸ οὐκ εἶπεν "ἄνομος," ἀλλ' "ὡς ἄνομος." 'The oration of Paul before this assembly is a living proof of his apostolic wisdom and eloquence: we see here how he, according to his own words, could become a Gentile to the Gentiles, to win the Gentiles to the Gospel.' Neander, Pfl. u. L., p. 317. And Stier very properly remarks (Reden der Apostel, ii. 131), 'It was given to the Apostle in this hour, what he should speak; this is plainly to be seen in the following discourse, which we might weary ourselves with praising and admiring in various ways; but far better than all so-called praise from our poor tongues is the

[t] δεισιδαιμονεστέρους ὑμᾶς θεωρῶ· 23 [u] διερχόμενος γὰρ καὶ [v] ἀναθεωρῶν τὰ [w] σεβάσματα ὑμῶν εὗρον καὶ [x] βωμὸν ἐν ᾧ [y] ἐπεγέγραπτο [z] Ἀγνώστῳ θεῷ. [a] ὃ οὖν [b] ἀγνοοῦντες

t here only †. = Xen. Cyr. iii. 3. 58. Jos. Antt. xiv. 10. 13, 14. (-μονία, ch. xxv. 19 only.)

compar., ver. 21. u absol., ch. viii. 4 reff. v Heb. xiii. 7 only †. ἀ. τὴν κακίαν τῶν ποιημάτων, Diod. Sic. xiv. 109. w 2 Thess. ii. 4 only. Wisd. xiv. 20. xv. 17 BN, F(not A) &c. Bel and Dr. 27 Theod. only. x here only. Jer. vii. 31 al. y Mark xv. 26. Rev. xxi. 12. Heb. viii. 10. x. 16 only. Num. xvii. 2, 3. z here only †. Wisd. xi. 18. xviii. 3. 2 Macc. i. 19. ii. 7 only. a 1 Cor. vii. 24. b ch. xiii. 27 reff.

23. for ἀναθεωρων, διιστορων D[1](txt D[s], *perspiciens* D-lat); ιστορων Clem[1][txt[1]]. σεβαστα ℵ. η (ην D[2]) γεγραμμενον D. rec ον and τουτον

humble recognition, that the Holy Ghost, the spirit of Jesus, has here spoken by the Apostle, and therefore it is that we have in his discourse a masterpiece of apostolic wisdom.' The same Commentator gives the substance of the speech thus: '*He who is* (by your own involuntary confession) *unknown to you Athenians* (religious though you are),—*and yet* (again, by your own confession) *able to be known,—the all-sufficing Creator of the world, Preserver of all creatures, and Governor of mankind,—now commandeth all men* (by me His minister) *to repent, that they may know Him, and to believe in the Man whom He hath raised from the dead, that they may stand in the judgment, which He hath committed to Him.*' ἄνδρες Ἀθ.] The regular and dignified appellation familiar to them as used by all their orators,—of whose works Paul could hardly be altogether ignorant. κατὰ π., in every point of view: see reff. δεισιδαιμονεστέρους] carrying your religious reverence very far: an instance of which follows, in that they, not content with worshipping *named* and *known* gods, worshipped even an *unknown* one. *Blame* is neither expressed, nor even implied: but their *exceeding veneration* for religion laid hold of as a *fact*, on which Paul, with exquisite skill, engrafts his proof that he is introducing *no new* gods, but enlightening them with regard to an object of worship on which they were confessedly in the dark. So Chrysost.: δεισ., τουτέστιν εὐλαβεστέρους . . . . . ὅπερ ἐγκωμιάζειν αὐτοὺς δοκεῖ, οὐδὲν βαρὺ λέγων. To understand this word as E. V. '*too superstitious*' ('superstitiosiores,' Vulg., so Luther, Calov., Wolf), is to miss the fine and delicate tact of the speech, by which he at once parries the charge against him, and in doing so introduces the great Truth which he came to preach. The word itself has both senses: δεισιδαίμων, ὁ εὐσεβής, Hesych.:—ἐν τῷ τοιούτῳ (in battle) γὰρ δὴ οἱ δεισιδαίμονες ἥττον τοὺς ἀνθρώπους φοβοῦνται, Xen. Cyrop. iii. 3. 58: and on the other hand, Theophrast. Char. 16, explains δεισιδαιμονία by δειλία πρὸς τὸ δαιμόνιον: and Pollux, εὐσεβής, θεῶν ἐπιμελής, ὁ δὲ ὑπερτιμῶν, δεισιδαίμων καὶ δεισίθεος. The character thus given of the Athenians is confirmed by Greek writers: thus, Pausan. i. 24. 3, Ἀθηναίοις περισσότερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖά ἐστι σπουδῆς. See other instances in Wetstein. Josephus, c. Apion. ii 11, calls them εὐσεβεστάτους τῶν Ἑλλήνων. 23.] ἀναθ., looking over, 'reconnoitring.' σεβάσμ.] not, as E. V., '*devotions*:' but objects of religious worship, temples, altars, statues, &c.: see reff. καί] over and above the many altars to your own and foreign deities. πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδέξαντο, . . . καὶ δὴ καὶ τὰ Θράκια καὶ τὰ Φρύγια, Strabo, x. p. 472. ἀγνώστῳ θεῷ] To an (not, *the*) unknown God. That this was the veritable inscription on the altars (not as Jerome on Tit. i. 12, vol. vii. p. 707, 'Inscriptio arae non ita erat ut Paulus asserit: *ignoto Deo*: sed ita: Diis Asiæ et Europæ et Africæ, Diis ignotis et peregrinis. Verum quia Paulus non pluribus Diis ignotis indigebat sed uno tantum ignoto Deo, singulari verbo usus est'), the words ᾧ ἐπεγέγραπτο, on which had been inscribed, are decisive. Meyer well remarks, that the historical fact would be abundantly established from this passage, being Paul's testimony of what he *himself had seen*,—and spoken *to* the Athenian people. But we have our narrative confirmed by the following: Paus. i. 1. 4, ἐνταῦθα καὶ βωμοὶ θεῶν τε ὀνομαζομένων ἀγνώστων, καὶ ἡρώων καὶ παίδων τῶν Θήσεως καὶ Φαλήρου:—Philostratus, Vita Apollon. vi. 3, σωφρονέστερον τὸ περὶ πάντων θεῶν εὖ λέγειν, καὶ ταῦτα Ἀθήνησιν, οὗ καὶ ἀγνώστων δαιμόνων βωμοὶ ἵδρυνται. On which Winer well says, that it by no means follows that each altar had the inscription in the plural, θεοῖς ἀγνώστοις, but more naturally that the plural has been used to suit βωμοί, and that the inscription on each was as here. The commonly cited passage of (Pseudo-) Lucian, Philopatr. 9, and 29, νὴ τὸν ἄγνωστον ἐν Ἀθήναις, is no testimony, the dialogue being spurious, and the reference to our text evident. The origin of such altars has been variously explained: Diog. Laert. (vita Epimenid.) says, that Epime-

c 1 Tim. v. 4 only †. Exr. Phcm. 1231. (see ch. iii. 12 reff.)
d ch. xiii. 6 reff.
e here only †.
f ch. ix. 20 reff.
g Matt. xi. 25. (Gen. xxiv. 7.)
h Josh. iii. 11, 13. ii. 13. iv. 3. x. 12. James iii. 7. 1 Pet. ii. 13 only. Num. v. 6. Rev. 17.
i ch. viii. 16 reff.
k ch. vii. 48 (reff.).
l Rom. vi. 19. 1 Cor.
m = here only. Prov. xxix. 26. Isa.
n here only. Prov. xii. 9. Sir. iv. 3 al4.

ABDE HLPN a b c d f g h k l m o p 13

c εὐσεβεῖτε, a τοῦτο ἐγὼ d καταγγέλλω ὑμῖν. 24 ὁ θεὸς ὁ e ποιήσας τὸν e κόσμον καὶ πάντα τὰ ἐν αὐτῷ, f οὗτος g οὐρανοῦ καὶ gh γῆς i ὑπάρχων gh κύριος οὐκ ἐν k χειροποιήτοις ναοῖς k κατοικεῖ, 25 οὐδὲ ὑπὸ χειρῶν l ἀνθρωπίνων m θεραπεύεται n προσδεόμενος τινός, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ

(*see note*), with A²EHLP𝔑² 13[e sil] 36 rel [coptt(appy) arm] Clem [Ps-]Ath Chr₁ Cosm₁ Aug: *o* and *τουτον* p: txt A¹BD𝔑¹ vulg Orig₁ Jer. *υμων* B¹(Tischdf).

24. rec *κυρ.* bef *υπαρχ.*, with DHLP rel Clem₁ Chr₁ [Thdrt₁ Thl-sif] Iren-int₁: txt ABE𝔑 a k m p 13. 40 vulg(*cum sit dom.*) [syrr coptt æth arm] Clem₁ Thdrt₁ Thl-fin. *κατοικει* D¹(txt D²).

25. for *ουδε, οδε* D¹(txt D²). rec *ανθρωπων* (*probably an error*), with E[-gr] HL 13 rel [vulg syrr coptt arm] Chr₁ Thdrt₁ Cosm₁: txt ABD𝔑 a p vulg [E-lat] Clem₁ Thdrt₁ Iren-int₁.—*ανθρ.* bef *χειρων* 𝔑. (P def.) ins *ως* bef *προσδεομενος* 𝔑¹(𝔑² disapproving) 25 D-lat E-lat [arm] Thdrt(twice, but once in only one ms) Iren-int. for *τινος*, [*τι*] *αυτος* D²: om D¹ lectt-12-3. om *αυτος* H 16. 37. 56. 100 Chr₁. *οτι ουτος ο δους* D¹ ([*οτι ουτος*] *διδους* D-corr¹ or ²): *δους* H Clem₁ Chr₁.

nides, on occasion of a plague, advised the Athenians to let go white and black sheep from the Areiopagus, and on the spots where they lay down to erect altars *τῷ προσήκοντι θεῷ*: *ὅθεν*, he adds, *ἔτι καὶ νῦν ἔστιν εὑρεῖν κατὰ τοὺς δήμους τῶν Ἀθηναίων βωμοὺς ἀνωνύμους*. Eichhorn conjectures that they may have been ancient altars erected before the use of writing, and thus inscribed in after-times. But I should rather suppose that the above anecdote furnishes the key to the practice: that on the occurrence of any remarkable calamity or deliverance not assignable to the conventionally-received agency of any of the recognized deities, *as unknown God* was reverenced as their author. That the *God of the Jews* was meant (as supposed by Calov., Wolf, al.) is very improbable. 'Quod ignotis Diis altare erexerunt, signum erat nihil ipsos tenere certi: habebant quidem ingentem Deorum turbam ..... sed dum illis permiscent ignotos Deos, hoc ipso fatentur nihil de vera Divinitate se habere compertum..... Inde apparet inquietudo, quod se nondum defunctos fatentur, ubi popularibus Diis litarunt,' &c. Calvin.

ὃ .... τοῦτο] The *ὅν* and *τοῦτον* of the rec. have probably been alterations from reverential motives. The neuters give surely the deeper, and the more appropriate sense. For Paul does not *identify* the true God with the dedication of, or worship at, the altar mentioned: but speaks of *the Divinity* (*τὸ θεῖον*) of whom they, by this inscription, confessed themselves ignorant. (It may however be a warning of the uncertainty of *à priori* internal evidence for readings, that De Wette and Meyer suppose the masculines to have been altered *to produce this very sense*, and *to avoid the inference that Paul identified the unknown God with the Creator.*) But even a more serious objection lies against the masculines. The sentiment would thus be in direct contradiction to the assertion of Paul himself, 1 Cor. x. 20, *ἃ θύουσιν, δαιμονίοις καὶ οὐ θεῷ θύουσιν*. Compare also our Lord's words, John iv. 22, *ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε*. In *εὐσεβεῖτε*, we have another confirmation of the sense above insisted on for *δεισιδαιμονεστέρους*. He wishes to commend their reverential spirit, while he shews its misdirection. An important lesson for all who have controversies with Paganism and Romanism. καταγγ.] (See above, *καταγγελεύς* ver. 18.) I am declaring,—making manifest, to you. *ὑμεῖς με προελάβετε, φησίν· ἔφθασε ὑμῶν ἡ θεραπεία τὸ ἐμὸν κήρυγμα*. Chrys. 24.] 'No wonder, that the devil, in order to diffuse idolatry, has blotted out among all heathen nations the recognition of *Creation*. The true doctrine of Creation is the proper refutation of all idolatry.' Roos. Einl. in die bibl. Geschicht., cited by Stier, Red. der Apost. ii. 140, who remarks, 'Only on the firm foundation of the Old Testament doctrine of Creation can we rightly build the New Testament doctrine of redemption: and only he, who scripturally believes and apprehends by faith the earliest words of Revelation, concerning a Creator of all things, can also apprehend, know, and scripturally worship, THE MAN, in whom God's word, down to its latest canonical Revelation, gathers together all things.'

οὐκ ἐν χειρ.] A remarkable reminiscence of the dying speech of Stephen: see ch. vii. 48. Mr. Humphry notices the similarity, but difference in its conclusion, of the argument attributed to Xerxes in Cicero, Leg. ii. 10: 'Xerxes inflammasse

ο πνοὴν καὶ τὰ πάντα, 26 ἐποίησέν τε ἐξ ἑνὸς [p αἵματος] πᾶν ἔθνος ἀνθρώπων q κατοικεῖν ἐπὶ παντὸς r προσώπου τῆς r γῆς s ὁρίσας t προστεταγμένους u καιροὺς καὶ τὰς v ὁροθεσίας τῆς w κατοικίας αὐτῶν, 27 xy ζητεῖν τὸν y θεόν,

o = here (ch. ii. 2) only. Gen. ii. 7.
p = John i. 13. Hom. Il. ζ. 211.
q w. gen., Rev. iii. 10 al8. only. w. acc., Ezek.
r = Luke xxi. 35. (xii. 56.) Gen. xi. 8.
s Luke xxii. 22. ch. ii. 23. x. 42. xi. 29. ver. 31. Rom. i. 4. Heb. iv. 7 only. L.P.H. Num. xxxiv. 6.
t = here only. (ch. x. 33 reff.)
u absol., Gal. iv. 10. Gen. i. 14.
v here only τ. (-θετεῖν, Exod. xix. 12 Alius [Symm. &c.(Field)] in Hexapl.)
w here only. Exod. xxxv. 3. Dan. ii. 11 Theod.
x = Rom. x. 20 only. Exod. xxxiii. 7.
y here only. 1 Chron. xxi. 30.

Steph (for και τα) κατα, with HL P(" certe videtur," Tischdf) rel Thdrt$_1$ Thl-fin. (*Meyer thinks κατα παντα ver* 22 *was still in the copyist's mind. At all events, it seems to be an error*): και κατα 40: txt ABDE(ℵ) p 36 vulg syr sth arm Clem$_2$ Chr$_2$ Thdrt$_1$ Cosm$_1$ Thl-sif.—om τα ℵ^1[E p].—om και τα παντα 13 Syr.

26. om τε DE syr [arm]: δε m. om αιματος ABℵ p 13. 40 vulg coptt sth[-pl (sth-rom om εξ ενος also)] Clem$_1$ Bede: ins DEHLP rel 36 syrr Thdrt$_2$ Chr$_{supe}$ Cosm Thl Iren-int. (*Meyer well remarks on the omission, that* it *is more likely to have happened owing to* ενος αιματος, *than that* αιματος *should be a gloss on* ενος,—*for that this would be rather given by* ανθρωπων.) for εθνος, γενος a c 23. 69. 96. 104-37-42 vulg [E-lat] syr-mg Clem Thl-fin Iren-int. ανθρωπων D-gr. rec παν το προσωπον (*corrn for ease of constr*), with HL rel Chr Thdrt$_1$ Cosm: παν προσωπον EP Thdrt$_1$: txt ABDℵ p 13. 36 Clem$_1$. rec προτεταγ., with D^1 13 b *f* k [Cosm$_1$], *praflaeeus* Iren-int$_1$: τεταγμ. a 14^1. 69: txt AB D-corr$^{1\ or\ 2}$ EHLPℵ rel [vulg] Clem$_1$ Chr Thl. κατα οροθεσιαν D^1-gr(txt D^2) Iren-int.

27. ins μαλιστα bef ζητειν D-gr. rec for θεον, κυριον (*in this case we can hardly suppose* κυρ. *to be genuine, as De W. and Meyer, simply from the* à priori *difficulty of Paul having used the expression when speaking to heathens: the copyists are uniformly so careless where these two words are concerned, as to leave such considerations very uncertain*), with EP rel Cosm$_1$ Thl-sif: το (for τι, or τι το?) θειον εστιν D Iren-int: txt ABHLℵ a d p 13. 36. 40 vulg syrr coptt [arm] Chr$_2$ Thl-fin.

templa Græciæ dicitur, quod parietibus includerent deos, quibus omnia deberent esse patentia et libera, quorumque hic mundus omnis templum esset et domus.'

Where Paul stood, he might see the celebrated colossal statue of Athena Polias, known by the Athenians as ἡ Θεά, standing and keeping guard with spear and shield in the enclosure of the Acropolis.

25.] θεραπεύεται, is (really and truly) served. So θεὸς οὐ μυκτηρίζεται, Gal. vi. 7. προσδ.] ἐνδεῖσθαι μέν ἐστι τὸ παντελῶς μὴ ἔχειν· προσδεῖσθαι δὲ τὸ ἔχειν μὲν μέρος, ὅτι δὲ δεῖσθαι πρὸς τὸ τέλειον. Ulpian (in Wetst.). As the assertion of Creation contradicted the Epicurean *error*, so this laid hold of that portion of truth, which, however disguised, that school had apprehended: 'Omnis enim per se divûm natura necesse est | Immortali ævo summa cum pace fruatur. | . . . . . | Ipsa suis pollens opibus, *nihil indiga nostri*,' Lucret. i. 57. There is a verse in 2 Macc. xiv. 35, remarkable, as compared with the thoughts and words of Paul here: σύ, κύριε, τῶν ὅλων ἀπροσδεὴς ὑπάρχων, εὐδοκήσας ναὸν τῇ σῇ κατασκηνώσει ἐν ἡμῖν γενέσθαι. τινός] neuter, as referring to the temples and statues offered by the Athenians. ζωὴν κ. πνοήν] He is the *Preserver*, as well as the Creator, of all; and all things come to us *from Him*. Compare, on τὰ πάντα, David's words, 1 Chron. xxix. 14, σὰ τὰ πάντα, καὶ ἐκ τῶν σῶν δεδώκαμέν σοι. 26.] ἐξ ἑνὸς [αἵμ.] was said, be it remembered, to a people who gave themselves out for *αὐτόχθονες*: but we must not imagine that to refute this was the *object* of the words: they aim far higher than this, and controvert the whole genius of polytheism, which attributed to the various nations *differing mythical origins*, and *separate guardian gods*. It is remarkable, that though of all people the Jews were the most distinguished in their covenant state from other nations of the earth, yet to them only was given the revelation of the true history of mankind, as all created of *one blood*: a doctrine kept as it were in store for the gospel to proclaim. Not, 'hath made of one blood,' &c., as E. V., but caused every nation of man (sprung) of one [blood] to dwell, &c. See Matt. v. 32; Mark vii. 37. παντὸς προσώπου] The omission of the art. may be accounted for by the words following ἐπί (see Middleton, vi. 1): or, perhaps, by the parallelism of πᾶν ἔθνος, παντὸς προσώπου: or perhaps, as πᾶς οἶκος Ἰσραήλ, ch. ii. 36, because προσωπον τῆς γῆς is regarded as one appellative. See note on πᾶσα οἰκοδομή, Eph. ii. 21. καιρ. . . . . ὁροθ.] He who was before (ver. 24) the *Creator*, then (ver. 25) the *Preserver*, is now the *Governor* of all men: prescribing to each nation

εἰ ἄρα γε [z]ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, [a]καί [a]γε οὐ
[b]μακρὰν [b]ἀπὸ [c]ἑνὸς ἑκάστου ἡμῶν [d]ὑπάρχοντα· 28 [e]ἐν
αὐτῷ γὰρ ζῶμεν καὶ [f]κινούμεθα καὶ [g]ἐσμέν, ὡς καί τινες ...τινες p.
τῶν [h]καθ' ὑμᾶς [i]ποιητῶν εἰρήκασιν Τοῦ γὰρ καὶ [k]γένος ABDE HLPℵ a b c d f g h k l m o 13
ἐσμέν. 29 [k]γένος οὖν [d]ὑπάρχοντες τοῦ θεοῦ οὐκ [l]ὀφείλο-
μεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ [m]χαράγματι
[n]τέχνης καὶ [o]ἐνθυμήσεως ἀνθρώπου, [p]τὸ [p]θεῖον εἶναι

a = here (Luke xxiv. 39. Heb. xii. 18. 1 John i. 1) only. Isa. lix. 10. opt., ch. xxiv. 19 reff.
b Matt. viii. 30. Mark xii. 34. Luke vii. 6. xv. 20. John xxi. 8. Eph. ii. 13, 17. (ch. xxii. 21 reff.)
c w. gen. partit., Luke iv. 40. xvi. 5. ch. ii. 3. xxi. 26. 1 Thess. ii. 11 al. L.P.
d ch. ii. 30. viii. 16 reff.
e cf. 1 Pet. i. 5, 23.
f = here (Matt. xxiii. 4. xxvii. 39 ‖ Mk. ch. xxi. 30. xxiv. 5. Rev. ii. 5. vi. 14) only. Gen. vii. 14, 21 al. Xen. Mem. i. 1. 14.
g emphat., Matt. ii. 18. xxiii. 30 al.
h ch. xviii. 15 reff.
i = here only. (Rom. ii. 13 reff.)
k = ch. iv. 6 reff.
l = 1 Cor. xi. 7, 10. Rom. xv. 1.
m = here (Rev. xiii. 16, 17 al5.) only †.
n = here only. (ch. xviii. 3 reff.) 3 Kings vii. 14.
o = here (Matt. ix. 4. xii. 25. Heb. iv. 12) only †. (Job xxi. 27 Symm.)
p here only †. Xen. Mem. i. 4. 18. (2 Pet. i. 3, 4. Exod. xxxi. 3.)

ψηλαφησειαν D : -σαιεν a 3. 64. 95[1]. 105 : -σειεν ℵ[c] 40 Œc. αυτο D[1] (txt D[4]) [Iren-int$_1$]. for και (bef ευρ.), η AD 36. 40 vulg(not tol) sah [Clem$_1$] Iren-int$_1$. ευροισαν D[1]. rec καιτοιγε (*alteration to more usual word; the readg και τοι is not, as Meyer thinks, any sign that rec is genuine, but merely that τοι in the marg had been sometimes prefixed to the γε, sometimes substituted for it*), with P[2]ℵ a Chr$_1$ Cosm$_1$ Thl-fin : καιτοι AE Clem : και τε D[1] : txt B [D-corr] HLP[1] p 13. 36 rel Did Thl-sif. ου μακραν ον(ων D[3]) αφ D. υμων A[1]L k m. υπαρχοντος E lect-12 Clem : απεχοντα [a] 69. 98-marg 105 : om D[1](txt D[4]).

28. αυτη D[1](txt D[3](?)). aft εσμεν ins το καθ ημεραν D. ωσπερ D. ημας B 33. 68. 95-6. 105-37 copt. των κ. υμ. bef τινες D. om ποιητων D [æth-rom] Iren-int Ambr$_{[saepe]}$. for του, τουτου D[1] e l[2] 19[2]. 21. 96 Iren-int : αυτου E[2] 35. 68 : *ipsius* E-lat vulg Hil$_1$: τουτων 8 : τουτο 137.

29. ins ουτε bef χρυσω D[1][and lat]. χρυσιω η αργυριω AE 40 Damasc$_2$ Thl-fin : χρυσιω η αργυρω ℵ [Thdrt-ed$_1$]. for και, η D-gr Iren-int$_1$: om coptt æth-rom. ανθρωπων E-gr æth.

its space to dwell in, and its time of endurance. προστετ., not προτ., appointed, 'ordered by Him.' 27.] ζητεῖν does not depend on ἐποίησεν, but gives the intent of the above-mentioned providential arrangement: **that they might seek God.** τὸν κύριον (as rec. and two uncial MSS. have) has probably been a careless mistake of a transcriber: τί τὸ θεῖόν ἐστιν, which appears to have been the reading of D, is one of its own strange glosses. εἰ ἄρα] **if by any chance,** denoting a contingency apparently not very likely to happen, see Hartung, Partikellehre, i. 440. ψηλαφήσειαν] Originally an Æolic form, but frequent in Attic Greek, for ψηλαφήσαιεν, see Luke vi. 11. On the word itself, compare Aristoph. (Pax, 691): προτοῦ μὲν οὖν | ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα, | νυνὶ δ' ἅπαντα πρὸς λύχνον βουλεύσομεν. These lines, as Mr. Humphry observes, 'seem at once to illustrate the figurative use of the verb, and to express the condition of man prior and subsequent to revelation.' καί γε ....] 'Not that He *is distant from us*, but that we are ignorant of Him.' See Rom. x. 6, 8; Jer. xxiii. 23, 24. καί γε, 'et quidem:' see Hartung, Partikellehre, i. 398 f.

28.] There is no justification for *the pantheist* in this. It is properly said only of the race of *men*, as being His offspring, bound to Him: proceeding from, and upheld by, and therefore living, moving, and being *in* Him:—but even in a wider sense *His Being*, though a separate objective Personality, involves and contains that of His creatures. See Eph. i. 10, where the same is said of Christ. ἐν αὐτῷ must not be taken for '*by* Him:' the subsequent citation would in that case be irrelevant.

ζῶμ. κιν. ἐσμ.] 'A climax: *out of* God we should have no *Life*, nor even *movement* (which some things without life have, plants, water, &c.), nay, not any *existence* at all (we should not have *been*).' Meyer. Storr's explanation of ζῶμεν by 'vivimus beate ac hilare,' and Kuinoel and Olshausen's of ἐσμέν by '*real being*,' i.e. '*the spiritual life*,' are evidently beside the purpose; the intent being to shew the *absolute dependence for every thing* of man on God,—and thence the *absurdity of supposing the Godhead like to the works of his* (man's) *hands*. τοῦ γὰρ κ. γ. ἐσμ.] Aratus, in the opening lines of the Phænomena .... πάντη δὲ Διὸς κεχρήμεθα πάντες· τοῦ γὰρ καὶ γένος ἐσμέν. Kleanthes also, Hymn. in Jov. 5, has ἐκ σοῦ γὰρ γένος ἐσμέν. Aratus was a *native of Tarsus*, about 270 B.C., and wrote astronomical poems, of which two, the φαινόμενα and διοσημεία, remain. Kleanthes was born at Assos, in Troas, about 300 B.C. The Apostle, by the plural, seems to have both poets in his

ὅμοιον. 30 τοὺς μὲν οὖν [q] χρόνους τῆς [r] ἀγνοίας [s] ὑπεριδὼν ὁ θεὸς [t] τὰ [t] νῦν [u] παραγγέλλει τοῖς ἀνθρώποις πάντας [v] πανταχοῦ [w] μετανοεῖν, 31 [x] καθότι [y] ἔστησεν ἡμέραν ἐν ᾗ μέλλει [z] κρίνειν τὴν [a] οἰκουμένην ἐν [b] δικαιοσύνῃ, [c] ἐν [d] ἀνδρὶ [d] ᾧ [e] ὥρισεν, [f] πίστιν [fg] παρασχὼν πᾶσιν, [h] ἀναστήσας αὐτὸν [h] ἐκ νεκρῶν. 32 ἀκούσαντες δὲ [i] ἀνάστασιν [i] νεκρῶν οἱ μὲν [k] ἐχλεύαζον, οἱ δὲ εἶπαν Ἀκουσόμεθά σου περὶ τούτου καὶ πάλιν· 33 [l] οὕτως ὁ Παῦλος [m] ἐξῆλθεν ἐκ

q constr., ch. iii. 21 reff.
r ch. iii. 17. Eph. iv. 18. 1 Pet. i. 14 only. Levit. xxii. 14.
s here only. Levit. xx. 4. Deut. xxii. 3. ὑπεριδὼν τῆς ἰδίας ἀσφαλείας, Dion. Hal. Antt. ii. 66.
t ch. iv. 29 reff.
u ch. i. 4 reff.
v Mark i. 26. xvi. 20. Luke ix. 6. ch. xxiv. 3. xxviii. 22. 1 Cor. iv. 17 only. Isa. xlii. 22. (-χῇ, ch. xxi. 28.)
w absol., ch. ii. 38. iii. 19. xxvi. 20 al.
x = ch. ii. 24 reff.
y = here only.
z = Rom. iii. 6 (κόσμον). Psa. ix. 8. xcv. 13. xcvii. 10.
a = ch. xix. 27 reff.
b absol., ch. xxiv. 25. Rom. ix. 28. xiv. 17 al. Psa. as above (z). Sir. xiv. 26.
c = Matt. xii. 24. Luke xi. 15. 1 Cor. vi. 2.
d attr., ch. i. 1 reff.
e = ch. x. 42. (ver. 26 reff.)
f here only. Jos. Antt. xv. 7. 10, πίστ. παρείχε τ. λόγου τ. Βάβα παῖδας.
g = ch. xvi. 16 reff.
h ch. ii. 24 reff.
i 1 Cor. xv. 12 reff.
k here only †. Wisd. xi. 15. 3 Macc. vii. 27 only. Prov. xiv. 9 Aquil. (ἐκχλ. ib. Symm. διαχλ., ch. ii. 13.)
l Rom. v. 12 reff.
m 2 Cor. vi. 17, from Isa. lii. 11.

30. aft της αγνοιας ins ταυτης D^1[and lat] vulg. και τους χρον. μεν ουν E: *et tempora quidem* vulg. παριδων D^1(txt D-corr): [υ]περιδων D^4 103: *despiciens* vulg. απαγγελλει BN^1 [Ath-ms$_1$]. rec πασι (*alteration, to agree with ανθρωποις. Meyer and De Wette's idea, that πασι was altered to παντας to soften the assertion that God commanded ανθ. πασι πανταχου,—is in the highest degree improbable*), with HLP rel seth Ps-Ath$_1$ Chr Thdrt Cosm Thl Iren-int: ινα παντες D^1: *omnibus ut omnes* Syr: txt ABD^{4}EN 13. 36. 40 [spec] Ath$_1$ Cyr$_1$: *ut omnes ubique panitentiam agant* vulg D-lat.

31. rec διοτι (*explan of καθοτι*), with HL rel Chr$_1$ Thl-sif: καθο 18. 36. 180: txt ABDEPN a c 13 Ath$_1$ [Ps-Ath$_1$ Bas$_1$] Thdrt$_2$ Cyr$_1$ Chron Thl-fin. [εστησεν D-gr.] for εν η μ. κρ., μελειναι D: *judicari* Iren-int$_1$; *judicare* Aug$_1$. om 2nd εν D-gr. aft ανδρι ins ιησου D Iren-int. παρεσχειν(sic) *exibere* D, παρασχειν 32. 57.

33. (ειπαν, so BEN.) rec παλιν περι τουτου. 33 και ουτως, with HLP rel 36 [syrr copt] Chr$_1$ Thl-sif: [περι τ. παλ. κ. ουτ. E:] txt AB(D)N 13. 40 [(vulg) arm] Thl-fin.—om και D [vulg arm].

mind. The τοῦ refers to *Zeus* in both cases, the admission being taken as a portion of truth regarding the Supreme God, which even heathen poets confessed. The καί has no connexion *here*, but is (see above) part of the verse in Aratus.

30. ὑπεριδών] In this word lie treasures of mercy for those who lived in the times of ignorance. God **overlooked** them [the rendering of the E. V. bears the same meaning, but is to our ears in these days objectionable]: i. e. corrected not this *ignorance itself* as a sin, but *the abuses even of this*, by which the heathen sunk into deeper degradation. The same argument is treated more at length in Rom. i. ii. The πᾶσι of the rec. and ἵνα πάντες of D^1 have both been corrections occasioned by the apparent difficulty of τοῖς ἀνθρώποις πάντας. The genuine reading gives the emphatic πάντας πανταχοῦ, following on the foregoing assertion of vv. 25, 26, its proper place. 31. καθότι] See var. read. and reff.:—used by Luke and him only: '*seeing that*,' **inasmuch as.**

ἐν δικαιοσ.] δικαιοσ. is the character of the judgment,—the element, of which it shall consist. ἐν ἀνδρί] Not, 'in (by) *a* man,' but **by** (i. e. in the person of) *the* **man**: the art. is omitted after the preposition: see Midd. vi. 1. The ἐν is not instrumental, properly speaking, here or any where else. Its judicial use is only a particular case of its usage of *investiture* or *elementary condition*: *in* the judge the judgment consists, is constituted; he is its vehicle and expression. See ref. 1 Cor. and note for examples of this use.

πίστ. κ.τ.λ.] 'Quia res erat vix credibilis, argumentum adfert eximium.' Grotius.

32. ἀνάστ. νεκρ.] Perhaps here, '*when they heard of a resurrection of dead men*,' viz. of that of Christ, νεκρῶν being generic. But the same words are used in ref. 1 Cor. πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; so that I would rather take them here to mean that they inferred the general possibility of the resurrection of the dead, as a tenet of Paul's, from the one case which he mentioned. οἱ . . . . οἱ δέ] We must not allot these two parties as some have done, the former to the Epicureans, the latter to the Stoics: the description is general. The words ἀκουσόμεθα . . . . need not be taken as ironical. The hearing not having taken place is no proof that it was not intended at the time: and the distinction between these and the mockers seems to imply that they were in earnest.

33. οὕτως] 'In this state of the popular mind:' (with an expectation of

mn μέσου αὐτῶν 34 τινὲς δὲ ἄνδρες ° κολληθέντες αὐτῷ ABDE HLPN a b e d f g h k l m o 13
P ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνὴ
ὀνόματι Δάμαρις καὶ q ἕτεροι σὺν αὐτοῖς. XVIII. 1 Μετὰ
[δὲ] ταῦτα r χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον,
2 καὶ εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν
s τῷ st γένει, u προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ
Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ v διατεταχέναι Κλαύ-
διον r χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης,

m as above (m). Matt. xiii. 49. ch. xxiii. 10. 1 Cor. v. 2. Col. ii. 14. 2 Thess. ii. 7 only. Gen. xxxv. 2.
o ch. v. 13 reff.
p absol., ch. xv. 5 reff.
q = ch. xix. 39.
r w. dat, here only †. w. ἀπό, ch. i. 4. 1 Chron. xii. 8.
s Mark vii. 26, ch. iv. 36. ver. 24. x. 20.)
t = ch. vii. 19. 2 Cor. xi. 26. Esth. ii. 10.
u here only. Deut. xxiv. 5. (-τος, Heb.
v Luke viii. 55. 1 Cor. vii. 17 al. L.P., exc. Matt. xi. 1. Ezek. xxi. 19. (-ταγή, ch. vii. 53.)

34. ακολληθησαν D¹[-gr](txt D*). for *e* (bef *αρεοπ.*), τις D: om B. aft *αρεοπ.* ins *ευσχημων complacens* D. om *και γυν. ον. δ.* D: aft *γυν.* ins *τιμια* E.

Chap. XVIII. 1. om δε A B[*μεταυτα* B¹] ℵ a 13 vulg copt [arm]: ins (D)EHLP rel 36 [syr sah Orig-int₁] Chr₁.—*και μετα ταυτα* Syr æth.—*αναχωρησας δε*, omg *μετα ταυτα*, D. rec aft *χωρισθεις* ins *ο παυλος* (*inserted just as δε was omitted, at beginning of an ecclesiastical portion*), with AEHLP rel 36 [syrr æth arm Orig-int] Chr: om BDℵ 13 vulg [copt] sah. for *εκ, απο* D.

2. [*ευρων* P e g¹. ωιμελιλ. 13:] εληλυθα D¹(txt D²). *τεταχεναι* DELP f k m 13: *τεχεναι*(sic) ℵ¹: *προστεταχ.* a d: *διατεταχθεναι* 137-73. *κλαυδιος* D¹ (txt D-corr¹): om B. om *τους* D. rec (for 2nd *απο*) *εκ* (*prob corrn to suit χωρισθ. εκ in ver* 1. *So De Wette: Meyer thinks the απο to have been a corrn to suit απο της ιταλ., but the other suppn is much more likely, the same verb occurring in both*), with HP c f h l Chr₁: om 13: txt ABDELℵ rel. aft *ρωμης* ins *οι κε*

being heard again?) [The "so" of the E. V. does not give this forcibly enough, but looks like a mere particle of transition.]

34. Διονύσιος ὁ Ἀρ.] Nothing more is known of him. Euseb. H. E. iii. 4; iv. 23, relates that he was bishop of Athens, and Niceph. iii. 11, that he died a martyr. The writings which go by his name are undoubtedly spurious.

γυνή] Not, as Chrys., de Sacerd. iv. 7, vol. i. p. 412, seems to infer from the form of the expression,—*ἠκολούθησεν αὐτῷ μετὰ τῆς γυναικός, the wife* of Dionysius: this would have been *ἡ γυνὴ αὐτοῦ*.

Chap. XVIII. 1.] Corinth was at this time a *colony* (see note, ch. xvi. 12), the *capital of the Roman province of Achaia*, and *the residence of the proconsul*. For further particulars, see Prolegg. to 1 Cor. § ii.

2. Ἰουδαῖον] It appears that Aquila and Priscilla were *not Christians* at this time: it is the similarity of employment only which draws them to Paul, and their conversion is left to be inferred as taking place in consequence: see ver. 26.

Ποντικὸν τ. γ.] It is remarkable, that *Pontius Aquila* is a name found in the Pontian gens at Rome more than once in the days of the Republic (see Cicero, ad Fam. x. 33; Suet., Jul. Cæs. 78; Smith's Dict. of Biogr., art. Aquila, Pontius); whence some have supposed that this may have been a freedman of a Pontius Aquila, and that *Ποντ. τῷ γένει* may have been an inference from his name. But besides that Luke's acquaintance with the real origin of Aquila could hardly but have been accurate,—*Aquila*, the translator of the O. T. into Greek, was *also a native of Pontus*.

From the notices of Aquila and Priscilla in the Epistles, they appear to have travelled, fixing their abode by turns in different principal cities, for the sake of their business. In ver. 19, we have them left at Ephesus (see also ver. 26); in 1 Cor. xvi. 19, still there; in Rom. xvi. 3 ff., again at Rome; in 2 Tim. iv. 19, again at Ephesus. **διὰ τὸ διατεταχέναι . . .**] Suet. Claud. 25, says, 'Judæos impulsore Chresto assidue tumultuantes Roma expulit:' but as he gives this without any fixed note of time,—as the words 'impulsore Chresto' may be taken in three ways (as indicative either (1) of an actual leader of that name, or (2) of some tumult connected with the expectations of a Messiah, or (3) of some dispute about Christianity),—Neander well observes, that after all which has been said on it, no secure historical inference respecting the date of the event, or its connexion with any Christian church at Rome, can be drawn. It was *as a Jew* that Aquila was driven from Rome: and there is not a word of Christians here. If one could identify this expulsion of the Jews with that of the 'mathematici' in Tacitus (Ann. xii. 52), which took place Fausto Sulla, Salv. Othone Coss. (A.D. 52), we might be on surer ground,—but this is very uncertain, and even improbable. The two

w προσῆλθεν αὐτοῖς, 3 καὶ διὰ τὸ x ὁμότεχνον εἶναι y ἔμενεν y παρ' αὐτοῖς καὶ z ἠργάζετο, ἦσαν γὰρ a σκηνοποιοὶ τῇ b τέχνῃ· 4 c διελέγετο δὲ ἐν τῇ συναγωγῇ d κατὰ πᾶν σάββατον, e ἔπειθέν τε Ἰουδαίους καὶ Ἕλληνας. 5 ὡς δὲ f κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ Τιμόθεος, g συνείχετο τῷ λόγῳ ὁ Παῦλος, h διαμαρτυρόμενος

w = here only. see ch. x. 28.
x here only †.
y ch. ix. 43 reff.
z absol., Matt. xxi. 28. xxv. 16. Luke xiii. 14. John ix. 4. 1 Cor. ix. 6. 1 Thess. ii. 9 al. Exod. v. 18.
a here only †. (-ποιεῖν, Isa. xxii. 18 Symm. -ποιΐα, Deut. xxxi. 10 LXX-mss. & Alius in Hexapl.)
b = Rev. xviii. 22 (ch. xvii. 29) only. Sir. xxxviii. 34. (-νίτης, ch. xix. 24.)
c = ch. xvii. 2 reff. absol., ch. xix. 8, 9. xx. 9. Sir. xiv. 20, BN F(not A) Alf. d ch. xiii. 27 reff. e = ch. xix. 26. 2 Cor. v. 11. Wisd. xvi. 3. f = ch. viii. 5 reff. w. κατά, ch. xi. 27. xii. 19. xv. 1. g 2 Cor. v. 14 reff. Wisd. xvii. 20. h ch. viii. 25 reff.

κατωκησεν(-σαν D-corr[1]) εις την αχαιαν D, simly syr-mg. αυτω D[1]-gr(txt D[2]). add ο παυλος D.

3. om ειναι D. εμεινεν E[-gr] HL [a c(?) d m syr] Chr$_1$ Thl: *manebat* E-lat. προς αυτους D. (ηργαζ., so AB[1]DE[N] k 13: -ζοντο ℵ[1][B copt(Tischdf) Orig-int]). om last clause D. rec την τεχνην, with H rel 36 Thl: txt ABELPℵ c g l 13. 40 Chr$_3$.

4. om ver am[1] fuld lat-mss-in-Bede: εισπορευομενος δε εις την συναγωγην κατα παν σαββατον διελεγετο και εντιθεις [*interponens*] το ονομα του κυριου ιησου και (om και D-corr) επιθεν δε [om D-lat] ου μονον ιουδαιους αλλα και ελληνας D; simly vulg-ed syr-mg aft σαββατον ins εντιθεις το ονομα του κυριου ιησου. for παν, μαν H: παντα 13. 5. for ως δε κατηλθον, παρεγενοντο δε D. om της L h k. for ο τε, τοτε D[1]-gr: οτι ο. om ο bef τιμ. D 42. 178. rec for τω λογω, τω πνευματι (*substitution from misunderstanding: or perhaps, as Meyer, originally a scholium on* συνειχετο, *and thence has usurped the place of the origl* τω λογω), with H [L(sic, Treg)] P rel 36 syr-mg arm Chr$_1$: txt ABDEℵ c 13. 40 vulg syr^{rt} coptt æth Bas$_2$ Thdrt$_1$. om δ (bef παν.) D. διαμαρτυρουμενος D[1] 40. 65 Thl-fin.

could hardly have been *united*. The circumstance related by Dio Cassius, lx. 6, which seems to contradict Suetonius and our text,—τοὺς Ἰουδαίους πλεονάσαντας ἔθει, ὥστε καὶ ἐπ' αὐτῶν ἀναπεισθῆναι ὑπὸ τοῦ ὄχλου σφῶν τῆς πόλεως εἰρχθῆναι, οὐκ ἐξέλασε μέν, τῷ δὲ πατρίῳ νόμῳ βίᾳ χρωμένους ἐκέλευσε μὴ συναθροίζεσθαι,—probably describes a step taken by Claudius *previously* to this expulsion, which not improbably occasioned the tumults which made the expulsion necessary. The edict soon became invalid, or the prohibition was taken off: we find Aquila at Rome, Rom. xvi. 3, and many Jews resident there, ch. xxviii. 17 ff. 3. ἠργάζετο] "The Jewish Rabbis having no state pay, it was their practice to teach their children a trade. 'What is commanded of a father towards his son?' asks a Talmudic writer. 'To circumcise him, to teach him the law, to teach him a trade.' Rabbi Judah saith, 'He that teacheth not his son a trade, doth the same as if he taught him to be a thief:' and Rabban Gamaliel saith, 'He that hath a trade in his hand, to what is he like? He is like a vineyard that is fenced.'" C. and H. i. p. 58.

The places where Paul refers to his supporting himself by his own manual labour are,—ch. xx. 34 (Ephesus):—1 Cor. ix. 12 ff.; 2 Cor. vii. 2 (Corinth):—1 Thess. ii. 9; 2 Thess. iii. 8 (Thessalonica). In 2 Cor. xi. 9, we learn that supplies were also brought to him at Corinth from Macedonia, i. e. Philippi, see Phil. iv. 15.

σκηνοποιοί] The general opinion now is, that Paul was a maker of tents from the 'cilicium,' or hair-cloth of Cilician goats. Thus Kuinoel, citing from Hug and Eichhorn, says of the former, "Ad hanc sententiam comprobandam monuit, Ciliciam, Pauli patriam, refertam fuisse hircis et capris villosis, eorumque villis Cilices usos esse ad conficiendum pannum, *Cilicium* inde dictum. Suidas: Κίλικος τράγος· ὁ δασύς· τοιοῦτοι γὰρ ἐν Κιλικίᾳ γίνονται τράγοι, ὅθεν καὶ τὰ ἐκ τῶν τριχῶν συντιθέμενα Κιλίκια καλοῦνται. Hoc panno usos esse milites, nautas, Nomadas, ad tentoria conficienda, v. Vegetius, de Re Mil. iv. 6. Plin. N. H. vi. 28, 'Nomades, infestatoresque Chaldæorum scenitæ .... et ipsi vagi, sed a tabernaculis cognominati, quæ *ciliciis* metantur, ubi libuit.' Solin. 33, 'Scenitæ caussam nominis inde ducunt, quod tentoriis succedunt, nec alias domos habent, ipsa autem tentoria *cilicina* sunt; ita nuncupantur velamenta caprarum pilis texta.'" If it be objected, that Paul would hardly find the raw material for this work in cities far from Cilicia, it may be answered, that this would not be required in the fabrication of *tents* from the *hair-cloth*, which doubtless itself would be an article of commerce in the markets of Greece. Chrysost. calls Paul sometimes

ABDE HLPℵ a b c d f g h k l m o 13

l Rom. xiii. 2. James iv. 6. v. 6. 1 Pet. v. 5 (from Prov. iii. 34) only. 3 Kings xi. 34. Hos. i. 6 only. k = ch. xiii. 45 reff. 1 ch. xiii. 51 reff. m = ch. xiii. 11. Matt. xxvii. 25. Rom. i. 16. ii. 2, 9. 2 Kings i. 16. n = ch. xx. 26. Gen. xxiv. 8. o Luke i. 48 al3. 2 Cor. v. 16.

τοῖς Ἰουδαίοις τὸν χριστὸν Ἰησοῦν. 6 [l] ἀντιτασσομένων δὲ αὐτῶν καὶ [k] βλασφημούντων [l] ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτούς Τὸ αἷμα ὑμῶν [m] ἐπὶ τὴν κεφαλὴν ὑμῶν· [n] καθαρὸς ἐγὼ [o] ἀπὸ τοῦ [o] νῦν εἰς τὰ ἔθνη πορεύσομαι. 7 καὶ [p] μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου [qr] σεβομένου τὸν [r] θεόν, οὗ ἡ οἰκία ἦν [s] συνομοροῦσα τῇ συναγωγῇ. 8 Κρίσπος δὲ ὁ [t] ἀρχισυνάγωγος [u] ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ [v] οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες [w] ἐπίστευον καὶ ἐβαπτίζοντο.

L.P. [exc. John viii. 11.] Ps. cxii. 2. p Matt. xi. 1 al.† Wisd. vii. 27. xix. 19. 2 Macc. vi. 1, 9, 24 only. q ch. xiii. 43 reff. r = ch. xvi. 14. ver. 13 only. s here only†. t Mark v. 22, &c. Luke viii. 49. xiii. 14. ch. xiii. 15. ver. 17 only†. u = w. dat., ch. xvi. 34 reff. v ch. x. 2 reff. w absol., ch. xv. 5 reff.

om τοις ιουδ. AH 177[1]. ins ειναι bef τ. χριστ. (*see ver* 28) ABDℵ a b d k o 13. 36 vulg Syr syr-w-ast [coptt æth] arm Bas, Thl-fin: om EHLP rel Chr Thdrt Thl-sif. ins κυριον bef ιησ. D. om ιησ. P.

6. at beg ins πολλου δε[*que*] λογου γεινομενου και γραφων διερμηνευομενων D syr-mg. for αντιτασσ., (ε)τι τασσ. D[1]-gr(txt D[4]): ανθισταμενων 15-8. 36. (D[1]-gr is very imperf in vv 6, 7.) aft εκτιναξ. ins ο παυλος D tol. aft τα ιματια ins αυτου D b k o [vulg-ed tol syrr copt] sah [æth] Thl-sif; pref, 40. 69. εγω α(φ υμω)ν νυν D[1](?) (and lat). πορευομαι D[1]H[1]L Chr(some mss).

7. om και D[1](? ins D[2]). for εκειθεν, (απο του ακυ)λα D[1](? [δε απο ακ., Scr]) 137. εισηλθεν A D[1](?) ℵ a 13 vulg Syr syr-mg sah æth[(appy) arm] Thl-fin: txt BD[2]E HL[P] rel 36 syr-txt copt Chr, Thl-sif. [for οικιαν, τον οικον D[1].] ονοματ(ο)ς D[1](txt D[2]): om A 2. 30. 104 æth. ins τιτιου bef ιουστου B[1] D[2]-gr syr; τιτου EPℵ 7. 15. 36. 81 vulg copt arm [Thl-fin] Jer, and (omg ιουστου) 2. 30 Syr sah (*originally prob a mistake arising from ονοματιιουστ., the τι. being taken for the abbreviated form of* τιτου *or* τιτιου): om AB[2] D[1][and lat] HL æth Chr Thl-sif. συνομορουσα AD.

8. ο δε αρχισ. κρισπ. D. εις τον κυριον [*in domino*] D. for συν, εν H[1][corrd eadem manu ?]. ακουσαντες HL c m Thl. at end add πιστευοντες τω θεω δια τ. ονοματος του κυριου ημων ιησου χριστου D, somewhat simly [from δια] syr-w-ast.

σκηνορράφος, sometimes σκυτοτόμος, a leather-cutter, imagining that the tents were made of leather; ἐπὶ σκηνορραφείου ἐστὰς δέρματα ἔρραπτε (in Catena).

5.] See ch. xvii. 15; 1 Thess. iii. 6.

συνείχετο τῷ λόγῳ] '*When Silas and Timotheus arrived* [see ch. xvii. 15 note] *from Macedonia, they found Paul anxiously occupied in discoursing to the Jews.*' This I believe to be the meaning: that they found him in a state of more than ordinary anxiety,—more than usually absorbed in the work of testifying to the Jews (see reff.):—a crisis in the work being imminent, which resulted in their rejection of the word of life. (On the whole character of his early preaching at Corinth, see notes, 1 Cor. ii. 1—5.) Thus only, the δέ in ver. 5 and that in ver. 6 will both be satisfied: **he discoursed in the synagogue, &c. . . . . but when Silas and Timotheus arrived, he was earnestly occupied in discoursing, &c. But, as they opposed themselves and blasphemed, &c.** Wordsworth adopts the view that after the arrival of Silas and Timotheus with supplies from Macedonia, Paul gave up his tent-making and gave himself up (συνείχετο) to preaching. But surely this is ungrammatical. The aor. (ὡς κατῆλθον) and imperf. (συνείχετο) require the rendering 'when they arrived, they found him συνεχόμενον.'

6.] αἷμα as in ch. xx. 26. The image and nearly the words, are from Ezek. xxxiii. 4. De Wette should have known better than to call a citation from the LXX an 'unpaulinischer Sprachgebrauch.'

ἀπὸ τοῦ νῦν] Not *absolutely*, only *at Corinth:* for ver. 19 we find him arguing with the Jews again in the synagogue at Ephesus. I have adopted the punctuation of Lachmann, erasing the colon after ἐγώ: **I shall henceforth with a pure conscience go to the Gentiles.**

7.] In order to shew that he henceforth separated himself from the Jews, he, on leaving the synagogue, went no longer to the house of the Jew Aquila (who appears *afterwards* to have been converted), but to the house of a Gentile proselyte of the gate, close to the synagogue: q. d. 'in the sight of all the congregation in the synagogue:' for this seems to be the object in mentioning the circumstance.

8.] On this, a schism took place among the Jews. The ruler of the synagogue attached himself to Paul, and was, together with Gaius, baptized by the Apostle himself (1 Cor. i.

9 εἶπεν δὲ ὁ κύριος [x] ἐν [x] νυκτὶ δι' [y] ὁράματος τῷ Παύλῳ Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ [z] σιωπήσῃς, 10 [a] διότι ἐγώ [b] εἰμι μετὰ σοῦ, καὶ οὐδεὶς [c] ἐπιθήσεταί σοι [d] τοῦ [e] κακῶσαί σε, [a] διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ. 11 [f] ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἓξ [g] διδάσκων ἐν αὐτοῖς τὸν [g] λόγον τοῦ θεοῦ. 12 Γαλλίωνος δὲ [h] ἀνθυπάτου ὄντος τῆς Ἀχαΐας [i] κατεπέστησαν [k] ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ

x 1 Thess. v. 2 only. Ps. lxxxvii. 1.
y ch. vii. 31 reff.
z Luke i. 20 al. Acts, here only. Paul, never. Isa. xliii. 14.
a Luke i. 13 al. L.P. principally. Isa. xli. 2.
b ch. x. 38 reff.
c = here only. Gen. xliii. 18.
d constr., 1 Cor. x. 13 reff. xi. 1 reff.
e ch. vii. 6 reff.
f = Luke xxiv. 49. Judg. xi. 17.
g ch. h ch. xiii. 7 reff.
i here only †.
k ch. i. 14 reff.

9. om ο D. rec δι οραματος bef εν νυκτι, with E H[της νυκτος] LP rel syr copt [sah] æth Chr$_1$: δι ορ. τω παυλω εν νυκτι D Thl-sif: εν οραματι της νυκτος C: εν οραματι (omg εν νυκ.) A, as also Syr: txt BN a m 13. 40 vulg arm Thl-fin. σειωσης (sic) D^1(txt D^4).

10. at beg ins αλλα (but marked for erasure) N^1. om σοι D-gr E. (εστι, so ABDN.) [μοι bef εστι L.]

11. rec τε (for δε), with E-gr HLP rel æth Chr$_1$ Thl: txt ABN a c m 13 vulg E-lat [Syr] syr coptt.—και εκαθ. D. add εν κορινθω D Syr syr-w-ast: εκει 40 [vulg-ed tol] demid sah arm. aft ενιαυτ. ins κ ενα N (but κ is marked for erasure by N^1). for εν αυτ., αυτους D-gr 4 [arm]; αυτοις 37. 56. 100.

12. [for δε, τε D Syr.] rec ανθυπατευοντος, with EHLP rel Chr: txt ABDN 36. 40. οι ιουδαιοι bef ομοθυμαδον B g coptt. for τω παυλω και, συνλαλησαντες μεθ εαυτων επι τον παυλον και επιθεντες τας χειρας D; ins επιθ. τ. χ. αυτω syr-w-ast sah.

14): and with him many of the Corinthians (Jews and Gentiles, it being the house of a proselyte), probably Aquila and Priscilla also, believed and were baptized.

9. λάλ. κ. μὴ σιωπ.] So, for solemnity's sake, we have an affirmation and negation combined, John i. 3. See also Isa. lviii. 1. 10. ἐπιθ. σοι] See ref. and examples of this usage in Wetst.:—**shall set on thee, as E. V.** λαός ἐστί μοι πολύς] See John x. 16. As our Lord *forewarned* Paul in Jerusalem that *they would not* receive his testimony concerning Him, so here He *encourages* him, by a promise of much success in Corinth. The word λαός, the express title beforetime *of the Jews*, is still used now, notwithstanding *their secession*. 11.] The year and a half may extend either to his *departure*, or to the incident in vv. 12 ff. Meyer would confine it to the latter, taking ἐκάθισεν in the sense of '*remained in quiet*:' but (see reff.) it will hardly bear such emphasis: and seeing that the incident in vv. 12 ff. was a notable fulfilment of the promise,—for though they set on him, *they could not hurt him*,—I should be disposed to take the other view, and regard ver. 12 to *ikanás*, ver. 18, to have happened during this time. 12. Γαλλίωνος] His original name was Marcus Annæus Novatus: but, having been adopted into the family of the rhetorician Lucius Junius Gallio, he took the name of Junius Annæus Gallio. He was brother of Lucius Annæus Seneca, the philosopher, whose character of him is in exact accordance with that which we may infer from this narrative: 'Nemo mortalium mihi tam dulcis est, quam hic omnibus:' 'Gallionem fratrem meum, quem nemo non parum amat, etiam qui amare plus non potest.' He is called 'dulcis Gallio' by Statius, Silv. ii. 7. 32. He appears to have given up the province of Achaia from ill health: 'Illud mihi in ore erat domini mei Gallionis qui cum in Achaia febrem habere cœpisset, protinus navem ascendit, clamitans non corporis esse sed loci morbum.' Senec. Ep. 104. He was spared after the execution of his brother (Tacit. Ann. xv. 73): but Dio Cassius, lxii. 25, adds, *οἱ ἀδελφοὶ ὕστερον ἐπακόλουτο*, and Euseb. Chron. ad ann. 818 (A.D. 66), says that he put an end to himself after his brother's death. ἀνθυπάτου] See note on ch. xiii. 7. Achaia was originally a senatorial province (Dio Cass. liii. 12), but was temporarily made an imperial one by Tiberius. Tacit. Ann. i. 76, 'Achaiam ac Macedoniam, onera deprecantes, levari *in præsens* proconsulari imperio, tradique Cæsari placuit.' Claudius (Suet. Claud. 25) 'Provincias Achaiam et Macedoniam quas Tiberius ad curam suam transtulerat, senatui reddidit.'

τ. Ἀχαΐας] The Roman province of Achaia contained Hellas and the Peloponnesus, and, with Macedonia, embraced all their Grecian dominions. It was so called, according to Pausanias (vii. 16. 7), because the Romans *ἐχειρώσαντο Ἕλληνας δι' Ἀχαιῶν τότε τοῦ Ἑλληνικοῦ προεστηκότων* (the Achaian league). "The βῆμα is mentioned three times in the course of this narrative (see vv. 16, 17). It was of two kinds: (1) fixed in some public and

ABDE HLPℵ a b c d f g h k l m o 13

Παύλῳ καὶ ἤγαγον αὐτὸν ἐπὶ τὸ [1]βῆμα 13 λέγοντες ὅτι [m]παρὰ τὸν νόμον [n]ἀναπείθει οὗτος τοὺς ἀνθρώπους [o]σέβεσθαι τὸν θεόν. 14 μέλλοντος δὲ τοῦ Παύλου [p]ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους Εἰ μὲν [οὖν] ἦν [q]ἀδίκημά τι ἢ [r]ῥᾳδιούργημα πονηρόν, ὦ Ἰουδαῖοι, [s]κατὰ [s]λόγον ἂν [t]ἠνεσχόμην ὑμῶν. 15 εἰ δὲ [u]ζητήματά ἐστιν περὶ [v]λόγου καὶ ὀνομάτων καὶ νόμου τοῦ [w]καθ' ὑμᾶς, [x]ὄψεσθε αὐτοί· κριτὴς ἐγὼ τούτων οὐ βούλομαι εἶναι. 16 καὶ [y]ἀπήλασεν αὐτοὺς ἀπὸ τοῦ [1]βήματος. 17 [z]ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν

1 ch. xii. 21 reff. m = Rom. i. 26. xi. 24. Gal. i. 6, 9 al. n here only. Jer. xxxvi. (xxix.) 8. 1 Macc. i. 11 only. Xen. Mem. iii. 11. 10. o ver. 7. Jonah i. 9. p = ch. viii. 26 reff. q ch. xxiv. 20. Rev. xviii. 5 only. 1 Kings xxvi. 18. r here only †. (γία, ch. xiii. 10.) s here only.

3 Macc. iii. 14. δ' ἦν αἰτίαν ἀήττητος ὑπόχειν διείληπτο, καὶ κατὰ λόγον, Diod. Sic. iv. 11. † = 2 Cor. xi. 1, &c. 2 Tim. iv. 3. Heb. xiii. 22. Job vi. 26. u ch. xv. 2 reff. v = 2 Tim. i. 13. Tit. i. 9. ii. 8. Heb. ii. 2. 1 John ii. 7. w ch. xvii. 26. xxvi. 3. Eph. i. 15. ἕκαστος τῶν καθ' ἑαυτὸν ἀρχῶν, Xen. Cyr. v. 1. 11. x = Matt. xxvii. 4, 24. (Exod. vi. 1.) y here only. Ezek. xxxiv. 12. Wisd. xvii. 8 only. z = Xen. Mem. ii. 6. 13. s w. acc., ch. ix. 27 reff.

for επι, παρα ℵ, syr has προ του βηματος, prefixing, w-ast, προς ανθρωπατον.

13. ins καταβαινοντες και bef λεγοντες D. rec ουτος bef ανεπ. (*corrn of characteristic order*), with DEHLP rel 36 vulg [(syrr) coptt] Chr_1 [Thl-sif]: txt ABℵ a h k 13 arm Thl-fin. πειθει H 40: αναπρεπει 1. 65. 133.

14. om ουν (*see note*) ABDEℵ a b c o 13. 36. 40 vulg syrr [copt] sah æth arm Chr_1: ins HLP rel.—om ην L d m 25: η A^1. ins ανδρες bef ιουδαιοι D vulg. ανεσχομην B$ℵ^1$ 13; so, omg αν, A 33-4-6 (*confusion arising from* ανηνεσχ.).

15. rec ζητημα (*corrn to suit* αδικημα *and* ραδιουργημα *above: the plur has a meaning, see note*), with D^1[and lat] HLP rel 13 [E-lat] Chr Thl-fin: txt AB D^4-gr E-gr ℵ a c 40 vulg syrr coptt arm Thl-sif. for εστιν, εχετε D-gr. rec aft κριτης ins γαρ, with EHLP rel 36 syrr sah [arm] Chr: om ABDℵ 13 vulg copt æth. for βουλομαι, θελω D.

16. απελυσεν D^1(txt D^4, *abjecit* D-lat) 133.

17. [a]πολαβομενοι D^1-gr(txt D^4). rec aft παντες ins οι ελληνες (*see note*), with DEHLP 13 rel syrr sah æth [arm Chr-txt$_1$]; οι ιουδαιοι 36. 180; ιουδ. 15-8: om ABℵ e^1 vulg copt Chr-comm(but om παντες too). ins μετα (? there is a space, but the writing has perished) bef σωσθενην D: *adprehendentes eum . . . cum Sosthenen*

open place: (2) moveable, and taken by the Roman magistrates to be placed wherever they might sit in a judicial character. Probably here and in the case of Pilate (John xix. 13), the former kind of seat is intended. See Smith's Dict. of Antiquities, under 'Sella.' See also some remarks on the tribunal—'the indispensable symbol of the Roman judgment-seat,' in the Edinburgh Review for Jan. 1847, p. 151." C. and H. vol. i. 494. 13. παρὰ τ. νόμον] Against the Mosaic law:—the exercise of which, as a 'religio licita,' was allowed to the Jews. 14.] Though manuscript authority is so strong against the οὖν, I have retained it, as also has Tischdf. (ed. 7 [not ed. 8]). Its *omission* may be easily accounted for, from the copyists finding it unnecessary and seemingly out of place: but on no supposition can its *insertion* be rendered probable. It stands very appropriately here, referring to the complaint of the Jews, either as uttered by them, or perhaps recapitulated by Gallio:—'*Ye have charged this man with lawless conduct. If* now this had really been so . . . . .' κατὰ λόγον] See reff. We have the opposite παρὰ λόγον in 2 Macc. iv. 36. ἂν ἠνεσχ. ὑμ.] I should have borne with (patiently heard) you. 15.] ζητήματα has apparently been altered to ζήτημα to suit the sense, there being but *one* question before Gallio. But the plural expresses contempt: If it is questions, &c.: as we should say, 'a parcel of questions.' See ch. xxiii. 29. ὀνομάτων] e. g. Paul asserted Jesus to be the Christ, which the Jews denied. This to a Roman would be a question of *names*. τ. καθ' ὑμᾶς, with emphasis: see reff. So Lysias (ch. xxiii. 29) declined to decide Paul's case; and Festus (ch. xxv. 20), though he did not altogether put the enquiry by, wished to judge it *at Jerusalem*, where he might have the counsel of those learned in the Jewish law. 17. πάντες] Apparently, all the *mob*, i. e. the Gentile population present. Sosthenes, as the ruler of the synagogue (ἀρχ. = either the ruler, or *one* of the rulers; perhaps he had succeeded Crispus), had been the chief of the complainant Jews, and therefore, on their cause being rejected, and themselves ignominiously dismissed,

[a] ἀρχισυνάγωγον ἔτυπτον [b] ἔμπροσθεν τοῦ [1] βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίωνι [c] ἔμελεν. 18 Ὁ δὲ Παῦλος ἔτι [d] προσμείνας [e] ἡμέρας [e] ἱκανάς, τοῖς ἀδελφοῖς [f] ἀποταξάμενος [g] ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, [h] κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλήν·

a ver. 8 reff.
b = Matt. v. 24. vii. 6. 2 Cor. v. 10.
c constr., here only. (1 Cor. ix. 9 reff.)
d absol., here only. Matt. xv. 32 ‖ Mk. ch. xi. 23. xiii.
e ch. ix. 23 reff.
f = ver. 21. Mark vi. 46. Luke ix. 61. xiv. 33. viii. 13. 7. 2 Cor. ii. 13 only ‡. (Jer. xx. 2. 1 Macc. xi. 3 only.) Joc. Antt. g ch. xv. 39 reff. h ch. viii. 32. 1 Cor. xi. 6 bis only. 2 Kings xiv. 26.

43. 1 Tim. i. 3. v. 5 only. Judg. iii. 25 A Ald. Wisd. iii. 9 only.

D-lat. εμελλεν EHLPℵ. *tuae Gallio fingebat eum non videre* D-lat(txt D^{d}-gr, D^{1} has τ . . . . . ω γαλλιω . . . . εν, but the rest is illegible). aft τουτων ins των B^{1}.

18. aft παυλος ins εφη ℵ¹(erased by ℵ²). επλευσεν, *navigavit* D vulg: εξεπλευσεν E^{2}, *enavigavit* E-lat. rec την κεφαλην bef εν κεγχρεαις, with DEHLP rel [syrr sah seth-pl arm] Chr_{1}: om εν κεγχ. seth-rom: txt (*characteristic order*) ABℵ

was roughly treated by the mob. From this, certainly the right explanation, has arisen the gloss οἱ Ἕλληνες. The other gloss, οἱ Ἰουδαῖοι, has sprung from the notion that this Sosthenes was the same person with the Sosthenes of 1 Cor. i. 1, a Christian and a companion of Paul. But, not to insist on the improbability of the party driven from the tribunal having beaten one of their antagonists in front of the tribunal,—*why did they not beat Paul himself?* There is no ground for supposing the two persons to be the same, Sosthenes being no uncommon name. If they were, this man must have been converted afterwards; but he is not among those who accompanied Paul into Asia, either in ver. 18, or ch. xx. 4. The carelessness of Gallio about the matter clearly seems to be a further instance of his contempt for the Jews, and indisposition to favour them or their persecution of Paul. Had this been otherwise meant, certainly καί would not have been the copula. 'So little did the information against Paul prosper, that the informers themselves were beaten without interference of the judge.' Meyer.

18.] It has been considered doubtful whether the words κειρ. τ. κεφ. κ.τ.λ. apply to *Paul*, the subject of the sentence, or to *Aquila*, the last subject. The *former* is held by Chrys., Theoph., Aug., Jer., Isid., Bede, Calv., Beza, Calov., Wolf, Olsh., Neand., De Wette, Baumgarten, Hackett, Wordsworth (whose note may be profitably consulted), al.:—the *latter* by (Vulg.), Grot., Alberti, Kuinoel, Meyer, al., and more recently Dean Howson, vol. i. p. 498. But I quite agree with Neander (Pfl. u. Leit. p. 348, note), that if we consider the matter carefully, there can be no doubt that they *can only apply to Paul*. For, although this vow differed from that of the Nazarite, who shaved his hair at the *end* of his votive period, in the temple at Jerusalem, and burnt it with his peace-offering (Num. vi. 1—21), Josephus gives us a description of a somewhat similar one, B. J. ii. 15. 1, τοὺς γὰρ ἢ νόσῳ καταπονουμένους ἢ τισιν ἄλλαις ἀνάγκαις, ἔθος εὔχεσθαι πρὸ τριάκοντα ἡμερῶν ἧς ἀποδώσειν μέλλοιεν θυσίας, οἴνου τε ἀφέξεσθαι καὶ ξυρήσασθαι τὰς κόμας,—where it appears from ξυρήσασθαι (which, as Neander observes, if it applied to the *end* of the time, would be ξυρήσεσθαι (or perhaps rather θρέψειν)), that the hair was shaved thirty days before the sacrifice. At all events, *no sacrifice could be offered any where but at Jerusalem:* and every such vow would conclude with a sacrifice. Now we find, on comparing the subsequent course of Aquila with that of Paul,—that the former *did not go up to Jerusalem*, but remained at Ephesus (ver. 26): but that Paul *hastened by* Ephesus, and did go up to Jerusalem: see ver. 22. Again, it would be quite irrelevant to the purpose of Luke, to relate such a fact of *one of Paul's companions*. That he should do so apologetically, to shew that the Apostle still countenanced conformity with the law, is a view which I cannot find justified by any features of this book: and it surely would be a very far-fetched apology, and one likely to escape the notice of many readers, seeing that Aquila would not appear as being under Paul's influence, and even his conversion to the Gospel has not been related, but is left to be implied from ver. 26. Again, Meyer's ground for referring κειράμ. to Aquila,—that his name is here placed after that of his wife,—is untenable, seeing that, for some reason, probably the superior character or office in the church, of Priscilla, the same arrangement is found (in the best MSS. at ver. 26, and) at Rom. xvi. 3; 2 Tim. iv. 19. Lastly, the very form of the sentence is against a change of subject at κειράμενος. There are, from ver. 18 to 23 incl.,—a section forming a distinct narration,—and complete in itself,—no less than *nine aorist participles, eight of which in-*

[ik] εἶχεν γὰρ [il] εὐχήν. 19 [m] κατήντησαν δὲ εἰς Ἔφεσον κἀκείνους [n] κατέλιπεν [o] αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν [p] διελέχθη τοῖς Ἰουδαίοις. 20 [q] ἐρωτώντων δὲ αὐτῶν [r] ἐπὶ πλείονα χρόνον μεῖναι οὐκ [s] ἐπένευσεν, 21 ἀλλὰ [t] ἀποταξάμενος καὶ εἰπὼν πάλιν [u] ἀνακάμψω

---χρο l. ...ον d. ABDE HLPN a b c f g h k m o 13

i ch. xxi. 23 only. k = Luke xii. 50. 2 Cor. iv. 1. Phil. i. 30. l ← as above (i) (James v. 15) only. Gen. xxxi. 13. m ch. xvi. 1 reff. a = Luke xv. 4. ch. xxiv. 27. xxv. 14. 1 Thess. iii. 1. Dan. x. 13. only. 2 Kings xx. 4. reff. ii. 12. Luke x. 6. Heb. xi. 15 only. o ch. (xv. 34 v. r.) xxi. 4. Matt. xxvi. 36 p ch. xvii. 2 reff. q constr., ch. xvi. 39 reff. s here only. Prov. xxvi. 24. 2 Macc. iv. 10. xi. 15. xiv. 20 only. r = ch. xiii. 31 t ver. 18. u Matt.

a m 13 vulg Thl-fin. προ(ο)ευχην D[1], *orationem* D-lat.

19. rec κατηντησε (*alteration to singular to suit* κατελιπεν *below*), with HLP rel 36(sic) vulg syr copt [æth-rom] Chr[1]: καταντησας D-gr [arm]: txt ABℵ k 13. 40 tol D-lat Syr sah æth-pl. και εκεινους EHP b d e f g l m o Chr Thl-sif: και τω επιοντι σαββατω εκεινους D: aft εφεσον ins τω επ. σαβ. 187 syr-w-ast. κατελειπεν AHLP 13. for αυτου, εκει (*more usual word*) ADEℵ 13 rel 40: txt BHLP 36 Chr. διελεξατο (*corrn to more usual form*) ABℵ a 13 Thl-fin: διελεγετο D k vulg(but am *disputavit*): txt EHLP rel 36 Chr (Thdrt[1]).

20. for δε, τε D[1]([and lat:] txt D[2]) Syr æth. om αυτων 137: αυτον D[-gr2] (txt D[1]) L b d g[2] k m[2] o [arm] Thl-fin. πλειον D. επιμειναι ℵ[2]. rec aft μεινai ins παρ αυτοις (*explanatory adds*), with DEHLP rel Syr syr-w-ob copt Chr[1]; εκει tol sah arm: παραμειναι αυτοις 25: txt ABℵ c 13. 36. 40 vulg æth.

21. (*On the whole verse, see note.*) (αλλα, so ABDEPℵ b c f g k o 13 Thl-sif.) rec ανεταξατο, omg και, with HLP rel syr copt Chr Thl-sif: txt ABDEℵ a 13-5. 36. 40. 105-80 vulg æth Thl-fin.—om αλλα αποταξ. και Syr. rec (aft ανεταξ.) ins αυτοις, with EHLP rel 36 Thl: om ABDℵ. rec aft ειπων ins δει με παντως την εορτην την ερχομενην ποιησαι εις ιεροσολυμα, with (D)HLP rel 36. 40 demid syrr Chr[1] Thl, but D has την εορτην ημεραν *solemnem diem*, and omits the second την, D[1] (corrd by D[2]) has also δε for με: aft θελοντος ins *sed nunc volo agere festum venturum in Jerusalem* æth-pl: om ABEℵ a 13-5. 105-80 vulg coptt æth-rom arm. rec aft παλιν ins δε, with HLP rel 15. 103-80 syr Chr Thl-sif: om AB D(omits παλιν also) Eℵ a 13. 36. 40 vulg coptt æth [arm].—Syr demid Thl-fin have και παλιν. καμψ of ανακαμψω has perished in D[1](supplied by D[2]).

disputably apply to Paul as the subject of the section: leaving it hardly open to question that κειράμενος also must be referred to him. There need be no enquiry *what danger* can have prompted such a vow on his part, when we recollect the catalogue given by him in 2 Cor. xi. Besides, he had, since his last visit to Jerusalem, been νόσῳ κατανοούμενος (see Jos. above, note on ch. xvi. 6, and Prolegg. to Gal. § ii. 3): it is true, a considerable time ago, but this need not prevent our supposing that the vow may have been then made, to be paid on his next visit to Jerusalem. That he had not sooner paid it, is accounted for by his having been since that time under continual pressure of preaching and founding churches, and having finally been detained by special command at Corinth. That he was now so anxious to pay it (ver. 21), consists well with the supposition of its having been long delayed. ἐν Κεγχρεαῖς] Κεγχρεαὶ κώμη κ. λιμὴν ἀπέχων τῆς πόλεως δσον ἑβδομήκοντα στάδια. τούτῳ μὲν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ. Strabo, viii. 380. There was soon after a Christian church there: see Rom. xvi. 1. 19. Ἔφεσον] Ephesus was the ancient capital of Ionia (Ptol. v. 2. 8), and at this time, of the Roman proconsular province of Asia,—on the Cayster, near the coast, between Symrna and Miletus. It was famed for its commerce, but even more for its magnificent temple of Artemis (see ch. xix. 24, 27, and notes). See a full account of its situation and history, secular and Christian, in the Prolegg. to Eph. § ii. 2—6; and an interesting description, with plan, in Mr. Lewin's Life and Epistles of St. Paul, i. 344 ff. αὐτοῦ] Perhaps this may be said proleptically, referring to his journey to Palestine (De Wette): but on account of the δέ which follows, I should rather understand it to mean that the Jewish synagogue was (as sometimes the case, see Winer, Realw., 'Synagogen') *outside the town*, and that Priscilla and Aquila were left *in the town*. διελέχθη, aor., referring to one, and a transient occasion: διελέγετο, imperf., ver. 4, of his long stay, and continual discourses in the Corinthian synagogue. 21.] The omission of the words here inserted in rec., δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα, seems necessitated on the principle of being guided in doubtful cases by the

πρὸς ὑμᾶς τοῦ [v]θεοῦ [v]θέλοντος, [w]ἀνήχθη ἀπὸ τῆς Ἐφέσου, 22 καὶ [x]κατελθὼν εἰς Καισάρειαν, [y]ἀναβὰς καὶ [z]ἀσπασάμενος τὴν ἐκκλησίαν [a]κατέβη [a]εἰς Ἀντιόχειαν. 23 καὶ [b]ποιήσας [b]χρόνον τινὰ [c]ἐξῆλθεν, [d]διερχόμενος [e]καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, [f]στηρίζων πάντας τοὺς μαθητάς.

v see 1 Cor. iv. 19. [Heb. vi. 3.] James iv. 15. Sir. xxxix. 6. reff.
w ch. xiii. 13 reff.
x ch. viii. 5 reff.
y absol., = Luke, here only. = John vii. 8, 10. xii. 20. Ezra vii. 6. Neh. vii. 6.
z = ch. xxi. 7. xxv. 13. Exod. xviii. 7. Jonah i. 3.
a John ii. 12. ch. vii. 15. xiv. 25. xvi. 8. ch. iii. 24 reff.†
b = ch. xv. 33 reff.
c absol., ch. xv. 40 reff.
d ch. xiii. 6 reff.
f = Rom. i. 11. xvi. 25 al. Ps. l. 12 (14).

ins και bef ανηχθη EHLP 13[ανηχ.] rel 40 æth-pl Chr$_1$: om ABD a 15. 36. 105-80 vulg sah æth-rom arm: aft ανηχθη ins δε ℵ^1(ℵ^3 disapproving). for ανηχθη to αναβας, ακυλαν δε κατελιπεν εν εφεσω αυτος γαρ εν πλοιω αχθεις ηλθεν εις καισαρειαν αναβ. δε syr-mg; simly 97. 137: *Et Aquilam et Priscillam reliquit Ephesi, et ipse iter fecit per mare ac venit Cæsaream* Syr. for της, του D^1(txt D^3).

22. ins και bef αναβας D [syrr sah æth]. (*This και was perhaps intended to be placed bef ανηχθη, but insd here by mistake.*)

23. ins και bef καθεξης ℵ^1(ℵ^2 disapproving). κατεξης D^1(txt D^4). rec επιστηριζων, with DEHLP rel 36 Chr$_1$: txt ABℵ 13.—pref και D 38.

testimony of our most ancient mss. The text thus produced is the shortest and simplest, and the facts, of other glosses having been attempted on this verse, and of ms. 36 inserting the words without altering the construction to suit them, and D omitting the καί before ἀνήχθη, and the δέ before ἀνακάμψω, tend perhaps to throw discredit on the insertion. The gloss, if such it be, has probably been owing to an endeavour to conform the circumstances to those related in ch. xx. 16. If they stand, and for those who read them, it may still be interesting to enquire at *what feast* they may be supposed to point. (1) *Not at the Passover:* for the ordinary duration of the 'mare clausum' was (Livy xxxvii. 9) till the vernal equinox. According to Vegetius de Re Milit. iv. 39, 'ex die iii. Id. Novembr. usque in diem vi. Id. Martii, maria claudebantur.' And we are not at liberty to assume an exceptional case, such as sometimes occurred (Philo, Leg. ad Caium, § 29, vol. ii. p. 573; Tacit. Ann. xii. 43; Plin. ii. 47). Hence, if the voyage from Corinth at all approached the length of that from Philippi to Jerusalem in ch. xx., xxi., he would have set sail at a time when it would have been hardly possible. (2) *Not at the feast of Tabernacles.* For if it were, he must have sailed from Corinth in August or September. Now, as he stayed there something more than a year and a half, his sea-voyage from Berœa to Athens would in this case have been made in the depth of winter; which (especially as a choice of land or water was open to him) is impossible. (3) It remains, then, that the feast should have been *Pentecost;* at which Paul also visited Jerusalem, ch. xx. 16. (The above is the argument of Wieseler, Chron. d. Apostelgesch. pp. 48—50, who however allows too long for the voyage from Corinth, forgetting that from the seven weeks' voyage of ch. xx. xxi. are to be taken seven days at Troas (xx. 6), seven at Tyre (xxi. 4), one at Ptolemais (xxi. 7), ἡμέραι πλείους at Cæsarea (xxi. 10),—in all certainly not less than three weeks.) The Apostle's promise of return was fulfilled ch. xix. 1 ff. 22. ἀναβάς] *To Jerusalem:* for (1) it would be out of the question to suppose that Paul made the long detour by Cæsarea *only to go up into the town from the beach,* as supposed by most of those who omit δεῖ . . . . Ἱεροσ. in ver. 21, and *salute the disciples,*—and (2) the expression κατέβη εἰς Ἀντ., which suits a journey from Jerusalem (ch. xi. 27), would not apply to one from Cæsarea. ὅσων. τ. ἐκκλ.] The payment of his vow is not mentioned, partly because it is understood from the mere mention of the vow itself, ver. 18,—partly, perhaps, because it was privately done, and with no view to attract notice as in ch. xxi.

23.] Paul's visit to the churches in Galatia and Phrygia. Either (1) Galatia is here a general term including Lycaonia, and Paul went by Derbe, Lystra, Iconium, &c. as before in ch. xvi., or (2) he did not visit Lycaonia this time, but went through Cappadocia: to which also the words διελθόντα τὰ ἀνωτερικὰ μέρη (ch. xix. 1) seem to point, ἡ ἄνω Ἀσία being the country east of the Halys. We find Christian churches in Cappadocia, 1 Pet. i. 1. On this journey, as connected with the state of the Galatian churches, see Prolegg. to Gal. § iii. 1. καθεξῆς implies taking the churches in order; regularly visiting them, each as they lay in his

ABDE HLPN a b e f g h k m o 13

g ver. 2 reff. h here only †. Herod. ii. 77. i ch. xvi. 1 reff. k = Luke xxiv. 19. ch. vii. 22. Jer. xxxix. (xxxii.) 19. l ch. xvii. 2 reff. m ch. ix. 20 reff. n Luke i. 4. ch. xxi. 21, 24. Rom. ii. 18. 1 Cor. xiv. 19. Gal. vi. 6 only †. Jos. vita § 65. xvii. 21. o = here only. see Luke xx. 21. ch. xiii. 10. Ps. p = ch. ix. 2 reff. (Matt. iii. 3 §.) q Rom. xii. 11 only. r Job xxxii. 19 B ℵ &c. Philo, vita Mos. iii. § 39, vol. ii. p. 178. s = ch. xvii. 16 reff. t Matt. ii. 8. Luke i. 3. Eph. v. 15. 1 Thess. v. 2 (ver. 26 reff.) only. Deut. xix. 18. Wisd. xix. 17 only. Dan. vii. 19 Theod. (-βᾶς, ch. xxvi. 5. -βαια, xxii. 3. -βοῦν, Matt. ii. 7.) u ch. xix. 15 reff. v ch. ix. 20 reff.

24 Ἰουδαῖος δέ τις Ἀπολλὼς ὀνόματι, Ἀλεξανδρεὺς g τῷ g γένει, ἀνὴρ h λόγιος, i κατήντησεν εἰς Ἔφεσον, k δυνατὸς ὢν ἐν ταῖς l γραφαῖς. 25 m οὗτος ἦν n κατηχη-
μένος τὴν op ὁδὸν τοῦ o κυρίου, καὶ qr ζέων s τῷ qs πνεύματι
ἐλάλει καὶ ἐδίδασκεν t ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ,
u ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου· 26 v οὗτός τε

24. απολλωνιος D: απελλης ℵ¹ 15. 180 scholl copt arm: *Apollon* æth-rom: *Apollo* vulg E-lat Syr [syr].—*ονοματι* bef *αν.* D 13. *γενει* bef *αλεξανδρευς*, omg *τω*, D [(Syr)].

25. *ος ην κατηχημενος εν τη πατριδι των λογων του κυριου* D. for *την οδον, του λογον* D(as above) a b o 36. 66². 76. om *του* (bef *κυρ.*) B k Thl-sif. ins *ω* bef *ελαλει* ℵ¹(erased by ℵ³). *απελαλει* D¹, *eloquebatur* D-lat: *ελαλει δε* B. om 2nd *του* D 13. 40. 68-9. 137. rec (for *ιησ.*) *κυριου* (*see notes. The varn is the art is no argument* (*as De Wette*) *agst the genuineness of the readg: the constant omn of artl aft prepp might easily lead to this: thus we have it omitted also bef κυριου*), with HP rel Chr$_1$ Thl-sif: txt ABDE [L(sic, Treg)] ℵ a c h 13. 36. 40 vulg syrr coptt æth arm Thl-fin.

route. One work accomplished by him in this journey was the ordaining (but apparently not collecting) a contribution for the poor saints at Jerusalem: see 1 Cor. xvi. 1. Timotheus and Erastus probably accompanied him, see ch. xix. 22; 2 Cor. i. 1; and Gaius and Aristarchus, ch. xix. 29; and perhaps Titus, 2 Cor. xii. 18 al. (and Sosthenes? (1 Cor. i. 1), but see on ver. 17.)

24—28.] APOLLOS AT EPHESUS, AND IN ACHAIA. Ἀπολλώς] abbreviated from Ἀπολλώνιος [as Lucas from Lucanus, &c.]: see var. read. Ἀλεξανδρεύς] Alexandria was the great seat of the Hellenistic [or later Greek] language, learning, and philosophy (see ch. vi. 9). A large number of Jews had been planted there by its founder, Alexander the Great. The celebrated LXX version of the O. T. was made there under the Ptolemies. There took place that remarkable fusion of Greek, Oriental, and Judaic elements of thought and belief, which was destined to enter so widely, for good and for evil, into the minds and writings of Christians. We see in the providential calling of Apollos to the ministry, an instance of adaptation of the workman to the work. A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii. 6) for those who had been planted by the pupil of Gamaliel. λόγιος] either (1) *learned*, as Philo, Vita Mos. i. 5, vol. ii. p. 84, Αἰγυπτίων οἱ λόγιοι, and Jos. B. J. vi. 5. 3, who distinguishes, in the interpretation of the omens preceding the siege, οἱ ἰδιῶται from οἱ λόγιοι,—or (2) *eloquent*: so Jos. Antt. xvii. 6. 2 calls Judas and Matthias, Ἰουδαίων λογιώτατοι and πατρίων ἐξηγηταὶ νόμων. The etymologists make the former the ancient,—the latter a subsequent meaning. So Thom. Mag.: λογίους τοὺς πολυΐστορας οἱ ἀρχαῖοι Ἀττικίζοντες, ὡς καὶ Ἡρόδοτος· λογίους δὲ τοὺς διαλεκτικοὺς οἱ ὕστερον. The latter meaning is most appropriate here, both because the peculiar kind of learning implied by λόγιος [acquaintance with stories and legends] would not be likely to be predicated of Apollos,—and because the subsequent words, δυνατὸς ἐν τ. γραφαῖς, sufficiently indicate his *learning*, and in what it lay.

See on λόγιος as applied to Papias by Eusebius, prolegg. to Matt. § ii. 1 (*a*) note.

25.] Apollos had received (from his youth?) the true doctrine of the Messiahship of Jesus, as pointed out by John the Baptist: doubtless from some disciple of John: but more than this he knew not. The *doctrines* of the Cross,—the Resurrection,—the outpouring of the Spirit,—these were unknown to him: but more particularly (from the words ἐπίστ. μόνον τὸ βάπτ. Ἰωάν.) the *latter*, as connected with Christian baptism: see further on ch. xix. 2, 3. The mistake of supposing that he *did not know Jesus to be the Messiah*, has arisen from the description of his subsequent work at Corinth, ver. 28, but by no means follows from it: *this he did before*, but not so completely. The same mistake has led to the alteration of Ἰησοῦ into the *κυρίου* of the rec., it having been well imagined

ἤρξατό [w] παῤῥησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας [x] προσελάβοντο αὐτόν, καὶ [y] ἀκριβέστερον αὐτῷ [z] ἐξέθεντο τὴν [a] ὁδόν. 27 βουλομένου δὲ αὐτοῦ [b] διελθεῖν [b] εἰς τὴν Ἀχαΐαν [c] προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς [d] ἀποδέξασθαι αὐτόν. ὃς [e] παραγενόμενος [f] συνεβάλετο πολὺ τοῖς [g] πεπιστευκόσιν [h] διὰ τῆς [hl] χάριτος· 28 [k] εὐτόνως γὰρ τοῖς Ἰουδαίοις [l] διακατηλέγχετο [m] δημοσίᾳ [n] ἐπιδεικνὺς διὰ τῶν [o] γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.

w ch. ix. 27 reff.
x = ch. xviii. 5 reff.
y ch. xxiii. 15, 20. xxiv. 22 (ver. 25 reff.) only.
z ch. xi. 4 reff.
a absol., = ch. ix. 2 reff.
b 2 Cor. i. 16 reff. Josh. xix. 27.
c here only †. Wisd. xiv. 18. 2 Macc. xi. 7 only.
d ch. ii. 41 reff.
e absol., ch. xvii. 10 reff.
f = here only. (ch. xvii. 18 reff.) Job xxxv. 3 F(not A). Wisd. v. 8. μέγα συμβάλλεται εἰς τὸ μανθάνειν, Xen. Cyr. i. 2. 8. g ch. xv. 5 reff. h absol., Gal. i. 15. Heb. xii. 28 only. i ch. xiii. 43 reff. k Luke xxiii. 10 only. Josh. vi. 7 (8) only. (-ρως, 2 Macc. xii. 23 only. -σία, Eccl. vii. 8 AN only.) l here only †. m ch. xvi. 37 reff. n = Heb. vi. 17 only ‡. (ch. ix. 39 al. Isa. xxxvii. 36.) o ch. xvii. 2 reff.

26. for ουτος, ητος D¹(txt D⁴): ουτως m. om τε D-gr H sah sth-pl [arm]. om τη D¹(ins D⁴). και ακουσαντος D¹(*et quum audivissent* D-lat: txt D-corr¹) Syr. rec ακυλας και πρισκιλλα (*alteration of characteristic order, of Rom* xvi. 3, 2 *Tim* iv. 19), with DHLP rel 36 syrr sah [arm] Chr$_1$: txt ABEN 13 vulg copt sth.—ακυλα ℵ. εξεθοντο D: -θετο H. rec ins του θεου bef οδον, with HLP rel Chr: την οδ. του θεου ABN c k m 13. 40 am fuld tol syr [copt] sah arm Thl-fin: τ. οδ. τ. κυριου E g 36. 177 [vulg-clem] demid Syr: τον λογον του κυρ. 66². 98-marg 105 lect-58: [τ. λ. τ. θεου a:] *scripturas domini* Cassiod (*all these, as shewn by the vary, are supplementary emendations of the simple* την οδον): txt D.

27. for ver, εν δε τη εφεσω επιδημουντες[*exeuntes*] τινες κορινθιοι και ακουσαντες αυτου παρεκαλουν διελθειν συν αυτοις εις την πατριδα αυτων συνκατασευασαντος[*redeunte*] δε αυτου οι εφεσιοι(αδελφοι syr-mg) εγραψαν τοις εν κορινθω μαθηταις οπως αποδεξωνται τον ανδρα D syr-mg: D adding ος επιδημησας εις την αχαιαν πολυ(πολυν D¹) συνεβαλλετο [*conluit*] εν ταις εκκλησιαις. εις την αχαιαν bef διελθειν E. συνεβαλλετο A D-gr 57. 99 Thl-sif: συνελαβετο 30. 133. om δια της χαριτος (D) c 137 vulg(not tol) syr.

28. aft δημοσια ins και κατ οικον E. ins διαλεγομενος και bef επιδεικνυς D 137. του ιησ. ειναι χριστον D [(syrr)] sah: om τον E.

that he could not teach ἀκριβῶς τὰ π. τοῦ Ἰησοῦ if he did not know him to be the Messiah: whereas by these words is imported that he knew and taught accurately the *facts* respecting Jesus, but of the *consequences* of that which he taught, of all which may be summed up in the doctrine of Christian baptism, he had no idea.

ἐπίστ. μόνον] Meyer well remarks, that it is not meant that he was absolutely ignorant of the fact of there *being such a thing* as Christian baptism, but ignorant of its being any thing different from that of John: he knew, or recognized in baptism only that which the baptism of John was: a sign of repentance. **26.** ἀκριβέστερον] The former accuracy was only in *facts*: this is the still more expanded accuracy of *doctrine*. That was merely τὰ περὶ τοῦ Ἰησοῦ, as He lived and ministered on earth: this included also the promise of the Spirit, and its performance.

27. προτρεψάμενοι] probably Priscilla and Aquila principally. It may have been from their account of the Corinthian church, that he was desirous to go to Achaia. After προτρεψ. not Apollos, but *the disciples* (at Corinth) must be understood as an *object*. Otherwise αὐτόν would have been expressed. So the remarkable reading of D. συνεβ.] *contulit*, Vulg. contributed, to their help.

διὰ τῆς χάριτος] Bengel, Olsh., Meyer, and others join these words with συνεβάλετο, and understand them '*by the Grace of God which was in him.*' But this, from their position, is very unnatural; and hardly less so from the διά, whereas such a sense would rather require τῇ χάριτι. In the only other two places where the expression occurs (reff.), it refers (1) to the electing grace of God, ref. Gal., (2) to the grace assisting believers to His service, ref. Heb. So that I adopt the more natural rendering of the E. V., those who had believed through grace. "The γάρ should be noticed. His coming was a valuable assistance to the Christians against the Jews, in the controversies which had doubtless been going on since Paul's departure." C. and H., edn. 2, ii. p. 10. **28.**] διακατηλέγχετο, argued down, as we say,—'*proved it in their teeth*:' and then the διά gives the sense of *continuity*,—that this was not done once or twice, but continuously.

ABDE HLPℵ a b c f g h k m o 13

XIX. [1] [m] Ἐγένετο δὲ [n] ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ, Παῦλον [o] διελθόντα τὰ [p] ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἔφεσον καὶ εὑρεῖν τινας μαθητάς, [2] εἶπέν τε πρὸς αὐτοὺς [q] Εἰ [r] πνεῦμα [r] ἅγιον [r] ἐλάβετε [s] πιστεύσαντες; [t] οἱ δὲ πρὸς αὐτὸν [u] Ἀλλ' [u] οὐδ' [v] εἰ πνεῦμα ἅγιόν [w] ἐστιν ἠκούσαμεν. [3] εἶπέν τε [x] Εἰς τί οὖν [x] ἐβαπτίσθητε; οἱ δὲ εἶπαν

m constr., ch. iv. 6 reff. n ch. ix. 3 reff. o ch. xiii. 6 reff. p here only †. see 1 Macc. iii. 37. 2 Macc. ix. 23. ἡ ἄνω Ἀσίη, Herod. i. 95 and al. see Wetst. q ch. i. 6 reff. r ch. viii. 15 reff. s = Rom. xiii. 11. 1 Cor. iii. 5. xv. 2. Eph. i. 13. t ellips., ch. v. 9. ix. 5 al. u Luke xxiii. 15. 1 Cor. iii. 2. iv. 3. Gal. ii. 3. v = ch. x. 16. John ix. 35. 1 Cor. vii. 16. Jer. xxxvii. (xxx.) 6. w pres., ch. xvi. 36 reff. x ch. viii. 16 reff.

CHAP. XIX. 1. for *εγενετο* to *ελθειν*, D syr-mg have *θελοντος δε του παυλου κατα την ιδιαν βουλην πορευεσθαι εις ιεροσολυμα ειπεν αυτω το πνευμα υποστρεφειν* [*revertere* D-lat syr-mg] *εις την ασιαν διελθων δε τα αν. μ. ερχεται.* απολλων A^2L 40: απελλην ℵ¹ 180. for *ελθ., διελθειν* P: *κατελθειν* AEℵ a b o 13. 40 [arm] Jer_1. rec *ευρειν*, omg *τε* in ver 2 (*alteration to simplify constr and get rid of the cha acteristic τε*), with (D)EHLP rel sah Chr: txt ABℵ 13 vulg copt [arm].

2. *τε* see above. rec aft *οι δε* ins *ειπον*, with HL rel [vulg-ed demid Syr coptt æth arm], *ειπαν* P Chr: om ABDE 13. 40 am tol syr. *αλλ ουδε πν. αγ. λαμβανουσιν τινες ηκουσαμεν* D^1(and lat: txt D^d) syr-mg, nimly sah. rec *ουδε*, with (D¹)EHLP rel 36 Chr Marc: txt A B(sic: see table) D^2.

3. *ειπ.* δε D a 133 lect-58: *ο δε ειπ.* AEℵ [k(*οι δε ειπεν*)] 13 vulg copt Jer: *ειπεν ουν* c syr $Marc_1$: txt BHLP rel 36 æth [arm] Chr_1. rec adds *προς αυτους*, with HLP rel [Syr coptt æth] Chr Marc: om ABDEℵ a c h 13. 36 vulg syr arm; *αυτοις* [k] 40 lect-12 Thl-fin. (*ειπαν*, so ABEℵ 13: *ελεγον* D.)

CHAP. XIX. 1—41.] ARRIVAL, RESIDENCE, AND ACTS OF PAUL AT EPHESUS.

1. **τὰ ἀνωτερικὰ μέρη**] By this name were known the eastern parts of Asia Minor, beyond the river Halys, or in comparison with Ephesus, in the direction of that river. So Herodotus, speaking as a Halicarnassian, calls even the neighbourhood of Sardis *τὰ ἄνω τῆς Ἀσίας*, i. 177; including in the term, however, many of the inland districts, Assyria, Babylonia, &c. So that the reading *ἀνατολικά*, which is found in three cursives and Theophyl-sif., is a good gloss. **τινας μαθητάς**] These seem to have been in the same situation as Apollos, see on ch. xviii. 25. They cannot have been mere disciples of John, on account of *πιστεύσαντες*, which can bear no meaning but that of believing *on the Lord Jesus*: but they had received only John's baptism, and had had no proof of the descent of the Holy Spirit, nor knowledge of His gifts. 2. **ἀλλά. πιστεύσ.**] The aorist should be faithfully rendered: not as E. V. '*Have ye received the Holy Ghost since ye believed?*' but **Did ye receive the Holy Ghost when ye became** (not, *when ye had become*: cf. *προσευξάμενοι εἶπαν*, ch. i. 24, and Winer, edn. 6, § 45. 6. b, also note on ver. 29) **believers?** i. e. '*on your becoming believers, had ye the gifts of the Spirit conferred on you?*' —as in ch. viii. 16, 17. This is both grammatically necessary (see also Rom. xiii. 11, *ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν*), and absolutely demanded by the sense; the enquiry being, not as to any reception of the Holy Ghost during the period *since* their baptism, but as to one simultaneous with their first reception into the church: and their *not* having *then* received Him is accounted for by the *deficiency of their baptism*. **ἀλλ' οὐδέ**] **On the contrary, not even . . . ἠκούσαμεν**] Here again, not, '*we have not* heard,' which would involve an absurdity: '*nam neque Mosen neque Johannem Baptistam sequi potuissent, quin de Spiritu Sancto ipso audiissent*' (Bengel); —**but we did not hear, at the time of our conversion**:—Our reception into the faith was unaccompanied by any preaching of the office or the gifts of the Spirit,—our baptism was not followed by any imparting of His gifts: **we did not so much as hear Him mentioned. ἐστιν** cannot, from its position, be emphatic, nor does it mean "were to be had" (Wordsw.), as John vii. 39. The stress of the sentence is on *ἠκούσαμεν*: so far from *receiving* the Holy Ghost, they did not even *hear* of His existence. Tiros only will find an objection to this rendering in *ἐστίν* (expecting *ἦν*): the present is commonly used after the aorist of declarative verbs or verbs of sense, in the clause which contains the matter declared, seen, or heard: the action being transferred *pro tempore* to the time spoken of. See reff. 3.] Paul's question establishes the above rendering, **to what then** (*οὖν*, if ye did not so much as hear of the Holy Ghost at your first believing) **were ye baptised?** If the question and answer in ver. 2 regarded, as in E. V., the *whole in-*

x Εἰς τὸ Ἰωάννου βάπτισμα. 4 εἶπεν δὲ Παῦλος Ἰωάννης y ἐβάπτισεν y1 βάπτισμα z μετανοίας, τῷ λαῷ a λέγων b εἰς τὸν ἐρχόμενον c μετ' αὐτὸν ad ἵνα b πιστεύσωσιν, e τουτέστιν εἰς τὸν Ἰησοῦν. 5 ἀκούσαντες δὲ x ἐβαπτίσθησαν x εἰς τὸ

y constr., Luke vii. 29. y1 Mark i. 4. Luke iii. 3. z ch. xiii. 24 only. a = here only. (see note.) see Matt. iv. 17. b Matt. 3. xii. 16. Mark iii. 9. b w. εἰς, ch. x. 43 reff. c w. person, ch. xiii. 25 (Paul) reff. d arrangement of words, John xiii. 29. Rom. xi. 31. 1 Cor. ix. 15. 2 Cor. ii. 4. Gal. ii. 10. e Matt. xxvii. 46. Mark vii. 2. ch. i. 19. Rom. (i. 12.) vii. 18 al⁴. Philem. 12. Heb. ii. 14 al⁵. 1 Pet. iii. 20.

4. for δε, τε H 192 Thl-sif [om Syr sah]. ins ο bef παυλος D a 180 lect-58. rec aft ιωαννης ins μεν (see ch i. 5), with EHLP rel syr copt Chr$_1$ Marc$_1$: om ABDℵ a 13. 40 vulg sah [arm]. rec ins χριστον bef ιησ., with HLP rel 36 Chr: for τον ιησ., χριστον D: add χρ. 105 lect-12 [Syr] sah sth-pl arm: om ABEℵ a 13[from the space] 40 vulg syr copt sth-rom.

5. aft ακουσ. δε ins ταυτα D ([Syr]).

terval since their conversion, this enquiry would have been more naturally expressed in the perfect. See Gal. iii. 27, where there is the same necessity of preserving the historical sense of the aorists.

εἰς τί] unto (with a view to, as introductory to) **what profession?** They answer, **unto** (that indicated by) **the baptism of John, viz.:** *repentance*, and *the believing on Jesus, then to come*, but *now* (see ch. xviii. 25, note) *the object of our faith*. 4. εἰς τ. ἐρχ. . . . ἵνα π.] This peculiar inversion of words, see reff., seems to mark the hand of Paul. ἵνα does not give (as Meyer) the mere purpose of his baptism (saying that *he baptized* in order that . . . .), but combines, as in similar uses of προσεύχομαι ἵνα and the like, the purport and purpose together: 'He commanded them that they *should* (purport)—and he spoke to them, that they *might* (purpose).' See this discussed in note on 1 Cor. xiv. 13. 5.] Two singular perversions of this verse have occurred: (1) the Anabaptists use it to authorize the repetition of Christian baptism, whereas it is not *Christian baptism* which was repeated, seeing that John's baptism was *not such*, but only the baptism which they now for the first time received; and (2) Beza, Calixtus, Calov., Suicer, Glass., Buddeus, Wolf, and al., wishing to wrest this weapon out of the hands of the Anabaptists, oddly enough suppose this verse to belong still to Paul's discourse, and to mean, '*and the people when they heard him* (John), *were baptized into the name of the Lord Jesus.*' This obviously is contrary to fact, historically: and would leave our present narrative in a singular state: for Paul, having treated their baptism as *insufficient*, would thus proceed on it to impose his hands, as if it were *sufficient*. εἰς τὸ ὄν. τ. κυρ. Ἰησοῦ] Two questions arise here: (1) Was it the ordinary practice to rebaptize those who had been baptized either by John or by the disciples (John iv. 1 f.) *before baptism became, by the effusion of the Holy Spirit*, λουτρὸν παλιγγενεσίας? This we cannot definitely answer. That it was *sometimes* done, this incident shews: but in all probability, in the cases of the majority of the original disciples, the greater baptism by the Holy Ghost and fire on the day of Pentecost superseded the outward form or sign. The Apostles themselves received only this baptism (besides probably that of John): and most likely the same was the case with the original believers. But of the three thousand who were added on the day of Pentecost, very many must have been already baptized by John; and all were *rebaptized without enquiry*. (2) What conclusion can we deduce from this verse respecting the use or otherwise of baptism *in the name of the Father, and the Son, and the Holy Ghost*, in the apostolic period? The only answer must be, that at that early time we have no indication of set formulæ in the administration of either sacrament. Such formulæ arose of necessity, when precision in formal statement of doctrine became an absolute necessity in the church: and the materials for them were found ready in the word of God, who has graciously provided for all necessities of His church in all time. But, in matter of *fact*, such a baptism as this *was* a baptism into the name of the Father, Son, and Holy Ghost. As Jews, these men were already servants of the living God—and by putting on the Son, they received in a new and more gracious sense the Father also. And in the sequel of their baptism, the imposition of hands, they sensibly became recipients of God the Holy Ghost. Where such manifestations were present, the form of words might be wanting; but with us, who have them not, it is necessary and imperative. Dean Howson regards (i. 517; ii. 13) St. Paul's question in our ver. 3 as indicative that the name of the Holy Ghost was used in the baptismal formula. But

ABDE HLPℵ a b c f g h k m o l3

x ὄνομα τοῦ κυρίου Ἰησοῦ. 6 καὶ f ἐπιθέντος αὐτοῖς τοῦ Παύλου f χεῖρας g ἦλθεν τὸ g πνεῦμα τὸ ἅγιον g ἐπ' αὐτούς, h ἐλάλουν τε h γλώσσαις καὶ i ἐπροφήτευον. 7 ἦσαν δὲ οἱ πάντες ἄνδρες k ὡσεὶ *1 δώδεκα. 8 εἰσελθὼν δὲ εἰς τὴν συναγωγὴν m ἐπαῤῥησιάζετο n ἐπὶ μῆνας τρεῖς o διαλεγόμενος καὶ p πείθων τὰ περὶ τῆς q βασιλείας τοῦ q θεοῦ. 9 ὡς δέ τινες r ἐσκληρύνοντο καὶ s ἠπείθουν t κακολογοῦντες τὴν u ὁδὸν v ἐνώπιον w τοῦ πλήθους, x ἀποστὰς ἀπ' αὐτῶν y ἀφώρισεν τοὺς μαθητάς, z καθ' ἡμέραν o διαλεγόμενος ἐν τῇ a σχολῇ Τυράννου. 10 τοῦτο δὲ ἐγένετο n ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς b κατοικοῦντας τὴν

f ch. viii. 17 reff. g here only. Ezek. ii. 2. h ch. ii. 4 reff. i ch. ii. 17, 18, from Joel ii. 28. of historical fact, here first. k = ch. ii. 41 al. fr. l ch. vi. 2 al. fr. δεκαδύο, ch. xxiv. 11 v. r. only. 1 Chron. xv. 10. Esth. ii. 12 only. m ch. ix. 27 reff. n ch. xiii. 31 reff. o ch. xvii. 2 reff. absol., ch. xviii. 4 reff.

p ch. xviii. 4. constr., here (ch. xxviii. 23 rec.) only. 22, 31 only. Luke and Mark passim. q Acts, ch. i. 3. viii. 12. xiv. 22 (xx. 25 v. r.). xxviii. 23. r Rom. ix. 18 reff. s ch. xiv. 2 reff. t Matt. xv. 4 ‖ Mk. (from Exod. xxi. 16). Mark ix. 39 only. u = ch. ix. 2 reff. v = 1 Cor. i. 29. 3 John 6. w absol., ch. ii. 6 reff. x ch. xv. 38 reff. y = Matt. xiii. 49. xxv. 32. Luke vi. 22. 2 Cor. vi. 17. Gal. ii. 12 only. (ch. xiii. 2 reff.) Gen. ii. 10. z ch. ii. 46 reff. a here only ‡. (Gen. xxxiii. 14. Prov. xxviii. 19 only.) b constr., ch. i. 19 reff.

om τον D¹(ins D²) lect-58. aft ιησ. ins χριστου D 64. 137 syr-w-ast [Syr sah sth-pl] Jer$_1$ Ambr$_1$: add further εις αφεσιν αμαρτιων D syr-w-ast (and Jer in ver 4).

6. επιθεντος(sic) D¹(txt D²). rec ins τας bef χειρας, with EL rel 36 Chr$_1$ Marc$_1$: om ABHPℵ c m. (13 def.)—χειρα D am demid Syr sth, D also places χειρα bef του παυλου. for ηλθ., ενθεως επεπεσεν D Jer$_1$: continuo venit tol. επ αυτους D¹(txt D²) lect-58. for τε, δε D-gr o 25 E-lat coptt: om m D-lat arm. aft γλωσσαις ins ετεραις [so sah] *et senserunt illi in scipsis quod et interpretarentur ipsi.* τινες δε syr-mg. rec προεφητ., with EHLP rel Chr: εφητευον a¹: txt ABDℵ 36. (13 def.)

7. * rec δεκαδύο, with HLP rel Chr$_1$ Thl-sif: δωδεκα (*see ch* xxiv. 11) ABDEℵ a k m 13. 36. 40 Thl-fin.

8. aft εισελθων δε ins ο παυλος D Syr sth. ins εν δυναμει μεγαλη bef επαρρησιαζετο D syr-mg. om τα BD lect-12 vss: ins AEHLPℵ 13. 36 Chr$_1$. for θεου, κυριου 36 (so c in ver 10; and for κυριου, θεου k in ver 20).

9. τινες μεν ουν αυτων D[-gr]. aft την οδον ins του κυριου E [vulg-ed tol] am^2 demid: του θεου 5. 8. 73 Syr. aft του πληθους ins των εθνων DE Syr syr-w-ast. [ins] τοτε [bef αποστας] D Syr syr-w-ast. [aft] αποστας [ins] ο παυλος D Syr [syr.w-ast sth]. ins το bef καθ' ημεραν D c. om εν ℵ¹: but afterwards supplied *eadem mane.* τυραννιου D-gr 3. 95¹. rec aft τυραννου ins τινος (*see ch* x. 22, xiii. 15, xvii. 34, *where also* D *inserts* τις), with DEHLP rel 36 [vulg-clem am syr arm] Chr$_1$, add further απο ωρας ε' εως δεκατης D 137 syr[-mg]: om ABℵ [13 from the space] 27-9. 81 fuld tol [Syr] coptt.

10. for ωστε to ελλ., ε(ω)ς[*ita ut*] παντες οι κατοικουντες την ασιαν (η)κουσαν τους

the inference seems to me insecure.

6.] See ch. viii. 17; x. 46, and note on ch. ii. 4: and on ἐπροφ., ch. xi. 27, note.

7.] οἱ πάντ., in all: so Herod. vii. 4, βασιλεύσαντα τὰ πάντα ἔτεα ἑξ τε κ. τρεἡκοντα: Thuc. v. 120, πεσόντων δὲ τῶν πάντων πολλῶν. See Kühner, § 489 e.

9.] Probably the school of Tyrannus was a private synagogue (called Beth Midrasch by the Jews), where he might assemble the believing Jews quietly, and also invite the attendance of Gentiles to hear the word. But it is also possible that, as commonly supposed, Tyrannus may have been a Gentile sophist. The name occurs as a proper name, 2 Macc. iv. 40 Ed-vat. (Αυρανου AB), —and with τινος (see var. readd.).

10. ἔτη δύο] We cannot derive any certain estimate of the length of Paul's stay in Ephesus from these words,—even if we add the three months of ver. 8,—for vv. 21, 22 admit of an *interval after the expiration of the two years and three months.* And his own expression, ch. xx. 31, τριετίαν, implies that it was longer than from this chapter would at first sight appear. He probably (compare his announced intention, 1 Cor. xvi. 8, with his expectation of meeting Titus at Troas, 2 Cor. ii. 12, 13, which shews that he was not far off the time previously arranged) left Ephesus about or soon after the third Pentecost after that which he kept in Jerusalem. See Prolegg. to 1 Cor. § vi.

πάντας τ. κατ.] Hyperbolical:—*all had the opportunity,* and probably some of every considerable town availed themselves of it. To this long teaching of Paul the seven

'Ασίαν ἀκοῦσαι τὸν [c]λόγον τοῦ [c]κυρίου, 'Ιουδαίους τε καὶ "Ελληνας. 11 [d]δυνάμεις τε οὐ τὰς [e]τυχούσας ὁ θεὸς ἐποίει [f]διὰ τῶν χειρῶν Παύλου, 12 ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας [g]ἀποφέρεσθαι ἀπὸ τοῦ [h]χρωτὸς αὐτοῦ [i]σουδάρια ἢ [k]σιμικίνθια καὶ [l]ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους τά τε [m]πνεύματα τὰ [m]πονηρὰ [n]ἐκπορεύεσθαι. 13 [o]ἐπεχείρησαν δέ τινες καὶ τῶν [p]περιερχο-

d σουδαρια ... ABDE HLP𝔑 a b c d f g h k m o 13

c ch. xiii. 49 reff.
d = Matt. vii. 22. ch. ii. 22. Gal. iii. 5 ‡.
e = ch. xxviii. 2 only ‡.
3 Macc. iii. 7. μικρὰς καὶ τὰς τυχούσας πράξεις, Polyb. i. 35. 6. οὐ τ. τυχοῦσαν ἀπορίαν, id. i.
f ch. xiv. 3 reff.

42. 12. οὐχ ὁ τυχὼν ἀνήρ (said of Moses), Longin. de Subl. § 9.
g w. ἐπί, Rev. xxi. 10. εἰς, Luke xvi. 23. 1 Cor. xvi. 3. Rev. xvii. 3. 2 Chron. xxxvi. 7. absol., Mark xv. 1 only. h here only. Exod. xxviii. 36 (42).
i Luke xix. 20. John xi. 44. xx. 7 only †.
k here only †. l = here (Luke xii. 58. Heb. ii. 15) only. Job ix. 34. constr., Xen. Anab. vii. 1. 4.
m = Luke vii. 21. viii. 2. Acts, here, &c., 4 times only. Luke only, exc. Matt. xii. 45. 1 Kings xix. 9.
n = here [and Matt. xvii. 21] only. o ch. ix. 29 reff. p = here only. Xen. Œcon. x. 10. (ch. xxviii. 13 reff.)

λογους του κυριου ιουδαιους και ελληνες D¹-gr(txt (but απαντας) D⁴). rec aft κυρ. ins ιησου, with [H(sic, Treg)] LP rel: om ABDE𝔑 a c k 13. 36. 40 vulg syrr copttt [æth] arm.

11. for τε, δε D¹-gr(txt D¹) a h 38 syr copt Thl-sif. rec ετοιει bef ο θεος, with HLP rel [vulg-clem] syrr copt æth Chr₁ Thl-sif: txt ABDE𝔑 m 13 am(and demid fuld tol) sah arm Thl-fin.

12. rec επιφερεσθαι (*prob corrn to suit επι τ. ασθ.: see note*), with DHLP rel [æth (appy)] Chr₁: περιφ. 96. 142: txt ABE𝔑 a 13. 36. 40 [syrr(appy) arm], *deferrentur* vulg [L¹ repeats επιφ. aft αυτου]. for ἤ, και 7. 68. 104-5 vulg-ed(and tol) Thl-fin: ἢ και D-gr arm. απαλλαγεισθαι B¹ h¹ o. [for πνευματα τα, πνα] τα D[E]. rec εξερχεσθαι (*more usual word for the going out of evil spirits, see Luke* iv. 35, 36, 41, viii. 2, 29, 33 *al, cà* viii. 7, xvi. 18), with HLP rel Chr: txt ABDE𝔑 a c d k 13. 36. 40. rec adds απ αυτων (*supplementary insertion*), with HLP rel Chr: εξ αυτων sah: om ABDE𝔑 a c d k 13. 36. 40 vulg syrr copt [æth] arm.

13. rec (for και) απο, with LP 13 rel copt Chr: και απο H 25. 73. 95¹-8-9 (syr) arm: *et de* vulg: απ D 48 (*the και has been omd either as unnecessary, or perhaps, as Meyer, because it seemed unworthy of St. Paul to couple him with these: then the απο or απ inserted, to define the gen more exactly*): txt ABE𝔑 a c m Syr.

churches of Asia owe their establishment.

11. οὐ τὰς τυχ.] See reff. miracles of no ordinary kind. *In what* they differed from the usual displays of power by the Apostles, is presently related: viz. that even garments taken from him were endued with miraculous power. 12.] The rec. reading, ἐπιφέρεσθαι, may have been occasioned by the ἐπί preceding: the other, again, by the ἀπό following: in such uncertainty the reading of the ancient MSS. must prevail. σουδ.] handkerchiefs: see ref. Luke, and notes there.

σιμικ.] not *napkins*, but *semicinctia*, aprons, such as servants and artisans use. ἀμφότερα λινουθῆ εἰσι, Schol. *Diseases*, and *possession by evil spirits*, are here plainly *distinguished* from each other. The rationalists, and semi-rationalists, are much troubled to reconcile the fact related, that such handkerchiefs and aprons *were instrumental in working the cures*, with what they are pleased to call a popular notion founded in superstition and error. But in this and similar narratives (see ch. v. 15, note) Christian faith finds no difficulty whatever. All miraculous working is an exertion of the direct power of the Allpowerful; a suspension *by Him* of His ordinary laws: and whether He will use *any* instrument in doing this, or *what* instrument, must depend altogether on His own purpose in the miracle—the effect to be produced on the recipients, beholders, or hearers. Without His special selection and enabling, *all instruments were vain*; with these, *all are capable*. In the present case, as before in ch. v. 15, it was His purpose to exalt His Apostle as the Herald of His gospel, and to lay in Ephesus the strong foundation of His church. And He therefore endues him with this extraordinary power. (Wordsw. sees an especial fitness in this having occurred at *Ephesus* (see on ver. 19), and refers to God having shewed in Egypt that His power was greater than that of Satan working by magicians: and it may well have been so.) But to argue by analogy from such a case,—to suppose that because our Lord was able, and Peter, and Paul, and in O. T. times Elisha, were enabled, to exert this peculiar power, therefore the same will be possessed by the body or relics of every real or supposed saint, is the height of folly and fanaticism. The true analogy tends directly the other way. In *no cases but these* do we find the power, even in the apostolic days: and the general cessation of all extraordinary gifts of the Spirit would lead us to the inference that,

ABDE HLPℵ a b c d f g h k m o 13

μένων Ἰουδαίων [q] ἐξορκιστῶν [m] ὀνομάζειν [r] ἐπὶ τοὺς [s] τρόπους ἐξορκίσασιν καταλιπεν, Jos. Antt. viii. 2. 5 (of Solomon). (see below (u).) [t] ἔχοντας τὰ [m] πνεύματα τὰ [m] πονηρὰ τὸ [s] ὄνομα τοῦ [s] κυρίου Ἰησοῦ, λέγοντες [u] Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν [v] ὃν Παῦλος [v] κηρύσσει. 14 ἦσαν δέ τινες Σκευᾶ Ἰουδαίου [w] ἀρχιερέως ἑπτὰ υἱοὶ [οἱ] τοῦτο [x] ποιοῦντες. 15 ἀποκριθὲν δὲ τὸ [m] πνεῦμα τὸ [m] πονηρὸν εἶπεν αὐτοῖς Τὸν Ἰησοῦν γινώσκω καὶ τὸν Παῦλον [y] ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; 16 Καὶ [z] ἐφαλόμενος ὁ ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ [m] πνεῦμα τὸ [m] πονηρόν, [a] κατακυριεύσας ἀμφοτέρων [b] ἴσχυσεν κατ' αὐτῶν,

q here only τ. Acts xix. 13. r here only. s 2 Tim. ii. 19. Isa. xxvi. 13. t = ch. xvi. 16 reff. u (and constr.) Mark v. 7 only. (2 Chron. xxxvi. 13. Neh. xiii. 25 BN &c.) ἐξορκίζω, 1 Thess. v. 27. Neh. as above, A. Ald. compl. only. v ch. ix. 20 reff. w = here only. x constr. (without οἱ), ch. ii. 5 reff. y w. acc., ch. xviii. 25. James iv. 14. Jude 10. Deut. xxxi. 27. z here only. 1 Kings x. 6. xi. 6. xvi. 13 only. a = here (Matt. xx. 25 ‖ Mk. 1 Pet. v. 3) only. Num. xxi. 24. xxxii. 22, 29. Ps. ix. 25. b = Rev. xii. 8 only. Exod. i. 9. Ps. xii. 4.

περιερχομενων D[1][-gr]. om του D[1](ins D[3]). rec ορκιζομεν (*alteration to suit the plurals preceding*), with HLP rel [syrr sah seth arm-mss] Chr: εξορκιζομεν a o 36: txt ABDEℵ 13. 40 vulg copt [arm]. ins κυριον bef ησ. ℵ[1]. rec ins o bef παυλος, with L rel Thl: om ABDE H[e sil] Pℵ c m 13. 40 Chr[1].

14. for ver, εν οις[*in quo*] και[om syr-mg] υιοι (add εκτα syr-mg) σκευα τινος ιερεως ηθελησαν το αυτο ποιησαι εθος ειχαν τους τοιουτους εξορκιζειν και εισελθοντες προς τον δαιμονιζομενον [*introierunt adimplentes*] ηρξαντο επικαλεισθαι το ονομα λεγοντες παραγγελλομεν σοι εν ιησου ον παυλος κηρυσσει εξελθειν (εξ. bef κηρ. D[1]) D syr-mg. τινος B(D) E-gr 36 demid Syr copt [arm] (*alteration, τινες not appearing to the copyist to agree with the definite* εκτα): τινας m: txt AHLPℵ 13 rel vulg E-lat syr Chr[1]. rec υιοι bef σκευα (omg it after εκτα), with (D)HLP rel 36 (Syr copt) syr Chr: om m 180: txt ABEℵ a 13(sic) 14[1]-5-8. 40 vulg arm (sah). σκευα A. ιουδαιοι L. om οι (*originally perhaps owing to* οι *of* υιοι *preceding*) ABℵ a 13.

15. τοτε αποκριθη το πν. το πον. (και) ειπεν D, και insd by D[4]. rec om αυτοις, with EHLP rel Thl-sif: ins ABDℵ a c m 13. 36 vulg syrr copt seth arm Chr[1] Thl-fin. ins μεν bef ιησουν B E-gr ℵ[3] c 40. 137 syr [Cassiod[1]].

16. rec εφαλλομενος, with (D)EHLPℵ[3] rel Chr[1]: εναλλομ. D: txt ABℵ[1]. rec επ' αυτους bef ο ανθρωπος (*alteration of characteristic order*), with (D)HLP [vulg-clem Syr copt seth] Chr[1] Thl-sif: om εν αυτους a 69. 105 arm: E places it aft το πονηρον: txt ABℵ c m 13. 40 am(and demid fuld) syr Chr-comm[1] Thl-fin.—εις αυτους D vulg. rec ins και bef κατακυριευσας, with HLPℵ[1] rel 36 vulg [arm, Treg] Chr: om ABDEℵ[3] a c 13. 40 copt [sah] arm. κυριευσας D: κρατησας 15-8. 36. 180: κατακυριευσαν AEHLP rel: -σεν a: txt Bℵ c o 13. rec for αμφοτερων, αυτων (*corrn to suit* εκτα above: *see note*), with HLP rel Syr: αυτου d: [*eorum septem* sah: *eorum*] *omnium* seth-rom: om E: txt ABDℵ a 13. 36. 40 vulg syr-mg-gr [copt arm] Thl-fin. ενισχυσεν ℵ[1] e: κατισχυσε c.

à fortiori these, which were even then the rarest (*οὐχ αἱ τυχοῦσαι*), have ceased also.

13.] See note on Matt. xii. 27, respecting the Jewish exorcists. These men, seeing the success of Paul's agency in casting out devils, adopt the Name of Jesus in their own exorcisms. 14. ἀρχιερέως] The word must be used in a wide sense. He may have been chief of the priests resident at Ephesus: or perhaps chief of one of the twenty-four courses.

τινες does not belong to ἑπτά, see ch. xxiii. 23, but stands alone, recalling the τινες of the preceding verse. Without the οἱ it would be, '*certain men*, &c. *were attempting this*,' ἦσαν and ποιοῦντες being taken together. With it, **They were** (it was) **certain men, seven sons, &c. who attempted this.** 15.] The narrative, from describing the nature of the attempt, passes to a single case in which it was tried, and in which (see below) two only of the brothers were apparently concerned.

No difference between γινώσκω and ἐπίσταμαι must be pressed:—the two verbs are apparently used as separating Jesus and Paul, so that they do not stand together in the same category:—as in E. V., **Jesus I know, and Paul I know**: the One being God in heaven, the other man on earth.

16. ἀμφοτέρων] The weight of manuscript evidence for this reading is even surpassed by its internal probability. There would be every reason, as *seven* have been before mentioned, for altering it into αὐτῶν: but no imaginable one for substituting it for αὐτῶν. *Two only*, it would seem, were thus employed on this particular occasion:

ὥστε γυμνοὺς καὶ [e] τετραυματισμένους [d] ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. 17 τοῦτο δὲ ἐγένετο [e] γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ [f] Ἕλλησιν τοῖς [f] κατοικοῦσιν τὴν Ἔφεσον, καὶ [g] ἐπέπεσεν φόβος ἐπὶ πάντας αὐτούς, καὶ [h] ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 18 πολλοί τε τῶν [i] πεπιστευκότων ἤρχοντο [k] ἐξομολογούμενοι καὶ [l] ἀναγγέλλοντες τὰς [m] πράξεις αὐτῶν. 19 [n] ἱκανοὶ δὲ τῶν τὰ [o] περίεργα πραξάντων [p] συνενέγκαντες τὰς [q] βίβλους [r] κατέκαιον [s] ἐνώπιον πάντων· καὶ [t] συνεψήφισαν τὰς [u] τιμὰς αὐτῶν καὶ [v] εὗρον [w] ἀργυρίου [x] μυριάδας πέντε. 20 οὕτως [y] κατὰ [y] κράτος τοῦ [z] κυρίου ὁ [z] λόγος [a] ηὔξανεν καὶ [b] ἴσχυεν.

e Luke xx. 13 only. Ezek. xxviii. 16.
d ch. xvi. 27 al. Judg. vi. 11.
e = ch. i. 19 reff.
f constr., ch. i. 19 reff.
g ch. viii. 16 reff.
h = ch. x. 46 reff.
i absol., ch. xv. 5 reff.
k = Matt. iii. 6. Mark i. 5. James v. 16‡.
l ch. xiv. 27 reff.
m = Matt. xvi. 27. Luke xxiii. 51. Rom. viii. 13. (xii. 4.) Col. iii. 9 only. 2 Chron. xii. 16.
n = ch. xii. 13 reff.
o = here (1 Tim. v. 13) only†. (-γάζεσθαι, 2 Thess. iii. 11. Sir. iii. 23. -γεία, Sir. xii. 22.)
p = here only‡. Xen. Anab. vi. 4. 9.
q Matt. i. 1 al. Dan. ix. 2.
r Matt. xiii. 30. Luke iii. 17 al. Gen. xxxviii. 24.
s = ch. ii. 25 reff.
t here only†.
u = Matt. xxvii. 9. 1 Cor. vi. 20. vii. 23. Ps. xlviii. 8.
v = ch. xxvii. 28. 1 Chron. xx. 2.
w sing. = here only. 2 Kings x. 22. see Matt. xxvi. 9.
x Luke xii. 1. ch. xxi. 20. Heb. xii. 22. Jude 14. Rev. v. 11. ix. 16 only. Deut. xxxiii. 17.
y here only†. Jos. Antt. viii. 11. 3.
z ch. xiii. 49 reff.
a intr., ch. vi. 7 reff.
b = here only. Exod. i. 20. Xen. Cyr. vi. 1. 24. see ver. 16.

aft ἐκφυγεῖν ins αυτους A.

17. ins τοις bef ιουδ. EP 192. om τε DE sah. om την A^1E c 137. επεσεν (*mistake: or prep omd as unnecessary*) AD 13, επεεν E.—φοβος bef εν. D. ins ο bef φοβος $\aleph^1$. om του DP (o^1 ?) 101-33.

18. for τε, δε D[-gr] 36 coptt. πιστευοντων D [vulg E-lat]: -σαντων E[-gr] 28. (Mai Tischdf state expr agst Bch that there is in B no insn aft εξομ.)

19. om δε D^1-gr: τε E syr Bas$_1$ Chr$_1$. των περι τα εργα D^1[-gr](txt D^2). aft συνενεγκαντες ins και D. κατεκαυσαν E vulg. συνκατεψηφισαν E. om last και D^1(ins D^2).

20. rec ο λογος bef του κυριου (*corrn of characteristic order*), with HLP$\aleph^2$ 13. 36 rel [am sah-marg arm] copt Chr$_1$: [ο λ. τ.] θεου E [k] 21. 73. 106^2 vulg[-clem(with fuld &c.)] sah[-txt] arm: txt AB$\aleph^1$. ουτως κατα κρατος ενισχυσεν και η πιστις του θεου ηυξανε και επληθυνετο(επληθυνε D^1) D: Syr also has η πιστις του θεου. ισχυσεν $\aleph$.

and Luke has retained the word as it stood in the record furnished to him. Whether any similar occurrence happened to the rest, we are not informed: this one is selected as most notorious. γυμνούς] With their clothes torn off them. 18.] The natural effect of such an occurrence was to induce a horror of magical arts, &c., which some were still continuing to countenance or practise secretly, together with a profession of Christianity. Such persons now came forward and confessed their error. The πράξεις of this verse denotes the *association with* such practices: the next verse treats of the *magicians themselves*. 19. περίεργα] '*male sedula*' ('*curiosa*,' Hor. Epod. xviii. 25). τὶς τῶν περιέργων in Aristænet. Ep. ii. 18, is '*a magician*' (Kuin.). τὰς βίβλους] Magical *formulæ*, or *receipt-books*, or *written amulets*. These last were celebrated by the name of Ἐφέσια γράμματα. So Eustath. ad Hom. Od. τ. p. 694 (Kuin.): Ἐφέσια γράμματα—ἐτύφθαί γάρ τινες φασιν ἐκεῖναι ἦσαν, ἃς καὶ Κροῖσος ἐπὶ τῆς πυρᾶς εἰπὼν ἀφελήθη· καὶ ἐν Ὀλυμπίᾳ δὲ φασί, Μιλησίου καὶ Ἐφεσίου παλαιόντων τὸν Μιλήσιον μὴ δύνασθαι παλαίειν διὰ τὸ τὸν ἕτερον περὶ τῷ ἀστραγάλῳ ἔχειν τὰ Ἐφέσια γράμματα· ὧν γνωσθέντων καὶ λυθέντων αὐτῷ, τριακοντάκις τὸ ἑξῆς πεσεῖν τὸν Ἐφέσιον. See more illustrations in Wetst. They were copies of the mystic words engraved on the image of the Ephesian Artemis. Eustath. in C. and H. ii. 16. ἀργ. μυρ. πέν.] 50,000 drachmæ, i. e. denarii: for the drachma of the Augustan and following ages was not the real Attic drachma, but the Roman denarius—about 8½*d.* of our money: which makes the entire value about £1770. That drachmæ and not shekels (Grot., Hamm.) are meant, is plain: for Luke is writing of a Grecian town, and to a Greek. 20. κατὰ κράτος] "Eo modo dicitur urbs *alpeῖσθαι κατὰ κράτος, quæ ví expugnatur*, apud Plut. Apophth. p. 176. Hinc lucem mutuatur locus, Act. xix. 20, ubi dicitur verbum Domini κατὰ κράτος ἰσχύειν, *per vim invalescere*, quasi oppugnans et vi expugnans corda hominum." Hermann on Viger, p. 632. So κατὰ μικρόν, κατ' ὀλίγον, καθ' ὑπερβολήν, κατὰ κόσμον. See Bernhardy, Syntax, p. 241, f.

21 Ὡς δὲ [c]ἐπληρώθη ταῦτα, [d]ἔθετο ὁ Παῦλος ἐν τῷ [e]πνεύματι [f]διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἰερουσόλυμα, εἰπὼν ὅτι [g]μετὰ τὸ γενέσθαι με ἐκεῖ [h]δεῖ με καὶ Ῥώμην [i]ἰδεῖν. 22 ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν [k]διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς [l]ἐπέσχεν χρόνον [m]εἰς τὴν Ἀσίαν. 23 ἐγένετο δὲ [n]κατὰ τὸν [n]καιρὸν [n]ἐκεῖνον [o]τάραχος [o]οὐκ [o]ὀλίγος περὶ [p]τῆς ὁδοῦ. 24 Δημήτριος γάρ τις ὀνόματι [q]ἀργυροκόπος [r]ποιῶν [s]ναοὺς [t]ἀργυροῦς Ἀρτέμιδος [uv]παρείχετο τοῖς [w]τεχνίταις [o]οὐκ [o]ὀλίγην [u]ἐργασίαν, ABDE HLP𝔑 a b c d f g h k m o 13

c = Luke vii. 1. d = Luke ix. 44. xxi. 14. ch. v. 4. Hagg. ii. 19. see ch. i. 7. e ch. xvii. 16 reff. f ver. 1. g ch. i. 3. xx. 1. Heb. x. 16, 26 al. Gen. xiv. 17. h = ch. iv. 12 reff. i of place, = here only. k Matt. xxv. 44. Rom. xv. 25 al. † l = here (ch. iii. 5 reff.) only. Gen. viii. 10, 12. Xen. Cyr. v. 4. 36. xxii. 4. vi. 29 only. (-σειν, Jer. ib.) s = here only. ii. 20. w ver. 38. Rev. xviii. 22. Hob. xi. 10 only. Deut. xxvii. 15. (-πη, ch. xviii. 3.)

m = Mark i. 39. ch. viii. 40. xxi. 13. xxiii. 11. xxv. 4 al. o ch. xii. 18 (reff.). p ch. ix. 2 reff. n ch. xii. 1 only. Num q here only. Judg. xvii. 4 B. Jer. r partic., = ch. xv. 29. xvi. 34. 2 Pet. i. 19. Winer, edn. 6, § 45. 4. † 2 Tim. ii. 20. Rev. ix. 20 only. Isa. t ἔπεμψαν δὲ . . . χρυσοῦς ναούς, Diod. Sic. xx. 14. u ch. xvi. 16 (reff.). v mid., = Col. iv. 1. Tit. ii. 7. see Winer, edn. 6, § 38. 6.

21. for ως to ταυτα, τοτε D. (o) παυλος bef εθετο DE 137.—om o D 137. om εν E-gr 40. 68. διελθειν ADEP k. ins την bef αχαιαν (*contra uniformity*) ADE a b d o 13: om BHLP𝔑 rel 36 Chr$_{1}$. ins και bef πορευεσθαι DP^{2}. rec ιερουσαλημ, with HLP rel 36 Thl-sif: txt ABE𝔑 c k [13] 40 vulg Chr-comm$_{1}$ Thl-fin [Orig-int$_{1}$]. ιεροσολυσολυμα D.

22. for αποστ. δε, και αποστ. D Syr æth. om την E𝔑 b k m o. for διακονουντων αυτω, διακονουν (= -ων?) αυτων A: for αυτω, αυτων [H] e. aft αυτω 𝔑^{1} has written ειν, but marked it for erasure. aft χρονον ins ολιγον D-gr 25: τινα χρ. 40 arm. εν τη ασια[*in Asiam*] D sah.

24. for ονοματι, ην D-gr: om D-lat sah. ναον αργυρουν 𝔑^{1}. om αργυρους B. ins ος bef παρειχε (*repeating the termination of* Αρτεμιδος) D. παρειχε (*confusion from* τοις *follg*) A^{1}DE: txt A^{2}BHLP𝔑 rel 36 Chr. rec εργασιαν bef ουκ ολιγην, with EHLP rel syr Chr Thl-sif: txt ABD𝔑 k m 13 vulg [arm(Tischdf)] Thl-fin.

21. ταῦτα] The occurrences of vv. 19, 20.

ἐν τῷ πν.] An expression mostly used by Paul, see ref. δεῖ] As he was sent to the Gentiles, he saw that the great metropolis of the Gentile world was the legitimate centre of his apostolic working. Or perhaps he speaks under some divine intimation that *ultimately* he should be brought to Rome. If so, his words were literally fulfilled. He *did* see Rome after he had been at Jerusalem this next time: but after considerable delay, and as a prisoner. Cf. the same design expressed by him, Rom. i. 15; xv. 23—28; and Paley's remarks in the Horæ Paulinæ. **22.**] He intended *himself to follow* after Pentecost, 1 Cor. xvi. 8. This mission of Timothy is alluded to 1 Cor. iv. 17 (see ib. i. 1); xvi. 10. The object of it was to bring these churches in Macedonia and Achaia into remembrance of the ways and teaching of Paul. It occurred shortly before the writing of 1 Cor. He was (1 Cor. xvi. 11) soon to return:—but considerable uncertainty hangs over this journey. We find him again with Paul in Macedonia, 2 Cor. i. 1: but apparently he had not reached Corinth. See 1 Cor. xvi. l.c.; and 2 Cor. xii. 18, where he would probably have been mentioned, had he done so. On the difficult question respecting a journey of Paul himself to Corinth during this period, see notes, 2 Cor. xii. 14; xiii. 1,—and Prolegg. to 1 Cor. § v.

Ἔραστον] This Erastus can hardly be identical with the Erastus of Rom. xvi. 23, who must have been resident at Corinth: see there: and therefore hardly either with the Erastus of 2 Tim. iv. 20; see note there. εἰς τ. Ἀσίαν] i. e. in (but beware of imagining εἰς to be '*put for*' ἐν, here or any where. It gives the *direction* of the tarrying, as in the expressions ἐς δόμους μένειν, Soph. Ag. 80, and διεκαρτέρουν εἰς τὴν πατρίδα, Lycurg. cont. Leocr., p. 158. It is far better to take it thus, with Meyer, than with Winer, Gr., edn. 6, § 50. 4. b, as importing 'in favour of,' 'for the benefit of') Ephesus: Asia is named by way of contrast with Macedonia, just before mentioned. This is evident by the following event taking place at Ephesus.

24. ναοὺς ἀργ.] These were small models (ἀφιδρύματα) of the celebrated temple of the Ephesian Artemis, with her statue, which it was the custom to carry on journeys, and place in houses, as a charm. Chrys. καὶ πῶς ἔνι ναοὺς ἀργυροῦς γενέσθαι; ἴσως ὀβελίσκια μικρά. Ammian. Marcellin. xxii. 13: 'Asclepiades philosophus . . . . deæ cœlestis argenteum breve figmentum quocunque ibat secum solitus efferre . . . .' Diod. Sic. i. 15: ναοὺς χρυ-

25 οὓς [x] συναθροίσας, καὶ τοὺς [y] περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν Ἄνδρες, ἐπίστασθε ὅτι [z] ἐκ ταύτης τῆς [u] ἐργασίας ἡ [a] εὐπορία ἡμῖν [z] ἐστιν, 26 καὶ [b] θεωρεῖτε καὶ ἀκούετε [b] ὅτι οὐ μόνον Ἐφέσου ἀλλὰ [c] σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος [d] πείσας [e] μετέστησεν [f] ἱκανὸν [f] ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ [g] διὰ χειρῶν [h] γινόμενοι. 27 οὐ μόνον δὲ τοῦτο [i] κινδυνεύει ἡμῖν τὸ [k] μέρος εἰς [l] ἀπελεγμὸν [m] ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς [n] μεγάλης [o] θεᾶς ἱερὸν Ἀρτέμιδος [pq] εἰς οὐθὲν [q] λογισθῆναι, [r] μέλλειν τε καὶ [s] καθαιρεῖσθαι

x ch. xii. 19 only. Deut. i. 41.
y = Luke x. 40, 41. περὶ τὴν ἐργασίαν οὖσα τῆς χώρας, Diod. Sic. i. 74.
z = Luke xii. 15. John xviii. 36.
a here only †. Judg. vi. 12 Aquil. Prov. xii. 4 Symm. (-εἴσθαι, ch. xi. 29.)
b Mark xvi. 4. John iv. 19. xii. 19. ch. xxvii. 10. (Dan. iii. 27 [94].)
c ch. xiii. 44 reff.
d ch. xviii. 4 reff.
e = here only. (ch. xiii. 22 reff.) Josh. xiv. 8. τὰ ἐκεῖ πάντα πρὸς Δακεδαιμονίους μετέστησεν, Xen. Hell. ii. 2. 5.
f ch. xi. 24 (reff.).
g ch. xiv. 3.
h = John i. 3. Heb. xi. 3. Gen. ii. 4. and inf., Jonah i. 4.
i ver. 40. absol., Luke viii. 23. 1 Cor. xv. 30 only. Isa. xxviii. 13. w. τοῦ inf. xix. 3 ‖ Isa.)
k = here only. 3 Macc. v. 17.
l here only †. (ἔλεγμός, 4 Kings
m — John v. 24. Job xxxiii. 28 BℵF(not A) &c.
n ch. viii. 9 reff.
o here (vv. 25, 27 v. r.) only †.
p = ch. x. 4 reff.
q Rom. ii. 26. iv. 3. ix. 6. Wisd. ix. 6.
r = ch. xx. 38 al.
s — 2 Cor. x. 5. Jer. xxix. 16. (xlix. 17.) constr. here only. καθαιρεῖν τε τῆς τοῦ θεοῦ δόξης, Diod. Sic. iv. 8.

25. for *ους, ουτος* (omg *και*) D 137 tol [Syr] sah : c has *ουτος* but retains *και*. *τοιαυτας*(sic) ℵ. for *εργατας, τεχνεταs* D-gr-corr(*-ταις* D¹) : *artifices* E-lat. for *ειπεν, εφη* D. add *προς αυτους* D [Syr sah æth]. aft *ανδρες* ins *συντεχνειται* D syr-w-ast sah. *επισταται*(sic) D. rec *ημων* (*corrn, as more usual constr*), with HLP rel syrr æth Chr$_1$ Thl-sif : txt ABDEℵ c d 13. 40 vulg coptt [arm] Thl-fin.

26. *ακουετε και θεωρειτε* D Syr. om *οτι* D[-gr]. ins *εως* bef *εφεσ.* D-gr 14¹ : *της* a m Thl-fin.—*ipsius Ephesi* D-lat. *εφεσιου* D. aft *αλλα* ins *και* A D-gr L 13. 36. 40. 106-80 demid Syr Chr$_1$ Thl-sif : om BEHPℵ rel vulg D-lat coptt [syr æth arm] Thl-fin. om *της* D¹(ins D²) m. aft *ουτος* ins *τις τοτε* D¹ : *hic quidam tunc* D-lat. om *πεισας* ℵ. *απεστησεν* E. aft *οτι* ins *ουτοι* D-gr. om *οι* ℵ¹ 57. *γενομενοι* D¹(*γεινομ.* [B¹]D²) 68.

27. om *δε* E-gr. *ημιν* bef *κινδυνευει* D m (*-νευσει* D²ℵ [vulg]). *το μερος* bef *κινδ. ημ.* A c 137. om *αλλα* ℵ¹. rec *αρτεμιδος* bef *ιερον* (*corrn of characteristic order*), with ABLℵ 13. 36 rel Thl-fin : txt DEHP b f g o Chr$_1$ Thl-sif Jer$_1$. rec *ουδεν*, with DEL 13. 36 rel Chr : txt ABHPℵ d f. *λογισθησεται* (*emendation of constr*) ADE vulg Syr : txt BHLPℵ rel 36 Chr Thl. *μελλει* A¹(D¹) a e vss Thl [Jer$_1$] : txt BD²EHLPℵ 13 rel Chr Œc.—*αλλα καθερισθαι μελλει(ν)* D. Steph (for *τε*) *δε*, with HL rel vulg Chr$_1$ Thl : om a e : txt ABEPℵ c 13 [(Syr) syr coptt (æth) arm] Jer$_1$. om *και* E c.

σοῦς δύο. Dio Cass. xxxix. 20: *νεὼς Ἥρας βραχὺς ἐπὶ τραπέζης τινὸς πρὸς ἀνατολῶν ἱδρυμένος*. We may find an exact parallel in the usages of that corrupt form of Christianity, which, whatever it may pretend to teach, in practice honours similarly the "great goddess" of its imagination. **26. τὰ τοιαῦτα**] All sorts of memorials or amulets connected with the worship of Artemis. Dean Howson (ii. p. 98) suggests that possibly *Alexander the coppersmith* may have been one of these craftsmen : see 2 Tim. iv. 14. **26.**] The people believed that the images themselves were gods : *τὰ χαλκᾶ καὶ τὰ γραπτὰ καὶ λίθινα μὴ μαθόντες, μηδὲ ἐθισθέντες ἀγάλματα καὶ τιμὰς θεῶν, ἀλλὰ θεοὺς καλεῖν*. Plutarch de Isid. p. 379, c (Wetst.): see ch. xvii. 29. And so it is invariably, wherever images are employed *professedly as media* of worship. The genitives Ἐφ. and Ἀσ. are governed by *ὄχλον*. **27.**] *ἡμῖν* is best taken as the *dativus incommodi*, not for *ἡμῶν*, nor with *τὸ μέρος*, but with *κινδυνεύει*. *μέρος*, as we say, department. *ἀλλὰ καί*] but that eventually even the temple itself of the great goddess Artemis will be counted for nothing. *μεγάλη* was the usual epithet of the Ephesian Artemis : Xen. Ephes. i. p. 15 : *ὀμνύω τε τὴν πάτριον ἡμῖν θεόν, τὴν μεγάλην Ἐφεσίων Ἄρτεμιν*. There is an inscription in Boeckh, 2963 c, containing the words *της μεγαλης θεας αρτεμιδος προ πολεως*. The same inscription also mentions *γραμματεύς* and *ἀνθυπατος*. C. and H. ii. 98. The temple of Artemis at Ephesus, having been burnt to the ground by Herostratus on the night of the birth of Alexander the Great (B.C. 355), was restored with increased magnificence, and accounted one of the wonders of the ancient world. Its dimensions were 425 × 220 feet, and it was surrounded by 127 columns, 60 feet high. It was standing in all its grandeur at this time. See C. and

ABDE HLPN a b d f g h k m o 13

t Luke ix. 43. 2 Pet. i. 16 only. Jer. xl. (xxxiii.) 9. Dan. vii. 27 LXX. Esdr. i. 5 only.
u = ch. xvii. 31. Rev. iii. 10. xii. 9. Ps. ix. 6.
v ch. xiii. 43 reff. Bel and Dr. 22.
w = John i. 14. ch. vi. 3, 5, 8. ix. 36. xiii. 10. Isa. i. 4.
x = Luke iv. 28. Eph. iv. 31. Rev. xii. 12 al. Gen. xlix. 6.

τῆς [t] μεγαλειότητος αὐτῆς ἣν ὅλη ἡ Ἀσία καὶ ἡ [u] οἰκου-
μένη [v] σέβεται. 28 ἀκούσαντες δὲ καὶ γενόμενοι [w] πλήρεις
[x] θυμοῦ ἔκραζον λέγοντες [y] Μεγάλη ἡ [z] Ἄρτεμις Ἐφεσίων.
29 καὶ [a] ἐπλήσθη ἡ πόλις τῆς [a] συγχύσεως, [b] ὥρμησάν τε
[b] ὁμοθυμαδὸν εἰς τὸ [c] θέατρον [d] συναρπάσαντες Γάϊον καὶ
Ἀρίσταρχον Μακεδόνας, [e] συνεκδήμους Παύλου 30 Παύ-
λου δὲ βουλομένου εἰσελθεῖν εἰς τὸν [f] δῆμον, οὐκ εἴων
αὐτὸν οἱ μαθηταί. 31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες
αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν [g] παρεκάλουν, μὴ

y ver. 27 al. see notes.
z = Luke iv. 26. ch. v. 17. xiii. 45. Gen. vi. 11.
a here only. Gen. xi. 9. 1 Kings v. 12. xiv. 20 only. (-χύσεων, ver. 32.)
b ch. vii. 57 (reff.).
c here bis. 1 Cor. iv. 9 only †. (-τρίζεσθαι, Heb. x. 33.)
d ch. vi. 12 reff.
e 2 Cor. viii. 19 only †.
f ch. xii. 23 reff.
g constr., ch. viii. 31 reff.

rec την μεγαλειοτητα (*see note*), with HLP rel vulg Chr Thl: txt ABEℵ a c 13. 36. 40 syr sah$_{ks}$—om τ. μεγ. αυτης D. (Mai Tischdf note expr agst Bch that B does not om αυτης ην.) for ην, η D^1. om 1st η BD [Thl-sif: η ασια ολη m]. om 2nd η B k m.

28. ταυτα δε ακουσ. D [arm]. aft θυμου ins δραμοντες εις το αμφοδον D 137, simly syr-mg. om η D^1(ins D^c).

29. rec aft η πολις ins ολη (*see ch* xxi. 30), with EHLP rel syr sah Chr$_1$: pref ολη, D 36(sic) Syr æth: om ABℵ 13. 40 vulg copt arm. rec om της, with (D^1)Eℵ^3 k 13: ins A B(sic: see table) D^{c}HLPℵ^1 rel Chr$_1$.—συνεχυθη ολ. η π. αισχυνης D^1-gr. for τε, δε D-gr m copt: om sah arm. ins και bef συναρπασαντες D. μακεδονες D^1(txt D$^{d \text{ or } s}$): μακεδονα 15. 180: μακεδονιας d 56. 117-77^1: om 100. rec ins του bef παυλου (with e?): om ABDEHLPℵ rel.

30. rec του δε παυλου (*possibly from the concurrence of* παυλου παυλου), with EHLP rel 36 Chr: βουλομενου δε του παυλου D: του παυλου δε ℵ^3 k: txt ABℵ^1 m 13. for ουκ ειων αυτον οι μαθηται, οι μαθ. εκωλυον D(*non sinebant* D-lat) Syr æth.

31. for οντες, υπαρχοντες D. αυτου E-gr: *amici ejus* vulg. for εαυτον, αυτον ℵ^1 [c] 100.

H. ch. xvi. vol. ii. pp. 84 ff. τῆς μεγαλειότητος is the more difficult and probably original reading: **and that she should be deposed from her greatness, whom &c.**

29. **εἰς τὸ θέατρον**] The resort of the populace on occasions of excitement, as Wetst. shews by many instances. So Tacit. Hist. ii. 80, 'Tum Antiochensium theatrum ingressus, *ubi illis consultare mos est.*' 'Of the site of the theatre, the scene of the tumult raised by Demetrius, there can be no doubt, its ruins being a wreck of immense grandeur. I think it must have been larger than the one at Miletus; and that exceeds any I have elsewhere seen. . . . . Its form alone can now be spoken of, for every seat is removed, and the proscenium is a heap of ruins.' Fellows, Asia Minor, p. 274. 'The theatre of Ephesus is said to be the largest known of any that have remained to us from antiquity.' C. and H. ii. p. 83, note 3. συναρπ.] It is not implied that they seized Gaius and Aristarchus *before* they rushed into the theatre: compare προσευξάμενοι εἶπαν, ch. i. 24, also ch. xviii. 27, and Winer, edn. 6, § 45. 6. b. Γάϊον] A different person from the Gaius of ch. xx. 4, who was of Derbe, and from the Gaius of Rom. xvi. 23, and 1 Cor. i. 14, who was evidently a Corinthian. Aristarchus is mentioned ch. xx. 4; xxvii. 2; Col. iv. 10; Philem. 24. He was a native of Thessalonica. 31. Ἀσιαρχῶν] The Asiarchæ were officers elected by the cities of the province of Asia to preside over their games and religious festivals. Of these it would be natural that the one who for the time presided would bear the title of ὁ Ἀσιάρχης: cf. Eus. H. E. iv. 15: but no more is known of such presidency. Wetst. quotes several inscriptions and coins in which the name occurs, and cites many analogous names of like officers elsewhere: Ciliciarcha, Syriarcha, Phœniciarcha, Helladarcha, &c. The Asiarch Philip at Smyrna is mentioned by Eusebius (H. E. iv. 15) as presiding in the amphitheatre at the martyrdom of Polycarp. These Ephesian games in honour of Artemis took place in May, which whole month (another singular coincidence with the practices of idolatrous Christendom) was sacred to, and named Artemisian after, the goddess. In Boeckh, Inscr. 2954, we have the decree ὅλον τὸν μῆνα τὸν ἐπώνυμον τοῦ θείου ὀνόματος εἶναι ἱερὸν καὶ ἀνακεῖσθαι τῇ θεῷ, ἄγεσθαι δὲ ἐν αὐταῖς (scil. τοῦ μηνὸς

[h] δοῦναι ἑαυτὸν εἰς τὸ [c] θέατρον. 32 [1] ἄλλοι μὲν οὖν [1] ἄλλο τι ἔκραζον ἦν γὰρ ἡ [k] ἐκκλησία [l] συγκεχυμένη, καὶ [m] οἱ [m] πλείους οὐκ ἤδεισαν τίνος ἕνεκα [n] συνεληλύθεισαν. 33 ἐκ δὲ τοῦ ὄχλου *[o] προεβίβασαν Ἀλέξανδρον, [p] προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος [q] κατασείσας τὴν χεῖρα ἤθελεν [r] ἀπολογεῖσθαι τῷ [f] δήμῳ. 34 [s] ἐπιγνόντες δὲ ὅτι Ἰουδαῖός [t] ἐστιν, φωνὴ ἐγένετο μία [u] ἐκ πάντων ὡς [v] ἐπὶ ὥρας δύο κραζόντων Μεγάλη ἡ Ἄρτεμις Ἐφεσίων. 35 [w] καταστείλας δὲ ὁ [x] γραμματεὺς τὸν ὄχλον φησὶν Ἄνδρες Ἐφέσιοι, τίς [y] γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν [z] νεωκόρον [a] οὖσαν τῆς [b] μεγάλης

h = here only. εἰς τὰς ἁρημίας αὐτὸν διδούς, Jos. Antt. xv. 7. 7, and Diod. Sic. v. 50.
i ch. xxi. 34. (Wisd. xviii. 8.)
k = vv. 39, 41. ch. vii. 38 only. Sir. xxvi. 5.
l ch. ii. 6 reff.
m 1 Cor. ix. 19 reff.
n = ch. i. 6 reff.
o Matt. xiv. 8 only. Exod. xxxv. 34. Deut. vi. 7 only. προβιβάσας τὸ μειράκιον εἰς λόγους ἀποῤῥήτους, Polyb. xxiv. 3. 7.
p = here (Luke xxi. 30) only. Jer. xxvi. (xlvi.) 4 AN Ald. compl. συμβ., 1 Cor. ii. 16 reff.
q ch. xii. 17 reff.
r Luke xii. 11. xxi. 14. Acts, ch. xxiv. 10. xxvi. 24 al3. Rom. ii. 15. 2 Cor. xii. 19 only. L.P. Jer. xii. 1. xxxviii. (xxxi.) 6. 2 Macc. xiii. 26 only.
s Luke xxiii. 7. ch. xxii. 29. xxviii. 1. Jer. v. 5.
t pres., ch. xvi. 38 reff.
u = ch. v. 36, 39. John iii. 25 al.
v ch. xiii. 31 reff.
w here bis only τ. 2 Macc. iv. 31 only. ix. 5. Job xix. 23. de Prof. § 17, vol. i. p. 560.
x = here only. (Ezra vii. 6, &c.)
y Matt. ix. 5. Job xix. 23.
z here only τ. ἡ λειτουργὴ φυλὴ νεωκόρων κ. ἱερῶν ἐστίν, Philo
a constr., ch. xxiv. 10 reff.
b = ch. vv. 27, 28, 34.

32. om τι D 42 vulg. η γαρ εκκλησια ην D[-gr]. πλειστοι D-gr. rec ενεκεν, with DEHLP rel: txt ABℵ 13. 36 Thl-fin. συνεληλυθασιν H: -λυθησαν L [g[1]] Thl-sif.

33. * συνεβίβασαν ABEℵ a (*corrn, perhaps on acct of the unusual word, perhaps to avoid the repetition of προ*): ουν εβιβασαν 13(appy): κατεβιβ. D[1], *distraxerunt* D-lat, *detrax.* vulg [E-lat: *produx.* tol]: προεβιβασαν D[4 or 3] HLP rel 36 Chr[1]. εις προβαλλοντων, with DLP b[2] c g m[Scriv] o 13. 36 Thl: txt ABEHℵ [m(Treg)] rel 40 Chr. αυτων L[1] 40 Thl-sif. ο ουν A k [am] demid fuld tol: ο δ' ουν ℵ[1]. τη χειρι Dℵ[3] 40 Chr Thl-fin. for ηλθεν, ηθελεν ℵ[1]. for δημω, λαω E.

34. rec επιγνοντων (*corrn, to avoid the pendent nominative*), with a b o 36 Œc: txt ABDEHLPℵ 13 rel Chr[1] Thl-sif. om εκ D, so vulg coptt. ωσει B 13. κραζοντες AN. om η D[1](ins D[4]). μεγ. η αρτ. εφ. is repeated in B.

35. κατασεισας DE c 137 Thl-sif: *compescuisset* D-lat, *sedasset* vulg E-lat. τον οχλον bef ο γραμματευς B m 130 copt. εφη *dixit* E vulg. for εφεσιοι, αδελφοι ℵ[1] [arm]. rec ανθρωποις (*corrn*), with D(pref δ D[1]) HLP rel syr æth Chr[1] Thl-sif: txt ABEℵ a c k m 13. 36. 40[των αν.] vulg Syr copt (sah) arm Thl-fin. for εφεσ., ημεταν *vestram* D. πολιν bef εφεσ. E coptt. νεοκορον D[1](txt D[2]) [νεοκ. ELP a c(?) 13]. for ουσαν, ειναι D: add και ℵ[1](ℵ[2] disapproving). rec aft μεγαλης ins θεας, with HLP rel æth [arm] Chr: om ABDEℵ c 13. 36. 40 vulg syrr coptt Isid[1].

ἡμέραις) τὰς ἑορτὰς καὶ τὴν τῶν Ἀρτεμισίων πανήγυριν. C. and H. ii. 95. δοῦναι] Kypke remarks: 'latet in phrasi, quod periculum Paulo in theatro immineat.' E. V. adventure himself; an excellent translation. **33.**] ἐκ τ. ὄχλ. some of the multitude. προεβ. urged forward, through the crowd; the Jews pushing him on from behind, 'propellentibus.'

It is uncertain whether this Alexander is mentioned elsewhere (but see on 2 Tim. iv. 14). He appears to have been a Christian convert from Judaism, whom the Jews were willing to expose as a victim to the fury of the mob: or perhaps one of themselves, put forward to clear them of blame on the occasion. **34.** ἐπιγνόντες] The nom. is an anacoluthon, as in ch. xxiv. 5 al. See Winer, edn. 6, § 63, i. 1.

They would hear nothing from a Jew, as being an enemy of image-worship.

35. κατασ.] When he had quieted, lulled, the crowd. ὁ γραμματεύς] the town-clerk is the nearest English office corresponding to it. He was the keeper of the archives and public reader of decrees, &c., in the assemblies. Thucyd. vii. 10, τὴν ἐπιστολὴν ἐπέδοσαν· ὁ δὲ γραμματεὺς τῆς πόλεως παρελθὼν ἀνέγνω τοῖς Ἀθηναίοις. 'Among the Ephesian inscriptions in Boeckh, we find the following: Μ. Ι. Αυρ. Διονυσιον τον ιεροκηρυκα και β ασιαρχον εκ των ιδιων Τ. Φλ. Μουνατιος φιλοσεβαστος ο γραμματευς και ασιαρχησας. No. 2990.' C. and H. ii. 96. γάρ gives a reason for the κατασταλας. See Herm. on Viger, p. 829. νεωκόρον] Probably a virger or adorner (Suidas says, *not a sweeper*: ὁ τὸν νεὼν κοσμῶν κ. εὐτρεπίζων, ἀλλ' οὐχ ὁ σαρῶν) of the temple: here used as implying that Ephesus had the charge and keeping of the temple. The

ABDE HLPℵ a b c d f g h k m o 13

c here only †. αὐτὸ μὲν τὸ ἄγαλμα διοπετές, ὡς λέγουσιν, Herodian i. 11.
d here only †. Symm., Job xi. 2. xxxiii. 13. (-τως, ch. x. 29.)
e 1 Pet. i. 6 only. 1 Macc. xii. 11. (see 1 Tim. v. 13.)
f ch. ii. 30 reff.

᾿Αρτέμιδος καὶ τοῦ [c] διοπετοῦς; 36 [d] ἀναντιῤῥήτων οὖν ὄντων τούτων [e] δέον ἐστὶν ὑμᾶς [w] κατεσταλμένους [f] ὑπάρχειν καὶ μηδὲν [g] προπετὲς πράσσειν. 37 [h] ἠγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε [i] ἱεροσύλους οὔτε [k] βλασφημοῦντας τὴν [l] θεὸν ἡμῶν. 38 εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ [m] τεχνῖται ἔχουσιν πρός τινα [n] λόγον, [o] ἀγοραῖοι [p] ἄγονται καὶ [q] ἀνθύπατοί εἰσιν· [r] ἐγκαλείτωσαν ἀλλήλοις.

g 2 Tim. iii. 4 only. Prov. x. 14. xiii. 3. Sir. ix. 18 only.
h absol., Matt. xxi. 7. John vii. 45 al. Dan. iii. 13.
i here only †. 2 Macc. iv. 42 only. (-σῦν, Rom. ii. 22. -ία, 2 Macc. xiii. 6.)
k constr., Matt. xxvii. 39. 4 Kings xix. 22. (Rom. ii. 24 al.)
l fem., here only.
m ver. 24 reff.
n = here only. ἐμοὶ . . . πρὸς τούτους ὁ λόγος, Demosth. πρὸς Δεπτ., p. 942. 17. see Heb. iv. 13.
o = here (ch. xvii. 5) only †. τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραίους ποιοῦνται, Strabo xiii. p. 932 (Wahl). μοι ἄγοντι τὸν ἀγοραῖον, Jos. Antt. xiv. 10. 21.
p = Luke xxiv. 21. 2 Macc. ii. 16.
q ch. xiii. 7, 8, 12. xviii. 12 only. see notes.
r constr., ch. xxiii. 28. Sir. xlvi. 19. w. κατά and gen., Rom. viii. 33, pass. ver. 40. ch. xxiii. 29. xxvi. 2, 7 only. L.P.

διοπετους D[-gr] 68: *hujus jovis* D-lat: *joviseprolis* E-lat: *jovisque prolis* vulg.

36. αναντιρητων B[1]L. [om ουν E[1]-gr: E-lat has an empty space for αναντ. ουν ορτ. τουτ.] τουτων bef οντων A b o: om τουτων ℵ[1] 13. aft προπετες ins τι ℵ[2]. (πρασσειν, so ABDEHL[P]ℵ 13 rel(not m) Chr.)

37. from ηγαγετε to τουτους is inserted in the margin of P by a later hand. aft τουτους ins ενθαδε D syr-mg [arm: *in hunc locum* sah]. for ουτε (twice), μητε D. rec την θεαν (corrn), with D[1]E[2]P a b[1] [c, e sil] o 13 Thl-fin: txt ABD[2]E[1]HLℵ rel 36 Chr-c[1] Thl-sif. rec υμων, with E[1]-gr HLP rel vulg syr copt æth-rom Chr[1] Thl-fin: txt ABDE[2]ℵ b f o 13 E-lat Syr sah æth-pl [arm] Chr-c[1] Thl-sif.

38. aft δημητριος ins ουτος D Syr: pref ὁ c 137. οι bef και D[1][-gr](txt D[4]). rec προς τινα λογον bef εχουσιν (*alteration of characteristic order*), with 13(appy): txt AB(D)EHL[1]ℵ rel vulg [syr (coptt) arm] Chr Thl.—ins αυτους bef τινα D, *cum aliquos quendam* D-lat.

title is found (Wetst.) on inscriptions as belonging to Ephesus: η φιλοσεβαστος Εφεσιων βουλη και ο νεωκορος δημος καθιερωσαν επι ανθυπατου Πεδουκαιου Πρεισκεινου ψηφισαμενου Τιβ. Κλ. Ιταλικου του γραμματεως του δημου (Boeckh, No. 2966); and seems to have been specially granted by the emperors to particular cities: thus we have ὅσα ἐπετύχομεν παρὰ τοῦ κυρίου Καίσαρος Ἀδριανοῦ δι' Ἀντωνίου Πολέμωνος δεύτερον δόγμα συγκλήτου, καθ' ὃ δὶς νεωκόροι γεγόναμεν: and on coins of Hadrian, Ἐφεσίων δὶς νεωκόρων, &c.: and similarly of Elagabalus, Νικομηδέων τρὶς νεωκόρων: of Maximin, Μαγνήτων νεωκόρων Ἀρτέμιδος. See also C. and H. ii. p. 89, where will be found an engraving of a coin exhibiting both the words νεωκόρος and ἀνθύπατος (ver. 38).

τ. διοπετοῦς] To give peculiar sanctity to various images, it was given out that they had fallen from heaven; so Euripides of the statue of Artemis at Tauris, ἔνθ' Ἄρτεμις σὴ σύγγονος βωμοὺς ἔχει, | λαβεῖν τ' ἄγαλμα θεᾶς ὃ φασὶν ἐνθάδε | εἰς τόνδε ναοὺς οὐρανοῦ πεσεῖν ἄπο. Iph. Taur. 86, and 977, he calls it διοπετὲς ἄγαλμα, οὐρανοῦ πέσημα. So also Pausan. Att. 26, τὸ δὲ ἁγιώτατον . . . ἐστὶν Ἀθηνᾶς ἄγαλμα ἐν τῇ νῦν ἀκροπόλει . . . φήμη δ' ἐς αὐτὸ ἔχει, πεσεῖν ἐκ τοῦ οὐρανοῦ. The image is described by Pliny, xvi. 72: 'de ipso simulacro Deæ ambigitur. Cæteri ex ebeno esse tradunt: Mucianus ter consul ex his qui, proxime viso eo, scripsere, vitigineum, et nunquam mutatum, septies restituto templo.' 37.] From this verse it appears that Paul had proceeded at Ephesus with the same caution as at Athens, and had not held up to contempt the worship of Artemis, any further than unavoidably the truths which he preached would render it contemptible. This is also manifest from his having friends among the Asiarchs, ver. 31. Chrysostom, however, treats this assertion of the town-clerk merely as a device to appease the people: τοῦτο ψεῦδος· ταῦτα μὲν πρὸς τὸν δῆμον. γάρ refers to the προπετές with which he had charged them: 'and this caution is not unneeded, —for &c.' see Meyer; and Herm. as above, on ver. 35. 38. ἀγόραιοι] court-days (the grammarians distinguish ἀγοραῖος, 'circumforaneus,' an idler in the market, and ἀγόραιος, as in our text: so Suidas: but Ammonius *vice versâ*: and the distinction is now believed to be mere pedantry): and ἄγονται implies that they were then actually going on. They were the periodical *assizes* of the district, held by the proconsul and his *assessors* (see below). The Latin phrase for ἀγοραίους ἄγειν was *conventus agere*, or *peragere*, or *convocare*; cf. Cæs. B. G. i. 54; v. 1; viii. 46. Hence the district itself was called *conventus*. See Smith's

39 εἰ δέ τι περὶ [a] ἑτέρων [t] ἐπιζητεῖτε, ἐν τῇ [u] ἐννόμῳ [v] ἐκκλησίᾳ [w] ἐπιλυθήσεται. 40 καὶ γὰρ [x] κινδυνεύομεν [y] ἐγκαλεῖσθαι [z] στάσεως περὶ τῆς [a] σήμερον, μηδενὸς [b] αἰτίου [c] ὑπάρχοντος περὶ οὗ [οὐ] δυνησόμεθα [d] ἀποδοῦναι λόγον τῆς [e] συστροφῆς ταύτης. 41 καὶ ταῦτα εἰπὼν [f] ἀπέλυσεν τὴν [g] ἐκκλησίαν.

XX. 1 [g] Μετὰ δὲ τὸ [h] παύσασθαι τὸν [hi] θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ [k] παρακαλέσας, [l] ἀσπασάμενος [m] ἐξῆλθεν πορευθῆναι εἰς [τὴν] Μακεδονίαν. 2 [no] διελθὼν δὲ τὰ [o] μέρη ἐκεῖνα καὶ [k] παρακαλέσας [p] αὐτοὺς

a = ch. xvii. 34. t Rom. xi. 7 reff. u = here (1 Cor. ix. 21) only †. Prol. Sir. only. εἰθισμένα κ. ἔννομα, Xen. Cyr. viii. 7. 10. v = ver. 32. Judith xiv. 6. w = here only ‡. (Mark iv. 34 only. Gen. xli. 12 only. -σις, 2 Pet. i. 20.) x ver. 27 reff. y ver. 38 reff.

z = Mark xv. 7. Luke xxiii. 19, 25. ch. xxiv. 5. Prov. xvii. 14. a constr., here only. (ch. xx. 36.)
b Luke xxiii. 4, 14, 22 only †. (-ος, Heb. v. 9.) c ch. viii. 16 reff. d Matt. xii. 36. Luke xvi. 2. [Rom. xiv. 12.] 1 Pet. iv. 5. Dan. vi. 2 Theod. e ch. xxiii. 12 only. Amos vii. 10.
f = ch. xiii. 3 reff. g ch. xix. 31 reff. h Judith vi. 1. i ch. xxi. 34 reff.
k ch. xv. 32 reff. l = here only. (ch. xviii. 22 reff.) Xen. Anab. vii. 1. 40. m = ch. xv. 40 reff.
n ch. xiii. 6 reff. o ch. xix. 1. p ch. viii. 5 reff.

39. for περι ετερων, περαιτερων (*seems like a mistake from itacism*) d 36: περαιτερω B(Tischdf) [13(περετ.): *ulterius* D-lat]: περ ετερου E. επιζητειται (*itacism ?*) ℵ c d o [ζητειτε E]. εν τω νομω εκκλησια D¹(so, but εκκλησιας D² and lat: txt D⁴). **40.** σημερον εγκαλεισθαι στασεως μηδενος αιτιου οντος D. περι ου ου δυνησομεθα (*perhaps, as Meyer, from a careless repetition of ου: more likely, as Bornemann in loc, inserted by those who placed a colon at υπαρχοντος and regarded περι . . . ταυτης as a new member of the sentence*) A B(sic: see table) H L(for οὗ, *ουν* L¹) Pℵ b c e f g h m o syrr [æth(appy)] arm: om οὐ DE 13[e sil] 36 rel vulg coptt Chr-comm, Thl-fin. δουναι (*prob the simple verb was substituted for the compd rather than* vice versâ: *both exptr are in ordinary use*) HL[P] b d e g [Chr,] Thl-sif: txt ABDEℵ 13. 36 rel Chr, Œc-ms Thl-fin. ins περι bef της συστρ. (*consequent on regarding συστρ. as in appos with the preceding gen:—q. d.* viz. concerning this *συστρ.*) ABℵ d k m 36. 40 D-lat arm Thl-fin: om D[-gr] HLP rel [vulg] Chr Thl-sif. (13 def.)

CHAP. XX. **1.** for προσκαλ., μεταπεμψαμενος BEℵ m 13. 36. 40 coptt æth-rom Thl-fin: μεταστειλαμενος a 69. 98-marg 105: txt ADHLP rel Chr, Thl-sif. om δ D. ins πολλα bef παρακ. D. rec om παρακαλεσας (*see note*), with HLP rel Chr, Thl-sif: ins AB(D)Eℵ a c m 13. 36 [vulg syrr] copt [sah æth arm] Thl-fin.—παρακελε(ν)σας D¹ ? for αση., αποστασαμενος D¹: και αση. E℻: αστασαμενος τε D⁴ a c m 36 Thl-fin. πορευεσθαι (*corrn*) ABℵ 36 Thl-fin: om D 27. 66². 105: txt HLP 13(sic) rel Chr Thl-sif. om την BDE L[e sil] ℵ a b c k m o Thl-fin: ins AHP 13[e sil] rel Chr, Thl-sif.

2. ins παντα bef τα μερη D. εκεινη D¹(txt D⁴). for παρακαλεσας αυτους, χρησ(αμενο)ς(?) D¹-gr(txt D²).

Dict. of Antiquities, art. Conventus. Pliny, H. N. v. 29 fin., mentions Ephesus as one of these assize towns. ἀνθύπατοι] there are (such things as) proconsuls: the fit officers before whom to bring these causes: a categoric plural. So the Commentators generally. But may not the 'consiliarii' of the proconsul who were his assessors at the 'conventus,' held in the provinces, have themselves popularly borne the name? We find in Jos. B. J. ii. 16. 1, that Cestius, the ἡγεμών of Syria, on receiving an application respecting Florus's conduct at Jerusalem, μετὰ ἡγεμόνων ἐβουλεύετο,—which ἡγεμόνες were his *assessors*, or *consiliarii*. (See on ch. xxv. 12, and Smith's Dict. of Antt., ut supra.)

ἐγκαλ. ἀλλ.] let them (the plaintiffs and defendants) plead against one another. **39.**] 'Legitimus cœtus est, qui a magistratu civitatis convocatur et regitur.' Grot. The art. points out the regularly recurring assembly, of which they all knew. **40.**] γάρ assumes that this assembly was an *unlawful* one. μηδενὸς κ.τ.λ.] There being no ground why (i. e. in consequence of which) we shall be able to give an account, i. e. 'no ground whereon to build the possibility of our giving an account.' The reading περὶ οὗ οὐ (see digest) seems to involve the sentence in almost inextricable confusion. To read περὶ τῆς συστ. τ. and take it in apposit. with περὶ οὗ, 'hujus rei, videlicet conventus hujus' (Bornemann), is very harsh.

CHAP. XX. 1—XXI. 16.] JOURNEY OF PAUL TO MACEDONIA AND GREECE, AND THENCE TO JERUSALEM. **1.**] παρακαλέσας has probably been omitted on account of the two participles coming together: or perhaps on account of the same

ABDE HLPℵ a b c d f g h k m o 13

q ch. xv. 22. r ch. xv. 33 reff. s ch. ix. 24 reff. t ch. xiii. 13 reff. u = Philem. 14. 2 Macc. iv. 39. constr., Luke ix. 56 v. r. 2 Macc. xi. 37. v constr., ch. iii. 12 reff. w – ch. viii. 25 reff. x here only †. 2 Macc. xv. 2 only. y = ch. xi. 5 reff. b = here only.

[q] λόγῳ πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα, [3] [r] ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ [s] ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι [t] ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο [u] γνώμης [v] τοῦ [w] ὑποστρέφειν διὰ Μακεδονίας. [4] [x] συνείπετο δὲ αὐτῷ [y] ἄχρι τῆς Ἀσίας Σώπατρος Πύῤῥου Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρόφιμος. [5] [z] οὗτοι [δὲ] [a] προελθόντες [b] ἔμενον ἡμᾶς

x ch. ix. 20 reff. a – ver. 13. 2 Cor. ix. 5. (ch. xii. 10 al.) Gen. xxxiii. 14. Job xxxvi. 2. (see ver. 23.)

3. for τε, δε D 38 E-lat copt. for γενομ., και γενηθεισης D[2]: κ. γενηθεις D[1]-gr. επιβουλης bef αυτω ABEℵ a h 13: txt DHLP rel vulg Chr[1]. μελλων E. αγεσθαι E. rec γνωμη, with B[2]HLP rel syr-mg-gr [Chr[1]]: txt AB[1]Eℵ 13. 36.—ηθελησεν αναχθηναι εις συριαν ειπεν δε το πνευμα αυτω υποστρεφειν δια της μακεδονιας D syr-mg(proceeding as D below as far as εξιεναι).

4. for συνειπετο δε αυτω αχρι, μελλοντος συν[autem D-lat syr-mg] εξιεναι αυτου μεχρι D (*comitari eum* D-lat). om αχρι της ασιας (*to conform to follg; cf note*) Bℵ 13 vulg [coptt] æth Bede. rec om πυῤῥου (*see note*), with HLP rel syrr æth Chr Thl-sif: ins ABDEℵ a b m o 13. 36. 40 vulg syr-mg coptt arm Thl-fin Orig-int[1]. βεροιος ℵ[1]: βερνιαιος D-gr[1](txt D[1]). ins o bef δερβαιος A [13]: δουβ(ε)ριος *doverius* D[1](and lat: txt D[4]). for ασιανοι, εφεσιοι D (syr-mg) sah. for τυχικος, ευτυχος D.

5. rec om δε, with DHLP rel 36 vulg Syr [arm] Chr, Thl-sif: ins ABEℵ a c 13. 40 syr copt Thl-fin. προελθοντες (*see ver* 13) A(?) B[1] E-gr HLPℵ f g k m. εμεινον (but ι erased) ℵ. for ημας, αυτον D-gr.

word occurring again in ver. 2. **2.**] Notices of this journey may be found 2 Cor. ii. 12, 13; vii. 5, 6. He delayed on the way some time at Troas, waiting for Titus,—broke off his preaching there, though prosperous, in distress of mind at his non-arrival, 2 Cor. ii. 12, 13,—and sailed for Macedonia, where Titus met him, 2 Cor. vii. 6. That Epistle was written during it, from Macedonia (see 2 Cor. ix. 2, καυχῶμαι, 'I am boasting'). He seems to have gone to the confines at least of Illyria, Rom. xv. 19. **αὐτούς**] The Macedonian brethren: so ch. xvi. 10 al., see reff., and Winer, edn. 6, § 22. 3. **Ἑλλάδα**] Achaia, see ch. xix. 21. **3. ποιήσας**] This stay was made at Corinth, most probably: see 1 Cor. xvi. 6, 7: and was during the winter, see below on ver. 5. During it the Epistle to the Romans was written: see Prolegg. to Rom. § iv.

μέλλοντι ἀνάγεσθαι] This purpose, of going from Corinth to Palestine by sea, is implied ch. xix. 21, and 1 Cor. xvi. 3—7.

τοῦ ὑποστρ.] The genit. is not (as Meyer) governed directly by **γνώμης**, which would be more naturally followed by **εἰς τὸ ὑπ.**: but denotes the purpose, as in reff.

4. ἄχρι τ. Ἀσίας] It is not hereby implied that they went *so further* than to Asia: Trophimus (ch. xxi. 29) and Aristarchus (ch. xxvii. 2), and probably others, as the bearers of the alms from Macedonia and Corinth (1 Cor. xvi. 3, 4), accompanied him to Jerusalem. **Σώπατρος Πύῤῥου Βεροιαῖος**] This mention of his father is perhaps made to distinguish him (?) from Sosipater, who was with Paul at Corinth (Rom. xvi. 21). The name **Πύῤῥου** has been erased as that of an unknown person, and because the mention of the father is unusual in the N. T.:—no possible reason can be given for its *insertion* by copyists.

Ἀρίσταρχος] See ch. xix. 29; xxvii. 2; Col. iv. 10; Philem. 24. Secundus is altogether unknown. The Gaius here is not the Gaius of ch. xix. 29, who was a *Macedonian*. The epithet **Δερβαῖος** is inserted for distinction's sake. Timotheus was from *Lystra*, which probably gives occasion to his being mentioned here in close company with Gaius of Derbe. All attempts to join **Δερβαῖος** with **Τιμόθεος** in the construction are futile. Timotheus was *not of Derbe*, see ch. xvi. 1, 2: and the name Caius (**Γάϊος**, Gr.) was far too common to create any difficulty in there being two, or three (see note, ch. xix. 29) companions of Paul so called. With conjectural emendations of the text (**Δερβ. δὲ Τιμοθ.**, Kuin., Valck.) we have no concern.

Ἀσιανοὶ T. κ. T.] Tychicus is mentioned Eph. vi. 21, as sent (to Ephesus from Rome) with that Epistle. He bore also that to the Colossians, Col. iv. 7, at the same time. See also 2 Tim. iv. 12; Tit. iii. 12. Trophimus, an Ephesian, was in Jerusalem with Paul,

ἐν Τρωάδι· 6 ἡμεῖς δὲ [c] ἐξεπλεύσαμεν μετὰ τὰς [d] ἡμέρας τῶν [d] ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα [e] ἄχρι ἡμερῶν πέντε, οὗ [f] διετρίψαμεν ἡμέρας ἑπτά. 7 Ἐν δὲ [g] τῇ μιᾷ τῶν [g] σαββάτων [h] συνηγμένων ἡμῶν [i] κλάσαι ἄρτον, ὁ Παῦλος [k] διελέγετο αὐτοῖς μέλ-

c ch. xv. 39 reff.
d ch. xii. 3 reff.
e = ch. xiii. 11. Luke iv. 13. Rom. i. 13 al. 2 Macc. xiv. 15.
f ch. xii. 19 reff.
g Luke xxiv. 1. John xx. 1 (19. Mark xvi. 2. 1 Cor. xvi. 2). see ch. xiii. 14 reff.
h ch. iv. 5 reff. constr., ch. xiii. 44 reff.
i ch. ii. 46 reff.
k ch. xvii. 2 reff.

6. om την D. rec αχρις, with H rel: ανο ℵ 13: *infra* E-lat: txt ABLP d Thl-sif.—for αχρι ημερων πεντε, πεμπταιοι D. for ου, οπου AℵΨ 13: ου και 40. 137: και c: εν η και D: txt BHLP rel 36 Chr. [for επτα, πεντε L[1](but corrd).]
7. for δε, τε D Syr æth. om τη E k. aft μια ins πρωτη D-gr. rec for ημων, των μαθητων (*alteration to suit* αυτοις—*see note*), with HLP rel Bas[1] Thl-sif: txt ABDEℵ a[1] c 13. 36. 40 vulg syr[r] (copt) [sah] æth arm Chr[2] Thl-fin. rec ins του bef κλασαι, with D Thl-fin: om ABEHLPℵ 13 rel [Bas[1]] Chr[2] Thl-sif.

ch. xxi. 29: and had been, shortly before 2 Tim. was written, left sick at Miletus. (See Prolegg. to 2 Tim. § i. 5.) 5. οὗτοι] The persons mentioned in ver. 4: not only Tychicus and Trophimus. The mention of Timotheus in this list, distinguished from ἡμᾶς, has created an insuperable difficulty to those who suppose Timotheus himself to be the narrator of what follows: which certainly cannot be got over (as De Wette) by supposing that Timotheus might have inserted himself in the list, and then tacitly excepted himself by the ἡμᾶς afterwards. The truth is apparent here, as well as before, ch. xvi. 10 (where see note), that the anonymous narrator was in very intimate connexion with Paul; and on this occasion we find him remaining with him when the rest went forward. προσελθ. κ.τ.λ.] For what reason, is not said: but we may well conceive, that if they bore the contributions of the churches, a better opportunity, or safer ship, may have determined Paul to send them on, he himself having work to do at Philippi: or perhaps, again, as Meyer suggests, Paul may have remained behind to keep the days of unleavened bread. But then why should not they have remained too? The same *motive* may not have operated with them; but in that case no reason can be given why they should have been *sent on*, except as above. It is not impossible that both may have been combined:—before the end of the days of unleavened bread, a favourable opportunity occurs of sailing to Troas, of which they, with their charge, avail themselves: Paul and Luke waiting till the end of the feast, and taking the risk of a less desirable conveyance. That the feast had *something* to do with it, the mention of μετὰ τ. ἡ. τ. ἀζ. seems to imply: such notices being not inserted ordinarily by Luke for the sake of *dates*. The assumption made by some (see, e. g. Mr. Lewin, p. 587), that the rest of the company sailed at once for Troas from Corinth, while Paul and Luke went by land to Philippi, is inconsistent with συνείψετο, ver. 4. From the notice here, we learn that Paul's stay in Europe on this occasion was about three-quarters of a year: viz. from shortly after Pentecost, when he left Ephesus (see on ch. xix. 10), to the next Easter. 6. ἄχρ. ἡμ. πέντε] in five days, see reff. The wind must have been adverse: for the voyage *from* Troas *to* Philippi (Neapolis) in ch. xvi. 11, seems to have been made in *two* days. It appears that they arrived on a Monday. Compare notes, 2 Cor. ii. 12, ff. 7. ἐν τῇ μιᾷ τ. σαββ.] We have here an intimation of the continuance of the practice, which seems to have begun immediately after the Resurrection (see John xx. 26), of assembling on the first day of the week for religious purposes. (Justin Martyr, Apol. i. 67, p. 83, says, τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται.) Perhaps the greatest proof of all, that this day was thus observed, may be found in the early (see 1 Cor. xvi. 2) and at length general prevalence, *in the Gentile world*, of the *Jewish seven-day period* as a *division of time*,—which was entirely foreign to Gentile habits. It can only have been introduced as following on the practice of especial honour paid to this day. But we find in the Christian Scriptures no trace of any *sabbatical* observance of this or any day: nay, in Rom. xiv. 5 (where see note), Paul shews the untenableness of any such view under the Christian dispensation. The idea of the *transference of the Jewish sabbath from the seventh day to the first* was an invention of later times.
κλάσαι ἄρτον] See note on ch. ii. 42. The breaking of bread in the Holy Communion was at this time inseparable from the ἀγάπαι. It took place apparently in the evening (after the day's work was ended), and at the end of the assembly, after the preaching of the word (ver. 11).
αὐτοῖς, in the third person, the dis-

λων [l] ἐξιέναι [m] τῇ ἐπαύριον, [n] παρέτεινέν τε τὸν λόγον [o] μέχρι [p] μεσονυκτίου· ἦσαν δὲ [q] λαμπάδες [r] ἱκαναὶ ἐν τῷ [s] ὑπερῴῳ οὗ ἦμεν [t] συνηγμένοι. 9 [u] καθεζόμενος δέ τις [v] νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς [w] θυρίδος, [x] κατα-φερόμενος ὕπνῳ [y] βαθεῖ, [z] διαλεγομένου τοῦ Παύλου [a] ἐπὶ πλεῖον, [x] κατενεχθεὶς [b] ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ [c] τριστέγου κάτω καὶ [d] ἤρθη νεκρός. 10 [e] καταβὰς

ABDE HLPℵ a b c d f g h k m o 13

l ch. xiii. 42 reff. m ch. x. 9 reff. n here only. Gen. xlix. 13. Num. xxiii. 28. Ps. xxxv. 10 only. τοσοῦτον παρατείνειν χρόνον, Jos. Antt. i. 3. 9. o of time, Matt. xi. 23. ch. x. 30.

1 Tim. vi. 14 al. Ps. civ. 19. p Mark xiii. 35. Luke xi. 5. ch. xvi. 38 only. Judg. xvi. 3. q Matt. xxv. 1, &c. John xviii. 3. Rev. iv. 4. viii. 10 only. Gen. xv. 17. r Luke xxiii. 9 al. 1 Macc. xv. 26. s ch. i. 13 reff. Acts only. t ver. 7 al. u ch. vi. 15 reff. v ch. vii. 58. xxiii. 17 only. L. Zech. ii. 4. w 2 Cor. xi. 33 only. Josh. ii. 15, 18. x = here bis (ch. xxv. 7. xxvi. 10) only ‡. Ps. lxxv. 7 Aq. Dan. v. 20 Theod. Herodian i. 11, of the ἄγαλμα διοπετές,—ἐξ οὐρανοῦ κατενεχθῆναι λόγος. (καταφορά Aq., Gen. ii. 21. xv. 12.) y Luke xxiv. 1 (John iv. 11. Rev. ii. 24) only. Sir. xxii. 7. z ver. 7. absol., ch. xviii. 4 reff. a ch. iv. 17 reff. b = ch. xii. 14 reff. c here only †. Symm., Gen. vi. 16 [17]. Ezek. xlii. 6. στοαὶ τρίστεγοι, Dion. Hal. Antt. iii. 68. d = Mark vi. 29. 1 Macc. ix. 19. e = Matt. xxiv. 17. ch. x. 30, 31. 1 Kings ix. 27. Xen. Cyr. i. 4. 8.

om τε D-gr. μεχρις P.

8. υπολαμπαδες *faculæ* D. rec for ημεν, ησαν (*see above on* ημων, *ver* 7), with c k [copt æth-rom Thl-sif]: txt ABDEHLPℵ 13. 36 rel vulg syrr sah [æth-pl] arm Chr$_1$ Thl-fin. om συνηγμενοι E.

9. rec καθημενος (*corrn to more usual form*), with HLP rel Chr$_1$: txt ABDEℵ a 13. 36. om νεανιας E. επι τη θυριδι κατεχομενος υπνω βαρει D. om του (bef παυλου) D. for απο, υπο DH b o 40 Chr. νεκρων, omg και follg, E. και ως ηρθη D^1-gr.

course being addressed to the disciples at Troas: but the first person is used before and after, because all were assembled, and partook of the breaking of bread together. Not observing this, the copyists have altered ἡμῶν above into τῶν μαθητῶν, and ἦμεν into ἦσαν, to suit αὐτοῖς. 8. λαμπάδ. ικ.] This may be noticed, as Meyer observes, to shew that the fall of the young man could be well observed: or, perhaps, because many lights are apt to increase drowsiness at such times. Calvin and Bengel suppose,—in order that all suspicion might be removed from the assembly ('ut omnis absesset suspicio scandali,' Beng.); Kuin. and partly Meyer,—that the lights were used for solemnity's sake,—for that both Jews and Gentiles celebrated their festal days by abundance of lights. But surely the adoption of either Jewish or Gentile practices of this kind in the Christian assemblies was very improbable. 9.] Who Eutychus was, is quite uncertain. The occurrence of the name as belonging to slaves and freedmen (Rosenm. and Heinrichs, from inscriptions), determines nothing. ἐπὶ τῆς θυρίδος] **On the window-seat.** The windows in the East were (and are) without glass, and with or without shutters. **καταφερόμενος ὕπν.**] Wetstein gives many instances of the use of καταφέρομαι, either absolute, or with εἰς ὕπνον, signifying '*to be oppressed with, borne down towards, sleep.*' Thus Aristotle, de somn. et vig. iii. p. 456. b. 31, ed. Bekk.: τὰ ὑπνωτικὰ . . . πάντα . . . καρηβαρίαν . . . ποιεῖ . . . καὶ καταφερόμενοι καὶ νυστάζοντες τοῦτο δοκοῦσιν πάσχειν, καὶ ἀδυνατοῦσιν αἴρειν τὴν κεφαλὴν καὶ τὰ βλέφαρα: and Diod. Sic. iii. 57, κατενεχθεῖσαν εἰς ὕπνον ἰδεῖν ὄψιν. I believe the word is used here and below *in the same sense*, not, as usually interpreted, here of the effect of sleep, and below of *the fall* caused by the sleep. It implies that relaxation of the system, and collapse of the muscular power, which is more or less indicated by our expressions '*falling* asleep,' '*dropping* asleep.' This effect is *being produced* when the first participle is used, which is therefore *imperfect*,—but as Paul was going on long discoursing, took *complete possession of him*, and, having been overpowered,—entirely relaxed in consequence of the sleep, he *fell*. In the ἤρθη νεκρός here, there is a *direct assertion*, which can hardly be evaded by explaining it, '*was taken up for dead*,' as De Wette, Olsh.;—or by saying that it expresses the *judgment of those who took him up*, as Meyer. It seems to me, that the supposition of a mere suspended animation is as absurd here as in the miracle of Jairus's daughter, Luke viii. 41—56. Let us take the narrative as it stands. The youth falls, and is taken up dead: so much is plainly asserted. (First, let it be remembered that Luke, a physician, was present, who could have at once pronounced on the fact.) Paul, not a physician, but an Apostle,—gifted, not with medical discernment, but with miraculous power, goes down to him, falls on him and embraces

C λων αυτου... (see var. read.) ABCDE HLPN a b c d f g h k m o 13

δὲ ὁ Παῦλος [f] ἐπέπεσεν αὐτῷ καὶ [g] συμπεριλαβὼν εἶπεν [t] Μὴ [h] θορυβεῖσθε· ἡ γὰρ [i] ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν. 11 [j] ἀναβὰς δὲ καὶ [k] κλάσας τὸν ἄρτον καὶ [l] γευσάμενος, [m] ἐφ' ἱκανόν τε [n] ὁμιλήσας ἄχρι [o] αὐγῆς, [p] οὕτως [q] ἐξῆλθεν. 12 [r] ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ [s] παρεκλήθησαν [t] οὐ [tu] μετρίως. 13 ἡμεῖς δὲ [v] προελθόντες ἐπὶ τὸ πλοῖον [w] ἀνήχθημεν ἐπὶ τὴν [w] Ἄσσον, ἐκεῖθεν [x] μέλλοντες [y] ἀναλαμβάνειν τὸν Παῦλον· οὕτως γὰρ [z] διατεταγμένος ἦν, [x] μέλλων αὐτὸς [a] πεζεύειν. 14 ὡς δὲ [b] συνέβαλλεν ἡμῖν

f = ver. 37. (ch. viii. 16 reff.)
g here only. Esth. vii. 8.
h ch. xvii. 5 only.
i = ch. xv. 26 reff.
j ch. viii. 31.
k ch. ii. 46 reff.
l = ch. x. 10 reff.
m here only. 2 Macc. viii. 26. see Luke xxiii. 8.
n Luke xxiv. 14, 15. ch. xxiv. 26 only. Prov. xxiii. 30.
o here only. Isa. lix. 9. 2 Macc. xii. 9 only.
p = John iv. 6. ch. xxvii. 17. see Heb. vi. 15.
q = ch. xv. 40 reff.
r Luke x. 34 al. 1 Kings xv. 20.
s = Matt. ii. 18. v. 4. Luke xvi. 25. Gen. xxiv. 67.
t here only.
u 2 Macc. xv. 26 only. (-ος, Sir. xxxiv. [xxxi.] 20. Xen. Mem. iv. 1. 1.)
v ver. 5.
w ch. xiii. 13 reff.
x = vv. 3, 7.
y = here bis. ch. xxiii. 31. 2 Tim. iv. 11 only. (ch. i. 2. vii. 43.)
z 1 Cor. vii. 17. xi. 34. L.P., exc. Matt. xi. 1. 1 Chron. ix. 33.
a here only †. μάχρις ἐντεῦθα ἐπέζευσεν ἡ στρατιά, Xen. Anab. v. 5. 4. (-ζω, Mark vi. 33.)
b = here only. (ch. xvii. 18 reff.)

10. aft επεπεσεν ins εφ' c 106: επεσεν επ D. συμπεριβαλων C[1], and add αυτου C [(syrr coptt arm)]: συμπαραλαβων c k 40. 105: add αυτον a 86. ins και bef ειπεν D[1]-gr.

11. [om 1st και B (sah).] rec om τον (*the force of the art being overlooked,—see note*), with D[2]EHLP𝔑[2] rel Chr[1] Thl-sif: ins ABCD[1]𝔑[1] 13 Thl-fin. for τε, δε D-gr E-gr Thl-sif. (αχρι, so AB[1]C[2]E𝔑 Thl-sif.) αυτης 𝔑[1].

12. for ηγαγον δε τον παιδα, D has ασπαζομενων δε αυτων ηγαγεν[*adduxerunt*] τον νεανισκον.

13. προελθ. (*see ver* 5) AB[1]EHP f g h k m o Chr[1] Thl-sif: κατελθ. D[-gr] Syr [*ascendimus* D-lat] for 1st επι, εις D d 183. rec (for 2nd επι) εις, with DHLP rel 36 Chr Thl-sif: txt ABCE𝔑 [a] 13. 40 Thl-fin. for ασσον, θασον, or θασσον L(but not in ver 14) P o 73-6-8. 99. 100-1 syrr sah: ασον b[1] f k 13. 106 æth: νασον 15-8. 36, and so in ver. 14. rec ην bef διατεταγμενος (ἦν διατ. *is St. Luke's habit almost uniformly, but it is not the habit of the great* MSS *to alter this order*), with DHLP rel Chr: εντεταλμενος ην C 15. 36. 180: txt A B[-νον B[1]] E𝔑 a m 13. ins αυτ bef μελλων D 36. αυτος [bef μελ.] E.

14. om δε C[1](appy). rec συνεβαλεν (*alteration to historic aorist as so freq*), with CDHL rel 36 vulg E-lat Chr: συνεβαλλον 𝔑[1]: txt AB E-gr P𝔑[2] 40. for 1st εις, επι 𝔑[1].

him,—a strange proceeding for one bent on discovering suspended animation, but not so for one who bore in mind the action of Elijah (1 Kings xvii. 21) and Elisha (2 Kings iv. 34), each time over a *dead body*,—and *having done this, not before*, bids them not to be troubled, for *his life was in him*. I would ask any unbiassed reader, taking these details into consideration, which of the two is the natural interpretation,—and whether there can be any reasonable doubt that *the intent of Luke is to relate a miracle of raising the dead*, and that he mentions the falling on and embracing him as the outward significant means taken by the Apostle to that end? 11.] The intended breaking of bread had been put off by the accident. τὸν ἄρτ., as ch. ii. 42. Were it not for that usage, the article here might import, 'the bread which it was intended to break,' alluding to ἄρτ. above. γευσάμενος] having made a meal, see reff. The agape was a veritable meal. Not '*having tasted it*,' viz. the bread which he had broken;—though that is implied, usage decides for the other meaning. οὕτως] '*After so doing*:' see reff. 12.] As in the raising of Jairus's daughter, our Lord commanded that something should be given her to eat, that nature might be recruited, so doubtless here rest and treatment were necessary, in order that the restored life might be confirmed, and the shock recovered. The time indicated by αὐγή must have been before or about 5 A.M.: which would allow about four hours since the miracle. We have here a minute but interesting touch of truth in the narrative. Paul, we learn afterwards, ver. 13, intended to go afoot. And accordingly here we have it simply related that he started away from Troas before his companions, not remaining for the reintroduction of the now recovered Eutychus in ver. 12.

13. Ἄσσον] A sea-port (also called Apollonia, Plin. v. 32) in Mysia or Troas, oppo-

c ch. viii. 40 reff.
d ch. xiii. 4 reff.
e ch. xvi. 11 reff.
f ch. xvi. 1 reff.
g here only †. Exod. xxviii. 26 Symm. Theod.
h = ch. xxvii. 3. Xen. Cyr. iv. 6. 10.
i = here (Mark iv. 30 rec.) only ‡. ἐν Ἰωνίαν παραβαλεῖν, Thucyd. iii. 32. (Prov. ii. 2 al.)

c εἰς τὴν Ἄσσον, d ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυ- 1 ἦλθο-μεν... ABCDE HLP𝔑 a b c d f g h k l m o 13
λήνην, 15 κἀκεῖθεν d ἀποπλεύσαντες τῇ e ἐπιούσῃ f κατην-
τήσαμεν g ἀντικρὺς Χίου. τῇ δὲ h ἑτέρᾳ i παρεβάλομεν
εἰς Σάμον, καὶ μείναντες ἐν Τρωγυλίῳ τῇ k ἐχομένῃ
ἤλθομεν εἰς Μίλητον. 16 l κεκρίκει γὰρ ὁ Παῦλος m παρα-
πλεῦσαι τὴν Ἔφεσον, ὅπως μὴ n γένηται αὐτῷ o χρονο-
τριβῆσαι ἐν τῇ Ἀσίᾳ· p ἔσπευδεν γάρ, εἰ δυνατὸν εἴη
αὐτῷ, τὴν ἡμέραν τῆς q πεντηκοστῆς r γενέσθαι s εἰς
Ἰεροσόλυμα. 17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφε-
σον t μετεκαλέσατο τοὺς u v πρεσβυτέρους τῆς u ἐκκλησίας.

k = Mark i. 38. Luke xiii. 33. ch. xiii. 44. xxi. 26. Heb. vi. 9 only. 2 Macc. xii. 30. l = ch. xv. 19 reff.
m here only †. Xen. Anab. vi. 2. 1. n Matt. xviii. 13. Gal. vi. 14. Gen. xliv. 7, 17. o here only †. οἱ δ' ἄνθρωποι τοῖς βλακοῖς χρῶνται ὅταν ἀνώνυμον ᾖ κ. ὁ λόγος εὐσύνθετος, οἷον τὸ χρονοτριβεῖν, Aristot. Rhet. iii. 3.
p Luke ii. 16. xix. 5, 6. ch. xxii. 18. 2 Pet. iii. 12 only. 2 Chron. x. 16.
q ch. ii. 1 reff. r = Matt. xxvi. 6. Luke x. 32. xxii. 40 al. s Luke iv. 23. ch. xxi. 17. xxv. 18.
t ch. vii. 14 reff. u James v. 14 only. (see ch. xiv. 23.) v ch. xi. 30 reff.

15. και εκειθεν E. rec αντικρυ (corrn), with B¹HP rel [Thl-fin]: txt AB¹CDEL𝔑 13. 36. 40 Thl-fin. for ετερα, εσπερα B 15-9. 73. παρελαβομεν D¹-gr(txt D⁴). om και μειναντες εν τρωγυλιω, and aft τη ins δε ABCE𝔑 [a] 13 vulg [copt æth-pl arm]: txt (*the occasion of the omn has probably been, that Trogyllium is not in Samos, which at first sight the text appeared to imply*) DHLP rel 36 syrr sah Chr₁ Thl.—rec τρωγυλλιω, with HP rel 36: txt (D)L h m o (c f g k) Chr₁, τρωγυλια D-gr, *Trogylio* D-lat. ερχομενη D¹ a m 95¹-6. 142.

16. rec εκρινε (*an ecclesiastical portion begins at ver* 16, *which has occasioned the alteration of the pluperf into the independent historic aor*), with C³HLP rel Chr, Thl-sif: txt ABC¹DE𝔑 a 13. 36 vulg. for οπως μη γενηται αυτω [αυτον H] χρονοτριβησαι, μηποτε γενηθη αυτω κατασχεσις τις *ut non contingeret ei morandi quis* D. rec (for ειη) ην, with LP rel 40 Chr Thl: txt (*but looks like a gramml corrn*) ABCE𝔑 a 13. 36.—om ει δυνατον ειη DH æth-rom. εις την ημεραν D: τη ημερα H. for εις, εν D¹(txt D⁴). ιερουσαλημ AE𝔑 a c 13. 40: txt BCDHLP rel 36 Chr.

17. μετεπεμψατο D. om τους E.

site to Lesbos, twenty-four Roman miles (Peutinger Table) from Troas, built on a high cliff above the sea, with a descent so precipitous as to have prompted a pun of Stratonicus, the musician (see Athen. viii., p. 352), on a line of Homer, Il. ζ. 143, Ἄσσον ἴθ', ὄς κεν θᾶσσον ὀλέθρου πείρατ' ἵκηαι. Strab. xiii. 1, p. 126, Tauchn.

Paul's *reason* is not given for wishing to be alone: probably he had some apostolic visit to make. 14. Μιτυλήνην] The capital of Lesbos, on the E. coast of the island, famed (Hor. Od. i. 7. 1: Epist. i. 11. 17) for its beautiful situation. It had two harbours: the northern, into which their ship would sail, was μέγας κ. βαθύς, χέματι σκεπαζόμενος, Strabo, xiii. 2, p. 137. 15. παρεβάλ.] we put in: so Charon, to his boatman, ὀΰπ, παραβαλοῦ, 180; and 271, παραβαλοῦ τῷ κωπίῳ: see many examples in Wetst. Then they made a short run in the evening to Trogylium, a cape and town on the Ionian coast, only forty stadia distant, where they spent the night. He had passed in front of the bay of Ephesus, and was now but a short distance from it. Μίλητον] The ancient capital of Ionia (Herod. i. 142). See 2 Tim. iv. 20, and note.

16. κεκρίκει] We see here that the ship was at Paul's disposal, and probably hired at Philippi, or rather at Neapolis, for the voyage to Patara (ch. xxi. 1), where he and his company embark in a merchant vessel, going to Tyre. The separation of Paul and Luke from the rest at the beginning of the voyage may have been in some way connected with the hiring or outfit of this vessel. The expression κεκρίκει (or ἔκρινε, which will amount to the same thing, only it must not be taken '*for the pluperfect*,' here or any where else) is too subjectively strong to allow of our supposing that the Apostle merely followed the previously determined course of a ship in which he took a passage. παρεπλ. τ. Ἔφ.] He may have been afraid of detention there, owing to the machinations of those who had caused the uproar in ch. xix. F. M., in his notes, gives another reason: "He seems to have feared that, had he run up the long gulf to Ephesus, he might be detained in it by the westerly winds, which blow long, especially in the spring." But these would affect him nearly as much at Miletus. 17.] The distance from

18 ὡς δὲ [w] παρεγένοντο [w] πρὸς αὐτόν, εἶπεν αὐτοῖς Ὑμεῖς ἐπίστασθε, [xv] ἀπὸ πρώτης ἡμέρας [y] ἀφ' ἧς [z] ἐπέβην εἰς τὴν Ἀσίαν, [a] πῶς μεθ' ὑμῶν τὸν πάντα χρόνον [x] ἐγενόμην, 19 [b] δουλεύων τῷ κυρίῳ [c] μετὰ [d] πάσης [e] ταπεινοφροσύνης καὶ δακρύων καὶ [f] πειρασμῶν τῶν [g] συμβάντων μοι ἐν ταῖς [h] ἐπιβουλαῖς τῶν Ἰουδαίων, 20 ὡς οὐδὲν [i] ὑπεστει-

w Matt. iii. 13. Luke vii. 4, 20. viii. 19. xi. 6 only. Josh. xviii. 8.
x ch. x. 30 reff. constr., see ch. i. 2.
y attr., here only? see ch. xxiv. 11.
z = and constr., ch. xxi. 4. see ch. xxi.

2. xxv. 1. (xxvii. 2 reff.) Josh. xiv. 9. a = Mark v. 16 ch. ix. 27. b = (see note) Paul (Rom. vii. (6) 25 ab. only, exc. Matt. vi. 24. Luke xvi. 13. Ps. ii. 11. c ch. xvii. 11 reff.
d (" all possible ") ch. iv. 29. xxiii. 1. Rom i. 29. Eph. i. 3. 2 Pet. i. 5. Jude 3 al. e Eph. iv. 2. Phil. ii. 3. Col. ii. 18, 23. iii. 12. Paul only, exc. 1 Pet v. 5†. (-φρων, 1 Pet. iii. 8. -φροσυνη, Ps. cxxx. 2.) f = Luke xxii 28. Gal. iv. 14 al. Deut. iv. 34. g ch. iii. 10 reff.
h ch. ix. 24 reff. i ver. 27. Gal. ii. 12. Heb. x. 38 only‡. Diod. Sic. xiii. 70, εἰς τὸ λοιπὸν ὁ Κῦρος ἐκέλευσεν αἰτεῖν, μηδὲν ὑποστελλόμενον. So Jos. B. J. i. 20. 1.

18. for παρεγενοντο, εσκληρυνοντο E-gr. aft αυτον ins ομου οντων αυτων A: ομοσε εντ. αυτ. D^4(ομως εοντων D^1) 40-marg: ομοθυμαδον E 73: *et simul essent* vulg (*interpolations for particularity*): om BCHLPN rel 36 [syrr coptt æth arm] Chr. for αυτοις, προς αυτους D^1(πρ. αυτοις D^4). aft επιστασθε ins αδελφοι D: pref. 5. 8. 73 æth. for αφ, εφ D^1(txt D^4): om h 38. 93. for εις, επι E. for πως to εγενομην, D has ως τριετιαν η και πλειον ποτε πως μεθ υμων ην παντος χρονου: D-corr has πως for ποτε πως, D^4(?) τον παντα χρονον, and D^5 adds εγενομην: *fui per omne tempore* D-lat.

19. aft κυριω add μεθ υμων C c 15-8. 36 [syr] Chr-txt$_1$. rec ins πολλων bef δακρ. (*prob interpolation: see* 2 *Cor* ii. 4), with CHLP rel 36 æth-rom arm [Bas$_2$] Chr: aft syr: om ABDEN 13. 40 vulg Syr coptt æth-pl Lucif$_1$. συμβαινοντων C.

Miletus to Ephesus is about thirty miles. He probably, therefore, stayed three or four days altogether at Miletus. τοὺς πρεσβ.] called, ver. 28, ἐπισκόπους. This circumstance began very early to contradict the growing views of the apostolic institution and necessity of prelatical episcopacy. Thus Irenæus, iii. 14. 2, p. 201: 'In Mileto convocatis *episcopis et presbyteris*, qui erant ab Epheso *et a reliquis proximis civitatibus*.' Here we see (1) the two, bishops and presbyters, distinguished, as if *both* were sent for, in order that the titles might not seem to belong to the same persons, — and (2) other neighbouring churches also brought in, in order that there might not seem to be ἐπίσκοποι in one church only. That neither of these was the case, is clearly shewn by the plain words of this verse: he sent *to Ephesus*, and summoned *the elders of the church* (see below on δεῦρο, ver. 25). So early did interested and disingenuous interpretations begin to cloud the light which Scripture might have thrown on ecclesiastical questions. The E. V. has hardly dealt fairly in this case with the sacred text, in rendering ἐπισκόπους, ver. 28, '*overseers*;' whereas it ought there as in all other places to have been bishops, that the fact of *elders and bishops having been originally and apostolically synonymous* might be apparent to the ordinary English reader, which now it is not. **18.**] The evidence furnished by this speech as to the literal report in the Acts of the words spoken by Paul, is most important. It is a treasure-house of words, idioms, and sentiments, peculiarly belonging to the Apostle himself. Many of these appear in the reff., but many more lie beneath the surface, and can only be discovered by a continuous and verbal study of his Epistles. I shall point out such instances of parallelism as I have observed, in the notes. The contents of the speech may be thus given: *He reminds the elders of his conduct among them* (vv. 18—21): *announces to them his final separation from them* (vv. 22—25): *and commends earnestly to them the flock committed to their charge, for which he himself had by word and work disinterestedly laboured* (vv. 26—35). ἀπὸ πρ. ἡμ.] These words hold a middle place, partly with ἐπίστασθε, partly with ἐγενόμην. The knowledge on their part was coextensive with his whole stay among them: so that we may take the words with ἐπίστασθε, at the same time carrying on their sense to what follows.

μεθ' ὑμ. ἐγεν.] So 1 Thess. i. 5, οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν,—ii. 10, ὑμ. μάρτυρες . . . ὡς ὁσίως . . . ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν. See 1 Cor. ix. 20, 22. **19.** δουλεύων τῷ κυρ.] With the sole exception of the assertion of our Lord, 'Ye cannot serve God and mammon,' reff. Matt., Luke, the verb δουλεύω for 'serving God' is used by *Paul only*, and by him seven times, viz. besides reff., Rom. xii. 11; xiv. 18; xvi. 18; [Phil. ii. 22(?)] Col. iii. 24; 1 Thess. i. 9.

μετ. π. ταπ.] Also a Pauline expression, 2 Cor. viii. 7; xii. 12. πειρασμῶν] See especially Gal. iv. 14. **20.** ὑπε-

λάμην τῶν [k] συμφερόντων [l] τοῦ μὴ [m] ἀναγγεῖλαι ὑμῖν καὶ ABCDE HLP𝔑 a
διδάξαι ὑμᾶς [n] δημοσίᾳ καὶ [o] κατ' οἴκους, 21 [p] διαμαρτυ- b c d f g
ρόμενος Ἰουδαίοις τε καὶ [q] Ἕλλησιν τὴν εἰς θεὸν [q] μετά- h k l m
νοιαν καὶ [r] πίστιν [r] εἰς τὸν κύριον ἡμῶν Ἰησοῦν. o 13
22 [s] καὶ νῦν [s] ἰδοὺ [t] δεδεμένος ἐγὼ τῷ [u] πνεύματι πορεύομαι
εἰς Ἰερουσαλήμ, τὰ ἐν αὐτῇ [v] συναντήσοντά μοι μὴ
εἰδώς, 23 [w] πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον [x] κατὰ [x] πόλιν
[p] διαμαρτύρεταί μοι [y] λέγων ὅτι [z] δεσμὰ καὶ [a] θλίψεις με
[b] μένουσιν. 24 ἀλλ' οὐδενὸς [c] λόγου [c] ποιοῦμαι τὴν [d] ψυχὴν

k part., 1 Cor. xii. 7. Heb. (vii. 26. x. 33 v. r.) xii. 10 only. Deut. xxiii. 6.
l constr., ch. xiv. 18 reff.
m = John iv. 25. xvi. 13, &c. ver. 27. 1 Pet. i. 12. Deut. xxiv. 8.
n ch. xvi. 37 reff.
o = Matt. xxiv. 7 v. (ch. xiv. 23. ii. 46 reff.)
p ch. viii. 25 reff.
q ch. xi. 18 reff.
r = ch. xxiv. 24 reff.
s ch. xiii. 11.
t = here only. δεδεμ. ἰσχυροτέρᾳ ἀνάγκῃ, Xen. Cyr. viii. 1. 12.
u = ch. xvii. 16 reff.
v = here only. Eccl. ii. 16. ix. 11. (ch. x. 25 reff.)
w = here only. Amos ix. 8.
x ch. xv. 21 (36). Tit. i. 5.
y masc., Mark ix. 26. 1 Cor. xii. 2. Eph. iv. 17, 18. Rev. iv. 8. xix. 14 al. Winer, edn. 6, § 30. 4.
z ch. xvi. 26 reff.
a ch. xi. 19 reff.
b see ver. 8.
c = and constr., here only. see Job xiv. 3. xxii. 4.
d ch. xv. 26 reff.

20. *των συμφεροντων* bef *υπεστειλαμην* C. om *μη* D Lucif$_1$. om *υμας* D Thl-sif Lucif$_1$ Jer$_1$. *κατ οικους και δημοσια.* D.

21. *διαμαρτυραμενος* H m Bas-ms$_1$ Thl-sif: *-ρυμενος* D^1. rec ins *τον* bef *θεον* (*corrn for uniformity*), with ADHLP 13. 36 rel Bas-ms Thl-fin: om BCE𝔑 d h k Bas$_1$ Chr$_1$ Thl-sif. aft *πιστιν* ins *την* EHLP rel Bas Chr Thl: om ABC𝔑 a 13. 36; also D, which reads *δια του κυριου ημ. ιησ. χρ.* om *ημων* E. rec aft *ιησ.* ins *χριστον* (*common addn*), with ACDE𝔑 13. 36 rel Syr copt æth-pl [arm] Chr$_1$ Thl-fin: om BHLP b c g h syr sah æth-rom Bas$_1$ Thl-sif Lucif$_1$.

22. rec *εγω* bef *δεδεμενος*, with DHLP rel am [tol syrr Did$_1$ Thl-sif] Chr$_1$ Epiph$_1$: txt (*characteristic order*) ABE𝔑 a k 13 vulg Ath-[4-]mss$_1$ Thl-fin. *ιεροσολυμα* D. *συναντησαντα* (*prob originally a mistake*) A D-gr E-gr H [1^1] m 13: *συμβησομενα* (*gloss*) C a 15. 36 .68-9. 180 lect-12: txt BLP𝔑 rel vss Ath Chr [Thl-fin]. *αμοι* B𝔑^1. for *ειδως, γεινωσκων* D.

23. *το αγ. πν.* D-gr: *το πν. μοι το αγ.* c 47. 137 Epiph Chr. om *κατα πολιν* E. ins *πασαν* bef *πολιν* D vulg syrr æth Lucif$_1$. *διεμαρτυρατο* AE𝔑^3 13. 40 Ath-[2-]mss$_1$. rec om *μοι* (*as unnecessary?*), with HLP rel æth-rom Thl-sif: ins ABCDE𝔑 a b d e k m 13. 36. 40 vulg syrr copt [sah] æth-pl arm Ath$_2$ Bas$_1$ [Epiph$_1$ Thdrt-ms$_1$] Thl-fin Lucif$_1$ Jer. rec *λεγον*, with A B(sic: see table) C𝔑 rel: txt DEHLP 13 f (k ?) l^1 m^1 36. rec *με* bef *και θλιψεις* (*alteration perhaps to avoid μεμενουσιν*), with LP rel Thdrt Thl-fin: *μοι* aft *μενουσιν* D: txt ABCEH𝔑 a c k 13. 40 vulg arm Cyr-jer Bas$_1$ Did$_1$ Chr Thl-sif. at end add *εν ιεροσολυμοις* D vulg[-ed(aft *θλ.*) am^1(but marked for erasure)](not demid) syr-w-ast sah [Orig-int$_1$] Lucif$_1$.

24. rec *λογον*, with AD^{1}EHLP𝔑^3 13 rel 40: txt BCD^{4}𝔑^1 sah æth arm. rec aft *ποιουμαι* ins *ουδε εχω*, with EHLP rel 36: ins *εχω ουδε* bef *ποιουμαι* A𝔑^3 13. 40, *εχω μοι ουδε* D^1: om BCD^{4}𝔑^1 Syr sah æth arm. rec aft *την ψυχην* ins *μου*, with

στειλάμην] So again ver. 27. The sense in Gal. ii. 12 is similar, though not exactly identical—'*reserved* himself,' withdrew himself from any open declaration of sentiments. In Heb. x. 38 it is different.

τῶν συμφερ.] See reff. **21.** *εἰς θ. . . . εἰς τ. κύρ. Ἰ.*] This use of *εἰς* is mostly Pauline: and in ch. xxiv. 24 it seems to be taken from his own expression. **22.** *δεδεμένος τῷ πνεύματι*] **bound in my spirit.** This interpretation is most probable, both from the construction, and from the usage of the expression *τὸ πνεῦμα* repeatedly by and of Paul in the sense of *his own spirit*. See ch. reff., where the principal instances are given. The dative, as here, is found Rom. xii. 11, *τῷ πν. ζέοντες*,—1 Cor. v. 3, *παρὼν τῷ πνεύμ.* (1 Cor. xiv. 15, 16?),—2 Cor. ii. 13, *οὐκ ἔσχηκα ἄνεσιν τῷ πν. μου*, and al., see also ch. xix. 21. *How* he was bound *in the spirit* is manifest, by comparing other passages, where the Holy Spirit of God is related to have shaped his apostolic course. He was bound, by the Spirit of God leading captive, constraining, his own spirit. As he went up to Jerusalem *δεδεμένος τῷ πνεύματι*, so he left Judæa again *δεδεμένος τῇ σαρκί*,—*a prisoner according to the flesh*. He had no detailed knowledge of futurity—nothing but what the Holy Spirit, in general forewarnings, repeated at every point of his journey (*κατὰ πόλιν*; see ch. xxi. 4, 11, for two such instances), announced, viz., imprisonment and tribulations. That *here* no *inner voice* of the Spirit is meant, is evident from the words *κατὰ πόλιν*. (Two of

[e]τιμίαν ἐμαυτῷ ὡς [f]τελειῶσαι τὸν [g]δρόμον μου καὶ τὴν [h]διακονίαν ἣν [i]ἔλαβον [i]παρὰ τοῦ κυρίου Ἰησοῦ, [k]διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς [k]χάριτος τοῦ θεοῦ. 25 [l]καὶ νῦν [l]ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι [l]ὄψεσθε τὸ [l]πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς [u]διῆλθον [v]κηρύσσων τὴν [vw]βασι-

e = James v. 7. 1 Pet. i. 19 al. Prov. iii. 15. viii. 11.
f = John iv. 34 al. Sir. i. 19. see Phil. iii. 12. Wisd. iv. 13.
g Paul (ch. xiii. 25. 2 Tim. iv. 7) only. Jer.
viii. 6.
h = ch. i. 17, 25. vi. 4. Rom. xi. 13 ϯ. (ch. vi. 1 al. L.P., exc. Heb. i. 14. Rev. ii. 19.)
i ch. ii. 33 reff.
k = ch. xiii. 43 reff.
l ver. 22.
t = here (Rev. xxii. 4) only. θεωρεῖν, ver. 38. ὁρᾶν, Col. ii. 1. ἰδεῖν, 1 Thess. ii. 17. iii. 10. reff. 1 Chron. xxi. 4.
u = ch. viii. 4 ch. xxviii. 31 only.
v here only. κ. τὸ εὐαγγ. τῆς β., Matt. ix. 35. κ. τ. β. τ. θεοῦ, w absol., Matt. viii. 12. xiii. 19, 38 al.

D[1]EH vulg: om ABC D[4](and lat) LPℵ c 13[for ψ., ευχην] 36. 40. εμαυτου D[1][-gr](txt D[2]). for ως, εως ℵ[3]: ωστε E b c d o 13. 40. 137: ως το C 104: του [quam] D. τελειωσω Bℵ. rec aft τον δρομον μου ins μετα χαρας (*interpolation appy: see Phil* i. 4, *Col* i. 11, *Heb* x. 34 *fo: the* finishing *his course appearing not emphatic enough*), with CEHLP rel 36 syr [arm] Chr$_1$: om ABDℵ 13. 40 vulg Syr coptt æth Lucif$_1$. aft διακονιαν ins του λογου D vulg[with demid tol(not am fuld)] Lucif Ambr.—for ην, ον D[1]-gr(txt D[4]). παρελαβον D b c k o 137. aft διαμαρτυρασθαι ins ιουδαιοις και ελλησιν D sah Lucif. om του (bef θεου) D[1](ins D[6]).

25. om ιδου E l 13. 40. 73 Lucif$_1$. for ουκετι, ουκ ℵ [D-lat]. οιδα bef εγω C m: om εγω 180 Iren-int$_1$. rec aft την βασιλειαν ins του θεου (*supple-*

the three other places where this phrase occurs are from the mouth or pen of Paul.)

23. τὸ πν. διαμαρτύρ.] Compare Rom. viii. 16, τὸ πνεῦμα συμμαρτυρεῖ τῷ πν. ἡμῶν. 24.] The reading in the text, amidst all the varieties, seems to be that out of which the others have all arisen, and whose difficulties they more or less explain. The first clause is a combination of two constructions, οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν ἐμαυτοῦ, and οὐ ποιοῦμαι (ἡγοῦμαι, Phil. iii. 7, 8) τὴν ψυχὴν τιμίαν ἐμαυτῷ. The best rendering in English would be, **I hold my life of no account, nor precious to me.** Then again the confused construction of the former clause shews itself in the ὡς of the latter, which is not '*so that*,' but '*as*,' q. d. before, '*so* precious.' '*I do not value my life, in comparison with the finishing my course.*' Render then the whole verse: **But I hold my life of no account, nor is it so precious to me, as the finishing of my course.** τελειῶσαι] See the same image, with the same word, remarkably expanded, Phil. iii. 12—14. There in ver. 12 he has used τετελείωμαι,—and,—as is constantly the case when we are in the habit of connecting certain words together, —the δρόμος immediately occurs to him, which he works into a sublime comparison in ver. 14. δρόμον] A similitude peculiar to Paul: occurring, remarkably enough, in his speech at ch. xiii. 25. He uses it without the word δρ., at 1 Cor. ix. 24—27, and Phil. iii. 14. καὶ τ. δ.] **and** (i. e. even) **the ministry**, &c. καί in this sense gives that which, in matter of fact, runs parallel with the metaphorical expression just used,—stands beside it as its antitype. ἔλαβον] Compare Rom. i. 5, δι' οὗ ἐλάβομεν χάριν κ. ἀποστολήν. 25.] It has been argued from ἐν οἷς διῆλθον, that the elders of other churches besides that of Ephesus must have been present. But it might just as well have been argued, that *every one* to whom Paul had there preached must have been present, on account of the word πάντες. If he could regard the elders as the representatives of the various churches, of which there can be no doubt, why may not he similarly have regarded the *Ephesian* elders as representatives of the churches of proconsular Asia, and have addressed all in addressing them? Or may not these words have even a wider application, viz., to *all* who had been the subjects of his former personal ministry, in Asia and Europe, now addressed through the Ephesian elders? See the question, whether Paul *ever did see the Asiatic churches again*, discussed in the Prolegg. to the Pastoral Epistles, § ii. 18 ff. I may remark here, that the word οἶδα, in the mouth of Paul, does not necessarily imply that he spoke from divine and unerring knowledge, but expresses his own conviction of the certainty of what he is saying: see ch. xxvi. 27, which is much to our point, as expressing his firm persuasion that king Agrippa *was* a believer in the prophets: but certainly no infallible knowledge of his heart:—Rom. xv. 29, where also a firm persuasion is expressed:—Phil. i. 19, 20, where οἶδα, ver. 19, is explained to rest on ἀποκαραδοκία καὶ ἐλπίς in ver. 20. So that he may here ground his expectation of never seeing them again, on the plan of making a journey into the west

λείαν. 26 διότι [x] μαρτύρομαι ὑμῖν ἐν τῇ [y] σήμερον [y] ἡμέρᾳ, ABCDE HLP𝔑 a b c d f g h k l m o 13
ὅτι [z] καθαρός εἰμι [a] ἀπὸ τοῦ [b] αἵματος πάντων· 27 οὐ γὰρ
[c] ὑπεστειλάμην [c] τοῦ μὴ [c] ἀναγγεῖλαι πᾶσαν τὴν [d] βουλὴν τοῦ
θεοῦ ὑμῖν. 28 [e] προσέχετε οὖν [e] ἑαυτοῖς καὶ παντὶ τῷ [f] ποιμ-
νίῳ ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον [g] ἔθετο [h] ἐπισκόπους,

x ch. xxvi. 22. Gal. v. 3. Eph. iv. 17. 1 Thess. ii. 12 only +. P. w. ὡς, Jos. B. J. iii. 8. 3 end.
y Matt. xxviii. 15. Rom. xi. 8. 2 Cor. iii. 14 only. Josh. v. 9. Jer. i. 18.
z ch. xviii. 6. Gen. xxiv. 8.
a = Matt. xxvii. 24. 2 Kings iii. 28.
b ch. xviii. 6.
c ver. 20 (reff.).
d ch. ii. 23 reff. Wisd. vi. 4.
e Luke xii. 1. xvii. 3. xxi. 34. ch. v. 35 only. Deut. iv. 9.
f here bis. Luke xii. 32. 1 Pet. v. 2, 3 only. Jer. xiii. 17.
g = 1 Cor. xii. 18, 28. Gen. xvii. 5.
h (here first.) Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7. 1 Pet. ii. 25 only. 2 Chron. xxxiv. 12. Isa. lx. 17. (-πή, 1 Tim. iii. 1. -ποῖν, 1 Pet. v. 2.)

mentary addn, as shewn by the variations), with EHLP rel vulg Syr [copt-wilk arm-rien] æth Thdrt Thl: *του ιησου* D sah; *τ. κυρ. ιησ.* Lucif: om ABC𝔑 c 13. 36 syr copt arm Chr_1.

26. rec (for *διοτι*) *διο*, with C[D^c]HL 13. 36 rel [Bas_1] Thl: txt A B(sic: see table) EP𝔑 g: *διο και* f 32. 57. 104.—for *διοτι* to *οτι, αχρι ουν της σημερον ημερας* D^1(*propter quod hodierno die* D-lat: txt D^c). rec (for *ειμι*) *εγω* (*see ch* xviii. 6, *where there is no varn*), with AHLP rel [Syr] copt Bas_1 Chr_6 Thl-sif: *εγω ειμι* a 69. 105 arm: *ειμι εγω* sah Jer: txt BCDE𝔑 c 13. 36. 40 vulg syr [sah] Amm_1 Bas_3 [Iren-int$_1$ $Lucif_1$]. aft *παντων* add *υμων* E a d e l syrr copt æth [arm-mss].

27. om *μη* D^1-gr(ins D^3(?)) 66^2. 73. 81. 177^1 [arm(Treg)] $Lucif_1$. rec *υμιν* bef *πασαν τ. βουλ. τ. θ.*, with A𝔑HLP$𝔑^2$ rel syrr copt [æth arm] Bas_4 Chr_1 Iren-int$_1$: txt BC(D)$𝔑^1$ m 13 vulg [Iren-int$_1$].—*ημιν* D^1[-gr](txt D^4) [om $Lucif_1$].

28. om *ουν* (*προσεχετε is the beginning of an ecclesiastical portion*) ABD𝔑 o 13. 36 lectt vulg copt [æth arm] Did_1 Thdrt $Lucif_1$: ins CEHLP rel spec syrr Chr_1 [Bas_1] Iren-int$_1$. [*αυτοις* (for *εαυτ.*) D^1 l^1.] *το αγ. πν.* D-gr [spec].

after seeing Rome, which he mentions Rom. xv. 24, 28, and from which, with bonds and imprisonment and other dangers awaiting him, he might well expect never to return. So that what he here says need not fetter our judgment on the above question. **26.**] The use of *μαρτύρομαι* is peculiar to Paul, see reff. **28.** *προσέχ. ἑαυτοῖς*] If we might venture to trace the hand of *Luke* in the speech, it would be perhaps in this phrase: which occurs only as in reff. *τ. ποιμνίῳ*] This similitude does not elsewhere occur in Paul's writings. We find it (reff.) where we should naturally expect it, used by him to whom it was said, 'Feed my sheep.' But it is common in the O. T. and sanctioned by the example of our Lord Himself.

τὸ πν. τ. ἅγ.] See ch. xiii. 2. *ἔθετο*] So Paul, reff. 1 Cor. *ἐπισκόπους*] See on ver. 17, and Theodoret on Phil. i. 1, *ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ· ἀμφότερα γὰρ εἶχον κατ' ἐκεῖνον τὸν καιρὸν τὰ ὀνόματα* (Olsh.). The question between *θεοῦ* and *κυρίου* rests principally on internal evidence—which of the two is likely to have been the original reading. The manuscript authority, now that it is certain that B has *θεοῦ a prima manu*, as also 𝔑, is weighty on both sides. The early patristic authority for the expression *αἷμα θεοῦ* is considerable. Ignat. Ephes. i., p. 644, has *ἀναζωπυρήσαντες ἐν αἵματι θεοῦ*. Tertull. ad Uxor. ii. 8, vol. i., p. 1293, "pretio empti, et quali pretio? sanguine Dei." Clem. Alex., 'Quis dives salvus,' c. 34, vol. ii., p. 344, has *δυνάμει θεοῦ πατρός, κ. αἵματι θεοῦ παιδός, κ. δρόσῳ πνεύματος ἁγίου*. On the other hand Athanasius (contra Apol. ii. 14, vol. ii., p. 758) says, *οὐδαμοῦ δὲ αἷμα θεοῦ δίχα σαρκὸς παραδεδόκασιν αἱ γραφαί, ἢ θεὸν δίχα σαρκὸς παθόντα ἢ ἀναστάντα*. In attempting to decide between the two readings, the following alternatives and considerations may be put: (I.) IF *κυρίου* WAS THE ORIGINAL, it is very possible (1) *that some busy scribe may have written at the side, as so often occurs, θεοῦ*. This having been once done, the interests of orthodoxy would perpetuate the gloss, and by degrees it would be *adopted into the text and supersede the original word*, or become combined with it, as is actually the case in HL and a vast body of mss. Or, continuing supposition I., it may have been (2) *that the expression ἐκκλησίαν τοῦ κυρίου, not found any where else, may have been corrected into the very usual one, ἐκκλ. (τοῦ) θεοῦ*, which occurs eleven times in the Epistles of Paul. Or (3), which I consider exceedingly improbable (see below), *the alteration may have been made solely in the interest of orthodoxy*. Such are possible, and the two former not improbable, coutingencies.

On the other hand (II.) IF *θεοῦ* WAS THE ORIGINAL, *but one reason* can be given why it should have been altered to *κυρίου*, and *that one* was *sure to have operated*. It would stand as a bulwark against Arianism, an assertion which no skill could evade, which *must therefore be modified*. If *θεοῦ* stood in the text originally, *it was sure to be altered to κυρίου*. The converse was

[i] ποιμαίνειν τὴν ἐκκλησίαν τοῦ *θεοῦ, ἣν [k] περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. 29 ἐγὼ οἶδα ὅτι [l] εἰσελεύσονται [m] μετὰ τὴν [n] ἄφιξίν μου [o] λύκοι βαρεῖς εἰς ὑμᾶς μὴ

i = John xxi. 16. 1 Pet. v. 2. 2 Kings v. 2. k Luke xvii. 33. 1 Tim. iii. 13 only. Gen. xxxi. 16. Isa xxxi. 6. l John x. 1. ch. xix. 30. m here only ϯ. 3 Macc. vii. 18. Herodot. ix. 77. n = Matt. vii. 15 (x. 16. Luke x. 3. John x. 12 bis) only. (Ezek. xxii. 27.) o = here only. (ch. xxv. 7 reff.)

*κυρίου AC[1]DE a 13. 36. 40 syr-mg coptt arm (Eus[1]) Ath-ms[1] (Constt[1]) Did[2] Chr(on Eph iv. 12) (Thdor-stud[1]) Thl-fl-ms Iren-int[1] Lucif[1] (Aug) Jer[1] Sedul: χριστου Syr(ed and 2-mss[7th cent and later]) æth-pl [Ps-Ign[1]] Ath-4-mss Thdrt[2] (cf συντρέχετε εἰς τὴν ἐκκλησίαν τοῦ κυρίου ἣν περιεποιήσατο τῷ αἵματι τοῦ χριστοῦ Constt): κυριου και θεου C[3]HLP rel: κυριου θεου 3. 95[2]: θεου BN c vulg Syr-s-mss[6th and 7th cent] syr syr-lect Ign[1] Ps-Ath[1] Epiph[2] Bas[1] [Chr[3] Cyr[2]] Antch[2] Thl-fin Ambr[1] Ors[1] Primas[1]. aft περιεποιησατο ins ἑαυτω D sah, *sibi constituit* Iren[-int[1]]. rec του ιδιου αιματος (*alteration, says Meyer, owing to θεου, because του ιδιου might be referred to* Christ (*as a gen*): *but surely this is carrying subtlety somewhat too far. It has been evidently a corrn for simplicity, not observing the emphasis*), with HLP rel Ath[1] Chr[1] [Antch[1]] Thl: txt ABCDEN a c m 13. 36. 40 [vulg syr-mg-gr] arm Did[1] Iren-int[1] Lucif[1].

29. rec aft εγω ins γαρ (*to connect and strengthen the sentence*), with C[3]EHLP rel syrr sah [arm] Chr[1]: οτι εγω B: εγω δε N[3] copt: και εγω æth: txt AC[1]DN[1] 13. 36 vulg Iren-int[1] Lucif[1]. rec aft οιδα ins τουτο (*like preceding*), with C[3]EHLP rel syr Chr: om ABC[1]DN a 13. 36 [vulg Syr coptt æth arm] Iren-int[1] Lucif. αφιξιν D[E: αφηξιν L].

not sure, nor indeed likely, from similar reasons, the passage offering no stumbling-block to orthodoxy. (III.) Pauline usage must be allowed its fair weight in the enquiry. It must be remembered that we are in the midst of a speech, which is (as observed in the Prolegg. to Acts, § ii. 17 a) a complete storehouse of Pauline words and expressions. Is it *per se* probable, that he should use an expression which *no where else occurs in his writings, nor indeed in those of his contemporaries?* Is it *more* probable, that the early scribes should have altered an unusual expression for an usual one, or that a writer so constant to his own phrases should here have remained so? Besides,—in most of the places where Paul uses ἐκκλησία τοῦ θεοῦ, it is in a manner *precisely similar to this,*—as the *consummation of a climax*, or in a position of peculiar solemnity, cf. 1 Cor. x. 32; xv. 9; Gal. i. 13; 1 Tim. iii. 5, 15: and, cæteris paribus, I submit that the present passage loses by the substitution of κυρίου the peculiar emphasis which its structure and context seem to require in the genitive, introduced as it is by προσέχετε . . . . . ποιμαίνειν, and followed by the intensifying clause ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. (IV.) On the whole then, weighing the evidence on both sides,—seeing that it is more likely that the alteration should have been to κυρίου than to θεοῦ,—more likely that the speaker should have used θεοῦ than κυρίου, and more consonant to the evidently emphatic position of the word, I have decided for the rec. reading, which in Edd. 1, 2 I had rejected. And this decision is confirmed by observing the habits of the great mss. respecting the sacred names. It appears that B has *no bias* for θεός where the others have κύριος: we find it thus reading in Luke ii. 38 (so DLX[1]EN); ch. xvi. 10 (so ACEN); xvii. 27 (so AHLN); xxi. 20 (so ACEL N); Col. iii. 16 (so AC[1]D[1]FN); while on the other hand it has κν ιν in Rom. xv. 32, where the others have θν or χν ιν; χν in Eph. v. 21, where rec. has θν; κν in ch. viii. 22, with ACDEN, where rec. and the mss. have θν: similarly in ch. x. 33, and xv. 40: in Rom. x. 17 χυ, with CD[1]N[1], for θυ: xiv. 4, κτι, with AC[1]N, for θς. This evidence seems to remove further off the chance of deliberate alteration here to θεοῦ, and leaves the above considerations their full weight. (V.) Of course any reading which *combines* the two, κυρίου and θεοῦ, is by the very first principles of textual criticism inadmissible. (VI.) The principal names on either side are—for the rec. θεοῦ, Mill, Wolf, Bengel, Matthäi, Scholz: for κυρίου, Grotius, Le Clerc, Wetst., Griesb., Kuin., De Wette, Meyer, Lachmann, Tischendorf, Tregelles. περιεπ.] Luke and Paul (in pastoral Epp. only), see reff. 29.] ἄφιξις is here used in an unusual sense. An instance is found, Jos. Antt. iv. 8. 47, where Moses says, ἐπεὶ πρὸς τοὺς ἡμετέρους ἔτειμι προγόνους, καὶ θεὸς τάχιστα μοι τὴν ἡμέραν τῆς πρὸς ἐκείνους ἀφίξεως ὅρισε . . . . . which is somewhat analogous, but more easily explained. That in Herod. ix. 77 (init.) also seems analogous. In Demosth. de Pace, p. 58 (fin.), we have τὴν τότε ἄφιξιν εἰς τοὺς πολεμίους ἐποιήσατε, which is most like the usage here. Perhaps, absolutely put, it must signify 'my

ABCDE HLPℵ a b c d f g h k l m o 13

p Rom. xi. 21 reff. Deut. xxxiii. 3. 2 Kings xii. 4, 6.
q = ch. v. 36, 37. vii. 18, from Exod. i. 8.
r Matt. xvii. 17 ‖ L. Luke xxiii. 2. ch. xiii. 8, 10. Phil. ii. 15 only. Deut. xxxii. 5.
s constr., 1 Cor. x. 13 reff.
t = here [Matt. xxvi. 51. Luke xxii. 41. ch. xxi. 1) only. Jer. xii. 14.

p φειδόμενοι τοῦ [t] ποιμνίου, 30 καὶ ἐξ ὑμῶν αὐτῶν [q] ἀναστήσονται ἄνδρες λαλοῦντες [r] διεστραμμένα, [s] τοῦ [t] ἀποσπᾶν τοὺς μαθητὰς [u] ὀπίσω ἑαυτῶν. 31 διὸ [v] γρηγορεῖτε, [w] μνημονεύοντες [w] ὅτι [x] τριετίαν [y] νύκτα καὶ [y] ἡμέραν οὐκ [z] ἐπαυσάμην [a] μετὰ δακρύων [b] νουθετῶν [c] ἕνα ἕκαστον. 32 καὶ [d] τὰ νῦν [e] παρατίθεμαι ὑμᾶς τῷ θεῷ καὶ τῷ [fg] λόγῳ τῆς [gh] χάριτος αὐτοῦ, τῷ δυναμένῳ [i] οἰκοδομῆσαι καὶ δοῦναι τὴν [k] κληρονομίαν [k] ἐν τοῖς [k] ἡγιασμένοις πᾶσιν. 33 ἀργυρίου ἢ χρυσίου ἢ [l] ἱματισμοῦ οὐδενὸς [m] ἐπεθύμησα· 34 αὐτοὶ

u ch. v. 37 reff. v = Matt. xxiv. 43. 1 Cor. xvi. 13 al. (Jer. v. 6.)
w Paul only. Eph. ii. 11. 2 Thess. ii. 5. (ὡς, 2 Macc. x. 6.) x here only †. (-τής, 2 Chron. xxxi. 16. -τίζω, Gen. xv. 9. see ch. xxviii. 30.) y ch. xxvi. 7. 2 Thess. iii. 8. Paul only, exc. Mark iv. 27. Esth. iv. 16. elsew. gen., as ch. ix. 34 reff. z constr., ch. xiii. 10 reff. a Heb. v. 7. xii. 17. 2 Macc. xi. 6. b Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12, 14. 2 Thess. iii. 15 only. P. Job iv. 3. (-θεσία, 1 Cor. x. 11.) c ch. ii. 6 reff. d ch. iv. 29 reff. e Luke xxiii. 46. ch. xiv. 23. Ps. xxx. 6. f ch. xiv. 3. g constr., ch. xiii. 26 reff. h ch. xiii. 43 reff. i = ch. ix. 31 reff. k = an constr., Eph. i. 18. (see ch. xxvi. 18.) l Luke vii. 25. ix. 29. John xix. 24. 1 Tim. ii. 9 only. Ps. xliv. 9. m constr., 1 Tim. iii. 1 only. (Rom. vii. 7 al.) Prov. xxiii. 3, 6.

30. om 1st αυτων B e sah æth. for αποσπαν, αποστρεφειν D-gr Syr. rec (for εαυτων) αυτων, with CDEHLP rel Bas$_1$ Chr$_1$: txt ABℵ.

31. νυκτων A. for και, δε D^1[-gr](txt D^4). at end ins υμων DE a b c d k o vulg (syrr) coptt æth [Antch$_1$] Thl-fin Lucif$_1$ Jer$_1$ Ors$_1$. (D-lat is deficient from ver 31 to ch xxi. 2.)

32. υμιν(sic) ℵ[H]. rec aft υμας ins αδελφοι (*for solemnity; were it genuine, as Meyer observes, there would be no possible reason for* omitting *it*), with CEHLP rel 36 æth-rom Chr$_1$: aft τω θεω, c 137 lect-58 : om ABDℵ 13 vulg syrr coptt æth-pl [arm] Jer$_1$ Ors$_1$. for θεω, κυριω B 33. 68 coptt. rec εποικοδομησαι, with HLP rel Chr$_{expr}$(ουκ ειπεν οικοδομησαι αλλ εποικοδομησαι, δεικνυς οτι ηδη ωκοδομηθησαν. *But may not this have been the history of its alteration, to render the word more strictly appropriate?*) : txt ABCDEℵ 13. 36 [*ædificare* vulg E-lat Jer]. add υμας DE 29. 76 lect-58 Syr sah æth : pref, a b o 14^1. 66^2-9. 76. 81. 105^1 Chr$_1$. rec aft δουν. ins υμιν, with CHLP 13. 36 rel vss : om ABDEℵ vulg copt. rec om την, with DHLP rel [Chr] : ins A B(sic : see table) CEℵ. add αυτου A. aft εν ins αυ(. .)ς (? αυτοις) D^1. for πασιν, των παντων D.

33. for 1st η, και D vulg ([demid]not am &c) spec [Antch$_1$]. ουθενος AEℵ [Antch$_1$] : txt BCDHLP rel 36. add υμων DE spec arm.

34. rec aft αυτοι ins δε, with 13[(e sil) copt Thl-fin] : γαρ 106 : [*et vos* Syr sæth-rom :] om ABCDEHLPℵ rel vulg syr [sah] æth[-pl] arm Bas$_1$ (Chr$_1$).

death;' see the above passage of Josephus.

λύκοι βαρεῖς] not *persecutors*, but *false teachers*, from the words εἰσελ. εἰς ὑμᾶς, by which it appears that they were to *come in among the flock*, i. e. to be baptized Christians. In fact ver. 30 is explanatory of the metaphoric meaning of ver. 29. φείδομαι is only used by Paul, except 2 Pet. ii. 4, 5. **30.**] ὑμῶν αὐτ. does not necessarily signify the *presbyters:* he speaks to them as being the whole flock.

31.] μνημ. ὅτι is only (reff.) used by Paul. νύκτα κ. ἡμέραν] This expression is remarkable: we have it (see reff.) in Mark, but Luke always uses the genitive, except in the speeches of Paul: and so Paul himself, except as in reff. νουθετῶν (reff.) is used only by Paul. On the *three years* spoken of in this verse, see note, ch. xix. 10. We may just remark here (1) that this passage being precise and definite, must be the master key to those others (as in ch. xix.) which give wide and indefinite notes of time: and (2) that it seems at first sight to preclude the idea of a journey (as some think) to Crete and Corinth having taken place during this period. But this apparent inference may require modifying by other circumstances: cf. Prolegg. to 1 Cor. § v. 4. **32.** τ. λόγ. τῆς χάρ. αὐτ.] I should be inclined to attribute the occurrence of this expression in ch. xiv. 3, to the narrative having come from Paul himself, or from one imbued with his words and habits of thought. See ver. 24. τῷ δυν.] Clearly spoken of *God*, not of the *word of His grace*, which cannot be said δοῦναι κληρον., however it might οἰκοδομῆσαι. The expression κληρον. ἐν τ. ἡγ. πᾶσ. is strikingly similar to τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, Eph. i. 18, addressed to this same church. See also ch. xxvi. 18. **33.**] See 1 Sam. xii. 3; and for similar avowals by Paul himself, 1 Cor. ix. 11, 12; 2 Cor. xi. 8, 9; xii. 13. **34.**] See 1 Cor. iv. 12, which

γινώσκετε ὅτι ταῖς [n] χρείαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ [o] ὑπηρέτησαν αἱ χεῖρες αὗται· 35 [p] πάντα [q] ὑπέδειξα ὑμῖν ὅτι οὕτως [r] κοπιῶντας δεῖ [s] ἀντιλαμβάνεσθαι τῶν [t] ἀσθενούντων, [u] μνημονεύειν τε τῶν [v] λόγων τοῦ [v] κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν [w] Μακάριόν ἐστιν [w] μᾶλλον διδόναι ἢ λαμβάνειν. 36 καὶ ταῦτα εἰπὼν [x] θεὶς τὰ [x] γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσηύξατο. 37 [y] ἱκανὸς δὲ [z] κλαυθμὸς ἐγένετο πάντων, καὶ [ab] ἐπιπεσόντες ἐπὶ τὸν [bc] τράχηλον τοῦ Παύλου [d] κατεφίλουν αὐτόν, 38 [e] ὀδυνώμενοι μάλιστα [f] ἐπὶ τῷ λόγῳ [g] ᾧ εἰρήκει, ὅτι οὐκέτι [h] μέλλουσιν τὸ [i] πρόσωπον αὐτοῦ [i] θεωρεῖν. [k] προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

n = ch. xxviii. 10. Rom. xii. 13. Phil. ii. 25. iv. 16, 19. Tit. iii. 14. Sir. xxxix. 33.
o ch. xiii. 36 (reff.). xxiv. 23 only †.
p constr., 1 Cor. ix. 25. x. 33. Eph. iv. 15. P.
q = Luke (iii. 7 ‖ Mt.) vi. 47. xii. 5. ch. ix. 16 only. Esth. iv. 8.
r 1 Cor. xv. 10 reff.
s Luke i. 54. 1 Tim. vi. 2 only. L.P. Isa. xli. 9. (συναντιλ., Rom. viii. 26.)

t = here only. (2 Cor. xii. 10. Job iv. 4.) see 1 Thess. v. 14.
u w. gen., Luke xvii. 32 al. 1 Chron. xvi. 15.
v 1 Tim. vi. 3.
w constr., Mark ix. 42. 1 Cor. ix. 15. see Matthiæ, § 456.
x ch. vii. 60 reff.
y ch. xi. 24 reff.
z Matt. ii. 18. viii. 12 al. Luke xiii. 28 only. Gen. xlvi. 29.
a ver. 10.
b Luke xv. 20 only. Gen. xlvi. 29.
c ch. xv. 10 reff.
d Matt. xxvi. 49 ‖ Mk. Luke vii. 38, 45. xv. 20 only. Exod. iv. 27. Ruth i. 9, 14.
e = Luke ii. 48 (xvi. 24, 25) only. Isa. xl. 29.
f = James v. 1 al. Zech. xii. 10.
g attr., ch. i. 1 reff.
h = ch. xix. 27 al.
i see ver. 25 reff.
k ch. xv. 3 reff.

[for γιν.] οιδατε A. ταις χρειαις(sic) D¹(txt D²). aft χρ. μου ins ταυτα D¹.

aft αυται ins μου D sah: μου αυται Syr copt æth.

35. ins και bef παντα CD² b o 36. 40 Syr [arm]. for παντα, πασι D¹(txt D²). των ασθενουντων bef αντιλαμβανεσθαι A. om τε (A¹ ?) D¹ coptt: ins D². τον λογον LP a d² e f k 4. 14². 22. 42. 57. 65-9. 73. 96-9. 126-56-63-91-2 lect-58 sah æth arm Chr Thl-sif: του λογου h 26. 38. 40. 93 lect-18 vulg (*both corrns, because but* one *saying is cited*). om ιησου A[²(?)] 2. 30. 68. 96. 142 Epiph₁ Chr₁ Bas₁. ουτος and μακαριος D¹(txt D²). rec διδοναι bef μαλλον, with a m [-o Syr Bas₁]: txt ABCDEHLPℵ 13 rel vulg spec syr arm [Bas₁] Chr.

36. ειπας D¹(txt D-corr¹). om αυτου D¹(ins D^c) [f arm]. συμπασιν L[P]. om αυτοις C¹ 36 arm. προσευξατο B¹D.

37. for δε, τε ℵ [(Syr)]. rec εγενετο bef κλαυθμος (*corrn of order to bring* κλαυθμος *and* παντων *together*), with HLP rel [syrr copt arm] Thl-sif: txt ABCDEℵ a [(c)] h k m 13. 40 vulg [sah] Thl-fin. om του D-corr c 180 Thl-sif. κατεφιλων ℵ¹.

38. μαλιστα επι τω λογω bef οδυνωμενοι, omg ω ειρηκει (ins D-corr¹) and adding (aft οδυν.) οτι ειπεν, D¹(om ειπεν D-corr). for ουκετι μελλουσιν, μελλει (σο)ι D¹ (txt D^c). om αυτου D¹(ins D^c). for εις, επι D. om το (bef πλοιον) P.

he wrote when at Ephesus. χρεία, with a gen. of the *person in want*, is an expression of Paul only; see among reff. ὑπηρετεῖν is used only twice more; once *by* Paul, ch. xiii. 36, once *of* Paul, ch. xxiv. 23.

The construction is varied in this sentence. ταῖς χρ. μου, καὶ (not τῶν ὄντων, but) τοῖς οὖσιν μετ' ἐμοῦ. This is not without meaning—his friends were among his χρεῖαι—he supplied by his labour, not his and their wants, but *his wants* and *them*. αἱ χ. αὗται] also [strikingly] in Paul's manner: compare τῶν δεσμῶν τούτων, ch. xxvi. 29,—and ch. xxviii. 20.

35. πάντα] In all things: so Paul (only), see reff. κοπιῶντας] A word used by Paul fourteen times, by Luke once only (Luke v. 5 (xii. 27 v. r.)). τῶν ἀσθενούντων] Not here *the weak in faith* (Rom. xiv. 1. 1 Cor. viii. 9), as Calvin, Beza, Grot., Bengel, Neander, Meyer, Tholuck, —which the context both before and after will not allow:—but the poor (τοὺς πένητας ἀσθενοῦντας, Aristoph. Pac. 636. ὅ τε γὰρ ἀσθενέστερος ὁ πλούσιός τε τὴν δίκην ἴσην ἔχει, Eurip. ap. Stob. cxv. (Wetst.)), as Chrys., Theoph., Heinrichs, Kuin., Olsh., De Wette. Μακ. ἐστιν κ.τ.λ.] This saying of our Lord is one of very few not recorded in the Gospels, which have come down to us. Many such must have been current in the apostolic times, and are possibly preserved, unknown to us, in such epistles as those of James, Peter, and John. Bengel remarks, 'alia mundi sententia est:' and cites from an old poet in Athenæus, viii. 5, ἀνόητος ὁ διδούς, εὐτυχὴς δ' ὁ λαμβάνων. But we have some sayings the other way: not to quote authors who wrote after this date, and might have imbibed some of the spirit of Christianity, we find in Aristotle, Eth. Nicom. iv. 1, μᾶλλόν ἐστιν τοῦ ἐλευθερίου τὸ διδόναι οἷς δεῖ ἢ λαμβάνειν ὅθεν δεῖ, καὶ μὴ λαμβάνειν ὅθεν οὐ δεῖ. τῆς ἀρετῆς γὰρ μᾶλλον τὸ εὖ ποιεῖν ἢ τὸ εὖ πάσχειν

l constr., ch. iv. 5 reff.
m ch. xiii. 13 reff.
n = Luke xxii. 41. (ch. xx. 30 reff.)
2 Macc. xii. 10.
o ch. xvi. 11 only τ.
p ch. xxv. 17. xxvii. 18. Luke vii. 11 (w. ἡμέρα, ix. 37) only. L.

XXI. [1] ὡς δὲ [l] ἐγένετο [m] ἀναχθῆναι ἡμᾶς [n] ἀποσπασθέντας ἀπ᾽ αὐτῶν, [o] εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, [p] τῇ δὲ [p] ἐξῆς εἰς τὴν Ῥόδον, κἀκεῖθεν εἰς Πάταρα. [2] καὶ εὑρόντες πλοῖον [q] διαπερῶν εἰς Φοινίκην, [r] ἐπιβάντες [m] ἀνήχθημεν. [3] [s] ἀναφανέντες δὲ τὴν Κύπρον καὶ [t] καταλιπόντες αὐτὴν [t] εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ [u] κατήλθομεν εἰς Τύρον· [v] ἐκεῖσε γὰρ τὸ πλοῖον [w] ἦν

q Matt. ix. 1. xiv. 34 ‖ Mk. Mark v. 21. Luke xvi. 26 only. Deut. xxx. 13.
r absol., here only. = ch. xxvii. 2.
s Luke xix. 11 only. Cant. vi. 4 (only ?). constr. pass., Rom. vi. 17. Gal. ii. 7. Heb. xi. 3 al.
t constr., here only.
u = ch. xxvii. 5. (ch. viii. 5 reff.)
v ch. xxii. 6 only. Job xxxix. 28.
w constr. (see note), ch. ii. 5 reff. Winer, edn. 6, § 45. 5.

φ(.)-γειος ψ D. ℵABCEH LPא a b c d f g h k l m o 13

CHAP. XXI. 1. om αναχθ. A[1](appy): ins aft ημας A[2]: αναχθεντας ℵ[1]: αχθηναι P d 3. 100. αποσπασθεντες BE[2] [L a b. (13 uncert.)] (και)ι επι(β)αντ(ε)ς ανηχθημεν αποσπασθεντων δε (ημω)ν D[1](txt D[1]). for ηλθομεν, ηκομεν D. om την D. rec κων, with HLP l m: *Coum* vulg: *Chio* tol: txt ABCDEℵ rel 36 syrr coptt arm Œc Thl-fin Cassiod[1], *Cho* am. (13 def.) for εξης, επιουση D. om την (bef ροδον) CD 40 Chr[3]. πατερα AC. at end ins και μυρα D vulg-ms, [κ.] μυρρα sah.

2. διαπερουν E 73. 105: διαπερων Lℵ[2] a k Thl-fin: διαπορευομενον 137.

3. Steph αναφανεντες (*corrn, not perceiving the force of the passive*), with B[1](see table) ℵ a[2] b c o Chr(some mss): txt AB[2](see table) CEHL[P] 13. 36 rel [Chr[1]]. aft δε ins εις την P [40]. om την E. om και A k m [vulg-clem tol] demid(not am fuld). καταλειποντες AHL h[1] 13 (but -πόντες HL). om επλεομεν A[1(appy)]: επλευσαμεν E[2][-gr]: *navigavimus* vulg E-lat: *collavimus* D-lat. rec (for κατηλθομεν) κατηχθημεν, with CHLP rel Chr[1]: *deposti sumus* E-lat: *venimus* vulg: *enavigavimus* D-lat: txt AB E-gr ℵ 13 [syr] coptt æth. εκει H d 133 vulg. rec ην bef το πλοιον, with HLP rel 36 [syrr arm Chr[1]]. txt ABCEℵ c 13. 137 [vulg].

XXI. 1.] The E. V., '*After we had gotten from them*,' does not come up to the original: δείκνυσι τὴν βίαν τῷ εἰκεῖν ἀποσπασθέντας ἀπ᾽ αὐτῶν, Chrys. εὐθυδρομ.] See ref., having run before the wind. *Cos*, opposite Cnidus and Halicarnassus, celebrated for its wines (εὔκαρπος πᾶσα, οἴνῳ δὲ καὶ ἀρίστῃ, καθάπερ Χίος κ. Λέσβος, Strab. xiv. 2), rich stuffs ('nec Cœæ referunt jam tibi purpuræ,' Hor. iv. 13. 13), and ointments (γίνεται δὲ μύρα κάλλιστα κατὰ τόπους . . . . ἀμαράκινον δὲ Κῶον καὶ μήλινον, Athen. xv. p. 688). The chief town was of the same name (Hom. Il. *β*. 677), and had a famous temple of Æsculapius (Strabo, ibid.). It was the birth-place of Hippocrates. The modern name, Stanchio, is a corruption of ἐς τὰν Κῶ [as Stamboul for Constantinople is of ἐς τὰν πόλιν]. See Winer, Realw. *Rhodes* was at this time free, cf. Strabo, xiv. 2; Tac. Ann. xii. 58: 'Redditur Rhodiis libertas, adempta sæpe aut firmata, prout bellis externis meruerant, aut domi seditione deliquerant.' See also Suet. Claud. 25, 'Rhodiis (libertatem) ob pœnitentiam veterum delictorum reddidit.' It was reduced to a Roman province under Vespasian, Suet. Vesp. 8. The situation of its chief town is praised by Strabo, l. c. The celebrated Colossus was at this time broken and lying in ruins, ib. *Patara*, in Lycia ('caput gentis,' Liv. xxxvii. 15), a large maritime town, a short distance E. of the mouth of the Xanthus. It had a temple and oracle of Apollo, Herod. i. 182. 'Delius et Patareus Apollo,' Hor. iii. 4. There are considerable ruins remaining, Fellows, Asia Minor, p. 219 ff. Lycia, p. 115 ff. Winer, Realw. Here they leave their ship hired at Troas, or perhaps at Neapolis (see note on xx. 16), and avail themselves of a merchant ship bound for Tyre. 3. ἀναφανέντες] for the construction, see reff. and Winer, edn. 6, § 39. 1: having been shewn Cyprus, literally. Wetst. cites from Theophanes, p. 392, περιεφέροντο ἐν τῷ πελάγει, ἀναφανέντων δὲ αὐτῶν τὴν γῆν, εἶδον αὐτοὺς οἱ στρατηγοί. 'The graphic language of an eye-witness, and of one familiar with the phraseology of seamen, who, in their own language, appear to *raise* the land in approaching it.' Smith, Voyage and Shipwreck of St. Paul. But would not this remark rather apply to the *active* participle? Compare 'aerias Phæacum abscondimus arces,' Æn. iii. 291. εὐώνυμον] sc. αὐτήν, i. e. to the E. This would be the straight course from Patara to Tyre. ἐπλ. εἰς Σ.,—we held our course, steered, for Syria. κατήλθ.] we came down to, the result of having borne

[x] ἀποφορτιζόμενον τὸν [y] γόμον. 4 [z] ἀνευρόντες δὲ τοὺς μαθητὰς [a] ἐπεμείναμεν [b] αὐτοῦ ἡμέρας ἑπτά, [c] οἵτινες τῷ Παύλῳ ἔλεγον [d] διὰ τοῦ πνεύματος μὴ [e] ἐπιβαίνειν εἰς Ἰεροσόλυμα. 5 ὅτε δὲ [f] ἐγένετο [g] ἐξαρτίσαι ἡμᾶς [h] τὰς

x here only †. κυβερνήτης χειμώνων ἐπ. γυρομένων ἀποφορτίζεται, Philo de Prem. 5, vol. ii. p. 413.

y Rev. xviii. 11, 12 only. Exod. xxiii. 5 only.

z Luke ii. 16 only †.

a = ch. x. 48 reff.

b ch. xviii. 19 reff.

c ch. x. 41 reff.

d ch. xi. 28 reff.

e = and constr., ch. xx. 18. (xxvii. 2 reff.)

f constr., ver. 1 al.

g = here (2 Tim. iii. 17) only †. Jos. Antt. iii. 2. 2.

h = Luke ii. 6, 22, 43.

4. rec και ανευροντες (*corrn of copula, as frequently*), with C[3]HLP rel D-lat syrr æth [arm] Chr[1] Thl[-sif]: txt ABC[1]E a m 13. 36. 40 vulg copt [sah] Thl-fin. om τους (*corrn, the art not seeming in place*) HLP b c d e f g h k l o 137 Chr Thl[-sif]. αυτους (*alteration to suit οιτινες which follows*) AEL k Thl-fin: προς αυτους Chr[2], *apud eos* D-lat E-lat [syrr copt æth]: txt BCHPℵ 13 rel. ελεγαν B: repeated by B[1] after πνευματος (see table). rec αναβαινειν (*substitution of more usual word*), with EHLP rel vulg Chr Did[1] [Epiph[1]] Thl-sif: txt ABCℵ 13(appy) 36. 40 Thl-fin. rec ιερουσαλημ, with HLP rel Epiph[1] Chr Did[1]: txt ABCEℵ a k 13. 36. 40 vulg D-lat Thl-fin.

5. rec ημας bef εξαρτισαι (*alteration of order to avoid* ημας τας ημερας), with B(see below) CHL (P[υτι . . . εξαρτησαι]) ℵ rel 36 Chr: txt A B(but marking the words for transposition) E: ὁτε δε εγενετο εξελθειν ημας ημερας εξαρτησαι εκ. (9. 100) 13: *sequenti autem die exeuntes ambulamus viam nostram* D-lat: *post hos autem dies amb.*

down upon. Τύρον] This city, so well known for its commercial importance and pride, and so often mentioned in the O. T. prophets, was now a free town (Jos. Ant. xv. 41. Strabo, xvi. 2, οὐχ ὑπὸ τῶν βασιλέων δ' ἐκρίθησαν αὐτόνομοι μόνον, ἀλλὰ καὶ ὑπὸ τῶν Ῥωμαίων) of the province of Syria. ἐκεῖσε] If this is an adv. of motion as generally, the reference may be to the carrying and depositing the cargo in the town (De Wette), or to the thitherward direction of the voyage (Meyer): but in the only other place where ἐκεῖσε occurs (ref. [see also ref. Job]) it simply = ἐκεῖ, so that perhaps no *motion* is included. ἀποφορτ.] The pres. part. indicates the intention, as διατελῶν before. 4. ἀνεύρ.] Implying, 'the crew indeed were busied with unlading the ship: but we, having sought out (by enquiry) the disciples.' . . . . . '*Finding disciples*' (E. V.) is quite wrong. It is not improbable that Paul may have preached at Tyre before, when he visited Syria and Cilicia (Gal. i. 21) after his conversion,—and again when he confirmed the churches (ch. xv. 41): τοὺς μαθ. seems to imply this. ἡμ. ἑπτ.] The time taken in unlading:—they apparently proceeded in the same ship, see ver. 6. The notice here is very important, that these Tyrian disciples said to Paul *by the Spirit*, that he should not go to Jerusalem,—and *yet he went thither*, and, as he himself declares, δεδεμένος τῷ πνεύματι, *bound in spirit by the leading of God*. We thus have an instance of that which Paul asserts 1 Cor. xiv. 32, that the spirits of prophets are *subject to prophets*, i. e., that the revelation made by the Holy Spirit to each man's spirit was under the influence of that man's will and temperament, moulded by and taking the form of his own capacities and resolves. So here: these Tyrian *prophets* knew by the Spirit, which testified this in every city (ch. xx. 23), that bonds and imprisonment awaited Paul. This appears to have been announced by them, shaped and intensified by their own intense love and anxiety for him who was probably their father in the faith (see [τοὺς μαθ. above, and] ver. 5). But he paid no regard to the prohibition, being himself under a leading of the same Spirit too plain for him to mistake it. See below, vv. 10 ff. 5. ἐξαρτίσαι] This is ordinarily a naval word, signifying to *fit out* or *refit* a ship (with or without πλοῖον, Passow). But this can hardly be the meaning here. Meyer would render '*when we had spent these days in refitting*,' so that τ. ἡμ. would be the accusative of duration,—'*when we had refitted during the days*.' But not to mention that τὰς ἡμ., without ταύτας, would be harsh in such a connexion,—is not the *aorist* ἐξαρτίσαι fatal to the rendering? Would it not in this case be *present*, if implying the continued action during the days,—*perfect*, if implying that that action was over (in which latter case ἡμ. would be dative)? The aorist, as almost invariably in dependent clauses, must refer to some *one act* occurring at one time. So that if the meaning given by Theoph., Œc. πληρῶσαι (Hesych. τελειῶσαι) be found no where else, it is almost necessary so to understand the word here. And it is doing no violence to its import: the same verb which indicates the completion of a ship's readiness for a voyage, might well be applied to the completion of

ABCEH LPℵ a b c d f g h k l m o 13

i = ch. xv. 40 reff.
k ch. xv. 3 reff.
l w. prepos., ch. xxvi. 11. Luke xxiv. 50. Levit. xxiii. 14.
m Luke xiii. 33. ch. xiv. 19. Neh. xiii. 20.
n ch. vii. 60 reff.
o Matt. xiii. 2, 48. John xi. 4. ch. xxvii. 39, 40 only. Judg. v. 17 A Ald. compl. Str. xxiv. 14 A(not F) BN Ald. only.
p absol., ch. x. 9 reff. Ezra x. 1.

ἡμέρας, [i] ἐξελθόντες ἐπορευόμεθα, [k] προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις [l] ἕως [m] ἔξω τῆς πόλεως, καὶ [n] θέντες τὰ [n] γόνατα ἐπὶ τὸν [o] αἰγιαλὸν [p] προσευξάμενοι 6 [q] ἀπησπασάμεθα ἀλλήλους, καὶ [r] ἀνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ [s] ὑπέστρεψαν εἰς [t] τὰ ἴδια. 7 ἡμεῖς δὲ τὸν [u] πλοῦν [v] διανύσαντες ἀπὸ Τύρου [w] κατηντήσαμεν εἰς Πτολεμαΐδα, καὶ [x] ἀσπασάμενοι τοὺς ἀδελφοὺς [y] ἐμείναμεν ἡμέραν μίαν [y] παρ' αὐτοῖς. 8 [z] τῇ δὲ ἐπαύριον [a] ἐξελθόντες ἤλθομεν εἰς Καισάρειαν, καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ [a] εὐαγγελιστοῦ, ὄντος [b] ἐκ [c] τῶν ἑπτά,

q here only †.
r = Matt. xiv. 32 ‖ Mk. xv. 39. John xxi. 11. Jonah i. 3 Ed-rat.(not B) Ald.
s ch. viii. 25 reff.
t John xvi. 32. xix. 27. Esth. v. 10.
u ch. xxvii. 9, 10 only †. Wisd. xiv. 1 only.
v here only †. 2 Macc. xii. 17 only. πολλὴν ὁδὸν διήνυσαν, Xen. Cyr. iv. 2. 15.
w ch. xvi. 1 reff.
x ch. xviii. 22 reff.
y John i. 40. iv. 40. ch. ix. 43. xviii. 3.
z ch. x. 9 reff.
a Eph. iv. 11. 2 Tim. iv. 5 only.
b Luke xxii. 56 al.
c see ch. ii. 14 al.

v. s. Syr. om ἐξελθοντες A 105. γυναιξιν CE[H]P: txt AB[L]ℵ rel. om εως ℵ D-lat. in ℵ προσευξαμενοι is written before επι τ. αιγ., but marked for erasure by ℵ[1 or 3], and repeated in its proper place.

5, 6. rec for προσευξαμενοι απησπασαμεθα αλληλους και, προσηυξαμεθα και ασπασαμενοι αλληλους, with HLP rel vulg Chr$_1$ Thl: txt A B(sic : see table) CEℵ a d 13. 36. 40 Syr.—προσευξ. LP 4. 100-6 Chr$_1$.—απεσπασαμεθα C: απησπασαμενοι 40: απησπασμεθα A [13^1].

6. rec επεβημεν (*corrn to more usual term*), with HLP 13[e sil] rel Thl-sif: ενεβημεν (*more usual*) BEℵ^3 k 73 Chr$_1$: txt ACℵ^1 a c d 36. 40. 137 Thl-fin.

7. κατεβημεν (*corrn to more usual word*) AEℵ^3. πτολεμαιδαν ℵ^1. επεμειναμεν A k 40.

8. rec aft εξελθοντες ins οι περι τον παυλον (εξελθ. *begins an ecclesiastical portion*), with HLP rel æth-rom Thl-sif; οι αποστολοι 47 lectt-13-4: om ABC [D(Wetst)] E(ℵ) c e h k 13. 36. 40 vulg D-lat syrr copt [sah æth-pl] arm Chr$_1$ Thl-fin.—ℵ has σ written, but marked for erasure 'prima manu.' Steph ηλθον (*to suit οι περι τ. παυλον*), with HLP rel Thl-sif: txt A(B)C [D(Mill)] Eℵ k 13. 36 vulg [D-lat] syrr coptt æth [arm(Tischdf)] Eus$_1$ Chr$_1$ [Thl-fin].—ηλθαμεν B [ειτελθ. D(Mill)]. rec ins του bef οντος (*for precision*), with a 13[e sil]: om ABCEHLPℵ rel Eus$_1$ Chr.
(D-lat is deficient in vv 8—10; but readings are preserved in Scriv's notes.)

a period of time. Our own word 'fulfil' has undergone a similar change of meaning since its first composition: and πληρῶσαι is used both of manning a ship and of fulfilling a period of time. ἐξελθ.] from the house where they were lodged.

ἕως ἔξω τ. π.] "We passed through the city to the western shore of the ancient island, now the peninsula, hoping to find there a fitting spot for the tent, in the open space between the houses and the sea." Robinson, iii. 392. ἐπὶ τὸν αἰγιαλόν] "Yet had we looked a few rods further, we should have found a very tolerable spot by a threshing-floor, where we might have pitched close upon the bank, and enjoyed, in all its luxury, the cool sea-breeze, and the dashing of the surge upon the rocky shore." id. ibid. 7. τὸν πλοῦν διανύσ.] **Having ended our voyage, viz.** *the whole voyage*, from Neapolis to Syria. The E. V., '*when we had finished our course from Tyre*,' is allowable, but this would more probably have been τὸν ἀπὸ Τύρου. 'With their landing at Ptolemais their voyage ended: the rest of the journey was made by land.' (De Wette.) ἀπὸ Τύρου will thus be taken with κατηντήσαμεν. Πτολεμαΐδα] Anciently Accho (Ἀκχώ, LXX, Judg. i. 31,—in Gr. and Rom. writers Ἄκη, Ace), called Ptolemais from (probably) Ptolemy Lathurus (Jos. Antt. xiii. 12. 2 ff., see 1 Macc. x. 56 ff.; xi. 22, 24; xii. 45, 48; 2 Macc. xiii. 24). It was a large town with a harbour (Jos. Antt. xviii. 6. 3). It was never (Judg. i. 31) fully possessed by the Jews, but belonged to the Phœnicians, who in after times were mixed with Greeks. But after the captivity a colony of Jews is found there (Jos. B. J. ii. 18. 5). The emperor Claudius gave it the 'civitas,' whence it is called by Pliny, v. 17; xxxvi. 65, 'Colonia Claudii Cæsaris.' It is now called St. Jean d'Acre, and is the best harbour on the Syrian coast, though small. It lies at the end of the great road from Damascus to the sea. Population now about 10,000. The distance from Ptolemais to Cæsarea is forty-four miles. For Cæsarea, see on ch. x. 1. 8. φιλ. τ. εὐαγγ.] It is possible that he may have had this appellation from his having been the first to travel about preaching the gospel: see ch. viii. 5 ff.

[y] ἐμείναμεν [y] παρ' αὐτῷ. 9 τούτῳ δὲ ἦσαν θυγατέρες τέσ- d ch. xix. 6 reff.
σαρες παρθένοι [d] προφητεύουσαι. 10 [e] ἐπιμενόντων δὲ e ch. x. 48 reff.
ἡμέρας [f] πλείους, [g] κατῆλθέν τις ἀπὸ τῆς Ἰουδαίας f = ch. ii. 40 reff.
D προ- [h] προφήτης ὀνόματι [i] Ἄγαβος, 11 καὶ ἐλθὼν πρὸς ἡμᾶς g = ch. viii. 5 reff.
φητης... A B C D E H L P ℵ a b c d f g h k l m o 13 καὶ [k] ἄρας τὴν [l] ζώνην τοῦ Παύλου, δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, τὸν ἄνδρα οὗ ἐστιν ἡ [l] ζώνη αὕτη οὕτως δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ [l] παραδώσουσιν εἰς χεῖρας

h prophet. ch. xi. 27 reff.
i = Mark xv. 34 al.
k here bis. Matt. iii. 4
‖ Mk. x. 9
‖ Mk. Rev.
l. 13. xv. 6 only.
3 Kings ii. 5.
l = Matt. xvii. 22 al. fr. Job xvi. 12.

9. rec παρθενοι bef τεσσαρες, with EHLP rel [syrr] Thl: παρθενοι bef θυγατερες C Eus$_1$: txt AB [D(Wtst)] ℵ a k m 13 D-lat [am fuld demid tol arm(Tischdf)].

10. rec aft επιμενοντων δε ins ημων (*adds for precision*), with ELPℵ^2 rel syr-mg [arm] Chr$_1$: αυτων ℵ^1: txt ABCH k 13. 36 syr[-txt] Bas$_1$. προφητης bef απο της ιουδαιας L.

11. om και D-lat: αγελθων δε D^1-gr: txt D^2. rec for εαυτου, τε αὐτου (*in some late mss* αὐτου *probably from misunderstanding, supposing that it was* Paul's *hands and feet that he bound*), with HLP rel [Syr] Chr$_1$: txt ABCDEℵ a b c (m) o 13. 36 [syr coptt arm] Cyr-jer$_1$ Bas$_1$, also Orig(δησ. εαυτον χειρων κ. ποδων) Aug Cassiod. rec τας χειρας και τους ποδας (*corrn from Luke* xxiv. 39, 40? *see var read John* xi. 14: *so De W. Meyer thinks* ποδ. κ. χ. *arose from its being the* natural order of binding: *but surely this would be more likely to be the* origl order of narrating, *than to strike a copyist as necessary to be observed*), with A a^1 c d m coptt æth Chr$_1$(omg τας and τους) Orig(above): txt BCDEHLPℵ 13 rel 40 vulg syrr arm Cyr-jer Bas$_1$. for εν, εις D 26. 63. 97-8. 106 Chr$_1$ Epiph$_1$ and (prefixg απελθοντα) Orig$_1$. om οι D^1(ins D^2) Chr Thl-sif. aft εις ins τας ℵ^1(ℵ^2 disapproving).

The office of Evangelist, see reff., seems to have answered very much to our *missionary*: Theodoret, on Eph. iv. 11, says, ἐκεῖνοι περιῄοντες ἐκήρυττον: and Euseb. H. E. iii. 37, ἔργον ἐπετέλουν εὐαγγελιστῶν, τοῖς ἔτι πάμπαν ἀνηκόοις τοῦ τῆς πίστεως λόγου κηρύττειν τὸν χριστὸν φιλοτιμούμενοι, καὶ τὴν τῶν θείων εὐαγγελίων παραδιδόναι γραφήν. The latter could hardly have been part of their employment so early as this; nor had εὐαγγέλιον in these times the peculiar meaning of a *narrative of the life of Christ*, but rather embraced the *whole good tidings of salvation by Him*, as preached to the Jews and Heathens. See Neander, Pfl. u. L., pp. 258, 264. Euseb., iii. 31, apparently mistakes this Philip for *the Apostle*: as did also (see Valesius's note, Euseb. l. c.) Clement of Alexandria and Papias.

ὄντος ἐκ τ. ἑπτά] See ch. vi. 5, and note. Meyer and Winer (edn. 6, § 20. l. c.) well remark (see De Wette also), that the participle without the article implies that the reason why they abode with him was that he was one of the seven: 'ut qui esset,' &c. and in English being (one) of the seven. The fact of Philip being settled at Cæsarea, and known as ὁ εὐαγγελιστής, seems decisive against regarding the occurrence of ch. vi. 3 ff. as the establishment of any permanent order in the church.

9.] This notice is inserted apparently without any immediate reference to the history, but to bring so remarkable a circumstance to the knowledge of the readers. The four daughters had the gift of προφητεία: see on ch. xi. 27. Eusebius (see, however, his mistake above) gives from Polycrates traditional accounts of them,—that two were buried at Hierapolis, and one at Ephesus. From that passage, and one cited from Clement of Alex. (δύο θυγατέρες αὐτοῦ γεγηρακυῖαι παρθένοι, Polycr., Euseb. iii. 31. . . . . Φίλιππος τὰς θυγατέρας ἀνδρᾶσιν ἐξέδωκε, Clem., Eus. iii. 30), it would appear that two were afterwards married, according to tradition. To find an argument for the so-called 'honour of virginity' in this verse, only shews to what resources those will stoop who have failed to apprehend the whole spirit and rule of the gospel in the matter. They are met however on their own ground by an argument built on another misapprehension (that of Philip being a deacon in the ecclesiastical sense): ὅστε οὐκ ἂν καὶ τῷ κοινωνήσαντι γάμων διακονεῖν ἔξεστι.

10.] This Agabus in all probability is identical with the Agabus of ch. xi. 28. That there is no reference to that former mention of him, might be occasioned by different sources of information having furnished the two narratives. 11.] Similar symbolical actions accompanying prophecy are found 1 Kings xxii. 11; Isa. xx. 2; Jer. xiii. 1 ff.; Ezek. iv. 1 ff., 9 ff.; v. 1, &c. De Wette remarks that τάδε λέγει τὸ

ἐθνῶν. 12 ὡς δὲ ἠκούσαμεν ταῦτα, [m] παρεκαλοῦμεν ἡμεῖς ABCDE HLPN a b c d f g h k l m o 13
[n] τε καὶ οἱ [n] ἐντόπιοι [o] τοῦ μὴ [p] ἀναβαίνειν αὐτὸν εἰς Ἰερου-
σαλήμ. 13 τότε ἀπεκρίθη ὁ Παῦλος Τί [q] ποιεῖτε κλαίοντες
καὶ [r] συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον
δεθῆναι ἀλλὰ καὶ ἀποθανεῖν [s] εἰς Ἰερουσαλὴμ [t] ἑτοίμως
[u] ἔχω [v] ὑπὲρ τοῦ [v] ὀνόματος τοῦ κυρίου Ἰησοῦ. 14 μὴ
[w] πειθομένου δὲ αὐτοῦ [x] ἡσυχάσαμεν εἰπόντες Τοῦ κυρίου
τὸ [y] θέλημα [y] γινέσθω. 15 [z] Μετὰ δὲ τὰς [z] ἡμέρας [z] ταύτας
[a] ἐπισκευασάμενοι [p] ἀνεβαίνομεν εἰς Ἰεροσόλυμα· 16 [b] συν-
ἦλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ...εκ κεσα D. ABCEH LPN a b c d f g h k l m o 13

m = Matt. xiv. 36 al. fr. 2 Macc. ix. 26. constr., here only.
n here only †. see Gen. xxvi. 7.
o ch. iii. 12 reff.
p ch. xi. 2 reff.
q 1 Cor. xv. 29 reff.
r here only †.
s = ch. xix. 22 reff.
t 2 Cor. xii. 14. 1 Pet. iv. 5 only. Dan. iii. 15 only.
u = as above (t). ch. vii. 1 reff. Mark v. 23 al. Cyr. v. 1. 8.
v ch. ix. 16 reff.
w absol., ch. xvii. 4. Luke xvi. 31. Esth. iv. 4 B &c. Xen. Cyr. v. 1. 8.
x = Luke xiv. 4. ch. xi. 18 (Luke xxiii. 56. 1 Thess. iv. 11) only. Neh. v. 8.
y Matt. vi. 10. xxvi. 42 only.
z here (ch. i. 5) only. see ch. xv. 36. xxiv. 24. Heb. viii. 10.
a here only ‡. 2 Chron. xxxiv. 10. ἐν. ὅσα ἐδύναντο ὑποζύγια, Xen. Hell. vii. 2. 18.
b = ch. i. 21 reff.

(all w. ἔχειν) see 2 Cor. x. 6.

12. παρεκαλουμεν D[1]-gr (txt D[4]). om τε D Thl-sif. aft οι εντοπιοι ins τον παυλον D æth. επιβαινειν D. om αυτον E 93-5 Bas. at end add τοτε (*see next ver*) C m 13. 40.

13. rec απεκριθη δε, with C[1] 13 syr Chr[1] [Bas[1]]: απεκριθη τε HLP d f g h k l m æth Thl: ειπεν [*respondit*] δε προς ημας D (*from the various assignment of τοτε to ver* 12 *or ver* 13, *it was omitted altogether, and then some copula became necessary*): txt ABC[2]ℵN 13 rel 36. 40 vulg Syr coptt arm. om ο B[1] (ins B[1]-corr: see table). aft παυλος ins και ειπεν AℵN a b d k o 13 vulg Syr [sah(Tischdf)] æth arm. om κλαιοντες και ℵ[1]. συνθρυπτοντες P c: θορυβουντες D[1] (txt D[2]) Tert Jer. for γαρ, δε E-gr 95[1] vulg-ms Tert[1]. aft δεθηναι ins βουλομαι D. for εις, εν ℵ (but εις is written over the line 'prima ut videtur manu'). ετοιμως εχω bef εις ιερουσαλημ A [f] æth. aft ιησου ins χριστου CD Syr arm (Cyr[2] Thdrt[2] Tert[2]) Jer[1] Ambrst Aug[1].

14. ins οι bef ειποντες D[1]-gr. aft ειπ. ins προς αλληλους D. rec το θελημα bef του κυριου (*alteration of characteristic order*), with DHLP rel vss Chr[1] [Bas[1] Tert[2]]: txt ABCEℵN m 13 vulg arm.—for κυρ., θεου D-gr 32. 73 æth [Tert[1]]. rec γενεσθω (*corrn to more usual*), with HLP 13 rel Chr [Bas[1]]: txt ABCDEℵN f g m o 36. (γειν. AB[1]DEℵN.)

15. τινας ημερας [omg ταυτ.] D-gr. rec αποσκευασαμενοι, with c 13: παρασκευασ. C a 7. 69. 73. 105: αποταξαμενοι D-gr: επισκεψαμενοι H 68. 106: *præparati* vulg syrr copt æth: *præparantes* E-lat: *refecimus nos* D-lat: txt AB E-gr LP(ℵ) rel 36. 40 Pamph Chr[1] Thl-sif Thl-fin-comm.—επισκευασαμενον (but corrd) ℵ[1]. αναβαινομεν CDL·ℵ[3](om ℵ[1]). rec ιερουσαλημ, with HLP 13 rel vulg Thl: txt ABC D[Wtst Mill] EN a 36 Euthal[1] Chr[1].

16. om συνηλθον δε και των μαθητων D[1][Wtst Mill](and lat). ins εκ bef των μαθ. E vulg. for απο, εκ D[1][Wtst](txt D[2]).

πνεῦμα τὸ ἅγιον is the N. T. prophetic formula, instead of τάδε λέγει ὁ κύριος of the O. T. 12. τοῦ μή] A similar gen. after exhortation, is found ch. xv. 20.

13.] The τότε, which has been changed in the rec. for the ordinary copula, gives solemnity to the answer about to be related: q. d. It was then that Paul said.

συνθρύπτοντες] The present part. does not imply the *endeavour* merely, here or any where else, but as Meyer quotes from Schaefer, Eurip. Phœn. 79, 'Vere incipit actus, sed ob impedimenta caret eventu.' γάρ] Either, '*your proceeding is in vain, for* ....'—or '*cease to do so, for* ....' εἰς Ἰερ.] on my arrival at: the motion to, which was the subject in question, is combined with that which might result on it: see reff. and ch. ii. 39. 14. τ. κ. τὸ θέλ. γιν.] One of the passages from which we may not unfairly infer, that the Lord's prayer was used by the Christians of the apostolic age. See note on 2 Tim. iv. 18. 15. ἐπισκευασάμενοι] The remarkable variety of reading in this word shews that much difficulty has been found in it. The rec. ἀποσκευασάμενοι (which may perhaps have arisen from the mixture of ἀποταξάμενοι (D) with ἐπισκευασάμενοι), would mean, not, '*having deposited our* (useless) *baggage*,' —but, '*having discharged our baggage*,' 'unpacked the matters necessary for our journey to Jerusalem, from our coffers.' But ἐπισκ. is the better supported reading, and suits the passage better: having packed up, made ourselves ready for the journey. '*Carriages*' in the E. V. is used,

[c] ἄγοντες. [d] παρ' ᾧ [e] ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ [f] ἀρχαίῳ μαθητῇ. 17 [gh] γενομένων δὲ ἡμῶν [g] εἰς Ἱερο- σόλυμα [i] ἀσμένως [k] ἀπεδέξαντο [h] ἡμᾶς οἱ ἀδελφοί. 18 τῇ δὲ [l] ἐπιούσῃ [m] εἰσῆει ὁ Παῦλος σὺν ἡμῖν [e] πρὸς Ἰάκωβον, D[vgww... ABCDE HLP𝔑 a b e d f g h k l m o 13] πάντες τε [n] παρεγένοντο οἱ [o] πρεσβύτεροι. 19 καὶ [p] ἀσπα- σάμενος αὐτοὺς [q] ἐξηγεῖτο καθ' ἓν [r] ἕκαστον [s] ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς [t] διακονίας αὐτοῦ. 20 οἱ δὲ ἀκούσαντες [u] ἐδόξαζον τὸν θεόν, εἶπόν τε αὐτῷ [v] Θεωρεῖς,

c = ch. xvii. 15 al.
d attr., here only? see note.
e ch. x. 6 reff.
f ch. xv. 7 reff.
g ch. xx. 16 reff.
h constr., ch. iv. 1. xvi. 16. 2 Cor. xii. 21 al. see 2 Cor. iv. 18. Winer, § 30. 11 remark.
i here (ch. ii. 41 rec.) only†. 2 Macc. iv.

12. x. 33 A (-ρος, B &c.) only. k ch. ii. 41 reff. l ch. xvi. 11 reff. m ch. iii. 3 reff. n absol., ch. xvii. 10 reff. o ch. xi. 30 reff. p = ch. xviii. 22 reff. q ch. x. 8. xv. 12, 14. Luke xxiv. 35. Luke only, exc. John i. 18. Judg. vii. 13. r ch. xvii. 27 reff. s attr., Rom. xv. 18 reff. t ch. xx. 24 reff. u Matt. xv. 31. Luke v. 25, 26. ch. xi. 18 al. Exod. xv. 2. v = John iv. 19. xii. 19. ch. xxvii. 10. Heb. vii. 4. 2 Macc. ix. 23.

for ἀγοντες, ουτοι δε ηγαγον D[Wtst Mill]: *simulque adduxerunt* D-lat. add ημας DE sah arm. for παρ ω, προς ους D[1]-gr(Wtst: txt Usher). aft ξενισθ. add και παραγενομενοι εις τινα (την syr-mg) κωμην εγενομεθα παρα D syr-mg. μνασωνι D[1](and lat) fuld tol: ιασωνι ℵ demid copt: μνασω B g 1. 18. om τινι A[1]. μαθητη bef αρχαιω D(Wtst). D-lat has the passage thus: *et cum venerunt in quendam civitatem fuimus ad nasonem quendam cyprium discipulum antiquum et inde exeuntes venimus hierosolyma* (thus far, nearly, syr-mg also) *susceperunt autem nos cum lætitia fratres.* (readings of D-gr [vv 16—18] are in Scriv's notes, see above on ver 8.)

17. rec εδεξαντο (*substitution of simpler word*), with HLP rel: υπεδεξ. D(Mill &c) [υπεδεξαν τε D(Wtst), υπεδεξαν δε D(Usher)]: txt ABCEℵ a k 13. 36 40 Chr-comm.

18. for δε, τε A E-gr ℵ 40 syrr sth: txt BCHLP 13. 36 rel vulg D-lat E-lat coptt Chr$_1$. for παρεγ., ησαν δε παρ αυτω D[1][and lat](txt D[e]). aft οι πρεσβυτεροι ins συνηγμενοι D 34.

19. ους ασπαμενος(sic) διηγειτο ενα εκαστον ως εποιησεν D[1]-gr(txt D[2]). om ὃν D[1](ins D-corr[1]). om δια ℵ l.

20. ακουσαντες HL k. εδοξασαν DΝ Thl-fin. rec (for θεον) κυριον, with DHP rel syr sah: txt ABCELℵ a d f g k o 13. 36. 40 vulg Syr copt arm Chr. for ειπον τε, ειποντες CD e g h m syr Chr. (ειπαν Eℵ: ειπεν 13.) om αυτω D.

as at Judg. xviii. 21 (where it answers to τὰ βάρη, LXX-B), for *baggage, things carried.* 16.] Two renderings are given to the latter clause of this verse: (1) making Μνάσωνι, &c. depend on ἄγοντες, and agreeing by attr. with ᾧ, as E. V., '*and brought with them one Mnason, . . . , with whom we should lodge*' (so Beza, Calvin, Wolf, Schött., &c.): and (2) resolving the attraction into ἄγοντες παρὰ Μνάσωνα, παρ' ᾧ ξ. '*bringing us to Mnason,*' &c. (So Grot., Valcknaer, Bengel, De Wette, Meyer, al.) Both are legitimate: and it is difficult to choose between them. The probability of Mnason being a resident at Jerusalem, and of the Cæsarean brethren going to introduce the company to him, seems to favour the *latter*: as also does the fact that Luke much more frequently uses ἄγω with a person *followed by a preposition* than absolutely. Of Mnason nothing further is known. ἀρχαίῳ probably implies that he had been a disciple ἐξ ἀρχῆς, and had accompanied our Lord during His ministry. See ch. xi. 15, where the term ἐξ ἀρχῆς is applied to the time of the Pentecostal effusion of the Spirit.

17—XXIII. 35.] PAUL AT JERUSALEM: MADE PRISONER, AND SENT TO CÆSAREA. 17. οἱ ἀδελφοί] The Christians generally: not the Apostles and elders, as Kuin., who imagines from vv. 20, 21, that '*cœtus non favebat Paulo.*' But (1) this is by no means implied: and (2) James and the elders are not mentioned till ver. 18. 18. Ἰάκωβον] James, '*the brother of the Lord*:' the president of the church at Jerusalem: see ch. xii. 17; xv. 13; Gal. ii. 12, and notes,—and Prolegg. to the Epistle of James, vol. iv. pt. 1, § 1. 24—37. 19.] On the particular kind of attraction (reff.), in a gen. plur. after a partitive adjective, see Winer, edn. 6, § 24. 2. b. 20.] While they praised God for, and fully recognized, the work wrought by him among the *Gentiles*, they found it requisite to advise him respecting the suspicion under which he laboured among the believing Jews. They, —led, naturally perhaps, but incorrectly (see 1 Cor. vii. 18), by some passages of Paul's life (and of his already written Epistles?), in which he had depreciated legal observances in comparison with faith in Christ, and spoken strongly against their adoption by Gentile converts,—apprehended that he advised on the part of the *Hellenistic* believers, an entire

ABCDE HLPM a b c d f g h k l m o 13

ἀδελφέ, πόσαι [w] μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν [x] πεπιστευκότων, καὶ πάντες [y] ζηλωταὶ τοῦ νόμου [z] ὑπ- 21 ἀρχουσιν· [a] κατηχήθησαν δὲ περὶ σοῦ ὅτι [b] ἀποστασίαν [c] διδάσκεις ἀπὸ Μωυσέως [c] τοὺς [d] κατὰ τὰ [d] ἔθνη πάντας Ἰουδαίους, λέγων μὴ [e] περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς [f] ἔθεσιν [g] περιπατεῖν. 22 [h] τί οὖν ἐστιν; [i] πάντως δεῖ [k] συνελθεῖν [l] πλῆθος, ἀκούσονται γὰρ ὅτι ἐλήλυθας. 23 τοῦτο οὖν ποίησον ὅ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες [m] εὐχὴν [m] ἔχοντες [n] ἐφ' ἑαυτῶν· 24 [o] τούτους [p] παραλαβὼν [q] ἁγνίσθητι σὺν αὐτοῖς, καὶ [r] δαπάνησον ἐπ' αὐτοῖς ἵνα [s] ξυρήσονται τὴν κεφαλήν, καὶ γνώσονται πάν-

w = Luke xii. 1. (ch. xix. 19 reff.)
x = ch. xv. 5 reff.
y = ch. xxii. 3. 1 Cor. xiv. 12. Gal. i. 14. Tit. ii. 4. 1 Pet. iii. 13 (Luke vi. 15. ch. i. 13) only. 2 Macc. iv. 2. (Exod. xx. 5 al.)
z ch. ii. 30 reff.
a ch. xviii. 25 reff.
b 2 Thess. ii. 3 only. 3 Kings xx. (xxi.) 13 A Ald. compl. 2 Chron. xxix. 19. Jer. ii. 19 (xxxvi.(xxix.) 32 compl.). 1 Macc. ii. 15 only.
c constr., Mark vi. 34. John xiv. 26. Heb. v. 13. Prov. xxii. 21.
d here only.
e 1 Cor. vii. 18 reff.
f ch. vi. 14 reff.
g constr., Gal. v. 16. 2 Cor. xii. 18. (see ch. ix. 31.)
h 1 Cor. xiv. 15, 26.
i = Luke iv. 23. ch. xxviii. 4. (Rom. iii. 9.) 1 Cor. (v. 10.) ix. 10, 22. xvi. 12 only †. L.P. Tobit xiv. 6 (not ℵ). 2 Macc. iii. 13 only.
k = ch. i. 6 reff.
l absol., see ch. ii. 6 reff.
m ch. xviii. 18 (reff.) only.
n = here only.
o ch. ix. 20 reff.
p = ch. xvi. 33 reff.
q = here bis. ch. xxiv. 18. John xi. 55 (James iv. 8. 1 Pet. i. 22. 1 John iii. 3) only. Exod. xix. 10.
r w. ἐπί, here only. w. ὑπέρ, 2 Cor. xii. 15. w. ἀν, James iv. 3. absol., Mark v. 26. Luke xv. 14 only †. 1 Macc. xiv. 32.
s 1 Cor. xi. 5, 6 only. Numb. vi. 18, 19.

rec (for εν τοις ιουδαιοις) ιουδαιων, with HLP rel syr Chr [and, after πεπιστ., arm] Thdrt$_2$ Thl : εν τη ιουδαια D Syr sah Aug$_1$: om εν τ. ιουδ. ℵ : txt ABCE a 13. 36. 40 vulg copt æth Ambrst$_1$. aft παντες ins ουτοι(τουτοι D^1) D 38 tol Syr Ambrst$_1$ Aug$_1$ [ζητουσιν και 13].

21. κατηχησαν 25. 40 : κατηκησαν D^1(*diffamaverunt* D-lat : txt D^2). om δε ℵ^1. om τα D^1. for παντας, εισιν D^1(and lat) : om AE 13 vulg copt : txt BCD^{1}HL[P]ℵ rel 36 [syrr sah æth arm] Chr$_1$. ιουδαιους D^1(txt D^4). om λεγων D : λεγω ℵ^1. [ins] οφιλειν [bef] περιτεμνειν E vulg. μητε[μηδε D^4] εν τοις εθνεσιν D^1, *neque gentes ejus ambulant* D-lat.—ins αυτου(αυτους D^4) bef περιπ. D^1.

22. om δει συνελθειν πληθος and γαρ (*expunged as not understood*) BC^1 15. 73. 137-80 syrr coptt æth arm : ins AC^{3}DEHLPℵ rel vulg Chr$_1$.—ins το bef πληθος D^4.—rec πληθος bef συνελθειν, with DHLP rel Chr : txt AC^{3}Eℵ a d h 13. 40 vulg.—om γαρ C^3 : om γαρ οτι ℵ^1. εληλυθες B.

23. for ὅ, οπερ E. for εφ', αφ(sic) B(Tischdf) ℵ.

24. εκ αυτους A a 13 : εις αυτους D. rec ξυρησωνται, with AB^{2}CH L[ξυρισων (sic)] rel 36 Chr ; ξυρωνται D^1 : txt B^1(sic) D^{2}EPℵ c k l o 13. rec γνωσι (*grammatical corrn aft* ινα), with HLP rel Chr$_1$ Thl-sif, *cognoscant* D-lat : txt ABC D-gr Eℵ a d m 13 (36) 40 vulg (Thl-fin).—(-σωνται 36 Thl-fin.)

apostasy from Moses and the ordinances of the law. θεωρεῖς] This can hardly be a reference (as Olsh.) to the elders present, as representatives of the μυριάδες of believing Jews ; for only those of Jerusalem were there :—but refers to Paul's own experience, and knowledge of the vast numbers of the Jews who believed at Jerusalem, and elsewhere in Judæa.

πόσαι μυριάδες is perhaps not to be strictly taken : see reff. Baur suspects, on account of this expression, that the words τῶν πεπιστ. are spurious ; but quite without reason. Eusebius quotes from Hegesippus (H. E. ii. 23), πολλῶν καὶ τῶν ἀρχόντων πιστευόντων ἦν θόρυβος τῶν Ἰουδαίων καὶ γραμματέων καὶ Φαρισαίων λεγόντων ὅτι κινδυνεύει πᾶς ὁ λαὸς Ἰησοῦν τὸν χριστὸν προσδοκᾶν. On the other hand, Origen (tom. i. in Joann. § 2, vol. iv. p. 3) says, that probably the whole number of believing Jews at no time had amounted to 144,000. On εἰσὶν . . . ὑπάρχουσι, see note, ch. xvi. 20, 21. 21. κατηχήθησαν] they were sedulously informed (at some time in the mind of the speaker. The sense of the aor. must be preserved. Below, ver. 24, it is the perfect) : viz., by the anti-Pauline judaizers. τοῖς ἔθεσιν] The dat. of the *rule*, or *form, after which* : see reff. 22. πάντως δ. συνελθ. πλ.] Not, as E. V., Calv., Grot., Calov., '*the multitude must needs come together*,' i. e. there must be a meeting of the whole church (τὸ πλῆθος, ch. ii. 6) : but a multitude (of these Judaizers) will certainly come together : '*they will meet and discuss your proceeding in a hostile manner*.' 23. εὐχὴν] A vow of Nazarites. This vow must not be confounded, historically or analogically, with that of ch. xviii. 18 : see note there, and Num. vi. 2—21. 24. παραλαβών] having taken to thyself, as comrades. ἁγν. σὺν αὐτ.] become a Nazarite with them. The same expression occurs in the LXX, Num. vi. 3, in describing the Nazarite's duties. δαπάν. ἐπ' αὐτ.] "More

τες ὅτι [t] ὢν [a] κατήχηνται περὶ σοῦ [u] οὐδέν ἐστιν, ἀλλὰ [v] στοιχεῖς [w] καὶ [w] αὐτὸς [x] φυλάσσων τὸν νόμον. 25 περὶ δὲ τῶν [y] πεπιστευκότων ἐθνῶν ἡμεῖς [z] ἐπεστείλαμεν, [a] κρίναντες μηδὲν τοιοῦτον [b] τηρεῖν αὐτούς, εἰ μὴ [c] φυλάσσεσθαι αὐτοὺς τό τε [d] εἰδωλόθυτον καὶ [τὸ] αἷμα καὶ [e] πνικτὸν καὶ [e] πορνείαν. 26 τότε ὁ Παῦλος [f] παραλαβὼν τοὺς ἄνδρας τῇ [g] ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς [f] ἁγνισθεὶς [h] εἰσῄει εἰς τὸ ἱερόν, [i] διαγγέλλων τὴν [j] ἐκπλήρωσιν τῶν ἡμερῶν τοῦ [k] ἁγνισμοῦ, ἕως οὗ [lm] προσηνέχθη ὑπὲρ [n] ἑνὸς ἑκάστου αὐτῶν ἡ [mo] προσφορά. 27 ὡς δὲ [p] ἔμελλον αἱ ἑπτὰ ἡμέραι

t attr., Luke ix. 36 al.
u = ch. xxv. 11.
v ellipt., here only. στ., Rom. iv. 12. Gal. v. 25. vi. 16. Phil. iii. 16 only. Eccles. xi. 6 only, but not =.
w ch. xv. 27, 32. Matt. xxvii. 57.
x = ch. xvi. 4 reff.
y = ch. xv. 5 reff.
z ch. xv. 20 reff.
a = ch. xv. 19 reff.
b = ch. xv. 5 reff.

c w. acc., = 2 Tim. iv. 15. 2 Kings xx. 10. xv. 20 (reff.).
d 1 Cor. viii. 1 reff.
e ch. xv. 20 (reff.).
f ver. 24.
g = ch. xx. 15 reff.
h ch. iii. 3 reff.
i Luke ix. 60. Rom. ix. 17 (from Exod. ix. 16) only. ch. xiii. 33.)
j here only †. 2 Macc. vi. 14 only. (-ροῦν, 2, 3 al.
k here only. Num. vi. 5.
l ch. vii. 42 reff. Heb. v. 1, 3. ix. 7. Levit. i. 14, 18. Ps. xxxix. 6.
m Heb. x. 8.
n ch. xvii. 27 reff.
o = ch. xxiv. 17. Heb. x. 5, 10,
p = Luke vii. 2. John iv. 47. ch. xxvii. 33. Jer. xxxvi. (xxix.) 10.

ins περι bef ων C a e 36. 40. ins και bef στοιχεις A : οτι πορευου D[1]-gr(*ambulans* D-lat : txt D[2] or 4). om και D[1](and lat : txt D[2] or 4). rec τον νομον bef φυλασσων, with ℵ LP rel Syr Thl-sif : txt ABCD E[φυλασσιν] ℵ a c m 13 vulg [syr] Chr, Thl-fin.

25. for εθνων, ανθρωπων E. aft εθνων ins ουδεν εχουσι λεγειν προς σε, and (aft ημεις) γαρ D sah. απεστειλαμεν (*more usual word*) B D[-gr] l 40 syr copt [arm] : txt ACEHLPℵ 13. 36 rel vulg D-lat Syr sah [æth(appy)] Chr,. κρινοντες D[1](txt D[2] or 4) 100. om μηδεν τοιουτον τηρειν αυτους ει μη ABℵ 13. 40 vulg Syr copt [sah] æth[?] (*prob because no such clause is found in the apostolic decree ch* xv. 28 *It can hardly have been interpolated*) : ins CDEHLP rel 36 syr arm Chr Aug.—τοιουτο CE. om τε D c 137 [Chr,]. om το (bef αιμα) ABCDℵ a c 13 : απο ειδωλοθυτων και αιματος και πνικτου και πορνιας E [syr] : txt HLP rel Chr. om και πνικτον D sah Jer Aug : om και 15. 36. ins το bef πνικτον l m 40. 99 Chr Thl-fin. Syr æth-pl invert the order, πορν. κ. πνικτ. κ. αιμα.

26. om ο DE. [for εχομ.,] επιουση D. εισηλθεν D. for εως ου, οπως *donec* D. om η D [g].

27. συντελουμενης δε της εβδομης ημερας D : *cum advenisset dies septimus* Syr. ημελλον ELP c h m. [om αι E.]

apud Judæos receptum erat, et pro insigni pietatis officio habebatur, ut in pauperum Nasiræorum gratiam ditiores sumptus erogarent ad sacrificia (see Num. vi. 14 ff.) quæ dum illi tonderentur, offerre necesse erat." Kypke. Jos. Antt. xix. 6. 1, relating Agrippa's thank-offerings at Jerusalem, says, διὸ καὶ Ναζιραίων ξυρᾶσθαι διέταξε μάλα συχνούς. On the shaving the head, see Num. vi. 18. De Wette remarks: 'James and the elders made this proposal, assuming that Paul could comply with it *salvâ conscientiâ*,—perhaps also as a proof, to assure themselves and others of his sentiments: and Paul accepted it *salvâ conscientiâ*. But this he could only have done on one condition, that he was sure by it not to contribute in these four Nazarites to the error of *justification by the works of the law*. He might keep, and encourage the keeping of the law,—but not with the purpose of thereby deserving the approbation of God.' 25.] See ch. xv. 28, 29. 26.] Paul himself entered into the vow with them (σὺν αὐτοῖς ἁγν.), and the time settled (perhaps the least that could be assigned: the Mischna requires thirty days) for the completion of the vow, i. e. the offering and shaving of their heads, was seven days. No definite time is prescribed in Num. vi., but there seven days is the time of purification *in case of uncleanness during the period of the vow*.

διαγγέλλων] making known to the ministers of the temple. τὴν ἐκπλήρωσιν] the fulfilment, i. e. *that he and the men had come to fulfil*: announcing their intention of fulfilling.

ἕως οὗ προσηνέχθη] '*donec offerretur*,' Vulg. The aor. indic. is unusual in an indirect construction, where the aor. subj. is almost always found (ch. xxiii. 12, 21; xxv. 21). But we have Plato, Gorg. p. 506, ἡδέως . . . ἂν . . . διελεγόμην, ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀκίθωκα ῥῆσιν,—and Cratyl. 396, οὐκ ἂν ἐπανόμην διεξιὼν . . . . ἕως ἀπεπειράθην τῆς σοφίας ταυτησὶ τί ποιήσει. (De W.) ἡ προσφορά] See Num. vi. 13—17. 27. αἱ ἑπτ. ἡμ.] Of the votive period: not (as Chrys. and Bede) since Paul's arrival in Jerusalem. Five days of the seven had passed: see

q Mark xiii. 4. Luke iv. 2, 13. Rom. ix. 28. Heb. viii. 8 only. Job i. 6.
r ch. ii. 6 reff.
s Matt. xxvi. 50. Luke xx. 19. xxi. 12. John vii. 30. ch. v. 18. Gen. xxii. 13. see ch. iv. 3.
t ch. xvi. 9 reff.
u Matt. xxiv. 15. ch. vi. 13. Ps. lxvii. 5. 2 Macc. ii. 18.
v here only. Isa. xxiv. 11. Wisd. ii. 9. 2 Macc. viii. 7 only. (-χου, ch. xvii. 30.)
w Luke xiv. 26 only. see ch. ii. 26.
x = ch. ix. 8. Luke xxii. 54. Jer. xlii. (xxxv.) 4.
y Matt. xv. 11, &c. ij. Heb. ix. 13 (ch. x. 16. xi. 9) only †. Ps. xv. 8) only ‡. x. 16. 3 Macc. iii. 8 only. i. 5. see ch. xvi. 19.
m ch. x. 1 reff.

ABCDE HLPN a b c d f g h k l m o 13

q συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ r συνέχεον πάντα τὸν ὄχλον, καὶ s ἐπέβαλον t ἐπ' αὐτὸν τὰς s χεῖρας 28 κράζοντες v Ἄνδρες Ἰσραηλῖται, t βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ u τόπου τούτου πάντας v πανταχῇ διδάσκων, w ἔτι τε καὶ c Ἕλληνας x εἰσήγαγεν εἰς τὸ ἱερὸν καὶ y κεκοίνωκεν τὸν u ἅγιον u τόπον τοῦτον. 29 z ἦσαν γὰρ zz προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν x εἰσήγαγεν ὁ Παῦλος. 30 b ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο c συνδρομὴ τοῦ λαοῦ, καὶ d ἐπιλαβόμενοι τοῦ Παύλου e εἷλκον αὐτὸν f ἔξω τοῦ ἱεροῦ, καὶ εὐθέως g ἐκλείσθησαν αἱ θύραι. 31 h ζητούντων τε αὐτὸν ἀποκτεῖναι, i ἀνέβη k φάσις τῷ i χιλιάρχῳ τῆς m σπείρης ὅτι ὅλη n συγχύννεται

...αι θυραι C. ABDE HLPN a b c d f g h k l m o 13

z constr., ch. xxii. 29 reff. a = here (ch. ii. 25 from Ps. xv. 8) only ‡. b = ch. xxiv. 5 (xvii. 28 reff.). see 1 Macc. xiii. 44. c here only †. Judith x. 16. 3 Macc. iii. 8 only. (-τρέχειν, ch. iii. 11.) d ch. xvii. 19 reff. e James ii. 6 only. Eccl. f ver. 5. g ch. v. 23 reff. h = ch. xiii. 8 reff. i see k here only †. Susan. 55 Theod. l = John xviii. 12. vv. 33, 37, &c. 1 Kings xvii. 13. n ver. 27.

aft οι ins δε D-gr. α only of απο is written by D¹, the rest supplied by D². aft ιουδαιοι ins εληλυθοτες D. θεασαμενοι αυτον εν τω ιερω bef οι α. τ. α. ιουδαιοι C 180: θεασ. αυτον bef οι α. τ. α. ιουδ. c 137. συνεχεαν C 180: συνεσχον 20. 41: συνεκεισησαν τε E: concitaverunt vulg E-lat: confuderunt D-lat. om παντα E 2. 41. επεβαλαν AN¹: επιβαλλουσιν D: επεβαλλον b¹ o Thl-sif. rec τας χειρας bef επ αυτον (*corrn of arrangement*), with HLP rel coptt Thl-sif: txt ABCDEN a c h (k) m 13. 40 vulg syrr arm Chr Thl-fin.

28. aft τοπου ins του αγιου AC² 73 lectt-13-4. τουτους (but *s* marked and then erased) N¹. rec πανταχου (*alteration to more usual word*), with HLP rel Chr: txt ABCDEN b c o 13. 36. om τε D m. εισηγεν D¹(txt D²) 95¹. om το D¹(ins D²). κεκοινωνηκε B²E o 36. 137: εκοινωσησεν D¹: εκοινωσεν D-corr: κεκοινωνκεν (but ν marked and erased) N¹.

29. for προεωρ., εωρακοτες HL, εωρακοτες P d f g h k l m vulg(not tol) sah æth Chr, Thl-sif. om τον N. ενομισαμεν (but *putaverunt*) D. om ο D.

30. τον παυλον E d. om αυτον D fuld. for και to θυραι, εκλισθησαν ευθεως (σαν being written above the line) N¹.

31. rec (for τε) δε, with D²[-gr] HL[P] rel 36 vulg syr coptt Chr: txt ABEN a Syr æth. (13 def.)—(και) ζητ. D¹[and lat]. rec συγκεχυται, with EHLPN² rel Chr, *confusa est* D-lat E-lat: txt AB¹ D-gr N¹, συγχυνεται B² 13, *confunditur* vulg.

on ch. xxiv. 11. Cf. on the whole, Bp. Wordsworth's note. ἀπὸ τ. Ἀσ.] From Ephesus and the neighbourhood, where Paul had so long taught. 'Paulus, dum fidelibus placandis intentus est (viz. the believing Jews), in hostium furorem incurrit (viz. of the unbelieving Asiatic Jews).' Calv., in Meyer, who adds, 'In how many ways had those who were at Jerusalem this Pentecost, already persecuted Paul in Asia?' Notice the similarity of the charge against him to that against Stephen, ch. vi. 13. 28. Ἕλληνας] The generic plural: *only one* is intended, see next verse. They meant, into the inner court, which was forbidden to Gentiles. 29. Τρόφ.] See ch. xx. 4, note. We here learn that he was an Ephesian. 30.] The Levites shut the doors to prevent profanation by a riot, and possibly bloodshed, in the temple: hardly, as Bengel, 'ne templi tutela uteretur Paulus:'—the right of asylum was only (Exod. xxi. 13, 14) for murder unawares (Meyer). But by ver. 14 there, and by Joab's fleeing to the altar, 1 Kings ii. 28 ff., we see that it was resorted to on other occasions. 31. ζητούντων κ.τ.λ.] By *beating him*: see ver. 32. ἀνέβη] went (was carried) up; *up*, either because of his *high station*, as commanding officer, or because he was *locally* stationed in the tower Antonia, overlooking (from the N.W.) the temple, where the riot was. τῷ χιλιάρχῳ τ. σπ.] Claudius Lysias (ch. xxiii. 26), the tribune of the cohort (whose proper complement was 1000 men). 33. ἀλόσ. δυσί] See ch. xii. 6. He would

Ἰερουσαλήμ· 32 ὃς [o]ἐξ αὐτῆς [p]παραλαβὼν στρατιώτας καὶ [q]ἑκατοντάρχας [r]κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν [l]χιλίαρχον καὶ τοὺς στρατιώτας [s]ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33 τότε [t]ἐγγίσας ὁ χιλίαρχος [u]ἐπελάβετο αὐτοῦ καὶ [v]ἐκέλευσεν δεθῆναι [w]ἁλύσεσι δυσί, καὶ ἐπυνθάνετο τίς [ἂν] εἴη καὶ τί ἐστιν πεποιηκώς. 34 [x]ἄλλοι δὲ [x]ἄλλο τι [y]ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ γνῶναι τὸ [z]ἀσφαλὲς διὰ τὸν [a]θόρυβον, [v]ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν [b]παρεμβολήν. 35 ὅτε δὲ ἐγένετο ἐπὶ τοὺς [c]ἀναβαθμούς, [d]συνέβη [e]βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν [f]βίαν τοῦ ὄχλου· 36 ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζοντες [g]Αἶρε αὐτόν. 37 μέλλων τε εἰσάγεσθαι εἰς τὴν [b]παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ [h]Εἰ [i]ἔξεστίν μοι εἰπεῖν τι πρός σε; ὁ δὲ ἔφη [k]Ἑλληνιστὶ γινώσκεις;

o ch. x. 23 reff.
p ch. xvi. 33 reff.
q ch. x. 1 reff.
r here only.
3 Kings xix. 20 B. Job xvi. 11. Xen. Anab. vii. 1. 20. (-δρομή, 2 Macc. v. 3.)
s constr., ch. xiii. 10 reff.
t Luke xii. 33. xviii. 40. xxiv. 15. ch. xxiii. 15. Gen. xxvii. 27.
u ch. xvii. 19 reff.
v constr., ch. xii. 19.
w ch. xii. 6 reff.
x ch. xix. 32 (ref.) only.
y ch. xii. 22 reff.
z = ch. xxii. 30. xxv. 26 (Phil. iii. 1. Heb. vi. 19) only ‡. Xen. Mem. iv. 6. 15. Matt. xxvi. 5
a Mk. xxvii. 24. Mark v. 38. ch. xx. 1. xxiv. 18 only. Jer. xxx. (xlix.) 2. (-βεῖν, ch. xvii. 5.)
b = here bis. ch. xxii. 24. xxiii. 10, &c. Heb. (xi. 34.) xiii. 11, 13. Rev. xx. 9 only. Isa. xxi. 8.
c ver. 40 only. 3 Kings x. 19, 20.
d impera. and constr., here only. (ch. iii. 10 reff.)
2 Macc. iii. 2.
e ch. iii. 2 reff.
f ch. v. 26 reff.
g — Luke xxiii. 18. Isa. lvii. 1. see ch. xxii. 22.
h ch. i. 6 reff.
i w. aor., ch. ii. 29. Matt. xix. 3. 2 Cor. xii. 4. Esth. iv. 2. Ezra iv. 14. 1 Macc. xiv. 44 (only). de Fin. ii. 5.
k John xix. 20 only. ξυνίαι Ἑλληνιστί, Xen. An. vii. 6. 8. 'Græcè scire,' Cic.

32. for παραλ., λαβων B, *sumptis* D-lat. rec εκατονταρχους, with D²HLP rel 36 Chr: txt ABD¹EN 13.

33. εγγισας δε HLP rel Syr[και εγγ.] Œc Thl[-sif]: txt ABDEN a c m 13. 36 vulg syr [coptt] æth Chr$_1$ Thl-fin. αλυσεσιν δυσιν DEHP: αλυσεσι δυσιν m: txt ABLN 13 rel. rec ins αν bef ειη, with EHLP rel Chr: om ABDN a 36. (13 def.) τις εστιν πεποικως(sic) D¹.

34. for αλλο τι, αλλα D syr Chr$_1$. rec (for επεφωνουν) εβοων, with HLP rel Chr Thl-sif: επεβοων c (m) 25. 40: txt ABDEN 13. 36 Thl-fin. rec μη δυναμενου δε and om αυτου (*emendation of style*), with HLP rel 36 Chr [Thl-sif]: txt AB(D)EN m 13 Thl-fin.—και μη δυν. αυτ. D.

35. for επι, εις D. for βαστ. αυτον, τον παυλον βαστ. D. for οχλου, λαου D.

36. om του λαου D. rec κραζον (*grammatical emendation*), with DHLP rel [vulg(with am fuld demid tol) E-lat syr] Chr: txt AB E-gr N a b d k o 13. 36. 40 Syr copt Thl. αναιρεισθαι *tollite* D.

37. om ο παυλος D: ο π. bef εις arm [simly sah]. των χειλιαρχ. αποκριθεις ειπεν D. for ειπειν, λαλησαι D [arm; *loqui* latt]. om τι DHLP d f g h l tol Syr æth[?] arm Thl-sif: ins ABEN 13. 36 rel vulg syr copt Chr Thl-fin [τις m].

thus be in the custody of two soldiers.

τίς [ἂν] εἴη, who he might be (subjective possibility): and τί ἐστιν πεπ., what he had done (assuming that he must have done *something*). 34. παρεμβ.] The camp or barracks attached to the tower Antonia;—or perhaps 'into the tower' itself: but the other is the more usual meaning of παρεμβ. "For a full history and description of the fortress of Antonia, see Robinson, i. pp. 431, 435; Williams, Holy City, i. 99; ii. 403—411; Howson, ii. 311." Wordsworth. 35. ἀναβαθμ.] The steps leading up into the tower. The description of the tower or fort Antonia in Jos. B. J. v. 5. 8, sets the scene vividly before us:—πυργοειδὴς δὲ οὖσα τὸ πᾶν σχῆμα, κατὰ γωνίαν τέσσαρσιν ἑτέροις διείληπτο πύργοις· ὧν οἱ μὲν ἄλλοι πεντήκοντα τὸ ὕψος, ὁ δὲ ἐπὶ τῇ μεσημβρινῇ καὶ κατ' ἀνατολὴν γωνίᾳ κείμενος ἑβδομήκοντα πηχῶν ἦν, ὡς καθορᾶν ὅλον ἀπ' αὐτοῦ τὸ ἱερόν. καθὰ δὲ συνῆπτο ταῖς τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέρας εἶχε καταβάσεις· δι' ὧν κατιόντες οἱ φρουροί, καθῆστο γὰρ ἀεὶ ἐπ' αὐτῆς τάγμα Ῥωμαίων, καὶ διϊστάμενοι περὶ τὰς στοὰς μετὰ τῶν ὅπλων, ἐν ταῖς ἑορταῖς τὸν δῆμον, ὡς μήτι νεωτερισθείη, παρεφύλαττον· φρούριον γὰρ ἐπέκειτο τῇ πόλει μὲν τὸ ἱερόν, τῷ ἱερῷ δὲ ἡ Ἀντωνία. 37. Ἑλληνιστὶ γιγ.] as 'Græce nescire,' Cic. pro Flacc. 4, —τοὺς Χυριστὶ ἐπισταμένους, Xen. Cyr. vii. 5. 31: and reff. There is no ellipsis of

38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν [l] ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρα- [m] κισχιλίους ἄνδρας τῶν [m] σικαρίων; 39 εἶπεν δὲ ὁ Παῦλος Ἐγὼ [n] ἄνθρωπος μέν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ [o] ἀσήμου πόλεως [p] πολίτης, δέομαι δέ σου [q] ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν. 40 [q] ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος ἑστὼς ἐπὶ τῶν [r] ἀναβαθμῶν [s] κατέσεισεν τῇ χειρὶ τῷ λαῷ, πολλῆς δὲ [t] σιγῆς γενομένης [u] προσεφώνησεν τῇ

ABDE HLPN a b c d f g h k l m o 13

l ch. xvii. 6 reff. m here only †. Jos. B. J. ii. 13. 3. n ch. xvi. 37 reff. o here only ‡. Gen. xxx. 42. Job xlii. 11 only. p Luke xv. 15. xix. 14. Heb. viii. 11 only. Prov. xi 9. q Matt. xix. 8. Luke ix. 61. ch. xxvii. 3 al. Job xxxii. 14. r ver. 35. s ch. xii. 17 reff. t Rev. viii. 1 only. Wisd. xviii. 14 only. ἦν πολλὴ πανταχόθεν σιγή, Xen. Cyr. vii. 1. 25. xv. 16 only. dat., ch. xxii. 2. u absol., Luke xiii. 12. xxiii. 20 only. 2 Chron. xxix. 28 Ald. 2 Macc.

38. for ουκ αρα, ου D. εξαναστατωσας E. σιρικαριων E.
39. om ειμι ℵ¹. for ταρσευς το πολιτης, εν ταρσω δε της κιλικιας γεγεννημενος D-gr. for επιτρ., συνχωρησαι D(*cujus rogo obsegro autem mihi* D-lat). ins λογον bef λαλ. ℵ¹(ℵ³ disapproving).
40. ins και bef επιτρεψαντος δε D¹-gr: και επιτ., omg δε, D-lat Syr: om δε L 96. for αυτου, του χιλιαρχου D sah. εστως ο π. επ. τ. αν. και σεισας D. for τω λαω, τον λαον H c k Chr(some mss): προς αυτους D Syr. for δε σιγης, τε ησυχειας D. γενομενης bef σιγης B. γεναμενης A.

λαλεῖν.

38. οὐκ ἄρα σὺ εἶ] Thou art not then, as I believed . . . . . The E. V., after the Vulg., '*art not thou*' . . . ('nonne tu es . . .') would require ἆρ' οὐ or οὔκουν, Winer, edn. 6, § 57. 3. See also Luke xvii. 17; John xviii. 37.

Αἰγύπτιος] The inference of the tribune was not, as in Bengel, 'Græce loquitur: ergo est Ægyptius;' but the very contrary to this. His being able to speak Greek is a proof to Lysias that he is *not* that Egyptian. This Egyptian is mentioned by Josephus, Antt. xx. 8. 6, ἀφικνεῖται δέ τις ἐξ Αἰγύπτου κατὰ τοῦτον τὸν καιρὸν εἰς τὰ Ἱεροσόλυμα, προφήτης εἶναι λέγων, καὶ συμβουλεύων τῷ δημοτικῷ πλήθει σὺν αὐτῷ πρὸς ὄρος τὸ προσαγορευόμενον Ἐλαιῶν ἔρχεσθαι, ὃ καὶ τῆς πόλεως ἀντικρυς κεῖμενον ἀπέχει στάδια πέντε· θέλειν γάρ, ἔφασκεν, αὐτοῖς ἐκεῖθεν ἐπιδεῖξαι, ὡς κελεύσαντος αὐτοῦ πίπτοι τὰ τῶν Ἱεροσολύμων τείχη, δι' ὧν τὴν εἴσοδον αὐτοῖς παρέξειν ἐπηγγέλλετο. Φῆλιξ δὲ ὡς ἐπύθετο ταῦτα, κελεύει τοὺς στρατιώτας ἀναλαβεῖν τὰ ὅπλα, καὶ . . . . προσβάλλει τοῖς περὶ τὸν Αἰγύπτιον καὶ τετρακοσίους μὲν αὐτῶν ἀνεῖλε, διακοσίους δὲ ζῶντας ἔλαβεν. ὁ δὲ Αἰγύπτιος αὐτὸς διαδράσας ἐκ τῆς μάχης ἀφανὴς ἐγένετο. But in B. J. ii. 13. 5, he says of the same person, περὶ τρισμυρίους ἀθροίζει τῶν ἠπατημένων, περιαγαγὼν δὲ αὐτοὺς ἐκ τῆς ἐρημίας εἰς τὸ Ἐλαιῶν καλ. ὄρ. κ.τ.λ. . . . . ὥστε συμβολῆς γενομένης . . . . . διαφθαρῆναι κ. ζωγρηθῆναι πλείστους τῶν σὺν αὐτῷ. It is obvious that the *numerical* accounts in Jos. are inconsistent with our text, and with *one another*. This latter being the case, we may well leave them out of the question. At different times of his rebellion, his number of followers would be variously estimated; and the tribune would naturally take it as he himself or his informant had known it, at some one period. That this is so, we may see by noticing that our narrative speaks of his *leading out*,—whereas Josephus's numbers are those whom he *brought back from* the wilderness against Jerusalem, by which time his band would have augmented considerably. **τοὺς τετρ.**] the four thousand,—the matter being one of notoriety. **σικαρίων**] From *sica*, a dagger; they are described by Jos. B. J. ii. 13. 3, ἕτερον εἶδος λῃστῶν ἐν Ἱεροσολύμοις ὑπεφύετο, οἱ καλούμενοι σικάριοι, μεθ' ἡμέραν καὶ ἐν μέσῃ τῇ πόλει φονεύοντες ἀνθρώπους· μάλιστα δὲ ἐν ταῖς ἑορταῖς μισγόμενοι τῷ πλήθει, καὶ ταῖς ἐσθήσεσιν ὑποκρύπτοντες μικρὰ ξιφίδια, τούτοις ἔνυττον τοὺς διαφόρους. . . . . πρῶτος μὲν οὖν ὑπ' αὐτῶν Ἰωνάθης ὁ ἀρχιερεὺς ἀποσφάζεται· μετὰ δὲ αὐτὸν καθ' ἡμέραν ἀνῃροῦντο πολλοί . . . The art. is generic.

39. μέν] Our indeed,—implying 'not the Egyptian, but,'—exactly renders it: I indeed am: so Aristoph. Plut. 355, μὰ Δί' ἐγὼ μὲν οὔ. See Hartung, Partikellehre, ii. 413. **οὐκ ἀσήμου πόλ.**] See note, ch. ix. 11. The expression is an elegant one, and very common. Wetst. gives many examples, and among them one from Eurip. Ion 8, ἐστὶν γὰρ οὐκ ἄσημος Ἑλλήνων πόλις. There was distinction in his being a πολίτης of an *urbs libera*. "Many of the coins of Tarsus bear the epigraphs μητρόπολις and αὐτόνομος." Wordsw. from Akermann, p. 56. **40. τῇ Ἑβρ. διαλ.**] The Syro-Chaldaic, the mother-tongue of the Jews in Judæa at this time:

[v] Ἑβραΐδι [w] διαλέκτῳ λέγων [XXII.] [1] [v] Ἄνδρες ἀδελφοὶ καὶ πατέρες, [x] ἀκούσατέ [x] μου [x] τῆς πρὸς ὑμᾶς νυνὶ [y] ἀπολογίας. [2] ἀκούσαντες δὲ ὅτι τῇ [z] Ἑβραΐδι [z] διαλέκτῳ [a] προσεφώνει αὐτοῖς, μᾶλλον [bc] παρέσχον [cd] ἡσυχίαν. καί φησιν [3] Ἐγώ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, [e] ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ [f] παρὰ τοὺς πόδας Γαμαλιήλ, [g] πεπαιδευμένος κατὰ [h] ἀκρίβειαν τοῦ [i] πατρῴου νόμου, [j] ζηλωτὴς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον· [4] ὃς ταύτην τὴν [k] ὁδὸν [l] ἐδίωξα [m] ἄχρι [m] θανάτου, [n] δεσμεύων καὶ [o] παραδιδοὺς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας, [5] ὡς καὶ ὁ ἀρχιερεὺς [p] μαρτυρεῖ μοι καὶ πᾶν τὸ [q] πρεσβυτέριον

v ch. xxii. 2. xxvi. 14 only †.
w ch. i. 19 reff. Acts only.
x constr., John xii. 47.
y w. πρός, here only. Xen. Mem. iv. 8. 5. w. dat, 1 Cor. ix. 3. 1 Pet. iii. 15. (ch. xxv. 16 reff.)
z ch. xxi. 40.
a = w. dat., Luke vii. 32 ‖ Mt. Exodr. ii. 21 (16). vi. 22 only. see Luke vi. 13. abs., ch. xxi. 40.
b = ch. xvi. 16 reff.
c Job xxxiv. 29.
d = 1 Tim. ii. 11, 12 (2 Thess. iii. 12) only. Prov. vii. 9. (-ως, 1 Tim. ii. 2. 1 Pet. iii. 4.)
e ch. vii. 20, 21 only †. Wisd. vii. 4, BN F(not A) &c. only.
f Luke viii. 35. ch. iv. 35, 37. v. 2 al. 4 Kings iv. 37 Ald.
g = ch. vii. 22 reff.
h here only. Dan. vii. 16 (see note and ch. xviii. 25 reff.).
i ch. xxiv. 14. xxviii. 17 only. Prov. xxvii. 10. 2 Macc. vi. 1 Ed-vat. Ald. compl. &c.(not AB).
j ch. xxi. 20 reff. (-λοῦν, Num. xxv. 13.)
k ch. ix. 2 reff.
l = ch. vii. 52 reff.
m Rev. ii. 10. xii. 11 only. μέχρι θαν., 2 Macc. xiii. 14.
n = herr (Matt. xxiii. 4) only. Gen. xlix. 11.
o constr., ch. viii. 3 reff.
p Rom. x. 2. Gal. iv. 15. Col. iv. 13.
q = Luke xxii. 66 (1 Tim. iv. 14) only †. (Susan. 50 Theod. A Ald. compl.)

for εβραιδι, ιδια A.

CHAP. XXII. 1. rec νυν, with a f 13[e sil] Chr: txt ABDEHLPℵ rel 36 Thl.

2. προσφωνει D E[-gr] H am fuld tol Œc Thl-sif: προσεφωνησεν L a b c k o 36. 40, *adloculus est* E-lat: txt ABPℵ rel [Syr coptt æth] Chr_1 Thl-fin, *loquebatur* demid [*loqueretur* vulg-clem. (13 uncert.)] (D-lat is deficient from this point to ver 10.) om αυτοις D: αυτων A^1(perhaps). for παρεσχον ησυχιαν, ησυχασαν D.

3. rec aft εγω ins μεν, with HLP rel syr copt æth Chr_2: om ABDEℵ a 13. 36 vulg sah [arm]. ανηρ bef ειμι ℵ¹: ιουδαιος bef ανηρ D. εν ταρσω τ. κιλ. bef γεγεννημενος D: γεγενημενος A o. γαμαλιηλου B 36 Chr_1. παιδευομενος D. aft πεπαιδευμενος ins δε H k m [syr] Chr_1. om υπαρχων D vulg. εσται υμει παντες D.

4. for ος, και D Syr æth. μεχρι D c: εως k [Chr_1]. φυλακην D 96. 142. 80 am.

5. om ο D^1(ins D-corr¹) 56. 180. aft αρχιερευς ins ανανιας 137 syr-w-ast. μαρτυρησει D: εμαρτυρει B: επιμαρτυρει 137. for παν, ολον D [απαν k 40].

his motive is implied (ch. xxii. 2) to be, that they might be the more disposed to listen to him. CHAP. XXII. 1.] This speech of Paul repeats the narrative of his conversion to Christianity, but this time most skilfully arranged and adapted (within legitimate limits) to avoid offence and conciliate his hearers. Proofs of this will appear as we go on. See an enquiry into its diction and rendering into Greek, in the Prolegg. § ii. 17 β. 3.] De Wette and others would place the comma after ταύτῃ, so to make the two clauses, beginning with γέγ. and ἀνατ., exactly correspond. But (not to insist, with Meyer, on the reason that a new circumstance is introduced with each participle) it is surely better, as the rule of the sentence seems to be to place the participles *before* the words which qualify them, to take ἐν τῇ πόλει ταύτῃ παρὰ τ. π. Γ., *all* as the qualification of ἀνατεθραμμένος, and punctuate, as commonly done, after Γαμαλιήλ. On *Gamaliel*, see note, ch. v. 34. The expression παρὰ τ. πόδ. (see ch. iv. 35, note) indicates that the rabbi sat on an elevated seat and the scholars on the ground or on benches, literally *at his feet*. κατὰ ἀκρ.] (The art. omitted aft. a prep.) **According to the strict acceptation of the law of my fathers**; = κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας, ch. xxvi. 5;—i. e. as a Pharisee. So Jos. B. J. ii. 8. 14 Φαρισαῖοι . . . οἱ δοκοῦντες μετὰ ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα. Some of the older Commentators make τοῦ πατρῴου νόμου governed by πεπαιδ., and take κατὰ ἀκρίβ. adverbially: which would give a very vapid sense, the accuracy and carefulness of his education having been already implied in παρὰ τ. π. Γαμαλιήλ. καθὼς . . .] Not meaning '*in the same way as* YE *are all this day*' (but *now* in *another* way): but **as ye all are this day**: 'I had the same zealous character (not excluding his still retaining it) which you all shew to-day.' A conciliatory comparison 5. ὁ ἀρχ.] '**The High Priest** *of the*

παρ ὧν καὶ [r]ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς (ABDE HLPℵ a b c d f g h k l m o 13) εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς [s]ἐκεῖσε ὄντας δεδεμένους εἰς Ἰερουσαλήμ, ἵνα [t]τιμωρηθῶσιν. 6 [u]ἐγένετο δέ μοι πορευομένῳ καὶ [v]ἐγγίζοντι τῇ Δαμασκῷ [w]περὶ [x]μεσημβρίαν [v]ἐξαίφνης ἐκ τοῦ οὐρανοῦ [y]περιαστράψαι φῶς [z]ἱκανὸν περὶ ἐμέ, 7 ἔπεσά τε εἰς τὸ [a]ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι Σαοὺλ Σαούλ, τί με [b]διώκεις; 8 ἐγὼ δὲ ἀπεκρίθην Τίς εἶ, κύριε; εἶπέν τε πρός με Ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ [b]διώκεις. 9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο [καὶ [c]ἔμφοβοι ἐγένοντο], τὴν δὲ φωνὴν οὐκ [d]ἤκουσαν τοῦ λαλοῦντός μοι. 10 εἶπον δὲ Τί ποιήσω, κύριε; ὁ δὲ κύριος εἶπεν πρός με [e]Ἀναστὰς πορεύου εἰς Δαμασκόν, κἀκεῖ σοι [e]λαληθήσεται περὶ πάντων ὧν [f]τέτακταί σοι ποιῆσαι. 11 ὡς δὲ οὐκ [g]ἐνέβλεπον [h]ἀπὸ τῆς [i]δόξης τοῦ φωτὸς ἐκείνου, [k]χειραγωγούμενος ὑπὸ τῶν [i]συνόντων μοι ἦλθον εἰς Δαμασκόν. (...μοι d. ABDE HLPℵ a b e f g h k l m o 13) (...νεκτων D. ABEHL PℵA b c f g h k l m o 13)

r = ch. ix. 2 reff. s ch. xxi. 3 only. Job xxxix. 29. τῶν ἐκεῖσε ἀθνῶν, Jos. Antt. iii. 2. 1. t ch. xxvi. 11 only. Ezek. v. 17. (-ία, Heb. x. 29.) u constr. w. inf., Matt. xviii. 13. ch. iv. 5. xi. 26 al. fr. v ch. ix. 3 (reff.). w = ch. x. 9. Matt. xx. 3. 2 Macc. v. 1. x ch. viii. 26 only. Gen. xviii. 1. y ch. ix. 3 only v. z = ch. xi. 24 reff. a here only. Ps. cxviii. 25. b ver. 4. c ch. x. 4 reff. d ch. ix. 4 reff. e ch. ix. 6 (reff.). f = ch. xiii. 49. xv. 2 al. 1 Macc. xii. 26. constr., here only. Xen. de Rep. Lac. xi. 6, τοῖς δὲ ἔπεσθαι τέτακται. g = Mark viii. 25 only ‡. h = ch. xii. 14 reff. Exod. vi. 9. i = Luke ix. 31, 32. 1 Cor. xv. 40, 41. 2 Cor. iii. 7, 13. Exod. xvi. 10. k ch. ix. 8 only. Judg. xvi. 26 A compl. only. (-γός, ch. xiii. 11.) Luke ix. 18 only. Jer. iii. 20. Ezdr. vi. 2. 2 Macc. ix. 4 only.

om και (bef επιστ.) D 3 fuld coptt [Syr æth]. for προς τους αδ., παρα των αδελφων D. αξαι E [ἐξ ὧν(sic) 13]: om αξων to δεδεμενους H. εκει D: *ut adducerem inde vinctos* vulg. for εις (bef ιερουσ.), εν D.

6. for εγεν. to μεσημβρ. D¹ has εγγιζοντι δ(ε μ)οι μεσημβριας (ins τη D³) δαμασκω (txt D⁶). for εκ, α(πο) D¹(txt D²). περιεστραψεν E 137: -ψα μ(ε) D¹ (-ψαι D-corr): περιαστραψαν P.

7. for εκ. τε, και εκ. D [εκ. δε coptt]. (επεσα, so ABEHPℵ d f m 36. 40 Ath$_1$ Thl.) σαυλε σαυλε (*as lat, ver* 13) D l 25. for ειμι, ει D¹(txt D² or ³). at end ins σκληρον σοι προς κεντρα λακτιζειν E demid syr-mg Ath$_1$.

8. aft απεκριθην ins και ειπα ℵ [Syr]. for τε, δε D. εμε [A]Bℵ¹. ναζοραιος [D¹(txt D²)] ℵ¹.

9. ℵ¹ has omitted σαν in εθεασαντο. om και εμφοβοι εγενοντο ABHℵ 13 vulg Syr copt arm: ins DELP rel (36) syr sah æth Chr$_1$. (*On the one hand we may place the possibility of omn from similarity of endings (so Meyer); on the other, interpolation from the ειστηκεισαν εννεοι of ch* ix. 7: *the fact noticed by Tischdf* (N. T. ed 7 [not ed 8]) *that εμφ. γεν. is a phrase almost peculiar to St. Luke does not tell distinctly either way: εννεοι could not be used in this connexion.*) ηκουον E-gr ℵ² [Thl-sif].

10. ειπα D. om κυριος D k, simly sah æth. εντεταται B¹: εντεταλται B². for περι το σοι, τι σε δει (*see ch* ix. 6) H 4¹. 34. 95¹-8-marg 100 Chr: *de omnibus quæ te oporteat facere* vulg (E-lat). om σοι E.

11. ουδενεβλεπον (i. e. either ουδεν εβλεπον or ουδ' ενεβλεπον) B: εβλεπον E 18, ανεβλ. 68. 100 Thl-fin: *ut autem surrexi(surrexit* D¹) *non videbam* D-lat. for υπο, απο A.

day, who is still living:' i. e. Theophilus, see on ch. ix. 1. Similarly, the whole Sanhedrim = '*those who were then members, and now survive.*' παρ' ὧν καί] from whom, moreover. πρὸς τοὺς ἀδελφ.] to the Jewish (*their*) brethren (see ch. xxviii. 21). Bornemann's rendering, '*against the* (Christian) *brethren,*' is altogether inadmissible. If ever Paul spoke to the Jews *as a Jew*, it was on this occasion. καὶ τοὺς ἐκ.] even those who were there. ἐκεῖσε] if resolved, would be εἰς Δαμασκόν,—a similar construction to εἰς οἶκόν ἐστιν, Mark ii. 1, '*those who had settled at Damascus and were then there.*' 6.] On Paul's conversion and the comparison of the accounts in chapp. ix., xxii., and xxvi., see notes on ch. ix. I have there treated of the discrepancies, real or apparent. 11.] See notes, ch. ix. 8, 18. 12.] That Ananias was a *Christian*, is not *here* mentioned,—

12 Ἀνανίας δέ τις ἀνὴρ [m] εὐλαβὴς [n] κατὰ τὸν [n] νόμον [o] μαρτυρούμενος [o] ὑπὸ πάντων τῶν [p] κατοικούντων Ἰουδαίων, 13 ἐλθὼν πρός με καὶ [q] ἐπιστὰς εἶπέν μοι Σαοὺλ ἀδελφέ, [r] ἀνάβλεψον. κἀγὼ [s] αὐτῇ τῇ ὥρᾳ [t] ἀνέβλεψα [t] εἰς αὐτόν. 14 ὁ δὲ εἶπεν Ὁ [u] θεὸς τῶν [v] πατέρων [v] ἡμῶν [w] προεχειρίσατό σε [x] γνῶναι τὸ [x] θέλημα αὐτοῦ καὶ ἰδεῖν τὸν [y] δίκαιον καὶ ἀκοῦσαι [z] φωνὴν [z] ἐκ τοῦ στόματος αὐτοῦ, 15 ὅτι ἔσῃ [a] μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους [b] ὧν ἑώρακας καὶ ἤκουσας. 16 καὶ νῦν τί [c] μέλλεις; [d] ἀναστὰς βάπτισαι καὶ [e] ἀπόλουσαι τὰς ἁμαρτίας σου, [f] ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ. 17 ἐγένετο δέ μοι [g] ὑποστρέψαντι εἰς Ἰερουσαλὴμ καὶ [h] προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ἐν [i] ἐκστάσει 18 καὶ ἰδεῖν [k] αὐτὸν λέγοντά μοι [l] Σπεῦσον καὶ ἔξελθε [m] ἐν τάχει ἐξ Ἰερουσαλήμ, διότι οὐ [n] παραδέξονταί σου [τὴν] [op] μαρτυρίαν [p] περὶ ἐμοῦ. 19 κἀγὼ εἶπον

m ch. ii. 5 reff.
n ch. xxiv. 14. Phil. iii. 5. Heb. viii. 5 al. Deut. xvii. 11.
o = ch. x. 22 reff.
p ellipt., ch. xiii. 1 reff.
q absol., Luke ii. 38. x. 40. xx. 1. ver. 20.
r = ch. ix. 12 reff.
s ch. xvi. 18 reff.
t = Matt. xiv. 19 al. Gen. xv. 5.
u ch. vii. 32. Deut. i. 11 al. fr.
v ch. v. 30 reff.
w ch. iii. 20. xxvi. 16 only. Ezod. iv. 13. Josh. iii. 12. 2 Macc. iii. 7. viii. 9 only.
x (Luke xii. 47.) Rom. ii. 18. see Eph. v. 17. Col. i. 9. Ps. cii. 7.
y absol., ch. vii. 52 reff. ch. i. 1 reff. see ver. 10.
z ch. xi. 9 al. Isa. lxvi. 6.
a = ch. i. 8 reff.
b attr., d ver. 10.
c = here only. Xen. Cyr. i. 3. 15.
e 1 Cor. vi. 11 only. Job ix. 30 only.
f ch. ii. 21 reff.
g ch. viii. 25 reff.
h absol., ch. x. 9 reff.
i ch. x. 10 reff.
k = Mark iv. 38 al.
l ch. xx. 16 reff. constr., Gen. xviii. 6. xxiv. 18, 20. xvi. 21 (reff.). Exod. xxiii. 1.
m Rom. xvi. 20 reff.
n = Mark iv. 20. ch. Rev. i. 2, 9. xi. 7 al.
o = John i. 19. iii. 11, &c. 1 John v. 9.
p here only. see John i. 7.

12. rec (for εὐλαβὴς) εὐσεβὴς, with E rel: om A vulg (*the omn has prob been because the sentence is complete without the epithet: εὐσεβὴς, a gloss on* εὐλαβὴς): txt BHLPℵ a b c g k o 13. 36. 40. μαρτυρομενος A^1. aft κατοικουντων ins ἐν Δαμασκῳ (*supplementary gloss*) HL 13 rel demid tol syr [sah] æth arm Chr_1: aft ιουδ., 73: om ABEPℵ f g vulg Syr copt.

13. εμε ABℵ. εβλεψα A.

14. προεχειρησατο AL k: προσεχειρησατο ℵ(but s marked and erased) P. om 1st και A^1. om του A k l 95^1.

15. μαρτ. αυ. πρ. π. ανθρ. bef εση B. aft ων ins τε E-gr b c o 36 [Thl-sif-comm].

16. the second λ of μελλεις was appy added by P-corr. rec (for αυτου) του κυριου, with HL rel Thl-sif: add ιησου k 43. 99 (*explanatory corrections*): txt ABEPℵ a c 13. 36 vulg D-lat syrr copttgthℵ arm Chr_1 Thl-fin.

17. προσευχομενω, omg μου, E e 93-5. for με, μοι L a^2-marg 99. 106-37: om 25. 40. 96. 105. in ℵ σθαι of γενεσθαι is written twice.

18. for ιδειν, ιδον ℵ [36] 180. rec ins την, with EHLP rel 36 Chr: *testimonium meum* D-lat: om (*as unnecessary ?*) ABℵ a 13.

and ἀνὴρ . . . Ἰουδαίων is added: both, as addressed to a *Jewish audience*. Before the *Roman governor* in ch. xxvi., he *does not mention him at all*, but compresses the whole substance of the command given to Ananias into the words spoken by the Lord to himself. A heathen moralist could teach,—'Quid de quoque viro, et cui dicas, saepe videto' (Hor. Ep. i. 18. 68): and a Christian Apostle was not unmindful of the necessary caution. Such features in his speeches are highly instructive and valuable to those who would gather from Scripture itself its own real character: and be, not slaves to its letter, but disciples of its spirit.

13. ἀνέβλ. εἰς αὐτόν] De W. remarks, that the two meanings of ἀναβλέπω here unite in the word: I looked, with recovered sight, upon him. 14—16 is not related, but included, in ch. ix. 15—19.

14. ὁ θ. τ. πατ. ἡμ.] So Peter, ch. iii. 13; v. 30. In ch. ix. 17, ὁ κύριος is the word: this title is given *for the Jews*.

τὸν δίκαιον] So Stephen, ch. vii. 52. How forcibly must the whole scene have recalled *him*, whom presently (ver. 20) he mentions *by name*. 16. ἀπόλουσαι . . .] This was the Jewish as well as the Christian doctrine of baptism. See ref. 1 Cor. and note. αὐτοῦ] of Jesus, τοῦ δικαίου. Paul carefully avoids mentioning to the Jews *this Name*, except where it is *unavoidable*, in ver. 8: so αὐτόν again, ver. 18. 17.] viz. as related ch. ix. 26—30, where nothing of this vision, or its having been the cause of his leaving Jerusalem, is hinted. 18.] περὶ ἐμοῦ is to be taken with μαρτυρίαν,

Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ [q] ἤμην [r] φυλακίζων καὶ [s] δέρων [t] κατὰ τὰς συναγωγὰς τοὺς [u] πιστεύοντας [u] ἐπὶ σέ. 20 καὶ ὅτε [v] ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ [w] μάρτυρός σου, καὶ αὐτὸς [q] ἤμην [x] ἐφεστὼς καὶ [y] συνευδοκῶν καὶ [z] φυλάσσων τὰ ἱμάτια τῶν [a] ἀναιρούντων αὐτόν. 21 καὶ

ABEH LPN a b c f g h k l m o 13

D καὶ φυλασσων . .

q constr., ch. xi. 5 reff.
r here only ν. Wisd. xviii. 4 only.
s ch. v. 40 reff.
t Luke ix. 6. ch. viii. 3. xx. 20. xxvi. 11.
u ch. ix. 42 reff.
v -χυν., Matt. xxiii. 35. xxvi. 28. Luke xi. 50 al. xxviii. 2. 2 Tim. iv. 6 only. Zech. i. 10. xxii. 7.
w see note.
y 1 Cor. vii. 12, 13 reff.
x ver. 13. perf., ch. a = Luke xi. 21. Exod.

19. πεπιστευκοτας E-gr: *qui credebant* vulg D-lat E-lat.

20. rec εξεχεατο (*corrn to more usual form*), with HLP rel Chr$_1$ [Thl-sif]: txt ABEN 13. 36 Thl-fin. (εξεχυνετο B^{2}E 13. 36: txt AB^{1}N.) om στεφανου A 68: τ. μαρτ. bef στεφ. 38. 73 (*the omn is hardly accountable, if it was originally in the text: at the same time, the manuscript authority is too light to allow of its being* now *omitted. Meyer suggests the similarity of ending,* στεφανου τον: *but this would occasion the omn of* του, *not of* στεφανου): txt BEHLPN [vulg &c] Chr. πρωτομαρτυρος L a c k m: πρωτου μαρτ. 7 syr. εστως A 37. rec aft συνευδοκων ins τη αναιρεσει αυτου (*interpolated from ch* viii. 1), with HLP rel (13) 36 syr [arm] Chr$_1$: τη βουλη των αναιρουντων αυτον (and λιθαζοντων for αναιρ. below) Syr: om AB D(appy: D-lat ends with *consentiens*) EN 40 vulg coptt æth. om και (bef φυλασσων) HLP b c f l o syr Chr$_1$ Thl-sif: ins ABDEN rel 36 vulg coptt.—φυλ. τε c 137.

not with the verb, as Meyer and Winer maintain. Their objection, that then it must be τὴν μαρτ. τὴν περὶ ἐμοῦ is answered by remarking, (1) that Paul does not always observe accuracy in this usage of the article: e. g. Eph. vi. 5, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, for τ. κυρ. τοῖς κατὰ σάρκα, or τοῖς κατὰ σάρκα κυρίοις, which he has written in the ‖, Col. iii. 22, —1 Thess. iv. 16, οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται πρῶτον. See also Rom. vi. 4; Col. ii. 14, and notes:—and (2) that there may have been a reason for the irregularity here, inasmuch as, if either the article had been expressed after μαρτ., or τὴν π. ἐμ. μαρτ. had been used, σου would have appeared to be governed by παραδέξονται—'they will not receive *from thee* thy testimony concerning me,'—which is not precisely the meaning intended to be conveyed. (See Mr. Green's Gram. of N. T. p. 163.) 19.] The probable account of this answer is, that Paul thought his former great zeal *against* Christ, contrasted with his present zeal *for* Him, would make a deep impression on the Jews in Jerusalem: or, perhaps, he wishes by his earnest preaching of Jesus as the Christ among them, to *undo the mischief of which he before was the agent*, and therefore alleges his former zeal and his consenting to Stephen's death as reasons why he should remain in Jerusalem. αὐτοί can only refer to the same persons as the subjects of παραδέξονται above: not (as Heinrichs) to the foreign Jews;—"Idcirco iter apostolicum extra urbem detrectat, quod undique odio petitum se iri prævidet, Hierosolymis autem in apostolorum collegio delitescere se posse opinatur:"—a motive totally unworthy of Paul, and an interpretation which happily the sentence will not bear. 20. μάρτυρός σου] "E. V. '*thy martyr*,' following Beza: Vulg., and Erasm, *testis tui*. The Apostle may have here used the (Hebrew, עד, as Wordsworth) word in its strict primary sense; for a view of Christ in His glory was vouchsafed to Stephen, and it was by *bearing witness* of that manifestation that he hastened his death (ch. vii. 55 ff.). The present meaning of the word *martyr* did, however, become attached to it at a very early period, and is apparently of apostolic authority: e. g. Rev. xvii. 6, and Clem. Rom. 1 Cor. v., p. 217 (cited in note on ch. i. 25). . . . The transition from the first to the secondary sense may be easily accounted for. Many who had only seen with the eye of faith, suffered persecution and death as a proof of their sincerity. For such constancy the Greek had no adequate term. It was necessary for the Christians to provide one. None was more appropriate than μάρτυρ, seeing what had been the fate of those whom Christ had appointed to be His *witnesses* (ch. i. 8). *They* almost all suffered: hence *to witness* became a synonym for *to suffer*; while the suffering was in itself a kind of testimony." (Mr. Humphry.) Bp. Wordsworth well designates this introduction of the name of Stephen "A noble endeavour to make public reparation for a public sin, by public confession in the same place where the sin was committed." καὶ αὐτός] I myself also.

21.] The object of Paul in relating this vision appears to have been to shew

C και ειπεν... ABCDE HLPℵ a b c f g h k l m o 13

εἶπεν πρός με Πορεύου, ὅτι ἐγὼ εἰς ἔθνη [b] μακρὰν [c] ἐξ- b absol., Luke xv. 20. ch. ii. 39. (xvii. 28 reff.) Eph. ii. 13, 17 only. Zech. x. 9.
ἀποστελῶ σε. [22] ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ c ch. vii. 12 reff.
λόγου, καὶ [d] ἐπῆραν τὴν [d] φωνὴν αὐτῶν λέγοντες [e] Αἶρε d ch. ii. 14 reff.
ἀπὸ τῆς γῆς τὸν [f] τοιοῦτον, οὐ γὰρ [g] καθῆκεν αὐτὸν ζῆν. e = ch. viii. 33 reff.
[23] [h] κραυγαζόντων τε αὐτῶν καὶ [i] ῥιπτούντων τὰ ἱμάτια f = 1 Cor. v. 5, 11. 2 Cor. ii. 6, 7. x. 11. (xii. 2, &c.)
καὶ [k] κονιορτὸν βαλλόντων εἰς τὸν ἀέρα, [24] ἐκέλευσεν ὁ g Hom. i. 28 only. Deut. xxi. 17. Sir. x. 23. constr. imperf., see ch. xxv. 22 reff.
χιλίαρχος εἰσάγεσθαι αὐτὸν εἰς τὴν [l] παρεμβολήν, [m] εἶπας h absol., Matt. xii. 19. Ezra iii. 13. i = (see note) here only. Herodot. iv. 94, 189. k ch. xiii. 51 reff.
[n] μάστιξιν [o] ἀνετάζεσθαι αὐτόν, ἵνα [p] ἐπιγνῷ δι' ἣν [q] αἰτίαν l ch. xxi. 34, 37 reff. m = Mark v. 43. x. 49. Luke xix. 15. Exod. xxxv. 1. n = Heb. xi. 36 (Mark iii. 10. v. 29, 34. Luke vii. 21) only. Prov. xxvi. 3. o ver. 29 only. Judg. vi. 29 A Ald. compl. only. Susan. 14 Theod. p = ch. xxiii. 28 reff. Gen. xxxi. 32.
οὕτως [r] ἐπεφώνουν αὐτῷ. [25] ὡς δὲ [s] προέτειναν αὐτὸν q ch. x. 21 reff. r ch. xii. 22 reff. dat., here only. s here only ✝. 2 Macc. xv. 15.
τοῖς [t] ἱμᾶσιν, εἶπεν πρὸς τὸν [u] ἑστῶτα ἑκατόνταρχον [ὁ t Mark i. 7 | L.J. only. Job xxxix. 10. Isa. v. 18, 27. Sir. xxx. (xxxiii.) 26 only. Demosth. περὶ παραπρ. p. 402, end. u absol., ch. xvi. 9. Matt. xx. 6. xxvi. 73. John xii. 29 al.

21. εμε C. εθνος E-gr 25. εξαποστελλω D e Ath$_1$: αποστελω [B Chr$_1$, αποστελλω(but *mittam*)] E.

22. ηκουσαν D syrr. rec καθηκον (*the meaning of the imperf not being apprehended, as the varr shew*), with [D-corr] a Thl-fin: καθηκει 68-9. 98^2. 105: καθηκαν 18. 43: txt ABCD^{1}EHLPℵ rel 36 Hip$_1$ Ath$_1$ Chr$_2$ Thl-sif.

23. κραζοντων C c g l o Chr$_1$ Thl-sif. rec δε (*alteration of characteristic* τε), with DEHLPℵ rel 36 vulg [syr arm] copt Chr: txt ABC Syr æth. om αυτων D? ριπτοντων DEHL a b o 40 Thl. for αερα, ουρανον D Syr Cassiod$_1$: αεραν ℵ^1.

24. rec αυτον bef o χιλιαρχος, with HLP rel 36 Thl-sif: om c 137-42: txt ABCDEℵ a h k m 13. 40 vulg Chr$_1$ Thl-fin. rec αγεσθαι, with HLP h [13(sic)] rel æth-rom: txt ABCDEℵ a m 36. 40 vulg Chr$_1$ Thl-fin. (*The* εις- *seems to have been dropped out when the order was altered.*) rec ειπων (*more usual form*), with HLP (13) rel 36 Chr: ειπε δε k: txt ABCDEℵ. ανεταζειν D^1(txt D^2): εταζεσθαι E m 40: εξετ. 4. γνω A 13. 36 Chr$_1$. κατεφωνουν D c 137. for αυτω, περι αυτου D: αυτου 137 [Chr].

25. rec προετειναν (*to suit the subject* ο χιλ., *no more persons having been mentd: this the varr shew*), with P k l m o: προσετειναν H Thl-sif: προετειναν AE Thl-fin: txt BLℵ a b c g h 13. 36 Chr(some mss have προσετειναν), προσετειναν CD 40. 137 [*adstrinxissent* vulg, *extendissent* E-lat, simly syrr copt æth arm]. (f doubtful [sah def].) εκατονταρχην D 73. om ο παυλος D syr Chr$_1$: ins ABCEHLPℵ

that his own inclination and prayer had been, *that he might preach the Gospel to his own people:* but that it was by the imperative command of the Lord Himself that he went to the Gentiles. **22. τούτου τ. λόγου**] viz. the announcement that he was to be *sent to the Gentiles.* 'Populi terrarum non vivunt,' was the maxim of the children of Abraham. Chetubb. fol. iii. 2 (Meyer). **καθῆκεν**] 'decuerat:' implying, *he ought to have been put to death long ago* (when we endeavoured to do it, but he escaped). **23. ῥιπτούντων**] Not '*flinging off* their garments,' as preparing to stone him, or even as *representing* the action of such preparation: the former would be futile, as he was in the custody of the tribune,—the latter absurd, and not borne out by any known habit of the Jews: but **shaking**, *jactitantes*, **their garments**, as shaking off the dust, abominating such an expression and him who uttered it. The casting dust into the air was part of the same gesture. Chrys. explains it, ῥιπτάζοντες, ἐκτινάσσοντες. **24.**] The tribune, not understanding the language in which Paul spoke, wished to extract from him by the scourge the reason which so exasperated the Jews against him. In this he was acting illegally: 'Non esse a tormentis incipiendum, Div. Augustus constituit.' Digest. Leg. 48, tit. 18, c. 1 (De W.). **ἐπεφώνουν.**] **they were thus crying out against him. 25.**] **And while they were binding him down with the thongs.** Dr. Bloomfield quotes from Dio Cassius, xi. 49, 'Αντίγονον ἱμαστίγωσε σταυρῷ προδήσαντες, and explains rightly, I think, the προ in both verbs to allude to the *position* of the prisoner, which was, bent forward, and tied with a sort of gear made of leather to an inclined post. De W. and others render τοῖς ἱμᾶσιν, '*for the scourge*' (dat. commodi); but why should

Παῦλος] [v] Εἰ [w] ἄνθρωπον Ῥωμαῖον καὶ [x] ἀκατάκριτον [y] ἔξ- ABCDE HLP№ a
ἐστιν ὑμῖν [z] μαστίζειν; 26 ἀκούσας δὲ ὁ ἑκατόνταρχος b c f g h
προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν λέγων Τί μέλλεις k l m o
ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν. 27 προσ- 13
ελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ Λέγε μοι, σὺ Ῥωμαῖος
εἶ; ὁ δὲ ἔφη Ναί. 28 ἀπεκρίθη ὁ χιλίαρχος Ἐγὼ πολ-
λοῦ [a] κεφαλαίου τὴν [b] πολιτείαν ταύτην [c] ἐκτησάμην. ὁ
δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι. 29 εὐθέως οὖν
[d] ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν [e] ἀνετάζειν. ...αν' αυτου D.
καὶ ὁ χιλίαρχος [f] δὲ ἐφοβήθη [g] ἐπιγνοὺς ὅτι Ῥωμαῖός BCE
HLP№ a
b c f g h
k l m o
13

v = ch. i. 6 reff. w ch. xvi. 37 reff. x ch. xvi. 37 only τ. y w. pres., ch. xvi. 21 reff. z here only. Num. xxii. 26. Wisd. v. 11 only. (-γοῦν, Matt. x. 17 al.) a — here (Heb. viii. 1) only. Levit. vi. 4. b - - here (Eph. ii. 12) only τ. 2 Macc. iii. 21. c = and constr., Josh. xxiv. d ch. v. 38 reff. e ver. 24. f Matt. x. 18. John vi. 51. viii. 16, 17. ch. iii. 24. g ch. xix. 34 reff.

13. 36 rel vss Thl Œc, but copt arm put it after ειπεν. (*If the words originally formed part of the text, it is very unlikely that they should have been omitted, while insertions of this kind are very common: but the manuscript evidence being so very strong, it seems best to insert the words in brackets.*) εξεστιν υμιν bef ανθρωπον . . . D [Syr æth: μαστ. bef υμ. H:] for εξεστιν, εστιν №1.

26. for ακουσας δε, τουτο ακ. D. εκατονταρχης ACD№1: txt BEHLP№2 13. 36 rel Chr. add στι ρωμαιον εαυτον λεγει D 137. rec απηγγειλεν bef τω χιλιαρχω (*alteration of order to avoid the ambiguity, προσελθ. τω χ. or τω χ. απηγγ.*), with HLP rel Thl-sif: txt ABCDE№ a (c) h k m 13. 40 vulg [syrr æth] copt arm Chr_1 Thl-fin.—(ε)πηγγ. D^1(Wtst, Kipl: txt D^2 [ανηγγ. c]). om λεγων D c 137 syr: D syr-w-ast ins αυτω in place of λεγων. rec ins ορα bef τι (*interpolated appy to give precision, and break the abruptness of the text*), with DHLP rel æth Chr_1: om ABCE№ 13. 36. 40 vulg syrr copt arm. om γαρ D^1(ins D^2(?)) æth.

27. τοτε προσελθ. ο χ. επηρωτησεν αυτον D. from ελθων δε to ευθεως o ver 29 has been re-written by B^1. for αυτω, τω παυλω L. om μοι №1. rec ins ει bef συ (*interpolated, to make the interrogation plainer*), with LP rel [vulg-clem] demid Chr_1: om ABCDEH№ a c f m 13. 36 am fuld tol syrr copt arm Amm-c. for εφη ναι, ειπεν ειμι D.

28. rec aft απεκ. ins τε, with HP rel vulg [Syr (æth)] Thl: δε BCE№ a c k 13. 36 syr copt: om AL 40 arm Chr_1: και αποκριθεις ο χ. (και) ειπεν (αυτω) D(και erased, αυτω added by D^2(?)). for πολλου, οιδα ποσου D and "alia editio" mentd by Bede. (*Remarkable, and possibly original, πολλου being a gloss: but if so, the genuine reading has been now overborne by the intruder.*) om την C. παυλος δε εφη D: om H. om 2nd δε C№1 42. 96. 142 Thl-sif: om δε και copt. γεγεννημαι A D-corr e m^1 13.

29. for ευθεως ουν, τοτε D [(æth)]. om δε №1. ins πολιτης bef ρωμαιος E vulg.

μάστιξιν be varied? and can it be shewn (as Dr. B. asks) that the word in the plural will bear this meaning? ἑκατόνταρχον] The 'centurio supplicio præpositus' of Tacitus and Seneca,—standing by to superintend the punishment. εἰ ἄνθ. κ.τ.λ.] See ch. xvi. 37, note.

28.] Dio Cassius, lx. 17, mentions that, in the reign of Claudius, Messalina used to sell the freedom of the city, and at very various prices at different times: ἡ πολιτεία μεγάλων τὸ πρῶτον χρημάτων πραθεῖσα, ἔπειθ' οὕτως ὑπὸ τῆς εὐχερείας ἐπευωνήθη, ὥστε καὶ λογισθῆναι ὅτι κἂν ὑάλινά τις σκεύη συντετριμμένα δῷ τινί, πολίτης ἔσται. ἐγὼ δὲ καὶ γεγ.] But I (besides having the privilege like thee of being a Roman citizen) was also born one. *How was Paul a Roman citizen by birth?* Certainly not because he was of Tarsus: for (1) that city had no such privilege, but was only an 'urbs libera,' not a Colonia nor a Municipium: and (2) if this had been so, the mention of his being a man of Tarsus (ch. xxi. 39) would have of itself prevented his being scourged. It remains, therefore, that his father or some ancestor must have obtained the civitas, either as a reward for service ('urbes, merita erga P. R. allegantes, ... civitate donavit,' Suet. Aug. 47) or by purchase. It has been suggested that the father of Saul may have been sold into slavery at Romé, when Cassius laid a heavy fine on the city [of Tarsus] for having espoused the cause of Octavius and Antony, Appian, B. C. iv. 64, and very many of the Tarsians were sold to pay it. He may have acquired his freedom and the citizenship afterwards. See Mr. Lewin, i. p. 4. But

[h] ἐστιν καὶ ὅτι αὐτὸν [i] ἦν [i] δεδεκώς. 30 [j] τῇ δὲ [j] ἐπαύριον
βουλόμενος γνῶναι τὸ [k] ἀσφαλές, [l] τὸ τί [m] κατηγορεῖται
ὑπὸ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν καὶ ἐκέλευσεν [n] συν-
ελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ [o] συνέδριον, καὶ [p] κατ-
αγαγὼν τὸν Παῦλον [q] ἔστησεν εἰς αὐτούς. XXIII. [1] [r] ἀτε-
νίσας δὲ ὁ Παῦλος τῷ [o] συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί,

[h] pres., ch. xvi. 38 reff. [i] ver. 19. constr., ch. i. 17. viii. 16. ix. 33. xii. 6. xviii. 25. (xxi. 33.) Gal. ii. 11. [j] ch. x. 9 reff. [k] = ch. xxi. 34 reff. [l] Luke i. 62. ix. 46. ch. [m] pass., Matt. xxvii. 12. ch. xxv. 16 only †. [n] = ch. i. 6 reff. only. (see ch. vi. 6.) [o] ch. iv. 15 reff. [p] ch. xxiii. 15 reff. [q] constr., here [r] w. dat., ch. iii. 12 reff. L.P. iv. 21. Rom. viii. 36. 2 Macc. x. 13.

rec ην bef αυτον, with HLP rel Chr$_1$ Thl-sif: txt ABCEℵ 13 Thl-fin. δεδεκως A^1 36-8. 73. 99. 101-6 Thl-sif: δεδηκως A^{2}C: δεδοικως 96^2. 105. add και παραχρημα ελυσεν αυτον 137 syr-w-ast. (*Henceforth in Acts*, D *being deficient, its readings may be approximated to by noticing those of its nearest cognates*, 137 and syr-w-ast.)

30. επιουση c 137. om το E. κατηγορειτο c 137. rec (for υπο) παρα, with HLP g [1] m Thl-sif: txt ABCEℵ 13. 36 rel 137 Chr$_1$ Thl-fin. ins πεμψας bef ελυσεν 137 syr-w-ast. rec aft αυτον ins απο των δεσμων (*supplementary gloss*), with HLP rel æth-pl Thl: om ABCEℵ a 13. 40 vulg syrr coptt æth[-rom] arm Chr. rec ελθειν (*see note:* or *the preceding -σεν perhaps, as Meyer, caused the omn of συν-*), with HLP rel Syr copt æth Thl-sif: ειςελθειν 99. 137: συνειςελθειν c: txt ABCEℵ a b k m o 36. 40 vulg syr sah Chr Thl-fin. (13 def.) rec for παν, ολον (*see Mk* xiv. 55), with HLP rel Thl-sif: txt ABCEℵ a c h k m 13. 36. 137 Chr Thl-fin, απαν 40. (*omne* vulg, but so also in Mk xiv. 55 and Matt xxvi. 59.) rec aft συνεδριον ins αυτων (*gloss, referring to* ιουδαιων *above*), with HLP rel (Syr) Thl: om ABCEℵ a c k 13. 36. 40. 137 vulg syr coptt æth arm Chr. [om τον E.]

CHAP. XXIII. 1. τω συνεδριω bef ο παυλος ACEℵ a 13 vulg Lucif$_1$: txt (B)HLP

this is mere conjecture. 29. καὶ . . . δέ] moreover, 'more than that.' ἐφοβ.] There is no inconsistency (as De W.) in the tribune's being afraid because he had bound him, and then letting him remain thus bound. Meyer rightly explains it, that the tribune, having committed this error, is afraid of the possible consequences of it ('facinus est vinciri civem R., scelus verberari,' Cic. Verr. v. 66), and shews this by taking the first opportunity of either *undoing it*, or *justifying his further detention*, by *loosing him*, and *bringing him before the Sanhedrim*. His fear was on account of his *first false step;* but it was now too late to reverse it: and the same reason which leads him to continue it now, operates afterwards (δέδεμαι Π., ch. xxiii. 18) when the hearing was delayed. That ἦν δεδεκώς cannot, as Bloomfield and Wordsworth suppose, refer only to the *binding before scourging*, its immediate juxtaposition with ἔλυσεν in the next verse sufficiently shews. Besides, the mere circumstance of a preparation for scourging having been begun in ignorance, and *left off as soon as the knowledge was received*, would rather have relieved, than occasioned, the fear of the tribune. A more cogent reason still is, that ἦν δεδεκώς can properly only apply to an action *still continuing* when the fear was felt: that he had put him into custody. 'The centurion believed Paul's word, because a false claim of this nature, being easily exposed, and punishable with death (Suet. Claud. 25), was almost an unprecedented thing.' Hackett. 30. τὸ τί] The art. is epexegetical: see reff. It seems remarkable that the tribune in command should have had the power to summon the Sanhedrim: and I have not seen this remarked on by any Commentator. Some of the ancient correctors of the text, however, seem to have detected the difficulty, and to have altered συνελθεῖν into the vapid ἐλθεῖν in consequence. κατηγ.] From Antonia to the council-room. According to tradition (see Biscoe, p. 147, notes), the Sanhedrim ceased to hold their sessions in the temple about twenty-six years before this period. Had they done so now, Lysias and his soldiers could not have been present, as no heathen was permitted to pass the sacred limits. Their present council-room was in the upper city, near the foot of the bridge leading across the ravine from the western cloister of the temple. Lewin, p. 672.

XXIII. 1.] ἀτενίσας seems to describe that peculiar look, connected probably with infirmity of sight, with which Paul has already been described as regarding those before him: and may perhaps account for his not knowing that the person who spoke to him was the high priest, ver. 5. See ch. xiii. 9, note. The purport of Paul's asser-

ABCE HLPℵ a b c f g h k l m o 13

ἐγὼ [s]πάσῃ [tu]συνειδήσει [t]ἀγαθῇ [v]πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2 ὁ δὲ ἀρχιερεὺς Ἀνανίας [x]ἐπέταξεν τοῖς [y]παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. 3 τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν Τύπτειν σε [z]μέλλει ὁ θεός, [a]τοῖχε [b]κεκονιαμένε· καὶ σὺ [c]κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ [d]παρανομῶν κελεύεις με τύπτεσθαι; 4 οἱ δὲ [y]παρεστῶτες εἶπον Τὸν ἀρχιερέα τοῦ θεοῦ [e]λοιδορεῖς;

s = (all possible) ch. xx. 19 reff.
t 1 Tim. i. 5, 19. 1 Pet. iii. 16, 21. (Heb. xiii. 18.)
u 2 Cor. i. 12 reff.
v Phil. i. 27 only †. μετὰ πάσης . . . ἀρετῆς ἐνθάδε πεπολίτευμαι, Jos. Life, § 49 and § 3. τοῖς νόμοις πολιτεύεσθαι, 2 Macc. vi. 1. (-τευμα, Phil. iii. 20.)
x w. inf. pres., here only. Xen. Anab. ii. 3. 6. w. inf. aor., Mark vi. 39. Luke viii. 31 al. Esth. i. 8.
y = Mark xiv. 47, 69, 70. Luke xix. 24. John xviii. 22. xix. 26.
z = ch. xiii. 34 reff.
a here only. Exod. xxx. 3 al. (see Eph. ii. 14.)
b Matt. xxiii. 27 only. Deut. xxvii. 2, 4. Prov. xxi. 9 only.
c = Matt. xxii. 44 (from Ps. cix. 1). xxvii. 19. Rev. iv. 2, &c.
d here only. Ps. cxviii. 51. Xen. Mem. iv. 4, 21. (-ία, 2 Pet. ii. 16. -ος, Prov. ii. 22.)
e w. acc., John ix. 28 only. Deut. xxxiii. 8. pass., 1 Cor. iv. 12. 1 Pet. ii. 23 only. (-ία, 1 Tim. v. 14. 1 Pet. iii. 9. -ος, 1 Cor. v. 11. vi. 10.)

rel 36 [syrr coptt æth arm] Chr_2.—om δ B c 40. 137 Chr_2. της ημερας bef ταυτης c m 13. 137 [syr].

2. for επεταξεν, εκελευσεν C a 36. τ. παρεστ. αυτω bef επεταξεν c 137: om αυτω ℵ¹.

3. προς αυτον bef ο παυλος ℵ: ειπεν bef προς αυτον C vulg(not am fuld tol) [Syr coptt æth]: om πρ. αυτ. 100. [13 def.] κεκονιασμενε C^1 $Orig_1$. for παρανομων, παρα τον νομον E vulg [arm] Lucif.

4. ειπαν Bℵ [13].

tion seems to be this: being charged with neglecting, and teaching others to neglect the law of Moses, he at once endeavours to disarm those who thus accused him, by asserting that up to that day *he had lived a true and loyal Jew*,—obeying, according to his conscience, the law of that divine πολιτεία of which he was a covenant member. Thus πεπολίτευμαι τῷ θεῷ will have its full and proper meaning: and the words are no vain-glorious ones, but an important assertion of his innocence. 2. Ἀνανίας] He was at this time the *actual high priest* (ver. 4). He was the son of Nebedæus (Jos. Antt. xx. 5. 2),—succeeded Joseph son of Camydus, Antt. xx. 1. 3; 5. 2,—and preceded Ismael, son of Phabi (Antt. xx. 8. 8, 11). He was nominated to the office by Herod, king of Chalcis, in A.D. 48 (Antt. xx. 5. 2); and sent to Rome by Quadratus, the prefect of Syria, to give an account to the emperor Claudius (Antt. xx. 6. 2): he appears, however, not to have lost his office, but to have resumed it on his return. This has been regarded as not certain,—and the uncertainty has produced much confusion in the Pauline chronology. But as Wieseler has shewn (Chronol. d. Apostelgeschichte, p. 76, note), there can be no reasonable doubt that it was so, especially as Ananias came off victorious in the cause for which he went to Rome, viz. a quarrel with the Jewish procurator Cumanus,—who went with him, and was condemned to banishment (Antt. xx. 6. 3). He was deposed from his office not long before the departure of Felix (Antt. xx. 8. 8), but still had great power, which he used violently and lawlessly (ib. 9. 2): he was assassinated by the sicarii [see ch. xxi. 38, note] at last (B. J. ii. 17, 9). 3.] It is perfectly allowable (even if the fervid rebuke of Paul be considered exempt from blame) to contrast with his conduct and reply that of Him Who, when similarly smitten, answered with perfect and superhuman meekness, John xviii. 22, 23. Our blessed Saviour is to us, in all His words and acts, the *perfect pattern for all under all circumstances*: by aiming at whatever He did in each case, we shall do best: but even the greatest of his Apostles are *so far* our patterns only, as they *followed Him*, which certainly in this case Paul *did not*. That Paul thus answered, might go far to *excuse* a like fervent reply in a Christian or a minister of the gospel,—but must never be used to *justify* it: it may serve for an *apology*, but never for an *example*. τύπτειν σε μέλλει κ.τ.λ.] Some have seen a prophetic import in these words;—see above on the death of Ananias. But I would rather take them as an expression founded on a conviction that God's just retribution would come on unjust and brutal acts. τοῖχε κεκον.] Lightfoot's interpretation, "quod (Ananias) colorem tantum gestaret pontificatus, cum res ipsa evanuerit," is founded on the hypothesis (*for it is none other*) that the high priesthood was vacant at this time, and Ananias had thrust himself into it. The meaning is as in ref. Matt.; and in all probability Paul referred in thought to our Lord's saying. κάθῃ κρίνων με] This must not be taken as favouring the common interpretation of ver. 5 (see below): for the *whole*

5 ἔφη τε ὁ Παῦλος Οὐκ ἤδειν, ἀδελφοί, ὅτι [f]ἐστὶν ἀρχ- [f] pres., ch. xvi. 38 reff.
ιερεύς· γέγραπται γὰρ [ὅτι] [g]Ἄρχοντα τοῦ λαοῦ σου οὐκ [g] Exod. xxii. 28.
[h]ἐρεῖς [h]κακῶς. 6 γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἓν μέρος [f]ἐστὶν [h] here only. Exod. l. c. Lev. xix.

14. Isa. viii. 21 only. so καλῶς εἰπεῖν, w. acc., Luke vi. 26.

5. rec om 2nd ὅτι, with CEHLP rel 36 Chr$_1$ Thl-sif Œc: ins ABℵ k 13 Thl-fin.

Sanhedrim were the judges, and sitting to judge him according to the law. 4.] Hence we see that not only by the Jews, but by the tribune, who was present, Ananias was regarded as the veritable high priest. 5.] (1) The ordinary interpretation of these words since Lightfoot, adopted by Michaelis, Eichhorn, Kuinoel, and others, is, that Ananias *had usurped the office during a vacancy*, and therefore was not recognized by Paul. They regard his being sent to Rome as a virtual setting aside from being high priest, and suppose that Jonathan, who was murdered by order of Felix (Antt. xx. 8. 5), was appointed high priest in his absence. But (α) there is no ground whatever for believing that his office was vacated. He won the cause for which he went to Rome, and returned to Jerusalem: it was only when a high priest was detained as hostage in Rome, that we read of another being appointed in his room (Antt. xx. 8. 11): and (β) which is fatal to the hypothesis, *Jonathan himself* (ὁ ἀρχιερεύς) *was sent to Rome with Ananias* (B. J. ii. 12. 6, τοὺς ἀρχιερεῖς Ἰωνάθην καὶ Ἀνανίαν . . . . ἀνέπεμψεν ἐπὶ Καίσαρα). Jonathan was called by the title merely as having been previously high priest. He succeeded Caiaphas, Antt. xviii. 4. 3: and he was not high priest again afterwards, having expressly declined to resume the office, Antt. xix. 6. 4. Nor can *any other Jonathan* have been elevated to it,—for Josephus gives, *in every case*, the elevation of a new high priest, and his whole number of twenty-eight from Herod the Great to the destruction of Jerusalem (Antt. xx. 10. 5) agrees with the notices thus given. (See Wieseler, Chron. Synops. der 4 Evv. p. 187, note: and Biscoe, pp. 48 ff.) So that this interpretation is untenable. (2) Chrys. and most of the ancient Commentators supposed that Paul, having been long absent, was really *unacquainted with the person* of the high priest. But this can hardly have been: and even if it were, the position and official seat would have pointed out to one, who had been himself a member of the Sanhedrim, the president of the council. (3) Calvin, Camerar., al., take the words *ironically*: '*I could not be supposed to know that one who conducted himself so cruelly and illegally, could be the high priest.*' This surely needs no refutation, as being altogether out of place and character. (4) Bengel, Wetst., Kuinoel, Olsh., Neander, al., understand the words as an acknowledgment of rash and insubordinate language, and render οὐκ ἤδειν, '*I did not give it a thought*,' '*I forgot*:' and so Wordsworth. But as Meyer remarks, 'reputare' is never the meaning of εἰδέναι; and were any pregnant or unusual sense intended, the context (as at 1 Thess. v. 12) would suggest it. (5) On the whole then, I believe that the only rendering open to us, consistently with the simple meaning of the words, and the facts of history is, **I did not know that it (or he) was the high priest**: and that it is probable that the solution of his ignorance lies in the fact of his *imperfect sight*—he heard the insolent order given, but knew not from whom it proceeded. I own that I am not entirely satisfied with this, as being founded perhaps on too slight premises: but as far as I can see there is no *positive* objection to it, which there is to every other. The objection stated by Wordsworth, "If St. Paul could not discern that Ananias was high priest, how could he see that he sat there as his judge?" would of course be easily answered by supposing that Paul who had himself been a member of the Sanhedrim may have known Ananias by his voice: or indeed may not (as above) have known him at all personally. It is hardly worth while to notice the rendering given by some, 'I knew not that *there was a high priest*.' Had any such meaning been intended, it would have been further specified by the construction. Besides which, it renders Paul's apology irrelevant, by eliminating from it the person who is necessarily its subject. γέγραπται γάρ] Implying in this, '*and the law is the rule of my life*.' Even in this we see the consummate skill of Paul. 6.] Surely no defence of Paul for adopting this course is required, but all admiration is due to his skill and presence of mind. Nor need we hesitate to regard such skill as the fulfilment of the promise, that in such an hour, the Spirit of wisdom should suggest words to the accused, which the accuser should not be able to gainsay. All prospect of a fair trial was hopeless: he well knew from past and present experience, that personal odium would bias his judges, and violence prevail over justice: he therefore (Neand.)

Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραζεν ἐν τῷ [1] συνεδρίῳ Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων περὶ [k] ἐλπίδος καὶ [l] ἀναστάσεως [l] νεκρῶν ἐγὼ [m] κρίνομαι. 7 τοῦτο δὲ αὐτοῦ λαλήσαντος ἐγένετο [n] στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ [o] ἐσχίσθη τὸ [p] πλῆθος· 8 Σαδδουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι [q] ἀνάστασιν μήτε ἄγγελον μήτε [r] πνεῦμα, Φαρισαῖοι δὲ [s] ὁμολογοῦσιν τὰ ἀμφότερα· 9 ἐγένετο δὲ [tu] κραυγὴ [t] μεγάλη. καὶ [v] ἀναστάντες τινὲς τῶν γραμματέων τοῦ [w] μέρους τῶν Φαρισαίων [x] διεμάχοντο λέγοντες Οὐδὲν κακὸν [y] εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· [z] εἰ δὲ [r] πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος;

ABCE HLPℵ a b c f g h k l m o 13

p ουδεν.. ABCE HLPℵ a b c f g h k l m o p 13

1 ch. xxii. 30. k = here only. see Ps. xv. 9. 1 Cor. xv. 12 reff. m = ch. xxiv. 21. xxvi. 6. Ps. cviii. 7. n = ch. xv. 2 (reff.). o ch. xiv. 4. 1 Macc. vi. 45. p absol., ch. ii. 6 reff. q absol., ch. xvii. 18 reff. r = Luke xxiv. 37, 39. Heb. i. 14. 3 Kings xxii. 21. s = John xii. 42. Rom. x. 9, 10. 1 Tim. vi. 12. t Luke i. 42. Rev. xiv. 18 only. Neh. v. 1. xxi. 4 only. u as above (t). Matt. xxv. 6. Eph. iv. 31. Heb. v. 7. Rev. xxiii. 14. Mal. i. 6. v = ch. i. 15. xv. 7 al. 2 Chron. xx. 5. w ver. 6. x here only. 2 Kings xiv. 6 (compl.). Sir. viii. 1, 3. xxxviii. 28. li. 19 Ed-vat. &c. (not ABℵ) only. y = Luke xxiii. 14. z = Rom. ix. 23.

6. [aft ετερον ins των L.] rec εκραξεν, with AEHLP rel vulg [syr coptt æth arm] Chr$_1$: txt BCℵ 36 [Syr]. rec (for 2nd φαρισαιων) φαρισαιου (*corrn, the relation being conceived to be that of a son to his father* only), with EHLP rel [coptt æth arm] Chr : txt ABCℵ 13. 36. 40 vulg Syr syr(sic) Tert$_1$. om 2nd εγω B copt [sah Tert$_1$. (C^1 doubtful.)]

7. for λαλησαντος, ειποντος AEℵ^3 a b k o 13. 40 Thl-fin: ειπαντος ℵ^1 : λαλουντος B(sic : see table) 66^1. 100 : txt CHL[P] rel 36 Chr$_1$ Thl-sif. for εγενετο, επεπεσεν B^1 ; επεσεν B-corr$^{1\cdot2}$(appy) [c] syr. rec ins των bef σαδ. (*insn for uniformity*), with HL rel 36 : om ABC b k m o Thl-sif.—των σαδδ. και φαρ. Eℵ c g m [13] syr Chr Thl-fin.—om και σαδδ. (*homœotel*) P 78. 101-4. διεσχισθη E.

8. σαδδουκαι(sic) ℵ^1. om μεν B o vulg E-lat sah : ins AC E-gr HLPℵ rel 36 syr copt [arm] Chr. rec for 1st μητε, μηδε (*corrn, see note*), with HLP rel Chr Thl-sif : txt ABCEℵ a c h k l 13. 36. 40 Thl-fin.

9. rec (for τινες των γραμματεων) οι γραμματεις, with rel Thl-sif: γραμματεις HLP f æth : τινες (and om του μερους) AE 13 vulg copt : τινες γραμματεις k 21^2 Syr : τινες των (φαρισαιων) γραμματεων m : txt B(C)ℵ a c 13. 36. 40 syr sah arm Chr$_1$ Thl-fin.—*quidam scribarum et pars phariseorum* sah : *scribæ et pharisæi* æth : for μερους, γενους 99. 105 : ins εκ bef τ. γραμμ. C. aft διεμαχοντο ins προς αλληλους ℵ. om εν ℵ^1 137. rec aft αγγελος ins μη θεομαχωμεν (*interpoln from ch* v.

uses, in the cause of Truth, the maxim so often perverted to the cause of falsehood, 'divide et impera.' In *one tenet* above all others, did the religion of Jesus Christ and the belief of the Pharisees coincide: that of *the resurrection of the dead*. That *they* looked for this resurrection by right of being the seed of Abraham, and denied it to all others,—whereas *he* looked for it through Jesus whom they hated, in whom *all* should be made alive who had died in Adam,—this was *nothing to the present point:* the belief was common—in the truest sense it was the *hope of Israel*—in the truest sense does Paul use and bring it forward to confound the adversaries of Christ. At the same time (De W.) by this strong assertion of his Pharisaic standing and extraction, he was further still vindicating himself from the charge against him. So also ch. xxvi. 7. **νἱ. Φαρισαίων**] **A son of Pharisees**, i. e. *A Pharisee of Pharisees*,'—'by descent from father, grandfather, and upwards, a pure Pharisee.' This meaning not having been apprehended, the -ων was altered into -ου.

ἐλπ. κ. ἀναστ.] **the hope and the resurrection of the dead.** The art. is omitted after the prep., see Midd. ch. vi. § 1. **8.**] See note, Matt. iii. 7, for both Pharisees and Sadducees: and for an account of the doctrine of the latter, Jos. Antt. xviii. 1. 4; B. J. ii. 8. 14. In the latter place he says, ψυχῆς τὴν διαμονήν, καὶ τὰς καθ' ᾅδου τιμωρίας καὶ τιμὰς ἀναιροῦσι. The former **μήτε** has been altered to **μηδέ** to suit **τὰ ἀμφότερα**, because with **ἀναστ. μήτε ἄγγ. μήτε πν.** *three* things are mentioned (and thus we have *hæc omnia* as a var.): whereas, if **μηδέ** is read, the two last are coupled, and form *only one*. But **τὰ ἀμφ.** is used of *both things*, the one being the *resurrection*, the other the *doctrine of spiritual existences:* the two specified classes of the latter being combined generically.—**τὰ ἀμφ.**, them both,—both of them,—the two. **9.**] The sentence is an apo-

10 πολλῆς δὲ γενομένης [a] στάσεως, * φοβηθεὶς ὁ χιλίαρχος μὴ [b] διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ [c] στράτευμα [d] καταβὰν [e] ἁρπάσαι αὐτὸν [f] ἐκ μέσου αὐτῶν ἄγειν τε εἰς τὴν [g] παρεμβολήν. 11 τῇ δὲ [h] ἐπιούσῃ νυκτὶ [i] ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν Θάρσει· ὡς γὰρ [k] διεμαρτύρω [l] τὰ [l] περὶ ἐμοῦ [m] εἰς Ἰερουσαλήμ, οὕτως σε [n] δεῖ καὶ [m] εἰς Ῥώμην μαρτυρῆσαι. 12 [o] γενομένης δὲ [o] ἡμέρας ποιήσαντες [p] συστροφὴν οἱ Ἰουδαῖοι [q] ἀνεθεμάτισαν ἑαυτούς, λέγοντες μήτε [r] φαγεῖν μήτε [r] πιεῖν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον. 13 ἦσαν δὲ πλείους τεσσεράκοντα οἱ ταύτην τὴν

d o κυριος... ABCE HLPN a b c d f g h k l m o p 13

a ver. 7. b Mark v. 4 only. Jer. ii. 30. c = Luke xxiii. 11. ver. 27 (Matt. xxii. †. Rev. ix. 16. xix. 14, 19 bis) only†. 1 Macc. ix. 34. d = ch. xx. 10 reff. e = John vi. 15. ch. viii. 39. Judg. xxi. 21. f ch. xvii. 33 reff. g ch. xxi. 34, 37 reff. h ch. vii. 26 (xvi. 11 reff.). i = ch. iv. 1 reff. k ch. viii. 25 reff. w. acc. ch. xviii. 5. xx. 21, 24. xxviii. 23. Exod. xviii. 20. l ver. 15. ch. xxviii. 31. Sir. xix. 30. m = ch. xix. 22 reff. n ch. iv. 12 reff. o ch. xii. 18 reff. p ch. xix. 40 reff. 4 Kings xv. 15. q here, &c. 3ce. Mark xiv. 71 only. Num. xxi. 2. r ch. ix. 9. Tobit vii. 11 ℵ.

39), with C[3]HLP rel 36 sah; *quid est in hoc?* Syr: om ABC[1]EN 13. 40 vulg syr copt æth arm, also (from their explanations) Amm, Chr[1] Isid[1].

10. στασεως bef γενομενης AC vulg: txt BEHLPN p 13. 36 rel Chr[1].—[γινομ. B(γειν.) ℵ,] -μενος (but η is written above ο) ℵ[1]. * rec εὐλαβηθείς, with HLP rel Thl-sif: φοβηθεις ABCEN a c p 13. 36. 40. 137 arm Chr[1] Thl-fin Lucif. απ αυτων CE. καταβηναι και H[L]P rel 137 vulg syr sah Thl: txt ABCEN a f p 13. 36 Syr Chr. om εκ μεσου αυτων ℵ[1]. απαγειν (*corrn for particularity*) AE, *deducere* vulg: txt BCHLPN p 13. 36 rel. om τε B m copt.

11. rec aft θαρσει ins παυλε, with C[3]HLP p rel arm-zoh(1805) Thl Ambrst[1]; aft ειπεν ins *Paulo* Syr æth, αυτω b o: om ABC[1]EN [a] 13. 36. 40 vulg syr coptt arm[-mss] Chr[1] Lucif[1]. διεμαρτυρου C.

12. for δε, τε B c syrr æth. rec τινες των ιουδαιων συστροφην (*corrn to suit ver* 13), with HLP rel vulg Syr sah Thl-sif Lucif: txt ABCEN (a) p 13. 36. 40. 137 syr copt æth arm Chr Thl-fin.—(L k m have συστροφην bef τινες; c 137 syr Chr Thl-fin, aft οι ιουδ.: a omits οι.) om λεγοντες CN[3] a b c h o 40 syrr(ins syr-mg) arm Chr[1]. πειν B(so ver 21). for αποκτειναωσιν, ανελωσιν A h 14. 38. 113 Chr.

siopesis, not requiring any filling up: answering to our Engl. **But what if a spirit (genus) or an angel (species) have spoken to him?** Perhaps in this they referred to the history of his conversion as told to the people, ch. xxii. On the recent criticism which sees in all this a purpose in the writer to compare Paul with Peter, see Prolegg. to Acts, § iii. 4. 10.] The fact of all our best MSS. reading φοβηθείς here, and not the unusual word εὐλαβηθείς, must carry it into the text. It is one of those cases where, notwithstanding our strong suspicion that the later MSS. contain the true reading, we are bound to follow our existing authorities: no sufficient subjective reason being assigned for the correction either way. διασπασθῇ] to be taken *literally*, not as merely = '*should be killed.*' The Pharisees would strive to lay hold of him to rescue him: the Sadducees, to destroy him, or at all events to secure him. Between them both, there was danger of his being **pulled asunder by them.** 11.] By these few words, the Lord assured him (1) of a *safe issue from his present troubles;* (2) of an *accomplishment of his intention of visiting Rome;* (3) of the certainty that however he might be sent thither, he should *preach the gospel, and bear testimony there.* So that they upheld and comforted him (1) in the *uncertainty of his life from the Jews:* (2) in the *uncertainty of his liberation from prison at Cæsarea:* (3) in the *uncertainty of his surviving the storm in the Mediterranean:* (4) in the *uncertainty of his fate on arriving at Rome.* So may one crumb of divine grace and help be multiplied to feed five thousand wants and anxieties. εἰς, see reff. and ch. ii. 39, —pregnant. 12.] οἱ Ἰουδ. as opposed to Paul, the subject of the former verse. The copyists thought it unlikely that *all* the Jews were engaged in it, and so altered it to τινες τῶν Ἰουδ., and then transposed it for euphony. Wetstein and Lightf. adduce instances of similar conspiracies,—not to eat or drink till some object be gained. See 1 Sam. xiv. 24 ff.; and Jos. Antt. xv. 8.

ABCE HLPN a b c d f g h k l m o p 13

13 s συνωμοσίαν ποιησάμενοι, 14 t οἵτινες u προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπαν vw Ἀναθέματι qw ἀνεθεματίσαμεν x ἑαυτοὺς μηθενὸς y γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. 15 z νῦν z οὖν ὑμεῖς a ἐμφανίσατε τῷ χιλιάρχῳ b σὺν τῷ c συνεδρίῳ, ὅπως d καταγάγῃ αὐτὸν εἰς ὑμᾶς e ὡς μέλλοντας f διαγινώσκειν g ἀκριβέστερον h τὰ περὶ αὐτοῦ· ἡμεῖς δὲ i πρὸ τοῦ k ἐγγίσαι αὐτὸν l ἕτοιμοί ἐσμεν τοῦ m ἀνελεῖν αὐτόν. 16 n ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὴν o ἐνέδραν, p παραγενόμενος καὶ εἰσελθὼν εἰς τὴν q παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ. 17 προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων ἔφη Τὸν r νεανίαν τοῦτον s ἀπάγαγε πρὸς τὸν χιλίαρχον· t ἔχει γὰρ ἀπαγγεῖλαί τι αὐτῷ. 18 ὁ μὲν οὖν u παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χιλίαρχον, καί φησιν Ὁ v δέσμιος Παῦλος προσκαλεσάμενός με w ἠρώτησεν τοῦτον τὸν νεανίσκον ἀγαγεῖν πρός σε, t ἔχοντα τι λαλῆσαί σοι.

...χν- λειφ C. ABEH LPN a b c d f g h k l m o p 13

here only. (-όης, Gen. xiv. 13.) t = ch. x. 41 reff. u = ch. ix. 1 reff. v Rom. ix. 3 reff. w Deut. xiii. 15. x 2 Cor. iii. 1 reff. y = and constr., Luke xiv. 24. 1 Kings xiv. 24. z ch. x. 33 reff. a = ver. 22. ch. xxiv. 1. xxv. 2, 15. (Matt. xxvii. 53. John xiv. 21, 22.) Heb. (ix. 24.) xi. 14 only. Esth. ii. 22. b = 1 Cor. i. 2. 2 Cor. i. 1. Phil. i. 1. c ch. iv. 15 reff. d act., = Luke v. 11. ch. ix. 30. xxii. 30. vv. 20, 28. Rom. x. 6, L.P. 3 Kings i. 33. pass., ch. xxvii. 3. xxviii. 12. xxxiii. 56. 2 Macc. ix. 15. (-γνωσις, ch. xxv. 21. -γνωρίζειν, Luke ii. 17.) h ver. 11. 1 Luke xxii. 15. Gal. ii. 12 al. Gen. xlii. 10. i constr., here only. (Luke xxii. 33.) 1 Kings xiii. 21. k ch. xxi. 33 reff. l constr., 2. Luke xxi. 9 al. 3 Kings x. 1. m = ch. v. 33 reff. n constr., Matt. xi. al. fr. in LXX. -δρεύειν, ver. 21.) o ch. xxv. 3 only. Josh. viii. 7. (-δρον, Josh. viii. 2. Wisd. xiv. 13 p absol., ch. xvii. 10 reff. q ch. xxi. 34, 37 reff. r ch. xx. 9 reff. s = Luke xiii. 15. [ch. xxiv. 7.] 4 Kings xi. 4. t = Luke vii. 40, 42. ch. xxv. 26 al. u ch. xvi. 33 reff. v ch. xvi. 25, 27 reff. w ch. xvi. 39 reff.

13. rec πεποιηκοτες (*corrn appy to connect πεπ. ησαν as pluperf*), with HP rel Chr$_1$ Thl: ποιησαντες L e g 11. 27-9. 80. 126: om o: txt ABCEN a [p] 13. 36. 40 Thl-fin. **14.** (ειπαν, so ABCEP p.) rec μηδενος (*corrn to more usual form*), with BCEHPN rel 36: txt AL k. (13 def.) **15.** syr-mg (and simly sah Lucif$_1$) after *nunc igitur* has *rogamus vos ut hoc nobis faciatis, ut quum congregaveritis consessum, indicetis chiliarcho ut deducat eum ad nos.* rec aft οπως ins αυριον (*interpoln from ver* 20), with HLP rel Thl: om ABCEN a p 13. 36 vulg syrr copt æth arm Chr$_1$ Lucif$_1$. rec αυτον bef καταγαγη, with HP rel Chr$_1$: txt ABCELN a g h k m p 13. 40 vulg arm Chr·c$_1$ Lucif$_1$. rec (for εις) προς (*corrn to more usual*), with CHLP rel 36 Chr: txt ABEN p sah. ακριβεστερον bef διαγινωσκειν (C) c l m 40. 137 vulg [arm] Lucif$_1$. (γινωσκ. C.) om τα 137. om 2nd του EN^1 a g. at end ins εαν δεη και αποθανειν 137 syr-mg. **16.** εἰς το ἐνεδρον, with HLP rel Chr$_1$ Thl-sif: txt ABCEN a c k p 13. 36.—B^2 has τὴν ἔνεδραν(sic). παραγενομενος B^1. [for παρεμβ., συναγωγην A.] **17.** for εφη, ειπεν [C] p 36. 180. απαγε BN p. rec τι bef απαγγειλαι, with CHLPN rel 36 vulg [syrr æth arm] Chr: txt ABE k p 13. **18.** rec νεανιαν (*from preceding verse*), with BHLP rel 36: txt AEN a g p 13. 40. σοι is written over the line by B^1.

3, 4. 14.] It is understood from the narrative that it was to the *Sadducees*, among the chief priests and elders, that the murderers went. Yet the high priest belonged to this sect, cannot be inferred with any accuracy. **15.**] σὺν τῷ συνεδρ. belongs to ὑμεῖς, or perhaps better to ἐμφανίσατε—do you give official intimation (intimation conveyed by the whole Sanhedrim). ὅπως expresses the *purpose* of ἐμφαν.,—τοῦ ἀν. αὐτ., that of ἕτοιμοί ἐσμ. (Meyer). διαγιν. ἀκρ.] not as E. V. '*enquire something more perfectly*:'—but (see reff.) to determine with **greater accuracy**, or perhaps, neglecting the comparative sense, to **determine accurately**. **16.**] It is quite uncertain whether Paul's sister's son lived in Jerusalem, or had accompanied him thither. The ἡμᾶς of ch. xx. 5, will include more than merely Luke. But from this knowledge of the plot, which presupposes other acquaintances than he would have been likely to make if he had come with Paul, I should suppose him to have been domiciled at Jerusalem, possibly under instruction, as was formerly Paul himself, and thus likely, in the schools, to have heard

19 [x] ἐπιλαβόμενος δὲ τῆς [x] χειρὸς αὐτοῦ ὁ χιλίαρχος καὶ [y] ἀναχωρήσας [z] κατ' ἰδίαν [a] ἐπυνθάνετο Τί ἐστιν ὃ [b] ἔχεις [y] ἀπαγγεῖλαί μοι; 20 εἶπεν δὲ ὅτι οἱ Ἰουδαῖοι [b] συνέθεντο [c] τοῦ [d] ἐρωτῆσαί σε [d] ὅπως [e] αὔριον τὸν Παῦλον [f] καταγάγῃς εἰς τὸ [g] συνέδριον [h] ὡς μέλλων τι [i] ἀκριβέστερον [k] πυνθάνεσθαι περὶ αὐτοῦ. 21 σὺ οὖν μὴ [l] πεισθῇς αὐτοῖς· [m] ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσεράκοντα, [n] οἵτινες [n] ἀνεθεμάτισαν ἑαυτοὺς μήτε [n] φαγεῖν μήτε [n] πιεῖν ἕως οὗ [n] ἀνέλωσιν αὐτόν· καὶ νῦν εἰσιν ἕτοιμοι, [o] προσδεχόμενοι τὴν ἀπὸ σοῦ [p] ἐπαγγελίαν. 22 ὁ μὲν οὖν χιλίαρχος [q] ἀπέλυσεν τὸν νεανίσκον, [r] παραγγείλας μηδενὶ [s] ἐκλαλῆσαι ὅτι ταῦτα [t] ἐνεφάνισας πρός [u] με. 23 καὶ προσκαλεσάμενος δύο [v] τινὰς τῶν ἑκατοντάρχων εἶπεν [w] Ἑτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν [x] ἕως Καισαρείας, καὶ [y] ἱππεῖς ἑβδομήκοντα καὶ [z] δεξιολάβους διακοσίους, [a] ἀπὸ τρίτης [b] ὥρας τῆς [b] νυκτός, 24 [c] κτήνη τε [d] παραστῆσαι, ἵνα [e] ἐπιβιβάσαντες τὸν Παῦλον [f] διασώ-

x Mark viii. 23. Zech. xiv. 13.
y Matt. ii. 13 al19. Mark iii. 7. John vi. 15. ch. xxvi. 31 only. 1 Kings xix. 10.
z Matt. xiv. 13, 23. xvii. 1 al. fr. 2 Macc. iv. 5 only.
a = ch. iv. 7. x. 29.
b Luke xxii. 5. John ix. 23 only. 1 Kings xxii. 13. Dan. ii. 9 Theod.
c constr., ch. iii. 12 reff.
d Luke vii. 3. xi. 37. see ver. 16.
e 1 Cor. xv. 32 reff.
f ver. 15 reff.
g ch. iv. 15 reff.
h = ver. 15 reff.
i = ch. xviii. 26 reff.
k w. περί, here only.
l = ch. v. 36, 37 reff.
m (trans.) Luke xi. 54 only. Deut. xix. 11. (-δρα, ver. 16. ch. xxv. 3.)
n see vv. 12—15.
o ch. xxiv. 15 reff.
p ch. i. 4 reff.
q = ch. xiii. 3 reff.
r ch. xvi. 18 reff.
s here only †. Judith xi. 9 only. τίς ὁ ἐκλαλήσας; Demosth. περὶ τ. παραπρ., p. 354. 23.
t ver. 15 reff. w. πρός, here only. Wisd. xvi. 21.
u constr., ch. i. 4. xvii. 3 al.
v = Luke vii. 19 L. w and constr., Rev. viii. 6. (ix. 15.)
x ch. xvii. 15.
y ver. 32 only. Gen. l. 9. z here only †.
a = Matt. xxvii. 45.
b ch. xvi. 33.
c 1 Cor. xv. 39 reff. d constr., here only. see Col. i. 22.
e Luke x. 34. xix. 35 only. 2 Kings vi. 3. see Matt. xxi. 5. f = ch. xxvii. (43; 44. xxviii. 1, 4 (Matt. xiv. 36. Luke vii. 3. 1 Pet. iii. 20). w. εἰς, Gen. xix. 19. Jos. Antt. xii. 4. 9, end.

19. ἐπιλαβομενου(sic) ℵ¹. ἐπυνθανετο bef κατ ἰδιαν A.

20. συνεθοντο H¹. rec εις το συνεδριον καταγ. τον παυλον, with HP rel Thl-fin Œc: καταγαγης bef τον παυλον L c [(k)] 137 [vulg-clem] syrr coptt [(æth)] (*perhaps transpositions to avoid* αυριον τον παυλον): om τον παυλον (*homœotel*) 40: txt ABℵ a m p 13 am(and demid fuld tol) [arm] Chr. rec μελλοντες (*corrn to suit ver* 15), with b² c d l [vulg syrr sah arm] Thl-fin: μελλοντα HLP a m Thl-sif: μελλοντων ℵ³ f g k 36. 137 Chr: txt ABE o p 40 copt æth, μελλον ℵ¹ b¹ 13. ins τι bef περι H¹(τα H²).

21. rec ετοιμοι bef εισιν, with HLP rel 36 vulg Chr$_1$: txt ABEℵ a m p 13. 40 Thl-fin.

22. rec νεανιαν (*ver* 17), with HLP p rel 36 Chr$_1$: txt ABEℵ a 13. 40. εμε Bℵ.

23. τινας bef δυο Bℵ p 13: om τινας 73 [not exprd in vulg Syr (coptt ?) arm]. for εβδομηκοντα, εκατον 137 syr-mg sah æth-rom. δεξιωβολους A (ms mentd by Erasm): *jaculantes dextra* Syr: *lancearios* vulg sah æth: *jaculatores* copt.

24. [om τε H(Treg, expr).] aft παυλον ins νυκτος 137 syr-mg. διασωσι B¹[H]

the scheme spoken of. 21. (τὴν) ἐπαγγελίαν] not, '*an order*' (as Rosenm., al.), nor '*a message*' (as Grot., Beza, Wolf, al.): but the [not *a*, as E. V.] promise (to that effect): as constantly in N. T.

22.] ὅτι . . . μοι, a variation of person, as in reff. 23. δύο τινάς] some two: see reff., and Winer, edn. 6, § 25. 2. *b*.

στρατιώτας, the ordinary heavy-armed legionary soldiers: distinguished below from the ἱππεῖς and δεξιολάβοι.

δεξιολάβους] This word has never been satisfactorily explained. Suidas, Phavorinus, Beza, Kuin., al., explain it παραφύλακες:—Meursius, in his Glossarium Græcobarbarum,—a kind of *military lictors*, παρὰ τὸ λαβεῖν τὴν τοῦ δεσμίου δεξιάν;—the Vulgate, *lanceariis* (*spearmen*, E. V.):—Meyer, a sort of light-armed troops, *rorarii* or *velites*,—either *jaculatores* or *funditores*. He quotes a passage from Constantine Porphyrogenitus (οἱ δὲ λεγόμενοι τουρμάρχαι εἰς ὑπουργίαν τῶν στρατηγῶν ἐτάχθησαν. σημαίνει δὲ τοιοῦτον ἀξίωμα τὸν ἔχοντα ὑφ' ἑαυτὸν στρατιώτας τοξοφόρους πεντακοσίους, καὶ πελταστὰς τριακοσίους, καὶ δεξιολάβους ἑκατόν) where they are distinguished from bowmen and peltastæ,—and derives the name from *grasping the weapon with the right hand*, which the peltastæ and bowmen could not be said to do. The reading of A, δεξιοβόλους (*jaculantes dextrâ* Syr.), is apparently a correction. 24. διασ-

ABEH LPℵ a c d f g h k l m e p 13

σωσιν πρὸς Φήλικα τὸν [g] ἡγεμόνα, 25 γράψας [h] ἐπιστολὴν [1] περι]έχουσαν τὸν [k] τύπον τοῦτον· 26 Κλαύδιος Λυσίας τῷ [l] κρατίστῳ [g] ἡγεμόνι Φήλικι [m] χαίρειν. 27 τὸν ἄνδρα τοῦτον [n] συλλημφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα [o] ἀναιρεῖσθαι ὑπ' αὐτῶν [p] ἐπιστὰς σὺν τῷ [q] στρατεύματι [r] ἐξειλάμην [αὐτὸν] μαθὼν ὅτι Ῥωμαίός ἐστιν. 28 βουλόμενός τε [s] ἐπιγνῶναι τὴν αἰτίαν δι' ἣν [t] ἐνεκάλουν αὐτῷ, [u] κατήγαγον αὐτὸν εἰς τὸ [v] συνέδριον αὐτῶν· 29 ὃν εὗρον [t] ἐγκαλούμενον περὶ [w] ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ [xy] ἄξιον [x] θανάτου ἢ [z] δεσμῶν [a] ἔχοντα [b] ἔγκλημα.

g = here &c., Sce. ch. xxiv. 1, 10. xxvi. 30. Matt. xxvii. 2, &c. Luke xx. 20. (Gen. xxxvi. 15 al.) Jos. Antt. xviii. 3. 1.
h ch. lx. 2 reff.
i = 1 Pet. ii. 6 (Luke v. 9) only.
2 Macc. xi. 16. ἡ μὲν ἐπιστολὴ τοῦτον περιείχε τὸν τρόπον, Jos. Antt. xii. 4. 11, beg.
k = (Rom. vi. 17). 3 Macc. iii. 30.
l ch. i. 16 reff.
m = Luke i. 4. ch. xxii. 24. 1 Cor. xiii. 12. Jer. v. 5.
n ch. iv. 15 reff.
o ver. 15.
p = ch. iv. 1 reff.
q ver. 10.
r = ch. vii. 10 reff.
s = Luke i. 4. ch. xxii. 24. 1 Cor. xiii. 12. Jer. v. 5.
t ch. xix. 38 reff.
u ver. 15 reff.
v ch. iv. 15 reff.
w ch. xv. 2 reff. plu., ch. xviii. 15.
x Luke xxiii. 15. ch. xxv. 11, 25. xxvi. 31. Rom. i. 32 only.
y = as above (x). Luke xii. 48. ch. xiii. 46 al. Deut. xxv. 2.
z ch. xvi. 26 reff. xxvi. 29, 31 al. Ps. ii. 3.
a = 1 Tim. v. 12. John ix. 41. xv. 22, 24. xix. 11. 1 John i. 8.
b ch. xxv. 16 only †.

o: διασωσουσιν E m: διασωσονται 40. aft ηγεμονα add εις καισαρειαν 95[1]. 137, so (aft διασωσωσιν) syr-w-ast. at end ins εφοβηθη γαρ μηποτε αρπασαντες αυτον οι ιουδαιοι αποκτεινωσι και αυτος μεταξυ εγκλημα εχη ως αργυριον ειληφως 137 syr-w-ast, so also vulg-ed(not am demid fuld tol &c) and (aft διασωσιν) arm-usc(rejected by Zohrab).

25. rec περιεχουσαν, with AHLP rel 36 Chr[1], περιεχουσα f: om sah: εχουσαν BEℵ a c p 13. 137.

27. (εξειλαμην, so ABEℵ p 13.) om αυτον (*as superfluous in the constr*) ABEℵ a d p 13. 36 vulg [arm] Chr: ins HLP rel Thl.

28. rec (for τε) δε, with HLP rel E-lat syr copt [arm] Chr[1]: ουν sah: txt AB E-gr ℵ 36 vulg Syr æth Thl. rec γνωναι, with EHLP rel Chr[1]: txt A B(sic) ℵ a c k p 13. 36. 137 Chr-ms. om (*passing from αυτω to αυτων*) κατηγαγον αυτον εις το συνεδριον αυτων B[1](ins B[1]-marg(see table)) p [om εις το συν. αυτ. ath-rom]. om αυτον Aℵ k 13. 137.

29. aft αυτων ins μωυσεως και ιησου τινος 137 syr-mg. om δε LP b g h o p 40. 137 Chr[1]. rec εγκλημα bef εχοντα, with ELP rel [(Syr)] Chr: txt AB [H(Treg expr)] ℵ a b k l m o p 13. 40 vulg [syr arm] Thl-fin. at end ins εξηγαγον αυτον μολις τη βια 137 syr-w-ast(but απηγ.).

σώσωσιν] **escort safe the whole way.**

Φήλικα] FELIX was a freedman of the Emperor Claudius: Suidas and Zonaras gave him the prænomen of *Claudius*, but Tacit. (Ann. xii. 54) calls him *Antonius* Felix, perhaps from Antonia, the mother of Claudius, as he was brother of Pallas, who was a freedman of Antonia (Tacit. ib. and Jos. Antt. xx. 7. 1). He was made sole procurator of Judæa after the deposition of Cumanus (having before been three years joint procurator with him, Tacit. ib.) principally by the influence of the high priest Jonathan (Antt. xx. 8. 5), whom he afterwards procured to be murdered (ibid.). Of his character Tacitus says, 'Antonius Felix per omnem sævitiam et libidinem jus regium servili ingenio exercuit,' Hist. v. 9. His procuratorship was one series of disturbances, false messiahs, sicarii and robbers, and civil contests, see Jos. Antt. xx. 8. 5, 6, and 7. He was eventually (A.D. 60) recalled, and accused by the Cæsarean Jews, but acquitted at the instance of his brother Pallas (Antt. xx. 8. 10). On his wife Drusilla, see note, ch. xxiv. 24. 25.] [περι]έχ., τύπ., see reff. 26. **κρατίστῳ**] See ref. Luke.

This letter seems to be given (translated from the Latin) *as written*, not merely according to its general import (see the false statement in ver. 27): *from what source*, is impossible to say, but it may be imagined that the contents transpired through some officers at Jerusalem or at Cæsarea friendly to Paul. Such letters were called *elogia*: so Modestin. Dig. lib. 49, tit. 16, leg. 3 (Facciolati): 'Desertorem auditum ad suum ducem cum elogio præses mittet,' 'with an abstract of the articles brought against him.' 27. **σὺν τῷ στρ.**] with the troop; see above ver. 10. and note, ch. xxi. 32. **ἐξειλ. μαθὼν ὅτι Ῥ. ἐστιν**] This was *an attempt to conceal the fault that he had committed*, see ch. xxii. 29. For this assertion cannot refer

30 [c] μηνυθείσης δέ μοι [d] ἐπιβουλῆς [e] εἰς τὸν ἄνδρα ἔσεσθαι, [f] ἐξ αὐτῆς ἔπεμψα πρός σε, [g] παραγγείλας καὶ τοῖς [h] κατηγόροις λέγειν [i] τὰ [i] πρὸς αὐτὸν [k] ἐπὶ σοῦ. 31 Οἱ μὲν οὖν στρατιῶται κατὰ τὸ [l] διατεταγμένον αὐτοῖς [m] ἀναλαβόντες τὸν Παῦλον ἤγαγον [n] διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα, 32 [o] τῇ δὲ [o] ἐπαύριον [p] ἐάσαντες τοὺς [q] ἱππεῖς [r] ἀπέρχεσθαι σὺν αὐτῷ, [s] ὑπέστρεψαν εἰς τὴν [t] παρεμβολήν. 33 [u] οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν καὶ [v] ἀναδόντες τὴν [w] ἐπιστολὴν τῷ [x] ἡγεμόνι, [y] παρέστησαν καὶ τὸν Παῦλον αὐτῷ. 34 ἀναγνοὺς δὲ καὶ [z] ἐπερωτήσας [a] ἐκ [b] ποίας [c] ἐπαρχίας [d] ἐστίν, καὶ πυθόμενος ὅτι [a] ἀπὸ Κιλικίας, 35 [e] Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ

c Luke xx. 37. John xi. 57. 1 Cor. x. 28 only τ. 2 Macc. iii. 7. vi. 11. xiv. 37 only.
d ch. ix. 24 reff.
e = ch. ix. 1 reff.
f ch. x. 33 reff.
g ch. i. 4 reff.
h [John viii. 10 rec.] ver. 35. ch. [xxiv. 8.] xxv. 16, 19 only. Prov. xviii. 17. 2 Macc. iv. 5 only. (-ήγωρ, Rev. xii. 10.)
i ch. xxviii. 10 reff. see ver. 15.
k = Matt. xxviii. 14. ch. xxiv. 19. xxv. 9. xxvi. 2.
l Luke xvii. 9, 10. 1 Cor. vii. 17. L.P., exc. Matt. xi. 1. Judg. v. 9. (ch. i. 2. vii. 43.) (ch. xvi. 7 al.) only.
m = ch. xx. 13, 14. 2 Tim. iv. 11 only. n ch. v. 19 reff. o ch. x. 9 reff. p = here only. q ver. 23. r = ch. v. 26 reff. s ch. viii. 28 reff.
t ch. xxi. 34, 37 reff. u = ch. x. 41 reff. v here only τ. Sir. i. 23 only. ἀνέδωκε τοῖς ἐφόροις τὰς ἐπιστολάς, Diod. Sic. xi. 45. w ch. ix. 2 reff. x vv. 24, 2 .
y = Matt. xxvi. 53. ch. ix. 41. (2 Cor. iv. 14.) Gen. xlvii. 2 Ald. xvii. 56 A Ed-vat. &c. (B def) z Matt. xii. 10 al. 1 Kings xxv. 1 only τ. (-ος, Ezra v. 3.) a ch. ii. 5 reff. b = ch. iv. 7 reff. c ch. ix. 33 ℵ* F(not A) &c. only. d pres., ch. xvi. 36 reff. e here only. Deut. i. 16. Job

30. rec ins μελλειν bef εσεσθαι (*see ch* xi. 28; xxiv. 15; xxvii. 10), with HLP rel syr Chr$_1$: om ABℵ a p 13. 36. 40. 137 vulg æth. rec aft εσεσθαι ins υπο των ιουδαιων (*explanatory gloss*), with HLP rel Syr sah: om ABℵ a c p 13. 36. 40. 137 vulg syr copt arm.—for εξ αυτης, εξ αυτων Aℵ a c p 13. 40 syr arm [Chr$_1$]: txt BHLP rel 36 Syr copt [sah] Thl.—επιβ. εσεσθαι εις τον ανδρα εξ αυτων επεμψα κ.τ.λ. 13: *ei quum mihi perlatum esset de insidiis, quas paraverant illi, misi &c* vulg: aft εξ αυτης ins συν L. aft τ. κατηγοροις ins αυτου E Syr coptt. for τα προς αυτον, αυτους Aℵ 13 vulg[*ut dicant:* not represented in] coptt [æth]: αυτου 40: om τα B E-lat Syr [arm]. om επι σου p: for επι, περι 67. 137. rec at end adds ερρωσο, with ELℵ p rel 36 [vulg-clem] demid tol syrr æth-pl (Chr[-montf]) Thl Œc; ερρωσθε (*see ch* xv. 29) HP 26. 78. 100-1 Chr(mss and ed[-morel]): om AB 13 am fuld coptt æth-rom.

31. [aft αυτοις ins επειουν L.] rec ins της bef νυκτος, with HLP rel Thl-sif: om (*cf ch* v. 19; xvi. 9; xvii. 10) ABℵ p 13. 40. 137 Chr$_1$ Thl-fin.

32. rec [for αφερχ.] πορευεσθαι (*corrn for less usual exprn*), with HLP rel 36 syr Cyr$_1$ Thl, *ire* E-lat, *ut irent* vulg: txt AB E-gr ℵ e p 13, *abire* copt. επεστρεψαν ℵ.

33. των ηγεμονι bef την επιστολην L m 40 [arm]. om και τον παυλον E: om τον 137.

34. rec aft αναγνους δε ins ο ηγεμων (*supplementary*), with HLP rel sah Thl: om ABℵ p 13. 36. 40 vulg syrr copt æth arm Chr$_1$. aft κιλικιας ins εστιν A ℵ^1(but marked for erasure) 68. αναγνους δε την επιστολην επηρωτησε τον παυλον εκ ποιας επαρχιας ει και επιεν κιλικιας και πυθομενος ειπεν ακουσομαι οταν κ.τ.λ. syr-mg: simly 137 ins την επιστολην [και επερωτησας], has ει for εστιν, and continues εφη κιλιξ κ. πυθ. εφη ακουσ. σου οταν κ.τ.λ.

to the *second* rescue, see next verse.

30.] Two constructions are combined here: (1) μηνυθείσης ἐπιβουλῆς τῆς ἐσομένης, and (2) μηνυθέντος, ἐπιβουλὴν ἔσεσθαι.

31.] ANTIPATRIS, forty-two Roman miles from Jerusalem, and twenty-six from Cæsarea, was built by Herod the Great, and called in honour of his father. It was before called Kapharsaba (Jos. Antt. xiii. 15. 1; xvi. 5. 2). In Jerome's time (Epitaph. Paulæ, 8, vol. i. p. 696) it was a 'semiruntum oppidum' (Winer, Realw.). They might have well made so much way during the night and the next day,—for the text will admit of that interpretation,—τῇ ἐπαύρ. being not necessarily the morrow *after they left Jerusalem*, but *after they arrived at Antipatris*.

32. τοὺς ἱππεῖς] As they had now the lesser half of their journey before them, and that furthest removed from Jerusalem. The δεξιολάβοι appear to have gone back with the soldiers. 35. διακούσ.] 'The expression is in conformity

f ver. 30 reff. g absol., ch. xvii. 10 reff. h John xviii. 28 ‖ Mt. Mk., 33. xix. 9. Phil. i. 13 only ℣. i — ch. xii. 4 reff. k absol., ch. viii. 15 reff. l here only. m so ch. ix. 36. n ch. xxiii. 15 reff. o and constr., ch. xxv. 2. p ch. xxiii. 24 &c. reff. q = ch. iv. 18. 2 Kings ix. 9. r ver. 19. ch. xxv. 16. xxviii. 19‡. 1 Macc. vii. 6.

ABEH LPℵ a b c d f g h k l m o p 13

f κατήγοροί σου g παραγένωνται, κελεύσας ἐν τῷ h πραι-
τωρίῳ τοῦ Ἡρώδου i φυλάσσεσθαι αὐτόν.

XXIV. i Μετὰ δὲ πέντε ἡμέρας k κατέβη ὁ ἀρχιερεὺς
Ἀνανίας μετὰ πρεσβυτέρων τινῶν καὶ l ῥήτορος Τερτύλ-
λου τινός, m οἵτινες no ἐνεφάνισαν τῷ p ἡγεμόνι o κατὰ τοῦ
Παύλου. 2 q κληθέντος δὲ αὐτοῦ ἤρξατο r κατηγορεῖν ὁ

35. om καὶ 37. 101-37 vulg(not am demid) syrr copt æth Thl-sif. παραγινονται P: -γενονται f p[Scr]: -γονται HL [p(Treg)]. rec εκελευσε τε (*emendation of style*), with HLP 13. 36 rel [vulg Syr copt æth] Chr_1: κελευσαντος ℵ¹: txt A B(sic: see table) [E]ℵ² c k p 40. 137 syr Thl-fin. for του, τω B: om HLP rel 137 Chr_1: txt AEℵ c h m p 13. rec αυτον bef εν τω πραιτωριω, with HLP rel 36 Chr: txt ABEℵ c k p 13. 40. 137 vulg [coptt] arm Thl-fin.

CHAP. XXIV. 1. for πεντε, τινας A. rec (for πρεσβ. τινων) των πρεσβυτερων, with HLP rel Syr copt æth: txt ABEℵ c k m [p] 13. 36. 40. 137 vulg syr sah arm Thl. [ανεφ. k:] επεφαν[ησαν] P. 2. om αυτου B.

with the Roman law; the rule was, "Qui cum elogio mittuntur, *ex integro audiendi sunt.*"' Hackett. ἐν τῷ πραιτ. τ. Ἡρ.] The procurator resided in the former palace of Herod the Great. Here Paul was 'militi traditus' (Digest. cited by De W.), not in a prison, but in the buildings attached to the palace.

CHAP. XXIV. 1—XXVI. 32.] PAUL'S IMPRISONMENT AT CÆSAREA. 1. μετὰ πέντε ἡμ.] After five days—or on the fifth day—from Paul's *departure for Cæsarea*. This would be the natural *terminus a quo* from which to date the proceedings of the High Priest, &c., who were *left* in Jerusalem. That it is so, appears from ver. 11. See note there. πρεσβ. τινῶν] The more ancient MSS. reading this, all we can say is that we have not sufficient authority to retain the reading of the rec. τῶν πρεσβυτέρων, though it appears more likely to be original, and to have given offence as seeming to import that the *whole* Sanhedrim went down. This is one of the cases where, in the present state of our evidence, we are obliged to adopt readings which are not according to subjective canons of criticism. ῥήτορος] An *orator forensis* or *causidicus*, persons who abounded in Rome and the provinces; sometimes called *συνήγοροι*, or *δικολόγοι*. Kuin. says: 'Multi adolescentes Romani qui se foro dederant, cum magistratibus in provincias se conferebant, ut caussis provinciulium agendis se exercerent, et majoribus in urbe actionibus præpararent.' So Cælius (see Cic. pro Cælio, c. 30), in Africa. Τερτύλλου] A diminutive from Tertius, as Lucullus from Lucius,—Catullus from Catius. The name occurs Plin. Ep. v. 15; and *Tertulla*, Suet. Aug. 69 (Wetst.). ἐνεφάνισαν] (not, '*appeared*,' ἑαυτούς, sub.;—see reff.) laid information; and, as it seems, not by writing, but by word of mouth, since they appeared in person, and Paul was called to confront them. 2.] 'Inter præcepta rhetorica est, judicem laudando sibi benevolum reddere.' (Grot.) Certainly Tertullus fulfils and overacts the precept, for his exordium is full of the basest flattery. Contrast with πολλῆς εἰρ. τυγχ., Tac. Ann. xii. 54: 'Interim Felix intempestivis remediis delicta accendebat, æmulo ad deterrima Ventid. Cumano, cui pars provinciæ habebatur: ita divisis, ut huic Galilæorum natio, Felici Samaritæ parerent, discordes olim, et tum, contemptu regentium, minus coercitis odiis. Igitur *raptare inter se, immittere latronum globos, componere insidias, et aliquando prœliis congredi, spoliaque et prædas ad Procuratores referre;*' —Hist. v. 9, quoted above, on ch. xxiii. 24;—and Jos. Antt. xx. 8. 9, *οἱ πρωτεύοντες τῶν τὴν Καισάρειαν κατοικούντων Ἰουδαίων εἰς τὴν Ῥώμην ἀναβαίνουσι, Φήλικος κατηγοροῦντες· καὶ πάντως ἂν ἐδεδόκει τιμωρίαν τῶν εἰς Ἰουδαίους ἀδικημάτων, εἰ μὴ πολλὰ αὐτὸν ὁ Νέρων τῷ ἀδελφῷ Πάλλαντι παρακαλέσαντι συνεχώρησε . . . .* There was just enough foundation for the flattery, to make the falsehood of its general application to Felix more glaring. He had put down some rebels (see ch. xxi. 38, note) and assassins (Antt. xx. 8. 4), 'ipse tamen his omnibus erat nocentior' (Wetst.). It has been remarked (by Dean Milman, Bampton Lectures, p. 185) that the character of this address is *peculiarly Latin* (but qu. ?); and it has been inferred from a passage in Valerius Maximus (cited at length in C. and

Τέρτυλλος λέγων [3] Πολλῆς εἰρήνης [s] τυγχάνοντες [t] διὰ σοῦ καὶ [u] διορθωμάτων [v] γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς [w] προνοίας, [x] πάντη τε καὶ [y] πανταχοῦ [z] ἀποδεχόμεθα, [a] κράτιστε Φῆλιξ, [b] μετὰ [c] πάσης [d] εὐχαριστίας. [4] ἵνα δὲ μὴ [e] ἐπὶ πλεῖόν σε [f] ἐγκόπτω, [g] παρακαλῶ ἀκοῦσαί σε ἡμῶν [h] συντόμως τῇ σῇ [i] ἐπιεικείᾳ. [5] [k] εὑρόντες γὰρ τὸν ἄνδρα τοῦτον [l] λοιμὸν καὶ [m] κινοῦντα [n] στάσιν πᾶσιν τοῖς [o] Ἰουδαίοις τοῖς [op] κατὰ τὴν οἰκουμένην, [q] πρωτοστάτην τε τῆς τῶν Ναζωραίων [r] αἱρέσεως, [6] ὃς καὶ τὸ ἱερὸν [s] ἐπείρασεν [t] βεβηλῶσαι, ὃν καὶ [u] ἐκρατήσαμεν [καὶ

s = Luke xx. 35. ch. xxvi. 22. xxvii. 3. 2 Tim. ii. 10. Heb. viii. 6. xi. 35. L.P.H. 1 Macc. xi. 42.
t = Matt. xviii. 7. Luke xxii. 23 ff. Rom. v. 12, &c.
u here only †.
v constr., ch. ii. 43 al. fr.
w Rom. xiii. 14 only. Josh. xx. 3 F(not A) compl. Wisd. xiv. 3. xvii. 2. 2 Macc. iv. 6 only. (-νοεῖσθαι, Rom. xii. 17.)
x here only †. Sir. l. 22 only.
y ch. xvii. 30 reff.
z ch. ii. 41 reff.
a ch. xxiii. 26 reff.
b ch. xvii. 11 reff.
c = ch. xx. 19 reff.
d = 1 Cor. xiv. 16. 2 Cor. iv. 15. ix. 11, 12 al. Paul only, exc. Rev. iv. 9. vii. 12 †. Wisd. xvi. 28. Sir. xxxvii. 11. 2 Macc. ii. 27 only.
e ch. iv. 17 reff.
f Rom. xv. 22. Gal. v. 7. 1 Thess. ii. 18. 1 Pet. iii. 7 only †. Dan. ix. 26 Theod. (Ald.)
g = Matt. xviii. 29. ch. xiii. 42. constr., ch. viii. 31 reff.
h here only. Prov. xxiii. 26 only. (-ος, 2 Macc. ii. 31.)
i 2 Cor. x. 1 only †. Wisd. ii. 19. (-κήν, Phil. iv. 5. -κεῖος, 1 Kings xii. 22.) constr. dat., Matthiæ, § 499.
k = Rom. vii. 10 al.
l = here (Luke xxiv. 11) only. 1 Kings xxx. 23. Ps. i. 1.
m = ch. xxi. 30 (xvii. 28 reff.).
n = ch. xix. 40 reff.
o here only.
p = ch. xvii. 6.
q here only. Job xv. 24 only.
r ch. v. 17 reff.
s = and constr., ch. xvi. 7 only‡.
t Matt. xii. 5 only. Neh. xiii. 17, 18. Ezek. xxii. 26. (-λος, 1 Tim. i. 9.)
u = acc., Matt. xviii. 28 al. Ps. lv. tit.

3. rec κατορθωματων, with HLP rel Chr$_1$ Thl: txt ABEℵ p 13. 36. 137 Chr-ms. γενομενων L c 137 Thl-fin: γιγνωμενων m.

4. εκκοπτω L Thl-fin: κοπτω A^1(appy) m 13. (ενκοπτω A^{2}B^{1}Eℵ.) σε bef ακουσαι E: om σε L e m 36 Chr. [om συντομως A^1(appy: insd eadem manu).]

5. στασιν (corrn as suiting better πασιν τ. ιουδ. κ.τ.λ.) ABEℵ p 13. 36. 40 vulg copt Chr$_1$ Thl-fin: txt HLP rel syrr sah æth Thl-sif. [for τε, δε E 13.]

6—8. om from και κατα to προς σε ABHLPℵ d g^1 h l p am^1(and fuld tol) coptt: ins

H., vol. i. p. 3), that all pleadings, even in Greek provinces, were conducted before Roman magistrates *in Latin*. But Mr. Lewin has well observed (ii. 684), "under the emperors trials were permitted in Greek, even in Rome itself, as well in the senate as in the forum (Dio Cassius, lvii. 15, says of Tiberius, πολλὰ μὲν δίκας ἐν τῇ διαλέκτῳ ταύτῃ (viz. Greek) καὶ ἐκεῖ (in the senate) λεγομένας ἀκούων, πολλὰς δὲ καὶ αὐτὸς ἐπερωτῶν); and it is unlikely that greater strictness should have been observed in a distant province. The name Tertullus proves little, as the Greeks, and even the Jews, very commonly adopted Roman names." On this latter point, see note, ch. xiii. 9. **διόρθωμα** is 'an amelioration or reform:' κατόρθωμα, 'res præclare facta,' generally, whether military or civil ('quæ nos aut recta aut recte facta dicamus, si placet, illi autem appellant κατορθώματα.' Cic. de Fin. iii. 7). Phrynichus remarks, p. 250, ἁμαρτάνουσιν οἱ ῥήτορες οὐκ εἰδότες ὅτι τὸ κατορθῶσαι, δόκιμον. τὸ δ' ἀπὸ τούτου ὄνομα ἀδόκιμον, τὸ κατόρθωμα,—where see Lobeck's note. I have, as always where reason to the contrary is not *very clear*, followed the authority of the most ancient MSS. **προνοίας**] 'providentiæ.' 'Hoc vocabulum sæpe diis tribuerunt' (Beng.). 'Providentia Cæsaris' is a common phrase on the coins of the emperors (Mr. Humphry). **3. πάντη κ. πανταχοῦ**] belongs to ἀποδεχ., not to γινομένων, in which case they would naturally precede the participle,—**We receive, &c., not only here in thy presence, but also at all times and in all places.** A refinement of flattery

4. ἐπὶ πλεῖον] viz. than the matter demands: **too long.** ἐγκόπτ.] See reff. συντόμως] As Meyer observes, we need not supply λεξόντων, but take συντ. as the measure of the time implied in ἀκοῦσαι. **5. λοιμόν**] See reff. and Demosth. p. 794. 5, οὗτος οὖν αὐτὸν ἐξαιτήσεται ὁ φαρμακός, ὁ λοιμὸς . . . The construction here is an anacoluthon, there being nothing to follow up the part. εὑρόντες. The part. cannot be taken for the finite verb. See Winer, edn. 6, § 45. 6. b.

ἡ οἰκουμένη] would here mean the Roman 'orbis terrarum.' Ναζωρ.] This is the only place in the N. T. where the Christians are so called. The *Jews* could not call them by any name answering to *Christians*, as the hope of *a Messiah* was professed by themselves. [6.] Considerable difficulty rests on the omission of the words καὶ κατὰ to πρὸς σέ. Their absence from the principal MSS., their many variations in those which con-

κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρῖναι. 7 [v] παρ- ABEH LPℵ a b c d f g h k l m o p 13
ἐλθὼν δὲ Λυσίας ὁ χιλίαρχος [w] μετὰ πολλῆς [w] βίας ἐκ
τῶν [x] χειρῶν ἡμῶν [y] ἀπήγαγεν, 8 κελεύσας τοὺς [z] κατ-
ηγόρους αὐτοῦ ἔρχεσθαι πρὸς σέ]· παρ' οὗ δυνήσῃ αὐτὸς
[a] ἀνακρίνας περὶ πάντων τούτων [b] ἐπιγνῶναι [c] ὧν ἡμεῖς
[d] κατηγοροῦμεν αὐτοῦ. 9 [e] συνεπέθεντο δὲ καὶ οἱ Ἰου-
δαῖοι, [f] φάσκοντες ταῦτα [g] οὕτως [g] ἔχειν. 10 ἀπεκρίθη τε

v = Luke xii. 37. xvii. 7. Exod. iii. 3.
w ch. v. 26 (reff.) only.
x ch. xii. 11 reff.
y ch. xxiii. 17 reff.
z ch. xxiii. 30 reff.
a ch. iv. 9 reff.
b ch. xxiii. 28 reff.
c attr., ch. i. 1 reff.
d constr., ch. xxv. 11. Mark xv. 3, 4. 1 Macc. vii. 25. see Luke xxiii. 14. e here only. Deut. xxxii. 27. Ps. iii. 7 AN Ald. compl. f ch. xxv. 19. Rom. i. 22 only. Gen. xxvi. 20. 2 Macc. xiv. 27, 32 only.
g ch. vii. 1 reff.

(*with consid varr, see below*) E 13 rel 36. 40 syrr æth Chr$_1$ Thl Cassiod. (*See notes.*)
for ηθελ., ηβουληθημεν (or εβ.) [f] m 40. 66^2. rec κρινειν, with rel Thl-fin: κριναι E a b g^2 k m o 13. 36 Chr Thl-sif. 7. for μετα πολλης το προς σε, προσαγαγων αυτον εκ των χειρων ημων πεμψας προς σε f. (*cf* m *below.*) βια πολλη g^2 32. 46. 57. 66^1. for απηγαγεν, αφειλετο g^2 32. 42[-λατο]-6. 57.—[add] και προς σε απεστειλεν 32. 42-6. 57. 66^1: [simly Syr:] κελευσασθαι επι σε παραγγειλας τοις κατηγοροις ερχεσθαι επι σοι 180. aft απηγαγεν ins αυτον [and transp bef] εκ των χειρων ημων m. 8. aft κελευσας ins και a g^2 32. 42. 57. 69. 133 arm. om αυτου [a o] 69. rec επι, with rel: προς E a 46. 133.
8. for οὗ, ω E 36: ων b m^1 o 8. 15. 27-9. 66^1. 106-80: txt ABHLPℵ vulg copt Chr Thl Œc. om αυτος A: αυτους 40. at end ins εικοντος δε αυτου ταυτα 137 syr-w-ast.
9. rec συνεθεντο, with b o: απεκριναντο sah æth: *adjecerunt* vulg E-lat: *litigarunt* Syr: txt AB E-gr HLPℵ p rel 36. 40. 137 syr Chr$_1$: συνεπειθοντο 13. 180.
10. rec δε (*alteration of characteristic* τε), with HLP 13. 36 rel E-lat [vulg syr

tain them, are strongly against their genuineness; as also is the consideration that no probable reason for their omission can be suggested. On the other hand, as De Wette observes, it is hardly imaginable that so little should have been assigned to the speaker as would be if these words were omitted. Besides this, the historic aorist ἐκρατήσαμεν seems to require some sequel, some reason, after this seizure, why he was there present and freed from Jewish durance. The phænomena are common enough in the Acts, of unaccountable insertions, and almost always in D (here deficient). See a list of such in Prolegg. to Acts, § v. 3. But in this place it is the *omission* which is unaccountable, for no similarity of ending, no doctrinal consideration can have led to it. The two reasons cited from Matthæi by Bloomfield, ed. 9,—1) "that the critics believed the Jews hardly likely to have accused Lysias himself,"—2) "because the words παρ' οὗ, at ver. 8, must be referred to Paul: though by its (*sic*) position, it seems to refer to Lysias," are futile and childish enough (on the latter of them, see below); and I only refer to them, to shew by what sort of considerations English readers are still supposed to be influenced.

I still retain the words, in dark brackets, being as much at a loss as ever to decide respecting them, and being moved principally by the aorist ἐκρατήσαμεν, inexplicable without any sequel. It may of course be said that this very circumstance may have given rise to their insertion. But of the two it seems to me less likely that Tertullus should have ended with ἐκρατήσαμεν, than that an abridgment of his speech should have been attempted. It may be a question how far we can detect traces of deliberate abridgment, in our early MSS., of the text of the Acts.] 8.] παρ' οὗ, if the disputed words be *inserted*, refers naturally enough to *Lysias*; but if they be omitted, to *Paul*, which would be very unlikely,—that the judge should be referred to the prisoner (for examination by *torture* (Grot. and al.) on one who had already claimed his rights as a Roman citizen can hardly be intended) for the particulars laid to his charge. Certainly it might, on the other hand, be said that Tertullus would hardly refer the governor to Lysias, whose interference he had just characterized in such terms of blame; but (which is a strong argument for the genuineness of the doubtful words) remarkably enough, we find Felix, ver. 22, putting off the trial *till the arrival of Lysias*. 9. συνεπέθ.] joined in setting upon him, bore out Tertullus in his charges. 10. ἐκ πολλῶν ἐτῶν] Felix was now in the seventh year of his procuratorship, which began in the twelfth year of Claudius, A.D. 52. The

ὁ Παῦλος, [h] νεύσαντος αὐτῷ τοῦ [i] ἡγεμόνος λέγειν, [k] Ἐκ πολλῶν ἐτῶν [l] ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος [m] εὐθύμως [n] τὰ [n] περὶ ἐμαυτοῦ [o] ἀπολογοῦμαι, [11] δυναμένου σου [p] ἐπιγνῶναι ὅτι οὐ πλείους εἰσίν [p] μοι ἡμέραι * δώδεκα ἀφ' [q] ἧς [r] ἀνέβην [s] προσκυνήσων εἰς Ἰερουσαλήμ, [12] καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με [t] πρός τινα [tu] διαλεγόμενον ἢ [v] ἐπίστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς οὔτε

h John xiii. 24 only ‡. Prov. iv. 25 only. i ch. xxiii. 24 &c. reff. k = ch. ix. 23. xv. 21 al. l constr., par ticip., Luke iv. 23. viii. 44. ch. vii. 12. xix. 35. xxvi. 3. 2 Tim. ii. 8. m here only †. Polyb. iii. 34. 9. (-ος,

ch. xxvii. 36. -εἰν, ch. xxvii. 22.) 20, 23. o ch. xix. 33 reff. q constr., 1 Cor. vii. 1. see ch. xx. 18. viii. 27 reff. t Mark ix. 34. ch. xvii. 17 only. Exod. vi. 27. v 2 Cor. xi. 26 only †. 2 Macc. vi. 3 only. n ch. xxiii. 15. xxviii. 15. Luke xxii. 37. Phil. ii. 19, p constr., Matthiæ, § 266. Hom. Il. χ. 155. ω. 765. r = ch. xi. 2 reff. Ezra vii. 6, 7. s = ch. u = ch. xvii. 3 reff.

coptt Cassiod$_1$] Chr$_1$: txt AB E-gr ℵ a^1 c p 40. 137 Syr æth Thl-sif. [for λεγειν to κριτην syr-mg has *defensionem habere pro se, statum autem assumens divinum dixit, Ex multis annis es judex.*] for ετων, ενιαυτων E. aft κριτην ins δικαιον E c e h k 36. 40. 137 syr Chr$_1$(οὐκ ἔστι ταῦτα κολακείας τὰ ῥήματα, τὸ μαρτυρῆσαι τῷ δικαστῇ δικαιοσύνην) Thl Avit. rec ευθυμοτερον, with HLP rel Chr Thl-sif : txt ABEℵ c d p 13. 36. 40. 137 [vulg coptt æth arm] Ath$_1$ Thl-fin.

11. om σου A. rec γνωναι, with HLP 13 rel Chr$_1$: txt ABEℵ b c k o p 36. 137 Thl. rec aft ημεραι ins η : om ABEHLPℵ rel. * rec δεκαδύο (*see* ch. xix. 7 reff), with HLP rel 36 Chr : δωδεκα ABEℵ c m p 13. 40. 137 Thl. προσκυνησαι E 137 sah, *adorare* vulg [-νησω p]. rec (for εις) εν, with L[P] rel [syr] Chr : om 13 : txt ABEHℵ a^2 d p 13. 36. 40 [Syr æth] Thl.

12. τινας E-gr. rec επισυστασιν, with HLP rel : επουστασιαν p^1 : αποστασιαν p^2 [Scr] : txt ABEℵ 13. 40 vulg. (*There is the like varn in the MSS in the only other place where the word occurs.*) for 3rd ουτε, ουδε p.

contrast between Tertullus's and Paul's 'captatio benevolentiæ' is remarkable. The former I have characterized above. But the Apostle, using no flattery, yet alleges the one point which could really win attention to him from Felix, viz. his confidence arising from speaking before one *well skilled by experience in the manners and customs of the Jews.* 11. ἡμέραι δώδεκα] The point of this seems to be, that Felix having been so long time a judge among the Jews, must be well able to search into and adjudicate on an offence whose whole course was comprised within so short a period. The twelve days may be thus made out: 1. his arrival in Jerusalem, ch. xxi. 15—17; 2. his interview with James, ib. 18 ff.; 3. his taking on him the vow, ib. 26; 3—7. the time of the vow, interrupted by—7. his apprehension, ch. xxi. 27; 8. his appearance before the Sanhedrim, ch. xxii. 30 ff.; 9. his departure from Jerusalem (at night); and so to the 13th, the day now current, which was the 5th inclusive from his leaving Jerusalem. This, which is also De Wette and Meyer's arrangement, is far more natural than that of Kuin., Olsh., Heinr., &c., who suppose that the days which he had already spent at Cæsarea are *not to be counted*, because his raising disturbances while in custody was out of the question. The view advocated by Wieseler (Chron. der Apost.-gesch. pp. 103 ff.), that Paul was *apprehended* on the *very day* of his appearance with the men in the temple, I cannot but regard, notwithstanding his arguments in its favour, as inconsistent with the text of ch. xxi. 26, 27; as also his idea that the Apostle *did not take the vow on himself*: the expression σὺν αὐτοῖς ἁγνισθείς clearly negativing the latter supposition; and τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ver. 26, being manifestly, unless to one warped by a hypothesis, identical with αἱ ἑπτὰ ἡμέραι of ver. 27. See note there. I mention this *here*, because these suppositions materially affect his arrangement of the twelve days, which he gives thus: 2nd, from Cæsarea to Jerusalem; 3rd, interview with James; 4th, (Pentecost) visit to the temple with the Nazarites, *and apprehension*; 5th, before the Sanhedrim; 6th, departure from Jerusalem; 7th, arrival in Cæsarea; then, five days from *that* (but see note on ver. 1), Ananias, &c., *leave* Jerusalem (but how does this appear from ver. 1? κατέβη must surely denote their arrival at Cæsarea, where the narrator, or, at all events, the locus of the history is); 13th, arrival of Ananias, &c., at Cæsarea, *and* hearing (improbable) of Paul. So that the above hypotheses are not the *only* reasons for rejecting Wieseler's arrangement.

w Luke viii. 39. xv. 14. x = here only. y παραστῆσαι ὅτι ταύτην ἔχει ἰσχύν, Jos. Antt. viii. 2. 5. Xen. Œc. xiii. 1. y constr., John xvii. 9. Heb. v. 8. 2 Pet. ii. 12. z and constr., ver. 8. a see ch. ix. 2 reff. b ver. 6. c ch. vii. 7 reff. d ch. xxii. 3 reff. e = dat., Luke i. 20 al. fr. 2 Chron. ix. 6. f ch. xxii. 12 reff. g ch. xiii. 15 reff. h constr. (if dat. of agency), Matt. vi. 1. Luke xxiii. 15. xxiv. 35. Gen. xxxi. 15. i 1 Pet. i. 21. (John v. 45. 2 Cor. i. 10.) see 1 John iii. 3. (ch. xxvi. 18.) k ver. 20. ch xxv. 25. Rom. xiii. 6. 2 Cor. ii. 3. vii. 11, &c. l = ch. xxiii. 21. Tit. ii. 13. Jude 21. 2 Macc. viii. 11. m ch. xvii. 18 reff. see Dan. xii. 2. n ch. xi. 28 reff. o = Matt. vi. 7. John xvi. 30 al. p here only †. 2 Macc. xv. 4 only. ἄσκει τοιαύτη νοῦν ἀ' αἰώνος μένειν, Soph. Electr. 1024. q 1 Cor. x. 32. Phil. i. 10 only. P.† Sir. xxxv. (xxxii.) 21 only. r 2 Cor. i. 12 reff.

ABEH LPℵ a b c d f g h k l m o p 13

C -πιδα ἔχων... ABCEH LPℵ a b c d f g h k l m o p 13

w κατὰ τὴν πόλιν 13 οὔτε x παραστῆσαι δύνανται σοι περὶ ὧν νυνὶ z κατηγοροῦσίν μου. 14 ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν a ὁδὸν ἣν λέγουσιν b αἵρεσιν οὕτως c λατρεύω τῷ d πατρῴῳ θεῷ, e πιστεύων πᾶσιν τοῖς f κατὰ τὸν g νόμον καὶ [τοῖς ἐν] h τοῖς g προφήταις γεγραμμένοις, 15 i ἐλπίδα ἔχων i εἰς τὸν θεὸν ἣν καὶ k αὐτοὶ k οὗτοι l προσδέχονται, m ἀνάστασιν n μέλλειν n ἔσεσθαι δικαίων τε καὶ ἀδίκων. 16 o ἐν τούτῳ καὶ αὐτὸς p ἀσκῶ q ἀπρόσκοπον r συνείδησιν

13. *ουδε* BN p. Steph aft *παραστησαι* (Tischdf (ed 7) is wrong) ins *με*, with c f g l m 66[1]-9. 78. 96-7. 100-4-6-42 [copt æth(Treg)]; *μοι* 2. 18. 161; *σοι* 15. 133-80; *με νυν* HP 27-9. 98-9 Thl-sif; *μοι νυν* 177: [*νυν* b l o:] om ABELN p 13(sic) rel [vulg syrr sah arm]. rec om *σοι*, with HLP rel syr sah æth Chr: ins ABEN a[2] d g k m p 13. 40 vulg Syr copt arm. rec (for *νυνι*) *νυν*, with EHLP 13. 36 rel: om k 3. 30: txt ABN d m p 137 Thl-fin.

14. ins *μου* bef *θεω* 137: *patri deo meo* [am demid fuld, *p. et d. m.*] vulg[-clem]. om *πασιν* B. om *τον* B 56 Chr[1]. Steph om *τοις εν*, with AHLP N[3](*εν τοις*) 13 rel vulg coptt æth [arm] Thl-sif: elz om *τοις*, with (syrr) Epiph[1] Chr[1]: txt BEN[1] b c k m o p 36. 40. 137 Thl-fin.

15. for *εις, προς* CN a 68-9 Thl-fin. om *τον* C 180. om *ουτοι* N [arm ?]. rec aft *εσεσθαι* ins *νεκρων* (*supplementary addition*), with EHLP rel 36 syrr æth Thl-sif: om ABCN k p 13. 40 vulg coptt arm Chr Thl-fin.

16. rec *δε* (*και not being understood*), with HP 13 rel copt: *δε και* c g 25. 80. 100-77 arm Chr[1] Thl-sif: *τε και* m: txt ABCELN b d k o p 40. 137 vulg syrr sah [æth] Thl-fin. *εχων* HLP rel 36. 137 Chr: txt ABCEN d p 13 vulg syrr coptt Thl Œc.

12. **κατὰ τὴν πόλ.**] **throughout the city**, 'any where in the city;' as we say, '*up and down the streets.*' 14.] The **δέ** here has its peculiar force, of taking off the attention from what has immediately preceded, and raising a new point as more worthy of notice. But ('*if thou wouldst truly know the reason why they accuse me*'), 'hinc illæ lacrymæ.' **αἵρεσιν**, in allusion to *αἱρέσεως* used by Tertullus, ver. 5. The word is capable of an indifferent or of a bad sense. Tertullus had used it in the latter. Paul explains what it really was. **οὕτως** = *κατὰ ταύτην*. Notice in the words **πατρῴῳ θεῷ** the skill of Paul. The term was one well known to the Greeks and Romans, and which would carry with it its own justification. "Invisum quippe erat gentibus, nominatim etiam Romanis, si quis se peregrinis aut diis aut deorum cultibus addiceret; præterea Judæis per multa imperatorum et magistratuum decreta et senatus consulta sancita erat potestas, Deum patrium colendi, patriis ritibus et sacris utendi. Jos. Antt. xiv. 17; xvi. 4" (Kuinoel). In his address *to the Jews* (ch. xxii. 14) the similar expression *ὁ θ. τῶν πατέρων ἡμῶν*, brings out more clearly those **πατέρες**, in whom Felix had no interest further than the identification of *Paul's religion with that of his ancestors* required. **κατὰ τ. π.**] See on *κατ. τ. πόλιν*, above. Then (if the words in brackets be omitted: and it is not easy to imagine that St. Luke wrote them) the dat. is used of the personal agents, the prophets. He avoids saying '*by Moses*,' because the mention of *the law* would carry more weight. 15. **αὐτοὶ οὗτοι**] It would appear from this, that the High Priest and the deputation *were not of the Sadducees*. But perhaps this inference is too hasty; Paul might regard them as representing the whole Jewish people, and speak *generally*, as he does of the same hope ch. xxvi. 7, where he assigns it to *τὸ δωδεκάφυλον ἡμῶν*. **νεκρῶν**, inserted here in some mss. to fill up the meaning, is not likely to have been spoken by the Apostle. The juxtaposition of those words, which excited mockery even when the Gospel was being *directly preached*, would hardly have been hazarded in this defence, where every expression is so carefully weighed. 16. **ἐν τούτῳ**] **Accordingly**, i. e. 'having and cherishing this

ἔχειν [e]πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους [f]διὰ παντός. 17 [u]δι' ἐτῶν δὲ [v]πλειόνων [w]ἐλεημοσύνας [x]ποιήσων [y]εἰς τὸ ἔθνος μου [z]παρεγενόμην καὶ [a]προσφοράς, 18 [b]ἐν * αἷς εὗρόν με [c]ἡγνισμένον ἐν τῷ ἱερῷ, οὐ [d]μετὰ [e]ὄχλου οὐδὲ [d]μετὰ [f]θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, 19 οὓς ἔδει [g]ἐπὶ σοῦ [h]παρεῖναι καὶ [i]κατηγορεῖν εἴ [k]τι [kl]ἔχοιεν [m]πρὸς ἐμέ. 20 ἢ [n]αὐτοὶ [n]οὗτοι εἰπάτωσαν τί εὗρον [ἐν ἐμοὶ]

e = Rom. v. 1 reff.
f ch. ii. 25 reff.
u = Matt. xxvi. 61. Gal. ii. 1 al. Deut. xv. 1.
v = ch. ii. 40 reff.
w ch. ix. 36 reff.
x = ch. x. 2 reff.
y = ch. ii. 22. Luke ix. 13 al.
z absol., ch. xvii. 10 reff.
a ch. xxi. 26 reff.
b = Mark vi. 48. Luke xvi. 10 al.
c ch. xxi. 24, 26 reff.
d = ch. v. 26 al.
e Luke xxii. 6. Ezek. xxiii. 24.
f ch. xxi. 34 reff. Ezek. vii. 11.
g ch. xxiii. 30 reff.
h see ch. x. 33.
i ver. 2. k Matt. v. 23. Mark xi. 25 al. edn. 6, § 41. b. 4. c.
l opt. (subjective possibility), = ch. xvii. 27. Luke xxii. 23 al. Winer,
m = ch. xxv. 19. 1 Cor. vi. 1. Col. iii. 13.
n ver. 18.

αἷς προς ins τε L b c d h l o 137 syr Chr Thl-fin. δια παντος bef προς E c: om δια παντος 32. 42. 57[1]. 137.

17. rec παρεγενομην bef ελεημοσυνας κ.τ.λ. (*transposn for perspicuity*), with HLP rel [syrr coptt æth] Chr$_1$; και προσφ. bef παρεγ. EN^3 c 137: om παρεγ. A: txt BCN^1 m p 13. 40 vulg Thl-fin.

18. *rec οἷς, with HLP rel Chr$_1$ Thl-sif: αις (*corrn to suit προσφορας ?*) ABCEN b^1 c o [p] 13. 36. 40. 137 Thl-fin. aft θορυβου ins *et apprehenderunt me clamantes et dicentes tolle inimicum virum* demid. elx om δε, with HLP [æth arm] Thl-fin: ins ABCEN p 13 rel 36. 40. 137 vulg syr coptt Thl-sif. ins των bef αχρι CE b c f o 36. 40. 137 Thl. ιουδαιων E b c o 36 syr.

19. Steph δει, with HL b f g k l m o 137 sah æth Chr$_1$: txt ABCEPN p 13. 36 rel vulg syrr copt [arm] Chr$_1$ Thl. rec με, with HLP rel 36 Chr: txt ABCEN p 13.

20. for η, ει (*itacism ?*) AC. rec ins ει bef τι (*corrn from ver* 19), with a c vulg syr [(æth)]: om ABCEHLPN p 13. 36 rel Syr copt arm Chr$_1$. om εν εμοι ABN p 13. 40: ins CEHLP rel 36 [vulg syrr copt arm] Chr.

hope;' see reff. καί] also, '*as well as they.*' 17.] δέ refers back to the former δέ, ver. 14. 'But the matter of which they complain is this, that after an absence of many years,' &c. See 1 Cor. xvi. 3, 4; 2 Cor. viii. ix. notes, ch. xx. 4. 18.] De W. observes, that ἡγνισμ. can only refer to προσφ., not to ἐλεημ.: thus αἷς may have been altered to οἷς, to give a general neuter sense, *amidst which occupations:* and the sense will be among or engaged in which offerings: it being in the temple. But this seems far-fetched and unlikely, and Meyer's supposition, that οἷς has been altered to αἷς to suit προσφοράς, certainly has an air of probability. The use of a verb referring to two substantives, to only one of which it is applicable, is too common to require illustration. But, as so often in this book, we must follow the best MSS., our only fixed evidence, as against any questionable subjective considerations. The construction is irregular. A subject to εὗρον has to be supplied by a reference to some nominative case implied in οὐ μετὰ ὄχ. οὐδὲ μ. θορ., thus: amidst which they found me purified in the temple, none who detected me in the act of raising a tumult .... but certain Asiatic Jews .... This would leave it to be inferred that no legal officers had apprehended him, but certain private individuals, illegally; who besides had not come forward to substantiate any charge against him. Bornemann would supply οὐχ οὗτοι μέν before τινες δέ; but the objection to this is, that the negative οὐ μετὰ ὄχ. .... stands already as the proper opponent clause to τινες δέ, and we should thus have two negative clauses together. On this sense of δέ, see Viger, ed. Hermann, p. 16, note 24; and Hermann's note, p. 702. 19. The latter remarks, "intelligitur in hac formula, *quam malum, stultum est*, vel simile quid."

19.] ἔχοιεν, not ἔχουσιν, implying the subjective possibility merely, and disclaiming all knowledge of what the charge might be. The sentence is an anacoluthon: δεῖ is absolutely asserted in the present: then ἔχοιεν in the opt. follows, as if the hypothetical ἔδει had been used: and hence the correction to ἔδει. (So I wrote in former editions, and so I still believe: but the text must follow the evidence of the great MSS. [1870.]) On the opt. after the hypothetical indicative, see Bernhardy, Syntax, p. 386 ff. This also is a skilful argument on the part of the Apostle:—it being the custom of the Romans not to judge a prisoner without the accusers face to face, he deposes that *his real accusers were the Asiatic Jews* who first raised the cry against him in the

ABCEH LPℵ a b c d f g h k l m o p 13

o ch. xviii. 14 reff.
p ch. iv. 15 reff.
q = ch. xiii. 27 al.
r attr., ch. i. 1 reff.
s sor. redupl., here only. Num. xi. 2. LXX almost always.
t 1 Cor. xv. 12 reff.
u ch. xxiii. 6 reff.
v here only. (Ps. lxxvii. 21. See Schleusn. Lex. V. T. in voc.)
w ch. xviii. 26 reff.
x = ch. ix. 2 reff.
y absol., ver. 1.
z ch. xxiii. 15 only (reff.).
a ch. xxv. 14. Eph. vi. 21. Phil. i. 12. Col. iv. 7.
b Luke viii. 35. ch. xviii. 2 al.
c = ch. xii. 5, 6 reff.
d = here (2 Cor. ii. 13. vii. 5. viii. 13. 2 Thess. i. 7) only. L.P. 2 Chron. xxiii. 15.
e = ch. xvi. 6 reff.
f = ch. iv. 23. 1 Tim. v. 8. see John i. 11. Titus i. 12.
g = ch. xiii. 36 (reff.). xx. 34 only.

[o] ἀδίκημα στάντος μοῦ [g] ἐπὶ τοῦ [p] συνεδρίου, 21 ἢ περὶ μίας
[q] ταύτης [r] φωνῆς [s] ἐκέκραξα ἐν αὐτοῖς ἑστώς, ὅτι περὶ
[t] ἀναστάσεως [t] νεκρῶν ἐγὼ [u] κρίνομαι σήμερον [g] ἐφ' ὑμῶν.
22 [v] ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, [w] ἀκριβέστερον εἰδὼς τὰ
περὶ τῆς [x] ὁδοῦ, εἶπας "Οταν Λυσίας ὁ χιλίαρχος [y] κατα-
βῇ, [z] διαγνώσομαι [a] τὰ [a] καθ' ὑμᾶς, 23 [b] διαταξάμενος τῷ
ἑκατοντάρχῃ [c] τηρεῖσθαι αὐτόν, ἔχειν τε [d] ἄνεσιν, καὶ
μηδένα [e] κωλύειν τῶν [f] ἰδίων αὐτοῦ [f] ὑπηρετεῖν αὐτῷ.

21. φωνης bef ταυτης E c k 137 syr Thl-sif. rec εκραξα, with EHLP rel 36 Thl-fin: txt ABCℵ a b d m o p 13. 40 Chr$_2$ Thl-sif. rec εστως bef εν αυτοις (*corrn to avoid ambig of reference of* εν αυτ. ?), with HLP rel syrr [arm] Chr: txt ABCEℵ c k m p 13. 40. 137 vulg copt Thl. om εγω C. rec υφ (*corrn, the force of* εφ *not being perceived*), with EHLPℵ rel 36 vulg [copt] Chr: [αφ e:] txt ABC m p 13. 40 Syr (æth).

22. rec at beg ins ακουσας δε ταυτα (omitting the δε following), with [H]LP rel 36 Thl: om ABCEℵ c p 13. 40. 137 vulg syrr copt (æth) arm Chr.—ο φηλιξ ανεβαλετο αυτους L &c as above: ο φηλιξ bef αυτους c Chr: αυτοις p. rec ειπων (*corrn to more usual form*), with EHLP rel 36: txt ABCℵ p. for καθ, κατεσε (but corrd) ℵ^1.

23. aft διαταξαμενος ins τε, with H rel vulg[*juxtaque* (so E-lat) æth] Syr Chr$_1$; δε L: om ABC E[-gr] Pℵ b^1 c o p 13. 36. 40. 137 syr copt arm Thl-fin. {εκατονταρχω E 13:} χιλιαρχη ℵ^1, but corrd by ℵ^1 or ℵ-corr^1. rec (for αυτον) τον παυλον, with HLP rel Syr æth Chr [Thl-sif]: txt ABCEℵ c k p 13. 36. 40. 137 vulg syr copt arm Thl-fin. rec aft υπηρετειν adds η προσερχεσθαι, with HLP rel 36 Chr: om ABCEℵ p 13 vulg syrr copt arm.

temple,—*not the Sanhedrim*, who merely received him at the hands of others,—and that *these were not present*. 20.] **Or let these persons themselves say, what fault they found in me while I stood before the Sanhedrim, other than in the matter of this one saying.** . . . . τί serves for τί ἄλλο. So in English: **What fault but this**: i. e. 'What *other* fault but this.'

21.] ἐφ' ὑμ., **before you**: less usual than ὑφ' ὑμ., which is probably a correction. 22. ἀνεβάλετο αὐτ.] '*ampliavit eos*:' viz. both parties. ἀκρ. εἰδὼς τὰ π. τ. ὁδ.] These words will bear only one philologically correct interpretation, **having more accurate knowledge about the way**: not, '*till he should obtain* more accurate knowledge' (ungrammatical): nor, '*since he had now obtained*' (viz. by Paul's speech: but εἰδώς cannot be rendered 'certior factus'). But this, the only right rendering, is variously understood. Chrys. says: ἐπίτηδες ὑπερίθετο (he adjourned the case purposely), οὐ δεόμενος μαθεῖν, ἀλλὰ διακρούσασθαι βουλόμενος τοὺς Ἰουδαίους. ἀφεῖναι οὐκ ἤθελε δι' ἐκείνους. Luther and Wolf: "distulit, . . . non quod sectæ ignarus esset, aut pleniorem sibi notitiam ejus comparare vellet, sed quia, cum satis illam jam cognitam haberet, Judæos amplius sibi molestos esse nolebat." But these interpretations, as De W. observes, overlook the circumstance, that such a reason for adjournment would be as unfavourable to *Paul*, as to the *Jews*. Meyer explains it, that he adjourned the case, '*because*,' &c. But this (De W.) would imply that he was favourably disposed to *Paul*. The simplest explanation is that given by De W.: He put them off to another time, not as requiring any more information about 'the way,' *for that matter he knew before*,—but waiting for the arrival of Lysias. Whether Lysias was expected, or summoned, or ever came to be heard, is very doubtful. The *real* motive of the 'amplius' appears in ver. 26. The comparative implies, "more accurate than to need additional information." διαγν. τὰ καθ' ὑμ.] **I will adjudge your matters.** So in reff. also. 23.] διαταξάμενος is in apposition with εἶπας, and both belong to ἀνεβάλετο. ἄνεσιν] De W. and Meyer explain this of '*custodia libera*,' φυλακὴ ἄδεσμος (Arrian, Exp. ii. 15). But this can hardly be. Lipsius (Excurs. II. on Tacit. Ann. iii. 22; vi. 3, cited by Wieseler, Chron. d. Apost.-g. p. 380) says, 'Prætor *custodiam militarem* alia duplex, apud magistratus, et apud vades. Apud magistratus,

24 Μετὰ δὲ [h] ἡμέρας [h] τινὰς [i] παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικί, οὔσῃ Ἰουδαίᾳ, [k] μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς [l] εἰς χριστὸν πίστεως. 25 [mn] διαλεγομένου δὲ αὐτοῦ περὶ [no] δικαιοσύνης καὶ [p] ἐγκρατείας καὶ τοῦ [q] κρίματος τοῦ [r] μέλλοντος, [s] ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη [t] Τὸ [t] νῦν [t] ἔχον πορεύου, [u] καιρὸν δὲ [v] μεταλαβὼν [w] μετακαλέσομαί σε· 26 ἅμα καὶ ἐλπίζων ὅτι [x] χρήματα δοθήσεται αὐτῷ ὑπὸ

h ch. x. 48 reff.
i absol., ch. xvii. 10 reff.
k ch. x. 5 reff.
l ch. xx. 21. xxvi. 18. Col. ii. 5. Paul, or of Paul, only.
m ch. xvii. 2 reff.
n Isa. lxiii. 1.
o absol., ch. xvii. 31 reff.
p Gal. v. 23. 2 Pet. i. 6 (bis) only †. Sir. xviii. 30 (title)‖
q = Heb. vi. 2. 1 Pet. iv. 17. Rev. only. (-τής, Tit. i. 8. -τεύεσθαι, 1 Cor. vii. 9. ix. 25.) xx. 4. (Prov. xxi. 15 al.)
r = Matt. xii. 32. Rom. v. 14 al.
s ch. x. 4 reff.
t here only. Tobit vii. 11.
u = Gal. vi. 10. Hagg. i. 2, 4.
v = (and constr.) here (ch. ii. 46 reff.) only. μεταλ. καιρ. ἀρμόττοντα, Polyb. ii. 16. 15.
w ch. vii. 14 reff.
x ch. iv. 37 reff.

24. τινας bef ημερας AE c 137 vulg Syr [Chr_1]: txt BCHLPℵ 13. 36 rel [syr Thl]. rec aft γυναικι ins αυτου, with Eℵ[1-2] rel vulg [syrr copt arm] Thl-sif Œc: pref ιδια BC^2 [a b k m o] 36 [syr-mg(appy)] Amm-c_1 Thl-fin: ins both A [ℵ-corr[1]] p: om both C^1HLP [c f g h l] Chr. (*Both* ιδια *and* αυτου *are additions to fix the sense of* γυναικι.) aft ιουδαια ins παρακαλουση οπως ιδη τον παυλον και ακουση τον λογον ως ουν εβουλετο ικανον ποιησαι εποιησεν τουτο syr-mg. ius και bef μετεπεμψατο ℵ[1](ℵ[2] disapproving). om αυτου C^1. aft χριστον ins ιησουν ELℵ[1] d f g h l m p 36 vulg [demid] syr copt Chr Thl-fin; ιυ(sic) B: pref, am(and fuld tol) æth [arm]: om A C^{1-2}(appy) HP ℵ-$corr^{1-2}$ 13 rel Syr Thl-sif.

25. εγκρατειας και δικαιοσυνης ℵ. μελλοντος bef κριματος (omg του) C m 40 arm Chr-$comm_1$. rec aft μελλοντος ins εσεσθαι (*appy a corrn aft ver* 15), with HLP rel Chr_2: om ABCEℵ p 13. 36. 40. 137 [not exprd in vulg syrr copt æth arm]. aft εμφοβος ins δε A[H copt(Treg)]. εχων L 13: εχουν H. παραλαβων A: λαβων a b d k o p 13. 40 Thl-sif.

26. rec ins δε bef και, with copt Thl-fin: om ABCEHL[P]ℵ p 13. 36 rel 137 vulg syr [arm] Chr_1 Thl-sif. om 1st αυτω B: αυτω bef δοθησεται c.

quum reus Consuli, Prætori, Ædili, interdum et Senatori, etiam non e magistratu, committebatur: quod nonnisi in *reis illustrioribus* usurpatum, eaque *custodia libera* dicta: vid. Tacit. Ann. vi. 3; Sall. Cat. xlvii.; Liv. vi. 36; Cic. Brut. xcvi.; Dio lviii. 3. Custodia apud vades, quum eorum periculo fidejussoribus reus tradebatur: vid. Tacit. Ann. v. 8; Suet. Vitell. 2.' Now, Wieseler argues, as Paul *was not bailed*,—and was not 'e reis illustrioribus,' and besides was *delivered to a centurion to keep*, his cannot have been 'custodia *libera*,' but '*militaris*:' relaxed however as much as was consistent with safe custody. He cites Josephus, who says (Antt. xviii. 6. 10) of the custody of Agrippa, φυλακὴ μὲν γὰρ καὶ τήρησις ἦν, μετὰ μέντοι ἀνέσεως τῆς εἰς τὴν διαιταν. Remission, or relaxation, would be a better rendering than '*liberty*.' **24.** παραγεν.] Into the hall or chamber where Paul was to speak. Δρουσίλλῃ] She was daughter of Herod Agrippa I. (see ch. xii.) and of Cypros,—and sister of Agrippa II. She was betrothed at six years old (Jos. Antt. xix. 9. 1) to Epiphanes, son of Antiochus, king of Commagene; but (Antt. xx. 7. 1) he declining the marriage, not wishing to be circumcised and become a Jew, she was married to the more obsequious Azizus, king of Emesa. Not long after, Felix, being enamoured of her beauty, persuaded her, by means of a certain Simon, a Cyprian magician (see note on ch. viii. 9), to leave her husband and live with him (Antt. xx. 7. 2). She bore him a son, Agrippa: and both mother and son perished in an eruption of Vesuvius, in the reign of Titus (ibid.). The Drusilla mentioned by Tacitus (Hist. v. 9), a granddaughter of Antony and Cleopatra, must have been *another wife* of Felix, who was *thrice* married, and each time to persons of royal birth; 'trium regnarum maritus,' Suet. Claud. 28. **25.**] It is remarkable that Tacitus uses of Felix (Ann. xii. 54) the expression 'cuncta malefacta sibi impune ratus.' The fear of Felix appears to have operated merely in his *sending away* Paul: no impression for *good* was made on him. **26.**] 'Lex Julia de repetundis præcipit, ne quis ob hominem in vincula publica conjiciendum, vinciendum, vincirive jubendum, exve vinculis dimittendum; neve quis ob hominem condemnandum absolvendumve . . . . aliquid acceperit.' Digest. xl. 11. 3. Cited by Mr. Humphry, who observes: Albinus, who succeeded Festus, so much encouraged this kind of bribery, that no malefactors remained in prison, except those who did

ABCEH LPℵ a b c d f g h k l m o p 13

w 1 Cor. vi. 18 reff.
x ch. xxiv. 27 (reff.).
y ch. xl. 2 reff.
z = ver. 20. Rom. iii. 4, from Ps. l. 4 (6).
a ch. xxiii. 30 reff.
b constr., Matt. x. 36. Luke xii. 6. John iii. 31. ch. xxvi. 26. 1 Cor. i. 10. v. 2 al.
c compar. = ch. xxvii. 13.
d ch. xxiii. 28 reff.
e ch. xxiii. 29 reff.

οὔτε [w]εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι [w]ἥμαρτον. 9 ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις [x]χάριν [x]καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπεν Θέλεις [y]εἰς Ἱεροσόλυμα [y]ἀναβὰς ἐκεῖ περὶ τούτων [z]κριθῆναι [a]ἐπ' ἐμοῦ; 10 εἶπεν δὲ ὁ Παῦλος [a]Ἐπὶ τοῦ [1]βήματος Καίσαρος ἑστώς [b]εἰμι, οὗ με δεῖ [z]κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ σὺ [c]κάλλιον [d]ἐπιγινώσκεις. 11 εἰ μὲν οὖν ἀδικῶ καὶ [e]ἄξιον [e]θανάτου πέπραχά τι, οὐ

above), with HP rel 36 Chr$_1$ Thl-sif: του παυλου απολογουμενου αυτου L: txt ABCEℵ c m p 13. 40. 137 vulg syrr copt æth [arm] Thl-fin Lucif$_1$.—add δε (aft the first word) E 36 am(and demid fuld [tol]) Thl-sif Lucif$_1$. τε Syr. om τι 57. 80. 105: τινα 137.

9. for δε, ουν A (k 40[omg ο]). rec τοις ιουδαιοις bef θελων, with HLP rel Chr$_1$ Thl-sif: txt ABCEℵ c k m p 13. 40. 137 vulg[-clem(after καταθεσθαι) am fuld demid tol syrr copt] arm Thl-fin. χαριτα A. rec κρινεσθαι, with HLP rel 36 Chr [Thl-sif]: txt ABCEℵ d k p 13. 40 Thl-fin.

10. om ο A f. εστως bef επι του βηματος καισαρος ℵ^1 m [(copt)]: B has it in both places. ηδικηκα Bℵ (p). γινωσκεις C c d^1 2. 30. 137.

11. rec (for ουν) γαρ (*corrn, as Meyer, because ει μεν ουν seemed contradictory to ουδεν ηδικησα*), with HLP rel [vulg syr æth] Thl-sif: om 40 E-lat: txt ABC E-gr ℵ d k p 36 copt [arm] Chr-comm$_1$ Thl-fin. (13 def.) for και, η E 29 vulg [Syr] Chr-comm$_1$.

8.] These were the three principal charges to which the πολ. κ. βαρ. αἰτ. of the Jews referred (Meyer). 9.] κριθῆναι, the aor., refers to the *one act*, of *deciding finally* concerning these charges. This not having been seen, the later MSS. have substituted κρίνεσθαι, which is more '*going to law*,' '*being involved* in a trial.' The question is asked of Paul as a Roman citizen, having a right to be tried by Roman law: and more is contained in it, than at first meets the eye. It *seems* to propose only a change of *place*; but doubtless in the ἐκεῖ κριθῆναι was contained by implication a sentence pronounced by the Sanhedrim. ἐπ' ἐμοῦ may mean no more than ἐπὶ σοῦ, ch. xxvi. 2, viz., that the procurator would *be present* and sanction the trial: so Grot., "visne a synedrio judicari me præsente?" Otherwise, a journey to Jerusalem would be superfluous. Festus may very probably have anticipated the rejection of this proposal by Paul, and have wished to make it appear that the obstacle in the way of Paul being tried by the Sanhedrim arose not from *him*, but from the prisoner himself. 10.] Paul's refusal has a positive and a negative ground —1. '*Cæsar's tribunal is my proper place of judgment*: 2. *To the Jews I have done no harm, and they have therefore no claim to judge me*' (De W.). ἐπ. τ. β. Καίσ.] Meyer quotes from Ulpian, "Quæ acta gestaque sunt a procuratore Cæsaris sic ab eo comprobantur, atque si a Cæsare ipso gesta sint." In οὗ με δεῖ κρίνεσθαι, Wordsworth has again fallen into the mistake of supposing με (and again in ver. 11) to be emphatic (see note, Matt. xvi. 18), which it cannot possibly be under any circumstances. The form of the sentence which would express the sense built by him on this error, would be, οὗ δεῖ ἐμὲ κριθῆναι, or οὗ ἐμὲ δεῖ κριθῆναι. But the sense, when thus given, surely is wholly alien from the person speaking and from the situation: as is also the understanding δεῖ as alluding to divine intimation made to him. The δεῖ is simply of his right as a Roman citizen: the με simply enclitic, and of no rhetorical force at all. κάλλιον] Not 'for the superlative,' here or any where else:—the comparative is elliptical, requiring 'than . . . .' to be supplied by the hearer: so also in reff. Here, the ellipsis would be readily supplied from Festus's own speech, which appeared to assume that there was some ground of trial before the Sanhedrim. κάλλιον will therefore mean, **better than thou choosest to confess.** We have an ellipsis of the same kind in our phrase '*to know better*.' Or it may be in this case as in 2 Tim. i. 18, '*better, than that I need say more on it*:' but I prefer the other interpretation.

11.] Both readings, εἰ μὲν γάρ, and εἰ μὲν οὖν, will suit the sense. In the former case, it is, '*For if I am an offender*, ...:' in the latter, If, now, I am an offender . . . . ,—taking up the supposition *generally*, after having denied the *particular*

[f] παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ [g] οὐδέν ἐστιν [g] ὧν οὗτοι [h] κατηγοροῦσίν μου, οὐδείς με δύναται αὐτοῖς [i] χαρίσασθαι. Καίσαρα [k] ἐπικαλοῦμαι. 12 τότε ὁ Φῆστος [l] συλλαλήσας μετὰ τοῦ [m] συμβουλίου ἀπεκρίθη Καίσαρα [k] ἐπικέκλησαι, [n] ἐπὶ Καίσαρα [n] πορεύσῃ.

13 ο Ἡμερῶν δὲ [p] διαγενομένων [o] τινῶν Ἀγρίππας ὁ βα-

f Luke xiv. 18, 19. 1 Tim. iv. 7. Heb. xii. 25 (bis). L.P.H. Esth. iv. 8.
g ch. xxi. 24.
h and constr., ch. xxiv. 8 reff.
i = ver. 16 only. see ch. iii. 14 reff.
k = here, &c., 4 times. ch. xxvi. 32. xxviii. 19 only. see ch. ii. 21. Luke iv. 38. dat., Luke ix. 30] Mk. xxii. 4 only. Exod. xxxiv. 35. xii. 14 al.) Prov. xv. 22 Theod.
l w. μετά, Matt. xvii. 3. πρός,
m = here only †. (Matt.
n ch. ix. 11. xvii. 14.
o ch. x. 48 reff.
p Mark xvi. 1. ch. xxvii. 9 only †. 2 Macc. xi. 26 only.

for το, του H f l m o Thl. for μου, μοι L 78[1]. for αυτοις, τουτοις CL 36: txt ABEHPN p rel Chr.

12. συμβουλου L 18: συνεδριου C: συνεδ. κ. συμβ. 68.

13. om τινων c k 1. 36. 137 Chr: τριων 3. 95. 108.

case of his having *offended the Jews*. Meyer and De Wette are at issue about the internal probability of these readings: I am disposed to agree with Meyer that a difficulty was felt in the οὖν (no expression is more frequently misunderstood and altered than μὲν οὖν) and it was corrected into γάρ. This εἰ assumes the *conviction* after proof; as the following εἰ does the *acquittal*. οὐδ. μέ ἔστιν.] Said of *legal* possibility: 'non fas est aliquem .....' The dilemma here put by Paul is, "*If I am guilty, it is not by them, but by Cæsar, that I must be (and am willing to be) tried, sentenced, and punished. If I am innocent, and Cæsar acquits me, then clearly none will be empowered to give me up to them: therefore, at all events, guilty or innocent, I am not to be made their victim.*"

Καίσ. ἐπικαλ.] I call upon, i. e. *appeal to* (provoco ad) **Cæsar**. This power (of 'provocatio ad *populum*') having existed in very early times (e. g. the case of Horatius, Livy i. 26), was ensured to Roman citizens by the Lex Valeria (see Livy ii. 8, U.C. 245), suspended by the Decemviri, but solemnly re-established after their deposition (Liv. iii. 55, U.C. 305), when it was decreed that it should be unlawful to make any magistrate from whom there did not lie an appeal. When the emperors absorbed the power of the populus and the tribunitial veto in themselves, the 'provocatio ad populum' and 'appellatio ad tribunos' were both made to the *princeps*. See Smith's Dict. of Antt. art. Appellatio. In Pliny's celebrated Epistle respecting the Bithynian Christians (x. 97), we read, "Fuerunt alii similis amentiæ: quos, quia cives Romani erant, adnotavi in urbem remittendos." 12. συμβουλίου] The '*conventus*,' or σύνοδος of citizens in the provinces, assembled to try causes on the ἀγοραίοις (ἡμέραις), see ch. xix. 38. A certain number of these were chosen as judices, for the particular causes, by the proconsul, and these were called his '*consiliarii*' (Suet. Tib. 33), or '*assessores*' (πάρεδροι, Suet. Galba 19). So in Jos. (B. J. ii. 16. 1), Cestius, on receiving an application from Jerusalem respecting the conduct of Florus, μετὰ ἡγεμόνων ἐβουλεύετο, i. e. with his assessors, or συμβούλιον. He consulted them to decide whether the appeal was to be conceded, or if conceded, to be at once acted on. (Mr. Lewin cites from the Digesta, xlix. 5. 7: 'Si res dilationem non recipiat, non permittitur appellare.')

The sense is stronger and better without a question at ἐπικέκλησαι. Thus were the two—the design of Paul (ch. xix. 21), and the promise of our Lord to him (ch. xxiii. 11)—brought to their fulfilment, by a combination of providential circumstances. We can hardly say, with De W. and Meyer, that these must have *influenced* Paul in making his appeal; that step is naturally accounted for, and was rendered necessary by the difficulties which now beset him; but we may be sure that the prospect at length, after his long and tedious imprisonment, of *seeing Rome*, must at this time have cheered him, and caused him to hear the ἐπὶ Καίσαρα πορεύσῃ of Festus with no small emotion. 13.] HEROD AGRIPPA II., son of the Herod of ch. xii. (see note on ver. 1 there), was at Rome, and seventeen only, when his father died (Jos. Antt. xix. 9. 1). Claudius (ib. 9. 2) was about to send him to succeed to the kingdom, but was dissuaded by his freedmen and favourites, and sent Cuspius Fadus as procurator instead. Soon after, Claudius gave him the principality of Chalcis, which had been held by his uncle Herod (Antt. xx. 5. 2),—the presidency of the temple at Jerusalem and its treasures (Antt. xx. 1. 3),—and the appointment of the High Priest. Some years after the same emperor added to his jurisdiction the former tetrarchy of Philip, and Batanæa, Trachonitis, and Abilene (Antt. xx. 7. 1), with the title of King

σιλεὺς καὶ Βερνίκη [q] κατήντησαν εἰς Καισάρειαν [r] ἀσπα- ABCEH
σάμενοι τὸν Φῆστον. 14 ὡς δὲ [s] πλείους ἡμέρας [t] διέτριβον LPℵ a b
ἐκεῖ ὁ Φῆστος τῷ βασιλεῖ [u] ἀνέθετο [v] τὰ [v] κατὰ τὸν Παῦλον, c d f g h
λέγων Ἀνήρ τις ἐστὶν [w] καταλελειμμένος ὑπὸ Φήλικος k l m o
[x] δέσμιος, 15 [y] περὶ οὗ [z] γενομένου μου [z] εἰς Ἱεροσόλυμα p 13
[a] ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ [b] πρεσβύτεροι τῶν Ἰου-
δαίων, [c] αἰτούμενοι κατ' αὐτοῦ [d] καταδίκην· 16 πρὸς οὓς
ἀπεκρίθην ὅτι οὐκ ἔστιν [e] ἔθος Ῥωμαίοις [f] χαρίζεσθαί τινα
ἄνθρωπον πρὶν ἢ ὁ [g] κατηγορούμενος [h] κατὰ [h] πρόσωπον
ἔχοι τοὺς [i] κατηγόρους, [k] τόπον τε [i] ἀπολογίας λάβοι

q ch. xvi. 1 reff. r ch. xviii. 22. xxi. 7. Exod. xviii. 7. s ch. ii. 40 reff. t ver. 6. u Gal. ii. 2 only. 2 Macc. iii. 9 ‡. v ch. xxiv. 22 reff. w ch. xxiv. 27. x ch. xvi. 25, 27 reff. y here only. 2 Macc. iii. 7. z = ch. xx. 16 reff. a ch. xxiii. 15 reff. b = ch. iv. 8 reff. c ch. xii. 20 reff. ver. 3.

d here only †. Wisd. xii. 27 only. Ælian, Var. Hist. v. 18. Herodian, vii. 4. e = John xix. 40. Heb. x. 25. (ch. vi. 14 reff.) f = ver. 11. g absol., ch. xxiv. 2 reff. pass., ch. xxii. 30 reff. h 2 Cor. x. 1 reff. i ch. xxiii. 30 reff. k = Rom. xv. 23. Heb. viii. 7. xii. 17. Wisd. xii. 10, 1 ch. xxii. 1. 1 Cor. ix. 3. 2 Cor. vii. 11. Phil. i. 7, 16. 2 Tim. iv. 16. 1 Pet. iii. 15 only †. Wisd. vi. 10 only.

βερενικη C[2] arm : *βερηνικη* (appy) C[1], but ver 23, C has *βερονικης*, and so here E-lat demid tol Cassiod$_1$. [*κατηντησαν* C.] rec *ασπασομενοι*, with p rel 36 vulg E-lat syrr [arm] Chr$_1$ Thl-fin : txt AB E-gr HLPℵ [k[1] l[1](appy) m(Scr)] copt æth Thl-sif. (C is uncertain.)

14. *διετριβεν* HP d f g k l æth-rom Thl-sif. [om *τα* A[1] k[1](appy).]

15. *ενεφανισθησαν* B[1](txt B[2-3], Tischdf). aft *ενεφανισαν* ins *μοι* E-gr vulg arm. rec *δικην* (*see note*), with EHLP p rel 36 Chr$_1$: txt ABCℵ 13. 40 Bas$_1$, *damnationem* vulg.

16. *ρωμαιους* P m 101. *τινα* C o 27-9. 105. rec aft *ανθρωπον* ins *εις απωλειαν*, with HLP rel 36 Syr syr-w-ast Chr$_1$ Thl : om ABCEℵ c p 13. 40 am fuld coptt [æth] arm Ath$_1$ Thdrt$_1$ Bas$_1$; *damnare* (= *χαριζ . . . εις απωλειαν*) vulg-ed [demid tol] : *donare* am fuld. *εχοι* bef *κατα προσωπον* ℵ. for *τε*, *δε* B E-gr.

(B. J. ii. 12. 8). Nero afterwards annexed Tiberias, Tarichea, Julias, and fourteen neighbouring villages to his kingdom (Antt. xx. 8. 4). He built a large palace at Jerusalem (ib. 8. 11); but offended the Jews by constructing it so as to overlook the temple (ib.), and by his capricious changes in the high priesthood,—and was not much esteemed by them (B. J. ii. 17. 1). When the last war broke out, he attached himself throughout to the Romans. He died in the third year of Trajan, and fifty-first of his reign, aged about seventy (Winer, Realw.). **Βερνίκη**] The Macedonian form (Βερενίκη or Βερονίκη) for Φερενίκη. She was the eldest daughter of Herod Agrippa I., and first married to her uncle Herod, prince of Chalcis (Antt. xix. 5. 1). After his death she lived with Agrippa her brother, but not without suspicion (*φήμης ἐπισχυούσης, ὅτι τῷ ἀδελφῷ συνῇει*, Antt. xx. 7. 3; see also Juv. Sat. vi. 156 ff.); in consequence of which (*οὕτως γὰρ ἐλέγξειν φέτο ψευδεῖς τὰς διαβολάς*, Antt. ib.) she married Polemo, king of Cilicia. The marriage was, however, soon dissolved (ib.), and she returned to her brother. She was afterwards the mistress of Vespasian (Tac. Hist. ii. 81), and of Titus (Suet. Tit. 7; Winer, Realw.). **ἀσπασάμενοι**] on his accession to the procuratorship, to gain his favour. **14. ἀνέθετο**] laid before, so reff. He did this, not only because Agrippa was a Jew, but because he was (see above) *governor of the temple*.

15.] It seems more probable that the unusual word *καταδίκη* should have been changed to *δίκη*, especially as *κατά* precedes, than the converse. Luke never uses *δίκη*, except as *personified*, ch. xxviii. 4; and in the only two places besides where it occurs in the N. T. (2 Thess. i. 9; Jude 7), it has the sense of *condemnation* or *punishment*; and in neither place is there any various reading. **16. χαρίζεσθαι**] The words inserted in the rec., *εἰς ἀπώλειαν*, are a correct supplement of the sense; to give up, i. e. *to his enemies, and for destruction*. De W. remarks, that the construction of *πρὶν* with an opt. without *ἄν*, is only found here in the N. T. (not that it occurs with *ἄν*). Hermann, on Viger, p. 442, restricts the opt. with *πρὶν ἤ* to cases where 'res narratur ut cogitatio alicujus:' so Paus., *μὴ πρότερον φάναι ζητοῦντι μηνύσειν πρὶν ἢ οἱ καὶ ἐν Ἀκροκορίνθῳ γένοιτο ὕδωρ*. On the practice of the Romans, here nobly and truly alleged, see citations in Grot. and Wetst. in loc. **τόπον**] This use of *τόπος*

περὶ τοῦ [m]ἐγκλήματος. 17 [n]συνελθόντων οὖν [αὐτῶν] [o]ἐνθάδε [p]ἀναβολὴν μηδεμίαν ποιησάμενος, [q]τῇ [q]ἑξῆς [r]καθίσας ἐπὶ τοῦ [r]βήματος ἐκέλευσα [r]ἀχθῆναι τὸν ἄνδρα· 18 περὶ οὗ [s]σταθέντες οἱ [t]κατήγοροι οὐδεμίαν [u]αἰτίαν [v]ἔφερον ὧν ἐγὼ [w]ὑπενόουν [πονηράν], 19 [x]ζητήματα δέ τινα περὶ τῆς ἰδίας [y]δεισιδαιμονίας εἶχον [z]πρὸς αὐτόν, καὶ περί τινος [a]Ἰησοῦ τεθνηκότος, ὃν [a]ἔφασκεν ὁ Παῦλος ζῆν. 20 [b]ἀπορούμενος δὲ ἐγὼ [c]εἰς] τὴν περὶ τούτων [d]ζήτησιν, [e]ἔλεγον [e]εἰ βούλοιτο πορεύεσθαι εἰς Ἱεροσόλυμα κἀκεῖ [f]κρίνεσθαι περὶ τούτων. 21 τοῦ δὲ Παύλου [g]ἐπικαλεσαμένου [hl]τηρηθῆναι αὐτὸν [i]εἰς τὴν τοῦ [k]σεβαστοῦ [l]διάγνωσιν, ἐκέλευσα [h]τηρεῖσθαι αὐτὸν ἕως οὗ [m]ἀναπέμψω αὐτὸν πρὸς Καίσαρα.

m ch. xxiii. 29 only †.
n = ch. i. 6 reff.
o ch. xvi. 28 reff.
p here only ‡. (Neh. v. 13.) ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο, Thucyd. ii. 42. (-βάλλεσθαι, ch. xxiv. 22.)
q ch. xxi. 1 reff.
r ver. 6 (reff.).
s ch. xi 13 reff.
t ver. 16.
u = Matt. xxvii. 37 al. Gen. iv. 13.
v John xviii. 29. 2 Pet. ii. 11 only. see ver. 7.
w ch. xiii. 25 reff.
x ch. xv. 2 reff.
y here only †. = Jos. Antt. xix. 5. 3. (-μων, ch. xvii. 22.)
z = ch. xxiv. 19 reff.
a ch. xxiv. 9 reff.
b Mark vi. 20 v. r. Luke xxiv. 4. John xiii. 22. 2 Cor. iv. 8. Gal. iv. 20 only. Gen. xxxii. 7. w. εἰς, here only. see Matthiæ, § 578. (-ρία, Luke xxi. 25.)
c = Rom. iv. 20.
d = 1 Tim. vi. 4. 2 Tim. ii. 23. Tit. iii. 9 (John iii. 25. ch. xv. 2. 1 Tim. i. 4) only †.
e constr., here only.
f ver. 9.
g ver. 11.
h ch. xii. 5, 6 reff.
i 2 Pet. ii. 4.
k = ver. 25 only †. see ch. xxvii. 1.
l here only †. Wisd. iii. 18 only. (-γνώσκειν, ch. xxiii. 15. xxiv. 22.)
m = Luke xxiii. 7 (11), 15 (Philem. 11) only †. Polyb. i. 7. 12.

17. rec ins αυτων, with AEHLPℵ p 13(sic) rel Chr$_1$: om B 40-2. 57. 81. 95^{1}-7: ενθαδε bef αυτων C c (137 [?]). μηδεμιαν bef αναβολην E k. ποιησαμενοι ℵ^{1}.

18. rec επεφερον, with HP rel Chr$_1$: υπεφερον 80 lect-5: txt ABCELℵ c p 13. 36. 40. 137. rec υπενοουν bef εγω, with EHLP rel 36 Chr Thl-sif: txt ABCℵ m p 13 vulg Thl-fin. rec om πονηραν, with HLP rel [copt] Chr Thl-sif: ins πονηρων BEℵ^{3} p; *malum* vulg; πονηρα C^{2}ℵ^{1}; πονηριας arm; πονηραν AC^{1} c k m 13(sic) 36. 40. 137 am(*malam*) syrr æth Thl-fin.

19. αυτους A. for εφασκεν, ελεγεν c 137.

20. rec ins εις, with CEL rel [Thl-fin]: om ABHPℵ b d f h k l o p Thl-sif.—om περι c m 137: aft περι ins την h k. rec τουτου (*coirca to suit* παυλος, or ιησου?), with HP rel Chr$_1$[-txt Thl-sif]: txt ABCELℵ c h k m p 13. 36. 40 syrr copt æth [(arm)] Chr$_2$ Thl-fin. for πορευεσθαι, κρινεσθαι ℵ^{1}. rec ιερουσαλημ, with LP 13[e sil] rel [Thl-sif]: txt ABCEHℵ c k m p 36. 137 Thl-fin. κριθηναι L.

21. for τηρηθηναι, τηρεισθαι C. αυτον bef τηρεισθαι c 13. 68. 137 [Thl-sif]. rec πεμψω (*neglect of force of compound*), with HLP rel Chr$_1$ [Thl-sif]: txt ABCEℵ c k m p 13. 36. 40. 137 Thl-fin.

as the Lat. 'locus,' is not found in good Greek. **18. περὶ οὗ σταθ.**] See ver. 7: E. V., '*against whom*,' supposing περὶ οὗ to refer to (ἐπ)ένεφερον, is wrong. The word πονηράν or πονηρῶν, added in the best MSS. at the end of this verse, looks very like a gloss to explain ὧν or αἰτίαν, and this suspicion is strengthened by the variations in its form and place. 'Hinc iterum conjicere licet, imo aperte cognoscere, adeo futiles fuisse calumnias ut in judicii rationem venire non debuerint, perinde ac si quis conviciuin temere jactet.' Calv.

19.] δεισιδαιμονία is used by Festus in a *middle* sense, certainly not as = '*superstition*,' E. V., speaking as he was to Agrippa, a Jew. **20.**] See the *real reason* why he proposed this, ver. 9. This he now conceals, and alleges his *modesty* in referring such matters to the judgment of the Jews themselves. This would be pleasing to his guest Agrippa. ἀπορ. εἰς] so σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα, Soph. Œd. Tyr. 980; and ἀμφινῶ ἐς τέρας, Antig. 372. ἔλεγον] There is a mixed construction between '*I said, wilt thou?*' as in ver. 9, and '*I asked him whether he would . . . .*' **21.**] τηρηθῆναι is not for εἰς τὸ τηρ. (as Grot. and De W.), but follows directly on ἐπικαλεσαμένου. The construction is again a mixed one between '*appealing so as to be kept*,' and '*demanding to be kept.*' σεβαστοῦ] This title, = Augustus, was first conferred by the senate on Octavianus (αὐτὸς γενόμενος ἀρχὴ σεβασμοῦ καὶ τοῖς ἔπειτα, Philo de Legat. ad Caium, 21, vol. ii. p. 566), and borne by all succeeding emperors. Dio Cassius (liii. 16) says: Αὔγουστος, ὥστ καὶ πλείόν τι ἢ κατὰ ἀνθρώπους ὤν, ἐπεκλήθη. πάντα γὰρ τὰ ἐντιμότατα καὶ τὰ ἱερώτατα αὔγουστα προσαγορεύεται. ἐξ οὗπερ καὶ σεβαστὸν αὐτὸν καὶ ἑλληνίζοντές πως, ὥσπερ τινὰ σεπτόν, ἀπὸ τοῦ σεβά-

22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον [n] Ἐβουλόμην καὶ αὐτὸς ABCEH LPℵ a b c d f g h k l m o p 13
τοῦ ἀνθρώπου ἀκοῦσαι. [o] Αὔριον φησὶν ἀκούσῃ αὐτοῦ.
23 [p] Τῇ οὖν [p] ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς
Βερνίκης [q] μετὰ πολλῆς [r] φαντασίας καὶ εἰσελθόντων
εἰς τὸ [s] ἀκροατήριον σύν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς
κατ' [t] ἐξοχὴν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου
[u] ἤχθη ὁ Παῦλος. 24 καί φησιν ὁ Φῆστος Ἀγρίππα
βασιλεῦ καὶ πάντες οἱ [v] συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε
τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων [w] ἐνέτυχόν
μοι ἔν τε Ἱεροσολύμοις καὶ [x] ἐνθάδε [y] ἐπι]βοῶντες μὴ δεῖν

n imperf., = Rom. ix. 3. (ch. xxii. 23) Gal. iv. 20. see Winer, edn. 6, § 41. a. 2.
o 1 Cor. xv. 32 reff.
p ch. x. 9 reff.
q = ch. v. 26. xxvii. 10 al. fr. 1 Macc. ix. 37.
r here only ‡. Hab. ii. 18, 19. Zech. x. 1. Wisd. xviii. 17 only. = Polyb. i. 37. 5 al.
s here only †. (-τήριον, Rom. ii. 13.)
t here only ‡. Job xxxix. 28 only.
u ver. 6.
v here only. Prov. viii. 27. Wisd. ix. 10 only.
w Rom. viii. 27, 34. xi. 2. Heb. vii. 25 only †. 2 Macc. iv. 36 al.
x ch. xvi. 28 reff.
y here only †. Wisd. xiv. 1 only. θεοὺς ἐπιβοώμενοι, Thucyd. iii. 59. Polyb. xviii. 6. 1. βοᾷν, ch. viii. 7 reff.

22. rec aft φησιν ins εφη, with CEHLP p tel 36 [demid: pref *dixit* vulg-ed:] ειπεν a: om ABℵ 13 am [fuld]. (ει was written and rubbed out by ℵ³.) rec ins ο δε bef αυριον, with CEHLP p 13 rel (36) [(Syr) syr]: om ABℵ vulg copt. (*The account of both these insertions I take to have been, that as the words stood, αγριππας appeared to be the subj of φησιν,—and εφη and ο δε were inserted to distinguish the speakers.*)

23. εισελθοντος E[-gr]. ακροατηριον ℵ¹ [ακροτ. H]. rec ins τοις bef χιλιαρχοις (*the usage of omg art aft a preposition not being recognized*), with HLP rel 36 Chr$_1$: om ABCEℵ c k p 13. 40. 137. [aft ανδρ. ins και E-gr: τοις e.] rec aft κατ' εξοχην ins ουσι (*supplementary interpolⁿ*), with EHLP rel 36: om ABCℵ p 13. 40 Chr-comm$_1$.

24. (απαν, so ABCEℵ [not L] c k p 13. 36. 40. 137 Thl-fin.) ενετυχεν B 25. 40 [vulg syrr. for και ενθαδε to ουκ εχω ver 26] syr-mg has *ut traderem eum iis ad tormentum sine defensione. Non potui autem tradere eum propter mandata quæ habemus ab Augusto. Si autem quis eum accusaturus esset, dicebam ut sequeretur me in Cæsaream, ubi custodiebatur. Qui quum venissent, clamaverunt ut tolleretur e vita. Quum autem hanc et alteram partem audivissem, comperi quod in nullo reus esset mortis. Quum autem dicerem: Vis judicari cum iis Hierosolymæ? Cæsarem appellavit. De quo nihil certum scribere domino meo habeo.* rec επιβοωντες, with CEHLP rel [Chr$_1$, *acclamantes* vulg-ed demid]: βοωντες ABℵ p [*clamantes* am fuld tol].

ζεσθαι, προσεῖπον. On ἀναπέμψω, Bornemann cites Lucian, Tox. § 17: ὁ δὲ βασιλεῖ τῷ μεγάλῳ ἀναπέμπει αὐτόν. **22.**] ἐβουλόμην does not (as Calv.) imply any *former* wish of Agrippa to hear Paul. It is, as Meyer explains it, a modest way of expressing a wish, formed in this case while the procurator was speaking, but spoken of by Agrippa as if now past by, and therefore not pressed. We say somewhat similarly, '*I was wishing.*' See ref. Rom. and note there. Cf. Aristoph. Av. 1027: ἐκκλησιάσαι δ' οὐκ ἐβεόμην οἴκοι μένων: and see other examples in Bernhardy, Syntax, p. 373 ff. Agrippa, as a Jew, is anxious to hear Paul's defence, as a matter of national interest. The procurator's ready consent is explained, ver. 26. **23.**] φαντασία is of frequent use in this sense in Polybius and later Greek writers. Herodotus uses the verb φαντάζεσθαι for '*superbire*,' vii. 201: ὁρᾷς ὡς τὰ ὑπερέχοντα ζῶα κεραυνοῖ ὁ θεὸς, οὐδ' ἐᾷ φαντάζεσθαι. See Wetst., who finely remarks on the words, 'In eadem urbe, in qua pater ipsorum a vermibus corrosus ob superbiam perierat.' ἀκροατήριον] after the Latin '*auditorium*:' perhaps no fixed hall of audience, but the chamber or saloon set apart for this occasion. χιλιάρχοις] Jos. (B. J. iii. 4. 2), speaking of Titus's army, says, προσεγίνοντο δὲ καὶ ἀπὸ Καισαρείας πέντε (σπεῖραι). These, then, were the tribunes of the cohorts stationed at Cæsarea. Stier remarks (Red. der Apostel, ii. 397), "Yet more and more complete must the giving of the testimony in these parts be, before the witness departs for Rome. In Jerusalem, the long-suffering of the Lord towards the rejectors of the Gospel was now exhausted. In Antioch, the residence of the Præses of Syria, the new mother church of Jewish and Gentile Christians was flourishing; here, in Cæsarea, the residence of the procurator, the testimony which had begun in the house of Cornelius the centurion, had now risen upward, till it comes before this brilliant assembly of all the local authorities, in the presence of the last

αὐτὸν ζῆν μηκέτι. 25 ἐγὼ δὲ [s] κατελαβόμην μηδὲν [a] ἄξιον αὐτὸν [a] θανάτου πεπραχέναι, [b] αὐτοῦ δὲ [b] τούτου [c] ἐπικαλεσαμένου τὸν [d] σεβαστόν, [e] ἔκρινα πέμπειν. 26 περὶ οὗ [f] ἀσφαλές τι γράψαι τῷ [g] κυρίῳ οὐκ [h] ἔχω, διὸ [i] προ-ήγαγον αὐτὸν [j] ἐφ' ὑμῶν καὶ μάλιστα [j] ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς [k] ἀνακρίσεως γενομένης [l] σχῶ τί γράψω· 27 [m] ἄλογον γάρ μοι δοκεῖ πέμποντα [n] δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ [o] αἰτίας [p] σημᾶναι.

XXVI. [1] Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη [q] Ἐπιτρέπεταί σοι περὶ σεαυτοῦ λέγειν. τότε ὁ Παῦλος [r] ἐκ-

s = ch. iv. 13 reff.
a = ch. xxiii. 29 reff.
b ch. xxiv. 15 reff.
c ver. 11.
d ver. 21.
e = ch. xv. 19 reff.
f = ch. xxi. 34 reff.
g = 1 Cor. viii. 5 al.
h ch. xxiii. 17 &c. reff.
i — ch. xii. 6 reff.
j ch. xxiii. 30 reff.
k here only †.
l 2 Macc. vii. 5. Polyb. viii. 19. 8. (-σειν, ch. xxiv. 8 al.)
m = here (2 Pet. ii. 12. Jude 10)
n ch. xvi. 26, 27 reff.
o ver. 18.
p ch. xi. 28 reff.
q and constr., ch. xxviii. 16. 1 Cor. xiv. 34. 1 Tim. ii. 12. Xen. Cyr. viii. 4. 29. w. aor., ch. xxi. 39, 40 reff.
r Matt. viii. 3 al. Gen. xiv. 22. ἀνέτεινε τὴν δεξιὰν ὡς δημηγορήσων, Polymn. iv. p. 317. (Wahl.)

rec ζην bef αυτον, with HLP rel Chr$_1$ Thl-sif: om ζην B^1(Tischdf): txt A B-corr^1 CE$\aleph$ a^1 b k m o p 13. 40 vulg [Syr] arm Chr-comm$_1$ Thl-fin.

25. rec καταλαβομενος and ins και aft πεπραχεναι, with HLP $\aleph^1$(but om και) rel 36 syr Thl (13 Thl-fin retain και): txt ABCE$\aleph^3$ p 40 vulg syr copt [arm]. rec θανατου bef αυτον (*transp of characteristic order*), with HLP$\aleph$ rel 36 [vulg-ed] Chr$_1$: om αυτον p 73: αυτον bef αξιον g 68 Thl-fin: [πεπρ. αν. bef θ. c:] θ. πεπραχεναι bef αυτον 105-37: txt ABCE 13. 40 am(and demid fuld tol). for τουτου, του παυλου B^1(but παυλου has dots placed over it by the original scribe, see table: txt B^2). rec aft πεμπειν ins αυτον, with EHLP rel [syr copt] Chr Thl: om ABC$\aleph$ p 13. 36. 40 vulg [Syr] arm.

26. ασφαλως C. προηγαγον E-gr l 16-7: εκηγαγ. A. om σου $\aleph^1$(ins $\aleph$-corr$^{1-3}$). κρισεως [for ανακρ.] E. for σχω, εχω AE p 137 Thl-fin. rec (for γραψω) γραψαι, with EHLP rel 36 Chr$_1$: txt ABC$\aleph$ p 13 (syrr).

27. πεμποντι L 37. 43. 133. E vulg place μη aft αιτιας.

CHAP. XXVI. 1. επιτατρεπται L: επιτετραπται b c o p 137 Thl-fin. rec (for περι) υπερ, with BLP rel Chr$_1$: txt ACE H[λεγ. π. σε.] $\aleph$ c p 13. 36.—λαλειν περι σ. c 137. aft παυλος ins πεποιθως και εν πνευματι αγιω παρακληθεις syr-mg.

king of the Jews." **24. ἅπαν τὸ πλ.**] At Jerusalem (ver. 1) literally, by the popular voice (probably) of some tumultuous outcry:—here, by their deputation.

25. αὐτοῦ δὲ τούτου] he himself moreover. These reasons did really coexist as influencing his determination. Mr. Lewin cites, on ver. 12, Dig. xlix. 1. 16: 'Constitutiones quæ de recipiendis, necnon, appellationibus loquuntur, ut nihil novi fiat, *locum non habent in eorum persona quos damnatos statim puniri publici interest, ut sunt insignes latrones, vel seditionum concitatores, vel duces factionum.*'

26. ἀσφαλές] fixed, definite. The whole matter had been hitherto obscured by the exaggerations and fictions of the Jews.

τῷ κυρίῳ] viz. Nero. Augustus and Tiberius refused this title; Caligula and (apparently) all following bore it. "Thus Tertullian, Apol. xxxiv. vol. i. p. 450: 'Augustus imperii formator ne dominum quidem dici se volebat;' and Suet. Aug. 53: 'Dominum se appellari ne a liberis quidem aut nepotibus vel serio vel joco passus est;' and Tib. 27: 'Dominus appellatus a quodam denuntiavit ne se amplius contumeliæ causa nominaret.' *Caligula* accepted the title, according to Victor, ap. Eckhel, viii. 364. Herod Agrippa had applied it to *Claudius* (Philo ap. Spanheim. Numism. ii. 482); but it was not a *recognized* title of any emperor before *Domitian*. Suet. Dom. 13: 'Martial,—Edictum Domini Deique nostri.'" Mr. Humphry. **γράψω** has apparently been altered to **γράψαι** to suit the **τί γράψαι** above. Olsh. remarks, that now first was our Lord's prophecy Matt. x. 18, Mark xiii. 9 fulfilled. But Meyer answers well, that we do not know enough of the history of the other Apostles to be able to say this with any certainty. James the greater, and Peter, had in all probability stood before Agrippa I. See ch. xii. 2, 3. XXVI. 1.] The *stretching out of the hand* by a speaker was not, as Hammond supposes, the same as the **κατασείειν τῇ χειρί** of ch. xii. 17; xiii. 16. The latter was to ensure silence; but this, a formal attitude usual with orators. Apuleius, Met. ii. p. 54 (Meyer), describes it

ABCEH LPℵ a b c d f g h k l m o p 13

s ch. xix. 33 reff.
t ch. xix. 38 reff.
u = 2 Cor. ix. 5. Phil. ii. 3. Heb. x. 29 al. Job xlii. 6.
v ch. xxiii. 30 reff.
w here only‡. 1 Kings xxviii. 3. = Sus. 42 Theod.
x constr., ch. xxiv. 10 reff. see Eph. iv. 2. iii. 17, 18. Col. iii. 16 al. Paul chiefly. see Winer, edn. 6, § 63. i. 2. a.
y = ch. xviii. 15 reff.
z ch. vi. 14 reff.

τείνας τὴν [r] χεῖρα [s] ἀπελογεῖτο 2 Περὶ πάντων ὧν [t] ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, [u] ἡγημαι ἐμαυτὸν μακάριον [v] ἐπὶ σοῦ μέλλων σήμερον [s] ἀπολογεῖσθαι, 3 μάλιστα [w] γνώστην [x] ὄντα σε πάντων τῶν [y] κατὰ Ἰουδαίους [z] ἐθῶν τε καὶ [a] ζητημάτων. διὸ δέομαι [b] μακροθύμως ἀκοῦσαί μου. 4 τὴν μὲν οὖν [c] βίωσίν μου [τὴν]

x constr., ch. xxiv. 10 reff. see Eph. iv. 2. iii. 17, 18. Col. iii. 16 al. Paul chiefly. see Winer, edn. 6, § 63. i. 2. a.
y = ch. xviii. 15 reff.
z ch. vi. 14 reff.
a ch. xv. 2 reff.
b here only†. (-μος, Exod. xxxiv. 6. -μία, Rom. ii. 4. -μεῖν, 1 Cor. xiii. 4.)
c here only†. Prol. Sir. only. Ps. xxxviii. 6 Symm. (-οῦν, 1 Pet. iv. 2.)
d Mark x. 20 ‖ L. Jer. xxii. 21.
e as above (d). 1 Tim. iv. 12 only.
f Matt. xix. 4, 5. Luke i. 2 al. Isa. lxiii. 19.
g Eph. v. 5. Heb. xii. 17. James i. 19 only†.
h = 2 Pet. iii. 17 only. (Rom. viii. 29 reff.)
i = Luke i. 3‡. (Wisd. xix. 6.)
j = ch. xxii. 5. John iii. 28.
k here only. Sir. xviii. 29. xix. 25. xxxiv. (xxxi.) 24. xxxv. (xxxii.) 3 only. (-βῶς, ch. xviii. 25.)
l ch. v. 17 reff.
m James i. 26, 27. Col. ii. 18 only†. Wisd. xiv. 18, 27 only. (-κος, James i. 26. -κεύειν, Wisd. xi. 15. xiv. 16.)
n constr., here only. ch. xxiii. 6. xxiv. 21.)
o = ch. iv. 9 only. ἐγκληθεῖσαν ἐπὶ φαρμακείᾳ, Diod. Sic. iv. 55. (so περί,

b here only†. (-μος, Exod. xxxiv. 6. -μία, Rom. ii. 4. -μεῖν, 1 Cor. xiii. 4.)
c here only†. Prol. Sir. only. Ps. xxxviii. 6 Symm. (-οῦν, 1 Pet. iv. 2.)
d Mark x. 20 ‖ L. Jer. xxii. 21.
e as above (d). 1 Tim. iv. 12 only.
f Matt. xix. 4, 5. Luke i. 2 al. Isa. lxiii. 19.
g Eph. v. 5. Heb. xii. 17. James i. 19 only†.
h = 2 Pet. iii. 17 only. (Rom. viii. 29 reff.)
i = Luke i. 3‡. (Wisd. xix. 6.)
j = ch. xxii. 5. John iii. 28.
k here only. Sir. xviii. 29. xix. 25. xxxiv. (xxxi.) 24. xxxv. (xxxii.) 3 only. (-βῶς, ch. xviii. 25.)
l ch. v. 17 reff.
m James i. 26, 27. Col. ii. 18 only†. Wisd. xiv. 18, 27 only. (-κος, James i. 26. -κεύειν, Wisd. xi. 15. xiv. 16.)
n constr., here only. ch. xxiii. 6. xxiv. 21.)
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a here only†. (-μος, Exod. xxxiv. 6. -μία, Rom. ii. 4. -μεῖν, 1 Cor. xiii. 4.)
b here only†. Prol. Sir. only. Ps. xxxviii. 6 Symm. (-οῦν, 1 Pet. iv. 2.)
c Mark x. 20 ‖ L. Jer. xxii. 21.
d as above (d). 1 Tim. iv. 12 only.
e Matt. xix. 4, 5. Luke i. 2 al. Isa. lxiii. 19.
f Eph. v. 5. Heb. xii. 17. James i. 19 only†.
g = 2 Pet. iii. 17 only. (Rom. viii. 29 reff.)
h = Luke i. 3‡. (Wisd. xix. 6.)
i = ch. xxii. 5. John iii. 28.
j here only. Sir. xviii. 29. xix. 25. xxxiv. (xxxi.) 24. xxxv. (xxxii.) 3 only. (-βῶς, ch. xviii. 25.)
k ch. v. 17 reff.
l James i. 26, 27. Col. ii. 18 only†. Wisd. xiv. 18, 27 only. (-κος, James i. 26. -κεύειν, Wisd. xi. 15. xiv. 16.)
m constr., here only. ch. xxiii. 6. xxiv. 21.)
n = ch. iv. 9 only. ἐγκληθεῖσαν ἐπὶ φαρμακείᾳ, Diod. Sic. iv. 55. (so περί,

d ἐκ [de] νεότητος, τὴν [f] ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἔν τε Ἱεροσολύμοις, [g] ἴσασι πάντες Ἰουδαῖοι 5 [h] προγινώσκοντές με [i] ἄνωθεν, ἐὰν θέλωσιν [j] μαρτυρεῖν, ὅτι κατὰ τὴν [k] ἀκριβεστάτην [l] αἵρεσιν τῆς ἡμετέρας [m] θρησκείας [n] ἔζησα [n] Φαρισαῖος. 6 καὶ νῦν [o] ἐπ' ἐλπίδι τῆς εἰς τοὺς

rec απελογειτο bef εκτ. την χειρα, with HLP rel syr Chr$_1$ Thl-sif: txt ABCEℵ k m p 13. 40 vulg Syr copt [æth] arm Thl-fig.—τας χειρας c 137.

2. for περι παντων to ζητηματων, 137 has περι παντων των κατα ιουδαιους εθνη τε και ζητηματων επισταμενος. rec μελλων απολογεισθαι επι σου σημερον (*simplifn of order*), with [(copt)]: επι σ. μ. απολογ. σημερον EHLP rel vulg syr Chr$_1$ Thl-sif: txt ABCℵ m (p) 13 [Syr (æth) arm] Thl-fin.—for μελλων, μελλω p.

3. σε bef οντα Cℵ^1 m^2 73: om σε 180. om παντων A 17. 25 copt æth. ιουδαιων AE d f. ηθων HLP a d f g m Thl-fin: εθνων A 15. 27. 105. aft ζητηματων ins επισταμενος ACℵ^2 13: aft μαλιστα (above), 15-8. 36 Syr: aft σε, 7: aft σε ins ειδως 6. 29 [aft παντων m^1, aft οντα m^2]. rec aft δεομαι ins σου, with CHLP rel Syr copt Chr$_1$: om ABEℵ k p 13. 36. 40 vulg syrr æth arm.

4. rec ins την, with AC^{2}ELPℵ p 13 [rel] Chr: om BC^{1}H m.—την απ' αρχης bef την εκ νεοτητος E. rec om τε (*misapprehension*), with CHLP p 13. 36(sic) rel vulg [E-lat syr copt æth arm] Chr: ins AB E-gr ℵ 40 Syr. ισασιν CEP [p(Scr)]: txt AB[HL]ℵ rel. rec ins οι bef ιουδ. (*more usual exprn*), with AC^{2}HLPℵ rel 36 [Chr$_2$ Thl]: om BC^{1}E d k m p 13 Chr-comm$_1$.

5. προϐγινωσκοντες C^1. om με c 137 [arm].

6. rec (for εις) προς (*corrn, see note*), with CHLP rel 36 Chr: txt ABE[ℵ] d p

very precisely: 'Porrigit dextram et ad instar oratorum conformat articulum, duobusque infimis conclusis digitis ceteros eminentes porrigit.' The hand was *chained*—τούτων τ. δεσμ., ver. 29. 2.] There is no force in Meyer's observation, that by the omission of the art. before Ἰουδαίων, Paul wishes to express that the charges were made by *some, not by all* of the Jews. That omission is the one so often overlooked by the German critics (e. g. Stier also here), *after a preposition*. See Middl. ch. vi. § 1, and compare κατὰ Ἰουδαίους in the next verse, of which the above cannot be said. μέλλων contains the ground of ἡγημαι, in that I am to defend myself.

3. γν. ὄντα σε] For the construction see reff.; and cf. Viger (ed. Hermann), p. 337, where many examples are given—e. g. Herod. vi. 109: ἐν σοὶ νῦν ἔστιν ἢ καταδουλῶσαι Ἀθήνας, ἢ ἐλευθέρας ποιῆσαντα μνημόσυνον λιπέσθαι κ.τ.λ.

4.] The μὲν οὖν takes up ἀπολογεῖσθαι: q. d. 'well, then, to begin my apology.'

5. ἀκριβεστάτην] See ch. xxii. 3: κατὰ ἀκρίβειαν τοῦ πατρῴου νόμου. Jos. (B. J. i. 5. 2) calls the Pharisees σύνταγμά τι Ἰουδαίων δοκοῦν εὐσεβέστερον εἶναι τῶν ἄλλων, καὶ τοὺς νόμους ἀκριβέστερον ἀφηγεῖσθαι. The use of the term finds another example in Eph. v. 15, βλέπετε πῶς ἀκριβῶς περιπατεῖτε, which command it illustrates. θρησκεία] ἡ λατρεία· ὅθεν καὶ ἑτερόθρησκος, ἑτερόδοξος. Suidas. We have an instance here of αἵρεσις used in an indifferent sense. 6.] The rec. text has apparently been corrected after ch. xiii. 32; for there we have πρός, and no ἡμῶν. The εἰς has its propriety here, combining the ideas of *address towards*, and of *ethical relation to*, its object: so ἐς δ' ὑμᾶς ἐρῶ μῦθον, Æsch. Pers. 159:

p πατέρας p ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ p ch. v. 30 reff.
q ch. xxiii. 6 reff.
ἕστηκα q κρινόμενος, 7 εἰς ἣν τὸ r δωδεκάφυλον ἡμῶν ἐν r here only †.
s here only †. Judith iv. 9 bis. 2 Macc. xiv. 38 only. (-νής, 1 Pet. iv. 8. -νῶς, 1 Pet. i. 22.)
s ἐκτενείᾳ t νύκτα καὶ ἡμέραν u λατρεῦον ἐλπίζει v καταντῆ- t ch. xx. 31 reff.
I ἐγκα- σαι, περὶ ἧς ἐλπίδος w ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ.
λουμαι... ABCEH ILPN a b c d f g h k l m o p 13 8 τί x ἄπιστον y κρίνεται z παρ' ὑμῖν a εἰ ὁ θεὸς νεκροὺς
u Acts vii. 7 reff. v = Paul (1 Cor. x. 11. xiv. 36. Eph. iv. 13. Phil. iii. 11) only. (ch. xvi. 1 reff.)
w ch. xix. 38 reff. see above (o). x = here only (1 Cor. vi. 6 al.) ‡. Demosth., p. 15, ult., καὶ μὰ Δί' οὐδὲν ἄπιστον ἴσως. vi. 9. y = ch. xiii. 46 reff. z = Matt. vi. 1. Rom. ii. 13. Eph. a Rom. viii. 13, 17. Col. iii. 1.

13. 40. rec om ημων, with HLP 13 [arm, Treg] Thl-sif: ins ABCEℵ b c d m o p 36. 40. 137 vulg syrr copt æth arm[Gb] Chr$_1$ Thl-fin. om του L 142.
7. λατρευων H [13] 73. καταντησειν B. rec ins των bef ιουδαιων [with arm-edd]: om ABCEHILPℵ rel [arm-mss Chr$_1$]. rec aft βασιλευ ins αγριππα, with HLP rel 40 syrr [æth Chr$_1$]: om BCEIℵ p 13 vulg [copt arm] Chron$_1$ Thl[-fin]. —rec βασ. αγρ. bef υπο (των) ιουδαιων, with HLP rel syr [arm] Chr: om βασιλευ (αγριππα) A 18. 36: βασιλευ (with or without αγρ.) aft υπο ιουδ. BCEIℵ a^2 d k m p 13. 40 vulg Syr æth Chron$_1$ Thl-fin.

ψόγος ἐς Ἕλληνας μέγας, Eur. Bacch. 778 (735): δημοκρατίας κατίστα εἰς τὰς πόλιας, Herod. vi. 43. See Bernhardy, Syntax, p. 217, where many more examples are given.

The promise spoken of is not that of the resurrection merely, but that of a Messiah and His kingdom, *involving* (ver. 8) *the resurrection*. This is evident from the way in which he brings in the mention of Jesus of Nazareth, and connects His exaltation (ver. 18) with the universal preaching of repentance and remission of sins. But he *hints* merely at this hope, and does not explain it fully; for Agrippa knew well what was intended, and *the mention of any king but Cæsar* would have misled and prejudiced the Roman procurator. There is great skill in binding on his former Pharisaic life of orthodoxy (in externals), to his now real and living defence of the hope of Israel. But though he thus far identifies them, he makes no concealment of the difference between them, ver. 9 ff. 7. τὸ δωδεκάφυλ.] The Jews in Judæa and those of the dispersion also. See James i. 1. There was a difference between Paul and the Jews, which lies beneath the surface of this verse, but is yet not brought out: *he* had already arrived at the accomplishment of this hope, to which *they*, with all their sacrifices and zeal, were as yet only earnestly *tending*, having it yet in the future only (so Rom. x. 2: ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν). It was *concerning this hope* (in what sense appears not yet) that he was accused by the Jews. The adverb ἐκτενῶς and subst. ἐκτένεια are disapproved by the philologists, as belonging to later Greek. See Lobeck on Phrynichus, p. 311. We have the adj., Æsch. Suppl. 990: ἐκτενὴς φίλος. 8.] Having impressed on his hearers the injustice of this charge from the Jews, with reference to his holding that hope which they themselves held, he now leaves much to be filled up, not giving a confession of his own faith, but proceeding as if it were well understood. 'You assume rightly, that I mean by *this hope*, in my own case, my believing it accomplished in the crucified and risen Jesus of Nazareth.' Then, this being acknowledged, he goes on to shew how his own view became so changed with regard to Jesus; drawing, by the μὲν οὖν (ver. 9), a contrast in some respects between *himself*, who was supernaturally brought to the faith, and *them*, who yet could not refuse to believe that God could and might raise the dead. All this he mainly addresses to Agrippa (ver. 26), as being the best acquainted with the circumstances, and, from his position, best qualified to judge of them. It may be, as Stier suggests, that if not open, *yet practical* Sadduceism had tainted the Herodian family. Paul knew, at all events, how generally the highly cultivated, and those in power and wealth, despised and thought ἄπιστον the doctrine of the resurrection.

εἰ . . . ἐγείρει] not, as commonly rendered, '*that God should raise the dead*' (E. V.): but the question is far stronger than this, if the conjunction be taken in its literal meaning: **why is it judged by you a thing past belief, if God raises the dead?** i. e. '*if God, in His exercise of power, sees fit to raise the dead* (the word implying that such a fact *has veritably taken place*), *is it for you to refuse to believe it?*' Compare the declaration of our Lord, Luke xvi. 31: οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται. We have many instances of this use of εἰ:—Xen. Mem. i. 1. 13, ἐθαύμαζε δὲ εἰ μὴ φανερὸν αὐτοῖς ἐστίν: ib. 18, ὅσα δὲ πάντες ἤδεσαν, θαυμαστὸν εἰ μὴ τούτων ἐνεθυμήθησαν: ib. i. 2. 13, ἐγὼ δ' εἰ μέν τι κακὸν ἐκείνῳ τὴν πόλιν

ABCEH ILPℵ a b c d f g h k l m o p 13

[b] ἐγείρει; [9] ἐγὼ μὲν οὖν [c] ἔδοξα ἐμαυτῷ [d] πρὸς τὸ ὄνομα
Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ [e] ἐναντία πρᾶξαι,
[10] ὃ καὶ ἐποίησα ἐν Ἰερουσαλήμ, καὶ πολλοὺς τε τῶν
[f] ἁγίων ἐγὼ ἐν φυλακαῖς [g] κατέκλεισα, τὴν παρὰ τῶν
ἀρχιερέων [h] ἐξουσίαν [i] λαβών, [j] ἀναιρουμένων τε αὐτῶν
[k] κατήνεγκα [l] ψῆφον, [11] καὶ [m] κατὰ πάσας τὰς συναγωγὰς
πολλάκις [n] τιμωρῶν αὐτοὺς [o] ἠνάγκαζον [p] βλασφημεῖν,
[q] περισσῶς τε [r] ἐμμαινόμενος αὐτοῖς [s] ἐδίωκον [t] ἕως καὶ
εἰς τὰς [u] ἔξω πόλεις. [12] [v] ἐν οἷς πορευόμενος εἰς τὴν
Δαμασκὸν [w] μετ' ἐξουσίας καὶ [x] ἐπιτροπῆς τῆς παρὰ
τῶν ἀρχιερέων, [13] [y] ἡμέρας [y] μέσης [z] κατὰ τὴν ὁδὸν εἶδον,

b = ch. x. 40 reff.
c w. dat., = here only.
δοκεῖ μοι, Xen. Hier. i. 6. see 1 Cor. iii. 18 reff. Herod. ii. 93, and exx. in Wetst.
d = ch. xxiv. 19 reff.
e = ch. (xxvii. 4) xxviii. 17. 1 Thess. ii. 15. Tit. ii. 8. (Ezek. xviii. 18.)
f = ch. ix. 13 reff.
g Luke iii. 20 only. Jer. xxxix. (xxxii.) 3.
h ch. ix. 14. Bel & Dr. 26 [36, LXX]. xxxvii. 2.
i ch. ii. 33 reff.
j ch. v. 33 reff.
k = ch. xxv. 7 (xx. 9 bis) only. Gen. xxxvii. 2.
l = here (Rev. ii. 17 bis) only‡. (Exod. iv. 25.)
m = ch. xxii. 19 reff.
n ch. xxii. 5 only (Paul). Ezek. v. 17. (-ρία, Heb. x. 29.)
o = ch. xxviii. 19. Gal. ii. 3, 14‡. (Prov. vi. 7 only.) 2 Macc. vi. 1 al.
p = Luke xxii. 65. 4 Kings xix. 4, 6, 22.
q Matt. xxvii. 23. Mark x. 26. xv. 14 only. Ps. xxx. 23. (Rom. iii. 1. 2 Cor. i. 12 reff.)
r here only†. (-μανής, Wisd. xiv. 23.)
s = Matt. xxiii. 34. 1 Macc. v. 23.
t w. prep., ch. xxi. 5 reff.
u = here only. 4 Kings xvi. 18. see 1 Cor. v. 12 reff.
v ch. xxiv. 18 (v. r).
w = Luke xxi. 27. Isa. xxxiii. 17. Dan. vii. 13 Theod. xxv. 6.
x here only†. 2 Macc. xiii. 14 only. (-πος, Matt. xx. 8.)
y here only. see Matt.
z ch. viii. 36 al. Ezek. xliii. 2.

9. om μεν B. ins του bef ιησ. ℵ¹(ℵ² disapproving) [o]. ναζοραιου ℵ.
10. for ο, διο B. εποιησαν ℵ¹(but corrd). rec om 1st τε, with BHLP rel: ins δε 36. 180: txt ACEIℵ p 13. rec om 2nd εν (*as unnecessary*), with HP rel Chr: ins ABCEILℵ b k m o p 13. 36. 40. 137 vulg. for 2nd τε, δε H a² c 137 E-lat syr copt Thl-fin. om αυτων E. κατηνεγκαν ℵ.
11. om τε B: δε E-gr copt [æth-pl].
12. rec ins και bef πορευομενος, with HLP rel Syr Chr, Thl-sif: om ABCEIℵ c p(Tischdf [Treg(expr)]) 13. 36. 40 vulg syr copt æth arm Thl-fin. om την [A]E a b c h k o 137. om της παρα (*as unnecessary*) AEI 40 vulg Syr [copt arm]: om παρα Bℵ c p 137: om της 80 Thl-fin: txt CHLP 13 rel syr [æth] Chr, Thl-sif.
13. om ημερας ℵ¹. for κατα την, κατην(sic) ℵ.

ἐποιησάτην οὐκ ἀπολογήσομαι: on which examples Hermann remarks, ad Viger. p. 504, "in his locis omnibus rem non dubiam et incertam indicat εἰ, sed plane certam et perspicuam." 9.] Henceforward he passes to *his own* history,—how he once refused, like them, to believe in Jesus: and shews them both the process of his conversion, and the ministry with which he was entrusted to others.

μὲν οὖν, well then, resuming the character described vv. 4, 5. 10, 11.] This is the διωγμὸς μέγας of ch. viii. 1. We are surprised here by the unexpected word ἁγίων, which it might have been thought he would have rather in this presence avoided. But, as Stier remarks, it belongs to the more confident tone of this speech, which he delivers, not as a *prisoner defending himself*, but as one being heard before those who were his *audience, not his judges*. κατήνεγκα ψῆφον can hardly be taken *figuratively*, as many Commentators, trying to escape from the inference that the νεανίας Saul was a member of the Sanhedrim; but must be understood as testifying to *this very fact*, however strange it may seem. He can hardly have been *less than* thirty when sent on his errand of persecution to Damascus. The genitive is supposed by Elsner and Kypke to be dependent on κατήνεγκα; but this is harsh, and it is better to take (as most Commentators, and Meyer, and De W.) it as absolute, and κατήνεγκα as *local*, '*detuli sententiam*:' when their deaths were being compassed, I gave in my vote (scil. *against* them, as in ref.). On the fact, cf. συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ, ch. viii. 1. 11. τιμωρῶν] viz. *by scourging*; compare Matt. x. 17. ἠνάγκαζον does not imply that any *did* blaspheme (Christ: so Pliny, Ep. n. 97, speaks of ordering the Bithynian Christians '*maledicere Christo*,' and adds, 'quorum nihil cogi posse dicuntur qui sunt revera Christiani'): the imperf. only relates the *attempt*. The persecuting the Christians even to foreign cities, forms the transition to the narrative following. 12. ἐν οἷς] In which things (being engaged). 13.] See notes on ch. ix. 3—8, where I have treated of the discrepancies, real or only apparent,

βασιλεῦ, [a] οὐρανόθεν [b] ὑπὲρ τὴν [c] λαμπρότητα τοῦ ἡλίου [d] περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους, 14 πάντων τε [e] καταπεσόντων ἡμῶν εἰς τὴν γῆν [f] ἤκουσα φωνὴν λέγουσαν πρός με τῇ [g] Ἑβραΐδι [h] διαλέκτῳ Σαοὺλ Σαούλ, τί με [i] διώκεις; [k] σκληρόν σοι πρὸς [l] κέντρα [m] λακτίζειν. 15 Ἐγὼ δὲ εἶπα Τίς εἶ, κύριε; ὁ δὲ κύριος εἶπεν Ἐγώ εἰμι Ἰησοῦς ὃν σὺ [i] διώκεις. 16 ἀλλὰ [n] ἀνάστηθι καὶ [o] στῆθι [o] ἐπὶ τοὺς πόδας σου· [p] εἰς τοῦτο γὰρ [q] ὤφθην σοι, [r] προχειρίσασθαί σε [s] ὑπηρέτην καὶ [t] μάρτυρα

a ch. xiv. 17 only †. b = 2 Cor. i. 8 al. c here only. Ps. lxxxix. 17. Dan. xii. 3 Theod. d Luke ii. 9 only †. e Luke viii. 6. ch. xxviii. 6 only. Ps. cxliv. 14. f constr., ch. ix. 4 reff. g ch. xxi. 40. xxii. 2 only. h ch. i. 19 reff. i = ch. vii. 52 reff. k = here (Matt. xxv. 34. John vi. 60. James iii. 4. Jude 15) only. Gen. xxi. 12. l 1 Cor. xv. 55 (from Hos. xiii. 14). 56. Rev. ix. 10 only. m here only †. (ἀπολακ., Deut. xxxii. 15.) n ch. ix. 6 reff. o Rev. xi. 11. Ezek. ii. 1. p Mark i. 38. ch. ix. 21 al. q ch. ii. 3 reff. r ch. iii. 20. xxii. 14 (reff.) only. s — ch. xiii. 5 reff. t ch. x. 39 reff.

βασιλευς B[1](Tischdf).

14. rec δε (*altern of characteristic* τε), with [C]HLP rel copt Chr[1] [Thl-sif]: txt ABEIℵ c p 13. 36. 40. 137 vulg syrr Thl-fin. om ημων B d. aft γην ins δια τον φοβον εγω μονος 137, simly syr-mg. rec (for λεγουσαν προς με) λαλουσαν προς με και λεγουσαν, with LP rel [λαλουσης and λεγουσης a] æth Chr[1] Thl-sif: om 13: so also, omg και λεγουσαν, H b o [arm]: φωνης λεγουσης προς με E-gr m, *vocem loquentem ad me* E-lat, simly vulg: txt ABCIℵ p 36. 40 syrr. (*The shorter reading* λεγ. προ. με *may perhaps have been adopted from ch* ix. 4, xxii. 7, *or, as also* λαλ. προ. με, *to avoid what seemed, but is not, a tautology;* λαλ. *and* λεγ. *not being equivalent.*)

15. om δε I[1]. (ειπα, so ABCEH k l p [13] Thl-fin.) rec om κυριος, with HP rel æth-pl Chr Thl-sif: ins ABCEILℵ k m p 36 [137] vulg syrr copt arm Thl-fin. (13 def.) aft ειπεν ins προς με E Syr copt æth-pl. aft ιησ. ins ο ναζωραιος [m] 40. 137 [demid] Syr syr-w-ast.

16. om και στηθι B[1](ins B[2-3], Tischdf). προχειρασθαι A. for σε, σοι ℵ[1] [es m].

between the three accounts of Saul's conversion. See also ch. xxii. 6—10.

14. τῇ Ἑβρ. διαλ.] These words are expressed here only. In ch. ix. (see note) we have the *fact* remarkably preserved by the Hebrew form Σαούλ; in ch. xxii. he was speaking in Hebrew (Syro-Chald.), and the notice was not required. (Beware again of the supposed emphatic με of Wordsworth.) **σκληρ. σοι πρ. κ. λ.**] This is found here only; in ch. ix. the words are spurious, having been inserted from this place. The metaphor is derived from oxen at plough or drawing a burden, who, on being pricked with the goad, kick against it, and so cause it to pierce deeper. (See Schol. on Pind. l. c. below.) It is a Greek, and not (apparently) a Hebrew proverb; but this is no reason why it should not be used in Hebrew, just as it is in Latin. Instances of its use are Pind. Pyth. ii. 173: χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν . . . . φέρειν δ' ἐλαφρῶς ἐπαυχένιον λαβόντα ζυγὸν ἀρήγει. ποτὶ κέντρον δέ τοι λακτιζέμεν τελέθει ὀλισθηρὸς οἶμος. Æschyl. Agam. 1633: πρὸς κέντρα μὴ λάκτιζε, μὴ πήσας μογῇς. Eurip. Bacch. 791: θυμούμενος πρὸς κέντρα λακτίζοιμι, θνητὸς ὢν θεῷ. See also Æsch. Prom. 323, and other examples in Wetst.; Plautus (Truc. iv. 2. 59); and Terence, Phorm. i. 2. 27: 'Nam quæ inscitia est advorsum stimulum calces?' **15—18.**] There can be no question that Paul here *condenses into one, various sayings of our Lord to him at different times, in visions*, see ch. xxii. 18—21; and *by Ananias*, ch. ix. 15; see also ch. xxii. 15, 16. Nor can this, on the strictest view, be considered any deviation from truth. It is what all must more or less do who are abridging a narrative, or giving the general sense of things said at various times. There were reasons for its being minute and particular in the *details of his conversion*; that once related, the commission which he thereupon received is not followed into *its* details, but *summed up as committed to him by the Lord himself*. It would be not only irreverent, but false, to imagine that he put *his own thoughts* into the mouth of our Lord; but I do not see, with Stier, the necessity of maintaining that all these words were actually *spoken* to him *at some time* by the Lord. The message delivered by Ananias certainly furnished some of them; and the unmistakeable utterings of God's Spirit (τὸ πνεῦμα Ἰησοῦ, ch. xvi. 7) which supernaturally led him, may have furnished more, all within the limits of truth.

16.] **εἰς τοῦτο** refers to what follows,

ὧν τε εἶδες [u] ὧν τε [q] ὀφθήσομαί σοι, 17 [v] ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ [w] ἀποστέλλω σε 18 ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, [x] τοῦ [y z] ἐπιστρέψαι ...στρέψαι I. [y] ἀπὸ [a] σκότους εἰς [a] φῶς καὶ τῆς [b] ἐξουσίας τοῦ σατανᾶ [z] ἐπὶ τὸν θεόν, [x] τοῦ λαβεῖν αὐτοὺς [c] ἄφεσιν [c] ἁμαρτιῶν καὶ [de] κλῆρον ἐν τοῖς [e] ἡγιασμένοις [f] πίστει τῇ [f] εἰς ἐμέ. 19 [g] ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην [h] ἀπειθὴς τῇ ...απειθης τω C. [i] οὐρανίῳ [k] ὀπτασίᾳ, 20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτόν τε ABEH LPℵ a b c d f g h k l m o p 13

u constr., see note. v = ch. vii. 10 reff. w constr., Mark iii. 14. 1 Cor. i. 17. 4 Kings xix. 16. see ch. v. 21. x 1 Cor. x. 13 reff. y ch. xiv. 15 reff. z ver. 20 reff. a 1 Pet. ii. 9. Eph. v. 8. b = Luke xx. 20. xxii. 53. Col. i. 13. c ch. v. 31 reff. d ch. i. 17 reff.

e see ch. xx. 32. Eph. i. 18. f ch. xxiv. 24 reff. g = Matt. xiv. 7. Heb. ii. 17. iii. 1. vii. 25. viii. 3. ix. 18. xi. 19. Judith viii. 20. h Rom. i. 13 reff. i fem., Luke ii. 13. (Matt. v. 48. vi. 14, 26, 32. xv. 13. xxiii. 9 only. Esdr. vi. 16. 2 Macc. vii. 34 AB(not Ed-vat.) &c. ix. 10 only.) Dan. iv. 23 (26) Theod. k 2 Cor. xii. 1 reff.

aft εἰδες ins με BC[1](appy) 137 syr [Syr arm] Ambr$_1$ Aug$_1$.

17. rec om 2nd εκ, with CHLP rel 36 vulg E-lat Chr$_1$ Thl-sif: ins AB E-gr ℵ k l p 13. 40 fuld Thl-fin. rec for εγω, νυν (*marginal gloss, which has overborne the* εγω): om c e: vulg Thl-fin have both: txt ABCEHILPℵ rel [Syr] syr copt æth-pl arm Chr$_1$ Thl-sif Aug$_1$. rec σε bef αποστελλω, with HLP rel Chr: txt ABCEIℵ c d f k m p 13 vulg [arm] Thl.—αποστελω HIP[1] a c d g k demid copt Thl-sif: εξαποστελλω C m p 13. 36 Thl-fin.

18. for αυτων, τυφλων EI tol Aug$_1$. αποστρεψαι AH b c m o p Chr$_1$ Thl-sif Aug$_1$: υποστρ. P 27. 78: txt BCEILℵ 13. 36 vulg [Clem$_1$ Thl-fin]. ins απο bef της εξουσιας CEL a c 36. 137 (vulg) Thl-fin: om ABHPℵ p 13 [Clem$_1$] Chr Thl-sif Œc. aft ηγιασμ. ins πασιν (*see ch* xx. 32) E.

προχειρ. &c.,—γάρ gives the reason for ἀνάστηθι, &c. (Meyer.) προχειρ.] See reff. μάρτυρα ὧν τε εἶδες] Stier remarks, that Paul was the witness of the *glory of Christ:* whereas Peter, the first of the former twelve, describes himself (1 Pet. v. 1) as 'a witness of the *sufferings* of Christ, and a partaker of the glory that shall be revealed.' So true it was that this ἕκτρωμα among the Apostles, became, by divine grace, *more than they all* (1 Cor. xv. 8—10). The expression ὑπηρέτην ὧν εἶδες may be compared with ὑπηρέται τοῦ λόγου, which Luke calls the αὐτόπται, Luke i. 2. ὧν τε ὀφθήσομαί σοι] (1) ὀφθ. must be *passive*, not (as Bornemann, Winer (not in edn. 6, § 39. 3, remark 1), Wahl, al.) causative ('videre faciam'),—but as E. V., **I will appear unto thee.** (2) the gen. is exactly paralleled (Meyer) by Soph. Œd. Tyr. 788, ὧν μὲν ἱκόμην = τούτων (rather ἐκείνων) δι' ἃ ἱκόμην. So here ὧν = τούτων (ἐκείνων) δι' ἃ ὀφθ., **the things in** (or **on account of**) **which I will appear to thee.** That such visions did take place, we know, from ch. xviii. 9; xxii. 18; xxiii. 11; 2 Cor. xii. 1; Gal. i. 12. 17. ἐξαιρούμενός σε] *delivering thee from*, as E. V.: not, as Kuin., al., and Conyb., '*choosing thee out of:*' see reff. τοῦ λαοῦ] as elsewhere, **the Jewish people.** 'Hic armatur contra omnes metus qui eum manebant, et simul præparatur ad crucis tolerantiam.' Calvin. εἰς οὓς] to *both*, the people, and the Gentiles; not the Gentiles only. 18. τοῦ ἐπιστ.] not, as Beza, and E. V., '*to turn them*:' but, **that they may turn**; see ἐπιστρέφειν, ver. 20. The general reference of οὓς becomes tacitly modified (not expressly, speaking as he was to the Jew Agrippa) by the expression σκότος and ἐξουσία τοῦ σατανᾶ, both, in the common language of the Jews, applicable only to the Gentiles. But in reality, and in Paul's mind, they had their sense as applied to Jews,—who were in spiritual darkness and under Satan's power, however little they thought it. See Col. i. 13. τοῦ λαβ.] A *third step:* first the *opening of the eyes*—next, *the turning to God*—next, the *receiving remission of sins* and *a place among the sanctified;* see ch. xx. 32. This last reference determines πίστει τῇ εἰς ἐμέ to belong not to ἡγιασμένοις but to λαβεῖν. Thus the great object of Paul's preaching was to awaken and shew the necessity and efficacy of πίστις ἡ εἰς ἐμέ. And fully, long ere this, had he recognized and acted on this his great mission. The epistles to the Galatians and Romans are two noble monuments of the APOSTLE OF FAITH. 19. ἀπειθής] See Isa. l. 5 in LXX. 20. τοῖς ἐν Δαμ. πρ.] See ch. ix. 20. εἰς belongs to ἀπήγγελ. (De W.), not to τοῖς (ἐν Δαμ.) as Meyer; see Luke viii. 34; and on this sense of εἰς,

καὶ Ἱεροσολύμοις, [l εἰς] πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν [l] ἀπήγγελλον [m] μετανοεῖν καὶ [n] ἐπιστρέφειν [n] ἐπὶ τὸν θεόν, [op] ἄξια τῆς [o] μετανοίας ἔργα πράσσοντας. 21 ἕνεκα τούτων με οἱ Ἰουδαῖοι [q] συλλαβόμενοι ἐν τῷ ἱερῷ [r] ἐπειρῶντο [s] διαχειρίσασθαι. 22 [t] ἐπικουρίας οὖν [u] τυχὼν τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης [v] ἕστηκα, [w] μαρτυρόμενος [x] μικρῷ τε καὶ [x] μεγάλῳ, οὐδὲν [y] ἐκτὸς λέγων [z] ὧν τε οἱ προφῆται ἐλάλησαν [a] μελλόντων γίνεσθαι καὶ Μωυσῆς, 23 [b] εἰ [c] παθητὸς ὁ χριστός, [b] εἰ

l = and constr., here only. (ch. xii. 14.) w. εἰς, Luke viii. 34.
m absol., ch. xvii. 30 reff.
n Luke i. 16 (act.), ch. ix. 25. xi. 21. xiv. 15. xv. 19. ver. 18. 1 Pet ii. 25. Deut. xxx. 2. see 2 Cor. iii. 16.
o Matt. iii. 8 ‖ L.
p = Luke xxiii. 41.
q = ch. i. 16 reff.
r ch. ix. 26
only. Prov. xxvi. 18 ℵ[abs] F(not A) Ald. only. xiii. 18 only.
s ch. v. 30 only †.
t here only †. Wisd.
u = ch. xxiv. 2 reff.
v = here only.
w ch. xx. 26 reff.
x ch. viii. 10. Heb. viii. 11. Rev. xi. 18. xiii. 16 al.
y = 1 Cor. xv. 27. Isa. xxvi. 13.
z constr., ver. 16 a.
a ch. xiii. 34 reff. Isa. xlviii. 6.
b = ver. 8. 3 Kings i. 51 al.
c here only †.

20. rec om 1st τε, with EHLP 13. 36 rel Chr: ins ABℵ p. ins εν bef ιερ. AE k 36. 40 (Syr) Thl[-sif]: τοις εν c 137 lect-12: om BHLPℵ p rel Chr [Thl-fin]. om εις ABℵ [tol] (*on acct of* -οις *preceding?*). [om 2nd τε L.] om την H[1] 96. 142. Steph απαγγελλων, with HLP g m: απαγγελλω [rel] 14. 38. 65. 76. 95-7-9. 104-13-33-77 Chr[1]: απηγελλω 13: παρηγελλον 96: txt ABEℵ p 36 vulg [(syrr) copt æth arm]. ins ζωντα bef θεον m 36. 40 arm. aft αξια ins τε E.
21. οι ιουδ. συλλαβ. bef με A a[2] c 137 [copt arm(Tischdf)]: οι ιουδ. bef με EL m p Chr[1] Thl-fin: om με 180. om οι BLℵ[1] m p 13 Chron[1] Thl-fin. συλλαβουμενοι ℵ [συλλαμβανομενοι P]. ins οντα bef εν τω Eℵ[3] [c] m p 13. 36. 40. 137 vulg syr Chron: οντα με ℵ[1]. διαχερωσασθαι ℵ[1].
22. rec for απο, παρα (*more usual*), with HLP rel Chr[1] [Thl-sif: υπο c]: txt ABEℵ p 13. 36. 40 Chron[1] Thl-fin. rec μαρτυρουμενος (*see notes*), with E a f g Thl-fin: μαρτυρωμενος 13: txt ABHLPℵ p rel 36. 40 vulg Chr Chron Thl-sif.

note on ver. 6 above. **22.**] The οὖν refers to the whole course of deliverances which he had had from God, not merely to the last. It serves to close the narrative, by shewing how it was that he was there that day,—after such repeated persecutions, crowned by this last attempt to destroy him. μαρτυρόμενος] The mere love of paradox and difficulty, as it seems to me, has led De Wette and Meyer to prefer the ordinary reading -ρούμενος, although very weakly supported by MSS., and yielding hardly any appropriate sense. μαρτυρούμενος *must be passive*, and signify (see reff. below) '*testified to*,' '*borne witness of*:' the datives μικρῷ and μεγάλῳ must be the agents, '*by small and great*' (to which there is no objection grammatically, but every objection analogically, see ch. x. 22; xvi. 2; xxii. 12, in all which μαρτύρομαι is followed by ὑπό), and λέγων must be predicative, '*as saying:*' i. e., '*that I say.*' But this would be contrary to the fact: Paul was *not thus borne witness of by all*, but on the contrary accused of being a despiser of the law by a great majority of his own countrymen. There can, I think, be no question either critically or exegetically of the correctness of the other reading μαρτυρόμενος, **bearing witness**, as directly appropriate to the office to which Paul was appointed,—that of a *witness* (ver. 16); and then μικρῷ τε καὶ μεγάλῳ, **to small and great**, so flat and meaningless on the other interpretation, admirably suits the occasion,—standing as he was before an assembly of the greatest of the land. **23. εἰ**] not for ὅτι—but just as in ver. 8,—if, **if at least**: meaning, that the things following were patent facts to those who knew the prophets. See Heb. vii. 15, where εἰ has the same sense. παθητός] not, as Beza, '*Christum fuisse passurum*' (so E. V., '*should suffer*'): but as Vulg., '*si passibilis Christus.*' Paul does not refer to the prophetic announcement, or the historical reality, of the *fact* of Christ's suffering, but to the *idea* of the Messiah as *passible* and suffering being in accordance with the testimony of the prophets. That the fact of His having suffered on the cross was in the Apostle's mind, can hardly be doubted: but that the words do not assert it, is evident from the change of construction in the next clause, where the fact of the bringing life and immortality to light by the resurrection is spoken of,—εἰ παθητὸς ὁ χρ.,—εἰ .... μέλλει καταγγέλλειν. In Justin Martyr, Trypho c. 89, p. 187, the follow-

d = Col. i. 18.
e 1 Cor. xv. 12 reff.
f ch. xiii. 5 reff.
g and constr. Luke xii. 11. ch. xxiv. 10. (xix. 33 reff.)
h ch. xiv. 10 only. Prov. xxvi. 25.
i ch. xii. 15 reff.
k = John vii. 15. Eur. Hippol. 951.
l here only. Ps. xxxix. 4. Hos. ix. 7

πρῶτος [d] ἐξ [e] ἀναστάσεως [e] νεκρῶν φῶς [a] μέλλει [f] καταγ- ABEH
γέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. 24 ταῦτα δὲ αὐτοῦ LPℵ a b
[g] ἀπολογουμένου ὁ Φῆστος [h] μεγάλῃ [h] τῇ [h] φωνῇ φησιν c d f g h
[i] Μαίνῃ, Παῦλε· τὰ πολλά σε [k] γράμματα εἰς [l] μανίαν k l m o
[m] περιτρέπει. 25 ὁ δὲ Οὐ [l] μαίνομαί φησιν, [n] κράτιστε Φῆστε, p 13
ἀλλὰ ἀληθείας καὶ [o] σωφροσύνης ῥήματα [p] ἀποφθέγγομαι.
26 ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεύς, πρὸς ὃν καὶ
[q] παῤῥησιαζόμενος λαλῶ. [r] λανθάνειν γὰρ αὐτόν τι τού-

B F(not A) &c., 8. Wisd. v. 4 only. m here only †. Wisd. v. 24 only. τὸ θεῖον—εἰς ὀργὴν περιτραπέν, Jos. Antt. ii. 14. 1. n = Luke i. 3. ch. xxiii. 26. xxiv. 3 only ‡. o 1 Tim. ii. 9, 15 only †. 2 Macc. iv. 37 only. p ch. ii. 4, 14 only. 1 Chron. xxv. 1. (-γμα, Deut. xxxii. 2.)
q ch. ix. 27 reff. r and constr., 2 Pet. iii. 5, 8 (Mark vii. 24. Luke viii. 47. Heb. xiii. 2) only. Lev. v. 3.

23. μελλειν HPℵ¹ m¹ p 40. rec om τε (*as unnecessary*), with LP rel 36 Chron$_1$ Thl-sif: ins AB E-gr Hℵ b h k l o p 13. 40 Chr$_1$ Thl-fin.

24. λαλουντος αυτ. κ. απολ. E vulg æth-pl [αυτου απολ. H]. rec εφη (*corrn to historical tense*), with HLP rel: εφωνησε 35: ειπε c 64. 137: txt ABEℵ k p 13. 40 Thl.

25. aft ο δε ins παυλος ABEℵ d p 13 (36) 40 vulg [Syr copt æth-pl arm] Thl-fin: om HLP rel syr Thl-sif. (αλλα, so AELPℵ rel(not h) Chr$_1$.)

26. om και B 25 [copt arm. for λαλω, λεγω 13.] om τι B a 36. 137.

ing words are put into the mouth of Trypho the Jew: παθητὸν τὸν χριστόν, ὅτι αἱ γραφαὶ κηρύσσουσι, φανερόν ἐστι. See also the same, Trypho c. 36, p. 133, and c. 76, p. 173. πρῶτος ἐξ ἀναστάσεως = πρῶτος ἀναστάς, or πρωτότοκος ἐκ τῶν νεκρῶν, Col. i. 18, but implying that this light, to be preached to the Jews (ὁ λαός) and Gentiles, must arise *from the resurrection* of the dead, and that Christ, *the first* ἐξ ἀναστάσεως, was to announce it. See Isa. xlii. 6; xlix. 6; lx. 1, 2, 3; Luke ii. 32; ch. xiii. 47. 24.] The words ταῦτα ἀπολογουμένου must refer, on account of the present part., to the last words spoken by Paul: but it is not necessary to suppose that *these only* produced the effect described on Festus. Mr. Humphry remarks, "Festus was probably not so well acquainted as his predecessor (ch. xxiv. 10) with the character of the nation over which he had recently been called to preside. Hence he avails himself of Agrippa's assistance (xxv. 26). Hence also he is unable to comprehend the earnestness of St. Paul, so unlike the indifference with which religious and moral subjects were regarded by the upper classes at Rome. His self-love suggests to him, that one who presents such a contrast to his own apathy, must be mad: the convenient hypothesis that much learning had produced this result, may have occurred to him on hearing Paul quote prophecies in proof of his assertions." μαίνῃ] Thou art mad, not merely, '*thou ravest*,' nor '*thou art an enthusiast*:' nor are the words spoken in jest (Olsh.),—but in earnest (θυμοῦ ἦν κ. ὀργῆς ἡ φωνή, Chrys.). Festus finds himself by this speech of Paul yet more bewildered than before (De W.).

τὰ πολλὰ γράμμ.] Meyer understands Festus to allude to the many rolls which Paul had with him in his imprisonment (we might compare τὰ βιβλία, μάλιστα τὰς μεμβράνας of 2 Tim. iv. 13) and studied (so also Heinrichs and Kuinoel), —but the ordinary interpretation, thy much learning, seems more natural, and so De W. εἰς μ. περιτρέπει] Is turning thy brain. 25.] ἀληθεια may be spoken *warmly* and *enthusiastically*, but *cannot be predicated of a madman's words*: σωφροσύνη is directly opposed to μανία. So Xen. Mem. i. 16, recounting the subjects of Socrates' discourses, τί δίκαιον, τί ἄδικον· τί σωφροσύνη, τί μανία· τί ἀνδρία, τί δειλία. The expression ἀληθείας &c. ῥήματα, though of course in sense = ῥήματα ἀληθῆ, &c., yet has a distinctive force of its own, and is never to be confounded with, or supposed to be put by a Hebraism for the other. Such forms occur in classic as well as Hellenistic writers, and indeed in all languages: the idea expressed by them being, *the derivation of the quality predicated, from its source*:—so here, words (not merely true and sober, but) of truth and soberness,—springing from, and indicative of, subjective truth and soberness.

26.] Agrippa is doubly his witness, (1) as *cognizant of the facts* respecting Jesus, (2) as *believing the prophets*. This latter he does not only assert, but appeals to the faith of the king as a Jew for its establish-

των οὐ [s] πείθομαι οὐθέν· οὐ γάρ [t] ἐστιν ἐν [u] γωνίᾳ πεπραγμένον τοῦτο. 27 πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις. 28 ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον [v] Ἐν ὀλίγῳ με πείθῃ [w] χριστιανὸν ποιῆσαι.

s = Luke xx. 6.
t constr., ch. xxv. 10 reff.
u Matt. vi. 5. xxi. 42 ||. ch. iv. 11, and 1 Pet. ii. 7, from Ps. cxvii. 22. Rev. vii. 1. xx. 8 only. xi. 26. 1 Pet. iv. 16 only.
v here bis. Eph. iii. 3 only. see 1 Pet. v. 12.
w ch. xi. 26. 1 Pet. iv. 16 only.

rec ουδεν, with HLP rel [ουδεν πειθ. m] Chr: om A E(but see below) 13. 40: txt B ℵ¹(ℵ³ disapproving) p: om 1st ου a b c o p. for 2nd ου, ουδε E³ m 36. 40: ουδεν E¹(and lat). om εστιν H[L]P f g h l [ins aft γων. m 40, aft τουτο a].

28. rec aft προς τον παυλον ins εφη, with EHLP rel 36 Chr [*ait* tol]: om ABℵ p 13. 40. 137 vulg. rec πειθεις χρ. γενεσθαι, with EHLP rel 36 [vulg Syr syr-txt] (*introire* æth-pl) Cyr-jer$_1$ Chr$_1$: πειθεις χρ. ποιησαι Bℵ p 13. 40 syr-mg copt: txt A. (*The reading of* Bℵ *has apparently been the result of some confusion. I have preferred therefore that of* A: *see note.*)—χρηστιανον(but corrd) ℵ¹.

ment. ἐν γωνίᾳ . . . . τοῦτο] *This*, the act done to Jesus by the Jews, and its sequel, was not done in an obscure corner of Judæa, but in the metropolis, at a time of more than common publicity.

28. ἐν ὀλίγῳ] These words of Agrippa have been very variously explained. (1) The rendering '*propemodum*,' '*parum abest, quin*,' ('*almost*,' E. V.,) adopted by Chrys., Beza, Grot., Valla, Luther, Piscator, Calov., &c. is inadmissible, for want of any example of ἐν ὀλίγῳ having this meaning, which would require ὀλίγου (ὀλίγου μ' ἀπωλέσας, Aristoph. Vesp. 829, and al.), or ὀλίγου δεῖ, or παρ' ὀλίγον. (2) Calvin, Kuinoel, Schöttg., Olsh., Neander, take it for ἐν ὀλίγῳ χρόνῳ, which certainly is allowable, but does not correspond to μεγάλῳ below, nor, as I believe, does it come up to the *general* sense of the expression. (3) The phrase ἐν ὀλίγῳ occurs in Greek writers with various nouns understood according to the nature of the case,—and sometimes it will bear any of several supplements with equal propriety. Thus in Demosth. p. 33. 18, ῥᾴδιον εἰς ταὐτὸ πάνθ' ὅσα βούλεταί τις ἀθροίσαντα ἐν ὀλίγῳ, where Schaefer in his Index Græcitatis says, scil. χρόνῳ, aut χώρῳ, aut λόγῳ, aut πόνῳ. So also here we may understand λόγῳ or πόνῳ (or χρόνῳ?)—or still better as it seems to me, *leave the ellipsis unsupplied* (see Eph. iii. 3). We have a word in English which exactly expresses it,—one which has fallen into disuse, but has no equivalent; **lightly**: i. e. with little pains, few words, small hesitation. Then next as to the *reading*, I have followed the most ancient MSS., in editing ποιῆσαι and not γενέσθαι. This being so, we have to choose between πείθεις of Bℵ and πείθῃ of A. It is almost impossible to give any assignable meaning to the former; and I suspect it has come in by a confusion of the two readings. Whereas πείθῃ seems to take up the πείθομαι of ver. 26. The received reading has probably found its way in from first imagining that πειθ- had to do with *Paul's persuading Agrippa*, and then the ποιῆσαι having no sense, became conformed to the γενέσθαι in the Apostle's speech below. And now, as to the *sense of Agrippa's saying*. In determining this, enough attention has not been paid to two points: (1) the *present tense*, πείθῃ, **thou art persuading** thyself, art imagining; and (2) the use, *in the mouth of a Jew*, and *that Jew a king*, of the *Gentile and offensive appellation* χριστιανός. To my mind, the *first* of these considerations decides that Agrippa is characterizing *no effect on himself*, but *what Paul was* fancying in his mind, reckoning the πείθομαι which he had expressed above: the *second*, that he speaks of something *not* that he is *likely to become*, but that *contrasts strangely with his present worldly position and intentions*. I would therefore render the words thus: **Lightly (with small trouble) art thou persuading thyself that thou canst make me a Christian**: and understand them, in connexion with Paul's having attempted to make Agrippa a witness on his side,—'*I am not so easily to be made a Christian of, as thou supposest*.' Most of the ancient Commentators (especially as reading πείθεις) take the words as implying some effect on Agrippa's mind, and as spoken in earnest: but this I think is hardly possible, philologically or exegetically. I may add that the emphatic position of both ἐν ὀλίγῳ and χριστιανόν, before their respective verbs, strongly confirms the view taken above. I must again caution the reader against the mistake committed by Wordsworth, in supposing the enclitic με to be emphatic, which it cannot be, ἐμέ being required in such a case. Indeed, a more insignificant position than it here holds, next to the most emphatic word of the sentence, cannot be conceived.

29 ὁ δὲ Παῦλος [x] Εὐξαίμην [y] ἂν τῷ θεῷ καὶ [y] ἐν ὀλίγῳ καὶ ἐν μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους [z] ὁποῖος κἀγὼ εἰμὶ [a] παρεκτὸς τῶν [b] δεσμῶν τούτων. 30 ἀνέστη τε ὁ βασιλεὺς καὶ ὁ [c] ἡγεμὼν ἥ τε Βερνίκη καὶ οἱ [d] συγκαθήμενοι αὐτοῖς, 31 καὶ [e] ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες ὅτι οὐδὲν [f] θανάτου [f] ἄξιον ἢ [f] δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. 32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη [g] Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ [h] ἐπεκέκλητο Καίσαρα.

...ναυλος E. ABHL PN a b c d f g h k l m o p 13

x dat. and constr., here only. see Xen. Mem. iii. 14. 3. constr., w. πρός, 2 Cor. xiii. 7. (ch. xxvii. 29 reff.)
y = here only. Xen. Mem. iii. 5. 1.
z 1 Cor. iii. 13. Gal. ii. 6. 1 Thess. i. 9. James i. 24 only †.
a Matt. v. 32. 2 Cor. xi. 28 only †. Deut. i. 36 Aq.
b ch. xxiii. 29 reff.
c ch. xxiii. 24, &c., reff.
d Mark xiv. 54 only. Exod. xxiii. 33 Ald. (Tromm.) Ps. c. 6 only.
e ch. xxiii. 19 reff.
f ch. xxiii. 29 (reff.).
g = Matt. xxvii. 15, &c. ch. iii. 13. iv. 21, 23. v. 40. xvi. 36, 36. xxviii. 18. Heb. xiii. 23.
2 Macc. xii. 25.
h ch. xxv. 11 reff.
i = ch. xv. 19 reff.
k constr., ch. iii. 12 reff.
l ch. xiii. 4. xiv. 26. xx. 15 only †.

XXVII. 1 Ὡς δὲ [i] ἐκρίθη [k] τοῦ [l] ἀποπλεῖν ἡμᾶς εἰς

29. rec aft ο δε παυλος ins ειπεν, with HLP rel [Syr copt æth arm] Chr, εφη 36: om ABℵ p 13. 40. 137 vulg syr. ευξαμην [H]Lℵ[1] c[1] l p [ηυξ. P f]. rec (for μεγαλῳ) πολλῳ (*see notes*), with HLP rel 36 æth Chr$_1$: [εν πολλω κ. εν ολ. m:] txt ABℵ k p 13. 40 vulg syr-mg-gr copt arm.

30. rec ins και ταυτα ειποντος αυτου bef ανεστη (*addn for perspicuity*), with HLP rel syr-w-ast Thl: και ταυτα ειποντος 137 æth-rom: om ABℵ c p 13 vulg Syr æth-pl arm.—rec om τε: txt as above, but c 13. 40 syr copt Chr$_1$ have δε.

31. αξιον bef θανατου A c copt: η δεσμων bef αξιον Bℵ k m p 13. 40 vulg[exc tol]. ins τι bef πρασσει Aℵ k m p 13 vulg[not demid (copt)].

32. επικεκλ. AL 40 Thl: txt BH[P]ℵ p 13. 36 rel Chr.

CHAP. XXVII. **1.** *και ουτως εκρινεν ο ηγεμων αναπεμψαι καισαρα* 64: *και ουτως εκρινεν αυτον ο ηγ. αναπεμψαι καισαρι* 97: *ως ουν εκρινεν ο ηγ. του πεμπεσθαι αυτον προς καισαρα τη επιουση εκαλεσεν εκατονταρχον τινα ονοματι ιουλιανον σπειρης σεβαστης παρεδιδου αυτω τον παυλον συν ετεροις δεσμωταις* syr-mg: *και εκρινε περι αυτου ο φηστος πεμπεσθαι αυτον προς καισαρα εις την ιταλ. κ.τ.λ.* Syr. for ημας, *τους περι παυλον* (*ως begins an eccl lection, see ch* xxi. 8 *rec*) P[*π. τον παυλον*] m lectt: *eum* vulg.

29.] **I could wish to God, that whether with ease or with difficulty (on my part), not only thou, but all who hear me today, might become such as I am, except only these bonds.** He understands ἐν ὀλίγῳ just as Agrippa had used it, **easily,** '*with little trouble,*' '*with slight exertion:*' and contrasts with it ἐν μεγάλῳ (πολλῷ has been an alteration to suit the imagined supplement χρόνῳ), **with difficulty,** '*with great trouble,*' '*with much labour.*' Those interpreters who understand χρόνῳ above, render this 'seu tempore exiguo opus fuerit, seu multo' (Schött.); those who take ἐν ὀλ. for '*almost,*' 'non propemodum tantum, sed plane' (Grot.): '*not only almost, but altogether,*' E. V. In εὔχεσθαι θεῷ the dative implies the *direction* of the wish or request to God: so Æsch. Agam. 852, θεοῖσι πρῶτα δεξιώσομαι: Il. γ. 318, θεοῖσι δὲ χεῖρας ἀνέσχον, and freq. See examples in Bernhardy, Syntax, p. 86.

δεσμῶν] He shews the chain, which being in '*custodia militaris,*' he *bore on his arm,* to connect him with the soldier who had charge of him. [This exception may be regarded as a proof of the perfect courtesy of the great Apostle.] **31.** πράσσει] generally, of his life and habits. No *definite act* was alleged against him: and his apologetic speech was in fact a *sample* of the acts of which he was accused. **32.**] Agrippa in these words delivers his judgment as a Jew: '*For aught I see, as regards our belief and practices, he might have been set at liberty.*' But now he could not: 'nam appellatione potestas judicis, a quo appellatum est, cessare incipit ad absolvendum non minus quam ad condemnandum. Crimina enim integra servanda sunt cognitioni superioris.' Grot.

CHAP. XXVII. 1—XXVIII. 31.] PAUL'S VOYAGE TO ROME AND SOJOURN THERE. I cannot but express the benefit I have derived in my commentary on this section, from Mr. Smith's now well-known treatise on the voyage and shipwreck of St. Paul: as also from various letters which he has from time to time put into my hands, tending further to elucidate the subject. The substance of these will be found embodied in an excursus following the chronological table in the prolegomena.

τὴν Ἰταλίαν, [m] παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους [n] δεσμώτας ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ [o] σπείρης [p] σεβαστῆς. 2 [q] ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ μέλλοντι [r] πλεῖν [εἰς] τοὺς κατὰ τὴν Ἀσίαν τόπους, [s] ἀνήχ-

m = ch. xii. 4. xxviii. 16 v. r.
n ver. 42 only. Gen. xxxix. 20. (-τήριον, ch. v. 21, 23.)
o ch. x. 1 reff.
p = here only. see ch. xxv. 21, 25.
q = ch. xxi. 2 (Matt. xxi. 5, from Zech. ix. 9. ch. xx. 18. xxi. 4. xxv. 1) only. dat., here only.
r Luke viii. 23. ch. xxi. 3. vv. 6, 24. Luke only, exc. Rev. xviii. 17. constr. (accus.) here only. Isa. xlii. 10.
s ch. xiii. 13 reff. πλ. τ. θάλασσαν, Sir. xliii. 24. 1 Macc. xiii. 29. | πλ. τὰ πελάγη, Polyb. iii. 4. 10.

παρεδίδου A a 40 demid Syr copt Thl-sif. om ετερους c p[1] 137 syr : δεσμ. bef ετ. L. ins ιουλιω bef as well as after ονοματι ℵ[1].

2. aft επιβ. ins εν c 137. αδραμιντηνω AB[1] (13 copt arm), al vary. rec μελλοντες (*corrn to suit* επιβαντες), with HLP rel vulg[with fuld demid tol] Chr : txt ABℵ a b c d o p 13. 36. 40. 137 am syrr copt æth-pl arm. rec om εις, with HLP rel Chr[1] Thl-sif [*circa* vulg] : ins επι c 36. 137 syr : ins εις ABℵ p 13. 40 Thl-fin.

1.] τοῦ (see reff.) contains the purpose of ἐκρίθη. The matter of the decision implied in ἐκρίθη is expressed in this form as if governed by the substantive κρίσις, as in ch. xx. 3, ἐγένετο γνώμης τοῦ ὑποστρέφειν. Meyer remarks that the expressions κελεύειν ἵνα, εἰπεῖν ἵνα, θέλειν ἵνα, &c. are analogous. ἡμᾶς] Here we have again the *first person*, the narrator having, in all probability, remained in Palestine, and in the neighbourhood of Paul, during the interval since ch. xxi. 18.

παρεδίδουν] *Who?* perhaps the assessors with whom Festus took counsel on the appeal, ch. xxv. 12: but more likely the plural is used indefinitely, the subject being 'they,' = 'on' (Fr.), or 'man' (Germ.).

ἑτέρους δ.] This expression, says Meyer, is purposely chosen, to intimate, that they were prisoners *of another sort* (not also Christians under arrest). But De W. shews this to be a mistake, by ἕτεραι πολλαί, Luke viii. 3, = ἄλλαι πολλαί, Mark xv. 41, in both places meaning '*many others of the same sort*.' Here also they are of the *same class*, as far as δεσμῶται is concerned: further, nothing is implied in the narrative, one way or the other.

σπείρης σεβαστῆς] There is some difficulty in determining what this cohort was. We must not fall into the mistake of several of the Commentators, that of confounding this σπ. σεβαστή with an ὅλη ἱππέων καλουμένη Σεβαστηνῶν, mentioned by Josephus, B. J. ii. 12. 5, and Antt. xx. 6. 1, this latter implying '*natives of Samaria*' (Σεβαστή),—whereas our word is the same adjective as that name itself, and cannot by any analogy have reference to it. More than one of the *legions* at different times bore the honorary title 'Augusta.' Wetst. quotes from Claudian de Bell. Gild. 'Dictaque ab Augusto legio:' from inscriptions in Mauritania, Legio III. Aug., II. Aug., VIII. Aug.: from Ptolemy, ii. 3, λεγεὼν δευτέρα σεβαστή (in Britain); iv. 3, λεγεὼν γ. σεβαστή; but of a '*cohors* Augusta,' or 'Augustana,' we never hear. De Wette and Meyer suggest (but we have no historical proof of the supposition) that it was one among the five cohorts stationed at Cæsarea (see note, ch. xxv. 23) thus distinguished as the body-guard of the emperor (?), and therefore chosen for any services immediately concerning him, as in this case. Meyer thinks it may be the same (but then would the appellations be different?) with the σπεῖρα Ἰταλική of ch. x. 1. It is remarkable that almost all the Commentators have assumed, without any reason, that this σπ. σεβαστή must have been *stationed at Cæsarea*, whereas it may well have been a cohort, or body of men so called, at Rome. Wieseler is the only one that I have seen who has not fallen into this error. He controverts the other interpretations (Chron. d. Apost.-g. note, p. 391), and infers that Julius belonged to the *Augustani*, mentioned Tacitus xiv. 15, and Suet. Nero, 20 and 25 (see also Dio Cass. lxi. 20: ἦν μὲν γάρ τι καὶ ἴδιον αὐτῷ σύστημα ἐς πεντακισχιλίους στρατιώτας παρεσκευασμένον· Αὐγουστειοί τε ὠνομάζοντο· καὶ ἐξῆρχον τῶν ἐπαίνων, and lxiii. 8), who appear to have been identical with the *evocati* (veterans specially summoned to service by the emperors), and to have formed Nero's body guard on his journey to Greece. The first levying of this band by Augustus, Dio relates, xlv. 12. To this Julius seems to have belonged,—to have been sent on some service into Asia, and now to have been returning to Rome.

We read of a Julius Priscus, Prefect of the Prætorian guards under Vitellius, who killed himself 'pudore magis quam necessitate,' after the military murder by Mucianus of Calpurnius Galerianus. This was ten years after the date of our narrative; but the identity of the two must be only conjectural. 2. Ἀδραμυττηνῷ] Adramyttium (Ἀδραμύττιον, -ειον, or Ἀτραμύττιον, and in Plin. v. 32, Adramytteos) was a seaport with a harbour in Mysia, an Athenian colony. It is now a village called Endramit. Grotius, Drusius, and other

θημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονικέως, 3 τῇ τε [t] ἑτέρᾳ [u] κατήχθημεν εἰς Σιδῶνα, [v] φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ [w] χρησάμενος [x] ἐπέτρεψεν πρὸς τοὺς [y] φίλους πορευθέντι [z] ἐπιμελείας [a] τυχεῖν. 4 κἀκεῖθεν [a] ἀναχθέντες [b] ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ

t = ch. xx. 15. Xen. Cyr. iv. 6. 10.
u pass., = ch. xxviii. 12 only. (act., ch. xxiii. 15 reff.)
v here only †. 2 Macc. ix. 27 only. φιλ. διακεῖσθαι πρὸς . . . . . Polyb. i. 66. 13. (-τος, Wisd. i. 6. -πία, ch. xxviii. 2. -πεῖν, 2 Macc. xiii. 23.)
w = (see 2 Cor. xiii. 10.) Gen. xxvi. 29. Xen. Mem. iv. 6. 5 (often).
x inf. aor., ch. xxi. 39 reff. pres., ch. xxvi. 1 reff.
y = 3 John 15.
z here only. Prov. iii. 6. (-λής, Prov. xi. 2 Sym. -λως, Luke xv. 8. -λεῖσθαι, Luke x. 34.)
a = ch. xxiv. 2 reff.
b ver. 7 only †.

...τυχειν H. ABLPN a b c d f g h k l m o p 13 [H is continued in an uncial writing of about the xith cent.]

αριστραρχος ℵ¹. (see ch xx. 4).

θεσσαλονικεων, adding δε [τε c] αριστραρχ. κ. σεκ. [o] 137 syr

3. for τε, δε Lℵ² k m p 40 vulg copt Chr₁. σιδονα ℵ¹. ιουλιανος A. Steph om τους, with c o: ins ABHLPN p 13 rel Chr Thl Œc. rec πορευθεντα, with HLP rel Chr₁ Thl-sif: txt ABℵ p 13. 36 Thl-fin.

erroneously suppose *Adrumetum* to be meant, on the north coast of Africa (Winer, Realw.). πλεῖν [εἰς] τοὺς . . . .] The bracketed εἰς is in all probability an insertion to help off the harshness of the construction. But the accusative is indicative of the direction. We have ἦλθε Πολυνείκης χθόνα, Eur. Phœniss. 110. See Winer, edn. 6, § 32. 1, on the accus. after neuter verbs, and Bernhardy, Syntax, pp. 114 ff., and other instances in Wetstein. Ἀριστάρχ.] See ch. xix. 29; xx. 4; Col. iv. 10; Philem. 24. In Col. iv. 10, Paul calls him his συναιχμάλωτος, but perhaps only figuratively: the same term is applied to Epaphras, Philem. 23, where follows Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου. 3. Σιδῶνα] This celebrated city is generally joined in the N. T. with Tyre, from which it was distant 200 stadia (Strabo, xvi. 756 ff.), and of which it was probably the mother city. It was within the lot of the tribe of Asher (Josh. xix. 28), but never conquered by the Israelites (Judg. i. 31; iii. 3). From the earliest times the Sidonians were renowned for their manufactures of glass ('Sidon artifex vitri,' Plin. v. 19), linen (πέπλοι ποικίλοι ἔργα γυναικῶν Σιδονίων, Il. ζ. 290), silversmith's work (Il. ψ. 743, and Od. ο. 115, &c.), and for the hewing of timber (1 Kings v. 6; Ezra iii. 7). In ancient times, Sidon seems to have been under Tyre, and to have furnished her with mariners (see Ezek. xxvii. 8). It went over to Shalmaneser, king of Assyria (Jos. Antt. ix. 14. 2); but seems under him, and afterwards under the Chaldæans and Persians, to have had tributary kings of its own (Jer. xxv. 22; xxvii. 3; Herod. viii. 67). The Sidonians furnished the best ships in Xerxes' navy, Herod. vii. 96, 99. Under Artaxerxes Ochus Sidon freed itself, but was by him, after a severe siege, taken and destroyed (Diod. Sic. xvi. 43 ff.). It was rebuilt, and soon after went over to Alexander, keeping its own vassal kings. After his death it was alternately under Syrian and Egyptian rule, till it fell under the Romans. The present Saida is west of ancient Sidon, and is a port of some commerce, but insecure, from the sanding up of the harbour (Winer, Realw. See also Robinson, vol. iii. pp. 415 ff., who gives an account of the history of Sidon during the middle ages). πορευθέντι] This dat. looks very like a grammatical correction: the πορευθέντα of the rec. would be an instance of an acc. with inf. after a dat. preceding, as ch. xxvi. 20; xxii. 17. The φίλοι here mentioned were probably Christian brethren (see ch. xi. 19, where the Gospel is said to have been preached in Phœnicia; and ch. xxi. 3, where we find brethren at *Tyre*); but it is usual in that case for ἀδελφοί or μαθηταί to be specified: cf. ch. xxi. 4, 7. The ἐπιμελείας τυχεῖν was perhaps to obtain from them that outfit for the voyage which, on account of the official precision of his custody at Cæsarea, he could not there be provided with.

4. ὑπεπλεύσαμεν] sailed under, i. e. 'is *the lee of*,' Cyprus. "Ubi navis vento contrario cogitur a recto cursu decedere, ita ut tunc insula sit interposita inter ventum et navem, dicitur ferri *infra* insulam." Wetst., who also says, "Si ventus favisset, alto se commisissent, et Cyprum ad dexteram partem reliquissent, ut Act. xxi. 3, nunc autem coguntur legere littus Ciliciæ, inter Cyprum et Asiam." With this explanation Mr. Smith agrees; and there can hardly be a doubt that it is the right one. The κατὰ τὴν Ἀσίαν τόποι of ver. 2 being to the *west* of Pamphylia (which was not in Asia, ch. ii. 10), the direct course thither would have been *S. of Cyprus;* but having the wind contrary, i. e. from the W. or N.W. ("the very wind which might have been expected in this part of the Mediterranean at this season (summer). Admiral de Saumarez writes, Aug. 19, 1798, 'We

τοὺς ἀνέμους εἶναι [c] ἐναντίους, [5] τό τε [d] πέλαγος τὸ [e] κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν [f] διαπλεύσαντες [g] κατήλθομεν εἰς Μύρρα τῆς Λυκίας. [6] κἀκεῖ εὑρὼν ὁ ἑκατοντάρχης πλοῖον Ἀλεξανδρῖνον [h] πλέον εἰς τὴν Ἰταλίαν, [i] ἐνεβίβασεν ἡμᾶς εἰς αὐτό. [7] ἐν [j] ἱκαναῖς δὲ [j] ἡμέραις [k] βραδυπλοοῦντες καὶ [l] μόλις [m] γενόμενοι [d] κατὰ τὴν Κνίδον,

c = Mark vi. 48 ‖ Mt. (xv. 39. ch. xxvi. 9 reff.) only.
d Matt. xviii. 6 only †. 2 Macc. v. 21 only.
e = ver. 2.
f Luke x. 32. Matt. xxiv. 7. here only †. Xen. Anab. vii. 8. 1.
g = ch. xxi. 3. (ch. viii. 5 reff.)
= ch. ix. 23 reff.
h here only †.
h ver. 2 reff.
l ch. xiv. 18 reff.
i here only. Prov. iv. 11 only.
m = ch. xx. 16 al.

5. om την a 137. πλευσαντες Hʳ. add δι ημερων δεκαπεντε c 137 syr-w-ast. κατηλθαμεν ℵ: κατηχθημεν b d h o 14. 38. 57. 66. 76. 93-7-8-marg 113 lect-5: ηλθομεν 25 vulg Syr. for μυρρα, λυστρα A vulg copt arm-mg Cassiod, Bede$_1$: λυστραν ℵ: μοιρων Hʳ: σμυρναν m Bede-gr [Jer$_1$]: σμυρα arm[-ed]: txt B [syr-mg-gr Jer], and μυρα LP 13 rel syrr Chr Thl.
6. κακειθεν A l 24: κακεισε m 15. 25. 36. 40. 180. om την Hʳ b c h k l o. aft αυτο ins τουτο ℵ¹(ℵ² disapproving).

have just gained sight of Cyprus, so invariably do the westerly winds prevail at this season.'" Smith, p. 27), they kept under shelter of Cyprus, i. e. between Cyprus and Cilicia; and so διαπλεύσαντες, **having sailed the whole length of** the sea off Cilicia and Pamphylia, they came to Myra. See the account of the reverse voyage, ch. xxi. 3, where, the wind being nearly in the same quarter (see ver. 1, εὐθυδρομήσαντες εἰς τ. Κῶ), the direct course was taken, and they left Cyprus at a distance (for so ἀναφ. seems to imply) on their left, in going to Tyre. On the διαπλεύσαντες, &c., it may be well to quote (from Smith) the testimony of M. de Pagès, a French navigator, who, on his voyage from Syria to Marseilles, informs us that after making Cyprus, "the winds from the west, and consequently contrary, which prevail in these places during the summer, *forced us to run to the north*. We made for the coast of Caramania (Cilicia), in order to meet the northerly winds, *which we found accordingly*." 5. Μύρρα] εἶτα Μύρα ἐν εἴκοσι σταδίοις ὑπὲρ τῆς θαλάττης ἐπὶ μετεώρου λόφου, Strabo xiv. 3,—Λέγεται ἐπιπεμφθεὶς Ἀνδριάκῃ Μυρέων ἐπιτρέψαι, τήν τε ἅλυσιν ἔρρηξε τοῦ λιμένος, καὶ εἰς Μύρα ἀνῆγε. The neighbourhood is full of magnificent ruins; see Sir C. Fellows's Lycia, ch. ix. The name still remains. The various readings merely shew that the copyists were unacquainted with the place.

6.] The Alexandrian ship *may* have been laden with corn for Rome; but this cannot be inferred from ver. 38, for the ship had been *lightened before*, ver. 18. On her size, see below, ver. 37. Most probably this ship had been prevented taking the direct course to Italy, which was by the south of Crete, by the prevailing westerly winds. Under such circumstances, says Mr. Smith (p. 32), "ships, particularly those of the ancients, unprovided with a compass, and ill calculated to work to windward, would naturally stand to the N. till they made the land of Asia Minor, which is peculiarly favourable for such a mode of navigation, because the coast is bold and safe, and the elevation of the mountains makes it visible at a great distance; it abounds in harbours, while the sinuosities of its shores and the westerly current would enable them, if the wind was at all off the land, to work to windward, at least as far as Cnidus, where these advantages ceased. Myra lies due N. from Alexandria, and its bay is well calculated to shelter a windbound ship. The Alexandrian ship was not, therefore, out of her course at Myra, even if she had no call to touch there for the purposes of commerce." πλέον, the present, should be rendered **on her voyage**. 7. βραδυπλ.] It is evident that the ship was encountering an adverse wind. The distance from Myra to Cnidus is only 130 geogr. miles, which, with a fair wind, would not take more than one day. Mr. Smith shews that the wind was N.W., or within a few points of it. "We learn from the sailing directions for the Mediterranean, that, throughout the whole of that sea, but mostly in the eastern half, including the Adriatic and Archipelago, N.W. winds prevail in the summer months; ... the summer Etesiæ come from the N.W. (p. 197); which agrees with Aristotle's account of these winds,—οἱ ἐτησίαι λεγόμενοι μίξιν ἔχοντες τῶν τε ἀπὸ τῆς ἄρκτου φερομένων κ. ζεφύρου, de Mundo, ch. iv. According to Pliny (ii. 47), they begin in August, and blow for forty days."

μόλις] **with difficulty**: not as E. V., '*scarce*,' which being also an adv. of *time*, gives the erroneous idea to the English reader that the ship had *scarcely reached* Cnidus when the wind became un-

m here only τ. n ver. 4 only τ. o ver. 13 only τ. Diod. Sic. xiii. 3.

μὴ [m] προσεῶντος ἡμᾶς τοῦ ἀνέμου, [n] ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην, [8] [l] μόλις τε [o] παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασέα. [9] [p] ἱκανοῦ δὲ ABLPℵ a b c d f g h k l m o p 13

p ch. viii. 11 reff.

7. προσεωντος ℵ.

8. om τινα A 133 Syr [æth-pl]. πολις bef ην Aℵ a^2 13. for λασεα, αλασσα A 40. 96. 109 syr-mg (*Alasa*): *Thalassa* vulg æth and mss mentd by Jer: *Thessala* al: λαισσα $ℵ^3$: txt BH^{r}LP p 13 rel syr copt æth-pl Chr Thl Œc Jer_1 (of these, H^{r}LP rel (exc m) Chr Thl have (*through common confusion of vowels*) λασαια), λασσαια $ℵ^1$.

favourable. γεν. κατά] **having come over against**, as E. V. Κνίδον] Cnidus is a peninsula at the entrance of the Ægean Sea, between the islands of Cos and Rhodes, having a lofty promontory and two harbours, Strabo, xiv. 2. "With N.W. winds the ship could work up from Myra to Cnidus; because, until she reached that point, she had the advantage of a weather shore, under the lee of which she would have smooth water, and, as formerly mentioned, a westerly current; but it would be slowly and with difficulty. At Cnidus that advantage ceased." Smith, p. 37. μὴ προσεῶντ.] The common idea has been that the prep. in composition implies that the wind would not suffer them to *put in at* Cnidus. But this would hardly be reconcileable with the fact; for when off Cnidus they would be in shelter under the high land, and there would be no difficulty in putting in. I should be rather inclined to regard this clause as explaining the μόλις above, and the πρός in composition as implying *contribution*, or *direction*: 'with difficulty, the wind not permitting us by favouring our course.'

ὑπεπλ. [see above on ver. 4] τ. Κρ. κ. Σαλμώνην] "Unless she had put into that harbour (Cnidus), and waited for a fair wind, her only course was to run under the lee of Crete, in the direction of Salmone, which is the eastern extremity of that island." Salmone (Capo Salomon) is described by Strabo (x. 4) as ὀξὺ ἀκρωτήριον τὸ Σαμώνιον, ἐπὶ τὴν Αἴγυπτον νεῦον, καὶ τὰς Ῥοδίων νήσους. Pliny (iv. 12) calls it Sammonium. 8. μόλις παρ.] "After passing this point (Salmone), the difficulty they experienced in navigating to the westward along the coasts of Asia, would recur; but as the south side of Crete is also a weather shore with N.W. winds, they would be able to work up as far as Cape Matala. Here the land trends suddenly to the N., and the advantages of a weather shore cease, and their only resource was to make for a harbour. Now Fair Havens is the harbour nearest to Cape Matala, the farthest point to which an ancient ship could have attained with N.W.-ly winds." Smith, ib. παραλεγ. does not, as Servius on Æn. iii. 127 supposes, imply that the ship was *towed* ("funem legendo, i. e. colligendo, aspera loca prætereunt"), but, as Meyer explains it, that, the places on the coast being touched (or perhaps, rather, *appearing*) one after another, are, as it were, *gathered up* by the navigators. Mr. Smith (p. 42) exposes the mistake of Eustathius (adopted by Valpy, from Dr. Falconer), by which the ship taking the *S. coast of Crete* is attempted to be explained: viz. δυσλίμενος ἡ Κρήτη πρὸς τὴν βόρραν: whereas there are, in fact, excellent harbours on the N. side of Crete,—Souda and Spina Longa. Καλοὺς Λιμένας] The situation of this anchorage was ascertained by Pococke, from the fact of the name still remaining. "In searching after Lebena farther to the west, I found out a place which I thought to be of greater consequence, because mentioned in Holy Scripture, and also honoured by the presence of St. Paul, that is, 'the Fair Havens, near unto the city of Lasea;' for there is another small bay about two leagues to the E. of Matala, which is now called by the Greeks good or fair havens (λιμένες καλούς):" (Calolimounias of Mr. Brown's letter: see excursus as above.) Travels in the East, ii. p. 250: cited by Mr. Smith, who adds: "The most conclusive evidence that this is the Fair Havens of Scripture, is, that its position is precisely that where a ship circumstanced as St. Paul's was, must have put in. I have already shewn that the wind must have been about N.W.;—but with such a wind she could not pass Cape Matala: we must therefore look *near, but to the E. of* this promontory, for an anchorage well calculated to shelter a vessel in N.W. winds, but not *from all winds*, otherwise it would not have been, in the opinion of seamen (ver. 12), an unsafe winter harbour. Now here we have a harbour which not only fulfils every one of the conditions, but still retains the name given to it by St. Luke." Smith, p. 45. He also gives an engraving of the place from a sketch by Sigur. Schranz, the artist who accompanied Mr. Pashley in his

[p] χρόνου [q] διαγενομένου καὶ ὄντος ἤδη [r] ἐπισφαλοῦς τοῦ [s] πλοὸς διὰ τὸ καὶ τὴν [t] νηστείαν ἤδη [u] παρεληλυθέναι, [v] παρήνει ὁ Παῦλος 10 λέγων αὐτοῖς [w] Ἄνδρες, [w] θεωρῶ ὅτι [x] μετὰ [y] ὕβρεως καὶ πολλῆς [z] ζημίας οὐ μόνον τοῦ [a] φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν [b] ψυχῶν ἡμῶν [c] μέλλειν [c] ἔσεσθαι τὸν [s] πλοῦν. 11 ὁ δὲ ἑκατοντάρχης τῷ [d] κυβερνήτῃ καὶ τῷ [e] ναυκλήρῳ μᾶλλον [f] ἐπείθετο ἢ τοῖς

q ch. xxv. 13. Mark xvi. 1 only †. 2 Macc. xi. 26 only.
r here only †. Wisd. ix. 14 only. (-λῶς, Wisd. iv. 4.)
s here bis. ch. xxi. 7 only †. Wisd. xiv. 1 only.
t = here only. (3 Cor. vi. 5 reff.)
u = Matt. xiv. 15. 1 Pet. iv. 3. Jer. viii. 20. Dan. ii. 9 Theod.
v ver. 22 only †. 2 Macc. vii. 25, 26 only. (-ρεσις, Wisd. viii. 9.)
w ch. xix. 26 reff.
x = ch. v. 26. xxv. 23 al. fr. 1 Macc. ix. 37.
y = ver. 21 (3 Cor. xii. 10) only. τὴν ἀπὸ τῶν ὁμβρων ὕβριν, Jos. Antt. iii. 6. 4, end. (-ίζειν, ch. xiv. 5. -ιστής, Rom. i. 30.)
z ver. 21. Phil. iii. 7, 8 only. Ezra viii. 26. (-οῦν, 1 Cor. iii. 15.)
a = here (Matt. xi. 20. xxiii. 4. Luke xi. 46 bis. Gal. vi. 5) only ‡. (Str. xxi. 16. -τίζειν, Matt. xi. 20.)
b = ch. xv. 26 reff.
c ch. xi. 28 reff.
d Rev. xviii. 17 only. Prov. xxiii. 34. Ezek. xxvii. 8, 27, 28 only. (-νᾶν, Prov. xii. 5. -νησις, 1 Cor. xii. 28.)
e here only †.
f = ch. v. 36, &c. reff.

10. θεωρω ℵ[1]. [μεθ m.] rec φορτου, with b c[1] o Thl-fin: txt ABH[r]LPℵ p 13 rel 36. 40. 137 Chr[1] Thl-sif. υμων L[3][Tischdf] ℵ[3] lect-12 [copt].
11. rec επειθετο bef μαλλον, with H[r]LP rel syrr [arm, Treg] Thl-sif: txt ABℵ k m

travels. There is no ground for identifying this anchorage with καλὴ ἀκτή mentioned as a *city* in Crete by Steph. Byzant. For *this* is clearly *not* the name of a city, by the subjoined notice, ᾗ ἐγγὺς ἦν πόλις Λασέα. Nor is there any reason to suppose, with Meyer, that the name καλοὶ λιμ. was euphemistically given,—because the harbour was not one to winter in: this (see above) it may not have been, and yet may have been an excellent refuge at particular times, as now, from prevailing westerly winds. Λασέα.] This place was, until recently, altogether unknown; and from the variety of readings, the very name was uncertain. Pliny (iv. 12) mentions *Lasos* among the cities of Crete, but does not indicate its situation. It is singular, and tends to support the identity of Lasos with our Lasea, that as here Alassa, so there Alos, is a various reading. The reading Thalassa appears to have been an error of a transcriber from -λασσα forming so considerable a part of a word of such common occurrence. There is a *Lisia* named in Crete in the Peutinger Table, which may be the same. On the very interesting discovery of *Lasea* by the Rev. G. Brown in the beginning of the year 1856, see the excursus at the end of Prolegg. to Acts. The ruins are on the beach, about two hours eastward of Fair Havens. 9. ἱκανοῦ χρ.] Not '*since the beginning of our voyage*,' as Meyer:—the time was spent *at the anchorage*. τοῦ πλοός] Not '*sailing*,' but the voyage, viz. to Rome,—which henceforth was given up as hopeless for this autumn and winter. That this is the meaning of ὁ πλοῦς, see ch. xxi. 7. And by observing this, we avoid a difficulty which has been supposed to attend the words. *Sailing* was not unsafe so early as this (see below); but to undertake so long a voyage, was. τὴν νηστείαν] The fast, κατ' ἐξοχήν, is the solemn fast of the day of expiation, the 10th of Tisri, the seventh month of the Jewish ecclesiastical year, and the first of the civil year. See Levit. xvi. 29 ff.; xxiii. 26 ff. This would be about the time of the autumnal equinox. The *sailing season* did not close so early: 'Ex die igitur tertio iduum Novembris, usque in diem sextum iduum Martiarum, maria clauduntur.' Vegetius (Smith, p. 45, note) de Re Milit. iv. 39. 10.] From the use of θεωρῶ here, and from the saying itself, it seems clear to me that Paul was not uttering *at present* any prophetic intimation, but simply his own sound judgment on the difficult question at issue. It is otherwise at vv. 22—24. As Smith remarks, "The event justified St. Paul's advice. At the same time it may be observed, that a bay, open to nearly one half the compass, could not have been a good winter harbour." (p. 47.) μετὰ ὕβρεως is interpreted by Meyer as subjective—'*accompanied with presumption on our part*:' but not to mention that this would be a very unusual sense, ver. 21, κερδῆσαι τὴν ὕβριν ταύτ. κ. τ. ζημίαν, is decisive (De W.) against it. ὅτι . . . μέλλειν] A mixing of two constructions, see Winer, edn. 6, § 44. 8, remark 2. This is most flagrant in later writers, as Pausanias and Arrian,—see Bernhardy, Syntax, p. 369; but is also found earlier, e. g. Plato, Charm., p. 165: οὐκ ἂν αἰσχυνθείην ὅτι μὴ οὐχὶ ὀρθῶς φάναι εἰρηκέναι. Isseus, περὶ τοῦ φιλοκτ. κλῆρ. p. 57: ἐπειδὴ δὲ προδιαμεμαρτύρηκεν ὡς υἱὸν εἶναι γνήσιον Εὐκτήμονος τοῦτον . . . See other references in Winer, l. c. 11. τ. ναυκλήρῳ]

ὑπὸ [τοῦ] Παύλου λεγομένοις. 12 ᵍ ἀνευθέτου δὲ τοῦ ʰ λιμένος ⁱ ὑπάρχοντος πρὸς ᵏ παραχειμασίαν ˡ οἱ πλείονες ᵐ ἔθεντο ᵐᵖ βουλὴν ᵒ ἀναχθῆναι ἐκεῖθεν, ᵖ εἴ ᵖ πως δύναιντο ᵠ καταντήσαντες εἰς Φοίνικα ʳ παραχειμάσαι ʰ λιμένα τῆς Κρήτης ˢ βλέποντα ᵗ κατὰ ᵘ λίβα καὶ ᵗ κατὰ ᵛ χῶρον.

ABLPℵ a b c d f g h k l m o p 13

g here only τ. (εὔθετος, Luke ix. 62.) h here bis. ver. 8 only. Ps. cvi. 30. i ch. ii. 30 reff. k here only τ. Diod. Sic. xix. 66 (see below [r]). l 1 Cor. ix. 19 reff.

m here only. Judg. xix. 30. n = ch. v. 38 reff. o ch. xiii. 13 reff. p Rom. i. 10. xi. 14. Phil. iii. 11 only. w. opt., here only. q ch. xvi. 1 reff. r ch. xxviii. 11. 1 Cor. xvi. 6. Tit. iii. 12 only τ. (see above [k].) s = here only. Ezek. xi. 1 al. t see note. (ch. viii. 26, 36. Phil. iii. 14.) u here only. Gen. xiii. 14 al. v here only τ.

p 13. 40 vulg arm Chr-comm$_1$ Thl-fin. rec ins του, with HʳLP 13. 36 rel Chr$_2$: om ABℵ p.

12. rec πλειους, with HʳLP 13. 36 rel Chr$_1$: txt ABℵ p 40. rec κακειθεν, with HʳP rel syr Thl: txt ABLℵ b c h k o p 13. 36. 40 vulg Syr [copt] arm Chr. δυναται A.

the owner of the ship. Wetst. cites from Plutarch, *ναύτας μὲν ἐκλέγεται κυβερνήτης, καὶ κυβερνήτην ναύκληρος*. So Hesych.: *ναύκληρος, ὁ δεσπότης τ. πλοίου*,—and Xen. Œcon. viii. 12: *φορτίων, ὅσα ναυκλήροις κέρδους ἕνεκα ἄγεται*. (Kuin.)

12.] See above on ver. 8. The anchorage was sheltered from the N.W., but not from *nearly half the compass*. Grotius and Heinsius's rendering of *πρὸς παραχειμ.*, 'ad vitandam tempestatem,' is contrary to usage, besides being singularly inconsistent with the fact in more ways than one. For *this purpose* the anchorage *was εὔθετος*, and in it they had (see next verse) actually *ridden out the storm*, before they left it. ἐκεῖθεν] The κἀκεῖθεν of the rec. would be thence also, as from their former stopping-places. Φοίνικα] Ptolemy (iii. 17) calls the haven *Φοινικοῦς*, and the city (lying some way inland) *Φοῖνιξ*. Strabo (x. 4) says, *τὸ δὲ ἔνθεν ἰσθμός ἐστιν ὡς ἑκατὸν σταδίων, ἔχων κατοικίαν πρὸς μὲν τῇ βορείῳ θαλάττῃ Ἀμφιμάλλαν, πρὸς δὲ τῇ νοτίῳ Φοινικὴ τῶν Λαμπέων*. This description, and the other data belonging to Phœnice, Smith (p. 48) has shewn to fit the modern *Lutro*, which, though not known now as an anchorage, probably from the silting up of the harbour, is so marked in the French admiralty chart of 1738, and "if then able to shelter the smallest craft, must have been capable of receiving the largest ships seventeen centuries before." See an inscription making it highly probable that Alexandrian ships did winter at Lutro, in the excursus at the end of Prolegg. to Acts.

βλέποντα κατὰ λίβα κ. κατὰ χῶρον] looking (literally) down the S.W. and N.W. winds; i. e. *in the direction* of these winds, viz. N.E. and S.E. For λίψ and χῶρος are *not quarters of the compass*, but *winds*; and κατά, used with a wind, denotes the direction of its blowing,—down the wind. This interpretation, which I was long ago persuaded was the right one, I find now confirmed by the opinion of Mr. Smith, who cites Herod. iv. 110, *ἐφέροντο κατὰ κῦμα καὶ ἄνεμον*, and Arrian, Periplus Euxini, p. 3, *ἄφνω νεφελὴ ἐπαναστᾶσα ἐξερράγη κατ' εὖρον*. So also *κατὰ ῥόον*, Herod. ii. 96. And in Jos. Antt. xv. 9. 6, the coasts near Cæsarea are said to be *δύσορμα διὰ τὰς κατὰ λίβα προσβολάς*. See also Thucyd. vi. 104. In the reff., the substantive is not one of motion like λίψ, χῶρος, or ῥόος, but of fixed location, as *μεσημβρία, σκόπος*. The *direction* then is towards the *spot* indicated, just as in the present case it is in that of the *motion* indicated. The harbour of Lutro satisfies these conditions; and is even more decisively pointed out as being the spot by a notice in the Synecdemus of Hierocles, *Φοινίκη ἥτοι Ἀράδενα· νῆσος Κλαῦδος*. Now Mr. Pashley found a village called Aradhena a short distance above Lutro, and another close by called Anopolis, of which Steph. Byz. says, *Ἀράδην πόλις Κρήτης· ἡ δὲ Ἀνωπόλις λέγεται, διὰ τὸ εἶναι ἄνω*. From these data it is almost demonstrated that the port of Phœnice is the present port of Lutro. Ptolemy's longitude for port Phœnice also agrees. See Smith, pp. 51 ff. Mr. Smith has kindly sent me the following extract from a letter containing additional confirmation of the view: 'Loutro is an excellent harbour; you open it unexpectedly, the rocks stand apart and the town appears within. During the Greek war, when cruising with Lord Cochrane, ... chased a pirate schooner, as they thought, right upon the rocks; suddenly he disappeared, and when rounding in after him,—like a change of scenery, the little basin, its shipping, and the town of Loutro, revealed themselves.' See Prof. Hackett's note, impugning the above view and interpreta-

13 [w] ὑποπνεύσαντος δὲ [x] νότου δόξαντες τῆς [y] προ- θέσεως [z] κεκρατηκέναι, [a] ἄραντες [b] ἄσσον [c] παρελέγοντο τὴν Κρήτην. 14 μετ' οὐ πολὺ δὲ [d] ἔβαλεν κατ'

w here only †. x = ch. xxviii. 13. Luke xii. 55 (xi. 31 ‖ Mt. xiii. 29. Rev. xxi. 13) only. Exod. x.

13. Sir. xliii. 16 al. iii. 9. z = here only. only. So Thucyd. ii. 23 al. d = here only. see note.

y = Rom. viii. 28. ix. 11. Eph. i. 11. iii. 11. 2 Tim. i. 9 ‡. (Heb. vi. 18.) κρ. τῆς προ.θ., Diod. Sic. xvi. 20. b here only. comparat., = ch. xxv. 10 reff.

2 Macc. iii. 9. a = here only. Sc Thucyd. ii. 23 al. c ver. 8.

13. υποπνευσαντες(sic) ℵ.

tion; which however does not alter my opinion. Dean Howson gives his solution thus: "The difficulty is to be explained simply by remembering that sailors speak of every thing from their own point of view, and that the harbour (see chart in C. and H. ii. 397) does look—*from the water towards the land which encloses it*—in the direction of S.W. and N.W." But I cannot believe, till experience can be shewn to confirm the idea, that even sailors could speak of a harbour as '*looking*' in the direction in which *they* would look when entering it. 13. **ὑποπνεύσαντος**] as E. V., **softly blowing**, compare *ὑπομειδιάω*. The S. wind was favourable for them in sailing from Fair Havens to Phœnice. **δόξ. τ. προθ. κεκρατ.**] **imagining that they had** (as good as) **accomplished their purpose**; i. e. that it would now be a very easy matter to reach Phœnice. **ἄραντες** "may be translated either '*weighed*,' or '*set sail*;' for ancient authors supply sometimes *τὰς ἀγκύρας*, and sometimes *τὰ ἱστία* . . . . . Julius Pollux, however, like St. Luke, supplies neither, which is certainly the most nautical way of expressing it: he says, *αἴροντες ἀπὸ τῆς γῆς*, lib. i. 103." Smith, p. 55. **ἄσσον παρ.**] They crept close along the land till they passed Cape Matala. "A ship which could not lie nearer to the wind than seven points, would just weather that point which bears W. by S. from the entrance of Fair Havens. We see therefore the propriety of the expression **ἄσσον παρ.**, 'they sailed *close* by Crete,' which the author uses to describe the first part of their passage." Smith, p. 56. The Vulg. has: 'quum sustulissent de Asson,' connecting **ἄραντες** with **Ἄσσον**, and understanding the latter as the name of a Cretan town. There is an Asus mentioned by Pliny (iv. 12), but it is 'in Mediterraneo,' not on the coast,—and the construction would be inadmissible. Erasmus, Luther, &c., have taken **Ἄσσον** as the accusative of direction, 'when they had weighed for Assus.' But besides the *local* objection, this construction also would be most harsh, as **ἄραντες** does not indicate the progress of their voyage, but only the setting out. Heinsius took **ἄραντες** = *ἀναφάντες*, ch. xxi. 3,—'postquam Asos attollere se visa est' (Meyer). But there can be little doubt that all of these are mistakes, and that **ἄσσον** is the adverb.

14. **ἔβαλεν κατ' αὐτῆς**] These difficult words have been taken in three ways: (1) (The common interpretation) referring **αὐτῆς** to **τὴν Κρήτην** just mentioned. Thus they might mean, (*α*) '*drove* (*us*) *against Crete*,' or (*β*) '*struck* (*blew*) *against Crete*,' i. e. in the direction of Crete. Now of these, (*α*) is contrary to the *expressed* fact:—they were *not driven against Crete*. And (*β*) is as inconsistent with the *implied* fact. Had the wind blown in the direction of Crete at all, they, who gave themselves up to it, and were driven before it (*ἐπιδόντες ἐφερόμεθα*, ver. 15), must have been *stranded on the Cretan coast, which they were not*. (2) referring **αὐτῆς** to *the ship*, understood. This is adopted by Dr. Bloomfield and Mr. Smith. (The latter, I find by a letter received since this note was written, now understands it as I have explained it below.) But not to mention the harshness occasioned by having to supply a subject for **αὐτῆς** which has never yet been mentioned,—a decisive objection against this rendering is, that the ship throughout the narrative is **τὸ πλοῖον**, not **ἡ ναῦς**, in every place except ver. 41,—and **τὸ πλ.** occurs in the very next clause, which, had *this* been meant of the ship, would certainly have been expressed **συναρπασθείσης δέ**, or **συναρπασθείσης δὲ αὐτῆς**. (3) referring **αὐτῆς** to **προθέσεως**. In that case **ἔβαλεν κατ' αὐτῆς** must either (*α*) = **κατέβαλεν ἡμᾶς ἀπ' αὐτῆς**, as Plato, Euthyph. 15 **π**, **ἀπ' ἐλπίδος με καταβαλὼν μεγάλης ἀπέρχει**, which is harsh, and hardly allowable; or (*β*) be understood, taking the neuter sense of *βάλλω* (**ποταμὸς εἰς ἕλα βάλλων**, Il. λ. 722), as meaning '*blew against it*,' so as to thwart their design. And so Luther: 'erhob ſich wider ihr Vornehmen.' But this mixture of literal and figurative is also harsh, and hardly allowable. (4) A method has occurred to me of rendering the words, which seems to remove all harshness, whether of reference in **αὐτῆς**, or of construction. There can be no question that the *obvious* reference of **αὐτῆς** is to *Crete*. What

αὐτῆς ἄνεμος [e]τυφωνικὸς ὁ καλούμενος [f]εὐρακύλων. 15 [g]συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου [h]ἀντ- ABLPℵ a b c d f g h k l m o p 13
ὀφθαλμεῖν τῷ ἀνέμῳ [i]ἐπιδόντες [k]ἐφερόμεθα. 16 [l]νησίου

e here only †. (-ών, Isa. xlii. 21 Aq. [so Montf. from Jer. but ?])
f here only †.
g ch. vi. 13 reff.
h here only †. Wisd. xii. 14 only.
i = here only ‡. (ch. xv. 30 reff.)
k = (nautical) here bis only. Diod. Sic. xx. 16. (Lev. xxvi. 36, see ch. ii. 2.)
l here only.

14. for κατ' αυτης, κατα ταυτης ℵ. om ο καλ. ευρ. and συν of συναρπ. P[1](ins P-corr). rec ευροκλυδων, with H[r]L P-corr p(ευρο κλυδω) rel Syr Chr[1]: ευρυκλυδων B[2] 40. 133: ευρακλυδων syr-mg-gr: ευρακυκλων arm: *aquilo maris* (omg τυφ. ο καλ.) æth: ευτρακηλων copt[-wilk]: ευρακηλων sah: ευρακοιδων (*itacism*) 13: txt (*see note*) A B[1](see table) ℵ [copt-boet], confirmed by *Euroaquilo* vulg Cassiod[1], by 13 sah and in some measure (ευρακ.) by syr arm copt[-wilk].

15. δυνομενου B[1]. aft επιδοντες ins τω πλεοντι κ. συστειλαντες τα ιστια c 137: τη πνευση κ. συναγοντες τα ιστια syr-w-ast.

then is ἔβαλεν κατ' αὐτῆς? ἔβαλεν applied to wind may be understood as above, neuter, or reflective, '*blew*,' '*rushed*.' Assuming this, and that there is no object to be supplied between ἔβαλεν and the preposition, κατ' αὐτῆς may surely be rendered, as in βῆ δὲ κατ' Οὐλύμποιο καρήνων,—κατ' Ἰδαίων ὀρέων,—κατὰ πέτρης, &c., viz. down (from) Crete, '*down the high lands forming the coast*.' It is a common expression in lake and coasting navigation, that 'a gust came down the valleys.' And this would be exactly the direction of the wind in question. When they had doubled, or perhaps were now doubling, Cape Matala, the wind suddenly changed, and the typhoon *came down upon them from the high lands*;—at first, as long as they were sheltered, only by fits down the gullies, but as soon as they were in the open bay past the cape, with its full violence. This, the hurricane rushing down the high lands when first observed, and afterwards συναρπάζων τὸ πλοῖον, seems to me exactly to describe their changed circumstances in passing the cape. A confirmation of this interpretation may be found by Luke himself using κατέβη to express the descending of a squall from the hills on the lake of Gennesareth, Luke viii. 23, where Matt. and Mark have only ἐγένετο and γίνεται. Mr. Smith also suggests κατὰ τοῦ κρημνοῦ, Luke viii. 33, as confirmatory. The above is also Dean Howson's view. See, in the excursus appended to the Prolegg. to Acts, the confirmation of this view in what actually happened to the Rev. G. Brown's party. τυφωνικός] "The sudden change from a south wind to a violent northerly wind, is a common occurrence in these seas. (Captain J. Stewart, R.N., in his remarks on the Archipelago, observes, "It is always safe to anchor under the lee of an island with a northerly wind, as it dies gradually away; but it would be extremely dangerous *with southerly winds, as they almost invariably shift to a violent northerly wind.*") The term '*typhonic*' indicates that it was accompanied by some of the phænomena which might be expected in such a case, viz. the agitation and whirling motion of the clouds caused by the meeting of the opposite currents of air when the change took place, and probably also of the sea, raising it in columns of spray. Pliny (ii. 48), speaking of 'repentini flatus,' says, 'vorticem faciunt qui Typhon vocatur:' Aul. Gell. xix. 1, 'Turbines etiam crebriores . . . et figuræ quædam nubium tremendæ quas τυφῶνας vocabant.'" Smith, p. 60. εὐρακύλων] I have adopted the reading of ABℵ, according to my principle of going, in all cases where there is no overpowering objection, by our most ancient MSS. It may be that εὐρακύλων had become in common parlance corrupted into εὐροκλύδων, an anomalous word, having no assignable derivation, but perhaps arising from the Greek sailors having changed the Latin termination into one having significance for themselves. Mr. Smith, in his appendix, 'On the Wind Euroclydon,' has satisfactorily answered the objections of Bryant to the compound εὐρακύλων,—by shewing that εὖρος properly, was not the S.E., but the E. wind; and that compounds of Greek and Latin in the names of winds are not unknown, e. g. Euro-Auster.

The direction of the wind is established by Mr. S., from what follows, to have been about *half a point N. of E.N.E.*; and the subsequent narrative shews that the wind *continued to blow from this point till they reached Malta.* 15. συναρπ.] being hurried away, '*borne along*,' by it: see reff. ἀντοφθαλμεῖν] It is hardly likely that this term, which is used so naturally and constantly of men *facing an enemy* (Polyb. i. 17. 3, and eight times more), and also metaphorically of *resisting temptation* (μὴ δύνασθαι τοῖς χρήμασιν ἀντοφθαλμεῖν, Polyb. xxviii. 17. 18), should have been originally a naval term,

δέ τι [m] ὑποδραμόντες καλούμενον Κ[λ]αῦδα, [n] ἰσχύσαμεν [o] μόλις [p] περικρατεῖς γενέσθαι τῆς [q] σκάφης, 17 ἣν ἄραντες [r] βοηθείαις [s] ἐχρῶντο, [t] ὑποζωννύντες τὸ πλοῖον, φοβού-

C -φης ην αφ-αντες... ABCLP ℵ a b c d f g h k l m o p 13

m here only †. n = ch. vi. 10 reff. o ch. xiv. 18 reff. p here only †. q vv. 30, 32 only †. Bel & Dr. 33 (32) only, but not =. (-σις, 2 Macc. xii. 3, 6.) r Heb. iv. 16 only. Ps. vii. 10. Sir. xl. 24 al. (-θεῖν, ch. xxi. 28. -θές, Heb. xiii. 6.) s ver. 3. 1 Cor. vii. 21 al. L.P. Wisd. ii. 6. t here only †. 2 Macc. iii. 19 only. Polyb. xxvii. 3. 3. Plato, Rep. x. 616. 3, εἶναι γὰρ τοῦτο τὸ φῶς σύνδεσμον τοῦ οὐρανοῦ, οἷον τὰ ὑποζώματα τ. τριηρῶν, οὕτω πᾶσαν ξυνέχον τὴν περιφοράν. see Thucyd. i. 29.

16. [υπεκδρ. a :] *υποδραμουντες* B[1] 93-5. rec *κλαυ-*, with AH[2]LP ℵ(but λ erased) p rel 13. 36. 40. 137 syr syr-mg-gr [copt arm] Chr Thl Œc : *καυ-* B vulg æth Jer$_{1}$, *Kyra* or *Keuda* Syr, *Gaudem* Cassiod$_{1}$.—rec *-δην*, with H[2]LP rel : *-δαν* c 25 lect-12, *-dam* fuld : *-δα* Bℵ p 13. 40. 137 vulg syr syr-mg-gr copt æth [arm]. (A has only ΚΛΑ, the remaining letters are gone at the end of a line.) rec *μολις* bef *ισχυσαμεν* (*corrn of order?*), with H[2]LP rel 36 syrr copt æth-pl Chr$_{1}$: txt ABℵ m p 13 (40) vulg.

17. *βοηθειας* H[2] c p 36. 96 lect-12 : *-θιαν* ℵ[1].

derived from the practice of painting *eyes* on either side of the beaks of ships. More probably the expression was transferred to a ship from its usage in common life.

ὑποδόντες] So Plutarch de Fortun. Rom. cited in note on ver. 26. Either '*the ship*,' or '*ourselves*,' may be supplied: or better perhaps, *neither*, but the word taken generally—**giving up.** **ἐφερόμεθα**] passive: **we were driven along.**

16. **ὑποδραμόντες**] **running under the lee of.** "St. Luke exhibits here as on every other occasion, the most perfect command of nautical terms, and gives the utmost precision to his language by selecting the most appropriate: they ran before the wind *to leeward of Clauda*, hence it is **ὑποδραμόντες**: they sailed with a side wind *to leeward of Cyprus and Crete*: hence it is **ὑπεπλεύσαμεν**" (Smith, p. 61, note). **Κλαῦδα**] Here again, there can be little doubt that the name of the island was Καῦδα, or Γαῦδα, as we have in some MSS., or, as in Pliny and Mela, Gaudos: but Ptol. (iii. 7) has **Κλαῦδος**, and the corruption was very obvious. The island is the modern Gozzo. **ἰσχύσαμεν. μόλ. κ.τ.λ.**] "Upon reaching Clauda, they availed themselves of the smooth water under its lee, to prepare the ship to resist the fury of the storm. Their first care was to secure the boat by hoisting it on board. This had not been done at first, because the weather was moderate, and the distance they had to go, short. Under such circumstances, it is not usual to hoist boats on board, but it had now become necessary. In running down upon Clauda, it could not be done, on account of the ship's way through the water. To enable them to do it, the ship must have been rounded to, with her head to the wind, and her sails, if she had any set at the time, trimmed, so that she had no head-way, or progressive movement. In this position she would drift, broadside to leeward. I conclude they passed round the *east* end of the island: not only because it was nearest, but because 'an extensive reef with numerous rocks extends from Gozzo to the N.W., which renders the passage between the two isles very dangerous' (Sailing Directions, p. 207). In this case the ship would be brought to on the starboard tack, i. e. with the right side to windward." . . . . "St. Luke tells us they had much difficulty in securing the boat. He does not say *why*: but independently of the gale which was raging at the time, the boat had been towed between twenty and thirty miles after the gale had sprung up, and could scarcely fail to be filled with water." Smith, pp. 64, 65. 17.] **ἄραντες**, **having taken on board.** **βοηθείαις**] **measures to strengthen the ship**, strained and weakened by labouring in the gale. Pliny (ii. 48) calls the typhoon 'præcipua navigantium pestis, non antennas modo, verum ipsa navigia contorta frangens.' Grot., Heinsius, &c., are clearly wrong in interpreting *βοηθ.*, '*the help of the passengers*.' **ὑποζωννύντες τ. πλ.**] **undergirding**, or *frapping* the ship. "To frap a ship (*ceinturer un vaisseau*) is to pass four or five turns of a large cable-laid rope round the hull or frame of a ship, to support her in a great storm, or otherwise, when it is apprehended that she is not strong enough to resist the violent efforts of the sea: this expedient, however, is rarely put in practice." Falconer's Marine Dict. :—Smith, p. 60, who brings several instances of the practice, in our own times. See additional ones in C. and H. ii. 404, f. Horace seems to allude to it, Od. i. 14. 3, 'ac sine funibus Vix durare carinæ Possint imperiosius Æquor.' See reff. **τὴν σύρτιν**] **The Syrtis**, on the African coast; there were two, the greater and the lesser (*αἱ φαβεραὶ καὶ τοῖς ἀκούουσι Σύρτεις*, Jos.

ABCLP ℵ a b c d f g h k l m o p 13

μενοί τε μὴ εἰς τὴν [u] σύρτιν [v] ἐκπέσωσιν [w] χαλάσαντες τὸ [x] σκεῦος οὕτως [k] ἐφέροντο. 18 [y] σφοδρῶς δὲ [z] χειμαζομένων ἡμῶν [a] τῇ [a] ἐξῆς [b] ἐκβολὴν ἐποιοῦντο, 19 καὶ τῇ [c] τριτῃ [d] αὐτόχειρες τὴν [e] σκευὴν τοῦ πλοίου [f] ἔῤῥιψαν· 20 μήτε δὲ ἡλίου μήτε [g] ἄστρων [h] ἐπιφαινόντων [i] ἐπὶ [k] πλείονας ἡμέρας, [l] χειμῶνός τε [m] οὐκ [m] ὀλίγου [n] ἐπικειμένου, [o] λοιπὸν

u here only †. v = vv. 29, 39 only. Diod. Sic. ii. 60, ἐκπεσεῖν εἰς ἅμμους, and al. w ch. ix. 25 reff. x here only. Jonah i. 5. Xen. Œc. viii. 12. y here only. Gen. vii. 19 A compl. Sir. xiii. 13 (only ?). (-ρός, Exod. x. 19.) 1 reff. b here only. Jonah i. 5. xvi. 31 al. fr. d here only †. ἑκατὸν τριάκοντα, Diod. Sic. xiv. 79. only. Gen. xxi. 15. (-πτεῖν, ch. xxii. 23.) only. Deut. xxxiii. 2. (-νετα, 2 Thess. ii. 6. -νής, ch. ii. 20.) 40 reff. l = Matt. xvi. 3 (xxiv. 20 & Mk. xii. 16 reff. n = here (Luke v. 1. xxiii. 23. John xi. 38. xxi. 9. 1 Cor. ix. 16. Heb. ix. 10) only. Job xix. 3. o = 2 Tim. iv. 6. z here only. Prov. xxvi. 10 only. a ch. xxi. c alone, Luke xiii. 33 only. Exod. xxi. 29. w. ἡμέρα, Matt. e here only. Gen. xxxi. 36 Ald. (Jonah i. 5 ?) only. σκευὴν f ver. 29. Matt. ix. 36. xv. 30. xxvii. 6. Luke iv. 35. xvii. 2 g ch. vii. 43 reff. h Luke i. 79. Tit. ii. 11. iii. 4 i ch. xiii. 31 reff. k = ch. ii. m ch.

ἐκπλεσωσιν ℵ[1]. ins και bef χαλ. P [arm]. om το ℵ[1].

18. for δε, τε A 25 spec Syr æth-pl.

19. rec ερριψαμεν (*corrn to first person to suit αυτοχειρες: so Meyer, which is much more probable than that, as De W., -αμεν should have been altered to -αν, to suit* ποιουντο: *see note*), with HLP rel syrr copt æth-pl Chr[1]: txt AB[2]C a b o p 13. 36. 40 vulg spec [arm], ερειψαν B[1], εριψαν ℵ.

20. πλειους ℵ[1] c[appy] g 101. om λοιπον B.

B. J. ii. 16. 4), of which the former was the nearer to them. ἐκπέσωσιν] See reff. and add *φερόμενοι τῷ πνεύματι . . . . ἐξέπιπτον πρὸς τὰς πέτρας*, Herodot. viii. 18. χαλ. τ. σκεῦος] "It is not easy to imagine a more erroneous translation than that of our authorized version: 'Fearing lest they should fall into the quicksands, they strake sail, and so were driven.' It is in fact equivalent to saying that, fearing a certain danger, they deprived themselves of the only possible means of avoiding it." Smith, p. 67. He goes on to explain, that *if they had struck sail*, they must have been driven *directly towards the Syrtis*. They therefore set what sail the violence of the gale would permit them to carry, turning the ship's head off shore, she having already been brought to on the starboard tack (right side to the wind). The adoption of this course would enable them to run before the gale, and yet keep wide of the African coast, which we know they did. But what is χαλ. τὸ σκεῦος? It is interpreted by Meyer, De W., and most Commentators, of *striking sail* (as E.V.): but this (see above) could not be: "In a storm with a contrary wind or on a lee-shore, a ship is obliged to lie-to under a very low sail: *some sail* is absolutely necessary to keep the ship steady, otherwise she would pitch about like a cork, and roll so deep as to strain and work herself to pieces." Encycl. Brit. art. 'Seamanship:' Smith, p. 72, who interprets the words, lowering the gear, i. e. sending down upon deck the gear connected with the fair-weather sails, such as the *suppara*, or top-sails. A modern ship sends down top-gallant masts and yards, a cutter strikes her topmast, when preparing for a gale. In this case it was perhaps the heavy yard which the ancient ships carried, with the sail attached to it, and the heavy ropes, which would by their top-weight produce uneasiness of motion as well as resistance to the wind. See a letter addressed to Mr. Smith by Capt. Spratt, R.N., quoted in C. and H. ii. p. 405, note 5. οὕτως] i. e. "not only with the ship undergirded, and made snug, but with storm-sails set, and on the starboard tack, which was the only course by which she could avoid falling into the Syrtis." Smith, ib. 18. ἐκβολ. ἐποι.] "The technical terms for taking cargo out of a ship, given by Julius Pollux, are *ἐκθέσθαι, ἀποφορτίσασθαι, κουφίσαι τὴν ναῦν, ἐπελάφρυναι, ἐκβολὴν ποιήσασθαι τῶν φορτίων*. So that both here, and afterwards in ver. 38 (*ἰκούφιζον τ. πλοῖον*), St. Luke uses appropriate technical phrases." Smith, ib. *Of what the freight consisted*, we have no intimation. Perhaps *not of wheat*, on account of the separate statement of ver. 38. See ref. 19. τ. σκευὴν τ. πλ. ἔῤῥ.] ἡ σκευή is the *furniture* of the ship—beds, moveables of all kinds, cooking utensils, and the spare rigging. αὐτόχειρες is used with ἔῤῥιψαν as shewing the urgency of the danger—when the seamen would with their own hands, cast away what otherwise was needful to the ship and themselves. This not being seen, *αὐτόχ.* has been supposed to imply the *first person*, and ἐῤῥίψαμεν has crept in: see var. readd. 20.] The sun and stars were the only guides of

[p]περιῃρεῖτο ἐλπὶς πᾶσα [q]τοῦ σώζεσθαι ἡμᾶς. 21 πολλῆς τε [r]ἀσιτίας [s]ὑπαρχούσης, τότε [t]σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν Ἔδει μέν, ὦ ἄνδρες, [u]πειθαρχήσαντάς μοι μὴ [v]ἀνάγεσθαι ἀπὸ τῆς Κρήτης, [w]κερδῆσαί τε τὴν [x]ὕβριν ταύτην καὶ τὴν [x]ζημίαν. 22 καὶ [y]τὰ [y]νῦν [z]παραινῶ ὑμᾶς [a]εὐθυμεῖν· [b]ἀποβολὴ γὰρ [c]ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν [d]πλὴν τοῦ πλοίου. 23 παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ τοῦ θεοῦ οὗ εἰμὶ [ἐγὼ] ᾧ καὶ [e]λατρεύω ἄγγελος, 24 λέγων Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ [f]παραστῆναι καὶ ἰδοὺ [g]κεχάρισταί σοι ὁ θεὸς πάντας τοὺς [h]πλέοντας μετὰ σοῦ. 25 διὸ [a]εὐθυμεῖτε, ἄνδρες· πιστεύω

p = 2 Cor. iii. 16. Heb. x. 11 (ver. 40) only. Zech. x. 11.
q constr., ch. xiv. 9 reff.
r here only †. (-τος, ver. 33. -τεῖν, 1 Macc. iii. 17. -τί, Job xxiv. 6.)
s ch. ii. 30 reff.
t ch. xi. 13 reff.
u ch. v. 29 reff.
v ch. xiii. 13 reff.
w = here only. (1 Cor. ix. 19 &c. reff.)
τὸ μεινθῆναι τὰς χεῖρας κερδαίνειν,
Jos. Antt. ii. 3. 3.
x ver. 10.
y ch. iv. 29 reff.
s ver. 9 only (reff.).
a here bis. James v. 13 only. Ps. lxvii. 18 (17) Ald. [Trom.] only. (see ver. 36 al.)
b Rom. xi. 15 only †. (-βάλλειν, Mark x. 50. Heb. x. 35.)
c = ch. xv. 26 reff.
d [John viii. 10.] ch. xv. 28. xx. 23. Deut. i. 36. vii. 10.
e ch. vii. 7 reff.
f = Rom. xiv. 10. Dan. g 2 Cor. ii. 10 reff.
h ver. 2 reff.

rec πασα bef ελπις, with CH[r]PN rel 36 Chr[1]: π. η ελ. L [a]: txt AB k m p 13 vulg spec.

21. rec δε, with H[r]LP rel syr copt Chr[1]: txt ABCN c p 13. 40. 137 vulg spec Syr æth-pl [arm] Thl-fin. om τοτε A 21. εμμεσω A. for αυτων, ημων c 137. om της H[r] [d]. ζημημιαν(sic) P.

22. αποβλη(sic) P. ουδεμια bef ψυχης N[1] 80.

23. for ταυτη, τηδε N[1]. rec τη νυκτι bef ταυτη: txt ABCH[r]LP(N) rel 40. 137 vulg [spec] arm Chr[1] Thl-sif (Thl-fin om ταυτ.). rec αγγελος bef του θεου (*cotta of order*), with H[r]LP rel vulg spec; bef ω κ. λατρευω 13: txt ABCN m 40. 137. rec om εγω, with BC[1]H[r]LP p 13 rel spec Chr[1]: ins AC[2]N 40 vulg copt æth[?] arm.

the ancients when out of sight of land. The expression, **all hope was taken away**, seems, as Mr. Smith has noticed, to betoken that a greater evil than the mere force of the storm (which perhaps had some little abated:—χ. οὐκ ὀλίγου seems to imply that it still indeed raged, but not as before) was afflicting them, viz., *the leaky state of the ship*, which increased upon them, as is shewn by their successive lightenings of her. 21. ἀσιτίας] "What caused the abstinence? A ship with nearly 300 people on board, on a voyage of some length, must have had more than a fortnight's provisions (and see ver. 38): and it is not enough to say with Kuinoel, 'Continui labores et metus a periculis effecerant ut de cibo capiendo non cogitarent.' 'Much abstinence' is one of the most frequent concomitants of heavy gales. The impossibility of cooking, or the destruction of provisions from leakage, are the principal causes which produce it." Smith, p. 75: who quotes instances. But doubtless anxiety and mental distress had a considerable share in it. τότε brings vividly before us the consequence of the ἀσιτία—when they were in that condition, languid and exhausted with fasting and fears. κερδῆσαι] '*lucrifaciesse*,' to **have gained**, not = *to have incurred*,—but **to have turned to your own account**, i. e. 'to have spared or avoided.' So Jos. in ref. Aristotle, Magn. Mor. ii. 8, ᾧ κατὰ λόγον ζημίαν ἦν λαβεῖν, τὸν τοιοῦτον κερδάναντα εὐτυχῆ φάμεν ('if he escape it'). Plin. vii. 40, 'quam quidem injuriam lucrifecit ille.' Cicero, Verr. i. 12, 'lucretur indicia veteris infamiæ' ('may have them wiped out,' and so make gain of them by getting rid of them). ὕβριν] See on ver. 10. "The ὕβριν was to their persons, the ζημίαν to their property." C. and H. ii. 410, note 4. 22.] The neglect of precision in ἀποβολὴ ψυχῆς οὐδεμία . . . . πλὴν τοῦ πλοίου is common enough. So Rev. xxi. 27, οὐ μὴ εἰσέλθῃ . . . πᾶν κοινὸν κ. ποιῶν βδέλυγμα . . . εἰ μὴ οἱ γεγραμμένοι ἐν τῷ β. τ. ζωῆς. See Winer, edn. 6, § 67. 1. e. 23.] Paul characterizes himself as dedicated to and the servant of God, to give solemnity to and bespeak credit for his announcement. At such a time, the servants of God are highly esteemed. 24. κεχάρισται] "Etiam centurio, subserviens providentiæ divinæ, Paulo condonavit captivos, ver. 43. . . . . Non erat tam periculoso alioqui tempore periculum, ne videretur Paulus, quæ necessario dicebat, gloriose dicere." Bengel. μετὰ σοῦ] "Paulus,

γὰρ τῷ θεῷ ὅτι οὕτως ἔσται [1] καθ' [1] ὃν [1] τρόπον λελάληταί ABCLP ℵabcd
μοι. 26 εἰς νῆσον δέ τινα δεῖ ἡμᾶς [k] ἐκπεσεῖν. 27 Ὡς δὲ fghkl
[l] τεσσαρεσκαιδεκάτη νὺξ ἐγένετο [m] διαφερομένων ἡμῶν ἐν mop 13
τῷ Ἀδρίᾳ, [n] κατὰ [o] μέσον τῆς [o] νυκτὸς [p] ὑπενόουν οἱ [q] ναῦται
[r] προσάγειν τινὰ αὐτοῖς χώραν, 28 καὶ [s] βολίσαντες [t] εὗρον
[u] ὀργυιὰς εἴκοσι, [v] βραχὺ δὲ [w] διαστήσαντες καὶ πάλιν
[s] βολίσαντες [t] εὗρον [u] ὀργυιὰς δεκαπέντε, 29 φοβούμενοί

i ch. xv. 11 only. see ch. i. 11 reff. Rom. iii. 2.
k = ver. 17.
l ver. 33. Gen. xiv. 5.
m ch. xiii. 49.
n = ch. xvi. 25. Heb. iii. 8, from Ps. xciv. 9.
o here only. see ch. xvi. 25. Matt. xxv. 6.
p ch. xiii. 25 reff.
q here bis. Rev. xviii. 17 only †. (-τικός, 3 Kings ix. 27. Jonah i. 5.)
r = here only. (ch. xvi. 20 reff.) Josh. iii. 9. 1 Kings vii. 10 al. fr.
s here bis only †. (-λή, Luke xxii. 41.)
t = ch. xix. 19. 1 Chron. xx. 2.
u here bis only †.
v = Luke xxii. 58. ch. v. 34 (John vi. 7. Heb. ii. 7 [from Ps. viii. 5], 9. xiii. 22) only. Isa. lvii. 17.
w Luke xxii. 59. xxiv. 51 only. trans., Isa. liv. 2.

26. ημας bof δει B.

27. επεγενετο A p vulg: txt BCH^{c}LPℵ rel 36 Chr$_{1}$. for προσαγειν, προσανεχειν B^{2}: προσαχειν B^{1}: προσεγγιζειν c 137: προσαγαγειν 40: προαγαγειν ℵ^{1}.

28. for 1st και, οιτινες ℵ^{1}. οργυας (twice) b^{1} p 13, so (once) H^{r} o. for 2nd ευρον, ευρομεν C^{1}.

in conspectu Dei, princeps navis, et consiliis gubernator." Ib. **26. δεῖ**] Spoken prophetically, as also ver. 31: not perhaps from actual revelation imparted in the vision, but by a power imparted to Paul himself of penetrating the future at this crisis, and announcing the Divine counsel.

Mr. Humphry compares and contrasts the speech of Cæsar to the pilot under similar circumstances: *τόλμα κ. δέδιθι μηθέν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἱστία καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων, ὅτι Καίσαρα φέρεις καὶ τὴν Καίσαρος τύχην*, Plut. de Fortun. Rom. p. 518. **27. διαφερ.**] driven about, or up and down, as E. V., not '*drifting through*,' as Dr. Bloomf., though this may have been the *fact*; see examples below. Plutarch speaking of the tumult during which Galba was murdered, *τοῦ φορείου καθάπερ ἐν κλύδωνι δεῦρο κἀκεῖ διαφερομένου* (probably from Tacitus, 'Agebatur huc illuc Galba, *vario turbæ fluctuantis impulsu*,' Hist. i. 40); Philo, de Migr. Abr. p. 454, *ἀναμφοτερισταὶ πρὸς ἑκάτερον τοῖχον, ὥσπερ σκάφος ὑπ' ἐναντίων πνευμάτων διαφερόμενον, ἀποκλίνοντες*. The reckoning of days counts from their leaving Fair Havens: see vv. 18, 19. **ἐν τῷ Ἀδρίᾳ**] Adria, in the wider sense, embraces not only the Venetian Gulf, but the sea to the south of Greece:—so Ptolemy (iii. 16), *ἡ δὲ Πελοποννήσου ὁρίζεται . . . ἀπὸ δυσμῶν καὶ μεσημβρίας τῷ Ἀδριατικῷ πελάγει*. So also (iii. 4) *ἡ δὲ Σικελία ὁρίζεται . . . . ἀπὸ δὲ ἀνατολῶν ὑπὸ τοῦ Ἀδρίου πελάγους*. In fact, he bounds Italy on the S., Sicily on the E., Greece on the S. and W., and Crete on the W. by this sea, which notices sufficiently indicate its dimensions. So also Pausanias (v. 25), speaking of the straits of Messina, says that the sea there is *θαλάσσης χειμεριωτάτη πάσης. οἵ τε γὰρ ἄνεμοι ταράσσουσιν αὐτὴν ἀμφοτέρωθεν τὸ κῦμα ἐπάγοντες, ἐκ τοῦ Ἀδρίου, καὶ ἐξ ἑτέρου πελάγους ὃ καλεῖται Τυρσηνόν. ὑπενόουν*] What gave rise to this suspicion? Probably the sound (or even the apparent sight) of breakers. "If we assume that St. Paul's Bay, in Malta, is the actual scene of the shipwreck, we can have no difficulty in explaining what these indications must have been. No ship can enter it from the east without passing within a quarter of a mile of the point of Koura: but before reaching it, the land is too low and too far from the track of a ship driven from the eastward, to be seen in a dark night. When she does come within this distance, it is impossible to avoid observing the breakers: for with north-easterly gales, the sea breaks upon it with such violence, that Capt. Smyth, in his view of the headland, has made the breakers its distinctive character." Smith, p. 79.

I recommend the reader to study the reasonings and calculations by which Mr. Smith (pp. 79—86) has established, I think satisfactorily, that this *χώραν* could be no other than the point of Koura, east of St. Paul's Bay, in Malta. **προσάγειν**] was approaching them. The opposite is *ἀναχωρεῖν*, 'recedere.' 'Lucas optice loquitur, nautarum more.' Kuin. **28. βολίσαντες**] *βολίζειν, ἤγουν βάθος θαλάσσης μετρεῖν μολυβδίνῃ καθέτῳ, ἢ τοιούτῳ τινί*. Eustath. on Il. *e*. p. 427 (Wetst.).

ὀργυιάς] *ὀργυιὰ σημαίνει τὴν ἔκτασιν τῶν χειρῶν σὺν τῷ πλάτει τοῦ στήθους* (Etymol. Magn.) = therefore very nearly one fathom. Every particular here corresponds with the actual state of things. At twenty-five fathoms depth (as given in evidence at the court-martial on the officers of the Lively, wrecked on this point in 1810), the curl of the sea was seen on the

τε μή που [x] κατὰ [y] τραχεῖς τόπους [k] ἐκπέσωμεν, ἐκ [z] πρύμνης [a] ῥίψαντες [b] ἀγκύρας τέσσαρας [c] εὔχοντο [d] ἡμέραν [d] γενέσθαι. 30 τῶν δὲ [q] ναυτῶν [e] ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ [f] χαλασάντων τὴν [g] σκάφην εἰς τὴν θάλασσαν, [h] προφάσει [i] ὡς ἐκ [k] πρώρας [b] ἀγκύρας μελλόντων [l] ἐκτείνειν, 31 εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις Ἐὰν μὴ οὗτοι

x rr. 6, 7 reff. y Luke iii. 5 (from Isa. xl. 4) only. z ver. 41. Mark iv. 38 only ϯ. a ver. 19 reff. b here bis. ver. 40. Heb. vi. 19 only ϯ. c ch. xxvi. 29. Rom. ix. 3. 2 Cor. xiii. 7, 9. James v. 16. 3 John 2 only. Num. f ch. ix. 25 reff.

xi. 2. d ch. xii. 18 reff. e = ch. xiii. 8 reff. g ver. 16. h Mark xii. 40 ‖ L. John xv. 22. Phil. i. 18. 1 Thess. ii. 5 only. Ps. cxl. 6. i = ch. xxiii. 15 reff. k ver. 41 only ϯ. (-ρεύς, Ezek. xxvii. 29.) l = here only. Ps. lix. 6 (10). elsw. w. χείρ, ch. xxvi. 1 al.

29. for τε, δε CN c p 13 vulg syr copt Thl-sif. rec μηπως (*corrn to simpler word*), with H[r]LP rel 36 copt Chr: μηπω A: txt BCN c p 13. 40 Thl-sif. (που is written above the line by N[1] or corr[1].) rec (for. κατα) εις, with H[r]LP rel 36 Chr[1]: txt ABCN c p 13. 40 Thl-sif. rec εκπεσωσιν, with c d f p sah [æth-pl arm Thl]: txt ABCH[r]LPN 13 rel 137 vulg syrr copt Chr. (ευχοντο, so B[1]CH[r].)

30. εκφυγειν A c 96. 137-42. πρωρης A[N[3]] d 13: πλωρης N[1]. rec μελλοντων bef αγκυρας (*corrn of order for euphony*), with H[r]LPN rel am [demid tol] Chr: txt ABC m p 13. 40.

rocks in the night, but no land. The twenty fathoms would occur somewhat past this: the fifteen fathoms, in a direction W. by N. from the former, after a time sufficient to prepare for the unusual measure of anchoring by the stern. And just so are the soundings (see Capt. Smyth's chart, Smith, p. 88), and the shore is here full of τραχεῖς τόποι, mural precipices, upon which the sea must have been breaking with great violence. 29. ἐκ πρύμνης] The usual way of anchoring in ancient, as well as in modern navigation, was *by the bow*: 'anchora de prora jacitur.' But under certain circumstances, they anchored *by the stern*; and Mr. Smith has shewn from the figure of a ship which he has copied from the "Antichità de Ercolano," that their ships had hawse-holes aft, to fit them for anchoring by the stern. "That a vessel *can* anchor by the stern is sufficiently proved (if proof were needed) by the history of some of our own naval engagements. So it was at the battle of the Nile. And when ships are about to attack batteries, it is customary for them to go into action prepared to anchor in this way. This was the case at Algiers. There is still greater interest in quoting the instance of the battle of Copenhagen, not only from the accounts we have of the precision with which each ship let go her anchors astern as she arrived nearly opposite her appointed station, but because it is said that Nelson stated after the battle that he had that morning been reading Acts xxvii." C. and H. ii. p. 414. The passage from Cæsar, Bell. Civ. i. 25, 'has quaternis ancoris ex quatuor angulis distinebat, ne fluctibus moverentur,' is not to the purpose, for it was in that case a platform composed of two vessels, and anchored by the four corners. "The anchorage in St. Paul's Bay is thus described in the Sailing Directions: 'The harbour of St. Paul is open to E. and N.E. winds. It is, notwithstanding, safe for small ships; the ground, generally, being very good: and while the cables hold, there is no danger, *as the anchors will never start.*'" Smith, p. 92. εὔχοντο] Uncertain, whether their ship might not *go down at her anchors*: and, even supposing her to ride out the night safely, uncertain whether the coast to leeward might not be iron-bound, affording no beach where they might land in safety. Hence also the ungenerous but natural attempt of the seamen to save their lives by taking to the boat. See Smith, p. 97. 30.] "We hear of anchors being laid out from both ends of a ship (ἑκατέρωθεν), Appian, Bell. Civ. p. 723." ib. ἐκτείνειν] because in this case they would *carry out* the anchors to the *extent* of the cable which was loosened.

31. ἐὰν μὴ κ.τ.λ.] "Mirum est quod reliquos vectores salvos posse fieri negat, nisi retentis nautis: quasi vero Dei promissionem exinanire penes ipsos fuerit. Respondeo, Paulum hic de potentia Dei præcise non disputare, ut eam a voluntate et mediis sejungat: et certe non ideo fidelibus virtutem suam Deus commendat, ut contemptis mediis torpori et socordiæ indulgeant, vel temere se projiciant, ubi certa est cavendi ratio. . . . . Neque tamen propterea sequitur, mediis vel adminiculis alligatam esse Dei manum, sed quum Deus hunc vel illum agendi modum ordinat, hominum sensus continet, ne

μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. 32 τότε ABCLP ℵ a b c d f g h k l m o p 13
[m] ἀπέκοψαν οἱ στρατιῶται τὰ [n] σχοινία τῆς [s] σκάφης, καὶ εἴασαν αὐτὴν [o] ἐκπεσεῖν. 33 [p] ἄχρι δὲ οὗ [q] ἡμέρα [r] ἤμελλεν [q] γίνεσθαι, [s] παρεκάλει ὁ Παῦλος ἅπαντας [t] μεταλαβεῖν [u] τροφῆς, λέγων [v] Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν [w] προσδοκῶντες, [x] ἄσιτοι [y] διατελεῖτε μηθὲν [z] προσλαβόμενοι. 34 διὸ [s] παρακαλῶ ὑμᾶς [t] μεταλαβεῖν [u] τροφῆς· τοῦτο γὰρ [a] πρὸς τῆς ὑμετέρας σωτηρίας [b] ὑπάρχει· οὐδενὸς γὰρ ὑμῶν [cd] θρὶξ ἀπὸ τῆς κεφαλῆς [d] ἀπολεῖται. 35 εἴπας δὲ ταῦτα καὶ λαβὼν ἄρτον [e] εὐχαρίστησεν τῷ θεῷ [f] ἐνώπιον πάντων, καὶ [g] κλάσας ἤρξατο ἐσθίειν. 36 [h] εὔθυμοι δὲ γενόμενοι πάντες καὶ αὐτοὶ [z] προσελάβοντο [ai] τροφῆς. 37 [j] ἤμεθα δὲ [k] αἱ [k] πᾶσαι [l] ψυχαὶ ἐν τῷ πλοίῳ διακόσιαι

m Mark ix. 43, 45. John xviii. 10, 26. Gal. v. 12 only. Deut. xxiii. 1.
n John† ii. 15 only. 2 Kings viii. 2.
o = ch. xii. 7 reff.
p ch. vii. 18 reff.
q ver. 29.
r = ch. xxi. 27 reff.
s = and constr., ch. xxiv. 4.
t ch. ii 46 reff.
u ch. ix. 19 reff.
v ver. 27. Gen. xiv. 5.
w absol., Matt. xxiv. 50. ch. (iii. 5. x. 24 reff.) xxviii. 6.
x here only †. (-ρία, ver. 21.)
y here only. Deut. ix. 7. Jer. xx. 18. 2 Macc. v. 27 only.
z = ver. 36 only. (ch. xxviii. 2 al.)
a = here only. ἐπισκοπούμεθα ἐάν τι ἡμῖν πρὸς λόγον ᾖ, Plato, Gorg. 459.
b ch. viii. 16 reff.
c Matt. x. 30. 1 Kings xiv. 45.
d Luke xxi. 18.
e Rom. i. 21 reff.
f = Luke i. 19. Gen. xxiv. 51.
g ch. ii. 46 reff.
h here only †. 2 Macc. xi. 26 only. (-μως, ch. xxiv. 10. -μεῖν, vv. 22, 25.)
i gen., Rev. ii. 17. Winer, edn. 6, § 30. 7. c.
j Matt. xxiii. 30 bis. Eph. ii. 3 only.
k so ch. xix. 7.
l = ch. ii. 41 reff.

31. *εν τω πλοιω* bef *μεινωσιν* ℵ¹ c h [vulg syrr Thl-sif].

32. rec *οι στρατιωται* bef *απεκοψαν* (*corrn of order for perspicuity*), with H^rLP rel coptt [arm Thl-fin] Chr₁: txt ABCℵ c m 13. 40. 137 vulg syrr æth[Treg] Thl-sif.

33. rec *αμελλεν* bef *ημερα*, with H^rLP rel [Syr] syr æth[(Treg) arm] Chr Thl: txt ABCℵ p 13 vulg. (ημελλεν, so BCLP c l p 13. 40 Thl-sif.) rec *μηδεν*, with CH^rLP rel 36 Chr: txt ABℵ 40. *προσλαμβανομενοι* (*corrn to suit προσδοκωντες*) A 40 lect-12, -λαμβομ., but μ marked for erasure, P.

34. aft *διο* ins *και* B. *παρακα*(sic) ℵ. rec *προσλαβειν* (*from προσλ. above*), with H^rLP rel Thl-sif: txt ABCℵ b d h k o p 13. 36. 137 Chr₁ Thl-fin. add *τι* ℵ¹: *τινος* c [137 Thl-sif]. for *προς, προ* B 101. *ημετερας* ALP a h syr Thl-fin: txt BCH^rℵ p 13 rel [vulg Syr coptt æth-pl arm] Chr Thl-sif. *ουθενος* A. rec (for *απο*) *εκ* (*corrn from Luke* xxi. 18), with H^rLPℵ rel Thl: txt ABC p 13. 36. 40. 137. rec *πεσειται* (*corrn to LXX, see* 3 *Kings* i. 52, 1 *Kings* xiv. 45, 2 *Kings* xiv. 11. *If, as Meyer supposes,* απολ. *were a corrn from Luke* xxi. 18, *we should not have had the future, but as there,* ου μη απολητai), with H^rLP rel syr sah Chr₁: txt ABCℵ m p 13. 40 vulg Syr copt æth arm Thl-fin.

35. rec *ειπων* (*corrn to more usual form*), with H^rLP p 13 rel 36 [Bas₁ Chr₁]: txt ABCℵ 24. *ηυχαρ.* P [l m] p 137: *ευχαριστησας* ℵ: *και ευχαριστησας* 40 [*ευχαριστησας τε*(appy) k].

36. *αναντες* ℵ¹(but α erased). *προσελαβον* A 40: *προσελαμβανον* c: *μετελαμβανον* 137: *μεταλαβαν*(sic) ℵ.

37. rec *ημεν* (*corrn to more usual form*), with CH^rLP 13. 36 rel Chr₁: txt ABℵ p 40. rec *εν τω πλοιω* bef *αι πασαι ψ.* (*corrn of order to connect ψυχαι and διακ.*), with H^rLP rel [(Syr)] syr Chr [Thl-fin]: txt (A)BCℵ (k m p) 13. 40. 137 vulg copt arm (Chr-comm₁) Thl-sif.—om *αι* A k m p, *πασαι* bef *αι* [13] Chr-comm₁ [*απασαι* m]. for *διακοσιαι εβδομηκοντα εξ*, Cov p(so Scriv; [Tischdf also, ed 8.]) for *διακοσιαι, ως* (*mistake arising from ω of πλοιω and* C *of the numeral, so Tischdf*

præscriptas sibi metas transiliant." Calvin.

33.] This precaution on the part of Paul was another means taken of providing for their safety. All would, on the approaching day, have their strength fully taxed: which therefore needed recruiting by food. ἄχρι . . . οὗ . . . . until it began to be day: i. e. in the interval between the last-mentioned occurrence and daybreak, Paul employed the time, &c. *προσδοκῶντες*] waiting the cessation of the storm. The following expressions, *ἄσιτ. διατ., μηθ. προσλ.*, are spoken hyperbolically, and cannot mean literally that they had abstained entirely from food *during the whole fortnight.*

34. *πρός* with a gen. ('e salute vestra') is only found here in N. T.: compare ref., and *ἐλπίσας πρὸς ἑωυτοῦ τὸν χρησμὸν εἶναι*, Herodot. i. 75.

35.] "Paul neither *celebrates an ἀγάπη* (Olsh.), nor acts as the *father of a family* (Meyer), but simply

ἑβδομηκονταέξ. 38 [m] κορεσθέντες δὲ [u] τροφῆς [n] ἐκούφιζον τὸ πλοῖον [o] ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. 39 ὅτε δὲ [p] ἡμέρα [p] ἐγένετο, τὴν γῆν οὐκ [q] ἐπεγίνωσκον, [r] κόλπον δέ τινα [s] κατενόουν ἔχοντα [t] αἰγιαλόν, εἰς ὃν [u] ἐβουλεύοντο, εἰ δύναιντο, [v] ἐξῶσαι τὸ πλοῖον. 40 καὶ τὰς [w] ἀγκύρας [x] περιελόντες [y] εἴων εἰς τὴν θάλασσαν, ἅμα [z] ἀνέντες τὰς [a] ζευκτηρίας τῶν [b] πηδαλίων, καὶ [c] ἐπάραντες

m 1 Cor. iv. 8 only. Deut. xxxi. 20 only.
n here only. Jonah i. 5. 1 Kings vi. 5. o = here only. (Matt. viii. 12 al.)
p vv. 29, 33. q = and constr., Matt. xiv. 35. xvii. 12. see ch. xxviii. 1. r = here (Luke vi. 38. xvi.

22, 23. John i. 18. xiii. 23) only ‡. (Gen. xvi. 5.) s Matt. vii. 3 ‖ L. 2 Macc. ix. 25. t ch. xxi. 5 reff. u = ch. v. 33 reff. v = here (ch. vii. 45) only. Thucyd. ii. 90. w vv. 29, 30 reff. x = here only. (ver. 20 reff.) y = Luke xxii. 61. Exod. xxxii. 10. z = ch. xvi. 26 (reff.). a here only †. b James iii. 4 only †. c = ch. i. 9.

[ed 7]) B sah. for ἐξ, πεντε A: om m.

38. ins της bef τροφης H[r]LP d g l m Chr[1]. εκβαλομενοι L a. om την ℵ[1].

39. for επεγ., εγινωσκον B 25. for εις, προς A. rec εβουλευσαντο, with H[r]LP rel Chr[1]: εβουλοντο A p æth-pl: txt BCℵ [k] 13(sic) 36 vulg [syrr copt arm]. for δυναιντο, δυνατον CH[r]LP rel 36 Syr æth[(?) arm] Chr[1]: txt ABℵ [m[1]] p 13 vulg [syr] Thl. εκσωσαι B[1]C copt æth [arm].

40. προιλοντες ℵ[1].

as a *pious Jew*, who asks a blessing before he eats." De Wette. 36.] When we reflect *who were included* in these πάντες, —the soldiers and their centurion, the sailors, and passengers of various nations and dispositions, it shews remarkably the influence acquired by Paul over all who sailed with him. 37.] Explanatory of πάντες: q. d., '*and this was no small number; for we were*,' &c. 38. ἐκκόψ. τ. πλοῖον] See above on ver. 18. This wheat was either the remainder of the cargo, part of which had been disposed of in ver. 18—or was the *store for their sustenance*, the cargo having consisted of some other merchandise. And this latter is much the more likely, for two reasons: (1) that σῖτος is mentioned here and not in ver. 18, which it would have been in all probability, had the material cast out there been the same as here; and (2) that the fact is related *immediately after* we are assured that they were *satisfied with food*: from whence we may infer almost with certainty that ὁ σῖτος is the *ship's provision*, of part of which they had been partaking. It is a sufficient answer to Mr. Smith's objection to this ("to suppose that they had remaining such a quantity as would lighten the ship is quite inconsistent with the previous abstinence," p. 99), that the ship was provisioned for the voyage to Italy for 276 persons, and that *for the last fourteen days hardly any food had been touched*. This would leave surely enough to be of consequence in a ship ready to sink from hour to hour. 39.] It may be and has been suggested, that *some of the Alexandrian seamen must have known Malta*;—but we may answer with Mr. Smith that "St. Paul's Bay is remote from the great harbour, and possesses no marked features by which it might be recognized." p. 100. κόλπον .... ἔχοντ. αἰγιαλόν] a creek having a sandy beach. Some Commentators suppose that it should be αἰγιαλὸν ἔχοντα κόλπον, since every creek must have a beach: but what is meant is, a creek with a *smooth, sandy beach*, as distinguished from a rocky inlet. ἐξῶσαι] Not, '*to thrust in*,' as E. V., but to strand, '*to run a-ground*:' so Thucyd., ref., and more in Wetst. 40.] (1) They *cut away all four anchors* (the περι may allude to the cutting round each cable in order to sever it, or to the going round and cutting all four), and left them in the sea (εἰς τ. θάλ. 'in the sea, *into* which they had been cast'). This they did to save time, and not to encumber the waterlogged ship with their additional weight. (2) They let loose the ropes which tied up the rudders. "Ancient ships were steered by two large paddles, one on each quarter. When anchored by the stern in a gale, it would be necessary to lift them out of the water, and secure them by lashings or rudder bands, and to loose these bands when the ship was again got under way." Smith, p. 101. (3) They raised (ἀναίρειν, '*to raise up*,' contrary to κατέχειν, '*to haul down*,' a sail) their ἀρτέμων to the wind. It would be impossible in the limits of a note to give any abstract of the long and careful reasoning by which Mr. Smith has made it appear that the 'artemon' was the foresail of the ancient ships. I will only notice from him, that the rendering '*mainsail*' in our E. V. was probably a mistaken translation from Bayfius or De Baif, the earliest of the modern writers 'de re navali,' and perhaps the only one extant when the translation was made: he says, "est autem artemon velum majus navis, ut in Actis Apost. xxvii.

ABCLP ℵ a b c d f g h k l m o p 13

τὸν [d] ἀρτέμωνα τῇ [e] πνεούσῃ [f] κατεῖχον [f] εἰς τὸν [t] αἰγιαλόν. 41 [g] περιπεσόντες δὲ εἰς τόπον [h] διθάλασσον, [i] ἐπέκειλαν τὴν [k] ναῦν· καὶ ἡ μὲν [l] πρῶρα [m] ἐρείσασα ἔμεινεν [n] ἀσάλευτος, ἡ δὲ [o] πρύμνα [p] ἐλύετο ὑπὸ τῆς [q] βίας [τῶν [r] κυμάτων]. 42 τῶν δὲ στρατιωτῶν [s] βουλὴ ἐγένετο ἵνα τοὺς [t] δεσμώτας ἀποκτείνωσιν, μήτις [u] ἐκκολυμβήσας [v] διαφύγῃ· 43 ὁ

d here only †. e constr., here only. f = here only. Polyb. i. 25. 7. Thucyd. viii. 23. g Luke x. 30. James i. 2 only. 2 Kings i. 6. h here only †. οὐκ εἰκὸς διθάλασσον εἶναι τὸ πέλαγος τὸ Ἀτλαντικόν, Strabo, i. p. 11. i here only †. Hom. Od. i. 146. k here only. 3 Kings ix. 26. l ver. 30. m here only. Prov. v. 6. Polyb. iii. 46. 1. n Heb. xii. 28 only. Exod. xiii. 16. Deut. vi. 6. xi. 18 only. o ver. 29 reff. p = Rev. v. 2. Esdr. i. 56 (52). q ch. v. 36 reff. Acts only. r Matt. viii. 24 | Mk. xiv. 24. Jude 13 only. Ps. cvi. 25. s = ch. v. 36 reff. w. ἵνα, here only. t ver. 1 only. Gen. xxxix. 20. u here only †. Diod. Sic. xx. 86. (κολυμβ., ver. 43.) v here only. Josh. viii. 22.

rec ἀρτεμωνα, with LP 13[e sil] rel: txt AB²CH³ℵ a b² c d f g l m² p syr-mg-gr, ἀρτομωνα B¹.

41. rec επωκειλαν, with B²H³(επωκιλαν) LP rel 36: txt AB¹Cℵ p 13. 40. for πρωρα, πρωτη A. εμενεν A H²[Tischdf; e contra, Treg] c h vulg: txt BCLPℵ 13 rel Chr₁. πρυμνα B¹. διελυετο L m [b o] 137 lect-12: ελυτο ℵ. απο ℵ¹ k. om των κυματων (*possibly because the transcriber's eye passed from* των *to* των *in ver* 42) ABℵ¹ [syrr copt]: ins CH³LPℵ² 13. 36 rel [arm(Treg); but Griesb cites it as omg της βιας] Chr₁: *a vi maris* vulg: *a fluctibus maris* æth.

42. om δε C¹. ins ινα bef μητις ℵ². εκκολυβησας(sic) ℵ: εγκολυμβ. g. rec διαφυγοι (*grammatical emendation, see note*), with k m: txt ABCH³LPℵ p 13 rel 36. 137 Chr₁.

. . etenim etiam nunc nomen Veneti vulgo retinent et artemon vocant." These words, 'velum majus,' they rendered by *mainsail;* whereas the *largest sail* of the Venetian ships at the time was the *foresail.* The French 'artimon,' even now in use, means the sail at the *stern* (mizen). But this is no clue to the ancient meaning, any more than is our word *mizen* to the meaning of the French *misaine,* which is the foresail.

The usual technical name of the foresail was δόλων, that of the mizen, ἐπίδρομος. See on the whole question, Smith's Dissertation on the Ships of the Ancients, appended to his Voyage and Shipwreck of St. Paul. Mr. Pusey informs me that Syr. translates ἀρτέμωνα by '*armnon parvum*' (*armnon* being its word for σκεῦος, ver. 17), and syr. in a note says that ἀρτέμων is "a small *armnon* at the ship's head." τῇ πνεούσῃ] scil. αὔρᾳ. Dat. commodi;—for the wind (to fill);—or (according to Meyer and De Wette) of direction,—to the wind. (4) They made for the beach. The expression, κατέχειν (ναῦν or νῆα) εἰς . . . for "to steer to land," is not uncommon in the classics: cf. examples in Wetst. It seems to get this meaning by a pregnant construction, "to keep the ship (or, to keep one's course in the ship) in hand (and direct it) towards . . . ."

41. τόπον διθάλασσον] At the west end of St. Paul's Bay is an *island,* Selmoon or Salmonetta, which *they could not have known to be such* from their place of anchorage. This island is separated from the mainland by a channel of about 100 yards wide, communicating with the outer sea. Just within this island, in all probability, was the place where the ship struck, in a place where two seas met. ἐπικέλλειν] ἐπικέλλειν is used by Homer (ref.) in the sense of 'adpellere navem.' Its commoner use is intransitive: see Hom. ib. ver. 138, and Apollon. Rhod. ii. 352, 382; iii. 575. In Od. ε. 114, it is said of the ship itself, ἠπείρῳ ἐπέκελσε. The ἐπωκέλλειν of the rec. is used several times by Thucydides, and has the same twofold usage: cf. Thucyd. iii. 12; iv. 28; viii. 102: they ran the ship a-ground. "The circumstance which follows, would, but for the peculiar nature of the bottom of St. Paul's Bay, be difficult to account for. The rocks of Malta disintegrate into very minute particles of sand and clay, which when acted on by the currents, or by surface agitation, form a deposit of tenacious clay: but in still water, where these causes do not act, mud is found; but it is only in the creeks where there are no currents, and at such a depth as to be undisturbed by the waves, that mud occurs. . . . A ship therefore, impelled by the force of the gale into a creek with a bottom such as that laid down in the chart, would strike a bottom of mud, graduating into tenacious clay, into which the fore part would fix itself and be held fast, while the stern was exposed to the force of the waves." Smith, p. 103.

42.] ἵνα gives not only the *purpose,* but the substance of the βουλή. Their counsel was,—to kill, &c.: this it *was,* and *to this it tended.* διαφύγοι has probably been

δὲ ἑκατοντάρχης, βουλόμενος [w] διασῶσαι τὸν Παῦλον, [x] ἐκώλυσεν αὐτοὺς τοῦ [y] βουλήματος, ἐκέλευσέν τε τοὺς δυναμένους [z] κολυμβᾶν [a] ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν [b] ἐξιέναι, 44 καὶ τοὺς λοιποὺς [c] οὓς μὲν ἐπὶ [d] σανίσιν [c] οὓς δὲ ἐπί τινων τῶν [e] ἀπὸ τοῦ πλοίου. καὶ οὕτως [f] ἐγένετο πάντας [w] διασωθῆναι ἐπὶ τὴν γῆν.

XXVIII. 1 Καὶ [w] διασωθέντες τότε [g] ἐπέγνωμεν ὅτι Μελίτη ἡ νῆσος καλεῖται. 2 οἵ τε [h] βάρβαροι [i] παρεῖχαν οὐ τὴν [k] τυχοῦσαν [l] φιλανθρωπίαν ἡμῖν [m] ἅψαντες γὰρ

w see ch. xxiii. 24 reff.
x ch. x. 47 reff. constr., here only. Mic. ii. 4. Xen. Cyr. ii. 4. 23. Polyb. ii. 8. 8.
y Rom. ix. 19. 1 Pet. iv. 3 only†. 2 Macc. xv. 5 only.
ὅπερ ἦν τούτοις βούλημα, Demosth. 1109. 15.
z here only†. Isa. xxv. 11

Symm. (-βάθρα, John v. 2.) a = and constr., here only. Lucian, Ver. Hist. i. 30, ἀπορρίψαντες ἐνηχόμεθα. pass., Mic. vii. 19 B &c. b ch. xiii. 42 reff. c 1 Cor. xi. 21 reff.
d here only. 4 Kings xii. 9 Ed-vat. F(not AB) Ald. Cant. viii. 9. Ezek. xxvii. 5 only. e see ch. xii. 1. xv. 5. f constr., ch. iv. 5 reff. g constr., Luke vii. 37. ch. xix. 34. xxii. 29. Ezek. xvi. 62. see ch. xxvii. 39. h here bis. Rom. i. 14. 1 Cor. xiv. 11 (bis). Col. iii. 11 only. Ezek. xxi. 31. i = ch. xvi. 16 reff. xxii. 2. 1 Tim. vi. 17. k — ch. xix. 11 reff.
l Tit. iii. 4 only†. 2 Macc. vi. 22. (-πως, ch. xxvii. 3.) m = Luke viii. 16. xi. 33. xv. 8 [xxii. 55 v. r.] only. Judith xiii. 13.

43. εκατονταρχος P[HL Chr$_1$ Thl-sif]. τον παυλον bef διασωσαι A 13. 68. 8-pe. for βουληματος, βηματος ℵ^1: βουλευματος a f. for τε, δε C c p 13. 40. 137 syr copt. εκκολυμβαν B. απορψαντας CN. της γης ℵ^1 c [137].

CHAP. XXVIII. 1. aft διαθωσαντες ins οι περι (τον) παυλον εκ του πλοος (*beginning of an ecclesiastical portion*) C^3-marg L b g k m o Thl-sif: τον is omd by C^3: alii aliter: οι περι τ. π. βαρβαροι l-marg. rec επεγνωσαν (*corrn to suit ch* xxvii. 39 ?), with C^3-marg H^{r}LP rel 36 Chr$_1$: txt ABC^{1}ℵ c^1 p 13. 137 vulg syrr copt æth [arm]. μελιτηνη B^1 [syr-mg-gr arm].

2. rec δε (*altern of characteristic* τε), with H^{r}LPN rel 36 [vulg arm] copt Chr$_1$: txt ABC c p 13. 40 syrr æth Thl-sif. (παρειχαν, so ABℵ.) rec αναψαντες (*corrn to more precise word*), with H^{r}LP rel 36 Chr$_3$: txt ABCℵ [c] p 13. 40.

a correction to suit *ἐγένετο*. But the subjunctive after the past is merely a mixture of construction of the historic past with the historic present, and is used where the scene is intended to be vividly set before the reader. 43.] *ἀπορρίψαντας* is reflective, sc. *ἑαυτούς*. 44. **τοὺς λοιπούς**] scil. *ἐπὶ τὴν γῆν ἐξιέναι*. **τινων τῶν ἀπὸ τ. π.**] probably, as E. V., **broken pieces of the ship**:—some of the parts of the ship: the *σανίδες* being **whole planks**, perhaps of the decks. **διασωθ. ἐπί**] may be = *διασ. κ. ἀφικέσθαι ἐπί*,—a constructio prægnans, but this need not be, as *διασωθῆναι* is *to get safe through*, and *ἐπί* is simply the direction in which the act is carried out. XXVIII. 1. **Μελίτη**] The whole course of the narrative has gone to shew that this *can be no other than* MALTA. The idea that it is not MALTA, but *Meleda*, an island off the Illyrian coast in the Gulf of Venice, seems to be first found in Constantine Porphyrogenitus, de Adminiculis Imperii, p. 36—*νῆσος μεγάλη τὰ Μέλετα ἤτοι τὸ Μαλοζᾶται, ἣν ἐν ταῖς πράξεσι τ. ἀποστ. ὁ ἅγιος Λουκᾶς μέμνηται, Μελίτην ταύτην προσαγορεύων*. It has been adopted by our own countrymen, Bryant and Dr. Falconer, and abroad by Giorgi, Rhoer, and more recently Paulus. It rests principally on three mistakes:—1. the meaning of the name Adria (see above on ch. xxvii. 27),—2. the fancy that there are no poisonous serpents in Malta (ver. 3),—3. the notion that the Maltese would not have been called *βάρβαροι*. The idea itself, when compared with the facts, is preposterous enough. Its supporters are obliged to place Fair Havens on the *north side of Crete*,—and to suppose the wind to have been the hot *Sirocco* (compare ver. 2). Further notices of this question, and of the state of Malta at the time, will be found in the notes on the following verses. Observe, their previous *state* of ignorance of the island is expressed by the imperf. *ἐπεγίνωσκον*;—the *act* of recognition by the aor. *ἐπέγνωμεν* [ch. xxvii. 30]. 2. **βάρβαροι**] A term implying very much what our word **natives** does, when speaking of any little-known or new place. They were not Greek colonists, therefore they were barbarians (Rom. i. 14). If it be necessary strictly to vindicate the term, the two following citations will do so: *ἔστι δὲ ἡ νῆσος αὕτη* (Malta) *Φοινίκων ἄποικος*, Diod. Sic. v. 12.—*ἐν δὲ Σικελίᾳ ἔθνη βάρβαρα τάδε ἐστίν, Ἐδυνοί, Σικανοί, Σικελοί, Φοίνικες, Τρῶες*, Scylax, Periplus,

ABCLP
ℵ a b c d
f g h k l
m o p 13

n here bis only †. Judith vii. 5 al. o = Rom. xiv. 1, 3. xv. 7. Philem. 17. Ps. xxvi. 10. lxxii. 24. p ch. xiv. 17 reff. q = here only. r ἐφεστὼς, Polyb. xviii. 3. 7. see 2 Tim. iv. 6.

n πυρὰν o προσελάβοντο πάντας ἡμᾶς διὰ τὸν p ὑετὸν τὸν q ἐφεστῶτα καὶ διὰ τὸ r ψῦχος. 3 s συστρέψαντος δὲ τοῦ Παύλου t φρυγάνων τι u πλῆθος καὶ ἐπιθέντος ἐπὶ τὴν n πυρὰν v ἔχιδνα w ἀπὸ τῆς x θέρμης y διεξελθοῦσα z καθῆψεν τῆς χειρὸς αὐτοῦ. 4 ὡς δὲ εἶδον οἱ h βάρβαροι a κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον b Πάντως c φονεύς ἐστιν ὁ ἄνθρωπος οὗτος,

r John xviii. 18. 2 Cor. xi. 27 only. Gen. viii. 22. s here (Matt. xvii. 22 v. r.) only. Judg. xi. 3 B. 2 Macc. xiv. 30. (συστροφή, ch. xix. 40.) t here only. = Job xxx. 7. Isa. xl. 24. u = Luke ii. 13. John xxi. 6. v Matt. iii. 7 ‖ L. xii. 24. xxiii. 33 only †. Isa. lix. 5 Aq. w = Matt. xiii. 1. Luke ix. 5 al. Sir. xxiv. 3. x here only. Job vi. 17. (-μαίνεσθαι, Mark xiv. 54.) y here only. Job xx. 25. z here only †. trans., Polyb. viii. 8. 3, τὰς πράρας τῶν ὀργάνων εἰς ἀκίνητον καθῆπτε. So Xen. Cyneg. vi. 9. a ch. v. 30 reff. 1 Macc. i. 61. b ch. xxi. 23 reff. c ch. vii. 52 reff.

προσανελαμβανον ℵ¹ c [προσελαμβ. 137]. om παντας A copt æth[?] Chr-ms$_1$: ημας bef παντας 13 lect-12 [vulg] : om ημας 40. φεστωτα L 13. om 2nd δια ℵ¹ [vulg].

3. σφρυγανων (but σ marked for erasure) ℵ¹. rec om τι (*as unnecessary*), with H^{r}LP rel 36 syr [Syr arm Thl-sif] Chr$_1$: ins ABCℵ(perhaps *prima manu*: in small letters) 13. 40 vulg(not am) Thl-fin, τε p. επιθεντος(sic) ℵ. [add του παυλου A.] rec (for απο) εκ (*see note*), with rel Chr Thl-sif : txt ABCH^{r}LPℵ b c k o p 13. 36. 40. 137 Thl-fin, *a calore* vulg. rec εξελθουσα (*corrn, the compound διεξ. not being elsw found in N T, and its force not being seen, vide note*), with [A]BCℵ p 13. 36 rel Chr-comm$_1$ Thl-fin : txt H^{r}LP a d f g k l o Thl-sif. καθηψατο C b h o 36. 40. 137 Chr.

4. ειδαν B. rec ελεγον bef προς αλληλους (*corrn of order for perspicuity*), with H^{r}LP rel copt [æth(Treg) arm] Chr : om προς αλληλους Syr : txt ABCℵ c m p 13. 40. 137 vulg syr Thl.

p. 4. προσελάβ.] received us, not *to their fire* (Meyer), but as in reff. ὑετόν] 'Post ingentes ventos solent imbres sequi.' Grot. τὸν ἐφεστ.] not, '*which came on suddenly*' (Meyer), but **which was on us**:—another instance of overlooking the *present* sense of ἑστηκα. ψῦχος] This is decisive against the Sirocco,-which is a hot and sultry wind even so late as the month of November, and moreover (Smith, p. 109) seldom lasts more than three days.

3. συστρέψαντος] "vincti officium faciebat submisse, aliis quoque inserviens." Bengel. φρυγάνων] From the circumstance of the concealed viper, these were probably heaps of neglected wood gathered in the forest. ἐπιθέντος κ.τ.λ.] The difficulty here is, that there are *now no venomous serpents* in Malta. But as Mr. Smith observes, "no person who has studied the changes which the operations of man have produced on the animals of any country, will be surprised that a particular species of reptiles should have disappeared from Malta. My friend, the Rev. Mr. Landsborough, in his interesting excursions in Arran, has repeatedly noticed the gradual disappearance of the viper from the island since it has become more frequented. Perhaps there is no where a surface of equal extent in so artificial a state as that of Malta is at the present day,—and no where has the aboriginal forest been more completely cleared. We need not therefore be surprised that, with the disappearance of the woods, the noxious reptiles which infested them should also have disappeared." pp. 111, 113. The reading ἐκ τ. θέρμ. has been an explanation of ἀπό, which here signifies **from** *locally*, not '*on account of*.' To suppose the converse ("the ἀπό was adopted by those who thought the sense was '*on account of* the fire,'" Dr. Bloomf.),—is simply absurd; for 1) no man ever could suppose the sense of ἐκ in such a connexion to be this: and 2) even if any one did, he would not have substituted another ambiguous preposition, ἀπό. Paul had placed the faggot on the fire, and was settling or arranging it in its place, when the viper glided out of the heat and fixed on his hand. διεξελθ. gives the more precise sense, and is a less usual word than ἐξελθ. The serpent glided out *through* the sticks. καθῆψεν] **attached itself**: a usage unexampled in earlier Greek. The narrative leaves no doubt that the bite did veritably take place. 4.] The natives, who were sure to know, here positively declared it to have been a *venomous* serpent. I make these remarks to guard against the disingenuous shifts of rationalists and semi-rationalists, who will have us believe either that the viper *did not bite*, or that if it did, it was *not venomous*. πάντως φον.

...ουκ εἶασεν C. ABLPℵ a b c d f g h k l m o p 13

δν [d] διασωθέντα ἐκ τῆς θαλάσσης ἡ [e] δίκη ζῆν οὐκ εἴασεν. 5 ὁ μὲν οὖν [f] ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν. 6 οἱ δὲ [g] προσεδόκων αὐτὸν [h] μέλλειν [i] πίμπρασθαι ἢ [k] καταπίπτειν [l] ἄφνω νεκρόν. [m] ἐπὶ [m] πολὺ [f] δὲ αὐτῶν [n] προσδοκώντων καὶ [o] θεωρούντων μηδὲν [p] ἄτοπον εἰς αὐτὸν γινόμενον, [q] μεταβαλόμενοι ἔλεγον αὐτὸν εἶναι θεόν. 7 Ἐν δὲ [r] τοῖς [r] περὶ τὸν τόπον ἐκεῖνον [s] ὑπῆρχεν

d see ch. xxiii. 24 reff.
e = here (2 Thess. i. 9. Jude 7) only. Demosth. 422, 11; 722, 25.
f Luke ix. 5 only. Judg. xvi. 20 A Ald. compl. 1 Kings x. 2. Lam. ii. 7 only. (-αγμα, Isa. i. 31, Symm.)
g ch. iii. 5 reff.
h = ch. xxi. 27 reff.
i here only τ. οὐθὲν διοιδεῖ καὶ πίμπρασται τὸ σῶμα, Diod. Sic. ii. 12.
k Luke viii. 6. ch. xxvi. 14 only. Ps. cxliv. 14.
l ch. ii. 2. xvi. 26 only. Josh. x. 9.
m here only. (see ch. xx. 9, 11.) 2 Kings iii. 1. μίσος οὐκ ἐπὶ πολὺ ἀντίχει, Thuc. ii. 64.
n absol., ch. xxvii. 33 reff.
o w. particip., ch. xvii. 16.
p Luke xxiii. 41. ch. xxv. 5. 2 Thess. ii. 2 only. Job iv. 8.
q here only. Josh. viii. 21. Jos. B. J. v. 9. 3, καλὸν πρὸ ἀνηκέστου συμφορᾶς μεταβαλέσθαι: and freq. act. inter., Job x. 8. 2 Macc. vi. 29 Ed-vat. F(not AB) Ald. Diod. Sic. i. 51. see ch. xiii. 13.
r = here only. ἤρξατο ταπεινοῦσθαι τὰ περὶ τὰς Θήβας, a ch. iii. 6 reff.

om 2nd της ℵ¹.

5. αποτιναξαμενος (*corrn from ch* xiii. 51, xviii. 6? *so De W.*) AH²L p rel 13. 36. 40. 137 [Amm-c] Chr$_1$ Thl-fin: txt BPℵ a f m Thl-sif. for κακον, πονηρον c: om ℵ¹. 6. προσεδοκουν H²L 13. 40 Thl-sif. [μελλων A.] πιπρασθαι A o¹ 1. 3. 4. 68: πεπρασθαι lect-12: εμπιμπρασθαι 27-9: εμπιπρασθαι ℵ¹ 40. 66². 98-marg 105. προσδοκουντων A: -κοντων L f k p. θεωρουντων ℵ¹: θεωρησαντων c: θεωμενων l. μηδεν B. rec μεταβαλλομενοι, with H²Lℵ 13 rel [Chr$_1$]: txt ABP b c p 40. ελεγαν B. rec θεον bef αυτον ειναι, with H²LP rel [arm] Chr: ειναι αυτον θεον A: αυτον θεον ειναι a c k m 13 [syrr] Thl-sif: txt Bℵ p vulg Thl-fin.

ἐστ.] 'vincula videbant,' Beng. The idea of his being a murderer is not to be accounted for (as Elsner, Wolf, Kuin.) by the *member* which was bitten (for this would fit any crime which the hand could commit), —nor by supposing (Heinsius) the bite of a serpent to have been the Maltese punishment for murder; it is accounted for by the obviousness of the crime as belonging to the most notorious delinquents, and the aptness of the assumed punishment,—death for death. ἡ δίκη] Justice, or *Nemesis*. What the Phœnician islanders called her, does not appear; but the *idea* is common to all religions. 5.] "Luke does not so much as hint, that any divine intervention took place." De Wette. True enough: but why? Because Luke believed that the very dullest of his readers would understand it without any such hint. According to these rationalists, a fortunate concurrence of accidents must have happened to the Apostles, totally unprecedented in history or probability. Besides, did not the natives themselves in this case testify to the fact? None were so well qualified to judge of the virulence of the serpent,—none so capable of knowing that the hanging on Paul's hand implied the communication of the venom:—yet they change him from a murderer into a god, on seeing what took place. Need we further evidence, that the divine power which they mistakenly attributed to Paul himself, was really exerted on his behalf, by Him who had said ὄφεις ἀροῦσιν? See below on ver. 8. The fact that St. Luke understood what the natives said, is adduced by Wordsworth as another proof (see his and my note on ch. xiv. 11) that the Apostles and Evangelists commonly understood unknown tongues. But such an inference here has absolutely nothing to rest on. Are we to suppose that these βάρβαροι had no means of intercourse with Greek sailors? 6.] Both these, the inflammation of the body, and the falling down dead suddenly, are recorded as results of the bite of the African serpents. Mr. Humphry quotes from Lucan, ix. 790, 'Nasidium Marsi cultorem torridus agri Percussit Prester (*an African serpent named from this very verb* πίμπρασθαι): illi rubor igneus ora Succendit, tenditque cutem, pereunte figura:' and, of the bite of the asp, ix. 815: 'At tibi, Leve miser, fixus præcordia pressit Niliaca serpente cruor: nulloque dolore Testatus morsus, subita caligine mortem Accipis, et somno Stygias descendis ad umbras.' προσδοκώντων] not, as E. V., '*when they had looked*,' —but when they were long looking. μεταβαλ.] There is no need to supply τ. γνώμην, though it is sometimes expressed:—so οἱ πλεῖστοι τῶν ἀνθρώπων κ. μεταβάλλονται πρὸς τὰ παρόντα, κ. ταῖς τύχαις εἴκουσι, Lysias, pro Nicia fratre (Wetst.): μεταβάλλεσθαι δοκεῖ καὶ οὐδὲν ἔχειν πιστὸν ἡ πόλις, Demosth. pro Megalop. (id.),—in neither of which places can τ. γνώμην well be understood. θεόν] "Comparabant vel Herculi qui in ulnis adhuc jacens angues superavit: vel Æsculapio, qui cum serpente pingitur." Wetst. and so also Grot. But so much as

t ch. i. 18 reff. u and constr., ch. xiii. 50 reff. v Heb. xi. 17 only †. 2 Macc. vi. 19. viii. 36 only. w here only †. 2 Macc. iii. 9. Xen. Cyr. v. 5. 32. (-φρών 1 Pet. iii. 8 rec. -φρονεῖν, 2 Macc. ii. 26.) x ch. x. 23 reff. y constr., ch. iv. 5 reff.

t χωρία τῷ u πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς v ἀναδεξάμενος ἡμᾶς ἡμέρας τρεῖς w φιλοφρόνως x ἐξένισεν. 8 y ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου z πυρετοῖς καὶ a δυσεντερίῳ b συνεχόμενον c κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος d εἰσελθών, καὶ e προσευξάμενος, f ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. 9 τούτου δὲ γενομένου καὶ οἱ λοιποὶ οἱ ἐν τῇ νήσῳ ἔχοντες g ἀσθενείας προσήρχοντο καὶ h ἐθεραπεύοντο, 10 οἳ καὶ πολλαῖς i τιμαῖς j ἐτίμησαν ἡμᾶς, καὶ k ἀναγομένοις l ἐπέθεντο m τὰ jm πρὸς τὰς jn χρείας.

I συν-θεις... ABILP N a b c d f g h k l m o p 13

a Matt. viii. 15 ‖. John iv. 52 only. Deut. xxviii. 22 only. (-δοσειν, Matt. viii. 14.) a here only †.
b = Matt. iv. 24. Luke iv. 38. viii. 37, 45 al. Job iii. 24. see 2 Cor. v. 14 reff. (-οχή, 2 Cor. ii. 4.) c = Mark i. 30. John v. 3, 6. Prov. vi. 9. d w. πρός, ch. xi. 3 reff. e absol., ch. x. 9 reff.
f ch. viii. 17 reff. g = Matt. viii. 17. Luke v. 15 al. fr. 2 Macc. ix. 21, 22. h ch. viii. 7 reff.
i = Rom. xiii. 7 (see note). Xen. Cyr. viii. 2. 4. j Sir. xxxviii. 1. k ch. xiii. 13 reff. l = here only. m Luke xiv. 32. xix. 42. 2 Pet. i. 3. n ch. xx. 34 reff.

7. rec τρεις bef ημερας, with AH^{r}LPℵ p (13) rel 36 Chr$_{1}$: om a 69: txt B c k m 40. 137.

8. rec δυσεντερια, with p rel 36 [Synop$_{1}$] Chr$_{1}$: -τεριοις 13: -αις 25. 40: txt ABH^{r} LPℵ m. προσελθων P. aft προσευξ., ευξαμενος is repeated by B^{1}, but marked for erasure.

9. rec for δε, ουν (*seemingly more natural copula*), with H^{r}LP rel 36 Thl: txt ABIℵ c g k p 13. 40. 137 syr copt Chr$_{1}$. aft γενομ. ins νησιους H^{r}. om 1st και B [copt]. rec εχοντες ασθενειας bef εν τη νησω, with H^{r}LP rel 36 syr Chr$_{1}$ [Thl-sif]: txt ABIℵ k m p 13. 40 vulg (Syr) copt Thl-fin. προηρχον B.

10. om οι P 73 lect-13. for τα, τας A 137: om ℵ^{1}. rec την χρειαν (*Meyer thinks τας χρειας a gloss for τα προς την χρειαν,—De W., that the plur has crept in from ch* xx. 34. *But Bornemann rightly objects* (1) *that the τας preceding in* A 137 *shews the transcriber's eye to have passed on to τας of τας χρειας in earlier copies,* (2) *that the use of the plur is much rarer than of the singular: see also note*), with H^{r}LP p rel 36 Chr$_{1}$: txt ABIℵ 13. 40. 137 vulg syr.

this can hardly be inferred: nor are we sure of the theogony of these Phœnician barbarians. 7.] **πρώτος Μελιταίων** was probably an official title: the more so, as Publius can hardly have borne the appellation from his *estates*, during his father's lifetime. Two inscriptions have been found in Malta, at Citta Vecchia, which seem to establish this view: a Greek one, containing the words α(υλος) κ(αστρι)κιος κυρ. προυδως ιππευς ρωμ πρωτος μελιταιων και πατρων αρξας και αμφιπολευς α σ (Αὐγούστῳ σεβαστῷ) θεω . . . . , and a Latin one, with the same title, 'Mel. primus.' If so (and his Roman name further confirms it), Publius was *legatus of the Prætor of Sicily*, to whose province Malta belonged; see Cic. in Ver. ii. 4. 18. **ἡμᾶς**] Hardly perhaps more than Paul and his companions, and, it may be, Julius. At ver. 10, a *special reason* had occurred for his honouring Paul and his company: at present, his hospitality must have been prompted by the courtesy of Julius, who could hardly fail himself to be included in it. The three days were probably till they could find a suitable lodging. 8. **πυρετοῖς**] Hippocrates also uses the plural. It probably indicates the recurrence of fever fits. **δυσεντερίῳ**] **δυσεντερία, Ἀττικῶς· -ριον, Ἕλληνες.** Mœris;—**dysentery.** Dr. Falconer makes this an argument against 'Melita Africana' being meant. "Such a place, dry and rocky, and remarkably healthy, was not likely to produce a disease which is almost peculiar to moist situations." But Mr. Smith answers, that the changed circumstances of the island might produce this change also: and besides, that he is informed by a physician of Valetta, that the disease is by no means uncommon in Malta. **ἐπιθεὶς τ. χεῖρας αὐτῷ**] It is remarkable, that so soon after the '*taking up of serpents*,' we should read of Paul having '*laid his hands on the sick and they recovered*.' See the two in close connexion, Mark xvi. 18. 10. **τιμαῖς**] The ordinary interpretation of this as *rewards, gifts*, may be right, but is not necessary. In all the passages quoted to support it, ref. Sir., Cicero, ad Diversos, xvi. 9 ('Curio misi ut medico honos haberetur'), the expression **τιμή** is *general*, and the *context* renders an inference probable as to *what sort of* **τιμή** is meant. See especially 1 Tim. v. 3, 17 and notes. Here there is no such unavoidable indication, whereas the other meaning

11 Μετὰ δὲ τρεῖς μῆνας [k] ἀνήχθημεν ἐν πλοίῳ [o] παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, [p] παρασήμῳ Διοσκούροις. 12 καὶ [q] καταχθέντες εἰς Συρακούσας [r] ἐπεμείναμεν ἡμέρας τρεῖς· 13 ὅθεν [s] περιελθόντες [t] κατηντήσαμεν εἰς Ῥήγιον καὶ μετὰ μίαν ἡμέραν [u] ἐπιγενομένου [v] νότου [w] δευτεραῖοι ἤλθομεν εἰς Ποτιόλους, 14 οὗ εὑρόντες [x] ἀδελφοὺς [x] παρεκλήθημεν παρ' αὐτοῖς [r] ἐπιμεῖναι ἡμέρας

o ch. xxvii. 12 reff.
p here only ℣. 3 Macc. ii. 29.
q = ch. xxvii. 3 (xxiii. 15 reff.).
r ch. x. 48 reff.
s ch. xix. 13. 1 Tim. v. 13. Heb. xi. 37 only. Job i. 7.
t ch. xvi. 1 reff.
u here only ℣. Ep. Jer. 47
v ch. xxvii. 13 reff.
x constr., ch. xiii. 43, but only, but not =. πνεύματος ἐπιγενομένου, Thucyd. iv. 30.
w here only. see John xi. 39. 1 Kings ix. 20. Xen. Cyr. v. 2. 2, beg. pass. here only.

11. ηχθημεν [for ανηχ.] H[r] a b[1] k l m o. διοσκοροις P[1](corrd appy *eadem manu*) b p[2] 40.

12. συρακουσσας B(Tischdf). ημεραις τρισιν B. 13. περιελοντες B ℵ[1].

14. rec (for παρ) επ', with H[r]LP rel Chr, Thl-sif: txt ABI ℵ d m[1] p 13. 36. 40 Thl-fin. επιμειναντες H[r] c 137 syr(adding *apud eos* with ast) Thl: [μειναντες l:] επιμεινα(sic) A.

is rendered probable by the form of the sentence, which opposes to these τιμαί, bestowed on them during their whole stay, τὰ πρὸς τ. χρείας, with which they were loaded at their departure. Render it therefore **honoured us with many honours** (or '*distinctions*,' or '*attentions*'). τὴν χρείαν has perhaps been an alteration after St. Paul's ἅπαξ κ. δὶς εἰς τὴν χρείαν μοι ἐπέμψατε, Phil. iv. 16. 11.] They probably set sail (see on ch. xxvii. 9) not earlier than the sixth of the ides of March (i. e. Mar. 10). παρασήμῳ Διοσκούροις] **with the sign (of) the Dioscuri**, as ὀνόματι Ποπλίῳ, ver. 7; not, '*with the Dioscuri as a sign*.' So in the inscription found by the Rev. G. Brown at Lutro (Phœnice) in Crete, given at length in the excursus at the end of the prolegg. to Acts, we have "gubernator navis parasemo Isopharia." The ancient ships carried at their prow a painted or carved representation of the sign which furnished their name, and at the stern a similar one of their tutelar deity. Sometimes these were one and the same, as appears to have been the case with this ship. Cyril, in Cat., says, ἔθος ἀεί πως ἐν ταῖς Ἀλεξανδρέων μάλιστα ναυσὶ πρός γε τῇ πρώρῃ δεξιά τε καὶ εἰς εὐάντυμα γραφὰς εἶναι τοιαύτας. See Virg. Æn. x. 209; Ovid, Trist. i. 9. 1; Pers. Sat. vi. 30. Castor and Pollux, sons of Jupiter and Leda, were considered the tutelar deities of sailors. See Hor. Od. i. 3. 2; 12. 28. 12.] Syracuse is about eighty miles, a day's sail, from Malta. 13.] περιελθόντες apparently denotes the roundabout course of a vessel tacking with an adverse wind. That the wind was not favourable, follows from ἐπιγενομένου below. Mr. Lewin's account is, "as the wind was westerly, and they were under shelter of the high mountainous range of Etna on their left, they were obliged to stand out to sea in order to fill their sails, and so came to Rhegium by a circuitous sweep." And he cites a case of a passage from Syracuse to Rhegium, in which a similar circuit was taken for a similar reason, p. 736. The day at Rhegium, as perhaps the three at Syracuse before, was spent probably in waiting for the wind. ἐπιγ. νότ.] **the South wind having sprung up**,—succeeded the one which blew before. δευτεραῖοι] viz. *after leaving Rhegium*: a distance of about 180 nautical miles. Ποτιόλους] Puteoli (anciently Dicæarchia, Strab. v. 4, now Puzzuoli) was the most sheltered part of the bay of Naples. It was the principal port of Southern Italy, and, in particular, formed the great emporium for the Alexandrian wheat ships. Strabo, xvii. 1. Seneca (Ep. 77) gives a graphic account (cited by Smith, p. 117) of the arrival of the Alexandrine fleet at Puteoli: "Subito nobis hodie Alexandrinæ naves apparuerunt, quæ præmitti solent et nuntiare secuturæ classis adventum; tabellarias vocant. Gratus illarum adspectus Campaniæ est. Omnis in pilis Puteolorum turba constitit, et ex ipso genere velorum, Alexandrinas quamvis in magna turba navium intelligit, solis enim licet supparum (*the topsail*) intendere quod in alto omnes habent naves. Nulla enim res æque adjuvat cursum, quam summa pars veli; illinc maxime navis urgetur. Itaque quoties ventus increbuit majorque est quam expedit, antenna submittitur, minus habet virium flatus ex humili: cum intrare capreas et promontorium ex quo 'Alta procellos speculatur vertice Pallas,' cæteræ velo jubentur esse contentæ, supparum Alexandrinarum insigne est." 14.] These Christians were perhaps Alexandrines, as the commerce was so con-

y = Rom. v. 12 reff.
s ch. xxiv. 10 reff.
a (in N. T. always w. εἰς.) Matt. xxv. 6. 1 Thess. iv. 17 only. 1 Kings ix. 16. (-τῷ. Matt. xxviii. 9.)
b ch. xi. 5 reff.
c Rom. i. 8 reff.
f ch. xvi. 25, 27 reff.
d here only. ἀναλ. θ., Job xvii. 9. (-σεῖν, ch. xxiii. 11.)
g here only †.
e = ch. xxvii. 1 reff.
h = and constr., ch. xxvi. 1 reff.

ἑπτά· καὶ [y] οὕτως εἰς τὴν Ῥώμην ἤλθαμεν. [15] κἀκεῖθεν ABILP ℵ a b c d f g h k l m o p 13
οἱ ἀδελφοὶ ἀκούσαντες [s] τὰ [z] περὶ ἡμῶν ἦλθαν εἰς
[a] ἀπάντησιν ἡμῖν [b] ἄχρι Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν, οὓς ἰδὼν ὁ Παῦλος [c] εὐχαριστήσας τῷ θεῷ ἔλαβεν
[d] θάρσος.
[16] Ὅτε δὲ εἰσήλθομεν εἰς Ῥώμην, *[h] ἐπετράπη τῷ

rec ηλθομεν, with H^r IP p rel 36 : εισηλθομεν L : txt ABℵ.—ηλθ. bef εις (την) ρωμην AI [b k o] p 13. 40 vulg [Syr copt æth(Treg)].—om την AI a b c k o 13. 40. 137 Thl-fin.

15. om οι B 96. rec εξηλθον, with H^r LP rel 36 Chr_1 : txt BIℵ, -θον A p 40. (13 def.) υπαντησιν ℵ^1 [40] : συναντησιν g. ημων I c d g k o p 13. 36. 40 [arm] Thl-sif : υμιν ℵ^1. rec αχρις, with H^r LP rel 36 : txt ABℵ p 13. aft αχρι, π was written by ℵ^1, but marked and erased.

16. rec ηλθομεν (*the force of the compound not being regarded*), with LP rel 36 vulg syr Chr_1 Thl Œc : ηλθον H^r : txt ABIℵ d m p 13. 40 Syr copt æth. (-θαμεν A, but not Bℵ rel. [I doubtful.]) ins την bef ρωμην LN^1(ℵ^2 disapproving) c 137 lect-12 3-pe. *rec aft ρωμην ins ὁ ἑκατόνταρχος [e] παρέδωκε τοὺς [f] δεσμίους τῷ [g] στρατοπεδάρχῃ(-χῳ H^r LP g^1 (k ?) l m), going on τῷ δὲ Παύλῳ ἐπετράπη, with H^r LP rel 36 syr-w-ast Thl : om ABIℵ p 40 vulg (Syr) arm Chr_1

siderable between the two places.

οὕτως] *after this stay with them* : implying that the request was complied with.

15.] The brethren at Rome had heard probably by special message sent by some of their fellow-voyagers. See a detailed account of the stages of the journey not here mentioned, in C. and H. ii., pp. 438 ff. **τὰ περὶ ἡμῶν**] the news concerning us, i. e. that we were coming.

Ἀππίου Φόρου κ. Τ. Ταβερνῶν] Luke writes as one of the travellers *to* Rome, who would come on Appii Forum (forty-three miles from Rome) first. It was on the Via Appia ("Censura clara eo anno (U.C. 442) Appii Claudii, et C. Plautii fuit: memoriæ tamen felicioris ad posteros nomen Appii, quod viam munivit et aquam in urbem duxit, eaque unus perfecit." Liv. ix. 29), which leaving Rome by the Porta Capena, passed through the Pontine marshes, as far as Capua. Being not far from the coast (Strabo, v. 233), it was the resort of sailors ('Forum Appi differtum nautis, cauponibus atque malignis.' Hor. Sat. i. 5. 3. It has been suggested to me, that these may have been sailors belonging to the canal boats, as Appii Forum is too far inland to have been resorted to by sailors from the coast), and an unpleasant halting-place for travellers, having, besides, 'aqua deterrima' (ib. ver. 7). The 'Tres Tabernæ' was a 'taberna deversoria,' or way-side inn, ten miles nearer Rome. Cicero mentions both in the letters to Atticus, ii. 10, 'Ab Appii Foro hora quarta: dederam aliam paullo ante Tribus Tabernis.' The brethren were in two parties: some had come the longer, others the shorter distance, to meet the Apostle. We have in Jos. Antt. xvii. 12. 1, an account of the pretended Alexander, on his way to Rome, landing at Dicæarchia (Puteoli, see above), and it is added, *προσελθόντος εἰς τὴν Ῥώμην λόγου τοῦ περὶ αὐτοῦ, πᾶν τὸ τῇδε Ἰουδαίων πλῆθος ὑπαντιάζοντες ἐξῆεσαν.* Suet. relates, on Caligula's return from Germany, "populi R. sexum, ætatem, ordinem omnem usque ad vicesimum lapidem effudisse se." Cal. c. 4. And Tacit. Ann. iii. 5, speaking of the honours paid by Augustus to the body of Drusus, says, "ipsum quippe asperrimo hiemis Ticinum usque progressum, neque abscedentem a corpore simul urbem intravisse."

θάρσος] Both encouragement as to his *own arrival*, as a prisoner, in the vast metropolis,—in seeing such affection, to which he was of all men most sensible; and encouragement as to his *great work* so long contemplated, and now about to commence in Rome,—in seeing so promising a beginning for him to build on. **16.**] [The omission of the words ὁ ἑκατ. . . . . to στρατοπεδάρχῳ(-χῃ) [though too strongly attested to allow us to retain them in the text] may have been originally caused by the transcriber's eye passing from -αρχος to -αρχῳ, as in Syr. ('permisit centurio Paulo'): this done, the emendation of the text so as to construe by ejecting ὁ ἑκατόνταρχος was obvious. It does not follow, *from the singular being used*, that there was *but one* præfectus prætorio at this time, and *that one* Burrus;—though it may have been so. *The prefect* mentioned

Παύλῳ μένειν [i] καθ' ἑαυτὸν σὺν τῷ [k] φυλάσσοντι αὐτὸν στρατιώτῃ. 17 [l] ἐγένετο δὲ μετὰ ἡμέρας τρεῖς [m] συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων [n] πρώτους· [o] συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτούς Ἐγώ, ἄνδρες ἀδελφοί, οὐδὲν [p] ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς [q] ἔθεσιν τοῖς [r] πατρῴοις, [s] δέσμιος ἐξ Ἰεροσολύμων [t] παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων, 18 οἵτινες [u] ἀνακρίναντές με ἐβούλοντο [v] ἀπολῦσαι διὰ τὸ μηδεμίαν [w] αἰτίαν [w] θανάτου [x] ὑπάρχειν ἐν ἐμοί. 19 [y] ἀντιλεγόντων δὲ τῶν Ἰουδαίων [z] ἠναγκάσθην [a] ἐπικαλέσασθαι Καίσαρα, οὐχ [b] ὡς τοῦ ἔθνους μου [c] ἔχων τι [d] κατηγορεῖν. 20 διὰ ταύτην

...ιεροσολυμων I. ABLPN a b c d f g h k l m o p 13

i James ii. 17 only. Gen. xliii. 32. see Rom. xiv. 22.
k = ch. xii. 4 reff.
l constr., ch. iv. 5 reff.
m mid., ch. x. 24 reff.
n ch. xiii. 50 reff.
o = ch. i. 6 reff.
p = ch. xxvi. 9 reff.
q ch. vi. 14 reff.
r ch. xxii. 3 reff.
s ch. xvi. 25, 27 reff.
t ch. xxi. 11. Matt. xvii. 22 al. Job xvi. 12.
u ch. iv. 9 reff.
v = ch. xxvi. 32 reff.
w ch. xiii. 28 reff. John xix. 12. Hos. iv. 4. 11 reff. 40. xii. 50. Winer, § 44. 3.
x ch. viii. 16 reff.
y Luke xx. 27. ch. xiii. 45. Rom. x. 21. L.P., exc. Gal. ii. 3, 14. 1 Macc. ii. 28.
z = ch. xxvi. 11. b = ch. xxiii. 15 reff.
a ch. xxv. 11 reff.
c constr., ch. xxi. 13. xxiii. 17, 15. Luke vii. d ch. xxiv. 2 reff.

[txt and comm]. (13 def, but has not space enough for the addition.) for εαυτ., αυτον B. add εξω της παρεμβολης 137 demid syr-w-ast.

17. rec for αυτον, τον παυλον, with H²LP rel Syr æth[-pl(Tischdf) Chr₁]: txt ABℵ k p 13. 36. 40. 137 vulg syr copt [æth(Treg) arm]. δε aft συνελθ. is written twice by ℵ¹. rec ανδρες αδελφοι bef εγω, with H²LP rel 36 Syr Chr₁ [Thl-sif]: txt ABI(ℵ) c p 13. 40. 137 vulg syr copt arm Thl-fin.—for εγω, λεγων ℵ¹ (but corrd).

18. ins πολλα bef ανακριναντες c 137 syr-w-ast. ανακρινοντες ℵ¹. add με ℵ¹(ℵ³ disapproving).

19. aft ιουδαιων ins και επικραζοντων αιρε τον εχθρον ημων c 137 syr-w-ast. aft μου ins ου (but marked and erased) ℵ¹. rec κατηγορησαι, with H²LP rel 36 Chr₁: txt ABℵ p 13. 40. add αλλ ινα λυτρωσωμαι την ψυχην μου εκ θανατου c 137 syr-w-ast.

might be *one of the two* who preceded Burrus, or one of the two who followed him—so that no chronological datum is here contained (against Wieseler, who builds upon it: Chron. der Apostg. p. 86). He attempts to meet the above argument by accounting it improbable that the prisoners would be *consigned to either* of the prefects; this may have been so,—but they certainly would be delivered to *one, not to both*; and the fact might well be thus related. Luke is not so precise in Roman civil and military matters, as that he necessarily should in this case have written ἐπὶ τῶν στρατοπεδάρχων. The '*præfectus prætorio*' was the person officially put in charge with the prisoners sent from the provinces: so Plin. Epp. x. 65, "Vinctus mitti ad præfectos prætorii mei debet." The prætorian camp was outside the Porta Viminalis, where it had been fixed and fortified by Sejanus: see Tacit. Ann. iv. 2. [It was incorporated in Aurelian's walls, and now forms a square projection from their line.]] ἐπετράπη τῷ Π.] This permission probably resulted from the letters of Festus, expressing that no crime was laid to the charge of Paul; perhaps also partly from the favour of Julius, and his report of the character and bearing of Paul on the journey.

στρατιώτῃ] a Prætorian, to whom he was chained; see below, ver. 20; and note on ch. xxiv. 23. 17.] The banishment of Jews from Rome (ch. xviii. 2) had either tacitly or openly been abrogated some time before this. Priscilla and Aquila had returned when the Epistle to the Romans was written, Rom. xvi. 3. Paul was naturally anxious to set himself right with the Jews at Rome—to explain the cause of his being sent there, in case no message had been received by them concerning him from Judæa,—and to do away if possible with the unfavourable prejudice which such letters, if received, would have created respecting his character. The fact of his sending for them, and their coming to him, seems to shew (as in the gloss on ver. 16: see digest) that he was not imprisoned in the Prætorian camp, but was already in a private lodging. 18. ἐβούλ. ἀπολῦσαι.] This may have been at ch. xxv. 8. The possibility of such a release is asserted by Agrippa, ch. xxvi. 32.

19.] 'My appeal was a defensive and necessary step—not an offensive one, to complain of my nation.' The inf.

οὖν τὴν αἰτίαν [e]παρεκάλεσα ὑμᾶς [f]ἰδεῖν καὶ [g]προσλαλῆσαι· ABLPℵ a b c d f
ἕνεκεν γὰρ τῆς [h]ἐλπίδος τοῦ Ἰσραὴλ τὴν [i]ἅλυσιν ταύτην g h k l
[k]περίκειμαι. 21 οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς οὔτε m o p 13
[l]γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε
[m]παραγενόμενός τις τῶν [n]ἀδελφῶν ἀπήγγειλεν ἢ ἐλά-
λησέν τι περὶ σοῦ πονηρόν. 22 [o]ἀξιοῦμεν δὲ παρὰ σοῦ
ἀκοῦσαι ἃ [p]φρονεῖς· περὶ μὲν γὰρ τῆς [q]αἱρέσεως ταύ-
της [r]γνωστὸν ἡμῖν ἐστιν ὅτι [s]πανταχοῦ [t]ἀντιλέγεται.

e = here only. Xen. Cyr. i. 5. 7, ὑμᾶς παρεκάλεσα.
f = ch. xvi. 40. Luke viii. 20 al. 4 Kings viii. 29.
g ch. xiii. 43 only. Exod. iv. 16 AB[2] Ald. Wisd. xiii. 17 only.
h constr. w. gen. of pers., 2 Cor. i. 6. Phil. i. 20. Ps. lxiv. 6.
i = here only. (Luke xvi. 6, 7. Gal. vi. 11.) 1 Macc. v. 10. xxii. 5. Deut. xv. 3.
q ch. v. 17 reff.
k Luke xvii. 2 || Mk. Heb. v. 2. xii. 1 only †. 4 Macc. xii. 3.
m absol., ch. xvii. 10 reff.
n = ch. i. 16 reff.
o = ch. xv. 38 (reff.) only.
p = Rom. xii. 3 al. 2 Macc. xiv. 26.
r = ch. xiii. 38 reff.
s ch. xvii. 30 reff.
t ver. 19.

20. παρεκαλεσαν (but ν erased) ℵ[1]. for προσλ., λαλησαι H[r]. ενεκεν A, so ℵ, but ι erased.

21. The greater part of this ver is def in P, and smaller portions of vv 22 and 23. (ειπαν, so ABH[r]ℵ p.) εδεξαμεθα bef περι σου A P[appy] 13 vulg æth-pl Thl-fin: txt BH[r]Lℵ p rel 36 syrr Chr[1] [Euthal[1]] Thl-sif.—for περι, κατα ℵ.

22. ακουσαι bef παρα σου Lℵ b d o 40: om ακουσαι 13.—for παρα, περι H[r]. rec εστιν bef ημιν, with H[r]LP rel vulg spec Chr[1] Thl-sif: txt ABℵ k m p 13. 40 [Ps-Ath[1]] Thl-fin.—νμιν p.

aor. of the rec. would point to *some one definite charge*: κατηγορεῖν means 'to play the accuser against my nation in any thing:' indicating the habit. **20.**] **παρεκάλεσα** is here in its primary meaning, **I have called you to me.**

διὰ ταύτ. τ. αἰτ., for the reason just stated: because I have no hostile feeling to my nation. Then **ἕνεκεν γὰρ . . .** adds another motive; for not only so, but I may well wish to see and speak with you, being a prisoner *for the hope of Israel* (see ch. xxvi. 6, and notes). **21.**] It may seem strange that they had received no tidings concerning him. But, as Meyer well remarks, (1) *before* his appeal, the Jews in Judæa had no definite reason to communicate with the Jews in Rome respecting him, having no expectation that Paul, then a prisoner in Judæa, and the object of their conspiracies there, would ever go to Rome, or come into connexion with their brethren there. And (2) *since* his appeal, it would have been hardly possible for them to have sent messengers who should have arrived before him. For his voyage followed *soon after his appeal* (ch. xxv. 13; xxvii. 1), and was *so late in the year*, that for the former reason it is as unlikely that any deputation from them should have left *before* him, as for the latter, *after* him. Had any left within a few days, the same storm would have in all probability detained them over the winter, and they could not certainly have made a much quicker voyage than Paul's ship to Puteoli. Still, as casual, non-official tidings might have reached them, Paul shewed this anxiety. It appears, however, that *none had come*. Olshausen's view, that the banishment of the Jews from Rome under Claudius had interrupted the relations between the Roman and Judæan Jews, is hardly probable: see on ver. 17. **22.**] The δέ and μέν are inverted: "μέν si dicitur non sequente δέ, aut intelligi potest δέ, aut omittitur illa pars orationis in qua sequi debebat δέ, quæ aliquando præcedit." Herm. ad Viger., p. 839. It precedes, because it connects with the foregoing.

ἀξ. παρὰ σοῦ, we beg of thee: see reff.

τῆς αἱρ. ταύτ.] To which they perhaps inferred that Paul belonged, from ver. 20: or they might have heard thus much generally respecting him by rumour, though they had received no special message.

Their short notice of Christianity is perhaps the result of caution, seeing as they did the favour shewn by the authorities towards Paul (see Hackett, p. 392): or perhaps of dissimulation. Many Commentators have noticed the omission of all mention of the *Christian Church at Rome*, and of Paul's connexion with or work among them. And some recently in Germany (e. g. Bauer) have called in question the credibility of the Acts on this account. But without any reason: for the work of the Apostle among *churches already founded* is not the subject of our history, and is seldom related by Luke, without a special reason. Of the three years at Ephesus (ch. xx. 31),—the year and a half (ch. xviii. 11), and three months (ch. xx. 3) at Corinth, we know from the narrative nothing that took place among the Christians themselves. Besides, one great object of this history is to shew forth Paul as

23 [u]ταξάμενοι δὲ αὐτῷ ἡμέραν *ἦλθον πρὸς αὐτὸν εἰς τὴν [v]ξενίαν [w]πλείονες, οἷς [x]ἐξετίθετο [y]διαμαρτυρόμενος τὴν [z]βασιλείαν τοῦ [z]θεοῦ, [a]πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ [b]ἀπό τε τοῦ [c]νόμου Μωυσέως καὶ τῶν [c]προφητῶν, [d]ἀπὸ [de]πρωΐ [d]ἕως [df]ἑσπέρας. 24 καὶ οἱ μὲν [g]ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ [h]ἠπίστουν. 25 [i]ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους [k]ἀπελύοντο εἰπόντος τοῦ Παύλου [l]ῥῆμα [l]ἕν, ὅτι [m]καλῶς τὸ πνεῦμα τὸ ἅγιον [n]ἐλάλησεν διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς [o]πατέρας [o]ὑμῶν 26 [p]λέγων [q]Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. 27 [r]ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν [s]βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν [t]ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ [u]ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς. 28 [v]γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς

E πορευθητι... ABELP ℵ a b c d f g h k l m o p 13

u = ch. xv. 2. Matt. xxviii. 6. constr., here only. Job xiv. 13. τοὺς φόρους τοῖς Ἕλλησι τάξας, Ælian, Var. Hist. xi. 9.
v Philem. 22 only †. Ælian, Var. Hist. iii. 37.
w ch. ii. 40 reff.
x ch. xi. 4 reff.
y ch. viii. 25 reff. constr., ch. xxiii. 11 reff.
z ch. xix. 8 reff.
a w. περί, here only.
b = ch. xvii. 2.
c ch. xiii. 15 reff.
d 3 Kings xxii. 35.
e Matt. [xvi. 2] xx. 1 al. Gen. xxxii. 24.
f Luke xxiv. 29. ch. iv. 3 only. Lev. xi. 24.
g = Luke xvi. 31. ch. xvii. 4.
h Mark xvi. 11, 16. Luke xxiv. 11, 41. Rom. iii. 3. 2 Tim. ii. 13 only †. Wisd. x. 7 al.
i here only †. Wisd. xviii. 10 only. ἀσ. πρ. ἀλλήλους, Diod. Sic. iv. 1.
k = ch. xiii. 3 reff.
l Matt. xxvii. 14. see Matt. xxi. 24.
m = Matt. xv. 7 al. Jer. i. 12.
n ch. iii. 21 reff.
o ch. iii. 25 reff.
p constr., Rev. iv. 7, 8 al. see ch. xxi. 23.
q Isa. vi. 9, 10.
r = Matt. xiii. 15 (from l. c.) only. Deut. xxxii. 15.
s Matt. xiii. 15 (from l. c.) only. Gen. xxxi. 35. 2 Macc. xi. 1. xiv. 27 only.
t Matt. xiii. 15 only. Isa. l. c. xxix. 10. Lam. iii. 44 only.
u = ch. iii. 19 reff.
v ch. xiii. 39 reff.

23. *rec ἦκον, with H[r]LP rel Chr[1]: ηλθον A(-θαν) BℵK p 13. 36. 40. διαμαρτυρομενος p 36 Thl-fin: διαμαρτυραμενος ℵ[1]: -ραμενος ℵ[2]: παρατειθεμενος A.[—add αυτοις L.] om 1st τε ℵ[1]: και πειθων d. rec ins τα bef περι (*as rec in ch viii. 12, and txt in ch xix. 8*), with L rel Chr[1]: om ABH[r]ℵ a c p 13. 36. 40. 137 vulg spec [syrr copt æth(Treg) arm].

24. aft μεν ins ουν ℵ[1].

25. for 1st δε, τε ℵ[1] [36. 40 vulg Syr]. for δια, περι ℵ[1]. π. τ. πατερας υμων bef δια ησ. τ. προφ. A.—rec ημων (*most prob altered to conform it to Paul's being a Jew, and to the tone of his other speeches: not as Meyer and Bornemann, altered to υμ. to distinguish him from the Jews, or because the speech was solely addressed to Jews. The υμ. here has an important and characteristic meaning*), with H[r]LP rel 36 vulg spec copt [æth-pl arm] Chr[1] Ambr[1]: om syr: txt ABℵ k p 13. 40 Syr Ath[-int,1] Cyr-jer[1] Bas[2] Did[2] [Amm-c[1]] Quæst[1].

26. rec λεγον, with AH[r] rel 36 [Bas[1]] Chr[1]: txt BLPℵ f 13 [Euthal[1]] Thl. rec ειπε (*commoner form*), with c [Did[2]] Thl: txt ABEH[r]LPℵ p 13 rel [Bas[1]] Chr[1]. ακουσητε and βλεψητε AE [m] (p) 13 Thl-sif: -σετε and -ψητε H[r]ℵ[3]: txt BLPℵ[1] rel 36 [Bas[1]] Chr Thl-fin.[—om κ. βλεπ. βλεψ. p.] συνειτε L p Thl-fin: συνιετε 13.

27. εβαρυνθη ℵ[1]. aft 1st ωσιν ins αυτων Aℵ b d o 13 tol (Syr) æth-pl arm [Sev-c[1]] Thl-fin Jer[2](om[2]). om και τη καρδια συνωσιν ℵ[1]. επιστρεψουσιν [so LXX-ℵ] AE p Thl[-sif]. rec ιασωμαι (*so in Matt* xiii. 15), with E p 13 Chr[1]: txt [so LXX] ABH[r]LPℵ g[1] l 137 Sev Thl.

28. rec εστω bef υμιν, with AEH[r]LPℵ rel: txt B m p.

working out the Lord's implied command (ch. i. 8), to preach the Gospel 'to the Jew first, and also to the Gentile,' and, having every where done this, it is but natural that he should open his commission in Rome by assembling and speaking to the *Jews*.

23. τ. ξενίαν] Probably the *μίσθωμα* of ver. 30: hardly, as Olsh., the house of Aquila. πείθων] **persuading**: not '*teaching*,' as Kuin., nor '*trying to persuade*.' Meyer well remarks,—Paul, on his part, subjectively, performed that indicated by πείθειν; that this did not produce its objective effect in all his hearers, does not alter the meaning of the word. 25. εἰπόντος] **they departed, but not before Paul had said one saying**. It is very remarkable, that the same prophetic quotation with which our Lord opened his teaching by parables [Matt. xiii. 14, 15], should form the solemn close of the historic Scriptures. 26.] the πορεύθ. κ. εἰπόν

ABELP ℵ a b c d f g h k l m o p 13

ἔθνεσιν [w] ἀπεστάλη τοῦτο τὸ [wx] σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ [y] ἀκούσονται *.

30 [a] Ἐνέμεινεν δὲ [b] διετίαν ὅλην ἐν ἰδίῳ [c] μισθώματι, καὶ [d] ἀπεδέχετο πάντας τοὺς [e] εἰσπορευομένους πρὸς αὐτόν, 31 [f] κηρύσσων τὴν [fg] βασιλείαν τοῦ [g] θεοῦ καὶ διδάσκων [h] τὰ περὶ τοῦ κυρίου Ἰησοῦ χριστοῦ [i] μετὰ πάσης [i] παῤῥησίας [k] ἀκωλύτως.

w see ch. xiii. 26.
x = Luke ii. 30. iii. 6. Eph. vi. 17 only. Ps. xcvii. 2. Isa. lx. 6.
y fut. mid., John v. 25, 28. otherwise, Acts (ch. iii. 22, 23. xvii. 33) only. Num. ix. 8.
z ch. xv. 7 (reff.) only †.
a ch. xiv. 22 reff.
b ch. xxiv. 27 only. (-τής, Matt. ii. 16. 2 Macc. x. 3.) see ch. xx. 31.
c here only ‡. (Deut. xxiii. 18.) (-οῦσθαι, Matt. xx. 1, 7.)
d ch. ii. 41 reff.
e w. πρός, here only. Esth. ii. 14.
f ch. xx. 25 (reff.).
g ch. xix. 8 reff.
h ch. xxiii. 11. Sir. xix. 30.
i ch. ii. 29 reff.
k here only †. Job xxxiv. 31 Symm. (-τος, Wisd. vii. 22.)

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

rec om τουτο (*as unnecessary?*), with E[-gr] H[r]LP[ℵ3] tol æth[(Treg) copt(Treg) arm Euthnl$_1$] Thl: ins AB[ℵ1] c p 13. 36. 40 vulg E-lat syrr [æth-pl(Tischdf)] Chr$_1$.

[**29.** *rec ins καὶ ταῦτα αὐτοῦ εἰπόντος ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς [z] συζήτησιν, with H[r]LP rel 36 syr-w-ast æth[-rom(Treg) arm-usc] Chr$_1$ Thl: om ABE[ℵ] c p 13. 40 am(with demid fuld &c) spec[from the space] Syr copt [æth-pl arm-zoh]. (*In the paucity of uncial MSS, and seeing that there are no considerable varr in the omitted passage, I have treated it as doubtful. It is perhaps one of those many additions which* D *alone of the first class MSS would have contained, had it been preserved to us, and was inserted on acct of the abrupt transition from ver* 28 *to ver* 30: *but see notes.*)]

30. rec (for ενεμ.) εμειναν, with AEH[r]LP[ℵ3] rel 36 Chr$_1$: επεμειναν c 137-56: txt B(ℵ[1]) p 13.—ενεμιναν(sic) ℵ[1]. rec aft δε ins ο παυλος, with H[r]LP rel 36 tol Syr syr-w-ast æth Chr: om ABE[ℵ] c p 13. 40 vulg copt arm. aft αυτον ins ιουδαιους 137: ιουδαιους τε και ελληνας c tol syr-w-ast.

31. aft διδασκων, add *quoniam hic est Christus filius Dei, per quem omnis mundus judicabitur* tol: aft ακωλυτως, λεγων οτι ουτος εστιν χριστος ιησους ο υιος του θεου δι' ου κοσμος ολος μελλει κριινεσθαι syr demid. om ιησου ℵ[1]. at end add αμην c 15-8. 36. 40-3. 96 am fuld harl syr Chr-ms.

SUBSCRIPTION. πραξεις των αγιων αποστολων AEH[r]L: om d g l m [k 13]: επληρωθησαν αι πρ. τ. αγ. απ. P: τελος των πραξεων b o: τελ. συν θεω των πρ. τ. απ. 137: τελος τ. πραξ. τ. αγιων αποστ. f: πραξεις των αποστολων p: txt BℵC.

is referred to *himself*, in his application of the prophecy. These words are not cited by our Lord (Matt. xiii. 14). **28.**] τοῦτο was probably omitted as superfluous, and perhaps to suit Luke iii. 6. It adds greatly to the force: **this, the message of God's salvation**, q. d. '*there is no other for those who reject this.*' αὐτοὶ καὶ ἀκ.] **They will also** (besides having it sent to them) **hear it.** "Quod expertus erat Paulus in multis Asiæ et Europæ urbibus, ut apud gentes sermonis felicior esset seges, idem et nunc futurum prospiciebat." Grot. [**29.**] This verse has not the usual characteristic of spurious passages,—the variety of readings in those manuscripts which contain it. It *may* perhaps, after all, have been omitted as appearing superfluous after ver. 25.]

30, 31.] It is evident that Paul was not *released from custody*, but continued with the soldier who kept him,—(1) from the expressions here; *he received all who came in to him*, but we do not hear of his preaching in the synagogue or elsewhere: he preached and taught *with all boldness* and *unhindered*, both being mentioned as remarkable circumstances, and implying that there were reasons why this could hardly have been expected: and (2) from his constantly speaking of himself in the Epistles written during this period, as a *prisoner*, see Eph. vi. 19, 20; Col. iv. 3, 4; Philem. 9; Philipp. passim. On the whole question regarding the chronology of his imprisonment,—and the reason of this abrupt ending of the history, see Prolegg. to Acts, § iv. 4—7:—and on its probable termination and the close of St. Paul's life, see the Prolegg. to the Pastoral Epistles, § ii. 17 ff.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

I. [1] Παῦλος [a] δοῦλος Ἰησοῦ χριστοῦ, [b] κλητὸς ἀπό-

[a] Phil. i. 1. James i. 1. 2 Pet. i. 1.

[b] = vv. 6, 7. 1 Cor. i. [1] 2, 24. Jude 1 al. 2 Kings xv. 11.

...αποστολος G. ABCEK L[P]ℵ a b c d f g h k l m n o 17 [47]

TITLE.—rec παυλου του αποστολου η προς ρωμαιους επιστολη: επ. παυ. πρ. ρω. l: του αγιου και πανευφημου αποστ. παυ. επ. προς ρω. L 14. 44. 80: παυλου [απ.] επ. πρ. ρω. m: πρ. ρω. παυ. επ. k: παυ. επ. πρ. ρω. 17: [επ. τ. παναγιου π. τ. απ. πρ. ρωμ. P: πρ. ρ. επ. h:] txt ABCN n o [47] and D[F] at head of pages. (προς ρ(. .)α(.)υς is legible in C.)

CHAP. I. 1. χριστου bef ιησου B(sic: see table) am(with fuld tol &c) [arm] Orig$_2$ Aug$_1$ Ambr$_1$ Ambrst$_1$ [Cassiod$_1$] Bede.

CHAP. I. 1—7.] ADDRESS OF THE EPISTLE, WITH AN ANNOUNCEMENT OF PAUL'S CALLING, TO BE AN APOSTLE OF THE GOSPEL OF THE SON OF GOD. "Epistola tota sic methodica est, ut ipsum quoque exordium ad rationem artis compositum sit. Artificium quum in multis apparet, quæ suis locis observabantur, tum in eo maxime, quod inde argumentum principale deducitur. Nam Apostolatus sui approbationem exorsus, ex ea in Evangelii commendationem incidit: quæ quum necessario secum trahat disputationem de fide, ad eam, quasi verborum contextu manu ducente, delabitur. Atque ita ingreditur principalem totius Epistolæ quæstionem, fide nos justificari: in qua tractanda versatur usque ad finem quinti capitis." Calvin. Paul in the addresses of his Epistles never uses the common Greek formula χαίρειν (James i. 1), but always a *prayer for blessing* on those to whom he is writing. In all his Epistles (as in both those of Peter, and in the Apocalypse) this prayer is for χάρις and εἰρήνη, except in 1 and 2 Tim., where it is for χάρις, ἔλεος, and εἰρήνη, as in 2 John. In Jude only we find ἔλεος, εἰρήνη, and ἀγάπη. The address here differs from those of most of Paul's Epistles, in having *dogmatic clauses* parenthetically inserted:—such are found also in the Epistle to Titus, and (in much less degree) in that to the Galatians. These dogmatic clauses regard, 1. the *fore-announcement of the Gospel through the prophets:* 2. the *description and dignity of Him* who was the subject of that Gospel: 3. the *nature and aim of the apostolic office* to which Paul had been called,—including the *persons addressed* in the objects of its ministration. 1. δοῦλος Ἰ. χ.] so also Phil. i. 1, and Tit. i. 1 (δοῦλος θεοῦ, ἀπόστ. δὲ χ. Ἰ.), —but usually ἀπ. χ. Ἰ. (2 Cor. Eph. Col. 1 Tim. 2 Tim.): [κλητὸς] ἀπ. χ. Ἰ. (1 Cor.), —simply ἀπόστολος (Gal.),—δέσμιος χ. Ἰ. (Philem.), but in almost all these places the reading varies between χριστοῦ Ἰησοῦ and Ἰησοῦ χριστοῦ. The expression answers to the Hebr. עֶבֶד יְהוָה, the especial O. T. title of Israel, and of individuals, as Moses, Joshua, David, Daniel, Job, and others, who as prophets, kings, &c., were raised up for the express work of God. See Umbreit's note, Der Brief an die Römer auf dem Grunde des alten Testaments ausgelegt, p. 153 f. It must not be rendered *slave* with Schrader, nor *pius cultor* with Fritzsche: because, as Mehring remarks, the former excludes the element of freewill, while the latter does not express the entire dedication to Christ.
κλητὸς ἀπόστ.] In naming himself *a servant of Jesus Christ*, he bespeaks their attention as *a Christian speaking to Christians:* he now further specifies the *place which he held by the special calling of God:* called, and that to the very highest office, of an apostle; and even more—among the Apostles, not one by original selection, but one *specially called.* "Ceteri

στολος, [c] ἀφωρισμένος εἰς [d] εὐαγγέλιον [d] θεοῦ, [2] ὃ [e] προ-
ἐπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν [fg] γραφαῖς
[g] ἁγίαις [3] περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ [h] γενομένου ἐκ [i] σπέρ- C του γενομ...
ματος [i] Δαυεὶδ [k] κατὰ [k] σάρκα, [4] τοῦ [i] ὁρισθέντος υἱοῦ θεοῦ ABCEK L[P]ℵ a b c d f g h k l m n o 17 [47]

c Acts xiii. 2. Gal. i. 15. Lev. xx. 26.
d ch. xv. 16 reff.
e 2 Cor. ix. 5 only +.
f plur., Acts xvii. 2 reff.
g here only.
see ch. xvi. 26. 2 Tim. iii. 16. vii. 42. (Acts xiii. 23.) 2 Tim. ii. 8. 29 al. Paul only. see John viii. 15. 2 Cor. xi. 18.
h = Gal. iv. 4. Jer. xxii. 30.
i Luke i. 55. John vii. 42. Paul only. Phil. ii. 7. Acts xix. 26. k = ch. iv. 1. ix. 3, 5. 1 Cor. x. 18. Gal. iv. 23, 29 al. 1 Acts xvii. 26 reff.

quidem apostoli per diutinam cum Jesu consuetudinem educati fuerunt, et primo ad sequelam et disciplinam vocati, deinde ad apostolatum producti. Paulus, persecutor antehac, de subito apostolus per vocationem factus est. Ita Judæi erant sancti ex promissione: Græci, sancti ex mera vocatione, ver. 6. Præcipuam ergo *vocatus apostolus* cum *vocatis sanctis* similitudinem et conjunctionem habebat." Bengel.

ἀπόστολος must not be taken here in the wider sense, of a *missionary*, as in ch. xvi. 7, but in its higher and peculiar meaning, in which the Twelve bore the title (*οὓς καὶ ἀποστόλους ὠνόμασεν*, Luke vi. 13), and Paul (and perhaps Barnabas), and James the Lord's brother. This title was not conferred on Paul by the *ἀφορίσατέ δή μοι* of the Holy Spirit, Acts xiii. 2, but *in virtue of his special call by the Lord in person*; compare *σκεῦος ἐκλογῆς*, Acts ix. 15, with *ἐξελεξάμην*, John vi. 70; xiii. 18; xv. 16; Acts i. 2. "Neque enim iis assentior, qui eam de qua loquitur vocationem ad æternam Dei electionem referant." Calvin.

ἀφωρισμένος] not in Acts xiii. 2, merely, though that was a particular application of the general truth:—but (as in Gal. i. 15, *ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου*) *from his birth*. "Idem *Pharisæi* etymon fuerat: hoc autem loco Paulus se non solum ex hominibus, ex Judæis, ex discipulis, sed etiam ex doctoribus segregatum a Deo significat." Bengel. **εἰς**] for the purpose of announcing. **εὐαγγέλιον θεοῦ** = *τὸ εὐαγ. τοῦ θ.*, which (see reff.) is the usual form. Bp. Middleton (on ver. 17) remarks on the *anarthrousness* of Paul's style, and cites from Dion. Hal. de Comp. Verb. c. 22, as a character of the *αὐστηρὰ ἁρμονία*, that it is *ὀλιγοσύνδεσμος*, *ἄναρθρος*. See the passage cited at length in the Prolegomena, § v. 2,—**the good tidings sent by** (not concerning) **God**. The genitive is not, as in *τὸ εὐαγγέλιον τῆς βασιλείας*, Matt. iv. 23, one of apposition, but of *possession* or origin; **God's Gospel**. And so, whenever the expression '*the Gospel of Christ*' occurs, it is not 'the Gospel *about* Christ,' but *Christ's Gospel*; that Gospel which flows out of His grace, and is His gift to men. Thus in the very beginning of the Epistle, these two short words announce that the Gospel is *of God*,—in other words, that *salvation is of grace only*.

2.] This *good tidings* is no new invention, no after-thought,—but was *long ago announced* in what God's prophets wrote concerning His Son:—and announced by way of *promise*, so that God stood pledged to its realization. *ἐπειδὴ δὲ καὶ καινοτομίαν ἐνεκάλουν τῷ πράγματι, δείκνυσιν αὐτὸ πρεσβύτερον Ἑλλήνων ὄν, καὶ ἐν τοῖς προφήταις προδιαγραφόμενον.* Chrys. Hom. ii. p. 431. **γραφ. ἁγ.**] not, '*in sacred writings*,'—nor '*in passages of Holy Writ*:'—but **in the Holy Scriptures**. The expression used is defined enough by the adjective, to be well understood without the article;—so *πνεῦμα ἅγιον* below,—*πν. ἅγιον* passim. See Winer, edn. 6, § 19. 2 (and for nouns in government, Middleton, ch. iii. § 6). *But one* set of writings being holy, it was not necessary to designate them more particularly. See also above on *εὐαγγ. θεοῦ*. This expression (**εὐαγγ. ὃ προεπηγγ.**) is used in the strictest sense. Moses gave the *Law*: the prophets proclaimed the *Gospel*. See Umbreit's note, p. 159.

3. περὶ τοῦ υἱοῦ αὐτοῦ] belongs to *ὃ προεπ.* above,—**which he promised beforehand, &c., concerning His Son**, i. e. 'which (good tidings) He promised beforehand, &c., *and indicated that it should be* concerning His Son.' This is more natural than to bind these words to *εὐαγγ. θεοῦ* which went before. Either meaning will suit ver. 9 equally well. Christ, the Son of God, is the *great subject* of the good news.

γενομένου] not *ὄντος*, see John i. 1—3, and notes [nor as in E. V. '*was made*.' There is nothing in the word indicating *creation*, however true that may have been: see John i. 14].

κατὰ σάρκα] On the side of His humanity, our Lord *ἐγένετο*; *that* nature of His begins only then, when He was *γενόμενος ἐκ γυναικός*, Gal. iv. 4. **σάρξ** is here used exactly as in John i. 14, *ὁ λόγος σὰρξ ἐγένετο*, to signify *that whole nature, body and soul*, of which the outward visible tabernacle of the FLESH is the concrete representation to our senses.

The words **ἐκ σπέρματος Δαυεὶδ** cast a hint back at the *promise* just spoken of. At the same time, in so solemn an enunciа-

m ἐν m δυνάμει n κατὰ no πνεῦμα op ἁγιωσύνης q ἐξ r ἀναστάσεως m Mark ix. 1. ch. xv. 13, 19. 1 Cor. iv. 20. xv. 43. Col. i. 29 al.
r νεκρῶν, Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν, 5 δι' οὗ ἐλά-

n Gal. iv. 29. o here only. see John xiv. 17. 2 Tim. i. 7. 1 John iv. 6. vii. 1. 1 Thess. iii. 13 only. Ps. xcv. 6. xcvi. 13. cxliv. 5. 2 Macc. iii. 12 only. ii. 18 (bis). Rev. viii. 11 al. p 2 Cor. q = James r 1 Cor. xv. 12 reff. L.P.H.

tion of the dignity of the Son of God, they serve to shew that even according to the human side, His descent had been fixed in the line of him who was Israel's anointed and greatest king. 4.] The simple antithesis would have been, *τοῦ μὲν γενομένου . . . ὄντος δὲ υἱοῦ θεοῦ κατὰ πνεῦμα*, see 1 Tim. iii. 16. But (1) wonderful solemnity is given by dropping the particles, and taking up separately the human and divine nature of Christ, keeping *ὁ υἱὸς αὐτοῦ* as the great subject of both clauses, and thus making them, not contrasts to one another, but correlative parts of the same great whole. And (2) the Apostle, dwelling here on *patent facts*,—the announcements of prophecy,—the history of the Lord's Humanity,—does not deal with the *essential subsistent Godhead of Christ*, but with *that manifestation of it* which the great fact of the Resurrection had made to men. Also (3) by amplifying *πνεῦμα* into *πν. ἁγιωσύνης*, he characterizes the Spirit of Christ as one of absolute holiness, i. e. as *divine* and *partaking of the Godhead*: see below.

ὁρισθέντος] "Multo plus dicit quam *ἀφωρισμένος*, ver. 1: nam *ἀφορίζεται unus e pluribus, ὁρίζεται unicus quispiam.*" Bengel. See reff. Nor does it = *προορισθέντος*, as vulg. *prædestinatus*, and as Irenæus (iii. 22. 1, p. 219) and Augustine de Prædest. Sanctorum, c. 15, vol. x. p. 982:—"Prædestinatus est ergo Jesus, ut qui futurus erat secundum carnem filius David, esset tamen in virtute Filius Dei secundum Spiritum Sanctificationis: quia natus est de Spiritu Sancto et Virgine Maria." But this is one of the places where Augustine has been misled by the Latin:—the text speaks, not of the *fact* of Christ's *being* the Son of God barely, but of the *proof* of that fact by His Resurrection. Chrysostom has given the right meaning: *τί οὖν ἐστιν ὁρισθέντος; τοῦ δειχθέντος, ἀποφανθέντος, κριθέντος, ὁμολογηθέντος παρὰ τῆς ἁπάντων γνώμης καὶ ψήφου . . . .* Hom. ii. p. 432. That an example is wanting of this exact use of the word, is, as Olsh. has shewn, no objection to such use; the *ὁρίζειν* here spoken of is not the objective 'fixing,' '*appointing*' of Christ to be the Son of God, but the *subjective manifestation in men's minds that He is so*. Thus the objective words *ποιεῖν* (Acts ii. 36), *γενῆσθαι* (Acts xiii. 33) are used of the same *proof* or *manifestation* of Christ's Sonship by His Resurrection. So again *ἐδικαιώθη*, 1 Tim. iii. 16. **ἐν δυνάμει** belongs to *ὁρισθέντος*,—not to *υἱοῦ θεοῦ*,—nor again is it a parallel clause to *κατ. πν. ἁγ.* and *ἐξ ἀναστ. νεκ.* (as Chrys., who interprets it *ἀπὸ τῶν θαυμάτων ἅπερ ἔπραττε*, Theophyl. &c.) **manifested with power (to be) the Son of God.** See reff. **κατὰ πνεῦμα ἁγιωσύνης**] *ἁγιωσ.* is not = *ἅγιον*; this epithet would be inapplicable here, for it would point out the *Third Person in the Blessed Trinity*, whereas it is *the Spirit of Christ Himself*, in distinction from His Flesh, which is spoken of. And this Spirit is designated by the gen. of quality, *ἁγιωσύνης*, to shew that it is not a human, but a divine Spirit which is attributed *here* to Christ,—a Spirit to which holiness belongs as its essence. The other interpretations certainly miss the mark, by overlooking the *κατὰ σάρκα* and *κατὰ πνεῦμα*, the two sides of the Person of Christ here intended to be brought out. Such are that of Theodoret (*διὰ τῆς ὑπὸ τοῦ παναγίου πνεύματος ἐνεργουμένης δυνάμεως*),—Chrys. (*ἀπὸ τοῦ πνεύματος, δι' οὗ τὸν ἁγιασμὸν ἔδωκεν*), &c. Calvin and Olshausen seem to wish to include the notion of *sanctifying* (*ἁγιασμός*) in *ἁγιωσύνη*,—which however true, is more than strictly belongs to the words. See by all means, on the whole, Umbreit's important note, pp. 164—172.

ἐξ] not '*from and after*' (as Theodoret, Luther, Grotius, al.), nor = *ἀπό*, which could not be used here, but by, as indicating the source, *out of* which the demonstration proceeds. **ἀναστάσεως νεκρῶν**] not = *ἀναστ. ἐκ νεκρῶν*,—which, besides the force done to the words, would be a weakening of the strong expression of the Apostle, who takes here summarily and by anticipation the Resurrection of Jesus as being, including, involving (*ἐγώ εἰμι ἡ ἀνάστασις*, John xi. 25) *the* (*whole*) *Resurrection of the dead*. So that we must not render as E. V. '*the resurrection from the dead*,' but **the resurrection of the dead**, regarded as accomplished in that of Christ. It was the full accomplishment of *this*, which more than any thing declared Him to be the Son of God: see John v. 25—29. Thus in these words lies wrapped up the argument of ch. vi. 4 ff. **Ἰησ. Χρ. τ. κυρ. ἡμ.**] Having given this description of the Person and dignity of the Son of God, very Man and very God, he now identifies

s = ch. xii. 3. xv. 15. 1 Cor. iii. 10. Gal. ii. 9. Eph. iii. 2. Acts i. 25. 1 Cor. ix. 2. Gal. ii. 8 only. Deut. xxii. 7.
t ch. xvi. 26.
u = vv. 16, 17. ch. xvi. 26. 2 Cor. x. 5.
v ver. 1. w. gen., here only. x. 14. Phil. ii. 12 only.
w ch. v. 19. 1 Pet. i. 22.
x objective, = Acts vi. 7.
y Acts ix. 16 reff.
z w. gen., Matt. xii. 18. Acts xv. 25 (of Paul). ch. xvi. 5, 6, 9. 1 Cor. (see note.) Ps. cxxvi. 2.
a = Acts ix. 13 reff.

βομεν [s] χάριν καὶ [t] ἀποστολὴν [uv] εἰς [uw] ὑπακοὴν [ux] πίστεως
ἐν πᾶσιν τοῖς ἔθνεσιν [y] ὑπὲρ τοῦ ὀνόματος αὐτοῦ, [6] ἐν οἷς
ἐστε καὶ ὑμεῖς [z] κλητοὶ Ἰησοῦ χριστοῦ, [7] πᾶσιν τοῖς
οὖσιν ἐν Ῥώμῃ [a] ἀγαπητοῖς θεοῦ, [z] κλητοῖς [b] ἁγίοις.

G εν ρωμ...

D κλητοις... ABCDG KL[P]ℵ a b c d f g h k l m n o 17 [47] (On the omission of E, see prolegomena.)

7. om εν ρωμη G schol-in-47(το εν ρωμη, ουτε εν τη εξηγησει, ουτε εν τω ρητω μνημονευει). for αγαπητ. θεου, εν αγαπη θεου G am fuld[1] D[1]-lat Ambrst-ms[1]: om E 82.

this divine Person with JESUS CHRIST, the Lord and Master of Christians,—the historical object of their faith, and (see words following) the Appointer of himself to the apostolic office. **5. δι' οὗ**] as in Gal. i. 1; 1 Cor. i. 9, designating the Lord Himself as the Agent in conferring the grace and Apostleship. **ἐλάβομεν**] not '*all Christians*,'—but **we**, the Apostle himself, as he not unfrequently speaks. No others need be here included in the word. *Those to whom he is writing* cannot be thus included, for they are specially contrasted with the subject of *ἐλάβομεν* by the following *ὑμεῖς*. Nor can the aor. *ἐλάβομεν* refer to any general bestowal of this kind, indicating, as it must, a definite past event, viz. the reception of the Apostleship by himself. To maintain (as Dr. Peile, Annotations on the Epistles, vol. i. Appendix) that the subject of *ἐλάβομεν* must be the same as the *ἡμῶν* which has preceded, is to overlook, not only the contrast just noticed, and the habit of Paul to use indiscriminately the singular or plural, when speaking of himself,—but also the *formulary* character of the expression, 'Jesus Christ our Lord,' in which the 'we' alluded to in 'our' is too faintly indicated to become the subject of a following verb. **χάριν**] Hardly, as Augustine, "*gratiam* cum omnibus fidelibus, *apostolatum* autem non cum omnibus communem habet" (Olsh.): for he is surely speaking of *that peculiar χάρις*, by which he wrought in his apostleship more than they all; see reff. **ἀποστολήν**] Strictly, **apostleship**, 'the office of an Apostle,' see reff.: not any *mission*, or *power of sending ministers*, resident in the *whole church*, which would be contrary to the usage of the word. The *existence* of such a power is not hereby denied, but *this place* refers *solely to the office of Paul* as an Apostle. Keep the **χάρ. κ. ἀποστ.** separate, and strictly consecutive, avoiding all nonsensical figures of Hendiadys, Hypallage, and the like. It was the general bestowal of *grace*, which conditioned and introduced the special bestowal (**καί**, as so often, coupling a specific portion to a whole) of *apostleship*: cf. 1 Cor. xv. 10. **εἰς**] **with a view to**,—'in order to bring about.' **ὑπακοὴν πίστεως**] The anarthrous character above remarked (on *εὐαγγ. θεοῦ*, ver. 1) must be here borne in mind, or we shall fall into the mistake of supposing *ὑ. π.* to mean '*obedience produced by faith*.' The key to the words is found in ref. Acts, **πολύς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει**, compared with Paul's own usage of joining an objective genitive with *ὑπακοή*, see 2 Cor. x. 5, *εἰς τὴν ὑπακοὴν τοῦ χριστοῦ*. So that **πίστεως** is **the faith**; not = 'the gospel which is to be believed' (as Fritzsche, citing ch. x. 16), but the *state of salvation, in which men stand by faith*. And so these words form an introduction to the great subject of the Epistle. **ἐν πᾶσιν τ. ἔθν.**] **in order to bring about obedience to the faith among all** (the) **nations**. The *Jews* do not here come into account. There is no inclusion, and at the same time no express exclusion of them: but Paul was commissioned as *the Apostle of the Gentiles*, and he here magnifies the great office entrusted to him. **ὑπὲρ τ. ὀν. αὐτ.**] **on behalf of His name**, i. e. 'for His glory:' see reff. "In the name of Christ is summed up what He had done and was, what the Christian ever bore in mind, the zeal which marked him, the name wherewith he was named." Jowett. See also Umbreit's note. The words are best taken as belonging to the whole, from *δι' οὗ* to *ἔθνεσιν* [as declaring the purpose for which the grace and apostleship had been received]. **6. ἐν οἷς . . . .**] The whole to *χριστοῦ* should be taken together: **among whom ye also are called of Jesus Christ**; otherwise, with a comma at *ὑμεῖς*, the assertion, '*among whom are ye*,' is flat and unmeaning. De Wette and Calvin would take *Ἰησοῦ χρ.* as a gen. of *possession*, because the call of believers is generally referred to the FATHER: but sometimes the SON is said to call likewise, see John v. 25;

[c] χάρις ὑμῖν καὶ [c] εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

[8] Πρῶτον μὲν [d] εὐχαριστῶ τῷ [e] θεῷ [e] μου διὰ Ἰησοῦ χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν [f] καταγ-

c see introductory note.
d w. dat. Luke xviii. 11. John xi. 41. Acts xxvii. 35. xxviii. 15. 1 Cor. i. 4 al. Judith viii. 25. (Wisd. xviii. 2.) 2 Macc. i. 11 only.
e Matt. xxvii. 46 bis ‖ Mk. (from Ps. xxi. l.) John xx. 17, 28. 1 Cor. i. 4. 2 Cor. xii. 21. Phil. i. 3. iv. 19. Philem. 4. Rev. ii. 7. iii. 12 (four times) only. Psalms and Prophets passim.
f Acts xiii. 5 reff.

8. om δια ησ. χρ. ℵ¹(ins corr¹) c. rec (for περι) υπερ (*see note*), with D³GL[P] rel Chr Thdrt: [*pro* latt syr arm Orig-int$_1$:] txt ABCD¹KℵN o 17 [Syr] Damasc.

1 Tim. i. 12:—and with ἀγαπητοὶ θεοῦ following so close upon it, the expression can I think hardly be taken otherwise than as called by Jesus Christ. ἐκλεκτοὶ αὐτοῦ, Matt. xxiv. 31, cited by De W. is hardly parallel. 7.] This verse follows, in the sense, close on ver. 1. ἀγ. θ., κλητ. ἁγ.] Both these clauses refer to *all the Christians addressed*: not (as Bengel) the first to Jewish, the second to Gentile believers. No such distinction would be in place in an exordium which anticipates the result of the Epistle—that Jew and Gentile are one in guilt, and one in Christ.

ἀπ. θ. πατ. ἡμ. κ. κυρ. Ἰ. χ.] Not, as Erasmus, '*from God, the Father of us and of our Lord Jesus Christ*,'—but from God our Father, and from the Lord Jesus Christ. God is the *Giver* of Grace and Peace,—Christ the *Imparter*.

8—17.] OPENING OF THE EPISTLE. *His thankfulness for the faith of the Romans: remembrance of them in his prayers: wish to visit them: hindrances hitherto, but still earnest intention of doing so, that he may further ground them in that Gospel, of which he is not ashamed, inasmuch as it is* THE POWER OF GOD TO ALL WHO BELIEVE. *This leads to the announcement* (*in a citation from the Scripture*) *of one great subject of the Epistle,—viz.:* JUSTIFICATION BY FAITH.

8.] This placing himself in intimate connexion with his readers by mention of and thankfulness for their faith or Christian graces, is the constant habit of Paul. The three Epistles, Gal., 1 Tim., and Titus, are the only exceptions: Olsh. adds 2 Cor., but in ch. i. 3—22 we have an equivalent: see especially vv. 6, 7, 11, 14. μέν] The corresponding δέ follows, ver. 13. 'Ye indeed are prospering in the faith: but I still am anxious *further* to advance that fruitfulness.' There is no ἔπειτα to follow to πρῶτον. τῷ θεῷ μου] ὅρα μεθ' ὅσης διαθέσεως εὐχαριστεῖ. οὐ γὰρ εἶπε, τῷ θεῷ, ἀλλὰ τῷ θεῷ μου· ὃ καὶ οἱ προφῆται ποιοῦσι, τὸ κοινὸν ἰδιοποιούμενοι. καὶ τί θαυμαστὸν εἰ οἱ προφῆται; αὐτὸς γὰρ αὐτὸ συνεχῶς ὁ θεὸς φαίνεται ποιῶν ἐπὶ τῶν δούλων, θεὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἰδιαζόντως λέγων ἑαυτόν. Chrys. Hom. iii. p. 436. διὰ Ἰ. χ.] "Velut per Pontificem magnum: oportet enim scire eum qui vult offerre sacrificium Deo, quod per manus Pontificis debet offerre." Origen. So also Calvin, "Hic habemus exemplum, quomodo per Christum agendæ sunt gratiæ, secundum Apostoli præceptum ad Heb. xiii. 15." Olshausen says, "This is no mere phrase, but a true expression of the deepest conviction. For only by the Spirit of Christ dwelling in men's hearts are thanksgivings and prayer acceptable to God." But perhaps here it is better to take the words as expressing an acknowledgment that the faith of the Romans, for which thanks were given, *was due to, and rested on* the Lord Jesus Christ: see ch. vii. 25, and rendering there. περί] This prep. and ὑπέρ both occur in this connexion, see 1 Cor. i. 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3; Eph. i. 16; Phil. i. 4:—and it is impossible to say, in cases of their confusion by the MSS., which may have been substituted for the other. The internal criticism which would adopt ὑπέρ as being the less usual, may be answered by the probability that ὑπέρ, being known to be sometimes used by Paul, may have been substituted as more in his manner for the more usual περί. So that manuscript authority in such cases must be our guide; and this authority is here decisive. The difference in meaning would be, that ὑπέρ would give more the idea that thanks were given by Paul *on their behalf*, as if he were *aiding them* in giving thanks, for such great mercies: whereas περί would imply only that they were the *subject* of his thanks,—that he gave thanks *concerning them*.

ἡ πίστις ὑμ.] "In ejusmodi gratulationibus Paulus vel totum Christianismum describit, Col. i. 3, sqq.,—vel partem aliquam, 1 Cor. i. 5. Itaque hoc loco *fidem* commemorat, suo convenienter instituto, vv. 12, 17." Bengel. καταγγέλλεται] De Wette notices the other side of the report, as given by the Jews at Rome, Acts xxviii. 22, to Paul himself. This *praise* was in the *Christian churches*, and brought by

g 2 Cor. i. 23. Phil. i. 8. 1 Thess. ii. 5, 10. Gen. xxxi. 50. constr., Acts v. 32. h Acts vii. 7 reff. i Acts xvii. 16 reff. j 2 Cor. viii. 18. x. 14 al.

γέλλεται ἐν ὅλῳ τῷ κόσμῳ. 9 [g]μάρτυς γάρ μου ἐστὶν ὁ θεός, ᾧ [h]λατρεύω ἐν τῷ [i]πνεύματί μου [j]ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, [k]ὡς [l]ἀδιαλείπτως [mn]μνείαν ὑμῶν [m]ποιοῦμαι πάντοτε [o]ἐπὶ τῶν [o]προσευχῶν μου 10 δεόμενος, [p]εἴπως [q]ἤδη [r]ποτὲ [s]εὐοδωθήσομαι [t]ἐν τῷ [t]θελήματι τοῦ

ABCDG KL[P]א a b c d f g h k l m n o 17 [47]

k = Acts x. 28. Phil. i. 8. l 1 Thess. i. 2. ii. 13. v. 17 only †. 2 Macc. xv. 7 al. (-τος, ch. ix. 2. 2 Tim. i. 3.) m Eph. i. 16. 1 Thess. i. 2. Philem. 4. Ps. cx. 4. n as above (m). Phil. i. 3. 1 Thess. iii. 6. 2 Tim. i. 3 only. o Eph. i. 16. 1 Thess. i. 2. Philem. 4 only. ἐπὶ τῶν δεήσεων, Diod. Sic. iv. 3. p ch. xi. 14. Phil. iii. 11. Acts xxvii. 12 (w. opt.) only. q ch. xiii. 11. r Phil. iv. 10 only. Thuc. viii. 69. s 1 Cor. xvi. 2. 3 John 2 bis, only. Gen. xxxix. 3, 23. 2 Chron. xiii. 12. (-δος, Num. xiv. 41. -δωσις, Prov. xxx. [see xxiv.] 29.) t Heb. x. 10. (Col. iv. 12.)

9. μαρτυρ D^1. for 1st μου, μοι D^1G b^1 o vulg syrr arm lat-ff. for ως, πως *quomodo* G [Orig-int$_1$].

10. for εἰ πως, οπως L o 5. 71-7. 93 lect-12.

Christian brethren. ἐν ὅλῳ τῷ κόσμῳ] A popular hyperbole, common every where, and especially when speaking of general diffusion through the Roman empire, the 'orbis terrarum.' The praise would be heard in every city where there was a Christian church,—intercourse with the metropolis of the world being common to all.

9.] "Asseveratio pia, de re necessaria, et hominibus, remotis præsertim et ignotis, occulta." Bengel. There could be no other witness to his practice in his secret prayers, but God: and as the assertion of a habit of incessantly praying for the Roman Christians, whom he had never seen, might seem to savour of an exaggerated expression of affection, he solemnly appeals to this only possible testimony. To the Eph., Phil. (see however Phil. i. 8), Col., Thess., he gives the same assurance, but without the asseveration. The thus calling God to witness is no uncommon practice with Paul: see reff. in E. V. ᾧ λατρ.] The *serving God in his spirit* was a guarantee that his profession was sincere, and that the oath just taken was no mere form, but a solemn and earnest appeal of his spirit. See also Phil. iii. 3 (present text), and John iv. 24. "The LXX use λατρεύω generally (not so, but only in a few places, e. g. Num. xvi. 9, Ezek. xx. 32; it is mostly rendered by λειτουργεῖν; λατρεύειν for the most part rendering עָבַד for the Heb. שָׁרַת, which mostly implies the service of the priests in the temple: e. g. Num. iii. 31; iv. 12; xviii. 2, &c. The Apostle means then, that he is an intelligent, true priest of his God, not in the temple, but in his spirit,—not at the altar, but at the gospel of His Son." Umbreit. ἐν τῷ εὐαγ.] ἡ τοῦ εὐαγγελίου προσθήκη τὸ εἶδος δηλοῖ τῆς διακονίας, Chrys. Hom. iii. p. 438. His peculiar method of λατρεία was concerned with the gospel of the Son of God. "Quidam accipiunt hanc particulam, quasi voluerit Paulus cultum illum, quo se prosequi Deum dixerat, ex eo commendare, quod Evangelii præscripto respondeat: certum est autem, spiritualem Dei cultum in Evangelio nobis præcipi. Sed prior interpretatio longe melius quadrat, nempe quod suum Deo obsequium addicat in Evangelii prædicatione." Calvin. See εὐαγγελίον, Phil. iv. 15. [ὡς ἀδιαλείπτως] how unceasingly: the words may also mean '*that without ceasing*,' but the former rendering seems the better of the two.] πάντοτε belongs to the following, not to the preceding words. This latter construction would not be without example,—ἐν παντὶ καιρῷ ἀδιαλείπτως, 1 Macc. xii. 11, but this very example shews that if so, its natural place would be close to ἀδιαλείπτως. The whole phrase is a favourite one with Paul, see reff. "πάντοτε vice nominis accipio, ac si dictum foret, 'In omnibus meis orationibus, seu quoties precibus Deum appello, adjungo vestri mentionem.'" Calvin. αἱ προσευχαί μου must be understood of his *ordinary stated* prayers, just in our sense of my prayers: "quoties ex professo et quasi meditatus Deum orabat, illorum quoque habebat rationem inter alios." Calv.

10. εἴ πως] if by any means. No subject of δεόμενος is expressed, but it is left to be gathered from this clause, as in Simon's entreaty, Acts viii. 24, δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ . . . . ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε, where ὅπως κ.τ.λ. is not the *contents* of the prayer, but the *end aimed at* by it. ἤδη ποτέ] before long:—lit., '*at last, some day or other*.'

εὐοδωθήσομαι] I shall be allowed, prospered: see reff., and Deut. xxviii. 29: and cf. Umbreit's note. The rendering, '*I might have a prosperous journey*' (Vulg. and E.V.), is etymologically incorrect; the passive of ὁδόω, '*to shew the way*,' '*to bring into the way*,' must be 'to *be shewn* the way,' or '*brought* into the

θεοῦ ἐλθεῖν προς ὑμᾶς· 11 [u] ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τὶ [v] μεταδῶ [w] χάρισμα ὑμῖν [x] πνευματικὸν [y] εἰς τὸ [z] στηριχθῆναι ὑμᾶς, 12 τοῦτο δέ ἐστιν [a] συνπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. 13 οὐ [b] θέλω δὲ ὑμᾶς [bc] ἀγνοεῖν, ἀδελφοί, [c] ὅτι πολλάκις [d] προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ [e] ἐκωλύθην [f] ἄχρι τοῦ [g] δεῦρο, ἵνα τινὰ [h] καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν

u w. inf., 2 Cor. v. 2. 1 Thess. iii. 6. 2 Tim. i. 4. (Ps. cxviii. 20.) see 2 Cor. ix. 14 reff.
v ch. xii. 8 reff. constr., 1 Thess. ii. 8. 2 Macc. viii. 12. Xen. Anab. iv. 5. 5.
w = ch. v. 15, 16. vi. 23. xii. 6. 1 Cor.
x Acts iii. 19. vii. 19. ver. 20 al. a here only †. b ch. xi. 25. 1 Cor. x. 1. xii. 1. 2 Cor. i. 8. 1 Thess. iv. 13. c ch. ii. 4. vi. 3. Wisd. xii. 10. d = Eph. i. 9 (ch. iii. 28) only ‡. Exod. xl. 4. e Acts xvi. 6 reff. see Acts xxviii. 31. f Acts xx. 6 reff. g = and w. art., here only. (Acts vii. 3 reff.) h = John iv. 36. ch. vi. 21, 22. Phil. i. 22. iv. 17. James iii. 18. Jer. xvii. 10.

12. τουτ εστιν, omg δε, A latt(but G-lat has *id est aut hoc enim est*) [Orig-int$_1$: om Syr]. rec συμπαρακληθηναι, with B^2(sic: see table) L[KP]: txt ÀB^{1}CDGℵ. om 2nd εν G [arm]. ins της [bef] πιστεως G.

13. for ου θελω, ουκ οιομαι D^1[and lat] G Ambrst$_1$. for δε, γαρ C 73 fuld: om k^1. rec καρπον bef τινα: om τινα L 42. 115 Syr copt [æth(appy)]: txt ABC(D)GK[P]ℵ rel vulg gr-ff lat-ff.—for τινα, τι D^1. for σχω, εχω G 77. om 2nd και G [l] o 48. 109-78 [fuld] æth.

way.' So Herod. vi. 73, ὡς τῷ Κλεομένεϊ εὐωδώθη τὸ ὡς τὸν Δημάρητον πρῆγμα.

ἐν τῷ θελ. τοῦ θεοῦ] In the course of,—by, the will of God. ἐλθεῖν belongs to εὐοδωθήσομαι, not to δεόμενος. 11. ἐπιποθῶ] not '*I vehemently desire*:' ἐπί does not *intensify*, but merely expresses the direction of the πόθος, see Herod. v. 93, and compare such expressions as μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, Acts xxvii. 7.

ἵνα τὶ μεταδῶ χάρισμα κτ.λ.] That the χάρισμα here spoken of was no mere supernatural power of working in the Spirit, the whole context shews, as well as the meaning of the word itself in reff. And even if χάρισμα, barely taken, could ever (1 Cor. xii. 4, 9 are no examples, see there) mean technically a *supernatural endowment of the Spirit*, yet the epithet πνευματικόν, and the object of imparting this χάρισμα, *confirmation in the faith*, would here preclude that meaning. Besides, Paul did not value the mere bestowal of these 'gifts' so highly, as to make it the subject of his earnest prayers incessantly. The gift alluded to was παράκλησις, as De Wette observes. πνευμ., spiritual:—springing from the Spirit of God, and imparted to the spirit of man. εἰς τὸ στηρ. ὑμ.] Knowing the trials to which they were exposed, and being conscious of the fulness of spiritual power for edification (2 Cor. xiii. 10) given to him, he longed to impart some of it to them, that they might be confirmed. "The Apostle does not say εἰς τὸ στηρίζειν ὑμ., for this belongs to God; see ch. xvi. 25. He is only the instrument: hence the passive." Philippi. 12.] εἶτα ἐπειδὴ καὶ τοῦτο σφόδρα φορτικὸν ἦν, ὅρα πῶς αὐτὸ παραμυθεῖται διὰ τῆς ἐπαγωγῆς. ἵνα γὰρ μὴ λέγωσι, τί γάρ; σαλευόμεθα καὶ περιφερόμεθα, καὶ τῆς παρὰ σοῦ δεόμεθα γλάττης εἰς τὸ στῆναι βεβαίως, προλαβὼν ἀναιρεῖ τὴν τοιαύτην ἀντίρρησιν οὕτω λέγων (ver. 12). ὡς ἂν εἰ ἔλεγε, μὴ ὑποπτεύσητε ὅτι κατηγορῶν ὑμῶν εἶπον, οὐ ταύτῃ τῇ γνώμῃ ἐφθεγξάμην τὸ ῥῆμα· ἀλλὰ τί ποτέ ἐστιν, ὅπερ ἠβουλήθην εἰπεῖν; Πολλὰς ὑπομένετε θλίψεις ὑπὸ τῶν διωκόντων περιαντλούμενοι· ἐπεθύμησα τοίνυν ὑμᾶς ἰδεῖν, ἵνα παρακαλέσω, μᾶλλον δὲ οὐχ ἵνα παρακαλέσω μόνον, ἀλλ' ἵνα καὶ αὐτὸς παράκλησιν δέξωμαι. Chrys. Hom. ii. p. 440. The inf. συμπαρακληθῆναι is parallel with στηριχθῆναι, ἐμέ being understood: that is, that I with you may be comforted among you, each by the faith which is in the other. That the gift he wished to impart to them was παράκλησις, is implied in the συνπαρακλ. See the same wish expressed in different words ch. xv. 32, and the partial realization of it, Acts xxviii. 15.

ἐν ἀλλήλοις, which might otherwise be ambiguous, is explained by ὑμῶν τε καὶ ἐμοῦ to mean *which we recognise in one another*: or as above and in A. V. R. The expression "*mutual faith*," of the E. V. should properly mean, *faith which each has in the other*. πίστις is used in the most general sense—*faith* as the necessary condition and working instrument of all Christian exhortation, comfort, and confirmation; producing these, and evidenced by them. 13. οὐ θέλω δὲ ὑμ. ἀγν.] A Pauline formula: see reff. καὶ ἐκωλ. ἄχρι τ. δεῦρο is best as a parenthesis, as it is impossible that ἵνα can depend on

ABCDG KL[P]ℵ a b c d f g h k l m n o 17 [47]

i Acts xxviii. 2, 4 reff.
k Luke xxiv. 25. Gal. iii. 1, 3. 1 Tim. vi. 9. Tit. iii. 3 only, L.P. Prov. xvii. 26.
1 ch. viii. 12. xv. 27. Matt. vi. 12. xviii. 34. Luke xiii. 4. Gal. v. 3 only †. Soph. Aj. 590.
m = Rev. iii. 16.
n ch. ix. 6. Eph. vi. 21. Polyb. x. 44. 1. see ch. xii. 16.
o Matt. xxvi. 41 ‖ Mk. only. 2 Chron. xxix. 31. (-μως, 1 Pet. v. 2. -μία, Acts xvii. 11.)
p constr., Gal. iv. 13. pass., 1 Pet. iv. 6.
q Luke ix. 26 (bis) ‖ Mk. ch. vi. 21. 2 Tim. i. 8. Heb. ii. 11 al. Job xxxiv. 19 BN. Isa. l. 29 AN[1-3b] Ald. compl. only.
r = Acts viii. 10 reff.

τοῖς λοιποῖς ἔθνεσιν. 14 Ἕλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί· 15 οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι. 16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον· δύναμις

15. for το κατ εμε, ο εστ εμε G-gr: *quod in me promptum est* vulg G-lat Sedul$_1$ Pel: *quod in me est promtus sum* D-lat Ambr Ambrst Sedul$_1$. ins εν bef υμιν D^1(and lat^1) b^1 o am fuld^1 G-lat: εστ G-gr. om τοις εν ρωμη G.

16. for το, επι *super* G: *de* Aug$_1$ Vig. rec aft ευαγγελιον ins του χριστου, with D^{3}KL[P] rel Thl Œc: om ABCD^{1}GℵN 17 vulg syrr copt arm Orig$_1$[-int$_1$] Eus$_4$ Bas$_1$ Cyr[-p] Chr Thdrt Procop Damasc Phot Tert$_1$ Arnob Hil$_1$.

ἐκωλύθην. So Demosth. p. 488. 7, ἐμοὶ δ', ὦ ἄνδρες Ἀθ., δοκεῖ Λεπτίνης (καί μοι πρὸς Διὸς μηδὲν ὀργισθῇς· οὐδὲν γὰρ φλαῦρον ἐρῶ σε) ἢ οὐκ ἀνεγνωκέναι τοὺς Σόλωνος νόμους ἢ οὐ συνιέναι. The *reason of the hindrance* is given in ch. xv. 20—22: it was, *his φιλοτιμία to preach the gospel where it had not been preached before, rather than on the foundation of others.*

καρπόν] Not, 'wages,' or 'result of my apostolic labour,' for such is not the ordinary meaning of the word in the N. T., but *fruit borne by you* who have been planted to bring forth fruit to God. This fruit I should then gather and present to God; cf. the figure in ch. xv. 16: see also Phil. i. 22 and note. 14.] The connexion seems to be this: He wishes to have some fruit, some produce of expended labour, among the Romans as among other Gentiles. Till this was the case, he himself was a *debtor* to every such people: which situation of *debtor* he wished to change, by paying the debt and conferring a benefit, into that of one having money out at interest there, and yielding a καρπός. The debt which he owed to all nations was (ver. 15) the obligation laid on him to preach the gospel to them; see 1 Cor. ix. 16.

Ἕλλ. — βαρβ. — σοφ. — ἀνοήτ.] These words must not be pressed as applying to any particular churches, or as if any one of them designated the Romans themselves,—or even as if σοφοῖς belonged to Ἕλλησιν, and ἀνοήτοις to βαρβάροις. They are used, apparently, merely as comprehending *all Gentiles*, whether considered in regard of race or of intellect; and are placed here certainly not without a prospective reference to the universality of guilt, and need of the gospel, which he is presently about to prove existed in the Gentile world. Notice that he does not call himself a debtor to the *Jews*—for they can hardly be included in βαρβάροις (see Col. iii. 11). Though he had earnest desires for them (ch. ix. 1—3; x. 1), and every where preached to them first, this was not his peculiar ὀφείλημα, see Gal. ii. 7, where he describes himself as πεπιστευμένος τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς. 15. οὕτως] "Est quasi . . . . illatio a toto ad partem insignem." Bengel. '*As* to all Gentiles, *so* to you, who hold no mean place among them.' 16.] The οὐ γὰρ ἐπαισχύνομαι seems to be suggested by the *position of the Romans in the world.* 'Yea, to you at Rome also: for, though your city is mistress of the world, though your emperors are worshipped as present deities, though you are elated by your pomps and luxuries and victories, yet I am not ashamed of the apparently mean origin of the gospel which I am to preach; for (and here is the transition to his great theme) it is,' &c. So for the most part, Chrysostom, Hom. iii. p. 444.

δύναμις γὰρ θ. ἐστίν] The gospel, which is the greatest example of the Power of God, he strikingly calls *that Power itself.* (Not, as Jowett, '*a divine power*,' nor is δικαιοσ. θεοῦ below to be thus explained, as he alleges.) So in 1 Cor. i. 24 he calls Christ, *the Power of God.* But not only is the gospel the great example of divine Power; it is the *field of agency* of the power of God, working in it, and interpenetrating it throughout. The bare substantive δύναμις here (and 1 Cor. i. 24) carries a *superlative* sense: the *highest and holiest vehicle* of the divine Power, the δύναμις κατ' ἐξοχήν. "It is weighty for the difference between the Gospel and the Law, that the Law is never called God's power, ֹכח, but light, or teaching, in which a man must walk, Ps. xxxvi. 10; cxix. 105; Prov. vi. 23; Isa. ii. 5." Umbreit. And the *direction in which* this power acts in the gospel is εἰς σωτηρίαν—it is a

γὰρ θεοῦ ἐστιν [s] εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. 17 [t] δικαιοσύνη γὰρ [t] θεοῦ ἐν

s = ver. 5 refs
t ch. iii. 5, 21, 22. x. 3. 2 Cor. v. 21.
u James i. 20. 2 Pet. i. 1. (Micah vi. 5.)

om εις σωτηριαν G. for ιουδαιω τε, ιουδε(sic) ℵ¹(txt ℵ-corr¹). om πρωτον BG Tert$_{1}$: ins ACDKL[P]ℵ 17 rel [vulg syrr copt æth arm] Orig[and -int$_{1}$ Eus$_{5}$ Did$_{1}$] Chr$_{1}$ Thdrt Damasc Thl Œc Bede.

healing, saving power: for as Chrysostom reminds us, there is a power of God εἰς κόλασιν, and εἰς ἀπώλειαν, see Matt. x. 28.

But *to whom* is this gospel the power of God to save? παντὶ τῷ πιστεύοντι. The *universality* implied in the παντί, the *condition* necessitated in the πιστεύοντι, and the δύναμις θεοῦ acting εἰς σωτηρίαν, are the great subjects treated of in the former part of this epistle. *All* are proved to be *under sin*, and so *needing God's righteousness* (ch. i. 18—iii. 20), and the *entrance* into this righteousness is shewn to be *by faith* (ch. iii. 21—v. 11). Then the δύναμις θεοῦ in freeing from the dominion of sin and death, and as issuing in salvation, is set forth (ch. v. 11—viii. 39). So that if the subject of the Epistle is to be stated in few words, these should be chosen: τὸ εὐαγγέλιον, δύναμις θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι. This expresses it better than merely '*justification by faith*,' which is in fact only a subordinate part of the great theme,—only the *condition necessitated by man's sinfulness for his entering the state of salvation:* whereas the argument extends *beyond this*, to the *death unto sin* and *life unto God* and *carrying forward of the sanctifying work of the Spirit*, from its first fruits even to its completion. Ἰουδ. πρῶτον κ. Ἕλλ.] This is the *Jewish* expression for all mankind, as Ἕλλ. κ. βαρβ. ver. 14 is the *Greek* one. Ἕλλ. here includes *all Gentiles*. πρῶτον is not *first* in order of time, but principally (compare ch. ii. 9), spoken of *national precedence*, in the sense in which the Jews were to our Lord *οἱ ἴδιοι*, John i. 11. Salvation was ἐκ τῶν Ἰουδαίων, John iv. 22. See ch. ix. 5; xi. 24. Not that the Jew has any *preference* under the gospel; only he *inherits*, and has a *precedence*. οὐδὲ γὰρ ἐπεὶ δὴ πρώτος ἐστι, καὶ πλέον λαμβάνει τῆς χάριτος· ἡ γὰρ αὐτὴ δωρεὰ καὶ τούτῳ κἀκείνῳ δίδοται· ἀλλὰ τάξεώς ἐστι τιμὴ μόνον τὸ πρῶτος. Chrys. Hom. iii. p. 445. 17.] An explanation, *how* the gospel is the *power of God to salvation*, and how it is so *to the believer*:—because in it God's righteousness (not His *attribute* of righteousness,—'the righteousness of God,' but righteousness *flowing from, and acceptable to Him*) is unfolded, and the more, the more we believe. I subjoin De Wette's note on δικ. θεοῦ. "The Greek δικ. and the Heb. צְדָקָה are taken sometimes for 'virtue' and 'piety' which men possess or strive after,—sometimes imputatively, for 'freedom from blame' or 'justification.' The latter meaning is most usual with Paul: δικ. is that which is so in the sight of God (ch. ii. 13), the result of His justifying forensic Judgment, or of '*Imputation*' (ch. iv. 5). It may certainly be imagined, that a man *might obtain* justification by *fulfilling the law:* in that case his righteousness is an ἰδία (δικαιοσύνη) (ch. x. 3), a δικ. ἐκ τοῦ νόμου (Phil. iii. 9). But it is impossible for him to obtain a 'righteousness of his own,' which at the same time shall avail before God (ch. iii. 20; Gal. ii. 16). The Jews not only *have* not fulfilled the law (ch. iii. 9—19), but *could* not fulfil it (vii. 7 ff.): the Gentiles likewise have rendered themselves obnoxious to the divine wrath (i. 24—32). God has ordained that the whole race should be included in disobedience. Now if man is to become righteous from being unrighteous,—this can only happen by God's grace,—because God *declares him righteous*, assumes him to be righteous, δικαιοῖ (iii. 24; Gal. iii. 8):—δικαιοῦν is not only negative, '*to acquit*,' as הִצְדִּיק Exod. xxiii. 7; Isa. v. 23; ch. ii. 13 (where however see my note), but also positive, '*to declare righteous*:' but never 'to *make* righteous' by transformation, or imparting of moral strength by which moral perfection may be attained. *Justificatio* must be taken as the old protestant dogmatists rightly took it, *sensu forensi*, i.e. *imputatively*. God justifies for Christ's sake (ch. iii. 22 ff.) on condition of faith in Him as Mediator: the result of *His justification* is δικαιοσύνη ἐκ πίστεως, and as He imparts it freely, it is δικαιοσύνη θεοῦ (gen. subj.) or ἐκ θεοῦ, Phil. iii. 9: so Chrys. &c. (δικ. θεοῦ is ordinarily taken for δικ. παρὰ θεῷ, as Luth.: 'die Gerechtigkeit die vor Gott gilt:' compare ch. ii. 13; iii. 20; Gal. iii. 11; but that this is at least not necessary, see 2 Cor. v. 21). This justification is certainly an objective act of God: but it must also be subjectively apprehended, as its *condition* is subjective. It is *the acquittal from guilt, and cheerfulness of conscience, attained through*

u = Matt. xi. 25. xvi. 17 al. Isa. lvi. 1.
v Hab. ii. 4.
w = Luke xvii. 30. 1 Cor. iii. 13. 2 Thess. ii. 3.
x John iii. 36. (ch. iii. 5. ix. 22.) Eph. v. 6. Rev. xix. 15.
y = Acts xiii. 11 reff

αὐτῷ [u] ἀποκαλύπτεται ἐκ πίστεως [s] εἰς πίστιν, καθὼς γέ- ABCDG KL[P]ℵ abcdf ghkl mno17 [47]
γραπται [v] Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
18 [w] Ἀποκαλύπτεται γὰρ [x] ὀργὴ [x] θεοῦ ἀπ' οὐρανοῦ [y] ἐπὶ

17. for γαρ, δε A Clem$_1$. aft δικαιος ins μου (*as* LXX-A) C^1; aft εκ πιστεως (*as* LXX-Bℵ) syr Eus [Orig-int$_1$] Jer$_1$: txt ABDGKL[P]ℵ rel Clem$_1$ [Did$_1$] Chr Thdrt Ireint$_1$ Ambr.

faith in God's grace in Christ,—the very frame of mind which would be proper to a perfectly righteous man,—if such there were,—the harmony of the spirit with God,—peace with God. All interpretations which overlook the fact of imputation (the R.-Cath., that of Grotius, Baumgarten-Crusius, &c.) are erroneous." To say, with Jowett, that all attempts to define δικαιοσ. θεοῦ are "the after-thoughts of theology, which have no real place in the interpretation of Scripture," is in fact to shut our eyes to the great doctrinal facts of Christianity, and float off at once into uncertainty about the very foundations of the Apostle's argument and our own faith: of which uncertainty his note here is an eminent example. ἐν αὐτῷ] in it, '*the gospel*:' not, in τῷ πιστεύοντι. ἀποκαλύπτεται] generally used of *making known* a thing hitherto concealed: but here of that gradually more complete realization of the state of justification before God by faith in Christ, which is the continuing and increasing gift of God to the believer in the Gospel. ἐκ πίστεως] "ἐκ points to the condition, or the subjective ground. πίστις is faith in the sense of *trust*, and that (a) *a trustful assumption of a truth* in reference to knowledge = *conviction*: (b) *a trustful surrender of the soul*, as regards the *feeling*. Here it is especially the latter of these: that trust reposed in God's grace in Christ, which tranquillizes the soul and frees it from all guilt,—and especially trust in the atoning death of Jesus. Bound up with this (not by the meaning of the words, but by the idea of unconditional trust, which excludes all reserve) is *humility*, consisting in the abandonment of all merits of a man's own, and recognition of his own unworthiness and need of redemption." De Wette. εἰς πίστιν] ἀπὸ πίστεως ἄρχεται κ. εἰς πιστεύοντα λήγει (Œcum.) seems the most probable interpretation, making πίστιν almost = τοὺς πιστεύοντας, see ch. iii. 22: but not entirely,—it is still the *aspect*, the *phase*, of the man, which is receptive of the δικαιοσύνη θεοῦ, and to this it is revealed. The other interpretations,—'*for the increase of faith*' (Meyer),—'*that faith may be given to it*' (Fritzsche, Tholuck, Krebs),—'*proceeding from faith, and leading to a higher degree of faith*' (Baumg.-Crus.),—do not seem so suitable or forcible. It will be observed that ἐκ π. εἰς π. is taken with ἀποκαλύπτεται, not with δικαιοσύνη. The latter connexion would do for ἐκ π., but not for εἰς π. καθὼς γέγρ.] He shews that *righteousness by faith* is *no new idea*, but found in the prophets. The words (ref.) are cited again in Gal. iii. 11; Heb. x. 38, in the former place with the same purpose as here. They are used in Habakkuk with reference to credence given to the prophetic word: but properly speaking, *all faith is one*, in whatever word or act of God reposed: so that the Apostle is free from any charge of forcing the words to the present purpose. The two ways of arranging them, ὁ δίκαιος—ἐκ πίστεως ζήσεται, and ὁ δίκαιος ἐκ πίστεως—ζήσεται, in fact amount to the same: if the former, which is more agreeable to the Heb., be taken, ζήσεται must mean, 'shall live *on*,' *endure in his* δικαιοσύνη, *by means of faith*, which would assert that it was a δικαιοσύνη of faith, as strongly as does the latter. See by all means, on the quotation, Umbreit's note: and Delitzsch, der Proph. Habakuk, p. 51 ff. This latter remarks (I quote from Philippi), "The Apostle rests no more on our text than it will bear. He only places its assertion, that the life of the just springs from his faith, in the light of the N. T."

CHAP. I. 18—XI. 36.] THE DOCTRINAL EXPOSITION OF THE ABOVE TRUTH: THAT THE GOSPEL IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH. And herein, ch. i. 18—iii. 20,—*inasmuch as this power of God consists in the revelation of God's righteousness in man by faith, and in order to faith the first requisite is the recognition of man's unworthiness, and incapability to work a righteousness for himself,—the Apostle begins by proving that all, Gentiles and Jews, are* GUILTY *before God, as holding back the truth in unrighteousness. And* FIRST, ch. i. 18—32, OF THE GENTILES. 18.] He first states the general fact, of *all mankind*; but immediately passes off to the consideration of the *majority* of mankind, the Gen-

πᾶσαν [z] ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν [a] ἐν ἀδικίᾳ [b] κατεχόντων, 19 [b] διότι τὸ [c] γνωστὸν τοῦ θεοῦ

h. xi. 26 (from Isa. lix. 20). 2 Tim. ii. 16. Tit. ii. 12. Jude 15, 18 only. Jer. v. 6. (-βῆς, ch. iv. 5. -βεῖν, 2 Pet. ii. 6.)
a = 2 Thess. ii. 6 (see note).
b = Acts xviii. 10, or 1 Cor. xv. 9.
c = Acts i. 19 reff. (see note.)
constr., see Winer, § 34. 2.

18. ins των bef ανθρωπων D[1]G.

tiles; reserving the Jews for exceptional consideration afterwards. ἀποκ. γάρ] The statement of ver. 17 was, that the RIGHTEOUSNESS *of* God is revealed. The necessary condition of this revelation is, *the* DESTRUCTION *of the righteousness of* MAN by the revelation of God's anger against sin. ἀποκαλύπτεται, not *in the Gospel* (as Grot.): not *in men's consciences* (as Tholuck, ed. 1, Reiche): 'not *in the miserable state of the then world* (as Köllner): but (as implied indeed by the adjunct ἀπ' οὐρανοῦ,—that it is a *providential, universally-to-be-seen* revelation) in the PUNISHMENTS which, ver. 24, God has made to follow upon sin, see also ch. ii. 2 (so De W., Meyer, Tholuck, ed. 5, &c.). So that ἀποκ. is of an *objective reality here*, not of an evangelic internal and subjective unfolding.

ὀργὴ θεοῦ is anthropopathically, but with the deepest truth, put for *the righteousness of God in punishment* (see ch. ii. 8; v. 9; Eph. ii. 3; Matt. iii. 7; John iii. 36). It is the opposite, in the divine attributes, to *Love* (De W.). ἀπ' οὐρ. (see above) belongs to ἀποκαλύπτεται, not to θεοῦ, nor to ὀργὴ θεοῦ (ἡ ἀπ' οὐρ.). ἀσέβειαν, ungodlessness; ἀδικίαν, iniquity: but neither term is exclusive of the other, nor to be formally pressed to its limits. They overlap and include each other by a large margin: the specific difference being, that ἀσέβ. is more the *fountain* (but at the same time partially the result) of ἀδικία, —which ἀδικ. is more the *result* (but at the same time partially the fountain) of ἀσέβεια. ἀδικ. is the *state* of the thoughts and feelings and habits, induced originally by forgetfulness of God, and in its turn inducing impieties of all kinds. We may notice by the way, that the word ἀσέβεια forms an interesting link to the Pastoral Epistles [where it, and its opposite εὐσέβεια are the ordinary terms for an unholy and a holy life]. ἀνθρ. τῶν τὴν ἀλ. ἐν ἀδικίᾳ κατεχόντων] of men who hold back the truth in iniquity: who, possessing enough of the germs of religious and moral verity to preserve them from abandonment, have checked the development of this *truth* in their lives, in the love and practice of sin. That this is the meaning of κατεχόντων here is plain from this circumstance: that wherever κατέχω in the N.T. signifies 'to hold,' it is *emphatic*, 'to hold *fast*,' or 'to *keep to*,' or 'to take or have *complete possession of*:' see for the first, Luke viii. 15; 1 Cor. xi. 2; xv. 2; 1 Thess. v. 21; Heb. iii. 6, 14; x. 23: for the second, Luke xiv. 9 (every other place except the lowest being excluded): for the third, Matt. xxi. 38; 1 Cor. vii. 30. Now no such emphatic sense will apply here. If the word is to mean 'holding,' it must be only in the loosest and least emphatic sense: 'having a half and indistinct consciousness of,' which does not at all correspond to the κατά, indicating vehemence of purpose, as in καταφιλέω, &c. But the meaning '*keeping back*,' '*hindering the development of*,'—while it has a direct example in Paul's own usage in reff., and in Luke iv. 42, and indirect ones in (the spurious John v. 4) Acts xxvii. 40; ch. vii. 6; Philem. 13,—admirably suits the sense, that men had (see vv. 19 ff.) knowledge of God sufficient, if its legitimate work had been allowed, to have kept them from such excesses of enormity as they have committed, but that this ἀλήθεια they κατεῖχον ἐν ἀδικίᾳ, i. e. *crushed, quenched*, in (as the element, conditional medium in which) their state and practice of unrighteousness. It is plain that to take ἐν ἀδικίᾳ for ἀδίκως (as Theophyl. and Reiche) is to miss the force of the expression altogether—the pregnant ἐν, '*in and by*,' implying that it is their ἀδικία,—the very absence of δικαιοσύνη for which the argument contends,—which is the *status wherein*, and the *instrument whereby*, they hold back the truth lit up in their consciences. 19.] διότι, because, may either give the reason why *the anger of God is revealed*, and thus apply to all that follows as far as ver. 32, being taken up again at vv. 21, 24, 26, 28 (so Meyer): or may explain τῶν .... κατεχ. (so Thol.): which latter seems most probable: the *subauditum* being, '(this charge I bring against them), because.' For he proves, first (ver. 20) that they *had* the ἀλήθεια; then (vv. 21 ff.) that they *held it back*.

τὸ γνωστόν, that which is known, the objective knowledge patent and recognized in Creation:—so Chrys., Theodoret, Luther, Reiche, Meyer, De Wette, al.:—not '*that which may be known*' (as Orig., Theophyl., Œc., Erasm., Beza, Grot., al. [and E. V.]), which would assert what, as simple matter of fact, was not the case,

ABCDG KL[P]ℵ a b c d f g h k l m n o 17 [47]

d = ch. ii. 15. e ch. iii. 21, xvi. 26. John i. 31 al. fr. Jer. al. (xxxiii.) 6 only. f Col. i. 15, 16. 1 Tim. i. 17. Heb. xi. 27 only. Gen. i. 2. Isa. xlv. 8. 2 Macc. ix. 8 only. i Eph. ii. 10 only. Isa. xxix. 16. only. Num. xxiv. 2. Job x. 4 only. BF [not AN].) reff. = 2 Cor. viii. 6. o = 1 Cor. vi. 20. Mal. i. 11. Dan. v. 23. xi. 38 Theod.

φανερόν ἐστιν [d]ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς [e]ἐφανέρωσεν. 20 τὰ γὰρ [f]ἀόρατα αὐτοῦ [g]ἀπὸ [h]κτίσεως κόσμου τοῖς [i]ποιήμασιν [k]νοούμενα [l]καθορᾶται, ἥ τε [m]ἀΐδιος αὐτοῦ δύναμις καὶ [n]θειότης, [o]εἰς τὸ εἶναι αὐτοὺς [p]ἀναπολογήτους, 21 [q]διότι [r]γνόντες τὸν [r]θεὸν οὐχ ὡς θεὸν [s]ἐδόξασαν

g = Matt. xxv. 34. h = Mark x. 6. xiii. 19. 2 Pet. iii. 4. k = Matt. xxiv. 16. 2 Tim. ii. 7. Heb. xi. 3. Prov. i. 2, 6. 1 here m Jude 6 only †. Wisd. vii. 26 only. (-ότης, Wisd. ii. 23 o ch. iv. 11 q = 1 Cor. xv. 9. r 1 Cor. i. 21 reff.

19. for διοτι, οτι D^1G Chr_1. rec γαρ bef θεος, with D^3KL[P rel] Ath_1 Thl Œc: txt ABCD¹GN m 17 $Orig_2$ Eus_1 Ath_1 Chr Thdrt.
20. for αορ., ορατα G-gr 115. om αιδιος L. [θεοτης P Did_1(txt$_{1 \text{ exprr}}$).]

that *all which could be known of God* was φανερὸν ἐν αὐτοῖς. He speaks *now* not of what they *might have known* of God, but of what they *did know*. Thus τὸ γνωστ. τ. θεοῦ will mean, *that universal objective knowledge of God as the Creator* which we find more or less in every nation under heaven, and which, as matter of historical fact, was proved to be in possession of the great Gentile nations of antiquity.

φαν. ἐστ. ἐν αὐτοῖς] **is evident in them**, i. e. *in their hearts*: not, *to them* (as Luth.),—nor, *among them* (as Erasm., Grot., &c.): for if it had been a thing acknowledged *among them*, it would not have been κατεχόμενον. Every man has in him this knowledge; his senses convey it to him (see next verse) with the phænomena of nature. ὁ θ. γ. ἐφ.] gives the reason why that which is known of God is manifest in them, viz. because God Himself so created the world as to leave impressed on it this testimony to Himself. Notice, and keep to, the *historic aorist*, ἐφανέρωσεν, not '*hath* manifested it' (perf.), but **manifested it**, viz. at the Creation. This is important for the right understanding of ἀπὸ κτ. κόσμ. ver. 20.

20.] For (justifying the clause preceding) **His invisible attributes** (hence the plur. applying to δύναμις and θειότης which follow), ἀπὸ κτίσεως κόσμ., **from the time of the creation**, when the manifestation was made by God: not = ἐκ κτίσεως κ. 'by the creation of the world;' which would be tautological, τοῖς ποιήμασι νοούμενα following, besides that κτίσις κόσμου cannot = ἡ κτίσις, in the sense of 'the creation,' i. e. 'the creatures.' Umbreit has here a long and important note on O. T. prophecy in general, which will be found well worth study. τοῖς ποιήμ. νοούμ.] **being understood** (apprehended by the mind, see reff.) **by means of His works** (of creation and sustenance,—not here of moral government), καθορᾶται, **are perceived**; not, 'are *plainly* seen,'—this is not the sense of κατά in καθοράω, but rather that of looking down on, taking a survey of, and so apprehending or perceiving. ἥ τε ἀΐδ. αὐτ. δύν.] **His eternal Power.** To this the evidence of Creation is plainest of all: Eternal, and Almighty, have always been recognized epithets of the Creator.

κ. θειότης] **and Divinity** (not *Godhead*, which would be θεότης). The fact that the Creator is *divine*;—is of a *different nature* from ourselves, and accompanied by distinct attributes, and those of the highest order,—which we call *divine*. εἰς τὸ εἶναι αὐτ. ἀναπολ.] εἰς τό with an inf. never *properly* indicates only the *result*, 'so that;' but is often *used* where *the result*, and *the intention*, are bound together in the process of thought. This is done by a very natural habit in speaking and writing, of transferring one's self to the position of the argument, and regarding that which contributed to a result, as worked purposely for that result. And however true it is, that in the doings of the Allwise, *all results are purposed*,—to give the sense '*in order that they might be inexcusable*,' would be manifestly contrary to the whole spirit of the argument, which is bringing out, not at present *God's sovereignty in dealing with man*, but *man's inexcusableness in holding back the truth by unrighteousness*. εἰς τό, then, in this case, is most nearly expressed by **wherefore**, or **so that**. See Winer, edn. 6, § 44. 6. οὐ διὰ τοῦτο ταῦτα πεποίηκεν ὁ θεός, εἰ καὶ τοῦτο ἐξέβη. οὐ γὰρ ἵνα αὐτοὺς ἀπολογίας ἀποστερήσῃ, διδασκαλίαν τοσαύτην εἰς μέσον προύθηκεν, ἀλλ' ἵνα αὐτὸν ἐπιγνῶσιν· ἀγνωμονήσαντες δὲ πάσης ἑαυτοὺς ἀπεστέρησαν ἀπολογίας. Chrys. Hom. iv. p. 450.

21. διότι] expands ἀναπολογήτους—'*without excuse*, **because** . . .' γνόντες] '*with the knowledge above stated*.' This participle testifies plainly that matter of

ἡ [t]ηὐχαρίστησαν, ἀλλ' [u]ἐματαιώθησαν ἐν τοῖς [v]διαλογισμοῖς αὐτῶν, καὶ [w]ἐσκοτίσθη ἡ [x]ἀσύνετος αὐτῶν καρδία. 22 [y]φάσκοντες εἶναι σοφοὶ [z]ἐμωράνθησαν 23 καὶ [a]ἤλλαξαν τὴν δόξαν τοῦ [b]ἀφθάρτου θεοῦ [c]ἐν [d]ὁμοιώματι [e]εἰκόνος [f]φθαρτοῦ ἀνθρώπου καὶ [g]πετεινῶν καὶ [h]τετραπόδων καὶ [i]ἑρπετῶν. 24 [k]διὸ [[k]καὶ] [l]παρέδωκεν αὐτοὺς ὁ θεὸς ἐν

t 1 Cor. xi. 24 reff.
u here only. 1 Kings xiii. 13. Jer. ii. 5 (-ότης, ch. viii. 20.)
v = 1 Cor. iii. 20 (from Ps. xciii. 11). James ii. 4.
w = ch. xi. 10, from Ps. lxviii. 23
(Matt. xxiv. 29 ‖ Mk. Luke xxiii. 45. Rev. viii. 12) only.
19 (from Deut. xxxii. 21) only.
x Matt. xv. 16 ‖ Mk. ver. 31. ch. x. 19 (from Deut. xxxii. 21) only. y Acts xxiv. 9. xxv. 19 only. Gen. xxvi. 20. 2 Macc. xiv. 27, 32 only. z = 1 Cor. i. 20 (Matt. v. 13. Luke xiv. 34) only. Jer. x. 13. 2 Kings xxiv. 10.
a Psa. cv. 20. 1 Cor. xv. 51, 52 reff. b 1 Cor. ix. 25. xv. 52. 1 Tim. i. 17. 1 Pet. i. 4, 23. iii. 4 only †. Wisd. xii. 1. xviii. 4 only. (-σία, ch. ii. 7). c constr., Ps. l. e. d ch. v. 14. vi. 5. viii. 3. Phil. ii. 7. Rev. ix. 7 only. Deut. iv. 17, 18. e ch. viii. 29 reff.
f 1 Cor. ix. 25. xv. 53, 54. 1 Pet. i. 18, 23 only †. Wisd. ix. 15 al². 2 Macc. vii. 16 only. g Acts x. 12 reff. Deut. xiv. 19, 20. h Acts x. 12. xi. 6 only. Gen. xxxiv. 23. i Acts as above (h). James iii. 7 only. Gen. i. 24. k = [ch. iv. 23.] Phil. ii. 9. l = Acts vii. 42. constr., vv. 26, 28. ch. vi. 17. Eph. iv. 19. Isa. xxxiii. 23. Sir. iv. 19.

21. om η A. (ηυχαριστησαν, so ACDℵ c d k l m n 17 Clem$_1$ Orig$_2$ Eus$_1$ [Meth$_1$] Thdrt Thl.) αλλα B. καρδια bef αυτων D^{1}G vulg [Orig-int$_2$ Aug].
23. ηλλαξαντο K c g h k Orig$_1$[and mss$_2$] Eus$_1$.
24. om και ABCℵ 17 vulg [spec Syr copt arm] Orig$_1$[and int$_2$] Did$_1$ Damasc Aug Ambrst Pelag: ins DGKL[P] rel syr Ath$_1$ Chr Thdrt. om ο θεος C^1(appy) Did$_1$

fact, and not of *possibility*, has been the subject of the foregoing verses. From this point, we take up what they MIGHT HAVE DONE, *but* DID NOT. **οὐχ ὡς θεὸν ἐδόξ.**] **They did not give Him glory** (δοξάζω here principally of recognition by worship) AS GOD, i. e. as the great Creator of all, distinct from and infinitely superior to all His works. Bengel well divides **ἐδόξασαν** and **ηὐχαρίστησαν**—"*Gratias agere* debemus ob beneficia: *glorificare* ob ipsas virtutes divinas." They *did neither*: in their *religion*, they deposed God from His place as Creator,—in their *lives*, they were ungrateful by the abuse of His gifts. **ἐματαιώθησαν**] הֶבֶל, *vanus fuit*, is used of worshipping idols, 2 Kings xvii. 15; Jer. ii. 5, and וָרִיק, *vanitas*, of an idol, Deut. xxxii. 21; 1 Kings xvi. 26 al.: and hence probably the word ματαιόω was here chosen. **διαλογισμοῖς**] **their thoughts**: but generally in N. T. in a *bad* sense: **they became vain** (idle, foolish) **in their speculations.** **ἐσκοτίσθη ἡ ἀσύν. αὐτ. καρδ.**] *ἀσύνετος* is not the *result of ἐσκοτ.*,—'*became darkened so as to lose its understanding*,'—but the converse, —**their heart** (*καρδία* of the whole inner man,—the seat of knowledge and feeling) **being foolish** (unintelligent, not retaining God in its knowledge) **became dark** (lost the little light it had, and wandered blindly in the mazes of folly). **22. φάσκοντες εἶν. σοφ.**] Not, '*because they professed themselves wise*,' but **while they professed themselves wise—professing themselves to be wise.** The words relate perhaps not so much to the schools of philosophy, as to the assumption of wisdom by the Greeks in general, see 1 Cor. i. 22, of which assumption their philosophers were indeed eminent, but not the only examples.

23. ἤλλαξαν κ.τ.λ.] quoted from ref. Ps., only **τὴν δόξαν αὐτῶν**, '*their* glory,' of the Psalm, is changed to '*God*' glory,'—viz. His Power and Majesty visible in the Creation. **ἐν** represents the conditional element in which the change subsisted. **ἀφθάρτου** and **φθαρτοῦ** shew by contrast the folly of such a substitution: He who made and upholds all things must be *incorruptible*, and *no corruptible thing can express His likeness*.

ὁμοιώματι εἰκόνος] **the similitude of the form**—*εἰκόνος* generalizes it to mean *the human form*, it not being any one particular man, but the *form of man* (examples being abundant) to which they degraded God,—and so of the other creatures. Deities of the *human* form prevailed in Greece—those of the *bestial* in Egypt. Both methods of worship were practised in Rome. **24—32.**] *Immorality, and indeed bestiality, were the sequel of idolatry.* **24.**] The **καί** after **διό** may import, *As they advanced in departure from God, so God also on His part gave them up, &c.*;—*His* dealings with *them* had a progression likewise.

παρέδωκεν] not merely permissive, but judicial: **God delivered them over.** As sin begets sin, and darkness of mind deeper darkness, grace gives place to judgment, and the divine wrath hardens men, and hurries them on to more fearful degrees of depravity. **ἐν ταῖς ἐπιθ.**] **in the lusts**—not *by* nor *through* the lusts (as Erasmus and E. V.);—the lusts of the heart were the *field of action*, the department of their being, *in which* this dis-

ταῖς [mn] ἐπιθυμίαις τῶν [n] καρδιῶν αὐτῶν εἰς [o] ἀκαθαρσίαν [p] τοῦ [q] ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς, 25 [r] οἵτινες [s] μετήλλαξαν τὴν [t] ἀλήθειαν τοῦ θεοῦ [u] ἐν τῷ [v] ψεύδει καὶ [w] ἐσεβάσθησαν καὶ [x] ἐλάτρευσαν τῇ [y] κτίσει [z] παρὰ τὸν [a] κτίσαντα, ὅς ἐστιν [b] εὐλογητὸς [bc] εἰς τοὺς αἰῶνας, ἀμήν. 26 διὰ τοῦτο [d] παρέδωκεν αὐτοὺς ὁ θεὸς εἰς [e] πάθη [f] ἀτιμίας· αἵ τε γὰρ [g] θήλειαι αὐτῶν [r] μετήλλαξαν τὴν [h] φυσικὴν [i] χρῆσιν [k] εἰς τὴν [l] παρὰ [m] φύσιν, 27 [n] ὁμοίως [n] τε [n] καὶ οἱ [o] ἄρσενες [p] ἀφέντες τὴν [h] φυσικὴν [i] χρῆσιν τῆς [g] θηλείας

ABCDG KL[P]ℵ a b c d f g h k l m n o 17 [47]

m = 1 Thess. iv. 5. 2 Pet. ii. 18. Xen. Cyr. i. 6. 34.
n Sir. v. 2 ℵ[corr2] F Ald. (om. AC ℵ[1]).
o Paul (ch. vi. 19. 2 Cor. xii. 21. Eph. iv. 19 al[5]) only, exc. Matt. xxiii. 27. Prov. vi. 16.
p = 1 Cor. x. 13 reff.
q Acts v. 41 reff.
r = Acts v. 41 reff.
s here bis only. Esth ii. 20 B ℵ &c. (not A). Esdr. i. 31 (29) al. 14 al. fr.
t = here only. see 1 Thess. i. 9.
u = Eph. iv. 21 al. fr.
v = 2 Thess ii. 11. 1 John ii. 21. Isa. xliv. 20.
w here only †.
x ver. 9.
y = ch. viii. 39 reff. al. Deut. iv. 32.
z = ch xiv. 5 reff. b ch. ix. 5 reff.
a Mark xiii. 19. Eph iii. 9. Col. iii. 10. 1 Tim. iv. 3 c ch. xi. 36. Heb. xiii. 8.
d ver. 24.
e Col. iii 5. 1 Thess. iv. 5 only †. Job xvi. 4 Symm. = Xen. Mem. iii. 10. 8.
f ch. ix. 21. 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. xi. 21. 2 Tim ii. 20 only. P. Jer. xx. 11.
g fem., here bis only. Lev. xxvii. 4. neut., Matt. xix. 4 | Mk. Gal. iii. 28 only. Gen. i. 27. vii. 2.
h here bis. 2 Pet. ii. 12 only †. (-σις, Jude 10.)
i here bis only. 1 Kings i. 28. Wisd. xv. 7, 15. Sir. xviii. 6 only. Thuc. vii. 5.
k = James iv. 9. Rev. xi. 6.
l = Acts xviii. 13. ch. iv. 18. xi. 24. Gal. i. 8, 9 al.
m ch. ii. 14, 27. xi. 21, 24 (3ce). 1 Cor. xi. 14. Gal. ii. 15. iv. 8. Eph. ii. 3. James iii. 7 bis. 2 Pet. i. 4 only †. Wisd. vii. 20 only.
n here only. see 1 Cor. vii. 3, 4.
o here 3ce. Matt. xix. 4 | Mk. Luke ii. 23. Gal. iii. 28. Rev. xii. 5, 13 only. Jer. xx. 15.
p = Matt. xxiii. 23. Rev. ii. 4. Judg. ix. 9, &c. A Ald. compl. propr., Matt. iv. 11, 22.

Ath-mss$_1$. [om εις ακαθαρσιαν A^1(insd eadem manu, appy).] rec εαυτοις, with D^{3}EGKL[P] 17 rel [Orig$_1$] Chr$_2$ Thdrt Damasc Thl Œc: txt ABCD^{1}ℵ.

[25. εσεβαστησαν P. την κτισιν P.]

26. for χρησιν, κτισιν D^1: sensum D-lat. aft παρα φυσιν, add χρησιν D^{1}G vulg arm [Ambrst] Jer.

27. for τε, δε AD^{1}G[P] d l 17 [47] vulg syr Clem$_1$ [Eus$_1$] Ath$_2$ Chr$_2$ Thdrt Damasc Thl [Orig-int$_1$] Aug Ambrst: om C a^1 b h o copt Orig$_1$[and int$_1$] Jer$_2$: txt BD^{3}KLℵ Syr æth [Ephr$_1$] Œc. om οι L k [Euthal-ms]. [Steph] (1st) αρσενες, with ACD^3[K, e sil] L[P]ℵ rel Ath$_2$ Chr Thdrt [Ephr$_1$ Damasc] Thl: txt BD^{1}G (o?)

honour took place. **ἀκαθαρσίαν**] more than mere profligacy in the satisfaction of natural lust (as Olsh.); for the Apostle uses cognate words ἀτιμάζεσθαι and ἀτιμία here and in ver. 26:—bestiality; impurity in the *physical*, not only in the social and religious sense. **τοῦ ἀτιμάζεσθαι**] the genitive may imply either (1) the *purpose* of God's delivering them over to impurity, '*that their bodies should be dishonoured*,' or (2) the result of that delivering over, '*so that their bodies were dishonoured*,' or (3) the nature of the ἀκαθαρσία, as πάθη ἀτιμίας below,—'*impurity, which consisted in their bodies being dishonoured*.' The second of these seems most accordant with the usage of the Apostle and with the argument. ἀτιμάζεσθαι is most likely *passive* (Beza, al. De Wette), as the middle of ἀτιμάζω is not found in use. And this is confirmed by the old and probably genuine reading αὐτοῖς, which has been altered to ἑαυτοῖς from imagining that '*they*' was the subject to ἀτιμάζεσθαι. **so that their bodies were dishonoured among them.** 25.] This verse casts light on the τὴν ἀλήθ. ἐν ἀδικίᾳ κατεχόντων of ver. 18. The *truth of God* (the true notion of Him as the Creator) which they professed, they changed into (see on ἐν, ver. 23) *a lie* (ψεῦδος = שֶׁקֶר, used of idols, Jer. xvi. 19), thus counteracting its legitimate agency and depriving it of all power for good. **σεβάζομαι**, of the honour of *respect* and *observance* and *reverence*,—**λατρεύω**, of *formal worship with sacrifice and offering*. Both verbs belong to τῇ κτίσει; though σεβάζομαι would require an accusative, λατρεύω, the nearest, takes the government. **τῇ κτ.**] the *thing made*, the creature—a general term for all objects of idolatrous worship. **παρά**, beyond—which would amount to the exclusion of the Creator.

The doxology expresses the horror of the Apostle at this dishonour, and puts their sin in a more striking light. But we need not supply εἰ καὶ οὗτοι ὕβρισαν, as Chrys. **εὐλογητός** is **Blessed**, κατ' ἐξοχήν: the LXX put for it the perf. part., Ps. cxvii. 24. The adjective is usually of *God:* the participle, of man. **26.**] **πάθη ἀτιμ.**,—see above, ver. 24,—stronger than ἄτιμα πάθη, as setting forth the *status*, ἀτιμία, to which the πάθη belonged. Contrast 1 Thess. iv. 4, τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν τιμῇ. **χρῆσιν**] *usum venereum*; see examples in Wetstein. This abuse is spoken of first, as being the most revolting to nature. "In peccatis arguendis sæpe scapha debet scapha dici. Pu-

[q] ἐξεκαύθησαν ἐν τῇ [r] ὀρέξει αὐτῶν εἰς ἀλλήλους, [o] ἄρσενες [s] ἐν [o] ἄρσεσιν τὴν [t] ἀσχημοσύνην [u] κατεργαζόμενοι καὶ τὴν [v] ἀντιμισθίαν ἣν ἔδει τῆς [w] πλάνης αὐτῶν ἐν ἑαυτοῖς [x] ἀπολαμβάνοντες. 28 καὶ καθὼς οὐκ [y] ἐδοκίμασαν τὸν θεὸν [z] ἔχειν ἐν [a] ἐπιγνώσει, [b] παρέδωκεν αὐτοὺς ὁ θεὸς [b] εἰς [c] ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ [d] καθήκοντα, 29 [e] πεπληρωμένους [f] πάσῃ [g] ἀδικίᾳ, hik πονηρίᾳ, [l] πλεονεξίᾳ, km κακίᾳ,

q here only. Deut. xxix. 20. Diod. Sic. xiv. 108. Polyb. ix. 10. 10.
r here only +. Sir. xxiii. 6 al.
s = 1 Tim. i. 16.
t = here (Rev. xvi. 15) only. (Exod. xx. 26.) Jos. Antt. xvi. 7. 6.
(-μων, 1 Cor. xii. 23. -μονεῖν, 1 Cor. vii. 36.)
u = ch. ii. 9 reff.
v 2 Cor. vi. 13 only †.
w = James v. 20. 2 Pet. ii. 18. Jude 11. Ezek. xxxiii. 10.
x Luke vi. 34. xxiii. 41 al. Num. xxxiv. 14. 2 Macc iv. 46. vi. 21. viii. 6 only.
y = here only ‡. Jos. Antt. ii. 7. 4. see ch. xiv. 22 reff. 1 Cor. iii. 13 reff.
z = 1 Tim. iii. 4. so ἔχειν ἐν αἰτίαις or δι' αἰτίας. Thuc. ii. 13. see Vigor, p. 249.
a ch. iii. 20 reff. Hos. iv. 1.
b ver. 24.
c 1 Cor. ix. 27. 2 Cor. xiii. 5, 6, 7. 2 Tim. iii. 8. Tit. i. 16. Heb. vi. 8 only. P.H. Prov. xxv. 4. Isa. i. 22 only.
d Acts xxii. 22 only. Deut. xxi. 17. 2 Macc. vi. 4.
e constr., Luke ii. 40. 2 Cor. vii. 4 only. 2 Macc. vii. 21.
f = Acts xx. 19 reff.
g Luke xiii. 27. Acts i. 18. Ps. xxvii. 3.
h Acts iii. 26 reff.
i Mark vii. 22.
k 1 Cor. v. 8.
l Eph. iv. 19. 2 Pet. ii. 3 al. Ezek. xxii. 27.
m = 1 Cor. xiv. 20 reff.

Athen$_1$ Orig$_1$ Eus$_4$ Œc. *αρρενες* (2nd) ACℵ^1 b^1 17 Clem Orig$_1$ Ath$_5$ [Ephr] Chr Thdrt: txt BDGL[KP] ℵ-corr^1 [Eus$_2$ Damasc] Thl Œc. *εν αρρεσι* Aℵ^1 5. 17 Clem Orig Ath$_1$ Thdrt: txt BCDGL[KP] ℵ-corr^1 [Eus$_2$ Ephr$_1$ Damasc] Ath$_1$ Chr Thl Œc. for *εαυτ., αυτοις* BK 35.

28. om *ο θεος* A ℵ^1(ins corr^1) 2 Nyss Damasc Hil-ms$_1$ Vict-tun: Chr$_1$ has it bef *αυτους*.

29. rec aft *αδικια* ins *πορνεια*, with L rel syrr [arm Bas$_1$ Nyss$_1$ (Ephr$_1$) Euthal-ms] Thdrt Thl Œc Ennod, and D^{1}EG vulg Lucif Ruf Ambrst aft *κακια*. omg *πονηρια*: [P ins *και πορν.* (omg *πονηρ.*), and m *ακαθαρσια πορν.*:] om ABCKℵ 17 copt æth Ephr$_1$ Bas$_1$[and mss$_1$] Chr$_1$ Isid Max Gennad Damasc [Orig-int$_1$] Aug. *κακια* bef *πλεονεξ.* Aℵ [Syr] Ephr$_1$ [Orig-int$_4$] Aug: *κακ. πορ. πλ.* C 17 copt æth Damasc: *κακ. πορνεια πλεον.* D^1(aft *πορν.* ins *πονηρ.* D^2 [d) G [(d)] 2. 46. 71. 92: txt B(K[P] omg *πονηρ.*) L rel syr Bas$_2$ [Nyss$_1$] Chr Thdrt Thl Œc.

dorem præposterum ii fere postulant qui pudicitia carent . . . Gravitas et ardor stili judicialis, proprietate verborum non violat verecundiam." Bengel. 27.] *την ἀσχημ.* perhaps, as De W., '*the* (well-known, too frequent) *indecency*,'—'cui ipsa corporis . . . conformatio reclamat,' Bengel: but more probably the article is only generic, as in 2 Pet. i. 5–8 repeatedly. *την ἀντιμισθίαν*] The Apostle treats this *ἀτιμία* into which they fell, as a *consequence of*, a *retribution for*, their departure from God into idolatry,—with which *in fact* it was closely connected. *This shame*, and not its *consequences*, which are not *here* treated of, is the *ἀντιμισθία* of their *πλάνη*, their aberration from the knowledge of God, which they received. This is further shewn by *ἣν ἔδει* in the past tense. *εἰ γὰρ καὶ μὴ γέννα ἦν, μηδὲ κόλασις ἠπειλητο, τοῦτο πάσης κολάσεως χεῖρον ἦν. εἰ δὲ ἥδονται, τὴν προσθήκην μοι λέγεις τῆς τιμωρίας.* Chrys. Hom. v. p. 457. *ἐν ἑαυτοῖς*, in their own persons, viz. by their degradation even below the beasts.

28.] The play on *δοκιμάζω* and *ἀδόκιμος* can hardly be expressed in any other language. 'Non probaverunt' and 'reprobum' of the Vulgate does not give it. **Because they reprobated the knowledge of God, God gave them over to a reprobate mind**, is indeed a very inadequate, but as far as the *form* of the two words is concerned, an *accurate* representation of it. (Mr. Conybeare gives it,—"As they thought fit to cast out the acknowledgment of God, God gave them over to an outcast mind.") For *ἀδόκιμος* is not 'judicii expers' (as Beza, Tholuck, &c.), but **reprobate**, *rejected by God*. God withdrew from them His preventing grace and left them to the evil which they had chosen. The *active* sense of *ἀδόκιμος*, besides being altogether unexampled, would, in the depth of its meaning, be inconsistent with the assertion of the passage. God did *not* give them up to a mind which had *lost the faculty of discerning*, but to a mind judicially abandoned to that depravity which, being well able to exercise the *δοκιμασία* required, not only does not do so, but in the headlong current of its abandonment to evil, sympathizes with and encourages (ver. 32) its practice in others. It is the '*video meliora proboque*,' which makes the '*deteriora sequor*' so peculiarly criminal.

οὐκ ἐδοκίμασαν ἔχειν is not = *ἐδοκίμ. οὐκ ἔχειν* (as Dr. Burton): the latter would express more a *deliberate act of the judgment* ending in rejection of God, whereas the text charges them with *not having exercised* that judgment which would, if exercised, have led to the retention of God in their knowledge. *ἔχειν ἐν ἐπιγν.*

n = Matt. xxiii. 26. ch. xv. 14. James iii. 8, 17 al. Ezek. xxxvii. 1. Nah. i. 10 only.
o [Gal. v. 20, 21.]
p Phil. i. 15. 1 Tim. vi. 4. iii. 3. James iv. 5. 1 Pet. ii. 1 only. Wisd. vi. 23 (26).
q as above (op). Matt. xxvii. 18 ‖ Mk. Tit.
r 1 Cor. i. 11 reff.
s here only †. 3 Macc. iii. 22. vii. 3. κακοφθεια, τὸ ἀντὶ τοῦ χεῖρον ὑπολαμβάνειν ἅπαντα, Aristot. Rhet. ii. 13.
t here only †. (-ίζειν, Ps. xl. 7. -ισμός, 2 Cor. xii. 20.)
u here only †. (-λία, 2 Cor. xii. 20. -λεῖν, James iv. 11.)
v here only †.
w 1 Tim. i. 13 only.
x 2 Tim. iii. 2.
y as above (x). Luke i. 51. James iv. 6. 1 Pet. v. 5
z here only †. (-νία, Mark vii. 22.)
a here only †.
s as above (x) only. Job xxviii. 9. Prov. xxi. 24. Hab. ii. 5 only.

n μεστοὺς opqr φθόνου, o φόνου, opr ἔριδος, δόλου, s κακοηθείας, ABCDG KL[P]ℵ* a b c d f g h k l m n o 17 [47]
t ψιθυριστάς, 30 u καταλάλους, v θεοστυγεῖς, w ὑβριστάς,
xy ὑπερηφάνους, xz ἀλαζόνας, a ἐφευρετὰς κακῶν, x γονεῦσιν

φονων G D¹-lat [tol] Lucif$_1$: [φον. bef φθ. 17 :] εριδος bef φονου A. om δολου A.
30. κακολαλους D. (vv. 27—30 are in a difft hand from the rest of D.)

So Job xxi. 14,—"they say to God, Depart from us: for we desire not the knowledge of thy ways," and xxii. 15—17.

29—31.] πεπληρωμένους belongs to the subject of ποιεῖν, understood. The reading πορνείᾳ appears to have arisen out of πονηρίᾳ, and is placed by some MSS. after that word, by some after κακίᾳ, omitting πον. The Apostle can hardly have written it here, treating as he does all these immoralities of the heart and conscience as *results* of, and *flowing from*, the licentious practices of idolatry above specified. Accurate distinctions of ethical meaning can hardly be found for all these words. Without requiring such, or insisting on each excluding the rest, I have collected the most interesting notices respecting them. Umbreit has illustrated their LXX usage and Hebrew equivalents.

ἀδικίᾳ] Perhaps a general term, comprehending all that follow: such would be according to the usage of the Epistle: but perhaps to be confined to the stricter import of **injustice**; of which on the part of the Romans, Wetst. gives abundant testimonies. πονηρίᾳ] Ammonius interprets τὸ πονηρόν, τὸ δραστικὸν κακοῦ,—used therefore more of the tempter and seducer to evil. πλεονεξίᾳ] **covetousness** (not as 1 Thess. iv. 6, see there), of which the whole provincial government and civil life of the Romans at the time was full. 'Quando | major avaritiæ patuit sinus?' exclaims Juvenal, soon after this. Sat. i. 87. κακίᾳ] more the *passive side of evil*—the capability of and proclivity to evil,—the opposite to ἀρετή:—so Arist. Eth. Nic. ii. 3. 6, ὑπόκειται ἄρα ἡ ἀρετὴ εἶναι . . . . τῶν βελτίστων πρακτική· ἡ δὲ κακία, τοὐναντίον. φθόνου and φόνου are probably put together from similarity of sound. So Eurip. Troad. 770 ff., ὦ Τυνδάρειον ἔρνος, οὔποτ' εἶ Διὸς | πολλῶν δὲ πατέρων φημί σ' ἐκπεφυκέναι, | Ἀλάστορος μὲν πρῶτον, εἶτα δὲ φθόνου, | φόνου τε, θανάτου θ', ὅσα τε γῆ τρέφει κακά. κακοηθείας] see reff. ψιθυρ. **secret maligners**,—καταλ. **open slanderers**. The distinction attempted to be set up by Suidas and others, between θεομισής, ὑπὸ θεοῦ μισούμενος, and θεομίσης, ὁ μισῶν τὸν θεόν, has been applied to θεοστυγεῖς also, which has therefore been written θεοστύγεις. But the distinction is untenable; all compound adjectives in ης being oxyton.

θεοστυγής is never found in an active sense, '*hater of God*,' but always in a passive, **hated by God** (cf. Eur. Troad. 1205, ἡ θεοστυγὴς Ἑλένη: Cycl. 395, τῷ θεοστυγεῖ ξέδου μαγείρῳ: ib. 598: so θεοφιλής, Demosth. 1486 ult.: εὐτυχεστάτην πασῶν πόλεων τὴν ὑμετέραν νομίζω καὶ θεοφιλεστάτην: and Æsch. Eum. 831); and such is apparently the sense here. The order of crimes enumerated would be broken, and one of a totally different kind inserted between καταλάλους and ὑβριστάς, if θεοστ. is to signify '*haters of God*.' But on the other supposition,—if any crime was known more than another as '*hated by the gods*,' it was that of '*delatores*,' abandoned persons who circumvented and ruined others by a system of malignant espionage and false information. And the crime was one which the readers of this part of Roman history know to have been the pest of the state; see Tacitus, Ann. vi. 7, where he calls the delatores 'Principi quidem grati, et *Deo exosi*.' So also Philo, ap. Damascen. (quoted by Wetst.) διάβολοι καὶ θείας ἀποπέμποτοι χάριτος, οἱ τὴν αὐτὴν ἐκείνῳ διαβολικὴν νοσοῦντες κακοτεχνίαν, θεοστυγεῖς τε καὶ θεομισεῖς πάντη. It does not follow that the *delatores only* are intended, but the expression may be used to include all those abandoned persons who were known as *Diis exosi*, who were employed in pursuits hateful and injurious to their kind. So Wetst., Meyer, Rückert, Fritzsche, De Wette:—the majority of Commentators incline to the *active* sense,—so Theodoret, Œc., Erasm., Luther, Calv., Beza, Estius, Grot., Tholuck, Reiche, &c. ὑβριστάς] opposed by Xenoph. Mem. i. and Apol. Socr. to σώφρων, 'a discreet and modest man:' but here perhaps, as said by Paul of himself, ref. 1 Tim., 'qui contumeliâ afficit,'

[xb] ἀπειθεῖς, 31 [c] ἀσυνέτους, [d] ἀσυνθέτους, [e] ἀστόργους, [f] ἀνελεήμονας, 32 [g] οἵτινες τὸ [bi] δικαίωμα τοῦ θεοῦ [hk] ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες [mn] ἄξιοι [n] θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ [o] συνευδοκοῦσιν τοῖς πράσσουσιν.

II. [1] Διὸ [p] ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ [q] κρί-

b Luke i. 17. Acts xxvi. 19. 2 Tim. iii. 3. Tit. i. 6. iii. 3 only. L.P. Deut. xxi. 18. (-θειν,-θετα, ch. xi. 30.)
c ver. 31 reff.
d here only. Jer. iii. 6, 10, 11 only. Demosth. p. 263. 6.
e 2 Tim. iii. 3 only †. Æschin. p. 47, 29.
f here only. Prov. v. 9. xi. 17.
g = Acts x. 41 reff.
h Job xxxiv. 27. xiii. 12 reff. xxiii. 29 reff.
i = Luke i. 6. ch. ii. 26. viii. 4. Heb. ix. 1, 10. Exod. xv. 26.
k = 1 Cor. xiii. 12 reff.
m = of persons, ch. xiii. 46. Matt. x. 10 al. Deut. xxv. 2.
n Acts xxiii. 29 reff.
o 1 Cor. vii. 12, 13 reff.
p ch. i. 20 only †.
q = ch. xiv. 3, 4 reff.

31. rec aft *αστοργους* ins *ασπονδους* (*gloss in marg to explain ασυνθετους*), with CD[3]KL[P]$\aleph^3$ rel vulg syr [arm Nyss$_1$] Chr$_1$(omg *ασυνετους*) Thdrt; pref, 17. 76 Thl; bef *ασυνθετους* D[3]: om ABD[1]G$\aleph^1$ fuld[1] [Syr] copt Ephr$_2$ Damasc [Orig-int$_1$] Lucif$_1$.

32. *επιγνοντες* L 17 [Ephr$_1$(txt$_1$)]: *επιγινωσκοντες* B 80: *γνοντες* Thl: *ειδοτες* 116 Chr: add *ουκ ενοησαν* D Bas: *ουκ εγνωσαν* G 8-pe: *ου συνηκαν* 15: *non intellexerunt*, or the like, latt [Orig-int$_1$ Cypr$_1$ Lucif$_1$ Ambrst]. *ου μονον γαρ* (*see above*) D[1]: *ου μ. δε* 46 Bas [Euthal-ms]: *και[αι]* *ου μ.* vulg[-clem] Ambrst. *ποιουντες* and *συνευδοκουντες* B: *ου μον. οι ποιουντες αυτα αλ. και οι συνευδοκουντες* some mentd by Isid vulg(not am[1]) D[2]-lat G-lat [(syrr)] arm (Clem-rom$_1$) Ephr$_2$ [Orig-int$_1$ Cypr$_1$ Lucif$_1$].

'an insulting person.' *ὑπερηφάνους*] *ἐστὶ δὲ ὑπερηφανία καταφρόνησίς τις πλὴν αὐτοῦ τῶν ἄλλων*, Theophr. Char. 34. It may be observed that Aristotle, Rhet. ii. 16, mentions *ὑβρισταὶ* and *ὑπερήφανοι* as examples of *τῷ πλούτῳ ἃ ἕπεται ἤθη*. *ἀλαζόνας*] see reff. *δοκεῖ δὲ καὶ ἀλαζὼν εἶναι ὁ θρασὺς καὶ προπετητικὸς ἀνδρείας*, Aristot. Eth. Nic. iii. 10. *δοκεῖ δὴ ὁ μὲν ἀλαζὼν προποιητικὸς τῶν ἐνδόξων εἶναι, καὶ μὴ ὑπαρχόντων, καὶ μειζόνων ἢ ὑπάρχει . . . . (ἕνεκα δόξης καὶ τιμῆς) . . . . καὶ γὰρ ἡ ὑπερβολὴ καὶ ἡ λίαν ἔλλειψις ἀλαζονικόν*, Ibid. iv. 13. *ἐφευρ. κακ.*] 'Sejanus omnium facinorum repertor habebatur,' Tacit. Ann. iv. 11:—'scelerumque inventor Ulixes,' Virg. Æn. ii. 161: *στασιάρχαι, φιλοπράγμονες, κακῶν εὑρεταί, παραξεπόλιδες*, Philo in Flacc. § 4, vol. ii. p. 520:—*πάσης κακίας εὑρετής* (of Antiochus Epiph.), 2 Macc. vii. 31. *ἀσυνέτους*, destitute of (moral) understanding, see Col. i. 9, and reff. Here perhaps suggested by the similarity of sound to *ἀσυνθέτους*, without good faith, *οὐκ ἐμμένοντας ταῖς συνθήκαις*, Suid. and Hesych. In the same sense, *εὐσυνθετεῖν* and *ἀσυνθετεῖν* are opposed by Chrysippus and Plutarch (see Wetst.). *ἀστόργους*] *μὴ ἀγαπῶντάς τινα*, Hesych. And Athenæus, speaking of *οἱ καλούμενοι ὄρνιθες μελεαγρίδες*, —*ἐστὶ δὲ ἄστοργον πρὸς τὰ ἔκγονα τὸ ὄρνεον, καὶ ὀλιγωρεῖ τῶν νεωτέρων*, xiv. p. 655 c. "In hac urbe nemo liberos tollit, quia, quisquis suos hæredes habet, nec ad census nec ad spectacula admittitur." Petronius, 116. (Wetst.) 32.] The Apostle advances to the *highest grade of moral abandonment*,—the knowledge of God's sentence against such crimes, united with the contented practice of them, and encouragement of them in others. *τὸ δικαίωμα τ. θ.*] the sentence of God, unmistakeably pronounced in the conscience. *ὅτι κ.τ.λ.*] viz. that they who do such things are worthy of death; this *is* the sentence, and must not be enclosed in a parenthesis, as in Wetstein, Griesbach, and Scholz. *θανάτου*, *what sort of death?* Probably a general term for the *fatal* consequence of sin; that such courses *lead to ruin*. The word can hardly be pressed to its exact meaning: for many of the crimes mentioned could never be visited with judicial capital punishment in this world (as Grot.): nor could the heathen have any definite idea of eternal, spiritual death, as the penalty attached to sin (Calov.),—nor again, any idea of the *connexion* between sin and natural death. "Life and Death," remarks Umbreit, "are ever set over against one another in the O. T. as well as in the N. T., the one as including all good that can befall us, the other, all evil." p. 246. The description here given by the Apostle of the moral state of the heathen world should by all means be compared with that in Thucyd. iii. 82—84, of the moral state of Greece in the Peloponnesian war: and a passage in Wisd. xiv. 22—31, the opening of which is remarkably similar to our text: *εἴτ' οὐκ ἤρκεσε τὸ πλανᾶσθαι περὶ τὴν τοῦ θεοῦ γνῶσιν, ἀλλὰ . . . .*, ver. 22, and again ver. 27, *ἡ γὰρ τῶν ἀνωνύμων εἰδώλων θρησκεία πάντὸς ἀρχὴ κακοῦ καὶ αἰτία καὶ πέρας ἐστίν*.

II. 1—29.] *Secondly*, THE SAME, *that all are guilty before God*, IS PROVED OF THE JEWS ALSO. And first, vv. 1—11, *no man* (the practice of the Jews being hinted at) *must condemn another, for all alike are*

νων· [r]ἐν ᾧ γὰρ [q]κρίνεις τὸν [s]ἕτερον, σεαυτὸν [t]κατα- ABCDG
κρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ [q]κρίνων. [2] οἴδαμεν δὲ KL[P]ℵ
ὅτι τὸ [u]κρῖμα τοῦ θεοῦ ἐστὶν [v]κατὰ [v]ἀλήθειαν [w]ἐπὶ τοὺς a b c d f
τὰ τοιαῦτα πράσσοντας. [3] [x]λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε g h k l
ὁ [q]κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, m n o 17
[x]ὅτι σὺ [y]ἐκφεύξῃ τὸ [u]κρῖμα τοῦ θεοῦ; [4] ἢ τοῦ [z]πλούτου [47]
τῆς [ab]χρηστότητος αὐτοῦ καὶ τῆς [cd]ἀνοχῆς καὶ τῆς
[ade]μακροθυμίας [f]καταφρονεῖς, [g]ἀγνοῶν [g]ὅτι τὸ [h]χρηστὸν
τοῦ θεοῦ εἰς μετάνοιάν σε [i]ἄγει, [5] κατὰ δὲ τὴν [k]σκλη- —σε ἀγει κα. C.

r ch. xiv. 22. 1 Pet. ii. 12.
s ch. xiii. 8. 1 Cor. iv. 6. vi. 1. x. 24. 29 al. Exod. xvi. 15.
t = Matt. xxvii. 3. [John viii. 10] ch. xiv. 23. Esth. ii. 1.
u = Mark xii. 40. Luke xx. 47. ch. iii. 8. xiii. 2 al. Jer. xxviii. [xl.] l'.
v here only.
w = Acts xiii. 11 reff.
x constr., (ch. xiv. 14) 2 Cor. x. 7, 11. Heb. xi. 19. 1 Macc. vi. 9.
y = Luke xxi. 36. 2 Cor. xi. 33. 1 Thess. v. 3 (Acts xvi. 27 reff. xix. 6) only. L.P.H. 2 Macc. vii. 35.
z = ch. ix. 23. xi. 33. Eph. i. 7, 18. ii. 7 al. (Paul.) τρυφὴς ὑπὸ πλούτου τῆς σοφίας, Plato, Euthyphr. p. 12 A. (= πλῆθος, LXX. Ps. lxviii. 16 al.)
a 2 Cor. vi. 6. Gal. v. 22.
b as above (a). ch. iii. 12. xi. 22 (2ce). Eph. ii. 7 al9. P. Ps. xxiv. 7. (-τεύεσθαι, 1 Cor. xiii. 4.)
c (=) ch. iii. 25 only †. (1 Macc. xii. 25 only. Jos. Antt. vi. 5. 1.)
d see Eph. iv. 2.
e (=) ch. iii. 25 only †. (1 Macc. xii. 25 only. Jos. Antt. vi. 5. 1.)
f Matt. xviii. 10. 1 Cor. xi. 22 al. Prov. xiii. 13.
g ch. i. 13 reff.
h 1 Cor. xv. 33 reff. Ps. xxxiii. 9. constr., ch. i. 19, 20.
i = ch. viii. 14. Gal. v. 18. 2 Tim. iii. 6. Polyb. i. 16. 13.
k here only. = Deut. ix. 27. see Matt. xix. 6.

ABDG
KL[P]ℵ
a b c d f
g h k l
m n o 17
[47]

CHAP. II. 1. ins κριματι bef κρινεις C[1] m 73. 80. 93. 179 syr-w-ast copt.
2. for δε, γαρ Cℵ m 17. 80. 122-79 vulg D-lat copt arm Chr[1] Pelag: txt AB D-gr GKL[P] rel Thdrt Damasc Thl Œc [Orig-int[1] Ambrst] Tert[1]: om 23 æth.
3. [for λογ. to πρασσοντας, νομιζεις συν ο ταυτα πρασσων P.] τουτο A.

guilty. 1.] The address passes gradually to the Jews. They were the people who *judged*—who pronounced all Gentiles to be born in sin and under condemnation:—doubtless there were also proud and censorious men among the Gentiles, to whom the rebuke might apply, but these are hardly in the Apostle's mind. This is evident by comparing τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων with vv. 21—23, where the same charge is implied in a direct address to the Jew. διό, on account of this δικαίωμα θεοῦ decreeing death against the doers of these things—FOR *thou doest them thyself.* Therefore thy setting thyself up as a judge, is unjustifiable. πᾶς ὁ κρίνων] The Jew is not yet named, but hinted at (see above): not in order to conciliate the Jews (Rückert), but on account of the as yet purposely general form of the argument. This verse is in fact the major of a syllogism, the minor of which follows, vv. 17—20, where the position here declared to be unjustifiable, is asserted to be assumed by *the Jew.*

ἐν ᾧ . . .] For wherein (not '*in that*'), as E. V.—i. e. '*in the matter in which.*'

2.] οἶδ. δέ, '*atqui scimus*'—now we know. κατὰ ἀλ.] according to truth, as E. V., De Wette:—not, '*truly*,' '*revera*' (as Raphel, &c.)—for οἴδαμεν, on which the emphasis is, implies certain knowledge. Nor does κατὰ ἀλ. belong to κρῖμα, '*judgment according to truth*' (as Olsh.),—but to ἐστὶν, is, (proceeds) according to justice (John viii. 16).

3.] Here he approximates nearer to the Jews. They considered that because they were the children of Abraham they should be saved, see Matt. iii. 7, 9. τοῦτο, viz. ὅτι σὺ ἐκφ., following. σύ has the emphasis on it, thou thyself,—'*thou above all others.*' 4.] ἤ, or (introducing a new error or objection, see ch. iii. 29; vi. 3; xi. 2), '*inasmuch as God spares thee day by day* (see Eccles. viii. 11), *dost thou set light by His long-suffering, ignorant that His intent in it is to lead thee to repentance?*' πλούτου,—a favourite word with the Apostle (see reff.),—the fulness, 'abundance.' χρηστ., as shewn by His ἀνοχή and μακροθ. (reff.) ἀγνοῶν, not knowing,—being blind to the truth, that . . . Grot., Thol., al. would render it '*not considering:*' but as De Wette remarks, it is a *wilful and guilty ignorance*, not merely an inconsiderateness, which is blamed in the question. ἄγει, is leading thee: this is its intent and legitimate course, which thy blindness will frustrate. 'Malo *deducit* quam *invitat*; quia illud plus quiddam significat. Neque tamen pro adigere accipio, sed pro manu ducere.' Calvin. 5.] I am inclined with Lachmann to regard the question as continued. If not, the responsive contrast to the question in ver. 4 would begin more emphatically than with κατὰ δὲ . . .; it would be σὺ δὲ κατὰ . . . . or θησαυρίζεις δὲ σεαυτῷ κατὰ . . . . . But the enquiry loses itself in the digressive clauses following, and no where comes pointedly to an end. I have therefore not placed a mark of interrogation at ἄγει or at θεοῦ, as Lachm. does,—

ῥότητά σου καὶ [l] ἀμετανόητον καρδίαν [m] θησαυρίζεις σεαυτῷ [n] ὀργὴν ἐν [o] ἡμέρᾳ [no] ὀργῆς καὶ [p] ἀποκαλύψεως [q] δικαιοκρισίας τοῦ θεοῦ, [6] ὃς [r] ἀποδώσει [r] ἑκάστῳ [r] κατὰ τὰ ἔργα αὐτοῦ, [7] τοῖς μὲν καθ' [s] ὑπομονὴν [t] ἔργου [t] ἀγαθοῦ [u] δόξαν καὶ

l here only †. m = Prov. i. 18. (Matt. vi. 19, 20 al.) n abs. Luke xxi. 23. ch. iii. 5. [v. 15 al. o Rev. vi. 17. Zeph. ii. 3.

p = 1 Cor. i. 7. 2 Thess. i. 7. al. q here only †. Hos. vi. 5 (for ומשפטי) Incert. [Quinta?] in Hexapl. (-κρίτης, 2 Macc. xii. 41.) r = Matt. xvi. 27. Rev. xxii. 12. Prov. xxiv. 12. s = Luke xxi. 19. ch. v. 3, 4. Heb. xii. 1 al. Ezra x. 2. see James i. 4. constr., 1 Thess. i. 3. 2 Thess. iii. 5. reff. sing., ch. xiii. 3. t Acts ix. 36 reff. sing., ch. xiii. 3. u = ch. v. 2. viii. 18. ix. 23 al.

5. for ἀποκαλύψεως, ἀνταποδόσεως A (æth[-rom]) Cæc-arel$_1$. ins καὶ bef δικαιοκρισίας $D^3KL[P]\aleph^2$ 17 rel syr (æth[-rom]) Orig$_2$ Eus$_2$ Ephr$_2$ Bas$_1$ Chr$_1$ [Cyr$_2$-p Euthalms] Thdrt$_{\text{supe}}$: της 3. 33-5. 108-21: om $ABD^1G\aleph^1$ vulg Syr copt goth [arm] Orig$_3$[and int$_{\text{supe}}$ Eus$_1$] Damasc Œc Iren-int$_1$ Cypr Lucif.

but have left the construction to explain itself. κατά] not, '*in proportion to*' (Meyer), but as E. V. after, '*in consonance with*,' '*secundum*,'—describing the state out of which the action springs: see ver. 7, καθ' ὑπομονήν. ἀμετανόητον] not admitting that μετάνοια to which God is leading thee. ἐν ἡμέρᾳ, not for, nor = εἰς ἡμέραν, nor should it be rendered '*against* the day,' as E. V. I need hardly remind any accurate scholar, that such an interpretation as 'ἐν for εἰς' is *no where* to be tolerated. It belongs to ὀργήν,—**wrath in the day of wrath**, 'wrath which shall come upon thee in that day,'—not to θησαυρίζεις, imagining which has led to the mistake. The ἡμέρα ὀργῆς is the *day of judgment*, viewed in its relation to *sinners*: see reff. ἀποκαλ. δικαιοκρ.] **the manifestation** (public enforcement, it having been before latent though determined) **of God's righteous judgment**. The reading ἀποκ. καὶ δικαιοκρ. would mean, '*the appearance* (reff.) *of God, and his righteous judgment*,'—not referring merely to *the detection of men's hearts*, as Origen, Theophyl., Rückert. But the reading is not strongly upheld, nor is it according to the mode of speaking in the argument—see ch. i. 17, 18.

6, 7.] This *retribution* must be carefully kept in its place in the argument. The Apostle is here speaking *generally*, of the general system of God in governing the world,—the judging according to each man's works—punishing the evil, and rewarding the righteous. No question *at present* arises, *how* this righteousness in God's sight *is to be obtained*—but the truth is only stated broadly at present, to be further specified by and by, when it is clearly shewn that by ἔργα νόμου no flesh can be justified before God. The neglect to observe this has occasioned two mistakes: (1) an idea that by this passage it is proved that not faith only, but works also in some measure, justify before God (so Toletus in Pool's Syn.), and (2) an idea (Tholuck 1st edn. and Köllner) that by ἔργου ἀγαθοῦ here is *meant* faith in Christ. However true it be, so much is certainly not *meant* here, but merely the fact, that *every where, and in all, God punishes evil, and rewards good*. 7, 8. τοῖς μὲν καθ' ὑπ. . . . . ὀργὴ κ. θυμός] To those who by endurance in good works seek for glory and honour and immortality (will He render) eternal life: but to those who are (men) of self-seeking, and disobey the truth, but obey iniquity (shall accrue) anger and wrath, &c. The verb ἀποδώσει, ver. 6, should have two accusatives, representing the two sides of the final retribution,—ζωὴν αἰών. and ὀργήν, &c. But the second of these is changed to a nominative and connected with ἔσται understood, and made the first member of the following sentence, δόξα δὲ κ τ.λ. being opposed to it. Thus also two datives belong to ἀποδώσει, viz. τοῖς . . . . ζητοῦσιν,—and τοῖς . . . ἀδικίᾳ. To ζητοῦσιν belong δόξ. κ. τιμ. κ. ἀφθ. as its accusatives, and καθ' ὑπομ. ἔργ. ἀγ. as its adverb. This, as De Wette remarks, is the only admissible construction: in opposition to (α) Œcum. and Beza, who divide ἔργ. ἀγ. from καθ' ὑπομ. (*iis quidem qui secundum patientem expectationem quærunt boni operis gloriam*),—(β) Bengel, Knapp, Fritzsche, Olsh., and Krehl, who take τοῖς . . . . ἀγαθοῦ as meaning '*those who endure in good works*' (as Œc. does τοῖς καθ' ὑπομ. *those who endure*, absol.), and δόξαν . . . . ζητοῦσιν, as in apposition with it,—(γ) Photius (in Œcum.), Luther, and Estius, who take it, τοῖς . . . . . ζητοῦσιν ζωὴν αἰών.,—δόξαν κ.τ.λ.,—(δ) Reiche, who takes τοῖς μέν,—'*to the one*,'—alone, and makes καθ' ὑπομ. parallel to κατὰ τὰ ἔργα, representing the *rule of judgment*, taking the rest as (γ). ἔργου, sing. of *moral habitude* in the whole, the *general course of life and action* (see reff.). δόξαν, *absolute* imparted *glory* like His own, see Matt. xiii. 43; John xvii. 22:—τιμήν, *recognition, relative precedence*, see Matt.

ABDG KL[P]ℵ a b c d f g h k l m n o 17 [47]

v = 1 Cor. xv. 42, &c. 2 Tim. i. 10 (Eph. vi. 24) only †. (Wisd. ii. 23. vi. 18, 19 only.)
w = Matt. vi. 33. Col. iii. 1 al. Pa. xxxiii. 14.
x = John xviii. 37. ch. iii. 26. iv. 13, 14. Gal. iii. 7 al. iii. 14, 16 only †. v. 36 reff. xv. 1. Ezek. v. 15. above (l). 2 Cor. xii. 10 only. (-ρεῖσθαι, 2 Cor. iv. 8.) ii. 43 reff. Luke ix. 56 v. r. Num. xix. 11, 13. iv. 3. Ps. lxvii. 31 (32) ℵ[2a] Ald. compl. 19. 1 Cor. xiii. 6. 3 John 11 only. Deut. xxx. 15.
y 2 Cor. xii. 20. Gal. v. 20. Phil. i. 17. ii. 3. James iii. 14, 16 only †.
z = ch. x. 21. Deut. xxi. 20.
a = 1 John i. 6 al.
b = Acts v. 36 reff.
c ch. i. 18 al.
d ver. 6.
e Eph. iv. 21.
f Ps. lxxvii. 49.
g = Rev. i ch. viii. 38. 2 Cor. vi. 4. Isa. viii. 22. xxx. 6.
h = 2 Thess. i. 6.
j as
k = Acts xiii. 11 reff. 1 Acts
m = ch. i. 27. vii. 13, 15, 17, 18. 1 Cor. v. 3. 1 Pet.
n John xviii. 23. ch. vii. 21. xii. 31 (bis). xiii. 4 (bis). xvi.

τιμὴν καὶ [v] ἀφθαρσίαν [w] ζητοῦσιν ζωὴν αἰώνιον· 8 τοῖς δὲ [x] ἐξ [y] ἐριθείας καὶ [z] ἀπειθοῦσι μὲν τῇ [a] ἀληθείᾳ, [b] πειθομένοις δὲ τῇ [c] ἀδικίᾳ, [def] ὀργὴ καὶ [efg] θυμός, 9 [hi] θλῖψις καὶ [j] στενοχωρία, [k] ἐπὶ πᾶσαν [l] ψυχὴν ἀνθρώπου τοῦ [m] κατεργαζομένου [n] τὸ [n] κακόν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνος·

8. ερηθειας A f: ερειθιας B^1D^2G: εριθιας D^1. om μεν $BD^1G\aleph^1$ Th[ph-ant$_1$]: ins $AD^2KL[P]\aleph^3$ 17 rel syr Orig$_1$[and int$_2$] Ephr Chr Thdrt Damasc Thl Œc. rec θυμος και οργη, with $D^2KL[P]$ 17 rel syr [Eus$_1$ Euthal-ms] Thdrt Œc: txt $ABD^1G\aleph$ m vulg Syr [copt] arm Orig$_1$[and int$_2$] Ephr$_1$ Damasc Thl.
9. ιουδαιω and ελληνι G m l. 109 D^1-lat.

x. 32; xxv. 34:—**ἀφθαρσίαν, incorruptibility**: so the aim of the Christian athlete is described, 1 Cor. ix. 25, as being to obtain στέφανον ἄφθαρτον. **8. τοῖς δὲ ἐξ ἐριθείας**] as in reff., to be supplied by οὖσιν, those who live in, act from, are situated in and do their deeds from—ἐριθεία as a status, as οἱ ἐξ spoken of *place*.

ἐριθεία,—not from ἔρις, from which it is distinguished 2 Cor. xii. 20; Gal. v. 20, but from ἔρῑθος, a hired workman, whence ἐριθεύω or -ομαι, properly 'to work for hire,' but met. and generally, '*ambitum exercere*,' used principally of official persons, who seek their own purposes in the exercise of their office, and (according to the analogy of παιδεία from παιδεύω, δουλεία from δουλεύω, ἀλαζονεία from ἀλαζονεύομαι) ἐριθεία, '*ambitus*,' '*self-seeking*,' '*greed*.' It stands opposed to ὑπομονὴ ἔργου ἀγαθοῦ, which requires self-denial and forbearance. There seems to be no reason why this, the proper meaning, should not here apply, without seeking for a more far-fetched one, as '*the party spirit of the Jews*,' Rückert. The mistake of rendering it '*contentiousness*,' and imagining a derivation from ἔρις prevailed universally (Orig., Chrys., Theodoret, Theophyl., Œcum., Hesych. (ἠριθεύετο, ἐφιλονείκει), Vulg., Erasm., Grot., &c., and even the more recent English Commentators, Bloomf., Slade, and Peile, τοῖς ἐξ ἐριθείας, i. e. τοῖς ἐριζουσι) according to De Wette, *down to Rückert*, who first suggested the true derivation. It appears to have arisen from ἐριθεύω being somewhat similar in sound. Aristotle uses it in the sense of 'ambitus,' canvassing for office, in Polit. v. 3,—μεταβάλλουσι δὲ αἱ πολιτεῖαι καὶ ἄνευ στάσεως διά τε τὰς ἐριθείας, ὥσπερ ἐν Ἡρακλ· ἐξ αἱρετῶν γὰρ διὰ τοῦτο ἐποίησαν κληρωτάς, ὅτι ᾠοῦντο τοὺς ἐριθευομένους. Fritzsche, who has an excursus on the word, renders οἱ ἐξ ἐριθ.,—'*malitiosi fraudum machinatores*.' Ignatius, ad Philad. § 8, p. 704, opposes ἐριθ. to χριστομαθία. On the whole, **self-seeking** seems best to lay hold of the idea of the word: see note on Phil. i. 16, 17.

ἀπειθ. μ. τῇ ἀλ.] Hindering (see ch. i. 18) the truth which they possess from working, by self-abandonment to iniquity.

ὀργὴ κ. θυμός] According to this arrangement (see var. readd.) the former word denotes the *abiding, settled mind of God towards them* (ἡ ὀργὴ τ. θεοῦ μένει ἐπ' αὐτόν, John iii. 36),—and the latter, the *outbreak* of that anger at the great day of retribution. So the grammarians: θυμὸς μέν ἐστι πρόσκαιρος (*excandescentia*, as Cicero)· ὀργὴ δὲ πολυχρόνιος μνησικακία, Ammon. See the same further brought out by Tittmann, Syn. i. p. 131. **9. θλῖψ. κ. στεν.**] An expression from the LXX (see reff.): the former signifying more the outward weight of objective infliction, —the latter the subjective feeling of the pressure. It is possible, in the case of the *suffering Christian*, for the former to exist without the latter: so 2 Cor. iv. 8, ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι. But here the objective weight of infliction and the subjective weight of anguish, are co-existent. **ἐπὶ πᾶσαν ψ. ἀνθ.**] probably a periphrasis for the sake of emphasis and solemnity. Had it been (as Fritzsche and Meyer) to indicate that the soul is the suffering part of the man (nearly so Olsh.), it should have been as De W. observes, ἐπὶ ψυχὴν παντὸς ἀνθρ., or ἐπὶ πᾶσαν ψυχὴν ἀνθρώπων (see reff.). **κατεργ.**] κατεργάζομαι and ἐργάζομαι seem to have but this slight difference,—that κατεργάζομαι, answering rather to our 'commit,' is more naturally used of *evil*, as manifested and judged of by *separate acts* among men, whereas ἐργάζομαι, answering to our 'work,' is used indifferently of both good

10 [o]δόξα δὲ καὶ τιμὴ καὶ [p]εἰρήνη παντὶ τῷ [q]ἐργαζομένῳ [r]τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ [n]Ἕλληνι. 11 οὐ γάρ ἐστιν [s]προσωπολημψία παρὰ τῷ θεῷ· 12 ὅσοι γὰρ [t]ἀνόμως ἥμαρτον, [t]ἀνόμως καὶ [u]ἀπολοῦνται, καὶ ὅσοι [v]ἐν [v]νόμῳ ἥμαρτον, διὰ νόμου [w]κριθήσονται· 13 οὐ γὰρ οἱ

o = ver. 7. p = John xiv. 27. ch. v. 1. viii. 6 (x. 15 (from Isa. lii. 7)) al. q = Matt. vii. 23. xxvi. 10. Gal. vi. 10 al. Ps. xiv. 2. r Matt. xix. 17. Luke vi. 45. ch. vii. 13 bis. xii. 21. xiii. 3, 4. Philem. 14 al. 2 Kings xiv. 17. see John v. 29. 1 Pet. iii. 11. s Eph. vi. 9. Col. iii. 25. James ii. 1 only †. (-πτης, Acts x. 34. -πτεῖν, James ii. 9.) t here bis only †. 2 Macc. viii. 17 only; but not =. (-μος, 1 Cor. ix. 21.) u = Matt. xviii. 14. 1 Cor. i. 18. 2 Cor. ii. 15. iv. 3. 2 Thess. ii. 10. Lev. xxiii. 30. v = here only. (Gal. iii. 11. v. 4.) w = Acts xvii. 31. ver. 16. ch. iii. 6 al. Ps. xcv. 13.

10. τω εργαζ. το αγαθον bef παντι G. 11. om τω D¹.

and evil. That this is not always kept to, see reff., especially ch. vii. 18, and Plato Legg. iii. p. 686, end, in both which places, however, *definite acts* are spoken of. The *pres. part.* denotes the status or habit of the man. Ἰουδ. τε πρῶτον] Because the Jew has so much greater advantages, and better opportunities of knowing the divine will: and, therefore, pre-eminent responsibility. 10. εἰρήνη] Here in its highest and most glorious sense, see reff. 11.] This remark serves as the transition to what follows, not merely as the confirmation of what went before. As to what *preceded*, it asserts that though the Jew has had great advantages, he shall be justly judged for his use of them, not treated as a favourite of Heaven: as to what *follows*, it introduces a comparison between him and the Gentile to shew *how fairly* he will be, for those greater advantages, regarded as πρῶτος in responsibility. And thus we gradually (see note on ver. 1) pass to the direct comparison between him and the Gentile, and consideration of his state.

12—16.] *The justice of a* GENERAL *judgment of* ALL, *but according to the advantages of each.* 12. ὅσοι γ. ἀνόμως . . . .] **For as many as have sinned without** (the) **law** (of Moses): **shall also perish without** (the) **law** (of Moses): i. e. *it shall not appear against them in judgment.* Whether that will *ameliorate* their case, is not even hinted,—but only the *fact*, as consonant with God's justice, stated. That this is the meaning of ἀνόμως is clear from 1 Cor. ix. 21. That even these have sinned against *a* νόμος, is presently (ver. 14) shewn. Chrys. says (Hom. vi. p. 466), ... ὁ μὲν γὰρ Ἕλλην ἀνόμως κρίνεται· τὸ δὲ ἀνόμως ἐνταῦθα οὐ τὸ χαλεπώτερον, ἀλλὰ τὸ ἡμερώτερον λέγει· (this is perhaps saying too much, see above) τουτέστιν, οὐκ ἔχει κατηγοροῦντα τὸν νόμον. τὸ γὰρ ἀνόμως τοῦτ' ἐστι, χωρὶς τῆς ἐξ ἐκείνου κατακρίσεως, φησίν, ἀπὸ τῶν τῆς φύσεως λογισμῶν καταδικάζεται μόνων. ὁ δὲ Ἰουδαῖος, ἐννόμως, τουτέστι, μετὰ τῆς φύσεως καὶ τοῦ νόμου κατηγοροῦντος· ὅσῳ γὰρ πλείονος ἀπήλαυσεν ἐπιμελείας, τοσούτῳ μείζονα δώσει δίκην. καί (De W.) serves to range ἀπολ., as well as ἥμαρτ. under the common condition ἀνόμως: **As many as without the law have sinned, without the law shall also perish.** ἀπολοῦνται, the *result* of the judgment on them, rather than κριθήσονται, its *process*, because the absence of the law would thus seem as if it were the *rule by which they are to be judged*,—whereas it is only an *accident* of that judgment, which *depends on other considerations.* ἐν νόμῳ, **under** (*in*, as a status) **the** (Mosaic) **law**; not '*a* law,' which would make the sentence a truism: it is on *that very* undeniable assumption, '*that all who have had a law given shall be judged by that law*,' that the Apostle constructs his argument, asserting it with regard to the Mosaic law in the case of the Jews, and proving that the Gentiles have had a law given to them in the testimony of their consciences. As to the omission of the article, no inference can be drawn, as the word follows a preposition: see ver. 23, where ἐν νόμῳ unquestionably means '*in the law of Moses*.' Besides, these verses are no general assertions concerning men who have, and men who have not, a law revealed (for *all have one*), but a *statement of the case as concerning Jews and Gentiles.* νόμος, *throughout*, signifies *the law of Moses*, even though anarthrous, in every place, except where the absence of the article corresponds to a *logical* indefiniteness, as e. g. ἑαυτοῖς εἰσιν νόμος, ver. 14: and even there not '*a* law:' see note. And I hope to shew that it is never thus anarthrously used as = ὁ νόμος, except where usage will account for such omission of the article. διὰ νόμ. κριθ.] Now, **shall be judged by the law**: for that will furnish the *measure* and *rule* by which judgment will proceed. 13.] This is to explain to the Jew the fact, that not his mere hearing of the law read in the synagogue (= his being by birth and privilege a Jew) will justify him before God, but (still keeping to general principles and not touching as yet on the *impossibility of being thus*

ABDG KL[P]ℵ a b c d f g h k l m n o 17 [47]

x James i. 22, 23, 25 only Isa. iii. 3 only.
y 1 Cor. iii. 19. Gal. i°t. 11 al.
z = James, as above (x), and iv. 11 (Acts xvii. 28; only †. 1 Macc. ii. 67 only.
a = Paul (Acts xiii. 39. ch. iii. 20 al23.) only, exc. Luke xviii. 14. James ii. 21, 24, 25. Ps. cxliii. 2. b Gal. ii. 15. iv 5. Eph. ii. 3 only. (ch. i. 26 reff.) c constr., ch. viii. 5. Matt. xvi. 23. Luke ii. 49. Thuc. viii. 31.
d = Acts x. 41 reff. e = ch. ix. 17 (from Exod. ix. 16), 22. 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16 (2 Tim. iv. 14 (see note there) al2. Heb. vi. 10, 11) only. P.H. (Gen. l. 15, 17.) f see ver. 7 reff. g here only. 2 Chron. xxxvi. 22. Esdr. ii. 2. 2 Macc. xi. 15 only. h ch. viii. 16. ix. 1 only †. i 2 Cor. i. 10 reff. (Eccles. x. 20.) Wisd. xvii. 11 only. k Acts xv. 9 reff.

[x] ἀκροαταὶ νόμου δίκαιοι [y] παρὰ τῷ θεῷ, ἀλλ' οἱ [z] ποιηταὶ νόμου [a] δικαιωθήσονται. 14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα [b] φύσει [c] τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος, 15 [d] οἵτινες [e] ἐνδείκνυνται τὸ [f] ἔργον τοῦ νόμου [g] γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, [h] συμμαρτυρούσης αὐτῶν τῆς [i] συνειδήσεως καὶ [k] μεταξὺ

13. [om ver P.] rec ins του bef 1st νομου, with KL 17 rel [arm] Mcion-e Chr Thdrt Phot: om ABDGℵ [47² Orig(Tischdf) Euthal-ms] Damasc. om τω BD¹ k¹ [Orig₁]: ins AD²GKLℵ rel Mcion-e₁ [Orig₁] Chr Thdrt. for αλλ' οι, αλλα G. rec ins του bef 2nd νομου, with D²KL 17 rel Mcion-e₁ Chr Thdrt Phot: om ABD¹Gℵ [Orig₂ Euthal-ms] Damasc. aft δικαιωθησονται ins παρα θεω G [spec].

14. for γαρ, δε G æth arm Orig₁[(txt₁ and int₂): om a]. ins τα bef εθνη G k. rec ποιη (*grammatical corrn*), with D² rel [Eus₁] Chr Thdrt: ποιει KL[P n] 17: ποιουσιν D¹G [Cyr₃-p Euthal-ms]: txt ABℵ [47-marg] Clem₁ Orig₂ Damasc. for ουτοι, οι τοιουτοι G vulg D-lat Orig₁[and int₂] (Hil).

15. ενδεγνυνται A: ενδικν. Gℵ. της συνειδησεως bef αυτων DG [arm]: αυτοις τ. συν. tol¹ [Orig-int₂] Chr Jer: αυτοις τ. σ. αυτων vulg Pelag Ambrst: txt ABKL[P]ℵ 17 rel [Orig₃-int₁ Chr₁].

justified) the doing of the law. του has been apparently inserted in both cases in the later MSS. from seeing that *νόμος* was indisputably the law of Moses, and stumbling at the unusual expression *οἱ ἀκροαταὶ νόμου*. But the *οἱ* in both cases is *generic*, and *ἀκροατὴς-νόμου, ποιητὴς-νόμου* (almost as *one word* in each case), 'a *hearer-of-the-law*,' a '*doer-of-the-law*.' So that the correct English for *οἱ ἀκροαταὶ νόμου* is **hearers of the law**, and for *οἱ ποιηταὶ νόμου*, **doers of the law**. It is obvious, that with the *omission* of the του in both places, the whole elaborate and ingenious criticism built by Bp. Middleton on its *use*, falls to the ground. (See Middleton, Gr. Art. in loc.) His dictum, that such an expression as *οἱ ἀκροαταὶ νόμου* is *inadmissible*, will hardly in our day be considered as deciding the matter.

14.] **ἔθνη, the Gentiles** [in general]; see ch. iii. 29; xi. 13; xv. 10, 12. In this place, *ἔθνη τὰ μὴ νόμ. ἔχοντα* is the only way in which the sense required could be expressed, for *τὰ ἔθνη τὰ μὴ ν. ἔχ.*, would mean '*those Gentiles who have not the law*,' as also would *ἔθνη μὴ νόμον ἔχ.*, whereas the meaning clearly is, **the Gentiles not having the law.**

νόμον] Again, '*the* law,' viz. *of Moses*. *A* law, they have; see below.

φύσει, by nature, *τοῖς φυσικοῖς ἐπόμενα λογισμοῖς*, Schol. in Matthaï. **τὰ τοῦ νόμου π.**] **do things pertaining to the law** [i. e. the things about which the law is concerned], e. g. abstain from stealing, or killing, or adultery. But it by no means follows that the Apostle means that the Gentiles could *fulfil* the law, do *the* things, i. e. *all* the things enjoined by the law (as De Wette): he argues that a conscientious Gentile, who knows not *the law*, does, when he acts in accordance with requirements of the law, so far set up the (see below on the art.) law to himself. **τὰ τοῦ νόμου** is interpreted by Beza, Wetst., and Elsner, '*that which the law does*,' i. e. make sanctions and prohibitions: but this can hardly be. The Apostle does not deny certain virtues to the Gentiles, but maintains the inefficiency of those, and all other virtues, towards man's salvation. **ἑαυτοῖς εἰσιν νόμος**] are **to themselves** (so far) **the law**, not '*a* law,' for *a law* may be just or unjust, God's law or man's law: there is *but one law of God*, partly written in men's consciences, more plainly manifested in the law of Moses, and fully revealed in Jesus Christ. The art. could not have been here used without stultifying the sentence by distributing the predicate, making the conscientious heathen to be to himself *the whole of the law*, instead of '*the law, so far as he did the works of the law*.' Cf. Aristot. Eth. iv. 14, *ὁ δὲ χαρίεις κ. ἐλευθέριος οὕτως ἕξει οἷον νόμος ὢν ἑαυτῷ*.

15.] **ἐνδείκν., by their conduct shew forth,**—give an example of. **τὸ ἔργ. τοῦ νόμου** = *τὰ τοῦ νόμου* above: but sing. as applying to each of the particular cases supposed in the *ὅταν . . . . ποιῶσιν*. If it had here been *τὰ ἔργα τοῦ νόμου*, it might have been understood to mean *the whole works of the law*, which the indefinite *ὅταν* prevents above.

...σπολογου P. ...ο θεος G. ABDK L ℵ a b c d f g h k l n o 17 [47]

ἀλλήλων τῶν [l]λογισμῶν [m]κατηγορούντων ἢ καὶ [n]ἀπο- λογουμένων. 16 ἐν ἡμέρᾳ [o]ᾗ [p]κρινεῖ ὁ θεὸς τὰ [q]κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ [r]εὐαγγέλιόν [r]μου διὰ Ἰησοῦ χριστοῦ. 17 εἰ δὲ σὺ Ἰουδαῖος [s]ἐπονομάζῃ καὶ [t]ἐπαναπαύῃ

1 2 Cor. x. 5 only. Prov. vi. 18. Jer. xi. 19.
m = John v. 45 al. Paul, Acts xxiv. 13 all. Epp., here only ϟ. 1 Macc. vii. 6.

n abs., Luke xxi. 14. Acts xxvi. 1 (xix. 33 reff.). L.P. Jer. xii. 1. xxiv. 50. p ver. 12 reff. 25. 2 Cor. iv. 2. Isa. xxii. 9. o constr., 2 Cor. i. 4. Matt. q Matt. vi. 4 al. Deut. xxix. 29. constr., 1 Cor. iv. 5. xiv. r ch. xvi. 25. 2 Tim. ii. 8 only. see 2 Cor. iv. 3. 1 Thess. i. 5. 2 Thess. ii. 14. s here only. Gen. iv. 17, 25. t = here (Luke x. 6) only. (Num. xi. 25.) Micah iii. 11. w. dat., 1 Macc. viii. 12.

διαλογισμων G.

16. rec (for ᾗ) οτε, with DGKLℵ 17 rel vulg syr [arm spec Ps-]Ath$_1$ Chr Thdrt Œc [Orig-int$_3$]: [cum æth:] txt A B(η ημ.) tol Syr copt Cyr[-p$_1$] Damasc(ἐν ᾗ) [O g-int] Ambr Aug Ambrst. χρ. bef ιησ. B(ℵ^1 ?): εν χριστω ιησ. Orig$_1$: om ιησ. [Mcion-in-]Tert: δια ιυ χυ is written by ℵ-corr^1 over an erasure. add του κυριου ημων D G-lat Ambr$_1$ [Ambrst].

17. rec for ει δε, ιδε (*see note*), with D^{3}L rel syr Chr Thdrt Œc: txt ABD^{1}Kℵ d^3 [47^2] vulg G-lat Syr [copt æth arm] Clem$_1$ Damasc Thl [Euthal-ms Orig-int$_4$ Ambrst]. επαναπαυει K 17(sic) [Euthal-ms].

γραπτὸν ἐν τ. κ. αὐτ.] Alluding to the tables of stone on which the law was written: see a similar figure 2 Cor. iii. 3.

συμμαρτ. αὐτ. τ. συνειδ.] This is a *new* argument, not a mere continuation of the ἐνδειξις above. Besides their giving this example by actions consonant with the law, their *own conscience*, reflecting on the thing done, *bears witness to it as good*.

συμμ., not merely = μαρτ., as Grot., Thol., nor = *una testatur*, viz. as well as their practice,—but **confirming by its testimony**, the συν signifying the agreement of the witness with the deed, as *con* in *contestari, confirmare*:—perhaps also the συν may be partly induced by the συν in συνειδήσεως,—referring to the reflective process, in which a man confers, so to speak, with himself. καὶ μετ. ἀλλ. κ.τ.λ.] **and their thoughts** (*judgments* or *reflections*, the self-judging voices of the conscience, which being corrupted by sinful desires are often *divided*) **among one another** (i. e. thought against thought in inner strife) **accusing, or perhaps excusing** (these two participles are *absolute*, describing the office of these judgments,—and nothing need be supplied, as '*them*,' or '*their deeds*'). Notice the similarity of this strife of conscience, and its testimony, as here described, to the higher and more detailed form of the same conflict in the Christian man, ch. vii. 16. 16.] *To what has this verse reference?* Hardly to that just preceding, which surely speaks of a process going on *in this life* (so however Chrys. takes it. See also a fine passage in Bourdaloue's Sermons, Vol. i. Serm. ii. p. 27, ed Paris, 1854): nor, as commonly assumed, to κριθήσονται (ver. 12), which only terminates one in a series of clauses connected by γάρ:—but to *the great affirmation of the passage, concluding with ver.* 10. To this it is bound, it appears to me, by the τὰ κρυπτὰ τῶν ἀνθρώπων, answering to πᾶσαν ψυχὴν ἀνθρώπου, ver. 9. This affirmation is the *last* sentence which has been in the dogmatic form:—after it we have a series of quasi-parenthetic clauses οὐ γάρ—ὅσοι γάρ—οὐ γάρ—ὅταν γάρ; i. e., the reasons, necessitated by the startling assertion, are one after another given, and, that having been done, *the time is specified when the great retribution shall take place*. κατὰ τὸ εὐαγγ. μου] See reff. **according to** (not belonging to κρινεῖ as the *rule of judgment*, but to the whole declaration, 'as taught in,' 'as forming part of') **the Gospel entrusted to me to teach.** διὰ Ἰησ. χρ.] **by Jesus Christ**, viz. as *the Judge*—see John v. 22:—belongs to κρινεῖ. See also Acts xvii. 31. 17—24.] *The pride of the Jews in their law and their God contrasted with their disobedience to God and the law.* 17. εἰ δέ] This has been in the later mss. changed into ἴδε, apparently to avoid the anacoluthon, or perhaps merely by mistake originally. The anacoluthon, however, is more apparent than real. It is only produced by the resumption of the thread of the sentence with οὖν, ver. 21. Omit (in the sense) only that word, and all proceeds regularly—'*But if thou art denominated a Jew, and &c. . . ., thou that teachest thy neighbour, dost thou not teach thyself?*' &c. The εἰ δὲ σύ carries on the apostrophe from ver. 5, since when it has been broken off by reference to the great day of retribution and its rule of judgment; the σύ identifies the person addressed here as the same indicated by the σου and σεαυτῷ there, and by ὦ ἄνθρωπε in ver. 1. Thus the Apostle by degrees *sets in his place as a Jew* the somewhat indefinite object of his remonstrances hitherto,—and reasons with him as such. ἐπον.] No stress on ἐπ-,—**art named**, 'denomi-

ABDℵ Lat a b c d f g h k l m n o 17 [47]

u Paul (ver. 17. ch. v. 3, 11. 2 Cor. x. 15 al.) only, exc. James i. 9. iv. 16. Jer. ix. 23, 24.
v Acts xxii. 14 reff.
w ellips., here only. see ch. xii. 2.
x Phil. i. 10.
y — Luke xii. 56. Ps. xvi. 3.
z = 1 Cor. xv. 41. Dan. vii. 2.

νόμῳ καὶ [u]καυχᾶσαι [u]ἐν θεῷ 18 καὶ [v]γινώσκεις [vw]τὸ θέλημα
καὶ [xy]δοκιμάζεις τὰ [xs]διαφέροντα, [a]κατηχούμενος ἐκ τοῦ
νόμου, 19 [b]πέποιθάς τε σεαυτὸν [c]ὁδηγὸν εἶναι τυφλῶν,
φῶς τῶν [d]ἐν [d]σκότει, 20 [e]παιδευτὴν [f]ἀφρόνων, διδάσκαλον
[g]νηπίων, ἔχοντα τὴν [h]μόρφωσιν τῆς [i]γνώσεως καὶ τῆς
ἀληθείας ἐν τῷ νόμῳ· 21 ὁ οὖν διδάσκων ἕτερον σεαυτὸν
οὐ διδάσκεις; ὁ κηρύσσων [k]μὴ κλέπτειν κλέπτεις; 22 ὁ
λέγων [k]μὴ μοιχεύειν μοιχεύεις; ὁ [l]βδελυσσόμενος τὰ

a Luke i. 4. Acts xviii. 25. xxi. 21, 24. 1 Cor. xiv. 19. Gal. vi. 6 only τ. b constr. w. inf., 2 Cor. x. 7.
c Acts i. 16 reff. d Luke i. 79. 1 Thess. v. 4. 1 John i. 6. see Matt. iv. 16. Isa. ix. 2. e Heb. xii. 9 only. Hos. v. 2. Sir. xxxvii. 19 only. f Luke xi. 40. xii. 20. 1 Cor. xv. 36. 2 Cor. xi. 16 bis, 19. xii. 6, 11. Eph. v. 17. 1 Pet. ii. 15 only. Job v. 2. g = 1 Cor. iii. 1 reff. h 2 Tim. iii. 5 only τ. (-οῦσθαι, Gal. iv. 19.) i = Luke i. 77. xi. 52 al. Mal. ii. 7. k constr., Acts xxi. 4, 21.
l = here (Rev. xxi. 8) only. Exod. v. 21.

rec ins τω bef νομω, with D³KL 17 rel [arm Euthal-ms] Thdrt Thl Œc: om ABD¹ℵ Clem₁ Did₁ Chr-comm₁(and mss) Damasc.

20. om διδασκ. νηπιων A.

21. ins τον bef ετερον L n 1. 30-8. 93.

nated,'—'hast the name put on thee;' see reff. ἐπαναπ.] Used of *false trust*, see reff. The τῷ of the rec. has been inserted in the later MSS. before νόμῳ, because it here clearly applied to the 'law of Moses,' and the absence of the article gave offence. It is omitted, because 'the law' is not here *distributed*—it is not *the law itself in its entirety*, which is meant, but *the fact of having or of knowing the law*:—the strict way of expressing it would perhaps be, 'in the fact of possessing a law,' which condensed into our less accurate English, would be in one word, **in the law**: viz. 'which thou possessest.'

καυχ. ἐν θ.] viz. 'as thy *Covenant God*:' 'as being peculiarly thine.' 18. γιν. τὸ θέλ.] θεός having been just mentioned, it is left to be inferred that θέλημα refers to Him. δοκιμ. τ. διαφ.] **provest** (in the sense of sifting and coming to a conclusion on) **things which differ**,—ἐναντία ἀλλήλοις, δικαιοσύνην κ. ἀδικίαν, κ.τ.λ. Theod. κρίνεις τί δεῖ πρᾶξαι κ. τί μὴ δεῖ πρᾶξαι, Theophylact. The Vulg. 'probas utiliora,' and E. V. '*approvest the things that are more excellent*,' is somewhat flat in meaning, and not so applicable.

κατηχ. ἐκ τοῦ νόμ.] **being** (habitually, not in youth only,—force of pres.) **instructed** (not merely catechetically but didactically, in the synagogues, &c.) **out of the law** (τοῦ νόμου, though after a preposition—because the law is *distributed*—it is the book of the law, the *law itself*, out of which the κατήχησις takes place).

19.] πέποιθας, sometimes with ἑαυτῷ or ἐφ' ἑαυτῷ (see Luke xviii. 9), and sometimes with ὅτι (Luke, ib.; Gal. v. 10; Phil. ii. 24; Heb. xiii. 18),—**regardest thyself as,—art confident in thyself as being.**

ὁδηγὸν τυφλ.] We can hardly say with Olsh., that the Apostle *undoubtedly* refers to the saying of our Lord, Matt. xv. 14,—but rather that both that saying and this were allusive to a title 'leaders of the blind' given to themselves by the Pharisees, with which Paul as a Pharisee would be familiar. Similarly, the following titles may have been well-known and formal expressions of Jewish pride with reference to those who were without the covenant.

20.] μόρφωσιν, not the mere apparent likeness (Theophylact, &c.), but the *real representation*. The law, as far as it went, was a reflexion of the holiness and character of God. Hardly so much is *here* meant (Olsh.), as that the law *contained a foreshadowing of Christ*,—for the Apostle is speaking now more of *moral* truth and knowledge, by which a rule of judgment is set up, sufficient to condemn the Jew as well as the Gentile. But after all, this clause (ἔχοντα . . . νόμῳ) is not to be pressed as *declaring a fact*, but taken subjectively with regard to the Jew, after πέποιθας, and understood of *his estimate* of the law. ἐν τῷ νόμῳ, because the *book of the law*, the whole law, is denoted.

[21.] "And now the righteous rebuke may no longer be restrained. Such advantages and such pretensions ought undoubtedly to be followed and justified by a corresponding course of holy conduct." Ewbank.] 22. ὁ βδελ. τὰ εἰδ. ἱεροσυλεῖς] The contrast here must be maintained; which it will not be if we understand ἱεροσυλεῖς of robbing the temple of God of offerings destined for him (Jos. Antt. xviii. 3, 4). And τὰ εἴδωλα leads into the kind of robbery which is meant. **Thou who abhorrest idols, dost thou rob their temples?** That it was necessary to vindicate Jews from such a charge, appears from Acts xix. 37: and Jos. Antt. iv. 8. 10 gives as a law, μὴ συλᾶν ἱερὰ ξενικά, μηδ' ἂν ἐνυπομασμένον ᾖ τινι θεῷ κειμήλιον λαμβάνειν.

[m] εἴδωλα [n] ἱεροσυλεῖς; [23] ὃς [o] ἐν νόμῳ [o] καυχᾶσαι, διὰ τῆς [p] παραβάσεως τοῦ νόμου τὸν θεὸν [q] ἀτιμάζεις; [24] τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς [r] βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. [25] περιτομὴ μὲν γὰρ [s] ὠφελεῖ, ἐὰν [t] νόμον [t] πράσσῃς· ἐὰν δὲ [u] παραβάτης νόμου ᾖς, ἡ G q περι- τομή... ABDG KLℵ a b c d f g h k l m n o 17 [47] περιτομή σου [v] ἀκροβυστία [w] γέγονεν. [26] ἐὰν οὖν ἡ [v] ἀκρο- βυστία τὰ [x] δικαιώματα τοῦ νόμου [y] φυλάσσῃ, οὐχὶ ἡ [v] ἀκροβυστία [z] αὐτοῦ [a] εἰς περιτομὴν [a] λογισθήσεται; [27] καὶ [b] κρινεῖ ἡ [c] ἐκ [cd] φύσεως [v] ἀκροβυστία τὸν νόμον [e] τελοῦσα

m w. art., Acts xv. 20. 1 Cor. xii. 2. 1 Thess. i. 9. 1 John v. 21. 2 Chron. xvii. 3.
n here only †. (-λος, Acts xix. 37. -λία, 2 Macc. xiii. 6.)
o ver. 17.
p w. gen., here only. 2 Macc. xv. 10. abs., ch. iv. 15 reff. (-βάτης, ver. 25.)
q Acts v. 41 reff.
r Isa. lii. 5. Tit. ii. 5.
s absol., = John vi. 63 only. Hab. ii. 18. Xen. Anab. v. 1. 12.
t here only. see John vii. 19. 4; Ezek. xviii. 10 [Montf., not Field].
u here bis. Gal. ii. 18. James ii. 9, 11 only †. Symm., Ps. xvi.
v ch. iv. 9—12 al. Paul only, exc. Acts xi. 3. Gen. xvii. 11.
w = Matt. iv. 3 ‖ L. John ii. 9. x. 16.
x ch. i. 32 reff.
y act., = Acts xvi. 4 reff. Exod. xv. 26.
z indef. pron., Luke xxiii. 51. John viii. 44. Eph. v. 12. 1 Pet. iii. 14. Jude 24 al. Winer, edn. 6, § 22. 3. 2).
a = ch. ix. 8 reff.
b see ch. xiv. 22. James iv. 11, 12.
c here only.
d = Gal. ii. 15. (ch. i. 28 reff.)
e = James ii. 8. Gal. v. 16.

25. om γαρ d m vulg D-lat 58th arm [Orig-int$_2$] lat-ff. for πρασσῃς, φυλασσῃς D^1-gr [arm]; *observes* vulg D-lat [Ambrst]; *custodias* [Orig-int] Aug$_2$. ακροβιστια (but corrd) ℵ^1.

26. for τα δικαιωματα, δικαιωμα G-gr G^1-lat harl^1 [Orig-int$_1$(txt$_2$)]. φυλασσει L. for ουχι, ουχ Bℵ 44 Damasc: txt DGKL 17 rel Chr [Cyr$_1$-p] Thdrt Thl Œc. (A uncert.)

27. om η εκ φυσ. ακροβ. G.

23.] ἐν νόμῳ, see above (ver. 17) for the omission of the art.—but it is not διὰ παραβάσεως νόμου, because a παράβασις is τοῦ νόμου, the law being broken *as a whole* (see James ii. 10: and on παραβάτης νόμου below, ver. 25). And τῆς παρ. τ. νόμ., is thy breaking of the law.

This question comprehends the previous ones. **24.**] 'For what is written in the prophet Isaiah [also in Ezekiel, xxxvi. 20, 23], is no less true now of you:' 'the fact is so, as it is written.' **25—29.**] Inasmuch as CIRCUMCISION was the especial sign of the covenant, and as such, a distinction on which the Jewish mind dwelt with peculiar satisfaction: the Apostle sets forth, *that circumcision without the keeping of the law is of no avail, and that true circumcision and true Judaism are matters of the heart, not of the flesh only.* ἀλλ' ἡ περιτομὴ μέγα, φησίν. ὁμολογῶ κἀγώ, ἀλλὰ πότε; ὅταν ἴσχῃ τὴν ἴσην περιτομήν. καὶ σκόπει σύνεσιν, πῶς ἐδικαίωσε τὸν περὶ αὐτῆς εἰσήγαγε λόγον. οὐ γὰρ εὐθέως ἀπ' αὐτῆς ἤρξατο, ἐπειδὴ πολλὴ ἦν αὐτῆς ἡ ὑπόληψις· ἀλλ' ἡνίκα ἔνδειξιν αὐτοὺς ἀπὸ τοῦ μείζονος προσεκρουκότας καὶ τῆς εἰς θεὸν βλασφημίας αὐτοὺς, τότε λοιπὸν λαβὼν τὸν ἀκροατὴν κατεγνωκότα αὐτῶν, καὶ γυμνώσας τῆς προεδρίας, εἰσάγει τὸν περὶ περιτομῆς λόγον, θαῤῥῶν ὅτι οὐδεὶς αὐτῷ ψηφιεῖται λοιπόν. Chrys. Hom. vii. 474. **25.**] περιτομή, chosen as an example in point, and as the most comprehensive and decisive example; and μὲν γάρ binds it on to the foregoing reasoning: q. d. '*in the same way circumcision*, &c.' νόμον, not τὸν νόμον, πράσσῃς,—because the latter would import *the perfect fulfilment of the whole law:* whereas the supposition is of acting according to the law, doing the law. παραβάτης νόμου here, not τοῦ νόμου, the παραβάτης νόμου, like ἀκροατὴς-νόμου and ποιητὴς-νόμου, ver. 13, being a designation generally of a *law-breaker*, as *those* of a *law-hearer* and *law-fulfiller*. ἀκροβ. γέγ.] *counts for nothing:* the Jewish transgressor is no better off than the Gentile transgressor. **26.** ἡ ἀκροβ.] i. e. οἱ ἐν τῇ ἀκροβυστίᾳ. τὰ δικαίωμ.] plainly, the *moral* requirements, not the ceremonial: for one of the very first of the latter was, *to be circumcised.* The case is an *impossible one:* nor does the Apostle put it as possible, only as shewing manifestly, that circumcision, the sign of the covenant of the Law, was *subordinate to the keeping of the Law* itself. The articles shew how completely hypothetical the case is—no less than entire fulfilment of all the moral precepts of the law being contemplated. οὐχὶ ἡ . . .] 'In such a case would not he be counted as a circumcised person?' **27.**] I prefer with De Wette (and Erasm.), Luth., Bengel, Wetst., Knapp, and Meyer, to regard this verse not as a continuation of the question, but as a separate emphatic assertion, and as leading the way to the next verse.

κρινεῖ, 'shall rise up in judgment against,' judge indirectly by his example. See Matt. xii. 41, 42, where κατακρίνω is used in a sense precisely similar. ἡ ἐκ φύσεως ἀκροβ.] 'he, who remains in his natural state of uncircumcision.' ἐκ

σὲ τὸν [f] διὰ [g] γράμματος καὶ περιτομῆς [u] παραβάτην νόμου. ABDG KL[א] a b c d f g h k l m n o 17[47]
28 οὐ γὰρ ὁ [h] ἐν τῷ [h] φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ [h] ἐν τῷ [h] φανερῷ [i] ἐν [i] σαρκὶ περιτομή, 29 ἀλλ' ὁ [hk] ἐν τῷ [hk] κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ [i] καρδίας ἐν [m] πνεύματι οὐ [m] γράμματι· οὗ ὁ [n] ἔπαινος οὐκ [o] ἐξ ἀνθρώπων ἀλλ' [o] ἐκ τοῦ θεοῦ.

f = ch. iv. 11. xiv. 20. 2 Cor. ii. 4. Heb. ix. 12. Winer, edn. 6, § 47 i.
g see note & ver. 29 reff.
h here [Matt. vi. 4, 6 rec.] only.
i ch. viii. 6, 9. 2 Cor. x. 3. Gal. ii. 20. vi. 12. Eph. ii. 11 (bis). Phil. i. 22. iii. 3, 4 (bis). Col. ii. 1. 1 Tim. iii. 16. Philem. 16. 1 Pet. iv. 1, 2. 1 John iv. 2. 2 John 7.
k Matt. as above (h). John vii. 4, 10. xviii 20. 1 – 1 Cor. iv. 5. Ezek. xliv. 7, 9.
m ch. vii. 6. 2 Cor. iii. 6.
n Paul (1 Cor. iv. 5. Eph. i. 6 al6.) only, exc. 1 Pet. i. 7. ii. 14.
o = Matt. i. 20. Acts v. 39. ch. v. 16.

29. αλλα (1st) D[1]G. for 2nd εν, os G D-lat. αλλα (2nd) B. om του (bef θε.) D[2]G a. aft θεου ins εστιν D[1] vulg lat-ff.

φύσ. is contrasted with διὰ γράμ. κ. περιτ. below. The position of ἐκ φύσεως decides for this rendering and against joining it with τελοῦσα, which would require ἡ ἀκροβυστία, ἐκ φύσεως τὸν νόμον τελοῦσα. τὸν νόμ. τελ.] such is the supposition—that an uncircumcised man could fully act up to the (moral) requirements of the law. It is not ἡ τὸν νόμ. τελ.; because ἀκροβ. is used in the widest abstract sense: no distinction is made between one and another uncircumcised person, but some one man is taken as an example of ἀκροβυστία. So that the omission of the art. does not give a new hypothetic sense. '*if it fulfil the law*,' but merely restates the hypothesis: **fulfilling** (as it does, as we have supposed) **the law.** σὲ τὸν . . . . . παραβάτην νόμου] Here again the position of διὰ γράμματος κ. περιτομῆς, between τὸν and παραβάτην, sufficiently shews that, as ἐκ φύσεως above, it is a qualification of σὲ τὸν παραβάτην νόμου. Bp. Middleton (it appears, Gr. Art. in loc. and compare his ref.) would take σὲ τὸν διὰ γράμματος κ. περιτομῆς (ὄντα), '*thee who art a professor of the law and a circumcised person*,' and understand εἶ ει after παραβάτην, —*shall adjudge thee to be a transgressor of the law*. But this appears exceedingly forced, and inconsistent with the position of παραβ. νόμου, which if it had been thus emphatic, would certainly have been placed either before, or immediately after κρινεῖ. We may well imagine that such an interpretation would not have been thought of, except to serve the supposed canon, that, 'if τόν were immediately the article of παραβάτην, νόμου depending on it could not be anarthrous.' See above on παραβ. νόμ. ver. 25, and on ver. 13. διὰ γρ. κ. περ.] διά (see reff.) is here used of the *state in which the man is* when he does the act, *regarded as the medium* through which the act is done. It is rightly rendered by in E V. [though this gives too much the idea of the state being the instrument by means of which] (not, '*in spite of*,' as Köllner and al.). γράμματος] 'litera scripta,' the *written word*: here in a more general sense than in ver. 29, where it is pressed to a contrast with πνεῦμα: **thee, who in a state of external conformity with the written law and of circumcision, art yet a transgressor of the law.** In vv. 28, 29, supply the ellipses thus: in ver. 28, fill up the subjects from the predicates,—οὐ γὰρ ὁ ἐν τῷ φανερῷ (Ἰουδαῖος) Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ (περιτομὴ) περιτομή (ἐστιν); in ver. 29, fill up the predicates from the subjects,—ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος (Ἰουδαῖός ἐστιν), καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι (περιτομή ἐστιν). Thus the *real Jew only*, and the *real circumcision only*, are *expressed* in both verses. This is the arrangement of Beza, Estius, Rückert, De Wette: Erasm., Luther, Meyer, Fritzsche, take Ἰουδαῖος, and ἐν πν. οὐ γράμ., as the predicates in ver. 29; but the latter gives a very vapid sense, besides that the opposition of ὁ ἐν τῷ φανερῷ, and ὁ ἐν τῷ κρυπτῷ is, as De W. observes, also vapid. 29.] ἐν τῷ κρ. as belonging to Ἰουδ. is parallel with καρδίας as belonging to περιτομή, both designating the inner and spiritual reality, of which the name of Jew and the carnal circumcision are only the signs. περ. καρδ. is no new expression:—we have it virtually in Deut. x. 16; Jer. iv. 4: see also Acts vii. 51. ἐν πν. οὐ γρ.] **in [the] spirit, not in [the] letter.** Not merely 'spiritually, not externally:' nor does πν. allude to the *necessitating cause* of circumcision (the uncleanness of the inner man) (Œc., Grot., Estius, Fritzsche): —nor signify the *material* ('quæ spiritu constat,' Erasm.): nor the *rule* (Meyer), —but as De Wette rightly, the *living power or element*, wherewith that inner sphere of being is filled—ἐν being [used] as in Acts xvii. 28, of that in which any thing lives and moves,—compare χαρὰ ἐν πν. ἁγίῳ, ch. xiv. 17,—ἀγάπη ἐν πν., Col. i. 8,—δουλεύειν ἐν καιν. πν., ch. vii. 6,—εἶναι

III. 1 Τί οὖν τὸ p περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ q ὠφέλεια τῆς περιτομῆς; 2 πολὺ r κατὰ r πάντα r τρόπον. s πρῶτον s μὲν [t γὰρ] ὅτι t ἐπιστεύθησαν τὰ u λόγια τοῦ θεοῦ. 3 v τί γάρ; εἰ w ἠπίστησάν τινες· μὴ ἡ x ἀπιστία

p = Matt. v. 37, 47. Eccles. vii. 1 BN &c. Dan. v. 12, 14 Theod. (-σσεια, Eccles. i. 3.)
q Jude 16 only Job xxii.
2. Ps. xxix. 9. r = Num. xviii. 7. see Acts xv. 11. s 1 Cor. xi. 18. t = 1 Cor ix. 17. constr., Acts xxi. 3. Gal. ii. 7. 1 Thess. ii. 4. πιστευθέντος τὴν ἐν Περγάμῳ βιβλιοθήκην, Diog. Laert. vii. 1. 39. Wiser, edn. 6, § 30. 1. a.
u Acts vii. 38. Heb. v. 12. 1 Pet. iv. 11 only. Num. xxiv. 4, 16 al.
v Phil. i. 18.
w = 2 Tim. ii. 13. (Acts xxviii. 24 reff. -τος, Luke xii. 46.)
x = ch. xi. 20. Heb. iii. 19. see note.

CHAP. III. 1. om ἡ GN¹ [c 47(Tischdf)].

2. rec ins γαρ, with AD³KLN 17 rel syr [Chr, Euthal-ms] Thdrt Phot Thl Œc: om BD¹G [copt æth arm] vulg Syr Chr, Orig[-int, Damasc Ambrst]. aft επιστευθησαν ins αυτοις G³.

3. ηπιθησαν A, *deliquerunt* Pacian,.

ἐν πν., ch. viii. 9. So that πνεῦμα *here* is not man's spirit, nor properly the Holy Spirit, but *the spirit*, as opposed to *the letter*, of the Jewish law and of all God's revelation of himself. οὖ] viz. Ἰουδαίου, —of the true Jew. περιτομὴ καρδ. as belonging to him, is subordinate. The ἔπαινος of such a character, (for ἔπαινος it must be,) can only come from him who sees ἐν τῷ κρυπτῷ (Matt. vi. 4, 6), and can discern the heart. III. 1—20.] TAKING INTO ALL FAIR ACCOUNT THE REAL ADVANTAGES OF THE JEWS, THESE CANNOT, BY THE TESTIMONY OF SCRIPTURE ITSELF CONCERNING THEM, EXEMPT THEM FROM THIS SENTENCE OF GUILTINESS BEFORE GOD, IN WHICH ALL FLESH ARE INVOLVED. 1—4.] *The circumcised Jew did unquestionably possess great advantages, which were not annulled by the rebellion of some.* 1.] οὖν, 'quæ cum ita sint.' If true Judaism and true circumcision be merely spiritual, what is the profit of external Judaism and ceremonial circumcision? περισσόν] advantage, profit, pre-eminence,—see reff. It is best to take the question, not as *coming from an objector*, which supposition has obscured several parts of this Epistle, but as *asked by the Apostle himself*, anticipating the thoughts of his reader. 2.] πολύ answers the first question of ver. 1, but takes no account of the second, as it is virtually included in the first. Nor can it be properly regarded as answered in ch. iv. 1 ff. (see there). κατὰ πάντα τρ.] not merely *omnino*, but as E. V. (in) every way, i. e. in all departments of the spiritual life. πρῶτον] The Apostle begins as if intending to instance *several* of these advantages, but having mentioned the greatest, leaves it to his reader to fill in the rest, and turns to establish what he has just asserted. For πρῶτον can only be first,—'secondly,' &c., being to follow: —not, '*primarium illud*' (as Beza),—nor '*præcipue*' (as Calv.),—nor '*id quod præcipuum est*' (as Calov.), all of which are attempts to avoid the anacoluthon: compare a similar one at ch. i. 8. ἐπιστ.] see reff.—they were entrusted with. τὰ λόγια τ. θεοῦ] These words look very like a reminiscence of Stephen's apology, see Acts vii. 38. These oracles are not only the law of Moses, but all the revelations of God hitherto made of Himself *directly*, all of which had been entrusted to *Jews only*. By these they were received into a special covenant, which advantage is therefore included in their being entrusted with the divine oracles. 3.] And this advantage is not cancelled, nor the covenant annulled, by their disobedience. τί γάρ;] For what? ('quid enim?' Hor. Sat. i. 1. 7.) The γάρ confirms the preceding—the τί indicates some difficulty, or anticipated objection to it. εἰ ἠπίστ. τινες] If we place an interrogation at γάρ, we must render this, suppose some were unfaithful; if only a comma, as in E. V., '*For what if . . .*' The former seems preferable, as more according to usage. See Phil. i. 18. ἠπίστησαν, did not believe. If this seem out of place here, where he is not speaking of faith or want of faith as yet, but of ἀδικία (ver. 5) and moral guilt, we may meet the objection by remembering that unbelief is here taken more on its practical side, as involving *disobedience*, than on the other. They were ἄπιστοι, *unfaithful to the covenant*, the very condition of which was to walk in the ways of the Lord and observe his statutes. The word may have been chosen on account of ἐπιστεύθησαν above and τ. πίστιν τ. θεοῦ below. μὴ ἡ ἀπ. κ.τ.λ.] shall their unfaithfulness (to the covenant: see above, and Wisdom xiv. 25: in the root of the matter, their *unbelief*, as in reff.: and the substantive ἀπιστία is bound to the verb ἠπίστησαν, but its *rendering* must be ruled by the contrast to ἡ πίστις τοῦ θεοῦ, which *must* be "the *faithfulness* of God") cancel (nullify) the faithfulness of God? 'Because they have broken faith on their part, shall God break

αὐτῶν τὴν [y] πίστιν τοῦ θεοῦ [z] καταργήσει; [4] [a] μὴ γένοιτο· [b] γινέσθω δὲ ὁ θεὸς [c] ἀληθής, πᾶς δὲ ἄνθρωπος [d] ψεύστης, καθὼς γέγραπται [e] "Οπως [e] ἂν [f] δικαιωθῇς ἐν τοῖς λόγοις σου καὶ νικήσῃς ἐν τῷ [g] κρίνεσθαί σε. [5] εἰ δὲ ἡ [h] ἀδικία ἡμῶν θεοῦ [i] δικαιοσύνην [j] συνίστησιν, [k] τί [k] ἐροῦμεν; μὴ [P ημων ...] ἄδικος ὁ θεὸς ὁ [l] ἐπιφέρων τὴν [m] ὀργήν; [n] κατὰ ἄνθρωπον λέγω. [6] [o] μὴ γένοιτο· ἐπεὶ [p] πῶς [q] κρινεῖ ὁ θεὸς τὸν κόσμον; [7] εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ [r] ἐν τῷ ἐμῷ [s] ψεύ- [ABDG KL[P]ℵ a b c d f g h k l m n o 17 [47]]

y = Matt. xxiii. 23. Tit. ii. 10 al. Prov. xii. 22.
z Paul (ver. 31. 1 Cor. xiii. 8 al. fr.) only, exc. Luke xiii. 7. Heb. ii. 14. Ezra iv. 21, 23. v. 5. vi. 8 only.
a Paul (ver. 6 al11.) only, exc. Luke xx. 16. Josh. xxii. 29. Gen. xliv. 17.
b = ch. xi.
c subj., Matt. xxii. 16. John iii. 33. vii. 18. viii. 26. 2 Cor. vi. 8 ‡. d John viii. 44, 55. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10 al4. Psa. cxv. 11 (2).
e Acts iii. 19 reff. Psa. l. 4 (6).
f = Luke vii. 29, 35. 1 Tim. iii. 16. Ps. l. c.
g = Acts xxv. 9, 10 al.
h = ch. i. 18 al.
i ch. i. 17 reff.
j = ch. v. 8. 2 Cor. vi. 4. vii. 11. Gal. ii. 18. Paul only (exc. Luke ix. 32. 2 Pet. iii. 5). Wisd. vii. 14. Diod. Sic. xiv. 45.
k ch. iv. 1. vi. 1. vii. 7. viii. 31. ix. 14, 30 only. P. Josh. vii. 8.
l = Jude 9 (only). Gen. xxxvii. 22. ἐπιφ. τινὶ πόλεμον, Polyb. xv. 16. 4.
m = ch. ii. 5, 8.
n Gal. iii. 15. 1 Cor. ix. 8. (see ch. vi. 19. 2 Cor. iii. 3. xv. 32. Gal. i. 11. 1 Pet. iv. 6.)
o ver. 4 reff.
p = Luke xi. 18. ch. vi. 2 al.
q = ch. ii. 12 reff.
r = ch. v. 9. Matt. xvii. 21. Luke xxi. 34.
s here only †. Job xxxiv. 6 Aq. Theod. [Symm.(Field, Auct. ad Hex.)].

καταργηση L b[1] o Chr-2-mss : καταργει 47 : κατεργασει 5 : κατηργησε 28. 76 syrr Cypr Pelag Vig.

4. for γινεσθω, εστω G-gr ; *est* vulg D-lat Syr Cypr$_{a}$, *est* and *esto* G-lat, *sit* Ambr$_{1}$: γενεσθω L c Chr$_{1}$. for δε, γαρ G D-lat Syr Cypr Ambrst Sedul : ουν arm. for καθως, καθαπερ BN Thdrt : ως 73 : καθο 76. νικησεις ADN n : νικησις 17.

5. δικαιοσυνην bef θεου G vulg [Orig-int$_{1}$]. aft οργην ins αυτον N[1](N[3] disapproving) [Syr copt Philastr$_{1}$].

7. [for ει, η P.] for γαρ, δε A[N] d 5. 23. 57. 74. 124 harl copt Damasc.

faith also on His?' 4.] μὴ γέν., let it not be: see reff. The Apostle uses this expression of pious horror, when he has supposed or mentioned any thing by which the honour, truth, or justice of God would be compromised, as here by His covenant-word being broken. It is often found in Polybius, Arrian, and the later Greek writers.

γινέσθω κ.τ.λ.] 'rather let us believe all men on earth to have broken their word and truth, than God His. Whatever becomes of men and their truth, *His truth must stand fast.*' The citation which follows goes to the depth of the matter. It is the penitent confession of a sinner, that he is sensible how entirely *against God* his sin has been, and how clearly his own unworthiness sets God's judgment against sin vindicated before him. And to this meaning the objection in the next verses is addressed,—see below. **That thou mightest be justified** (shewn to be just) **in thy sayings** (sentences, words of judgment), **and mightest conquer when Thou art judged,**—שׁפט 'in thy judging,' which cannot well be our rendering of ἐν τῷ κρίνεσθαί σε,—i. e. 'when thy dealings are called in question by men.' 5.] In the citation, the penitent regarded his sin as having been the instrument of bringing out God's justice into clearer light. On the abuse which might be made of such a view, the Apostle founds another question:—It would almost seem as if God would be unjust in inflicting His wrath (the consequences of His wrath) on men whose very impiety has been the means whereby His own righteousness has been shewn forth, and established.' ἡμῶν] 'of *the Jews*' (Grot., De Wette, &c.), not 'of all men' (Fritzsche), for only to the Jews can ver. 7 apply. δικαιοσύνην] viz. that established by the δικαιοῦσθαι of ver. 4; not *His goodness* (as Chrys., Theodoret, Grot., al.),—nor *His truth* (Beza, al.).

κατὰ ἄνθρωπον λέγω] said, as elsewhere by Paul, to excuse a supposition bearing with it an aspect of inconsistency or impiety:—not implying that he speaks *in the person of another*, but that he puts himself into the place of the generality of men, and uses arguments such as they would use.

6.] He does not enter into the objection and answer it in detail, but rejects at once the idea of God being *unjust*, alluding probably to Gen. xviii. 25, by recalling to mind, that *the Judge of all the earth must do right.* ἐπεί, for (i. e. 'if it were so,' 'alioquin'). τὸν κόσμον is not *the Gentiles* (Bengel, Reiche, Olsh., al.), nor is the respondent in ver. 7 a Gentile (Olsh., al., not Bengel), but one of the ἡμῶν in ver. 5, only individualized to bring out *one such case* of pretended injustice more strikingly.

7.] This follows (connected by γάρ) upon ver. 6, and shews that the supposition if carried out, would overthrow all God's judgment, and (ver. 8) the whole moral life of man. **How shall God judge the world?** FOR, **if the truth** (faithfulness) **of God abounded** (was manifested, more clearly established) **by means of my falsehood** (unfaithfulness), **to His glory** (so that the result has been the setting forth

σματι [t] ἐπερίσσευσεν [u] εἰς τὴν δόξαν αὐτοῦ, [v] τί ἔτι κἀγὼ [t] Phil. i. 28. 1 Thess. iv. 1. Tobit iv. 16 [N def.].
ὡς [w] ἁμαρτωλὸς [x] κρίνομαι; [8] καὶ μὴ καθὼς [y] βλασφημούμεθα καὶ καθώς φασίν τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν [u] — 1 Cor. ii. 7. x. 31. Eph. i. 6 al.
τὰ κακὰ ἵνα [z] ἔλθῃ τὰ ἀγαθά; ὧν τὸ [a] κρίμα [b] ἔνδικόν [v] ch. ix. 19. Gal. v. 11.
ἐστιν. [9] [c] Τί οὖν; [d] προεχόμεθα; [e] οὐ [e] πάντως. [f] προ- [w] Matt. ix. 10. xi. 19. ch. v. 8, 19. Pa.

xlix. 16. x = John viii. 16. 1 Cor. v. 12 (bis). y = ch. xiv. 16. 1 Cor. x. 30. Tit. iii. 2. James ii. 7. z = Matt. xviii. 7. a — ch. ii. 2 reff. b Heb. ii. 2 only †.
c ch. vi. 15. xi. 7. d here only. Eccl. x. 10 Symm. see note. e = here only. see 1 Cor. v. 10. xvi. 12. (Acts xxi. 22 reff.) Wisez, edn. 6, § 61. 4 (5). f. here only †.

8. om 2nd και BK a 39. 74 [æth(appy, Treg)]. om οτι G 76. 120 vulg Epiph$_1$ [Orig-int] Aug Pelag Ambrst. om τα (bef κακα) D^1.
9. προεχωμεθα AL (k^1): ερουμεν æth: προκατεχομεν περισσον D^1(and lat) G 31 Syr Chr-2-mss$_2$: κατεχομεν π. Thdrt Sev: *tenemus* D-lat G-lat [Orig-int$_2$] Ambrst-mss. [ου παντως D^{1}GP syrr(ins syr-mg) æth Chr-2-mss$_1$ Thdrt Severn-c Orig-int.]

of His glory), **why any longer** (ὅτι, this being so,—assuming the premises) **am I also** (i. e. as well as others,—am I to be involved in a judgment from which I ought to be exempt) **judged** (to be judged,—the pres. expressing the rule or habit of God's proceeding) **as a sinner**? **And** (why should we) **not** (in this case rather say) **as we** (I Paul, or we Christians) **are slanderously reported, and as some give out that we** (do) **say** (ὅτι recitantis), "**Let us do evil that good may come**?" **whose condemnation** (not that of our slanderers (Grot., Tholuck), but that of those who so say and act) **is according to justice** (not only by the preceding argument, but by the common detestation of all men, for such a maxim as doing evil that good may come).

The way adopted generally (Calv., Beza, Grot., Bengel, Wolf, Rückert, Köllner, Tholuck) is to connect ver. 7 by *γάρ* with ver. 5, and to regard *κατὰ ἄνθρ. . . . . κόσμον* as a series of parentheses; but I very much prefer that given above, which, in the main, is De Wette's. Fritzsche and Schrader strangely enough regard *κἀγώ* as bona fide the individual Paul, and *κρίνομαι* as the judgment passed by his adversaries ("nam si Dei veracitas meo peccatoris mendacio abunde in Dei laudem cessit, cur adhuc ego quoque, Paulus, tanquam facinorosus ab hominibus reus agor," &c.): Reiche, Olsh., &c. put ver. 7 into the mouth of a *Gentile*: Bengel, into that of a *Jew*. Doubtless the main reference of this part of the argument is to Jews: but the reasoning from the introduction of the words *τὸν κόσμον* (see above) is *general*, applying both to Jew and Gentile, and shewing the untenableness of *any* such view as that of the Jewish objection of ver. 5.

9—20.] *The Jew has no preference, but is guilty as well as the Gentile, as shewn by Scripture; so that no man can by the law be righteous before God.* 9.] *τί οὖν* cannot be joined with *προεχόμεθα* (Œc., &c.), because *οὐδέν* would then have been the answer. There is considerable difficulty in *προεχόμεθα*. The meaning of *προέχομαι* every where else is *passive*, 'to be surpassed,' and *προέχω*, act., is to surpass, or have the pre-eminence. So Plut. p. 1038 D (Wetst.), *κατ' οὐδὲν προεχομένοις ὑπὸ τοῦ Διός*, 'cum Jove minores non sint:' and Herod. i. 32, *ὁ μὲν δὴ μέγα πλούσιος ἀνόλβιος δέ, δυοῖσι προέχει τοῦ εὐτυχοῦς μόνον*, &c. (see Wetst.) Those therefore who have wished to preserve the usage of the word, have variously interpreted it in that attempt: (*α*) Wetst. would render it passively, and understand it (as spoken by a Jew) '*Are we surpassed by the Gentiles?*' But (1) for this inference there is no ground in what went before, but the contrary (vv. 1 ff.),—and (2) the question if it mean this, is not dealt with in what follows. (*β*) Œcum. (2nd altern.) regards it as said by a Gentile, '*Are we surpassed by the Jews?*' but for this question there is no ground in the preceding, for all has tended to lower the Jews in comparison and reduce all to one level. (*γ*) Reiche and Olsh. take it passively, and render, '*Are we preferred (by God)?*' but no example of this meaning occurs, the above use in Plutarch not justifying it. (*δ*) Koppe and Wahl render, taking it as the middle voice, '*What can we then allege (as an excuse)?*' but this will not suit *οὐ πάντως*. (*ε*) Meyer, '*What then, have we an excuse?*' but *προεχόμ.* has not this meaning. (*ζ*) Fritzsche, '*What then? do we excuse ourselves* (i. e. shall we make any excuse)?' But (1) *προεχ. is put absolutely*; and (2) the answer would rather be *μηδαμῶς* than *οὐ πάντως*, which replies to a question on *matter of fact*. Besides (3) the argument would then go to shew, not that all are *sinners, as it does*, vv. 10—20, but that all are liable to God's wrath, *without excuse*. (*η*) The only way left seems (with Theophyl., Œc. (1st altern.), Schol. in Matthæi, Pelag., Vulg., Erasm., Luther, Calv., Beza, Grot.,

ABDG KL[P]ℵ a b c d f g h k l m n o 17 [47]

ηтιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας [g] ὑφ' ἁμαρτίαν [g] εἶναι, 10 καθὼς γέγραπται [h] ὅτι οὐκ ἔστιν δίκαιος [i] οὐδὲ εἷς· 11 οὐκ ἔστιν ὁ [k] συνιών, οὐκ ἔστιν ὁ [l] ἐκζητῶν τὸν θεόν· 12 πάντες [m] ἐξέκλιναν, ἅμα [n] ἠχρειώθησαν· οὐκ ἔστιν ποιῶν [o] χρηστότητα, οὐκ ἔστιν ἕως ἑνός. 13 [p] τάφος ἀνεῳγμένος ὁ [q] λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν [r] ἐδολιοῦσαν. [s] ἰὸς [t] ἀσπίδων ὑπὸ τὰ [u] χείλη αὐτῶν. 14 [v] ὧν τὸ στόμα [w] ἀρᾶς καὶ [x] πικρίας [y] γέμει. 15 [z] ὀξεῖς οἱ πόδες αὐτῶν [a] ἐκχέαι [a] αἷμα. 16 [b] σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, 17 καὶ [d] ὁδὸν [d] εἰρήνης οὐκ ἔγνωσαν. 18 [e] οὐκ ἔστιν [f] φόβος [f] θεοῦ [g] ἀπέναντι τῶν

g = Matt. viii. 9. ch. vi. 14, 16. Gal. iii. 10. iv. 3 &c. Deut. xxxiii. 3.
h Psa. xiii. 1 ff. BℵC[1] (A[1a] &c. om our vv. 13—18) freely at beg.
i Acts iv. 23 reff.
k = ch. xv. 21 reff.
l Acts xv. 17 reff.
m ch. xvi. 17. 1 Pet. iii. 11 only. = Job xxxiv. 27. Mal. ii. 8. Psa. iii. 3 BℵF &c. (A def.)
n here only. 4 Kings iii. 19. Jer. xi. 16. Polyb. i. 14. 6 al. al4. only. Psa. v. 9. ll. cc. (v. xiii.) civ. 25 only. 13. Ep. Jer. 12, 24 only. xi. 13. xiii. 15. 1 Pet. iii. 10 (from Ps. xxxiii. 13) only. only. Hos. iv. 2. al5. only. xxii. 20.) Rev. xvi. 6 only. Prov. xx. 20 al. only. l. c. (Ps.) Isa. only. 31. 2 Cor. v. 11. φ. χριστοῦ, Eph. v. 21.) = Neh. v. 9. Isa. xi. 3. iii. 16. xvii. 7 only. Joeh. xxiv. 26.
o = here only. (ch. ii. 4 reff.) Ps. xxxvi. 3. q here only. Ps. cliv. 6. s James iii. 8. v. 3 only. Psa. (l. c. BℵC[1]) cxxxix. 3. Ezek. xxiv. 6, 11, 12, t here only. Job xx. 14. x = Acts viii. 23 reff. s = here (Rev. i. 16. ii. 12. xiv. 14, &c. xix. 15) only. Amos ii. 16. Gen. ix. 6. Isa. lix. 7, 8. c James v. 1 only. e Psa. xxxv. 1.
p Matt. xxiii. 27, 28 r here only. Num. xxv. 26. Psa. u Matt. xv. 8 ‖ Mk. 1 Cor. xiv. 21. Heb. v Psa. ix. 7 (27) (singular). y Matt. xxiii. 6, 7. Luke xi. 30. Rev. iv. 6, 8 Prov. i. 16 AℵB &c. (not BCℵ[1]). (-ρος, ch. vii. 24.) f 2 Cor. vii. 1 only. (φ. τ. κυρίου, Acts ix. g Matt. xxi. 3. xxvii. 24, 61. Acts

for πρωτ., ηтιασαμεθα D[1]G 31. 89[1] [syr-txt(προ w-ast, appy)] Chr-2-mss, Œc-comm, *causati sumus* latt. om γαρ D[1] [Syr æth(appy, Treg)]. aft ιουδ. τε ins πρωτον A. απαντας G: παντα n. υπο B.

10. ουδ D[1] l.

11. om 1st ο ABG [(vulg Orig-int Ambrst)]: ins DKL[P]ℵ syrr arm Euthal-ms] Chr, Thdrt Damasc Thl Œc. om 2nd ο BG [latt, as before]. for εκζ., ζητων B.

12. ηχρεωθησαν AB[1]D[1]Gℵ. ins ο bef ποιων (*so Ps* xiii. 3[1]) D [Orig-int, Ambrst]. om 2nd ουκ εστιν B 67[2] Syr.

13. λαρυξ A[P a] d k: -νξ G.

14. aft στομα ins αυτων B(not Tischdf [N. T. Vat.]) 17.

Bengel, Tholuck, Köllner, Schrader, De Wette, al.) to take προεχόμεθα as middle, and understand it as *προέχομεν*—**Have we (Jews) the (any) preference?** We have an use of παρέχομαι as active, Acts xix. 24, Tit. ii. 7. See also Winer, edn. 6, § 38. 5.

οὐ πάντως] **No, by no means.** This would more naturally be πάντως οὔ, see reff. But we have οὐδὲν πάντως for 'not at all,' Herod. v. 34. The meaning 'not in every way,' 'not altogether,'—as 1 Cor. v. 10 and Theophr. de Caus. Plant. vi. 24 (Wetst.), ποιεῖ γὰρ οὐ πάντως, ἀλλ' ἐὰν οὐλή τις ᾖ ὑπόκαυστος,—will not apply, for it does not agree with what follows, where the Apostle proves *absolute equality* in respect of his argument.

προῃτ. . . . . εἶναι] **we have before proved** (chs. i. ii.) **both Jews and Gentiles all to be under sin**; the construction is not acc. and inf.,—*that* Jews and Gentiles *are* under sin,—but Ἰουδ. . . . πάντας is acc. after the verb, and ὑφ' ἁμ. εἶναι the matter of the charge,—q. d. 'we have before brought in guilty Jews and Gentiles all as sinners.'

10—18.] *Proof of this universal sinfulness from the Scripture*, said directly (ver. 19) of the Jews, but a portion including, and taken for granted of, the Gentiles. Compare throughout the LXX (reff.).

11.] In the Psalm,—Jehovah looked down from heaven on the children of men, to see εἰ ἔστι συνιὼν ἢ ἐκζητῶν τ. θ. He found *none*. This result is put barely by the Apostle as the testimony of Scripture, giving the sense, but departing from the letter.

13.] ἐδολιοῦσαν, an Alexandrine form for ἐδολίουν; see Lobeck, Phrynichus, p. 349. The *open sepulchre* is an emblem of *perdition*, to which their throat, as the instrument of their speech, is compared.

15.] The LXX (Isa. l. c.) have οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσι, ταχινοὶ ἐκχέαι αἷμα· καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀπὸ φόνων (διαλ. ἀφρόνων Aℵ)· σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ οἴδασιν (ἔγνωσαν, A). 19.] He proves the applicability of these texts to the Jews by their being found in the *Jewish Scriptures*: not in any *Gentile representation*, which might exclude Jews, but spoken universally, in those very books which were the cherished possession of the Jews them-

ὀφθαλμῶν αὐτῶν. 19 οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς [h] ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα [i] φραγῇ καὶ [k] ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ. 20 διότι [l] ἐξ [m] ἔργων [m] νόμου [n] οὐ [lo] δικαιωθήσεται [np] πᾶσα [p] σὰρξ [q] ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου [r] ἐπίγνωσις ἁμαρτίας. 21 Νυνὶ δὲ [k here only †.] χωρὶς νόμου [s] δικαιοσύνη θεοῦ [t] πεφανέρωται, [u] μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, 22 δικαιοσύνη δὲ θεοῦ διὰ [v] πίστεως [w] Ἰησοῦ [x] Χριστοῦ [y] εἰς πάντας καὶ [z] ἐπὶ πάντας τοὺς πιστεύοντας· [a] οὐ γάρ ἐστι διαστολή· 23 πάντες γὰρ [b] ἥμαρτον καὶ [c] ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, 24 [d] δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ [e] τῆς ἀπολυτρώσεως τῆς [f] ἐν Χριστῷ Ἰησοῦ, 25 ὃν προέθετο ὁ θεὸς [g] ἱλαστήριον διὰ [h] τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς [i] ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν [k] πάρεσιν τῶν προγεγονότων ἁμαρτημάτων 26 ἐν τῇ [l] ἀνοχῇ τοῦ θεοῦ, πρὸς [m] τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ [n] αὐτὸν δίκαιον καὶ [o] δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. 27 Ποῦ οὖν ἡ [p] καύχησις; ἐξεκλείσθη. διὰ ποίου [q] νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ [r] νόμου πίστεως. 28 λογιζόμεθα γὰρ [s] δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς [t] ἔργων νόμου. 29 ἢ [u] Ἰουδαίων ὁ θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, 30 [v] εἴπερ εἷς ὁ θεὸς ὃς [w] δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. 31 νόμον οὖν [x] καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ [y] νόμον ἱστάνομεν.

F μου λαλει.... ABDF KL[P]𝔑 a b c d f g h k l m n o 17 [47] (*On the omission of G see prolog.*)

h = Luke viii. 43. ch. iv. 10. Philem. 20 al. i 2 Cor. xi. 10. Heb. xi. 33 only. 2 Macc. xiv. 26 Alf. see Dan. vi. 22 Theod.

τούτων τι παραβαίνῃ ὑπόδικος ἔστω τῷ παθόντι, Demosth. 518. 3.

l ver. 20. ch. iv. 2. v. 1. Gal. ii. 16 (3ce). iii. 8, 24. James ii. 24 (bis), 25, 10 only.

m = ver. 28. Gal. ii. 16 (3ce). iii. 2, 5, n Matt. xxiv. 22. Acts x. 14. Gal. ii. 16. Exod. xv. 26. Psa. cxiii. 2.

o = ch. ii. 13 reff. p Acts ii. 17 reff. q = Luke xvi. 15. Ps. l. c. r Paul, ch. i. 28. x. 2. Eph. iv. 13 alll. elsw., Heb. x. 26. 2 Pet. i. 2, 3, 8. ii. 20 only. Prov. ii. 5.

19. for λεγει, λαλει ℵ¹ vulg D-lat Orig$_1$[int$_4$ Ambrst]. for λαλει, λεγει D¹F[K Syr].

20. ου δικ. bef εξ εργ. νομ. D F(and lat) fuld [Orig-int$_1$(txt$_1$)] Ambrst. επιγνωσεως F.

selves. ὁ νόμος] Here, the whole O. T., the law, prophets, and Psalms: see John x. 34, where our Lord cites a Psalm as in '*the law.*' τοῖς ἐν τῷ ν. λαλεῖ] it speaks (not says,—λαλέω is not '*to say,*' see John viii. 25, note) to (or for, dat. commodi: i. e. its language belongs to, is true of, when not otherwise specified) those who are in (under) the law. So that the Jews cannot plead exemption from this description or its consequences. ἵνα] in order that—not '*so that:*' the bringing in all the world guilty before God is an especial and direct aim of the revelation of God's justice in the law,—that His grace by faith in Christ may come on all who abandon self-righteousness and believe the gospel. πᾶν στόμα φραγῇ] If the *Jew's* mouth is shut, and his vaunting in the law taken away, then much more the *Gentile's*, and the *whole world* (see above ver. 6) becomes (*subjective*, as γίνεσθω ver. 4) guilty before God. 20.] *The solemn and important conclusion of all the foregoing argument.* But not only the *conclusion from it:* it is also the great truth, which when arrived at, is seen to have necessitated the subordinate conclusion of ver. 19, the stopping of every mouth, &c. And therefore it is introduced, not with an illative conjunction, '*wherefore*' (which διότι will not bear), but with '*because.*' Because by the works of the law (GOD'S LAW: whether in the partial revelation of it written in the consciences of the Gentiles, or in the more complete one given by Moses to the Jews,—not, *by works of law:* no such general idea of *law* seems to have ever been before the mind of the Apostle, but always *the law*, emanating from God) shall no flesh be justified before Him (the future as implying possibility,—perhaps also as referring to the great day when πᾶσα σὰρξ shall stand before God,—perhaps also as a citation from ref. Ps. LXX, οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν. οὐ . . . . πᾶσα, which we render by *nulla*, must be kept in the mind to its logical precision: *All flesh*—subject—*shall be*—copula—*not justified*—predicate). The Apostle does not *here* say either (1) that justification by legal works would be impossible if the law could be wholly kept, or (2) that those were not justified who observed the prescribed sacrifices and offerings of the *ceremonial* law (of which he has never once spoken, but wholly of the moral): but he infers from his argument on *matters of fact*, a result in *matter of fact: 'Mankind, Jew and Gentile, have all broken God's law, and are guilty before Him: Man keeps not God's law. By that law then he cannot arrive at God's righteousness.'* διὰ γὰρ . . . .] For by [means of] the law (as before, whether partially known to the Gentile or more fully to the Jew) is the knowledge of sin (whatever knowledge each has,—whether the accusing and excusing of the Gentile's conscience, or the clearer view of offence against Jehovah granted to the Jew). The reasoning is:—the law has no such office, in the present state of human nature manifested both in history and Scripture, as to *render righteous:* its office is altogether different, viz. to *detect and bring to light the sinfulness* of man. Compare Gal. ii. 16.

21—V. 11.] THE ENTRANCE INTO GOD'S RIGHTEOUSNESS (ch. i. 17) IS SHEWN TO BE BY FAITH. 21—26.] *The Apostle resumes the declaration* of ch. i. 17 (having proved that man has no righteousness of his own resulting from the observance of God's law): viz. *that God's righteousness is revealed by Christ, whose atoning Death is, consistently with God's justice, sufficient for the pardon of sin to those who believe in Him.* 21. νυνί] Is this of *time*, '*now,*' in contradistinction to ages past, = ἐν τῷ νῦν καιρῷ, ver. 26,—or is it merely = '*as things are,*' '*now we find?*' The former is held by Grot., Bengel, Tholuck, Reiche, Olsh., Rückert, al.,—the latter by Fritzsche, Meyer, and De Wette. The *former* is *true* in sense, and applicable

s = vv. 28. ch. iv. 6. vii. 8, 9. 1 Cor. iv. 9 al.
t ch. i. 17 reff.
u ch. i. 19 reff.
v = John xviii. 37. 3 John 3. Heb. vii. 8.
w Acts x. 22 reff.
x Acts xxii. 15 reff.
y = Phil. ii. 8.
s constr., Mark xi. 22. Acts iii. 16. Gal. ii. 16, 20. James ii. 1 al. b = Gal. iii. 14. c Acts iv. 33 reff. d ch. x. 13 reff. e = (but not.) Luke xxii. 36 al. Ps. xxii. 1. w. ἐν, 1 Cor. i. 7. constr., 2 Cor. xi. 5. f constr., John xii. 43. g w. dat., ver. 26. Tit. iii. 7 only. (ch. ii. 13 reff.)
h Matt. x. 8. 2 Cor. xi. 7. Exod. xxi. 2. (John xv. 25, from Ps. xxxiv. 19.) i = ch. v. 15 al.

[s] χωρὶς νόμου [t] δικαιοσύνη θεοῦ [u] πεφανέρωται, [v w] μαρτυρουμένη [w] ὑπὸ τοῦ [x] νόμου καὶ τῶν [x] προφητῶν, 22 [t] δικαιοσύνη [y] δὲ θεοῦ διὰ [s] πίστεως Ἰησοῦ χριστοῦ, [b] εἰς πάντας [καὶ ἐπὶ πάντας] [c] τοὺς πιστεύοντας. οὐ γάρ ἐστιν [d] διαστολή· 23 πάντες γὰρ ἥμαρτον καὶ [e] ὑστεροῦνται τῆς [f] δόξης [f] τοῦ θεοῦ, 24 [g] δικαιούμενοι [h] δωρεὰν τῇ αὐτοῦ [i] χάριτι διὰ τῆς

c κ τῶν προφητῶν... ABCDP KL[P]𝔑 a b c d f g h k l m n o 17 [47]

21. [ins του bef θεου F.] μαρτυρομενη D¹.

22. for ιησ. χρ., εν χριστω ιησ. A: om Chr₁: om ιησου B (Tert₁): txt CDFKL[P]𝔑 17 rel vss Clem₁ Orig₁[(int₁) Damasc] Thdrt Thl Œc Pelag Ambrst Chrom Bede. om και επι παντας (*possibly from homœotel: on the other hand, the longer text may be the junction of two readings*) ABCN¹[P 47¹] copt (æth) arm Clem₁ (Orig₁[int₁]) Cyr[-p₁] Aug₃: ins DFKLN²ˢ 17 [rel] syrr vulg(but am demid [harl] al Damasc om εις παντ. και) Chr₁ [Euthal-ms] Thdrt Thl Œc Ambrst Chrom₁.

to the circumstances of the gospel: but the meaning is *too strong*, where no contrast of time is expressly in view. I therefore prefer the latter, especially as Paul's usage elsewhere justifies it; see ch. vii. 17; 1 Cor. xv. 20. **χωρὶς νόμου**] **without the** (help of the) **law**, 'independently of the law:' not 'without the *works* of the law;' for here it is not *the way to* the δικ. θεοῦ which is spoken of (which is *faith*), but that δικ. *itself*. **δικαιοσ. θεοῦ**] **God's righteousness**: in what sense, see ch. i. 17, and note. **πεφανέρωται**] viz. in the facts of the gospel. The perfect sets forth the manifestation of this righteousness in history as an *accomplished and still enduring fact*—the ἀποκαλύπτεται of ch. i. 17 denotes the continual unfolding of this righteousness in the hearts and lives of faithful believers. **μαρτυρουμένη κ.τ.λ.**] **being borne witness to** (pres. because the law and prophets remain on record as a revelation of God's will) **by the law and the prophets** (not merely the types and prophecies, but the *whole body* of the O. T., see Matt. xxii. 40). **22. δικαιοσ. δὲ θ.**] **but that** (so δέ in Herod. vii. 8, Ἀρισταγόρῃ τῷ Μιλησίῳ, δούλῳ δὲ ἡμετέρῳ,—and i. 114, ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ παιδός: the contrast being between the general mention which has preceded, and the specific distinction now brought in. See Hartung, Partikellehre i. 168 ff.) **the righteousness of God** (i. e. 'I mean, the righteousness of God διὰ πίστεως Ἰ. χρ.') **which is** (ἡ is not necessary, the art. being often omitted in cases where the ear is reminded of a usage of the cognate verb with a preposition, such as δικαιοῦσθαι διὰ πίστεως. Compare Col. i. 4, ἀκούσαντες τὴν πίστιν ὑμ. ἐν χριστῷ Ἰησ., and Eph. iii. 4, δύνασθε νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ (συνιέντες ἐν πάσῃ σοφίᾳ occurs Dan. i. 4 Theod.). See Winer, edn. 6, § 20. 2. b) **by the faith in Jesus Christ** (gen.: see reff.). **εἰς πάντ.** [**κ. ἐπὶ πάντ.**] depends on πεφανέρωται,—(is revealed) **unto** ('towards,' 'so as to penetrate to') **all**[, **and upon** ('over,' 'so as to be shed down on,' but in the theological meaning, no real difference of sense from εἰς; this repetition of prepositions to give force is peculiar to Paul, see ver. 30, and Gal. i. 1) **all**] **who believe**. Probably the repetition of πάντας was suggested by the two kinds of believers, Jew and Gentile, so as to prepare the way for οὐ γάρ ἐστι διαστολή (but still no essential difference in the interpretations of εἰς and ἐπί must be sought). **23.** [**ὑστεροῦνται** should be rendered **fall short**, not, as E. V., "come short," since this latter may be taken for the past tense, after the auxiliary "*have*."] **τῆς δόξης τοῦ θεοῦ**] **Of the praise which comes from God**, see reff. (so Grot., Thol., Reiche, Fritz., Meyer, Rückert, De Wette): not, '*of praise in God's sight*' (Luther, Calv., Estius, Köllner): nor, '*of glory with God*,' as ch. v. 2 (Œc., Beza, al.),—for the Apostle is not speaking here of future reward, but of present worthiness: nor, *of the glorious image of God* which we have lost through sin (Calov., al., Rückert, Olsh.), which is against both the usage of the word, and the context of the passage. **24.**] δικαιούμενοι agrees with πάντες, without any ellipsis; nor need it be resolved into καὶ δικαιοῦνται: the participial sentence is subordinated to the great general statement of the insufficiency of all to attain to the glory of God. It is not necessary, in the interpretation, that the subjects of πάντες and δικαιούμενοι should be in matter of fact strictly commensurate:—'*all* have sinned—*all* are (must be, *if justified*) justified freely, &c.'

[k] ἀπολυτρώσεως τῆς [1] ἐν χριστῷ Ἰησοῦ, [25] ὃν [m] προέθετο [n] ἱλαστήριον διὰ πίστεως [o] ἐν τῷ αὐτοῦ αἵματι, [p] εἰς [q] ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν [r] πάρεσιν

k Luke xxi. 28. ch. viii. 23. 1 Cor. i. 30. Eph. i. 7, 14. iv. 30. Col. i. 4. Heb. ix. 15. xi. 35.

only. L.P.H. Dan. iv. 32 LXX only. (-οῦν, Exod. xxi. 8. Zeph. iii. 1.) 1 = ch. vi. 11. viii. 2 al.

m = here (ch. i. 13. Eph. i. 9) only. Polyb. i. 33. 9, προθέμενοι τοὺς γροσφομένους. n = here (Heb. ix. 5) only. See note. o = Matt. xii. 27, 28 al. p ch. i. 5 reff.

q here bis. 2 Cor. viii. 24. Phil. i. 28 only †. r here only †. (-ίναι, Sir. xxiii. 2.)

25. ιλαστηριον F: om arm: *propitiatorem* D-lat vulg-sixt harl[2] Ambrst Oros[1] Jer Ambr: *propitiationem* vulg[-clem(with am &c) F]-lat syr: *placationem* Hil[1]. rec ins της bef πιστεως, with BC[3]D[3]KL[P] 17 rel Chr-txt[1] [Bas[1] Euthal-ms] Thdrt Œc: om C[1]D[1]FN Orig[3] Eus[3] Bas[1] Cyr[-p2] Damasc Thl.—om διὰ πιστεως A Chr-comm(and 2-mss). for 1st αυτου, εαυτου B 47. for παρεσιν, πωρωσιν 46: παραινεσιν 69. 116: [παρεσιγεσιν k:] *proposition* D[1]-lat Aug[3] Ambrst Pelag-comm.

δωρεάν] see reff.: here 'without merit or desert as arising from earnings of our own;' '*gratis*.' τῇ αὐτοῦ χάριτι] by His grace, i. e. 'His free undeserved Love,' as the working cause (De W.).

διὰ τῆς ἀπολ. κ.τ.λ.] By means of the propitiatory redemption which is in (has been brought about by, and is now in the Person of) Christ Jesus. ἀπολύτρωσις, redemption by a λύτρον, propitiation,—and, as expressed by the preposition ἀπο, redemption *from* some state of danger or misery: here,—redemption *from the guilt of sin by the propitiatory sacrifice of Christ's death*, see reff. and Matt. xx. 28. In Eph. i. 7 this ἀπολύτρωσις is defined to = ἡ ἄφεσις τῶν παραπτωμάτων.

25.] προέθετο, not here '*decreed*,' as in reff. N. T.,—but put forth, set forth, manifested historically in His incarnation, sufferings, and exaltation. Wetst. quotes Thucyd. ii. 34, τὰ ὀστᾶ προτίθενται τῶν ἀπογενομένων, 'they expose the bones of the deceased to public view.'

ἱλαστήριον] as a propitiatory offering. So we have σωτήρια, Exod. xx. 24,—χαριστήριον (εὐχαριστήριον A), 2 Macc. xii. 45,—and καθάρσιον, Herod. i. 35, in the sense of thank-offerings and offerings of purification (no subst., as θῦμα, need be supplied,—the words being themselves substantives): and we have this very word in Dio Chrysos. Orat. ii. p. 184 (cited by Stuart), where he says that the Greeks offered an ἱλαστήριον τῇ Ἀθήνᾳ, a propitiatory sacrifice. The ordinary interpretation (Theodoret, Theophyl., Luth., Calv., Grot., Calov., Wolf, Olsh.) is founded on the sense in which the LXX use the word, as signifying the golden cover of the ark of the covenant, between the Cherubim, where Jehovah appeared and whence He gave His oracles. τὸ ἱλαστήριον πέταλον ἦν χρυσοῦν, ἐπέκειτο δὲ τῷ κιβωτῷ. ἐκατέρωθεν δὲ εἶχε τὰ τῶν χερουβὶμ ἐκτυπώματα. ἐκεῖθεν τῷ ἀρχιερεῖ λειτουργοῦντι ἐγίνετο δῆλη τοῦ θεοῦ ἡ εὐμένεια . . . . τὸ ἀληθινὸν ἱλαστήριον ὁ δεσπότης ἐστὶ χριστός· ἐκεῖνο δὲ τὸ παλαιὸν τούτου τὸν τύπον ἐπλήρου. ἁρμόττει δὲ αὐτῷ ὡς ἀνθρώπῳ τὸ ὄνομα, οὐχ ὡς θεῷ· ὡς γὰρ θεός, αὐτὸς διὰ τοῦ ἱλαστηρίου χρηματίζει. Theodoret: on which Theophylact further,—δῆλον δὲ πάντως τὴν ἀνθρωπίνην φύσιν, ἥτις τῦμα ἦν τῆς θεότητος, ἐπικαλύπτουσα ταύτην. The expression occurs in full, ἱλαστήριον ἐπίθεμα, Exod. xxv. 17: elsewhere ἱλαστήριον only, as ref. Heb. See also Philo, Vita Mos. iii. 8, vol. ii. p. 150. But De Wette well shews the inapplicability of this interpretation, as not agreeing with εἰς ἔνδειξιν κ.τ.λ. (which requires a *victim*, see below), and as confusing the unity of the idea here, Christ being (according to it) one while a victim (ἐν τῷ αὐτοῦ αἵματι), and another, something else. The other interpretation (Vulg. *propitiationem*: so E. V.: Beza, Rückert, al.: adj.—Rosenmüller, Wahl), which makes ἱλαστήριον an adj. agreeing with ὅν, '*a propitiator*,' hardly agrees with προέθετο, implying an external demonstration of Christ as the ἱλαστήριον, not merely an appointment in the divine œconomy. διὰ πίστεως] by faith, as the subjective means of appropriation of this propitiation:—not to be joined with ἐν αὐτοῦ αἵματι (but the omission of τῆς is no objection to this, see above on ver. 22), as Luth., Calv. al., Olsh., Rückert,—for such an expression as πίστις or πιστεύω ἐν τῷ αἵμ. Ἰ. χρ. would be unexampled,—and (which is decisive) the clause ἐν τῷ αὐτοῦ αἵματι requires a primary, not a subordinate place in the sentence, because the next clause, εἰς ἔνδ. τ. δικ. αὐτ., directly refers to it. As διὰ πίστ. is the subjective means of appropriation, so ἐν τῷ αἵμ. αὐτοῦ is the objective means of manifestation, of Christ as a propitiatory sacrifice. αἷμα does not = θάνατος, but refers to propitiation *by blood*,—the well-known typical use of it in sacrifice.

εἰς ἔνδειξιν κ.τ.λ.] in order to the manifestation of His righteousness: this is the aim of the putting forth of Christ as an expiatory victim. δικαιοσύνη, not *truth* (Ambrst., al.),—not *goodness* (Theodoret, Grot., Hammond, Koppe,

here only †. 2 Macc. xiv. 3 only. t Mark iii. 28, 29. 1 Cor. vi. 18 only. Isa. lviii. 1. u ch. ii. 4 reff. v Acts iii. 10. 1 Cor. vi. 5 al. w ch. viii. 18. xi. 6. 2 Cor. viii. 14 only. Gen. xxx. 20. x Acts iii. 19. vii. 19. ch. i. 11, 20 al. y ch. ii. 13 reff. z constr., ch. ii. 8 reff. a constr., ver. 22. b = 1 Cor. i. 20 c Paul (ch. xv. 17. 1 Cor. xv. 31 al.) only, exc. James iv. 16. Jer. xii. 13.

τῶν [z] προγεγονότων [t] ἁμαρτημάτων ἐν τῇ [u] ἀνοχῇ τοῦ θεοῦ, 26 [v] πρὸς τὴν [q] ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν [w] τῷ νῦν [w] καιρῷ, [x] εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ [y] δικαιοῦντα [z] τὸν ἐκ [a] πίστεως [a] Ἰησοῦ. 27 [b] Ποῦ οὖν ἡ [c] καύ- ABCDF KL[P]ℵ a b c d f g h k l m n o 17 [47]

26. rec om την, with D³KL Chr Thdrt [Euthal-ms] Thl Œc: ins ABCD¹ℵ[P 47] Clem₁ Cyr₁. (F 17 omit from δικ. αυτον ver 25 to δικ. αυτου ver 26.) om και F fuld Ambrst. for δικαιουντα, δικαιουν D¹. om ιησου F 52 E-lat: for ιησ., ιησ. χρ. vulg[with demid harl tol] copt Thdrt [Orig-int₁] Ambrst Pelag[-comm]: χρ. ιησ. D¹-lat: του κυρ. ημ. ιησ. χρ. Syr: ιησουν D-gr L b d f g m o 17 Clem₁: txt ABCKℵ[P 47] am fuld D³-lat syr æth [arm Euthal-ms] Chr₁ Thl Œc Aug₂ Oros₁.

Rosenm., Reiche),—not both these combined with *justice* (Beza),—not *justifying* or *sin-forgiving* righteousness (Chrys., Aug., Estius, Krehl, B.-Crus.),—not the *righteousness which He gives* (Luther, Elsner, Wolf, al.), which last would repeat the idea already contained in ver. 21 and rob εἰς τὸ εἶναι αὐτ. δίκαιον of all meaning, —not *holiness*, which does not correspond to δίκαιος and δικαιοῦν, — but judicial **righteousness**, JUSTICE (as Orig., Calov., Tholuck, Meyer, Schrader, Rückert ed. 2, al.). This interpretation alone suits the requirements of the sense, and corresponds to the idea of δικαιοῦν, which is itself judicial. A *sin-offering* betokens on the one side the expiation of guilt, and on the other ensures pardon and reconciliation: and thus the Death of Christ is not only a proof of God's grace and love, but also of His judicial righteousness which requires punishment and expiation. (Mainly from De Wette.) διὰ τ. πάρεσιν κ.τ.λ.] = διὰ τὸ παρεῖναι τὸν θεὸν τὰ προγ. ἁμαρτήματα ἐν τῇ ἀνοχῇ αὐτοῦ, and contains the *reason why* God would manifest His judicial righteousness; **on account of the overlooking of the sins which had passed, in the forbearance of God**: i. e. to vindicate that character for justice, which might seem, owing to the suspension of God's righteous sentence on sin in former ages in His forbearance, to be placed in question:—to shew, that though He did not then fully punish for sin, and though He did then set forth inadequate means of (subjective) justification,—yet He did both, not because His justice was slumbering, nor because the nature of His righteousness was altered, —but because *He had provided a way* whereby sin might be forgiven, and He might be just. Observe, πάρεσις *is not forgiveness* [nor "*remission*," as E. V. erroneously renders it], but [passing over, or] **overlooking**, which is the work of *forbearance* (see Acts xvii. 30), whereas *forgiveness* is the work of *grace*,—see ch. ii. 4:—nor is τῶν προγεγ. ἁμ., 'the sins of each man which precede his conversion' (Calov.), but *those of the whole world before the death of Christ*. See the very similar words Heb. ix. 15. The rendering διά, '*by means of*' (Origen, Luth., Calv., Calov., Le Clerc, Elsn., Koppe, Reiche, Schrader), is both ungrammatical and unmeaning. 26. πρὸς τὴν ἔνδ. κ.τ.λ.] The art. distinguishes this ἔνδειξις from the former, as the *fuller and ultimate object*, of which that ἔνδειξις was a subordinate part:—**with a view to the (or His) manifestation of his righteousness in this present time.** The shewing forth that He was righteous throughout His dealings with the whole world, by means of setting forth an adequate and complete propitiation in the death of Christ, was *towards*, formed a subsidiary manifestation to, His *great manifestation of His righteousness* (same sense as before, *judicial* righteousness, *justice*) *under the Gospel*. The joining πρὸς τὴν ἔνδειξ. κ.τ.λ. with ἐν τῇ ἀνοχῇ τ. θεοῦ (Beza, Rückert ed. 2, Thol., al.) would draw off the attention from the leading thought of the sentence to a digression respecting the ἀνοχὴ τ. θ., which is not probable.

εἰς τὸ εἶναι κ.τ.λ.] **in order that He may be** (*shewn to be*:—the whole present concern is with ἔνδειξις, the *exhibition to men* of the righteousness of God) **just and** (yet, on the other side) **justifying him who is of** (the) **faith in Jesus** (τὸν ἐκ πίστ. Ἰησ., him who belongs to, stands in, works from as his standing-point, faith in Jesus: see ch. ii. 8, note, and reff.).

27—IV. 25.] JEWISH BOASTING ALTOGETHER REMOVED *by this truth*, NOT *however* BY MAKING VOID THE LAW, *nor* BY DEGRADING ABRAHAM FROM HIS PRE-EMINENCE, *but* BY ESTABLISHING THE LAW, *and shewing that Abraham was really* JUSTIFIED BY FAITH, *and is the* FATHER OF THE FAITHFUL. 27.] ἡ καύχησις, **the boasting**, viz. *of the Jews*, of which he had spoken before, ch. ii., not '*boasting*'

χησις ; [d] ἐξεκλείσθη. διὰ [e] ποίου νόμου ; τῶν [f] ἔργων ; οὐχί, ἀλλὰ διὰ νόμου πίστεως. 28 [g] λογιζόμεθα * γὰρ [h] δικαιοῦσθαι πίστει ἄνθρωπον [i] χωρὶς [j] ἔργων [j] νόμου. 29 ἢ Ἰουδαίων ὁ θεὸς μόνον, οὐχὶ καὶ ἐθνῶν ; ναὶ καὶ ἐθνῶν, 30 [k] εἴπερ εἷς ὁ θεὸς ὃς [j] δικαιώσει περιτομὴν [k] ἐκ πίστεως καὶ [l] ἀκροβυστίαν διὰ τῆς πίστεως. 31 νόμον

[d] Gal. iv. 17 only. Exod xxiii. 2 B. 2 Macc. xiii. 21 (only ?). [e] = Acts iv. 7 reff. [f] = ch. iv. 2, 6 al. fr., Paul. James ii. 14—26. [g] = and constr., ch. xiv. 14. Phil. iii. 13. Wisd. xv. 12. [h] w. dat., ver. 24 reff. [i] ver. 21. [j] ver. 20 (reff.). [k] ch. viii. 9 reff. xvii. 11. [l] Paul (ch. ii. 25. iv. 9, &c. 1 Cor. vii. 18, 19 al.) only, exc. Acts xi. 3. Gen.

27. aft καυχησις ins σου F latt [Orig-int$_4$] Aug$_3$. for ουχι, ουκ D^1 : ου F. om 2nd δια D^1.

28. λογιζωμεθα D^{2}KL[P]. * rec οὖν (*prob corrn from misunderstandg of* λογιζομαι *to convey a* conclusion : *see note*), with BCD^{2}KL[P] 17 rel syrr Chr$_1$ Thdrt [Euthal-ms] Thl Œc : γαρ AD^{1}FN [47] latt copt [(æth arm)] Cyr[-p$_1$] Damasc [Orig-int$_1$] Ambrst Aug$_1$ Ambr. rec πιστει bef δικαιουσθαι (*to throw emphasis on* πιστει, *supposing the ver to convey a solemn conclusion*), with KL[P]N^2 17 rel syrr [arm] Chr Thdrt [Euthal-ms Thl Œc] : for πιστει ανθρωπον, ανθρ. δια πιστεως F vulg æth [Orig-int$_4$ Ambrst] Aug : txt ABCDN^1 [47] (copt). αρθρωπον B^1.

29. om η n 39^1 Thdrt : μη A^1(appy) 39^2 [Julian(in Cyr)] : ει 77 : *an* latt [Orig-int]. μονων B a b [o] 23. 39. 47-8. 76 Clem$_2$ Ath$_1$ Chr$_1$(mss vary) Cyr Thl (but aft ιουδ. Clem$_2$ Ath$_1$) : μονος D : txt ACFKL[P]N 17 rel Ath$_1$ [Eus$_1$ Chr$_1$ Cyr-p(with some variation of mss) Damasc] Thdrt Œc, *tantum* latt. rec aft ουχι ins δε, with L[P] 17 rel syr Chr Cyr$_1$[-p] Thdrt Thl Œc : om ABCDFKN k [47] latt Syr copt [æth arm] Clem$_2$ Ath$_2$ Chr-ms$_1$ Cyr[-p$_2$] Damasc [Orig-int$_1$ Hil Ambrst].

30. rec επειπερ (*corrn*), with D$^{1\cdot2}$FKL[P]N^2 17 [47-marg] rel Eus$_4$ Ath$_2$ Chr$_1$ Thdrt Thl Œc : *quoniam quidem* latt Ambr[st Orig-int$_1$] : txt ABCD^{2}N^1 [47-txt] Clem$_1$ Orig$_1$ Cyr$_2$[mss vary] Did$_1$ Damasc : *siquidem* Jer$_1$ Pacian$_1$. om ο D^1 Orig$_1$.

in general, which will not suit ver. 29. (So Theodoret, τὸ ὑψηλὸν τῶν Ἰουδαίων φρόνημα,—Chrys., Theophyl., Œc. :—Vulg. : *gloriatio tua :* Bengel, Rückert, Meyer, De Wette, al.) ἐξεκλ.] οὐκ ἔτι χώραν ἔχει, Theodoret. διὰ π. ν. κ.τ.λ.] By what law (is it excluded)? (is it by that) of works? No, but by the law (*norma*, the rule) of faith. The contrast is not here between *the law* and *the Gospel* as two dispensations, but between the *law of works* and the *law of faith*, whether found under the law, or the Gospel, or (if the case admitted) any where else. This is evident by the Apostle proving below that *Abraham was justified*, not by works, so as to have whereof to boast, but by faith.

28.] λογιζόμεθα, not '*we conclude*,' but we hold, we reckon, see reff. : the former is against N. T. usage; and has probably caused the change of γάρ into οὖν, by some who imagined that this verse was a conclusion from the preceding argument. For we hold (as explanatory of the verse preceding,—on the other supposition the two verses are disjointed, and the conclusion comes in most strangely), that a man is justified by faith [apart from] (*without* [but more than without—so distinctly without as to be utterly and entirely separate from and independent of]) the works of the law (not *works of law*); and therefore boasting is excluded. **29.**] In shewing how completely Jewish boasting is excluded, Paul purposes to take the ground of their own law, and demonstrate it from that. He will shew that God is not (the God) of Jews alone, but of Gentiles, and that *this very point was involved in the promise* made to Abraham, *by believing which he was justified* (ch. iv.), and therefore that it lies in the *very root and kernel of the law itself*. But, as often elsewhere, he passes off from this idea again and again, recurring to it however continually,—and eventually when he brings forward his proof-text (πατέρα πολλῶν ἐθνῶν τέθεικά σε, iv. 17), *Abraham's faith*, and *not this fact*, has become the leading subject. **30.** εἴπερ] if at least (if we are to hold to what is manifest as a result of our former argument) God is One, who shall justify the circumcision (= the Jews, after the analogy of ch. ii. 26) by (ἐκ, as the preliminary condition,—the state *out of which* the justification arises) faith, and the uncircumcision (the Gentiles) through (by means of) their faith. Too much stress must not be laid on the difference of the two prepositions (see ver. 22 and note). The omission of the art. in ἐκ πίστ. and its expression in διὰ τῆς πίστ. are natural enough : the former expresses the *ground* of justification, generally taken, ἐκ πίστεως, *by faith* : the latter the *means*

m ver. 3 reff. n ver. 4 reff. o = Heb. x. 9. Num. xxx. 14. 1 Macc. xv. 5. -σάρω, see ch. vi. 13. 1 Cor. iii. 1 reff. 8. xxvi. 12.

οὖν [m]καταργοῦμεν διὰ τῆς πίστεως; [n]μὴ γένοιτο, ἀλλὰ [o]νόμον ἱστάνομεν. IV. [1] [p]Τί οὖν ἐροῦμεν [q]εὑρηκέναι] Ἀβραὰμ τὸν

ABCDF KL[P]ℵ a b c d f g h k l m n o 17 [47]

p ch. iii. 5 reff. q = Luke ix. 13. Acts vii. 11. 2 Tim. i. 18. Gen. vi.

31. rec ἱστωμεν, with D³KLℵ³[P 47-marg] rel Chr₁ Thdrt [Euthal-ms] Thl Œc: [ισταμεν 47-txt:] συνιστωμεν 17. 65. 93 lect-6: περιστανομεν D¹: txt ABCD*Fℵ¹ Orig₁ Cyr[-p₁] Damasc.

CHAP. IV. 1. rec αβρααμ τον πατερα ημων bef ευρηκεναι, with KL[P] 17 rel syrr Chr[-txt Euthal-ms] Thdrt Thl Œc Gennad Phot: om ευρηκεναι B 47¹ [Chr-comm₁]: ins bef αβρααμ ACDFℵ latt [copt æth arm] Cyr[-p₁] Damasc [Orig-int₁] Ambrst [aft

whereby the man lays hold on justification, διὰ τῆς πίστεως, *by his faith*: the former is the objective ground, the latter the subjective medium. Jowett's rendering of περιτομὴν ἐκ πίστεως, '*the circumcision that is of faith*,' though ingenious, is hardly philologically allowable, nor would it correspond to the other member of the sentence, which he rightly renders '*and the uncircumcision through their faith*.' To understand τῆς πίστεως (as Mr. Green, Gr. p. 300) as referring to πίστεως just mentioned '*by the instrumentality of the identical faith which operates in the case of the circumcised*,' is to contradict the fact: the faith was not, strictly speaking, identical in this sense, or the two cases never need have been distinguished. See vv. 1, 2. 31.] But again the Jew may object, if this is the case, if Faith be the *ground*, and Faith the *medium*, of justification for all, circumcised or uncircumcised, *surely the law is set aside and made void*. That this is not so, the Apostle both here asserts, and is prepared to shew by working out the proposition of ver. 29, that the law itself belonged to a covenant whose *original recipient was justified by faith*, and whose main promise was, the *reception and blessing of the Gentiles*. νόμον, not '*law*,' but the law, as every where in the Epistle. We may safely say that the Apostle never argues of *law*, abstract, in the sense of *a system of precepts*,—its attributes or its effects,—but always of THE LAW, concrete,—*the law of God given by Moses*, when speaking of the Jews, as here: *the law of God*, in as far as written in their consciences, when speaking of the Gentiles: and when including both, *the law of God* generally, His written as well as His unwritten will. Many Commentators have taken this verse (being misled in some cases by its place at the end of the chapter) as standing by itself, and have gone into the abstract grounds why faith does not make void the law (or moral obedience); which, however true, *have no place here*: the design being to shew that the law itself *contained this very doctrine*, and was founded in the promise to Abraham on a covenant embracing Jews and Gentiles,—and therefore was not degraded from its dignity by the doctrine, but rather established as a part of God's dealings,—consistent with, explaining, and explained by, the Gospel.

IV. 1—5.] *Abraham himself was justified by faith.* The reading and punctuation of this verse present some difficulties. As to the first (see var. read.), the variation in the order of the words, and the reading προπάτορα seemed to me formerly, however strongly supported, to have sprung out of an idea that κατὰ σάρκα belonged to πατέρα. This being supposed, εὑρηκέναι appeared to have been transposed to throw πατέρα ἡμ. κατὰ σάρκα together, —and then, because Abraham is distinctly proved (ver. 11) to have been *in another sense* the father of the faithful, πατέρα to have been altered to the less ambiguous προπάτορα, *ancestor*, a word not found in the N. T., but frequent in the Fathers. I therefore in the 3rd edition of this vol., with De Wette, Tholuck, and Tischendorf (in his last [7th, not 8th] edn.), retained the rec. text. Being now however convinced that we are bound to follow the testimony of our best MSS., and to distrust such subjective considerations as unsafe, and generally able to be turned both ways, I have adopted the reading of A(B)CDFℵ &c., bracketing εὑρηκέναι as of doubtful authority, omitted as it is by B.

Grot., Le Clerc, and Wetst. punctuate, τί οὖν ἐροῦμεν; εὑρηκ. . . . . σάρκα:—and Matthaï, τί οὖν; ἐροῦμ. . . . . σάρκα; supplying δικαιοσύνην (or more rightly an indefinite τι) after εὑρηκέναι. But as Thol. well remarks, both these methods of punctuating would presuppose that Paul had given some reason in the preceding verses for imagining that Abraham *had* gained some advantage according to the flesh: which is not the case. 1. οὖν] The Apostle is here contending with those under the law *from their own standing-point*: and he follows up his νόμον

r προπάτορα ἡμῶν s κατὰ s σάρκα; 2 εἰ γὰρ Ἀβραὰμ t ἐξ ἔργων t ἐδικαιώθη, uv ἔχει vw καύχημα. Ἀλλ' οὐ x πρὸς θεόν· 3 τί γὰρ ἡ y γραφὴ λέγει; z Ἐπίστευσεν δὲ Ἀβραὰμ

r here only †. Ps. xxix. 8 Symm.
s ch. i. 3 reff.
t ch. iii. 20 reff.
u = ch. xv. 17. 1 Cor. xv. 31.
x = Mark xii.
v Gal. vi. 4. 12, or John i. 1, 2.
w Paul (1 Cor. v. 6 al.) only, exc. Heb. iii. 6.
y ch. ix. 17 reff.
z w. dat., Gen. xv. 6. Acts xvi. 34 reff.

σαρκα 47-marg]. rec (for προπατ.) πατερα, with C³DFKL[P] ℵ-corr¹ 17 rel latt syr Chr[txt and comm Euthal-ms] Thdrt Gennad Phot Thl Œc: *patriarcham* Syr: txt ABC¹ℵ¹·³ copt æth arm Eus Cyr[-p₁] Damasc.

2. αλλα F. rec ins τον bef θεον, with D³KL[P] 17 rel Chr₁ Thdrt [Euthal-ms Damasc]: om ABCD¹FN.

3. in ℵ γαρ has been written twice, but the first erased. om δε (*as unnecessary*) D¹F b o latt [Syr æth arm] Chr₁ [Euthal-ms Orig-int₄] Cypr₁.

ἰστάνομεν, by what therefore ('hoc concesso,' 'seeing that you and I are both upholders of the law') shall we say, &c. This verse, and the argument following, are not a *proof*, but a *consequence*, of νόμον ἱστ., and are therefore introduced, not with γάρ, but with οὖν. εὑρηκέναι [if read]] viz. *towards his justification*, or more strictly, *earned* as his own, to boast of. κατὰ σάρκα belongs to εὑρ., not (as Chrys., Theophyl., Erasm.) to προπάτορα ἡμ. For the course and spirit of the argument is not to limit the paternity of Abraham to a mere fleshly one, but to shew that he was the spiritual father of all believers. And the question is not one which requires any such distinction between his fleshly and spiritual paternity (as in ch. ix. 3, 5). This being so, *what does* κατὰ σάρκα *mean?* It cannot allude to *circumcision*; for that is rendered improbable, not only by the parallel expression ἐξ ἔργων in the *plural*, but also by the consideration, that circumcision was no ἔργον at all, but a *seal of the righteousness which he had by faith* being yet uncircumcised (ver. 11),—and by the whole course of the argument in the present place, which is not to disprove the exclusive privilege of the Jew (that having been already done, chs. ii. iii.), but to shew that *the father and head of the race himself was justified not by works, but by faith*. Doubtless, in so far as circumcision was a mere *work of obedience*, it might be in a loose way considered as falling under that category: but it came *after* justification, and so is *chronologically* here excluded. κατὰ σάρκα then is in contrast to κατὰ πνεῦμα,—and refers to *that department of our being from which spring works*, in contrast with *that in which is the exercise of faith*: see ch. viii. 4, 5. 2.] For if Abraham was [not 'were' as E. V.] justified (assuming, as a fact known to all, that he *was justified* by some means) by works, he hath matter of boasting (not expressed here whether *in the sight of men*, or *of God*, but taken generally: the proposition being assumed, 'He that has earned justification by works, has whereof to *boast*'). Then, in disproof of this,—that Abraham has matter of boasting,—whatever *men* might think of him, or attribute to him (e. g. the perfect keeping of the law, as the Jews did), one thing at least is clear, that *he has none before God*. (πρός, probably as in the second ref., *with*, in the sense of *chez*: apud Deum.) This we can prove, (ver. 3) for what saith the Scripture? Abraham believed God (God's promise) and it (τὸ πιστεῦσαι) was reckoned (so LXX. Heb., 'He reckoned it') to him as (ch. ii. 26) righteousness. The whole question so much mooted between Protestants on the one hand, and Romanists, Arminians, and Socinians on the other, as to whether this righteousness was reckoned (1) '*per fidem*,' being *God's righteousness imputed* to the sinner; or (2) '*propter fidem*,' so that God made Abraham righteous *on account of the merit of his faith*, lies in fact in a small compass, if what has gone before be properly taken into account. The Apostle has proved Jews and Gentiles to be *all under sin*: utterly unable by works of their own to attain to righteousness. Now *faith*, in the second sense mentioned above, is strictly and entirely *a work*, and as such would be the *efficient cause* of man's justification,—which, by what has preceded, *it cannot be*. It will therefore follow, that it was not the *act of believing* which was reckoned to him as a righteous act, or on account of which perfect righteousness was laid to his charge, but that the *fact of his trusting God to perform His promise introduced him into the blessing promised*. God declared his purpose (Gen. xii. 3) of blessing all the families of the earth in Abraham, and again (Gen. xv. 5) that his seed should be as the stars of heaven, when as yet he had no son. Abraham *believed this promise, and became partaker of this blessing*. But this blessing was, *justification by faith in Christ*. Now Abraham could not, in the strict sense of the words, be justified by faith *in Christ*,—nor is it

ABCDF KL[P]ℵ a b c d f g h k l m n o 17 [47]

τῷ θεῷ, καὶ [a] ἐλογίσθη αὐτῷ [a] εἰς δικαιοσύνην. 4 τῷ δὲ [b] ἐργαζομένῳ ὁ [c] μισθὸς οὐ λογίζεται [d] κατὰ [d] χάριν, ἀλλὰ κατὰ [e] ὀφείλημα· 5 τῷ δὲ μὴ [b] ἐργαζομένῳ, [f] πιστεύοντι δὲ [f] ἐπὶ τὸν [g] δικαιοῦντα τὸν [h] ἀσεβῆ, [a] λογίζεται ἡ πίστις αὐτοῦ [a] εἰς δικαιοσύνην. 6 [i] καθάπερ καὶ Δαυεὶδ [j] λέγει τὸν

a = ch. ix. 8 reff. Prov. xvii. 26. 1 Macc. ii. 52. Ps. cv. 31.
b absol., Acts xviii. 3 reff.
c = Matt. xx. 8. Luke x. 7. 1 Cor. iii. 9 al. Gen. xxxi. 7.
d ver. 16.
e = here (Matt. vi. 12) only. Deut. xxiv. 10. Thuc. ii. 40. (-λή, ch. xiii. 7.) 24. Acts ix. 42. xi. 17. see Matt. xxvii. 43 v. r.
f ver. g ch. ii. 13 reff. h ch. v. 6. 1 Tim. i. 9. 1 Pet. iv. 18. 2 Pet. ii. 5. iii. 7. Jude 4, 15 (bis) only. Prov. xxi. 30. (-βεια, ch. i. 18.)
i Paul (ch. xii. 4. 1 Cor. xii. 13 al[s].) only, exc. Heb. iv. 2. Lev. xxvii. 8 only (?). see Heb. v. 4.
j = John viii. 27. Phil. iii. 18.

4. rec ins το bef οφειλημα (*appy as agreeing better with the idea of a definite obligation incurred: i. e. = τὸ ὀφειλόμενον, 'what is due from the employer,' as indeed Bloomf. explains it*): om ABCDFKL[P]ℵ rel [arm]. B[1] repeats from ο μισθος to εργαζομενω, ver 5, but the passage is marked for erasure, except the first ο.
5. ασεβην D[1]Fℵ.
6. for καθαπερ, καθως DF. ins ο bef δαυειδ DF [g].

necessary to suppose that he directed his faith forward to the promised Redeemer in Person; but in so far as God's gracious purpose was revealed to him, he grasped it by faith, and that righteousness which was implied, so far, in it, was imputed to him. Some have said (Tholuck, e. g.) that the parallel is incomplete—Abraham's *faith* having been reckoned to him for righteousness, whereas, in our case, *the righteousness of Christ* is reckoned to us as our righteousness, *by* faith. But the incompleteness lies in the nature of the respective cases. In his case, *the righteousness itself* was not yet manifested. He believed *implicitly*, taking the *promise, with all it involved and implied, as true.* This then was his way of entering into the promise, and by means of his faith was bestowed upon him that full justification which that faith never apprehended. Thus *his faith itself*, the mere fact of implicit trust in God, was counted to *him* for righteousness. But though *the same righteousness* is imputed to us who believe, and by means of faith also, it is no longer the mere fact of believing implicitly in God's truth, but the reception of *Christ Jesus the Lord* by faith, which justifies us (see vv. 23—25 and note). As it was then the realization of God's words by faith, so now: but *we* have *the Person of the Lord Jesus for the object of faith*, explicitly revealed: *he had not.* In both cases justification is *gratuitous*, and is *by faith*: and so far, which is as far as the argument here requires, the parallel is strict and complete. **4. τῷ ἐργαζομ.**] (q. d. τῷ ἐργάτῃ, but the part. is used because of the negative τῷ μὴ ἐργαζ. following)—**to the workman** (him that works for hire, that earns wages, compare προσηργάσατο, Luke xix. 16) **his wages are not reckoned according to** (as a matter of) **grace** (favour), **but according to** (as a matter of) **debt.** The stress is on κατὰ χάριν, not on λογίζεται, which in this first member of the sentence, is used hardly in the strict sense, of *imputing* or *reckoning*, but of *allotting* or *apportioning*:—its use being occasioned by the stricter λογίζεται below. And the sentence is a *general* one, not with any peculiar reference to Abraham,—except that after κατὰ χάριν we may supply ὡς τῷ Ἀβραάμ, if we will; for this is evidently assumed.

5.] **But to him who works not** (for hire,—is not an ἐργάτης looking for his μισθός) **but believes on** (casts himself in simple trust and humility on) **Him who justifies** (accounts just, as in ver. 3) **the ungodly** ('*impious*:' stronger than 'unrighteous:'—no allusion to Abraham's having formerly been in idolatry,—for the sentence following on ver. 4, which is *general* and of universal application, *must also be general,—including* of course Abraham: ἀσέβεια is the state of all men by nature), —**his faith is reckoned as righteousness.** κατὰ χάριν is of course implied.

6—8.] *The same is confirmed by a passage from David.* This is not a fresh example, but a confirmation of the assertion involved in ver. 5, that a man may believe on Him who justifies the ungodly, and have his faith reckoned for righteousness. The applicability of the text depends on the persons alluded to *being sinners*, and *having sin not reckoned to them.*

ἀσεβεῖς and λογίζομαι are the two words to be illustrated. The Psalm, strictly speaking, says nothing of the imputation of *righteousness*,—but it is implied by Paul, that the *remission of sin* is *equivalent* to the *imputation of righteousness*—that there is *no negative state of innocence*—none intermediate between acceptance for righteousness, and rejection for sin.

6. λέγ. τὸν μακ.] **pronounces the blessedness,** 'the *congratulation*:' in allusion perhaps to the Heb. form, אַשְׁרֵי '(*O*) *the blessings of*,' .... It is

[k] μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς [l]λογίζεται δικαιοσύνην [m]χωρὶς ἔργων, 7 Μακάριοι ὧν [n]ἀφέθησαν αἱ [o]ἀνομίαι καὶ ὧν [p]ἐπεκαλύφθησαν αἱ ἁμαρτίαι. 8 μακάριος ἀνὴρ ᾧ οὐ μὴ [l]λογίσηται κύριος ἁμαρτίαν. 9 ὁ [k]μακαρισμὸς οὖν οὗτος [q]ἐπὶ τὴν περιτομήν, [r]ἢ καὶ [q]ἐπὶ τὴν [s]ἀκροβυστίαν; λέγομεν γὰρ ὅτι [l]ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις [l]εἰς δικαιοσύνην 10 πῶς οὖν [l]ἐλογίσθη; [t]ἐν περιτομῇ ὄντι, ἢ [t]ἐν [s]ἀκροβυστίᾳ; οὐκ [t]ἐν περιτομῇ, ἀλλ' [t]ἐν [s]ἀκροβυστίᾳ. 11 καὶ [u]σημεῖον ἔλαβεν [v]περιτομῆς, [w]σφραγῖδα τῆς δικαιοσύνης τῆς [v]πίστεως τῆς [t]ἐν τῇ [s]ἀκροβυστίᾳ,

k here bis. Gal. iv. 15 only v. ver. 3.
l ch. iii. 21 reff.
m = Matt. vi. 12. xii. 31. Acts viii. 22. Isa. xxii. 14. Psa. xxxi. 1.
n = Matt. vii. 23. xiii. 41. ch. vi. 19 al. Exod. xxxiv. 9.
o here only. 1. c. Gen. vii. 19 A &c., 30 A Ed-vat. compl. (B def.) (-ψμα, 1 Pet. ii. 16.)
p = Acts iv. 32
q ch. iii. 30 reff.
r 1 Cor. ix. 8 reff.
s = ch. iii. 19 reff.
t = Matt. xxvi. 48. 1 Cor. xiv. 23. Gen. xvii. 11. apposit., Acts iv. 22. 2 Cor. v. 5. Col. iii. 24. Winer, edn. 6, § 59. 8. a. ii. 19. Rev. v. 1 alt[B].) only. (Hagg. ii. 24.)
v constr., gen. of
w = 1 Cor. ix. 2 (2 Tim.

7. for επεκ., εκαλυφθησαν B[2].

8. for ᾧ, οὗ (so LXX-ABℵ[1]) BD[1]GN[1]: txt (so LXX-edd ℵ[2a]) ACD[3]FKL[P]ℵ[3] rel [Euthal-ms Thdrt Damasc]. λογισεται K[P] n 17 [Euthal-ms].

9. [αυτος F[1](not G: -τους F[1]).] aft περιτομην ins μονον D [vulg-clem] harl[1] (not am demid fuld) Ambrst. for 2nd επι, εις C: om 29. 33: om επι την a. om οτι BD[1]ℵ [47]. om η πιστις K: ins aft δικαιοσ. 17. 62.

10. om οντι F vulg(not fuld[1]) D[3]-lat [Syr] Cyr[2].

11. περιτομην AC[1] [m-marg-corr(sic Treg) 47 arm] syrr Orig-schol[and int.] Chr[1] Procop[1] Damasc: txt BC[2]DFKL[P]ℵ 17 rel latt copt Orig-c Chr[1] Cyr[1][-p] Thdrt Thl Œc [Euthal-ms Ambrst]. aft σφραγιδα ins δια F: της περιτομης L. om της (bef δικ.) A. om τη DF b c o Procop Damasc.

very clear that this righteousness must be *χωρὶς ἔργων*, because its imputation consists in the remission and hiding of *offences*, whereas none can be legally righteous in whom there is any, even the smallest offence. 8.] *οὐ μὴ λογίσηται*, as the same construction usually in the N. T., is *future* (Winer, edn. 6, § 56. 3), and must be referred to the great final judgment. Or we may say with Olsh. that the expression is an O. T. one, regarding sin as lying covered by the divine long-suffering till the completion of the work of Christ, at which time first real forgiveness of sins was imparted to the ancient believers; compare Matt. xxvii. 53; 1 Pet. iii. 18. In this last view the *future* will only refer to all such cases as should arise.

9—12.] *This declaration of blessedness applies to circumcised and uncircumcised alike. For Abraham himself was thus justified when in* UNCIRCUMCISION, *and was then pronounced the father of the faithful, uncircumcised as well as circumcised.* *μακαρισμός* of course includes the *fact, on account of which* the congratulation is pronounced,—the *justification itself*. 9. *ἐπί*] sc. *λέγεται*, see reff. The form of the question, with *ἢ καί*, presupposes an affirmative answer to the latter clause; which affirmative answer is then made the ground of the argumentation in vv. 10, 11, 12:—On the uncircumcision (-cised) also. For we say, &c. The stress is on *τῷ Ἀβραάμ*, not on *ἡ πίστις*: for we say that TO ABRAHAM faith was reckoned for righteousness.

10.] *πῶς*, under what circumstances? The interval between the recognition of his faith (Gen. xv. 6) and his circumcision, was perhaps as much as twenty-five, certainly not less (Gen. xvii. 25) than fourteen years. 11.] And he received (from God) the sign (token, or symbol) of circumcision (gen. of apposition, see reff. The reading *περιτομήν* appears to have been an alteration on account of *σφραγῖδα* following), a seal (the Targum on Cant. iii. 8, cited by Tholuck, has the expression, 'the seal of circumcision,' and in Sohar, Levit. vi. 21, it is called 'a holy sign.' So also Baptism is called in the Acta Thomæ, § 26, *ἡ σφραγὶς τοῦ λουτροῦ*, and elsewhere in the Fathers simply *ἡ σφραγίς*. Grabe, Spicil. Patr. i. 333) of the righteousness (to stamp, and certify the righteousness) of the faith (gen. of apposition (but not *is* appos. with *δικ.* by *construction*),—'of the righteousness which consisted in his faith,'—not, 'of his justification by faith:' the present argument treats of faith *accounted* as righteousness) which was (or, '*which he had:*' *τῆς* may refer either to *δικ.* or to *πίστ.*,—but better to the former, because the object is to shew that the righteous-

ABCDF KL[P]^{a} a b c d f g h k l m n o 17 [47]

x Acts iii. 19. vii. 19. ver. 18. ch. i. 11, 20 al.
a = ch. ii. 27 reff.
b = ch. ii. 8 reff.
c Acts x. 45 reff.
d Acts xxi. 24. Gal. v. 25. vi. 16. Phil. iii. 16 only. Eccles. xi. 5 only, but not =. 42. 7. (dat., ch. xiii. 13.)
e 2 Cor. xii. 18. 1 Pet. ii. 21‡. Sir. xxi. 6. ἴχνη τῆς ἀληθείας, Polyb. iv.
f Acts vii. 2 reff.
g ch. i. 3 reff.

[x] εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων [a] δι' [s] ἀκροβυστίας, [x] εἰς τὸ [1] λογισθῆναι [καὶ] αὐτοῖς τὴν δι- καιοσύνην, [12] καὶ πατέρα περιτομῆς τοῖς οὐκ [bc] ἐκ [c] περι- τομῆς μόνον, ἀλλὰ καὶ τοῖς [d] στοιχοῦσιν τοῖς [e] ἴχνεσιν τῆς [t] ἐν [s] ἀκροβυστίᾳ πίστεως τοῦ [f] πατρὸς ἡμῶν [f] Ἀβραάμ· [13] οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ [g] σπέρ-

for δι, δια AD^{1}F L[e sil]: txt BCD$^{2\text{-}3}$ [K(e sil) P]ℵ rel [Euthal-ms Thdrt Damasc]. om και ABℵ^{1} [47] a demid tol [copt] Orig-schol Cyr[-p$_{1}$] Damasc: ins CDFK L[P]ℵ^{2} 17 rel latt syrr æth [arm Orig-int$_{2}$] Thdrt Thl Œc. om την C^{2}D^{1}ℵ [arm Damasc]: for την, εις A d 32 [47] 114-24 Syr, *ad justitiam* vulg D^{2}-lat G-lat[(*in j.*) Orig-int$_{1}$] Ambrst Pelag Aug.

12. om τοις ουκ εκ περιτομης (*homœot*) ℵ^{1}(ins ℵ-corr^{1}). [στοιλουσειν *qui sectantur* F: τυχουσι l m(m^{1}, Treg).] rec ins τη bef ακροβυστια, with D^{2}KL[P] rel Chr$_{1}$ [Euthal-ms] Thdrt Thl: om ABCD^{1}Fℵ a^{1} c f h l m n [47 Cyr-p] Procop$_{1}$ Damasc.— της πιστ. της εν (τη) ακροβ. DKL [P(τ. π. τοις)] a b c f (g) h k l n o 17 vulg(not am fuld harl^{1}) [Euthal-ms] Thdrt lat-ff: om πιστεως ℵ^{1}(ins ℵ-corr^{1}).

13. om η ℵ^{1}(ins ℵ-corr^{1}).

ness was imputed in uncircumcision) during his uncircumcision. In literal historical matter of fact, Abraham received circumcision as a seal of *the covenant* between God and him (Gen. xvii. 1—14). But this covenant was only a *renewal of that very one, on the promise of which Abraham's faith was exercised*, Gen. xv. 5, 6,—and each successive renewal of which was a fresh approval of that faith. The Apostle's point is,—that the righteousness was reckoned, and the promise made, to Abraham, *not in circumcision, but in uncircumcision.*

εἰς τὸ εἶναι . . . .] In order that he might be (not 'so that he is;' see Gal. iii. 7) the father of all in uncircumcision (διά, see reff.,—'conditionis') that believe. Abraham is *the father of the faithful.* But the triumph and recognition of that faith whereby he was constituted so, was not during his circumcision, but during his uncircumcision:—therefore *the faithful, his descendants, must not be confined to the circumcised, but must take in the uncircumcised also.* On πατέρα in this sense, Tholuck compares the expression Gen. iv. 20; 1 Macc. ii. 54 (Φινεὲς ὁ πατὴρ ἡμῶν ἐν τῷ ζηλῶσαι ζῆλον), and Maimonides, 'Moses is the father of all the prophets who succeeded him.' See also our Lord's saying, John viii. 37, 39. The Rabbinical book Michlal Jophi on Mal. ii. (Thol.) has a sentiment remarkably coincident with that in our text: "Abraham is the father of all those who follow his faith." εἰς τὸ λογ. κ.τ.λ.] (is in *fact* parenthetical, whether brackets are used or not; for otherwise the construction from the former to the latter πατέρα would not proceed) in order that the righteousness (which Abraham's faith was reckoned as being,—the righteousness of God, then hidden though imputed, but now revealed in Jesus Christ) might be imputed to them also. 12. καὶ (εἰς τὸ εἶναι αὐτὸν) πατέρα περιτομῆς . . . .] And (that he might be) father of the circumcision (the circumcised) to those (dat. commodi 'for those,' 'in the case of those') who are not only (physically) of the circumcision, but also who walk (the inversion of the article appears to be in order to bring out more markedly τοῖς ἐκ περιτ. and τοῖς στοιχ.,—who are not only οἱ ἐκ περιτ., but also οἱ στοιχοῦντες . . . .) in the footsteps (reff.) of the faith of our father (speaking here as a Jew) Abraham (which he had) while he was in uncircumcision. (The art. would make it 'during his uncircumcision,'—but the sense is better without it, the word being generalized.) 13—17.] *Not through the* LAW, *but through* THE RIGHTEOUSNESS OF FAITH, *was* THE INHERITANCE OF THE WORLD *promised to Abraham: so that not only they who are of the law, but they who follow Abraham's faith are* HEIRS OF THIS PROMISE. 13.] γάρ, strictly for. The argumentation is an expansion of πατέρα πάντ. τῶν πιστευόντων above. If these believers are Abraham's *seed*, then his promised inheritance is *theirs.*

διὰ νόμου] not, '*under the law*,'—nor, '*by works of the law*:'—nor, '*by the righteousness of the law*:' but, through the law, so that the law should be the *ground*, or *efficient cause*, or medium, of the promise. None of these it was, as matter of historical fact. For not through the law was the promise (made) to Abraham, or (ἤ in negative sentences answers to καί in affirm., see Matt. v. 17) to his seed, viz. that he should be heir of the world, but by the righteousness of faith. This specifica-

ματι αὐτοῦ, [h]τὸ [i]κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως, 14 εἰ γὰρ οἱ [b]ἐκ νόμου [i]κληρονόμοι, [j]κεκένωται ἡ πίστις καὶ [k]κατήργηται ἡ ἐπαγγελία. 15 ὁ γὰρ νόμος [l]ὀργὴν [m]κατεργάζεται. οὗ δὲ οὐκ ἔστιν νόμος, οὐδὲ [n]παράβασις. 16 διὰ τοῦτο [o]ἐκ πίστεως, ἵνα

h τό w. inf., 1 Thess. iii. 3.
i = Tit. iii. 7. Heb. i. 2. vi. 17. xi. 7. James ii. 5. Micah i. 15.
j = 1 Cor. i. 17. ix. 15. 2 Cor. ix. 3 (Phil. ii. 7) only‡. (Jer. xiv. 2. xv. 9 only.)
k ch. iii. 3 reff.
l = ch. ii. 5, 8 reff.
m = ch. v. 3. vii. 8, 13. 2 Cor. iv. 17. James i. 3 al.
n absol., ch. v. 14. Gal. iii. 19. 1 Tim. ii. 14. Heb. ii. 2. ix. 15 only. Ps. c. 3. Wisd. xiv. 31 only. w. gen., ch. ii. 23. 2 Macc. xv. 10 only.
o = ch. iii. 20, 30 al.

[εἶναι bef αὐτον K n 17.] rec ins του bef κοσμου, with KL[P] 17 rel [Euthal-ms] Thdrt Thl Œc: om ABCDFℵ d [47 arm] Damasc. for διὰ δικαιοσυνης, δικαιοσυνην F[-gr: om διὰ a^2 c]. (διακαιοσυνης G^1.)

15. for ου, που [F]G^1 [arm]. rec (for δε) γαρ (*see note*), with DFKL[P]$ℵ^3$ rel latt syrr Chr(οτι ο νομ. for ο γαρ ν. above) Œc [Euthal-ms Orig-int$_1$] Ambrst Aug$_2$: txt ABC$ℵ^1$ syr-mg copt [arm Cyr-p$_1$] Thdrt Thl [Damasc Orig-int$_2$] Julian Ambr$_1$. παραβασεις (*itacism*) A F[-gr].

16. aft πιστεως ins ιησου D^1(and lat^1). aft ινα ins η A 45. 80 arm.

tion of the promise has perplexed most of the Commentators. The actual promise, Gen. (xii. 2, 3) xiii. 14—17; xv. 18; xvii. 8, was the possession of the *land of Canaan*. But the Rabbis already had seen, and Paul, who had been brought up in their learning, held fast the truth,—that much more was intended in the words which accompany this promise, 'In thee (or in thy seed) shall all families of the earth be blessed,' than the mere possession of Canaan. They distinctly trace the gift of the world to Abraham to *this promise*, not to the foregoing. So Bemidbar Rabb. xiv. 202. 3 (Wetst.),—'Hortus est mundus, quem Deus tradidit Abrahamo, cui dictum est, "et eris benedictio"' (see other citations in Wetst.). The *inheritance of the world* then is not the possession of Canaan merely (so that κόσμου should = γῆς) either *literally*, or as a *type* of a better possession,—but that *ultimate lordship over the whole world* which Abraham, as the father of the faithful in all peoples, and Christ, as the Seed of Promise, shall possess: the *former* figuratively indeed and only implicitly,—the *latter* personally and actually. See ch. viii. 17; Matt. v. 5; 2 Tim. ii. 12; 1 Cor. xv. 24. Another difficulty, that this promise was *made* chronologically *before* the reckoning of his faith for righteousness, is easily removed by remembering that the (indefinite) making of the promise is here treated of as the *whole process of its assertion*, during which Abraham's faith was shewn, and the promise continually confirmed. αὐτόν *includes* his seed.

14.] The supposition is now made which ver. 13 denied,—and its consequences shewn. **For if they who are of the law** (who belong to the law, see reff.: not, 'who keep the law,' nor is δίκαιοι to be supplied) **are inheritors** (i. e. inherit 'ejus rei causâ,' *by virtue of* the law: they may be inheritors by the righteousness of faith, but *not quoad their legal standing*), **faith is** (thereby) **made empty** (robbed of its virtue and rendered useless), **and the promise is annulled** (has no longer place). How and why so? The Apostle himself immediately gives the reason.

15.] **For the law works** (brings about, gives occasion to) **wrath** (which from its very nature, excludes *promise*, which is an act of *grace*,—and *faith*, which is an attribute of *confidence*);—**but where** (or, *for where*; but I should regard γάρ as introduced to suit the idea of the second clause rendering a reason for the first) **there is no law** (lit. '*where the law is not*'), **neither** (is there) **transgression**. 'We should rather expect (says De W.) the affirmative clause, "And where the law is, there is transgression:" but the negative refers to the time before the Mosaic law, when there was no transgression and therefore also no wrath.' *Yes*; but not because there was *no* transgression then; the purpose of the Apostle here is not to deny the existence of the law of God written in the heart (which itself brings in the knowledge of sin) before Moses, but to shew that no promise of inheritance can be by the law, because the property of the law is, the more it is promulgated, to *reveal transgression* more,—*not to unfold grace*. So that *comparatively* (see notes on ch. vii.) there was no transgression before the law of Moses; and if we conceive a state in which the law whether written or unwritten should be *altogether absent* (as in the brute creation), there would be *no transgression whatever*.

But observe (see ch. v. 12—14) that this reasoning does not touch the doctrine of the original taint of our nature in Adam,—only referring to the discrimination of acts, words, and thoughts by the conscience *in the light of the law*: for παράβασις is not *natural corruption*, but *an act of transgression*: nor does the Apostle here

p ver. 4. ellips., Gal. ii. 9. v. 13.
q ver. 11 reff.
r 2 Cor. i. 7. Heb. ii. 2. iii. (6 v. r.) 14. vi. 19. ix. 17. 2 Pet. i. 10, 19 only †. Wisd. vii. 23 only.
s Acts i. 4 reff.
t = ver. 13.
u ch. ii. 8 reff.
v Gen. xvii. 5.

ABCDF KL[P]N a b c d f g h k l m n o 17 [47]

p κατὰ χάριν, q εἰς τὸ εἶναι r βεβαίαν τὴν s ἐπαγγελίαν παντὶ τῷ t σπέρματι, οὐ τῷ u ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ u ἐκ πίστεως r Ἀβραάμ, ὅς ἐστιν f πατὴρ πάντων ἡμῶν 17 (καθὼς γέγραπται v ὅτι πατέρα πολλῶν ἐθνῶν w τέθεικά σε) x κατέναντι y οὗ ἐπίστευσεν θεοῦ, τοῦ s ζωοποιοῦντος τοὺς νεκροὺς καὶ a καλοῦντος τὰ μὴ ὄντα ὡς

w = 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. 2 Pet. ii. 6. Jer. i. 5. x = 2 Cor. ii. 17. xii. 19 (Mark xi. 2 ‖ L.(Mt. and Matt. xxvii. 24, v. r.) xii. 41. xiii. 3) only. Exod. xxxii. 11 A Ald. (Num. xxv. 4.) y attr., Luke i. 4. Winer, edn. 6, § 24. 2. b. z John v. 21. eb. viii. 11. 1 Cor. xv. 22 al. 4 Kings v. 7. a see note, and Isa. xli. 4. xlviii. 13. 4 Kings viii. 1 (?). τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι, Philo de Creat. Princ. § 7, vol. ii. p. 367.

aft νομου ins εστιν D[4]. om μονον and και F(and lat) 91 D-lat: om και fuld harl[1].

17. επιστευσας F, *credidisti* vulg-mss(demid flor fuld tol, besides F-lat) D-lat Syr Ambrst Vig Pelag; *credent* æth: επιστευσαν D[1]-gr. [θεου F.]

deny the former, even in the imaginable total absence of the law of God. 16.] **For this** (viz. the following) **reason it** (the *inheritance*,—not the *promise*; the promise was not strictly speaking ἐκ πίστεως:—nor must we supply *they*, meaning the heirs, who although they might fairly be said to be ἐκ πίστεως (compare οἱ ἐκ νόμου above, and reff.) could hardly be without harshness described as being κατὰ χάριν) **was by faith that it might be** (strictly the *purpose*;—not, 'so that it was') **according to grace** (free unmerited favour. As the *law* bringing the *knowledge of guilt*, works *wrath*,—so the *promise*, awakening *faith*, manifests God's *free grace*,—the end for which it was given); **in order that the promise might be sure** (not, 'so that the promise was sure:' this was the *result*, but the Apostle states this as the aim and end of the inheritance being by faith,—quoad *the seed of Abraham*,—that they all might be inheritors,—as the manifestation of God's grace was the higher aim and end) **to all the seed, not only to that** (part of it) **which is of the law** (see ver. 14), **but to that which is of the faith** (walks in the steps of the faith, ver. 12) **of Abraham** (it is altogether wrong to make Ἀβραάμ depend on σπέρματι expressed or understood, as Œcum., Koppe, and Fritzsche). The part of the seed which is of the law *here* is of course confined to *believing* Jews; *the seed* being *believers only*. This has been sometimes lost sight of, and the whole argument of vv. 13—16 treated as if it applied to the doctrine of justification by faith without the works of the law, a point *already proved, and now presupposed*,—the present argument being an historical and metaphysical one, proceeding on the facts of Abraham's history, and the natures respectively of the law and grace, to prove him to be the father of all believers, uncircumcised as well as circumcised. ὅς ἐστιν πατὴρ πάντων ἡμῶν] By the last declaration, the *paternity* of Abraham, which is co-extensive with the *inheritance*, has been extended to *all who are of his faith*; here therefore it is reasserted: ἡμῶν meaning τῶν πιστευόντων.

17. καθὼς γέγρ.] The words (ref.) are spoken of the numerous progeny of Abraham according to the flesh: but not without a reference to that covenant, according to the terms of which all nations were to be blessed in him. The Apostle *may* here cite it as comparing his natural paternity of many nations with his spiritual one of all believers: but it seems more probable that he regards the prophecy as *directly announcing* a paternity far more extensive than mere physical fact substantiated.

These words are parenthetical, being merely a confirmation by Scripture testimony of ὅς ἐστιν πατ. πάντ. ἡμ., with which (see below) the following words are immediately connected. κατέναντι οὗ ἐπίστευσεν θεοῦ] The meaning appears to be, 'Abraham was the father of us all,—though not physically, nor in actuality, seeing that we were not as yet,—yet *in the sight and estimation of God*,—in his relation with God, with whom no obstacles of nature or time have force.'

The resolution of the attraction must be κατέναντι θεοῦ, κατέναντι οὗ ἐπίστευσεν, as in ref. Luke, **before God, in whose sight he believed.** (Chrysostom's interpretation (and similarly Theodoret, al.),—ὥσπερ ὁ θεὸς οὐκ ἔστι μερικὸς θεός, ἀλλὰ πάντων πατήρ, οὕτω καὶ αὐτὸς . . . . τὸ γὰρ 'κατέναντι' ὁμοίως ἐστί,—does not fall in with the context, and is certainly a mistake.)

τοῦ ζωοπ. τ. νεκρ.] **Who quickens the dead,**—a general description of God's almighty creative power (see 1 Tim. vi. 13), applied particularly to the matter in hand—the deadness of generative physical power in Abraham himself, which was quickened by God (but νεκρούς is a wider

ὄντα· 18 ὃς [b]παρ' ἐλπίδα [c]ἐπ' [c]ἐλπίδι [d]ἐπίστευσεν, [e]εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ [f]εἰρημένον [g]Οὕτως ἔσται τὸ [f]σπέρμα σου, 19 καὶ μὴ [hi]ἀσθενήσας [i]τῇ πίστει, [οὐ] [k]κατενόησεν τὸ ἑαυτοῦ σῶμα [ἤδη] [l]νενε-

b = Acts xviii. 13. ch. i. 28. xvi. 17 al.
c Acts ii. 26 (from Ps. xv. 9). ch. viii. 20. 1 Cor. ix. 10 al. L.P. Hos. ii. 18.
d w. dat. of thing, Luke xxiv. 26 only.
e ver. 11 reff.
f Acts xiii. 40 reff. 1 ch. xiv. 1 only.
g Gen. xv. 5.
h = 2 Cor. xi. 21. xiii. 9. ch. xiv. 2, 21. 1 Macc. xi. 49. Isa. lvii. 1.
i Col. iii. 5. Heb. xi. 12 only †.
k = Heb. x. 24.

18. εφ. ελπιδι C^1D^1F. γενεσθαι F(but not G). (in ℵ κατα seems to have been written twice, and the first erased.) [for ειρημ., γεγραμμενον K Syr.] at end add ως αι αστερες του ουρανου και το αμμον της θαλασσης F vulg-sixt(with flor F-lat al) some lat-ff, simly 106-8 marg Thl [demid]; *sicut stellæ cœli* harl[1] G-lat; *sicut arena maris* fuld mar, *sicut arena quæ est in litore maris* tol.

19. ins εν bef τη πιστει D^1F vulg-sixt(with [fuld[1]] F-lat) D^1-lat G-lat [Orig-int$_4$ (om$_4$)] Julian. om ου (*see notes*) ABCℵ am fuld-corr Syr copt Chr_1[and ms,] Damasc Julian: ins DFKL[P] rel latt syr Chr_1[-montf Chron$_1$] Thl Œc Ambrst. om ηδη BF [47] am(and demid harl) old-lat Syr æth Chr_2 $Epiph_1$ [Orig-int$_1$]: ins ACDKL[P]ℵ rel syr-w-ast [copt arm] Thdrt [Euthal-ms Chron$_1$ Damasc Thl

term than νενεκρωμένον, the *genus*, of which that is a *species*). The peculiar excellence of Abraham's faith, that it overleaped the obstacles of physical incapacity, and nonentity, and believed implicitly God's promise. Compare 2 Cor. i. 9.

καὶ καλ. τὰ μὴ ὄντα ὡς ὄντα] Much difficulty has been found here: and principally owing to an idea that this clause must minutely correspond with the former, and furnish another instance of God's creative Almightiness. Hence Commentators have given to καλεῖν the sense which it has in reff., '*to summon into being*,' and have understood ὡς ὄντα as if it were εἰς τὸ εἶναι. Thus, more or less, and with various attempts to escape from the violence done to the construction, Chrys., Grot., Elsn., Wolf, Fritzsche, Tholuck, Stuart, De Wette, al. I see however in this latter clause not a repetition or expansion of the former, but a new attribute of God's omnipotence and eternity, on which Abraham's faith was fixed, **Who calleth** (nameth, speaketh of) **the things that are not, as being** (as if they *were*). This He *did in the present case with regard to the seed of Abraham*, which *did not as yet exist*: —the two key-texts to this word and clause being, ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα ch. ix. 7 (see note there),—and Acts vii. 5, ἐπηγγείλατο δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. These τέκνα, which were at present in the category of τὰ μὴ ὄντα, and the nations which should spring, physically or spiritually, from him, God ἐκάλει ὡς ὄντα, *spoke of as having an existence*, which word Abraham believed. And here, as in the other clause, the καλεῖν τὰ μὴ ὄντα ὡς ὄντα is not confined to the case in point, but is a general attribute of all God's words concerning things of time, past, present, and future, being to His Omnipotence and Omniscience, *all one*. His purposes, *when formed*, are *accomplished*, save in so far as that evolution of secondary causes and effects intervenes, which is also His purpose. This also Abraham apprehended by his faith, which rested on God's absolute power to do what He had promised (see below). 18—22.] *A more detailed description of this* (Abraham's) *faith, as reposed on God's Omnipotence.* 18.] **Who against hope** (where there was nothing to hope) **believed in** (ἐπί, with dat, in its literal import signifying close adherence, is accordingly used to connect an act with that to which it is immediately attached as its ground or accompaniment. Thus here, the hope existed as the necessary concomitant and in some sense the condition of the faith) **hope, in order to his becoming the father of many nations** (i. e. as a step in the process of his becoming, and one necessary to that process going forward. He would never have become, &c., had he not believed. To render εἰς τὸ γεν. 'that he should become,' and connect it with ἐπίστευσεν (Theophyl., Beza, all., De Wette) is against Paul's usage, who never connects πιστεύω with a neut. inf.,—and not justified by Phil. i. 23; 1 Thess. iii. 10.

The mere *consecutive* sense, 'so that he became,' here, as every where, is a weakening of the sense (see however note on ch. i. 20),—and besides, would introduce an objective clause in a passage which all refers subjectively to Abraham).

οὕτως] viz. *as the stars of heaven*: see l. c., —and compare Ps. cxlvii. 4. 19.] The reading (with or without οὐ?) must first be considered. Reading οὐ, the sense will be, **And not being weak in faith, he paid no attention to**, &c. Omitting οὐ, '*And not being weak in* (his) *faith, he was well aware of*, &c.—*but did not*,' &c. Of these, the second agrees the better with εἰς δὲ

κρωμένον, [m] ἑκατονταέτης [n] που [o] ὑπάρχων, καὶ τὴν [p] νέ- ABCDF KL[P]ℵ a b c d f g h k l m n o 17 [47]
κρωσιν τῆς [q] μήτρας Σάρρας, 20 [r] εἰς δὲ τὴν [s] ἐπαγγελίαν
τοῦ θεοῦ οὐ [t] διεκρίθη τῇ [u] ἀπιστίᾳ, ἀλλ' [v] ἐνεδυναμώθη τῇ
πίστει, [w] δοὺς [w] δόξαν τῷ θεῷ, 21 καὶ [x] πληροφορηθεὶς ὅτι ὃ
[y] ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι. 22 [z] διὸ [[z] καὶ]
[a] ἐλογίσθη αὐτῷ [a] εἰς δικαιοσύνην. 23 οὐκ ἐγράφη δὲ δι'
αὐτὸν μόνον ὅτι [a] ἐλογίσθη αὐτῷ, 24 ἀλλὰ καὶ δι' ἡμᾶς,

m here only. Gen. xvii. 17 only.
n of time, here (Heb. ii. 6. iv. 4) only.
o Acts viii. 16 reff.
p 2 Cor. iv. 10 only †.
q Luke ii. 23 (from Exod. xiii. 2) only. Gen. xx. 18.
r constr. [Acts xxv. 20], Soph. Ant. 272.
s Acts i. 4 reff.
t = Acts x. 20 reff.
u ch. iii. 3 reff.
v Acts ix. 22
of Paul, otherwise Paul (Eph. vi. 10 al.) only, exc. Heb. xi. 34.
Judg. vi. 34 AB[not Fd-vat. F.] &c.
w Luke xvii. 18. John ix. 24. Acts xii. 23. Josh. vii. 19.
x = ch. xiv. 5 reff. only.
y = sign. act., Heb. xii. 26 only. pass., Gal. iii. 19. 2 Macc. iv. 27. 1 aor., James i. 12 al.
z = [ch. i. 24] Phil. ii. 9.
a ver. 3.

Œc]. (vulg (with fuld) join it with *εκατοντ.*) *υπαρχει* D[1][-gr].

20. om *δε* F æth. *αλλα* B. for *ενεδ., εδυναμωθη* F [*ενδυν.* m].

21. om 1st *και* (*as unnecessary: but the repetitions of και are characteristic*) D[4]F latt [Ambrst].

22. om *και* BD[1]F Syr copt [arm]: ins ACD[3]KL[P]ℵ rel vulg syr Thdrt Thl Œc [Euthal-ms Chron, Damasc, Orig-int$_2$] Ambrst Julian Sedul.

23. *μονον* bef *δι αυτον* DF latt. at end ins *εις δικαιοσυνην* D[4] vulg(not am [fuld]) Syr Chr Cyr[-p$_1$] Thdrt(prefixing *η πιστις*) Thl [Orig-int$_1$] Ambrst Sedul.

τὴν ἐπ. ver. 20,—but the first very much better suits the context; the object being, to *extol Abraham's faith*, not to introduce the new and somewhat vapid notice of his being well aware of those facts of which it may be assumed as a matter of course that he could not be ignorant. The Apostle does not want to prove that Abraham was in his sound senses when he believed the promise, but that he was so strong in faith as to be able to overleap all difficulties in its way. The erasure of *οὐ* seems to have been occasioned by the use of *καί* instead of *οὐδέ* before *τὴν νέκρωσιν*. And the following *δέ*, without being strongly adversative, falls well into its place—**He took no account of, &c. but ....**

The rendering, 'And he did not, being weak in faith, take account of, &c.' (omitting *οὐ*, and making *μή* the ruling neg. particle of the clause), is ungrammatical: *οὐ* would be required. Abraham did indeed feel and express the difficulty (Gen. xvii. 17), but his faith overcame it, and he ceased to regard it. But most probably Paul here refers only to Gen. xv. 5, 6, where his belief was implicit and unquestioning. *ἑκατοντ.*] Abraham's own expression in l. c., where he also describes Sarah as being 90. His exact age was 99. Gen. xvii. 1, 24. **20.**] On *δέ*, see above. **But with regard to** (ref.) **the promise of God he doubted not through unbelief**—(De Wette thinks from the analogy of *πιστεύειν εἴς τι*,—that *εἰς τ. ἐπ.* is perhaps the immediate object of *διακρίνεσθαι*: q. d. 'did not disbelieve in the promise of God'), **but was strong** (lit. 'was strengthened,' 'shewed himself strong') **in faith** (dat. of reference, 'with regard to faith.' *τῇ ἀπ.* and *τῇ πίστ.*, because both are here strictly abstract, being set against one another as opposites). *δοὺς δόξ. τῷ θ.*] viz. by recognizing His Almighty power (see reff., especially Luke). **21.**] *πληρ.*, see ch. xiv. 5, **being fully persuaded.** *ἐπήγγελται* is not passive (nor *ὅ* nom.), but middle, and 'God' the subject; **that, what He has promised, He is able also to perform.** **22.**] **διό**, on account of the nature of this faith, which the Apostle has now since ver. 18 been setting forth;—because it was a simple unconditional credence of God and His promise. If we read **καί**, it imports besides being thus great and admirable, it was reckoned to him for righteousness:—*ἐλογίσθη*, viz. *τὸ πιστεῦσαι τῷ θεῷ*. **23—25.**] *Application of that which is said of Abraham, to all believers on Christ.* **23.**] *ἐγράφη*, **was written**, not the more usual *γέγραπται*, '*is written*:' similarly in the parallel, 1 Cor. x. 11; and in our ch. xv. 4. The aorist asserts the design of God's Spirit *at the time* of penning the words: the perfect may *imply* that, but more directly *asserts* the intent of our Scriptures *as we now find them*. **Now it was not written for his sake alone** (merely to bear testimony to him and his faith) **that it was reckoned unto him,—but for our sake also** (for our benefit, to bear testimony to us of the efficacy of faith like his. Observe that *διά* in the two clauses has not exactly the same sense,—'for *his* sake' being = (1) *to celebrate his faith*,—and (2) for *our* sake = *for our profit*; see on ver. 25), **to whom it** (i. e. *τὸ πιστεύειν τῷ θεῷ*, as ver. 22) **shall be reckoned** (for righteousness:—

οἷς μέλλει [a]λογίζεσθαι, τοῖς [b]πιστεύουσιν [b]ἐπὶ τὸν [c]ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν [c]ἐκ νεκρῶν, 25 ὃς [d]παρεδόθη διὰ τὰ [e]παραπτώματα ἡμῶν καὶ [f]ἠγέρθη διὰ τὴν [g]δικαίωσιν ἡμῶν.

V. 1 [h]Δικαιωθέντες οὖν [h]ἐκ πίστεως [ik]εἰρήνην [k]ἔχωμεν

b ver. 5 reff. c 1 Cor. xv. 12 reff. d = ch. viii. 32. 1 Cor. xi. 23. Gal. ii. 20. Eph. v. 25. Isa. liii. 12. e ch. v. 15, &c. Matt. vi. 14. Gal. vi. 1. Ps. xviii. 12. Ezek. xviii. 26. h ch. iii. 30 reff. f = Acts x. 40 reff. i = ch. ii. 10 reff. g ch. v. 18 only‡. Levit. xxiv. 22 only. k John xvi. 33. Acts ix. 31 only.

24. [μελλει]g F-gr(not G): μελλη P m¹(? Scr).] εγειραντα A.

25. for δικαιωσιν, δικαιοσυνην(sic) D⁴, δικαιοσυνην a 17. 73-7. 89¹. 93 lectt-13-14 Cyr₁ Chron₁.

CHAP. V. 1. rec εχομεν, with B² F-gr [P] ℵ-corr¹ rel Syr(Etheridge: see also Mehring p 457 ff) syr Did₁ Epiph₁ Cyr₂[-p] Sedul: txt AB¹(sic: see table) CDKLℵ¹ f h¹ m 17 latt(including F-lat) Syr copt [æth arm] Chr₃ Thdrt Damasc Thl Œc [Tit₁ Orig-int₃ Ambrst] Pelag Oros Aug Cassiod.

μέλλει λογ. is a *future*, as ch. iii. 30; v. 19 (Thol.),—not, as Olsh. al., spoken as from the time and standing of Abraham), **who believe on** (this specifies the ἡμᾶς: and the belief is not a mere historical but a *fiducial* belief) **Him who raised Jesus our Lord from the dead** (the central fact in our redemption, as the procreation of the seed of promise was in the performance of the promise to Abraham, see ch. i. 4; 1 Cor. xv. 14 ff.; and resembling it in the ζωοποιῆσαι τοὺς νεκρούς).

24.] ἐκ νεκρῶν is almost (see Col. ii. 12; 1 Thess. i. 10) always anarthrous, as indeed νεκροί sometimes is (for 'the dead') in classic writers, e. g. Thucyd. iv. 14; v. 10, end: and see Winer, edn. 6, § 19. 1. The omission may in this phrase be accounted for by the preposition (Middleton, ch. vi. 1): but I suspect Winer is right in looking for the cause of the absence of the article after prepositions rather in the usage of the particular *substantive* than in any idiom of general application.

25.] Here we have another example of the alliterative use of the same preposition where the meanings are clearly different (see above, vv. 23, 24). Our Lord was delivered up (to death) for or on account of our sins (i. e. *because we had sinned*):—He was also raised up (from the dead) for or on account of our justification (i. e. not *because we had been*, but *that we might be justified*). This separate statement of the great object of the death and resurrection of Christ must be rightly understood, and each member of it not unduly pressed to the exclusion of the other. The great complex event by which our justification (death unto sin and new birth unto righteousness) has been made possible, may be stated in one word as the GLORIFICATION of Christ. But this glorification consisted of two main parts,—His Death, and His Resurrection. In the former of these, He was made a sacrifice for sin; in the latter, He elevated our humanity into the participation of that Resurrection-life, which is also, by union with Him, the life of every justified believer. So that, when taking the two *apart*, the *Death* of Christ is more properly placed in close reference to *forgiveness of sins*,—His Resurrection, to *justification unto life* everlasting. And thus the Apostle treats these two great events, here and in the succeeding chapters. But he does not view them respectively as the causes, *exclusively of one another*, of forgiveness and justification: e. g. (1) ch. v. 9, we are said to be justified *by His blood*, and 2 Cor. v. 21 God made Him sin for us, *that we might become the righteousness of God* in Him: and (2) 1 Cor. xv. 17, if Christ is not raised, *we are yet in our sins*. So that, though these great events have their separate propriety of reference to the negative and positive sides of our justification, the one of them cannot be treated separately and exclusively of the other, any more than can the negative side of our justification, the non-imputation of our sin, without the positive, the imputation of God's righteousness. It will be seen from what I have said above that I cannot agree with Bp. Horsley's view, that as our transgressions were the *cause* of Jesus being delivered up, so our justification must be the *cause* of His being raised again. Such a pressing of the same sense on διά is not necessary, when Paul's manifold usages of the same preposition are considered: and the regarding our justification (in the sense here) as a fact past, is inconsistent with the very next words, δικαιωθέντες ἐκ πίστεως, which shew that *not the objective fact*, but its *subjective realization*, is here meant.—In these words (of ver. 25) the Apostle *introduces the great subject* of chaps. v.—

l = Acts ii. 47. xxiv. 16. 2 Cor. vii. 4. 1 John iii. 21. v. 14. m Eph. ii. 18. iii. 12 only (in both places, w. art.) †. xv. 1. 2 Cor. i. 24.

l πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ABCDF KL[P]ℵ a b c d f g h k l m n o 17 [47]
2 δι' οὗ καὶ τὴν m προσαγωγὴν ἐσχήκαμεν εἰς τὴν n χάριν ταύτην ἐν ᾗ o ἑστήκαμεν, καὶ p καυχώμεθα ἐπ' ἐλπίδι τῆς

n = vv. 17, 20, 21. ch. vi. 1 al. fr. o = John viii. 44. 1 Cor. xv. 1. 2 Cor. i. 24. p ch. ii. 17 reff. w. ἐπί and dat. here only. Ps. xlviii. 6.

2. rec aft εσχηκαμεν ins τη πιστει (*marginal gloss*), with CKL[P]ℵ[1] rel vulg syr copt æth-pl [arm] Chr$_1$ Thdrt [Cyr-p$_1$ Euthal-ms Damasc Orig-int$_2$] lat-ff: εν τη πιστει A ℵ-corr[1](but εν erased) 93. 124 fuld Syr Tit$_1$ Chr$_1$: om BDF old-lat æth-rom [Orig-int$_2$]. for χαριν, χαραν A d[1]: χαρι(sic) m. for εν, εφ D[1]F.

viii.,—DEATH, *as connected with* SIN, —*and* LIFE, *as connected with* RIGHTEOUSNESS. The various ramifications of this subject see in the headings below.

CHAP. V. 1—11.] *The blessed consequences of justification by faith.* 1.] It is impossible to resist the strong manuscript authority for the reading ἔχωμεν in this verse. For indeed this may well be cited as the crucial instance of overpowering diplomatic authority compelling us to adopt a reading against which our subjective feelings rebel. Every internal consideration tends to impugn it. If admitted, the sentence is *hortatory*. '*Being then justified by faith*, let us have *peace with God*.' (This is the only admissible sense of the first person subjunctive in an affirmative sentence like the present. The usage is an elliptical one: ἴωμεν, '*that we go*,' i. e. '*it is time*,' or in an address, '*permit*, &c. that we go.' Thus Od. χ. 77, ἔλθωμεν ἀνὰ ἄστυ: Il. χ. 450, ἴδωμ', ἅτιν' ἔργα τέτυκται. See other examples in Kühner, Gramm. § 463. The *deliberative* sense, attempted to be given by Dr. Tregelles (see Kitto's Journal of Bibl. Lit. No. xiv. p. 465 ff.) can only have place in an *interrogative* or *dubitative* clause, and every example given by Mr. Green, whom he cites for his supposed sense, as well as by Kühner (§ 464), is of this kind. Besides, to call the sense 'we ought to have,' *deliberative*, seems a misnomer.) But how can man be exhorted to *have* peace with God? To be *reconciled* to God, he may, 2 Cor. v. 20: but of this there is no mention here, and *having* (been allowed to believe in and enjoy) *peace with God*, depends on, not *our* reconciliation to Him, not any thing subjective in ourselves, but the objective fact of *His reconciliation to us*. If, as some say, ἔχωμεν = κατέχωμεν, Heb. x. 23, the article would be required before εἰρήνην, and (perhaps) before πρὸς or διά. Besides which there are two objections in the *form of the sentence* to this reading: (1) ᾗ ἔχ. is coupled by καὶ (δι' οὗ καὶ) to ἐσχήκαμεν, and this connexion necessitates, in my view, that the first verb should *assert a fact*, as the second undoubtedly does. With the former verb in the subjunctive we should hardly have expected the καί where it is. (2) If ἔχωμεν be hortatory, καυχώμεθα, in verse 2, must be so likewise: (for if we were exhorted to the *lesser* degree of confidence, εἰρήνην ἔχειν, such exhortation can hardly be founded on the existence already of the *greater* degree, καυχᾶσθαι κ.τ.λ.) which, both as to sense and construction, is very improbable. I believe (but see below) an account of the reading may be sought, as in 1 Cor. xv. 49, in a tendency of those who transcribed some of our MSS. to give such assertions a *hortatory*, or, where interrogative, a *deliberative form*: thus we have σωθησώμεθα in some MSS., ver. 10,—ζήσωμεν, ch. vi. 2,—πιστεύωμεν or πιστεύσωμεν, and συνζήσωμεν, ch. vi. 8,—ὑπακούσατε, ch. vi. 17,—προσεύξωμαι (bis), 1 Cor. xiv. 15,—πείθωμεν, 2 Cor. v. 11,—πιστεύωμεν, John iv. 42,—συνζήσωμεν and συμβασιλεύσωμεν, 2 Tim. ii. 11, 12:—or perhaps the whole ground of the account to be given of the ω is better shifted to a more general habit of the MSS. (even the greatest and best, see instances in prolegg. to Vol. I. ch. vi. § i. 36, 37) to confound *o* and *ω*: so that in very many cases, such variation can hardly be called a different reading at all.

The whole passage is *declaratory of the consequences flowing from justification by faith*, and *does not exhort, but assert*. Nor, would it seem, does the place for exhortation arrive, till these consequences have been in the fullest and freest manner set forth,—indeed so fully and freely, that the objection arising from their supposed abuse has first to be answered. **Being therefore justified** ('*having been justified*:' —it is an *act past* on the Christian, not like sanctification, an abiding and increasing work) **by** (as the ground) **faith, let us** (believers in Christ: I render the *existing text*) **have peace** ('reconcilement;' the opposite of ὀργή, see ver. 9) **with** ('in regard of,' see reff.) **God through** (by means of) **our Lord Jesus Christ.** With regard to the nature of this peace (= *state of reconciliation*, 'no more condemnation,' as ch. viii. 1) see above, on the reading ἔχωμεν. 2.] **Through whom we have also** (so διὸ [καί], ch. i. 24; iv. 22, where καί, if read, serves to

q δόξης τοῦ θεοῦ. 3 r οὐ μόνον δέ, r ἀλλὰ καὶ p καυχώμενοι p ἐν ταῖς s θλίψεσιν, εἰδότες ὅτι ἡ s θλῖψις t ὑπομονὴν u κατεργάζεται, 4 ἡ δὲ t ὑπομονὴ v δοκιμήν, ἡ δὲ v δοκιμὴ ἐλπίδα· 5 ἡ δὲ ἐλπὶς οὐ w καταισχύνει, ὅτι ἡ x ἀγάπη τοῦ θεοῦ y ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν z διὰ z πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν· 6 εἴ γε χριστὸς ὄντων ἡμῶν

q = ch. ii. 7 reff.
r ch. viii. 23. 2 Cor. viii. 19 al. fr.
s = Matt. xiii. 21. Acts vii. 10, 11 al. 2 Kings xxii. 19. Nah. i. 7.
t ch. ii. 7 reff.
u ch. iv. 15 reff.
v here bis. 2 Cor. ii.
w ch. ix. 33 & x. 11 (from Isa. xxviii. 16). 2 Cor. vii. 14 al.
x = ch. viii. 39. 2 Cor. xiii. 13.
y = Acts ii. 17 (from Joel ii. 28) al.
z Acts xi. 26 reff.

3. aft ου μονον δε ins τουτο D¹[-gr]. rec καυχωμεθα (*mechanical repetition from preceding ver*), with ADFK L(-o-) [P]ℵ rel [vulg copt æth arm spec] Tit$_1$ Chr Thdrt Thl Œc [Orig-int$_2$] Cypr$_2$: txt BC Orig$_2$ [Ephr$_1$] Tert$_1$.

5. for ημων, υμων ℵ¹.

6. rec (for ει γε) ετι γαρ, with ACD¹·³K[P]ℵ rel [syr arm] Epiph$_2$ Chr$_1$ Thdrt Damasc [Orig-int$_2$]: εις τι γαρ D²F: *ut quid enim* latt Iren-int$_1$ Faustin: ει γαρ h [: ει γαρ ετι] fuld¹ Isid$_1$ Aug$_2$: ει δε L Syr: txt B.

shew the coherence and likelihood of that which is asserted,—answering almost to our 'as might be expected') had our access (the persons spoken of having come to the Father by Christ,—see Eph. ii. 18,—the access is treated of as a thing past. τῇ πίστει and ἐν τῇ πίστει appear to have been glosses, explanatory of the method of access. The access would *normally* take place in baptism) into this grace (namely, the grace of justification, apprehended and held fast subjectively (from what follows); not, τὸ πάντων ἐπιτυχεῖν τῶν διὰ βαπτίσματος ἀγαθῶν (Chrys. al.), which is inconsistent with ἐν ᾗ ἑστήκ.: not, '*the Gospel*' (Fritz.), for the same reason; not, '*hope of blessedness*' (Beza), for that *follows*: least of all '*the grace of the apostolic calling*' (Semler), which is quite beside the purpose) wherein we stand (see parallels in reff. 1 and 2 Cor.; i. e. *abide accepted and acquitted with God*; see also 1 Cor. x. 12, and ch. xi. 20); and (couple to εἰρήν. ἔχωμεν, not to ἐν ᾗ ἑστήκ.) glory in the hope (καυχάομαι is found with ἐπί, ἐν, περί, ὑπέρ, and (Thol.) with an acc. of the object. In Heb. iii. 6 we have τὸ καύχημα τῆς ἐλπίδος) of the glory of God (of sharing God's glory by being with Christ in His kingdom, John xvii. 24, see reff.). 3.] And not only so (not only must we triumph in hope, which has regard to the future), but glorying in (not *amidst*; the θλ. is the *ground* of triumph) [our] tribulations, knowing (because we know) that tribulation works endurance (supposing, i. e. we remain firm under it), and endurance, approval (of our faith and trust, 2 Cor. ii. 9; ix. 13: not, '*proof*' (δοκιμασία), as Grot.; nor '*experience*,' as E. V.,—'δοκιμὴ est qualitas ejus, qui est δόκιμος.' Bengel,—the *result* of proof), and approval (fresh) hope; and hope (but for αὕτη ἡ ἐλπ. as Olsh.) shames (us) not (by disappointing us; 'mocks us not'); because God's love (not '*the love of God*,' i. e. *man's love for God*,—as Theodoret, and even Aug., misled by the Latin; see reff., and compare the explicit τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς, which answers to this in ver. 8) is (has been) poured out ('*effusa*,' not '*diffusa*' (Vulg.), which latter word perhaps misled Aug., owing to whose mistake the true interpretation was lost for some centuries, although held by Orig., Chrys., and Ambrose. See Trench on St. Augustine, ch. v. p. 89:—i. e. 'richly imparted') in our hearts (ἐν may be taken pregnantly, ἐκκέχ. εἰς καὶ μένει ἐν,—or better, denotes the locality where the outpouring takes place,—the heart being the seat of our love, and of appreciation and sympathy with *God's love*) by means of the Holy Spirit (who is the Outpourer, John xvi. 14; 1 Cor. ii. 9, 10) which was given to us (Olsh. rightly refers the aorist part. to the Pentecostal effusion of the Holy Spirit). 'Prima hæc est in hac tractatione Spiritus Sancti mentio. Nimirum ad hunc usque terminum quum perductus est homo, operationem Sp. Sancti notanter denique sentit.' Bengel.

6.] The text here is in some confusion,—see var. readd. The whole may perhaps have arisen from an ecclesiastical portion having begun χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι . . . When this found its way into the text, ἔτι was repeated. This offended the transcribers: but the first ἔτι could not be *erased*, because γάρ followed; it may then have been conjecturally emended to εἰ (and γάρ to γέ as in B, or δέ as in L), or εἰς τί,—some retaining ἔτι in both places. The place of ἔτι is often, in the case of absolutes, at the beginning of a sentence, with the subject of the sentence between it and the word or words to which it applies; so ἔτι αὐτοῦ λαλοῦντος, Matt. xii. 46,—ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, Luke xv. 20, &c. On reconsidera-

ABCDF KL[P]ℵ a b c d f g h k l m n o 17 [47]

a = 1 Cor. ix. 22. see 1 Cor. iv. 10. Prov. xxii. 22. Ps. cvi. 12.
b = here only. Num. xxiii. 23. (John v. 4.) see Num. ix. 13.
c = John vi. 51. x. 15. xi. 51, 52. Luke xxii. 19 al. fr.
d = ch. iv. 5 reff.
e Acts xiv. 16. xxvii. 7, 8, 16. 1 Pet. iv. 18 (from Prov. xi. 31) only. f Philem. 15 only ν. Wisd. xiii. 6. xiv. 19 only. g = 1 Cor. vi. 1 reff. h ch. iii. 5 reff.
i ch. iii. 7 reff. k Paul (here, &c., four times. 1 Cor. xii. 22. 2 Cor. iii. 9, 11. Phil. i. 23. ii. 12) only, exc. Matt. vi. 30. Mark x. 48 ‖ L. see Heb. xii. 9, 25. l Acts xiii. 39. 1 Cor. iv. 4. vi. 11. Gal. ii. 17. iii. 11. v. 4.

ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν. 7 μόλις γὰρ ὑπὲρ δικαίου τὶς ἀποθανεῖται. ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τὶς καὶ τολμᾷ ἀποθανεῖν· 8 συν- ἵστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς, ὅτι ἔτι ἁμαρ- τωλῶν ὄντων ἡμῶν χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. 9 πολλῷ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι

rec (aft ασθενων) om ετι, with D^{3}KL[P] rel [Orig-int$_{2}$]: ins ABCD^{1}Fℵ latt Damasc Iren-int [Orig-int$_{1}$].

7. μογις ℵ^{1}(txt ℵ-corr^{1}) [Orig$_{1}$]. om 2nd γαρ L 2. 32. 62. lect-18 : δε 238.

8. rec aft ημας ins ο θεος (*supplementary insertn, as is shewn by the variations in its position*), with ACK[P]ℵ rel copt [Orig$_{1}$ Cyr$_{1}$ Euthal-ms Damasc] Chr$_{1}$ Œc: bef εις ημας, DFL latt syr Dial$_{1}$ Chr-ms$_{1}$ Thdrt Thl Iren-int$_{1}$ [Orig-int$_{1}$] Aug: [aft] δε arm: transp freely Syr [with]: om B. om ετι 109 Dial$_{1}$: for ετι, ει Syr Chr$_{1}$: ει ετι D^{2}b(and lat^{1}) F tol [spec Orig-int$_{1}$] Cypr$_{1}$ Hil$_{2}$ Aug$_{1}$ Pelag Ambrst. ημων bef οντων L Chr$_{1}$.

9. om ουν D^{1}F fuld^{1} [demid spec] copt arm Dial$_{1}$ Iren-int$_{1}$ [Orig-int$_{1}$ Hil$_{2}$ Ambrst] Cypr$_{1}$. aft δικαιωθεντες ins εν (but erased) ℵ^{1}.

tion, however, seeing that if we follow the most ancient MSS., we must either *repeat* ἔτι, which seems very unlikely to have been originally written, or adopt the reading of B, I have taken the latter alternative. **If, that is** (on εἴ γε, see note, 2 Cor. v. 3, and Eph. iii. 2), **Christ when we were yet weak** ('powerless for good;'—or even stronger than that:—there seems in this verse to be a tacit reference to Ezek. xvi. See especially vv. 7, 8 of that chap. in the LXX,—σὺ δὲ ἤσθα γυμνὴ καὶ ἀσχημονοῦσα καὶ διῆλθον διὰ σοῦ καὶ ἴδον σε, καὶ ἰδοὺ καιρός σου . . . καὶ διεπέτασα τὰς πτέρυγάς μου ἐπὶ σέ, καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου, καὶ ὤμοσά σοι· καὶ εἰσῆλθον ἐν διαθήκῃ μετὰ σοῦ, λέγει κύριος), **in due season** (i. e. at the appointed time; compare reff. and Gal. iv. 4, and καιρός in the quotation above) **Christ died for** ('on behalf of,' see reff.) **ungodly men** (not ὑπὲρ ἡμῶν, because the Apostle wishes to bring out fully by this strong antithesis, which he enlarges on in the next verses, the greatness of the divine Love to man). 7.] The greatness of this Love, of Christ's death on behalf of the impious, is brought out by shewing that there is none such among *men*, nay that such a self-sacrifice,—not unexampled where a *good* man, one loving his fellow-men and loved by them, is to be rescued,—is hardly found to occur on behalf of the pious and just. **For hardly will any one die on behalf of a just man** (masc.,—not neuter, 'for justice' or 'righteousness sake,' as Jer., Erasm., Luth., al.: for the matter in hand is Christ's death on behalf of *persons*)—**for** (this second 'for' is exceptive, and answers to 'but I do not press this without exception,' understood) **on behalf of the good man** (the art. as pointing him out generally, as in the expression, 'the fool,' 'the wise man,' 'the righteous,' 'the wicked') **perhaps** (τάχα opens a possibility which μόλις closes) **one doth even dare** (i. e. is even found to venture; the pres. implies habituality—it may occur here and there) **to die.**

The distinction here made between δίκαιος and ἀγαθός, is also found in Cicero, de Of. iii. 15, 'Si vir bonus is est qui prodest quibus potest, nocet nemini, recte *justum* virum, *bonum* non facile repericmus.' (But some edd. read 'istum virum bonum.')

The interpretation which makes δίκαιος and ἀγαθός refer to the same man, and the second clause = 'I do not say that such a thing *may* not sometimes occur,' is very vapid, and loses sight of the antithesis between δίκαιος, and ἄδικος (= ἀσεβής = ἁμαρτωλός). 8.] **But** (as distinguished from human examples) **He** (i. e. God. The omission of ὁ θεός, which critical principles render necessary, is in keeping with the perfectly general way in which the contrast is put, merely with τίς, not ἀνθρώπων τίς. The subject is supplied from ἡ ἀγάπη τοῦ θεοῦ ver. 5) **gives proof of** ('establishes' (reff.);—not 'commends') **His own love** (οἰκεία, as distinguished from that of men in ver. 7) **towards us, in that while we were yet** (as opposed to νῦν in the next verse) **sinners** (= ἀσθενῶν = ἀσεβῶν [ver. 6], and opposed to δίκαιος and ἀγαθός, ver. 7) **Christ died for us.** 9—11.] The Apostle further *shews the blessed fruits of justification*, viz. *salvation*, both *from wrath*, and *with life*. The *argument* proceeds from the beginning of the chapter: but the *connexion*, as so frequent with St. Paul, is

αὐτοῦ [m] σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς [n] ὀργῆς· 10 εἰ γὰρ ἐχθροὶ ὄντες [o] κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, [k] πολλῷ [k] μᾶλλον [o] καταλλαγέντες [p] σωθησόμεθα [p] ἐν τῇ [q] ζωῇ αὐτοῦ· 11 [r] οὐ μόνον δέ, [r] ἀλλὰ καὶ [s] καυχώμενοι [s] ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, δι' οὗ νῦν τὴν [t] καταλλαγὴν ἐλάβομεν.

12 Διὰ τοῦτο ὥσπερ [u] δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία [v] εἰς

m = Matt. i. 21. Acts ii. 40. Jer. xxxvii. (xxx.) 7.
n Matt. iii. 7. ch. i. 18. iii. 5.
o (=) here bis. 1 Cor. vii. 11. 2 Cor. v. 18, 19, 20 only ‡. (Jer. xxxi. [xlviii.] 39.) 2 Macc. i. 5. vii. 33. viii. 29 only.
p = Acts xi. 14
q = 2 Cor. iv. 10, 11, 12.
r ver. 3.
s ch. ii. 17 reff.
t (=) ch. xi. 15. 2 Cor. v. 18, 19 only ‡. (Isa. lx. 5.) 2 Macc. v. 20 only.
u = Acts xxiv. 2 reff.
v = Wisd. xiv. 14 (?). see John i. 9.

10. A omits from *τω θεω* to *τω θεω* ver 11. om 1st *του* F(but not G). *σωθησωμεθα* L g[1].]

11. aft *ου μονον δε* ins *τουτο* D[1]F fuld[1] arm Ambrst. *καυχωμεθα* L b (c d -o-) h m latt [(Syr) æth] arm Thl [Orig-int$_2$ Ambrst] : *καυχωμεν* F. om *χριστου* B.

immediately with the parenthetical sentences just preceding. **Much more then** (if He *died* for us when *sinners*, a fortiori will He *save* us now that we are *righteous* by virtue of that His death) **having been now justified by His blood** (see remarks on ch. iv. 25) **we shall be saved by Him from the wrath** (*to come*, or *of which we know*: force of the art.). 10.] The same is substantiated in another form: 'we were enemies (see below) when He died and reconciled us: much more now that we have been reconciled, and He lives, shall we by His life be saved.' **For if, being enemies** (*ἐχθροί* may either be active, as Col. i. 21, '*haters of God*;' so *ἐχθρά*, ch. viii. 7; Eph. ii. 15: or passive, as ch. xi. 28,—'*hated by God*.' But here the latter meaning alone can apply, for the Apostle is speaking of the Death of Christ and its effects as applied to all time, not merely to those believers who then lived: and those unborn at the death of Christ could not have been *ἐχθροί* in the active sense), **we were reconciled** (*καταλλάσσεσθαί τινι* also may be taken of *giving up anger against any one*,—see ref. 1 Cor., and Jos. Antt. vi. 7. 4, *οὐ γὰρ ἐώρα τὸν θεὸν διαλαττόμενον*,—or of *being received into favour by any one*,—see 1 Kings xxix. 4, *ἐν τίνι διαλλαγήσεται οὗτος τῷ κυρίῳ αὐτοῦ*; and Jos. Antt. v. 2. 8, *διαλυσάμενος τὰς μέμψεις, καταλλάττεται πρὸς αὐτήν*,—the latter of which meanings, *were received into favour with God*, must for the reason above given be here adopted) **to God by means of the death of His Son** (this great fact is further explained and insisted on, in the rest of the chapter), **much more, having been reconciled** (but here comes in the assumption that the corresponding subjective part of reconciliation has been accomplished, viz. justification by faith: compare 2 Cor. v. 19, 20, *θεὸς ἦν ἐν χριστῷ κόσμον καταλλάσσων ἑαυτῷ . . . . δεόμεθα ὑπὲρ χριστοῦ, καταλλάγητε τῷ θεῷ*. Both these, the objective reception into God's favour by the death of Christ, and the subjective appropriation, by faith, of that reception, are included), **we shall be saved by means of His Life** (not here *that which he now does* on our behalf, but simply *the fact of His Life*, so much enlarged on in ch. vi.: and our sharing in it). 11.] A further step still—not only has the reconciled man confidence that he shall escape God's wrath, but *triumphant* confidence,—joyful hope in God. **But** (*aber*) **not only so, but** (*sondern*) **glorying in God** (particip. not as the finite verb, but in every case either the consequence of an anacoluthon, or finding its justification in the construction: so here "not only shall we be saved," but that in a triumphant manner and frame of mind. See Winer, edn. 6, § 45. 6 [a]) **through our Lord Jesus Christ, through whom we have now** (not in contrast with the future glory, '*even now*,' as Thol., for that would be more plainly expressed,—but as in ver. 9) **received** (our) **reconciliation** (to God [not as in E. V. "*the atonement*," at least in the common theological acceptance of the term: for that is not here treated of, but our reconcilement to God]).

12—VIII. 39.] THE POWER OF GOD (ch. i. 16) IS SET FORTH AS FREEING FROM THE DOMINION OF SIN AND DEATH, AND ISSUING IN SALVATION. 12—19.] *The bringing in of* RECONCILIATION *and* LIFE *by* CHRIST *in its analogy to the bringing in of* SIN *and* DEATH *by* ADAM.

12.] This verse is one of acknowledged difficulty. The two questions meeting us directly are (1) To what does *διὰ τοῦτο* refer? (2) *ὥσπερ*, 'like as,' may introduce the first member of a comparison, the second being to be discovered; or may introduce the second, the first having to be discovered. I shall endeavour to answer

w = Acts vii. 8. xvii. 33. xxviii. 14. ch. xi. 26. 1 Cor. xi. 28. xiv. 25. x 2 Cor. i. 16 reff.

τὸν [w] κόσμον [w] εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ [w] οὕτως [x] εἰς πάντας ἀνθρώπους [ὁ θάνατος] [x] διῆλθεν [y] ἐφ' ᾧ πάντες ἥμαρτον. 13 [z] ἄχρι γὰρ νόμου ἁμαρτία ἦν ABCDF KL[P]ℵ a b c d f g h k l m n o 17 [47]

y 2 Cor. v. 4. see Matt. xix. 9. Acts iii. 16. z = ch. i. 13 al.

12. εις τον κοσμον bef η αμαρτια DF latt(am fuld &c though not vulg-ed) Ambr$_1$. rec aft ανθρωπους ins ο θανατος (*marginal gloss specifying the subj of* διηλθεν, *as is shewn by the varr*), with ABCKL[P]ℵ rel vulg [(Syr) Orig$_2$(int$_4$) Euthal-ms Damasc] Thl Œc [Ambrst] Aug$_{alliq}$; aft διηλθεν arm Chr$_1$ Thdrt$_2$: bef εις π. α. syr-w-ast: om DF [fuld æth Orig$_1$] Aug$_{saepe}$ Ambr$_1$ Pac$_2$ Leo$_1$ Bede.

both questions in connexion. (1) I conceive διὰ τοῦτο to refer to that blessed state of confidence and hope just described: 'on this account,' here meaning, 'quæ cum ita sint:' 'this state of things, thus brought about, will justify the following analogy.' Thus we must take ὅσπερ, either (α) as beginning the comparison, and then supply, 'so by Christ in His Resurrection came justification into the world, and by justification, life;' or (β) as concluding the comparison, and supply before it, 'it was,' or 'Christ wrought.' This latter method seems to me far the best. For none of the endeavours of Commentators to supply the second limb of the comparison from the following verses have succeeded: and we can hardly suppose such an ellipsis, when the next following comparison (ver. 16) is rather a *weakening* than a strengthening the analogy. We have example of this use of ὅσπερ, in Matt. xxv. 14, and of καθάς, Gal. iii. 6.

Consequently (the method of God's procedure in introducing life by righteousness resembled the introduction of death by sin: 'it was') **like as by one man** (the Apostle regards the *man* as involving generic succession and transmitting the corrupt seed of sin, *not the woman:* but when he speaks of the *personal* share which each had in the transgression, 1 Tim. ii. 14, he says, 'Adam was not deceived, but the woman being deceived was in the transgression') **sin** (as a POWER ruling over mankind, see ch. iii. 9, and ver. 21,—partly as a *principle* which exists in us all, and developes itself in our conduct, partly as a *state* in which we are involved; but the idea here must not be *confined* (Calv.) to *original sin*, as it reaches much wider, to sin both original and actual: nor to the *habit of sinning* (as Olsh.): nor is it merely the *propensity to sin* (as Röthe): nor is sin *personified* merely as in ch. vii. 8, 11) **entered into the world** (not 'esse cœpit,' 'primum commissa est,' as Reiche, Fritz., and Meyer: but *literally*,—'entered into,' 'gained access into,' the *moral world*,—for sin involves moral responsibility. So Gal. iii. 23, πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, 'before the faith *came in*'), **and by means of sin** (as the appointed penalty for sin, Gen. ii. 17; iii. 19) **death** (primarily, but not *only*, physical death: as ἁμαρτία, so θάνατος, is *general*, including the lesser in the greater, i. e. *spiritual and eternal death*. See ch. vi. 16, 21; vii. 10; viii. 6; 2 Cor. vii. 10), **and thus** (by this entering in of sin and death; i. e. in fact, by this *connexion of sin and death*, as appears by ἐφ' ᾧ πάντες ἥμαρτον) **death** (whether ὁ θάν. be genuine or not, death is the subject of διῆλθεν) **extended to all men** (see reff. De W. well says that πάντ. ἀνθρ. differs from κόσμον, as the concrete part from the abstract whole, and διέρχ. from εἰσέρχεσθαι, as the going from house to house differs from the entering a town. Obs., that although the subject of διῆλθεν is plainly only *death*, not *sin and death*, yet the spreading of *sin* over all men is *taken for granted*, partly in the οὕτως, partly in the following clause), **because** (ἐφ' ᾧ, lit. of close juxtaposition: and so '*on ground of*,' '*on condition that*,' which meaning, if rightly applied, suits the case in hand. *Life* depended on a certain condition, viz. obedience: *Death* on another, viz. disobedience. Mankind have disobeyed: the condition of Death's entrance and diffusion has been fulfilled: Death extended to all men, as a consequence of the fact, that,—posito, that, = *because*, all have sinned.

Orig., Aug., Beza, and Estius render it as Vulg., '*in quo*' (Adam): Chrys., Theophyl., Œc., Elsner, '*propter quem*:' Grot., '*per quem*') **all sinned** (see ch. iii. 23:—not '*were sinful*,' or '*were born in sin*,' as Calvin would restrict the meaning: *sin*, as above remarked, is here, throughout, both *original* and *actual:* in the *seed*, as planted in the nature by the sin of our forefather: and in the *fruit*, as developed by each conscious responsible individual in his own practice. So that Calvin's argument,—'hic non agi de actuali peccato, colligere promptum est: quia si reatum quisque sibi arcesseret, quorsum conferret Paulus Adam cum Christo?' does not apply, and the objection is answered by Paul himself, where he says, distinguishing between the παράπτωμα and the χάρισμα

ἐν κόσμῳ, ἁμαρτία δὲ οὐκ [a] ἐλλογεῖται μὴ ὄντος νόμου, 14 ἀλλὰ [bc] ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ [d] μέχρι Μωυσέως καὶ [c] ἐπὶ τοὺς μὴ ἁμαρτήσαντας [e] ἐπὶ τῷ

a here only. -γεῖν, Philem. 18 only v.
b = vv. 17, 21. ch. vi. 12.
c Luke i. 33. xix. 14,
27. Gen. xxxvii. 8.
d of time, Matt. xi. 23. Acts x. 30. xx. 7. 1 Tim. vi. 14 al. Ps. civ. 19?
e Luke i. 59. Ezra ii. 61. Neh. vii. 63.

13. ελλογατο A ℵ-corr¹-marg[-ται]: ελλογειτω f, ενελογειτο (*imputabatur*) ℵ¹ ([ελογ.] 52. 108) vulg(but not am) G-lat syrr copt æth lat-ff: λελογισται lect-19: ευλογειται 71-7.

14. (αλλα, so BD.) for 2nd επι, εν B, *in similitudine* (or -nem) latt Iren-int [Orig-int] Jer.

below, vv. 15, 16, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. The παράπτωμα was not only that of one, the original cause of the entry of sin, but the often repeated sins of individual men: —nor, '*suffered the punishment of sin*,' as Grot. and Chrys., θνητοὶ γεγόνασι).

Observe how entirely this assertion of the Apostle contradicts the Pelagian or individualistic view of men, that each is a separate creation from God, existing solely on his own exclusive responsibility,—and affirms the Augustinian or traducian view, that all are evolved by God's appointment from an original stock, and though individually responsible, are generically involved in the corruption and condemnation of their original.

13.] How, consistently with ch. iv. 15, could all men sin, *before the law?* This is now explained. For up to (the time of) the law (= ἀπὸ Ἀδ. μέχρι Μωυσ. ver. 14: not '*during the time of the law*,' as Orig., Chrys.,—τοῦ νόμου δοθέντος, ... ἕως ὁ νόμος ἦν,—Theodoret,—an allowable rendering of the words, but manifestly inconsistent with the sense;—nor, '*as far as there was law, there was sin*,' as Dr. Burton,—which is both inadmissible from the μέχρι Μωυσέως following, and would not answer to the simple matter of fact, ἦν ἐν κόσμῳ) there was sin in the world ('men sinned,' see Gen. vi. 5—13; committed actual sin: not, men were *accounted* sinners because of Adam's sin; the Apostle reminds us of the *historical fact*, that *there was sin in the world* during this period): but sin is not reckoned (as transgression) where the law is not. ἐλλογεῖται has given rise to much dispute. Very many Commentators (Aug., Ambr., Luth., Melanc., Calv., Beza, Rückert, Tholuck, Stuart, al.) explain it of *consciousness of sin by the sinner himself*, as in ch. vii. 7: but (1) as De Wette observes, this is not the natural sense of the word, which implies TWO parties, one of whom sets down something to the account of the other (ref.): (2) this interpretation would bring in a new and irrelevant element,—for the Apostle is not speaking in this chapter at all of *subjective human consciousness*, but throughout of *objective truths with regard to the divine dealings*: and (3) it would be altogether inconsistent with the declarations of ch. ii. 15,—where in this sense the ἐλλογισμός of sin by the νόμον μὴ ἔχοντες is distinctly asserted. I am persuaded that the right sense of ἐλλ. is, reckoned, '*set down as transgression*,'—'put in formal account,' *by God*. In the case of those who had not the written law, ἁμαρτία is not formally reckoned as παράβασις, set over against the command: but in a certain sense, as distinctly proved ch. ii. 9—16, it *is reckoned* and they are condemned for it. Nor is there any inconsistency, as Tholuck complains, in this view. Other passages of Paul's writings support and elucidate it. He states the object of the law to be, ch. vii. 13, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. The revelation of the law *exaggerated*, brought into prominent and formal manifestation, the sinfulness of sin, which *was before culpable and punishable*, but in a less degree. With this view also agree Acts xvii. 30; ch. ii. 12, ὅσοι ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται,—and iii. 25, in so far as they state an analogous case. The objection to taking οὐκ ἐλλογεῖται *relatively*, '*is not fully reckoned*,' will hardly be urged by those who bear in mind the Apostle's habit of constantly *stating relative truths as positive*, omitting the qualifying particles: see e. g. ch. vii. 7, where with ἁμαρτίαν and with οὐκ ᾔδειν both, we must supply qualifications (see notes there). 14.] But (notwithstanding the last assertion that sin is not fully reckoned where the law is not) death reigned (was a power to which all succumbed) from Adam to Moses (μέχρι Μωυσ. = ἄχρι νόμου above): i. e. although the full ἐλλογισμός of sin did not take place between Adam and Moses, *the universality of death is a proof that all sinned*, —for death is the consequence of sin:—in confirmation of ver. 12. καὶ ἐπὶ τ. μὴ ἁμ.] even (notwithstanding the different degrees of sin and guilt out of, and under, the law) over those who sinned not according to the similitude (reff.) of the TRANSGRESSION of Adam. (1) ἐπὶ τῷ ὁμ. belongs to ἁμαρτ. and not to ἐβασί-

f = ch. vi. 5 (i. 23 reff.). g ch. iv. 15 reff. h = 1 Cor. x. 6 t. i = Matt. xii. 32. Acts xxiv. 25 al. Wisd. xix. 1. k ch. iv. 25 reff. l = ch. vi. 23. xi. 29. ABCDF KL[P]N a b c d e g h k l m n o 17 [47]

f ὁμοιώματι τῆς g παραβάσεως Ἀδάμ, ὅς ἐστιν h τύπος
τοῦ i μέλλοντος, 15 ἀλλ' οὐχ ὡς τὸ k παράπτωμα, οὕτως
καὶ τὸ i χάρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς k παραπτώματι

15. om 1st καὶ B [Syr copt]. aft πολλῷ ins οὖν A Syr.

λευσεν (as Chrys., Theophyl., Bengel, Elsn., al.),—for that would bring in, in the words τοὺς μὴ ἁμαρτήσαντας, an absolute contradiction to ἐφ' ᾧ πάντες ἥμαρτον, by asserting that there were some who *did not sin*. (2) The emphasis lies on παράβασις, as distinguished from ἁμαρτία. Photius (in De W.),—ὁ μὲν (Ἀδ.) ὁρισμένην κ. νομοθετηθεῖσαν ἐντολὴν παρέβη κ. ἥμαρτεν· οἱ δὲ ἡμάρτανον τὸν αὐτοδίδακτον τῆς φύσεως λόγον ἐνυβρίζοντες. They all *sinned*: but had not, like Adam, *transgressed* a positive revealed command. (3) There is no reference here, as some Commentators (Beza, al.) have supposed, to the case of *children* and *idiots*,—nor (as Grot., Wetst.) to *those who lived pious lives*. The aim is to prove, that the seed of sin planted in the race by the one man Adam, has sprung up and borne fruit in all, so as to bring them under death;—death temporal, and spiritual;—of these, some have sinned without the law, i. e. *not as Adam did, and as those after Moses did*: and though sin is not formally reckoned against them, death, the consequence of sin, reigned, as matter of historical fact, over them also. It is most important to the clear understanding of this weighty passage to bear in mind, that the first member of the comparison, *as far as* it extends, is this: 'As by Adam's transgression, of which we are by descent inheritors, we have become (not by imputation merely, but by propensity) *sinners*, and have thus incurred *death*, so &c.' ..... (see below). ὅς ἐστιν τύπος τ. μέλλ.] **who is a figure** (or type: not thus used by LXX, see Umbreit's note) **of the future** (**Adam** [the second Adam, viz. Christ]). This clause is inserted on the first mention of the name Adam, the *one man* of whom he has been speaking, to recall the purpose for which he is treating of him,—as *the figure* (ref.) *of Christ*. τοῦ μέλλ., not 'qui futurus erat,' as Beza [and E. V.], Reiche; but spoken from the Apostle's *present* standing, '*who is to come*.' The fulfilment of the type will then take place completely, when, as 1 Cor. xv. 22, ἐν τῷ χριστῷ πάντες ζωοποιηθήσονται. Still less, with Koppe, can ὅς be taken by attr. for ὅ, and τοῦ μέλλοντος be interpreted '*of that which is to come*,' viz. life and salvation: see 1 Cor. xv. 45.

Many suppose these words ὅς ἐστ. τύπ. τ. μέλλ. to be the apodosis of ver. 12: but see there. 15—17.] *Though Adam and Christ correspond as opposites, yet there is a remarkable difference, which makes the free gift of grace much more eminent than the transgression and its consequences, and enhances the certainty of its end being accomplished.* **But not** (in all points) **as the act of transgression** (of Adam, as the cause inducing sin and death on his race), **so also is the gift of grace** (i. e. justification: not a direct contrast, as ὑπακοή in ver. 19: the Apostle has more in mind here the *consequence* of the παραπτ., and to that opposes the χάρισμα. De W.). 15. εἰ γὰρ κ.τ.λ.] *Distinction the first*, in DEGREE:—and in the form of a hypothetical inference 'a minori ad majus.' **For if by the transgression of the one (man) the many (have) died, much more did the grace of God, and the gift abound in** (by means of) **the grace of the one man Jesus Christ towards the many.** (1) The first question regards πολλῷ μᾶλλον. Is it the '*a fortiori*' of logical inference, or is it to be joined with ἐπερίσσευσεν as quantitative, describing the *degree of abounding*? Chrys. (πολλῷ γὰρ τοῦτο εὐλογώτερον), Grot., Fritz., Thol., adopt the former, and provided only *the same thing is said here as in ver.* 17, the usage there would decide it to be so: for there it cannot be quantitative. But I believe that not to be so. Here, the question is of *abounding*, a matter of *degree*, there, of *reigning*, a matter of *fact*. Here (ver. 16) the contrast is between the judgment, coming of *one* sinner, to condemnation, and the free gift, of (see note below) *many* offences, to justification. So that I think the quantitative sense the better, and join πολλῷ μᾶλλον with ἐπερίσσευσεν, in the sense of **much more abundant** (rich in diffusion) **was the gift**, &c. (2). χάρις, not the grace *working in men*, here, but the grace which *is in, and flows from, God*. (3) ἐν χάριτι τῇ τοῦ ...., not to be joined (Thol.) with ἡ δωρεά, as if it were ἡ ἐν χάρ. (which would be allowable), but with ἐπερίσσ. The *grace of our Lord Jesus Christ* (His self-offering love, see 2 Cor. viii. 9) is the medium by which the free gift is imparted to men. (4) The aorist ἐπερίσσ. should here be kept to its indefinite his-

[m] οἱ πολλοὶ ἀπέθανον, [n] πολλῷ [n] μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ [o] δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ χριστοῦ [p] εἰς [m] τοὺς πολλοὺς [q] ἐπερίσσευσεν. 16 καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ [r] δώρημα· τὸ μὲν γὰρ [s] κρῖμα [t] ἐξ ἑνὸς [u] εἰς [v] κατάκριμα, τὸ δὲ [l] χάρισμα [t] ἐκ πολλῶν [k] παραπτωμάτων [u] εἰς [w] δικαίωμα. 17 εἰ γὰρ

m = ver. 19 bis. ch. xii. 5. 1 Cor. x. 17, 33.
n vv. 9, 10 reff.
o Acts ii. 38 reff. Wisd. xvi. 25.
p ch. viii. 18. 2 Cor. i. 5.
q ch. iii. 7 al. constr., Eph. i. 8. 2 Cor. ix. 9, but wep. transit.
t ch. ii. 29 reff.

tive.
u = ch. i. 5. xvi. 26. 1 Pet. i. 22. iii. 9. vii. 3.)
r James i. 17 only †.
s see 1 Pet. iv. 17. Rev. xx. 4.
v here bis. ch. viii. 1 only †. (-μειν, ch. ii. 1. -σις, 2 Cor.
w = here only. see note and ch. i. 32 reff.

om εν F-gr.

16. for αμαρτησαντος, αμαρτηματος D(and lat[1]) F [vulg-clem demid] fuld[1](not am harl[1] al) Syr[æth Orig-int$_1$(txt Orig$_1$) Aug$_2$(txt$_{\text{sæpe}}$): αμαρτητος(sic) ℵ[1]. om γαρ F-gr 45 lect-19, syr has it w-ast. at end add ζωης D[1](and lat[1]) fuld[1] æth.

torical sense, and not rendered as a perfect, however true the fact expressed may be: *both* are treated of here as *events*, their time of happening and present reference not being regarded. 16.] *Distinction the second*, in KIND. The former difference was quantitative: this is modal. **And not as** (that which took place) **by one that sinned, so is the gift.** It is a question whether any thing, and what, is to be supplied before δι' ἑνὸς ἁμαρτ. Röthe, Meyer, and Tholuck (and so E. V.), would supply nothing, and render, 'And not as by one having sinned, so is the gift.' But (De W.) this has against it, (1) that since the γάρ following *gives the reason* for this sentence, this must *contain implicitly all* that that next expands in detail; which is not merely the distinction between springing from *one man* and out of *many offences*, but much more: and (2) that thus διά would = ἐκ or *vice versa*, whereas διά characterizes the *bringer in*, and ἐκ the *occasion*. Others have supplied τὸ κρῖμα (Bengel, Köllner): τὸ κατάκριμα (Theophyl., Reiche): ὁ θάνατος εἰσῆλθεν (Grot., Estius, Koppe):—but inasmuch as it is purposely left indefinite, to be explained in the next verse, it is better to supply an indefinite phrase which may be thus explained: e. g. τὸ γενόμενον, '*that which took place by one*,' [or '(*it was*) *through one*,'] &c. τὸ μὲν γὰρ κ.τ.λ.] **For the judgment** (pronounced by God upon Adam) **came of** (was by occasion of) **one** (man having sinned,—supply ἁμαρτήσαντος: παραπτώματος would be hardly allowable, and would not help the sense, inasmuch as many *sinners*, as well as many sins, are implied in πολλ. παραπτ. below), **unto condemnation** (its result, in his own case and that of his posterity: supply, as in ver. 18 is expressed, (ἐγένετο) εἰς πάντας ἀνθρώπους); **but the gift of grace was by occasion of many transgressions** (where sin abounded, ver. 20, there grace much more abounded: the existence of *the law* being implied in παραπτ.) **unto justification.** The only difficulty here is *the sense of* δικαίωμα. The ordinary meaning of the word is τὸ ἐπανόρθωμα τοῦ ἀδικήματος, 'the amendment of an evil deed:' so Aristotle, Eth. Nicom. v. 10, διαφέρει δὲ τὸ ἀδίκημα καὶ τὸ ἄδικον, καὶ τὸ δικαίωμα καὶ τὸ δίκαιον· ἄδικον μὲν γάρ ἐστι τῇ φύσει ἢ τάξει· τὸ αὐτὸ δὲ τοῦτο ὅταν πραχθῇ, ἀδίκημά ἐστι· πρὶν δὲ πραχθῆναι οὔπω, ἀλλ' ἄδικον. ὁμοίως δὲ καὶ δικαίωμα· καλεῖται δὲ καὶ τὸ κοινὸν μᾶλλον δικαιοπράγημα, δικαίωμα δὲ τὸ ἐπανόρθωμα τοῦ ἀδικήματος. But this, which Aristot. insists on as the proper, but not perhaps usual sense of the word, is not to be pressed in the N. T., and does not, though upheld by Calv., Calov., Wolf, and Röthe, suit the context as contrasted with κατάκριμα. Other renderings are, '*an absolutory sentence*' (Meyer, Fritz., al.): '*a righteous act*,' as in ver. 18; Baruch ii. 19; '*righteousness*,' as in Rev. xix. 8 (where see note); '*a righteous cause*,' or *plea* (LXX, Jer. xi. 20): '*justification*' (E. V., Luth., De Wette, al.). The first seems to me to be right, as standing most exactly in contrast with κατάκριμα; the use of the -μα being partly perhaps accounted for by the alliteration of the ending marking more strongly the antithesis. Thus as κατάκριμα is a *sentence of condemnation*, so δικαίωμα will be a *sentence of acquittal*. This in fact amounts to *justification*. 17.] *Distinction the third*, also in KIND; that which came in by the *one sinner*, was the *reign of* DEATH: that which shall come in by the *One, Jesus Christ*, will be *a reigning in* LIFE. For (carrying on the argument from ver. 15, but not so as to make parenthetical (Röthe) ver. 16—for δικαιοσύνης presupposes δικαίωμα) **if by the transgression of the one** (man; the reading ἐν (τῷ) ἑνὶ παραπτώματι goes with ἁμαρτήματος for ἁμαρτήσαντος in ver. 16: both have evidently been corrections) **death reigned by means of**

σευσεν ἡ χάρις, 21 ἵνα ὥσπερ [p] ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις [p] βασιλεύσῃ διὰ δικαιοσύνης [q] εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. ABCDF KL[P]Ψ a b c d f g h k l m n o 17 [47]

VI. 1 [r] Τί οὖν [r] ἐροῦμεν; [s] ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις [t] πλεονάσῃ; 2 [u] μὴ γένοιτο. [v] οἵτινες [w] ἀπεθάνομεν τῇ ἁμαρτίᾳ, [x] πῶς ἔτι [y] ζήσομεν [y] ἐν αὐτῇ; 3 [x] ἢ [a] ἀγνοεῖτε

p ver. 14 reff. q ver. 16 reff. r ch. iii. 5 reff. s = ch. xi. 22, 23. Col. i. 23. 1 Tim. iv. 16. L.P. [exc. John viii. 7.] (Exod. xii. 39 B.) t ch. v. 20 reff. u ch. iii. 4 reff. v Acts x. 41 reff. w = and constr., Gal. ii. 19. (ver. 10. ch. xiv. 8.) w. ἀπό, Col. ii. 20. x = ch. iii. 6. 1 Cor. xv. 12. Gal. iv. 9. Gen. xxxix. 9. y = Col. (ii. 20.) iii. 7 only. z = ch. ii. 4. iii. 29. a ch. i. 13 reff.

21. om τω F. for βασιλευση, -σει KL c l[1] o [47] 77. 115-6-21-2. χρ. bef ιησ. B.

CHAP. VI. 1. rec επιμενουμεν, with rel Chr[1] Thdrt Gennad-c Diod-c Thl Œc Tert[1] [perseverabimus (perferemus Tert-ms)], permanebimus vulg G-lat [F-lat Orig-int[2]] Aug[aepe]: επιμενομεν ℵ[P d n 47] 1. 57. 68. 109 lect-13 copt [Euthal-ms]: επιμειναμεν L [k] 98. 124: txt ABCD F[-gr] b[1] m o 17 Syr Damasc. ins εν bef τη A[Woide, e contra Cowper, expr], in peccato latt.

2. aft οιτινες ins γαρ F latt syrr (not Tert). ζησωμεν CFL 17 Diod Chr-ms[1].

measure abound (not '*did much more abound*,' as E. V.: for words compounded with ὑπέρ have a *superlative, not a comparative* signification, e. g. ref. ὑπερλίαν, ὑπερνικάω, ὑπερυψόω, κ.τ.λ.,—and Paul often uses these compounds. The E. V. has likewise destroyed the force of the comparison by rendering the different words πλεονάζω and περισσεύω both by one word '*abound*'). 21.] *The purpose of this abounding of grace:—its ultimate prevalence and reign, by means of righteousness, unto life eternal.* That, as sin reigned (the historic indefinite past, because the standing-point of the sentence is, *the restitution of all things hereafter*) in death (ἐν, of that *in and by which* the reign was exercised and shewn: *death* was the central act of sin's reign. He does not here say, '*death reigned by sin*,' as in vv. 12—14, because *sin* and *grace* are the two points of comparison, and require to be the *subjects*), so also grace may reign by means of (not ἐν here, though it might be so, if δικαιοσ. applied to *our being made righteous:* but as it applies to the *Righteousness of Christ* making us righteous, it is διά) righteousness, unto (leading to) life eternal through (by means of) Jesus Christ our Lord ('Jam ne memoratur quidem Adamus, solius Christi mentio viget.' Bengel).

CHAP. VI.—VIII.] THE MORAL EFFECTS OF JUSTIFICATION. VI. 1—14.] *No encouragement given hereby* (see ch. v. 20) *to a life in sin: for the baptized are dead to sin, and walk in a new* (vv. 1—7) *life, and one* (vv. 8—11) *dedicated to God.* 1.] What then shall we say? —the introduction of a difficulty or objection arising out of the preceding argument, and referring to ch. v. 20. See ch. iii. 5. ἐπιμένωμεν, '*must we think that we may persist*,'—the deliberative subjunctive. So εἴπωμεν ἢ σιγῶμεν, Eur. Ion 758: παρέλθω δόμους, Med. 1275. See Kühner, Gramm. § 464, and note on ch. v. 1. [Are we to continue ('*Must we think that we may persist*," in other words] "*May we persist*") in (our natural state and commission of) sin, that (God's) grace may be multiplied (ch. v. 20)? 2.] μὴ γένοιτο (see reff.), used of some inference in itself abhorrent from reverence or piety, or precluded by some acknowledged fact inconsistent therewith. The latter is here the ground of rejection. An *acknowledged fact* in the Christian life follows, which *precludes* our persisting in our sin. We who (οἵτινες describing *quality*, not merely matter of fact) died (historic aorist, not perf. as in E. V. [the true reference is thus most unfortunately lost]: the time referred to being that of our *baptism*) to sin (reff. and examples in Wetst.:—became as separate from and apathetic towards sin as the dead corpse is separate from and apathetic towards the functions and stir of life: μένειν ἀκίνητον ὥσπερ τὸν νεκρόν, Chrys. '*Sin*,' τῇ ἁμ. = as above), how shall we live any longer therein (= περιπατεῖν ἐν—but not, as De W., ζῆν with a dative: ζῆν ἔν τινι is a further step than ζῆν τινι, implying *introition*, and not merely *sympathy*)? 3.] Or (supposing you do not assent to the argument in the last verse, see reff.) are ye ignorant (the foregoing axiom is brought out into recognition by the further statement of a truth universally acknowledged) that all we who were (i. e. all of us, having been [not as E. V., again most unfortunately, "*so many of us as were;*" giving it to be understood that some of them had

ὅτι ὅσοι [b] ἐβαπτίσθημεν [b] εἰς χριστὸν Ἰησοῦν, [b] εἰς τὸν θάνατον αὐτοῦ [b] ἐβαπτίσθημεν; [4] [c] συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ [d] ἠγέρθη χριστὸς ἐκ [d] νεκρῶν διὰ τῆς [e] δόξης τοῦ πατρός, οὕτως καὶ ἡμεῖς ἐν [f] καινότητι ζωῆς [g] περιπατήσωμεν. [5] εἰ γὰρ [h] σύμφυτοι γεγόναμεν τῷ [i] ὁμοιώματι τοῦ θανάτου αὐτοῦ,

b Acts viii. 16 reff.
c Col. ii. 12 only τ.
d 1 Cor. xv. 12 reff.
e see John xi. 40.
f ch. vii. 6 only. Ezek. xlvii. 12 only.
g = Acts xxi. 21. w. ἐν, 2 Cor. iv.
h 2 reff.
i here only ‡. Amos ix. 13. Zech. xi. 2 only.
j ch. i. 23 reff.

3. om τησουν B [(a)] 31-9. 73. 109-18-20-24 lect-8 [Euthal-ms] Chr Thl [Orig-int$_{s}$ (ins$_{t}$)]: ησ. bef χριστ. [o] 80 Syr æth.
4. om τον D^{1}F k^{1}. for διὰ, υπο D^{1}(appy).

not been thus baptized])**baptized into Christ Jesus** (*'into participation of,' 'into union with,'* Christ, in His capacity of spiritual Mastership, Headship, and Pattern of conformity) **were baptized into** (introduced by our baptism into a state of conformity with and participation of) **His death**? The Apostle refers (1) to an acknowledged fact, in the signification, and perhaps also in the manner (see below) of baptism—that it put upon us (Gal. iii. 27) a state of conformity with and participation in Christ;—and (2) that this state involves a death τῇ ἁμαρτίᾳ even as He died τῇ ἁμαρτίᾳ (ver. 10);—the meaning being kept in the background, but all the while not lost sight of, that the *benefits of His Death* were likewise made ours by our introduction into the covenant.

4.] A further explanation of the assertion in the last verse proceeding (οὖν) on its concession by the reader. **We were then** (not the temporal but inferential 'then:' q. d. "You grant my last position: Well then," . . .) **buried with Him** (καθάπερ ἔν τινι τάφῳ τῷ ὕδατι καταδυόντων ἡμῶν τὰς κεφαλὰς ὁ παλαιὸς ἄνθρωπος θάπτεται, καὶ καταδὺς κάτω κρύπτεται ὅλως καθάπαξ, Chrys. on John iii. Hom. xxv. 2, vol. viii. p. 151) **by means of our baptism into** (His) **death** (τοῦ βαπτ. εἰς τὸν θάνατον belong together, not συνετάφ. εἰς τ. θ., which would hardly bear any sense. The absence of the art. before εἰς is no objection to this;—it is unnecessary, because no distinction from any other baptism is brought out, and τὸ βάπτ.-εἰς-τὸν-θάν. is connected as one idea); **in order that, as Christ was raised from the dead by the glory** (δόξα and δύναμις are cognate ideas; compare the import of the Heb. יד and the LXX in Ps. lxviii. 35 (lxvii. 34 LXX), Isa. xii. 2: and τὸ κράτος τῆς δόξης in Col. i. 11. The divine δόξα includes all that manifests the Creator to the creature: and hence also his Almightiness. Tholuck.

The renderings *'in Dei gloriam'* (Beza, Bretschneider), and *'because He is the image of the Father'* (Dr. Burton, altern.), are inadmissible for διά with a gen.) **of the Father** (Theodoret makes ἡ δόξα τοῦ πατρός = ἡ οἰκεία θεότης of the Son, which is manifestly wrong), **thus we also should walk in newness of life** (not = *'a new life;'*—nor are such expressions ever to be diluted away thus: the abstract καινότητι is used to bring the quality of *newness*, which is the point insisted on, more into prominence, compare 2 Thess. ii. 11; 1 Tim. vi. 17 [and notes]; Winer, edn. 6, § 34. 3. The comparison is not only (as Stuart) between our Lord's *physical* death and resurrection, and our *spiritual*; but reaches far deeper: see notes on vv. 10, 11). **5.**] The Apostle confirms the last verse by a necessary sequence that *those who are united to Him in His Death, shall be also in His resurrection.* **For** (confirmatory) **if we have become united with the likeness of His Death** (σύμφυτος = either (1) *'congenital,'*—as διὰ τὴν σύμφυτον δικαιοσύνην, spoken of Samuel, Jos. Antt. vi. 3. 3,—or (2) *'cognate,'* of like nature,—or (3) *'arising simultaneously,'*—or (4) *'grown together,'*—or (5) *'planted with,'* 'consitus.' The rendering of Syr., Vulg., Luth., E. V., *'planted together,'* is inadmissible, -φυτος being not from φυτεύω, but from φύω: as also is that of Erasm. and Calv.,—*'insititii.'* The fourth meaning, *'grown together,'* 'intimately and progressively united,'—'coaluimus,' as Grot.,—seems here to apply best. Obs. σύμφ. is to be connected with τῷ ὁμ., not with τῷ χριστῷ understood, as in ver. 6: in which case we should have to supply τῷ ὁμοιώματι again before τῆς ἀναστάσεως, which would be not only grammatically difficult, but would not correspond to the sense: for Christians, it is true, partake of the *likeness* only of Christ's *death*, but of His *actual Resurrection itself*, as the change of construction shews: see below), **so shall we be also** (ἀλλά after a hypothetical clause serves to strengthen the inference: see

k = 1 Cor. iv. 18 reff. Hom. Il. a. 81, f. l = Acts i. 23 reff. m Eph. iv. 22. Col. iii. 9. see 1 Cor. v. 7, 8. n Matt. xxvii. 44 ‖ Mk. xv. 32. Gal. ii. 20 only. o ch. iii. 3 reff. p gen., = ch. vii. 23, 24. viii. 13. Col. ii. 11. q 1 Cor. x. 13 reff. r Matt. vi. 24. ch. vii. 6 al. Deut. xiii. 4 A Alex. s Acts xiii. 39 only. Sir. xxvi. 29.

ABCDF KL[P]$^{\aleph}$ a b c d f g h k l m n o 17 [47]

k ἀλλὰ καὶ τῆς l ἀναστάσεως ἐσόμεθα, 6 τοῦτο γινώσκοντες, ὅτι ὁ m παλαιὸς ἡμῶν m ἄνθρωπος n συνεσταυρώθη, ἵνα o καταργηθῇ τὸ p σῶμα τῆς p ἁμαρτίας, q τοῦ μηκέτι r δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· 7 ὁ γὰρ ἀποθανὼν s δεδι-

5. for αλλα, αμα F latt. aft αναστ. ins αυτου F Syr [copt æth] arm.
6. ins και bef τουτο B: τουτο δε 179. καταργηση A æth.

reff., and Hartung, Partikellehre, ii. p. 40) **with His Resurrection** (a change of construction: because it could not well have been said *σύμφυτοι τοῦ ὁμοιώματος τ. θ.* above, the gen. after adjectives compounded with *σύν* denoting the thing actually partaken (cf. Kühner, § 519, and Bernhardy, Syntax, p. 171: who cites examples in *σύντροφος*, Soph. Philoct. 203,—*σύννομος*, Eur. Hel. 1508,—*σύμφωνος*, Aristoph. Av. 658,—*συμφυής*, Plato Legg. iv. p. 721,—*συνήθης*, ib. v. p. 739,—*σύμψηφος*, Cratyl. p. 398), and hardly the mere figure or likeness of it,—and similarly it could not well here be said *σύμφ. τῇ ἀναστάσει*, because the dat. would not be strong enough to denote the state of which we shall be actual partakers. The future is used *perhaps* because of the *inference*, as a logical sequence,—'If, &c., ... A *shall* = B:'—but more probably with a deeper meaning, because the participation in His Resurrection, however partially and in the inner spiritual life, attained *here*, will only then be accomplished in our entire being, when we 'shall wake up after his likeness').

6.] **Knowing** (recollecting) **this, that our old man** (former self, personality before our new birth—opposed to *καινὸς* or *νέος ἄνθρ.*, *καινὴ κτίσις*,—see Col. iii. 10; 2 Cor. v. 17; Eph. iv. 22—24,—not merely the guilt of sin, nor the power of sin, but the *man*. The idea is not Jewish, as Tholuck has shewn: the passage quoted from the Sohar-chadasch not bearing the meaning commonly given to it,—and if it did, that book itself being a production probably of the sixteenth century) **was** (at our baptism) **crucified with Him** (the great key to our text is ref. Gal. As the death of the Lord Jesus was by *crucifixion*, the Apostle uses the same expression of our death to our former sinful self, which is not only by virtue of, but also *in the likeness of*, Christ's death,—as signal, as entire, as much a death of cutting off and putting to shame and pain), **in order that** (the aim and end of the *συσταυρωθῆναι*) **the body of sin might be annulled** ("*τὸ σῶμ. τῆς ἁμαρτ.* belongs together, and *τῆς ἁμαρτ.* is not to be joined with *καταργ.* as being = *ἀπὸ τῆς ἁμαρτ.* (Theodoret, Wahl);—nor is *τὸ σῶμ. τ. ἁμ.*, *'the totality of sin'* (Orig. 2, Theophyl. 1, Grot.); nor *'the substance or essence of sin,'* after the Heb. (Rabbinical) usage of גוף and נפש (Schöttg.): nor, *'the mass of sin'* (Thol. 1);—nor a mere figure to carry out the idea of being crucified with Christ (Calov., Wolf, Reiche, Olsh., Stuart 2, al.);—nor = *ἡ σὰρξ τ. ἁμαρτ.*; but *'the body, which belongs to or serves sin,'* in which sin rules or is manifested, = *τὰ μέλη*, ver. 13, in which is *ὁ νόμος τῆς ἁμαρτίας*, ch. vii. 23,—*τὸ σῶμα τ. θανάτου*, ch. vii. 24,—*αἱ πράξεις τοῦ σώματος*, ch. viii. 13,—*τὸ σῶμα τῆς σαρκός*, Col. ii. 11." De Wette: with whom agree Orig. 1, Theophyl. 2, Beza, Bengel, Meyer, Tholuck, Stuart 1, al. But as De W. further remarks, we must not understand that the body is the *seat of sin*, or at all events must not so understand those words as if the *principle of sin* lay in the *body*, which is not true, for it lies in the *will*). **καταργηθῇ, might be rendered powerless** (annulled as far as regards activity and energy. The word occurs twenty-five times in Paul's Epistles (elsewhere, Luke xiii. 7, Heb. ii. 14 only), and does not appear to signify absolute *annihilation*, but as above. Gregory of Nyssa has gone into the meaning in his discourse on 1 Cor. xv. 28, vol. i. p. 1325), **that we might no longer be in bondage** (be slaves to) **sin** (i. e. that the body should no longer be under the dominion of sin, see below, ver. 12). **7.**] The difficulty of this verse arises from the Apostle having in a short and pregnant sentence expressed a whole similitude, joining, as he elsewhere does in such cases, the subject of the first limb of the comparison with the predicate of the second. Fully expressed, it would stand thus: 'For, as a man that is dead is acquitted and released from guilt and bondage (among *men*: no reference to *God's* judgment of him): so a man that has died to sin is acquitted from the guilt of sin and released from its bondage.' I express *δεδικ.* by this periphrasis in both cases, because I believe that all this is implied in it: 'is acquitted,' 'has his quittance,' from sin, so that Sin (personified) has no more claims on him, either as a creditor or as a master: cannot detain him for debt, nor sue him for service. A larger refer-

καίωται [s]ἀπὸ τῆς ἁμαρτίας. 8 εἰ δὲ [t]ἀπεθάνομεν σὺν χριστῷ, [u]πιστεύομεν [u]ὅτι καὶ [v]συζήσομεν αὐτῷ, 9 εἰδότες ὅτι χριστὸς [w]ἐγερθεὶς ἐκ [w]νεκρῶν οὐκ ἔτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκ ἔτι [x]κυριεύει. 10 [y]ὃ γὰρ ἀπέθανεν, τῇ [z]ἁμαρτίᾳ ἀπέθανεν [a]ἐφάπαξ· [y]ὃ δὲ ζῇ, [b]ζῇ τῷ θεῷ. 11 οὕτως καὶ ὑμεῖς [c]λογίζεσθε [d]ἑαυτοὺς [e]νεκροὺς μὲν τῇ ἁμαρτίᾳ, [b]ζῶντας δὲ τῷ θεῷ ἐν χριστῷ Ἰησοῦ. 12 μὴ

t = 2 Cor. v. 15.
u Matt. ix. 28. Mark xi. 23. Acts ix. 26 al. see Acts xv. 11 reff.
v 2 Cor. vii. 3. 2 Tim. ii. 11 only †.
w ver. 4.
x here bis. Luke xxii. 25. ch. vii. 1. xiv. 9. 2 Cor. i. 24. 1 Tim. vi. 15 only. L.P. Gen. iii. 16.
y acc. of object, Gal. ii. 20. Rev. xviii. 7.
z dat., Col. iii. 23 al.
a = Heb. vii. 27. ix. 12. x. 10 (1 Cor. xv. 6) only †.
b = Gal. ii. 19. 1 Pet. ii. 24.
c = and constr., ch. xiv. 14. Phil. iii. 13. Wisd. xv. 15. here only. see ch. vii. 8.
d 2nd pers., 2 Cor. vii. 11 reff.
e constr.,

8. for δε, γαρ F[-gr] tol: ουν Syr. (G-lat has *autem* aut *enim*.) rec (for συνζ.) συζ., with B²CKL[P] rel: txt AB¹DFℵ n 17.—-ωμεν CK[P] k [Bas₁ Damasc] Thl: συνζησομεθα F. for αυτω, τω χριστω D¹F latt(not demid fuld tol [spec]) Syr Aug₁[(txt₂). 17 def.]

11. rec aft νεκρους μεν ins ειναι, with KL[P]ℵ³ rel [vulg spec syr Orig-c(and int₂) Chr-ed₂ Euthal-ms] Did₁ Thdrt Hil₁ [Ambrst]: bef νεκρ. μεν, BCℵ¹ Damasc: om ADF 17 [Syr arm] copt æth Chr-ms₁ Tert₁. rec at end adds τω κυριω ημων, with CKL[P]ℵ rel [vulg-clem arm] Syr(but pref to χρ. ιησ.) copt Chr₁ Thl [Did₁ Orig-int₁] Ambrst: om ABD F[(but a space is left) spec am fuld] demid flor harl tol æth syr Bas₂ Cyr[-p₁] Thdrt Thl-comm (Ec-comm Tert₂ Hil₁ Aug[saepe] Pelag Sedul Bede.

ence is thus given to δεδικ. than the purposes of the present argument, which is treating of the power, not the guilt of sin, required: but that it is so, lies in the nature of ἁμαρτία, the service of which *is guilt*, and the deliverance from whose service necessarily brings with it *acquittal*.

8—11.] *This new life must be one dedicated to God.* 8.] **Now** (continuing the train of argument) **if we died with Christ, we believe that we shall also** (the future as in ver. 5,—because the life with Him though here begun, is not here completed: and the πιστεύομεν used more of *dogmatic belief*, than of *trust*, though the latter meaning is not altogether absent) **live with Him.**

9.] This and the following verse explain what sort of a life with Christ is meant, by what we know of the Resurrection-life of Christ himself. The only difficulty here is in οὐκ ἔτι κυριεύει, as implying that Death *had* dominion over Christ, which we know it *had not*: see John x. 17, 18; ii. 19; Acts ii. 24. But this vanishes, when we remember that our Lord, by submitting to Death, virtually, and in the act of death, surrendered Himself into the power of Death. Death could not hold Him, and had no power over Him further than by his own sufferance: but power over Him it *had*, inasmuch as *He died*. 10.] **For** (the proof of the foregoing) **the death which He died** (not '*is that He died*,' as E. V., nor is ὃ for καθ' ὅ, either here or in ref. Gal., but the accus. objective, governed by the verb. So also of ὃ δὲ ζῇ below), **unto sin He died** (De Wette well remarks that we must in *expressing* this verse abide by the *indefinite* reference to sin in which the death of Christ is placed; if we attempt to make it more definite, '*for sin*,' or '*to that state, in which He suffered the punishment of sin*,' we shall lose the point of comparison, which lies in '*to sin*,' and '*to God*.' If we are to *expand* the words '*died to sin*,' we must say that our Lord at death passed into a state in which He had '*no more to do with sin*'—either as *tempting* Him (though in vain), or as *requiring to be atoned for* (this having been now effected), or as *met by Him* in daily contradiction which He endured from sinners) **once for all** (so that it is not to be repeated: see reff.); **but the life which He liveth** (see above) **He liveth unto God** (indefinite again, but easily filled up and explained: *to God*,—as being glorified by and with the Father, as entirely rid of conflict with sin and death, and having only God's (properly so called) work to do,—as waiting till, in the purposes of the Father, all things are put under Him:—and *to* (for) *God*, as being the manifestation and brightness of the Father's glory). 11.] *An exhortation to realise this state of death unto sin and life unto God with Christ.* **Thus** (after the same manner as Christ) **do ye also** (imperative: Meyer only holds it to be indic.) **account yourselves** (better than '*infer yourselves to be*,' as Chrys. and Beza,—see reff. and on ch. iii. 28) **dead** (indeed) **unto sin** (as ver. 2 and following), **but alive unto God in Christ Jesus** (i. e. '*by virtue of your union with Him*:' not *through* (διά) Christ Jesus; in this chapter it is not Christ's *Mediator-*

f = ch. v. 14 reff.
g ch. viii. 11. 1 Cor. xv. 53, 54. 2 Cor. iv. 11. v. 4 only. Job xxx. 23.
h ch. iv. 11 reff.
i ch. i. 24 reff.
k = here &c. (6 times). Luke ii. 22. ch. xii. 1. Ps. v. 3.
l Paul (here bis. ver. 19 bis. 1 Cor. vi. 15 [3ce] al23.) only, exc. Matt. v. 29, 30. James iii. 5, 6. iv. 1. Exod. xxix. 17 al.
m here n ver. 11. o 1 Cor. ix. 20 reff.

οὖν [f] βασιλευέτω ἡ ἁμαρτία ἐν τῷ [g] θνητῷ ὑμῶν σώματι, ABCDF KL[P]ℵ abcdf ghkl mno 17 [47]
εἰς [h] τὸ ὑπακούειν ταῖς [i] ἐπιθυμίαις αὐτοῦ. 13 μηδὲ
[k] παριστάνετε τὰ [l] μέλη ὑμῶν [m] ὅπλα ἀδικίας τῇ ἁμαρτίᾳ,
ἀλλὰ [k] παραστήσατε [n] ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν
ζῶντας, καὶ τὰ [l] μέλη ὑμῶν [m] ὅπλα δικαιοσύνης τῷ θεῷ.
14 ἁμαρτία γὰρ ὑμῶν οὐ [x] κυριεύσει· οὐ γὰρ ἐστε [o] ὑπὸ
νόμον, ἀλλὰ [o] ὑπὸ χάριν.

12. υπακουειν F [Meth-ms$_1$]. rec αυτη εν ταις επιθ. αυτου (*appy a combination of the two readings*), with C^{3}KL[P] rel syr [Bas$_2$ Euthal-ms] Chr$_1$ Thdrt Thl Œc: αυτη, omg the rest, DF spec Iren-int$_1$ [Orig-int$_1$] Tert$_1$ Vict-tun$_1$: txt ABC^{1}ℵ [47] vulg (not F-lat) D^2-lat Syr coptt æth arm Orig$_2$[int$_2$] Epiph$_1$ Antch$_1$ Damasc Jer Aug$_{[saepe]}$ Sedul Bede.

13. rec (for ωσει) ως, with DFKL[P] 17 rel [Bas$_2$] Chr$_1$ Thdrt Thl Œc: txt ABCℵ [47] Epiph$_1$ Damasc. ζωντες D^{1}F. om τα (bef 2nd μελη) B.

14. for 1st ου, ουκετι ℵ^1(marked for erasure by ℵ^3 but the marks erased) [K Orig-c$_1$ Thdrt]. (αλλα, so BCD^{1}FN^1.)

ship, but His *Headship*, which is prominent.—ἐν χρ. Ἰησ., is not (Reiche, Meyer, Fritz.) to be joined with both νεκρ. τῇ ἁμ. and ζῶν. τ. θ., but only with the latter, next to which it stands, and of which it is literally and positively, whereas of the other it is only figuratively (τῷ ὁμοιώμ., ver. 5) and negatively true).

12, 13.] *Hortatory inferences from ver.* 11: *from μὴ to τῇ ἁμαρτίᾳ, negative, answering to νεκρούς τῇ ἁμ.,—then positive, answering to ζῶντας τῷ θεῷ.*

12.] βασιλευέτω answers to the imagery throughout, in which Sin is a master or lord. It is hardly right to lay a stress on it, and say (as Chrys.) οὐκ εἶπε μὴ οὖν ζήτω ἡ σὰρξ μηδὲ ἐνεργείτω, ἀλλ', ἡ ἁμαρτία μὴ βασιλευέτω. οὐ γὰρ τὴν φύσιν ἦλθεν ἀνελεῖν, ἀλλὰ τὴν προαίρεσιν διορθῶσαι: it is no matter of comparison between *reigning* and *indwelling merely*, but between *reigning* and *being deposed*.

But why τῷ θνητῷ ὑμ. σώματι? Orig., al., explain it '*dead to sin*,' which it clearly cannot be. Chrys., Theodoret, Grot., and Reiche suppose the word inserted to remind us of *the other life*, and the shortness of the conflict, or (Theophyl.) of the shortness of sinful pleasures; Köllner,—to point out that it is dishonourable to us to serve Sin, whose reign is confined to the *mortal* body; Fritzsche, 'quoniam, qui peccato ministrum se præbet, adhuc in *mortali* corpore hærere nec nisi fragilis vitæ meminisse videtur;' De Wette, Tholuck, al., that the Apostle wishes to keep in view the connexion between *sin and death* on the one hand, and *that συνζῆν which is freed from death* on the other. This last view seems the most probable. See 2 Cor. iv. 11 and note. There is considerable uncertainty in the reading of the latter part of this verse. That which I have adopted is supported by the primary MSS. and has the approval of Lachmann, Tischendorf, Meyer, and De Wette. 13.] **Nor render** (see reff.;—as a soldier renders his service to his sovereign, or a servant to his master) **your members** (more particular than 'your bodies;' the individual members being instruments of different lusts and sins) **as instruments** (or, '*weapons*,' as Vulg., most of the Greek expositors, and Luth., Calv., Beza, Tholuck, which latter defends this rendering by Paul's fondness for military similitudes, and by the occurrence of ὑψώνια below, ver. 23;—but as De W. observes, the comparison here is to *servitude* rather than *soldiership*) **of unrighteousness to sin**; but **render** (the *present* imperat. above denotes habit,—the exhortation guards against the recurrence of a devotion of the members to sin: this *aorist* imperat., on the other hand, as in ch. xii. 1, denotes an *act* of self-devotion to God once for all, not a mere recurrence of the habit) **yourselves** (not merely *your members*, but your whole selves, body, soul, and spirit) **to God, as alive from having been dead** (as in vv. 4 ff. and Eph. ii. 1—5), **and your members as instruments** (see above) **of righteousness to God** (dat. '*commodi*,' as indeed is τῇ ἁμαρτ. above, the dat. after παριστ. being there left to be supplied, because of τῇ ἁμ. following). 14.] An assurance, confirming (by the γάρ) the *possibility of the surrender to God* commanded in the last verse, *that sin shall not be able to assert and maintain its rule in those who are not under the law but under grace*. The future κυριεύσει cannot be taken as a

15 [p]Τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμὲν [o]ὑπὸ νόμον ἀλλὰ [o]ὑπὸ χάριν; [q]μὴ γένοιτο. 16 οὐκ οἴδατε ὅτι ᾧ [k]παριστάνετε [h]ἑαυτοὺς δούλους [r]εἰς [s]ὑπακοήν, δοῦλοί ἐστε [t]ᾧ ὑπακούετε, ἤτοι ἁμαρτίας [r]εἰς θάνατον ἢ [s]ὑπακοῆς

p ch. iii. 9. xi. 7. q ch. iii. 4 reff. r ch. v. 16 reff. s ch. i. 5 reff. t constr., Matt. xix. 11. xx. 24.

15. rec ἁμαρτησομεν, with rel Chr$_1$ Thdrt$_1$ [Damasc] Thl Œc: ημαρτησαμεν F, *peccavimus* am [fuld] harl D^3-lat G-lat: txt ABCDKL[P]ℵ c m n 17 [47 Euthal-ms] Clem$_1$. (αλλα, so BCFℵ^1 [Damasc].)

16. ins η bef ουκ D^{1}F demid flor harl^1 sah Sedul. om εις θανατον DE [am] Syr sah arm-zoh(1805) [Orig-int$_1$] Aug.

command or exhortation, which use of the future would if not always, yet certainly here, require the second person,—and would hardly suit a personification like ἁμαρτία. The second part of the verse refers back to ch. v. 20, 21, where the law is stated to be the multiplier of transgression,—and accords with 1 Cor. xv. 56, ἡ δύναμις τῆς ἁμαρτίας, ὁ νόμος. The stress is on κυριεύσει: q. d. 'Your efforts to live a life of freedom from the tyranny of sin shall not be frustrated by its after all tyrannizing over you and asserting its dominion: for ye are not under that law which is the strength of sin, but under that grace (here in the widest sense, justifying and sanctifying,—grace in all its attributes and workings) in which is no condemnation,' ch. viii. 1. It will be seen from the above, that I interpret *κυριεύσει* rather of the *eventual* triumph of sin by obtaining domination over us, than of its reducing us under its subjection as servants in this life. This is necessary, both to fit this verse into the context, and to suit the question which arises in the next. See Calvin's masterly note. So also Tholuck and De Wette.

The discussions (in Stuart and al.) as to whether *νόμ.* is the moral or ceremonial law, and as to whether we are bound by the former, are irrelevant here: the assertion being merely that of the general *matter of fact*, about which there can be no question, that we (Christians) are not *under the law*, placed in a covenant of legal obedience, but under grace,—placed in a covenant of justification by faith and under the promise of the indwelling Spirit—subjects of a *higher law*—even the *law of the spirit of life in Christ Jesus*, ch. viii. 2. Whether we are *bound* by the law, and how far, depends on how far the law itself spoke the immutable moral truth of God's government of the world, or was adapted to temporary observances and symbolic rites now abolished,—the whole of which subject is not under consideration here. I make these remarks to justify myself for not entering into those long and irrelevant discussions with which many of our commentaries are interrupted, and the sense of the Apostle's argument confounded. 15—23.] *The being under grace* (free from the condemnation of sin) *and not under the law, is no encouragement to sin: for* (vv. 16—19) *we have renounced the service of sin, and have become the servants of righteousness: and* (vv. 20—23) *the consequences of the service of sin are terrible and fatal, whereas those of the service of righteousness are blessed and glorious.* 15.] τί οὖν (sc. ἐστίν); = τί οὖν ἐροῦμεν; ver. 1. ἁμαρτήσωμεν] *Must we imagine that we may sin?* may we sin?—the aor. because he is speaking of *committing acts of sin* [not of a habit of living in sin, although that would be induced by such acts]: on the deliberative subjunctive, see ver. 1. This question is not, any more than that of ver. 1, put into the mouth of an objector, but is part of the Apostle's own discourse, arising out of what has preceded, and answered by him in the following verses. 16.] 'You are the servants either of God or of sin,—there is no third course.' The former part of the verse as far as ὑπακούετε reminds them merely of an universal truth,—that the yielding ourselves servants for obedience to any one, implies the *serving*, being (in reality) the servants of such person. Then this is applied in the form of a dilemma, implying that there is no third service, q. d. 'Now this must be true of you *with regard either to sin or to God*.' Know ye not, that to whom ye yield yourselves servants with a view to obedience, his servants ye are to whom ye obey, (and in this case) either (ἤτοι—ἤ only occurs here in N. T. ἤτοι in alternatives is exclusive, cf. Herod. i. 11, δίδωμι αἵρεσιν, ὁκοτέρην βούλεαι τραπέσθαι . . . ἤτοι κεῖνόν γε τὸν ταῦτα βουλεύσαντα δεῖ ἀπόλλυσθαι, ἢ σὲ τὸν ἐμέ . . . . Isocr. ἀντιδ. p. 317, ἦλθεν ἂν ἤτοι κατηγορήτων ἢ καταμαρτυρήσων, and see Hartung, Partikellehre, ii. 355 f.) (servants) of sin, unto death ('with death as the result,'—not physical death merely, nor eternal death merely, but DEATH (by sin) in its most general sense, as the contrast to (life by) RIGHTEOUSNESS,—the state of misery

εἰς δικαιοσύνην; 17 [u]χάρις δὲ τῷ θεῷ, ὅτι ἦτε δοῦλοι ABCDF KL[P]Ψ
τῆς ἁμαρτίας, ὑπηκούσατε δὲ [v]ἐκ καρδίας [w]εἰς ὃν a b c d f
[v]παρεδόθητε [x]τύπον [y]διδαχῆς, 18 [z]ἐλευθερωθέντες δὲ g h k l
ἀπὸ τῆς ἁμαρτίας [a]ἐδουλώθητε τῇ δικαιοσύνῃ. 19 [b]ἀν- m n o 17
θρώπινον λέγω διὰ τὴν [c]ἀσθένειαν τῆς σαρκὸς ὑμῶν. [17]
ὥσπερ γὰρ [d]παρεστήσατε τὰ [d]μέλη ὑμῶν [e]δοῦλα τῇ
[f]ἀκαθαρσίᾳ καὶ τῇ [g]ἀνομίᾳ [h]εἰς τὴν [g]ἀνομίαν, οὕτως

u = ch. vi. 25. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16. ix. 15.
v Mark xii. 30, 33. Luke x. 27. 1 Tim. i. 5. 2 Tim. ii. 22. 1 Pet. i. 22. Deut. iv. 29.
w constr., ch. i. 24. see note.
x Acts xxiii. 25. 3 Macc. iii. 30.
y Acts ii. 42 reff.
z John viii. 32, 36. ver. 22. ch. viii. 2, 21. Gal. v. 1 only †. Sir. i. 21 Ald. 2 Macc. i. 27. ii. 22 only.
a Acts vii. 6 reff.
b Acts xvii. 25 reff. see ch. iii. 5.
c 1 Cor. ii. 3 reff.
d ver. 13.
e adj. here bis only. Wisd. xv. 7. Eur. Hec. 137.
f ch. i. 24 reff.
g ch. iv. 7 reff.
h ch. v. 16 reff. Acts xi. 18 reff.

17. ins καθαρας bef καρδιας A 13. 26 Chr_1-mss($txt_{h.l.}$), *ex toto corde* æth.
18. for δε, ουν ℵ¹ [arm]: om m 39. 62 lect-12 tol (copt).
19. for δουλα (twice), δουλευειν F latt [Orig-int$_4$ Ambrst]. om εις την ανομιαν B Syr Sedul.

induced by sin, in all its awful aspects and consequences:—and so throughout this passage and ch. vii.), or of obedience (*τοῦ θεοῦ*, sc.—obedience to Him who alone ought to be obeyed) unto righteousness (with righteousness as its result; not imputed merely, nor implanted merely, but RIGHTEOUSNESS in its most general sense as the contrast to *death*,—the state of blessedness induced by holiness, and involving in it, as a less in a greater, *eternal life*: and so throughout this passage)?

17, 18.] The dilemma solved for them by reference to the matter of fact: *that they were once servants of sin, but on receiving the gospel, obeyed its teaching: and consequently were freed from the service of sin, and became the servants of righteousness*:—and this in the form of a thanksgiving to God (1 Cor. i. 14) whose work in them it was. There is a stress on ἦτε as referring to a state *past*. So Eph. v. 8: on account of which stress apparently the *μέν*, which would naturally follow it, is omitted. 17. ὑπ. . . . . διδαχῆς] Attr.: the simple construction would be *ὑπηκούσατε τῷ τύπῳ τῆς διδ. εἰς ὃν* (or *ὅν*) *παρεδόθητε*, ye obeyed (*ὑπ.* on account of *ὑπακοή* above) from the heart (reff.) that form of teaching (so *μόρφωσις* ch. ii. 20: see examples in Fritzsche, vol. i. p. 418; most probably used of the practical *norma agendi* accompanying the doctrine of the gospel; so Calv., Luth., Beza, Reiche:—De W. thinks it is the Pauline form of teaching, of justification by faith, distinguished from the Judaistic) to which ye were delivered ([not as E. V., '*which was delivered you*'] this inversion to the passive agrees admirably with *τύπος*, as a mould, exemplar, or pattern after which they were to be fashioned: so *κατὰ τὰ δόγματα τυποῦσθαι*, Arrian. Enchir. ii. 19 (Thol.): and Beza,—'hoc dicendi genus magnam quandam emphasin videtur habere. Ita enim significatur evangelicam doctrinam quasi instar typi cujusdam esse, cui veluti immittamur, ut ejus figuræ conformemur, et totam istam transformationem aliunde provenire.' (Thol.) And Chrys. remarks, *τὸ παραδοθῆναι, τὴν τοῦ θεοῦ βοηθείαν αἰνίττεται*. See on the construction, Winer, edn. 6, § 24. 2. b).

18. ἐλευθ. . . . . δικαιοσ.] And (this verse is closely united with the foregoing; Rückert, Reiche, and Meyer think that it might be stated as a syllogistic conclusion, of which the dilemma is the major, and the *fact* of ver. 17 the minor) being freed from sin, ye were enslaved (see on next verse) to righteousness. 19.] For the expression ἐδουλώθητε the Apostle apologizes: 'it is not literally so; the servant of righteousness is *no slave*, under no yoke of bondage; but in order to set the contrast between the former and the new state better before you, I have used this word:' I speak as a man (according to the requirements of rhetorical antithesis) on account of the (intellectual, as De W. and Thol.: not moral, as Meyer and Olsh.) weakness of your flesh (i. e. 'because you are *σαρκικοί* and not *πνευματικοί*, and want such figures to set the truth before you.' Orig., Chrys., Theodoret, Calv., Estius, Wetst., al., take these words in a totally different sense: '*I require of you nothing which your fleshly weakness will not bear*'): for (explanatory of ἐδουλώθ.) like as ye (once) rendered up your members (as) servants to impurity and to lawlessness (two divisions of *ἁμαρτία*—impurity, against a man's self,—lawlessness against God), unto lawlessness (both which, *ἀκαθ.* and *ἀνομ.*, *lead to ἀνομία, result* in it: 'qui justitiæ serviunt, *proficiunt*: *ἄνομοι*, iniqui, sunt *iniqui, nihil amplius*.' Bengel: not '*from one ἀνομία to another*,' as Œcum., Theophyl., Luth., Grot., Erasm.,

νῦν [d] παραστήσατε τὰ [d] μέλη ὑμῶν [e] δοῦλα τῇ δικαιοσύνῃ [h] εἰς [i] ἁγιασμόν. 20 ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ [k] δικαιοσύνῃ. 21 τίνα οὖν [l] καρπὸν [l] εἴχετε τότε; [m] ἐφ' οἷς νῦν [n] ἐπαισχύνεσθε, τὸ μὲν γὰρ [o] τέλος ἐκείνων θάνατος. 23 νυνὶ δὲ [p] ἐλευθερωθέντες [p] ἀπὸ τῆς [p] ἁμαρτίας, [p] δουλωθέντες δὲ τῷ θεῷ, [l] ἔχετε τὸν [l] καρπὸν ὑμῶν [h] εἰς [i] ἁγιασμόν, τὸ δὲ [o] τέλος ζωὴν αἰώνιον, 23 τὰ γὰρ [q] ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ [r] χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ

i Paul (here bis. ver. 22. 1 Cor. i. 30 al³.) only, exc. Heb. xii. 14. 1 Pet. i. 2. 2 Macc. xiv. 36.
k dat., ver. 2 reff. 1 Cor. xiv. 30. 1 ch. i. 13 reff.
m = Luke ii 47. Acts iii. 10, 12. iv. 21. Jer. ii. 12.
n ch. i. 16 reff.
o = 2 Cor. xi. 15. Phil. iii. 19. Heb. vi. 8. 1 Pet. iv. 17. Wisd.

iii. 19. p ver. 18. iii. 28. xiv. 22 only. q Luke iii. 14. 1 Cor. ix. 7. 2 Cor. xi. 8 only †. Esdr. iv. 56. 1 Macc. r = ch. v. 15, 16. xi. 29.

aft οὕτως ins καὶ K 7 tol Syr [coptt] arm Tert, Sedul. for 2nd δουλα, σκλα A.

21. [ποτε D¹-gr(appy).] rec om μεν, with ACD³KL[P]ℵ¹ rel [vulg copt arm] Clem, Chr, Thl Œc [Damasc Orig-int, Tert, Ambrst]: ins BD¹Fℵ² syr Chr-mss Thdrt. at end ins εστιν F latt(not fuld) [Orig-int₂].

22. for δε, τε(but corrd) ℵ¹.

[23. om τα γαρ to αιωνιος (*passing from* αιων. *to* αιων.) P.]

al.: because (De W.) ἀνομία is not an *act*, but a principle), so now render up your members (as) servants to righteousness (see ver. 16) unto (leading to, having as its result, perfect) sanctification (contrast to ἀνομία, and both embracing their respective consequences). 20—23.] As a *further urging of the above exhortations*, the Apostle *contrasts* the *end* of *their former life* with that of their *present*. 20.] γάρ introduces a *motive* for the foregoing: but the verse [properly] belongs to the *following:* for ver. 22 is the contrast to it. Meyer and Fritz. think it to be an explanation of ver. 19, but are certainly mistaken. For when ye were servants of sin, ye were free in relation to (dat. of regard or reference, Winer, edn. 6, § 31. 1) righteousness. There is doubtless a latent irony in the use of ἐλεύθεροι here; but it must not be brought out too strongly: it does not appear, till the *end* of that freedom is declared.

21.] '*Well, then, ye were free: and what was the benefit?*' οὖν concedes and assumes.

There are two ways of pointing: (1) that of E. V., carrying on the question to ἐπαισχύνεσθε, and supplying ἐπ' ἐκείνοις before ἐφ' οἷς, adopted by Chrys., Œc., Vulg., Beza, Grot., Estius, Bengel, Reiche, Meyer, Fritz., Stuart, al. But this though good as far as construction is concerned, is inconsistent with the N. T. meaning of καρπός, which is '*actions*,' the *fruit of the man* considered as the tree, not '*wages*,' or '*reward*,' the *fruit of his actions:* see below, ver. 22, and ch. i. 13, note. So even Phil. i. 22 (see note).

So that I much prefer (2) the punctuation of Theod. Mops., Theodoret, Theophyl., Luth., Melancth., Koppe, Flatt, Tholuck, Rückert, Köllner, Olsh., Lachm., Griesb., De Wette, al., placing the interrogation at τότε, and making ἐφ' οἷς v. ἐπαισχ. the answer. What fruit then had ye at that time? (Things, deeds) of which ye are now ashamed. τὸ μὲν γὰρ τέλ. ἐκ. θ.] *the reason of their present shame.* For the end (= virtually ὀψώνια, ver. 23, and would be a mere repetition of καρπός on the first method of punctuation above) of those things (those καρποί consisting of sinful acts) is death (death in the widest sense, see note on ver. 16,—physical, which has been the end of sin, in which we are all involved,—and spiritual and eternal, which will be the end of actual sin if followed out). 23.] Contrast of your present state to that former one: freedom from sin as a master,—servitude (compare ἀνθρώπινον λέγω, ver. 19) to God (a higher description than merely δικαιοσύνη, the actual antithesis to ἁμαρτία, ver. 18. *The devil* would be the corresponding antithetical power: and not unfrequently appears in the teaching of Paul: but usually in casual expressions, as Eph. iv. 27; vi. 11; 2 Tim. ii. 26, not as the principal figure in a course of argument),—fruit (see on καρπός, above, ver. 21,—and remark τὸν καρπόν, *your fruit*, fruit actually brought forth, q. d. ἔχετε καρπόν, καὶ ὁ καρπὸς ὑμῶν ἁγιασμός) unto (leading unto perfect) sanctification,—and the end (governed by ἔχετε) life everlasting. 23.] The *ends* of the two courses placed pointedly and antithetically, and the inherent difference, that whereas death (see above) is the wages (ὀψ. = pay, or ration, of soldiers; compare the similitude in ver. 13, and remarks there) of sin, earned and paid

τῷ κυρίῳ ἡμῶν. VII. [1] [m]Ἢ [m] ἀγνοεῖτε, ἀδελφοι, γινώ- ABCDF KL[P]
σκουσιν γὰρ νόμον λαλῶ, [m] ὅτι ὁ νόμος [n] κυριεύει [o] τοῦ a b c d f
ἀνθρώπου [p] ἐφ' [p] ὅσον [p] χρόνον ζῇ; [2] ἡ γὰρ [q] ὕπανδρος g h k l
γυνὴ τῷ ζῶντι ἀνδρὶ [r] δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ m n o 17
ἀνήρ, [st] κατήργηται [tu] ἀπὸ τοῦ νόμου [v] τοῦ ἀνδρός. [3] [w] ἄρα [47]
[w] οὖν ζῶντος τοῦ ἀνδρὸς [x] μοιχαλὶς [y] χρηματίσει, ἐὰν
[za] γένηται ἀνδρὶ [ab] ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευθέρα

m ch. vi. 3 (reff.).
n ch. vi. 9, 14 reff.
o generic sing., Matt. xix. 10. Mark ii. 27 al.
p 1 Cor. vii. 39. Gal. iv. 1. see 2 Pet. i. 13. Deut. xii. 19.
q here only. Num. v. 29. Prov. vi. 24, 29. Sir. ix. 9. xli. 21 only.
r = 1 Cor. vii. 27, 39. vi. 18, 22. 2 Cor. xi. 3. 6, § 30. 2. β. ii. 14 only. Ezek. xvi. 38 al.
s - here 3ce only. Levit. xxii. 13.
s ch. iii. 3 reff.
t ver. 6. Gal. v. 4.
u = ch. vi. 18, 22. 2 Cor. xi. 3.
v gen. of reference, Mark i. 4. John v. 29 bis. 2 Cor. ix. 13 al. Winer, edn. 6, § 30. 2. β.
w ch. v. 16 reff.
x here bis. Matt. xii. 39. xvi. 4 ‖ Mk. James iv. 4. 2 Pet. ii. 14 only. Ezek. xvi. 38 al.
y = Acts xi. 26 only. ἐχρημάτιζε βασιλεύς, Diod. Sic. xx. 53.
a Deut. xxiv. 2 (4). Jer. iii. 1.
b ver. 23 reff.

CHAP. VII. 1. γιγνωσκουσιν L. 2. om 2nd του F(but not G). 3. aft ζωντος, add χρ G. χρημ. bef μοιχ. DF latt goth [copt Orig-int$_2$]. add η γυνη A copt Orig$_1$[om$_3$(and int$_1$)] Chr$_1$[om$_1$]. aft ο ανηρ ins αυτης DF [d] Syr.

down,—**eternal life** is no ὀψώνιον, nothing earned, but **the free gift of God to His soldiers and servants**;—and that in (not 'through,'—*true* enough, but not implied in ἐν, see above on ver. 11) **Christ Jesus our Lord.** VII. 1—6.] The explanation and proof of the assertion ch. vi. 14, οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν: the answer to the question of vi. 15 having occupied vi. 16—23. 1—4.] *The Christian is dead to the law by being dead with Christ, and has become His.*

1.] Connect with ch. vi. 14, which is in fact the sentence immediately preceding. Reiche and Meyer connect with vi. 23; 'The gift of God is eternal life in Jesus Christ our Lord: this you can only doubt by being ignorant,' &c.

Krehl believes ch. vii. to be the expansion of 'Death is the wages of sin,'—and ch. viii., of 'the free gift of God is eternal life.' But not only does this division not hold, for much of ch. viii. regards the conflict with sin and infirmity,—but the prominence of νόμος as the subject here forbids the connexion with ὀψώνια τῆς ἁμαρτ. θάνατος. The steps of the proof are these: *The law binds a man only so long as he lives* (ver. 1):—e. g. a married woman is only bound to her husband so long as he lives (vv. 2, 3):—so also the Christian *being dead* with Christ and alive to Him *is freed from the law* (ver. 4).

ἀδελφοί] Not addressed particularly to *Jewish* Christians: see below: but generally to the Roman church. γινώσκουσιν γ. νόμ. λαλ.] **For I am speaking** (writing) **to men acquainted with the law**; i. e. the persons to whom I address this epistle are such as know the law: not 'I speak to *those who know* the law,' as if he were now addressing a different class of persons,—which would require τοῖς γὰρ γινώσκουσιν τὸν νόμον τοῦτό φημι, see Gal. iv. 21. Nor does the knowledge of the law here affirmed of the Romans prove that the majority of them were Jewish Christians: they may have been Gentile proselytes. ὅτι ὁ νόμ. κυρ. τοῦ ἀνθρ. . . . .] **that the** (Mosaic: for of that, and not of any other law, is the whole argument) **law hath power over a man** (not ὁ νόμ. τοῦ ἀνθρώπου, 'a man's law,' and κυριεύει absolute, 'has dominion,'—as Hamm. and Dr. Burton, which is very questionable Greek and still worse sense) **as long time as he** (the man, see vv. 4 and 6:—not *the law*, as Origen, Erasm., Grot., Estius, al., which would introduce the irrelevant question of the *abrogation of the law*, whereas the whole matter in argument is the *relation of the Christian* to the law) **lives.** 2.] **For** (not merely = e. g., but, as Thol., the example is itself the proof) **the married** (ref.) **woman is bound by the law to the living husband: but if the husband die, she is set free from** (lit. annulled from) **the law of** ('*regarding*,' compare reff. and ὁ νόμος τοῦ λεπροῦ, Levit. xiv. 2) **the husband** (no hypallage).

3.] **And accordingly** (ἄρα οὖν, '*from the same consideration, it follows that*') **while her husband lives she shall be called** (see ref.:—and on this use of the future, as declaring what shall follow on a condition being fulfilled, Winer, edn. 6, § 40. 6) **an adulteress, if she attach herself to** (become the wife of) **another man: but if her husband die, she is free from the law** (τοῦ ἀνδρός), **so that** (it matters little whether τοῦ μή is the *result* or the *purpose*: it is better always to keep the latter in view, and to regard the result in such sentences as for the moment spoken of as the purpose to which its constituents contributed) **she is not an adulteress,**

ἐστὶν [u] ἀπὸ τοῦ νόμου, [c] τοῦ μὴ εἶναι αὐτὴν [x] μοιχαλίδα [za] γενομένην ἀνδρὶ [ab] ἑτέρῳ. 4 ὥστε ἀδελφοί μου, καὶ ὑμεῖς [d] ἐθανατώθητε [e] τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς τὸ [za] γενέσθαι ὑμᾶς [ab] ἑτέρῳ, τῷ [f] ἐκ νεκρῶν [f] ἐγερθέντι, ἵνα [g] καρποφορήσωμεν τῷ θεῷ. 5 ὅτε γὰρ ἦμεν ἐν τῇ [h] σαρκί,

c 1 Cor. x. 13 reff.
d Matt. x. 21 al⁵. in Gospp. ch. viii. 13, 36 (from Ps. xliii. 22). 2 Cor. vi. 9. 1 Pet. iii. 18. 2 Chron. xxiii. 15.
e dat., ch. vi. 10, 11. i. 6, 10 only. Hab. iii. 17.
f 1 Cor. xv. 12 reff.
g here bis. Matt. xiii. 23 ‖. Mark iv. 28. Col. Wisd. x. 7 only. (-ρος, Acts xiv. 17.)
h = ch. viii. 12 al. see note.

4. και υμεις bcf αδελφοι μου ℵ [goth arm Damasc]. μοι F. καρποφορεσωμεν and -φορεσαι in ver 5 F.
5. ημην D¹[-gr]. om 1st εν F[-gr].

though she have attached herself to another man. So far all is clear. But when we come to the application of the example, *this* must carefully be borne in mind, as tending to clear up all the confusion which has here been found by Commentators:—that the Apostle is insisting on the fact, that DEATH DISSOLVES LEGAL OBLIGATION: but he is not drawing an exact parallel between the persons in his example, and the persons in his application. The comparison might be thus made in terms common to both: (1) *Death has dissolved the legal obligation between man and wife: therefore the wife is at liberty to be married to another:*—(2) *Death has dissolved the legal obligation between the law and us: therefore we are at liberty to be married to another.* So far the comparison is strict. Further it will not hold: for in the *example*, the *liberated person* is the *survivor*,—in the *thing treated*, the *liberated person* is the *dead person*. And so far from this being an oversight or an inaccuracy, it is no more than that to which, more or less, all comparisons are liable; and no more can be required of them than that they should fit, in the kernel and intent of the similitude. If it be required here to apply the example further, there is no difficulty nor inconsistency in saying (as Chrys. al.) that our first Husband was the Law, and our second is Christ; but then it must be carefully borne in mind, that we are freed, not by *the law having died to us*, (which matter here is not treated,) but by *our having died to the law*. It is not necessary with Calv. and Tholuck, to suppose that in ver. 4 there is an euphemistic inversion, 'we are dead to the law,' instead of 'the law is dead to us;' indeed such a supposition would, from what is said above, much weaken the argument, which rests on our *being slain with Christ*, and so *freed from the law*. 4.] So then (inference both from ver. 1, the general fact, and vv. 2, 3, the example), my brethren, ye also (as well as the woman in my example, who is dead to the law of her husband) were slain to the law (*crucified*, see Gal. ii. 19, 20. The *more violent word* is used instead of ἀπεθάνετε, to recall the violent death of Christ, in which, and after the manner of which, believers have been put to death to the law and sin,—and the *historic aorist* to remind them of the great Event by which this was brought about) by means of the (crucified) Body (compare διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησ. χρ., Heb. x. 10) of Christ, that you should become attached to another, (even) to Him who was raised from the dead (alluding both to the comparison in vv. 2, 3, γένηται ἀνδρὶ ἑτέρῳ, and to ch. vi. 4, 5, ἵνα ὥσπ. ἠγέρθη χριστὸς κ.τ.λ.), that we should (here strictly *final*, as Thol., Meyer, De W., &c. Not merely *ecbatic*, as Fritzsche) bring forth fruit (alluding to καρπόν, ch. iv. 22, and at the same time (Luke i. 42) carrying on the similitude of marriage. Not that this latter must be pressed, for there is only an allusion to it: nor on the other hand need the least objection be raised to such an understanding of the words, as any one conversant with St. Paul's way of speaking on this subject will at once feel: compare 2 Cor. xi. 2; Eph. v. 30—32) to (dat. commodi, '*to the honour of*') God.

5, 6.] *In the fleshly state* (before we died with Christ) *sinful passions which were by the Law worked in us and brought forth fruit to death: but now that we are dead to the law, we are no longer servants in the oldness of the letter, but in the newness of the spirit.* The Law (ch. v. 20, alluded to again vi. 14) was the *multiplier of sin*. To this thought, and the inferences from it, the Apostle now recurs, and contrasts the state under the law in this respect, with that of the believer in Christ. For when we were in the flesh (= virtually, "under the law:" see the antithesis in ver. 6: so almost all Commentators, ancient and modern,—except Beza, Bengel, Reiche, and Thol., who take it to mean the mere fleshly state, in which the Spirit is not yet energizing, and Ambrst., Calov., Olsh., al., who interpret it of the state of the unregenerate. But *how* does ἐν τῇ

τὰ [l] παθήματα τῶν [k] ἁμαρτιῶν τὰ [l] διὰ τοῦ νόμου [m] ἐνηρ- ABCDF
γεῖτο ἐν τοῖς [n] μέλεσιν ἡμῶν [o] εἰς τὸ [g] καρποφορῆσαι KL[P]ℵ
τῷ θανάτῳ· 6 νυνὶ δὲ [p] κατηργήθημεν ἀπὸ τοῦ νόμου, [47]
ἀποθανόντες ἐν ᾧ [q] κατειχόμεθα, ὥστε [r] δουλεύειν ἡμᾶς
ἐν [s] καινότητι [t] πνεύματος καὶ οὐ [u] παλαιότητι [t] γράμματος.
7 [v] Τί οὖν [v] ἐροῦμεν; ὁ νόμος ἁμαρτία; [w] μὴ γένοιτο·

[l] Paul, ch. viii. 18 al7. Heb. ii. 9, 10. x. 32. 1 Pet. i. 11 al3. [g] only †. [k] gen. obj., ch. i. 26. [l] Acts iii. 16. 1 Pet. i. 21. [m] Matt. xiv. 2 al. Mk. Paul, 1 Cor. xii. 6 al15. James v. 16 only. [n] Isa. xli. 4. v. 4.] ch. i. 16. only. [o] ver. 12 reff. [p] ver. 2. [q] = [John v. 4.] ch. i. 16. 2 Thess. ii. 6. [r] ch. vi. 6. Acts xx. 19 reff. [s] ch. vi. 4 only. Eesk. xlviii. 12 [t] ch. ii. 29. 2 Cor. iii. 6. [u] here only †. Eurip. Hel. 1062. (-os, ch. vi. 6.) [v] ch. iii. 5 reff. [w] ch. iii. 4 reff.

6. [for νυνι, νυν F.] rec ἀποθανοντος (see note): του θανατου DF latt Jer: txt ABCKL[P]ℵ rel am[1] syrr copt goth æth arm Bas, Chr, *Cyr*[-p Did, Euthal-ms] Thdrt Damasc [Orig-int,] Tert,. om ημας BF [Tert,].

σαρκί denote 'under the law?' Some say, *on account of its carnality*, as more or less Theodoret, Œc., Hammond, Grot., al.: some, *on account of the power of sin under the law*,—as Chrys., Theophyl., Calv., al.: best of all is it to understand it, with Rückert, Köllner, Meyer, Fritz., De Wette, as pointing to the period *before death with Christ*, in which we were sensual and sinful: so that ἐν τῇ σαρκὶ εἶναι forms a contrast with θανατωθῆναι. But, as De W. observes, it must not with Fritz. be rendered 'quum viveremus,' as this is never the sense of ἐν (τῇ) σαρκὶ (εἶναι),—not even 2 Cor. x. 3: nor, I may add, Phil. i. 24) **the stirrings** ('*passions of sins*,' objective gen., which *led to sins*: not by hendiadys for παθήμ. ἁμαρτωλά, which, as always, destroys the force) **of sins, which were by means of the law** (the *incitements*,—not the *sins*, in this place, though ultimately it was so, the incitement *leading* to the sin. The full meaning of διὰ τοῦ νόμου must be kept, 'which were *by means of* the law:' i. e. the law *occasioned them*. Locke argues for the rendering, '*under the law*,' 'in the time of the law,' which would destroy the force of the argument connecting *the law* with *sin*, here put so strongly as to require the question of ver. 7) **wrought** ('energized:' not pass., but middle: see note on Gal. v. 6) **in our members** (the instruments of sin, ch. vi. 13) **to the bringing forth of fruit** (see on τοῦ μή ver. 3: the καρποφ. was the final object of their energizing, not the mere result. In καρποφ. *here*, the allusion to *progeny* is very distant, if it exists at all. Meyer makes it refer to an adulterous state, and personifies θάνατος; but this can hardly be) **unto death** (only a verbal antithesis to τῷ θεῷ: —'whose end was death'): 6.] **But now** (opposed to ὅτε, ver. 5) **have we been delivered** (annulled) **from the law, having died (to that) wherein we were held** (the reading ἀποθανόντος cannot even be brought into discussion, as it appears to be only a conjecture of Beza's, arising from a misunderstanding of the text (and of Chrysostom's commentary, who did not read it),—see the analogy explained on ver. 1: the other reading, τοῦ θανάτου, is a correction to suit ver. 5. So that ἐν ᾧ either refers directly to νόμου, ἀποθανόντες being absolute and parenthetic, or we must understand ἐκείνῳ aft. ἀποθ. I prefer the latter, as suiting better the style of the Apostle and the whole connexion. The omission of the demonstrative pron. probably is occasioned by a desire to give especial prominence to the fact of ἀποθανόντες, or perhaps on account of the prepos. ἀπό in composition, as in ch. x. 14, πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν;), **so that we serve** (not '*should serve*,' as E. V.: the pres. describes the actual state: —understand '*God*' after serve) **in the newness of the Spirit** (i. e. of the Holy Spirit of God, who originates and penetrates the Christian life:—the *first mention* of the Spirit so much spoken of in ch. viii.) **and not in the oldness of the letter** (the law being only a collection of precepts and prohibitions, but the Gospel a service of freedom, ruled by the Spirit, whose presence is liberty). καινότης and παλαιότης are not as in ch. vi. 4, καινότητι ζωῆς, *attributes* of the genitives which follow them, but *states in which* those genitives are the *ruling elements*.

7—25.] *An explanation of the part which the law has in bringing out sin, by example of the Apostle's own case.* In this most important and difficult passage, it is of the first consequence to have a clear view of the *form* of illustration which the Apostle adopts, and of the *reason why he adopts it*. The former has been amply treated of by almost all Commentators: the latter, too generally, has escaped their enquiry. But it furnishes, if satisfactorily treated, a key to the other. I ask then first,

ἀλλὰ τὴν ἁμαρτίαν οὐκ [x] ἔγνων εἰ μὴ διὰ νόμου τήν τε [y]

x ἄν omitted, John ix. 33. xv. 22. xix.

y = ch. i. 26. [2 Cor. x. 6.]

11. Gal. iv. 15. Winer, edn. 6, § 42. 2.

why St. Paul *suddenly changes here to the first person?* And the answer is, because he is about to draw a conclusion negativing the question (*ὁ νόμος ἁμαρτία;*) upon purely *subjective* grounds, proceeding on that which *passes within*, when the work of the law is carried on in the heart. And he is about to depict this work of the law by an example which shall set it forth in vivid colours, in detail, in its connexion with sin in a man. What example then so apposite, as *his own?* Introspective as his character was, and purified as his inner vision was by the Holy Spirit of God, what example would so forcibly bring out the inward struggles of the man which prove the holiness of the law, while they shew its inseparable connexion with the production of sin? If this be the reason why the first person is here assumed (and I can find no other which does not introduce into St. Paul's style an arbitrariness and caprice which it least of all styles exhibits), then we must *dismiss from our minds all exegesis which explains the passage of any other*, in the first instance, *than of Paul himself:* himself indeed, as an *exemplar*, wherein others may see themselves: but not himself *in the person* of others, be they the *Jews*, nationally or individually, or *all mankind*, or *individual men*. This being done, there arises now a question equally important,—Of *what self* is it that he speaks throughout this passage? Is it *always the same?* If so, is it always the *carnal, unregenerate* self? or always the *spiritual, regenerate?* Clearly *not the latter always;* for to that self the historical account of vv. 7—13 will not apply, and still less the assertion, in the *present*, of ver. 14. Clearly *not the former always:* for to that the assertion of ver. 22 will not apply, nor that of ver. 25. Is it always the *complex self*, made up of the prevailing spiritual-regenerate, with the remains of the carnal-unregenerate? *Not always this:* although this seems nearer to satisfying the conditions: for in the description ver. 9, *ἐγὼ ἔζων χωρὶς νόμου ποτέ*, and in *ἐγὼ σάρκινός εἰμι κ.τ.λ.* ver. 14, there is no complexity, but the *ἐγώ* is *clearly the carnal man*. Therefore not always the same. If not always the same, *where is the distinction?* If we look carefully, the Apostle himself will guide us to it. Having carried on the *ἐγώ* unqualified and unexplained till ver. 18, he there has occasion to say *οὐκ οἰκεῖ ἐν ἐμοὶ ἀγαθόν*. But he is conscious that, as he had written to the Cor. (1 Cor. iii. 16), *τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν*: he therefore finds it necessary to correct himself by an explanation, *what ἐγώ he meant*, and adds to *ἐν ἐμοί,—τουτέστιν ἐν τῇ σαρκί μου*. So that *ἐγώ* there is equivalent to *ἡ σάρξ μου*, i. e. 'myself in my state of *life to* the law and sin, and acting according to the motions of sin.' Again, when the *approval of the law of God* is affirmed (not the mere *θέλω*, which I will treat by and by), it is not barely *ἐγώ*, but to avoid confusion, in ver. 22 the Apostle adds *κατὰ τὸν ἔσω ἄνθρωπον*, and in ver. 25, prefixes *αὐτός*; in both cases shewing that (see notes below) he speaks of the *complex man*, himself made up of an *ἔσω*, and an *ἔξω ἄνθρωπος*, of *ὁ νοῦς* and *ἡ σάρξ*. Are we then justified in assuming, that up to ver. 22 the carnal-unregenerate self is spoken of, but after that the complex self? Such a supposition would not be consistent with the assertion of the *θέλω* from ver. 15 onwards: *no such will existing in the carnal unregenerate man*. I believe the true account will be nearly as follows:—from ver. 7—13 incl. is *historical*, and the *ἐγώ there* is the *historical self*, under the working of conviction of sin, and shewing the work of the law; in other words, *the carnal self in the transition state*, under the first motions towards God generated by the law, which the law could never have perfected. Then at ver. 14, Paul, according to a habit very common to him, keeps hold of the carnal self, and still having it in view, *transfers himself into his present position*, —altering the past tense into the present, still however meaning by *ἐγώ* (in ver. 14), *ἡ σάρξ μου*. But, having passed into the present tense, he immediately mingles with this mere action of the law upon the natural conscience, the motions of the will towards God which are in conflict with the motions towards sin in the members. And hence arises an apparent verbal confusion, because the *ἐγώ* e. g. in ver. 17, of whom it is said, *οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτό*, being the entire personality, the *complex self*, is of far wider extent than the *ἐγώ* of whom it is said *οὐκ οἰκεῖ ἐν ἐμοί, τουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν*. But the latter *ἐγώ*, in this part of the chapter, is shewn to be (vv. 17, 20) no longer properly *ἐγώ*, but *ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία*,—and so it *passes altogether out of sight* after ver. 20, and *its place is taken by the actual then existing complex self* of Paul, compounded of the regenerate spiritual man, sympathizing with God's law, serving God's law, in conflict with the still remaining though decadent carnal man, whose essence it is to serve the law of sin, to bring captive to the law

z ch. i. 24 reff. y γὰρ z ἐπιθυμίαν οὐκ ἤδειν, εἰ μὴ ὁ νόμος ἔλεγεν Οὐκ ABCDF KL[P]ℵ a b c d f g h k l m n o 17 [47]

of sin. This state of conflict and division against one's self would infallibly bring about utter ruin, and might well lead to despair (ver. 24), but for the rescue which God's grace has provided by Jesus Christ our Lord. And this rescue has been such, that I, the *αὐτὸς ἐγώ* of ver. 25, the *real self*, the nobler and better part of the man, serve, with the *νοῦς* (see there), the law of God: whereas it is only with the flesh, according to which (ch. viii. 4) *I do not walk*, but overcome and mortify it, that I serve (am still subject to) the law of sin. Then this subjection of the flesh to the law of sin, to the *δουλεία τῆς φθορᾶς*, is fully set out, in its *nature*,—*consequences to the carnal*,—and *uses to the spiritual*,—in ch. viii.

Any thing like a summary of the exegesis of this passage would be quite beyond my limits. I must refer the student to commentaries on *this epistle alone*,—and especially to that of Tholuck, where a complete and masterly history is given. It may suffice here to say, that most of the ancients suppose *ἐγώ* to represent *mankind*, or *the Jews generally*, and the whole to be taken chronologically,—to ver. 9 as *before* the law, after ver. 9 as *under* the law. This was once Augustine's view, Prop. 44 in Ep. ad Rom. vol. iii. p. 2071, but he afterwards changed it (Retract. i. 23, vol. i. p. 620) and adopted in the main that advocated above.

The default of a history of the exegesis will be found to be in some measure compensated by the account of opinions given under the separate verses below.

7.] *τί οὖν ἐρ.*, see note, ch. vi. 1.

ὁ ν. ἁμαρτία;] Is the law (not, as Jowett, '*conscience*,' but in our case, the revealed law of God, which awoke the conscience to action) sin?—not '*the cause of sin*,' which in one sense the Apostle would not have denied,—but *sin*, abstract for concrete, *sinful*, or, as Bengel, 'causa peccati peccaminosa.' *ὁ νόμος* itself being abstract, that which is predicated of it is abstract also. The contrast is, *ὁ νόμος ἅγιος*, ver. 12. The question itself refers back to ver. 5, *τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου*. It is asked, *not by an objector*, but by the Apostle himself, in anticipation of an objection. ἀλλά] Is but here in contrast to *ὁ νόμ. ἁμαρτ.*, meaning, 'so far from that,'—or is it a qualification of *μὴ γένοιτο*, meaning 'but still it is true, that....?' Neither explanation exactly suits the context, which is, by a proper elucidation of the law's working as regards sin, to prove it to be holy. I would rather understand ἀλλά, but what I mean is . . . .,—I say not that, but . . . . There surely is no *contrast* to *ὁ νόμ. ἁμαρτία*, see ver. 8.

οὐκ ἔγνων] 'non cognoscebam, ni . . . .,' —I was living in a state of ignorance of sin, were it not . . . . This construction comprehends in it *οὐκ ἂν ἔγνων* as a consequence, and is therefore often said to be put for it; but it has its propriety, as here, where a historical state is being described, and the unconditional indicative is more appropriate. Tholuck makes it = 'non cognoveram, ni . . . .,' in which case the indic. expresses more plainly than the conjunctive the absolute dependence of the fact on the condition. There is some difficulty in understanding the mutual relation of the clauses, *τὴν ἁμ. οὐκ ἔγνων*, and *τήν τε γὰρ ἐπιθ. οὐκ ἤδειν*. It is well known that *τε* differs from *καί*, in not *coupling things co-ordinate*, but *attaching things subordinate*, to a former. Thus Thucyd. i. 9 begins Ἀγαμέμνων τέ μοι δοκεῖ . . . ., on which Poppo remarks (cited by Thol.), 'Sequitur *exemplum* auctæ Græcorum opulentiæ . . . . ductum ex rebus Agamemnonis et causis expeditionis Trojanæ;' an *example* being a subordinate verification of a general categorical statement. The *γάρ* also shews that the second clause is subordinated to, and alleged in substantiation of the first. Then *what is* ἁμαρτία? Is it sin in *act*, or sin in *principle*,—the principle of sin? Not *sin in act*, so that *ἁμ. οὐκ ἔγν.* should mean, '*I had not entered into contact with sin*,' i.e. '*had not sinned*:' as Fritz.: for then the law would have truly and actually been the cause of sin: nor, *sin in act*, so that the meaning were, '*I had not known the nature of a sinful act*:' for this would not agree with the subordination of *ἐπιθυμία* below: the *ἐπιθ.* being more general (*πᾶσαν ἐπιθ.*) than the particular acts which it induced. But the reference must be to *sin in principle*, the principle of sin: I had not recognised such a thing as sin, but by means of the law. So Calv., Melancth., Calov., Rückert, Kölln., Olsh., Thol., De Wette. The law here is in the full sense of *the Mosaic law* as regarded *himself*,—not excluding the wider sense on which I have insisted in the former part of the Epistle when applied to *others*.

τήν τε γὰρ . . .] For neither ('neque enim') had I known (by experience: 'known any thing of') coveting (the motions of the flesh towards sin,—whether acted on or not,—whether consented to or not:—this *motion* he would not have *perceived*, because he was simply *moving with it*) if the law had not said, Thou shalt

[a] ἐπιθυμήσεις· 8 [b] ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ [c] τῆς [c] ἐντολῆς [d] κατηργάσατο ἐν ἐμοὶ [e] πᾶσαν [g] ἐπιθυμίαν· [f] χωρὶς γὰρ νόμου ἁμαρτία [g] νεκρά. 9 ἐγὼ δὲ [h] ἔζων [f] χωρὶς νόμου [i] ποτέ. [k] ἐλθούσης δὲ [c] τῆς [c] ἐντολῆς ἡ ἁμαρτία

[a] Exod. xx. 17. Deut. v. 21. absol., ch. xiii. 9. 1 Cor. x. 6. James iv. 2. 2 Kings xxiii. 15. [b] ver. 11. 2 Cor. v. 12. xi. 12 bis. Gal. v. 13. 1 Tim. v. 14 only. P. Ezek. v. 7 only. [c] = Luke xxiii. 56. 1 Tim. vi. 14. [d] ch. iv. 5 reff. [e] = Acts xx. 19 reff. [f] ch. iii. 21 reff. [g] = James ii. 17 al. [h] (subjective) here only. [i] = John ix. 13. ch. xi. 30 al. [k] = but objective, Gal. iii. 23, 25.

7. om τε F latt [copt Orig-int$_2$]. for 2nd νομος, λογος L. επιθυμησης K[P].
8. om δε D^1(and lat^1). rec κατειργασατο, with AB^{2}CFKLℵ rel: txt B^{1}D[P] d. ins η bef αμαρτια ℵ^3 [Meth$_1$ Chr$_1$ Gennad-c$_1$ Isid-c$_1$]. aft νεκρα ins ην F latt Syr [copt arm Orig-int$_2$] Jer Aug Sedul Ambrst Pel [pref K goth].
9. εζην B: εζουν 17.

not covet (reff. Exod. Deut.). '*Covet*,' in the above sense. The Apostle omits all the objects there specified, and merely lays hold of the idea contained in *ἐπιθυμήσεις*. And it may well be said and strictly, that the 'coveting' there spoken of would lead to all kinds of sin—therefore murder, adultery, &c., if carried out: and that the prohibition of desire there serves as an example of what the law actually forbids elsewhere. 8.] But (proceeding with the development of sin by means of the law) **sin** (the sinful principle or propensity, but without any conscious personification on the part of the Apostle,—see some excellent remarks on personification in Tholuck) **having found occasion** (*ἀφορμή*, as its derivation shews, means more than mere opportunity,—it indicates the furnishing the material and ground of attack, the *wherewith* and *whence* to attack. The words here are not to be joined, as Luth., Olsh., Meyer, with *διὰ τ. ἐντολῆς* [which belongs to *κατηργάσατο*, see below]:—for (1) *ἀφορμ. λαβεῖν διά* would not express *whence* the *ἀφορμή* is taken, as *παρά* or *ἐκ*, but only *by what means* some *ἀφ.* is taken from some source,—which would not here suit the Apostle's meaning, seeing that the *source itself was* the commandment,—and (2) ver. 13, *διὰ τοῦ ἀγ. κατεργ.*, decides the matter here,—but *absolutely*, as frequently, see Wetst.) **by means of the commandment** (not = *τοῦ νόμου*, but the *tenth commandment*, the prohibition in question) **wrought in me** (not '*wrought out*,' 'brought into action,' but '*originated*' [using this commandment as its instrument]) **all (manner) of coveting; for without the law sin is** (not 'was:' the omission of the verb substantive shews the sentence to be a *locus communis*,—and compare ch. iv. 15) **dead** (powerless and inactive: compare 1 Cor. xv. 56, *ἡ δύναμις τ. ἁμαρτίας ὁ νόμος*). This *deadness of sin without the law* must not be understood as meaning that sin was committed but not recognized, the conscience being not informed nor awakened: such a statement would be *true*, but would *not touch the matter argued here*. Erasmus (Thol.) well explains the *νεκρά*,—'Quum ante legem proditam (but see below) quædam peccata nescirem, quædam ita scirem, ut mihi tamen licere putarem, quod vetita non essent,—levius ac languidius sollicitabatur animus ad peccandum, ut frigidius amamus ea, quibus ubi libeat potiri fas sit. Cæterum legis indicio proditis tot peccati formis, universa cupiditatum cohors irritata prohibitione cœpit acrius ad peccandum sollicitare.' Compare also Prov. ix. 17, and (Wetst.) Ovid. Amor. ii. 19. 3, 'Quod licet ingratum est, quod non licet acrius urit:' and ib. iii. 4. 17, 'Nitimur in vetitum semper, cupimusque negata:' and Seneca, de Clem. i. 23 (Thol.), 'Parricidæ cum lege cœperunt, et illis facinus pœna monstravit:' and a remarkable passage from Cato's speech in Livy xxxiv. 4, 'Nolite eodem loco existimare, Quirites, futuram rem, quo fuit, antequam lex de hoc ferretur. Et hominem improbum non accusari tutius est, quam absolvi, et luxuria non mota tolerabilior esset, quam erit nunc, ipsis vinculis, sicut fera bestia, irritata, deinde emissa.' 9.] It is a great question with Interpreters, *of what period* Paul here speaks. Those who sink his own personality, and think that he speaks merely as one of mankind, or of the Jews, understand it of the period before the law was given: some, of Adam in Paradise before (?) the prohibition: those who see Paul himself throughout the whole think that he speaks,—some, of his state *as a Pharisee*: this however would necessitate the understanding the legal death which follows, of his *conversion*, which cannot well be: some, of his state as a *child*, before that freedom of the will is asserted which causes rebellion against the law as the will of another: so Meyer, Thol., al. Agreeing in some measure with the last view, I would extend the limits further, and say that he speaks of *all that time, be it mere childhood or much more, before the law began its work*

ABCDF KL[P]N a b d f g h k l m n o 17 [47]

l Luke xv. 24 (32. ch. xiv. 9. Rev. xv. 5 v. r.) only ϒ.
m = 1 Cor. iv. 2 reff.
n ellips., ver. 5.
o = Matt. xix. 17. Deut. xxx. 15.
p = ch. v. 12.
q ver. 8 reff.
r ch. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3. 1 Tim. ii. 14 only. P. Exod. viii. 29 B &c. only. Susan. 56 Theod.
s = 2 Cor. iii. 6.
t μέν solitar., Acts i. 1 (and note). iii. 13. Col. ii. 23. Heb. xii. 9 al. Winer, § 63, 1. 2. c. γ.
u 2 Pet. ii. 12.
v ch. ii. 10 reff.
w ch. iii. 4 reff.

[1] ἀνέζησεν, [10] ἐγὼ δὲ [h] ἀπέθανον· καὶ [m] εὑρέθη μοι ἡ ἐντολὴ
ἡ [n] εἰς [o] ζωήν, αὕτη [n] εἰς [p] θάνατον. [11] ἡ γὰρ ἁμαρτία
[q] ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς [r] ἐξηπάτησέν με, καὶ
δι' αὐτῆς [s] ἀπέκτεινεν. [12] ὥστε ὁ [t] μὲν νόμος ἅγιος, καὶ ἡ
[u] ἐντολὴ [u] ἁγία καὶ δικαία καὶ ἀγαθή. [13] [v] Τὸ οὖν [v] ἀγαθὸν
ἐμοὶ ἐγένετο θάνατος; [w] μὴ γένοιτο· ἀλλ' ἡ ἁμαρτία, ἵνα

10. om 2nd η L m[1] 48. 77. 100 [Meth$_1$] Chr-ms.

13. [for το ουν, τι ουν το P Meth$_1$.] rec for εγενετο, γεγονε (*corrn, the historic aor not being understood*), with KL rel Chr Cyr-c Gennad-c Thdrt Œc Thl: om F: txt ABCDN[P 47(Tischdf)] Meth$_1$ Damasc. (αλλ, so BCF[P] a k m[(Scr, e contra

within him,—before the deeper energies of his moral nature were aroused (see on ἀναθούσης below). **But** (ἔζων opposed, but only formally, to νεκρά, and so having δέ: so Meyer and De W.) **I was alive** (not merely '*lived*,' 'went on,' but emphatic, '*vivus eram*,' as Aug., i. e. 'lived and flourished,'—contrasted with ἀνέθανον below) **without the law** (the law having no recognized place in my moral existence) **once**; **but when the commandment** (above, ver. 8) **came** (purely subjective; not '*was enacted*,' 'came in,'—but '*came to me*,' as we say, '*came home to me*,' 'was brought home to me'), **sin sprung into life** (not '*revived*:' however *true* it may be that sin was *merely dormant*, the idea insisted on here, is, that it was *dead* and *came to life*, began to live and flourish:—but this is not to be compared with ἀνέβλεψα in John ix. 11; see note there), **10.] but I died** (ceased to live-and-flourish as before,—fell into that state of unhappiness, which even afterwards under the gospel he calls θάνατος, ver. 24, ch. viii. 2): **and** (not an additional particular, but = 'and so,' merely changing the *subject* from 'I,' to 'the commandment') **the commandment which was for** (tending to) **life** (compare ch. x. 5, ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς, and reff. there: the *life* is one of *prosperity* primarily, but capable of, and indeed requiring (x. 5) a higher interpretation), **this** (very commandment) (αὕτη directs attention in a marked way to the antecedent subject: so frequently αὐτός and ἐκεῖνος: see Matt. xxiv. 13: Winer, edn. 6, § 23. 4) **was found** (subjective—οὐκ εἶπεν ὅτι ἡ ἐντολὴ γέγονέ μοι θάνατος, ἀλλ' εὑρέθη, τὸ καινὸν καὶ παράδοξον τῆς ἀτοπίας οὕτως ἐρμηνεύων, Chrys.) **by me** (to be) **unto** (tending to) **death** (explained on ἀνέθ. above). **11.] For** (explanatory how ver. 10 happened) **sin** (the sinful principle within me) **having found occasion** (absol. as in ver. 8, where see note),—**by means of the commandment deceived me** (there is a plain reference to the Tempter deceiving Eve, which was accomplished by means of the commandment, exciting doubt and objection to it, and lust after the forbidden thing: see reff. 2 Cor., 1 Tim.), **and by it slew me** (i. e. brought me into the state of misery and death, mentioned in ver. 10;—but there is an allusion again to the effect of the fall as the act of the Tempter). **12.] So that** (seeing it was not the law in general, nor this particular commandment, that wrought coveting in me, but the *sinful principle in me taking advantage of these*, which themselves were given εἰς ζωήν and not εἰς θάνατον) **the law** (indeed) **is holy** (μέν, as understanding a δέ to follow—'but it was sin,' &c.: which does follow in an expanded form, in ver. 13), **and the commandment** (οὐκ ἐπιθυμήσεις, ver. 8) **holy and just and good** (Theodoret thus accounts for the epithets: ἁγίαν προσηγόρευσεν ὡς τὸ θεῖον διδάξασαν· δικαίαν δέ, ὡς ὀρθῶς τοῖς παραβάταις τὴν ψῆφον ἐξενεγκοῦσαν· ἀγαθὴν δέ, ὡς ζωὴν τοῖς φυλάττουσιν εἰσπεμπούσαν. See also 1 Tim. i. 8). **13.] Did then the good** (= 'that which was good,' i. e. ἡ ἐντολή, but made abstract for the sake of greater contrast) **become death** (so ὁ νόμ., ἁμαρτία, ver. 7) **to me? Was it, after all, *the commandment itself*** that became to me this death of which I speak? **Far from it: but** (it was) **sin** (that became death to me.

The construction adopted by Vulg., Luth., al., ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμ., διὰ τ. ἀγ. μοι κατεργαζομένη [ἦν] θάνατον, is hardly admissible);—**that it might appear** (be shewn to be) **sin, (by) working death to me by means of the good** (that which was good: see above. The misuse and perversion of good is one of the tests whereby the energy of evil is detected; so that sin, by its perversion of the (good)

φανῇ ἁμαρτία, διὰ [v]τοῦ [v]ἀγαθοῦ μοι [x]κατεργαζομένη θάνατον, ἵνα [y]γένηται [z]καθ' [za]ὑπερβολὴν [b]ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. 14 [c]οἴδαμεν γὰρ [c]ὅτι ὁ νόμος [d]πνευματικός ἐστιν, ἐγὼ δὲ [e]σάρκινός εἰμι [f]πεπραμένος ὑπὸ τὴν ἁμαρτίαν. 15 ὃ γὰρ [x]κατεργάζομαι οὐ γινώσκω·

x ch. ii. 9 reff.
y = ch. iii. 4. xi. 6. 1 Cor. xiii. 1 al.
z 1 Cor. xii. 31. 2 Cor. i. 8. iv. 17. Gal. i. 13 only.
a as above (z). 2 Cor. iv. 7, 17. xii. 7
only. P.† (-βάλλειν, 2 Cor. iii. 10. -λλόντως, 2 Cor. xi. 23.)
b = here only. (ch. iii. 7 reff.)
c ch. ii. 2. iii. 19. viii. 22, 28. 1 Cor. viii. 1, 4. 2 Cor. v. 1. 1 John iii. 2, 14 al.
d ch. i. 11. 1 Cor. xii. 1. xiv. 1 al.†
e 1 Cor. iii. 1. 2 Cor. iii. 3. Heb. vii. 16 only. 2 Chron. xxxii. 8. Ezek. xi. 19. xxxvi. 26 only. (-ικός, ch. xv. 27.)
f = here only. 4 Kings xvii. 17. 1 Macc. i. 15. (Acts iv. 34 reff.)

Treg) 47]. (A uncert.)) η αμαρτια bef αμαρτωλος DF tol [copt] arm Aug$_1$ Ambrst. 14. for γαρ, δε A D[-gr] L syr-mg Orig$_1$[int$_1$ Bas$_1$] Cyr[-p$_1$] Thdrt Aug$_1$: om seth arm Aug$_2$ Jer$_1$: txt BCFK[P]ℵ rel [latt syrr copt goth] Orig$_2$[int$_1$ Meth$_1$] Tit$_1$ Did$_1$ Chr$_1$ [Damasc Hil$_1$]. rec σαρκικος (*corrn to more usual and appy more appropriate word? but the two are constantly confused*), with K(e sil) L[P]ℵ^3 Orig$_1$ Chr$_1$ [Euthal-ms] Thdrt$_2$ Phot$_1$ Thl (Ec: txt ABCDFℵ^1 b^1 o 17 Meth$_2$ Ephr$_1$ Nyss$_1$ Bas$_1$ [mss vary] Cyr[-p$_1$] Damasc.

commandment into a cause (evil) of death, was shewn in its real character *as sin*. That this is the rendering is evident by the following clause, which is parallel with it. Erasm., Valla, Elsner, Dr. Burton, al., make ἁμαρτία the *subject*: 'that sin might appear to be working death, &c.' ('so that sin *appears to have effected* my death,' &c. Dr. Burton, most ungrammatically): there is no objection to this on the ground of ἁμαρτ. being anarthrous, as even Bp. Middleton himself reluctantly acknowledges;—the objection lies in the context, as above), that (explains and runs parallel with the former ἵνα, as in 2 Cor. ix. 3, where he adds to the 2nd ἵνα, καθὼς ἔλεγον) by means of the commandment sin might become exceeding (above measure) sinful: i. e. that sin, which was before unknown as such, might, being vivified and brought into energy by (its opposition to) the commandment, be brought out as being (not merely '*shewn to be*') exceedingly sinful (sinful in an exaggerated degree—prominent in its true character as the opponent of God). 14.] On the change into the present tense here, see above *in* the remarks on the whole section. Hitherto has been *historical*: now the Apostle passes to the *present time*, keeping hold yet of the carnal ἐγώ of former days, whose remnants are still energizing in the renewed man. For (by way of explaining and setting in still clearer light the relative positions of sin and the law, and the state of inner conflict brought about by their working) we know (it is an acknowledged principle amongst us, see reff.) that the law is spiritual (sprung from God, who is a Spirit, and requiring of men spiritual purity. These meanings, which have been separately held by different Commentators, may, as Thol. and De W. observe, well be united): but I (see beginning of section) am carnal ([subject to the law of the flesh, and in bondage to it, see below] σάρκινος, stronger than σαρκικός; *carneus* rather than *carnalis*, but it is doubtful whether the two endings were not used indiscriminately: see Tholuck), sold (into slavery, see reff.; but the similitude must not be exacted in *all particulars*, for it is only the fact of slavery, as far as its victim, *the man*, is concerned, which is here prominent) under (to, and so as to be under the power of) sin. Tholuck (who differs from the view of this section advocated above, yet) adds here: "The ἐγώ appears here in its totality as sinful, while in vv. 16, 20 it is distinguished from sin. That Paul does not here bear in mind this distinction, may be justified by the maxim, 'à potiori fit denominatio;' the ἐγώ is a slave, and has not his own will: as ver. 23 shews, the ἐγώ which is hostile to sin, the νόμος τοῦ νοός, is under coercion, and the man is a captive. So Arrian in Epict. ii. 22: ὅπου γὰρ τὸ ἐγὼ καὶ τὸ ἐμόν, ἐκεῖ ἀνάγκη ῥέπειν τὸ ζῷον, εἰ ἐν σαρκί, ἐκεῖ τὸ κυριεῦον εἶναι, εἰ ἐν προαιρέσει, ἐκεῖνο (qu. ἐκεῖ?) εἶναι." The latter clause of the verse is the very strongest assertion of man's subjection to the slavery of sin in his carnal nature. 15.] For (a proof of this πεπρᾶσθαι under sin, viz. not being able to do what I would, vv. 15—17) that which I perform (am in the habit of doing) I know not (act blindly, at the dictates of another: which is proper to a slave. σκοτοῦμαι φησί, συναρπάζομαι, ἐπήρειαν ὑπομένω, οὐκ οἶδα πῶς ὑποσκελίζομαι, Chrys. The meaning, '*I approve not*,' introduced by Aug. and held by Erasm., Beza, Grot., Estius, Semler, al., is not sanctioned by usage,—see note on 1 Cor. viii. 3,—and would make the following clause almost a tautology): for (explanation of last assertion, shewing how such

οὐ γὰρ ὃ θέλω, τοῦτο πράσσω, ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. ABCDF KL[P]ℵ a b c d f
16 εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, [g] σύμφημι τῷ νόμῳ ὅτι g h k l
[h] καλός. 17 νυνὶ δὲ [i] οὐκ ἔτι ἐγὼ [k] κατεργάζομαι αὐτό, m n o 17 [47]
ἀλλὰ ἡ [lm] οἰκοῦσα [l] ἐν ἐμοὶ ἁμαρτία. 18 οἶδα γὰρ ὅτι οὐκ
[lm] οἰκεῖ [l] ἐν ἐμοί, [n] τουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. τὸ
γὰρ θέλειν [o] παράκειταί μοι, τὸ δὲ [k] κατεργάζεσθαι [p] τὸ
[p] καλὸν οὔ. 19 οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω

g here only †. Xen. Anab. v. 6. 8.
h = 1 Tim. i. 18. iv. 4. see below (p).
i – ch. xi. 6.
k ver. 13.
l here 3ce. ch. viii. 9, 11. 1 Cor. iii. 16. Gen. iv. 16. xvi. 3.
m as above (l). 1 Cor. vii. 12, 13. 1 Tim. vi. 16 only.
n Acts xix. 4 reff. Anab. vii. 3. 22.
o here only bis †. Sir. xxxiv. (xxxi.) 16. Hom. Od. χ. 65. Polyb. iv. 38. 7. iii. 57. 9. Xen.
p here bis. 2 Cor. xiii. 7. Gal. vi. 9. 1 Thess. v. 21 only. Amos v. 14.

15. om 1st τουτο DF goth Meth$_1$ [Orig-int$_1$] Pelag (copt om both): ins ABCKL[P]ℵ rel vulg [syrr æth arm] Orig$_1$[int$_2$] Meth$_1$ Chr$_1$ [Bas$_1$ Euthal-ms] Thdrt Aug$_1$ [Ambrst]. αλλα ℵ.

16. συνφημι DFℵ. for καλος, καλον εστιν F.

17. (αλλα, so BDF L[e sil, Tischdf].) for οικουσα, ενοικουσα Bℵ [Meth$_1$(in Phot-ms)] Ambrst (ενοικει am Ambrst in follg ver).

18. ins το bef αγαθον F Meth$_2$ Cyr[-p$_1$ Thdrt-c$_1$]. for δε, γαρ, and for καλον, αγαθον F [Euthal-ms Damasc Orig-int Ambrst$_1$]. rec (for ου) ουχ ευρισκω, with DFKL[P] rel [vulg syrr goth (æth)] arm-mg Chr$_1$ Thdrt Jer Sedul: txt ABCℵ [47] copt arm Meth$_1$ Cyr[-p] gr-mss-mentd-by-Aug Aug$_{\text{semper}}$.

19. ins τουτο bef ποιω C c vulg [Orig-int$_1$] Jer$_{\text{allq}}$. (αλλα, so BD^{1}ℵ.) for ου θελω, μισω F vulg-sixt(with F-lat) Thdrt [Orig-int$_1$(txt$_1$)]: om G.

blind service comes to pass) **not what I desire, that do I** (this θέλω is not the *full determination of the will*, the standing with the bow drawn and the arrow aimed; but rather the *inclination* of the will,—the taking up the bow and pointing at the mark, but without power to draw it:—we have θέλω in the sense of *to wish*, 1 Cor. vii. 7, 32; xiv. 5; 2 Cor. xii. 20), **but what I hate** (= οὐ θέλω, ver. 19: no distinction in intensity between θέλω and μισῶ), **that I do** (no distinction here between πράσσω and ποιῶ, as apparently in John iii. 20, 21, where see note: for they are interchanged in vv. 19, 20). The Commentators cite several parallel passages from profane writers: e. g. Seneca, Hippol. 604, 'Vos testor omnes cœlites, hoc quod volo, me nolle;'—Epictetus, Enchiridion ii. 26, ἐπεὶ γὰρ ὁ ἁμαρτάνων οὐ θέλει ἁμαρτάνειν, ἀλλὰ κατορθῶσαι, δῆλον ὅτι ὃ μὲν θέλει οὐ ποιεῖ, καὶ ὃ μὴ θέλει ποιεῖ: —the well-known lines of Ovid, Met. vii. 19, 'aliudque cupido, Mens aliud suadet: video meliora proboque, Deteriora sequor:' —Plautus, Trinummus iii. 2. 31, 'Scibam ut esse me deceret, facere non quibam miser:'—&c. **16.**] **But if** (= '*now seeing that*;' takes up the foregoing and draws an inference from it) **what I wish not, that I do, I agree with** (bear witness to) **the law that it is good** (viz. 'in that the *law* prohibits what *I also* dislike,—the law and I are as one in proscribing the thing,—the *law*, and *my wish*, tend the same way'). **17.**] **Now however** ('quod autem quum ita sit,' *not* of time, as Grot., 'nunc post legem datam,'—or Koppe, 'ex quo Christianus factus sum') **it is no longer** (not a chronological, but a logical sequence, '*it can no more be said, that*;' see reff.) **I that perform it** (κατεργ. as recalling vv. 8—15), **but sin that dwelleth in me.** Here the ἐγώ is *not the complex responsible self*, by which the evil deed is wrought, and which incurs the guilt of working it: but the *self of the* WILL *in its higher sense*, the ἔσω ἄνθρωπος of ver. 22. The not bearing this in mind has led to error in interpretation and doctrine: e. g. when it is supposed that the Christian is not responsible for his sins committed against his spiritual will and higher judgment; whereas we are all responsible for the ἔργα of the sin that dwelleth in us, and it is in this very subjection to and involution with the law of sin in our members, that the misery consists, which leads to the cry in ver. 24.

18.] *An explanation of the* οἰκοῦσα ἐν ἐμοὶ ἁμαρτία *of the last verse.* **For I know** (by experience, detailed in the next verse) **that there dwells not in me, that is, in my flesh, (any) good (thing).** I said, *sin that dwelleth in me*, because I feel sure, from experience, that *in me* (meaning by 'me' not that higher spiritual self in which the Spirit of God dwells, but the lower carnal self: see on this important limitation the remarks at the beginning of the section) *dwells no good thing*. And what is my proof of this? How has experience led me to this knowledge? **For** (the proof from experience) **the wish** (to do good) **is present with me** (παρ., not metaphorical, see reff., but, as προκεῖμαι in

κακόν, τοῦτο πράσσω. 20 εἰ δὲ ὃ οὐ θέλω [ἐγώ], τοῦτο [q] ποιῶ, [l] οὐκ ἔτι ἐγὼ [k] κατεργάζομαι αὐτό, ἀλλὰ ἡ [lm] οἰκοῦσα [l] ἐν ἐμοὶ ἁμαρτία. 21 [q] εὑρίσκω ἄρα τὸν [r] νόμον τῷ θέλοντι ἐμοὶ ποιεῖν [p] τὸ [p] καλόν, ὅτι ἐμοὶ [s] τὸ [s] κακὸν [o] παράκειται. 22 [t] συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν [u] ἔσω [u] ἄνθρωπον, 23 [v] βλέπω δὲ [w] ἕτερον νόμον ἐν τοῖς [x] μέλεσίν

q = Acts xix. 19. xxvii. 28. 1 Chron. xx. 2.
r = Heb. vii. 16.
s ch. ii. 9 reff.
t here only †. Xen. Mem. iii. 11. 10. Herod. iii. 36. Eurip. Med. 136.
u Eph. iii. 16. see 2 Cor. iv. 16. 1 Pet. iii. 4. ὁ ἐντὸς ἄνθρ., Plato Rep. ix. p. 589.
v = and constr., Heb. x. 25.
w = Matt. viii. 21. vv. 3, 4 al.
x ch. vi. 13 reff.

20. rec aft θελω ins εγω (*corrn for emphasis: or for conformity with εγω below?*), with AKL[P]ℵ rel syr copt goth Thdrt [Damasc Orig-int$_1$] Aug$_{saepe}$: om BCDF b o lntt Syr[appy] æth arm [Meth$_1$] Chr-ms$_1$ Cyr Ambr Ambrst Pelag Aug$_1$. (αλλα, so BD'ℵ.)

21. om οτι το παρακειται F. 22. for θεου, κυριου 34: νοος B.

Homer, used commonly of meats served up to, lying before, any one); **but to perform that which is good, is not** (the absence of εὑρίσκω in ABCℵ, and the variations of γινώσκω and ἔχω in one or two mss. and versions,—and besides, the somewhat unusual termination of the sentence with οὐ, —are too strong presumptions of its being an interpolation, to allow of its retention) **(present with me).** 19.] And this οὐ παρακεῖσθαι of the *doing* good is shewn *by my acts*, in that I *do not* the good that I wish (to do), but the evil which I do not wish, that *I do*. 20.] The inference of ver. 17 restated, with the premiss of ver. 16 in the place of νυνὶ δέ:—but its meaning is now clearer and deeper than then; we know now that the ἐγώ which in the present verse does not the evil thing, is *the better* ἐγώ of the ἔσω ἄνθρωπος,—whereas the ἐμοί in which sin dwells and rules, though included in the complex self, is *the lower* ἐγώ, ἡ σάρξ μου. And so the way is now prepared for at once setting forth the *conflict* within us *between these two*. 21.] **I find then** (i. e. as appears from what has been detailed) **the** (this) **law** (presently to be defined as *the law of sin in my members*, and exemplified in the following words: so τοῦ ῥήματος τοῦ κυρίου, ὡς ἔλεγεν, Acts xi. 16:—τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν, Acts xx. 35 (De W.). This is the view of Calv., Beza, Grot., Estius, Wolf, Winer, Meyer (ed. 1, but in subsequent editions he has altered his view more than once), De Wette, al. It cannot well be referred to the *Mosaic law*, as, with various forced arrangements and constructions, Chrys., Theophyl., Theodoret, Tholuck, Olsh., Fritz., Köllner; the great objection being, that all these *do violence to the context*. Tholuck's remark, that had νόμον meant as above, it would have been anarthrous, or τοῦτον τὸν νόμον, is sufficiently answered by the above examples: and the dative after εὑρίσκω, to which he also objects as inadmissible in any language, is justified by Soph. Œd. Col. 966, οὐκ ἂν ἐξεύροις ἐμοὶ | ἁμαρτίας ὄνειδος οὐδέν,—and by Plato, Rep. iv. p. 421, ἕτερα . . τοῖς φύλαξιν εὑρήκαμεν, 'alia invenimus nostris custodibus observanda,' Ficin.) **to me** (for myself) **wishing to do good, that** (consisting in this, that) **evil is present with** (see above, ver. 18) **me.**

22, 23.] *Explanation of the conflict above alleged to exist.* **For I delight in** (σύν not signifying participation with others, but as perhaps in συνλυπούμενος, Mark iii. 5, and in the phrase σύνοιδά μοι; denoting 'apud animum meum.' Thol. συνήδομαι is a stronger expression than σύμφημι, ver. 16) **the law of God after the inner man** (= νοῦς, ver. 25,—see reff.—and compare Peter's ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ref. 1 Pet. But not *merely* the *mental and reasoning part of man*:—for that surely *does not* delight in the law of God: —it is *absolutely necessary* to presuppose the *influence of the Holy Spirit*, and to place the man in *a state of grace before this assertion can be true*. And it is surprising to find Commentators like Tholuck and De Wette, while they acknowledge that συνήδομαι is stronger than σύμφημι, yet denying the gradual introduction of the *spiritual man* in the description of this conflict. True, THE SPIRIT is not yet introduced, because purposely kept back until treated of as the great deliverer from this state of death; the man is as yet described as compounded of the outer and inner man, of ἡ σάρξ and ὁ νοῦς, and the operations of the two are detailed *as if unassisted*,—even the term πνεῦμα for the human spirit being as yet avoided,—but all this is done, because *the object is to set the conflict and misery, as existing even in the spiritual man, in the strongest light*, so that the question in ver. 24 may lead the way to the *real uses* and *blessed results* of this conflict in ch. viii.); **but I see** (= '*find*:'—as if he were a spectator of that which is going on

μου [y] ἀντιστρατευόμενον τῷ [z] νόμῳ τοῦ νοός μου, καὶ [z] αἰχ- ABCDF KL[P]ℵ a b c d f g h k l m n o 17 [47]
μαλωτίζοντά με [ἐν] τῷ νόμῳ [a] τῆς ἁμαρτίας τῷ ὄντι ἐν
τοῖς [x] μέλεσίν μου. 24 [b] ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με
[c] ῥύσεται ἐκ τοῦ σώματος [a] τοῦ θανάτου τούτου; 25 [d] χάρις

y here only †. z Luke xxi. 24. 2 Cor. x. 5. 2 Tim. iii. 6 only. 2 Kings viii. 48. (-τος, Luke iv. 18 only. -τεύειν, Eph. iv. 8 only. -σία, ib. and Rev. xiii. 10 bis only.)

a genit., = ch. vi. 6 reff.

b Rev. iii. 17 only. Isa. xxxiii. 1. (-ρία, ch. iii. 16. -ρεῖν, James iv. 9.) i. 10 al. Exod. vi. 6. w. ἀπό, Matt. vi. 13. ch. xv. 31 al. Ps. cxxxix. 1.

c = and constr., Luke i. 74. 2 Cor. d = ch. vi. 17 reff.

23. [for 1st μου, μοι F-gr.] αντιστρατ. κ. αιχμαλ. (omg με) τω νομ. του νοος μου τω οντι A. rec om 2nd εν, with (A)CL rel syrr [arm] Meth$_2$ Cæs$_1$ Chr$_1$ Cyr[-P$_2$] Damasc:] ins BDFK[P]ℵ b^1 c k m n o 17 latt coptt goth Clem$_1$ Thdrt [Euthal-ms Orig-int$_3$ Ambrst. [47(sic).]]

25. rec for χαρις τω θεω, ευχαριστω τω θεω (*see notes*), with AKLℵ^1 rel syrr goth Orig$_1$ Chr Œc Thl: η χαρις του θεου D vulg [Orig-int$_2$ Ambrst Jer$_1$], η χαρις του κυριου F: txt B 213 sah (æth) Meth$_1$ Orig$_1$, and χ. δε τω θ. C^2(C^1 uncert) ℵ-corr^1 10-7. 31. 73.

within) **a different law** (differing in kind and aim, not = ἄλλος merely) **in my members** (= ἐν τῇ σαρκί μου, ver. 18), **warring against** ([in continual dissension and conflict with] ἀντιστρ. is not to be joined with βλέπω so as to = ἀντιστρατεύεσθαι, though that would be an allowable construction, see Acts viii. 23; 1 Cor. viii. 10,—but βλέπω—μου forms an independent sentence antithetic to συνήδομαι—ἄνθρωπον) **the law of my mind** (the consent viz., to the law of God, which my mind yields; not = the law of God, any more than the different law in my members = the law of sin,—but both meaning the standard or rule set up, which inclination follows:—the one in the *νοῦς, in harmony with the law of God*,—the other in the μέλη or σάρξ, *subservient*, and causing subservience, *to the principle or law of sin*), **and bringing me** (the whole complex self—the 'me' of personality and action) **into captivity with** (ἐν, not exactly '*by means of*,' but pointing out the department in which, the investiture with which, the taking captive has place. Nor would the simple dative be '*by means of*,' as Chrys., Theodoret, Theophyl.,—but merely '*to*:' the dat. commodi aft. αἰχμαλ.) **the law of sin** (the sinful principle, of resistance to God's law, ἡ ἁμαρτία as awakened and set energizing, ver. 9, by that law) **which is in my members.** Commentators have much disputed whether the ἕτερος νόμος, and the νόμος τῆς ἁμαρτ., both ἐν τοῖς μέλεσίν μου, are *different*, or the *same*. The former view is held by Calv., Beza, Köllner, Rückert, De W.: the latter by Reiche, Meyer, Fritz., Tholuck. It appears to me (see above) that the identity cannot be maintained without introducing great confusion into the sentence.

24.] *The division of the man against himself,—his inward conflict, and miserable state of captivity to sin in the flesh, while with the mind he loves and serves the law of God. From this wretched condition, which is a very death in life, who shall deliver him?* σώματος cannot well be figurative, '*universitas vitiorum*,' or '*mortifera peccati massa*,' but must, on account of the part which ἡ σάρξ and τὰ μέλη have hitherto borne, be *literal*. Then *how is τούτου to be taken?* Some (Syr., Erasm., Calv., Beza, Olsh., Winer) join it with σώματος, and (not Winer) justify the construction as a Hebraism: but Winer has refuted the notion (edn. 6, § 34. 3. b) of a Hebraism, and the arrangement has no Greek example. It can only be joined with θανάτου;—and that most fitly, as the *state which he has been describing* is referred to by τοῦ θανάτου τούτου. Then **the body of this death** will mean, 'the body whose subjection to the law of sin brings about this state of misery,' compare σῶμα τῆς ἁμαρτίας, ch. vi. 6. From this body, as the instrument whereby he is led captive to the law of sin and death, he cries out for deliverance: i. e to be *set free*, as ch. viii. 2, *from the law of sin and death*. Some Commentators, misled by the notion of a Hendiadys (σώματος τοῦ θ. = θνητοῦ σώματος), a most fruitful source of error in exegesis, have imagined that the verse implies a wish to be *delivered from the body* (by death), and expresses a *weariness of life*.

The cry is uttered, as De Wette well observes, in *full consciousness* of the *deliverance which Christ has effected*, and as *leading to the expression of thanks* which follows. And so, and no otherwise, is it to be taken. **25.**] The rec. εὐχαριστῶ has but slender authority, and in the great variety of readings, it is not easy to determine. ἡ χάρις τοῦ θεοῦ is evidently a correction to answer to τίς above; so that our choice lies between χάρις τῷ θ. and χάρις δὲ τῷ θ. The sentence is (not, of course, constructionally, as the var. readg. ἡ χάρις τοῦ θεοῦ, but logically) an *answer* to the *preceding question*: **Thanks to God** (who hath accomplished this) **by means of Jesus Christ our Lord.** This exclamation and thanksgiving more than all convince me,

τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. [e]ἄρα [e]οὖν [f]αὐτὸς ἐγὼ τῷ μὲν [f]νοΐ [g]δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας. VIII. [1] οὐδὲν ἄρα νῦν [h]κατάκριμα τοῖς ἐν χριστῷ Ἰησοῦ· [2] ὁ γὰρ νόμος τοῦ [i]πνεύματος τῆς

e ch. v. 18 reff.
f = ver. 23. see 2 Thess. ii. 2.
g = Acts xx. 19 reff.
h ch. v. 16, 18 only +.
i (ver. 10.) Rev. xi. 11. Ezek. xxxvii. 5.

80. 93 copt arm Cyr[-p$_1$]. εγω bef αυτος D^1(and lat) vulg [spec Orig-in$^t_1$ Ambrst]. om μεν F ℵ^1 latt [Orig-int$_1$] lat-ff.

CHAP. VIII. 1. om νυν D^1[-gr 47-marg] Syr æth arm Cyr[-p$_1$] (Jer$_1$) Victorin$_1$ Prædest$_1$. rec at end ins μη κατα σαρκα περιπατουσιν (so far, with AD^2 vulg [spec F-lat] Syr goth arm Bas$_1$ Chr$_1$ lat-ff) αλλα κατα πνευμα (*supplied from ver 4, from a misunderstanding of the argument: see notes*), with D^{3}KL[P]ℵ^2 rel [syr] Thdrt Thl Œc: om BCD^1 F[-gr(a space is left)] ℵ^1 [47-txt] coptt æth Orig-schol Ath$_1$ Dial Cyr[-p$_1$ Orig-int$_1$] Aug$_2$.

that Paul speaks of *none other than himself*, and *carries out as far as possible* the misery of the conflict with sin in his members, *on purpose to bring in the glorious deliverance which follows*. Compare 1 Cor. xv. 56, 57, where a very similar thanksgiving occurs. ἄρα οὖν κ.τ.λ.] These words are most important to the understanding of the whole passage. We must bear in mind that it had begun with the question, Is THE LAW SIN? The Apostle has proved that it is NOT, but is HOLY. He has shewn the *relation that it holds to sin*, viz. that of *vivifying it* by means of man's natural aversion to the commandment. He has further shewn, that in himself, even as delivered by Christ Jesus, a conflict between the law and sin is ever going on: the misery of which would be death itself, were not a glorious deliverance effected. He now sums up his vindication of the law as holy; and at the same time, sums up the other side of the evidence adduced in the passage, from which it appears that the flesh is still, even in the spiritual man, subject (*essentially*, not practically and energetically) to the law of sin, —which subjection, in its nature and consequences, is so nobly treated in ch. viii. **So then** (as appears from the foregoing), **I myself** (I, who have said all this against and in disparagement of the law; I, who write of justification by faith without the deeds of the law: not '*I alone*,' without Christ, as opposed to the foregoing.—as De Wette, Meyer: nor, '*ego idem*,' I, one and the same person, as Beza, Erasm., Calv., Olsh.: nor '*ille ego*,' as Grot., Thol. See, for the meaning given above, ch. viii. 26 (αὐτὸ τὸ πνεῦμα); ix. 3; xv. 14; 2 Cor. xii. 13, in all which places (see on ch. xv. 14) it has the same force) **with my mind** (indeed) (ὁ νοῦς = ὁ ἔσω ἄνθρ. as in ver. 23) **serve the law of God** (*cf.* συνήδομαι, ver. 22), **but with my flesh** (the ἐγώ of ver. 18; and the σάρξ throughout of ch. viii.) **the law of sin.** It remains to be seen how this latter subjection, which in the *natural man carries all with it*, is *neutralized*, and issues only in the death of the *body* on account of sin, *in those who do not walk after the flesh, but after the Spirit*. CHAP. VIII. 1—39.] *In the case of those who are in Christ Jesus, this divided state ends in the glorious triumph of the Spirit over the flesh: and that* (vv. 1—17), *though incompletely, not inconsiderably, even here in this state, —and* (vv. 18—30) *completely and gloriously hereafter. And* (vv. 31—39) *the Christian has no reason to fear, but all reason to hope; for nothing can sever him from God's love in Christ.* 1—17.] *Although the flesh is still subject to the law of sin, the Christian, serving not the flesh, but walking according to the Spirit, shall not come into condemnation, but to glory with Christ.* 1.] **There is therefore** (an inference from ch. vii. 25, because *with their mind*, and that mind *dwelt in and led by the Spirit of Christ*, they serve, *delight in*, the *law of God*) **now** (this νῦν is emphatic, and follows upon the question and answer of vii. 24, 25, —*rebus sic stantibus*,—**now** that a deliverance has been effected from the body of this death, by Christ. This is certain from the γάρ which follows, setting forth the fact of the deliverance) **no condemnation** (reff.; = the penal consequence of sin original and actual) **to those** (who are) **in Christ Jesus.** The expression ἐν χρ Ἰησ. refers particularly to the last place where *God's gift of life eternal in Christ Jesus our Lord* was spoken of, ch. vi. 23,—and generally to all that was said in that chapter of our incorporation into and union with Him. The words μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα, '*walking as they do not according to the flesh but according to the Spirit*,' are probably a gloss introduced from ver. 4, right enough

k ch. vi. 18 refl. l see Acts xiv. 8 refl. constr. nom., see Heb. viii. 1. acc., 2 Cor. xii. 17. m = Heb. ii. 16. n = 2 Cor. xiii. 3.

ABCDF KL[P]א a b c d f g h k l m n o 17 [47]

[1] ζωῆς ἐν χριστῷ Ἰησοῦ [k] ἠλευθέρωσέν * με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. [3] τὸ γὰρ [l] ἀδύνατον τοῦ νόμου, [m] ἐν ᾧ [n] ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ

2. [om εν χρ. ιησ. K Chr$_2$ Tert$_{1/2}$] * σε BFℵ spec Syr Chr$_3$(but mss vary) [Tert$_{1/2}$]; ημας copt æth Dial, Meth$_1$: με ACDKL[P] rel vulg syr sah goth æth [arm (but some mss om) Clem$_1$ Did$_{alic}$ Ath$_1$] Chr$_2$ Thdrt [Cyr$_1$-p Damasc Orig-int$_1$] Tert$_1$ Ambr Jer.

in sense (see there), but out of place here, because this *moral* element of 'those in Christ' is *not yet brought in*: the present assertion is *general*, and is made good in detail by and by. See digest. **2.**] **For** (a reason why there is no condemnation) **the law** (*norma*, method = influence, as in ἕτερον νόμον, ch. vii. 23,—used here perhaps for sharper contrast to the νόμος ἁμαρτ. below) **of the Spirit of life** (the Lord and Giver of life—life used in an incipient higher sense than ἔζων in ch. vii. 9,—see below) **freed me** (aor., referring to the time of his conversion. There is no stronger proof to my mind of the identity of the speaker in the first person throughout with the Apostle himself, than this extension of that form of speaking into this chapter: nothing more clearly shews, that there he was describing a really existing state within himself, but insulating, and as it were *exaggerating* it (as so often), to bring out more clearly the glorious deliverance to follow. If σε be read, the address is a general one to the reader, leading on to the ἡμῖν below: and the foregoing argument does not apply) **in Jesus Christ** (I follow the more regular grammatical arrangement in taking ἐν χρ. Ἰησ. with the verb. Thus also Thol. and De Wette.

It may be taken (notwithstanding the absence of the art., at which indeed only tiros will stumble) with ζωῆς, as Luther, which seems to suit ch. vi. 23,—or with τοῦ πν. τ. ζ., as Piscator and Flatt,—or with ὁ νόμ. τ. π. τ. ζ., as Calv.) **from the law of sin** (vii. 25) **and death** (*death* again here bears a higher meaning than in ch. vii. *We are now on higher ground*:—κατάκριμα having been mentioned, which is the punishment of sin, death now *involves that*, and is not only temporal misery, but eternal ruin also. This '*law of the Spirit of life*' having freed him from the law of sin and death, so that he serves another master, *all claim of sin on him is at an end*—he is acquitted, and there is no condemnation for him).

3.] **For** (explanation of ver. 2, shewing the method of this liberation) **that which was not in the power of the law** (the construction is a nominativus pendens, as in ref. Heb., in apposition with the following sentence, ὁ θεὸς κ.τ.λ.: so Rückert, Meyer, Fritz., De W., Tholuck: Winer, § 32. 7, makes it an acc. governed by ἐποίησεν understood (stating however in edn. 6, the nom. pendens as an alternative; see also § 63. I. 2. d): Olsh. al., make it an acc. absol. or supply κατά: Camerarius and Beza, διά;—but the above seems the simplest. τὸ ἀδύνατ. τοῦ νόμου may mean either, '*that part of the law which was impossible*,'—'could not be obeyed,'—as τὸ γνωστὸν τοῦ θεοῦ, ch. i. 19;—or, '*the inability of the law*' = ἡ ἀδυναμία τ. ν., as τὸ χρηστὸν τοῦ θεοῦ, ch. ii. 4;—or, '*that which was unable to be done by the law*.' Of these, the first is out of the question, because νόμος must be the subject of ἐν ᾧ ἠσθ. κ.τ.λ.:—the second would give the first clause the meaning, '*that wherein the inability of the law shewed itself*,' viz. its powerlessness διὰ τ. σαρκός. The third yields by far the best meaning: see below on διὰ τ. σ.) **in that** (this clause gives a reason and explanation of the ἀδύνατον, see however the note on ref. Heb.) **it was weak** (the Apostle keeps in mind his defence of the holiness of the law undertaken in ch. vii., and as Chrys. observes, δοκεῖ μὲν διαβάλλειν τὸν νόμον, εἰ δέ τις ἀκριβῶς προσέχοι, καὶ σφόδρα αὐτὸν ἐπαινεῖ . . . οὐδὲ γὰρ εἶπε τὸ πονηρὸν τοῦ νόμου, ἀλλὰ τὸ ἀδύνατον· καὶ πάλιν ἐν ᾧ ἠσθένει, οὐκ, ἐν ᾧ ἐκακούργει, ἐν ᾧ ἐνεβούλευε. Hom. xiv. p. 563) **through the flesh** (i. e. in *having to act* through the flesh: not, 'on account of the flesh,' i. e. of the hostility, or weakness of the flesh, which would be διὰ τὴν σάρκα. The flesh was the *medium through which* the law,—being a νόμος ἐντολῆς σαρκίνης, Heb. vii. 16,—*wrought*, and οἱ ἐν σαρκί the *objects on which*. So the gen. here is similar to that in 2 Cor. ii. 4, ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, and 1 Pet. v. 12, δι' ὀλίγων ἔγραψα, indicating the *state in* or *medium through which*, the action is carried on), —**God** (did) **sending His own Son** (the stress is on ἑαυτοῦ, and the word is pregnant with meaning:—His *own*, and therefore like Himself, holy and *sinless*. This implication should be borne in mind, as the suppressed antithesis to ἁμαρτ., three times repeated afterwards. Another antithesis may be implied—ἑαυτοῦ, and therefore *spiritual*, not acting merely through

υἱὸν πέμψας ἐν [o] *ὁμοιώματι* [p] *σαρκὸς* [p] *ἁμαρτίας καὶ* [q] *περὶ* [r] *ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί,* [4] *ἵνα τὸ*

o ch. i. 23 reff.
p constr., Phil. iii. 21 bis.
q = Heb. x. 6, 18. Num. viii. 8. Lev. v. 11.
r ch. ii. 1 reff.

the flesh, though in its likeness, but bringing a higher spiritual life into the manhood) **in the likeness of the flesh of sin** (the flesh *whose attribute and character was* SIN. The gen. is not = *ἁμαρτωλοῦ*, but implies far more—[not merely the contamination by, but] the belonging to and being possessed by. De Wette observes, 'The words *ἐν ὁμοιώμ. σαρκ. ἁμ.* appear almost to border on Docetism; but in reality contain a perfectly true and consistent sentiment. *σὰρξ ἁμαρτ.* is *flesh* (human nature, John i. 14; 1 John iv. 2; Heb. ii. 14) *possessed with sin*: the Apostle could not then have said *ἐν σαρκὶ ἁμ.* without making Christ *partaker of sin*: nor could he have said merely *ἐν σαρκί*, for then the bond between the Manhood of Jesus, and sin, would have been wanting: he says then, *ἐν ὁμοιώμ. σαρ. ἁμ.*,—meaning by that, He had a nature *like sinful human nature*, but had not Himself a *sinful nature*,—compare Heb. iv. 15: *οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας*. The *likeness* must be referred not only to *σάρξ*, but also to the epithet *τῆς ἁμ.*:—it did not however consist in this, that He took our sins (literally) on Himself, and became Himself sinful (as Reiche), which would not amount to likeness of *nature*,—but in this, that He was *able to be tempted*, i. e. subjected to sensuous incitements, e. g. of *pain*, which in other men break out into sin, but in Him did not.' See Phil. ii. 7, and note.

σάρξ is not = *σῶμα*, but as in John i. 14, the *material*, of which man is in the body compounded),—**and on account of sin** (to be joined with *πέμψας*, not as Chrys. al. Vulg., with *κατέκρινεν*: least of all as Luther, "und verdammete die Sünde in Fleisch *durch Sünde*." The '*for*,' or '*on account of*,' sin, is at present *indefinite*, and not to be restricted to Christ's death as a sin-offering, which is not just now the subject. 'On account of sin' then, = *to put away sin*, as reff. Heb.), **condemned sin in the flesh** (not 'the sin which was in the flesh,' which would probably (not certainly) have been *τὴν ἐν τ. σ.*, and which is against the context, in which *ἁμ.* is throughout an *abstract principle*. *κατέκρινεν* is allusive to *κατάκριμα* ver. 1. Hence it has been taken to mean that God condemned, *punished*, sin in the flesh by the death of Christ: so Orig., Erasm., Calv., Melancthon, Calov., Olsh., al. But that can hardly be the meaning here, for several reasons. 1. The Apostle is not speaking of the removal of the *guilt*, but of the *practice* of sin, and of the real fulfilment of the law in those who are in Christ. It is this which even in ver. 1 is before him, grounding as he does the *οὐδὲν κατάκριμα* on the *δουλεύειν νόμῳ θεοῦ*—on the *new and sanctifying power of the Spirit by Christ*, in spite of *the continued subjection of the flesh to the law of sin*. 2. The context shews that the weakness of the law was, its having no *sanctifying* power;—it could arouse sin, but it could not condemn and cast it out. This indeed is the burden of ch. vii. The absence of *justifying* power in the law has already been dealt with. 3. The following verse clearly makes the fulfilling the *δικαίωμα* of the law no matter of mere imputation, but of *περιπατεῖν κατὰ πνεῦμα*.

We must then look for the meaning of *κατακρίνειν* in the *effects* and accompaniments of condemnation,—*victory over*, and *casting out of* sin. See, for example, John xii. 31, where *κρίσις τοῦ κόσμου τούτου* is explained by *ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω*, and ib. xvi. 11. As early as Irenæus (Hær. iii. 20. 2, p. 214) this was seen to be the sense: 'ut condemnaret peccatum, et jam quasi condemnatum projiceret illud extra carnem:'—so Chrys., *ἐνίκησεν αὐτήν, τὴν δύναμιν αὐτῆς ἐξέλυσε*,—Œcum. 2, *πῶς ἐξῆρε; κατακρίνας αὐτὴν—καὶ δείξας ἀλοῦσαν. πῶς οὖν ἑάλω καὶ ἥττηται; ἐν τῇ σαρκὶ αὐτοῦ. προσιέναι γὰρ βουληθεῖσα κ. μὴ ἰσχύσασα ἑάλω κ. ἥττηται*,—and Theophyl. (*τὴν σάρκα*) *ἠγίασε κ. ἐστεφάνωσε, κατακρίνας τὴν ἁμαρτίαν ἐν τῇ σαρκὶ προσληφθείσῃ καὶ δείξας ὅτι οὐ φύσει ἁμαρτωλὸς ἡ σάρξ*. And so, in modern times, Beza, Vitringa, Bengel, the Schmidts, Rosenm., Meyer, De Wette, Tholuck, Locke, Stuart, al., and mainly Grot., Reiche, and Fritz., who however render it 'interfecit' or 'supplicio affecit,' and understand the occasion to have been the *Death of Christ*,—though the condemnation of sin is owing to His sinlessness, not to His sacrifice. I have dwelt at length on this question, as being very important to the right apprehension of the whole chapter, in this part of which *not the justification*, but the *sanctification*, of Christians is the leading subject. It is a strong confirmation of the above view, that God's condemnation of sin in the flesh by Christ is stated in ver. 3 as the ground of

r = ch. i. 32 reff.
s = ch. xiii. 8 al.
t ch. i. 3, 4 (reff.).
u ch. vi. 4 reff.
v constr., Matt. xvi. 23. Luke ii. 49. ch. ii. 14. Thuc. viii. 31.
w = Matt. xvi. 23 ‖ Mk. ch. xii. 16. Phil. iii. 19. Col. iii. 2. 1 Macc. x. 20.
x here 3ce. ver. 27 only +. 2 Macc. vii. 21. xiii. 9 only.
y = ch. ii. 10 reff.
z = ch. i. 21. 1 Cor. xv. 9.
a Luke xxiii. 12. Gal. v. 20. Eph. ii. 15, 16. James iv. 4 only. Gen. iii. 15. w. εἰς, here only.
b Luke ii. 51 al. Dan. vi. 13 Theod. 1 Chron. xxix. 24. xv. 1, &c. 1 Cor. vii. 32, &c. 1 Thess. iv. 1. 2 Tim. ii. 4. Prov. xii. 21.
c ch. ii. 28 reff.
d Acts vi. 5 reff. ch.

ABCD[P] KL.[P]ℵ a b c d f g h k l m n o 17 [47]

[r] δικαίωμα τοῦ νόμου [s] πληρωθῇ ἐν ἡμῖν τοῖς μὴ [t] κατὰ [t] σάρκα [u] περιπατοῦσιν, ἀλλὰ [t] κατὰ [t] πνεῦμα. 5 οἱ γὰρ [t] κατὰ [t] σάρκα ὄντες [v] τὰ τῆς σαρκὸς [w] φρονοῦσιν, οἱ δὲ [t] κατὰ [t] πνεῦμα [v] τὰ τοῦ πνεύματος. 6 τὸ γὰρ [x] φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ [x] φρόνημα τοῦ πνεύματος ζωὴ καὶ [y] εἰρήνη. 7 [z] διότι τὸ [x] φρόνημα τῆς σαρκὸς [a] ἔχθρα εἰς θεόν· τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ [b] ὑποτάσσεται, οὐδὲ γὰρ δύναται· 8 οἱ δὲ [c] ἐν [c] σαρκὶ ὄντες θεῷ [d] ἀρέσαι οὐ δύνανται.

7. for διοτι, οτι F. for δυναται, ουναται ℵ[1]. 8. ins τω bef θεω D.

(ver. 2) my being freed from *the law of sin and death*: because, viz. *Christ's victory over sin is mine, by my union with Him and participation in His Spirit.* ἐν τῇ σαρκί is not '*in His flesh*,' or '*by means of His flesh*,' as Orig., Syr.(Peschito), Bezæ, Grot., Reiche, Olsh., al., but '*in the flesh*,' which Christ and ourselves have in common), 4.] **in order that** (the purpose of God's condemning sin in the flesh) **the righteous demand** (or, requirement) **of the law** (= all its requirements (statutes), but here *combined in one for the sake of more distinct objectivity*. The variations in interpretation of ver. 3 have given rise to corresponding ones here. But here the matter has been more complicated still by the Vulg. rendering δικαίωμα, 'justificatio,' which has thrown the weight of the Romanist interpreters on the side of 'justitia imputata.' The usage of the word itself would preclude any such reference here, besides the considerations urged in the note above) **might be fulfilled in us** (*find its full accomplishment*;—not merely = 'be performed *by* us,'—for the Apostle has a much deeper meaning, viz. that the *aim of God in giving the Law* might be *accomplished* in us, in our sanctification, which is the ultimate end of our redemption, Eph. ii. 10; Col. i. 22. The passive is used, to shew that the work is not ours, but that of God by His grace, Olsh., Thol., De Wette) **who walk** (not '*walking as we do*,' which would be anarthrous,—but a description of *all* those of whom the above is true) **not after the flesh but after the Spirit** (who, notwithstanding that we are bound up with a σὰρξ ἁμαρτίας, do not *walk in our daily life* according to, or led by, the νόμος τῆς ἁμαρτίας ὁ ἐν τοῖς μέλεσιν ἡμῶν, but according to and led by the νόμος τοῦ πνεύματος τῆς ζωῆς, in Christ Jesus—members of Him, and participating in that victory over sin which He obtained, by which the power of sin in our flesh is broken). 5.] **For** (explanation of the last) **those who live according to the flesh** (ὄντες not quite = περιπατοῦντες, but nearly:—the latter is the *evidence* of the former, and a *consequence* of it: οἱ κατὰ σάρκα ὄντες = οἱ σάρκινοι) **mind** ('*think of*,' 'care for, and strive after,' see reff.) **the things belonging to the flesh** (its objects of desire): **but those (who live) according to the Spirit** (= οἱ πνευματικοί, see above), **(mind) the things belonging to the Spirit** (the higher aims and objects of desire of the spiritual life).

6.] **For** (the spiritual man cannot seek the things of the flesh, because) **the mind** (*thoughts, cares*, and *aims* as above) **of the flesh is** (ends in—the copula (=), as when it joins the two signs of an algebraic operation;—'*amounts to, being worked out*') **death** (not merely *physical*, nor mere *unhappiness*, as sometimes in ch. vii., but as in ver. 2, in the largest sense, extending to eternity); **but the mind** (*thoughts, cares, and aims*) **of the Spirit, is** (see above) **life and peace** (in the largest sense, as above). In this argument there is a suppressed premiss, to be supplied from ver. 2; viz. 'The Spirit is the Spirit of *life*.' Hence it follows that the spiritual man cannot mind the things of the flesh, because such mind is *death*. The addition καὶ εἰρήνη seems to be made to enhance the unlikelihood of such a minding,—the peace of the Spirit being a blessed contrast to the tumult of the fleshly lusts, even in this life. 7.] **Because** (reason why the mind of the flesh is death) **the mind of the flesh is enmity** (contrast to εἰρήνη above) **against God** (it being assumed that *God is the source of* ζωή, and that ἔχθρα against Him is the absence of all true peace): **for it does not submit itself** (better [than the passive of the E. V.]) **to the law of God,—for neither can it** (this was proved in ch. vii.): 8.] **but** (takes up the other and inferential member of the proposition, answering to a suppressed μέν preceding,—τὸ μὲν φρόνημα κ.τ.λ. [bringing in a further consequence: if the mind of

ὑ ὑμεῖς δὲ οὐκ ἐστὲ [c] ἐν [c] σαρκὶ ἀλλὰ [e] ἐν πνεύματι, [f] εἴπερ πνεῦμα θεοῦ [g] οἰκεῖ ἐν ὑμῖν. [h] εἰ δέ τις [i] πνεῦμα χριστοῦ [h] οὐκ [i] ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 10 εἰ δὲ χριστὸς ἐν [f] ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ [k] ἐγείραντος [τὸν] Ἰησοῦν [k] ἐκ νεκρῶν [g] οἰκεῖ ἐν ὑμῖν, ὁ [k] ἐγείρας χριστὸν [k] ἐκ νεκρῶν [l] ζωοποιήσει καὶ τὰ [m] θνητὰ σώματα ὑμῶν, διὰ τὸ

e = John iv. 23. Eph. vi. 18. Col. i. 8. see Rev. i. 10. iv. 2 al.
f ch. iii. 30. ver. 17. 1 Cor. viii. 5. xv. 15. 2 Cor. v. 3 v. r. 2 Thess. i. 6. 1 Pet. ii. 3 only.
g ch. vii. 17 reff.
h Matt. xxvi. 42. 1 Cor.
i ch. iv. 17 reff.
vii. 9.
m ch. vi. 12 reff.
l 1 Cor. vii. 40. Jude 19.
k 1 Cor. xv. 12 reff.

9. (αλλα, so BD[1]ℵ [Meth$_1$].)
10. om εἰ δε χρ. εν υμ. F. aft σωμα ins εστιν F. (δια αμ., so ABCD[3]F L[e sil, Tischdf (δι Treg)] d g m.) for ζωη, ζη F vulg(not am fuld harl[1]) arm.
11. ins τον bef ιησ. AB ℵ[1] o [47]: om CDFKL[P]ℵ[2] rel (Clem$_1$) [Meth$_1$ Euthalms] Cyr-jer$_1$ Chr$_1$ Thdrt$_1$ Thl Œc. rec ins τον bef χριστον, with KL[P]ℵ[3] rel Hipp$_1$ [Ps-Ath$_1$ Sevrn$_1$] Thdrt Thl Œc: om AB(C)D[1·3]Fℵ[1] [Valent$_1$ Meth$_2$ Epiph Bas$_4$ Dial-trin$_1$ (and, adding ιησ., Ath$_1$ Did$_1$ *Cyr*-p Damasc)].—for χριστον, χρ. ιησ. A(aft νεκρ.) D[1] ℵ[1](aft νεκρ. [so Cyr$_1$-p]) [Ath$_1$ Did$_1$ Cyr$_2$-p Damasc]: ιησ. χρ. C(aft νεκρ.) vulg copt æth[-rom arm-usc Ath$_1$ Did$_1$ Cyr$_1$-p Orig-int$_2$ Aug$_1$]: τον ιησουν lect-13, τον κυριον 114-5, τ. κυρ. ημ. ιησ. χρ. Syr [Orthod$_1$]: txt BD[3]FKL[P] rel syr sah [æth-pl arm-zoh Valent$_1$ &c(as above) Orig-int$_1$ Ambrst] Iren-int$_2$ Tert$_2$ Hil$_1$. om και Aℵ 39. 47 [arm-edd Orig$_2$ Meth$_1$ Epiph$_1$]. εἰκ δια του ενοικουντος αυτου πνευ-

the flesh cannot be subject to God's law, then they who are in the flesh, and are led by that mind, cannot please God]. Calv., Beza, al. render it '*therefore*,' and so E. V., '*so then*,' erroneously) they who are in the flesh (as their *element of life and thought*: nearly = κατὰ σάρκα ὄντες above, which however denotes the rule which they follow. In 2 Cor. x. 3, the two are distinguished: ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα) cannot please God. Melancthon remarks (Thol.),—'Hic locus maxime refutat Pelagianos et omnes qui imaginantur homines sine Spiritu Sancto legi obedire.' 9.] But (oppos. to οἱ κατ. σάρ. ὄντες) ye are not in the flesh (see above), but in the Spirit, if so be that ('*provided that*;' not '*since*,' as Chrys., Olsh., al., which would be ἐπείπερ: Chrys. tries to prove εἴπερ = ἐπείπερ here by adducing ref. 2 Thess., where, however, as here, the meaning is, '*if so be that*,' '*if at least*.' That this is the meaning here is evident by the exception which immediately follows). But (this must be rightly understood: for) if any man has not ([not '*have not*,' as E. V.; the case is put as an existent one] οὐκ, and not μή, because it belongs to the verb and not to εἰ. De W. See Winer, edn. 6, § 55. 2. d) the Spirit of Christ (= πν. θεοῦ above. Obs. here that πν. θεοῦ, πν. χριστοῦ, and χριστός, *are all used of the Holy Spirit indwelling in the Christian*), he is not His (belongs not to Him, in the higher and blessed sense of being united to Him as a member of Him).

10.] Now ([in slight] contrast to the last verse [he brings out one point, which might seem to be an exception to the blessed consequences of the life-giving power of Christ indwelling in us]) if Christ is in you (= πν. θεοῦ οἰκεῖ ἐν ὑμ., see 2 Cor. iii. 17), the (your) body indeed is dead on account of sin (still remains dead, see 2 Cor. iv. 11—14, under the power of death physical (and eternal?) because of sin which it, *per se*, stands in, and serves), but the (your) spirit (τὴν ψυχὴν λέγει, ὡς πνευματικὴν ἤδη γεγενημένην. Schol. ap. Matthæi (Thol.): or rather perhaps he [now] uses πνεῦμα, regarding our spirits as possessed and penetrated by God's Spirit) is life (this would hardly be said if *only our human spirits* were meant, but the description would be in the adjectival form) on account of righteousness (not *here* the imputed righteousness of justification, which is not now under treatment, but the *implanted righteousness of the sanctification of the Spirit*. This appears not only from the context, but also from the διὰ ἁμαρτίαν, which answers to it).

11.] But (δέ takes up and continues the supposition in the former verse, with which in fact this is nearly identical, but with the important additional particular (whence the contrast) τοῦ ἐγείραντ. κ.τ.λ.) if the Spirit of Him who raised Jesus from the dead, dwells in you (which Spirit is therefore *powerful over death*, and besides renders you *partakers of Christ's Resurrection*), He who raised Christ from the dead (the personal name, Jesus, reminds more of the historic fact of the resurrection of the one Person, Jesus: the official and mystical name,

n 2 Cor. vi. 16. Col. iii. 16. 2 Tim. i. 5, 14 only. Lev. xxvi. 32. o ch. v. 13 reff. p ch. i. 14 reff. q constr., 1 Cor. x. 13 reff. r ch. i. 3 reff. v = Heb. x. 36. xii. 9.

ABCDF KL[P]№ a b c d f g h k l m n o 17 [47]

ⁿ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. 12 ᵒ ἄρα ᵒ οὖν, ἀδελφοί, ᵖ ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ ᵠ τοῦ ʳ κατὰ ʳ σάρκα ζῆν. 13 εἰ γὰρ ʳ κατὰ ʳ σάρκα ζῆτε, ˢ μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς ᵗ πράξεις τοῦ σώματος ᵘ θανατοῦτε, ᵛ ζήσεσθε.

s = Acts xxi. 27. xxviii. 6. t = Acts xix. 18 reff. u ch. vii. 4 reff.

ματος (*see notes*), with ACN[P² rel mss-in-]Dial-trin (*Dial* iii. 20, *Athanas. Opp. vol* iv. *p* 452 [1234, ed. Migne]. *The Maced. has previously said* οὔτως οὐ γέγραπται Διὰ τοῦ . . ἀλλὰ Διὰ τό . ., *and adds* ἐὰν οὖν που ἓν ἢ δεύτερον ἀντίγραφον εὑρεθῇ ἰσφαλμένον παρ' ὑμῖν . . . . *to which the Orthodox replies,* ἔχομεν δεῖξαι ὅτι ἐν ὅλοις ἀρχαίοις ἀντιγράφοις οὕτω γέγραπται· ἐπεὶ δὲ νομίζεις τοῦτο ἀντιλεγόμενον εἶναι, πληροφορήθητι καὶ ἐξ ἄλλης γραφικῆς ἀποδείξεως. *Maced.* εἰπέ, τοῦτο γὰρ ἀντιλέγεται) syr copt æth [sah-woide arm] Clem$_1$ Hipp$_1$ Cyr-jer$_1$ Ath$_2$ Did$_3$[int$_1$ Meth$_1$(and ms$_1$)] Bas$_4$ Epiph$_2$ Chr$_1$ Cyr[-p Damasc] Mac$_1$ Ambr Aug$_{\text{semp}}$ Vig: txt BDFKL[P¹] b c f g h k l n o 17 [47] latt Syr sah Orig$_3$[int$_2$ Euthal-ms] Meth$_1$ Chr$_1$ Thdrt Sevr$_1$ Iren-int$_1$ Tert$_1$ Hil$_1$ Ambrst Jer Ambr$_{\text{alic}}$ Aug$_1$ Pelag Sedul Fulg.

13. for *του σωματος, της σαρκος* DF latt [Ephr$_1$] Iren-int Orig$_1$[int$_2$] Did[-int$_1$] Tert$_1$ Cypr$_1$ Ambrst Ambr Jer Aug Pelag Sedul Bede: txt ABCKL[P]№ rel [syrr copt æth] sah Orig$_5$ Chr$_2$ Thdrt [Did$_1$ Damasc].

CHRIST, of the body of which He is the Head and we the members,—all raised with Him by the one Spirit dwelling in all) **shall quicken** (not merely *ἐγερεῖ*, because it is not merely the resurrection of the body which is in the Apostle's view,—see below) **even your mortal bodies** (the higher phase of the *ζωοποιεῖν* takes place in the *spirit* of man: and even of that which takes place in the body, there are two branches—one, the quickening it from being a tool of unrighteousness unto death (eternal),—the other, the quickening it out of death (physical) to be a new and glorified body. And the *καί* joined with *θνητά*, here, signifies that the working of the *πνεῦμα ζωοποιοῦν* shall not stop at the purely spiritual resurrection, nor at that of the body from dead works to serve the living God, but shall extend *even to the building up the spiritual body in the future new and glorious life*), **on account of His Spirit which dwells in you.** Here the reading is much disputed, whether it be the acc. or gen.: see var. readd. The gen. can only mean, 'by means of,' 'through,' His Spirit, &c.: this the acc. may include, (it not being specified *for what reason* it is on the Spirit's account, and leaving it open to be His presence, or His agency,) but must be rendered 'on account of,' or 'because of,' His Spirit, &c. Thus *both may* imply that the Holy Spirit is the *agent* in the quickening; but the gen. cannot bear the other meaning, that God will quicken, &c. *because of* His Spirit, &c. Hence in dispute with the *Macedonians*, who denied the divinity of the Holy Spirit, the gen. reading was important to the orthodox, as expressing agency, and that alone. But it seems pretty clear that the variation was older than the time of this heresy, and, however it may then have been appealed to, its origin cannot be assigned to any falsification by either of the then disputant parties. As to how far the Holy Spirit is the *direct Agent* in the resurrection of the body, see note on *πνεῦμα ζωοπ.*, 1 Cor. xv. 45, and on 2 Cor. v. 5. Here, His direct agency cannot be in any way surprising, for it is *the whole process of bringing from death to life, extending even to the mortal body*, which is here spoken of—and unquestionably, 'the Lord and Giver of Life' is the agent throughout in this quickening. 'Non de ultima resurrectione, quæ momento fiet, habetur sermo, sed de continua Spiritus operatione, quæ reliquias carnis paullatim mortificans, cœlestem vitam in nobis instaurat.' Calv.:—but perhaps 'non *solum* de ultima resurrectione,' would have been more correct: for it certainly is *one thing* spoken of.

12, 13.] **So then, brethren, we are** (inference from the assurance in the last verse) **debtors** (we owe fealty: to what or whom, he leaves the reader to supply from ver. 11), **not to the flesh, to live according to the flesh** (Chrysostom well explains the qualification, *τοῦ κατὰ σ. ζ.,—καὶ γὰρ πολλὰ αὐτῇ ὀφείλομεν, τὸ τρέφειν αὐτήν, τὸ θάλπειν, τὸ ἀναπαύειν, τὸ θεραπεύειν νοσοῦσαν, τὸ περιβάλλειν, καὶ μυρία ἕτερα λειτουργεῖν. Ἵν' οὖν μὴ νομίσῃς ὅτι ταύτην ἀναιρεῖ τὴν διακονίαν, εἶπεν οὐκ ἔσῃ. ὄφ. τῇ σαρ., ἐρμηνεύει αὐτὸ λέγων τοῦ κ. σ. ζῆν . . . τουτέστι μὴ ποιῶμεν αὐτὴν κυρίαν τῆς ζωῆς τῆς ἡμετέρας.* Hom. xiv. p. 576): **for if ye live according to the flesh, ye** [**must** (or,] **will,** *μέλλετε* of the *certain* end of your present course) **die** (*ζῆν* and *ἀποθν.* here in their full and pregnant sense, involving body and soul here and hereafter: but not to be understood as excluding the carnal from *any*

14 ὅσοι γὰρ πνεύματι θεοῦ [w]ἄγονται, οὗτοι [x]υἱοί εἰσιν θεοῦ. 15 οὐ γὰρ [y]ἐλάβετε [yz]πνεῦμα [za]δουλείας πάλιν [b]εἰς φόβον, ἀλλὰ [y]ἐλάβετε [yz]πνεῦμα [zc]υἱοθεσίας, [d]ἐν ᾧ [ef]κρά-

w = and constr., Gal. v. 18. 2 Tim. iii. 6.
x ver. 19 reff.
y Acts viii. 15 reff.

z constr., 2 Cor. iv. 13. Eph. i. 17. 2 Tim. i. 7. zz. 2 al.
a ver. 21. Gal. iv. 24. v. 1. Heb. ii. 15 only. Exod. c ver. 23. ch. ix. 4. Gal. iv. 5. Eph. i. 5 only ℣.
b = ch. v. 16 reff.
d = Gal. vi. 1.
e Gal. iv. 6.
f Mark x. 48 ‖ L. Ps. lxxvi. 1. cvi. 6, &c.

14. rec εισιν υιοι θεου (*corrn of order, as is also v. 6. ει.*), with KL[P] rel [vulg-clem(with harl tol) copt syr arm Clem$_1$] Chr$_2$ Thdrt [Cyr$_2$-p Euthal-ms Gennad-c Orig-int$_1$] Iren-int$_1$: υι. θε. εισ. ACDℵ [47 spec] fuld æth Orig$_1$[int$_1$ Did$_2$] Damasc Cypr$_1$ [Ambrst] Cassiod Gaud: txt BF am(with demid al) Syr Orig$_1$[int$_2$] Did[-int$_1$] Hil$_2$ Aug Bede.

15. (αλλα, so ABCℵ [Clem$_1$ Orig$_1$].)

resurrection—only from that which is truly ζῆν,—any more than the spiritual are exempted from *all* death, but only from that which is truly θάνατος): but if by the Spirit ye slay (abolish, annul) the deeds (hardly as Thol. 'sensu obsceno,' but as Col. iii. 9, the whole course of habits and action which has the flesh for its prompter) of the body (= τῆς σαρκός, but here concrete to give more vivid reality: compare τὰ ἔργα τῆς σαρκός, Gal. v. 19), ye shall live (not μέλλετε ζῆν, this *Life* being no natural consequence of a course of mortifying the deeds of the body, but the gift of God through Christ: and coming therefore in the form of an assurance, '*ye shall live*,' from Christ's Apostle. On ζῆν, see above). 14.] For (ground of the assurance contained in ζήσεσθε) as many as are led by (reff.;—the slaying the deeds of the body by the Spirit, implies the being under the Spirit's guidance) the Spirit of God, these (emphatic—'these and no others') are sons of God. υἱὸς θ. differs from τέκνον θ. in implying the higher and more mature and conscious member of God's family, see Gal. iv. 1—6, and note on 6. Hence *our Lord is never called* τέκνον *but always* υἱὸς θεοῦ. This latter, applied to a Christian, signifies 'one born of God' in the deepest relation to him,—and hence a partaker of His nature, 1 John iii. 9; 1 Pet. i. 23 (Tholuck, similarly Olsh.). 15, 16.] *Appeal to the* CONSCIOUSNESS *of the Christian to confirm the assertion* (assumed for the moment that he *is led* by God's Spirit) *that he is a son of God.* For (confirmantis) ye did not receive (at your becoming Christians) the spirit of bondage (= 'the Spirit which ye received was not a spirit of bondage.' πν. is not *merely a* spirit, *a disposition*, but evidently refers to the same πν. which afterwards is πν. υἱοθεσ., and αὐτὸ τὸ πν. The Apostle seems however in this form of expression, both here and elsewhere, see reff., to have combined the objective Πνεῦμα given to us by God with our own subjective πνεῦμα. In the next verse they are separated) [leading back (or,) again[; but the latter word is undesirable, as] it has been imagined here that the πάλιν must refer to a former bestowal of the πνεῦμα δουλείας, and consequently that the reference is to the O. T. dispensation. In this two different sets of Commentators have found difficulties; (1) those, as Chrys.,—who would hold from John vii. 39, that the Holy Spirit was *absolutely not given* under the O. T., and (2) those, as Cocceius, who holding Him to have been given, *deny that His character was* πν. δουλείας. But there seems to me to be no occasion to go back for the reference of πάλιν to the O. T. The state of the *natural man* is δουλεία: the Holy Spirit given to them, the agent of their birth into, and sustainer of, a new state, was not a πν. δουλείας πάλιν εἰς φ., a spirit merely to retain them in, or take them back into their old state, viz. a state of *slavery*:—to *whom*, or whether to *different masters*, is not here in question, but the *state* merely—the object of the gift of the Holy Spirit was not to lead them *back* into this) towards fear (*so as to bring about or result in* fear, see ch. vi. 19. πάλιν can hardly, as De W., be taken with εἰς φόβ.), but ye received the Spirit of (the Spirit *whose effect* was, see above) adoption (this stricter meaning, and not that of *mere sonship*, is plainly that intended by the Apostle, both here and in reff. So Fritz., Meyer, Olsh., Harless on Eph. i. 5, Tholuck: on the other hand Luther, Winer, Rückert, De Wette, al., see on ver. 23. Of course, the *adoption to be a son involves sonship*, but not the converse), in whom (compare ἐν πνεύματι ch. ii. 29, and ver. 9. Luth. and Tholuck, '*through*, by means of, whom:' but τὸ πνεῦμα = Him *in* whom, not merely Him *by* whom, not being merely an external agent, but an indwelling and pervading power) we cry (the earnest expression of supplicating prayer, see reff. LXX) Abba, Father (I have said, on ref. Mark, that ὁ πατ. does not appear to be a mere explanation of אבא, but to have been joined to it in one phrase, as a form of address: expressing probably, a corresponding 'my father,' אבי, in the Heb. expression. Luther, to

ζομεν [g] Ἀββᾶ [g] ὁ πατήρ. 16 αὐτὸ [h] τὸ πνεῦμα [i] συμμαρτυρεῖ τῷ [k] πνεύματι ἡμῶν ὅτι ἐσμὲν [i] τέκνα [i] θεοῦ. 17 εἰ δὲ τέκνα, καὶ [m] κληρονόμοι· [m] κληρονόμοι μὲν θεοῦ, [n] συγκληρονόμοι δὲ χριστοῦ· [o] εἴπερ [p] συνπάσχομεν, ἵνα καὶ [q] συνδοξασθῶ-

ABCDF KL[P]א a b c d f g h k l m n o 17 [47]

g Gal. as above (e). Mark xiv. 36 only. h absol., Acts x. 19 reff. i ch. ii. 15. ix. 1 only †. k = Acts xvii. 16 reff. l = vv. 21. ch. ix. 8. John i. 12. xi. 52. Phil. ii. 15. 1 John iii. 1, 2, 10. v. 2. (see Gal. iv. 26, 31. Eph. v. 8.) m ch. iv. 13 reff. n Eph. iii. 6. Heb. xi. 9. 1 Pet. iii. 7 only †. (μεῖν, Sir. xxii. 23.) o ver. 9 reff. p 1 Cor. xii. 26 only †. 1 Kings xxii. 8 Symm. [or Anon.] q here only †.

16. at beg ins ωστε D[-gr] : aft αυτο ins γαρ 115-24 vulg(demid harl[1] mar[1] : not am [fuld tol]) Thdrt Thl [Orig-int$_1$ Did-int$_1$] Pel.

17. for 1st κληρον., συνκληρονομοι D[1][-gr]. (συνπασχ., so AB[1]CDFℵ.—χωμεν A[P b (m) 17. 47 Tert$_1$ Cypr$_2$].)

express the familiarity of Abba, renders 'lieber Vater,' '*dear Father*'). See on the whole, the strictly parallel place, ref. Gal.

16.] *And this confidence is grounded on the testimony of the Spirit itself.* So Chrys.: οὐ γὰρ ἀπὸ τῆς φωνῆς ἰσχυρίζομαι μόνον, φησίν, ἀλλὰ καὶ ἀπὸ τῆς αἰτίας ἀφ' ἧς ἡ φωνὴ τίκτεται . . . . . οὐ γὰρ τοῦ χαρίσματός ἐστιν ἡ φωνὴ μόνον, ἀλλὰ καὶ τοῦ δόντος τὴν δωρεὰν παρακλήτου· αὐτὸς γὰρ ἡμᾶς οὗτος ἐδίδαξε διὰ τοῦ χαρίσματος οὕτω φθέγγεσθαι. Hom. xiv. p. 579. This verse being without copula, is best understood to refer to the same as the preceding, and the assertion to concern the same fact as the last verb, *κράζομεν*,—as if it were *αὐτοῦ τοῦ πν. συμμαρτυροῦντος κ.τ.λ.*, grounding that fact on an act of the indwelling Spirit Himself. See again Gal. iv. 6. **The Spirit itself** (not '*idem Spiritus*,' as Erasm. and similarly Luth., Reiche, al.: the *αὐτό* expresses the independence, and at the same time, as coming from God, the preciousness and importance of the testimony) **testifies to our spirit** (see ch. ii. 15, and note: not '*una testatur*:' the *σύν* in composition does not refer to *τῷ πν. ἡμ.*, but to *agreement in the fact*, as in 'contestari,' 'confirmare') **that we are children of God.** What is this *witness of the Spirit itself?* All have agreed, and indeed this verse is decisive for it, that it is *something separate from, and higher than, all subjective inferences and conclusions.* But on the other hand it does *not consist in mere indefinite feeling*, but in a *certitude of the Spirit's presence and work continually asserted within us.* It is manifested, as Olsh. beautifully says, in His comforting us, His stirring us up to prayer, His reproof of our sins, His drawing us to works of love, to bear testimony before the world, &c. And he adds, with equal truth, "On this direct testimony of the Holy Ghost rests, *ultimately*, all the regenerate man's conviction respecting Christ and His work. For belief in Scripture itself (he means, in the highest sense of the term 'belief,'='*conviction personally applied*') has its foundation in this experience of the divine nature of the (influencing) Principle which it promises, and which, while the believer is studying it, infuses itself into him." The same Commentator remarks, that this is one of the most decisive passages against the pantheistic view of the identity of the Spirit of God and the spirit of man. However the one may by renovating power be rendered like the other, there still is a specific difference. The spirit of man may *sin* (2 Cor. vii. 1), the Spirit of God *cannot*, but can only be grieved (Eph. iv. 30), or quenched (1 Thess. v. 19), and it is by the infusion of this highest Principle of Holiness, that man becomes ONE SPIRIT with the Lord Himself (1 Cor. vi. 17). **τέκνα θεοῦ**] Here, (not *υἱοί*) because the testimony respects the very ground and central point of sonship, *likeness to and desire for God:* the testimony of the Spirit shewing us by our yearnings after, our confidence in, our regard to God, that we are verily begotten of Him.

17.] CONSEQUENCES *of our being children of God.* **But** (announcing a result, as in a mathematical proposition: 'but, if &c.') **if children, also heirs** (which is the universal rule of mankind: but *κλήρ.* here must not be carried to the extent of the idea of *heir* in all directions: it is merely the *one side* of *inheriting by promise*, which is here brought out: the word referring back probably to ch. iv. 13, 14, the promise to Abraham); **heirs of God** (as our Father, giving the inheritance to us), **and joint-heirs with Christ** (whom God has made *κληρονόμον πάντων*, Heb. i. 2. Tholuck remarks: "It is by virtue of their substantial unity with the father, that the children come into participation of his possession. The Roman law regarded them as continuators of his personality. The *dignity* of the inheritance is shewn (1) by its being God's possession, (2) by its being the possession of the Firstborn of God. By the Roman law, the share of the firstborn was no greater than that of the other children,—and the N. T. sets forth this view, making the redeemed equal to Christ (ver. 29), and Christ's possessions, theirs; 1 Cor. iii. 21—

μεν [18] [r]λογίζομαι γὰρ ὅτι οὐκ [w]ἄξια τὰ [u]παθήματα [v]τοῦ νῦν [v]καιροῦ [ew]πρὸς τὴν [xy]μέλλουσαν [y]δόξαν [y]ἀποκαλυφθῆναι [b]εἰς ἡμᾶς. [19] ἡ γὰρ [c]ἀποκαραδοκία τῆς [d]κτίσεως

r = and constr., ch. ii. 3 reff. (iii. 28.)
s here only.
t = Gen. xxiii. 9. 1 Chron. xxi. 22.

24. Prov iii. 16. viii. 11. Sir. xxvi. 16. (see note.) u ch. vii. 5 reff. v ch. iii. 26 reff.
w = Jer. xxiii. 26. x = ver. 13. w. inf. aor., Gal. iii. 23. Rev. i. 19. iii. 2. xii. 4. transp. of words, Gal. iii. 23. 1 Cor. xii. 22. y 1 Pet. v. 1. z = ch. ii. 7 reff. a = Luke xvii. 30. ch. i. 18.
b = here only. c Phil. i. 20 only †. (-σεῖν, Ps. xxxvi. 7 Aq. Jos. B. J. iii. 7. 26. Polyb. xvi. 2. 8.) d = Mark xvi. 15. (ver. 39.) Judith xvi. 14.

18. for γαρ, δε A[P] 9 æth: *ergo* Ambrst [om Lucif$_1$].

23; John xvii. 22. In the *joint-heirship* we must not bring out this point, that Christ is *the rightful Heir*, who shares His inheritance with the other children of God: it is as adoptive children that they get the inheritance, and Christ is so far only the means of it, as He gives them power to become sons of God, John i. 12"); if at least (see above on ver. 9) we are suffering with Him, that we may also be glorified with Him: i. e. 'if (provided that) we are found in that course of participation in Christ's sufferings, whose aim and end, as that of His sufferings, is to be glorified as He was, and with Him.' But the εἴπερ does not regard the *subjective* aim, q. d. 'If at least our aim in suffering is, to be glorified,'—but the *fact* of our being partakers of that course of sufferings with Him, *whose aim is, wherever it is found*, to be glorified with Him.

Thol. takes the ἵνα as dependent on συγκληρ. (= ὥστε), and εἴπερ συνπ. as quasi-parenthetical; but the above seems to me more satisfactory. The connexion of *suffering with Christ*, and *being glorified with Him* is elsewhere insisted on, see 2 Tim. ii. 11; 1 Pet. iv. 13; v. 1.

This last clause serves as a transition to vv. 18—30, in which the Apostle treats of *the complete and glorious triumph of God's elect, through sufferings and by hope, and the blessed renovation of all things in and by their glorification.*

18.] For (= this suffering with Him in order to being glorified with Him is no casting away of toil and self-denial, seeing that) I reckon (implying, 'I myself am one who have embraced this course, being convinced') that the sufferings of this present period (of trial and sorrow, contrasted with the period of triumph following the παρουσία of Christ) are insignificant (οὐκ ἄξια = ἀνάξια,—no gen. or verb understood. ἄξιος and ἀνάξιος are found in the sense of '*worthy* (or *unworthy*) *to be compared with*' in the classics: so Hom. Il. θ. 234, νῦν δ' οὔθ' ἵπποι ἄξιοι ἐσμὲν Ἕκτορος, and Plato, Protag. (Wetst.), ἀνάξιά ἐστι τ' ἀγαθὰ τῶν κακῶν, and again τίς ἄλλη ἀναξία ἡδονὴ πρὸς λύπην ἐστίν;) in comparison with the glory which is to be revealed (μέλλ. put first, as in reff., but apparently not, as De W., for the sake of emphasis. Thol. cites Demosth., p. 486. 10, ἐν τοῖς οὖσι νόμοις κυρίοις, in which there is no emphasis, as neither in ref. 1 Cor. ἀποκαλ., at the ἀποκάλυψις of Christ. On the sentiment, see 2 Cor. iv. 17) with regard to us (not merely ἡμῖν, as spectators, but εἰς ἡμᾶς, as the subjects of the revelation; the E. V. is not far wrong, '*in us*,' taking the εἰς in a pregnant sense as ἦν κηρύσσων εἰς τὰς συν., Luke iv. 44 [but it must not be understood as meaning *within us*, in our hearts]). Bernard amplifies this—de Convers. ad Cleric. c. xxi. 37 (30), vol. i. p. 494,—'non sunt condignæ passiones hujus temporis ad præteritam culpam quæ remittitur, non ad præsentem consolationis gratiam quæ immittitur, non ad futuram gloriam quæ promittitur nobis.'

19 ff.] *The greatness of this glory is shown by the fact that* ALL CREATION, *now under the bondage of corruption, shall be set free from it by the glorification of the sons of God.* For (proof of this transcendent greatness of the glory, not, as De W., of the certainty of its manifestation, though this secondary thought is perhaps in the background) the patient expectation (hardly = ἡ σφοδρὰ προσδοκία, as Chrys., whom Luther and E. V. follow; but better προσδοκία εἰς τὸ τέλος,—the ἀπό denoting, as also in ἀπεκδέχεται, that the expectation continues till the time is exhausted, and the event arrives) of the creation (= *all this world except man*, both animate and inanimate: see an account of the exegesis below) waits for (see above) the revelation of the sons of God ('revelatur gloria: et tum revelantur etiam filii Dei.' Beng. *υἱῶν*, not *τέκνων*, because their sonship will be complete, and possessed of all its privileges and glories). ἡ κτίσις has been very variously understood. There is a full history of the exegesis in Tholuck. De Wette sums it up thus: "The Creation,—i. e. things created,—has by many been erroneously taken in an arbitrarily limited sense; e. g. as applying only, I. to *inanimate creation*, as Chrys., Theophyl., Calv., Beza, Aret., '*mundi machina*,' Luther, the Schmidts, al., Fritz., '*mundi machina, cæli sidera, aer, terra*?'—against this are the words οὐχ ἑκοῦσα and συστενάζει κ. συνωδίνει, implying *life* in the κτίσις,—

τὴν [e]ἀποκάλυψιν τῶν [f]υἱῶν τοῦ θεοῦ [g]ἀπεκδέχεται. 20 τῇ γὰρ [h]ματαιότητι ἡ [d]κτίσις [i]ὑπετάγη οὐχ [k]ἑκοῦσα ἀλλὰ διὰ τὸν [l]ὑποτάξαντα, [m]ἐπ' ἐλπίδι, 21 ὅτι καὶ αὐτὴ ἡ

ABCDF KL[P]𝔐 a b c d f g h k l m n o 17 [47]

[e] ch. ii. 5. 1 Cor. i. 7. 2 Thess. i. 7 al. Str. xi. 27.
[f] Matt. v. 9. Luke vi. 35. xx. 36. ver. 14. Gal. iii. 26. Rev. xxi. 7. iii. 20 only †.
[g] here &c., 3ce. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet. i. 7 reff.
[h] = here (Eph. iv. 17. 2 Pet. ii. 18) only. Eccles. i. 2. (-σθαι, ch. i. 21.)
[i] ver. 7 reff. [k] 1 Cor. ix. 17 only. Exod. xxi. 13 only. [l] act., 1 Cor. xv. 27 & Heb. ii. 8, from Ps. viii. 6. Eph. i. 22. Phil. iii. 21. [m] ch. iv. 18 reff.

19. om τον F. 20. for ουχ εκουσα, ου θελουσα F. «ϕ B¹D¹FN.
21. διοτι D¹FN. om η F.

for to set these down to mere personification is surely arbitrary:—and one can imagine no reason why bestial creation should be excluded. II. to *living creation*: (1) to *mankind*; Aug., Turret., all., take it of *men not yet believers*: (2) Locke, Lightf., Hammond, Semler, of the *yet unconverted Gentiles*: (3) Cramer, Gersdorf, al., of the *yet unconverted Jews*: (4) Le Clerc, al., of the *converted Gentiles*: (5) al., of the *converted Jews*; (6) al., *of all Christians*:"—"but," as he proceeds, "against (II.) lies this objection, that if the Apostle had wished to speak of the *enslaving and freeing of mankind*, he hardly would have omitted reference to sin as the ground of the one and faith of the other, and the judgment on unbelievers. But on the other hand we must not extend the idea of κτίσις *too wide*, as Theodoret, who includes the *angels*, Köllner, who understands the *whole Creation*, animate and inanimate, rational and irrational, and Olsh., who includes the *unconverted Gentiles*: nor make it *too indefinite*, as Koppe and Rosenm.: '*tota rerum universitas*.' The right explanation is, *all animate and inanimate nature as distinguished from mankind*: so Irenæus, Grot., Calov., Wolf, Rückert, Reiche, al., Meyer, Neander, Schneckenburger, Thol." The idea of the renovation and glorification of all nature at the revelation of the glory of our returned Saviour, will need no apology nor seem strange to the readers of this commentary, nor to the students of the following, and many other passages of the prophetic word: Isa. xi. 6 ff.; lxv. 17 ff.; Rev. xxi.; 2 Pet. iii. 13; Acts iii. 21.

20.] *Explanation of the* REASON WHY *all creation waits, &c.* **For the creation was made subject to vanity** (= הֶבֶל, Ps. xxxix. 6,—where (xxxviii. 5) the LXX have τὰ σύμπαντα ματαιότης. So also Eccles. i. 2 and passim. It signifies the *instability, liability to change and decay*, of all created things) **not willingly** ('cum a corruptione naturâ res omnes abhorreant.' Bucer in Thol.) **but on account of** (διά is so far from losing its proper meaning by the reference of τὸν ὑποτάξαντα to God, as Jowett affirms, that it gains its strictest and most proper meaning by that reference: see ver. 11. He is the occasion, and His glory the end, of creation's corruptibility) **Him who made it subject** (i. e. God. Chrys., al., interpret it of *Adam*, who was the *occasion* of its being subjected; and at first sight the acc. with διά seems to favour this. But I very much doubt whether this view can be borne out. For (1) does not ὑποτάξαντα imply a *conscious act of intentional subjugation*, and not merely an *unconscious occasioning of the subjugation*? Thus we have it said of God, ref. 1 Cor., πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν δὲ κ.τ.λ., δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. And (2) the acc. aft. διά is in reality no reason against this. He is speaking of the *originating cause* of this subjection, not of the efficient means of it. He says that creation was not subjected ἑκοῦσα, i. e. διὰ τὸ θέλημα ἑαυτῆς, but διὰ τὸν ὑποτάξαντα. At the same time such a way of putting it, removing as it were the supreme will of God to a wider distance from corruption and vanity, and making it not so much the worker as the occasion of it, as well as this indefinite mention of Him, is quite intelligible on the ground of that reverential awe which so entirely characterizes the mind and writings of the Apostle. If the *occasion pointed at* by ὑποτάξαι be required, I should hardly fix it at the Fall of man, but at his *creation*, in the eternal counsels, —when he was made *capable of falling, liable to change*. The explanation of ὁ ὑποτάξας as meaning '*the devil*' (Locke, al.), hardly needs refutation. See Matt. x. 28, and note),—**in** ('*on condition of*,' '*in a state of*,' see ch. iv. 18, and note on ἐφ' ᾧ, ch. v. 12) **hope** (ἐπ' ἐλπίδι must not be joined with ὑποτάξαντα, because then the ἐλπίς becomes *the hope of the* ὑποτάξας,—but with ὑπετάγη, being the hope of the ὑποταγεῖσα), **because** (not '*that*,' after ἐλπίς,—for then it is not likely that αὐτὴ ἡ κτίσις would be so emphatically repeated: the clause now announces a *new fact*, and thus the emphasis is accounted for. To suppose the whole clause *subjective to the* ἐλπίς, would be to attribute to the yearnings of creation, *intelligence* and *rationality*,—consciousness of itself and of

[d] κτίσις [n] ἐλευθερωθήσεται ἀπὸ τῆς [o] δουλείας τῆς [p] φθορᾶς εἰς τὴν [q] ἐλευθερίαν τῆς [r] δόξης τῶν [s] τέκνων τοῦ [s] θεοῦ. 22 οἴδαμεν γὰρ ὅτι πᾶσα ἡ [d] κτίσις [t] συνστενάζει καὶ [u] συνωδίνει [vw] ἄχρι τοῦ [w] νῦν 23 [x] οὐ μόνον δέ, [x] ἀλλὰ καὶ αὐτοὶ τὴν [y] ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ αὐτοὶ ἐν [z] ἑαυτοῖς [a] στενάζομεν, [b] υἱοθεσίαν [c] ἀπεκδεχόμενοι,

n ch. vi. 18 reff. o ver. 15 reff. p = 1 Cor. xv. 42, 50. Gal. vi. 8. Col. ii. 22. 2 Pet. i. 4. ii. (12, bis) 19 only. Jonah ii. 7. q 2 Cor. iii. 17. James i. 25. ii. 12 al. Lev. xix. 20. r ver. 18.

s ver. 16 reff. t here only †. u here only †. v = ch. i. 13. 1 Cor. iv. 11. 2 Cor. iii. 14. Gal. iv. 2 al. w Phil. i. 5. x ch. v. 3. 2 Cor. viii. 19 al. fr. y ch. xi. 16. xvi. 5. 1 Cor. xv. 20, 23. xvi. 15. 2 Thess. ii. 13. James i. 18. Rev. xiv. 4 only. Exod. xxiii. 19 al. fr. z 1st pers. 2 Cor. iii. 1 reff. a Mark vii. 34. 2 Cor. v. 2, 4. Heb. xiii. 17. James v. 9 only. Isa. xxiv. 7. b ver. 15 reff. c ver. 19.

22. for γαρ, δε A: om æth. (συνστεναζει, so B¹DF 17.) for συνωδ., ωδυνει F.

23. rec 2nd και bef ημεις, with (DF)KL[P] 17 rel [syr] Chr$_1$ Thdrt$_1$(readg κ. ημ. αυτ. before) [Thl] Œc: txt ACℵ [47] Damasc.—DF transpose και ημεις αυτοι and και αυτοι: B [Meth$_1$ Orig-int$_1$ Aug$_1$] (omg ημεις) have και αυτοι both times: for other variations see Scholz. συνστεναζομεν (or συστ.) D f 38. 72. om υιοθεσιαν DF Ambrst.

God) the creation itself also (not only we, the sons of God, but even creation itself) shall be delivered from the bondage of corruption (its subjection to the law of decay, see Heb. ii. 15) into (pregnant: *shall be delivered from, &c., and admitted into*) the freedom of the glory (beware of the fatal *hendiadys*: 'the freedom of the glory' is not in any sense = 'the glorious freedom;' in the latter, 'glorious' is merely an epithet whereby the freedom is characterized, as in 'His rest shall be glorious:' in the former the freedom is described as consisting in, belonging to, being one component part of, the glorified state of the children of God: and thus the thought is carried up to the state to which the freedom belongs) of the children (τέκνων and not υἱῶν here, perhaps as embracing God's universal family of creation, admitted, each in their share, to a place in incorruptibility and glory). 22.] For we know (said of an acknowledged and patent fact, see ch. ii. 2; iii. 19; vii. 14) that the whole creation groans together and travails together (not, groans and travails *with us* or *with mankind*, which would render the οὐ μόνον δὲ ἀλλά of the next verse superfluous. On the figure in συνωδίνει see John xvi. 21, note) [until now (i. e.] up to this time = *from the beginning till now*: no reference to time future, because οἴδαμεν γάρ expresses the results of *experience*). 23.] The text here is in inextricable confusion (see var. read.), but the sense very little affected. But (moreover) not only (the creation), but even ourselves, possessing (not '*who possess*,' οἱ ἔχοντες, but '*though we possess*') the firstfruit of the Spirit (i. e. the indwelling and influences of the Holy Spirit *here*, as an earnest of the full harvest of His complete possession of us, πνεῦμα and σάρξ and ψυχή, hereafter. That this is the meaning, seems evident from the analogy of St. Paul's imagery regarding the Holy Spirit: he treats of Him as an *earnest* and *pledge* given to us, Eph. i. 14; 2 Cor. i. 22; v. 5, and of His full work in us as the efficient means of our glorification hereafter, ver. 11; 2 Cor. iii. 18. Various other renderings are,—(1) '*the first outpouring of the Spirit*,' in point of time,—Wetst., Reiche, Kölln., Mey., al.,—which would be irrelevant: (2) '*the highest gifts of the Spirit*,' as the Schmidts, al. The gen. πν. may be partitive or subjective:—the firstfruit of the Spirit,—which *Spirit is* the harvest,—or the firstfruit of the Spirit,—which the *Spirit gives*:—or even in apposition, the firstfruit of the Spirit, i. e. which *consists in* (the gift 'of) *the Spirit*. I prefer the first, from analogy—the Spirit being generally spoken of as *given*, not as *giving*,—and God as the Giver), even we ourselves (repeated for emphasis, and ἡμεῖς inserted to involve himself and his fellow-workers in the general description of the last clause. Some (Wolf, Kölln.) have imagined *the Apostles only* to be spoken of: some, that the Apostles are meant in one place, and all Christians in the other) groan within ourselves, awaiting the fulness of [the (or,] our) adoption (ἀπεκδ., as above, ver. 19, but even more strongly here, '*wait out*,' 'wait for the end of.' Our adoption is *come already*, ver. 15, so that we do not wait for *it*, but for the *full manifestation of it*, in our bodies being rescued from the bondage of corruption and sin. This which in Gr. is expressed by the verb, in Eng. must be joined to the substantive. The omission of the art. before υἱοθ. is probably on account of its preceding its verb, —*viοθ.* ἀπεκδ. = ἀπεκδ. τὴν *viοθ.*, for emphasis' sake) the redemption (in apposition with *viοθ.*, or rather with the fulness

d ch. iii. 24 reff. e = 2 Cor. iv. 18 (4 times). f 1 Cor. xv. 29, 30. g Heb. xii. 1. h ch. ii. 7 reff. i 1 Cor. xi. 25 reff. k Luke x. 40 only. Gen. xxx. 8 Edvat.(B def.) Exod. xviii. 22. Num. xi. 17. Ps. lxxxviii. 21 only. (ἀντιλ., Acts xx. 35.) 62. Acts xxii. 30. 1 Thess. iv. 1. principally L.P. iv. 13 only. Levit. ix. 5 B. only †. = ἀνεκλ., 1 Pet. i. 8. l Matt. viii. 17. 1 Cor. ii. 3 reff. Winer, edn. 6, § 18. 3. p here only †. q Acts vii. 34 only. Job iii. 24 al. m art., Mark ix. 23. Luke i. o 2 Cor. viii. 12 (bis). 1 Pet. r here

ABCDF KL[P] a b c d f g h k l m n o 17 [47]

τὴν [d] ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24 τῇ γὰρ ἐλπίδι ἐσώθημεν, ἐλπὶς δὲ [e] βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τίς, [f] τί [[r] καὶ] ἐλπίζει; 25 εἰ δὲ ὃ οὐ βλέπομεν, ἐλπίζομεν, [g] δι' [gh] ὑπομονῆς [c] ἀπεκδεχόμεθα. 26 [l] ὡσαύτως δὲ καὶ τὸ πνεῦμα [k] συναντιλαμβάνεται τῇ [l] ἀσθενείᾳ ἡμῶν. [m] τὸ γὰρ τί προσευξώμεθα [o] καθὸ δεῖ οὐκ οἴδαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα [p] ὑπερεντυγχάνει [q] στεναγμοῖς [r] ἀλαλήτοις·

24. ins η bef βλεπομενη F 55. om τι B[1](added by original scribe: see table) ℵ[1] [47 copt]. rec ins και, with ACKLℵ[P 47[1]]: om BDF 47-marg(noting τὸ παλαιὸν οὕτως ἔχει [ὁ γαρ βλεπει τις ελπιζει]) latt. for ελπιζει, υπομενει Aℵ[1] 47-marg [but see above]: *expectat* syrr Ambr$_{1}$.

26. rec ταις ασθενειαις (*see note*), with KL[P] 17 rel [syr copt] Chr$_{1}$ Thdrt Thl Œc: της δεησεως F: txt ABCDℵ m [47] vulg Syr [æth arm] Cyr-jer Damasc [Orig-int$_{2}$] lat-ff. [om ημων D[1](and lat[1]).] προσευξομεθα DKL[P] rel Orig$_{1}$ Naz Cyr-jer$_{1}$ Mac$_{1}$ Chr$_{2}$ [Cyr$_{4}$-p] Damasc Œc: προσευχομεθα F: txt ABCℵ Chr$_{2}$ Thdrt$_{2}$ Thl. rec aft υπερεντυγχανει ins υπερ ημων, with CKL[P]ℵ[2] 17 rel vulg D[2]-lat [F-lat] Syr [syr copt arm-mss] Cyr-jer$_{1}$ [Eus$_{1}$] Did Epiph[-ms$_{1}$] Chr$_{1}$ Thdrt Aug$_{mss}$ Jer: [pref 47 Hil$_{2}$:] om ABDFℵ[1] arm[-zoh] Orig$_{2}$(always adds τω θεω) Epiph[-ed] Damasc Aug$_{1}$.

of sense implied in *υἱοθ. ἀπεκδ.*, q. d. '*expecting that full and perfect adoption which shall consist in . . .*') of our body (not, '*rescue from our body*,' as Erasm., Le Clerc, Reiche, Fritz., al.,—which though allowable in grammar,—see Heb. ix. 15,—is inconsistent with the doctrine of the change of the vile and mortal into the glorious and immortal body,—Phil. iii. 21; 2 Cor. v. 2—4,—but the (entire) redemption,—rescue,—of the body from corruption and sin). 24, 25.] For (confirmation of the last assertion, proving *hope to be* our present state of salvation)—in hope were we (not, '*are we*,' nor '*have we been*') saved: i. e. our first apprehension of, and appropriation to ourselves of, salvation which is by faith in Christ, was effected in the condition of *hope*: which hope (Thol.) is in fact *faith in its prospective attitude*, —that faith which is *ὑπόστασις ἐλπιζομένων*, Heb. xi. 1. The dat. *ἐλπίδι* is not a dat. of reference,—'*according to hope*,' —but of the form or condition. Now hope that is seen (the object or fulfilment of which is present and palpable) is not hope: for that which any one sees, why does he [also (or, at all)] hope for? If *καί* is to stand in the text, it conveys, after an interrogative word, a sense of the utter *superfluity* of the thing questioned about, as being irrelevant, and out of the question. 'Qui interrogat *τί χρὴ προσδοκᾶν*; expectat aliquid, sed dubius est quid eveniat. Qui interrogat *τί χρὴ καὶ προσδοκᾶν*; desperat de salute, nec eam usquam expectari posse existimat.' Bremi in Demosth. Phil. i. 46, cited in Hartung, Partikellehre, i. 137. 25.] But if that which we do not see, we hope for, with patience we wait for it. Patience (endurance) is the state, in which,—through which *as a medium*,—our waiting takes place: hence *δι' ὑπομονῆς*, as *ἔγραψα ὑμ. διὰ πολλῶν δακρύων*, 2 Cor. ii. 4.

26.] Likewise (another help to our endurance, co-ordinate with the last —our patience is one help to it, but not the only one) the Spirit also (the Holy Spirit of God) helps our weakness (not, helps us *to bear* our weakness, as if the weakness were the burden, which the Spirit lifts for and with us,—but, helps *our weakness*,—*us who are weak*, to bear the burden of ver. 23. And this weakness is not only inability to pray aright, which is only an *example* of it, but *general weakness*. This has been seen, and the reading consequently altered to the plural, which was at first perhaps a marginal gloss). For (example of the help above mentioned;—*τό* binding together the clause,—see reff.,—and here implying 'exempli gratiâ,'—'for *this* viz. what to &c.') what we should pray as we ought (two things;—*what we* should pray,—the *matter* of our prayer;—and *how* we should pray it,—the *form* and *manner* of our prayer) we know not: but the Spirit itself (Thol. remarks,—*αὐτό* brings into more prominence the idea of the *πνεῦμα*, so as to express of what dignity our Intercessor is,—an Intercessor who knows best what our wants are) intercedes (*ὑπέρ* here does not intensify the verb, as in *ὑπερνικᾶν* and the like, and as Œc., Erasm., Luth., Bengel, render it,—but implies

27 ὁ δὲ [s]ἐρευνῶν τὰς καρδίας οἶδεν τί τὸ [t]φρόνημα τοῦ πνεύματος, ὅτι [u]κατὰ [u]θεὸν [v]ἐντυγχάνει ὑπὲρ [w]ἁγίων. 28 οἴδαμεν δὲ ὅτι τοῖς [x]ἀγαπῶσιν τὸν [x]θεὸν πάντα [y]συνεργεῖ

s John v. 39. vii. 52. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23 only. Prov. xx. 27. t vv. 6, 7 reff.

u 2 Cor. vii. 9—11. x 1 Cor. viii. 3 reff. vii. 2. 1 Macc. xii. 1 only. (-γος, ch. xvi. 3.)

v Acts xxv. 24 reff. y Mark xvi. 20. 1 Cor. xvi. 16. 2 Cor. vi. 1.

w ch. i. 7 al. fr. Acts ix. 13 reff. James ii. 22 only †. Esdr.

27. (ερευνων ℵ: txt B(Verc expr, Tischdf) [&c.: ευρεων m].) υπερεντυγχανει L[Tischdf] 73: εντυγχανι ℵ.

the *advocacy*,—'convenire aliquem super negotio alterius,' as Grot.,—to express which the ὑπὲρ ἡμῶν of the rec. has been inserted) **with groanings which cannot be expressed**:—i. e. the Holy Spirit of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations: see next verse. So De W., Thol., Olsh. Chrys. (Hom. xiv., p. 586) interprets it of the χάρισμα of prayer — and adds ὁ γὰρ τοιαύτης καταξιωθεὶς χάριτος, ἐστὶν μετὰ πολλῆς τῆς κατανύξεως, μετὰ πολλῶν τῶν στεναγμῶν τῶν κατὰ διάνοιαν τῷ θεῷ προσπίπτων, τὰ συμφέροντα πᾶσιν ἥτει:—similarly Œc. and Theophyl. Calv. understands, that the Spirit suggests to us the proper words of acceptable prayer, which would *otherwise have been unutterable by us*: and similarly Beza, Grot. ἀλαλήτοις may bear three meanings—1, *unspoken*: 2, *that does not speak*,—*mute* (see LXX, Job xxxviii. 14; Sir. xviii. 33 compl.): 3, *that cannot be spoken*. The analogy of verbals in *-tos* in the N. T. favours the latter meaning: compare ἀνεκδιήγητος, 2 Cor. ix. 15,—ἄῤῥητος, 2 Cor. xii. 4,—ἀνεκλάλητος, 1 Pet. i. 8 (Thol.). Macedonius gathered from this verse that the Holy Spirit is *a creature*, and *inferior to God*, because He *prays to God for us*. But as Aug. Tract. vi. in Joan. 2, vol. iii. p. 1425, remarks, 'non Spiritus Sanctus in semetipso apud semetipsum in illa Trinitate gemit, sed *in nobis* gemit, quia gemere nos facit.' No *intercession in heaven* is here spoken of, but a *pleading in us* by the indwelling Spirit, of a nature above our comprehension and utterance. **27.**] **But** (opposed to ἀλαλήτοις—'though unutterable by us') **He who searcheth the hearts** (God) **knoweth what is the mind** (*intent*, or *bent*, as hidden in those sighs) **of the Spirit. A** difficulty presents itself in the rendering of the next clause. If ὅτι be *causal*, **because He** (the Spirit) **pleads for the saints according to the will of God**, it would seem that οἶδεν must bear the meaning '*approves*,' otherwise the connexion will not be apparent; and so Calv. and Rückert have rendered it. Hence Grot., Reiche, Meyer, Fritz. render ὅτι, '*that*,' and construe,—'*knows what is the mind of the Spirit*,'—*that He pleads with God* (so Reiche and Fritz., and Winer, edn. 6, § 49. d, for κατὰ θ.) *for the saints*: justifying the repetition of θεόν, implied before, by 1 John iv. 8, ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. But I must confess that the other rendering seems to me better to suit the context: and I do not see that the ordinary meaning of οἶδεν need be changed. The assurance which we have that God the Heart-Searcher interprets the inarticulate sighings of the Spirit in us, is,—not strictly speaking, His Omniscience,—but *the fact that the very Spirit who thus pleads, does it* κατὰ θεόν,—in pursuance of the divine purposes and in conformity with God's good pleasure. So that, as its place before the verb would suggest, κατὰ θεόν is emphatic, and furnishes the reason of the οἶδεν. A minor objection against the explicative ὅτι is, that we have οἴδαμεν ὅτι immediately following. All these pleadings of the Spirit are heard and answered, even when *inarticulately uttered*: we may extend the same comforting assurance to the *imperfect and mistaken verbal utterances* of our prayers, which are not themselves answered to our hurt, but the answer is given to the voice of the Spirit which speaks through them, which we *would* express, but *cannot*. Compare 2 Cor. xii. 7—10, for an instance in the Apostle's own case. **28.**] Having given an example, in *prayer*, how the Spirit *helps our weakness*, and out of our ignorance and discouragement brings from God an answer of peace, he now extends this to *all things*—all circumstances by which the Christian finds himself surrounded. These may seem calculated to dash down hope, and surpass patience; but *we know better concerning them*. **But** (the opposition seems most naturally to apply to ver. 22, the groaning and travailing of all creation) **we know** (as a point of the assurance of faith) **that to those who love God** (a stronger designation than any yet used for believers) **all things** (every event of life, but especially, as the context requires, those which are adverse. To include, with Aug. de Correpт. et Grat., c. ix. (24), vol. x. pt. i. p. 930, the *sins* of believers in this πάντα, as making them 'humiliores et doctiores,' is manifestly to introduce an element which did not enter

z = ch. xiii. 4 reff.
a Acts xxvii. 13 reff.
b ch. i. 7 al.
c ch. xi. 2. Acts xxvi. 5. 1 Pet. i. 20. 2 Pet. iii. 17 only †. Wisd. vi. 13. viii. 8. xviii. 6. (-γνωσις, Acts ii. 23.)
d 1 Cor. ii. 7 reff.
e Phil. iii. 21 only †. (-φίζεσθαι, Phil. iii. 10.)

ABCDF KL[P]N a b c d f g h k l m n o 17 [47]

* z εἰς r ἀγαθόν, τοῖς κατὰ a πρόθεσιν b κλητοῖς οὖσιν.
29 ὅτι οὓς c προέγνω, καὶ d προώρισεν e συμμόρφους τῆς

28. * aft συνεργει ins ὁ θεὸς AB (Orig$_2$ [seth]): om CDFKL[PN] rel vulg [syrr copt arm] Clem$_1$ Orig$_4$[int$_1$ Eus$_1$ Cyr-c$_1$] (Cyr-jer$_1$) Chr$_2$ Thdrt Œc Thl Lucif$_1$ Ambr Aug$_{[saepe]}$. ins το bef αγαθον L a f k 48. 57. 72-3-4. 109-77 lectt-8-13 Clem$_1$ Orig$_1$ Cyr-jer$_1$ Chr-ms [Ephr$_2$ Thdrt-txt Antch$_1$] Thl.

into the Apostle's consideration; for he is here already viewing the believer as *justified by faith, dwelt in by the Spirit, dead* to sin) **work together** (*συνεργεῖ*, absolute, or ἀλλήλοις implied: not, '*work together for good with those who love God*,'—'loving God' *being* a 'working for good:' which, though upheld by Thol., seems to me harsh, and inconsistent with the emphatic position of τοῖς ἀγ. τ. θ. Surely also in that case πάντα would have been τὰ πάντα, *all things*, as *one party working*, set over against *οἱ ἀγαπῶντες τ. θ.*, the *other party working*: whereas πάντα συνεργεῖ gives rather the sense of all things *co-operating one with another*. If the reading of AB be adopted, we should understand either (1) that God causeth all things to work, &c.: taking *συνέργει* as from *συνέργω*, *concludo*: or (2) that, as Syr. renders it, "*is every thing He helpeth them for good.*" But in this last case, we should require τὰ πάντα) **for** (towards, to bring about) **good** (their eternal welfare;—the fulfilment of the purpose of the ἀγάπη τ. θεοῦ ἡ ἐν χριστῷ Ἰησοῦ τ. κυρ. ἡμῶν, ver. 39),—**to those who are called** (not only *invited*, but effectually called—see below) **according to** (His) **purpose.** In this further description the Apostle designates the believers as not merely *loving God*, but being *beloved by God*. The *divine side* of their security from harm is brought out, as combining with and ensuring the other. They are sure that all things work for their good, not only because *they love Him who worketh all things*, but also because *He who worketh all things hath loved and chosen them*, and carried them through the successive steps of their spiritual life. The *calling* here and elsewhere spoken of by the Apostle (compare especially ch. ix. 11) is the working, in men, of "the everlasting purpose of God whereby before the foundations of the world were laid, He hath decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation." Art. X. of the Church of England. To specify the various ways in which this calling has been understood, would far exceed the limits of a general commentary. It may suffice to say, that on the one hand, Scripture bears constant testimony to the fact that all believers are chosen and called by God,—their whole spiritual life in its origin, progress, and completion, being *from Him*:—while on the other hand its testimony is no less precise that He willeth all to be saved, and that none shall perish except by *wilful rejection* of the truth. So that, on the one side, GOD'S SOVEREIGNTY,—on the other, MAN'S FREE WILL,—is plainly declared to us. *To receive, believe, and act on both these, is our duty, and our wisdom.* They belong, as truths, no less to *natural* than to revealed religion: and every one who believes in a God must acknowledge both. But all attempts to *bridge over the gulf between the two* are *futile* in the present imperfect condition of man. The very reasonings used for this purpose are clothed in language framed on the analogies of this lower world, and wholly inadequate to describe God regarded as He is in Himself. Hence arises confusion, misapprehension of God, and unbelief. I have therefore simply, in this commentary, endeavoured to enter into the full meaning of the sacred text, whenever one or other of these great truths is brought forward; not explaining either of them away on account of possible difficulties arising from the recognition of the other, but recognizing as fully the *elective and predestinating decree of God* where it is treated of, as I have done, in other places, *the free will of man*. If there be an inconsistency in this course, it is at least one in which the nature of things, the conditions of human thought, and Scripture itself, participate, and from which no Commentator that I have seen, however anxious to avoid it by extreme views one way or the other, has been able to escape. See, for a full treatment of the subject, Tholuck's Comm. in loc.

29, 30.] The Apostle now goes backward from κλητοῖς, to explain *how this* CALLING *came about*. It sprung from God's *foreknowledge*, co-ordinate with His *fore-determination* of certain persons (to be) conformed to the image of His Son, that Christ might be exalted as the Head of the great Family of God. These persons, thus foreknown and predetermined, He, in the course of His Providence actually, but

[f] εἰκόνος τοῦ υἱοῦ αὐτοῦ, [g] εἰς τὸ εἶναι αὐτὸν [h] πρωτότοκον ἐν [i] πολλοῖς ἀδελφοῖς. 30 οὓς δὲ [d] προώρισεν, τούτους καὶ [k] ἐκάλεσεν· καὶ οὓς [k] ἐκάλεσεν, τούτους καὶ [l] ἐδικαίωσεν· οὓς δὲ [l] ἐδικαίωσεν, τούτους καὶ [m] ἐδόξασεν. 31 [n] Τί οὖν [n] ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς [o] καθ' ἡμῶν; 32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ [p] ἐφείσατο,

[f] Matt. xxii. 30 ||. ch. i. 23. 1 Cor. xi. 7. xv. 49. 2 Cor. iv. 4 al. Gen. i. 26, 27.
[g] ch. iv. 11 reff.
[h] Luke ii. 7. Col. i. 15, 18. Heb. i. 6. xi. 28. xii. 23. Rev. i. 5 only. Gen.
iv. 4 al. [i] Matt. xx. 28. Heb. ii. 10. ix. 28. [k] = ch. ix. 11. 1 Cor. vii. 15. Gal. v. 8. Eph. iv. 1. 2 Thess. ii. 14 al. 1 ch. ii. 13 reff. [m] = (of Christ), John vii. 39 and passim. Of us, here only. see Esther iii. 1. vi. 6, 7. [n] ch. iii. 5 reff. [o] = Matt. xii. 30. Gal. iii. 21. v. 23. [p] ch. xi. 21 reff. Gen. xxii. 16.

30. for προωρισεν, προεγνω A [Orig-int$_1$]. και ους εδικ. A æth [Syr Orig-int$_2$].
32. ος ουδε ιδιου υιου εφεισ. F; ος (add γε D^2) ουδε του ιδιου υιου εφεισ. D.

in His eternal decree implicitly, called, bringing them through justification to glory;—and all this is spoken of as *past*, because *to Him who sees the end from the beginning,—past, present, and future* ARE NOT, but ALL IS ACCOMPLISHED WHEN DETERMINED. **Because whom He foreknew** (but in what sense? This has been much disputed: the Pelagian view,—'*eos quos præsciverat credituros*,' is taken by Orig., Chrys., Œc., Theophyl., Augustine (prop. 55, in Ep. ad Rom. vol. iii. p. 2076), Ambr., Erasm. in paraphrase, Calov., Reiche, Meyer, Neander, and others; the sense of *fore-loved*, by Erasm. in commentary, Grotius, Estius, the Schmidts, &c.: that of *fore-decreed*, by Thol. edn. 1, and Stuart,—which however Thol. in subsequent editions suspects to be ungrammatical without some infinitive following, and prefers a sense combining foreknowledge and recognition-as-His:—that of *elected, adopted as His sons*, by Calvin,—'Dei autem præcognitio, cujus hic Paulus meminit, non nuda est præscientia, ut stulte fingunt quidam imperiti, sed adoptio qua filios suos ab improbis semper discrevit,'—Rückert, De Wette, al. That this latter is *implied*, is certain: but I prefer taking the word in the ordinary sense of **foreknew**, especially as it is guarded from being a 'nuda præscientia' by what follows: see below and Gal. iv. 9), **He also fore-ordained** (His foreknowledge was not a mere *being previously aware* how a series of events would happen: but was co-ordinate with, and inseparable from, His having *pre-ordained* all things) **conformed** (i.e. to be conformed) **to the image of His Son** (the dat. and gen. are both found after words like *σύμμορφος*; compare *σύμφυτος*, ch. vi. 5. The *image* of Christ here spoken of is not His moral purity, nor His sufferings, but as in 1 Cor. xv. 49, that entire form, of *glorification in body* and *sanctification in spirit*, of which Christ is the perfect pattern, and all His people shall be partakers. To accomplish this transformation in us is the end, *as regards us*, of our election by God; not merely to rescue us from wrath. Compare 1 John iii. 2, 3; Phil. iii. 21: and on the comprehensive meaning of *μορφή*, Phil. ii. 6, 7,—where it expresses both 'the form of *God*' in which Christ was, and 'the form of a *servant*' in which He became incarnate), **that He might** (or *may*, as Calv., but the reference in the aorist is to the *past* decree of God) **be firstborn among many brethren** (i. e. that He might be shewn, acknowledged to be, and glorified as THE SON OF GOD, pre-eminent among those who are by adoption through Him the sons of God. This is the further end of our election, *as regards Christ*: His glorification in us, as our elder Brother and Head): 30.] **but whom He fore-ordained, those he also called** (in making the decree, He left it not barren, but provided for those circumstances, all at His disposal, by which such decree should be made effectual in them. *ἐκάλεσεν*, supply, *εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν* 1 Thess. ii. 12; other expressions are found in 1 Cor. i. 9; 2 Thess. ii. 14; 1 Tim. vi. 12; 1 Pet. v. 10): **and whom He called, these He also justified** (the Apostle, remember, is speaking entirely of *God's acts* on behalf of the believer: he says nothing *now* of that faith, through which this justification is, *on his part*, obtained): **but whom He justified, them He also glorified** (He did not merely, in His premundane decree, acquit them of sin, but also *clothe them with glory*: the aorist *ἐδόξασεν* being used, as the other aorists, to imply the completion in the divine counsel of all these, which are to us, in the state of time, so many successive steps,—simultaneously and irrevocably. So we have the perfect in John xvii. 10, 22).

31—39.] *The Christian has no reason to fear, but all reason to hope; for nothing can separate him from God's love in Christ.* 31.] **What then shall we say to these things** (what answer can the hesitating or discouraged find to this array of the merciful acts of God's love on behalf of the believer)? **If God is for us** (and this He has been proved to be, vv. 28—30,—in having foreknown, predesti-

q ch. iv. 25 reff. r Acts xxv. 11. 16. 1 Cor. ii. 12. 2 Cor. ii. 7, 10 al.† L.P. 2 Macc. iii. 33. s Acts xix. 36 reff. constr., here only. Soph. Philoct. 328. t Matt. xx. 16. xxiv. 22, &c. ch. xvi. 13 al. Isa. xxviii. 16. u Col. iii. 12. Tit. i. 1. gen., ch. i. 6, 7. v ver. 30. w Matt. xxvii. 3. [John viii. 10, 11.] ch. ii. 1 al. Esth. ii. 1. x = Gal. iv. 9. Eph. iv. 28. v. 11. y ver. 11. z r. Eph. i. 20. Col. iii. 1. Heb. i. 3. viii. 1. x. 12. xii. 2. 1 Pet. iii. 22 only. Ps. xv. 11. a = and w. ὑπέρ. Heb. vii. 25. (Acts xxv. 24 reff.) ver. 39. Heb. vii. 26. Wisd. i. 3. b Matt. xix. 6. Ezek. xlvi. 19. w. ἀπό,

ἀλλὰ ὑπὲρ ἡμῶν πάντων [q]παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν [r]χαρίσεται; 33 τίς [s]ἐγκαλέσει κατὰ [tu]ἐκλεκτῶν [u]θεοῦ; θεὸς ὁ [v]δικαιῶν; 34 τίς [.. θεου P.] ὁ [w]κατακρίνων; χριστὸς ὁ ἀποθανών, [x]μᾶλλον δὲ [καὶ] [y]ἐγερθείς, ὃς καὶ ἔστιν [z]ἐν [z]δεξιᾷ τοῦ θεοῦ, ὃς καὶ [a]ἐντυγχάνει ὑπὲρ ἡμῶν; 35 τίς ἡμᾶς [b]χωρίσει ἀπὸ τῆς A ℵ C D F K L ℵ^{c} b c d f g h k l m n o 17 [47]

(αλλα, so BD^{1}FN.) om τα D^{1}F [arm].

34. aft χριστος ins ιησους ACFLℵ 17 vulg copt æth arm Did$_{1}$ Cyr[-p] Damasc [Orig-int$_{1}$] Aug$_{1}$ Maximin$_{1}$: om BDK rel syrr Cyr-jer$_{1}$ Chr$_{1}$ Thdrt [Euthal-ms Iren-int$_{1}$ Hil$_{1}$]. rec ins 1st και, with DFKL rel latt(but not am^{1}) [Syr(omg μαλλον δε)] syr Cyr-jer$_{1}$ Chr$_{1}$ Thdrt$_{1}$ Iren-int Hil$_{1}$ Ambr Aug Maximin: om ABCℵ g k l 17 copt [æth arm] Did$_{1}$ Damasc [Orig-int$_{1}$]. (και is left out in B ed Mai, as in Tischdf and in the collations of Btly and Bch; but Mai has got into some confusion with regard to Bch's reading.) aft εγερθ. add εκ νεκρων ACℵ^{1}(om ℵ^{2}?) 17 copt æth[("ut solet," Tischdf) Did$_{1}$] Chr$_{1}$ Damasc. om και (bef εστιν) ACℵ^{1} b c o [47] vulg D^{1}-lat copt [goth] Cyr-jer Did$_{1}$ Chr$_{2}$ Cyr[-p$_{1}$ Damasc] Thdrt Iren-int$_{1}$ [Orig-int$_{1}$ Hil$_{1}$ Ambr$_{1}$ Aug$_{1}$]: ins B D[and lat^{2}] FKLℵ^{3} am harl^{2} syrr Œc Thl Maximin$_{1}$ Ambrst. om τον B o.

35. aft τις ins ουν F latt(not am) [arm Orig-int$_{1}$)ins$_{\text{sscpe}}$). χωρση A c Orig$_{1}$ (txt$_{\text{sscpe}}$).]

nated, called, justified, glorified us), **who (is) against us?** 32.] (God) **Who even** (taking one act as a notable example out of all) **did not spare His own Son** (His OWN,—His υἱὸς μονογενής, the only one of God's sons who is One with Him in nature and essence, begotten of Him before all worlds. No other sense of ἴδιον will suit its position here, in a clause already made emphatic by γε, in consequence of which whatever epithet is fixed to υἱοῦ must partake of the emphasis), **but delivered Him up** (not necessarily εἰς θάνατον only, but generally, as ἔδωκεν, John iii. 16: 'largitus est, quem sibi retinere poterat,' as Tholuck, from Winer) **on behalf of us all** (so that every one of us believers, even the most afflicted, has an equal part in Him. Of others, nothing is said here), **how shall He not** (how can it be that He will not) **also with Him** (in consequence of and in analogy with this His greatest gift: it is a question 'a majori ad minus') **give freely to us all things** (all that we need or hope for; or even more largely, all created things for ours, to subserve our good, and work together for us: compare 1 Cor. iii. 22)? 33.] The punctuation of these verses is disputed. Many (Aug., Ambr., Reiche, Köllner, Olsh., Meyer, De Wette, and Griesb., Knapp, Lachmann) follow, in vv. 33, 34, the undoubted form of ver. 35, and place an interrogation after each clause, as in the text; while Luther, Beza, Grot., Wolf, Tholuck, al., make θεὸς ὁ δικ. and χριστὸς ὁ ἀποθ. κ.τ.λ. the *reply to* and *rejection of* the questions preceding them. The former method is preferable, as preserving the form of ver. 35, and involving no harshness of construction, which the other does, in the case of χριστός followed by the two participles.

Who shall lay (τι) **any charge against the elect of God** (ἐγκαλέω usually with a dat. see reff.)? **Shall God** (ἐγκαλέσει), **who justifies them** (Chrys. strikingly says, οὐκ εἶπε "θεὸς ὁ ἀφεὶς ἁμαρτήματα," ἀλλ' ὁ πολλῷ μεῖζον ἦν θεὸς ὁ δικαιῶν. ὅταν γὰρ ἡ τοῦ δικαστοῦ ψῆφος δίκαιον ἀποφήνῃ, καὶ δικαστοῦ τοιούτου, τίνος ἄξιος ὁ κατηγορῶν; Hom. xv. p. 597)? **Who is he that condemns them** (the pres. part. as expressing the official employment, 'is their accuser,' is better than the fut., as corresponding more closely with δικαιῶν)? (Is it) **Christ who died, yea who rather is also risen, who also is at the right hand of God, who also intercedes for us?** "All the great points of our redemption are ranged together, from the death of Christ to His still enduring intercession, as reasons for negativing the question above." De W.

35.] **Who** (i. e. *what*: but masc. for uniformity with vv. 33, 34) **shall separate us from the love of Christ?** Is this (1) *our love to Christ*, or (2) *Christ's love to us*, or (3) *our sense of Christ's love to us*? The first of these is held by Origen, Chrys., Theodoret, Ambr., Erasm., al. But the difficulty of it lies in consistently interpreting ver. 37, where not our *endurance in love to Him*, but our *victory by means of His love to us*, is alleged. And besides, it militates against the conclusion in ver. 39,

ἀγάπης τοῦ χριστοῦ; [c] θλῖψις ἢ [c] στενοχωρία ἢ [d] διωγμὸς ἢ [e] λιμὸς ἢ [f] γυμνότης ἢ [g] κίνδυνος ἢ [h] μάχαιρα; 36 καθὼς γέγραπται ὅτι ἕνεκεν σοῦ [i] θανατούμεθα ὅλην τὴν ἡμέραν, [kl] ἐλογίσθημεν [i] ὡς πρόβατα [m] σφαγῆς. 37 ἀλλ' ἐν τούτοις πᾶσιν [n] ὑπερνικῶμεν διὰ τοῦ [o] ἀγαπήσαντος [o] ἡμᾶς. 38 [p] πέπεισμαι γὰρ ὅτι οὔτε [q] θάνατος οὔτε [q] ζωή, οὔτε ἄγγελοι οὔτε [r] ἀρχαί, οὔτε [qs] ἐνεστῶτα οὔτε [qt] μέλλοντα,

c ch. ii. 9 (reff.) d 2 Cor. xii. 10 reff. e Paul, 2 Cor. xi. 27 only. Acts xi. 28 al. f 2 Cor. xi. 27. Rev. iii. 18 only. Deut. xxviii. 48 only. g 2 Cor. xi. 26 (8 times) only. Ps. cxiv. 3. h = Matt. x. 34. Jer. ix. 16.

i ch. vii. 4 reff. Psa. xliii. 22. k = ch. ix. 8 reff. l 1 Cor. iv. 1. 2 Cor. x. 2. Job xli. 20. m Acts viii. 32. James v. 5 only. l. c. Isa. xxxiv. 2, 6. gen., Zech. xi. 4. n here only †. o of Christ, Gal. v. 20. Eph. v. 2. p constr., ch. xiv. 14. xv. 14. 2 Tim. i. 5, 12. acc. and inf., 2 Macc. ix. 27. q so 1 Cor. iii. 22. r = (see note) 1 Cor. xv. 24. Eph. i. 21 al. Dan. vii. 27 Theod. s = 1 Cor. vii. 26 reff. t Acts xxiv. 25 reff.

for χριστου, θεου B([adding] της εν χριστου ιησου) ℵ a[1] [Cyr-p$_1$(txt$_3$)]. om 2nd η D[1](and lat[1]) F-gr].

36. rec ενεκα (so LXX-B), with CK [Ephr$_1$ Bas$_1$] Thdrt Damasc Thl Œc: txt (so LXX-AN) ABDFLℵ m n 17 [47] Clem$_1$ Orig$_1$ Meth$_1$ Chr$_1$.

37. του αγαπησαντα DF latt [Tert$_1$ Cypr$_2$ Hil$_1$ Lucif$_1$].

38. αγγελοι DF [copt] Aug$_3$ Ambrst: not Hil$_1$ Aug$_{ampe}$. aft ουτε αρχαι add ουτε εξουσιαι (*see Col* ii. 15 *al*) C f n 46. 73. 80. 109-21 syr-w-ast [Bas$_1$ Antch$_1$]: pref, D[not D[1]-lat]. rec ουτε δυναμεις bef ουτε ενεστωτα ο. μ., with KL rel vulg[-ed demid harl[2]] Syr goth Chr$_5$ Thdrt$_1$ Œc Thl Aug: txt ABCDFℵ m [47 am fuld harl[1]] tol syr copt [æth arm-zoh] Eus$_1$ Ephr$_1$ Cyr[-p$_1$] Damasc Orig[-int$_{ampe}$] lat-ff (*ουτ. δυν. has been suspected as spurious* (*Fritz., Tholuck, in De Wette*): *but no mss omit it, unless* (*appy*) [116](*Mtt*) *and* [*Clem$_1$ Antch$_1$ Orig-int$_1$ and*] *one or two lat-ff who have* ουτε εξουσιαι).

which ought certainly to respond to this question. The third meaning is defended by Calvin. But the second, as maintained by Beza, Grot., Est., al., Thol., Reiche, Meyer, De Wette, appears to me the only tenable sense of the words. For, having shewn that God's great love to us is such that none can accuse nor harm us, the Apostle now *asserts the permanence of that love* under all adverse circumstances—that none such can affect it,—nay more, that it is by that love that we are enabled to obtain the victory over all such adversities. And finally he expresses his persuasion that no created thing shall ever separate us from that love, i. e. shall ever be able to pluck us out of the Father's hand. 36.] The quotation here expresses,—'all which things befall us, as they befell God's saints of old,—and it is no new trials to which we are subjected:—What, if we verify the ancient description?' 37.] But (negation of the question θλῖψις .... μάχαιρα;) in all these things we are far the conquerors (hardly, '*more than conquerors*:' the ὑπέρ intensifies the degree of νικᾶν, as in ὑπερπερισσεύειν and the like, but does not express a superiority over νικᾶν) through Him who loved us (i. e. so far from all these things separating us from His love, that very love has given us a glorious victory over them).

The reading διὰ τὸν ἀγαπήσαντα ἡμᾶς would amount to the same in meaning:—'*on account of Him who loved us*' implying, as in vv. 11, 20, that He is the efficient cause of the result. It is doubted whether '*He who loved us*' be the Father, or our Lord Jesus Christ. This is, I think, decided by τῷ ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς .... ἐν τῷ αἵματι αὐτοῦ, Rev. i. 5. The use of such an expression as a title of our Lord in a doxology, makes it very probable that *where unexplained*, as here, it would also designate Him. 38.] For I am persuaded (a taking up and amplifying of the ὑπερνικῶμεν—our victory is not only over these things, but I dare assert it over greater and more awful than these) that neither death, nor life (well explained by De W. as the two principal possible states of man, and not as = 'any thing dead or living,' as Calvin and Koppe), nor angels, nor principalities (whether good or bad; ἀρχή is used of good, Col. i. 16; ii. 15 (see note); of bad (1 Cor. xv. 24?), Eph. vi. 12; here, as Eph. i. 21, *generally*. ἄγγελοι, absolutely, seems never to be used of *bad* angels: if it here means good angels, there is no objection, as Stuart alleges, to the rhetorical supposition that they might attempt this separation, any more than to that of *an angel from heaven preaching another gospel*, Gal. i. 8), nor things present nor things to come (no vicissitudes of *time*), nor powers (some confusion has evidently crept into the arrangement. Ephr. Syr. reads, οὔτ. ἀρχαὶ οὔτ. ἐξουσίαι οὔτ. ἐνεστ. οὔτ. μέλλ. οὔτ. δυνάμεις οὔτ. ἄγγελοι;

u = Matt. xxiv. 29 ||. 1 Pet. iii. 22. Isa. xxxiv. 4. v 2 Cor. x. 5 only. Job xxiv. 24. Judith x. 8. xiii. 4 only. w Eph. iii. 18 al. Isa. vii. 11. xiii. 9. 1 Tim. i. 10. xii. 6. Eph. iv. 25. Ps. xiv. 2. i. 20. 1 Tim. ii. 7. x = ch. i. 25. (vv. 19, &c.) Heb. iv. 13. Judith ix. 12. y ver. 36. y = ch. a = ch. v. 8. 2 Cor. xiii. 13. b = 2 Cor. c = 2 Cor. xii. 19. Eph. iv. 17. d 2 Cor. xi. 31. Gal. i. 20. 1 Tim. ii. 7.

οὔτε [u] δυνάμεις, 39 οὔτε [v] ὕψωμα οὔτε [w] βάθος, οὔτε τις [x] κτίσις [y] ἑτέρα δυνήσεται ἡμᾶς [z] χωρίσαι ἀπὸ τῆς [a] ἀγάπης τοῦ [a] θεοῦ τῆς ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. IX. [1] [b] Ἀλήθειαν λέγω [c] ἐν χριστῷ, οὐ [d] ψεύδομαι, ABCDF KLN a b c d f g h k l m n o 17 [47]

39. om τις DF latt syrr [copt goth æth Orig$_1$(txt$_1$)-int$_1$(txt$_4$) Tert$_1$ Hil$_1$ Ambrst Aug$_{sæpe}$]. τοῦ κυριου AC F[-gr].

Basil, οὔτε ἄγγ. οὔτ. ἀρχ. οὔτ. ἐξουσ. οὔτ. δυνάμεις οὔτ. ἐνεστ. οὔτ. μέλλ. I follow, with Griesb., Lachm., Tischdf., the very strong consent of the ancient MSS.), **nor height nor depth** (no extremes of *space*), **nor any other created thing** (κτίσις cannot here be the whole creation, as Chrys., —ὃ λέγει τοιοῦτόν ἐστιν· εἰ καὶ ἄλλη τοσαύτη κτίσις ἦν ὅση ἡ ὁρωμένη, ὅση ἡ νοητή, οὐδὲν ἂν με τῆς ἀγάπης ἐκείνης ἀπέστησε,—but any *creature*, such as are all the things named) **shall be able to sever us from the love of God which is in Christ Jesus our Lord** (here plainly enough *God's love to us in Christ*,—to us, as we are in Christ, to us, manifested in and by Christ).

CHAP. IX.—XI.] The Gospel being now established, in its fulness and freeness, as the power of God unto salvation to every one that believeth,—a question naturally arises, not unaccompanied with painful difficulty, respecting the exclusion of that people, as a people, to whom God's ancient promises were made. With this national rejection of Israel the Apostle now deals: first (ix. 1—5) *expressing his deep sympathy with his own people:* then (vv. 6—29) *justifying God, Who has not* (vv. 6—13) *broken His promise, but from the first chose a* portion *only of Abraham's seed, and that* (vv. 14—29) *by His undoubted elective right, not to be murmured at nor disputed by us His creatures: according to which election a remnant shall now also be saved.* Then, as to the rejection of so large a portion of Israel, *their own self-righteousness* (vv. 30—33) *has been the cause of it, and* (x. 1—12) *their ignorance of God's righteousness,—notwithstanding that* (vv. 13—21) *their Scriptures plainly declared to them the nature of the Gospel, and its results with regard to themselves and the Gentiles, with which declarations Paul's preaching was in perfect accordance. Has God then cast off his people* (xi. 1—10)? *No—for a remnant shall be saved according to the election of grace, but the rest hardened, not however for the purpose of their destruction, but* (xi. 11—24) *of mercy to the Gentiles: which purpose of mercy being fulfilled, Israel shall be brought in again to its proper place of blessing* (xi. 25—32). He concludes the whole with *a humble admiration of the unsearchable depth of God's ways, and the riches of His Wisdom* (xi. 33—36).

In no part of the Epistles of Paul is it more requisite than in this portion, to bear in mind his habit of INSULATING *the one view of the subject under consideration, with which he is at the time dealing.* The *divine side* of the history of Israel and the world is in the greater part of this portion thus *insulated:* the facts of the divine dealings and the divine decrees insisted on, and the *mundane* or *human side* of that history kept for the most part out of sight, and only so much shewn, as to make it manifest that the Jews, on their part, failed of attaining God's righteousness, and so lost their share in the Gospel.

It must also be remembered, that, whatever inferences, with regard to God's disposal of *individuals*, may justly lie from the Apostle's arguments, the assertions here made by him are universally spoken with a *national* reference. Of the eternal salvation or rejection of any individual Jew there is here no question: and however logically true of any individual the same conclusion may be shewn to be, we know as matter of fact, that in such cases *not the divine, but the human side*, is that ever held up by the Apostle—the universality of free grace for all—the riches of God's mercy to all who call on Him, and consequent exhortations to all, to look to Him and be saved. De Wette has well shewn, against Reiche and others, that the apparent inconsistencies of the Apostle, at one time speaking of absolute decrees of God, and at another of culpability in man,—at one time of the election of some, at another of a hope of the conversion of all,—resolve themselves into the necessary conditions of thought under which we all are placed, being compelled to acknowledge the divine Sovereignty on the one hand, and human free will on the other, and alternately appearing to lose sight of one of these, as often as for the time we confine our view to the other.

IX. 1—5.] *The Apostle's deep sympathy*

[a] συμμαρτυρούσης μοι τῆς [f] συνειδήσεώς μου ἐν πνεύματι [a] ch. ii. 16. viii. 16 only †. [f] 2 Cor. i. 12 reff. ἁγίῳ, [2] ὅτι λύπη μοί ἐστιν μεγάλη καὶ [g] ἀδιάλειπτος [g] 2 Tim. i. 3 only †. (-τως, ch. i. 9.) [h] ὀδύνη τῇ καρδίᾳ μου. [3] [i] ἠυχόμην γὰρ [k] ἀνάθεμα εἶναι [h] 1 Tim. vi. 10 only. Jer. viii. 18. αὐτὸς ἐγὼ [l] ἀπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου,

[i] Acts xxvii. 29 reff. imperf., = Acts xxv. 22 reff. [k] Acts xxiii. 14. 1 Cor. xii. 3. xvi. 22. Gal. i. 8, 9 only. Deut. vii. 26. [l] = ch. vii. 2. 2 Cor. xi. 3. Col. ii. 20. 2 Thess. i. 9.

CHAP. IX. 1. aft χριστω add ιησου D[1][and lat] F [arm-mss Orig-int$_1$(om$_2$)] Ps-Ath, Ambrst. for 2nd εν, συν F[-gr].

2. της καρδιας K 17. 219[1].

3. ευχομην DKL c k l n 17 [Orig-c$_1$] Thdrt-ms: ευχομαι 41. ειναι bef αναθεμα ℵ. rec αυτος εγω bef αναθεμα ειναι, with CKL rel vss [Orig-c$_1$ -int$_2$] Ath$_1$ Thdrt [Damasc] Cypr$_1$: txt ABDF(ℵ) syr goth Chr$_1$ [Orig-int$_1$] Ambr$_1$ Pac$_1$. υπο DG.

with his own people Israel. The subject on which he is about to enter, so unwelcome to Jews in general, coupled with their hostility to himself, and designation of him as a πλάνος (2 Cor. vi. 8: compare also 2 Cor. i. 17; ii. 17; iv. 1, 2; vii. 2 al.), causes him to begin with a προπαραίτησις or deprecation, bespeaking credit for simplicity and earnestness in the assertion which is to follow. This deprecation and assertion of sympathy he puts in the forefront of the section, to take at once the ground from those who might charge him, in the conduct of his argument, with hostility to his own alienated people.

I say (the) truth in Christ (as a Christian, —as united to Christ; the ordinary sense of the expression ἐν χριστῷ, so frequent with the Apostle. It is not an oath, '*by* Christ,'—for though ἐν with ὄμνυμι bears this meaning, we have no instance of it where the verb is not expressed),—**I lie not** (confirmation of the preceding, by shewing that he was aware of what would be laid to his charge, and distinctly repudiating it),—**my conscience bearing me witness of the same** (the σύν in composition, as in reff., denoting *accordance with the fact*, not *joint testimony*) **in the Holy Spirit** (much as ἐν χριστῷ above:—a conscience not left to itself but informed and enlightened by the Spirit of God. Strangely enough, Griesb., Knapp, and Koppe take these words also for a formula jurandi, and connect them with οὐ ψεύδομαι), **that** (not *because*, or *for*, as Bengel: ὅτι, as in 2 Cor. xi. 10, introducing the *matter* to which the asseveration was directed,—I say the truth, when I say, that ....) **I have great sorrow and unceasing anguish in my heart.** The reason of this grief is reserved for a yet stronger description of his sympathy in the next verse.

3.] **For I could wish** (the imperf. is not *historical*, alluding to his days of Pharisaism, as Pelag. and others, but *quasi-optative*, as in reff. '*I was wishing*,' *had it been possible*,—ηὐχόμην εἰ ἐνεχώρει, εἰ ἐνεδέχετο, Phot. The sense of the imperf. in such expressions is the proper and strict one (and no new discovery, but common enough in every schoolboy's reading): the act is unfinished, an obstacle intervening. So in Latin, 'faciebam, ni . . . ,' the completed sentence being, 'faciebam, et perfecissem, ni . . .') **that I myself** (on αὐτὸς ἐγώ see ch. vii. 25; it gives emphasis, as ἐγὼ Παῦλος, [2 Cor. x. 1] Gal. v. 2: 'I, the very person who write this and whom ye know') **were a curse** (a thing accursed, ἀνάθεμα in the LXX = חֵרֶם, an irrevocable devotion to God, or, a thing or person so devoted. All *persons* and *animals* thus devoted were put to death; none could be redeemed, Levit. xxvii. 28, 29. The subsequent scriptural usage of the word arose from this. It never denotes simply an exclusion or excommunication, but always devotion to perdition,—a curse. Attempts have been made to explain away the meaning here, by understanding *excommunication*, as Grot., Hammond, Le Clerc, &c.; or even *natural death* only, as Jerome, al.: but excommunication included cursing and delivering over to Satan:—and the mere wish for natural death would, as Chrys. eloquently remarks, be altogether beneath the dignity of the passage. Perhaps the strangest interpretation is that of Dr. Burton: "St. Paul had been set apart and consecrated by Christ to His service; and he had prayed that this devotion of himself might be for the good of his countrymen:"—it is however no unfair sample of a multitude of others, all more or less shrinking from the full meaning of the fervid words of the Apostle) **from Christ** (i. e. cut off and separated from Him for ever in eternal perdition. No other meaning will satisfy the plain sense of the words. ἀπό in the sense of ὑπό, making Christ the *agent* of the curse, would be hardly admissible: still less the joining,—as Carpzov and Elsner,—ἀπό with ηὐχόμην. On this wish, compare Exod. xxxii. 32) **in behalf**

τῶν [m] συγγενῶν μου [n] κατὰ [n] σάρκα, 4 [o] οἵτινές εἰσιν Ἰσρα- ABCDP
ηλῖται, ὧν ἡ [p] υἱοθεσία καὶ ἡ [q] δόξα καὶ αἱ [r] διαθῆκαι καὶ KLℵ a b c d f g h k Νm n
ἡ [s] νομοθεσία καὶ ἡ [t] λατρεία καὶ αἱ [u] ἐπαγγελίαι, 5 ὧν o 17 [47]
οἱ [v] πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ [n] κατὰ [n] σάρκα, ὁ ὢν
[w] ἐπὶ πάντων θεὸς [xy] εὐλογητὸς [x] εἰς τοὺς [x] αἰῶνας, ἀμήν. ...αμην C.

m = ch. xvi. 7, &c. (ἑ) Levit. xxv. 45.
n ch. i. 3 reff.
o = Acts x. 41 reff.
p ch. viii. 15 reff.
q = Heb. ix. 5. Exod. xl. 34. 3 Kings viii. 11.
r = Acts iii. 25. vii. 8. Heb. passim. (plur., Gal. iv. 24. Eph. ii. 12 only.) Gen. xvii. 2 al. only †. 2 Macc. vi. 23 only. (-θετεῖν, Heb. vii. 11. -της, James iv. 12.)
s here only. t John xvi. 2. ch. xii. 1. Heb. ix. 1, 6 only. Exod. xii. 25, 26. u see ch. iv. 13. xv. 8. Gal. iii. 16. v absol., Acts vii. 19 reff. w = Eph. iv. 6 al. x ch. i. 25. 2 Cor. xi. 31. Ps. lxxxviii. 52.
y (see note.) as above (x). Mark xiv. 61. Luke i. 68. 2 Cor. i. 3. Eph. i. 3. 1 Pet. i. 3 only.

ABDF KLℵ a b c d f g h k l m n o 17 [47]

om ἀδελφ. μ. των B[1](ins B[2]-marg(see table)). om 2nd μου D[1] F[-gr goth Chr[1] Ambr[1] Aug[1]]: add των DF a[2] Syr Cyr[-p[1] Bas-2-mss[1]] Thdrt.

4. om ων η υιοθ. to επαγγελιαι A: om και αι διαθ. κ. η νομοθ. L. η διαθηκη BD F[-gr vulg-clem] demid harl[2] [æth Ps-]Ath Chr-mss Cypr[1] Jer[1] Sedul: txt CKℵ rel latt (inclg am harl[1] tol) syrr copt goth [arm] Epiph[1] Chr[1] Thdrt Phot[1] [Euthal-ms Damasc Orig-int[4]] Hil[1] [Ambrst Aug[1]]. η επαγγελια D [copt] Chr-mss: επαγγελια F.

5. om οι F. om και F Hip[2] [Epiph[1] Hil[2]] Cypr[1] Pelag (not Iren[-int[1] Hil[1]] Aug). for το, τα C[1]: om το F Epiph[1] Tb'rt[1].

of (in the place of; or, if thus I could benefit, deliver from perdition) **my brethren, my kinsmen according to the flesh.**

The wish is evidently not to be pressed as entailing on the Apostle the charge of inconsistency in loving his nation more than his Saviour. It is the expression of an affectionate and self-denying heart, willing to surrender all things, even, if it might be so, eternal glory itself, if thereby he could obtain for his beloved people those blessings of the Gospel which he now enjoyed, but from which they were excluded. Nor does he describe the wish as ever actually formed; only as a conceivable limit to which, if admissible, his self-devotion for them would reach. Others express their love by professing themselves ready to give their life for their friends; he declares the intensity of his affection by reckoning even his *spiritual* life not too great a price, if it might purchase their salvation.

4.] Not only on their relationship to himself does he ground this sorrow and this self-devotion: but on the recollection of their ancient privileges and glories. **Who are Israelites** (a name of honour, see John i. 48; 2 Cor. xi. 22; Phil. iii. 5); **whose (is) the adoption** (see Exod. iv. 22; Deut. xiv. 1; xxxii. 6; Isa. i. 2 al.), **and the glory** (perhaps their general preference and exaltation, consequent on the *υἱοθεσία*,—but far more probably, as all the other substantives refer to separate matters of fact,—the Shechinah or visible manifestation of the divine Presence on the mercy-seat between the cherubims: see reff.), **and the covenants** (not, *the two tables of the law*,—as Beza, Grot., al.,—which formed but one covenant, and are included in *νομοθεσία*; nor, *the Old and New Testament Covenants*,—as Aug., Jer., Calov., Wolf,—see Gal. iv. 24 ff.: but *the several renewals of the covenant* with Abraham, Isaac, Jacob, and finally with the whole people at Sinai:—see Gen. xv. 9—21; xvii. 4, 7, 10; xxvi. 24; xxviii. 13; Exod. xxiv. 7, 8 al.), **and the law-giving** ('si alii Solonibus et Lycurgis gloriantur, quanto justior est gloriandi materia de Domino!' Calv. *νομοθ.* is both the act of giving the Law, and the Law thus given), **and the service** (ordinances of worship: see ref. Heb.), **and the promises** (probably only those to the patriarchs, of a Redeemer to come, are here thought of, as the next two clauses place the patriarchs and Christ together without any mention of the prophets. So Abraham is described, Heb. vii. 6, as *τὸν ἔχοντα τὰς ἐπαγγελίας*), —**whose are the fathers** (probably to be limited to Abraham, Isaac, and Jacob:—so De W., but Stephen gives *οἱ πατ.* a much wider meaning in Acts vii. 11, 12, 19, 39, 44, and so apparently Paul himself, Acts xiii. 17. In all those places, however, except Acts vii. 19, *ἡμῶν* follows, whereas here the word is absolute: so that the above limitation may be true),—**and of whom is Christ, as far as regards the flesh** (*τό*,—acc., as also in ch. xii. 18, —implies that He was not *entirely* sprung from them, but had another nature: q. d. *'on his human side,'—'duntaxat quod attinet ad corpus humanum,'* as Erasmus), **who is God over all** (prob. neuter; for *τὰ πάντα*, not *οἱ πάντες*, is the equivalent nominative in such sentences: see ch. xi. 36) **blessed for ever. Amen.** The punctuation and application of this doxology have been much disputed. By the early Church it was generally rendered as above, and applied to Christ,—so Iren., Tert., Orig. h. l., Athan., Epiph., Chrys., Theodoret, Theophyl., Œc. Wetstein has, it is true, collected passages from the fathers to shew that they applied the words *ὁ ἐπὶ πάντων θεός* to *the* FATHER

6 οὐχ [z] οἷον δὲ ὅτι [a] ἐκπέπτωκεν ὁ [b] λόγος τοῦ [b] θεοῦ· οὐ

z = here only. Wisd. edn. 6, 364. 6.

a = here only. see James i. 11. b Acts xi. 1 reff. = πίπτειν, Luke xvi. 17. διαπ., Josh. xxi. 43 (45). Judith vi. 9.

alone, and protested against their application to the SON; but these passages themselves protest only against the erroneous Noetian or Sabellian view of the *identity* of the Father and the Son, whereas in Eph. iv. 5, 6, εἷς κύριος, and εἷς θεὸς κ. πατὴρ πάντων, ὁ ἐπὶ πάντων, are plainly distinguished. That our Lord is not, in the strict exclusive sense, ὁ ἐπὶ πάντων θεός, every Christian will admit, that title being reserved for the Father: but that He *is* ἐπὶ πάντων θεός, none of the passages goes to deny. Had our text stood ἐξ ὧν ὁ χρ. τὸ κατὰ σάρκα, ὁ ἐπὶ πάντων θεὸς ὁ εὐλογητὸς εἰς τοὺς αἰῶνας, it would have appeared to countenance the above error, which as it now stands it cannot do. The first trace of a different interpretation, if it be one, is found in an assertion of the emperor Julian (Cyril, p. 321. Wetst.) τὸν γοῦν Ἰησοῦν οὔτε Παῦλος ἐτόλμησεν εἰπεῖν θεόν, οὔτε Ματθαῖος οὔτε Μάρκος, ἀλλ' ὁ χρηστὸς Ἰωάννης. The next is in the punctuation of two cursive mss. of the twelfth century (5 and 47), which place a period after σάρκα, thus insulating ὁ ὢν ἐπὶ πάντων . . . . ἀμήν, and regarding it as a doxology to God over all, blessed for ever. This is followed by Erasm., Wetst., Semler, Reiche, Köllner, Meyer, Fritzsche, Krehl, al. The objections to this rendering are, (1) ingenuously suggested by Socinus himself (Thol.), and never yet obviated,—that without one exception in Hebrew or Greek, wherever an ascription of blessing is found, the predicate εὐλογητός (בָּרוּךְ) *precedes* the name of God. (In the one place, Ps. lxvii. 19 LXX, κύρ. ὁ θ. εὐλογητός, εὐλογητὸς κυρ. ἡμέραν καθ' ἡμέραν, which seems to be an exception, the first εὐλ. has no corresponding word in the Heb. and perhaps may be interpolated. So Stuart, and even Eichhorn, Einleit. ins A. T. p. 320. In Yates's vindication of Unitarianism, p. 180, this is the only instance cited. Such cases as 3 Kings x. 9; 2 Chron. ix. 8; Job i. 21; Ps. cxii. 2, are no exceptions, as in all of them the verb εἴη or γένοιτο is expressed, requiring the substantive to follow it closely.) And this collocation of words depends, not upon the mere aim at perspicuity of arrangement (Yates, p. 180), but upon the circumstance that the stress is, in a peculiar manner, in such ascriptions of praise, on the predicate, which is used in a pregnant sense, the copula being omitted. (2) That the ὤν, on this rendering, would be superfluous altogether (see below). (3) That the doxology would be unmeaning and frigid in the extreme. It is not the habit of the Apostle to break out into irrelevant ascriptions of praise; and certainly there is here nothing in the immediate context requiring one. If it be said that the survey of all these privileges bestowed on his people prompts the doxology,—surely such a view is most unnatural: for the sad subject of the Apostle's sympathy, to which he immediately recurs again, is the apparent *insanity* of all these privileges in the exclusion from life of those who were dignified with them. If it be said that the *incarnation of Christ* is the exciting cause, the τὸ κατὰ σάρκα comes in most strangely, depreciating, as it would on that supposition, the greatness of the event, which then becomes a source of so lofty a thanksgiving. (4) That the expression εὐλογητὸς εἰς τοὺς αἰῶνας is twice besides used by Paul, and each time unquestionably not in an ascription of praise, but in *an assertion regarding the subject of the sentence*. The places are, ch. i. 25, ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν,—and 2 Cor. xi. 31, ὁ θεὸς κ. πατὴρ τ. κυρ. Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι: whereas he twice uses the phrase εὐλογητὸς ὁ θεός as an ascription of praise, without joining εἰς τοὺς αἰῶνας. (5) That in the latter of the above-cited passages (2 Cor. xi. 31), not only the same phrase as here, but the same construction, ὁ ὤν, occurs, and that there the whole refers to the subject of the sentence. I do not reckon among the objections the want of any contrast to τὸ κατὰ σάρκα, because that might have well been left to the readers to supply. Another mode of punctuation has been suggested (Locke, Clarke, al.), and indeed is found in one ms. of the same date as above (71): to set a period after πάντων and refer ὁ ὢν ἐπὶ πάντων to Christ, understanding by πάντων all the preceding glorious things, or the πατέρες only, or even 'all things.' This lies open to all the above objections except (5), and to this in addition, that as Bp. Middleton observes, we must in that case read ὁ θεός.

Variety of reading there is none worth notice: the very fathers [Ephr. Cypr-ed. Hil-ed. Leo] generally cited as omitting θεός, *having* it in the best manuscripts and editions. Crell (not Schlichting, see Thol. p. 484, note, edn. 1842) proposed (and is followed by Whiston, Whitby, and Taylor) to transpose ὁ ὤν into ὢν ὁ;—but besides the objection to the sense thus arising, εὐλογη-

ABDF KL№ a b o d f g h k l m n o 17 [47]

γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ· 7 οὐδ' ὅτι εἰσὶν
c σπέρμα c Ἀβραάμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ d κλη-
θήσεταί σοι σπέρμα. 8 e τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
n σαρκός, ταῦτα f τέκνα τοῦ f θεοῦ, ἀλλὰ τὰ g τέκνα τῆς
g ἐπαγγελίας h λογίζεται h εἰς σπέρμα. 9 ἐπαγγελίας γὰρ
ὁ λόγος οὗτος, i Κατὰ τὸν i καιρὸν i τοῦτον j ἐλεύσομαι
καὶ ἔσται τῇ Σάρρᾳ υἱός. 10 k οὐ μόνον δέ, ἀλλὰ καὶ

c John viii. 33, 37. (Acts iii. 25. vii. 6.) ch. xi. 1. 2 Cor. xi. 22. Gal. iii. 29. Heb. ii. 16. Isa. xli. 8.
d Gen. xxi. 12. = Isa. xlviii. 1.
e Acts xix. 4 reff.
f ch. viii. 16 reff.
g Gal. iv. 28 only.
h ch. ii. 26 (reff.). v. 3, &c. viii. 36. Acts xix. 37. Wisd. ix. 6. xii. 1. xix. 23.
i Gen. xviii. 10 (see note). see Acts
j see John xiv. 23.
k ch. v. 3, 11. viii. 23. 2 Cor. viii. 19.

6. for 2nd ισραηλ, ισραηλειται DF latt(not tol) [arm] Chr-ms$_1$(and Mtt's mss$_2$) [Orig-int$_2$] Ambrst Aug$_1$: txt ABKL№ rel Orig$_2$ Cass$_1$ [Nys$_1$ Cyr-p Procop] Aug$_{\text{rempe}}$ Tich.

7. ισαακ №^{1}[DG fuld (so D ver 10)].

8. aft τουτ εστιν add οτι B^1(sic : see table) №^{2} m 116 [arm] Orig$_1$. om του F m 67^2. 70. 114-20.

9. om ο D.

τός would probably in that case (not necessarily, as Bp. Middleton in loc.) have the art.: not to mention that no conjecture arising from doctrinal difficulty is ever to be admitted in the face of the consensus of MSS. and versions. The rendering given above is then not only that most agreeable to the usage of the Apostle, *but the only one admissible by the rules of grammar and arrangement.* It also admirably suits the context: for, having enumerated the historic advantages of the Jewish people, he concludes by stating one which ranks far higher than all,—that from them sprung, according to the flesh, He who is God over all, blessed for ever.

ἀμήν implies no optative ascription of praise, but is the accustomed ending of such solemn declarations of the divine Majesty; compare ch. i. 25. 6—13.] *God has not broken His promise: for He chose from the first but a* portion *of the seed of Abraham* (6—9), *and again only* one *out of the two sons of Rebecca* (10—13).

6.] **Not however that** (οὐχ οἷον δέ, ὅτι = οὐ τοῖον δὲ λέγω, οἷον ὅτι . . . . , '*but I do not mean such a thing, as that* . . . .,' or '*the matter however is not so, as that* . . . .' De W. cites from Athen. vi. p. 244, οὐχ οἷον βαδίζει, and from Phrynich. p. 332, οὐχ οἷον ὀργίζομαι, in a similar sense. The rendering, '*it is not possible that*,' would require ordinarily οἷόν τε with an infinitive,—and St. Paul is asserting, not the *impossibility*, however true, of God's word being broken, but the *fact*, that it *was not broken*) **the word** (i. e. the promise) **of God has come to nothing** (see reff., so Lat., *excidit*); viz. by many, the majority of the nominal Israel, missing the salvation which seemed to be their inheritance by promise.

For not all who are sprung from Israel (= Jacob, according to Tholuck: but this does not seem necessary: Israel here as well as below may mean the *people*, but here in the popular sense, there in the divine idea), **(these) are Israel** (veritably, and in the sense of the promise).

7.] **Nor, because they are** (physically) **the seed of Abraham, are all children** (so as to inherit the promise), **but** (we read), "**In Isaac shall thy seed be called**" (i. e. those only shall be called truly and properly, for the purposes of the covenant, thy seed, who are descended from Isaac, not those from Ishmael or any other son. Thol. renders καλεῖν here by **erwecken**, 'to raise up'): 8.] **that is** (that amounts, when the facts of the history are recollected, to saying) **not** [**they which are**] **the children of the flesh** (begotten by natural generation, compare John i. 13, and Gal. iv. 29) **are the children of God; but the children of the promise** (begotten not naturally, but by virtue of the divine promise (Gal. iv. 23, 28), as Isaac) **are reckoned for seed.** 9.] **For this word was** (one) **of promise** (not, '*For this was the word of promise*,' i. e. οὗτος γὰρ ὁ λ. τῆς ἐπαγγ. The stress is on ἐπαγγελίας: the children of *promise* are reckoned for seed: for this word, in fulfilment of which Isaac was born, was a word of *promise*), **According to this time** (כָּעֵת חַיָּה, 'when the time (shall be) reviviscent,'—as De W., Thol., al.:—i. e. next year at this time. The citation is a free one; the LXX has ἐπαναστρέφων ἥξω πρός σε κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἔξει υἱὸν Σάρρα ἡ γυνή σου. The change into ἔσται τῇ Σάρρᾳ υἱός is probably made for the sake of emphasis—the promise was *to Sarah*) **I will come, and Sarah shall have a son.** 10, 11.] **And not only** (so) (i. e. not only have we an example of the election of a son of Abraham by one woman, and the rejection of a son by an-

'Ρεβέκκα ἐξ ἑνὸς [l] κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν, 11 [m] μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι [P τ ακ. ογην...] ἀγαθὸν ἢ [n] φαῦλον, ἵνα ἡ κατ' [o] ἐκλογὴν [p] πρόθεσις τοῦ θεοῦ [q] μένῃ, οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ [r] καλοῦντος, 12 ἐρρέθη αὐτῇ ὅτι ὁ [s] μείζων [t] δουλεύσει τῷ [u] ἐλάσσονι,

l = here (Luke xi. 7. ch. xiii. 12. Heb. xiii. 4) only. Num. v. 20.
m Heb. ix. 8 only.
n Paul, Tit. ii. 8 only. John iii. 20. v. 29. James iii. 16 only. Prov. xxii. 8.
o Acts ix. 15. ch. xi. 5, 7, 28. 1 Thess. i. 4. 2 Pet. i. 10 only †. Isa. xxii. 7 Aq.
p Acts xxvii. 12 reff.
q = Matt. xi. 23. 1 Cor. iii. 14. 2 Cor. ix. 9. 1 Pet. i. 23, 25, from Isa. xl. 8.
r = ch. viii. 30 reff.
s = Heb. xi. 24. Gen. x. 21. xxix. 16. Gnv. xxv. 23.
t = John viii. 33. Acts vii. 7, from Gen. xv. 14.
u = 1 Tim. v. 9 (John ii. 10. Heb. vii. 7) only. l. c. (Gen. l. 16.)

11. for μηδε, η F latt [Ambrst]. rec (for φαυλ.) κακον (*more usual word*), with DFKL rel Chr, [Euthal-ms] Thdrt Thl Œc: txt ABℵ m [47] Orig$_2$ Cyr[-p$_1$] Damasc. rec του θεου bef προθεσις, with Chr[-montf$_1$]: txt ABDFKL[P]ℵ rel latt Orig$_3$[int$_2$] Chr-2-mss Thdrt. μεινη F [μενει P 17].

12. rec ερρηθη, with B^{2}D^{2}L rel Orig$_2$ Chr$_1$: txt AB^{1}D^{1}FK[P]ℵ b d f h k n o [Chr$_1$ Damasc] Thdrt.[—add γαρ P]. om αυτη D^1(and lat) harl^1 Orig$_3$[int$_2$(ins int$_1$)] Ambrst Bede. μειζον ℵ^1.

other, but also of election and rejection of the *children of the same woman*, Rebecca, and that *before they were born*. οὐ μόνον δέ introduces an *à fortiori* consideration.

In the construction supply τοῦτο only), but when Rebecca also had conceived (see ref. Num. and ch. xiii. 13, where the meaning is not exactly the same though cognate) by one man (in the former case, the children were by *two wives*; the difference between that case and this being, that there, was diversity of parents, here, identity. The points of contrast being then this diversity and identity, the *identity of the father also* is brought into view. This is well put by Chrys.: ἡ γὰρ Ῥεβέκκα καὶ μόνῃ τῷ Ἰσαὰκ γέγονε γυνή, καὶ δύο τεκοῦσα παῖδας, ἐκ τοῦ Ἰσαὰκ ἔτεκεν ἀμφοτέρους· ἀλλ' ὅμως οἱ τεχθέντες τοῦ αὐτοῦ πατρὸς ὄντες, τῆς αὐτῆς μητρός, τὰς αὐτὰς λύσαντες ὠδῖνας, καὶ ὁμοπάτριοι ὄντες καὶ ὁμομήτριοι, καὶ πρὸς τούτοις καὶ δίδυμοι, οὐ τῶν αὐτῶν ἀπήλαυσαν. Hom. xvi. p. 610), our father Isaac (τ. πατ. ἡμ., probably said without any special reference, the Apostle speaking as a Jew. If with any design it might be, as Thol. remarks, to shew that even among the *Patriarchs'* children such distinction took place.

Christians being *τέκνα ἐπαγγελίας*, the expression might apply to them: but, as the same Commentator observes, the argument here is to shew that *not all the children of promise* belonged to the ἐκλογή. See ch. iv. 1—12. As to the construction here, it is best to regard ἀλλὰ καὶ ... ἔχουσα ... ἡμῶν as a sentence begun but intercepted by the remark following, and resumed in another form at ἐρρ. αὐτῇ),—for (not answering to 'furnishes us an example' supplied after ἔχουσα, but elliptically put, answering to the apprehension in the Apostle's mind of the force of the example which he is about to adduce. For this use of γάρ see John iv. 44, note; Herod. i. 8, Γύγη, οὐ γὰρ ... .; 30, ξεῖνε Ἀθ. παρ' ἡμέας γὰρ .... Thucyd. i. 72, τῶν δὲ Ἀθ. ἔτυχε γὰρ ....; and other examples in Hartung, Partikellehre, i. 467) without their having been yet born (the subject, the children, is to be supplied partly from the fact of her pregnancy just stated, partly from the history, well known to the readers. μή instead of οὐ is frequently used by later Greek writers in participial clauses: Winer, edn. 6, § 55. 5; so Acts ix. 9, ἦν ... μὴ βλέπων κ. οὐκ ἔφαγεν ..., and Luke xiii. 11, μὴ δυναμένη ἀνακύψαι. See Schäfer, Demosth. iii. 395, and Hartung, ii. 130—132) or having done any thing good or ill (φαῦλ. an unusual word with Paul = properly ἀπλοῦν, ῥᾴδιον, εὐτελές, as Timæus in Lex. to Plato, with whom it is a very common word in this sense. Ruhnken, on the word in Timæus, gives from the Lex. Rhetor. MS., τὸ φ. σημαίνει δέκα· ἐπί τε προσώπου καὶ πράγματος τὸ κακόν. τὸ μικρόν, κ. τὸ εὐκαταφρόνητον, κ. τὸ ἀσθενές. κ. τὸ ἄδοξον. κ. τὸ ἀνόητον, κ.τ.λ. This will shew the connexion of the strict and the wider meaning), [to the end] that the purpose of God according to (purposed in pursuance of, or in accordance with, or (Thol.) with reference to His) election (Thol. prefers taking κατ' ἐκλ. adjectively, as Bengel has rendered it, '*propositum electivum*,' and as in Polyb. vi. 34. 8, εἰς ἑκάστης ἀνὴρ λαμβάνεται κατ' ἐκλογήν, '*electively*') may (not *might*; the *purpose* is treated as *one* in all time, which would be nullified if once thwarted) abide (stand firm; the opposite of ἐκπίπτειν, see reff. 1 Pet., Isa.),—not [depending on] works (ch. iii. 20; iv. 2) but on Him that calleth,—(this clause does not seem to depend on any one word of the foregoing or following, as on ἐρρέθη, Calv., Luth.;—or μένῃ, Rückert, Meyer;—or κατ' ἐκλογήν, Fritz.;—but to be a general

13 καθὼς γέγραπται ᵛ Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἠσαῦ ABDF KL[P]ℵ a b c d f g h k l m n o 17 [47]
ἐμίσησα. 14 ʷ Τί οὖν ἐροῦμεν; μὴ ˣ ἀδικία ʸ παρὰ τῷ θεῷ; ᶻ μὴ γένοιτο. 15 τῷ Μωσῇ γὰρ λέγει ᵃ Ἐλεήσω ὃν ἂν ᵃ ἐλεῶ, καὶ ᵇ οἰκτειρήσω ὃν ἂν ᵇ οἰκτείρω. 16 ᶜ ἄρα ᶜ οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ ᵈ τρέχοντος, ἀλλὰ τοῦ ᵃ ἐλεῶντος θεοῦ.

ᵛ Mal. i. 2, 3. ʷ ch. iii. 5 reff. ˣ Luke xiii. 27. ch. i. 29 al. Ps. xci. 15. ʸ ch. ii. 11. Demosth., p. 319. 13. ᶻ ch. iii. 4 reff. ᵃ Matt. ix. 27 al. Exod. xxxiii. 19. -ἂν (pres.) here bis. Jude 23 only. Prov. xxi. 26 A(not F &c.) B¹ℵ. b here bis only. 4 Kings xiii. 23.
ᶜ ch. v. 16 reff. d = 1 Cor. ix. 24. Gal. v. 7. Ps. cxviii. 32. gen., Acts i. 7. Heb. v. 14.

13. καθαπερ B Orig$_1$. 14. om τω D¹F.
15. rec γαρ bef μωσῃ, with AKL rel Chr Thdrt: txt BDF[P]ℵ Damasc. μωσ. FKLℵ[P rel]: txt ABD [g].—-σει B²F c d g Chr-2-mss [Damasc]: -ση AB¹DKLℵ [P rel] Thdrt.
16. rec ελεουντος, with B²K [rel Orig$_4$ Eus$_1$ Chr Thdrt Damasc]; ευδοκουντος L: txt AB¹DF[P]ℵ.

characteristic of the whole transaction; see a similar ἐκ in ch. i. 17. Thol., De W. Thus viewed, or indeed however taken, it is decisive against the Pelagianism of the Romanists, who by making our faith as foreseen by God the cause of our election, affirm it to be ἐξ ἔργων. See the matter discussed in Thol.),—it was said to her (ὅτι is recitantis; the LXX have καί), "The elder shall serve the younger" (this prophecy is distinctly connected in Gen. xxv. with the prophetic description of the children as two *nations*,—λαὸς λαοῦ ὑπερέξει, καὶ ὁ μείζων κ.τ.λ. But the nations must be considered as spoken of in their progenitors, and the elder nation = that sprung from the elder brother. History records several subjugations of Edom by the kings of Judah; first by David (2 Sam. viii. 14);—under Joram they rebelled (2 Kings viii. 20), but were defeated by Amaziah (2 Kings xiv. 7), and Elath taken from them by Uzziah (2 Kings xiv. 22); under Ahaz they were again free, and troubled Judah (2 Chron. xxviii. 16, 17, compare 2 Kings xvi. 6, 7),—and continued free, as prophesied in Gen. xxvii. 40, till the time of John Hyrcanus, who (Jos. Antt. xiii. 9. 1) reduced them finally, so that thenceforward they were incorporated among the Jews): as it is written, Jacob I loved, but Esau I hated (there is no necessity here to soften the '*hated*' into '*loved less*:' the words in Malachi proceed on the fullest meaning of ἐμίσησα, see ver. 4 there, "The people against whom the LORD hath indignation for ever").

14—29.] *This election was made by the indubitable right of God, Who is not therefore unjust.* 14.] What then shall we say (anticipation of a difficulty or objection, see reff.,—but not *put into the mouth of an objector*)? Is there unrighteousness (injustice) with (in) God (viz. in that He chooses as He will, without any reference to previous desert)? Let it not be: 15.] for He saith to Moses, "I will have mercy on whomsoever I have mercy, and [I] will have compassion on whomsoever I have compassion." The citation is from the LXX, who insert the indefinite ἄν, the Heb. being . . . . וְחַנֹּתִי אֶת אֲשֶׁר אָחֹן; the meaning apparently being, 'whenever I have mercy on any, it shall be *pure mercy*, no human desert contributing;' which agrees better with the next verse than the ordinary rendering, which lays the stress on the ὃν ἄν; and is not inconsistent with ver. 18, ὃν θέλει, ἐλεᾷ: because if God's mercy be *pure mercy* without any desert on man's part, it necessarily follows that he has mercy on whom He will, His will being the only assignable cause of the selection.

16.] So then (inference from the citation) it is not of (God's mercy 'does not belong to,'—'is not in the power of,' see reff.) him that willeth (any man willing it) nor of him that runneth (any man contending for it, see reff. and Phil. iii. 14. There hardly can be any allusion to Abraham's wish for Ishmael, Gen. xvii. 18, and Esau's running to hunt for venison, as Stuart, Burton, al.), but of God that hath mercy. I must pause again here to remind the student, that I purposely do not enter on the disquisitions so abundant in some commentaries on this part of Scripture, by which it is endeavoured to reconcile the sovereign election of God with our free will. *We shall find that free will asserted strongly enough for all edifying purposes by this Apostle, when the time comes.* At present, he is employed wholly in asserting the divine Sovereignty, the glorious vision of which it ill becomes us to distract by continual downward looks on this earth. I must also protest against all endeavours to make it appear, that no inference lies from this passage as to the *salvation of individuals*. It is most true (see remarks at the beginning of this chapter) that the *immediate subject* is

17 λέγει γὰρ [e] ἡ γραφὴ τῷ Φαραὼ ὅτι [f] εἰς [g] αὐτὸ [g] τοῦτο
[h] ἐξήγειρά σε, ὅπως [i] ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου
καὶ ὅπως [k] διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.
18 [c] ἄρα [c] οὖν ὃν θέλει [*a] ἐλεεῖ, ὃν δὲ θέλει [l] σκληρύνει.

e sing., Mark xii. 10. xv. 26. John ii. 22 and passim. ch. iv. 3 al.
f Mark i. 38. John xviii. 37. Acts ix. 21.

g Acts xxiv. 16 reff. h = here (1 Cor. vi. 14) only. Judg. v. 12. Ps. vii. 6 al. Jos. Antt. viii. 11. i and constr., 1 Tim. i. 16. (see ver. 22.) Exod. ix. 16. k Luke ix. 60. Acts xxi. 26 only. l. c.
l Acts xix. 9. Heb. iii. 8, 13, 15. iv. 7 only. Exod. iv. 21 (הַקְשֵׁיתִי). vii. 3 (הַכְבִּדָה), al.

17. ενδειξομαι F[not G] L[P 17] c l^1 Chr-ms. aft [2nd] οπως ins αν F. διαγγελει L[P] f o [-γειλη m].

18. In A, from ον δε θ. to η ουκ εχει ver. 21 is in a later hand. [aft 1st θελει ins ο θεος D.] *ἐλεᾷ D^1F.—aft ελ. ins ον δε θελει ελεει B^1(Tischdf: om B^2).

the national rejection of the Jews: but we must consent to hold our reason in abeyance, if we do not recognize the inference, that the sovereign power and free election here proved to belong to God extend to *every exercise* of His mercy—whether temporal or spiritual—whether in Providence or in Grace—whether national or individual. It is in parts of Scripture like this, that we must be especially careful *not to fall short of what is written:* not to allow of any compromise of the plain and awful words of God's Spirit, for the sake of a caution which He Himself does not teach us. **17.**] The same great truth shewn on its *darker side:*—not only as regards God's *mercy*, but His *wrath* also. **For** (confirmation of the *universal* truth of the last inference) **the Scripture** (identified with God, its Author: the case, as Thol. remarks, is different when merely something *contained* in Scripture is introduced by ἡ γραφὴ λέγει: there ἡ γρ. is merely personified. The justice of Thol.'s remark will be apparent, if we reflect that this expression could not be used of the *mere ordinary words of any man* in the historical Scriptures, Ahab, or Hezekiah,—but only where *the text itself* speaks, or where *God spoke*, or, as here, *some man under inspiration of God*) **saith to Pharaoh, For this very purpose** (ὅτι recitantis; the LXX have καὶ ἕνεκεν τούτου) **did I raise thee up** (LXX διετηρήθης, '*thou wert preserved to this day:*' Heb. הֶעֱמַדְתִּיךָ from עָמַד, *stetit*, in Hiph. *stare fecit;* hence taken to signify (1) '*constituit, muneri præfecit,*' as 1 Kings xii. 32; Isa. xxi. 6 (LXX σεαυτῷ στῆσον σκόπον); Esth. iv. 5,—(2) '*confirmavit,*' as 1 Kings xv. 4 al.,—and (3) '*prodire fecit, excitavit,*' Dan. xi. 11; Neh. vi. 7: the meaning '*incolumem præstitit,*' given in the Lexicons, seems to be grounded on the following of the LXX in this passage, who apparently understood it of Pharaoh being kept safe through the plagues. This has been done by modern interpreters [perhaps] to avoid the strong assertion which the Apostle here gives, purposely deviating from the LXX, that Pharaoh was '*raised up,*' called into action in his office, to be an example of God's dealing with impenitent sinners. The word chosen by the Apostle, ἐξεγείρω, in its transitive sense, is often used by the LXX for '*to rouse into action:*' see besides reff. Ps. lvi. 8; lxxix. 2; Cant. iv. 16 al. So that the meaning (3) given above for the Heb. verb—'*prodire fecit, excitavit,*' was evidently that intended by ἐξήγειρα), **that I may shew in thee** ('in thee as an example,'—'in thy case,'—'by thee') **my power** (τ. ἰσχύν μου LXX-B: δύν. (which is read in A) is perhaps chosen by the Apostle as more *general*, ἰσχύς applying rather to those deeds of miraculous power of which Egypt was then witness), **and that my Name may be proclaimed in all the earth** (compare as a comment, the words of the song of triumph, Exod. xv. 14—16). **18.**] **Therefore He hath mercy on whom He will** (ref. to ver. 15, where see note), **and whom He will, He hardeneth.** The frequent recurrence of the expression σκληρύνειν τὴν καρδίαν in the history of Pharaoh should have kept Commentators (Carpzov, Ernesti, al., and of Lexicographers, Wahl and Bretschneider) from attempting to give to σκληρύνω the sense of '*treating hardly,*' against which the next verse would be decisive, if there were no other reason for rejecting it. But it is very doubtful whether the word can ever bear the meaning. The only passage which appears to justify it (for in 2 Chron. x. 4 it clearly has the import of *hardening, making severe*) is Job xxxix. 16, where ἀπεσκλήρυνε τὰ τέκνα ἑαυτῆς (αὐτῆς Aℵ) the LXX version of the Heb. הִקְשְׁתָה, is supposed to mean, '*treats her offspring hardly.*' But the LXX by this compound seem to have intended, '*casts off her offspring in her hardness;*' the E. V. has, 'She is hardened against her young ones.' Whatever difficulty there lies in this assertion, that

19 ἐρεῖς μοι οὖν [m] Τί [οὖν] ἔτι [n] μέμφεται; τῷ γὰρ [o] βουλήματι αὐτοῦ τίς [p] ἀνθέστηκεν; 20 ὦ ἄνθρωπε, [q] μενοῦνγε σὺ τίς εἶ ὁ [r] ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ ABDF KL[P]ℵ a b c d f g h k l m n o 17 [47]

m ch. iii. 7. Gal. v. 11.
n Heb. viii. 8 (Mark vii. 2 rec.) only †. Sir. xi. 7. xli. 7. 2 Macc. ii. 7 only.
o Acts xxvii. 43. 1 Pet. iv. 3 only †. 2 Macc. xv. 5 only.
p Acts vi. 10 reff.
q ch. x. 18 (Luke xi. 28 v. r.) only.
r Luke xiv. 6 only. Judg. v. 29 A Alex. compl. Job xvi. 9. xxxii. 12 only.

19. rec 1st *ουν* bef *μοι*, with DFKL [rel] latt [copt] Orig$_2$[int$_2$] Chr$_1$ Thdrt: om *ουν* 73. 118 arm: txt ABℵ[P 47] m syr goth Orig$_1$ [Damasc]. rec om 2nd *ουν*, with AKL[P]ℵ rel vulg [syrr copt æth arm] Orig$_4$ Chr$_1$ Thdrt Aug[$_{mss}$ Ambrst]: ins BDF Jer$_1$ Sedul. elz om *γαρ*, with G-lat: ins ABDFKL[P]ℵ rel [vss] Orig$_4$[int$_2$] Ath$_1$ Chr$_1$ Thdrt Thdor-mops Damasc Aug.

20. rec *μενουνγε* bef *ω ανθρ.* (*to suit the arrangement in other places: see reff. Had the μενουνγε been transposed in* A &c *to avoid placing it first in the sentence* (see Phryn Lobeck, p. 342), *the same various reading would have occurred in the other places, which it does not*), with D^{2}KLℵ^2[P 47-marg(sic)] rel syrr copt [goth (arm)] Orig$_3$ Chr$_1$ Thdrt Thdor-mops$_1$ Œc Thl: om *μενουνγε* D^{1}F latt æth [(Meth) Orig-int$_2$ Aug$_{mss}$] Jer: txt A(B)ℵ^1 m [47-txt Orig$_1$] Chr-ms$_1$ Damasc.—om *γε* B.

God *hardeneth* whom He will, lies also *in the daily course of His Providence*, in which we see this hardening process going on in the case of the prosperous ungodly man. The fact is patent, whether declared by revelation or read in history: but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions. The following is the admirable advice of Augustine (ad Sixtum, Ep. cxciv. 6. 23, vol. ii. p. 882), from whom in this case it comes with double weight: "Satis sit interim Christiano ex fide adhuc viventi, et nondum carnenti quod perfectum est, sed ex parte scienti, nosse vel credere quod neminem Deus liberet nisi gratuitâ misericordiâ per Dominum nostrum Jesum Christum, et neminem damnet nisi æquissimâ veritate per eundem Dominum nostrum Jesum Christum. Cur autem illum potius quam illum liberet aut non liberet, scrutetur qui potest judiciorum ejus tam magnum profundum, — verumtamen caveat præcipitium." 19.] **Thou wilt say then to me** (there seems no reason to suppose the objector a Jew, as Thol. after Grot., Calov., Koppe, al.:—the objection is a *general one*, applying to all mankind, and likely to arise in the mind of any reader. The expression *ὦ ἄνθρωπε* seems to confirm this), **Why then doth He yet find fault** (*ἔτι* as ch. iii. 7, assuming your premises,—'*if this be so:*' at the same time it expresses a certain irritation on the part of the objector: 'exprimit morosum fremitum,' Bengel. *μέμφομαι* has a stronger sense than mere *blame* here: Hesych. interprets it *αἰτιᾶται, ἐξουθενεῖ, κατεγινώσκει*: see the apocryphal reff. Thol.)? **For who resists** (not, '*hath resisted:*' *ἀνθέστηκεν*, like *ἕστηκεν*, is *present*, see Winer, edn. 6, § 40. 4. b, and compare *ἐφέστηκεν*, 2 Tim. iv. 6) **His will** (i. e. if it be His will to harden the sinner, and the sinner goes on in his sin, he does not resist but goes with the will of God)? **Yea rather** (*μενοῦνγε*, see reff., takes the ground from under the previous assertion and supersedes it by another: implying that it has a certain show of truth, but that the proper view of the matter is yet to be stated. It thus conveys, as in ref. Luke, an intimation of rebuke; here, with severity: 'that which thou hast said, may be correct human reasoning—but as against God's sovereignty, thy reasoning is out of place and irrelevant'), **O man** (perhaps without emphasis implying the contrast between man and God,—for this is done by the emphatic *σύ* following, and we have *ἄνθρωπε* unemphatic in ch. ii. 1), **who art** THOU **that repliest against** (the *ἀντί* seems to imply contradiction, not merely dialogue: see besides reff., *ἀνταπόκρισιν*, Job xiii. 22, BCℵ) GOD?—implying, 'thou hast neither right nor power, to call God to account in this manner.' Notice, that the answer to the objector's question does not lie in these vv. 20, 21, but in the following (see there);—the present verses are a rebuke administered to the *spirit* of the objection, which forgets the immeasurable distance between us and God, and the relation of Creator and Disposer in which He stands to us. So Chrys.,—*καὶ οὐδὲ τὴν λύσιν εὐθέως ἐπάγει, συμφερόντως καὶ τοῦτο ποιῶν· ἀλλ' ἐπιστομίζει πρῶτον τὸν ζητοῦντα, λέγων οὕτω μανοῦνγε . . . . θεῷ; ποιεῖ δὲ τοῦτο, τὴν ἄκαιρον αὐτοῦ περιεργίαν ἀναστέλλων, κ. τὴν πολλὴν πολυπραγμοσύνην, κ. χαλινὸν περιτιθείς, κ. παιδεύων εἰδέναι τί μὲν θεὸς τί δὲ ἄνθρωπος, κ. πῶς ἀκατάληπτος αὐτοῦ ἡ πρόνοια, κ. πῶς ὑπερβαίνουσα τὸν ἡμέτερον λογισμόν, κ. πῶς ἅπαντα αὐτῷ πειθεσθαι δεῖ· ἵνα ὅταν τοῦτο κατασκευάσῃ παρὰ τῷ ἀκροατῇ, κ. καταστείλῃ κ. λείαν τὴν γνώμην, τότε μετὰ πολλῆς εὐκολίας ἐπ-*

[s] πλάσμα τῷ [t] πλάσαντι Τί με ἐποίησας οὕτως; 21 ἢ οὐκ ἔχει [u] ἐξουσίαν ὁ [v] κεραμεὺς τοῦ [w] πηλοῦ, ἐκ τοῦ αὐτοῦ [x] φυράματος ποιῆσαι [y] ὃ μὲν [z] εἰς τιμὴν [a] σκεῦος, [y] ὃ δὲ [a] εἰς [b] ἀτιμίαν; 22 [c] εἰ δὲ θέλων ὁ θεὸς [d] ἐνδείξασθαι τὴν ὀργὴν καὶ [e] γνωρίσαι τὸ [f] δυνατὸν αὐτοῦ [g] ἤνεγκεν ἐν πολλῇ [h] μακροθυμίᾳ [i] σκεύη ὀργῆς [k] κατηρτισμένα εἰς [l] ἀπώλειαν, 23 καὶ [m] ἵνα [c] γνωρίσῃ τὸν [n] πλοῦτον τῆς [o] δόξης αὐτοῦ ἐπὶ [i] σκεύη [p] ἐλέους, ἃ [q] προητοίμασεν

s here only. Job xl. 14(19). Isa. xxix. 16.
t 1 Tim. ii. 13 only. Gen. ii. 7, 8.
u and constr., 1 Cor. ix. 12 reff.
v Matt. xxvii. 7, 10 only. Ps. ii. 9. Isa. xlv. 9. (-μικός, Rev. ii. 27.)
w John ix. 6, &c. (5 times) only. Gen. xl. 3.

x ch. xi. 16. 1 Cor. v. 6, 7. Gal. v. 9 only. Exod. xii. 34.
y 1 Cor. xi. 21 reff.
z = ch. i. 1, 5 al. fr.
a = 2 Tim. ii. 20, 21. Heb. ix. 21 al. Exod. iii. 22.
b ch. i. 26 reff.
c Acts xxiii. 9.
d constr., ch. ii. 15. Eph. ii. 7. Tit. ii. 10. iii. 2. Heb. vi. 10, 11. see ver. 17. P.H. Gen. l. 15, 17.
e 1 Cor. xii. 3 reff.
f = here only. constr., ch. i. 19, 20. viii. 3.
g = Heb. xii. 20 only. (see Heb. xiii. 13.) φέρων τὶ πράως, Xen. Cyr. ii. 2. 9.
h ch. ii. 4 reff.
i see ver. 21. Jer. xxvii. (l.) 28. constr., Acts ix. 15.
k = Heb. x. 5 (from Ps. xxxix. 6). xi. 3. (Matt. iv. 21.)
l = Acts viii. 20 reff. John xvii. 12. Jer. xxvi. (xlvi.) 21.
m constr., see Winer, edn. 6, § 63. I. 1.
n ch. ii. 4 reff.
o Eph. i. 18. iii. 16. (Phil. iv. 19.) Col. i. 27.
p Luke i. 50 &c. Eph. ii. 4. Exod. xx. 6.
q Eph. ii. 10 only. Isa. xxviii. 24. Wisd. ix. 9 only.

for ἐποιησας, επλασας D[-gr] Syr Thl-marg.

22. om ηνεγκεν F D[1]-lat Julian$_1$. ins εις bef σκευη F [D[1]-lat] Ambrst Julian.

23. om 1st και B m 39. 47-marg 67[2]. 80. 116 vulg copt goth arm[Griesb, not Treg] (Orig[-int$_s$]) Jer Pel Sedul Fulg$_1$. for του πλουτου, το πλουτος F. [for δοξης, χρηστοτητος P.]

ἀγων τὴν λύσιν, εὐναρδέκτου αὐτῷ ποιήσῃ τὸ λεγόμενον. Hom. xvi. p. 614. Similarly Calvin: 'Hac priori responsione nihil aliud quam improbitatem illius blasphemiæ retundit, argumento ab hominis conditione sumpto. Alteram mox subjiciet, qua Dei justitiam ab omni criminatione vindicabit.' **Shall the thing formed** (properly of a production of *plastic* art, moulded of clay or wax) **say to him who formed it, "Why madest thou me thus?"**

These words are slightly altered from Isa. xxix. 16 LXX,—μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι αὐτό(om. αὐτό ΑΝ), Οὐ σύ με ἔπλασας; ἢ τὸ ποίημα τῷ ποιήσαντι, Οὐ συνετῶς με ἐποίησας; **Or** (introduces a new objection, or fresh ground of rebuke, see ch. ii. 4; iii. 29; vi. 3; xi. 2) **hath not the potter power over the clay** (the similitude from ref. Isa. In Sir. xxxvi. (xxxiii.) 13, we have a very similar sentiment: ὡς πηλὸς κεραμέως ἐν χειρὶ αὐτοῦ . . . . οὕτως ἄνθρωποι ἐν χειρὶ τοῦ ποιήσαντος αὐτούς. And even more strikingly so, Wisd. xv. 7: καὶ γὰρ κεραμεὺς ἀπαλὴν γῆν θλίβων ἐπιμόχθου πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἕκαστον(ἓν ἕκ. ΑCℵ), ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάσατο τά τε τῶν καθαρῶν ἔργων δοῦλα σκεύη τά τε ἐναντία πάνθ'(πάντα ΑΝ) ὁμοίως· τούτων δὲ ἑκατέρου(ἑτέρου Bℵ^{3a}, ἑτέρων ℵ^{1}) τίς ἑκάστου ἐστὶν ἡ(om. ἡ ℵ) χρῆσις, κριτὴς ὁ πηλουργός. See also Jer. xviii. 6), **out of the same lump to make one vessel unto honour** (honourable uses) **and another unto dishonour** (dishonourable uses. See ref. 2 Tim. The honour and dishonour are not here the *moral purity or impurity* of the human vessels, but their *ultimate glorification* or *perdition*. The Apostle in asking this question, rather aims at striking dumb the objector by a statement of God's undoubted right, against which it does not become us men to murmur, than at unfolding to us the actual state of the case. This he does in the succeeding verses; see above, from Chrys. and Calv.)? 22.] **But what if** (by the elliptical εἰ δέ the answer to the question of the objector, ver. 19, seems to be introduced; ἐὰν οὖν occurs in a similar connexion John vi. 62; and ἀλλ' εἰ, Soph. Œd. Col. 590,—ἀλλ' εἰ θέλοντός γ' οὐδὲ σοὶ φυγεῖν καλόν; See Hartung, Partikellehre, ii. 212. 6) (1) **God, purposing to shew forth His wrath, and to make known His power** (that which He could do), **endured with much long-suffering vessels of wrath fitted** [prepared, made complete and ready] **for destruction; and** (what if this took place) (2) **that He might make known the riches of His glory on** (not *to*, as De Wette, who joins it with γνωρίσῃ,—but '*toward*,' **on**, 'with regard to,' dependent on πλοῦτον, as πλουτῶν εἰς, ch. x. 12) **the vessels of mercy, which He before prepared for glory?** I have given the whole, that my view of the construction might be evident: viz. that (1) and (2) are parallel clauses, both dependent on εἰ δέ; θέλων giving the purpose of the 1st, and ἵνα γν. that of the 2nd. They might be cast into one form by writing the 1st ὁ θ., ἵνα ἐνδείξηται . . . . κ. γνωρίσῃ,—or the 2nd, καὶ θέλων γνωρίσαι. Only I do not, as Calv., Beza, Grot., Bengel, De Wette, Meyer, and Winer, understand the same ἤνεγκεν . . . . ἀπώλ., as belonging to both, but only to the 1st, and supply before the 2nd, 'What if this took place,' viz. this ὃν θέλει, ἐλεεῖ. Other constructions

r = ch. ii. 7 reff.
s = Mark i. 2. Heb. iv. 7. see ch. xi. 2.
t Hosea ii. 23 (B).
u Hosea i. 10.

εἰς [r] δόξαν; 24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν, 25 ὡς καὶ [s] ἐν τῷ Ὡσηὲ λέγει Καλέσω τὸν οὐ λαόν μου λαόν μου, καὶ τὴν οὐκ [t] ἠγαπημένην ἠγαπημένην· 26 [u] καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐῤῥέθη αὐτοῖς Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσον-

ABDF KL[P]ℵ a b c d f g h k l m n o 17 [47]

25. om εν B.

26. for οὗ, ω ℵ¹(txt ℵ-corr¹ ?) [Thdrt]. rec ερρηθη, with B³D³L rel Œc: txt AB¹ D¹-gr K[P]ℵ d f h k l³[ευρ. l¹] n 17 [Euthal-ms Damasc] Thdrt Thl.—for ερρ. αυτ., αν κληθησονται F[-gr] (D¹-lat Ambrst): *in loco liberata* (ερρυσθη ?) *in quo vocabatur* Iren-int.

have been,—to make ἵνα depend on κατηρτισμένα—'*prepared to destruction for this very purpose, that* &c.' So Fritz. and Rückert, ed. 2; but this seems to overlook καί, or to regard it as = καὶ τοῦτο:—to take ver. 23 as a new sentence, supplying ἐκάλεσεν ἡμᾶς, as Tholuck. Stuart supplies θέλων before ἵνα γν., and ἠλέησεν before οὓς ἐκάλεσεν ἡμᾶς. This in fact amounts to nearly the same as my own view, but appears objectionable, inasmuch as it joins ver. 24 to ver. 23: see below.

The argument is, 'What if God, in the case of the vessels of wrath prepared for destruction, has, in willing to manifest His power and wrath, also exhibited towards them long-suffering (to lead them to repentance, ch. ii. 4,—a mystery which we cannot fathom), and in having mercy on the vessels of mercy prepared for glory, has also made manifest the riches of His glory?' Then in both these dispensations will appear, not the arbitrary power, but the rich goodness of God. The theological difficulties in κατηρτισμένα and προητοίμασεν (in both cases *God* is the agent; not they themselves, as Chrys., Theophyl., Olsh. Bengel, however, rightly remarks, "non dicit quæ προκατήρτισε, cum tamen ver. seq. dicat 'quæ præparavit.' Cf. Matt. xxv. 34 cum ver. 41, et Act. xiii. 46 cum ver. 48") are but such as have occurred repeatedly before, and, as Stuart has well observed, are inherent, not in the Apostle's argument, nor even in revelation, but in *any consistent belief of an omnipotent and omniscient God*. See remarks on ver. 18. σκεύη ὀργῆς and σκεύη ἐλέους are *vessels prepared to subserve*, as it were to *hold*, His ὀργή and ἔλεος: hardly, as Calvin, *instruments to shew forth*: that is *done*, over and above their being σκεύη, but is not necessary to it.

The σκ. ὀργ. and σκ. ἐλ. are not to be, with a view to evade the general application, confined to the instances of Pharaoh and the Jews: these instances give occasion to the argument, but the argument itself is general, extending to all the dealings of God. **24.**] **Of which kind** (*quales*, agreeing with ἡμᾶς—i. e. σκεύη ἐλέους) **He also called us, not only from among the Jews, but also from among the Gentiles.** It being entirely in the power of God to preordain and have mercy on whom He will, He has exercised this right by calling not only the remnant of His own people, but a people from among the Gentiles also. **25, 26.**] It is difficult to ascertain in what sense the Apostle cites these two passages from Hosea as applicable to the Gentiles being called to be the people of God. That he *does so*, is manifest from the words themselves, and from the transition to the Jews in ver. 27. In the prophet they are spoken of *Israel*; see ch. i. 6—11, and ch. ii. throughout: who after being rejected and put away, was to be again received into favour by God. Two ways are open, by which their citation by the Apostle may be understood. Either (1) he brings them forward to shew that it is consonant with what we know of God's dealings, to *receive as His people*, those who *were* formerly *not His people*—that this may now take place with regard to the Gentiles, as it was announced to happen with regard to Israel,—and even more,—that Israel in this as in so many other things was the prophetic mirror in which God foreshewed on a small scale His future dealings with mankind,—or (2) he adduces them from mere applicability to the subject in hand, implying, 'It has been with us Gentiles, as with Israel in the prophet Hosea.' I own I much prefer the former of these, as more consonant with the dignity of the argument, and as apparently justified by the καί,—as He saith *also* in Hosea, implying perhaps that the matter in hand was not that directly prophesied in the citation, but one analogous to it. Chrys. takes the same view: εἰ γὰρ ἐπὶ τῶν ἀγνωμονησάντων μετὰ πολλὰς εὐεργεσίας, καὶ ἀλλοτριωθέντων, καὶ τὸ λαὸς εἶναι ἀπολωλεκότων, τοσαύτη γέγονεν ἡ μεταβολή, τί ἐκώλυε καὶ τοὺς οὐ μετὰ τὴν οἰκείωσιν ἀλλοτριωθέντας, ἀλλ' ἐξ ἀρχῆς

ται υἱοὶ θεοῦ ζῶντος. 27 Ἡσαΐας δὲ [v]κράζει [w]ὑπὲρ τοῦ Ἰσραὴλ [x]Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ [yz]ἄμμος τῆς [y]θαλάσσης, τὸ [a]ὑπόλειμμα σωθήσεται. 28 λόγον γὰρ [bc]συντελῶν καὶ [cd]συντέμνων [ἐν [e]δικαιοσύνῃ· ὅτι λόγον [d]συντετμημένον] ποιήσει κύριος ἐπὶ τῆς γῆς. 29 καὶ καθὼς [f]προείρηκεν Ἡσαΐας [g]Εἰ μὴ κύριος σαβαὼθ [h]ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν [i]ὡμοιώθημεν. 30 [k]Τί οὖν [k]ἐροῦμεν; ὅτι

v John i. 15 al. w = 2 Cor. i. 6 vii. 4. Phil. i. 7. x Isa. x. 22, 23. y Rev. xii. 18. xx. 8 only. Gen. xxxii. 12. see Heb. xi. 12. z as above (y). Matt. vii. 26. a here only. Mic. v. 7, 8 al. b constr. part., ch. v. 3, 11. c Acts xxi. 27 reff. = Lam. e Acts xvii. 31 reff. i = Acts xiv. 11. Heb. ii. 17. elsw. Mt. Mk. L. only. Pa. xxvii. 1. d here only. l. c. g Isa. i. 9. h 2 Cor. iv. 9 reff. k ch. iii. 5 reff. f = 2 Pet. iii. 2. Jude 17 †.

[aft κληθ. ins συτοι P: αυτοι 71-3 arm.]

27. rec κατελειμμα (*corrn to LXX where no MS has* υπολ.), with DFKL[P] ℵ-corr[1] rel Thdrt: εγκαταλειμμα Chr: υποκαταλειμμα 47: txt AB ℵ[1] Eus$_{pt}$.

28. om εν δικαιοσυνη οτι λογον συντετμημενον (*by mistake from similarity of* συντεμων *and* συντετμημενον ?) AB ℵ[1] [47[1]] Syr copt Eus$_2$ Damasc Aug$_2$ (æth has the ver thus: *quia consummatum et præcisum verbum enarret Deus in mundo:* om συντελ. to λογον Thdrt): ins DFKL[P] ℵ[2] rel latt syr goth [arm(omg οτι) Euthal$_1$] Eus$_1$ Chr$_1$ Œc Thl Jer Ambrst Bede.

29. εγκατελειπεν AD[2]FKL[P n]. εγενηθεν B[1](Tischdf). ομοιωθημεν AFL[P Euthal-ms].

ἀλλοτρίους ὄντας, κληθῆναι, κ. ὑπακούσαντας τῶν αὐτῶν ἀξιωθῆναι; Hom. xvi. p. 618. The fem. τήν is used because the Jewish people was typified by the *daughter* of the prophet, Hos. i. 6, who was called Lo-ruhamah, 'not having obtained mercy.' The sense, not the words of the LXX, is quoted. By ἐν τῷ τόπῳ . . . . ἐκεῖ must not I think be understood, in any particular place, as Judæa, nor among any peculiar people, as the Christian Church: but as a general assertion, that in every place where they were called 'not His people,' there they shall be called 'His people.'

27.] *A proof from Scripture of the fact, that a part of Israel are excluded.* Here again the *analogy* of God's dealings, in the partial deliverance of Israel from captivity, and their great final deliverance from death eternal, is the key to the interpretation of the prophecy cited. The words are spoken by Isaiah of the return from captivity of a remnant of Israel. 28.] The reference of this latter part of the citation is not very plain. It is almost verbatim from the LXX, the γάρ (which is found in AN but not in B) being perhaps adopted by the Apostle as continuing the testimony, = 'for the prophet proceeds,'—and the LXX having κατάλειμμα for ὑπόλειμμα (see digest), and ἐν τῇ οἰκουμένῃ ὅλῃ for ἐπὶ τῆς γῆς. The literal rendering of the Heb. is, "The consummation (or consumption) decided, overfloweth with righteousness: for a decision (or consumption) and a decree shall the Lord Jehovah of Sabaoth make in the midst of all the land." As it stands in the LXX, the meaning seems to be, *the Lord will complete and soon fulfil His word in righteousness* (viz. his denunciation of consuming the Assyrian and liberating the remnant of His people): *for the Lord will make a rapidly accomplished word in the midst of all the land.* The E. V., Calv., and others, render λόγον, 'work,' a signification which it never has. If the above interpretation be correct, and the view which I have taken of the analogy of prophecy, it will follow that this verse is adduced by the Apostle as confirming the certainty of the salvation of the remnant of Israel, seeing that now, as then, He with whom a thousand years are as a day, will swiftly accomplish His prophetic word in righteousness. 29.] Another proof of a *remnant* to be saved, from a *preceding* part of the same prophecy. (Such seems to be the sense of προείρ. here,—and so Beza, Calv., Grot., al.; De W., Thol., al., prefer 'prophesied;' but surely there is no necessity for affixing an unusual sense to the word, where the ordinary one (see all the reff.) suits much better.) "ὁμοιοῦσθαι ὡς is a construction in which two ideas, 'to become as,' and 'to become like to,' are mingled, as in Heb. נִמְשַׁל בְּ Ps. xlix. 13, 21; compare Mark iv. 30." Tholuck. On 'Jehovah Sabaoth,' Bengel remarks, "Pro Hebraico יְהוָה צְבָאוֹת in libro 1 Sam. et Jesaia σαβαὼθ ponitur; in reliquis libris omnibus παντοκράτωρ." (This is not strictly the case: δυνάμεων is found in several places: and σαβαὼθ occurs in Zech. xiii. 2 BN.)

The citation is verbatim from the LXX, who have put σπέρμα for the Heb. שְׂרִיד, 'residuum,'—implying a remnant

l = ch. xii. 13. xiv. 19. Phil. iii. 13, 14. 1 Thess. v. 15. Isa. li. 1. Sir. xxvii. 8.

ἔθνη τὰ μὴ [lm] διώκοντα [m] δικαιοσύνην, [n] κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν [o] ἐκ πίστεως· 31 Ἰσραὴλ δὲ [l] διώκων νόμον δικαιοσύνης, [p] εἰς νόμον οὐκ [pq] ἔφθασεν.

ABDF KL[P]^{vg} a b c d f g h k l m n o 17 [47]

m 1 Tim. vi. 11. 2 Tim. ii. 22. n = 1 Cor. ix. 24. Phil. iii. 12. Exod. xv. 9. Deut. xxviii. 45. o = ch. x. 6. Gal. iii. 8. p = Phil. iii. 16. Dan. xii. 12 Theod. q as above (p). Thess. iv. 8. w. ἔχρι, 2 Cor. x. 14. w. ἐπί, Matt. xii. 28 ‖ L. 1 Thess. ii. 16 only. Eccl. viii. 14. Dan. iv. 25 (28) Theod.

[30. for την, της F.]

31. [δικαιοσ. bef 1st νομον P: δικαιοσυνην omg νομ. k ?] rec aft 2nd νομον ins δικαιοσυνης (*corrn for clearness' sake? see notes*), with F(but with a mark inserted before it) KL[P]^{vg} rel D^{3}-lat vulg syrr goth [arm Euthal-ms] Chr$_{1}$ Thdor-mops$_{2}$ Thdrt Œc Thl Jer$_{2}$ Aug$_{4}$: om ABDG^{vg1} [47] copt Procop$_{1}$ Damasc Orig-int$_{4}$ Ambrst-comm Sedul.[—om εις νομ. also o 17.] εφθοχεν F(and G).

for a fresh planting. 30—33.] *The Apostle takes up again the fact of Israel's failure, and shews how their own pursuit of righteousness never attained to righteousness, being hindered by their self-righteousness and rejection of Christ.* These verses do not contain, as Chrys., Œc., Theophyl., the τοῦ χωρίου πανταχοῦ λύσις—this λύσις is simply in the creative right of God, as declared ver. 18;—but they are a comment on ver. 16, that it is not of him that willeth, nor of him that *runneth*: the same similitude of running being here resumed, and it being shewn that, so far from man's running having decided the matter, the Jews *who pressed forward* to the goal attained not, whereas the Gentiles, *who never ran*, have attained. If this is lost sight of, the connexion of the whole is much impaired, and from doctrinal prejudice, a wholly wrong turn given to the Apostle's line of reasoning,—who resolves the awful fact of Israel's exclusion not into any causes arising from man, but into the supreme will of God,—which will is here again distinctly asserted in the citation from Isaiah (see below).

What then shall we say? This question, when followed *by a question*, implies of course a *rejection* of the thought thus suggested—but when, as here, by an *assertion*, introduces a further unfolding of the argument from what has preceded. I cannot agree with Flatt, Olsh., al., that ὅτι κ.τ.λ. is to be regarded as a question: for, as Rückert has observed, (1) Paul could not put interrogatively, as a supposition in answer to τί οὖν ἐροῦμεν, a sentiment not intimated in nor following from the foregoing; (2) there would be no answer to the question thus asked, but the διὰ τί, ver. 32, would ask another question, proceeding on the assumption of that which had been before by implication negatived; and (3) the answer, ὅτι κ.τ.λ. ver. 32, would touch only the case of the Jews, and not that of the Gentiles, also involved, on this supposition, in the question. **That the Gentiles** (not, as Meyer and Fritz., 'some Gentiles'), **which pursue not after** (see especially reff. Phil.) **righteousness** (not *justification*, which is merely 'the being accounted righteous,' 'the way in which righteousness is ascribed:' not this, but *righteousness itself*, is the aim and end of the race) **attained to** (the whole transaction being regarded as a historical fact) **righteousness, even** (δέ brings in something new, different from the foregoing, but not strongly opposed to it, see Winer, edn. 6. § 53. 7. δ:—the opposition here, though fine and delicate, is remarkable: righteousness—not however that arising from their own works, but the righteousness, &c.) **the righteousness which is of faith:** 31.] **—but Israel, pursuing after the law of righteousness** (what is the νόμος δικαιοσύνης? Certainly not = δικαιοσύνη νόμου, as Chrys., Theodoret, Œcum., Calv., Beza, Bengel, by the so-called, but as Thol. observes, unlogical figure of Hypallage:—it may mean either (1) as Meyer, Fritz., Thol., an *ideal law of righteousness*, a *justifying law*,—or (2) as Chrys., al.,—see above,—*the law of Moses*, thus described: or (3) which I believe to be the true account of the words, νόμος δικαιοσ. is put regarding the Jews, rather than merely δικαιοσ., because in their case there was a prescribed norm of apparent righteousness, viz. the law, in which rule and way they, as *matter of fact*, followed after it. The above, as I believe, mistaken interpretations arise from supposing νόμον δικαιοσ. to be = δικαιοσ., which it is not. The Jews followed after, aimed at the fulfilment of '*the law of righteousness*,' thinking by the observance of that law to acquire righteousness. See ch. x. 3, 5, and note; and compare John's coming ἐν ὁδῷ δικαιοσύνης, Matt. xxi. 32), **arrived not at** [notice the change in the verb] **the law** (fell far short even of that law, which was given them. It is surprising, with ch. x. 3—5 before them, how De Wette and Tholuck can pronounce the reading νόμον without δικαιοσύνης to be without sense. The Jews followed after, thinking to perform it entirely, their νόμος δικαιοσύνης: which δικαιοσ. ἐκ τοῦ νόμου the Apostle defines, ch. x. 5, to

32 [r]διὰ τί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' [s]ὡς ἐξ ἔργων [νόμου] [t]προσέκοψαν τῷ λίθῳ τοῦ [u]προσκόμματος, 33 καθὼς γέγραπται [v]Ἰδοὺ τίθημι ἐν Σιὼν λίθον [u]προσκόμματος καὶ [w]πέτραν [wx]σκανδάλου, καὶ ὁ [y]πιστεύων [y]ἐπ' αὐτῷ οὐ [z]καταισχυνθήσεται.

r Paul, 1 Cor. vi. 7 (bis). 2 Cor. xi. 11 only.
s = Philem. 14.
t Matt. iv. 6 ‖ L. vii. 27. John xi. 9, 10. ch. xiv. 21. 1 Pet. ii. 8 only. Prov. iii. 23.
u ch. xiv. 13, 20. 1 Cor. viii. 9. 1 Pet. ii. 8 only. Isa. xxix. 21.
v Isa. (viii. 14) xxviii. 16.
w 1 Pet. ii. 6.
x = Matt. xviii. 7. ch. xiv. 13 al. Pa. xlviii. 14. (from l. c. AN Ald. compl.).
y ch. x. 11. 1 Pet. ii. 6
z = ch. v. 5. x. 11 al. Pa. xxiv. 20.

32. om *νομου* (*see notes*) ABFℵ[1] [47-txt] vulg copt [Orig-int$_2$] Jer$_1$ Aug$_{ampe}$ Ambrst: ins DKL[P]ℵ[3] rel syrr goth [arm] Chr$_1$(*οὐκ εἶπεν Ἐξ ἔργων, ἀλλ' Ὡς ἐξ ἔργων νόμου δεικνὺς ὅτι οὐδὲ ταύτην εἶχον τὴν δικαιοσύνην*) Thdor-mops$_1$ Thdrt [Damasc] Œc Thl. [*προσεκοψεν* ℵ[1] l, *προσκ.* o.] rec aft *προσεκοψαν* ins *γαρ* (*see note*), with D[3]KL[P]ℵ[3] rel vulg [fuld] syrr Chr$_1$ Thdor-mops$_1$ Thdrt Aug$_1$ Jer$_1$ Sedul: om AB D[1][and lat] Fℵ[1] a[1] [47-txt] am(with tol) copt goth [Damasc Orig-int$_2$] Ambrst.

33. rec ins *πας* bef *ο πιστευων* (*insd to conform this ver to ch* x. 11, *rather than omd to suit the* LXX: not one ms *omits it in ch* x. 11), with KL[P] rel D[3]-lat vulg syr [arm Euthal-ms] Chr$_1$ Thdor-mops$_1$ Thdrt Jer$_1$: om ABDFℵ [47] Syr copt goth æth Orig$_1$[int$_2$ Cyr-p$_1$] Damasc Aug$_1$ Ambrst. *ου μη καταισχυνθη* (*see* LXX) DF.

be *ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς*, but they did not attain to—not in this case *κατέλαβεν*, but *ἔφθασεν εἰς*—the law—they therefore never attained *righteousness*. It is surely far more easy to imagine how a transcriber should have inserted *δικαιοσύνης*, than how he should have omitted it. It probably was a marginal gloss to explain the second *νόμον*, and thence found its way into the text (I may notice, that ch. x. 3 is not a case in point, the *νόμον* here having an independent and exceptional meaning of its own, which introduces an element not belonging to *ἴδιαν* there)). **Wherefore? because** (*pursuing it*) **not by faith, but as** (used subjectively, as 'if about to obtain their object by:' see Winer, edn. 6, § 65. 9, and compare 2 Pet. i. 3) **by [the] works [of the law** (the evidence for and against *νόμου* is about equally balanced. On the one side we have the Apostle's usage, see ch. iii. 28 reff.,—and the possibility of a transcriber omitting *νόμου*, either as having twice occurred already, or for more complete antithesis,—and on the other we have the temptation to correct *ἔργων* to *ἔργων νόμου* to suit that very usage. On the whole I incline to omit *νόμου*, but do not regard the evidence as sufficiently clear to justify its exclusion from the text)], **they stumbled at the stone of stumbling** (the similitude of a race is still kept up. The insertion of *γάρ* has arisen from a period being placed at *νόμου*. It confuses the sense, making it appear as if the stumbling was the cause of, or at all events coincident with, their pursuing *οὐκ ἐκ π. κ.τ.λ.*, whereas it was this mistaken method of pursuing which caused them to stumble against the stone of stumbling. Thus we have instances in the Greek chariot races, of competitors, by an error in judgment in driving, striking against the *στήλη* round which the chariots were to turn, see Soph. Elect. 730 f. There is a close analogy between our text and the exhortation in Heb. xii. 1 f. There, after the triumphs of faith have been related, we are exhorted to run with patience the race set before us, looking to Jesus, the Author and Finisher of *our faith*: where notice, that the sacred Writer seems to have had in his mind the same comparison of Him to the pillar or goal, to which the eyes of the runners would be exclusively directed). **33.**] *Appeal to the prophecy of Isaiah*, as justifying this comparison of Christ to a stone of stumbling. The citation is gathered from two places in Isaiah. The 'stone of stumbling and rock of offence,' mentioned ch. viii. 14, is substituted for the 'corner-stone elect, precious,' of ch. xxviii. 16. The solution of this is very simple. Isa. viii. 14 was evidently interpreted by the Jews themselves of the Messiah: for Simeon, Luke ii. 34, when speaking of the child Jesus as the Messiah, expressly adduces the prophecy as about to be fulfilled. Similarly Isa. xxviii. 16 was interpreted by the Chaldee Targum, the Babylonish Talmud (Tract Sanhedrin, fol. xxxviii. 1, Stuart), &c. What was there then to prevent the Apostle from giving to this Stone, plainly foretold as to be laid in Zion, that designation which prophecy also justifies, and which bears immediately on the matter here in hand? The translation of Isa. viii. 14 is after the Heb.,—the LXX having apparently read differently. See 1 Pet. ii. 6—8, where the same two texts are joined, and also Ps. cxviii. (cxvii.) 22. *οὐ καταισχυνθήσεται*, LXX (Isa. xxviii. 16),

X. [1] Ἀδελφοί, ἡ μὲν [a] εὐδοκία τῆς ἐμῆς καρδίας καὶ ABDF KL[P]ℵ
ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν [b] εἰς σωτηρίαν. a b c d f
[2] [c] μαρτυρῶ γὰρ αὐτοῖς ὅτι [de] ζῆλον [e] θεοῦ ἔχουσιν, ἀλλ' g h k l
οὐ [f] κατ' [g] ἐπίγνωσιν. [3] [h] ἀγνοοῦντες γὰρ τὴν τοῦ [i] θεοῦ m n o 17
[i] δικαιοσύνην, καὶ τὴν ἰδίαν [δικαιοσύνην] [k] ζητοῦντες [47]
[l] στῆσαι, τῇ [i] δικαιοσύνῃ τοῦ [i] θεοῦ οὐχ [m] ὑπετάγησαν.

a = here only. Sir. xviii. 31. (Matt. xi. 26 al.)
b Acts xi. 18. ch. vi. 23. Jude 21.
c Acts xxii. 5. Gal. iv. 15. Col. iv. 13.
d = John ii. 17, from Ps. lxviii. 9. 2 Cor. vii. 7, 11.
e 2 Cor. xi. 2. see Acts xxii. 3. 27 reff.
f Acts iii. 17 reff.
g ch. iii. 20 reff.
h Acts xiii. xxx. 14.
i ch. i. 17 reff.
k = Acts xiii. 8 reff.
l = ch. iii. 31. Heb. x. 9. Num.
m = 1 Cor. xv. 28. 2 Macc. xiii. 23. see ch. viii. 7 reff.

CHAP. X. 1. rec aft η δεησις ins η (*corrn: see note*), with KL rel Chr Thdrt [Euthal-ms Damasc: μου P]: om ABDFℵ [47 arm]. προς τον θν is written over an erasure by ℵ¹. rec for αυτων, του ισραηλ (*explanatory gloss*), with KL rel Thdrt Œc Thl: txt ABDF[P]ℵ 17 [47-txt] latt syrr copt arm Chr$_1$ Cyr[-c] Damasc [Orig-int$_2$] Ambrst Aug$_{ampe}$ Pel Sedul Bede. rec ins εστιν bef εις σωτηριαν, with KL[P]ℵ^2 rel syr Chr$_1$ Thdrt [Euthal-ms Thl Œc]: om ABDFℵ¹ [47-txt] Syr goth [(æth) arm] Cyr[-c Damasc] Aug$_1$.

3. for γαρ, δε A 57 Leo. om 2nd δικαιοσυνην ABD[P 47-txt] vulg copt arm Clem$_1$ Cyr[-p$_2$] Bas$_2$ Chr$_1$ Procop$_1$ Damasc [Ambrst] Aug$_{ampe}$: ins FKLℵ rel [D-lat¹] syrr goth æth Chr$_4$ Thdrt Œc Thl [Orig-int$_2$] Iren[-int$_1$]-mss Tert$_1$ Ambr$_1$ Aug$_2$, and aft ζητουντες m.

οὐ μὴ καταισχυνθῇ, gives a secondary meaning of the Heb. אָחִישׁ לֹא, 'shall not *make haste*:' i. e. shall not fly in terror, shall not be confounded.

CHAP. X. 1—13.] *The Jews, though zealous for God, are yet ignorant of God's righteousness* (1—3), *as revealed to them in their own Scriptures* (4—13).

1.] **Brethren** ('nunc quasi superata præcedentis tractationis severitate comiter appellat *fratres*.' Bengel), **the inclination of my heart** (εὐδοκία is seldom, if ever, used to signify the *motion of desire*, but imports the *rest of approving satisfaction*. Possibly there is here a mixture of constructions: the Apostle's εὐδοκία would be their *salvation itself*,—his δέησις πρὸς τὸν θ. ὑπὲρ αὐτ. was εἰς σωτ. The μέν requires a corresponding δέ, not expressed, but implied in the course of vv. 2, 3, where the obstacle to their σωτήρ. is brought out), **and my supplication to God on their behalf** (Israel, see ch. ix. 32, προσέκοψαν), **(is) for (their) salvation** (lit. 'towards salvation.' The insertion of the art. after δέησις has apparently been an over-careful grammatical correction: it is by no means universal in the N. T., even where the Greek writers insert it,—and here, seeing that there could be no δεήσεις to any other than God, the omission would be more natural. τοῦ Ἰσραήλ has been substituted by the adoption of a gloss: ἐστὶν to complete the sense). The Apostle's meaning seems to be, to destroy any impression which his readers may have received unfavourable to his love of his own people, from the stern argument of the former chapter. 2.] **For** (reason why I thus sympathize with their efforts, though misdirected) **I bear witness to them that they have a zeal for God** (for this meaning of the gen. see reff., especially 2 Cor. xi. 2, and note there), **but not according to** (in accordance with, founded upon, and carried on with) **knowledge** (accurate apprehension of the way of righteousness as revealed to them). 3.] **For** (explanation of οὐ κατ' ἐπίγν.) **not recognizing** ('*being ignorant of*' is liable to the objection, that it may represent to the reader a state of *excusable* ignorance, whereas they *had it before them*, and *overlooked* it) **the righteousness of God** (not, the *way of justification* appointed by God, as Stuart, al.: but that only *righteousness* which avails before God, which becomes ours in justification; see De Wette's note, quoted on ch. i. 17), **and seeking to set up their own righteousness** (again, not *justification*, but *righteousness*: that, namely, described ver. 5; not that it was ever theirs, but the Apostle speaks subjectively. Notwithstanding the MS. authority against δικαι. after ἰδίαν, it would seem as if it had been written for emphasis' sake by the Apostle, and omitted on account of the word occurring thrice in the sentence), **they were not subjected** (historical: *implying*, but not itself *bearing*, a perfect sense. The passage,—not in a middle sense, as De Wette and Thol.,—expresses the *result only*; it might be themselves, or it might be some other, that subjected them,—but the historical fact was, that they *were not subjected*) **to the righteousness of God** (the δικ. τ. θ. being considered as a *rule* or *method*, to which it was necessary to conform, but to which they were never subjected as they were to the law of Moses).

4 [n] τέλος γὰρ νόμου χριστὸς [b] εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. 5 Μωυσῆς γὰρ [o] γράφει τὴν [p] δικαιοσύνην τὴν [p] ἐκ [p] νόμου, [q] ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται

n = 1 Pet. i. 9. see note and 2 Cor. iii. 13. o constr., John i. 46. see Luke xviii. 31.

p Phil. iii. (6) 9. see Gal. iii. 21. q Lev. xviii. 5. see Neh. ix. 29. Ezek. xx. 21.

5. rec ins του bef νομου, with DFKL[P] rel [arm Chr Thdrt Damasc]: om (A)BℵC. —for νομου, πιστεως A. οτι bef τ. δικ. τ. εκ ν. AD[1]ℵ[1] 17[1] vulg Damasc [Orig-int[4] Ambrst Cassiod[1]]. om αυτα (as LXX-AB(not Ed-vat [&c])) A D-gr ℵ[1] vulg Damasc [Orig-int[4]]: eam D[2]-lat copt[-wilk] goth Cassiod[1]: ταυτα 17[1] m[1] æth. om ανθρωπος F Syr Chr[1] Hil.

4—13.] The δικαιοσύνη τ. θ. is now explained to be summed up in that Saviour who was *declared to them in their own Scriptures*. For (establishing what was last said, and at the same time unfolding the δικ. τ. θ. in a form which rendered them inexcusable for its non-recognition) **Christ is the end of the Law** (i. e. *the object at which the law aimed*: see the similar expression 1 Tim. i. 5, τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη. Various meanings have been given to τέλος. (1) *End*, finis, *chronological*: 'Christ is the termination of the law.' So the latt., Augustine, Luther, al., Olsh., Meyer, Fritz., De Wette, al. But this meaning, unless understood in its pregnant sense, that Christ, who has succeeded to the law, was also the object and aim of the law, says too little. In this pregnant sense Tholuck takes the word 'end,' the *end in time and in aim*. It may be so; but I prefer simply to take in the idea of Christ being the end, i. e. *aim* of the law, as borne out by the following citations, in which nothing is said of the *transitoriness* of the law, but much of the notices which it contains of righteousness by faith in Christ. (2) Clem. Alex.,—πλήρωμα γὰρ ν. χρ. εἰς δικ. π. τῷ πιστ., De Div. Serv. § 9, p. 940 P. Theodoret, Calv., Grot., al., take τέλος for '*accomplishment*,' a sense included in the general meaning, but not especially treated here,—the following quotations not having any reference to it. (3) The meaning, *end in the sense of object or aim*, above adopted, is that of the Syr., Chrys., Theophyl., Beza, Bengel, al. Chrys. observes: εἰ γὰρ τοῦ νόμου τέλος ὁ χριστός, ὁ τὸν χριστὸν οὐκ ἔχων, κἂν ἐκείνην (i. e. δικαιοσύνην) δοκῇ ἔχειν, οὐκ ἔχει· ὁ δὲ τὸν χριστὸν ἔχων, κἂν μὴ ᾖ κατωρθωκὼς τὸν νόμον, τὸ πᾶν ἐπλήρωκε. καὶ γὰρ τέλος ἰατρικῆς ὑγιεία. ὥσπερ οὖν ὁ δυνάμενος ὑγιῆ ποιεῖν, κἂν μὴ τὴν ἰατρικὴν ἔχῃ, τὸ πᾶν ἔχει. ὁ δὲ μὴ εἰδὼς θεραπεύειν, κἂν μετιέναι δοκῇ τὴν τέχνην, τοῦ παντὸς ἐξέπεσεν· οὕτω ἐπὶ τοῦ νόμου καὶ τῆς πίστεως, ὁ μὲν ταύτην ἔχων, καὶ τὸ ἐκείνου τέλος ἔχει· ὁ δὲ ταύτης ἔξω ὤν, ἀμφοτέρων ἐστὶν ἀλλότριος. Hom. xvii. p. 622. νόμου is here plainly *the law of Moses*: see Middleton in loc.) **unto righteousness** (i. e. so as to bring about righteousness, which the law could not do) **to** (dat. commodi) **every one that believeth.** "Had they only used the law, instead of abusing it, it would have been their best preparation for the Saviour's advent. For indeed, by reason of man's natural weakness, it was always powerless to justify. It was never intended to make the sinner righteous before God; but rather to impart to him a knowledge of his sinfulness, and to awaken in his heart earnest longings for some powerful deliverer. Thus used, it would have ensured the reception of the Messiah by those who now reject Him. Striving to attain to real holiness, and increasingly conscious of the impossibility of becoming holy by an imperfect obedience to the law's requirements, they would gladly have recognized the Saviour as the end of the law for righteousness." Ewbank.

5.] **For** (proof of the impossibility of legal righteousness, as declared even in the law itself) **Moses describes** (reff.) **the righteousness which is of** (abstr.—not implying that it has ever been attained, but rather presupposing the contrary) **the law, that** (ὅτι recitantis, not γράφ. ὅτι, in which case we should have αὐτήν. The *eam* of some versions has apparently arisen from misunderstanding ὅτι) **the man who hath done them** (the ordinances of the law) **shall live in** (in the strength of, by means of, as his status) **it** (the righteousness accruing by such doing of them).

As regards the *life* here promised, the Jewish interpreters themselves included in it more than mere earthly felicity in Canaan, and extended their view to a better life hereafter: see Wetst. in loc. Earthly felicity it doubtless *did* impart, compare Deut. xxx. 20; but even there, as Thol. observes, '*life*' seems to be a general promise, and length of days a particular species of felicity. "In the N. T.," he continues, "this idea (of life) is always exalted into that of life blessed and eternal:—see Matt. vii. 14; xviii. 8, 9; Luke x. 28."

6—8.] *The righteousness which is of faith is described, in the words spoken in Scripture by Moses of the commandment given by him,—as not dependent on a long and*

r ch. ix. 30. Gal. iii. 6.
s Deut. xxx. 12.
t Acts ii. 34 reff.
u = ch. ix. 6.
v Acts xxiii. 15 reff.

ἐν αὐτῇ. 6 ἡ δὲ [r]ἐκ πίστεως δικαιοσύνη οὕτως λέγει, [s]Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου Τίς [t]ἀναβήσεται εἰς τὸν οὐρανόν; [u]τοῦτ' ἔστιν χριστὸν [v]καταγαγεῖν· 7 ἢ Τίς ABDF KL[P]ℵ a b c d f g h k l m n o 17 [47]

rec (for αυτη) αυτοις (*from* LXX), with DFL[KP]ℵ^{3} rel [syrr arm(Treg) Chr$_{1}$ Thdrt Ambrst]: txt ABℵ^{1} 17 [47] vulg D^{2}-lat copt goth arm[-ed-ven(Sz) Orig-int$_{4}$] Damasc Pel Sedul Bede.

difficult process of search, but near to every man, and in every man's power to attain. I believe the account of the following citation will be best found by bearing in mind that the Apostle is speaking of Christ as the *end of the law* for righteousness to the believer. He takes as a confirmation of this, a passage occurring in a prophetic part of Deut., where Moses is foretelling to the Jews the consequences of rejecting God's law, and His mercy to them even when under chastisement, if they would return to Him. He then describes the law in nearly the words cited in this verse. Now the Apostle, regarding Christ as the *end* of the law, its great central aim and object, quotes these words not merely as suiting his purpose, but as bearing, where originally used, an *à fortiori* application to faith in Him who is the end of the law, and to the commandment to believe in Him, which (1 John iii. 23) is now '*God's commandment.*' If spoken of *the law* as a manifestation of God in man's heart and mouth, much more were they spoken of Him, who is *God manifest in the flesh*, the *end of the law and the prophets.* This view is, it is true, different from that of almost all eminent Commentators, ancient and modern,—who regard the words as merely *adapted* or *parodied* by the Apostle as suiting his present purpose. Thus, with minor shades of difference, Chrys., Beza, Grot., Vatabl., Luther, Wolf, Bengel, Koppe, Flatt, Rückert, De Wette, Thol., Stuart, Hodge, al. But we must remember that it is in this passage Paul's object not merely to *describe* the righteousness which is of faith in Christ, but to *shew it described already in the words of the law.* The Commentators who have taken more or less the view that the Apostle cites the words *as bearing the sense put on them*, are Calvin, Calovius, Reiche, Meyer, Fritz., Olsh.

But the righteousness which is of faith speaketh on this wise (personified, as Wisdom in the Prov.), **Say not in thine heart** (i. e. 'think not,' a Heb. idiom. The LXX has merely λέγων, לֵאמֹר. The Apostle cites freely, giving the explanation of λέγων, viz. *thinking*), **Who shall go up to heaven** (LXX, ἀναβ. ἡμῖν(ἡμῶν, A) εἰς τ. οὐρ., see Prov. xxx. 4)? **—that is** (see note above:—that imports in its full and unfolded meaning), **to bring down Christ:—or who shall go down into the abyss** (LXX, τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης; The Apostle substitutes τίς κατ. εἰς τ. ἄβ. as the direct contrast to τίς ἀν. εἰς τ. οὐρ., as in ref. Ps.; see also Amos ix. 2:—and as better suiting the interpretation which follows)?—**that is, to bring up Christ from the dead.** There is some difficulty in assigning the precise view with which the Apostle introduces these questions. Tholuck remarks, "The different interpretations may be reduced to this, that the questions are regarded either (1) as questions of *unbelief*, or (2) as questions of *embarrassment*, or (3) as questions of *anxiety*." The first view is represented by De Wette, who says, "In what sense these questions, from which the righteousness which is of faith dissuades men, are to be taken, is plain from ver. 9, where the Resurrection of Christ is asserted as the one most weighty point of historical Christian belief:—they would be *questions* of unbelief, which regards this fact as not accomplished, or as now first to be accomplished. Thus also, probably, are we to understand the *first question*, as applying to the *Incarnation of Christ.*" This is more or less also the view of Chrys., Theodoret, Theophyl., Œc., Erasm., Estius, Semler, Koppe, Meyer, al., Rückert (who refers the doubt or the unbelief to the *full accomplishment* of redemption by the Incarnation and Resurrection of Christ), Reiche, and Köllner (who refer καταγ. to the *ascended* Saviour, thereby destroying the symmetry of the whole,—because the latter question undoubtedly refers to bringing Christ not from a *present* but from a *past* state, from which He has historically come). (2) The second view, that they are questions of *embarrassment*, is taken by L. Capellus, Wolf, Rosenm., and Stuart, which last says, "The whole (of Moses's saying) may be summed up in one word, omitting all figurative expression: viz. *the commandment is plain and accessible.* You can have, therefore, no excuse for neglecting it. So in the case before us. *Justification by faith in Christ* is a plain and intelligible doctrine. It is not shut up in mysterious language .... It is like what Moses says of the statutes which he gave to Israel, plain, intelligible, accessible ....

w καταβήσεται εἰς τὴν x ἄβυσσον; u τοῦτ' ἔστιν χριστὸν ἐκ νεκρῶν y ἀναγαγεῖν. 8 ἀλλὰ τί λέγει; z Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου u τοῦτ' ἔστιν τὸ a ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· 9 ὅτι

w = Eph. iv. 9, 10. Ps. cxxxviii. 8.
x Luke viii. 31 only, exc. Rev. ix. 1, 2, 11 al. Gen. i. 2.
y = Heb. xiii. 20. Ps. xxix. 3.
z Deut. xxx. 14. constr., John iii. 23. vi. 19, 23. i. 25. (John vi. 63. xiv. 10, plur.)
a = Acts x. 37. 1 Pet. i. 25.

8. aft λεγει ins η γραφη D [17] vulg(not demid tol) [arm] Orig$_4$[-int$_2$] Cyr[-p$_2$(om$_2$)] Thdrt Hil$_1$ Ambrst Pel Sedul Bede: aft τι, F [copt æth]. 1st εστιν bef 1st το ρημα (*see* LXX) DF [vulg goth arm Orig-int$_2$ Hil$_1$ Ambrst].

It is brought before the mind and heart of every man: and thus he is without excuse for unbelief." (3) The third view, that they are questions of *anxiety*, is that of Calv., Beza, Piscator, Bengel, Knapp, Fritz., and Tholuck:—by none perhaps better expressed than by Ewbank, Comm. on the Ep. to the Rom., p. 74: "Personifying the great Christian doctrine of free justification through faith, he represents it as addressing every man who is anxious to obtain salvation, in the encouraging words of Moses: 'Say not in thine heart, (it says to such an one) &c. . . . .' In other words, 'Let not the man, who sighs for deliverance from his own sinfulness, suppose that the accomplishment of some impossible task is required of him, in order to enjoy the blessings of the Gospel. Let him not think that the personal presence of the Messiah is necessary to ensure his salvation. Christ needs not to be brought down from heaven, or up from the abyss, to impart to him forgiveness and holiness. No. Our Christian message contains no impossibilities. We do not mock the sinner by offering him happiness on conditions which we know that he is powerless to fulfil. We tell him that Christ's word is near to him: so near, that he may speak of it with his mouth, and meditate on it with his heart . . . . .' Is there any thing above human power in such a confession, and in such a belief? Surely not. It is graciously adapted to the necessity of the very weakest and most sinful of God's creatures." [I will now take up the three views afresh, and state the objections.] (1) The objection to this view, as alleged by Tholuck, is, that in it, the contrast with ver. 5 is lost sight of. And this is so far just, that it must be confessed we thus lose the ideas which the Apostle evidently intended us to grasp, those of insuperable difficulty in the acquisition of righteousness by the law, and of facility,—by the gospel. Also,—it puts *too forward* the allegation of the great matters of historical belief, which are not *here* the central point of the argument, but introduced as the objects which *faith*, *itself that central point*, apprehends. (2) The last objection has some force as against *this* view. The regarding the questions as mere questions of difficulty and intellectual bewilderment does not adequately represent the ζῆλος θεοῦ predicated of the Jews, on the assumption of which the whole passage proceeds. Here, however, it seems to me, we have more truth than in (1): for the plainness and simplicity of the truth to be believed is unquestionably one most important element in the righteousness which is of faith. (3) Here we have the important element just mentioned, not indeed made the prominent point of the questions, but, as it appears to me, properly and sufficiently kept in view. The anxious follower after righteousness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation: the word is *near him*, therefore *accessible; plain and simple*, and therefore *apprehensible;* and, taking (1) into account, we may fairly add, —deals with *definite historical fact*, and therefore *certain:* so that his salvation is not contingent on an amount of performance which is *beyond him*, and therefore *inaccessible: irrational*, and therefore *inapprehensible: undefined*, and therefore *involved in uncertainty*. Thus, it seems to me, we satisfy all the conditions of the argument: and thus also it is clearly brought out, that *the words themselves* could never have been spoken by Moses of the righteousness which is of *the law*, but of that which is of *faith*.

8.] **But what says it? The word is near thee, in thy mouth** (to confess), **and in thine heart** (to believe): **that is** (see above), **the word of faith** (which forms the substratum and object of faith, see Gal. iii. 2; 1 Tim. iv. 6) **which we** (ministers of Christ: or perhaps, I Paul) **preach.** This verse has been explained in dealing with vv. 6 and 7.

9.] **Because** (explanation of the word being near thee: so Thol., De Wette, Stuart, al. Others take ὅτι here as in ver. 5, merely recitantis, making ἐὰν κ.τ.λ. the ῥῆμα preached. But as Thol. observes, (1) the duty of confessing the Lord Jesus can hardly be called part of the contents of the preaching of faith, but the prominence

ἐὰν [b] ὁμολογήσῃς [c] ἐν τῷ [c] στόματί σου κύριον Ἰησοῦν, ABDF KL[P]א a b c d f g h k l m n o 17 [47]
καὶ [d] πιστεύσῃς ἐν τῇ καρδίᾳ σου [d] ὅτι ὁ θεὸς αὐτὸν
[e] ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· 10 καρδίᾳ γὰρ πιστεύεται
[f] εἰς δικαιοσύνην, στόματι δὲ [b] ὁμολογεῖται [f] εἰς σωτηρίαν.
11 λέγει γὰρ ἡ [g] γραφὴ Πᾶς ὁ [h] πιστεύων ἐπ' αὐτῷ οὐ
[h] καταισχυνθήσεται. 12 οὐ γάρ ἐστιν [i] διαστολὴ Ἰου-
δαίου τε καὶ [l] Ἕλληνος· ὁ γὰρ αὐτὸς κύριος πάντων
[k] πλουτῶν εἰς πάντας τοὺς [k] ἐπικαλουμένους αὐτόν.

b = John ix. 22. xii. 42. Acts xxiii. 8. 1 Tim. vi. 12.
c = ch. xv. 6 only. Ps. lxxxviii. 1.
d Acts ix. 26 reff.
e = 1 Cor. xv. 12 reff.
f vv. 1, 4.
g sing., ch. ix. 17 reff.
h ch. ix. 33, from Isa. xxviii. 16. see Sir. ii. 10.
i ch. iii. 22. 1 Cor. xiv. 7 only. = Exod. viii. 23. 1 Acts ii. 21 reff. Joel ii. 32.
k = Luke xii. 21. 1 Tim. vi. 18. Exod. xxx. 15.

9. aft ὁμολογησῃς ins το ρημα B 71 Clem$_1$. for κυριον ιησουν, στι κυριος ιησους B Clem$_1$ Cyr[-p(sometimes omg στι)]: so, addg εστιν, copt Hil Aug. aft ιησουν ins χριστον A Bas[-ed(omg κυρ.). πιστευεις P: -σεις m, σις 17.] ηγειρεν bcf αυτον A b k o [arm Clem$_1$] Cyr-jer$_1$ Cyr$_{sape}$[-p].
[**10.** for στοματι, στομα P m.]
11. ins μη bef καταισχυνθησεται (*see ch* ix. 23 *v. r.*) DF.
12. ιουδαιω και ελληνι D[-gr].

given to that duty shews a reference to the words of Moses: (2) the making ὅτι render a reason for ἐγγύς σου κ.τ.λ. suits much better the context and form of the passage: (3) the fact of the confession with the mouth standing *first*, also shews a reference to what has gone before: for when the Apostle brings his own arrangement in ver. 10, he puts, as natural, the belief of the heart first), **if thou shalt confess with thy mouth** (same order as ver. 8) **the Lord Jesus** (not, I think, 'Jesus as the Lord' (see the readg of B al.): this might very well be,—and κύριον might, as Thol., be the predicate placed first for emphasis, did not Paul frequently use κύριος Ἰησοῦς for '*the Lord Jesus*,'—see (ch. xiv. 14 after a prep.) 1 Cor. i. 3 al.; Phil. (ii. 19) iii. 20; Col. iii. 17 (1 Thess. i. 1; iv. 1). 1 Cor. xii. 3 is hardly an example on the other side: see note there, but 2 Cor. iv. 5 is, cf. note *there*), **and believe in thine heart that God raised Him from the dead** (here, as in 1 Cor. xv. 14, 16, 17, regarded as the great central fact of redemption), **thou shalt be saved** (inherit eternal life).

Here we have the two parts of the above question again introduced: the *confession of the Lord Jesus* implying his having *come down* from heaven, and the *belief in His resurrection* implying His having been *brought up* from the dead. **10.**] **For** (refers back to ver. 6, where the above words were ascribed to ἡ ἐκ πίστεως δικαιοσύνη, and explains how πιστεύ. ἐν τῇ καρδ. refer to the acquiring of righteousness) **with the heart faith is exercised** (πιστεύεται, men believe) **unto** (so as to be available to the acquisition of) **righteousness, but** (q. d. 'not only so: but there must be an outward confession, in order for justification to be carried forward to salvation') **with the mouth confession is made unto salvation.** Clearly the words δικ. and σωτ. are not used here, as De W., al., merely as different terms for the same thing, for the sake of the parallelism: but as Thol. quotes from Crell., σωτ. is the 'terminus ultimus et apex justificationis,' consequent not merely on the act of justifying faith as the other, but on a good confession before the world, maintained unto the end. **11.**] **For** (proof of the former part of ver. 10) **the Scripture saith, Every one who believeth on Him shall not be ashamed.** πᾶς is neither in the LXX nor the Heb., but is implied in the indefinite participle. The Apostle seems to use it here as taking up παντὶ τῷ πιστεύοντι, ver. 4. See ch. ix. 33.

12.] **For** (an explanation of the strong expression πᾶς ὁ πιστεύων, as implying the *universal* offer of the riches of God's mercy in Christ) **there is no distinction of Jew and Greek** (Gentile. See ch. iii. 22); **for the same Lord of all** (viz. *Christ*, who is the subject here: vv. 9, 11, 13 cannot be separated. So Orig., Chrys., Œc., Calov., Wolf, Bengel, Rück., Meyer, Fritz., De Wette, Tholuck, al. So πάντων κύριος of Christ, Acts x. 36. Most modern Commentators make ὁ αὐτός the subject, and κύριος the predicate. But I prefer the usual rendering, both on account of the strangeness of ὁ αὐτός thus standing alone, and because this Apostle uses the expression ὁ αὐτὸς κύριος, 1 Cor. xii. 5, and even ὁ αὐτὸς θεός, ib. 6, for 'the same Lord,' and 'it is the same God.' Stuart supplies, '(there is) the same Lord:' but this is harsh,—and unnecessary, if the participle πλουτῶν be taken as συντελῶν κ. συντ. in ch. ix. 28) **is rich towards all** ('by εἰς is signified the direction in which the

13 πᾶς γὰρ ὃς ἂν [l]ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται. 14 πῶς οὖν [l]ἐπικαλέσωνται [m]εἰς ὃν οὐκ [n]ἐπίστευσαν; πῶς δὲ πιστεύσωσιν [m]οὗ οὐκ [o]ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; 15 πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται Ὡς [p]ὡραῖοι οἱ πόδες τῶν [q]εὐαγγελιζομένων [r]εἰρήνην, τῶν [q]εὐαγγελιζομένων ἀγαθά. 16 Ἀλλ' οὐ πάντες [s]ὑπήκουσαν τῷ

C μη αποστειλωσιν... ABCDF KL[P]ℵ a b c d f g h k l m n o 17 [47]

m constr., Eurip. Med. 751, ὄμνυμι ...ἐμμένειν ἃ σοῦ κλύω.
n w. εἰς, Acts x. 43 reff.
o = w. gen., here only. Xen. Mem. iii. 5. 9. Hom. Od. α. 289. see Acts xxiii. 16.
p Acts iii. 2 reff. (Isa. lii. 7.)
q = Luke i. 19. ii. 10.
r Acts x. 36 reff.
s Acts vi. 7 reff.

14. rec επικαλεσονται (*see note*), with KL[P] rel Clem$_1$ [Ath$_1$ Euthal-ms] Thdor-mops$_1$ Chr$_1$ Thdrt Damasc Thl Œc: txt ABDFℵ a. ins η bef 1st πως δε F latt [Syr arm Ambrst]. rec πιστευσουσιν, with AKL rel Clem$_1$ [Ps-]Ath Chr[-montf Euthal-ms] Thdrt Damasc Thl Œc: txt BD F[-gr(επιστ.) P]ℵ Chr-ms$_1$. rec ακουσουσιν, with L rel Clem$_1$ [Ath$_1$] Chr-montf$_1$ Thdrt Thl Œc: ακουσονται DFKℵ^1[P 47] d Damasc: txt A^{2}Bℵ^3 ni 17 Chr-2-mss. (A^1 illegible.) [for χωρις, ανευ P.]

15. rec κηρυξουσιν, with rel Clem$_1$ Chr[-montf$_1$] Thdrt Damasc: [ε]κηρυσσουσιν F[-gr]: ακουσωσιν c: txt ABDKL[P]ℵ a 17 Chr-2-mss$_1$ [Euthal-ms]. καθαπερ B: καθα Chr-ms. om ευαγγελιζομενων ειρηνην των (*homœotel*) ABCℵ^1 [47-txt] coptt æth Clem$_1$ Orig$_1$[-int$_4$ Euthal$_1$] Epiph$_1$ (Thdor-mops$_1$) Damasc: ins D(F)KL[P]ℵ^3 rel latt syrr goth arm Chr$_1$ Thdrt Thl Œc Tert$_2$ Ambr$_2$ Jer$_2$ Hil$_2$.—om των F.—*evang. bona evang. pacem* Iren-int Tert$_1$ Hil$_1$.—om *evang. bona* Epiph$_1$ Hil$_1$. rec ins τα bef αγαθα, with D$^{2\cdot3}$KLℵ^1 rel Clem$_1$ Chr$_1$ [Euthal$_1$(and ms] Thdrt: om [*as* LXX] ABCD^{1}Fℵ^3[P 47-txt Eus$_1$] Orig$_1$ Damasc.

16. aft υπηκουσαν ins εν (but marked for erasure) ℵ^1.

stream of grace rushes forth.' Olsh.) **who call upon Him.** 13—21.] *Proof from Scripture of this assertion, and argument thereon.* 13.] **For every one, whosoever shall call upon the Name of the Lord** (JEHOVAH,—but used here of Christ beyond a doubt, as the next verse shews. There is hardly a stronger proof, or one more irrefragable by those who deny the Godhead of our Blessed Lord, of the unhesitating application to Him by the Apostle of the name and attributes of Jehovah) **shall be saved.** 14, 15.] It has been much doubted to whom these questions refer,—to Jews or to Gentiles? It must, I think, be answered, *To neither exclusively.* They are generalized by the πᾶς ὃς ἄν of the preceding verse, to mean *all*, both Jews and Gentiles. And the inference in what follows, though mainly concerning the rejection of the unbelieving Jews, has regard also to the reception of the Gentiles: see below on vv. 19, 20.

At the same time, as Meyer remarks, "the necessity of the Gospel ἀποστολή must first be laid down, in order to bring out in strong contrast the disobedience of some." **How then** (i. e. *posito*, that the foregoing is so) **can they** (men, represented by the πᾶς ὃς ἄν of ver. 13) **call on** (I have followed the majority of the chief MSS. in reading the aor. subjunctive instead of the future indic. So also ch. vi. 1) **Him in whom they have not believed** (i. e. begun to believe: so ch. xiii. 11)? **But how can they believe** (in Him) **of whom they have not heard** (construction see reff.)? **But how can they hear without a preacher? But how can men preach unless they shall have been sent? As it is written, How beautiful are the feet of those who [publish glad tidings of peace, who] publish glad tidings of** (τά is excluded by the strong manuscript testimony against it) **good things.** The Apostle is shewing the *necessity* and *dignity* of the preachers of the word, which leads on to the *universality* of their preaching, leaving all who disobey it without excuse. He therefore cites this, as shewing that their instrumentality was one recognized in the prophetic word, where their office is described and glorified. The applicability of these words to the preachers of the Gospel is evident from the passage in Isaiah itself, which is spoken indeed of the return from captivity, but in that return has regard to a more glorious one under the future Redeemer. We need not therefore say that the Apostle uses Scripture words merely as expressing his own thoughts in a well-known garb;—he alleges the words as a prophetic description of the preachers of whom he is writing. 16.] In this preaching of the Gospel some have been found obedient, others disobedient: and this was before announced by Isaiah. The persons here meant are as yet kept indefinite,—but evidently the Apostle has in his mind the unbelieving Jews, about whom his main discourse is employed. **But not all hearkened to** (historic: dur-

t = John xii. 38, from Isa. liii. 1. 1 Thess. ii. 13. Heb. iv. 2.
u Gal. iii. 2, 5.
v here only. see John v. 47. Acts xi. 16.
w ch. xi. 1, 11.
x here bis. 1 Cor. ix. 4, 6. xi. 22 only. P.
y (Luke xi. 28 v. r.) ch. ix. 20 only †.
z Matt. ix. 26. Mark i. 28. Pss. xviii. 4.
a 1 Cor. xiv. 7 only. Ps. l. c. Wisd. xix. 16 only.
b = Matt. xii. 42. Luke xi. 31 (Heb. vi. 16 only. Ps. ii. 6 al. fr.
c Paul here only. Matt. xxiv. 14. Luke ii. 1 al². Acts xi. 28 al⁴. Heb. i. 6. ii. 5. Rev. iii. 10. xv. 9. xvi. 14 only. Ps. lxxi. 8.

εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει Κύριε, τίς ἐπίστευσεν τῇ [t]ἀκοῇ ἡμῶν ; 17 ἄρα ἡ πίστις [u]ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ [v]ῥήματος [v]χριστοῦ. 18 ἀλλὰ [w]λέγω, [x]μὴ [x]οὐκ ἤκουσαν ; ...λεγω K. [y]μενοῦνγε [z]εἰς πᾶσαν τὴν γῆν [y]ἐξῆλθεν ὁ [a]φθόγγος ABCD FL[P]ℵ a b c d f g h k l m n o 17 [47] αὐτῶν, καὶ εἰς τὰ [b]πέρατα τῆς [c]οἰκουμένης τὰ ῥήματα αὐτῶν. 19 ἀλλὰ [w]λέγω, [x]μὴ Ἰσραὴλ [x]οὐκ ἔγνω ; πρῶτος

17. [aft αρα ins ουν F m sah.] rec (for χριστου) θεου, with A D²·³[-gr] KL[P] ℵ-corr¹·³ rel syrr æth-pl Clem₁ [Ps-]Ath₁ Thdor-mops₁ Chr₁ Thdrt Damasc Sedul: *Dei Christi* [Ps-]Bede: [om F Hil₁:] txt BCD¹ℵ¹ [47-txt] vulg coptt goth æth-rom [arm Orig-int₂] Ambrst Aug₁ Pel.

18. om μενουνγε F D¹-lat [Orig-int₂]. aft πασαν ins γαρ D¹(and lat¹).

19. rec ουκ εγνω bef ισραηλ (*corrn for elegance?*), with D²L rel syrr Thdrt Thl: txt

ing the preaching) **the glad tidings** (οἱ πάντες, because πάντες, see vv. 11—13, were the objects of the preaching, and must hearken to it if they would be saved):—(and this too was no unlooked-for thing, but predetermined in the divine counsel) **for Esaias saith, Lord** (κύριε is not in the Heb.), **who believed the hearing of us** [(i.e. as in our Version,] **our report**)?

17.] **Faith then** (conclusion from ver. 16, τίς ἐπίστ. τῇ ἀκοῇ) **is from hearing** (the *publication* of the Gospel produces belief in it), **and the hearing** (the effect of the publication of the Gospel) **is by means of** (not, 'in obedience to,' but 'by,' as its instrument and vehicle) **the word of Christ** (θεοῦ has probably been a rationalizing correction, to suit better the sense of the prophecy. ῥήματος is used possibly, as De Wette suggests, as a preparation for τὰ ῥήματα αὐτ. in ver. 18). 18.] **But** (in anticipation of an objection that Israel, whom he has especially in view, *had not sufficiently heard* the good tidings) **I say, Did they not hear** (ἤκουσαν partly founded on the cognate ἀκοή of the last verse, partly recalling the ἤκουσαν of ver. 14)? **nay rather** (ch. ix. 20, note) **into all the earth went forth their voice, and to the ends of the world their words.** It is remarkable that so few of the Commentators have noticed (I have found it only in Bengel, and there but faintly hinted: Olsh., who defends the applicability of the text, does not even allude to it) that Psal. xix. is *a comparison of the sun, and glory of the heavens*, with the *word of God*. As far as ver. 6 the glories of nature are described: then the great subject is taken up, and the parallelism carried out to the end. So that the Apostle has not, as alleged in nearly all the Commentators, merely accommodated the text allegorically, but *taken it in its context*, and followed up the comparison of the Psalm. As to the assertion of the preaching of the Gospel having gone out into all the world, when as yet a small part of it only had been evangelized,—we must remember that it is not the *extent*, so much as the *universality in character*, of this preaching, which the Apostle is here asserting; that word of God, hitherto confined within the limits of Judæa, had now broken those bounds, and was preached in all parts of the earth. See Col. i. 6, 23.

19.] **But** (in anticipation of another objection, that this universal evangelizing and admission of all, had at any rate *taken the Jews by surprise*,—that they had not been forewarned of any such purpose of God) **I say, Did Israel** (no emphasis on Israel—they are not *first here introduced*, nor have the preceding verses been said only of the Gentiles; but they have been during those verses in the Apostle's mind, and are now *named for distinctness' sake*, because it is not now a question of their having *heard*, which they did in common with all, but of their having *been aware* from their Scriptures of God's intention with regard to themselves and the Gentiles) **not know** (supply, not 'the Gospel,' τὴν ἀκοήν, as Chrys., Estius, Rückert, Olsh., al.,—but, *the fact that such a general proclamation of the Gospel would be made* as has been mentioned in the last verse, raising up the Gentiles into equality and rivalry with themselves—so Meyer, Fritz., Thol., De Wette, Stuart, al.—Others supply variously:—Calv. and Beza, 'the truth of God,'—so as to have an advantage over the Gentiles:—Bengel, 'justitiam Dei:'—Bretschneider and Reiche take Ἰσραήλ for the *object* of ἔγνω, and understand ὁ θεός as its *subject*: 'Did not God know,—acknowledge, regard with love,—Israel?' But surely the context will not

Μωυσῆς λέγει Ἐγὼ [d]παραζηλώσω ὑμᾶς [e]ἐπ' [f]οὐκ ἔθνει, [e]ἐπὶ ἔθνει [g]ἀσυνέτῳ [h]παροργιῶ ὑμᾶς. 20 Ἡσαΐας δὲ [i]ἀποτολμᾷ καὶ λέγει [k]Εὑρέθην [l]ἐν] τοῖς ἐμὲ μὴ [m]ζητοῦσιν, [n]ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ [o]ἐπερωτῶσιν. 21 [p]πρὸς δὲ τὸν Ἰσραὴλ λέγει [q]Ὅλην τὴν ἡμέραν [r]ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν [s]ἀπειθοῦντα καὶ [s]ἀντιλέγοντα.

d ch. xi. 11, 14. 1 Cor. x. 22 only. Deut. xxxii. 21.
e = Luke i. 29, 47 al.
f = 1 Pet. ii. 10. Lam. i. 6.
g ch. i. 21 reff.
h Eph. vi. 4 only. l. c. 3 Kings xv. 30 al. (-σμός, Eph. iv. 26.)
i here only †. Jos. Antt.

xv. 10. 3. only, xx. 3 (?).
r ch. ii. 8 al. Deut. xxi. 20.
k Isa. lxv. 1.
n Acts x. 40 only. Exod. ii. 14.
p = Luke xviii. 9. xx. 19. Heb. i. 7, 8.
l = 1 Tim. i. 16.
o = here only. Isa. l. c. Ezek. xx. 3 (?).
q here only. Isa. lxv. 2.
m = Acts xvii. 27 (reff.)
s Luke xx. 27. Acts xiii. 45. L.P., exc. John xix. 13. Hos. iv. 4.

ABCD[1-3]F[P]ℵ d m [47] latt coptt goth [æth] arm Chr$_1$ Damasc [Orig-int$_2$] Hil$_1$. forlst υμας, αυτους (*from* LXX) CN^3 [æth]. for επι, επ' BC^{3}D[AN] m [Clem$_1$]. for 2nd υμας, αυτους ℵ^3.

20. om αποτολμα και D[1-3] and D-lat^1(not D^2, appy(Tischdf)]F. rec om εν (*corrn to suit* LXX?), with ACD[1-3]L[P]ℵ rel vulg Clem$_1$ Chr$_1$ Thdrt [Euthal-ms Damasc] Hil$_1$: ins BD^{1}F sah[appy] goth[appy] Ambrst. aft εγενομην ins εν BD^1 [Orig-int$_2$].

21. for 2nd προς, επι D Clem$_1$. om και αντιλεγοντα F Hil$_1$: for αντιλεγ., λεγ. D^1[and lat].

allow this)?—**First** (in the order of the prophetic roll; q. d. their very earliest prophet: compare Matt. x. 2, πρῶτος Σίμων κ.τ.λ. Thol., after Rückert, observes, "The Apostle has in his mind a whole series of prophetic sayings which he might adduce, but gives only a few instead of all, and would shew by the πρῶτος, that even in the earliest period the same complaint (of Israel's unbelief) is found") **Moses saith, I will provoke you** (Heb. and LXX, 'them') **to jealousy against** (those who are) **no nation** (the Gentiles, as opposed to *the people* of God), **against a nation that hath no understanding** (נָבָל, the spiritual fool of Ps. xiv. 1; liii. 1; Prov. xvii. 21) **will I anger you.** The original reference of these words, as addressed to Israel by Moses, is exactly apposite to the Apostle's argument. Moses prophetically assumes the departure of Israel from God, and his rejection of them, and denounces from God that as they had moved Him to jealousy with their 'no-gods' (idols) and provoked Him to anger by their vanities,—so He would, by receiving into his favour a 'no-nation,' make them jealous, and provoke them to anger by adopting instead of them a foolish nation. On the interpretation of De Wette, al., that the meaning is, God would deliver the children of Israel, as a prey to the idolatrous nations of Canaan, the parallels will not hold; nor do the following verses in Deut. (22—25) justify it. 20.] **But** (even more than this: there is stronger testimony yet) **Esaias is very bold and says** (i. e. as we say, 'dares to say,' '*ventures to speak thus plainly*.' Thol. compares Æschin. de Falsa Leg. c. 45: κἂν ἐθελήσῃ σχετλιάζειν κ. λέγειν), **I was found** (so LXX, the Heb. is נִדְרַשְׁתִּי, 'I was sought:' but apparently in the sense of Ezek. xiv. 3; xx. 3, 'enquired of:' which amounts to εὑρέθην. In Ezek. xiv. the LXX render it ἀποκρίνεσθαι—and so Stier here, Ich gebe Antwort . . .) **by** (or among) **those who sought me not, I became manifest to those who asked not after me.** The clauses are inverted in order from the LXX. De Wette and other modern Commentators have maintained that Isa. lxv. 1 is spoken of the Jews, and not of the Gentiles; their main argument for this view being the connexion of ch. lxiv. and lxv. But even granting this connexion, it does not follow that God is not speaking in reproach to Israel in ch. lxv. 1, and reminding them prophetically, that while they, His own rebellious people, provoke Him to anger, the Gentiles which never sought Him have found Him. The whole passage is thoroughly gone into and its true meaning satisfactorily shewn, in Stier's valuable work, "Jesaias, nicht Pseudo-Jesaias," pp. 797 ff., who remarks that '*the nation which was not called by my Name*,' in lxv. 1, can only primarily mean the Gentiles. 21.] **But** of (not '*to*,' but '*with regard to*:' see reff. The words are not an *address*) **Israel** (evidently emphatic;—the former words having been said of the Gentiles) **he saith** (ibid. ver. 2), **All the day** (after μου in LXX) **I stretched forth my hands** (the attitude of gracious invitation) **to a people disobedient and gainsaying**

t ch. x. 18, 19. ver. 11. u Acts vii. 27, 39. xiii. 46. 1 Tim. i. 19 only. L.P. Psa. xciii. 14. Ezek. xliii. 9. v ch. iii. 4 reff.

XI. 1 t Λέγω οὖν, μὴ u ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; v μὴ γένοιτο· καὶ γὰρ ἐγὼ w Ἰσραηλίτης εἰμί, ἐκ x σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν. 2 οὐκ u ἀπώσατο

ABCD FL[P]ψ abcdf ghkl mno 17 [47]

w John i. 48. Acts ii. 22. 2 Cor. xi. 22 al.† Jos. Antt. ii. 9. 1. x ch. ix. 7 reff.

CHAP. XI. 1. for τον λαον, την κληρονομιαν F Ambr$_4$ Ambrst. aft αυτου ins ον προεγνω AD^{1}ℵ^3 [Chr$_1$] Thl Ambrst-comm Aug$_3$. (Βενιαμειν, so A B^3(Rl: Tischdf ascribes it to his B$^{2\cdot3}$[Βενιαμ B^1(Tischdf N. T. Vat)]) CℵN m 17.)

(rebellious; the same word נֵכֶר occurs Deut. xxi. 18). CHAP. XI. 1—10.] *Yet God has not* cast off *His people, but there is a remnant according to the election of grace* (1—6),—*the rest being hardened* (7—10). 1.] I say then (a false inference from ch. x. 19—21,—made in order to be refuted), Did (μή, it cannot surely be, that) God cast off His people (as would almost appear from the severe words just adduced)? Be it not so: for I also am an Israelite (ἐκ γένους Ἰσρ., Phil. iii. 5), of the seed of Abraham (mentioned probably for solemnity's sake, as bringing to mind all the promises made to Abraham), of the tribe of Benjamin (so Phil. iii. 5). There is some question *with what intent* the Apostle here brings forward *himself*. Three ways are open to us: either (1) it is as *a case in point*, as an example of an Israelite who has *not been rejected* but *is still one of God's people*: so almost all the Commentators—but this is hardly probable,—for in this case (α) he would not surely bring one only example to prove his point, when thousands might have been alleged—(β) it would be hardly consistent with the humble mind of Paul to put himself alone in such a place,—and (γ) μὴ γένοιτο does not go simply to *deny* a hypothetical *fact*, but applies to *some deprecated consequence* of that which is hypothetically put:—or (2) as De Wette, al., he implies, '*How can I say such a thing, who am myself an Israelite*, &c.?' 'Does not my very nationality furnish a security against my entertaining such an idea?'—or (3) which I believe to be the right view, but which I have found only in the commentary of Mr. Ewbank,—as implying that if such a hypothesis were to be conceded, it would exclude from God's kingdom the *writer himself, as an Israelite*. This seems better to agree with μὴ γένοιτο, as deprecating the *consequence* of such an assertion.

But a question even more important arises, not unconnected with that just discussed: viz. *who are* ὁ λαὸς αὐτοῦ? In order for the sentence καὶ γὰρ ἐγὼ κ.τ.λ. to bear the meaning just assigned to it, it is obvious that ὁ λαὸς αὐτ. must mean the people of God *nationally* considered. If Paul deprecated such a proposition as the rejection of *God's people*, because he himself would thus be *as an Israelite* cut off from God's favour, the rejection assumed in the hypothesis must be *a national rejection*. It is against *this* that he puts in his strong protest. It is *this* which he disproves by a cogent historical parallel from Scripture, shewing that there is a remnant καὶ ἐν τῷ νῦν καιρῷ according to the election of grace: and not only so, but that that part of Israel (considered as having continuity of national existence) which is for a time hardened, shall ultimately come in, and so all Israel (nationally considered again, Israel *as a nation*) shall be saved. Thus the covenant of God with Israel, having been *national*, shall ultimately be fulfilled to them *as a nation*: not by the gathering in merely of *individual* Jews, or of *all* the Jews *individually*, into the Christian church,—but by the *national restoration* of the Jews, not in unbelief, but as a *Christian believing nation*, to *all that can, under the gospel, represent their ancient pre-eminence*, and to the *fulness of those promises which have never yet in their plain sense been accomplished to them*. I have entered on this matter here, because a clear understanding of it underlies all intelligent appreciation of the argument of the chapter. Those who hold *no national restoration of the Jews to pre-eminence*, must necessarily confound the ἐν τῷ νῦν καιρῷ remnant according to the election of grace, with the οἱ λοιποί, who nationally shall be grafted in again. See this more fully illustrated where that image occurs, ver. 17 ff. 2.] God did not cast off his people which he foreknew (προέγνω as in reff.: '*which, in His own eternal decree before the world, He selected as the chosen nation, to be His own, the depositary of His law, the vehicle of the theocracy, from its first revelation to Moses, to its completion in Christ's future kingdom.*' It is plain that this must here be the sense, and that the words must not be limited, with Orig., Aug., Chrys., Calv., al., to the *elect Christian people of God from among* the Jews, with Paul as their representative: see on ver. 1. On this explanation, the question of ver. 1 would be *self-contradictory*, and this negation a

ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν [y]προέγνω. ἢ οὐκ οἴδατε [z]ἐν Ἠλίᾳ τί λέγει ἡ [a]γραφή; ὡς [bc]ἐντυγχάνει τῷ θεῷ [b]κατὰ τοῦ Ἰσραήλ, 3 Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ [d]θυσιαστήριά σου [e]κατέσκαψαν, κἀγὼ [f]ὑπελείφθην μόνος, καὶ [g]ζητοῦσιν τὴν [g]ψυχήν μου. 4 ἀλλὰ τί λέγει αὐτῷ ὁ [h]χρηματισμός; [i]Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ [k]ἔκαμψαν [k]γόνυ [l]τῇ Βάαλ. 5 οὕτως οὖν καὶ ἐν [m]τῷ νῦν [m]καιρῷ [n]λεῖμμα κατ' [o]ἐκλογὴν [p]χάριτος γέγονεν. 6 εἰ δὲ χάριτι, [q]οὐκ ἔτι ἐξ ἔργων,

y = ch. viii. 29 (reff.).
z see ἐπί, Luke xx. 37.
a sing., ch. ix. 17 reff.
b here only.
c Acts xxv. 24. ch. viii. 27. 34. Heb. vii. 25 only †. 2 Macc. iv. 36. (-τευξις, 1 Tim. ii. 1.)
d Matt. v. 23 al. 3 Kings xix. 10, 14.
e Acts xv. 16 only, from Amos ix. 11.

f here only. Gen. xx. 36 al. (-λειμμα, ch. ix. 27.)
g = Matt. ii. 20 only. Exod. iv. 19.
h here only. Prov. xxxi (see xxiv.) 1. 2 Macc. ii. 4. xi. 17 only.
i = Luke xx. 31. Heb. iv. 1 only. 3 Kings xix. 18.
k ch. xiv. 11. Eph. iii. 14. Phil. ii. 10. 1 Chron. xxix. 20. see Acts vii. 60 reff.
l fem. (not l. c.), Judg. ii. 13 & iii. 7 (A Ald. compl.). Zeph. i. 4. Hos. ii. 8 al.
m ch. iii. 26 reff.
n here only. Josh. xiii. 12 F(not A) compl. 4 Kings xix. 4 only. (ὑπόλ., ch. ix. 27.)
o ch. ix. 11 reff.
p gen. subject., Luke iv. 22.
q = ch. vii. 17, 20.

2. rec at end ins λεγων, with LN[1] rel Syr [æth] Thl Œc: om ABCDF[P]N[3] [47(sic)] latt [syr] coptt arm Eus[1] Chr[1] Thdrt Damasc [Orig-int[2]] Ambr.

3. rec ins και bef τα θυσιαστηρια, with DLN[3] rel syrr [æth arm] Just Chr[2] Thdrt [Euthal-ms Damasc]: om ABCF[P]N[1] 17 [47(sic)] latt coptt Eus[2] Chr[1] [Orig-int[2]].

4. κατελειπον ACFL[P] n. for τῃ, το F: τω G.

5. λιμμα AB[1]CD[1]FN: λημμα B[2]. [17 uncert.] κατ' εκλογης D[1].

truism. It would be inconceivable, that God should cast off *His elect*). **Or** (see ch. ix. 21 al.:—introduces a new objection to the matter impugned) **know ye not what the Scripture saith in** (**the history of**) **Elias** (better thus than '*with regard to*,' as Luth., Erasm., Calv., Beza, al. Tholuck gives examples: from Pausan. viii. 37. 3,—ἔστιν ἐν Ἥρας ὅρκῳ τὰ ἔπη, —i. e. in that part of the Iliad (ξ. 278) where Hera swears by the Titans: from Thucyd. i. 9,—καὶ ἐν τοῦ σκήπτρου ἅμα τῷ παραδόσει εἴρηκεν αὐτὸν πολλῆσι νήσοισι κ. Ἀργεῖ παντὶ ἀνάσσειν, i. e. in that part of the Iliad (β. 108) where the transmission of the sceptre is related)? **how** (depends on οὐκ οἴδατε) **he pleads with** (see reff.—and note, ch. viii. 26) **God against Israel, &c.** The citation is a free one from the LXX. The clauses τοὺς προφ., and τὰ θυσιαστ. are inverted, ἐν ῥομφαίᾳ is omitted, and κἀγὼ ὑπελείφθ. μόνος is put for καὶ ὑπολέλειμμαι ἐγὼ μονώτατος. The altars, as De W. observes, were those on the high places, dedicated to God. **4.**] **But what saith the divine response to him** (χρηματισμός, see reff. and reff. to the verb, Acts x. 22)? **I have left to myself** (here the Apostle corrects a mistake of the LXX, who have for κατέλιπον—καταλείψεις,—in the Complut. ed. καταλείψω. He has added to the Heb. הִשְׁאַרְתִּי,—'*I have left*,' '*kept as a remainder*,'—ἐμαυτῷ, a simple and obvious filling up of the sense) **seven thousand men, who** (the sense of the saying, as far as regards the present purpose, viz. to shew that *all these were faithful men*; in the original text and LXX, it is implied that *these were all the* faithful men,—ἐκτὰ χιλιάδας ἀνδρῶν, πάντα γόνατα ἃ οὐκ ἔκλασαν γόνυ(om. γόνυ A) τῷ B. κ. πᾶν στόμα ὃ οὐ προσεκύνησεν(προσκυνήσει A) αὐτῷ. But this was not necessary to be brought out here) **never bowed knee to Baal.** "Here the LXX, according to the present text, have τῷ, not τῇ Βάαλ: but elsewhere (see reff.) they write the fem.: and probably the Apostle read it so in his copy." Fritz. According to this Commentator, they wrote the fem., taking Baal for a female deity; according to Beyer, Addit. ad Seld. de diis Syr., Wetst., Koppe, Olsh., Meyer,—because Baal was an androgynous deity;—according to Gesenius, in Rosenmüller, Rep. i. 39, to designate *feebleness*, compare the Rabbinical הַבַּלִּים, 'false gods,' and other analogous expressions in Tholuck. "The regarding τῇ Βάαλ as put for τῇ τοῦ Βάαλ, scil. εἰκόνι or στήλῃ, as Erasm., Beza, Grot., Estius, al., and Bretschneider, is perfectly arbitrary." De Wette. In Tobit i. 5 AB, we have, πᾶσαι αἱ φυλαὶ αἱ συναποστᾶσαι ἔθνον τῇ Βάαλ τῇ δαμάλει,—where the golden calves of the ten tribes seem to be identified with Baal, and where a curious addition in N (in this part published by Tischdf. as Codex Friderico-Augustanus) refers expressly to their establishment by Jeroboam. **5.**] **Thus then** (analogical inference from the example just cited) **in the present time also** (or, *even in the present time*, scil.

r ch. iii. 9. vi. 15.
s Matt. vi. 32. xii. 39 al. 1 Kings xx. 1.
t Acts ix. 20 reff.
u here bis. Heb. vi. 15.

ἐπεὶ ἡ χάρις [q] οὐκ ἔτι γίνεται χάρις· [εἰ δὲ ἐξ ἔργων, [q] οὐκ ἔτι χάρις, ἐπεὶ τὸ ἔργον [q] οὐκ ἔτι ἐστὶν ἔργον.] 7 [r] τί οὖν; ὃ [s] ἐπιζητεῖ Ἰσραήλ, [t] τοῦτο οὐκ [u] ἐπέτυχεν, ἡ δὲ [v] ἐκλογὴ [u] ἐπέτυχεν· οἱ δὲ λοιποὶ [w] ἐπωρώθησαν, ABCD FL[P]ℵ a b c d f g h k l m n o 17 [47]

xi. 33. James iv. 2 only. Gen. xxxix. 2. Prov. xii. 27 only.
v ch. ix. 11 reff. = here only.
w Mark vi. 52. viii. 17. John xii. 40. 2 Cor. iii. 14 only. Job xvii. 7 BℵT &c. only. (-ρωσις, ver. 25.)

6. for γινεται, εστ[α]ι C³(appy) [F-lat: εστι] 54 syrr Chr$_1$ Thdrt: *est* vulg D-lat lat-ff. om last clause ACDFℵ¹ [P 47-txt] latt coptt (æth) arm Damasc [Orig-int$_1$] Ambr Ambrst Aug: [om εἰ δε to χαρις 17:] ins (with some variations) BLℵ³ rel syrr Chr Thdrt ('both, in text: they do not expl it in comm; but that does not prove its omn:' Tischdf [ed. 7]) Gennad-c$_1$ Thl Œc. (*See notes.*)—(rec ins εστι bef 3rd χαρις: omd by B.—for εργον at end, χαρις (*by mistake?*) B.)

7. επεζητει F 73 latt syrr [Orig-int$_1$] lat-ff. rec τουτου (*grammatical corrn*), with d g h l² Chr$_1$-montf Thdor-mops[-c$_1$ Cyr-c$_1$ Damasc] Thdrt: txt ABCDFL[P]ℵ rel Chr$_1$ Chr$_1$-2-mss. επερωθησαν(sic) C (m? [sic, Tischdf]): επορευθησαν c: επηρωθησαν 66²: *excæcati sunt* latt [arm Orig-int$_1$].

of Israel's national rejection) **there is a remnant** (a part has remained faithful, which thus has *become* a λεῖμμα) **according to** (in virtue of,—in pursuance of) **the election** (selection, choice of a few out of many) **of grace** (made not for their desert, nor their foreseen congruity, but of God's free unmerited favour). 6.] 'And let us remember, when we say an election *of grace*, how much those words imply: viz. nothing short of the entire exclusion of all human *work* from the question. Let these two terms be regarded as, and kept, distinct from one another, and do not let us attempt to mix them and so destroy the meaning of each.' So that the meaning of the verse is to clear up and remove all doubt concerning the meaning of '*election of grace*,'—and to profess on the part of the Apostle perfect readiness to accept his own words in their full sense, and to abide by them. This casts some light on the question of the genuineness of the bracketed clause (see authorities in var. readd.). The object being *precision*, it is much more probable that the Apostle should have written both clauses in their present formal parallelism, and that the second should have been early omitted from its seeming superfluity, than that it should have been inserted from the margin. Besides which, as Fritz. has remarked, the words do not correspond sufficiently with those of the first clause to warrant the supposition of their having been constructed to tally with it: we have for χάριτι in the first, ἐξ ἔργων in the second,—for γίνεται χάρις, ἐστὶν ἔργον;—and the plur. ἔργα would probably have been retained in the inference of clause 2. **But** (directing attention to the *consequence* of the admission, ἐκλ. χάριτος) **if by grace** (the selection has been made), **it is no longer** (when we have conceded that, we have excluded its being) **of** (arising out of, as its source) **works: for** (*in that case*) **grace no longer becomes** (i. e. becomes no longer—loses its efficacy and character as) **grace** (the freedom and 'proprio motu' character, absolutely necessary to the idea of *grace*, are lost, the act having been prompted from without):—**but if of** (arising out of, as the cause and source of the selection) **works, no longer is it** (the act of selection) **grace; for** (in **that case**) **work no longer is work** (the essence of work, in our present argument, being '*that which earns reward*,' and the reward being, as supposed, the election *to be of the remnant*,—if so earned, there can be no admixture of divine favour in the matter; it must be *all earned, or none: none conferred by free grace, or all*). These cautions of the Apostle are decisive against all attempts at compromise between the two great antagonist hypotheses, of salvation by God's free grace, and salvation by man's meritorious works. The two *cannot be combined* without destroying the plain meaning of words. If now the Apostle's object in this verse be to guard carefully the doctrine of election by free grace from any attempt at an admixture of man's work, *why* is he anxious to do this *just at this point?* I conceive, because he is immediately about to enter on a course of exposition of the divine dealings, in which, more than ever before, he *rests all upon God's sovereign purpose*, while at the same time he shews that purpose, though apparently severe, to be one, *on the whole, of grace and love.*

7.] **What then** (what therefore must be our conclusion from what has been stated? We have seen that God hath not cast off his own chosen nation, but that even now there is a remnant. This being so, what aspect do matters present? This he asks to bring out an answer which may

8 καθὼς γέγραπται Ἔδωκεν αὐτοῖς ὁ θεὸς [x] πνεῦμα [y] κατανύξεως, [z] ὀφθαλμοὺς [a] τοῦ μὴ βλέπειν, καὶ [b] ὦτα [a] τοῦ μὴ ἀκούειν, ἕως τῆς [c] σήμερον [c] ἡμέρας. 9 καὶ Δαυὶδ λέγει [d] Γενηθήτω ἡ [e] τράπεζα αὐτῶν [d] εἰς [fgh] παγίδα καὶ [d] εἰς [gi] θήραν καὶ [d] εἰς [hk] σκάνδαλον καὶ [d] εἰς [l] ἀνταπόδομα αὐτοῖς, 10 [m] σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν [a] τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν [n] διὰ παντὸς

x = ch. viii. 1 bis. 1 Cor. iv. 21. 2 Cor. iv. 13. Gal. vi. 1. Eph. i. 17 al. Isa. xxix. 10.

y here only. l. c. & Ps. lix. 3 (5) only. (-νύσσειν, Acts ii. 37. Sir. xx. 21.)

z Deut. xxix. 4.

a constr., 1 Cor. x. 13 reff.

b Paul, Acts xxviii. 27 bis (from Isa. vi. 10). xx. 26. 2 Cor. iii. 14 only. Josh. v. 9.

1 Cor. ii. 9. xii. 16 only.

c Matt. xxviii. 15. Acts

c = 1 Cor. x. 21 bis. Ps. lxxvii. 20. vii. 23. v. 2. xxvii. 4. 2 Chron. xxxii. 25. (-δοσις, Col. iii. 24.)

d constr., Acts v. 36 reff. Psa. lxviii. 22.

f Luke xxi. 35. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26 only. Prov.

g Ps. xxxiv. 8.

h Josh. xxiii. 13. Ps. cxl. 9.

i here only. = Hos.

k = Matt. xvi. 23. ch. ix. 33 al. 1 Kings xviii. 21.

l Luke xiv. 12 only. Ps.

n Acts ii. 25. x. 2 al. Isa. xlix. 16.

m = ch. i. 21 (reff.) only. l. c.

8. καθαπερ BN. ὁ is written twice in N.

[8, 9. ημερας και δαυιδ is supplied at the foot of the page in F-gr(not G).]

9. ins καθαπερ bef και δαυειδ C.

set in view the οἱ λοιποί)? **That which Israel is in search of** (viz. δικαιοσύνη, see ch. ix. 31; x. 1 ff.), **this it** (as a nation) **found not** (on ἐπιτυγχάνω w. an acc., see Matthiæ, Gr. Gr. § 363 obs.), **but the election** (the abstract, because Israel has been spoken of in the abstract, and to keep out of view for the present the mere individual cases of converted Jews in the idea of an *elected remnant*) **found it:**

8.] but the rest were hardened (not '*blinded*;' see note on Eph. iv. 18:—σκληροτέραν ἡ ἀπιστία τὴν καρδίαν αὐτῶν ἀπειργάσατο. Theodoret. It is passive, and implies *God as the agent*. This for the sake of the context, ἔδωκεν αὐτοῖς ὁ θεὸς κ.τ.λ., not necessarily for the meaning of the word itself, which might indicate 'became hard,' but certainly *does not here*),—**as it is written** (if we are to regard these passages as merely *analogous instances* of the divine dealings, we must remember that the *perspective of prophecy*, in stating such cases, *embraces all analogous ones*, the divine dealings being self-consistent,—and *especially that great one*, in which the words are most prominently fulfilled), **God gave to them** (LXX and Heb., πεπότικεν ὑμᾶς) **a spirit** (see reff.) **of stupor** (there is at the end of Fritzsche's commentary on this chapter an elaborate excursus on κατάνυξις, in which he has thoroughly investigated its derivation and meaning. He comes to the conclusion that it is derived from κατανύσσω, 'compungo,' and *might* signify any excitement of mind, pity, sadness, &c.,—but in the few places where it occurs, it *does* import *stupor* or *numbness*:—so ref. Ps. ἐπότισας ἡμᾶς οἶνον κατανύξεως,—which Hammond explains to mean the stupifying wine given to them that were to be put to death. Hamm. also cites from Marcus Eremita, νουθεσ. ψυχ. p. 918, a passage where he describes πόνον τῆς κατανύξεως as the consequence of οἰνοποσίαι. Tholuck compares the similar meanings of 'frappé,' *struck*, betroffen),—**eyes that they should not see** (such eyes that they might not see: in the Heb. and LXX the negative is joined with the verb, καὶ οὐκ ἔδωκεν κύριος ὁ θ. ὑμῶν κ.τ.λ.) **and ears that they should not hear unto this present day.** These last words are not, as Beza, E. V., Griesb., Knapp, to be separated from the citation, and joined to ἐπωρώθησαν: they belong to the words in Deut. and are adduced by St. Paul as applying to the day then present, as they did to the day when Moses spoke them: see 2 Cor. iii. 15. **9.] And David saith, Let their table be for a snare and for a net** (θήρα more usually 'a hunt,' or the act of taking or catching,—but here and in ref. *a net*, the instrument of capture. It is not in the Heb. nor in the LXX, and is perhaps inserted by the Apostle to give emphasis by the accumulation of synonymes), **and for a stumbling-block and for a recompense to them** (the LXX have εἰς παγίδα κ. εἰς ἀνταπόδοσιν κ. εἰς σκάνδαλον. The Heb. of εἰς ἀνταπόδοσιν, as at present pointed, is לְשַׁלּוֹמִים, 'to the secure.' It has been supposed that the LXX pointed לְשִׁלֻּמִים or לְשִׁלּוּמִים, 'for retributions.' See Ps. xci. 8: but qu. ?): **10.] let their eyes be darkened that they may not see, and their back bow thou down always.** "Instead of bending the back, the Heb. text speaks of making the loins to tremble, מְחֲנֵיהֶם נָקְפֵד. This elsewhere is a sign of *great terror*, Nah. ii. 10; Dan. v. 6: and the *darkening of the eyes* betokens in the Psalm, a weakened, humbled, servile condition, just as in

ABCD FL[P]ℵ a b c d f g h k l m n o 17 [47]

o here only. l. c. 4 Kings iv. 35 only. p ver. 1 al. q (=) James ii. 10. iii. 2 (bis). 2 Pet. i. 10 only. 1 Kings iv. 2. r = ch. xiv. 4 reff. s ch. iii. 4 reff. t ch. iv. 23 reff.

ο σύγκαμψον. 11 ᵖλέγω οὖν, μὴ ᵠἔπταισαν ἵνα ʳπέσωσιν; ˢμὴ γένοιτο· ἀλλὰ τῷ αὐτῶν ᵗπαραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, ᵘεἰς τὸ ᵛπαραζηλῶσαι αὐτούς. 12 εἰ δὲ τὸ ᵗπαράπτωμα αὐτῶν ʷπλοῦτος κόσμου καὶ τὸ ˣἥττημα αὐτῶν ʷπλοῦτος ἐθνῶν, ʸᶻπόσῳ ʸμᾶλλον

u ch. iv. 11 reff. v ch. x. 19 reff. w = Heb. xi. 26. x 1 Cor. vi. 7 only. Isa. xxxi. 8 only. (see 2 Cor. xii. 13 reff.) y Matt. vii. 11. x. 25. Luke xi. 13. xii. 24, 28. ver. 24. Philem. 16. Heb. ix. 14 only. z as above (y). Matt. xii. 12. Heb. x. 29 only.

12. om ver A.

Deut. xxviii. 65—67. It is plain from διὰ παντός, that we must not suppose the infirmities of *age* to be meant. The Apostle might well apply such a description to the servile condition of the bondmen of the law, see Gal. iv. 24." Tholuck.

11—24.] *Yet this exclusion and hardening has not been for their destruction, but for mercy to the Gentiles, and eventually for their own restoration.* 11.] I say then (see on ver. 1), Did they (who? see below) stumble in order that they should fall (not '*sic, ut caderent*'—as Vulg.,—so Orig., Chrys., Grot., al., denoting the *result* merely: neither the grammar nor the context will bear this: the Apostle is arguing respecting *God's intent* in the παράπτωμα of the Jewish nation. He here calls it by this mild name to set forth that it is not final. The subject of ἔπταισαν is the αὐτοί of the following verses, i. e. the *Jews, as a people:* not the *unbelieving individuals,* who *are characterized as* πεσόντες, ver. 22. He regards the λοιποί as the representatives of the Jewish people, who have *nationally stumbled,* but not *in order to their final fall,* seeing that God has a gracious purpose towards the Gentiles even in this πταῖσμα of theirs, and intends to raise *them nationally from it* in the end. This distinction, between the πταίσαντες, *the whole nation as a nation,* and the πεσόντες, the *unbelieving branches who have been cut off,* is most important to the right understanding of the chapter, and to the keeping in mind the separate ideas, of the *restoration of individuals* here and there throughout time, and the *restoration of Israel* at the end. The stress is on πέσωσιν, and it is the *fall* which is denied: not on ἵνα πέσωσιν, so that the *purpose* merely should be denied, and the fall admitted)? God forbid: but (the truer account of the matter is) by their trespass (not *fall,* as E. V.) salvation (has come) to the Gentiles, for to provoke them (Israel) to jealousy. Two gracious purposes of God are here stated, the latter wrought out through the former. By this stumble of the Jews out of their national place in God's favour, and the admission of the Gentiles into it, the very people thus excluded are to be stirred up to set themselves in the end effectually to regain, as a nation, that pre-eminence from which they are now degraded. 12.] Then the Apostle argues on this, as Meyer well says, 'a felici effectu causæ pejoris ad feliciorem effectum causæ melioris:'—But ('*posito,* that'—as in last verse—taking for granted the historical fact, that the stumble of the Jews has been coincident with the admission of the Gentiles) if their trespass is the world's wealth (the *occasion* of that wealth,—the wealth itself being the participation in the unsearchable riches of Christ), and (this latter clause parallel to and explanatory of the less plainly expressed one before it) their loss, the wealth of the Gentiles, how much more (shall) their replenishment (be all this)? On ἥττημα and πλήρωμα much question has been raised. I have taken both as answering strictly to the comparison here before the Apostle's mind, viz. that of impoverishing and enriching,—and the genitives αὐτῶν [&c.] as *subjective:* q. d. '*if their impoverishment be the wealth of the Gentiles, how much more shall their enrichment be!*' But several other interpretations are possible. (1) ἥττημα may mean as in ref. 1 Cor., *degradation,* and πλήρωμα would then be *fulness, re-exaltation* to the former measure of favour,—or perhaps, as where Herod. iii. 22 says ὀγδώκοντα ἔτεα ζόης πλήρωμα, 'their *completion,*' 'their highest degree of favour.' (2) If we regard the meaning of πλήρωμα in ver. 25, we shall be tempted here to render it, '*full number,*' and similarly ἥττημα, '*small number.*' So the majority of Commentators: Chrys., Theodoret, Erasmus, Beza, Bucer, Grot., Bengel, Reiche, De W. (but only as regards πλήρ.:—he renders ἥττ. with Luther, Schabe) and Olsh. (see below). Thus the argument will stand: 'If their unbelief (i. e. of one part of them) is the world's wealth, and their small number (i. e. of believers, the other part of them), the wealth of the Gentiles, how much more their full (restored) number!' i. e. as Olsh. explains it, 'If so few Jews can do so much

τὸ [a]πλήρωμα αὐτῶν; 13 ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. [a] = here only. see Eph. i. 23 notes.
[b]ἐφ' [b]ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν [b] = John i. 16. ver. 25.
[c]διακονίαν μου [d]δοξάζω, 14 [e]εἴ πως [v]παραζηλώσω μου [b] = Matt. (ix. 15) xxv. 40, 45 (2 Pet. i. 13) only.
τὴν [f]σάρκα καὶ [g]σώσω τινὰς ἐξ αὐτῶν. 15 εἰ γὰρ ἡ [c] = Acts xx.

24 reff. d = 2 Cor. iii. 10. Judg. ix. 9. e ch. i. 10. f Gen. xxxvii. 27.
g = 1 Cor. vii. 16 (bis). ix. 22. 1 Tim. iv. 16. James v. 20.

13. rec (for δε) γαρ, with DFL rel latt goth Chr$_1$ Thdrt[-ed] Thl Œc [Orig-int$_1$ Ambrst]: ουν C: om æth: txt ABℵ[P 47 arm] syrr copt Thdrt-ms Damasc. rec om ουν (*see notes*), with L rel vulg D^3-lat syr [copt(Treg) æth] Chr$_1$ Thdrt Thl Œc [Orig-int$_2$ Ambrst] Aug: om μεν ουν DF goth [arm]: ins ABC[P]ℵ copt[(Tischdf) Cyr$_1$ Damasc]. om εγω A n 73. 80. 106-16-8 arm Thdrt-ms$_1$: ins bef ειμι F [vulg goth] Cyr$_1$ [Orig-int$_2$ Ambrst]. δοξασω F [17] 46. 109 latt Thdrt[-ed]$_1$(txt$_2$) [Orig-int$_2$] lat-ff(but not Aug$_3$).
14. την σαρκα bef μου DF.

for the Gentile world, what will not the whole number do?' But thus we shall lose the '*a minori ad majus*' argument—'if their *sin* has done so much, how much more their *conversion*?' unless indeed it be said that τὸ ἥττημα *implies* a national παράπτωμα. Besides, it can hardly be shewn that ἥττημα will bear this meaning of 'a small number.' (3) Tholuck, from whom mostly this note is taken, notices at length the view of Olsh., after Origen, that the idea of a *definite number of the elect* is here in the Apostle's mind,—that the falling off of the Jews produces a deficiency in the number, which is filled up by the elect from the Gentiles, as ver. 25: understanding by πλήρωμα both there and here, if I take his meaning aright, the *number required to fill up the roll of the elect*, whether of Jews, as here, or Gentiles, as there. Tholuck, while he concedes the legitimacy of the *idea* of a πλήρωμα τῶν σωζομένων, maintains, and rightly, that in this section *no such idea is brought forward*: and that it would not have been intended, without *some more definite expression of it than we now find*.

I have thought it best as above, considering the very various meanings and difficulty of the word πλήρωμα, to keep here to that which seems to be indicated by the immediate context, which is, besides, the primitive meaning of the word. It must be noticed, that the fact, of *Israel being the chosen people of God*, lies at the root of all this argument. Israel is *the nation*, the covenant people,—the vehicle of God's gracious purposes to mankind. Israel, nationally, is deposed from present favour. That very deposition is, however, accompanied by an outpouring of God's riches of mercy on the Gentiles; not as rivals to Israel, but *still considered as further from God, formally and nationally, than Israel*. If then the *disgrace of Israel* has had such a blessed accompaniment, how much more blessed a one shall *Israel's honour* bring with it, when His own people shall once more be set as a praise in the midst of the earth, and the glory of the nations.

13.] 'Why, in an argument concerning the *Jews*, dwell so much on the reference to the *Gentiles* discernible in the divine œconomy regarding Israel? Why make it appear as if the treatment of God's chosen people were regulated not by a consideration of *them*, but of the less favoured Gentiles?' The present verse gives an answer to this question. But (apology for the foregoing verse:—if γάρ be read, the sense will be much the same—For (i. e. let it be understood, that), &c.) I am speaking to you the Gentiles. Inasmuch therefore (μὲν οὖν is surely not to be rejected as yielding no sense,—as De Wette and Tholuck, who object to it as proceeding from those who hold a new sentence to begin at ἐφ' ὅσον, and ὑμῖν .... ἔθνεσιν to refer to the foregoing:—but the usage of μὲν οὖν in 1 Cor. vi. 4 seems strictly analogous to that in our text, where no new sentence is begun in any sense which may not be true here. ἐφ' ὅσον, not '*as long as*,' as Orig. and Vulg.) as I am Apostle of the Gentiles, I honour mine office (by striving for their conversion and edification at all times,—by introducing a reference to them and their part in the divine counsels, even when speaking of mine own people), if by any means I may (regarding it as a real service done on behalf of Israel, thus to honour mine office by mentioning the Gentiles, if this mention may) provoke to jealousy mine own flesh (the Jews) and may save some of them. 15.] For (a reason for my anxiety for the salvation of Israel: not merely for the sake of mine own kinsmen, but because their recovery will bring about the blessed consummation of all believers. Vv. 13, 14 should not then be in a parenthesis) if the rejection of them (not '*their loss*,' as Luth.

h Acts xxvii. 22 only (reff.) †. i (=) ch. v. 11. 2 Cor. v. 18, 19 only ‡. (Isa. ix. 5.) 2 Macc. v. 20 only. m ch. ix. 21 reff.

h ἀποβολὴ αὐτῶν i καταλλαγὴ κόσμου, τίς ἡ j πρόσ-
λημψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; 16 εἰ δὲ ἡ k ἀπαρχὴ ἁγία,
καὶ τὸ lm φύραμα· καὶ εἰ ἡ n ῥίζα ἁγία, καὶ οἱ o κλάδοι.

j here only †. (-λαμβάνειν, ch. xiv. 3.) n Matt. iii. 10. xiii. 6 al. Job xiv. 9. k ch. viii. 23 reff. l Num. xv. 21. o Matt. xiii. 32 al. here &c. (5 times)

ABCD PL[P]א a b c d f g h k l m n o 17 [47]

15. κοσμου F. for προσλ., προλ. CF k[1].
16. for δε, γαρ A: om C[2] goth [æth]. om 2nd ει F[P1] 70-1. 109 lect-13 arm Chr-ms[1].

and Beng., by which the antithesis to προσλημψις is weakened) be (the occasion of) the reconsilliation of the world (of the Gentiles, viz. to God), what ('*qualis*,' 'of what kind,' in its effect) (will be) their reception, but (the occasion of) life from the dead? ζωὴ ἐκ νεκρ. may be variously taken. (1) it may be metaphorical, as in ch. vi. 13, and may import, that so general a conversion of the world would take place, as would be like life from the dead. So, more or less, Calv., Calov., Estius, Bengel, Stuart, Hodge, al., and Theophyl., Phot., who explain it of a joy like that of the resurrection. But against this interpretation lies the objection, that *this is already involved* in καταλλαγὴ κόσμ., and thus no new idea would be brought out by the words, which stand in the most emphatic position. (2) it may mean that 'life from the dead' *literally* should follow on the restoration of the Jewish people; i. e. that the Resurrection, the great consummation, is bound up with it. So Chrys., Orig. ("tunc enim erit assumptio Israel, quando jam et mortui vitam recipient, et mundus ex corruptibili incorruptibilis fiet, et mortales immortalitate donabuntur"), Theodoret, Reiche, Meyer, Fritzsche, Rückert ed. 2, Tholuck, al. The objection to this view seems to be, that the Apostle would hardly have used ζωὴ ἐκ νεκρῶν thus predicatively, if he had meant by it a fixed and predetermined *event*;—but that, standing as it does, it must be *qualitative*, implying *some further blessed state* of the reconciled world, over and above the mere reconciliation. This might well be designated '*life from the dead*,' and in it may be *implied* the glories of the first resurrection, and deliverance from the bondage of corruption, without supposing the words ζωὴ ἐκ νεκρῶν = ἡ ἀνάστασις τῶν νεκ. Stuart well compares Ezek. xxxvii. 1—14, which was perhaps before the mind of the Apostle:—but he gives a mere ethical interpretation to it. 16—24.] *Such a restoration of Israel was to be expected from a consideration of their destination and history. This is set forth in similitudes, that of the root and branches being followed out at some length,—and their own position, as engrafted Gentiles, brought to the mind of the readers.* But (a further argument for their restoration following on ἀλλά, ver. 11) if the first-fruit be holy, so also the lump (not here the firstfruit of the *field*, as Grot., Rosenm. (nor is φύραμα the cake made by the priests out of the firstfruits which fell to them, Deut. xviii. 4, as Estius, Koppe, Kölliner, Olsh., al.);—but the portion of the kneaded lump of dough (φύρω), which was offered as a heave-offering to the Lord, and so sanctified for use the rest: see ref. Num. where the same words occur);—and if the root be holy, so also the branches. *Who are the* ἀπαρχὴ *and the* ῥίζα? First of all, there is no impropriety in the two words applying to the *same thing*. For though, as Olsh. remarks, the branches being *evolved from the root*, it rather answers to the φύραμα than to the ἀπαρχή, and, as Rückert, the firstfruit succeeds the lump in time, while the root precedes the branches,—yet, as Thol. replies, *the* ἁγιότης *is the point of comparison*, and in ἁγιότης the ἀπαρχὴ precedes and gives existence to the φύραμα. This being so, (1) the ἀπαρχὴ and ῥίζα have generally been taken to represent *the patriarchs*; and I believe rightly (except that perhaps it would be more strictly correct to say, *Abraham himself*). The ἀγαπητοὶ διὰ τοὺς πατέρας of ver. 28 places this reference almost beyond doubt. Origen explains the ῥίζα to be *our Lord*. But He is Himself *a branch*, by descent from Abraham and David (Isa. xi. 1; Matt. i. 1), if genealogically considered; and if mystically, *the whole tree* (John xv. 1). De Wette prefers to take as the firstfruit and root, the *ideal theocracy* founded on the patriarchs,—the *true, faithful children* of the patriarchs, and as the branches, those united by mere external relationship to these others. This he does, because in the *common acceptation*, the κλάδοι who are cut off ought to be *severed from their physical connexion* with Abraham, &c., which they *are not*. This objection I do not conceive applicable here: because, as we see evidently from ver. 23, the severing and re-engrafting are types, not of *genealogical*

17 εἰ δέ τινες τῶν [o] κλάδων [p] ἐξεκλάσθησαν, σὺ δὲ [q] ἀγριέλαιος ὢν [r] ἐνεκεντρίσθης ἐν αὐτοῖς καὶ [s] συγκοινωνὸς τῆς [n] ῥίζης τῆς [t] πιότητος τῆς [u] ἐλαίας ἐγένου, 18 μὴ

o xvii. 6. 7. Rev. i. 9 only †. iii. 12. Rev. xl. 4 only, exc. (w. ὄρος) in Gospp.
p here &c. (6 times) only †.
q here &c. (-εἶν, Eph. v. 11.)
r Wisd. xvi. 11 only.
s here only. Judo. ix. 9. Gen. viii. 11.
t 1 Cor. ix. 23. Phil. i.
u ver. 24. James
p here &c. 3ce only. Levit. i. 17 only.
q ver. 24 only †. see Isa. xliv. 14 F(not A) compl. Jer.

17. for ενεκ., εκεντρισθης L. om εν C[1](appy). rec ins και bef της πιοτητος, with AL[D[2-3]P]ℵ[3] rel [vulg syrr goth æth arm Chr[1] Thdrt Antch[1] Orig-int[1]]: om BC(D[1]F)ℵ[1] copt Damasc[-txt]. εγενου της πι. της ελαιας [omg της ριζης] D[1]F k (Cyr-jer[1]) Iren-int[2].

disunion and reunion, but of *spiritual*. Meanwhile, De W.'s view appears less simple than the ordinary one, which, as I hope to shew, is borne out by the whole passage. (2) Then, *who are indicated by the φύραμα and the κλάδοι?* ISRAEL, considered as the people of God. The lump, which has received its ἁγιότης from the ἀπαρχή, = Israel, beloved for the fathers' sakes: the assemblage of branches, evolved from Abraham, and partaking of his holiness. But one thing must be especially borne in mind. As Abraham himself had an outer and an inner life, so have the branches. They have an *outer life*, derived from Abraham by *physical descent*. Of this, *no cutting off can deprive them*. It may be compared to the very organization of the wood itself, which subsists even after its separation from the tree. But they have, while they remain in the tree, an *inner life*, nourished by the circulating sap, by virtue of which they are constituted *living parts* of the tree: see our Lord's parable of the vine and the branches, John xv. 1 ff. It is of *this life*, that their severance from the tree deprives them: it is *this life*, which they will *re-acquire* if grafted in again.
See a very ingenious but artificial explanation in Olsh., who agrees in the main with De W.:—and the whole question admirably discussed in Tholuck. The ἁγιότης then here spoken of, consists in their *dedication to God as a people*—in their being *physically evolved from a holy root*. This peculiar ἁγιότης (see 1 Cor. vii. 14, where the children of one Christian parent are similarly called ἅγια) renders their *restoration to their own stock* a matter, not of wonder and difficulty, but of reasonable hope and probability. I may notice in passing, that those expositors who do not hold a restoration of the Jewish people to national pre-eminence, find this passage exceedingly in their way, if we may judge by their explanations of this ἁγιότης. E. g. Mr. Ewbank remarks: 'Holy they are, inasmuch as there is *no decree against their restoration* to their place of life and fruitfulness.' Surely this is a new meaning of 'holy:' the same would be true of a Hottentot: in his case, too, there is no decree against his reception into a place (and in Mr. E.'s view, the restoration of the Jew is nothing more) of life and fruitfulness in the Church of God.

17.] **But** (introduces a hypothesis involving a seeming inconsistency with the ἁγιότης just mentioned) **if some of the branches** (the τινες, as Thol. remarks, depreciates the number, in order to check the Gentile pride) **were broken out** (from the tree), **and thou** (a Gentile believer) **being a wild olive** (ἀγριέλαιος, the tree, spoken of a sprout or branch of it. Better so than, as Fritz., Meyer, to make ἀγρ. an adj., 'of wild olive,' which can only be used of that which *is made out of the wood*, as ἀγριέλαιος σκυτάλη. Thol.) **wast grafted in** (Clem. Alex. Strom. vi. [15] § 119, p. 799 P., enumerates four different kinds of ἐγκεντρισμός, using it as a general term for grafting and budding. The difficulty here is, that the Apostle *reverses* the natural process. It is the *wilding*, in practice, which is the *stock*, and the graft inserted is a sprout of the *better tree*. I believe that he *does not here regard* what is the fact in nature: but makes a supposition perfectly legitimate,—that a wilding graft on being inserted into a good tree, thereby becomes partaker of its qualities. No allusion can be intended to a practice mentioned by Columella, de Re Rust. v. 9, of inserting a wilding graft into a good tree to increase the vigour and growth of the tree: for this would completely stultify the illustration—the point of which is, a *benefit* received by the wilding from the tree, not one *conferred* by the wilding on it) **among them** (i.e. among the branches,—τοῖς κλάδοις: or perhaps αὐτοῖς may imply the *remnants* of the branches broken off. The renderings, '*in their stead*,' '*in locum*,' as De W. after Chrys., Theophyl., Beza,—and '*in their place*,' '*in loco*,' Meyer, Olsh., are surely inadmissible), **and becamest a fellow-partaker** (with the branches: or perhaps simply 'a partaker,' σύν not implying *fellows in participation*, but merely the participation itself) **of the root of the fatness** (of that root, on union with which all the develop-

ABCD PL[P]ℵ a b c d f g h k l m n o 17 [47]

v (—) here bis. James ii. 13. iii. 14 only. Jer. xxvii. (l.) 11, 38 (Zech. x. 12) only.
w ch. xv. 1. Matt. xx. 12. John xvi. 12. 4 Kings xviii. 14. Sir. vi. 25 only. Bel & Dr. 36 Theod.
x Matt. xv. 7. John iv. 17 al. 2 Kings iii. 13. vi. 17 only †. see ch. xii. 16 reff. below (l).
y = ch. iii. 3. Heb. iii. 19. dat. of cause, see ver. 20. a = ch. ix. 11. Col. iii. 22. c Paul (Acts xx. 29. ch. viii. 33. 1 Cor. vii. 28 al.) only, exc. 2 Pet. ii. 4, 5. Ezek. xxxvi. 21
z 1 Tim. b here &c. (3ce) only †. see d = 1 Cor. viii. 9. ellips., here only.

v κατακαυχῶ τῶν ο κλάδων· εἰ δὲ v κατακαυχᾶσαι, οὐ σὺ τὴν n ῥίζαν w βαστάζεις, ἀλλὰ ἡ n ῥίζα σέ. 19 ἐρεῖς οὖν p Ἐξεκλάσθησαν ο κλάδοι ἵνα ἐγὼ r ἐγκεντρισθῶ. 20 x καλῶς. τῇ y ἀπιστίᾳ p ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας. μὴ *z ὑψηλοφρόνει, ἀλλὰ φοβοῦ· 21 εἰ γὰρ ὁ θεὸς τῶν ab κατὰ b φύσιν ο κλάδων οὐκ c ἐφείσατο, [d μή

18. for κατακαυχασαι, συ κανχασαι D¹F Ambrst. (αλλα, sὸ BD¹ℵ.)

19. for εξεκλασθησαν, ει κλασθησαν[*si fracti sunt*] F [D-lat¹ Orig-int₁]. rec ins οι bef κλαδοι, with D¹ b c[e sil] o Thdrt [Antch₁] Thl: om A B(Tischdf, expr) CD³FL[P]ℵ rel Chr₁ [Antch₁] Damasc.

20. for εξεκλασθησαν, εκλασθησαν B(Tischdf, expr) D¹F: txt ACD³L[P]ℵ rel Chr₁ Thdrt [Antch₁ Damasc]. [for συ, συν D¹(appy; but ν erased, as is also one letter before and one after πιστι: απιστια, Wetst).] *ὑψηλὰ φρόνει ABℵ.

21. ει γαρ is written over an erasure by ℵ¹. rec ins μη πως, with DFL rel [vulg syrr goth arm] Chr₁(και ουκ ειπεν Οὐδὲ σοῦ φείσεται, ἀλλὰ Μή πως οὐδὲ σοῦ

ment of life and its fertility depend: which is the source of the fatness. With *καί*, it will mean, of the source of life, and also of the development of that life itself in all richness of blessing) **of the olive-tree,**

18.] **do not boast against the branches** (which were broken off): **but if thou boastest against them** (know that... or let this consideration humble thee, that ... Similarly 1 Cor. xi. 16, *εἴ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, κ.τ.λ.* See Winer, edn. 6, § 66. 1 a) **it is not thou that bearest the root, but the root thee.** The ground of humiliation is—"Thou partakest of thy blessings solely by union with God's spiritual church, which church has for its root that Father of the faithful, from whom they are descended. Regard them not therefore with scorn." This is expanded further in ver. 20.

19.] **Thou wilt then** (*posito*, that thou boastest, and defendest it) **say, Branches** (it would look as if the art. had been erased, to square this sentence with ver. 17, where *τινὲς τ. κλάδων* only were broken off. Or we might think, as Matthäi has remarked (Thol.), that, 'Gentilis loquitur arroganter,' using *οἱ κλ.* in his pride, to signify that the branches, generically, have now become subject to excision on his account. But the fact, now ascertained by Tischdf., that B omits the art., makes nearly the whole manuscript authority against it) **were broken off that I** (emphatic) **might be grafted in.**

20.] **Well** (the fact, involving even the *purpose*, assumed in *ἵνα*, is conceded. When Thol. denies this, he forgets that the *prompting cause* of their excision, their unbelief, is distinct from the *divine purpose* of their excision, the admission of the Gentiles, and belongs to a different side of the subject):—**through their unbelief** (or perhaps, *'through unbelief,'* abstract. There is often a difficulty in distinguishing the possessive from the abstract (i. e. generic) article. Thol. observes that the *instrumental* use of the dat. and that of *διά* with the gen. differ in this, that the latter expresses more the *immediate* cause, the former the mediate and more remote. The explanation of this would be, that the dative only acquires its *instrumental* use through another, more proper attribute of the case, that of *reference to, form or manner in which*: see Bernhardy, Syntax, ch. iii. 14, pp. 100—105) **they were broken off, but thou by thy faith** (see above:—*'through'* indicates better the *prompting cause of a definite act*,—*'by,'* the *sustaining condition of a continued state*. Thus we should always say that we are justified *through*, not *by*, faith, —but that we stand *by*, not *through*, faith) **standest** (in thy place, in the tree, opposed to *ἐξεκλάσθησαν*. Thol. prefers the sense in ch. xiv. 4, and certainly the adoption of *πεσόντες* ver. 22, seems to shew that the figurative diction is not strictly preserved). —**Be not high-minded, but fear:**

21.] **for if God did not spare the natural branches** (the branches which grew according to natural development, and were not engrafted),—(supply 'I fear,' or 'it is to be feared,' or simply 'fear,' or 'take heed,' as in ref.) **lest He shall also not spare** THEE. The fut. ind. with *μή πως*, the apparent incongruity of which has probably caused the variety of reading, implies, as Herm., Soph. Aj. 272, observes with regard to the ind. pres., *'μὴ ἐστ*

[... χρηστότητα P.] [d] πως] οὐδὲ σοῦ [e] φείσεται. 22 ἴδε οὖν [e] χρηστότητα καὶ [f] ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς [g] πεσόντας [f] ἀποτομία, ἐπὶ δὲ σὲ [e] χρηστότης θεοῦ, ἐὰν [h] ἐπιμείνῃς τῇ [e] χρηστότητι· ἐπεὶ καὶ σὺ [i] ἐκκοπήσῃ. 23 κἀκεῖνοι δέ, ἐὰν μὴ [h] ἐπιμείνωσιν τῇ [y] ἀπιστίᾳ, [k] ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ θεὸς πάλιν [k] ἐγκεντρίσαι αὐτούς· 24 εἰ γὰρ σὺ ἐκ τῆς [ab] κατὰ [b] φύσιν [i] ἐξεκόπης [k] ἀγριελαίου καὶ [l] παρὰ [l] φύσιν [k] ἐνεκεντρίσθης εἰς [m] καλλιέλαιον, [n] πόσῳ [n] μᾶλλον οὗτοι [o] οἱ [ab] κατὰ [b] φύσιν

e ch. ii. 4 reff. f here bis only†. δεῖ . . . ἀποτομίαν τῇ πραότητι μιγνύναι, Plut. de Lib. Educ. p. 13, D. (-μος, Wied. v. 20.) g = ch. xiv. 4 reff. h = ch. vi. 1 reff. i here bis. Matt. iii. 10 ‖ L. v. 30. vii. 19. xviii. 8. Luke xiii. 7, 9. 2 Cor. m here xi. 12 only. Deut. vii. 8. only †. Aristot. de Plant. i. 6. k ver. 17. n ver. 12. l ch. i. 26 (reff.) only. o ellipt., ch. iv. 14 al.

φείσηται, ὑποτεμνόμενος τοῦ λόγου τὸ φορτικὸν τῇ ἀμφιβολίᾳ) Thdrt [Antch$_1$] Thl Œc Iren-int$_1$ Cypr$_1$ Ambrst: om (*corrn to avoid fut. with μη πως* ?) ABCℵ[P 47-txt] copt Damasc [Ors$_2$ Antch$_1$ Orig-int$_2$] Aug$_3$. rec φείσηται, with Chr-montf$_1$ Chr-c$_1$ Thl Œc: txt [A] B(sic) CDFL[P]ℵ rel Chr-2-mss$_1$ Thdrt Antch$_2$ Damasc.

22. ins του bef [1st] θεου B. rec αποτομιαν (*see note*), with DFL ℵ^3(but ν erased) rel [vulg] Clem$_1$ Eus$_1$ Chr$_1$ Thdrt Phot$_1$ [Cyr$_1$ Orig-int$_2$ Hil$_1$ Ambrst]: txt ABCℵ^1 (Orig$_1$) Damasc. rec χρηστοτητα, with D^2[and lat] FL rel [vulg] Clem Chr Cyr[-p$_1$] Thdrt Phot [Orig-int$_2$ Hil$_1$ Ambrst]: -τητος(sic) ℵ: txt ABC D^1[-gr arm] (Orig$_1$) Eus$_1$ Damasc. rec om θεου (*see note*), with D$^{2\cdot3}$FL rel demid Syr [syr goth æth] Clem$_1$ Orig$_1$[(-int$_2$) (Eus$_1$) Cyr$_1$] Chr$_1$ Thdrt [Hil$_1$ Ambrst Aug$_{\text{supe}}$]: ins ABCD^{1}ℵ vulg copt arm Damasc Pel. for επιμειν., επιμενης BD^{1}ℵ.

23. rec και εκεινοι, with L rel Chr$_1$ Thdrt: txt ABCDFℵ c d k [47] Damasc. for επιμειν., επιμενωσιν BD^{1}ℵ^1. ο θεος bef εστιν L a h k l 17.

(ἔσται) verentis quidem est ne quid nunc sit (*futurum sit*), sed indicantis simul, putare, se ita esse (*futurum esse*), ut veretur.' See Winer, edn. 6, § 56. 2. b. β, and 64. i. 7. a, also Col. ii. 8; Heb. iii. 12. **22.**] The caution of the preceding verse is unfolded into a setting before the Gentile of the true state of the matter. **Behold therefore** (*posito*, that thou enterest into the feeling prompted by the last verse) **the goodness and the severity** (no allusion to ἀποτέμνω in its literal sense) **of God**:—**towards those who fell** (see on ver. 11. Here the πεσόντες are opposed to σύ, the figure being for the moment dropped: for πίπτειν can hardly be used of the *branches*, but of *men*) **severity; but towards thee, the goodness of God** (the nominatives here, as involving a departure from the construction, are preferable: and the repetition of θεοῦ is quite in the manner of the Apostle: see 1 Cor. i. 24, 25. Rückert thinks that because Clem. Alex. Pædag. i. 8 [70], p. 140 P., understands χρηστότης, in ἐὰν ἐπιμείνῃς τῇ χρηστότητι, of the χρηστότης of *men* (τουτέστι τῇ εἰς χριστὸν πίστει), θεοῦ may have been a marginal gloss to guard against this mistake, and may have found its way into the text, misplaced. But this is hardly probable: θεοῦ is much more likely to have been erased as unnecessary), **if thou abide by** (reff.) **that goodness**; for ([supply otherwise:] assuming that thou dost *not* abide by that goodness) **thou also shalt be cut off** (ind. fut. The placing only a comma at ἐκκοπήσῃ, as Meyer,—not Lachm. (ed. 2) and Tischend. (ed. 7 [and 8]),—prevents the break evidently intended between the treatment of the case of the Gentile and that of the Jews).

23.] **And they moreover, if they continue not** (not exactly the same meaning as before: the χρηστότης before being external and objective, this, as in ch. vi. 1, a subjective state) **in their** (see on ver. 20) **unbelief, shall be grafted in: for God is able to graft them in again.** Some, e. g. Grot., represent this last clause as implying, that God's power to graft them in again has always been the same, but has waited for their change of mind, to act: 'Nihil est præter incredulitatem quod Deum impediat eos rursum pro suis assumere et paterne tractare:'—but surely De W.'s interpretation is far better:—'The Apostle obscurely includes in the ἐγκεντρ. the removal of their unbelief and the awakening of faith, and this last especially he looks for from above:'—for, as he observes, the *power* of God would not be put forward, if the other were the meaning. **24.**] **For** (proof that, besides God's undoubted power to re-engraft them, the idea of their being so re-engrafted is not an unreasonable one) **if THOU wast cut off from the olive-tree which is by**

p ch. i. 13. 1 Cor. x. 1. xii. 1. 2 Cor. i. 8. 1 Thess. iv. 13. q = see note. ch. xvi. 25 al. Dan. ii. 18. r Matt. xxv. 2, &c. Gen. xli. 33. w. ἐν, 1 Cor. iv. 10. w. παρά, ch. xii. 16. Prov. iii. 7. s Mark iii. 5. Eph. iv. 18 only †. (-ροῦν, ver. 7.) t ch. xv. 15, 24. 2 Cor. i. 14. ii. 5 only. P. Josh. xviii. 20. see 1 Cor. xiii. 9, &c. xiv. 27. Heb. ix. 5. u constr., 1 Cor. xi. 26. Gal. iii. 19 al. v = here only ‡. (ver. 12.)

ᵏ ἐγκεντρισθήσονται τῇ ἰδίᾳ ᵏ ἐλαίᾳ. 25 ᵖ Οὐ γὰρ θέλω ABCD FLℵ a b c d f g h ὑμᾶς ᵖ ἀγνοεῖν, ἀδελφοί, τὸ ᵠ μυστήριον τοῦτο, ἵνα μὴ k l m n o 17 [47] ἦτε ἐν ἑαυτοῖς ʳ φρόνιμοι, ὅτι ˢ πώρωσις ᵗ ἀπὸ ᵗ μέρους τῷ Ἰσραὴλ γέγονεν ᵘ ἄχρις οὗ τὸ ᵛ πλήρωμα τῶν ἐθνῶν

25. θελω bef γαρ ℵ: θελω δε (omg γαρ) m. [ημας F-gr(not G). om μη A¹.] rec (for εν) παρ (*see ch.* xii. 19), with CDLℵ rel Thdor-mops, Chr, Thdrt [Orig-int$_{2}$]: om F 47. 67² latt copt [Hil, Ambrst Aug$_{supe}$]: txt AB goth[?] Damasc. for αχρις, αχρι B¹.

nature wild, and wast grafted contrary to nature into a good olive-tree, how much more shall these, the natural branches, be engrafted in their own olive-tree? It is a question, as Tholuck remarks, whether κατὰ φύσιν and παρὰ φύσιν denote merely *growth in the natural manner and growth* (by engrafting) *in an unnatural* (i. e. artificial) *manner*,—or that the *wild* is the *nature of the Gentile*, and the *good olive that of the Jew*, so that the sense would be—'If thou wert cut out of the wild olive which is thine naturally, and wert engrafted contrary to (thy) nature into the good olive, how much more shall these, the natural branches,' &c. But then the latter part of the sentence does not correspond with the former. We either should expect the οἱ to be omitted (as is done in some mss.), or must, with Fritz., place a comma after οὗτοι, and, taking οἱ as the relative, construe, 'How much more these, who shall, agreeably to (their) nature, be grafted,' &c. Tholuck describes the question as being between a comparison of *engrafting* and *not engrafting*, and one of engrafting the *congruous* and the *incongruous*: and, on the above ground, decides in favour of the former,—κατὰ φύσιν signifying merely *natural growth*, παρὰ φ., *unnatural growth*, i.e. the growth of the *grafted scion*. But however this may fit the *former* part of the sentence, it surely cannot satisfy the requirements of the *latter*, where the κατὰ φύσιν (κλάδοι) are described as being *engrafted* (which would be παρὰ φύσιν) into *their own* olive-tree. We must at least assume a mixture of the two meanings, the antithesis of κατὰ and παρὰ φ. being rather verbal than logical,—as is so common in the writings of the Apostle. Thus in the former case, that of the Gentile, the fact of *natural growth* is set against that of *engrafted growth*: whereas in the latter, the fact of *congruity of nature* (τῇ ἰδίᾳ ἐλαίᾳ) is set against *incongruity*,—as making the re-engrafting more probable. 25—32.] *Prophetic announcement that this re-engrafting* SHALL ACTUALLY TAKE PLACE (25—27), *and explanatory justification of this divine arrangement* (28—32). 25.] **For** (I do not rest this on mere hope or probability, but have direct revelation of the Holy Spirit as to its certainty) **I would not have you ignorant, brethren** (see reff.,—used by the Apostle to announce, either as here some authoritative declaration of divine truth, or some facts in his own history not previously known to his readers), **of this mystery** (μυστ. Tholuck in his 4th edition classifies the meanings thus: (1) *such matters of fact, as are inaccessible to reason, and can only be known through revelation*: (2) *such matters as are patent facts, but the process of which cannot be entirely taken in by the reason*. He adds a third sense,—that, which is no mystery *in itself*, but *by its figurative import*. Of the first, he cites chap. xvi. 25; 1 Cor. ii. 7—10; Eph. i. 9; iii. 4; vi. 19; Col. i. 26, al., as examples: of the second, 1 Cor. xiv. 2; xiii. 2; Eph. v. 32; 1 Tim. iii. 9, 16: of the third, Matt. xiii. 11; Rev. i. 20; xvii. 5; 2 Thess. ii. 7. The first meaning is evidently that in our text:—'a prophetic event, unattainable by human knowledge, but revealed from the secrets of God') **that ye be not wise in your own conceits** (that ye do not take to yourselves the credit for wisdom superior to that of the Jews, in having acknowledged and accepted Jesus as the Son of God,—seeing that ye merely ἠλεήθητε τῇ τούτων ἀπειθείᾳ, ver. 30),—**that hardening** (not '*blindness*:' see above on ver. 7, and Eph. iv. 18 note) **has happened in part** (Calvin explains it '*quodammodo* . . . . qua particula voluisse mihi duntaxat videtur temperare verbum alioqui per se asperum,'—but there is no trace of such a desire above, ver. 7;—the τινες ver. 17 establishes the ordinary acceptation, that a *portion* of Israel have been hardened. ἀπὸ μ. may be joined with πάρωσις, or with γέγονεν: from the arrangement of the words, best with the former) **to Israel, until** (ἄχρις οὗ has been variously rendered by those who wish to escape from the prophetic assertion of the restoration of Israel.

εἰσέλθῃ, 26 καὶ ᵛ οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς ᵛ = ch. v. 12 reff.

So Calv.: "*donec* non infert temporis progressum vel ordinem, sed potius valet perinde ac si dictum foret, *ut* plenitudo gentium;"—al., "while .... shall come in:' but Thol. well observes that ἄχρ. οὗ with an ind., if any thing *actually happening* is spoken of, may have the meaning of '*while*,' even with an aor.: but with a subj. of the aorist, a *possible future event* is indicated, which *when it enters puts an end to the former*: see reff.) **the completion of the Gentiles shall have come in** (scil. to the Church or Kingdom of God, where we, the Apostle and those whom he addresses, are already: as we use the word 'come in' absolutely, with reference to the place in which we are. Or the word may be used absolutely, as it seems to be in Luke xi. 52, of *entering into the Kingdom of God*. In order to understand τὸ πλήρ. τ. ἐθν., we must bear in mind the character of the Apostle's present argument. He is dealing with *nations*: with the Gentile nations, and the Jewish nation. And thus dealing, he speaks of τὸ πλήρ. τ. ἐθν. coming in, and of πᾶς Ἰσραήλ being saved: having *no regard* for the time to the *individual destinies* of Gentiles or Jews, but regarding nations as each included under the common bond of consanguinity according to the flesh. The πλήρωμα τῶν ἐθνῶν I would regard then as signifying '*the full number*,' '*the totality*,' of the nations, i. e. *every nation under heaven*, the prophetic subjects (Matt. xxiv. 14) of the preaching of the gospel. Stuart denies that πλήρωμα will admit of this meaning. But the sense which he allows to it of "completion, i. q. πλήρωσις" (?), amounts in this case to the same thing: that completion not arriving till *all* have come in: the πλήρωμα τῶν ἐθνῶν importing that which πληροῖ τὰ ἔθνη. The idea of an elect number, however true in itself ('plenitudo gentium in his intrat, qui secundum propositum vocati,' Aug. cited by Tholuck), does not seem to belong to this passage).

26.] **And thus** (when this condition shall have been fulfilled) **all Israel shall be saved** (*Israel as a nation*, see above: not individuals,—nor is there the slightest ground for the notion of the ἀποκατάστασις). This prophecy has been very variously regarded. Origen, understanding by the 'omnis Israel qui salvus fiet,' the 'reliquiæ quæ electæ sunt,' yet afterwards appears to find in the passage his notion of the final purification of all men,—of the believing, by the word and doctrine: of the unbelieving, by purgatorial fire. Chrysostom gives no explanation: but on our Lord's words in Matt. xvii. 11, he says, ὅταν εἴπῃ ὅτι Ἠλίας μὲν ἔρχεται κ. ἀποκαταστήσει πάντα, αὐτὸν Ἠλίαν φησί, κ. τὴν τότε ἀσωμένην τῶν Ἰουδαίων ἐπιστροφήν,—and shortly after calls him τῆς δευτέρας παρουσίας πρόδρομος. Similarly Theodoret and Gregory of Nyssa (in Thol.); so also Augustine, de Civ. Dei xx. 29, vol. vii. p. 704,—'ultimo tempore ante judicium (per Eliam, exposita sibi lege) Judæos in Christum verum esse credituros, celeberrimum est in sermonibus cordibusve fidelium.' Similarly most of the fathers (Estius), and schoolmen (Thol.); —Jerome, however, on Isa. xi. 11, vol. iv. p. 162, says, 'Nequaquam juxta nostros Judaizantes, in fine mundi quum intraverit plenitudo gentium, tunc omnis Israel salvus fiet: sed hæc omnia de primo intelligamus adventu.' Grotius and Wetst. believe it to have been fulfilled after the destruction of Jerusalem, when μυρίοι ἐκ περιτομῆς became believers in Christ (Eus. H. E. iii. 35). But Thol. has shewn that neither could the number of Gentiles received into the Church before that time have answered to the πλήρωμα τ. ἐθνῶν, nor those Jews to πᾶς Ἰσραήλ, which expression accordingly Grotius endeavours to explain by a Rabbinical formula, that "all Israel have a part in the Messiah;" which saying he supposes the Apostle to have used in a spiritual sense, meaning the Israel of God, as Gal. vi. 16. The Reformers for the most part, in their zeal to impugn the millenarian superstitions then current, denied the future general conversion of the Jews, and would not recognize it even in this passage:—Luther *did so* [recognize it], at one time, but towards the end of his life spoke most characteristically and strongly of what he conceived to be the impossibility of such national conversion (see extract in Tholuck's note, p. 616):—Calvin says: 'Multi accipiunt de populo Judaico, ac si Paulus diceret instaurandum adhuc in religionem ut prius: sed ego Israelis nomen ad totum Dei populum extendo, hoc sensu, Quum Gentes ingressæ fuerint, simul et Judæi ex defectione se ad fidei obedientiam recipient. Atque ita complebitur salus totius Israelis Dei, quem ex utrisque colligi oportet: sic tamen ut priorem locum Judæi obtineant, ceu in familia Dei primogeniti.' Calovius, Bengel, and Olshausen, interpret πᾶς Ἰσρ. of the *elect believers of Israel*: —Beza, Estius, Koppe, Reiche, Köllner, Meyer, Tholuck, De Wette, al., hold that the words refer, as I have explained them above, to a national restoration of Israel to God's favour. I have not mixed with

γέγραπται Ἥξει ἐκ Σιὼν ὁ [x] ῥυόμενος, [y] ἀποστρέψει ABCD
[z] ἀσεβείας ἀπὸ Ἰακώβ· 27 καὶ [a] αὕτη αὐτοῖς ἡ παρ' ἐμοῦ FLℵ a b
[b] διαθήκη, [a] ὅταν [cd] ἀφέλωμαι τὰς [d] ἁμαρτίας αὐτῶν. 28 κατὰ c d f g h
μὲν τὸ εὐαγγέλιον [e] ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν [f] ἐκλογὴν k l m n
[g] ἀγαπητοὶ διὰ τοὺς [h] πατέρας. 29 [i] ἀμεταμέλητα γὰρ τὰ o 17 [47]
[k] χαρίσματα καὶ ἡ [l] κλῆσις τοῦ θεοῦ. 30 ὥσπερ γὰρ ὑμεῖς

x ch. vii. 24 reff. Isa. lix. 20. pres. part., Matt. iv. 3. xxvi. 48. 1 Thess. iii. 5 al.
y Acts iii. 26 reff.
z ch. i. 18 reff. a 1 John v. 2. w. ἐάν, 1 John ii. 3.
b = Luke i. 72. Acts iii. 25. Ps. xxiv. 14. 9. Sir. xlvii. 11. al. Ps. cvii. 6. 16. vi. 23. 10. Jer. xxxviii. (xxxi.) 6.
c mid., Luke xvi. 3 only. Hos. ii. 9.
d Heb. x. 4. Isa. xxvii. 9. Sir. xlvii. 11.
e = Gal. iv. 16.
f ch. ix. 11 reff.
g Matt. iii. 17. ch. i. 7 al. Ps. cvii. 6.
h absol., Acts vii. 19 reff.
i 2 Cor. vii. 10 only †.
k ch. v. 15, 16. vi. 23.
l Paul (1 Cor. i. 26. vii. 20. Eph. i. 18. Phil. iii. 14 al.) only, exc. Heb. iii. 1. 2 Pet. i. 10. Jer. xxxviii. (xxxi.) 6. Judith xii. 10 A Ald. compl. only.

26. rec ins καὶ bef οὕτως (*as* LXX), with $D^{2\text{-}3}L$ rel [latt syrr copt arm] $Orig_1$ Chr_1 Thdrt: om ABC D^1[-gr] FN [47 æth Euthal-ms$_1$ Damasc].—ἀποστρέψει F goth. **30.** om ver $ℵ^1$ [ins ℵ-corr^1]. rec ins καὶ bef ὑμεῖς, with $D^{2\text{-}3}LN^2$ rel vulg syrr [arm] Chr(-montf and 2-mss): om ABC D^1[and lat] F ℵ-corr^1 [d 47] copt goth æth

the consideration of this prophecy the question of the restoration of the Jews *to Palestine*, as being clearly irrelevant to it: the matter here treated being, *their reception into the Church of God.* καθὼς γέγρ.] This quotation appears to have for its object to shew that the Redeemer was to come *for the behoof of God's own chosen people.* For ἐκ Σιών, the LXX have ἕνεκεν Σιών (לְצִיּוֹן), the E. V. '*to Zion.*' The Apostle frequently varies from the LXX, and a sufficient reason can generally be assigned for the variation: here, though this reason is not apparent, we cannot doubt that such existed, for the LXX would surely have suited his purpose even better than ἐκ, had there been no objection to it. It may be that the whole citation is intended to express the sense of prophecy rather than the wording of any particular passage, and that the Apostle has, in ἐκ Σιών, summed up the prophecies which declare that the Redeemer should *spring out of Israel.* ὁ ῥυόμ. is in the Heb. 'a deliverer'—the Apostle adopts the LXX, probably as appropriating the expression to Christ. ἀποστρ. κ.τ.λ.] Heb. and E. V. '*and unto them that turn from transgression in Jacob.*' ὅταν ἀφέλ. from another place in Isa. (ref.),—hardly from Jer. xxxi. (LXX, xxxviii.) 34, as Stuart;—and also containing a general reference to the character of God's new covenant with them, rather than a strict reproduction of the original meaning of any particular words of the prophet. "How came the Apostle, if he wished only to express the general thought, that the Messiah was come for Israel, to choose just this citation, consisting of two combined passages, when the same is expressed more directly in other passages of the Old Testament? I believe that the ἥξει gave occasion for the quotation: if he did not refer this directly to the second coming of the Messiah, yet it allowed of being indirectly applied to it." Tholuck. **28.**] With regard indeed to the gospel (i. e. 'viewed from the gospel side,' looked on as we must look on them if we confine our view solely to the principles and character of the Gospel), they (the Jewish people considered as a whole) are enemies (θεοῦ: not μου, as Theodoret, Luther, Grot., al.—scil. in a state of exclusion from God's favour: not active, 'enemies to God,' as Grot., Bengel) for your sakes; but with regard to the election (viz. of Israel to be God's people, see vv. 1, 2—not that of Christians, as Aug. al.:—i. e. 'looked on as God's elect people'), they are beloved for the fathers' sakes (i. e. not *for the merits* of the fathers, but because of the covenant with Abraham, Isaac, and Jacob, so often referred to by God as a cause for His favourable remembrance of Israel). **29.**] For (explanation how God's favour regards them still, though for the present cast off) the gifts (generally) and calling (as the most excellent of those gifts. That calling seems to be intended 'qua posteros Abrahæ in fœdus adoptavit Deus,' Calv. A very similar sentiment is found ch. iii. 3, where the same is called ἡ πίστις τ. θεοῦ. But the words are true not only of this calling, but of every other. Bengel says, 'dona, erga Judæos: vocatio, erga gentes:' similarly of κλῆσις, De W., 'die Berufung durch das Ev.' But thus the point of the argument seems to be lost, which is, that the Jews being once chosen as God's people, will never be entirely cast off) [of God cannot be repented of, i. e.] are irretractable (do not admit of a change of purpose. The E. V., '*without repentance*,' is likely to mislead. Compare Hosea xiii. 14). **30.**] For (illustration of the above position) as ye (manuscript evidence is too decided against the καί to allow of its being retained: but we

[m] ποτὲ [n] ἠπειθήσατε τῷ θεῷ, νῦν δὲ [o] ἠλεήθητε τῇ τούτων
[p] ἀπειθείᾳ, 31 οὕτως καὶ οὗτοι νῦν [n] ἠπείθησαν, τῷ [q] ὑμετέρῳ
[r] ἐλέει [s] ἵνα καὶ αὐτοὶ [o] ἐλεηθῶσιν. 32 [tu] συνέκλεισεν γὰρ ὁ
θεὸς [v] τοὺς [v] πάντας [u] εἰς [p] ἀπείθειαν, ἵνα [v] τοὺς [v] πάντας
[o] ἐλεήσῃ. 33 ὦ [w] βάθος [xy] πλούτου καὶ [yza] σοφίας καὶ [yab] γνώ-

m = John ix. 13. ch. vii. 9 al.
n = ch. ii. 8. x. 21. Deut. xxi. 20.
o ch. ix. 15, &c. pass., Matt. v. 7. 1 Cor. vii. 25. 2 Cor. iv. 1. 1 Tim. i. 13, 16. 1 Pet. ii. 10. Prov. xxi. 10. Hos. ii. 23 (25) A.
p here bis. Eph. ii. 2. v. 6. Col. iii. 6. Heb. iv. 6, 11 only †. (-θής, ch. i. 30.) constr., ver. 20.
q = 1 Cor. xv. 31. see ch. xv. 4.
r Luke i. 50, &c. ch. ix. 23. Eph. ii. 4. Ps. cxliii. 2.
s inversion of words, 2 Cor. ii. 4 reff.
t Luke v. 6. Gal. iii. 22, 23 only. Josh. vi. 1 al.
u here only. Ps. lxxvii. 50, 62. εἰς τοιαύτην ἀμηχανίαν συγκλεισθείς, Diod. Sic. xix. 19. So Dion. Hal. viii. p. 520. Polyb. iii. 63. 3, and fr.
v 1 Cor. ix. 22. x. 17. 2 Cor. v. 10, 14. Eph. iv. 13. Phil. ii. 21. P.
w ch. viii. 39. Eph. iii. 18 al. Isa. vii. 11.
x ch. ii. 4 reff.
y Rev. v. 12 only.
z = 1 Cor. i. 21. Eph. iii. 10.
a 1 Cor. xii. 8.
b 1 Cor. xiii. 2.

[Chr-2-mss$_1$] Damasc Thl [Orig-int$_2$] Jer Aug$_{saepe}$.—ποτε bef υμεις A: ποτε και υμεις b o. νυνι B Chr$_1$. ελεηθητε C (m P) Thl.

31. for ουτοι, αυτοι D^{1}F [syr-marg Cyr-p$_1$: *isti* latt Orig-int$_2$ Ambrst]. aft αυτοι ins υστερον 5. 17. 93: παλιν Cyr[-p$_1$]; νυν (*possibly mechanical repetition*) BD^1(ℵ) [copb] Damasc.—om αυτοι ℵ^1.

32. for 1st τους παντας, τα παντα D^1, παντα F [Iren$_1$: *omnia*] latt Iren-int$_2$ [Ambr$_{saepe}$].

may suspect that it has been struck out as superfluous, in ignorance (Thol.) of the Greek usage which often doubles *καί* in two parallel clauses) in times past were disobedient to God (nationally—as Gentiles, before the Gospel) but now have (lit. 'were compassionated,' historical) received mercy (scil. by admission into the church of God) through (as the occasion; the breaking off of the natural branches giving opportunity for the grafting in of you) the disobedience of these (i. e. unbelief, considered as an act of resistance to the divine will: see 1 John iii. 23), so these also have now (under the Gospel) disobeyed (are now in a state of unbelieving disobedience), in order that through the mercy shewed to you (viz. on occasion of the fulness of the Gentiles coming in) they also may have mercy shewn them ('the objective view corresponding to the subjective *εἰς τὸ παραζηλῶσαι αὐτούς*, ver 11.' De W.).

Some place the comma after *ἐλέει* instead of *ἠπείθησαν*, and construe, either, as Erasm., Calv., al., '*they have disobeyed through* (upon occasion of) *the mercy shewn to you*,' or as Vulg., Luth., Estius, al., '*they have become disobedient to the mercy shewn to you*.' But thus the parallelism is weakened, and the *μυστήριον* of ver. 25 lost sight of. Examples of the emphatic word being placed before *ἵνα* are found in reff.

32.] For (foundation of the last stated arrangement in the divine purposes) God shut up (not shut up *together*; *σύν*, as in so many cases, implying, not *co*-participation on the part of the subjects of the action, but the character of the action itself: so in 'concludere.' The sense is here as in the examples, which might be multiplied by consulting Schweighæuser's Index to Polyb., '*to involve in*,' '*to subject to*.' The aor., which should be kept in the rendering, refers to the time of the act in the divine procedure) all (the reading *τὰ πάντα* has probably been introduced from Gal. iii. 22) men in (into) disobedience (general here,—every form, unbelief included), that He may have mercy on all. No mere *permissive* act of God must here be understood. The Apostle is speaking of the divine arrangement by which the guilt of sin and the mercy of God were to be made manifest. He treats it, as elsewhere (see ch. ix. 18 and note), entirely with reference to the *act of God*, taking no account, for the time, of human agency; which however, when treating of us and our responsibilities, he brings out into as prominent a position: see as the most eminent example of this, the closely following ch. xii. 1, 2. But there remains some question, *who are the* οἱ πάντες *of both clauses?* Are they *the same?* And if so, *is any support given to the notion of an* ἀποκατάστασις *of all men?* Certainly they are identical: and signify *all men*, without limitation. But the ultimate difference between the *all men* who are shut up under disobedience, and the *all men* upon whom mercy is shewn is, that by all men *this mercy is not accepted*, and so men become *self-excluded* from the salvation of God. God's act remains the same, equally gracious, equally universal, whether men accept His mercy or not. This contingency is *here not in view*: but simply *God's act* itself. We can hardly understand the οἱ πάντες *nationally*. The marked universality of the expression recalls the beginning of the Epistle, and makes it a solemn conclusion to the argumentative portion, after which the Apostle, overpowered with the view

σεως θεοῦ, ὡς [c] ἀνεξεραύνητα τὰ [d] κρίματα αὐτοῦ καὶ [e] ἀνεξ- ABDF
ιχνίαστοι αἱ [f] ὁδοὶ αὐτοῦ. 34 τίς γὰρ ἔγνω [g] νοῦν κυρίου; LNabc
ἢ τίς [h] σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ τίς [i] προέδωκεν d f g h k
αὐτῷ καὶ [k] ἀνταποδοθήσεται αὐτῷ; 36 ὅτι [l] ἐξ αὐτοῦ καὶ l m n o
17 [47]

c here only †. Prov. xxv. 3 Symm. (ἐξεραυνᾶν, 1 Pet. i. 10.)
d ch. v. 16. Ps. cxviii. 75.
e Eph. iii. 8 only. Job v. 9. ix. 10. xxxiv. 24 only.
f = Acts xiii. 10. Heb. iii. 10. Rev. xv. 3. Ps. xvii. 21. g 1 Cor. ii. 16, from Isa. xl. 13.
h here only. 2 Kings xv. 13.
i here only. Jos xi. 3 Heb. = Isa. xl. 14 AN Ald. (4 Kings vi. 11. 2 Macc. vii. 37 only.)
k ch. xii. 19. (and Heb. x. 30, from Deut. xxxii. 35.) Luke xiv. 14 bis. 1 Thess. iii. 9. 2 Thess. i. 6 only. L.P.H. Isa. lxiii. 7.
l 1 Cor. viii. 6.

33. ins του bef θεου F 17. (ανεξερανητα, so AB¹ℵ)
34. for κυριου, θεου D¹(and lat¹) Zeno₁.

of the divine Mercy and Wisdom, breaks forth into the sublimest apostrophe existing even in the pages of Inspiration itself.

33—36.] *Admiration of the goodness and wisdom of God, and humble ascription of praise to Him.* **33.**] There is some doubt whether σοφίας and γνώσεως are genitives *after* πλούτου, as in E. V., or *parallel with* it. The former view is adopted by Thom. Aquin., Luther, Beza, Calvin, Estius, Reiche, and al. The grounds on which Reiche supports it are thus given and refuted by Tholuck: (1) "If these three genitives are co-ordinate, καί must stand either before *all*, or before the last only." But in the case of three nouns placed co-ordinately in this manner, καί is prefixed to the two latter only, see ch. ii. 7; xii. 2; Luke v. 17. (2) "πλοῦτος is no *qualitative* idea, but only a quantitative idea." But *wherein* the riches *consist*, is ordinarily indicated by the context; and here there can be but little doubt on the matter, if we compare ch. x. 12; in Phil. iv. 19 we also read of the πλοῦτος of God. This also answers (3) "that πλοῦτος without an adjunct expresses no definite attribute of God." (4) "in the following citation, vv. 34, 35, two only of these, σοφία and γνῶσις, are mentioned." But this may be doubted. Chrys. says, on ver. 36, αὐτὸς εὗρεν, αὐτὸς ἐνοήσεν, αὐτὸς συγκροτεῖ. καὶ γὰρ καὶ πλούσιός ἐστι, καὶ οὐ δεῖται παρ' ἑτέρου λαβεῖν· καὶ σοφός ἐστι, καὶ οὐ δεῖται συμβούλου. τί λέγω συμβούλου; οὐδὲ εἰδέναι τις δύναται τὰ αὐτοῦ, ἀλλ' ἡ μόνος αὐτὸς ὁ πλούσιος κ. σοφός. Hom. xix. p. 653. Perhaps this latter is altogether too fine-drawn: but it is favoured by Bengel, Olsh., and Tholuck. I prefer therefore the view of Chrys., Theodoret, Grot., Bengel, Tholuck, Köllner, and Olsh.,—to take πλούτου, σοφίας, γνώσεως, as three co-ordinate genitives: πλ. denoting the **riches of the divine goodness**, in the whole, and in the result just arrived at, ver. 32: σοφ., the divine **wisdom** of proceeding in the apparently intricate vicissitudes of nations and individuals: γνώσ. (if a distinction be necessary, which can hardly be doubted) the divine **knowledge** of all things from the beginning.—God's comprehension of the end and means together in one unfathomable depth of Omniscience.

How unsearchable are His judgments (the determinations of His wisdom, regarded as in the divine Mind; answering perhaps to γνῶσις. So Thol.: De W. however denies this meaning to κρίματα, and renders it *decrees*, referring it to the blinding of the Jews) **and His ways unable to be traced out** (His methods of proceeding, answering to σοφία, Thol. But this is perhaps too subtle). **34.**] **For** (confirmation of ἀνεξερ. and ἀνεξιχν. by a citation from Scripture. It is made from two separate places in the LXX, more perhaps as a reminiscence than as a direct quotation) **who hath known the mind** (γνῶσις, but see above) **of the Lord? or who hath been His counsellor** (σοφία?)? **35.**] **or who hath previously given to Him, and it shall be repaid to him?**—from Job xli. 3 (11 E. V.), where the LXX (xli. 2) have τίς (add ἐστιν ὃς A) ἀντιστήσεταί μοι, κ. ὑπομενεῖ; But the Heb. is מִי הִקְדִּימַנִי וַאֲשַׁלֵּם '*who hath anticipated* (i. e. by the context, *conferred a benefit on*) *me, that I may repay him?*' And to this the Apostle alludes, using the third person.

We can hardly doubt that this question refers to the freeness and richness of God's mercy and love. **36.**] **For** (ground of vv. 33—35. Well may all this be true of Him, for) **of Him** (in their origin:—'quod dicit, "ex ipso," hoc ipsum, *quod sumus* indicat:' Orig. Chrys. somewhat differently: see above on ver. 33), **and through Him** (in their subsistence and disposal:—'"per Ipsum," quod per ejus providentiam dispensamur in vita:" Orig.), **and unto Him** ('"in Ipso," (so Vulg. and some other vss.) quod perfectio omnium et finis in Ipso erit tunc, cum erit Deus omnia in omnibus:' Orig.) **are all things** (not only, though chiefly, *men*,—but the whole creation). Origen remarks, 'Vides, quomodo in ultimis ostendit, quod in omnibus quæ supra dixit signaverit, mysterium Tri-

[1]δι' αὐτοῦ καὶ [1]εἰς αὐτὸν [m]τὰ πάντα· αὐτῷ ἡ [n]δόξα εἰς τοὺς αἰῶνας. ἀμήν.

m = Col. i. 16. Rev. iv. 11. Job viii. 3.
n = Luke ii. 14. xvii. 18. John ix. 24. Acts xii. 23. Jude 25 al. Ps. xcv. 7.

XII. [1] [o]Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, [p]διὰ τῶν [q]οἰκτιρμῶν τοῦ θεοῦ, [r]παραστῆσαι τὰ σώματα ὑμῶν [P ζωσαν ...] θυσίαν ζῶσαν, ἁγίαν, [s]εὐάρεστον τῷ θεῷ, τὴν [t]λογικὴν

ellips., ch. xvi. 27. Gal. i. 5. Eph. iii. 21.

o = and constr., Acts xxiv. 4. xxvii. 34 al.
p = ch. xv. 30. 1 Cor. i. 10. 2 Cor. x. 1. 1 Thess. iv. 2.
q 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28 only. Isa. lxiii. 15.
r Luke ii. 22. ch. vi. 13, &c. Ps. v. 3.
s here bis. ch. xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. Col. iii. 20. Tit. ii. 9. Heb. xiii. 21 only †. Wisd. iv. 10. ix. 10 only. (-τως, Heb. xii. 28 only. -τεῖν, Heb. xi. 5.)
t 1 Pet. ii. 2 only †. προσφέρουσιν (οἱ ἄγγελοι) κυρίῳ . . λογικὴν . . προσφοράν, Test. xii. Patrum, p. 647 b.

36. aft αιωνας ins των αιωνων FG[2] [fuld demid tol spec$_1$(om$_1$) Syr Orig-int$_2$ Cypr$_1$ Hil$_1$].

CHAP. XII. 1. τω θεω bef ευαρεστον A[P]ℵ[1] vulg [spec Damasc Orig-int$_2$ Ambr$_1$ Ambrst] Aug$_{ampe}$.

nitatis. Sicut enim in præsenti loco quod ait, "quoniam ex Ipso, et per Ipsum, et in Ipso sunt omnia:" convenit illis dictis, quæ idem Apostolus in aliis memorat locis, cum dicit (1 Cor. viii. 6): "Unus Deus Pater ex quo omnia, et unus Dominus noster Jesus Christus, per quem omnia:" et item in Spiritu Dei dicit revelari omnia, et per hæc designat, in omnibus esse providentiam Trinitatis: ita et cum dicit "altitudo divitiarum," Patrem, ex quo omnia dicit esse, significat: et sapientiæ altitudinem, Christum, qui est sapientia ejus, ostendit: et scientiæ altitudinem, Spiritum Sanctum, qui etiam alta Dei novit, declarat.' And, if this be rightly understood,—not of a *formal allusion* to the Three Persons in the Holy Trinity, but of an *implicit reference* (as Thol.) to the *three attributes of Jehovah* respectively manifested to us by the three coequal and coeternal Persons,—there can hardly be a doubt of its correctness. The objection of De Wette, that not εἰς, but ἐν, would be the designation of the Holy Spirit and His relation to the Universe, applies to that part of Origen's Commentary which rests on the Vulg. *in ipso* and to the idea of a *formal recognition*: but not to Tholuck's remark, illustrated from ὁ ἐπὶ πάντων κ. διὰ πάντων κ. ἐν πᾶσιν ἡμῖν, Eph. iv. 6, as referring to εἷς θεός, εἷς κύριος, ἓν πνεῦμα. Only those who are dogmatically prejudiced can miss seeing that, though St. Paul has never *definitively expressed* the doctrine of the Holy Trinity in a definite formula, yet he was conscious of it as a living reality.

XII. 1—XV. 13.] PRACTICAL EXHORTATIONS FOUNDED ON THE DOCTRINES BEFORE STATED. And first, ch. xii. *general exhortations to a Christian life.*

1.] οὖν may apply to the whole doctrinal portion of the Epistle which has preceded, which, see Eph. iv. 1; 1 Thess. iv. 1, seems the most natural connexion,—or to ch. xi. 35, 36 (so Olsh., Meyer), or to the whole close of ch. xi. (so Tholuck.) Theodoret remarks: ὅπερ ἔστιν ὀφθαλμὸς ἐν σώματι, τοῦτο τῇ ψυχῇ πίστις, καὶ τῶν θείων ἡ γνῶσις. δεῖται δὲ ὅμως αὕτη τῆς πρακτικῆς ἀρετῆς, καθάπερ ὁ ὀφθαλμὸς χειρῶν καὶ ποδῶν καὶ τῶν ἄλλων μορίων τοῦ σώματος. τούτου δὲ χάριν ὁ θεῖος ἀπόστολος τοῖς δογματικοῖς λόγοις καὶ τὴν ἠθικὴν διδασκαλίαν προστέθεικε.

διά] introduces, as in reff., an idea which is to give force to the exhortation.

οἰκτιρμῶν] viz. those detailed and proved throughout the former part of the Epistle. δι' αὐτῶν οὖν τούτων, φησί, παρακαλῶ, δι' ὧν ἐσάθητε· ὅτιπερ ἂν εἴ τις τὸν μεγάλα εὐεργετηθέντα ἐντρέψαι βουλόμενος, αὐτὸν τὸν εὐεργετήσαντα ἱκέτην ἀγάγοι. Chrys. Hom. xx. p. 656. παραστῆσαι] the regular word for *bringing to offer in sacrifice* (reff.). τ. σώματα ὑμ.] Most Commentators say, merely for ὑμᾶς αὐτούς,—to suit the metaphor of a *sacrifice*, which consisted of a body: some (Thol., al.), because the body is the *organ of practical activity*, which practical activity is to be dedicated to God: better with Olsh. and De Wette,—as an indication that the sanctification of Christian life is to extend to that part of man's nature which is most completely under the bondage of sin. θυσίαν] Chrys. strikingly says, πῶς ἂν γένοιτο τὸ σῶμα, φησί, θυσία; μηδὲν ὀφθαλμὸς πονηρὸν βλεπέτω, καὶ γέγονε θυσία· μηδὲν ἡ γλῶσσα λαλείτω αἰσχρόν, καὶ γέγονε προσφορά· μηδὲν ἡ χεὶρ πραττέτω παράνομον, καὶ γέγονεν ὁλοκαύτωμα. μᾶλλον δὲ οὐκ ἀρκεῖ ταῦτα, ἀλλὰ καὶ τῆς τῶν ἀγαθῶν ἡμῖν ἐργασίας δεῖ, ἵνα ἡ μὲν χεὶρ ἐλεημοσύνην ποιῇ, τὸ δὲ στόμα εὐλογῇ τοὺς ἐπηρεάζοντας, ἡ δὲ ἀκοὴ θείαις σχολάζῃ διηνεκῶς ἀκροάσεσιν. ἡ γὰρ θυσία οὐδὲν ἔχει ἀκάθαρτον, ἡ θυσία

u ch. ix. 4 reff.
v 1 Pet. i. 14 only †.
w Luke xvi. 8. xx. 34. 1 Cor. i. 20. ii. 6 (bis) al6. L.P. only, exc. Matt. xii. 32 [xiii. 40].
x Matt. xvii. 2 ‖ Mk. 2 Cor. iii. 18 only †. Ps. xxxiii. 1 Symm.
y Tit. iii. 5 only †.
z = ch. i. 28. Col. ii. 18.
a ch. iv. 11 reff.
b Luke xiv. 19. 1 Cor. iii. 13. Eph. v. 10. Phil. i. 10. Prov. xvii. 3.
c = Matt. v. 48. xix. 21. Phil. iii. 15 al. Gen. vi. 9.
d = Gal. i. 16. iii. 18. iv. 22. Philem. 22.
e 1 Cor. i. 4 reff.

ABD^2 L[P]$\aleph$ a b c d f g h k] m n o 17 [47]

[u] λατρείαν ὑμῶν, [2] καὶ μὴ [v] συνσχηματίζεσθαι τῷ [w] αἰῶνι [w] τούτῳ, ἀλλὰ [x] μεταμορφοῦσθαι τῇ [y] ἀνακαινώσει τοῦ [z] νοός, [a] εἰς τὸ [b] δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθὸν καὶ [e] εὐάρεστον καὶ [c] τέλειον. [3] λέγω γὰρ [d] διὰ τῆς [e] χάριτος τῆς [e] δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν,

2. (συνσχημ., so B^{1}DF$\aleph$.) rec -σχηματιζεσθε and μεταμορφουσθε, with B^{1}L[P] rel latt syrr copt goth [(æth) arm] Clem$_1$ Cbr$_1$ Thdrt Damasc [Phot-c, Orig-int$_2$ Cypr$_2$ Ambrst]: -αι and -ε [D$^{2\text{-}3}$-gr] n 17; -ε and -αι $\aleph$ c o^1: txt AB^2 D^1[-gr] F g k Thl. αιωνιω B. rec aft νοος ins υμων, with D^{2}L[P]$\aleph$ rel [latt syrr goth (æth) arm Cyr$_1$] Thdrt [Damasc Orig-int$_4$ Ambrst] Aug$_{1/3\text{-pe}}$: om AB D^1[-gr] F [47] copt Clem$_1$ [Orig$_1$] Cypr$_2$. om 2nd του F.

ἀπαρχὴ τῶν ἄλλων ἐστί. καὶ ἡμεῖς τοίνυν καὶ χειρῶν κα' ποδῶν καὶ στόματος καὶ τῶν ἄλλων ἁπάντων ἀπαρχόμεθα τῷ θεῷ. Hom. xx. p. 656 f. ζῶσαν] In opposition to the *Levitical θυσίαι*, which were *slain animals*. Our great sacrifice, the Lord Jesus, having been slain for us, and by the shedding of His Blood perfect remission having been obtained διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, we are now enabled to be offered to God no longer by the shedding of blood, but as *living sacrifices*. This application of the figure of a sacrifice occurs in Philo, who ('quod omnis probus liber,' § 12, vol. ii., p. 457) describes the Essenes as οὐ ζῶα καταθύοντες, ἀλλ' ἱεροπρεπεῖς τὰς ἑαυτῶν διανοίας κατασκευάζειν ἀξιοῦντες. See also Jos. Antt. xviii. 1. 5. τῷ θεῷ belongs to εὐάρεστον, not to παραστῆσαι. τὴν λογικὴν λατρ. ὑμ.] "This *may* certainly be in apposition with θυσίαν (Reiche, Meyer), the acc. denoting the result and intention;—θυσία however alone can hardly be called a λατρεία, but παραστῆσαι θυσίαν may: therefore it is preferable to take the acc. as in apposition with *the whole sentence*, and supply some verb of exhorting: see 1 Tim. ii. 6; 2 Thess. i. 5." Tholuck. λογικήν (reff.) is opposed to σαρκικήν, see Heb. vii. 16. So Chrys.,—οὐδὲν ἔχουσαν σωματικόν, οὐδὲν παχύ, οὐδὲν αἰσθητόν. Theodoret, Grot., al., take it as '*having reason*,' 'rational,' opposed to sacrifices of animals which have no reason: Photius, Basil, and Calvin, '*rational*,' as opposed to superstitious. But the former meaning is far the best, and answers to the πνευματικὰς θυσίας of 1 Pet. ii. 5. 2.] συνσχηματίζεσθαι is not imperative in sense, but dependent on παρακαλῶ. (Of course, in all such questions betwen ε and αι, the confusing element of itacism comes in: but in no case where both forms are equally admissible in the text, can the mere suspicion of itacism be allowed to decide the question.) ὁ αἰὼν οὗτος, here, the *whole world of the ungodly*, as contrasted with the spiritual kingdom of Christ.

The dat. ἀνακαινώσει is not the instrument by which, but the *manner in which* the metamorphosis takes place: that wherein it consists: compare περιετμήθητε περιτομῇ ἀχειροποιήτῳ, Col. ii. 11. εἰς τὸ δοκιμάζειν, that ye may prove, viz. in this process and the active Christian life accompanying it, compare reff. Eph., Phil.: not '*that ye may be able to prove*,' 'acquire the faculty of proving,' as Bucer, Olsh., Rückert: the Apostle is not speaking of acquiring wisdom here, but of practical proof by experience. τὸ ἀγαθ. κ. εὐάρ. κ. τέλ. are not epithets of τὸ θέλημα τ. θεοῦ as in E. V., for in that case they would be superfluous, and in part (τέλειον) inapplicable: but abstract neuters, see ver. 9, that ye may prove what is the will of God (viz. that which is) good and acceptable (to Him) and perfect. The non-repetition of the art. shews that the adjectives all apply to the same thing.

3—21.] *Particular exhortations grounded on and expanding the foregoing general ones.* This is expressed by the γάρ, which *resumes*, and binds to what has preceded. And first, *an exhortation to humility in respect of spiritual gifts*, vv. 3—8.

3.] λέγω, a mild expression for 'I command:' enforced *as* a command by διὰ τ. χ. . . . 'by means of my apostolic office,' 'of the grace conferred on me to guide and exhort the Church:' reff. παντὶ τῷ ὄντι ἐν ὑμ.,—a strong bringing out of the *individual* application of the precept. οὐχὶ τῷ δεῖνι καὶ τῷ δεῖνι μόνον, ἀλλὰ καὶ ἄρχοντι κ. ἀρχομένῳ, κ. δούλῳ κ. ἐλευθέρῳ, κ. ἰδιώτῃ κ. σοφῷ, κ. γυναικὶ κ. ἀνδρί, κ. νέῳ κ. γέροντι. Chrys. Hom. xx. p. 603.

μὴ [f] ὑπερφρονεῖν [g] παρ' ὃ δεῖ [h] φρονεῖν, ἀλλὰ [h] φρονεῖν [a] εἰς τὸ [i] σωφρονεῖν, [k] ἑκάστῳ ὡς ὁ θεὸς [kl] ἐμέρισεν [m] μέτρον πίστεως. 4 [n] καθάπερ γὰρ ἐν ἑνὶ σώματι πολλὰ [o] μέλη ἔχομεν, τὰ δὲ [o] μέλη πάντα οὐ τὴν αὐτὴν ἔχει [p] πρᾶξιν, 5 [o] οὕτως [q] οἱ [q] πολλοὶ ἓν σῶμά ἐσμεν ἐν χριστῷ, τὸ δὲ [r] καθ' εἷς ἀλλήλων [o] μέλη. 6 ἔχοντες δὲ [s] χαρίσματα κατὰ τὴν [t] χάριν τὴν [t] δοθεῖσαν ἡμῖν [u] διάφορα, [v] εἴτε [w] προφητείαν,

f here only†. Job xxxi. 13 [?] & xli. 6 [?] Symm. ὑπερφρονήσουσι, Herod. i. 199, (See 2 Macc. ix. 12) constr. inf., Matt. v. 39. Acts xxi. 21. g = ch. xiv. 5 reff. h = Acts xxviii. 22 al. 2 Macc. xiv. 26. i Mark v. 15. Luke viii. 35. 2 Cor. v. 13. Tit. ii. 6. 1 Pet. iv. 7 only†. k and constr., 1 Cor. vii. 17. (iii. 5.) l = Mark vi. 41. Luke xii. 13. 2 Cor. x. 13. Heb. vii. 2. Prov. xxix. 24. m 2 Cor. x. 13. Eph. iv. 7, 13, 16. = Paul only. n ch. iv. 6 reff. o ch. vi. 13 reff. p = here only. (Acts xix. 18 reff.) Sir. xi. 10. Xen. Mem. ii. 1. 6. q = ch. v. 15 reff. r Mark xiv. 19. (John viii. 9.) Rev. iv. 8. 3 Macc. v. 34. s ch. v. 15. vi. 23. xi. 29. 1 Cor. xii. 4 al. P. only, exc. 1 Pet. iv. 10†. t ver. 3. u = Heb. ix. 10 (i. 4. viii. 6) only. Deut. xxii. 9. v so 1 Cor. iii. 22. Col. i. 16. w = 1 Cor. xii. 10. xiii. 2 al. (Rev. i. 3.) see Sir. xxiv. 33.

3. aft χαριτος ins του θεου L d f m 5. 48^{2}. 67. 73. 113-4-5-20-4 fuld guelph [syr goth] æth arm Thl Aug$_{\text{sæpe}}$. for δ, a B^{2}: om παρ ο δει φρονειν F 70. εμερισεν bef ο θεος (*see* 1 *Cor* vii. 17) A guelph [am tol] Syr [Orig-int$_{2}$, Ambrst].

4. for καθαπερ, ωσπερ D^{1}F. rec μελη bef πολλα, with AL[P] rel Chr$_{1}$ [Bas$_{1}$ Antch$_{1}$] Dumasc Œc: txt BDFℵ latt Thdrt Thl [Orig-int$_{2}$ Ambrst Aug$_{\text{sæpe}}$]. παντα bef μελη F(not G), so also vulg Syr [Ambrst Aug$_{\text{sæpe}}$].

5. om εσμεν F. rec (for το) ο (*alteration to suit* εἷς), with D$^{2\cdot3}$[L] rel vulg (and F-lat) Syr Eus$_{1}$ Chr$_{1}$ Thdrt Thl Œc: txt ABD^{1} F-gr ℵ[P 47-txt] Antch$_{1}$ Damasc.

[6. for δε, ουν P: *enim* Orig-int$_{1}$. διαφορα D^{1}.]

μὴ ὑπερφρ. κ.τ.λ.] There is a play on the words *φρονεῖν*, *ὑπερφρονεῖν*, and *σωφρονεῖν*, which can only be clumsily conveyed in another language: 'not to be high-minded, above that which he ought to be minded, but to be so minded, as to be sober-minded.' Wetst. quotes from Charondas in Stobæus, Sentent. xlii., προσποιείσθω δὲ ἕκαστος τῶν πολιτῶν σωφρονεῖν μᾶλλον ἢ φρονεῖν,—and from Thucyd. ii. 62,—ἰέναι δὲ τοῖς ἐχθροῖς ὁμόσε, μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι. But φρονεῖν must not be taken, with Calvin, 'admonet ut ea tantum cogitemus et meditemur, quæ nos sobrios et modestos reddere potuerunt:'—the thoughts implied in it being, **thoughts of one's self.** ἑκάστῳ ὡς] = ὡς ἑκάστῳ (reff.), not (λέγω) ἑκάστῳ, ὡς . . . .

μέτρον πίστεως is the *receptivity* of χαρίσματα, itself no inherent congruity, but the gift and apportionment of God. It is in fact the *subjective designation* of ἡ χάρις ἡ δοθεῖσα ἡμῖν, ver. 6. But we must not say, that (Ewb.) "faith, in this passage, means *those gifts or graces which the Christian can only receive through faith*:" this is to confound the receptive faculty with the thing received by it, and to pass by the great lesson of our verse, that *this faculty* is nothing to be proud of, but God's gift. 4.] γάρ, elucidating the fact, that God apportions variously to various persons: because the Christian community is like a *body* with many members having various duties. See the same idea further worked out, 1 Cor. xii. 12 ff.

5. τὸ δὲ καθ' εἷς] But [severally, i. e.] **as regards individuals.** A solœcism for τὸ δὲ εἷς καθ' ἕνα, as ἓν καθ' ἓν in ref. Rev. Wetst., on ref. Mark, gives many examples of it. **Members of one another** = fellow-members with one another, —members of the body of which we one with another are members. 6.] The δέ = 'and not only so, but' . . . . χάρις, see above, ver. 3, on μέτρ. πίστ. These χαρίσματα are called, 1 Cor. xii. 7, ἡ φανέρωσις τοῦ πνεύματος. "These χαρίσματα διάφορα are next specified. The two first accusatives are grammatically dependent on ἔχοντες: by degrees the Apostle loses sight of the construction, and continues with the concrete ὁ διδάσκων, which still he binds on to the foregoing by εἴτε,—but at ὁ μεταδιδούς, omits this also, and, at ver. 9, introduces the abstract ἡ ἀγάπη." Thol. εἴτε προφητείαν] There is some dispute about the construction of these clauses. The ordinary rendering regards them as elliptical, and supplies before κατὰ and ἐν, χρησάσθω αὐτῇ or ὥστε εἶναι αὐτήν or the like. But Reiche, Meyer, De Wette, suppose *no ellipsis*, joining κατὰ τὴν ἀναλ., &c. to the foregoing substantives, as κατὰ τὴν χάριν to χαρίσματα. This construction must however be dropped at ἐν ἀκλότητι, which is manifestly to be rendered with a verb supplied: and (2) it reduces the four first mentioned gifts to a bare catalogue, and deprives the passage of its aim, which is to keep each member of the body in its true place and work without any member boasting against

κατὰ τὴν [x] ἀναλογίαν τῆς πίστεως· 7 [v] εἴτε [y] διακονίαν, ἐν τῇ [y] διακονίᾳ· [v] εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· 8 [v] εἴτε ὁ [z] παρακαλῶν, ἐν τῇ [a] παρακλήσει· ὁ [b] μεταδιδούς, ἐν [c] ἁπλότητι· ὁ [d] προϊστάμενος, ἐν [e] σπουδῇ· ὁ [f] ἐλεῶν, ἐν

ABDP L[P]ℵ a b c d f g h k l m n o 17 [47]

x here only τ. (-γιαν, Wisd. xiii. 5.)
y Acts xx. 24 reff.
z = Luke iii. 18. Acts ii. 40 al.
a = Acts ix. 31. 2 Cor. viii. 4.
1 Tim. iv. 13. Heb. xii. 5. xiii. 22. L.P.H. only. L.P. Job xxxi. 17. Wisd. vii. 13. only. P. 1 Chron. xxix. 17.
b ch. i. 11. Luke iii. 11. Eph. iv. 28. 1 Thess. ii. 8
c 2 Cor. viii. 2. ix. 11, 13. xi. 3. Eph. vi. 5. Col. iii. 22
d 1 Thess. v. 12. 1 Tim. iii. 4, 5, 12. v. 17. Tit. iii. 8, 14 only. P. Prov. xxvi. 17.
e = 2 Cor. vii. 11, 12. 2 Pet. i. 5. Jude 3. Exod. xii. 11.
f ch. xi. 31 ref.

7. ειτ[ε (ειτ ℵ³,] appy) ο διακονων ℵ³ m [Bas₁(txt₁) Thdrt-ms(omg ο)]. for ο διδασκων, διδασκαλειαν A.

8. om ειτε D¹F latt [Bas₁ Orig-int₁] Pel. προιστανομενος ℵ.

another. Tholuck quotes a passage of very similar construction from Epictet. Dissert. iii. 23. 5. He is speaking of reading and philosophizing from ostentation, and says that every thing which we do, must have its aim, its ἀναφορά;—λοιπόν, ἡ μὲν τίς ἐστι κοινὴ ἀναφορά, ἡ δ' ἰδία. πρῶτον, ἵν' ὡς ἄνθρωπος. ἐν τούτῳ τί περιέχεται; . . . ἡ δ' ἰδία πρὸς τὸ ἐπιτήδευμα ἑκάστου καὶ τὴν προαίρεσιν· ὁ κιθαρῳδός, ὡς κιθαρῳδός· ὁ τέκτων, ὡς τέκτων· ὁ φιλόσοφος, ὡς φιλόσοφος· ὁ ῥήτωρ, ὡς ῥήτωρ. See also the same construction in 1 Pet. iv. 10, 11.

On προφητεία, the gift of the προφῆται, see note, Acts xi. 27. κατ. τ. ἀναλ. τ. πίστ.] **(let us prophesy) according to the proportion** (compare Justin Mart. Apol. i. 17, p. 54: "each will be punished πρὸς ἀναλογίαν ὧν ἔλαβε δυνάμεων παρὰ θεοῦ") **of faith.** But *what* faith? *Objective* ('fides *quæ* creditur'), or *subjective* ('fides *quâ* creditur')? *the* faith, or *our* faith? The comparison of μέτρον πίστεως above, and the whole context, determine it to be the latter; the measure of *our* faith: 'quisque se intra sortis suæ metas contineat, et revelationis suæ modum teneat, ne unus sibi omnia scire videatur.' To understand ἀναλογία τ. π. objectively, as 'the rule of faith,' as many R.-Cath. expositors, and some Protestant, e. g. Calvin, 'fidei nomine significat prima religionis axiomata.'—seems to do violence to the context, which aims at shewing that the measure of faith, itself the gift of God, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of, nor pushed beyond their provinces, but humbly exercised within their own limits.

7. διακονίαν] *any subordinate ministration in the Church.* In Acts vi. 1 and 4, we have the word applied both to the lower ministration, that of alms and food, and to the higher, the διακ. τοῦ λόγου, which belonged to the Apostles. But here it seems to be used in a more restricted sense, from its position as distinct from prophecy, teaching, exhortation, &c.

ἐν τῇ διακ.] Let us confine ourselves humbly and orderly to that kind of ministration to which God's providence has appointed us, as profitable members of the body. ὁ διδάσκων] The *prophet* spoke under *immediate inspiration;* the διδάσκαλος under inspiration working by the secondary instruments of his will and reason and rhetorical powers. Paul himself seems ordinarily, in his personal ministrations, to have used διδασκαλία. He is nowhere called a *prophet*, but appears as distinguished from them in several places: e. g. Acts xi. 27; xxi. 10, and apparently xiii. 1. Of course this does not affect the appearance of *prophecies*, commonly so called, in his writings. The inspired διδάσκαλος would speak, though not technically προφητείας, yet the mind of the Spirit in all things: not to mention that the apostolic office was one in dignity and fulness of inspiration far surpassing any of the subordinate ones, and in fact including them all.

ἐν τῇ διδασκαλίᾳ] as before: he is to teach in the sphere, within the bounds, of the teaching allotted to him by God,—or for which God has given him the faculty.

8.] The παρακαλῶν was not necessarily distinct from the προφητεύων,—see 1 Cor. xiv. 31. ὁ μεταδιδούς appears to be the *giver of the alms to the poor*,—either the deacon himself, or some distributor subordinate to the deacon. This however has been doubted, and not without reason: for a transition certainly seems to be made, by the omission of the εἴτε, from *public* to *private* gifts. We cannot find any ecclesiastical meaning for ἐλεῶν (though indeed Calvin, al., understand by it "viduas et alios ministros qui curandis ægrotis, secundum veterem Ecclesiæ morem, præficiebantur"),—and the very fact of the three preceding being all limited to their respective official spheres, whereas these three are connected with qualitative descriptions, speaks strongly for their being *private acts*, to be always performed *in the spirit* described. Add to all, that, as Vitringa remarks, διαδιδόναι is more properly to *distribute* (Acts iv. 35), μεταδιδόναι to *impart of one's own to another*. I would therefore render it: He that bestoweth. ἐν ἁπλότητι] ordinarily, '*with simplicity*.' But seeing that ἁπλό-

ᵍ ἱλαρότητι. 9 ἡ ἀγάπη ʰ ἀνυπόκριτος. ⁱ ἀποστυγοῦντες τὸ ᵏ πονηρόν, ᵏ κολλώμενοι ˡ τῷ ˡ ἀγαθῷ· 10 τῇ ᵐ φιλαδελφίᾳ εἰς ἀλλήλους ⁿ φιλόστοργοι· τῇ ᵒ τιμῇ ἀλλήλους ᵖ προηγούμενοι· 11 τῇ ᵉ σπουδῇ μὴ ᵍ ὀκνηροί· ʳ τῷ ˢ πνεύματι ˢ ζέοντες,

ᵏ here only. Prov. xviii. 22 only. (-ρός, 2 Cor. ix. 7.)
ʰ 2 Cor. vi. 6. 1 Tim. i. 5. 2 Tim. i. 5. James iii. 17. 1 Pet. i. 22
ⁱ here only †.
ˡ here only †. k = Luke
m 1 Thess. iv. 9. Heb.
n here only †. (-γος, 2 Macc. ix. 21. -γία, 2 Macc. vi. 20.)
o = John iv. 44. Acts xxviii. 10. ch. ii. 7 al. Pa.
q = Matt. xxv. 26 (Phil.
s Acts xviii. 25 (reff.) only.

only †. Wisd. v. 18. xviii. 16 only. constr., Heb. xiii. 5.
xv. 16. Acts viii. 29. 2 Kings xx. 2. 1 ch. ii. 10 reff.
xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7 (bis) only †. (-φος, 1 Pet. iii. 8.)
2 Macc. ix. 21. -γία, 2 Macc. vi. 20.)
xlviii. 12, 20. p here only. Prov. xvii. 14 al. 2 Macc. iv. 40.
iii. 1) only. Prov. vi. 6, 9. r = Acts xvii. 16 reff.

9. for αποστυγ., μεισουντες F.

της, referred to alms-giving, bears another and an objective meaning, this hardly satisfies me, because σπουδή and ἱλαρότης designate not so much the inward frame of mind, as the outward character of the superintendence and the compassion: as might be expected, when gifts to be exercised *for mutual benefit* are spoken of. In 2 Cor. viii. 2; ix. 11, 13, Jos. Antt. vii. 13. 4 (where David admires Araunah, τῆς ἀπλότητος καὶ τῆς μεγαλοψυχίας), the word signifies '*liberality*:' so perhaps ἁπλῶς also, James i. 5, but see note there. This meaning is not recognized by Wahl, Lex., but defended by Tholuck, who connects it with the phrase found in Stobæus, Eclog. Phys. i. p. 123, ἁπλοῦν τὰς χεῖρας, 'to open the hands wide:'—and I would thus render it here. ὁ προϊστάμενος] He that presides—but over what? If over *the Church* exclusively, we come back to *offices* again: and it is hardly likely that the rulers of the Church, as such, would be introduced so low down in the list, or by so very general a term, as this. In 1 Tim. iii. 4, 5, 12, we have the verb used of *presiding over a man's own household*: and in its absolute usage here, I do not see why that also should not be included. Meyer would understand it of '*patronage* of strangers' (ch. xvi. 2). Stuart in his Excursus on this place, appended to his Commentary, takes up and defends the same view. But, not insisting on the *general* usage of the word being preferable where it occurs *absolutely*, will ἐν σπουδῇ apply to this meaning? Of course so far as σπουδή is applicable to *every* employment, it might, but more than this is required, where words are connected in so marked a manner as here. Giving προϊστάμενος the ordinary meaning, these words fit admirably: implying that he who is by God set over others, be they members of the Church or of his own household, must not allow himself to forget his responsibility, and take his duty indolently and easily, but must προϊστασθαι σπουδαίως, making it a serious matter of continual diligence. ὁ ἐλεῶν] See above: He that sheweth mercy, is the very best rendering: and I cannot conceive that any *officer of the Church* is intended, but every private Christian who exercises compassion. It is in exhibiting compassion, which is often the compulsory work of one obeying his conscience rather than the spontaneous effusion of love, that *cheerfulness* is so peculiarly required, and so frequently wanting. And yet in such an act it is even of more consequence towards the effect,—consoling the compassionated, than the act itself. κρείσσων λόγος ἢ δόσις, Sir. xviii. 16. 9—21.] *Exhortations to various Christian principles and habits.* 9.] Olsh., De Wette, al., would understand ἐστίν,—not ἔστω, —the ellipsis of the imperative being unusual. But I cannot see how this can be here. Clearly the three preceding clauses are *hortative*; as clearly, those which follow are so likewise. Why then depart from the prevalent character of the context, and make this *descriptive*? ἀποστυγ.] This very general exhortation is probably, as Bengel says, an explanation of ἀνυπόκριτος:—our love should arise from a genuine cleaving to that which is good, and aversion from evil: not from any by-ends.

10.] in brotherly love (dat. of the respect or regard in which), affectionate. φιλόστ.] properly of love of *near relations*; agreeing therefore exactly with φιλαδελφία. προηγούμενοι] "invicem prævenientes," latt. μὴ μένε φιλεῖσθαι παρ' ἑτέρου, ἀλλ' αὐτὸς ἐπιπήδα τούτῳ καὶ κατάρχου, Chrys.: similarly Syr., Theophyl., Erasm., Luther: —or, = ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, Phil. ii. 3; so Origen, Theodoret, Grot.: or, as in ref. 2 Macc. '*setting an example to*,' '*going before*,' which however does not seem to apply here, unless we render τῇ τιμῇ, '*in yielding honour*:' 'in giving honour, anticipating one another' (so Stuart). 11.] in zeal (not '*business*,' as E. V., which seems to refer it to the affairs of this life, whereas it relates, as all these in vv. 11, 12, 13, to Christian duties *as such*: as 'fervency of spirit,' 'acting as God's servants,' 'rejoicing in hope,' &c.) not slothful. ζέων τῷ πν. is used of Apollos, in ref. The

ABDF L[P]^{s} a b c d f g h k l m n o 17 [47]

τες· τῷ κυρίῳ [t] δουλεύοντες. 12 τῇ ἐλπίδι χαίροντες· τῇ θλίψει [u] ὑπομένοντες· τῇ [v] προσευχῇ [v] προσκαρτεροῦντες· 13 ταῖς [w] χρείαις τῶν [x] ἁγίων [y] κοινωνοῦντες· τὴν [z] φιλοξενίαν [a] διώκοντες. 14 [bc] εὐλογεῖτε τοὺς [d] διώκοντας ὑμᾶς· [bc] εὐλογεῖτε, καὶ μὴ [ce] καταρᾶσθε. 15 χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων. 16 [f] τὸ αὐτὸ εἰς ἀλλήλους

t = Acts xx. 19 reff. see notes. u = Matt. x. 22. xxiv. 13 ||. 2 Tim. ii. 12. James v. 11. 1 Pet. ii. 20. Job xiv. 14. v Acts i. 14 (reff.). w Acts xx. 34 reff. x Acts ix. 13 reff.

y ch. xv. 27. Gal. vi. 6. Phil. iv. 15. 1 Tim. v. 22. Heb. ii. 14. 1 Pet. iv. 13. 2 John 11 only. Wisd. vi. 25. Polyb. ii. 32. 8 al. z Heb. xiii. 2 only τ. (-νος, 1 Pet. iv. 9.) a = ch. ix. 30, 31 reff. b = 1 Cor. iv. 12. 1 Pet. iii. 9 al. c Luke vi. 28. James iii. 9. Gen. xii. 3. d = Matt. v. 44. Acts vii. 52 reff. 2 Kings xxi. 5. e as above (c). Matt. xxv. 41. Mark xi. 21 only. Gen. v. 29. (-ρα, Gal. iii. 10.) f ch. xv. 5. 2 Cor. xiii. 11. Phil. ii. 2. iv. 2.

11. Steph (for *κυριω*) *καιρω*, with D^{1} F[-gr] 5 G-lat lat-mss-mentd-by-[Orig-int]-Jer Cypr Ambrst$_{expr}$: txt ABD$^{2-3}$L[P]ℵ rel gr-mss-mentd-by-[Orig-int]-Jer-Ambrst [vulg F-lat syrr copt goth æth arm] Clem$_{1}$ Ath$_{1}$ Bas$_{1}$ Chr$_{1}$ Thdrt Euthal[(Wetst: not in Zacagn. Euthal-ms om *τ. κ. δ.*) Antch$_{2}$ Damasc] Thl Œc [Orig-int$_{1}$] Jer Pel Aug Primas Sedul Bede. *υπομενοντες* ℵ [-*μενος* A^{1}].

13. for *χρειαις*, *μνειαις* D^{1}F mss-mentd-by-Thdor-mops(*ἔνια τῶν ἀντιγράφων*) am Hil$_{1}$ Ambrst Aug$_{1}$: txt ABD^{2}[LP]ℵ rel [vulg-clem(with fuld demid harl tol) syrr(and syr-mg-gr) copt goth æth arm] Clem$_{1}$ Chr$_{2}$ Thdrt Thdor-mops$_{2}$ Damasc Thl Œc Aug$_{1}$ Bede: [Orig-int$_{1}$] Sedul Pel speak of both readings.

14. om *υμας* (*homœotel?*) B 47. 67^{2} am Clem: *τους εχθρους ημων* Orig$_{1}$: om *ευλ. τ. διωκ. υμ.* (*passing from* 1*st* *ευλογειτε to* 2*nd*) F [spec Orig-int]-ms: these words are aft *καταρασθε* in D$^{1-3}$[and lat]: txt AL[D^{2}P]ℵ rel [vulg &c Clem] Chr Bas Thdrt. [*ευλογεισθαι* (2nd) D^{1}(appy).]

15. rec ins *και* bef *κλαιειν*, with AD^{2}L[P 47(sic)] rel Syr copt [æth] (Orig$_{1}$) Chr$_{1}$ Thdrt [Damasc Tert$_{1}$ Ambr$_{1}$]: om BD^{1}Fℵ latt syr goth arm [Orig-int$_{1}$] Ambrst Pel Aug$_{1}$ Sedul Bede.

Holy Spirit lights this fire within: see Luke xii. 49; Matt. iii. 11. *τ. κυρίῳ δουλ.*] The external authorities, as will be seen in the var. read., are strongly in favour of this reading. The balance of internal probability, though not easy at once to settle, is I am persuaded on the same side. The main objection to *κυρίῳ* has ever been, that thus the Apostle would be inserting here, among particular precepts, one of the most general and comprehensive character. So Hilary (in Wetst.) and al. But this will be removed, if we remember, *of what he is speaking:* and if I mistake not, the other reading has been defended partly owing to forgetfulness of this. The *present* subject is, the *character of our seal for God.* In it we are not to be *ὀκνηροί*, but fervent in spirit,—and that, *as servants of God.* A very similar reminiscence of this relation to God occurs Col. iii. 22—24: *οἱ δοῦλοι, . . . ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας. τῷ κυρίῳ χριστῷ δουλεύετε.* The command, *τῷ καιρῷ δουλεύειν*, would surely come in very inopportunely in the midst of exhortations to the *zealous service of God.* At the same time, it is not easy to give an account of the origin of the reading. The *ἐξαγοραζόμενοι τὸν καιρόν* of Eph. v. 16 may have led to the filling up of the contracted *κυρίῳ* (*κῳ̄*) with this word: and the notion that *σπουδῇ* referred to *worldly business*, may have favoured the sense thus given. For examples of the phrase *τῷ καιρῷ δουλεύειν* and 'temporis inservire,' see Wetst. As to its applicability at all to Christians, De Wette well remarks, "The Christian may and should certainly *employ* (Eph. v. 16) *τὸν καιρόν* (time and opportunity), but not *serve* it." Athanas. (in Wetst.) ad Dracont. says, *οὐ πρέπει τῷ καιρῷ δουλεύειν, ἀλλὰ κυρίῳ.*

12.] The datives here are not parallel. *τῇ ἐλπίδι* is the *ground of* the joy in *χαίροντες*,—but *τῇ θλίψει the state in which* the *ὑπομονή* is found. 13.] The reading *μνείαις* is curious, as being a corruption introduced, hardly accidentally, in favour of the *honour of martyrs by commemoration.*

τ. φιλοξ. διώκ.] *οὐκ εἶπεν ἐργαζόμενοι, ἀλλὰ διώκοντες, παιδεύων ἡμᾶς μὴ ἀναμένειν τοὺς δεομένους, πόρρω πρὸς ἡμᾶς ἔλθωσιν, ἀλλ' αὐτοὺς ἐπιτρέχειν κ. καταδιώκειν.* Chrys. Hom. xxi. p. 676.

14.] "The Sermon on the Mount must have been particularly well known; for among the few references in the N. T. Epistles to the direct words of Christ there occur several to it: e. g. 1 Cor. vii. 10. James iv. 9; v. 12 (we may add iv. 3; i. 2, 22; ii. 5, 13; v. 2, 3, 10). 1 Pet. iii. 9, 14; iv. 14." Tholuck. 15.] Inf. for imperative: see Phil. iii. 16: and Winer, edn. 6, § 43. 5. d. 16.] Having (the participial construction is resumed, as in ver. 9) the same spirit towards one

[f] φρονοῦντες· μὴ τὰ [h] ὑψηλὰ [g] φρονοῦντες, ἀλλὰ τοῖς [k] ταπεινοῖς [i] συναπαγόμενοι. μὴ γίνεσθε [m] φρόνιμοι παρ' [n] ἑαυτοῖς. 17 μηδενὶ [o] κακὸν [o] ἀντὶ κακοῦ [op] ἀποδιδόντες· [q] προνοούμενοι καλὰ [r] ἐνώπιον πάντων ἀνθρώπων· 18 [s] εἰ δυνατόν, [t] τὸ [t] ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων [u] εἰρηνεύοντες· 19 μὴ [n] ἑαυτοὺς [v] ἐκδικοῦντες, [w] ἀγαπητοί, ἀλλὰ [x] δότε [x] τόπον τῇ ὀργῇ· γέγραπται γὰρ [y] Ἐμοὶ [za] ἐκδίκησις, ἐγὼ [zb] ἀνταποδώσω, λέγει κύριος. 20 ἀλλὰ ἐὰν [c] πεινᾷ ὁ ἐχθρός

f = ch. viii. 5 reff.
h = Luke xvi. 15. 1 Kings ii. 3.
i ch. xi. 20 v. r.
k = Luke i. 52. 2 Cor. (vii. 6 reff.) x. 1. James i. 9. Isa. xi. 4.
l Gal. ii. 13. 2 Pet. iii. 17 only. Exod. xiv. 6 only.
m w. παρά, here only (see ch. xi. 25 reff.). Prov. iii. 7.
n 2nd pers., 2 Cor. vii. 11 reff.
o 1 Thess. v. 15. 1 Pet. iii. 9. (Prov. xvii. 13.)
p = Matt. vi. 4, 6. Luke x. 35 al.
q 2 Cor. viii. 21. 1 Tim. v. 8 only. Prov. iii. 4. (-ποια, ch. xiii. 14.)
r = Acts iv. 19 reff. Mal. ii. 17.
s Matt. xxiv. 24. Gal. iv. 15.
t = here only. Hom. Il. a. 525, ἐξ ἐμέθεν. see ch. i. 15.
u Mark ix. 50. 2 Cor. xiii. 11. 1 Thess. v. 13 only. 3 Kings xxii. 45. Sir. vi. 6.
v Luke xviii. 3, 5. 2 Cor. x. 6. Rev. vi. 10. xix. 2 only. 4 Kings ix. 7. (-κος, ch. xiii. 4.)
w 2 Cor. vii. 1 reff.
x Luke xiv. 9. Eph. iv. 27. Sir. iv. 5. xxxviii. 12. see Heb. xii. 17.
y Deut. xxxii. 35. Heb. x. 30. (Jer. xxviii. [l.] 6.)
z as above (z). Luke xviii. 7, 8. xxi. 22. Acts vii. 24. 2 Cor. vii. 11. 2 Thess. i. 8. 1 Pet. ii. 14 only. Judg. xi. 36.
b ch. xi. 35 reff.
c Matt. iv. 2. v. 6 al. Prov. xxv. 21, 22.

[16. for μη τα υψ. φρον., αγαπητοι P[1]. συναπαγομενοι B[1].]

17. aft κακα ins ενωπιον του θεου και (*see* 2 *Cor* viii. 21; *Prov* iii. 4) A[2] (Polyc[1]); ου μονον ενωπ. τ. θ. αλλα και F vulg goth arm[-usc spec Ambrst] Lucif[1]: om A[1](appy) BDL[P]ℵ rel Syr [syr copt æth arm-zoh Chr[1] Thdrt Damasc Orig-int[1]]. for παντων, των A[2] D[1][and lat] F guelph harl tol [spec] Lucif[1]: txt (A[1] ?)BD[2]L[P]ℵ rel [vulg-clem(with am fuld demid) syrr copt goth arm Bas[1]] Chr[1] (Thdrt) Damasc Thl Œc Ambrst Sedul Bede.

19. [εκδικησεις A F-gr Orig[1](txt[1]-int[1]).] ανταποδω F.

20. rec (for αλλα εαν) εαν ουν, with D[2]-gr L rel Chr[1] Thdrt Thl Œc: εαν (alone) D[1]-gr F guelph D[2]-lat [spec] goth: εαν γαρ Syr Did[1]: [*etsi* syr, *etsi quoque* æth:] txt AB[P]ℵ m vulg D[1]-lat [copt arm] Bas[1] Damasc [Orig-int[1]].

another, i. e. actuated by a common and well-understood feeling of mutual allowance and kindness. μὴ τὰ ὑψ.] It is a question, whether τοῖς ταπεινοῖς is neuter or masc. Certainly not *necessarily neuter*, as De W.: the Apostle's antitheses do not require such minute correspondence as this. The sense then must decide. In τὰ ὑψηλὰ φρονοῦντες, the ὑψηλά are necessarily *subjective*, the *lofty thoughts of the man*. But in τοῖς ταπεινοῖς συναγομένοι the adj. is necessarily *objective*; some outward objects with which the persons exhorted are συναπάγεσθαι. And those outward objects are defined, if I mistake not, by the τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες. This spirit towards one another is not to be a spirit of haughtiness, but one of community and sympathy, condescending to men of low estate, as E. V. admirably renders it. For συναπ., see reff. and compare Zosimus, Hist. v. 6, cited by Tholuck, καὶ αὐτὴ ἡ Σπάρτη συναπήγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλώσει. The insertion of the seemingly incongruous μὴ γίνεσθε . . ἑαυτοῖς is sufficiently accounted for by reference to ch. xi. 25, where he had stated this frame of mind as one to be avoided by those whose very place in God's church was owing to His free mercy. *Being uplifted one against another* would be a sign of this fault being present and operative. 17.] The construction is resumed. The Apostle now proceeds to exhort respecting conduct *to those without*. προνοούμ. καλὰ . . . .] from ref. Prov., which has ἐνώπιον κυρίου καὶ ἀνθρώπων.

18.] The εἰ δυνατόν, as well remarked by Thol. and De Wette, is *objective only*—not '*if you can*,' but if it be possible—if *others will allow it*. And this is further defined by τὸ ἐξ ὑμῶν: all YOUR *part is to be peace*: whether you actually live peaceably or not, will depend then solely on how *others* behave towards *you*. 19.] So Matt. v. 39, 40. ἀγαπητοί] 'The more difficult this duty, the more affectionately does the Apostle address his readers, with this word.' Thol. δότε τόπον] allow space, i. e. '*interpose delay*,' to anger. So Livy viii. 32, "Legati circumstantes sellam orabant, ut rem in posterum diem differret, et *iræ suæ spatium*, et consilio tempus, *daret*." So that we must not understand τῇ ὀργῇ, '*your* anger,' nor [exactly, though it comes to that,] '*God's* anger,' but '*anger*,' generally;—'*give wrath room*:' 'proceed not to execute it hastily, but leave it for its legitimate time, when He whose it is to avenge, will execute it: make not the wrath your own, but leave it for God.' So in the main, but mostly understanding [exclusively] τ. ὀρ. τοῦ θεοῦ, Chrys., Aug., Theodoret, and the great body of Commentators. Some Fathers interpret it, '*yield to the anger*

σου, [d] ψώμιζε αὐτόν· ἐὰν [e] διψᾷ, [ef] πότιζε αὐτόν. τοῦτο ABDF L[P]ℵ
γὰρ ποιῶν [g] ἄνθρακας πυρὸς [h] σωρεύσεις ἐπὶ τὴν κεφαλὴν a b c d f
αὐτοῦ. 21 μὴ νικῶ ὑπὸ [i] τοῦ [i] κακοῦ, ἀλλὰ νίκα [k] ἐν [i] τῷ g h k l
[i] ἀγαθῷ [i] τὸ [i] κακόν. m n o 17
[47]

XIII. [l] Πᾶσα [l] ψυχὴ [m] ἐξουσίαις [n] ὑπερεχούσαις [o] ὑπο-
τασσέσθω. οὐ γὰρ ἐστιν [m] ἐξουσία εἰ μὴ * ἀπὸ θεοῦ, αἱ
δὲ οὖσαι ὑπὸ θεοῦ [p] τεταγμέναι εἰσίν. 2 ὥστε ὁ [q] ἀντι-

d 1 Cor. xiii. 3 only. Num. xi. 4, 18 al.
e Matt. xxv. 35, 37, 42. Job xxii. 7.
f Matt. x. 42. 1 Cor. iii. 2, &c. xii. 13. Rev. xiv. 8. Judg. iv. 19. here only. l. c. Ps. xvii. 8, 12. (-κία, John xviii. 18.)
h 2 Tim. iii. 6 only. l. c. Judith. xv. 11 only. ii. 43 reff.
i ch. ii. 9, 10 (reff.). ii. 3. iii. 8. iv. 7) only. Gen. xli. 40. • (-οχή, 1 Cor. ii. 1.) xiii. 48. xv. 2.
k = Matt. xii. 27, 28. Mark xiv. 1 al. m = 1 Cor. xv. 24. Eph. iii. 10. vi. 12. Tit. iii. 1. e ch. viii. 7 reff.
1 Acts n — 1 Pet. ii. 13 (Phil. p Luke vii. 8. Acts q Acts xviii. 6 reff.

ins και bef εαν διψα D¹(and lat, Tischdf; D², Treg): εαν δε διψα D²·³(Tischdf) goth arm].
της κεφαλης B.
21. μη νικου A. for υπο, απο F.

CHAP. XIII. 1. for πασα ψυχη . . υποτασσεσθω, πασαις . . . υποτασσεσθε D¹F harl [fuld spec] Iren-int₁ Ambrst. * ὑπὸ ABD²L[P]ℵ rel Bas₁ Isid₁ Chr₁ Thdrt-ms: απο D¹F Orig₁ Thdrt Damasc. rec aft ουσαι ins εξουσιαι, with D²L[P] rel syrr [Orig₁] Chr₁ Thdrt Thl Œc: om ABD¹FℵI latt copt goth æth arm Iren-int₁ Did-int₁[appy] Ambrst Aug. [for υπο, απο F.] rec ins του bef θεου, with LℵA rel Orig₁ Thdrt Chr-ms₁: om ADF[P]ℵ¹ l m Chr Damasc.

(*of your adversary*);' but this meaning for δότε τόπον is hardly borne out. The citation varies from the LXX, which has ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω;—and is nearer the Heb.,—לִי נָקָם וְשִׁלֵּם, "mine is revenge and requital." It is very remarkable, that in Heb. x. 30 the citation is made in the same words. **20.**] The οὖν would mean 'quod cum ita sit;'—carrying on the sentence with the assumption of the last thing stated. This perhaps may not have been understood, and hence may have arisen the alteration or omission of οὖν in the MSS. But the evidence is very strong for its omission.

What is meant by ἄνθρακας πυρὸς σωρεύσεις? The expression ἄνθρ. πυρ. occurs more than once in Ps. xviii., of the *divine punitive judgments*. Can those be meant here? Clearly not, in their bare literal sense. For however true it may be, that ingratitude will add to the enemy's list of crimes, and so subject him more to God's punitive judgment, it is impossible that to *bring this about* should be set as a precept, or a desirable thing among Christians. Again, can the expression be meant of the *glow and burn of shame* which would accompany, even in the case of a profane person, the receiving of benefits from an enemy? This *may* be meant; but is not probable, as not sufficing for the majesty of the subject. Merely to *make an enemy ashamed of himself*, can hardly be upheld as a motive for action. I understand the words, '*For in this doing, you will be taking the most effectual vengeance;*' as effectual as if you heaped coals of fire on his head. **21.**] If you suffered yourselves to be provoked to revenge, you would be yielding to the enemy,—overcome by that which is evil: do not thus,—but in this, and in all things, overcome the evil (in others) by your good.

CHAP. XIII. 1—7.] *The duty of cheerful obedience to the powers of the state.* It has been well observed (Calv., Thol., De Wette. See Neander, Pflanzung u. Leitung, &c. 4th ed. p. 460 ff.) that *some special reason* must have given occasion to these exhortations. We can hardly attribute it to the seditious spirit of the *Jews at Rome*, as their influence in the Christian Church there would not be great; indeed, from Acts xxviii. the two seem to have been remarkably distinct. But disobedience to the civil authorities may have arisen from mistaken views among the Christians themselves as to the nature of Christ's kingdom and its relation to existing powers of this world. And such mistakes would naturally be rifest there, where the fountain of earthly power was situated: and there also best and most effectually met by these precepts coming from apostolic authority. The way for them is prepared by vv. 17 ff. of the foregoing chapter. 1 Pet. ii. 13 ff. is parallel: compare notes there.

1.] ὑποτασσέσθω, see 1 Cor. xvi. 16, is reflective, **subject himself**, i. e. 'be subject of his own free will and accord.' **For there is no authority** (in heaven or earth —no power at all) **except from God: and** (so δέ, 2 Cor. vi. 15, 16. It introduces a second clause as if μέν had stood in the first) **those that are** (the existing powers which we see about us), **have been ordained by God.** We may observe that the Apostle here pays no regard to the question of the duty of Christians in revolutionary move-

τασσόμενος τῇ [m]ἐξουσίᾳ τῇ τοῦ θεοῦ [z]διαταγῇ [a]ἀνθ- [r] Acts vii. 53 only. Ezra iv. 11 only. see Gal. iii. 19.
ἑστηκεν· οἱ δὲ [a]ἀνθεστηκότες ἑαυτοῖς [t]κρῖμα λήμψονται. [s] Acts vi. 10 reff.
3 οἱ γὰρ [u]ἄρχοντες οὐκ εἰσὶν [v]φόβος τῷ [w]ἀγαθῷ [w]ἔργῳ, [t] = ch. ii. 2 reff.
ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν [m]ἐξουσίαν; [u] = Matt. ix. 18. xx. 25 al. fr.
τὸ ἀγαθὸν ποίει, καὶ [x]ἕξεις [xy]ἔπαινον ἐξ αὐτῆς· 4 θεοῦ [v] = here only. Gen. xxxi. 42, 53. Isa. xxxiii. 3.
γὰρ διάκονός ἐστιν σοὶ [z]εἰς [a]τὸ [za]ἀγαθόν. ἐὰν δὲ [b]τὸ [w] sing., ch. ii. 7. plur., Acts ix. 36 reff.
[b]κακὸν ποιῇς, φοβοῦ· οὐ γὰρ [c]εἰκῇ τὴν [d]μάχαιραν [e]φορεῖ· [x] here only.
θεοῦ γὰρ διάκονός ἐστιν, [f]ἔκδικος [g]εἰς [g]ὀργὴν τῷ [b]τὸ [b]κα- [y] ch. ii. 29 reff.
κὸν πράσσοντι. 5 διὸ [h]ἀνάγκη [o]ὑποτάσσεσθαι οὐ μόνον διὰ [z] ch. viii. 28. xv. 2. xvi. 19 only. see 1 Cor. xi. 17.
τὴν ὀργήν, ἀλλὰ καὶ [i]διὰ τὴν [ik]συνείδησιν. 6 διὰ τοῦτο [a] ch. ii. 10 reff. [b] ch. ii. 9 reff. [c] [Matt. v. 22. 1 Cor. xv. 2. Gal. iii. 4 (bis). iv. 11. Col. ii. 18 only. Prov. xxviii. 26 only. [d] Acts xii. 2 reff. [e] Matt. xi. 8. John xix. 5. 1 Cor. xv. 49 (bis). James ii. 3 only. Prov. xvi. 23, 27. Sir. xi. 5. xl. 6 only. [f] 1 Thess. iv. 6 only †. Wisd. xii. 12. Sir. xxx. 6 only. (-κεῖν, -κησις, ch. xii. 19.) [g] 1 Thess. v. 9. [h] = Heb. ix. 16, 23. [i] 1 Cor. x. 25, 27. 1 Pet. ii. 19. [k] 2 Cor. i. 12 reff.

3. rec των αγαθων εργων α. των κακων, with D[3][-gr] L rel syrr [arm] Chr[1] Thdrt [Ambrst-ed]: txt ABD[1]F[P]ℵ latt copt goth (Clem[1]) Damasc [(Orig-int[1])] Iren-int[1] Cypr (Tert[1]) Aug Pacian Sedul Bede.

4. om σοι F b[1] o 116. om 1st το B. om εις οργην D[1]F: εις οργην bef εκδικος D[3](and lat[3]) ℵ[1] b c f k n o 17 Chr[1] Thdrt.

5. om αναγκη (making υποτασσεσθαι = -σθε) DF [guelph spec] goth Iren-int[1] Sedul[1]. om και F (but F-lat has et).

ments. His precepts regard an *established power*, be it what it may. *It*, in all matters lawful, *we are bound to obey*. But even the parental power does not extend to things unlawful. If the civil power commands us to violate the law of God, we must obey God before man. If it commands us to disobey the common laws of humanity, or the sacred institutions of our country, our obedience is due to the higher and more general law, rather than to the lower and particular. These distinctions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs: they are all only subordinate portions of the great duty of *obedience to* LAW. To obtain, by lawful means, the removal or alteration of an unjust or unreasonable law, is another part of this duty: for all authorities among men must be in accord with the highest authority, the moral sense. But even where law is hard and unreasonable, *not disobedience*, but *legitimate protest*, is the duty of the Christian. 2.] ἀντιτασσ., see above on ὑποτασσ. ἑαυτοῖς κρῖμα λ.] **shall receive for themselves** (the dat. incommodi) **condemnation**, viz. *punishment from God*, through His minister, the civil power. 3.] And the *tendency* of these powers is *salutary*: to encourage good works, and discourage evil. It is not *necessary* to set a note of interrogation after ἐξουσίαν: the clause may be treated as hypothetical,—see 1 Cor. vii. 18. Tholuck observes, that this verse is a token that the Apostle wrote the Epistle *before the commencement of the Neronian persecution*. Had this been *otherwise*, the *principle* stated by him would have been *the same*; but he could hardly have passed so apparent an exception to it without remark. 4.] **τὴν μάχαιραν**, perhaps in allusion to the dagger worn by the Cæsars, which was regarded as a symbol of the power of life and death: so Tacitus, Hist. iii. 68, of Vitellius, "adsistenti Consuli exsolutum a latere pugionem, velut jus necis vitæque civium, reddebat." Dio Cassius also, xlii. 27, mentions the wearing of τὸ ξίφος on all occasions by Antony, as a sign that he τὴν μοναρχίαν ἐνεδείκνυτο. In ancient and modern times, the sword has been carried before sovereigns. It betokens the power of capital punishment: and the reference to it here is among the many testimonies borne by Scripture against the attempt to abolish the infliction of the penalty of death for crime in Christian states. εἰς ὀργήν seems to be inserted for the sake of parallelism with εἰς ἀγαθόν above: it betokens the *character* of the ἐκδίκησις,—that it *issues in wrath*. The ὀργή is referred to in τὴν ὀργήν, ver. 5. 5.] διό, because of the divine appointment, and mission of the civil officer. ἀνάγκη—**ye must needs submit yourselves**—there is a moral necessity for subjection:—one not only of terror, but of conscience: compare διὰ τὸν κύριον, 1 Pet. ii. 13. 6.] διὰ τοῦτο . . καί is *parallel with* διό, ver. 5,—giving *another* result of the divine appointment of the civil power;—not *dependent on*

here 3ce. Luke xx. 22. xxiii. 2 only. Judg. i. 28.
m = Matt. xvii. 24 only ‡.
n ch. xv. 16. Phil. ii. 25. Heb. i. 7 (from Ps. cili. 4). viii. 2 only. Josh. i. 1 (A Ald.). 3 Kings x. 5.
o Acts xxiv. 16 reff.
p Acts i. 14 reff.
q ch. xii. 17 reff.
r Matt. xviii. 32. 1 Cor. vii. 3 only †. (-ημα, ch. iv. 4.)

γὰρ καὶ [1] φόρους [m] τελεῖτε· [n] λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς [o] αὐτὸ [o] τοῦτο [p] προσκαρτεροῦντες. 7 [q] ἀπόδοτε πᾶσιν τὰς [r] ὀφειλάς, τῷ [s] τὸν [1] φόρον τὸν [1] φόρον, τῷ τὸ [t] τέλος τὸ [t] τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμήν. 8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν. ὁ γὰρ ἀγαπῶν [u] τὸν ἕτερον νόμον [v] πεπλήρωκεν· 9 τὸ γὰρ [w] οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμήσεις, καὶ [x] εἴ τις [x] ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ [y] ἀνακεφαλαιοῦται, [ἐν [z] τῷ] [a] ἀγαπήσεις [b] τὸν [b] πλησίον σου ὡς σεαυτόν. 10 ἡ ἀγάπη [b] τῷ [b] πλησίον κακὸν

ABDF L[P]ℵ a b c d f g h k l m n o 17 [47]

s ellips., 2 Cor. viii. 15. Phil. iii. 14. Winer, edn. 6, § 64. i. 4.
t = here bis. Matt.
u Exod. xx. 13, &c. Num. xxxi. 28, &c. 1 Macc. x. 31.
v ch. ii. 1 reff.
v = ch. viii. 4 al.
w Exod. xx. 13, &c. xvii. 25 only. x 1 Tim. i. 10.
y Eph. i. 10 only †. Ps. lxxi. 20 Theod. [and Quinta Ed.]
z Gal. v. 14. see ch. viii. 26 reff. al. fr. Exod. ii. 13.
a Levit. xix. 18.
b ch. xv. 2. Matt. v. 43. xix. 19

7. rec aft **αποδοτε** ins **ουν**, with D²[and lat] FL[P]ℵ² rel [47(sic) vulg-clem(with fuld harl) goth arm] syrr Chr₁ Thl Œc Ambrst: om AB D¹[-gr] ℵ¹ am(with demid tol) coptt (Orig₂[-int₁]) Damasc Cypr₁) Aug$_{semp}$ Cassiod₁. **8.** **οφιλοντες** ℵ¹ c [Orig₁]: -λητε ℵ³: -λειτε B¹(Tischdf). rec **αγαπαν** bef **αλληλους** (*corrn of order to agree with next clause?*), with L rel syr coptt [æth] Thl Œc: txt ABDF[P]ℵ m latt Syr [goth] arm Orig₂[-int₂] Chr₁ Thdrt Damasc Cypr₁. **9.** for **το γαρ, γεγραπται γαρ** F Ambr₂. [**μοιχευσης, κλεψης** &c P.] rec aft **κλεψεις** ins **ου ψευδομαρτυρησεις** (*corrn to the decalogue*), with [P]ℵ rel [vulg-clem (with demid harl) syr æth arm] copt Chr₁ Œc [Orig-int₁]: var transp al: txt ABDFL c g l 17 [47] am(with fuld tol al) Syr sah [goth] Clem₂ Orig₂ [Thdrt Damasc Ambr₂ Aug$_{semp}$ Ambrst]. aft **ετερα** ins **εστιν** [A]ℵ¹(ℵ³ disapproving) [17 vulg D-lat F-lat Damasc Orig-int₁]. rec **τουτω** bef **τω λογω**, with AL[P] rel Clem₂ Dial₁ Cyr[-p₁ Chr₁ Thdrt Damasc]: txt BDFℵ d m Orig₂. om 2nd **εν τω** BF latt [Orig-int₁ Ambrst]: om **εν** Clem₁ Orig₁: ins ADL[P]ℵ rel vss Clem₂ Orig₂ Chr Thdrt [Damasc]. rec (for **σεαυ.**) **εαυτον**, with F[LP] rel Chr Cyr[-p₁] Thl Œc: mss of Clem Dial vary: **σαυτον** g¹: txt ABDℵ b c d h o Orig₂ Thdrt Damasc.

ver. 6. **τελεῖτε** is indicative, not imperative: the command follows ver. 7.

For they (the ἄρχοντες) are ministers of God, attending upon this very duty, viz. **λειτουργεῖν**,—hardly (as Koppe, Olsh., Meyer) **φόρους τελεῖν**, for in ver. 7 the Apostle has evidently in view the whole official character of these **λειτουργοί**. Reiche, al., construe, "For those who wait upon this very thing are ministers of God," which would require **οἱ εἰς αὐτ. τ. προσκ.**:—Koppe, 'For **λειτουργοί** are of God:'—but this again would require **οἱ γὰρ λειτ.**—Tertullian remarks, Apolog. xlii. vol. i. p. 494, that what the Romans lost by the Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes. **7.**] Before the accusatives supply **αἰτοῦντι**, as the correlative of **ἀπόδοτε**. **φόρος** is **tax, or tribute,**—*direct* payment for state purposes: **τέλος, custom, toll,** *vectigal*.

φόβος, to those set over us and having power: **τιμή**, to those, but likewise to all on whom the state has conferred distinction. **8—10.**] *Exhortation to universal love of others.* **8.**] **ὀφείλετε** is not indic. (as Koppe, Reiche, al.), which would require **οὐδενὶ οὐδέν**,—and would be inconsistent with the **ὀφειλαί** just mentioned,—but imperative: '*Pay* all other debts: *be indebted* in the matter of love *alone*.' This debt increases the more, the more it is paid: because the practice of love makes the principle of love deeper and more active. Aug., Ep. cxcii. (lxii.), ad Cœlest. vol. ii. p. 868, says: "Redditur enim (caritas), cum impenditur, debetur autem etiam si reddita fuerit; quia nullum est tempus quando impendenda jam non sit. Nec cum redditur amittitur, sed potius reddendo multiplicatur."

πεπλήρωκεν, hath (in the act) **fulfilled**: compare the perfects, John iii. 18; ch. xiv. 23. **νόμον** is not the Christian law, but *the Mosaic law* of the decalogue. "This recommendation of Love has, as also the similar one, Gal. v. 23, **κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος**,—an apologetic reference to the upholders of the law, and depends on this evident axiom,—'He who practises Love, *the higher duty*, has, even before he does this, fulfilled the law, *the lower*.'" De Wette. **9.**] **ἀνακεφαλ.**, **brought under one head,**—'united in the one principle from which all flow.' **10.**] All the commandments of the law above cited are *negative*: the formal fulfilment

C *ουν ρωμου...* ABCD FL[P]ℵ a b c d f g h k l m n o 17 [47]

οὐκ [c] ἐργάζεται· [d] πλήρωμα οὖν νόμου ἡ ἀγάπη. 11 [e] καὶ [e] τοῦτο εἰδότες τὸν καιρόν, ὅτι [f] ὥρα [g] ἤδη ὑμᾶς ἐξ ὕπνου [h] ἐγερθῆναι· νῦν γὰρ [i] ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε [k] ἐπιστεύσαμεν. 12 ἡ νὺξ [l] προέκοψεν, ἡ δὲ ἡμέρα [m] ἤγγικεν· [n] ἀποθώμεθα οὖν τὰ [o] ἔργα τοῦ [o] σκότους, [p] ἐνδυσώμεθα

c = ch. ii. 10 reff.
d = here only ‡. (ch. xi. 12, 25.)
e 1 Cor. vi. 6, 8. Eph. ii. 28. Phil. i. 6. 3 John 5.
f = John xii. 23. Rev. xiv. 15. and constr., Gen. xxix. 7.
g = ch. i. 10.
h = Eph. v. 14. Prov. vi. 9.
i = Matt. xxiv. 32 al. Ezek. xxx. 3. comp., here only. Hexapl. [? Symm.] (-κοπή, Phil. i. 12.)
k = Acts xix. 2. 1 Cor. iii. 5. xv. 2. Eph. i. 13. 1 Luke ii. 52. Gal. i. 14. 2 Tim. ii. 16. iii. 9, 13 only. L.P.† Ps. xliv. 5, Incert. in
l Acts vii. 58 reff. = Col. iii. 8.
m = Matt. iii. 2. xxi. 34. Lam. iv. 18. see John vi. 26, 29. viii. 39, 41. Gal. v. 19. 1 Thess. i. 3.
n = Col. iii. 8.
o Eph. v. 11 only.
p = 1 Cor. xv. 53, 54 reff.

10. om η αγ. to εργαζ. A [Cyr$_1$(appy)]. for ουκ εργ., ου κατεργ. D^1 b f 17. for ουν, δε D^1[and lat] F spec Aug$_{\text{super}}$(txt$_1$): γαρ 115 [Ambrst]: *quia* Syr: om [P] 93 lect-12.

11. ιδοντες A^1 F[-gr] G^2[-gr]. rec ημας bef ηδη (*corrn for euphony?*), with FL rel goth Clem$_1$ Chr$_1$ Thdrt Thl Œc: [ηδη bef ωρα P: om ηδη Syr æth arm:] txt ABCDℵ m vulg Damasc Jer$_1$ Ambrst.—rec ημας, with DFLℵ^3 rel [vulg Syr coptt goth arm Chr Thdrt Damasc]: om syr [æth Orig-int$_1$]: txt A B(sic: see table) C[P]ℵ^1 d m [Clem$_1$. υμων P k.]

12. ηγγισεν A. for αποθωμ., αποβαλωμεθα D$^{1\cdot3}$F [*abjiciamus* latt Orig-int$_1$ Cypr$_1$ Ambrst]. rec for ενδυσ. δε, και ενδυσ. (*corrn, no contrast seeming to be implied*), with C^{3}D$^{2\cdot3}$FLℵ^3 rel [vulg æth arm] Chr$_1$ Cyr$_1$[txt-p$_2$] Thdrt Cypr$_1$

of them is therefore attained, by *working no ill* to one's neighbour. What *greater things* Love works, he does not now say: it *fulfils the law*, by *abstaining from that which the law forbids*. 11—14.] *Enforcement of the foregoing, and occasion taken for fresh exhortations, by the consideration that* THE DAY OF THE LORD IS AT HAND. 11.] καὶ τοῦτο, and this, i. e. '*and let us do this*,' viz., live in no debt but that of love (see reff.), for other reasons, and especially for this following one. ὥρα ἤδη ἐγερθῆναι "The Inf. Aor. here, as after verbs of willing, ordering, &c., betokens the *completion* of the act in question. See Winer, § 45. 8 (edn. 6, § 44. 7)." De Wette.

ὕπνος here = the state of worldly carelessness and indifference to sin, which allows and practises the ἔργα τοῦ σκότους. The imagery seems to be taken originally from our Lord's discourse concerning His coming: see Matt. xxiv. 42: Mark xiii. 33, and Luke xxi. 28—36, where several points of similarity to our vv. 11—14 occur.

ἐγγύτ. ἡμ. ἡ σωτ. ἢ ὅτε ἐπιστ.] σωτηρία, as ἀπολύτρωσις Luke xxi. 28, and ch. viii. 23, of the *accomplishment of salvation*. ἡμῶν [is best] taken with ἐγγύτερον, '*nearer to us*,' see ch. x. 8, [though] ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν, Luke xxi. 28, seems [at first sight] to favour the usual connexion with σωτηρία. ἐπιστ.] we first believed;—see reff. Without denying the legitimacy of an individual application of this truth, and the importance of its consideration for all Christians of all ages, a fair exegesis of this passage can hardly fail to recognize the fact, that the Apostle here as well as elsewhere (1 Thess. iv. 17; 1 Cor. xv. 51), speaks of the coming of the Lord as *rapidly approaching*. Prof. Stuart, Comm. p. 521, is shocked at the idea, as being inconsistent with the inspiration of his writings. How this can be, I am at a loss to imagine. "OF THAT DAY AND HOUR KNOWETH NO MAN, NO NOT THE ANGELS IN HEAVEN, NOR [EVEN] THE SON: BUT THE FATHER ONLY." Mark xiii. 32. And to reason, as Stuart does, that because Paul corrects in 2 Thess. ii. the mistake of imagining it to be *immediately at hand* (or even *actually come*, see note on ἐνέστηκεν there), therefore he did not himself expect it soon, is surely quite beside the purpose. The fact, that the nearness or distance of that day was *unknown to the Apostles*, in no way affects the prophetic announcements of God's Spirit by them, concerning its preceding and accompanying circumstances. The '*day and hour*' formed no part of their inspiration:—the *details of the event, did*. And this distinction has singularly and providentially turned out to the edification of all subsequent ages. While the prophetic declarations of the events of that time remain to instruct us, the *eager expectation* of the time, which *they expressed in their day*, has also remained, a token of the true frame of mind in which each succeeding age (and each succeeding age *a fortiori*) should contemplate the ever-approaching coming of the Lord. On the *certainty of the event*, our faith is grounded: by the *uncertainty of the time* our hope is stimulated, and our watchfulness aroused. See Prolegg. to Vol. III. ch. v. § iv. 5—10. 12.] ἡ νύξ, the *lifetime of the world*,—the *power*

δὲ τὰ [q] ὅπλα τοῦ φωτός. 13 ὡς ἐν [r] ἡμέρᾳ [st] εὐσχημόνως [s] περιπατήσωμεν, μὴ [uvw] κώμοις καὶ [uwx] μέθαις, μὴ [wy] κοί- ταις καὶ [wz] ἀσελγείαις, μὴ [wab] ἔριδι καὶ [wbc] ζήλῳ· 14 ἀλλὰ [p] ἐνδύσασθε τὸν κύριον Ἰησοῦν χριστόν, καὶ τῆς σαρκὸς [d] πρόνοιαν μὴ ποιεῖσθε [e] εἰς [f] ἐπιθυμίας.

XIV. 1 Τὸν δὲ [g] ἀσθενοῦντα τῇ [g] πίστει [h] προσλαμβά-

ABCD FL[P]ℵ^{pt} a b c d f g h k l m n o l^{vt} [47]

q ch. vi. 13 reff. r = 1 Thess. v. 5, 8. 2 Pet. i. 19. s 1 Thess. iv. 12. t as above (s). 1 Cor. xiv. 40 only †. (-μεν, -μοσύνῃ, 1 Cor. xii. 23, 24.) u Gal. v. 21. v as above (u). above (u). here only. i. 11 reff. d Acts xxiv. 3 only (reff.). h = Acts xxviii. 3 reff.

1 Pet. iv. 3 only †. Wisd. xiv. 23. 2 Macc. vi. 4 only. Luke xxi. 34 only. Isa. xxviii. 7. Hag. i. 6. Judith xiii. 15. w dat., ch. iv. 13. x as y ch. ix. 10 reff. plur., z Mark vii. 22. 2 Cor. xii. 21. 1 Pet. iv. 3 al.† Wisd. xiv. 26 only. a 1 Cor. b 1 Cor. iii. 3. 2 Cor. xii. 20. Gal. v. 20. Sir. xl. 5. c = Acts xiii. 46 reff. e = ver. 4 al. f ch. i. 24 reff. g ch. iv. 19 (reff.).

[Ambrst]: ενδυσ. (only) ℵ^{1} [sah-ms]: txt ABC^{1}D^{1}[P sah-woide] copt goth Clem$_{1}$ Damasc [Orig-int$_{1}$]. for οπλα, εργα A D[and lat^{1}].

13. ερισι κ. ζηλοις B [sah (Cypr$_{1}$)] Ambr$_{2}$.

14. (αλλα, so ABD^{2}ℵ.) om κυριον B [Clem$_{1}$]: add ημων sah. χρ. bef ιησ. B goth: om χρ. c k Ambr. om και D^{1}F. aft σαρκ. ins ημων sah. εν επιθυμιαις F latt [Orig-int$_{2}$(txt$_{1}$) Ambrst Aug$_{1}$]: εις επιθυμιαν AC Ath$_{1}$ Thdrt-ms-comm Damasc: εν επιθυμια Ambr$_{1}$: txt BD[LP]ℵ rel Ps-Ign$_{1}$ Clem$_{1}$ Chr$_{1}$ [Bas$_{1}$ Cyr-p$_{1}$] Thdrt Thl Œc.

of darkness, see Eph. vi. 12: ἡ ἡμέρα, the *day of the resurrection*, 1 Thess. v. 4; Rev. xxi. 25; of which resurrection we are *already partakers* and are to *walk as such*, Col. iii. 1—4; 1 Thess. v. 5—8. **Therefore,**—**let us lay aside** (as it were a clothing) **the works of darkness** (see Eph. v. 11—14, where a similar strain of exhortation occurs), **and put on** (δέ corresponding to an understood μέν) **the armour of light** (described Eph. vi. 11 ff.—the arms *belonging to a soldier of light*—one who is of the *υἱοὶ φωτός* and *υἱοὶ ἡμέρας*, 1 Thess. v. 5,—not, as Grot. 'arma splendentia'). 13.] κοῖται, in a bad sense: the act itself being a defilement, when unsanctified by God's ordinance of marriage. See reff. ἀσελγείαις, plural of *various kinds* of wantonness: so ὑποκρίσεις, φθόνους, καταλαλιάς, 1 Pet. ii. 1.

14.] Chrys. says, on Eph. iv. 24, οὕτω καὶ ἐπὶ φίλων λέγομεν, ὁ δεῖνα τὸν δεῖνα ἐνεδύσατο, τὴν πολλὴν ἀγάπην λέγοντες, κ. τὴν ἀδιάλειπτον συνουσίαν. See examples in Wetst. The last clause is to be read, τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε | εἰς ἐπιθυμίας,—not τῆς σαρκὸς πρόνοιαν | μὴ ποιεῖσθε εἰς ἐπιθυμίας,—and rendered, **Take not** (any) **forethought for the flesh, to fulfil its lusts**, not '*Take not your forethought for the flesh, so, as to fulfil its lusts*' (Wartet des Leibes, doch also, daß er nicht geil werde, Luth.). This latter would be τὴν πρόνοιαν τ. σαρκ. μὴ π. εἰς ἐπιθ.,—or τῆς σ. πρόν. ποιεῖσθε μὴ εἰς ἐπιθ.: see construction of the next verse. CHAP. XIV. 1—XV. 13.] ON THE CONDUCT TO BE PURSUED TOWARDS WEAK AND SCRUPULOUS BRETHREN. There is some doubt who the ἀσθενοῦντες τῇ πίστει were, of whom the Apostle here treats; whether they were *ascetics*, or *Judaizers*. Some habits mentioned, as e. g. the abstinence from *all meats*, and from *wine*, seem to indicate the former: whereas the *observation of days*, and the use of such expressions as κοινόν [ver. 14], and again the argument of ch. xv. 7—13, as plainly point to the latter. The difficulty may be solved by a proper combination of the two views. The over-scrupulous Jew *became an ascetic by compulsion*. He was afraid of pollution by eating meats sacrificed or wine poured to idols: or even by being brought into contact, in foreign countries, with casual and undiscoverable uncleanness, which in his own land he knew the articles offered for food would be sure not to have incurred. He therefore abstained from *all prepared food*, and confined himself to that which he could trace from natural growth to his own use. We have examples of this in Daniel (Dan. i.), Tobit (Tob. i. 10, 11), [and in] some Jewish priests mentioned by Josephus, Life, § 3, who having been sent prisoners to Rome, οὐκ ἐξελάθοντο τῆς εἰς τὸ θεῖον εὐσεβείας, διετρέφοντο δὲ σύκοις καὶ καρύοις. And Tholuck refers to the Mishna as containing precepts to this effect. All difficulty then is removed, by supposing that of these over-scrupulous Jews some had become converts to the gospel, and with neither the obstinacy of legal Judaizers, nor the pride of ascetics (for these are not hinted at here), but in *weakness of faith*, and the scruples of an over-tender conscience, retained their habits of abstinence and observation of days. On this account the Apostle characterizes and treats them mildly: not with the severity which he employs towards the Colossian Judaizing ascetics and those mentioned in 1 Tim. iv. 1 ff. The question treated in

νεσθε μὴ [e]*εἰς* [i]*διακρίσεις* [k]*διαλογισμῶν.* 2 [l]*ὃς μὲν* [m]*πιστεύει φαγεῖν πάντα,* [l]*ὁ δὲ* [g]*ἀσθενῶν* [n]*λάχανα ἐσθίει.* 3 *ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ* [o]*ἐξουθενείτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ* [p]*κρινέτω· ὁ θεὸς γὰρ αὐτὸν* [h]*προσελάβετο.* 4 *σὺ τίς εἶ ὁ* [p]*κρίνων* [q]*ἀλλότριον* [r]*οἰκέτην;*

[i] 1 Cor. xii. 10. Heb. v. 14 only. Job xxxvii. 16 only.
[k] ch. i. 21. 1 Cor. iii. 20 (from Ps. xciii. 11).
[l] James ii. 6 al.
[n] here only. see Matt. xiii.
e ch. ix. 21 al.
g ch. ix. 3.
m = Acts xv. 11 reff.
o = Luke xviii. 9. Acts iv. 11. ver. 10. 1 Cor. i. 28. vi. 4 al. Prov. i. 7.
p ← Matt. vii. 1. ch. ii. 1 &c. Col. ii. 16. James iv. 11.
q Luke xvi. 12. John x. 5. Acts vii. 6. ch. xv. 20. 2 Cor. x. 15, 16. Ps. cviii. 11.
r Luke xvi. 13. Acts x. 7. 1 Pet. ii. 18 only. Gen. ix. 26.

CHAP. XIV. 2. ος δε ασθ. F. εσθιετω D¹F latt[(not D¹-lat) arm] Ambrst [Aug$_{1\text{-epe}}$].

3. for εξουθεν., κρινετω A 68 lect-5 [Orig-int$_1$]. rec (for ο δε μη) και ο μη, with D²L[P]N² rel vulg [syrr sah æth Bas$_1$] Epiph$_1$ Thdrt Thl Œc [Orig-int$_2$ Aug$_1$ Ambrst]: ουδε ο μη (omg μη aft) F: txt ABCD¹N¹ goth Clem$_2$ Damasc. γαρ bef θεος L 77.

1 Cor. viii. was somewhat different: there it was, concerning meat *actually offered* to an idol. In 1 Cor. x. 25—27, he touches the same question as here, and decides against the stricter view. See the whole matter discussed in Tholuck's Comm. in loc., De Wette's Handbuch, and Stuart's Introd. to this chap. in his commentary. 1—12.] *Exhortation to mutual forbearances, enforced by the axiom, that every man must serve God according to his own sincere persuasion.* 1.] *The general duty of a reconciling and uncontroversial spirit towards the weak in faith.* The δέ binds this on to the *general* exhortations to mutual charity in ch. xiii.: q. d. 'in the particular case of the weak in faith,' &c.: but also implies a contrast, which seems to be, in allusion to the Christian perfection enjoined in the preceding verses,—'but do not let your own realization of your state as children of light make you intolerant of short-coming and infirmity in others.' ἀσθ., see reff.: the particular weakness consisted in a want of broad and independent principle, and a consequent bondage to prejudices. πίστις therefore is used in a general sense, to indicate the moral soundness conferred by faith,—the whole character of the Christian's conscience and practice, resting on faith. τῇ, better *the* faith, than '*his* faith:' '*weak* in his (subj.) faith' would be opposed to '*strong* in his (subj.) faith, '*his faith*,' remaining in substance the same: whereas here the (subj.) *faith itself* is weak, and 'weak in the faith' = holding THE FAITH imperfectly, i. e. not being able to receive the faith in its strength, so as to be above such prejudices. προσλαμβ.] '*give him your hand*,' as Syr. (Thol.): 'count him one of you:' opposed to rejecting or discouraging him. μὴ εἰς] but not with a view to: 'do not adopt him as a brother, in order then to begin'... διακρίσ. διαλ.] **discernments of thoughts**, lit.: i. e. *disputes in order to settle the points on which he has scruples.*' In both the reff, διάκρισις has the meaning of '*discernment of*,' 'the power of distinguishing between.' And διαλογισμοί in the N. T. implies (ordinarily in a bad sense), '*thoughts*:' what kind of thoughts, the context must determine. Here, evidently, *those scruples in him*, in which his weakness consists,—and *those more enlightened views in you*, by which you would fain remove his scruples. Do not let your association of him among you be *with a view to settle these disputes*. The above ordinary meanings of the words seem to satisfy the sense, and to agree better with εἰς than 'ad altercationes disputationum,' as Beza, or 'ad certamina cogitationum,' as Estius:—and are adopted by most of the ancient and modern Commentators. 2.] The δὲ μέν, the strong in faith, so indicated by what follows, is opposed to ὁ δὲ ἀσθενῶν (not to be taken ὁ δὲ, ἀσθενῶν, κ.τ.λ.), by which τὸν ἀσθενοῦντα of ver. 1 is resumed. πιστεύει φαγεῖν, either believes that he may (ἐξεῖναι) eat,—or ventures to eat. The latter is favoured by ref. Acts, πιστεύομεν σωθῆναι, '*we trust to be saved*;' though that also may be expanded into 'we believe that we shall be saved,' as E. V. λάχ. ἐσθ.] See remarks introductory to this chapter. 3.] There is no need to supply πάντα after ἐσθ. and μὴ ἐσθ. I would rather take ὁ ἐσθ. as the eater, and ὁ μὴ ἐσθ. the abstainer. ἐξουθ., for his weakness of faith,—κρινέτω, for his laxity of practice. For God has accepted (adopted into his family) him (i. e. the *eater*, who was *judged*,—his place in God's family doubted: *not the abstainer*, who was only despised, set at nought,—and to whom the words cannot, by the construction, apply. 4.] Who art thou (see ch. ix. 20) that judgest the servant of another (viz. as De W., of *Christ*,—for ὁ κύριος in this passage is marked, vv. 8, 9,

τῷ ἰδίῳ κυρίῳ [s]στήκει ἢ [t]πίπτει. [u]σταθήσεται δέ, [v]δυ- ABCD FL[P]ℵ a b c d f g h k l m n o 17 [47]
νατεῖ γὰρ ὁ κύριος [w]στῆσαι αὐτόν. 5 [x]ὃς μὲν [y]κρίνει
ἡμέραν [z]παρ' ἡμέραν, [x]ὃς δὲ [y]κρίνει πᾶσαν ἡμέραν.
ἕκαστος ἐν τῷ ἰδίῳ νοὶ [a]πληροφορείσθω. 6 ὁ [b]φρονῶν

s Paul (1 Cor. xvi. 13. Gal. v. 1. Phil. i. 27. iv. 1. 1 Thess. iii. 8. 2 Thess. ii. 15) only, exc. Mark iii. 31. xi. 25. Exod. xiv. 13 A compl. 2 Cor. ix. 8. xiii. 3 only τ. 21 reff. see ver. 2.
t = ch. xi. 11, 22. 1 Cor. x. 12. Prov. xi. 28. w = here only? see ch. iii. 31. Ps. cxviii. 36. y = Acts xiii. 46 reff.
u 2 Cor. xiii. 1. x 1 Cor. xi. s = ch. i. 25. Luke xiii. 2. Ps. cxxxiv. 6.
a = ch. iv. 21 (Col. iv. 12. 2 Tim. iv. 5, 17. Luke i. 1) only. Eccles. viii. 11 only. (-φία, Col. ii. 2.) b see ch. viii. 5 reff.

4. rec δυνατος γαρ εστιν (*more usual expression*), with L rel Thdrt [Damasc: δυνατι γαρ εστιν D³(appy)]: δυνατος γαρ, omg εστιν, D²[P] syr(adding εστιν with ob) Bas$_1$ Chr$_1$: txt ABCD¹FℵN. rec for κυριος, θεος (*corrn to suit ver* 3? *θεος there does not vary*), with DFL [rel] latt syr Chr$_1$ Thdrt [Bas-ed Damasc Cypr$_2$ Aug$_{alic}$ Ambrst]: txt ABC[P]ℵ Syr(addg αυτου) coptt goth arm [Bas-mss$_1$ Orsies$_1$] Aug$_1$ Opt.

5. aft ος μεν ins γαρ AC[P]ℵ^1 latt goth [Bas$_1$ Damasc] Ambrst: om BDFLℵ^2 rel [syrr copt æth arm Chr$_1$ Orig-int$_1$] Dial Aug$_2$ Jer$_2$. om εν A 38. 54 fuld Chr$_1$ Thdrt.

as being Christ,—and the Master is the same throughout. ὁ θεός before is unconnected with this verse) **? to his own Master** (dat. commodi or incommodi according as στ. or πίπτ. befalls: 'it is his own master's matter, and his alone, that') **he stands** ('remains in the place and estimation of a Christian, from which thou wouldest eject him;' not, as Calv., Grot., Estius, Wolf, al., 'stands hereafter in the judgment,' which is not in question here: see 1 Cor. x. 12) **or falls** (from his place, see above): **but he shall be made to stand** (notwithstanding thy doubts of the correctness of his practice): **for the Lord** (or, *his Lord*, in allusion to τῷ ἰδίῳ κυρίῳ above) **is able to make him stand** (in faith and practice. These last words are inapplicable, if standing and falling at the great day are meant). Notice, this argument is entirely directed *to* the *weak*, who uncharitably judges the *strong*,—not vice versâ. The *weak* imagines that the *strong* cannot be a true servant of God, nor retain his steadfastness amidst such temptation. To this the Apostle answers, (1) that *such judgment belongs only to Christ, whose servant he is:* (2) that *the Lord's Almighty Power is able to keep him up, and will do so.* 5.] **One man** (the weak) **esteems** (selects for honour,—κρίνει ἀξίαν τιμῆς) **(one) day above** (reff.) **(another) day; another** (the strong) **esteems** (ἀξίαν τιμῆς) **every day. Let each be fully satisfied in his own mind.** It is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the apostolic times. The Apostle *decides nothing;* leaving *every man's own mind* to guide him in the point. He classes the observance or non-observance of particular days, with the eating or abstaining from particular meats. In both cases, he is concerned with things which he evidently treats as of *absolute indifference in themselves.* Now the question is, supposing the divine obligation of one day in seven to have been recognized by him *in any form*, could he have thus spoken? The obvious inference from his strain of arguing is, that he *knew of no such obligation*, but believed *all times and days to be*, to the Christian strong in faith, ALIKE. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been *wholly impossible* for the Apostle to commend or uphold the man who judged all days worthy of equal honour,—who as in ver. 6 paid *no regard* to the (any) day. He must have visited him with his strongest disapprobation, as violating a command of God. *I therefore infer, that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times.* It must be carefully remembered, that this inference does not concern the question of the observance of *the Lord's Day* as *an institution of the Christian Church, analogous to* the ancient Sabbath, binding on us from considerations of *humanity* and *religious expediency*, and *by the rules of that branch of the Church in which Providence has placed us*, but not in any way inheriting the divinely-appointed obligation of the other, or the strict prohibitions by which its sanctity was defended. The reply commonly furnished to these considerations, viz. that the Apostle was speaking here only of *Jewish* festivals, and therefore cannot refer to Christian ones, is a quibble of the poorest kind: its assertors themselves distinctly maintaining the obligation of one such Jewish festival on Christians. What I maintain is, that had the Apostle believed as they do, he could not by any possibility have written thus. Besides, in the face of πᾶσαν ἡμέραν, the assertion is altogether unfounded.

6.] The words in brackets were probably omitted from the similar ending

τὴν ἡμέραν [c] κυρίῳ [b] φρονεῖ[, καὶ ὁ μὴ [b] φρονῶν τὴν ἡμέραν, [c] κυρίῳ οὐ [b] φρονεῖ]. καὶ ὁ ἐσθίων [c] κυρίῳ ἐσθίει, [d] εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων [c] κυρίῳ οὐκ ἐσθίει καὶ [d] εὐχαριστεῖ τῷ θεῷ. 7 οὐδεὶς γὰρ ἡμῶν [c] ἑαυτῷ ζῇ, καὶ οὐδεὶς [c] ἑαυτῷ ἀποθνήσκει· 8 ἐάν τε γὰρ ζῶμεν, [c] τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, [c] τῷ κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, [e] τοῦ κυρίου ἐσμέν. 9 [f] εἰς τοῦτο γὰρ χριστὸς ἀπέθανεν καὶ [g] ἔζησεν, [f] ἵνα καὶ νεκρῶν καὶ ζώντων [h] κυριεύσῃ. 10 σὺ

c dat. ch. vi. 2 10 al. Winer edn. 6, § 31. 4. b. τῷ πατρὶ ζῶντες, Dion. Hal. iii. p. 183. θεοὺς τεθνηκέναι οὗτος, Soph. Aj. 990.
d ch. i. 8 reff.
e = gen., 1 Cor. iii. 23 reff.
f (Mark i. 38.) John xviii. 37. Acts ix. 21. 1 John iii. 8 al.
g = Rev. ii. 8. xx. 4. 4 Kings xiii. 21. vi. 15 only. L.P. Gen. iii. 16.
h Luke xxii. 25. ch. vi. 9, 14. vii. 1. 2 Cor. i. 24. 2 Tim.

6. om και ο μη φρ. την ημ. κ. ου φρ. (*homœotel*) ABC¹DFℵ vulg copt æth [Orig-int,] Ambrst Aug₂; om from ημεραν to ημεραν 66¹, from εσθιει to εσθιει 71-8 lect-19: from τω θεω to τω θεω L: ins C²L[P] rel syrr [arm] Bas, Chr-txt, Thdrt-txt Damasc Phot, Thl Œc. rec om και (bef ο εσθ.) [with 47]: ins ABCDFL[P]ℵ rel [vulg syrr copt æth arm] Bas Chr Thdrt Damasc Thl Œc [Orig-int,] Ambrst Pel. [for ευχ. γαρ, και ευχ. P c Syr arm(Tischdf) Clem, Isid, Damasc.] for 1st θεω, κυριω A 52: *Creatori* Ambrst.

8. for 1st αποθνησκωμεν, αποθνησκομεν ADF[P 47] a¹ Ephr, Damasc: αποθανωμεν CL l o 17: (*both appear to be corrns: the former for uniformity, imagining that ζωμεν, ζωμεν were both indic; the latter for the sense, as representing the state after death:*) αποθανομεν n: txt Bℵ rel Chr, *Cyr*[-p] Thdrt. om 2nd τω F. for αποθνησκομεν, αποθνησκωμεν [CL]ℵ d¹ k [Chr-ms]. aft last εαν τε ins ουν F. for 2nd αποθνησκωμεν, αποθνησκομεν ADF[P] f m¹ n [47 Ephr,] Thl: αποθανωμεν 108-35. 219: txt BCLℵ 17 rel Chr, *Cyr*[-p Damasc] Thdrt.

9. rec ins και bef απεθανεν, with C³D²Lℵ³ rel am [Syr] syr Chr, Thdrt Thl Œc [Iren-int, Orig-int, Fulg,]: om A[appy] BC¹D¹·²F[P]ℵ¹ a c g 17 vulg copt [æth arm] Orig₂[-int,] Cyr-jer, Chr, Cyr[-p] Anast, Damasc [Ambrst] Sedul. rec ins και ανεστη bef κ. εζησεν (*see notes*), with L[D²P]ℵ³ rel [syr Ephr, Chr,] Thl Œc: aft, Syr: ins και ανεστη, putting εζησ. bef κ. απεθ. κ. ανεστη D¹·³ Iren-int, Gaud,: om ABCFℵ¹ fuld-vict syr copt [æth] arm Dion Cyr-jer, Chr, Cyr$_{comp}$ Anast, Damasc [Orig-int₂].—rec ανεζησεν, with Thdrt: ανεστη F vulg Orig₂ Pel Fulg: txt ABCDL[P] ℵ rel.

φρονεῖ of both clauses having misled some early copyists; but perhaps it may have been intentionally done, after the observation of the Lord's Day came to be regarded as binding. φρονῶν, taking account of, 'regarding.' εὐχαριστεῖ, adduced as a practice of both parties, shews the universality among the early Christians of *thanking God at meals:* see 1 Tim. iv. 3, 4. The εὐχαριστία of the μὴ ἐσθίων was over his 'dinner of herbs.' κυρίῳ is CHRIST. 7.] This verse illustrates the κυρίῳ of the former, and at the same time sets in a still plainer light than before, that *both parties*, the eater and the abstainer, are servants of another, even Christ. ἑαυτῷ and κυρίῳ are datives commodi: ζῇν and ἀποθνήσκειν represent the whole sum of our course on earth.

8.] The inference,—that we are, under all circumstances, living or dying (and a fortiori *eating or abstaining, observing days or not observing them*), CHRIST'S: His property. 9.] And this lordship over all was the *great end* of the Death and Resurrection of Christ. By that Death and Resurrection, the crowning events of his work of Redemption, He was manifested as the righteous Head over the race of man, which now, and in consequence man's world also, belongs by right to Him alone. The rec. text here, ἀπέθ. κ. ἀνέστη κ. ἀνέζησεν, may have arisen by the insertion (1) of ἀνέζησεν as clearer than ἔζησεν, and (2) of ἀνέστη from the margin, where it was a gloss (1 Thess. iv. 14) explaining ἀνέζησεν or ἔζησεν. Or, on the other hand, supposing it to have been the original, ἀνέζησεν may have been altered to ἔζησεν and κ. ἀνέστη left out, to conform it to vv. 7 and 8. In such a case of doubt, the weight of early authority must decide. ἔζησεν, lived, viz. *after His death*; = ἀνέζησεν. The historical aorist points to a stated event as the commencement of the reviviscence, viz. the Resurrection.

κ. νεκρ. κ. ζόντων here, for uniformity with what has gone before: in sense comprehending *all created beings*.

10.] He returns to the duty of abstaining,—the *weak*, from *judging* his

δὲ τί [l]κρίνεις τὸν [k]ἀδελφόν σου; ἢ καὶ σὺ τί [l]ἐξουθενεῖς ABCD FL[P]ℵ a b c d f g h k l m n o 17 [47]
τὸν ἀδελφόν σου; πάντες γὰρ [m]παραστησόμεθα τῷ
[n]βήματι τοῦ θεοῦ. 11 γέγραπται γὰρ [o]Ζῶ ἐγώ, λέγει
κύριος [p]ὅτι ἐμοὶ [q]κάμψει πᾶν [q]γόνυ, καὶ πᾶσα γλῶσσα
[r]ἐξομολογήσεται τῷ θεῷ. 12 [s]ἄρα [s]οὖν ἕκαστος ἡμῶν περὶ
ἑαυτοῦ [t]λόγον [t]ἀπο]δώσει τῷ θεῷ. 13 μηκέτι οὖν ἀλλή-
λους [l]κρίνωμεν, ἀλλὰ [u]τοῦτο [v]κρίνατε μᾶλλον, [u]τὸ μὴ
[w]τιθέναι [w]πρόσκομμα τῷ ἀδελφῷ ἢ [wx]σκάνδαλον. 14 οἶδα
καὶ [y]πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν [z]κοινὸν [a]δι'
ἑαυτοῦ, εἰ μὴ τῷ [b]λογιζομένῳ τι [z]κοινὸν εἶναι, [c]ἐκείνῳ

vv. 3, 4 reff. | h = Matt. vii. 3 al. | l ver. 3 reff. | m = Acts xxvii. 24. Dan. vii. 10. | n Acts xii. 21 reff. | o = Num. xiv. 21, 28. Jer. xxii. 24. Ezek. v. 11. Zeph. ii. 9. | p Isa. xlv. 23. constr. of oath, 2 Cor. i. 18. Judith xii. 4. | q ch. xi. 4 reff. | r = ch. xv. 9. Matt. xi. 25. Phil. ii. 11. 2 Kings xxii. 50. l. c. A[a,b]. 1 Pet. ii. 19. 23 (reff.). 26 reff. vi. 11. Phil. iii. 13.

s ch. v. 18 reff. | t Acts xix. 40 reff. | u 2 Cor. ii. 1. see | v = Acts xvi. 4. xx. 16. 1 Cor. vii. 37. 2 Cor. ii. 1. | w ch. ix. | x = Matt. xvi. 23. 1 Cor. i. 23. Rev. ii. 14. Ps. xlix. 21. | y constr., ch. v. 11. | z = Acts x. 14 reff. | a see ch. ii. 27. ver. 20. 2 Cor. ii. 4. v. 7. | b = ch. Wisd. xv. 15. | c dat., = 1 Cor. iv. 3.

10. aft των αδελφ. σου (1st) add εν τω μη εσθιειν D[1]F am[2] Ambrst: also [F-lat] am[2] Ambrst aft αδελφ. σου (2nd) add εν τω εσθ. rec for θεου, χριστου (*see note*), with C[3](appy) L[P]ℵ[2] rel [vulg-clem demid] syrr goth [æth arm-ed Did$_2$] Orig$_1$ Chr$_2$ Thdor-mops$_2$ Thdrt Gennad$_1$ [Tert$_1$]: txt ABC[1]DFℵ[1] [47-marg] am(with fuld harl mar tol) copt [arm-mss] Damasc [Orig-int$_3$](*quod vero in præsenti quidem loco tribunal Dei, ad Cor. vero tribunal Christi posuit, ego quidem nullam puto* [*esse*] *differentiam*) Aug$_1$ [Fulg Sedul.—47[1] omits the last clause.]

11. for οτι, ει μη D[1][-gr(appy, Tischdf)]F[-gr] (G-lat has both). εξομολογησεται bef πασα γλωσσα (so LXX-A) B D[1.2][and lat] F goth [(Syr æth) Orig-int$_1$] Ambrst Sedul: txt ACD[2]L[P]ℵ rel vulg syr copt [arm Did$_2$] Chr$_1$ Thdrt Damasc Thl Œc Aug$_{sæpe}$.

12. om ουν BD[1]F[P[1] Syr]: ins ACD[2]L[P[2]]ℵ rel [syr copt goth arm] Chr$_1$ Thdrt [Antch$_1$ Damasc]. υμων C 116. for εαυ., αυτου C. αποδωσει BD[1]F Chr$_1$: δωσει ACD[2]L [P(bef λογον)] ℵ rel Polyc, Chr-ms$_1$ Thdrt [Antch$_1$ Damasc] Thl Œc. om τω θεω B [D[2](appy, Treg)] F (Polyc) Cypr$_1$ Aug$_2$: ins ACDL[P]ℵ rel [vss] Chr$_1$ Thdrt [Antch$_1$ Damasc Orig-int$_2$] Ambrst.

13. κρινετε D[1]F [-νομεν P(so P m[1] for -νωμεν above)]. om προσκομμα and ἢ B Syr [arm].—for ἤ, εις b[1] m n o [47[2]] Chr-ms$_1$ Cyr$_1$ Antch$_1$.

14. for κυρ., χριστω L[P] b k m n o. for εαυτου, αυτου ADFL[P] rel Chr$_1$ Thdrt$_{expr}$ Œc: txt BCℵ d m Chr$_1$ Damasc Thl.

stronger brother; the *strong*, from *despising* the weaker. It seems probable that χριστοῦ has been substituted for θεοῦ in the later MSS. from 2 Cor. v. 10. The fact of Origen *once* citing it, decides nothing, in the presence of the expression βήματος τοῦ χριστοῦ in 2 Cor. 11.] The citation is according to the present Alexandrine text, except that our ζῶ ἐγώ = κατ' ἐμαυτοῦ ὀμνύω. ἐξομ.] shall praise, see reff. LXX-B[1.2a] following the Heb. has ὀμεῖται(ὀμνῖται ℵ[1]) πᾶσα γλῶσσα τὸν θεόν(κύριον ℵ). 12.] The stress is on περὶ ἑαυτοῦ: and the next verse refers back to it, laying the emphasis on ἀλλήλους. 'Seeing that our account to God will be of *each man's own self*, let us take heed lest by judging *one another* (κρίνωμεν here in the general sense of 'pass judgment on,' including both the ἐξουθενεῖν of the strong and the κρίνειν of the weak) we *incur the guilt* of ἀπολλύειν one another.' 13—23.] *Exhortation to the strong to have regard to the conscientious scruples of the weak, and follow peace, not having respect merely to his own conscience, but to that of the other, which is his rule, and being violated leads to his condemnation.* 13.] See above.

The second κρίνατε is used as corresponding to the first, and is in fact a play on it: 'pulchra mimesis ad id quod præcedit,' Bengel: see James ii. 4 for another instance:—but determine this rather. πρόσκομμα (see ver. 21), an occasion of stumbling, in *act:* σκάνδαλον (ib.), an occasion of offence, in *thought.* 14.] *The general principle laid down*, that *nothing is by its own means*,—i. e. for any thing in itself (φύσει, Chrys.),—*unclean, but only in reference to him who reckons it to be so.* πέπεισμ. ἐν κυρ. Ἰησ.] These words give to the persuasion the weight, not merely of Paul's own λογίζομαι, but of apostolic authority. He is persuaded, in his capacity

[s] κοινόν. 15 εἰ γὰρ [d] διὰ [e] βρῶμα ὁ ἀδελφός σου [f] λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην [g] περιπατεῖς. μὴ τῷ [e] βρώματί σου ἐκεῖνον [h] ἀπόλλυε, ὑπὲρ οὗ χριστὸς ἀπέθανεν. 16 μὴ [i] βλασφημείσθω οὖν ὑμῶν [k] τὸ ἀγαθόν. 17 οὐ γάρ [l] ἐστιν ἡ [m] βασιλεία τοῦ [m] θεοῦ [n] βρῶσις καὶ [o] πόσις, ἀλλὰ [p] δικαιοσύνη καὶ εἰρήνη καὶ [q] χαρὰ ἐν [q] πνεύματι ἁγίῳ· 18 ὁ γὰρ ἐν τούτῳ [r] δουλεύων τῷ χριστῷ [s] εὐάρεστος τῷ θεῷ καὶ

d = John xv. 3. ch. xv. 15. 1 Cor. vii. 5.
e Matt. xiv. 15 ||. Luke iii. 11. 1 Cor. x. 3 al. Hag. ii. 13.
f Matt. xix. 22 ||. 2 Cor. ii. 2, &c., al. Sir. xxvi. 28.
g = ch. xiii. 13. 1 Thess. iv. 12 al. fr.
h = 1 Cor. viii. 11. xv.

18. James iv. 12. 2 Pet. iii. 9.
i = ch. iii. 8 reff.
k = here only. (ch. ii. 10 reff.)
l = John xvii. 3. viii. 4. 2 Cor. ix. 10. vi. 55. Col. ii. 16 only.
m = 1 Cor. iv. 20. see Rev. i. 9.
n = John iv. 32. vi. 27 (bis), 55. 1 Cor. viii. 4. Col. ii. 16. Heb. xii. 16 (Matt. vi. 19, 20) only. Dan. i. 10 only.
o John vi. 55. Col. ii. 16 only.
p absol., Acts xvii. 31 reff.
q 1 Thess. i. 6.
r = Acts xx. 19 reff.
s ch. xii. 1, 2 reff.

15. rec for γαρ, δε (*see note*), with [L(sic, Treg)] 17 rel [syrr] goth Chr$_1$ Thdrt: txt ABCDF[P]ℵ d m vulg syr-mg copt [arm Antch$_1$] Damasc$_1$ [Orig-int$_2$] Ambrst Jer. om δ F. απολυε D^{3}L a h^1 k m n-marg [o]: καταλυε n^1: απολλυειν (and καταλυειν in ver 20) F (as latt).

16. om ουν F goth arm. ημων DF vulg [spec] Syr copt[has both] goth æth[P] Clem$_1$ Damasc [Orig-int$_1$] Ath-int$_1$ Ambrst Aug$_1$.

[17. βρωσεις AC F-gr. ποσεις A F-gr.]

18. rec τουτοις (*see note*), with D^{3}L^3 rel syrr goth [arm] Chr$_1$ Thdrt [Thl Œc] Tert$_1$: txt ABC D^1[and lat] F[P]ℵ^1 vulg [spec] coptt Orig Chr Damasc$_1$ [Orig-int$_2$]$_{exp^r}$ Ambrst Aug$_2$ Pel Bede. om τω (bef χριστ.) AD^{1}F: ins BCD^{3}L[P]ℵ rel Chr Thdrt Damasc. for χρ., θεω B^1(Tischdf [N. T. Vat.]) 30. 115 [κυριω 47].

as connected with Christ Jesus,—*as having the mind of Christ.* 15.] The reading γάρ, besides the overwhelming authority in its favour, is the more difficult and characteristic. It can hardly (as Meyer and Tholuck) depend on the εἰ μὴ κ.τ.λ., for thus an awkwardness would be introduced into the connexion of the clauses: but I believe it to be elliptical, depending on the suppressed restatement of the precept of ver. 13: q. d. 'But this knowledge is not to be your rule in practice, but rather, &c., as in ver. 13: '*for* if,' &c. βρῶμα, barely put, to make the contrast greater between the *slight occasion*, and the *great mischief done.* The mere λυπεῖν your brother, is an offence against *love:* how much greater an offence then, if this λυπεῖν end in ἀπολλύειν—in ruining (causing to act against his conscience, and so to commit sin and be in danger of quenching God's Spirit within him) by a MEAL of thine, a brother, for whom Christ died! "Ne pluris feceris tuum cibum, quam Christus vitam suam." Bengel. See an exact parallel in 1 Cor. viii. 10, 11. 16.] *Your strength of faith* (Orig., Calv., Beza, Grot., Estius, Bengel, Olsh., al., interpret τὸ ἀγ. '*your freedom*,' as in 1 Cor. x. 29; but here the contrast is between the *weak* and the *strong*:—so De W. Chrys. leaves it doubtful: ἢ τὴν πίστιν φησίν, ἢ τὴν μέλλουσαν ἐλπίδα τῶν ἐπάθλων, ἢ τὴν ἀκηρτισμένην εὐσέβειαν) *is a good thing; let it not pass into bad repute:* use it so that it may be honoured, and encourage others. 17.] For it is not worth while to let it be disgraced and become useless for such a trifle; for no part of the advance of Christ's gospel can be bound up in, or *consist in, meat and drink:* but in righteousness (ὁ ἐνάρετος βίος, Chrys., but of course to be taken in union with the doctrine of the former part of the Epistle—*righteousness by justification,—bringing forth the fruits of faith*, which would be hindered by faith itself being disturbed), and peace (ἡ πρὸς τὸν ἀδελφὸν εἰρήνη, ᾗ ἐναντιοῦται αὐτὴ ἡ φιλονεικία, id.) and joy (ἡ ἐκ τῆς ὁμονοίας χαρά, ἣν ἀναιρεῖ αὐτὴ ἡ ἐπίληξις, id.) in the Holy Ghost: in connexion with, under the indwelling and influence of, as χαίρετε ἐν κυρίῳ (Phil. iv. 4) and the expressions ἐν κυρ., ἐν χριστῷ, generally:—not, as De W., '*joy which has its ground in the Holy Ghost*,' though this is *true.* So, on the other hand, a man under the influence of, possessed by an evil spirit, is called ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, Mark i. 23. 18.] The reading τούτῳ is too strongly supported to be rejected for the rec. τούτοις, as is done by Thol. and De Wette, because the latter is the *easier* reading, and might refer to δικ. εἰρ. and χαρ. I have therefore adopted it. But I do not understand it (as Orig., al.) of πνεύματι ἁγίῳ. It would be unnatural that a subordinate member of the former sentence, belonging only to χαρά, should be at once raised to be the emphatic one in this, and the three graces just emphatically mentioned, lost sight of. I believe τούτῳ to

ABCD FL[P]ℵ a b c d f g h k l m n o 17 [47]

t (=) ch. xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. James i. 12 only. (1 Chron. xxviii. 18.)
u ch. v. 18 reff.
v ch. ii. 14 reff. see Luke xiv. 33.
w ch. ix. 30, 31 reff.
x = Paul only, ch. xv. 2. 1 Cor. (iii. 5) xiv. 3, &c. 2 Cor. (v. 1) x. 8. xii. 19. xiii. 10. Eph. iv. 29. (Matt. xxiv. 1 al. Ezek. xvii. 17.)
y ver. 15. i. 6. ii. 3. Gen. ii. 18.
z = Matt. xxiv. 2. xxvi. 61. Acts v. 38. 2 Cor. v. 1. Gal. ii. 18. Ezra v. 12. a = Phil. i. 27. b = ch. ii. 27 reff. c ver. 13. d = Matt. xviii. 6. 1 Cor. vii. 1, &c. 1 Tim. iv. 3. e 1 Cor. viii. 13 only. Gen. ix. 4 al. fr. f ch. ii. 1. 1 Pet. ii. 12.
g ch. ix. 32 reff.
h = Matt. xv. 12. 1 Cor. viii. 13 (bis) al. fr. Sir. ix. 5. xxiii. 6. xxxv. (xxxii.) 15 only.
i vv. 1, 2. ch. iv. 19 reff.
k Acts xiv. 9 reff.

t δόκιμος τοῖς ἀνθρώποις. 19 u ἄρα u οὖν v τὰ τῆς εἰρήνης
w διώκωμεν καὶ v τὰ τῆς x οἰκοδομῆς τῆς εἰς ἀλλήλους.
20 μὴ ἕνεκεν y βρώματος z κατάλυε τὸ a ἔργον τοῦ θεοῦ.
πάντα μὲν καθαρά, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ b διὰ
c προσκόμματος ἐσθίοντι. 21 d καλὸν τὸ μὴ φαγεῖν e κρέα
μηδὲ πιεῖν οἶνον μηδὲ f ἐν ᾧ ὁ ἀδελφός σου g προσκόπτει
ἢ h σκανδαλίζεται ἢ i ἀσθενεῖ. 22 σὺ k πίστιν [ἣν] k ἔχεις [;]

και δοκιμοις τοις ανθρωποις B G¹-gr : *και τοις ανθρωποις δοκιμοις* 77.

19. *διωκομεν* ABFL[P]ℵ a o Chr-ms₁ : txt CD rel vss [Chr-edd Thdrt Damasc Orig-int₁ Ambrst]. at end add *φυλαξωμεν* D¹[and lat] F vulg(not demid) [spec Ambrst] (not Aug).

20. *απολλυε* ℵ¹. aft *καθαρα* ins *τοις καθαροις* ℵ².

21. *κρεας* D² m. *πινειν* F Clem₁[txt₁] : *πειν* B¹D¹. for *προσκοπτει*, *λυπειται* [P] ℵ¹(txt ℵ-corr¹). om *η σκανδαλιζ. η ασθενει* ACℵ¹ Syr copt æth Damasc [Orig-int₂] Aug₁ : ins BDFL[P]ℵ² rel vulg syr [sah (arm) spec] Bas₂ Chr₂ Thdrt Thl Ambrst Pel.

22. rec om *ην*, with DFL[P] rel vulg syrr [sah æth arm Damasc] Chr₁ Thdrt Ambrst Aug₁ : ins ABCℵ tol [copt Orig-int₁] Aug₂ Pel.

express the aggregate of the three, and *ἐν τούτῳ* to be equivalent to *οὕτως*, as Baumg.-Crusius. δόκ. τ. ἀνθρ., as a man of *peace* and *uprightness*: *οὐ γὰρ οὕτω σε θαυμάσονται τῆς τελειότητος, ὡς τῆς εἰρήνης κ. τῆς ὁμονοίας πάντες· τούτου μὲν γὰρ τοῦ καλοῦ πάντες ἀπολαύσονται, ἐκείνου δὲ οὐδὲ εἷς.* Chrys. Hom. xxvi. p. 713. 19.] Inference from the foregoing two verses—**οἰκοδ. τ. εἰς ἀλλ., edification towards one another**, i. e. the work of edification, finding its exercise in our mutual intercourse and allowances. So *τῇ ἀγάπῃ εἰς ἀλλ.*, 1 Thess. iii. 12.

20.] *τὸ ἔργον τ. θεοῦ* has been variously understood: by Fritz. and Baumg.-Crusius, as = *δικαιοσ. εἰρήνη, κ. χαρά*: by Meyer and Krehl, as = *the Christian status of the offended brother*, so as to be parallel to ver. 15: by Theodoret and Reiche, as = *the faith of thy fellow-Christian*: by Morus, Rosenm., al., as = *ἡ βασιλεία τοῦ θ., 'the spread of the Gospel.'* But I believe the expression *οἰκοδομή* having just preceded is the clue to the right meaning: and that *τὸ ἔργον* = *τὴν οἰκοδομήν* in the Apostle's mind. He calls Christians in 1 Cor. iii. 9, *θεοῦ γεώργιον, θεοῦ οἰκοδομή*. Thus it will mean, *thy fellow-Christian, as a plant of God's planting, a building of God's raising*. So, nearly, De Wette and Tholuck. **All things indeed are pure, but (it is) evil to the man** ('there is criminality in the man;' Meyer supplies *τὸ καθαρόν*, Grot. *τὸ βρῶμα*, Fritz. *τὰ πάντα φαγεῖν*: but nothing need be supplied, any more than to *καλόν*) **who eats with offence** (i. e. *giving* offence to his weak brother, as Theodoret, Calv., Beza, Grot., Estius, Bengel, Thol., De Wette, al. That this is the right interpretation is shewn by the sentence standing between two others *both addressed to the strong who is in danger of offending the weak*. But Chrys., Theophyl., Œc., Meyer, al., take the sense of '*receiving* offence,' and understand it of the *weak*). 21.] **It is good not to eat meats nor to drink wine, nor (to do any thing**: the ellipsis is a harsh one. Fritzsche says, "aut supple *φαγεῖν ἢ πιεῖν τοῦτο, ἐν ᾧ κ.τ.λ.*, as Thl., Beng., Flatt, al.,—or *ποιεῖν* (or *πράσσειν*) *τοῦτο ἐν ᾧ κ.τ.λ.*, as Grot. Meyer, &c. Præfero illud, quoniam per totum hunc locum de cibo potuque agitur." But why should not the Apostle, as so often, be deducing a general duty from the particular subject?) **in** (by) **which thy brother stumbles, or is offended** (see on ver. 13), **or is weak** (Thol. remarks that the three verbs form a climax *ad infra*). 22.] **The faith which thou hast** (this reading, which is the more probable on critical grounds, was perhaps changed into the *σὺ πίστιν ἔχεις* of the rec. on account of the position of the *σύ*. But this is quite in St. Paul's manner: cf. ver. 4; 1 Cor. xv. 36; 2 Cor. ii. 10. However, the other reading is very ancient, and it is impossible to decide positively between them. If it is taken, the interrogative rendering, "**Hast thou faith?**" better suits the lively cha-

[l] κατὰ σεαυτὸν ἔχε [m] ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ [n] κρίνων ἑαυτὸν [r] ἐν ᾧ [o] δοκιμάζει. 23 ὁ δὲ [p] διακρινόμενος ἐὰν φάγῃ [q] κατακέκριται, ὅτι οὐκ [r] ἐκ πίστεως· πᾶν δὲ ὃ οὐκ [r] ἐκ πίστεως, ἁμαρτία ἐστίν. XV. 1 [s] ὀφείλομεν δὲ ἡμεῖς οἱ [t] δυνατοὶ τὰ [u] ἀσθενήματα τῶν [v] ἀδυνάτων [w] βαστάζειν καὶ μὴ [x] ἑαυτοῖς [y] ἀρέσκειν. 2 ἕκαστος ἡμῶν

l Hellodor. vii. 16. (De W.) ἐχεμύθει κ. κατὰ σαυτὸν ἔχε κ. μηδενὶ φράζε, Jos. Antt. ii. 11. 1. see Acts xxviii. 16 reff.
m = ch. xii. 17. Acts iv. 19 reff.
n = vv. 3, 4 reff.

o = 1 Cor. xvi. 3. 2 Cor. viii. 8. 1 Thess. ii. 4. 20. ch. iv. 20. James i. 6‡. (Jer. xv. 10.) iii. 18.)
Jos. Antt. iii. 4. 1.
p = Matt. xxi. 21. Acts x.
q ch. ii. 1 reff. (perf., ch. xiii. 8. John
r ellipa., ch. ii. 8 reff.
s = Luke xvii. 10. John xiii. 14. xix. 7. Acts xvii. 29 al.
t = 2 Cor. xiii. 9.
u here only ?.
v Acts xiv. 8 reff.
w ch. xi. 18 reff. Matt. viii. 17. Gal. vi. 2.
x 1st pers., 2 Cor. iii. 1 reff.
y ch. viii. 8 reff.

rec (for σεαυ.) σαυτον, with rel [Chr$_1$]: σεαυτω F: txt ABCDL[P]ℵ o g k l [m(Treg)] n o 17 [47]. om ενωπιον του θεου ℵ·(ins ℵ-corr^1) [Chr$_1$].

23. αν B. [κατακριναται P.] for δ, το D^1[P] m 71.—om παν to πιστεως (*homœotel*) ℵ^1(ins ℵ-corr^1). aft αμαρτια εστιν ins ch xvi. 25—27 AL[P] rel and most other mss(nearly 200 in number) syr goth[appy] arm-zoh [Chr Cyr-p$_1$ Thdrt Damasc mss-mentd-by-Orig-int], of these A[P] 5. 17. 109 have it in both places: om in both places [D^3(appy, Tischdf)] F(but in G there is a space left here and in F a space at xvi. 24) [Mcion-in-Orig-int mss-mentd-by-Jer]: txt BCD^{1}ℵ 16. 80. 137-76 vulg Syr copt æth [Orig-int$_1$] Ambrst Pel Bede.

CHAP. XV. 1. [om δε P^1 b^1 o.] αρεσκον F[-gr].

2. rec aft εκαστος ins γαρ: om ABCDFL[P]ℵ rel vulg syr copt [æth] Bas$_1$ Chr$_1$ Thdrt Damasc [Orig-int$_1$] Ambrst. ημων D^{3}F[P] rel vulg [spec] Bas[-ed] Chr$_1$ Thdrt Damasc Thl [Orig-int$_2$] Pel Jer Leo: txt ABCD$^{1\cdot3}$LℵdhkN 17 [47(sic)] syrr copt [Bas-2-mss$_1$ Chr-c$_2$ Œc Aug Sing-cler].

racter of the address than the affirmative, "*Thou hast faith*") have (it) to thyself (reff.) before God. Chrys., who does not read the last words (ἐν. τ. θ.), says, πίστιν ἐνταῦθα οὐ τὴν περὶ δογμάτων, ἀλλὰ τὴν περὶ τῆς προκειμένης ὑποθέσεως λέγει . . ., ἐκείνη μὲν γὰρ μὴ ὁμολογουμένη καταστρέφει, αὕτη δὲ ὁμολογουμένη ἀκαίρως. Hom. xxvi. p. 714. '*Before God*,'—because He is the object of faith: hardly, as Erasm., "comprimens inanem gloriam quæ solet esse comes scientiæ,"—for there is *no trace of a depreciation* of the strong in faith in the chapter,—only a *caution as to their conduct* in regard of their weaker brethren. With μακάριος begins the closing and general sentence of the Apostle with regard to *both*: it is a blessed thing to *have no scruples* (the *strong in faith* is in a situation to be envied) about things in which we allow ourselves (Olsh. refers to the addition in the Codex Bezæ at Luke vi. 4,—where our Lord is related to have seen a man tilling his land on the Sabbath, and to have said to him, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ, εἰ δὲ μὴ οἶδας, ἐπικατάρατος, καὶ παραβάτης εἶ τοῦ νόμου): 23.] but he that doubteth (the situation just described *not* being his), incurs condemnation if he eat (the case in point particularized), because (he eats) not from faith (i. e. as before,—see Chrys. above,—from a *persuasion of rectitude* grounded on and consonant with his life of faith. That '*faith in the Son of God*' by which the Apostle describes his own life in the flesh as being lived (Gal ii. 20), informing and penetrating the motives and the conscience, will not include, will not sanction, an act done against the testimony of the conscience): but (introducing an *axiom*, as Heb viii. 13) all that is not from (grounded in, and therefore consonant with) faith (the great element in which the Christian lives and moves and desires and hopes), is sin. Augustine, Thomas Aquinas, al., have taken this text as shewing that 'omnis infidelium vita peccatum est.' Whether that be the case or not, cannot be determined from this passage, any more than from Heb. xi. 6, because *neither here nor there is the* 'infidelis' *in question*. Here the Apostle has in view *two Christians*, both living by faith, and by faith doing acts pleasing to God: and he reminds them that whatever they do *out of harmony* with this great principle of their spiritual lives, belongs to the category of sin. In Heb. xi. the Writer is speaking of one who had the testimony of having (eminently) pleased God: this, he says, he did by faith; for *without faith* it is impossible to please Him. The question touching the 'infidelis,' must be settled by another enquiry: Can he whom we thus name *have faith*,—such a faith as may enable him to do acts which are not sinful? a question impossible for *us* to solve.

CHAP. XV. 1—13.] *Further exhortations to forbearance towards the weak*,

ABCD PL[P]ℵ a b c d f g h k l m n o 11 [47]

z ch. xiii. 9, 10 reff.
a ch. xiii. 4 reff.
b = ch. xiv. 19 reff.
c constr., 1 Cor. i. 31. see ch. ix. 7.
d 1 Tim. iii. 7. Heb. x. 33. xi. 26. xiii. 13 only. Isa. xliii. 28.
e Psa. lxviii. 9. Matt. v. 11 al. Prov. xxv. 10.
f Acts xx. 37 reff. met., Acts viii. 16 reff. Exod. xv. 16. Ald. 1 Macc. x. 36 only.
k = 2 Cor. i. 3, &c., al. Ps. xciii. 19.
n ch. viii. 27. 2 Cor. vii. 9—11.

z τῷ z πλησίον y ἀρεσκέτω a εἰς τὸ a ἀγαθὸν πρὸς b οἰκοδομήν. 3 καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ y ἤρεσεν, c ἀλλὰ καθὼς γέγραπται Οἱ d ὀνειδισμοὶ τῶν c ὀνειδιζόντων σε f ἐπ- ἔπεσαν ἐπ' ἐμέ. 4 ὅσα γὰρ g προεγράφη εἰς τὴν h ἡμε- τέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς i ὑπομονῆς καὶ διὰ τῆς k παρακλήσεως τῶν l γραφῶν τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ θεὸς τῆς i ὑπομονῆς καὶ τῆς k παρακλήσεως δῴη ὑμῖν m τὸ αὐτὸ m φρονεῖν ἐν ἀλλήλοις n κατὰ χριστὸν

g Gal. iii. 1. Eph. iii. 3. Jude 4 only τ. Esdr. vi. 31 [32] P(προγρ. A)
h objective, here only. see ch. xi. 31. 1 Cor. xv. 31.
i ch. ii. 7 reff.
l plur., Acts xvii. 2 reff.
m ch. xii. 16 reff.

om εις το αγαθον ℵ¹(ins ℵ-corr¹).

3. om ὁ D¹F. rec επεπεσον (as LXX-Ed-vat), with L rel: txt (as LXX-BℵA def) ABCDF[P]ℵ (g¹ ?) l m n 17 [47] Damasc.

4. προεγραφη D¹F: εγραφη B latt æth [arm Orig-int₂ Ambrst]: txt ACD²L[P]ℵ rel [-φει LP]. add παντα B[P] m 17 [47]. rec (for εγραφη) προεγραφη, with AL[P]ℵ² rel syr Chr₁ Thdrt Damasc: txt BCDFℵ¹ vulg Syr copt goth æth [arm spec] Clem₁ [Orig-int] Ambrst Aug₃ [-φει LP]. rec om 2nd δια, with [C-corr(appy) P]DF vulg syr copt goth [spec Clem₁] Chr Thdrt₂ [Orig-int₁] Ambrst Aug Oros: ins ABCLℵ b d f g n Thdrt₁. [εχομεν P a f n 17.] aft εχωμεν ins της παρακλησεως B.

5. ιησ. bef χρ. AC¹ F(not G-lat) [P]ℵ m vulg syrr [æth arm-ed] Did₁ Thdrt [Orig-int₁] Ambrst.

from the example of Christ (1—3),—*and unanimity* (4—7) *as between Jew and Gentile, seeing that Christ was prophetically announced as the common Saviour of both* (8—13). 1.] By ἡμεῖς οἱ δυν. the Apostle *includes himself among the strong*, as indeed he before indicated, ch. xiv. 14. τὰ ἀσθ. are *general*, not merely referring to the scruples before treated. ἀρέσκειν (reff.) to please or satisfy as a habit or motive of action. Tholuck quotes from the Schol. on Æsch. Prom. 156, παρ' ἑαυτῷ δίκαιον ἔχων Ζεύς,—πάντα δίκαιος οἰόμενος ποιεῖν, αὐτὸς ἑαυτῷ ἀρέσκων καὶ δίκαιον νομίζων εἶναι ὅπερ ἂν βούληται πράττειν. 2.] The qualification, εἰς τὸ ἀγ. πρὸς οἰκ., excludes all *mere* pleasing of men from the Christian's motives of action. The Apostle repudiates it in his own case, Gal. i. 10. Bengel remarks, '*bonum*, genus, *ædificatio*, species:'—to a good end, and that good end his edification.

3.] ἐξὴν αὐτῷ μὴ ὀνειδισθῆναι, ἐξὴν μὴ παθεῖν ἅπερ ἔπαθεν, εἴγε ἤθελε τὸ ἑαυτοῦ σκοπεῖν· ἀλλ' ὅμως οὐκ ἠθέλησεν, ἀλλὰ τὸ ἡμέτερον σκοπήσας τὸ ἑαυτοῦ παρεῖδε, Chrys. Hom. xxvii. p. 721. The citation is made *directly*, without any thing to introduce the formula citandi, as in ch. ix. 7, where even the formula itself is wanting:—there is no ellipsis. The words in the Messianic Psalm are addressed to *the Father*, not to those *for whom* Christ suffered: but they prove all that is here required, that He did not please *Himself*; His sufferings were undertaken on account of the Father's good purpose—mere work which *He gave Him to do*. 4.] The Apostle both justifies the above citation, and prepares the way for the subject to be next introduced, viz. the *duty of unanimity*, grounded on the testimony of these Scriptures to Christ. The ὅσα προεγρ. applies to the *whole ancient Scriptures*, not to the prophetic parts only. ἡμετ. viz. of *us Christians*,—προεγρ. implying πρὸ ἡμῶν.

ἵνα διὰ τ. ὑπ. κ.τ.λ.] τουτέστιν, ἵνα μὴ ἐκπέσωμεν· ποικίλοι γὰρ οἱ ἀγῶνες ἔσωθεν, ἔξωθεν· ἵνα νευρούμενοι κ. παρακαλούμενοι παρὰ τῶν γραφῶν ὑπομονὴν ἐπιδείξώμεθα· ἵνα ἐν ὑπομονῇ ζῶντες μένωμεν ἐπὶ τῆς ἐλπίδος. ταῦτα γὰρ ἀλλήλων ἐστὶ κατασκευαστικά, ἡ ὑπομονὴ τῆς ἐλπίδος, ἡ ἐλπὶς τῆς ὑπομονῆς· ἅπερ ἀμφότερα ἀπὸ τῶν γραφῶν γίνεται, Chrys. ubi supra. As in this comment, ὑπομονῆς, as well as παρακλήσεως, is to be joined with τῶν γραφῶν,—otherwise it stands unconnected with the subject of the sentence. The genitives then mean, the patience and the comfort arising from the Scriptures,—produced by their study.

5, 6.] *Further introduction of the subject, by a prayer that God, who has given the Scriptures for these ends, might grant them unanimity, that they might with one accord shew forth His glory.* In the title given to God, the ὑπομονή and παράκλησις just mentioned are taken

Ἰησοῦν, 6 ἵνα [o] ὁμοθυμαδὸν [p] ἐν ἑνὶ [p] στόματι [q] δοξάζητε τὸν [r] θεὸν καὶ [r] πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 7 διὸ [s] προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ χριστὸς [s] προσελάβετο ὑμᾶς, [t] εἰς δόξαν τοῦ θεοῦ. 8 λέγω γὰρ χριστὸν [u] διάκονον γεγενῆσθαι περιτομῆς [v] ὑπὲρ ἀληθείας θεοῦ [w] εἰς τὸ [x] βεβαιῶσαι τὰς [y] ἐπαγγελίας τῶν [z] πατέρων, 9 τὰ δὲ ἔθνη ὑπὲρ [a] ἐλέους [q] δοξάσαι τὸν θεόν, καθὼς γέγραπται Διὰ τοῦτο [b] ἐξομολογήσομαί σοι ἐν ἔθνεσιν,

o Acts i. 14 reff.
p ch. x. 9 only. Ps. lxxxviii. 1.
q = Acts xxi. 20 reff.
r Paul (3 Cor. i. 3. xi. 31. Eph. i. 3. Col. i. 3) only, exc. 1 Pet. i. 3. Rev. i. 6. see 1 Cor. xv. 24. Gal. i. 4.
s = Acts xxviii. 2 reff. ch. xiv. 1, 3.
t ch. iii. 7 reff. x Mark xvi. y ch. ix. a ch. xi. 31 reff.

u see Gal. ii. 17. v = Phil. ii. 13. w ch. iv. 11 reff. 20. 1 Cor. i. 6, 8. 2 Cor. i. 21. Col. ii. 7. Heb. ii. 3. xiii. 9. Ps. xl. 12. cxviii. 28 only. 4. (iv. 13.) Gal. iii. 16. z absol., Acts vii. 19 reff.
b ch. xiv. 11 reff. Psa. xvii. 49.

7. [om o F(not G).] rec ημας, with BD¹[P] rel Thdrt [Damasc]: txt ACD²·³FLℵ b c g l² m n o 17 [vulg spec] syrr copt goth arm [æth Orig-int$_4$] Chr$_1$ Ambrst. rec om του, with L rel Chr$_1$ Thdrt [Damasc]: ins ABCDF[P]ℵ m.

8. rec (for γαρ) δε (*see note*), with L rel syrr [arm] Chr$_1$ Thdrt [Thl Œc]: txt ABCDF[P]ℵ vulg copt goth Cyr[-p$_2$ Damasc Orig-int$_1$] Ambrst. rec ins ιησουν bef χριστον, with DF [b o] harl syrr; aft χρ. L rel vulg goth [Ath$_1$] Thdrt$_2$ Thl Œc [Ambrst]: om ABCℵ copt [æth arm Did$_1$] Epiph$_1$ Chr-comm$_1$ Cyr[-p$_1$] Damasc [Orig-int$_1$]. γενεσθαι (*corrn?*) BC¹D¹F c [arm] Ath$_1$: txt AC²D²L[P]ℵ rel [Did$_1$] Epiph$_1$ Chr$_2$ Cyr[-p$_2$] Thdrt Damasc.

9. for τουτο, του προφητου ℵ¹(txt ℵ-corr¹). [aft εθνεσιν ins κυριε c h 17 vulg-clem(and harl tol guelph, not am fuld demid) syr copt Chr$_1$ Pel Sedul: και(? = κε) ℵ².]

up again: q. d. "The God who alone can give this patience and comfort." The later form of the opt., δῴη, is also found 2 Tim. i. 16, 18; Eph. i. 17 al., in LXX Gen. xxvii. 28; xxviii. 4 al. See Winer, edn. 6, § 14. 1. g. κατὰ χρ. Ἰησοῦν, **according to** (the spirit and precepts of) **Christ Jesus**,—see reff. 6. τὸν θεὸν κ. πατ.] De Wette regards τὸν θεὸν as independent of Ἰησοῦ χρ.,—'*God, and the Father of our Lord Jesus Christ.*' The usage of the article will not decide the matter, because on either rendering, the accusatives both refer to the same Person: but the ordinary one, **the God and Father** .... is preferable on account of its simplicity. 7.] **Wherefore** (on which account, viz. that the wish of the last verse may be accomplished) **receive** (see ch. xiv. 1) **one another, as Christ also received you,—with a view to God's glory** (that this is the meaning of εἰς δόξαν τοῦ θεοῦ, appears by ver. 9, τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν). The Apostle does not expressly name *Jewish and Gentile converts* as those to whom he addresses this exhortation, but it is evident from the next verse that it is so. 8.] **For** (reason for the above exhortation. This not having been seen, it has been altered to δέ) **I say, that Christ hath been made** (has come as: the effects still enduring. It can hardly be that the usual historical aorist γενέσθαι (see var. readd.) was altered to the unusual perfect γεγενῆσθαι. The tendency of correction was entirely the other way) **a minister** (He came διακονῆσαι, Matt. xx. 28) **of the circumcision** (an expression no where else found, and doubtless here used by Paul to humble the pride of the *strong*, the Gentile Christians, by exalting God's covenant people to their true dignity) **on account of the truth of God** (i.e. for the fulfilment of the Divine pledges given under the covenant of circumcision) **to confirm the promises of** (*made to*, gen. obj.; cf. ἡ εὐλογία τοῦ Ἀβραάμ, Gal. iii. 14) **the fathers** (i.e. Christ came to the *Jews* in virtue of a *long-sealed compact, to the fulfilment of which God's truth was pledged*): but (I say) **that the Gentiles glorified God** (or 'should glorify God:' Winer, in his former editions, § 45. 8, took it as a perfect, and co-ordinate with γεγενῆσθαι: I would regard it (and so, apparently, Winer now, edn. 6, § 44. 7. c) as the historic aorist, and understand '*each man at his conversion.*' Least of all can it be subordinated to εἰς τό, as is done in E. V.) **on account of** (His) **mercy** (the emphasis is on ὑπὲρ ἐλέους: the Gentiles have no *covenant promise* to claim,—they have nothing but the pure mercy of God in grafting them in to allege—therefore the Jew has an advantage), &c. The citations are from the Law, the Prophets, and the Psalms. The first, originally spoken by David of his joy after his deliverances and triumphs, is prophetically said of Christ in His own Person. It is adduced to shew that among the Gentiles Christ's

ABCD FL[P]ℵ a b c d f g h k l m n o 17 [47]

καὶ τῷ ὀνόματί σου [c]ψαλῶ. 10 καὶ πάλιν [d]λέγει [e]Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ. 11 καὶ πάλιν [d λέγει] [f]Αἰνεῖτε πάντα τὰ ἔθνη τὸν [f]κύριον, καὶ [g]ἐπαινεσάτωσαν αὐτὸν πάντες οἱ [h]λαοί. 12 καὶ πάλιν [i]Ησαΐας λέγει [k]Ἔσται ἡ [l]ῥίζα τοῦ Ἰεσσαί, καὶ ὁ [k]ἀνιστάμενος [l]ἄρχειν ἐθνῶν, [m]ἐπ' αὐτῷ ἔθνη [m]ἐλπιοῦσιν. 13 ὁ δὲ θεὸς τῆς ἐλπίδος [n]πληρώσαι ὑμᾶς [o]πάσης χαρᾶς καὶ εἰρήνης [p]ἐν τῷ πιστεύειν, [q]εἰς τὸ [r]περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι [s]ἐν δυνάμει πνεύματος ἁγίου.

14 [t]Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ

c 1 Cor. xiv. 15 (bis). Eph. v. 19. James v. 13 only. 1 Kings xvi. 16.
d = Gal. iii. 16. see 1 Cor. vi. 16.
e Acts vii. 41 reff. Deut. xxxii. 43.
f here only. Psa. cxvi. 1. (elsw., θεόν, Acts ii. 47 reff.)
g Luke xvi. 8. 1 Cor. xi. 2, 17, 22 only. Ps. cxlvii. 12 (1).
h plur., Acts iv. 26 (from Ps. ii. 1), 27.
i Isa. xi. 1, 10. see Rev. v. 5. xxii. 16.
k = Heb. vii. 11, 15 and, but act., Acts iii. 22 (from Deut. xviii. 15), 26.
l = Mark x. 42 only. Gen. i. 26, 28 al.
m constr., 1 Tim. iv. 10. vi. 17. Ps. xxi. 5. dat. only, Matt. xii. 21. w. ἐπί and acc., 1 Tim. v. 5. 1 Pet. i. 13 (iii. 5 rec.). w. εἰς, John v. 45. 2 Cor. i. 10. 1 Pet. iii. 5.
n Acts xiii. 52 reff.
o = Acts xx. 19 reff.
p = Acts iv. 30 reff.
q ch. iv. 11 reff.
r ch. iii. 7 reff. Sir. xix. 24.
s ch. i 4 reff.
t constr., ch. viii. 38 reff.

ψαλω bef τω ον. σ. DG [copt].

11. ins λεγει BDF syrr copt goth æth[-rom arm-mss] : om ACL[P]ℵ rel vulg [æth-pl arm-ed] (Chr$_1$) Thdrt Damasc Thl Œc [Orig-int$_1$] Ambrst. rec τον κυρ. bef π. τα εθνη (*corrn to LXX, where none read as in txt*), with CFL rel Syr [æth arm-mss] Thl Œc [Orig-int$_1$] : txt ABDℵ[P 47] vulg syr goth arm[-ed] Chr$_1$ Thdrt [Damasc Ambrst]. rec επαινεσατε (*so LXX*-Ed-vat(B *def*) ℵ^{3a} *al*^{c}), with FL[P] rel Chr$_1$ Thdrt [Thl Œc] : txt (*so LXX*-Aℵ^{1}) ABC[D]ℵ Chr-ms$_1$ Damasc.

12. λεγει bef ησαιας ℵ [copt]. ανιστανομενος ℵ (*see digest ch* xii. 8).

13. πληροφορησαι υμας (add εν B) παση χαρα κ. ειρηνη BF: txt ACDL[P]ℵ rel. [om εν τω πιστ. DF spec arm Vig$_1$.] om εις το περισσευειν (*homœotel*) B 57. om εν (bef τη ελπιδι) D^{1} F[-gr] Chr-ms.

14. κ. α. ε. π. υμ. bef αδελφοι μου DF Syr Thdrt.—om μου D^{1}F Thdrt Ambrst. for περι, υπερ B.

triumphs were to take place, as well as among the Jews. 10.] καὶ πάλ. λέγει, viz. ἡ γραφή, or ὁ θεός, which is in substance the same: not impersonal: see ref. 1 Cor., note. The *present* Heb. text of Deut. xxxii. 43 will not bear this, which is the LXX rendering. But Tholuck remarks, "According to the present text the difficulty arises, that we must either take גּוֹיִם of the Jewish tribes, or construe וְרַנְּנוּ with an accus., instead of with לְ (Gesen.): the reading of the LXX may therefore be right." There is however a reading אַדְמַת found in one and perhaps another of Kennicott's MSS. which will bear the rendering of our text. In several passages where the Gentiles are spoken of prophetically, the Hebrew text has apparently been tampered with by the Jews. See Kitto's Journal of Sacred Literature for January, 1852, pp. 275 ff.

11, 12.] The *universality* of the praise to be given to God for His merciful kindness in sending His Son is prophetically indicated by the first citation. In the latter a more direct announcement is given of the *share which the Gentiles were to have* in the root of Jesse. The version is that of the LXX, which here differs considerably from the Heb. The latter is nearly literally rendered in E.V.: "And in that day there shall be a root (Heb. 'and it shall happen in that day, a branch') of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek." 13.] The hortatory part of the Epistle, as well as the preceding section of it (ver. 5), concludes with a solemn wish for the spiritual welfare of the Roman church. The words τῆς ἐλπίδος connect with ἐλπιοῦσι of the foregoing verse, as was the case with τῆς ὑπομονῆς κ. τῆς παρακλήσεως in ver. 5. χαρᾶς κ. εἰρήνης, as the happy result of faith in God, and unanimity with one another; see ch. xiv. 17.

XV. 14—XVI. 27.] CONCLUSION OF THE EPISTLE. PERSONAL NOTICES, RESPECTING THE APOSTLE HIMSELF (XV. 14—33),—RESPECTING THOSE GREETED (XVI. 1—16), AND GREETING: TOGETHER WITH WARNINGS AGAINST THOSE WHO MADE DIVISIONS AMONG THEM (XVI. 16—23);—AND CONCLUDING DOXOLOGY (XVI. 24—27). 14—33.] He first (14—16) *excuses the boldness of his writing*, by the allegation of his *office* as *Apostle of the Gentiles*. 14.] αὐτὸς ἐγώ, I myself, = 'idem,' Lat.,—'notwith-

ὑμῶν ὅτι καὶ αὐτοὶ [u]μεστοί ἐστε [v]ἀγαθωσύνης, [n]πε- [u] ch. i. 29 reff.
[v] Gal. v. 22. Eph. v. 9. 2 Thess. i. 11 only. Neh. ix. 35.
πληρωμένοι [o]πάσης [τῆς] [w]γνώσεως, δυνάμενοι καὶ [w] = 1 Cor. i. 5 al. fr.
ἀλλήλους [x]νουθετεῖν· 15 [y]τολμηρότερον δὲ ἔγραψα [x] Acts xx. 31 reff.
ὑμῖν [, ἀδελφοί,] [z]ἀπὸ [z]μέρους, ὡς [a]ἐπαναμιμνήσκων ὑμᾶς [y] here only †. Polyb. i. 17. 7, τολμηρότερον ἐγχειρεῖν τοῖς πράγμασι. (-ρός, Sir. xix. 2, 3.)
[b]διὰ τὴν [c]χάριν τὴν [c]δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ 16 [q]εἰς [z] ch. xi. 25 reff.
τὸ εἶναί με [d]λειτουργὸν χριστοῦ Ἰησοῦ [e]εἰς τὰ ἔθνη, [a] here only †.
[f]ἱερουργοῦντα τὸ [g]εὐαγγέλιον τοῦ [g]θεοῦ, ἵνα γένηται [b] = ch. xiv. 15
ἡ [h]προσφορὰ τῶν ἐθνῶν [i]εὐπρόσδεκτος, [k]ἡγιασμένη
[k]ἐν πνεύματι ἁγίῳ. 17 [l]ἔχω οὖν τὴν [lm]καύχησιν ἐν

reff. [c] 1 Cor. i. 4 reff. [d] ch. xiii. 6 reff. [e] = Col. i. 25. [f] here only †. see notes. [g] Mark i. 14. (Acts xx. 24.) ch. i. 1. 2 Cor. xi. 7. 1 Thess. ii. 2, 8, 9. (1 Tim. i. 11.) 1 Pet. iv. 17 only. [h] Acts xxi. 26. xxiv. 17. Eph. v. 2. Heb. x. 5 (from Ps. xxxix. 6), &c. only. [i] ver. 31. 2 Cor. vi. 2. viii. 12. 1 Pet. ii. 5 only †. [k] (and constr.) John xvii. 17, 19. 1 Cor. i. 2. Heb. x. 10, 29. Isa. x. 17. [l] 1 Cor. xv. 31. [m] ch. iii. 27 reff.

om και αυτοι DF Chr-comm[not 1-ms]. for αγαθωσυνης, αγαπης F vulg Ambrst Pel. ins και bef πεπληρωμενοι DF Syr. ins της B[P]ℵ k n Clem$_1$ [Damasc]: om ACDFL rel. αλληλους bef δυναμενοι and om και D$^{1.3}$[-gr] F. for αλληλ., αλλους L rel vulg syrr Chr$_2$ Thdrt Thl Œc [Orig-int$_2$]: txt ABCDFℵ[P 47] (f?).

15. τολμηροτερως AB: txt CDFL[P]ℵ rel. om αδελφοι ABCℵ^1 copt æth Chr$_1$ Cyr[-p$_2$ Orig-int$_2$] Aug$_1$: ins DFL[P]ℵ^2 rel vulg Syr [syr arm Damasc] Thdrt Ambrst. for επαναμ., αναμιμνησκων B: υπαναμ. o. for υπο, απο BFℵ^1 Damasc: txt ACDL[P]ℵ^2 rel.

16. for ειναι, γενεσθαι D^1[-gr] F[-gr]. rec ησ. bef χρ., with DL rel Syr copt [æth arm] Chr$_1$ Thdrt: txt ABCF[P]ℵ m vulg syr Cyr[-p$_2$ Damasc] Orig[-int$_1$ Ambrst] Aug$_3$. om εις τα εθνη B. γενηθη B. om ευπροσδεκτος F Fulg$_1$.

17. rec om την (*the art not being understood*), with AL[P]ℵ rel [arm] Chr$_1$ [Cyr-p$_1$ Damasc] Thdrt: ins B C[appy] DF m.

standing what I have written:' see ch. vii. 25, note. Meyer understands it, '*without information from others*:' Bengel and Olsh., '*I myself, as well as others*:' Rückert, 'I not only wish it (ver. 13), but *am persuaded for myself* that it is so.'

καὶ αὐτοί, ye also yourselves, i. e. without exhortation of mine. 15.] **ἀπὸ μέρους** restricts the τολμηρότερον to certain parts of the Epistle, e. g. ch. xi. 17, ff. 25; chaps. xiii. and xiv. **ἔγραψα**, the *dabam* or *scribebam* of the Latins in epistolary writing. **ὡς ἐπαν. ὑμ., as putting you anew in remembrance.**

διὰ τ. χάριν . . . ., because of the grace, &c.; i. e. 'my apostolic office was the ground and reason of my boldness:'—not = διὰ τῆς χάριτος ch. xii. 3. 16.] **That I might be** (*εἰς τό* gives the *purpose of the grace being given*, not of the *ἔγραψα*) **a ministering priest of Christ Jesus for** (in reference to) **the Gentiles, ministering in the Gospel of God** (*ἱερουργοῦντα, προσφέροντα θυσίαν*, Hesych.: but the *εὐαγγελ. τ. θεοῦ* is not the *θυσία*, but signifies *that wherein*, in behoof of which, the *ἱερουργεῖν* took place: so Josephus, de Macc. § 7, speaking of the martyrs for the law, says, *τοιούτους δεῖ εἶναι τοὺς ἱερουργοῦντας τὸν νόμον ἰδίῳ αἵματι, καὶ γενναίῳ ἱδρῶτι τοῖς μέχρι θανάτου πάθεσιν ὑπερασπίζοντας*), **that the offering [up] of the Gentiles** (gen. of apposition: *the Gentiles themselves are the offering*; so Theophyl. *αὕτη μοι ἱερωσύνη, τὸ καταγγέλλειν εὐαγγέλιον. μάχαιραν ἔχω τὸν λόγον· θυσία ἐστὲ ὑμεῖς*) **may be acceptable, sanctified by the Holy Ghost.** The language is evidently figurative, and can by no possibility be taken as a sanction for any view of the Christian minister as a *sacrificing priest*, otherwise than *according to that figure*—viz. that he offers to God *the acceptable sacrifice of those who by his means believe on Christ*. "Facit se antistitem vel sacerdotem in Evangelii ministerio, qui populum, quem Deo acquirit, in sacrificium offerat, atque hoc modo sacris Evangelii mysteriis operetur. Et sane hoc est Christiani pastoris sacerdotium, homines in Evangelii obedientiam subigendo veluti Deo immolare: non, quod superciliose hactenus Papistæ jactarunt, oblatione homines reconciliare Deo. Neque tamen ecclesiasticos pastores simpliciter hic vocat Sacerdotes, tanquam perpetuo titulo: sed quum dignitatem efficaciamque ministerii vellet commendare Paulus, hac metaphora per occasionem est usus. Hic ergo finis sit Evangelii præconibus in suo munere, animas fide purificatas Deo offerre." Calvin.

17—22.] *The Apostle boasts of the extent and result of his apostolic mission among the Gentiles, and that in places*

ABCD FL[P]ℵ a b c d f g h k l m n o 17 [47]

χριστῷ Ἰησοῦ [n]τὰ πρὸς τὸν θεόν· 18 οὐ γὰρ [o]τολμήσω τι [o]λαλεῖν [p]ὧν οὐ [q]κατειργάσατο χριστὸς δι' ἐμοῦ [r]εἰς [r]ὑπακοὴν ἐθνῶν, [s]λόγῳ καὶ [s]ἔργῳ, 19 [t]ἐν δυνάμει σημείων καὶ [u]τεράτων, [t]ἐν δυνάμει πνεύματος [ἁγίου], ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ [v]κύκλῳ [w]μέχρι τοῦ Ἰλλυρικοῦ [x]πεπληρωκέναι τὸ εὐαγγέλιον τοῦ χριστοῦ. 20 οὕτω δὲ [y]φιλοτιμούμενον [z]εὐαγγελίζεσθαι, οὐχ ὅπου [a]ὠνομάσθη χριστός, ἵνα μὴ ἐπ' [b]ἀλλότριον [c]θεμέλιον

n Luke xiv. 33. Acts xxviii. 10. Heb. ii. 17. v. 1.
o Phil. i. 14. see 2 Macc. iv. 2.
p attr., Acts xxi. 19. 1 Cor. vii. 1. 2 Cor. xii. 17. Heb. v. 8. Winer, edn. 6, § 24. 2, end.
q ch. ii. 9 reff.
r ch. i. 5 (reff.).
s 2 Cor. x. 11. Col. iii. 17. 1 John iii. 18. (see 1 Cor. iv. 19, 20. 1 Thess. i. 5.)
t ver. 13.
u Acts vii. 36 reff.
v abcol., Mark iii. 34. vi. 6, 36. Luke ix. 12 only. 2 Chron. xxxiv. 6. w. gen., Rev. iv. 6. v. 11. vii. 11 only. Gen. xxxv. 5 al.
w of place, here only. (ch. v. 14 reff.) Job xxxviii. 11.
x = Col. i. 25. see Acts xii. 25.
y 2 Cor. v. 9. 1 Thess. iv. 11 only †. 16 bis, 18 only. Nah. i. 15.
z abcol., Luke ix. 6. xx. 1. Acts xiv. 7. 1 Cor. i. 17. ix. 16.
a = 2 Tim. ii. 19 only. Isa. xxvi. 13.
b ch. xiv. 4 reff.
c = 1 Cor. iii. 10, 11, 12. Heb. vi. 1.

rec om τον, with b: ins ABCDFL[P]ℵ rel Did$_2$ Chr Cyr$_1$ Damasc Thdrt Œc.

18. for τολμησω, τολμω BN^3 latt Did$_2$ Dial-trin$_1$ Cyr[-p$_1$ Orig-int$_2$ Archel Ambrst]. rec λαλειν bef τι, with L rel copt [syrr æth arm] Œc: txt ABCDF[P]ℵ m [vulg] Bas$_1$ Ath$_1$ Did$_3$ Archel Chr$_2$ *Cyr*[-p] Thdrt [Damasc Orig-int$_2$ Ambrst]—for λαλειν, ειπειν DF: λεγειν and λαλησαι gr-ff. κατηργασατο DFL. ins *o* bef χριστος F. aft δι εμου add λογων B. for υπακ., ακοην B.

19. aft 1st δυναμ. ins αυτου D^{1}F. (G^1 also ins αυτου aft 2nd δυν.) rec aft πνευματος ins θεου, with D^{2}L[P]ℵ rel Syr [syr-txt Euthal-ms] Chr-txt$_3$ Cyr[-p$_1$ Damasc] Thdrt Thl Œc; αγιου AC D$^{1\cdot2}$[and lat] F c m 17 [47] vulg copt syr[-marg] arm Ath$_1$ Bas$_1$ Chr-comm Cyr[-p$_2$ Did$_2$] Dial$_1$: om B Pel-comm Vig$_1$. ωστε πεπληρωσθαι απο ιερ. μεχρι του ιλλ. και κυκλω το DF.

20. φιλοτιμουμαι (*corrn of constr*) B D^1[-gr] F[P]: -μουμενος 116-[29^2]: om vulg D-lat [Orig-int$_1$]: txt ACD$^{2\cdot3}$LN rel Orig. [ευαγγελισασθαι P n Chr-mss$_1$.] for ουχ οπου, οπου ουκ D^1[-gr] F Chr$_1$. ins *o* bef χριστος D^{1}F Chr$_2$. επ' απολλοτριω θεμελιω F.

where none had preached before him. **I have therefore** (consequent on the grace and ministry just mentioned) **my boasting** (i. e. 'I venture to boast:' not = ἔχω καύχημα, '*I have whereof I may glory*,' as E. V., but, as De W., = ἔχω καυχᾶσθαι, '*I can, or dare, boast*') **in Christ Jesus** (there is no stress on ἐν χρ. Ἰησ.,—it merely qualifies τὴν καύχησιν as no vain glorying, but grounded in, consistent with, springing from, his relation and subserviency to Christ) **of** (concerning) **matters relating to God** (my above-named sacerdotal office and ministry). 18.] The connexion is: 'I have *real* ground for glorying (in a legitimate and Christian manner);' **for I will not** (as some false apostles do, see 2 Cor. x. 12—18) **allow myself to speak of any of those things which** (ὧν for ἐκείνων, ἅ, attr.) **Christ did** NOT **work by me** (but by some other) **in order to the obedience** (subjection to the Gospel) **of the Gentiles** (then, as if the sentence were in the affirmative form, 'I will only boast of what Christ has veritably done *by me* towards the obedience of the Gentiles,' he proceeds) **by word and deed,** 19.] **in the power of signs and wonders, in the power of the** [Holy] **Spirit** (the signs and wonders (reff.) are not spiritual, but external miraculous acts,—see 2 Cor. xii. 12), **so that** (result of the κατειργάσατο) **from Jerusalem** (the eastern boundary of his preaching) **and the neighbourhood** (κύκλῳ is not to be joined with μέχρι τ. Ἰλλ. as Calov., al., but refers (reff.) to Jerusalem, meaning perhaps its immediate neighbourhood, perhaps Arabia (?), Gal. i. 17,—but hardly Damascus and Cilicia, as De W. suggests, seeing that they would come into the route afterwards specified, from Jerusalem to Illyricum), **as far as Illyricum** (Illyricum bordered on Macedonia to the S. It is possible that Paul may literally have advanced to its frontiers during his preaching in Macedonia; but I think it more probable, that he uses it broadly as the 'terminus ad quem,' the next province to that in which he had preached), **I have fulfilled** (ref.:—'*executed my office of preaching*,' so that εὐαγγέλιον τοῦ χρ. = τὸ εὐαγγελίζεσθαι τὸν χρ.) **the Gospel of Christ.**

20.] **But** (limits the foregoing assertion) **thus** (after the following rule) **being careful** (reff.: the word in the Apostle's usage seems to lose its primary meaning of '*making a point of honour*.' The particip. agrees with με, ver. 19) **to preach the Gospel, not where Christ was** (previously) **named, that I might not build on the foundation of another, but according as it is written** (i. e. according to the following

[d] οἰκοδομῶ, 21 [e] ἀλλὰ καθὼς γέγραπται Οἷς οὐκ [f] ἀνηγγέλη περὶ αὐτοῦ, ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν [g] συνήσουσιν. 22 διὸ καὶ [h] ἐνεκοπτόμην [i] τὰ [i] πολλὰ [k] τοῦ ἐλθεῖν πρὸς ὑμᾶς· 23 νυνὶ δὲ μηκέτι [l] τόπον ἔχων ἐν τοῖς [m] κλίμασιν τούτοις, [n] ἐπιποθίαν δὲ ἔχων [o] τοῦ ἐλθεῖν πρὸς ὑμᾶς [p] ἀπὸ [q] ἱκανῶν [r] ἐτῶν, 24 [s] ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν, (ἐλπίζω γὰρ [t] διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ἀφ' ὑμῶν [u] προπεμφθῆναι [v] ἐκεῖ, ἐὰν ὑμῶν πρῶτον [w] ἀπὸ [w] μέρους [x] ἐμπλησθῶ.) 25 νυνὶ δὲ πορεύ-

d = Gal. ii. 18. (ἐποικ., 1 Cor. iii. 12.)
e ver. 3.
f Acts xiv. 27 reff. Isa. lii. 15.
g ch. iii. 11. Matt. xiii. 13, &c. Eph. v. 17. Pe. ii. 10. Prov. ii. 5.
h Acts xxiv. 4 reff.
i here only. Xen. Hell. vi. 2. 20.
k constr., Acts xiv. 18 reff.
l = Acts xxv. 16 reff. Sir.
m here only.
n Luke viii. 43.
o constr., Acts xiv. 9 reff.
p Luke viii. 43. Phil. ii. 23.
q = Acts ix. 23 reff. Luke xxiii. 8 al.
r 2 Macc. i. 20.
s = 1 Cor. xi. 34.
t absol., Luke xviii. 36 (vi. 1. xiii. 22. Acts xvi. 4) only. Zech. ix. 8. Xen. Anab. ii. 2. 11.
u Acts xv. 3 reff.
v = Matt. ii. 22. John xi. 8. xviii. 3.
w ver. 16.
x = here (Luke i. 53. vi. 25. John vi. 12) only. Eccl. vi. 3. Polyb. i. 17. 3. see Acts xiv. 17.

21. απηγγελη C (238 ?): ανηγγελλη(sic) ℵ c h k² o. οψονται bef οις ανηγ. π. αν. B m [copt].

22. for ενεκοπτομην, ενεκοπην DF. for τα πολλα, πολλακις BDF: txt ACL[P]ℵ rel Chr₁ Thdrt [Damasc].

23. [for μηκ., ουκετι P.] for 2nd εχων, εχω (*corrn of constr*) D¹F m o. om του A. rec (for ικανων) πολλων (*more usual expr*n), with ADFLℵ rel Chr₁ Thdrt: txt BC[P] m Damasc.

24. rec (for αν) εαν, with L rel Chr₁ Thdrt: txt AB C(appy) DF[P]ℵ Chr₁ Damasc. add ουν DF. πορευομαι DF[P] a¹ b¹ c f m¹ n [47 Euthal-ms]: -σομαι L 122²: txt ABCℵ rel Chr₁ Thl. rec aft σπανιαν ins ελευσομαι προς υμας (*to fill up the aposiopesis: see note*), with Lℵ² rel syr [Euthal-ms] Thdrt Thl Œc: om ABCDF[P]ℵ¹ latt Syr copt æth arm Chr₁ Damasc [Orig-int₂] Ambrst Pel Sedul. om γαρ F latt Syr copt æth [arm Orig-int₂] (*videbo vos et a vobis deducar* Ambrst): ins ABCDL[P]ℵ syr [copt Euthal-ms] (Thdrt₁) Damasc Thl Œc: δε a² 3. 5. 108¹-20 Chr-ms Thdrt₁. πορευομενος A 62 Damasc₁. rec (for αφ) υφ, with ACL[P]ℵ rel Chr₁ [Thdrt Damasc]: txt B(απο) DF [47. for προπεμφθ., πορευθηναι P.]

rule of Scripture: I determined to act in the spirit of these words, forming part of a general prophecy of the dispersion of that Gospel which I was preaching), &c. The citation is from the LXX, περὶ αὐτοῦ referring to ὁ παῖς μου, ver. 13, but being unrepresented in the Heb. Our E. V. renders: "That which had not been told them, shall they see: and that which they had not heard, shall they consider."

23.] δέ, not, *because a foundation had been already laid at Rome by another*: this would refer to merely a secondary part of the foregoing assertion: δέ refers to the *primary*, viz. his having been so earnestly engaged in preaching elsewhere.

τὰ πολλά, these many times: not ['*for the most part*,' or], as Meyer, Fritz., '*the greater number of times*,'—which would suggest the idea that there had been other occasions on which this hindrance had not been operative.

μηκ. τόπ. ἔχων, I have no more occasion, viz. of apostolic work. The *participial construction* prevails throughout, the participles standing as direct verbs. This not having been seen, the words ἐλεύσομαι πρὸς ὑμᾶς have been inserted to fill up what seemed an aposiopesis. Now, however, I have no longer any business in these parts, but have had for many years past a desire to see you, whenever (as soon as) I journey into Spain. Respecting the question whether this journey into Spain was ever taken, the views of Commentators have differed, according to their conclusion respecting the liberation of the Apostle from his imprisonment at Rome. I have discussed this in the Prolegg. to the Pastoral Epistles, § ii. The reader may see, on the side of the *completion of the journey*, Neander, Pfl. u. Leit., ed. 4, pp. 527—552,—and on the other side, Dr. Davidson, Introd. to N. T. vol. ii. pp. 96—132, and Wieseler, Chron. der Apost. Zeitalt., Excursus I., where a copious list of books on both sides is given.

24.] ἀπὸ μέρους is an affectionate limitation of ἐμπλησθῶ, implying that he would wish to remain much longer than he anticipated being able to do,—and also, as

ABCD FL[P]ℵ a b c d f g h k l m n o 17 [47]

y = 2 Tim. i. 18. Philem. 13. Heb. vi. 10. pres. part., Winer, edn. 6, § 45. 1. 2. a. Acts vi. 11. xv. 27.
z = Acts ix. 13 reff.
a = Luke xii. 32. 1 Cor. i. 21. Gal. i. 15. Ps. lxvii. 16.
b = 2 Cor. ix. 13. Heb. xiii. 16 only. (-νεῖν, ver. 27. ch. xii. 13.)
c — 1 Cor. xvi. 1 reff.
d ch. i. 14 reff.
e Paul (ch. i. 11. vii. 14. 1 Cor. ix. 11 al.) only, exc. 1 Pet. ii. 5, bis †.
f ch. xii. 13 reff.
g ver. 1 reff.
h = 1 Cor. ix. 11 (iii. 3 reff.).
i = here only. (Acts xiii. 2 reff.) 3 Kings i. 4. (-γία, 2 Cor. ix. 12. -γός, ver. 16.)
k 2 Cor. vii. 1. viii. 6, 11 bis. 1 Kings iii. 12. of sacred rites, Heb. ix. 6.
l see John iii. 33.
m = Gal. v. 22. Eph. v. 9. Heb. xii. 11. James iii. 18.
n = Matt. viii. 19. x. 5 al. fr. Joah. vi. 11. 16. 2 Cor. ix. 5 al. Ezek. xxxiv. 26.
o = Eph. iii. 19.
p ch. xvi. 18. 1 Cor. x.
q ch. xii. 1 reff.
r here only. see Col. i. 9.
s here only †. (ἀγων- Col. iv. 12.)

ομαι εἰς Ἰερουσαλὴμ [y] διακονῶν τοῖς [z] ἁγίοις. 26 [a] εὐ-
δόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα [b] κοινωνίαν τινὰ
ποιήσασθαι [c] εἰς τοὺς πτωχοὺς τῶν [z] ἁγίων τῶν ἐν Ἰερου-
σαλήμ. 27 [a] εὐδόκησαν γάρ, καὶ [d] ὀφειλέται εἰσὶν αὐτῶν.
εἰ γὰρ τοῖς [e] πνευματικοῖς αὐτῶν [f] ἐκοινώνησαν τὰ ἔθνη,
[g] ὀφείλουσιν καὶ ἐν τοῖς [h] σαρκικοῖς [i] λειτουργῆσαι αὐτοῖς.
28 τοῦτο οὖν [k] ἐπιτελέσας καὶ [l] σφραγισάμενος αὐτοῖς τὸν
[m] καρπὸν τοῦτον [n] ἀπελεύσομαι δι' ὑμῶν [n] εἰς Σπανίαν·
29 οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν [o] πληρώματι [p] εὐ-
λογίας χριστοῦ ἐλεύσομαι. 30 [q] παρακαλῶ δὲ ὑμᾶς,
[ἀδελφοί,] [q] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ [q] διὰ
τῆς [r] ἀγάπης τοῦ [r] πνεύματος, [s] συναγωνίσασθαί μοι ἐν

25. διακονησαι DF latt [Orig-int$_1$ Ambrst]: διακονησων ℵ^1: txt ABCL[P]ℵ^3 rel.

26. ευδοκησεν B 62. 120 Thdrt$_1$[(and ms$_1$) Chr-c$_1$]: G-lat has both (ηυδ. B^{1}ℵ m [Chr-com]: so [A]ℵ m Chr-ms in next ver). μακαιδονες και αχαιακοι F, D^1-lat also has μακαιδονες. των εν ιερ. αγιων D F[-gr].

27. for ενδοκ. γαρ και οφειλεται, οφειλ. γαρ DF Ambrst. rec αυτων bef εισι, with FL rel: txt ABCD[P]ℵ vulg(with am &c agst fuld &c) spec Syr copt [arm Damasc Orig-int$_1$] Ambrst. om 2nd αυτων L.

28. aft τουτο ουν ins αρα F. σφραγισαμενοις(sic) ℵ. om αυτοις B 76. 106. δι υμας F. rec ins την bef σπανιαν (*none om* την *in ver* 24), with CLℵ^3 rel: om ABDF[P]ℵ^1 m Chr$_1$ [Damasc].

29. for οιδα δε, γινωσκω γαρ F. om ερχομενος F. πληροφορια D^{1}F. rec ins του ευαγγελιου του bef χριστου (*prob a gloss*), with Lℵ^3 rel vulg[-clem arm-mss] syrr Chr$_1$ Thdrt: om ABCDF[P]ℵ^1 am(with demid harl [fuld tol]) copt æth arm[-ed](om χρ. also) Clem$_1$ [Orig-int$_4$ Ambrst].

30. om αδελφοι B 76 æth Chr$_1$: ins bef παρακ. υμ. a(in red) lectt (and C^3-marg); bef υμ., demid: add μου syrr copt (*the variations in poen are suspicious: but may not the word, characteristic as it is here, have been first rejected as unnecessary, and then noted in the margin, and variously inserted? Lachm retains it*). ins ονοματος του bef κυριου L a 74. 120 lectt.

Chrys. *οὐδεὶς γάρ με χρόνος ἐμπλῆσαι δύναται, οὐδὲ ἐμποιῆσαί μοι κόρον τῆς συνουσίας ὑμῶν.* **25.**] See Acts xix. 21; xxiv. 17; 2 Cor. viii. 19. **διακονῶν,** not the future, because he treats the whole action as already begun; see reff.

26.] See 2 Cor. ix. 1, ff. **κοινων.**] See reff. Olsh. remarks, on **τοὺς πτωχοὺς τ. ἁγίων,** that this shews the community of goods in the church at Jerusalem not to have lasted long: cf. Gal. ii. 10.

27.] The *fact* is re-stated, with a view to an inference from it, viz. that the **εὐδόκησαν** was not merely a matter of benevolence, but of *repayment:* the Gentiles being debtors to the Jews for spiritual blessings. This general principle is very similarly enounced in 1 Cor. ix. 11. It is suggested by Grot., al., that by this Paul wished to hint to the Romans the duty of a similar contribution. **28.**] **καρπόν,** hardly, as Calv., al., "proventum quem ex Evangelii satione ad Judæos redire nuper dixit:" more probably said generally,—*fruit of the faith and love of the Gentiles.*

σφραγισ., *ὡς εἰς βασιλικὰ ταμιεῖα ἐναποθέμενος ὡς ἐν ἀσύλῳ κ. ἀσφαλεῖ χωρίῳ,* Chrys. Hom. xxx. p. 739. **δι' ὑμῶν,** through your city. **29.**] The fulness of the blessing of Christ imports that richness of apostolic grace which he was persuaded he should impart to them. So he calls his presence in the churches a **χάρις,** 2 Cor. i. 15. See also ch. i. 11. **30—32.**] **τ. ἀγάπ. τ. πνεύμ.,** *the love shed abroad in the heart by the Holy Ghost;*—a love which teaches us to look not only on our own things, but on the things of others.

συναγων.] "Ipse oret oportet, qui alios vult orare secum. Orare, *agon* est,

ταῖς [t]προσευχαῖς ὑπὲρ ἐμοῦ [t]πρὸς τὸν θεόν, 31 ἵνα [u]ῥυσθῶ ἀπὸ τῶν [v]ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἡ [w]διακονία μου [x]ἡ εἰς Ἰερουσαλὴμ [y]εὐπρόσδεκτος τοῖς [z]ἁγίοις γένηται, 32 ἵνα [a]ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς [b]διὰ [b]θελήματος [b]θεοῦ[, καὶ [c]συναναπαύσωμαι ὑμῖν]. 33 ὁ δὲ [d]θεὸς τῆς [d]εἰρήνης [e]μετὰ πάντων ὑμῶν. ἀμήν.

XVI. 1 [f]Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν [g]διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, 2 ἵνα [h]προσδέξησθε αὐτὴν [hi]ἐν κυρίῳ [k]ἀξίως τῶν [l]ἁγίων καὶ

t Acts xii. 5 reff. u = ch. vii. 24 reff. v = Acts xiv. 2 reff. w = Acts vi. 1 reff. x ellips., ch. ii. 6 al. fr. y ver. 16 reff. z = vv. 25, 26. a = 1 Cor. ii. 3 al. b 1 Cor. i. 1. 2 Cor. i. 1. viii. 5. Eph. i. 1. Col. i. 1. 2 Tim. i. 1 only. c here only. (see 1 Cor. xvi. 18. 2 Cor. vii. 13.) Isa. xi. 6 only. d ch. xvi. 20. 1 Cor. xiv. 33. 2 Cor. xiii. 11. Phil. iv. 9. 1 Thess. v. 23. Heb. xiii. 20. (2 Thess. iii. 16.) e ellips., Matt. i. 23. ch. xvi. 20 [24]. 1 Cor. xvi. 23, 24 al. f = 2 Cor. iii. 1. v. 12. (ch. iii. 5 reff.) 1 Macc. xii. 43. g = Phil. i. 1. 1 Tim. iii. 8, 12. fem., here only. h = Phil. ii. 29. i vv. 8, 12. 1 Cor. xvi. 19 al. k Eph. iv. 1. Phil. i. 27. Col. i. 10. 1 Thess. ii. 12. 3 John 6 only †. Wisd. vii. 15. xvi. 1. Sir. xiv. 11 only. l = Acts ix. 13 reff.

aft προσευχαις ins υμων DF [n³] vulg-ed(not am demid fuld harl² [mar]) [copt æth] Pel. om υπερ εμου F [D¹-lat Orig-int₂].

31. rec aft και ins ινα, with D²·³[-gr] Lℵ² rel syr Chr₁ Thdrt [Thl Œc]: om AB C[appy] D¹F[P]ℵ¹ latt Syr copt arm Damasc [Orig-int₁] Ambrst Pel. for διακονια, δωροφορια (*corrn to avoid harshness of διακον. εις ιερ.: see below*) BD¹F, *remuneratio* D¹-lat, *munerum meorum ministratio* Ambrst: txt AC D² ³-gr Lℵ vss(*administratio* G-lat, *obsequii oblatio* vulg, *ministerium* D²-lat [Orig-int]) Chr₁ Thdrt Damasc Thl Œc. om 2nd η L[P] b¹ h m 73. 93. 122 Thdrt[-ms₂] Chr-ms. for εις, εν BD¹F: txt ACD³L[P]ℵ rel Chr-ms Thdrt₂ [Damasc] Thl. [for ευπρος., προσδεκτος F.] rec γενηται bef τοις αγιοις, with DFL rel [(vulg) syr copt arm Chr₁ Thdrt Orig-int₁]: txt ABC[P]ℵ m.

32. ελθων AC ℵ¹ 17 [copt arm Orig-int₁ (of these) ℵ¹ [copt Orig-int have it] bef χαρα). for θεου, κυριου ιησου B [*domini* æth("ut sæpe pro θεος," Tischdf]: χριστου ιησου D¹F [fuld]: ιησου χριστου ℵ¹: txt ACD³L[P]ℵ³ rel [vulg syrr copt arm] Chr₁ Thdrt Damasc Thl Œc [Orig-int₁]. om και συναναπαυσωμαι υμιν B: ins (ACDF)L(ℵ) rel vss Chr₂ Euthal₁ Thdrt Damasc Thl Œc [(Orig-int) Ambrst]: om και ℵ¹[AC æth arm Damasc Orig-int].—αναψυξω D: αναψυχω F.—μεθ υμων DF latt.

33. ins ητω bef μετα D¹F latt Syr [æth arm Orig-int₁]. om αμην AF: ins BCDL[P]ℵ rel [vulg syrr copt æth arm] Chr₁ Thdrt Damasc Thl Œc [Orig-int₁].

CHAP. XVI. 1. om δε D¹F æth arm Sedul. υμων A F[-gr] P [k] Thl. aft ουσαν ins και BC¹ℵ³ 47.

2. rec αυτην bef προσδεξησθε, with ALPℵ rel vulg Chr₁ Thdrt [Euthal-ms Damasc Orig-int₁] Ambrst: txt BCDF d harl copt.

præsertim ubi *homines* resistunt." Bengel.

31.] Compare Acts xx. 22; xxi. 10—14. The exceeding hatred in which the Apostle was held by the Jews, and their want of fellow-feeling with the Gentile churches, made him fear lest even the ministration with which he was charged might not prove acceptable to them.

32.] διὰ θελ. θεοῦ = ἐὰν ὁ κύριος θελήσῃ, 1 Cor. iv. 19: otherwise in reff.

[κ. συναν. ὑμ., **and may refresh myself together with you**;—i. e. 'that we may mutually refresh ourselves, I after my dangers and deliverance, you after your anxieties for me.' But the text is in some confusion.] CHAP. XVI. 1—16.] RECOMMENDATION OF PHŒBE: GREETINGS.

1, 2.] In all probability Phœbe was the bearer of the Epistle, as stated in the (rec.) subscription. διάκονον] **Deaconess.** See 1 Tim. iii. 11, note. Pliny in his celebrated letter to Trajan says, "necessarium credidi, ex duabus ancillis quæ *ministræ* dicebantur, quid esset veri et per tormenta quærere." A minute discussion of their office, &c., in later times may be found in Suicer, Thesaurus, sub voce; and in Bingham, book ii. chap. 22, § 8. Neander, Pfl. u. Leit., ed. 4, pp. 265—267, shews that the deaconesses must not be confounded with the χῆραι of 1 Tim. v. 3—16, as has sometimes been done.

KENCHRĔÆ, the port of Corinth (τῶν Κορινθίων ἐπίνειον, Philo in Flacc. § 19, vol. ii., p. 539: κώμη τις τῆς Κορίνθου μεγίστη, Theodoret, h. l.) on the Saronic gulf of the Ægean, for commerce with the east (Acts xviii. 18): seventy stadia from Corinth, Strabo viii. 380. Pausan. ii. 2, 3. Livy xxxii. 17. Plin. iv. 4. The Apostolical Constitutions (vii. 46, p. 1053, Migne) make the first bishop of the Cen-

ABCDF L[P]$^{\text{vid}}$ b c d f$^{\text{r}}$ h k l m n o 17 [4$^{\text{vid}}$]

m = 2 Tim. iv. 17 only. Jer. xv. 11.
n Matt. vi. 32. Luke xi. 8. xii. 30. 2 Cor. iii. 1 only. Judg. xi. 7 B al. (only?).
o here only †. (-γης, 1 Chron. xxvii. 31. see Rom. xii. 8.)
p Paul (vv. 9, 21. 1 Cor. iii. 9 al.) only, exc. 3 John 8 †. 2 Macc. viii. 7. xiv. 5 only.
q = Acts x. 41 reff.
r = Acts xv. 26 reff.
s here only. Sir. li. 26 (but not =).
t Acts xv. 10 reff.
u 1 Tim. iv. 6 only.
v to πιστ, here only. (ch. i. 8 reff.)
w ver. 16 reff.
x 1 Cor. xvi. 19. Col. iv. 15. Philem. 2.
y Acts ii. 46 reff.
z Acts xv. 25 reff.
a ch. viii. 23 reff.

^{m}παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν ^{n}χρήζῃ πράγματι· καὶ γὰρ αὐτὴ ^{o}προστάτις πολλῶν ἐγενήθη, καὶ ἐμοῦ αὐτοῦ.
3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς ^{p}συνεργούς μου ἐν χριστῷ Ἰησοῦ, 4 ^{q}οἵτινες ὑπὲρ τῆς ^{r}ψυχῆς μου τὸν ἑαυτῶν ^{s}τράχηλον ^{t}ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος ^{v}εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ^{w}ἐκκλησίαι τῶν ἐθνῶν, 5 καὶ τὴν ^{xy}κατ' οἶκον αὐτῶν ^{x}ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ^{z}ἀγαπητόν μου, ὅς ἐστιν ^{a}ἀπαρχὴ τῆς

for προστατις το εμου, και εμου και αλλων προστατις εγενετο D; κ. ε. κ. α. παραστατεις [εγ.] F. rec αυτου bef εμου, with rel [arm] Chr-c$_1$-montf$_1$ Œc: και αυτου και εμου ℵ: txt ABC L(Treg, expr) P d m vulg [Syr] syr copt [æth] Chr-2-mss$_1$ Thdrt Damasc Thl [Orig-int$_1$], εμου τε αυτου A.

3. [ασπασθε F (so often below).] rec πρισκιλλαν (*corrn to Acts* xviii. 2, ϛτ), with rel syrr æth Chr$_1$ Thdrt(τὴν γὰρ Πρίσκιλλαν ἡ Πρίσκαν, ἀμφότερα γάρ ἐστιν εὑρεῖν ἐν τοῖς βιβλίοις) Ambrst: txt ABCDFLPℵ d g h m [n] 17. 47 [vulg copt arm Euthal-ms Damasc Orig-int$_1$]. at end, instead of in ver 5, ins και τ. κατ. οικ. αυτ. εκκλ. D^{1}F.

[4. εαυτον P c. υπεθ. bef τραχ. P.]

5. [om 1st clause P; see D^{1}F, ver 3.] for απαρχη, απ' αρχης D^1-gr, *in principio* D^1-lat: *a principio* G-lat: om απαρχη της P^1.

chrean church to have been Lucius, consecrated by Paul himself (Winer, Realw.). The western port, on the Sinus Corinthiacus, was Leche (Paus.), Lechæum (Plin.), or Lecheum (Strab., Ptol.). **2.**] ἐν κυρίῳ, *in a Christian manner*,—as mindful of your common Lord: ἀξίως τ. ἁγίων, '*in a manner worthy of saints*;' i. e. '*as saints ought to do*,'—refers to προσδέξησθε, and therefore to *their* conduct to her;—not, 'as saints *ought to be received*.' παραστῆτε] Her business at Rome may have been such as to require the help of those resident there. προστάτις πολλῶν] This may refer to a part of the deaconess's office, the attending on the poor and sick of her own sex. κ. ἐμοῦ αὐτοῦ] when and where, we know not. It is not improbable that she may have been, like Lydia, one whose heart the Lord opened at the first preaching of Paul, and whose house was his lodging. **3, 4.**] The form Prisca is also found 2 Tim. iv. 19. On Prisca and Aquila see note, Acts xviii. 2. They must have returned to Rome from Ephesus since the sending of 1 Cor.:—see 1 Cor. xvi. 19: and we find them again at Ephesus (?), 2 Tim. iv. 19. Their endangering of their lives for Paul may have taken place at Corinth (Acts xviii. 6 ff.) or at Ephesus (Acts xix.). See Neander, Pfl. u. Leit., p. 441. "ὑποτιθέναι est *pignori opponere*. Demosth. in Aphobum: ἀντέτισα τὴν λειτουργίαν, ὑποθεὶς τὴν οἰκίαν καὶ τἀμαυτοῦ πάντα. Æschines: ὑπέθησαν αὐτῷ τοῦ ταλάντου τὰς δημοσίας προσόδους." Wetst. The '*churches of the Gentiles*' had reason to be thankful for them, for having *rescued the Apostle of the Gentiles* from danger. It seems to have been the practice of Aquila and Priscilla (ref. 1 Cor.) and some other Christians (reff. Col., Philem.) to hold assemblies for worship in their houses, which were saluted, and sent salutations as *one body* in the Lord. Some light is thrown on the expression by the following passage from the Acta Martyrii S. Justini, in Ruinart, cited by Neander, Church Hist. i. 330, Rose's trans. "The answer of Justin Martyr to the question of the prefect (Rusticus) 'Where do you assemble?' exactly corresponds to the genuine Christian spirit on this point. The answer was; 'Where each one can and will. You believe, no doubt, that we all meet together in one place; but it is not so, for the God of the Christians is not shut up in a room, but, being invisible, He fills both heaven and earth, and is honoured every where by the faithful.' Justin adds, that when he came to Rome, he was accustomed to dwell in one particular spot, and that those Christians who were instructed by him, and wished to hear his discourse, assembled at his house. (This assembly would accordingly be ἡ κατ' οἶκον τοῦ Ἰουστίνου ἐκκλησία.) He had not visited any other congregations of the Church." **5.**] Epænetus is not elsewhere named. ἀπαρχή,

'Ασίας [b] εἰς χριστόν. 6 ἀσπάσασθε Μαριάν, [c] ἥτις πολλὰ [d] ἐκοπίασεν εἰς ὑμᾶς. 7 ἀσπάσασθε 'Ανδρόνικον καὶ 'Ιουνιᾶν τοὺς [e] συγγενεῖς μου καὶ [f] συναιχμαλώτους μου, [c] οἵτινές εἰσιν [g] ἐπίσημοι ἐν τοῖς [h] ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν [i] ἐν χριστῷ. 8 ἀσπάσασθε 'Αμπλίατον τὸν [z] ἀγαπητόν μου ἐν κυρίῳ. 9 ἀσπάσασθε Οὐρβανὸν τὸν [k] συνεργὸν ἡμῶν ἐν χριστῷ, καὶ Στάχυν τὸν [z] ἀγαπητόν

b see ch. xv. 26. c Acts x. 41 reff. d Matt. vi. 28. Acts xx. 35 al. Ps. cxxvi. 1. e ch. vi. 3. Luke i. 36, 58. Acts x. 24 al. Levit. xxv. 45. f Col. iv. 10. Philem. 23 only †. g Matt. xxvii. 16 only. Esth. v. 4. 3 Macc. vi. 1. Polyb. xviii. 38. 1. Jos. Antt. v. 7. 1. h see Acts xiv. 4 note. i 1 Cor. i. 30. Eph. ii. 13. 1 Pet. v. 14. k ver. 3 reff.

rec for *ασιας, αχαιας*, with D$^{2\cdot3}$LP rel syrr Chr$_2$ Thdrt Thl Œc: txt ABCD^{1}FN latt(not harl^1) copt æth arm Damasc Orig-int$_{1\text{expr}}$ Ambrst. (*The rec has prob been an error of the scribe, who had απαρχη της αχαιας, 1 Cor* xvi. 15, *in his mind. To suppose, with De Wette, that he altered αχ. here to ασ. to avoid the inconsistency of* two *persons being the first fruits of Achaia, is surely too far-fetched.*) for *εις χριστον, εν χριστω* DF latt syrr Orig-int$_1$.

6. rec *μαριαμ*, with DFLN rel Chr$_1$ Thdrt [Damasc] Thl: txt ABCP copt arm. rec *εις ημας*, with C^{2}L rel syr Chr-comm$_1$ Thdrt Damasc Thl Œc: *εν υμιν* D F[-gr] latt[(*in domino* F-lat) Orig-int-mss vary between *nobis* and *vobis*] Ambrst: txt ABC^{1}PN Syr copt æth [arm].

7. ins *τους* bef *συναιχμαλωτους* B. om *οι* N^1 [Damasc]. for *οι κ. προ εμ. γεγ., τοις προ εμου* DF. rec *γεγοναστιν*, with CLP rel: txt A B(sic: see table) N. aft *χριστω* add *ιησου* DF Ambrst Pel Jer.

8. rec *αμπλιαν*, with B^2 C(appy) D[-gr] LP rel syrr [arm] Chr$_1$ Thdrt Chron Damasc Thl Œc: txt A B^1(Tischdf) FN latt copt æth [Orig-int$_1$ Ambrst].—om *τον* B^1. om *μου* B F[-gr](not G).

9. [*υμων* P.] for *χριστω, κυριω* CDF c m arm Chr-3-mss: txt ABLPN rel [am fuld &c] syrr æth [copt Chr-montf Thdrt Damasc] Orig-int$_1$ [Ambrst, *in Christo Jesu* vulg-clem].

the same metaphor being in the Apostle's mind as in ch. xv. 16,—*the first believer*.

On 'Ασίας see var. readd. εἰς χρ., elliptical: the full construction would be *τῆς προσφορᾶς εἰς χρ.* 6.] *None of the names occurring from ver.* 5—15 *are mentioned elsewhere* (except possibly Rufus: see below). De Wette remarks, that, notwithstanding the manuscript authority, *εἰς ἡμᾶς* is perhaps the more likely reading, (1) because the Apostle would hardly mention a service done to *themselves* as a ground of salutation from him, and (2) because *κοπιᾷν* without being expressly followed by *λόγῳ* (1 Tim. v. 17: see Phil. ii. 16; Col. i. 29), said of *women*, most likely implies acts of kindness peculiar to the sex.

7.] 'Ιουνιᾶν may be fem. ('Ιουνίαν), from 'Ιουνία (Junia), in which case she is probably the wife of Andronicus,—or masc., from 'Ιουνιᾶς (Junianus, contr. Junias). It is uncertain also whether *συγγενεῖς* means *fellow-countrymen*, or *relations*. Aquila and Priscilla were Jews: so would Maria be, and probably Epænetus, being an early believer. If so, the word may have its strict meaning of '*relations*.' But it seems to occur vv. 11, 21 in a wider sense. συναιχμ.] When and where, uncertain. ἐπίσημοι ἐν τ. ἀποστ.] Two renderings are given: (1) '*of note among the Apostles*,' so that *they themselves are counted among* the Apostles: thus the Greek ff. (*τὸ ἀποστόλους εἶναι, μέγα· τὸ δὲ καὶ ἐν τούτοις ἐπισήμους εἶναι, ἐννόησον ἡλίκον ἐγκέμιον*, Chrys.), Calv., Est., Wolf, Thol., Köllu., Olsh., al.: or (2) '*noted among the Apostles*,' i. e. *well known and spoken of by* the Apostles. Thus Beza, Grot., Koppe, Reiche, Meyer, Fritz., De W. But, as Thol. remarks, had this latter been the meaning, we should have expected some expression like *διὰ πασῶν τῶν ἐκκλησιῶν* (2 Cor. viii. 18). I may besides remark, that for Paul to speak of any persons as *celebrated among the Apostles* in sense (2), would imply that he had more frequent intercourse with the other Apostles, than we know that he had; and would besides be improbable on any supposition. The whole question seems to have sprung up in modern times from the idea that *οἱ ἀπόστολοι* must mean *the Twelve only*. If the wider sense found in Acts xiv. 4, 14; 2 Cor. viii. 23; 1 Thess. ii. 6 (compare i. 1) be taken, there need be no doubt concerning the meaning.

οἱ καὶ . . . .] refers to Andr. and Jun., not to the Apostles. In the use of *γέγοναν*, there is a mixed construction—"who have been longer than me," and "who *were* before me." 8 ff.] Ampliatus = Amplias: see v. r. ἀγ. ἐν κυρ. beloved in the bonds of Christian fellowship.

μου. 10 ἀσπάσασθε Ἀπελλῆν τὸν [1]δόκιμον [1]ἐν χριστῷ. ABCDF L[P]ℵ a b c d f g h k l m n o 17 [47]
ch. xiv. 18 reff.
m see 1 Cor. i. 11.
ἀσπάσασθε τοὺς ἐκ [m]τῶν Ἀριστοβούλου. 11 ἀσπάσασθε Ἡρωδίωνα τὸν [e]συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ [m]τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. 12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς [d]κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν [z]ἀγαπητήν, ἥτις πολλὰ [d]ἐκοπίασεν ἐν κυρίῳ.
n ch. viii. 33 reff.
o = Acts ix. 13 reff.
13 ἀσπάσασθε Ῥοῦφον τὸν [n]ἐκλεκτὸν ἐν κυρίῳ, καὶ τὴν
p 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. see 1 Pet. v. 14.
μητέρα αὐτοῦ καὶ ἐμοῦ. 14 ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς
q as above (p). Luke vii. 45. xxii. 48 only. Prov. xxviii. 6. Cant. i. 2 only.
ἀδελφούς. 15 ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν ο παν και τους... ABCDF L[P]ℵ a b c d e f g h k l m n o 17 [47]
αὐτοῖς πάντας [o]ἁγίους. 16 ἀσπάσασθε ἀλλήλους [p]ἐν
r plur., Acts xv. 41. xvi. 5. ver. 4. 1 Cor. vii. 17. xi. 16 al.
[pq]φιλήματι [p]ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ [r]ἐκκλησίαι πᾶσαι τοῦ χριστοῦ.

10. αριστοβολον (for -βουλον) B[1]F vulg [D[1]-lat].
11. συγγενην A B[1](Tischdf) D[1].
12. κοπιασας C. om from εν κυριω to εν κυριω AF(and G).
14. rec ερμαν π. ερμην, with D[2]L rel [vulg-clem demid] Syr syr(txt and mg-gr) arm Chr[1] Thdrt Chron[1] Ambrst : txt ABC D[1][and lat] FPℵ m am(with fuld harl flor mar [tol]) copt æth Orig-int[1].
15. ιουνιαν C[1]F. νηρεαν AF. [om 3rd και P c Ambrst.] ολυμπειδα F, *Olympiadem* latt Orig-int Ambrst : ολυμπιαν D[2] arm.
16. om ασπαζονται . . . χριστου DF, but aft συγγ. μου ver 21 read και αι εκκλ. πασαι του χρ. rec om πασαι (*see note*), with rel Chr[1] [Damasc] Thl Œc : ins ABC(DF)LPℵ m [vulg syrr copt æth arm] (Chr-comm?) Cyr[-p[2]] Thdrt Orig-int[1] Ambrst Pel Bede.

συνεργ. ἐν χρ., fellow-workman in (the work of) Christ. Origen and others have confounded Apelles with the well-known Apollos, but apparently without reason. Cf. Hor. Sat. i. 5. 100.
δόκιμ. ἐν χρ., approved (by trial) in (the work of) Christ. It does not follow that either Aristobulus or Narcissus were *themselves Christians*. Only those of their *familiæ* (**τοὺς ἐκ τῶν**) are here saluted who were **ἐν κυρίῳ**: for we must understand this also after **Ἀριστοβούλου**.
συγγ., see above. Grot., Neander, al., have taken Narcissus for the well-known freedman of Claudius. But this can hardly be, for he was executed (Tac. Ann. xiii. 1) in the very beginning of Nero's reign, i. e. cir. 55 A.D., whereas (see Prolegg. § iv. 4, and Chronol. Table) this Epistle cannot have well been written before 58 A.D. Perhaps, as Winer (Realw.) suggests, the family of this Narcissus may have continued to be thus known after his death (?).
13.] Rufus may have been the son of Simon of Cyrene, mentioned Mark xv. 21: but the name was very common.
ἐκλεκτόν—not to be softened, as De W., al., to merely 'eximium,' a sense unknown to our Apostle;—**elect**, i. e. one of the elect of the Lord. **καὶ ἐμοῦ** the Apostle adds from affectionate regard towards the mother of Rufus: 'my mother,' in my reverence and affection for her. Jowett compares our Lord's words to St. John, John xix. 27. **14.**] These Christians of whom we have only the names, seem to be persons of less repute than the former. Hermas (= Hermodorus, Grot.) is thought by Origen (in loc. "Puto, quod Hermas iste sit scriptor libelli istius qui Pastor appellatur"), Eus. H. E. iii. 3, and Jerome, Catal. script. eccl., c. x., vol. ii., p. 846, to be the author of the 'Shepherd.' But this latter is generally supposed to have been the brother of Pius, bishop of Rome, about 150 A.D. The **σὺν αὐτοῖς ἀδελφοί** of ver. 14, and **σὺν αὐτοῖς πάντες ἅγιοι** of ver. 15, have been taken by De W. and Reiche to point to some separate associations of Christians, perhaps (De W.) assemblies as in ver. 5: or (Reiche) unions for missionary purposes. **16.**] The meaning of this injunction seems to be, that the Roman Christians should take occasion, on the receipt of the Apostle's greetings to them, to testify their mutual love, in this, the ordinary method of salutation, but having among Christians a Christian and holy meaning, see reff. It became soon a custom in the churches at the celebration

17 [a] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, [b] σκοπεῖν τοὺς τὰς [u] διχοστασίας καὶ τὰ [v] σκάνδαλα [w] παρὰ τὴν [x] διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ [y] ἐκκλίνατε [y] ἀπ' αὐτῶν. 18 οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν χριστῷ οὐ [z] δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν [a] κοιλίᾳ, καὶ διὰ τῆς [b] χρηστολογίας καὶ [c] εὐλογίας [d] ἐξαπατῶσιν τὰς καρδίας τῶν [e] ἀκάκων. 19 ἡ γὰρ ὑμῶν [f] ὑπακοὴ εἰς πάντας [g] ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι [h] εἰς τὸ [h] ἀγαθόν, [i] ἀκεραίους δὲ εἰς [k] τὸ [k] κακόν. 20 ὁ δὲ [l] θεὸς τῆς [l] εἰρήνης

a = ch. xii. 1 reff.
b Luke xi. 35. 2 Cor. iv. 18. Gal. vi. 1. Phil. ii. 4. iii. 17 only †.
u 2 Macc. iv. 5 only.
v Gal. v. 20 only †. 1 Macc. iii. 29 only.
w = ch. xiv. 13 reff.
x = ch. i. 26 reff.
y = Acts ii. 43 reff.
z 1 Pet. iii. 11 (ch. iii. 12) only. Ps. xxxvi. 27.
a = Phil. iii. 19. Prov. xxiv. 15.
b here only †.
c = here only. see note. (ch. xv. 29 reff.)
d ch. vii. 11 reff.
e = here (Heb. vii. 26) only. Prov. i. 4. viii. 5 al.
f ch. i. 5 reff.
g here only. Prov. i. 27. = Sir. xlvii. 16.
h ch. xiii. 4 reff.
i Matt. x. 16. Phil. ii. 15 only †.
k ch. ii. 9 reff.
l ch. xv. 33 reff.

17. for παρακαλω, ερωτω D[1·3], rogo latt. for σκοπειν, ασφαλως σκοπειτε DF Sing-cler. for παρα, περι D[1][-gr]. ins λεγοντας η bef ποιουντ. DF Sing-cler. εκκλινετε BCℵ[1] m Thdrt Damasc.

18. om τω F. rec ins ιησου bef χριστω, with L rel Syr copt æth-pl arm-mss Chr[1] [Damasc]: om ABCDFPℵ e m vulg syr æth-rom arm-ed Orig-int[2].—χρ. bef ημων DF. δουλευσουσιν F[-gr]. om και ευλογιας (homœotel) D[1]F 17 Chr-ms.

19. υπακοη bef υμων D-gr F. rec χαιρω ουν το εφ υμιν, with (DF)ℵ[3] rel vulg syrr copt (arm) Chr[1] Thdrt: το εφ' υμιν συνχαιρω, omg ουν, m(m[1] Treg): txt ABCLPℵ[1] Damasc Orig-int[2].—om το D[1]F d (arm). for θ. δε, και θελω D[1][and-lat] F Syr æth. rec aft σοφους adds μεν (on account of δε follg?), with ACPℵ rel syr [Chr-montf[1]] Thl Œc Aug[1]: om BDFL [o] copt [æth arm] Clem[1] Cæs[1](but om also δε follg) Chr[-mss[1]] Thdrt Orig-int[1].

of the Lord's Supper. See Suicer under ἀσπασμός and φίλημα, and Bingham, xv. 3. 3. ἀσπάζ. ὑμ. αἱ ἐκκλ. π.] This assurance is stated evidently on the Apostle's authority, speaking for the churches; not implying as Bengel, "quibuscum fui, c. xv. 26. His significarat, se Romam scribere," but vouching for the brotherly regard in which the Roman church was held by all churches of Christ. The above misunderstanding has led to the exclusion of πᾶσαι.

17—20.] WARNING AGAINST THOSE WHO MADE DIVISIONS AMONG THEM. To what persons the Apostle refers, is not plain. Some (Thol., al.) think the Judaizers to be meant, not absolutely within the Christian pale, but endeavouring to sow dissension in it: and so, nearly, Neander, Pfl. u. Leit., p. 452. De W. thinks that Paul merely gives this warning *in case* such persons came to Rome. *Judging by the text itself*, we infer that these teachers were similar to those pointed out in Phil. iii. 2, 18; 1 Tim. vi. 3 ff.; 2 Cor. xi. 13, 20: *unprincipled and selfish persons, seducing others for their own gain:* whether Judaizers or not, does not appear: but considering that the great opponents of the Apostle were of this party, we may perhaps infer that they also belonged to it. 17.] σκοπεῖν = βλέπειν, Phil. iii. 2. The διδαχή here spoken of is probably rather ethical than doctrinal; compare Eph. iv. 20—24. 18.] χρηστολογία, κολακεία, Theophyl. Wetstein cites from Julius Capitolinus, in Pertinace, 13, "omnes, qui libere conferebant, male Pertinacem loquebantur, *chrestologum* eum appellantes, qui bene loqueretur et male faceret." εὐλογίας, *fairness of speech*: so Plato, Rep. iii. 400 D, εὐλογία ἄρα κ. εὐαρμοστία κ. εὐσχημοσύνη κ. εὐρυθμία εὐηθείᾳ ἀκολουθεῖ—or perhaps '*eulogies*' (flatteries), as Pind. Nem. iv. 8, οὐδὲ θερμὸν ὕδωρ τόσον | γε μαλθακὰ τεύχει | γνῖα, τόσσον εὐλογία φόρ | μιγγι συνδορος. 19.] See ch. i. 8. Their obedience being matter of universal notoriety, is the ground of his confidence that they will comply with his entreaty, ver. 17. Some slight reproof is conveyed in χαίρω, θέλω δὲ κ.τ.λ. They were well known for obedience, but had not been perhaps cautious enough with regard to these designing persons and their pretended wisdom. See Matt. x. 16, of which words of our Lord there seems to be here a reminiscence. 20.] ἐπειδὴ γὰρ εἶπε τοὺς τὰς διχοστασίας κ. τὰ σκάνδαλα ποιοῦντας, εἶπεν εἰρήνης θεόν, ἵνα θαρσήσωσι περὶ τῆς τούτων ἀπαλλαγῆς. Chrys. Hom. xxxii. p. 755: and so most Commentators. De W. prefers taking ὁ θ. τῆς εἰρ. more generally as 'the God of *salvation*;' and the usage of the expression (see reff.) seems to favour this. συντρ. τ. σατ. is a similitude from Gen. iii. 15.

ABCDF L[P]ℵ a b c d e f g h k l m n o 17 [47]

m Matt. xii. 20. Mark v. 4. xiv. 3. Luke ix. 39. John xix. 36. Rev. ii. 27 only. Gen. xix. 9.
n Luke xviii. 8. Acts xii. 7. xxii. 18. xxv. 4. Rev. i. 1. xxii. 6 only. Deut. xxviii. 20.
o ellips., ch. xv. 33 reff.
p ver. 3 reff.
q vv. 7, 11 reff.
r see 1 Cor. v. 9 reff.
s = here only. Diod. Sic. xvii. 47. Xen. Anab. iii. 1. 4.
t Acts v. 11. xv. 22. 1 Cor. xiv. 23. 2) Esth. viii. 9. Jos. Antt. xi. 6. 12.
u = here only. (Luke xvi. 1, &c. 1 Cor. iv. 1,

m συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν n ἐν n τάχει. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ [χριστοῦ] o μεθ' ὑμῶν. 21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ p συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ q συγγενεῖς μου. 22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας r τὴν ἐπιστολὴν ἐν κυρίῳ. 23 ἀσπάζεται ὑμᾶς Γάϊος ὁ s ξένος μου καὶ t ὅλης τῆς t ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἔραστος ὁ u οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός. [24 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ o μετὰ πάντων ὑμῶν. ἀμήν.]

20. *συντριψει* A 67² vulg(am demid harl F-lat agst fuld tol) G-lat spec Orig₁[-int₂] Thdrt-comm Ambr₃. *εν ταχει* bef *υπο τ. π. ημων* A [(Syr)]. om last clause D[not D-lat²] F Sedul. om *χριστου* BN. elz at end adds *αμην*, with [a(e sil)] m²(Treg): om ABCLPN rel vss gr-lat-ff.

21. rec *ασπαζονται*, with D³L rel Syr Thdrt Œc: txt ABCD¹FPN m latt syr copt [æth(*salutate* = *ασπαζεσθε*) arm Chr₁ Thl Orig-int₁ Ambrst. om 1st *μου* B 67². om 2nd *και* B [om *και ιασ.* 47]. at end D¹F add *και αι εκκλησιαι πασαι του χυ* (see ver 16).

23. rec *τ. εκκλησιας* bef *ολης*, with L rel Chr₁ Thdrt: *ολαι αι εκκλησιαι* F æth: *ολη η εκκλησια* vulg[-clem(with demid)] copt(*eccl. omnis*): txt ABCDPN m am [fuld tol] syrr.

[**24.** om ver ABCN am(with fuld harl¹ &c) copt æth-rom [Orig-int₁]: ins DFL rel [vulg-ed demid tol harl² syr] Chr₁ Thdrt [Euthal-ms Damasc] Thl Œc Sedul Bede; and (but aft ver 27) P 17. 80 Syr æth-pl [arm] Ambrst.—for *ημων, υμων* L: om P [m].—om *ιησ. χρ.* F.]

συντρίψει, not as Stuart, 'for optative,' nor does it express any *wish*, but a prophetic assurance and encouragement in bearing up against all adversaries, that it would not be long before the great Adversary himself would be bruised under their feet. *ἡ χάρις κ.τ.λ.*] It appears as if the Epistle was intended to conclude with this usual benediction, but the Apostle found occasion to add more. This he does also in other Epistles: see 1 Cor. xvi. 23, 24; similarly Phil. iv. 20, and vv. 21—23 after the doxology,—2 Thess. iii. 16, 17, 18:—1 Tim. vi. 16, 17 ff.:—2 Tim. iv. 18, 19 ff. **21—24.**] GREETINGS FROM VARIOUS PERSONS.

21.] Lucius must not be mistaken for Lucas (= Lucanus),—but was probably Lucius of Cyrene, Acts xiii. 1, see note there. Jason *may* be the same who is mentioned Acts xvii. 5, 7, as the host of Paul and Silas at Thessalonica. A '*Sopater* (son) *of Pyrrhus of Berœa*' occurs Acts xx. 4, but it is quite uncertain whether this Sosipater is the same person.

οἱ συγγενεῖς, see above, ver. 7. These persons may have been Jews; but we cannot tell whether the expression may not be used in a wider sense. **22.**] There is nothing strange (as Olsh. supposes) in this salutation being inserted in the first person. It would be natural enough that Tertius the amanuensis, inserting *ἀσπάζεται ὑμ. Τέρτ. ὁ γρ. τ. ἐπ. ἐν κυρ.*, should change the form into the first person, and afterwards proceed from the dictation of the Apostle as before. Beza and Grot. suppose him to have done this on transcribing the Epistle. Thol. notices this irregularity as a corroboration of the genuineness of the chapter. On the supposed identity of Tertius with Silas see note on Acts xv. 22.

23.] Gaius is mentioned 1 Cor. i. 14, as having been baptized by Paul. **The host of the whole church** probably implies that the assemblies of the church were held in his house:—or perhaps, that his hospitality to Christians was universal. Erastus, holding this office (*οἰκονόμος*, the public treasurer, *ὁ ἐπὶ τῆς δημοσίας τραπέζης*, arcarius, Wetst., who quotes from inscriptions, *Νείλῳ οἰκονόμῳ Ἀσίας*,—Secundus, arkarius Reip. Armenirorum), can hardly have been the same who was with the Apostle in Ephesus, Acts xix. 22. It is more probable that the Erastus of 2 Tim. iv. 20 is identical with this than with that other. *ὁ ἀδελφός*, **our brother** [see 1 Cor. i. 1],—the generic singular; [one among *οἱ ἀδελφοί*, '*the brethren*.' The rest have been specified by their services or offices. **24.**] *The benediction*

25 Τῷ [v]δὲ δυναμένῳ ὑμᾶς [w]στηρίξαι κατὰ τὸ [x]εὐαγγέλιόν [x]μου καὶ τὸ [y]κήρυγμα Ἰησοῦ χριστοῦ [z]κατὰ [za]ἀποκάλυψιν [b]μυστηρίου [c]χρόνοις [c]αἰωνίοις [d]σεσιγημένου 26 [c]φα-

v 1 Tim. i. 17. Jude 24.
w ch. i. 11. Luke xxii. 32 al. Ps. l. 12 (14). x ch. ii. 16. 2 Tim. ii. 8 only. see 2 Cor. iv. 3. 1 Thess. i. 5. 2 Thess. ii. 14. 41. L. 1 Cor. i. 21. ii. 4. xv. 14. 2 Tim. iv. 17. Tit. i. 3 only. (2 Chron. xxx. 5. Prov. ix. 3.) z Gal. ii. 2. Eph. iii. 3 only. a ch. viii. 19 reff. b ch. xi. 25. c 2 Tim. i. 9. Tit. i. 2 only. see Gen. ix. 12. dat. of duration, Luke viii. 29. ch. viii. 11. d = here only (Acts xii. 17 reff.). L.P. Ps. xxxi. 3. e ch. i. 19 reff. y (+) Matt. xii.

25, 26, 27. These verses are variously placed: (I) in BCDℵ 16. 80. 137-76 latt Syr copt æth [Orig-int,] Ambrst Pel Bede they stand here and here only: (II) they stand *aft ch xiv* 23 in L rel and about 192 others syr goth(appy) Chr Thdrt Damasc Thl Œc Theodul: (III) they are *omd altogether* in (D^3 ?) F[-gr](a space is left aft xvi. 24) G(a space is left aft xiv. 23) Mcion(*penitus abstulit* accg to Orig(see Orig in Rom. lib. x. 43, vol. iv. p. 687) as also chaps xv. xvi.) some mss in Jer(appy): (IV) they occur in *both places* in AP 5. 17. 109-lat arm-zoh. (Sz reckons 246 mss of St. Paul. Here 16 are defective (see Sz, addg 126), 21 are unexamined (see Sz, addg 216. 239 to 246), 7 are not distinct mss (viz. 8. 10. 56. 60-1-6. 117), and 5 are included under "rel.")

25. [ημας m (and P in ch xiv.).] for το κηρυγμα, κυριου ℵ¹(txt ℵ-corr¹). χριστου bef ιησου B.

repeated; see above on ver. 20. The omission (see var. read.) has perhaps been by the caprice of the copyists.]

25—27.] CONCLUDING DOXOLOGY. The genuineness of this doxology, and its position in the Epistle have been much questioned. The external evidence will be found in the var. readings;—from which it is plain, that *its genuineness* as a part of the Epistle is *placed beyond all reasonable doubt*. Nor does the variety of position militate here, as in some cases, against this conclusion. For the transference of it to the end of ch. xiv. may be explained, partly from the supposed reference of στηρίξαι to the question treated in ch. xiv. (so Chrys., πάλιν γὰρ ἐκείνων ἔχεται τῶν ἀσθενῶν, κ. πρὸς αὐτοὺς τρέπει τὸν λόγον), partly from the supposed inappropriateness of it here after the benediction of ver. 24, in consequence of which that verse is omitted by MSS. which have the doxology here,—partly from the unusual character of the position and diction of the doxology itself. This latter has been used as an internal argument against the genuineness of the portion. Paul never elsewhere ends with such a doxology. His doxologies, when he does use such, are simple, and perspicuous in construction, whereas this is involved, and rhetorical. This objection however is completely answered by the supposition (Fritz.) that the doxology was the effusion of the fervent mind of the Apostle on taking a general survey of the Epistle. We find in its diction striking similarities to that of the pastoral Epistles:—a phænomenon occurring in several places where Paul writes in a fervid and impassioned manner,—also where he writes *with his own hand*;—the inferences from which I have treated in the Prolegg. to those Epistles (vol. iii. Prolegg. ch. vii. § i. 30—33). That the doxology is made up of unusual expressions taken from Paul's other writings, that it is difficult and involved, are facts, which if rightly argued from, would substantiate, *not its interpolation, but its genuineness:* seeing that an interpolator would have taken care to conform it to the character of the Epistle in which it stands, and to have left in it no irregularity which would bring it into question. The construction is exceedingly difficult. Viewed superficially, it presents only another instance added to many in which the Apostle begins a sentence with one construction, proceeds onward through various dependent clauses till he loses sight of the original form, and ends with a construction presupposing another kind of beginning. And such no doubt it is: but it is not easy to say what he had in his mind when commencing the sentence. Certainly, ᾧ ἡ δόξα εἰς τ. αἰῶνας forbids us from supposing that δόξα was intended to follow the datives,—for thus this latter clause would be merely a repetition. We might imagine that he had ended the sentence as if it had begun ὁ δὲ δυνάμενος, κ.τ.λ. and expressed a wish that He who was able to confirm them, *might confirm them:* but this is prevented by its being evident, from the μόνῳ σοφῷ θεῷ, that the datives are still in his mind. This latter fact will guide us to the solution. The dative form is still in his mind, but not the reference in which he had used it. Hence, when the sentence would naturally have concluded (as it actually does in B: see digest) μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ χριστοῦ, ἡ δόξα εἰς τ. αἰῶνας,—a break is made, as if the sense were complete at χριστοῦ, and the relative ᾧ refers back to the subject of the sen-

νερωθέντος δὲ νῦν διά τε [f]γραφῶν [g]προφητικῶν κατ' [h]ἐπι- ABCDF
[f] Acts xvii. 2. ch. i. 2 reff. [g] 2 Pet. i. 19 only ϒ. [h] 1 Cor. vii. 6, 25. 2 Cor. viii. 8. 1 Tim. i. 1. Tit. i. 3. ii. 15 only ϒ. P. Wisd. xiv. 16.
ταγὴν τοῦ [i]αἰωνίου [i]θεοῦ [k]εἰς [k]ὑπακοὴν [k]πίστεως εἰς L[P]ℵ a b c d e f g h k l
πάντα τὰ ἔθνη [l]γνωρισθέντος, 27 [m]μόνῳ [m]σοφῷ [m]θεῷ, m n o 17
[n]διὰ Ἰησοῦ χριστοῦ, ᾧ ἡ [o]δόξα [p]εἰς τοὺς αἰῶνας. [47]
ἀμήν.

[i] here only. Gen. xxi. 33. [k] ch. i. 5 (reff.). [l] 1 Cor. xii. 3 reff. 36 reff.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

[m] here only. (1 Tim. i. 17. Jude 25.) [n] see ch. ii. 16. [o] ch. xi. [p] ch. i. 25 reff.

26. om τε D vulg (syrr [æth]) arm Chr$_1$ Orig-int$_1$ Hil$_1$ [Ambrst]. aft προφητ. add και της επιφανειας(*adventum*) του κυριου ημων ιησ. χριστου Orig$_4$[not int$_1$] mss-in-Jer. **27.** θεω bef σοφω D. χριστ. bef ιησ. B. [for ω, αυτω P(here) arm(here) Chr-2-mss:] om B [F-lat] Syr Orig-int$_1$. aft αιωνας add των αιωνων ADPℵ vulg [and F-lat] Syr copt æth arm Damasc [Orig-int$_2$ Hil$_1$ Ambrst] (but not AP arm xiv. 23). om αμην 49. 63 am [Orig-int$_1$.—add ver 24(see above) P 17. 80 Syr æth-pl arm Ambrst.]

SUBSCRIPTION: rec πρ. ρ. εγραφη απο κορινθου, with B^2 D-corr P(prefixing παυλου επιστολη) rel syrr[prefg ετελεσθη] copt [Euthal-ms(aft ρωμ. ins επιστ.)], adding δια φοιβης της διακονου της εν κεγχρεαις εκκλησιας, with rel copt (but a k [Euthal-ms] pref ἡ; a b d e f k m n 47 [syrr Euthal-ms] om της εν κεγχρ. εκκλ.; m om πρ. ρω.): του αγ. κ. πανευφημου αποστολου παυλου επισ. πρ. ρ. εγραφη απο κορινθου δια φοιβης της διακονου L: om F c g l 17: εγραφη απο κορινθου o: εγρ. δια φοιβης απο κορ. h: txt AB^{1}CD^1 G(adding ετελεσθη) ℵ.

tence preceding, thus imagined complete, —viz. to ὁ δυνάμενος—*μόνος σοφὸς θεός*. The analogy of the similar passage Acts xx. 32 would tempt us to supply with the datives παρατίθεμαι ὑμᾶς, or the like, as suggested by Olsh.;—but as De W. remarks, the form of a doxology is too evident to allow of this. After all, perhaps, the datives may be understood as conveying a *general ascription of praise for the mercies of Redemption detailed in the Epistle*, and then ᾧ ἡ δ. as superadded, q. d., To Him who is able &c. . . . . be all the praise: to whom be glory for ever.

25.] κατά, in reference to, i. e. 'in subordination to,' and according to the requirements of. κήρυγμα Ἰησοῦ χρ. can hardly mean, as De W. and Meyer, '*the preaching which Jesus Christ hath accomplished by me*' (ch. xv. 18),—nor again as Chrys., ὃ αὐτὸς ἐκήρυξεν,—but the preaching of Christ, i. e. making known of Christ, as the verb is used 1 Cor. i. 23; xv. 12 al. fr. So Calv., and most Commentators. κατὰ ἀποκ.] This second κατά is best taken, not as co-ordinate to the former one, and following στηρίξαι, nor as belonging to δυναμένῳ, which would be an unusual limitation of the divine Power,—but as subordinate to κήρυγμα,—the preaching of Jesus Christ according to, &c. The omission of τό before κατὰ ἀποκ. is no objection to this. μυστ.] The *mystery* (see ch. xi. 25, note) *of the gospel* is often said to have been thus *hidden from eternity* in the counsels of God—see Eph. iii. 9; Col. i. 26; 2 Tim. i. 9; Tit. i. 2; 1 Pet. i. 20; Rev. xiii. 8.

26.] See ch. i. 2. The prophetic writings were the storehouse out of which the preachers of the gospel took their demonstrations that Jesus was the Christ: see Acts xviii. 28;—more especially, it is true, *to the Jews*, who however are here included among πάντα τὰ ἔθνη. κατ' ἐπιταγ. may refer either to the *prophetic writings* being drawn up by the command of God,—or to the *manifestation of the mystery by the preachers of the gospel* thus taking place. The latter seems best to suit the sense. αἰωνίου refers back to χρ. αἰωνίοις [the word should have been kept scrupulously the same in English, not as here and in Matt. xxii. 46 rendered by two different English terms]. The first εἰς indicates the *aim*—in order to their becoming obedient to the faith:—the second, the *local extent* of the manifestation. **27.**] διὰ Ἰησ. χρ. must by the requirements of the construction be applied to μόνῳ σοφῷ θεῷ, and not (as Aug. [and E. V.]) to δόξα, from which it is separated by the relative ᾧ. The quantity of intervening matter, especially the datives μόνῳ σοφῷ θεῷ, prevent it from being referred (as Œc., Theophyl.) to στηρίξαι. It must then be rendered to the only wise God through Jesus Christ, i. e. Him who is revealed to us by Christ as such. On the construction of ᾧ see above. It cannot without great harshness be referred to *Christ*, seeing that the words μόνῳ σοφῷ θεῷ resume the chief subject of the sentence, and to them the relative must apply.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

ABCDF LPℵ a b c d e f g h k l m n o 17. 47

I. [1] Παῦλος [a κλητὸς] ἀπόστολος χριστοῦ Ἰησοῦ [b] διὰ θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, [2] τῇ [c] ἐκκλησίᾳ τοῦ [c] θεοῦ, [d] ἡγιασμένοις [d] ἐν χριστῷ Ἰησοῦ, τῇ οὔσῃ ἐν

a Rom. i. 1, 6, 7. Jude 1 al. 2 Kings xv. 11.
b Rom. xv. 32 reff.
c Acts xx. 28. ch. x. 32. xi. 16, 22. xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Thess. ii. 14. 2 Thess. i. 4. 1 Tim. iii. 5, 15. Neh. xiii. 1.
d Rom. xv. 16 reff.

TITLE. Steph η προς τους κορινθιους επιστολη πρωτη: elz παυλου του αποστολου η προς κορινθιους επ. πρ., with rel: πρ. κορ. αρχεται ā F(but G om ā): του αγιου και πανευφημου αποστολου παυλου επιστολη πρ. κορ. πρωτη L: προς κο. α' επ. h n: πρ. κο. επ. πρ. k: παυ. επ. πρ. κορ. ā P: πρ. κορ. m: om D: txt A(appy: the title is nearly gone) BCℵ (l o) 17. 47 [and D at top of pages].

CHAP. I. 1. om κλητος AD Cyr$_1$[-p] (*perhaps because it does not occur elsw in the openings of epp exc Rom* i. 1: *but it may have been* insd from there, *so I have left it doubtful*): ins BCFLPℵ rel [vulg fri syrr copt æth arm] Chr$_2$ Thdrt$_{2expr}$ Thl$_{expr}$ Œc$_{expr}$ Orig-int$_1$ Ambrst Aug Bede. rec ιησ. bef χρ., with ALPℵ rel [vulg-clem syrr copt æth arm Cyr$_1$ Euthal-ms] Thdrt Thl Œc Orig-int$_1$: txt BDF [m 17] am(with demid fuld tol [fri]) Chr$_2$ Hil[(Wetst) Ambrst Aug$_1$(ed Bened)].—αν corrd to ιυ ℵ^1.
(C is defective in this and follg ver.)

2. rec τη ουση εν κορ. bef ηγιασμ. εν χ. ι., with AD^{2}LPℵ rel [vulg am &c syrr copt æth arm]: txt B D$^{1\cdot3}$[and lat] F [fuld-corr].

CHAP. I. 1—3.] ADDRESS AND GREETING. 1.] It is doubtful whether **κλητός** is not spurious: see var. readd. The words **διὰ θελ. θεοῦ** point probably to the depreciation of Paul's apostolic authority at Corinth. In Gal. i. 1 we have this much more strongly asserted. But they have a reference to Paul himself also: "ratio auctoritatis ad ecclesias: humilis et prompti animi, penes ipsum Paulum." Bengel. Chrys., referring it to κλητός, says, ἐπειδὴ αὐτῷ ἔδοξεν, ἐκλήθημεν, οὐκ ἐπειδὴ ἄξιοι ἦμεν. Hom. i. p. 4. **Σωσθένης** can hardly be assumed to be identical with the ruler of the synagogue in Acts xviii. 17: see note there. He must have been some Christian well known to the church at Corinth. Thus Paul associates with himself Silvanus and Timotheus in the Epistles to the Thessalonians; and Timotheus in 2 Cor. Chrysostom attributes it to modesty: μετριάζει, συντάττων ἑαυτῷ τὸν ἐλάττονα πολλῷ. Some have supposed Sosthenes to be the *writer* of the Epistle, see Rom. xvi. 22. Possibly he may have been one **τῶν Χλόης** (ver. 11) by whom the intelligence had been received, and the Apostle may have associated him with himself as approving the appeal to apostolic authority. Perhaps some slight may have been put upon him by the parties at Corinth, and for that reason Paul puts him forward. **ὁ ἀδελφός**, as 2 Cor. i. 1, of Timothy, **our brother**,—one of **οἱ ἀδελφοί**. 2.] The remarks of Calvin on **τῇ ἐκκλ. τ. θεοῦ, κ.τ.λ.** are admirable: "Mirum forsan videri queat, cur eam hominum multitudinem vocet Ecclesiam Dei, in qua tot morbi invaluerant, ut Satan illic potius regnum occuparet quam Deus. Certum est autem, eum noluisse blandiri Corinthiis: loquitur enim ex Dei Spiritu, qui adulari non solet. Atqui inter tot inquinamenta qualis amplius eminet Ecclesiæ facies? Respondeo, . . . utcunque multa vitia obrepissent, et variæ corruptelæ tam doctrinæ quam morum, extitisse tamen adhuc quædam veræ Ecclesiæ signa. Locus diligenter observandus, ne requiramus in hoc mundo Ecclesiam omni ruga et

e Acts ix. 13 reff. f Acts xxiii. 15. 2 Cor. i. 1. Phil. i. 1. g ← Acts ii. 21 reff. h see Rom. xvi. 13 and ch. xvi. 18. i Rom. i. 7. k Rom. i. 8 (reff.).

Κορίνθῳ, [a] κλητοῖς [e] ἁγίοις, [f] σὺν πᾶσιν τοῖς [g] ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντὶ τόπῳ [h] αὐτῶν [τε] καὶ [h] ἡμῶν. 3 [i] χάρις ὑμῖν καὶ [i] εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

4 [k] Εὐχαριστῶ τῷ [k] θεῷ [k] μου πάντοτε περὶ ὑμῶν [l] ἐπὶ τῇ

ABCDF LPℵ a b c d e f g h k l m n o 17. 47

1 – Phil. i. 3 al.

om 1st ημων A 77. 109 fuld Orig$_1$[not int$_2$] Pel. om χριστου A. om τε (A^1 ?)BD^{1}FN^1 17 [vulg Syr copt Euthal-ms Damasc]: ins [A^2]D^{2}LPN^2 rel [syr æth arm Chr$_2$ Thdrt Cyr-c$_1$ Phot-c$_1$].

4. om μου BN^1 æth: ins ACDFLP ℵ-corr^1 rel [vulg syrr copt arm Orig-c$_1$].

macula carentem: aut protinus abdicemus hoc titulo quemvis cœtum in quo non omnia votis nostris respondeant. Est enim hæc periculosa tentatio, nullam Ecclesiam putare ubi non appareat perfecta puritas. Nam quicunque hac occupatus fuerit, necesse tandem erit, ut discessione ab omnibus aliis facta, solus sibi sanctus videatur in mundo, aut peculiarem sectam cum paucis hypocritis instituat. Quid ergo causæ habuit Paulus, cur Ecclesiam Corinthi agnosceret? nempe quia Evangelii doctrinam, Baptismum, Cœnam Domini, quibus symbolis censeri debet Ecclesia, apud eos cernebat." On τοῦ θεοῦ, Chrys. remarks, οὐ τοῦδε καὶ τοῦδε, ἀλλὰ τοῦ θεοῦ,—and similarly Theophyl., taking the expression as addressed to the Corinthians to remind them of their position as a congregation belonging to GOD, and *not to any head of a party*. Perhaps this is too refined, the words ἡ ἐκκλ. τ. θεοῦ being so usual with St. Paul,—see reff. The harshness of the position of ἡγιασμένοις ἐν χρ. Ἰησ. is in favour of its being the original one:—hallowed (i. e. dedicated) to God in (in union with and by means of) Jesus Christ.

τῇ οὔσῃ—'which exists,' 'is found, at Corinth.' So ἐν Ἀντιοχ. κατὰ τὴν οὖσαν ἐκκλησίαν, Acts xiii. 1. κλητοῖς ἁγίοις] See Rom. i. 7, note.

σὺν πᾶσιν κ.τ.λ.] These words do not belong to the designations just preceding, = 'as are all,' &c., but form part of the *address* of the Epistle, so that these πάντες οἱ ἐπικαλ. are partakers with the Corinthians in it. They form a weighty and precious addition,—made here doubtless to shew the Corinthians, that membership of God's Holy Catholic Church consisted not in being planted, or presided over by Paul, Apollos, or Cephas (or their successors), but in *calling on the name of our Lord Jesus Christ*. The Church of England has adopted from this verse her solemn explanation of the term, in the 'prayer for all sorts and conditions of men:' "More especially, we pray for the good estate of *the Catholic Church*; that it may be so guided and governed by thy good Spirit, that *all who profess and call themselves Christians* may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." ἐπικαλ.] not '*calling themselves by*' (though in sense equivalent to this, for they who *call upon* Christ, *call themselves by* His Name): the phrase ἐπικαλεῖσθαι τὸ ὄνομα τοῦ κυρίου was one adopted from the LXX, as in reff.; the adjunct ἡμῶν Ἰησοῦ χρ. defines that Lord (Jehovah) on whom the Christians called, to be Jesus Christ,—and is a direct testimony to the divine worship of Jesus Christ, as universal in the church. The ὄνομα ἐπικληθὲν ἐφ' ὑμᾶς (James ii. 7) is not to the point, the construction being different. ἐν παντὶ τόπ. αὐτ. [τε] κ. ἡμ.] In every place, both theirs (in their country, wherever that may be) and ours. This connexion is far better than to join αὐτ. [τε] κ. ἡμ. with κυρίῳ, thereby making the first ἡμῶν superfluous. αὐτῶν refers to the πάντες οἱ ἐπικαλ., ἡμῶν to Paul, and Sosthenes, and those whom he is addressing. Eichhorn fancied τόπος to mean '*a place of assembly*:' Hug, '*a party*' or '*division*:' Beza, al., would limit the persons spoken of to Achaia: others, to Corinth and Ephesus:—but the *simple meaning* and *universal reference* are far more agreeable to the spirit of the passage. I may as well once for all premise, that many of the German expositors have been constantly misled in their interpretations by what I believe to be a mistaken view of ver. 12, and the supposed Corinthian parties. See note there. 3.] See introductory note to the Epistle to the Romans. Olsh. remarks, that εἰρήνη has peculiar weight here on account of the dissensions in the Corinthian Church.

4—9.] THANKSGIVING, AND EXPRESSION OF HOPE, ON ACCOUNT OF THE SPIRITUAL STATE OF THE CORINTHIAN CHURCH. There was much in the Corinthian believers for which to be thankful, and on account of which to hope. These things he puts in the foreground, not only to encourage them, but (as Olsh.) to appeal to their better selves,

mn χάριτι τοῦ θεοῦ τῇ n δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ 5 ὅτι ἐν παντὶ o ἐπλουτίσθητε ἐν αὐτῷ, ἐν p παντὶ λόγῳ καὶ p πάσῃ q γνώσει, 6 καθὼς τὸ r μαρτύριον τοῦ χριστοῦ s ἐβεβαιώθη ἐν ὑμῖν, 7 ὥστε ὑμᾶς μὴ t ὑστερεῖσθαι ἐν μηδενὶ u χαρίσματι, v ἀπεκδεχομένους τὴν w ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ· 8 ὃς καὶ s βεβαιώσει ὑμᾶς x ἕως x τέλους y ἀνεγκλήτους ἐν τῇ z ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 9 a πιστὸς ὁ θεὸς b δι' οὗ ἐκλή-

m = Acts xi. 23 reff.
n Rom. xii. 3, 6. xv. 15. ch. iii. 10. 2 Cor. viii. 1. Gal. ii. 9. Eph. iii. 2, 8. iv. 7. 2 Tim. i. 9. James iv. 6.
o 2 Cor. vi. 10. ix. 11 only. Gen. xiv. 23 al.
p = Acts xx. 19 reff.
q = Rom. xv. 14 al fr.
r = ch. ii. 1. 2 Thess. i. 10. 1 Tim. ii. 6. 2 Tim. i. 8. 14. Rom. iii. 23. Phil. iv. 12. Heb. xi. 37 al. Ps. xxii. 1.
s Rom. xv. 8 reff.
t Luke xv.
u = Rom. xi. 29. xii. 6 (ch. xii. 4) al.
v Rom. viii. 19, 23, 25. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet. iii. 20 only ✝.
w = Rom. viii. 19 reff.
x 2 Cor. i. 13 only. μέχρι τ., Heb. iii. 14. ἄχρι τ., Rev. ii. 26.
y Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7 only ✝. 3 Macc. v. 31. ellips., Matt. xii. 13.
z = Acts ii. 20 (from Joel ii. 31). ch. iii. 13. iv. 3. v. 5. 2 Cor. i. 14. Eph. iv. 30. Phil. i. 6, 10. ii. 16.
a = ch. x. 13. 2 Cor. i. 18. 1 Thess. v. 24. 2 Thess. iii. 3. 2 Tim. ii. 13 al.
b = Rom. i. 5. 2 Cor. i. 11.

om του θεου A[1] 39. 87 Cyr$_{2}$[(ins$_{1}$)-p].

5. εν (1st) is written twice but corrd by ℵ[1].

6. for χριστου, θεου B[1](but corrd, Tischdf) F n 46-7. 72. 109-20 lectt-8. 12 arm.

8. the ver is written twice by ℵ[1](corrd by ℵ-corr[1]). for εως, αχρι DF. for ημερα(*in diem* fri), παρουσια DF Ambrst Cassiod$_{1}$; *die adventus* vulg Pel. om χριστου B.

9. om ὁ C[1]. for δι, νφ D[1][-gr] F[-gr].

and to bring out the following contrast more plainly. 4. τ. θεῷ μου] so in reff. Rom. Phil. πάντοτε] expanded in Phil. i. 4 into πάντοτε ἐν πάσῃ δεήσει μου. The ἡ χάρις ἡ δοθεῖσα = τὰ χαρίσματα τὰ δοθέντα (see below on ver. 7) —a metonymy which has passed so completely into our common parlance, as to be almost lost sight of as such. '*Grace*' is properly *in God*: the *gifts of grace* in us, given by that grace. ἐν] not, as Chrys., Theophyl., Œcum., for διά, [nor = *by* as E. V.,] but as usually in this connexion, *in Christ*, —i. e. *to you as members of Christ*. So also below. 5. ἐν παντί] general: particularized by ἐν παντὶ λόγῳ κ. πάσῃ γνώσει, in all teaching and all knowledge. Λόγος (obj.), *the truth preached*. γνῶσις (subj.), *the truth apprehended*. They were rich in the *preaching* of the word, had among them able preachers, and rich in the *apprehension* of the word, were themselves intelligent hearers. See 2 Cor. viii. 7, where to these are added πίστις, σπουδή, and ἀγάπη.

6. τὸ μαρτ. τ. χριστοῦ] the witness concerning Christ delivered by me. καθώς, as indeed, 'siquidem.' ἐβεβ., was confirmed,—*took deep root*, among you; i. e. 'as was to have been expected, from the impression made among you by my preaching of Christ.' This confirmation was *internal*, by faith and permanence in the truth, not external, by miracles.

7.] So that ye are behind (others) in no gift of grace;—not, *lack no gift of grace*, which would be genitive. χάρισμα here has its widest sense, of *that which is the effect of* χάρις,—not meaning 'spiritual gifts' in the narrower sense, as in ch. xii. 4. This is plain from the whole strain of the passage, which dwells not on outward gifts, but on the inward graces of the Christian life. ἀπεκδεχ.] which is the greatest proof of maturity and richness of the spiritual life; implying the coexistence and co-operation of *faith*, whereby they believed the promise of Christ,—*hope*, whereby they looked on to its fulfilment, —and *love*, whereby that anticipation was lit up with earnest desire;—compare πᾶσιν τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ, 2 Tim. iv. 8. ἀπεκδ. κ.τ.λ., is taken by Chrys.,—who understands χαρίσματα of miraculous powers,—as implying that *besides them they needed patience* to wait till the coming of Christ; and by Calv.,— "ideo addit *expectantes revelationem*, quo significat, non talem se affluentiam illis affingere in qua nihil desideretur; sed tantum quæ sufficiet usquedum ad perfectionem perventum fuerit." But I much prefer taking ἀπεκδεχομένους as parallel with and giving the result of μὴ ὑστ. κ.τ.λ.

8. ὅς] viz. θεός, ver. 4, not Ἰησοῦς χριστός, in which case we should have ἐν τῇ ἡμέρᾳ αὐτοῦ. The καί besides shews this. ἕως τέλ. ἀνεγκ.] i. e. εἰς τὸ εἶναι ὑμᾶς ἀνεγκ.;—so ἀπεκατεστάθη ὑγιής, Matt. xii. 13. To the end, see reff.—i. e. to the συντέλεια τ. αἰῶνος,—not merely 'to the end of your lives.'

9.] See ref. 1 Thess.; also Phil. i. 6. The κοιν. τοῦ υἱ. αὐτ., as Meyer well remarks, is the δόξα τῶν τέκνων τοῦ θεοῦ, Rom. viii. 21; for they will be συγκληρονόμοι τοῦ χριστοῦ, and συνδοξασθέντες with Him,—see Rom. viii. 17, 23; 2 Thess. ii. 14. The mention of κοινωνία may perhaps have been

θητε εἰς [c] κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. ABCDF LPΨ a b c d e f g h k l m n o 17. 47

10 [de] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, [f] διὰ τοῦ [f] ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, [e] ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾖ ἐν ὑμῖν [g] σχίσματα, ἦτε δὲ [h] κατηρτισμένοι ἐν τῷ αὐτῷ [i] νοὶ καὶ ἐν τῇ αὐτῇ [k] γνώμῃ. 11 [l] ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ [m] τῶν Χλόης, ὅτι [n] ἔριδες ἐν ὑμῖν εἰσιν. 12 [o] λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μέν εἰμι [p] Παύλου, ἐγὼ δὲ

c 2 Cor. vi. 1 reff.
d Rom. xii. 1 reff.
e constr., Matt. xiv. 36. ch. xvi. 12, 15, 16. 2 Cor. viii. 6. ix. 5. xii. 6. Col. iv. 6 al.
f Acts iv. 30 reff.
g = John vii. 43. ix. 16. x. 19. ch. xi. 18. xii. 25 (Mark ii. 21 ; only τ. (-μῆ, Isa. ii. 21.)
h = Luke vi. 40. 2 Cor. xiii. 11. Gal. vi. 1. Heb. xiii. 21. 1 Pet. v. 10. Ezra iv. 13. Luke xxiv. 45. Rev. xviii. 18. xvii. 9. exc. Rev. xvii. 13, 17 (bis). 2 Macc. xiv. 20. 11. 2 Pet. i. 14 only. Exod. vi. 3.
i = Rom. i. 28. Eph. iv. 17. P. only, exc. h = ch. vii. 25, 40. 2 Cor. viii. 10. P. or of P. (Acts xx. 3) only, l ch. iii. 13. Col. i. 8. Heb. ix. 8. xii. 27. 1 Pet. i. m see Rom. xvi. 10, 11.
Tit. iii. 9. -ιδες, here only. sing., Rom. i. 29. xiii. 13. ch. iii. 3. Gal. v. 20. Phil. i. 15 only τ. Sir. xxviii. 11. xl. 3, 9 only. o = ch. x. 29. Gal. iii. 17. see ch. vii. 29. xv. 50.
k = ch. vii. 25, 40. 2 Cor. viii. 10. P. or of P. (Acts xx. 3) only, n plur., 2 Cor. xii. 20. 1 Tim. vi. 4.
p gen., Acts ix. 2. Rom. xiv. 8. ch. iii. 23 al.

10. [ἀδελφοι bef παρ. υμ. (omg δε) C³ a 74.] ιησ. χρ. bef του κυρ. ημ. DF.—χρ. bef ιησ. D[-gr].—om του F(not G).
11. for μου, μοι B¹(sic) : om C¹(appy) D-lat Ambrst.

intended to prepare the way, as was before done in ver. 2, for the reproof which is coming. Chrys. remarks respecting vv. 1—9, σὺ δὲ σκόπει πῶς αὐτοὺς τῷ ὀνόματι ἀεὶ τοῦ χριστοῦ προσηλοῖ. καὶ ἀνθρώπου μὲν οὐδενός, οὔτε ἀποστόλου οὔτε διδασκάλου, συνεχῶς δὲ αὐτοῦ τοῦ ποθουμένου μέμνηται, καθάπερ ἀπὸ μέθης τινὰς τοὺς καρηβαροῦντας ἀνενεγκεῖν παρασκευάζων. οὐδαμοῦ γὰρ ἐν ἑτέρᾳ ἐπιστολῇ οὕτω συνέχως κεῖται τὸ ὄνομα τοῦ χριστοῦ· ἐνταῦθα μέντοι ἐν ὀλίγοις στίχοις πολλάκις, καὶ διὰ τούτου σχεδὸν τὸ πᾶν ὑφαίνει προοίμιον. Hom. ii. p. 10.

10—IV. 21.] REPROOF OF THE PARTY-DIVISIONS AMONG THEM: BY OCCASION OF WHICH, THE APOSTLE EXPLAINS AND DEFENDS HIS OWN METHOD OF PREACHING ONLY CHRIST TO THEM. 10.] δέ introduces the *contrast* to the thankful assurance just expressed. διὰ τ. ὀν., as διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, Rom. xii. 1: "as the bond of union, and as the most holy name by which they could be adjured." Stanley. ἵνα (reff.) not only introduces the result of the fulfilment of the exhortation, but includes its import. τὸ αὐτὸ λέγητε—contrast to λέγει ἐγὼ μέν . . . ἐγὼ δὲ . . . ἐγὼ δὲ . . . . ἐγὼ δέ of ver. 12,—but further implying the *having the same sentiments* on the subjects which divided them: see Phil. ii. 2. ἦτε δέ] δέ here implies but rather, as in Thuc. ii. 98, ἀπεγίγνετο μὲν αὐτῷ οὐδὲν τοῦ στρατοῦ, . . . προσεγίγνετο δέ. Hartung, Partikellehre, i. 171, gives many other examples. καταρτίζω is the exact word for the healing or repairing of the breaches made by the σχίσματα,—perfectly united. So Herod. v. 28, ἡ Μίλητος . . . . ἐπὶ δύο γενεὰς ἀνδρῶν νοσήσασα ἐς τὰ μάλιστα στάσει, μέχρι οὗ μιν Πάριοι κατήρτισαν. νοῒ (reff.), disposition,—γνώμῃ (do.), opinion.

11.] We cannot fill up τῶν Χλόης, not knowing whether they were *sons*, or *servants*, or other members of her family. Nor can we say whether Chloe was (Theophyl., al.) an *inhabitant of Corinth*, or *some Christian woman* (Estius) known to the Corinthians *elsewhere*, or (Michaelis, Meyer) *an Ephesian*, having friends who had been in Corinth. 12.] λέγω δὲ τοῦτο ὅτι,—not, '*I say this because*,'—but (see reff.) I mean this, that . . . . ἕκαστ. ὑμ. λέγ.] The meaning is clear, but the form of expression not strictly accurate, the ἕκαστος being a *different person in each case*. Accurately expressed it would run thus, ὅτι πάντες τοιοῦτό τι λέγετε, ἐγώ εἰμι Π., ἐγὼ Ἀπολ., ἐγὼ Κηφ., ἐγὼ χριστοῦ,—or as De W., ὅτι πάντες λ., ὁ μέν, ἐγώ εἰμι . . . . ὁ δέ, ἐγὼ κ.τ.λ.—Respecting the matter of fact to which the verse alludes, I have given in the Prolegg. § ii. 10, to the principal theories of the German critics, and will only here restate the conclusions which I have there (ib. parr. 5—9) endeavoured to substantiate: (1) that these designations are *not used* as pointing to *actual parties formed and subsisting* among the Corinthians, but (2) as *representing the* SPIRIT WITH WHICH THEY CONTENDED *against one another*, being the sayings of *individuals*, and *not of parties* (ἕκαστος ὑμῶν λέγει): q. d. 'You are all in the habit of alleging against one another, some your special attachment to Paul, some to Apollos, some to Cephas, others to no mere human teacher, but barely to Christ, to the exclusion of us his Apostles.' (3) That these sayings, while they are not to be made the

Ἀπολλώ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ χριστοῦ. 13 [q] μεμέρισται ὁ χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ [r] εἰς τὸ

q = Matt. xii. 25, 26 ||. (ch. vii. 34. Rom. xii. 3 reff.) 3 Kings xvi. 21.

r = Acts viii. 16 reff.

13. for ὑπερ, περι BD[1]: txt ACD[2-3]FL[P]ℵ rel.

basis of any hypothesis respecting *definite parties* at Corinth, do nevertheless *hint at matters of fact*, and are *not merely* 'exempli gratia:' and (4) that this view of the verse, which was taken by Chrys., Theodoret, Theophylact, Calv., is *borne out*, and indeed *necessitated*, by ch. iv. 6 (see there). ἐγὼ . . . Παύλου] This profession, of being guided especially *by the words and acts of Paul*, would probably belong to those who were the first fruits of, or directly converted under, his ministry. Such persons would contend for his apostolic authority, and maintain doctrinally his teaching, *so far being right*; but, as usual with partisans, would magnify into importance practices and sayings of his which were in themselves indifferent, and forget that theirs was a service of perfect freedom under one Master, even Christ. With these he does not deal *doctrinally* in the Epistle, as there was *no need for it*: but involves them in the same censure as the rest, and shews them in ch. ii., iii., iv. that he had no such purpose of gaining personal honour among them, but only of building them up in Christ. ἐγὼ Ἀπολλώ] Apollos (Acts xviii. 24 ff.) had come to Corinth after the departure of Paul, and being eloquent, might attract some, to whom the bodily presence of Paul seemed weak and his speech contemptible. It would certainly appear that some occasion had been taken by this difference, to set too high a value on external and rhetorical form of putting forth the gospel of Christ. This the Apostle seems to be blaming (in part) in the conclusion of this, and the next chapter. And from ch. xvi. 12, it would seem likely that Apollos himself had been aware of the abuse of his manner of teaching which had taken place, and was unwilling, by repeating his visit just then, to sanction or increase it.

ἐγὼ Κηφᾶ] All we can say in possible explanation of this, is, that as Peter was the *Apostle of the circumcision*,—as we know from Gal. ii. 11 ff. that his course of action on one occasion was reprehended by Paul, and as that course of action no doubt had influence and found followers, it is very conceivable that some of those who in Corinth lightly esteemed Paul, might take advantage of this honoured name, and cite against the Christian liberty taught by their own spiritual founder, the stricter practice of Peter. If so, these persons would be mainly found among the Jewish converts or Judaizers; and the matters treated in ch. vii.—xi. 1, may have been subjects of doubt mainly with these persons. ἐγὼ δὲ χριστοῦ] A rendering has been proposed (Estius, al.) which need only be mentioned to be rejected: viz. that Paul having mentioned the three parties, then breaks of, and adds, *in his own person*, ἐγὼ δὲ (Παῦλος), χριστοῦ (εἰμι) [not of any of these preceding]. Beza represents this as Chrysostom's view, but it is not: οὐ τοῦτο ἐνεκάλει, ὅτι τὸν χριστὸν ἑαυτοῖς ἐπεφήμιζον, ἀλλ' ὅτι μὴ πάντες μόνον. οἶμαι δὲ αὐτὸν καὶ οἰκοθεν αὐτὸ προστεθεικέναι βουλόμενον βαρύτερον τὸ ἔγκλημα ποιῆσαι, καὶ δεῖξαι οὕτω καὶ τὸν χριστὸν εἰς μέρος δοθέντα ἕν, εἰ καὶ μὴ οὕτως ἐκολουν τοῦτο ἐκεῖνοι:—(Hom. iii. p. 16 f.):—meaning by οἰκοθεν, not, as *his own sentiment*, but *of his own invention*, to shew them the inconsistency of their conduct. The words seem to apply to those who make a merit of *not being attached to any* human *teacher*,—who therefore slighted the apostleship of Paul. To them frequent allusion seems to be made in this and in the second Epistle, and more especially in 2 Cor. x. 7—11.

For a more detailed discussion of the whole subject, see Prolegg. as above, and Dr. Davidson's Introd. to the N. T. ii. 222 ff. 13.] Some (Lachmann has so printed it) take μεμέρισται ὁ χρ. as an assertion,—'*Christ has been divided* (by you),'—or, as Chrys. mentions, διενεἰματο πρὸς ἀνθρώπους κ. ἐμερίσατο τὴν ἐκκλησίαν. But it is far better to take it, as commonly, interrogatively: Is Christ (the *Person* of Christ, as the centre and bond of Christian unity—not, the *Gospel* of Christ (Grot., al.),—nor the *Church* of Christ (Estius, Olsh.): nor the *power* of Christ (Theodoret), i. e. his right over all) divided (not in the primary sense (Meyer, ed. 1), against Himself, as Mark iii. 24, 25, where we have ἐφ' ἑαυτήν, but '*into various parts*, one under one leader, another under another,—which in fact would amount, after all, to a division against Himself)? The question applies to *all addressed*, not to the ἐγὼ χριστοῦ only, as Meyer, ed. 1. In that case μεμέρισται ὁ χρ. would mean 'Has Christ become the property of one part only?' as indeed Dr. Burton renders it. Meyer urges against the interrogative rendering, that the questions begin

s ver. 4. ὄνομα Παύλου [r] ἐβαπτίσθητε; 14 [s] εὐχαριστῶ τῷ [s] θεῷ ὅτι ABCDF LPℵ a b c d e f g h k l m n o 17. 47
οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον, 15 ἵνα
t ch. iv. 2. 2 Cor. xiii. 11. 1 Thess. iv. 1. u = Acts xix. 2 reff. v constr., Acts xxvi. 17 reff. w absol., Rom. xv. 20 reff.
μή τις εἴπῃ ὅτι [r] εἰς τὸ ἐμὸν ὄνομα [r] ἐβαπτίσθητε. 16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· [t] λοιπὸν οὐκ οἶδα [u] εἴ τινα ἄλλον ἐβάπτισα. 17 οὐ γὰρ [v] ἀπέστειλέν με χριστὸς βαπτίζειν, ἀλλὰ [w] εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου,

14. om τω θεω B ℵ[1] 67[2] [Chr-comm$_1$ Damasc-comm]. add μου A d g 17 vulg-sixt(with demid fuld harl[2]) Syr syr-w-ob copt arm Thdrt$_2$ Orig-int$_1$ Pel Sedul Bede. πρισκον ℵ[1].

15. rec (for εβαπτισθητε) εβαπτισα, with C[3]DFLP rel fri Syr [syr-txt] goth Thdrt Tert$_1$: txt ABC[1]ℵ a m 17 vulg syr-mg coptt arm Chr$_1$ Damasc Ambr-mss Pel Primas Bede.

16. for εβαπτισα, βεβαπτικα D[1][twice] F[1st]. ins το bef λοιπον F. om αλλον F fuld [D-lat].

17. for απεστειλεν, απεστα(. . .) A: απεσταλκε c. ins ο bef χριστος BF Thdrt: om ACDLPℵ rel [Orig-c$_2$] Chr$_1$ Thl Œc. (αλλα, so A(appy) BDℵ.) ευαγγελισασθαι B: txt ADFLPℵ rel. (C uncert.)

immediately after, with μή. But we may fairly set against this argument, that the μή introduces a new *form* of interrogation respecting a new individual, viz. Paul: and that it was natural, for solemnity's sake, to express the other question differently. In μεμέρισται ὁ χριστός, the Majesty of Christ's Person is set against the unworthy insinuation conveyed by μεμέρισται,—in μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμ.,—the meanness of the individual, Paul, is set against the triumph of divine Love implied in ἐστ. ὑπ. ὑμῶν. Two such contrasts could hardly but be differently expressed.

μὴ Π. ἐστ. κ.τ.λ.] **Surely Paul was not crucified for you?** By repudiating all possibility of *himself* being the Head and ἐπώνυμος of their church, he does so *à fortiori* for Cephas and Apollos: for *he founded* the Church at Corinth. On εἰς τὸ ὄν. ἐβαπτ. see Matt. xxviii. 19.

14.] Olsh. characterizes it as surprising that Paul should not have referred to the *import of baptism itself* as a reason to substantiate his argument. He does not this, but tacitly assumes, between ver. 13 and 14, the probability that his having baptized any considerable number among the Corinthians would naturally have led to the abuse against which he is arguing.

εὐχ. τ. θ.] '*I am* (now) *thankful to God, who so ordered it that I did not,*' &c. Crispus, the former ruler of the synagogue, Acts xviii. 8. Gaius, afterwards the host of the Apostle, and of the church, Rom. xvi. 23.

15.] ἵνα represents the purpose, not of the Apostle's conduct at the time, but of the divine ordering of things: 'God so arranged it, that none might say,' &c.

16.] He subsequently recollects having baptized Stephanas and his family (see ch. xvi. 15, 17),—perhaps from information derived *from Stephanas himself*, who was with him:—and he leaves an opening for any others whom he may possibly have baptized and have forgotten it. The last clause is important as against those who maintain the *absolute omniscience* of the inspired writers on *every topic which they handle*.

17.] This verse forms the transition to the description of his preaching among them. His mission was *not to baptize*:—a trace already, of the separation of the offices of baptizing and preaching. ἄνθρωπον μὲν γὰρ κατηχούμενον λαβόντας καὶ πεπεισμένον βαπτίσαι, παντὸς οὐτινοσοῦν ἐστιν· ἡ γὰρ προαίρεσις τοῦ προσιόντος λοιπὸν ἐργάζεται τὸ πᾶν, καὶ ἡ τοῦ θεοῦ χάρις· ὅταν δὲ ἀπίστους δέῃ κατηχῆσαι, πολλοῦ δεῖ πόνου, πολλῆς τῆς σοφίας· τότε δὲ καὶ τὸ κινδυνεύειν προσῆν. Chrys. Hom. iii. p. 18. It is evident that this is said in no *derogation* of Baptism, for he did on occasion baptize,—and it would be impossible that he should speak lightly of the ordinance to which he appeals (Rom. vi. 3) as the seal of our union with Christ.

οὐκ ἐν σοφίᾳ λόγου] It seems evident from this apology, and other hints in the two Epistles, e. g. 2 Cor. x. 10, that the *plainness and simplicity of Paul's speech* had been *one cause* among the Corinthians of alienation from him. Perhaps, as hinted above, the eloquence of Apollos was extolled to Paul's disadvantage. ἐν σοφ.] in (as the element in which: better than '*with*') **wisdom of speech** (i. e. the speculations of philosophy: that these are meant, and not mere eloquence or rhetorical form, appears by what follows, which treats of the *subject*, and not merely of the *manner* of the preaching) **in order that the Cross of Christ** (the great central point of his preaching; exhibiting man's guilt and God's love in their highest degrees and

ἵνα μὴ [x] κενωθῇ ὁ [y] σταυρὸς τοῦ χριστοῦ. 18 ὁ [z] λόγος γὰρ ὁ τοῦ [y] σταυροῦ τοῖς μὲν [ab] ἀπολλυμένοις [c] μωρία ἐστίν, τοῖς δὲ [bd] σῳζομένοις ἡμῖν [e] δύναμις θεοῦ ἐστιν. 19 γέγραπται γὰρ [f] Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν [g] σύνεσιν τῶν [h] συνετῶν [i] ἀθετήσω. 20 [k] ποῦ σοφός; [k] ποῦ [l] γραμματεύς; [k] ποῦ [m] συνζητητὴς τοῦ [n] αἰῶνος [n] τούτου; οὐχὶ [o] ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; 21 [p] ἐπειδὴ γὰρ ἐν τῇ [q] σοφίᾳ τοῦ [q] θεοῦ οὐκ [r] ἔγνω ὁ

x = Rom. iv. 14 reff.
y = Gal. v. 11. vi. 12, 14. Phil. iii. 18.
z = Acts xiii. 26 reff.
a = Rom. ii. 12. 2 Cor. ii. 15. iv. 3. 2 Thess. ii. 10. (1 Pet. i. 7.) Lev. xxiii. 30.
b dat., ch. ii. 14. viii. 6. ix. 2.
c vv. 21, 23. ch. ii. 14. iii. 19

only †. Sir. xx. 31. xli. 15 only. (-ρός, ver. 25.)
d pres., ch. xv. 2 reff.
e Acts viii. 10. Rom. i. 16. ver. 24.
f Isa. xxix. 14.
g Mark xii. 33. Luke ii. 47. Eph. iii. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7 only. Prov. ii. 2.
h Matt. xi. 25. Luke x. 21. Acts xiii. 7 only. Prov. xvi. 21.
i = Mark vii. 9. Luke x. 16. John xii. 48. Gal. ii. 21 al. Isa. xlviii. 8.
k = Rom. iii. 27. Isa. xxxiii. 18.
l = Matt. xiii. 52. Epp., here only. Ezra vii. 6.
m here only †. (-τεῖν, Acts vi. 9. ix. 29. -τησις, Acts xv. 7.)
n Rom. xii. 2 reff.
o = Rom. i. 22 (reff.) only. Isa. xix. 11.
p Acts xv. 24 reff.
q ver. 24. Rom. xi. 33. Eph. iii. 10.
r Rom. i. 21. Gal. iv. 9. 1 John iv. 6, 7, 8. (Jer. xxxviii. [xxxi.] 34.)

18. om γαρ P b[1]. om 2nd ὁ B a[1] Cyr-jer[1]. σωμενοις(sic) ℵ. om ημιν F am[2] fuld[1] fri D-lat G-lat Iren-int[1] Tert Cypr[1] Hil[1] Ambrst Cassiod: *id est nobis* vulg Pel Sedul Bede.

19. om γαρ D[1][-gr(appy, Treg)] k [Orig-c[1]].

20. rec aft τ. κοσμ. ins τουτου (*to correspond with* του αι. τουτου *above*), with C[3]D[3]FLN[3] rel [latt syrr copt goth arm-mss] Clem[1] Orig[1] Chr[1] Thdrt Tert[1]: om ABC[1] D[1][-gr] PN[1] a 17 [spec arm-ed Euthal-ms] Clem[1] Cyr[-p[1]] Did[1] Damasc Thl Orig-int[1] Tert[1].

21. om γαρ F 3. 108-77 arm.

closest connexion) might not be deprived of its effect. This would come to pass rather by *philosophical speculations* than by *eloquence*. **18.**] For (explanation of the foregoing clause,—and that, assuming the *mutual exclusiveness* of the *preaching of the Cross* and *wisdom of speech*, and the identity of οἱ ἀπολλύμενοι with the lovers of σοφία λόγου: q. d. 'wisdom of speech would nullify the Cross of Christ: for the doctrine of the Cross is to the lovers of that wisdom, folly.' The reasoning is elliptical and involved, and is further complicated by the emphatic position of τοῖς ἀπολλ. and τοῖς σωζ.) the [preaching (speech, or] doctrine "there is a word, an eloquence, which is most powerful, the eloquence of the Cross: referring to σοφία λόγου." Stanley) of the Cross is to the perishing (those who are through unbelief on the way to everlasting perdition) folly: but to us who are being saved (Billroth (in Olsh.) remarks that τ. σωζ. ἡμ. is a gentler expression than ἡμῖν τ. σωζ. would be: the latter would put the ἡμ. into strong emphasis, and exclude the opponents in a more marked manner. οἱ σωζόμενοι are *those in the way of salvation*:—who by faith have laid hold on Christ and are by Him *being saved*, see reff.) it is the power (see ref. Rom. and note. Hardly, as Meyer,—*a medium* of divine Power,—etwas, wodurch Gott kräftig wirkt: rather, *the perfection* of God's Power—the Power itself, in its noblest manifestation) of God. **19.**] For (continuation of reason for οὐκ ἐν σοφίᾳ λόγου: because it was prophesied that such wisdom should be brought to nought by God) it is written, &c. The citation is after the LXX, with the exception of ἀθετήσω for κρύψω. The Heb. is 'the wisdom of the wise shall perish, and the prudence of the prudent shall disappear.' (Lowth.) But Calv. says most truly, 'Perit sapientia, sed Domino destruente: sapientia evanescit, sed inducta a Domino et deleta.'

20.] See ref. The question implies *disappearance* and *exclusion*. σοφός, the wise, *generally*: γραμμ., the Jewish scribe [interpreter of the law],—συνζητ., the Greek disputer [arguer] (reff.). τοῦ αἰῶν. τ. is best taken with the whole three,—of this present (ungodly) world.

ἐμώρανεν] μωρὰν ἔδειξεν οὖσαν πρὸς τὴν τῆς πίστεως κατάληψιν, Chrys.

21.] For (explanation of ἐμώρανεν) when (not *temporal*, but illative = 'since,' 'seeing that,'—so Plato, Gorg. p. 454, ἐπειδὴ τοίνυν οὐ μόνη ἀπεργάζεται τοῦτο τὸ ἔργον, ἀλλὰ καὶ ἄλλαι . . .; see Hartung, Partikellehre, i. 259) in the wisdom of God (*as part of the wise arrangement of God*. De W., Meyer, al., render it '*by the revelation of the wisdom of God*,' which was made to the Gentiles, as Rom. i., by creation, and to the Jews by the law,—thus connecting ἐν with ἔγνω, and making τῇ σοφ. τ. θ. the medium of knowledge:—Chrys. takes it for the wisdom manifest in His *works only*: τί ἐστιν, ἐν τ. σοφ. τ. θ.; τῇ διὰ τῶν ἔργων φαινομένῃ, δι' ὧν ἠθέλησε γνωρισθῆναι. But I very

s Rom. xv. 26 reff.
t ver. 18.
u Rom. xvi. 25 reff.
v = Matt. xvi. 1. Isa. vii. 11 al.
w Acts xvi. 29 reff. Lam. iv. 4.
x = Matt. xii. 43. L. Prov. xiv. 6.
y Acts viii. 5 reff.
z = Rom. xiv. 13 reff.

κόσμος διὰ τῆς σοφίας τὸν [r] θεόν, [s] εὐδόκησεν ὁ θεὸς διὰ [t] τῆς [u] μωρίας τοῦ [u] κηρύγματος σῶσαι τοὺς πιστεύοντας· 22 [p] ἐπειδὴ καὶ Ἰουδαῖοι [v] σημεῖα [w] αἰτοῦσιν καὶ [w] Ἕλληνες σοφίαν [x] ζητοῦσιν, 23 ἡμεῖς δὲ [y] κηρύσσομεν χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν [z] σκάνδαλον, ἔθνεσιν δὲ [t] μωρίαν, 24 [a] αὐτοῖς δὲ τοῖς [b] κλητοῖς, Ἰουδαίοις τε καὶ [w] Ἕλλησιν, χριστὸν θεοῦ [c] δύναμιν καὶ θεοῦ [d] σοφίαν· 25 ὅτι [e] τὸ [f] μωρὸν

ABCDF LPℵ a b c d e f g h k l m n o 17. 47

a see ch. v. 13. b ver. 1 al. c ver. 18. d ver. 21. e neut., Rom. viii. 3. 2 Cor. iv. 17. viii. 8. f Matt. vii. 26. ch. iii. 18. iv. 10 al. Deut. xxxii. 6. (-ρία, ver. 18.)

ηυδοκ. C m [Ath$_1$] Chr$_1$ Damasc. for ο θεος, τω θεω F. πιστευσαντας L.

22. for επειδη και, επει F: om και fuld [harl^1] Syr [(Clem$_1$) Tert$_1$ Cypr$_2$ Hil$_2$ Ambrst]. rec σημειον (*Meyer and De W think* σημεια *a corrn, because only the* sing *could present any difficulty: but Tischdf* (Ed. 7 [and 8]) *refers to such passages as Matt* xii. 39, xvi. 4 *al as having suggested the sing, which considg the immense weight of manuscript authority, seems, I own, more likely*), with L rel arm [Euthal-ms Cyr-p$_1$] Thl-txt Œc-txt: txt ABCDFPℵ 17 latt syrr copt goth [æth-pl] Clem$_2$ [Sevrn-c$_1$ Chr$_1$ Thdrt Damasc] Mcion-t Cypr$_2$ Hil. επιζητουσιν A.

23. rec (for εθνεσιν) ελλησιν (*to suit precedg and folldg*), with C^{3}D^3 rel [Syr(appy)] Clem$_2$ Orig-ms$_1$ Eus$_2$ [Euthal-ms Chr$_1$ Thdrt]: txt ABC^{1}D^{1}FLPℵ m 17 latt syr copt goth æth arm Orig$_1$[-int$_1$] Eus$_1$ Ath [Cyr-jer$_1$ Damasc] Cypr$_2$ Hil$_2$ [Ambrst].

24. [for αυτοις, αυτος C(sic, Tischdf).] om τοις F. om τε F k.

much doubt the legitimacy of this absolute objective use of *σοφία*, as = those things by which the *σοφία* is manifested. I cannot see with Olsh. why the interpretation given above is 'ganz unpaulinisch:' it is merely an expansion of *ἐμώρανεν*,—and agrees much better with Paul's use of the words *ἡ σοφία τ. θεοῦ* in reff. and in ch. ii. 7) **the world** (Jew and Gentile, see next verse) **by its wisdom** (as a means of attaining knowledge: or, but I prefer the other, "through the wisdom (of God) which I have just mentioned:" so Stanley) **knew not** (could not find out) **God, God saw fit by the foolishness of preaching** (lit., 'of the proclamation:' gen. of apposition,—by that preaching which is reputed folly by the world) **to save believers.** Rom. i. 16 throws light on this last expression as connected with *δύναμις θεοῦ* in our ver. 18, and with what follows here. There the two are joined: *δύναμις γὰρ θεοῦ ἐστιν* (*τὸ εὐαγ. τ. χρ.*) *εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον κ. Ἕλληνι.* 22.] *ἐπειδή*, not as in ver. 21, but = 'siquidem,' and explains *τ. μωρίας τ. κηρ.* *καὶ—καί*] see Mark ix. 13, unite (De W.) things resembling each other in this particular, but else unlike. Jews and Gentiles both made false requirements, but of different kinds. *σημεῖα αἰτ.*] see Matt. xii. 38, xvi. 1; Luke xi. 16; John ii. 18, vi. 30. The correction *σημεῖον* has probably been made from remembering the *σημεῖον* of these passages. The sign required was not, as I have observed on Matt. xii. 38, a mere miracle, but some token from Heaven, substantiating the word preached.

23.] Still the expansion of *ἡ μωρ. τ. κηρύγ.* Now, *σκάνδ.* as regards the Jews, and *μωρία* as regards the Gentiles, correspond to the general term *μωρία* before. The *δέ* after *ἡμεῖς* is that so often found in clauses following the temporal conjunctions *ἐπεί, ἕως, ὄφρα*, &c., in Homer, and *ὅς, ὡς, ὅπερ, εἰ*, &c., in Attic writers: e. g. Od. *ξ*. 178, *τὸν ἐπεὶ θρέψαν θεοί, ἔργει ἶσον . . . , τοῦ δέ τις ἀθανάτων βλάψε φρένας ἔνδον ἐΐσας*,—and Xen. Cyr. viii. 5. 12, *ὅπερ οἱ ὁπλῖται, οὕτω δὲ καὶ οἱ πελτασταὶ κ. οἱ τοξόται.* See many other examples in Hartung, Partikellehre, i. 184 f. It serves to give a slight prominence to the consequent clause, as compared with the antecedent one. 24.] This verse plainly is a continuation of the opposition to ver. 22 before begun, but itself springs by way of opposition out of *Ἰουδ. μὲν σκάνδ., ἔθν. δὲ μωρίαν*,—and carries the thought back to vv. 18 and 21. *αὐτοῖς δὲ τ. κλητοῖς*] Not, '*but to the elect themselves*,' which would be either *αὐτοῖς δὲ κλητοῖς*, or *τοῖς δὲ κλητοῖς αὐτοῖς*;—but **to these, viz. the elect,**—the *αὐτοῖς* serving to identify them with the *σωζόμενοι* of ver. 18. There it was *ἡμῖν*,—here *αὐτοῖς*, because by the mention of *preaching* joined with *ἡμεῖς*, he has now separated off the *hearers*. *δύναμιν*, as fulfilling the requirement of the seekers after a *sign*:—*σοφίαν*,—of those who sought *wisdom*. The repetition of *χριστόν* gives solemnity, at the same time that it concentrates the *δύναμις* and *σοφία* in the Person of Christ; q. d.

τοῦ θεοῦ σοφώτερον τῶν [g]ἀνθρώπων ἐστίν, καὶ [e]τὸ [h]ἀσθενὲς τοῦ θεοῦ [i]ἰσχυρότερον τῶν ἀνθρώπων ἐστίν. 26 [k]βλέπετε γὰρ τὴν [l]κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ [m]κατὰ [m]σάρκα, οὐ πολλοὶ [n]δυνατοί, οὐ πολλοὶ [o]εὐγενεῖς, 27 ἀλλὰ τὰ [f]μωρὰ τοῦ κόσμου [p]ἐξελέξατο ὁ θεὸς ἵνα [q]καταισχύνῃ τοὺς σοφούς, καὶ τὰ [h]ἀσθενῆ τοῦ κόσμου [p]ἐξελέξατο ὁ θεὸς ἵνα [q]καταισχύνῃ τὰ [r]ἰσχυρά, 28 καὶ τὰ [s]ἀγενῆ τοῦ κόσμου καὶ τὰ [t]ἐξουθενημένα [p]ἐξ-

g constr., Matt. v. 20. John v. 36. 1 John ii. 2.
h ch. iv. 10. xii. 22. Gal. iv. 9. Heb. vii. 18. Wisd. ii. 11.
i compar., Luke iii. 16 ||. xi. 22. ch. x. 22. Judg. xiv. 18.
k ch. x. 18. Phil. iii. 2.
l Rom. xi. 29 reff. Eph. iv. 1, 4 al.

m Rom. i. 3 reff. n Acts xxv. 5. o = Luke xix. 12 (Acts xvii. 11) only. Job i. 3. 2 Macc. x. 13 only. p Acts i. 2, 24 al. Deut. iv. 37. q = ch. xi. 4, 5, 22. 2 Kings xix. 5. r see above (i). Matt. xii. 29 bis ||. ch. iv. 10 al. s here only †. t = Rom. xiv. 3 reff.

25. εστιν bef των ανθρ. (both times) DF latt [Syr] arm Hil$_2$ [Ambrst, 2nd copt]. om 2nd εστιν B$\aleph^1$ o 17. 67^2 Orig$_1$ Eus$_1$.

26. for γαρ, ουν D[-gr] F æth (Pamph$_1$ [Orig$_1$ γουν]). om ου πολλ. δυν. F[-gr] copt.—ουδε D^1[-gr].

27. om from [1st] to [2nd] ινα A F[-gr] m[: from 1st θεος to θεος (next ver)] Orig[-gr$_1$]. rec τους σοφους bef καταισχυνη, with rel: txt BCDLP$\aleph$ k 17. 47 latt syrr copt æth arm Orig[$_{\text{supe}}$ Pamph$_1$ Cyr-p$_1$] Eus$_2$ Tert$_1$.

28. for αγενη, ασθενη $\aleph^1$(txt $\aleph$-corr^1) Orig[-ms$_1$(txt$_2$-c$_1$)].

'*Christ even in His humiliation unto death, the power of God and wisdom of God.*' The use of δύναμις and σοφία here as applied to Him who was the greatest example of both, would not justify the absolute use of σοφία in this sense in ver. 21. 25.] Because (reason why Christ (crucified) is the power and wisdom of God) the foolishness of God (that act of God which men think foolish) is wiser than men (surpasses in wisdom, not only *all which they call* by that name, but *men*, all possible wisdom of mankind); and the weakness of God (that act of God which men think weak) is stronger than men (not only surpasses in might all which *they think powerful*, but *men themselves*,—all human might whatsoever. For the construction of the genitives, see reff.). The latter clause introduces a fresh thought, the way for which however has been prepared by δύναμις, vv. 18, 24. The Jews required a proof of *divine Might*: we give them *Christ crucified*, which is to them a thing ἀσθενές: but this ἀσθενὲς τοῦ θεοῦ is stronger than *men*. 26.] βλέπετε, imperative, as in reff. If taken indicatively, it loses the emphasis which its place in the sentence requires. It would thus be τὴν γὰρ κλῆσιν ὑμῶν βλέπετε. See a similar reminder on the part of the Apostle, 1 Thess. i. 4. γάρ seems best to apply to what has immediately gone before. As a proof that the foolishness of God is wiser than men and the weakness of God stronger than men, he calls attention to the fact that the Christian church, so full of divine wisdom and strength by the indwelling Spirit of God, consisted for the most part, not of the wise or mighty among men, but of those whom the world despised. κλῆσιν, as in reff. the calling ἐν ᾗ ἐκλήθημεν—the vocation and standing of Christian men. ὅτι οὐ πολλοὶ . . .] that not many of you are wise according to the flesh ('significari vult sapientiam, quæ studio humano absque doctrina Spiritus Sancti potest acquiri,' Estius), not many mighty (no need to supply κατὰ σάρκα, which is understood as a matter of course), not many noble. This is far better than to supply (as E. V., and most Commentators) ἐκλήθησαν after εὐγενεῖς; and thus Vulg., Chrys., Beza, Meyer, De Wette, al. Olsh. observes: "The ancient Christians were for the most part slaves and men of low station; the whole history of the expansion of the church is in reality a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ." 27, 28.] τὰ μωρά, neut. for more generalization, but = τοὺς μωρούς. This is shewn by τοὺς σοφούς following, in that case it being necessary to use the masculine. τοῦ κόσμ., of (belonging to) the world: not *in the eyes of the world*, as Theodoret, Luth., Grot., Est., al.,—which would not fit τὰ ἀγενῆ τ. κόσμ., nor the *sense*: for they were not only *seemingly* but *really* foolish, when God chose them. καταισχύνῃ, by shewing to the wise and the strong, the foolish and the weak entering the kingdom of heaven before them. τὰ ἀγενῆ, matter of *fact*—the low-born: τὰ ἐξουθενημένα, matter of *estimation*, the despised. Without the καί, which is certainly the true reading, τὰ μὴ ὄντα

ABCDF LPℵ a b c d e f g h k l m n o 17. 47

u so Eur. Troad. 608, Ὅρῶ τὰ τῶν θεῶν, ὡς τὰ μὲν πυρ-γοῦσ' ἄπω Τὰ μηδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεσαν.

29 ὅπως μὴ [w] καυχήσηται [x] πᾶσα σὰρξ [y] ἐνώπιον τοῦ θεοῦ· 30 [z] ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ [a] ἐν χριστῷ Ἰησοῦ, ὃς [b] ἐγενήθη σοφία ἡμῖν [c] ἀπὸ θεοῦ [d] δικαιοσύνη τε καὶ [e] ἁγιασμὸς καὶ

v Paul (Rom. iii. 3, 31. ch. ii. 6. xiii. 8 al.) only, exc. Luke xiii. 7. Heb. ii. 14. Ezra iv. 21.
w absol., ch. iv. 7. 2 Cor. xi. 16 al. 1 Kings ii. 3.
x Acts ii. 17 reff.
y = Acts xix. 9. 1 John 6. 11. 2 Cor. v. 17. Gal. i. 22. iv. 5. vi. 19 al.
z = John vii. 22. Rom. xi. 36.
a = Rom. viii. 1. xvi. 7.
b = 2 Cor. vii. 14. 1 Thess. i. 5 al.
c = Rom. xiii. 1. ch. i. 24 al.
d Rom. iii. 21, 26.
e Rom. vi. 19 reff.

rec ins και bef τα μη οντα (*a mistaken supplement of the sense: see note*), with BC³D³LPℵ³ rel vulg [F-lat spec] fri syrr copt [æthl-pl arm Pamph$_1$] Orig$_{\text{aliq}}$ Eus$_4$ Chr$_1$ Thdrt [Damasc]: om AC¹ D¹[and lat] F[-gr] ℵ¹ 17 æth-rom Orig$_1$ [Euthal-ms] Iren-int Tert$_1$ Ambrst Tich.

29. Elz καυχησεται, with FP [b o]: txt ABCDLℵ rel Orig$_{[\text{saepe}]}$ Eus$_1$. rec for του θεου, αυτου (*corrn, to avoid repetition, not observing the emphasis*), with C¹ vulg syrr arm-usc Orig$_1$ Dial$_1$ [Sevrn-c$_1$] Thdrt Ambrst: txt ABC³DFLPℵ¹ rel fri spec copt arm-zoh æth Orig$_3$[-int$_1$] Eus$_1$ Ephr$_1$ Bas Chr$_1$ Damasc Thl Aug Tich$_2$.—ℵ³ began to write αυτου, but erased it.

30. rec ημιν bef σοφια, with L rel vulg-ed(with [harl¹]) syrr copt arm Orig$_5$ Eus$_6$ Mac$_2$ Chr$_1$ Thdrt [Cyr-p$_2$ Damasc] Ambr$_2$ Aug: txt ABCDFPℵ m 17 am(with demid harl² [fuld tol]) Orig$_{\text{saepe}}$ [Dial$_1$] Eus$_4$ Did$_1$ Cyr[-p$_1$] Ambr$_2$ Ambrst Jer$_2$. ημων B. for δικ. τε, και δικ. D²[?]F Orig$_1$ [om τε D¹].

may belong to all four, the μωρά, ἀσθενῆ, ἀγενῆ, and ἐξουθεν.,—but more probably it has reference only to the last two. Nothing (as e. g. μέγα τι) must be supplied after μὴ ὄντα: it means **as good as having no existence**: μή being subjective, and implying that the non-existence is not *absolute* but *estimative*. Were it absolute *matter of fact*, it would be expressed by τὰ οὐκ ὄντα, as in 1 Pet. ii. 10, οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες. See Hartung, Partikellehre, ii. p. 131; Winer, edn. 6, § 55. 5; and Phil. iii. 3; Eph. v. 4. Olshausen refines on the expression too much, when he explains it of those who have lost their old carnal life and have not yet acquired their new spiritual one: it more probably means, things (persons) of absolutely *no account* in the world, unassignable among men, which the ἀγενῆ and ἐξουθενημένα are. Meyer remarks that the threefold repetition of ἐξελ. ὁ θεός, with the three contrasts to σοφοί, δυνατοί, and εὐγενεῖς, announces the fact with a triumphant emphasis. καταργ.] 'reduce to the state of οὐκ ὄντα.' All the ὄντα, the *realities*, of the world, are of absolutely *no account*, unassignable, in God's spiritual kingdom. **29.**] **That all flesh may have no ground of boasting before God.** The negative in these clauses goes with the *verb*, not with the adjective; so that each word retains its proper meaning.

30.] **But** (contrast to the boasting just spoken of) **of Him are ye** (from Him ye, who once were as οὐκ ὄντα,—ἐστέ.—He is the author of your spiritual life) **in** (in union with) **Christ Jesus, Who was made** (not 'is made:' see reff. On γενήθη see 1 Thess. i. 5 note) **to us from God wisdom** (standing us in stead of all earthly wisdom and raising us above it by being ἀπὸ θεοῦ;—Wisdom—in His incarnation, in His life of obedience, in His teaching, in His death of atonement, in His glorification and sending of the Spirit: and not only Wisdom, but all that we can want to purify us from guilt, to give us righteousness to sanctify us after His likeness, (and) **both righteousness** (the source of our justification before God), **and sanctification** (by His Spirit; observe the τε καί, implying that in these two, δικαιοσ. and ἁγιασμ., the Christian life is complete—that they are so joined as to form one whole—**our righteousness as well as our sanctification.** As Bisping well remarks, "δικ. and ἁγ. are closely joined by the τε (καί) and form but one idea, that of Christian justification: δικαιοσύνη the negative side, in Christ's justifying work—ἁγιασμός the positive, sanctification, the imparting to us of sanctifying grace"), **and redemption** (by satisfaction made for our sin, reff.:—or perhaps *deliverance*, from all evil, and especially from eternal death, as Rom. viii. 23: but I prefer the other). The foregoing construction of the sentence is justified, (1) as regards ἀπὸ θεοῦ belonging to ἐγενήθη, and not to σοφία, by the position of ἡμῖν, which has been altered in rec. to connect σοφία with ἀπὸ θ., (2) as regards the whole four substantives being co-ordinate, and not the last three merely explicative of σοφία, by the usage of τε καί—καί, e. g. Herod. i. 23, διϑύραμβον πρῶτον ἀνϑρώπων τῶν ἡμεῖς ἴδμεν ποιήσαντά τε καὶ ὀνομάσαντα καὶ διδάξαντα, and Hom. Od. o. 78, ἀμφότερον, κῦδός τε καὶ ἀγλαΐη καὶ ὄνειαρ,—so

[f] ἀπολύτρωσις, 31 ἵνα [g] καθὼς γέγραπται Ὁ [h] καυχώμενος ἐν κυρίῳ [h] καυχάσθω.

II. [1] Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ [i] καθ' [k] ὑπεροχὴν λόγου ἢ σοφίας [l] καταγγέλλων ὑμῖν τὸ [m] μαρτύριον τοῦ θεοῦ. [2] οὐ γὰρ [n] ἔκρινά τι εἰδέναι ἐν ὑμῖν, εἰ [o] μὴ Ἰησοῦν χριστόν, [o] καὶ τοῦτον ἐσταυρωμένον. [3] κἀγὼ [p] ἐν [q] ἀσθενείᾳ καὶ [p] ἐν [r] φόβῳ καὶ [p] ἐν [s] τρόμῳ πολλῷ

f Rom. iii. 24 reff.
g ch. ii. 9 reff.
h Rom. ii. 17 reff. 1 Kings ii. 10. Jer. ix. 24.
i = Phil. ii. 3. iii. 6.
k 1 Tim. ii. 2 only. 1 Kings ii. 3 A Ald. compl. 2 Macc. xiii. 6 only. (-χειν, Rom. xiii. 1.)
l = Acts xiii. 5 reff. part. pres., Acts xv. 37.
m = ch. i. 6 reff.
n = Acts xv. 19 reff.
o Rom. xiii. 11. ch. vi. 6, 8 al. - p = Rom. xv. 32 al.
q = Rom. vi. 19. 2 Cor. xi. 30. xii. 5. &c. Heb. v. 2. vii. 28. Job xxxvii. 7.
r 2 Cor. vii. 15. Eph. vi. 5. Phil. ii. 12 only. - Ps. liv. 6.
s as above (r). Mark xvi. 8 only.

CHAP. II. 1. for *μαρτυριον, μυστηριον* (*appy a gloss from ver* 7) ACℵ[1] n fri Syr copt Ambrst[mss vary] Ambr$_2$ Aug$_1$: txt BD[1]LPℵ[2] rel vulg syr sah seth arm Orig[-c$_2$] Chr$_2$ Cyr[-p Damasc] Thl Œc [Pel] Jer Bede.

2. rec aft *εκρινα* ins *του*, with D[2]L rel Chr$_1$ Thdrt Thl Œc: om ABCD[1·3]FPℵ a m 17 (Orig Ath) Chr$_1$ Cyr$_1$ Antch$_1$ Damasc. rec *ειδεναι* bef *τι*, with AD[2]FLℵ 47 latt [syrr coptt arm] Orig-c$_1$ Did$_1$ [Chr$_1$] Cyr$_1$ Tert$_1$ [Ambrst]: txt BC(D[1·3])P a m 17 Cyr$_1$ Bas$_1$ Isid$_1$ Chr$_1$ Tert Hil Victorin Aug$_1$.—*τι εν υμιν ειδ.* D[1·3]: *του εν υμιν ειδ. τι* D[2]. (*The posn of τι, and harshness of τι ειδεναι, seem to have occasioned the transposns, and του would be supplied from elsw, see Acts* xxvii. 1, 1 *Cor* vii. 37.) *χρ.* bef *ιησ.* F 109 am(with harl tol) Orig-int$_2$ Hil$_1$ [Ambrst] Aug$_2$.

3. rec *και εγω*, with DFL rel Chr$_1$ Thdrt Thl Œc: txt ABCPℵ a k m 17 Orig$_1$[-c$_1$] Bas$_1$ Antch$_1$ Damasc. om 2nd *εν* F 49 latt(exc D-lat) [Ambrst]. om 3rd *εν* DF 49. 119 latt [Ambrst].

that (see Hartung, Partikellehre, i. 103; Donaldson, Gr. Gram. 551) the words coupled by *τε και* (compare the exegesis above) rank as *but one* with regard to those coupled to them by *και*, compare *αμφότερον* above. Hence these *three* cannot be under one category, as explicative of *σοφία*, but must be thus ranged: *σοφία δικαιοσύνη τε και ἁγιασμός, και ἀπολύτρωσις.* 31.] The construction is an anacoluthon, the citation being retained in the original imperative, though the *ἵνα* required a subjunctive. It is freely made from the LXX. This verse declaring, in opposition to ver. 29, the only true ground of boasting, viz. in God and His mercies to us in Christ, closes the description of *God's dealing* in this matter. He now reverts to the subject of *his own preaching*. II. 1—5.] *Accordingly, Paul did not use among them words of worldly wisdom, but preached Christ crucified only, in the power of the Spirit.*

1.] I also (as one of the *ἡμεῖς* of ch. i. 23, and also with reference to the preceding verse, *ὁ καυχ. ἐν κυρ. καυχάσθω*) when I came to you, brethren, came, not with excellency of speech or wisdom announcing (pres. part., not fut.,—as in ref., and in Xen. Hell. ii. 1. 29, *ἐς τὰς Ἀθήνας ἥκοντες ἀγγέλλουσι τὰ γεγενημένα.* The time taken in the voyage is overlooked, and the announcement regarded as beginning when the voyage began) to you the testimony of (concerning) God.

2.] For I did not resolve to know any thing (hardly = *ἕκρινα εἰδέναι οὐδέν*, as E. V., but meaning, "*the only thing that I made it definitely my business to know, was*") among you, except Jesus Christ (His Person) and Him (as) crucified (His Office). It would seem that the historical facts of redemption, and especially the crucifixion of Christ, as a matter of offence, had been kept in the background by these professors of human wisdom. "We must not overlook, that Paul does not say 'to know *any thing of* or *concerning* Christ,' but to know HIM HIMSELF, to preach HIM HIMSELF. The *historical Christ* is also the *living Christ*, who is *with His own till the end of time*: He works personally in every believer, and forms Himself in each one. Therefore it is universally CHRIST HIMSELF, the crucified and the risen One, who is the subject of preaching, and is also Wisdom itself: for His history evermore lives and repeats itself in the whole church and in every member of it: it never waxes old, any more than does God Himself;—it retains at this day that fulness of power, in which it was revealed at the first foundation of the church." Olshausen.

3.] *κἀγώ*, and I, coupled to *ἦλθον* in ver. 1, and *ἐγώ* repeated for emphasis, the *nature of his own preaching* being the leading subject-matter here. The weakness and fear and much trembling must not be exclusively understood of his *manner of speech* as contrasted with the rhetorical preachers, for *ὁ λόγος μου κ. τὸ κήρυγμά*

t = ch. xvi. 10. 2 John 12. see Matt. xiii. 56. Mark xiv. 49. John i. 1, 2.
u Rom. xvi. 25 reff.
v Luke iv. 32.
w here only τ. (-κνυσθαι, Acts ii. 22.) v. 14 al. 1 Chron. xxv. 8.

ABCDF LPℵ a b c d e f g h k l m n o 17. 47

t ἐγενόμην t πρὸς ὑμᾶς, 4 καὶ ὁ λόγος μου καὶ τὸ u κή-
ρυγμά μου οὐκ v ἐν w πειθοῖς σοφίας λόγοις, ἀλλ' v ἐν
x ἀποδείξει y πνεύματος καὶ δυνάμεως, 5 ἵνα ἡ πίστις ὑμῶν
μὴ ᾖ p ἐν σοφίᾳ ἀνθρώπων, ἀλλ' p ἐν z δυνάμει θεοῦ.
6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς a τελείοις, σοφίαν δὲ οὐ

x here only τ. (-κνυσθαι, Acts ii. 22.)
y = ver. 13. Gal. v. 5, 16.
z ch. i. 18 reff.
a = ch. xiv. 20. Heb.

4. for πειθοις, πειθοι b[1] e o l. 18[1]. 48. 72. 106-8-53 D-lat G-lat am(with F-lat) Syr sah [æth-pl] arm Orig[2] Eus[-mss[1] Chr-mss[1]] Ath[1] Ambr[2] Ambrst Sedul Leo. rec ins ανθρωπινης bef σοφιας (*explanatory gloss*), with ACLPℵ[2] rel vulg-ed(with demid [fuld[2]] agst am fuld[1] tol) syr copt Orig[2] Ath[1] Mac[1] [Eus-mss[1] Bas[1] (Cyr-p[1])] Cyr-jer[2] Thl Œc Ambrst-comm [Pel] Sedul Bede: ανθρωπινοις m 93: om BDFℵ[1] 17 latt Syr sah æth arm Orig[7][-int[1] Eus-mss[1]] Nys Cyr-jer[1] Chr[-mss[2] Sevrn-c[1]] Thdrt-ms[1] [Damasc Ambr[2]] Jer[2]. λογων Syr arm Orig[1], των λογων Orig[1], λογου [k] am D-lat sah, λογος ℵ[1]: om F a 18[1]. 74 G-lat Orig[1] Ath[1] Ambrst-comm Sedul. αλλα B. for αποδειξει, αποκαλυψει D[1-2].

5. om ᾖ F c m. αλλα B.

μου follow in the next verse,—but partly of this, and principally of his *internal* deep and humble *persuasion* of his own weakness and the mightiness of the work which was entrusted to him. So in Phil. ii. 12, 13, he commands the Philippians, μετὰ φόβου κ. τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε, θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν. The ἀσθένεια may have reference to the παρουσία σώματος ἀσθενής of 2 Cor. x. 10. Chrys., al., understand it of *persecutions*: but in the places to which he refers, it has a far wider meaning,—viz. *infirmities*, including those resulting from persecution. 4.] And (not adversative, as Olsh., but following naturally on the weakness, &c., just mentioned—'as corresponding to it') **my discourse and my preaching** (λόγος of the *course of argument and inculcation of doctrine*, κήρυγμα of the *announcement of facts*. This (De W.) is better than with Olsh. to understand λ. as his *private*, κ. his *public* discourse: see Luke iv. 32, and ὁ λόγος τ. σταυροῦ, ch. i. 18) **was not in** (did not consist of, was not set forth in, see ref.) **persuasive** (πειθός = πιθανός, πειστήριος, πειστικός in Greek. The var. readings have been endeavours to avoid the unusual word, which however is analogically formed from πειθώ, as φειδός from φείδομαι, as Meyer) **words of wisdom** (ἀνθρωπίνης, a gloss, but a correct one. "Corinthia verba, pro exquisitis et magnopere elaboratis, et ad ostentationem nitidis," Wetst.), **but in demonstration of the Spirit and of power**: i. e. either, taking the genitives as objective, demonstration having for its object, *demonstrating, the presence or working of the Spirit and Power of God* (so Estius, Billroth, al., and the gloss ἀποκαλύψει): — or, taking them subjectively, demonstration (of the truth) *springing from the Spirit and Power of God* (so most Commentators. I prefer the latter. It can hardly be understood of the *miracles done by the Spirit through him*, which accompanied his preaching (Chrys., al., Olsh.), for he is here simply speaking of the *preaching itself*. 5.] ᾖ ἐν, **may be grounded on**,—owe its origin and stability to. "The Spirit is the original Creator of Faith, which cannot be begotten of human caprice, though man has the capability of *hindering* its production: and it depends for its continuance on the same mighty Spirit, who is almost without intermission begetting it anew." Olshausen.

6—16.] *Yet the Apostles spoke wisdom among the perfect, but of a kind higher than the wisdom of this world; a wisdom revealed from God by the Spirit, only intelligible by the spiritual man, and not by the unspiritual* (ψυχικός). The Apostle rejects the imputation, that the Gospel and its preaching is *inconsistent* with *wisdom*, rightly understood: nay, shews that the wisdom of the Gospel is of a far higher order than that of the wise in this world, and far above their comprehension. 6.] δέ contrasts with the foregoing. λαλ.] viz. '*we Apostles*:' not '*I Paul*,'—though he often uses the plur. with this meaning:—for, ch. iii. 1, he resumes κἀγώ, ἀδελφοί. ἐν τ. τελείοις] **among the perfect**,—when discoursing to those who are not babes in Christ, but of sufficient maturity to have their senses exercised (Heb. v. 14) so as to discern good and evil. That this is the right interpretation the whole following context shews, and especially ch. iii. 1, 2, where a difference is laid down between the *milk administered to babes*, and the *strong meat to men*. The difference is in the *matter of the teaching itself*: there is a lower, and there is a

τοῦ [b] αἰῶνος [b] τούτου οὐδὲ τῶν [cd] ἀρχόντων τοῦ [bd] αἰῶνος [b] τούτου τῶν [e] καταργουμένων, 7 ἀλλὰ λαλοῦμεν [f] θεοῦ [f] σοφίαν [g] ἐν [h] μυστηρίῳ τὴν [i] ἀποκεκρυμμένην, ἣν [k] προ- ὥρισεν ὁ θεὸς [l] πρὸ τῶν [l] αἰώνων εἰς δόξαν ἡμῶν, 8 ἣν

b Rom. xii. 2 reff.
c = Acts xiii. 27 reff.
d here bis only.
e = ch. i. 28 reff.
f ch. i. 21 reff.
g = ver. 13. ch. xiv. 6.

h = Rom. xi. 25. xvi. 25. ch. iv. 1. Col. i. 26 al. Dan. ii. 18. | Luke x. 25. Eph. iii. 9. Col. i. 26 only. 4 Kings iv. 27. k Acts iv. 28. Rom. viii. 29, 30. Eph. i. 5, 11 only †. l here only. Ps. lv. 19. see Eph. Col. as above (i). Jude 25.

6. om 1st τον F[not G]. om from αιων. τουτ. to αιων. τουτ. F 114 lect-7 æth.
7. rec σοφιαν bef θεου (*corrn, the emphasis not being noticed*), with L rel Thdrt: txt ABCDFPℵ a k m 17 arm Clem$_2$ Orig$_4$ Eus$_1$ [Bas$_1$ Chr$_1$ Cyr-p$_2$].

higher teaching. So Erasm., Estius, Bengel, Rückert, Meyer, De Wette, al. On the other hand, Chrys., Theodoret, Theophyl., Calv., Grot., Olsh., al., understand the difference to be merely in the *estimate formed of the same* teaching according as men were spiritual or unspiritual, interpreting ἐν τ. τελείοις, '*in the estimation of* the perfect,' which is philologically allowable, but plainly irreconcileable with the whole apologetic course of the chapter, and most of all with the οὐκ ἠδυνήθην κ.τ.λ. of ch. iii. 1, where he asserts that *he did not* speak *this wisdom* to the Corinthians. We are then brought to the enquiry,—*what was this σοφία?* "Meyer limits it too narrowly to *consideration of the future kingdom of Christ*. Rückert adds to this, *the higher views of the divine ordering of the world* with respect to the unfolding of God's kingdom,—of the meaning of the preparatory dispensations before Christ, e. g. the law,—of the manner in which the death and resurrection of Christ promoted the salvation of mankind. According to ver. 12, the knowledge of the blessings of salvation, of the glory which accompanies the kingdom of God, belongs to this higher species of teaching. Examples of it are found in the Epistle to the Romans, in the setting forth of the doctrine of justification,—of the contrast between Christ and Adam,—of predestination (compare μυστήριον, Rom. xi. 25), and in the Epistles to the Eph. and Col. (where μυστήρ. often occurs) in the declarations respecting the divine plan of Redemption and the Person of Christ: nay, in our Epistle, ch. xv. Of the same kind are the considerations treated Heb. vii.—x.: cf. iv. 11 ff." De Wette. But a wisdom not of this world,—not, as E. V., "*not the wisdom of this world*," which loses the peculiar force of the negative:—so in Rom. iii. 21, 22, we have δικαιοσύνη θεοῦ πεφανέρωται . . . . . δικαιοσύνη δὲ θεοῦ διὰ πίστ. Ἰησοῦ χρ. See instances of the usage in note there. The ἄρχοντες are parallel with the σοφοί, δυνατοί, εὐγενεῖς, of ch. i. 26, and are connected with them expressly by the τῶν καταργουμένων, referring to ἵνα τὰ ὄντα καταργήσῃ, ch. i. 28. They comprehend *all in estimation and power*, Jewish or Gentile. ἄρχοντας δὲ αἰῶνος ἐνταῦθα οὐ δαίμονάς τινας λέγει, καθάς τινες ὑποπτεύουσιν· ἀλλὰ τοὺς ἐν ἀξιώμασι, τοὺς ἐν δυναστείαις, τοὺς τὸ πρᾶγμα περιμάχητον εἶναι νομίζοντας, φιλοσόφους κ. ῥήτορας κ. λογογράφους· καὶ γὰρ αὐτοὶ ἐκράτουν, κ. δημαγωγοὶ πολλάκις ἐγίνοντο. Chrys. Hom. vii. p. 50. τῶν καταργ.] who are (being) brought to nought, viz. by God making choice of the weak and despised, and passing over them, ch. i. 28: not said of *their transitoriness generally*, as Chrys., Theophyl., Rückert,—nor of *their power being annihilated at the coming of Christ* (Grot., Meyer, al.),—nor as Olsh., of *their having* indeed *crucified Christ*, but of their being καταργούμενοι *by His Resurrection and the increase of His Church*.

7.] But we speak God's wisdom (emphasis on θεοῦ:—the wisdom which *God* possesses and has revealed) in a mystery (ἐν μυστ. does not belong to τὴν ἀποκεκ., as Theodoret and Grot., which must be τὴν ἐν μυστ. ἀποκ.,—nor to σοφίαν, as Beza, Bengel, which though not absolutely, yet certainly here, seeing τὴν ἀποκεκρ. immediately follows, would require the art., τὴν ἐν μυστ.,—but to λαλοῦμεν,—'we *speak* God's wisdom *in a mystery*,' i. e. as handling a mystery, dealing with a mystery. So τὴν σύνεσίν μου ἐν τῷ μυστ. τ. χριστοῦ, Eph. iii. 4. Estius and the Romanists, taking the connexion rightly, have wrested the meaning to support the *disciplina arcani* which they imagine to be here hinted at, explaining ἐν μυστ., "non propalam et passim apud omnes, quia non omnes ea capiunt, sed . . . secreto et apud pauciores, scilicet eos qui spirituales et perfecti sunt," Est.), which has been (hitherto) hidden (see Rom. xvi. 25; ref. Col.):—which God foreordained (nothing need be supplied, as ἀποκαλύπτειν, or the like, after προώρισεν) before the ages (of time) to (*in order to*, the purpose of this preordination) our glory (our participation in the things which He has prepared for them that love Him, ver. 9: δόξα, as contrasted with the bring-

οὐδεὶς τῶν [d]ἀρχόντων τοῦ [bd]αἰῶνος [b]τούτου ἔγνωκεν· εἰ ABCDF LPN a b c d e f g h k l m n o 17. 47
γὰρ ἔγνωσαν, οὐκ ἂν τὸν [m]κύριον τῆς [m]δόξης ἐσταύρω- 8
σαν· [9]ἀλλὰ [n]καθὼς γέγραπται [o]Α ὀφθαλμὸς οὐκ εἶδεν
καὶ [p]οὖς οὐκ ἤκουσεν καὶ ἐπὶ [q]καρδίαν ἀνθρώπου οὐκ
[q]ἀνέβη, ὅσα [r]ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν,
10 ἡμῖν δὲ [s]ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος [αὐτοῦ]·

m James ii. 1. see Acts vii. 2. Eph. i. 17. Ps. xxviii. 3.
n Rom. xv. 3, 21. ch. i. 31.
o Isa. lxiv. 4. lxv. 17. see notes.
p Rom. xi. 8 reff.
q Acts vii. 23 reff.
r = Matt. xx. 23. xxv. 34. John xiv. 2, 3.
s = Matt. xi. 25. Rom. i. 17. ch. xiv. 30. Prov. xv. 13 al.

9. om αλλα A Pel. ιδεν C[P] 80 Clem-rom$_1$ Smyrn-ep$_1$ [Bas$_1$]. rec (for οσα) ᾰ, with DFLPN rel Smyrn-cp$_1$ [Clem$_2$] Orig$_2$ Const$_1$ Eus$_5$ [Ps-]Ath$_2$ Epiph$_1$ Cyr[-p Mac$_1$ Euthal-ms] Chr$_1$ Thdrt [Damasc] Thl Œc, *quæ* latt [Orig-int$_4$]: txt AB C(appy) Clem-rom$_1$ Hip$_1$ [Epiph$_1$] Mac$_1$.

10. for δε, γαρ B m 39. 46. 57. 71-3. 93. 116 coptt Clem$_1$ [Bas$_2$ Euthal-ms Antch$_1$]. rec ο θεος bef απεκαλυψεν (*appy, as above, corrn from not noticing the emphasis*), with L rel syr sah Orig$_1$[-c] Chr$_1$ Thdrt [Damasc]: txt ABCDFPN a m 17 latt Syr copt æth arm Clem [Ath$_1$ Bas$_2$ Did$_1$-int$_1$ Epiph$_1$ Euthal-ms Mac$_1$ Cyr$_1$ Antch$_1$] Orig[-int$_2$ Hil]. om αυτου (*perhaps on acct of το πν. follg*) ABCN^1 17(appy) copt Clem$_1$ Bas$_2$ Cyr[-p$_1$]: ins DFLPN^3 rel [latt syrr sah æth arm Ath$_1$] Did$_1$ Epiph$_1$ Mac$_1$

ing to nought of the ἄρχοντες).

8.] ἥν is in apposition with the former ἥν, and does not refer to δόξαν, as Tert. contra Marc. v. 6, vol. ii. p. 483,—"subjicit de gloria nostra, quod eam nemo ex principibus hujus ævi scierit . . . ," for this would be departing from the whole sense of the context, which is, that the *wisdom of God* was *hidden* from men.

εἰ γὰρ ἔγν. κ.τ.λ., is a *proof from experience*, that the rulers of this world, of whom the Jewish rulers were a representative sample, were ignorant of the wisdom of God. Had they known it, they would not have put to a disgraceful death (ὁ σταυρὸς ἀδοξίας εἶναι δοκεῖ, Chrys.) Him who was the Lord of glory (reff.),—i. e. who possesses in his own right glory eternal, see John xvii. 5, 24.

These words are not a parenthesis, but continue the sense of the foregoing, completing the proof of man's ignorance of God's wisdom;—even this world's *rulers* know it not, as they have shewn: how much less then the rest. 9 f.] **But (opposition to ver. 8) as it is written, The things which eye saw not, and ear heard not, and which came not up (reff.) upon heart of man, how many things God prepared for them that love Him, to us God revealed through His Spirit.** There is no anacoluthon (as De W.) nor irregularity of construction, as some suppose, supplying after ἀλλά, λαλοῦμεν (Estius, &c.) or γέγονεν (Theophyl., Grot., al.); the δέ in the consequent clause after ὅς in the antecedent, which has occasioned these suppositions, is by no means unexampled;—so Herod. iii. 37, ὃς δὲ τούτους μὴ ὀπώπεε, ἐγὼ δέ οἱ σημανέω,—and Soph. Philoct. 86, ἐγὼ μὲν οὖς ἂν τῶν λόγων ἀλγῶ κλύειν, Λαερτίου παῖ, τοὺς δὲ καὶ πράσσειν στυγῶ. See Hartung, Partikellehre, i. 184 f.

Whence is the citation made? Origen says, 'In nullo regulari libro invenitur, nisi in secretis Eliæ prophetæ,' a lost apocryphal book:—Chrys., Theophyl., give the alternative, either that the words are a paraphrase of Isa. lii. 15, οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, κ. οἳ οὐκ ἀκηκόασι συνήσουσι, or that they were contained in some lost book, of which Chrys. argues that there were very many,—καὶ γὰρ πολλὰ διεφθάρη βιβλία, καὶ ὀλίγα διεσώθη. Jerome, Ep. lvii. (ci.), ad Pammachium, de optimo genere interpretandi, 9, vol. i. p. 314, says, "Solent in hoc loco apocryphorum quidam deliramenta sectari, et dicere quod de Apocalypsi Heliæ testimonium sumptum sit: cum in Esaia juxta Hebraicum ita legatur: A seculo non audierunt, nec auribus perceperunt, oculus non vidit, Deus, absque te, quæ præparas tu expectantibus te. Hoc LXX multo aliter transtulerunt: A seculo non audivimus, neque oculi nostri viderunt Deum absque te: et opera tua vera, et facies expectantibus te misericordiam. Intelligimus, unde sumptum sit testimonium: et tamen Apostolus non verbum expressit e verbo, sed παραφραστικῶς eundem sensum aliis sermonibus indicavit." I own that probability seems to me to incline to Jerome's view, especially when we remember, how freely St. Paul is in the habit of citing. The words of Isa. lxiv. 4, are quite as near to the general sense of the citation as is the case in many other instances, and the words ἐπὶ καρδίαν οὐκ ἀνέβη may well be a reminiscence from Isa. lxv. 17, not far from the other place, οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν καρδίαν. Such minglings together of clauses from various parts are not unexampled with the Apostle, especially when, as here, he is not citing *as authority*, but merely *illus-*

τὸ γὰρ πνεῦμα πάντα [t] ἐραυνᾷ, καὶ τὰ [u] βάθη τοῦ θεοῦ. [11] τίς γὰρ οἶδεν ἀνθρώπων [v] τὰ [w] τοῦ ἀνθρώπου, εἰ μὴ τὸ [x] πνεῦμα [w] τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ [v] τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. [12] ἡμεῖς δὲ [y] οὐ τὸ [za] πνεῦμα τοῦ [z] κόσμου [a] ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ [b] χαρισθέντα ἡμῖν, [13] ἃ καὶ λαλοῦμεν οὐκ [c] ἐν [d] διδακτοῖς [e] ἀνθρωπίνης

t = Rom. viii. 27 reff.
u (plur., Rev. ii. 24.) see Rom. xi. 33 reff. Judith viii. 14.
v Matt. xvi. 23. Luke ii. 49. James iv. 14.
w gener. art., Matt. xv. 11.
x = Acts xvii. 16 reff.
y see Rom. viii 15.
z here only.
a Acts viii. 15 reff.
b pass., Acts iii. 14. Phil. i. 29. Philem. 22. L.P.† (2 Macc. iii. 33.)
c = ver. 7. xvii. 25 reff.
d here bis. John vi. 45 only, from Isa. liv. 13. see 1 Thess. iv. 9.
e Acts

Chr$_1$ Thdrt [Damasc] Thl Œc Orig[-c$_1$]-int$_2$ Hil. (ερευνα, so AB^{1}CN.)

11. om ανθρωπων A 17 Ath$_1$ Cyr[-p$_2$(ins$_2$)]. om 2nd του ανθρωπου F arm-mss Orig$_2$[ins$_2$-int$_2$] Hil$_1$ Ambr$_1$[ins$_2$]. το του θεου D^1: τα εν τω θεω F[-gr] lat-ff.

rec (for εγνωκεν) οιδεν (*prob a corrn to corresp with previous clause*), with L rel Orig$_2$ [Ath$_2$] Chr$_1$ Thdrt: txt ABCDPℵ a d m 17 Orig$_1$ Ath$_2$ Cyr-jer$_1$ Bas$_{\text{ms}}$ Cyr[-p Euthal-ms] Antch$_1$ Damasc, εγνω F 23 Ath$_1$ Cyr-jer$_1$ Bas$_1$ Epiph$_1$, *cognovit* latt(but *scit* fri Aug$_{\text{sepe}}$) Ambr$_1$. at end add το εν αυτω P [(Tert$_2$)].

12. aft κοσμου ins τουτου DF [vulg(not fuld harl^1) copt arm Bas-ms$_1$] Cyr$_1$ [Orig-int$_2$ Hil$_2$(but mss vary) Ambrst]. ιδωμεν DFL[P d m (n)] Orig$_3$(elsw ειδ.).

om last του P [(k) Orig$_1$].

13. om ἃ F[-gr].

trating his argument by O. T. expressions. 10. **τὸ πνεῦμα**] the Holy Spirit of God—but working in us and with our Spirits, Rom. viii. 16. "Sufficiat nobis Spiritum Dei habere testem: nihil enim tam profundum est in Deo quo non penetret." Calvin. **ἐραυνᾷ**] a word of active research, implying accurate knowledge: so Chrys., οὐκ ἀγνοίας, ἀλλ' ἀκριβοῦς γνώσεως ἐνταῦθα τὸ ἐρευνᾶν ἐνδεικτικόν. **τὰ βάθη**] see reff. There is a comparison here between the *Spirit of God* and the *spirit of a man*, which is further carried out in the next verse. And thus as the *spirit of a man* knows the *βάθοs* of a man, all that is in him, so the *Spirit of God* searches and knows *τὰ βάθη*, the manifold and infinite depths, of God—His Essence, His Attributes, His Counsels: and being *τὸ πνεῦμα τὸ ἐν ἡμῖν*, besides being *τὸ πν. τοῦ θεοῦ* (De Wette well observes that the Apostle purposely avoids using the expression *τὸ πνεῦμα τὸ ἐν αὐτῷ* of the *Spirit of God*, keeping the way open for the expression in ver. 12, *τὸ πν. τὸ ἐκ τοῦ θεοῦ*), *teaches us* according to our capacity, *those depths of God.* 11.] **For who among** MEN **knoweth the things of a** MAN (*τοῦ ἀνθρώπου*, generic, see reff. The emphasis is on *ἀνθρώπων* and *ἀνθρώπου*, as compared with *θεοῦ*) **except the spirit of a man which is in him? Thus the things of God also none knoweth, except the Spirit of God.** We may remark, (1) that nothing need be supplied (as *βάθη*) after *τά* in each case, see reff. (2) that the comparison here must not be urged beyond what is intended by the Apostle. He is speaking of the impossibility of any but the *Spirit of God conferring a knowledge* of the *things of God.* In order to shew this, he compares human things with divine, appealing to the fact that none but the spirit of a man knows *his matters.* But further than this he says nothing of the *similarity of relation* of *God and God's Spirit* with *man and man's spirit:* and to deduce more than this, will lead into error on one side or the other. In such comparisons as these especially, we must bear in mind the constant habit of our Apostle, to contemplate the thing adduced, *for the time, only with regard to that one point* for which he adduces it, to the disregard of all other considerations. 12.] **ἡμεῖς δέ** carries on the *ἡμῖν δέ* of ver. 10. **τὸ πν. τ. κόσμ.**] Not merely, the mind and sentiments of unregenerate mankind, 'sapientia mundana et sæcularis,' as Estius, al., but **the Spirit** (personally and objectively taken) **of the world,** = *τὸ πνεῦμα τὸ νῦν ἐνεργοῦν ἐν τοῖς υἱοῖς τῆς ἀπειθείας*, Eph. ii. 2, where it is strictly personal. **τὸ πν. τὸ ἐκ τ. θ.**] Not only, '*the Spirit of God,*' but **the Spirit which is** FROM **God,**—to shew that we have received it only by the will and imparting of Him whose Spirit it is. And this expression prepares the way for the *purpose* which God has in imparting to us His Spirit, **that we may know the things freely given to us by God,** i. e. the treasures of wisdom and of felicity which are the free gifts of the gospel dispensation, = *ὅσα ἡτοίμασεν ὁ θεὸs τοῖs ἀγαπῶσιν αὐτόν*, ver. 9. 13.] **καί, also**; *τὰ χαρισθ. ἡμῖν*, we not only *know* by the teaching of the Holy Ghost, but

σοφίας λόγοις, ἀλλ' [o] ἐν [d] διδακτοῖς [f] πνεύματος, [g] πνευματικοῖς [h] πνευματικὰ [i] συγκρίνοντες. 14 [j] ψυχικὸς δὲ ἄνθρωπος οὐ [k] δέχεται [l] τὰ τοῦ πνεύματος τοῦ θεοῦ· [m] μωρία γὰρ [m] αὐτῷ ἐστιν, καὶ οὐ δύναται γνῶναι, ὅτι [n] πνευματικῶς [o] ἀνακρίνεται. 15 ὁ δὲ [g] πνευματικὸς [o] ἀνακρίνει

ABCDF LP№ a b c d e f g h k l m n o 17. 47

f ver. 4. g = ch. iii. 1. xiv. 37. Gal. vi. 1. h ch. x. 3, 4 reff. i 2 Cor. x. 12 (bis) only ‡. Gen. xl. 8. Num. xv. 34. j ch. xv. 44 (bis), 46. James iii. 15. Jude 19 only †. l. 21. Prov. iv. 10. o Acts iv. 9 reff.

k = Luke viii. 13. Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. ii. 13. James l ver. 11 reff. m ch. i. 18 (reff.). n Rev. xi. 8 only †.

"λογοις a rescript ℵ¹" Tischdf. rec aft πνευματος ins αγιου, with D³LP rel [fuld²] syr æth Eus₁ Chr₁ Thdrt: om ABCD¹FℵB 17 latt Syr copt arm Clem₁ Hip₂ Orig₆[-c₁] Eus₁ Epiph₁ [Damasc]. for πνευματικοις, πνευματικως B 17. 213. συνκρινομεν F[-gr]: συγκρινοντος P.

also *speak* them, **not in words** (arguments, rhetorical forms, &c.) **taught by human wisdom, but in those taught by the Spirit.** The genitives are governed by διδακτοῖς in each case: see ref., and cf. Pind. Olymp. ix. 153: τὸ δὲ φυᾷ κράτιστον ἅπαν. πολλοὶ δὲ διδακταῖς ἀνθρώπων ἀρεταῖς κλέος ὄρουσαν ἐλέσθαι· ἄνευ δὲ θεοῦ κ.τ.λ. πνευμ. . . . πν. συγκρ.] **interpreting spiritual things to the spiritual.** So Theophyl. altern., πνευματικοῖς ἀνθρώποις τὰ πνευματικὰ συγκρίνοντες καὶ διαλύοντες· οὗτοι γὰρ μόνοι δύνανται χωρεῖν ταῦτα. And very nearly so as regards συγκρίνοντες Chrysostom and Grotius; only they take πνευματικοῖς not masc. but neuter, 'by spiritual things:' ὅταν πνευματικὸν καὶ ἄπορον ᾖ, ἀπὸ τῶν πνευματικῶν τὰς μαρτυρίας ἄγομεν. οἷον λέγω, ὅτι ἀνέστη ὁ χριστός, ὅτι ἀπὸ παρθένου ἐγεννήθη. παράγω μαρτυρίας κ. τύπους κ. ἀποδείξεις, τοῦ Ἰωνᾶ, κ.τ.λ. Chrys. Hom. vii. p. 55. 'Exponentes ea quæ Prophetæ Spiritu Dei acti dixere, per ea quæ Christus suo Spiritu nobis aperuit.' Grot. Meyer denies that συγκρίνω ever means to interpret: but evidently the LXX do so use it in Gen. xl. 8, ἐνύπνιον εἴδομεν, καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτό. See also ib. vv. 16, 22, and Dan. v. 12, Theodotion (where the LXX have συγκρίματα ἀπέδειξε). Erasmus, Beza, Calvin, De Wette, and Meyer render it, '*fitting*, or *attaching, spiritual words to spiritual things.*' And so I gave and defended it in my earlier editions. It seems to me now more natural to take πνευματικοῖς as masculine, and as leading to the introduction of the two men, the ψυχικός, and the πνευματικός, immediately after. **14.**] He now prepares the way for shewing them that he could not give out the depths of this spiritual wisdom and eloquence to *them*, because they were *not fitted for it*, being carnal (ch. iii. 1—4). ψυχ. δὲ ἄνθ.] The *animal* man, as distinguished from the *spiritual* man, is he, whose governing principle and highest reference of all things is the ψυχή, the *animal soul*, αἰτία κινήσεως ζωικῆς ζώων, Plato, Definit. p. 411. In him, the πνεῦμα, or *spirit*, being unvivified and uninformed by the Spirit of God, is *overborne* by the animal soul, with its desires and its judgments,—and is *in abeyance*, so that he may be said to have it not;—ψυχικοὶ πνεῦμα μὴ ἔχοντες, ref. Jude. The ψυχή is *that side* of the human soul, so to speak, which is *turned towards the flesh, the world, the devil:* so that the ψυχικός is necessarily in a measure σαρκικός (ch. iii. 3), also ἐπίγειος, and δαιμονιώδης, as in ref. James. This general interpretation of ψυχικός must be adhered to, and we must not make it merely *intellectual*, as Theodoret,—ὁ μόνοις τοῖς οἰκείοις ἀρκούμενος λογισμοῖς,—Grot. "qui humanæ tantum rationis luce ducitur:"—Chrys.: ὁ τὸ πᾶν τοῖς λογισμοῖς τῆς ψυχῆς δίδοὺς, καὶ μὴ νομίζων ἔνωθέν τινος δεῖσθαι βοηθείας,—nor merely *ethical*, as Erasm., Rosenmüller ('qui cupiditatum sub imperio omnem vitam transigunt'), al.,—but embracing both these. **οὐ δέχεται, receives not**, i. e. *rejects*, see reff.,—**not**, *cannot receive*, '*non capax est*,' *understands not*, which is against the context, —for we may well *understand* that which seems folly to us, but we *reject* it, as unworthy of our consideration:—and it besides would involve a tautology, this point, of *inability to comprehend*, following by and by:—**and he cannot know them** (τὰ τοῦ πνεύματος, the matter of our spiritual teaching, itself furnished by the Spirit) **because they are spiritually** (by the πνεῦμα of a man exalted by the Spirit of God into its proper paramount office of judging and ruling, and inspired and enabled for that office) **judged of.** **15.**] **But** (on the contrary) **the spiritual man** (he, in whom the πνεῦμα rules: and since by man's fall the πνεῦμα is overridden by the animal soul, and in abeyance, this *always presupposes* the infusion of the Holy Spirit, to quicken and inform the πνεῦμα—so that there is no such thing as an unregenerate πνευματικός) **judges of all**

[μὲν] πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς [o] ἀνακρίνεται. 16 [p] τίς γὰρ ἔγνω [p] νοῦν κυρίου, ὃς [q] συμβιβάσει αὐτόν; ἡμεῖς δὲ [r] νοῦν χριστοῦ [r] ἔχομεν.

III. [1] Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν

p Rom. xi. 34, from Isa. xl. 13. (compare Wisd. ix. 13.)
q Acts ix. 22. xvi. 10. xix. 33 v. r. Eph. iv. 16. Col. ii. 2, 19 only. L.P. Lev.
r Rev. xiii. 18.

x. 11.

15. om ver ℵ[1](ins ℵ-corr[1]) harl[1]. om μεν ACD[1]F latt Syr copt arm (Iren[1]) Clem[1] Orig[3] Meth Thdrt[1] lat-ff: ins BD[2-3]LP ℵ-corr[1] rel syr Orig[1][-c Euthal-ms Did[2]] Mac[2] Chr[1] Thdrt[1]. (*Has μεν been insd on acct of the* δε *follg, as Meyer,—or omd on acct of the* δε *precedg, as De W?*) ins τα bef παντα ACD[1]P 17 Iren-ms Orig[2] Nys[1] Chr[1]: om BD[2-3]FL ℵ-corr[1] Clem[1] Orig[5] Meth Mac[2] Thdrt[1] [Damasc]. (*τα was prob a gloss to shew that* παντα *was not masc sing acc.*)

16. for χριστου, κυριον B D[1][-gr] F Thl-txt Ambrst Aug[1] Sedul. (*Mechanical repetn of νουν κυρ. above. So Meyer, rightly: addg, if any gloss had been written in marg on κυριον, it wd not have been* χριστου, *but* θεου, *seeing that the ref of the foregoing κυρ. is to* GOD.)

CHAP. III. 1. rec και εγω, with L rel Thdrt Thl Œc: txt ABCDFPℵ a m 17 Clem[2] Orig[1][-c[1] Did[1] Euthal-ms] Chr[1] Damasc. εδυνηθην C. υμ. bef λαλ. D[2][-gr] Ll[1] a b c e f g h l n o vulg Clem[1] Orig[3][-c[1]-int[2]] Chr[1] Damasc [Cypr[1] Ambrst Pel].

things (Meyer, reading τὰ πάντα, interprets it, 'all *spiritual* things;' but the ordinary rendering, '*all things*,' is better: the Apostle is generalizing, and shewing the high position of the spiritual man, who alone can judge things by their true standard.
The acceptation of πάντα as masc. sing.,—"convincere potest quemlibet profanum," as Rosenm.,—is against the context, which speaks of *things*, τὰ τοῦ πν.,—besides that πάντα would not be used absolutely, for 'every man,' but either πάντα ἄνθρωπον, as Col. i. 28, or τὸν πάντα), but himself is judged of by none (who is not also πνευματικός, see ch. xiv. 29; 1 John iv. 1, where such judgment is expressly attributed to Christian believers). καὶ γὰρ ὁ βλέπων, πάντα μὲν αὐτὸς καθορᾷ καὶ τοῦ μὴ βλέποντος, τὰ δὲ ἐκείνου τῶν μὴ βλεπόντων οὐδείς. Chrys. Hom. vii. p. 57. 16.] PROOF OF αὐτὸς δὲ ὑπ' οὐδ. ἀνακρίνεται. In order for an *unassisted man*, not *gifted from Christ*, to judge the πνευματικός, he must *know the* νοῦς *κυρίου*, the intent and disposition of Christ; *yea more*, must be *able to teach, to instruct, Christ*—being not, as the πνευματικός,—*taught by Him*, he must have an *independent wisdom of his own*, which Christ *has not*:—and *who is there, of whom this can be said?* But we (πνευματικοί, among whom he includes himself and the other Apostles) have (not a wisdom independent of Christ, nor do we know His mind, nor can we teach Him, but) the mind of Christ: the same mind, in our degree of apprehensiveness of it, by the imparting of His Spirit, which is in Him, and so can judge all things. The νοῦς κυρίου is *the spiritual intent* and designs of Christ. κυρίου in the prophecy is spoken of JEHOVAH; but in the whole of Isa. xl., the *incarnate Jehovah* is the subject. The meaning of συμβιβάζω, *to teach*, belongs to the LXX: in the N. T. it is *to conclude, to prove, to confirm*, see reff.

III. 1—4.] *He could not speak to them in the perfect spiritual manner above described, seeing that they were carnal, and still remained so, as was shewn by their divisions.* 1.] κἀγώ, I also; i. e. as well as the ψυχικός, was compelled to stand on this lower ground,—he, because *he cannot understand* the things of the Spirit of God: I, because *you could not receive* them. Or perhaps better, with Stanley, 'καὶ ἐγώ, as in ii. 1, "What I have just been saying, was exemplified in our practice."' σαρκίνοις is certainly the true reading, being, besides its manuscript authority, required by the sense. He was compelled to speak to them (this affirmative clause is to be supplied from the former negative one) as to men of flesh: not ὡς σαρκικοῖς, for that they *really were*, and he asserts them yet to be, ver. 3. I quite agree with Meyer (against De Wette) that the distinction between σάρκινοι and σαρκικοί is *designed* by the Apostle, and further regard it as implied in the very form of the sentences. Here, he says that he was compelled to speak to them *as if* they were *only of flesh*,—*as if* they were *babes*, using in both cases the material comparison, and the particle of comparison ὡς. But in ver. 3 he drops comparison, and asserts matter of fact—'Are ye not *still* σαρκικοί (= ὡς σάρκινοι), fleshly, carnal, living after the flesh, resisting the Spirit?'—q. d. 'I was obliged to regard you as mere *men of flesh*, without the Spirit: and it is not far different even now: ye are yet *fleshly*—ye retain the same character.' Both the σάρκινοι, the mere men of the flesh,

ABCDF LPℵ a b c d e f g h k l m n o 17. 47

ὡς [s] πνευματικοῖς, ἀλλ' ὡς [t] σαρκίνοις, ὡς [u] νηπίοις ἐν
χριστῷ. 2 [v] γάλα ὑμᾶς [w] ἐπότισα, οὐ [x] βρῶμα· οὔπω
γὰρ ἐδύνασθε. [yz] ἀλλ' [z] οὐδὲ ἔτι νῦν δύνασθε· 3 ἔτι γὰρ
[a] σαρκικοί ἐστε. [b] ὅπου γὰρ ἐν ὑμῖν [cd] ζῆλος καὶ [ce] ἔρις,
οὐχὶ [a] σαρκικοί ἐστε καὶ [fg] κατὰ ἄνθρωπον [g] περιπατεῖτε;
4 ὅταν γὰρ λέγῃ [h] τὶς Ἐγὼ μέν εἰμι [i] Παύλου, [h] ἕτερος δὲ

s = ch. ii. 13. t Rom. vii. 14 reff. u = Matt. xi. 25 ‖ L. Rom. ii. 20. Eph. iv. 14. Heb. v. 13. Ps. xviii. 7. Pind. Pyth. iii. 148. v ch. ix. 7. Heb. v. 12, 13. 1 Pet. ii. 2 only. Gen. xviii. 8. 15 al. Ezra iii. 7. xv. 27. ch. ix. 11. 2 Cor. i. 12. x. 4. 1 Pet. ii. 11 only. ix. 16. x. 18. James iii. 16. 2 Pet. ii. 11. d = Acts xiii. 45 reff. Rom. vi. 19.)

w Rom. xii. 20 reff. y = 2 Cor. vii. 11. e ch. i. 11 reff. g = Rom. viii. 4. Eph. ii. 2 al.

x Matt. xiv. 15 ‖. Luke iii. 11. Rom. xiv. 2 = Acts xix. 2. ch. iv. 3 al. 2 Chron. xxxii. 8 compl. only. c Rom. xiii. 13. 2 Cor. xii. 20. Gal. v. 20. f Rom. iii. 5. ch. xv. 32. Gal. i. 11. iii. 15. h = Luke xi. 15, 16 al.

Rom. xiv. a here bis. Rom. b = Heb. Sir. xl. 5. 1 Pet. iv. 6. (see i gen., ch. i. 12 reff.

rec *σαρκικοις* (*see notes*), with C^3D^3FLP rel $Clem_2$ $Orig[\text{-}c_1]$: txt $ABC^1D^1\aleph$ 17 $Clem_{ms}$, $Orig_3$ Nys_1.

2. [*υμιν* L $Orig\text{-}c_1$.] rec ins *και* bef *ου βρωμα*, with DFL rel Syr æth arm ($Orig_1$) $Cæs_1$ Thl Œc : om ABCPℵ m 17 vulg fri syr copt $Iren\text{-}gr_1$ $Clem_3$ $Orig[\text{-}c_2\text{-}int_{\text{æpe}}$ $Dial_1]$ Eus_1 Did Cyr_2 $Cypr_2$ Hil_2 [Ambrst]. rec *ηδυνασθε*, with DL a c d k n 47 $Iren_1$ $Orig_1$ $Cæs_1$ $Dial_1$ [Did_1 Chr_1] Thdrt : txt A B(sic : see table) CFLP rel $Clem_2$ $Orig_2[\text{-}c_2$ Chr_1 Damasc]. rec *ουτε* (*see note*), with L rel $Orig_1$ Œc : txt ABCDFPℵ c d f k 17 $Iren$ $Clem_3$ $Orig_2[\text{-}c_2$ Euthal-ms]. (om last clause m [æth].) om *ετι* B $Orig\text{-}int_1$ $Cypr_2$.

3. *σαρκινοι* (twice) D^1F $Orig[1st_1, 2nd_1]$ (*error by repeatg σαρκιν. from ver* 1, *the difference not being noticed : see there*) : txt $ABCD^3LP\aleph$ rel $Clem_2[1st_1]$ $Orig[1st_2\text{-}c_1$, $2nd_1$ $Chr_1]$. 1st *εστε* bef 1st *σαρκ.* DF am(with demid harl tol) $Clem_1$ $Orig_1$ Nys $Cypr_2$ [Hil_1] Aug : txt ABCLPℵ rel [vulg-clem $Clem_1$] $Orig_2[\text{-}c_1$ $Dial_1]$ Chr_1 Thdrt [Damasc]. *ημιν* F[-gr]. rec aft *ερις* ins *και διχοστασιαι* (*from Gal* v. 20), with DFL rel syrr $Iren\text{-}gr_1$ Chr_1 Thdrt $Cypr_2$: om ABCPℵ a vulg fri [spec] copt æth arm $Clem_3$ Dion $Orig_2$ Eus_1.—*ερεις* A F[-gr] L [e] n [Eus_1].

4. *τις* bef *λεγη* DF [vulg fri Ambrst]. for *ετερ. δε εγω, εγω δε* A c 23. 224 Chr_1 : om *εγω* m.

and the *σαρκικοί*, the carnally disposed, are included under the more general *ψυχικοί*, which therefore, as Meyer observes, is not here used, because this distinction was to be made. **ὡς νηπ. ἐν χρ.**] The opposite term, *τέλειοι ἐν χρ.*, is found Col. i. 28, and in connexion with this, Heb. v. 13, 14. Schöttgen (on 1 Pet. ii. 2) and Lightfoot adduce the similar Rabbinical term תִּינוֹקוֹת, *sugentes*, used of novices in their schools. A recent proselyte also was regarded by them as a newborn infant.

He speaks of his first visit to Corinth, when they were recently admitted into the faith of Christ,—and excuses his merely elementary teaching by the fact that they then required it. *Not this*, but their *still requiring it*, is adduced as matter of blame to them. **2.**] See the same figure in Heb. v. 12. So also Philo de Agricult. § 2, vol. i. p. 301, *ἐπεὶ δὲ νηπίοις μέν ἐστι γάλα τροφή, τελείοις δὲ τὰ ἐκ πυρῶν πέμματα, καὶ ψυχῆς γαλακτόβρεις μὲν ἂν εἶεν τροφαὶ κατὰ τὴν παιδικὴν ἡλικίαν . . . τέλειαι δὲ καὶ ἀνδρώδεις . . . .* Basil, Hom. i. p. 403, ed. Paris, 1638, cited by Meyer, explains, *γάλα, τὴν εἰσαγωγικὴν κ. ἁπλουστέραν τοῦ εὐαγγελίου διδασκαλίαν* : see also Heb. vi. 1,—*τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον*. On *ἐπότισα . . . . βρῶμα*, Wetst. quotes *νέκταρ τ' ἀμβροσίην τε, τά περ θεοὶ αὐτοὶ ἔδουσι*, Hes. Theogon. 640. See Hom. Il. *θ*. 546. Winer, edn. 6, § 66. 2. c. **οὔπω γὰρ ἐδύνασθε**] Either, **for ye were not yet able** (scil. *βρῶμα ἐσθίειν*),—or, **for ye were not yet strong**, *δύναμαι* being used absolutely, as in Demosth. 1187. 8, *δυνάμενος τῷ τε πράττειν κ. τῷ εἰπεῖν*, and 484. 25, *τῶν πολιτευομένων τινὲς δυνηθέντες*, and see other reff. in Meyer. In the former case, the ellipsis is harsh : the latter meaning seems preferable, though not found elsewhere in the N. T. **ἀλλ' οὐδὲ ἔτι νῦν, but neither even now . . .**; the *οὔτε* of the rec. is grammatically inadmissible,—see Winer, edn. 6, § 55. 6. **3.**] On **σαρκικοί**, see above, ver. 1. **ὅπου**, not = *ἐπεί*, but putting the assumption in a *local* form, see reff. **ζῆλος**, **emulation**, in a bad sense; or as in reff., '*angry jealousy*.' **κατὰ ἄνθρ.**, see reff., **according to the manner of** (unrenewed and ungodly) **man**, = *κατὰ σάρκα*, Rom. viii. 4; see note on ch. xv. 32.

4.] He names *but two* of the foregoing designations, ch. i. 12 : intending, both there more fully, and here briefly, rather to give a *sample of the sectarian spirit* prevalent, than to describe, as matter of fact, any sects into which they were actually divided : see note there, and on ch. iv. 6. Meyer sees in the mention here of Paul and Apollos only, a reference to the

Ἐγὼ [1] Ἀπολλώ, οὐκ [j] ἄνθρωποί ἐστε; [5] τί[ς] οὖν ἐστιν Ἀπολλώς; τί[ς] δέ ἐστιν Παῦλος; διάκονοι δι' ὧν [k] ἐπιστεύσατε, καὶ [l] ἑκάστῳ ὡς ὁ κύριος ἔδωκεν. [6] ἐγὼ [m] ἐφύτευσα, Ἀπολλὼς [n] ἐπότισεν, ἀλλὰ ὁ θεὸς [o] ηὔξανεν· [7] ὥστε οὔτε ὁ [m] φυτεύων ἐστίν [p] τι, οὔτε ὁ [n] ποτίζων, ἀλλ' ὁ [o] αὐξάνων θεός. [8] ὁ [m] φυτεύων δὲ καὶ ὁ [n] ποτίζων [q] ἕν εἰσιν, ἕκαστος δὲ τὸν ἴδιον [r] μισθὸν λήμψεται κατὰ τὸν

j see ver. 3. k = Acts xix. 2 reff. l constr., Rom. xii. 3. ch. vii. 17. m ch. ix. 7. Matt. xv. 13. xxi. 33 ‖ al. n Gen. ii. 8 al. Rom. xii. 20 reff. o tr., here bis. 2 Cor. ix. 10 only. Gen. xvii. 6. mid. or pass.

...θεος F[-gr] (and also G). ABCDL P[N] a b c d e f g h k l m n o 17. 47

3 Cor. x. 15. Col. i. 6, 10. 1 Pet. ii. 3 only. intr., Acts vi. 7 reff. p = Acts v. 36. ch. x. 19. Gal. ii. 6. vi. 3, 15. Demosth. 562. 27. q constr., John x. 30. xvii. 11, &c. Eph. ii. 14. r = Rom. iv. 4 reff.

rec ουχι (*corrn from ver* 3), with DFLP[N]^{3} rel [Nyss$_{1}$] Chr$_{1}$ Thdrt Thl Œc: [ου b k Euthal-ms:] txt ABC[N]^{1} 17 Damasc. rec for ανθρωποι, σαρκικοι (*corrn from ver* 3), with LP[N]^{3} rel syrr [Nyss$_{1}$]: txt ABCDF[N]^{1} 17 latt copt æth arm Damasc Origint Ambrst Aug$_{1}$.—P adds at end και κ. ανθ. περιπατειτε (*also from ver* 3).

5. τι (twice) AB[N]^{1} 17 latt æth [Euthal-ms Damasc Ambrst Aug$_{1/2/3/5}$ Pel] (*prob corrn to suit the sense: the question being rather* qualis est *than* quis est): τις CDFLP[N]^{3} rel syrr copt arm Chr$_{1}$ Thdrt Thl Œc. rec παυλος τις δε απολλως (*alteration of order, to suit ver* 4), with D^{2}[-gr] L rel syrr æth arm Chr$_{1}$ Thdrt Opt$_{1}$: txt ABC(D$^{1\cdot2}$F)P[N] m 17 latt copt [Euthal-ms] Damasc Ambrst Aug$_{1}$ Pel.—rec om 2nd εστιν, with DFL latt copt arm Chr$_{1}$ Thdrt [Thl Œc]: ins ABCP[N] m 17 [Euthal-ms Damasc]. rec ins αλλ' η bef διακον. (*addition to complete the sense*), with D$^{2\cdot3}$[-gr] LP rel syrr [Euthal-ms] Chr$_{1}$ Thdrt Thl Œc Opt$_{1}$: om ABC D^{1}[and lat] F[N] vulg [fri] copt æth arm Damasc Ambrst Pel [Aug$_{3/5/6/8}$]. om ως C tol^{1}.

6. (αλλα, so ABD^{1}F[N]. (for αλλα ο, ο δε f 17 [Orig$_{1}$].))

7. om 1st ουτε A. for 2nd ουτε, ουδε C[N]^{1}. αλλα D^{1}.

two methods of teaching which have been treated of in this section: but as I have before said, the German Commentators are misled by too *definite* a view of the Corinthian parties. ἄνθρωποι, i. e. walking κατὰ ἄνθρωπον,—σαρκικοί.

5—15.] *He takes occasion, by example of himself and Apollos, to explain to them the true place and office of Christian teachers: that they are in themselves nothing* (vv. 5—8), *but work for God* (vv. 9, 10), *each in his peculiar department* (ver. 10; cf. ver. 6), *each requiring serious care as to the manner of his working, seeing that a searching trial of its worth will be made in the day of the Lord* (vv. 10—15). 5.] οὖν follows on the assumption of the truth of the divided state of things among them: '*Who then* (*What then*) . . . . , *seeing that ye exalt them into heads over you?*' The question is not asked by an objector, but by Paul himself; when an objector is introduced, he notifies it, as ch. xv. 35; Rom. ix. 19. ἐπιστεύσατε, as in reff.: ye became believers. ἑκάστῳ ὡς . . . , = ὡς ἔδωκ. ὁ κύρ. ἑκάστῳ, see reff. It refers, not to the *teachers*, but to the *hearers*, see below ὁ αὐξάνων θεός. In the rec. text, the question is carried on to the end of the verse by ἀλλ' ἤ, which is good Greek for 'nisi,' 'præterquam,'—so οὐδὲ χρησόμεθα ἐξηγητῇ ἀλλ' ἢ τῷ πατρῴῳ, Plato, Rep. p. 427, see Hartung, Partikellehre, ii. 44,—but seems to have been inserted from not observing the form of the sentence. 6.] The similitude is to a *tilled field* (γεώργιον, ver. 9): the *plants* are the Corinthians, as members of Christ, vines bearing fruit: these do not yet appear in the construction: so that I prefer, with De Wette, supplying nothing after ἐφύτευσα and ἐπότισεν, regarding merely the *acts themselves*, as in E. V. If any thing be supplied, it must be ὑμᾶς, which would but ill fit ver. 7.

Apollos was sent over to Corinth after Paul had left it (Acts xviii. 27), at his own request, and remained there preaching during Paul's journey through Upper Asia (ib. xix. 1). 7.] ἐστίν τι, either '*is any thing to the purpose*,' as in λέγειν τι, &c., or absol. is any thing: which latter is best: compare εἰ καὶ οὐδέν εἰμι, 2 Cor. xii. 11.

ἀλλ' ὁ αὐξ. θεός, scil. τὰ πάντα ἐστί,—to be supplied from the negative clauses preceding. Theophylact remarks: ὅρα πῶς ἀνεταχθῇ ποιεῖ τὴν ἐξουδένωσιν τῶν προεστώτων ἐν Κορίνθῳ σοφῶν κ. πλουσίων, ἑαυτὸν κ. Ἀπολλὼ κατὰ τὸ φαινόμενον ἐξουδενώσας, κ. διδάξας, ὅτι θεῷ δεῖ μόνῳ προσέχειν, κ. εἰς αὐτὸν ἀνατιθέναι πάντα τὰ συμβαίνοντα ἀγαθά. 8.] ἕν, in the nature of their ministry,—generically, κατὰ τὴν ὑπουργίαν· ἀμφότεραι γὰρ τῷ θείῳ διακονοῦσι βουλήματι. Theodoret. ἕκαστος δὲ . . .] Here he introduces a new element—the *separate* responsibility of *each minister*

s - 2 Cor. vi. 5 reff.
t 1 Thess. iii. 2 only.
u = Rom. xvi. 3 reff.
v here only. Prov. xxiv. 30. xxxi. 16. (-γος, John xv. 1. -γεῖν, Heb. vi. 7.)
w = Matt. xxiv. 1 ‖ Mk.

ἴδιον [s] κόπον. 9 [t] θεοῦ γάρ ἐσμεν [tu] συνεργοί· θεοῦ [v] γεώργιον, θεοῦ [w] οἰκοδομή ἐστε. 10 κατὰ τὴν [x] χάριν τοῦ θεοῦ τὴν [x] δοθεῖσάν μοι ὡς [y] σοφὸς [z] ἀρχιτέκτων [ab] θεμέλιον [b] ἔθηκα, ἄλλος δὲ [c] ἐποικοδομεῖ. ἕκαστος δὲ [de] βλεπέτω [d] πῶς [c] ἐποικοδομεῖ. 11 [ab] θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται [b] θεῖναι [f] παρὰ τὸν [g] κείμενον, ὅς ἐστιν Ἰησοῦς

ABC DL Pᴹ a b c d e f g h k l m n o 17. 47

x - ch. i. 4 reff. y = Exod. iv. 10. z here only. Isa. iii. 3. Sir. xxxviii. 27. 2 Macc. ii. 29 only. a masc., 2 Tim. i. 19. Rev. xxi. 19. = Rom. xv. 20. Heb. vi. 1. b Luke vi. 48. xiv. 29. c here &c., 4 times. Eph. ii. 20. Col. ii. 7. Jude 20 only. Num. xxxii. 38 Ald.(οἰκ., AB) only. see Rom. xv. 20. d Luke viii. 18. Eph. v. 15. e = Mark xiii. 5 al. fr. f = Luke iii. 13. Heb. xi. 4. i. 4 al. ἐτοίμα ἄλλα παρ' ἃ ἐνόμιζον, Plato, Minos, 320. ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν, id. Phædo, 80. g Matt. v. 14.

8. om 2nd δε C 31 Syr[-ed]. for κοπον, τοπον C.

9. aft γεωργιον ins εστε D^3 vulg(not harl[1]) [F-lat] arm Chr_2 [Pel].

10. rec τεθεικα, with C^3DN^2 rel [$Clem_1$] $Orig_1$[-c_1] ($Chr\text{-}mss_1$) Thdrt Thl Œc, τεθηκα LP f n 47: txt ABC[1]N^1 m^1 17 (Chr_1). om 2nd δε D Chr Orig[-int$_1$] Gild.

for the results of his own labour, so that, though κατὰ τὴν ὑπουργίαν they are *one*,—κατὰ τὸ ἔργον (ib.) they are *diverse*. The stress is twice on ἴδιον.

9.] Proof of the last assertion, and introduction of *Him*, from Whom each λήμψεται. The stress thrice on θεοῦ:—shall receive, &c.,—for it is of GOD that we are the fellow-workers (in *subordination to Him*, as is of course implied: but to render it 'fellow-workers *with one another*, under God,' as Estius prefers, and Olsh., al., maintain, is contrary to usage: see reff.;—and not at all required, see 2 Cor. v. 20; vi. 1), of GOD that ye are the tillage, of GOD that ye are the building. This last new similitude is introduced on account of what he has presently to say of the different kinds of teaching, which will be more clearly set forth by this, than by the other figure.

10.] κατὰ τ. χάρ. &c., as an expression of humility (reff.), fitly introduces the σοφός which follows. So Chrys.: ὅρα γοῦν πῶς μετριάζει. εἰπὼν γὰρ σοφὸν ἑαυτόν, οὐκ ἀφῆκεν αὐτοῦ τοῦτο εἶναι, ἀλλ' ὅλον ἑαυτὸν πρότερον ἀναβεὶς τῷ θεῷ τότε ἑαυτὸν οὕτως ἐκάλεσε. Hom. viii. p. 69. The χάρις is not *the peculiar grace of his apostleship*—for an apostle was not always required to lay the foundation, e. g. in Rome:—but that given to him in common with all Christians (ver. 5), only in a degree proportioned to the work which God had for him to do. σοφός, skilful, see reff., and many examples in Wetstein. The proof of this skill is given, in his *laying a foundation*: the unskilful master-builder *lays none*, see Luke vi. 49. The foundation (ver. 11) was and must be, JESUS CHRIST: the facts of redemption by Him (obj.), and the reception of Him and His work by faith (subj.). The mascul. form ὁ θεμέλιος (sc. λίθος) is said by Thomas Mag. (in Wetst.) to belong to the κοινὴ διάλεκτος—the Attic form is θεμέλιον, or, if in the plur., οἱ θεμέλιοι: —οἱ γὰρ θεμέλιοι παντελῶν λίθων ὑπόκεινται, Thucyd. i. 93. ἄλλος, 'whosoever comes after me,'—another: not only Apollos. ἐποικοδομεῖ, *pres.*, as the necessary state and condition of the subsequent teacher, be he who he may. The *building on, over the foundation*, imports the carrying them onward in knowledge and intelligent faith. πῶς, emphatic, = here, *with what material*. De Wette imagines that it also conveys a caution not to *alter the foundations*, and that the γάρ in ver. 11 refers to this. But the identity of the foundation is surely implied in ἐποικοδομεῖ. On the γάρ, see below.

11. θ. γάρ] q. d. 'I speak of superimposing merely, for it is unnecessary to caution them respecting the foundation itself: there *can be but one*, and that one HAS ALREADY BEEN (objectively, for all, see below) LAID BY GOD.' At the same time, in taking this for granted, he implies the strongest possible caution against attempting to lay any other. δύναται, strictly can,—not 'nemini licet,' as Grot., al., nor as Theophyl., οὐ δύναται θεῖναι, ἕως ἂν μένῃ σοφὸς ἀρχιτέκτων, ἐπεὶ ὅταν μὴ ᾖ τις σοφ. ἀρχ., δύναται θεῖναι, κ. ἐκ τούτου αἱ αἱρέσεις:—for it is *assumed*, that θεοῦ οἰκοδομή is to be raised—and it *can* only be raised on this one foundation. All who build on other foundations are not συνεργοὶ θεοῦ, nor is their building θεοῦ οἰκοδομή at all.

ἄλλον .... παρά, see reff. and cf. Thucyd. i. 23, πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα. κείμενον] not, 'by me,' but 'by God,' for universal Christendom; but *actually laid in each place*, as regards *that church*, by the minister who founds it. De Wette denies this universal reference, as introducing a new element into the context. But surely the reference in ὁ θεμέλιος ὁ κείμενος is

χριστός. 12 εἰ δέ τις [c]ἐποικοδομεῖ ἐπὶ τὸν [a]θεμέλιον [τοῦτον] χρυσόν, [h]ἄργυρον, [i]λίθους [i]τιμίους, [k]ξύλα, [l]χόρτον, [m]καλάμην, 13 ἑκάστου τὸ ἔργον [n]φανερὸν [n]γενή-

h Matt. x. 9. Acts xvii. 29. James iv. 3. Rev. xviii. 12 only. Isa. lx. 9. i Rev. xvii.

4. xviii. 12, 16. xxi. 11, 19. Ps. xviii. 10. only. (Matt. vi. 30 al. fr. Gen. ii. 5.) n Mark vi. 14. Acts vii. 13. Phil. i. 13. Gen. xlii. 16.

k = here only. Ezra v. 8. l = here only. m here only. Exod. v. 12. xv. 7. Isa. v. 24.

11. rec ins *o* bef χριστος [with Euthal-ms] : om ABCDLPℵ rel.—χριστ. ιησ. C³D vulg [F-lat] syr Orig$_1$[-int$_2$ Dial$_1$] Chr$_1$ Max Damasc Hil Jer Ambrst Aug$_{ampe}$ Sedul : txt ABLPℵ rel Syr [coptt æth arm] Orig$_1$[-c$_1$-int$_1$] Marcell$_2$ Ath$_1$ [Eus$_2$ Bas$_1$ Did$_2$ Chr$_2$] Arnob : om ιησ. C¹. (*The rec ιησ. o χρ. appears to have been a corrn to give a* doctrinal *meaning*—'Jesus (is) the Christ.' *χρ. ιησ. may have had the same intention, cf ch* xii. 3.)

12. om τουτον ABC¹ℵ¹ fuld¹ sah æth Ambr$_1$ (*perhaps from similarity of endgs; or as unnecessary*) : ins C³DLPℵ³ rel latt syrr copt arm [Bas$_1$] Cyr-jer$_1$ Chr$_2$ Thdrt Thl Œc Orig[-int$_2$ Ambrst] Aug$_1$ Jer. χρυσιον Bℵ 73 Clem$_1$ [Bas-mss$_1$ Epiph$_1$ Damasc]. (C doubtful.) add και B 73 æth Clem [Orig$_1$]. αργυριον BCℵ 73 Clem.

13. for εκαστου to γενησεται, ο ποιησας τουτο το εργον φανερος γενηται (*see ch* v. 2)

too direct to the well-known prophecy of the divinely-placed foundation or corner-stone, to surprise any reader or divert his mind from the train of thought by a new element. Ἰησοῦς χριστός, THE PERSONAL, HISTORICAL CHRIST, as the object of all Christian faith. If it be read as in rec., Ἰησοῦς ὁ χριστός, it need not *necessarily* be, *that Jesus is the Christ*, but may be in this case also, JESUS THE CHRIST; not any *doctrine*, even that of the Messiahship of Jesus, is the foundation, but JESUS HIMSELF (see var. readd.).

12.] The δέ implies that though there can be but one foundation, there are *many ways of building upon it*. To the right understanding of this verse it may be necessary to remark, (1) that the similitude is, not of *many buildings*, as Wetst. and Billroth,—but of *one*, see ver. 16,—and that [one,] raised *on Christ as its foundation;*—different parts of which are built by the ministers who work under Him,—some well and substantially built, some ill and unsubstantially. (2) That gold, silver, &c., refer to the *matter* of the ministers' teaching, *primarily;* and by inference to those whom that teaching penetrates and builds up in Christ, who should be the living stones of the temple: not, as Orig., Chrys., Theodoret, Theophyl., Phot., Aug., Jer., &c., to the moral fruits produced by the preaching in the individual members of the church, —*εἴ τις καλὸν βίον ἔχει μετὰ πίστεως ὀρθῆς, οὐ προστήσεται αὐτοῦ ἡ πίστις εἰς τὸ μὴ καλάζεσθαι*, Chrys. Hom. ix. p. 77. (3) That the builder of the worthless and unsubstantial *is in the end* SAVED (see below): so that even *his* preaching was *preaching of Christ*, and *he himself was in earnest*. (4) That what is said does not refer, except by accommodation, to *the religious life of believers in general*—as Olsh., Schrader, see also the ancient Commentators above: —but to the DUTY AND REWARD OF TEACHERS. At the same time, such accommodation is legitimate, *in so far as each man is a teacher and builder of himself*. (5) That the various materials specified must not be fancifully pressed to indicate *particular doctrines or graces*, as e. g. Schrader has done, "Some build with the gold of faith, with the silver of hope, with the imperishable costly stones of love,—others again with the dead wood of unfruitfulness in good works, with the empty straw of a spiritless, ostentatious knowledge, and with the bending reed of a continually-doubting spirit." Der Apostel Paulus, iv. p. 66. This, however ingenious, is beside the mark, not being justified by any indications furnished in our Epistle itself. An elaborate résumé of the very various minor differences of interpretation may be seen in Meyer's Comm. ed. 2, in loc. Cf. also Estius's note; and Stanley's. λίθους τιμίους] Not '*gems*,' but '*costly stones*,' as marbles, porphyry, jasper, &c., compare 1 Kings vii. 9 ff. By the ξύλα, χόρτον, καλάμην, he indicates the various perversions of true doctrine, and admixtures of false philosophy which were current: so Estius, "doctrina non quidem hæretica et perniciosa, *talis enim fundamentum destrueret:* sed minus sincera, minusque solida; veluti si sit humanis ac philosophicis, aut etiam Judaicis opinionibus admixta plus satis: si curiosa magis quam utilis; si vana quadam oblectatione mentes occupans Christianas." Comm. i. p. 268 B.

13.] Each man's work (i. e. that which he has built: *his part* in erecting the οἰκοδομὴ θεοῦ) shall (at some time) be made evident (shall not always remain in the present uncertainty, but be tested, and shewn of what sort it is): for the day shall make it manifest (the *day of the Lord*, as Vulg., 'dies domini:' see reff.,—and so most Commentators, ancient and modern. The other interpretations are (1) '*the day*

ABCDL P𝔑 a b c d e f g h k l m n o 17. 47

o = ch. i. 8 reff. 1 Thess. v. 4. Heb. x. 25.
p ch. i. 11 reff.
q = Rom. i. 18 reff. see 2 Thess. i. 7, 8.
r Acts xxvi. 29 reff.
s = Luke xiv. 19. ch. xi. 28. 2 Cor. xiii. 5. 1 Pet. i. 7. Zech. xiii. 9.
t = Rom. ix. 11 reff.
u vv. 10, 12.
v ver. 8.
w Matt. iii. 12 ‖ L. xiii. 30. Acts xix. 19 al. Gen. xxxviii. 24. form also, 2 Pet. iii. 10. Rev. viii. 7. Isa. xlvii. 14 A.
x Matt. xvi. 26 ‖. 2 Cor. vii. 9. Phil. iii. 8 only. Prov. xix. 19. xxii. 3.
y ch. iv. 1. ix. 26. Eph. v. 33. James ii. 12.

σεται· ἡ γὰρ [o]ἡμέρα [p]δηλώσει, ὅτι ἐν πυρὶ [q]ἀποκα-
λύπτεται, καὶ ἑκάστου τὸ ἔργον [r]ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ
[s]δοκιμάσει. 14 εἴ τινος τὸ ἔργον [t]μενεῖ ὃ [u]ἐποικοδό-
μησεν, [v]μισθὸν λήμψεται. 15 εἴ τινος τὸ ἔργον [w]κατα-
καήσεται, [x]ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, [y]οὕτως δὲ

D[1][and lat] Ambrst. rec om αυτο (*as unnecessary: but see note*), with DL𝔑 rel [latt syr coptt æth arm] (Clem$_1$) Orig$_1$[-c$_1$-int$_2$ Cyr-p$_1$ Damasc] Chr-mss$_2$ Thdrt$_2$ Thl Œc [Ambrst]: ins ABC P(αυτω) m 17 Syr Orig$_3$[-c$_1$] Eus$_1$ Bas[-2-mss$_2$] Chr$_1$ Thdrt$_2$ Procop$_1$.
14. rec επωκοδομησεν, with B[2]C rel [Orig$_1$]: txt AB[1]DL𝔑 [u] 17 [Bas$_1$].

of the destruction of Jerusalem,' which shall shew the vanity of Judaizing doctrines: so Hammond (but not clearly nor exclusively), Lightf., Schöttg., al.,—against both the context, and our Apostle's habit of speaking, and under the assumption, that nothing but Jewish errors are spoken of:—(2) '*the lapse of time,*' as in the proverb, '*dies docebit;*'—so Grot., Wolf, Mosheim, Rosenm., al., which is still more inconsistent with the context, which necessitates a definite *day*, and a definite *fire*:—(3) '*the light of day,*' i. e. of clear knowledge, as opposed to the present time of obscurity and night: so Calv., Beza, Erasm.:—but the fire here is not a *light-giving*, but a *consuming* flame; and, as Meyer remarks, even in that case the ἡμέρα would be that of the παρουσία, see Rom. xiii. 12:—(4) '*the day of tribulation*:'—so Augustine, Calov.: but this again is not definite enough: μισθὸν λήμψεται can hardly be said of mere abiding the test of tribulation);—**because** it (the *day*—not, the *work*, as Theophyl., Œcum., al., which would introduce a mere tautology with the next clause) **is** (to be) **revealed** (the present ἀποκαλύπτεται expresses the definite certainty of prophecy: or perhaps rather the *attribute* of that day, which is, to be revealed, &c., as in the expressions ὁ πειράζων, ὁ σπείρων, &c.) **in fire** ('accompanied,' 'clothed,' 'girt,' 'with fire;' i. e. fire will be *the element* in which the day will be revealed. Cf. 2 Thess. i. 8, and Mal. iii. 2, 3, iv. 1, to which latter place the reference is,—see LXX. But notice, that this is *not the fire of hell*, into which the gold, silver, and costly stones will never enter, but the *fire of judgment*, in which Christ will appear, and by which *all works will be tried*. This *universality* of trial by fire is equally against the idea of a *purgatorial fire*, which lucrative fiction has been mainly based by the Romanists on a perversion of this passage. See Aug. de Civ. Dei, xxi. 26. 4, vol. vii. p. 745, who mentions the idea with 'non redarguo, quia forsitan verum est.' See Estius, who does not maintain the allusion to Purgatory here; and Bisping, who does), **and each man's work, of what kind it is, the fire itself shall try** (this clause does not depend upon ὅτι, but ranges with the following futures. It is a question whether ἔργον is nom. or acc.,—*of what kind each man's work is* (Meyer),—or as above. In the only other places where Paul uses ὁποῖος, Gal. ii. 6, 1 Thess. i. 9 (see also Acts xxvi. 29), it commences a clause, as here if ἔργον be accus.;—we have a very similar expression, Gal. vi. 4, τὸ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος:—and it seems more natural that the *action of the fire* should be described as directly passing upon the work. For these reasons, I prefer the accus. τὸ πῦρ αὐτό, the fire itself, of its own power, being a πῦρ καταναλίσκον. 14.] **If any man's work shall remain** (i. e. stand the fire,—being of inconsumable materials. μενεῖ fut. (so latt syrr coptt), is better than the pres. of rec., as answering to εἰ . . . . κατακαήσεται below), **which he built on the foundation,—he shall receive wages** (as a builder;—i. e. 'shall be rewarded for his faithful and effectual work as a teacher'):

15.] **if any man's work shall be burnt up** (i. e. consist of such materials as the fire will destroy: Stanley adds, "It is possible that this whole image, as addressed to the Corinthians, may have been suggested, or at least illustrated, by the conflagration of Corinth under Mummius: the stately temples (one of them remaining to this day) left standing amidst the universal crash and destruction of the meaner buildings"), **he shall** [suffer loss (literally,) **be mulcted.** ζημιωθ., scil. τὸν μισθόν, see ref. Matt., and Herod. vii. 39, τοῦ δὲ ἑνός, τοῦ περιέχει μάλιστα, τὴν ψυχὴν ζημιώσεαι, and Plato, Legg., vi. p. 774, εἰς μὲν οὖν χρήματα ὁ μὴ θέλων γαμεῖν τοσαῦτα ζημιούσθω): **but he himself shall be saved** (having held, and built on, the true foundation Jesus Christ, he shall not be excluded from that salva-

ʸ ὡς ᶻ διὰ πυρός. 16 ᵃ οὐκ ᵃ οἴδατε ὅτι ᵇ ναὸς θεοῦ ἐστε
καὶ τὸ πνεῦμα τοῦ θεοῦ ᶜ οἰκεῖ ἐν ὑμῖν ; 17 εἴ τις τὸν ᵇ ναὸν
τοῦ θεοῦ ᵈ φθείρει, ᵈ φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ᵇ ναὸς τοῦ

F[-gr] (and also G) οικει.. ABCDF LPℵ a b c d e f g h k l m n o 17. 47

x see Isa. xliii. 2. Zech. xiii. 9.
a Rom. vi. 16. ch. v. 6 al.
b = ch. vi. 19. 2 Cor. vi. 16. (2 Thess. ii. 4 al.) Jer. vii. 4. bis. ch. xv. 33. 2 Cor. vii. 2. xi. 3. Eph. iv. 22. 2 Pet. ii. 13. Jude 10. Rev. xix. 2 only. Isa. liv. 16. play on word, ch. vi. 12.
c Rom. vii. 17 reff.
d = here

16. εν υμιν bef οικει BP m 17 [Bas$_1$] (Tert$_1$).

17. for φθερει, φθειρει D[-gr] F[-gr] P 47 am: φθειρεῖ L. for τουτον, αυτον (*corrn as more usual*) ADF Syr syr-mg arm [Orig-c$_1$], *illum* latt Iren-int$_1$ [Orig-int$_2$ Tert$_1$ Hil$_1$] Cypr$_1$: txt BCLPℵ rel syr[-txt] coptt æth Orig[-c$_2$] Eus$_1$ Mac$_1$ Did$_2$ Amphil$_1$ Chr$_4$ [Cyr-p$_1$ Damasc] Thdrt Thl Œc.

tion which is the *free gift* of God to all who believe on Christ, but shall get no *especial reward* as a faithful and effectual teacher. Cf. 2 John 8, βλέπετε ἑαυτούς, ἵνα μὴ ἀπολέσητε ἃ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβητε. Meyer remarks, that our Lord hints at such persons under the name of ἔσχατοι, Matt. xx. 16; Mark x. 31), but so, as through fire:—i. e. as a builder whose building was consumed would escape with personal safety, but with the loss of his work. Chrys., Theophyl., Œc., strangely understand it, that he shall be burnt for ever in the fire of Hell, unconsumed: οὐχὶ καὶ αὐτὸς οὕτως ἀπολεῖται ὡς τὰ ἔργα, εἰς τὸ μηδὲν χωρῶν· ἀλλὰ μενεῖ ἐν τῷ πυρί, Chrys. σώζεται, τουτέστι, σῶος τηρεῖται. δίκας αἰωνίους ὑπέχων, Theophyl. But (1) the *fire of Hell* is quite alien from the context (see above),—and (2) the meaning given to σώζεσθαι is unexampled,—and least of all could be intended where the coming of the Lord is spoken of: cf. *inter alia*, ch. v. 5, παραδοῦναι κ.τ.λ. . . . : ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τ. κυρίου. Grot., Elsn., al., explain ὡς διὰ πυρός as a proverb, '*tanquam ex incendio*,' for 'with difficulty.' But this is needless here, as the *figure itself* is that of an 'incendium:' and ὡς is not '*tanquam*,' but belongs to οὕτως, see reff. The whole imagery of the passage will be best understood by carefully keeping in mind the *key*, which is to be found in the θεοῦ οἰκοδομή, and the ναὸς θεοῦ, as connected with the prophecy of Malachi iii. and iv. There, ἐξαίφνης ἥξει εἰς τὸν ναὸν ἑαυτοῦ κύριος . . . . αὐτὸς εἰσπορεύεται ὡς πῦρ χωνευτηρίου . . . καθιεῖται χωνεύων καὶ καθαρίζων ὡς τὸ ἀργύριον καὶ ὡς τὸ χρυσίον. . . . . διότι ἰδοὺ ἡμέρα (add κυρίου A) ἔρχεται καιομένη ὡς κλίβανος, κ. φλέξει αὐτούς, καὶ ἔσονται . . . καλάμη, κ. ἀνάψει αὐτοὺς ἡ ἡμέρα ἡ ἐρχομένη. The Lord thus coming to His temple in flaming fire, all the parts of the building which will not stand that fire will be consumed: the builders of them will escape with personal salvation, but with the loss of their work, through the midst of the conflagration.

16—23.] *The figure is taken up afresh and carried further: and made the occasion of solemn exhortation, since they were the temple of God, not to mar that temple, the habitation of His Spirit, by unholiness, or by exaltation of human wisdom: which last again was irrelevant, as well as sinful; for all their teachers were but their servants in building them up to be God's temple,—yea all things were for this end, to subserve them, as being Christ's, by the ordinance, and to the glory of God the Father.* 16.] The foregoing figures, with the occasion to which they referred, are now dropped, and the οἰκοδομὴ θεοῦ recalled, to do further service. This *building* is now, as in Mal. iii. 1, and as indeed by implication in the foregoing verses, the *temple* of God (ναὸς θεοῦ, with emphasis on ναός, not θεοῦ ναός), the *habitation of His Spirit*.

οὐκ οἴδατε ὅτι—Are ye ignorant that . . . an expression of surprise arising out of their conduct. καὶ . . . ἐν ὑμῖν=ἐν ᾧ, τουτέστιν, ἐν ὑμῖν. Meyer rightly remarks, that "ναὸς θεοῦ is *the temple* of God, not *a* temple of God: for Paul does not conceive (as Theodoret, al.) of the various churches as *various temples* of God, which would be inconsistent with a Jew's conception of God's temple, but of each Christian church as, sensu mystico, *the temple of Jehovah*. So there would be, not many temples, but many churches, each of which is, ideally, the same temple of God." And, we may add, if the figure is to be strictly justified in its widest acceptation, that all the churches are built together into one vast temple: cf. ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, Eph. ii. 22. 17.] φθείρει, [destroys, or] mars, whether as regards its *unity and beauty*, or its *purity and sanctity*: here, the meaning is left indefinite, but the latter particulars are certainly hinted at,—by ἅγιος below.

φθερεῖ, either by *temporal death* (Mey.), as in ch. xi. 30; or by *spiritual death*, which is more probable, seeing that the *figurative* temple is spoken of, not (as Mey.) the material temple:—and as *tem-*

θεοῦ ἅγιός ἐστιν, [e] οἵτινές ἐστε ὑμεῖς. 18 μηδεὶς ἑαυτὸν [f] ἐξαπατάτω· εἴ τις [g] δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ [h] αἰῶνι [h] τούτῳ, [i] μωρὸς γενέσθω, ἵνα γένηται σοφός. 19 ἡ γὰρ σοφία τοῦ κόσμου τούτου [k] μωρία [l] παρὰ [τῷ] θεῷ ἐστιν. γέγραπται γὰρ [m] Ὁ [n] δρασσόμενος τοὺς σοφοὺς ἐν τῇ [o] πανουργίᾳ αὐτῶν. 20 καὶ πάλιν Κύριος γινώσκει τοὺς [p] διαλογισμοὺς τῶν σοφῶν [q] ὅτι εἰσὶν [r] μάταιοι. 21 [s] ὥστε μηδεὶς [t] καυχάσθω [t] ἐν ἀνθρώποις· πάντα γὰρ [u] ὑμῶν ἐστιν, ABCDF LPℵ a b c d e f g h k l m n o 17. 47

e = Rom. vi. 2. f Rom. vii. 11 reff. g = ch. viii. 2. xiv. 37. Gal. vi. 3. Phil. iii. 4. James i. 26. h Rom. xii. 2 reff. i ch. i. 26 reff. k ch. i. 18 reff. l Rom. ii. 13. Gal. iii. 11 al. m Jos v. 13 (but καταλαμβάνων and φρονήσει). n here only. Levit. ii. 3. v. 12. Num. v. 26. (Ps. ii. 12, w. gen.) Herod. iii. 13. Jos. B. J. iii. 8. 6. Dion. Hal. ix. 21. o (=) Luke xx. 23. 2 Cor. iv. 2. xi. 3. Eph. iv. 14 only. Josh. ix. 4 (10). (-γος, 2 Cor. xii. 16.) p = Rom. i. 21. James ii. 4. Psa. xciii. 11. q constr., ch. xvi. 16 al. fr. Winer, edn. 6, § 66. 5. a. r Acts xiv. 15. ch. xv. 17. Tit. iii. 9. James i. 26. 1 Pet. i. 18 only. Exod. xx. 7. s = ch. iv. 6. t ch. i. 31. Rom. ii. 17 reff. u gen., ch. i. 12. Rom. xiv. 8. 2 Tim. ii. 19.

18. aft ἐξαπατάτω [απατατω 47] ins κενοις λογοις (*see Eph* v. 6) D 23-marg. 73. 118. εν υμ. ειναι σοφ. P.

19. rec ins τω bef θεω (*corrn: but art is unnecessary aft prepn*), with ABLPℵ rel Orig$_2$ Dion$_1$ Eus$_1$ Chr$_1$ [Euthal-ms Damasc] Thdrt: om CDF b^1 o Clem$_1$ Orig$_1$[-c$_1$]. om γαρ D^1[-gr]. om δ and τους F. [πανουργει F.]

21. ανθρωπω F [Tert$_1$ Ambrst Aug$_1$] (not Pel Bede).

poral death was the punishment for defiling the material temple (Exod. xxviii. 43. Levit. xvi. 2 al. fr.), so *spiritual death* for marring or defiling of God's spiritual temple. ἅγιος, the constant epithet of ναός in the O. T., see Ps. v. 7; x. 5 (LXX). Hab. ii. 20, and passim. οἵτινες, i. e. ἅγιοι, not, '*which temple are ye*,' which would be tautological after ver. 16, and would hardly be expressed by οἵτινες, '*ut qui*,' or '*quales*.' Meyer well remarks, that οἵτινές ἐστε ὑμεῖς is the minor proposition of a syllogism:—'Whoever mars the temple of God, him will God destroy, because His temple is *holy*; but ye also, as His ideal temple, are holy:—therefore, whoever mars you, shall be destroyed by God.'

18—20.] *A warning to those who would be leaders among them, against self-conceit.* 18.] ἐξαπατάτω, not, as Theophyl., νομίζων ὅτι ἄλλως ἔχει τὸ πρᾶγμα καὶ οὐχ ὡς εἶπον:—it is far more naturally referred to what follows, viz. thinking himself wise, when he must become a fool in order to be wise. If any man [seemeth to be (i. e.,] thinks that he is) wise among you in this world (ἐν τῷ αἰ. τούτῳ belongs to δοκεῖ σοφ. εἶν. ἐν ὑμ., —to the whole assumption of wisdom made by the man, which as made in *this present world*, must be false: not (1) merely to σοφός, Grot., Rückert, al.,—as the arrangement of the words shews,—nor (2) to μωρὸς γενέσθω, Orig., Chrys., Luther, Rosenm., al., in which case, the stress being on μωρός, it must have been μωρὸς γενέσθω ἐν τῷ αἰῶνι τούτῳ), let him become a fool (by receiving the gospel in its simplicity, and so becoming foolish in the world's sight), that he may become (truly) wise. 19.] *Reason why this must be*:—shewn from Scripture. παρὰ θ., in the judgment of God, reff. ὁ δρασσ.] The sense of the Heb. is equally expressed by the Apostle and the LXX. The words are taken out of the context as they stand, which accounts for the participle, see Heb. i. 7. The sense is, 'If God uses the craft of the wise as a net to catch them in, such wisdom is in His sight folly, since He turns it to their confusion.' "Δρασσόμενος (possibly a provincialism) is substituted for καταλαμβάνων, as a stronger and livelier expression for 'grasping,' or 'catching with the hand.'" Stanley. Cf. Judith xiii. 7. 20.] The LXX have ἀνθρώπων (Heb. אָדָם); the Psalmist however is speaking of the *proud*, ver. 2 f., and such, when διαλογισμοί are in question, would be the *worldly wise*. 21—23.] *A warning to them in general, not to boast themselves in human teachers.* 21.] ὥστε, viz. seeing that this world's wisdom is folly with God: or perhaps as a more general inference from what has gone before since ch. i., that as the conclusion there was, ὁ καυχώμενος, ἐν κυρίῳ καυχάσθω,—so now, having gone into the matter more at length, he concludes, μηδεὶς καυχάσθω ἐν ἀνθρώποις. This *boasting in men* is explained in ch. iv. 6 to mean μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθαι κατὰ τοῦ ἑτέρου. καυχάσθω after ὥστε is a change of construction. A somewhat similar change occurred in the parallel ch. i. 31, ἵνα .... καυχάσθω: but there, by the citation being adduced in its existing form. πάντα γὰρ ὑμ. ἐστ.] 'For such boasting is a *degradation* to those who are *heirs of all things*, and *for whom all*, whether minis-

22 [v] εἴτε Παῦλος εἴτε Ἀπολλὼς εἴτε Κηφᾶς, εἴτε κόσμος εἴτε [w] ζωὴ εἴτε [w] θάνατος, εἴτε [wx] ἐνεστῶτα εἴτε [wy] μέλλοντα, πάντα [u] ὑμῶν, 23 ὑμεῖς δὲ [u] χριστοῦ, χριστὸς δὲ [u] θεοῦ. IV. 1 [z] Οὕτως ἡμᾶς [a] λογιζέσθω [b] ἄνθρωπος, [z] ὡς [c] ὑπηρέτας χριστοῦ καὶ [d] οἰκονόμους [e] μυστηρίων θεοῦ. 2 [f] ὧδε [g] λοι-

v so Rom. xii. 6. Col. i. 16.
w so Rom. viii. 38.
x see 2 Thess. ii. 2.
y = Acts xxiv. 25 reff.
z ch. iii. 15 reff.
a Rom. viii. 36 reff. ix. 6.
b = ch. xi. 28. Gal. vi. 1. xii. 12. xvi. 1, &c.) i. 16 reff.
c = Acts xiii. 5 reff.
d = Tit. i. 7. 1 Pet. iv. 10. (Luke
e ch. ii. 7 reff.
f = Col. iv. 9. Heb. xiii. 14.
g ch.

22. απολλω F 17. ins δι' bef υμων F[-gr]. ημων, and in ver. 23 ημεις B 48 Orig$_1$. rec at end ins εστιν, with D$^{2\text{-}3}$L rel vulg [F-lat syrr copt arm Orig$_1$-int$_2$] Chr$_1$ Thdrt [Tert$_1$]: om ABC D^1[and lat] FG[-gr] PN 17 [æth] Dial$_1$ Ambrst Aug$_1$.

CHAP. IV. 1. ins του bef θεου F.
2. rec ὃ δε λοιπον, with D^3[-gr] L rel Orig$_2$[-c$_1$] Chr$_1$ Thdrt Thl Œc: txt ABCD^{1}FPN

ters, or events, or the world itself, *are working together:* see Rom. viii. 28: and iv. 13. 22, 23.] *Specification of some of the things included under πάντα: and first of those teachers in whom they were disposed to boast,*—in direct reference to ch. i. 12. But having enumerated Paul, Apollos, Cephas, he does not say εἴτε χριστός, but adding the world itself and its events and circumstances, he reiterates the πάντα ὑμῶν as if to mark the termination of this category, and changing the form, concludes with ὑμεῖς δὲ (not only one part of you) χριστοῦ· χριστὸς δὲ θεοῦ (see below). The expressions ζωή, θάνατος, ἐνεστῶτα, μέλλοντα, have nothing to do with the *teachers*, as Chrys., Theophyl., Grot.,—ἡ ζωή, φησι, τῶν διδασκάλων δι' ὑμᾶς ἔστιν ἵνα ὠφεληθῆσθε διδασκόμενοι· κ. ὁ θάνατος αὐτῶν δι' ὑμᾶς· ὑπὲρ ὑμῶν γὰρ κινδυνεύουσι καὶ τῆς ὑμετέρας σωτηρίας, Theophyl.,—and "*præsentia*, . . . linguarum et sanationum dona . . . . *futura*, ... rerum futurarum revelationes," Grot.,—but are perfectly general. ἐνεστῶτα is *things actually present*,—see note on 2 Thess. ii. 2. 23.] On the change of the possessives, see above:—*Christ* is not *yours*, in the sense in which πάντα are,—not *made for and subserving you—but* (δέ) *you are His*,—and even that does not reach the Highest possession: He possesses not you *for Himself; but* (δέ again) κεφαλὴ χριστοῦ ὁ θεός, ch. xi. 3. CHRIST HIMSELF, the Incarnate God the Mediator, *belongs to* God, is subordinate to the Father, see John xiv. 28; and xvii. passim. But this mediatorial subordination is in no way inconsistent with His eternal and co-equal Godhead: see notes on Phil. ii. 6—9; and on ch. xv. 28, where the subjection of all things to Christ, and His subjection to the Father, are similarly set forth. There is a striking similarity in the argument in this last verse to that in our Lord's prohibition, Matt. xxiii. 8—10. See Stanley's beautiful note.

IV. 1—5.] *He shews them the right view to take of Christian ministers* (vv. 1, 2); *but, for his part, regards not man's judgment of him, nor even judges himself, but the Lord is his Judge* (vv. 3, 4). *Therefore let them also suspend their judgments till the Lord's coming, when all shall be made plain.*

1.] οὕτως, emphatic, preparatory to ὡς, as in ref. ἄνθρωπος, as E. V., a man, in the most general and indefinite sense, as 'man' in German: not a Hebraism, nor = ἕκαστος. The whole is opposed to καύχησις ἐν ἀνθρώποις: the ministers of Christ are but subordinates to Him, and accountable to God. ἡμᾶς, *here*, not, '*us ministers generally*,' see below, ver. 6, but '*myself and Apollos*,' as a sample of such. ὑπηρ. χριστοῦ, see ch. iii. 5, 22, 23. But in οἰκον. μυστ. θεοῦ we have a new figure introduced. The Church, 1 Tim. iii. 15, is the οἶκος θεοῦ—and those appointed to minister in it are οἰκονόμοι, *stewards* and *dispensers* of the property and stores of the οἰκοδεσπότης. These last are the μυστήρια, hidden treasures, of God,—i. e. the riches of his grace, *now manifested* in Christ, ch. ii. 7; Rom. xvi. 25, 26, which *they* announce and distribute to all, having received them from the Spirit for that purpose. "Ea mysteria sunt incarnationis, passionis et resurrectionis Christi, redemptionis nostræ, vocationis gentium, et cætera quæ complectitur evangelica doctrina." Estius, who also, as a Romanist, attempts to include the *sacraments* among the μυστήρια in this sense. The best refutation of this is given by himself: "sed cum ipse Paulus dixerit primo capite, *Non misit me Christus baptizare, sed evangelizare*, rectius est ut mysteria Dei intelligantur fidei nostræ dogmata." It may be doubted, whether, *in the N. T. sense* of μυστήρια, the sacraments can be in any way reckoned

h = 2 Cor. xiii. 3. (ch. i. 22.)
i = Matt. i. 18. Acts v. 39. Rom. vii. 10. 2 Cor. v. 3. Phil. ii. 8. Neh. ix. 8.
k dat., Rom. xiv. 14.
l = Acts xix. 27.
m constr., Matt. x. 25. xviii. 6.
n Acts iv. 9 reff.
o Acts xvii. 25 reff. Lev. v. 1. Job xxvii. 6 only.
p = ch. i. 8 reff.
q = Acts xix. 2. ch. iii. 2.
r Acts v. 2. xii. 12. xiv. 6 only.
s Acts xiii. 39. Rom. v. 9. ch. vi. 11. Gal. ii. 17. iii. 11. v. 4.
t = ch. iii. 21.

ABCDE LP[N]a b c d e f g h k l m n o 17. 47

πὸν [h] ζητεῖται ἐν τοῖς [d] οἰκονόμοις ἵνα πιστός τις [i] εὑρεθῇ. 3 [k] ἐμοὶ δὲ [l] εἰς ἐλάχιστόν ἐστιν [m] ἵνα ὑφ' ὑμῶν [n] ἀνακριθῶ ἢ ὑπὸ [o] ἀνθρωπίνης [p] ἡμέρας· [q] ἀλλ' [q] οὐδὲ ἐμαυτὸν [n] ἀνακρίνω· 4 οὐδὲν γὰρ ἐμαυτῷ [r] σύνοιδα, ἀλλ' οὐκ [s] ἐν τούτῳ [s] δεδικαίωμαι· ὁ δὲ [n] ἀνακρίνων με κύριός ἐστιν. 5 [t] ὥστε

17 latt syrr copt æth arm Orig-int$_1$ [Ambrst Aug$_1$]. aft λοιπον ins τι ℵ[1](om ℵ-corr[1] ?). ζητειτε (*itacism ?*) AC D[-gr] F[-gr(-τητε)] PN f g n 17 [Eutha lms]: txt BL rel latt syrr [copt Orig$_3$-c$_1$-int$_1$]. τις ευρεθη bef πιστος D[1·3][-gr]: [τις] bef πιστος D[2][-gr] F goth.

3. ημων A [o]. αλλα D[1]. for ουδε, ουδ F.

4. for ουκ, ουδε P [*neo* Jer$_2$ Aug$_1$]. for δε, γαρ ℵ[1] Syr æth. at end ins θεος D[1][and lat].

as such: for μυστ. is a (usually *divine*) proceeding, *once hidden, but now revealed*, or *now hidden, and to be revealed*; under neither of which categories can the sacraments be classed. **2.**] **Moreover, here (on earth)** (see var. readd. and reff. ὧδε is emphatic, and points to what follows, that though in the case of stewards enquiry was necessarily made *here below*, yet he, God's steward, awaited no such enquiry ὑπὸ ἀνθρωπίνης ἡμέρας, but one at the coming of the Lord. Lachmann, I cannot but think somewhat strangely, places ὧδε at the end of ver. 1: οἰκονόμους μυστηρίων θεοῦ ὧδε. Stanley takes ὧδε for 'in this matter,' and supports the meaning by Rev. xiii. 10, 18; xiv. 12; xvii. 9) **enquiry is made in the case of stewards** (or, *it is required* in the case of stewards), **in order that** (or *that*, the purport of the requirement expressed as its purpose) **a man may be found** (proved to be) **faithful** (emph.). **3.**] **But to me** (contrast to the case of the stewards into whose faithfulness enquiry is made ὧδε, here on earth) **it is** (amounts to) **very little** (Meyer compares ἐς χάριν τέλλεται, Pind. Ol. i. 122, and Theognis, 162, οἷς τὸ κακὸν δοκέον γίγνεται εἰς ἀγαθόν) **that I** [**should**] be (the ἵνα, here and always, is more or less the conj. of *purpose*. The construction is a mixed one in such clauses as this, compounded of ἐλάχιστόν ἐστιν ἀνακριθῆναι, and ἐλαχίστου ἂν ἥριαλμην, ἵνα ἀνακριθῶ) **judged** (enquired into, as to my faithfulness) **by you, or by the day of man** ([i. e., **of man's judgment,**] in reference to ὧδε above, and contrast to the ἡμέρα κυρίου, to which his appeal is presently made, ver. 5, and of which, as testing the worth of the labour of teachers, he spoke so fully ch. iii. 13—15. Jerome, Quæstiones ad Algasiam, Ep. xxxi. (cli.) 10, vol. i. p. 879, numbers the expression among the *cilicisms* of the Apostle. Estius, al., suppose it to be a Hebraism, referring to Jer. xvii. 16, which is irrelevant. All these are probably wrong, and the expression *chosen purposely* by the Apostle. Grot. compares 'diem dicere,' 'to cite to trial;' to which Stanley adds the English 'daysman' for arbiter (see Job ix. 33), and the Dutch 'dagh vaerden' and 'daghen,' to 'summon'),—**nay, I do not judge even** (hold not an enquiry on: lit. '*but neither do I*,' &c.) **myself:** **4.**] **for I** [**know nothing against myself** (i. e.)] **am conscious to myself of no** (official) **delinquency;** so Plato, Apol. p. 21, οὔτε μέγα οὔτε σμικρὸν ξύνοιδα ἐμαυτῷ σοφὸς ὤν,—ib., Rep. i. (Wetst.), τῷ δὲ μηδὲν ἑαυτῷ δίκαιον ξυνειδότι ἡδεῖα ἐλπὶς ἀεὶ πάρεστι, and Hor., Epist. i. 1. 61, 'Nil conscire sibi, nulla pallescere culpa.' The E. V., 'I know nothing by myself,' was a phrase commonly used in this acceptation at the time; cf. Ps. xv. 4, Com. Prayer Book version, 'He that *setteth not by himself*,' i. e. is not wise in his own conceit. 'I know no harm by him' is still a current expression in the midland counties. See Deut. xxvii. 16; Ezek. xxii. 7, in E. V. So Donne, Serm. lvii., "If thine own spirit, thine own conscience, accuse thee of nothing, is all well? why, *I know nothing by myself, yet am I not thereby justified.*" This meaning of 'by' does not appear in our ordinary dictionaries), **but I am not hereby justified** (i. e. it is not *this circumstance* which clears me of blame—*this* does not decide the matter. There can be no reference (as Meyer) to *forensic justification* here, by the very conditions of the context: for he is speaking of that μισθός of the teacher, which may be lost, and yet personal salvation be attained, see ch. iii. 15); **but he that judges** (holds an enquiry on) **me is the Lord** (Christ, the judge). **5.**] **So then** (because the Lord is the sole infallible dijudicator) **decide nothing** (con-

μὴ [u] πρὸ [u] καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ [v] φωτίσει τὰ [w] κρυπτὰ τοῦ σκότους καὶ [x] φανερώσει τὰς [y z] βουλὰς τῶν [z] καρδιῶν, καὶ τότε ὁ [a] ἔπαινος [b] γενήσεται ἑκάστῳ [b] ἀπὸ τοῦ θεοῦ.

6 Ταῦτα δέ, ἀδελφοί, [c] μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλὼ δι' ὑμᾶς, ἵνα [d] ἐν ἡμῖν μάθητε [e] τὸ μὴ [f] ὑπὲρ ἃ

u Matt. viii. 29 only. Sir. xxx. 24.
v = 2 Tim. i. 10 only. Jos. Antt. viii. 5. 3. (John i. 9 al.)
w Rom. ii. 16 reff.
x Rom. i. 19 reff.
y plur., here only. 2 Chron. b ch. i. 30 reff.
d = John xxii. 5 al. z Sir. xxxvii. 13. a Rom. ii. 29 (reff.).
c 2 Cor. xi. 13, 14, 15. Phil. iii. 21 only ϯ. 1 Kings xxviii. 8 Symm. Jos. Antt. vii. 10. 5.
xiii. 35. Gen. xlii. 38. e = Rom. viii. 26 reff. f = ch. x. 13. 2 Cor. xii. 6.

5. κρινετε (*itacism?*) APℵ 3. 17. 39. 48. 72. om *os* D[1][and lat] F Aug[ms] (ins[1]). om last *του* D l.

. 6. om δε ℵ[1](ins ℵ-corr[1]) arm. om εις F[-gr]. απολλων A B[1](απο πολλων B[2]) ℵ[1]: txt CDFLP ℵ-corr[1](?)[3] rel [Euthal-ms]. εν υμιν D[1][and lat[2]] l 17. 23. 115 syr copt Chr[1][txt[2]] Antch[1]. om το F 2. rec (for ἃ) ἅ, with DFL rel Syr goth arm Chr[3] Thdrt [Cyr-p[1] Damasc]: txt ABCPℵ 17 syr copt Ath[1] Chr-ms[1] Cyr[-p[1]]. (*Meyer and De W. think that ἃ has been a corrn to suit ταυτα preceding. But I can hardly think this probable: is it not more likely that in a proverbial exprn the sing seemed most appropriate, and thus ἃ has been corrd to ἅ?*)

cerning us, of merit or demerit) **before the time, until the Lord shall have come** (explains πρὸ καιρ.), **who shall also** (*καί, inter alia:* as part of the proceedings of that Day: or **both**) **bring to light** (throw light on) **the hidden things of darkness** (general—*all things* which are hidden in darkness), **and shall make manifest the counsels of the hearts** (then first shewing, what your teachers really are, in heart), **and then shall the** (fitting) **praise accrue to each from God.** ἔπαινος is not a *vox media*, praise or blame, as the case may be, but strictly *praise*. Theophyl., Grot., Billr., Rück., Olsh., suppose the word to be used euphemistically, "unde et contrarium datur intelligi, sed mavult εὐφημεῖν," Grot.: Calv., Meyer, al., think that he speaks without reference to those who will obtain *no praise:* "hæc vox ex bonæ conscientiæ fiducia nascitur." Calv. But I agree with De Wette, in thinking that he refers to καυχᾶσθαι ἐν ἀνθρώποις:—they, their various parties, gave *exaggerated praise* to certain teachers: let them wait till the day when the *fitting* praise (be it what it may) will be adjudged to each from God; Christ as the Judge being the ὁρισμένος ὑπὸ τοῦ θεοῦ κριτής, Acts x. 42, and so His sentences being ἀπὸ θεοῦ. See also Acts xvii. 31, and Rom. ii. 16, κρινεῖ ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, . . . διὰ Ἰησοῦ χριστοῦ.

6—13.] *He explains to them* (ver. 6) *that the mention hitherto of himself and Apollos* (and by parity of reasoning, of Cephas and of Christ, in ch. i. 12) *has a more general design*, viz. *to abstract them from all party spirit and pride: which pride he then blames, and puts to shame by depicting, as a contrast, the low and afflicted state of the Apostles themselves.* 6.] But (transeuntis: he comes to the conclusion of what he has to say on their party divisions) **these things** (De Wette, Meyer, al., limit ταῦτα to what has been said since ch. iii. 5. But there surely is no reason for this. The Apostle's meaning here must on all hands be acknowledged to be, 'I have taken our two names as samples that you may not attach yourselves to and be proud of *any* party leaders, one against another.' And if these *two* names which had been last mentioned, why not analogously, *those four which he had also alleged in ch.* i. 12? There can be no reason against this, except the determination of the Germans to regard their Paulus-parthei, and Apollos-parthei, and Petrus-parthei, and Christus-parthei, as historical facts; and consequent unwillingness to part with them here, where the Apostle himself by implication repudiates them as such) **I transferred** (the epistolary aorist) **to myself and Apollos** (i. e. when I might have set them before you generally and in the abstract as applying to all teachers, I have preferred doing so by taking two samples, and *transferring to them* what was true of the whole. This is far more probable than the explanation of Chrys., al., that he put in his own name and that of Apollos instead of those of the real leaders of sects, concealing them on purpose. On μετασχ., see reff. and cf. Plato, Legg. x. p. 903, μετασχηματίζων τὰ πάντα οἷον ἐκ πυρὸς ὕδωρ,—and p. 906, τοῦτο τὸ ῥῆμα μετεσχηματισμένον, Meyer) **on your account, that ye by us** (as your example: by having our true office and standing set before you) **might learn this, "Not above those things which are written"** (i. e. not to exceed in your estimate of yourselves and us, the standard of Scrip-

ABCDF LPℵ a b c d e f g h k l m n o 17. 47

γέγραπται, [g] ἵνα μὴ [h] εἷς ὑπὲρ τοῦ [h] ἑνὸς [i] φυσιοῦσθε κατὰ [k] τοῦ ἑτέρου. 7 τίς γὰρ σὲ [i] διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί [m] καυχᾶσαι ὡς μὴ λαβών; 8 ἤδη [n] κεκορεσμένοι ἐστέ, ἤδη [o] ἐπλουτήσατε, χωρὶς ἡμῶν

g w. indic. pres., Gal. iv. 17. Tit. ii. 4. 1 John v. 20. h 1 Thess. v. 11. i vv. 18, 19. ch. v. 2. viii. 1. xiii. 4. Col. ii. 18

only †. (-σσις, 2 Cor. xii. 20.) k Rom. ii. 1 reff. l = here only. see Acts xv. 9 reff.

m absol., ch. i. 29 reff. n Acts xxvii. 38 only. Deut. xxxi. 20 only. o 2 Cor. viii. 9. Rev. iii. 17, 18. Luke xii. 21. Hos. xii. 8.

rec aft γεγραπται ins φρονειν, with C(appy) D³[-gr] LPℵ² rel syrr goth arm Chr₃ Cyr[-p₂] Thdrt [Antch₁ Damasc]: om ABD¹FN¹ latt Orig[-c₁.Ambrst Aug]. om 2nd μη D. for υπερ, κατα F.

ture,—which had been already in part shewn to them in the citations ch. i. 19, 31; iii. 19. To refer *γέγραπται* to *what has been written in this Epistle*, as Luth., Calov., Calv. (altern.), is quite inadmissible, for, as Grot. remarks, "*γέγραπται* in his libris semper ad libros Veteris Testamenti refertur." But he (and Olsh.) refer the words to Deut. xvii. 20,—whereas it is far better to give them a perfectly general reference. Chrys., Theodoret, and Theophyl. refer it to *words of our Lord in the N. T.*, such as Matt. vii. 1, 3; xxiii. 12; Mark x. 43, 44, but these could not be indicated by *γέγραπται*,—cf. ch. vii. 10 and note.

The ellipsis, as here, of the *verb* in prohibitory clauses, with *μή*, is common enough: thus, Aristoph. Vesp. 1179, *μή μοί γε μύθους*. Soph. Antig. 577, *μὴ τριβὰς ἴτε, ἀλλά νιν κομίζετ' εἴσω*. Demosth. Phil. i. p. 46, *μή μοι μυρίους μηδὲ δισμυρίους ξένους*. Hartung, Partikellehre ii. 158, where see more examples), **that ye may not one on behalf of another be puffed up against a third** (i. e. 'that you may not adhere together in parties to the detriment or disparagement of a neighbour who is attached to a different party'). There is a grammatical difficulty here, the occurrence of *ἵνα* with an indic. pres. This is variously explained. See Winer, edn. 6, § 41. *b*. 1. c. Some suppose that here, and in ref. Gal. St. Paul has commited a philological error in the formation of the subjunctive, and written the indic. for it. It is at least remarkable, that that other instance, *ἵνα αὐτοὺς ζηλοῦτε*, is *also* in the case of a contracted syllable in *ου*,—so that we might almost suppose that there was some provincial usage of forming the subj. of contracted verbs in *ω*, which our Apostle followed. At all events (especially considering that we have two other cases of *ἵνα* with an indic., see reff.) it is better to suppose a solecism or peculiar usage, than with Meyer to give *ἵνα* a local sense,—'*where*,' i. e. 'in which *case ye are not* (pres. for the future) *puffed up*,'—i. e. if you keep to the Scripture measure: the double *ἵνα* of the purpose being, as he himself observes, according to Paul's usage, Rom. vii. 13; Gal. iii. 14; iv. 5, al., and here being absolutely demanded by the sense. 7.] **For** (reason why this puffing up should be avoided) **who separates thee** (distinguishes thee from others? meaning, that all such conceits of pre-eminence are unfounded. That *pre-eminence*, and not merely distinction (Meyer), is meant, is evident from what follows? **And** (*δέ connects interrogative clauses*, as Od. *a*. 225, *τίς δαίς; τίς δὲ δμῶες ἕπλετο*; and Il. *e*. 704, *ἵνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν*; See Hartung, Partikellehre, i. 169) **what hast thou which thou receivedst not** ('*from God*'—not, 'from me as thy father in the faith')? **but if** (which I concede;—*στέγαι δὲ εἰ καὶ ἡμῖν αὐτοῖς εἰσιν, ἀλλὰ μὰ Δί' οὐχ ὑπνοις*; Xen. Cyr. vi. 1. 14. Hartung, i. 140) **thou receivedst it**, &c. He speaks not only to the leaders, but to the members of parties,—who imagined themselves superior to those of other parties,—as if all, for every good thing, were not dependent on God the Giver.

8.] The admonition becomes ironical: 'You behave as if the trial were past, and the goal gained; as if hunger and thirst after righteousness were already filled, and the kingdom already brought in.' *κωμῳδῶν αὐτοὺς ἔλεγεν Οὕτω ταχέως πρὸς τὸ τέλος ἐφθάσατε, ὅπερ ἀδύνατον ἦν γενέσθαι διὰ τὸν καιρόν*. Chrys. Hom. xii. p. 138. The emphases are on *ἤδη* in the two first clauses, and *χωρὶς ἡμῶν* in the third. The three verbs form a climax. Any interpretation which stops short of the full meaning of the words as applied to the triumphant final state (so Grot., Est., Calvin., Wetst., al., interpreting them of *knowledge*, of *security*, of the *lordship of one sect over another*), misses the force of the irony, and the meaning of the latter part of the verse. *χωρὶς ἡμῶν*] 'because *we*, *as* your fathers in Christ, have ever looked forward to *present you*, as our glory and joy, in that day.' There is an exquisite delicacy of irony, which Chrys. has well caught: *πολλὴ ἔμφασις ἐντεῦθα καὶ πρὸς τοὺς διδασκάλους κ. πρὸς τοὺς μαθητάς. καὶ τὸ ἀσυνείδητον δὲ αὐτῶν δείκνυται κ. τὸ*

[p] ἐβασιλεύσατε. καὶ [q] ὄφελόν γε [p] ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν [r] συμβασιλεύσωμεν. 9 [s] δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους [t] ἀπέδειξεν ὡς [u] ἐπιθανατίους, ὅτι [v] θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. 10 ἡμεῖς [w] μωροὶ διὰ χριστόν, ὑμεῖς δὲ [x] φρόνιμοι ἐν χριστῷ· ἡμεῖς [w] ἀσθενεῖς, ὑμεῖς δὲ [w] ἰσχυροί· ὑμεῖς [y] ἔνδοξοι, ἡμεῖς δὲ [z] ἄτιμοι. 11 [a] ἄχρι [b] τῆς [b] ἄρτι ὥρας καὶ [c] πεινῶμεν καὶ διψῶμεν καὶ [d] γυμνιτεύομεν καὶ [e] κολαφιζόμεθα καὶ ἀστατοῦμεν 12 καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα, 13 βλασφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα ἀλλὰ νουθετῶν ὡς τέκνα μου ἀγαπητὰ 15 ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν χριστῷ ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ χριστῷ ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα· 16 παρακαλῶ οὖν ὑμᾶς μιμηταί μου γίνεσθε. 17 διὰ τοῦτο ἔπεμψα ὑμῖν τιμόθεον ὅς ἐστίν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. 18 ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες· 19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν· 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει. 21 τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς ἢ ἐν ἀγάπῃ πνεύματί τε πραΰτητος;

[p] = Rom. v. 17. ch. xv. 25. Rev. v. 10. xx. 4, 6. xxii. 5.
[q] 2 Cor. xi. 1. Gal. v. 12. Rev. iii. 15 only. 4 Kings v. 3. Job xiv. 13. Ps. cxviii. 5 only.
[r] 2 Tim. ii. 12 only †.
[s] ch. iii. 18 reff.
[t] Acts ii. 22 reff. (-ξις, ch. ii. 4.)
[u] here only †. see note.
[v] = here (Acts xix. 29, 31) only †.
[w] ch. i. 25 reff. (see ch. ii. 3, 14.)
[x] Rom. xi. 25 al. Prov. xi. 12. iron., 2 Cor. xi. 19.
[y] Luke vii. 25. xiii. 17. Eph. v. 27 only. 1 Kings ix. 6 al.
[z] Matt. xiii. 57. Mark vi. 4. ch. xii. 23 only. Isa. liii. 3.
[a] Rom. viii. 22 reff.
[b] here only.
[c] Rom. xii. 20 reff.
[d] here only †.
[e] Matt. xxvi. 67 | Mk. 2 Cor. xii. 7. 1 Pet. ii. 20 only †.

8. om χωρ. ημ. εβασ. (*hom*) A [om και οφ. γε εβασ. (*hom*) m n]. ωφελον D^2L l. om γε D^1F. ins συν bef υμιν D^1.

9. rec aft δοκω γαρ ins οτι, with D^2[-gr] $LP\aleph^2$ rel [vulg-clem fuld^2 harl syrr copt goth arm $Orig_1$] Chr_1 Thdrt $Ambr_1$ [Ambrst Pel]: om ABC D^1[and lat] $F\aleph^1$ am(with demid fuld^1 tol) $Clem_1$ $Orig$[-c_1-int_1] Damasc Thl $Tert_1$ [Hil_1].

11. for αχρι της, εως F. rec γυμνητευομεν (*see note*), with L rel [Euthal-ms]: txt A^2 B^2(sic: see table) $CD^3FP\aleph$ a g h m, γυμνειτευομεν B^1[D^1].—om γυμν. και A^1.

σφόδρα ἀνόητον. ὃ γὰρ λέγει, τοῦτό ἐστιν. ἐν μὲν τοῖς πόνοις φησὶν εἶναι πάντα κοινὰ καὶ ἡμῖν κ. ὑμῖν, ἐν δὲ τοῖς ἐπάθλοις κ. τοῖς στεφάνοις ὑμεῖς πρῶτοι. p. 99.

The latter part of the verse is said *bonâ fide* and with solemnity: **And I would indeed** (γε strengthens the wish; so ἡ δ' εἶλεθ' . . . ὅς γε μήποτ' ὄφελεν λαβεῖν . . . Μενέλαον, Eur. Iph. Aul. 70. Hartung, i. 373. ὄφελον is used in LXX and N. T. as a particle, with the indic.: also with optative. See, for both, reff.) **that ye did reign** (that the kingdom of the Lord was actually come, and ye reigning with Him), **that we also might reign together with you** (that we, though deposed from our *proper place*, might at least be vouchsafed a humble share in your kingly glory). 9.] **For** (and there is abundant reason for this wish in our present afflicted state) **I think,—God set forth** (before the eyes of the world,—the similitude is in θέατρον following) **us the Apostles** (meaning all the Apostles, principally himself and Apollos) **last** (the rendering of Erasm., Calv., Beza, al., *as who were last called to be Apostles*, q. d. τοὺς ἐσχ., or τοὺς ἐσχ. ἀποστ.,—is ungrammatical. ἐσχάτους, *last and vilest*: not, 'respectu priorum,' *last, as the prophets were before us*, as Corn.-a-lap., and in part, Bengel) **as persons condemned to death** (ὡς καταδίκους, Chrys. Tertullian seems to define the meaning too closely when, De Pudic. 14, vol. ii. p. 1006, he interprets it '*veluti bestiarios*.' Dion. Hal. vii. 35, says of the Tarpeian rock, ὅθεν αὐτοῖς ἦθος βάλλειν τοὺς ἐπιθανατίους)—**for we are become a spectacle** (θέατρον = θέαμα: so Achilles Tatius, i. p. 55 (Kypke), and θέατρα ποιητῶν, Æschines, Dial. Socr. iii. 20:—see θεατριζόμενοι, Heb. x. 33) **to the world, as well to angels** (*good angels*: ἄγγελοι absol., never either includes, or signifies, *bad angels*) **as to men** (κόσμῳ being afterwards specialized into angels and men). 10.] Again, the bitterest irony: 'how different our lot from yours! How are you to be envied—we, to be pitied!' There is a distinction in διὰ χριστόν and ἐν χριστῷ—q. d. **We are foolish for Christ's sake** (on account of Christ,—our connexion with Him does nothing but reduce us to be fools), **whereas you are φρόνιμοι ἐν χριστῷ, have entered into full participation of Him, and grown up to be wise, subtle Christians.** ἀσθενεῖς—ἰσχυροί are both to be understood *generally*: the ἀσθένεια is not here that of *persecution*, but that of ch. ii. 3: the *strength* is the high bearing of the Corinthians. **Ye are in honour** (in glorious repute, party leaders and party men, highly honoured and looked up to), **whereas we are despised** (without honour). Then ἄτιμοι leads him to enlarge on the disgrace and contempt which the Apostle met with at the hands of the world. 11—13.] *He enters into the particulars of this state of affliction, which was not a thing past, but enduring to the present moment.*

11.] ἄχρι τ. ἄρτι ὥρας is evidently not to be taken strictly as indicative of the situation of Paul *at the time of writing* the Epistle, but as generally describing the kind of life to which, then and always, he and the other Apostles were exposed: οὐ παλαιὰ διηγοῦμαι πράγματα, ἀλλ' ἅπερ

f here only †. g Rom. xvi. 6, 12 reff. h = Acts xviii. 3 reff. i Eph. iv. 28. 1 Thess. iv. 11. Wisd. (iii. 14) xv. 17. k Acts xxiii. 4 reff. l = Rom. xii. 14 reff. m = Matt. v. 10, &c. ch. xv. 9. 2 Kings xxi. 6. n absol., 2 Cor. xi. 4. (Acts xviii. 14 reff.) o here only †. 1 Macc. vii. 41 only. (-μία, 2 Cor. vi. 8.) p absol., Luke iii. 18. Rom. xii. 8. 2 Cor. v. 20. 2 Tim. iv. 2 al. q here only. Prov. xxi. 18 only. r here only †. Tobit v. 18 (19) only. Jer. xxii. 28 Schol. ap. Tromm. [? Symm.] s Matt. xi. 12. John ii. 10. v. 17. xvi. 24. ch. viii. 7. xv. 6. 1 John ii. 9 only. t act., here only. = pass., 2 Thess. iii. 14. Tit. ii. 8 only. Ps. xxxiv. 26. (mid., Luke xviii. 3 al.) u Rom. i. 7 reff. v Acts xx. 31 reff. P.

λαφιζόμεθα καὶ [f]ἀστατοῦμεν, 12 καὶ [g]κοπιῶμεν [hi]ἐργαζόμενοι ταῖς ἰδίαις [i]χερσίν· [k]λοιδορούμενοι [l]εὐλογοῦμεν, [m]διωκόμενοι [n]ἀνεχόμεθα, 13 [o]δυσφημούμενοι [p]παρακαλοῦμεν· ὡς [q]περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων [r]περίψημα [s]ἕως [s]ἄρτι. 14 οὐκ [t]ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου [u]ἀγαπητὰ [v]νουθετῶ. 15 ἐὰν

ABCDF LP𝔐 a b c d o f g h k l m n o 17. 47

12. λοιδορ. και ευλ. and διωκ. και ανεχ. F (Syr) Orig-int$_{1}$.

13. rec βλασφημουμενοι (*substitution of more usual word*), with BDFLN^{2} rel [vulg] Orig$_{2}$[-int$_{1}$] Chr$_{1}$ Thdrt [Ambrst]: txt ACPN^{1} 17 Clem$_{1}$ Orig$_{3}$ Eus$_{2}$ Cyr[-p$_{1}$] Damasc. περικαθαρμα (for -ματα) D^{1}[-gr harl^{1}].

14. ταυτα bef γραφω DF k latt [lat ff]. αλλα B(C doubtful). νουθετων ACPN 17 Thl-txt: txt BDFL rel latt [Chr$_{1}$ Thdrt Damasc Ambrst].

και ὁ παρών μοι καιρὸς μαρτυρεῖ. Chrys. See, on the subject-matter, 2 Cor. xi. 23—27. γυμνιτ.] are in want of sufficient clothing: cf. ἐν ψύχει κ. γυμνότητι, 2 Cor. xi. 27. Meyer (after Fritzsche) believes γυμνιτεύομεν to be a mistake in writing the word, of very ancient date: but surely we are not justified, in such a conventional matter as the form of writing a word, to desert the unanimous testimony of the oldest MSS. And we have the forms γυμνίτης, and γυμνῖται: why not then γυμνιτεύω? κολαφ.] are buffeted—see reff., there is no need to press the strict meaning. ἀστατ.] τουτέστιν, ἐλαυνόμεθα, φεύγομεν. Theophyl. 13.] As testimonies to *Paul's* working with his own hands, see Acts xviii. 3; xx. 34; ch. ix. 6; 1 Thess. ii. 9; 2 Thess. iii. 8. That the other Apostles did the same, need not *necessarily* be inferred from this passage, for he may be describing the state of all by himself as a sample; but it is conceivable, and indeed probable, that they did. λοιδ. . . . κ.τ.λ.] 'So far are we from vindicating to ourselves places of earthly honour and distinction, that we tamely submit to reproach, persecution, and evil repute;—nay, we return blessing, and patience, and soft words.' 13.] παρακ., ἀντὶ τοῦ, πραοτέροις λόγοις κ. μαλακτικοῖς ἀμειβόμεθα. Theophyl. ὡς περικαθάρματα] A climax of disgrace and contempt, summing up the foregoing particulars. We are become as it were the refuse of the world. περικ. from περικαθαίρω, that which is removed by a thorough purification, the offal or refuse. So Ammonius (in Wetst.): καθάρματα, τὰ μετὰ τὸ καθαρθῆναι ἀποβριπτόμενα:—Theophylact, ὅταν ῥυπαρόν τι ἀποσπογγίσῃ τις, περικάθαρμα λέγεται τὸ ἀποσπόγγισμα ἐκεῖνον: and similarly Œcum. Wetst. gives many examples of the metaphorical usage of the term κάθαρμα as a reproach, from Demosth., Aristoph., Lucian, al., and of *purgamentum* in Latin. περικαθάρματα is found in Arrian, Epict. iii. 22, Πρίαμος, ὁ νῦν γεννήσας περικαθάρματα. But Luther and very many Commentators suppose the word to imply *piacula*, as Schol., Aristoph. Plut. 454 (Wetst.), καθάρματα ἐλέγοντο οἱ ἐπὶ καθάρσει λοιμοῦ τινος ἢ τινος ἑτέρας νόσου θυόμενοι τοῖς θεοῖς, τοῦτο δὲ τὸ ἔθος καὶ παρὰ Ῥωμαίοις ἐπεκράτησε. Meyer well remarks that περικαθάρματα will hardly bear this meaning, and that περίψημα in the sing. would not suit it. Still we may remark, with Stanley, that περικάθαρμα is so used in ref. Prov., and περίψημα in ref. Tobit: and that Suidas says, περίψημα . . . ., οὕτως ἐπέλεγον τῷ κατ' ἐνιαυτὸν συνέχοντι τῶν κακῶν Περίψημα ἡμῶν γένου ἤτοι, σωτηρία καὶ ἀπολύτρωσις· καὶ οὕτως ἐνέβαλον τῇ θαλάσσῃ ὡσανεὶ τῷ Ποσειδῶνι θυσίαν ἀποτινύοντες. περίψ.] much the same as περικαθάρματα,—but the expression is more contemptuous:—the individual περικαθάρματα are generalized into one περίψημα, the τοῦ κόσμου is even further extended to πάντων, —see ch. iii. 22. 14—21.] *Conclusion of this part of the Epistle:—in what spirit he has written these words of blame: viz. in a spirit of admonition, as their father in the faith, whom they ought to imitate. To this end he sent Timothy to remind them of his ways of teaching,—would soon, however, come himself,—in mildness, or to punish, as the case might require.* 14. οὐκ ἐντρέπων] not as one who shames you, see reff., and ch. vi. 5; xv. 34,—and for the force of the participle, ch. ii. 1. νουθετῶ contrasts with ἐντρέπων γράφω, the construction being purposely adopted, to set in a more vivid light the paternal inten-

γὰρ [w] μυρίους [x] παιδαγωγοὺς ἔχητε ἐν χριστῷ, [y] ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς [z] ἐγέννησα. 16 [a] παρακαλῶ οὖν ὑμᾶς, [b] μιμηταί μου γίνεσθε. 17 διὰ τοῦτο ἔπεμψα [c] ὑμῖν Τιμόθεον, ὅς ἐστίν μου τέκνον [u] ἀγαπητὸν καὶ [d] πιστὸν ἐν [d] κυρίῳ, ὃς ὑμᾶς [e] ἀναμνήσει τὰς [f] ὁδούς μου τὰς ἐν χριστῷ, καθὼς [g] πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. 18 [h] ὡς μὴ ἐρχο-

w ch. xiv. 19. Matt. xviii. 24 only. Esther iii. 9. x Gal. iii. 24, 25 only †. y = Rom. vi. 5. ch. ix. 2. 2 Cor. xi. 6. xiii. 4. 1 Macc. ii. 19, 20. z = Philem. 10. a ver. 13. b ch. xi. 1. Eph. v. 1. 1 Thess. i. 6. ii. 14. Heb. vi. 12 only †. (-μεῖσθαι, 2 Thess. iii. 7, 9.) c dat., Acts xi. 29. Phil. ii. 19. d see Eph. i. 1. Acts xvi. 15. e Mark xi. 21. xiv. 72. 2 Cor. vii. 15. 2 Tim. i. 6. Heb. x. 32 only. Gen. viii. 1 Ed-vat. compl. [B def.] (-μνησις, ch. xi. 24.) f = ch. xii. 31. see Acts xiii. 10 reff. g Acts xvii. 30 reff. h w. gen. abs., 2 Cor. v. 20. 2 Pet. i. 3. Soph. Œd. Tyr. 11. Winer, edn. 6, § 65. 9.

15. om ιησου B Clem$_1$ Pac$_1$: ins ACDFL[P]ℵ rel vulg Syr Orig-int$_4$.
16. for ουν, δε D^1[-gr] F[-gr].
17. aft τουτο ins αυτο AP ℵ^1 17 syr [Euthal-ms]. rec τεκνον bef μου (*corrn to more usual order*), with DFL rel latt Orig[-c$_1$] Thdrt Thl Œc lat-ff : txt ABCPℵ m 17 arm [Euthal-ms] Chr Damasc. πιστος F. A [has not] χριστω for κυριω [as Woide]. αναμιμνησει(sic) A a^1. for χριστω, χρ. ιησου C D^2[-gr] ℵ b m o 17 vulg-ed [fuld harl arm] syr copt Chr$_1$ Damasc [Ambrst] : κυριω ιησ. D^1[and lat] F : txt AB D^3[-gr] LP rel am(with demid [tol]) Syr Orig[-c$_1$] Thdrt Thl Œc.

tion:—**I am not writing these things (vv. 8—13) as shaming you,—but I am admonishing you as my beloved children.**

15.] Justification of the expression τέκνα μου. μυρίους, the greatest possible number—see reff. παιδαγ.] He was their spiritual *father*: those who followed, Apollos included, were but *tutors*, having the care and education of the children, but not the rights, as they could not have the peculiar affection of the father. He evidently shews by μυρίους, that these παιδαγωγοί were *more in number than he could wish*,—including among them doubtless the false and party teachers: but to refer the word *only* to them and their despotic leading (as Beza, Calvin, al., and De Wette), or to confine its meaning to the stricter sense of παιδαγωγός, *the slave who led the child to school*, is not here borne out by the facts. See ref. and note: and for the wider sense of παιδαγ., examples in Wetst. ἀλλ' οὐ brings out the contrast strongly, giving almost the sense of '*at non ideo*:' so Æsch. in Ctes. § 155, καὶ γὰρ ἐὰν αὐτὰ διεξίῃ τὰ ἐκ τοῦ ψηφίσματος προστάγματα, ἀλλ' οὐ τόγ' ἐκ τῆς ἀληθείας αἰσχρὸν σιωπηθήσεται. See Hartung, Partikellehre, ii. 40. ἐν γὰρ χρ.] **For in Christ Jesus** (as the spiritual element in which the begetting took place: so commonly ἐν χριστῷ, applied to relations of life, see ver. 17, bis,—not to be joined as De W. with ἐγώ, q. d. ἐγὼ γὰρ ἐν χ. Ἰησοῦ δ. τ. εὐ. ὑμ. ἐγέννησα) **by means of the gospel** (the preached word being the instrument) **I** (emphatic) **begat you** (there is also an emphasis on ὑμᾶς, as coming before the verb, q. d. in *your case*, *I* it was who begat you). 16.] οὖν, because I am *your father*. μιμηταί, not only, nor perhaps chiefly, in the things *just mentioned*, vv. 9—13,—but as ver. 17, in αἱ ὁδοί μου αἱ ἐν χρ., *my manner of life and teaching*. See reff. 17.] διὰ τοῦτο,—in order that you may the better imitate me by being put in mind of my ways and teaching: not, as Chrys., Theophyl., al., ἐπειδὴ ὡς παῖδων κήδομαι, καὶ ὡς γεγεννηκώς,—which would make ver. 16 a very harsh parenthesis, and destroy the force of what follows. On the *fact*, see Prolegg. to 2 Cor., § ii. 4. τέκνον] see 1 Tim. i. 2, 18; 2 Tim. i. 2. Meyer remarks, that by the strict use of the word τέκνον in this passage (vv. 14, 15) we have a certain proof that Timothy was *converted by Paul*: see Acts xiv. 6, 7 and note. "The phrase seems to be used here in reference to τέκνα ἀγαπητά, ver. 14: 'I sent Timotheus, who stands to me in the same relation that you stand (in).'" Stanley. ἐν κυρίῳ points out the spiritual nature of the relationship. ἀναμνήσει] Timothy, by being himself a close imitator of the Christian virtues and teaching of his and their spiritual father, would bring to their minds his well-known character, and way of teaching, which they seemed to have well-nigh forgotten. See 2 Tim. iii. 10. καθώς specifies what before was expressed generally: so Luke xxiv. 19, 20, τὰ περὶ Ἰησοῦ . . . . ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς κ.τ.λ.; and Thucyd. i. 1, τὸν πόλεμον τῶν Πελ. κ. Ἀθ., ὡς ἐπολέμησαν πρὸς ἀλλήλους. πανταχοῦ ἐν π. ἐκκλ.] To shew the importance of this his manner of teaching, he reminds them of his *unvarying* practice of it: and as he was guided by the Spirit, by inference, of its

μένου δέ μου πρὸς ὑμᾶς [1] ἐφυσιώθησάν [k] τινες· 19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, [l] ἐὰν ὁ [l] κύριος [l] θελήσῃ, καὶ γνώσομαι οὐ τὸν [m] λόγον τῶν [l] πεφυσιωμένων, ἀλλὰ τὴν [m] δύναμιν· 20 οὐ γὰρ ἐν [m] λόγῳ ἡ [n] βασιλεία τοῦ [n] θεοῦ, ἀλλ' [o] ἐν δυνάμει. 21 τί θέλετε; [pq] ἐν [qr] ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ [p] ἐν ἀγάπῃ, [s] πνεύματί τε [t] πραΰτητος;

---ταχεως e. ABCDP LPℵ a b c d f g h k l m n o 17. 47

i ver. 6 reff. k = 2 Cor. iii. 1. x. 2. Gal. i. 7. ii. 12. 1 Tim. i. 3, &c. l James iv. 15. Sir. xxxix. 6. m 1 Thess. i. 5. see Rom. xv. 18 reff. n = Rom. xiv. 17. o Rom. i. 4 reff. p = ch. v. 3. 2 Cor. ii. 1. Eph. i. 8. iii. 12. iv. 15, 17 al. i. 8 al. i. 21. iii. 13. s Rom. xi. 8 reff. 1 Pet. iii. 15. Ps. xliv. 4. q Rev. ii. 27. Isa. x. 24. r Matt. x. 10 ||. Heb. t Paul (2 Cor. x. 1. Gal. v. 23. vi. 1 al4.) only, exc. James

18. om δε F latt copt lat-ff.

19. θελησει LP [f]. om ου D[1]. aft λογον ins αυτων F. τον πεφυσιωμενον L h m 3. 46[1]-9. 57. 109-16 lectt-7-12 Orig$_1$ (not Clem$_2$ Chr$_1$ Thdrt [Sevrn-c$_1$ Damasc] &c).

21. [πνευμα (for -ματι) D[1](and lat).] rec πραοτητος, with DFLPℵ rel [Euthalms Clem$_1$ Orig$_1$ Chr$_1$ Thdrt]: txt ABC[1 or 2] 17 Damasc.

universal necessity in the churches.

18—20.] To guard against misrepresentation of the coming of Timothy just announced, by those who had said and would now the more say, 'Paul dare not come to Corinth,' *he announces the certainty of his coming, if the Lord will.* 18.] ὡς μὴ ἐρχομένου forms *one* idea, and the δέ is in consequence placed after it all: so Thucyd. i. 6, ἐν τοῖς πρώτοι δὲ Ἀθηναῖοι: Isocr. περὶ εἰρ., p. 160, ὅτι ἂν τύχῃ δὲ γενησόμενον. Hartung, Partikellehre, i. 190. ὡς expresses the assumption in their minds: the present part. ἐρχομένου refers to their saying—*οὐκ ἔρχεται*, as Meyer. 19.] ἐλεύσομαι is prefixed, for emphasis, being the matter in doubt: as we say, 'Come I will.' ταχέως] *How* soon, see ch. xvi. 8. γνώσομαι] I will inform myself of—not the words of those who are puffed up (*those* I care not for), but their power: whether they are really mighty in the Spirit, or not. This general reference of δύν. must be kept, and not narrowed, as Chrys., Theophyl., to [the] *power of working miracles*: or "quantum apud vos sua scientia et doctrina quam jactant profecerint," Est.; or *virtuous lives* (Theodoret, al.), or *energy in the work of the gospel* (Meyer): he leaves it general and indefinite. 20.] *Justification of this his intention by the* very nature *of that kingdom of which he was the ambassador.* ἡ βασ. τ. θεοῦ, *the Kingdom* (τ. οὐρ. Matt. iii. 2; iv. 17 and passim; τ. θ. Mark i. 15, al.) announced by the prophets, preached by the Lord and the Apostles, being now prepared on earth and received by those who believe on Christ, and to be consummated when He returns with His saints: see Phil. iii. 20, 21; Eph. v. 5. ἐν λόγῳ .... ἐν δυνάμει .... is not (i. e. does not consist in, has not its conditions and element of existence) in (mere) word, but in power—is a kingdom of *power*. 21.] He offers them, with a view to their amendment, the alternative: 'shall his coming be in a judicial or in a friendly spirit?' as depending on themselves. τί not for πότερον (as Meyer, De W.), but general, and afterwards confined to the two alternatives: What will ye (respecting my coming)? ἔλθω, must I come? ἐν ῥάβδῳ, with a rod; but not *only* 'with,' as *accompanied with*: the prep. gives the idea of the element *in which*, much as ἐν δόξῃ: not only *with* a rod, but *in such purpose as to use it*. There is no Hebraism: see Passow under ἐν, No. 3 and 4. He speaks *as a father*: τί ἐστιν, ἐν ῥάβδῳ; ἐν κολάσει, ἐν τιμωρίᾳ, Chrys. πνεύμ. τ. πραότητος] Generally, and by De Wette, explained, *a gentle spirit*, meaning by πνεύμ. his own spirit: but Meyer has remarked, that in every place in the N. T. where πνεῦμα is joined with an abstract genitive, it imports the Holy Spirit, and the abstract genitive refers to the specific working of the Spirit in the case in hand. So πν. τῆς ἀληθείας (John xv. 26; xvi. 13; 1 John iv. 6), υἱοθεσίας (Rom. viii. 15), τῆς πίστεως (2 Cor. iv. 13), σοφίας (Eph. i. 17), ἁγιωσύνης (Rom. i. 4). (This does not however appear to be without exceptions: cf. πνεῦμα ἀσθενείας, Luke xiii. 11; δουλείας, Rom. viii. 15; κατανύξεως, Rom. xi. 8; δειλίας, 2 Tim. i. 7; τῆς πλάνης, 1 John iv. 6. We may indeed say, that in none of these cases is the πνεῦμα subjective, or the phrase a mere periphrasis: but the πνεῦμα is objective, a possessing, indwelling spirit, whether of God or otherwise.) And so Chrys., Theophyl.,—ἵνα γὰρ καὶ πνεῦμα ἀφθαρσίας κ. τιμωρίας, ἀλλ' ἀπὸ τῶν χρηστοτέρων αὐτὸ καλεῖ· ὃς καὶ τὸν θεὸν οἰκτίρμονα κ. ἐλεήμονά φαμεν, ἀλλ' οὐ κολαστήν, καίτοιγε καὶ τοῦτο ὄντα. Theophyl.

V. 1—13.] CONCERNING A GROSS CASE OF INCEST WHICH HAD ARISEN, AND WAS

V. 1 u "Ολως v ἀκούεται ἐν ὑμῖν w πορνεία, καὶ τοιαύτη u Matt. v. 31. ch. vi. 7. xv. 29 only †.
w πορνεία x ἥτις y οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα v = here only. 2 Macc. x. 13.
τοῦ πατρὸς z ἔχειν· 2 a καὶ ὑμεῖς b πεφυσιωμένοι ἐστὲ καὶ see Acts xi. 22 reff.
οὐχὶ μᾶλλον c ἐπενθήσατε, d ἵνα e ἀρθῇ f ἐκ f μέσου ὑμῶν ὁ w Matt. v. 32. ch. vi. 13, 18 al. Gen.

xxxviii. 24. x = Heb. ii. 3. y = Matt. vi. 29. ch. xiv. 21. Gal. ii. 5 al. z = Matt. xiv. 4. xxii. 28. ch. vii. 2, 29. Deut. xxviii. 30. a interrog., Luke x. 29. xviii. 26. John ix. 36. 2 Cor. ii. 2. b ch. iv. 6 reff. c Matt. v. 4. ix. 15. Mark xvi. 10. Luke vi. 25. 2 Cor. xii. 21. James iv. 9. Rev. xviii. 11, 15, 19 only. Isa. lxi. 2. d = John xi. 15. e = Matt. xiii. 12. Luke xi. 22. John ii. 16 al. Isa. lvii. 1, 2. f Acts xvii. 33 reff.

CHAP. V. 1. rec aft *εθνεσιν* ins *ονομαζεται* (*see note*), with LP^{vid}N^{2} rel syrr Chr$_{2}$ [Bas$_{1}$ Cyr-p$_{1}$ Damasc] Thdrt Cassiod: om ABCDFN^{1} 17 latt copt æth arm Orig[-c$_{1}$-int$_{2}$ Euthal-ms] Manes$_{1}$ Tert$_{1}$ Lucif$_{2}$ [Ambrst]. *του πατρος εχειν* bef *τινα* DF.

2. for *ουχι, ου* F. rec *εξαρθη* (*corrn from ver* 13), with L rel Chr$_{1}$ [Bas$_{2}$

HARBOURED, AMONG THEM (vv. 1—8): AND QUALIFICATION OF A FORMER COMMAND WHICH HE HAD GIVEN THEM RESPECTING ASSOCIATION WITH GROSS SINNERS (9—13). The subject of this chapter is bound on to the foregoing by the question of ch. iv. 21: and it furnishes an instance of those things which required his apostolic discipline. 1.] **ὅλως, actually,** 'omnino,' see reff.: in negative sentences, 'at all.' **ἀκούεται ἐν ὑμ. πορνεία**] another way of saying *ἀκούουσί τινες ἐν ὑμ. πόρνη*,—**the character of πόρνος is borne (by some) among you,—fornication is borne as a character among you.** From missing this sense of *ἀκούομαι*, Commentators have gone wrong (1) as to *ὅλως*, rendering it '*commonly*,' to suit *ἀκούεται*, '*is reported*,'—(2) as to *ἐν ὑμῖν*, joining it with *πορνεία*, whereas it belongs to *ἀκούεται*,—(3) as to *ἥτις οὐδὲ ἐν τ. ἔθν.*, see below. **καὶ τοιαύτ. π.**] **And fornication of such a sort** (the *καί* rises in a climax, there being an ellipsis of *οὐ μόνον ...*, *ἀλλὰ ....* before it; so Aristoph. Ran. 116, *ὦ σχέτλιε, τολμήσειε γὰρ λέναι καὶ σύ γε;* see Hartung, Partikellehre, i. 134), **as (is) not** (borne as a character) **even among the heathen.** The *ὀνομάζεται* of the rec. is a clumsy gloss, probably from Eph. v. 3: the meaning being, that not even among the heathen does any one *ἀκούει πόρνος* in this sense, that it was a crime that they would not tolerate as a matter of public notoriety. **So that one among you has** (*as wife* most probably, not merely *as concubine*: the word *ἔχω* in such cases universally in the N. T. signifying *to possess in marriage*: and Meyer remarks that *ὁ τὸ ἔργον τοῦτο ποιήσας* (ver. 2), and *τὸν οὕτως τοῦτο κατεργασάμενον* (ver. 3) seem to point to a consummation of marriage, not to mere concubinage) **his father's wife** (i. e. his step-mother, see Lev. xviii. 8; *οὐκ εἶπε μητρυιὰν ἀλλὰ γυναῖκα πατρός, ὅπερ πολλῷ χαλεπώτερον πλῆξαι*, Chrys. Hom. xv. p. 125). The Commentators generally refer to Cicero, Pro Cluentio, 5, 6, "Nubit genero socrus, nullis auspicibus, nullis auctoribus, funestis ominibus omnium omnibus. O mulieris scelus incredibile, et præter hanc unam, in omni vita inauditum," &c. It may seem astonishing that the authorities in the Corinthian church should have allowed such a case to escape them, or if known, should have tolerated it. Perhaps the universal laxity of morals at Corinth may have weakened the severity even of the Christian elders: perhaps, as has often been suggested, the offender, if a Jewish convert, might defend his conduct by the Rabbinical maxim that in the case of a proselyte, the forbidden degrees were annulled, a *new birth* having been undergone by him (see Maimon. in Wetst.). This latter however is rendered improbable by the fact that the Apostle says nothing of the *woman*, which he would have done had she been a Christian:—and that Jewish maxim was taxed with the condition, that a proselyte might marry any of his or her former relatives, '*modo ad Judaicam religionem transierint*.' The father was living, and is described in 2 Cor. vii. 12, as *ὁ ἀδικηθείς*;—and from the Apostle saying there that he did not write *on his account*, he was probably a Christian. 2.] **καί** often introduces a question, especially one by which something inconsistent or preposterous is brought out,—see reff.: and note on 2 Cor. ii. 2. **πεφυσ. ἐστέ**] Not, which would be absurd,—*at the occurrence of this crime, οὐκ ἐπὶ τῷ ἁμαρτήματι· τοῦτο γὰρ ἀλογίας*. Chrys.: neither, as he proceeds,—*ἀλλ' ἐπὶ τῇ διδασκαλίᾳ τῇ ἐκείνου*, imagining the offender to have been some party teacher: so also Theophyl.:—but as before, with a notion of their own wisdom and spiritual perfection: the being puffed up is only *cum hoc*, not *propter hoc*. **ἐπενθήσατε**] **And did ye not rather mourn** (viz. when the crime became first known to you), **in order that** (your mourning would be *because of the existence* of the evil, i. e. with *a view to its removal*) **he who did this deed** (the

g = ch. xi. 18. h 2 Cor. x. 2, 11. xiii. 2, 10. Wisd. xi. 11. xiv. 17. i as above (h). Phil. i. 27. Col. ii. 5 only. P. Job vi. 13. Wisd. ix. 6 only.

τὸ ἔργον τοῦτο ποιήσας ; [3] ἐγὼ [g] μὲν [g] γὰρ [hi] ἀπὼν τῷ σώματι, [hj] παρὼν δὲ τῷ [k] πνεύματι, ἤδη [l] κέκρικα ὡς [j] παρὼν τὸν οὕτως τοῦτο [m] κατεργασάμενον, [4] ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ [n] συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ [l] πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ

ABCDF LPℵ a b c d f g h k l m n o 17. 47 vv 4 and 5 are cut away in C.

j Acts xii. 20. 2 Cor. xi. 8 al. xv. 19 reff. k Acts xvii. 16 reff. Col. ii. 5. see ch. vii. 34. m epp., here only. n Rom. ii. 9 reff. l = Acts xiv. 27. xx. 7, 8 al.

Damasc] Thdrt: txt ABCD[F]PN a m 17 [Euthal-ms] Epiph$_1$. for ποιησ., πραξας ACℵ m 17 [Euthal-ms] Epiph Bas$_1$: txt BDFLP rel Chr$_1$ [Bas$_2$ Damasc] Thdrt.

3. rec ins ως bef απων (*to corresp with ως παρων below, it being imagined that απων ..... πνευμ. was to be taken together: so Mey*), with D^2[and lat] FL rel syr Dial$_1$ Chr$_1$ [Bas$_1$ Damasc] Thdrt Thl Œc Lucif$_2$ Aug$_3$: om ABC D^1[-gr] PN m 17 vulg [Syr æth] copt Manes[-in-]Epiph$_1$ Orig-int$_1$ [Hil$_1$ Ambrst Aug$_1$ Pel]. om τουτο F latt arm Lucif$_2$ [Ambr$_1$].

4. om 1st ημων Aℵ demid Lucif$_2$ Pac$_1$ [syr has it w-ast]. rec aft 1st ιησ. ins χριστου, with D^2[-gr] FLPN rel [vulg] Syr syr-w-ast copt goth [æth-pl] arm Dial$_1$ Chr Thdrt [Bas$_1$ Damasc Ambrst]: om AB D^1[and lat] æth-rom Lucif. (C doubtful.) [om 2nd ημων P am fuld tol harl Orig$_3$-int$_1$ Bas$_2$ Thdrt-ms$_1$ Lucif$_3$(ins$_1$). syr has it w-ast.] rec aft 2nd ιησ. ins χριστου, with D^2[-gr] FL rel [Syr syr-w-ast copt goth æth-pl arm] Orig$_3$[-int$_1$] Chr Thdrt [Damasc] Lucif$_1$ Aug$_1$ Pac: om AB D^1[and lat] PN vulg syr-txt æth-rom Orig$_3$[-int$_1$] Dial$_1$ [Bas$_2$ Lucif$_2$].

past part. ποιήσας is *itself used from the past point of time* indicated by ἐνεργήσατε, and must therefore be expressed by the past) might (may) be removed from among you (viz. by your casting him out from your society)? 3—5.] justifies the expression ἵνα ἀρθῇ just used, by declaring the *judgment which the Apostle, although absent, had already passed on the offender.* 3.] ἐγὼ μὲν γάρ, I for my part ..... 'ego certe:' so Aristoph. Plut. 355, μὰ Δί', ἐγὼ μὲν οὔ: see Hartung, Partikellehre, ii. 413. ὡς παρών, as if really present, not, *as being present in spirit.* τὸν οὕτως τοῦτο κατ.] The *object* is put foremost for emphasis' sake, and after several intervening clauses, taken up again with τὸν τοιοῦτον, ver. 5. οὕτως, Meyer thinks, alludes to *some peculiarly offensive method* in which he had brought about the marriage, which was known to the Corinthians, but unknown to us. Olsh. understands it, '*under such circumstances*,' 'being such as he is, a member of Christ's body.' But this, being before patent, would hardly be thus emphatically denoted. Perhaps after all, τοῦτο κατεργασάμενον refers to πορνεία generally, οὕτως to τοιαύτῃ πορνείᾳ, ver. 1.

4.] We may arrange this sentence in four different ways: (1) ἐν τῷ ὀν. may belong to συναχθέντων, and σὺν τῇ δυν. to παραδοῦναι,—so Beza, Calov., Billroth, Olsh., al.: (2) both ἐν τῷ ὀν. and σὺν τῇ δυν. may belong to συναχθέντων,—so Chrys., Theophyl. (altern.), Calvin (quoting for σὺν τῇ δυν. Matt. xviii. 20), Grot., Rückert: (3) both may belong to παραδοῦναι,—so Mosheim, Schrader, al.: or (4) ἐν τῷ ὀν. belongs to παραδοῦναι, and σὺν τῇ δυν. to συναχθέντων,—so Luther, Castal., Estius, Bengel, De Wette, Meyer, al. And this, I am persuaded, is the right arrangement. For according to (2) and (3), the balance of the sentence would be destroyed, no adjunct of authority being given to one member of it, and *both* to the other: and (1) is hardly consistent with the arrangement of the clauses, the parenthetical portion beginning far more naturally with the participle than with ἐν τῷ ὀν.,—not to mention that the common formula of the Apostles' speaking authoritatively, is ἐν τῷ ὀνόματι Ἰησοῦ χρ. or the like: see Acts iii. 16; xvi. 18; 2 Thess. iii. 6. The sentence then will stand:—(I have decreed),—in the name of our Lord Jesus (when ye have been assembled together and my spirit with the power of our Lord Jesus), (i. e. 'I myself, in spirit, endowed by our Lord Jesus with apostolic power:' σὺν τῇ δυν. belongs to τοῦ ἐμοῦ πνεύμ., and is not, as in Chrys.,—see above—merely an element in the assembly) to deliver such an one (reff.) to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord. *What does this sentence import?* Not, *mere excommunication*, though it is doubtless *included.* It was a delegation to the Corinthian church of a *special power, reserved to the Apostles themselves*, of *inflicting corporeal death or disease* as a punishment for sin. Of this we have notable examples in the case of Ananias and Sapphira, and Elymas, and another hinted at 1 Tim. i. 20. The congregation itself could αἴρειν ἐκ μέσου,—but it could not παραδοῦναι τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός, without the authorized concur-

5 [op] παραδοῦναι τὸν [q] τοιοῦτον τῷ σατανᾷ [p] εἰς [r] ὄλεθρον [o] = 1 Tim. i. 20. Luke xxiii. 25. 1 Chron. xii. 17.
τῆς [s] σαρκός, ἵνα τὸ [s] πνεῦμα σωθῇ ἐν τῇ [t] ἡμέρᾳ τοῦ [p] Mark xiii. 12. Eph. iv. 19. Isa. liii. 12.
κυρίου. 6 οὐ καλὸν τὸ [u] καύχημα ὑμῶν. οὐκ οἴδατε ὅτι [q] Acts xxii. 22 reff.
[vw] μικρὰ [vx] ζύμη ὅλον τὸ [vy] φύραμα [vz] ζυμοῖ; 7 [a] ἐκκαθά- [r] 1 Thess. v. 3. 2 Thess. i. 9. 1 Tim. vi. 9
ρατε τὴν [b] παλαιὰν [w] ζύμην, ἵνα ἦτε νέον [y] φύραμα, καθώς [t] ch. i. 8 reff.
[x] Matt. xiii.
[u] (in N. T. only. Prov. xxi. 7. [s] Matt. xxvi. 41 ‖ Mk. Rom. ii. 28, 29. viii. 4 al. [w] = John vii. 33 al. [y] Rom. ix. 21 reff. = Exod. viii. 3. [a] 2 Tim. ii. 21 only. Deut. xxvi. 13. Judg. vii. 4 B al. [δοκιμ. A Ald.-compl.] only. [b] Rom. vi. 6 reff. 2 Cor. iii. 14. 1 John ii. 7.

5. for τον τοιουτ., αυτον F[-gr Syr syr-mg æth]. rec aft κυριου ins ιησου, with LN rel am(with tol [flor]) æth] Chr$_3$[(and ms$_1$) Bas$_1$] Thl Œc Orig-int$_1$ Aug$_3$: ιησ. χριστου D demid [Ambrst]: ημων ιησ. χρ. AFP m 17 [vulg-clem fuld harl Syr] (ημων and χρ. syr-w-ast) [copt arm] Orig$_1$[-int$_2$ Chr$_2$ Thdor-mops-c$_1$] Thdrt [Lucif$_2$ Ambr$_2$ Pel]: om B Orig$_3$-int$_1$[-c$_1$ Eus.] Tert$_2$ Hil$_2$ Aug$_1$ Pac$_2$. (*It seems evident that* κυριον *alone was the origl, and the other varr are additions.*)

6. for ζυμοι, δολοι D^1-gr Bas-ed Hesych(appy): *corrumpit* vulg D-lat Iren$_1$ Orig-int$_2$ Lucif$_1$ [Ambrst Aug$_2$]: txt ABC D^2-gr FLPN rel [Orig$_1$-c$_2$ Chr$_{\text{saepe}}$ Bas$_4$ Cyr$_1$ Euthal-ms Thdrt Damasc].

7. rec aft εκκαθαρατε ins ουν, with CLPN^3 rel syr [æth Cyr-p$_1$ Euthal-ms Damasc] Thdrt Thl Orig-int$_1$[-c$_1$]: om ABDFN^1 1 vulg Syr [copt goth spec] Clem$_1$ Bas$_1$ Chr$_1$ Œc Tert Cypr$_2$ Lucif$_1$ Ambrst [Pel].

rence of the Apostle's πνεύματος, σὺν τῷ δυν. τ. κυρ. ἡμ. Ἰησοῦ. What the ὄλεθρος τ. σαρκός was to be, does not appear: certainly more than the mere destruction of his pride and lust by repentance, as some (Estius, Beza, Grot., al.) suppose: rather, as Chrys., ἵνα μαστίξῃ αὐτὸν ἕλκει πονηρῷ ἡ νόσῳ ἑτέρᾳ. Hom. xv. p. 127. Estius's objection to this, that in 2 Cor. ii. and vii. we find no trace of such bodily chastisement, is not to the point,—because we have no proof that this παράδοσις *was ever inflicted*,—nor does the Apostle *command* it, but only describes it as his own determination, held as it were *in terrorem* over the offender. See note on ver. 13.

Obs., σαρκός, the offending element, not σώματος. Paul could not say ὄλεθρον τοῦ σώματος, seeing that the body is to partake of the salvation of the spirit;—but not the σάρξ, see ch. xv. 50. 5. ἵνα τὸ πν. σωθῇ] The aim of the ὄλεθρ. τ. σαρ.,—which he said ἤδη τῷ διαβόλῳ νόμους τιθεὶς, καὶ οὐκ ἀφιεὶς αὐτὸν περαιτέρω προβῆναι, as Chrys. p. 128. Thus the proposed punishment, severe as it might seem, would be in reality a merciful one, tending to the eternal happiness of the offender. A greater contrast to this can hardly be conceived, than the terrible forms of excommunication subsequently devised, and even now in use in the Romish church, under the fiction of delegated apostolic power. The delivering to Satan *for the destruction of the spirit*, can belong only to those who *do the work of Satan*. Stanley remarks, "For the popular constitution of the early Corinthian church, see Clem. Rom. i. 44 (p. 297): where the rulers of that society are described as having been appointed συνευδοκησάσης τῆς ἐκκλησίας πάσης." 6.] 'How inconsistent with your harbouring such an one, appear your high-flown conceits of yourselves!' καύχημα, your matter of glorying. Are you not aware that a little leaven imparts a character to the whole lump? That this is the meaning, and not, 'that a little leaven *will*, if not purged out, leaven the whole lump,' is manifest from the point in hand, viz. the inconsistency of their *boasting*: which would not appear by their *danger of corruption hereafter*, but by their *character* being *actually lost*. One of them was a fornicator of a fearfully depraved kind, tolerated and harboured: by this fact, the *character of the whole was tainted*. 7.] The παλαιὰ ζύμη is not the *man*, but the *crime* attaching to their character as a church, which was a remnant of their unconverted state, their παλαιὸς ἄνθρωπος. This they are to purge out from among them. The ἐκκαθάρ. alludes to the careful 'purging out' from the houses of every thing leavened before the commencement of the feast of unleavened bread. Schöttgen, Hor. Hebr., in loc., gives a full account of the extreme care with which this was done. See also Stanley's note.

That ye may be a new lump (opposed to the παλαιὸς ἄνθρωπος of old and dissolute days), as ye are (normally and by your Christian profession) unleavened (i.e. dead to sin and free from it). This indicating the state by profession, the *normal state*, as a fact, and the *grounding of exhortations on it*, is common enough with our Apostle,—see Rom. vi. 3, 4: ch. iii. 16, al. freq.,

ABCDF LPℵ a b c d f g h k l m n o 17. 47

ἐστε [c] ἄζυμοι· καὶ γὰρ τὸ [de] πάσχα ἡμῶν [ef] ἐτύθη χριστός. 8 [g] ὥστε [h] ἑορτάζωμεν μὴ [i] ἐν [w] ζύμῃ [h] παλαιᾷ μηδὲ [i] ἐν [w] ζύμῃ [jk] κακίας καὶ [kl] πονηρίας, ἀλλ' [i] ἐν [c] ἀζύμοις [m] εἰλικρινείας καὶ [n] ἀληθείας.

c here bis. Matt. xxvi. 17. Mark xiv. 1, 12. Luke xxii. 1, 7. Acts xii. 3. xx. 6 only. Levit. ii. 4, &c.
d Matt. xxvi. 2, &c. §. 4 Kings xxiii. 22.
e Mark xiv. 12. Luke xxii. 7. Exod. xii. 21.
f of Christ here only. = Acts xiv. 13 reff.
g = ch. xi. 33. xiv. 39. xv. 58. Phil. ii. 12. iv. 1.
h here only. Exod. v. 1. Deut. xvi. 16.
i = ch. iv. 21 reff.
j ch. xiv. 20 reff.
k Rom. i. 29.
l Acts iii. 26.
m 2 Cor. i. 12. ii. 17 only †. (-νής, Phil. i. 10.)
n = John iii. 21.

rec aft πασχ. ημων adds υπερ ημων (*a doctrinal gloss*), with C³L P(υμ.) ℵ³ rel syrr goth Hip$_1$ Orig$_1$ Meth$_1$ [Cyr-p$_1$] Thdrt Pseud-Ath$_1$ Thl Œc: om ABC¹DFℵ¹ 17 latt copt æth [arm] Clem$_1$ Orig$_{\text{sæpe}}$(mss vary$_3$) Mcion-e$_2$ [Dial$_1$ Eus$_1$] Archel Ath$_1$ Chr$_1$ Cyr$_1$ Cypr$_2$ Tert$_1$ Ambrst Jer [Aug$_{\text{sæpe}}$ Zeno]. εις εθυθη: txt ABDFLPℵ rel [syr-mg-gr]. (C is here illegible.) ins o bef χριστος F.

8. εορταζομεν A D[-gr] P d [goth Orig$_1$]: txt BCFLℵ rel [latt syrr copt æth arm Orig$_2$-c$_1$-int$_{\text{sæpe}}$ &c]. παλαιως P. for μηδε, μη B Orig$_1$(txt$_2$-c$_1$). for πονηριας, πορνειας F[-gr]. (G-lat has both.)

and involves no tautology here, any more than elsewhere. An unfortunate interpretation has been given to these words, —'as ye are *now celebrating the feast of unleavened bread;*' and has met with some recent defenders, e. g. Wieseler,—and Conybeare, Life and Epistles of St. Paul, edn. 2, vol. ii. p. 40, note. But first, *the words will not admit it;* for ἄζυμοι cannot (as joined immediately with ἐν ἀζύμοις, ver. 8) without much harshness be applied in its literal sense to the *celebrators* of the feast, but must indicate the *material* which was unleavened, see reff.,—ἄρτον ζυμιτήν, ἄζυμον, Athenæus iii. 109, and Gen. xix. 3; Exod. xxix. 2. Secondly, the celebration of a Jewish feast would certainly not be predicated without remark of a whole mixed congregation of Gentiles and Jews, even supposing that the Gentile converts did celebrate it with the Jews. It is no answer to this, to cite passages (see Conyb. and Howson, ubi supra), where he seems to treat mixed churches, e. g. Gal. iv. 8; Rom. vii. 1; xi. 18, as if they belonged wholly to one or other of their component elements. For this is not a parallel case. He would here, as above, be distinctly *predicating*, as a fact, of the whole church, a practice which he himself would have been the first to deprecate. See Gal. iv. 10. Thirdly, it is not at all probable that the Apostle would either address the Corinthians as *engaged in a feast* which *he, at Ephesus*, was then celebrating, seeing that it would probably *be over before his letter could be delivered*,—or would *anticipate* their being engaged in it when they received his letter, if it were yet to come. For be it remembered, that in the sense required, they would only be ἄζυμοι during seven days. Here again, I do not see how the example of "a birth-day letter to a friend in India," adduced by Conybeare, as an answer to my objection, will apply. It seems to me that if strictly considered, in detail, it tells my way, not his. But, fourthly,—and even could all the other objections be answered, this would remain in its full force,—the reference is one *wholly alien from the habit and spirit of our Apostle.* The ordinances of the old law are to him *not points on whose actual observance to ground spiritual lessons*, but things passed away in their literal acceptance, and *become spiritual verities* in Christ. He thus regards the Corinthian church as (normally) *the unleavened lump* at the Passover; he beseeches them to put away the old leaven from among them, to correspond with this their normal state: for, he adds, it is high time for us to be ἄζυμοι in very deed (καὶ γάρ—so Xen. Anab. v. 8. 7, ἀκούσατε, ἔφη, καὶ γὰρ ἄξιον. It introduces a powerful reason, *for* (on other accounts and) *also*. See Hartung, Partikellehre, i. 137, 8), seeing that our Passover was sacrificed (see reff.: and cf. Heb. ix. 26, 28), even Christ (the days of unleavened bread *began* with the Passover-sacrifice): therefore (reff.) let us keep the feast (not the *actual* Passover, but the continued Passover-feast of Christians on whose behalf Christ has died. There is no change of metaphor: the Corinthians are the living ἄρτοι, as believers are the living stones of the spiritual temple) not in (as our element) the old leaven (general—our old unconverted state), nor (particular) in the leaven of vice and wickedness (the genitives are of apposition,—'the leaven which is vice and wickedness;' see Winer, edn. 6, § 59. 8. *a*), but in the unleavenedness (τὰ ἄζυμα, unleavened things, see Exod. xii. 15, 18) of sincerity and truth. The view here maintained is that of Chrys., καὶ αὐτὸς δὲ ἐναμένει τῇ μεταφορᾷ, ἀναμιμήσκων παλαιᾶς αὐτοὺς ἱστορίας, καὶ πάσχα καὶ ἀζύμων, καὶ τῶν εὐεργεσιῶν τῶν τότε καὶ τῶν νῦν, καὶ τῶν κολάσεων καὶ τῶν τιμωριῶν· ἑορτῆς ἄρα ὁ παρὼν καιρός. καὶ

9 [v]Ἔγραψα ὑμῖν ἐν [o]τῇ ἐπιστολῇ μὴ [p]συναναμίγνυσθαι [o] (see note) compare Rom. xvi. 22 2 Cor. vii. 8. Col. iv. 16. 1 Thess. v. 27. 2 Thess. iii. 14.
[q]πόρνοις· 10 οὐ [r]πάντως τοῖς [qst]πόρνοις τοῦ κόσμου τούτου ἢ τοῖς [su]πλεονέκταις καὶ [v]ἅρπαξιν ἢ [stw]εἰδωλολάτραις,
[x]ἐπεὶ [y]ὠφείλετε [x]ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν· 11 νῦν δὲ

p here bis. 2 Thess. iii. 14 only. Hos. vii. 8 A Ald. compl. (συμμίγν., B) only. q as below (s, t). 1 Tim. i. 10. Heb. xii. 16. xiii. 4 only †. Sir. xxiii. 16, 17 only. r see Rom. iii. 9 reff. s ch. vi. 9. Eph. v. 5. t as above (s). Rev. xxi. 8. xxii. 15. u as above (s). here bis only †. Sir. xiv. 9 only. v here bis. Matt. vii. 15. Luke xviii. 11. ch. vi. 10 only. Gen. xlix. 27 only. w as above (s, t). here bis. ch. x. 7 only †. (-τρεία, ch. x. 14.) x ch. vii. 14 only. y Rom. xv. 1 reff.

10. rec ins και bef ου παντως, with D³LP𝔑³ rel syr Orig-c Chr Thdrt Thl Œc: txt ABCD¹F𝔑¹ 17 latt copt [goth] Orig[-int$_1$] Tert$_1$ Lucif$_1$ Ambrst Pel. του bef τ. κοσμ. D. rec (for και) ἢ (*alteration to conform to the general context*), with D²·³[-gr] L𝔑³ rel [vulg E-lat syrr copt goth arm] Orig[-c$_1$-int$_1$ Bas$_1$ Damasc] Chr$_1$ Thdrt Lucif: txt ABC D¹[and lat] F𝔑¹ m[η και] 17 æth. rec οφειλετε (*corrn from misunderstanding: see note*), with B²P rel [Bas$_1$ Euthal-ms] Chr$_1$ Thdrt: txt AB¹CDFL𝔑 c n 17. 47 latt Damasc Tert$_1$ Lucif$_1$ [Ambrst].

11. rec νυνι, with CD¹·²𝔑¹ rel Orig[-c$_1$] Chr$_1$ Thl Œc: txt AB [D²(Tischdf)] FLP𝔑³ d k n 17 [Sevrn-c$_1$ Euthal-ms] Bas$_1$ Chr$_1$ Thdrt Damasc.

γὰρ εἰκὼν ἑορτάζωμεν, οὐκ ἐπειδὴ πάσχα παρῆν, οὐδὲ ἐπειδὴ ἡ πεντηκοστή, ἔλεγεν, ἀλλὰ δεινὸν ὅτι πᾶς ὁ χρόνος ἑορτῆς ἐστι καιρὸς τοῖς Χριστιανοῖς διὰ τὴν ὑπερβολὴν τῶν δοθέντων ἀγαθῶν. Hom. xv. p. 128.

With regard to the chronological superstructure which has been built (by Wieseler and others) on this passage, *that* the Epistle was written *shortly before Easter*, we cannot of course say that the approach of the Passover *may not* have *suggested* to the Apostle this similitude: and we know from ch. xvi. 8 that he was looking forward to Pentecost. But further than this it would not be safe to assume: see Prolegg. to this Epistle, § vi. 3, 4. 9—13.] *Correction of their misunderstanding of a former command of his respecting keeping company with fornicators.* 9.] I wrote to you in my letter (not *this present epistle*, which τῇ ἐπιστολῇ *might* mean, see reff.,—for there is nothing in the preceding part of this Epistle which can by any possibility be so interpreted,—certainly not either ver. 2 or ver. 6, which are commonly alleged by those who thus explain it—and ἐν τῇ ἐπιστολῇ would be a superfluous and irrelevant addition, if he meant the letter on which he was now engaged:—but, a *former epistle*, which has not come down to us:—cf. the similar expression, ref. 2 Cor. used with reference to *this Epistle*,—and see note on 2 Cor. i. 15, 16. So Ambrose, Calvin, Beza, Estius, Grot., Calov., Bengel, Wetst., Mosh., De Wette, Meyer: so also Lightfoot, understanding however an Epistle *committed to Timothy*, see ch. iv. 17: which could not be, as Timothy was not coming to them till after they had received this Epistle, ch. xvi. 10, and thus the words would be unintelligible to them:—on the other side are Chrys., Theodoret, Theophyl., Erasm., Corn.-a-lapide, Wolf, al. It has been suggested (see Stanley, in loc.) that the whole passage, ch. v. 9—vi. 8, may have been a postscript or note inserted subsequently to the rest of the Epistle, and referring especially to ch. vi. 9—20) not to keep company with fornicators. 10.] οὐ πάντως *limits the prohibition*, which perhaps had been complained of owing to its strictness, and the impossibility of complying with it in so dissolute a place as Corinth, and *excepts* the fornicators of *this world*, i. e. who are *not professing Christians*: not under all circumstances with the fornicators of this world: so Theophlr. C. P. vi. 25, cited by Wetst. on Rom. iii. 9, ποιεῖ γὰρ οὐ πάντως, ἀλλ' ἐὰν οὐλή τις ᾖ ὑπόκανστος.

οὐ, not μή, because not the whole context of the prohibition is negatived, but only one portion of it, and thus οὐ πάντως τ. π. τ. κόσ. τ. stands together as one idea. So Thucyd. i. 51, ὑποστήσαντες ἀπ' Ἀθηνῶν εἶναι οὐχ ὅσας ἑώρων ἀλλὰ πλείους. See more examples in Hartung, Partikellehre, ii. p. 125, 6. τοῦ κόσμ. τούτου, *belonging to the number of unbelievers*,—*Christians* who were πόρνοι being *expressly excluded*. So Paul ever uses this expression, ch. iii. 19; (2 Cor. iv. 4;) Eph. ii. 2. πλεονέκταις and ἅρπαξιν are joined by και, as belonging to the same class—that of *covetous* persons;—πλεονέκτης being an *avaricious* person, not a *lascivious* one, as sometimes rendered (e. g. Conybeare, vol. ii. p. 41, edn. 2), nor does it seem to have any where merely this meaning; see Eph. iv. 19 and note. Compare on the other side Stanley's note here, which however has not convinced me. The root of the two sins being the same, viz. lust or greed, they come often to be mentioned together and as if running into one another. See Trench, N. T. Syn. pp. 91, 2. On ἅρπαξιν, Stanley remarks, "It is difficult to see why it should be expressly

ABCDP LPℵ a b c d f g h k l m n o 17. 47

x ch. vi. 10 only. Prov. xxvi. 21. (-ρεύν, ch. iv. 12. -ρία, 1 Tim. v. 14.) a ch. vi. 10 only. Prov. xxiii. 21. xxvi. 9. Sir. xix. 1. xxvi. 8 only. b ver. 5. c Luke xv. 2.

ἔγραψα ὑμῖν μὴ [p] συναναμίγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ [qst] πόρνος ἢ [su] πλεονέκτης ἢ [stw] εἰδωλολάτρης ἢ [x] λοίδορος ἢ [a] μέθυσος ἢ [v] ἅρπαξ, τῷ [b] τοιούτῳ μηδὲ [a] συνεσθίειν. 12 [d] τί γάρ [d] μοι [e] τοὺς [e] ἔξω [f] κρίνειν; οὐχὶ [g] τοὺς [g] ἔσω ὑμεῖς [f] κρίνετε; 13 [e] τοὺς δὲ [e] ἔξω ὁ θεὸς [f] κρίνει. [h] Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν [i] αὐτῶν.

Acts x. 41. xi. 3. Gal. ii. 12 only. Gen. xliii. 32. Ps. c. 5 only. d here only. (Mark v. 7. 2 Kings xvi. 10. Matt. viii. 29.) see Matt. xxvii. 4. John xxi. 22, 23. e (Acts xxvi. 11. 2 Cor. iv. 16.) = here bis. Col. iv. 5. 1 Thess. iv. 12. Mark iv. 11 only. (cf. τοὺς ἐκτός, Sir. prol.) f = John viii. 15. Rom. iii. 7. g = here only. see Rom. vii. 22. 2 Cor. iv. 16. Eph. iii. 16. 2 Kings vi. 15. h here only. Deut. xvii. 7, 12. xxiv. 7. i see ch. i. 24.

Steph for ἤ, ἤ, with (B^2 D-gr, perhaps) F-lat G-lat arm Aug_4: txt (not defined in the other uncials) vulg [D-lat] syrr copt goth æth Iren-int$_1$ $Tert_1$ [$Lucif_1$ Ambrst] Aug_1. πορν. η μεθ. η εἰδ. η λοιδ. η πλ. η αρπ. C. εἰδωλ. η πλεον. m [arm].

for μηδε, μη A 119 [$Orig_1$]: μητε F. (*non* aut *nec* G-lat.)

12. for τι, ει F[-gr]. rec aft μοι ins και, with D[-gr] L rel syr goth arm Chr_5 Thdrt Thl Œc: om ABCFPℵ 17 latt Syr copt æth Orig[-c_1] Chr_1 $Tert_1$ [$Ambr_1$]. υμας C^1. κρινειτε ℵ^1(txt ℵ-corr^1).

13. κρινεῖ [B^2 P(Tischdf)] a b d f g h k l o [vulg F-lat] arm lat-ff: txt L D-lat. (κρινει B^1 sed antea et mox κρειν. Verc.) rec (for εξαρατε) και εξαρειτε (*και inserted as above more than once, for connexion: but the abruptness is characteristic: -ρειτε from* LXX-A), with D^2L rel (*tollite autem* Syr, *et tollite* syr &c) [Orig-c_1] Chr(om και? and -ρατε ms_1 in Matthæi) Thdrt: και εξαρατε 17: txt ABCD^{1}FPℵ d m latt copt goth arm [Bas_2 Euthal-ms].

introduced here, especially if πλεονέκτης has the meaning of sensuality." Certainly: but not, if πλ. retains its proper meaning, as containing the key to πορνεία on the one hand, and ἁρπαγή on the other.

ἐπεὶ ὀφ.] **For in that case ye must go out of the world,**—as Chrys. and Theophyl., ἑτέραν οἰκουμένην ζητῆσαι. The past ὀφειλ., as ἔχρην, al., because the necessity would long ago have occurred and the act have passed. **11. νῦν δὲ ἔγραψα**] **But my meaning was . . . ;**—'but, the case being so, that ye must needs consort with fornicators among the heathen, I wrote to you, not to consort, &c.' That this is the meaning and not 'But *now* I write (the epistolary aorist), &c.,' seems plain, from the use of ἔγραψα twice so close together, and therefore probably in the same reference,—from the fact noticed by Meyer, that if a contrast had been intended between ἐν τῇ ἐπιστολῇ and νῦν, ἐν τῇ ἐπ. must have *preceded* ἔγραψα:—and from the usage of νῦν δέ, of which Hartung, Partikellehre, ii. 25, gives examples, e. g. Plut. Protag. p. 347, νῦν δὲ σφόδρα γὰρ καὶ περὶ τῶν μεγίστων ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτά σε ἐγὼ φέγω,—and Lycurg. Leocr. p. 188, ἐβουλόμην δ' ἄν, ὦ ἄνδρες . . . . νῦν δὲ . . . See also Heb. xi. 16. Thus by the right rendering, we escape the awkward inference deducible from the ordinary interpretation,—that the Apostle had previously given a command, and now retracted it. **ἐάν τις**] **If one who is called a brother be,** &c. Œcumenius, Augustine, Ambrose, Estius, al., join ὀνομαζόμενος with πόρνος, and understand it either as = ὀνομαστός, '*be a notorious* πόρνος, &c.,' or '*be named a* πόρνος &c.' But ὀνομαζόμ. or even ὀνομαστός, in the bad sense, is hardly admissible,—and in either case Paul would have written ἀδελφός τις, the stress on ἀδελφός in that case requiring it to precede τις, as it now precedes ὀνομαζόμενος.

εἰδωλολάτρης] One who from any motive makes a compromise with the habits of the heathen, and partakes in their sacrifices: Chrys. well remarks, προκαταβάλλεται τὸν περὶ τῶν εἰδωλοθύτων λόγον ὃν μετὰ ταῦτα μέλλει γυμνάζεσθαι. **μέθυσος** was, in pure Greek, not used of a man, but of a woman only. So Phrynichus, p. 151 (but see Lobeck's note), μέθυσος ἀνὴρ οὐκ ἐρεῖς, ἀλλὰ μεθυστικός· γυναῖκα δὲ ἐρεῖς μέθυσον κ. μεθύσην: and Pollux, vi. 25 (Wetst.), μέθυσος ἐπὶ ἀνδρῶν Μενάνδρῳ δεδόσθω. Seeing that μηδὲ συνεσθίειν must imply a *more complete separation* than μὴ συναναμίγνυσθαι, it cannot be applied to the ἀγάπαι (as Mosheim, al.), but must keep its general meaning,—not even to sit at table with such an one. This rule, as that in 2 Thess. iii. 14, regards only their *private* intercourse with the offending person: nothing is *here* said of public excommunication, though for some of these crimes it would be implied.

12.] *Ground of the above limitation.* **τί γάρ μοι . . . .**] **for what concern of mine is it . . . ?** So Ælian, Var. H. vi. 11, τοὺς δὲ ἄλλους ἐᾶν. τί γάρ μοι κωφοῖς κ. ἀνοήτοις συμβουλεύειν τὰ

ε εχων... ABCFL Pᴺ a b c d e f g h k l m n o 17. 47

VI. [l] [k]Τολμᾷ τις ὑμῶν [l]πρᾶγμα [l]ἔχων [m]πρὸς [n]τὸν [n]ἕτερον [o]κρίνεσθαι [p]ἐπὶ τῶν [q]ἀδίκων καὶ οὐχὶ [p]ἐπὶ τῶν

k = Acts v. 13. Rom. v. 7. 2 Cor. x. 12. Esth. vii. 5. 1 here only. Xen. Mem. ii. 9. 1.
l = Matt. v. 40. Gen. xxvi. 21. Job ix. 3. 15 reff.
m = Acts xxiv. 19 reff.
n Rom. ii. 1 reff.
o = Matt. v. 25 reff.
p = Acts xxiii. 30 reff.
q = here only. see Gal. ii. 15 reff.

CHAP. VI. 1. ins εξ bef υμων A[P] a[1] d m 17 syrr Chr[1] Thdrt. προς τ. ετερ. bef πραγμα εχων DF [copt goth Chr[1]] Thdrt Cypr [Ambrst Aug[2]].—om τον B.

λυσιτελέστατα; see other examples in Wetst. τοὺς ἔξω] reff. It was among the Jews the usual term for the Gentiles. Cf. Schöttgen in loc. He means, 'this might have been easily understood to be my meaning: for what concern have I with pronouncing sentence on the world without, or with giving rules of discipline for *them?* I could only have referred to persons *among yourselves.*'

οὐχὶ τοὺς ἔσω] "Ex eo, quod in ecclesia fieri solet, interpretari debuistis monitum meum, ver. 9. Cives judicatis, non alienos: quanto magis ego." Bengel. But I am not quite certain of this interpretation, which is also that of De Wette and Meyer, because it would more naturally correspond to οὐχὶ τοὺς ἔσω καὶ ὑμεῖς κρίνετε; A preferable way seems to be this; 'My judgment was meant to *lead your judgment.* This being the case, what concern had I with *those without?* Is it not on *those within,* that your judgments are passed?' The arrangement mentioned by Theophylact, and adopted by Knatchbull, Hammond, Michaelis, Rosenm., al., οὐχί· τοὺς ἔσω ὑμεῖς κρίνετε, '*No: those within do ye* (imper.) *judge,*'—is clearly wrong, for οὐχί is no answer to τί, and would require ἀλλά after it,—even supposing μοι τοὺς ἔξω κρίνειν and τοὺς ἔσω ὑμεῖς κρίνετε formed any intelligible logical contrast, which they do not. 13.] But those who are without GOD judgeth. The pres. κρίνει both expresses better the attribute and office of God, and answers better to the other *presents* than the future κρινεῖ. I have therefore retained it. The future perhaps came from Heb. xiii. 4. '*To judge those without, is God's matter.*' These remarks about *judging* form a transition point to the subject of the next chapter. But having now finished his explanation of the prohibition formerly given, and with it the subject of the fornicator among them, he gives, before passing on, a plain command in terms for the excommunication (but no more: *not the punishment* mentioned in vv. 3—5) of the offender. And this he does in the very words of Deut. xxiv. 7 (from which the reading καὶ ἐξαρεῖτε has come). ὑμῶν αὐτῶν is in Deut., but need not therefore lose its emphatic force: from among your own selves.

CHAP. VI. 1—11.] PROHIBITION TO SETTLE THEIR DIFFERENCES IN THE LEGAL COURTS OF THE HEATHEN: RATHER SHOULD THESE BE ADJUDGED AMONG THEMSELVES (1—6): BUT FAR BETTER NOT TO QUARREL—RATHER TO SUFFER WRONG, WAITING FOR JUSTICE TO BE DONE AT THE COMING OF THE LORD, WHEN ALL WHO DO WRONG SHALL BE EXCLUDED FROM HIS KINGDOM (6—11).

1.] On τολμᾷ, Dares . . . , Bengel remarks, "Grandi verbo notatur laesa majestas Christianorum." τις, no particular individual, but any one: for he proceeds in the plur., vv. 4, 7.

πρᾶγμα] So ref. and Demosth. κατὰ Στεφ. α. p. 1120, τῷ μὲν υἱεῖ τῷ τούτου πολλῶν πραγμάτων ὄντων οὐ παρέστη πώποτε οὐδ' ἐβοήθησεν; κρίνεσθαι, reff., to go to law. So Eur. Med. 609, ὡς οὐ κριτοῦμαι τῶνδε σοὶ τὰ πλείονα,—and Anthol. ii. 30, δυσκόφῳ δύσκωφος ἐκρίνετο, καὶ πολὺ μᾶλλον ἦν ὁ κριτὴς τούτων τῶν δύο κωφότερος. Wetst. on Matt. v. 40. ἐπί (reff.), before, as judges. τῶν ἀδίκων] οὐκ εἶπεν, ἐπὶ τῶν ἀπίστων, ἀλλ' ἐπὶ τῶν ἀδίκων, λέξιν θεὶς, ἧς μάλιστα χρείαν εἶχεν εἰς τὴν προκειμένην ὑπόθεσιν, ὥστε ἀποτρέψαι κ. ἀπαγαγεῖν. ἐπειδὴ γὰρ περὶ δίκης αὐτῷ ὁ λόγος ἦν, οἱ δικαζόμενοι δὲ οὐδὲν οὕτως ἐπιζητοῦσιν, ὡς τὸ πολλὴν εἶναι πρόνοιαν τοῦ δικαίου παρὰ τοῖς δικάζουσιν, ἐντεῦθεν αὐτοὺς ἀποτρέπει, μονονουχὶ λέγων Ποῖ φέρῃ καὶ τί ποιεῖς, ἄνθρωπε, τοὐναντίον πάσχων ὧν ἐπιθυμεῖς, καὶ ὑπὲρ τοῦ τῶν δικαίων τυχεῖν ἀδίκοις ἐπιτρέπων ἀνθρώποις; Chrys. Hom. xvi. p. 137. The Rabbinical prohibitions against going to law before Gentiles may be seen in Wetst.: e. g. "Statutum est, ad quod omnes Israelitæ obligantur, eum qui litem cum alio habet, non debere eam tractare coram gentilibus." Tanchuma, xcii. 2.

καὶ οὐχὶ ἐπὶ τ. ἁγίων] The Apostle does not mean that the Christians had their *courts of law,* but that they should submit their differences to *courts of arbitration* among themselves. Such courts of arbitration were common among the Jews. In Jos. Antt. xiv. 10. 17, there is a decree by which the Jews of Sardis are allowed the use of a σύνοδος ἰδία . . . . . καὶ τόπος ἴδιος, ἐν ᾧ τά τε πράγματα κ. τὰς πρὸς ἀλλήλους ἀντιλογίας κρίνουσι. Theodoret shews, ὡς οὐκ ἐναντία ταῦτα τοῖς πρὸς Ῥωμαίους γραφεῖ-

r = Acts ix. 13 reff.
s vv. 9, 15, 16, 19.
t John iii. 17 al. fr.
u = Matt. xix. 28. Luke xxii. 30. see Dan. vii. 22.
v Luke xi. 15. Acts xvii. 31. see note.
w here only. Jer. xv. 19 Ed-vat. F Ald. compl.(not ABℵ1.) Sir. xxv. 8 (not ℵ) only.
x here bis. James ii. 6 only. Judg. v. 10 B Ald. compl.
(-ίως, ch. xi. 27.)

ABCFL Pℵabc defgh klmn o 17. 47

r ἁγίων; 2 ἢ s οὐκ οἴδατε ὅτι οἱ r ἅγιοι τὸν t κόσμον u κρι-
νοῦσιν; καὶ εἰ v ἐν ὑμῖν u κρίνεται ὁ κόσμος, w ἀνάξιοί
ἐστε x κριτηρίων ἐλαχίστων; 3 s οὐκ οἴδατε ὅτι ἀγγέλους

2. rec om ἢ, with D²[-gr] L rel: ins ABC D¹[and lat] FPℵ a m 17 Syr syr-w-ast copt arm Clem$_1$ Chr$_1$ Damasc [Hil$_1$ Ambr Ambrst, *an nescitis* vulg F-lat Cypr Aug Pel]. for εἰ, ἐαν F: om D¹[and lat] k¹ Hil$_2$.

3, 4, 5, 6. om A (*homœotel, -ιστων ending ver* 2, *and also ver* 6).

σιν (Rom. xiii. 1 ff.):—οὐ γὰρ ἀντιτείνειν κελεύει τοῖς ἄρχουσιν, ἀλλὰ τοῖς ἠδικημένοις νομοθετεῖ μὴ κεχρῆσθαι τοῖς ἄρχουσι. See Stanley in loc., who thinks the existence of such courts is here implied. But his support of his view from the Ap. Constt. and the Clementines, cir. A.D. 150, would only go to shew that the Apostle's injunction here had been obeyed, and that those courts were the result. 2.] οὐκ οἴδατε (reff.) appeals to an axiomatic truth. οἱ ἅγιοι τ. κ. κριν.] that the saints shall judge the world?—i. e. as assessors of Christ, at His coming: so Daniel vii. 22 (Theod.), ἦλθεν ὁ παλαιὸς ἡμερῶν, καὶ τὸ κρίμα ἔδωκεν ἁγίοις ὑψίστου; see also Matt. xix. 28. So Calv., Beza, Grot., Est., Wolf, Olsh., Billroth, Rückert, Meyer, De Wette. All attempts to elude this plain meaning of the words are futile: whether of Chrys., Theophyl., Theodor-Mops., Theodoret, Erasm.,—κρινοῦσι δὲ οὐχὶ αὐτοὶ καθήμενοι κ. λόγον ἀπαιτοῦντες, ἀλλὰ κατακρινοῦσι (Matt. xii. 41, 42), Chrys.—for this would be no parallel to the case in hand;—or of Lightf., Vitringa, Bengel (but only as a *præludium futurorum*), al., —'*quod Christiani futuri sint magistratus et judices in mundo*,'—Lightf., which does not satisfy ver. 3, nor agree with the Apostle's earnest persuasion (see 2 Cor. v. al., and note on 2 Thess. ii. 2) that the coming of Christ was near at hand: or of Mosheim, Ernesti, Rosenm., '*quod Christiani profanos judicare possint*,' Rosenm., in the sense of ch. ii. 15, 16,—for no such meaning can be conveyed by the *future*, which is fixed here by the following κρινοῦμεν. καί brings out an inconsequence or a contradiction between the members of the sentence, which it is the object of the question to remove: so Xen. Cyr. iv. 3. 11, ἀλλ' εἶπόι ἔν τις, ὅτι παῖδες ὄντες ἐμάνθανον. καὶ πότερα παῖδές εἰσι φρονιμώτεροι ὄντε μαθεῖν τὰ φραζόμενα κ. δεικνύμενα ἢ ἄνδρες; see Hartung, Partikellehre, i. 147. ἐν ὑμῖν] Chrys. attempts by this prepos. to defend his view (see above),—οὐ γὰρ εἶπεν, ὑφ' ὑμῶν, ἀλλ' ἐν ὑμῖν ('exemplo vestro'). But in vain: nor as Grot., al., is ἐν, *by*:—for κρίνεσθαι ἐν is the expression for *to be judged before*, as judges: the judges being the *vehicle* of judgment, its conditioning element, as in ref. Acts. So Aristides, Platon. ii. p. 214 (Wetst.), τινὲς ἤδη λέγονται τῶν ἡρώων ἐν θεοῖς δικασταῖς κριθῆναι, and Polyb. v. 29. 6, Πτολεμαῖον . . . . κρίναι ἐν τοῖς Μακεδόσιν ἀντέκτεινε. See other examples in Wetst. Hence (Meyer) by this '*coram vobis*' it appears plainly, though it might be otherwise inferred from the context, that the Saints *are to be the judges*, sitting in judgment. ἀνάξιοί ἐστε κριτ. ἐλαχ.] are ye unworthy of (i. e. to hold or pronounce) the smallest judgments? κριτήρια cannot be, as usually rendered, '*matters to be judged*:' it signifies either (1) *criteria*, lit. or metaphor., which sense is irrelevant here: (2) *tribunals, courts of justice*:—so Glossar. κριτήριον, δικαστήριον, and Polyb. ix. 33. 12, κοινὸν ἐκ πάντων τῶν Ἑλλήνων καθίσαι κριτήριον,—or (3) *judgments held* in such courts, *judicia*,—as Lucian. bis accus. (§ 25, p. 253, ed. Hagan. 1526); Hermes describes Pyrrhon as being not in court, ὅτι οὐδὲν ἡγεῖται κριτήριον ἀληθὲς εἶναι: to which Δίκη replies, τοιγαροῦν ἐρήμην αὐτοῦ καταδικάσωσαν. The last meaning suits both this place and ver. 4. So Cicero speaks of 'in privatis minimarum rerum judiciis.' Here, they are ἐλάχιστα in comparison with the weighty judgments which shall be held hereafter; = βιωτικά, ver. 4. 3.] The same glorious office of Christians is again referred to, and even a more striking point of contrast brought out. ἀγγέλους] always, where not otherwise specified, *good angels*: and therefore here; the λειτουργικὰ πνεύματα of Heb. i. 14: but exactly *how* we shall judge them, is not revealed to us. Chrys., Theodoret, Œcum., Theophyl., and most Commentators interpret it of *bad angels*, or *of bad and good* together: and Chrys. as before, understands that the bad angels will be condemned by comparison with us, ὅταν γὰρ αἱ ἀσώματοι δυνάμεις αὐταὶ ἔλαττον ἡμῶν εὑρεθῶσιν ἔχουσαι τῶν σάρκα περιβεβλημένων, χαλεπώτερον δώσουσι δίκην.

[u] κρινοῦμεν, [v] μήτι [v] γε [z] βιωτικά; [4 z] βιωτικὰ [a] μὲν οὖν [x] κριτήρια ἐὰν ἔχητε, τοὺς [b] ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους [c] καθίζετε. [5 d] πρὸς [e] ἐντροπὴν ὑμῖν λέγω. [f] οὕτως

y here only τ. z here bis. Luke xxi. 34 only τ. a = ver. 7. ch. ix. 25. Phil. ii. 23.

b Rom. xiv. 3 reff. c trans., Acts ii. 30. Eph. i. 20 only. 1 Kings xxx. 21. mid., Matt. xix. 28. d = ch. vii. 35 reff. e ch. xv. 34 only. Ps. xxxiv. 26. f = Matt. xxvi. 40. Mark vii. 18. John xviii. 23. Gal. iii. 3.

3. for μητι γε, τοσω μαλλον F vulg æth Pel. 4. for μεν ουν, γουν F.
5. for λεγω, λαλω B. (C doubtful.)

p. 138. But see above on ver. 2. **μήτι γε, to say nothing of,** '*ut omittam*:' so Demosth. p. 24. 23, οὐκ ἔνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὑτοῦ τι ποιεῖν, μή τί γε δὴ τοῖς θεοῖς. See Hartung, Partikellehre, ii. 155.

βιωτικά, matters relating to ὁ βίος, *a man's livelihood:* see ref. and Clem. Alex. Strom. vii. 12 [69], p. 873 P., θλιβόμενον ἐπικουφίζει παραμυθίαις . . . , ταῖς βιωτικαῖς χρείαις ἐπικουρῶν. It is a word of later Greek usage, see Lexx. In classic Greek it would be τὰ τοῦ βίου. The meaning here then will be **civil causes,** matters of *meum* and *tuum,* as De Wette. The sense is best with only a comma at κρινοῦμεν.

4.] βιωτικά is emphatically repeated, as being the only sort of κριτήρια which were in question here. Meyer compares Herod. vii. 104, τὰ ἂν ἐκεῖνος ἀνώγῃ· ἀνάγκη δὲ τώυτὸ ἀεί, and Aristoph. Ran. 287 f.

μὲν οὖν, '*immo vero,*' reff. (see below). It corrects a foregoing misapprehension: so Soph. Œd. Col. 31, "ἦ δεῦρο προστείχοντα κἀξορμώμενον;" "καὶ δὴ μὲν οὖν παρόντα." Hartung, Partikell. ii. 400. See also Moulton's Winer, p. 556, note 2.

κριτήρια, again, not *matters to be judged,* but **judgments:** the matters about which, are expressed in βιωτικά. The following words may be rendered in two ways: either, (α) '*Yea, rather* (so far from remembering your high prospect, of judging angels, your practice is), *if ye have in hand judgments concerning civil matters, —those men who are of no account in the church* (viz. the heathen), *those you set up* (place on the bench) *as judges*' (i. e. by bringing your causes before them, you set them up as judges over you). καθίζω occurs in this sense in Plato, Legg. ix. p. 873, ἐὰν δὲ ἄψυχόν τι ψυγῇς ἄνθρωπον στερήσῃ, . . . δικαστὴν μὲν αὐτῷ καθιζέτω τῶν γειτόνων τὸν ἐγγύτατον ὁ προσήκων γένει,—and Polyb. ix. 33. 12, cited above on κριτήριον. Thus, making καθίζ. indicative, Valla, Castal., Luther, Calov., Wolf, al., Schrader, Rückert, Olsh., De Wette, Meyer. But (β) Syr., Vulg., Chrys., Theodoret, Theophyl., Erasm., Beza, Calvin, Grot., Estius, Bengel, Wetst., al., take καθίζετε as *imperative,* and τοὺς ἐξουθεν. ἐν τ. ἐκκλ. as '*minimos de piorum plebe.*' So E. V.: **set them to judge who are least esteemed in the church.** And to this last interpretation I am inclined to accede, both from the context and from the arrangement of the words. The *context* is this: 'Your office is to judge *angels:*' mere business causes of this world are almost beneath your notice. If such causes arise among you (he continues in a lofty irony) set those to judge them who are of no account among you: —do not go out of your own number to others to have them judged: the meanest among you is capable of doing it. Let it be noticed that he is passing to ver. 7, where he insists on the impropriety of βιωτικὰ κριτ. between Christians *at all,* and is here depreciating them ironically.

But the *arrangement* and *construction* of the words are even more strongly in favour of the imperative rendering. For (1) on the other, no account is given of the emphatic position of βιωτικά. (2) the μὲν οὖν is not so naturally rendered (see above) 'yea rather your course is,' as 'yea rather let your practice be:' it expresses more naturally a subjective correction, in the mind of the speaker, than an objective one: see below, ver. 7. (3) if the sentence had referred to their existing practice of going before heathen tribunals, it would have been expressed not βιωτικὰ μὲν οὖν κριτ. ἐὰν ἔχητε, but β. μ. οὖν κρ. ἔχοντες, as in ver. 1. (4) οἱ ἐξουθενημένοι ἐν τῇ ἐκκ. are much more naturally **the despised in** (within) **the church,** than *those who is* (the estimation of) *the church are held of no account.* Meyer argues against this that it would be in this case τοὺς ἐξουθ. τοὺς ἐν τῇ ἐκκλ., but surely he can hardly be serious, or I do not understand him rightly. (5) καθίζετε applies much better to the *appointing* judges over a matter among themselves, than to *going before* judges *already appointed.* (6) as to the objection that on this rendering the word 'rather' must be inserted, τούτους μᾶλλον καθίζετε, it has no force, for no such supplement is required. The command is absolute, but given to shew them the absurdity of their going to law about βιωτικά at all, rather than *bona fide.* **5.**] **πρὸς ἐντρ. ὑμ. λέγω** refers to the ironical command in ver. 4—**I say this to put you to shame.** **οὕτως**] **Is there so completely a lack of all wise men among you . . . .** He now suggests the more

οὐκ [g] ἔνι ἐν ὑμῖν οὐδεὶς σοφός, ὃς δυνήσεται [h] διακρῖναι [i] ἀνὰ [i] μέσον τοῦ ἀδελφοῦ αὐτοῦ; [6] ἀλλὰ ἀδελφὸς [k] μετὰ ἀδελφοῦ [kl] κρίνεται, [m] καὶ [m] τοῦτο [l] ἐπὶ [n] ἀπίστων. 7 ἤδη [o] μὲν οὖν [p] ὅλως [q] ἥττημα ὑμῖν ἐστιν ὅτι [r] κρίματα ἔχετε μεθ' [s] ἑαυτῶν. [t] διὰ τί οὐχὶ μᾶλλον [u] ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον [uv] ἀποστερεῖσθε; [8] ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ [v] ἀποστερεῖτε, [m] καὶ [m] τοῦτο ἀδελφούς. 9 ἢ [w] οὐκ οἴδατε

[g] Gal. iii. 28 (3ce). Col. iii. 11. James i. 7 only. see Luke xi. 41 †.
[h] = here only. Ezek. xxxiv. 17, 20.
[i] Matt. xiii. 25. Mark vii. 31. Rev. vii. 17 only. Exod. xi. 7. Isa. lvii. 5. constr., here only.
[k] constr., Job ix. 3 A. 12, &c. x. 37. xiv. 22, &c. 2 Cor. vi. 14, 15.
[q] Rom. xi. 12 only. Isa. xxxi. 8 only.
1 ver. 1.
22. Col. iii. 13 (see note there).
only. mid., cf. δογματίζεσθε, Col. ii. 20.
only. Mal. iii. 8.
w vv. 2, 3.
m Rom. xiii. 11 reff.
1 Tim. v. 8.
o ver. 4.
r = here only. Exod. xviii. 22.
t Matt. ix. 14. Rom. ix. 32 (reff.) al. Num. xi. 11.
v Mark x. 19. ch. vii. 5. 1 Tim. vi. 5. James v. 4
n = ch. vii.
p ch. v. 1 reff.
s = Eph. iv.
u = here
...στιν, στων, και ου στι συν- ων F [-gr] (and also G). ABCDL PN a b c d e f g k l m z o 17, 47

rec (for ενι) εστιν, with DF m Ath$_1$: txt BCLPN rel Orig[-c$_2$] Chr$_1$ Thdrt Damasc Thl Œc. rec σοφος ουδε εις (*Rom* iii. 10), with D^{2}L rel vulg syr (Chr$_1$) Thdrt Thl Œc: [σοφ. ουδεις 137 Euthal-ms, *sapiens quisquam* vulg Ambr$_1$ Pel:] om ουδεις D^1[and lat] æth Orig[-c$_1$] Ath$_1$: txt BCN 17 copt [Syr Orig-c$_1$] Damasc; ουδε εις σοφ. FP a m [Ambrst] Aug$_1$. aft *os* ins *ου* L. ανακρινει ℵ^1 n Orig[-c$_2$].

6. [κρινεται F-gr(not G).] for τουτο, ταυτα CD^2 syr-mg Thdrt. for επι, μετα D^1. at end ins *και ου επι αγιων* F. (*ου* sic F and G.)

7. om *ουν* D^{1}ℵ^1 a 17 latt copt arm Orig-int$_1$ [Cypr$_1$ Ambrst Aug$_1$], marked with an asterisk in syr. om ολως A Syr Orig$_1$[-c]. rec ins *εν* bef *υμιν*, with vulg F-lat [Damasc] Thl Orig-int$_1$ Cypr$_1$: om ABCDLPN rel syrr copt Orig$_1$[-c Euthal-ms] Bas$_1$ Chr$_1$ Thdrt Antch$_2$ Œc. κριμα ℵ [Ahtch$_2$ Damasc]. transp αδικεισθε and αποστερεισθε L [Antch$_2$].

8. transp αδικ. and αποστ. D. rec (for τουτο) ταυτα (*probably because* two *things, αδικ. and αποστ., are mentd*), with L rel syr arm Chr Thdrt [Bas$_1$ Damasc]: txt ABCDPN 17 latt copt Orig$_1$[-c Euthal-ms] Antch$_2$ Cypr$_1$.

Christian way of settling their differences, viz. *by arbitration:* and asks, 'Are you come to this, that you are obliged καθίζειν any δικαστάς at all,'—have you no wise man among you (the rec., οὐδὲ εἷς, would be 'quod est vehementius, cum sitis tam multi.' Erasm.) who shall be able (in such event) to decide (as arbitrator) between his brother (i. e. his brethren)? This last is a harsh method of expression, and apparently only to be accounted for by the singular form of οὐδεὶς σοφός having attracted the other into the singular likewise, so that instead of σοφοὶ οἳ δυνήσονται διακρ. ἀνὰ μέσον τῶν ἀδελφῶν αὐτῶν, we have σοφὸς ὃς δυνήσεται διακρ. ἀνὰ μ. τοῦ ἀδ. αὐτοῦ. But it is not without use: it prevents the apparent inference, which might be made if τῶν ἀδελφῶν αὐτοῦ were used, that *one wise man was to be appointed universal arbitrator,*—and confines the appointment of the arbitrator to each possibly arising case respectively. 6.] (*It seems not to be so*): nay, &c., as implied in ver. 1. ἀλλά after a question passes rapidly on to the other alternative, the particle negativing the question being suppressed. So Xen. Mem. i. 2. 2, πῶς οὖν αὐτὸς ἂν τοιούτους ἄλλους ἂν ἀσεβεῖς . . . ἐποίησεν; Ἀλλ' ἔπαυσε μὲν τούτων πολλούς, ἀρετῆς ποιήσας ἐπιθυμεῖν. See Hartung, Partikellehre, ii. 37. 7.] He gives his own censure of their going to law at all. μὲν οὖν as above, ver. 4. ὅλως, altogether, without the aggravation of ἐπὶ ἀπίστων. ἥττημα, a falling short, viz. of your inheritance of the kingdom of God—a hindrance in the way of your salvation: see ver. 9:—not as ordinarily understood (see especially Estius in loc.) a *moral delinquency* (cf. the usage in reff.), nor an ἡττᾶσθαι τῇ ὀργῇ, as Œcum.

κρίματα, matters of dispute, leading to κρίνεσθαι; not = κρίσεις,—μεθ' ἑαυτῶν, with one another (reff.), as being brethren in Christ. ἀδικεῖσθε and ἀποστερεῖσθε not passives, but middle (cf. Bernhardy, Syntax, chap. viii. § 4, p. 346: Menander frag.: οὗτος κράτιστός ἐστ' ἀνήρ, ὃ Γοργία, ὅστις ἀδικεῖσθαι πλεῖστ' ἐπίσταται βροτῶν: Hesiod. ἔργ. 347, εὖ μὲν μετρεῖσθαι παρὰ γείτονος, εὖ δ' ἀποδοῦναι) —allow yourselves to be wronged and defrauded. See Matt. v. 39 ff. 8.] cannot be, as Meyer, a continuation of the question, on account of the emphatic ὑμεῖς, which would thus be without meaning. The account of this emphatic ὑμεῖς is to be found in an ellipsis after ἀποστερεῖσθε to the effect, 'as our Lord commanded us His disciples,' or 'as it behoves the followers of Christ.' Then ὑμεῖς comes in contrast: YOU on the contrary (ἀλλά, see above ver. 6) do wrong, and defraud, and that (your) brethren. 9.] 'Ye *commit wrong:*' this looks as if you had forgotten

ὅτι ἄδικοι θεοῦ [x] βασιλείαν οὐ [xy] κληρονομήσουσιν; [z] Μὴ [z] πλανᾶσθε. οὔτε [a] πόρνοι οὔτε [b] εἰδωλολάτραι οὔτε [c] μοιχοὶ οὔτε [d] μαλακοὶ οὔτε [e] ἀρσενοκοῖται 10 οὔτε [f] κλέπται οὔτε [b] πλεονέκται, οὐ [g] μέθυσοι, οὐ [g] λοίδοροι, οὐχ [b] ἅρπαγες, [x] βασιλείαν θεοῦ [xy] κληρονομήσουσιν. 11 καὶ [b] ταῦτά τινες ἦτε· ἀλλὰ [l] ἀπελούσασθε, ἀλλὰ [k] ἡγιάσθητε, ἀλλὰ [lm] ἐδικαιώθητε [m] ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ [m] ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

x = Matt. xxv. 34. ch. xv. 50. Gal. v. 21. see James ii. 5.
y = Matt. v. 5.
z ch. xv. 33. Gal. vi. 7. James i. 16. Isa. xli. 10.
a ch. v. 9, 10, 11 reff.
b ch. v. 10, 11 (reff.). Luke xviii.
c Heb. xiii. 4 only. Job xxiv. 15.
d = here (Matt. xi. 8 bis. Luke vii. 25) only ‡. (Prov. xxv. 15. xxvi. 22 only.)
e 1 Tim. i. 10 only †. see Levit. xviii. 22.
f Matt. vi. 19 al. Obad. 5.
g ch. v. 11 (reff.).
h see John xv. 17. 3 John 4.
i Acts xxii. 16 only. Job ix. 30 only. see Rev. i. 5.
k Rom. xv. 16 reff.
l = Rom. iii. 30, 30. v. 1 al.
m Acts xiii. 39 reff.

9. There is an erasure of two letters (οι ?) bef *αδικοι* in A. rec *βασιλειαν* bef *θεου* (*as below in ver* 10), with L rel latt Polyc$_1$ Clem$_1$ Chr$_1$ Thdrt [Antch$_2$ Damasc] Iren-int$_1$[some mss om *δεῖ*] Tert$_1$ Cypr$_1$: txt ABC D[-gr] PℵΨ m 17 [Orig-c$_1$ Euthal-ms]. om *ου* B^1(ins B-corr^1) o^1. *ουδε* (throughout vv. 9, 10) D^1.

10. *πλεονεκται ουτε κλεπται* D[-gr^2] L b c d e f g h l n o 47 syrr Clem$_2$ Chr$_1$ Thdrt Damasc Thl: om *ουτε πλεονεκται* k 3. 35. 42. 238. rec (for 1st *ου*) *ουτε*, with BD^{2}L rel [Clem$_1$ Ps-Ign$_1$ Meth$_2$(in Epiph) Euthal-ms] Ath$_1$ [Iren-int$_2$ Cypr$_1$]: *ουδε* D^1(as above): txt AC[P]ℵ a 17 Clem$_1$ [Ps-Ath$_1$ Julian$_1$(in [Cyr]) Chr$_1$ Thdrt [Damasc]. transp. *μεθ.* and *λοι.* P [Ps-Ath$_1$]. *θεου* bef *βασ.* D^1[-gr]. rec ins *ου* bef *κληρονομησουσιν* (*prob from writing the ου of θεου twice over: the mistake being perpetuated, or even the readg occasioned, by the ου κληρ. of ver* 9. *This seems a more likely account than that a variation betw the two vv should have been sanctioned by perpetuating an accidental omn of the ου*), with LP rel Ign(but readg varies. Coteler has *κληρονομησαι δυνανται*, omg *ου*) [Clem$_2$ Orig$_1$-c$_1$] Ath$_1$ Ps-Ath$_1$ Cyr-jer$_1$ Chr-ms$_1$ Thdrt$_1$ Thl: om ABCDℵ l^{11} 17 Polyc$_1$ Orig[-c$_1$] Meth$_1$ Ath$_1$ Chr$_1$ Thdrt$_1$ Damasc$_1$.

11. (*αλλα* (3ce), so AB(D)[P]ℵ: C has *αλλ'* all three times; D^1, the 1st time; L m, the 2nd and 3rd times.) aft *κυριου* ins *ημων* B C(appy) P l m 17. 47 vulg [F-lat spec] Syr syr-w-ast copt æth arm Ath$_2$[-int$_2$ Ps-Ath$_2$ Chr$_1$ Euthal-ms Dial$_1$ Thdrt] Did$_2$ Epiph$_1$ Iren-int$_2$ Orig-int$_2$ Cypr$_1$: om ADLΨ rel [(Clem$_1$) Did$_1$ Cyr$_1$ Damasc Iren-int$_2$ Tert$_1$]. aft *ιησου* ins *χριστου* B C(appy) D^1[and lat] PΨ l m 17 &c (as precedg) [and Cyr$_1$ Tert$_1$]: om AD^{2}L [Damasc] Thl &c.

the rigid exclusion from the kingdom of God of *all wrong-doers* of every kind (included here under *ἄδικοι*); see Gal. v. 21. **μὴ πλανᾶσθε**] This caution would be most salutary and needful in a dissolute place like Corinth. It is similarly used, and with an express reference to *ὁμιλίαι κακαί*, ch. xv. 33. **πόρνοι** refers back to ch. v., and is taken up again, vv. 12 ff. **μαλακοί** = *παθικοί* (see in Wetst.). **μέθυσοι**, see on ch. v. 11. 11.] 'These things were the *former state* of some among you: but ye are now in a far different state.' These things (I cannot think with Meyer that *ταῦτα* is used with an implication of contempt, *such a horde*, or *rabble*: it is rather '*of such a kind*,' see Winer, Gr. § 23. 5) were some of you (*τινες* limits the *ὑμεῖς* which is the suppressed subject of *ἦτε*): but ye washed them off (viz. at your baptism. The 1 aor. mid. cannot by any possibility be passive in signification, as it is generally, for doctrinal reasons, here rendered. On the other hand the middle sense has no doctrinal import, regarding merely the fact of their having submitted themselves to Christian baptism. See ref. Acts), but (there is in the repetition of ἀλλά, the triumph of one who was under God the instrument of this mighty change) ye were sanctified (not in the dogmatic sense of *progressive* sanctification, but so that whereas before you were unholy, by the reception of the Holy Ghost you became *dedicated to God* and *holy*), but ye were justified (by faith in Christ, you received the *δικαιοσύνη θεοῦ*, Rom. i. 17), in the Name of the Lord Jesus, and in the (working of the) Spirit of our God. These two last clauses must not be fancifully (as Meyer, al.) assigned amongst the preceding. They belong to *all*, as De Wette rightly maintains. The spiritual washing in baptism, the sanctification of the children of God, the justification of the believer, are all wrought in the Name of the Lord Jesus, and are each and all the work of the Spirit of our God. By the *ἡμῶν* again, he binds the Corinthians and himself together in the glorious blessings of the gospel-state, and mingles the oil of joy with the mourning which by his reproof he is reluctantly creating.

12 [n] Πάντα μοι [no] ἔξεστιν, ἀλλ' οὐ πάντα [p] συμφέρει. πάντα μοι [no] ἔξεστιν, ἀλλ' οὐκ ἐγὼ [qr] ἐξουσιασθήσομαι ὑπό τινος. 13 τὰ [s] βρώματα τῇ [t] κοιλίᾳ, καὶ ἡ [t] κοιλία τοῖς [s] βρώμασιν· ὁ δὲ θεὸς καὶ [u] ταύτην καὶ [u] ταῦτα [v] καταργήσει. τὸ δὲ σῶμα οὐ τῇ [x] πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι· 14 ὁ δὲ θεὸς καὶ τὸν κύριον

K and twenty... ABCDK LP𝔑 a b c d e f g h k l m n o 17. 47

n constr., Mark ii. 24. ch. x. 23 oft.
o Acts xxi. 37 reff.
p constr., ch. x. 23. 2 Cor. viii. 10. Prov. xix. 10. Sir. xxxvii. 28.
q play on words, ch. iii. 17 al.
r Luke xxii. 25. ch. vii. 6 bis only. Eccl. ix. 17. ix. 10. xiii. 9 only. Job vi. 5. 15, 16, 19.
s plur., Matt. xiv. 15 ‖ L. Mark vii. 19. Luke iii. 11. 1 Tim. iv. 3. Heb. u see ch. vii. 7.
t = Matt. xv. 17. Rev. x. 9, 10. 2 Kings xx. 10. 2 Chron. xxi. v Rom. iii. 3 reff.
x ch. v. 1 reff.

12. om 2nd μοι C[1] Orig[1] Tert[2].

12—20.] CORRECTION OF AN ABUSE OF THE DOCTRINE OF CHRISTIAN FREEDOM WHICH SOME AMONG THEM HAD MADE, THAT, AS MEATS WERE INDIFFERENT, SO WAS FORNICATION (vv. 12—17). STRONG PROHIBITION OF, AND DISSUASIVE FROM THIS SIN (vv. 18—20). 12.] *Statement of the true doctrine of Christian freedom.* πάντα μοι ἔξεστιν are *the bona fide words of the Apostle himself*, not, as some have understood them, the saying of an opponent cited by him. For (1) the sentiment is a true Christian axiom: πάντα being of course understood, as it evidently was even by the abusers of the doctrine, of things (supposed by them) ἀδιάφορα. (2) It is not introduced by any clause indicative of its being the saying of another, which is Paul's habit in such cases, see Rom. xi. 19. (3) The Apostle does not either deny or qualify the ἔξεστιν, but takes up the matter from another point of view, viz. the συμφέρει. The μοι is spoken in the person of Christians generally. "Sæpe Paulus prima persona singulari eloquitur quæ vim habent gnomes: in hac præsertim epistola, ver. 15, ch. vii. 7, viii. 13, x. 23, 29, 30, xiv. 11." Bengel.

συμφέρει] are advantageous—in the most general sense: distinguished from οἰκοδομεῖ, ch. x. 23, where the words again occur. Meyer cites from Theodor. Mops., —ἐπειδὴ γὰρ οὐ πάντα συμφέρει, δῆλον ὡς οὐ πᾶσι χρηστέον, ἀλλὰ τοῖς ὠφελοῦσι μόνοις. ἀλλ' οὐκ ἐγὼ ἐξ.] Meyer thinks that the ἐγώ here has an emphasis, as meaning *the real I*, my moral personality. But this can hardly be so: the real emphasis is on οὐκ, and ἐγώ corresponds to μοι, expressed more to bring out the first person as the *sample of Christians in general*, than for any such formal distinction. ἐξουσιασθήσομαι] I will not be deprived of my freedom by any practice;—i.e. indulge in any practice which shall mar this liberty and render it no real freedom, making me to be one under ἐξουσία, instead of one exercising it. The play on ἔξεστι and ἐξουσία cannot be given in English. 13, 14.] "a cibis ad venerem non valet consequentia." Bengel. The argument is,—meats (of which he doubtless had often impressed on them that *they were* ἀδιάφορα, whence the abuse) are expressly created for the belly, and the belly for them, by its organization being fitted to assimilate them; and both these are of a transitory nature: in the change to the more perfect state, God will do away with both. Therefore meats *are* ἀδιάφορα. But neither is the body *created for* fornication, nor can this transitoriness be predicated *of it*: the body is *for the Lord*, and the Lord (in his mediatorial work) for the body: and God raised up the Lord, and will raise up us (i. e. our bodies): so that the body is not perishable, and (resumed ver. 18) he that fornicates, sins *against his own body*. THEREFORE, fornication *is not* an ἀδιάφορον. It is very remarkable how these verses contain the germ of three weighty sections of the Epistle about to follow, and doubtless in the Apostle's mind when he wrote them, (1) the relation between the sexes: (2) the question of meats offered to idols: (3) the doctrine of the Resurrection of the Body. See Neander, Pfl. u. Leit. p. 401, note 21.

13.] τῇ κοιλ., scil. ἐστιν. The belly is their appointed receptacle—they, its appointed pabulum. Of course even this part of the argument must be understood within the limits of οὐ πάντα συμφέρει. ὁ δὲ θ. . . . καταργ.] viz. *at the appearing of the Lord*: when, ch. xv. 51, 52, we shall be changed from a σῶμα ψυχικόν, to be a σῶμα πνευματικόν: not, *at death*. τῇ πορν.] The body was not made for the practice of fornication. The reciprocal subserviency of the belly and meats is shewn by their coextensiveness in duration, and perishing together: but when πορνεία (and even that lawful use which is physically the same, but which is not *here* contemplated) shall have for ever passed away, the body shall be subserving *its real use*—that of being an instrument for the Lord's work.

κ. ὁ κύρ. τῷ σώμ.] not, *only* for the body: but for the body; to sanctify our bodies by His Spirit, and finally to glorify them for Himself, see Rom. viii. 11. This final

[Q is cited on ver 14.] F[-gr] (and also G) [ῃ] ουκ οιδατε... ABCDF KLPℵ a b c d e f g h k l m n o 17. 47

[y] ἤγειρεν, καὶ ἡμᾶς [z] ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. 15 [a] οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν [b] μέλη χριστοῦ ἐστιν; [c] ἄρας οὖν τὰ [b] μέλη τοῦ χριστοῦ [d] ποιήσω [e] πόρνης [b] μέλη; [f] μὴ γένοιτο. 16 ἢ [a] οὐκ οἴδατε ὅτι ὁ [g] κολλώμενος τῇ [e] πόρνῃ ἓν σῶμά ἐστιν; [w] Ἔσονται γάρ [h] φησιν

y = Matt. x. 8. xiv. 2. xvi. 21 al. Isa. xxvi. 19.
z = here only. (Rom. ix. 17 only. Judg. v. 12 al.) Dan. xii. 2 Theod.-B. &c.(not A).
a vv. 2, 3, 9.
b = Rom. xii. 4, 5 (vi. 13 reff.).
c = Matt. xxi. 21. John ii. 16. xi. 39. xx. 1. Eph. iv. 31.
d = Matt. iv. 19. John vi. 15 al. Gen. xlv. 9.
e Matt. xxi. 31, 32. Luke xv. 30 al. Gen. xxxiv. 31.
f Rom. iii. 4 reff.
g Acts v. 13 reff. see Matt. xix. 5. h ellipse., Heb. viii. 8. ch. xv. 27. (see Rom. iv. 2. ix. 17. 1 Tim. v. 18.)
w = Matt. x. 8.

14. εἰς ὑμας (*error? Mey thinks, perhaps from Rom* viii. 11), with arm: txt ABCDKLPℵ rel [vulg F-lat syrr copt æth] Polyc$_1$ Meth$_1$ Euthal-ms] Iren-int$_1$ [Tert$_1$]. ἐξεγειρει A D^1[(and lat) Q]: ἐξεγειρεῖ P m: ἐξηγειρεν B 67^2: *suscitavit* am [fuld] harl(but qu, for *-bit?*): txt (*see note*) C D^3[-gr] K(e sil) Lℵ rel vulg-ed [F-lat arm] syrr copt æth Meth$_1$ Ath-mss$_1$ Chr$_1$ [Euthal-ms] Thdrt Iren-int$_1$ Archel$_1$ Tert$_1$, *συνεξεγερει 47*.

15. ins η bef ουκ F Meth$_1$. ημων Aℵ^1 238. om εστιν F[-gr]. for αρας, αρα P [b^1 d e^2 g k] 47^2, η αρα F Orig$_1$[-c$_1$] Meth Tert. μελη bef πορνης DF latt [Antch$_1$] Iren-int$_1$ [Tert] Cypr Lucif.

16. om η D[-gr] KL rel syr Mcion-e$_2$ Dial$_1$ Thdrt-ms Damasc Tert$_1$: ins ABCFPℵ a^1 h m 17 [vulg D-lat Syr copt] Clem$_1$ Meth$_1$ Chr$_1$ [Euthal-ms] Œc Cypr$_1$ Lucif$_1$. om φησιν A Epiph$_1$ Cypr$_1$ Ambr$_{1/3pe}$ (Tert$_1$): ins BCDFKL[P]ℵ rel latt Dial$_1$ Mcion-e$_2$ [Meth$_1$ Euthal-ms] Chr Thdrt Lucif$_1$.

reference must not be *excluded* here, though it is not the principal thought:—rather, the redemption of the body from sin, and making it into a member of Himself by the Spirit. 14.] So far from the case of the Lord and the body answering to the other, God **raised up the Lord** (Rom. viii. 11, al. fr.), **and will raise up us too by His power.** I cannot adopt here the reading (ἐξήγειρεν), or the view, of Meyer. He holds, that all reference to the *resurrection*, as a thing *future*, is out of place: that the Apostle refers to the virtual and proleptic resurrection which *has already taken place* in the case of the believer, as Eph. ii. 6; Col. ii. 12,—and thinks that the reading ἐξεγερεῖ has arisen from not seeing this. But how unnatural will the construction thus be—ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν, καὶ ἡμᾶς ἐξήγειρεν, διὰ τ. δυν. αὐτοῦ! I can conceive no account of such a sentence, except that some emphasis is meant to be laid on the distinction between ἤγειρεν and ἐξήγειρεν, which idea (maintained by Bengel, al.) Meyer himself very properly repudiates: see below. The future corresponds to καταργήσει, and is used with ἡμᾶς,—contrary to the usual practice of Paul, who expected to be alive at the παρουσία,—as the expression, in the first person, of the truth of the future *resurrection, not destruction* of the body. ἤγειρεν, viz. ἐκ νεκρῶν, Acts iii. 15; Rom. iv. 24, and passim: ἐξεγερεῖ, viz. ἐκ νεκρῶν. So that there is no real difference between the two words. 15.] Resumption of τὸ σῶμα τῷ κυρίῳ κ. ὁ κύριος τῷ σώματι. The two are so intimately connected, that the Lord *is a mystical Body, of which our bodies,* parts of ourselves in our perfect organization, *are members.* This Christian axiom is introduced as before (reff.) by οὐκ οἴδατε ὅτι. **Having then** (οὖν, 'concesso,' that my body is a member = my members are members of Christ) **alienated** ([or, taken away] ἄρας is not merely pleonastic, '*Shall I take .... and make them .....*' as E. V. This is shewn by its position first in the sentence) **the members of Christ** (i. e. my own members) **shall I make them an harlot's members?** The expression πόρνης μέλη is put as coarsely and startlingly as possible, with the emphasis on πόρνης.

ποιήσω may also be the aor. subj., '*must I, have I any right to, make them?*' But μὴ γένοιτο answers better to the future. 16.] Explanation and justification of the expression πόρνης μέλη. ἤ, as De Wette well, "Do you think the expression ποιήσω πόρν. μέλη too strong?"

κολλ. "üblicher Ausdruck für Geſchlechtsvereinigung." De Wette.

τῇ πόρνῃ] with a harlot, generic: or which in fact amounts to the same, with 'the harlot,' presupposed in the hypothesis.

ἓν σῶμα, viz. '*with her.*' The full construction would be ὅτι ὁ κολλ. τῇ πόρ. καὶ ἡ πόρ. ἐν σ. εἰσιν, but he is here bringing out the criminality of the *fornicator*, and leaves the other out of view. The citation is spoken of *marriage;* but here as above (see on ver. 13) he is treating merely of the physical act, which is the same in both cases. φησιν, viz. God, Who is the speaker in the Scriptures: so in citing the same words, our Lord gives them to ὁ ποιήσας (αὐτοὺς) ἀπ' ἀρχῆς, Matt. xix. 5. They were spoken by the mouth of Adam, but prophetically, *divino afflatu.*

ABCDF KLPℵ a b d e f g h k l m n o 17. 47

οἱ δύο [i] εἰς σάρκα μίαν· 17 ὁ δὲ [j] κολλώμενος τῷ [k] κυρίῳ ἓν πνεῦμά ἐστιν. 18 [k] φεύγετε τὴν [l] πορνείαν. πᾶν [m] ἁμάρτημα ὃ ἐὰν [n] ποιήσῃ ἄνθρωπος, [o] ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ [p] πορνεύων [q] εἰς τὸ ἴδιον σῶμα [q] ἁμαρτάνει. 19 ἢ [s] οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν [r] ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, [s] οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ [t] ἑαυτῶν; 20 [u] ἠγοράσθητε γὰρ [v] τιμῆς. [w] δοξάσατε [x] δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

i Gen. ii. 24. = Luke iii. 5. Rom. ii. 26. Gen. xv. 6.
j = (Rom. xii. 9) Deut. x. 20. (xi. 22.)
k Kings xviii. 6. Jer. xiii. 11.
k = Paul only. ch. x. 14. 1 Tim. vi. 11. 2 Tim. ii. 22.
l Sir. xxi. 2.
l ch. v. 1 reff.
m Mark iii. 28, 29. Rom. iii. 25 only. Isa. lviii. 1.
n = 2 Cor. xi. 7 reff.
o = 2 Cor. xii. 2 (3 v. r.) ‖. (Acts xxvi. 23. ch. xv. 27 al. 3 Kings iv. 33.)
p ch. x. 8 bis only in Epp. xv. 16, 21. ch. viii. 12.
Rev. ii. 14, 20. xvii. 2. xviii. 3, 9 only. Gen. xx. 6, 9. Ps. lxxii. 27. Xen. Hell. i. 7. 20.
q Matt. xviii. 15. Luke i. 1 reff.
r ch. iii. 16 reff.
s attr., Acts t gen., ch. i. 12. iii. 23. Rom. xiv. 8.
u = ch. vii. 23. 2 Pet. ii. 1. Rev. v. 9. xiv. 3, 4.
v Acts xix. 19 reff.
w Rom. i. 21 reff.
x = Luke ii. 15. Acts xiii. 2. xv. 36. Gen. xviii. 4.

18. for φευγ., φυγετε F. for εαν, αν D¹ 17. 106 [Meth₁].

19. for το σωμα, τα σωματα (*corrn to suit υμων*) A-corr¹ L c d f g m n 17 syr copt arm Orig₂[-c₁-int₁] Meth₁ Did₄ [Cyr₁ Euthal-ms Hil₁] Jer Ambrst Aug Vig: *membra vestra* vulg [spec] Ambr Pel Fulg Bede: txt A¹(appy) BCDFKPℵ rel Syr [basm] Chr₁ Orig-int₂ Tert₁. πνευματος bef αγιου B vulg [F-lat spec Orig-int₂ Did-int₁ Ambrst]. ins του bef θεου Pℵ³ [Orig-c₁ Did₁ Chr₁]. for εαυτ., αυτων ℵ¹.

20. (for δοξασατε δη, *glorificate et portate* vulg [F-lat] G-lat Cypr₂ [Lucif₁ Ambrst (but *clarificate* Cypr₁ Ambrst)]; *gl. et tollite* spec Tert, δοξασατε δη αρα Chr-txt(Sav and Matth's ms₁), δοξασατε δη αρατε Chr-txt(Montf and Matth's ms₁), δοξ. τ. θ. τουτεστιν αρατε τ. θ. Chr-txt(ms₁)—see Griesb, who adds "Cæterum in comm istud ἄρατε non attingit, præter hom. 4. in 1 Tim. hæc habet δοξάσωμεν δὴ τὸν θεὸν, ἄρωμεν τὸν θεὸν ἐν τῷ σώματι" &c.—om δη ℵ¹(ins ℵ-corr¹) [D-lat copt Orig-c₁ Did₁ Thdrt Iren-int₁].)

rec at end adds και εν τω πνευματι υμων ατινα εστι του θεου (*insd appy with a view to make the exhortation complete. An ecclesiastical portion began at* δοξασατε), with C³ D²·³[-gr] KLP rel syrr [arm-usc(and as far as υμων arm-zoh)] Chr₁ Thdrt₂: om ABC¹D¹Fℵ 17 latt copt [basm arm-ms] æth Orig[-c₁] Meth₁(in Epiph) Did₂ Cyr₁ [Euthal-ms] Max Damasc Iren-int₁ Tert₂ Cypr Lucif [Ambrst].

To render φησιν impersonal, 'it says,' 'ἡcíβt cè,' though justified by classical usage, see Winer, edn. 6, § 58. 9, would, as Meyer remarks, be altogether without precedent in the citations of Paul. The words οἱ δύο are not in the Heb., but in the LXX and the Samaritan Pentateuch, and are found in the Rabbinical citations of the passage. See note on Matt. xix. 5.

17.] Union to God, His service, and His ways, is often expressed by this word (κολλ.) in the LXX (reff.): but here *that inner union with Christ in spirit* is meant, which is the normal state of every believer, and of which it may be said that he ἓν πν. ἐστιν with Christ. See John xvii. 21, and the parable of John xv. 1—7. Meyer rightly remarks, that the mystical marriage between Christ and His Church must not (as Olsh. from Eph. v. 23 ff.) be pressed here, as the relations of the compared are not correspondent. Still, however, the inner verity of that mystical relation is the *ground* of both passages. 18—20.] *Direct prohibition of fornication, and its grounds.* 18.] φεύγετε might be followed by οὖν, but is more forcible in this disconnected form. πᾶν ἁμάρτ.] The assertion, which has surprised many of the Commentators, is nevertheless *strictly true*. Drunkenness and gluttony, e. g. are sins done *in* and *by* the body, and are sins *by abuse of* the body,—but they are still ἐκτὸς τοῦ σώματος—introduced *from without*, sinful *not* in their *act*, but in their *effect*, which effect it is each man's duty to foresee and avoid. But fornication is the *alienating that body which is the Lord's, and making it a harlot's body*—it is sin *against a man's own body*, in its very nature,—against *the verity and nature* of his body; not an *effect on* the body from participation of things without, but a *contradiction of the truth* of the body, wrought *within itself*. When *man* and *wife* are one in the Lord,—united *by His ordinance*,—no such alienation of the body takes place, and consequently no sin. 19.] Justification of the εἰς τὸ ἴδ. σῶμ. ἁμαρτ. above,—and this by an amplification of the above σῶμα τῷ κυρίῳ, and ἓν πνεῦμά ἐστιν. Your body (i. e. the body of each man among you, but put singular, to keep, as in ch. iii. 16, the unity of the idea of God's temple, or perhaps because *the body* in its attributes is in question here) is the temple of (possessed by, as His residence: *the* temple, not a temple, see note on ch. iii. 16) the Holy Spirit who is in you (reminiscence of the reality of His indwelling), whom ye have from God (reminis-

VII. [1] Περὶ δὲ [y] ὧν ἐγράψατε, [z] καλὸν [a] ἀνθρώπῳ

y attr., Rom. xv. 18 reff.

z = Rom. xiv. 21 reff. vv. 6, 26.

a = Matt. xix. 5 (from Gen. ii. 24), 1C.

CHAP. VII. 1. rec aft ἐγραψατε ins μοι, with ADFKLP rel [vulg-clem] syrr copt [basm æth arm] Orig[-c$_1$] Meth$_1$ Chr$_2$ Thdrt Jer$_1$ Ambrst$_1$ Aug: om BCℵ 17 am fuld^1 [Enthal-ms] Tert$_2$.

cence, *whose* Spirit He is, and so preparation for the following inference), and are **not your own** (so that ye have no right to alienate your body, not being *yours*).

20.] *Proof, that ye are not your own.* The *possession* of your body as His temple, by the Holy Ghost, is a *presumptive proof* that ye are not; but there is also a proof in *matter of fact:* **For ye were bought** (not, as E. V. *are bought*, which destroys the historic reference) **with a price** (viz. the *blood of Christ*, see 1 Pet. i. 18, 19; Matt. xx. 28; Gal. iii. 13,—not as Vulg. *pretio magno:* τιμῆς merely recalls the fact *here*, that *a price* was paid and so the purchase completed). This *buying* is here mentioned mainly with reference to the *right of possession*, which Christ has thereby acquired in us. In other places it is alleged as a freeing from other services: e. g. that of sin (Rom. vi. 17, 18), of the law and its curse (Gal. iii.), of Satan (Col. i. 13). **δοξάσ. δὴ . . . .**] **Glorify then** (δή, not exactly an inference from the foregoing, but = 'ejs,' 'agedum,' tending to enforce and intensify the command: "as a cheering or hortatory expression," Stanley. So Od. *v.* 17, τέτλαθι δή, κραδίη; see Hartung, Partikellehre, i. 284 f.) **God** (i. e. not *praise* God, but glorify Him by your acts) **in your body** (not, *by means of* your body, but *in your body*, as the temple of God; see John xiii. 32).

CHAP. VII. 1—40.] REPLY TO THEIR ENQUIRIES RESPECTING MARRIAGE; BY WHICH OCCASION IS GIVEN FOR VARIOUS COLLATERAL INSTRUCTIONS AND COMMANDS. In order to the right understanding of this chapter, it will be well to remember, that the enquiries in the letter of the Corinthians appear to have been made in *disparagement of marriage*, and to have brought into doubt whether it were not better to *avoid it where uncontracted*, and *break it off where contracted*, or this last at all events *where one of the parties was an unbeliever*. These questions he answers, vv. 1—16: and puts on their true grounds, vv. 17—24. They appear also to have asked respecting *virgins*, what was their duty and that of their parents, as to their contracting marriage. This he discusses in its various aspects of duty and Christian expediency, vv. 25—38. Then he concludes with an answer and advice, respecting the liberty of a woman to marry after the death of her husband. The *whole* is written under the strong impression (see on this, notes, Acts ii. 20; Rom. xiii. 11, and 2 Cor. v.: and Prolegg. to Vol. III. ch. v. § iv. 5—10) of the near approach of the end of this state of things (vv. 29—31), and as advising them under circumstances in which persecution, and family division for the Gospel's sake, might at any time break up the relations of life. The precepts therefore and recommendations contained in the chapter are to be weighed, as those in ch. viii. al., *with reference to change of circumstances;* and the meaning of God's Spirit in them with respect to the subsequent ages of the Church, to be sought by *careful comparison and inference*, not rashly assumed and misapplied. I may also premise, that in hardly any portion of the Epistles has the hand of correctors and interpolators of the text been busier, than here. The absence of all ascetic tendency from the Apostle's advice, on the point where asceticism was busiest and most mischievous, was too strong a testimony against it, to be left in its original clearness. In consequence, the textual critic finds himself in this chapter sometimes much perplexed between different readings, and in danger of on the one hand adopting, on overwhelming manuscript authority, corrections of the early ascetics,—and on the other excluding, from a too cautious retention of the rec. text, the genuine but less strongly attested simplicity of the original.

1, 2.] *Concession of the expediency* (where possible) *of celibacy, but assertion of the practical necessity of marriage, as a remedy against fornication.* **1.**] δέ, transitional, passing on to another subject.

καλὸν . . . .] not, *morally good:* for in ver. 28 expressly *not sin*, but *inexpediency*, is the reason for not marrying: nor good in the sense of ὑπερέχον, as Jerome, adv. Jovin. i. 7, vol. ii. p. 246, 'si bonum est mulierem non tangere, malum ergo est tangere:' but **expedient**, generally: 'more for a man's best interests under present circumstances:' Angl. 'it is the best way,' in the colloquial sense: so also throughout the chapter: see the word qualified ver. 26, **καλὸν . . . διὰ τὴν ἐνεστῶσαν ἀνάγκην. ἀνθρώπῳ**] though of necessity by what follows, the *man* only is intended, yet ἀνθρώπῳ does not here or in reff. = ἀνδρί, but as Meyer remarks, regards the man not merely in his *sexual* but in his *human* capacity. Thus in its deeper reference, it

b = Gen. xx. 6. Prov. vi. 29. c ch. v. 1 reff. abstr. plur. 2 Cor. xii. 20. Gal. v. 20. James ii. 1. Winer, edn. 6, § 27. 3. d Matt. xviii. 32. Rom. xiii. 7 only †. (-ημα, Rom. iv. 4.) e = Rom. xiii. 7. (xii. 17 reff.) f here bis. Matt. xxvii. 41 (‖ Mk. v. r.). Luke v. 10. x. 32. James ii. 26 only. see Rom. i. 27. g ch. vi. 12 reff. h = here only. (ch. vi. 7, 8 reff.) Exod. xxi. 10. i Luke ix. 13. 2 Cor. xiii. 5 only. k = John iii. 34. 2 Cor. viii. 13. ix. 7. ere only. Eccl. vii. 14 Aℵ Ald. compl. (-νως B, -νεῖν C) only. (-νεῖν, Acts v. 9. -νησις, 2 Cor. vi. 15.) m Luke viii. 13 (1 Thess. ii. 17) only. Wisd. iv. 4. n Matt. xii. 44 (‖ L. v. r.) only. Exod. v. 8, 17 bis. Ps. xlv. 10 only. o absol., Rom. xii. 12.

ABCDF KLPℵ a b c d e f g h k l m n o 17. 47 [Q is cited on ver 3.]

ver. 11, &c. (2) not here in the sense of '*vitiatur, eique commisceatur*,' as Estius, al., which does not come into consideration till the next verse. (3) not emphatic, let each *retain*, according to the mistaken idea mentioned on ver. 1, that he is speaking to the *married*, who though they are not to cohabit are yet to *remain together*.

Had either of the two latter senses been meant, the sentence would rather have stood ἐχέτω ἕκ. τ. ἑαυτ. γυναῖκα, κ. ἐχέτω ἑκάστη τ. ἴδ. ἄνδρ. With regard to the assertion of Rückert, that the Apostle here gives a very low estimate of marriage, as solely a remedy against fornication, the true answer is, that Paul does not either here, or in this chapter at all, give any *estimate* of marriage in the abstract. His estimate, *when he does*, is to be found Eph. v. 25—32.

3, 4.] *The duty of cohabitation incumbent on the married.* This point was in all probability raised in the letter of the Corinthians. The Apostle's command is a legitimate following out of διὰ τὰς πορνείας above. 3. τὴν ὀφειλήν] '*debitum tori*.' The rec. was perhaps an euphemism (we have also the varieties, ὀφειλομένην τιμήν, Chrysostom once: ὀφ. τιμὴν καὶ εὔνοιαν in the ms. 40) for the same thing. Meyer will not concede this, but thinks it arose from a mistaken interpretation of ὀφειλή as meaning *merely* '*benevolentia*:' thinking that not εὔνοια, but φιλότης would be the word in the other case. But some of the later examples in Wetst. seem to bear out this meaning of εὔνοια.

4.] The axiom is introduced without a γάρ, as frequently. τοῦ ἰδίου . . . . οὐκ ἐξουσιάζει] '*sui, cum potestatem non habet*, elegans facit paradoxon.' Bengel. The ground of this *being another's while they remain their own*, is to be found in the *oneness of body*, in which the marriage state places them. 5.] ἀποστερεῖτε

2. C [has not] τε [for δε, as in Tischdf's Codex Ephræmi]. την πορνειαν F vulg syrr Orig-int$_1$ Tert$_1$ Cypr$_1$ [Ambrst]. om και εκαστ. τ. ιδ. ανδ. εχ. (*homœotel*) F 48. 114-77 Tert$_1$.

3. om ὁ F(not G). rec (for οφειλην) οφειλομενην ευνοιαν (*see note*), with KL rel syrr [Anton$_1$ Damasc] Thdrt Thl Œc: txt ABCDFP[Q]ℵ^1 17 latt copt [basm] æth arm Clem$_2$ Orig$_2$[-c$_1$] Meth$_1$ Chr$_3$ [Euthal-ms] Tert$_1$ Cypr$_1$ Ambrst. αποδιδετω A. om δε A 55 Syr copt [basm] arm Orig$_1$ Chr-mss$_1$ Cypr$_1$.

4. (αλλα(twice), so ABCℵ (2nd, D^1 17).)

5. om αν B Orig$_1$ [Damasc$_1$]. rec σχολαζητε, with KL rel Meth$_1$ Chr$_2$ Thdrt [Damasc]: txt ABCDFPℵ Orig$_2$[-c$_1$ Euthal-ms Cyr$_1$] (Dion) Chr$_{\text{aliq}}$. rec ins τη νηστεια και bef τη προσευχη (*see note*), with KLℵ^{2c} rel syrr goth Chr$_3$[-txt-ed$_1$ Dion$_1$]

would embrace the other sex also.

απτεσθαι] so in reff.; and in Latin *tangere, attingere, virgo intacta*. See examples in Wetst. This expression is obviously here used in the widest sense, without *present* regard to the difference between the lawful and unlawful use of the woman. The idea that the assertion applies to abstinence from intercourse in the *already married* (see again below), is altogether a mistake. 2.] The former course is expedient—would avoid much trouble 'in the flesh:' but as a general rule *it may not be*, seeing that for a *more weighty reason* the contrary course is to be recommended. But on account of [the] fornications (the many instances of fornication current. The plur. of an abstract noun implies repetition, or varieties of the occurrence: so Herod. vii. 158, ὑμῖν μεγάλαι ὠφελίαι τε κ. ἀναυρέσεις γεγόνασι: iii. 40, ἐμοὶ δὲ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι, see reff., and Kühner, Gramm. ii. 28 (§ 408, γ)) let each man possess his own wife, and let each woman possess her own husband. The ἐχέτω is (1) *not concessive*, but *imperative*; not '*habere liceat*,' but '*habeto*.' So the other expressions, γαμησάτωσαν ver. 9, μενέτω

pq ἐπὶ τὸ αὐτὸ p ἦτε, ἵνα μὴ r πειράζῃ ὑμᾶς ὁ σατανᾶς s διὰ τὴν t ἀκρασίαν ὑμῶν. 6 τοῦτο δὲ λέγω κατὰ u συγγνώμην, οὐ κατ' v ἐπιταγήν. 7 θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει w χάρισμα ἐκ θεοῦ, ὁ μὲν x οὕτως, ὁ δὲ x οὕτως.

p Acts ii. 1, &c. q Luke xvii. 35. Acts i. 15. ii. 47. ch. xi. 20. xiv. 23. r Matt. iv. 1, 3. ch. x. 13. James i. 13. 3 Kings x. 1. s — Rom. xiv. 15 reff.

t Matt. xxiii. 25 only †. Jos. Antt. viii. 7. 5. Xen. Mem. iv. 5, 6. (-τής, 2 Tim. iii. 3.) only. Sir. iii. 13 only. v Rom. xvi. 26 reff. w = here only. u here (Rom. i. 11 reff.)
x see ch. vi. 13.

Thdrt: om ABCDFPℵ¹ 17 latt copt [basm] æth arm (Clem$_1$) Orig$_1$[-c$_2$-int$_2$] Dion$_1$ Meth$_1$ [Epiph$_1$ Cyr-p$_1$ Euthal-ms Damasc Ambrst] Cypr$_1$. [εἰς] (for ητε) συνερχεσθε (*gloss: see note*), with a c h Meth$_1$ Chr$_1$ Thdrt$_1$ Thl: [Steph] συνερχησθε[, with] KLP rel [copt basm] Thdrt$_1$: γινεσθε Tat[-in-]Clem$_1$: *revertimini* vulg [syrr goth arm Cypr$_1$]: txt ABC D[-gr] Fℵ 17 æth Orig$_1$[-c$_2$-int$_1$] Dion$_1$ Cyr$_1$ [Euthal-ms] Damasc$_2$ Aug(*estote*$_{supe}$). [πειραζει P(appy) 47¹.] om υμων B Tat(in Clem) Meth.

7. rec γαρ (*gloss, substituted for* δε, *as more appropriate*), with B D$^{1\cdot2}$[-gr] KLPℵ^{2} rel [vulg-clem] syrr [æth arm] Chr$_1$ Thdrt$_2$ Thl (Ec: txt AC D¹[and lat] Fℵ¹ d 17 am (with demid fuld) copt goth Orig$_1$[-c$_1$] Chr$_1$ Cyr$_1$ [Euthal-ms] Damasc [Cypr$_1$ Ambrst]. (αλλα, so BCD¹ 17.) rec χαρισμα bef εχει, with KL rel [vulg-clem harl] syrr goth arm Ephr$_1$ Chr$_1$ Thdrt$_2$ [Damasc Ambrst Aug$_{supe}$]: txt ABDF[P]ℵ m 17 am (with [fuld] demid tol) Clem$_1$ Orig$_1$[-c$_1$-int$_1$] Cyr[-p$_1$ Euthal-ms] Cypr$_1$, C(appy) has εχει bef εκαστος [Tischdf, ed 8, suspects that it reads as txt]. ins του bef θεου DF c Thdrt$_1$. rec ὅς (twice), with KLℵ^{3} [47(sic)] rel Orig$_1$[-c$_1$] Chr Thdrt [Damasc]: txt ABCDFPℵ¹ 17 Clem$_1$ Cyr[-p$_1$ Orig-c$_1$ Euthal-ms].

is applied by Meyer to τῆς ἐξουσίας,—by Billroth, al., to τῆς ὀφειλῆς; De Wette suggests τοῦ σώματος, but prefers, and rightly, leaving its reference indefinite, to be supplied in the reader's mind.

εἰ μή τι, unless perchance (reff.).

ἄν] "The verb is sometimes omitted after this particle, but always so that it can be supplied from a foregoing clause. So Eur. Alcest. 181, *σὲ δ' ἄλλη γυνὴ κεκτήσεται, σώφρων μὲν οὐκ ἂν βέλτιον, εὐτυχὴς δ' ἴσως.*" Hartung, Partikellehre, ii. 330.

ἐκ, according to: the mutual agreement being the *ground*, and the *measure*, of the act. **ἵνα σχ.**] **in order that ye may have undisturbed leisure for prayer.** The pres. σχολάζητε of the rec. would refer to the *general habit*, and would thus make τῇ προσ., 'your *ordinary prayers*,'—being thus inconsistent with the direction given πρὸς καιρόν: the *aorist* expresses this temporary purpose, and shews that the prayer meant is not ordinary but extraordinary, —*seasons of urgent supplication*.

Both the alteration to the *present* and the addition of τῇ νηστείᾳ καί, shew how such passages as this have been tampered with by the ascetics: see also Mark ix. 29.

ἦτε,—not συνέρχησθε as it has been amended (nor -εσθε as it has been re-amended), because εἶναι ἐπὶ τὸ αὐτό in this sense is the *normal state* of the married. For the expression see reff.

The subjunc. still depends on ἵνα—the aim of the temporary separation is *not that you may keep apart*, but for a certain end, and then *that you may be united again*. **ἵνα μὴ πειρ.**] Purpose of the re-union stated, by that which might happen did it not take place. **πειράζῃ** now is *present*, not *aor.*, as betokening the danger of a state of abstinence if continued.

ἀκρασία here, not that from ἄκρᾶτος (˘¯˘˘),—which signifies *a bad mixture*, as ἄκρ. ἀέρος, 'insalubrity of the air:' but that from ἀκράτης (˘¯˘˘),—**incontinence**; see reff. **διὰ τ. ἀκρ. ὑμ., on account of your incontinence,**—but hardly, as Meyer seems to think, with allusion to the proverbial fault of the Corinthians in this particular, which would be more definitely expressed, were it intended. The ὑμῶν is necessary to carry out the form of the sentence, corresponding to ὑμᾶς above.

6.] **But this I say by way of allowance** (for you), **not by way of command.**

τοῦτο refers, not to ver. 2, as Beza, Grot., and De Wette, because the precept there given depends on a *reason* also given, διὰ τὰς πορνείας, from the nature of which reason it *must be* κατ' ἐπιταγήν: nor to the whole since ver. 2, as Billroth, Rückert, al.,—because the precept in ver. 3 depends on the general truth in ver. 4, and is also a command: nor to πρὸς καιρόν, as Theophyl.:—nor as the ascetics, Orig., Tert., Jerome, Estius (also Calvin), to ἐπὶ τὸ αὐτὸ ἦτε, because both these are but subordinate members of the preceding sentence:—still less to *what follows*, as Rosenm., al.:—but, as the context (ver. 7) shews, to the whole recommendation given in ver. 5. This recommendation all depended on the possibility of their being tempted by incontinence: he gives it not then *as a command* in all cases, but *as an allowance* for those to whom he was writing, whom he knew, and as-

y vv. 11, 32, 34 only ν. x Luke iv. 25. Acts ix. 39 al. 2 Kings xiv. 5. a = ver. 1. b Matt. xxvi. 42. Rom. viii. 9. c ch. ix. 25 only. Gen. xliii. 31. 1 Kings xliii. 12 only. (-τής, Tit. i. 8. -τεια, Acts xxiv. 25.) d — Phil. i. 23. 1 Pet. iii. 17. 2 Pet. ii. 21. (ver. 36. ch. xi. 17. Heb. i. 4 alibi.) Prov. iii. 14. (2 Cor. xi. 29. Eph. vi. 16. 2 Pet. iii. 12. Rev. i. 15. iii. 18) only. (2 Macc. iv. 38. Ps. xi. 6.) e — here f Acts xvi. 18 reff.

ABCDF KLPℵa b c d e f g h k l m n o 17. 47

8 Λέγω δὲ τοῖς [y] ἀγάμοις καὶ ταῖς [z] χήραις, [a] καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς κἀγώ. 9 [b] εἰ δὲ [b] οὐκ [c] ἐγκρατεύονται, γαμησάτωσαν· [d] κρεῖσσον γάρ ἐστιν γαμῆσαι ἢ [e] πυροῦσθαι. 10 τοῖς δὲ γεγαμηκόσιν [f] παραγγέλλω οὐκ

8. ins οτι bef καλον A [syrr]. rec aft αυτοις ins εστιν, with D$^{2\cdot3}$K(om αυτ.) L rel syr [basm] goth Thdrt [Damasc$_1$] Thl Œc: om ABCD^{1}FPℵ 17 Syr copt [arm] Orig[-c$_2$] Meth$_1$ Epiph$_1$ Chr$_1$ Cyr[-p$_2$ Cyr-jer$_1$ Euthal-ms] Damasc$_1$. for εαν, αν B. ins ουτως bef μεινωσιν C latt Meth$_1$ [Ambr Ambrst] Aug; bef ως m [basm]. και εγω DF Meth$_1$: εγω a.

9. for ουκ εγκρ., ου κρατευονται F. γαμειτωσαν F [f Epiph-ed$_1$] Chr-ed$_1$. κρειττον BDℵ a m 17. om εστιν D^1[-gr] F[-gr] c copt [basm] Orig[-c$_1$(txt$_2$)-int$_1$] Meth$_1$. γαμειν AC^{1}ℵ^1 17 Clem$_1$ Orig[-c$_1$ Euthal-ms] Damasc$_2$.

sumes, to *be thus tempted*. The meaning '*by permission*,' E. V., is ambiguous, appearing as if it meant *by permission of the Lord* (*to say it*): that given by Hammond, al., κατὰ τὴν ἐμὴν γνώμην, is philologically inadmissible. 7.] I rather (δέ) wish that all men were as I myself also am (καί comparandi; so Xen. Anab. ii. 1. 22, καὶ ἡμῖν ταῦτὰ δοκεῖ ἅπερ καὶ βασιλεῖ. See Hartung, Partikell. i. 126)—viz., ἐν ἐγκρατείᾳ, which Chrys. seems to have read in the text; see below on ver. 8. ἀλλὰ ἕκαστος . . . said in the most general way, as a milder expression of 'all have not the gift of continence.' οὕτως . . . . οὕτως] both are said *generally*, not one *in the way in which I have it* (of continence), another *in the way of marrying* (i. e. though he have not *this*, and be therefore *better married*, yet has *some other*), which should be ἐκείνως,—but, one thus, and another thus,—i. e. 'one in one way, another in another.'

8, 9.] *Advice to the unmarried, that it is best so to remain, but better to marry than be inflamed with lust.*

8. λέγω δέ] taking up the former λέγω, ver. 6, and bringing this advice under the same category as ver. 7, viz. his own wish that all were as himself. The stress is on λέγω, not on τοῖς ἀγ. κ. ταῖς χ., which would in that case be placed first, as τοῖς γεγαμηκόσιν below. τοῖς ἀγάμοις, the unmarried, of both sexes: not as usually interpreted, *widowers*, or *unmarried males alone*: this is shewn by the contrasted term γεγαμηκόσιν, which embraces (see vv. 10, 11) *both sexes*. καὶ ταῖς χήραις may be added as singling out widows *especially*;—or more probably, because τοῖς ἀγάμοις would naturally be taken as those who *never were married*, and thus widows would not be understood to be included. καλόν, see on ver. 1, it is good *for* them, i. e. 'their best way.' ὡς κἀγώ] i. e. ἄγαμος. This brings the Apostle's own circumstances more clearly before us than ver. 7, which might be misunderstood: and there can be little doubt from this, that he *never was married*. Grot. says, "ex h. l. non improbabiliter colligitur, Paulo fuisse uxorem, quod et Clemens Alex. putat, sed cum hæc scriberentur, mortuam." But this rests on the mistaken interpretation of ἀγάμοις noticed above. The passage of Clem. Alex. (Strom. iii. [6.] 53, p. 535 P., alluded to in Euseb. iii. 30) is grounded on Paul's having in a certain epistle addressed τὴν αὐτοῦ σύζυγον, ἣν οὐ περιεκόμιζε, διὰ τὸ τῆς ὑπηρεσίας εὐσταλές. But the words σύζυγε γνήσιε, Phil. iv. 3, certainly have no reference to a wife: see note there.

9.] but if they are incontinent . . . οὐκ must be joined not with εἰ, which would require μή, but with the verb. So reff. and Soph. Aj. 1131, εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρών, '*vetas*.' See other examples in Hartung, Partikellehre, ii. 122 f. ἐγκρατεύω is said by Lobeck, ad Phryn. p. 44, not to be found except in the LXX and N. T. But both Phrynichus and Thom. Mag. say ἀκρατεύεσθαι μηδαμῶς εἴπῃς, ἀλλὰ οὐκ ἐγκρατεύεσθαι. See in Wetst. γαμησάτ.] Lobeck, in Phrynichus, p. 742, says, "post ἔγημα (ut ἔγηρα) ἐγάμησα invaluit quod non solum in N. T. libris, ut quidam putaverunt, sed etiam in ipsa Græcia reperitur, auctore, ut videtur, Menandro: ἐγάμησεν ἣν ἐβουλόμην ἐγώ, nihil impediente pedum modulatione quominus usitato uteretur aoristo." πυροῦσθαι] "melius nuberent quam urerentur, id est, quam occulta flamma concupiscentiæ in ipsa conscientia vastarentur." Aug. de sancta Virginitate, 34, vol. vi. p. 415. 10, 11.] *Prohibition of separation after marriage; or in case of separation, of another marriage.* These γεγαμηκότες, as the ἄγαμοι and χῆραι above, are *all Christians*. The case of *mixed marriages* he treats ver. 12 ff.

ἐγώ, ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ [g] χωρισθῆναι. 11 ἐὰν δὲ καὶ [g] χωρισθῇ, μενέτω [h] ἄγαμος ἢ τῷ ἀνδρὶ [i] καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ [j] ἀφιέναι. 12 τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει [k] ἄπιστον, [l] καὶ [m] αὕτη [n] συνευδοκεῖ [op] οἰκεῖν [k] μετ' αὐτοῦ, μὴ [j] ἀφιέτω αὐτήν· 13 καὶ γυνὴ [q] ἥτις ἔχει [p] ἄνδρα [k] ἄπιστον, [l] καὶ [m] οὗτος [n] συνευδοκεῖ [op] οἰκεῖν [p] μετ' αὐτῆς, μὴ [j] ἀφιέτω τὸν ἄνδρα.

[Q is cited on ver 13.]

g Matt. xix. 6. Judg. iv. 11.
h ver. 8.
i Rom. v. 10 reff.
j = here 3ce only. Jos. Antt. xv. 7. 10.
k ch. vi. 6 reff.
l = 2 John 2. Luke xvii. 31.
m Acts ix. 20 reff.
n = and constr., here bis (Luke xi. 48. Acts viii. 1. xxii. 20. Rom. i. 32) only †. (1 Macc. i. 57. 2 Macc. xi. 24, 35 only.)
o Rom. vii. 17 reff. p = here bis only ‡. (Gen. xxvii. 44.) Soph. Œd. Tyr. 990.
q = Acts x. 41 reff.

10. (αλλα, so AB C(appy) D¹ℵ.) χωρίζεσθαι ADF Orig[-c₁] Epiph₁ Bas₁ Cæs₁: txt BCKLPℵ rel Clem₁ Chr₁ [Euthal-ms] Thdrt.

11. μενειν αγαμον, and καταλλαγηναι F latt goth lat-ff. ins ιδιω bef ανδρι P.

12. rec εγω bef λεγω, with DFKL rel latt syr goth Orig₁[-int₁] Chr₁ Thdrt Iren-int₁: txt ABCPℵ m 17 Syr copt æth Clem Orig₁.

13. for ητις, ει τις D¹FPℵ b¹ h k latt Chr₁([and] ms₁) Thdrt₁ Thl-mss₂ [Damasc Ambrst Aug]. rec (for ουτος) αυτος, with D³[-gr]KL rel syrr arm Chr[-supe] Thdrt: txt ABCD¹FP[Q]ℵ m latt copt goth Cyr₁ [lat-ff]. (17 def.) for συνευδ., ευδοκει B.

They are those already married.

10. οὐκ ἐγώ, ἀλλὰ ὁ κύριος] *Ordinarily*, the Apostle (*ἐγώ*) writes, commands, gives his advice, *under conscious inspiration of the Holy Spirit of God*. See ver. 40. He claims expressly, ch. xiv. 37, that the things ἃ γράφω ὑμῖν should be recognized as κυρίου (ἐντολή). But here he is about to give them a command resting, not merely on *inspired apostolic authority*, great and undoubted as that was, but on that of THE LORD HIMSELF. So that all supposed distinction between the Apostle's own writing *of himself* and *of the Lord*, is quite irrelevant. He *never* wrote *of himself*, being a vessel of the Holy Ghost, who ever spoke by him to the church. The distinction between that which is imperative, and that which is optional, that which is more and that which is less weighty in his writings, is to be made by the cautious and believing Christian, from a wise appreciation of the *subject-matter*, and of the *circumstances under which* it was written. ALL *is the outpouring of the Spirit*, but *not all for all time*, nor *all on the primary truths* of the faith. **Not I, but the Lord**, viz. in ref. Matt. See also Mark x. 12, where the *woman's* part is brought out. That *it* occupies the *principal place* here, is perhaps because the *Christian women* at Corinth may have been the most ready to make the separation: or perhaps, because the woman, from her place in the matrimonial union, may be more properly said ἀπὸ ἀνδρὸς χωρισθῆναι than the man ἀπὸ γυναικὸς χωρισθῆναι. χωρισθ., **be separated**, whether by *formal divorce* or *otherwise*; the καταλλαγήτω below, is like this, an *absolute passive*; undefined whether by her own or her husband's doing. 11.] ἐάν to καταλλαγήτω is parenthetical. It supposes a case of *actual* separation, contrary of course to Christ's command: if such *have really taken place* (καί, veritably: see note on 2 Cor. v. 3, and Hartung, Partikell. i. 132), the additional sin of a new marriage (Matt. v. 32) must not be committed, but the breach healed as soon as possible. καταλλ.] see above on χωρισθῇ. κ. ἄνδρ. γυν. μὴ ἀφ.] The Apostle does not add the qualification παρεκτὸς λόγου πορνείας Matt. v. 32 (xix. 9), not found in Mark x. 11 or Luke xvi. 18. But we cannot hence infer that he was not aware of it. The *rule*, not the exception, here was in his mind: and after what had been before said on the subject of fornication, the latter would be understood as a matter of course. 12—16.] *Directions for such Christians as were already married to Heathens. Such a circumstance must not be a ground* per se *of separation,—and why: but if the unbelieving party wished to break off the union, let it be so.* 12.] τοῖς λοιποῖς, **the rest**, perhaps in respect of their *letter of enquiry*,—the *only ones not yet dealt with*. At all events, the meaning is plain, being those who are involved in mixed marriages with unbelievers.

ἐγώ, οὐχ ὁ κύρ.] I, i. e. I Paul, in my apostolic office, under the authority of the Holy Spirit (see above on ver. 10), **not the Lord**, i. e. not Christ by any direct command spoken by Him: it was a question with which HE *did not deal*, in His recorded discourses. In the right arrangement of the words (txt) the stress is not on ἐγώ, but on λέγω: **But to the rest I say (I, not the Lord)**. συνευδοκεῖ presupposes *his own* wish to continue united.

αὕτη, not *αὐτή*, and οὗτος, not *αὐτός*, below, —see reff. 13.] The change of construction καὶ γυνὴ ἥτις . . . καὶ οὗτος . . , is found frequently with καί: so Il. α. 78, ἦ γάρ ποτε ἄνδρα χολωσόμεν, ὃς μέγα πάντων | Ἀργείων κρατέει καὶ οἱ πείθονται

r = Acts xx. 32. xxvi. 18. Exod. xxix. 37.
s ver. 12.
t — ch. xv. 22 reff. ἐν σοὶ πᾶσ' ἔγωγε σώζομαι, Soph. Aj. 519.
u ch. v. 10 only.
v = Acts x. 14 reff.

αὐτῆς, μὴ [j] ἀφιέτω τὸν ἄνδρα. 14 [r] ἡγίασται γὰρ ὁ ἀνὴρ ABCDF KLP[vg] a b c d e f g h k l m n o 17. 47
ὁ [s] ἄπιστος [t] ἐν τῇ γυναικί, καὶ [r] ἡγίασται ἡ γυνὴ ἡ
ἄπιστος [t] ἐν τῷ ἀδελφῷ· [u] ἐπεὶ [u] ἄρα τὰ τέκνα ὑμῶν
[v] ἀκάθαρτά ἐστιν, νῦν δὲ ἅγιά ἐστιν. 15 εἰ δὲ ὁ [s] ἄπιστος

rec (for τον ανδρα) αυτον (*corrn to conform to* αυτην *above, ver* 12), with KLP rel syr Chr$_1$ Thdrt [Damasc] Tert$_1$: αυτην (o^1 ?) 106: txt ABCDF[Q] m 17 vulg Syr copt goth æth arm Cyr$_1$ [Euthal-ms] Jer Ambrst Aug Pel Bede: αυτον ανδρα ℵ, but αν erased by ℵ^1 or 3.

14. om γαρ P. aft γυναικι ins τη πιστη DF latt Syr Mart-Clem Tert$_1$. (om Aug-mss and expr.) (στος of 2nd αγιστος is supplied in smaller letters by ℵ-corr^1.) rec (for αδελφω) ανδρι (*explanatory gloss, substituted as more appropriate: but* αδελφω *has peculiar force here*), with D^2[-gr] KLℵ^2 rel vulg syrr goth æth arm Chr$_1$ Thdrt [Euthal-ms Damasc] Thl Œc Iren[-int$_1$ Tert$_1$] (but add τω πιστω vulg Syr Iren-int Tert [Ambrst]): txt ABC D^1[and lat] FPℵ^1 17 copt [Cyr-p$_1$] Aug$_{expr}$. νυνι D^{1}F Chr$_1$ [and ms]. [om εστιν A(appy). It reads νυν δε αγ . . . the end of the line being def).]

Ἀχαιοί. See reff., and Kühner, ii. 526 (§ 799). Meyer remarks, that the Apostle uses the *vox media* ἀφιέναι here, *of both parties*, the husband and wife, not ἀπολύειν (as Matt. v. 31, &c.), which would apply only to the husband. In the E. V. this identity of terms is unfortunately neglected. The same word, *part from*, would well have expressed ἀφιέτω in both cases.

By the Greek as well as Roman customs the *wife had the power of effecting a divorce*. At Athens,—when the divorce originated with the wife, she was said ἀπολείπειν the house of her husband: when with the husband, ἀποπεμπέσθαι. At Rome, the only exception to the wife's liberty of effecting a divorce appears to have been in the case of a freedwoman who had married her patronus. See Smith's Dict. of Gr. and Rom. Antt. artt. Divortium, and ἀπολείψεως δίκη. Olsh. thinks that Paul puts both alternatives, because he regards the *Christian party* as the *superior one* in the marriage. But, as Meyer remarks, this would be inconsistent with the fundamental law of marriage, Gen. iii. 16, and with the Apostle's own view of it, ch. xi. 3, xiv. 34; Eph. v. 22, 23; 1 Tim. ii. 11, 12. 14.] *Ground of the above precept.* ἡγίασται] The meaning will best be apprehended by remembering (1) that *holiness*, under the Gospel, answers to *dedication to God* under the law; (2) that the ἡγιασμένοι under the Gospel are the *body of Christian men*, dedicated to God, and thus become His in a peculiar manner: (3) that this being so, things belonging to, relatives inseparably connected with, the *people of God* are said to be *hallowed* by *their* ἁγιότης: so Theophylact, οὐχ ὅτι ἅγιος γίνεται ὁ Ἕλλην. οὐ γὰρ εἶπεν ὅτι ἁγιός ἐστιν· ἀλλ', ἡγίασται· τουτέστι, τῇ ἁγιότητι τοῦ πιστοῦ νενίκηται. Chrysostom well shews the distinction between this case and that in ch. vi. 15, that being a connexion κατὰ τὴν ἀσέβειαν,—in and under the condition of the *very state*, in which the other party is *impure*: whereas this is a connexion according to a pure and holy ordinance, by virtue of which, although the physical unity in both cases is the same, the *purity overbears the impurity*. ἐν τῇ γ., ἐν τῷ ἀδελ.] in, i. e. his or her ἁγιότης is *situated in*, rests in, *the other* (see reff.: and note, ch. vi. 2). ἐπεὶ ἄρα] as ref., but here elliptically: since in that case (i. e. as understood, the *other* alternative, —the *non-hallowing*). ἐστιν, not ἂν εἴη, nor ἦν [E. V.], but *pres.*: because the supposed case is *assumed*, and the ind. pres. used of what *has place* on its assumption. ἅγια] as ἡγίασται above: holy to the Lord. On this *fact, Christian children being holy*, the argument is built. This being so,—they being hallowed, because the children of Christians,—it follows that *that union out of which* they sprung, must *as such* have the same hallowed character; i. e. that the *insanctity* of the one parent is in it *overborne* by the *sanctity* of the other. The *fact* of the children of Christians, God's spiritual people, *being holy*, is tacitly assumed as a matter of course, from the precedent of God's ancient covenant people. With regard to the bearing of *this verse* on the subject of Infant Baptism,—it seems to me to have *none*, further than this: that it establishes the analogy, so far, between Christian and Jewish children, as to shew, that if the initiatory rite of the old covenant was administered to the one,—that of the new covenant, in so far as it was regarded as corresponding to circumcision, would probably as a matter of course be administered to the other. Those, as Meyer, who deny any such inference, forget, as it seems to me, that it is not *personal*

[w] χωρίζεται, [w] χωριζέσθω. οὐ [x] δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν [y] τοῖς τοιούτοις, [z] ἐν δὲ εἰρήνῃ [z] κέκληκεν ὑμᾶς ὁ θεός. 16 [a] τί γὰρ [ab] οἶδας, γύναι, [bc] εἰ τὸν ἄνδρα

w vv. 10, 11.
x Acts vii. 6 reff. see ver. 39.
y neut., Rom. i. 32 al. masc., ver.
28. ch. xvi. 16, 18. Acts xxii. 23 reff. z = Gal. i. 6. Eph. iv. 4. 1 Thess. iv. 7. a here only †. b John ix. 25. 2 Kings xii. 23. Eccl. iii. 21 ABℵ compl.[εἶδε Ed-vat. Ald.] Joel ii. 14. Jonah iii. 9. c Acts xix. 2 (b) reff.

15. om ἡ FPℵ[1] [k[1]] m[Scr states that m omits ἡ] Chr-ms[1]. ὑμας ACKℵ[1] copt (sic Treg) [Euthal-ms] Damasc Thl Pel Sedul Bede: txt BDFLℵ[2] rel latt syrr goth æth arm Nys[1] Chr[1] Thdrt Phot[-c[1]] Œc Ambrst. (P def.)

holiness which is here predicated of the children, any more than of the unbelieving husband or wife, but *holiness of dedication*, by strict dependence on *one dedicated*. Notwithstanding this ἁγιότης, the Christian child is individually born in sin and a child of wrath; and individually needs the washing of regeneration and the renewing of the Holy Ghost, just as much as the Jewish child needed the typical purifying of circumcision, and the sacrificial atonements of the law. So that in this ἁγιότης of the Christian child there is nothing inconsistent with the idea, nor with the practice, of Infant Baptism. On νῦν δέ, see note, ch. v. 11. 15.] *But if the wish for separation* (implied by the *present* χωρίζεται,—**is for being separated**, see Winer, edn. 6, § 40. 2. a, and compare John x. 32, xiii. 6, 27) *proceed from the side of the* UNBELIEVER (emphasis on ὁ ἄπιστος), *let him* (or her) *depart* (be separated off). οὐ δεδούλ.] οὐκ ἔχει ἀνάγκην ὁ πιστὸς ἢ ἡ πιστὴ ἐν τοῖς ἀπίστοις τοιαύτην, οἷα αὐτῷ ἐπίκειται ἐπὶ τῶν πιστῶν. ἐκεῖ μὲν γὰρ παντὶ τρόπῳ, χωρὶς λόγῳ πορνείας, οὐκ ἔξεστιν ἀπ' ἀλλήλων τοὺς συναφθέντας χωρισθῆναι· ἐνταῦθα δέ, ἂν μὲν συνευδοκῇ τὸ ἄπιστον μέρος τῷ πιστῷ συνοικεῖν, δεῖ μὴ λύειν τὸ συνοικέσιον. ἂν δὲ στασιάζῃ καὶ τὴν λύσιν ἐκεῖνος ποιῇ, οὐ δεδούλωται ὁ πιστὸς εἰς τὸ μὴ χωρισθῆναι. Photius, in Œcumenius. ἐν τοῖς τοιούτοις may be taken as masc., *in the case of such persons*,—as above by Phot.:—but the ἐν seems harsh; it is better therefore to render it, **in such cases.** ἐν δὲ εἰρ.] Not = εἰς εἰρήνην [E. V.], but signifying the moral element *in which* we are called to be: see reff. and ver. 22 below. The meaning is, 'let the unbeliever depart, rather than by attempting to retain the union, endanger that peace of household and peace of spirit, which is part of the calling of a Christian.'

Observe, (1) that there is no contradiction, in this licence of breaking off such a marriage, to the command of our Lord in Matt. v. 32,—because the Apostle expressly asserts, ver. 12, that *our Lord's words do not apply* to such marriages as are here contemplated. They were spoken to those *within the covenant*, and as such apply immediately to the wedlock of *Christians* (ver. 10), but *not to mixed marriages*. De Wette denies this, and holds that Paul is speaking only of the Christian's duty in cases where the marriage is *already virtually broken off*,—and by his remarks on Matt. v. 32, seems to take πορνεία in a wide sense, and to regard it as a justifiable cause of divorce *because it is such a breaking off*. This however appears hardly consistent with ver. 12; for, if it were so, there *would be* a command of the Lord regarding this case. At all events, we may safely assume that where the Apostle is *distinctly referring* to our Lord's command, and supplying what it did not contain, there can be *no real inconsistency*: if such appear to be, it must be in our apprehension, not in his words. (2) That the question of re-marrying after such a separation, is here *left open*: on this, see note on Matt. v. 32. (3) That not a word here said can be so strained as to imply any licence to *contract* marriages with unbelievers. Only those *already contracted* are dealt with: the ἑτεροζυγεῖν ἀπίστοις is expressly forbidden, 2 Cor. vi. 14, and by implication below, ver. 39.

16.] This verse is generally understood as a ground for *remaining united*, as ver. 13, in hope that conversion of the unbelieving party may follow. Thus ver. 15 is regarded as altogether parenthetical. But (1) this interpretation is harsh as regards the context, for ver. 15 is evidently *not parenthetical*,—and (2) it is hardly grammatically admissible (see below, for it makes εἰ = εἰ μή,—'What knowest thou .... whether thou shalt *not* save ....?' Lyra seems first to have proposed the true rendering, which was afterwards adopted hesitatingly by Estius, and of late decidedly by Meyer, De Wette, and Bisping: viz. that the verse is *not* a ground for *remaining united*, in *hope*, &c.,—but a ground for *consummating a separation*, and not marring the Christian's peace for so uncertain a prospect as that of converting the unbelieving party. τί οἶδας εἰ thus preserves its strict sense, **What knowest thou** (about the question) **whether** ....? and the verse coheres with the words immediately preceding, ἐν εἰρήνῃ κέκλ. ὑμᾶς ὁ θ. I may observe, in addition to Meyer and De W.'s remarks, that the position of the words

d = Rom. xi. 14 reff.
e = appy here only. see Gal. i. 7. 2 Cor. iii. 1 rec.
f constr., ch. iii. 5. Rom. xii. 3.
g = Mark vi. 41. Luke xii. 3. 2 Cor. x. 13. Heb. vii. 2. Josh. xiii. 7. xvi. 16 reff. vii. 22. Gen. xvii. 10 al.
h = ver. 15 reff. k = ch. xvi. 1 reff.
i = ch. iii. 3 reff. l Luke i. 59. m hypothet. indic., ver. 27.
j plur., Rom. Acts vii. 8. James v. 13.
Gal. ii. 3 al. L.P., exc. John n here only ‡. Isa. v. 18.
o Rom. iii. 30 reff.

d σώσεις; ἢ a τί ab οἶδας, ἄνερ, bc εἰ τὴν γυναῖκα d σώσεις; 17 e εἰ μὴ f ἑκάστῳ ὡς g ἐμέρισεν ὁ κύριος, f ἕκαστον ὡς h κέκληκεν ὁ θεός, οὕτως i περιπατείτω· καὶ οὕτως ἐν ταῖς j ἐκκλησίαις πάσαις k διατάσσομαι. 18 l Περιτετμημένος τις gm ἐκλήθη, μὴ n ἐπισπάσθω· ἐν o ἀκροβυστίᾳ h κέκληταί ...σπασθω C. ABDFK LPℵ a b c d e f g h k l m n o 17. 47

16. γυνη and ανηρ F. for η τι, ει τι A.

17. μεμερικεν Bℵ[1]. [P def.] rec transp κυριος and θεος, with KL rel Syr Chr$_1$ Thdrt [Damasc] : θεος (twice) 32-3. 63. 93 goth : ο κς and ο κς ο θς G[1][and lat] : txt A B(sic : see table) CDFℵ m 17 latt Syr copt arm [Euthal-ms Ambrst].—ο κς bef εμερισεν A : ο θς εμερισεν and ο κς κεκληκεν k. (P def.) ins και bef εκαστον ως F [Syr]. πασαις bef ταις εκκλησιαις ℵ 17. 47 vulg [Orig$_1$(omg ταις)]. for διατασσομαι, διδασκω (*see ch* iv. 17) D[1]F, *doceo* latt lat-ff.

18. εκληθη bef 1st τις D[1-2]F [copt basm] goth. rec (for κεκληται τις) τις εκληθη (*conformation to former*), with D[3]KL rel Chr$_1$ Thdrt : txt ABPℵ a m 17 copt goth arm [Euthal-ms], τις κεκλ. D[1]F [Damasc].

further establishes this rendering. If the *point* of the argument had been the importance, or the prospect, of saving (= converting) the unbelieving party, the arrangement would probably have been *εἰ σώσεις τὸν ἄνδρα*, and *εἰ σώσεις τὴν γυναῖκα*, whereas now the verb holds in both clauses a subordinate place, rather subjective to the person addressed, than the main object in the mind of the writer.

Those who take *εἰ* for *εἰ μή*, attempt to justify it by reff. 2 Kings, Joel, Jonah, where the LXX have for the Heb. מִי יוֹדֵעַ, *τίς οἶδεν εἰ*, to express *hope*: but (1) in every one of those passages the verb stands in the emphatic position, and (2) the LXX use this very expression to signify uncertainty, e. g. ref. Eccles., *τίς εἶδε(οἶδεν* ABℵ : add *τό* Aℵ[2]) *πνεῦμα υἱῶν τοῦ ἀνθρώπου, εἰ ἀναβαίνει αὐτὸ* (add *εἰς* ABCℵ) *ἄνω*: The rendering then of the verse will be as follows: (Let the unbeliever depart: hazard not for an uncertainty the peace in which you ought to be living as Christians): **for what assurance hast thou, O wife, whether thou shalt be the means of thy husband's conversion? Or what assurance hast thou, O husband, whether thou shalt be the means of thy wife's conversion?** "This interpretation is the only one compatible with the obvious sense of ver. 15, and of the expression (not *τί οἶδας εἰ μή*, but) *τί οἶδας εἰ σώσεις*; and is also in exact harmony with the general tenor of the Apostle's argument, which is not to urge a union, but to tolerate a separation." Stanley; the rest of whose note is deeply interesting as to the historical influence of the verse as commonly misunderstood. 17.] *εἰ μή* takes an exception, by way of caution, to the foregoing motive for not remaining together (ver. 16). The Christian partner might carry that motive *too far*, and be tempted by it to *break* the connexion *on his own part*; a course already prohibited (vv. 12—14). Therefore the Apostle adds, **But** (q. d. only be careful not to make this a ground for *yourselves* causing the separation) **as to each** (*ἑκάστ. ὡς* = *ὡς ἑκάστ.*, reff.) **the Lord distributed** (his lot), **as** (i. e. *ᾗ κλήσει*, ver. 20) **God has called each, so** (in that state, without change) **let him walk** (reff.). The *εἰ μή* has raised considerable difficulties. (1) some cursives, with syr-marg and Sevrn., read *εἰ τὴν γυναῖκα σώσεις, ἢ μή*;—and Knatchbull, al., join *εἰ μή* similarly to the foregoing; *εἰ . . . . σώσεις,—εἰ μή*. But as De W. remarks, this would be, as Matt. xxii. 17, *ἢ οὔ*: and then we should have the strictly parallel clauses of ver. 16 rendered unequal, by an appendage being attached to the second, which the first has not: besides that ver. 17 would be disjoined altogether. (2) Pott would supply *χωρίζεται*, —Mosheim, Vater, and Rückert, *σώσεις*, after *εἰ μή*. But so, to say nothing of the irrelevancy of the idea thus introduced, *εἰ δὲ μή*, or *εἰ δὲ καὶ μή* (as Meyer), would be required. (3) Theodoret, al., join all as far as *κύριος* to the foregoing: '*What knowest thou, &c., except in so far as the Lord has apportioned to each?*' But thus the evidently parallel members, *ἑκάστ. ὡς ἐμ. ὁ κύρ.*, and *ἑκάστ. ὡς κέκλ. ὁ θ.*, would be separated, and a repetition occasioned which, except in the case of intended parallelism, would be alien from St. Paul's habit of writing. **οὕτως . . . . διατ.**] *τοῦτο εἶπεν, ἵνα τῷ ἔχειν καὶ ἄλλους κοινωνοὺς προθυμότεροι περὶ τὴν ὑπακοὴν διατεθῶσι.* Theophyl.

18—24.] *Examples of the precept just given.* *εἶτα συνήθως ἀπὸ τοῦ προκειμένου εἰς ἕτερα μεταβαίνει, πᾶσι νομοθετῶν τὰ*

τις, μὴ [l]περιτεμνέσθω. 19 ἡ [p]περιτομὴ [q]οὐδέν ἐστιν, καὶ ἡ [o]ἀκροβυστία [q]οὐδέν ἐστιν, ἀλλὰ [m]τήρησις [st]ἐντολῶν [t]θεοῦ. 20 ἕκαστος ἐν τῇ [u]κλήσει ᾗ [h]ἐκλήθη, ἐν ταύτῃ μενέτω. 21 δοῦλος [h]ἐκλήθης, μή σοι [v]μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον [w]χρῆσαι. 22 ὁ γὰρ

p Paul only, exc. John vii. 22, 23. Acts vii. 8. x. 45. xi. 2. Gen. xvii. 13. Exod. iv. 26. Jer. xi. 16 only.
q = Matt. xxiii. 16, 18. John viii.

54. ch. xiii. 2. 2 Cor. xii. 11. constr., see ch. iii. 7. 12 only. Ezra x. 3. xxvii. 17. ver. 31. ch. ix. 13, 15.
r = here (Acts iv. 2. v. 18) only †. Wisd. vi. 18 al. ellipt.
s Sir. xxxv. (xxxii.) 23.
t Matt. xv. 3 ||. Rev. xii. 17. xiv.
u = Rom. xi. 29 (reff.).
v ch. ix. 9 reff.
w Acts
1 Tim. i. 8. v. 23. Prov. x. 26.

19. om 1st η F. om from εστιν to εστιν F. 20. τουτω A.
21. αλλα D¹. om και F ms-of-vulg copt.

κατάλληλα. Theodoret. 18—20.] *First example:* CIRCUMCISION.

18. ἐκλήθη] **Was any one called in circumcision,**—i. e. circumcised at the time of his conversion. ἐπισπάσθω] By a surgical operation; see Theophyl., Wetst.,—Winer, Realwörterbuch, art. Beschneidung,—Jos. Antt. xii. 5. 1; 1 Macc. i. 15; Celsus de Re Medica, vii. 25 (in Wetst.). The practice usually was adopted by those who wished to appear like the Gentiles, and to cast off their ancient faith and habits. Among the Christians a strong anti-Judaistic feeling might lead to it. περιτεμνέσθω] See Gal. v. 2, al. 19.] See Gal. v. 6, where our τήρησις ἐντολῶν θεοῦ is expressed by πίστις δι' ἀγάπης ἐνεργουμένη; and Gal. vi. 15, where it is given by καινὴ κτίσις. Cf. an interesting note in Stanley, on the relation of these three descriptions. After θεοῦ, supply τὰ πάντα ἐστίν: see ch. iii. 7. 20.] *Formal repetition of the general precept,* as again ver. 24. κλῆσις is not the *calling in life,* for it never has that meaning either in classical or Hellenistic Greek (in the example which Wetst. gives from Dion. Hal. Antt. iv. 20, κλήσεις is used to express the Latin '*classes*,'—ἃς καλοῦσιν Ῥωμαῖοι κλήσεις, and so is not a Greek word at all); but strictly calling ('vocatio') by God, as in ref. The κλῆσις of a circumcised person would be *a calling in circumcision,*—and by this he was to abide. ἐν τῇ . . . ἐν ταύτῃ] See ch. vi. 4: emphatic. 21—24.] *Second example:* SLAVERY. **Wert thou called (converted) [being] a slave, let it not be a trouble to thee: but if thou art even able to become free, use it** (i. e. remain in slavery) **rather.** This rendering, which is that of Chrys., Theodoret, Theophyl., Œcum., Phot., Camerar., Estius, Wolf, Bengel, Meyer, De Wette, al., is required by the *usage of the particles, εἰ καί,*—by which, see Hartung, Partikellehre, i. 139, the *καί,* '*also,*' or '*even,*' does not belong to the *εἰ,* as in *καὶ εἰ,* but is spread over the whole contents of the concessive clause: so Soph. Œd. Tyr. 302, πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἵᾳ νόσῳ ξύνεστιν. Plato, Rep. p. 337, εἰ δ' οὖν καὶ μή ἐστιν ὅμοιον, φαίνεται δὲ τῷ ἐρωτηθέντι τοιούτων. Aristoph. Lysistr. 254, χώρει, Δράκης, ἡγοῦ βάδην, εἰ καὶ τὸν ὅμον ἀλγεῖς. Thucyd. ii. 64, μήτε ἐμὲ δι' ὀργῆς ἔχετε . . . εἰ καὶ ἐπελθόντες οἱ ἐναντίοι ἔδρασαν, ἅπερ εἰκὸς ἦν μὴ ἐθελησάντων ὑμῶν ὑπακούειν. See more examples in Hartung. It is also required by the *context:* for the *burden* of the whole passage is, 'Let each man *remain* in the *state in which he was called.*' It is given in the Syr.: which has ܐܦ ܟܝ ܕܠܚܘܫ "choose for thyself that thou mayest serve," or simply, "prefer servitude:" not as Meyer from the erroneous Latin of Tremelius, "elige tibi potius quam ut servias" (I am indebted for this correction of some of my earlier editions to the kindness of the Rev. Henry Craik, of Bristol). The other interpretation,—mentioned by Chrys., and given by Erasm., Luther (Stanley is mistaken in quoting him as favourable to the other interpretation: his words are, "Bift du ein Knecht berufen, ſorge der nicht: doch, kannſt du frei werden, ſo brauche deß viel lieber"), Beza, Calvin, Grot., and almost all the moderns,—understands τῇ ἐλευθερίᾳ after χρῆσαι: '*but if thou art able to become free, take advantage of it rather.*' The objections to this are, (1) the position of *καί,* which in this case must have been after *δύνασαι,*—*εἰ δύνασαι καὶ ἐλεύθερος γενέσθαι,* or have been absent altogether. (2) The clause would hardly have begun with ἀλλὰ εἰ, but with εἰ δέ—so the alternative suppositions in vv. 9, 11, 15, 28, 36. The ἀλλά brings out a strong opposition to the μελέτω, and implies a climax which would ill suit a merely parenthetic clause, but must convey the *point* of the sentence. (3) The absence of a demonstrative pronoun after χρῆσαι, by which we are thrown back, not on the secondary subject of the sentence, ἐλευθερίᾳ, but on the primary, δουλείᾳ. (4) Its utter inconsistency with the general context. The Apostle would thus be giving two examples of the precept ἕκαστος ἐν ᾗ ἐκλήθη ἐν τούτῳ με-

x here only †. Jos. Antt. vii. 11. 2. Ign. ad Rom. § 4, p. 680. (-ρον, Lev. xix. 20.)
y ch. vi. 20 (reff.).
z Acts xvii. 23 al.
a = here only (?). see Luke xviii. 27. John viii. 38.

ἐν κυρίῳ [h] κληθεὶς δοῦλος [x] ἀπελεύθερος κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος [h] κληθεὶς δοῦλός ἐστιν χριστοῦ. 23 [y] τιμῆς [y] ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. 24 ἕκαστος ἐν [z] ᾧ [h] ἐκλήθη, ἀδελφοί, ἐν [z] τούτῳ μενέτω [a] παρὰ θεῷ. ABDF KLPℵa b c d e f g h k l m n o 17. 47

22. rec aft ομοιως ins και (*as being usual aft* ομοιως: *so also* δε και), with KL rel syr-w-ast copt æth arm Chr$_1$ Damasc Thl Œc Orig-int$_1$ Ambr$_1$: δε και DF 1 m(Treg): om ABPℵ 17 vulg Syr goth Chr-ms$_1$ Thdrt Ambr$_1$ Ambrst Pel Bede. χριστου bef εστιν FN^1 c copt.

24. αδελφοι bef εν ω εκληθη D(-θητε D^1) F Ambrst: om αδελφοι a^1 39. 120 (Chr$_1$) Thdrt$_2$. rec ins τω bef θεω, with A e k Œc: om BDFKLPℵ rel Thdrt$_1$ Damasc Thl.

νέτω, one of which would convey a recommendation of the contrary course. See this followed out in Chrysostom. (5) Its entire contradiction to ver. 22: see below. (6) It would be quite inconsistent with the teaching of the Apostle, —that in Christ (Gal. iii. 28) *freeman and slave are all one*,—and with his remarks on the urgency and shortness of the time in this chapter (ver. 29 ff.),—to turn out of his way to give a precept merely of worldly wisdom, that a slave should become free if he could. (7) The import of χράομαι in such a connexion, which suits better the remaining in, enduring, labouring under, giving one's self up to, an *already-existing* state, than the adopting or taking advantage of a *new* one; cf. such expressions as τοιούτῳ μέρῃ ἐχρήσατο ὁ παῖς, Herod. i. 117: συμφορῇ, συντυχίᾳ, εὐτυχίᾳ, χρῆσθαι, often in Herod.: ἀμαθίᾳ χρῆσθαι, and the like. The instance quoted by Bloomfield for '*become* free,' ἐκὼν γὰρ οὐδεὶς δουλίῳ χρῆται ζύγῳ, Æsch. Agam. 953, tells just the other way. There χρῆται is used not of *entering*, but of *submitting* to, the yoke of slavery, as here. 22.] *Ground of the above precept.* For the slave who was called in the Lord (not, as E. V. and De Wette, '*He who is called in the Lord, being a slave*,' which would be δοῦλος κληθείς, see above, δοῦλος ἐκλήθης: ἐν κυρίῳ, as the *element in which* what is about to be stated takes place) is the Lord's freedman ("ἀπελεύθερος with genit. is not here in the ordinary sense of 'libertus alicujus,' 'any one's manumitted slave:' for the *former master* was *sin* or *the devil*, see on ch. vi. 20;—but only a *freedman belonging to Christ*, viz. freed by Christ from the service of another. This the reader would understand as a matter of course." Meyer): similarly he that was called being free (not here, κληθεὶς ἐλεύθερος, see above) is the slave of Christ. Christ's service is perfect *freedom*, and the Christian's *freedom* is the *service* of Christ. But here the Apostle takes, in each case, *one member* of this double antithesis from the *outer world*, *one* from the *spiritual*. The (actual) slave is (spiritually) free: the (actually) free is a (spiritual) slave. So that the two are so mingled, in the Lord, that the slave need not trouble himself about his slavery, nor seek for this world's freedom, seeing he has a more glorious freedom in Christ, and seeing also that his brethren who seem to be free in this world are in fact Christ's servants, as *he* is a servant. It will be plain that the reason given in this verse is quite inconsistent with the prevalent modern rendering of ver. 21. 23.] *Following out of* δοῦλός ἐστιν χριστοῦ, *by reminding them of the* PRICE PAID *whereby Christ* PURCHASED *them for His* (ch. vi. 20): *and precept thereupon*, BECOME NOT SLAVES OF MEN: i. e. 'do not allow your relations to human society, whether of freedom or slavery, to bring you into bondage so as to cause you anxiety to change the one or increase the other.' Chrys., al., think the precept directed against ὀφθαλμοδουλεία, and general regard to men's opinion. But it is better to restrict it (however it may legitimately *be applied* generally) to the case in hand. Hammond, Knatchbull, Michaelis, al., understand it as addressed to the *free*, and meaning that *they* are not to *sell themselves into slavery*:—but this is evidently wrong: as may be seen by the change to the *second person plur.* as addressing *all his readers*: besides that a new example would have been marked as in vv. 18, 21. See Stanley's note. 24.] *The rule is again repeated*, but with the addition παρὰ θεῷ, reminding them of the relations of Christ's freedman and Christ's slave, and of the price paid, just mentioned:—of that relation to God in which they stood by means of their Christian calling. The *usual* rendering, *Deo inspectante* (Grot.), i. e. 'perpetuo memores, vos in ejus conspectu versari' (Beza), does not so well suit the *local*

25 Περὶ δὲ τῶν [b]παρθένων [c]ἐπιταγὴν κυρίου οὐκ ἔχω, [de]γνώμην δὲ [e]δίδωμι ὡς [f]ἠλεημένος ὑπὸ κυρίου [g]πιστὸς εἶναι. 26 νομίζω οὖν τοῦτο [h]καλὸν [i]ὑπάρχειν διὰ τὴν [k]ἐνεστῶσαν [l]ἀνάγκην, ὅτι [h]καλὸν ἀνθρώπῳ τὸ [m]οὕτως εἶναι. 27 [n]δέδεσαι γυναικί, μὴ [o]ζήτει [p]λύσιν· [q]λέλυσαι

b Paul, here &c. (7 times and 2 Cor. xi. 3 only. Matt. i. 23 (from Isa. vii. 14) al.
c Rom. xvi. 26 reff.
d = ch. i. 10 (reff.).
e 2 Cor. viii. 10.
f pass., Rom. xi. 30, 31 reff.
g = ch. iv. 2 al. fr.
h = ver. 1.
i Acts viii. 16 reff.
k Rom. viii. 38. ch. iii. 22. Gal. i. 4. 2 Thess. ii. 2. 2 Tim. iii. 1. Heb. ix. 9 only. 1 Macc. xii. 44. (see note.)
l = Luke xxi. 23. 2 Cor. vi. 4. xii. 10. 1 Thess. iii. 7. 1 Kings xxii. 2.
m = ver. 40.
n = Rom. vii. 2. ver. 39.
o = Matt. vi. 33. Col. iii. 1. 1 Pet. iii. 11. 1 Macc. ii. 29.
p here only. Eccl. vii. 20 (viii. 1). Wisd. viii. 8 only.
q = Acts xxii. 30. Ps. cxlv. 7.

26. aft ὅτι καλον ins εστιν D^1F [latt syrr]. om το F $Meth_1$.

word *μενέτω*." Meyer. **25—38.**] *Advice* (with some digressions connected with the subject) *concerning the* MARRIAGE OF VIRGINS. **25.**] **παρθένων** is not, as Theodor-mops., Bengel, Olsh., al., *unmarried persons of both sexes*, a meaning which, though apparently found in Rev. xiv. 4 (see note there), is perfectly unnecessary here, and appears to have been introduced from a mistaken view of vv. 26—28. The emphasis is on **ἐπιταγήν**—command of the Lord have I none, i. e. no *expressed precept*: so that, as before, there is no marked comparison between **ὁ κύριος** and **ἐγώ**. **πιστὸς εἶναι**] to be faithful, as in ref.,—as a steward and dispenser of the hidden things of God, and, among them, of such directions as you cannot make for yourselves, but require one so entrusted to impart to you. This sense, which has occurred in the estimate given of himself in this very Epistle, is better than the more general ones of *true* (Billroth, Rückert) or *believing* (Olsh., Meyer, De Wette). **26.**] The question of the marriage of *virgins* is one involving the expediency of contracting marriage *in general*: this he deals with now, on grounds connected with the then pressing necessity. **οὖν**, then, follows on **γνώμ. δίδωμι**, and introduces the **γνώμη**. **τοῦτο** indicates what is coming, viz. **τὸ οὕτως εἶναι**. **καλόν**, see note on ver. 1: the best way. **τὴν ἐνεστῶσ. ἀνάγκ.**] the instant necessity: viz. that prophesied by the Lord, Matt. xxiv. 8, 21, &c.: which shall precede His coming: see especially ver. 19 there: not, *the cares of marriage*, as Theophyl., **διὰ τὰς ἐν αὐτῷ δυσκολίας, κ. τὰ τοῦ γάμου ἀχληρά**: nor *persecutions*, as Photius in Œcum., al., which are only a *part* of the apprehended troubles. These the Apostle regards as *instant, already begun*: for this is the meaning of **ἐνεστῶσαν**, not *imminent, shortly to come*: see reff. and Jos. Antt. xvi. 6. 2, **τὸ ἔθνος τῶν Ἰουδαίων εὐχάριστον εὑρέθη, οὐ μόνον ἐν τῷ ἐνεστῶτι καιρῷ, ἀλλὰ καὶ ἐν τῷ προγεγενημένῳ**,—where *all time future* is evidently excluded. See note on 2 Thess. ii. 2, where this distinction is very important. **ὅτι καλ. ἀνθ. . . . . .**] De Wette takes **ὅτι** as *because*, understanding **τοῦτο** above = **τὸ παρθένον εἶναι**, '*that this* (virginity) *is best on account of the instant necessity, because it is* (*generally*) *best for a man so to be* (i. e. unmarried).' But this seems constrained, and tautological, and the only rescue of it from the charge of tautology is found in the word 'generally,' which is not in the text. Far better, with Meyer and most interpreters, to view the sentence as an anacoluthon, begun with one construction, **τοῦτο καλὸν ὑπάρχειν**, and finished, without regard to this, when on account of the intervening words it became necessary to restate the **καλόν**, with another construction, **ὅτι**, &c. Thus we shall have it, literally rendered: I think then this to be the best way on account of the instant necessity, that it is the best way for a man thus to be. **ἀνθρώπῳ**, not as in ver. 1 (which in its *outward form* will not bear the wider meaning), but here purposely general, including those treated of, young females. **οὕτως** = **ὡς κἀγώ** as ver. 8? or perhaps **ὡς ἐστίν**, which seems better on account of the following context, ver. 27. This, in the case of the *unmarried*, would amount to the other: and the case of *virgins* is now that especially under consideration.

27.] **τὸ οὕτως εἶναι** *restated* and *illustrated*: neither the married nor the unmarried are to *seek for a change*. The general recommendation here is referable alike to *all* cases of marriage, and does not touch on the prohibition of ver. 10,—only *dissuading from a spirit of change, in consideration of the* **ἐνεστῶσα ἀνάγκη**. It seems better to take the verse thus, than with Meyer and De Wette, to regard it as inserted to guard against misunderstanding of the preceding **γνώμη** of the Apostle. **λέλυσαι** does not imply *previous marriage*, but as Phot., **οὐχὶ πρὸς τοὺς συναφθέντας, εἶτα διαλυθέντας, . . . ἀλλ' ἁπλῶς πρὸς τοὺς μὴ συνελθόντας ὅλως εἰς γάμου κοινωνίαν, ἀλλὰ λελυ-**

ABDFK LPℵ a b c d e f g h k l m n o 17. 47

ἀπὸ γυναικός, μὴ [o] ζήτει γυναῖκα. 28 ἐὰν δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες, καὶ ἐὰν [r] γήμῃ [ἡ] [b] παρθένος, οὐχ ἥμαρτεν· [s] θλῖψιν δὲ τῇ [t] σαρκὶ [s] ἕξουσιν [u] οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν [v] φείδομαι. 29 [w] τοῦτο δέ [w] φημι, ἀδελφοί, ὁ καιρὸς [x] συνεσταλμένος ἐστὶν τὸ [y] λοιπόν, ἵνα καὶ οἱ ἔχοντες γυναῖκας

r γαμέω, of the woman ver. 34. 1 Tim. v. 11, 14 only. of both, ver. 36 only. of the man, Matt. v. 32 al.† (2 Macc. xiv. 26 bis only.)
o John xvi. 33. Rev. ii. 10. Sir. li. 3.
t dat., 2 Cor. xii. 7.
u ver. 15.
v Rom. xi. 21 reff.
w = ch. xv. 50. see ch. i. 12. xxvi. 65. Heb. x. 13. (Eph. vi. 10 reff.)
x = here (Acts v. 6) only †. Sir. iv. 31. see Tobit xii. 13.
y — Matt.

28. rec for *γαμησῃς, γημῃς* (*to conform to the follg*), with KL rel Orig[-c_2] Chr$_1$ Thdrt [Damasc$_{h.l.}$]; *λαβῃς γυναικα* DF: *acceperis uxorem* latt [Tert$_1$ Ambrst]: *duxeris* Tert$_1$: txt A(-*σῃ*) B[P]ℵ m 17 Bas [Euthal-ms] Damasc. for *γημῃ, γαμῃ* D^{1}F. om *ἡ* BF: ins ADKLPℵ rel [Orig-c Meth$_1$ Bas$_1$]. ins *εν* bef *τῃ σαρκι* D^1[-gr] F[-gr].

29. elz ins *οτι* bef *ο καιρος* (*supplementary:* see ch. xv. 50, *where there is* no var readg), with DF d e h l (syrr) copt [basm arm Damasc] Thl Orig[-int$_1$] Tert$_1$: om ABKLPℵ rel vulg [spec] Eus$_1$ Meth$_1$ Bas$_1$ (Chr$_1$) Thdrt [Tert$_1$ Ambrst]. *συνεσταλμενον*(sic) ℵ. rec *το λοιπον* bef *εστιν*, with D^{2}KL rel Thdrt [Damasc] Thl: *εστιν· λοιπον εστιν* F 67^2 latt [(Clem$_1$) Orig-int$_2$] Tert$_1$ Jer$_1$ [Ambrst Aug$_{ter-pe}$]: txt AB D$^{1\text{-}2}$(om *το* D^1) Pℵ a^1 m 17 (Syr P) syr copt arm Eus-ms$_1$ Bas$_2$ [Euthal-ms]. There is great var in the punctn:—[elz] has *συν. το λ. εστιν·*, with L &c syrr copt [basm arm Chr$_1$ Damasc] Thdrt; [Steph] *συνεστ.· το λοιπον εστιν ινα*[, with] DF 67^2-8. 71 latt lat-ff (Aug$_1$: *το λοιπον* twice$_{alib}$); *συνεστ. εστιν· το λοιπ.* B^2: *συνεστ. εστιν το λοιπον·* m. (*The varr have appy arisen from a desire to fix the connexion of το λοιπον more definitely.*)

μένους ὄντας τοῦ τοιούτου δεσμοῦ,—and Estius, "intelligit liberum a conjugio, sive uxorem aliquando habuerit, sive non."

28.] Not *sin*, but *outward trouble*, will be incurred by contracting marriage, whether in the case of the unmarried man or of the virgin; and it is *to spare them this*, that he gives his advice. **But if also** (*καί*, of the *other alternative:* see ver. 21) **thou shalt have married, thou didst not sin** (viz. when thou marriedst); **and if a virgin** (if the art. is to stand, it is generic) **shall have married, she sinned not; but such persons** (viz. *οἱ γήμαντες*) **shall have tribulation in the flesh** (it is doubtful, as Meyer remarks, whether the *dative* belongs to the substantive,—*trouble for the flesh*,—or to the verb,—*shall have in the flesh trouble*): **but I** (emphatic—*my* motive is) **am sparing you** (endeavouring to spare you this *θλῖψιν τῇ σαρκί*, by advising you to keep single). **29—31.**] *He enforces the foregoing advice by solemnly reminding them of the shortness of the time, and the consequent duty of sitting loose to all worldly ties and employments.* **29.**] **τοῦτο δέ φημι . . .** q. d. 'What I just now said, of marrying being no *sin*, might dispose you to look on the whole matter as indifferent: my motive, the sparing you outward affliction, may be underrated in the importance of its bearing: but I will add this solemn consideration.' **ὁ καιρ. συνεστ. ἐστ. τὸ λοιπόν**] **The time that remains is short**: lit., 'the time is shortened henceforth:'—i. e. the interval between now and the coming of the Lord has arrived at an extremely contracted period. These words have been variously misunderstood. (1) *ὁ καιρός* has been by some (Calvin, Estius, al.) interpreted '*the space of man's life on earth*:' which, however true it may be, and however legitimate this *application* of the Apostle's words, certainly was not in his mind, nor is it consistent with *his* usage of *ὁ καιρός*: see Rom. xiii. 11; Eph. v. 16,—or with that in the great prophecy of our Lord which is the key to this chapter, Luke xxi. 8; Mark xiii. 33. (2) *συνεσταλμένος* has been understood as meaning *calamitosus* (so Rosenm., Rückert, Olshausen, al.). But it never has this signification. In such passages as 1 Macc. iii. 6, v. 3; 2 Macc. vi. 12, *παρακαλῶ . . . . μὴ συστέλλεσθαι διὰ τὰς συμφοράς*: 3 Macc. v. 33, *τῇ ὁράσει . . . συνεστάλη*,—it has the meaning of *humbling, depressing*, which would be obviously inapplicable to *καιρός*. The proper meaning of *συστέλλεσθαι, to be contracted*, is found in Diod. Sic. i. 41, *διὸ καὶ τὸν Νεῖλον εὐλόγως κατὰ τὸν χειμῶνα μικρὸν εἶναι καὶ συστέλλεσθαι*. It is, as Schrader well renders it, '*in Kürzem ſtürzt die alte Welt zuſammen*.' *συστέλλεσθαι* and *συστολή* are the regular grammatical words used of the *shortening of a syllable* in prosody. (3) *τὸ λοιπόν* has been by some (Tertull. ad Uxorem i. 5 (vol. i. p. 1283), Jer. de perp. virg. B. V. M. adv. Helv. 20 (vol. ii. p. 227), on Ezek. vii. 13 (lib. ii., vol. v. p. 69), on Eccl. iii. (vol. iii. p. 410),—Vulg., Erasm., Luther, Calvin, Estius; also E. V. and Lachm.) *joined to what follows*; '*it remains that both they*,' &c.

ὡς μὴ ἔχοντες ὦσιν, 30 καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ [z]ἀγοράζοντες ὡς μὴ [a]κατέχοντες, 31 καὶ οἱ [b]χρώμενοι τὸν κόσμον, ὡς μὴ [c]καταχρώμενοι· [d]παράγει γὰρ τὸ [e]σχῆμα τοῦ κόσμου τούτου. 32 θέλω δὲ ὑμᾶς [f]ἀμερίμνους εἶναι.

z ch. vi. 20 reff.
a = 2 Cor. vi. 10. Josh. i. 11.
b ver. 21 reff. acc., Wisd. vii. 14 ℵ[b]1 &c. see note.
c ch. ix. 18 only τ. Ep. Jer. 28
only. w. acc., 3 Macc. v. 22.
d intrans., Matt. ix. 9 (and always, exc. 1 John ii. 8, 17). Ps. cxliii. 4.
e Phil. ii. 8 only. Isa. iii. 17 only.
f Matt. xxviii. 14 only τ. Wisd. vi. 15. vii. 23 only.

om ωσιν F arm.

30. for κλαιοντες (twice), κλεθοντες F.

31. rec (for του κοσμου) τω κοσμω τουτω (*gramml corrn, and supplementary addn*), with D[2-3]KLPℵ[3] rel (vulg[F-lat spec] syrr) [Eus$_1$ Ephr$_1$ Bas$_1$ Chr$_1$ Euthal-ms Severn-c$_1$] Thdrt Thl [Damasc (Orig-int$_2$ Tert$_1$ Cypr$_2$ Ambrst)]: του κοσμου τουτου D[1][and lat] F[-gr]: τω(sic, appy) κοσμου τουτου 17: txt ABℵ[1] coptt. for καταχρ., παραχρ. L Bas$_1$ Thdrt$_2$; χρωμενοι 121 latt [Cypr$_1$ Ambrst] (not Tert$_1$).

32. om δε F o 61 fuld D-lat [spec] Methl$_1$ [Ambrst]: γαρ 38 Clem.

But thus (*α*) the sense of ἵνα will not be satisfied—see below: (*β*) the usage of τὸ λοιπόν is against it, which would require it to *stand alone*, and the sense *not* to be carried on as it is in '*superest ut*,' τὸ λοιπόν, ἵνα . . . .,—see reff. and Phil. iii. 1, iv. 8; (1 Thess. iv. 1;) 2 Thess. iii. 1. (*γ*) The continuity of the passage would be very harshly broken: whereas by the other rendering all proceeds naturally. We have exactly parallel usages of τὸ λοιπόν in reff. ἵνα καὶ . . .] *The end for which* the time has been (by God) thus gathered up into a short compass: in order that both they, &c.: i. e. in order that Christians, those who wait for and shall inherit the coming kingdom, may keep themselves loosed in heart from worldly relationships and employments: that, as Meyer, "the married may not fetter his interests to his wedlock, nor the mourner to his misfortunes, nor the joyous to his prosperity, nor the man of commerce to his gain, nor the user of the world to his use of the world." This is the only legitimate meaning of ἵνα with the subj. The renderings which make it = ὅτε, 'tempus . . . . futurum cum ei qui uxores habent parce futuri sint non habentibus,' Grot., or 'ubi' (local), are inadmissible. We may notice that according to this only right view of ἵνα, the clauses following are not *precepts of the Apostle*, but the *objects* as regards *us*, of the *divine counsel in shortening the time*. 30. ὡς μὴ κατέχοντες] as not possessing (their gains). So in the line of Lucretius (iii. 984), "Vitaque mancupio nulli datur, omnibus usu." 31. χρώμενοι . . . . . καταχρώμενοι] The κατά, as in κατέχοντες, appears here to imply that intense and greedy use which turns the legitimate use into a fault. This meaning is better than '*ab*use,' which is allowable philologically, and is adopted by Theodoret, Theophyl., Œc., Luther, Olsh., al., but destroys the parallel. I would render them, **and they who use the world, as not using it in full.** So, or merely 'as not using it,' regarding καταχρ. = χρ.,—Vulg., Calv., Grot., Estius, al., and Meyer and De Wette. χρῆσθαι with an acc. is found only here: never in classical Greek, and very rarely in Hellenistic. Almost the only undoubted instance (in ref. Wisd., A reads κτησάμενοι, and is supported by ℵ[2a]. In Xen. Ages. xii. 11, we have τὸ μεγαλόφρον . . . ἐχρῆτο, but most edd. read τῷ μεγαλόφρονι) seems to be in a Cretan inscription, Boeckh, Corp. Inscr. ii. 400, καὶ τὰ ἄλλα πάντα χρήμενοι, ἐν δὲ τῷ δόξῳ τὰς ξενικὰς θοίνας. See Bornemann, note on Acts xxvii. 17, where βοηθείας is a var. read. in some mss. παράγει γὰρ . . . .] *gives a reason for* ὁ καιρ. συνεσταλμ. ἐστ. τὸ λοιπ., the clauses which have intervened being subordinate to those words: see above. Emphasis on παράγει: **for the fashion** (present external form, cf. Herodian i. 9, ἀνὴρ φιλοσόφου φέρων σχῆμα, and other examples in Wetst.) **of this world is passing away** (is in the act of being changed, as a passing scene in a play: cf. πάραγε πτέρυγας, Eur. Ion, 165). This shews that the time is short:—the form of this world is already beginning to pass away. Grot., al., according to the mistaken view of ver. 20, —'non manebunt, quæ nunc sunt, res tranquillæ, sed mutabuntur in turbidas. Theophyl. and many Commentators understand the saying *of worldly affairs in general*—ἄχρις ὄψεώς εἰσι τὰ τοῦ παρόντος κόσμου, καὶ ἐπιπόλαια:—but this is inconsistent with the right interpretation of ver. 29: see there. Stanley compares a remarkable parallel, 2 Esdr. xvi. 40—44, probably copied from this passage.

32—34.] *Application of what has been just said to the question of marriage.*

32. θέλω δέ . . .] **But** (i. e. since this is so—since the time is so short, and

ABDFK LPℵ a b c d e f g h k l m n o 17. 47

ὁ [g]ἄγαμος [h]μεριμνᾷ [i]τὰ τοῦ κυρίου, πῶς [k]ἀρέσῃ τῷ κυρίῳ· 33 ὁ δὲ γαμήσας [h]μεριμνᾷ [i]τὰ τοῦ κόσμου, πῶς [k]ἀρέσῃ τῇ γυναικί. 34 καὶ [l]μεμέρισται καὶ ἡ γυνὴ καὶ ἡ [m]παρθένος. ἡ [g]ἄγαμος [h]μεριμνᾷ [i]τὰ τοῦ κυρίου, ἵνα ᾖ ἁγία καὶ τῷ [n]σώματι καὶ τῷ [n]πνεύματι· ἡ δὲ [o]γαμήσασα

g ver. 8. h constr., ch. xii. 25. Phil. ii. 20. iv. 6 only. Exod. v. 9 (a). i Rom. ii. 14 reff. k Rom. viii. 8 reff. l see ch. i. 13 reff. m vv. 25, 28.

n 1 Thess. v. 23. see ch. v. 3 reff. o of the woman, see ver. 28 reff.

33. rec (for αρεση vv 32-3-4) αρεσει, with KLP 17(ver 33) rel Clem$_1$[ver 33] Orig$_1$ Meth$_1$ [Euthal-ms] Epiph$_4$ Cyr$_1$[ver 33] Ephr Thdrt Damasc Thl Œc: txt ABDFℵ 17 Eus$_1$ [Meth$_1$(and ms$_1$) Bas$_1$(but mss vary)]. for κυριω, θεω F vulg Orig Cypr.

34. rec om 1st και, with D^2[and lat] F[-gr] KL 47(Treg) rel [G-lat spec] Chr$_1$ Thdrt$_2$ [Damasc$_1$ Tert$_1$ Ambr$_1$ Ambrst mss-in-Jer]: ins AB D^1[-gr] Pℵ 6. 17. 31. 71-3 vulg [F-lat] syrr copt [basm æth arm] Eus$_1$ Meth$_1$ Bas$_2$ Cyr[-p$_1$ Ephr$_1$ Euthal-ms] Pel Jer$_2$ Aug Fulg Primas Bede. rec om 2nd και, with D^1 demid(and fuld) copt [basm arm spec] Tert$_1$ [Ambr$_1$ Ambrst mss-in-]Jer Aug: ins AB D^2[and lat] F[-gr] KLPℵ 6. 31. 71-3 rel vulg [am harl tol F-lat æth] syr Eus$_1$ Meth$_1$ Bas$_2$ Chr$_1$ [Euthal-ms] Thdrt$_2$ Damasc.—μεμ. δε 30, μεμ. δε και Syr. aft η γυνη ins η αγαμος (retaining it also after παρθενος) AF^{2}ℵ 17 [Bas-ed Euthal-ms Aug$_2$]; so (but omg the 2nd) BP 6. 31. 71-3 vulg [copt^t] Eus$_1$ [Ambr$_2$] Pel Jer$_1$. om και (bef τω σωματι) A D(sic, Treg)[-gr ?] P m 17 vulg-ed(with some mss, but agst am demid [fuld harl^2]) Syr copt arm Did$_2$[-int$_1$ Epiph$_2$ Ps-]Ath$_1$ Orig[-int$_1$ Ath-int$_1$ Pel] Tert. rec om τω (bef σωμ. and bef πνευμ.), with DFKL rel (Orig$_4$) Meth$_2$ Did$_2$ [Bas$_1$] Thdrt$_2$ Thl: ins ABPℵ a

that, in order that we Christians may sit loose to the world) I wish you to be without worldly cares (undistracted). Then he explains how this touches on the subject. πῶς ἀρέσῃ—how he may please: πῶς ἀρέσει—'how he *shall* please.' The variety being not in reality a various reading, but only an itacism, I retain the form found in the most ancient MSS.

34.] See var. readd.: I treat here only of the *text*. Divided also is the (married) woman and the virgin (i. e. *divided in interest* (i. e. in cares and pursuits) from one another: *οὐ τὴν αὐτὴν ἔχουσι φροντίδα, ἀλλὰ μεμερισμέναι εἰσὶ ταῖς σπουδαῖς*, Theophyl.: not merely, *different from one another*, as E. V., Chrys., Luth., Grot., al. *Divisa est mulier et virgo* D-lat G-lat Tert). It may be well to remark as to the reading, on which see Digest,—that Jerome testifies to this having been the reading of the old Latin copies, and himself sometimes quotes the passage in this form; but, when speaking of it critically, he states that it is not in the "apostolica veritas," i. e., it would seem, the Greek as understood by him. "*Nunc illud breviter admoneo in Latinis codicibus hunc locum ita legi:* 'Divisa est virgo et mulier;' *quod quamquam habeat suum sensum, et a me quoque pro qualitate loci sic edissertum sit, tamen, non est apostolicæ veritatis. Siquidem Apostolus ita scripsit, ut supra transtulimus:* 'Sollicitus est quæ sunt mundi, quomodo placeat uxori, et divisus est.' *Et hac sententia definita transgreditur ad virgines et continentes et ait:* 'Mulier innupta et virgo cogitat quæ sunt Domini ut sit sancta corpore et spiritu.' *Non omnis innupta, et virgo est. Quæ autem virgo utique et innupta est. Quamquam ob elegantiam dictionis potuerit id ipsum altero verbo repetere,* 'mulier innupta et virgo:' *vel certe definire voluisse quid esset innupta, id est virgo: ne meretrices putemus innuptas, nulli certo matrimonio copulatas*" (Jer. contra Jovin. i. 13, vol. ii. p. 260). The sing. verb seems to be used, as standing first in this sentence, and because ἡ γυνὴ κ. ἡ παρθ. embraces the female sex as one idea: so e. g. Plato, Lys. p. 207, φιλεῖ σε ὁ πατὴρ καὶ ἡ μήτηρ: Herod. v. 21, εἵπετο γὰρ δή σφι κ. ὀχήματα κ. θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή: q. d. 'There loves thee father and mother,'—'there followed them,' &c. See more examples in Kühner, ii. p. 58 (§ 433, exception 1):—Reiche thinks that one and the same woman is intended at different periods: but ἡ δὲ γαμήσασα is against this: it would be γαμήσασα δέ (Meyer). The judgment of marriage here pronounced by the Apostle must be taken, as the rest of the chapter, *with its accompanying conditions*. He is speaking of a pressing and quickly shortening period which he regards as yet remaining before that day and hour of which neither he, nor any man, knew. He wishes his Corinthians, during that short time, to be as far as possible *totally undistracted*. He mentions as an objection to marriage, that which is an *undoubted fact of human experience*:—which is necessarily bound up with that relation: and *without which the duties of the relation could not be fulfilled*. Since he wrote, the unfolding of God's providence

[h] μεριμνᾷ [i] τὰ τοῦ κόσμου, πῶς [k] ἀρέσῃ τῷ ἀνδρί. 35 τοῦτο [p] δὲ [p] πρὸς τὸ ὑμῶν αὐτῶν [q] σύμφορον λέγω, οὐχ ἵνα [r] βρόχον ὑμῖν [s] ἐπιβάλω, ἀλλὰ [p] πρὸς τὸ [t] εὔσχημον καὶ [u] εὐπάρεδρον τῷ κυρίῳ [v] ἀπερισπάστως. 36 εἰ δέ τις [w] ἀσχημονεῖν [x] ἐπὶ τὴν [y] παρθένον αὐτοῦ [z] νομίζει, ἐὰν ᾖ [a] ὑπέρακμος, καὶ οὕτως [b] ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω·

p = ch. vi. 5. x. 11. xii. 7 al.
q ch. x. 33 only †. Eccl. ii. 3 Symm.
r here only. Prov. vi. 5. vii. 21. xxii. 25 only.
s and constr., Mark xi. 7. Prov. xx. 26.
t Acts xiii. 50 reff.
u here only †. (παρεδρεύειν, ch. ix. 13.)
v here only †. Polyb. ii. 20. 11 al. (-στος, Wisd. xvi. 11. περισπᾶσθαι, Luke x. 40. Sir. xli. 2.)
w ch. xiii. 5 only. Deut. xxv. 3. Ezek. xvi. 8. (-μοσύνη, ch. xii. 23. -μοσύνη, Rom. i. 27.)
x Mark xv. 24 ||. James v. 14.
y = Eur. Iph. in Aul. 714, ἀκεῖσ' ἀπάξει σὴν ἐμήν τε παρθένον; Soph. Œd. Tyr. 1462, ταῖν ἀβλαιῖν οἰκτραῖν τε παρθένοιν ἐμαῖν.
z and constr., Acts viii. 20 reff.
a here only †. see Sir. xlii. 9.
b = ch. v. 10. ix. 10. Heb. ii. 17. v. 3.

m 17 Clem$_1$ Orig$_1$ [Euthal-ms Ps-]Ath$_1$. om τα του κοσμου B [Tert$_2$(appy)].

35. rec συμφορον, with D^{3}FKLP^{vid} m(sic, Treg) [47(sic)] rel Meth$_1$ Eus$_1$ Chr$_1$ [Bas$_1$ Euthal-ms Damasc$_2$] Thdrt$_2$: txt ABD^{1}ℵ^1 17 Hesych. rec ευπροσεδρον, with K rel Chr$_1$ Œc: προσεδρον L: ευπροσεκτον [ευπροσδεκτον Tischdf, ed 8] 5. 6: txt ABDFPℵ m 17 Clem$_2$ Eus$_1$ Bas[$_{\text{supe}}$ Chr-ms$_1$, απαρεδρον o].

36. ασχημονει (for ασχημονειν) F[-gr]. εαυτου P [c]. om νομιζει F[-gr]: ins bef σ. τ. π. αυ. D^1 [latt (Syr) basm arm]. for ουτως, τουτο A. γινεσθαι F a Meth$_1$.

has taught us more of the interval before the coming of the Lord than it was given even to an inspired Apostle to see. And as it would be perfectly reasonable and proper to urge on an apparently dying man the duty of abstaining from contracting new worldly obligations,—but both unreasonable and improper, should the same person recover his health, to insist on this abstinence any longer: so now, when God has manifested His will that nations should rise up and live and decay, and long centuries elapse before the day of the coming of Christ, it would be manifestly unreasonable to urge,—except in so far as every man's *καιρός* is *συνεσταλμένος*, and similar arguments are applicable,—the considerations here enforced. Meanwhile they stand here on the sacred page as a lesson to us how to regard, though in circumstances somewhat changed, our worldly relations; and to teach us, as the coming of the Lord may be as near now, as the Apostle then believed it to be, to act at least in the spirit of his advice, and be, as far as God's manifest will that we should enter into the relations and affairs of life allows, *ἀμέριμνοι*. The duty of ver. 35 fin. is incumbent on all Christians, at all periods.

35.] *Caution against mistaking what has been said* for an *imperative order*, whereas it was only *a suggestion for their best interest*. τοῦτο] vv. 32—34. πρὸς τὸ ὑμ. αὐτ. σύμ.] **For your own** (emph.) **profit**,—i. e. not for my own purposes—not to exercise my apostolic authority: **not that I may cast a snare** (lit. 'a noose;' the metaphor is from throwing the noose in hunting, or in war; so Herod. vii. 85, ἡ δὲ μάχη τούτεων τῶν ἀνδρῶν ἦδε. ἐπεὰν συμμίσγωσι τοῖσι πολεμίοις, βάλλουσι τὰς σειρὰς ἐπ' ἄκρῳ βρόχους ἔχουσας, ὅτευ δ' ἂν τύχῃ ἥντε ἵππου ἥντε ἀνθρώπου, ἐπ' ἑωυτὸν ἕλκει· οἱ δὲ ἐν ὄρκεσι ἐμπαλασσόμενοι διαφθείρονται. See other examples in Wetst.) **over you** (i. e. entangle and encumber you with difficult precepts), **but with a view to seemliness** (cf. Rom. xiii. 13) **and waiting upon the Lord without distraction**. De W. remarks, that πρὸς τὸ παρεδρεύειν τῷ κ. ἀπερ. would be the easier construction. Stanley draws out the parallel to the story in ref. Luke. 36—38.] For seemliness' sake: and consequently, if there be danger, by a father withholding his consent to his daughter's marriage, of *unseemly* treatment of her, let an exception be made in that case: but otherwise, if there be no such danger, it is better not to give her in marriage. **But** (introduces an inconsistency with *εὐσχήμον*) **if any one** (any *father*) **thinks that he is behaving unseemly towards his virgin daughter** (viz. in setting before her a temptation to sin with her lover, or at least, bringing on her the imputation of it, by withholding his consent to her marriage. Or the reference may be to the supposed disgrace of having an unmarried daughter in his house), **if she be of full age** (for *before that* the imputation and the danger consequent on preventing the marriage would not be such as to bring in the *ἀσχημοσύνη*. The *ἀκμή* of woman is defined by Plato, Rep. v. p. 460, to be twenty years, that of man thirty. See Stanley's note [and ref. Sir.]), **and thus it must be** (i. e. and there is no help for it,—they are bent on it beyond the power of dissuasion:—depends not on *ἐάν*, as the indic. shews, but on *εἰ*. οὕτως, viz. that they must marry. Theophyl. takes

ABDFK LPℵ a b c d e f g h k l m n o 17. 47

c see ver. 28 reff.
d ch. xv. 58. Col. i. 23 only†. Ps. lvi. 8 Symm.
e = Luke xiv. 18. [xxiii. 17.] Heb. vii. 27. Jude 3. Jos. Antt. xvi. 9. 3.
f Matt. vii. 29. ix. 6. Luke xii. 5. xix. 17. Acts ix. 14. Rom. ix. 21. 2 Thess. iii. 9. 1 Macc. x. 36.
g here only.
h of man, Luke xxiii. 25. John i. 13. ch. xvi. 12. Eph. ii. 3. 2 Pet. i. 21. 3 Kings v. 6. 19 reff.
i = Acts xv. 14. James ii. 6, 19. 2 Pet. i. 19. 3 Kings viii. 18.
k = 1 Thess. v. 23. see John xii. 7. 1 Pet. i. 4.
l = Acts x. 33. Phil. iv. 18 only†. (γαμίζ., Mark xii. 25. Luke xvii. 27 †.)
m [here bis.] Matt. (xxii. 30 ‖ L. rec.) xxiv. 38 only†.
n ver. 9 reff.

οὐχ ἁμαρτάνει, [c]γαμείτωσαν. 37 ὃς δὲ ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ [d]ἑδραῖος, μὴ [e]ἔχων [e]ἀνάγκην, [fg]ἐξουσίαν δὲ [f]ἔχει [g]περὶ τοῦ ἰδίου [h]θελήματος, καὶ τοῦτο [i]κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ [k]τηρεῖν τὴν ἑαυτοῦ [y]παρθένον, [l]καλῶς ποιήσει. 38 ὥστε καὶ ὁ [m][ἐκ]γαμίζων [τὴν ἑαυτοῦ παρθένον] [l]καλῶς ποιεῖ, καὶ ὁ μὴ [m][ἐκ]γαμίζων [n]κρεῖσσον ποιήσει.

for γαμειτωσαν, γαμειτω D¹F [Syr arm] Epiph$_1$ Aug$_1$: *ei nubat* vulg(including F-lat) D-lat [Ambrst].

37. rec ἑδραιος bef εν τη καρδια, with KLℵ^2 rel [Syr] Thdrt$_1$ Thl: om ἑδραιος F D-lat arm: txt AB D-gr Pℵ^1 a d m 17 vulg syr coptt Bas$_1$ Thdrt$_1$ [Ambr$_1$ Ambrst]. (*The transposn seems to have been made for perspicuity, to bring ἑστηκεν and ἑδραιος together.*) rec om αυτου, with KL rel syr Thdrt$_1$ Damasc Thl Œc: ins ABDFPℵ d m 17 [latt Syr coptt æth arm] Bas$_1$ Thdrt$_1$ [Euthal-ms Ambr$_{\text{supp}}$ Ambrst]. om de A [coptt]. rec (for ιδια καρδια) καρδια αυτου, with DFKL rel [Bas$_1$] Thdrt$_2$ Damasc: ιδια καρδια αυτου m: καρδια (alone) 67^2: txt ABPℵ a. rec ins του bef τηρειν, with DFKL rel [Bas$_1$] Damasc Œc: om ABPℵ c d 17 [Euthal-ms]. rec (for ποιησει) ποιει, with DFKL[P] rel syr$^{\text{pt}}$ æth Thdrt Damasc Thl Œc: txt ABℵ 6. 17. 67^2 coptt [Bas$_1$].

38. om ωστε to ποιει (*homœotel*) F b^1 d. rec εκγαμιζων (twice), with K^{2}LP ℵ^2(2nd) rel [Chr$_2$ Thdrt$_1$] Thl Œc: [εγγαμ. K^1 Thdrt$_1$ Damasc:] γαμιζων ABD F(once) ℵ^1 17 Clem$_1$ Meth$_1$ Bas$_1$ [Euthal-ms]. rec om την εαυ. παρθ., with KL rel [Chr$_2$] Thdrt Damasc Aug$_{\text{mss}}$: ins A[P]ℵ m 17 Meth$_1$ Bas$_1$: την παρθ. εαυ. BD vulg Syr syr-w-ob coptt [æth arm spec] Clem$_1$ Aug$_1$ [Ambrst Pel]. for ποιει, ποιησει B m 6. 67^2 [Bas$_1$]: txt ADKLPℵ 17 rel [vulg Clem$_1$ Meth$_1$ Chr$_2$ Euthal-ms Thdrt$_2$]. rec (for και ὁ) ὁ δε (*corrn for contrast*), with KLPℵ^3 rel syr æth [Chr$_2$] Thdrt Thl Œc: txt ABDFℵ^1 m 17 latt Syr coptt arm Clem Meth Bas$_1$ [Euthal-ms Ambrst Aug$_{\text{supp}}$]. rec (for ποιησει) ποιει, with DFKLP rel latt [Clem$_1$ Meth$_1$ Chr$_2$ Damasc] Thdrt$_2$: txt ABℵ m 6. 17. 67^2 [copt Bas$_1$ Euthal-ms].

the words for the beginning of the *consequent* sentence = οὕτως καὶ γενέσθω. But, as Meyer remarks, the words would thus be altogether superfluous, and after ὀφείλει, οὐχ ἁμαρτάνει would be inapplicable), **what he will** (as his determination on this νομίζειν), **let him do** (τὸ δοκοῦν πραττέτω, Theodoret), **he sinneth not** (ἁμαρτίας γὰρ ὁ γάμος ἐλεύθερος, Theodoret); **let them** (his daughter and her lover) **marry.** Some (Syr., Grot., al.) take ἀσχημονεῖν *passively*,—'*thinks that he is* (likely to be) *brought into disgrace as regards his daughter*,' viz. by her seduction, or by her being despised as unmarried. But this would require (1) the future ἀσχημονήσειν. —(2) ἐπί with a *dative*, the *acc.* shewing that the verb is one of *action*: Meyer compares ἀσχημονεῖν εἴς τινα, Dion. Hal. ii. 26. And (3) the active sense of the verb is found in this Epistle (ref.), the only other place where it occurs in the N. T.

37.] **But he who stands firm in his heart** (= *purpose*,—having no such misgiving that he is behaving unseemly), **not involved in any necessity** (no ὀφείλει γενέσθαι as in the other case; no determination to marry on the part of his daughter, nor attachment formed), **but has** (change of construction:—the clause is opposed to ἔχων ἀνάγκ.) **liberty of action respecting his personal wish** (to keep his daughter unmarried), **and has determined this in his own** (expressed, as it is a matter of private determination only) **heart** (τοῦτο, not stated *what*, but understood by the reader to mean, *the keeping his daughter unmarried*:—but this would not be in apposition with nor explained by τοῦ τηρ. τ. ἑαυτ. παρθ., see below), **to keep** (in her present state) **his own virgin daughter** (the rec., τοῦ τηρ., would express the *purpose* of the determination expressed in κέκρικεν: not (as commonly given) the explanation of τοῦτο, which would require τὸ τηρεῖν or τηρεῖν. It shews that the motive of the κεκρικεν is the feeling of a father, desirous of retaining in her present state his own virgin daughter. So Meyer, and I think rightly: see note on Acts xxvii. 1. De Wette, on the other hand, regards the words τοῦ τηρ. . . . , as merely a periphrasis for not giving her in marriage. Our present text merely explains the τοῦτο), **shall do well.** **38.**] The latter καί has been altered to δέ because a contrast seemed to be required between καλῶς and κρεῖσσον. One account might

39 Γυνὴ [o] δέδεται [p] ἐφ' [p] ὅσον [p] χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ [q] κοιμηθῇ ὁ ἀνήρ, [r] ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον [s] ἐν κυρίῳ. 40 [t] μακαριωτέρα δέ ἐστιν, ἐὰν [u] οὕτως μείνῃ, κατὰ τὴν ἐμὴν [v] γνώμην· [w] δοκῶ δὲ κἀγὼ [x] πνεῦμα θεοῦ [x] ἔχειν.

VIII. [1] Περὶ δὲ τῶν [y] εἰδωλοθύτων, [z] οἴδαμεν [z] ὅτι

o -- Rom. vii. 2. ver. 1. 1 Cor. vii. 1 reff.
p Rom. vii. 1 reff.
q = Matt. xxvii. 52. Acts vii. 60. xiii. 36. ch. xi. 30. xv. 6, &c. 1 Thess. iv. 13, 14. Lam. xiv. 8.
r w. inf. here only.
s = Rom. xvi. 2, 8, 11 al.
t compar., here only ϯ. see Acts xx. 35.
u ver. 26.
v = ch. i. 10 reff.
w ch. iii. 18 reff.
x Rom. viii. 9. Jude 19.
y vv. 4, 7, 10. ch. x. 19. Acts xv. 29. xxi. 25. Rev. ii. 14, 20 only ϯ.
z = ch. vi. 2 al. fr.

39. [at beg ins η Coisl-oct-marg coptt Clem$_1$.] rec aft δεδεται ins νομω (*from Rom* vii. 2), with D$^{2\cdot3}$[-gr] FLP$\aleph^3$ rel vulg-ed(with fuld F-lat) Syr syr [Epiph-ms$_1$] Chr$_{\text{supp}}$ Thdrt$_2$ Damasc$_2$ Ambrst$_1$: om AB D^1[and lat] $\aleph^1$ Coisl-oct-marg 17 am(with demid tol harl^2) coptt æth arm Clem$_1$ Orig$_{2/3}$[-c$_1$ Tert$_1$ Cypr$_1$ Ambr$_1$ Aug$_{\text{alic}}$]. om 1st ὁ F (not G). ins και bef κοιμηθῃ D^3 F[-gr(κεκοιμ.)] L a b e f h l o syr Thdrt$_1$ Œc: om ABD^{1}KP$\aleph$ rel Clem$_1$ Orig$_{2/3}$[-c$_1$ Chr$_3$]. for κοιμηθῃ, αποθανῃ A 73 syr-mg basm Clem Orig[-c$_2$ Epiph$_1$] Bas$_1$ Tert$_1$ [Jer$_2$]. rec aft 2nd ο ανηρ ins αυτης, with DFL a m 17. 47 vss (syr-w-ast) Orig$_1$ Damasc Thl lat-ff: om ABKP$\aleph$ Orig$_1$[-c$_2$ Chr$_1$] Bas Thdrt$_2$ Œc Vig$_1$. for γαμηθηναι, γαμηθῃ F latt [Tert$_1$ Cypr$_1$]: γαμησαι L^1(appy).

40. for 2nd δε, γαρ B m 4. 17. 67^2. 71-3. 116 tol syr(δε in marg) basm æth [Cyr$_1$ (txt-p$_1$)] Orig[-int$_1$(txt$_2$-c$_1$)] Ambr$_{\text{[alic]}}$ Ambrst Vig Sedul (not Tert$_2$ Aug Jer). εχω F Tert$_2$ Ambrst Aug.

be (as M. and De W.) that Paul had intended to write καλῶς ποι. twice, but *currente calamo*, intensified the expression to κρεῖσσον ποιήσει. Perhaps a better one will be found by referring the καὶ—καί to that which καλῶς and κρεῖσσον have in common: '*both he who gives in marriage does well, and he who gives not in marriage shall do well, even in a higher degree.*' I need hardly remind the tiro that 'both—and' here does not, as Bloomf. objects, represent τε καί,—each subject being accompanied by its own predicate. Observe the ποιήσει—ποιεῖ—ποιήσει; the pres., of the mere act itself, the fut., of its enduring results. 39, 40.] *Concerning second marriages of women.*

39. δέδεται] viz. τῷ ἀνδρί, or perhaps absolutely, is bound, in her marriage state.

γαμηθῆναι] γαμηθῆναι and γαμῆσαι are later forms, reprobated by the grammarians: γαμεθῆναι and γαμέσαι being the corresponding ones in good Greek. See Lobeck on Phrynichus, p. 742. Meyer cites Schol. on Eur. Med. 593, γαμεῖ μὲν γὰρ ὁ ἀνήρ, γαμεῖται δὲ ἡ γυνή. But not invariably, see ver. 28. μόνον ἐν κυρίῳ] only in the Lord, i. e. within the limits of *Christian* connexion—in the element in which all Christians live and walk;—'*let her marry a Christian.*' So Tertull., Cypr., Ambrose, Jerome, Grot., Est., Bengel, Rosenm., Olsh., Meyer, De W. But Chrys. explains it μετὰ σωφροσύνης, μετὰ κοσμιότητος:—and so (but in some cases including in this the marrying of a Christian) Theodoret (τουτέστιν ὁμοπίστῳ, εὐσεβεῖ, σωφρόνως, ἐννόμως), Theophyl., Calv., Beza, Calov., al. This however seems flat, and the other much to be preferred; also as making a better limitation of ᾧ θέλει. 40. μακαριωτέρα] [not merely happier, in our merely social secular sense, but including this] happier, partly by freedom from the attendant trials of the ἐνεστῶσα ἀνάγκη,—but principally for the reason mentioned verse 34. "To higher blessedness in heaven, which became attached to celibacy afterwards in the views of its defenders (Ambrose, Corn.-a-Lap., al.), there is no allusion here." Meyer. δοκῶ δὲ κἀγώ] This is modestly said, implying more than is expressed by it,—not as if there were any uncertainty in his mind. It gives us the true meaning of the saying that he is *giving his opinion*, as ver. 25: viz. not that he is speaking without inspiration, but that in the consciousness of inspiration he is giving that counsel which should determine the question. The rationalizing Grotius explains πνεῦμα θεοῦ, 'non revelationem, sed sincerum affectum Deo et piis serviendi,' referring to ch. iv. 21, where (1) the meaning is not this (see note); and (2) the expression is not πνεῦμα θεοῦ.

κἀγώ] '*as well as other teachers.*' Whether said with a general or particular reference, we cannot tell, from not being sufficiently acquainted with the circumstances.

VIII. 1—XI. 1.] ON THE PARTAKING OF MEATS OFFERED TO IDOLS, AND ASSISTING AT FEASTS HELD IN HONOUR OF IDOLS.

CHAP. VIII. 1—13.] Though (vv. 1—6) *for those who are strong in the faith, an idol having no existence, the question has no importance, this is not so with all* (ver. 7); *and the infirmities of the weak must*

a = vv. 7, 10, 11. Hos. iv. 6. see 1 Tim. vi. 20.
b ch. iv. 6 reff.
c = Acts ix. 31 reff.

ABDFK LPℵ a b c d e f g h k l m n o 17. 47

πάντες [a]γνῶσιν ἔχομεν· ἡ [a]γνῶσις [b]φυσιοῖ, ἡ δὲ ἀγάπη [c]οἰκοδομεῖ. 2 εἴ τις [w]δοκεῖ ἐγνωκέναι τί, οὔπω ἔγνω

CHAP. VIII. 2. rec aft ει ins δε, with DFKL rel vulg[-clem] syr-w-ast (æth) Chr$_1$ Thdrt Thl Œc Jcr: [aft τις m:] om ABPℵ [a^1] 17 am(with fuld harl^1(appy) tol) coptt arm Clem$_1$ Orig[-c$_1$]-int$_1$ Nys$_1$ Melet$_1$ [Euthal-ms] Damasc Tert$_1$ Cypr$_1$ Ambrst. rec (for εγνωκεναι) ειδεναι, with KL rel Chr$_2$ Thdrt Thl Œc, *scire* vulg [F-lat Tert$_1$ Cypr$_1$ Ambrst]: txt ABDFPℵ m 17 coptt Clem$_1$ Orig[-c$_1$] Nys$_1$ [Chr$_1$ Euthal-ms] Thdrt$_2$ Damasc, *cognovisse* D-lat. (G-lat has both *cognoscere* and *scire*.) rec ουδεπω, with DFKL rel Chr$_2$ Thdrt$_4$ Damasc Thl Œc: om m: txt ABPℵ 17 Clem$_1$ Orig[-c$_1$] Melet$_1$ [Nys$_1$ Chr$_2$ Euthal-ms]. rec aft ου(δε)πω ins ουδεν, with D[-gr$^{2\text{-}3}$] KL rel syrr Chr$_4$ Thdrt$_2$ Damasc Thl Œc: om ABD^{1}FPℵ 17 latt coptt [æth arm] Clem Orig[-c$_1$-int$_1$] Nys Melet Thdrt$_3$ [Chr$_1$ Euthal-ms Tert$_1$ Cypr$_1$]. rec εγνωκεν, with D^{2}KL rel Chr$_4$ Thdrt$_2$ Thl Œc: txt ABD^{1}FPℵ a m Clem Orig[-c] Nys Melet [Euthal-ms] Thdrt$_3$ Damasc.—for ουτω εγνω καθως δει γνωναι, ουδεν εδει (= βδει) καθως εδει 17.

in such a matter be regarded in our conduct (vv. 8—13). 1.] δέ, *transitional*, as in ch. vii. 1, al. fr. As regards the construction, we may observe, that περὶ δ. τῶν εἰδ., is *again taken up* ver. 4, περὶ τῆς βρώσ. οὖν τῶν εἰδ., after a parenthesis. We may also observe that in the latter case οἴδαμεν ὅτι is *restated*, bearing therefore, it is reasonable to suppose, the *same* meaning as before, viz. **we know, that.** This to my mind is decisive against beginning the parenthesis with ὅτι, and rendering ὅτι '*for*,' as Luther, Bengel, Valckn., al.:—'*we know* (*for we all have knowledge*),' *&c.* Are we then to begin it with πάντες, leaving περὶ . . . οἴδαμεν ὅτι broken off, corresponding to the words resumed in ver. 4? We should thus leave within the parenthesis a very broken and harsh sentence: πάντες γνῶσιν ἔχομεν (*what* γνῶσις? if γν. about the εἰδωλοθ., it should be joined with the preceding; if γν. *in general*, it should be τὴν γνῶσιν, see ch. xiii. 2, which would be absurd; if *some* γν. on *some subjects*, as σὺ πίστιν ἔχεις, James ii. 18, it would here be irrelevant), ἡ γν. φυσιοῖ, ἡ δὲ ἀγ. κ.τ.λ. The first *logical break* in the sense is where *the concrete* γνῶσις, *that* περὶ τῶν εἰδ., *is forsaken, and the abstract* ἡ γνῶσις *treated of*. Here therefore, with Chrys., &c., Beza, Grot., Calv., Est., al., De Wette, and Meyer, I begin the parenthesis,—. . . **we are aware that we all** (see below) **have knowledge; knowledge, &c.**; not however *placing it in brackets*, for it is already provided for *in the construction* by the resumption of περὶ . . οὖν below; and is not a grammatical but only a logical parenthesis. The εἰδωλόθυτα were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts holden in the temples (see ver. 10), or in private houses (ch. x. 27, f.), sometimes sold in the markets, by the priests, or by the poor, or by the niggardly. Theophrastus, Charact. xviii., describes it as characteristic of the ἀνελεύθερος,—ἐκδιδοὺς αὐτοῦ θυγατέρα, τοῦ μὲν ἱερείου, πλὴν τῶν ἱερῶν, τὰ κρέα ἀποδίδοσθαι. They were sometimes also reserved for future use: Theophr. mentions it as belonging to the ἀναίσχυντος,—θύσας τοῖς θεοῖς αὐτὸς μὲν δειπνεῖν παρ' ἑτέρῳ, τὰ δὲ κρέα ἀποτιθέναι ἁλσὶ πάσας. Christians were thus in continual danger of meeting with such remnants. Partaking of them was an abomination among the Jews: see Num. xxv. 2; Ps. cvi. 28; Rev. ii. 14; Tobit i. 10—12; and was forbidden by the Apostles and elders assembled at Jerusalem, Acts xv. 29; xxi. 25. That Paul in the whole of this passage makes no allusion to that decree, but deals with the question on its own merits, probably is to be traced to his wish to establish his position as an independent Apostle, endowed with God's Holy Spirit sufficiently himself to regulate such matters. But it also shews, *how little such decisions were at that time regarded as lastingly binding on the whole church*: and how fully competent it was, even during the lifetime of the Apostles, to Christians to open and question, on its own merits, a matter which *they* had, for a special purpose, once already decided.

There should be a comma at εἰδωλοθύτων, as the resumed sentence (ver. 4) shews.

πάντες γνῶσιν ἔχομεν] *Who are* πάντες? Meyer says, *Paul himself and the enlightened* among the Corinthians: Estius, al., *these latter alone*; and some think it said *ironically*, some *concessively*, of them: Grot., "pars maxima nostrum, ut Rom. iii. 12." But it is manifest from vv. 4—6, which is said in the widest possible reference to the faith of *all Christians*, that *all Christians* must be intended here also: and so Chrys., Theophyl., Œcum., Calov., al., and De Wette. But then, ver.

καθὼς δεῖ γνῶναι· 3 εἰ δέ τις [d] ἀγαπᾷ τὸν [d] θεόν, οὗτος [e] ἔγνωσται ὑπ' αὐτοῦ. 4 περὶ τῆς [f] βρώσεως οὖν τῶν [g] εἰδωλοθύτων, [g] οἴδαμεν [g] ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς [h] εἰ μὴ εἷς· 5 καὶ γὰρ εἴπερ εἰσὶν

d Matt. xxii. 37 h, and Luke x. 27, from Deut. vi. 5. Rom. viii. 28. 1 John iv. 20, 21. v. 2.
e = Gal. iv. 9. 2 Tim. ii. 19
(from Num. xvi. 5). Matt. vii. 22. xii. 4. Gal. i. 19.
f Rom. xiv. 17 reff.
g ver. 1.
h = Matt.

3. om ντ αυτου ℵ¹ 17 Clem₁.

4. for π. της βρ. ουν, π. δε της βρ. D²[Treg]·³(and lat: D¹ has both δε and ουν(Treg, expr [in error, according to Tischdf ed 8, who says that D¹ has π. δε τ. γνωσεως, D² π. τ. βρ. ουν])) e l. 17. 108-15 vulg (*autem* vulg al: *enim* spec: *ergo* F-lat) Aug₁.—for βρωσεως, γνωσεως D¹P 121. aft ουδεν ins εστιν F vulg Syr syr-w-[ob copt spec] Iren[-int₁] Orig-int₂ [Ambrst Aug₁]. rec aft θεος ins ετερος, with KLℵ³ rel syrr Chr₂ Thdrt Damasc Thl Œc: om ABDFPℵ¹ 17. 47 latt copt [basm] æth arm Bas₁ Cyr₂ [Euthal-ms] Iren-int₁ [Ambrst Aug₁].

7, he says, οὐκ ἐν πᾶσιν ἡ γνῶσις [obviously pointing at the weak Christian brother]: and how are the two to be reconciled? By taking, I believe, the common-sense view of two such statements, which would be, in ordinary preaching or writing, that the first was said of what is *professed* and *confessed*,—the second of what is *actually and practically apprehended by each man*. Thus we may say of our people, in the former sense, '*all are Christians; all believe in Christ*:' but in the latter, 'all are *not* Christians; all do *not* believe.'

γνῶσιν, scil. περὶ αὐτῶν. From ἡ γν. to end of ver. 3 (see above) is a *logical* parenthesis. ἡ γνῶσις, knowledge, abstract, —scil. when *alone*, or improperly predominant: it is the attribute of ἡ γνῶσις, '*barely*' [to puff up]. ἡ ἀγάπη] viz. '*towards the brethren*,' see Rom. xiv. 15, and ch. x. 23. οἰκοδ.] helps to build up (God's spiritual temple), ch. iii. 9.

2, 3.] The general deductions, (1) from a *profession of knowledge*, and (2) from the *presence of love*, in a man:—expressed sententiously and without connecting particles, more, as Meyer observes, after the manner of St. John in his Epistles. On the text, see var. readd. The case supposed is the only one which can occur where love is absent and conceit present: a man can then *only think he knows*,—no *real knowledge* being accessible without humility and love. Such a man knows not yet, as he ought to know: has had no real practice in the art of knowing.

But if a man loves God (which is the highest and noblest kind of love, the *source* of brotherly love, 1 John v. 2), this man (and not the wise in his own conceit) is known by Him. The explanation of this latter somewhat difficult expression is to be found in ref. Gal., νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ. So that *here* we may fairly assume that he chooses the expression ἔγνωσται ὑπ' αὐτοῦ *in preference* to that which *would have been*, had any object of knowledge but the Supreme been treated of, *the natural one*, viz. οὗτος ἔγνω αὐτόν. We cannot be said to *know* God, in any full sense (as here) of the word *to know*. But those who become acquainted with God by love, are known by Him: are the *especial objects of the divine Knowledge*,—their being is pervaded by the Spirit of God, and the wisdom of God is shed abroad in them. So in ref. 2 Tim., ἔγνω κύριος τοὺς ὄντας αὐτοῦ. See also Ps. i. 6. "Cognitionem passivam sequitur cognitio activa c. xiii. 12. Egregia metalepsis: cognitus est, adeoque cognovit." Bengel. γινώσκω does not seem, any more than יָדַע in Ps. i. 6, xxxvii. 18, for which the LXX have γινώσκω, to signify *to approve*, any further than personal knowledge of an intimate kind necessarily involves approval.

4.] The subject is resumed, and further specified by the insertion of τῆς βρώσεως.

οὖν resumes a broken thread of discourse: so Plato, Apol. p. 29, ὥστε οὐδ' εἴ με ἀφίετε . . . εἴ μοι πρὸς ταῦτα εἴποιτε, &c. . . . εἰ οὖν με, ὅπερ εἶπον, ἐπὶ τούτοις ἀφοίτε . . . See Hartung, Partikellehre, ii. 22. We know that there is no idol in the world, i. e. that the εἴδωλα of the heathen (meaning not strictly the *images*, but the *persons represented by them*) *have no existence* in the world. That they who worship idols, worship devils, the Apostle himself asserts ch. x. 20; but that is no contradiction to the present sentence, which asserts that the deities imagined by them, Jupiter, Apollo, &c., have *absolutely no existence*. Of that subtle Power which, under the guise of these, deluded the nations, he here says nothing. The rendering of Chrys., Theodoret, Theophyl. Œcum., Vulg., E. V., Luther, Beza, Grot., Est., al. ('an idol is nothing in the world,' ch. x. 19; Jer. x. 3. Sanhedr. 63. 2 (Wetst.), "noverant utique Israelitæ idolum nihil esse") is certainly wrong here, on account of the parallel οὐδεὶς θεὸς εἰ μὴ εἷς which follows. And that there is no god, but One: the insertion of ἕτερος has probably

i = 2 Thess. ii. 4. Eph. ii. 11.
k = Acts xxv. 26.
l = Col. ii. 8.
m dat. = ch. i. 18 reff.
n Rom. xi. 36. see Col. i. 16.
o Acts xiii. 15. 2 Cor. xi. 10.
p ver. 1.
q w. ren. obj., 1 Pet. ii. 19.
Heb. x. 2. συνήθ., ch. xi. 16 reff.
r ch. iv. 13 reff.

[i]λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ [k]κύριοι πολλοί, 6 [l]ἀλλ' [m]ἡμῖν εἷς θεὸς ὁ πατήρ, [n]ἐξ οὗ τὰ πάντα καὶ ἡμεῖς [n]εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς χριστός, [n]δι' οὗ τὰ πάντα καὶ ἡμεῖς [n]δι' αὐτοῦ. 7 ἀλλ' οὐκ [o]ἐν πᾶσιν ἡ [p]γνῶσις· τινὲς [q]γνωσις K. ABDFL PN a b c d e f g h k l m n o 17. 47 δὲ τῇ * [q]συνειδήσει [r]ἕως [r]ἄρτι τοῦ εἰδώλου ὡς [s]εἰδωλόθυτον

5. ins οι bef λεγομενοι FK Iren[-int$_1$] Hil$_1$. om from εισιν to εισιν L. aft 1st θεοι ins και κυριοι D Ambrst. rec ins της bef γης, with rel [Chr$_1$ Damasc] Thdrt$_2$ Œc: txt ABDFKPN f g k l m n 17 Orig$_2$ Eus$_1$ Cyr-jer$_2$ Chr$_1$ Thdrt$_1$ Dion-areop.

6. om αλλ' B basm Eus$_1$ Iren[-int$_1$].—ημιν δε 17 copt [Cyr-jer$_1$(txt$_1$) Epiph$_1$ Ps-]Ath Cyr$_1$[-p(txt$_2$, αλλα$_1$)] Epiph$_1$ Orig-int$_2$. ins ο bef θεος F. om θεος ℵ^1(ins ℵ-corr^1). om 1st τα D^1. ins ο bef χρ. P. δι ον B æth.

7. * συνηθεία ABPℵ^1 17 syr-mg copt æth [Euthal-ms] Damasc: συνειδησει DFLℵ^3 rel latt syrr [arm] Chr$_1$ Thdrt Thl Œc Tert [Ambrst] Aug$_1$. rec του ειδωλου bef εως αρτι (*corrn for perspicuity*), with ALP rel syr [basm] Chr$_2$ [Euthal-ms Damasc] Thl Œc: txt BDFℵ m latt Syr [copt æth] arm Thdrt [Aug$_1$].

been occasioned by the first commandment, οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.

5, 6.] *Further explanation and confirmation of ver. 4.* 5.] For even supposing that (εἴπερ makes an hypothesis, so that "in incerto relinquitur, jure an injuria sumatur," Herm. ad Viger., p. 834. See also Hartung, Partikellehre, i. 343, who gives many examples. καὶ γὰρ εἰ, as Eur. Med. 450, καὶ γὰρ εἰ σύ με στυγεῖς, οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτε: see Hartung, Partikellehre, i. 140 f.) beings named gods (not *those who are named gods*, οἱ λεγ. θ., i. esset, *all* who are so named) EXIST (*the chief emphasis is on εἰσίν, on which the hypothesis turns*), whether in heaven, whether upon earth, as (we know that) there are (viz. as being spoken of, Deut. x. 17, ὁ γὰρ κύριος ὁ θεὸς ὑμῶν, οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων, see also Ps. cxxxv. 2, 3) gods many, and lords many (the ὥσπερ brings in an acknowledged fact, on which the possibility of the hypothesis rests—'*Even if some of the many gods and many lords whom we know to exist, be actually identical with the heathen idols . . .*' The Apostle does not *concede this*, but only *puts* it). This exegesis, which is Meyer's, is denied by De Wette, who takes εἴπερ as concessive, '*even though*,' and understands εἰσίν both times as only '*are*,'—*in the meaning of the heathen*,—imagining it impossible that Paul should have seriously said in an objective sense, '*there are gods many.*' But in the sense in which he uses θεοί (see above) there is no unlikelihood that he should assert this. Chrys. gives the following explanation: καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοί, ὥσπερ οὖν καὶ εἰσίν, οὐχ ἁπλῶς εἰσίν, ἀλλά, λεγόμενοι, οὐκ ἐν πράγματι, ἀλλ' ἐν ῥήματι τοῦτο ἔχοντες· εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς· ἐν οὐρανῷ τὸν ἥλιον λέγων κ. τὴν σελήνην κ. τὸν λοιπὸν τῶν ἄστρων χορόν· καὶ γὰρ καὶ ταῦτα προσεκύνησαν Ἕλληνες· ἐπὶ γῆς δὲ δαίμονας, καὶ τοὺς ἐξ ἀνθρώπων θεοποιηθέντας ἅπαντας. Hom. xx. p. 172. And similarly Theodoret, Theophyl., Œcum., Calv., Beza, Calov., Estius, Schrader, al. See the various minor differences of interpretation, in Pool's Synopsis and De Wette: and a beautiful note in Stanley. There is a sentence in Herodotus (ix. 27) singularly resembling this in its structure: ἡμῖν δέ, εἰ μηδὲν ἄλλο ἐστὶ ἀποδεδεγμένον, ὅσπερ ἐστὶ πολλά τε καὶ εὖ ἔχοντα, . . . ἀλλὰ καὶ ἀπὸ τοῦ ἐν Μαραθῶνι ἔργου ἄξιοί ἐσμεν, κ.τ.λ. Cf. also Hom. Il. α. 81 f.; φ. 576 f.

6.] Yet (see reff. just given, and ch. iv. 15) TO US (emphatic: however that matter may be, *we* hold) there is ONE GOD, the Father (ὁ πατήρ answers to Ἰησοῦς χριστός in the parallel clause below, and serves to specify *what God*—viz. *the Father* of our Lord Jesus Christ), of Whom (as their Source of being) are all things, and we unto (i. e. for) Him (His purposes—to serve His will); and one Lord Jesus Christ (notice the εἷς θεός opposed to θεοὶ πολλοί, and εἷς κύριος to κύριοι πολλοί), by Whom (as Him by whom the Father made the worlds, John i. 3; Heb. i. 2) are all things, and we (but here secondly, we as his spiritual people, in the new creation) by Him. The inference from the foregoing is that, *per se*, the eating of meat offered to idols is a thing indifferent, and therefore allowed. The limitation of this licence now follows. 7.] But (forbern) not in all is the knowledge (of which we have been speaking: i. e. see above, is not in them in their individual apprehension, though it is by their profession as Christians): but (abet) some through their conscious-

ἐσθίουσιν, καὶ ἡ [a] συνείδησις αὐτῶν [t] ἀσθενὴς οὖσα [u] μο-
λύνεται. 8 [v] βρῶμα δὲ ἡμᾶς οὐ [w] παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν, [x] ὑστερούμεθα, οὔτε ἐὰν φάγωμεν, [y] περισσεύομεν. 9 [z] βλέπετε δὲ [a] μή [a] πως ἡ [b] ἐξουσία ὑμῶν αὕτη [c] πρόσκομμα γένηται τοῖς [t] ἀσθενέσιν. 10 ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα [p] γνῶσιν ἐν [d] εἰδωλείῳ [e] κατακεί-
μενον, οὐχὶ ἡ [s] συνείδησις αὐτοῦ [t] ἀσθενοῦς ὄντος

a w. gen. subj., Rom. ii. 15. ix. 1. 2 Cor. i. 12 al.
t = here (3ce) only. (-νεῖν, Rom. xiv. 1. iv. 19 al.)
u Rev. iii. 4. xiv. 4 only. Isa. lxv. 4 al. = Sir. xxi. 28.
v Rom. xiv. 15 reff.
w Rom. xii. 1. xiv. 10. 2 Cor. iv. 14.
x ch. i. 7 reff.
a = Rom. xi. 21. only † Esdr. ii. 10. 1 Macc. i. 47. x. 88 only. only ‡. (Prov. vi. 9.)
y = ch. xiv. 12 al.
b = ch. vii. 37 al.
(Rom. iii. 7 reff.)
z = Acts xiii. 40 reff.
c Rom. ix. 32, 33 reff.
d here
e = Mark ii. 15 | L. xiv. 3. Luke vii. 37

for εσθιουσιν, εστιν ℵ¹(txt ℵ-corr¹).

8. υμας ℵ¹ c k l m 17 [Damasc]. rec παριστησι (*corrn to suit the follg pres tenses*), with DLPℵ³ rel vulg Orig₁ Ath-4-mss Chr₁ [Bas₂ Euthal-ms] Thdrt Jac-nisib₁ [Tert₂ Cypr₁]: συνιστησιν F [συνιστ. G]: txt ABℵ¹ 17 coptt Clem₂ Orig₂ Ath₁ Damasc₂. rec aft ουτε ins γαρ, with DFLP rel latt syrr Clem₁ Orig₂ Chr₁ Thdrt [Bas₁ Damasc] Jac-nisib₁ Ambrst: om ABℵ 17 am(with tol) coptt æth arm Orig₁ [Bas₁ Euthal-ms] Cypr₁ Aug₂ (Tert₁). rec ουτε εαν φαγ. περισσευομεν bef ουτε εαν μη φαγ. υστερουμεθα (*appy to bring closer the clause φαγωμ. περισ., to βρωμ. ου παριστ., as being logically connected with it*), with DFLPℵ rel [vulg-clem fuld æth] syrr Clem₁ Orig₂ Chr₂ [Bas₁ Cyr₁-p Euthal-ms Damasc] Thdrt Jac-nisib Cypr₁ [Tert₂ Ambrst Aug]: εαν μη φαγωμεν περισσευομεν ουτε εαν φαγωμεν υστερουμεθα A²(but in A "περισ. usque ad υστ. voces rescriptæ: quid olim non liquet") 17¹[om μη altogether 17²]: txt (A¹ ?)B am(with demid flor mar tol) coptt arm Bas₁.—περισσευομεθα BOrig₁.

9. ημων P. rec ασθενουσιν (*appy corrn to suit ασθενων below, which however is gradually introduced,—ασθενεσιν,—ασθενους οντος,—ασθενων*), with L rel Chr₁ Thdrt [Antch₁] Thl Œc: txt ABDFPℵ 17 Clem₂ [Euthal-ms] Damasc₁.

10. ειδη A 17. om σε BF vulg Orig-int₁ [Ambrst Aug₁]: ins ADLPℵ rel syrr coptt goth arm [(Bas₁) Chr₁ Euthal-ms Thdrt Antch₁ Damasc]. γνωσιν bef εχοντα ℵ¹ 17 Orig-int₁. ειδωλιω (for -λειω) AB D[¹(Tischdf)] L[P]ℵ h k [l] m 17 (ιδωλ. AFℵ 17).

ness (or, according to the other reading, **habituation**) **to this day, of the** (particular) **idol** (i.e. through their having an apprehension to this day of the *reality* of the idol, and so being conscientiously afraid of the meat offered, as belonging to *him*: not wishing to be connected with him. τῇ συνειδήσει ἕως ἄρτι is not = τῇ ἕως ἄρτι συν., but ἕως ἄρτι stands separate, as above: so διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς, Phil. i. 26) **eat it as offered to an idol, and their conscience, in that it is weak, is defiled.** By ἕως ἄρτι, it is shewn that these ἀσθενεῖς must have belonged to the *Gentile* part of the Corinthian church: to those who had *once*, before their conversion, held these idols to be veritable gods. Had they been *Jewish* converts, it would not have been συνείδησις τοῦ εἰδώλου which would have troubled them, but apparent violation of the Mosaic law. 8.] *Reason why we should accommodate ourselves to the prejudices of the weak in this matter: because* it is not one in which any spiritual advantage is to be gained, but one perfectly indifferent: not, with Calv., al., an objection of the *strong* among the Corinthians: no such assumption must be made, without a *plain indication in words* that the *saying of another is being cited:* see Rom. ix. 19; xi. 19; and as Meyer well remarks, if the *eaters* had said this, they would have expressed it, οὔτε ἐὰν μὴ φάγωμεν περισσ., οὔτε ἐὰν φάγ., ὑστερ., as it has actually been corrected (see var. readd.) in some MSS., and adopted by Lachm. in his last edn. The δέ carries on the argument.

Bengel remarks (against the ordinary rendering, which takes παρίστημι = συνίστημι, 'commendo,' which meaning it will not bear) that παραστήσει is a verbum μέσον, after which may follow a good or a bad predicate:—**will not affect our** (future) **standing before God**;—and to this indifferent meaning of παραστήσει answers the antithetic alternative which follows.

9.] δέ—q. d. "I acknowledge this indifference—this licence to eat or not to eat; *but* it is on that very account, *because* it is a matter indifferent, that ye must take heed," &c. The particular πρόσκομμα in this case would be, the tempting them to *act against their conscience*:—a practice above all others dangerous to a Christian, see below, ver. 11. 10.] *Explanation how the* πρόσκομμα *may arise.* τίς, scil. (see below) ἀσθενὴς ὤν. τὸν ἔχοντα γνῶσιν seems to imply that the weak brother *is aware of this*, and *looks up*

f = Acts ix. 31 reff. (Iron., here only. see Mal. iii. 15.) constr., Eph. ii. 22.
g ver. 1 reff.
h Rom. xiv. 15 reff.
i Rom. iv. 19 reff.
k Matt. vi. 7. l constr., ch. vi. 18 reff.
m = here only. 1 Kings i. 6. Prov. xxvi. 22.
n ver. 7.
o ch. x. 14 (xiv. 13 v. r.) only.
p Rom. xiv. 15 reff.
q Matt. xv. 12. xvii. 27. Rom. xiv. 21 v. r. Sir. ix. 5. xxiii. 8. xxxv. (xxxii.) 15 only. Gen. ix. 4 al. s Matt. xxi. 19. Mark iii. 29. John viii. 35. Deut. xv. 17.

[f] οἰκοδομηθήσεται εἰς τὸ τὰ [g] εἰδωλόθυτα ἐσθίειν, 11 καὶ [h] ἀπόλλυται ὁ [i] ἀσθενῶν [k] ἐν τῇ σῇ [p] γνώσει, ὁ ἀδελφὸς δι' ὃν χριστὸς ἀπέθανεν; 12 οὕτως δὲ [l] ἁμαρτάνοντες [l] εἰς τοὺς ἀδελφοὺς καὶ [m] τύπτοντες αὐτῶν τὴν [n] συνείδησιν [i] ἀσθενοῦσαν, [l] εἰς χριστὸν [l] ἁμαρτάνετε. 13 [o] διόπερ εἰ [p] βρῶμα [q] σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω [r] κρέα [s] εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου [q] σκανδαλίσω.

K οὕτως δὲ... ...συναδήσιν d. ABDFK LPℵ a b c e f g h k l m n o 17. 47

IX. [l] Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ

ἐσθιειν bef τα ειδωλοθυτα DF [vulg syrr coptt æth] Orig-int [Ambrst] Aug.

11. for και απολ., απολ. γαρ Bℵ[1] 17 coptt goth Clem$_1$(elsw cites freely αλλα απ.) [Antch$_1$ (Thdrt$_1$)]: απολ. ουν AP: και απ. ουν 46 Damasc: txt DFLℵ[3] rel vulg syrr [æth arm Euthal-ms] Chr$_1$ Iren-int$_1$ [Ambrst] Jer. (*The sentence has prob been tampered with to get rid of the apparent awkwardness of the question being carried on through ver* 11,—*and ουν and γαρ have been attempts to break it off at* εσθιειν.)

rec απολειται (*to suit the fut above*), with D^2[-gr] FL rel [vulg syrr æth arm] Chr$_1$ (edd and mss vary) Thdrt Thl Œc Iren-int$_1$ [Ambrst] Jer: txt AB D^1[and lat] Pℵ [a basm] copt goth Clem$_2$ Bas[(edd and mss vary) Euthal-ms] Antch$_1$ Thdrt$_1$ Damasc. (απολυται D^1, απολλυται D^2: 17 illeg.) rec επι (= 'on account of,' *seems to have been a corrn for the more difficult* εν,—*see note*), with L rel Chr$_1$ [Antch$_1$] Thdrt Thl Œc: txt ABDFPℵ 17 Bas$_1$ Thdrt$_1$ [Euthal-ms Damasc]: εις latt Iren-int [Ambrst] Jer: om εν Clem$_2$ (Orig$_1$). om σῃ B. rec αδελφος, omg art, bef εν τῃ σῃ γνωσει (*attempt to simplify, at the expense of the emphatic character of the sentence*), with LPℵ[3] rel fuld syr(αδ. ο ασθ.) [arm] Chr$_1$ Thdrt$_1$ [Antch$_1$ Damasc]: om αδελφος vulg-ms Syr: txt AB D[om ο D$^{2.3}$] Fℵ[1] m(omg δ) 17 latt copt [basm] goth æth Bas$_1$ Iren-int$_1$ Ambrst Jer (Clem$_1$ has ο αδ. ασθ.: elsw$_1$ he cites απ. γαρ ο ασθ. τῃ σῃ γν.).

12. om τους F. om και F(including F-lat G-lat) D-lat [basm].

13. ins το bef βρωμα F. om μου (twice) F(including F-lat G-lat) Cypr$_1$; [D-lat^1] goth Clem$_1$ also om 1st μου; D^1(and lat) Cypr$_1$ [Ambrst Aug$_1$ Sing-cler] om 2nd. κρεως ℵ[1].

CHAP. IX. 1. rec transp ελευθερος and αποστολος (*possibly to bring the weightiest question into prominence,—or, as Mey,* ουκ ειμ. απ. *having been omd in mistake (as* 71. 178), *was re-insd first as the weightier and first treated, cf vv* 2, 8), with DFKL rel fuld syr basm goth Chr$_2$ [Euthal-ms] Thdrt Ambrst: txt ABPℵ m 17 vulg [am demid harl tol] Syr copt æth arm Orig$_1$ Tert$_1$ Ambr$_1$ Aug$_1$ Pel Cassiod Bede.

to thee as such. εν ειδωλειῳ κατ.] See on εἰδωλοθ., ver. 1. εἰδωλεῖον, as Ποσειδεῖον, Ἀπολλωνεῖον, Ἰσεῖον, &c.

"οἰκοδομηθήσεται is not a *vox media*, as Le Clerc, Elsner, Wolf, al., nor is it *impelletur*, as Castal., Bengel, Kypke, al., nor *confirmabitur*, as Syr., Grot., Billroth, al." (Mey.), but as Meyer and De Wette, *ædificabitur*, not without a certain irony, seeing it is accompanied by ἀσθενοῦς ὄντος,—for thus the building up would be without solid foundation—a *ruinosa ædificatio*, as Calv. 11.] .... and (thus) the weak perishes (hereafter: see the parallel, ref. Rom. and note) in (as the element in which,—he entering into it as his own, which it is not) thy knowledge,—the brother, in whose behalf Christ died? See again Rom. as above. 12.] οὕτως, viz. as in vv. 10, 11. καί fixes and explains what is meant by ἁμαρτ. εἰς τ. ἀδ. τύπτοντες] smiting: τί γὰρ ἀτηρότερον ἀνθρώπου γένοιτ' ἂν τὸν νοσοῦντα τύπτοντος; Chrys. p. 176

13.] *Fervid expression of his own resolution consequent on these considerations, by way of an example to them.*

βρῶμα, food, i. e. *any* article of food, as ver. 8; purposely indefinite here; 'if such a matter as food ....,' but presently particularized. οὐ μὴ φάγω, strong future, I surely will not eat; 'there is no chance that I eat.' κρέα] 'Quo certius vitarem carnem idolo immolatam, *toto genere* carnium abstinerem.' Bengel.

σκανδαλίσω] be the means of offending; "commutatur persona: modo dixit *si cibus offendit*." Bengel. "Non autem hoc dicit quod hoc aliquo casu opus sit, sed ut ostendat multo graviora quam de quibus hic agitur sustinenda pro proximorum salute." Grot. IX. 1—27.] *He digressively illustrates the spirit of self-denial which he professed in the resolution of* ch. viii. 13,—*by contrasting his rights as an Apostle with his actual conduct in*

Ἰησοῦν τὸν [t]κύριον ἡμῶν [t]ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ; 2 εἰ [u]ἄλλοις οὐκ εἰμὶ ἀπόστολος, [v]ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ [w]σφραγίς μου τῆς [x]ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ. 3 ἡ ἐμὴ [y]ἀπολογία τοῖς ἐμὲ [z]ἀνακρίνουσίν ἐστιν αὕτη. 4 [a]μὴ [a]οὐκ [b]ἔχομεν [b]ἐξουσίαν φαγεῖν καὶ πεῖν;

t John xx. 18, 28. (Acts xxii. 15.)
u dat. = ch. i. 18 reff.
v ch. iv. 15 reff
w c. Rom. iv. 11 (reff.) only.
x Acts i. 25. Rom i. 5. Gal ii. 8
z Acts iv. 9 reff.
y w. dat., 1 Pet. iii. 15 only. see Acts xxii. 1 (xxv. 16 reff).
a here bis. Rom. x. 18, 19. ch. xi. 22 only. P.
b ch. vii. 37 reff.

rec aft ησ. adds χριστον, with DKLP rel Syr syr-w-ast copt [goth æth-pl arm] Chr Thdrt: om ABℵ a am(with [fuld] harl tol) sah æth[-rom] Orig$_1$ [(Tert$_1$)] Ambrst: pref, F vulg-ed(with demid) Tert$_1$ Aug$_1$ [Pel]. (17 illeg.) εωρακα B^{1}D^{2}F[P]ℵ e.

2. om A (i. e. from εν κυριω to εν κυριω). rec (for μου της) της εμης, with DFKL rel Chr$_1$ [Euthal-ms] Thdrt, *apostolatus mei* vulg D-lat [Ambrst Aug$_1$]: txt (*Meyer objects to txt, that σφρ. μου is prob a corrn to suit εργ. μου above. This is surely improb*) BPℵ 17 Orig$_1$ [Damasc], *mei apostolatus* F-lat G-lat. om εν κυριω D^1(and lat) tol [Syr] goth Chr$_2$.

3. rec αυτη bef εστιν, with DFKL rel [vulg syr copt arm Euthal-ms] Thdrt Thl Œc: txt ABPℵ m 17 Chr$_2$ Damasc.

abstaining from demanding them (vv. 1—22). *This self-denying conduct he further exemplifies*, vv. 23—27, *for their imitation*. See Stanley's introductory note; and Conyb. and Howson, vol. i. pp. 61, 457, edn. 2. 1.] He sets forth, (1) his *independence* of men (contrast ver. 19); (2) his apostolic *office* (for the order, see var. readd.):—(3) his *dignity* as an Apostle, in having been vouchsafed a sight of Christ Jesus our Lord;—(4) his *efficiency* in the office, as having converted them to God.

ἐλεύθ.] So that the resolution of ch. viii. 13 is not necessitated by any *dependence* on my part *on the opinion of others*.

ἑώρακα] Not, during the life of our Lord on earth, as Schrader, nor is such an idea supported by 2 Cor. v. 16; see note there;—but, in the *appearance* of the Lord to him *by the way to Damascus* (Acts ix. 17; ch. xv. 8: see Neand. Pfl. u. Leit. p. 151, note); and also, secondarily, in those *other visions* and *appearances*,—recorded by him, Acts xviii. 9 (?), xxii. 18,—and possibly on other occasions since his conversion. οὐ μικρὸν δὲ καὶ τοῦτο ἀξίωμα ἦν, Chrys. Hom. xxi. p. 180. ἐν κυρίῳ is not a mere humble qualification of τὸ ἔργον μου, as Chrys. ib., τουτέστι τοῦ θεοῦ τὸ ἔργον ἐστίν, οὐκ ἐμοῦ,—but designates, as elsewhere, the *element, in which* the work is done: they were his work *as an Apostle*, i. e. *as the servant of the Lord enabled by the Lord*, and so IN THE LORD. See ch. iv. 15. 2.] At least my apostleship cannot be denied by *you* of all men, who are its seal and proof. εἰ .... οὐκ εἰμί] οὐκ, because it belongs closely to the hypothesis: 'if I am *no-Apostle*,' see ch. vii. 9. ἄλλοις, to others, i. e. *in the estimation of others*. ἀλλά γε, yet at least, is stronger than ἀλλά alone. The particle shews that the sentiment which it introduces has more weight than the other to which the ἀλλά is a reply. See Hartung, Partikellehre, i. 385. Meyer (after Klotz) remarks that "in the classics ἀλλά γε is never found without one or more words intervening:" those words being emphatic: e. g. Aristoph. Nub. 399, πῶς οὐχὶ Σίμων' ἀνίπρησεν ..... ἀλλὰ τὸν αὐτοῦ γε νεὼν βάλλει; σφραγίς] *as being the proof of his apostolic calling and energy, by their conversion*: better than,—by the signs and wonders which he wrought among them, as Chrys. (al.) from 2 Cor. xii. 11—13, and perhaps misled by the similarity of σημεῖον and σφραγίς. Their *conversion* was the great proof: so Theodoret, ἀπόδειξιν γὰρ τῶν ἀποστολικῶν κατορθωμάτων τὴν ὑμετέραν ἔχω μεταβολήν. ἐν κυρ.] belongs to the whole sentence, see above, on ver. 1.

3.] This belongs to the *preceding*, not to the *following* verses: αὕτη, viz. the *fact of your conversion*: this word is the *predicate, not the subject*—as in John i. 19; xvii. 3, and stands here in the emphatic place before the verb; referring to what went before. With ver. 4 a new course of questions begins, which furnish no ἀπολογία. τοῖς ἐμὲ ἀνακρ.] For the dat. see Acts xix. 33; 2 Cor. xii. 19:—to those, who call me in question: ἐμέ, emphatic, as Chrys. says, of ver. 2, κἂν βούληταί τις .. μαθεῖν ποθεν ὅτι ἀπόστολός εἰμι, ὑμᾶς προβάλλομαι, p. 181. 4.] He resumes the questions which had been interrupted by giving the proof of his Apostleship.

μὴ οὐκ ἔχ.] μή asks the question: οὐκ ἔχομεν is the *thing in question*: Is it so, that we have not power .... ? The plur. seems to apply to *Paul alone*: for though Barnabas is introduced momentarily in ver. 6, there can be no reference to him in ver. 11. It may perhaps be used as pointing out a matter of *right*, which any would have had on the same conditions (see ver.

σίαν φαγεῖν καὶ πεῖν; 5 [a]μὴ [a]οὐκ [b]ἔχομεν [b]ἐξουσίαν ABDFK LPℵ a b
ἀδελφὴν γυναῖκα [c]περιάγειν, ὡς καὶ οἱ λοιποὶ [d]ἀπόστο- c e f g h
λοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς; 6 ἢ μόνος k l m n
ἐγὼ καὶ Βαρνάβας οὐκ [b]ἔχομεν [b]ἐξουσίαν [[e]τοῦ] μὴ o 17. 47

[a] trans., here only. Ezek. xxxvii. 2. intrans., Acts xiii. 1 reff.
[b] = Acts xiv. 4 (note), 14.
[c] constr., Acts xiv. 9 reff.

4. (πειν, so B[1](Tischdf), πιν D[1]FN[1].)

5. for αδελφην γυναικα, γυναικας F (Clem[1]) Tert[4]: αδελφας γυναικας arm(and mss mentioned by Jer): αδελφοι γυναικα lectt 8. 56: Sedul says, *in græco sorores, non mulieres, legitur: uxores* Helvid Cassiod: *mulierem sororem* vulg(with harl[1], [*sororem mulierem*] am demid fuld [Aug[1]]). (*The variations shew, as in ch* vii., *how the sacred text was tampered with by the parties in the controversy on celibacy.*) om 2nd *οι* K [Damasc].

6. om τον (*to conform to vv* 4 *and* 5) ABD[1]FPN 17 Orig[-c[1] Euthal-ms] Isid[1]: ins D[3]KL rel [Bas[1]] Chr[1] Thdrt Damasc Thl &c.

11), and as thus not belonging personally to Paul, as do the things predicated in vv. 1, 2, 15. This however will not apply to ver. 12, where the emphatic *ἡμεῖς is* personal. φαγεῖν κ. πεῖν] **To eat and to drink**, sc. *at the cost of the churches:* not with any reference to the eating of things offered to idols (as Schrader, iv. 132), nor to Jewish distinctions of clean and unclean (as Billroth and Olshausen);—see below, vv. 6, 7. 5.] **Have we not the power to bring about with us** (also to be maintained at the cost of the churches, for *this*, and not the power to marry, is here the matter in question) **as a wife, a (believing) sister** (or, '*to bring with us a believing wife:*' these are the only renderings of which the words are legitimately capable. Augustine, De Opere Monachorum, 4 (5), vol. vi. p. 552, explains it thus: "Ostendit sibi licere quod ceteris Apostolis, id est ut non operetur manibus suis, sed ex Evangelio vivat: .... ad hoc enim et fideles mulieres habentes terrenam substantiam ibant cum eis, et ministrabant eis de substantia sua," &c., and similarly Jerome adv. Jovin. i. 26, vol. ii. p. 277. So likewise Tertull., Theodoret, (Ecum., Isid. Pelus., Theophylact, Ambrose, and Sedul. So too Corn.-a-Lap. and Estius. See Estius, and Suicer, *γυνή*, II. And from this misunderstanding of the passage grew up a great abuse, and such women are mentioned with reprobation by Epiphan. Hær. 78, vol. i. (ii. Migne), p. 1043, under the name of ἀγαπηταί. They were also called ἀδελφαί: and were forbidden under the name of *συνείσακτοι* by the 3rd Canon of the 1st Council of Nicæa. See these words in Suicer), as also the other Apostles (in the wider sense, not only the twelve, for ver. 6, Barnabas is mentioned. It does not follow hence that all the other Apostles *were married:* but that *all had the power*, and *some had used it*) and the brethren of the Lord (mentioned not *because distinct* from the ἀπόστολοι, though they were absolutely distinct from the *Twelve*, see Acts i. 14,—but as a further specification of the *most renowned persons*, who travelled as missionaries, and took their wives with them. On the ἀδ. τοῦ κυρ. see note, Matt. xiii. 55. They were in all probability the actual brethren of our Lord by the same mother, the sons of Joseph and Mary. The most noted of these was James, *the Lord's brother* (Gal. i. 19; ii. 9, 12, compare Acts xii. 17; xv. 13; xxi. 18), the resident bishop of the Church at Jerusalem: the others known to us by name were Joses (or Joseph), Simon, and Judas, see note on Matt. ib.), and Cephas (Peter was married, see Matt. viii. 14. A beautiful tradition exists of his encouraging his wife who was led to death, by saying *μέμνησο, ὦ αὕτη, τοῦ κυρίου*, Clem. Alex. Strom. vii. § 11 (63), p. 868 P. Euseb. H. E. iii. 30. Clem. Alex. Strom. iii. § 6 (52), p. 535 P., relates that he had children)! On a mistake which has been made respecting St. Paul's (supposed) wife, see note on ch. vii. 8. 6.] **Or** (implying what the consequence would then be, see ch. vi. 2, 9: does not introduce a new ἐξουσία, but a consequence of the denial of the last two) **have only I and Barnabas** (why Barnabas? Perhaps on account of his former connexion with Paul, Acts xi. 30; xii. 25; xiii. 1—xv. 39; but this seems hardly enough reason for his being here introduced. It is not improbable that having been at first associated with Paul, who appears *from the first* to have abstained from receiving sustenance from those among whom he was preaching, Barnabas, after his separation from our Apostle, may have retained the same self-denying practice. "This is the only time when he is mentioned in conjunction with St. Paul, since the date of the quarrel in Acts xv. 39." Stanley) **not power to abstain from working** (i. e. power to look for our maintenance from the churches, without manual labour of our own. The Vulg. has '*hoc*

C ga-ζεσθαι... ABCDF KLPN a b c e f g h k l m n o 17. 47

ᶠ ἐργάζεσθαι; 7 Τίς ᵍ στρατεύεται ἰδίοις ʰ ὀψωνίοις ⁱ ποτέ; τίς ᵏ φυτεύει ˡ ἀμπελῶνα, καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; τίς ᵐ ποιμαίνει ⁿ ποίμνην, καὶ ᵒ ἐκ τοῦ ᵖ γάλακτος τῆς ⁿ ποίμνης οὐκ ᵒ ἐσθίει; 8 μὴ ᑫ κατὰ ἄνθρωπον ταῦτα λαλῶ, ʳ ἢ ʳ καὶ ὁ νόμος ταῦτα οὐ λέγει; 9 ἐν γὰρ τῷ Μωυσέως νόμῳ γέγραπται Οὐ ˢ κημώσεις βοῦν ᵗ ἀλοῶντα. μὴ τῶν βοῶν ᵘ μέλει τῷ θεῷ, 10 ἢ δι' ἡμᾶς

ᶠ absol., Acts xviii. 3. Rom. iv. 4, 5. 2 Thess. iii. 8 al. Exod. v. 16.
ᵍ Luke iii. 14. 2 Cor. x. 3. 1 Tim. i. 18. 2 Tim. ii. 4. James v. 1. 1 Pet. ii. 11 only. Isa. xxix. 7.
ʰ Luke iii. 14. Rom. vi. 23. 2 Cor. xi. 8
ⁱ = Heb. only †. Ezdr. iv. 56. 1 Macc. iii. 28. xiv. 32 only. dat., ch. xi. 5. 2 Cor. i. 15 al.
ᵏ ch. iii. 6 reff. Deut. xx. 6.
ˡ Matt. xx. 1, &c. | al. in Gospp. elsw., here only. Isa. v. 1.
ᵐ = Luke xvii. 7. 1 Kings xxv. 16. see Acts xx. 28 reff.
ⁿ here bis. Matt. xxvi. 31. Luke ii. 8. John x. 16 only. Gen. xxxii. 16.
ᵒ = here only (ver. 13). 2 Kings xii. 3. see John vi. 26, 50, 51.
ᵖ ch. iii. 2 reff.
ᑫ Rom. iii. 5 reff.
ʳ Luke xi. 11, 12. xviii. 11. Rom. ii. 15. ch. xvi. 6. 2 Cor. i. 13. Job ix. 26. interrog., Luke xii. 41. Rom. v. 9.
ˢ here only †. (-μός. Ps. xxxi. 9. Ezek. xix. 4, 9.) Deut. xxv. 4.
ᵗ here bis. 1 Tim. v. 18 (from l. c.) only. 1 Chron. xxi. 20.
ᵘ constr., but ellipt., ch. vii. 21. Xen. Cyr. iii. 1. 30. gen., here only. usu. w. περί, Matt. xxii. 16 al.

7. rec (for τον καρπον) εκ του καρπου (corrn to conform to the follg εκ του γαλ.), with (C³ ?)D²·³KLN³ rel [syrr copt arm] Chr$_1$ [Bas$_1$ Euthal-ms] Thdrt, *de fructu* vulg-ed (with am fuld): εκ των καρπων (C³ ?) Damasc: txt ABC¹D¹FPN¹ 17 sah goth Orig-c$_1$, *fructum* G-lat flor(and harl tol) F-lat Bede. aft εσθιει ins και πινει DF. rec ins η bef τις ποιμ., with AC¹KLPN rel Syr copt [Bas$_1$ Cyr$_1$] Damasc Œc: txt B C³(appy) DF latt syr sah goth arm Chr$_1$ [Euthal-ms] Thdrt Thl Ambrst Aug$_{(alic)}$. for της ποιμνης, αυτης D¹F [flor] sah æth Chr$_1$ Thl Ambrst Aug[has both readgs].

8. for λαλω, λεγω DF f. rec ins ουχι bef και ο νομος (omg ου bef λεγει), with KLP rel sah Dial$_1$ Chr$_1$ Thdrt [Cyr-p$_1$ Damasc]: simly, but ει instead of ουχι, F(*an si lex hæc dicit* lat) [arm]: *ecce etiam lex hæc dixit* Syr: txt ABCDN [vulg syr copt] Orig$_1$ Mcion-e$_1$ Epiph$_1$, *an et lex hæc non dicit* vulg. (17 def.)

9. γεγραπται γαρ, omg εν τω μωυσεως νομω, D¹(om γαρ D²[-gr]) F Orig$_1$ Hil$_1$: txt ABCKLPN rel [vulg æth arm] Orig$_1$ [Dial$_1$ Euthal-ms Cyr$_1$] Aug$_1$. rec (for κημωσεις) φιμωσεις (*see* 1 *Tim* v. 18 *and* LXX), with AB²CD²·³KLPN rel Orig$_4$ Dial$_1$ Cyr[-p$_2$ Euthal-ms Damasc] Thdrt$_1$: txt B¹D¹F Chr$_{[h.l.]}$ Thdrt$_1$. ins περι bef των βοων DF (vss[?]).

operandi,' so also Tertull., Ambrose, al., omitting μή, and against the usage of ἐργάζεσθαι, see reff.)? 7—12] *Examples from common life, of the reasonableness of the workman being sustained by his work.* 7.] *from the analogies of human conduct.* (1) *The soldier.* ἰδίοις ὀψωνίοις] with pay furnished out of his own resources,—the dativus modalis, see Winer, edn. 6, § 31. 7. στρατεύομαι, of the *soldier*, who serves in the army: στρατεύω, of the *general*, or the *nation*, that leads, or undertakes, the war. So Thucyd. iii. 101, of the states which joined the Peloponnesians, οὗτοι καὶ ξυνεστράτευον πάντες: but Xen. Cyr. viii. 4. 29, of the wife of Tigranes, ἀνδρείως ξυνεστρατεύετο τῷ ἀνδρί. See Kühner, ii. 18 (§ 398). (2) *The husbandman.* τὸν καρπ. αὐτ. οὐκ ἐσθ.] τὸν καρπόν, as Meyer observes, is simply objective: he does *eat the fruit*, though it may be only part of it. (3) *The shepherd.* Here it is ἐκ τοῦ γάλ., perhaps on account of the inappropriateness of τὸ γάλα . . . . ἐσθίει, and also of τὸ γάλα πίνει, milk being for the most part made into other articles of food, which sustain the shepherd partly directly, partly by their sale. 8.] Am I speaking these things merely according to human judgment of what is right? Or (see note, ver. 6) does the law too not say these things? 9.] (It does say them): for in the law of Moses it is written, Thou shalt not (on the fut. with an imperative meaning, 'Thou shalt not,' i. e. 'This I expect of thee, that thou wilt not,' common to all civilized languages, see Winer, edn. 6, § 43. 5. c; Kühner, § 446. 2) muzzle (the reading φιμώσεις probably came in from the similar place, 1 Tim. v. 18, and LXX. The verb κημόω occurs, with its substantive κημός, in Xen. de re equestri, v. 3, ἀεὶ ὅτοι ἂν ἀχαλίνωτον ἄγῃ, κημοῦν δεῖ· ὁ γὰρ κημὸς ἀναπνεῖν μὲν οὐ κωλύει, δάκνειν δὲ οὐκ ἐᾷ) an ox while treading out the corn (in the *sense* ='the ox that treadeth out:' but strictly that would require τὸν β. τὸν ἀλοῶντα)—"ἀλοᾶν dicuntur boves, quum grana ex aristis exterunt pedibus, qui mos Orientis, sed et Græciæ, ut ex Theophrasto et aliis discimus. Hic triturandi mos in Asia hodieque retinetur. Solent enim illarum regionum incolæ, postquam demessæ fruges sunt, non domum eas ex agris, more nostro, granis nondum excussis, in horrea convellere: sed in aream quandam sub dio comportare: deinde, sparsis in aream manipulis frugum, boves et bubalos immittunt, qui

ABCDF KLP[vid] a b c e f g h k l m n o 17. 47

v Acts xxi. 22 reff.
w ch. vii. 36 reff.
x Rom. iv. 18 reff.
y here bis. Luke xvii. 7 only. Deut. xxii. 10.
z Acts xiv. 9 reff.

v πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι w ὀφείλει x ἐπ' ἐλπίδι ὁ y ἀροτριῶν y ἀροτριᾶν, καὶ ὁ t ἀλοῶν x ἐπ' ἐλπίδι z τοῦ a μετέχειν. 11 εἰ ἡμεῖς ὑμῖν τὰ b πνευματικὰ c ἐσπείραμεν, d μέγα εἰ ἡμεῖς ὑμῶν τὰ b σαρκικὰ e θερισομεν;

a here bis. ch. x. 17, 21, 30. Heb. ii. 14. v. 13. viii. 13 only. Prov. i. 18. Esdr. v. 40 al. 15 only. Gen. xlv. 28. Isa. xlix. 6.
b Rom. xv. 27 (reff.).
c = Mark iv. 14 al. fr.
d = 2 Cor. xi.
e Matt. xxv. 24, 26 ℣. John iv. 36. 2 Cor. ix. 6. Ps. cxxv. 5.

10. rec επ' ελπιδι bef οφειλει ο αροτριων (*appy connected with the next var read,—to throw the* 1*st* επ ελπιδι *more into emphasis at the beginning, as the* 2*nd is at the end of the sentence*), with D[2]-[gr] KLℵ[2] rel [Syr] Chr Thdrt[1]-[ms,] Thl Œc Orig-int[1]: ο επ ελπ. αρ. οφ. D[1]-[gr]: οφειλει ο εφ ελπ. αρ. οφειλει F[-gr]: *in spe qui arat debet arare* F-lat, so also D[2](and lat): txt ABCPℵ[1] m 17 Orig[2] Dial[1] Eus[1] *Cyr*[-p Enthal-ms] Damasc, *debet in spe qui arat arare* vulg Aug[1] Pel Bede. rec (for επ ελπ. του μετεχειν) της ελπιδος αυτου μετεχειν επ ελπιδι, with D[2-3]KLℵ[2] rel Chr[1] Thdrt Damasc Thl Œc: της ελπιδος αυτου μετεχειν D[1][and lat] F[-gr(and G-lat)]: txt ABCPℵ[1] 17 (vulg [F-lat]) syrr (copt) sah (æth) Orig[2][-c[1]-int[1] Enthal-ms] Eus[2] Cyr[2] Aug[1]. (*Meyer's account seems to be the right one, that, it being overlooked that αλοαν must be supplied aft αλοων, μετεχειν was supposed to be inftn aft οφειλει, and so του altered to αυτου; then the sense bettered by insg της ελπιδος and transposing the original επ ελπιδι to the end.*)

11. ins ου bef μεγα D[1](and lat). θερισωμεν CDFLP c m latt Thdrt [lat-ff]: txt ABKℵ rel Chr[1] Cyr[1] Damasc Thl Œc.

vel pedibus calcantes (see Micah iv. 13), vel curruum quoddam genus trahentes super frumenta, ex aristis eliciunt grana." Rosenmüller. Is it for OXEN (generic) that God is taking care? We must not, as ordinarily, supply *μόνον, only* for oxen, and thus rationalize the sentence: the question imports, 'In giving this command, are the *oxen*, or those *for whom the law was given*, its objects?' And to such a question there can be but one answer. Every duty of *humanity* has for its ultimate ground, not the mere welfare of the animal concerned, but its welfare *in that system of which* MAN *is the head:* and therefore *man's* welfare. The good done to man's immortal spirit by acts of humanity and justice, infinitely outweighs the mere physical comfort of a brute which perishes. So Philo (de victimas offerentibus, § 1, vol. ii. p. 251) rightly explains the spirit of the law: *οὐ γὰρ ὑπὲρ τῶν ἀλόγων ὁ νόμος, ἀλλ' ὑπὲρ τῶν νοῦν κ. λόγον ἐχόντων· ὅστε οὐ τῶν θυομένων φροντίς ἐστιν, ἵνα μηδεμίαν ἔχοι λάβην, ἀλλὰ τῶν θυόντων, ἵνα περὶ μηδὲν πάθος κηραίνωσι.* 10.] Or (the other alternative being rejected) on OUR account (δι' ἡμᾶς, emphatic—not on account of *men* generally, but as Estius, "propter nos evangelii ministros:" cf. the ἡμεῖς of vv. 11, 12, with which this ἡμᾶς is inseparably allied) altogether (*τὸ πάντως προσθεὶς, ... ἵνα μὴ συγχωρήσῃ μηδ' ὁτιοῦν ἀντειπεῖν τῷ ἀκροατῇ.* Chrys. p. 183) does it (ὁ νόμος: or perhaps ὁ θεός, but better the former, as above, τῷ θεῷ being only incidentally introduced as the confessed Author of the law, and ὁ νόμος remaining the subject of the sentence) say (this)? (on our account): for on our account it (viz. οὐ κημώσεις κ.τ.λ., not, that which follows, q. esset γέγραπται) was written: because (argumentative, as the *ground of* ἐγράφη,—not, as in some of my earlier editions, containing the *purpose* of ἐγράφη, *expressed in its practical result*) the ploughar (not literal but spiritual, see below) ought to plough in hope, and the thresher (*to thresh*, see var. readd.) in hope of partaking (of the crop). The words used in this sentence are evidently *spiritual*, and *not literal*. They are inseparably connected with δι' ἡμᾶς which precedes them: and according to the common explanation of them as referring to a mere maxim of agricultural life, would have no force whatever. But spiritually taken, all coheres. "The command (not to muzzle, &c.) was written on account of *us* (Christian teachers) because we ploughers (in the *γεώργιον θεοῦ*, ch. iii. 9) ought to plough in hope,—and we threshers (answering to the *βοῦς* ἀλοῶν) ought to work in hope of (as the ox) having a share." So Chrys. and Theophyl.: *τουτέστιν, ὁ διδάσκαλος ὀφείλει ἀροτριᾷν, καὶ κοπιᾷν ἐπ' ἐλπίδι ἀμοιβῆς κ. ἀντιμισθίας.* So also Meyer and De Wette: but by far the greater part of interpreters (also Stanley) take it literally; understanding ἡμᾶς of mankind in general, and ὁ ἀροτριῶν and ὁ ἀλοῶν of *labourers in agriculture*. No minute distinction must be sought between the ἀροτριῶν and the ἀλοῶν. The former is perhaps mentioned on account of the process answering to the breaking up the fallow ground of Heathenism:—the latter on account of its occurrence in the precept. 11.] The ἡμεῖς (both times *strongly emphatic:*—we need sorely some means of marking in our English Bibles, for ordinary readers, *which words have the emphasis*) is categoric, but

19 εἰ ἄλλοι τῆς [f] ὑμῶν [g] ἐξουσίας [a] μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ᾽ οὐκ [h] ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα [i] στέγομεν, ἵνα μή τινα [j] ἐγκοπὴν [k] δῶμεν τῷ εὐαγγελίῳ τοῦ χριστοῦ. 13 [l] οὐκ [l] οἴδατε ὅτι οἱ τὰ [mn] ἱερὰ [no] ἐργαζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ [p] θυσιαστηρίῳ [q] παρεδρεύοντες τῷ [p] θυσιαστηρίῳ [r] συμμερίζονται; 14 οὕτως

f poss., see 2 Cor. xii. 19 reff. and note.
g w. gen. obj., Matt. x. 1. John xvii. 2. Rom. ix. 21. Sir. x. 4. xvii. 3.
h ch. vii. 31 reff.
i ch. xiii. 7. 1 Thess. iii. 1, 5 only ϒ. Sir. viii. 17 only.
j here only ϒ. (-στειν, Rom. xv. 22.) iii. 15 only. Josh. vi. 7. 1 Chron. vi. 43. ix. 13. xxviii. 13.) only. (ἐντέρεθρος, ch. vii. 36.)
k = 2 Cor. vi. 3.
n here only.
p ch. x. 18 reff.
r here only ϒ.
l ch. vi. 2, &c.
o = Jer. xxxvii. (xxx.) 9. (ἐργασία,
q here only. Prov. i. 21
m adj., 2 Tim.

12. rec ἐξουσιας bef νμων, with KL rel vulg Chr$_1$ Thdrt [Cyr$_1$ Damasc]: txt ABCDFPℵ m 17. 47 arm Chr$_1$. for ου, ουχι ℵ^3. ου κεχρημεθα A. for ταυ., αυτη F[-gr]. rec εγκοπην bef τινα, with D[-gr] F[-gr] KLP rel syr Chr$_1$ Thdrt [Cyr$_1$ Damasc]: txt ABCℵ 17 vulg D-lat [Euthal-ms] Tert Ambrst [Aug$_{alic}$]: om τινα F-lat G-lat sah arm Clem$_1$ Orig-int$_1$. εκκοπην D^{1}Lℵ a b^1 f g k o Orig[-c$_1$ Chr-ms$_1$ Euthal-ms Thdrt Damasc]: συνεκ. m.

13. rec om τα (bef εκ), with AC D^2[-^{2}-gr] KLP rel syrr arm [Chr$_1$ Thdrt Damasc]: ins B D^1[-gr] Fℵ 46 coptt, *quæ de sacrario sunt* vulg G-lat coptt [Aug$_{alic}$]. (F-lat omits *sacrario* and reads *quæ desunt* [Aug has *templo* for *sacr.*].) rec προσεδρευοντες (*see ch* vii. 35), with KLℵ^2 rel Chr$_1$ Thdrt Thl Œc: txt ABCD F[παραδρ., so Euthal-ms] Pℵ^1 17. 47 Eus$_1$ Damasc. [m^1 repeats προσεδρ. bef συμμερ.]

is fact applies to Paul alone. The secondary emphasis is on ὑμῖν . . . ὑμῶν. It is one of those elaborately antithetical sentences which the great Apostle wields so powerfully in argument. The ἡμεῖς—ἡμεῖς, being identical, stand out in so much the stronger relief against the triple antithesis, ὑμῖν, πνευματικά, ἐσπείραμεν, —and ὑμῶν, σαρκικά, θερίσωμεν. If we read the subjunctive, for the usage after εἰ, see Winer, edn. 6, § 41. b. 2, end; ch. xiv. 5; 1 Thess. v. 10; Kühner, § 818 A. 1. The usage is common in Homer, Od. α. 204, al. fr.,—doubtful in Herod. ii. 13; viii. 49, 118,—and hardly ever found in Attic writers. See Soph. Œd. Tyr. 198, εἴ τι νὺξ ἀφῇ, and Œd. Col. 1442, εἴ σου στερηθῶ. πνευμ. and σαρκ. (see Rom. xv. 27) need no explanation. The first are so called as belonging to the *spirit* of man (De W. and Meyer, as *coming from the Spirit of God*; but it is better to keep the antithesis exact and perspicuous), the second as serving for the nourishment of the flesh. 12.] ἄλλοι does not necessarily point at the *false* teachers; others may have exercised this power. ὑμῶν is the objective genitive: **power over you**, —see reff. The second ἀλλά is not in apposition with the first, but in opposition to the idea implied in ἐχρ. τῇ ἐξ. ταύτῃ. Meyer compares Hom. Il. α. 24 f., ἀλλ᾽ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ, Ἀλλὰ κακῶς ἀφίει. στέγομεν] The word was commonly used, as may be seen in Wetst., of vessels *containing, holding without breaking*, that which was put into them; thence of *concealing* or *covering*, as a secret; and also of *enduring* or *bearing up against*. In this last sense Diod. Sic. iii. 34, uses it literally of ice, στέγοντος τοῦ κρυστάλλου διαβάσεις στρατοπέδων κ. ἁμαξῶν ἐφόδους,—and (xi. 25, Wetst. but ?) of a besieged fort, οὐ μήνγε τὴν ὁρμὴν . . . ἴστεγεν . . . τὸ . . . τεῖχος, . . . ἀλλὰ ὑπείκειν ἠναγκάζετο. So also Æsch. Sept. c. Theb. 216, πύργον στέγειν εὐχεσθε πολεμίων δόρυ. These last usages are very near akin to this of our text,—**We endure all things**: viz. labour, privations, hardships. The ἐγκοπαί (hindrances—so Diod. Sic. i. 32, speaks of the Nile as being πολλάκις διὰ τὰς ἐγκοπὰς ἀνακλώμενος) would arise from his being charged with covetousness and self-seeking, which his *independence of them* would entirely prevent. 13, 14.] *Analogy of the maintenance of the Jewish priesthood from the sacred offerings, with this right of the Christian teacher, as ordained by Christ.* Meyer rightly remarks, that οἱ τὰ ἱερὰ ἐργαζόμενοι can only mean the *priests, not including the Levites*: and therefore that both clauses apply to the same persons. ἐργάζεσθαι, ἔρδειν, ῥέζειν, are technical words for the *offering of sacrifice*. See reff. to LXX. ἱεροῦ here, as θυσιαστηρίου is parallel with it below, is probably not '*the sacrifice*,' '*the holy thing*,' but the temple—'*the holy building*.' Similarly Jos. B. J. v. 13. 6, makes the Zealots say, δεῖ . . . τοὺς τῷ ναῷ στρατευομένους ἐκ τοῦ ναοῦ τρέφεσθαι. παρεδρ.] So Jos. contra Apion. i. 7, speaks of the priests as τῇ θεραπείᾳ τοῦ θεοῦ προσεδρεύοντας. On the practice referred to, see Num. xviii. 8 ff.; Deut. xviii. 1 ff. *No other priesthood but the Jewish* can have been in the mind of the Apostle. The Jew knew of no θυσιαστή-

s constr. dat., Matt. xi. 1. Acts xxiii. 31. 3 Kings xi. 18. inf., Luke viii. 55 al. dat. and inf., here only. Dan. i. 5 Theod.
t = Acts xiii. 5 reff.
u = Matt. iv. 4] L. (from Deut. viii. 3) only.
v ch. vii. 21 reff.
iv. 3.
a arrang. of words, 2 Cor. ii. 4 reff.
d Acts xxvii. 20 reff. κρατερὴ δ' ἐπικείσετ' ἀνάγκη, Hom. Il. ζ. 458. only. gospp. (but not John) and Rev. passim.

καὶ ὁ κύριος [s]διέταξεν τοῖς τὸ εὐαγγέλιον [t]καταγγέλ- ABCDF KLP𝔎 a b c e f g h k l m n o 17. 47
λουσιν, ἐκ τοῦ εὐαγγελίου [u]ζῆν. 15 ἐγὼ δὲ οὐ [v]κέχρημαι
οὐδενὶ τούτων· οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται
[w]ἐν ἐμοί· [xy]καλὸν γάρ μοι [y]μᾶλλον ἀποθανεῖν ἢ τὸ
[z]καύχημά μου *[a]ἵνα τις [b]κενώσει. 16 ἐὰν γὰρ [c]εὐαγ-
γελίζωμαι, οὐκ ἔστιν μοι [z]καύχημα· ἀνάγκη γάρ μοι
[d]ἐπίκειται· [ef]οὐαὶ γάρ μοι [f]ἐστὶν ἐὰν μὴ [c]εὐαγγελίσωμαι.

w Matt. xvii. 12. Luke xxii. 37. xxiii. 31. John xiv. 30. y Mark ix. 42. constr., Acts xx. 35. b Rom. iv. 14 reff. e Paul, here only. f here only. Hos. ix. 12.
x = ch. vii. 1, 8, 26. Jonah z Rom. iv. 2 reff. Prov. xvii. 6. c absol., Rom. xv. 20 reff.

15. rec *ουδενι εχρησαμην τουτων*, with K rel Thdrt Thl Œc: *ουδενι τουτων εχρησαμην* c [Chr_2]: *ουκ εχρησαμην ουδενι τ.* ℵ² 23: *ουδενι ου κεχρημαι τ.* 80: *ουδενι κεχρημαι τ.* D^2 L[sic (Tischdf)]: txt ABCD¹·³FPℵ¹ m 17 [Euthal-ms] Damasc. *οὐδεὶς B D^1[and lat] ℵ¹ 17 sah Tert Ambrst-ed[and mss]: *ουθεις μη* A: *τις* F 26: *ινα τις ου μη* 109: *ινα τις* C $D^{2·3}$[-gr] KLPℵ² rel vulg(and F-lat) Chr[alic Bas$_3$] Thdrt Damasc Thl Œc Jer_2 $Aug_{[alic]}$. rec *κενωση*, with K rel Chr[alic Bas$_3$ Euthal-ms Damasc] Thdrt: txt ABCDFLPℵ k 17. 47¹.

16. *ευαγγελιζομαι* LP f k Damasc: *ευαγγελισωμαι*[*evangelizavero*] DF [vulg Aug_{alic}]. for *καυχημα, χαρις gratia* DF ℵ¹(txt ℵ-corr¹) Ambrst-ms. rec *ουαι δε* (*clumsy alteration, not seeing that γαρ explains αναγκη*), with KLℵ² rel syrr æth arm Chr_2 Thdrt [Damasc]: txt ABCDFPℵ¹ 17 latt coptt $Orig_1$-int$_1$ Ath_1 Chr_1 Cyr_1 [Euthal-ms Aug_{alic}] Ambrst Jer. for 2nd *εστιν, εσται* (*alteration, to apply it better to the last day*) F Ambrst: *est aut erit* G-lat: om 119. rec *ευαγγελιζωμαι* (*from -ζωμαι above*) rel, with AKℵ rel $Orig_1$ Ath_1 [Chr_2 Euthal-ms Thdrt Damasc]: *evangelizem* D-lat G-lat(2nd altern): -*ζομαι* LP f m [Cyr-p$_1$]: txt BCDF Chr_1: *evangelizavero* vulg(and F-lat) G-lat(1st altern) [Orig-int$_1$ Aug, *prædicavero evangelium* Ambrst].

ριον but *one:* and he certainly would not have proposed heathen sacrificial customs, even *in connexion with* those appointed by God, as a precedent for Christian usage: besides that the idea is inconsistent with *οὕτως καί*: see below. 14.] So also (i. e. in analogy with that His other command) did the Lord (Christ; the Author by His Spirit of the O. T. as well as the New) command (viz. Matt. x. 10; Luke x. 7, 8) to those who are preaching the gospel, to live of (be maintained by. Themistius (Kypke) has *ζῆν ἐξ ἐργασίας*) the gospel. Observe, that here the Apostle is establishing an analogy between the rights of the *sacrificing priests* of the law, and of the *preachers of the gospel. Had those preachers been likewise sacrificing priests*, is it possible that all allusion to them in such a character should have been here omitted? But as all such allusion *is omitted*, we may fairly infer that no such character of the Christian minister was then known. As Bengel remarks on ver. 13: 'Si missa esset sacrificium, plane Paulus versu sequente apodosin huc accommodasset.' 15.] *οὐδενὶ τούτων* is best explained of the different forms of *ἐξουσία*,—not, with Chrys. al., *τῶν πολλῶν παραδειγμάτων—πολλῶν γάρ μοι παρεχόντων ἐξουσίαν, τοῦ στρατιώτου, τοῦ γεωργοῦ, τοῦ ποιμένος, τῶν ἀποστόλων, τοῦ νόμου, τῶν παρ' ἡμῶν εἰς ὑμᾶς γενομένων, τῶν παρ' ὑμῶν εἰς τοὺς ἄλλους, τῶν ἱερέων, τοῦ προστάγματος τοῦ χριστοῦ, οὐδενὶ τούτων ἐπείσθην εἰς τὸ καταλῦσαι τὸν ἐμαυτοῦ νόμον, καὶ λαβεῖν.* Hom. xxii. p. 193. True, that each of these examples pointed to a form of *ἐξουσία*, and none of *these forms* had he *made use of*. See ref. on ch. vii. 21.

ἔγραψα is the epistolary aorist—I wrote (write) not these things however, that it may be thus (viz. after the examples which I have alleged) done to me (in my case, see reff.):—for it were good (reff.) for me rather to die (or, *better for me to die*, see ref. Mark) than that any one should make void (the remarkable reading of the great MSS. appears to have arisen from the unnatural look of the future with *ἵνα*. It can only be explained by supposing an aposiopesis; the Apostle breaking off at *ἤ*, and exclaiming with fervour, *τὸ καύχημά μου οὐδεὶς κενώσει*) my (matter of) boasting. To understand *ἀποθανεῖν* as Chrys., Theophyl., Œc., Estius, Billroth, al., *ἀποθ. λιμῷ*, seems quite unnecessary. Further on, Chrys. himself expresses the true sense: *οὕτω καὶ ζωῆς αὐτῷ γλυκύτερον ἦν τὸ γινόμενον*:—and Calvin, "tantum Evangelii promovendi facultatem nimirum propriæ vitæ præferebat." 16 ff.] The reason why he made so much of this *materies glori-*

17 εἰ γὰρ [g] ἑκὼν τοῦτο πράσσω, [h] μισθὸν ἔχω· εἰ δὲ [g] ἄκων, [k] οἰκονομίαν [l] πεπίστευμαι. 18 τίς οὖν μού ἐστιν [d ins. ABCDF KLP$^{\aleph}$ a b c d e f g h k l m n o 17. 47] ὁ [h] μισθός, ἵνα [c] εὐαγγελιζόμενος [m] ἀδάπανον [n] θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ [o] καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ; 19 [p] ἐλεύθερος γὰρ ὢν ἐκ πάντων,

g Rom. viii. 20 only. Exod. xxi. 13 only.
h = Matt. v. 12. vi. 1. Rom. iv. 4 reff.
i here only. Job xiv. 17 only.
k Luke xvi. 2, 3, 4. Eph. i. 10. iii. 2, 9. Col. i. 25. 1 Tim. i. 4 only. L.P. Isa. xxii. 19, 21 only. 1 = Rom. iii. 2 reff.
m here only τ. n constr., Matt. xxii. 44 ‖ (from Ps. cix. 1). Rom. iv. 17 (from Gen. xvii. 5). Gen. xxxii. 12. Wisd. x. 21. o ch. vii. 31 only τ. Ep. Jer. 38 only. 3 Macc. v. 22.
p w. ἐκ, here only. w. ἀπό, Rom. vii. 3.

18. rec (for 1st μου) μοι, with DFLPN^{2} rel syr Chr[alic Euthal-ms^{2} Damasc] Thdrt Aug[alic]: txt A B(Tischdf [N. T. Vat(expr), not N. T. edd 7, 8]) CKN^{1} n 17 vulg Syr coptt [Chr$_{1}$ Euthal-ms] Cyr$_{1}$ Ambrst Jer$_{1}$ Pel Bede.—εσται[εστιν D^{2}-gr(and E)] μοι *erit mihi* D^{1}F. rec aft το ευαγγελιον ins του χριστου (*see ver* 12), with D$^{2\text{-}3}$FKLP rel syrr Thdrt Jer: om ABCD^{1}N a 17 vulg(not F-lat) D-lat coptt æth arm Chr$_{8}$ Cyr$_{1}$ [Euthal-ms] Ambrst Aug[alic] Pel Bede. καταχρασθαι A 17 [Orig-c$_{1}$]. εν(but marked for erasure) τη εξ. N^{1}: την εξουσιαν D^{1}F. for 2nd μου, μοι F[-gr] (not G). at end add μου D^{1}[-gr].

andi: viz. that his *mission itself* gave him no advantage this way, being an office *entrusted to him*, and for which he was solemnly accountable: but in this thing only had he an *advantage* so as to be able to boast of it, that he preached the gospel *without charge*. οὐαὶ γάρ—explains the ἀνάγκη. On οὐαί ἐστιν, see ref. Hos.

17.] For (illustration and confirmation of οὐαὶ γὰρ κ.τ.λ. above) if I am doing this (preaching) of mine own accord (as a *voluntary undertaking*, which in Paul's case was *not so*, as Chrys., τὸ ἑκὼν κ. ἄκων ἐπὶ τοῦ ἐγκεχειρίσθαι καὶ μὴ ἐγκεχειρίσθαι λαμβάνων: not, as E. V., al., *willingly*, for this *was so*), I have a reward (i. e. if *of mine own will* I took up the ministry, it might be conceivable that a μισθός might be due to me. That this was not the case, *and never could be*, is evident, and the μισθός therefore only hypothetical): but if involuntarily (which *was* the case, see Acts ix. 15; xxii. 14; xxvi. 16), with a STEWARDSHIP (οἰκ. emphatic) have I been entrusted (and therefore from the nature of things, *in this respect* I have no μισθός for merely doing what is my bounden duty, see Luke xvii. 7—10: but an οὐαί, if I fail in it. Chrys. observes well: οὐδὲ γὰρ εἶπεν, εἰ δὲ ἄκων, οὐκ ἔχω μισθόν, ἀλλ' οἰκ. πεπίστ. δεικνὺς ὅτι καὶ οὕτως ἔχει μισθόν, ἀλλὰ τοιοῦτον, οἷον ὁ τὸ ἐπιταχθὲν ἐξανύσας, οὐχ οἷον ἐκεῖνος ὁ ἐκ τῶν ἑαυτοῦ φιλοτιμησάμενος κ. ὑπερβὰς τὸ ἐπίταγμα. p. 194). The above interpretation, which is in the main that of Chrys., Theophyl., Œcum. (altern.) al., Meyer, and De Wette, is the only one which seems to me to satisfy, easily and grammatically, all the requirements of the sentence, and at the same time to suit the logical structure of the context. The other Commentators go *in omnia alia*, and adopt various forced and arbitrary constructions of the verse.

18.] Ordinarily, and even by De Wette, thus arranged and rendered: '*What then is my reward? (It is), that in preaching I make the gospel to be without cost, that I use not my power in the gospel.*' But this, though perhaps philologically allowable (against Meyer,—see. John xvii. 3,—αὕτη ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσι . . . . also John xv. 8; 1 John iv. 17 (?)), is *not true*. His making the gospel to be without cost, *was not his* μισθός, *but his* καύχημα *only*: and these two are *not identical*. The καύχημα was *present*: the μισθός, *future*. Meyer's rendering is equally at fault. He would make τίς οὖν μού ἐστιν ὁ μισθός; a question implying a *negative* answer—'*What then is my reward? None: in order that I preach gratuitously*,' &c. But thus he severs off (see below) the whole following context, vv. 19—23: and as it seems to me, stultifies the καύχημα, by robbing it altogether of the coming μισθός. I am persuaded that the following is the true rendering: What then is my reward (in prospect) that I (ἵνα, like ὅπως in classical Greek, with a fut. indic., points to the actual realization of the purpose, with more precision than when followed by the subjunctive. So Xen. Cyr. ii. 4. 31, Κῦρος, ὦ Ἀρμένιε, κελεύει σ' ὧ ποιεῖν σε, ὅπως ὡς τάχιστα ἔχων οἴσεις καὶ τὸν βασμὸν καὶ τὸ στράτευμα,—Kühner, Gramm. ii. 490, where see more examples) while preaching, render the gospel without cost (i. e. what reward have I in prospect *that induces me to preach gratuitously*) in order not to use (as carrying out my design not to use) [to the full] (καταχρ. see ref. and note: not, to *abuse*, as E. V.) my power in the gospel (= τῇ ἐξουσ. μου τῇ ἐν τῷ εὐαγγ., as often; cf. τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5; οἱ νεκροὶ ἐν χριστῷ, 1 Thess. iv. 16, al. fr.)! 19 ff.] He now proceeds to *answer* the question, '*What prospect of reward could induce*

ABCDP KLP^{vid} a b c d e f g h k m n o 17. 47

q Acts vii. 6 reff.
r (Luke vii. 43, sing.) Acts xix. 32. xxvii. 12. ch. x. 5. xv. 6 al. Exod. xxiii. 2 Ed-vat. &c. (om art. AB.)
s = Matt. xviii. 15. 1 Pet. iii. 1. (Matt. xvi. 26 al. fr.) † Job xxii. 3 Symm. -δ.ς, Phil. i. 21.)
t Rom. vi. 14, 15. Gal. iv. 4, 5, 21. only. Wisd. xvii. 2. (-μος, Rom. ii. 12.)
u = here 4 times. Acts ii. 23
v = here (Acts xix. 39) only †.
w = Rom. v. 6.

πᾶσιν ἐμαυτὸν [q] ἐδούλωσα, ἵνα [r] τοὺς [r] πλείονας [s] κερδήσω· 20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους [s] κερδήσω· τοῖς [t] ὑπὸ νόμον ὡς [t] ὑπὸ νόμον, μὴ ὢν αὐτὸς [t] ὑπὸ νόμον, ἵνα τοὺς [t] ὑπὸ νόμον [s] κερδήσω· 21 τοῖς [u] ἀνόμοις ὡς [u] ἄνομος, μὴ ὢν [u] ἄνομος θεοῦ ἀλλ' [v] ἔννομος χριστοῦ, ἵνα [s] κερδάνω τοὺς [u] ἀνόμους. 22 ἐγενόμην τοῖς [w] ἀσθενέσιν [w] ἀσθενής, ἵνα τοὺς [w] ἀσθενεῖς

19. ins εν bef πασιν D^1(and lat).

20. om και D^1(and lat) m coptt. om 1st ως F-gr 39. 67^2 (Clem) Orig$_3$[-int$_1$] Tert Sedul. (*ως quasi* G-marg.) [F-gr reads ιουδαιοις ιουδαιοις, G^1 ιουδαιοις(-corr -ος) ιουδαιοις, F-lat *judæis judæis.*] rec om μη ων αυτος υπο νομον (*i. e. from νομον to νομον, by oversight of copyist*), with D^2[-gr] K rel Syr copt æth Orig$_3$ Thdrt [Chr$_{alic}$ (Cyr$_1$) Thl Œc (Mar-merc$_1$(quoting Nest))]: ins ABCD^{1}FP^{vid} 17 latt syr sah goth arm Chr[-txt$_1$] Cyr$_1$ Damasc Orig-int$_1$[not ed Delarue].—om from κερδησω to κερδησω L [Euthal-ms].

21. rec θεω and χριστω (*confusion of vowels and not observing the constr: see note*), with D^2[-gr] KL rel sah [arm Cyr-p$_1$] Thdrt: txt ABCD^{1}FP^{vid} d m 17 latt syr copt [goth] Orig$_1$[-c$_1$] Did$_1$ Chr$_1$ Cyr[-p$_2$ Euthal-ms] Isid$_1$ Damasc Ath[-int$_1$ Ambrst-txt Aug$_3$ Mar-merc(quoting Nest)]. rec κερδησω (*from ver* 20), with DKL^{vid} rel Orig$_1$[-c$_1$] Did$_1$ Chr$_1$ Thdrt [Cyr-p$_1$ Euthal-ms Isid$_1$ Damasc]: txt ABCFP^{vid} [m] 17 (κερδανωμεν Clem$_1$), and m Orig$_2$[-c] in next verse.—τους ανομους bef κερδ. D. rec om τους (*probably to suit ιουδαιους above*), with FKL^{vid} rel Chr Thdrt [Euthal-ms Isid Damasc]: ins ABCDP^{vid} 17 Orig$_2$ Did.

22. aft εγενομην ins δε και αυτοις et F. ασθενουσιν DF. rec aft ασθενεσιν ins ως (*to tally with the three former*), with C D[-gr] FKLP^{vid} rel [syrr coptt goth æth arm] Orig$_2$[-c] Chr$_2$ Thdrt [Euthal-ms Damasc] Thl: om AB^{vid} vulg(not F-lat) D-lat Orig$_1$(retaining the three former) Orig-int$_3$ Cypr$_1$ Ambr$_{[alic]}$ Ambrst Aug Bede.

me to do this?' [Yea (literally)] For, q. d. the reward must have been great and glorious in prospect) being free from (the power of) all men, I enslaved myself (when I made this determination: and have continued to do so) to all, that I might gain (not τους παντας, which he could not exactly say, but) the largest number (*of any:* that hereafter Paul's converts might be found to be οἱ πλείονες: see below on ver. 24). Bengel has remarked on κερδήσω, 'congruit hoc verbum cum consideratione *mercedis:*' but '*congruit*' is not enough: it is *actually* THE ANSWER *to the question* τίς μού ἐστιν ὁ μισθός; This '*lucrifecisse*' *the greater number* is distinctly referred to by him elsewhere, as *his reward* in the day of the Lord: τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά. 1 Thess. ii. 19, 20. And it is for this reason that ἵνα . . . . κερδ. is *three times repeated:* and, as we shall presently see, that the similitude at the end of the chapter is chosen. 20—22.] *Specializes the foregoing assertion* πᾶσιν ἐμ. ἐδούλωσα, by *enumerating various parties to whose weaknesses he had conformed himself, in order to gain them.*

20. τοῖς Ἰουδ. ὡς Ἰουδ.] See examples, Acts xvi. 3; xxi. 26. οὐκ εἶπεν, Ἰουδαῖος, ἀλλ' ὡς Ἰουδαῖος, ἵνα δείξῃ ὅτι οἰκονομία τὸ πρᾶγμα ἦν, Theophyl. after Chrys. The *Jews* here are not *Jewish converts*, who would be already *won* in the sense of this passage. τοῖς ὑπὸ νόμον . . . .] These again are not Jewish converts (see above); nor *proselytes*, who would not be thus *distinguished* from other Jews, but are much the same as Ἰουδαῖοι, only to the number of these the Apostle *did not belong*, not being himself (αὐτός contrasts with ὡς above) under the law, wherens he *was nationally a Jew.* 21. τοῖς ἀνόμους ὡς ἄν.] The ἄνομοι are *the Heathen:* hardly, with Chrys., *such as Cornelius*, fearing God but not under the law. Paul became as a Heathen to the Heathen, e. g., when he discoursed at Athens (Acts xvii.) in their own manner, and with arguments drawn from their own poets. μὴ ὢν κ.τ.λ.] not being (being conscious of not being, remembering well in the midst of my ἀνομία that I was not. This is implied by μή, which is subjective, giving the *conviction of the subject*, not merely the *objective fact*, as οὐκ ὤν would do) an outlaw from God (θεοῦ and χριστοῦ are genitives of dependence, as after κατήκοος, ἔνοχος, &c.) but a subject-of-the-law of Christ (the words seem inserted rather to put before the reader the true position of a Christian

[a] κερδήσω. [x] τοῖς [x] πᾶσιν γέγονα πάντα, ἵνα [y] πάντως τινὰς [z] σώσω. 23 πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα [a] συγκοινωνὸς αὐτοῦ γένωμαι. 24 [b] οὐκ [b] οἴδατε ὅτι οἱ ἐν [c] σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ [d] βραβεῖον; οὕτως [e] τρέχετε, ἵνα [f] καταλά-

x Rom. xi. 32 reff. P.
y Acts xxi. 22 reff.
z = Rom. xi. 14 reff.
a Rom. xi. 17. Phil. i. 7. Rev. i. 9 only. (-σειν, Eph. v. 11.)
b ch. vi. 2. ver. 13 al. only. Polyb. xviii. 29. 4 al.
c — here (Luke xxiv. 13. John vi. 19. xi. 18. Rev. xiv. 20. xxi. 16)
d Phil. iii. 14 only ϛ.
e = Rom. ix. 16 reff.
f — Rom. ix. 30. Phil. iii. 12. Exod. xv. 9.

for γεγονα, εγενομην F Clem$_1$. rec ins τα bef παντα (*prob to suit* τοις πασιν: *but often when* παντα *occurs,* τα *is used bef it in some mss*), with D$^{2\text{-}3}$KLP rel Orig$_1$[-c$_1$] Mac$_1$ Chr$_2$ Thdrt [Cyr-p$_1$ Damasc]: txt ABCD^{1}FN Clem$_1$ Orig$_1$ Naz$_2$ Chr$_3$ Cyr[-jer$_1$ Euthal-ms]. for παντως τινας, παντας (*conformation to the foregoing clauses*) DF latt lat-ff, τους παντας 17 Clem$_1$ Orig$_1$(but παντα$_1$ [Mac$_1$, παντας η τινας Orig-c$_1$]).

23. rec (for παντα) τουτο, with KL rel syrr goth Thdrt Damasc Thl Œc: txt ABCDFPN m 17 latt coptt æth arm Orig$_1$[-c] Naz$_1$ Chr$_1$(schol on 7) [Euthal-ms] Ambrst Pel.

24. aft βραβειον ins εγω δε λεγω υμιν *ego autem dico vobis* F.

with regard to God's law revealed by Christ, than merely with an apologetic view to keep his own character from suffering by the imputation of ἀνομία) **that I might gain those who had no law.** κερδαίνω (here only in N. T.) and κερδήσω are both found in the classics: see Matthiæ, § 239, and Lobeck on Phrynichus, p. 740. **22.**] The ἀσθενεῖς here can hardly be the *weak Christians* of ch. viii. and Rom. xiv., who were *already won*, but as in ref., *those who had not strength to believe and receive the Gospel.* This sentence then does not bring out a new form of condescension, but recapitulates the preceding two classes, τοῖς ὑπὸ νόμον . . . . τοῖς ἀνόμοις.

τοῖς πᾶσιν . . . .] This sums up the above, and others not enumerated, in one general rule,—and the various *occasions* of his practising the condescension (aorists) in one general result (perfect). **To all men I am become all things** (i. e. to each according to his situation and prejudices) **that by all means** ('omnino:' or perhaps as Meyer, *in all ways:* but I prefer the other) **I may save some** (τινάς is emphatic: *some*, out of each class in the πάντες. It is said, as is the following verse, in extreme humility, and distrust of even an Apostle's confidence, to shew them the immense importance of the μισθός for which he thus denied and submitted himself). **23.**] **But** (q. d. 'not only this of which I have spoken, but *all*') **all things I do on account of the gospel, that I may be a fellow-partaker** (with others) **of it** (of the blessings promised in the gospel to be brought by the Lord at His coming).

24 ff.] 'This is my aim in all I do: but inasmuch as many run in a race, many reach the goal, but *one only* receives the prize,—I as an Apostle run *my course*, and *you* must so run *yours*, as each to labour not to be rejected at last, but to gain the glorious and incorruptible prize.' This, as compared with the former context, seems to be the sense and connexion of the passage. He was anxious, as an Apostle, to labour more abundantly, more effectually than they all: and hence his condescension (συγκατάβασις) to all men, and self-denial: accompanied with which was a humble self-distrust as to the great matter itself of his personal salvation, and an eager anxiety to secure it. These he proposes for their example likewise.

24.] The allusion is primarily no doubt to the Isthmian games ['celebrated under the shadow of the huge Corinthian citadel' (Stanley)]; but this must not be pressed too closely: the foot-race was far too common an element in athletic contests, for any accurate knowledge of its predominance in some and its insignificance in others of the Grecian games to be here supposed. Still less must it be imagined that those games were to be celebrated in the year of the Epistle being written. The most that can with certainty be said, is that he alludes to a contest which, from the neighbourhood of the Isthmian games, was well known to his readers. See Stanley's note: who, in following out illustrations of this kind, writes with a vivid graphic power peculiarly his own. βραβεῖον] Wetst. quotes from the Schol. on Pindar, Olymp. 1, λέγεται δὲ τὸ διδόμενον γέρας τῷ νικήσαντι ἀθλητῇ ἀπὸ μὲν τῶν διδόντων αὐτὸ βραβευτῶν βραβεῖον, ἀπὸ δὲ τῶν ἀθλούντων ἆθλον, and from the Etymol., βραβεῖον λέγεται ὁ παρὰ τῶν βραβευτῶν διδόμενος στέφανος τῷ νικῶντι.

οὕτως τρ.] **Thus** (after this manner—viz. as they who run all, *each endeavouring to be the one who shall receive the prize*:—not, *as the one who receives it* (Meyer, De Wette),—for the others strive as earnestly as he: still less must we take ἵνα καταλάβητε for ὥστε καταλαβεῖν, which is barely

ABCDP KLP^{vid} a b c d e f g h k l m n o 17. 47

g Luke xiii. 24. John xvii. 36. Col. i. 29. iv. 12. 1 Tim. iv. 10 v. r. vi. 2. 2 Tim. iv. 7 only †. Sir. iv. 28 al. Dan. vi. 14 Theod. 1 Rom. i. 23 (reff.). iii. 15 reff. Rep. Lac. iv. 6. v. 11, 12.

h constr., Acts xx. 35 reff. i ch. vii. 9 (reff.) only †. k ch. vi. 4 reff.

l Heb. xiii. 13 (James ii. 24 v. r.) only. Isa. iii. 10. v. 12. n ch. iii. 15 reff.

m Luke xx. 26. o here only †. (-λος, ch. xiv. 8. -λότης, 1 Tim. vi. 17.) p here only †. Xen. Rep. Lac. iv. 6.

q Acts xxii. 23. ch. xiv. 9. Eph. ii. 2. 1 Thess. iv. 7. Rev. ix. 2. xvi. 17 only. Wisd. v. 11, 12.

r Acts v. 40 reff.

βητε. 25 πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. 26 ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων·

25. om *ουν* K k 6. 119 arm Clem$_1$ Iren[-int$_1$]: insd in syr with an asterisk. (*α* at the beginning of *αφθαρτον* is written over the line by ℵ^1.)

allowable, and here would not suit the sense; the *οὕτως* being particularized presently by one point of the athletes' preparation being specially alleged for their imitation) run (not *καὶ ὑμεῖς τρέχετε*, because the evident analogy between the race and the Christian conflict is taken for granted. If, as Dr. Peile imagines, a contrast had been intended, between the stadium where *one only* can receive the prize, and the Christian race where *all* may, it must have stood *οὕτως δὲ ὑμεῖς τρέχετε, ὡς καὶ* (*πάντας*?) *καταλαβεῖν*. But such contrast would destroy the sense), in order that ye may fully obtain (the prize of your calling, see Phil. iii. 14. On *λαμβάνω* and *καταλαμβάνω* see note, ch. vii. 31). 25.] The point in the *οὕτως*, *the conduct of the athletes in regard of temperance*, which he wishes to bring into especial prominence for their imitation:—as concerning the matter in hand,—*his own abstinence from receiving the world's pelf*, in order to save himself and them that heard him. The δέ specifies, referring back to *οὕτως*. The emphasis is on πᾶς, thus *shewing οὕτως to refer to the πάντες who τρέχουσιν*. *ἀγωνιζόμενος* is more general than *τρέχων*, —q. d. 'Every one who engages, not only in the *race*, but in *any athletic contest*,' and thus strengthening the inference. The art. (*ὁ ἀγων.*) brings out the man as an enlisted and professed *ἀγωνιζόμενος*, and regards him in that capacity. Had it been *πᾶς δὲ ἀγωνιζ.*, the sense would have been, 'Now every one, *while contending*,' &c., making the discipline to be merely accidental to his contending—which would not suit the spiritual antitype, where we are enlisted for life. Examples of the practice of abstinence in athletes may be seen in Wetst. in loc. I will give but two: (1) Hor. de Arte Poet. 412: "Qui studet optatam cursu contingere metam, Multa tulit fecitque puer, sudavit et alsit: Abstinuit venere et vino." (2) Epict. c. 35: *θέλεις ὀλύμπια νικῆσαι; κἀγὼ νὴ τοὺς θεούς, κομψὸν γάρ ἐστιν. ἀλλὰ σκόπει καὶ τὰ καθηγούμενα καὶ τὰ ἀκόλουθα, καὶ οὕτως ἅπτου τῶν ἔργων. δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην ἐν ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον· ὡς ἔτυχεν ἀπλῶς, ὡς ἰατρῷ παραδεδωκέναι σαυτὸν τῷ ἐπιστάτῃ, εἶτα εἰς τὸν ἀγῶνα παρέρχεσθαι.* ἐκεῖνοι] scil. *ἐγκρατεύονται*. μὲν οὖν, 'immo vero' (reff.). The Schol. on Pind. Isthm. *ὑπόθεσις*, cited by Meyer, says: *στέφος δέ ἐστι τοῦ ἀγῶνος πίτυς, τὸ δὲ ἀνέκαθεν σέλινα καὶ αὐτοῦ ἦν ὁ στέφανος.* ἡμεῖς δέ, scil. *ἐγκρατευόμεθα ἵνα λάβωμεν στέφανον*. He takes for granted the Christian's temperance in all things, as his normal state. 26.] I then (*ἐγώ* emphatic—recalls the attention from the incidental exhortation, and reminiscence of the Christian state, to the main subject, his own abstinence from receiving, and its grounds. *τοίνυν*, as distinguished from other particles which imply restriction of what has been generally said to some particular object, indicates the *dropping of minute or collateral points, and returning to the great necessary features of the subject*,—and this, as introducing some short and pithy determination or conclusion: see Hartung, Partikellehre, ii. 348. E. g.,—Xen. Cyr. vi. 3. 17, *τούτων μὲν τοίνυν ἄλις εἴη, ἃ δὲ καιρὸς ἡμῖν εἰδέναι, ταῦτα, ἔφη, διηγοῦ*) so run as (*οὕτως—ὡς*, see reff.) not uncertainly (reff.: cf. also Polyb. iii. 54. 5, *τῆς χιόνος ἄδηλον ποιούσης ἑκάστοις τὴν ἐπίβασιν*:—'*uncertainly*,' i. e. without any sure grounds of contending or any fixed object for which to contend; both these are included. Chrysostom rightly brings it into subordination to the main subject, the participation with idolaters:—*τί δέ ἐστιν, οὐκ ἀδήλως; πρὸς σκοπόν τινα βλέπων, φησίν, οὐκ εἰκῇ καὶ μάτην, καθάπερ ὑμεῖς, τί γὰρ ὑμῖν γίνεται πλέον ἀπὸ τοῦ εἰς εἰδωλεῖα εἰστιέναι, καὶ τὴν τελειότητα δῆθεν ἐκείνην ἐπιδείκνυσθαι; οὐδέν. ἀλλ' οὐκ ἐγὼ τοιοῦτος, ἀλλὰ πάντα ἅπερ ποιῶ, ὑπὲρ τῆς τῶν πλησίον σωτηρίας ποιῶ. κἂν τελειότητα ἐπιδείξωμαι, δι' αὐτούς· κἂν συγκατάβασιν, δι' αὐτούς· κἂν ὑπερβῶ Πέτρον ἐν τῷ μὴ λαμβάνειν, ἵνα μὴ σκανδαλισθῶσι· κἂν καταβῶ πλέον πάντων, περιτεμνόμενος καὶ ξυρώμενος, ἵνα μὴ ὑποσκελισθῶσι.* Hom. xxiii. p. 201); so fight I, as not striking the air (and not

27 ἀλλ' [s] ὑπωπιάζω μου τὸ σῶμα καὶ [t] δουλαγωγῶ, [u] μή [u] πως ἄλλοις κηρύξας αὐτὸς [v] ἀδόκιμος γένωμαι.

[s] Luke xviii. 5 only †. (-πιον, Prov. xx.

20.) [t] here only †. Gen. xliii. 18 Symm. (Fischer, but not in Montf. or Bahrdt. [Field believes it to be from a schollium].)

[u] ch. viii. 9 [Rom: xi. 21] al[9]. P. (exc. Acts xxvii. 29 v. r.)

[v] Rom. i. 28 reff.

27. αλλα B m. υπωπιαζω D^2(υπωπ-) e l^1 m^1(Treg [and Tischdf: m Scr]) 46. 113-marg Clem$_1$ Eus$_1$ Naz$_1$ Chr-ms$_2$ Thdrt$_1$: υποπιαζω FKLP a b^1 c f g^2 n o Ephr$_1$ Naz$_2$ Bas-2-mss$_1$ Chr-ms Cyr$_1$ [Euthal-ms] Damasc$_2$. (*castigo* vulg(and F-lat) G-lat(1st altern) Ambr[alic Ambrst] Aug; *lividum facio* D-lat G-lat(2nd altern) [spec] Iren-int$_1$ Paulin$_1$.) στομα F-gr. [Steph δουλαγαγω (not C).]

my adversary). The allusion is not to a σκιαμαχία or rehearsal of a fight with an *imaginary* adversary, as Chrys. (ἔχω γὰρ ὃν πλήξω), Theophyl. al. m., but to a fight with a *real* adversary (viz. here, *the body*) in which the boxer vainly hits into the air, instead of striking his antagonist. So Entellus in the pugilistic combat, Æn. v. 446, 'vires in ventum effudit,' when Dares 'ictum venientem a vertice velox Prævidit, celerique elapsus corpore cessit.' See examples both of what is really meant, and of the σκιαμαχία, in Wetst. Obs., in both places οὐκ is used and not μή, as importing the matter of fact, and joined closely with the adverb in one case and the verb in the other. 27.] But I bruise my body (ὑπωπιάζω, lit. to strike heavily in the face so as to render black and blue,—"ὑπώπια,—τὰ ὑπὸ τοὺς ὄπας τῶν πληγῶν ἴχνη, ut ait Pollux: sed latius dici sic cœpere ἀφ' οἱασδηποτοῦν πληγῆς τραύματα, ut ait Scholiastes ad Aristoph. Acharn., Cicero Tusc. 2, 'Pugiles cæstibus contusi,' i. e. ὑπωπιαζόμενοι." Grot. The *body* is the adversary, considered as the seat of the temptations of Satan, and especially of that self-indulgence which led the Corinthians to forget their Christian combat, and sit at meat in the idol's temple. The abuse of this expression to favour the absurd practice of the Flagellants, or to support ascetic views at all, need hardly be pointed out to the rational, much less to the Christian student. It is not even of fasting or prayer that he is here speaking, but as the context, vv. 19—23, shews, of breaking down the pride and obstinacy and self-seeking of the natural man by laying himself entirely out for his great work—the salvation of the greatest number: and that, denying himself "solatium" from without: "My hands have been worn away (cf. χεῖρες αὗται, Acts xx. 34) with the black tent-cloths, my frame has been bowed down with this servile labour (cf. ἐλεύθερος .... ἐδούλωσα, ver. 19)." Stanley) and enslave it ('etiam δουλαγωγεῖν a pyctis desumptum est; nam qui vicerat, victum (vinctum?) trahebat adversarium quasi servum.' Grot. But this seems to want confirmation. I can find no account of such a practice in any of the ordinary sources of information. Certainly Dares is not made the slave of Entellus in Æn. v.: and Virgil is generally accurate in such matters. I had rather give a more general meaning: that viz. of the necessary subjection, for the time, of the worsted to the prevailing combatant), lest perchance having proclaimed (κηρ. absolute [answering to our use of *preach*]: as in Æsch. Eum. 566, κήρυσσε, κῆρυξ, καὶ στρατὸν κατειργάθου (Peile). The subject of the proclamation might be the *laws of the combat*, or the *names of the victors* (Æn. v. 245), each by one in the capacity of *herald*: probably here the former only, as answering to the preaching of the Apostles. The nature of the case shews, that the Christian herald differs from the agonistic herald, in being himself *a combatant as well*, which the other was not: and that this is so, is no objection to thus understanding κηρύξας. "This introduces indeed a new complication into the metaphor: but it is rendered less violent by the fact, that .... sometimes the victor in the games was also selected as the herald to announce his success. So it was a few years after the date of this Epistle, in the case of Nero. Suet. Nero, c. 24." Stanley) to others, I myself may prove rejected (from the *prize*: not, as some Commentators, from the *contest altogether*, for he was already *in it*). An examination of the victorious combatants took place after the contest, and if it could be proved that they had contended unlawfully, or unfairly, they were deprived of the prize and driven with disgrace from the games. Such a person was called ἐκκεκριμένος, and ἀποδεδοκιμασμένος, see Philo de Cherub., § 22, vol. i. p. 152. So the Apostle, if he had proclaimed the laws of the combat to others, and not observed them himself, however successful he might apparently be, would be personally rejected as ἀδόκιμος in the great day. And this he says with a view to shew them the necessity of more self-denial, and less going to the extreme limit of their Christian liberty; as Chrys. εἰ γὰρ ἐμοὶ τὸ κηρῦξαι, τὸ διδάξαι, τὸ μυρίους προσαγαγεῖν οὐκ ἀρκεῖ εἰς σωτηρίαν, εἰ μὴ καὶ τὰ κατ' ἐμαυτὸν παρασχοίμην ἔλεγκτα,

X. 1 w Οὐ θέλω γὰρ ὑμᾶς w ἀγνοεῖν, ἀδελφοί, ὅτι οἱ x πατέρες x ἡμῶν πάντες y ὑπὸ τὴν νεφέλην y ἦσαν καὶ πάν- ...ημων B. ABCDF KLPℵ a b c d f g h k l m n o 17. 47
τες z διὰ τῆς θαλάσσης z διῆλθον, 2 καὶ πάντες a εἰς τὸν Μωυσῆν a ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ αὐτὸ b βρῶμα c πνευματικὸν ἔφαγον, 4 καὶ

w Rom. xi. 25 reff.
x Acts v. 30 reff.
y John i. 49. Acts iv. 12. ch. ix. 20. Gal. iv. 21. v. 18.
z Acts ix. 33 reff.
a Acts viii. 16 reff.
b Rom. xiv. 15 reff.
c Paul (here 3ce. Rom. i. 11. ch. ii. 13. xii. 1. xiv. 1 al.) only, exc. 1 Pet. ii. 5 bis †.

CHAP. X. 1. rec (for γαρ) δε (*the connexion not being perceived or wrong word supplied aft omn at beg of lection*), with KLℵ³ rel syrr Chr$_1$ Thdrt [Euthal-ms Damasc]: om goth arm: txt ABCDFPℵ¹ 17 latt coptt Clem$_1$ Orig$_1$ Mcion-e$_2$ Did$_1$ [Bas$_1$] Cyr$_1$ Iren-int$_1$ Cypr$_2$.

2. εβαπτισθησαν ACDFℵ 17 Dial$_1$ Bas$_2$ Did$_1$ Chr$_1$ *Cyr*[-p] Thdrt$_{\text{alliq}}$ Thl: txt BKLP rel Orig$_3$ Chr$_4$ Thdrt$_1$ Damasc Œc. (*Notwithstanding the strong manuscript evidence, the passive appears to have been a corrn to the more usual expression in the case of* Christian baptism.) transp νεφ. and θαλ. F.

3. om αυτο A C¹(appy) 46 æth [Did$_2$ Chr$_1$ Promiss$_2$]: om το αυτο ℵ¹. πνευματικον bef βρωμα BC²Pℵ¹ 93 [Cyr$_1$ Euthal-ms]: πνευματικον εφαγον bef βρωμα A 17. 137 Mcion-e: txt (C¹ ?)DFKLℵ³ rel [latt syrr copt goth arm] Orig$_3$[-int$_2$] Dial$_1$ Chr$_4$ Thdrt [(Did$_2$) Damasc] Iren-int.

πολλῷ μᾶλλον ὑμῖν. p. 202. X. 1—22.] He proceeds, in close connexion with the warnings which have just preceded, to set before them the *great danger of commerce with idolatry*, and enforces this by *the example of the rebellions and rejections of God's ancient people*, who were under a dispensation analogous to and typical of ours (1—11); and by *the close resemblance of our sacrament of the Lord's Supper,—their eating of meats sacrificed,—and the same act among the heathen*, in regard of the UNION in each case of the *partakers* in *one act of participation*. So that THEY COULD NOT EAT THE IDOL'S FEASTS WITHOUT PARTAKING OF IDOLATRY = VIRTUALLY ABJURING CHRIST (vv. 15—22). 1.] γάρ joins to the preceding. He had been inculcating the necessity of *self-subduing* (ch. ix. 24—27), and now enforces it in the particular departments of *abstaining from fornication, idolatry, &c.*, by the example of the Jews of old. οὐ θέλω . . . . , see reff. οἱ πατ. ἡμῶν] He uses this expression, not merely speaking for himself and his Jewish converts, but regarding the Christian church as a continuation of the Jewish, and the believer as the true descendant of Abraham.

πάντες . . . πάντες . . . πάντες, each time with strong emphasis, as opposed to τοῖς πλείοσιν, ver. 5. ALL had these privileges, as *all of you* have their counterparts under the Gospel: but *most of them* failed from rebellion and unbelief. ὑπὸ τὴν νεφ. ἦσαν] The pillar of cloud, the abode of the divine Presence, went before them, and was to them a *defence*: hence it is sometimes treated of as *covering* the camp, e. g. Ps. civ. 39, διεστάσε νεφέλην εἰς σκέπην αὐτοῖς: and thus they would be *under* it. So also Wisd. x. 17, xix. 7,—ἡ τὴν παρεμβολὴν σκιάζουσα νεφέλη. See Exod. xiii. 21, xiv. 20. 2.] εἰς τ. Μωυσ. ἐβαπτ., received baptism (lit. baptized themselves: middle, not passive, see var. read.) to Moses; entered by the act of such immersion into a solemn covenant with God, and became His church under the law as given by Moses, God's servant,—just as we Christians by our baptism are bound in a solemn covenant with God, and enter His Church under the Gospel as brought in by Christ, God's eternal Son; see Heb. iii. 5, 6. Others (Syr., Beza) explain it '*per Mosen*,' or (Calv., al.) '*auspiciis Mosis*,' which εἰς will not bear,—not to mention that the formula βαπτίζω εἰς was already fixed in meaning, see reff. ἐν τῇ ν. καὶ ἐν τῇ θ.] The cloud and the sea were both *aqueous*; and this point of comparison being obtained, serves the Apostle to indicate the outward symbols of their initiation into the church under the government of Moses as the servant of God, and to complete the analogy with our baptism. The allegory is obviously not to be pressed minutely: for neither did they *enter* the cloud, nor were they *wetted by the waters* of the sea; but they *passed under* both, as the baptized passes under the water, and it was said of them, Exod. xiv. 31, "*Then the people feared the Lord, and believed the Lord and his servant Moses.*" To understand, as Olsh., the *sea* and *cloud*, of *water* and the *Spirit* respectively, is certainly carrying the allegory too far: not to mention that thus the baptism by the Spirit would precede that by water.

3.] They had what answered to the one Christian sacrament, Baptism: now the Apostle shews that they were not without a

πάντες τὸ αὐτὸ [c] πνευματικὸν ἔπιον [d] πόμα· ἔπινον γὰρ [d] Heb. ix. 10 only. Ps. cl. 9 only. Dan. i. 16 Theod.
ἐκ [c] πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ [e] ἦν ὁ

e = Matt. xxvi. 26. xiii. 37. John xv. 1. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.

4. om αυτο A 46 æth Orig$_1$[(ins$_2$-int$_4$) Chr$_1$]. rec πομα bef πνευματικον επιον (*to conform with the preceding*), with DFKL rel latt syrr [copt goth arm] Orig$_1$-int$_2$ Dial$_1$ Chr$_4$ Thdrt [Damasc] Ireu-int$_1$ [Aug$_2$]: txt ABCP$\aleph$ 17. 137 Orig$_2$[-int$_1$ Did$_2$ Euthal-ms Mcion-in-]Epiph$_2$ Jer (επινον [m^2] 137 Orig$_1$ [Did$_1$]: επιαν D^1). rec δε bef πετρα (*not observing the emphasis*), with ACD^{2}KLP rel Mcion[-e$_2$] Orig$_4$ Eus$_3$ Chr[$_{\text{alle}}$ Did$_3$ Cyr$_1$ Euthal-ms Damasc] Thdrt: txt BD$^{1\text{-}3}$$\aleph$ Orig$_5$ Eus$_6$.—πετρα δε, omg the ἡ preceding, F.

symbolic correspondence to the other, the Lord's Supper. The two elements in this Christian sacrament were anticipated in their case by the manna and the miraculous stream from the rock: these elements, in their case, as well as ours, symbolizing THE BODY AND BLOOD OF CHRIST. The whole passage is a standing testimony, incidentally, but *most providentially*, given by the great Apostle to the *importance* of the *Christian sacraments*, as *necessary to membership of Christ*, and *not mere signs or remembrances*: and an inspired protest against those who, whether as individuals or sects, would lower their dignity, or deny their necessity. **βρῶμα πνευματικὸν κ.τ.λ.**] The manna is thus called, from its being no mere physical production, but miraculously given by God—the work of His Spirit. Thus Isaac is called, Gal. iv. 29, ὁ κατὰ **πνεῦμα** *γεννηθείς*, in opposition to Ishmael, ὁ κατὰ σάρκα *γεννηθείς*. Josephus calls the manna θεῖον **βρῶμα** καὶ παράδοξον, Antt. iii. 1. 6: and in Ps. lxxvii. 24, it is said ἄρτον οὐρανοῦ **ἔδωκεν** αὐτοῖς.

We can scarcely avoid recognizing in these words a tacit reference to our Lord's discourse, or at all events to the substance of it,—John vi. 31—58. "For the sense of πνευματικός, as '*typical*,' 'seen in the light of the spirit,' cf. Rev. xi. 8, ἥτις καλεῖται πνευματικῶς Σόδομα." Stanley.

4.] It is hardly possible here, without doing violence to the words and construction, to deny that the Apostle has adopted the tradition current among the Jews, that the *rock followed the Israelites* in their journeyings, and gave forth water all the way. Thus Rabbi Solomon on Num. xx. 2: "Per omnes quadraginta annos erat iis puteus" (Lightf.): and Schöttgen cites from the Bammidbar Rabba, "Quomodo comparatus fuit ille puteus (de quo Num. xxi. 16)? Resp. Fuit sicut petra, sicut alveus apum, et globosus, et volutavit se, et ivit cum ipsis in itineribus ipsorum. Cum vexilla castra ponerent, et tabernaculum staret, illa petra venit, et consedit in atrio tentorii. Tunc venerunt Principes, et juxta illum steterunt, dicentes, 'Ascende, putee, &c.' (Num. xxi. 17) et ascendit." See other testimonies in Schöttgen. The only ways of escaping this inference are, (1) by setting aside the *natural* sense altogether, as Chrys. (οὐ γὰρ ἡ τῆς πέτρας φύσις τὸ ὕδωρ ἠφίει, ... ἀλλ' ἑτέρα τις πέτρα πνευματικὴ τὸ πᾶν εἰργάζετο, τουτέστιν ὁ χριστός, ὁ παρὼν αὐτοῖς πανταχοῦ, καὶ πάντα θαυματουργῶν· διὰ γὰρ τοῦτο εἶπεν, ἀκολουθούσης. p. 203), Theophyl.,—or (2) by taking πέτρα = τὸ ἐκ τῆς πέτρας ὕδωρ, as Erasm., Beza, Grot., Estius, Lightf. —and so Calvin, who says: "Quomodo, inquiunt, rupes quæ suo loco fixa stetit, comitata esset Israelitas? Quasi vero non palam sit sub petræ voce notari aquæ fluxum, qui nunquam populum deseruit." But against both of these we have the plain assertion, representing matter of physical fact, ἔπινον ἐκ πνευματικῆς ἀκολουθούσης πέτρας, **they drank from a** (or, after a preposition, *the*) [**spiritual**, or] **miraculous rock which followed them**: and I cannot consent to depart from what appears to me the only admissible sense of these words. How extensively the traditionary reliques of unrecorded Jewish history were adopted by apostolic men under the inspiration of the Holy Spirit, the apology of Stephen may bear witness. **ἡ πέτρα δὲ ἦν ὁ χριστός**] **But** (distinction between what *they* saw in the rock and what *we* see in it: they drank from it and knew not its dignity: *but* **the Rock was Christ**. In these words there appear to be *three allusions*: (1) to *the ideas of the Jews themselves*: so the Targum on Isa. xvi. 1: "Afferent dona Messiæ Israelitarum, qui robustus erit, propterea quod in deserto fuit RUPES ECCLESIA ZIONIS:" so also in Wisd. x. 15 ff., the σοφία θεοῦ (see note on John i. 1) is said to have been present in Moses, to have led them through the wilderness, &c. That the MESSIAH, the ANGEL OF THE COVENANT, was present with the church of the Fathers, and that His upholding power was manifested in miraculous interferences for their welfare, was a truth acknowledged no less by the Jew than by the Christian. (2) To *the frequent use of this appellation*, A ROCK, for the God of Israel. See, *inter alia*, Deut. xxxii. 4, 15, 18, 30, 31, 37; 1 Sam. ii. 2; 2 Sam. xxii. 2, and passim; xxiii. 3,

f Matt. iii. 17 ||| Mk. i. 11. 2 Cor. xii. 10. [2 Thess. ii. 12.] Jer. xiv. 12.
g ch. ix. 19 reff.
h here only. Num. xiv. 16.
i = Rom. v. 14‡. 34 (only ?).
k plur., ver. 11 reff., but see note.
l Rom. iv. 11 reff.
m here only. Num. xi. 4
n absol., Rom. vii. 7 reff.
o ch. v. 10, 11 reff.

ABCDF KLP^{vt} a b c d f g h k l m n o 17. 47

χριστός· 5 ἀλλ' οὐκ [f]ἐν [g]τοῖς [g]πλείοσιν αὐτῶν [f]ηὐδό-κησεν ὁ θεός, [h]κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. 6 ταῦτα δὲ [i]τύποι ἡμῶν [k]ἐγενήθησαν, [i]εἰς τὸ μὴ εἶναι ἡμᾶς [m]ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι [n]ἐπεθύμησαν. 7 μηδὲ [o]εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν, ὥσπερ

5. (ηυδοκησεν, so AB^{1}C Clem$_{1}$ Mcion-e$_{2}$ Chr$_{2}$ [Euthal-ms].)

7. ειδωλολατραι γινεσθαι F c k 3. 116-22 arm, *effici aut efficiamini* G-lat. aft καθως ins και D^{1}[-gr] Syr. ins εξ bef αυτων A [vulg D-lat (not Iren-int)]. rec (for ωσπερ) ως, with CD^{1}KP d k Mcion-e$_{2}$ [Euthal-ms]: καθως 17 Mcion-e$_{1}$: txt AD^{3}LN rel Chr$_{2}$ Thdrt Damasc Thl.—om καθως τινες αυτων ωσπερ F.

&c.; Psalms passim, and especially lxxviii. 20, compared with ver. 35: see also Rom. ix. 33; 1 Pet. ii. 8. Hence it became more natural to apply the term *directly to Christ*, as the ever-present God of Israel. (3) To *the sacramental import of the water* which flowed from the rock, which is the point here immediately in the Apostle's mind. As well in sacramental import as in upholding physical agency, *that rock was Christ*. The miraculous (spiritual) food was (sacramentally) the flesh of Christ: the miraculous (spiritual) drink was the blood of Christ: so that the Jews' miraculous supplies of food and drink were *sacramentally significant of the Body and Blood of Christ*, in kind analogous to the two great parts of the Christian Supper of the Lord. In the *contents* prefixed to the chapters in the E. V., we read as the import of these verses, "*The sacraments of the Jews are types of ours*," which though perhaps correctly meant, is liable to be erroneously understood; inasmuch as no sacramental ordinance can be *a type of another*, but all alike, though in different degrees of approximation, and by different representations, *types of* HIM, who is the fountain of all grace. The difference between their case and ours, is *generally*, that they were unconscious of the sacramental import, whereas we are conscious of it: "they knew not that I healed them," Hos. xi. 3: and *in this particular case*, that Christ has come to us "not by water only, but by water and blood," 1 John v. 6: HIS DEATH having invested our sacramental ordinance with another and more deeply significant character. To enter more minutely into the import of the words, '*the rock was Christ*,' would be waste of time and labour. The above reasons abundantly justify the assertion, without either pressing the verb ἦν beyond its ordinary acceptation, or presuming to fix on the Apostle a definiteness of meaning which his argument does not require. See in Meyer's note an example of the proceeding which I blame. **5.] However with the more part of them** (in fact the exceptions were Joshua and Caleb only) **God was not well pleased.** κατεστρ. γὰρ . . .] The very words of the LXX, see ref. **6.] Now** (δέ transitional; the contrast being, between the events themselves, and their application to us) **these things happened as figures** (not 'types' as we now use the word, meaning by type and antitype, the *material representation*, and the *ultimate spiritual reality*,—but *figures*, as one imperfect ceremonial polity may figure forth a higher spiritual polity, but still this latter may not itself be the ultimate antitype) **of us** (the spiritual Israel as distinguished from the literal),—**in order that we might not be** (God's purpose in the τύποι: of course an *ulterior* purpose, for they had their *own immediate purpose* as regards the literal Israel) **lusters** [the use of the substantive forcibly depicts the habit] **after evil things** (*generally*: no special reference yet to the Corinthian feasters, as Grot. supposes. So Theophyl. rightly: καθολικῶς περὶ πάσης κακίας λέγει, ἐπειδὴ καὶ πᾶσα κακία ἐξ ἐπιθυμίας. εἶτα καὶ κατ' εἶδος τίθησι τὰς κακίας. Similarly Chrys.) **as they also** (καί, i. e. supposing us to be like them) **lusted.** The construction (ταῦτα . . . ἐγενήθησαν) may be a verb substantive attracted into the plur. (or sing.) by the predicate,—one often found: so Herod. i. 93, ἡ μὲν περίοδος, ... εἰσὶ στάδιοι ἕξ: and ii. 15, αἱ Θῆβαι Αἴγυπτος ἐκαλέετο: so in Latin, Ter. Andr. iii. 3. 23, 'Amantium iræ amoris integratio est:' see many other examples in Kühner, § 429: or, which is perhaps better, as in ver. 11, where see note. The rendering, '*Now in these things they were figures of us*' (I know not by whom suggested, but I find it in Dr. Peile's notes on the Epistles), is inconsistent both with the arrangement of the words,—in which ταῦτα has the primary emphasis,—and with ἐγενήθησαν, which should be ἦσαν. 7.] Now, the *special* instances of warning follow, coupled to the *general* by μηδέ in this

γέγραπται [p] Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν, καὶ [q] ἀνέστησαν [r] παίζειν. 8 μηδὲ [s] πορνεύωμεν, καθώς τινες αὐτῶν [s] ἐπόρνευσαν καὶ ἔπεσαν [ἐν] μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. 9 μηδὲ [t] ἐκπειράζωμεν τὸν κύριον, καθώς τινες

p Exod. xxxii. 6. abs., Acts xvi. 13 reff.
q Acts ix. 6 al. fr.
r here only. 1. c. = Judg. xvi. 25. 2 Kings vi. 5
‖ Chron. Jer. xxxviii. (xxxi.) 4. Hom. Od. θ. 251.
s ch. vi. 18 reff. Num. xxv. 1—6.
t Luke iv. 12 ‖ Mt. (from Deut. vi. 16). x. 25 [John viii. 4] only. Ps. lxxvii. 18.

(πειν, so B[1](Tischdf) D[1]F: πιν ℵ.) ανεστη F[-gr].

8. εκπορνευωμεν D[1]F. εξεπορνευσαν (see LXX) D[1]F 67[1] Chr[1][txt[4]]. (επεσαν, so ABCD[1]FPℵ 1 m 17 Chr-ms[1] Thdrt Damasc.) om εν BD[1]Fℵ[1] Iren[-int[1]].

9. εκπειρασωμεν F [-ζομεν KP: πειραζωμεν 17 Epiph[1](txt[1])]. rec (for κυριον) χριστον (see note), with DFKL rel latt syrr copt-wilk sah Thdrt Mcion[2](Epiph says: ὁ δὲ Μαρκίων ἀντὶ τοῦ κύριον χριστὸν ἐποίησεν) Chr[3] Œc Thl Iren-int[1](citing "Seniores") Ambr Ambrst Aug[1] Pel: θεον A 2 [Euthal-ms]: txt BCPℵ 17 syr-mg copt-ms æth arm [Syn-ep-ant] Epiph[1] Chr[1] Thdrt Damasc[3] Sedul Cassiod[1]. rec aft καθως ins και, with D[2][-gr] KL rel Syr Chr[1] Thdrt: om ABCD[1]FPℵ a m n 17 [vulg syr coptt arm Syn-ep-ant Chr[3] Euthal-ms Damasc[2]] Iren-int[1] [Ambrst].

negative sentence, as so often by *καί* in an affirmative one. Notice, that all four of these were brought about by the *ἐπιθυμεῖν κακῶν*, not distinct from it. This first instance is singularly appropriate. The Israelites are recorded to have sat down and eaten and drunken *at the idol feast of the golden calf* in Horeb: the very temptation to which the Corinthians were too apt to yield. And as the Israelites were *actually* idolaters, doing this *as an act of worship* to the image: so the Corinthians were *in danger of becoming such*, and the Apostle therefore puts the case in the strongest way, neither be (become) ye idolaters. παίζειν, פָּצַח, 'choreas agere,' 'saltare accinentibus tympanis vel cantoribus:' see reff., where the same word (or its cognate צָחַק) occurs in the Heb. The dance was an accompaniment of the idol feast: see Hor. ii. 12. 19: 'Quam nec ferre pedem dedecuit choris .... sacro Dianæ celebris die.' 8.] Another prominent point in the sins of the Corinthian church. εἰκοσιτρεῖς χ.] The number was *twenty-four* thousand, Num. xxv. 9, and is probably set down here from memory. The subtilties of Commentators in order to escape the inference, are discreditable alike to themselves and the cause of sacred Truth. Of the principal ancient Commentators, Chrysostom and Theophyl. do not notice the discrepancy: Œcum. notices it, and says that some ancient copies εἰκοσιτέσσαρας ἔθεσαν here (so in tol syr-txt arm), but passes it without comment. Although the sin of Baal-peor was strictly speaking *idolatry*, yet the form which it exhibited was that of *fornication*, as *incident to idolatrous feasting*, see Num. xxv. 1, 2. Thus it becomes even more directly applicable to the case of the Corinthians. 9.] ἐκπειρ. —tempt beyond endurance, 'tempt thoroughly.' Similarly ἐξαρνεῖσθαι, 'to persist in denying,' al., as Suidas, ἡ γὰρ ἐξ ἀρνήσεως, ἐπίτασιν δηλοῖ. See Musgr. on Eurip. Iph. Taur. 249, and cf. ἐκπληρόω, Acts xiii. 32. So also in Latin, 'oro' and 'exoro,' &c. τὸν κύριον] There may be two views taken of the internal evidence concerning the reading here. On the one hand it may be said that χριστόν being the original reading, it was variously altered to *κύριον* or *θεόν* by those who found a difficulty in supposing that the Jews of old tempted *Christ*, or even by those who wished to obliterate this assertion of His præ-existence: and so De Wette, al. On the other it may be said, that *κύριον* being the original, it was variously explained in the margin *χριστόν* and *θεόν*, as is often the case: and so Meyer. On comparing these, it seems to me that the latter alternative is the more probable. The inference that *τινες αὐτῶν ἐπείρασαν* requires *τὸν χριστόν* as an object, is not a necessary one, and hardly likely to have produced the alteration, closely connected as *τ. χρ.* is with the verb in the first person. I have therefore with Meyer adopted the reading *κύριον*. The *tempting of the Lord* was,—as on the other occasions alluded to Num. xiv. 22, where it is said that they *tempted God ten times*,—the *daring Him, in trying His patience by rebellious conduct and sin*. Cf. the similar use of *πειράζω* Acts v. 9; xv. 10. And he warns the Corinthians, that they should not in like manner provoke God by their sins and their partaking with idols. Chrys., Theophyl., and Œc. understand the temptation of God to be the *seeking for signs*: Theodoret, to be *in danger arising from those who spoke with different tongues*, ἐπείραζον δὲ κ. οἱ ταῖς διαφόροις κεχρημένοι γλώτταις, κατὰ φιλοτιμίαν μᾶλλον ἢ χρείαν ταύτας ἐν' ἐκπλησίας προσφέροντες.

u = Acts v. 9. xv. 10. Heb. iii. 9. Exod. xvii. 2, 7.
v Mark xvi. 18. Luke x. 19 al. Num. xxi. 6.
w here bis. Matt. xx. 11. Luke v. 30. John vi. 41, 43, 61. vii. 32 only. Exod. xvi. 7 A Ald. (διαγογ. B). Num. xiv. 29. Josh. xvii. 13 A.) y here only †. xix. 31. James ii. 19. Rev. i. 15. iii. 2. Ps. cxiv. 10.
4. Tit. iii. 10 only †. Judith viii. 27 (23) Ald. compl.
c here only. see Matt. xiii. 39. xxviii. 20. Heb. ix. 26.
f Rom. xiv. 4 (reff.).
x here only †. (-πύευν, Heb. xi. 28, from Exod. xii. 23. -σουσι, z Acts iii. 10 reff. plur., ver. 6. Luke xxiv. 11. John a = ch. vii. 36 reff. b Eph. vi.
Wisd. xvi. 6 only. (-θετεῖν, Acts xx. 31.)
d Acts xxvi. 7 reff. e ch. iii. 18 reff.
g = Acts xiii. 40 reff.

ABCDF KLPℵ a b c d f g h k l m n o 17. 47

αὐτῶν [u] ἐπείρασαν καὶ ὑπὸ τῶν [v] ὄφεων ἀπώλοντο. 10 μηδὲ [w] γογγύζετε, καθώς τινες αὐτῶν [w] ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ [x] ὀλοθρευτοῦ. 11 ταῦτα δὲ [πάντα] [y] τυπικῶς [z] συνέβαινον ἐκείνοις, ἐγράφη δὲ [a] πρὸς [b] νουθεσίαν ἡμῶν, εἰς οὓς τὰ [c] τέλη τῶν [c] αἰώνων [d] κατήντηκεν. 12 ὥστε ὁ [e] δοκῶν [f] ἑστάναι, [g] βλεπέτω μὴ [f] πέσῃ.

om αυτων ℵ¹ [αυτον L Syn-ep-ant]. εξεπειρασαν CD¹FPℵ a m 17 [Syn-ep-ant Euthal-ms Damasc$_1$(txt$_3$)]. απωλλυντο Bℵ [Cyr$_1$-p]. (A is doubtful.)

10. for γογγυζετε, γογγυζωμεν D F-gr ℵ 17 copt arm Orig$_1$[-c] Chr$_3$(txt$_{h.l.}$) Aug$_1$. rec aft καθως ins και, with KL rel Chr[$_{h.l.}$(but mss vary)]: om ABCDFPℵ a d m 17 latt syrr coptt [arm] Orig[-c$_1$-int$_1$] Eus [Bas$_3$ Chr$_4$ Euthal-ms Thdrt Damasc$_2$] Iren-int$_1$.—καθαπερ BPℵ 93 Orig[-c$_1$ Bas$_1$]. απωλλυντο A. ολεθρευτου D¹: ολεθρου F-gr.

11. om παντα (*as ver* 6) AB 17 sah Mcion-e$_2$-t$_1$ Orig$_1$[-int$_1$] Dial$_2$ Hip$_1$ Cyr-jer$_2$ Cyr[-p$_2$ Bas$_2$ Chr$_1$ Iren-int-2-mss$_1$] Pac$_1$: ins CKLP rel [vulg D-lat syrr copt arm Chr$_1$ Euthal-ms Damasc] Thdrt$_2$ Thl Œc [Orig-int$_5$] Iren-int$_1$ Jer, and, but παντα δε ταυτα, D[-gr] FN d æth Orig$_1$[-int$_1$] Chr$_2$ Iren-int-ms$_1$ Aug$_1$. rec τυποι (*as ver* 6), with DFL rel syr-txt coptt [Dial$_1$ Nyss$_1$ Chr$_1$] Thdrt$_2$(h. l. expressly: αντι του ως τυποι, and elsw expl ταυτα τυπικως εκεινοις συνεβη): txt ABCKPℵ d 17. 47¹ syr-mg Mcion-e$_2$ Orig$_4$ Hip$_1$ Eus$_1$ Mac$_1$ Cyr-jer$_1$ Chr$_2$ Cyr$_{\text{sel-pe}}$[-p: *in figura* latt Iren-int-from-Sen$_2$ Orig-int$_4$ Ambrst Aug$_{\text{alic}}$: *figuraliter* Orig-int$_2$]. συνεβαινεν (*see note*) BCKPℵ d 17. 47 Mcion-e$_2$ Orig$_4$ Dial$_1$ Hip$_1$ Cyr-jer$_1$(εγενετο$_1$) Chr-2-mss$_2$ [Bas$_2$ Nyss$_1$ Cyr$_2$ Euthal-ms]: txt ADFL rel Dial$_1$ Chr$_1$ Thdrt$_3$ [Damasc]. for προς, εις ℵ¹ [Epiph$_4$]. rec κατηντησεν (*alteration of the perf into the aor, so common with the copyists*), with ACD³KL rel Orthod Orig$_3$ Dial$_2$ Epiph$_1$ Chr$_3$ [Cyr-ms$_1$-p] Thdrt, -σαν P Hip$_1$ [Damasc]: txt BD¹FN Hip$_1$ Orig$_1$[-c$_1$] Bas$_2$ Cyr$_3$[-p Euthal-ms].

ὑπὸ τῶν ὄφεων, by the (well-known) **serpents**. The art. is so often *omitted* after a preposition, that wherever it is *expressed*, we may be sure there was a reason for it. 10.] **γογγύζετε** has been by Estius, Grot., al., and De Wette, understood of murmuring *against their teachers*, as the Israelites against Moses and Aaron, Num. xiv. 2; xvi. 41. But not to mention that this was in fact *murmuring against God*, such a reference would require something more specific than the mere word γογγύζετε. The warning is substantially the same as the last, but regards more the spirit, and its index the tongue. Theophyl.: *αἰνίττεται δὲ αὐτοὺς καὶ διὰ τούτου, ὅτι ἐν τοῖς πειρασμοῖς οὐκ ἔφερον γενναίως, ἀλλ' ἐγόγγυζον λέγοντες Πότε ἥξει τὰ ἀγαθά, καὶ ἕως πότε αἱ κακώσεις;* similarly Chrys. The destruction referred to must be that related Num. xvi. 41 ff. when the pestilence (which though it is not so specified *there*, was administered on another occasion by a destroying angel, 2 Sam. xxiv. 16, 17, see also Exod. xii. 23) took off 14,700 of the people. The punishment of the unbelieving congregation in Num. xiv., to which this is commonly referred, does not seem to answer to the expression **ἀπώλοντο ὑπὸ τ. ὀλοθρευτοῦ**, nor to the **τινες**, seeing that all except Joshua and Caleb were involved in it. 11.] **τυπικῶς**, see var. readd., by way of figure. Meyer cites from the Rabbia, 'Quidquid evenit patribus, signum filiis.'

The plural **συνέβαινον** expresses the plurality of events separately happening: the singular **ἐγράφη**, their union in the common record of Scripture. Similarly 2 Pet. iii. 10, στοιχεῖα . . . λυθήσονται . . . τὰ ἐν αὐτῇ ἔργα κατακαήσεται. See reff. and Winer, edn. 6, § 58. 3. a. **δέ** conveys a slight opposition to **συνέβαινον ἐκείνοις**. **τὰ τέλη τ. αἰών.**] = ἡ συντέλεια τοῦ αἰῶνος of reff. Matt., and τὸ ἔσχατον τῶν ἡμερῶν τούτων of Heb. i. 1, where see note: the ends of the ages of this world's lifetime. So Chrys.: οὐδὲν ἄλλο λέγει ἢ ὅτι ἐφέστηκε λοιπὸν τὸ διακαστήριον τὸ φοβερόν. The form **νουθεσία** belongs to later Greek. The classical word is **νουθέτησις** or **νουθετία**: see Lobeck on Phrynichus, p. 512. **κατήντ.**] have reached. The ages are treated as occupying space, and their extent as just coincident with our own time. See a similar figure in ch. xiv. 36. 12.] **ἑστάναι**, viz. *in his place as a member of Christ's church*, to be recognized by him at His coming for one of His. To such an one the example of the Israelites is a warning to take heed that he fall not, as they did from their place in God's church

13 [h] πειρασμὸς ὑμᾶς οὐκ [l] εἴληφεν εἰ μὴ [k] ἀνθρώπινος· [l] πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς [m] πειρασθῆναι [n] ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ [h] πειρασμῷ καὶ τὴν [o] ἔκ- βασιν [p] τοῦ δύνασθαι [q] ὑπενεγκεῖν. 14 [r] διόπερ, [s] ἀγαπητοί [t] μου, φεύγετε ἀπὸ τῆς [u] εἰδωλολατρείας. 15 [v] ὡς [w] φρονί- μοις λέγω· κρίνατε ὑμεῖς ὅ φημι. 16 [x] τὸ ποτήριον τῆς

h Luke xxii. 28. Acts xx. 19 al. Deut. iv. 34.
i = Luke v. 26. vii. 16. Exod. xv. 15.
k Acts xvii. 25 reff.
l = ch. i. 9 reff.
m ch. vii. 5 reff.
n = ch. iv. 6. 2 Cor. xii. 6.
o Heb. xiii. 7
p Matt. only τ. Wisd. ii. 17. viii. 8. xi. 14 only. ἡ ἔκβ. ἐκ τ. πολέμου, Polyb. iii. 7. 2. xiii. 3. Acts iii. 2. xviii. 10. xxvi. 18. Rom. xi. 8, 10. Ps. cxlix. 7, 9. q 2 Tim. iii. 11. 1 Pet. ii. 19 only. Job ii. 10. Ps. liv. 12. Prov. vi. 33. r ch. viii. 13 (xiv. 13 v. r.) only.
s Acts xv. 25 reff. t ch. vi. 18 reff. u Gal. v. 20. Col. iii. 5. 1 Pet. iv. 3 only τ. (-τρια, ver. 7.) v = Acts xvii. 22. 2 Cor. vi. 13. w Matt. vii. 24. ch. iv. 10 al. Prov. xiv. 17. x attr., Matt. xxi. 42 (from Ps. cxvii. 22) al.

13. for ουκ ειληφεν, ου καταλαβη F; *non apprehendat* latt. for εασει, αφησει DF. πειρασθηναι bef υμας B [m]. ins ου bef δυνασθε F 123[2] D-lat, adding υπενεγκειν F Aug[3(txt)alii4]. rec ins υμας bef υπενεγκειν, with K[επερ.] ℵ[3] rel Thdrt[4] Damasc Thl-ed Œc: aft, D[2][but erased]: om ABCD[1]FLPℵ[1] n 17. 47 [arm Orig[1]] Mac[2] Bas[2] Chr-comm[1]-and-2-mss[1] Cyr[mpe] Thdrt[1] Thl-mss.

15. aft φρονιμοις ins υμιν D c (coptt). for κρινατε υμεις ο φημι, κρινετε ουν φημι D[1][-gr]. υμας ℵ[1](txt ℵ-corr[1]).

13.] There are two ways of understanding the former part of this verse. Chrys., Theophyl., Grot., Est., Bengel, Olsh., De Wette, al., take it as a *continuation, and urging of the warning of the verse preceding*, by the consideration that no temptation had *yet* befallen them but such as was ἀνθρώπινος, '*within the power of human endurance*:' but 'major tentatio imminet,' Beng.:—while Calvin, al., and Meyer regard it as a consolation, tending to shew them that βλεπέτω μὴ πέσῃ is within the limits of their power, seeing that their temptation to sin was nothing extraordinary or unheard of, but only '*according to man*:' and they might trust to God's loving care, that no temptation should ever befall them which should surpass their power to resist. This latter seems to me beyond doubt the correct view. For (1) in the parallel which they bring for the former sense, Heb. xii. 4, οὔπω is distinctly expressed,—and would have been here also, had it been intended. Besides, in that case, οὔπω, as having the primary emphasis, would have been *prefixed*, as in Heb. xii. 4: οὔπω πειρασμὸς ὑμᾶς εἴληφεν . . . . Then again (2) this restricts the sense of πειρασμός to *persecution*, which it here does not mean, but *solicitation to sin*, in accordance with the whole context. εἴληφεν—**has taken you**, not ἔλαβεν, '**took you**,' shews that the temptation was *still soliciting* them.

ἀνθρώπινος] not, as Piscator, al., and Olsh., *originating with man*, as opposed to other temptations originating with the devil, or even with God's Providence: but, as Chrys.: ξύμμετρος,—opposed to ὑπὲρ ὃ δύνασθε, **adapted to man.** πιστός] He has *entered into a covenant* with you by *calling* you: if He suffered temptation beyond your power to overcome you, He would be violating that covenant. Compare 1 Thess. v. 24, πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει. ὅς = ὅτι οὗτος.

ποιήσει . . . καὶ τὴν ἔκβ.] Then God *makes* the temptation too: arranges it in His Providence, and in His mercy will ever set open a door for escape. τὴν ἔκβ.] **the** [**way to**] **escape**, i. e. *which belongs to the particular temptation*: τὴν ἀπαλλαγὴν τοῦ πειρασμοῦ, Theophyl.

τοῦ δύν.] **in order that you may be able to bear** (it): obs., not, '**will** *remove* the temptation:' but, '**will make an escape** *simultaneously with the temptation*, to encourage you to *bear up against it*.'

14.] *Conclusion from the above warning examples*: IDOLATRY IS BY ALL MEANS TO BE SHUNNED; not tampered with, but *fled from*. φεύγετε ἀπό (*'fugiendo discedite a,'* Meyer) expressing even more strongly than the accus. with φεύγω, the entire avoidance. This verse of itself would by inference forbid the Corinthians having any share in the idol feasts; but he proceeds to ground such prohibition on further special considerations. 15—22.] By the analogy of the *Christian participation in the Lord's Supper*, and the *Jewish participation in the feasts after sacrifices*, joined to the fact that the *heathens sacrifice* to *devils*, he shews that the partaker in the idol feast is a PARTAKER WITH DEVILS; which none can be, and yet be a Christian.

15.] An appeal to their own sense of what is congruous and possible,—as introducing what is to follow. ὡς expresses an assumption on the Apostle's part, that they *are* φρόνιμοι. De W. compares Plato, Alcib. i. 104, ὡς ἀκουσομένῳ λέγω.

λέγω and φημί both refer to what follows, vv. 16—21. ὑμεῖς is emphatic—**be ye the judges of what I am saying.** 16.] The analogy of the *Lord's Supper*, which, in both its parts,

ABCDP KLPℵ a b c d f g h k l m n o 17. 47

y Gal. iii. 14. James iii. 10. Rev. v. 12, 13. vii. 12. Gen. xxviii. 4. z Matt. xxvi. 26 | Mk. Luke ix. 16. xxiv. 30. ch. xiv. 16 al. 1 Kings ix. 13. 14. 1 Pet. i. 2. 1 John i. 7 al. e Rom. v. 15 reff.

y εὐλογίας ὃ z εὐλογοῦμεν, οὐχὶ a κοινωνία τοῦ b αἵματος τοῦ b χριστοῦ ἐστιν; x τὸν ἄρτον ὃν c κλῶμεν, οὐχὶ a κοινωνία τοῦ d σώματος τοῦ d χριστοῦ ἐστιν; 17 ὅτι εἷς ἄρτος, ἓν σῶμα e οἱ c πολλοί ἐσμεν· f οἱ γὰρ f πάντες ἐκ τοῦ ἑνὸς

a 2 Cor. vi. 14 reff. b (ch. xi. 25, 27.) Eph. ii. 13. Heb. ix. (12) c Acts ii. 46 reff. d Rom. vii. 4. (ch. xi. 24, 27, 29.) f Rom. xi. 32 reff.

16. for εὐλογιας, ευχαριστιας F 71. 80. 213 Syr. ηυλογουμεν D¹[-gr]. κοινωνιας ℵ¹(marked for correction by ℵ-corr¹). 1st εστιν bef τ. αιμ. τ. χρ. (*transpos to avoid the harshness of* εστιν *at the end*) ABP Syr coptt [arm(Tischdf)] Cyr₂[-p] Aug₁: txt CDFKLℵ rel latt syr goth Chr₂ Thdrt [Euthal-ms Damasc] Ambrst. 2nd εστιν bef τ. σωμ. τ. χρ. A Syr copt Cyr₁ Aug₁ (*see above*): om sah: txt BCDFKLPℵ rel [latt syr goth Chr₁ Euthal-ms Cyr-p₁ Thdrt Damasc]. for 2nd χριστου, κυριου D¹F 21 latt goth (Dial₁) Thdrt Ambrst Aug₁ (goth Thdrt Ambrst syr-mg κυριου before): αυτου n.

17. aft αρτου ins και του (ενος) ποτηριου DF vulg-sixt(with demid harl tol, not am) [goth] Ambrst Pel. (om ενος D[-gr].)

is a *participation* in Christ. The stress throughout to ver. 20, is on κοινωνία, and κοινωνοί. τὸ ποτήριον is the accus., by attr. corresponding to τὸν ἄρτον. τὸ π. τῆς εὐλ.] i. e. ὃ εὐλογοῦντες κατασκευάζομεν (Œc.), as explained immediately by ὃ εὐλογοῦμεν,—**over which we speak a blessing**, the Christian form of the Jewish בּוֹס בְּרָכָה, the cup in the Passover over which thanks were offered after the feast,—*in blessing of which cup*, our Lord instituted this part of the ordinance: see Lightfoot in loc., and note on the history in Matt. xxvi. The rendering of Olsh., al., the *cup which brings a blessing*, is wrong, as being against this analogy. ὃ εὐλογοῦμεν] **which we bless**, i. e. consecrate with a prayer of thanksgiving: not, as Erasmus, Beza, '*quod cum gratiarum actione sumimus*' (περὶ οὗ εὐχαριστοῦμεν). Observe, the first person plural is the *same throughout*: the blessing of the cup, and the breaking of the bread, the acts of consecration, were *not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the* οἱ πάντες, *the whole Christian congregation* (and so even Estius, but evading the legitimate inference). The figment of sacerdotal consecration of the elements by transmitted power, is as alien from the apostolic writings as it is from the spirit of the Gospel. κοινωνία] **the participation** (i. e. that whereby the act of participation takes place) **of the Blood of Christ?** The strong literal sense must here be held fast, as constituting the very kernel of the Apostle's argument. The wine *is the Blood*, the bread *is the Body*, of Christ. (In *what sense* the Blood and the Body, does not belong to the present argument.) *We* receive into us, make by assimilation parts of ourselves, that wine, that bread: we *become* therefore, by participation of that Bread, *one Bread*, i. e. ONE BODY: hence the close and literal participation in and with Christ. If we are to render this ἐστιν, *represents* or *symbolises*, the argument is made void. On the other hand it is painful to allude to, though necessary to reprobate, the caricature of this real union with Christ which is found in the gross materialism of transubstantiation. See further on ch. xi. 26, 27. ὃν κλῶμεν] probably already the *breaking* of the bread in the communion was part of the act of consecration, and done after the example of our Lord in its institution. See ch. xi. 24; Acts ii. 42, xx. 7, 11. For the rest, see above. 17.] **Because we, the** (assembled) **many, are one bread** (by the assimilation of that one bread partaken: not 'one loaf'), **one Body** (by the κοινωνία of the Body of Christ, of which that bread is the vehicle); **for the whole of us partake of that one bread.** Meyer and De Wette and many other Commentators take εἷς ἄρτος alone, '*there is one bread*;' and impugn the interpretation given above by saying that it is evidently not so, because the following clause uses ἄρτος in its literal sense. But it is for *that very reason*, that I adhere to the interpretation given. By partaking of that bread, we become, not figuratively but literally, *one bread*: it passes into the substance of our bodies, and there is in every one who partakes, a portion of himself which *is that bread*. The *bread* which was *before*, is *now* ἡμεῖς. But that loaf, broken and blessed, is the medium of κοινωνία of the Body of Christ; we then, being that one bread, are *one Body*; *for* we all partake of that one bread. So that there is no logical inversion, and no arguing (Meyer) from the *effect* to the *cause*. The argument is a very simple and direct one;—the bread is the Body of Christ; we partake of the bread: therefore we partake of the Body of Christ. Of these propositions, the con-

ἄρτου [g]μετέχομεν. 18 [h]βλέπετε τὸν Ἰσραὴλ [i]κατὰ [i]σάρκα· [g] ch. ix. 10, 12 reff.
οὐχ οἱ ἐσθίοντες τὰς θυσίας, [k]κοινωνοὶ τοῦ [i]θυσιαστηρίου [h] ch. i. 26. Phil. iii. 2.
εἰσίν; 19 τί οὖν φημι; ὅτι [m]εἰδωλόθυτόν [n]τί ἐστιν, ἢ ὅτι [i] Rom. i. 3 reff. [k] Matt. xxiii. 30. 2 Cor. i.

7. Heb. x. 33. 1 Pet. v. 1. Isa. i. 23. 1 ch. ix. 13 bis. Rom. xi. 3 (from 3 Kings xix. 10) al.
m ch. viii. 1 reff. n = Acts v. 36. ch. iii. 7. Gal. ii. 6. vi. 3, 15. Demosth. 582. 27.

18. rec ουχι, with BD³KLPℵ³ rel Thdrt [Euthal-ms Damasc]: txt ACD¹FPℵ¹ 17 Chr$_1$. εσθοντες D¹.

19. rec transp ειδωλοθυτον and ειδωλον, with KL rel syrr goth Chr$_1$ Thdrt [Damasc]: ιδωλοθυτον twice F[-gr]; but G-lat has over the 1st *idolis immolatum sit*, and over the 2nd *idolum aut idolothitum*: ειδωλοθυτον, omg from τι εστιν το τι εστιν, AC¹ℵ¹ (omg τι also) Epiph$_1$: ειδωλον, omg the other clause by homœotel, 17. 71: txt BC²DP ℵ-corr¹ m vulg(and F-lat) coptt æth arm [Euthal-ms] Ambrst Aug$_1$ Pel Bede. (*The received reading seems to have been adopted as the most natural order on the re-insertion of the omitted clause. For the remarks of Epiph and Aug, see Tischdf.*) εστιν bef τι (twice) D¹[only 1st D¹-gr] F latt. for η οτι, ουχ οτι DF [spec] (Tert$_1$) Ambrst Aug-mss$_1$. (for 1st ὅτι, ουχ οτι [k] Chr[-4]-mss$_1$.)

clusion is implied in the form of a question in ver. 16: the minor stated in the latter clause of ver. 17; its connexion with the major producing the conclusion given in the former clause ὅτι . . . . ἑσμέν. The major itself, τοῦτό ἐστιν τὸ σῶμά μου, is suppressed, as axiomatic. The above remarks shew also the untenableness of the rendering of Calv., Beza, Bengel, al.,—"*because there is one bread* (antecedent), *we being many are one body*" (consequent): for this would parenthesize ver. 17, and take it altogether out of the argument, giving it a sense which, as occurring here, would be vapid—"obiter hoc dicit, ut intelligant Corinthii, externa quoque professione colendam esse illam unitatem quæ nobis est cum Christo," Calv. Meyer objects to rendering ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν, *we partake of that one bread*: saying rightly that μετέχω is always found with a gen. or an acc., never with ἐκ. He would render, *for we all, by means of that one bread, partake* (viz. in the one Body: so μετέχ. is absol. ver. 30). This is exceedingly harsh, besides as it seems to me (see above) confusing the whole argument: and we may safely say would not have been thus expressed by the Apostle, leaving the most important words to be supplied from the context,—but would have been οἱ γὰρ πάντες ἐν τῷ ἑνὶ ἄρτῳ τοῦ ἑνὸς σώματος μετέχομεν. The usage of ἐκ, too, would, though perhaps *barely allowable*, be very harsh, especially when it is remembered that the ἄρτος is not (by the hypothesis) the ultimate, but only the mediate object of participation. None of the examples given in Bernhardy, Syntax, p. 230, which Meyer quotes for his sense of ἐκ, seem to justify it. They apply mostly to the subjective source, ἐκ προνοίας, or the circumstances originating, ὡς ἐκ τούτων,—not to the medial instrument, which it appears to me would require διά. (In a subsequent edn. Meyer seems to have slightly modified his view, rendering, *for from the one bread we all receive a portion.*) 18.] Another example of κοινωνία, from *the Jewish feasts after sacrifice.* τ. Ἰσρ. κατὰ σάρκα] (= τ. Ἰσρ. τὸν κατὰ σάρκα: so we have τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5), the actual material Israel, as distinguished from ὁ Ἰσρ. κατὰ πνεῦμα, see Rom. ii. 29; Gal. iv. 29; and ὁ Ἰσρ. τοῦ θεοῦ, Gal. vi. 16. οἱ ἐσθ. τ. θυσ.] viz. those parts of the sacrifices which were not offered; see on ch. viii. 1. The parts to be offered are specified, Levit. iii. 3; the practice of eating the remainder of the meat sanctioned and regulated, ib. vii. 15—18. κοινωνοὶ τοῦ θυσ.] partakers with the altar (in a strict and peculiar sense,—the *altar* having *part* of the animal, the *partaker another part*; and by the fact of the *religious consecration* of the offered part, this connexion becomes a *religious connexion*. The question has been raised, and with reason, why the Apostle did not say κοινωνοὶ τοῦ θεοῦ? Meyer answers,—because the Jew was *already in covenant with God*, and the Apostle wished to express a *closer connexion*, brought about by the sacrifice in question:—De Wette,—because he was unwilling to ascribe so much to the mere act of sacrifice, see Heb. x. 1 ff.: and to this latter view I incline, because, as De W. remarks, θεοῦ would have *suited the analogy better* than θυσιαστηρίου, but Paul avoids it, and evidently is reluctant to use it. But to carry this view further, and suppose with Rückert that he would not concede to the Ἰσρ. κατὰ σάρκα any κοινωνία θεοῦ, is (Meyer) contradicted by Rom. ix. 4, 5. Still the inference lies open, to which our Saviour's saying points, Matt. xxiii. 20, 21. The altar is GOD'S *altar*). 19, 20.] The inference from the preceding analogies would naturally be, that Paul was then representing the idols as *being in reality what the heathen sup-*

o Acts vii. 14. xv. 20. ch. viii. 4, 7. xii. 2. 2 Cor. vi. 16. 1 Thess. i. 9 al. Num. xxv. 2. p absol., Acts xiv. 13. Exod. xxiii. 16. w. dat., Acts xiv. 18. q Deut. xxxii. 17. Paul, here (4 times) and 1 Tim. iv. 1 only. gopp. passim. r ch. xi. 27. s = Rom. xi. 9. Ps. lxxvii. 20. Acts xvii. 18. James ii. 19. Rev. ix. 20. xvi. 14 only. t see Isa. lxv. 11. u = ch. x. 22. v Rom. x. 19 (from Deut. xxxii. 21). xi. 11, 14 only. w ch. i. 25 reff.

o εἴδωλόν n τί ἐστιν; 20 ἀλλ' ὅτι ἃ p θύουσιν q δαιμονίοις καὶ οὐ θεῷ p θύουσιν, οὐ θέλω δὲ ὑμᾶς k κοινωνοὺς τῶν q δαιμονίων γίνεσθαι. 21 οὐ δύνασθε r ποτήριον r κυρίου e πιεσθε πο... ABCDF KLPℵ a b c d e f g h k l m n o 17. 47 H εσ-μεν... πίνειν καὶ ποτήριον q δαιμονίων, οὐ δύνασθε s τραπέζης κυρίου g μετέχειν καὶ at τραπέζης qt δαιμονίων. 22 u ἢ v παραζηλοῦμεν τὸν κύριον; μὴ w ἰσχυρότεροι αὐτοῦ ἐσμεν;

20. for αλλ οτι a, a δε D: αλλα a F[*sed quæ*] latt. rec (for *θυουσιν*, twice) *θυει* (*occasioned by the insn of εθη below*), with KL rel Chr$_1$ Thdrt Damasc: txt ABC DFPℵ m 17 Mcion-e$_3$[1st; om 2nd] Eus$_1$ [Euthal-ms(1st *θυσουσιν*)]. rec aft 1st *θυ.* ins *τα εθνη*, with ACKPℵ rel vulg(and F-lat) G-lat syrr coptt goth æth arm Chr$_1$ Thdrt [Euthal-ms Damasc] Orig-int$_1$ Aug$_3$: aft *οτι*, L: om BD F[-gr] Mcion-e$_3$ Eus$_1$ Tert$_1$ Ambrst Aug$_3$(expr$_1$) Aug-cit(*qui sacrificant*). rec 2nd *θυ.* bef *και ου θεω*, with DFKL rel [syrr coptt goth Chr Thdrt Damasc Aug$_{alic}$]: txt ABCPℵ m 17 [arm(Tischdf)] Eus$_1$ [Euthal-ms] Orig-int$_1$ Aug$_3$. *δαιμονιων* bef *κοινωνους* (omg *των*) D$^{1\cdot s}$[and lat] F goth. for *γινεσθαι, ειναι* F.

posed them to be—and the eater of meats offered to them, as partaking with the idol. This objection he meets,—but with the introduction of a new fact to their consideration—that the things which the heathen sacrifice, they sacrifice really to *devils*.

19.] *τί οὖν φημι*; **what am I then assuming?** so Xen. Anab. i. 14. 4, *τί οὖν κελεύω ποιῆσαι; ὅτι εἰδωλόθ. τί ἐστιν*] **that a thing sacrificed to an idol is any (real) thing (so sacrificed)?** (i. e. *has any real existence as a thing sacrificed?* The accentuation *τι ἔστιν;* would come nearer to the sense of ch. viii. 4, *ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ*,—'*that there is any* (such thing as an) *offering to an idol?*' and in a matter so ambiguous it is impossible to decide between the two) **or that an idol is any thing** (*real?* e. g. that Jupiter *is* Jupiter in the sense of a living power)? —(*Not so*:—this ellipsis of the negative, taken up by ἀλλά, is found in classical Greek: e. g. Xen. Mem. i. 2. 2, *πῶς οὖν αὐτὸς ἂν τοιοῦτος ἄλλους ἂν ἀσεβεῖς ..... ἐποίησεν; ἀλλ' ἔπαυσε μὲν τούτων πολλούς, ἀρετῆς ποιήσας ἐπιθυμεῖν*, &c. See Hartung, Partikellehre, ii. 37.) **But (I say) that the things which they** (i. e. the Gentiles) **sacrifice, they sacrifice to devils, and not to God** (δαιμ., not '*false-gods*,' nor in the sense in which it is used in the mouth of idolaters themselves, Acts xvii. 18, and Xen. Mem. i. 1. 1, *deities* (see Stanley's note, in which this idea is ingeniously combined with the Christian sense given below),—but, as always in LXX and N. T. when used by worshippers of the true God, 'DEVILS,' '*evil spirits*.' The words are from Deut. (ref.), see also Ps. xcv. 5 (Baruch iv. 7, *θύσαντες δαιμονίοις κ. οὐ θεῷ*). Heathendom being under the dominion of Satan (*ὁ ἄρχων τοῦ κόσμου τούτου*), he and his angels are in fact the powers honoured and worshipped by the heathen, however little they may be aware of it): **but** (the inference being suppressed 'and ye therefore by partaking in their sacrifices would be partakers with devils: but') **I would not have you become partakers with devils** (*τῶν* generic).

21.] *Reason of the οὐ θέλω*,—sententiously expressed without *γάρ*. *οὐ δύνασθε* applies of course to the *real spiritual participation* of the table of the Lord so as to profit by it: to *moral* possibility. The *ποτήριον δαιμονίων* is said as corresponding to the cup of which mention has been already made, not as Grot., al., and De Wette fancy, referring to the *libation* at an idol feast.

τράπεζα is said by Pollux vi. 12 (Suicer) to be used in the sense of *τὰ σιτία τὰ ἐπ' αὐτῶν τῶν τραπεζῶν τιθέμενα*. Compare the description in Herod. iii. 18, of the 'Ηλίου *τράπεζα*,—Polyb. iv. 35. 4, *ὅστε περὶ τὸν βωμὸν κ. τὴν τράπεζαν τῆς θεοῦ κατασφαγῆναι τοὺς Ἐφόρους ἅπαντας*,—and ref. Isa. From this passage probably, the *τράπεζα κυρίου* became an expression current in all ages of the Christian Church: see Suicer in voc.

22.] **Or are we provoking** (is it our wish to provoke, that He may assert His power) **the Lord** (Christ) **to jealousy** (by dividing our participation between Him and devils)?—see ref. Deut., which evidently is before the Apostle's mind:—**are we stronger than He** (are we then such, that we can afford to defy His power to punish)?

23—XI. 1.] Now that he has fully handled the whole question of partaking in idol feasts, and prepared the way for specific directions as about a matter no longer to be supposed indifferent, *he pro-*

23 Πάντα [x] ἔξεστιν, ἀλλ' οὐ πάντα [x] συμφέρει· πάντα [x] ἔξεστιν, ἀλλ' οὐ πάντα [y] οἰκοδομεῖ. 24 μηδεὶς [z] τὸ ἑαυτοῦ [a] ζητείτω, ἀλλὰ [z] τὸ [b] τοῦ ἑτέρου. 25 πᾶν τὸ ἐν [c] μακέλλῳ [d] πωλούμενον ἐσθίετε μηδὲν [e] ἀνακρίνοντες διὰ τὴν [f] συνείδησιν· 26 [g] Τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ [h] πλήρωμα αὐτῆς. 27 εἴ τις [i] καλεῖ ὑμᾶς τῶν [k] ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ [l] παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν

x ch. vi. 12 (reff.).
y Acts ix. 31 reff.
z see Matt. xvi. 23.
a ver. 33. ch. xiii. 5. 2 Cor. xii. 14. Phil. ii. 21. Neh. ii. 10.
b Rom. ii. 1 reff.
c here only τ.
d epp., here only. Matt. x. 29 al. Gen.
e Pss. xxiii. xxiii. 1. xlix. 12. v. 12.
f = ch. viii. 7. 2 Cor. i. 12.
g = Acts iv. 9 reff.
h = Mark viii. 20. Ps. xcv. 11.
i = Matt. xxii. 3, &c. John ii. 2 al. Esth.
k = ch. vi. 6 reff.
l = Mark vi. 41. Acts xvi. 34 al. Gen. xliii. 31, 33.

23. rec (twice) ins μοι bef εξεστ. (*from ch* vi. 12), with C^3(1st time) HKL (P[once]) $\aleph^3$ rel (æth 1st time, demid goth, 2nd) syrr Chr$_1$ [Bas$_1$ Euthal-ms Damasc (1st)] Thdrt Orig-int$_1$ [Ambrst]: txt ABC^{1}D$\aleph^1$(F 17, once) am(with fuld harl^1 lux tol) copt [sah] Clem$_2$ [Orig] Iren-int$_1$ [Ambr$_1$] Tert$_2$ Cypr$_2$.—om 2nd clause (*passing from παντα to παντα*) F: om 1st cl. P 17.

24. for το (twice), τα A 47 Antch$_1$ (Tert$_1$). rec aft ετερου ins εκαστος (*supplementary: perhaps, as Mey, a reminiscence of Phil* ii. 4), with D$^{3\text{-}3}$KL rel syrr goth Chr$_1$ [Bas$_2$ Antch$_1$ Damasc] Thdrt: om ABCD^{1}FHP$\aleph$ 17 latt coptt æth arm Clem [Euthal-ms Ambr$_1$ Ambrst].

25. διακρινοντες P [Thdrt$_1$].

26. rec γαρ bef κυριου (*transposn to more usual order, not observing the emphasis*), with AHKLP rel Chr$_1$ Thdrt [Euthal-ms Damasc]: txt BCDF$\aleph$ a 17.

27. rec aft ει ins δε (*for connexion; but thus perplexing the sense*), with CD^{3}HKL rel (Syr) syr sah goth Thdrt$_1$ Damasc Thl Œc: [*et si* æth:] om ABD^{1}FP$\aleph$ latt copt arm Antch Chr$_2$ [Euthal-ms] Thdrt$_1$ Jac-nisib$_1$ Ambrst Aug. aft απιστων ins *ειτ δειπνον* D^1[and lat] F fuld^1 Ambrst Pel Bede. παντα τα παρατιθεμενα A coptt.

ceeds to give those *directions*, accompanying them with their reasons, as regards mutual offence or edification. **23.**] *He recurs to the plea of* ch. vi. 12;—*reasserts his modification of it*, with a view, after what has passed since, to shew its reasonableness, and to introduce the following directions. οἰκοδομεῖ] viz. *the Christian body:* tend to build up the whole, or the individual parts, of that spiritual temple, God's οἰκοδομή. **24.**] Further following out of οἰκοδομεῖ. This ought to be our object: the bringing on one another to perfection, not the pleasing ourselves, see Rom. xv. 2, 3. In the second clause, ἕκαστος must be supplied from μηδείς (hence it has found its way into the rec.): so Plato, Rep. ii. p. 366 D, οὐδεὶς ἑκὼν δίκαιος, ἀλλ' . . . . ψέγει τὸ ἄδικον,—i. e. ἕκαστος ψέγει. See Bernhardy, Syntax, p. 458. **25.**] The key to understanding this and the following verse is, to remember that συνείδησις is used in each case of the conscience of the *person spoken of*, i. e. in the two first cases, that of the *reader*,—in the third, as explained by the Apostle, that of the *weak brother:* see there. Every thing which is being sold (offered for sale) in the flesh-market (μάκελλον is adopted from the Latin. It was also used by the Rabbis, in the form מקלא. See Stanley, and examples in Wetst.), eat, making no enquiry (whether it is meat offered to idols or not), on account of your conscience (to be joined with ἐσθίετε μηδ. ἀνακ., not with ἀνακρίνοντες only,—as is shewn by the parallel below, ver. 28,—where the *reason given* is joined to ἐσθίετε). The meaning being,—'*eat without enquiry, that your conscience may not be offended.*' If you *made enquiry*, and heard in reply, that the meat *had been* offered to idols, *your conscience would be offended*, and you would eat διὰ προσκόμματος to *yourselves*. De Wette, al., understand τὴν συν., *all through*, of the *conscience of another*, and apply to all the explanation of ver. 29. But as Meyer well observes, no reader could possibly refer τὴν συνειδ. to any one but himself, *no other person having been mentioned*, until ver. 28, where ἐκεῖνον τὸν μηνύσαντα is introduced, and τὴν συνείδησιν is to be referred (but even then not without *special explanation given*) to the *new* subject. **26.**] *The principle on which such an eating ought to rest:* that *all is* GOD'S, and *for our use:* and where no subjective scruple is cast in, *all to be freely partaken of:* see 1 Tim. iv. 4. **27.**] The same maxim applied to their conduct at *a banquet given by a heathen*. A *miscellaneous banquet*, and not a sacrificial feast, is meant. At such, there might be meat which had been offered to idols. Grot. says well on θέλετε πορεύεσθαι, "Admonet tacite, melius forte facturos, si non eant: ire tamen non prohibet: supra,

m here only †. : n Luke xx. 37. John xl. 37. Acts xxiii. 30 only †. 2 Macc. iii. 7. vi. 11. xiv. 37 only. o = ch. i. 12 reff. p 2nd pers., 2 Cor. vii. 11 reff. q Paul, here only. Matt. ix. 4. xxvii. 46. Luke xiii. 7. Acts iv. 28. vii. 26 only. Gen. iv. 6. r = Gal. ii. 4. v. 1, 13 al. s — Job xix. 27 BN Ald.[?] t = Rom. vi. 17 reff. dat., Rom. iv. 19, see note. u ch. ix. 10, 12 reff. v — Rom. iii. 8 reff. w ellips., ch. vii. 1 al. x = Rom. xiv. 6. i. 8 al. absol., ch. xi. 24 reff. y so ch. iii. 22 reff.

[o] ἀνακρίνοντες διὰ τὴν [f] συνείδησιν 28 ἐὰν δέ τις ὑμῖν εἴπῃ Τοῦτο [m] ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν [n] μηνύσαντα καὶ τὴν [f] συνείδησιν. 29 [f] συνείδησιν δὲ [o] λέγω οὐχὶ τὴν [p] ἑαυτοῦ, ἀλλὰ τὴν [b] τοῦ ἑτέρου. [q] ἵνα τί γὰρ ἡ [r] ἐλευθερία μου κρίνεται ὑπὸ [s] ἄλλης [f] συνειδήσεως; 30 εἰ ἐγὼ [t] χάριτι [u] μετέχω, τί [v] βλασφημοῦμαι [w] ὑπὲρ οὗ ἐγὼ [x] εὐχαριστῶ; 31 [y] εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι

...ελευθερια H. ABCDF KLPN a b c d e f g h k l m n o 17. 47

28. om *υμιν* F latt goth Tert$_1$ Aug$_1$[ins$_1$]. rec (for *ιεροθ.*) *ειδωλοθυτον* (*see notes*), with CDFKLP rel syr copt goth arm Chr$_1$ Thdrt [Euthal-ms Damasc Tert$_1$]: *immolaticium* D-lat F-lat [Ambrst] (in ver 19 *simulacro immolatum* D-lat, *idolis immolatum* F-lat vulg [Aug$_1$]): txt ABHN sah Eus (Clem) Orig [*de sacrificio* Syr (*victima idoli* ver 19)]. om *εκεινον τον μηνυσαντα και* F. aft *και* ins *δια* D Syr syr-w-ob. rec at end ins *του γαρ κυριου η γη και το πληρωμα αυτης* (*repetition from ver* 26: *see also on ver* 31), with H^{2}KL rel syr goth Chr$_1$ [Euthal-ms] Thdrt Phot Thl Œc: om ABCDFH^{1}PN 17 latt Syr coptt æth arm Damasc Ambrst Aug$_1$ Pel Bede.

29. for *ουχι, ου* D^1 17. *εμαυτου* H m: *σεαυτου* D^1: *tuam* latt [(Syr) syr coptt Ambrst Aug]. for *αλλης, απιστου* F[-gr] D-lat G-lat goth Ambr Jer Sedul Primas (txt Ambrst Aug$_1$ Pel Bede).

30. rec aft *ει* ins *δε* (*supplementary, but disturbing the sense*), with Œc: om ABCD FKLPN rel [latt syrr coptt goth æth-pl(om vv. 29, 30 æth-rom) arm] Clem$_2$ Cyr$_1$ [Chr$_1$ Euthal-ms Damasc Aug$_1$].

cap. v. 10." On *δια τ. συνειδ.*, see above, ver. 25. **28.**] *Who is* the person supposed to say this? not, as Grot., al., think, the *host*, of whom *τις* could hardly be said, but it would stand *εαν δε υμιν ειπῃ*: nor, as Chrys., Theophyl., al., and De Wette, —some *heathen guest*, by whom De W. imagines it said maliciously, or to put the Christian to the proof,—for his *συνειδησις* would hardly be so much taken into account in the matter; but, as Neander, Pfl. u. Leit. p. 399, and Meyer,—*some weak Christian*, wishing to warn his brother. *ιερόθυτον* is apparently placed advisedly, to represent what would be said at a *heathen's* table. De W. supposes it on this very account to be a correction: but surely this is giving a corrector credit for more fineness of discrimination than they ordinarily shew. Much more probable is it, that the unusual and apparently incorrect *ιερόθυτον* should give place to the ordinary and more exact term. *δι' ἐκ. τ. μην. . . .*] On account of the man who informed you, and (*καὶ specifying* the particular point or points to which the more general preceding clause applies: as, *τῶνδε εἵνεκα, καὶ γῆς ἡμέρᾳ . . . καὶ μάλιστα τῷ χρηστηρίῳ πίσυνος ἐών, καὶ τίσασθαι θέλων . . . . .* Herod. i. 73. See Hartung, Partikellehre, i. 145) conscience: i. e. to spare the informer *being wounded in his conscience*.

29.] Explanation of the last *διὰ τὴν συνείδησιν*, as meaning *not your own*, but *that of the informer*. True to his interpretation (see above), De W. supposes *τοῦ ἑτέρου* not to refer to *τὸν μηνύσαντα*, but to '*your weak Christian brother*;' but then how very harsh and clumsy are the various references to understood persons;—and how simple, on the other interpretation, is the reference in each case of *τὴν συν.* to the subject of the clause. *ἵνα τί γάρ*] For why is my freedom judged by a conscience not mine own?—i. e. '*Why should I be so treated* (hazard by my actions such treatment) *that the exercise of my Christian freedom, eating as I do and giving thanks, should become matter of condemnation to another, who conscientiously disapproves of it?*' If (no copula) I partake thankfully ([not, as E. V., '*by grace*'] dat. of the manner, cf. Soph. Antig. 616, *σοφίᾳ γὰρ ἐκ του κλεινὸν ἕτος πέφανται*,—and Bernhardy, Syntax, p. 101), why am I to be spoken ill of for that for which I give thanks? These words have been misunderstood. It has been generally supposed that the Apostle is *impressing a duty*, not to *give occasion* for the condemnation of their liberty by another's conscience. But the ground on which he is *here* arguing, is the unfitness, absurdity, *injustice to oneself* and the cause of God, ver. 31, of *so acting as to be condemned* for that in which a man not only allows himself, but for which he *gives thanks to God*. The sentiment is the same as in Rom. xiv. 16, *μὴ βλασφημεισθω ὑμῶν τὸ ἀγαθόν*. The emphasis is each time on *ἐγά*. **31—XI. 1.**] *General conclusion of this part of the Epistle,*

ποιεῖτε, πάντα [s] εἰς δόξαν θεοῦ ποιεῖτε. 32 [a] ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἕλλησιν καὶ τῇ [b] ἐκκλησίᾳ τοῦ [b] θεοῦ· 33 καθὼς κἀγὼ [c] πάντα πᾶσιν [d] ἀρέσκω, μὴ [e] ζητῶν τὸ ἐμαυτοῦ [f] σύμφορον, ἀλλὰ τὸ [g] τῶν [g] πολλῶν, ἵνα σωθῶσιν. XI. 1 [h] μιμηταί μου γίνεσθε, καθὼς κἀγὼ χριστοῦ.

2 [i] Ἐπαινῶ δὲ ὑμᾶς ὅτι [c] πάντα μου [k] μέμνησθε, καὶ καθὼς [l] παρέδωκα ὑμῖν τὰς [m] παραδόσεις [n] κατέχετε. 3 [o] θέλω δὲ ὑμᾶς [o] εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ

s Rom. iii. 7. ch. ii. 7. Eph. i. 6 al.
a Acts xxiv. 16. Phil. i. 10 only †. P. Sir. xxxv. (xxxii.) 21 only.
b ch. i. 2 reff.
c Acts xx. 35 reff.
d Rom. viii. 8 reff.
e ver. 24.
f ch. vii. 35 only †. Eccl. ii. 3 Symm.
g = Rom. v. 15 reff.
h ch. iv. 16 reff.
i Luke xvi. 8. Rom. xv. 11. vv. 17, 22 only. w. ὅτι, Eccles. viii. 15.
k = 2 Tim. i. 4. Heb. xiii. 3. Prov. xxxi. (xxiv.) 7. xv. 3. 2 Pet. iii. 21. Jude 3. xxxix. (xxxii.) 4. xli. (xxxiv.) 2 only. iii. 6, 14. x. 23 ‡.
l = Luke i. 2. Acts xvi. 4. ver. 23. ch. xv. 3. Gal. i. 14. 2 Thess. ii. 15. iii. 6 al. ‡ Jer.
m = Matt. xv. 2. Gal. i. 14. 2 Thess. ii. 15. iii. 6 al. ‡ Jer.
n = Luke viii. 15. ch. xv. 2. 1 Thess. v. 21. Heb.
o Col. iii. 1.

31. 1st ποιειτε bef τι D[-gr] F[-gr]. om 2nd ποιειτε F [spec] Ambrst. at end add του γαρ κυριου η γη &c (as in ver 28) C[3].

32. rec γινεσθε bef και ιουδαιοις, with DKL[P]ℵ[2] rel [Bas[1] Chr[2] Thdrt Damasc[2] Orig-int[1]]: γιν. ιουδ. τε F[-gr: *estote Judæis* vulg F-lat syrr coptt Hil[1] Ambrst]: txt ABCℵ[1] m 17 Orig[1] Did[1] Cyr[-p[1] Euthal-ms]. om του F: αυτου G[but αυ marked for erasure].

33. for παντα πασιν, πασιν κατα παντα [*omnibus omnia*] F [D-lat Orig-int[2] Tert[1] Cypr[1] Ambrst Aug[alic]]: πα[σιν] παντα D[-gr goth]. rec συμφορον (*more usual*), with DFKLPℵ[2] rel Orig[1][-c[1]] Petr[1] [Bas[1] Chr[1] Euthal-ms Thdrt Damasc]: txt ABCℵ[1]. om 2nd το F.

CHAP. XI. 2. rec aft υμας ins αδελφοι(*addition at beginning of a new section*), with DFKL rel [latt syrr(add μου) goth æth-pl] Thdrt [Damasc Ambrst]: om ABCPℵ a coptt æth-rom arm Ath[1] Cyr-jer[1] Bas[1] Chr[2] [Ors[1] Euthal-ms] Thl-comm. παντοτε P [Cyr-jer[1]]. om και A[1] o 57. ins πανταχου bef παρεδωκα F D-lat Ambrst. (In F, *ubique* is not written in the Latin column but inserted over the Greek word.) παραδεδωκα ℵ: παραδωκα F. om υμιν F(and G-lat, not F-lat) Ambrst. aft παραδοσεις ins μου D[1]F latt [Ambrst Pel]. ins ουτως bef κατεχετε C æth Ath[2] Chr[3].

3. om 1st δε F(and G-lat, not F-lat) syr Ambrst. om 1st ο B[1]D[1]F.

—*enforced by the example of himself.*

31.] This εἴτε οὖν . . . ., passing from the special to the general, is not without reference to the last verse, in which the hypothesis is, that the *Christian and thankful act* of the believer is *marred* by the condemnatory judgment of his weak brother. All such hindrances to God's glory they are to avoid; and in all things, *eating* or *drinking*, or any other particular of *conduct* (τι, any thing, the stress being on ποιεῖτε,—whether ye eat or drink, or do any thing; not as E. V. *whatever ye do,—ὁτιοὖν*), *the glory of God is to be the aim*, self-regard being set aside: and so,— 32.] *all offence is to be avoided* (it being understood that this refers to ἀδιάφορα, for in *other things*, both Jews and Greeks *must be offended*, see ch. i. 23), *whether to Jews or Heathens* (both these out of the Church), *or to the Church of God* (their own brethren). 33.] *His own course of conduct*:—As I in all things (accus. of that on which the subject acts, or over which the quality predicated extends, as in ἀλγῶ τὴν κεφαλήν;—so τοῦ πάντ' εὐδαίμονος ὄλβου, Soph. Œd. Tyr. 1197. See Kühner, ii. 222. 4) please ('am pleasing:' as Meyer well remarks, not the *result*, but the *practice on Paul's part*; for πᾶσιν ἀρέσκειν τὸν συμβουλεύοντα κ. τὰ κοινὰ πράττοντα ἀδύνατον, Demosth. 1481. 4). ἐμαυτοῦ and τῶν πολλῶν are opposed: see ver. 24. ἵνα σωθ., his great aim and end;—so ch. ix. 22.

XI. 1.] κἀγώ, scil. μιμητὴς γέγονα. Compare on the sense, Phil. ii. 4, 5.

XI. 2—34.] REPROOFS AND DIRECTIONS REGARDING CERTAIN DISORDERS WHICH HAD ARISEN IN THEIR ASSEMBLIES: viz. (1) THE NOT VEILING OF THEIR WOMEN IN PUBLIC PRAYER (vv. 2—16): (2) THE ABUSE OF THE ἀγάπαι (17—34). 2—16.] *The law of subjection of the woman to the man* (2—12), *and natural decency itself* (13—16), *teach that women should be veiled in public religious assemblies.* 2.] *Id.* implying a distinction from the spirit of the last passage, which was one of *blame*, and exhortation to imitate him. He praises them for the degree in which they did this already, and expresses it by the slighter word μέμνησθε. πάντα, see above, on ch. x. 33. And ye keep (continue to believe and practise) the traditions (apostolic maxims of faith and practice, delivered either orally or in writing,

p absol., Matt. vi. 5, &c. Luke iii. 21. Acts vi. 6. x. 9, 30 al. Ezra x. 9. q = Acts xix. 6. ch. xiii. 9. xiv. 1, &c.

χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ ἀνήρ, κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεός. 4 πᾶς ἀνὴρ [p]προσευχόμενος ἢ [q]προ- φητεύων [r]κατὰ [r]κεφαλῆς ἔχων [s]καταισχύνει τὴν κεφαλὴν

ABCDP KLPℵ a b c d e f g h k l m n o 17. 47

r (Mark xiv. 3 rec.) and ellipe., Esth. vi. 12. s = ch. i. 27. ver. 22.

[om 2nd δε P.] rec om του (bef χριστου), with CFKLP rel Orig$_1$ Eus$_1$ Chr$_3$ [Cyr-p$_1$] Thdrt Damasc Thl$_2$ Œc$_2$: ins ABDℵ m 17 Clem Eus$_1$ Chr$_1$ [Euthal-ms] Thl$_1$ Œc$_1$.

2 Thess. ii. 15), according as (according to the words in which) I delivered (them) to you. This was their *general practice*: the *exceptions* to it, or departures at all events from the *spirit* of those παραδόσεις, *now follow*. 3.] "It appears, that the Christian women at Corinth claimed for their sex an equality with the other, taking occasion by the doctrine of Christian freedom and abolition of sexual distinctions in Christ (Gal. iii. 28). The gospel unquestionably did much for the emancipation of women, who in the East and among the Ionian Greeks (not among the Dorians and the Romans) were kept in unworthy dependence. Still this was effected in a quiet and gradual manner; whereas in Corinth they seem to have taken up the cause of female independence somewhat too eagerly. The women overstepped the bounds of their sex, in coming forward to pray and to prophesy in the assembled church with uncovered heads. Both of these the Apostle disapproved,—as well their coming forward to pray and to prophesy, as their removing the veil: here however he blames the latter practice only, and reserves the former till ch. xiv. 34. In order to confine the women to their true limits, he reminds them of their subjection to the *man*, to whom again he assigns his place in the spiritual order of creation, and traces this precedence up to God Himself." De Wette. παντὸς ἀνδρός] 'of every *Christian* man' (as Chrys., al., Meyer, De W.), certainly,—and for such the Apostle was writing: but not *only* of every Christian man: the Headship of Christ is *over all things* to His Church, Eph. i. 22, and thus He is Head of every man. The word κεφαλή in each case means the head *next above*. This must be borne in mind, for Christ is THE HEAD of the Christian *woman*, as well as of the Christian *man*. God is the Head of Christ, not *only* according to His human Nature: the Son is, *in his Sonship*, necessarily *subordinate to the Father*: see ch. iii. 23, note, and ch. xv. 28. From χριστός, the order *descends* first: then, in order to complete the whole, *ascends* up to God. Observe that though (Gal. iii. 28) the distinction of the sexes is *abolished* in Christ, *as far as the offer of and standing in grace* is concerned, yet for *practical purposes*, and for *order* and *seemliness*, it *subsists* and *must be observed*. 4.] The case of the *man* here treated, was regarded by the ancient Commentators, Chrys., Theodoret, Theophyl., Œc., and Grot., Mosh., al., as an *actually occurring* one among the Corinthians:—but by recent ones, since Storr and Bengel, as *hypothetically put*, to *bring out* that other abuse which really *had occurred*. Had it been real, more would have been said on it below: but from ver. 5 onwards, attention is confined to the *woman*. προσευχ. praying in public: προφ. discoursing in the spirit; see on ch. xii. 10. κατὰ κεφ. ἔχων] scil. τι. The Jews when praying in public put over their heads a veil, called the Tallith, to shew their reverence before God and their unworthiness to look on Him: Lightf., Hor. Heb. in loc. Grotius's note on the Greek and Roman customs is important:—"Apud Græcos mos fuit sacra facere capite aperto. Legendum enim apud Macrob. i. Saturn. 8, *Illic Græco ritu capite aperto res divina fit*, apparet ex loco ejusdem libri c. 10, ubi itidem de Saturno agitur, et *sacrum ei fieri* dicitur *aperto capite ritu peregrino*; et ex loco iii. 6, ubi Varronem ait dicere, Græci hoc esse moris, aperto capite sacrificare. ἀνακαλύπτῳ κεφαλῇ ait de ejusdem Saturni sacris agens Plutarchus in Romanis quæstionibus. *Lucem facere* id dici solitum Festus testatur. Eodem modo, id est aperto capite, etiam Herculi in ara maxima sacrum fieri solere testatur, præter Macrobium dicto libro iii. 6, Dion. Hal. lib. i., nimirum quia id sacrum institutum erat ab Evandro homine Græco. Sed Æneas (?) contrarium morem in Italiam intulit sacra faciendi velato capite, ne quod malum omen oculis aut auribus obveniret: ut Virg. nos docet Æn. iii. et ad eum Servius, et in Breviario Aurelius Victor: sed et Plutarchus in Romanis quæstionibus. Et ejus moris etiam Plautus meminit in comœdiis quibusdam: ut solet admiscere Romana Græcis. Paulus Græcis Corinthiis scribens Græcum præfert morem, et causas adfert quales ferebat negotii natura. Ex Pauli præscripto perpetuo hunc morem tenuere Christiani veteres. Tertul. Apologetico: 'Illuc suspicientes Christiani manibus expansis, quia innocui: capite

αὐτοῦ. 5 πᾶσα δὲ γυνὴ [p] προσευχομένη ἢ [q] προφητεύουσα [t] ἀκατακαλύπτῳ τῇ κεφαλῇ [s] καταισχύνει τὴν κεφαλὴν αὐτῆς· [u] ἓν γάρ ἐστιν [u] καὶ τὸ αὐτὸ τῇ [v] ἐξυρημένῃ. 6 εἰ γὰρ οὐ [w] κατακαλύπτεται γυνή, καὶ [x] κειράσθω· εἰ δὲ [y] αἰσχρὸν γυναικὶ [z] τὸ [x] κείρασθαι ἢ [v] ξυρᾶσθαι, [w] κατακαλυπτέσθω. 7 ἀνὴρ μὲν γὰρ οὐκ [a] ὀφείλει [w] κατακαλύπτεσθαι τὴν κεφαλήν, [b] εἰκὼν καὶ [c] δόξα θεοῦ [d] ὑπάρχων· ἡ [v] γυνὴ δόξα ἀνδρός ἐστιν.

..σφαλει B. ..κατακαλ. την b. ABCDF KLPℵ a c d e f g h k l m o 17 47.

[t] ver. 13 only. Levit. xiii. 45 A Ald. compl. (there also w. κεφ.) only. Polyb. xv. 27. 2. dat., Winer, edn. 6, § 31. 7.
[u] ch. xii. (9) 11 only. constr., here only. see 1 Pet. v. 9.
[v] here bis. Acts xxi. 24
only. Num. vi. 9. 23. xviii. 18 only. 2 Kings xiv. 26. 3, &c. only. viii. 29 reff. Gen. i. 26, 27.
[w] here (3ce) only. [x] here bis. Acts viii. 32. [y] ch. xiv. 35. Eph. v. 12. Tit. i. 11 only. P. [z] constr., Phil. i. 21. [a] = Acts xvii. 29. Rom. xv. 1. [b] Rom. xii. 2. [c] Acts xvii. 29. [d] Acts viii. 16 reff.

5. for πασα δε, και π. A Syr æth: om δε P. om τη D¹F. rec for αυτης, εαυτης (*see note*), with BD³KL rel Orig₁: txt ACD¹FLPℵ a b¹ d g² h o 17 Chr₁ Thdrt [Euthal-ms Damasc].

6. aft κειρασθω ins η ξυρασθω B.

7. rec om ἡ (*conforming to the preceding and following*), with CD³KLℵ₁ rel Chr₁

nudo, quia non erubescimus: denique sine monitore, quia de pectore oramus,' &c. Nihil huc pertinet mos Septentrionis in reverentiæ signum caput velandi, qui quanquam per Germanicas nationes late manavit, et Judæis tamen et Græcis, et veteri Italiæ fuit incognitus." καταισχ. τ. κεφ. αὐτοῦ] **dishonours his Head**, i. e. *Christ*: not, his *own head* literally,—except in so far as the literal and metaphorical senses are both included,—the (literal) head of the man being regarded as the representative of his spiritual Head. See this brought out in Stanley's note: for the head of the man *is this respect of honouring or dishonouring, has been, ver.* 3, *explained to be* CHRIST. Him he dishonours, by appearing veiled before men, thus recognizing subjection to *them* in an assembly which ought to be conformed to *Christian order*. 5.] The case of the woman is just the converse. She, if she *uncovers* herself (on the manner of covering, see below ver. 15, note) in such an assembly, dishonours her head (*the man*; not, as Meyer and many others, literally, her *own head* (but see above): of *this kind of dishonour* there is no mention at all in our passage, and ver. 3 has *expressly guarded us against making the mistake*) by apparently casting off his headship: and if this is to be so, the Apostle proceeds, why not go further and cut off her hair, which of itself is a token of this subjection? But if this be acknowledged to be shameful (it was a punishment of adulteresses, see Wetst. in loc. and Tacit. Germ. 19), let the further decency of the additional covering be conceded likewise. The reading ἑαυτῆς may have arisen from fancying that her *own* head is meant. ἓν . . . ἐστιν κ. τὸ αὐτό] *she*: not *it*, τὸ ἀκατακάλυπτον εἶναι. The neut. is used because the identity is generic, not individual: cf. Eur. Med. 928,—γυνὴ δὲ θῆλυ κἀπὶ δακρύοις ἕφυ, and other examples in Kühner, ii. 45 (§ 421). 6.] the argument see above. οὐ κατ.,—is to be unveiled, the *pres.* indicating the *normal habit*. καὶ κειρ., let her ALSO, besides being unveiled, &c. κείρ. ἢ ξυρ.] 'plus est radi quam tonderi,' Grot. 7—9.] *A second reason for the same,—from the dependence of the man on God only, but of the woman on the man.* 7.] γάρ refers back to and gives a reason for κατακαλυπτέσθω, the difference between the sexes being assumed,—that one *should be* and the other should *not* be veiled. The emphasis is accordingly on ἀνήρ. οὐκ ὀφείλει, should not, ought not: see reff. εἰκὼν θεοῦ, ref. Gen. This the *man* is, having been created first,—*directly*, and in a special manner: the woman indirectly, only *through the man*. κ. δόξα θ.] And the (representative of the) glory of God: on account of his superiority and *godlike* attributes among other created beings. This is obviously *the point* here brought out, as in Ps. viii. 6: not, that he is *set to shew forth God's glory* (εἰς γὰρ δόξαν θεοῦ ὀφείλει ὁ ἀνὴρ ὑποστάχθαι τῷ θεῷ, Phot. in Œcum.), however true that may be: nor, as Estius, from Augustine, '*quia in illo Deus gloriatur*:' nor is δόξα the representative of the Heb. צֶלֶם, Gen. i. 26 (ὁμοίωσις), as Rückert, al., suppose, because the LXX have rendered תְּמוּנָה, Num. xii. 8; Ps. xvii. 15, by δόξα: for, as Meyer observes, in so well-known a passage as Gen. i. 26, the Apostle could hardly fail to have used the LXX word ὁμοίωσις.

Man is *God's glory*: He has put in him His Majesty, and he represents God on earth: *woman* is *man's glory*: taken (ver. 8) from the *man*, shining (to follow out Grotius's similitude, "minus aliquid vero, ut luna lumen minus sole") not with light direct from God, but with light derived

γυνὴ δὲ [c] δόξα ἀνδρός ἐστιν. [8] οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός· [9] καὶ γὰρ οὐκ [e] ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. [10] διὰ τοῦτο [a] ὀφείλει ἡ γυνὴ [f] ἐξουσίαν [g] ἔχειν [g] ἐπὶ τῆς κεφαλῆς

H ανηρ ... ABCDF HKLP[vid] acdef ghklm o 17. 47

e Rom. i. 25 reff.
f → as ordinarily; e. g. Matt. x. 1 al. fr.
g see note.

[Euthal-ms] Damasc: ins ABD[1]FP[vid]N[3] Isid[1] Thdrt. ins του bef ανδρος F.
8. om ver K. 10. η γυνη bef οφειλει H m 17.

from *man*, "τὸ θῆλυ, ἄῤῥεν ἀτελές, philosophis. Imperat materfamilias suæ familiæ, sed viri nomine." Grot. This of course is true only as regards her place in creation, and her providential subordination, not in respect of the dependence of every woman's individual soul directly on God, *not on man*, for supplies of grace and preparations for glory. The Apostle omits εἰκών, because anthropologically the woman is not the *image* of the man, on account of the difference of the sexes: and also perhaps because thus he would seem to deny to the woman the being created in the *divine* image, which she is as well as the man, Gen. i. 26, 27. The former reason appears the more probable: and so De W. and Meyer. "It may be observed that, whereas in Genesis the general character of man under the Hebrew name answering to ἄνθρωπος is the only one brought forward, here it is merged in the word ἀνήρ, which only expresses his relation to the woman." Stanley. **8.**] γάρ gives the reason of the former assertion γυνὴ δόξα ἀνδρός,—viz. that the man is not (emphasis on ἐστιν, which prevents the ἐκ having a figurative sense, of *dependence*: —'takes not his being,' in the fact of his *original creation*. The *propagation* of the species is not here in view) out of the woman, but the woman out of the man (compare Gen. ii. 23, κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήφθη). **9.**] For also (*parallel* with ver. 8—*another* reason: not *subordinate* to it, as Meyer, who renders ἐκ in ver. 8, 'dependent on,' and regards this verse as giving the reason) the man was not created (emphasis on ἐκτίσθη, as before on ἐστιν) on account of the woman, &c. In this verse, besides the *manner* of creation, ἐκ τοῦ ἀνδρός, the *occasion* of creation, διὰ τὸν ἄνδρα, is insisted on; see Gen. ii. 18 ff. **10.**] διὰ τοῦτο, *on account of what has just been said*, by which the subordination of the woman has been proved:—refers to vv. 7—9, not as Meyer, to ver. 9 only: for vv. 8, 9, give two parallel reasons for γυνὴ δόξα ἀνδρός, the inference from which proposition *has not yet been given*, but now follows, with ὀφείλει answering to οὐκ ὀφείλει above. ὀφ. ἡ γ. ἐξουσίαν ἔχ. ἐπὶ τῆς κεφ.] The woman ought to have power (the *sign of power* or *subjection*; shewn by the context to mean *a veil*). So Diodor. Sic. i. 47: εἰκόνα . . . . εἴκοσι πηχῶν, μονόλιθον, ἔχουσαν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς, ἃς διασημαίνειν ὅτι καὶ θυγάτηρ καὶ γυνὴ καὶ μήτηρ βασιλέως ὑπῆρξε, where βασίλειαι evidently are *crowns*, the *tokens of kingdom*. And as there from the context it is plain that they indicated *participation* in the glory of the kingdoms, so here it is as evident from the context that the token of ἐξουσία indicates being *under* power: and such token is the covering. So Chrys. (τὸ καλύπτεσθαι, ὑποταγῆς κ. ἐξουσίας), Theodoret, Theophyl. (τὸ τοῦ ἐξουσιάζεσθαι σύμβολον), Œcum., Beza, Grot., Est., Bengel, Wolf, al., Billroth, Rückert, Olsh., Meyer, De Wette. To enumerate the various renderings would be impossible. Some of the principal are, (1) a sign of *power to pray and prophesy in public, bestowed on her by her husband*. So Schrader, iv. 158: but this would be quite irrelevant to the context. (2) Some suppose ἐξουσίαν actually to mean *a veil*, because the Heb. רְדִיד 'a veil,' comes from the root רָדַד '*subjecit*.' So Hammond, Le Clerc, al. But (see Lexx.) '*subjecit*' is not the primary, only a tropical meaning: the primary meaning, '*extendit, diduxit*,' is much more likely to have given rise to the substantive. It is certainly a curious coincidence that the Heb. *terms* should be thus allied,—and that alliance may have been *present to the Apostle's thoughts*: but this does not shew that he used ἐξουσία *for a veil*. (3) Kypke would put a comma after ἐξουσ., and render '*propterea mulier potestati obnoxia est, ita ut velamen* (*see ver.* 4) *in capite habeat*.' But the sense of ὀφείλειν τι would require (see Lexx.) ὑπακοήν, not ἐξουσίαν. (4) Pott renders, '*mulierem oportet servare jus* (*sive potestatem*) *in caput suum*, sc. *eo, quod illud velo obtegat*.' But this, though philologically allowable (see Rev. xi. 6; xx. 6; xiv. 18; and with ἐπάνω, Luke xix. 17), is entirely against the context, in which the woman has *no power* over her own head, and *on that very account is to be covered*. (5) Hagenbach (in the Stud. und Krit. 1828, p. 401) supposes ἐξουσία here to mean *her origin*, ἐξ-ουσία from ἐξ-είμι, as παρ-ουσία from παρ-είμι:—to shew that she (ver. 8) ἐστιν ἐξ ἀνδρός. But apart from other

διὰ τοὺς [h] ἀγγέλους. 11 [i] πλὴν οὔτε γυνὴ χωρὶς ἀνδρὸς

h = as ordinarily; so Ps. cxxxvii. 1. v. 33. Phil. i. 18. iii. 16. iv. 14 only. Rev. ii. 26. Lam. iii. 2.

i = Matt. Luke passim (not Mark, John, nor Luke in Acts). Paul, Eph.

11. rec ανηρ χωρις γυν. ουτε γυνη χωρις ανδ. (*appy more natural order*), with D^{2}[-gr]

objections to this, it must thus be, τὴν ἐξ. or τὴν ἐξ. αὐτῆς. Other renderings and conjectures may be seen in Meyer's note, from which the above is mainly taken: and in Stanley's. διὰ τοὺς ἀγγέλους] **On account of the angels:** i. e. because in the Christian assemblies the holy angels of God are present, and delighting in the due order and subordination of the ranks of God's servants,—and by a violation of that order we should be giving offence to them. See ref. So Chrys. (*οὐκ οἶδας ὅτι μετ' ἀγγέλων ἕστηκας; μετ' ἐκείνων ᾄδεις, μετ' ἐκείνων ὑμνεῖς, καὶ ἕστηκας γελῶν;* cited by Hammond, but from what work of Chrys. I have not been able to find. In his commentary on this passage he is not clear, but seems to take this view,—*εἰ γὰρ τοῦ ἀνδρὸς καταφρονεῖς, φησί, τοὺς ἀγγέλους αἰδέσθητι*, Hom. xxvi. p. 234. In the Hom. on the Ascension, vol. ii. pt. ii. p. 443 (Migne), he says, *εἰ βούλει ἰδεῖν κ. μάρτυρας κ. ἀγγέλους ἀνοιχν τῆς πίστεως τοὺς ὀφθαλμούς, κ. ὄψει τὸ θέατρον ἐκεῖνο· εἰ γὰρ πῶς ὁ ἀὴρ ἀγγέλων ἐμπέπληται, πολλῷ μᾶλλον ἡ ἐκκλησία . . . . ὅτι γὰρ ἅπας ὁ ἀὴρ ἀγγέλων ἐμπέπληται, ἄκουσον τί φησιν ὁ ἀπόστολος, ἐντρέπων τὰς γυναῖκας ὅστε ἔχειν κάλυμμα ἐπὶ τῆς κεφαλῆς· "ὀφείλουσιν κ.τ.λ."*), Grot. (whose note see in Pool), Estius, Wolf, Rückert, Meyer, De Wette. (1) Others, with a modification of this rendering, take τοὺς ἀγγέλους as the *guardian angels*, appointed, one to take charge of each Christian. So Theophyl. (*τὸ ἀνακαλύφθαι ἀναισχυντίαν ἐμφαίνει· ἦν καὶ οἱ τοῖς πιστοῖς παρεπόμενοι ἄγγελοι βδελύσσονται*), Jerome (not Aug. de Trin. xii. 7, as Meyer, see below), Theodoret. But, though such angels *certainly do minister* to the heirs of salvation,—see Matt. xviii. 10, and note,—there does not appear to be any immediate allusion to them *here*. (2) Others again understand '*bad angels*,' who might *themselves* be lustfully excited; so Tertull. de Virg. Vel. 7, vol. ii. p. 899, "propter angelos: scilicet quos legimus a Deo et cœlo excidisse ob concupiscentiam fœminarum." See also cont. Marcion. v. 8, p. 488,—or might *tempt men so to be*,—Schöttgen, Mosh., al.,—or might *injure the unveiled themselves:* so, after Rabbinical notions, Wetst. But οἱ ἄγγελοι, *absol.*, never means any thing in the N. T. except *the holy angels of God*. See, in Stanley's note, a modification of this view, which is consistent with that meaning. (3) Clem. Alex. fragm. ix. ὑποτυπ. lib. iii. (p. 1004 P.) says, ἀγγέλους φησὶ τοὺς δικαίους, κ. ἐναρέτους. (4) Beza, the Christian *prophets*, "in cœtu loquentes ut Dei nuncios et legatos." (5) Ambrose, the *presidents of the assemblies*. (6) Lightf., the *angeli* or *nuntii desponsationum*, persons deputed to bring about *betrothals*. (7) Rosenm., Schrader, and many others,—*exploratores* vel *speculatores:* "Poterat nempe novæ consuetudinis notitia per ἀπίστους speculatores in publicum emanare, christianasque uxores tum Judæis, de isto mulierum habitu pessime existimantibus, tum Græcis quoque in suspicionem rei christianæ probrosissimam adducere." Rosenm. Against all these ingenious interpretations is the plain sense of οἱ ἄγγελοι (Matt. xiii. 49. Mark i. 13. Luke xvi. 22. chap. xiii. 1. Col. ii. 18. Heb. i. 4, 5, 7, 13, al.), which appears to me irrefragable. But still a question remains, WHY *should the Apostle have here named the angels, and adduced them as furnishing a reason for women being veiled in the Christian assemblies?* Bengel has given an acute, but not I believe the correct answer: "mulier se *tegat* propter angelos, i. e. quia etiam angeli teguntur. Sicut ad Deum se habent angeli: sic ad virum se habet mulier. Dei facies patet: velantur angeli: Esa. vi. 2. Viri facies patet: velatur mulier." Surely this lies *too far off* for any reader to supply without further specification. Aug. de Trin. xii. 7 (10), vol. viii. p. 1004, gives an ingenious reason: "Grata est enim sanctis angelis sacrata et pia significatio. Nam Deus non ad tempus videt, nec aliquid novi fit in Ejus visione atque scientia, cum aliquid temporaliter aut transitorie geritur, sicut inde afficiuntur sensus vel carnales animalium et hominum, vel etiam cœlestes angelorum." (He makes no mention,—see above,—of *guardian* angels.) I believe the account given above to be the true one, and the *reason* of adducing it to be, that the Apostle *has before his mind the order of the universal church*, and prefers when speaking of the assemblies of Christians, to adduce those beings who, as not entering into the gradation which he has here described, are conceived as *spectators* of the whole, delighted with the decency and order of the servants of God. Stanley thinks the most natural explanation of the reference to be, that the Apostle was led to it by a train of association familiar to his readers, but lost to us: and compares the intimations of a similar familiarity on their part with the subjects of which he

k ver. 9. l ch. viii. 6. Rom. xi. 36. m = Luke vii. 43. Acts iv. 19. Ps. lvii. 1. n Matt. iii. 15 only. 1 Macc. xii. 11 only. (-νει, Eph. v. 3. 1 Tim. ii. 10. Tit. ii. 1. Heb. ii. 10. vii. 26 only. Ps. lxiv. 1.) constr., here only. o ver. 5. p = Rom. i. 26 (reff.). ii. 27. xi. 21, 24. see James iii. 7. q here only. r Rom. i. 26 reff. s here only. Num. vi. 5. t = Luke xi. 11. u Heb. i. 12 (from Ps. ci. 26) only. Exod. xxii. 27. Job xxvi. 6. Ps. ciii. 6.

οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ· 12 ὥσπερ γὰρ ἡ γυνὴ ABCDF HKLP𝔑 a c d e f g h k l m o 17. 47
[k] ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ
[l] πάντα [l] ἐκ τοῦ θεοῦ. 13 ἐν ὑμῖν αὐτοῖς [m] κρίνατε· [n] πρέπον
ἐστὶν γυναῖκα [o] ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι; 14 οὐδὲ ἡ [p] φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν
[q] κομᾷ, [r] ἀτιμία αὐτῷ ἐστιν, 15 γυνὴ δὲ ἐὰν [q] κομᾷ, δόξα
αὐτῇ ἐστιν; ὅτι ἡ [s] κόμη [t] ἀντὶ [u] περιβολαίου δέδοται

KL rel vulg syrr Chr$_2$ Thdrt Pel: txt ABC D$^{1\text{-}3}$[and lat] FHP𝔑 d m 17 coptt æth arm Clem$_1$ Bas-sel Damasc Sing-cler$_1$ Ambrst Aug$_1$.

12. om δ F(not G) 17[om η also]. for δια, εκ K [f]. om της H [Montf: e contra Tischdf].

13. for εν υμιν αυτοις, υμεις αυτοι D vulg(not tol [vos autem am]) lat-ff. προσευχ. bef τω θ. DF [latt syrr coptt æth arm(Tischdf)].

14. rec ins η bef ουδε (*addition to mark the* interrogation), with D^{3}KL rel syr-mg sah: om ABCD^{1}FHP𝔑 17. 47 latt syrr copt arm [Euthal-ms] Ambr$_1$ Ambrst. rec αυτη bef η φυσις, with D^{3}KL rel Chr$_1$ Thdrt: om αυτη F[-gr] arm[?] Tert$_1$: txt ABCD$^{1\text{-}3}$HP𝔑 a m 17 [Euthal-ms] Damasc$_2$. aft μεν ins γαρ 𝔑^1(but marked for erasure) copt. for εαν, αν D^1.

15. αυτη δεδοται CHP a d m vulg(with F-lat) syr Damasc$_2$ Ambr: om αυτη D F[-gr] KL e f h l [47] Chr$_2$ Thdrt Œc Tert$_1$: δεδοται αυτη AB𝔑 c g k o 17 G-lat Syr coptt æth arm [Euthal-ms].

was treating in 2 Thess. ii. 5—7.

11.] *Yet is neither sex insulated and independent of the other in the Christian life.* ἐν κυρίῳ is not the predicate (as Grot., &c.),—'neque viri exclusis mulieribus ... participes sunt beneficiorum per Christum partorum:' nor does it mean *according to the ordinance of God*, as Chrys., Beza, Olsh.,—for the phrase ἐν κυρίῳ is well known as applying to the *Christian state*, in the Lord. See e. g. Rom. xvi. 2, 8, 11, 12 (bis), &c. 12.] *And in this, the Christian life accords with the original ordinance of God.* For (proof of ver. 11) as the woman is (was taken, Gen. ii. 21 f.) out of the man, so the man is (is born, in the propagation of the human race) by means of the woman; but all things (both man and woman and all things else: a general maxim, see 2 Cor. v. 18) are of (as their source,—thus uniting in one great head both sexes and all creation) God. They are dependent on one another, but *both* on HIM: the Christian life therefore, which unites them in Christ, is agreeable to God's ordinance. 13.] *Appeal to their own sense of propriety:* cf. ch. x. 15. ἐν ὑμῖν αὐτ.] Each man within himself, in his own judgment. 14.] ἡ φύσις αὐτή, nature herself: i. e. the mere fact of *one sex* being *by nature unveiled*, i. e. having short hair,—the *other, veiled*, i. e. having long hair. This plainly declares that *man* was intended to be *uncovered*,—*woman, covered*. When therefore we deal with the proprieties of the *artificial* state, of *clothing the body*, we must be *regulated by nature's suggestion:* that which she has indicated to be left uncovered, we must so leave: that which she has covered, when we clothe the body, we must cover likewise. This is the argument. φύσις is not *sense of natural propriety*, but NATURE,—the *law of creation*.

κομᾷ] So Eustathius, Il. γ. p. 288, in Wetst., κόμην δὲ ἔχειν, καὶ εὔκομον εἶναι, γυναικότερόν ἐστιν. διὸ καὶ ὁ Πάρις ἀνεπίζεται ὡς κόμην ἔχων. On φύσις and κομᾷ Pool observes, 'locus est vexatissimus doctorum sententiis;' and gives a note of four folio columns; and Bengel has a long discussion on the lawfulness of wigs.

The Apostle (see above) makes no allusion to the *customs of nations* in the matter, nor is even the mention of them relevant[: he is speaking of the dictates of nature herself.] 15.] See on ver. 14: compare Milton, Par. Lost, iv. 304 ff.

περιβόλαιον, properly a *wrapper*, or enveloping garment: see reff., and Eurip. Herc. fur. 549, and in a metaphorical sense, 1269. "In this passage," says Stanley, "the Apostle would refer to the 'peplum,' which the Grecian women used ordinarily as a shawl, but on public occasions as a hood also, especially at funerals and marriages." See a woodcut in Smith's Dict. of Antt. art. 'peplum.' 16.] Cuts off the subject, already abundantly decided, with a settlement of any possible difference, by appeal to universal apostolic and ecclesiastic custom. But if any man seems to be contentious (i. e. 'if any arises who appears to dispute the matter, who

[αὐτῇ]· 16 εἰ δέ τις [v] δοκεῖ [w] φιλόνεικος εἶναι, ἡμεῖς τοιαύτην [x] συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ [y z] ἐκκλησίαι τοῦ [z] θεοῦ. 17 Τοῦτο δὲ [a] παραγγέλλω οὐκ [b] ἐπαινῶν, ὅτι οὐκ [c] εἰς τὸ [d] κρεῖσσον ἀλλὰ [c] εἰς τὸ [e] ἧσσον [f] συνέρχεσθε. 18 [g] πρῶ-

..θεου H. ABCDF KLPℵ a c d e f g h k l m o 17. 47

v = Luke xxii. 24. Gal. ii. 6. Prov. ii. 10.
w here only. Ezek. iii. 7 only. (-κία, Luke xxii. 24. -κεῖν,

Prov. x. 12.) 2 Macc. iii. 31.)
x John xviii. 39. ch. viii. 7 v. r. only †. Prov. xvii. 9 Symm. [or -θῆς]. (-θῆς, y plur., Rom. xvi. 16 reff. z ch. i. 2 reff. a Acts i. 4 reff.
b ver. 2. c see Rom. xiii. 4 reff. d ch. vii. 9 reff. e = here (2 Cor. xii. 15)
only‡. (Isa. xxiii. 8.) f = Acts i. 6 reff. g [Rom. iii. 2.]

17. rec παραγγελλων ουκ επαινω (*see vv.* 2 *and* 22), with C[3](appy) D[3](and lat) F[-gr] KLPℵ rel copt [sah-mnt] Chr[3] Thdrt [Sedul]: -λω ουκ -νω D[1][-gr] 137 sah[-woide Euthal-ms]: -λων ουκ -νων B d: txt AC[1] 17 latt syrr æth[appy] arm Ambrst Aug Pel Bede. (κρεισσον, so ABCD[1]FPℵ 17 [Damasc].) (αλλα, so ABCD[1]ℵ m[1] [Euthal-ms].) (ησσον, so ABCD[1]ℵ [Euthal-ms]: ελαττον F Thdrt: ἴσον 17.)

seems not satisfied with the *reasons* I have given, but is still disputatious;'—this is the only admissible sense of δοκεῖ in this construction: see reff.:—for the meaning, '*if it pleases any one*,' &c. would require τινι δοκεῖ: and '*if any one thinks that he may*,' &c. would not agree with φιλονεικεῖν, which is in itself *wrong*). ἡμεῖς] declarative: **let him know that** . . . .; so, εἰ δὲ κατακανχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ, Rom. xi. 18. **We,**—the Apostles and their immediate company, —including the women who assembled in prayer and supplication with them at their various stations, see Acts xvi. 13.

τοιαύτην συνήθειαν] The best modern Commentators, e. g. Meyer and De Wette, agree with Chrys. in understanding this, τοιαύτ. συνήθ., ὅστε φιλονεικεῖν κ. ἐρίζειν κ. ἀντιτάττεσθαι. p. 235. And so Ambrose, Beza, Calvin, Estius, Calov., al. But surely it would be very unlikely, that after *so long a treatment of a particular subject*, the Apostle should wind up all by merely a censure of a fault *common* to their behaviour on *this and all the other* matters of dispute. Such a rendering seems to me almost to *stultify the conclusion*:—'If any will dispute about it still, remember that it is neither our practice, nor that of the Churches, *to dispute*.' It would seem to me, but for the weighty names on the other side, hardly to admit of a question, that the συνήθεια alludes to *the practice* (see ref. John) *of women praying uncovered*. So Theodoret, Grot., Michaelis, Rosenm., Billroth, Olsh., al., and Theophyl. altern. He thus cuts off all further disputation on the matter by *appealing to universal Christian usage*: and to make the appeal more solemn, adds τοῦ θεοῦ to αἱ ἐκκλ.,—the assemblies which are held in honour of and for prayer to God, and are *His own Churches*. Obs. αἱ ἐκκλησίαι, not ἡ ἐκκλησία. The *plurality of independent testimonies to the absence of the custom*, is that on which the stress is laid. This appeal, 'to THE CHURCHES,' was much heard again at the Reformation: but has since been too much forgotten. See, on the influence of this passage on the Christian church, the general remarks of Stanley, edn. 2, pp. 198—200. 17—34.] *Correction of abuses regarding the Agapæ and the partaking of the Supper of the Lord.* 17.] Refers back to what has been said since ver. 2, and forms a transition to what is yet to be said. But this (viz. *what has gone before*, respecting the *veiling of women*; not, as Chrys., Theophyl., Grot., Bengel, al., that which follows: see below) I command you (not '*announce to you*,' nor '*declare to you from report*,' which are senses of παραγγ. unknown to the N. T., where it only means '*to command*,'—'to deliver *by way of precept*:' see reff., and ch. vii. 10; 1 Thess. iv. 11; 2 Thess. iii. 4, 6, 10, 12. This makes it hardly possible to refer τοῦτο to *what follows*; for if so, some definite command should immediately succeed) not praising (refers to the ἐπαινῶ of ver. 2, and *excepts what has been said since* from that category); because you come together not for the better (so that edification results) but for the worse (so that propriety is violated, and the result is to the hindering of the faith). These last words ὅτι . . . συνέρχ. are introduced with a manifest view to include *more* than the subject hitherto treated, and to *prepare the way* for other abuses of their assemblies to be noticed. 18.] πρῶτον—where is the *second* particular found, answering to this πρῶτον? Ordinarily, it is assumed that the σχίσματα are the *first* abuse, the disorders in the Agapæ (beginning with ver. 20), the *second*. But I am convinced, with Meyer, that this view is wrong. For (1) neither special blame, nor correction of abuse, is conveyed in vv. 18, 19: nor is it so much as intimated, on the ordinary hypothesis, what the character of these σχίσματα was. And (2) the words of ver. 22, ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ, plainly rerer back to ver. 17, and shew that the whole is continuous. Again (3) the οὖν of ver. 20, as so frequently,—see ch.

h = ch. v. 3. 2 Cor. ix. 1. i w. acc. and inf., John xii. 18 only. j ch. i. 10 reff. k Acts viii. 16 reff. al. fr. Job xxix. 24. l = here only. Thucyd. ii. 64. iv. 20. = ἐκ μέρους, ch. xiii. 9, &c. n = Acts iv. 12 reff. o Acts v. 17 reff. m = Matt. xxiv. 23, 26 p Rom. xiv. 18 reff.

ABCDF KLPℵ a c d e f g h k l m o 17. 47

τον [g][h] μὲν γὰρ [f] συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ [i] ἀκούω σχίσματα ἐν ὑμῖν [k] ὑπάρχειν, καὶ [l] μέρος τι [m] πιστεύω. 19 [n] δεῖ γὰρ καὶ [o] αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ [p] δό-

18. rec ins τη bef εκκλησια (*the meaning being mistaken: see note*), with g h 47 [arm(Treg)] Thl Œc: om ABCDFKLPℵ rel Chr$_1$ [Euthal-ms] Damasc. υπαρχειν bef εν υμιν D$^{1\cdot3}$F vulg-ed arm: om εν υμιν am(with demid fuld harl [tol]) Orig[-int$_1$] Ambrst Bede.

19. om 1st εν υμιν D^{1}F latt Orig-int$_1$ [(Tert$_2$) Cypr$_2$ Ambrst Aug$_1$] (not Orig$_1$ [Chr$_1$ Euthal-ms Thdrt Damasc] Jer$_1$ Primas): ins aft εἶναι D^3[-gr coptt] Archel$_1$. aft ἵνα ins και B D^1(and lat) m 17 vulg sah Ambrst Pel Bede: om AC D^3[-gr] FKLPℵ rel syrr copt [arm] Orig$_1$[-int$_1$] Epiph$_1$ Chr$_7$ [Euthal-ms] Thdrt Damasc Cypr$_2$ [(Tert$_2$) Jer$_1$]: και ινα και m^1.

viii. 4, and Hartung, Partikellehre, ii. 22, —*resumes the subject* broken off by καὶ μέρος . . . γέν. ἐν ὑμῖν. The σχίσματα before the Apostle's mind are, *specifically*, those occurring at the Agapæ,—but on the mention of them, he breaks off to shew that such divisions were to be no matters of surprise, but were ordained to test them,—and in ver. 20 he returns with the very words, *συνερχομένων ὑμῶν*,—to the immediate matter in hand, and treats it at length. See more on vv. 21 ff. But the question still remains, where is the *second* point, answering to this πρῶτον? Again with Meyer (and Macknight) I answer,—*at* ch. xii. 1. The ABUSE OF SPIRITUAL GIFTS, *which also created disorder in their assemblies*, ch. xiv. 23 al., and concerning which he concludes, xiv. 40, πάντα εὐσχημόνως κ. κατὰ τάξιν γινέσθω,—was the *other point* before his mind, when he wrote this πρῶτον. That he takes no notice in ch. xii. 1, by any ἔπειτα δέ or the like, of what has gone before, will be no objection to the above view to any one but the merest tiro in our Apostle's style.

There is a trajection of the ἀκούω, which, in the sense, precedes συνερχ., &c.

ἐν ἐκκλ.] in assembly; not *local*, as E. V., '*in the church*,' but = ἐπὶ τὸ αὐτό, ver. 20. [In ver. 16, where the word is used of distinct bodies of Christians, it was not possible to keep the word *assemblies*, but it should be done whenever the sense admits it, and it suits the matter in hand].

σχίσματα] *of what sort*, is specified below; viz. that he does not here refer to the party dissensions of ch. i. 10, nor could he say of them μέρος τι πιστεύω, but strictly to σχίσματα which took place *at their meetings together*, viz. that each takes before other his own supper, &c. So Chrys.: οὐ λέγει, ἀκούω γὰρ μὴ κοινῇ ὑμᾶς συνδειπνεῖν· ἀκούω κατ' ἰδίαν ὑμᾶς ἐστιᾶσθαι, καὶ μὴ μετὰ τῶν πενήτων· ἀλλ' ὃ μάλιστα ἱκανὸν ἦν αὐτῶν διασεῖσαι τὴν διάνοιαν, τοῦτο τέθεικε, τὸ τοῦ σχίσματος ὄνομα, ὃ καὶ τούτου ἦν αἴτιον, Hom. xxvii. p. 241; and Theophyl., Œc., Est., Pisc., Grot., which last remarks, 'Accidebat jam illis temporibus, quod nostris multo magis evenit, ut res instituta ad concorporandos fideles in vexillum schismatis verteretur.'

κ. μέρος τι πιστ.] Said in gentleness: q. d. "I am unwilling to believe *all* I hear concerning the point, but *some* (hardly '*much*,' '*in great* part,' as Stanley: nor do his testimonies from Thucyd. i. 23; vii. 30, bear out this meaning. It might, of course, lie beneath the surface, but is not given by μέρος τι) I cannot help believing."

19.] δεῖ, in the divine appointment, the ἵνα which follows expressing *God's purpose* thereby. Our Lord had said ἀνάγκη ἐλθεῖν τὰ σκάνδαλα, Matt. xviii. 7:—and Justin Martyr, Tryph. 35, p. 132, quotes among His sayings prophetic of division in the church, ἔσονται σχίσματα κ. αἱρέσεις. From the pointed manner in which δεῖ γὰρ καὶ αἱρέσεις . . . is said, I should be inclined to think that the Apostle *tacitly referred to the same saying of our Lord*: for there must be (not only dissensions, but) even heresies (not in the ecclesiastical or doctrinal sense,—as Pelag., Est., Calv., Beza, —see reff., but indicating a further and more matured separation, where not only is there present dissension, as in the Agapæ, but a deliberate choice and maintenance of party distinction. It does not appear, in spite of all that has been written in Germany on the supposed parties of ch. i. 10, that such separations had yet taken place among the Corinthians. Nor even in Clement's Epistle, forty years after this, do we find any allusion to such, but only, as here, to a general spirit of dissension and variance, see chaps. iii. and xiv., pp. 213, 257. Chrys. would refer αἱρ. *only to the Agapæ*: οὐ ταύτας λέγων τὰς τῶν δογμάτων, ἀλλὰ τὰς τῶν σχισμάτων τούτων, p. 242,—and so Theophyl., Œc. But this hardly justifies the climax, δεῖ γὰρ καὶ αἱρ.) among you, that the approved

κιμοι [q] φανεροὶ [q] γένωνται ἐν ὑμῖν. 20 [fr] συνερχομένων οὖν ὑμῶν [r] ἐπὶ τὸ αὐτὸ οὐκ ἔστιν [t] κυριακὸν [u] δεῖπνον φαγεῖν 21 ἕκαστος γὰρ τὸ ἴδιον [u] δεῖπνον [v] προλαμβάνει [w] ἐν τῷ φαγεῖν, καὶ [x] ὃς μὲν [y] πεινᾷ, [x] ὃς δὲ [z] μεθύει. 22 [a] μὴ γὰρ οἰκίας [a] οὐκ ἔχετε [b] εἰς τὸ ἐσθίειν καὶ πίνειν; [c] ἢ τῆς [d] ἐκκλησίας τοῦ [d] θεοῦ [e] καταφρονεῖτε, καὶ [f] καταισχύνετε τοὺς

q Mark vi. 14. Luke viii. 17. Acts vii. 13. ch. iii. 13. xiv. 25. Phil. i. 13. Gen. xlii. 16. 1 Macc. xv. 9.
r ch. xiv. 23.
s Acts i. 15 reff.
t Rev. i. 10 only †.
u John xiii. 2, 4. xxi. 20 al. Dan. i. 16 (v. 1 Theod.) only. only †. Wisd. xvii. 17 only.
v Mark xiv. 8. Gal. vi. 1 only †. Wisd. xvii. 14 only.
w Acts ix. 3 reff.
x = Matt. xiii. 8. Acts xxvii. 44. Rom. xiv. 5. 2 Cor. ii. 16 al. xxv. 21) al.
y Matt. iv. 2. Rom. xii. 20 (from Prov. iv. 11 reff. iii. 4 al. Prov. xiii. 13.
z Acts ii. 15 reff.
a Rom. x. 18, 19. ch. ix. 4, 5 only. P.
b Rom. c = ch. x. 22.
d ch. i. 2 reff.
e Matt. xviii. 10. Rom. f ch. i. 27. vv. 4. 5.

om 2nd εν υμιν C æth Orig$_1$[ins Delarue from Philocal] Chr$_3$[ins$_7$] Epiph$_1$ Damascomm$_1$ Jer$_1$.

20. om ουν D^1(and lat) F[not F-lat] Chr$_1$: δε 17. for εστιν, επι D^1[-gr] F(and G-lat): om D-lat: *jam non est* vulg(and F-lat) [Ambrst]. φαγειν ℵ^1.

21. προσλαμβανει A 46. 106-8-22^3. for εν τω, επι τω D[-gr] F[-gr]: *ad* vulg (and F-lat) E-lat: εις τω (= το) 17, *in manducandum* G-lat: *in manducando* D-lat [Ambrst Aug$_1$].

22. for εις το εσθ. κ. πιν., φαγειν και πειν F.

[also] (i. e. as well as the other party, who would become manifest by their very conduct) may be made manifest among you; viz. through a better and nobler spirit being shewn by them, than by the contentious and separatists. 20.] The same subject—resumed from the συνερχ. of ver. 18: see notes on πρῶτον. When then ye come together (*are assembling*, pres. and perhaps here, where he deals with particulars, to be pressed,—as their *intention* in thus assembling is blamed) to one place (reff. Acts) it is not to eat (*with any idea of eating* [or, there is no eating]. But Meyer, Bengel, and many others, render οὐκ ἔστιν here, '*non licet*,' as in οὐκ ἔστιν εἰπεῖν and the like: De Wette, after Estius, al., as E. V., '*this is not*,' 'cannot be called,'—'*id quod agitis, non est*.' But the greediness which is blamed, seems to refer οὐκ ἔστιν to the συνέρχεσθαι, and φαγεῖν to the motive = ἵνα φαγῆτε) the Supper of the Lord (emphasis on κυριακόν, as opposed to ἴδιον below). κυρ. δεῖπν.] '*the Supper instituted by the Lord*.' This was an inseparable adjunct, in the apostolic times, to their agapæ or feasts of love. Chrys. on ver. 17, and Tertull. Apol. § 39, vol. i. pp. 474 ff., give an ample description of these feasts, which were of the nature of ἔρανοι, or mutual contributions, where each who was able brought his own portion,—and the rich, additional portions for the poor. See Xen. Mem. iii. 14, in which the circumstances bear a remarkable similarity to those in the Corinthian church. Not *before* this feast, as Chrys. (μετὰ τὴν τῶν μυστηρίων κοινωνίαν ἐπὶ κοινὴν πάντες ἥεσαν εὐωχίαν, p. 240), al.,—but *during* and *after* it, as shewn by the institution, by the custom at the Passover, by the context here, and by the remnants of the ancient custom and its abuse until forbidden by the council of Carthage,—the ancient Christians partook of the Supper of the Lord. The best account of this matter is to be found in the note in Pool's Synopsis on Matt. xxvi. 26. It was necessary for the celebration of the Lord's Supper that all should eat of the same bread and drink of the same cup; and in all probability, that a prayer should be offered, and words of consecration said, by the appointed ministers. Hence cessation of the feast itself, and solemn order and silence, would be necessitated even by the outward requirements of the ordinance. These could not be obtained, where each man was greedily devouring that which he had brought with him: where the extremes were seen, of one craving, and another being drunken. This being their practice, there could be [no possibility, and at the same time] *no intention* of celebrating the *Lord's* Supper,—no [provision for it, nor] discernment of the solemnity of it. On the whole subject, see Stanley's note.

21.] προλ., as in E. V., takes before another, viz. during the feast (ἐν τῷ φ.), not, *at home*, before coming. Obviously the ἕκαστος must be limited to the *rich*: the poor had no ἴδιον δεῖπνον to take, and were the losers by the selfishness of the rich. πεινᾷ] one is craving (the poor), another is drunken (the rich. There is no need to soften the meaning of μεθύει: as Meyer says, "Paul draws the picture in strong colours, and who can say that the reality was less strong?").

22.] For (a reason for the blame in the foregoing: this should not be: for) have you no houses, to eat, &c.: meaning, '*at home* is the place to satiate the appetite, *not the assembly of the brethren*.' Or do ye shew your contempt for (pres.) the

g = Luke iii. 11. xxii. 36. Neh. viii. 10 (?).
h ver. 2.
i = ch. xv. 1, 3. Gal. i. 9, 12 al.
j = ver. 2 reff.
k = Rom. iv. 25 reff. Gospp. passim.
l absol., Luke xxii. 19.

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g μὴ ἔχοντας; τί εἴπω ὑμῖν; h ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ h ἐπαινῶ. 23 ἐγὼ γὰρ i παρέλαβον ἀπὸ τοῦ κυρίου ὃ καὶ j παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ k παρεδίδετο ἔλαβεν ἄρτον, 24 καὶ l εὐχαριστήσας m ἔκλασεν καὶ εἶπεν Τοῦτό μου n ἐστὶν τὸ σῶμα τὸ ° ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε p εἰς τὴν ἐμὴν q ἀνάμνησιν. 25 r ὡς-

m Acts ii. 46 reff. n = ‖ Mt. Mk. L. Matt. xiii. 37. John xv. 1. ch. x. 4. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11. o ellips., here only? p = Matt. viii. 34. Mark i. 4. xiv. 9. q here bis. ‖ L. Heb. x. 3 only. Lev. xxiv. 7. r ‖ L. Matt. xxi. 30. Luke xx. 31. Rom. viii. 36. Prov. xxvii. 15.

rec υμιν bef ειπω, with KL rel syr [arm-mss] Thdrt: om υμιν P æth-pl arm-ed: txt ABCDF𝔑 m 17 vulg Syr coptt goth [Bas$_1$ Cyr-p$_1$] Damasc lat-ff. for επαινεσω, επαινω (*conformation to the* pres *follg*) BF latt lat-ff: txt AC D[-gr] KLP𝔑 rel vss Chr$_1$ [Bas$_1$ Cyr$_1$ Euthal-ms] Thdrt Damasc.

23. for απο, παρα D [Bas-2-mss$_1$]. om του DF. for κυριου, θεου F(with G-lat, but not F-lat). om ιησους B 44. εν η νυκτι παρεδ. D^{1}F, *in qua nocte* latt [Cypr Ambrst]. rec παρεδιδοτο, with B^{2}LP rel Chr$_1$ Thdrt [Bas$_1$ Euthal-ms Damasc$_1$]: txt AB^{1}CDF𝔑 [17] Damasc[$_{h.l.}$]. ins τον bef αρτον D^{1}F.

24. rec aft ειπεν adds λαβετε φαγετε (*interpola from Matt* xxvi. 26), with C^{3}KLP rel syrr goth [æth-pl] (Cyr-jer$_1$) Chr$_4$ [Euthal-ms] Thdrt Damasc Thl Œc, λ. και φ. vulg [demid harl tol] arm[-usc] Ambrst; λαβετε (alone) æth[-rom]: om ABC^{1}DF𝔑 17 am(with fuld al) coptt arm(ed-1805) Bas$_1$ Cyr$_1$ (Ath$_1$) Cypr$_1$. rec aft υπερ υμων ins κλωμενον, with C^{3}D^{3}FKLP𝔑^3 rel syrr goth [Bas$_1$ Chr$_2$ Euthal-ms] Thdrt$_{h.l.}$(elsw$_2$ διδομενον η κλωμενον κατα τον αποστ.) Damasc$_2$ Thl Œc; θρυπτομενον D^1; διδομενον coptt; *quod pro vobis tradetur* vulg Cypr$_1$ Ambrst-ed: om ABC^{1}𝔑^1 17. 67^2 [arm-zoh] Cyr$_1$ Ath$_1$ Fulg$_1$. om την F.

congregation of God (θεοῦ to express, as Bengel, 'dignitatem ecclesiæ.' This contempt was expressed by their *not sharing* with the congregation the portion which they brought),—and put to shame those who have not (houses to eat and to drink in, and therefore come to the daily ἀγάπαι to be fed. There is no reason for rendering with the majority of Commentators τοὺς μὴ ἔχοντας, 'the *poor*;' the μὴ ἔχοντας has a distinct reference to the ἔχετε before. Meyer refers in support of the meaning, 'the poor,' to Wetst. on 2 Cor. viii. 13, where nothing on the subject is found: De Wette, to Luke iii. 11, where the case is as here, the preceding ἔχων being referred to. The meaning is *allowable*, e. g. πρὸς γὰρ τὸν ἔχοντ' ὀ φθόνος ἕρπει, Soph. Aj. 157: πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης, Eurip. Alc. 57: πότε μὲν ἐπ' ἦμαρ εἶχον, εἶτ' οὐκ εἶχον ἄν, where however it is qualified by ἐπ' ἦμαρ)? What must I say to you? Shall I praise you in this matter? I praise you not. (See ver. 17.) 23—25.] To shew them the solemnity of the ordinance which they thus set at nought, *he reminds them of the account which he had before given them, of its* INSTITUTION BY THE LORD. MATT. xxvi. 26—29. MARK xiv. 22—25. LUKE xxii. 19, 20. 23.] For I (see ch. vii. 28; Phil. iv. 11) received from the Lord (*by special revelation*, see Gal. i. 12. Meyer attempts to deny that this revelation was made to Paul himself, on the strength of ἀπό meaning '*indirect*,' παρά '*direct*' reception from any one: but this distinction is fallacious: e. g. 1 John i. 5, αὕτη ἐστὶν ἡ ἐπαγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ. He supposes that it was made to Ananias or some other, and communicated to Paul. But the sole reason for this somewhat clumsy hypothesis is the supposed force of the preposition, which has no existence. If the Apostle had referred only to the Evangelic tradition or writings (?) he would not have used the first person *singular*, but παρελάβομεν. I may remark, that the similarity between this account of the Institution and that in Luke's Gospel, is only what might be expected on the supposition of a special revelation made to Paul, of which that Evangelist, being Paul's companion, in certain parts of his history availed himself) that which I also delivered (in my apostolic testimony) to you, (viz.) that the Lord Jesus, &c. παρεδίδετο] the imperf.: He was being betrayed. "There is an appearance of fixed order, especially in these opening words, which indicates that this had already become a familiar formula." Stanley. ἄρτον] not, as Meyer, '*a loaf*,' but bread: cf. the common expression, φαγεῖν ἄρτον. 24.] On εἶχ. ἔκλασεν, see note, Matt. xxvi. 26. Meyer well remarks, that "the filling up of τὸ ὑπὲρ ὑμῶν is to be sought in the foregoing ἔκλασεν." Hence the insertion of κλώμε-

αὐτως καὶ τὸ ποτήριον μετὰ τὸ [s]δειπνῆσαι, λέγων Τοῦτο τὸ ποτήριον ἡ [t]καινὴ [u]διαθήκη ἐστὶν [v]ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, [w]ὁσάκις ἐὰν πίνητε, [x]εἰς τὴν ἐμὴν [y]ἀνάμνησιν. 26 [w]ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου [z]καταγγέλλετε, [a]ἄχρις οὗ ἔλθῃ. 27 ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ [b]ποτήριον τοῦ [b]κυρίου [c]ἀναξίως, [d]ἔνοχος ἔσται

s = L. Luke xvii. 8. Rev. iii. 20 only. Prov. xxiii. 1. Tobit viii. 1 (not ℵ) only.
t = ii. 2 Cor. iii. 6. Heb. viii. 8 (from Jer. xxxviii. [xxxi.] 31). ix. 15.
u = Heb. ix. 22, 25. x. 19. 1 John v. 6. Zech. ix. 11.
v here bis. Rev. xi. 6 only †. Xen. Mem. iii. 4. 3. xi. 25. Gal. iii. 19 al. ch. vi. 2.)
w = Acts xiii. 5 reff.
x here only †. 2 Macc. xiv. 42 only. (-τος, 2!, 22 [3ce]) only. (Deut. xix. 10.)
y ch. x. 21.
z constr., Rom. a = and constr., Mark iii. 29. xiv. 64 ¶ Mt. Heb. ii. 15. James ii. 10. (Matt. v.

b ενοχοι ... ABCDF KLPℵ a b c d e f g h k l m o 17. 47

25. for *εμω αιματι, αιματι μου* ACP m 17: txt BDFKLPℵ rel. homœotel in A, *οσακις* here and at beg of next ver. rec (for *εαν*) *αν*, with DFKL rel Chr$_1$ Cyr[-p$_1$ Nest-in-Cyr$_1$]: txt BCℵ 17 Orig$_1$ Thdrt Euthal-ms$_1$. (om *οσακις αν πινητε* P[appy] a d m [Bas$_1$ Euthal-ms$_1$ Damasc$_1$].)

26. om *γαρ* A (*cf homœotel above*) 238 goth æth arm. rec *αν*, with DFKLP rel: txt ABCℵ a 17. for *τουτον, τουτο* ℵ^1. rec aft *ποτηριον* ins *τουτο* (*for uniformity*), with [C^3]D$^{2\cdot3}$KLPℵ^3 rel tol syrr copt goth æth Chr$_1$ [Bas$_1$ Nest-in-Cyr$_1$] Thdrt Damasc$_1$ [Phot-c$_1$] Cypr$_1$: om ABC^{1}D^{1}Fℵ^1 c 17 latt sah arm Cyr$_1$ Damasc$_1$ Cypr$_1$ Ambrst Pel. *αχρι* B^{1}ℵ^1. rec aft *αχρις ου* ins *αν* (*to fill up the constr*), with D^{3}KLPℵ^3 [47(sic)] rel Thdrt: om ABCD^{1}Fℵ^1 17 Bas^1 Chr-ms Cyr$_1$ Damasc.

27. *αισθειητε* and *πινητε* F. rec aft *τον αρτον* ins *τουτον* (*supplementary, or as above*), with KLP rel [vulg-clem] copt goth æth arm-mss Chr$_1$ [Euthal-ms]: om ABCDFℵ o 17 am(with demid fuld harl tol mar) [Syr] syr sah arm-ed Clem$_1$ Bas$_1$ Ps-Ath$_1$ Thdrt Damasc$_2$ Orig-int$_1$ Cypr$_4$ [Cassiod$_1$]. for *η, και* A 39. 46. 109 lect-1 syrr coptt æth Clem$_1$ Ps-Ath$_1$ Orig-int$_1$ Pel Cassiod$_1$: txt BCDFKLPℵ rel latt syr-mg goth Chr [Euthal-ms] Thdrt Damasc$_2$ Cypr$_4$ [Ambrst]. aft *του κυριου αναξιως* add *του κυριου* D^3[-gr] Lℵ e 47^1 syr goth.

νον. τοῦτο ποι. . . .] See note on Matt. ut supra. **25.**] See Luke xxii. 20. ὡσαύτ. καὶ τὸ π.] "viz. ἔλαβεν καὶ εὐχ. ἔδωκεν αὐτοῖς. These last words are implied in ἔκλασεν above." Meyer. ἡ καιν. δ. ἐστὶν ἐν τῷ ἐμῷ αἵμ.] is the new covenant in (ratified by the shedding of, and therefore *standing in*, as its conditioning element) my blood: = ἐστὶν ἡ καιν. δ. ἡ ἐν τῷ ἐμῷ αἵμ. The position of ἐστιν is no objection to this, nor the omission of the art. Meyer would render it, '*is the N. C. by means of my blood*:' i. e. by virtue of its contents, which are my blood: and this solely on account of the position of ἐστιν. But the meaning is as harsh, as the rendering is unrequired. ὁσάκις ἐὰν πίν.] Not a *general* rule for all common meals of Christians; but a precept that as often as *that cup* is drunk, it should be *in remembrance of Him*: on these last words is the emphasis: see below. **26.**] γάρ gives an explanatory reason for εἰς τ. ἐμὴν ἀνάμν., viz. that the act of eating and drinking is a *proclamation of the death of the Lord till His coming*. The rendering of καταγγέλλετε *imperative*, as Theophyl.?, Luth., Grot., Rückert, is evidently wrong. The Apostle is substantiating the application of the Lord's words by the acknowledged nature of the rite. It is a *proclamation of His death*: and thus is a *remembrance of Him*. It is so, by our making mention of in it, and seeing visibly before us and partaking of, *His body broken, and His blood shed*. ἄχρις οὗ ἔλθῃ] The καταγγ. is addressed *directly to the Corinthians*, not *to them and all succeeding Christians*; the Apostle regarding the coming of the Lord as near at hand, in *his own* time, see notes on 2 Cor. v. 1—10. Thdrt. remarks, μετὰ γὰρ τὴν αὐτοῦ παρουσίαν, οὐκέτι χρεία τῶν συμβόλων τοῦ σώματος, αὐτοῦ φανομένου τοῦ σώματος· διὰ τοῦτο εἶπεν, ἄχρις οὗ (ἂν) ἔλθῃ.

The ἄν has been inserted from not being aware that its absence implies the *certainty* of the event. See examples in Lobeck on Phrynichus, pp. 15, 16, note.

27.] A *consequence*, from the nature of the ordinance being, *to proclaim the death of the Lord: the guilt of the unworthy participation of either of the elements*. The death of the Lord was brought about by the breaking of His body and shedding His blood: this Death we proclaim in the ordinance by the bread broken—the wine poured out, of which we partake: whoever therefore shall *either* eat the bread *or* drink the cup of the Lord unworthily (see below ver. 29) shall be guilty of the Body and Blood of the Lord: i. e. "*crimini et pœnæ corporis et sanguinis Christi violati obnoxius erit:*" Meyer. Such an one proclaims the death of Christ, and yet *in as*

b see ch. x. 16. c = ch. iii. 13 reff. d = ch. iv. 1. Gal. vi. 1. e = Rom. v. 12 reff. f = Rom. ii. 2, 3 reff. g Acts xv. 9. James ii. 4. Job xii. 11. h Matt. xiv. 14. Mark vi. 5, 13. xvi. 18 only. 3 Kings xiv. 5 A, Ald. &c. (see xii. 24 sq. B). Mal. i. 8. Sir. vii. 35 only. (-τεῖν, 2 Kings xii. 15. -τημα, Sir. x. 10. -τία, Ps. xl. 3.)

τοῦ [b] σώματος καὶ τοῦ [b] αἵματος τοῦ [b] κυρίου. 28 [c] δοκιμα- ABCDF KLP𝔎 a b c d e f g h k l m o 17. 47
ζέτω δὲ [d] ἄνθρωπος ἑαυτόν, καὶ [e] οὕτως ἐκ τοῦ ἄρτου
ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· 29 ὁ γὰρ ἐσθίων καὶ
πίνων [f] κρῖμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ [g] διακρίνων τὸ
σῶμα. 30 διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ [h] ἄῤῥω-

rec om του (bef αιματος) (*as unnecessary?*), with a[1] d h k 47[sic] Thl: ins ABCDFKLP𝔎 rel Clem Ps-Ath$_1$ Bas$_1$ Chr$_1$ Thdrt [Euthal-ms Damasc]. for κυριου, χριστου A 17 æth-rom Jer$_1$.

28. εαυτον bef ανθρωπος CDFP latt goth Damasc: εαυτον εκαστος 17, simly 4 Orig: txt ABKL𝔎 rel syrr (coptt) æth arm Clem$_1$ Orig$_1$ Cyr$_1$ [Bas$_1$ Thdrt Damasc$_{2.1}$].—ins *o* bef ανθρ. D[1]. aft εαυτ. ins πρωτον 𝔎[2] [Epiph$_1$].

29. rec aft πινων ins αναξιως (*gloss from ver* 27), with C[3]DFKLP𝔎[2] rel vulg syrr [copt goth æth-pl arm Bas$_4$ Chr$_3$(αναξ. τ. κυρ.$_2$) Euthal-ms Thdrt Damasc$_2$ Ambrst]: om ABC[1]𝔎[1] 17 sah æth-rom. rec aft το σωμα ins του κυριου (*gloss from ver* 27), with C[3]DFKLP𝔎[2] rel [vulg-clem am[2] demid fuld[2] harl[2] tol syrr copt goth arm Bas$_2$ Euthal-ms Damasc$_2$] Chr$_1$ Thdrt Ambrst: om ABC[1]𝔎[1] 17. 67[2] am[1](with fuld[1] harl[1]) sah æth.

unworthy spirit—with no regard to that Death as *his* atonement, or a proof of Christ's love: he proclaims that Death *as an indifferent person*: he therefore *partakes of the guilt of it*. Chrysostom strikingly says, σφαγὴν τὸ πρᾶγμα ἀπέφηνεν, οὐκέτι θυσίαν, p. 247. But the idea ὡς καὶ αὐτὸς ἐκχέας τὸ αἷμα, Theophyl. (and Chrys., τί δήποτε; ὅτι ἐξέχεεν αὐτό, καὶ σφαγ., &c., as above), is irrelevant here, see ver. 29. The Romanists absurdly enough defend by this ἤ (the meaning of which is not to be changed to καί, as is *most unfairly* done in our E. V., and the completeness of the argument thereby destroyed) their practice of *communicating only in one kind*. Translated into *common language*, and applied to the ordinary sustenance of the body, their reasoning stands thus: 'Whoever eats to excess, *or* drinks to excess, is guilty of sin: *therefore* eating, without drinking, will sustain life.'

28.] The δέ implies an opposition to, and wish to escape from, the ἔνοχος ἔσται.

δοκιμ. ἑαυτ.] **prove himself**—examine τὴν διάνοιαν ἑαυτοῦ, as Theodor.-mops., in loc.: ascertain by sufficient tests, what his state of feeling is with regard to the death of Christ, and how far this feeling is evinced in his daily life—which are the best guarantees for a worthy participation. καὶ οὕτως] i. e. '*after examination of himself*.' The case in which the self-examination ends in an *un*favourable verdict, does not come under consideration, because it is assumed that such a verdict will lead to repentance and amendment. 29.] **For he who eats and drinks** (scil. of the bread and of the cup: certainly not, as Meyer, 'the *mere eater and drinker*, he who partakes as a mere act of eating and drinking,' which is harsh to the last degree, and refuted by the parallel, ver. 27. ἀναξίως is spurious, see var. readd.) **eats and drinks judgment to himself** (i. e. brings on himself judgment by eating and drinking. κρῖμα, as is evident by vv. 30—32, is not '*damnation*' (κατάκριμα), as rendered in our E. V., a mistranslation, which has done infinite mischief), **not appreciating** (*discerning*, Vulg. μὴ ἐξετάζων, μὴ ἐννοῶν ὡς χρή, τὸ μέγεθος τῶν προκειμένων, μὴ λογιζόμενος τὸν ὄγκον τῆς δωρεᾶς. Chrys. Hom. xxviii. p. 251) **the Body** (scil. of the Lord: here standing for the *whole* of that which is symbolized by the Bread and the Cup, *the Body and Blood*. The mystery of these, spiritually present in the elements, he, not being spiritual, *does not appreciate*: and therefore, as in ver. 27, falls under the divine judgment, as trifling with the death of Christ. The interpretation of Stanley, "not discerning that the body of the Lord is in himself and in the Christian society, and that it is as the body of the Lord, or as a member of that body, that he partakes of the bread," is surely somewhat far-fetched, after τοῦτό μου ἐστὶν τὸ σῶμα, ver. 24). 30.] Experimental proof of the κρῖμα ἑαυτῷ, from the present sicknesses and frequent deaths among the Corinthian believers. Meyer distinguishes ἀσθενεῖς, *weaklings*, persons whose powers have failed spontaneously, from ἄῤῥωστοι, *invalids*, persons whose powers are enfeebled by sickness; and cites Tittmann, Synon. p. 76. ἀσθ. and ἄῤῥ. refer to *physical*, not (as Olsh., altern.) *moral* weaknesses. 31.] Δέ contrasts with this state of sicknesses and deaths: *it might be otherwise*. This διακρινόμεθα (parallel with δοκιμαζέτω before) should be rendered by the *same word* as διακρίνων

στοι, καὶ [l] κοιμῶνται [k] ἱκανοί. 31 εἰ δὲ [l] ἑαυτοὺς [g] διεκρί-
νομεν, οὐκ ἂν [m] ἐκρινόμεθα· 32 [m] κρινόμενοι δὲ ὑπὸ [τοῦ]
κυρίου [n] παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ [o] κατακριθῶ-
μεν. 33 [p] ὥστε, ἀδελφοί μου, [q] συνερχόμενοι [r] εἰς τὸ φαγεῖν
ἀλλήλους [s] ἐκδέχεσθε. 34 εἴ τις [t] πεινᾷ, [u] ἐν [n] οἴκῳ ἐσθιέτω,
ἵνα μὴ [v] εἰς [w] κρῖμα [q] συνέρχησθε. τὰ δὲ λοιπὰ [x] ὡς ἂν
ἔλθω [y] διατάξομαι.

XII. [1] Περὶ δὲ τῶν [z] πνευματικῶν, ἀδελφοί, [a] οὐ θέλω

1 = ch. vii. 39 reff.
k = Acts xii. 12 reff.
l 1st pers., Rom. viii. 23 reff.
m = Acts xiii. 27. Rev. xviii. 8 al.
n Luke xxiii. 16. Heb. xii. 7, 10. L.P.H., exc. Rev. iii. 19. 2 Chron. x. 11. Prov. xix. 18.
o Matt. xxvii. 3. [John viii. 10.] Rom.
ii. 1. Esth. ii. 1.
s Acts xvii. 16 reff. ‡
v ver. 17 reff.
1 reff.
iv. 13.
p = ch. v. 8 reff.
t ver. 21.
w ver. 29.
z = ch. x. 3, 4 reff.
q ver. 17.
u anarth., ch. xiv. 35. Deut. xi. 19. see Mark ii. 1.
x = Rom. xv. 24. Phil. ii. 23.
a Rom. i. 13. xi. 25. ch. x. 1. 2 Cor. i. 8. 1 Thess.
r ver. 23.
y = ch. xvi.

31. rec (for δε) γαρ, with CKLPℵ[2] rel syrr coptt arm Chr[supe] Bas$_1$ Cyr$_1$ Euthal-ms Damasc$_2$] Thdrt Aug[alic]: txt ABDFℵ[1] 17 vulg goth æth Clem$_1$ Aug$_1$. εαυτον F(not G).

32. απο F. ins του bef κυριου BCℵ m 17 Clem$_1$ Damasc-txt: om ADFKLP rel Css$_1$ Chr$_2$ [Bas$_{alic}$ Cyr$_1$ Euthal-ms] Thdrt Damasc$_1$ Thl Œc. aft τω κοσμω ins τουτω F, simly latt lat-ff.

34. rec aft ει ins δε, with D[2-3][-gr] KLPℵ[2] rel demid syrr arm Clem$_1$ [Chr$_2$] Thdrt Damasc Bede: om ABCD[1]Fℵ[1] 17 latt coptt æth [Euthal-ms] Cypr$_1$ Ambrst Pel. κρισιν K. διαταξωμαι ADF m 47.

CHAP. XII. 1. αγνοειν bef αδελφοι ου θ. υ. D[1][3(Tischdf)] F latt æth [Did$_1$ Ath-int$_1$ Ambrst].

before, the idea being the same. '*Appreciate*,' if etymologically understood, is the nearest to the meaning: in Latin *dijudico*, which the Vulg. has, is an excellent rendering,—preserving also the 'judico,' so essential to the following clause. In the E. V. '*If we would judge ourselves, we should not be judged*,' the tenses are wrong: it should be, '*If we had judged ourselves, we should not have been judged*:' 'no such punishments would have befallen us.'

Thus I wrote in some former editions: and so also Stanley. But this collocation of the (imperfect) tenses may be rendered either way. Donaldson, Gr. Gr., p. 204, renders εἴ τι εἶχεν, εἶδον ἄν, '*si quid haberet, daret*:' and so we have it in Æschyl. Suppl. 244, καὶ πάλαι πόλλ' ἐπεικάσαι δίκαιον ἦν, εἰ μὴ παρόντι φθόγγος ἦν ὁ σημανῶν: Æschin. Ctes. p. 86, εἰ δ' ἦν ἀναγκαῖον ῥηθῆναι, οὐ Δημοσθένους ἦν ὁ λόγος: and other places (Bernhardy, p. 376). But as certainly, we find the other sense: e.g. Herod. iii. 25, of Cambyses, εἰ . . . ἀπῆγε ἐπίσω τὸν στρατὸν . . . ἦν ἂν σοφὸς ἀνήρ. So that the E. V. may *here* be kept, if thought desirable. In John v. 46, our translators have adopted the other rendering: 'Had ye believed Moses, ye would have believed me:' but in ib. viii. 39, 42, have rendered as here.

32.] But now that we are judged, it is by the Lord (emph.) that we are being chastised (to bring us to repentance), that we may not be (eternally) condemned with the (unbelieving) world.

33.] *General conclusion respecting this disorder.* So then ('quæ cum ita sint'), my brethren (milder persuasive: as has been the assumption of the first person, vv. 31, 32), when ye are coming together to eat, wait for one another (contrast to ἕκαστος . . . . προλαμβάνει, ver. 21: as Theophyl.: οὐκ εἶπεν, ἀλλήλοις μετάδοτε, ἀλλ', ἐκδέχεσθε· δεικνύων ὅτι κοινά εἰσι τὰ ἐκεῖσε εἰσφερόμενα. καὶ δεῖ ἀναμένειν τὴν κοινὴν συνέλευσιν). 34.] The ἀγάπαι were not meals to satiate the bodily appetites, but for a higher and holier purpose: let the hungry take off the edge of his hunger at home: see ver. 22.

τὰ δὲ λοιπά] viz. *things omitted* (probably matters of detail) *in the above directions*. Perhaps they had asked him questions respecting the most convenient time or manner of celebration of the Lord's supper: points on which primitive practice widely differed. ὅταν ἔλθω, see reff., whenever I shall have come. ὅτε ἄν, as ὅτ' ἄν, implies uncertainty as to the event anticipated: see Kühner, vol. ii. p. 535, § 807. CHAPP. XII.—XIV.] ON THE ABUSE OF SPIRITUAL GIFTS: especially PROPHESYING, and SPEAKING WITH TONGUES. The *second particular requiring correction in their assemblies*, see ch. xi. 18, note. Chrys. well says: τοῦτο ἅπαν τὸ χωρίον σφόδρα ἐστὶν ἀσαφές· τὴν δὲ ἀσάφειαν ἡ τῶν πραγμάτων ἄγνοιά τε καὶ ἔλλειψις ποιεῖ τῶν τότε μὲν συμβαινόντων, νῦν δὲ οὐ γινομένων. Hom. xxix. p. 257. XII.] ON THE NATURE,

b ch. x. 19 reff. c Acts viii. 33 reff. d = Mark vi. 56. Acts ii. 45. iv. 35. Gen. ii. 19. e Matt. xxvi. 57 al. Epp., here only. Deut. xxviii. 37.

ὑμᾶς [a]ἀγνοεῖν. 2 οἴδατε ὅτι ὅτε ἔθνη ἦτε, πρὸς τὰ [b]εἴδωλα τὰ [c]ἄφωνα ὡς [d]ἂν ἤγεσθε [e]ἀπαγόμενοι. 3 διὸ ABCDF KLPℵ a b c d e f g h k l m o 17. 47

2. rec om οτε (*either a mistake, or a corrn to help the constr: the same of the omn of* οτι), with F[-gr K-marg(Tischdf)] b d l D-lat Syr copt Ambrst: om οτι K[1] m Thdrt[-ed Euthal-ms] Damasc Aug[3]: txt ABC D[-gr] LPℵ rel vulg G-lat syr (sah) arm [æth(*olim cum*) Bas[1] Did[1] Chr[2] Thdrt-ms Ath-int[1] Vig[1] Pel]. for *αφωνα, αμορφα* F[-gr, *ad simulacrorum formationes* G-lat]. (ἀνήγεσθε B[2] G[-corr(appy, Tischdf)] m: *ascendebatis* Aug.)

INTENT, AND WORTH OF SPIRITUAL GIFTS IN GENERAL. 1—3.] *The foundation of all spiritual utterance is the confession of Jesus as the Lord:* and *without the Spirit, no such confession can be made.* 1.] δέ transitional. Some have thought that the Corinthians had referred this question to the Apostle's decision: but from the *οὐ θέλω ὑμ. ἀγνοεῖν*, it rather looks as if, like the last, it had been an abuse which he had *heard of*, and *of his own instance corrects.* τ. πνευματικῶν] Most likely *neuter*, as ch. xiv. 1, *spiritual gifts:* so Chrys., Theophyl., Œc., Beza, Calov., Est., al., De Wette, and Meyer: —not masc., as ch. xiv. 37: so Grot., Hammond, al., and Locke, who maintains that the subject of this section is not the *things*, but the *persons*, quoting ch. xiv. 5. But surely the *things* are the main subject, enounced here, vv. 4—11, and treated of through the rest of the chapter; the inspired *persons* being mentioned only incidentally to *them*. Others, as Storr, Billroth, Wieseler cited by Meyer, and De W., limit τὰ πν. to the *speaking with tongues*, which indeed is mainly treated of in the latter part of the section (see ch. xiv. 1): but *here* the gifts of the Spirit *generally* are the subject. οὐ θέλω ὑμ. ἀγν.] Theodor.-mops. cited by Meyer: *θέλω ὑμᾶς καὶ τῶν πνευματικῶν χαρισμάτων εἰδέναι τὴν τάξιν, ὅστε βούλομαί τι καὶ περὶ τούτων εἰπεῖν.* See reff.

2.] *Reason why they wanted instruction concerning spiritual gifts*—because *they once were heathen*, and could not therefore have any experience in spiritual things. Thus Meyer, and so far rightly: but the stress of this reason lies in the words *ἄφωνα* and *ὡς ἂν ἤγεσθε*, which he has not sufficiently noticed:—**Ye know (that) when ye were Gentiles** (the construction is an anacoluthon, beginning with *οἴδατε ὅτι*, and then as if *οἴδατε ὅτι* had been merely a formula for 'ye know,' passing into the construction so common, that of placing ὅτε after such verbs as *μέμνημαι, οἶδα, ἀκούω*, and the like, an ellipsis taking place of *τοῦ χρόνου*, as Lysias actually fills it up in one place, *ἐκείνου τοῦ χρόνου μνησθέντας, ὅτε . . . .* in Poliuch. (*περὶ δημεύσεως κ.τ.λ.*), p. 151, 34. Thus Il. ξ. 71, *ἤδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἄμυνεν*: Plato, Menon, p. 79, *μέμνησαι δ' ἐγώ σοι ἀρτι ἀπεκρινάμην*. See more examples in Kühner's Gr. Gramm. ii. 480) led about ([or, carried away] ἀπαγ. not necessarily, '*led wrong*;' and the context seems rather to favour the idea of being '*led at will*,' blindly transported hither and thither,—and so De W., and Estius, "qualitercunque, temere, pro nutu ducentium, et huc illuc illos circumagentium, abductos fuisse") **to idols which were without utterance** ('the God in whom you now believe is a living and speaking God—speaking by his Spirit in every believer: how should you know any thing of such spiritual speech or gifts at all, who have been accustomed to *dumb idols*?'), **just as ye happened to be led** (scil., *on each occasion:* the force of ἄν being to indicate the indefiniteness, i. e. in this case, the *repetition* of the act: so Xen. Anab. i. 5. 2: *οἱ μὲν ἵπποι, ἐπεί τις διώκοι* (whenever any followed them) *προδραμόντες ἂν εἱστήκεισαν*,—and Eurip. Phœn. 401: *ποτὲ μὲν ἐς ἦμαρ εἶχον, εἶτ' οὐκ εἶχον ἄν*. See other examples in Kühner, ii. 93, 94). These last words seem to me to imply the absence of all *fixed principle* in the oracles of Heathendom, such as he is about to announce as regulating and furnishing the criterion of the spiritual gifts of Christendom. This *ὡς ἂν ἤγεσθε* might take a man to *contradictory* oracles, the whole system being an imposture—their idols being void of all power of utterance, and they being therefore imposed on by the fictions of men, or *evil spirits*, who led them. Chrys., Œc., Theophyl., make this refer to the difference between the heathen *μάντις*, who was possessed by an evil spirit, and therefore *εἵλκετο ὑπὸ τοῦ πνεύματος δεδεμένος, οὐδὲν εἰδὼς ὧν λέγει*, and the Christian *προφήτης*,—which however is entirely unwarranted by the context.

3.] *The negative and positive criteria of inspiration by the Spirit of God:* viz. the *rejection*, or *confession*, of *Jesus as the Lord.* διό, '*because ye*

[f] γνωρίζω ὑμῖν ὅτι οὐδεὶς [g] ἐν [g] πνεύματι θεοῦ λαλῶν λέγει [h] Ἀνάθεμα Ἰησοῦς· καὶ οὐδεὶς δύναται εἰπεῖν Κύριος Ἰησοῦς, εἰ μὴ [g] ἐν [g] πνεύματι ἁγίῳ. 4 [i] διαιρέσεις δὲ [k] χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα· 5 καὶ [l] διαιρέσεις [l] διακονιῶν εἰσίν, καὶ ὁ αὐτὸς κύριος· 6 καὶ [l] διαιρέσεις [m] ἐνεργη-

f Luke ii. 15. John xv. 15. Acts ii. 28. Rom. ix. 22, 23 al. Ezek. xliv. 23.
g Matt. xxii. 43. Luke ii. 27. iv. 1. Rev. i. 10 al. Mic. iii. 8.
h Rom. ix. 3
reff.
i here (3ce) only. 1 Chron. xxvi. 1. 2 Chron. viii. 14. Ezra vi. 18. (-ρεῖν, ver. 11.)
k = Rom. (v. 15. vi. 23. xi. 29) xii. 6 al. 1 Acts i. 17. vi. 1 al.† m ver. 10 only †.

3. om θεου P. om λαλων D F[-gr Hil$_2$ Victorin$_1$]. (insd by F-lat [vulg spec$_2$ Ambrst] Aug$_{alic.}$) rec ιησουν (*corrn to bring it into government by* λεγει, *whereas it is as* oratio directa), with D[G]KLP rel harl syr-mg-gr sah Orig$_2$ Chr$_1$ Thdrt Damasc Novat$_1$ Hil-ed$_1$: ιησου F 17^2 vulg [spec Ath-int$_1$ Did-int$_1$ Hil-ms Ambrst]: txt ABCℵ 17^1 syrr(appy) copt æth arm Cyr-p$_6$ [Euthal-ms]. rec κυριον ιησουν (*see above*), with D F[-gr] KLP rel syr [copt] arm Ath$_1$[-int$_1$ Bas$_2$(and mss$_1$) Dial-trin$_2$ Epiph$_2$] Mac$_1$ Chr$_2$ Thdrt [Damasc] Orig-int$_5$ Did-int$_1$ [Ambr$_{sæpe}$ Ambrst Aug$_2$] : txt ABCℵ 17 vulg(and F-lat) Syr sah æth Orig$_5$[-int$_1$(but mss vary)] Did-gr$_1$ Bas$_1$ Cyr$_2$ Epiph$_2$ Gennad [Euthal-ms Ambr$_1$ Aug$_1$ Tich$_1$].

4. for δε, δ B [Orig$_1$ Eus$_2$].

5. [om 1st και P.] for και ο, ο δε 17. 41. 73. 115-9 vulg D-lat [F-lat spec] Syr arm Eus$_1$ Ath$_1$[(but mss vary)-int$_1$ Bas$_1$ Chr$_1$] Epiph$_3$ Cyr Iren-int[-mss$_1$] Orig-int$_1$ [Hil$_1$(txt$_1$)] : om ο A^1[(corrd eadem manu, appy) k]: txt is cited by Orig$_1$ Thdrt$_1$ Damasc Œc Iren-int-mss Aug.

have been hitherto in ignorance of the matter.' ἐν πν. θεοῦ – ἐν πν. ἁγ.] The Spirit of God, or the Holy Ghost, is the *Power pervading* the speaker, the *Element in which* he speaks. So Schöttgen, on Matt. xxii. 43, quotes from the Rabbis, '*David* saw בְּרוּחַ הַקֹּדֶשׁ, in the Holy Spirit.'

λαλῶν λέγει] On the difference of meaning between λαλῶ, 'to *discourse*,' 'to *speak*,' and λέγω, 'to *say*,' the former of the *act* of utterance absolutely, the latter having for its object that which is uttered, see note on John viii. 25. In all the seeming exceptions to this, λαλῶ may be justified as keeping its own meaning of 'to discourse:' we may safely deny that it is ever '*to say*' simply. ἀνάθ. Ἰησ.] **Jesus** (not *Christ*, the *Name of office*, itself in some measure the *object of faith*,—but Jesus, the personal Name,—the historical Person whose life was *matter of fact*: the curse, and the confession, are in this way far deeper) **is accursed** (see ref. Rom. note). So κύρ. Ἰησ., **Jesus is Lord** (all that is implied in κύριος, being here also implied: and we must not forget that it is the LXX verbum solenne for the Heb. JEHOVAH). By these last words the influence of the Holy Spirit is widened by the Apostle from the supernatural gifts to which perhaps it had been improperly confined, to the faith and confession of every Christian. It is remarkable that in 1 John iv. 1, 2, where a test to try the spirits is given, the *human* side of this confession is brought out,—Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα,—John having to deal with those who denied the reality of the Incarnation. Or also, as Bengel: "Paulus præbet criterium veri contra *gentes*: Johannes, contra *falsos prophetas*."

4—6.] **But** (as contrasted to this absolute unity, in ground and principle, of all spiritual influence) **there are varieties** (in reff. 2 Chron. and Ezra, used of the courses or divisions of the priests) **of gifts** (χαρίσματα = eminent endowments of individuals, in and by which the Spirit indwelling in them manifested Himself,—the φανέρωσις τοῦ πνεύματος in each man:—and these either *directly bestowed* by the Holy Ghost Himself, as in the case of healing, miracles, tongues, and prophesying, or *previously granted* them by God in their unconverted state, and now *inspired, hallowed, and potentiated* for the work of building up the church,—as in the case of teaching, exhortation, knowledge. Of all these gifts, *faith working by love* was the necessary substratum and condition. See Neander, Pfl. u. Leit. pp. 232 ff.), **but the same Spirit** (as their Bestower,—see the sense filled up in ver. 11): 5.] **and there are varieties of ministries** (appointed *services* in the church, in which as their channels of manifestation the χαρίσματα would work), **and the same Lord** (Christ, the Lord of the church, whose it is to appoint all ministrations in it. These διακονίαι must not be narrowed to the *ecclesiastical orders*, but kept commensurate in extent with the gifts which are to find scope by their means, see vv. 7—10): **and varieties of operations** (effects of divine ἐνέργειαι: not to be limited to *miraculous* effects, but understood again commensurately with the gifts of whose working they are the results), **and the same** GOD. **Who works all of them in all persons** (all the χαρίσματα in all who are gifted). Thus

n ver. 11. Rom. vii. 5 reff. o = ch. viii. 6 al. fr. p ch. xv. 25. Eph. i. 23. (Col. iii. 11.) q 2 Cor. iv. 2 only †. r = ch. vi. 5. vii. 35. x. 11 al. iii. 4. ver. 28. (xxiv.) 3. s Acts xx. 20 reff. u = and constr., Acts xiii. 36 reff. x = 2 Cor. xi. 6 al. t usage, here only. see Matt. xiii. 44 ‖ Mk. ch. v = ch. ii. 6 al. y = καθὼς β., ver. 11. w Prov. xxx. 47

μάτων εἰσίν, καὶ ὁ αὐτὸς θεὸς ὁ [n] ἐνεργῶν [o] τὰ [op] πάντα ἐν [p] πᾶσιν. 7 ἑκάστῳ δὲ δίδοται ἡ [q] φανέρωσις τοῦ πνεύματος [r] πρὸς τὸ [s] συμφέρον. 8 [t] ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται [u] λόγος [vw] σοφίας, [t] ἄλλῳ δὲ [u] λόγος [wx] γνώσεως [y] κατὰ ABCDP KLPℵ a b c d e f g h k l m o 17.

6. rec ο δε αυτος (*corrn to express contrast. It can hardly have been altered to* και *o to conform to the preced^g clause, the first remaining* το δε), with AKLPℵ rel latt syrr sah arm Eus$_1$ Epiph$_2$ Cyr$_1$ [Ath$_1$-int$_1$ Did$_1$ Bas$_2$ Chr$_1$ Orig-int$_1$] Iren-int$_1$ Hil$_2$ [Ambrst Aug$_{alic}$], *deus hic idem est* copt; ο αυτος δε D$^{\text{F}}$: txt BC m Orig$_1$ [Euthal-ms]. rec ins εστι bef θεος, with KLℵ^3 rel (syr) Orig$_1$ Thdrt Damasc; aft ενεργων B [Cyr-ms-p$_1$]; ins χριστος bef θεος c: om ACDFPℵ^1 m 17 latt (Syr) sah arm Eus$_1$ Ath$_1$[-int$_1$ Did$_1$ Epiph$_2$ Euthal-ms] Bas$_2$ Chr$_1$ Thl Iren-int Orig-int Hil. om τα D^1.

8. homœotel αλλω to αλλω next ver K.

we have GOD THE FATHER, the First Source and Operator of all spiritual influence in all: GOD THE SON, the Ordainer in His Church of all ministries by which this influence may be legitimately brought out for edification: GOD THE HOLY GHOST, dwelling and working in the church, and effectuating in each man such measure of His gifts as He sees fit. 7—11.] *These operations specified in their variety, but again asserted to be the work of one and the same Spirit.* 7.] **To each individual, however** (the emphasis on ἑκάστῳ, as shewing the character of what is to follow, viz. *individual distinction* of gifts. δέ again contrasted with the ὁ αὐτός of the last verse; though the workings of *One* God, *One* Lord, *One* Spirit, they are bestowed *variously* on each man), **is given the manifestation of the Spirit** (not, as Meyer, al., the *means of manifesting the Spirit which dwells in him* (gen. obj.): but, as De W., the *manifestation by which the Spirit acts* (gen. subj.); it is a general term including χαρίσματα, διακονίαι, and ἐνεργήματα) **with a view to profit** (with the profit of the whole body as the aim: see reff.).

8—10.] It has been disputed, whether or not any studied arrangement of the gifts of the Spirit is here found. The most recent and best advocates of the two views are Meyer and De Wette. Meyer gives the following arrangement: grounding it mainly on what he believes to be the intentional use of ἑτέρῳ δέ as distinguished from ἄλλῳ δέ, and pointing out a new category:—I. gifts having reference to *intellectual* power: (1) λόγος σοφίας. (2) λόγος γνώσεως. II. (ἑτέρῳ δέ) gifts, whose condition is *an exalted faith* (glaubensheroismus): (1) *faith* itself. (2) *practical* workings of the same, viz. (a) ἰάματα. (b) δυνάμεις. (3) *oral* working of the same, viz. προφητεία. (4) *critical* working of the same, the διάκρισις πνευμάτων. III. gifts having reference to the γλῶσσαι: (1) speaking with tongues: (2) interpretation of tongues. To this De Wette objects, (1) that ᾧ μέν, ἑτέρῳ δέ, ἑτέρῳ δέ, do not stand with any reference to one another, but ἑτέρῳ δέ is in each case opposed to the ἄλλῳ δέ which immediately precedes it, and followed by an ἄλλῳ δέ similarly opposed to it: therefore neither can the one betoken the genus, nor the other the species. (2) If any thing could be relied on as marking a division, it would be the repeated κατὰ τὸ αὐτὸ πν., ἐν τῷ αὐτ. πν., and the concluding πάντα δὲ ταῦτα ver. 11: but even thus we get no satisfactory partition, for in ver. 10 dissimilar gifts are classed together. (3) We must not look for a classification, for the catalogue is incomplete, see ver. 28. (4) The classification given is objectionable. Speaking with tongues is plainly more nearly allied to προφητεία than προφ. to gifts of healing: and the two, tongues and prophesying, are subsequently treated of *together*. Besides which, Kling (Stud. u. Krit. 1839, p. 482) rightly remarks, that both διάκρισις πν. and ἑρμηνεία γλ. have reference to the *understanding*. I am inclined to think that De W.'s objections are valid, as applied to a rigorous arrangement like Meyer's; but that at the same time there is a *sort of arrangement*, brought about not so much designedly, as by the falling together of similar terms,—λόγος σοφ., λόγος γν.,—γένη γλωσσῶν, ἑρμ. γλωσσῶν. Unquestionably, any arrangement must be at fault, which proceeding on *psychological* grounds, classes together the *speaking* with tongues and the *interpretation* of tongues: the *working of miracles*, and the *discernment of spirits*. I believe too that Meyer's distinction between ἑτέρῳ δέ and ἄλλῳ δέ is imaginary: see Matt. xvi. 14; Heb. xi. 35, 36. 8.] γάρ appeals to *matter of fact*, as the ground of the assertion in ver. 7, both as to the δίδοται and as to the πρὸς τὸ συμφέρον. ᾧ μὲν . . . ἄλλῳ δέ, a loose construction, as in ver. 28.

τὸ αὐτὸ πνεῦμα, 9 [t] ἑτέρῳ [δὲ] πίστις [z] ἐν τῷ [a] αὐτῷ [z] πνεύματι, ἄλλῳ δὲ [b] χαρίσματα [c] ἰαμάτων [z] ἐν τῷ [a] ἑνὶ [z] πνεύματι, 10 ἄλλῳ δὲ [d] ἐνεργήματα [e] δυνάμεων, ἄλλῳ δὲ [f] προφητεία, ἄλλῳ δὲ [g] διακρίσεις [h] πνευμάτων, ἑτέρῳ δὲ [i] γένη [k] γλωσ-

z ver. 3. a see ver. 11. b ver. 4. c vv. 28, 30 only. Jer. xl. (xxxiii.) 6. (ἰασις, Acts iv. 22.) d ver. 6 only ϯ.

e = Acts viii. 13 reff. f = Rom. xii. 6. ch. xiii. 2 al. g Rom. xiv. 1. Heb. v. 14 only. Job xxxvii. 16 only. (-κρίσεις, ch. vi. 5.) h = ch. xiv. 32. 1 Tim. iv. 1. 1 John iv. 1. 3 Kings xxii. 21. i = Matt. xiii. 47. Mark ix. 20 [¶ Mt.]. ver. 28. ch. xiv. 10 only. (Acts iv. 6 al.) Gen. i. 11, &c. k Acts ii. 4 reff.

9. om 1st δε BD[1]FN[1] [47] latt Syr [arm(ut sæpe, Treg)] Clem$_1$ Orig$_3$[-c$_1$-int$_1$] Eus$_2$ [Did-int$_1$ Hil$_2$ Ambrst Aug$_{alle}$]: ins AC D[2-2][-gr] LPN[2] rel syr coptt Orig$_2$ Eus$_3$ Cæs$_1$ Cyr-jer$_2$ Chr$_1$ Thdrt$_4$ (Did$_1$[-int$_1$]) Damasc Thl$_1$ Hil$_1$ Aug$_1$. om 2nd δε DF latt Syr [arm] Eus$_2$ [Hil$_1$]. rec for ενι, αυτω (*conformation to foregoing*), with C[3] D[-gr] F[-gr] KLPN rel (syrr) copt Clem [Cyr-jer$_1$ Bas-ed$_1$] Chr$_1$ Thdrt [Hil-ms$_1$]: txt AB a 17 vulg(and F-lat, but over F-gr *eodem* is written) D-lat Did$_2$ [Bas-mss$_1$ Euthal-ms Damasc Hil$_1$(and ms$_1$) Ambr$_{sæpe}$ Aug$_{sæpe}$].—om εν τω ενι πν. C[1] Eus$_1$ Tert$_1$ Cassiod.

10. om 1st δε D[1]F latt [arm] Clem$_1$ Hil$_2$. ενεργεια DF, *operatio* latt [Hil$_2$] (not Aug$_2$ al). δυναμεως DF. om δε (2nd, 3rd, and 4th) BDF latt Clem$_1$ [Tert$_1$ Ambrst]: om 4th δε PN[1] 1 Cæs: ins ACKLN[3] rel syrr copt [Eus$_2$ Bas$_1$ Cyr-jer$_1$ Euthal-ms] Chr$_1$ Thdrt Damasc. διακρισεις C(?)D[1]FPN 17 latt Syr [sah-mut arm] Clem Orig[-c$_1$] Bas$_1$ [Tert$_1$ Hil]. om 5th δε D[1] latt [Tert$_1$ Hil$_{alle}$ (not Jer$_1$)].

λόγος σοφίας . . . λόγος γνώσεως] *What is the distinction?* According to Neander, **σοφία** is the *skill*, which is able to reduce the whole *practical* Christian life into its due order in accordance with its foundation principles (see Pfl. u. Leit. p. 247);—**γνῶσις**, the *theoretical insight* into divine things: and similarly Olsh. and Billroth. But Bengel, al., take them conversely, **γνώσ.** for the practical, **σοφ.** for the theoretical. Both, as De W. remarks, have their grounds in usage: *σοφία* is *practical* Col. i. 9, as is *γνῶσις* Rom. xv. 14, but they are *theoretical* respectively in ch. i. 17 ff. and viii. 1. Estius explains **λόγος σοφίας**, 'gratiam de iis quæ ad doctrinam religionis ac pietatis spectant disserendi ex causis supremis,'—as ch. ii. 6 *f.*:—and **λόγ. γνώσεως**, he says, "gratia est disserendi de rebus Christianæ religionis, ex iis quæ sunt humanæ scientiæ vel experientiæ." Meyer says, "*σοφία* is the *higher Christian wisdom* (see on ch. ii. 6) in and of itself;—so that discourse which expresses its truths, makes them clear, applies them, &c. is *λόγος σοφίας*. But this does not necessarily imply the speculative penetration of these truths,—the philosophical treatment of them by deeper and more scientific investigation, in other words, *γνῶσις*: and discourse which aims at this is *λόγος γνώσεως*." This last view is most in accordance with the subsequently recognized meaning of *γνῶσις* and *γνωστικός*, and with the Apostle's own use of *σοφία* in the passage referred to, ch. ii. 6. **κατὰ τ. αὐ. πν.**] according to the disposition (see ver. 11) of the same Spirit. 9.] **πίστις**, as Chrys.: *πίστιν οὐ ταύτην λέγων τὴν τῶν δογμάτων, ἀλλὰ τὴν τῶν σημείων, περὶ ἧς φησιν Ἐὰν ἔχητε πίστιν ὡς κόκκον σιν. κ.τ.λ.* (Matt. xvii. 20)· *καὶ οἱ ἀπόστολοι δὲ περὶ αὐτῆς ἠξίουν λέγοντες Πρόσθες ἡμῖν πίστιν* (Luke xvii. 5). *αὕτη γὰρ μήτηρ τῶν σημείων ἐστίν.* Hom. xxix. p. 263. This seems to be the meaning here; a faith, enabling a man to place himself beyond the region of mere moral certainty, in the actual realization of things believed, in a high and unusual manner. **ἐν τ. αὐτ. πν.**] in, i. e. by and through, as the effective cause and the medium. **χαρίσματα ἰαμάτων**] gifts of (miraculous) healings; plur., to indicate the different kinds of diseases, requiring different sorts of healing. **ἐν**, see above. 10. **ἐνεργ. δυν.**] operations of miraculous powers (in general). **προφητεία**] speaking in the Spirit. Meyer gives an excellent definition of it: "discourse flowing from the revelation and impulse of the Holy Spirit, which, not being attached to any particular office in the church, but improvised,—disclosed the depths of the human heart and of the divine counsel, and thus was exceedingly effectual for the enlightening, exhortation, and consolation of believers, and the winning of unbelievers. The *prophet* differs from the *speaker with tongues* . . . . in that he speaks *with the understanding*, not ecstatically: from the διδάσκαλος, thus:—*ὁ μὲν προφητεύων πάντα ἀπὸ τοῦ πνεύματος φθέγγεται· ὁ δὲ διδάσκων ἐστὶν ὅπου καὶ ἐξ οἰκείας διαλέγεται*, as Chrys. on ver. 28." (Hom. xxxii. p. 286.) **διακρίσεις πν.**] discernings of spirits: i. e. the power of distinguishing between the operation of the Spirit of God and the evil spirit, or the unassisted human spirit: see 1 John iv. 1, and compare *προσέχοντες πνεύμασιν πλάνοις*, 1 Tim. iv. 1. The exercise of this power is alluded to ch. xiv. 29. **γένη**

ch. xiv. 26 only †. Sir. prol. & xlvii. 17 only.
(-σύειν, Heb. vii. 2.
-συτής, ch. xiv. 28 v. r.)
m ver. 6. Rom. vii. 5 reff.
n ch. xi. 5 only. see ver. 9.
o Luke xv. 12 only. Josh. xviii. 5.
(-ρεσις, vv. 4, 5, 6.)
p here only. 2 Macc. iv. 34 only. Xen. Cyr. vi. 2, 34. God, Heb. vi. 17. James i. 18. 2 Pet. iii. 9 only. 1 Kings ii. 25. 13 reff.
q = Mark iv. 33. Acts xi. 29. Num. xxvi. 54.
r of God, Heb. vi. 17. James i. 18. 2 Pet. iii. 9 only. 1 Kings ii. 25. 13 reff.
s Rom. iv. 6 reff.
t Rom. vi. 13 reff.
u Matt. iii. 11. Acts i. 5. xi. 16.
v Acts viii. 16 reff.
w Eph. vi. 8.
x as above (w). Gal. iii. 28. Col. iii. 11. Rev. vi. 15. xiii. 16. xix. 18. x. 36. Luke xii. 47. 2 Thess. ii. 15. Heb. vi. 9. Rev. xvi. 9.
y Rom. xii. 20 reff. acc., see Mark Ps. lxviii. 21. Winer, edn. 6, § 32. 5.

ABCDᵖ KLPᴺ a b c d e f g h k l m o 17. 47

σῶν, ἄλλῳ δὲ [l]ἑρμηνεία [k]γλωσσῶν· 11 πάντα δὲ ταῦτα [m]ἐνεργεῖ τὸ [n]ἓν καὶ τὸ [n]αὐτὸ πνεῦμα, [o]διαιροῦν [p]ἰδίᾳ ἑκάστῳ [q]καθὼς [r]βούλεται. 12 [s]καθάπερ γὰρ τὸ σῶμα ἕν ἐστιν, καὶ [t]μέλη πολλὰ ἔχει, πάντα δὲ τὰ [t]μέλη τοῦ σώματος, πολλὰ ὄντα, ἕν ἐστιν σῶμα, οὕτως καὶ ὁ χριστός. 13 καὶ γὰρ [n]ἐν ἑνὶ πνεύματι ἡμεῖς πάντες [v]εἰς ἓν σῶμα [uv]ἐβαπτίσθημεν, εἴτε [w]Ἰουδαῖοι εἴτε [w]Ἕλληνες, [w]εἴτε [wx]δοῦλοι [w]εἴτε [wx]ἐλεύθεροι, καὶ πάντες ἓν πνεῦμα [y]ἐποτίσθη-

om αλλω δε ερμηνεια γλωσσων (*homœotel*) BK d k [Eus$_1$]. διερμηνεια (*mistake occasioned by* δε? *Tischdf* (ed 7 [and 8]) *says "of xii.* 30; *xiv.* 5, 13, 27, 28") A D^1(adds γενη) : txt CD^{3}FKLPᴺ rel Clem Cæs Cyr-jer Chr [Bas$_1$ Euthal-ms] Thdrt Damasc.

11. ταυτα δε παντα DF latt copt [Just$_1$ Did$_1$(txt$_2$) Ath$_2$(txt$_1$) Cyr$_1$ Chr$_3$(txt$_1$) Thdrt$_1$] Orig$_1$ Hil$_1$ [Ambrst]. om το (bef ἐν) D^{1}F arm Orig$_1$ Chr$_2$ [Sevrn-in-Chr$_1$]. om ἰδια (D^1)F latt Syr [arm Bas$_2$] (Orig$_1$) Epiph$_2$ Orig-int$_1$ Did-int$_1$ Hil$_1$ [Jer$_{\text{supe}}$ Ambrst].—for διαιρουν ἰδια, διερουμενα D^1.

12. om γαρ K a æth arm ; d has it in red. for και μελη, μελη δε D^1(and lat) F[-gr] Hip$_1$ Hil Tich$_1$. rec εχει bef πολλα, with DFKL rel latt syrr goth Chr$_1$ Thdrt$_1$ [Damasc] Hil Ambrst : txt ABCPᴺ m 17 Hip$_1$ Thdrt$_1$ Jer$_1$. μεληλη(sic) ℵ. ins εκ bef του σωμ. D^1(and lat) goth Hil Ambrst Tich. rec aft σωματος ins του ενος (*gloss*), with Dᴺ^2 rel [sah-mnt] goth Chr$_1$ Thdrt$_1$ Damasc Œc Hil [Ambrst Tich] : om ABCFKLPᴺ^1 d vulg syrr copt æth arm [Chr$_2$ Euthal-ms Thdrt$_{\text{h.l.}}$ Jer$_1$ Aug$_{\text{alic}}$]. (17 def [but there is not room for the addn].) for χρ., κυριος C.

13. om εν$_1$ F[-gr]. rec ins εις bef εν πνευμα (*appy to conform to the first member of the sentence*), with D^{2}KL rel vulg(and F-lat) Thdrt$_2$ Vig : om (A)BCD^{1}FPᴺ d 17. 47 am(with demid [fuld] harl tol) D-lat syrr copt goth æth arm Ps-Ign$_1$ Ath$_2$ Did$_2$ Chr$_1$ [Euthal-ms Ambrst Aug$_1$]. for πνευμα εποτισθημεν, σωμα εσμεν A : for πνευμα, πομα a f g l syr-mg-gr : πν. εφωτισθημεν L. 21. 39. 116.

γλωσσῶν] **kinds of tongues**, i. e. the power of uttering, in ecstasy, as the mouthpiece of the Spirit, prayer and praise in *languages unknown to the utterer*,—or even in a *spiritual language unknown to man*. See this subject dealt with in the note on Acts ii. 4, and ch. xiv. 2 ff. ἑρμηνεία γλωσσῶν] the power of *giving a meaning to what was thus ecstatically spoken*. This was not always resident in the speaker himself: see ch. xiv. 13. 11.] The Spirit is the universal worker in men of all these powers, and that according to His own pleasure: see above on vv. 4—6.

ἰδίᾳ, '*severim*,' respectively, or '*severally*,' as E. V. This unity of the source of all spiritual gifts, in the midst of their variety, he presses as against those who valued some and undervalued others, or who depreciated them all. 12—30.] *As the many members of the body compose an organic whole, and all belong to the body, none being needless, none to be despised; so also those who are variously gifted by the Spirit compose a spiritual organic whole, the mystical body of Christ.* First, however, vv. 12, 13, this likeness of the mystical Christ to a *body* is *enounced*, and *justified by the facts of our Baptism*.

12.] The *organic unity* of the various members in one body, is predicated also of CHRIST, i. e. *the Church as united in Him*, see ch. vi. 15. The γάρ confirms the preceding ἓν κ. τὸ αὐτὸ πνεῦμα, by an analogy. By the repetition,—τὸ σῶμα, ... τοῦ σώματος . . . , σῶμα, the unity of the members as an organic whole *is* more strongly set forth. 13.] This shewn from our being *baptized into one* body, and *receiving one* Spirit. For in (see on ver. 9) one Spirit also (the emphasis on ἑνὶ πν., to which words καί belongs) we all were baptized into one Body, whether Jews or Greeks, whether slaves or freemen; and we all were made to drink of one Spirit (or, '*all watered by one Spirit*,' viz. the *water of baptism*, here taken as identical with the Spirit whose influence accompanied it). So (understanding the whole verse of *baptism*) Chrys., Theophyl., Œc., Rückert, Meyer, De Wette. Luther, Beza, Calv., Estius, Grot., al., refer the latter half to the *Lord's Supper*: and this is *mentioned* by Chrys. and Theophyl.:—Billroth and Olsh. to the abiding influence of the Spirit in strengthening and refreshing. But the aor. ἐποτίσθημεν, referring to a *fact gone by*, is

μεν. 14 καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν [t] μέλος, ἀλλὰ πολλά. 15 ἐὰν εἴπῃ ὁ ποὺς "Οτι οὐκ εἰμὶ χείρ, οὐκ [z] εἰμὶ [z] ἐκ τοῦ σώματος, οὐ [a] παρὰ τοῦτο οὐκ [z] ἔστιν [z] ἐκ τοῦ σώματος; 16 καὶ ἐὰν εἴπῃ τὸ [b] οὖς "Οτι οὐκ εἰμὶ ὀφθαλμός, οὐκ [z] εἰμὶ [z] ἐκ τοῦ σώματος, οὐ [a] παρὰ τοῦτο οὐκ [z] ἔστιν [z] ἐκ τοῦ σώματος; 17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, [c] ποῦ ἡ [d] ἀκοή; εἰ ὅλον [d] ἀκοή, [c] ποῦ ἡ [e] ὄσφρησις; 18 [f] νῦν δὲ ὁ θεὸς [g] ἔθετο τὰ μέλη, [h] ἓν [h] ἕκαστον αὐτῶν ἐν τῷ σώματι [i] καθὼς ἠθέλησεν. 19 εἰ δὲ ἦν [[k] τὰ] [k] πάντα ἓν μέλος, [c] ποῦ τὸ σῶμα; 20 [f] νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα. 21 οὐ δύναται δὲ

z of things, = here 4 times only. of pers., Matt. xxvi. 73. John i. 24. Acts xxi. 8 al. Obad. 11.
a = here bis only. Polyb. i. 22. 4, παρὰ τί νῦν σφαλείησαν. Demosth. 515. 22, ταῦτα πέπονθεν... παρὰ τὴν πενίαν. Winer, edn. 6, § 49 g. c.
b Rom. xi. 8

reff.
c ellips., Rom. iii. 27. ch. i. 20.
d = 2 Pet. ii. 8. Xen. Mem. i. 4. 6.
e here only †.
f = Luke xi. 39 al.
g = Acts xx. 28. ver. 28. Gen. xvii. 5.
h Acts xvii. 27 reff.
i ver. 11 reff.
k ver. 6.

15. for εστιν, ειμι(?) ℵ[1](but corrd).
16. om και D[1][and lat]. om οτι P [Chr-ms]. 17. ins ὁ bef οφθαλμος D[1].
18. rec νυνι, with CD[2-3]KLPℵ rel Chr[2] [Euthal-ms] Thdrt Damasc Œc: txt ABD[1]F 1 Thl. [ins εις bef εν εκαστον K.]
19. om τα BF 17: ins ACDKLPℵ rel [Chr[2] Euthal-ms Thdrt[2] Damasc].
20. νυνι FP 32. 47. 67. 80. 114 Chr[1] Thl. om μεν B D[1](and lat) 73. 114 goth [arm] Aug[2].
21. om δε (*as being in the way? but it brings out a contrast to the unity just insisted on*) ACFP d m 17. 47 fuld(and demid) Syr copt [æth arm] (Orig) Bas (Thdrt[1]) [Euthal-ms Aug[1]] Jer: ins BDKLℵ rel vulg syr goth Chr[2] Thdrt Damasc Thl Œc Ambrst Aug[1] Pel.

fatal to both these latter interpretations: besides that it would be *harsh* to understand even εἰς ἓν πν. ἐποτίσθ. (see var. readd.) and *impossible* to understand ἓν πν. ἐποτ., of the cup in the Lord's Supper.

14.] *Analogy, by which this multiplicity in unity is justified:* it is even so in the *natural body*,—which, though *one*, consists of *many members*. The object of the continuation of the simile seems to be, to convince them that their various gifts had been bestowed by God on them as members of the Christian body, and that they must not, because they did not happen to possess the gifts of *another*, consider themselves *excluded* from the *body*,—in which the weaker as well as the stronger, the less comely as well as the more comely members were necessary. The student will remember the fable spoken by Menenius Agrippa to the mutinous plebs in Livy ii. 32. The passage is also illustrated by Seneca de Ira, ii. 31, 'Quid si nocere velint manus pedibus, manibus oculi? Ut omnia inter se membra consentiunt, quia singula servari totius interest: ita homines singulis parcent, quia ad cœlum geniti sumus: salva autem esse societas nisi amore et custodia partium non potest:'—and by Marc. Antonin. ii. 1, where in his morning meditations on the duty of repressing anger through the day, he says, γεγόναμεν γὰρ πρὸς συνεργίαν, ὡς πόδες, ὡς χεῖρες, ὡς βλέφαρα, ὡς οἱ στοῖχοι τῶν ἄνω καὶ τῶν κάτω ὀδόντων· τὸ οὖν ἀντιπράσσειν ἀλλήλοις, παρὰ φύσιν. See also id. vii. 13: Clem. ad Cor. c. xxxvii. p. 284: and other examples in Wetstein.

15.] The ὅτι is rightly rendered in E. V. **because.** οὐ παρὰ τ. κ.τ.λ.] These words [may be taken, here and in the next verse, "*it is not therefore not of the body.*" But they] are best taken as a question, appealing to the sense of the reader: they thus have more of the vigour of the Apostle's style. παρά, see reff.

ἐκ τ. σ., **belonging to the body** as an aggregate; so εἷς ἐκ τῶν δώδεκα,—ἦσαν ἐκ τῶν Φαρισαίων. The double negation strengthens,—see Winer, edn. 6, § 55. 9 b (he takes the two, *in this case*, as destroying one another (?), see ib. a).

17.] *The necessity* of the members to *one another*, and to the *body*. Understand ἦν in each clause, which is indeed expressed in ver. 19. 18.] **νῦν δέ, but as the case really stands:** see Hartung, Partikellehre, ii. 25. τὰ μέλη, generally,—ἓν ἕκαστον αὐτῶν, severally. καθὼς ἠθέλ. answers to καθὼς βούλεται, ver. 11.

19.] The *same 'reductio ad absurdum'* which has been made in the *concrete* twice in ver. 17, is now made in the *abstract*: **if the whole were one member, where would be the body** (which by its very idea μέλη ἔχει πολλά: see vv. 12, 14)? 20.] Brings out the fact *in contrast to ver.* 19, as ver. 18 in contrast to ver. 17. 21—26.] *And the spiritual gifts are also necessary to one an-*

l Matt. vi. 8. Luke v. 31 ||. Prov. xviii. 2. m = 2 Cor. x. 7. n Rom. v. 9, 10 reff. o = (1) Matt. xvii. 25 al. (2) ch. iv. 9 al. p Acts ii. 30 reff. q Acts xiii. 46 reff. r ch. iv. 10 reff. s Esth. i. 20. t Mark xii. 40. Luke xii. 4 †. Dan. iv. 33 (36), Theod. u = here (Matt. xxi. 33 ‖ Mk. xxvii. 28 ‖ Mk., 46 ‖Mk. J.) only. (Ruth iii. 3.) (-θεσις, 1 Pet. iii. 3.)

ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ [l] Χρείαν σου οὐκ [l] ἔχω· ἢ [m] πάλιν ἡ κεφαλὴ τοῖς ποσὶν [l] Χρείαν ὑμῶν οὐκ [l] ἔχω. 22 ἀλλὰ [n] πολλῷ [n] μᾶλλον τὰ [o] δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα [p] ὑπάρχειν [q] ἀναγκαῖά ἐστιν, 23 καὶ ἃ [o] δοκοῦ- ...εἶναι P ABCDF KLN a b c d e f g h k l m o 17. 47
μεν [r] ἀτιμότερα εἶναι τοῦ σώματος, τούτοις [s] τιμὴν [t] περισ- σοτέραν [su] περιτίθεμεν, καὶ τὰ [v] ἀσχήμονα ἡμῶν [w] εὐσχημοσύνην [t] περισσοτέραν ἔχει. 24 τὰ δὲ [x] εὐσχήμονα ἡμῶν οὐ [y] χρείαν [y] ἔχει· ἀλλὰ ὁ θεὸς [x] συνεκέρασεν τὸ σῶμα, τῷ [a] ὑστερουμένῳ [t] περισσοτέραν δοὺς τιμήν, 25 ἵνα μὴ ᾖ [b] σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων [c] μεριμνῶσιν τὰ μέλη. 26 καὶ εἴτε πάσχει ἓν μέλος, [d] συν-

v here only. Deut. xxiv. 1. (-μονεῖν, ch. vii. 36. -μοσύνη, Rom. i. 27.) w here only †. Polyb. x. 18. 1. x Acts xiii. 50 reff. (-μόνως, ch. xiv. 40.) y abs., Acts ii. 45 reff. z Heb. iv. 2 only †. 2 Macc. xv. 39 only. a ch. i. 7 reff. b ch. i. 10 reff. c Matt. vi. 25 al. fr. 2 Kings vii. 10. plur., ch. x. 11 reff. constr. acc., ch. vii. 32, &c. reff. w. ὑπέρ, here only. Ps. xxxvii. 18. d Rom. viii. 17 only †. 1 Kings xxii. 8 Symm.(? or Incert.)

rec om ὁ (*absorbed in the οφθαλμος follg ?*), with K e h o [arm Thdrt$_1$]: ins ABCDF LPℵ rel Orig$_1$ Bas$_1$ Chr$_1$ [Euthal-ms] Thdrt Damasc Thl-comm Œc.

23. ins μελη bef του σωματος D F[-gr] lat-ff[not Aug$_3$]; bef εἶναι 17 [vulg F-lat Damasc].

24. aft ἔχει ins τιμης D F-gr Syr. (αλλα, so ABCDLℵ b e g m o.) συνεκερασεν bef ο θεος A. om το ℵ^1. rec ὑστερουντι (*appy corrn to more usual N. T. expression*), with DFKLℵ^3 rel Orig$_1$ Dial$_1$ Chr$_1$ [Euthal-ms Antch$_1$] Thdrt Thl Œc: txt ABCℵ^1 17 Melet$_1$(in Epiph) Damasc. for περισσοτεραν δους τιμην, τι περισσοτερον δους B(see table).

25. σχισματα D^1[-gr] F[-gr] Lℵ rel fuld arm Bas$_1$ Antch$_1$ Damasc Thl Aug$_4$ Sedul: txt ABCD$^{2\text{-}3}$K f h l m o 17 vulg(and F-lat) D-lat syrr copt Orig$_1$ [Chr$_1$ Thdrt Œc] Ambrst Aug$_1$. for το αυτο, τα αυτα D^1[-gr] F[-gr] arm Orig$_2$. μεριμνα DF Thl-marg.

26. for 1st εἴτε, ει τι BF latt syr arm Ambrst Pel Cassiod Bede: txt AC D[-gr] KLℵ rel [Syr(*ut quando*) copt Bas$_1$ Euthal-ms] Chr$_2$ Thdrt Damasc Thl Œc [Cypr$_3$(*si*) Aug$_{semp}$ (*quia si*)]. om 1st ἐν A (Orig$_1$).

other. This is spoken in reproof of the *highly endowed*, who imagined they could do without those less gifted than themselves, as the preceding to those of small endowment, who were discontented with their gifts. **22, 23.**] Nay, the relation between the members is so entirely different from this, that the *very disparagement*, conventionally, of *any member*, is the *reason why more care should be taken of it*. I understand by the τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, those members which in each man's case appear to be *inheritors of disease*, or to have *incurred weakness*. By *this very fact*, their *necessity to him* is brought out much more than that of the others. **23.**] So also in the case of the parts ἃ δοκοῦμεν ἀτιμότερα εἶναι—on which *usage has set the stamp of dishonour*. Perhaps he alludes (as distinguished from τὰ ἀσχήμ. below) to those limbs which we conceal from sight in accordance with custom, but in the exposure of which there would be no absolute indecency. So Chrys., καλῶς εἶπε τὰ δοκοῦντα, καὶ ἃ δοκοῦμεν (but I should draw a distinction between the two, in accordance with the above explanation of ἀσθενέστ., and render τὰ δοκοῦντα, **which appear to be** [of themselves], and ἃ δοκοῦμεν, **which we think** [conventionally]: notice also ὑπάρχειν and εἶναι, on which see Acts xvi. 20, note) δεικνὺς ὅτι οὐ τῆς φύσεως τῶν πραγμάτων, ἀλλὰ τῆς τῶν πολλῶν ὑπονοίας ἡ ψῆφος. Hom. xxxi. p. 278. τιμ. περισσ. περιτίθ.] viz. by *clothing* (*garments of honour*, as the Targ. of Onkelos on Gen. iii. 21): honouring them more than the face, the noblest part, which we do not clothe. καὶ τὰ ἀσχ.] Here there is *no* ἃ δοκοῦμεν, and no ambiguity. Chrys. (ibid.) says: . . ἀλλ' ὅμως πλείονος ἀπολαύει τιμῆς· καὶ οἱ σφόδρα πένητες, κἂν τὸ λοιπὸν γυμνὸν ἔχωσι σῶμα, οὐκ ἂν ἀνάσχοιντο ἐκεῖνα τὰ μέλη δεῖξαι γυμνά. **24.**] The *comely* parts are in some measure *neglected*, not needing to be covered or adorned: but (opposed to χρείαν ἔχει) **God** (at the creation) **tempered the body together** (compounded it of members on a principle of mutual compensation),— **to the deficient part giving more abundant honour**, **25.**] **that there be no disunion** (see ver. 21) **in the body, but that the members**

πάσχει πάντα τὰ μέλη· εἴτε [e] δοξάζεται [ἓν] μέλος, [f] συγχαίρει πάντα τὰ μέλη. 27 ὑμεῖς δέ ἐστε σῶμα χριστοῦ καὶ μέλη [g h] ἐκ [h] μέρους. 28 καὶ [i] οὓς μὲν [k] ἔθετο ὁ θεὸς ἐν τῇ [l] ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον [mn] προφήτας, τρίτον [mo] διδασκάλους, ἔπειτα [p] δυνάμεις, ἔπειτα [q] χαρίσματα [q] ἰαμάτων, [r] ἀντιλήμψεις, [s] κυβερνήσεις, [p] γένη [p] γλωσσῶν.

e = here only. f Luke i. 58. xv. 6, 9. ch. xiii. 6. Phil. ii. 17, 18 only. L.P. Gen. xxi. 6 only. g = ch. vii 5 reff. h ch. xiii. 9 bis, 10, 12 only. (see Rom. xi. 25 reff. 1 Kings xxiii. 1 absol., Acts n Acts xi. 27 reff. r here s here

26.) i — ver. 8 al. see note. k = ver. 18. xii. 1. Eph. i. 22 al. m Acts xiii. 1. Eph. iv. 11. o 1 Tim. ii. 7. 2 Tim. i. 11. p = ver. 10. q ver. 9 (reff.). only. Ps. xxi. 19. Sir. xi. 12. 2 Macc. viii. 19. (-λαμβάνεσθαι, Acts xx. 35.) only. Prov. i. 5. xi. 14. (xx. 18 F compl.[? 21 Ald.]: Prov. xx. 14—22 is omd in ABℵ.) xxiv. 6 only.

om 2nd ἐν ABℵ[1].

27. σωμα bef εστε F[not F-lat] Ambr$_1$[txt$_1$]. for μερους,-μελους (*perhaps error: perhaps, as Mey, εκ μερ. was not understood*) D[1](and lat) vulg [F-lat] syr(μερ. mg) arm Orig$_1$ Eus$_1$ Epiph$_1$ Thdrt$_1$ Procl$_1$ [Sevrn-c$_1$ Ambrst] (om εκ με. Hil$_1$ Aug$_1$): txt is supported by Orig$_2$(and int$_2$) Eus$_7$ Chr$_1$ [Bas$_1$ Euthal-ms] Thdrt$_2$ Damasc Thl Œc.

28. ins [και bef τριτ. m Orig$_1$(om$_1$-int$_1$): add] δε D[1][-gr]. rec for 2nd επειτα, ειτα (*corrn as more usual, follg επειτα: the* omn *may be accounted for by a desire to throw all into one catalogue*), with KL rel Thdrt Thl Œc: om D F[-gr] Hil$_1$ Ambr$_3$: txt ABCℵ a 17 Bas$_1$ Cyr-jer$_1$ Chr$_1$ [Euthal-ms] Damasc. om γενη ℵ[1](ins above the line ℵ-corr[1]).

may have the same care (viz. that for mutual well-being) for one another. The verb is plur., on account of the personification of the individual members (Meyer).

26.] καί, and accordingly, in matter of fact: we see that God's *temperament* of the body has not failed of its purpose, for the members sympathize most intimately with one another. πάσχει . . . συνπάσχει] καὶ γὰρ τῇ πτέρνῃ πολλάκις προσπαγείσης ἀκάνθης, ὅλον τὸ σῶμα αἰσθάνεται καὶ μεριμνᾷ· καὶ νῶτος κάμπτεται, καὶ γαστὴρ καὶ μηροὶ συστέλλονται, καὶ χεῖρες καθάπερ δορυφόροι κ. ὑπηρέται προσιόντες ἀνέλκουσι τὸ παγέν, καὶ κεφαλὴ ἐπικύπτει, καὶ ὀφθαλμοὶ μετὰ πολλῆς ὁρῶσι τῆς φροντίδος. Chrys. p. 282. δοξάζεται . . . συγχαίρει] Chrys. again with equal beauty instances, στεφανοῦται ἡ κεφαλή, καὶ ἅπας ὁ ἄνθρωπος δοξάζεται· λέγει τὸ στόμα, καὶ γελῶσιν ὀφθαλμοὶ καὶ εὐφραίνονται (ibid.). But perhaps the analogy requires that we should rather understand δοξ. of those things which *physically* refresh or benefit the member, e. g. *anointing* or *nourishment*.

27.] *Application of all that has been said of the physical body, to the Corinthians as the mystical body of Christ:* and to *individuals* among them, as *members in particular*, i. e. each according to his allotted part in the body. *Each church* is said to be *the body of Christ*, as each is said to be *the temple of God* (see ch. iii. 16, note): not that there are many bodies or many temples; but that each church is an image of the whole aggregate,—a microcosm, having the same characteristics. Chrys. would understand ἐκ μέρους —ὅτι ἡ ἐκκλησία ἡ παρ' ὑμῖν μέρος ἐστὶ τῆς πανταχοῦ κειμένης ἐκκλησίας, καὶ τοῦ σώματος τοῦ διὰ πασῶν συνισταμένου τῶν ἐκκλησιῶν (Hom. xxxii. p. 285): but this, though true, does not appear to have been here before the Apostle,—only *the whole Corinthian church as the body of Christ*, and its individual components as members, each in his appointed place.

28.] *The divine disposition of the members in the spiritual body.* οὓς μέν was apparently intended to be followed by οὓς (or ἄλλους) δέ, but meanwhile another arrangement, πρῶτον, δεύτ., τρίτ., occurs to the Apostle, and οὓς μέν is left uncorrected, standing alone. See Eph. iv. 11, where τοὺς μέν is followed by τοὺς δέ, regularly. ἐν τῇ ἐκκλ.] in the (universal) church, a sense more frequently found in the Epistle to the Ephesians, than in any other part of St. Paul's writings.

πρ. ἀποστόλους] Not merely *the Twelve* are thus designated, but they and others who bore the same name and had equal power, e.g. Paul himself, and Barnabas, and James the Lord's brother: see also note on Rom. xvi. 7. προφ.] See above, on ver. 10. διδασκάλους] See reff.: those who had the gift of expounding and unfolding doctrine and applying it to practice,—the λόγος σοφίας and the λόγος γνώσεως. δυνάμεις] He here passes to the *abstract* nouns from the *concrete*,—perhaps because no definite class of persons was endowed with each of the following, but they were promiscuously granted to all orders in the church: more probably, however, *without any assignable reason;* as in Rom. xii. 6—8, he passes from the abstract to the concrete.

ἀντιλήμψεις] i. e. ἀντέχεσθαι τῶν ἀσθενῶν and the like, as Chrys. forming one department of the διακονίαι of ver. 5: as do also

29 μὴ πάντες ἀπόστολοι; μὴ πάντες [mn] προφῆται; μὴ πάντες [mo] διδάσκαλοι; μὴ πάντες [p] δυνάμεις; 30 μὴ πάντες [q] χαρίσματα ἔχουσιν [q] ἰαμάτων; μὴ πάντες [t] γλώσσαις [t] λαλοῦσιν; μὴ πάντες [u] διερμηνεύουσιν; 31 [v] Ζηλοῦτε δὲ τὰ [w] χαρίσματα τὰ [x] μείζονα· καὶ ἔτι [y] καθ' [y] ὑπερβολὴν [z] ὁδὸν ὑμῖν δείκνυμι. XIII. [1] ἐὰν ταῖς

ABCDF KLMa bcdef ghkl mo17. 47

t Acts ii. 4. x. 46. xix. 6. ch. xiv. 2 &c. u Luke xxiv. 27. Acts ix. 36. ch. xiv. 5, 13, 27 only †. 2 Macc. i. 36 only. (-νευτής, ch. xiv. 28.) v = ch. xiv. 1, 39 (xiii. 4 al.) only. Sir. ii. 18. z ch. iv. 17. 1 Kings xii. 23. see Acts xiii. 10 reff.

w ver. 4 reff. x = ch. xiii. 13. xiv. 5. y Hom. vii. 13 reff.

31. om 1st τα F [2nd τα is written above the line]. rec for μειζονα, κρειττονα, with DFKL rel (-σσονα DF &c) latt copt(appy) arm Orig$_1$[-int$_2$] Sevrn-c$_1$ Chr$_1$ Damasc$_2$ Phot$_1$ Thl(οὐκ εἶπε τὰ μείζονα ἀλλὰ τὰ κρείττονα) [Ambr$_2$ Ambrst]: txt ABCℵ m 17. 73 am æth Orig$_3$ Thdor-cat$_1$ [Cyr$_1$ Euthal-ms] Thdrt-comm Damasc$_2$ Jer$_3$. om και F old-lat Syr. for ετι, ειτι D^1: ετει[G: ειτι] F. δεικ. bef υμιν F[-gr].

κυβερνήσεις, a higher department, that of the presbyters or bishops—the *direction* of the various churches. γένη γλωσσῶν] εἶδες ποῦ τέθεικε τοῦτο τὸ χάρισμα, καὶ πῶς πανταχοῦ τὴν ἐσχάτην αὐτῷ νέμει τάξιν; Chrys. p. 287. There certainly seems to be intention in placing this *last* in rank: but I am persuaded that we must not, with Meyer, seek for a *classified* arrangement: here, as above, vv. 7—11, it seems rather *suggestive* than *logical*: the χαρ. ἰαμ. naturally suggesting the ἀντιλήψεις,—and those again, the assistances to carry out the work of the church, as naturally bringing in the κυβερνήσεις, the government and guidance of it.

29, 30.] *The application of the questions already asked* vv. 17—19.

29. δυνάμεις] not, as Meyer, al., *accusative*, governed by ἔχουσιν—which involves a departure from the parallelism, besides the harshness of construction:—but *nominative*, in apposition with πάντες. The Apostle has above placed the concrete, ἀπόστολοι, προφῆται, διδάσκαλοι, in apposition with δυνάμεις and χαρίσμ. ἰαμ., and now proceeds with the same arrangement till he comes to χαρίσματα ἰαμάτων, which being too palpably unpredicable of *persons*, gives rise to the change of construction,—μὴ πάντες χαρ. ἔχουσιν ἰαμάτων; In the last two questions, he departs from the order of the last verse, and takes in again one particular from the former catalogue, ver. 10. Meyer compares Hom. Il. ν. 726—734. See Stanley's note and excursus. 31.] But (he has been shewing that *all* gifts *have their value*: and that all are *set in the church by God*: *some* however are *more valuable* than *others*) do ye aim at the greater gifts (μείζ. is explained ch. xiv. 5). This exhortation is not inconsistent with ver. 11: but, as we look for the divine blessing on tillage and careful culture, so we may look for the aid of the Spirit on carefully cultivated powers of the understanding and speech;—and we may notice that the greater gifts, those of προφητεία and διδασκαλία, consisted in *the inspired exercise of the conscious faculties*, in which culture and diligence would be useful accessories. "Spiritus dat, ut vult (ver. 11): sed fidelis tamen libere aliud præ alio possunt sequi et exercere, c. xiv. 26." Bengel. Compare also xiv. 39. There is thus no need to explain away ζηλοῦτε, as Grot. ("*agite cum Deo precibus ut accipiatis*") and others: or to depart from the known usage of χαρίσματα, and explain it to mean *faith, hope, and love*, as Morus, or the *fruits of love*, as Billroth. καὶ ἔτι] And moreover: besides exhorting you to emulate the greatest gifts.

καθ' ὑπ. ὁδ.] An eminently excellent way, viz. *of emulating the greatest gifts*:—so Theophyl.: καὶ μετὰ τούτων (τοῦτο γὰρ δηλοῖ τὸ καὶ ἔτι), ἐὰν ὅλως ζηλωταὶ ὑπάρχητε χαρισμάτων, δείξω ὑμῖν μίαν ὁδὸν καθ' ὑπερβολήν, τουτέστιν, ὑπερέχουσαν, ἥτις φέρει ἐπὶ πάντα τὰ χαρίσματα· τὴν ἀγάπην δὲ λέγει. καθ' ὑπερβ.] must not be joined with the verb,—'est adhuc via quam vobis diligentissime demonstro' (Pagnini's version, and some mentioned by Estius): see reff. and cf. ἡ μάλιστα ἀναγνώρισις, Arist. Poet. ii. 6,—μάλα στρατηγόν, Xen. Hell. vi. 2. 39,—εὖ πρᾶξις, Æsch. Agam. 262,—σφόδρα γυναικῶν, Plato, Legg. i. p. 639 c, and other examples in Bernhardy, Syntax, p. 338. The explanation of Estius and Billroth, that the way which he is about to shew them is 'multo excellentiorem iis donis de quibus hactenus egit' (Est.), is clearly wrong: the opening verses of ch. xiii. shewing, that he does not draw a *comparison between love and gifts*, but only shews that it is *the only* WAY, in which *gifts* can be made effectual in the highest sense. See also on ch. xiv. 1.

CHAP. XIII. 1—13.] THE PANEGYRIC OF LOVE; *as the principle without which all gifts are worthless* (1—3): *its attributes* (4—7): *its eternity* (8—12): *its superior dignity to the other great Christian graces* (13). Meyer quotes from Valcknaer, p. 299: "Sunt figuræ oratoriæ, quæ hoc

[t]γλώσσαις τῶν [a]ἀνθρώπων [t]λαλῶ καὶ τῶν [a]ἀγγέλων, [a] so ch. iv. 9. [b] = 2 Cor. xii. 11. [c] Mark vi. 8 [d] Mt. xii. 41. Rev. xviii. 12 only. Gen. iv. 22. [d] here (Luke xxi. 25 v. r.) only. Jer. xxvii. (l.) 42. (-χος, Acts ii. 2.) [e] here only. 1 Chron. xiii. 8. [f] Mark v. 38 only. Josh. vi. 20. [g] = Rom. xii. 6. ch. xii. 10. xiv. 23 al. (Rev. i. 2.) see Sir. xxiv. 33. [h] Matt. xiii. 11. ch. xv. 51. Dan. ii. 18 al. [i] = ch. viii. 1. xii. 8 al. Prov. xxx. (xxiv.) 3. [k] Acts xiv. 9 reff.
ἀγάπην δὲ μὴ ἔχω, [b]γέγονα [c]χαλκὸς [d]ἠχῶν ἢ [e]κύμβαλον [f]ἀλαλάζον. [2] κἂν ἔχω [g]προφητείαν καὶ εἰδῶ τὰ [h]μυστήρια πάντα καὶ πᾶσαν τὴν [i]γνῶσιν, κἂν [k]ἔχω πᾶσαν

CHAP. XIII. 1. homœotel in ℵ[1] from μη εχω to μη εχω next ver: supplied by ℵ-corr[1]. for γεγονα, ἐν εἰμι D[1] F(addg ἡ), (in) unum sum ut old-lat(viz, D-lat E-lat G-lat spec) [Ambrst]. [χαλικος F.] αλαλαζων AD d [17].

2. rec (for κἂν) και εαν (twice in this ver and twice in next), with DF K(1st και αν) L(ℵ) rel(om 2nd εαν εχω 47 [Bas$_1$]) Chr$_1$ [Bas$_1$ Ephr$_1$ (Euthal-ms 1st and 2nd)] Thdrt, 1st (4th και αν) B, 4th 17: txt AC [Cyr$_1$], 2nd and 3rd B [Clem$_1$], 1st 2nd and 3rd 17. for ειδω, ουδα (= οιδα) F: ιδω AD[1] 17. 47[1]. ins τα bef παντα F.

caput illuminant, omnes sua sponte natæ in animo heroico, flagrante amore Christi et huic amori divino omnia postponente." "It may," he adds, "without impropriety be called 'a Psalm of Love:'"—the שִׁיר שִׁירִים of the New Test. (see Ps. xlv. title). "On each side of this chapter the tumult of argument and remonstrance still rages: but within it, all is calm: the sentences move in almost rhythmical melody: the imagery unfolds itself in almost dramatic propriety: the language arranges itself with almost rhetorical accuracy. We can imagine how the Apostle's amanuensis must have paused to look up in his master's face at the sudden change of his style of dictation, and seen his countenance lighted up as it had been the face of an angel, as the sublime vision of divine perfection passed before him." Stanley. 1.] ἐὰν λαλῶ supposes a case which never has been exemplified: **even if I can speak**, or as E. V. **though I speak**. So Isocr. Areop. p. 142,—ἀλλ' ἐὰν μὲν κατορθώσωσι περί τινας πράξεις, ἢ διὰ τύχην, ἢ δι' ἀνδρὸς ἀρετήν, μικρὸν διαλιπόντες πάλιν εἰς τὰς αὐτὰς ἀπορίας κατέστησαν. See Matthiæ, § 523. 1. ταῖς γλώσσαις τ. ἀνθρ. κ. τ. ἀγγ.] ὅρα πόθεν ἄρχεται· πρῶτον ἀπὸ τοῦ θαυμαστοῦ δοκοῦντος εἶναι παρ' αὐτοῖς καὶ μεγάλου, τῶν γλωσσῶν. Chrys. p. 289. It is hardly possible to understand γλῶσσαι here of any thing but *articulate forms of speech*: i. e. *languages*. Meyer and De W., who deny that the speaking with tongues was ever in an articulate language, vehemently impugn such a rendering here. But their own rendering is to me undistinguishable from it, as far as the *sense* is concerned: '*tongues speaking in all possible ways*,' surely, in the common acceptation of words, must mean, *tongues speaking all possible languages*, and the use of the word indifferently for *the tongue* and *a tongue* (a language), when this very gift is spoken of, e. g. Acts ii. 4, compared with 11, and here as compared with ch. xii. 30, is one of the strongest proofs that λαλεῖν γλώσσαις is to speak in *languages*: see note on Acts ii. 4.

Of men (generic) **and of angels** (generic): i. e. '*of all* men and *all* angels,' whatever those tongues may be.

ἀγάπην] LOVE *to all*, in its *most general sense*, as throughout the chapter: no distinction being here drawn between love to *man* and to *God*, but the *general principle* dealt with, *from which both spring*. The '*Caritas*' of the Latin versions has occasioned the rendering '*charity*' in most modern versions. Of this word Stanley remarks, "the limitation of its meaning on the one hand to mere almsgiving, or on the other to mere toleration, has so much narrowed its sense, that the simpler term 'Love,' though too general exactly to meet the case, is now the best equivalent."

γέγονα] **I am become**; the case supposed is regarded as present: 'if *I can speak* . . . *I am become*.' χαλκ. ἠχ.] Brass, of any kind, struck and yielding a sound: i. e. ἀναίσθητόν τι κ. ἄψυχον. Chrys. No particular musical instrument seems to be meant. κύμβαλον] κύμβαλα ἦν πλατέα κ. μεγάλα χάλκεα, Jos. Antt. vii. 12. 3. The Heb. name is most expressive, צִלְצְלִים. There appear to have been two sorts, mentioned in Ps. cl. 5, צִלְצְלֵי שָׁמַע and צִלְצְלֵי תְרוּעָה, rendered by the LXX, κυμβάλοις εὐήχοις —and κ. ἀλαλαγμοῦ, as here. Winer thinks the former answered to our *castagnettes*, the latter to our *cymbals*. The larger kind would be here meant. See Winer, Realw. art. 'Becken.' ἀλαλάζον] see Ps. cl. cited above. 2.] τὰ μυστήρ. πάντα are all *the secrets of the divine counsel*,—see Rom. xi. 25 (note); xvi. 25,—and reff. The knowledge of these would be the perfection of the gift of prophecy. The verb belongs to both μυστ. and γνῶσιν. The full construction would be εἰδῶ μυστ. and ἔχω γνῶσιν. πᾶσαν τὴν πίστιν hardly, as Stanley, implies '*all the faith in the world*,' but rather, 'all the faith required to,' &c.: or perhaps the art. conveys the allusion to our Lord's

τὴν [k]πίστιν ὥστε [l]ὄρη [lm]μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω,
[n]οὐθέν εἰμι. 3 κἂν [o]ψωμίσω πάντα τὰ [p]ὑπάρχοντά
μου, κἂν [q]παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι,
ἀγάπην δὲ μὴ ἔχω, οὐδὲν [s]ὠφελοῦμαι. 4 ἡ ἀγάπη [tu]μα-
κροθυμεῖ, [uv]χρηστεύεται, ἡ ἀγάπη οὐ [w]ζηλοῖ, [ἡ ἀγάπη]
οὐ [x]περπερεύεται, οὐ [y]φυσιοῦται, 5 οὐκ [z]ἀσχημονεῖ, οὐ
[a]ζητεῖ τὰ [a]ἑαυτῆς, οὐ [b]παροξύνεται, οὐ [c]λογίζεται [d]τὸ λογι-ζεται...P ABCDP KLN a b c d e f g h k l m o 17. 47

Isa. liv. 10. 1 -άνειν, here only †. (Luke xvi. 4. Acts xiii. 22. xix. 26. Col. i. 13 only. Judg. x. 16 A Ald. compl.) n ch. vii. 19 reff. o Rom. xii. 20 only. constr., here only. Num. xi. 4, 18 al. p = Matt. xix. 21. xxiv. 47. Heb. x. 34 al. Gen. xii. 5. s Mark v. 26. Matt. xvi. 26. Prov. x. 2. q = Acts xv. 26. Dan. iii. 28 (95). t Matt. xviii. 26, 29. Luke xviii. 7. 1 Thess. v. 14. Heb. vi. 15. James v. 7 bis, 8. 2 Pet. iii. 9 only. Prov. xix. 11. (-μία, Rom. ix. 22. -μως, Acts xxvi. 3.) u see Rom. ii. 4. 2 Cor. vi. 6. v here only †. (not found elsewhere. Lexx.) w Acts vii. 9 reff. x here only †. see note. y ch. iv. 6 reff. z ch. vii. 36 only. Deut. xxv. 3. (-μοσύνη, Rom. i. 27. -μων, ch. xii. 23.) a ch. x. 24. Phil. ii. 21. b Acts xvii. 16 only (reff.). c = Rom. iv. 8, from Ps. xxxi. 2. d Rom. ii. 9 reff.

μεθισταναι BDF ℵ-corr[1] m 17 Clem [Cyr$_1$] Thl : txt ACKL rel Orig$_3$ Chr$_1$ [Bas$_2$ Ephr$_1$ Euthal-ms] Thdrt Damasc$_2$ Œc. εἰς οὐδεν, with D[1]F K[e sil] Clem$_1$ Meth$_1$ Mac$_1$ Chr$_1$ [Bas$_1$ Cyr$_1$] Thdrt : txt ABCD[2]LℵN Clem$_1$ Eph$_2$ Bas$_1$[-mss$_1$ Euthal-ms] Mac$_1$ Damasc$_2$ Thl-comm Œc. for εἰμι, ωφελουμαι A Ambr$_2$.

3. εἰς ψωμιζω (*corrn, the force of the aor not being perceived*), with K[e sil] : txt ABCDFLℵ rel. παραδωσω F. καυθησομαι DFL b[2] c d f h k 47 [Bas$_1$ Cyr$_1$ Euthal-ms] Max-conf$_1$: καυχησωμαι ABℵ 17 copt-ms æth[-rom] Ephr$_1$ Jer$_3$(from gr-mss asserts *apud Græcos ipsos ipsa exemplaria diversa esse*, but thinks, *ob similitudinem καυθησωμαι et καυχησωμαι apud Latinos errorem inolevisse*) : txt CK rel Orig[-c$_1$ Ephr$_1$] Chr$_1$ Thdrt [Cyr$_1$: simly latt syrr copt-wilk goth æth arm Tert$_1$ Cypr$_2$ Rebapt$_1$ Ambrst Aug$_{saepe}$] Jac-nisib. οὐδεν ABℵ 17. 73 Bas-ms$_1$: txt BCDFKL rel Chr$_1$ [Ephr$_2$ Bas$_2$ Cyr$_2$ Euthal-ms] Thdrt.

4. om 3rd η αγαπη B a 17-9.55.73-4. 118-22[1] lect-17 vulg[F-lat] copt arm Clem$_1$ Ephr$_1$ Chr$_1$ [Bas$_1$ Cyr$_1$] Thl Orig-int$_2$ Tert$_1$ Cypr$_1$ Ambr Ambrst. περπορευεται A Ephr$_1$.

5. for τα εαυτης, το μη εαυτης B Clem$_1$[txt$_1$].

saying, Matt. xvii. 20; xxi. 21: 'all that faith,' so as, &c. 3.] The double accus. after ψωμίζω is found in the reff. to LXX: but here the accus. of the *person* is omitted, and left to be supplied from the context: **If I bestow in food all my substance.** See the quotation from Coleridge in Stanley's note. παραδ. τὸ σῶμ. μ. ἵνα καυθ.] So ref. Dan., καὶ παρέδωκαν τὰ σώματα αὐτῶν εἰς ἐμπυρισμόν, LXX. πῦρ, Theod.: see also 2 Macc. vii. 37. He evidently means *in self-sacrifice*: for country, or friends. Both the deeds mentioned in this verse are such as ordinarily are held to be the fruits of love, but they may be done *without it*, and if so, are worthless. Stanley prefers καυχήσωμαι—and Lachmann has edited it. The objections to it seem to me to be, (1) It leaves παραδῶ standing in a very vague and undefined meaning—"deliver, *to what?*" (2) It introduces an irrelevant and confusing element, a *boastful motive*, into a set of hypotheses which put forward merely an act or set of acts on the one side, and the absence of love on the other: and indeed, worse still, (3) it makes an hypothesis which would reduce the self-sacrifice to nothing, and would *imply* the absence of love; and so would render ἀγάπην δὲ μὴ ἔχω unnecessary.

4—7.] *The blessed attributes of love.*

4.] μακροθυμεῖ is the negative side, χρηστεύεται the positive, of a loving temper: the former, the withholding of anger; the latter, the exercise of kindness. οὐ ζηλοῖ, '*knows neither envy nor jealousy*:' both are included under the more general sense of ζῆλος. περπερεύεται] The word occurs in Cicero ad Attic. i. 14: 'Di boni! quomodo ἐπερπερευσάμην novo auditori Pompeio!' and Marc. Antonin. v. 5: ἀρεσκεύεσθαι, καὶ περπερεύεσθαι, κ. τοσαῦτα ῥιπτάζεσθαι τῇ ψυχῇ. Among the examples in Wetst. of πέρπερος and περπέρεια, is a good definition from Basil: τί ἐστι τὸ περπερεύεσθαι; πᾶν ὃ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν περιλαμβάνεται περπερείας ἔχει κατηγορίαν. And the Etymol. Mag.—ἀντὶ τοῦ, ματαιοῦται, ἀτακτεῖ, κατεταίρεται μετὰ βλακείας ἐναιρόμενος. The nearest English expression would perhaps be displays not itself. See Wetst. φυσ., see, for a contrast, ch. viii. 1.

5.] οὐκ ἀσχημονεῖ seems to be *general*, without particular reference to the disorders in public speaking with tongues. τὰ ἑαυτῆς—Love is so personified, as here to be identified with the man possessing the grace, who does not seek τὰ ἑαυτοῦ: see ch. x. 33. οὐ λογίζ. τὸ κακόν] **imputeth not (the) evil:** οὐδὲν πονηρὸν οὐ μόνον οὐ κατασκευάζει ἀλλ' οὐδὲ ὑποπτεύει κατὰ τοῦ φιλουμένου, Chrys. Hom. xxxiii. p. 304: and so Theod., Theophyl., Estius,

[d] κακόν, [6] οὐ [e] χαίρει ἐπὶ τῇ ἀδικίᾳ, [f] συγχαίρει δὲ τῇ [g] ἀληθείᾳ, [7] πάντα [h] στέγει, πάντα [i] πιστεύει, πάντα ἐλπίζει, πάντα [k] ὑπομένει. [8] ἡ ἀγάπη οὐδέποτε [l] πίπτει. [m] εἴτε δὲ [n] προφητεῖαι, [o] καταργηθήσονται· [m] εἴτε [p] γλῶσσαι, [q] παύσονται· [m] εἴτε [n] γνῶσις, [o] καταργηθήσεται. [9] [r] ἐκ [r] μέρους γὰρ γινώσκομεν καὶ [r] ἐκ [r] μέρους [s] προφητεύομεν·

...γλωσσαι C. ABDFK LPℵ a b c d e f g h k l m o 17. 47

[e] constr., Matt. xviii. 13. Luke i. 14. Acts xv. 31. ch. xvi. 17. 2 Cor. vii. 13. Prov. xxiv. 19.
[f] ch. xii. 26 reff. [g] = Col. i. 5. 2 Thess. ii. 12. Rom. i. 18. 2 Tim. iii. 8.

[d] ch. ix. 12. 1 Thess. iii. 1, 5 only τ. Sir. viii. 17 only. [i] acc., Acts xiii. 41 reff. [k] constr., 2 Tim. ii. 10. Heb. x. 32. xii. 2, 3. James i. 12. Wisd. xvi. 22. [l] = Luke xvi. 17. 1 Kings iii. 19. ἐκπ., = James i. 11. see note, and Acts xii. 7. Rom. ix. 6. [m] so ch. xiv. 7. xv. 11. 2 Cor viii. 23. [n] ver. 2 (reff.). [o] ch. i. 28 reff. 2 Cor. iii. 14. [p] Acts ii. 4 reff. [q] absol., Acts xx. 1. Exod. ix. 33, 34. [r] ch. xii. 27 reff. [s] ch. xi. 4, 5 reff.

6. om 1st τη F. 7. B[1] repeats παντα στεγει.

8. om ἡ B. rec εκπιπτει, with C[3]DFKL[P]ℵ[3] rel Clem[2] Orig[3] Mac[1] Chr[1] [Ephr[2] Bas[1] Cyr[2] Euthal-ms] Thdrt[2] Damasc Thl Œc [Tert[1] Cypr[3]]: txt ABC[1]ℵ[1] 17. 47[1] Nys[1] Orig-int[1] Ambrst Aug[semp]. om δε C[1]D[1]FKP latt copt arm Did[1] [Ambrst]: ins ABC[2] D[2·3][-gr] Lℵ rel syr goth [Chr[2] Thdrt Damasc Aug[1]]. προφητεια καταργηθησεται B: προφητεια καταργηθησονται(*sic*) A. γνωσεις (or -σις) καταργηθησονται (*to conform to the preceding clauses*) A D[2][-gr] F[-gr] ℵ 17. 47 (Tert): γν. παυσεται P.

9. for γαρ, δε (*perhaps because this sentence was regarded not as rendering a reason for the last, but as* another *assertion of the imperfection of knowledge and prophecy*) KL rel Phot(in Œc: δὲ ἀντὶ τοῦ γάρ. αἰτία γάρ ἐστι τοῦ διὰ τί μέλλουσι καταργ. κ. παύσ.) Œc: om 67[2] goth æth[-rom] Orig[3] Eus[1] Melet[1] [Epiph[1]] Chr[1]: txt ABDF[P]ℵ m (17, e sil) 47[sic] latt [syrr copt æth-pl arm] Orig[1] [Did[1] Eus[1] Ath[1] Damasc] Thdrt Iren-int[1] Hil[1] [Ambrst].

Rückert, Meyer: and this is better and more accordant with the sense of λογίζεται, than the more general rendering '*thinketh no evil.*' And we must not overlook the article, which seems here to have the force of implying that the evil actually exists, '*the evil*' which is,—but Love does not impute it. So Theodoret, συγγινώσκει τοῖς ἐπταισμένοις, οὐκ ἐπὶ κακῷ σκόπῳ ταῦτα γεγενῆσθαι ὑπολαμβάνων.

6. οὐ χ. ἐπὶ τῇ ἀδ.] **rejoices not at (the) iniquity**, i. e. at its commission by others, —as is the habit of the unloving world.

συγχαίρει τῇ ἀλ.] Most Commentators, as the E. V., altogether overlook the force of the verb and the altered construction, and render, '*rejoiceth in the truth*:' others, who respect the verb, make τῇ ἀληθ.=τοῖς εὐδοκιμοῦσι (Chrys.), those to whom, as in 3 John 12, μεμαρτύρηται ὑπ' αὐτῆς τῆς ἀληθείας. But Meyer's rendering is the only one which preserves the force of both words: **rejoices with the Truth**, ἡ ἀλήθ. being personified, and meaning especially *the spread among men* (as opposed to ἀδικία) of *the Truth of the Gospel*, and indeed of *the truth in general*,—in opposition to those who (ref. Rom.) τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχουσι,—who (ref. 2 Tim.) ἀνθίστανται τῇ ἀληθείᾳ. 7.] πάντα,— i. e. all things which *can be borne with a good conscience*. So Bengel, of *all four*: 'videlicet, quæ tegenda vel credenda, quæ speranda et sufferenda sunt.' στέγει] **bears**: see note, ch. ix. 12. Hammond, Estius, Bengel (above),—'*covers*:' but the variation in sense from ch. ix. is needless. πιστ.] viz. without suspicion of another. ἐλπίζ.] viz., even against hope—hoping what is good of another, even when others have ceased to do so.

ὑπομ.] viz. persecutions and distresses inflicted by others, rather than shew an unloving spirit to them.

8—12.] *The eternal abiding of Love, when other graces have passed away.*

8. πίπτει] The exact word is that of the E. V., **faileth**: so Theod.: οὐ διασφάλλεται, ἀλλ' ἀεὶ μένει βεβαία κ. ἀσάλευτος κ. ἀκίνητος, ἐς ἀεὶ διαμένουσα. τοῦτο γὰρ διὰ τῶν ἐπαγομένων ἐδίδαξεν. Of the two readings, we may illustrate πίπτει by Plato, Phileb., p. 22 E, ἀλλὰ μήν, ὦ Σώκρατες, ἔμοιγε δοκεῖ νῦν μὲν ἡδονή σοι πεπτωκέναι καθαπερεὶ πληγεῖσα ὑπὸ τῶν νῦν δὴ λόγων: and Polyb. x. 33. 4, κἂν ποτε πέσῃ τὰ ὅλα, "in case the whole plan should fail:" id. i. 35. 5: and ἐκπίπτει by Plato, Gorg. p. 517, εἰ οὗτοι ῥήτορες ἦσαν, οὔτε τῇ ἀληθινῇ ῥητορικῇ ἐχρῶντο (οὐ γὰρ ἂν ἐξέπεσον) οὔτε τῇ κολακικῇ: where Heindorf,—'proprie usurpatur de actoribus, citharœdis, aliisque, qui a spectatoribus exploduntur et exsibilantur:' and by the celebrated passage in Demosthenes περὶ στεφ. p. 315,—ἐτριταγωνίστεις, ἐγὼ δ' ἐθεώρουν. ἐξέπιπτες, ἐγὼ δ' ἐσύριττον: where also, by the way, ἔπιπτες is a various reading. By εἴτε, εἴτε, εἴτε, the *general* idea, χαρίσματα, is split into its *species*—be there prophesyings,—be there (speakings in) tongues,—be there knowledge. Chrys., al., understand the two first futures, καταργ., παύσ., of the time when, the faith being every

10 ὅταν δὲ ἔλθῃ τὸ [t]τέλειον, τὸ [r]ἐκ [r]μέρους [o]καταργη- ABDFK LP𝔑 a b c d e f g h k l m o 17. 47
11 θήσεται. ὅτε [u]ἤμην [v]νήπιος, ἐλάλουν ὡς [v]νήπιος, [w]ἐφρόνουν ὡς [v]νήπιος, [x]ἐλογιζόμην ὡς [v]νήπιος· ὅτε γέ-
γονα ἀνήρ, [o]κατήργηκα [y]τὰ τοῦ [v]νηπίου. 12 βλέπομεν
γὰρ ἄρτι δι' [z]ἐσόπτρου ἐν [a]αἰνίγματι, τότε δὲ [b]πρόσωπον

t = ch. ii. 6. xiv. 20. Rom. xii. 2. James i. 4 bis. 1 John iv. 18. Ps. cxxxviii. 22.
u gospp. and Acts, passim. Paul, Gal. i. 10, 22 only. Neh. ii. 15.
ἤμεθα, Matt. xxiii. 30 bis. Acts xxvii. 37. Eph. ii. 3. here only. Isa. xliv. 18. only †. Wisd. vii. 26. Sir. xii. 11 only. xxxii. 30. see 2 John 12. 3 John 14. Num. xii. 8.
v ch. iii. 1 reff. Gal. iv. 1, 3.
x = Rom. ii. 3.
y Rom. viii. 5 reff.
w absol., z James i. 23
a here only. Num. xii. 8. Sir. xxxix. 3.
b Gen.

10. rec ins τοτε bef το εκ μερους (*for emphasis and precision*), with D$^{2\cdot3}$[-gr] K L rel syrr Orig$_2$ Melet$_1$ Chr$_1$ Thdrt: om ABD^{1}FP𝔑 17. 47 latt copt goth æth arm Orig$_5$ (-int$_4$) Eus$_1$ Ath$_1$ [Cyr-p$_2$ Euthal-ms Max$_1$] Damasc Iren-int. καταργηθησεται bef το εκ μερους D$^{1\cdot3}$F latt Syr goth Orig-int$_3$ [Ambrst] Jer. τα εκ μ. F[-gr] Iren-int$_1$. **11.** aft 1st οτε ins δε D^1[-gr] fuld. rec ως νηπιος bef the verb (3 times), with D F[-gr(and G-lat)] KLP rel fuld syrr goth arm Orig[-c$_1$ Bas$_1$ Euthal-ms] Epiph$_1$ Chr$_1$ Thdrt$_1$ Thl Œc [(Tert$_1$) Aug$_{alic}$]; 1st time, m [Orig-int$_1$]: txt ABℵ 17 vulg [F-lat] copt æth Clem$_1$ Orig[-c$_1$]-int$_1$ Bas$_1$ Nys$_1$ (Did$_1$) Thdrt$_1$ Damasc Jer$_1$ Aug$_1$. rec aft 2nd οτε ins δε, with D^3[-gr] FKLP𝔑^3 rel [vulg-clem fuld demid] syrr copt æth arm Orig [-c$_2$-int]$_{alii}$ Meth Epiph$_1$ Chr$_1$ [Bas$_1$ Euthal-ms] Thdrt [Damasc Ambrst] Tert$_1$: om ABD^1(and lat) ℵ^1 am(with harl^1 tol) goth Orig[$_1$-int$_2$] Did$_1$ Hil$_1$. for γεγονα, εγενομην B Orig[-c]$_1$. τα του νηπιου bef κατηργηκα D F[-gr(and G-lat)] syr goth [arm (Tischdf) Epiph$_1$] Bas Orig-int$_3$[(txt$_1$-c$_2$-int$_6$) Tert$_1$ Hil$_1$ Ambrst]. (not F-lat Aug$_{sæpe}$.)
12. [βλεπωμεν P 42: -ποιμεν m.] om γαρ D^{1}FP latt goth arm Clem$_1$ [Thdot$_1$] Tert Cypr Ambrst. ins ὡς bef δι εσοπτρου D-gr b g o Syr syr-w-ast arm Clem$_4$ Thdrt$_4$ [Orig-int$_1$(om$_{sæpe}$)] Tert$_1$. ins και bef εν αινιγματι LP f 63. 109-78 Orig$_{sæpe}$[-int$_{sæpe}$] Hil$_2$ Gaud$_1$ [om Orig$_1$-int$_1$ Hil$_1$ Gaud$_1$].

where dispersed, these gifts should be *no longer needed*. But unquestionably the time alluded to is that of *the coming of the Lord*; see ver. 12, and this applies to *all these*, not to the last (γνῶσις) only. The two first, προφ. and γλῶσσ., shall be *absolutely* superseded: γνῶσις, *relatively*: the imperfect, by the perfect. **9, 10.**] *Reason given*;—that our knowledge, and our prophesying (utterance of divine things) are but *partial*, embracing *but a part*: but when that which is *perfect* (entire—universal) shall have come, this *partial* shall be abolished—superseded. See Eph. iv. 11—13, where the same idea is otherwise expressed. **11.**] *Analogical illustration of ver.* 10. νήπιος and τέλειος are used in contrast ch. ii. 6—iii. 1; xiv. 20. ἐλάλουν, ἐφρόνουν, ἐλογιζόμην—I spoke, I [thought] (felt, was minded), I [reasoned (or) judged). There can hardly be an allusion, as Theophyl., Œc., Bengel, Olsh., al., think, to the *three gifts*, of *tongues* (ἐλάλ.), *prophecy* (ἐφρόν., which suits but very lamely), and *knowledge* (ἐλογιζ.). ὅτε γέγ. κ.τ.λ.] **Now that I am become a man, I have brought to an end the ways of a child**: not, as E. V., '*when I became a man, I put away . . . .*,' as if it were done *on a set day*, and as if γέγ. and κατήργ. were aorists. For this use of ὅτε, cf. Demosth. Olynth. 1, init. ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν: see Kühner, § 813. 2. **12.**] *Contrast between our present sight and knowledge,—and those in the future perfect state.* γάρ justifies the analogy of the former verse: for it is just so with *us*. ἄρτι, in our *present condition*, until the Lord's coming. δι' ἐσόπτρου, **through a mirror**: i. e. as Billroth, Meyer, and De W.—*according to the popular illusion*, which regards the object, really seen *behind* the mirror, as seen through it. We must think, not of our mirrors of glass, but of the imperfectly-reflecting metallic mirrors of the ancients. The idea of the *lapis specularis*, placed in windows, being meant, adopted by Schöttgen from Rabbinical usage (e. g. 'omnes prophetæ viderunt per specular obscurum, et Moses doctor noster vidit per specular lucidum' (Wetst.): and see numerous examples in his Hor. Hebr. i. 646 ff.), and followed by many Commentators, is inconsistent with the usage of ἔσοπτρον, which (Meyer) is *always a* MIRROR (Pind. Nem. vii. 20: Anacr. xi. 2; xx. 5. Lucian, Amor. xliv. 48: see also reff.): the window of *lapis specularis* being διόπτρα (Strabo, xii. 2, p. 540). ἐν αἰνίγματι] There is a reference to ref. Num., στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἴδει, καὶ οὐ δι' αἰνιγμάτων. Many take the words adverbially,—'*enigmatically*' (so E. V., '*darkly*' [and so we are almost obliged to do in an English version]): but this cannot be [the strict rendering], because αἴνιγμα is objective, not subjective: '*a dark hint given by words.*' I agree with Meyer, notwithstanding De Wette's strong objec-

[b]πρὸς [b]πρόσωπον· ἄρτι γινώσκω [r]ἐκ [r]μέρους, τότε δὲ [c]ἐπιγνώσομαι [d]καθὼς καὶ [c]ἐπεγνώσθην. 13 [e]νυνὶ δὲ [f]μένει πίστις ἐλπὶς ἀγάπη, τὰ τρία ταῦτα· [g]μείζων δὲ τούτων ἡ ἀγάπη.

XIV. 1 [h]Διώκετε τὴν ἀγάπην, [i]ζηλοῦτε δὲ τὰ [k]πνευματικά, μᾶλλον δὲ ἵνα [i]προφητεύητε. 2 ὁ γὰρ [m]λαλῶν

c = Rom. i. 32. Matt. xi. 27 bis. Jer. v. 5. (absol., Acts ix. 30 only.)
d ch. xiii. 11 reff.
e Rom. vi. 22. vii. 6, 17 al. Job xxx. 1, 9.
f = Heb. xiii. 1. see note.
g = ch. xii. 31. comparat., Matt. xiii. 32. Luke ix. 46. ch. xv. 19.
h = Rom. ix. 30 reff. Ps. xxxiii. 14.
i = ch. xii. 31. ver. 39 only. Sir. li. 16.
k = ch. x. 3, 4 reff.
l ch. xi. 4, 5 reff.
m ch. xii. 30 reff.

in 2nd τοτε, τε is written over the line by ℵ-corr[1]. ins εγω bef επεγνωσθην F[-gr] D-lat G-lat tol Cypr[1].

13. for νυνι δε μενει, μενει δε F(μενει)[(not F-lat) D-lat] Clem[1] Hil[1] [Ambrst Aug[1]].

tions, in believing ἐν αἰνίγματι to mean '*in a dark discourse*,' viz. *the revealed word*, which is *dark*, by comparison with our future *perfect knowledge*. So also Luther: in einem dunkeln Wort. Thus, as M. observes, ἐν will denote, as ἐν τῷ κρυπτῷ, Matt. vi. 4, the *local department, in which* the βλέπειν takes place. τότε = ὅταν ἔλθῃ τὸ τέλειον, ver. 10: '*at the Lord's coming, and after.*' πρόσωπ. πρὸς πρόσωπ.] **Face towards face**, i. e. by immediate intuition: so Heb. in reff. **I shall thoroughly know even as I was** (during this life: he places himself *in that state*, and uses the aor. as of a thing gone by) **thoroughly known**. In this life we *are known by* God, rather than *know* Him: see Gal. iv. 9; ch. viii. 3, note,—and cf. Philo de Cherub. 32, vol. i. p. 159, νῦν ὅτε ζῶμεν, κρατούμεθα μᾶλλον ἢ ἄρχομεν, κ. γνωριζόμεθα μᾶλλον ἢ γνωρίζομεν. The sense of this aor. ἐπεγνώσθην must not be forced, as in E. V., to a present, or to a future, as by some Commentators.

13.] *Superiority of Love to the other great Christian graces.* Some gifts shall pass away—but *these three* great graces *shall remain for ever*—FAITH, HOPE, LOVE. *This is necessarily the meaning*,—and *not that love alone shall abide for ever, and the other two merely during the present state.* For (1) νυνὶ δέ is not 'but *now*,' i. e. in this present state, as opposed to what has just been said ver. 12,—but '*rebus sic stantibus*,' '*quæ cum ita sint*,' —and the inference from it just the contrary of that implied in the other rendering: viz. that *since tongues, prophesyings, knowledge, will all pass away*, we have left *but* THESE THREE. (2) From the position of μένει, it has a *strong emphasis*, and carries the weight of the clause, as opposed to the previously-mentioned things which καταργηθήσεται. (3) From τὰ τρία ταῦτα, a *pre-eminence* is obviously pointed out for *faith, hope, and love*, distinct from aught which has gone before. This being the plain sense of the words, how can *faith* and *hope* be said to endure to eternity, when faith will be lost in sight, and hope in fruition? With *hope*, there is but little difficulty: *but one place* has inscribed over its portals, "Lasciate ogni speranza, voi ch' entrate." New glories, new treasures of knowledge and of love, will ever raise, and nourish, blessed hopes of yet more and higher,—hopes which no disappointment will blight. But how can *faith* abide,—faith, which is the evidence of things *not seen*,—where all things once believed are seen? In the form of *holy confidence and trust*, faith will abide even there. The stay of all conscious created being, human or angelic, is *dependence on God*; and where the faith which *comes by hearing* is out of the question, the faith which *consists in trusting* will be the only faith possible. Thus *Hope* will remain, as anticipation certain to be fulfilled: *Faith* will remain, as trust, entire and undoubting:—the anchor of the soul, even where no tempest comes. See this expanded and further vindicated in my Quebec Chapel Sermons, Vol. i. Serm. viii. μείζων τ.] **The greater of these**,—not '*greater than* these.' "The greater," as De Wette beautifully remarks, "because it contains in itself the root of the other two: we believe only one whom we love,—we hope only that which we love." And thus the forms of Faith and Hope which will there for ever subsist, will be sustained in, and overshadowed by, the all-pervading superior element of eternal Love.

CHAP. XIV. 1—25.] *Demonstration of* THE SUPERIORITY OF THE GIFT OF PROPHECY OVER THAT OF SPEAKING WITH TONGUES. 1.] *Transition from the parenthetical matter of the last chapter to the subject about to be resumed.* **Pursue after Love** (let it be your great aim,—important and enduring as that grace has been shewn to be): **meantime however** (during that pursuit; making that the first thing, take up this as a second) **strive for spiritual gifts** [see note on ch. xii. 1], **but more** (more than πν. in general: i. e. more for this than for others[; chiefly]) **that ye may prophesy** (sc. ζηλοῦτε, ἵνα . . .

ABDFK LPℵ a b c d e f g h k l m o 17. 47

m γλώσσῃ οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ [τῷ] θεῷ· οὐδεὶς γὰρ n ἀκούει, o πνεύματι δὲ λαλεῖ p μυστήρια· 3 ὁ δὲ l προφητεύων ἀνθρώποις λαλεῖ q οἰκοδομὴν καὶ r παράκλησιν καὶ s παραμυθίαν. 4 ὁ m λαλῶν m γλώσσῃ ἑαυτὸν t οἰκοδομεῖ, ὁ δὲ l προφητεύων ἐκκλησίαν t οἰκοδομεῖ. 5 θέλω δὲ πάντας ὑμᾶς m λαλεῖν m γλώσσαις, μᾶλλον δὲ ἵνα l προφητεύητε· u μείζων δὲ ὁ l προφητεύων ἢ ὁ m λαλῶν m γλώσσαις, v ἐκτὸς v εἰ μὴ w διερμηνεύῃ, ἵνα ἡ ἐκκλησία q οἰκοδομὴν λάβῃ. 6 x νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς m γλώσσαις m λαλῶν,

n = Mark iv. 33. Gen. xi. 7. xlii. 23.
o = vv. 14, 15. Acts xvii. 16.
p ch. xiii. 2 reff.
q = Rom. xiv. 19 reff.
r = Rom. xii. 8 reff.
s here only †. Wisd. xix. 13 only. (-θιον, Phil. ii. 1. -θείσθαι, 1 Thess. ii. 11.)
t Acts ix. 31 reff.
u = ch. xii. 31. xiii. 13.
v ch. xv. 2. 1 Tim. v. 19 only.
w ch. xii. 30 reff.
x ch. xii. 18 al.

CHAP. XIV. 2. γλωσσαις D-gr F-gr b o G^{2}-lat arm Chr$_{1}$ [Ambr$_{1}$]. ουχ ℵ (*see Acts ii. 7 digest*). ανθρωποις F[-gr] (so in ver 3). om τω (bef θεω) (*for conformity with ανθρ.* ?) BD^{1}FPℵ^{1} 1 Chr-comm$_{1}$: ins AD^{2}KLℵ^{2} rel Thdrt Damasc Thl Œc. ουθις ℵ. for πνευματι, πνευμα F-gr D-lat G[-lat] am^{2} with(fuld flor) Pel Vig Bede. 3. for ο δε, ει γαρ ο F-gr G[-lat]; *nam qui* vulg(and F-lat) D-lat [*qui enim* Ambrst]. 4. for λαλων, λαλει F(G adds *aut* λαλων). γλωσσαις D 46 arm Mac$_{1}$. aft εκκλησιαν ins θεου F-gr G[-lat] vulg-ed [harl(appy)](not am demid fuld tol F-lat) Pel. 5. υμας bef παντας A Ambrst. γλωσσαις bef λαλειν A am Chr$_{1}$ Thl: om λαλειν k^{1}. for ινα προφητευητε, προφητευειν D^{1}[-gr F-lat] vulg Jer$_{1}$ Pel. rec (for δε aft μειζων) γαρ, with DFKLN^{2} rel [ayrr æth arm] Chr$_{1}$ Thdrt [Damasc] Jer$_{1}$ Ambrst: txt ABPℵ^{1} 39 copt [Euthal-ms]. add εστιν F. διερμηνευει (*the later mss confound ει and η to a very great extent: see the original collations passim*) L a b c d f g h k l o 47 Chr$_{1}$ Thl: διερμηνευων D^{1}[-gr], η ο διερμηνευων F-gr(and G[-lat]). 6. rec νυνι, with D^{2}KL rel Chr$_{1}$ Thl Œc: txt ABD^{1}FPℵ Chr-ms [Euthal-ms] Thdrt

as the aim of your ζῆλος). 2—20.] *Prophecy edifies the* BRETHREN *more than speaking with tongues.* 2.] **For he that speaks in a tongue, speaks not to men but to God; for no one understands him** (so ἀκούω in reff. and Athen. ix. p. 382, ἔλεγεν ῥήματα ἃ οὐδὲ εἷς ἤκουσεν ἄν, i. e. as a *general rule*, the assembly do not understand him; some, who have the gift of interpretation of tongues, may,—but they are the exception), **but** (opposed to οὐδεὶς γὰρ ἀκούει) **in the spirit** (in his spirit, as opposed to in his understanding: his spirit is the organ of the Holy Ghost, but his understanding is unfruitful, see vv. 14, 15) **he speaks mysteries** (things which are hidden from the hearers, and sometimes also from himself): 3.] **but** (on the other hand) **he who prophesies, speaks to men edification** (genus) **and** (species) **exhortation and** (species) **consolation.** See the definition of *prophecy* given on ch. xii. 10: and Stanley's excursus introductory to this chapter. παραμυθία occurs Plato, Axioch. p. 365,—ἀσθενῆ τὴν ψυχήν, πάνυ ἐνδεᾶ παραμυθίας: and Ælian, V. H. xii. 1, fin., παρεμυθήσατο Ἀρταξέρξην, κ. τὸ τῆς λύπης ἰάσατο πάθος, εἴξαντος τοῦ βασ. τῇ κηδεμονίᾳ, κ. τῇ παραμυθίᾳ πεισθέντος συνετῶς. 4.] ἑαυτ. οἰκ. does not necessarily involve his *understanding* what he speaks: the *exercise of the gift* in accordance with the prompting of the Spirit may be regarded as an οἰκοδομή: the intensity of the feeling of prayer or praise in which he utters the words is edifying to him, though the words themselves are unintelligible. This view is necessary on account of what is said in ver. 5, that if he can *interpret*, he can edify not only himself but the church. ἐκκλησίαν] [i. e. the assembled Christians: see note on ch. xi. 18] not, as Meyer, *a congregation*, but = τὴν ἐκκλησίαν: the art. being often omitted when a noun in government has an emphatic place before the verb: accordingly in ver. 5, it is ἡ ἐκκλ. which is edified. 5.] He shews that it is from no *antipathy* to or *jealousy* of the gift of tongues that he thus speaks: but (force of the δέ) that he *wished them all to speak with tongues, but rather that they should prophesy*. The distinction between the acc. and inf. after θέλω, as the simple direct object of the wish, and ἵνα with the subj., as its higher and ulterior object, has been lost in the E. V. The second δέ is opposed to the subordinate λαλ. γλ., as in ver. 1 to τὰ πνευματικά. μείζων δέ] δέ is transitional. μείζων] see reff.,—superior *in usefulness*, and therefore *in dignity*. ἐκτὸς εἰ μή is a mixture of two constructions, ἐκτὸς εἰ, and εἰ μή. It is not a Hebraism, as Grot. supposes; Wetst. gives examples from Demosth., Aristides, Lucian, Sextus Empiricus: and from Thom. Mag., φαμέν, ἐκτὸς εἰ μὴ τόδε, καὶ ἐκτὸς εἰ τόδε. διερμηνεύῃ] viz. ὁ λαλῶν γλώσσῃ, not τις, as suggested by Flatt. On the subj. with εἰ,

τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ [y] ἐν [z] ἀποκαλύψει ἢ [y] ἐν [a] γνώσει ἢ [y] ἐν [a] προφητείᾳ ἢ [y] ἐν [b] διδαχῇ ; 7 [c] ὅμως τὰ [d] ἄψυχα φωνὴν [e] διδόντα, [f] εἴτε [g] αὐλὸς [f] εἴτε [h] κιθάρα, ἐὰν [i] διαστολὴν τοῖς [k] φθόγγοις μὴ [e] δῷ, πῶς γνωσθήσεται τὸ [i] αὐλούμενον ἢ τὸ [m] κιθαριζόμενον; 8 καὶ γὰρ ἐὰν [n] ἄδηλον [o] φωνὴν [o] σάλπιγξ [e] δῷ, τίς [p] παρα-

y ch. ii. 7, 13. Matt. xiii. 3.
z = ver. 26. 2 Cor. xii. 1, 7. Gal. ii. 2. Rev. i. 1 ‡. (1 Kings xx. 30. Sir. xi. 27 al.)
a ch. xiii. 2 (reff.).
b Acts ii. 42 reff.
c John xii.

42. Gal. iii. 18 only. 2 Macc. xv. 5.
d here only †. Wisd. xiii. 17. xiv. 29 only.
e = Matt. xxiv. 29. Isa. xiii. 10. ἡχὼ διδοῦσα θέσπισον, Eur. Hec. 1093.
f ch. xiii. 8 reff.
g here only. 1 Kings x. 5 al. (-λητής, Matt. ix. 23.)
h Rev. v. 8. xiv. 2. xv. 2 only. Gen. iv. 21 al.
i Rom. x. 12 reff.
k Rom. x. 18 only, from Ps. xviii. 4. Wisd. xix. 18 only.
l Matt. xi. 17 ‖ L. only †.
m Rev. xiv. 2 only. Isa. xxiii. 16.
n = here (Luke x. 44) only. (Ps. l. 6 (8).) 2 Macc. vii. 34 only. Polyb. viii. 3. 2, ἄδηλοι ἀλωίδες, and al. (-λωτος, ch. ix. 26. -λότης, 1 Tim. vi. 17.)
o Matt. xxiv. 31. Rev. i. 10. viii. 13. Exod. xix. 16, 19.
p Acts x. 10. 2 Cor. ix. 2, 3 only. Jer. xii. 5.

Damasc. [for υμας] υμιν P. om 1st ἢ ℵ c 17 [D-lat] syr copt [Thl]. om last εν D¹[-gr] F[-gr] ℵ¹ b tol harl². (am [demid] D-lat om 2nd εν: am harl² [demid tol] F-lat D-lat om 3rd.)

7. μη bef διαστολην τ. φθογγ. D¹F. for τοις φθογγοις, φθογγου B tol D-lat arm Ambrst. διδω D²LP rel Thdrt Damasc Thl: δωτε K: txt ABD¹[F]ℵ f Chr$_1$ [Euthal-ms] Œc. γνωσθη (for -θησεται) D¹F [scietur latt].

8. σαλπ. bef φωνην APℵ d 17. 119 coptt Orig$_1$. δωη D¹.

giving a sense not distinguishable from the ind., see Winer, edn. 6, § 41. *b*. 2 end, and Herm., on Soph. Ant. 706. 6.] *Example of the unprofitableness of speaking with tongues without interpreting*,—expressed in the first person as of himself. νῦν δέ] '*quod cum ita sit*'—viz. that there is no edification without interpretation. ἐὰν ἔλθω] Chrys. understands the first person to imply 'not even *I myself* should profit you,' &c. But then αὐτὸς ἐγώ or some expression similarly emphatic would have been used. The second ἐάν is parallel to the first, not dependent on ὠφελήσω. It is the negative side of the supposition, as ἐὰν ἔλθω κ.τ.λ. was the affirmative. On this double apodosis Hermann remarks, Soph. Aj. 827,—'Est enim hæc verborum complexio ex eo genere, cujus jam apud Homerum exempla inveniuntur, quod duplicem habet apodosin, alteram præmissam, sequentem alteram: quæ ratio ibi maxime apta est, ubi in magno animi motu, quasi non satis sit id quod præmissum est, aliud infertur secunda apodosi, quod gravius sit et fortius.' ἢ ἐν ἀποκ. . . . .] It seems best here, with Estius, to understand 'duo juga, ut conjugata sint revelatio et prophetia, ac rursus conjugata scientia et doctrina.' So also Meyer, who observes that the ground of προφητεία is ἀποκάλυψις, and that of διδαχή, γνῶσις: the former being a *direct speaking in the Spirit*, and the latter a *laying forth by the aid of the Spirit* of knowledge acquired. Thus ἐν, as referred to ἀποκ. and γνώσ., denotes the *internal element*:—as referred to προφ. and διδ., the *external element*, of the spiritual activity. 7—11.] *Instances to shew that unintelligible discourse profits nothing.* And first,—7—9.] *from musical instruments.* 7.] ὅμως occurs here and in the two other places where it is used in the N. T. (reff.) at the beginning of the sentence, out of its logical order, which would be before ἐὰν διαστολὴν . ., thus: **Things without life which yield sound, whether flute or harp, yet, if they do not, &c.** The renderings, '*even* things without life' (E. V.), or 'things which, though without life, yet give sound' (Winer, edn. 6, § 61. 5. f), are inadmissible,—the former because of the usage of ὅμως, the latter because no such idea as any surprise at a thing without life yielding sound is here in place. φωνὴν διδ.] so δίδου φωνάν Pind. Nem. v. 93. ἐὰν διαστ.] **If they** (the ἄψυχα φ. δ.) **shall not have yielded a distinction** (of musical intervals) **in their tones, how shall be known that which is being played on the flute or that which is being played on the harp** (i. e. *what tune is played* in either case: the art. being repeated to shew that two distinct instances are contemplated, not necessarily '*one tune, either piped, or harped*' = τὸ αὐλούμενον ἢ κιθαριζόμενον;)? The observation of Meyer, that this example is decisive against *foreign languages* being spoken in the exercise of this gift, is shewn to be irrelevant by the next example, from which the contrary might be argued—the ἄδηλος φωνή of the trumpet being exactly analogous to an *unknown language*, not to an *inarticulate sound*. But the fact is that all such inferences, from pressing analogies close, are insecure. 8.] ἄδηλον, **uncertain**, in its *meaning*: for a particular succession of notes of the trumpet then, as now, gave the signals for attack, and retreat, and the various evolutions of an army. The giving the signal for battle with the trumpet is called by Dio Cassius τὸ πολεμικὸν βοᾶν,

σκευάσεται εἰς πόλεμον; [9] οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης [q] ἐὰν μὴ [r] εὔσημον λόγον [s] δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς [t] ἀέρα λαλοῦντες. [10] τοσαῦτα, [t] εἰ [t] τύχοι, [u] γένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ οὐδὲν [v] ἄφωνον· [11] ἐὰν οὖν μὴ εἰδῶ τὴν [w] δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι [x] βάρβαρος, καὶ ὁ λαλῶν [y] ἐν ἐμοὶ [x] βάρβαρος. [12] οὕτως καὶ ὑμεῖς ἐπεὶ [z] ζηλωταί ἐστε

ABDFK LPℵ a b c d e f g h k l m o 17. 47

q arrangt. of words, 2 Cor. ii. 4 reff. r here only ‡. Ps. lxxx. 3 only. s ch. lx. 26 reff. t ch. xv. 37 only. Philo de Mut. Nom. 26, vol. i. p. 600, μουσικὰ μὲν γάρ, εἰ τύχοι, κ. γραμματικά . . . . (Dion. Hal. iv. 19, μυρίων ἢ διεμνρ., εἰ τύχοι . . . . Galen. de usu part. vi., δέκα μέν, εἰ τύχοι. Wetst.) see ch. xvi. 6. u = ch. xii. 10 reff. v = here only. (Acts viii. 32 reff.) w = here only. Num. vi. 21. Dion. Hal., Antt. i. 68, τοῦ π μήτε γράμματος εὑρημένου, τῷ δ δηλοῦν τ. ἐκείνου δύναμιν τ. παλαιούς. Dio Cass. lv. 3, τοσοῦτον γὰρ ἡ δύναμις τοῦ ὀνόματος τούτου δηλοῖ. x Acts xxviii. 2, 4 reff. y Rom. xi. 26. z Acts xxi. 20 reff.

παρασκευαζεται A Orig$_1$.

9. for ευσημον, ευσχημον D^1[-gr] 21-3^2. 80. for δωτε, δω L. [at εαν μη . . . δωτε K-marg notes, αντι του· εαν μη διερμηνευητε.]

10. om τοσαυτα D^1 F(with G-lat). rec (for εισιν) εστιν (*gramml contn: see note*), with KL rel Chr$_1$ Thdrt Œc: txt ABDFPℵ 47 Clem$_1$ Damasc Thl. ins τω bef κοσμω D^{1}F b o, *hoc* vulg-ed ([fuld demid &c] and F-lat, not am) Ambrst Bede. rec aft ουδεν ins αυτων (*addn for precision*), with D^{2}KLℵ^2 rel G-lat syrr Chr$_1$ Thdrt: om ABD^{1}FPℵ^1 d 17 vulg E-lat coptt arm Clem$_1$ [Euthal-ms] Damasc Ambrst Bede. aft αφωνον ins εστιν D^{1}F vulg [not E-lat: pref c].

11. for εαν, ει P. ιδω AD^{1}L a m 17: γινωσκω F(*si ergo nesciero* F-lat, and so vulg [Ambrst]). om last clause (*homœotel*) L a^1. om εν DF latt syrr copt arm Clem Chr$_{expr}$(ο εμοι λαλ. βαρβ.) Damasc [Ambrst].

by Ælian τὸ παρορμητικὸν ἐμπνεῖν: see Wetst., where many examples are to be found. 9.] *Application of these instances.* διὰ τ. γλώσσης is most naturally understood *physically*, **by means of your tongue**, as answering to the utterance of the sound by the musical instruments. But the technical rendering, by means of *the tongue* (in the sense of γλώσσῃ λαλεῖν), is allowable. ἔσεσθε . . . λαλ.] This periphrasis of the future implies, **ye will be**, so long as ye speak, **speaking**, . . . On εἰς ἀέρα, see ref.: it implies the *non-reception by hearers* of what is said. 10, 11.] *Another example of the unprofitableness of an utterance not understood.* 10.] εἰ τύχοι, **if it should so happen**, i. e. **peradventure**: —it is commonly found with numerical nouns; but sometimes with hypothetical sentences in general, as in ch. xv. 37. See reff. and examples in Wetst. It will not bear the rendering '*for example*,' though in meaning it nearly approaches it. It belongs here to τοσαῦτα, itself representing some fixed number, but not assignable by the information which the writer possesses, or not worth assigning. See similar expressions, Acts v. 8,—and 2 Sam. xii. 8 in E. V. γένη φωνῶν] **kinds of languages**: the more precise expression would be *γένη φωνῆς*, or *φωναί*: we can hardly say, with Meyer, that each language is a *γένος φωνῶν*. The use of *φωνῶν*, and not γλωσσῶν, is no doubt intentional, to avoid confusion, γλῶσσα being for the most part used in this passage in a peculiar meaning: but no argument can be grounded on it as to the γλῶσσαι being languages or not. εἰσίν (plur.), because it is wished to distinguish them in their variety. οὐδέν, scil. *γένος*. Bleek renders, '*no rational animal is without speech*;' and Grot., reading as the rec. *αὐτῶν*, understands it as referring to *men*: others supply *ἔθνος* to οὐδέν. But the common rendering is both simpler, and better sense: **none of them is without signification**, as E. V.: or, **is inarticulate.** 11.] οὖν, *seeing that* none is without meaning: for if any *were*, the imputations following would not be just. We assume that a tongue which we do not understand *has a meaning*, and that it is the way of expression of some *foreign nation*. βάρβαρος,—**a foreigner**, in the sense of one who is ignorant of the speech and habits of a people. So Ovid, Trist. v. 10,—'Barbarus hic ego sum, quia non intelligor ulli:' and Herod. ii. 158,—βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους. (Wetst.) The appellation always conveyed a certain contempt, and such is evidently intended here. So Ovid, in the next line,—'Et rident stolidi verba Latina Getæ.' ἐν ἐμοί, **in my estimation**: so Eurip. Hippol. 1335, σὺ δ' ἔν τ' ἐκείνῳ κἂν ἐμοὶ φαίνῃ κακός,—'in his judgment and in mine:' see Kühner, ii. 275. 12.] *Application of the analogy*, as in ver. 9. The οὕτως is evidently meant as in ver. 9, but is rendered somewhat difficult by the change of the construction into a direct exhortation. It is best therefore to suppose an ellipsis; and

[a] πνευμάτων, [b] πρὸς τὴν [bc] οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε, ἵνα [c] περισσεύητε. 13 διὸ ὁ [f] λαλῶν [f] γλώσσῃ [g] προσευχέσθω [g] ἵνα [h] διερμηνεύῃ. 14 ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ [i] πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς

a = ch. xii. 10 reff.
b = Rom. xv. 2.
c Rom. xiv. 19 reff.
e absol., Matt. v. 20. ch. viii. 8.
f vv. 2 &c.
g Matt. xxiv. 20 ‖ Mk. h ch. xii. 30 reff.
Mark xiv. 35. (ὅπως, Acts viii. 15.) Phil. i. 9. Col. i. 9. iv. 3. 2 Thess. i. 11. iii. 1.
i = Acts xvii. 16 reff.

12. πνευματικων P 23-mg 73 spec sah Ambr$_1$. (G-lat has both.) for περισσευητε, προφητευητε A 73 Ambrst.

13. rec διοτερ, with KL№^{2} rel Chr$_1$ Thdrt Thl Œc: txt ABDFP№^{1} 17 Damasc.

14. om γαρ B F[-gr G-lat] sah arm: ins ADKLP№ rel vulg(and F-lat) E-lat syrr copt Chr$_1$ Thdrt Damasc Thl Œc Orig-int$_1$ Ambrst Aug$_1$ Pel Sedul Bede. (17 def [but om appy, Tischdf Treg].)

give to *οὕτως* the pregnant meaning, *after the lesson conveyed by this example.* Meyer's rendering, *since in such a manner* (i. e. so as to be barbarians to one another) *ye also are emulous, &c.*, is very harsh, besides making the second clause, standing as it does without a μᾶλλον or any disjunctive particle, mean (and I do not see that it will bear any other meaning), *seek this βαρβαροφωνία to the edifying of the Church.* Thus likewise ye (i. e. after the example of people who would not wish to be barbarians to one another,—avoiding the absurdity just mentioned), emulous as ye are of spiritual gifts (reff.), seek them to the edifying of the church, that ye may abound: or *perhaps* (but I can find no instance of *ζητῶ ἵνα* thus used: ch. iv. 2 is no case in point, see note there) as in E. V. '*seek that ye may excel* (abound in them) *to the edifying of the church.*' 13.] *Hortatory inference from the foregoing examples.* There is some difficulty in the construction of this verse. προσευχ. ἵνα διερμ. is rendered by Chrys., Theodoret, Theophyl., Erasm., Beza, Calv., Grot., Estius, Wetst., Bleek, Rückert, Olsh., al., '*pray that he may interpret.*' But the next verse shews that this is untenable. For the act of προσεύχεσθαι γλώσσῃ is there introduced in strict logical connexion with this verse, so as to shew that the προσευχέσθω here must have the same meaning as there, viz., that of *praying in a tongue,* openly in the church. Seeing this, Luther, Rosenm., al., render it, '*let . . . . . so pray, that he may interpret*:' i. e. '*not* pray, unless he can interpret.' But this rendering of ἵνα is hardly allowable even where *οὕτω* is expressed, see note on ch. ix. 24. The knot of the difficulty lies in the relation of ἵνα to verbs of this kind. It may be doubted whether in such expressions as προσεύχεσθαι ἵνα (see reff.), the conj. ever represents the mere *purport* of the prayer, as in our "to pray, that." The idea of *purpose* is inseparably bound up in this particle, and can be traced wherever it is used. Thus προσεύχ. ἵνα seems always to convey the meaning, "to pray, *in order that.*" At the same time, *prayer* being a *direct seeking* of the fulfilment of the purpose on account of which we pray,—not, like many other actions, *indirectly* connected with it,—the *purport* and *purpose* become *compounded in the expression.* This will be illustrated by γρηγορεῖτε κ. προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν: where it is plain enough that ἵνα μὴ represents the *ulterior object* of γρηγορεῖτε, and, *now that it is joined with* γρηγορεῖτε, of προσεύχεσθε: but had it been *merely,* προσεύχεσθε ἵνα μὴ κ.τ.λ., the above confusion would have occurred. Now this confusion it is, which makes the words προσευχέσθω ἵνα διερμηνεύῃ so difficult. Obviously, the προσευχέσθω is not *merely* used to express a *seeking by prayer* of the gift of interpretation, on account of the sense in the next verse: but as plainly, there is in προσευχέσθω *a sense* which passes on to ἵνα διερμηνεύῃ. The rendering of Meyer and De Wette, '*pray, with a view to interpret* (what he has spoken in a tongue),' is unobjectionable, but does not give any reason for the choice of προσευχέσθω, any more than εὐχαριστείτω, or the like. I believe the true rendering to be pointed out by the distinction in the next verse. If a man prays *in a tongue,* his *spirit prays,* but his *understanding is barren.* This prayer of *his spirit* is, the intense direction of his will and affections to God, accompanied by the utterance of sounds to him unintelligible. '*Let then him who speaks with a tongue, pray,* when he does pray, *with an earnest striving* (in this prayer of his spirit) *after the gift of interpretation.*' The meaning might be more strictly given thus in English: wherefore let him who speaketh with a tongue, in his prayer (or, when praying), strive that he may interpret. 14.] This verse has been explained above. It *justifies the necessity of thus aiming at the gift of interpretation.* τὸ πν. μου, not as in ver. 32, and Chrys. (Hom. xxxv. p. 325) τὸ χάρισμα τὸ δοθέν μοι καὶ κινοῦν τὴν γλῶσσαν, —but as in reff., my (own) spirit, taking

μου [k] ἄκαρπός ἐστιν. 15 [l] τί οὖν ἐστιν; προσεύξομαι τῷ [i] πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ· [m] ψαλῶ τῷ [i] πνεύματι, [m] ψαλῶ δὲ καὶ τῷ νοΐ. 16 ἐπεὶ ἐὰν [n] εὐλογῇς [i] πνεύματι, ὁ [o] ἀναπληρῶν τὸν [p] τόπον τοῦ [q] ἰδιώτου πῶς ἐρεῖ [r] τὸ [rs] ἀμὴν [t] ἐπὶ τῇ σῇ [u] εὐχαριστίᾳ, [v] ἐπειδὴ τί λέγεις οὐκ οἶδεν; 17 σὺ μὲν γὰρ [w] καλῶς [x] εὐχαριστεῖς, ἀλλ' [y] ὁ [y] ἕτε-

ABDFK LPℵ a b c d e f g h k l m o 17. 47

k Matt. xiii. 22 ‖ Mk. Eph. v. 11. Tit. iii. 14. 2 Pet. i. 8. Jude 12 only. Jer. ii. 6. Wisd. xv. 4 only.
l Acts xxi. 22. ver. 26.
m here bis, Rom. xv. 9, from Ps. xvii. 49. Eph. v. 19. James v. 13 only.
n ch. x. 16 reff.
o = here (Matt. xiii. 14. ch. xvi. 17. Gal. vi. 2. Phil. ii. 30. 1 Thess. ii. 16) only‡. (Gen. xxix. 28 al.) Jos. B. J. v. 2. 5, στρατιώτου τάξιν ἀναπληροῦν. Philo, Flacc. 12, vol. ii. p. 531, πρεσβευτοῦ τάξ. ἐκπλήσω. Tac. Ann. iv. 38, "locum principem implenam."
p = here only. Sir. xii. 12.
q Acts iv. 13 reff.
r 2 Cor. i. 20.
s = Rev. v. 14. Neh. v. 13. viii. 6 al.
t = Acts xi. 19. 2 Cor. xii. 21. Heb. viii. 1.
u Acts xxiv. 3 reff.
v Acts xv. 24 reff.
w ch. vii. 37 reff.
x abs., ch. xi. 24 reff.
y Rom. ii. 1 reff.

15. om τι ουν εστιν K. προσευξωμαι (twice) ADFP 47 : -ξωμαι and -ξομαι ℵ : txt BKL rel Orig$_4$ Eus$_2$ [Chr$_2$ Euthal-ms Thdrt Damasc: *orabo* latt Orig-int$_2$ Ambr Ambrst] (*see note*). om 1st δε FKP 35. 46. 109-14 latt Syr sah arm Orig$_3$(om και also$_1$) [Euthal-ms] Damasc Orig-int[$_{\text{saepe}}$ Ambrst]: ins ABDIℵ rel syr [copt] Orig$_2$ Eus$_3$ Chr$_2$ Thdrt Thl Œc. om τω (bef 2nd πνευματι) FP. om 2nd δε BF 46. 109 latt Syr sah æth arm Orig$_1$(where he has the 1st δε) Cæs$_1$ [Ath$_1$] Ps-Ath$_1$ Damasc Thl Orig-int$_3$ [Ambrst]: ins ADKLPℵ rel syr copt Orig[-c]$_1$ Eus$_1$ Ath$_1$ Chr$_2$ [Euthal-ms] Thdrt Œc (homœotel in 47 νοι to νοι).

16. rec ευλογησης, with FKL rel Chr$_1$ Thdrt Thl Œc; *benedixeris* latt: txt ABDPℵ b^1 o 17 [Euthal-ms] Damasc. rec ins τω bef πνευματι (*to conform to last ver: but see note*), with KL rel Chr$_1$ Thdrt: εν B(sic: see table) D[P]ℵ^2: om AFℵ^1 17 [Euthal-ms] Damasc. om το F. for επειδη, επει B. ουκ οιδεν bef τι λεγεις F(not F-lat) E-lat G-lat [Ambrst] Jer$_1$ Aug$_1$.

17. αλλα B l.

himself as an example, as above, ver. 6: a use of the word familiar to our Apostle, and here necessary on account of ὁ νοῦς μου following, 'When I pray *in a tongue*, my higher being, my *spirit*, filled with the Holy Ghost, is inflamed with holy desires, and rapt in prayer: but my *intellectual part*, having no matter before it on which its powers can be exercised, bears no fruit to the edification of others (nor of myself:' but this is not expressed in ἄκαρπος; cf. the usage of *καρπός* by Paul,—Rom. i. 13; vi. 21, 22; xv. 28; Gal. v. 22, al.).

15.] What then is (the case) (i. e. as our '*What then?*' Cf. τί οὖν, Rom. iii. 9; vi. 15. 'What is my determination thereupon?')? **I will pray** (on the reading προσεύξωμαι, see note on Rom. v. 1) **with the** (my) **spirit: I will pray also with my mind** (i. e. will interpret my prayer for the benefit of myself and the church), &c. This resolution, or expression of self-obligation, evidently leads to the inference, by and by clearly expressed, ver. 28, that *if he could not* pray τῷ νοΐ, he would *keep silence*. ψαλῶ] hence we gather that the two departments in which the gift of tongues was exercised were *prayer and praise*. On the day of Pentecost it was confined to the latter of these. **16.] The discourse changes from the first person to the second, as De W. observes, because the hypothesis contains an imputation of folly or error.** ἐὰν εὐλ.] **if thou shalt have blessed in spirit** (no art. now: the dat. is now merely of the *manner in which*, the *element*; not of the *specific instrument*, as in the last verse), **how shall he that fills** (i. e. is in) **the situation of a private man** (ἰδιώτης, in speaking of any business or trade, signifies a *lay person*, i.e. one unacquainted with it as his employment. Thus in state matters, it is one out of office—Δημοσθένει ὄντι ἰδιώτῃ, Thuc. iv. 2; in philosophy, one uneducated and rude —ἡμεῖς μὲν οἱ ἰδιῶται οὐ δεδοίκαμεν, ὑμεῖς δὲ οἱ φιλόσοφοι δειλιᾶτε, Diog. Laert. Aristipp. ii. 71, &c. &c. See examples in Wetst. So here it is, *one who has not the gift of speaking and interpreting*. The word τόπον is not to be taken literally, as if the ἰδιῶται had any *separate seats* in the congregation: the expression, as in ref., is figurative) **say the** AMEN (the Amen always said: see Deut. xxvii. 15—26 Heb. and E. V. (LXX, γένοιτο); Neh. viii. 6. From the synagogue,—on which see Wetst., Schöttg. in loc., Winer, Realw., art. Synagogen, and Philo, Fragm. vol. ii. p. 630—συνεδρεύουσι . . . . οἱ μὲν πολλοὶ σιωπῇ, πλὴν εἴ τι προσεπιφημίσαι τοῖς ἀναγινωσκομένοις νομίζεται,—it passed into the Christian church; so Justin Mart. Apol. i. 65, p. 82, οὗ (scil. τοῦ προεστῶτος) συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς παρευφημεῖ λέγων, ἀμήν. See Suicer, sub voc. and Stanley's note here) **to** (at the end of) **thy thanksgiving, since what thou sayest he knows not?** This is, as Doddridge has remarked, decisive against the practice of praying and praising in an unknown tongue, as ridi-

ρος οὐκ [z]οἰκοδομεῖται. 18 [a]εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν μᾶλλον [b]γλώσσῃ [b]λαλῶ· 19 ἀλλὰ ἐν ἐκκλησίᾳ [c]θέλω πέντε λόγους τῷ νοΐ μου λαλῆσαι, ἵνα καὶ ἄλλους [d]κατηχήσω, [ee]ἢ [f]μυρίους λόγους ἐν γλώσσῃ. 20 Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς [g]φρεσίν· ἀλλὰ τῇ [h]κακίᾳ [i]νηπιάζετε, ταῖς δὲ [g]φρεσὶν [k]τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ γέ-

z Acts ix. 31 reff.
a Rom. i. 8 reff.
b vv. 2, &c.
c here only. 2 Macc. xiv. 42.
d Acts xviii. 25 reff.
e constr., Matt. xviii. 8, 9
‖ Mk. Luke xv. 7. xvii. 2. Gen. xxxviii. 26.
f Matt. xviii. 24. ch. iv. 15 only. Esth. iii. 9.
g here bis only. Prov. xviii. 2. ch. xiii. 11.)
h Rom. i. 29. ch. v. 8. Eph. iv. 31 al. Ps. li. 3 (5).
i here only †. (-πιος, k = ch. ii. 6. Heb. v. 14 al. 1 Chron. xxv. 8.

18. rec aft τω θεω ins μου (*addn from such places as ch* i. 4, *Rom* i. 8 *&c*: 38 æth arm *even further add* περι), with KL rel [vulg-clem demid harl] Thdrt[-ed] Damasc Ambrst Pel: om ABDFPℵ 17 E-lat G-lat am(with tol) syrr copt æth arm Chr$_1$ [Euthal-ms] Thdrt-ms Jer$_1$ Sedul Bede. (om [τω] θεω F-lat.) ins οτι bef παντων F latt syrr copt lat-ff. γλωσσῃ bef μαλλον F[-gr(and G-lat)]: om μαλλον 41^1 D-lat Chr-ms. —*omnium vestrum lingua loquor* vulg(and F-lat). rec γλωσσαις, with BKLP rel syrr copt æth Chr$_1$ Thdrt Orig-int$_1$: txt ADFℵ 17 latt arm Damasc Ambrst Pel Bede.

rec λαλων (*the* bare present *aft* ευχ. *was not understood, and thus some helped it with* οτι, *some by turning* λαλω *into* λαλων. *Or* λαλων *was understood to belong to* ευχαριστω, '*I give thanks, speaking*,' &c.), with KL rel Chr$_1$ [Euthal-ms] Thdrt Damasc: om A: txt BDFPℵ c 17 latt syrr copt arm Orig-int$_1$ lat-ff.

19. (αλλα, so ABD: om ℵ^1.) rec δια του νοος (*see note. If* τω νοι *had come from ver* 15, μου *would prob have been omd*), with KL rel D-lat syr Mac$_1$ Chr$_1$ Thdrt Max-conf$_1$ Phot[-c$_1$] Thl Œc: δια τον νομον (omg μου) Mcion-e$_2$, *per legem* Ambrst-txt [ed-ven]; *in lege* Paulin$_1$: txt AB D[-gr] (F)[P]ℵ m (17) vulg Syr copt [arm(omg μου)] Nys$_1$ Epiph$_2$ Damasc [Ambr$_1$].—τω ν. μ. bef π. λογ. 17.—λαλη ο μεν (sic) bef τω ν. μ. F.

20. ινα ταις φρ. τελ. γενησθε, omg δε, F D-lat Orig-int$_1$ Ambrst Aug Gaud.

21. aft νομω ins τι ℵ^1(ℵ^3 disapproving).

culously practised in the church of Rome.

17.] καλῶς is not ironical, but concessive: it is not the act of *thanksgiving is a tongue* that the Apostle blames, for that is *of itself good*, being dictated by the Spirit: but the doing it *not to the edification of others*. ὁ ἕτερος, the ἰδιώτης spoken of before. 18, 19.] *Declaration of his own feeling on the matter, highly endowed as he was with the gift.* **I thank God, I speak with a tongue** (have the gift of speaking with tongues) **more than you all.** This juxtaposition of two clauses, between which '*that*' is to be supplied in the sense, is not unusual: βούλει σκοπῶμεν: 'fac videas,'—Eur. Hippol. 567, ἐπίσχετ', αἰδὴν τῶν ἔσωθεν ἐκμάθω. Hom. Od. β. 195, Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός, Μητέρα ἣν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι. See Hartung, Partikell., ii. p. 134. 19.] ἐν ἐκκλησίᾳ, in (the) **assembly**, 'in the congregation' [this is the better rendering here, and wherever there is a chance of the word *church* being mistaken as meaning a building],—not 'in *an* assembly,' as Meyer. The art. is omitted after a preposition: so Middleton, ch. vi. § 1; the logical account of which is, that the prep. serves to *categorize* the substantive following it, and so make it general instead of particular.

θέλω . . ., ἤ, as βούλομαι, ἤ, Il. α. 117: similarly ἐπιθυμέω, ζητέω,—see Hartung, ii. p. 72. διὰ τοῦ νοός has probably been a correction, because λαλεῖν τῷ νοΐ was found harsh, the understanding being only the indirect instrument.

20.] With this exhortation he concludes this part of his argument, in which he reproves the folly of displaying and being anxious for a gift in which there was no edification. 'ἀδελφοί suavem vim habet,' Bengel. ταῖς φρεσίν, **in your understandings**, as this preference shews you to be. τῇ κακίᾳ—dat. of reference, **as regards vice**: see Winer, edn. 6, § 31. 6.

21—25.] By a citation from the O. T. he takes occasion to shew that tongues are a sign *to the unbelieving only*: and that *even for them* they are profitless in comparison with prophecy. 21.] ἐν τῷ νόμῳ, as John x. 34; xii. 34; xv. 25; —where the *Psalms* are thus quoted. The passage stands in the LXX: διὰ φαυλισμὸν χειλέων, διὰ γλώσσης ἑτέρας ὅτι λαλήσουσι τῷ λαῷ τούτῳ . . . κ. οὐκ ἠθέλησαν ἀκούειν. The context is thus: The scoffers in Jerusalem (see ver. 14) are introduced as scorning the simplicity of the divine commands, which were line upon line, precept upon precept, as if to children (vv. 9, 10). Jehovah threatens them that, since they would not hear these simple commands, He would speak to them by men of other tongues, viz. the Assyrians, their captors. Here as in many other cases,

γραπται Ὅτι ἐν [l] ἑτερογλώσσοις καὶ ἐν [m] χείλεσιν [n] ἑτέρων ABDFK LP𝔑 a b c d e f g h k l m o 17. 47
λαλήσω τῷ λαῷ τούτῳ, καὶ [o] οὐδ' [p] οὕτως [q] εἰσακούσονταί
μου, λέγει κύριος. 22 ὥστε αἱ [r] γλῶσσαι [s] εἰς [t] σημεῖον
εἰσὶν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς [u] ἀπίστοις, ἡ δὲ [v] προ-
φητεία οὐ τοῖς [u] ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. 23 ἐὰν
οὖν [wx] συνέλθῃ ἡ [y] ἐκκλησία [y] ὅλη [xs] ἐπὶ τὸ αὐτὸ καὶ πάντες

l here only †. (Isa. xxviii. 11.) Ps. cxiii. 1 Aq.
m = Matt. xv. 8 | Mk. (from Isa. xxix. 13.) Rom. iii. 13. Heb. (xi. 12.) xiii. 15. 1 Pet. iii. 10 only.
n = Acts ii. 4. Exod. xxx. 9.
o = ch. v. 1 reff.
p = Rom. v. 12 reff.
q Matt. vi. 7. Luke i. 13. Acts x. 31. Heb. v. 7 only. Deut. i. 43.
r Acts ii. 4 reff.
s so εἰς μαρτύριον, &c. Matt. viii. 4 al. fr. Jer. ix. 22.
t Rom. iv. 11 reff.
u = ch. vi. 6 reff.
v ch. xiii. 2 reff.
w = Acts i. 3 reff.
x ch. xi. 20. Josh. ix. 2.
y Rom. xvi. 23 reff.
z Acts i. 15 reff.

for ετερογλωσσοις, ετεραις γλωσσαις F lect-8 vulg copt goth Tert$_1$. rec ετεραις, with D[F]KLP rel [latt Syr(*lingua alia*) syr copt goth æth arm] Orig$_1$ Constt$_1$ Chr$_1$ [Cyr$_1$] Damasc Thl Œc [Tert$_1$ Ambrst]: txt ABℵ 17 [Cyr$_1$-ms$_1$-p]. (*Meyer thinks the dat a mere mechanical corrn to suit the other datives.*) for ουδ ουτως, ουδεπω F [not F-lat]. εισακουσεται F(not [F]-lat) 43. 113 lect-14.

22. for (2nd) πιστευουσιν, πιστοις F [vulg Ambr$_1$. (G-lat has both.)]

23. om ουν F[-gr] 67^2 old-lat goth Ambr$_1$ Ambrst. for συνελθη, ελθη BG^1. ολη bef η εκκλησια DF latt goth [Syr goth Ambr$_1$ Ambrst]. rec παντες γλωσσαις λαλωσιν, with [D^2-gr] KL [47(-ουσιν)] rel vulg(and F-lat) syrr arm Chr-txt$_1$ [γλ. π. λ.,] Thdrt Damasc Œc Vict-vit Bede: λαλ. παν. γλ. copt æth Ambrst: λαλ. γλ. παν. D$^{1\cdot2}$[and lat] goth: txt AB F[-gr(and G-lat)] P𝔑 Bas$_1$ [Euthal-ms] Thl.

the historical sense is not so much considered, as the aptness of the expressions used for illustrating the matter in hand; viz. that belief would not be produced in the unbelieving by speaking to them in strange tongues. The ὅτι answers in the LXX to כִּי, '*for*;' or '*yea verily*,' as Louth. It forms part of the citation, not of the text.

ἐν ἑτερ.] in (in the person of) men of other tongues: Heb. *with another tongue*;—and it is placed *second*. The Apostle personifies it and gives it the prominence. ἐν χ. ἑτ.] in (as speaking in, using as the organ of speech) lips of others (strangers, see reff.): Heb. *in* (by) *stammerers of lip*: Louth, *with a stammering lip*. τῷ λαῷ τούτῳ] in Isa., *the Israelites*: here taken generally for the unbelieving world. οὐδ' οὕτως εἰσακούσ.] This is the point of the passage for St. Paul's argument: see ver. 23:—"for them, and not for us: but *even for them*, profitless in the main:"—*not even under such circumstances will they listen to me: even this sign* will be for them ineffectual. 22.] ὥστε,—viz. according to the words of the foregoing prophetic passage. αἱ γλ.] the tongues, in the *then* acceptation of the term. He is not interpreting the prophecy, nor alluding to the tongues *there* spoken of, but returns back to the subject in hand—*the tongues* about which his argument was concerned. εἰς σημ. εἰσίν] are for a sign: but there is no emphasis on the words,—the meaning being much the same as if εἰς σημεῖον were omitted, and it stood ὥστε αἱ γλ. εἰσὶν οὐ τοῖς π. Not seeing this, Commentators have differed widely about the meaning of σημεῖον. So Chrys. (Hom. xxxvi. p. 335): εἰς σημεῖον, τουτέστιν, εἰς ἔκπληξιν:—Bengel: 'quo allecti auscultare debebant:'—Calvin: 'linguæ, quatenus in signum datæ sunt:' &c. &c. All dwelling on the word σημεῖον would introduce an element foreign to the argument, which is, *that tongues are* (a sign) *for the unbelieving, not for the believing*. οὐ τ. πιστ.] not to men who believe, but to unbelievers, i. e. 'men who do not believe:' not, as Neander, Billroth, Rückert, and in substance De Wette, 'men who *will* not believe:' ἄπιστος must be kept to the same sense through this whole passage, and plainly by ver. 23 it is *not one who* will *not believe*, but *an unbeliever open to conviction*. The mistake has been occasioned by regarding *those to whom the prophecy was directed*, and interpreting Paul by Isaiah, instead of by himself. ἡ δὲ προφ.] scil. ἐστίν, as Meyer, or εἰς σημ. ἐστίν, as De Wette: it seems to me to import little which we supply, seeing that εἰς σημ. is of so very slight weight in the preceding clause. If emphatic meaning had been attached to σημεῖον *as belonging to* αἱ γλ., we must not have supplied it here: but if it be a mere indifferent word, to be interpreted according to the sense in which αἱ γλ. and ἡ προφ. were σημεῖα, there can be no objection to it here: and the uniformity of construction seems to require it. Both here and above, τοῖς ἀπίστ. and the other are datives *commodi*—for, not '*to*,' the unbelieving. ἡ προφητεία *was* a sign *to* the unbelieving, see vv. 24, 25. Prophecy, i. e. *inspired and intelligent exposition of the word and doctrine*, was eminently *for* believers, but, as below, would

...εδιωτ P.

λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ [a] ἰδιῶται ἢ [b] ἄπιστοι, οὐκ ἐροῦσιν ὅτι [b] μαίνεσθε; 24 ἐὰν δὲ πάντες [c] προφητεύωσιν, εἰσέλθῃ δέ τις [b] ἄπιστος ἢ [a] ἰδιώτης, [d] ἐλέγχεται ὑπὸ πάντων, [e] ἀνακρίνεται ὑπὸ πάντων, 25 τὰ [f] κρυπτὰ τῆς καρδίας αὐτοῦ [g] φανερὰ [g] γίνεται, καὶ [h] οὕτως [i] πεσὼν ἐπὶ [i] πρόσωπον [k] προσκυνήσει τῷ θεῷ, [l] ἀπαγγέλλων ὅτι [m] ὄντως

a ver. 16. b Acts xii. 15 reff. c ch. xi. 4, 5 reff. d = John iii. 20. Ps. xlix. 21. e Acts iv. 9 reff. f Rom. ii. 16 reff. g ch. xi. 19 reff. h = ver. 21. Rom. v. 12 reff. i Matt. xvii. 6. xxvi. 39. Luke v. 12. xvii. 16. Rev. xi. 16. Num. xvi. 4. xx. 6. k Paul, here and Acts xxiv. 11 only. dat., Matt. ii. 2 al. fr. Ps. xxviii. 2. passim. elsew., 1 Thess. i. 9. Heb. ii. 12. 1 John i. 2, 3 only. Gen. xiv. 13. 22. Luke xxiii. 47. 1 Tim. v. 5 al. l Gospp. and Acts, m = Mark xi 32. Num. xxii. 37 only.

om η απιστοι B[: *infideles et idiotæ*] Ambrst.

24. for 2nd δε, τε A Syr (æth). om *ανακ. υ. π.* (*homœot*) K.

25. rec ins *και ουτω* bef *τα κρυπτα* (*from below,—the result being imagined better to begin here; the follg κ. ουτως being by some omd, as Chr Ambr, by some carelessly left, or reintroduced without erasing this former. So Meyer*), with D[3][-gr] KL rel syr Chr[2] Thdrt [Damasc]: om ABD[1]FN 17 latt (Syr) copt goth (æth arm) Orig[-c[1]-int[2] Did[1]] Bas[1] Chr[1] [Euthal-ms (Ambr). Syr æth arm Orig-int[1] Ambr ins *και.*] αναγγελλων F(not G).

be also profitable *to* unbelievers, furnishing a token that God was truly among his assembled servants. **23—25.** *Instances given of the operation of both on the ungifted or the unbeliever.*

23.] οὖν, following up the axiom just laid down, by supposing a case = if then .... The first case put answers to the former half of ver. 22: the second, to the latter. The supposition is this: that all the (Corinthian) church is assembled, and all its members speak with tongues (not in a *tumultuary* manner—that is not part of the present hypothesis, for if it were, it must apply equally to ver. 24, which it clearly cannot:—but that all have the gift, and are *in turn* exercising it):—then ἰδιῶται, '*plain* believers,' persons unacquainted with the gift and its exercise, come in. It is obvious that the hypothesis of *all* being assembled, and *all* having the gift, must not be pressed to infer that no such ἰδιώτης could be found: no one hypothesizes thus rigidly. If any will have it so, then, as Meyer, we may suppose the ἰδιῶται to come *from another congregation*: but the whole difficulty seems to me mere trifling. The ἰδ. plainly cannot be, as De W. maintains, an *unbeliever*, for *his* case is separately mentioned. Such plain **men**, or perhaps a company of unbelievers, have come in:—they have no understanding of what is going on: the γλῶσσαι sound to them an unmeaning jargon; and they come to the conclusion, 'These men are mad;' just as men *did infer*, on the day of Pentecost, that the speakers were *drunken*. **24.**] **But if all** (see above) **prophesy** (i. e. intelligibly lay forth, in the power of the Spirit, the Christian word and doctrine) **and there enter any** (singular *now*, setting forth that this would be the effect *in any case*: plural *before*, to shew that however many there might be, *not one could appreciate the gift*) **unbeliever or plain man** (ἄπιστος *first now*, because the great stress is on the power of prophecy in its greatest achievement, the *conversion of the unbeliever*; but ἰδιῶται was first *before*, because the stress there was on the unprofitableness of tongues, *not only to the* ἄπιστοι, *but to the* ἰδιῶται), **he is convicted by all** (the inspired discourse penetrating, as below, into the depths of his heart,—by *all*, i. e. by each in turn), **he is searched into by all** (each inspired speaker opening to him his character), **the hidden things of his heart become manifest** (those things which he had never before seen are revealed,—his whole hitherto unrecognized personal character laid out. Instances of such revelations of a man to himself by powerful preaching have often occurred, even since the cessation of the prophetic gift): **and thus** (thus convicted, searched, revealed to himself:—in such a state of mind) **having fallen on his face, he will worship God, announcing** (*by that his act*, which is a public submission to the divine Power manifest among you: or, but not so well, *aloud*, by declaration of it in words) **that of a truth** (implying that previously he had regarded the presence of God among them as an idle tale; or, if a plain Christian, had not sufficiently realized it) **God is among you** (or in each of you: by His Spirit). In this last description the ἰδιώτης is thrown into the background, and (see above) the greater achievement of prophecy, the conviction and conversion of the ἄπιστος, is chiefly in view. "For a similar effect of the disclosure of a man's secret self to himself, compare the fascination described as exercised by Socrates over his hearers by the 'conviction' and 'judgment' of his questions in the Athenian market-place. Grote's Hist. of Greece,

ABDFK LN a b c d e f g h k l m o 17. 47

n = 2 Cor. xiii. 5.
o Acts xxi. 22. ver. 15.
p = Eph. v. 19. Col. iii. 16 (Luke xx. 42. xxiv. 44. Acts i. 20. xiii. 33) only. Isa. lxvi. 20.
q ver. 6 (reff.).
r ch. xii. 10 only v. Sir. prol. & xlvii. 17 only. (-ρνεύειν, John i. 42.)
s ver. 12.

n ὡς ὁ θεὸς ἐν ὑμῖν ἐστιν. 26 o Τί οὖν ἐστιν, ἀδελφοί; ὅταν v συνέρχησθε, ἕκαστος [ὑμῶν] p ψαλμὸν ἔχει, q διδαχὴν ἔχει, q ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, r ἑρμηνείαν ἔχει· πάντα s πρὸς οἰκοδομὴν γινέσθω. 27 εἴτε γλώσσῃ τὶς λαλεῖ, u κατὰ δύο ἢ v τὸ v πλεῖστον τρεῖς, καὶ w ἀνὰ w μέρος καὶ εἷς x διερμηνευέτω· 28 ἐὰν δὲ μὴ ᾖ y διερμηνευτής, z σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ. 29 a προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι

t = ver. 40. ch. xvi. 14.
u = Mark vi. 40. ἀνά, Luke ix. 3. x. 1. John ii. 6. καθ' ἕνα, Eph. v. 33. John xxi. 25. Xen. Anab. iv. 7. 8. Polyb. iv. 20. 10, and al. freq. see Rom. xi. 26 reff.
v here only. (Isa. ix. 3.)
w here only. ἀνὰ μ. ἕδεσαν, y here only τ. x ch. xii. 30 reff.
z Acts xii. 17 reff. change of subject, Luke xv. 18. xix. 4. Acts vi. 6. Winer, edn. 6, § 67. 1. c.
a Acts xi. 27 reff.

rec *o θεος* bef *εστιν*, with KL rel syr Chr$_3$ Thdrt [Bas$_1$ Damasc]: om *εστιν* k 3. 32 Thdrt-comm: txt AB(DFℵ) h 17 latt Syr copt goth æth arm Orig-[c$_1$-]int$_2$ [Did$_1$ Chr$_1$ Euthal-ms Ambr$_1$].—om *ο* D^{1}Fℵ^1 l^1 109^1 Orig[-c]$_1$ Chr.

26. om *υμων* ABℵ^1 a 17 copt [Bas$_1$ Euthal-ms]: ins DFKLℵ^2 rel [latt syrr goth æth(appy) arm] Chr$_1$ Thdrt Damasc [Ambrst]. om *διδαχ. εχει* (*homœotel*) A k.

rec *γλωσσαν εχει αποκαλυψιν εχει* (*the clauses dropped out by homœotel, and were then confusedly reinserted*), with L rel Chr$_1$ Thdrt Damasc: om *αποκαλυψιν εχει* m 35-9. 42-7. 63 arm Chr-mss: om *γλωσσαν εχει* K 35-9. 42-3. 57. 91^1. 106-77. 238 [fuld^1: *ερμ. εχει γλ. εχ.* goth:] txt ABDFℵ [d] 17 latt syrr coptt æth Bas$_1$ [Euthal-ms] Thl Œc-comm [Ambrst]. *διερμηνειαν* DF. rec *γενεσθω*, with Damasc: txt ABDFKLℵ rel Chr [Bas$_2$ Euthal-ms] Thdrt &c.

28. for *διερμ., ερμηνευτης* BD^{1}F, pref *ὁ* D^{1}F. for *εαυτω, αυτω* F.

29. om *οι* D^{1}FL l^1.

viii. 609—611." Stanley. **26—35.**] *Regulations respecting the exercise of spiritual gifts in the assemblies.*

26.] The rule for *all*, proceeding on the fact of each having his gift to contribute when they come together: viz. that all things must be done with a view to edification. *τί οὖν ἐστιν*] See ver. 15.

ὅτ. συν.] **whenever ye happen to be assembling together**: the *present* vividly describes each coming with his gift, eager to exercise it. *ψαλμόν*] most probably **a hymn of praise** to sing in the power of the spirit, as did Miriam, Deborah, Syneon, &c. See ver. 15.

διδαχήν] **an exposition of doctrine** or moral teaching: belonging to the gift of *prophecy*, as indeed do also *ψαλμ.* and *ἀποκάλ.*, the latter being something revealed to him, to be prophetically uttered.

γλῶσσαν] **a tongue**, i. e. an act of speaking in tongues: see vv. 18, 22.

ἑρμηνείαν] See below, and ver. 5.

πάντ. πρ. οἰκ. γιν.] THE GENERAL RULE, afterwards applied to the several gifts: and **27, 28.**] *to the speaking with tongues.* *εἴτε* begins the construction, but is not carried on, ver. 29, where *προφῆται δέ* answers to it. **27.**] *κατὰ δύο* (scil. let it take place), **by two** (at each time, i. e. in one assembly: not more than two or three might speak with tongues *at each meeting*) **or at the most three, and by turn** (one after another, not together): **and let one** (some one who has the gift,—and *not more than one*) **interpret** (what is said in the tongue). **28.**] **But if there be not an interpreter** (Wieseler, in the Stud. und Krit. for 1838, p. 720, would render it, '*if he be not an interpreter*,' viz. himself. But this would exclude the possibility of *others* interpreting, which we know from ch. xii. 10 might be the case. And thus the preceding *εἴτε* could hardly bear its proper meaning. Wieseler tries to make it mean '*one at a time*.' Besides, the emphatic position of *ᾖ* seems to require more stress than this sense would give, which would be better expressed by *ἐὰν δὲ διερμηνευτὴς μὴ ᾖ*), **let him** (the speaker in a tongue, see reff.) **be silent in the church: but** (as if *σιγάτω* had been *μὴ λαλείτω*) **let him speak for himself and for God**: i. e. in private, with only himself and God to witness it. Chrys. *καθ' ἑαυτὸν φθεγγέσθω*: which Theophyl. enlarges to *τουτέστιν ἀψοφητὶ καὶ ῥῆμα καθ' ἑαυτόν*: which does not seem to agree with *λαλείτω*, the *speaking* being essential to the exercise of the gift. **29—33.**] *Similar regulations for* PROPHECY. **29.**] *δέ*, transitional. *δύο ἢ τρεῖς*, viz. *at one assembling*;—not *together*; this is plainly prohibited, ver. 30. There is no *τὸ πλεῖστον* as in the other case, because he does not wish to seem as if he were limiting this most edifying of the gifts.

οἱ ἄλλοι, scil. *προφῆται*,—or perhaps, any

[b] διακρινέτωσαν· 30 ἐὰν δὲ ἄλλῳ [c] ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος [z] σιγάτω. 31 δύνασθε γὰρ [u] καθ' ἕνα πάντες [d] προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες [e] παρακαλῶνται· 32 καὶ [fg] πνεύματα [ag] προφητῶν [a] προφήταις [h] ὑποτάσσεται· 33 οὐ γάρ ἐστιν [i] ἀκαταστασίας ὁ [j] θεός, ἀλλὰ [j] εἰρήνης, ὡς ἐν [k] πάσαις ταῖς [k] ἐκκλησίαις τῶν [l] ἁγίων.

b ch. vi. 5.
c ch. ii. 10 reff.
d ch. xi. 4, 5 reff.
e = Rom. xii. 8 reff.
f = ch. xii. 10 reff.
g Rev. xxii. 6.
h Luke ii. 51. Rom. viii. 7, 20 al. 1 Chron. xxix. 24.

i Luke xxi. 9. 2 Cor. vi. 5. xii. 20. James iii. 16 only. Prov. xxvi. 28. Tobit iv. 13 (not in ℵ) only. (-στατος, James i. 8.)
j Rom. xv. 33 reff.
k Rom. xvi. 16. ch. vii. 17. 2 Cor. viii. 18. xi. 28 only.
l Rom. i. 7. Acts ix. 13 reff.

ανακρινετωσαν D[1]F.

30. om δε D[1][and lat] F[-gr G-lat] Orig-int$_1$[: *et si* Syr: *quodsi* vulg F-lat] Ambrst. (κα in *καθημενω* is written over the line, *ο π* having been first written, and then marked for erasure by ℵ[1].)

31. *παντες* bef *καθ ενα* DF h[1] latt Syr arm: om *παντες* 17 Ambrst: *εκαστοι* 6. 67[2]: *εκαστοι παντες* 38. 72.

32. for *πνευματα, πνευμα* D F[-gr(and G-lat)] 1. 43. 52. 67[2]. 213 [fuld] Syr [Epiph$_1$] Thdrt Orig-int$_1$[-ed Did-int$_1$ Novat$_2$ Hil$_1$ Ambrst]: txt ABKLℵ rel vulg(and F-lat) syr copt [arm] Orig$_2$(and int$_1$) Epiph$_2$ Chr$_1$ [Euthal-ms] Thdrt-ms Damasc Thl Œc Tert$_1$. (*The plur was corrd to the sing because, One Spirit inspiring all the prophets, πνευματα was not understood.*) *υποτασσονται* L.

33. *ο θεος* bef *ακαταστασιας* A 57 Syr copt [Hip$_1$]: om *ο* F. (αλλα, so ABDℵ e g k 47 [Chr$_1$ Euthal-ms Damasc].) at end ins *διδασκω* (*from ch* iv. 17) F b o 2. 10. 39 vulg ([fuld demid harl tol:] not am) syr-w-ast [arm-ed] Chr$_2$: *διατασσομαι* Chr-ms$_1$ Damasc.

person possessing the gift of *διακρίσεις πνευμάτων*, mentioned ch. xii. 10 in immediate connexion with *προφητεία*. Such would exercise that gift, to determine *whether the spirit was of God*: see ch. xii. 3; 1 John iv. 1—3. **30.**] **But if a revelation shall have been made to another** (prophet) **while sitting by, let the first** (who was prophesying) **hold his peace** (give place to the other: but clearly, not as ejected by the second in any disorderly manner: probably, by being made aware of it and ceasing his discourse). The rendering of Grot., al., '*let him* (the second) *wait till the first has done speaking*,' q. d., '*let the first have left off*,' is ungrammatical. See also vv. 28, 34.

31, 32.] He shews that the *ὁ πρῶτος σιγάτω* is *no impossibility*, but *in their power to put into effect*. **For ye have the power** (the primary emphasis of the sentence is on *δύνασθε*, which is not merely permissive, as E. V., '*ye may*,' but asserts the *possession of the power*;—the secondary on *καθ' ἕνα*) **one by one all to prophesy** (i. e. you have power to bring about this result—you can be silent if you please), **in order that all may learn and all may be exhorted** (or, **comforted**):

32.] **and** (not, *for*: but a parallel assertion to the last, 'ye have power, &c. *and*') **spirits of prophets** (i. e. *their own spirits*, filled with the Holy Spirit: so Meyer, and rightly: not, as De Wette, the Spirit of God within each: and so ver. 12: the inspired spirit being regarded as a *πνεῦμα in a peculiar sense*—from God, or otherwise. See the distinction plainly made 1 John iv. 2: *ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ. πᾶν πνεῦμα κ.τ.λ.* The omission of the art. generalizes the assertion, making it applicable to all genuine Christian prophets) **are subject to prophets** (i. e. to the men whose spirits they are. But very many Commentators, e. g. Theophyl.(alt.), Calvin, Estius, and more recently Bleek and Rückert, take *προφήταις* to signify *other prophets*—*τὸ ἐν σοὶ χάρισμα, καὶ ἡ ἐνέργεια τοῦ ἐν σοὶ πνεύματος, ὑποτάσσεται τῷ χαρίσματι τοῦ ἑτέρου τοῦ κινηθέντος εἰς τὸ προφητεύειν* (Theophyl.). But the command *ὁ πρῶτος σιγάτω* would be superfluous, if his gift was in subjection to *another*).

33.] *Reason of the above regulations.* The premiss, *that the church is God's church*, is suppressed. He is the God of peace, not confusion: therefore those assemblies which are His must be peacefully and orderly conducted. And this character of God is not one dependent for its truth on preconceived views of Him:—we have a proof of it wherever a church of the saints has been gathered together. '*In all the churches of the saints*, God is a God of peace: let Him not *among you* be supposed to be a God of confusion.' I am compelled to depart from the majority of modern critics of note, e. g. Lachmann, Tischendorf (ed. 7 [and 8]), Billroth, Meyer, De Wette, and to adhere to the common arrangement of this latter clause. My reason is, that taken as beginning the next paragraph,

34 Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις [z] σιγάτωσαν· οὐ γὰρ ABDFK
[m] ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ *[h] ὑποτάσσεσθαι, καθὼς Lat a b c d e f g h
καὶ ὁ [n] νόμος λέγει. 35 εἰ δέ τι μαθεῖν θέλουσιν, [o] ἐν k l m o 17. 47
οἴκῳ τοὺς ἰδίους ἄνδρας [p] ἐπερωτάτωσαν· [q] αἰσχρὸν γάρ
ἐστι γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ. 36 ἢ ἀφ' ὑμῶν ὁ [r] λόγος
τοῦ [r] θεοῦ [s] ἐξῆλθεν, ἢ [t] εἰς ὑμᾶς μόνους [t] κατήντησεν; 37 εἴ
τις [u] δοκεῖ [a] προφήτης εἶναι ἢ [v] πνευματικός, [w] ἐπιγινωσκέτω

m = & constr., Acts xxvi. 1 reff. n Gen. iii. 16. o ch. xi. 34 reff. p Matt. xii. 10 al. fr. Epp., Rom. x. 20 (from Isa. lxv. 1) only. q ch. xi. 6 reff. r Acts xi. 1 reff. s = Rom. x. 18 reff. t Acts xxvi. 7 reff. u = ch. iii. 18 reff. v ch. ii. 15 reff. w constr., Acts iii. 10. iv. 13. 2 Cor. i. 14. xiii. 5.

Vv. 34, 35 are placed aft ver 40 in DF 93 fuld[2] Ambrst Sedul.

34. rec aft γυναικες ins υμων, with DFKL rel Syr syr-w-ob Chr$_2$ Thdrt Œc Ambr, Ambrst Sedul: om ABℵ 17 vulg(and F-lat: *vestræ* is written over *υμων* in the gr column) coptt æth arm Orig[-c$_1$] Mcion-e$_2$ Dial$_1$ Nys$_1$ Damasc (Cypr$_1$) Pel. rec επιτετραπται ('*the sense of the perfect*, permissum est, *was more familiar to the transcribers.*' *Meyer*), with K rel syrr Mcion-e$_1$ Chr$_1$ Thdrt, επιτετρεπται L: txt ABDFℵ 17 [latt coptt arm Orig-c$_1$ Euthal-ms] Mcion-e$_1$ Damasc [Ambr$_2$ Ambrst]. (αλλα, so ABD'ℵ [Mcion-e$_1$ Euthal-ms].) * ὑποτασσέσθωσαν ABℵ 17 Syr coptt æth Mcion-e$_2$ [Euthal-ms] Damasc: υποτασσεσθαι DFKL rel latt syr arm Dial$_1$ Chr Thdrt Thl Œc [Ambr Ambrst]. add τοις ανδρασιν A.

35. *ει τι δε si quid autem* DF vulg Ambrst. μανθανειν A^{2}ℵ^1 17. 23-6. 31. 73 Nys$_1$. (A^1 doubtful.) θελωσιν A 73 Damasc. om εστιν B [Euthal-ms]. rec γυναιξιν (*to agree with plurals preceding*), with DFKLℵ^2 rel syrr Orig[-c]$_1$ Chr-mss$_1$ Thdrt Ambrst: txt ABℵ^1 17 vulg(and F-lat: *mulieribus* is written over γυναιξιν in gr column) coptt æth arm Orig[-c$_2$] Chr[-ed$_1$ (Euthal-ms)] Damasc Pel. rec εν εκκλησια bef λαλειν, with D(F)K(L) 47 syrr Orig[-c]$_1$ Chr$_1$ [Euthal-ms] Thdrt Ambrst: txt ABℵ m 17 vulg coptt æth Orig$_2$ Damasc Bede.—εκκλησιαις F[not F-lat] L 49. 69. 106-8 D-lat syr Thdrt.

36. κατηντ. bef μονους F[not F-lat] copt.

37. επιγινωσκετω D: γινωσκετω B Chr$_1$(addg ταυτα).

it is harsh beyond example, and superfluous, as anticipating the reason about to be given οὐ γὰρ κ.τ.λ. Besides which, it is more in accordance with St. Paul's style, to place the main subject of a new sentence first, see 1 Tim. iii. 8, 11, 12; and we have an example of reference to general usage coming in last, in aid of other considerations, ch. xi. 16: but it seems unnatural that it should be placed first in the very forefront of a matter on which he has so much to say. **34, 35.**] *Regulation prohibiting women to speak publicly in the church, and its grounds.* If ὡς . . . ἁγίων be placed at the beginning of this sentence, we must not, as Lachm. absurdly does, put a comma before τῶν ἁγίων, which would throw the emphasis on it and disturb the sense: and which besides would then be expressed ἁγίων γυναῖκες, or even ἁγίων αἱ γυναῖκες, but certainly not τῶν ἁγίων αἱ γυναῖκες.

34.] ἀλλὰ ὑποτάσσεσθαι, scil. κελεύεται αὐταῖς. The same construction where a second verb must be supplied from the context, occurs 1 Tim. iv. 3. So Soph. Œd. Tyr. 236, τὸν ἄνδρ' ἀπαυδῶ τοῦτον . . . . . μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινα, ὠθεῖν δ' ἀπ' οἴκων πάντας: Lucian, χάρων ἢ ἐπισκοποῦντες, line 49 from beg.,—σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ τοῦ θανάτου ἔργα, καὶ τὴν Πλούτωνος ἀρχὴν ζημιοῦν. See other examples in Kühner, § 852 κ. ὁ νόμος—ref. Their speaking in public would be of itself an act of *in*dependence; of teaching the assembly, and among others their own husbands. **35.**] This prohibits another kindred irregularity—their *asking questions* publicly. They might say in answer to the former σιγάτωσαν, 'But if we do not understand any thing, are we not to ask?' The stress is on μαθεῖν. ἰδίους, confining them to their *own husbands*, to the exclusion of other men. αἰσχρόν] See ref.: indecent, bringing deserved reproach.

36—40.] General Conclusion: *the unseemliness and absurdity of their pretending to originate customs unknown to other churches, as if the word of God first went forth from them: and the enforcement of his apostolic authority.* Then, *a summary in a few words of the purport of what he has said on the spiritual gifts, and a repetition,* in another form, *of the fundamental precept,* ver. 26.

36.] I cannot agree with Meyer in referring this only to the regulation concerning women which has preceded. It rather seems to refer to *all the points of church custom* which he has been noticing, and to be inseparably connected with what follows,—the recognition of *his* apostolic

ἃ γράφω ὑμῖν, [w] ὅτι κυρίου ἐστὶν [ἐντολή]· 38 εἰ δέ τις [x] ἀγνοεῖ, [x] ἀγνοείτω. 39 [y] ὥστε, ἀδελφοί [μου], [z] ζηλοῦτε τὸ [a] προφητεύειν, καὶ τὸ [b] λαλεῖν μὴ [c] κωλύετε [b] ἐν [b] γλώσσαις, 40 πάντα δὲ [d] εὐσχημόνως καὶ κατὰ [e] τάξιν [f] γινέσθω.

P κωλυετε ...

XV. 1 [g] Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ

w = 2 Pet. ii. 12. Sir. v. 15. (pass., 2 Cor. vi. 9.)
x = ch. v. 8 reff.
y = ver. 1.
z = ch. xi. 4, 5.
a ch. xi. 4, 5.
b ver. 19 only (ch. xii. 30 reff.).
c = Matt. xix. 14. Luke xxiii. 2 al. Exod. xxxvi. 6. (-μων, ch. xii. 24.)
d Rom. xiii. 13. 1 Thess. iv. 12 only †. Col. ii. 5. Heb. v. 6, 10 & vi. 20 (from Ps. cix. 4), vii. 11, &c. only. L.P.H. Job xxxviii. 12. reff. 2 Cor. viii. 1.
e Luke i. 8.
f = ver. 26. ch. xvi. 14.
g ch. xii. 3

rec ins του bef κυριου, with Thl: om ABDFKLℵ rel Orig$_2$ Chr$_1$ Thdrt Damasc Œc. for κυριου, θεου A copt Orig$_2$. rec εισιν εντολαι, with D$^{2\cdot3}$[-gr] KL rel vulg(and F-lat) syrr basm Chr Thdrt Ambrst-ms: εντολαι εισιν m: εντολη εστιν ℵ^1: εστιν, omg εντολη, D^1(and lat) F[-gr(and G-lat)] Orig$_2$[-c$_1$-](int$_2$) Hil$_1$ Ambrst-ed: εστιν εντολη ABℵ^2 17 copt æth Aug$_2$.

38. for αγνοειτω, αγνοειται D^1(-τε) F(ηγν-) ℵ^1 17 Orig$_2$[-c$_1$(appy): simly coptt (engelbr)] and perhaps A^1(ω is written secunda manu, the original letter being erased): *ignoratur* D-lat: *ignorabitur* vulg [F-lat] G-lat Orig-int$_2$ [Ambr$_1$ Ambrst]: *non cognoscetur* Hil$_1$: txt A^{2}B D$^{2\cdot3}$[-gr] KLℵ^2 rel syrr copt[-wilk] æth arm Orig[-c]$_2$ Chr$_1$ [Euthal-ms] Thdrt Damasc Thl Œc. (*There appears no reason why the indic should have been altered to the imperat; but the form of exprn in ch* viii. 2, 3 *may perhaps have occasioned an alteration of the imperat into the indic, esp if, as Meyer supposes in writing αγνοειτω ωστε, one ω had dropped out, and left the last letter of αγνοειτ. to be supplied.*)

39. aft αδελφοι ins μου AB^1 D$^{2\cdot3}$[-gr] ℵ c g m o syrr copt Chr$_1$ Thdrt Damasc [*nostri* æth]: om B^2(sic: see table) D^{1}FKL rel latt basm arm Ambrst Pel. om 1st το F. om 2nd το B 48. rec γλωσσαις bef μη κωλυετε, with DFKL rel latt syrr æth arm Chr$_1$ Thdrt Ambrst: txt ABPℵ m 17 [Euthal-ms] Damasc.—rec om εν (λαλ. γλ. *being the more usual exprn?*), with A D^2[-gr] KL[P]ℵ rel vulg(and F-lat) syrr [arm Euthal-ms] Chr Thdrt Ambrst: ins B D^1(and lat) F[-gr] G-lat coptt.

40. rec om δε (*because there appeared to be no contrast?*), with KL rel basm [Bas$_4$] Orig-int$_2$ Ambr$_1$: ins ABDFPℵ 17 a m vulg Syr copt arm Chr$_1$ [Euthal-ms Cyr$_1$] Thdrt Damasc Pel Bede.

CHAP. XV. 1. (aft γνωριζω ℵ^1 has written α, but erased it.)

orders, as *those of God*. 37.] πνευματικός, one spiritually endowed: not quite as in ch. ii. 15. ἃ γράφω] **the things which I am writing**, viz. '*these regulations* which I am now making.' κυρίου, emphatic: **the Lord's (commandment)**: carrying His authority. No more direct assertion of inspiration can be uttered than this. "Paul stamps here *the seal of apostolic authority*: and on that seal is necessarily *Christ*." Meyer.

38. ἀγνοείτω] implying both the hopelessness of reclaiming such an one, and the little concern which his opposition gave the Apostle. The other reading, ἀγνοεῖται, gives a passable sense —'he is ignored,' scil. by God: cf. ch. viii. 2, 3; xiii. 12; Gal. iv. 9.

39.] ζηλοῦτε and μὴ κωλύετε express the different estimations in which he held the two gifts. 40.] **δέ, only provided, that** .... κατὰ τάξιν] i. e. in right time, and due proportion.—Meyer compares Jos. B. J. ii. 8. 5, of the Essenes: οὔτε κραυγὴ ποτε τὸν οἶκον οὔτε θόρυβος μολύνει, τὰς δὲ λαλιὰς ἐν τάξει παραχωροῦσιν ἀλλήλοις. See Stanley, edn. 2, pp. 293 f.

CHAP. XV.] OF THE RESURRECTION OF THE DEAD; WHICH SOME IN THE CORINTHIAN CHURCH DENIED. For the enquiry, WHO they were that denied the Resurrection, see note on ver. 12.

1—11.] The Apostle lays the foundation of his intended polemical argument in the historical fact of the RESURRECTION OF CHRIST. But he does not altogether *assume* this fact. He deals with its *evidence*, in relating minutely the various appearances of the Lord after His Resurrection, to *others*, and to *himself*. Then, in ver. 12, the *proclamation* of Christ's Resurrection as the great fact attending the preaching of the gospel, is set against the denial of the Resurrection by some of them, and it is subsequently shewn that the two hang together, so that they who denied the one must be prepared to deny the other; and the consequences of this latter denial are pointed out. But it by no means follows, as De W. (in part) and Meyer have assumed, that the impugners were *not prepared* to deny the Resurrection of Christ. The Apostle writes not only for *them*, but for the rest of the Corinthian believers, shewing them the historical cer-

h constr. acc. & dat., Luke i. 19. ii. 10. Acts xiii. 32 [xvii. 18]. 2 Cor. xi. 7. i = ch. xi. 23. Gal. i. 9, 12 al. see John i. 11.

ABDFK LPN a b c d e f g h k l m o 17. 47

h εὐηγγελισάμην ὑμῖν, ὃ καὶ i παρελάβετε, j ἐν ᾧ καὶ j ἑστήκατε, 2 δι' οὗ καὶ k σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ l κατέχετε, m ἐκτὸς m εἰ μὴ n εἰκῇ o ἐπιστεύσατε. 3 p παρέδωκα γὰρ ὑμῖν q ἐν q πρώτοις ὃ καὶ i παρέλαβον,

j John viii. 44. Rom. v. 2. (2 Cor. i. 24.) Col. iv. 12. iii. 21. iv. 18. Isa. xlv. 20. xiii. 4 reff. k pres., Acts ii. 47. ch. i. 18. 2 Cor. ii. 15. 1 Pet. i. 9. l ch. xi. 2 reff. m ch. xiv. 5. 1 Tim. v. 19 only. n Rom. iv. 19. o = Acts xix. 2. Rom. xiii. 11. ch. iii. 5. Eph. i. 13. p = ch. xi. 2 reff. q here only. see note. Gen. xxxiii. 2.

εναγγελισαμην D Orig-c. for εστηκατε, στηκετε[*statis*] D¹F latt copt Ambrst. 2. aft λογῳ ins και D¹(and lat); *quod et sermone* Ambrst. for ει κατεχετε, οφειλετε κατεχειν D¹(and lat) F[not F-]lat lux Ambrst.

tainty, and vital importance of Christ's Resurrection, and its inseparable connexion with the doctrine which they were now tempted to deny. 1, 2.] δέ transitional. γνωρίζω, not, as most Commentators, aft. Œc., *οἷον ὑπομιμνήσκω*, nor as Rück., '*I direct your attention to*' (both which meanings are inadmissible, from the usage of the word: see reff.),—but as E. V. **I declare**: i. e. '*declare anew:*' not without some intimation of surprise and reproach to them. τὸ εὐαγγ.] **the (whole) Gospel**: not merely the Death and Resurrection of Christ, which were *ἐν πρώτοις* parts of it; the reproach still continues; q. d. 'I am constrained to begin again, and declare to you the whole gospel which I preached to you.' ὃ καὶ παρ.] The thrice repeated *καί* indicates a climax:—**which ye also received** (see especially ref. John), **in which moreover ye stand, by means of which ye are even being saved** (in the course of salvation). τίνι λόγ.] **if ye hold fast, with what discourse** (not, as Moulton supposes me to interpret (in his Winer, Gr. Gr. p. 211, note 2,) = *the discourse with which*) **I preached to you**: the clause τίνι λόγ. being prefixed for emphasis' sake. Λόγος, of the *import*, not the *grounds* of his preaching: for *of this* he reminds them below, *not of the arguments*. Some Commentators take τίνι λόγῳ κ.τ.λ. as a mere epexegesis of εὐαγγέλιον,—'*the gospel . . . ., with what discourse I preached to you*,' as οἶδά σε, τίς εἶ. But as Meyer has remarked, in that case,—(1) σώζεσθε and εἰ κατέχετε being altogether severed from one another, εἰ κατέχετε becomes the conditional clause to γνωρίζω ὑμῖν, with which it has no logical connexion: (2) εἰ κατέχετε would be inconsistent with ἐν ᾧ καὶ ἑστήκατε, which would thus be an *absolute assertion*: (3) the words ἐκτὸς εἰ μὴ εἰκῇ ἐπιστ. would have to be referred as a second conditional clause to εἰ κατέχετε (see below).

ἐκτὸς εἰ μὴ εἰκῇ ἐπιστ.] The only chance, if you hold fast what I have taught you, of your missing salvation, is the hardly supposable one, that your *faith is vain*, and the gospel a fable; see ver. 14, of which this is an anticipation:—**unless** (perchance) **ye believed** (not as E. V. '*have believed*,' which confuses the idea: it is, '*became believers*,' see reff.) **in vain** (εἰς κενόν, as ver. 14). So Chrys., who remarks: *νῦν μὲν ὑποσταλμένως αὐτό φησι, πρόλαβὼν δὲ καὶ διαθερμαινόμενος· γυμνῇ λοιδορῶν τῇ κεφαλῇ βοᾷ καὶ λέγει Εἰ δὲ χριστὸς οὐκ ἐγήγερται, κ.τ.λ.*, ver. 14. Hom. xxxviii. p. 352. This explanation of the words appears to me the only tenable one. Meyer, and in the main De W., understand them of a *vain and dead faith*, which the Apostle will not suppose them to have. But surely if the previously expressed condition of κατέχετε were fulfilled, their faith *could not be vain or dead*; and again the *aorist* is against this interpretation: **unless ye became believers in vain**, not, '*unless your faith has been a vain one.*' A still further reason is, the parallelism of εἰκῇ ἐπιστεύσατε here and οὕτως ἐπιστεύσατε, ver. 11: leading to the inference that εἰκῇ here relates, not to the subjective insufficiency of their faith, but to the (hypothetical) objective nullity of that on which their faith was founded. Œc., Theophyl., Theodoret, Luther, Calv., Estius, and De W. connect ἐκτὸς εἰ μή (see above) as a second conditional clause to εἰ κατέχετε, supplying between, κατέχετε δὲ πάντως (Theophyl.): but this is arbitrary and unnatural. 3—11.] *A detail of the great facts preached to them, centering in* THE RESURRECTION OF CHRIST.

3. ἐν πρώτοις] *in primis*, with relation not to order of time (as Chrys.: ἐξ ἀρχῆς), but to *importance* (as Theophyl.: *οἱονεὶ γὰρ θεμέλιός ἐστι πάσης τῆς πίστεως*). So Plato, Rep. vii. 6, p. 522: *τοῦτο τὸ κοινὸν . . . . ὃ καὶ παντὶ ἐν πρώτοις ἀνάγκη μανθάνειν.* ὃ καὶ παρέλαβον] viz. (see ch. xi. 23 and note) *from the Lord himself*, by special revelation. Before his conversion he may have known the bare fact of the *death* of Jesus, but the nature and reason of that Death he had to learn from revelation:—the Resurrection he regarded as a fable,—but revelation informed him of its reality, and its accord-

ὅτι χριστὸς ἀπέθανεν [r] ὑπὲρ τῶν [r] ἁμαρτιῶν ἡμῶν [s] κατὰ τὰς [t] γραφάς, [4] καὶ ὅτι [u] ἐτάφη, καὶ ὅτι [v] ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ [w] κατὰ τὰς [t] γραφάς, [5] καὶ ὅτι [x] ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα. [6] ἔπειτα [x] ὤφθη [y] ἐπάνω πεντακοσίοις ἀδελφοῖς [z] ἐφάπαξ, ἐξ ὧν [a] οἱ [a] πλείονες [b] μένουσιν [c] ἕως [c] ἄρτι,

r Heb. v. 1. vii. 27. x. 12. Ezek. xiv. 22.
s Psa. xxi. 16. Isa. liii. 5. Dan. ix. 24. Zech. xiii. 7.
t plur., Acts xvii. 2.
u Matt. viii. 21, 22 ‖ L. xiv. 12. Luke xvi. 22. Acts ii. 29. v. 6, 9, 10 only. Gen. xxiii. 4.
v = Matt. x. 8. xiv. 2. xvi. 21 al. Isa. xxvi. 19.
w Psa. xv. 10. Isa. liii. 9, 10. Hosea vi. 2. Jon. i. 17 (ii. 1). see Matt. xii. 40.
x Acts ii. 3 reff. 1 Tim. iii. 16. in this ref., = ἐφάνη or ἐφανερώθη, (Mk. xvi. 9—20) John. See Stanley.
y = Mark xiv. 5 only. Exod. xxx. 14 al. elsew. of *place or authority*. See Winer, edn. 6, § 37. 5.
z = here (Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10) only ν.
a ch. ix. 19 reff.
b = John xxi. 22, 23. Phil. i. 25.
c ch. iv. 13 reff.

4. rec τῇ τριτῃ ἡμ. (*see Matt* xvi. 21; xvii. 23. *Here* τῇ ἡμ. τῇ τρ. *is solemn and emphatic*), with FKLP rel vulg Syr basm goth Mcion-e$_2$ Dial$_1$ Eus$_1$ [Cyr-jer$_1$] Chr$_1$ Thdrt [Archel$_1$ Damasc] Iren-int$_1$ Tert$_1$: txt ABDℵ m 17 syr copt Cyr-jer$_1$ Cyr[-p$_2$ Euthal-ms] Hil$_1$.

5. ἔπειτα AℵC m 17 Eus$_2$ Cyr-jer$_1$ Chr$_1$ [Euthal-ms Hesych$_1$]: καὶ μετὰ ταῦτα D^{1}F am goth [(Syr arm)]. for δωδεκα, ενδεκα D^{1}F nonnulli-codices-in-Aug latt syr-mg goth arm-usc [Eus$_1$] Archel$_1$ Damasc Phot [Ambrst] Jer.

6. rec πλείονες, with KLP rel Eus$_1$ Chr$_1$ Thdrt Damasc: txt ABDFℵ k m 17 Orig$_1$ Eus$_1$ Cyr[(varies) Euthal-ms].

ance with prophecy. On the following clauses, 'the earliest known specimen of what may be termed the creed of the early Church,' see Stanley's notes, and [his] dissertation at the end of the section.

ὑπὲρ τ. ἁμ. ἡμ.] ON BEHALF OF OUR SINS: viz. to atone for them. Meyer makes the important remark, that this use of *ὑπέρ* with *τῶν ἁμαρτιῶν ἡμ.* shews, that when Paul uses it in speaking of Christ's sufferings with *ἡμῶν only*, he *does not mean by it 'loco nostri.'* He also quotes from Buttmann (Index to Meidias, p. 188), on the distinction between *ὑπέρ* and *περί*: "id unum interest, quod *περί* usu frequentissimo teritur, multo rarius usurpatur *ὑπέρ*, quod ipsum discrimen inter Lat. prmp. *de* et *super* locum obtinet." It may be noticed, that in 3 Kings xvi. 19, where it is said that Zimri *ἀνέθανεν ὑπὲρ τῶν ἁμαρτιῶν αὐτοῦ ὧν ἐποίησεν*, it is for his own sins, as their punishment, that he died. So that *ὑπέρ may* bear the meaning that Christ's death was the punishment of the sins of that our nature which he took upon Him. But its undoubtedly inclusive vicarious import in other passages where *ὑπὲρ ἡμῶν* and the like occur, seems to rule it to have that sense here also.

κατὰ τὰς γρ.] This applies to Christ's *Death, Burial*, and *Resurrection on the third day*: see reff. 4. **ἐγήγερται**] the perfect marks the continuation of the state thus begun, or of its consequences: so Herod. vii. 8, *ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξεγένετό οἱ τιμωρήσασθαι*: see Kühner, § 441. 6. 5.] That the following appearances are related in chronological order, is evident from the use of the definite adverbs of sequence, *εἶτα, ἔπειτα, ἐσχατον δὲ πάντων*. See examples in Wetstein. Wieseler, Chron. Synops. der vier Evv. pp. 420 f., attempts to disprove this, but certainly does not succeed in getting over *ἔσχατον πάντων*, ver. 8.

ὤφθη Κηφᾷ] See Luke xxiv. 34.

τοῖς δώδεκα] used here popularly, as *decemviri*, and other like expressions, although the number was not full. The occasion referred to seems to be that in John xx. 19 ff.; Luke xxiv. 36 ff. Clearly we must not with Chrys., suppose *Matthias* to be included as possibly having seen Him *after His ascension*: for the appearance is evidently *one and the same*.

6.] He drops the construction with *ὅτι*, dependent on *παρέδωκα*, and proceeds in a direct narration. But evidently the *sense* of the former construction continues: he is relating what he had received and preached to them.

ἐπάνω πεντακ. ἀδ. ἐφάπ.] From Matt. xxviii. 17, it appears (see note there) that others besides the eleven witnessed the appearance on the mountain in Galilee. But we cannot say that it is the appearance here referred to:—nor indeed is it likely that so many as 500 believers in Jesus would have been gathered together in Galilee: both from its position in the list, and from the number who witnessed it, this appearance would seem rather to have taken place *at Jerusalem*, and before the dispersion of the multitudes who had assembled at the passover: for we find that the church of Jerusalem itself (Acts i. 15) subsequently contained only 120 persons.

ἐφάπαξ] not here in its commoner meaning of '*once for all*,' but at once, at one and the same time; as Theodoret, *οὐ καθ' ἕνα, ἀλλ' ὁμοῦ πᾶσιν*.

μένουσιν] survive; see reff. The circumstance of most of them remaining alive is mentioned apparently by way of strength-

d = ch. vii. 39 reff. e adv., here only. Numb. xxxi. 2. f neut., see Mark xii. 26, and note. g here only †. Joe. Antt. iii. 7. 1. Diod. Sic. iii. 39. h here only. Job iii. 16. Eccles. vi. 3 only. v. 10, 11 al. fr. i = Matt. iii. 11. Ps. vii. 1. 2 Macc. v. 8. 2 Cor. iii. 5. Exod. iv. 10. constr., 2 Tim. ii. 2. k ch. i. 2 reff. l 1 Pet. i. 10. j = Matt.

τινὲς δὲ [καὶ] [d] ἐκοιμήθησαν· 7 ἔπειτα [x] ὤφθη Ἰακώβῳ, ABDFK LPℵ a b
ἔπειτα τοῖς ἀποστόλοις πᾶσιν. 8 [e] ἔσχατον δὲ [f] πάντων c d e f g
[g] ὡσπερεὶ τῷ [h] ἐκτρώματι [x] ὤφθη κἀμοί. 9 ἐγὼ γάρ εἰμι ὁ h k l m
ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ εἰμὶ [i] ἱκανὸς καλεῖσθαι o 17. 47
ἀπόστολος, διότι [j] ἐδίωξα τὴν [k] ἐκκλησίαν τοῦ [k] θεοῦ·
10 χάριτι δὲ θεοῦ εἰμὶ ὅ εἰμι, καὶ ἡ [l] χάρις αὐτοῦ ἡ [l] εἰς ἐμὲ

aft δε ins εξ αυτων K. om και (*not perceiving its force or confusion from* ε και εκοι) A[1](perhaps) BD[1]FN[1] latt syr coptt goth arm [Ambrst Aug[1]]: ins A[2] D[3][-gr] KLPN[3] rel (Syr) æth Orig[1] Archel[1] Eus[1] Chr [Cyr-p, Euthal-ms] Thdrt Damasc.

7. for 1st επειτα, ειτα D copt [Cyr[1]]: txt ABFKLPN 17 rel Orig[1] [Eus[1] Euthal-ms] Cyr-jer[1] Chr Damasc. rec (for 2nd επειτα) ειτα, with BDLPN[3] rel Chr[1] Thdrt: txt AFKN[1] a c e g 17 Orig[1] Eus[2] [Cyr[1] Euthal-ms] Damasc.

8. ωσπερ (for -περει) D[1] Eus[1]. om τω F lect-19 sah. και εμοι F.

10. om 2nd ἡ D[1]F, *gratia ejus in me* latt lat-ff.

ening the evidence: q. d. "and can attest it, if required:"—hardly for the reason suggested by Stanley, that the dead among them would have been worse off even than others, if there were no resurrection, having been "tantalised by the glimpse of another world in the vision of their risen Lord." 7. Ἰακώβῳ] Probably, from no distinguishing epithet being added, *the celebrated* James, *the brother of the Lord:* see Gal. i. 19. So Chrys.: ἐμοὶ δοκεῖ, τῷ ἀδελφῷ τῷ ἑαυτοῦ, p. 355. See notes on ch. ix. 5, Matt. xiii. 55, and the Prolegg. to the Epistle of James. On Wieseler's view that this is the appearance on the road to Emmaus, see note on Luke xxiv. 13. This appearance cannot however be identical with that traditional one quoted by Jerome (from the Gospel according to the Hebrews), Catal. Script. Eccles. ii. vol. ii. p. 831 f.: "Juraverat enim Jacobus, se non comesturum panem ab illa hora qua biberat calicem Domini, donec videret eum resurgentem a mortuis." This would imply that the appearance was very soon after the Resurrection, and before any of those to large collections of believers, in which James would naturally be present. ἀποστ. πᾶσιν] This is decisive for the much wider use of the term ἀπόστολος than as applying to the Twelve only: and a strong presumption that James, just mentioned, and evidently here and Gal. i. 19, included among the ἀπόστολοι, was not one of the Twelve. Chrys. (ubi supra) extends the term to the Seventy of Luke x. and others: ἦσαν γὰρ καὶ ἄλλοι ἀπόστολοι, ὡς οἱ ἑβδομήκοντα. 8.] But last of all (not *masc.*, as Meyer, who refers it to τῶν ἀποστόλων,—for others than the Apostles have already been mentioned,—but *neut.*, as in ref. and in the expression πάντων μάλιστα (Plato, Protag. p. 330)), as to the abortively born (τῷ pointing out the Apostles as a family, and himself as *the abortion* among them,—the one whose relation to the rest in point of worthiness, was as that of the immature and deformed child to the rest of the family. That this is the meaning is evident from ver. 9, which drops the figure. On ἔκτρωμα, see examples in Wetstein. It is not, as τινες in Theophyl., τὸ ὕστερον γέννημα, '*a weakling child of old age.*' The grammarians find fault with the term, and prefer ἄμβλωμα or ἐξάμβλωμα: but it occurs in Aristotle, de generatione animalium, iv. 5,—οὐ δύναται τελειοῦν, ἀλλὰ κυήματ' ἐκπίπτει παραπλήσια τοῖς καλουμένοις ἐκτρώμασιν. The suggestion of Valcknaer, al., that τῷ is τῳ for τινι, is equally inconsistent with usage and the sense of the passage), He appeared to me also: viz. *on the road to Damascus.* This, and this only, can here be meant; as he is speaking, not of a succession of visions, but of some one definite apparition. 9, 10.] Digressive, explanatory of ἐκτρώματι. 9. ἐγώ] The stress is on ἐγώ, '*I, and no other.*' ὅς] '*ut qui:*' assigns the reason. ἱκανός] see reff. καλεῖσθαι] 'to bear the honourable name of an Apostle.' 10. χάρ. δὲ θεοῦ] "With the humiliating conviction of his own unworthiness is united the consciousness of that higher Power which worked on and in him,—and this introduces his chastened self-consciousness of the extent and success of his apostolic labours." De Wette. The position of χάριτι δὲ θεοῦ, and the repetition of ἡ χάρις αὐτοῦ afterwards, shew the emphatic prominence which he assigns to the divine Grace. ὅ εἰμι] viz. in my office and its results. The church has admirably connected this passage, as Epistle for the 11th Sunday after Trinity, with that other speech of a Pharisee, Luke xviii. 11,—ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡς-

οὐ [m] κενὴ ἐγενήθη, ἀλλὰ [n] περισσότερον αὐτῶν πάντων [o] ἐκοπίασα, οὐκ ἐγὼ δέ, ἀλλὰ ἡ χάρις τοῦ θεοῦ [p] σὺν ἐμοί. 11 [q] εἴτε οὖν ἐγὼ [q] εἴτε ἐκεῖνοι, οὕτως [r] κηρύσσομεν, καὶ οὕτως [s] ἐπιστεύσατε. 12 εἰ δὲ [t] χριστὸς [t] κηρύσσεται * ἐκ [u] νεκρῶν ὅτι [uv] ἐγήγερται, [w] πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι

m = Acts iv. 25 (from Ps. ii. 1). vv. 14, 58. 1 Thess. ii. 1. Deut. xxxii. 47.
n adv., Mark vii. 36. Heb. vi. 17. vii. 15.
o Matt. vi. 28. Acts xx. 35. Rom. xvi. 6.

12. Phil. ii. 16. Ps. cxxvi. 1. Matt. iii. 1, and passim. Exod. xxxii. 5. p Acts xiv. 4. q ch. xiii. 8 reff. r absol., s = ver. 2 reff. t see Acts viii. 5 reff. u Matt. xvii. 9. (ἐγ. ἀπὸ τ. ν., Matt. xiv. 2 al. not in Mk., who has ἐκ ν. ἀναστ., vi. 14.) Luke ix. 7. John ii. 22. xii. 1, 9, 17. xxi. 14. Acts iii. 15 al2. Paul, passim. Heb. xi. 19. 1 Pet. i. 21. v = ver. 4 al. fr. w = Rom. vi. 2. Gal. ii. 14. iv. 9.

for *ου κενη εγενηθη, πτωχη ουκ εγενηθη* D[1]: *πτωχη ου γεγονεν* F: *pauper(a) non fuit* D-lat G-lat [Ambrst] (not Jer$_{alic}$ Aug$_1$: *egena* [Ambr$_2$: simly goth]). om *αυτων* D[1]-gr L[1]: *παντων* bef *αυτων* a. *αναντων* (but *α* erased) ℵ. (*αλλα*, so ABD[1]ℵ 17.) rec ins *η* bef *συν* (*see note*), with A D-corr([2 or 3]?)[-gr] KLPℵ[3] rel sah æth arm [Bas$_2$ Ps-]Ath Chr$_1$ Cyr[-p$_2$ Euthal-ms] Thdrt$_2$ Damasc$_2$ Thl Œc Orig-int$_2$ Jer$_{(alic)}$: om BD[1]Fℵ[1] latt goth Orig(gr and int$_4$) [Ambrst].

11. for *ουν*, δε *autem* D[1]F goth Iren-int$_1$: *enim* vulg Tert$_1$. *πιστευσατε* ℵ[1].

12. *rec *ὅτι ἐκ νεκρῶν*, with AB D[2][-gr] KLPℵ rel Iren(gr and int) Chr$_1$ Thdrt [Cyr$_1$ Euthal-ms Damasc Tert$_1$ Ambrst: *quod resurrexit a mortuis*] vulg(and F-lat): *εκ νεκρων οτι* D[1-2](and lat) F[-gr] G-lat Orig$_3$. rec *τινες* bef *εν υμιν*, with DFKL rel goth arm Epiph$_1$ Chr$_2$ Thdrt Ambrst Promiss$_1$: *quidam dicunt in vobis* latt [coptt] Tert$_1$: txt ABPℵ a 17 syrr Orig$_1$([-c$_1$]-int$_1$) Chr$_1$ [Cyr-p$_2$ Euthal-ms] Damasc.

περ οἱ λοιποὶ τῶν ἀνθρώπων: see note there.

ἡ εἰς ἐμέ] which was (manifested) towards me: see ref. and Rom. viii. 18.

ἀλλά opposed to *κενὴ ἐγ.*,—'*by means of God's grace*' being understood after ἀλλά, as afterwards explained. περισσότερον] adverbial, as in reff.: or perhaps neut. accus. governed by *ἐκοπίασα*.

αὐτῶν πάντων] either, '*than any of them*,' or '*than they all*,' scil. *together*. Meyer prefers the latter, on account of *τοῖς ἀπ. πᾶσιν*, ver. 7. But it seems hardly necessary, and introduces an element of apparent exaggeration. ἐκοπίασα] Spoken of his apostolic work, in all its branches; see reff., especially Phil.

οὐκ ἐγὼ δέ] explanatory, to avoid misapprehension: it had been implied (see above) in the ἀλλά:—**not I, however, but the Grace of God with me** (see var. readd.): scil. *ἐκοπίασεν κ.τ.λ.* That is,—the Grace of God worked with him in so overwhelming a measure, compared to his own working, that it was no longer the work of himself but of divine Grace. Augustine, de Grat. et Lib. Arb. § 5 (12), vol. x. p. 889, hardly expresses this: "Non ego autem, i. e. non solus, sed gratia Dei mecum: ac per hoc nec gratia Dei sola, nec ipse solus, sed gratia Dei cum illo:"—for he overlooks the *entire preponderance* of Grace, which Paul asserts, even to the exclusion of his own action in the matter. The right view of this preponderance of Grace prevents the misunderstanding of the words which has led to the insertion of the article, *ἡ σὺν ἐμοί*, whereby Grace becomes absolutely the *sole agent*, which is contrary to fact. On the coagency of the human will with divine Grace, but in subordination, see Matt. x. 20; 2 Cor. v. 20; vi. 1, and ch. iii. 9, note. 11.] He resumes the subject after the digression respecting himself:—**it matters not whether it were I or they** (the other Apostles) **—SUCH is the purport of our preaching—SUCH was your belief:—οὕτως, after this manner, viz. *that Christ died, was buried, and rose again*,** as vv. 3, 4.

12—19.] *On the fact of Christ's Resurrection, announced in his preaching, and confessed in their belief, he grounds* (*negatively*) *the truth of the general Resurrection:—If the latter be not to happen, neither has the former happened:—and he urges the results of such a disproof of Christ's Resurrection.* 12.] introduces the argument for the resurrection, by referring to its denial among a portion of the Corinthian church. δέ belongs to the whole question, and is opposed to *οὕτως κηρ.* and *οὐκ ἔστ.* of the foregoing verse. The position of *χριστός* before the verb gives it the leading emphasis, as an *example* of that which is denied by some among you: **But if CHRIST is preached** [not subjunctive, **be preached**: he is arguing from a matter of fact, not from a mere hypothesis] **that He is risen from the dead** (if an instance of such resurrection is a fact announced in our preaching), **how say some among you** (how comes it to pass that some say) **that a resurrection of the dead does not exist** (*οὐκ ἔστ.* as ver. 13)? If the *species* be *conceded*, how is it that some among you *deny* the *genus*? τινες] It is an interesting question, WHO *these τινες were*; and one which can only be answered by the indications which the argument in

x Matt. xxii. 31 only in gosp. Acts xvii. 32 al. Paul, Rom. i. 4. here &c. 4 times only. Heb. vi. 2. see Acts iv. 2 reff. x. 41 reff.
b Rom. xvi. 25 reff. 19. -ρία, Matt. xv. 19.)
y ver. 4. z ver. 10.
c = ch. iv. 2 reff.
a 2 Cor. v. 15. Gal. iii. 29. see Rom. vii. 3, 25.
d Matt. xxvi. 60 only †. see Acts vi. 13. (-ρεῖν, Mark x.

ABDFK LPℵ a b c d e f g h k l m o 17. 47

[x] ἀνάστασις [x] νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ [x] ἀνάστασις [x] νεκρῶν οὐκ ἔστιν, οὐδὲ χριστὸς [y] ἐγήγερται· 14 εἰ δὲ χριστὸς οὐκ [y] ἐγήγερται, [z] κενὸν [a] ἄρα καὶ τὸ [b] κήρυγμα ἡμῶν, [z] κενὴ καὶ ἡ πίστις ὑμῶν· 15 [c] εὑρισκόμεθα δὲ καὶ [d] ψευδο-

13. om εἰ δε to εστιν (homœotel) [E] ℵ¹(ins ℵ-corr¹) a d 17 [Cyr₁].—for εἰ, εαν F.

14. om εἰ to εγηγ. (homœotel) D¹[and lat]. rec om 1st και (as superfluous), with BLℵ³ rel [vulg F-lat syrr coptt æth arm] Ps-Ign₁ Constt Epiph₁ Cyr-jer₁ Chr₁ [Cyr-p₃] Thdrt Damasc Jac-nisib₁ [Iren-int₁ Tert₁ Ambrst]: ins AD F[-gr] KPℵ¹ d (e) f² l m 17. 47 G-lat basm goth Dial₁ [Euthal-ms] Œc. (D-lat [Iren-int] lat-ff express neither και nor αρα.) rec aft κενη ins δε, with D³[-gr] KL [47(sic)] rel (am) syr Ps-Ign₁ Chr₁ Thdrt Thl Œc: om ABD¹FPℵ a¹ m 17 latt [Syr goth æth arm] coptt Cyr-jer₁ Dial₁ [Cyr₁ Euthal-ms] Damasc [Iren-int₁ Tert₁ Ambrst]. ημων BD¹ [17] 67². 73. 91. 106 sah goth Ps-Ign-2-mss Dial₁ Cyr-jer [Cyr-p₂] Œc Ruf₁ Arnob Bede.

15. om και D¹ goth arm Tert₁.

this chapter furnishes. (1) *Were they Sadducees?* If so, the Apostle would hardly have begun his argument with the fact of the Resurrection of Jesus. And yet we must remember that he is arguing not *with the deniers*, but with those who being as yet sound, were liable to be misled by them. But the opposition between Sadduceism and Christianity was so complete, that we have little reason to think that any leaven of the Sadducees ever found its way into the church. (2) *Were they Epicureans?* Probably not, for two reasons: (α) the Epicurean maxim, "Let us eat and drink," &c., is represented as a legitimate *consequence* of adopting their denial of the resurrection, not as an accompaniment of, much less as the ground of it: and (β) had the Epicurean element entered to any extent into the Corinthian church, we certainly should have had more notice of its exceedingly antichristian tenets. It is possible that the deniers may have been, or been in danger of being, *corrupted by mixture* with Epicureans *without*, from the warning of ver. 33. (3) *Were they Jews?* If not Sadducees, hardly Jews at all, or Judaizers: a strong tenet of Pharisaism was *this very one* of the Resurrection, see Acts xxiii. 6: and we know of no tendency of Essenism which should produce such a denial. (4) They must then have been *Gentile believers*, inheriting the unwillingness of the Greek mind to receive that of which a full account could not be given, see vv. 35, 36: and probably of a philosophical and cavilling turn. Meyer argues, from the antimaterialistic turn of the Apostle's counter-arguments, vv. 35 ff.,—that the objections were antimaterialistic also: De W. infers the very opposite, which certainly seems to me more probable. No trace whatever is found in the argument of an *allegorizing* character in the opponents, as was that of Hymenæus and Philetus, who maintained that the resurrection was past already, 2 Tim. ii. 17, 18,—as Olsh. after Grot. supposes. Whether the Apostle regarded the resurrection of the body as inseparably bound up with a future existence of the soul, does not very clearly appear in this chapter. From the use of the word ἀπώλοντο, ver. 18, which must refer, not to annihilation, but to *perdition*, it would seem that he admitted an independent existence of the soul; as also from Phil. i. 23. But from ver. 32, εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν κ. πίωμεν, αὔριον γὰρ ἀποθνήσκομεν, it would seem that the Apostle regarded the denial of the resurrection as involving that of the future state and judgment. On the question, to which of the (supposed) Corinthian parties the opponents belonged, I have nothing to say, not recognizing the divisions into the Pauline, Apollonian, Petrine, and Christine parties as having any historical foundation; see note on ch. i. 12. 13.] δέ is the but argumentandi, frequent in mathematical demonstrations. ἀν. νεκ. οὐκ ἔστιν] the words (οὐκ) of the deniers. οὐδὲ χριστ. ἐγήγερται] This inference depends, as Grot. observes, on the maxim, "Sublato genere tollitur et species;" the Resurrection of Christ being an *instance* of the *rule*, that dead *men* rise; inasmuch as *He is man*. This is enlarged on, vv. 20—22. 14.] δέ, again introducing a new inference. οὐκ ἐγ.] Again repeating and using as matter of fact (οὐκ) the inference of the last verse; q. d. εἰ δὲ χρ. οὐκ-ἐγήγερται.

κενόν] idle, 'empty,' 'without result:' placed first for emphasis. ἄρα] then: 'rebus ita comparatis' (Meyer).

καί] also, q. d. "If Christ's Resurrection be gone, then also our faith is gone." Without the copula δέ, the clause is much more forcible:—idle also is our preach-

μάρτυρες τοῦ θεοῦ, ὅτι [e]ἐμαρτυρήσαμεν [f]κατὰ τοῦ θεοῦ ὅτι [y]ἤγειρεν τὸν χριστόν, ὃν οὐκ [y]ἤγειρεν [g]εἴπερ ἄρα νεκροὶ οὐκ [y]ἐγείρονται. 16 εἰ γὰρ νεκροὶ οὐκ [y]ἐγείρονται, οὐδὲ χριστὸς [y]ἐγήγερται· 17 εἰ δὲ χριστὸς οὐκ [y]ἐγήγερται, [h]ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ [i]ἐν ταῖς [i]ἁμαρτίαις ὑμῶν· 18 ἄρα καὶ οἱ [k]κοιμηθέντες [l]ἐν χριστῷ [m]ἀπώλοντο. 19 εἰ ἐν τῇ [n]ζωῇ ταύτῃ [o]ἐν χριστῷ [op]ἠλπικότες [q]ἐσμὲν μόνον, [r]ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

e = John i. 7, 8, 15. Acts xxiii. 11 al.
f = here only. Xen. Cyrop. i. 2. 16, ταῦτα μὲν δὴ κατὰ πάντων Περσῶν ἔχομεν λέγειν. Arist. Eth. Nic. i. 10. 7, ἀληθεύσεται κατ' αὐτοῦ.
g = Rom. viii. 9 (reff.), 17. 1 Pet. ii. 3.
h ch. iii. 20 reff.
i John viii. 24 bis. ix. 34. iv. 16. Rev. xiv. 13. iii. 10, from Ps. xxxiii. 12. 45. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. 17 only. iii. 17 only †. compar., ch. xiii. 13 reff.
k = ch. vii. 39 reff.
l = 1 Thess. iv. 16. Rev. xiv. 13.
m = Rom. xiv. 15 reff.
n = Phil. i. 20. James iv. 14. 1 Pet. iii. 10, from Ps. xxxiii. 12.
o 4 Kings xviii. 5. see Eph. i. 12.
p perf., John v. 45. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. 17 only.
q constr., Acts xxv. 10 reff.
r Rev. iii. 17 only †. compar., ch. xiii. 13 reff.

aft χριστον ins αυτου ℵ¹(ℵ³ disapproving). om ειπερ to εγειρονται D 43 harl¹ Syr sah goth [Thdrt] Iren-int₁ [Tert, Archel, Ambrst]. ins οι bef νεκροι F.

16. om ει to εγειρ. (*homœotel*) P am(with fuld). ins ο bef χρ. P.

17. aft υμων ins εστιν BD¹ (vss (not arm)). ins και bef ετι AN¹ Syr sah æth [copt(*etiam*) goth(Tischdf) arm-usc Euthal-ms] Damasc: [*adhuc enim*] Orig[-int₁ Ambrst].

19. rec ηλπικοτες εσμεν bef εν χριστω, with D³[-gr] KLP rel [syrr coptt æth arm] Orig₁ Chr₁ Thdrt Œc: txt ABD¹FN m 17 latt goth (Orig₁)[-c₁] Chron₁ (Thl) Iren-int₁ Ambr₂ Ambrst. 2nd εσμεν bef παντων ανθρωπων D latt[(not G-lat) Syr arm] goth Orig[-c₁(txt₂) Ambr₂ Ambrst]: *omnibus sumus hominibus* Iren-int.

ing, idle also is your faith. Thus καί *both times* refers to the hypothesis, εἰ χρ. οὐκ ἐγήγ. **15.**] Not to be joined with the former verse, as Lachm., al., and Meyer: for it does not depend on εἰ δὲ χρ. κ.τ.λ., but has its reason given below. **δὲ καί, moreover. ψευδ. τοῦ θ.**] **false witnesses concerning God** (gen. obj.), not '*belonging to God*' (gen. subj.), as Billroth: and false witnesses, as *bearing false testimony* (see below), not, as Knapp, as *pretending to be witnesses, and not being*:—there is no such distinction as Müller attempts to lay down (Diss. Exeget. de loco Paul. 1 Cor. xv. 12—19, cited by De Wette) between ψευδεῖς μάρτυρες, 'qui falsum testimonium dicunt,' and ψευδομάρτυρες, 'qui mentiuntur se esse testes:' see reff., and compare (De Wette) ψευδοδιδάσκαλος, ψευδοκατήγορος. **κατὰ τοῦ θεοῦ**] not, as commonly, and even Meyer, '*against God*:' but as E. V., **of, or concerning God**: see, besides ref., Plut. de Liberis Educandis, § 4:—ὁ κατὰ τῶν τεχνῶν κ. τῶν ἐπιστημῶν λέγειν εἰώθαμεν, ταὐτὸν καὶ κατὰ τῆς ἀρετῆς φατέον ἐστίν. ὡς εἰς τὴν παντελῆ δικαιοπραγίαν τρία δεῖ συνδραμεῖν, φύσιν, κ. λόγον, κ. ἔθος. **εἴπερ ἄρα**] **If in reality, as they assert,** . . . , compare Plato, Protag. p. 319 (§ 27), ἦ καλόν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴπερ κέκτησαι, and see Hartung, Partikellehre, i. 343. **16.**] Repetition of the inference in ver. 13, for precision's sake. **17, 18.**] Repetition of the consequence already mentioned in ver. 14, but fuller, and with more reference to its present and future calamitous results. **17. ματαία**] from *μάτην*, and thus more directly pointing at the *frustration* of all on which faith relies as accomplished,—e. g. the removal of the guilt and power of sin;—and of all to which hope looks forward, e. g. bliss after death for those who die in Christ. This is so, because Christ's Resurrection *accomplished our justification* (Rom. iv. 25), and, through justification, our *future bliss*, even in the *disembodied state* (for that seems *here* to be treated of). **18. ἄρα καί**] **then also. οἱ κοιμ.**] **those who fell asleep in Christ, perished** (i. e. passed into misery in Hades). He uses the aorists, speaking of the act of death, not of the continuing state: the act of falling asleep in Christ was to them **ἀπώλεια. ἐν χρ.**, in communion with, membership of Christ. On **κοιμηθέντες** Meyer quotes a beautiful sentence from Photius (Quæst. Amphiloch. 168 (al. 187 or 197), vol. i. p. 861, Migne): ἐπὶ μὲν οὖν τοῦ χριστοῦ θάνατον καλεῖ, ἵνα τὸ πάθος πιστώσηται· ἐπὶ δὲ ἡμῶν κοίμησιν, ἵνα τὴν ὀδύνην παραμυθήσηται. ἔνθα μὲν γὰρ παρεχώρησεν ἡ ἀνάστασις, θαῤῥῶν καλεῖ θάνατον. ἔνθα δὲ ἐν ἐλπίσιν ἔτι μένει, κοίμησιν καλεῖ. **19.**] Assuming this **ἀπώλεια** of the dead in Christ, the state of Christians is indeed miserable. It has perhaps not been enough seen that there are here *two emphases*, and that *μόνον* belongs to the aggregate of both. According to the ordinary interpretation, '**If** *in this life only* we have hope in Christ . . . ,' it

s = ch. xiii. 13 reff.
t ver. 12.
u Rom. viii. 23 reff.
v Acts xv. 24 reff.
w ver. 13 reff.
x = Acts iv. 2. ch. iv. 6. vii. 14. 2 Cor. v. 19. Col. i. 16. Gal. ii. 17. Eph. i. 4. iii. 11.
y Rom. iv. 17 reff.

ABDFK LPℵ a b c d e f g h k l m o 17. 47

20 [s]νυνὶ δὲ χριστὸς [t]ἐγήγερται [t]ἐκ νεκρῶν, [u]ἀπαρχὴ τῶν [k]κεκοιμημένων. 21 [v]ἐπειδὴ γὰρ δι' ἀνθρώπου [ὁ] θάνατος, καὶ δι' ἀνθρώπου [w]ἀνάστασις [w]νεκρῶν. 22 ὥσπερ γὰρ [x]ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ [x]ἐν τῷ χριστῷ πάντες [y]ζωοποιηθήσονται. 23 ἕκαστος δὲ ἐν τῷ

20. for *νυνι, νυν* F Dial$_1$. ins *των* bef *νεκρων* F Damasc-comm. rec at end adds *εγενετο* (*supplemental gloss*), with D^2[-gr] KL rel syrr goth Thdrt Damasc Orig-int$_1$: *γενομενος* 80: om ABD^{1}FPℵ 17 latt coptt [æth] arm Orig[$_2$-c$_1$](and int$_1$) Dial$_1$ [Chr$_1$ Euthal-ms] Iren-int$_1$ Hil$_1$ [Ambrst].

21. δια (twice) F. om *ο* (bef *θανατος*) ABD^{1}Kℵ 17(appy) Orig$_1$ Dial$_1$ Ath$_1$ Ps-Ath$_1$ [Cyr-p$_2$ Euthal-ms] Damasc (*appy to conform to αναστ. below: this is more prob than to suppose with Meyer that it has been introd from Rom* v. 12): ins D$^{2\cdot3}$FLP rel Orig[-c]$_1$ Eus$_1$ [Did$_1$ Cyr-p$_1$] Ath$_1$ Cyr-jer$_1$ Chr$_1$ Thdrt Euther$_2$. [Of these Eus Cyr-jer Chr Euther$_1$ have *η αναστ.* also.]

23. δε is written over the line by ℵ^1 [om Orig$_1$(-ins$_2$)].

would be implied that in reality we *shall have* hope in Christ in another state also, which would not agree with the perfect ἠλπικότες ἐσμέν. The right arrangement of the Greek gives the key to the sentence: εἰ (ἐν τῇ ζωῇ ταύτῃ ἐν χριστῷ ἠλπικότες ἐσμὲν) μόνον,—'if all we have done is merely *having hoped in Christ in this life*,' 'if it is there to end, and that hope have no result . . .' The perf. ἠλπικότες ἐσμ. implies the endurance of the hope through our lives. ἐλεειν. πάντ.] We are **most to be pitied** (most miserable) **of all men**; viz. because they, all other men, live at ease,—we on the contrary are ever exposed to danger and death: because our hope is more intense than that of all others, and leads us to forego more: and to be disappointed *in it*, would be the height of misery. **20—28.**] *Reassertion of the truth that Christ* IS RISEN *from the dead,—and prophetic exposition of the consequences of that great event.*

20.] νυνί, 'as matters now stand:' see reff. [and note.] ἀπαρχ. τ. κεκοιμ.] (as) (the) **first-fruit of them that sleep** (anarthrous, because categoremat.). For the construction Meyer compares Eur. Or. 1098: Ἑλένην κτάνωμεν, Μενελέῳ λύπην πικράν. The sense is, 'Christ, in rising from the dead, is but the firstling or earnest of the resurrection of the whole number of those that sleep.' There does not appear to be any intended reference to the legal ordinance of the first-fruits (Lev. xxiii. 10, 11): but however general the application of the analogy may be, it can hardly fail to have been suggested to the mind of a Jew by the Levitical ordinances, especially as our Lord rose on the very morrow after the Paschal Sabbath, when (l. c.) the first-fruits were offered. τῶν κεκοιμημένων, from the logical connexion, should mean, not the dead *in Christ*, but *all the dead*; see next verse: but it is the *Christian dead* who are before the Apostle's mind, when he calls our risen Lord ἀπαρχὴ τῶν κεκ. **21.**] MAN *the bringer-in both of death and life: explanation* (not proof) *of Christ being the* ἀπαρχὴ τ. κεκοιμ.: and (1) *in that He is* MAN: it being necessary that the first-fruit should be *as* the lump. The verity lying at the root of this verse is, that *by* MAN ONLY can *general effects pervading the whole human race* be introduced. δι' ἀνθρώπου, sc. ἐστίν.

22.] (2) *In that He is* (and here the fact of His being the Lord of Life and Righteousness, and the second and spiritual Head of our nature, is assumed) *to us the bringer-in of* LIFE, *as Adam was the bringer-in of* DEATH. ἐν τῷ Ἀδ., ἐν τῷ χριστῷ] **in community with**, as partakers in a common nature with, **Adam and Christ**: who are respectively the sources, *to the whole of that nature* (πάντες), of *death*, and *life*, i. e. (*here*) *physical death*, and *rescue from physical death*. The practice of Paul to *insulate the objects of his present attention* from all ulterior considerations, must be carefully here borne in mind. The antithesis is *merely* between the bringing in of death by Adam, and of life (its opposite) by Christ. No *consequence*, whether on the side of death or of life, is brought into consideration. That death physical involved death eternal—that life eternal (in its only worthy sense) involves bliss eternal, is not so much as thought of, while the two great opposites, Death and Life, are under consideration. This has been missed by many Interpreters, and the reasoning thereby marred. But the ancients, Chrys., Theophyl., Theodoret, Œcum., and Olsh., De Wette, and Meyer, keep to the *universal* reference. Theophylact's note is clear and striking: αἰτίαν προστίθησι δι' ἧς πιστοῦται τὰ εἰρημένα· ἴδοι γάρ, φησιν, αὐτὴν

ἰδίῳ [z] τάγματι· [u] ἀπαρχὴ χριστός, ἔπειτα [a] οἱ τοῦ χριστοῦ [b] ἐν τῇ [bc] παρουσίᾳ αὐτοῦ, [24] εἶτα τὸ [d] τέλος, ὅταν [e] παρα-

z here only. 1 Kings iv. 10. 2 Kings xxiii. 13.
a w. gen., see Rom. xvi. 10, 11. ch. i. 11.
b = 1 Thess. ii. 19. iii. 13. v. 23. 1 John ii. 28. c = Matt. xxiv. 3, &c. James v. 7, 8 al. (ch. xvi. 17 reff.)
d = Matt. xxiv. 6, 14. 1 Pet. iv. 7.
e = Matt. xi. 27.

rec om του (bef χριστου) (*by a mistake appy*). ins οι bef εν τη παρουσια and add ελπισαντες F G-lat vulg-ed [Orig-int$_2$ Hil$_1$ Ambrst]. (*qui in adventu(m) ejus crediderunt* demid fuld [spec], *sperantes* is written over ελπ. in the gr column of F: on the other hand, am [tol] D-lat F-lat have *in adventu ejus*; fri Aug$_1$, *in præsentia ejus*.)

24. rec παραδω (*alteration to conform to* καταργηση, *the propriety of the pres being overlooked: see note*), with KL rel Orig$_2$ Eus$_1$ Chr$_1$ [Euthal-ms] Thdrt Damasc: παραδιδω ADPN Hip$_1$ [Marcell$_2$] Eus$_1$ Did$_1$ Bas[-mss$_2$] Nys$_2$: txt BF. (17 def.)

νικῆσαι τὴν ἡττηθεῖσαν φύσιν, καὶ τὸν καταβληθέντα, αὐτὸν ἐκνικῆσαι· καὶ γὰρ ἐν τῷ Ἀδάμ, τουτέστι διὰ τὸ τοῦ Ἀδάμ παῖσμα, πάντες τῷ θανάτῳ ὑπέκεσον· οὕτως οὖν ἐν χριστῷ πάντες ἀναστήσονται· τουτέστι διὰ τὸ εὑρεθῆναι τὸν χριστὸν ἀναμάρτητον κ. ἀνένοχον τῷ θανάτῳ, καὶ ἐκόντα μὲν ἀποθανεῖν, ἀναστῆναι δέ, καθὸ οὐκ ἦν δυνατὸν αὐτὸν κρατεῖσθαι ὑπὸ τῆς φθορᾶς, τὸν ἀρχηγὸν τῆς ζωῆς. See on the great antithesis, Rom. v. 12 ff., and notes.

23.] *But in this universal Resurrection*, ALL SHALL NOT HOLD THE SAME RANK. Chrys. rightly, εἶτα, ἵνα μὴ τὴν ζωοποίησιν κοινὴν ἀκούσας, καὶ τοὺς ἁμαρτωλοὺς νομίσῃς σώζεσθαι, ἐπήγαγεν ἕκαστος δὲ κ.τ.λ. Hom. xxxix. p. 367.

τάγμα is not *order of priority*, but rank, or '*troop in an army*,' so Plut., Otho, p. 1072 (Wetst.): λεγεῶνες, οὕτω γὰρ τὰ τάγματα Ῥωμαῖοι καλοῦσιν ἐπίκλησιν. The three ranks are *mentioned in order of priority*, but this does not constitute their distinctive character:—Christ is the ἀπαρχή—this is His ἴδιον τάγμα, see Col. i. 18:—οἱ τοῦ χριστοῦ follow at His coming, who are the φύραμα (as understood by the context, and implied by ἀπαρχή), in the proper and worthiest sense, made like unto Him and partaking of His glory; then (after how long or how short a time is not declared, and seems to have formed no part of the revelations to Paul, but was afterwards revealed,—see Rev. xx. 4—6: compare also 1 Thess. iv. 15—17) shall come THE END, viz. the resurrection of the rest of the dead, here veiled over by the general term τὸ τέλος,—that resurrection not being in this argument specially treated, but only that of Christians. *The key* to the understanding of this passage is to be found in the prophecy of our Lord, Matt. xxiv., xxv., but especially in the latter chapter. The resurrection and judgment of οἱ τοῦ χριστοῦ forming the subject of vv. 1—30 there, and τὸ τέλος,—the great final gathering of πάντα τὰ ἔθνη, of vv. 31—46. ἀπαρχή, therefore necessarily *the first* τάγμα: and hence the word stands first. οἱ τοῦ χρ.] = οἱ νεκροὶ ἐν χριστῷ, 1 Thess. iv. 16. No mention occurs here of any judgment of these his ἴδιοι δοῦλοι, as in Matt. xxv., for it does not belong to the present subject.

ἐν τῇ παρ. αὐτ.] ἐν as *forming part of, involved in*, His appearing,—which, as the great event of the time, includes their resurrection in it. It ought to be needless to remind the student of the distinction between this παρουσία and the final judgment; it is here peculiarly important to bear it in mind. **24.** εἶτα] then, next in succession, introducing the third τάγμα,—see above. τὸ τέλος] the end κατ' ἐξοχήν: not the end *of the resurrection*, as Meyer, after Theodoret, Œcum., Bengel, al.:—nor, *of this present world*, as Chrys., al.,—which properly happens at the παρουσία: nor exactly, *of the Kingdom of Christ*, as Grot. and Billroth: but *generally*, THE END, when all shall be accomplished, the bringing in and fulness of the Kingdom by the subjugation of the last enemy, the whole course of [the] mediatorial work of Christ, the salvation of the elect; the time indicated by Matt. xxv. ult.: καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον. ὅταν παραδιδοῖ] when He (Christ) gives up (the pres., for that which is certainly attached to the event as its accompaniment—ὅταν indicating the uncertainty of the time when, and the verb being probably subjunctive: see Winer, Moulton's Trans. p. 360, note 2), the Kingdom to God, and the Father (reff.: to Him who is God and His Father)

Then the rest of the section as far as ver. 28, is in explanation of the giving up the kingdom. And it rests on this weighty verity: the KINGDOM OF CHRIST *over this world*, in its beginning, its furtherance, and its completion, has one great end,—THE GLORIFICATION OF THE FATHER BY THE SON. *Therefore*, when it shall be fully established, every enemy overcome, every thing subjected to Him, He will,—not, reign over it and abide its King, but DELIVER IT UP TO THE FATHER. Hence as in ver. 25, His reign will endure, not, like that of earthly kings, WHEN He shall have put all enemies under

f = Acts xx. 25 al.
g see Rom. xv. 6 reff.
h ch. i. 26 reff.
i = Rom. viii. 38 (reff.).
k = Rom. xiii. 1 &c. reff.
l = Acts iv. 12 reff.
m = ch. iv. 8 reff.
n Matt. xxii. 44 ||, Acts ii. 35, & Heb. i. 13. x. 13, from Psa. cix. 1.
o Rom. viii. 20 reff. Psa. viii. 6.
p ellipt., ch. vi. 16 (reff.).

ABDFK LPℵ a b c d e f g h k l m o 17. 47

διδοῖ τὴν [f]βασιλείαν [g]τῷ θεῷ καὶ [g]πατρί, ὅταν [h]καταργήσῃ πᾶσαν [i]ἀρχὴν καὶ πᾶσαν [k]ἐξουσίαν καὶ [l]δύναμιν. 25 [l]δεῖ γὰρ αὐτὸν [m]βασιλεύειν, ἄχρι οὗ [n]θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς [k]καταργεῖται ὁ θάνατος. 27 Πάντα γὰρ [o]ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ [p]εἴπῃ ὅτι πάντα [k]ὑποτέ-

του θυ ℵ[1]. [for πατρι, πνι F-gr(not G).]

25. rec αχρις, with B[2]DFKLℵ[3] rel: txt AB[1]Pℵ[1] 17 (Chr-c[1]) [Euthal-ms] Damasc. rec aft αχρι ου ins αν (*perhaps from Matt* xxii. 42 ||, *or, as Meyer, from* LXX, *Ps* cix. 1), with D[2·3]KLℵ[3] rel Orig[1] [-c[1] ?] Marcell[1] Cæs[1] [Did[1] Marc[1]] Chr[1] Thdrt: om ABD[1]FPℵ[1] a[2] 17 Hip[1] Orig[2] Eus[2] Epiph[semp] [Euthal-ms] Damasc. aft εχθρους ins αυτου AF 17 Syr coptt goth æth Orig[3](-int[2]) Marcell[1] Eus[1] Cæs[1] Cyr-jer[2] [Did[1] Marc[1]] Tert[2] Hil[1]: om BDKLPℵ rel vulg(with am demid [fuld tol], agst harl[1] F-lat [fri]) syr arm Hip[1] Orig[3](-int[2]) Marcell[1] Eus[2] Ath[1] Chr[1] [Nys[1] Euthal-ms] Thdrt Damasc Iren[-int[1]] Hil[2] [Ambrst]. om αυτου F(not F-lat).

26. This ver in D[1][and lat] ℵ-corr[1] tol harl[1] goth æth [Hil[2]] Ambrst Jer stands after ποδας αυτου ver 27: om ver 26 and 1st clause of ver 27 (*homœotel*) ℵ[1](ins (but see above) ℵ-corr[1·2]) 17. 92(sic).

27. om 1st οτι B vulg D-lat Hip[1] [Did[1] Chr[1]] Iren[-int[1] Hil[2] Ambrst]. (not F-lat Aug[1].) ins τα bef 2nd παντα ℵ [Did[1]].

His feet, but only TILL He shall have, &c., —and then will be absorbed in the all-pervading majesty of Him for whose glory it was from first to last carried onward. It may be observed that the whole of this respects the mediatorial work and kingdom: the work of redemption,—and that Lordship over dead and living, for which Christ both died and rose. Consequently nothing is here said which can affect either (1) His coequality and coeternity with the Father in the Godhead, which is prior to and independent of this mediatorial work, and is not limited to the mediatorial kingdom; or (2) the eternity of His Humanity: for that Humanity ever was and is subordinate to the Father; and it by no means follows that when the mediatorial kingdom shall be given up to the Father, the Humanity, in which that kingdom was won, shall be put off: nay, the very fact of Christ in the body being the first-fruits of the resurrection, proves that His body, as ours, will endure for ever: as the truth that our humanity, even in glory, can only subsist before God *by virtue of* His Humanity, makes it plain that He will be VERY MAN to all eternity. **τὴν βασιλείαν**] That kingdom, which in its fullest sense is then *first* His. At this very time of **τὸ τέλος**, Matt. xxv. 34, He first calls Himself by the title of **ὁ βασιλεύς**. The name will no sooner be won, than laid at the feet of the Father, thus completing by the last great act of Redemption the obedience which He manifested in his Incarnation, and in his Death. **ὅταν καταργήσῃ**] (aor.) **when He shall have brought to nought,** &c.: see above. **πᾶσ. ἀρχ. κ.τ.λ.**] not *only*, as Meyer, &c., *hostile* power and government, but as the *context necessitates*, ALL power. Christ being manifested as universal King, *every* power co-ordinate with His must come under the category of *hostile*: all *kings* shall submit to Him: the *kingdoms* of the world shall become the kingdoms of the Lord and of His Christ: —and see the similar expressions Eph. i. 21, where speaking proleptically, the Apostle clearly indicates that *legitimate* authorities, all the powers that be, are included. Compare by all means Rev. xi. 15.

25.] See on the last verse:—this is the divine appointment with regard to the mediatorial kingdom,—that it should last *till*, and only till, all enemies shall have been subdued to it. **θῇ**, viz. *Christ*, not *the Father*, as Beza, Grot., Est., Billr., al.: it is parallel with **καταργήσῃ**, and included in the mediatorial acts of Christ, who in His world's course goes forth **νικῶν καὶ ἵνα νικήσῃ**, Rev. vi. 2. It is otherwise with **ὑπέταξεν**, ver. 27: see there.

26.] Connect **ἔσχατ. ἐχθρός** together; not as Bloomf., "last of all, the enemy Death is to be destroyed," which is ungrammatical. If **ἔσχ.** is to stand alone, **ἐχθρὸς καταργεῖται** must be "is destroyed as an enemy." Death is *the last enemy*, as being the *consequence of sin*: when he is overcome and done away with, the whole end of Redemption is shewn to have been accomplished. Death is personified, as in Rev. xx. 14.

καταργεῖται,—pres., either as a prophetic certainty as **παραδιδοῖ** above,—or as an axiomatic truth. 27.] *Scriptural proof of the above declaration.*

τακται, [q] δῆλον [q] ὅτι [s] ἐκτὸς τοῦ [o] ὑποτάξαντος αὐτῷ τὰ πάντα· 28 ὅταν δὲ [o] ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς ὁ υἱὸς [o] ὑποταγήσεται τῷ [o] ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα [t] ᾖ ὁ θεὸς [t] πάντα ἐν πᾶσιν. 29 ἐπεὶ [u] τί [u] ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ [v] ὅλως

q Gal. iii. 11 only.
r as above (q). Matt. xxvi. 73 only. Num. xxvii. 21.
s = Acts xxvi. 22. Isa. xxvi. 13.
t = Col. iii. 11. (ch. xii. 6.) Herod. iii. 157, πάντα ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος. Polyb. v. 26. 6, τὸ ὅλον αὐτοῖς ἦν καὶ τὸ πᾶν Ἀπελλῆς.
u = Mark xi. 5. John xi. 47. Acts xxi. 13.
v Matt. v. 34. ch. v. 1. vi. 7 only τ.

aft υποτεταται ins αυτω ει F [vulg Syr copt arm] Hip$_1$ Orig[-int$_1$] Hil$_1$ Ambr[st]; bef υπ., [Cyr-jer$_1$] Epiph$_1$. om τα F[not G].

28. om 1st clause (homœotel) ℵ^1(ins ℵ-corr^1) m [Hip$_1$ Hil$_2$(-ms$_2$)]. αυτω bef υποταγη D Eus$_1$ Orig-int$_2$[txt$_2$] Iren[-int$_1$]. om και B D^1[and lat] F[-gr(and G-lat)] 17 am(with fuld harl mar tol) Syr Orig$_2$ Marcell$_4$ [Did$_1$] Iren-int$_1$ Ps-Ath-int$_1$ Hil$_3$ Jer: ins AD^{3}KLPℵ [vulg-clem F-lat fri demid] rel syr coptt [æth arm] Ps-Ign$_1$ Hip$_1$ Eus$_1$ Ath$_2$ Ps-Ath$_2$ Cæs$_1$ Cyr-jer$_1$ Chr$_1$ [Bas$_2$ Nys$_1$ Euthal-ms] Thdrt Damasc Orig-int$_3$ Tert$_1$ Hil$_2$ [Ambrst]. θεος bef η D^1[and lat]. rec ins τα bef 3rd παντα, with D^{3}FKLPℵ rel Orig$_4$ Marcell$_1$ Eus$_2$ Ath$_1$ [Did$_1$] Tit$_1$ Epiph$_1$ Cæs Cyr-jer$_1$ Chr$_1$ [Nys$_1$] Thdrt Damasc: om ABD^1 17 [arm] Hip (Orig$_2$) Marcell$_1$ Eus$_2$ [Euthal-ms].

29. ποιησωσιν m 47, ποιουσιν F. aft ολως ins οι P.

ὑπέταξ. viz., from the Psalm,—God, *the Father*. See on the Psalm itself, Heb. ii. 6 ff. notes. εἴπῃ, scil. ὁ θεός, the same subject as ὑπέταξεν. Meyer alone, as it seems to me, gives the right construction of ὅταν . . . ὑποτέτακται. "The aor. εἴπῃ must be rendered regularly, not in the *present* sense, but as a *futurum exactum*: see Luke vi. 26: Plato, Parm. p. 143, C (τί δ' ὅταν εἴπω οὐσία τε καὶ ἔν, ἆρα οὐκ ἀμφοτέρω;),—Ion, p. 535, B (ὅταν εὖ εἴπῃς ἔπῃ καὶ ἐκπλήξῃς μάλιστα τοὺς θεωμένους). The time referred to, is that when the as yet unfulfilled πάντα ὑπέταξεν shall be fulfilled and completed: hence it is no longer the aor., but the perf. ὑποτέτακται. The meaning then is: 'when God, who in Ps. viii. 6 has announced the ὑπόταξις, shall hereafter have declared that this ὑπόταξις is *come to pass*,' . . . This *form* of expression was suggested to the Apostle by his having already expressed himself in the words of a *saying of God*." I render then, **But when God shall have declared that all things have been subjected to Him, it is evident that they have been subjected** (ellipsis of the predicate of the foregoing sentence after δῆλον ὅτι and οἶδ' ὅτι is common; so Plato, Gorg. p. 475, C, 'οὐκοῦν καιρῷ ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἂν εἴη τοῦ ἀδικεῖσθαι,'—'δῆλον δή ὅτι,'—scil. κάκιον ἂν εἴη. Kühner, § 852, d) **with the exception of Him who subjected all things to Him.** 28.] On the sense, see above. "The interpretations, that *subjection* is only an hyperbolical expression for the *entire harmony of Christ with the Father* (Chrys., Theophyl., Œc.):—the limitation of it to His human nature (Theodoret, Aug., Jerome, Est., Wolf, al.), with the *declarative* explanation, that it will then *become plain to all, that Christ even in regard of His kingship, is, on the side of His Humanity, dependent on the Father* (Flatt)—and the addition, *that Christ will then in His divine nature reign with the Father* (Calv.:—'regnum—ab humanitate sua ad gloriosam divinitatem quodammodo traducet');—the interpretation (of αὐτὸς ὁ υἱός!) as referring to Christ's *mystical Body*, i. e. *the Church* (Theodoret),—are idle subterfuges (leere Ausflüchte)." De Wette. The refutation of these and all other attempts to explain away the doctrine here plainly asserted, of the *ultimate subordination of the Son*, is contained in the three precise and unambiguous words, αὐτὸς ὁ υἱός. ἵνα ᾖ ὁ θ. πάντα ἐν πᾶσιν] **that God (alone) may be all things in all,**—i. e. recognized as sole Lord and King: 'omnia erunt subordinata Filio, Filius Patri.' Bengel. Numerous examples of πάντα in this sense (less commonly τὰ πάντα, Kühner, § 422) may be found in Wetst. 29—34.] Arguments for the reality of the resurrection, *from the practice* (1) *of those who were baptized for the dead*, (2) *of the Apostles, &c., who submitted to daily peril of death*. 29.] ἐπεί resumes the main argument, which has been interrupted by the explanation since ver. 23 of ἕκαστος ἐν τῷ ἰδίῳ τάγματι. After it is an ellipsis of 'if it be as the adversaries suppose.'

τί ποιήσουσιν] There is in these words a tacit reprehension of the practice about to be mentioned, which it is hardly possible altogether to miss. Both by the third person, and by the art. before βαπτ., he indirectly separates himself and those to whom he is writing from participation in or approval of the practice:—the meaning being, **what will become of**—'what ac-

w ver. 4. x here bis. [Rom. viii. 24.] y Acts xix. 27 reff. (-νος, 2 Cor. xi. 26.) z here only. Exod. xviii. 22, 26. Levit. xvi. 2.

νεκροὶ οὐκ [w]ἐγείρονται, [x]τί [x]καὶ βαπτίζονται ὑπὲρ αὐτῶν; 30 [x]τί [x]καὶ ἡμεῖς [y]κινδυνεύομεν [z]πᾶσαν [z]ὥραν; ABDFK LPN a b c d e f g h k l m o 17. 47

rec (for αυτων) των νεκρων (*mechanical repetition of the above*), with D^3[-gr] L rel Syr Chr$_1$ Thdrt Thl Œc: αυτων των νεκρων m 43. 52: txt ABD^{1}FKPN a d 17. 47 latt syr coptt goth arm Orig$_1$ Dial$_1$[but mss vary] Epiph$_1$ [Euthal-ms Isid$_1$ Damasc Jac-nisib$_1$ Ambrst].

count can they give of their practice?'

οἱ βαπτιζόμενοι] **those who are in the habit of being baptized**—not *οἱ βαπτισθέντες*. The distinction is important as affecting the interpretation. See below. **ὑπὲρ τῶν νεκρῶν**] **on behalf of the dead**; viz. *the same νεκροί* who are spoken of in the next clause and throughout the chapter as the subjects of *ἀνάστασις*—not *νεκροί* in any figurative sense. *τῶν νεκρ.*, the art. marking the particular dead persons on behalf of whom the act took place. Before we pass to the exegesis, it will be well to go through the next question—*εἰ ὅλως κ.τ.λ.* **If dead men are not raised at all, why do they trouble themselves** (*τί καί* as in reff.) **to be baptized for them?** Thus much being said as to the plain meaning of the words used, there can be no doubt as to their interpretation. The *only legitimate reference* is, to a practice, not otherwise known to us, not mentioned here with any approval by the Apostle, not generally prevalent (*οἱ βαπτ.*), but in use by some, of *survivors allowing themselves to be baptized on behalf of* (believing?) *friends who had died without baptism.* With the subsequent similar practices of the Cerinthians (Epiph. Hær. xxviii. § 6, p. 114) and Marcionites (Chrys., Tertull. de resurr. 48, vol. ii. p. 864, adv. Marc. v. 10, p. 494 f.) this may or may not have been connected. All we clearly see from the text, is that it unquestionably *did exist.* With regard to the other interpretations, Bengel well says, "Tanta est interpretationum varietas, ut is, qui non dicam varietates ipsas, sed varietatum catalogos colligere velit, *dissertationem* scripturus sit." I will give a few of them, mostly in the words of their authors: Chrys. (Hom. xl. p. 379):—*ὑπὲρ τῶν νεκρῶν, τουτέστι τῶν σωμάτων. καὶ γὰρ ἐπὶ τούτῳ βαπτίζῃ, τῇ τοῦ νεκροῦ σώματος ἀναστάσει, πιστεύων ὅτι* (Migne reads *τὴν τ. ν. σ. ἀνάστασιν πιστ., ὅτι*) *οὐκέτι μένει νεκρόν. καὶ σὺ μὲν διὰ τῶν ῥημάτων λέγεις νεκρῶν ἀνάστασιν· ὁ δὲ ἱερεύς, ὥσπερ ἐν εἰκόνι τινὶ . . . . δείκνυσί σοι . . . . διὰ τοῦ ὕδατος· τὸ γὰρ βαπτίζεσθαι κ. καταδύεσθαι, εἶτα ἀνανεύειν, τῆς εἰς ᾅδου καταβάσεως ἐστὶ σύμβολον κ. τῆς ἐκεῖθεν ἀνόδου. διὰ κ. τάφον τὸ βάπτισμα ὁ Π. καλεῖ* (Rom. vi. 4),—Theophyl.: *φησὶν οὖν, ὅτι οἱ πιστεύσαντες ὅτι ἔσται ἀνάστασις νεκρῶν σωμάτων, καὶ βαπτισθέντες ἐπὶ τοιαύταις ἐλπίσι, τί ποιήσουσιν ἀπατηθέντες; τί δὲ ὅλως καὶ βαπτίζονται ἄνθρωποι ὑπὲρ ἀναστάσεως, τουτέστιν ἐπὶ προσδοκίᾳ ἀναστάσεως, εἰ ν. οὐκ ἐγ.;* and so in the main, Pelag., Œcum., Phot., Corn.-a-Lap., Wetst.—Theodoret:—*ὁ βαπτιζόμενος, φησί, τῷ δεσπότῃ συνθάπτεται, ἵνα τοῦ θανάτου κοινωνήσας καὶ τῆς ἀναστάσεως γένηται κοινωνός· εἰ δὲ νεκρόν ἐστι τὸ σῶμα, καὶ οὐκ ἀνίσταται, τί δήποτε καὶ βαπτίζεται;* and so Castal., al. All these senses would require *τί ποιήσετε βαπτισθέντες*, to say nothing of the impossibility of thus understanding *ὑπὲρ τῶν νεκρ.* as. Estius explains *ὑπὲρ τῶν νεκρ.* as = '*jamjam moriturі*,' and Calvin justifies this, 'baptizari pro mortuis erit sic baptizari *ut mortuis non vivis prosit.*' So too Epiph. (l. c.),—of catechumens who *πρὸ τῆς τελευτῆς λουτροῦ καταξιοῦνται*:—and Bengul:—"baptizantur super mortuis ii, qui mox post baptismum ad mortuos aggregabuntur." But against this *ὑπὲρ τῶν νεκρῶν* is decisive,—as is *ὑπέρ* against '*over* the dead,' i. e. over their sepulchres (Luth., al.): this local sense of *ὑπέρ* not being found in the N. T. Le Clerc, Hammond, Olsh., al., explain *ὑπ. τ. νεκρ.*, '*to fill the place of the dead.*' But, as Meyer observes, such an idea can hardly be gathered from the words, but would want explaining in the context;—and besides, the *question would thus be irrelevant*, because, the place of the dead being supplied by their successors, it would be *no matter to them, whether the dead themselves rose or not:* whereas now, the benefits of baptism being supposed to be conveyed to the *dead* by the baptism of his substitute, the *proceeding would be stultified*, if the dead could never rise to claim those benefits. This, the only justifiable rendering, is adopted by Ambrose, and by Anselm, Erasmus, Grotius, al., and recently by Billroth, Rückert, Meyer, De Wette, al. The ordinary objection to it is, that thus the Apostle would be giving his sanction to a superstitious usage, or at all events mentioning it without reprobation. But this is easily answered, by remembering that if the above view of *τί ποιήσουσιν* is correct, he does *not* mention it without a slur on it;—and more completely still, as Rückert (in Meyer), "usurpari ab eo mo-

31 [a] καθ' ἡμέραν ἀποθνήσκω, [b] νὴ τὴν [c] ὑμετέραν [de] καύχησιν, ἀδελφοί, ἣν [e] ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 εἰ [f] κατὰ ἄνθρωπον [g] ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ [h] ὄφελος; εἰ νεκροὶ οὐκ [w] ἐγείρονται, [i] φάγωμεν καὶ πίωμεν·

a Acts ii. 46 reff. b here only. Gen. xlii. 15, 16 only. c = Rom. xi. 31. φόβος τῷ ὑμετέρῳ, Thucyd. i. 33. see Rom. xv. 4. note, and ch. iii. 3 reff. d Rom. iii. 27 reff. e Rom. xv. 17. f see Job xv. 3 only. g here only†. h James ii. 14, 16 only. i Isa. xxii. 13.

31. Steph ημετεραν, with A a (h[1] ?) k m 2[2]. 4. 44[1]. 51-6. 72[1]. 89. 120-2 lect-14 æth Orig[-c[1] Euthal-ms(ημεραν) Thdrt[1]]: txt BDFKLP rel [latt syrr coptt goth arm Dial[1] (but mss vary) Chr[1] Thdrt[1] Damasc Ambr[2] Ambrst Aug[saepe]]. rec om αδελφοι, with DFL rel arm-zoh Orig[-c[2]] Chr[1] Thdrt Damasc Ambrst: ins ABKPℵ m 17 vulg fri syrr coptt [goth] æth Dial [Cyr-p[2] Euthal-ms] Aug[saepe] Pel Bede. om χρ. ιησ. τω and ημ. D[1](and lat) Ambrst.

32. om το D[1]F Clem[1].

rem, qui ceteroqui displiceret, ad errorem, in quo impugnando versabatur, radicitus evellendum; ipsius autem reprehendendi aliud tempus expectari." See a multitude of other interpretations in Pool's Synopsis and in Stanley's note. His concluding remarks are worth quoting: "On the whole, therefore, this explanation of the passage (*that given above*) may be safely accepted, (1) as exhibiting a curious relic of primitive superstition, which, after having, as the words imply (?), prevailed generally in the apostolical church, gradually dwindled away till it was only to be found in some obscure sects, where it lost its original significance: (2) as containing an example of the Apostle's mode of dealing with a practice, with which he could have no real sympathy; not condemning or ridiculing it, but appealing to it as an expression, however distorted, of their better feelings."

30.] *Not only the practice of those just spoken of, but his own, and that of those like him, who lived a life of perpetual exposure to death, were absurd, if there be no resurrection.* Observe that the argument *here* applies equally to the *future existence of the soul*; and so Cicero uses it, Tusc. Quæst. i. 15: "Nescio quomodo inhæret in mentibus quasi seculorum quoddam augurium futurorum . . . quo quidem demto, quis tam esset amens, qui semper in laboribus et periculis viveret?" 31.] To **die daily** is a strong expression for to be daily in sight of death and expecting it. See 2 Cor. iv. 11. This he strengthens by an asseveration, grounded on his boast of them as his work in Christ: not that this is immediately or proximately at stake in the matter, but much as we should say, "As I love you, it is true." He would not think of deceiving those of whom he boasted before God in connexion with Christ.

ὑμετ.] gen. obj., see reff. νή, the affirmative, as μά is the negative particle of adjuration: but *val μά* is often found in an affirmative sense: see Kühner, § 701.

32.] The stress of the first clause is on κατὰ ἄνθρωπον, and its meaning, **merely as man**, i. e. '*according to this world's views*,' 'as one who has no hope beyond the grave;' see ref. If *thus* only he fought, &c., where was his profit (seeing he despised all those things which *κατὰ ἄνθρωπον* might compensate for such a fight,—fame, praise, &c.)? The renderings, *ὅσον τὸ εἰς ἀνθρώπους* (Chrys. p. 381), i. e. 'so far as one can be said *θηριομαχεῖν* against men,'—and *κατὰ ἀνθρώπων λογισμὸν θηρίων ἐγενόμην βορά* (Theodoret),—'*exempli causa*' (Semler, Rosenmüller),—'*ut hominum more loquar*' (Estius and Bloomf.), are all constrained, and scarcely to be extorted from the words.

ἐθηριομάχησα] **I fought with beasts** (aor. referring to *one special occasion*). How? and when? Most ancient and modern Commentators take the expression figuratively, as used in Appian, B. C. ii. p. 763 (Wetst.), where Pompey says, *οἷοις θηρίοις μαχόμεθα*,—and Ignat. ad Rom. 5, p. 689 f., *ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ διὰ γῆς κ. θαλάσσης, δεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτικὸν τάγμα*. So, of our text, Tertull. de Resurr. 48, vol. ii. p. 865: "Depugnavit ad bestias Ephesi, illas scilicet bestias Asiaticæ pressuræ."

And this explanation must be right: for his Roman citizenship would have precluded his ever being literally thrown to beasts: and even supposing him to have waived it, and been miraculously rescued, as Ambrst., Theodoret, Erasm., Luther, Calv., al. suppose, is it conceivable that such an event should have been altogether unrecorded in the Acts? Adopting the figurative rendering,—we cannot fix on any recorded conflict which will suit the words. His danger from Demetrius and his fellow-craftsmen (Acts xix.) had not yet happened (see Prolegg. § vi. 2): but we cannot tell what opposition, justifying this expression, the *ἀντικείμενοι πολλοί* of ch. xvi. 9 may ere this have made to his preaching. εἰ νεκρ.] **If dead men rise not**, i. e. '*if none of the dead rise.*' These words are best joined with

k adv., Matt. vi. 30. Luke xii. 28. xiii. 32, 33. Acts xxiii. 20. xxv. 22. James iv. 13. Exod. viii. 29.
l ch. vi. 9 reff.
m = ch. iii. 17 reff.
n here only.
Sir. xx. 26 only.
o = here (Matt. xi. 30. Luke v. 39. vi. 35. Rom. ii. 4. Eph. iv. 32. 1 Pet. ii. 3) only.
p here only. Exod. xxi. 10. Prov. vii. 21. Wisd. viii. 18 only.
q here only. Gen. ix. 24. 1 Kings xxv. 37. met., as here, Joel i. 5. ἀναγκῆφ., 2 Tim. ii. 26.
r h here (Luke xxiii. 41. 1 Thess. ii. 10. Tit. ii. 12. 1 Pet. ii. 23) only. see Deut. xvi. 20.
s 1 Pet. ii. 15 only. Job xxxv. 16. Wisd. xiii. 1 only.
t = ch. vii. 35. xiv. 12 al.
u ch. vi. 5 only. Ps. xxxiv. 26.
v James ii. 18.
w ver. 4.

ABDFK LPℵ a b c d e f g h k l m o 17. 47

[k] αὔριον γὰρ ἀποθνήσκομεν. 33 μὴ [l] πλανᾶσθε. [m] φθείρουσιν [u] ἤθη [o] χρηστὰ [p] ὁμιλίαι κακαί. 34 [q] ἐκνήψατε [r] δικαίως, καὶ μὴ ἁμαρτάνετε· [s] ἀγνωσίαν γὰρ θεοῦ τινὲς ἔχουσιν. [t] πρὸς [u] ἐντροπὴν ὑμῖν λαλῶ.

35 [v] Ἀλλ' [v] ἐρεῖ τις Πῶς [w] ἐγείρονται οἱ νεκροί; ποίῳ δὲ

33. rec χρησθ' (*to suit the metre*), with Clem$_1$: txt ABDFKLPℵ rel Clem-hom$_2$ Eus$_1$ Ath$_1$ Chr$_1$ [Cyr-p$_2$ Euthal-ms] Thdrt Damasc$_2$ Thl Œc.

34. rec λεγω (*negligence, the force of* λαλω *not being perceived*), with AFKL rel Chr$_1$ Thdrt [Damasc], *dico* flor(and F-lat) G-lat [spec Orig-int, simly Syr basm æth arm]: txt BDPℵ k m 17 Diul$_1$ [Euthal-ms], *loquor* vulg D-lat(and fri) Ambrst [simly syr copt goth].

35. αλλα BP Orig$_1$.

the following, as Chrys., Theophyl., Beza, Bengel, Griesb., Meyer, De Wette, al.—not with the preceding, as Theodoret, Grot., Est., Luther, al. [and E. V.] For κατὰ ἄνθρωπον already expresses their meaning in the preceding sentence; and the form of ver. 29 seems to justify this arrangement, besides that otherwise φάγ. κ. πίωμεν, &c., would stand awkwardly insulated. φάγ. κ. πίωμεν . . .] In Isa. the words represent the recklessness of those who utterly disregard the call of God to weeping and mourning, and feast while their time lasts. Wetst. has collected very numerous parallels from the classics. The most striking perhaps is Herod. ii. 78.

33.] The *tendency* of the denial of the resurrection, represented by the Epicurean maxim just quoted, leads him to hint that this denial was not altogether unconnected with a practice of too much intimacy with the profligate society around them.

μὴ πλαν., as in ref., introduces a warning against moral self-deception. φθείρ. ἤθη . .] These words (according to the reading χρῆσθ', which has, however, hardly any support) form an Iambic trimeter, and occur in this form in a fragment of the Thais of Menander; but Clem. Alex. Strom. i. 14 (59), p. 350 P., says, πρὸς γοῦν Κορινθίους . . λαμβείῳ συγκέχρηται τραγικῷ—but this may be a mere inaccuracy. Socrates, Hist. Eccl. iii. 16, quotes it as a sufficient proof that Paul was conversant with the tragedies of Euripides. "Perhaps," says Dr. Burton, "Menander took it from Euripides." The Apostle *may* have cited it merely as a *commonplace* current, without any idea whence it came;—and χρηστά seems to shew this. The plur. ὁμιλίαι, points out the repetition of the practice. Meyer quotes Plato, Rep. viii. p. 550, διὰ τὸ μὴ κακοῦ ἀνδρὸς εἶναι τὴν φύσιν, ὁμιλίαις δὲ ταῖς τῶν ἄλλων κακαῖς κεχρῆσθαι. 34. ἐκνήψ.] Awake out of (your moral) intoxication, already possessing you by the influence of these men.

δικαίως] either, as is just,—as you ought (Wahl, al.),—or, in a proper manner (Olsh., al.),—or, ἐπὶ συμφέροντι καὶ χρησίμῳ (Chrys. p. 382, al.), or *so as to be* δίκαιοι [i. e. so as to recover your righteousness, which you are in danger of losing], as E. V., Awake to righteousness. The last meaning is well defended by Dr. Peile from Thuc. i. 21: ἀπίστως ἐπὶ τὸ μυθώδες ἐκνενικηκότα,—'so as to become incredible;'—and seems to be the best. The aor. imper. ἐκνήψατε marks the quick momentary awaking; the pres. imper. μὴ ἁμαρτάνετε, on the other hand, the enduring practice of abstinence from sin (Meyer). But that this must not always be rigidly pressed, see Kühner, § 445. 2. Anm. 1. ἀγνωσίαν] The stress is on this word: for some (the τινές of ver. 12, most probably, are hinted at, and the source of their error pointed out) have (are affected with) ignorance (an absence of all true knowledge) of God. See ref. to Wisd. πρὸς ἐντ. ὑμ. λ. shews that these τινές were ἐν ὑμῖν, —not the heathen without:—the existence of such in the Corinthian church was a disgrace to the whole. λαλῶ] I am speaking; not merely I say this; it refers to the spirit of the whole passage.

35—50.] *The argument passes from the* fact *of the resurrection, already substantiated, to the* MANNER *of it: which is indicated, and confirmed, principally by analogies from nature.* 35.] The new difficulty is introduced in the form of a question from an objector. This is put first generally, πῶς . . ., In what manner,—and next specifically, ποίῳ δὲ (δέ, 'what I mean, is . . .') σώματι, With what kind of body—ἔρχ., do they (pres. as transferring the action to that time,—as ἐγείρονται before: so Meyer and De W.:—or

σώματι ἔρχονται; 36 [x] ἄφρων, σὺ ὃ σπείρεις, οὐ [y] ζῳοποιεῖται, ἐὰν μὴ [z] ἀποθάνῃ· 37 καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ [a] γυμνὸν [b] κόκκον, [c] εἰ [c] τύχοι, [d] σίτου ἤ τινος τῶν λοιπῶν· 38 ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἑκάστῳ τῶν σπερμάτων [e] ἴδιον σῶμα. 39 οὐ πᾶσα σὰρξ ἡ αὐτὴ σάρξ· ἀλλὰ ἄλλη

x Luke xi. 40. xii. 20 al. Ps. xciii. 8. Rom. iv. 17 reff.
y = John xii. 24. a = here only. b Matt. xiii. 31 ||. xvii. 20 ||. John xii. 24 only. c ch. xiv. 10 only (reff.). opt., 1 Pet. iii. 17. d John xii. 24. Acts xxvii. 38 al. epp., here only. e = ver. 23. Acts i. 25 al.

36. rec αφρον, with KL rel Orig$_1$ [Dial Epiph$_1$ Chr$_2$ Euthal-ms Thdrt Damasc] : txt ABDFPℵ m 17. 47. for ζωοποιειται, ζωογονειται A 89. 108^1 Epiph$_1$, and(but not *ad loc*) Chr$_1$[-mss(txt$_3$)] Thdrt$_1$[txt$_2$]. aft ζωοπ. ins εις την (but marked for erasure) ℵ^1. aft αποθανη ins πρωτον D[-gr] : pref, F latt(not fri) Dial$_1$ Iren[-int$_1$] Orig-int$_1$[(om Orig$_2$) Ambrst Aug$_1$].

37. om 2nd σπειρεις ℵ^1(ins ℵ-corr^1). for ει, η A.

38. rec αυτω bef διδωσιν, with DFKL rel fri [spec] Orig$_1$ Chr$_1$ Thdrt Ambrst : txt ABPℵ b d m o 17 vulg(and F-lat) syrr (copt) Orig$_1$(-int$_1$) Dial$_1$ Epiph$_1$ [Euthal-ms] Damasc Tert$_1$. rec ins το bef ιδιον, with KLℵ^3 rel Orig$_1$ Chr Thdrt Damasc Thl Œc : om ABDFPℵ^1 17 [arm] Epiph$_1$ [Euthal-ms].

39. om 2nd σαρξ F(not F-lat) Syr Chr-2-mss$_1$. om αλλα D^1[-gr] fri æth Dial$_1$ Chr$_1$ [Aug$_{alic}$]. rec aft αλλη μεν ins σαρξ, with Syr arm [copt Dial$_1$] : om ABDFKLPℵ rel [latt] syr æth [Chr Euthal-ms Thdrt Ambrst Aug$_{alic}$].

rather perhaps, as *assuming* for the moment the truth of the resurrection as a thing actually happening in the course of things) **come** (forth at that time) ?

36—41.] *Analogies illustrative of the question just asked : and first, that of seed sown in the earth* (36—38). **36.**] Meyer would point this, ἄφρων σύ, ὃ σπείρεις . . ., because according to the common punctuation there is necessarily an emphasis on σύ, which the context does not allow. But on the other hand, it seems to me, there is an objection to the introduction of a new matter so lamely as by ὃ σπείρεις. Besides which, the emphatic σύ does not necessarily require any *other agency* to be emphatically set against it, but may imply an appeal to the objector's *own* experience (as Billr. in Dr. Peile) :—'*thou* say this, who art continually witness of the process, &c.?' And let it be remembered that we *have* another σπείρειν below, vv. 42—44, which may be set against *thy sowing*. I retain therefore the stop at ἄφρων (nom. for voc. as freq. See Luke xii. 20 ; Mark ix. 25 ; Luke viii. 54, al., and Winer, edn. 6, § 29. 2), and the emphasis on σύ. The similitude was used by our Lord of His own Resurrection, ref. John. οὐ ζωοποιεῖται] Its life is latent in it ; but is not developed into quick and lively action without the death of the deposited seed,—i. e. its perishing, disappearing from nature. The same analogy was used by the Rabbis, but to prove that the dead would rise *clothed* : 'ut triticum nudum sepelitur et multis vestibus ornatum prodit, ita multo magis justi,' &c.

37.] Before, the *death* of the seed was insisted on : now, the *non-identity of the seed with the future plant*. There is a mixture of construction, the words ὃ σπείρεις being *pendent*, as the sentence now stands. The two constructions as De W. observes are, εἴ τι σπείρεις, οὐ τὸ σ. τὸ γεν. σπείρεις,—and ὃ σπείρεις, οὐ τὸ σ. τὸ γεν. ἐστιν. He names the *plant* τὸ σῶμα τὸ γενησόμενον, having already in his eye the application to the Resurrection. εἰ τύχοι] **if it should so happen,—peradventure :** not, '*for example*.' See on ch. xiv. 10. τῶν λοιπῶν, scil. σπερμάτων. **38.**] ἠθέλησεν, *willed*, viz. at the creation : the aor. setting forth the *one act* of the divine Will giving to the particular seed the particular development at first, which the species retains : whereas θέλει would imply a fresh act of the divine Will giving to every individual seed (not ἑκάστῳ τῶν σπερμάτων, but ἑκάστῳ σπέρματι, or rather ἑκάστῳ κόκκῳ) his own body. But the *whole gift to the species* being God's, to continue or withhold, the pres. δίδωσιν still holds good. ἑκάστ. τῶν σπερμ.] **to each of the (kinds of) seed** ; see above : τῶν is generic. ἴδιον σῶμα] **a body of its own.** Such then being the case with all seeds, why should it be thought necessary that the *same body* should rise *as was sown*, or that God cannot give to each a resurrection-body, as in nature ? **39—41.**] And the more,—because we have examples from analogy of *various kinds of bodies* ; viz. (1) in the *flesh* of animals (ver. 39) : (2) in *celestial and terrestrial bodies* (ver. 40) : (3) in the *various characters of light* given by the sun, moon, and stars.

σάρξ] *animal organism* (De W.). Dean Stanley's former rendering (corrected in his 3rd edn.) of οὐ πᾶσα σάρξ, ἡ αὐτὴ σάρξ, 'no flesh is the same flesh,' is contrary to the usage of the passages which he alleged to defend it, where *the negative*

μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ [f]κτηνῶν, ἄλλη δὲ σὰρξ [g]πτηνῶν, ἄλλη δὲ [h]ἰχθύων. 40 καὶ σώματα [i]ἐπουράνια, καὶ σώματα [k]ἐπίγεια· ἀλλὰ [l]ἑτέρα μὲν ἡ τῶν [i]ἐπουρανίων δόξα, [l]ἑτέρα δὲ ἡ τῶν [k]ἐπιγείων. 41 ἄλλη [m]δόξα ἡλίου, καὶ ἄλλη [m]δόξα [n]σελήνης, καὶ ἄλλη [m]δόξα [o]ἀστέρων· [o]ἀστὴρ γὰρ [o]ἀστέρος [p]διαφέρει ἐν [m]δόξῃ. 42 οὕτως καὶ ἡ [q]ἀνάστασις τῶν [q]νεκρῶν. [r]σπείρεται ἐν [s]φθορᾷ, ἐγείρεται ἐν [t]ἀφθαρσίᾳ· 43 [r]σπείρεται ἐν [u]ἀτιμίᾳ,

C μεν ℵ... ABCD^{1}F KLP^{2} a b c d e f g h k l m o 17. 47

f Luke x. 34. Acts xxiii. 24. Rev. xviii. 13 only. Num. xx. 4, 8, 11.
g here only τ. Job v. 7 Aq. [and ed. sexta]. Xen. Cyr. i. 4. 11.
h Matt. vii. 10 al. epp., here only.
i John iii. 12. Phil. ii. 10 al. Ps. lxvii. 15. 2 Macc. iii. 39 only. Dan. iv. 23 (26) Theod-A Ald.
k here bis. John iii. 12. 2 Cor. v. 1. Phil. ii. 10. iii. 19. James iii. 15 only τ.
l = here only. see Luke ix. 29.
m = Acts xxii. 11 reff.
n Epp., here only. Acts ii. 20 reff.
o Paul, here 3ce only. Matt. ii. 2, &c. xxiv. 29 ‖ Mk. Jude 13. Rev. i. 16 al3. Gen. i. 16.
p = and constr., Gal. iv. 1 only. (Rom. ii. 18 al.) Dan. vii. 3 (Theod.).
q ver. 12 reff.
r see ver. 36.
s = Rom. viii. 21. ver. 50. Gal. vi. 8. Col. ii. 22. 2 Pet. i. 4. ii. (12 bis) 19 only. Jonah ii. 7.
t Rom. ii. 7 reff.
u Rom. i. 26 reff.

ἀνθρωπου D^{1}[(and lat) spec] Syr Dial$_{1}$ Tert$_{1}$ [Ambrst]. om 3rd σαρξ D^{1}F 17 latt (exc fri) Syr Chr$_{1}$ Tert [Ambrst]: om 3rd clause K k m 47 harl^{1}. κτηνους D^{1}[and lat] F[-gr] Syr Tert [Ambrst]. om 2nd δε D^{1}[(and lat) vulg fri spec Ambrst].

rec om 4th σαρξ, with AKLP rel [vulg-clem fuld^{2} harl^{1} spec] fri syrr Chr Thdrt Aug$_{[alic]}$ Pel: ins BDFℵ (17) 47 am(with demid fuld harl^{2} tol) copt [æth arm Euthalms] (Damasc) Thl Orig-int$_{2}$ Tert$_{1}$ Ambrst. [πετεινων D^{1}F a.] rec ιχθυων αλλη δε πτηνων, with FKL rel syr Thdrt Œc Orig-int$_{1}$: txt ABDPℵ 17. 47 vulg fri [spec] Syr copt æth arm Chr Thl Orig-int$_{1}$ Tert$_{1}$ [Ambrst.—Damasc Orig-int$_{1}$ transpose κτηνων and πτηνων].

40. om 2nd σωματα F(not F-lat) [æth] (Tert$_{1}$). (αλλα, so ABD^{1}P.)

41. aft 1st and 2nd αλλη ins δε F[not F-lat]: aft 2nd, lect-8(sic).—om 1st και F lect-8 vulg(and F-lat) fri copt Orig-int$_{3}$ [Archel$_{1}$ Ambrst] Jer. αστερος (for -ρων) K. om γαρ K Orig-int$_{2}$[-ins$_{3}$].

is always attached to the verb; οὐ δικαιωθήσεται πᾶσα σάρξ, Rom. iii. 20; Gal. ii. 16. See Matt. xxiv. 22 ‖; Acts x. 14; ch. i. 29; 1 John iii. 15; Rev. vii. 16; ix. 4. On the other hand, *where the negative is attached to πᾶς, as here*, the sentence is a particular negative, not an universal: e. g. Rom. x. 16, ἀλλ' *οὐ πάντες ὑπήκουσαν*: ix. 6, 7; Heb. iii. 16; Matt. vii. 21, *οὐ πᾶς ὁ λέγων μοι κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν*, —where the rendering in question would involve portentous consequences indeed. I observe that Conyb. also, although disapproving on the ground of the sense, adds, "the words of the Greek text no doubt admit of such a rendering."

κτηνῶν] properly (*κτέανος, κτάομαι*) animals *possessed by man*: but used in a wider sense for quadrupeds in general.

40. σώματα ἐπουράνια] not, according to our modern expression, *heavenly bodies*,—for they are introduced first ver. 41, and if we apply these words to them, we must suppose the Apostle to have imagined the stars to be endowed with bodies in the literal sense: for he is here comparing not figurative expressions, but physical realities:—nor (as Chrys., al.) *the bodies of the righteous*, as opposed to those of the wicked; for in these there is no organic difference whatever: but, as Meyer and De Wette, '*the bodies of angels*,'—the only heavenly organisms of which we are aware (except indeed the Resurrection-Body of our Lord, and that of those few who have been taken into glory, which, as belonging to the matter *in question*, are not alleged) which will bear comparison with *bodies* on earth. **δόξα** belongs to the *ἐπουράνια* more strictly than to the *ἐπίγεια*. In Luke ix. 26, we have *ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων*. **41.**] This third analogy is suggested perhaps by **δόξα** just before. There is no allusion whatever here (as some have imagined,—even Chrys., Œcum., Theodoret, Calov., Estius, al.) to *different degrees of glorification* of the bodies of the blessed; the introduction of such an idea confuses the whole analogical reasoning: which is, that even various fountains of *light*, so similar in its aspect and properties, differ; the sun from the moon and the stars: the stars (and much more vividly would this be felt under the pure sky of the East than here) from one another: why not then a *body* here from a resurrection-*body*,—both *bodies*, but *different*? **42—44 a.**] *Application of these analogies to the doctrine of the Resurrection*. **42.**] **οὕτως**, thus, viz. in the entire diversity of that which is raised again from the former body.

σπείρεται] "Cum posset dicere *sepelitur*, maluit dicere *seritur*, ut magis insisteret similitudini supra sumtæ de grano." Grot. **ἐν φθορᾷ, ἐν ἀφθαρσίᾳ**] in

ἐγείρεται [v] ἐν [v] δόξῃ· [r] σπείρεται ἐν [w] ἀσθενείᾳ, ἐγείρεται [x] ἐν [x] δυνάμει· 44 [r] σπείρεται σῶμα [y] ψυχικόν, ἐγείρεται σῶμα [z] πνευματικόν. εἰ ἔστιν σῶμα [y] ψυχικόν, ἔστιν καὶ [z] πνευματικόν. 45 [a] οὕτως καὶ γέγραπται· [b] Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ [b] εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀδὰμ

v = Luke ix. 31. 2 Cor. iii. 7, &c. Phil. iv. 19. Col. iii. 4. 1 Tim. iii. 16 only. L.P.
w = ch. ii. 3 reff. (see note.)
x Rom. i. 4 reff.
y here 3ce. ch. ii. 14. James
z = here 4 times only. (ch. x. 3, 4 reff.)
r = Luke ix. 60. Acts xiii. 47 al.
a = Matt. ii. 15. Jude 19 only.
b Gen. ii. 7. constr., Acts v. 36 reff.

44. rec om ει, with D$^{2.3}$[-gr] KL rel syrr [Chr$_1$] Thdrt Phot-cat$_1$ Jac-nisib$_1$: ins ABCD^1 FN 17 latt copt æth arm Damasc [Ambrst] Aug$_{[alic]}$ Bede. (ι is written above the line by ℵ^1(?)^3.) [homœotel in P k spec Chr-2-mss Euthal-ms 1st to 2nd πνευματικον.]—rec και bef 2nd εστιν, with KL rel &c: txt ABCDFN 17 &c. [æth doubtful.]—rec ins σωμα bef [2nd] πνευματικον, with KL rel syrr (copt) æth [Chr] Thdrt Phot-cat Jac-nisib$_2$: om ABCDFN 17 latt arm [Damasc Ambrst Aug$_{alic}$]. (*Conformation to the foregoing assertions: or perhaps* ει *overlooked from* εστιν *following. The 2nd* σωμα *was a gloss.*)

45. for ουτως και, καθως F fuld [demid(*sicut et*) tol(*sicut enim*)] arm[-usc Aug$_{alic}$]. om ανθρωπος BK Did$_1$ Iren[-int$_1$] (Orig-int$_1$) [Ambr$_1$(txt$_{alic}$) Aug$_1$].

a state of corruption,—in a state of incorruptibility. 43. **ἐν ἀτιμίᾳ, ἐν δόξῃ**] **in dishonour** (*τί γὰρ εἰδεχθέστερον νεκροῦ διαῤῥυέντος;* Chrys. Hom. xli. p. 390. Cf. Xen. Mem. i. 2. 53,—*τῆς ψυχῆς ἐξελθούσης, ... τὸ σῶμα τοῦ οἰκειοτάτου ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζουσιν*),—**in glory**: regarding, as throughout this argument (see on ver. 23), only the *resurrection of the just*: see Phil. iii. 21. **ἐν ἀσθενείᾳ**] **in weakness**,—the characteristic of the lifeless body, which is relaxed and powerless. Chrys. understands ἀσθ. of its *inability to resist corruption*: De Wette would refer it to the previous state of pain and disease: but it seems better to understand it of the *powerlessness* of the corpse, contrasted with **ἐν δυν.**, **in vigour**, viz. the fresh and eternal energy of the new body free from disease and pain. "That which Grot. adds: 'cum sensibus multis, quos nunc non intelligimus,' is very likely in itself *true*, but is not implied in *ἐν δυνάμει*." Meyer. 44 a. **σῶμ. ψυχ.**] **an animal body**, of which the **ψυχή**, the animal soul, was the acting and informing power. This soul having departed out of it, does not do away with the correctness of the predicate: its whole organism which still remains *when it is sown*, is arranged to suit this predominance of the animal soul.

σῶμα πνευματικόν] Theophyl., having explained **σῶμα ψυχ.**,—*ἐν ᾧ ἡ ψυχὴ τὸ κῦρος καὶ τὴν ἡγεμονίαν ἔχει*,—proceeds *πνευματικὸν δέ, τὸ τὴν τοῦ ἁγίου πνεύματος καταπλουτοῦν ἐνέργειαν, καὶ ὑπ' ἐκείνου τὰ πάντα διοικούμενον. εἰ γὰρ καὶ νῦν ἐν ἡμῖν ἐνεργεῖ τὸ πνεῦμα, ἀλλ' οὐχ οὕτως, οὐδὲ ἀεί. ἀφίπταται γὰρ ἁμαρτανόντων. καὶ τοῦ πνεύματος δὲ παρόντος, ἡ ψυχὴ διοικεῖ τὸ σῶμα· τότε δὲ διηνεκῶς παραμενεῖ τοῖς σώμασι τῶν δικαίων τὸ πνεῦμα.* But this is not quite enough:—for thus the body might remain as it is, sin only being removed: whereas it shall be no longer a body in which the **ψυχή** predominates to the subordination of the higher part, the **πνεῦμα**, but one in which the **πνεῦμα**, and that informed fully by the Spirit of God, shall predominate,—its organism being conformed not to an animal, but to a spiritual life: see on ch. vi. 13. Some understood **πνευματικόν**, *ætherial, aery*, *κουφότερον καὶ λεπτότερον, καὶ οἷον καὶ ἐπ' ἀέρος ὀχεῖσθαι* (Chrys. p. 391), or as Origen, *ἀερῶδες κ. αἰθέριον* (see Theophyl.), but the other is certainly right.

44 b—49.] *Reassertion and Confirmation of the existence of the spiritual body.* 44 b.] **If there exists an animal body, there exists also a spiritual**: i. e. it is no more wonderful a thing, that there should be a body fitted to the capacities and wants of man's highest part, his spirit, than (which we see to be the case) that there should be one fitted to the capacities and wants of his subordinate animal soul. The emphasis is both times on **ἔστιν**.

45.] Confirmation of this from Scripture. **οὕτως**, **thus**, viz. in accordance with what has been just said. The citation extends only to the words *ἐγένετο ὁ ἄνθρ. εἰς ψυχ. ζῶσαν*: **πρῶτος** and **Ἀδάμ** are supplied, as are also the concluding words, in which lies the real confirmation. The words quoted serve therefore rather for the illustration of man being a **ψυχή**, than for a proof of the existence of the spiritual body. **ἐγένετο**] by his creation,—by means of God breathing into him the breath of life. **εἰς ψ. ζῶσ.**] becoming thereby a **σῶμα ψυχικόν**. **ὁ ἔσχ. Ἀδάμ**] This expression was well known among the Jews as indicating the Messiah. The Rabbinical work Neve Shalom ix. 9 (Schöttgen), says: "Adamus postremus est Messias:" see other instances in Schöttg. ad loc. **ἔσχατος**, as being the *last* HEAD of humanity,—to be manifested in the *last times*: or merely in contrast to the

ABCDF KLPℵ a b c d e f g h i m o 17. 47

[b] εἰς πνεῦμα [c] ζωοποιοῦν. 46 ἀλλ' οὐ πρῶτον τὸ [g] πνευ- ματικόν, ἀλλὰ τὸ [y] ψυχικόν, ἔπειτα τὸ [g] πνευματικόν. 47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς [d] χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ. 48 οἷος ὁ [d] χοϊκός, τοιοῦτοι καὶ οἱ [d] χοϊκοί, καὶ οἷος ὁ [e] ἐπουράνιος, τοιοῦτοι καὶ οἱ [e] ἐπουράνιοι· 49 καὶ καθὼς [f] ἐφορέσαμεν τὴν [g] εἰκόνα τοῦ [d] χοϊκοῦ, [f] φορέσομεν καὶ τὴν [g] εἰκόνα τοῦ [e] ἐπουρανίου. 50 [h] τοῦτο δέ [h] φημι, ἀδελφοί, ὅτι [i] σὰρξ καὶ [i] αἷμα [k] βασι-

c ver. 36. Rom. iv. 17 reff.
d here (4 times) only †.
e ver. 40 reff.
f Rom. xiii. 4 reff.
g Rom. viii. 29 reff.
h = ch. vii. 29. see ch. i. 12.
i = Matt. xvi. 17. Eph. vi. 12. Heb. ii. 14. Sir. xiv. 18.
k ch. vi. 9, 10 reff.

48. αλλα D[1].

47. aft *ο πρωτος ανθρωπος* add *αδαμ* C[1]. rec ins *ο κυριος* bef *εξ ουρ.* (*gloss*), with A D[-gr[2]-][3] KLPℵ[3] rel syrr goth [arm Hip-ed[1]] Orig[1] Chr[1] [Bas[1] Euthal-ms] Cyr[-p[4](but mss and the old syr and lat translations vary)] Thdrt Ps-Ath[1] Damasc Thl Œc Tert[1] Maximin[1] (*the insertion is ascribed to Marcion by Tert and in Dial*): om BCD[1]FN[1] 17 latt copt æth arm[-marg] Orig[1](and int[4]) Hip-ms[1] [Petr[1]] Ath[1] Nys[1] Naz[1] Cyr[-p[5](but see above) Ps-Ath] Apollinarist-in-Epiph[1] Photin Tert[1] Cypr[expr] Hil [Ambr[1] Ambrst]. aft *ουρανου* add *ο ουρανιος* F vulg[-clem am[2] æth arm-marg Bas[1] (Ps-Ath[1])] Orig-int[3] [Cypr-ms[1] Ambr[1] Ambrst].

48. aft *τοιουτοι* ins *ουτοι* C. om 1st *και* F(not F-lat) [am[1]] Iren-int[1][but mss vary: ins[1]]. for *επουρ., ουρανιος* and *ουρανιοι* D[1]F.

49. [for 1st *και, αρα* F(and G-marg) Aug[1]: om Orig-int[1] Cypr[4].] *φορεσωμεν* (*from a desire* (as Chrys below) *to turn what is really a physical assertion into an ethical exhortation: see note at Rom* v. 1) ACDFKLPℵ [17(sic)] rel latt copt goth Thdot[1][not ed Migne] Orig[2][-c[2]](-int[4]) Cæs[1] [Nys[1]] Mac[1] Meth(pref *ινα*) Chr[expr](*τοῦτ' ἐστιν, ἄριστα πράξωμεν. . . . συμβουλευτικῶς εἰσάγει τὸν λόγον*) Epiph[1] Ps-Ath[1] Damasc Iren-int[2] Tert[2exprr] Cypr[4] Hil[1] [Ambr[allc] Ambrst] Jer: txt B a c g [æth(Tischdf)] arm Thdrt[expr](*τὸ γὰρ φορέσομεν προρρητικῶς, οὐ παραινετικῶς εἴρηκεν*) Thl[expr] Œc[expr].

50. for δε, *γαρ* D F[not F-lat] Iren[-int[1]] Tert[2].

first. εἰς πν. ζωοπ.] scil. *ἐγένετο*—became a quickening (life-bestowing) spirit. *When?* This has been variously answered: see De Wette and Meyer. The principal periods selected are his *Incarnation*, his *Resurrection*, and his *Ascension*. But it seems to me that the question is not one to be pressed: in the union of the two natures, the second Adam *was constituted a life-bestowing Spirit*, and is such now in heaven, yet having the resurrection-body. The whole complex of his suffering and triumphant state seems to be embraced in these words. That His resurrection-state *alone* is not intended, is evident from *ἐξ οὐρανοῦ*, ver. 47. He was a *πνεῦμα ζωοποιοῦν*, even while in the *σῶμα ψυχικόν*; and is still such in the *σῶμα πνευματικόν*. The *life* implied in *ζωοποιοῦν*, is the *resurrection-life*: see John v. 21, 28; Rom. viii. 11. **46.**] But in the natural order, that which is *animal* precedes that which is *spiritual* (*τὸ ψυχ., τὸ πνευμ.*, not *σῶμα*, but abstract and general): as in ver. 45, *ὁ πρῶτος—ὁ ἔσχατος*. **47.**] So exactly in Gen. ii. 7. God made man *χοῦν λαβὼν ἀπὸ τῆς γῆς*. Meyer has some excellent remarks here, with which I entirely agree:—"Since the body of Adam is thus characterized as a *ψυχικὸν σῶμα*, as ver. 45, and psychical organism involves *mortality* (ver. 44), it is clear that Paul treats of Adam *not as created exempt from death*: in strict accordance with Gen. ii. 7; iii. 19. Nor does this militate against his teaching that *death came into the world through sin*, Rom. v. 12. For had our first parents not sinned, they would have remained in Paradise, and would, by the use of the *Tree of Life*, which God *had not forbidden them* (Gen. ii. 16, 17), have become immortal (Gen. iii. 22). But they were driven out of Paradise, *ere yet they had tasted of this tree* (Gen. iii. 22), and so, according to the record in Genesis also, Death came into the world by sin." See also some striking remarks on the verse in Genesis in Stier, 'Andeutungen für glaübiges Schriftverständniss,' pp. 202, 3. *ἐξ οὐρανοῦ*] either, in this *glorified Body*, at his coming,—as Meyer: or, in his *whole Personality* (De W.) as the God-man: this latter seems more probable from John iii. 13, where *ὁ υἱὸς τοῦ ἀνθρώπου* is designated as *ὁ ἐκ τοῦ οὐρανοῦ καταβάς*. **48.**] *ὁ χοϊκός, Adam; οἱ χ., his posterity on earth: ὁ ἐπουρ., Christ; οἱ ἐπ., His risen people.* See, as admirably illustrating this verse, Phil. iii. 20, 21. **49.**] For the reason of keeping *φορέσομεν*, see var. readd. As we (Christians) bore in this life; the time imagined is when this life is *past*, and the resurrection *instant* . . .

λείαν θεοῦ [k] κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ [l] φθορὰ τὴν [m] ἀφθαρσίαν [k] κληρονομεῖ. 51 ἰδοὺ [n] μυστήριον ὑμῖν λέγω. πάντες οὐ [o] κοιμηθησόμεθα, πάντες δὲ [p] ἀλλαγησόμεθα, 52 ἐν [q] ἀτόμῳ, ἐν [r] ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ [s] σάλπιγγι· [t] σαλπίσει γάρ, καὶ οἱ νεκροὶ [u] ἐγερθήσονται

M σαλπισει...

Ps. cv. 20). Gal. iv. 20. Heb. i. 12 (from Ps. ci. 26) only. Lev. xxvii. 33.
r here only †. Eur. Iph. Taur. 865. (-πίζειν, James i. 6.)
t Matt. vi. 2. Rev. viii. 6, &c. (6 times.) Ix. 1, 13. x. 7. xi. 15 only. Num. x. 3—8.

l ver. 42 reff.
m Rom. ii. 7 reff.
n = Matt. xiii. 11. Rom. xi. 25. Dan. ii. 18 al.
o = ch. vii. 39 reff.
p here bis. Acts vi. 14. Rom. i. 23 (from
q here only †.
s ch. xiv. 8 reff. 1 Thess. iv. 16.
u ver. 4.

for κληρονομησαι ου δυνανται, ου κληρονομησουσιν (*see ch* vi. 9, *Gal* v. 21) F 42 copt Mac$_1$ Chr[and 2-mss] Ireu[-int$_2$] Orig-int$_2$ Tert$_1$.—δυναται BPℵ k. κληρονομησει (*see as above*) C^{1}D^{1}F latt[(not am^1) syrr] copt (Meth$_1$).

51. ins οι bef παντες, twice, ℵA; but 2nd οι corrd into ου A^1. rec aft παντες ins μεν (*on acct of the* δε *following*), with A^{1}C^2 D^2[-gr] KLPℵ rel vulg syr copt Dial$_1$ Orthod$_1$ Cyr$_2$ [Ephr$_1$ Nys$_1$ Chr$_5$ Euthal-ms Thdrt Damasc] Cæs$_1$ Orig-int$_1$ Tert$_1$: μεν ουν A^2 (appy) F [17(Tischdf)]: δε k: om B(C?^{1}) D^1(and lat) Syr æth [arm(Tischdf)] Orig$_1$(-int$_2$) Jer(on the testimony of the greek mss: for after stating that the lat mss read *omnes quidem resurgemus*, he says all the greek have either *omnes dormiemus* or *non omnes dormiemus*) Jac-nisib$_1$. for κοιμηθησομεθα, αναστησομεθα D^1(and lat) vulg(and F-lat) arm-marg lat-mss-mentioned-by-Jer-Aug-Pel-Gennad Jac-nisib$_1$ Hil$_3$ Ambr Aug. κοιμηθησομεθα bef ου (thus reading παντες (μεν) κοιμηθησόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα) A^{1}C(D^1)Fℵ 17 and greek-mss-mentioned-by-[Max-conf]-Jer-Aug-Pel, also vulg æth[-rom] arm Orig$_1$(and int$_1$) Did[-in-Jer]: ου (? ουν) κοιμ. ου A, the 1st ου is written over the line in small letters A^1: txt B D^2[appy]^2 KLP rel and greek-mss-mentioned-by-[Max-conf]-Jer-Acac-Did-Pel, also syrr copt goth æth-pl [spec] Thdot Orig$_1$(int$_2$: also [once] more in Jer) Thdor-heracl Diod Apollin(these three in Jer) Dial-trin$_1$ Tit$_1$ Nys$_1$ Cæs$_1$ Chr$_5$ [Cyr$_1$ Euthal-ms] Thdrt$_3$ Andr$_1$ Damasc Thl Œc Tert Jer$_3$. (*The variation has prob arisen from the apparent difficulty of reconciling* παντες (μεν) ου κοιμ. *with the fact that St. Paul and his readers* had all died. *Hence the negative particle was transferred to the other clause, to the detriment of the sense.*)

52. ins ως bef εν ριπη C^1. for ριπη, ροπη D^{1}F 67^2 Dial[-ms$_1$ Nys$_1$] and greek-mss-mentioned-by-Jer(ριπη *s.* ροπη *utrumque enim legitur, et nostri interpretati sunt in ictu* [latt Ambrst], *s. in motu* [Tert$_{alic}$]). for εγερθ., αναστησονται ADFP Orig$_1$ Chr$_1$ Damasc Thl-marg: txt BCKLMℵ rel Orig$_6$ Dial$_1$ Chr$_{h.l.}$ Cyr[-p] Thdrt Cosm$_1$.

50—54.] *The necessity of the change of the animal body into the spiritual, in order to inherit God's kingdom. The manner of that change prophetically described: and the abolition of Death in victory consequent on it.* 50.] τοῦτο δέ φ., see reff. It calls attention to something to be observed, and liable to be overlooked. Not only is the change of body *possible*, and according to natural and spiritual analogies,—but it is NECESSARY. σὰρξ καὶ αἷμα] = σῶμα ψυχικόν, the present organism of the body, calculated for the wants of the animal soul. τὴν θνητὴν φύσιν καλεῖ· ἀδύνατον δὲ ταύτην ἔτι θνητὴν οὖσαν τῆς ἐπουρανίου βασιλείας τυχεῖν. Theodoret. ἡ φθορὰ . . . . τὴν ἀφθαρσίαν, the abstracts, representing the impossibility of the φθαρτόν inheriting the ἄφθαρτον as one *grounded in* these qualities. κληρονομεῖ, *pres.*, sets forth the *absolute impossibility in the nature of things.* 51.] He proceeds to reveal to them something of the process of the change at the resurrection-day. This he does under the name of a μυστήριον, a *hidden doctrine* (see reff., especially Rom.). πάντες οὐ κοιμ.] See var. readd. Meyer maintains that the only rendering of the words which is philologically allowable (the ordinary one, regarding πάντες (μὲν) οὐ as = οὐ πάντες (μέν),—we shall not all sleep, being inadmissible, here and in other instances where it has been attempted, see Winer, edn. 6, § 26. 1), is this, '*we all* (viz. as in 1 Thess. iv. 15, ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου, —in which number the Apostle firmly believed that he himself should be, see 2 Cor. v. 1 ff. and notes) *shall not sleep, but shall all be changed.*' But we may observe that this would commit the Apostle to the extent of believing that *not one Christian* would die before the παρουσία;—and that it is besides not necessary, for the emphasis is both times on πάντες—'(*All of us*) *shall not sleep, but* (*all of us*) *shall be changed:*' i. e. 'the sleep of death cannot be predicated of (all of us), but the resurrection-change *can.*' See also Winer, § 61. 5 f, and Moulton's note, p. 695. 52.] ἐν ἀτόμῳ, in a point of time *absolutely indivisible*, ἐν ῥιπήματι, Hesych. ἐν τῇ ἐσχ.

v Rom. i. 23 (reff.). w = Acts iv. 12 reff. x Rom. xiii. 12, 14. Eph. iv. 24. vi. 11. 2 Cor. v. 3. Col. iii. 10. Ps. cxxxi. 9. y Rom. vi. 12 reff. z here bis. 1 Tim. vi. 16 only †. Wisd. viii. 13 al⁴. a = Matt. v. 18. Mark xi. 23. b Isa. xxv. 8 (Heb., not LXX, but καϑ. occ. there) = 2 Cor. (ii. 7.) v. 4 (Matt. xxiii. 24. xii. 20 only. 2 Kings ii. 26. Job xxxvi. 7. Acts xxvi. 14. Rev. ix. 10 only. Hosea xiii. 14. Heb. xi. 29. 1 Pet. v. 9. Rev. xii. 16) only. c Matt. here bis, d as above (c). here 3ce only. e Matt. f = Rom. vi. 17 reff.

ᵛ ἄφθαρτοι, καὶ ἡμεῖς ᵖ ἀλλαγησόμεθα. 53 ʷ δεῖ γὰρ τὸ ᵛ φθαρτὸν τοῦτο ˣ ἐνδύσασθαι ᵐ ἀφθαρσίαν καὶ τὸ ʸ θνητὸν τοῦτο ˣ ἐνδύσασθαι ᶻ ἀθανασίαν. 54 ὅταν δὲ τὸ ᵛ φθαρτὸν τοῦτο ˣ ἐνδύσηται ᵐ ἀφθαρσίαν καὶ τὸ ʸ θνητὸν τοῦτο ˣ ἐνδύσηται ᶻ ἀθανασίαν, τότε ᵃ γενήσεται ὁ λόγος ὁ γεγραμμένος, ᵇ Κατεπόθη ὁ θάνατος ᶜ εἰς ᵈᵈ νῖκος. 55 Ποῦ σου, θάνατε, τὸ ᵉ κέντρον; ποῦ σου, θάνατε, τὸ ᵈ νῖκος; 56 τὸ δὲ ᵉ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος· 57 τῷ δὲ θεῷ ᶠ χάρις τῷ διδόντι ἡμῖν

I$_b$ τοῦτο— ABCDF I$_b$KLM P^{vid} a b d e f g k l m 17. 47

n θανατου... ABCDF I$_b$KLM P^{vid} a b d e f g k l m o 17. 47

53. [for 1st τουτο, τουτον P k.] om 2nd τουτο F[not F-lat]. ins την bef αθανασιαν I$_b$.

54. om το φθαρτ. τουτ. ενδ. αφθ. και (*i. e. το φθαρτ. το το θνητ.*) C^{1}I$_b$MN^1(in supplying the omission N^3 has written και το, το being superfluous) 64. 71 vulg copt goth æth arm Mcion-e$_1$ Ath[-4-mss$_1$] Iren-int$_1$(citing from *oportet enim*, ver 53, to *victoria tua*, ver 55) Hil$_1$ Ambrst Aug$_1$ Fulg Oros Bede.—in A arm, το φθ. to αφθαρσ. is put aft το θν. του. ενδ. αθανασ.—om κ. το θν. του. ενδ. αθαν. D^1(supplied in D-lat, a prima manu) l. Orig$_1$: om αθανασ. to αθανασ. F. ins την bef αθανασιαν AI$_b$N 17[also bef αφθαρσ.].

55. transp νικος and κεντρον (*see* LXX) BCI$_b$MN^1 17 vulg copt æth[-rom] arm[-zoh] Orig$_1$(-int$_2$) Eus$_1$ Ath$_1$ Did$_1$ Cyr-jer$_1$ Bas-sel$_1$ [Euthal-ms] Damasc$_1$ Iren-int$_1$ Tert$_1$ Ambr[sæpe Ambrst] Jer: txt A^{2}DFKLPN^3 rel syrr goth æth-pl [arm-mss] Orig$_1$(and int$_1$) Eus$_1$ Ath$_1$ Cyr-jer$_1$ Chr$_2$ Thdrt Euther[-in-Thdrt] Iren-int$_1$ Tert$_3$ Cypr$_1$ Hil$_1$.—om που σου θ. το νικ. A^1.—(νεικος, here and in vv. 54, 57 (*confusion between* ει *and* ι *as constantly else*) BD^{1}I$_b$(N ver 57) m, *contentio* Tert$_1$[*victoria vel contentio*$_1$: Aug varies].) rec for 2nd θανατε, αδη (*so* LXX), with A^2 D^3[-gr](appy) KLMPN^3 rel syrr goth [æth-pl arm] Orig$_2$ Ath$_1$ [Did$_1$ Bas$_1$ Chr$_1$ Euthal-ms Thdrt] Euther$_1$: txt BC D^1[and lat] FI$_b$N^1 vulg copt æth-rom Eus$_2$ Iren-int$_2$ [Orig-int$_2$] Tert$_4$ Cypr$_1$ Hil$_1$ Ambr$_{sæpe}$ Aug$_{sæpe}$.

56. ins εστιν bef η αμαρτ. A.

57. for διδοντι, δοντι D a b d l o [syrr(not syr-mg)] Ath-3-mss Chr$_1$ Œc.

σάλπ. **at** (in, as part of the events of) **the last trumpet-blowing.** The word ἐσχ. must obviously not be refined upon as some (τινές in Theophyl.—and Olsh.) have done, identifying it with the *seventh trumpet* of the Apocalypse;—nor pressed too closely as if there were necessarily no trump after it,—but is *the trump at the time of the end*, the last trump, in a wide and popular sense. See ref. 1 Thess.

σαλπίσει] impersonal, — ὁ σαλπιγκτής, scil. So Od. φ. 142, ἀρξάμενοι τοῦ χόρου ἔϑεν τέ περ οἰνοχοεύει (scil. ὁ οἰνόχοος): Herod. ii. 47, ἐπεὰν ϑύσῃ: Xen. Anab. i. 2. 17, ἐπεὶ ἐσάλπιγξε: iii. 4. 36, ἐκήρυξε: —vi. 5. 25, ἕως σημαίνοι τῇ σάλπιγγι. Kühner, § 414. 2. σαλπίσω for σαλπίγξω is reprobated by the grammarians: see Wetst. ἡμεῖς, see above [on ver. 51]. 53.] Confirmation of καὶ ἡμ. ἀλλαγ., by a re-statement of the necessity of putting on incorruptibility and immortality. τὸ φϑ. τοῦτο . . . τὸ ϑν. τοῦτο] **this**, indicating *his own* body. ἐνδύσασϑαι—see note on the force of the aor. as indicating that which is momentary, on ver. 34. Compare on the figure of *putting on*, 2 Cor. v. 3 and notes. 54.] ὅταν δέ, &c. is a repetition, in a triumphant spirit, of the description of the glorious change. γενήσεται] **shall come to pass**—really *be*. The citation is from the Heb. with this difference, that the active, '*He* (*Jehovah*) *abolishes*,' בלע, is made passive, and נצח, '*for ever*,' is rendered (as elsewhere by the LXX, e. g. ref. 2 Kings, but not here) εἰς νῖκος.

εἰς v. '*so as to result in victory*. Wetst. quotes from the Rabbis, 'In diebus ejus (Messiæ) Deus S. B. *deglutiet* mortem.'

55.] TRIUMPHANT EXCLAMATION *of the Apostle realizing in his mind that glorious time*: expressed nearly in the terms of the prophetic announcement of Hosea,—ποῦ ἡ δίκη σου, ϑάνατε; ποῦ τὸ κέντρον σου, ᾅδη; The figure of death as a *venomous beast* is natural, from the *serpent*, Gen. iii. Num. xxi. The souls in Hades being freed by the resurrection, Death's victory is gone: sin being abolished by the change of the animal body (the source of sin) to the spiritual, his sting is powerless. For a discussion of the quotation, see Stanley's note.

56.] See above: and compare Rom. v. 12, and vii. 57.] For this blessed con-

τὸ [d] νῖκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 58 [g] ὥστε, [h] ἀδελφοί μου [h] ἀγαπητοί, [i] ἑδραῖοι γίνεσθε, [k] ἀμετακίνητοι, [l] περισσεύοντες ἐν τῷ [m] ἔργῳ τοῦ [m] κυρίου πάντοτε, εἰδότες ὅτι ὁ [n] κόπος ὑμῶν οὐκ ἔστιν [o] κενὸς ἐν κυρίῳ.

XVI. 1 Περὶ δὲ τῆς [p] λογίας τῆς [q] εἰς τοὺς [r] ἁγίους, ὥσπερ [s] διέταξα ταῖς [t] ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε. 2 [u] κατὰ [v] μίαν [w] σαββάτου ἕκαστος ὑμῶν [x] παρ' [x] ἑαυτῷ τιθέτω [y] θησαυρίζων ὅ τι ἂν [z] εὐοδῶται, ἵνα

g = ch. v. 8 reff.
h address, Paul, here only. James i. 16, 19. ii. 5 only. (Eph. vi. 21. Col. iv. 7, 9. Philem. 16. 2 Pet. iii. 15.)
i ch. vii. 37. Col. i. 23 only †. Ps. lvi. 8 Symm.
k here only †.
l Rom. iii. 7. Phil. i. 26. 1 Thess. iv. 10 al. Tobit iv. 16 [א cm. vv. 6—18].
m ch. xvi. 10. (Phil. ii. 30.)
n 2 Cor. vi. 5 reff.
o ver. 10 reff.
p here bis only †.
q = Rom. xv. 26. 2 Cor. viii. 4. ix. 13.
r Acts ix. 13 reff. Rom. xv. 26.
s ch. vii. 17. Acts xviii. 2. L.P., exc. Matt. xi. 1. 3 Kings xi. 18. Dan. i. 5 Theod.
t plur., Rom. xvi. 16 reff.
u = Acts ii. 46 al.
v Mark xvi. 2. Luke xxiv. 1. John xx. 1, 19. Acts xx. 7.
w = Luke xviii. 12. Mark xvi. 9.
x see Luke xxiv. 13 J.
y Matt. vi. 19, 20. Luke xii. 21. Rom. ii. 5. 2 Cor. xii. 14. James v. 3. 2 Pet. iii. 7 only. 4 Kings xx. 17.
z Rom. i. 10 (reff.). 3 John 2 (bis) only. Gen. xxxix. 3, 23.

ιησ. χρ. bef τ. κυρ. ημ. M.

58. ins και bef αμετακινητοι A [vulg F-lat Syr æth] Ambrst. for εργω, οικω P. om του I$_b$. ουκ εστιν bef ο κοπ. υμων F[not F-lat].

CHAP. XVI. 2. rec σαββατων, with KLMN^3 rel copt goth [arm Euthal-ms] Thdrt Damasc: σαββατω ℵ^1 m[Scr]: txt ABCDFI$_b$P ℵ-corr^1 17 latt [syrr] Chr$_1$. εαν BI$_b$M.—ὅτ' ἂν n(and so vv. 3, 5, 12) 47. ευοδωθη ACI$_b$KM ℵ^3(-δοθη) [Euthal-ms] Damasc.

summation of victory over death, he breaks out in thanks to God, who gives it to us (*present*, as being certain) through our Lord Jesus Christ (the Name in full, as befits the solemnity and majesty of the thanksgiving). 58.] *Conclusion of the whole by an earnest exhortation.* ὥστε] '*quæ cum ita sint*,'—seeing that the victory is sure. ἑδρ., ἀμετακίν.] a climax (Mey.);—in reference, viz. to the doubt which is attempted to be raised among you on this matter. ἐν τῷ ἔργῳ τοῦ κυρ.] The *work of the Lord* is the *Christian life*, with its active and passive duties and graces,—the bringing forth the fruits of the Spirit. εἰδότες] **Knowing** (as you do—being convinced by what has been said), **that your labour** (bestowed on the ἔργ. τοῦ κυρ.) **is not vain** (which it would be, were there no resurrection: see reff.) **in the Lord.** These last words cannot belong to ὁ κόπος ὑμ., nor very well to οὐκ ἔστι κενός (as Meyer), but are best taken with the whole sentence, *your labour is not in vain:* so ch. ix. 1.

CHAP. XVI.] VARIOUS DIRECTIONS AND ARRANGEMENTS (1—18). SALUTATIONS (19, 20). AUTOGRAPH CONCLUSION AND BENEDICTION (21—24). 1—4.] *Directions respecting the collection and transmission of alms for the poor saints at Jerusalem.* 1.] The construction is as in ch. vii. 1; viii. 1; xii. 1;—the περὶ δὲ . . . rather serves to introduce the new subject than to form any constructional part of the sentence. Similarly in ver. 12. λογίας] λογία, συλλογή, Hesych. λογίαν, τὴν συλλογὴν τῶν χρημάτων καλεῖ, Theodoret (Wetst.). The word is said in the Lexx. not to be found in classic writers. εἰς τ. ἁγ.] = εἰς τοὺς πτωχοὺς τ. ἁγίων τῶν ἐν Ἱερουσαλήμ, ref. Rom. See also 2 Cor. viii. 1 ff.; ix. 1 ff.: and on the poverty of the church at Jerusalem, note on Acts ii. 44. That poverty was no doubt increased by the continual troubles with which Jerusalem was harassed in this, the distressful close of the Jewish national history. See other causes in Stanley. That the mother church of Christendom should be thus, in its need, sustained by the daughter churches, was natural; and it is at the same time an affecting circumstance, to find *him* the most anxious to collect and bear to them this contribution, whose former persecuting zeal had doubtless (see Acts xxvi. 10) made not a few of those saints *widows and orphans.* ὥσπερ διέτ.] We do not find any such order in the Epistle to the Galatians: ch. ii. 10 there being merely incidental. It had probably been given during his journey among them Acts xviii. 23,—or perhaps by message (?) from Ephesus. Not as E. V., '*as I have given order*,' but **as I gave order.** He refers to the occasion, whatever it was, when that order was given. Bengel remarks: "Galatarum exemplum Corinthiis, Corinthiorum exemplum Macedonibus, Corinthiorum et Macedonum Romanis proponit. 2 Cor. ix. 2. Rom. xv. 26. Magna exemplorum vis." 2.] μίαν σαββ.] For this Hebraism, and σαβ. in the singular, signifying *week*, see reff. On the observance of the first day of the week, see notes, Acts xx. 7, and Rom. xiv. 5. Here there is no mention of their *assembling*,

μή, ὅταν ἔλθω, τότε [p] λογίαι γίνωνται· 3 ὅταν δὲ [a] παρα- ABCDP
γένωμαι, οὓς ἐὰν [b] δοκιμάσητε, [c] δι' ἐπιστολῶν τούτους I,KLM
πέμψω [d] ἀπενεγκεῖν τὴν [e] χάριν ὑμῶν εἰς Ἰερουσαλήμ· a b c
4 ἐὰν δὲ [f] ἄξιον ᾖ [g] τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύ- d e f g
σονται. 5 ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν h k l m
διέλθω· Μακεδονίαν γὰρ [h] διέρχομαι· 6 [i] πρὸς ὑμᾶς δὲ n o
[k] τυχὸν [l] παραμενῶ [m] ἢ [m] καὶ [n] παραχειμάσω, ἵνα ὑμεῖς με

a absol., Acts xvii. 10 reff. b = Rom. xiv. 22 reff. c = Rom. ii. 27. d Acts xix. 12 reff. e = 2 Cor. viii. 6, 7, 19. f = and constr., here only. g = Luke xxiv. 29. h Acts xiii. 6 reff. i = Matt. xiii. 56. John i. 1, 2. Gal. i. 18. 1 John i. 2. see ver. 10. ch. ii. 3. 1 Phil. i. 25. Heb. vii. 23. James i. 25 only. Gen. xliv. 33. 12. xxviii. 11. Tit. iii. 12 only †.
k here only. Xen. Anab. v. 9, 20. (see ch. xiv. 10.) m ch. ix. 8 reff. n Acts xxvii.

3. [οσους K.] for εαν, αν BD¹F. ιεροσολυμα A.
4. rec η bef αξιον, with D F[-gr] KLN¹ rel syr (goth) [arm Euthal-ms] Chr₁ Thdrt Damasc: txt A(ην) BCI_bMPN³ a m 17 [latt(not G-lat) Syr copt].
5. for γαρ, δε F[-gr](not G) m.
6. for δε, γ(αρ) I_b. καταμενω BM 67²: παραπομεινω F.—παραμ. bef τυχ[ων (sic)] P. om η F(not F-lat) 2. om και BM 3. 116 (Syr) Chr-2-mss. for ινα, ει μη F[not F-lat] D-lat.—ινα ει και παραχ. D¹[-gr].

which we have in Acts xx. 7, but a plain indication that the day was already considered as a special one, and one more than others fitting for the performance of a religious duty. παρ' ἑαυτῷ τιθ.] **let each of you lay up at home** (reff.) **in store whatsoever he may by prosperity have acquired** (lit. '*whatsoever he may be prospered in*:' i. e. the pecuniary result of any prosperous adventure, or dispensation of Providence): not, as Bengel, al.: '*quod commodum sit*,'—a meaning which the word will not bear. ἵνα μή, . .] **that there may not, when I come,** THEN **be collections to be made.** His time would be better employed in imparting to them a spiritual benefit, than in urging them to and superintending this duty. 3.] "Vide quomodo vir tantus nullam suspicioni rimam aperire voluerit." Grot.

δι' ἐπιστολῶν cannot belong to δοκιμάσητε (as Beza, Calv., Wetst., E. V.,—for what need of letters *from them* ὅταν παραγένωμαι, or before his coming, if the person recommended were *not to be sent off before his arrival?*), but is emphatically prefixed, as the safe and proper way of giving credentials to those *sent*;—τούτους πέμψω,—the alternative which follows, of himself accompanying them, being already in the mind of the Apostle.

ἐπιστολῶν, plur.,—not of the category merely, meaning *one letter*,—but meaning, either that each should have his letter of credentials,—or more probably, that Paul would give them letters to several persons in Jerusalem.

Meyer well remarks: "Hence we see how common in Paul's practice was the writing of Epistles. Who knows how many private letters of his, not addressed to churches, have been lost? The only letter of the kind which remains to us (except the Pastoral Epistles), viz. that to Philemon, owes its preservation perhaps to the mere circumstance, that it is at the same time addressed to *the church in the house* of Philemon. See ver. 2." χάριν] see reff. Meyer compares Plato, Def. p. 113, E: χάρις, ἐνεργεσία ἀκούσιος.

4.] **But if it** (the occasion,—dependent on the magnitude of your collection) **be worthy of me also taking the journey** (i. e. if your collection be large enough to warrant an apostolic mission in order to carry it,—not said for *security*,—nor to procure himself a fair reception at Jerusalem,—but with a sense of the dignity of an apostolic mission: "justa æstimatio sui non est superbia," Bengel), **they shall go in my company** (σὺν ἐμοὶ π. contrast to δι' ἐπιστολῶν πέμψω, and observing the same order). This did apparently take place, see Acts xx. 4 ff.

5—9.] Taking up ὅταν παραγένωμαι, he *announces his plan of visiting them.*

5.] This plan was a *change from his former intention*, which had been (see 2 Cor. i. 15, 16, and note), to *pass through them to Macedonia*, and *again return to them from Macedonia*, and thence to Judæa. This he had apparently announced to them in the *lost Epistle* alluded to ch. v. 9 (or in some other), and he now tacitly drops this scheme, and announces another. For this he was charged (2 Cor. i. 17 ff.) with *levity of purpose*:—but his real motive was, *lenity towards them*, that he might not come to them in sorrow and severity (2 Cor. i. 23; ii. 1). The second plan *he adhered to*: we find him already in Macedonia when 2 Cor. was written (2 Cor. ii. 13; viii. 1; ix. 2, 4), and on his way to Corinth (2 Cor. xii. 14; xiii. 1);—and in Acts xx. 1, 2, the journey is briefly narrated. Μακεδ. γ. διέρχ. is not parenthetical, but διέρχ.

ο προπέμψητε οὗ ἐὰν πορεύωμαι. 7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν ᵖ παρόδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινὰ ᵍ ἐπιμεῖναι ʳ πρὸς ὑμᾶς, ἐὰν ὁ κύριος ˢ ἐπιτρέψῃ. 8 ᵍ ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς ᵗ πεντηκοστῆς· 9 ᵘᵛ θύρα γάρ μοι ᵘ ἀνέῳγεν μεγάλη καὶ ᵛ ἐνεργής, καὶ ᵂ ἀντικείμενοι πολλοί.

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, ˣ βλέπετε ἵνα ʸ ἀφόβως ᶻ γένηται ᵃ πρὸς ὑμᾶς· τὸ γὰρ ᵃᵇ ἔργον ᵃ κυρίου ᵇ ἐργάζεται ὡς κἀγώ· 11 μήτις οὖν αὐτὸν ᶜ ἐξουθενήσῃ, ᵒ προπέμψατε

...αγεω- γεν I$_b$. ABCDF KLMPℵ a b c d e f g h k l m n o 17. *47

o Acts xv. 3 reff.
p here only. Gen. xxxviii. 14. Polyb. v. 66. 8.
q Acts x. 48 reff.
r Acts xxvi. 1 reff. Heb. vi. 3. Esth. ix. 14.
s Acts ii. 1 reff.
t 2 Cor. ii. 12 reff.
u 2 Cor. vi. 11.
v Philem. 6. Heb. iv. 12 only†. Polyb. xi. 23. 2. (-γεῖν, -γμα, ch. xii. 6. -γεια, Eph. i. 19.)
w Luke xiii. 17. xxi. 15. Gal. v. 17. Phil. i. 28. 2 Thess. ii. 4. 1 Tim. i. 10. v. 14 only. L.P. Zech. iii. 1.
x w. ἵνα, Col. iv. 17 only. (see 2 John 8.) w. πῶς, Luke viii. 18. ch. iii. 10. Eph. v. 15.
y Luke i. 74. Phil. i. 14. Jude 12 only. Prov. i. 33. Wisd. xvii. 4 BN Ald. (-βος, AC compl.) only.
z ch. ii. 3 reff. a ch. xv. 58.
b Acts xiii. 41 reff.
c = Rom. xiv. 3 reff.

for εαν, αν D^{1}F. πορευσομαι P; -σωμαι b^1 o [-ομαι LM f k 47].

7. for 1st γαρ, δε I$_b$: om Syr. rec (for 2nd γαρ) δε, with KL rel syr [æth] Thdrt: txt ABCDFI$_b$MPℵ 17 latt Syr copt goth Chr$_1$ Damasc [Euthal-ms Ambrst]. rec επιτρεψη (*the force of the aor not being perceived: see note*), with DFK rel [Thdrt Damasc, -πει L c f k^2]: txt ABCI$_b$M P(-ψει) ℵ d m 17 Chr$_1$ Thl-mss, *permiserit* latt.

8. om εν F(not G). 9. om και αντ. πολ. L.

10. οφοβως B^1: αφοβος P 47. rec και εγω, with DF rel Orig[-c]$_2$ Chr$_1$(καθως κ. εγ.): εγω, omg και, BM 67^2: txt ACKLPℵ n 17 Thdrt Damasc.

11. om ουν D^1(and lat) F[not F-lat] goth arm Ambrst.

is opposed (by δέ) to παραμενῶ. The pres. implies, as in E. V., his *now matured plan*,—not, as in the erroneous subscription of the Epistle, that he was *on his way* through Macedonia, when he wrote the word. **6. παραμενῶ**] This, of which he speaks uncertainly, was accomplished; he spent (Acts xx. 3) three months, and those (ib. ver. 6) the three winter months, in Greece (at Corinth). **ὑμεῖς**, Meyer justly remarks, is emphatic, and conveys an affectionate preference, in his present plan, for them. **οὗ**, with a verb of motion. The account of this is that the ideas of motion and rest are both involved in the verb: rest, when the motion is accomplished. So Luke x. 1;—Soph. Trach. 40, κεῖνος δ' ὅπου βέβηκεν οὐδεὶς οἶδε:—Xen. Hell. vii. 1. 25, ὅπου βουληθεῖεν ἐξελθεῖν. See Kühner, § 623, Anm. 2. Whither he should go from Corinth, was as yet uncertain, see ver. 4. **7.**] **For I am not willing, this time to see you in passing.** There is a slight, but a very slight, reference to his change of purpose (see above); but we must not take ἄρτι with θέλω (which Meyer charges Neander with doing, but clearly in error, see Pfl. u. Leit. p. 415 note): rather the ἄρτι refers to the *occasion*, the news from 'them of Chloe,' which had made it advisable that he should not *now* pay them a mere passing visit. **γάρ**] ground of οὐ θέλω—but not the ultimate one, see above. **ἐπιτρέψῃ**] **shall have permitted me**, i. e. 'if it shall so turn out, in the Lord's direction of my work, that I shall then find my way open to do so.' **8, 9.**] *His present plan regarding his stay in Ephesus* (where he was writing). **τ. πεντηκ.**] viz. that *next coming*. This probably happened so, or nearly so, notwithstanding the tumult of Acts xix.: for he already (see there vv. 21, 22) was *meditating his departure*, and had sent on two of his company, when the tumult occurred. **θύρα**, see reff.: *an opportunity of action*. **μεγάλη** refers to the *extent* of the action thus opened before him: **ἐνεργής**, to its *requirements*: neither of them (though μεγάλη *may* be referred to θύρα) properly agreeing with the *figure*, but both with the *reality*. Meyer compares Plato, Phædr. p. 245, A: μουσῶν ἐπὶ ποιητικὰς θύρας ἀφίκηται. **ἀντικ. πολλ.**] See Acts xix. 9, 23 ff. **10, 11.**] *Recommendation of Timothy to their good reception and offices.* He had preceded Paul (Acts xix. 22) in the journey to Macedonia. From **ἐὰν ἔλθῃ**, it would appear to have been *probable*, but not quite certain, that he would visit them. In ch. iv. 17, he is described as sent on *for that purpose*: so that the ἐάν may merely refer to the uncertainties of the journey.

10. βλ. ἵνα ἀφόβ. γ.] There must have been some special reason for this caution respecting Timothy, besides that assigned by Meyer, al., that he would naturally be depreciated as only a subordinate of Paul, whom so many of them opposed. His *youth* occurs to us, mentioned 1 Tim. iv. 12: but even that is not enough, and would hardly be intended here, without some reference to it. De Wette's conjecture may not be without foundation, that he was perhaps of a *timid*

δὲ αὐτὸν [d] ἐν [d] εἰρήνῃ, ἵνα ἔλθῃ πρός με· [e] ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. ABCDP KLMPᵛᵍ a b c d e f g h k l m n o 17 47

12 Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, [f] πολλὰ [g] παρεκάλεσα αὐτόν, [g] ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ [h] πάντως οὐκ [i] ἦν [ik] θέλημα [il] ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν [m] εὐκαιρήσῃ.

13 [n] Γρηγορεῖτε, [o] στήκετε ἐν τῇ πίστει, [p] ἀνδρίζεσθε, [q] κραταιοῦσθε. 14 [r] πάντα ὑμῶν ἐν ἀγάπῃ [s] γινέσθω.

15 [t] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν [u] οἰκίαν Στεφανᾶ, [v] ὅτι ἐστὶν [w] ἀπαρχὴ τῆς Ἀχαΐας καὶ [x] εἰς [y] διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς, 16 ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. 17 χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν· 18 ἀνέπαυσαν γὰρ τὸ ἐμὸν καὶ τὸ ὑμῶν πνεῦμα. ἐπιγινώσκετε οὖν τοὺς τοιούτους.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. 20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. 21 ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. 22 εἴ τις οὐ φιλεῖ τὸν κύριον, ἤτω ἀνάθεμα. μαράνα θά. 23 ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν. 24 ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.

Πρὸς Κορινθίους Α ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ καὶ Τιμοθέου.

[d] Luke ii. 29. Acts xvi. 36 (reff.). ch. vii. 15. James ii. 16 al. Judg. xviii. 6 B (εἰς εἰρ. A Ald. compl.).
[e] Acts xvii. 16 reff.
[f] adv. (in gospp., Matt. ix. 14. Mark iii. 12 al5.) ver. 19. James iii. 2. Eccl. xii. 10 (?).
[g] constr., ch. i. 10 reff. w. inf., Rom. xii. 1 reff.
[h] Acts xxi. 22 reff.
[i] Matt. xviii. 14.
[k] of man, ch. vii. 37 reff.
[l] see Matt. vii. 12. Mark vi. 25. ix. 30 al. m Mark vi. 31. Acts xvii. 21 (reff.) only. n = Mark xiii. 37. 1 Thess. v. 6 al. fr. (Jer. v. 6.) o Rom. xiv. 4 reff. p here only. Josh. i. 6. q Luke i. 80. ii. 40. Eph. iii. 16 only. Neh. ii. 18. (-ος, 1 Pet. v. 6.) r constr., here only. s = ch. ix. 16. xiv. 26, 40. t ver. 12. u = John iv. 53. Gen. l. 8. v constr., ch. iii. 20. Gal. i. 11 al. w Rom. viii. 23 reff. x Acts xiii. 48 reff. y ch. xii. 5. Acts i. 17. vi. 1 al.†

for δε, ουν MP: om ℵ¹. εμε BD¹F Orig[-c₂](txt₂) Damasc. om μετα των αδελφ. B.

12. om απολλω ℵ¹(ins ℵ-corr¹) æth. ins δηλω υμιν οτι bef πολλα D¹FℵP¹ latt [not am harl²] goth [Ambrst].

13. om τη F. ins και bef κραταιουσθε A D-gr vulg(and F-lat) Syr copt æth [Pel]: om BC F[-gr] KLPℵ rel D-lat(with G-lat fri) syr goth Chr₁ [Euthal-ms] Thdrt Damasc Thl Œc Ambrst. [M doubtful.]

15. om δε D¹-gr ℵ¹ 71 goth æth arm. aft στεφανα ins και φορτουνατου Dℵ³ am(with demid fuld harl) arm Thdrt Damasc Ambrst: και φορτ. και αχαϊκου C¹ F a vulg-od(with [demid] tol F-lat) syr-w-ast(and mg-gr) (*additions from ver* 17). for εστιν, εισιν C¹(appy) DF [vulg arm] Orig-int₁.

disposition. Meyer objects that we have no historical trace of this: but I think some are to be found in 1 Tim.:—e. g. iii. 15; v. 22, 23. τὸ ἔργον κυρ.] see ref., note. 11. ἐν εἰρήνῃ] χωρὶς μάχης καὶ φιλονεικίας, Theophyl., and similarly Chrys. ἵνα ἔλθ.] the aim of προπέμψ. ἐκδέχ. γὰρ αὐτ.] καὶ τοῦτο φοβοῦντος αὐτοὺς ἦν. ἵνα γὰρ εἰδότες, ὅτι πάντα εἰρήσεται πρὸς αὐτὸν ἅπερ ἂν πάθῃ, ἐπιεικέστεροι γένωνται, διὰ τοῦτο προσέθηκεν· ἐκδ. γ. αὐτ. Chrys. Hom. xliv. p. 407. Theophyl. adds, ἅμα δὲ καὶ αἰδεσιμώτερον αὐτὸν ποιῶν, εἴγε οὕτως ἀναγκαῖον τοῦτον ἔχει, ὥστε ἐκδέχεσθαι αὐτόν.

By μετὰ τῶν ἀδελφῶν it would appear, comparing ver. 12, that more brethren besides Erastus (Acts xix. 22) accompanied Timotheus to Macedonia. It is hardly probable (as Calov. and De W., al.), that μετὰ τ. ἀδ. is to be taken with ἐκδέχομαι: 'I *and the brethren* expect him.' 12.] *Of Apollos: that he was not willing at present to go to them.* δέ, transitional.

On the construction of περὶ . . . . ἀδ., see on ver. 1. παρεκάλ. ἵνα ἔλθῃ] ἵνα denotes the aim, not only the purport of the exhortation. See remarks on ch. xiv. 13. "Ideo excusat, ne suspicentur Corinthii ab eo fuisse impeditum . . . . Apud se quærere poterant: Cur hos potius quam Apollo nobis misit? Respondet, minime per se stetisse, &c." Calvin. Meyer remarks, perhaps the Corinthians had expressly desired that Apollos should be sent to them. μετὰ τ. ἀδελφ.] perhaps, those who went with Timotheus (see above): perhaps, those who were to bear this letter (ver. 17). καί] and, not, '*but*:' see John xvi. 32; Rom. i. 13. It merely couples the exhortation with its result.

θέλημα.] Evidently the *will of Apollos*, not, as Theophyl.: τουτέστιν, ὁ θεὸς οὐκ ἤθελεν. ὅταν εὐκαιρ.] The present καιρός not seeming to him a suitable one: apparently on account of the divisions hinted at in the beginning of the Epistle. 13.] εἶτα δεικνὺς ὅτι οὐκ ἐν τοῖς διδασκάλοις, ἀλλὰ καὶ ἐν ἑαυτοῖς ὀφείλουσι τὰς ἐλπίδας ἔχειν τῆς σωτηρίας, φησί· γρηγ. κ.τ.λ. Chrys., who adds: διὰ λέγει, γρηγορεῖτε, ὡς καθευδόντων· στήκετε, ὡς σαλευομένων· ἀνδρίζεσθε, κραταιοῦσθε, ὡς μαλακιζομένων. πάντα ὑμ. ἐν ἀγάπῃ γινέσθω, ὡς στασιαζόντων. p. 407 f.

ἀνδρίζ.] Aristot. Eth. iii. 6. 12:—ἅμα δὲ καὶ ἀνδρίζονται, ἐν οἷς ἐστιν ἡ ἀλκή, ἡ καλὸν τὸ ἀποθανεῖν. Wetst.: where see other examples. 15—18.] *Recommendation of the family of Stephanas to their honourable regard: and by occasion, expression of his own joy at the presence of Stephanas and his companions.* 15.] Some expositors (Erasm., Wolf, al.) take οἴδατε as *imperative*, and regard *it* as the command: but the imperative use of οἴδατε

κονίαν τοῖς [z] ἁγίοις [x] ἔταξαν ἑαυτούς· 16 [t] ἵνα καὶ ὑμεῖς [a] ὑποτάσσησθε [b] τοῖς [b] τοιούτοις, καὶ παντὶ τῷ [c] συνεργοῦντι καὶ [d] κοπιῶντι. 17 [e] χαίρω δὲ [e] ἐπὶ τῇ [f] παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ [g] ὑμέτερον [h] ὑστέρημα αὐτοὶ [i] ἀνεπλήρωσαν 18 [k] ἀνέπαυσαν γὰρ τὸ ἐμὸν [l] πνεῦμα καὶ τὸ ὑμῶν. [m] ἐπιγινώσκετε οὖν [b] τοὺς [b] τοιούτους.

19 Ἀσπάζονται ὑμᾶς αἱ [n] ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς [o] ἐν [o] κυρίῳ [p] πολλὰ Ἀκύλας καὶ Πρίσκιλλα,

z Acts ix. 13 reff. Rom. i. 7.
a Rom. viii. 7, 20 reff.
b ch. vii. 15, 28.
c Mark xvi. 20. Rom. viii. 28. 2 Cor. vi. 1. James ii. 22 only. † Esdr. vii. 2. 1 Macc. xii. 1 only. (-γος, ch. iii. 9.)
d ch. xv. 10 reff.
e constr., ch. xiii. 6 reff.
f = 2 Cor. vii. 6, 7. Phil. i. 26. ii. 12
al. † 2 Macc. viii. 12. xv. 21 only.
12. xi. 9. Phil. ii. 30. Col. i. 24.
xiv. 16 reff.
l = Acts xvii. 16 reff.
n Rom. xvi. 16 reff.
g = ch. xv. 31.
1 Thess. iii. 10. P., exc. Luke xxi. 4. Judg. xviii. 10.
k = Matt. xi. 28. 2 Cor. vii. 13. Philem. 7, 20.
m = 2 Cor. vi. 9. Deut. i. 17. xxviii. 9.
o Rom. xvi. 2, 8, 12 al.
h 2 Cor. viii. 13, 14. ix. 12. 1 ch. xiv. 16 reff. 1 Chron. xxii. 9, 10. (see 1 Thess. v. 12.)
p ver. 12 reff.

16. om 1st καὶ M. aft καὶ κοπιωντι ins εν υμιν F Ambrst.

17. rec φουρτουνατου, with KMP rel Chr-ed Thdrt-ed [Euthal-ms Damasc-ed]: txt ABCDFLℵ e m 17. 47. rec (for υμετερον) υμων, with AKLN rel Chr$_1$ [Euthal-ms] Thdrt Damasc: txt BCDF[M]P m 17. rec αυτοι, with BCKLPℵ rel [Euthal-ms] Thdrt Damasc: txt ADFM vulg Syr [syr] Chr$_1$ Œc (*illi* D-lat [fri]: *ipsi* [*aut*] *illi* G-lat: *ipsi* vulg [Ambrst]).

18. aft γαρ ins και D^{1}F latt goth Ambrst Pel Bede. τοις τοιουτοις P.

19. om A 34 [om 1st clause a m]. aft αι εκκλησιαι add πασαι CP 47 Syr Chr$_1$. rec ασπαζονται (for -ε-), with BFLM rel [latt &c Chr$_1$ Euthal-ms Thdrt Damasc]: txt C D[-gr] KPℵ c goth [Thdrt-c$_1$]. πολλα bef εν κυριω M a 17. 74 arm: om εν κυρ. 123 Ambrst. ακυλας bef πολλα D [fri]. for πρισκιλλα, πρισκα BMPℵ 17 am(with demid harl) fri copt goth arm Pel.

for ἵστε) seems to be without example. We must therefore understand it as indicative, and the construction is the well-known attraction, *οἶδά σε τίς εἶ* (Meyer).

ἀπαρχή] See Rom. xvi. 5: *the first Achæan converts.* ἔταξαν, plur., referring to the noun of number, οἰκία. This family were among the few *baptized by Paul*, see ch. i. 16. ἔταξαν ἑαυτούς] So Demosth. de falsa legat.: *βούλομαι δὲ ὑπομνῆσαι εἰς τίνα τάξιν ἔταξεν ἑαυτὸν* Αἰσχίνης, Wetst.: where see other examples. The ἑαυτούς is not without meaning—they voluntarily devoted their services. εἰς διακ. τοῖς ἁγίοις] to service for the saints: in what way, does not appear: but perhaps, from the fact of Stephanas being at that time in Ephesus,—for journeys and missions. 16.] καὶ ὑμεῖς, you in your turn,—in return for their self-devotion. ὑποτάσσ.] viz. in honouring their advice and being ready to be directed by them: there is an allusion to ἔταξαν ἑαυτούς above. τοῖς τοιούτοις] *to such persons*, meaning the individuals of Stephanas's family, whom they knew. See the usage of ὁ τοιοῦτος in reff.

συνεργοῦντι] viz. with τοῖς τοιούτοις.

17.] Perhaps Fortunatus and Achaicus were members of the family of Stephanas. The Fortunatus mentioned by Clement at the end of his Ep. i. to the Corinthians (c. 59, p. 328) may be the same. παρουσίᾳ] viz. in Ephesus.

τὸ ὑμέτερον ὑστ.] The want of you (ref.): i. e. of your society. Grotius interprets it, "Quod vos omnes facere oportuit, id illi fecerunt: certiorem me fecere de vestris morbis," and holds them to have been οἱ Χλοῆς of chap. i. 11. But it is very improbable that he should mention thus a family so distinguished as this: he names them just after, ch. i. 16, as the household of Stephanas:—and still more improbable that one of so fine feeling should add of the bearers of such tidings, ἀνέπαυσαν κ.τ.λ., which would on that hypothesis be almost ironical.

18. καὶ ὑμῶν] this is a beautiful expression of true affection used in consciousness of the effect of this epistle on them: q. d. 'it is to their presence here that you owe much of that in this my letter which I know will refresh and cheer your spirits.' Theophyl. explains it: *ἔδειξεν αὐτοῖς ὅτι ἡ αὐτοῦ ἀνάπαυσις, αὐτῶν ἐστιν. ὅστε ἐκεῖ, ἐμοῦ ἀναπαυθέντος περὶ αὐτῶν, καὶ ὑμεῖς ἐκερδήσατε αὐτὸ τοῦτο, τὴν ἐμὴν ἀνάπαυσιν, μηδὲν ἄχαρι πρὸς αὐτοὺς τούτους ἐνδείξησθε*:—Grot., of the announcement which they would make on their return of Paul's love for the Corinthians. But this last can hardly be. ἐπιγινώσκετε] know, the prep. giving force, and slightly altering the meaning to that of *recognition*. Grot. and Theophyl.,—*ἐν τιμῇ αὐτοὺς ἔχετε*. 19, 20.] *Salutations.*

19. ἐν κυρίῳ] see note, Rom. xvi. 2.

ABCDF KLMPℵ a b c d e f g h k l m n o 17. 47

q Rom. xvi. 5. r Acts ii. 46 reff. s Rom. xvi. 16 reff. t Col. iv. 18. 2 Thess. iii. 17. u = (and Paul) as above (t) only. (gospp., Matt. xxiii. 7 ‖ al4.) v as above (t). Gal. vi. 11. Philem. 19. w Rev. xiv. 11. x James v. 12. Ps. ciii. 21. 1 Macc. x. 31. y Rom. ix. 3 reff. z here only. a Rom. xvi. 20 [24]. Rev. xxii. 21 al.

σὺν [q] τῇ [qr] κατ' [r] οἶκον αὐτῶν [q] ἐκκλησίᾳ. 20 ἀσπάζονται [s] ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν [s] φιλήματι ἁγίῳ. [t]

21 Ὁ [tu] ἀσπασμὸς [tv] τῇ ἐμῇ [v] χειρὶ Παύλου. 22 [w] εἴ τις οὐ φιλεῖ τὸν κύριον, [x] ἤτω [y] ἀνάθεμα. [z] μαραναθά. 23 ἡ [a] χάρις τοῦ [a] κυρίου Ἰησοῦ [a] μεθ' ὑμῶν. 24 ἡ ἀγάπη [b] μου μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. [ἀμήν.]

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

... c d.

b gen. subj., Phil. i. 9. Col. i. 8. Philem. 5, 7. Rev. ii. 4, 19.

at end ins παρ οις(ους F) και ξενιζομαι DF latt[not am fuld harl(appy, Treg) fri] goth Pel.

21. om τη C.

22. rec aft κυριον ins ιησουν χριστον, with C³DFLℵ³ e g m 47 am [fuld harl] syr copt goth [Damasc Ambrst]: ημων ιησ. χρ. KP rel vulg-ed [demid] (Syr) [æth] Chr$_1$ (Victorin$_1$): om ABC¹Mℵ¹ 17 fri Chr-ms [Euthal-ms] Cyr$_1$.

23. aft κυριου ins ημων ALP b f k m o 17 vulg ([fuld demid &c] not am) fri Syr copt Chr$_1$ [Euthal-ms] Thl Ambrst. rec aft ιησου adds χριστου, with ACD F[-gr] KLMPℵ³ rel latt syrr copt æth arm Chr [Euthal-ms Damasc] Ambrst: om Bℵ¹ n 17. 47 am(with tol F-lat al) goth Thdrt.

24. om μου A 73. om αμην BFM 17 fuld(and tol) fri [Euthal-ms Ambrst]: ins ACDKLPℵ rel [vulg-clem am demid syrr copt goth æth arm Chr$_1$-txt Thdrt-txt Damasc-txt].

SUBSCRIPTION: rec adds εγραφη απο φιλιππων δια στεφανα και φουρτουνατου και αχαικου και τιμοθεου, with KL(first inserting επιστολη) a e f g k (m) n 47 [Euthal-ms], similarly (but for φιλιππων, εφεσου) d h: εγραφη απο εφεσου B²P: εγραφη απο φιλιππων μακεδονιας D²: εγραφη απο ασιας κ.τ.λ., omg (as does m) πρ. κορ. πρωτη, b o: om altogether M l: txt AB¹Cℵ 17, and D¹(adding επληρωθη) F(prefixing ετελεσθη).

On Aquila and Priscilla, see Rom. xvi. 3, 4; Acts xviii. 2. They had removed from Corinth (Acts xviii. 1) to Ephesus (ib. 26), and had there, as subsequently at Rome (Rom. xvi. 3, 5), an assembly of the faithful meeting in their dwelling.

οἱ ἀδ. πάντες—the whole Ephesian church. ἐν φιλ. ἁγ.] see Rom. xvi. 16, note. 21—24.] *Autograph conclusion.* ὁ ἀσπασμός is the *final greeting*, which, according to ref. 2 Thess., was *always in his own hand*, the rest having been written (see Rom. xvi. 22) by an amanuensis. Παύλου is in apposition with ἐμοῦ implied in ἐμῇ, as Il. ρ. 226, ὑμέτερον δὲ ἑκάστου θυμὸν ἀέξω: ἐμὸς τοῦ ἀθλίου βίος, and the like. See Kühner, § 499. 4. 22.] He adds, as in Col. iv. 18; Eph. vi. 24, some exhortation, or solemn sentence, *in his own hand*, as having especial weight. On the distinction between φιλεῖν and ἀγαπᾶν see notes on John xxi. 15. The negation here of the feeling of personal affection, "has no love in his heart for," is worthy of note, as connected with the curse which follows. ἤτω ἀνάθ.] On ἀνάθεμα, see note, Rom. ix. 3:—let him be accursed. μαραναθά] An Aramaic expression, מָרָן אָתָא or אָתָא מָרָן the (or our) Lord cometh (or, is come, as Chrys., al., ὁ κυρ. ἡμ. ἦλθε: in 1 John iv. 2 the same Syriac form is used to express ἐληλυθότα): probably unconnected with ἀνάθεμα: and added perhaps (Mey.) as recalling some remembrance of the time when Paul was among them: at all events, as a weighty watchword tending to recall to them the nearness of His coming, and the duty of being found ready for it:—not added, as Rückert, to stamp genuineness on the letter,—for why here rather than in other Epistles, especially as those who were to bear it were so well known? See Stanley's note. 24. ἡ ἀγ. μου] Because the Epistle had contained so much that was of a severe character, he concludes it with an expression of affection; so Chrys.: μετὰ τοσαύτην κατηγορίαν οὐκ ἀποστρέφεται, ἀλλὰ καὶ φιλεῖ καὶ περιλαμβάνει πόῤῥωθεν αὐτοὺς ὄντας. Hom. xliv. p. 411. ἐν χρ. Ἰησ.] τουτέστιν, οὐδὲν ἀνθρώπινον ἡ σαρκικὸν ἡ ἀγάπη μου ἔχει, ἀλλὰ πνευματική ἐστι καὶ ἐν χριστῷ. Theophyl.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

I. [1] Παῦλος ἀπόστολος χριστοῦ Ἰησοῦ [a]διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ [b]ἐκκλησίᾳ τοῦ [b]θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ [c]σὺν τοῖς [d]ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. [2] [e]χάρις ὑμῖν καὶ [e]εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
[3] [f]Εὐλογητὸς ὁ [g]θεὸς καὶ [g]πατὴρ τοῦ κυρίου ἡμῶν

a Rom. xv. 32 reff.
b 1 Cor. i. 2 reff.
c = Acts xxiii. 15. 1 Cor. i. 2. Phil. i. 1.
d Acts ix. 13 reff.
e Rom. i. 7.
f Rom. ix. 5 reff.
g Rom. xv. 6 reff.

C και ειρηνη... ABCDF KLMPℵ a b c e f g h k l m n o 17. 47

TITLE. Steph η προς τους κορινθιους δευτερα: elz παυλου του αποστολου η προς κορινθιους επιστολη δευτερα, with rel: του αγιου αποστολου παυλου επιστολη προς κορ. β' L (b): αρχεται προς κορινθιους β' D[1] F(δευτερη): [η πρ. κορ. β' επ. εκτεθεισα ως εν πινακι M:] επιστολη προς κορ. δευτερα k l: txt ABKℵ m(δευτ.) n o 17. 47, and C at top of page. (P [def.])

CHAP. I. 1. rec ησου bef χριστου, with ADGKL rel [latt Syr copt goth æth arm] Chr[1] Damasc [Ambrst]: om ιησ. χρ. F(and lat): txt BMPℵ 17 hal(and mar al) syr [Euthal-ms] Thdrt.

CHAP. I. 1, 2.] ADDRESS AND GREETING. 1. διὰ θελ. θεοῦ] see 1 Cor. i. 1, note. Τιμόθεος ὁ ἀδ.] So of Sosthenes, 1 Cor. i. 1; *'one of οἱ ἀδελφοί;'* —but perhaps in this case with peculiar emphasis: see 1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. ii. 1. On his being with Paul at this time, see Prolegg. to this Epistle, § ii. 4. σὺν τ. ἁγ. πᾶσιν . . . .] This, and the Epistle to the Galatians, were circular letters to all the believers in the respective countries: the variation of expression in the two cases (ταῖς ἐκκλησίαις τ. Γαλατίας, Gal. i. 2) being accounted for by the circumstance that the matter of this Epistle concerned *directly* the *church at Corinth*, and *indirectly* all the saints in the province,—whereas that to the Galatians, being to correct deep-rooted Judaizing error, directly concerned all the *churches* of Galatia. *Achaia* comprehended Hellas and Peloponnesus; the province was so named by the Romans because they became possessed of them by subduing the *Achæan* league, Pausan. vii. 16. 7. See Acts xviii. 12. 2.] See 1 Cor. i. 3. 3—11.] THANKSGIVING FOR DELIVERANCE FROM GREAT DANGER OF HIS LIFE: — HIS ABILITY TO COMFORT OTHERS IN AFFLICTION. Commentators have endeavoured to assign a definite purpose to this opening of the Epistle. De Wette thinks that Paul had *no* definite purpose, except to pour out the thankfulness of his heart, and to begin by placing himself with his readers in a position of religious feeling and principle far above all discord and dissension. But I cannot agree with this. His purpose shews so plainly through the whole latter part of the chapter, that it is only consistent with vv. 12—24 to find it beginning to be introduced here also. I believe that Chrys. has given the right account: ἐλύπει λίαν αὐτοὺς κ. ἐθορύβει τὸ μὴ παραγενέσθαι ἐκεῖ τὸν ἀπόστολον, καὶ ταῦτα ἐπαγγειλάμενον, ἀλλὰ τὸν ἅπαντα ἐν Μακεδονίᾳ ἀναλῶσαι χρόνον, καὶ δοκεῖν αὐτῶν ἑτέρους προτετιμηκέναι. διὰ τοῦτο πρὸς τοῦτο ἱστάμενος τὸ θορυβεῖν (al. ἀνθορμοῦν), λέγει τὴν αἰτίαν δι' ἣν οὐ παρεγένετο· οὐ μὴν ἐξ εὐθείας αὐτὴν τίθησιν, οὐδὲ λέγει ὅτι οἶδα μὲν ὑποσχόμενος ἥξειν, ἐπειδὴ δὲ διὰ τὰς θλίψεις ἐνεσοδίσθην, σύγγνωτε, κ. μὴ κατεγνῶτέ τινα ὑπεροψίαν ἢ ῥᾳθυμίαν ἡμῶν· ἀλλ' ἑτέρως αὐτὸ (al.

ABCDP KLMP[vs] abcef ghklm no17. 47

h = Eph. i. 17. James i. 17. i Rom. xii. 1. Phil. ii. 1. Col. iii. 12. Heb. x. 28 only. Isa. lxiii. 15. j = Rom. xv. 4. Acts xv. 31 al. Ps. xciii. 19. k = Luke xvi. 25. Acts xx. 12. ch. ii. 7, 8 al. Gen. xxiv. 67. l = Mark xii. 17. Rom. v. 2. Matt. xiv. 14 al. fr. iii. 7 reff. iv. 2. 6, 7. 1 Tim. v. 10. Heb. xi. 37 (Matt. vii. 14. Mark iii. 9) only. Ps. cxix. 1. 19 reff. and note. m Acts iii. 19. vii. 19 al. p Rom. vii. 5 reff. (see note.) e constr., 1 Cor. xii. 26. n constr., Rom. ii. 16. q = Rom. v. 15. viii. 18. t = ch. iv. 8. vii. 5. 1 Thess. iii. 4. 2 Thess. i. u posa., see ch. xii. o Rom. r = 1 Thess.

Ἰησοῦ χριστοῦ, ὁ [h] πατὴρ τῶν [l] οἰκτιρμῶν καὶ θεὸς πάσης [j] παρακλήσεως, [4] ὁ [k] παρακαλῶν ἡμᾶς [l] ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, [m] εἰς τὸ δύνασθαι ἡμᾶς [k] παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς [j] παρακλήσεως [n] ἧς [k] παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ, [5] ὅτι καθὼς [o] περισσεύει τὰ [p] παθήματα τοῦ χριστοῦ [q] εἰς ἡμᾶς, οὕτως [r] διὰ τοῦ χριστοῦ [o] περισσεύει καὶ ἡ [j] παράκλησις ἡμῶν. [6] [s] εἴτε δὲ [t] θλιβόμεθα, ὑπὲρ τῆς [u] ὑμῶν [j] παρακλήσεως καὶ σω-

3. om 2nd *o* F.

4. for *επι, εν* C 1 n Eus$_1$ Chr$_1$ Antch$_1$ Procop$_1$. (P [def.]) om *ημων* M Hil Ambr: *υμων* 8. for *εις, ινα* F [*ut possimus* latt]. ins *και* bef *αυτοι* D^{1}F latt Ambr$_1$ Bede (not fri Jer$_1$ Ambrst). (P [def.]) for *υπο, απο* F(not G) 109.

5. for *τα παθηματα, το παθημα* D^1 [D-gr, Tischdf: *τα παθητα* m]. aft *ουτως* ins *και* D^{1}F m 17. 80 latt copt goth. (vulg Damasc om *και* below.) rec om *του* (bef 2nd *χριστου*): ins ABCDFKM P(appy) ℵ rel Orig$_1$[om δ. τ. χ.$_1$].—om from *περισσ.* to *περισσ.* L.

6. for *ειτε δε, ει δε* D^1[-gr] 32: om *δε* C. for 1st *υμων, ημων* L. om 1st

τοῦτο) κ. μεγαλοπρεπέστερον κ. ἀξιοπιστότερον κατασκευάζει, ἐπαίρων τῇ παραμυθίᾳ τὸ πρᾶγμα, ἵνα μηδὲ ἐρωτῶσι λοιπὸν τὴν αἰτίαν, δι' ἣν ὑστέρησε. Hom. i. p. 420. Calvin, somewhat differently: "Incipit ab hac gratiarum actione, partim ut Dei bonitatem prædicet, partim ut animet Corinthios suo exemplo ad persecutiones fortiter sustinendas: partim ut pia gloriatione se efferat adversus malignas obtrectationes pseudapostolorum." But this does not touch the matter of *the postponed journey to Corinth*, which through the latter part of the chapter is coming more and more visibly into prominence, till it becomes the direct subject in ver. 23.

3.] εὐλ., **Blessed** (above all others) **is . . . . ὁ θ. κ. πατ. . . . .] The God and Father of our Lord Jesus Christ.** Here, as in ref. Rom., De Wette would render, '*God, and the Father*' . . . ., which grammatically is allowable; but I prefer the other rendering, on account of its greater verisimilitude and simplicity.

ὁ π. τ. οἰκτιρ.] οἰκτ. can hardly be the gen. of the *attribute*, as De W. and Grot., seeing that οἰκτ. is plural and refers to *acts* of mercy; but as Chrys., p. 421, ὁ οἰκτιρμοὺς τοσούτους ἐπιδειξάμενος: see ref. James. This meaning De W. himself recognizes in ὁ θ. πάσης παρακλ.,—'the God who works all (possible) comfort,' and refers to ὁ θεὸς τ. ἐλπίδος, Rom. xv. 13. 4.] The Apostle in this Epistle uses mostly the *first person plur.*, perhaps as including Timothy, perhaps, inasmuch as he writes *apostolically* (cf. ἡμᾶς τοὺς ἀποστόλους, of himself and Apollos, 1 Cor. iv. 9), as speaking of the Apostles in common. This however will not explain all places where it occurs elsewhere: e. g. 1 Thess. ii. 18, ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος, καὶ ἅπαξ κ. δίς,—where see note. So that after all perhaps it is best to regard it merely as an idiomatic way of speaking, when often only the singular is intended.

In order that we may be able: not, 'so that we are able.' διὰ τοῦτο γὰρ παρεκάλεσεν ἡμᾶς, φησίν, ἵνα ἡμεῖς ἀλλήλους παρακαλῶμεν. Chrys. ib. "Non sibi vivebat Apostolus, sed Ecclesiæ: ita quicquid gratiarum in ipsum conferebat Deus, non sibi soli datum reputabat, sed quo plus ad alios juvandos haberet facultatis." Calv.

ἧς, attr. for ἥν, or perhaps (Winer, edn. 6, § 24. 1) for ἣν (παράκλησιν παρακαλεῖν).

5.] 'As He is, so are we in this world:' 1 John iv. 17. **As the sufferings of Christ** (*endured by Christ*, whether in his own person, or in his mystical body the Church, see Matt. xxv. 40, 45) **abound towards us** (i. e. *in our case*, see reff.);—**even so through Christ our consolation also abounds.** The form of expression is altered in the latter clause: instead of ἡ παράκλησις τοῦ χριστοῦ περισσ. we have ἡ παράκλ. ἡμῶν περισσ. διὰ τοῦ χριστοῦ. And not without reason:—we *suffer*, because *we are His members*: we *are consoled* because *He is our Head*. There is no *comparison* (as Chrys., p. 422, οὐ γὰρ ὅσα ἔπαθε, φησίν, ἐπάθομεν μόνον, ἀλλὰ καὶ περισσά) between the personal sufferings of Christ, and theirs. 6.] And all this for your benefit. **But whether we are afflicted, (it is) on behalf of your**

τηρίας τῆς [v] ἐνεργουμένης ἐν [w] ὑπομονῇ τῶν αὐτῶν [q] παθημάτων [x] ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ [y] ἐλπὶς ἡμῶν [z] βεβαία [a] ὑπὲρ ὑμῶν [t] εἴτε [k] παρακαλούμεθα, ὑπὲρ τῆς [u] ὑμῶν [j] παρακλήσεως καὶ σωτηρίας, 7 εἰδότες ὅτι ὡς [b] κοινωνοί ἐστε τῶν [q] παθημάτων, οὕτως καὶ τῆς [j] παρακλήσεως. 8 [c] Οὐ γὰρ θέλομεν ὑμᾶς [c] ἀγνοεῖν, ἀδελφοί, [d] ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι [e] καθ' [e] ὑπερβολὴν [f] ὑπὲρ δύναμιν [g] ἐβαρήθημεν, ὥστε

v Rom. vii. 5 reff.
w Rom. ii. 7 reff.
x attr., Acts i. 1 reff.
y constr., w. gen. of person, Acts xxviii. 20. Phil. i. 20.
z = Rom. iv. 16 (reff.). Heb. iii. 14. vi. 19. ix. 17.
a → Phil. i. 7.
b 1 Cor. x. 16, 20 reff.
c Rom. i. 13. xi. 25. 1 Cor. x. 1. xii. 1. 1 Thess. iv. 13.
d = John i. 30. ch. viii. 23. 2 Thess. ii. 1.
e Rom. vii. 13 reff.
f = Acts xxvi. 13 al.
g Matt. xxvi. 43 (‖ Mk. v. r.). Luke ix. 32. xxi. 34. ch. v. 4. 1 Tim. v. 16 only †. Isa. l. 4 Symm. [Aq., &c.]

και σωτηριας B 17. 176. rec has ειτε παρακαλουμεθα υπερ της υμων παρακλησεως και σωτηριας bef και η ελπις ημων βεβαια υπερ υμων: ειτε παρακ. υπερ τ. υμ. παρακλησεως της ενεργουμενης εν υπομονη των αυτ. παθ. ων κ. ημ. π. και η ελπ., omg και σωτηριας, ACMPℵ am(with flor fuld[2] harl tol[1]) fri Syr copt æth (arm $Ephr_1$) $Antch_1$ [Ambrst (Jer_1)], and, but insg και σωτηριας, m fuld[1]: *sive consolamur pro vestra consolatione sive exhortamur pro vestra exhortatione et salute* vulg-ed(with demid): txt (BDFK)L rel syr[has της σωτηριας w-ast] goth Chr_1 Thdrt Damasc Phot Thl Œc.—om αυτων K: αυτου b c g k o.—ως D^1F (G-lat has both).—for ημων, υμων B o.

7. rec (for ως) ωσπερ, with $D^{2\text{-}3}$[-gr] KL rel Chr_1 Thdrt: οι (= ει ?) F[-gr], *si* D-lat Syr: om G-lat: *sicut* F-lat [vulg Ambrst]: txt ABC D^1[-gr] MPℵ 17 $Orig_1$ $Ephr_1$ Damasc. των παθηματων bef εστε DF latt goth. om ουτως F[not F-lat] D-lat Syr goth.

8. for υπερ, περι ACDFPℵ b m^2 o 17. 47 Orig[-c_1] Bas_1 Chr_1 Thdrt $Antch_1$ Tert: txt BKLM rel [Chr_2] Damasc Thl Œc. rec aft γεν. ins ημων, with D^3[-gr] KLℵ[2] rel [syrr copt-wilk goth æth] Bas_1 Chr_2 Thdrt [Antch] Damasc Ambrst: om ABC D^1FMPℵ[1] 17 latt [arm] Orig[-c_1 Euthal-ms] (Tert$_1$) Jer_1. for υπερ, παρα $D^{1\text{-}r}$F. rec εβαρηθημεν bef υπερ δυναμιν, with DFKL rel vulg syrr goth Chr_1 Thdrt [Antch] Damasc Tert Ambrst: txt ABCMPℵ m 17 fri arm [(Orig-c_1) Euthal-ms] Bas_1 Jer_1.

comfort (εἰς τὸ δύνασθαι κ.τ.λ. ver. 4, only now applied to the Corinthians) **and salvation** (the great end of the παράκλησις), **which** (viz. παράκλησις and σωτηρία) **is working** (not, as Chrys., Theophyl., Estius, Beza, al., '*being worked*:' the passive does not occur in St. Paul) **in the endurance of the same sufferings which we also suffer;—and our hope is stedfast on your behalf** (that you *will* endure hardness, and be consoled and saved);—**or whether we are comforted, (it is) for your comfort and salvation.** This place of the words καὶ—ὑμῶν agrees best with the sense, besides being in accordance with the best MSS. Their position has perhaps been altered to bring the two parts of the dilemma closer together, and because ἐλπὶς ἡμῶν seemed to suit the part. εἰδότες, and the future supposed to be implied after οὕτως καί (as in E. V.). The objection to this is (as De W.) that the ἐλπίς clearly must be referred to σωτηρία, which however is not hinted at in ver. 7. 7.] εἰδότες refers back to παρακαλούμεθα:—**we are comforted with the assurance that, &c.** After οὕτως καί understand not ἔσεσθε, but ἐστε: he is speaking generally, of the community of consolation *subsisting* mutually between himself and the Corinthians; and it was this thought which helped to console him. 8.] see var. read. It is generally supposed that the tribulation here spoken of was the danger into which Paul was brought by the tumult at Ephesus, related in Acts xix. This opinion has been recently defended by Neander, Wieseler, and Dr. Davidson, but impugned by De Wette, on the grounds, (1) that ἐν τῇ Ἀσίᾳ can hardly refer to Ephesus, which Paul generally *names*, 1 Cor. xv. 32; xvi. 8; (2) that he was not in danger of his life in this tumult. The first ground is hardly tenable: there would be an appropriateness in ἐν τῇ Ἀσίᾳ here, as he has in his mind an apologetic account of the reasons which hindered him from leaving those parts and coming to them. I own, however, that the strong expressions here used do not seem to me to find their justification in any thing which we know of that tumult or its consequences. I am unable to assign *any other event* as in the Apostle's mind: but the expressions seem rather to regard a *deadly sickness*, than a persecution: see below, vv. 9, 10. καθ' ὑπερβ. signifies the greatness of the affliction itself, objectively considered: ὑπὲρ

h ch. iv. 8 only. Ps. lxxxvii. 15 only. i constr., see Acts iii. 12 reff. j 1st pers., ch. iii. 1 reff. k here only †. l ch. ii. 13. vii. 5. m = John i. 31. n Heb. ii. 13, from Isa. viii. 17. o constr., as above (n). xv. 4 reff. 23. Ps. lv. 13. 13 reff. (see ἀποθνήσκειν, 1 Cor. xv. 31.) p = 1 Cor. r = ch. xi. t see Rom. xv. q Heb. ii. 3. James iii. 4. Rev. xvi. 18 only †. 2 Macc. xii. 3. u perf., 1 Cor. xv. 19 reff. s Rom. vii. 24 reff. v here only †. d ρυεται ... ABCDF KLMP[rs] a b c d f g h k l m n o 17. 47

ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· 9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς, 10 ὃς ἐκ τηλικούτου θανάτου ἐῤῥύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται, 11 συνυπουργούντων καὶ ὑμῶν ὑπὲρ

9. om εσχηκαμεν D[1]. θεον τον εγειραντα F: εγειραντι b[1] l[1] o Cyr[-ms-p[1]] Thdrt Thl. **10.** for ερρυ., ερυσατο B[1]. rec (for 1st ρυσεται) ρυεται (*see notes*), with D[3]FKLM rel vulg-ed(with fuld F-lat) syr goth Orig[-c][2](and int[1]) Chr[1] Thdrt Thl Œc [Ambrst] Jer[1]: txt BCPN 17. 47 G-lat am(with mar tol) copt (æth[-rom doubtful (Tischdf)]) arm (Ath[1]) [Euthal-ms] Damasc.—om και ρυσεται A D[1][and lat] demid Syr æth-pl Chr[h.l.] om οτι B D[1][-gr] M: και bef οτι F[not F-lat]. om οτι D[2] F[not F-lat] h k [Chr[1]] Ambrst Jer [goth æth om και also]. for 2nd ρυσ., ρυεται F[-gr] goth. **11.** [for υμων] ημων A. for υπερ, περι D[1]F. τη δεησει bef υπερ ημων C

δύν., the relation of it to our power of endurance, subjectively. ὥστε ἐξ.] **So that we utterly despaired even of life.** Such an expression surely would not be used of a tumult, where life would have been *the first thing* in danger, if Paul had been at all mixed up in it,—but to some wearing and tedious suffering, inducing despondency in minor matters, which *even reached* the hope of life itself.

9.] **ἀλλά, moreover,**—carries on and intensifies the description of his hopeless state. **We had in ourselves the response of death,** i. e. our answer within ourselves to the question, 'Life or Death?' was, 'Death.' So Vulg., Estius, Billroth, Rückert, Meyer, De Wette. τ. ἀπόκρ. may perhaps mean, the '*sentence*,' as Hesych.: ἀπόκριμα, κατάκριμα, ψῆφον,—and most Commentators. The perfect ἐσχήκαμεν is here (see also ch. ii. 12, 13) in a historical sense, instead of the aorist: which is unusual. Winer, edn. 6, § 40. 4 (see Moulton's note 4, p. 340), illustrates the usage by ἦλθεν καὶ εἴληφεν (τὸ βιβλίον), Rev. v. 7: see also Rev. viii. 5.

ἵνα μὴ . . .] very similarly ch. iv. 7, ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν.

τῷ ἐγ. τ. νεκρούς] Our thoughts were weaned from all hope of surviving in this life, and fixed on that better deliverance which God shall work when He raises us from the dead. To see in this expression merely a figure (De W.), and understand 'Who *raiseth the dead*' as = 'Who *delivers men from peril of their lives*!' because such peril is below and elsewhere (ch. xi. 23) called θάνατος,—is surely very forced. Understanding it literally as above, I cannot see how it can be spoken with reference to the Ephesian tumult. If it alludes to *any external danger*, I should be disposed to refer it to the same obscure part of Paul's history to which he alludes 1 Cor. xv. 32, where he also speaks of the *hope of the resurrection* as his great support. But there would be this objection, that these two passages can hardly refer to the *same* event; *this* evidently had taken place *since* the sending of the first Epistle.

10.] **Who rescued us from so great a death, and will rescue us,—on whom we hope that He will also continue to rescue us.** The rec. ῥύεται, has been substituted for the fut. ῥύσεται, as more appropriate. But *it* regards the *immediate* future,—the καὶ ἔτι ῥύσεται the *continuance* of God's help in time distant and uncertain. The whole verse (as De W. confesses, who although he repudiates the Ephesian tumult, yet interprets the passage as alluding to external danger) seems to favour the idea of *bodily sickness* being in the Apostle's mind. **11.**] συνυπουργούντων — *with whom?* From the similar passage Rom. xv. 30, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ, it would seem as if μοι should be supplied;—but he himself could hardly be said ὑπουργεῖν, though he well might ἀγωνίσασθαι. We must therefore understand the preposition either with Chrys., Hom. ii. p. 432, τουτέστιν, εὐχομένων πάντων ὑμῶν ὑπὲρ ἡμῶν,—or as merely signifying *coincidence with the purpose to be accomplished*, as in μὴ προεσθαι ἡμᾶς τοῦ ἀνέμου, Acts xxvii. 7, where see note.

ἵνα ἐκ πολλῶν προσώπων . . . .]

ἡμῶν τῇ δεήσει, ἵνα [w]ἐκ πολλῶν [x]προσώπων τὸ [y]εἰς ἡμᾶς [z]χάρισμα [a]διὰ πολλῶν [b]εὐχαριστηθῇ ὑπὲρ ἡμῶν.

12 [c]Ἡ γὰρ [c]καύχησις ἡμῶν αὕτη ἐστίν, τὸ [d]μαρτύριον τῆς [e]συνειδήσεως ἡμῶν, ὅτι ἐν [f]ἁγιότητι καὶ [g]εἰλικρινείᾳ [h]τοῦ θεοῦ, οὐκ ἐν σοφίᾳ [i]σαρκικῇ, ἀλλ' ἐν [j]χάριτι θεοῦ, [k]ἀνεστράφημεν ἐν τῷ κόσμῳ, [l]περισσοτέρως δὲ πρὸς ὑμᾶς.

w = ch. ii. 2. iii. 6.
x = here only. πρόσωπον ἐξιόχρεων τὸ προστησόμενον, Polyb. xv. 26. 6.
y = Acts xx. 21. xxiv. 24. ch. ii. 4 al.
z = Rom. v. 15, 16. vi. 23. xi. 29 al +
a so 1 Cor. i. 9.
b 1 Cor. xi. 24 reff. constr., here only.
c Rom. iii. 27 reff.
d Matt. viii. 4 al. fr. Josh. xxiv. 27.
e = (John viii. 9.) Acts xxiii. 1. Rom. ii. 15 al. fr.‡ (Eccles. x. 20.) Wisd. xvii. 11 only. f Heb. xii. 10 only†. 2 Macc. xv. 2 only.
g 1 Cor. v. 8. ch. ii. 17 only†. (-φες, Phil. i. 10.)
h so ὅσιος. θεοῦ, Rom. iii. 21, 22.
i 1 Cor. iii. 3 reff.
j = Rom. i. 5. 1 Cor. iii. 10 al. 1 ch. ii. 4 al‖., Paul. Heb. ii. 1. xiii. 19 (Mark xv. 14 v. r.) only†. (-ρος, 1 Cor. xii. 23, 24.)
k = Eph. ii. 3. 1 Tim. iii. 15. 1 Pet. i. 17. 2 Pet. ii. 18. Ezek. xix. 6. see Matt. xvii. 23.
l see Matt. xviii. 23.

vulg copt Chr$_2$: om [νμ. ημ.] Sedul, syr has it with ast. for 1st ημων, υμων A [G-gr] ℵ^1(but corrd) e^2. εν πολλω προσωπω F[-gr] M 67^2 Chr$_4$[txt$_1$], *in multifacie* D-lat, *in multa facie* G-lat.—homœotel in P πολλων to πολλων. υμας 17. [for 2nd ημων] υμων BD^2 F[-gr(not G)] KLP c e^2 f g h l m n o [æth(appy, Treg)] Damasc Phot(in Œc).

12. for 2nd ημων, υμων(but corrd) ℵ^1. rec (for αγιοτητι) απλοτητι (*see note, and Eph*ὶ vi. 5, *Col* iii. 22), with DFLℵ^2 latt syrr goth Chr$_2$ Thdrt Thl Œc Ambrst: txt ABCKMPℵ^1 m 17 copt arm Clem$_1$ Orig$_1$ [Euthal-ms] Antch Damasc$_4$. ins εν bef ειλικρινεια A. rec om του, with FKLPℵ^{2s} rel Orig$_1$ Thl Œc: ins ABC DMℵ$^{1\text{-}s\text{-}b}$ a m 17. 47 Damasc$_2$. ins και bef ουκ BM a m vulg(and F-lat) syr Damasc$_1$[om h.l.]. σαρκινη F.

"Three constructions of this verse are possible: (1) to take ἐκ πολλ. προσώπ. as well as διὰ πολλῶν with εὐχαριστηθῇ,—'*in order that the mercy shewn to me may be given thanks for on my behalf by many persons with many words*' (Storr, Opusc. ii. 253): but the rendering 'with many words,' is objectionable, see Matt. vi. 7:—(2) to take ἐκ πολλ. προσώπ. with εὐχαρ., and διὰ πολλῶν with τὸ εἰς ἡμ. χάρ.—'*in order that the mercy shewn to me by means of* (the intercession of) *many, may be given thanks for by many persons on my behalf*' (Theophyl., Billroth, Meyer, who explain ἐκ π. προσώπ. 'ex multis oribus:' Stanley, 'from many upturned *faces*'): but the position of the words is against this,—and it is more natural that the mention of the effect of the intercession should precede that of the thanksgiving. (3) Consequently, the best method is to take ἐκ πολλ. προσώπ. with τὸ εἰς ἡμ. χάρ., and διὰ πολλῶν with εὐχαρ. (Beza, Calov., Estius, Fritz., Rückert, al.):—in order that the mercy shewn to us by the intercession of many persons, may by many be given thanks for on our behalf." De Wette. The emphasis of the whole being on the ἐκ πολλῶν προσώπων, he places it first, even before the art., after which it would naturally come. προσώπων, '*persons*,' a later meaning, which Phrynichus (see Wetst.) blames as used by *οἱ ἀμφὶ τὰς δίκας ῥήτορες*.

12—24.] EXPRESSION OF HIS CONFIDENCE IN HIS INTEGRITY OF PURPOSE TOWARDS THEM (12—14), AND DEFENCE OF HIMSELF AGAINST THE CHARGE OF FICKLENESS OF PURPOSE IN NOT HAVING COME TO THEM (15—24). 12.] γάρ, reason why they should help him with their united prayers. καύχησις] viewed in its ground and substance. But we must not say that it is *for* καύχημα: the Apostle regards the μαρτύριον and the καύχησις as coincident:—it is not the testimony, &c., *of which* he boasts, but *in which* his boasting itself consists. ἁγιότ.] ἁπλότητι seems to be a gloss from Eph. vi. 5:—**in holiness and sincerity of God**: i. e. either '*belonging to God*,' as ἡ δικαιοσ. αὐτοῦ, Matt. vi. 33, or '*which is the gift of God*,' as in ref. Rom.,—or better than either, as E. V., '*godly*,' i. e. maintained as in the service of and with respect to God. Calvin interprets it, '*coram Deo*.' See on ch. ii. 17; and on the senses of ἁγιότ. and ἁπλότ., Stanley's note. οὐκ ἐν σοφ. σαρκ.] which fleshly wisdom is any thing but holy and pure, having many windings and insincerities in order to captivate men. ἀλλ' ἐν χάρ. θεοῦ] but in the grace of God, i. e. in that χάρις which he had received (ref. Rom.) εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν—the grace of his apostleship. To this he often refers, see Rom. xii. 3, xv. 15; Eph. iii. 2, al. περισσοτέρως] "Non quod apud alios minus sincere conversatus fuisset; sed quia majora sincerse suæ conversationis documenta apud Corinthios ostenderat: ut quibus gratis ac sine stipendio prædicasset evangelium, parcens eorum infirmitati." Estius. But perhaps

13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν [m]ἀλλ' ἢ ἃ [n]ἀναγινώσκετε [o]ἢ [o]καὶ [p]ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι [q]ἕως [q]τέλους [p]ἐπι-
γνώσεσθε, 14 καθὼς καὶ [pr]ἐπέγνωτε ἡμᾶς [s]ἀπὸ [s]μέρους,
[r]ὅτι [t]καύχημα ὑμῶν ἐσμεν [u]καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ
[v]ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ. 15 καὶ [w]ταύτῃ τῇ [x]πε-
ποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέ-

m Luke xii. 51. Num. xiii. 29.
n Acts viii. 28 reff.
o 1 Cor. ix. 8 reff.
p Acts xxiii. 28 reff.
q 1 Cor. i. 8 only (reff.).
r constr., see 1 Cor. xiv. 37.
s Rom. xi. 25 (reff.). xv. 15, 24. ch. ii. 5 only.
t Paul (Rom. iv. 2 al.) only, exc. Heb. iii. 6. Deut. x. 21 al.
u Rom. iv. 6 reff.
v 1 Cor. i. 8 reff.
w dat., 1 Cor. ix. 7. xi. 5 al.
x ch. iii. 4. viii. 22. x. 2. Eph. iii. 12. Phil. iii. 4 only. P. 4 Kings xviii. 19 only.

—ωσκε M. ABCDP KLP[vid] a b c d e f g h k l m n o 17. 47

13. om αλλ' F. om ἢ ℵ A : om ἢ 4. [17] 219[1] Syr goth arm : om ἃ D[1]. om η και επιγινωσκετε (*homœotel*) B o[1] 31. 41. 109. 238 Œc : om η FK 114 latt copt arm Ambrst. rec ins και bef εως, with D[3][-gr] KLMP rel syr Chr[1] Thdrt [Antch[1]] Thl Œc : om ABCD[1]FN 17 latt Syr copt goth arm Damasc [Euthal-ms Ambrst].

14. om καθ. κ. υμ. ημ. K. rec om last ημων, with ACD [K(e sil)] L rel goth Œc : ins BFMPN m 17 vulg Syr syr-w-ast copt æth arm Chr[1] Thdrt [Euthal-ms Antch[1] Damasc] Ambrst. aft ιησ. add χριστου D[1]FMP N[3](but erased) b m o latt Syr syr-w-ast copt goth æth arm-ed Chr Antch Thl [Ambrst].

15. ελθειν bef προς υμας DFKL rel latt Syr copt goth Chr-ms Thdrt Thl [Ambrst] : txt ABCMPN (a) h m 17 syr [arm Euthal-ms] Chr Damasc.—rec προς υμας ελθειν bef προτερον, with (K h 47) copt Thdrt : ελθειν προτερον προς υμας a [Antch[1](το πρ.)] :

it may relate only to the longer time, and greater opportunities which he had had at Corinth for shewing his purity of purpose: so Calv., De W. **13, 14.**] *Confirmation of the foregoing assertion.* **For we do not write to you any other things, except those which ye read, or [even] acknowledge** (by experience of facts), **and I hope, shall [continue to] acknowledge to the end**:—i. e. 'my character in my writings is one and the same, not fickle and changing, but such as past facts have substantiated it to be, and as I hope future facts to the end of my life will continue to do.' ἀναγινώσκοντες γὰρ ἐπιγινώσκετε, ὅτι ἃ σύνιστε ἡμῖν ἐν τοῖς ἔργοις, ταῦτα καὶ ἐν τοῖς γράμμασι λέγομεν· καὶ οὐκ ἐναντιοῦται ὑμῶν ἡ μαρτυρία ταῖς ἐπιστολαῖς, ἀλλὰ συνῴδει τῇ ἀναγνώσει ἡ γνῶσις, ἣν προλαβόντες εἴχετε (al. ἔχετε) περὶ ἡμῶν. Chrys., Hom. iii. p. 443, who has the advantage of being able to express in his exposition the play of words in ἀνα- and ἐπι-γινώσκετε. **As also ye did partly** (that part of you, viz. which have fairly tried me: ἀπὸ μέρους, because they were divided in their estimate of him, and those who were prejudiced against him had shut their minds to this knowledge. Chrys. refers it to what follows: μετριάζων εἶπεν: Theophyl. to the not yet completed testimony of his ἐναρέτου βίου: Estius and Calvin, to their *inadequate estimation* of him, which he blames: but I much prefer the above. So most Commentators) **acknowledge us, that** (not '*because*,' putting a colon at μέρους, as Luth., Griesbach, and Scholz: nor is it to be joined with ἐπιγνώσεσθε, what follows being parenthesized, as Theophyl., al., Meyer, Olsh.) **we are your boast, [even] as ye [also] are ours, in the day of the Lord Jesus.** ἐσμεν, '*present*,' as of that which is a settled recognized fact. But this is no ground for its being joined with ἐπιγνώσεσθε, as Olsh. The experimental mutual knowledge of one another as a καύχημα was not confined to what should take place ἐν τῇ ἡμ. τ. κ. Ἰησοῦ, but regarded a present fact, which should receive its full completion at the day of the Lord. **15—24.**] *His defence of himself against the charge of fickleness of purpose for not having come to them.* **15.**] ταύτῃ τῇ πεπ., i. e. of my character being known to you as that of an earnest and sincere man. πρότερον belongs to ἐλθεῖν, not to ἐβουλόμην. πρότερον, viz. *before* he visited Macedonia, where he now was. **ἵνα δευτέραν χάριν σχῆτε] that you might have a second benefit** (effusion of the divine χάρις by my presence: not=χαράν as Chrys., see var. read.). δευτέραν, *second*, because there would thus have been opportunity for *two* visits, one in going towards Macedonia, the other in returning. This is the interpretation of De Wette, Bleek, and Wieseler, and I believe the only one which the words will bear. The other, according to which δευτέραν χάριν would mean 'a second benefit,' by my visiting you *for the second time*, is in my view unnatural, and would hardly have justified the use of δευτέραν at all. For *come when he would*, the χάρις of the *second visit* would be the δευτέρα χάρις, and the conferring a δευτέρα χάρις would have been of no signification in the present connexion, which is to state a purpose of paying them *two visits in one and the same journey*. The first *of these* he characterizes by πρότερον . . . ἐλθεῖν,—the second by δευτέρα χάρις, implying also the first. So

ραν [y] χάριν σχῆτε, 16 καὶ [z] δι' ὑμῶν [aa] διελθεῖν [a] εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν [b] προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 τοῦτο οὖν βουλόμενος μή τι [c] ἄρα τῇ [d] ἐλαφρίᾳ [e] ἐχρησάμην; ἢ ἃ [f] βουλεύομαι [g] κατὰ [g] σάρκα [f] βουλεύομαι, ἵνα ᾖ [h] παρ' ἐμοὶ τὸ [i] ναὶ ναί, καὶ τὸ [i] οὒ οὔ; 18 [k] πιστὸς δὲ ὁ θεός,

y = here only. z Acts ix. 32 reff. Num. xx. 18, 20. (see Rom. xv. 28.) a Mark iv. 35 ||. Acts xviii. 27. Rom. v. 13 only. Amos vi. 2. b Acts xv. 3 reff. c in interrog., Acts [vii. 1.] xxi. 33. vii. 21 reff.) 53 v. r.) xii. 10 only. Isa. iii. 9 al. d here only †. (-φρός, ch. iv. 17.) e pp., here bis only. Acts v. 33. xxvii. 39. goepp., Luke xiv. 31. John (xi. g Rom. i. 3 reff. o = ch. iii. 12. (1 Cor. h = Rom. xii. 16 al. i Matt. v. 37. James v. 12. k — 1 Cor. i. 9 reff.

txt ABC(DFL)MP ℵ-corr[1] m 17 (rel) latt syrr goth [arm Euthal-ms] Chr$_1$ Damasc [Ambrst].—το προτερον L rel [Antch$_1$] Thl Œc: το δευτερον K: om προτερον ℵ[1]. χαραν B L(Tischdf(N. T. ed 7 [and 8])) P ℵ[3] 31. 71-3. 80. 115 Thdrt$_2$ [Antch$_1$]. (Chr says: χάριν δὲ ἐντεῦθα τὴν χαρὰν λέγει.) rec εχητε (*probably from similarity of s and e. There is nothing in what Tischdf* (ed 7 [not 8]) *says against σχῆτε as being conformed to the tense of ἐβουλόμην, seeing that that word may be either imperfect or aor*), with ADFKL rel: txt BCP ℵ Thdrt$_2$ [Euthal-ms Antch$_1$] Damasc.

16. δια F(not G). for διελθ., απελθειν A D[1][-gr] F[-gr P arm] copt Chr$_1$ Damasc: ελθειν a b o Œc [*proficisci* D-lat]: *proficiscerer aut transirem* G-lat: txt BC D[2][-gr] KL ℵ rel vulg [F-lat] syrr Chr$_2$ Thdrt Thl [Euthal-ms Ambrst]. (*See Rom* xv. 28.) for υφ, αφ D[1]F b l o 47 Chr-mss Thdrt-ms, εφ 17.

17. for ουν, δε A; *vero igitur* goth. rec βουλευομενος, with DK rel G-lat syrr goth æth arm Thdrt Ambrst: βουλευσομενος L: txt ABCFP ℵ a c h m o 17 vulg copt Chr$_1$ [Euthal-ms] Damasc. om τη F Thdrt. [εμου P b o.]

that I do not believe this passage to be relevant to the question respecting the number of visits which Paul *had made* to Corinth *previously* to writing these Epistles. See on that question, Prolegg. to 1 Cor. § v. 16.] *If this is the same journey* which is announced in 1 Cor. xvi. 5, the idea of visiting them *in the way to* Macedonia as well as after having passed through it, must have occurred to him subsequently to the sending of that Epistle; or may even then have been a *wish*, but not expressed, from uncertainty as to its possibility,—the main and longer visit being there principally dwelt on. But perhaps the following is the more likely account of the matter. He had announced to them in the lost Epistle (see 1 Cor. v. 9) his intention, as here, of visiting them *on his way* to Macedonia: but the intelligence from "them of Chloe" had altered his intention, so that, in 1 Cor. xvi., he speaks of visiting them *after he should have passed through* Macedonia. For this he was accused of levity of purpose. Certainly, some intention of coming to them seems to have been mentioned in that lost Epistle: see 1 Cor. iv. 18. But the προπεμφθῆναι εἰς τὴν Ἰουδαίαν can hardly but be coincident with the alms-bearing scheme of 1 Cor. xvi. 4; in which case the two plans certainly are modifications of one and the same. 17.] μή τι.. Did I at all use levity (of purpose)? τῇ ἐλαφ., as ἡ ἀρετή, ἡ πίστις,—the art. being generic. Olsh., De Wette, Billroth, take it to mean '*the levity of purpose which has been laid to my charge:*' Winer, '*the levity of purpose inherent in human nature.*' Or those things which I plan, do I plan according to the flesh (i. e. according to the changeable, self-contradictory, and insincere purposes of the mere worldly and ungodly man), that there may be with me (not, *so that there is* with me: he is speaking not merely of the result, but of the design: '*do I plan like the worldly, that I may shift and waver as suits me?*') the Yea, yea, and the Nay, nay (i. e. both affirmation and negation concerning the same thing)? Chrys., Theodoret, Theophyl., Œc., Calv., Bengel, Billroth, Winer, al., take it thus: '*Or those things which I plan, do I plan after the flesh* (as fleshly men do), *so that my yea must* (at all events) *be yea, and my nay, nay?*' i. e. as worldly men who perform their promise at all hazards, and whatever the consequences, whereas I am under the guidance of the Spirit, and can only journey whither He permits. But this explanation is directly against the next verse, where ναι και οὔ is clearly parallel to ναι ναι και οὐ οὔ here, the words being repeated, as in ref. Matt., without altering the sense: and inconsistent with ver. 23 and ch. ii. 1, where he says that his alteration of plan arose *from a desire to spare them.* See the whole discussed in Stanley's note. 18.] Such fickleness, you know, was not my habit in preaching to you. Chrys. gives the connexion well:

l constr., see Rom. xiv. 11. Judith xii. 4.
m 1 Tim. iii. 16.
n = Acts viii. 5 reff.
o constr., Matt. x. 14.
p Acts i. 4 reff.
q Matt. xix. 18. Mark ix. 23. Eph. iv. 9. Heb. xii. 27.
r see Rev. i. 7. xxii. 20.
s see Rom. xv. 7, 9. ch. iv. 15. viii. 19.

[O om. ABCDP KL[O] Pℵ a b c d e f g h k l m n o 17. 47

19 l ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν l ναὶ καὶ l οὔ.
19 ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς χριστὸς ὁ m ἐν ὑμῖν δι'
ἡμῶν mn κηρυχθείς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου,
οὐκ ἐγένετο l ναὶ καὶ l οὔ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν·
20 o ὅσαι γὰρ p ἐπαγγελίαι θεοῦ, ἐν αὐτῷ q τὸ r ναί, διὸ καὶ
δι' αὐτοῦ q τὸ r ἀμὴν s τῷ θεῷ πρὸς s δόξαν δι' ἡμῶν.

18. om ημων L[1][insd above the line a prima manu(appy, Tischdf)]. om o (bef προς) D[1]. rec (for εστιν) εγενετο (*corrn to suit the supposed reference to the past?*), with D[-gr[2-]][3] KLℵ[3] rel Chr[1] Thdrt Damasc, *fuit* syrr: txt ABCD[1]FPℵ[1] 17 latt goth [copt arm Euthal-ms] Thl-marg [Ambrst].

19. rec γαρ bef του θεου, with D(F)KL rel Chr[1] Thdrt [Damasc]: txt ABCPℵ m 17 [(Euthal-ms)].—om του F. χριστ. bef ιησ. ACℵ[1], om χρ. 17. ins o bef δι' ημων F[-gr], *qui per nos* D-lat G-lat fuld [Ambrst]. σιλβανου DF. for εγενετο, εστι C.

20. ins του bef θεου A f o 48. 72. 106 [Mcion-e[2](om[1])] Thdrt. rec (for διο και δι' αυτου) και εν αυτω, with D[2-3][-gr] KL rel syr Chr[1] Thdrt Thl Œc: και δι' αυτου, omg διο, D[1](and lat) Epiph[1](appy): txt ABCF [O(appy)] Pℵ m 17 vulg G-lat Syr copt goth arm Mcion-e[2] [Euthal-ms Thdrt-comm(appy)] Damasc Pel Fulg Bede. om 2nd το ℵ[1]. aft δοξαν ins και τιμην F. (not vulg nor F-lat, but *honorem per nos* over the greek in F.) om δι (bef ημων) CL[O] vulg.

καλῶς ἀντίθεσιν ἀνακύπτουσαν καταλύει. εἰ γὰρ ὑποσχόμενος, φησί, παραγενέσθαι ὑπερέθου, καὶ οὐκ ἔστι παρά σοι ναί, ναί (predicate in Chrys.'s interpretation; see above), καὶ οὔ, οὔ, ἀλλὰ νῦν ἃ λέγεις ἀνατρέπεις μετὰ ταῦτα, ὅπερ ἐπὶ τῆς σῆς ἐπιδημίας ἐποίησας· οὐκ ἡμῖν, μή ποτε καὶ ἐν τῷ κηρύγματι τοῦτο γέγονεν. Ἵν' οὖν μὴ ταῦτα ἐννοῶσι, μηδὲ θορυβῶνται, φησί· πιστὸς δὲ ὁ θεὸς κ.τ.λ. p. 446.

πιστ. δὲ ὁ θ., ὅτι] a form of asseveration: see reff. The δέ follows on the denial of the preceding question. ὁ λόγ.] Our doctrine (which we preached, cf. ὁ λόγος ὁ τοῦ σταυροῦ, 1 Cor. i. 18), to you is not (*present*, inasmuch as the character of the doctrine was present and abiding. The pres. has been altered in rec. to the easier ἐγένετο) yea and nay (i. e. inconsistent with itself). 19.] *Confirmation of the last verse*, by affirming the same of the great Subject of that doctrine, as set before them by Paul and his colleagues. χριστός, personal—not for '*doctrina de Christo*'—He Himself is the centre and substance of all Christian preaching: see 1 Cor. i. 23, and note at ii. 2. ὁ τοῦ θεοῦ υἱός is prefixed for solemnity, and to shew how unlikely fickleness or change is in Christ, *being such as He is*. Cf. 1 Sam. xv. 29, 'the Strength of Israel will not lie nor repent.'

Σιλουανοῦ] so 1 Pet. v. 12; = Silas, see Acts xviii. 5 and al. He names his companions, as shewing that neither was he inconsistent with himself, nor were they inconsistent with one another. The Christ was the same, whether preached by different persons or by one person at different times. ἀλλὰ ναὶ ἐν αὐτ. γέγ.] 'Christus prædicatus, i. e. prædicatio nostra de Christo, facta est næ in *Ipso Christo*.' Bengel. This seems to me far better than with De Wette, al., to make ναί the subject, and γέγονεν predicatory. The absence of the art. before ναί, as well as the sense, stamps it as the predicate. 'Christ preached as the Son of God by us, has become yea in Him,' i. e. has been affirmed and substantiated as verity by the agency of the Lord Himself. 20.] ὅσαι γὰρ . . . is an independent relative clause, as in ref.,—not the subject answering to ἐν αὐτῷ τὸ ναί as a predicate, as E. V.:—For how many soever be the promises of God, in Him is the yea (the affirmation and fulfilment of them all); wherefore also through Him is the Amen, for glory to God by our (the Apostles') means. This reading, which has the stronger external authority, *may* have arisen from an idea that the clause had reference to *the Amen uttered at the end of prayers*. So Theodoret, οὗ δὴ χάριν καὶ δι' αὐτοῦ τὸν τῆς εὐχαριστίας αὐτῷ προσφέρομεν ὕμνον, from which comment De Wette thinks the reading has sprung. The apparent objection to it is, that then ἡμῶν must mean ἡμῶν καὶ ὑμῶν, which without notice it perhaps could hardly do. In the next verse, when such is about to be its meaning, we have first ἡμᾶς σὺν ὑμῖν, and then in ver. 22, ἡμᾶς . . . ἡμῶν in the general sense: but here, without any such preparatory notice, δι' ἡμῶν must signify 'by means of *us Apostles*,' 'by our work in the Lord.' Thus ἀμήν will be merely a

21 ὁ δὲ [t] βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς χριστὸν καὶ [u] χρίσας ἡμᾶς θεός, 22 ὁ καὶ [v] σφραγισάμενος ἡμᾶς καὶ [w] δοὺς τὸν [x] ἀρραβῶνα τοῦ πνεύματος [w] ἐν ταῖς καρδίαις ἡμῶν. 23 Ἐγὼ δὲ [y] μάρτυρα τὸν θεὸν [z] ἐπικαλοῦμαι [a] ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι [b] φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. 24 [c] οὐχ [c] ὅτι [d] κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ [e] συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ [f] πίστει [g] ἑστήκατε· II. 1 [h] ἔκρινα δὲ [i] ἐμαυτῷ [k] τοῦτο, [i] τὸ μὴ

t Rom. xv. 8 reff.
u Acts iv. 27 reff.
v = John vi. 27. Eph. i. 13. iv. 30. see Rev. vii. 3 &c. Dan. xii. 4, 9.
w = ch. viii. 16 reff. Ezek. xxxvi. 26.
x ch. v. 5. Eph. i. 14 only. Gen. xxxviii. 17, 18, 20 only.
y Rom. i. 9 reff.
z = here only. see Acts xxv. 11 al.
a = Luke ix. 5. Acts xiii. 51.
b Rom. xi. 21 reff.
c = John vi. 46. ch. iii. 5. Phil. iii. 12. iv. 11, 17. 2 Thess. iii. 9 only.
d Rom. vi. 9, 14 reff.
e Rom. xvi. 3 reff. constr., here only.
f dat., Acts xxi. 21.
g = Rom. v. 2. 1 Cor. xv. 1.
h = Acts xx. 16. 1 Cor. ii. 2. v. 3. vii. 37. Tit. iii. 12 al. 2 Macc. xi. 25. reff. Tit. ii. 14.
i dat., Rom. xiv. 7
k so Rom. xiv. 13. 1 Pet. ii. 19. 2 Pet. iii. 8.
l art., Rom. xiv. 13 al.

21. υμας συν ημιν C a d o syr: υμας συν υμιν B 115: nos nobiscum F-lat, so also b^1 [Ps-Just$_1$]. ins e bef και χρισας D^1. for 2nd ημας, υμας B^1.

22. om ὁ $AC^1KP\aleph^1$ a e m o 17 Syr(appy) copt goth Ps-Just Did Chr Damasc: και bef ὁ F [am fuld spec] tol demid [Ambr$_1$]. αραβωνα [A](F)L$\aleph$ m [47]; -βονα FP.

23. for ουκετι, ουκ F[not F-lat] latt Syr copt goth (æth).

24. της πιστεως bef υμων DF a latt Ambrst Aug.

CHAP. II. **1.** for δε, τε D^1[-gr] æth: γαρ B m 17 syr copt.

strengthening of καί—the *affirmation and completion* of God's promises.

21, 22.] construction as in ch. v. 5, which in form is remarkably similar; **21.**] ὁ δὲ βεβ.... ἡμᾶς is the (prefixed) predicate, and θεός the subject. βεβ. εἰς χριστόν = βεβ. τῇ πίστει εἰς χριστόν, confirmeth us (in believing) on Christ. χρίσας ἡμᾶς, after ἡμ. σὺν ὑμῖν and the καί, cannot refer (as Meyer, al.) to any anointing of *the Apostles only*, but must be taken, as Chrys., al., of *all*, Apostles and Corinthians. —ὁμοῦ προφήτας κ. ἱερεῖς κ. βασιλεῖς ἐργαζόμενος· ταῦτα γὰρ τὸ παλαιὸν ἐχρίετο τὰ γένη. Chrys., p. 448. See 1 John ii. 20. "Observe the connexion of χριστός and χρίσας." Stanley. **22.**] σφραγ. again cannot refer to the Apostles alone, nor is ref. John any ground for such a reference,—but as in the other N. T. reff., to *all*,—sealed by the Holy Spirit to the day of redemption. καὶ δοὺς ....] '*And assured us of the fact of that sealing:*' see Rom. viii. 16. τ. ἀρρ. τ. πν.] **the pledge or token of the Spirit**: genitive of apposition: the Spirit *is* the token. ἀρρ., πρόδομα, Hesych.:—ἡ ἐπὶ ταῖς ὠναῖς παρὰ τῶν ὠνουμένων διδομένη προκαταβολὴ ὑπὲρ ἀσφαλείας, Etymol. in Wetst., where see examples. "It is remarkable that the same word עֵרָבוֹן, is used in the same sense in Gen. xxxviii. 17, 18, from עָרַב, to 'mix' or 'exchange,' and thence to 'pledge,' as Jer. xxx. 21; Neh. v. 3. It was therefore probably derived by the Greeks from the language of Phœnician traders, as 'tariff,' 'cargo,' are derived, in English and other modern languages, from Spanish traders." Stanley. **23, 24.**] *His reason for not coming to them.*

23. ἐπὶ .... ψυχ.] **against my soul**,—'cum maximo meo malo, si fallo.' Grot. φειδόμενος ὑμ.] **sparing you**,—out of a feeling of compassion for you. οὐκέτι, '*no more*,' viz. after the first time: see Prolegg. to 1 Cor. § v. 6. The following οὐχ ὅτι κυρ. seems to be added to remove any false inference which might have been drawn from φειδόμενος as seeming to assert an unreasonable degree of power over them. But why ὑμῶν τῆς πίστεως? He *had power* over them, but it was in matters of *discipline, not of faith*: over matters of faith not even an Apostle has power ('fides enim prorsus ab hominum jugo soluta liberrimaque esse debet.' Calv.), seeing it is in *each man's faith* that he *stands before God*. And he puts this strongly, that in matters of faith he is only a fellow-helper of their joy (the χαρὰ ἐν τῷ πιστεύειν, Rom. xv. 13), in order to shew them the *real department* of his apostolic power, and that, however exercised, it would not attempt to rule their faith, but only to secure to them, by purifying them, joy in believing. He proceeds to say, that it was the probable disturbance of this joy, which induced him to forego his visit. τῇ πίστει, dat. of the state or condition in which: cf. Rom. xi. 20. So Polyb. xxi. 9. 3, ἑστὴ τῇ διανοίᾳ.

CHAP. II. **1—4.**] FURTHER EXPLANATION ON THE REASON OF THE POSTPONEMENT OF HIS VISIT. **1.**] δέ is merely transitional, and does not imply any contrast with what has preceded. ἐμαυτῷ, not = παρ' ἐμαυτῷ (as most Commentators and E. V.), but 'dat. commodi,' for my own sake, as is evident by the considera-

ABCDF KL[O] PN a b c d e f g h k l m n o 17. 47

m = 1 Cor. iv. 21 reff.
n Matt. xix. 22 ||. Rom. xiv. 15 al. act., ver. 5 (bis). ch. vii. 6 (bis). Eph. iv. 30 only. Job xxxi. 39.
o interrog., 1 Cor. v. 2 reff. see Phil. i. 22.
p Acts vii. 41 reff. act., here only. Prov. xv. 20.
q = ch. i. 11. iii. 5. 27 only.
r see Acts xxiv. 16, 20. xxv. 26. ch. vii. 11 al.
s John xvi. 21, 22. Phil. ii.
t constr., Phil. iv. 11. 1 Pet. ii. 12. iii. 16. Ezek. xiv. 4.
u Acts xxvii. 21.
v constr., Matt. xxvii. 43. 2 Thess. iii. 4. w. dat., ch. i. 9 reff.

πάλιν [m] ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. [2] εἰ γὰρ ἐγὼ [n] λυπῶ ὑμᾶς, [o] καὶ τίς ὁ [p] εὐφραίνων με εἰ μὴ ὁ [n] λυπούμενος [q] ἐξ ἐμοῦ ; [3] καὶ ἔγραψα [r] τοῦτο [r] αὐτό, ἵνα μὴ ἐλθὼν [s] λύπην [s] σχῶ [t] ἀφ' ὧν [u] ἔδει με χαίρειν, [v] πεποιθὼς ἐπὶ πάντας

rec ελθειν bef εν λυπη, with copt æth: ελθειν bef προς υμας DF latt Syr (goth) arm Chr, Thl [Ambr, Ambrst]: txt ABCKL[O]PN rel syr [Euthal-ms] Thdrt Damasc.

2. (ε in ει is written over the line, and ο inserted before λυπω but erased, by N¹.) rec aft και τις ins εστιν, with DFKL[O]PN² rel latt Orig₂(-int₂) Chr, [Cyr-p,] Thdrt: om ABCN¹ copt [Euthal-ms] Damasc₂. om με P.

3. rec aft εγραψα ins υμιν, with C³DFKLN² rel latt syrr goth æth [arm ?] Chr, Thdrt Pel: om ABC¹[O]PN¹ 17 am copt [Euthal-ms] Damasc,[ins,] Ambrst. αυτο bef τουτο C[O Euthal-ms] Chr, Thl: om αυτο A copt arm Damasc,[txt,]: txt BDF KL[P]N rel [latt goth Thdrt Ambrst]. τουτο αυτο bef εγραψα DF latt goth æth Pel. aft λυπην ins επι λυπην (*see Phil* ii. 27) DF a latt syr-w-ast [Euthal-ms] Pel. rec εχω, with CDFKLN² rel Thdrt Damasc: txt AB[O]PN¹ a d 17 Chr, [Euthal-ms] Thl. (*See var read, ch* i. 15, *Phil* ii. 27.) for αφ', εφ' *de* F [vulg Pel].

tion in the next verse. τοῦτο refers to what follows: see reff. **τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν**] not again to come to you in grief. This is the only fair rendering of the words; implying, that *some former visit had been in grief*. Clearly the first visit Acts xviii. 1 ff., could not be thus described: we must therefore infer, that an *intermediate unrecorded visit* had been paid by him. On this subject, compare ch. xii. 14; xiii. 1 and notes: and see Prolegg. to 1 Cor. § v. **ἐν λύπῃ**] is explained in vv. 2, 3 to mean (so Estius, Bengel, Rückert, Olsh., De Wette, al.) in mutual grief: 'I grieving you (ver. 2), and you grieving me' (ver. 3): not, as Chrys., al., Paul's grief alone, nor, as Meyer, al., grief inflicted on them by Paul. 2.] **γάρ**, reason why I would not come to you in grief: because I should have to grieve those who formed my proper material for thankfulness and joy. **ἐγώ** has a peculiar emphasis: 'If *I* cause you grief' . . . . implying, 'there are who cause you sufficient.' **καί** prefixed to a question denotes *inconsequence on*, or *inconsistency with*, the foregoing supposition or affirmation: so Eur. Med. 1388, ὦ τέκνα φίλτατα! "μητρί γε, σοὶ δ' οὔ." κἄπειτ' ἔκτας; see other examples in Hartung, Partikellehre, i. p. 147. It is best expressed in English by '*then*:' **who** is he then, &c. as in E. V. The explanation of Chrys., who has been followed by Erasm., Bengel, Olsh., al., is curious, and certainly inconsistent with the context: εἰ καὶ λυπῶ ὑμᾶς, χάριν μοι παρέχετε κἂν τούτῳ μεγίστην, ὅτι δάκνεσθε ὑπὸ τῶν παρ' ἐμοῦ λεγομένων. Hom. iv. p. 456. Some of these Commentators refer the *singular* to the offender, vv. 5—8. But however the words may *bear* the meaning, and however *true* the saying might be, it is pretty clear that it would be beside the subject: nay, would give a reason the other way,—why he *should* come to them.

3.] **ἔγραψα τοῦτο αὐτό**, I put in writing this same thing, viz. the τοῦτο which I ἔκρινα, ver. 1: the announcement of my change of purpose in 1 Cor. xvi. 7, which had occasioned the charge of fickleness against him. The theories of Commentators have given rise to various interpretations of τοῦτο αὐτό: Chrys. understands, *ch.* xii. 21 *of this same Epistle*:—Beza, Meyer, al., *my blame of you in the first Epistle*:—so Estius, especially 1 Cor. iv. 19, 21:—Bleek supposes *a lost Epistle* to be referred to: De Wette wavers, but is disposed with Erasm., Rückert, al., to render αὐτὸ τοῦτο '*on this account*,' as Plato, Protag. p. 310, ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἥκω: but Meyer rejoins, that this idiom is foreign to the style of Paul. I imagine that *two meanings* are open to us: (1) as above, *the announcement* which caused the charge of fickleness: (2) *the reproaches in the 1st Epistle* which grieved them. Of these, specious as is the latter on account of the following context, I prefer the former because of the τοῦτο in ver. 1.

ἀφ' ὧν, ellipt. for ἀπὸ τούτων, ἀφ' ὧν, see reff. **πεποιθὼς . . . .**] having trust in (reposing trust on) you all, that my joy is (the pres. expressing the purport of the trust when felt) that of all of you: i. e. trusting that you too would feel that there was sufficient reason for the postponement, if it interfered with our mutual joy.

ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν. 4 [w]ἐκ γὰρ πολλῆς θλίψεως καὶ [x]συνοχῆς καρδίας ἔγραψα ὑμῖν [y]διὰ πολλῶν δακρύων, οὐχ ἵνα [z]λυπηθῆτε, ἀλλὰ [a]τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω [b]περισσοτέρως [c]εἰς ὑμᾶς. 5 Εἰ δέ τις [z]λελύπηκεν, οὐκ ἐμὲ [z]λελύπηκεν, ἀλλὰ [d]ἀπὸ [d]μέρους, ἵνα μὴ [e]ἐπιβαρῶ, πάντας ὑμᾶς. 6 [f]ἱκανὸν [g]τῷ [g]τοιούτῳ ἡ [h]ἐπιτιμία αὕτη ἡ [i]ὑπὸ [k]τῶν [k]πλειόνων, 7 ὥστε [i]τοὐναν-

w = 1 Cor. vii. 8 reff.
x Luke xxi. 25 only. Job xxx. 3.
y Rom. ii. 27 reff. 2 Tim. ii. 2.
z ver. 2 reff.
a arrangt. of words, John xiii. 29. Acts xix. 4. Rom. xi. 31. 1 Cor. ix. 15. xiv. 9. Gal. ii. 10.
b ch. i. 12 reff.
c Acts xx. 21. xxiv. 24. ch. i. 11 al.
d Rom. xi. 25 reff.
e 1 Thess. ii. 9. 2 Thess. iii. 8 only τ.
f Luke xxii. 38. Gen. xxx. 15.
g Acts xxii. 22 reff.
h here only τ. Wisd. iii. 10 only. (-τεω, 2 Macc. vi. 13.)
i ellips., see 2 Pet. ii. 22.
k 1 Cor. ix. 19 reff.
l Gal. ii. 7. 1 Pet. iii. 9 only τ. 3 Macc. iii. 22.

4. ινα γνωτε bef την αγαπην F l.
5. (αλλα, so ABCL[O]Pℵ rel [exc 17].)
6. om η υπο των πλειονων F(not F-lat) æth-rom.

for εις, προς F.
επιβαρων F.

Meyer well observes, that πάντας ὑμᾶς, in spite of the existence of an anti-pauline faction in the Corinthian church, is a true example of the love which πάντα πιστεύει, πάντα ἐλπίζει, 1 Cor. xiii. 7. 4.] *Explanation* (γάρ) *that he did not write in levity of purpose*, but *under great trouble of mind*,—not to grieve them, but to testify his love. ἐκ, of the *inducement*—διά, *of the condition*: he wrote, **out of much tribulation** (inward, of spirit, not outward) **and anguish** (*συνοχή*, '*angustiæ*') **of heart, with** (q. 'through,'—the state being the vehicle of the action, see reff.) **many tears.** τ. ἀγάπην, before the conjunction ἵνα, for special emphasis: see reff. περισσοτέρως—'*than to other churches* (?)'—so Chrys. (referring to 1 Cor. iv. 15; ix. 2), Theophyl.: Estius thinks, the comparative is not to be pressed, but understood as [some take the adjective] in ver. 7,—'*exceedingly*.'

5—11.] DIGRESSIVE REFERENCE TO THE CASE OF THE INCESTUOUS PERSON, WHOM THE APOSTLE ORDERS NOW TO BE FORGIVEN, AND REINSTATED. From the λύπη of the former verses, to him who was one of the principal occasions of that grief, the transition is easy. 5.] δέ, transitional. **Now if any one hath occasioned sorrow** (a delicate way of pointing out *the one* who had occasioned it), **he hath grieved, not me** (not,—'not *only* me,' which destroys the meaning,—'*I* am not *the aggrieved* person, but *you*'), **but,** [**in part** (i. e. ☞ more or less, *partially*:' ref.), **that I be not too heavy on him** (refers to ἀπὸ μέρους, which qualifies the blame cast on the offender), **all of you.** The above punctuation and rendering is adopted by Chrys. (ἵνα μὴ βαρήσω ἐκεῖνον τὸν πορνεύσαντα, p. 459), Beza, Calvin (but not in his *text*), al., with Meyer, De Wette. But Theodoret, Vulg., Luther, Bengel, Wetst., al., join ἐπιβαρῶ πάντας ὑμ., thus: '*he hath not grieved me* (alone and principally) *but only in part* (having grieved you also), *that I may not lay the fault on all of you*,' which I should in this case do, by making myself the only person aggrieved, and classing you with the offender. But this can hardly be; ἀλλά must be εἰ μή. Another way is adopted by Mosheim, Billroth, and Olsh.,—to join πάντας with ἵνα μὴ ἐπιβ.,—'*but in part,—that I burden not all,—you*:'—ἐπιβαρῶ being variously understood, either (1) of including you in the blame of the offender, or (2) as Olsh., of extending to them all the burden of this sorrow;—he supposes it to be ironically spoken; their highest praise would have been that *all* had been troubled. But as Meyer remarks, irony is entirely out of place in this part of the Epistle. The meanings are well discussed in Stanley. 6.] ἱκανόν, sc. either ἐστιν or ἔστω. τῷ τοιούτῳ] Meyer remarks on the expression as being used in mildness, not to designate any particular person: but the same designation is employed in 1 Cor. v. 5, παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ. ἡ ἐπιτ. αὕτη] **This punishment** (= ἐπιτίμιον, see reff.): *what it was*, we are unable with certainty to say; but 1 Cor. v. seems to point to *excommunication* as forming at least a *part* of it. But it was not a formal and public, only a *voluntary individual abstinence from communion* with him, as is shewn by ὑπὸ τῶν πλειόνων: the anti-pauline party probably refusing compliance with the Apostle's command. ἱκανόν] **enough**, not in *duration*, though that would be *the case*, but in *magnitude*: sufficient, as having produced its desired effect, penitence. 7.] **so that** (conseq. on ἱκανόν) **on the contrary you (should)** [**rather** (than continue the punishment)] **forgive and comfort him,** &c. Meyer denies that δεῖν should be supplied, and makes ὥστε depend immediately on

ABCDF KL[O] P𝔎 a b c d e f g h k l m n o 17. 47

m = Luke vii. 43, 43. ch. xii. 13. Col. ii. 13. iii. 13 (bis). L.P.+ (Sir. xii. 3 al.)
n = ch. i. 6, &c. reff.
o 1 Cor. ix. 27 reff.
p = Mark xii. 40 ℣ L. 1 Cor. xii. 23 †. Dan. iv. 33 (36) Theod.
q 1 Cor. xv. 54 reff.
r = w. inf., Rom. xii. 1 al. 2 Macc. iv. 34.
s Gal. iii. 15 only. Gen. xxiii. 20. Levit. xxv. 30 only.
t Rom. xiv. 9 reff.
u Rom. v. 4 reff.
v = ch. viii. 23. ix. 8. Gal. v. 10 al.
w Acts vii. 39 reff.
x act. signif., Acts xxvii. 24. Gal. iii. 18. 2 Macc. iii. 33. vii. 2. xii. 17, 18. 1 Thess. iv. 6 only. P. Ezek. xxii. 27. only. P. † Baruch ii. 8 only.
y ch. iv. 6. Prov. viii. 30. see note.
z ch.
a ch. iii. 14. iv. 4. x. 5. xi. 3. Phil. iv. 7
b Acts xiii. 27.

τίον [μᾶλλον] ὑμᾶς [m] χαρίσασθαι καὶ [n] παρακαλέσαι, [o] μή [o] πως τῇ [p] περισσοτέρᾳ λύπῃ [q] καταποθῇ [s] ὁ [s] τοιοῦτος. 8 διὸ [r] παρακαλῶ ὑμᾶς [s] κυρῶσαι εἰς αὐτὸν ἀγάπην. 9 [t] εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν [u] δοκιμὴν ὑμῶν, εἰ [v] εἰς πάντα [w] ὑπήκοοί ἐστε. 10 ᾧ δέ τι [m] χαρίζεσθε, κἀγώ· καὶ γὰρ ἐγὼ ὃ [x] κεχάρισμαι, εἴ τι [x] κεχάρισμαι, δι' ὑμᾶς, [y] ἐν [y] προσώπῳ χριστοῦ, 11 ἵνα μὴ [z] πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ τὰ [a] νοήματα [b] ἀγνοοῦμεν.

7. om μαλλον AB Syr Aug$_1$: ins CKL[O]P𝔎 rel syr copt arm Chr Thdrt$_{hl}$ Damasc Thl Œc [Tert$_1$] Ambrst, and aft υμας DF goth Thdrt$_1$.

9. aft εγραψα ins υμιν F (υμων(*sic*) *vobis* F and G) 31 copt æth Chr$_2$ [Euthal-ms] Thdrt Pel. ins παντων bef υμων F(not F-lat). for ει, η (ℸ?) AB 17.

10. rec και εγω, with C^{1}F K[e sil] L𝔎^{2a} rel Thdrt: txt ABC^{2}D[O]P𝔎^1 a m 17. 47 Epiph$_1$ Chr$_1$ [Euthal-ms] Damasc. om εγω A. rec ει τι κεχαρ. ᾧ κεχαρ., with D^{2}KL rel syr Thdrt Thl (Ec: txt ABC(D^1)F[O](P)𝔎 latt [Euthal-ms] Damasc Ambrst.—om ὃ D^1[-gr (goth)] (æth-pl): ω D^{2}P m g^2(perhaps).

ἱκανόν,—'*enough, for you to forgive and console him.*' τῇ περισσοτέρᾳ λύπῃ] not, as E. V., '*by overmuch sorrow*:' but (as Meyer), **by the increase of sorrow** which will come on the continuance of his punishment. καταποθῇ does not set any definite result of the excessive sorrow before them, such as apostasy or suicide, but leaves them to imagine such possible.

8.] κυρῶσαι, hardly (as usually understood) *to ratify by a public decree of the church*: if (see above) his exclusion was not by such a decree, but only by the abstinence of individuals from his society, the ratifying their love to him would consist in the majority making it evident to him that he was again recognized as a brother. 9.] *Reason why* they should now be ready to shew love to him again,—the end of Paul's writing to them having been accomplished by their obeying his order. **For to this end I also wrote**: the καί signifying that my former epistle, as well as my present exhortation, tended to this, viz. the *testing your obedience*. Meyer (ed. 2) explains the καί as implying that other orders to the same effect were sent by word of mouth. He alludes beyond doubt to the former Epistle, ch. v. Yet the ancient Commentators, Chrys., &c., and Erasm., Wolf, Bengel, al. (not Olsh., as De Wette says), interpret it of *this Epistle*: which certainly is grammatically allowable (see 1 Cor. v. 9, note), but opposed to the context (see vv. 3, 4, besides the manifest sense here, that the object of his writing *had been accomplished*). **That I might know the proof of you, whether in all things** (emphatic) **ye are obedient.** This was that one among the various objects of his first Epistle, which belonged to the matter at present in hand, and which he therefore puts forward: not by any means implying that he had *no other* view in writing it. 10.] *Another assurance to encourage them in forgiving and reinstating the penitent*;—that they need not be afraid of lack of apostolic authority or confirmation of their act from above—he would ratify their forgiveness by his sanction. ᾧ δέ . . .] '*Your* forgiveness is *mine*:' not said *generally* (as Meyer), but definitely, pointing at the one person here spoken of and no other.

κἀγώ, scil. χαρίζομαι. Then he substantiates this assurance, by further assuring them, that his forgiveness of any fault in this case, if it takes place, takes place *on their account*. Meyer's (former: now (4th edn.) abandoned) and Rückert's rendering of κεχάρισμαι as *passive*, disturbs the whole sense of the passage, besides being inconsistent with the N. T. usage of the word, see reff. ἐν προσώπῳ χριστοῦ] either '*in the presence of Christ*,' as in ref. Prov. (compare Matt. xxi. 42),—so Theodoret, Erasm., Beza, Calv., Olsh., De W.,—or, and far better, **in the person of Christ**, *acting as Christ*, in the same way as he had commanded the punishment ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, 1 Cor. v. 4: so Vulg., Estius (who argues the matter at some length), Wetst., al. 11. ἵνα μὴ . . .] follows out the δι' ὑμᾶς—**to prevent Satan getting any advantage over us** (the Church generally: or better, *us Apostles*), in robbing us of some of our people,—viz. in causing the

[...ii. 12. O.] 12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα [v] εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ [c] θύρας μοι [c] ἀνεῳγμένης ἐν κυρίῳ, 13 οὐκ [d] ἔσχηκα [e] ἄνεσιν [f] τῷ πνεύματί μου, [g] τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου· ἀλλὰ [h] ἀποταξάμενος [i] αὐτοῖς, [...μακεδον P.] [k] ἐξῆλθον [k] εἰς Μακεδονίαν. 14 Τῷ δὲ θεῷ [l] χάρις τῷ πάντοτε [m] θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ καὶ τὴν

c Acts xiv. 27. 1 Cor. xvi. 9. Col. iv. 3. Rev. iii. 8. Isa. xlv. 1.
d ch. i. 9. vii 5.
e Acts xxiv. 2d reff.
f Acts xvii. 16 reff.
g causal dat., here only. Xen. Cyr. iv. 5. 9. Winer,
h = Acts

edn. 6, § 44. 5. xi. 25 reff.
h Acts xviii. 18 reff.
l Rom. vi. 17 reff.
i Acts viii. 5 reff.
m Col. ii. 15 only †.

12. δια το ευαγγελιον F Damasc : δια του ευαγγελιου D[-γr] : *propter evangelium* latt [Ambrst]. και θυρα μοι ην εωγμενη F : ηνεωγ. DP.

13. for 2nd τω, του C[-ℵ¹] : το LP f l¹ m n [Euthal-ms] : εν τω D 17. ευρισκειν D¹. [om] αυτο[ι]ς K.

penitent offender to despair and fall away from the faith. Chrys. remarks: πλεονεξίαν εἰκότως ἐκάλεσεν, ὅταν καὶ διὰ τῶν ἡμετέρων κρατῇ. τὸ γὰρ δι' ἁμαρτίας λαμβάνειν, ἴδιον αὐτῷ ἐστι· τὸ μέντοι διὰ μετανοίας, οὐκέτι· ἡμέτερον γάρ, οὐκ ἐκείνου, τὸ ὅπλον. p. 462. The word has yet another propriety: the offender was to be delivered over τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός—care must be taken lest we πλεονεκτηθῶμεν ὑπὸ τοῦ σ., and his *soul perish likewise.*

οὐ γὰρ . . .] αὐτοῦ before τὰ νοήμ. for emphasis:—such devices, *as coming from him*, are special matters of observation and caution to every Christian minister; much more to him who had the care of all the churches. See 1 Pet. v. 8. The personality and agency of the Adversary can hardly be recognized in plainer terms than in both these passages.

12—17.] HE PROCEEDS (after the digression) TO SHEW THEM WITH WHAT ANXIETY HE AWAITED THE INTELLIGENCE FROM CORINTH, AND HOW THANKFUL HE WAS FOR THE SEAL OF HIS APOSTOLIC MINISTRY FURNISHED BY IT. The only legitimate connexion is that with vv. 1—4.

δέ serves to resume the main subject after parenthetical matter: so Herod. viii. 67,—ἐπεὶ δὲ ἀπίκατο ἐς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίων· Παριοὶ δὲ ὑπολειφθέντες ἐν Κύθνῳ ἐκαραδόκεον τὸν πόλεμον κῇ ἀποβήσεται· οἱ δὲ λοιποὶ ὡς ἀπίκοντο ἐς τὸ Φάληρον, κ.τ.λ. See Hartung, Partikellehre, i. 174. 12.] To *Troas*, viz. on his journey from Ephesus, Acts xx. 1, 2; 1 Cor. xvi. 5—9. "The art. perhaps indicates the region of 'the Troad,' rather than the city." Stanley. εἰς τὸ εὐαγγ. τ. χρ.] for (the purpose of preaching) the Gospel of Christ. He had been before at Troas, but the vision of a Macedonian asking for help prevented his remaining there. He now revisited it, purposely to stay and preach. On his return to Asia he remained there seven days, Acts xx. 6—12. καὶ θύρας . . .] and an opportunity of apostolic action being afforded me; ἐν κυρίῳ defines the *sort* of action implied, and to which the door was opened. It is remarkable that in speaking of this journey, though not of the same place, Paul uses this expression, 1 Cor. xvi. 9. Compare the interesting passage at Troas on his return from Europe the next spring, Acts xx. 6—13. 13. ἔσχηκα ἄνεσιν] perf. in the sense of aorist, as ch. i. 9. I had not rest for my spirit (not, 'in my spirit:' compare οὐχ εὑροῦσα ἡ περιστερὰ ἀνάπαυσιν τοῖς ποσὶν αὐτῆς, Gen. viii. 9). He could not with any tranquillity prosecute the spiritual duties opened to him at Troas. τῷ μὴ εὑρ.] by (reason of) my not finding: see reff.

Paul had sent Titus to Corinth, ch. xii. 18, partly to finish the collection for the saints, but principally to bring intelligence respecting the effect of the first Epistle. Probably it had been fixed that they should meet at Troas. τ. ἀδελ. μου implies a relation closer than merely that of Christian brotherhood—my *colleague* in the Apostleship. αὐτοῖς] the disciples there: understood from the context.

14—17.] *Omitting, as presupposed, the fact of his having met with Titus in Macedonia, and the nature of the intelligence which he brought,—he grounds on these a thanksgiving for that intelligence, and a magnification of his apostolic office.* It is evidently beside the purpose to refer this thanksgiving to the diffusion of the gospel in Macedonia (as Flatt), or in Troas (as Emmerling), or to general considerations (as Bengel):—both the context, and the language itself (see below), shew that its reference is to the effects of the apostolic reproof on the Corinthians. 14. θριαμβεύοντι] leading us in triumph, see ref. *Two kinds of persons* were led in triumph: the *participators of the victory*, and the *victims of the defeat*. In Col. the *latter* are plainly meant; here, according to many Commentators (Calv., Elsner, Bengel, De Wette, al.), the *former*: which however is never elsewhere the reference of the word,

n here 3ce. John xii. 3. Eph. v. 2. Phil. iv. 18 only. Exod. v. 21.
o gen. object., ch. x. 5.
p Rom. i. 19 reff.
q Eph. v. 2. Phil. iv. 18 only. Ezra vi. 10. ii. 13 reff.
r = 1 Cor. ii. 6. u 1 Cor. xi. 21 reff.
s 1 Cor. xv. 2 reff.
t Rom. v = Acts xi. 16. Rom. v. 16 reff.

ABCDF KLℵ a b c d e f g h k l m n o 17. 47

[n]ὀσμὴν τῆς γνώσεως [o]αὐτοῦ [p]φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. 15 ὅτι χριστοῦ [q]εὐωδία ἐσμὲν τῷ θεῷ [r]ἐν τοῖς [s]σωζομένοις καὶ [r]ἐν τοῖς [t]ἀπολλυμένοις, 16 [u]οἷς μὲν [n]ὀσμὴ ἐκ θανάτου [v]εἰς θάνατον, [u]οἷς δὲ [n]ὀσμὴ ἐκ

14. (*s* of *της* is written over the line by ℵ[1] or -corr[1].)

16. *οσμην* (twice) D[-gr]. rec om *εκ* (twice), with DFKL rel latt arm [Chr$_2$] Thdrt$_2$ Thl Œc Iren[-int$_1$ Ambrst Aug$_{saepe}$]: ins ABCℵ m 17. 47[1st] copt [goth (2nd)] æth Clem$_1$ Orig$_1$(-int$_2$) Dial$_1$ Nys [Cyr-p$_1$ Euthal-ms] Hil$_1$.

but it always implies *triumphare de aliquo*. Wetst. quotes this sense, *βασιλεῖς ἐθριάμβευσε*, Plut. Rom. p. 38 D, and in four other places:—and the Scholiast to Hor. Od. i. 37. 31, who relates of Cleopatra, "invidens Privata deduci superbo Non humilis mulier triumpho," that she refused the terms offered her by Augustus, saying, *οὐ θριαμβευθήσομαι*. Meyer in consequence understands it in this sense here: who ever triumphs over us, i. e. 'who ceases not to exhibit us, His former foes, as overcome by Him:'—and adds in a note, "Remark the emphatic *πάντοτε*, prefixed, to which the similarly emphatic *ἐν παντὶ τόπῳ*, at the end, corresponds. God *began* His triumph over the *ἡμεῖς* at their conversion;—over Paul, at Damascus, where he made him a servant, from being an enemy. This triumph he ever continues, not ceasing to exhibit before the world these His former foes, by the results of their present service, as overcome by Him. This, in the case before us, was effected by Paul, in that (as Titus brought him word to Macedonia) his Epistle had produced such good results in Corinth." De W. objects to this as a strange way of expressing thankfulness for deliverance from our anxiety. But *is it so* to those who look beneath the surface? In our spiritual course, *our only true triumphs* are, *God's* triumphs over us. His defeats of *us*, are *our only* real victories. I own that this yet appears to me to be the *only admissible rendering*. We must not violate the known usage of a word, and invent another for which there is no precedent, merely for the sake of imagined perspicuity. Such is that of 'to make to triumph' (Beza, Estius, Grot., al.):—*μαθητεύειν*, Matt. xxviii. 19, and *βασιλεύειν*, 1 Kings viii. 22, are not cases in point, their sense being, to 'make a disciple,' 'to make a king,'—whereas that required for *θριαμβεύειν*, would be, '*triumphatorem* facere.' *χορεύειν*, for 'to make to dance,' is more to the point: *οὕτω καταπαύσομεν μούσας, αἳ μ' ἐχόρευσαν*, Eur. Herc. Fur. 688,—*τάχα σ' ἐγὼ μᾶλλον χορεύσω*, ib. 873:—but the Apostle's own usage in ref. Col., in my mind, decides the question. See also the following context.

ἐν τῷ Χρ., as usually, in our connexion with, '*as members of*,' Christ: not, 'by Christ.' *τὴν ὀσμήν*] The similitude is not that of a *sacrifice*, but still the same as before: during a triumph, sweet spices were thrown about or burnt in the streets, which were *θυμιαμάτων πλήρεις*, Plut. Æmil. p. 272 (cited by Dr. Burton). As the fact of the triumph, or approach of the triumphal procession, was made known by these odours far and wide, so God diffuses by our means, who are the materials of His triumph, the sweet odour of the knowledge of Christ (who is the Triumpher, Col. ii. 15). *τῆς γνώσ.*] genit. of apposition: the *odour*, which in the interpretation of the figure, *is* the knowledge. *αὐτοῦ*,—*χριστοῦ*, cf. next verse. 15.] Here the propriety of the figure is lost, and the source of the odour identified with the Apostles themselves. For we are to God a sweet savour of Christ (gen. object., of that which was diffused by the odour, viz. the *knowledge of Christ*. 'Instar fragrantis cujusdam unguenti, seu florum aut herbarum, famam nominis ejus, velut bonum et suavem odorem, ... spargimus apud omnes.' Estius) among those who are being saved, and among those who are perishing (*σωζ.* and *ἀπολλ.*, see note, 1 Cor. i. 18). *κἂν σώζωνταί τινες, κἂν ἀπολλύωνται, τὸ εὐαγγέλιον μένει ἔχον τὴν οἰκείαν ἀρετήν, κ. ἡμεῖς μένομεν τοῦτο ὄντες ὅπερ ἐσμέν*, Theophyl., mainly from Chrys., who proceeds *καὶ καθάπερ τὸ φῶς, κἂν σκοτίζῃ τοὺς ἀσθενεῖς, φῶς ἐστι, καίτοι σκοτίζων κ. τὸ μέλι, κἂν πικρὸν ᾖ τοῖς νοσοῦσι, γλυκὺ τὴν φύσιν ἐστίν· οὕτω καὶ τὸ εὐαγγέλιον εὐῶδές ἐστι, κἂν ἀπολλύωνταί τινες ἀπιστοῦντες*. Hom. v. p. 467.

16 a.] to the one (the latter) an odour arising from death and tending to death: to the others (the former) an odour arising from life and tending to life. The odour was, CHRIST,—who to the unbelieving is *Death*, a mere announcement of a man crucified,—and working

ζωῆς [v] εἰς ζωήν. καὶ [w] πρὸς ταῦτα τίς [w] ἱκανός; 17 οὐ γάρ ἐσμεν ὡς [x] οἱ [x] πολλοὶ [y] καπηλεύοντες τὸν [z] λόγον τοῦ [z] θεοῦ, ἀλλ' [a] ὡς ἐξ [b] εἰλικρινείας, ἀλλ' [a] ὡς ἐκ θεοῦ, [c] κατέναντι [τοῦ] θεοῦ [d] ἐν χριστῷ λαλοῦμεν.

III. 1 Ἀρχόμεθα πάλιν [e] ἑαυτοὺς [f] συνιστάνειν; ἢ

v here only. Wisd. xviii. 13. Xen. Mem. i. 2. 15. see Col. i. 12.
w Rom. v. 16 reff.
x here only †.
y see note.
z Acts xi. 1 reff.
a = Matt. vii. 29. John
b ch. i. 12 reff.
c Rom. iv. 17 reff.
d = 1 Thess. iv. 1.
e 1st pers., Rom. viii. 23. xv. 1. 1 Cor. xi. 31. ch. i. 9. iv. 2, 5. x. 12, 14. 1 Thess. ii. 6. ch. v. 13. x. 12, 18 only. see Rom. iii. 5 reff.
f (-άνειν)

[for ζωης] ζωην (but corrd) ℵ¹. [ος ταυτα is written over an erasure in C, the former writing being a little shorter.]

17. for πολλοι, λοιποι D F[-gr] L d e f g h l n syrr arm Chr$_1$ Thdrt: *plurimi* vulg (and F-lat); *ceteri aut plurimi* G-lat. αλλα (1st) B. om 1st ως F latt copt goth Iren-int [Ambrst]. om 2nd αλλ' F [D-lat] fuld(and demid) syr Iren-int$_1$ [Ambrst]. rec (for κατεναντι) κατενωπιον, with DFKL[ℵ³(sic, Tischdf N. T. ed 8)] rel Bas$_1$ Chr$_1$ Thdrt Damasc: ενωπιον ℵ³[so Tischdf Cod. Sin.]: txt ABCPℵ¹ m 17 Did$_1$ Chr-ms [Euthal-ms]. om του (bef θεου) (*to corresp with* εκ θεου *before: but the art here is significant as giving solemnity*) ABCD¹ℵ¹ m 17 Bas [Euthal-ms]: ins D²·³FKLPℵ² rel Chr Thdrt Damasc.

CHAP. III. 1. for συνιστανειν, συνιστων BD¹ 17: συνιστανει F Thdrt[-ms]: txt ACD²·³KLPℵ rel [Chr$_1$ Euthal-ms Thdrt-ed Damasc]. rec (for 1st ἢ) ει, with

death by unbelief: but to the believing, *Life*, an announcement of His Resurrection and Life,—and working in them life eternal, by faith in Him. The *double working* of the Gospel is set forth in Matt. xxi. 44; Luke ii. 34; John ix. 39.

16 b.] In order to understand the connexion, we must remember that the purpose of vindicating his apostolic commission is in the mind of Paul, and about to be introduced by a description of the office, its requirements, and its holders. This purpose already begins to press into its service the introductory and apologetic matter, and to take every opportunity of manifesting itself. In order then to exalt the dignity and shew the divine authorization of his office, he asks this question: And (see remarks at ver. 2) for (to accomplish) these things (this so manifold working in the believers and unbelievers,—this emission of the εὐωδία χριστοῦ every where), who is sufficient? He does not express the answer, but it is too evident to escape any reader,—indeed it is supplied in terms by ch. iii. 5, οὐχ ὅτι ἱκανοί ἐσμεν λογίσασθαί τι ἀφ' ἑαυτῶν ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ. Meyer remarks that πρὸς ταῦτα is put first, in the place of emphasis, to detain the attention on its weighty import, and then τίς purposely put off till the end of the question, to introduce the interrogation unexpectedly; as in Herod. v. 33,—σοὶ δὲ κ. τούτοισι τοῖσι πρήγμασι τί ἔστι;—Plato, Symp. p. 204, ὁ ἰδὼν τῶν καλῶν τί ἰδῇ;

17.] οἱ πολλοί here points definitely at those false teachers, of whom he by and by, ch. x.—xii., speaks more plainly.

ἐσμεν . . . καπηλεύοντες] are not in the habit of adulterating (the word κάπηλος (Sir. xxvi. 29) originally signifies any kind of huckster or vender, but especially of wine,—and thence, from the frequency of adulteration of wine, καπηλεύω implied *to adulterate:* in Isa. i. 22, we have οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι: in the Etymol. (Wetst.) κάπηλος, ὁ οἰνοπώλης . . . ὁ δὲ Αἰσχύλος τὰ δόλια πάντα καλεῖ κάπηλα· 'κάπηλα προφέρων τεχνήματα:' in Lucian, Hermotim. 59 (ib.), ὅτι καὶ φιλόσοφοι ἀποδίδονται τὰ μαθήματα, ὅπερ οἱ κάπηλοι, κερασάμενοί γε οἱ πολλοί, καὶ δολώσαντες, καὶ κακομετροῦντες. See many more examples in Wetst. The same is expressed ch. iv. 2, by δολοῦντες τ. λόγον τ. θεοῦ) the word of God, but as ('ut qui') from sincerity (the subjective regard of the speakers), but as from God (the objective regard—a dependence on the divine suggestion) we speak before God (with a *consciousness* of His presence) in Christ (not '*in the name of Christ*,' Grot., al., nor '*concerning Christ*,'—Beza, al.: nor '*according to Christ*,' Calv.: but as usual, in Christ: as united to Him, and members of His Body, and employed in His work).

CH. III. 1—VI. 10.] BEGINNING WITH A DISOWNING OF SELF-RECOMMENDATION, THE APOSTLE PROCEEDS TO SPEAK CONCERNING HIS APOSTOLIC OFFICE AND HIMSELF AS THE HOLDER OF IT, HIS FEELINGS, SUFFERINGS, AND HOPES, PARTLY WITH REGARD TO HIS CONNEXION WITH THE CORINTHIANS, BUT FOR THE MOST PART IN GENERAL TERMS. 1—3.] *He disclaims a spirit of self-recommendation.* 1.] ἀρχ., are we beginning? πάλιν, alluding to a charge probably made

ABCD? KLP[N] a b c d e f g h k l m n o 17. 47

μὴ [g]χρῄζομεν ὥς [h]τινες [i]συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν; 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, [k]ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, [l]γινωσκομένη καὶ [l]ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων, 3 [mn] φανερούμενοι [n]ὅτι ἐστὲ ἐπιστολὴ χριστοῦ [o]διακονηθεῖσα ὑφ' ἡμῶν, [k]ἐγγεγραμμένη οὐ [p]μέλανι, ἀλλὰ πνεύματι [q]θεοῦ [q]ζῶντος, οὐκ ἐν [r]πλαξὶν [s]λιθίναις, ἀλλ' ἐν [r]πλαξὶν καρδίαις [t]σαρ-

g Rom. xvi. 2 reff.
h = 1 Cor. iv. 18 reff.
i here only †. Arrian, Epictet. ii. 3.
k here bis. Luke x. 20 only †. 1 Macc. xiii. 40 only.
l Acts viii. 28, 30 (reff.).
m Rom. i. 19 reff.
n John iii. 21. 1 John ii. 19.
o pass., ch. viii. 19, 20. act, 2 Tim. i. 18. 1 Pet. i. 12. iv. 10.
p = 2 John 12. 3 John 13 only ‡.
q Acts xiv. 15 note. only. Exod. i. c. al.
r here bis. Heb. ix. 4 only. Exod. xxxi. 18.
s John ii. 6. Rev. ix. 20
t Rom. vii. 14 reff.

AKLP rel arm Chr$_1$ Damasc: txt BCDFℵ a f m [latt copt goth Euthal-ms] Thdrt [Pel]. ωσπερ AD^1 m. rec at end adds *συστατικων*, with DKLP rel syrr goth Thdrt-ms Damasc; *συστατικων επιστολων* F, the words *commendaticiis epistolis* are written over the greek in F(as also in G, the latin being there always so written): om ABCℵ 17 vulg(and F-lat) copt æth arm Chr$_1$ [Euthal-ms] Thdrt(exc ms$_1$) Ambrst. (*συν-* DF: *-στατικας* D^1.)

2. for 2nd *ημων, υμων* ℵ b k o 17 [demid æth-rom]. for *παντων, των* F[-gr(and G-lat). (*omnibus* vulg with F-lat.)

3. ins *και* bef *εγγεγραμμενη* B a^2 67^2. 74 vulg. rec *καρδιαις* (*see note*), with FK rel latt Syr copt (goth) æth arm Orig$_1$(-int$_2$) Dial$_1$ Eus[-cdd$_1$ Mac$_1$] Chr$_1$ Cyr$_1$ Thdrt Damasc Iren-int$_1$ Hil$_1$: txt ABCD[G]L[P]ℵ rel syr Eus-mss [Cyr-p$_1$ Euthal-ms].

against him of having done this in his former epistle: perhaps in its opening section, and in some passages of 1 Cor. v., ix. and xiv. 18; xv. 10 al.: see our ch. x. 18.

ἢ μὴ χρ.] Or do we want (the *μή* gives an ironical turn to the question, which is more strongly expressed in the rec. reading *εἰ μή*,—'unless it be thought, that' . . . .) as some (so *τινες*, 1 Cor. iv. 18; xv. 12; Gal. i. 7, of the teachers who opposed him. Probably these persons had come recommended to them, by *whom* does not appear, whether by churches or Apostles, but most likely by the former (*ἐξ ὑμῶν*), and on their departure requested similar recommendations from the Corinthian church to others), letters of recommendation to you (*ἐπιστ. συστατικαί* are fully illustrated by Suicer, Thes. in voc. Among other passages he cites the 13th canon of the council of Chalcedon: *ξένους κληρικοὺς καὶ ἀγνώστους ἐν ἑτέρᾳ πόλει δίχα συστατικῶν γραμμάτων τοῦ ἰδίου ἐπισκόπου μηδὲ ὅλως μηδαμοῦ λειτουργεῖν*; and Epist. cclxxi. (al. xi.) of Basil, vol. iv. p. 417, which has this inscription: *Εὐσεβίῳ ἑταίρῳ συστατικὴ ἐπὶ Κυριακῷ πρεσβυτέρῳ*, "Eusebio sodali commendatitia Cyriaci presbyteri") or from you? The rec. *συστατικῶν* at the end, as well as *συστ. ἐπιστολῶν*, have probably been glosses, inserted (the ancient MSS. having no stops) to prevent *ἐξ ὑμ.* being taken with *ἡ ἐπιστ.* following. 2.] Ye are our epistle (of commendation), written on our hearts (not borne in our hands to be shewn, but engraven, in the consciousness of our work among you, on our hearts. There hardly can be any allusion, as Olsh. thinks, to the twelve jewels engraven with the names of the tribes and borne on the breast-plate of the High Priest, Exod. xxviii. 21. The plural seems to be used, as so often in this Epistle,—see e. g. ch. vii. 3, 5,—of Paul himself only), known and read (a play on *γιν.* and *ἀναγιν.*, as at ch. i. 13) by all men (because all men are aware, what issue my work among you has had, and receive me the more favourably on account of it. But 'all men' includes the Corinthians themselves; his success among them was his letter of recommendation *to* them as well as to others *from* them), 3.] manifested to be (that ye are) an epistle of Christ (i. e. *written by Christ*,—not, as Chrys. al., *concerning* Christ:—He is the Recommender of us, the Head of the church and Sender of us His ministers) which was ministered (aor.) by us (i. e. *carried about, served in the way of ministration* by us as tabellarii,—not, as Meyer and De W. and al., *written by us as amanuenses*: see below), having been inscribed, not with ink, but with the Spirit of the living God (so the tables of the law were *γεγραμμέναι τῷ δακτύλῳ τοῦ θεοῦ*, Exod. xxxi. 18), not on stone tables (as the old law, ib.), but on (your) hearts (which are) tables of flesh (Meyer calls the reading *καρδίαις* a *mistake of the pen*. But surely internal as well as external evidence is strong in its favour, the correction to *καρδίας* being so obvious to those who found the construction harsh). The apparent change in the figure in this verse requires explanation. The Corinthians are his Epistle of recommendation, both to themselves

κίναις. 4 [u] Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ χριστοῦ [v] πρὸς τὸν θεόν· 5 [w] οὐχ [w] ὅτι [x] ἱκανοί ἐσμεν [y] λογίσασθαί τι [z] ἀφ' [aa] ἑαυτῶν ὡς [b] ἐξ [a] ἑαυτῶν, ἀλλ' ἡ [c] ἱκανότης ἡμῶν [b] ἐκ τοῦ θεοῦ, 6 ὃς καὶ [d] ἱκάνωσεν ἡμᾶς [e] διακόνους [f] καινῆς [fg] διαθήκης, οὐ [h] γράμματος ἀλλὰ [h] πνεύματος· τὸ γὰρ [h] γράμμα [i] ἀποκτέννει, τὸ δὲ [h] πνεῦμα

u ch. i. 15 reff.
v = Rom. v. 1 reff.
w ch. i. 24 reff.
x ch. ii. 16. 1 Cor. xv. 10 reff.
y = Rom. iii. 28. (Jer. xi. 19.)
z Luke xii. 57. xxi. 30. John v. 19. x. 18. xvi. 13
c here only †.

al. a 1st pers., ver. 1. b = ch. i. 11. ii. 2.
d Col. i. 12 only †. e = Eph. iii. 7. Col. i. 23 al. f 1 Cor. xi. 25 ||. Heb. viii. 8 (from Jer. xxxviii. [xxxi.] 31). ix. 15. g Rom. ix. 4 reff. h Rom. ii. 29. vii. 6.
i (-κτεννε-) Matt. x. 28. Mark xii. 5. Luke xii. 4. Rev. vi. 11.

4. for ἐχομεν, ἐχω A.

5. λογιζεσθαι CDF l n. rec αφ' εαυτων bef λογισασθαι τι, with KL rel syr Did$_1$ Chr$_1$ Thdrt Damasc: bef ικανοι εσμεν BCℵ copt arm Bas$_1$ [Euthal-ms] Antch: bef εσμεν m (*attempts to connect* ικανοι and αφ εαυτων): om 17. 139 Syr: txt ADF(P) latt goth [(æth) Ambrst].—τι bef λογ. P [Chr$_1$]: om τι B. om ως C. for 2nd εαυτων, αυτων BF.

6. rec αποκτεινει, with B b d Orig[-ed$_2$ Bas-ed$_1$]: αποκτενει ACDL (αποκτένει D^{3}L) rel Orig-ms$_1$ [Euthal-ms] Cyr-p: txt F(-κτηννα) KPℵ e f l m^2 17 Did$_1$ Chr-2-mss.

and others; *an Epistle, written* by Christ, *ministered* by Paul; the *Epistle itself* being now the subject, viz. the Corinthians, *themselves the writing of Christ*, inscribed, not on tables of stone, but on hearts, tables of flesh. The Epistle itself, written and worn on Paul's heart, and there known and read by all men, consisted of *the Corinthian converts*, on whose hearts Christ had written it by His Spirit. *I bear on my heart, as a testimony to all men, that which Christ has by His Spirit written in your hearts.* On the tables of stone and of flesh, see Exod. as above; Prov. iii. 3; vii. 3; Jer. xxxi. 31—34, and on the contrast, also here hinted at in the background, between the heart of stone and the heart of flesh, Ezek. xi. 19; xxxvi. 26.

4—11.] *His honour of his apostolic office was no personal vanity, for all the ability of the Apostles came from God, who had made them able ministers of the new covenant* (4—6), *a ministration infinitely more glorious than that of the old dispensation* (7—11). 4.] The connexion with the foregoing is immediate: he had just spoken of his consciousness of apostolic success among them (which assertion would be true also of other churches which he had founded) being his world-wide recommendation. It is *this confidence* of which he here speaks. **Such confidence however we possess through Christ towards God**: i. e. 'it is no vain boast, but rests on power imparted to us through Christ in regard to God, in reference to God's work and our own account to be given to Him:' 5.] **not that** (i. c. 'I mean not, that' . . . :—not, 'not *because*,' as Winer in his former editions: see edn. 6, § 61. 5. f) **we are of ourselves able to think any thing** (to carry on any of the processes of reasoning or judgment, or faith belonging to our apostolic calling: there is no ellipsis, 'any thing *great*,' or '*good*,' or the like) **of ourselves**, as if from ourselves (ἀφ' ἑαυτ. and ἐξ ἑαυτ. are parallel: the latter more definitely pointing to ourselves as the origin),—**but our ability** (λογίσασθαι τὰ πάντα) **is from** (as its source) **God**, 6.] **Who also** (= 'qui idem;' so Eur. Bacch. 572, ταῦτα καὶ καθόβριν' αὐτόν, 'hæc eadem illi exprobravi.' See Hartung, Partikellehre, i. p. 132) **enabled us as ministers of the** (or, as Stanley, "a:" but not necessarily from the omission of the art.: cf. Heb. xii. 24, καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ) **new Covenant** (i. e. the *gospel*, Eph. iii. 7; Col. i. 23, as distinguished from the *law*: see 1 Cor. xi. 25; Gal. iv. 24:—the πλάκες λίθιναι and σάρκιναι are still borne in mind, and lead on to a fuller comparison of the two covenants),—**not of** (governed by διακόνους, not by καινῆς διαθ.—'*ministers, not of*' . . . .) **letter** (in which, viz. in formal and literal precept, the Mosaic law consisted), **but of Spirit** (in which, viz. in the inward guiding of the Spirit of God, the gospel consists. Bengel remarks: 'Paulus etiam dum hæc *scripsit*, non literæ, sed *spiritus* ministerium egit. Moses in proprio illo officio suo, etiam cum haud scripsit, tamen in litera versatus est'): **for the letter** (mere formal and literal precept, of the law) **killeth** (as in Rom. vii.,—brings the knowledge of sin, its guilt and its punishment. The reference is not, as Meyer, to *natural death*, which is the result of sin even where there is *no law*; nor as Chrys. to the law *executing punishment*), **but the Spirit** (of the gospel, i. e. God's Holy Spirit, acting in and through Christ, Who ἐγένετο εἰς πνεῦμα ζωοποιοῦν, 1 Cor. xv. 45. See also below, ver. 17) **giveth life** (not merely life eternal, but

k Rom. iv. 17 reff.
l Acts i. 17 al.
m here only †.
n Luke iv. 32 al. Pa. xxviii. 4.
o 1 Cor. xv. 43 reff.
p = Acts xxii. 11 reff.
q epp., here and ver. 13 only. Acts i. 10 reff. (Exod. xxxiv. 29,30.)
r 1 Cor. i. 28 reff. part. pres., ib. ii. 6. v. 9, 10 reff. xi. 18.

ABCDF KLPℵ a b c d e f g h k l m n o 17. 47

[k] ζωοποιεῖ. 7 εἰ δὲ ἡ [l] διακονία τοῦ θανάτου ἐν [h] γράμμασι
[m] ἐντετυπωμένη λίθοις ἐγενήθη [no] ἐν [op] δόξῃ, ὥστε μὴ δύ-
[n] νασθαι [q] ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον
Μωυσέως διὰ τὴν [p] δόξαν τοῦ προσώπου αὐτοῦ τὴν [r] κατ-
αργουμένην, 8 πῶς οὐχὶ μᾶλλον ἡ [l] διακονία τοῦ [p] πνεύ-
ματος ἔσται [no] ἐν [op] δόξῃ; 9 εἰ γὰρ ἡ [l] διακονία τῆς [s] κατα-
κρίσεως δόξα, [t] πολλῷ [t] μᾶλλον [u] περισσεύει ἡ [lv] διακο-
νία τῆς [v] δικαιοσύνης [p] δόξῃ. 10 καὶ γὰρ οὐ [w] δεδόξασται

s ch. vii. 3 only †. Numb. xiii. 33 alius in Hexapl. [Montf. (not Fd.)]
t Rom. v. 9, 10 reff.
u = Rom. iii. 7 reff. constr., ch. viii. 7 (πίστει, κ.τ.λ.). Sir. xi. 12.
v see ch. xi. 18.
w = Rom. xi. 13. Judg. ix. 9.

7. for θανατου, θεου ℵ[1](txt ℵ-corr[1]). rec (for γραμματι) γραμμασιν (*see note*), with ACD[2.3]KLPℵ rel latt(*litteris aut litteræ* G-lat) syr copt goth Orig$_2$[-c$_1$](-int$_2$) Mac$_1$ Chr$_1$ Thdrt Damasc [Euthal-ms Ambrst]: εγγεγραμμενη 17: txt B D[1][-gr] F[-gr] Syr [arm]. for εντετ., τετυπωμενη F. rec ins εν bef λιθοις, with D[2.3]KLℵ[1] rel [latt arm] Orig$_1$(-int$_2$) Mac$_1$ Chr Damasc [Aug$_3$]: om ABC D[1][-gr] F[-gr] Pℵ[1] 17 G-lat Orig$_2$[-c$_1$ Euthal-ms] Did$_2$ Epiph Thdrt. for του, αυτου (but αυ erased) ℵ[1].

8. for ουχι, ουδι ℵ[1](but χ written above by ℵ[1] or -corr[1]).

9. for 1st η, τη AC D[1][and lat] F[-gr]ℵ a 17 am syrr æth Orig$_1$(-int$_1$) Cyr$_1$ Ambrst: txt B D[2][-gr] KLP rel vulg[-ed](and F-lat) G-lat copt goth Mac$_1$ Chr$_1$ Thdrt [Antch$_1$] Damasc Aug Pel. aft δοξα ins εστιν D[1]F [latt (Syr copt arm)] Orig-int$_1$[om Orig$_1$]. περισσευσει D-gr k o syrr Mac$_1$ Orig-int$_{1_{\text{pp}}}$ *abundabit* G-lat Ambrst: *abundavit* D-lat. rec ins εν bef δοξῃ (*prob from* εν δ. *above, ver* 8, *and below, ver* 11), with DFKLPℵ[2] rel latt goth Orig$_1$(-int$_1$) Mac [Cyr$_1$ Antch$_1$] Ambrst: om ABC 17 tol Syr [Euthal-ms].—δοξα ℵ[1].

10. rec ουδε (*mistake, from* δε *being the first syllable of the next word*), with h latt Thdot-ancyr$_1$(ουδε γαρ) Thl-ed Orig-int$_1$: txt ABC D[-gr] F[-gr] KLPℵ rel copt goth

the *whole new life* of the man of God, see Rom. vi. 4, 11; viii. 2, 10). On the history of this meaning of γράμμα, see Stanley's note. 7—11.] *And this ministration is infinitely more glorious than was that of Moses under the old Covenant.* He argues from the less to the greater: *from the transitory glory of the killing letter*, to the *abiding glory of the life-giving Spirit.* 7.] But (passing to another consideration,—the comparison of the two διακονίαι) **if the ministration of death in the letter** (of that death which the law, the code of literal and formal precept, brought in. This not having been seen, it was imagined that γράμματι belonged to ἐντετυπωμένη, and hence it was altered, as more according to fact, into γράμμασιν, the received reading.

No art. is required before γράμματι, as Meyer objects,—on account of the preposition ἐν) **engraven on stones** (it seems strange that ἐντετ. λίθ. should be the predicate of διακονία; but the *ministration* is the *whole putting forth* of the dispensation, the purport of which was summed up in the decalogue, written on stones. The decalogue thus written was, as in ver. 3, διακονηθεῖσα ὑπὸ Μωυσέως) **was** (constituted) **in glory** (as its state or accompanying condition:—the abstract as yet, to be compared with the glory of the other: the concrete, the brightness on the face of Moses, is not yet before us), **so that the sons of Israel could not fix their eyes on** (they were afraid to come nigh him, Exod. xxxiv. 30—so that μὴ δύνασθαι is not said of physical inability, but of inability from fear) **the face of Moses, on account of the glory of his face, which was transitory** ('transitoria et modici temporis,' Estius;—supernaturally conferred for a season, and passing away when the occasion was over), **how shall not rather the ministration of the Spirit** (= ἡ διακονία τῆς ζωῆς ἐν πνεύματι, as formally opposed to the other:—but not so expressed, because the Spirit is the *principle of life*, whereas the Law only *led to* death) **be** (future, because the glory will not be *accomplished* till the manifestation of the kingdom: according to Billroth, 'esse invenietur si rem recte perpenderimus:' or as Bengel, 'loquitur ex prospectu veteris Testamenti in novum:' but I much prefer the above, as giving the contrast, by and by expressed, between τὸ καταργούμενον and τὸ μένον) **in glory?** 9.] **For** (an additional reason 'a minori ad majus') **if the ministration of condemnation was** (or, is) **glory** (the change of ἡ διακονία to the dat. has been made apparently because a difficulty was found in the ministration itself *being glory*), **much more does the ministration of righteousness abound in glory.** The ministration

τὸ [x] δεδοξασμένον [y] ἐν τούτῳ τῷ [y] μέρει, εἵνεκεν τῆς [z] ὑπερ- 11 βαλλούσης δόξης. εἰ γὰρ τὸ [r] καταργούμενον [a] διὰ δό- ξης, [t] πολλῷ [t] μᾶλλον τὸ [b] μένον, [no] ἐν [op] δόξῃ. 12 ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ [c] παῤῥησίᾳ [d] χρώμεθα, 13 καὶ οὐ [e] καθάπερ Μωυσῆς ἐτίθει [f] κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ [g] πρὸς τὸ μὴ [h] ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς

x Exod. xxxiv. 30. y ch. ix. 3. Col. ii. 16 (1 Pet. iv. 16 v. r.) only. z ch. ix. 14. Eph. i. 19. ii. 7. iii. 19 only. P.† 2 Macc. iv. 13 al. (ὑπερβαλλόντως, ch. xi. 23. -βολή, ch. i. 8.)

a = ch. ii. 6. v. 7.

b = Heb. xii. 27. 1 Pet. i. 23, 25 (from Isa. xl. 8) al. fr.

c (Gospp. παῤῥησία, Mark viii. 32. John vii. 13 al⁸. ἐν π., John vii. 4. xvi. 29 only.) Acts ii. 29 al⁴. Paul, ch. vii. 4 al⁶. Heb. iii. 6 al³. 1 John ii. 28 al². only. Prov. i. 20 al.

d ch. i. 17.

e Rom. iv. 6 reff.

f here 4 times only. Exod. xxxiv. 33—35.

g constr., = 1 Thess. ii. 9. (see note.)

h ver. 7.

αὐτοῦ rec (for εἰς) πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου, with CF¹KL rel Orig₃ [Mac Bas Chr Euthal-ms Thdot-anc Thdrt]: txt ABD F²GP𝔑 g m 47 Damasc, ἤρεκεν 17.

13. rec ἑαυτοῦ, with DK𝔑 rel Chr, Thdrt: [om goth:] txt ABCFLP Frag-coisl a c d m 17. [47 Euthal-ms] Chr-2-mss Damasc.

of *condemnation*, because (Rom. vii. 9 ff.) the Law detects and condemns sin:—the ministration of *righteousness*, because (Rom. i. 17) therein the righteousness of God is revealed and imparted by faith.

10.] **For** (substantiation of the foregoing πολλῷ μᾶλλον) **even that which has been glorified** (viz. the διακ. τ. κατακρίσ., which was ἐν δόξῃ by the brightness on the face of Moses) **has not been glorified** (has lost all its glory) **in this respect** (i. e. when compared with the gospel,—κατὰ τὸν τῆς συγκρίσεως λόγον, Chrys. Hom. vii. p. 481. De W. takes ἐν τ. τῷ μέρ. with δεδοξασμένον, 'that which was in this particular glorified,' viz. in the brightness on the face of Moses:—but that would more naturally be τὸ ἐν τούτῳ τῷ μέρει δεδοξασμένον:—as it now stands I cannot divide otherwise than οὐ δεδόξασται | τὸ δεδοξασμένον | ἐν τούτῳ τῷ μέρει. Meyer takes τὸ δεδοξ. as *abstract*, and ἐν τούτῳ τῷ μέρει as pointing to the *concrete*: 'that which has been glorified (general and abstract) has in this particular department (concrete, viz. the διακ. τ. κατακρίσ. which was δεδοξασμ.) no glory: q. d. the glorified is unglorified in this case.' This may certainly be, and is ingenious: but the other is simpler) **on account of** (i. e. when we take into consideration) **the surpassing glory** (viz. of the other διακονία:—*present*, because spoken of qualitatively).

11.] **For** (a fresh ground of superiority in glory of the Christian over the Mosaic ministry) **if that which is transitory** (not here, as above, the brilliancy of the visage of Moses, for that *was* the δόξα, but *the ministry itself*, the whole purpose which that ministry served, which was parenthetical and to come to an end) **was with glory** (διά, see reff., of the condition or circumstances in which a thing takes place), **much more is that which abideth** (the everlasting gospel) **in glory.** Estius says, "*per gloriam* (διὰ δ.) innuere videtur aliquid momentaneum ac transitorium: *in gloria*, aliquid manens et stabile." Similarly, Olshausen: but it is quite in the style of our Apostle to use various prepositions to express nearly the same relation,—see Rom. iii. 22, 30; v. 10.

12, 13.] *From a consciousness of this superior glory of his ministration, the Apostle uses great plainness of speech, and does not, as Moses, use a vail.*

12. ἐλπίδα] viz. that expressed by ἔσται ἐν δόξῃ, ver. 8: the hope of the ultimate manifestation of exceeding glory as belonging to his ministration. παῤῥησίᾳ] πρὸς τίνα, εἰπέ μοι· πρὸς τὸν θεόν, ἢ πρὸς τοὺς μαθητάς; πρὸς ὑμᾶς τοὺς μαθητευομένους, φησί· τουτέστι, μετ' ἐλευθερίας πανταχοῦ φθεγγόμεθα, οὐδὲν ὑποστελλόμενοι, οὐδὲν ἀποκρυπτόμενοι, οὐδὲν ὑφορώμενοι, ἀλλὰ σαφῶς λέγοντες· καὶ οὐ δεδοίκαμεν μὴ πλήξωμεν ὑμῶν τὰς ὄψεις, καθάπερ Μωυσῆς τὰς Ἰουδαίων, Chrys. p. 482.

13.] **καὶ οὐ, and** (do) **not** (place a vail on our face,—so Mark xv. 8, ὁ ὄχλος ἤρξατο αἰτεῖσθαι (ποιεῖν) καθὼς ἀεὶ ἐποίει αὐτοῖς. See Winer, edn. 6, § 64, i. 1 b.) **as Moses placed a vail on his face, in order that** (see below) **the sons of Israel might not look on the termination of the transitory** (viz. his διακονία, see ver. 11, but spoken of as δεδοξασμένη: 'the glory of his ministration'). A mistake has been made with regard to the history in Exod. xxxiv. 33—35, which has considerably obscured the understanding of this verse. It is commonly assumed, that Moses *spoke* to the Israelites, *having the vail on his face*; and this is implied in our version—'till Moses had done speaking with them, he put a vail on his face.' But the LXX (and Heb.) gave a different account: καὶ ἐπειδὴ κατέπαυσεν λαλῶν πρὸς αὐτούς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα. He spoke to them *without* the vail, with his face shining and glorified: *when he had done speaking*, he

i see Rom. x. 4. k Rom. xi. 7 reff. l ch. ii. 11 reff. m = Rom. viii. 22 reff. n Matt. xxviii. 15. Acts xx. 26. Rom. xi. 8 only. Josh. v. 9. Jer. i. 18.

i τὸ l τέλος τοῦ h καταργουμένου. 14 ἀλλ' k ἐπωρώθη τὰ l νοήματα αὐτῶν. m ἄχρι γὰρ τῆς n σήμερον n ἡμέρας

ABCDF KLP𝔐 a b c d e f g h k l m n o 17. 47

om το D¹F. for τελος, προσωπον A vulg(and F-lat) Ambrst. (*finem* is written over τελος in the greek column of F. *The mistake in* A *and* vulg *may have arisen from the eye of some scribe having passed to the* προσωπον *in the line above:* τελος *stands just below* προσωπον *in Matthæi's edn of* K.)

14. αλλα B. επωρωθησαν K (g¹ ?). rec om ημερας (*as unnecessary, see ver* 15), with KL rel [Syr æth] Archel$_1$ Did$_1$ Bas$_1$ Chr$_1$ Thdrt Damasc: ins ABCDFP𝔐

placed the vail on his face: and that, not because they were afraid to look on him, but as here, *that they might not look on the end*, or the fading, *of that transitory glory;* that they might only see it as long as it was the credential of his ministry, and then it might be withdrawn from their eyes. Thus the declaration of God's will to them was not ἐν παῤῥησίᾳ, but was interrupted and broken by intervals of concealment, which ours is not. The opposition is twofold: (1) between the *vailed* and the *unvailed* ministry, quoad the mere fact of concealment in the one case, and openness in the other: (2) between the ministry which was *suspended* by the vailing, that its τέλος might not be seen, and that which proceeds ἀπὸ δόξης εἰς δόξαν, *having no termination*. On the common interpretation, Commentators have found an almost insuperable difficulty in πρὸς τὸ μὴ ἀτ. The usual escape from it has been to render it, 'so that the Israelities could not,' as in ver. 7. De Wette somewhat modifies this, and sees in it the *divine* purpose: 'in order that,' but not in the intention of Moses, but of God's Providence. But both these renderings are ungrammatical. πρὸς τό with an infinitive *never signifies the mere result*, nor, as Meyer rightly remarks against De Wette, the *objective* purpose, but always the *subjective purpose present to the mind of the actor:* he refers to Matt. v. 28; vi. 1; xiii. 30; xxiii. 5; Mark xiii. 22; Eph. vi. 11; 1 Thess. ii. 9; 2 Thess. iii. 8; James iii. 3 (rec.); and Matt. xxvi. 12 (see my note there). I may remark also, that the narrative in Exodus, the LXX version of which the Apostle here closely follows (see below on ver. 16), implies that the brightness of Moses's face had *place not on that one occasion only, but throughout his whole ministry* between the Lord and the people. *When he ceased speaking to them*, he *put on the vail;* but *whensoever he went in before the Lord* to speak to Him, the *vail was removed* till he came out, and *had spoken to the Israelites all that the Lord had commanded him*, during which speaking they saw that his face shone,—and after which speaking he *again put on the vail*. So that the vail was the symbol of concealment and transitoriness: the part revealed they might see: beyond that, they could not: the ministry was a broken, interrupted one; its end was wrapped in obscurity. In the τέλος τοῦ καταργ. we must not think, as some Commentators have done, of *Christ* (Rom. x. 4), any further than it may be hinted in the background that when the law came to an end, He appeared.

14—18.] *The contrast is now made between the* CHILDREN OF ISRAEL, *on whose heart this vail still is in the reading of the O. T., and* US ALL (Christians), *who with uncovered face behold the glory of the Lord.* This section is parenthetical. Before and after it, the *ministry* is the subject: in it, *they to whom the ministry is directed*. But it serves to shew the *whole spirit* and *condition* of the two classes, and thus further to substantiate the character of openness and freedom asserted of the Christian ministry.

14.] But (also) **their understandings were hardened** (on this, the necessary sense of ἐπωρώθη, see note, Eph. iv. 18). These words evidently refer, as well as what follows, not to the τέλος, which they *did not see*, but to that which they *did see:* to that which answers to the present ἀνάγνωσις τῆς παλαιᾶς διαθήκης, viz. the *word of God imparted by the ministration of Moses*. And by these words the transition is made from the form of similitude just used, to that new one which is about to be used; q. d. '*not only was there a vail on Moses's face, to prevent more being known, but also their understandings were darkened: there was, besides, a vail on their hearts.*' So that ἀλλά = **but also**, or **moreover**. To refer this ἀλλ' ἑως. to παῤῥησίᾳ χράμεθα, to the present hardheartedness of the Jews under the freedom of speech of the Gospel, as Olsh., De W., al., is, in my view, to miss the whole sense of the passage. No reference whatever is made to the state of the Jews *under the preaching of the gospel*, but only as the objects of the O. T. ministration,—*then*, under the oral teaching of Moses,—*now*, in the reading of the O. T. In order to understand what follows, the change of similitude must be carefully borne in mind.

τὸ αὐτὸ [f] κάλυμμα [o] ἐπὶ τῇ [p] ἀναγνώσει τῆς [qr] παλαιᾶς [q] διαθήκης μένει, μὴ [s] ἀνακαλυπτόμενον ὅτι ἐν χριστῷ [t] καταργεῖται· 15 ἀλλ' [u] ἕως [u] σήμερον, [v] ἡνίκα ἂν [w] ἀναγινώσκηται Μωυσῆς, [f] κάλυμμα [x] ἐπὶ τὴν καρδίαν αὐτῶν κεῖται. 16 [v] ἡνίκα δ' ἂν [y] ἐπιστρέψῃ [y] πρὸς κύριον, [z] περι-

o = John iv. 27. ch. vii. 4. Heb. ix. 15, 26.
p Acts xiii. 15. 1 Tim. iv. 13 only. Neh. viii. 8.
q here only. see ver. 6.
r Rom. vi. 6. 1 Cor. v. 7, 8
t vv. 7
v here bis
x so
Amos

al. Lev. xxv. 22. &c.
s here bis only. Job xii. 22 and Isa. lii. 17 BN. (ἀπεκ. A.)
u here only. Sir. xlvii. 7. see Matt. xxvii. 8. Rom. xi. 8.
only. Exod. xxxiv. 34. Deut. vii. 12. Acts x. 17. xi. 11. Rev. iii. 20. v. 1. vii. 1. xx. 1. iv. 6.
w constr., Acts viii. 28. (xiii. 27.) xv. 21.
y = 1 Thess. i. 9. (Acts ix. 40.)
z Acts xxvii. 20 reff.

m 17 latt copt [syr goth arm] Clem$_1$ Cyr[-p Euthal-ms] Orig-int$_1$ [Cypr$_1$] Ambrst. for επι, εν DF Chr$_1$.

15. rec om αν (*from* αν *beginning* αναγινωσκ.?), with DFKL[P] rel (Orig[-c$_1$]) Eus$_1$ Cyr-jer$_1$ Cæs$_1$ Chr$_1$ Cyr$_2$ [Euthal-ms] Thdrt$_4$ Damasc: ins ABCℵ Orig$_2$ Cyr$_1$ Thdrt$_1$, εαν 17. rec αναγινωσκεται, with FKL rel vulg Eus$_1$ Cyr-jer$_1$ Cæs$_1$ Chr$_1$ Cyr$_3$[-ms$_2$-p] Thdrt$_1$ Damasc Orig-int$_2$: txt A B(see table) CDPℵ c m 17 Orig$_2$[-c$_1$] Chr-ms Cyr[-p$_2$-ms$_1$ Euthal-ms] Thdrt$_2$. from καλυμμα to το next ver is repeated by B^1. κειται bef επι την καρδ. αν. D$^{1\cdot3}$F latt [copt] goth æth.

16. for ηνικα, οταν F[οτα] Chr$_1$. δε εαν Aℵ^1 17: om αν C k Mac Bas.

τὸ αὐτὸ κάλυμμα] 'the vail once on Moses's face,' is now regarded as laid on *their hearts*. It denoted the ceasing, the covering up, of his oral teaching; for it was put on *when he had done* speaking to the people. *Now*, his oral teaching has altogether ceased, and the διακονία is carried on by *a book*. But as when we *listen*, the speaker is the *agent*, and the hearers are *passive*,—so on the other hand, when we *read*, we are the *agents* and the book is *passive*. The book is the same to all: the difference between those who understand and those who do not understand is now a *subjective* difference—the vail is no longer on the face of the speaker, but on the *heart of the reader*. So that of necessity the form of the similitude is changed. **For** (answering to an understood clause, 'and remain hardened') **to the present day the same vail** (which was once on the face of Moses) **remains at the reading of the Old Testament** (ἡ παλ. διαθ. here, as we now popularly use the words, *the book comprising the ancient Covenant*), **the discovery not being made** (by the removal of the vail) **that it** (the O. T.) **is done away in Christ** (that the Old Covenant has passed away, being superseded by Christ). This I believe to be the only admissible sense of the words, *consistently with the symbolism of the passage*. The renderings, '*remains not taken away—for it* (i. e. the vail) *is done away in Christ*,' and (as E. V.) '*remaineth . . untaken away . . which vail* (ὅ τι) *is done away in Christ*,'—are inadmissible: (1) because they make καταργεῖται, which throughout the passage belongs to the *glory of the ministry*, to apply to the *vail*: and (2) because they give no satisfactory sense. It is not *because* the vail can only be done away in Christ, that it now remains untaken away on their hearts, but *because their hearts are hardened*. Besides, the Apostle would not have expressed it thus, but ἐν χριστῷ γὰρ καταργ. The word ἀνακαλυπτόμενον has been probably chosen, as is often the practice of the Apostle, on account of its relation to κάλυμμα, —**it not being unvailed to them that** .... **15.**] **But** (reassertion of μὴ ἀνακαλυπτόμενον, with a view to the next clause) **to this day, whenever Moses is read, a vail lies upon their heart** (understanding. κεῖται ἐπί w. acc.,—pregn., involving the *being laid* on, *and remaining there*). **16.**] Here, the tertium comparationis is, *the having on a vail, and taking it off on going into the presence of the Lord*. This *Moses did; and the choice* of the *same words* as those of the LXX, shews the closeness of the comparison; ἡνίκα δ' ἂν εἰσεπορεύετο Μωυσῆς ἔναντι κυρίου λαλεῖν αὐτῷ, περιῃρεῖτο τὸ κάλυμμα. This shall likewise be done in the case of the Israelites: **when it** (i. e. ἡ καρδία αὐτῶν,—not *Israel*, as Chrys., Theod., Theophyl., Erasm., al.,—nor *Moses*, as Calv., Estius,—nor τις, as Orig., al.) **shall turn to the Lord** (here again ἐπιστρέψῃ πρός is carefully chosen, being the very expression of the LXX, when the Israelites, having been afraid of the glory of the face of Moses, returned to him after being summoned by him:—ἐφοβήθησαν ἐγγίσαι αὐτῷ· καὶ ἐκάλεσεν αὐτοὺς Μωυσῆς, καὶ ἐπεστράφησαν πρὸς αὐτὸν . . . .,—and κύριον appears to be used for the same reason) **the vail is taken away** (not, *shall* be, because ἡ καρδία is the subject, and thus the *taking away* becomes an individual matter, happening whenever and wherever conversion takes place). Let me restate this,—as it is all-important towards the understanding of vv. 17, 18. 'When

a Acts viii. 39 reff.
b Rom. viii. 21. 1 Cor. x. 29. Gal. v. 1, 13. Lev. xix. 20.
c here only †. (see note.)
d Rom. viii. 29 reff.
e constr., here only, see Moulton's Winer, p. 539, note 1. Matt. xvii. 2 ‖ Mk. Rom. xii. 2 only †. Ps. xxxiii. 1 Symm.
f Rom. iv. 6 reff.
g = Acts ii. 23. James i. 13 al.

αἱρεῖται τὸ [f] κάλυμμα. 17 Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· [ABCDF KLP[κ] a b c d e f g h k l m n o 17. g]
οὗ δὲ τὸ [a] πνεῦμα [a] κυρίου, [b] ἐλευθερία. 18 ἡμεῖς δὲ πάντες
[g] ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου [c] κατ-
οπτριζόμενοι, τὴν αὐτὴν [d] εἰκόνα [e] μεταμορφούμεθα ἀπὸ
δόξης εἰς δόξαν, [f] καθάπερ [g] ἀπὸ κυρίου πνεύματος.

17. for οὗ, που F. for κυριου, το αγιον L. rec ins εκει bef ελευθερια (*see notes*), with D^2 [3]FKLP[κ]^2 rel latt syr goth æth arm Ath$_1$[-int$_1$] Epiph$_1$ Bas$_1$ Chr$_1$ Cyr$_2$ Thdrt Damasc Orig-int$_2$ Hil$_2$ [Novat$_1$ Ambrst]: om ABC D^1[-gr] ℵ^1 17 fri Syr copt Nys$_1$ [Cyr-p$_1$(in Cyr$_2$ both readings are found) Euthal-ms].

18. αποπτριζομενοι F: ενοπτριζομεθα Mac$_1$. μεταμορφουμενοι A 23 Orig$_1$(-int$_1$) Eus$_1$ Mac$_1$. καθωσπερ B.

their heart *goes in to speak with God*, — ceases to contemplate the dead letter, and begins to commune with the Spirit of the old covenant (the Spirit of God), then the vail is removed, as it was from the face of Moses.' 17.] **Now** (δέ exponentis. τίς δὲ οὗτος πρὸς ὃν δεῖ ἀποβλέψαι; Theodoret) **the Lord is the Spirit**: i. e. the **κύριος** of ver. 16, is, the *Spirit*, whose word the O. T. is: the **πνεῦμα**,—as opposed to the **γράμμα**,—which **ζωοποιεῖ**, ver. 6. But it is not merely, as Wetst., 'Dominus *significat* Spiritum,' nor is **πνεῦμα** merely, as Olsh., *the spiritual sense of the law*: but, '*the Lord*,' as here spoken of, 'Christ,' '*is the Spirit*,' is identical with the Holy Spirit: not personally nor essentially, but, as is shewn by **τὸ πνεῦμα κυρίου** following, *is this department of His divine working*:—*Christ*, here, *is the Spirit of Christ*. The principal mistaken interpretation (among many, see Pool's Synops., Meyer, De Wette) is that of Chrys., Theodoret, Theophyl., Œcum., Estius, Schulz,—making **τὸ πνεῦμα** the subject, and **ὁ κύρ.** the predicate, which though perhaps (but would **δέ** then have had its present position?) allowable, is against the context, **ὁ δὲ κύρ**: being plainly resumed from **ὁ κύρ.** in ver. 16. The words are then used by them as a proof of the Divinity of the Holy Spirit.

But (**δέ** appealing to a known or evident axiom, as in a mathematical demonstration) **where the Spirit of the Lord** (see above) **is, is liberty** (**ἐκεῖ** has probably been inserted, as being usual after **οὗ**: but, as Meyer remarks, not in St. Paul's style, see Rom. iv. 15; v. 20). They are fettered in spirit as long as they are slaves to the letter, = as long as they have the vail on their hearts; but when they turn to the Lord the Spirit, which is not **πνεῦμα δουλείας** but **πν. υἱοθεσίας**, Rom. viii. 15, —and by virtue of whom **οὐκ ἔτι εἶ δοῦλος, ἀλλὰ υἱός**, Gal. iv. 7,—then they are at liberty. There can hardly be any allusion to a vail over the head implying subjection, as 1 Cor. xi. 10, (Erasm., Beza, Grot., Bengel, Fritz.,) for here the *covering of the head* with a vail is not thought of, but merely intercepting the sight.

18.] **But** (the sight of the Jews is thus intercepted; in contrast to whom) **we all** ('*all Christians*:' not, as Erasm., Estius, Bengel, al. m., 'we Apostles and teachers: the contrast is to the **υἱοὶ Ἰσραήλ** above) **with unvailed face** (the vail having been removed at our conversion: the stress is on these words) **beholding in a mirror the glory of the Lord** (i. e. Christ: from vv. 16, 17. **κατοπτρίζω** is to *shew in a mirror, to make a reflexion in a mirror*; so Plutarch, de Placitis Philosophorum, iii. 5: Anaxagoras explained a rainbow to be the reflexion of the sun's brightness from a thick cloud, that always stands opposite **τοῦ κατοπτρίζοντος αὐτὸ ἀστέρος**. In the middle, it is '*to behold oneself in a mirror*:' so Diog. Laert., Plato, p. 115, **τοῖς μεθύουσι συνεβούλευε κατοπτρίζεσθαι**; —but also, *to see in a mirror*, so Philo, Legis Allegor. iii. 33, vol. i. p. 107, **μὴ γὰρ ἐμφανισθείης μοι δι' οὐρανοῦ ἢ γῆς ἢ ὕδατος ἢ ἀέρος ἢ τινος ἁπλῶς τῶν ἐν γενέσει, μηδὲ κατοπτρισαίμην ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν, ἢ ἐν σοὶ τῷ θεῷ**. And such is evidently the meaning here: the gospel is this mirror, the **εὐαγγέλιον τῆς δόξης τοῦ χριστοῦ**, ch. iv. 4, and we, looking on it with unvailed face, are the contrast to the Jews, with vailed hearts reading their law. The meaning '*reflecting* the glory,' &c. as Chrys., Luth, Calov., Bengel, Billroth, Olsh., is one which neither the word nor the context (see above) will bear (see, however, Stanley's note), **are transfigured into the same image** (which we see in the mirror: the image of the glory of Christ, see Gal. iv. 19, which is more to the point than Rom. viii. 21, cited by Meyer, and 1 John iii. 3. But the change here spoken of is a *spiritual* one, not the bodily change at the Resurrection: it is going on here in the process of sanctification. No prep. need be understood before **τὴν αὐτὴν**

IV. [1] διὰ τοῦτο ἔχοντες τὴν [h]διακονίαν ταύτην, καθὼς [1]ἠλεήθημεν, οὐκ [k]ἐγκακοῦμεν, [2] ἀλλὰ [1]ἀπειπάμεθα τὰ [m]κρυπτὰ τῆς [n]αἰσχύνης, μὴ [o]περιπατοῦντες [o]ἐν [p]πανουρ-

h = Acts xx. 24 reff.
i Rom. xi. 30, 31 reff.
k Luke xviii. 1. ver. 16. Gal. vi. 9. Eph. iii. 13. 2 Thess. iii. 13 only. L.P.† 1 here only. 3 Kings xi. 2. Job x. 3 al. Phil. iii. 19. Heb. xii. 2. Jude 13. Rev. iii. 18 only. Ps. [xxviii. 45.] x. 3. Eph. v. 2 al. Prov. viii. 20.
m Luke xiv. ymm., Gen. xxvii. 46. Num. xxi. 5. Isa. vii. 16. m and constr., Rom. ii. 16 reff.
n Rom. vi. 4. ch. p 1 Cor. iii. 19 reff.

CHAP. IV. 1. for ταυτην, αυτην F[-gr: om vulg-clem]. rec εκκακουμεν, with CD³KLP rel [Chr, Thdrt Damasc]: txt ABD¹FℵM 17 [Euthal-ms].
2. (αλλα, so A(perhaps) BCDℵ c d e f g h k l n 47 [Damasc].) for κρυπτα, εργα K.

εἰκόνα—the passive verb indirectly governs the acc., as in ἀποτέμνομαι τὴν κεφαλήν and similar cases) **from glory to glory** (this is explained, either (1) '*from one degree of glory to another*;' so most Commentators and De Wette, or (2) '*from* (by) *the glory which we see, into glory*,' as Chrys. p. 486, ἀπὸ δόξης, τῆς τοῦ πνεύματος, εἰς δόξαν, τὴν ἡμετέραν, τὴν ἐγγιγνομένην,—Theodoret, Œcum., Theophyl., Bengel, Fritz., Meyer, al. I prefer the former, as the other would introduce a tautology, the sentiment being expressed in the words following) **as by the Lord the Spirit.** κυρίου πνεύματος = τοῦ κυρίου τοῦ πνεύματος,—the first art. being omitted after the preposition, the second to conform the predicate to its subject, as in ἀπὸ θεοῦ πατρός, Gal. i. 3,—and answers to ὁ δὲ κύριος τὸ πνεῦμά ἐστιν above. This seems the obvious and most satisfactory way of taking the words, and, from ver. 17, to be necessitated by the context; and so Theodoret, Luther, Beza, Calov., Wolf, Estius, al. The rendering upheld by Fritz., Billroth, Meyer, De Wette, '*the Lord of the Spirit*,' i. e. 'Christ, whose Spirit He is,' seems to me to convey very little meaning, besides being an expression altogether unprecedented. The transformation is effected *by the Spirit* (τοῦτο μεταμορφοῖ, Chrys.), the Author and Upholder of spiritual life, who 'takes of the things of Christ, and *shews them* to us,' John xvi. 14, see also Rom. viii. 10, 11,—who sanctifies us till we are holy as Christ is holy; the process of renewal after Christ's image is *such a transformation as may be expected by the agency of* (καθάπερ ἀπό, so Chrys., καὶ τοιαύτην οἵαν εἰκὸς ἀπὸ . . .) *the Lord the Spirit*,—Christ Himself *being the image*, see ch. iv. 4. The two other renderings are out of the question, as being inconsistent with the order of the words: viz.: (1) that of E. V. and of Vulg., Theophyl., Grot., Bengel, '*the Spirit of the Lord*,' and (2) that of Chrys., Theodoret, Calov., Estius, '*the Spirit who is the Lord*.' Meyer objects to the interpretation given above as inconsistent with the *self-evident connexion of the genitives*. How would he render ἀπὸ θεοῦ πατρός?

IV. 1—6.] *Taking up again the subject of his freedom of speech* (ch. iii. 12), *he declares his renunciation of all deceit, and manifestation of the truth to every man* (ver. 2), *even though to some the Gospel be hidden* (vv. 3, 4). *And this because he preaches, without any selfish admixture, only the pure light of the Gospel of Christ* (vv. 5, 6). 1.] διὰ τοῦτο refers to the previous description of the freeness and unvailedness of the ministry of the Gospel, and of the state of Christians in general (ch. iii. 18). ἔχοντες τ. δ. ταύτ. further expands and explains διὰ τοῦτο.

καθὼς ἠλεήθ.] **even as we received mercy** (from God, at the time of our being appointed; cf. ἠλεήθην, 1 Tim. i. 16): belongs to ἔχ. τ. δ. ταύτ., not to what follows, and is a qualification, in humility, of ἔχοντες—'possessing it, not as our own, but in as far as we were shewn mercy.'

οὐκ ἐγκακοῦμεν] **We do not behave ourselves in a cowardly manner**, do not shrink from plainness of speech and action. ἐγκακέω is the opposite of παῤῥησιάζω. οὐκ ἐκκακοῦμεν would be, '*we do not give up through faintness or cowardice*.' It is hardly possible to decide satisfactorily between the two readings. ἐγκ. seems to be universal, except in the N. T. (rec. text) and the Fathers, which have ἐκκ. Did the Fathers borrow this form from the N. T., or was it the usual form of later Greek, and as such introduced into the text by the copyists? In such doubt, I have followed manuscript authority. But (cowardice alone prompting concealment in such a case, where it does not belong to the character of the ministry itself) **we have renounced** (so Herod. iv. 125, τῶ[illegible]μένων τὴν σφετέρην συμμαχίην: [illegible] vi. 1, τὴν ἀκόλαστον κοίτη[illegible] πᾶσαν: and other ex[illegible] **hidden things of** [illegible] views, ends, or p[illegible] have them hide[illegible] De Wette, *the hi[illegible] dishonesty*. al[illegible] Meyer, φόβος [illegible] Defin. p. 416. [illegible] that it refer[illegible] practices, bu[illegible]

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γίᾳ, μηδὲ [q] δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ
[r] φανερώσει τῆς ἀληθείας [s] συνιστάντες [t] ἑαυτοὺς πρὸς
πᾶσαν [u] συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ. 3 [v] εἰ δὲ
[v] καὶ ἔστιν κεκαλυμμένον τὸ [w] εὐαγγέλιον [w] ἡμῶν, [x] ἐν τοῖς
[y] ἀπολλυμένοις ἐστὶν κεκαλυμμένον, 4 [z] ἐν οἷς ὁ [a] θεὸς τοῦ [H iv. 4 ℵ ABCDF [H] K P ℵ a b c d e f g k l m o 17. 67

q here only. Ps. xiv. 3. xxxv. 2.
r 1 Cor. xii. 7 only τ.
s = Rom. xvi. 1 reff. see ch. iii. 1.
t 1st pers., ch. iii. 1 reff.
u ch. i. 12 reff.
v ver. 16. ch. v. 16. vii. 8 al.
w 1 Thess. i. 5. 2 Thess. ii. 14. see Rom. ii. 16. xvi. 25. 2 Tim. ii. 8.
x = ch. ii. 15.
y Rom. ii. 12 reff.
z = 1 Cor. iv. 2, 6 al.
a here only. see John xii. 31. xiv. 30. Eph. ii. 2. vi. 12.
b Rom. xii. 2 reff.
c John xii. 40. 1 John ii. 11 only. Isa. xlii. 19 only.
d ch. ii. 11 reff.
e = Matt. xvii. 17 al. fr. Acts xx. 11.) 3. lxxvii. 14. lxxxix. 8 only. 7 al. Gen. i. 26, 27.
f Rom. iv. 11 reff.
g here only. Levit. xiii. 24, &c. xiv. 56 only. (-γή, Job iii. 9 B[N][3a] F &c. (not A[N][1].) Ps. xxvi. 1. xlix.
h here bis only. not in classics.
i 1 Tim. i. 11 only.
k Col. i. 15. Rom. viii. 29. 1 Cor. xi.

rec συνιστωντες, with D[3]KL rel: συνιστανοντες A(appy) BP 47. 67[2]. 80: txt CD[1]FN 17 [Euthal-ms].

[3. απολυμμενοις F l (17).]

4. διανγασαι A d 17 Eus[1] Archel[1][-ed[1]] Cyr-jer[2] Damasc: καταγ. CD[H] Orig[1] [Dial[1] Amphil[1]] Eus[1] (*both glosses, further to particularize the simple verb*): txt BFKLPN rel Orig[1] [Archel-ms[1] Euthal-ms] Chr[1] Thdrt Damasc [Cyr-mss fluctuate hopelessly]. rec adds αυτοις, with D[2·3][-gr] KL[P] rel [vulg-clem spec syrr goth æth] Orig[1] Chr[3] [Amphil[1] Thdrt]: om ABCD[1]F[H]N 17 old-lat am(with demid fuld harl [tol]) Orig[1] Eus[1] Cyr-jer Epiph[2] Cyr[-p Archel[2] Euthal-ms] Iren-int[1] [Aug[1]]. for χριστου, κυριου C. for ος, ο F. aft του θεου ins του αορατου (*see Col* i. 15) LPN[3] a f l m 47 syr [goth] arm: pref spec.

men *are ashamed*, and which perhaps were made use of by the false teachers), not walking (having our daily conversation) in craftiness (see ref.) nor adulterating (see ch. ii. 17, note) the word of God, but by the manifestation of the truth (as *our only means*, see 1 Thess. ii. 3, 4;—the words come first, as emphatic), recommending ourselves (a recurrence to the charge and apology of ch. iii. 1 ff.) to (with reference to,—the verdict of) every conscience of men (every possible variety of the human conscience; implying, there is no conscience but will inwardly acknowledge this, however loath some among you may be outwardly to confess it. So that the expression is not exactly = πρ. τὴν συν. πάντων ἀνθρώπων. We need hardly extend ἀνθρ. so wide as Chrys. (Hom. viii. p. 493), οὐ . . πιστοῖς μόνον, ἀλλὰ καὶ ἀπίστοις ἐσμὲν κατάδηλοι:—he is speaking as a *teacher*, and the men spoken of are naturally *his hearers and disciples*), in the sight of God (as ch. ii. 17; not *merely* to satisfy men's consciences, but with regard to God's all-seeing eye which discerns the heart).

3.] But if ('which I concede;'—see note, 1 Cor. iv. 7) it is even so, that our gospel (the gospel preached by us) is veiled, it is among (in the estimation of) the perishing that it is veiled. The allegory of ch. iii. is continued,—the hiding of the gospel by the vail placed before the understanding.

4.] in whose case (it is true, that) the god of this world (the Devil, the ruling principle in the men of this world, see reff. It is historically curious, that Irenæus (Hær. iv. 39. 2, p. 266), Origen, Tertull. (contra Marc. iv. 11, vol. ii. p. 499), Chrys., Augustine (c. advers. leg. ii. 7 (29), vol. viii. p. 655), Œcum., Theodoret, Theophylact, all repudiate, in their zeal against the Marcionites and Manichæans, the grammatical rendering, and take τῶν ἀπίστων τοῦ αἰῶνος τούτου together) blinded (the aor. of a purely historical event) the understandings of the unbelieving (i. e. who, the ἀπολλύμενοι, are victims of that blinding of the understandings of the unbelieving, which the Devil is habitually carrying on. Meyer well remarks, that if it had merely been τὰ νοήματα, it would have only expressed in the concrete the νοήμ. of those signified by ἐν οἷς,—whereas now, by the addition of τῶν ἀπίστ., the blinding inflicted on the ἀπολλ. is marked as falling under its *category*. The rendering τῶν ἀπίστων 'so *that they believe not*,' Frits., Billroth, is out of all question) in order that the illumination of (*shining from*, gen. subj.) the gospel of the glory of Christ, who is the image of God (recurrence to the allegory of ch. iii. 18;—Christ is the image of God, ἀπαύγασμα τῆς δόξης αὐτοῦ, Heb. i. 3, into which same image, τὴν αὐτὴν εἰκόνα, we, looking on it in the mirror of the gospel, are changed by the Spirit; but which glorious image is not visible to those who are blinded by Satan), might not shine forth ([see var. readd. The object of the god of this world was not merely to prevent *them* from being

[1] ἑαυτοὺς [m] κηρύσσομεν, ἀλλὰ χριστὸν Ἰησοῦν κύριον· [1] ἑαυτοὺς δὲ δούλους ὑμῶν [n] διὰ Ἰησοῦν. 6 ὅτι ὁ θεὸς ὁ [o] εἰπὼν [p] Ἐκ σκότους [pq] φῶς [q] λάμψει, ὃς [q] ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν [r] πρὸς [h] φωτισμὸν τῆς [s] γνώσεως τῆς [s] δόξης τοῦ θεοῦ [t] ἐν [t] προσώπῳ χριστοῦ.

[...iv. 7 H ?] 7 [w] Ἔχομεν δὲ τὸν [u] θησαυρὸν τοῦτον ἐν [vw] ὀστρακίνοις

l ch. iii. 1 reff. m Acts viii. 5 reff. n ver. 11. o = James ii. 11. p Job xxxvii. 15. q Acts xii. 7 (reff.). Isa. ix. 2. r = 1 Cor. vii. 35 reff. s see Hab. ii. 14.

t ch. ii. 10. Prov. viii. 30. x. 21. Luke vi. 45 al3. Josh. vi. 19. vi. 26. u Epp., Col. ii. 3. Heb. xi. 26 only. v 2 Tim. ii. 20. Gospp., Matt. ii. 11 al8. Mark w as above (v) only. Levit.

5. ιησ. bef χρ. ACDℵ vulg syr goth [(æth) Aug$_1$, and but] om κυρ. P d: κυρ. ιη. χρ. F[not F-lat]: om ιησ. 47: txt B[H]KL rel Syr copt arm Mcion-e$_1$[and ms$_1$] Cyr-jer$_1$ Chr$_1$ [Cyr-p Euthal-ms] Thdrt Damasc Ambrst. ημων(sic) ℵ 17. for 2nd ιησουν, ιησου A^{2}CN^1 17 Mcion-e$_2$ [Cyr-p$_1$]: χριστου ℵ-corr^1 5 [Cyr-p$_1$].

6. om 1st ὁ B(sic: see table) n [Mcion-e-ms$_1$(ins$_2$)]. aft ειπων ins ο (but erased) ℵ^1. rec λαμψαι, with CD^{2}F[H]KLPℵ^2 rel latt goth Mcion-e$_2$ Orig$_1$ Dial$_1$ Mac$_1$ [Ps ?-]Ath$_2$ Chr$_2$ *Cyr*[-p Euthal-ms] Thdrt Damasc [Tert$_1$]: txt AB D^1[-gr] ℵ^1 Clem$_1$. om ος D^{1}F old-lat demid(and harl) Chr$_2$ Tert$_1$ Ambrst [Aug$_1$]. ημων C 3. 47 Chr$_2$. for του θεου, αυτου C^1 D^1[and lat] F[(not F-lat) fri] æth Dial$_1$ *Cyr*[-p] Tert$_2$: txt ABC^{3}D^2[H]KLPℵ rel [vulg F-lat syrr copt goth arm] (Orig$_4$) Ath$_1$ Chr [Euthal-ms] Thdrt Damasc Ambr$_2$ Ambrst. (*του θεου is certainly original; for, as Meyer observes, had αυτου been origl, it is hardly possible that του θεου should have been a gloss on it, as ο θεος occurs just before.*) rec ins ιησου bef χρ., with C[H]KLPℵ rel tol [syrr copt goth arm-ed] Orig$_1$ [Euthal-ms] Thdrt Damasc: aft χρ., DF latt Cyr$_1$ [Ambr Ambrst Aug]: om AB 17 arm-mss Orig$_2$ Dial$_1$ Ath$_1$ Chr$_2$ [Cyr-p$_1$-ms$_1$] Tert$_2$.

illuminated, but to stop the shining forth altogether]:—the rendering, '*that they might not see*,' Grot., al., is inadmissible).

5, 6.] *We have no reason to use trickery or craft, having no selfish ends to serve: nor concealment, being ourselves enlightened by God, and set for the spreading of light.* 5.] **For we preach not** (the subject of our preaching is not) **ourselves** (Meyer understands κυριους, 'as lords;' but as De W. observes, this would anticipate the development of thought which follows, the contrast between χρ. Ἰησοῦν as κύριον, and ourselves as your δούλους, not being yet raised),—**but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake** (on account of Him and His work). 6.] **Because** (explains and substantiates the last clause,—that we are your servants for Jesus' sake) (*it is*) **God, who said Out of** (not, '*after* the darkness;' this meaning of ἐκ, though allowable, e. g. ἐκ κυμάτων γὰρ αἴθις αὖ γάλην' ὁρῶ, does not occur in N. T.) **darkness light shall shine** (allusion to Gen. i. 3: the change to λάμψαι appears to have been made because the words cited are not the exact ones spoken by the Creator), **who shined** (Grot., Fritz., Meyer, would render ἔλαμψεν, 'caused light to shine,' using the verb in the *factitive* sense, as ἀνατέλλω, Matt. v. 45, and ὃ λάμπουσα πέτρα πυρὸς διώρυφον σέλας, Eur. Phœn. 226. But this usage of the word seems entirely poetical, and the intransitive sense would as well express the divine act) **in our hearts** (the physical creation bearing an analogy to the spiritual) **in order to the shining forth** (to others) **of the knowledge** (in us) **of the glory of God in the face of Christ** (= τῆς δόξης τ. θεοῦ τῆς ἐν προσώπῳ χρ., 'the glory of God manifested in Christ'). The figure is still derived from the history in ch. iii., and refers to the brightness on the face of Moses:—the only true effulgence of the divine glory is from the face of Christ. Meyer contends for the connexion of ἐν προσώπ. χρ. with φωτισμόν, but his explanation fails to convey to my mind any satisfactory sense. He says that when the γνῶσις is imparted by preaching, it shines, and its brightness illuminates *the face of Christ*, because it is His face whose glory is looked on in the mirror of preaching. But I cannot think that any thing so very far-fetched would be in the Apostle's mind.

As to the necessity of the art. τῆς before ἐν, none will assert it who are much versed in the many varieties of expression in such sentences in the Apostle's style. 7—18.] *This glorious ministry is fulfilled by weak, afflicted, persecuted, and decaying vessels, which are moreover worn out in the work* (7—12). *Yet the spirit of faith, the hope of the resurrection, and of being presented with them, for whom he has laboured, bears him up against the decay of the outer man, and all present tribulation* (13—18). We are not justified in assuming with Calvin, Estius, al., that a definite reproach of personal meanness had induced the Apostle to speak thus. For he does not deal with any

ABCD KLP ... b c d e f g h k l n o 17 ...

x Acts ix. 15 reff.
y Rom. vii. 13 reff. Joseph. Antt. i. 13. 4. ii. 2. 1.
z = ch. vi. 4. vii. 5, 11. viii. 7. xi. 6.
a ch. i. 6 reff.
b ch. vi. 12 (bis) only. Josh. xvii. 15. Isa. xxviii. 20. xlix. 19 only. (-ρία, Rom. ii. 9.)
c Acts xxv. 20 reff.
d ch. i. 8 only. Ps. lxxvii. 15 only.
e = 1 Cor. iv. 12 reff.
f Matt. xxvii. 46 ‖ Mk. Acts ii. 27 (from Ps. xv. 10), 31. 2 Tim. iv. 10, 16. Heb. xiii. 5. 1 Chron. xxviii. 20.
g = here (Heb. vi. 1) only. 4 Kings iii. 19.
h = Matt. ii. 13 al. fr.
i Rom. iv. 19 only †.

ver. 7 ὑπερβολὴ τῆς δυνάμεως ἦ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν· 8 ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στε-
ver. 8 νοχωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι,
ver. 9 διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι, καταβαλ-
ver. 10 λόμενοι ἀλλ' οὐκ ἀπολλύμενοι, πάντοτε τὴν νέκρωσιν

9. ἐγκαταλιμπανομενοι F Eus$_1$ Chr$_2$ Max$_1$.

such reproach here, but with matters common to all human ministers of the word.

All this is a following out in detail of the οὐκ ἐγκακοῦμεν of ver. 1, already enlarged on in *one of its departments*,—that of *not shrinking from openness of speech*,—and now to be put forth in *another*, viz. *bearing up against outward and inward difficulties*. If *any* polemical purpose is to be sought, it is the setting forth of the abundance of sufferings, the glorying in weakness (ch. xi. 23, 30), which substantiated his apostolic mission: but even such purpose is only in the background; he is pouring out, in the fulness of his heart, the manifold discouragements and the far more exceeding encouragements of his office. 7.] τὸν θησ. τοῦτ., viz. '*the light of the knowledge of the glory of God*,' ver. 6. ἐπειδὴ γὰρ πολλὰ καὶ μεγάλα εἶπε περὶ τῆς ἀπορρήτου δόξης· ἵνα μή τις λέγῃ Καὶ πῶς τοσαύτης δόξης ἀπολαύοντες μένομεν ἐν θνητῷ σώματι; φησὶν ὅτι τοῦτο μὲν οὖν αὐτὸ μάλιστά ἐστι τὸ θαυμαστόν, καὶ δεῖγμα μέγιστον τῆς τοῦ θεοῦ δυνάμεως, ὅτι σκεῦος ὀστράκινον τοσαύτην ἠδυνήθη λαμπρότητα ἐνεγκεῖν, καὶ τηλικοῦτον φυλάξαι θησαυρόν. Chrys. p. 496. Some (Calv., al.) think the θησ. to be the whole διακονία: but it seems simpler to refer it to that which has immediately preceded, in a style like that of Paul, in which each successive idea so commonly evolves itself out of the last. The σκεῦος is the *body*, not the whole personality; the ὁ ἔξω ἄνθρωπος of ver. 16; see ver. 10. And in the troubles of the body the personality shares, as long as it is bound up with it here.

The similitude and form of expression is illustrated by Wetst. from Artemidorus vi. 25, θάνατον μὲν γὰρ εἰκότως ἐσήμαινε τῇ γυναικὶ τὸ εἶναι ἐν ὀστρακίνῳ σκεύει,—Arrian, Epict. iii. 9, ταῦτα ἔχω ἀντὶ τῶν ἀργυρωμάτων, ἀντὶ τῶν χρυσωμάτων· σὺ χρυσᾶ σκεύη, ὀστράκινον δὲ τὸν λόγον, and Herod. iii. 96, τοῦτον τὸν φόρον θησαυρίζει ὁ βασιλεὺς τρόπῳ τοιῷδε. ἐς πίθους κεραμίους τήξας καταχέει, πλήσας δὲ τὸ ἄγγος περιαιρέει, ἐπεὰν δὲ δεηθῇ χρημάτων, κατακόπτει τοσοῦτον, ὅσου ἂν ἐκάστοτε δέηται. ἡ ὑπερβ. τῆς δυν. not = ἡ ὑπερβάλλουσα δύναμις, but, the δύναμις contemplated on the side of its ὑπερβολή,—the power consisting in the effects of the apostolic ministry (1 Cor. ii. 4), as well as in the upholding under trials and difficulties. The passage commonly referred to (even by Stanley) to prove the hendiadys, may serve entirely to disprove it: Jos. Antt. i. 13. 4, μαθὼν δὲ αὐτοῦ τὸ πρόθυμον κ. τὴν ὑπερβολὴν τῆς θρησκείας: "the readiness and surpassingness of his obedience." ἦ τοῦ θεοῦ] may belong to (i. e. be seen to belong to) God. Tertull., Vulg., and Estius, render it 'ut sublimitas sit virtutis Dei, non ex nobis,' which is hardly allowable, and disturbs the sense by confusing the antithesis between ὁ θεός and ἡμεῖς. 8—10.] He illustrates the expression, 'earthen vessels,' in detail, by *his own experience and that of the other ministers of Christ*.

8.] in every way (see reff.) pressed, but not (inextricably) crushed (στ. 'angustias h. l. denotat tales, e quibus non detur exitus,' Meyer, from Kypke);—in perplexity but not in despair (a *literal* statement of what the last clause stated *figuratively*: as Stanley, "bewildered, but not benighted");—persecuted but not deserted (ἐγκαταλειπόμενοι, see reff., used of desertion both by God and by man. Hammond, Olsh., Stanley, al., would refer διωκόμ. . . . . to the foot-race, and render it '*pursued, but not left behind*,' as Herod. viii. 59, οἱ δέ γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται,—but the sense thus would be quite beside the purpose, as the Apostle is speaking not of rivalry from those who as runners had the same end in view, but of troubles and persecutions): struck down (as with a dart during pursuit: so Xen. Cyr. i. 3. 14, θηρία . . . . τοξεύων καὶ ἀκοντίζων καταβαλεῖς. It is ordinarily interpreted of a fall in wrestling; but *agonistic figures* would be out of place in the present passage, and the attempt to find them has bewildered most of the modern Commentators), but not destroyed:

10.] always carrying about in our body (i. e. ever in our apostolic work having our body exposed to and an example of: or perhaps even, as Stanley, "bearing with us, wherever we go, the burden of the

τοῦ Ἰησοῦ [j] ἐν τῷ [j] σώματι [k] περιφέροντες, ἵνα καὶ ἡ [l] ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν [m] φανερωθῇ· 11 ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες [n] εἰς θάνατον [n] παραδιδόμεθα [o] διὰ Ἰησοῦν, ἵνα καὶ ἡ [l] ζωὴ τοῦ Ἰησοῦ [m] φανερωθῇ ἐν τῇ [p] θνητῇ σαρκὶ ἡμῶν. 12 ὥστε ὁ θάνατος ἐν ἡμῖν [q] ἐνεργεῖται, ἡ δὲ [l] ζωὴ ἐν ὑμῖν.

[j] Gal. vi. 17. [k] Mark vi. 55. Eph. iv. 14 [Heb. xiii. 9, and Jude 12 v. r.] only. Prov. x. 24. Eccl. vii. 6. 2 Macc. vii. 27 only. [l] = Rom. v. 10. [m] Rom. i. 19 reff. vi. 13 reff. [n] Matt. x. 21. Mark xiii. 12. Isa. liii. 12 a. [o] ver. 6. [p] Rom. vi. 12 reff. [q] Rom. vii. 5 reff.

10. rec ins κυριου bef 1st ιησου, with KL rel [fior] syr goth Chr$_1$ Thdrt Damasc Tert$_2$ Ambrst-ms: om ABCDFP$\aleph$ 17 (latt) Syr copt æth arm Orig$_{\text{saepe}}$ [Eus$_1$ Nys$_1$ Euthal-ms] Cyr$_2$ Iren-int$_1$ Tert$_{1,2}$.—χριστου D^{1}F(and their lat) [æth] Orig-int$_2$ Tert$_1$: χρ. ιησ. D^2 Tert$_1$. aft 1st σωματι ins ημων DF [latt(not am^1) Syr copt arm] Iren-int$_1$ Orig-int$_3$ [Tert$_2$ Ambrst]. aft 2nd (του) ιησ. ins χριστου D^1(and lat) F[not F-lat] (spec) Iren-int Orig-int$_2$ [Ambr$_1$].—om του F. τους σωμασιν [2nd] $\aleph$ vulg [fri] Orig$_1$. φανερωθη bef εν τω σωματι ημων A vulg(not am fuld demid [tol]) [copt Cyr-p$_1$] Tert$_2$.

11. for αει, ει F k [Syr] Tert$_1$ Ambrst. for παραδιδ., διδομεθα F[-gr]. om και C o 3 Tert$_1$. for του ιησ., ιησ. χριστου D^1(and lat) F[not F-lat]: του χρ. C.

12. [om] o [$\aleph^1$(insd] over the line [eadem manu,] appy) [Damasc]. rec ins μεν bef θανατος (*to correspond to* δε *below*), with KL rel syr-w-ob Thl Œc Ambrst-ms: om ABCDFP$\aleph$ 17 latt copt (goth) arm Chr$_1$ [Euthal-ms] Thdrt Damasc lat-ff.

dead body." But see below) the killing (the word seems only to occur besides, in ref. Rom., where it signifies, figuratively, utter lack of strength and vital power, in a fragment of the Oneirocritica of Astrampsychus (Meyer), νεκροὺς ὁρῶν, νίκησιν ἕξεις πραγμάτων, where the sense is also figurative, and in its primary physical sense in the medical works of Aretæus and Galen. But here the literal sense, '*the being put to death*,' must evidently be kept, and the expression understood as 1 Cor. xv. 31, and as Chrys.: οἱ θάνατοι οἱ καθημερινοί, δι' ὧν καὶ ἡ ἀνάστασις ἐδείκνυτο. Hom. ix. p. 498. The rendering, 'the *deadness* of Jesus to the flesh, as opposed to the vitality, ἡ ζωὴ τοῦ Ἰησοῦ below,'—see Dr. Peile's Annotations on the Epistles, i. 383,—is beside the present purpose, and altogether inconsistent with ἀεὶ εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ver. 11. See Stanley's note) of Jesus (as τὰ παθήματα τοῦ χριστοῦ, ch. i. 5:—not 'ad exemplum Christi,' as Grot., al.), in order that also the life of Jesus may be manifested in our body: i. e. 'that in our bodies, holding up against such troubles and preserved in such dangers, may be shewn forth that mighty power of God which is a testimony that Jesus lives and is exalted to be a Prince and a Saviour:'—not, 'that our repeated deliverances might resemble His Resurrection, as our sufferings His Death,' as Meyer, who argues that the literal meaning must be retained, as in the other member of the comparison, owing to ἐν τῷ σώματι ἡμ. But, as De W. justly observes, the bodily deliverance is manifestly a subordinate consideration, and the ζωή of far higher significance, testified indeed by the body's preservation, but extending far beyond it. 11.] Explanation and confirmation of ver. 10. For we who live (ζῶντες asserting that to which death is alien and strange, an antithesis to εἰς θάνατον παραδ., as in the other clause ζωὴ to ἐν τῇ θνητῇ σαρκί. No more specific meaning for ζῶντες must be imagined, as '*tantis mortibus superstitem*,' Bengel, Estius, al.,—or '*as long as we live*,' Beza, al.,—or '*qui adhuc vivimus, qui nondum ex vita excessimus ut multi jam Christianorum*,' as Grot.) are alway being delivered to death (in dangers and persecutions, so ch. xi. 23, ἐν θανάτοις πολλάκις) on account of Jesus (so in Rev. i. 9 John was in Patmos διὰ τὸν λόγον τοῦ θεοῦ κ. διὰ τὴν μαρτυρίαν Ἰησοῦ), that also the life of Jesus may be manifested in our mortal flesh (the antithesis is more strongly put by θνητῇ σαρκί than it would be by θνητῷ σώματι, see Rom. viii. 11, the *flesh* being the very pabulum of decay and corruption). By this antithesis, the wonderful greatness of the divine power, ἡ ὑπερβολὴ τῆς δυνάμεως, is strikingly brought out: God exhibits DEATH in the *living*, that He may exhibit LIFE in the *dying*. 12.] By it is also brought out that which is here the immediate subject,—the vast and unexampled trials of the apostolic office, all summed up in these words: So that death works in us, but life in you; i. e. '*the trials by which the dying of Jesus is exhibited is us, are exclusively and peculiarly* OUR OWN,—*whereas* (and this is decisive for the *spiritual* sense of ζωή) *the life, whereof we are to be witnesses, extends beyond ourselves, nay finds its field of action and energizing* IN YOU.' Estius, Grot., and apparently Olsh., take ἐνεργεῖ-

r = & constr., Rom. viii. 15 reff. (xi. 8 reff.)
s Psa. cxv. 1. (cxiv. 10.)
t 1 Cor. xv. 4 and passim. Isa. xxvi. 19.

[1] ζωὴ ἐν ὑμῖν. [13] ἔχοντες δὲ τὸ αὐτὸ [r] πνεῦμα τῆς πίστεως κατὰ τὸ γεγραμμένον [s] Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, [14] εἰδότες ὅτι ὁ [t] ἐγείρας τὸν [κύριον] Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ [t] ἐγερεῖ

...γεγραμμένον A BCDFK LPℵ a b c d e f g h k l m n o 17. 47

13. aft 1st διο ins και Fℵ syrr goth arm [Epiph$_1$ Aug$_1$(om$_1$)].

14. om κυριον B 17. 71-3 vulg(with am fuld demid al, agst tol F-lat) arm Chr-comm$_1$ Tert$_1$ Pel Sedul Bede: ins CDFKLPℵ rel D-lat(and G-lat, but not fri) [Chr$_1$ Euthal-ms Thdrt Damasc Ambrst]. rec (for συν) δια (*corrn, on account of the difficulty found in σ ὺ ν Ἰησοῦ being joined to a future verb, His Resurrn being past*), with I^{3}[-gr] KLℵ^{3} rel syrr goth [Chr$_1$] Thdrt Damasc: txt BCD^{1}FPℵ^{1} 17 latt copt seth arm [Euthal-ms] (Tert$_1$) Ambr$_1$ Ambrst(not ed rom) Pel Bede.—In ℵ a superfluous ι has been written and erased before ιῦ. εγιρει D^{1}F [ε*γειρει* P], *suscitat et constituit* goth.

ται passively, 'is wrought' ('mors agitur et exercetur . . . perficitur vita.' Est.): but it is never so used in N. T. Chrys., Calv., al., take the verse ironically, τὰ μὲν ἐπικίνδυνα ἡμεῖς ὑπομένομεν, τῶν δὲ χρηστῶν ὑμεῖς ἀπολαύετε,—but such a sentiment seems alien from the spirit of the passage. Meyer, as unfortunately, limits ζωή to *natural* life, whereas (as above) the context plainly evinces *spiritual life* to be meant, not merely natural. In Rom. viii. 10, 11, the vivifying influence of His Spirit who raised Jesus from the dead is spoken of as extending to the body also; *here*, the upholding influence of Him who delivers and preserves the body, is spoken of as vivifying the whole man: LIFE, in both places, being *the higher and spiritual life, including* the lower and natural. 'And, in our relative positions,—of this *life*, YE are the examples,—a church of believers, alive to God through Christ in your various vocations, and not called on to be θεατριζόμενοι [cf. 1 Cor. iv. 9; Heb. x. 33] as WE are, who are (not indeed excluded from that *life*,—nay it flows from us to you, —but are) more especially examples of conformity to the *death* of our common Lord:—in whom DEATH WORKS.'

13—18.] ENCOURAGEMENTS: and (1) FAITH, which enables us to go on preaching to you. Meyer connects this verse with ἡ δὲ ζωὴ ἐν ὑμῖν: for, he says, by means of πιστεύομεν διὸ καὶ λαλοῦμεν, is that ζωὴ ἐν ὑμ. ἐνεργεῖται, wrought. But, not to mention that thus the context is strangely disturbed, in which *we and our trials* form the leading subject, it would surely be very unnatural that ἔχοντες δέ should apply not to the principal but to the subordinate clause of the foregoing verse. But (contrast to the foregoing state of trial and working of death in us) having the same spirit of faith (not *distinctly* the *Holy Spirit*,—but as in reff., not merely a *human disposition*: the indwelling Holy Spirit penetrates and characterizes the whole renewed man) with that described in the Scriptures (τὸ αὐτὸ κατὰ τὸ γεγρ., i. e. either as Billroth, τὸ αὐτὸ (ἐκείνῳ) περὶ οὗ γέγραπται, or as De W., = τὸ αὐτὸ ὡς γέγρ., ὅπερ being sometimes found after ὁ αὐτός, ἴσος, and the like, and κατὰ here being equivalent to it. I prefer the former: but at all events the connexion of τὸ αὐτό and κατὰ τὸ γεγρ. must be maintained, and we must not, with Meyer, connect κατὰ τὸ γεγρ. . . . with καὶ ἡμεῖς πιστεύομεν, which makes the Apostle say that *his faith* is *according to the words of the citation*, and thus confuses the whole process of thought), I believed, wherefore I spoke (the connexion of the words in the Psalm is not clear, nor the precise meaning of נ, rendered by the LXX διό. See Pool's Synopsis in loc. for the various renderings), we too believe, wherefore we also speak (continue our preaching of the gospel, notwithstanding such vast hindrances within and without):

14.] knowing (fixes and expands in detail the indefinite πιστεύομεν, and thus gives the *ground* of λαλοῦμεν,—not as commonly understood, the *matter* of which we speak) that He who raised up (from the dead) the Lord Jesus, will raise up us also (*from the dead hereafter*, see 1 Cor. vi. 13, 14:—not in a figurative resurrection from danger, as Beza, who afterwards changed his opinion, al., and lately Meyer, whose whole interpretation of this passage is singularly forced, and his defence of it unfair, see below) with Jesus (σὺν Ἰησοῦ is not necessarily figurative, as Meyer; even in the passages where a figurative sense is the prevailing one, it is only as built upon the fact of a *literal* 'raising with Christ,' to be accomplished at the great day: see Eph. ii. 6; Col. iii. 1, 3; 1 Thess. v. 10) and present us with you (i. e. as in Jude 24, τῷ δυναμένῳ . . . στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει . . ., and in reff., *at the day of His coming*). Meyer's objection to the meaning above given,—that the Apostle could not thus speak of the resurrection,

καὶ [u] παραστήσει σὺν ὑμῖν. 15 τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ [v] χάρις [v] πλεονάσασα διὰ [w] τῶν [w] πλειόνων τὴν [x] εὐχαριστίαν [y] περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ. 16 διὸ οὐκ [z] ἐγκακοῦμεν, ἀλλ' [a] εἰ [a] καὶ ὁ [b] ἔξω ἡμῶν [b] ἄνθρωπος [c] διαφθείρεται, ἀλλ' [d] ὁ [d] ἔσω[θεν] ἡμῶν [e] ἀνακαινοῦται

u = ch. xi. 2. Eph. v. 27. Col. i. 22, 28.
v Rom. v. 20 (reff.).
w 1 Cor. ix. 19 reff.
x Acts xxiv. 3 reff.
y transit., ch. ix. 8. Eph. i. 8. 1 Thess. iii. 12 only ‡. intr., Rom. v. 15 al. Rom. vii. 23 reff.
z ver. 1.
a ver. 3.
b here only. see 2 Kings i. 14. Dan. vii. 14 Theod.
c Luke xii. 33. 1 Tim. vi. 5. Rev. viii. 9. xi. 18 only.
d see 1 Cor. v. 13 reff. [-θεν, = Luke xi. 39, 40 only.]
e Col. iii. 10 only †. (-νίζειν, Heb. vi. 6. Ps. cii. 5.)

15. B[1] wrote ταρ [for τα γαρ] (whence Mai gives an omn of τα) but corrd perhaps eadem manu.

16. rec εκκακουμεν (*see ver* 1), with CD[3]KLP rel: txt BDFℵ e m. εξωθεν D[1·r] 73. 137 Bas$_1$[txt$_2$] Thdrt$_1$(txt$_2$). for διαφθειρ., φθειρεται KL a[2] d 46[1]-7. 114. εσω (*for uniformity?*) BCD[1]FPℵ d m 47 Orig$_2$ Ath Chr$_1$ [Bas$_3$ Euthal-ms] Thdrt$_1$ Damasc: εσωθεν D[3]KL rel [Nys$_1$ Bas$_1$] Thdrt$_2$ Thl Œc. (17 def.) rec om [1st] ημων, with KL rel latt(not G-lat) Syr copt goth Orig$_1$[-int$_{supra}$] Ath Chr [Euthal-ms] Thdrt$_1$ Thl Œc Tert$_2$ Lucif Ambrst: ins (*for uniformity?*) B C[αλλ ει to ημων is written over an erasure, C[1] having appy omd ημων] D[-gr] F[-gr] ℵ [m] syr æth arm Thdrt$_1$.

because he expected (1 Cor. xv. 51, 52; i. 8; ch. i. 13, 14) to be *alive* at the day of Christ, is best refuted by this very passage, ch. v. 1 ff., where *his admission of at least the possibility of his death* is distinctly set forth. The fact is that the ἐγερεῖ here, having respect rather to the contrast of the future glory with the present suffering, does not necessarily imply one or other side of the alternative of being quick or dead at the Lord's coming, but embraces all, quick and dead, in one blessed resurrection-state. This confidence, of being presented at that day σὺν ὑμῖν, is only analogous to his expressions elsewhere; see ch. i. 14; 1 Thess. ii. 19, 20; iii. 13. 15.] Explanation of σὺν ὑμῖν as a ground of his trust: with reference also to ἡ δὲ ζωὴ ἐν ὑμῖν, ver. 12; viz. that all, both the sufferings and victory of the ministers, are *for the church*: see the parallel expression, ch. i. 6, 7. **For all things** (*of which we have been speaking*; or perhaps hyperbolically, ALL THINGS, the whole working and arrangements of God, as in 1 Cor. iii. 22, εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν) **are on your behalf, that Grace, having abounded by means of the greater number** (who have received it), **may multiply the thanksgiving** (which shall accrue), **to the glory of God.** Such (1) is the rendering of Meyer, and, in the main, of Chrys., Erasm., al., and recently, Rückert and Olshausen. *Three other ways* are possible; (2) '*that Grace, having abounded, may, on account of the thanksgiving of the greater number, be multiplied* ('πλεονάζω habet vim positivi: περισσεύω, comparativi,' Bengel) *to the glory of God.*' So Luther, Beza, Estius, Grot., Bengel, al.:—(3) '*that Grace, having abounded, may, by means of the greater number, multiply the thanksgiving to the glory of God.*' So Emmerling and De Wette:—(4) '*that Grace having multiplied* (see 1 Thess. iii. 12, for the transitive sense) *by means of the greater number the thanksgiving, may abound to the glory of God.*' This last has not been suggested by any Commentator that I am aware of, but is admissible. I prefer (1), as best agreeing with the position of the words, and with the emphases. If (2) had been intended, I should have expected ἵνα πλεονάσασα ἡ χάρις,—πλεονάσασα in its present position standing awkwardly alone. The same remark applies to (3), and this besides, that in that case I should expect πλειόνων, and not τῶν πλ., in which the art. rather regards the *matter of fact*, the many who *have received* the grace, or who give thanks, than the intention, to multiply the thanksgiving by the (possible) greater number of persons. If (4) had been intended, I should have looked for ἵνα ἡ χάρις τὴν εὐχαριστίαν πλεον. διὰ τῶν πλει., περισσ. κ.τ.λ. By adopting (1), we keep the words and emphases just where they stand: ἵνα ἡ χάρις, πλεονάσασα διὰ τῶν πλειόνων (not διὰ τ. πλ. πλεον., which would give an undue prominence to διὰ τῶν πλειόν., whereas those words only particularize πλεονάσασα), τὴν εὐχ. περισσεύσῃ, εἰς τὴν δόξαν τ. θεοῦ. As to the *sense*, (see the very similar sentiment, ch. i. 11,) *thanksgiving* is the highest and noblest offering of the Church to God's glory (θυσία αἰνέσεως δοξάσει με, Ps. xlix. 23, LXX): *that this may be rendered*, in the best sense, as the result of the working of grace which has become abundant by means of the many recipients, is the great end of the Christian ministry. 16—18.] *Second ground of encouragement*—HOPE.

16.] **Wherefore** (on account of the hope implied in the faith spoken of ver. 14, which he is about to expand) **we do not**

f here only. (see note.)
g usual. 1 Cor. i. 25 &c. reff.
h here only. Ps. lxix. 3. Tobit iv. 14 only (א omits vv. 6—19).
i Matt. xi. 30 only. Exod. xviii. 26. (-φόρια, ch. i. 7.)
k here only.
l Rom. vii. 13 reff.
m = here only. (Acts xv. 28 reff.)
n = Rom. ii. 7 reff. ii. 4. (Rom. xvi. 17 reff.)
o = Rom. iv. 15 reff.
p constr., see Acts xxi. 17 reff.
q = Phil. iii. 17.
r = Rom. viii. 24.
s Matt. xiii. 21 ¶ Mk. Heb. xi. 25 only ϯ.

BCDFK LPא a b c d e f g h k l m n o 17. 47

f ἡμέρᾳ f καὶ f ἡμέρᾳ. 17 g τὸ γὰρ h παραυτίκα i ἐλαφρὸν τῆς θλίψεως ἡμῶν kl καθ' kl ὑπερβολὴν k εἰς k ὑπερβολὴν αἰώνιον m βάρος n δόξης o κατεργάζεται p ἡμῖν, 18 μὴ q σκοπούντων p ἡμῶν τὰ r βλεπόμενα ἀλλὰ τὰ μὴ r βλεπόμενα· τὰ γὰρ r βλεπόμενα s πρόσκαιρα, τὰ δὲ μὴ r βλεπόμενα αἰώνια.

17. ins προσκαιρον και bef ελαφρον D^1F latt (Syr) goth arm Orig-int$_2$ [Ambrst Aug$_{alic}$]. (Thdrt says: διὰ τοῦ παραυτίκα ἔδειξε τὸ βραχύ τε καὶ πρόσκαιρον.) om ημων BC^2 (appy: see Tischdf's Cod Ephr) [Syr] Chr$_1$. om εις υπερβολην C^1K^1(ins ℵ-corr^1) 38. 80 [syr copt goth æth arm].

18. for σκοπ. ημων, σκοπουντες D^1 F[not F-lat] D-lat. aft προσκαιρα ins εστιν F, so also latt [D-lat aft αιων.] Orig-int$_7$[(om$_1$) Ambrst].

shrink (as in ver. 1: but *now*, owing to *despair*), but (on the contrary) though even (not '*even if*,' putting a *case*; εἰ καί with ind. asserts the *fact*, as in εἰ καὶ στένδομαι, Phil. ii. 17) our outward man is [being] wasted away (i. e. our *body*, see Rom. vii. 22, *is*, by this continued νέκρωσις and ἐνέργεια τοῦ θανάτου, *being worn out*:—he is not as yet speaking of dissolution by death, but only of gradual approximation to it), yet (ἀλλά in the apodosis after a hypothetic clause, introduces a strong and marked contrast:—so Hom. Il. α. 81,—εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ κατακέψῃ, ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ: see other examples in Hartung, Partikellehre, ii. 40) our inner (man) is [being] renewed (contrast, subordinately to διαφθείρεται, but mainly to ἐγκακοῦμεν) day by day (ἡμ. καὶ ἡμ., so Hebr. יוֹם יוֹם, Esth. iii. 4; an expression not found (Meyer) even in the LXX): i. e. 'our spiritual life, the life which testifies the life of Jesus, even in our mortal bodies (ver. 11), is continually fed with fresh accessions of grace:' see next verse. So Chrys.,—πῶς ἀνακαινοῦται; τῇ πίστει, τῇ ἐλπίδι, τῇ προθυμίᾳ, τὸ λοιπὸν δεῖ (sc. τῷ λοιπὸν) κατατολμᾷν τῶν δεινῶν. ὅσῳ γὰρ ἂν μυρία πάσχῃ τὸ σῶμα, τοσούτῳ χρηστοτέρας ἔχει τὰς ἐλπίδας ἡ ψυχή, καὶ λαμπροτέρα γίνεται, καθάπερ χρυσίον πυρούμενον ἐκπλέον. p. 500. 17, 18.] *Method of this renewal.* For the present light (burden) of our affliction (the adject. use of παραυτίκα is common with Thucyd., e. g. ii. 64, ἡ παραυτίκα λαμπρότης, καὶ ἐς τὸ ἔπειτα δόξα: viii. 82, τήν τε παραυτίκα ἐλπίδα: vii. 71, ἐν τῷ παραυτίκα, where Schol. ἐν τῷ ἐνεστῶτι τότε χρόνῳ;—and with his imitator Demosthenes, e. g. p. 72. 16, ἡ παραυτίχ' ἡδονὴ κ. ῥᾳστώνη μεῖζον ἰσχύει τοῦ ποθ' ὕστερον συνοίσειν μέλλοντος;—see also pp. 34. 24; 215. 10: and more examples in Wetst. ἐλαφρόν as a substantive, contrasted with βάρος; see reff.), works out for us ('*efficit*,' 'is the means of bringing about') in a surpassing and still more surpassing manner (καθ. ὑπ. εἰς ὑπερ. must belong to the *verb*, as Meyer and De W.; for otherwise it can only qualify αἰώνιον, the idea of which forbids such qualification, not βάρος, which is *separated from it by the adjective*:—i. e. so as to exceed beyond all measure the tribulation) an eternal weight of glory (αἰώνιον βάρος opposed to παραυτίκα ἐλαφρόν). 18.] *Subjective condition under which this working out takes place.* While we regard not ('propose not as our aim,' 'spend not our care about,'—reff.) the things which are seen (ref. = τὰ ἐπίγεια, Phil. iii. 19. Chrys. strikingly says, ubi sup., τὰ βλεπόμενα πάντα, κἂν κόλασις ᾖ, κἂν ἀνάπαυσις· ὥστε μήτε ἐκεῖθεν χαυνοῦσθαι, μήτε ἐντεῦθεν διΐζεσθαι), but the things which are not seen ('aliud significat ὁράτα, *invisibilia*, nam multa quæ non cernuntur, erunt visibilia, confecto itinere fidei.' Bengel. μὴ βλ., not οὐ, perhaps because μή stands with participles in clauses of a subjective character, so στήκετε . . . . μὴ πτυρόμενοι ἐν μηδενὶ . . . , Phil. i. 27, 28. Winer, edn. 6, § 55. 5. g. β,—or rather perhaps, as ib. α, as hypothetic (see also Moulton's note, p. 606. 1): τὰ οὐ βλεπόμ. would be the things which *as a matter of fact* at *any given time* we *do not see*, cf. οἱ οὐκ ἠλεημένοι, 1 Pet. ii. 10: τὰ μὴ βλ., *generally* and *hypothetically*, the things not seen. So ὁ μὴ ὢν μετ' ἐμοῦ, Matt. xii. 30, in a case indefinite and hypothetical. This amounts to much the same as when in the ordinary account of such clauses, we say that μή belongs to the *subject*, οὐ to the *predicate*,—but is a better explanation, inasmuch as that account gives only the logical *fact*,—*this*, the logical *reason* of the usage): for the things which are seen are temporary (not '*temporal*,' belonging to time,' but '*fleeting*,' 'only for a time,' see reff.;—i. e. till the day of Christ): but

V. 1 [t] οἴδαμεν γὰρ [†] ὅτι ἐὰν ἡ [u] ἐπίγειος ἡμῶν [w] οἰκία τοῦ [x] σκήνους [y] καταλυθῇ, [z] οἰκοδομὴν ἐκ θεοῦ ἔχομεν [w] οἰκίαν [a] ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς. 2 καὶ γὰρ ἐν

t Rom. vii. 14 reff. u 1 Cor. xv. 40 reff. w = Job iv. 19. (xxx. 23.) x here bis

only †. Wisd. ix. 15 only. (-σμα, Acts vii. 46. -σοῦν, John i. 16). y = Matt. xxvi. 61 h. Acts vi. 14. Ezra v. 12. z = 1 Cor. iii. 9 reff. a Mark xiv. 58. Col. ii. 11 only †.

CHAP. V. 1. ins οτι bef οικοδομην DF latt goth Chr$_1$[om$_2$] Cypr$_1$ Ambrst Pel Sedul (not fri [Orig-int$_1$] Tert Aug al). ins ουκ bef αχειροποιητον F(*non manufactam* [latt]).

the things which are not seen are eternal. Chrys. again: κἂν βασιλεία, κἂν κόλασις ᾖ πάλιν ὅστε καὶ ἐκεῖθεν φοβῆσαι, καὶ ἐκεῖσε (al. ἐντεῦθεν) προτρέψασθαι, ib. Seneca, Ep. 59 (Wetst.), has a very similar sentiment: 'ista imaginaria sunt, et ad tempus aliquam faciem ferunt. Nihil horum stabile nec solidum est . . . Mittamus animum ad ea, quæ æterna sunt.'

CHAP. V. 1—10.] *Further specification of the hope before spoken of, as consisting in anticipation of an eternity of glory after this life, in the resurrection-body: which leads him evermore to strive to be found well pleasing to the Lord at His coming: seeing that all shall then receive the things done in the body.* 1.] **For** (gives the reason of ch. iv. 17,—principally of the emphatic words of that verse, καθ' ὑπερβολὴν εἰς ὑπερβ.,—shewing how it is that so wonderful a process takes place) **we know** (as in ch. iv. 14,—are convinced, as a sure matter of hope) **that if** ('*supposing*;' —not = κἄν, 'etiamsi,' but indefinite and doubtful: if this delivering to death continually should end in veritable death. The case is hypothetical, because many will be glorified without the καταλυσις taking place: see 1 Cor. xv. 51, 53) **our earthly tabernacle-dwelling** (του σκήνους is gen. of apposition. The similitude is not derived from the wandering of the Israelites in the wilderness, nor from the tabernacle, but is a common one with Greek writers, see examples in Wetstein. "The whole passage is expressed through the double figure of a house or tent, and a garment. The explanation of this abrupt transition from one to the other may be found in the image which, both from his occupation and his birthplace, would naturally occur to the Apostle,—the tent of Cilician haircloth, which might almost equally suggest the idea of a habitation and of a vesture." Stanley. Chrys. observes: εἰπὼν οἰκίαν σκήνους, καὶ τὸ εὐδιάλυτον καὶ πρόσκαιρον δείξας ἐντεῦθεν, ἀντέθηκε τὴν αἰωνίαν· τὸ γὰρ τῆς σκηνῆς βρωμα τὸ πρόσκαιρον πολλάκις δείκνυσι. Hom. x. p. 506) **were dissolved** ('mite verbum,' Bengel: i. e. '*taken down*,' 'done away with:' but '*dissolved*,' as well as the vulg. 'dissolvatur,' is right), **we have in the heavens** (as Meyer rightly remarks, the *present* is used of the time at which the dissolution shall have taken place. But even then the dead have it not in *actual possession*, but only prepared by God for them against the appearing of the Lord: and therefore they are said to have it *in the heavens*. Chrys., &c., Beza, Grot., al., join ἐν τοῖς οὐρ. with οἰκίαν, which can hardly be: it would be either ἐπουράνιον or ἐξ οὐρανοῦ. The E. V. according to the present punctuation, yields no sense: '*not made with hands, eternal in the heavens*') a building (no longer a σκῆνος) from God ('in an especial manner prepared by God,' '*pure from God's hands*:' not as *contrasted* with our earthly body, which, see 1 Cor. xii. 18, 24, is also *from* God), a **dwelling not made with hands** (here again, not as contrasted with *the fleshly body*, for *that too* is ἀχειροποίητος, but with other οἰκίαι, which are χειροποίητοι. Remember again the Apostle's occupation of a tent-maker), **eternal.** A difficulty has been raised by some Commentators respecting the *intermediate disembodied state*,—how the Apostle here regards it, or whether he regards it at all. But none need be raised. The οἰκία which in this verse is said, *at the time of dissolution*, to be ἐν τοῖς οὐρανοῖς, is, *when we put it on*, in the next verse, our οἰκητήριον τὸ ἐξ οὐρανοῦ. Thus the intermediate state, though lightly passed over, as not belonging to the subject, is evidently in the mind of St. Paul. Some Commentators, Photius, Anselm, Thomas Aq. (in Estius), Wolf, Rosenm., al., understand *these words themselves* (οὐκ. ἀχειρ. αἰών. ἐν τ. οὐρ.) of the *intermediate state of absence from the body*; Usteri and Flatt, of an *immediate glorified body in heaven*, to be united with the body of the resurrection. Calvin hesitates: "Incertum est, an significet statum beatæ immortalitatis, qui post mortem fideles manet, an vero corpus incorruptibile et gloriosum, quale post resurrectionem erit. In utrovis sensu nihil est incommodi: quanquam malo ita accipere, ut initium hujus ædificii sit beatus animæ status post mortem: consummatio autem sit gloria ultimæ resurrectionis." But if this be so, (1) the parallel will not hold, between the οἰκία in one case, and the οἰκία in the other,—and (2) the language of ver. 2 is

b Rom. viii. 23 reff. c Jude 6 only. (Jer. xxxii. [xxv.] 30 Ald.) d here bis only †. (-δύτης, John xxi. 7.) e w. inf., Rom. i. 11 reff. f Gal. iii. 4. Eph. iii. 2. iv. 21. Col. i. 23 only. εἴπερ, Rom. viii. 9 reff. g 1 Cor. xv. 53, 54 reff.

b τούτῳ b στενάζομεν, τὸ c οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ BCDFK LPN a b c d e f g h k l m n o 17. 47

d ἐπενδύσασθαι e ἐπιποθοῦντες· 3 *f εἴ f γε καὶ g ἐνδυσάμενοι

3. *εἴπερ BDF 17 mss-in-Chr$_2$(τινὲς δέ φασιν, ὁ καὶ μάλιστα ἐγκριτέον, Εἴπερ καὶ ἐνδυσάμενοι. So also Œc) Max-conf$_1$: *ει γαρ* 52: *si tamen* latt Aug$_1$ Pel: *si quidem* Tert$_2$ Ambrst: *ει γε* CKLPN rel Clem$_1$ Did$_1$ Mac$_1$ Chr$_2$ [Euthal-ms Antch$_1$] Thdrt Damasc Thl Œc. ἐκδυσάμενοι (*see notes*) D^1[and lat] spec Chr$_1$(explaining it κἂν ἀποθώμεθα τὸ σῶμα)[txt$_4$] Tert$_2$ Ambr Paulin$_1$ Primas Quæst, ἐκλυσάμενοι *expoliati* F. (*vestiti* vulg with F-lat, *expol.* is written over the Greek in F.) γυμνον D^1.

against it, see below. **2.**] **For also** (our knowledge, that we possess such a building of God, even in case of our body being dissolved, is testified by the *earnest desire* which we have, to put on that new body *without such dissolution taking place*. See the similar argument in Rom. viii. 18, 19) **in this** (viz. σκήνει, as Beza, Meyer, Olsh., al. The rendering *ἐν τούτῳ*, '*wherefore*,'—some referring it to the foregoing,—'propter hoc quod dictum est,' Est., some to the following,—is inconsistent with ὄντες ἐν τῷ σκήνει, which is parallel with it, ver. 4. The stress is not necessarily on ἐν, '*in* this,' as contrasted with 'out of this,' as Meyer, who joins καί with ἐν τούτῳ; but see above) **we groan** (see Rom. viii. 23), **longing** (i. e. because we desire, the reason of στενάζομεν. ἐπιποθ., not *ardently* desire: the prep. does not intensify, but denotes the direction of the wish, as ἀνέμου μὴ προσεῶντος, Acts xxvii. 7) **to put on over this** ('*superinduere*:' viz. *by being alive at the day of Christ*, and *not* dissolved as in ver. 1:—see on ver. 4 below. The similitude is slightly changed: the *house* is now to be *put on*, as an outer garment, *over the fleshly body*) **our dwelling-place** ('οἰκία est quiddam magis absolutum,—οἰκητήριον, domicilium, respicit *incolam*:' Bengel. So Eur. Orest. 1113,—ὅστ' Ἑλλὰς αὐτῇ σμικρὸν οἰκητήριον) **from heaven** (i. e. = ἐκ θεοῦ ver. 1, but treated now as if *brought with* the Lord at His coming, and put upon us who are alive and remain then.

'Itaque,' says Bengel, 'hoc domicilium *non est cœlum ipsum*'): **3.**] **seeing that** (εἴ γε (see var. readd.) is used '*de re, quæ jure sumta creditur*:' εἴπερ, when 'in incerto relinquitur, utrum jure an injuria sumatur.' Herm. ad Viger., p. 834. So Xen. Mem. ii. 1. 17, ἀλλὰ γάρ, ὦ Σ., οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι, ἣν δοκεῖς μοι σὺ νομίζειν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἰ γε πεινήσουσι κ. διψήσουσι, κ.τ.λ.,—'*if they are to hunger and thirst*,' &c.' and for εἴπερ, Æsch. Ag. 29 f. εἴπερ Ἴλιον πόλις ἑάλωκεν, ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει, '*if, that is, the city*, &c.') **we shall really** (καί, '*in very truth*:' so Soph. Antig. 766, ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς; '*dost thou intend verily to kill them both?*' and Æsch. Sept. Theb. 810, ἐκεῖθι πῆλθον; '*have they really come to that?*' See more examples in Hartung, Partikellehre, i. 132) **be found** (shall prove to be) **clothed** ('*having put on clothing*,' viz. *a body*), **not naked** (*without a body*—"ἔνδυσ., οὐ γυμν., as γάλα, οὐ βρῶμα, 1 Cor. iii. 2 and often, cf. ver. 7." Meyer. See Stanley's note). The verse *asserts strongly*, with a view to substantiate and explain ver. 2, the *truth of the resurrection* or *glorified body*; and, with Meyer, I see in it a reference to the deniers of the resurrection, whom the Apostle combated in 1 Cor. xv.: its sense being this: "*For I do assert again, that we shall in that day prove to be clothed with a body, and not disembodied spirits.*" Several other renderings have been given:—(1) '*Si nos iste dies deprehendet cum corpore, non exutos a corpore*,—si erimus inter mutandos, non inter mortuos,' Grot.: Estius, Bengel, Conyb., al. To this there are *three* objections,—that εἴγε should be εἴπερ (the force of this objection is however much weakened by the amount of authority which can be adduced for εἴπερ),—that καί is *not rendered at all*,—and that ἐνδυσάμενοι, the *aor. mid.*, should be ἐνδεδυμένοι, the *perf. pass.* (2) The same objections apply to Billroth's rendering, '*If we, having been once clothed* (with the earthly body), *shall not be found naked*' (without the body). (3) De Wette renders: '*seeing that when we are also* (really) *clothed, we shall not be found naked*:' i. e. 'setting down for certain as we do, that that heavenly dwelling *will also be a body*.' To this Meyer rightly objects, that it is open to the difficulty of making ἔνδυσις and γυμνότης, and that in the *very sense* in which they are *opposites*, to *co-exist*;—*no clothing but that of a body* is thought of here, or else οὐ σώματος γυμνοί must have been expressed. (4) This latter objection applies to the rendering of Chrys., Theodoret, Theophyl., Œcum., al., who take ἐνδυσάμενοι = σῶμα ἄφθαρτον λαβόντες, and γυμνοί to mean γυμνοὶ δόξης. Similarly Anselm explains γυμνοί, '*nudi Christo*;'

οὐ [h]γυμνοὶ [i]εὑρεθησόμεθα. [4]καὶ γὰρ οἱ ὄντες ἐν τῷ [x]σκήνει [b]στενάζομεν [j]βαρούμενοι, [k]ἐφ' ᾧ οὐ θέλομεν [l]ἐκδύσασθαι, ἀλλ' [d]ἐπενδύσασθαι, ἵνα [m]καταποθῇ τὸ [n]θνητὸν ὑπὸ τῆς ζωῆς. [5]ὁ δὲ [o]κατεργασάμενος ἡμᾶς εἰς [p]αὐτὸ [p]τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν [q]ἀρραβῶνα τοῦ πνεύματος.

h ∞ Plato, Cratyl. p. 377 c, ἡ ψυχὴ γυμνὴ τοῦ σώματος. see 1 Cor. xv. 37. i = 1 Cor. iv. 2 reff. j ch. i. 8 reff. k Rom. v. 12. see Matt. xix. 9. Acts iii. 16. l Matt. xxvii. 28, 31 q Mk. Luke x. 30 only. Gen. xxxvii. 23. m = 1 Cor. xv. 54 (reff.), from Isa. xxv. 8. n Rom. vi. 12 reff. o Rom. ii. 9 reff. constr., here only. p Acts xxiv. 15 reff. q ch. i. 22. Eph. i. 14 only. Gen. xxxviii. 17, 18, 20 only.

4. aft σκηνει ins τουτω DF d [syrr copt goth æth Euthal-ms] Chr$_3$ Thdrt$_1$ Thl Orig-int$_2$[: pref vulg spec Aug$_1$] Tert$_1$ Ambrst: om BCKL[P]ℵ rel am arm Orig$_5$ Eus$_2$ [Chr$_2$] Thdrt$_{h.l.}$ Damasc Œc Tert$_1$. βαρυνομενοι D^{1}F Orig-ms$_1$ Thl. Steph (for εφ ω) επειδη, with rel: txt BCDFKL P(o) ℵ c Eus$_2$. αλλα ℵ. aft θνητον ins τουτο F[-gr](and G-lat spec) copt goth Tert$_1$ [Ambrst].

5. κατεργαζομενος DF latt(exc fuld) Iren-int$_1$ Ambrst. (κατεργασ. C.) ins δ bef θεος ℵ^1 Orig$_1$. rec ius και bef δους (*cf* cℵ i. 22), with D$^{2\text{-}3}$[-gr] KLℵ^2 rel syr goth Iren-gr$_1$ Chr$_1$ Thdrt Damasc(και διδους, omg o [as do 17(δους) Euthal-ms]) Ambrst: txt BCD^{1}FPℵ^1 latt Syr copt æth arm Orig$_1$ Iren-int Aug$_1$ Pel Sedul Bede. αραβωνα Dℵ m o 47. (P [def.])

Pelagius, Hunnius, and Baldwin, 'vacui *fide*:' Erasm. Paraphr. 'si tamen hoc exuti corpore non omnino nudi reperiamur, sed ex bonæ vitæ fiducia spe immortalitatis amicti:' in part too Calvin,—restricting it however to the faithful only,—'if at least we, having put on Christ in this life, shall not be found naked then.' Olshausen too takes *οὐ γυμνοί* as an expansion of *ἐνδυσάμενοι*, 'provided that we shall be found clothed with the robe of righteousness, not denuded of it.' Of all these we may say, that if the Apostle had meant by *γυμνοί* to hint at *any other* kind of *γυμνότης* than that which the similitude obviously implies, he would have certainly indicated it. (5) The rendering of *εἰ* '*utinam*,' '*utinam etiam induti, non nudi reperiamur!*' as Knatchbull and Homberg, need hardly be refuted. (6) Another class of renderings arise from the reading *ἐκδυσάμενοι* in a few cursives, which in connexion with *εἴπερ* was evidently adopted in consequence of the views of expositors. It stood as a *conditional* sentence,—'*provided, that is, that*' . . ., and in the idea that it referred to the *time after putting off* the mortal body, *ἐν* was altered to *ἐκ*. For much of the reference to opinions in this note I am indebted to Meyer and De Wette.

4.] *Confirmation and explanation of ver.* 2. **For also** (a reason, why we *ἐπιποθοῦμεν ἐπενδύσασθαι* . . . . as in ver. 2) **we who are in the tabernacle** (before spoken *of*, i. e. of the body), **groan, being burdened** (not by *troubles and sufferings*, nor by the *body itself*, which would be directly opposite to the sense: but for the reason which follows), **because** (*ἐφ' ᾧ* as in ref. Rom.) **we are not willing to divest ourselves** (of it), **but to put on** (that other) **over it, that our mortal part may** (not, die, but) **be swallowed up by life** (absorbed in and transmuted by that glorious principle of life which our new clothing shall superinduce upon us). The feeling expressed in these verses was one most natural to those who, as the Apostles, regarded the coming of the Lord as *near*, and conceived the possibility of their living to behold it. It was no terror of death as to its *consequences*—but a natural reluctance to undergo the *mere act of death as such*, when it was within possibility that this mortal body might be superseded by the immortal one, without it. 5.] This great end, the *καταποθῆναι τὸ θνητὸν ὑπὸ τῆς ζωῆς*, is justified as the object of the Apostle's fervent wish, seeing that it is for this very end, that this may ultimately be accomplished, that God has wrought us (see below) and given us the pledge of the Spirit;—**But** (and this my wish has reason: for) **He who wrought us out** (prepared us, by redemption, justification, sanctification, which are the qualifications for glory) **unto this very purpose** (viz. that last mentioned—*τὸ καταποθῆναι τὸ θνητὸν ἡμῶν ὑπὸ τ. ζωῆς*, —not *τὸ ἐπενδύσασθαι*, a mere accident of that glorious absorption: see below) **is God, who gave unto us** (a sign that our preparation is of Him: '*quippe qui dederit*' . . . . .) **the earnest** (reff. and note) **of** (gen. of apposition) **the** (Holy) **Spirit.** The Apostle in this verse, is no longer treating exclusively of his own wish for the more summary swallowing up of the mortal by the glorified, but is shewing that *the end itself*, which he individually, or in common with others then living, wishes accomplished in this particular form of *ἐπενδύσασθαι*, *is, under whatever form brought about*, that for which all the preparation, by grace, of Christians, is carried on, and to which the earnest of the Spirit

6 r θαῤῥοῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι s ἐνδημοῦντες BCDFK
LPt a b
t ἐν τῷ t σώματι s ἐκδημοῦμεν ἀπὸ τοῦ κυρίου· 7 u διὰ πίστεως c d e f g
γὰρ v περιπατοῦμεν, οὐ u διὰ w εἴδους· 8 r θαῤῥοῦμεν δὲ h k l m n
καὶ x εὐδοκοῦμεν μᾶλλον s ἐκδημῆσαι ἐκ τοῦ σώματος καὶ o 17. 47
z ἐνδημῆσαι πρὸς τὸν κύριον. 9 διὸ καὶ y φιλοτιμούμεθα,

r (-ῤῥ-) here hits. ch. vii. 16. x. 1, 2. Heb. xiii. 6 only. P.H. Prov. i. 21 (xxxi. 11 ℵ Ald. [-ρσ- AB compl.]) only. part. constr., ch. vii. 5. 2 Pet. i. 17. Lev. iv. 5. Winer, edn. 6, § 45. 6. b.
s here (each 3ce) only †. see ch. viii. 19.
t ch. xii. 2, 3. Heb. xiii. 3.
u Rom. ii. 27 reff.
v Rom. vi. 4. Acts xxi. 21 reff.
w Luke iii. 22. ix. 29. John v. 37. 1 Thess. v. 23 only. Exod. xxiv. 17.
x = Rom. xv. 26 reff.
y Rom. xv. 20. 1 Thess. iv. 11 only †.

6. for *ενδ.*, *ενιδημουντες* D[1] F[επιλημ.]. for *εκδ.*, *αποδημουμεν* D F[απολημ.] Chr[1]. for *απο, υπο* F. for *κυρ.*, *θεον* D F[not F-lat] old-lat copt (not [vulg Cypr[1],] Tert[2], Lucif &c).

7. ins *και* bef *ου* F vulg.

8. *θαρρουντες* (*see ver* 6) ℵ 17 Orig[1] Tert[1] Ambrst. for *δε, ουν* F(*ουν δε ergo aut autem* G) 17: om b[1] d o 67[2] Orig[1]. for *εκ, απο* m: om ℵ[1] a[2]. for *κυρ.*, *θεον* D[1][-gr] 17 am arm Clem Ambrst.

points forward. Meyer would limit this verse entirely to the wish expressed in the last: but he is *certainly wrong*: for it forms a note of transition to *θαῤῥοῦντες οὖν πάντοτε* in the next: see below.

6—8.] *He returns to the confidence expressed in ver.* 1; that *however this may be*, whether this wish is to be fulfilled or not, *he is prepared to accept the alternative of being denuded of the body, seeing that it will bring with it a translation to the presence of the Lord.* **Being confident then** (because it is God's express purpose to bring us to glory, as in last verse) **always** (either *under all trials*: or, *always, whether this hope of ἐνενδύσασθαι, or the fear of the other alternative, be before us*,—which latter I prefer), **and knowing** (not as the *ground of our confidence*, as Calv., al., nor as *an exception* to it, '*though we know*,' as Est., Olsh., al.,—but *correlative with it*, and the *ground of the εὐδοκοῦμεν* below) **that while in our home in the body, we are absent from** [**our home in**] **the Lord** (the similitude of the body as our *οἰκία* being still kept up: see similar sentiments, respecting our being wanderers and strangers from our heavenly home while dwelling in the body, Phil. iii. 20; Heb. xi. 13; xiii. 14),—**for** (proof of our *ἐκδημία ἀπὸ τ. κυρ.*) **we walk** (the usual figurative sense,—'go on our Christian course,'—not literal, as of pilgrims) **by means of** (not '*in a state of*,' nor '*through*,' as the element through which our life moves, Meyer; who is thereby necessitated to interpret the two prepositions differently, see below) **faith, not by means of appearance** (*εἶδος cannot possibly be subjective*, as rendered in E. V. and by many Commentators; see reff.—i. e. 'faith, not the actual appearance of heavenly things themselves, is the means whereby we hold on our way,' a sure sign that we are *absent from* those heavenly things),—**notwithstanding** (I say) (he resumes the *θαῤῥοῦντες*, which was apparently at first intended to belong to *εὐδοκοῦμεν*,—by the *indicative*, inserting the *δέ* because the last clause seemed something like a *dash* to that confidence) **we are confident, and are well pleased rather to go from** (out of) [**our home in**] **the body and come to our home with the Lord**: i. e. 'if (as in ver. 1) a dissolution of the body be imminent,—even that, though not according to our wish, does not destroy our confidence: for so sensible are we that dwelling in the body is a state of banishment from the Lord, that we prefer to it even the alternative of dissolution, bringing us, as it will, into His presence.'

Meyer regards *ἐκδημ.* and *ἐνδημ.* as equivalent to the *putting off of the mortal* (but how?) and *putting on the immortal body* at the coming of the Lord:—but surely by this the whole sense is destroyed. The Apostle, it seems to me, carefully chooses the words, new to the context, *ἐκδημεῖν* and *ἐνδημεῖν*, to *avoid* such an inference, and to express, as he does in Phil. i. 23, then in the actual prospect of death, that *τὸ ἀναλῦσαι* is equivalent to *σὺν χριστῷ εἶναι*: for *here* is no hint of the new house from heaven, only of a certain indefinite *ἐνδημία πρὸς τὸν κύριον*, which is all that is revealed to us, and it would seem was all that was revealed to *him*, of the *disembodied state* of the blessed. I may remark that Meyer, whose commentary on this Epistle is most able and thorough, has been misled in this passage by an endeavour to range the whole of it under the specific wish of vv. 2—4.

9, 10.] **Wherefore** (this being so,—our confidence, in event whether of death, or of life till the coming of the Lord, being such)—**it is also** (besides our confidence) **our aim, whether present** (dwelling in the body) **or absent** (from the body at the time of His appearing),

εἴτε [a]ἐνδημοῦντες εἴτε [a]ἐκδημοῦντες, [a]εὐάρεστοι αὐτῷ εἶναι. 10 [a]τοὺς γὰρ [a]πάντας ἡμᾶς [b]φανερωθῆναι [c]δεῖ [d]ἔμπροσθεν τοῦ [de]βήματος τοῦ [d]χριστοῦ, ἵνα [f]κομίσηται ἕκαστος [g]τὰ διὰ τοῦ σώματος, [h]πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε κακόν. 11 Εἰδότες οὖν τὸν [ij]φόβον τοῦ [j]κυρίου, ἀνθρώπους [k]πείθομεν, θεῷ δὲ [l]πεφανερώμεθα· ἐλπίζω

[a] Rom. xii. 1, 2 reff.
[a] Rom. xi. 32 reff.
[b] = (see note). Col. iii. 4. 1 Pet. v. 4. 1 John ii. 28.
[c] = Acts iv. 12 reff.
[d] Acts xviii. 17.
[e] Acts xxii. 21 reff.
[f] = Eph. vi. 8. Col. iii. 25
[g] constr., Eph. Col. as above (f).
[h] = Luke xii. 47. Gal. ii. 14.
[i] not = Rom. xiii. 3.
[j] Acts ix. 31 only. φ. θεοῦ, Rom. iii. 18. ch. vii. 1. φ. χριστοῦ, Eph. v. 21.
[k] = Acts xii. 20. Gal. i. 10. 1 Kings xxiv. 8.
[l] = Mark iv. 22. John iii. 21 al.

al. Ps. xxxix. 15. 2 Macc. viii. 33.

10. ℵ[1] has written ε bef κομισηται, but marked it for erasure. for τα, δ, omg προς α, D[1]F.—om τα δ. τ. σ. L. for κακον, φαυλον ℵ[c] d m 17 Orig$_6$[-c$_1$] Eus$_2$ Ephr$_1$ Ath$_1$ Bas$_1$ Cyr[-p Euthal-ms] Damasc$_1$: txt BDFKLP rel Clem$_1$ Orig$_1$[-c$_1$] Eus$_1$ Chr$_1$ [Bas$_1$ Antch$_1$] Thdrt$_{\text{sepe}}$ Damasc$_{\text{h.l.}}$

[11. πειθομεν P Œc-comm(altern). for πεφαν., φανερουμεθα K: φανερωμεθα m.]

to be well pleasing to Him, i. e. '*whether He find us* ἐνδημ. *or* ἐκδημ., *to meet with His approval in that day.*' That this is the sense, the next verse seems to me to shew beyond question. For there he renders a reason for the expressions, and fixes the participles as belonging to the time of His coming. But this meaning has not, that I am aware, been seen by the Commentators, and in consequence, the verse has seemed to be beset with difficulties. The ordinary rendering is represented by Chrys., p. 508, τὸ .. ζητούμενον τοῦτό ἐστι, φησίν. ἂν τε ἐκεῖ ὦμεν, ἂν τε ἐνταῦθα, κατὰ γνώμην αὐτοῦ ζῇν—the objection to which of course is, that when *there with Him*, there will be *no striving* to be εὐάρεστοι αὐτῷ, the acceptance *having taken place*. Nor is De Wette's interpretation free from objection —'*whether we live till His coming, or we die:*' because no sufficient account is given of the present participles. Of all renderings, Meyer's is in this place the most absurd, misled as he is by his interpretation of ver. 8. He would make ἐνδημοῦντες and ἐκδ. here *merely literal*, the similitude being dropped:—'*whether at home, or on travel.*' But, all else aside, can he tell us *where Paul's home was*, subsequently to Acts ix.? For this would be necessary, though he shrinks from any 'geographische Bestimmung.' 10.] For (explanation and fixing of εὐάρεστοι αὐτῷ εἶναι, as to *when*, and *how testified*) we all (and myself among the number) must be made manifest (not merely '*appear*' = παραστῆναι [which is a most unfortunate rendering of the E. V., giving to the reader merely the idea of "appearing before" as when summoned to a magistrate], but '*appear in our true light*,' appear as we have never done before, as in reff., where the word is used of our Lord Himself: see also 1 Cor. iv. 5) before the judgment-seat (on βῆμα, see Stanley's note) of Christ, that each may receive (the technical word for *receiving wages*) the things (done) through the body (as a medium or organ of action, Meyer cites τῶν ἡδονῶν αἱ διὰ τοῦ σώματός εἰσιν, Plato, Phædo, p. 65, and αἰσθήσεις αἱ διὰ τοῦ σώματος, Phædr, p. 250), according to the things which he did (in the body), whether (it were) good, or bad (singular, as abstract). I may observe that no more definite inference must be drawn from this verse as to the place which the saints of God shall hold in the general judgment, than it warrants; viz. that they as well as others, shall be manifested and judged by Him (Matt. xxv. 19): *when*, or *in company with whom*, is not here so much as hinted. I cannot pass on, without directing the student to the passage on this verse in Chrysostom's tenth Homily, p. 510 ff., as one of the grandest extant efforts of human eloquence. 11—13.] *Having this* φιλοτιμία,—*being a genuine fearer of God* (see below)—*he endeavours to make his plain dealing* EVIDENT TO MEN, *as it* IS EVIDENT TO GOD. *He will give the Corinthians whereof to boast concerning him in reply to his boastful adversaries: this his conduct being, whatever construction may be put on it, on behalf of God and them.* 11.] Being then conscious of ('*no strangers to:*' so Homer freq., e. g. ἀθεμίστια εἰδώς) the fear of the Lord (not, as Chrys. and most of the ancient Commentators = τὸ φοβερὸν τ. κυρ.,—so also Beza and Estius, '*terrorem* Domini,' and E. V., 'the terror of the Lord;'—but as Vulg., '*timorem* Domini,' —this wholesome fear of Christ as our Judge: see reff. The expression is particularly appropriate for one who had been suspected of double dealing and insincerity: he was inwardly conscious of the principle of the fear of God guiding and leading him),—we persuade men (the stress on ἀνθρώπους, '*it is* MEN *that we*

m 1 Cor. iii. 7, &c. reff.
n ch. iii. 1 reff.
o Rom. xvi. 1 reff.
p 1 Tim. v. 14 only. Polyb. xxvii. 6. 10. ἀφ. λαμβ., Rom. vii. 8, 11.
q as above (p). ch. xi. 12 (bis). Gal. v. 13 only. P. Ezek. v. 7 only.
r Rom. iv. 2 reff.
s see σχῶ τί γράψω, Acts xxv. 26.
t 1 Thess. ii. 17.
u constr., ch. i. 6. 1 Cor. xii. 26.
v Paul, here only. = Mark iii. 21. Acts viii. 11. x. 45. xii. 16. Jer. ii. 12.
w Rom. xii. 3 reff.

δὲ καὶ ἐν ταῖς [m]συνειδήσεσιν ὑμῶν [l]πεφανερῶσθαι. 12 οὐ [BCDFK LPm a b c d e f g h k l m n o 17. 47]
πάλιν [n]ἑαυτοὺς [no]συνιστάνομεν ὑμῖν, ἀλλὰ [pq]ἀφορμὴν
[p]διδόντες ὑμῖν [r]καυχήματος ὑπὲρ ἡμῶν, ἵνα [s]ἔχητε πρὸς
τοὺς ἐν [t]προσώπῳ καυχωμένους, καὶ [t]οὐ [t]καρδίᾳ. 13 [u]εἴτε
γὰρ [v]ἐξέστημεν, θεῷ· [u]εἴτε [w]σωφρονοῦμεν, ὑμῖν· 14 ἡ γὰρ

12. rec aft ου ins γαρ, with D²[-gr] KLP rel Damasc Thl Œc: [εἰ non æth :] om BCD¹FN [latt syrr copt goth arm Euthal-ms] Chr, Thdrt Ambrst Pel Bede. for 2nd υμιν, ημιν B¹, nobis D-lat. υμων BN 17 G-lat æth. for ου, μη εν BN m 17 [Euthal-ms] : ουκ εν D¹F : txt CD²KLP rel syr goth Chr Damasc.

attempt to persuade.' *Of what?* Beza, Grot., al., *of the truth of Christ's religion; win them to Christ*, which however suits the rendering '*terrorem* Domini,' better than the right one:—Chrys., Theodoret, Theophyl., '*of our own integrity*,' and so in the main, Estius, Bengel, Olsh., De Wette,—and Meyer, though he seems to object to it, for he connects the words with the φιλοτιμία of ver. 9:—Erasm., Luther, Wolf, Hammond, al., understand πείθομεν of the *endeavour to make ourselves acceptable to men*; Cornel.-a-Lapide, Le Clerc, al., '*eundem hunc timorem* hominibus suademus.' But from the context, it must have reference to *ourselves*; and I therefore agree with Chrys., al., as above [I may remind the English reader that there are few texts so much perverted as this one, owing to the rendering of the E. V. It is frequently understood and preached upon, as if it meant, "*Knowing how terrible God is, we persuade others to fear Him*:" a meaning as far as possible from the Apostle's mind]), **but to God we are already manifested** (we have no need to persuade HIM of our integrity, for He knows all things);—**and I hope** (am confident) **that we have been manifested** (Meyer remarks, that ἐλπίζω in the N. T. elsewhere has only the inf. aor.; here however the inf. perfect is logically necessary. He hopes, that the manifestation *is complete*. Cf. Acts xxvii. 13, δόξαντες τῆς προθέσεως κεκρατηκέναι, and Hom. Il. o. 110, ἤδη γὰρ νῦν ἔλπομ' Ἀρηΐ γε πῆμα τετύχθαι) **in your consciences also.**

13.] **We are not recommending ourselves again to you** (see ch. iii. 1), **but** [are] **giving you an occasion for matter of boasting** (καύχημα,—not = καύχησις as De W.,—'a source, whence matter of boasting may be derived') **on our behalf** (of us, as your teachers, and to the upholding of our ministry), **that ye may have it** (viz. καύχημα, matter of boasting) **against those who boast in face** (fair outward appearance), **and not in heart** (i. e. in those things which they *exhibit*, and *are outwardly* = κατὰ τὴν σάρκα, ch. xi. 18, not in matters which are *in their hearts*: implying that their hearts are indifferent about the matters of which they boast). 13.] **For** (ye have good reason to boast of me as your teacher; seeing that) **whether we have been mad** (there is no need to soften the meaning to '*inordinately praise ourselves*,' as Chrys., al.; or '*act foolishly*,' as others; or '*ultra modum agimus*,' as Bengel, Luther:—μαίνῃ, Παῦλε, was once said, Acts xxvi. 24, and doubtless this charge was among the means taken to depreciate his influence at Corinth), **it was to God** (in God's work and to His glory): [or] **whether we be of sound mind, it is for you** (on your behalf). 'So that you have reason to glory in us either way; if you will ascribe to us madness, it is a holy madness, *for God*: if you maintain and are convinced of our sobriety, it is a soundness *in your service*.' On the interpretation of Chrys. above, he explains the last clause,—ἄν τε μέτριόν τι κ. ταπεινὸν (φθεγξώμεθα), δι' ὑμᾶς, ἵνα μάθητε ταπεινοφρονεῖν. Hom. xi. p. 513. But he gives our interpretation also, as an alternative: μαίνεσθαί τις ἡμᾶς φησί; διὰ τὸν θεὸν τοιαῦτα μαινόμεθα.

14—19.] *And his constraining motive is the love of Christ; who died for all, that all should live to Him; and accordingly the Apostle has no longer any mere knowledge or regards according to the flesh, seeing that all things are become new in Christ by means of the reconciliation effected by God in Him, of which reconciliation Paul is the minister.*

14.] **For** (reason of his devotion under all reports and circumstances, θεῷ and ὑμῖν, as in last verse) **Christ's love** (not, *love to Christ*, as Œc., Beza, al.,—but *Christ's love to men*, subjective, as most Commentators; as shewn in *His Death*, which is the greatest proof of love, see Rom. v. 6—8. Meyer remarks that the gen. of the person after ἀγάπη is with Paul *always*

x ἀγάπη τοῦ x χριστοῦ y συνέχει ἡμᾶς, 15 z κρίναντας τοῦτο, ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν, a ἄρα b οἱ b πάντες c ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι d ἑαυτοῖς ζῶσιν, ἀλλὰ d τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ e ἐγερθέντι. 16 ὥστε ἡμεῖς f ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν

x = Rom. viii. 35. Eph. iii. 19.
y = Luke xii. 50. Acts xviii. 5. Phil. i. 23 (L.P., exc. Matt. iv. 24). Job xxxi. 33.
z = Acts xv. 19.
a 1 Cor. xv. 14. Gal. iii. 29. see Rom. vii. 3, 25. d dat., Rom. vi. 2, 10, 11. xiv. 7 al. xviii. 6 (Paul) reff.
b ver. 10.
c 1 Cor. xv. 4, and passim. Isa. xxvi. 19.
e = Rom. vi. 9.
f Acts

14. for χριστου, θεου CP 17. 39. 42-6. 120. 238 syr Chr Thdrt$_1$(txt$_{b.l.}$) Thl-marg. 15. κριναντες F: -νοντας 17. rec ins ει bef εἷς, with C^{1}ℵ^3 rel vulg(and F-lat) copt arm Ath-mss Chr$_3$ Cyr$_1$[-p Bas$_1$-ms$_1$ Euthal-ms] Thl Aug$_2$(elsw mss vary) Bede: om B(sic: see table) C^{3}DFKLPℵ^1 d e l n 17. 47 syrr goth æth Ath-edd$_1$ Chr$_1$ Cyr$_1$[-p Bas-edd$_1$] Thdrt Damasc. for απεθανον, απεθανεν ℵ^1. aft 2nd απεθανεν ins χριστος F vulg(not am harl [fuld tol) arm Cypr$_1$ Ambrst].

subjective,—Rom. v. 5, 8; viii. 35, 39; ch. viii. 24; xiii. 13; Eph. ii. 4; Phil. i. 9 al. (but see his own note on 2 Thess. iii. 5, where he maintains the objective sense), whereas with John it is not always so, 1 John v. 3. Paul usually expresses love *of*, i. e. *towards*, by εἰς, Col. i. 4; 1 Thess. iii. 12) **constraineth us** (a better word could not be found: the idea of συνέχω is that of *forcible limitation*, either in a good or a bad sense,—of *confining to one object*, or *within certain bounds*, be that one object a painful or glorious one,—those bounds the angustiæ of distress, or the course of apostolic energy, as here. '*Constraineth us*,' generally:—limits us to one great end, and prohibits our taking into consideration any others. 'Metaphora est in verbo *constringendi*: qua notatur, fieri non posse, quin, quisquis mirificum illum amorem quem testatus est nobis Christus morte sua, vere expendit et reputat, quasi ei alligatus, et arctissimo vinculo constrictus, se in illius obsequium addicat.' Calv. The varieties of interpretation, some as Meyer, urging more the sense *cohibendi*, others as Chrys., that *excitandi*, οὐκ ἀφίησιν ἡμᾶς ἡσυχάζειν, all in fact amount to one—that of the *forcible compression* of his energies to one line of action),

15.] **having judged this** (i. e.] **because we formed this judgment**, viz. at our conversion:—learned to regard this as a settled truth) **that One died on behalf of all** (not only, for the *benefit* of all, as Meyer,—but *instead of* all, suffered death in the root and essence of our humanity, as the second Adam. This death on behalf of *all men* is the absolute objective fact: that *all* enter not into the benefit of that Death, is owing to the non-fulfilment of the subjective condition which follows), —**therefore all died** (i. e. therefore, in the death of Christ, *all*, *the* all for whom He died, οἱ πάντες, *died too*: i. e. see below, became planted in the likeness of His death,—died to sin and to self, that they might live to Him. This was true, *objectively*, but *not subjectively* till such death to sin and self is realized in each: see Rom. vi. 8 ff.). The other renderings,—'*ought to die*,' as Thomas Aq., Grot., Estius, al., —'*were under sentence of death*,' as Chrys., Theodoret, Beza, al.;—'*as good as died*, Flatt;—are shewn to be erroneous by carefully noticing the construction, with or without εἰ. The *verb* is common to both members of the sentence; the correspondent emphatic words in the two members being (1) εἷς ὑπὲρ πάντων, (2) πάντες: '(*One on behalf of all*) died, therefore (*all*) died: if *One* died the death of (belonging to, due from) all, then all died (in and with Him).' Meyer's rendering of ὅτι *because*, can hardly be right as it would leave κρίναντας τοῦτο standing awkwardly alone. **And He died for all, in order that they who live** (in *this life*, see ἡμεῖς οἱ ζῶντες, ch. iv. 11; = in sense, '*as long as they are in this state*,' as De W.:—not, 'those who live *spiritually*,' as Beza, Flatt, which would altogether strike out the sense, for it is, *that they may* live spiritually, &c.: nor, '*superstites*,' they whom He left behind at His death, ζῶντες in contrast with Him who ἀπέθανεν, as Meyer;—for, not to insist on the more general reference to *all time*, many to whom the Apostle was now writing were *not born at the time of His Death*) **should no longer** (now that His Death has taken place: or, as they did before they apprehended that Death as theirs,—but I prefer the former, see ἀπὸ τοῦ νῦν below) **live to themselves** (with *self* as their great source and end of action, to please and to obey) **but to Him that died and rose again for them** (ὑπέρ, not merely even as connected with ἐγερθέντι '*for the benefit of*,' as Meyer again; but strictly '*in the place of*:' as the Death of Christ is *our death*, so His Resurrection is *our resurrection*). **16.**] **So that** (*accordingly*,—consistently with our judg-

g Rom. i. 3 reff. h 1 Cor. i. 30 reff. i Gal. vi. 15. k Acts xv. 7 reff. := Isa. xliii. 18.

BCDFK LPℵ a b c d e f g h k l m n o 17. 47

g-g κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν g-g κατὰ σάρκα χριστόν, ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν. 17 ὥστε εἴ τις h ἐν χριστῷ, i καινὴ i κτίσις· τὰ k ἀρχαῖα i παρῆλθεν, ἰδού, γέγονεν

i = Matt. v. 18. xxiv. 35 al. see Acts xxvii. 9 reff.

16. rec aft ει ins δε, with C² D²·³[-gr] (K)LPℵ³ rel syr (copt goth) Chr₂ [Cyr-p₂ Euthal-ms] Thdrt₂ Damasc: και bef ει F latt [Syr Orig-int$_{allc}$ Dind-int$_{1}$ Ambrst Aug$_{ampe}$]: txt B D¹[-gr] ℵ¹ 17 [arm] Orig$_{4}$ Eus$_{1}$ [Nys$_{1}$]. (C¹ uncert.)—om και K 115 copt goth [Cyr$_{1}$ Orig-int$_{1}$]. χριστον bef κατα σαρκα D 38th Orig$_{3}$(-int$_{ampe}$) Jer$_{allc}$. aft γινωσκομεν ins κατα σαρκα D¹[and lat] F Jer$_{1}$. (not vulg F-lat.)

ment expressed ver. 15) we (in opposition to our adversaries, the false teachers: not *general*, of *all Christians*, as De W.,—but as yet spoken, as the emphatic position of ἡμεῖς shews, of the Apostle himself (and his colleagues?)) from this time (since this great event, the Death of Christ) know no man according to (as he is in) the flesh (Meyer well remarks: "Since all are (ethically) dead, and each man is bound to live only to Christ, not to himself, our knowledge of others must be altogether independent of that which they are κατὰ σάρκα,—must not be regulated κατὰ σάρκα. And the connexion of ver. 16 with ver. 15 shews that we must not take κατὰ σάρκα as the *subjective* rule of οἴδαμεν,—so that the explanation would be, 'according to mere human knowledge,' 'apart from the enlightening of the Holy Spirit,' cf. ch. i. 17; 1 Cor. i. 26,—but as the *objective* rule, cf. ch. xi. 18; John viii. 15; Phil. iii. 4,—so that εἰδέναι τινὰ κατὰ σάρκα = '*to know any one according to his mere human individuality*,'—'to know him as men have judged him by what he is in the flesh,' not by what he is κατὰ πνεῦμα, as a Christian, as καινὴ κτίσις, ver. 17. He who knows no man κατὰ σάρκα has, e. g. in the case of the Jew, entirely lost sight of his Jewish origin,—in that of the rich man, of his riches,—in that of the learned, of his learning,—in that of the slave, of his servitude, &c., cf. Gal. iii. 28"): if even we have (*εἰ καί concedes* what follows: πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἵᾳ νόσῳ ξύνεστι, Soph. Œd. Tyr. 302,—but also, as distinguished from καὶ εἰ, *introduces no climax*, and distributes the force of the καί over the whole concessive clause, whereas in καὶ εἰ it is confined to the conditional particle εἰ,—see Hartung, Partikellehre, i. 139) known Christ according to the flesh, now however we know Him (thus) no longer. The fact alluded to in the concessive clause, is, not any personal knowledge of the Lord Jesus while He was on earth, but that view of Him which Paul took *before his conversion*, when he knew Him only according to His outward apparent standing in this world, *only as Jesus of Nazareth*. χριστόν is not = τὸν χριστόν, '*the* Christ,' but merely as a proper name designating Him whom he now knew as Christ. Observe, the stress is *not on* χριστόν, q. d. 'If we have known *even Christ* after the flesh,' &c., as usually understood;—the position of χρ. forbids this, which would require εἰ καὶ χριστὸν ἐγν. κ. σάρ.,—but on ἐγνώκαμεν, as belonging to the *past*, contrasted with our *present* knowledge. Observe likewise, that the position of κατὰ σάρκα, as above also, forbids its being taken as the subjective qualification of ἐγνώκαμεν, as = εἰ καὶ κατὰ σάρκα ἐγν. χρ., or εἰ κ. ἐγν. χρ. κ. σάρκ., and fixes it as belonging to χριστόν,—'*Christ according to the flesh*.' St. Paul now, since his conversion, knew Him no longer as thus shewn, but as ὁρισθέντα υἱὸν θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἁγιωσύνης. At that time, εὐδόκησεν ὁ ἀφορίσας με . . . ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, Gal. i. 15, 16. See by all means Stanley's remarks, on the absence of all local and personal recollections of our Lord's life, in the apostolic age. 17.] So that (additional inference from what has gone before: hardly as Meyer, from ver. 16 *only*: the *death* of ver. 15, as well as the new knowledge of ver. 16, going to make up the καινὴ κτίσις) if any man is in Christ (far better than 'whoever is in Christ.' See note on Phil. iv. 8. '*In Christ*,' i. e. in union with Him: Christ being 'the element in which by faith we live and move,' as Meyer), he is a new creature (κτίσις, '*creation*,'—the act, implying here the result of the act. See ref. and Col. iii. 10, 11; Eph. ii. 10; iv. 23. 'He has received,' 'passed into,' 'a new life,' John iii. 3): the old things (of his former life—'all the old selfish and impure motives, views, and prejudices,'—De Wette) have passed away (there does not appear to be any allusion, as in Chrys., Theophyl., to the passing away of Judaism, but only to the *new birth*, the antiquation of the former unconverted state, with all that belonged to it): behold (a reminiscence of Isa. xliii. 18, 19—μὴ μνημονεύετε τὰ πρῶτα, καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε· ἰδοὺ, ἐγὼ ποιῶ καινά), they have become new (see var. readd.). The arrangement of the sentence followed by

καινά. 18 τὰ δὲ [m] πάντα [m] ἐκ τοῦ θεοῦ τοῦ [n] καταλλάξαν-
τος ἡμᾶς ἑαυτῷ διὰ χριστοῦ καὶ δόντος ἡμῖν τὴν
[o] διακονίαν τῆς [p] καταλλαγῆς, 19 [q] ὡς [q] ὅτι θεὸς ἦν [r] ἐν
χριστῷ κόσμον [n] καταλλάσσων ἑαυτῷ, μὴ [s] λογιζόμενος
αὐτοῖς τὰ [t] παραπτώματα αὐτῶν, καὶ [u] θέμενος ἐν ἡμῖν
τὸν [v] λόγον τῆς [p] καταλλαγῆς. 20 ὑπὲρ χριστοῦ οὖν

m 1 Cor. xi. 12 reff.
n Rom. v. 10 reff.
o Acts xx. 24 reff.
p here bis. Rom. v. 11. xi. 15 only. Isa. ix. 5. 2 Macc. v. 20 only.
q = here (ch. xi. 21. 2 Thess. Num. xviii. 27.
it. 2) only.
t Rom. iv. 25 reff.
r 1 Cor. xv. 22 reff.
u Ps. civ. 27. (Amos v. 7.)
s = Rom. ii. 26. iv. 4, 8 al. fr.
v Acts xiii. 26 reff.

17. rec aft καινα ins τα παντα, with D²·³[-gr] KLP rel syr goth æth-pl [arm-mss] Orig$_1$ Constt$_1$ Did$_1$ Chr$_3$ Damasc Tert$_1$: bef καινα b d f k o 17. 46. 67² vulg-ed (Syr) Ath$_1$[-ed$_2$] Dial$_1$ Meth$_1$ Cyr[-p$_3$ Ephr$_1$ Euthal-ms] Thdrt Procl, Orig-int$_3$ [Ambr$_1$] Ambrst Jer Salv: om BCD¹FℵA latt copt æth-rom arm(1806) Clem$_1$ Ath-ms$_2$ Cyr[-p$_2$ Ambr$_1$] Hil$_1$ Aug$_1$ Promiss.

18. om 1st του D¹F. rec ins ιησου bef χριστου, with D²[-gr] KL rel Thdrt Damasc: om BCD¹FPℵ 17 latt syrr copt goth æth arm Chr$_1$ [Euthal-ms] Hil Ambrst Aug$_1$.

19. ins ο bef θεος FK b¹ o Chr$_1$ Thdrt. καταλασσων(sic) ℵ e f h¹ k. add εν D¹[corrd eadem manu]. for λογ., αστιζομενος F. [εαυτοις (but corrd) D¹.] om 2nd εν K f h l¹ n 47. ins (του) ευαγγελιου bef τον λογον D¹ F[not F-lat]: *adsuntiationem* D-lat, *evangelii* G-lat(and so over the greek in F).—om του F.

20. for υπερ χρ. ουν, ον υπερ χριστου D¹ F[-gr]; *pro quo Christo* D-lat; *quod pro*

the Vulg., al., 'Si qua ergo in Christo nova creatura, vetera transierunt,' is inadmissible, because the second member would be a mere reassertion of the first.

18.] **And all things** (in this new creation: he passes to a more general view of the effects of the death of Christ—viz. our *reconciliation to God*) **are from God** (as their source), **who reconciled us** (*all men*, from next verse, where κόσμον is parallel with it) **to Himself by means of Christ** (as an atonement, an expiatory sacrifice, ver. 21, for sin which made us ἐχθροὶ θεοῦ, see Rom. v. 10), **and gave** (committed) **to us** (Apostles, not mankind in general; for had it been so,—in the next verse, which is parallel, ἐν αὐτοῖς, not ἐν ἡμῖν, must have stood, after αὐτοῖς and αὐτῶν just preceding) **the ministration of the reconciliation** (the duty of ministering in that office, whose peculiar work it is to proclaim this reconciliation: so διακονία τῆς δικαιοσύνης, ch. iii. 9. Observe, that the reconciliation spoken of in this and the next verse, is that of *God to us*, absolutely and objectively, through His Son: that whereby He can complacently behold and endure a sinful world, and receive all who come to Him by Christ. This, the subjective reconciliation,—*of men to God*,—follows as a matter of exhortation, ver. 20),

19.] **how that** (the ὅτι imports that the proposition following it, introduced by ὅτι, is matter of indirect reference. So Xen. Hell. iii. 2. 14, εἶπον τῷ Φάραξι ὡς ὅτι ἐκεῖνοι μὴ ὁ Τισσαφ. κ.τ.λ., and argum. Isocr. Busir. p. 520 (cited by Winer, edn. 6, § 65. 9), κατηγόρουν αὐτοῦ, ὡς ὅτι καινὰ δαιμόνια εἰσφέρει) **God in Christ was reconciling the world to Himself** (ἦν καταλλάσσων not exactly = κατήλλασσεν, any more than ἦν κηρύσσων Luke iv. 44 = ἐκήρυσσεν: in both cases the habitual state is more emphatically implied than could be done by the imperfect merely: the shade of difference can, however, hardly be expressed in English. ἦν cannot, as in Erasm., Luther, Calv., Beza, al., and E. V., belong to ἐν χριστῷ, 'God *was in Christ*, reconciling' &c.,—partly on account of the position of ἐν χρ., which would thus probably be before ἦν, but principally (Meyer) because of incoherence with θέμενος ἐν ἡμῖν κ.τ.λ.: for in that case the two latter clauses must express the *manner* of reconciliation by Christ, which the second of them does not.

κόσμον,—without the article, as governed words placed for emphasis before their verbs often are—it would not be καταλλάσσων κόσμον, but τὸν κόσμον,—**the whole world,**—*man, and man's world, entire, with all that therein is*, see Col. i. 20, but considered, cf. αὐτῶν below, as *summed up in man*),—**not reckoning to them their trespasses** (*present*: on the expression see reff.), **and having placed in us** (*past*:—not merely = '*committed to us*,' but '*laid upon us*,' as our office and charge, and, besides, '*empowered us for*,' '*put in our souls by His Spirit*.' '*Us*,' viz. Apostles and teachers) **the word of the reconciliation** (as ὁ λόγος ὁ τοῦ σταυροῦ, 1 Cor. i. 18).

20, 21.] *He describes his office as that of an ambassador for Christ, consisting in beseeching them,* ON THEIR PART, *to be reconciled to God; and that, in consideration of the great Atonement which God has provided by Christ.* **On Christ's**

w Eph. vi. 20 only †. (-εία, Luke xiv. 32.)
x w. gen. abs., 1 Cor. iv. 16 reff.
y absol., 1 Cor. iv. 13 reff.
z = Eccles. viii. 5.
a = Rom. i. 17 reff. (Phil. iii. 9.)
b Mark xvi. 20. Rom. viii. 28. 1 Cor. xvi. 16. James ii. 23 only †. 1 Macc. xii. 1. Esdr. vii. 2 only. (-γος, 1 Cor. iii. 9.)

BCDFL LPN abcdefghklmn o 17. 47

w πρεσβεύομεν, x ὡς τοῦ θεοῦ y παρακαλοῦντος δι' ἡμῶν δεόμεθα ὑπὲρ χριστοῦ, z καταλλάγητε τῷ θεῷ. 21 τὸν μὴ z γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα a δικαιοσύνη a θεοῦ ἐν αὐτῷ. VI. 1 b συνερ-

Christo G-lat. δεομενοι D¹(and lat) F[-gr] Chr-ms Hil₁ Ambrst(not [Orig-int₂ Jer₁] Aug$_{ampe}$); *orantes aut obsecrantes* G-lat. καταλλαγηναι D¹(and lat) F[not F-lat] syr-mg goth, *reconciliari* G-lat [Hil₁ Ambrst Aug$_{ampe}$]. om τω F.

21. rec aft τον ins γαρ (*see note*), with D³[-gr] KLPN³ rel syrr goth æth arm Chr₁ Euther₁ Thdrt₂ Damasc: om BCD¹FN¹ 17 latt copt Orig₂ Eus₂ Ath₁ [Cyr-p₂ Euthal-ms] Thdrt₁ Did[-int₁] Hil₁ Ambrst Aug Pel Alcim. rec γενωμεθα: txt BCDKPN rel Orig₁ Eus₂[-ms₁ Cyr-p₂] Chr₁ Thdrt$_{ampe}$ Damasc Thl Œc, [γενομ. L Euthal-ms,] ενωμια F. θεου bef δικαιοσυνη KP d 93. 109. 219 Eus₁(txt₂) Sev Chr Thdrt₂: om θεου 46. 114 Thdrt₁.

behalf then (i. e. in pursuance of the imposition on us of the λόγος τῆς κατ.) **we are ambassadors, as if God were exhorting by us: we beseech** ('*you*,' but not uttered as an integral part of the present text, not a request *now made and urged*, as Rom. xii. 1; he is *describing the embassage*; we are ambassadors, and in our embassage it is our work to beseech—'*Be ye*,' &c.) **on Christ's behalf, Be reconciled to God**:—καταλλ. strictly *passive*: 'God was the RECONCILER—let this reconciliation *have effect on you*—enter into it by faith.' Our E. V., by inserting the word '*ye*,' has given a false impression, making it appear as if there were an emphasis on it, corresponding to *God* being reconciled to *us*, as if it had been καταλλάγητε καὶ ὑμεῖς τῷ θεῷ,—whereas it is the simple *being reconciled* in that reconciliation in which *God was, in Christ, the Reconciler*. **21.**] *States the great fact on which the exhortation to be reconciled is grounded*:—viz. the *unspeakable gift* of God, to bring about the reconciliation. It is introduced without a γάρ (which has been supplied), as still forming part of the λόγος τῆς καταλλαγῆς. **Him who knew not sin** (τὸν οὐ γνόντα would merely assert *the fact*, that up to the time of ἐποίησεν, He was ignorant of sin. But μή with a participle, as has been observed since the doctrine of the particles has been more accurately studied, always denies *subjectively*, i. e. in reference to the view of some person who is the subject, or to the hypothesis of some person who is the direct or indirect utterer of the assertion. Cf. note on ch. iv. 18. With what reference then is the particle here used? Fritz. (in Meyer) thinks, to *the Christian's necessary idea* of Christ, "quem talem virum mente concipimus, qui sceleris notitiam non habuerit:" Meyer, and Winer, edn. 6, § 55. 5. β, to *God's judgment* of Him. I much prefer to either regarding it as subjective with reference to *Christ Himself*, Who said, John viii. 46, τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; He was thus ὁ μὴ γνοὺς ἁμαρτίαν (see Hartung, Partikellehre, ii. 131, who gives among other examples, one very similar, from Thucyd. i. 118, ἡσύχαζόν τε τὸ πλέον τοῦ χρόνου, ὄντες καὶ πρὸ τοῦ μὴ ταχεῖς ἰέναι ἐς τοὺς πολέμους),—'*knew not*,' i. e. by contact, by personal experience, '*sin*.' See, for the *sense*, 1 Pet. ii. 22; Heb. vii. 26), **on our behalf** (or, *instead of us*: I prefer here the former, because the purpose of the verse is to set forth how great things God has done *for us*:—the other, though true, does not seem so applicable. The words ὑπὲρ ἡμ. are emphatic) **He made (to be) sin** (not, '*a sin-offering*,' as Augustine, Ambros., Œcum., Erasm., Hammond, Wolf, al., for the word seems *never to have the meaning*, even in the LXX (see however the remarkable reading of the Codex A at Lev. vi. 25); and if it had, the former sense of the same word in this same sentence would preclude it here: nor = ἁμαρτωλός, as Meyer, al.: but, as De Wette, al., SIN, abstract, as opposed to RIGHTEOUSNESS which follows; compare κατάρα, Gal. iii. 13. He, on the Cross, was *the Representative of Sin*,—of the sin of the world), **that we might become** (the present, γινόμ. as in rec., would signify, as Stallbaum, Crito, p. 43 (Meyer)—'id quod propositum fuerit, nondum perfectum et transactum esse, sed adhuc durare.' The aor., which is supported by all the MSS., also yields the best sense, as joining the whole justification of all God's people, as one act accomplished, with the Sacrifice of Christ) **the righteousness of God** (see above: representatives of the Righteousness of God, endued with it and viewed as *in it*, and *examples of it*) **in Him** (in union with Him, and by virtue of our standing in Him).

γοῦντες δὲ καὶ [c] παρακαλοῦμεν, μὴ [d] εἰς [de] κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς [2] (λέγει γὰρ Καιρῷ [f] δεκτῷ [g] ἐπ- ἠκουσά σου, καὶ ἐν [h] ἡμέρᾳ σωτηρίας [i] ἐβοήθησά σοι. ἰδοὺ νῦν καιρὸς [j] εὐπρόσδεκτος, ἰδοὺ νῦν [h] ἡμέρα σωτηρίας·) [3] μηδεμίαν [k] ἐν [k] μηδενὶ [l] διδόντες [m] προσκοπήν, ἵνα μὴ

c Rom. xii. 1 reff.
d Gal. ii. 2. Phil. ii. 16 bis. 1 Thess. iii. 5 only. Isa. lxv. 23.
e 1 Cor. xv. 10 reff.
f Isa. xlix. 8. Luke iv. 19, 24. Acts x.
g here only l. c. Ps. xix. 1.
h = 1 Cor. i. 8 reff.
i Acts xvi. 9 reff.
j Rom. xv. 16 reff.
k ch. vii. 9. Phil. i. 28. Amos i. 4. see ver. 4.
l 1 Cor. ix. 12. Rom. ix. 32.)
m here only †. διδόναι ἀφορμὰς προσκοπῆς, Polyb. xxvii. 6. 10. (-κομμα, 35. Phil. iv. 18 only.

CHAP. VI. 1. παρακαλουντες D[1][and lat] F[not F-lat] goth. om υμας D[1]: ημας C ℵ[1](txt ℵ-corr[1-3]) 4. 17. 89 æth.
2. καιρω γαρ λεγει D[1](and lat) F(not F-lat) [goth] Sedul. (κτω of δεκτω are supplied by ℵ-corr[1].) for σοι, σου F(not G). for ευπροσδεκτος, δεκτος F.

CHAP. VI. 1—10.] *He further describes his apostolic embassage, as one of earnest exhortation not to receive the grace of God in vain* (vv. 1, 2), *and of approving himself, by many characteristics and under various circumstances, as the minister of God* (vv. 3—10). 1.] συνεργοῦντες, viz. τῷ θεῷ, Whose representatives they were, and Whose grace they recommended. This is implied not only in what went before, but in the τοῦ θεοῦ of our verse itself. Meyer makes it τῷ χριστῷ, referring it to the ὑπὲρ χρ. above: Chrys., Theodoret, Bengel, Olsh., al., ὑμῖν, which certainly would have been *expressed*, and does not suit the sense, nor Paul's habit of speaking of the ministry, see 1 Cor. iii. 9. Flatt and Emmerling would make the σύν imply, working *with our exhortations*, aiding them by our example: which sense, though occasionally belonging to σύν and πρός in composition, could hardly have place here without some plainer indication in *what went before*, of that to which the preposition refers,—and would not suit the καί, which severs συνεργ. from παρακαλ.

The δέ is one of transition, introducing a new feature. **Moreover, while working with God, we also exhort, that you** (when preaching to *you*,—or others, when preaching to others: he still is *describing his practice* in his ministry, not using a direct exhortation to the Corinthians) **receive not** ('recipiatis;'—not 'recoperitis,' 'that ye will not *have received*,' i. e. 'will not by apostasy shew that ye have received . . .' as Erasm., al., and De Wette. This mistake arises mainly from regarding the words as *directly addressed* to the Corinthians instead of a *description of his apostolic practice*) **the grace of God** (i. e. the reconciliation above spoken of) **to no purpose** (i. e. unaccompanied by sanctification of life; so Chrys., ἵνα . . μὴ νομίσωσιν ὅτι τοῦτό ἐστι καταλλαγὴ μόνον, τὸ πιστεῦσαι τῷ καλοῦντι, ἐκάγει ταῦτα, τὴν περὶ τὸν βίον σπουδὴν ἀπαιτῶν. Hom. xii. p. 521.)

2.] *Ground of the exhortation*: viz. the importance of the present time as the day of acceptance,—shewn by a Scripture citation. **For he** (God, with whom we συνεργοῦμεν and whose grace we recommend) **saith, 'In an accepted time** (Heb. עֵת רָצוֹן 'in a season of grace') **I heard thee, and in the day of salvation I helped thee:' behold** (inserted for solemnity—to mark the importance of what follows), **now is the favourably accepted time** (εὐπρόσδεκτος, a far stronger term than δεκτός, q. d. the *very* time of *most favourable* acceptance, said from the fulness of his feeling of the greatness of God's grace),—**behold, now is the day of salvation.** ὁ γὰρ ἐν τοιούτῳ καιρῷ ἀγωνιζόμενος, ἐν ᾧ τοσαύτη κέχυται δωρεά, ἐν ᾧ τοσαύτη χάρις, εὐκόλως ἐπιτεύξεται τῶν βραβείων. Chrys. p. 522. The prophecy is one directly of the Lord Jesus, as the restorer and gatherer of his people; and the time of acceptance is the interval of the offer of the covenant to men, conceded to Him by the Father. 3—10.] *And this doing, he approves himself as the minister of God by various characteristics, and under manifold circumstances in life.* 3.] διδόντες, resumed from συνεργοῦντες, ver. 1: ver. 2 being parenthetic. It, and all the following participles, vv. 9, 10, qualify παρακαλοῦμεν, shewing the pains and caution used by him to enforce this exhortation by his example as well as his precept. So Grot.: 'ostendit enim, quam serio moneat, qui, ut aliquid proficiat, nullis terreatur incommodis, nulla non commoda negligat.' But evidently, before the list is exhausted, he passes beyond the mere confirmation of his preaching, and is speaking generally of the characteristics of the Christian ministry. ἐν μηδενί, **in nothing**, compare ἐν παντί, below: not, '*in no man's estimation*,' as Luther. μηδεμ.,—μηδενί, are not = οὐδεμ. —οὐδενί, but, see on ch. v. 21, subjectively said—**we exhort, being such as give, &c.**: so 1 Cor. x. 33, ἐγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν κ.τ.λ. προσκοπή = σκάνδαλον, or πρόσκομμα, Rom. xiv. 13.

n ch. viii. 20 only. Prov. ix. 7. Wisd. x. 14 only. (-μος, 2 Pet. ii. 13.)
o = Acts i. 17. xx. 24 (reff.). Rom. xi. 13 ϒ.
p = ch. iv. 8 reff.
q ch. iii. 1. iv. 2. v. 12. vii. 11. x. 12.
r Rom. ii. 7 reff.
s Rom. ii. 9 (reff.).
t = 1 Cor. vii. 26 reff.
u Acts xvi. 23.
v ch. xi. 23.
w 1 Cor. xiv. 33 reff.
x as above (ν). 1 Cor. iii. 8. xv. 58 al. Gen. xxxi. 42.
y ch. xi. 27.
z as above (γ) only ϒ. 2 Macc. ii. 26. (-στωϋς, Eph. vi. 18.)
a as above (γ) (1 Cor. vii. 5 v. r.) only in Paul. [Matt. xvii. 21 ‖ Mk.] Luke ii. 37. Acts xiv. 23. xxvii. 9 only. 2 Kings xii. 16. 1 Esd. viii. 6 al.
b ch. xi. 3 only ϒ. (-νός, ch. vii. 11.)
c = 1 Cor. xii. 6 (reff.).
d Rom. ii. 4 (reff.).

ⁿ μωμηθῇ ἡ ᵒ διακονία, ᵖ ἀλλ' ᵖ ἐν ᵖ παντὶ ᵠ συνιστάντες ʳ ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν ʳ ὑπομονῇ πολλῇ, ἐν ˢ θλίψεσιν, ἐν ᵗ ἀνάγκαις, ἐν ˢ στενοχωρίαις, ᵘ ἐν ᵘᵛ πληγαῖς, ᵘ ἐν ᵘᵛ φυλακαῖς, ἐν ʷ ἀκαταστασίαις, ἐν ᵛˣ κόποις, ἐν ʸ ἀγρυπνίαις, ἐν ʸᶻ νηστείαις, ⁶ ἐν ᵇ ἁγνότητι, ἐν ᶜ γνώσει, ἐν ᵈ μα-

BCD*ϒ LPψ 8 c d e f r h k l ⊂ 17. ℰ

3. μωθη(sic) B¹ f: μωμωθη D¹. aft η διακονια ins ημων DF d 66ᵖᵇ. 73 latt syrr sah [goth] Chr₁ Thdrt [Antch₁(pref)] Thl Œc-comm Ambrst Aug₁ Pel[, υμων seth].

4. rec συνιστωντες, with D³KLN³ rel Chr₁ Thdrt [Antch₁] Damasc₁.₂: συνιστορτες f: συνιστανοντες BP 31. 73 Damasc₁: txt CD¹FN¹ 17 Clem₁ Cyr₁ [Euthal-ms]. διακονους D¹[-gr] vulg [F-lat Ambrst Aug₁]: *ministros* aut -i G-lat.

μωμηθῇ] *μωμᾶσθαι*, '*to reproach*' (see Winer, edn. 6, § 38. 7. a, and Moulton's note), is one of those deponent verbs which have an aorist passive: so *διαλέγεσθαι*, *βούλεσθαι*, *δύνασθαι*, *σπλαγχνίζεσθαι*, &c. The *διακονία*, the office itself, would be reproached, if cause of offence were found in the character of its bearers. 4.] Meyer well remarks the position of *συνιστ. ἑαυτούς*. When the words signified 'to recommend *ourselves*,' in a bad sense, ch. iii. 1, v. 12, —*ἑαυτ. preceded* the verb: but here and ch. iv. 2, where used in a good sense, and without any stress on *ἑαυτούς*, it *follows* the verb. This is only one of continually occurring instances of the importance of the collocation of words with regard to the emphasis. διάκονοι] not *διακόνους*: recommending ourselves, as ministers of God should do. The ambiguity of the E. V. might have been avoided by a different arrangement of words: '*in all things, as the ministers of God, approving ourselves.*' The following datives are a specification of *παντί*; but not all of the same sort: some signify *instruments by which*, some, *situations in which*, some *both these*. Bengel remarks: "Insignis gradatio. Sequuntur ter tria patienda (i. e. from θλίψεσιν to *νηστείαις*), quibus *patientia* (*ὑπομονή*) exercetur; *pressuræ*,—*plagæ*,—*labores*. Primus ternarius continet *genera*, secundus, *species* adversorum: tertia *spontanea*" (but qu? : see below). So that the *ὑπομονὴ πολλή* belongs to vv. 4, 5, and ver. 6 goes on to other points. στενοχ.] See ch. iv. 8, note. 5.] On πληγ., see reff. φυλακ.] At Philippi only *as yet*, as far as we know from the narrative of the Acts; —but there must have been many other occasions, see ch. xi. 23. He *may* have been imprisoned at Antioch in Pisidia, Acts xiii. 50, and at Lystra, xiv. 19, and at Corinth, xviii. 12, 14: and we cannot tell what may have befallen him during his journeys, Acts xv. 41; xvi. 6; xviii. 23. ἐν ἀκαταστ.] in tumults, see Acts xiii. 50; xiv. 5, 19; xvi. 22; xvii. 5; xviii. 12, and above all, xix. 23—41. The sense given by Chrys. (p. 522), al., *τὸ μηδαμοῦ δύνασθαι στῆναι ἐλαυνόμενον*, is philologically allowable, cf. Demosth. 383. 7, *ἀκατάστατον ὥσπερ ἐν θαλάττῃ πνεῦμα*, and James i. 8, and Polyb. xxxi. 13. 6, *ὑποδεικνύων αὐτοῖς τὴν ἀκαταστασίαν τῆς βασιλείας*,—but not found in N. T. ἐν κόποις] usually, and here, signifies '*labour in the Lord*,' for his sake, see reff. So also *κοπιάω*, Rom. xvi. 6, 12 (bis), and reff. Chrys., al., interpret it of his manual work, 1 Cor. iv. 12; and *ἀστατοῦμεν* and *κοπιῶμεν* occurring there together certainly gives some semblance to the view: but see ch. xi. 28, where this can hardly be; it is most probable that the *weariness of his excessive apostolic labour* was in his mind. ἀγρυπνίαις] Chrys. says, p. 523, *τὰς νύκτας ἐν αἷς ἐδίδασκεν, ἢ ὅτι καὶ ἐν αὐταῖς εἰργάζετο*. But I would rather believe the *ἀγρυπνίαι* to have been *watchings through anxiety* for the churches. ἐν νηστείαις] This is generally, and by De W. against Meyer, taken to refer to involuntary hunger and thirst. But, as the latter remarks, the word does not appear to be ever so used; and in ch. xi. 27, Paul himself distinguishes *ἐν νηστείαις* from *ἐν λιμῷ κ. δίψει*. The meaning of fastings must therefore be retained. So Chrys., Theodoret, and Calvin. 6.] The nine preceding datives (see on ver. 4) have expanded *ὑπομονῇ*. We now resume the main catalogue, with ἐν ἁγνότητι, in purity: which is variously explained: of *bodily chastity*, Grot.:—of *unselfishness*, Theodoret, and Chrys., as an alternative (ἢ

κροθυμίᾳ, ἐν [d] χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ [e] ἀνυποκρίτῳ, [7] ἐν [f] λόγῳ [f] ἀληθείας, ἐν [g] δυνάμει [g] θεοῦ, διὰ τῶν [h] ὅπλων τῆς δικαιοσύνης τῶν [i] δεξιῶν καὶ [ik] ἀριστερῶν, [8] διὰ [l] δόξης καὶ [m] ἀτιμίας, διὰ [n] δυσφημίας καὶ [o] εὐφημίας, ὡς [p] πλάνοι καὶ [q] ἀληθεῖς, [9] ὡς [r] ἀγνοού-

[e] Rom. xii. 9 reff.
[f] Eph. i. 13. 2 Tim. ii. 15. James i. 18.
[g] = 1 Cor. i. 18 reff.
[h] = ch. x. 4. John xviii. 3 (Rom. vi. 13 bis. xiii. 12) only. Nah. iii. 3.
[i] (see note.) Matt. vi. 3. Mark x. 37. Luke xxiii. 33 only. 1 Chron. xii. 2.
[k] N. T. as above (i) only. Gen. xiv. 16.
[l] = John v. 41, 44 al.
[m] Rom. i. 26 reff.
[n] here only τ. 1 Macc. vii. 38. Esdr. i. 43 [40] Ald. (δυσσέβεια, AB &c.) only. (-μεῖν, 1 Cor. iv. 13.)
[o] here only τ. Ps. xcix. 2 Symm. (-μος, Phil. iv. 8.)
[p] Matt. xxvii. 63. 1 Tim. iv. 1. 2 John 7 (bis) only. Job xix. 4. Jer. xxiii. 32 only.
[q] subj., Matt. xxii. 16. John iii. 33. Rom. iii. 4 ‡.
[r] 1 Cor. xiv. 38. Gal. i. 22. 2 Pet. ii. 13 al.

σωφροσύνην ... ἢ τὴν ἐν ἅπασι καθαρότητα, ἢ τὸ ἀδωροδόκητον, ἢ καὶ τὸ δωρεὰν τὸ εὐαγγ. κηρύττειν. ib.):—I prefer the second of Chrys.'s meanings, *general purity of character*, εἰλικρίνεια, — unblamableness of life, and singleness of purpose. ἐν γνώσει] knowledge of the Gospel, in a high and singular degree; see 1 Cor. ii. 6 ff. So Chrys.: σοφίᾳ τῇ παρὰ τοῦ θεοῦ δεδομένῃ. χρηστότητι] kindness: a kind and considerate demeanour.

ἐν πν. ἁγίῳ] in the Holy Spirit, as the Power by Whom all these motives are wrought. The omission of the article, aft. ἐν, constitutes no objection to this rendering, as Bp. Middleton (in loc.) supposes: cf. διὰ πν. ἁγίου τοῦ δοθέντος ἡμῖν, Rom. v. 5,—and the very same words as these, 1 Thess. i. 5,—in both which places the meaning is undoubted; neither of which, however, is noticed by Middleton. The words do not appear to hold any *logical* place in the list, any more than ἐν δυν. θεοῦ below. 7. ἐν λόγ. ἀληθ.] is taken by De W., Meyer, al., as subjective,—'in speaking, or teaching truth'—'*in discourse, the contents whereof were truth*:' but their objection against the sense in the word of truth, = ἐν τῷ λόγῳ τῆς ἀληθείας, as it is expressed Col. i. 5, is not valid, on account (1) of the government by a preposition, which would make the insertion of the article optional,—(2) of the whole catalogue being anarthrous, which would cause the article to be omitted for uniformity's sake. ἐν δυν. θεοῦ] viz. the Power spoken of ch. iv. 7,—the power manifested in every part of our apostolic working,—not merely in miracles. διὰ τ. ὅπλ. τ. δικ.] By means of (ἐν is changed for διά, first apparently *on account of* τὰ ὅπλα, marking them more distinctly as *instruments*,—and then continued) the weapons of righteousness (*belonging to*,—or as Meyer, *furnished by, the righteousness which is of faith*. That panoply, *part of which* only in the more particular specification of Eph. vi. 13—17, viz. the θώραξ, is allotted to δικαιοσύνη,—is here *all* assigned to it.

Some of the ancient Commentators,—Chrys., Œcum., al., and Grot., Estius, al., understand by ὅπλα, '*instruments*,' as in Rom. vi. 13, and interpret these instruments to be, *situations and opportunities of life*, whether prosperous, δεξιά, or adverse, ἀριστερά: but the other interpretation is in better accordance with the Apostle's habit of comparison,—see ch. x. 4; Eph. vi. 13 ff.; 1 Thess. v. 8). τῶν δεξ. κ. ἀριστ.] which are on the right and left: i. e. encompassing and guarding the whole person. Grot., Bengel, and most recent Commentators, even De W. and Meyer, explain it, both *right-handed*,—i. e. of *attack*, the sword and spear,—and *left-handed*,—i. e. of *defence*, the shield: but it seems to me that this would require τῶν δεξιῶν καὶ τῶν ἀριστερῶν: whereas now, no article being inserted before ἀριστ., it is implied that *the panoply* (τὰ ὅπλα) is *on both sides* (δεξιὰ κ. ἀριστερά) of the person. On the interpretation *prosperity* and *adversity*, see above. 8.] Perhaps the *instrumental* signification of διά need not be strictly retained. The preposition, once adopted, is kept for the sake of parallelism, though with various shades of meaning. I would understand it in διὰ δοξ., &c., as in διὰ πολλῶν δακρύων, as pointing out the *medium through which*. Thus understood, these two pairs in ver. 8 will form an easy transition from instrumental, through medial, to the passive characteristics which follow. ὡς πλάνοι] From speaking of *repute*, he passes to the *character* of the repute. In all these capacities and under all these representations or misrepresentations, we, as ministers of God, recommend ourselves. But in these following clauses a new point is perhaps brought out, viz. the difference of our *real state* from our *reputed one*. That this is the case with ὡς ἀποθν. κ. ἰδοὺ ζῶμεν and all following, is of course clear. But is it so with the two clauses preceding that one? Do they mean, '*as deceivers, and yet true, as unknown, and yet well known*,' or,—'*as deceivers, and as true men, as unknown, and as well known?*' I own I am not clear on this point. The words καὶ ἰδοὺ ζῶμεν

s Acts xxiii. 26 reff. t Luke xxiii. 16, 22. Heb. xii. 7, 10. 2 Chron. x. 11. Prov. xix. 18. u Rom. vii. 4 reff. v ch. ii. 2 reff. w 1 Cor. i. 5. ch. ix. 11 only. Gen. xiv. 23 al. xxii. 23. x = 1 Cor. vii. 30. Josh. i. 11. s pres., 1 Cor. xvi. 9. y see Eph. vi. 19. Sir.

μενοι καὶ [s]ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ BCDFK LP№ a b c d e f g h k l m n o 17. 47
ζῶμεν, ὡς [t]παιδευόμενοι, καὶ μὴ [u]θανατούμενοι, 10 ὡς
[v]λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ
[w]πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα [x]κατέχοντες.
11 Τὸ [y]στόμα ἡμῶν [yz]ἀνέῳγεν πρὸς ὑμᾶς, Κορίνθιοι,

9. αποθνησκομενοι εσμεν(sic) F. for ιδου, ετι F. for παιδευομενοι, πειραζομενοι D[1] F[-gr] (*tempted*) D-lat G-lat [æth] Ambrst).
11. ins ω bef κορινθιοι F vulg [copt Orig-int$_1$(om Orig$_1$)]. for 2nd ημων, υμων B№.

may be an indication how the Apostle would have the previous two clauses understood; but they also *may be a transition*, altering the previous reference of the second member of the clause, now that the subject is no longer matter of rumour, as πλάνοι and ἀγνοούμενοι, but matter of fact, as ἀποθνήσκοντες, and the following. If the latter alternative be taken, the two clauses will serve as a transition to the subsequent ones, thus: having said, διὰ δυσφημίας κ. εὐφημίας, he proceeds ὡς πλάνοι (answering to δυσφ.) καὶ ἀληθεῖς (answering to εὐφ.),—ὡς ἀγνοούμενοι (still having δυσφ. in view,—as '*unknown*,' of obscure reputation), καὶ ἐπιγινωσκόμενοι (still looking back at εὐφ., seeing that the ἐπίγνωσις would lead to good repute): then, having by the *participles* of the latter clause expressed more a matter of fact than did the adjectives of the former one, he passes to ὡς ἀποθνήσκοντες, which has no longer its main reference to the *repute of others*, but to the *fact*, see ch. iv. 7 ff., as exhibited in himself. I confess that on the whole this rendering recommends itself to my mind.

9.] καὶ ἰδοὺ ζῶμεν is much stronger, more triumphant, than καὶ ζῶντες. There is *something* still of the idea of *one reputed dead and found to be alive*; though I would not say with Meyer that ὡς ἀποθν. altogether refers to a supposd triumph of his adversaries, "Now it is all over with him! His course is ended!" ὡς παιδ.] Surely we must now drop altogether the putative meaning of the ὡς. The sense has been (see above) some time verging that way, and in the clauses which follow, the ὡς expresses just what it does in ὡς θεοῦ διάκονοι, viz. 'quippe qui simus.' Ps. cxvii. 18, LXX, seems to have been in his mind: παιδεύων ἐπαίδευσέ με ὁ (om ὁ ℵ) κύριος, καὶ τῷ θανάτῳ οὐ παρέδωκέ με . . .

10.] Here even more clearly than before, the first member of the clause ὡς λυπ. ἀεὶ δὲ χαίρ. cannot express the opinion of his adversaries. For however παιδευόμενος might be wrested to signify 'a man under the chastisement of God' as a ground of reproach, λυπούμενος will surely not bear the meaning 'ſolcher der nach gewöhnlicher menſchlicher Anſicht traurig ſeyn muß te,' 'one in such a situation, that according to ordinary human estimation he must be wretched,' as De Wette,—but must point to the matter of fact, that he is really '*afflicted*.' See reff. πτωχοί again can hardly have been a *reproach*, but sets forth the *fact*—as poor men, but enriching (not by distribution of alms, as Chrys., Theodoret, Estius, but by imparting spiritual riches, see 1 Cor. i. 5) many:—as having nothing (in the sense in which οἱ ἔχοντες are ὡς μὴ ἔχοντες, 1 Cor. vii. 29, —in the improper sense of 'to *possess*' in which we here use the word—*thus*, we have nothing, are destitute), but possessing (finally and as our own, our inheritance never to be taken away; in that sense of the word '*to possess*' which this world's buyers are *not* to use—οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες, 1 Cor. vii. 30) all things. See a similar 'possession of all things,' 1 Cor. iii. 22: though this reaches further than even that,—to the boundless riches of the heavenly inheritance.

11—VII. 1.] EARNEST EXHORTATIONS TO SEPARATION FROM UNBELIEF AND IMPURITY. 11—13.] These verses form *a conclusion to the preceding outpouring of his heart with regard to his apostolic ministry*, and at the same time *a transition to the exhortations* which are to follow.

11.] Our (my) mouth is open (not *past*: the use of ἀνέῳγα for ἀνέῳγμαι is common in later Greek: see Palm and Rost's Lex., and ref. 1 Cor. Rückert takes it as past, and renders, 'I have begun to speak with you, I have not concealed my apostolic sentiments—I cannot shut my mouth, but must go on speaking to you yet further.' The word seems to refer to the free and open spirit shewn in the whole previous passage on the ministry, in which he had so liberally imparted his inner feelings to them) towards you, Corinthians (καὶ ἡ προσθήκη δὲ τοῦ ὀνόματος φιλίας πολλῆς, καὶ διαθέσεως καὶ θερμότητος· καὶ γὰρ

ἡ καρδία ἡμῶν [a]πεπλάτυνται· 12 οὐ [b]στενοχωρεῖσθε ἐν ἡμῖν, [b]στενοχωρεῖσθε δὲ ἐν τοῖς [c]σπλάγχνοις ὑμῶν· 13 τὴν δὲ αὐτὴν [d]ἀντιμισθίαν (ᵉὡς τέκνοις λέγω) [a]πλατύνθητε καὶ ὑμεῖς. 14 Μὴ [f]γίνεσθε [g]ἑτεροζυγοῦντες [h]ἀπί-

a here bis, Matt. xxiii. 5 only. Psa. cxviii. 32. 1 Kings ii. 1.
b here bis. ch. iv. 8 only. Josh. xvii. 15. Isa. xxviii. 20. xlix. 19 only.
c = ch. vii. 15. Phil. i. 8. Philem. 20. Prov. xii. 10. i. 27 only †.
d Rom. v. 17. e Acts xvii. 22. 1 Cor. x. 15. f w. particip. = Heb. v. 12. Rev. iii. 2. Mic. ii. 1. see Acts ii. 5 reff.
g here only †. (-γος, Lxv. xix. 19.) see 1 Cor. xiv. 21. h = 1 Cor. vi. 6 reff.

12. om δε C a l. 13. υμας F.
14. ins και bef μη F(and F-lat G-lat) D-lat Syr æth arm [Ambr$_1$] Ambrst. for απιστοις, μετα απιστων F latt [Cypr Lucif Ambr Ambrst Aug].

εἰόθαμεν τῶν ἀγαπωμένων συνεχῶς γυμνὰ τὰ ὀνόματα περιστρέφειν, Chrys. Hom. xiii. p. 530 f. See Phil. iv. 15; Gal. iii. 1, which last is written under a very different feeling),—**our (my) heart has become enlarged.** These last words are very variously explained. Chrys., Theodoret, Œc., al., understand them of the *expansive effect of love* on the heart: Luther, Estius, al., of *dilatio gaudii*, which does not however agree with πλατύνθητε καὶ ὑμεῖς below: nor with the general context, either of what precedes or of what follows: for to refer it to ch. vii. 4, as Estius, is evidently far-fetched, the intermediate matter being of such a different character. Alii aliter. Meyer holds with Chrys., and refers it to the preceding passage, during which his heart became expanded in love to them. De Wette takes it, '*I have poured out, enlarged and diffused, my heart to you*,' viz. by speaking thus open-hearted to you. I believe the precise sense will only be found by taking into account the πλατύνθ. κ. ὑμεῖς below, and the occurrence of the expression in the Psalm (reff.: cf. ἐν πλατυσμῷ, ib., ver. 45). Some light is also thrown upon it by χωρήσατε ἡμᾶς, ch. vii. 2. The *heart* is considered as a *space*, wherein its thoughts and feelings are contained. We have seen the same figure in our expression 'narrow-minded.' In order to *take in a new object* of love, or of desire, or of ambition, the heart must be *enlarged*: ὁδὸν ἐντολῶν σου ἔδραμον, ὅταν ἐπλάτυνας τὴν καρδίαν μου. The Apostle has had his heart *enlarged* towards the Corinthians: *he could and did take them in*, with their infirmities, their interests, their Christian graces, their defects and sins: but *they did not and could not take him in* (χωρῆσαι αὐτόν): he was misunderstood by them, and his relation to them disregarded. This he here asserts, and deprecates. He assures them of *their* place in *his* heart, which is *wide enough for*, and *does contain them*; and refers back to this verse in ch. vii. 3, thus, προείρηκα ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε . . . . He tells them, ver. 12.] that they are not straitened in *him*, i. e. that any constraint which they may feel towards him, any want of confidence in him and persuasion of his real appreciation of their state and interests, arose, not from *his* being *really* unable to appreciate *them*, and love them, and advise them,—but from *their own* confined view of *him*, of his love, his knowledge of and feeling for them.

13.] τὴν αὐτὴν ἀντιμ., as τὸν ὅμοιον τρόπον, Jude 7, κλισίας, Luke ix. 14, not governed by κατά understood, but in fact an accus. of a *remoter object*, answering in many cases exactly to the *further removed of the two accusatives* in the *double accusative* government. The sense seems to be compounded of τὸν αὐτὸν τρόπον, and ἀντιμισθίαν, **In the same manner, as a return for my largeness of heart to you.**

ὡς τέκνοις λ. explains ἀντιμισθίαν,—it being naturally expected of children that they should *requite* the love and care of their parents, by corresponding love and regard. 14—VII. 1.] *Separate yourselves from unbelief and impurity.* On the nature of the connexion, Stanley has some good remarks. He now applies to circumstances which had arisen among the Corinthians the exhortation which in ver. 1 he described himself as giving in pursuance of his ministry of reconciliation. The following exhortations are *general*, and hardly to be pressed as applying only to *partaking of meats offered to idols*, as Calv., al., or to *marriage with unbelievers*, as Estius,—but regard all possible connexion and participation,—all leanings towards a return to heathenism which might be bred by too great familiarity with heathens. **Become not** ('ne *fiatis*, molliter pro: ne *sitis*,' Bengel: rather, perhaps, as expressing, 'do not enter into those relations in which you must become') **incongruous yokefellows** (the word and idea from ref. Levit. Hesych.: ἑτερόζυγοι· οἱ μὴ συζυγοῦντες. Grot. explains it, '*alteram partem jugi trahere*,' but this does not give the force of ἑτερο-:—Theophyl., μὴ ἀδικεῖτε τὸ δίκαιον ἐπικλινόμενοι κ. προσκλινόμενοι οἷς οὐ θέμις: so making the simile that of an unequal balance: but this could hardly be without more precise noti-

στοις· τίς γὰρ [i] μετοχὴ δικαιοσύνῃ καὶ [k] ἀνομίᾳ, ἢ τίς [l] κοινωνία φωτὶ πρὸς σκότος; [15] τίς δὲ [m] συμφώνησις χριστοῦ πρὸς [n] βελίαρ, ἢ [o] τίς [op] μερὶς [q] πιστῷ μετὰ [h] ἀπίστου; [16] τίς δὲ [r] συγκατάθεσις [s] ναῷ [g] θεοῦ μετὰ [t] εἰδώλων; ὑμεῖς γὰρ [s] ναὸς [g] θεοῦ ἐστε [t] ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι [u] ἐνοικήσω ἐν αὐτοῖς καὶ [v] ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονταί μοι λαός. [17] διὸ [w] ἐξέλθατε

BCDFL P₂₄ a: c d e f g h k l m o 17. 67

i here only. Ps. cxxi. 3 ℵ Ed-vat. F &c. (not A. B def.) only. (-χος, Heb. i. 9.)
k Rom. iv. 7 reff.
l 1 Cor. i. 9. x. 16. Gal. ii. 9 al. Lev. vi. 2.
m here only †. (-νος, 1 Cor. vii. 5.)
n here only †. see note.
o 3 Kings xii. 16. Exod. xxiii. 1. Luke xxiii. 51.)
p Acts viii. 21 reff.
q Acts x. 45 reff.
r here only †. (-τίθεσθαι, reff. Acts xiv. 15 and note.
s = 1 Cor. iii. 16. vi. 19. Jer. vii. 4.
t 1 Cor. x. 20 al.
u Rom. viii. 11. Col. iii. 16.
v here only. Levit. xxvi. 12.
w Acts xvii. 33. Isa. lii. 11 (thee).

δικαιοσυνης και αδικιας D¹, also (but -νη κ. -ια) D³: δικαιοσυνης μετα (και Orig₁ [Tert₁ Cypr₁]) ανομιας F latt arm Orig₁(and int₁) [Lucif Ambrst Aug$_{alic}$]. rec (for η τις) τις δε, with K rel syr æth Chr₁ Thdrt Cosm₁ Thl Œc Tert₁: txt BCDFLPℵ d m 17 latt Syr syr-mg copt goth arm Clem₂ Orig₁(and int₁) [Ephr₁ Bas₁ Euthal-ms] Damasc₂ Cypr Lucif Ambrst Jer. φωτος (addg η) D¹[and lat] Cypr Lucif₁ Hil.

15. rec χριστου (*prob corrn for conformn to φωτι preceding*), with D-gr F-gr KL rel [G-lat syrr goth] Clem-ed₁ Orig₁(and int₁) Can-apost-ed [Chr₁ Nys₁ Bas₁ Euthal-ms Thdrt Damasc₁] Tert₂: txt BCPℵ 17 vulg(and F-lat) D-lat copt Clem₁(-ms₁) Orig₂ Can-apost-mss₁ Damasc[h.l. Ephr₁ Procop₁ Lucif₁ Ambrst Aug$_{alic}$]. elz βελιαλ, with vulg [F-lat] G-lat Clem₁[-ed] Tit-ed₁ Orig-int₁ Tert₁ Lucif₁: βέλιαν D-gr K m 47 syr-mg-gr goth(*Beliam*) many-mentioned-by-Jer("corrupte") Thdrt₁: βελιαβ F[-gr] D-lat: txt BCLPℵ rel fuld(and harl¹) syr copt æth arm Orthod₁ Clem₁[-ms₁ P] Orig₄ Nys₁ [Cyr-p₁] Bas₂ Ephr₁ Chr₁ [Euthal-ms] Thdrt₂ Damasc. πιστου B 17 8-pe copt.

16. ημεις and εσμεν BD¹LPℵ¹ 17 D-lat copt [æth] (Clem₁) Did₂ Aug₁: txt C D³[-gr] FK(ℵ³) rel vulg syrr goth arm Ath₁ Chr₁ [Euthal-ms] Thdrt Damasc Orig-int₁ Lucif₁ Tert₁ [Ambrst].—ναοι ℵ¹ Clem₂.—εστε bef θεου ℵ³ for καθως ειπεν, λεγει γαρ D¹(and lat) F[not F-lat], *dicit enim* G-lat goth Tert₁ Aug₁. for αυτων, αυτοις F(and G-lat) P Orig₃. for μοι, μου BCPℵ m 17 arm [Clem₁ Orig₁] Eus₂ Damasc: txt DFKL rel [latt syrr copt goth] Orig₁[-ms₁-int₁ Eus₁] Ath₁ Cyr-jer₁ Thdrt [Tert Lucif].

17. (εξελθατε, so BCFℵ 17. 47 [Euthal-ms] Damasc.)

fication) **with unbelievers** (Winer explains the construction, edn. 6, § 31. 10, Remark 4, thus, μὴ γίν. ἑτεροζυγοῦντες, καὶ οὕτως ὁμοζυγοῦντες ἀπίστοις: better, as De W., μὴ γίν. ὁμοζ. ἀπίστοις κ. οὕτως ἑτεροζυγοῦντες). μετοχή] '*share in the same thing*,' **community.** δικαιοσ. is the state of the Christian, being justified by faith: he is therefore excluded from ἀνομία, the *proper fruit of faith* being *obedience*. φωτί, of which we are the children, 1 Thess. v. 5, and not of darkness. Meyer remarks, that the fivefold variation of the term to express partnership,—μετοχή, κοινωνία, συμφώνησις, μερίς, συγκατάθεσις, shews the Apostle's command of the Greek language. The construction of κοινωνία with a dat. and πρός, is illustrated by Wetst. from Stobæus, S. 28, εἰ δέ τις ἔστι κοινωνία πρὸς θεοὺς ἡμῖν, —and Philo, leg. ad Caium, § 14, vol. ii. p. 561, τίς οὖν κοινωνία πρὸς Ἀπόλλωνα, τῷ μηδὲν οἰκεῖον ἢ συγγενὲς ἐπιστηδευκότι; 15.] After a question beginning with πῶς, τίς, and the like, a second question is regularly introduced by δέ. Thus Hom. Od. α. 225, τίς δαίς, τίς δὲ δμιλος, ὅθ' ἵκετο; see Hartung, Partikellehre, i. 169. βελίαρ] Heb. בְּלִיַּעַל, '*contemptibleness*,' '*wickedness*:' found 1 Sam. ii. 12 al., and variously translated by the LXX. Theod. has retained the original form in Judg. xix. 22. It appears to have been subsequently personified, and used, as here, for a name of the Evil One (see Stanley). The termination -αρ is stated by Meyer to have arisen from the frequent permutation of λ and ρ in the dialect of the Grecian Jews. 16.] συγκατάθ., '*agreement in opinions*;' see reff., and cf. Plato, Gorg. § 123, σὺ δὲ δὴ πότερον συγκατατίθεσαι ἡμῖν περὶ τούτων τὴν αὐτὴν δόξαν ἢ ἀντιφῂς; ναῷ θεοῦ, between you, the Church of God,—see below, and 1 Cor. iii. 16;—εἰδώλων, idols, as the lords and ἐπώνυμοι of the heathen world. ὑμεῖς γάρ] explanation of ναῷ θεοῦ as applying to them, and justification of it by a citation from the prophetic Scriptures. The words cited are compounded of Levit. xxvi. 12, and Ezek. xxxvii. 26, 27. 17.] The necessity of

[w] ἐκ μέσου αὐτῶν καὶ [x] ἀφορίσθητε, λέγει κύριος, καὶ [y] ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ [z] εἰσδέξομαι ὑμᾶς. 18 καὶ [a] ἔσομαι ὑμῖν [a] εἰς πατέρα, καὶ ὑμεῖς [a] ἔσεσθέ μοι [a] εἰς υἱοὺς καὶ θυγατέρας λέγει κύριος [b] παντοκράτωρ. VII. 1 ταύτας οὖν ἔχοντες τὰς [c] ἐπαγγελίας, [d] ἀγαπητοί, [e] καθαρίσωμεν [f] ἑαυτοὺς ἀπὸ παντὸς [g] μολυσμοῦ [h] σαρκὸς καὶ [h] πνεύματος, [i] ἐπιτελοῦντες [j] ἁγιωσύνην ἐν [k] φόβῳ [k] θεοῦ.

2 [l] Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα [m] ἐφθεί-

w = Acts x. 14 reff. l. c.
x Acts xix. 9 reff.
y here only. Exod. xx. 34. Zeph. iii. 20.
z Matt. xix. 5 ii. Luke iii. 5. (Rev. xxi. 7.) 2 Kings vii. 14. Jer. xxxviii. (xxxi.) 33.
a Matt. xix. 5 ii. Luke iii. 5. (Rev. xxi. 7.) 2 Kings vii. 14. Jer. xxxviii. (xxxi.) 33.
b here only, exc. Rev. i. 8 al9. 2 Kings vii. 8.
c Acts i. 4 reff.
d Rom. xii. 19. ch. xii. 19. Phil. iv. 1. 1 Pet. ii. 11. 1 John ii. 7 al.
e Acts xv. 9 reff.
f 1st pers., ch. iii. 1 reff.
g here only. Jer. xxiii. 15. Ezr. viii. 63 (90). 2 Macc. v. 27 only. (-ύνειν, 1 Cor. viii. 7.)
h so Matt. xxvi. 41 ‖ Mk. i ch. viii. 6 reff.
j Rom. i. 4 (reff.). 1 Thess. iii. 13 only.
k Rom. iii. 18 (reff.).
l = Matt. xix. 11, 12. (Gen. xiii. 6.)
m 1 Cor. iii. 17 reff.

CHAP. VII. 2. *υμας* F[-gr](not G) [add *fratres mei* Syr].

separation from the heathen enforced by another citation,—Isa. lii. 11,—freely given from memory; *κἀγὼ εἰσδέξ. ὑμ.* being moreover substituted, from Ezek. xx. 34, for *προπορεύσεται γὰρ πρότερος ὑμῶν κύριος, κ. ὁ ἐπισυνάγων ὑμᾶς θεὸς Ἰσραήλ.* The *ἀκάθαρτον* must be understood of the *pollutions of heathenism generally*, not of any one especial polluted thing, as meat offered to idols. 18.] The citation continues, setting forth the blessings promised to those who do thus come out from heathendom. Various passages of the O. T. are combined. In 2 Kings vii. 14 (LXX), we have *ἐγὼ ἔσομαι αὐτῷ εἰς πατ., κ. αὐτὸς ἔσται μοι εἰς υἱόν*—the expression *οἱ υἱοί μου* and *αἱ θυγατέρες μου* is found Isa. xliii. 6: and *τάδε λέγει κύριος παντοκράτωρ* begins the section from which the former clauses are taken, 2 Kings vii. 8 (LXX). VII. 1.] *Inference from the foregoing citations:—seeing that we have such glorious* (*ταύτας* in the position of emphasis) *promises, we are to purify ourselves* (not merely, 'keep ourselves pure:' *purification* belongs to *sanctification*, and is a *gradual* work, even after conversion). *σαρκός*, as the actual instrument and suggester of pollution: *πνεύματος*, as the recipient through the flesh, and when the recipient, the retainer and propagator, of uncleanness. The exhortation is *general*: against impure acts and impure thoughts.

ἐπιτελ. ἁγιωσ., as De W. remarks, gives the *positive* side of the foregoing *negative* exhortation: every abnegation and banishing of impurity is a positive advance of that sanctification, in the fear of God (as its element) to which we are called.

2—16.] CONCERNING THE EFFECT ON THEM, AND RESULTS IN THEIR CONDUCT, WHICH HIS FORMER EPISTLE HAD PRODUCED. 2—4.] He introduces the subject by a friendly assurance of *his* love and bespeaking of *theirs*, as before in ch. vi. 11—13. 2.] *χωρήσ.*, see above on ch. vi. 13; *δέξασθε ἡμᾶς πλατέως, κ. μὴ στενοχωρόμεθα ἐν ὑμῖν.* Theophyl. De Wette, after Bengel, al., renders it, '*understand us rightly*,' referring to ref. Matt.: but even there the meaning is '*to take in*,' and only 'to understand rightly,' because *τὸν λόγον τοῦτον* follows. And as Meyer observes, there could not well be any *misunderstanding* as to what he here says.

οὐδένα ἠδ., κ.τ.λ.] *Reasons why they should make room for him in their hearts:* We (when he dwelt among them,—the aorists refer to a set time, not to his course hitherto) **wronged** no man (in outward acts, namely,—in the exercise of his apostolic authority, or the like),—we **ruined** no man (this probably also of outward conduct towards others, not as Calv., al., of corrupting by false doctrine),—we **cheated** no man. To understand, with Rückert, these verbs as applying to the contents of the former Epistle, is very forced. If *ἠδικ.* had really referred to the severe punishment of the incestuous person,—*ἐφθειρ.* to the delivering him over to Satan,—and *ἐπλεον.* to the power which Paul gained over them by this act of authority,—surely we should have found more express indication of such reference in the text. But no allusion has *as yet* been made to the former Epistle; and therefore it is much better to understand the words generally of the time when he resided among them. "In how many ways of which history says nothing, may such ruining of others have been laid to the charge of Paul? How easily might his severe visitation of sin, his zeal for eleemosynary collections, his habit of lodging with members of the churches, and the like, have been thus unfavourably characterized!" Meyer: who remarks, that the emphatic position of *οὐδένα* thrice repeated is no confirmation of Rückert's view.

n ch. ii. 11 reff. o = 1 Cor. vii. 35 reff. p ch. iii. 9 only †. Num. xiii. 33. alius in Hexapl. (Montf. (not Pd.)). q ch. xiii. 3 reff. r Phil. i. 7. s Rom. iv. 11 reff. t Mark xiv. 31. 2 Tim. ii. 11 only †. Sir. xix. 10 only. u Rom. vi. 8. 2 Tim. ii. 11 only †. 1 Cor. xv. 31. (Rom. iii. 27 reff.)

ραμεν, οὐδένα [n] ἐπλεονεκτήσαμεν. 3 [o] πρὸς [p] κατάκρισιν οὐ λέγω· [q] προείρηκα γὰρ ὅτι ἐν ταῖς [r] καρδίαις ἡμῶν ἐστε [s] εἰς τὸ [t] συναποθανεῖν καὶ [u] συζῆν. 4 πολλή μοι [vv] παρ- ρησία [v] πρὸς ὑμᾶς, πολλή μοι [x] καύχησις ὑπὲρ ὑμῶν [y] πεπλήρωμαι τῇ [z] παρακλήσει, [a] ὑπερπερισσεύομαι τῇ χαρᾷ [b] ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. 5 καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν [c] ἔσχηκεν [d] ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' [e] ἐν παντὶ [f] θλιβόμενοι· [gh] ἔξωθεν [i] μάχαι,

BCDN LPψ. c d e f g h k l m o 17. c

x = ver. 4. y constr., Luke ii. 40. Rom. i. 29 only. 2 Macc. viii. 33. (-ῆς, Mark vii. 37.) z = ver. 6. a Rom. v. 20 only †. b = ch. iii. 14 reff. c ch. iv. 8 reff. d Acts xxiv. 23 reff. e ch. i. 8 reff. f ch. i. 6 reff. part. constr., ch. v. 6 reff. g Matt. xxiii. 25, 27, 28 al. h see Deut. xxxii. 25. i 2 Tim. ii. 23. Tit. iii. 9. James iv. 1 only. = Gen. xiii. 7.

3. rec ου bef προς κατακρισιν, with DFKL rel vss [Chr$_2$ Thdrt Damasc Ambrst]: txt BCPℵ 17(appy, from the space after κατακρι . .) [Euthal-ms]. aft στι ins εστε (but marked for erasure) ℵ^1. ημων ℵ^1. om εστε B.

4. aft προς υμας ins εστιν D^1(and lat). [υπερπερισσευμαι (for -ευομαι) L d e 47.] ins εν bef τη χαρα B(sic in cod). om 3rd τη F: aft πασῃ τῃ ins πολλῃ D^1[-gr]. for ημων, υμων F[-gr](not G) K b c o. (so F[-gr] K ver 5.)

5. for εσχηκεν, εσχεν BFK: txt CDLPℵ rel Chr$_1$ [Euthal-ms] Thdrt$_2$ Damasc$_1$. ανεσιν bef εσχ. CF d [17 syrr] latt Thdrt$_2$ [Tert$_1$ Ambr$_1$ Ambrst]. θλιβομενοι D^1[*tribulatio* D-lat].

3.] I do not say it (ver. 2) for condemnation (with a condemnatory view, in a spirit of blame: there is no ὑμῶν expressed, nor should it be supplied. He means, 'I do not say ver. 2 in any but a loving spirit'): for (and this shews it) I have said before (viz. ch. vi. 11 f. see note there) that ye are in our hearts (this was implied in ἡ καρδία ἡμῶν πεπλάτυνται, vi. 11. In the qualifying words, εἰς τὸ συν. κ.τ.λ., Paul, as Meyer says, is his own commentator), to die together and live together. This is ordinarily understood, '*so that I could die with you or live with you*,'—as Hor., 'Tecum vivere amem, tecum obeam libens,' Od. iii. 9. 24: which Meyer controverts, owing to ὑμεῖς being the subject of the sentence, and renders, 'in order to die and to live with us:' i. e. 'if our lot is to die, *is death*,—and if our lot is to live, *is life*, never to be torn from our hearts.' But to this I would reply, that though ὑμεῖς is the subject of ἐν ταῖς καρδ. ἡμ. ἐστε, it is but an accidental and secondary subject as regards the *whole sentence*; that *they* are present in *his* heart, is a sign, not of their state of mind, but of *his*: therefore the purpose, εἰς τό, must refer logically to *him*, the main subject, of *whom only* the *purposes* can come into consideration. 4.] παῤῥησία, as in reff., confidence, which leads to and justifies καύχησις: not here '*liberty of speech*,' as Chrys., al. καύχ., *to others*, in speaking of them. τῇ παρ., the consolation (which I have received), viz. that furnished by the intelligence from you. Though this is anticipating what follows vv. 7, 9, I cannot but believe it to have been already before the Apostle's mind, and to have been referred to by the articles before παρακλ. and χαρ. On the construction of πληρόω with an instrumental dative, see reff., and Winer, edn. 6, § 31. 7. So Eurip. Herc. Fur. 372, πεύκαισιν χέρας πληροῦντες,—and Bacchæ 18, μεγάσιν Ἕλλησι βαρβάροις θ' ὁμοῦ πλήρεις ἔχουσα καλλιπυργώτους πόλεις.

ὑπερπ.] I am made exceedingly to abound, see Matt. xiii. 12. The pres. indicates the *abiding* of the effect. τῇ χαρᾷ, with the joy; see above. ἐπὶ πάσ. τῇ θλ. ἡμ., in (reff.) all our tribulation: refers to *both* preceding clauses. What θλῖψις he means, is explained in the next verse. πάσῃ here not of *all tribulation, at all times*, which the special reference of παρακλ. and χαρά forbids: but of *various sorts* of tribulation as specified (ἐν παντί) below. 5—7.] *The intelligence received from them through Titus, and its comforting effect on the Apostle's mind.* 5.] γάρ gives a reason for θλίψει above: καί connects with ch. ii. 12, 13, where he has spoken of the trouble which he had before leaving Troas. For also, after our coming to Macedonia, our flesh had no rest (there is a slight, but very slight, distinction from οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, ch. ii. 12. Titus *was now present*, so that that source of inquietude was removed; but the outward ones of fightings generating inward fears (but see below), yet remained. No further distinction must be drawn—for ἔσωθεν φόβοι evidently

[s] ἔσωθεν φόβοι. 6 ἀλλ' ὁ [kl] παρακαλῶν τοὺς [lm] ταπεινοὺς [k] παρεκάλεσεν ἡμᾶς ὁ θεὸς [n] ἐν τῇ [o] παρουσίᾳ Τίτου· 7 οὐ μόνον δὲ [n] ἐν τῇ [o] παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ [n] ἐν τῇ παρακλήσει ᾗ [k] παρεκλήθη [p] ἐφ' ὑμῖν, [q] ἀναγγέλλων ἡμῖν τὴν ὑμῶν [r] ἐπιπόθησιν, τὸν ὑμῶν [s] ὀδυρμόν, τὸν ὑμῶν [t] ζῆλον ὑπὲρ ἐμοῦ, ὥστε με [uv] μᾶλλον [v] χαρῆναι. 8 ὅτι εἰ καὶ [w] ἐλύπησα ὑμᾶς ἐν [x] τῇ ἐπιστολῇ, οὐ [y] μεταμέλομαι, εἰ καὶ [y] μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ

k = ch. i. 4 reff.
l Isa. xlix. 13. m Matt. xi. 29. Luke i. 52. Rom. xii. 16. ch. x. 1. James i. 9. iv. 6 & 1 Pet. v. 5 (from Prov. iii. 34) only.
n = ch. iv. 8.
o = 1 Cor. xvi. 17. Phil. i. 26. ii. 12 al.† 2 Macc. viii. 12. xv. 21 only.
p = 1 Cor. xiii. 6. xvi. 17. 1 Thess. iii. 7. Judg. xxi. 15 B Ald.
q Acts xiv. 27 reff.
r ver. 11 only τ. Ezek. xxiii. 11 Aq. (-είν, Rom. i. 11. -ητος, Phil. iv. 1.) from Jer. xxxviii. (xxxi.) 15. 2 Macc. xi. 6 only.
s Matt. ii. 18 only, t = Rom. x. 2 reff.
u compar., Acts xxv. 10 reff.
v ver. 13.
w ch. ii. 2 reff.
x see 1 Cor. v. 9 reff.
y here bis. Matt. xxi. 29, 32. xxvii. 3. Heb. vii. 21 (from Ps. cix. 4) only. Prov. xxv. 8. see ver. 10.

6. om 2nd ο C 4. for ημ., υμας F[-gr](not G). for εν, επι C Chr$_1$ Thl-marg.
7. ην παρεκληθην D^1[-gr]. for εφ, εν L. for ημ., υμιν D^{1}ℵ^1 (b^1 ?). om υπερ εμου K. με aft μαλλον D Thdrt: aft χαρηναι F: om K m 31-5-9. 109-14 lect-13.
8. aft επιστολη ins μου D^1[and lat] F. for 2nd ει και, ει δε και B. om γαρ B D^1(and lat) Ambrst-ms: *videns quod* vulg. (*The varr arise from attempts to clear the constr, making* ει δε και μ. *the beginning of a new sentence, and* βλεπω, *without* γαρ, *the apodosis,—or* βλεπων κ.τ.λ. *a qualifying clause: see also notes.*) om η F.

shews that σάρξ must be taken in a wide sense); **without, fightings** (the omission of ἦσαν renders the description more graphic), **within, fears.** Chrys., ἔξωθ. μάχαι· παρὰ τῶν ἀπίστων ἴσωθ. φόβοι· διὰ τοὺς ἀσθενεῖς τῶν πιστῶν. Hom. xiv. p. 539. So Calv., Grot., Wetst., al., slightly varying in their assignment of each class. But it is better, as Paul speaks of ἡ σὰρξ ἡμῶν, to understand ἔξωθεν of the *state of things without him* [personally], contentions with adversaries either within or without the church, and ἔσωθεν of *that within* [*him* personally], fears, for ourselves, for others, or for *you*, how you might have received our letter.

6.] τοὺς ταπεινούς, generally, **those that are low**: ἡμᾶς, as belonging to that class.

It was [the] *not finding Titus* which had given him such uneasiness in Troas, ch. ii. 12. ἐν, not '*by*,' but in, as the conditional element or vehicle of the consolation. So also [twice] in next verse. 7. ἀλλὰ καὶ . . . .] **not only . . . . but also with the comfort with which he was comforted concerning you**: i. e. 'we shared in the comfort which Titus felt in recording to us your desire,' &c. see ver. 13. *He* rejoiced in announcing the news: *we* in hearing them. There is no inaccuracy of construction, as De W. supposes.

ἐπιπόθησιν, either longing *to see me*, or longing *to fulfil my wishes*. The former is the more simple. ὀδυρμόν,—ἐπὶ τῇ ἐπιτιμήσει μου τῇ ἐν τῇ πρώτῃ ἐπιστολῇ, as Œcum. ζῆλον ὑπὲρ ἐμοῦ] The art. is omitted after ζῆλον, as in τῶν ἀδελφῶν μου τῶν συγγενῶν κατὰ σάρκα, because the words ζῆλον ὑπὲρ ἐμοῦ cohere in the sense, and form as it were but one, —see Col. i. 4 (iv. 13, v. r.): and Winer, edn. 6, § 20. 2. μᾶλλον, viz. 'than before, at the mere coming of Titus.' The emphasis is on μᾶλλον from its position.

8—11.] *He expresses his satisfaction at the effect produced on them, as superseding his former regret that he had grieved them.* 8.] **For** (reason of the χαρῆναι) **though I even grieved you in** (by means of) **my epistle, I do not** (now) **repent** (having written it), **though I even did repent it** (before the coming of Titus). Erasm., al., take εἰ καὶ μετεμ. for '*even supposing I repented it before, which was not the case*:' Calv., al. think 'verbum *pœnitendi* impropriè positum pro *dolorem capere*.' The reason of these departures from grammatical construction and the meaning of words, is, for fear the Apostle should seem to have *repented of* that which he did under the inspiration of the Holy Spirit. But there is no difficulty even on the strictest view of inspiration, in conceiving that the Apostle may have afterwards regretted the severity which he was guided to use; we know that Jonah, being directed by inspiration to pronounce the doom of Nineveh, endeavoured to escape the unwelcome duty: and doubtless St. Paul, as a man, in the weakness of his affection for the Corinthians, was tempted to wish that he had never written that which had given them pain. But the result shewed that God's Spirit had ordered it well, that he should thus write: and this his repentance was *repented of again*.

βλέπω γὰρ κ.τ.λ.] **For I see that that letter, though but for a time, did grieve you.** This seems the only admissible rendering of the words. Chrys. sees in them *the*

z (=) John v. 35. Gal. ii. 5. Philem. 15 only. see 1 Thess. ii. 17.
a Matt. iii. 11. Rom. x. 10 al.
b = Rom. viii. 27. see ch. xi. 17.
c ch. vi. 3 reff.
d 1 Cor. iii. 15 reff.
e = Mark i. 4 al. fr.
f Rom. xi. 29 only †. 15 reff.
g = Rom. ii. 10 reff.
h = Rom. iv. 15. v. 3. ch. iv. 17 al.
i Acts xxiv.

z πρὸς ὥραν w ἐλύπησεν ὑμᾶς· 9 νῦν χαίρω, οὐχ ὅτι BCDFKLP
w ἐλυπήθητε, ἀλλ' ὅτι w ἐλυπήθητε a εἰς μετάνοιαν· w ἐλυπή- LΨ
θητε γὰρ b κατὰ θεόν, ἵνα c ἐν e μηδενὶ d ζημιωθῆτε ἐξ ἡμῶν. c d e
10 ἡ γὰρ b κατὰ θεὸν λύπη e μετάνοιαν εἰς σωτηρίαν h k x
f ἀμεταμέλητον g ἐργάζεται, ἡ δὲ τοῦ κόσμου λύπη θάνατον o ℵ
h κατεργάζεται. 11 ἰδοὺ γὰρ i αὐτὸ i τοῦτο k τὸ b κατὰ
θεὸν w λυπηθῆναι [ὑμᾶς] πόσην v κατειργάσατο ὑμῖν

ὑμας bef ελυπησεν F.

9. om νυν D¹(and lat) Syr. om αλλ οτι ελυπηθητε ℵ¹(ins ℵ-corr¹ obl) tol¹.

10. rec κατεργαζεται, with FKLℵ³ rel Orig₁ [Bas₁ Antch₁] Thdrt Thl Œc: txt BCDPℵ¹ m Clem₁ (Orig₂) Chr-mss [Cyr-p₂ Euthal-ms] Damasc. (om last clause (*homœotel*) K 17. 31. 108¹-14-78.)

11. om ὑμας (*as unnecessary, υμιν occurring below: and to express, as above, the* abstract *and not the* concrete) BC F[not F-lat] ℵ¹ 17 [Bas₂ Euthal-ms] Ambrst: ins DKL[P]ℵ³ rel Clem₁ Bas₁ Chr₁ Thdrt Damasc Thl Œc. κατηργ. B¹D k¹ m. ins εν bef υμιν CFPℵ³ c d 47 vulg [Syr] syr Bas₂[-2-mss₁] Chr Thdrt Thl [Ambrst]: om BDKLℵ¹ rel [arm (copt Euthal-ms)] Clem₁ Damasc Œc.

reason of οὐ μεταμέλομαι, and adds (Hom. xv. p. 543) τὸ μὲν γὰρ λυπηρὸν βραχύ, τὸ δὲ ὠφέλιμον διηνεκές. It appears then that he would render εἰ καὶ πρὸς ὥραν, '*if even for a season*,' = '*scarcely for any time*.' Rinck (lucubr. crit. p. 162) would begin a new sentence with εἰ καὶ μετεμελόμην, and parenthesizing βλέπω . . . . ὑμᾶς, regard νῦν χαίρω, κ.τ.λ. as the *apodosis*. But this is very unnatural, with so abrupt a beginning as εἰ καί. It would certainly have been εἰ δὲ καί: and the *present*, βλέπω, would give no reason for the *past*, μετεμελόμην, which had passed away. The best sense, as well as the most legitimate rendering, is to regard βλέπω . . . . ὑμᾶς as the epexegesis of ἐλύπησα, as above. 9.] νῦν, emphatic, as distinguishing χαίρω from μετεμελόμην: *now* that I know not only of your grief, but of its being grief which worked repentance. κατὰ θεόν] as E. V., **after a godly sort**: '*with reference to God*,' see ref. Rom. and note: "*secundum*, hic significat sensum animi Deum spectantis et sequentis," Bengel. αὕτη γὰρ ἡ καλὴ λύπη, ὃς τό γε κατ' ἄνθρωπον λυπεῖσθαι κακόν. Œcum. Cf. κατὰ ἄνθρωπον, 1 Cor. xv. 32. ἵνα, κ.τ.λ.] **in order that ye might in nothing be damaged by us**: not ἐκβατικῶς, *so that ye did not* . . ., as many Commentators:—the *divine purpose* of their grief is indicated; 'God so brought it about, in order that your grief occasioned by me might have, not an injurious, but a beneficial effect.' 10.] *How* 'grief according to God' *produces such an effect*. **For grief according to God works** (brings about, promotes, see ref.) **repentance unto salvation never to be regretted.** ἀμεταμέλητον best belongs to σωτηρίαν, as Vulg., Theophyl., Aug., Est., Fritzsche, Meyer, De Wette; not to μετάνοιαν, as most Commentators:—not necessarily however from the position of the words, as Meyer and De Wette maintain: for what more common than for the predicate of a substantive (εἰς σωτηρίαν) to be placed between it and a qualifying adjective?—but on account of the *sense*, and the fact that not ἀμεταμέλητον, but ἀμεταμέλητον is chosen, so that the play in E. V., '*repentance not to be repented of*,' does not seem to have been intended. De W. well explains σωτηρία ἀμεταμέλητος—'*salvation which none will ever regret*' having attained, however difficult it may have been to reach, however dearly it may have been bought. ἡ τ. κόσμου λύπη] τί δέ ἐστι, κατὰ κόσμον; ἐὰν λυπηθῇς διὰ χρήματα, διὰ δόξαν, διὰ τὸν ἀπελθόντα. Chrys. ib. τοῦ κόσμ. is *subjective*: '*the grief felt by the children of this world*.' θάνατον] **Death eternal**, as contrasted with σωτηρίαν: not '*deadly sickness*,' or '*suicide*,' as Theophyl. (in part, πάντως μὲν τὸν ψυχικόν, πολλάκις δὲ καὶ τὸν σωματικόν), al. The grief which contemplates nothing but the blow given, and not the God who chastens, can produce nothing but more and more alienation from Him, and result in eternal banishment from His presence. So that ἐργάζ. is rather **works**, '*contributes to*,' and κατεργάζ., **works out**, '*results in*.'

11.] *The blessed effects of godly grief on themselves, as shown by fact.* αὐτὸ τοῦτο, **this very thing**, *of which I have been speaking*. σπουδήν, **earnestness**, as contrasted with your former *carelessness* in the matter. ἀλλά] **nay**, not σπουδήν merely,—that is

[l] σπουδήν, [m] ἀλλὰ [n] ἀπολογίαν, [m] ἀλλὰ [o] ἀγανάκτησιν, [m] ἀλλὰ φόβον, [m] ἀλλὰ [p] ἐπιπόθησιν, [m] ἀλλὰ [q] ζῆλον, [m] ἀλλὰ [r] ἐκδίκησιν. [s] ἐν [s] παντὶ [t] συνεστήσατε [u] ἑαυτοὺς [v] ἁγνοὺς εἶναι [w] τῷ [w] πράγματι. 12 ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ [x] ἀδικήσαντος οὐδὲ ἕνεκεν τοῦ [x] ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ [y] φανερωθῆναι τὴν [l] σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς [z] ἐνώπιον τοῦ θεοῦ. 13 διὰ τοῦτο [a] παρακεκλήμεθα. ἐπὶ δὲ τῇ [b] παρακλήσει

l — Rom. xii. 8, 11 reff.
m = 1 Cor. iii. 2.
n = 1 Cor. ix. 3. (Acts xxv. 16 reff.) Wisd. vi. 10 only.
o here only †.
p (-πεῖν, Matt. xx. 24.)
q ver. 7 only †.
r Rom. xii. 19 reff.
s ch. iv. 8 reff.
t = ch. vi. 4 reff.
u 2nd pers., Tit. ii. 5. James iii. 17. 1 Pet. iii. 2. 1 John iii. 3 only. Prov. xx. 9. (-νῶς, Phil. i. 17. -νότης, ch. vi. 6.)
v see 1 Thess. iv. 6.
w = ch. ii. 14. iii. 3, &c. constr., here only.
x = Acts iv. 19 reff. Rom. xii. 17.
y = Rom. xii. 8 reff.
z ch. i. 3, &c. reff.
a = ch. i. 4, &c. reff.
b ch. i. 3, &c. reff.

ανακτησιν (so 17) and επιποθιαν ℵ[1]. (αλλα (last), so BD[1]FLPℵ a b d f m o 17. 47 [Clem[1] Bas[3] Thdrt].) rec ins εν bef τω πραγματι, with D[2-3][and lat] KLP rel [arm Bas[3]] Chr[1] Thdrt Ambrst: txt BC D[1][-gr] ℵ 17 vulg goth Clem[1] [Euthal-ms] Damasc[1] Pel Bede.

12. (ενεκεν (3ce), so BCDFK L(2nd and [3rd]) ℵ a d f k 17.) [D[1]-gr transposes αδικησαντος and αδικηθεντος.] ins αλλ' bef ουδε B ℵ[3] m 73. εις ημων την υπερ υμων (*see notes*), with d 47 vulg(and F-lat) goth arm-usc Chr[1] Thdrt Ambrst: υμ. τ. υπ. νμ. D[1][-gr] F-gr ℵ: ημ. τ. νπ. ημ. *nostram quæ est pro nobis* G [D[1]-lat]: txt BCD[2-3]KLP rel D[3]-lat E-lat syrr copt æth [arm-zoh Euthal-ms] Damasc.

saying too little;—**but . . .** ἀπολογίαν] viz. to Paul by means of Titus,—asserting their innocence in the matter; see below. ἀγανάκτησιν] πρὸς τὸν πεπορνευκότα. Theophyl. φόβον] 'ne cum virga venirem,' Bengel: fear *of Paul:* not here *of God.* The context is brought out well by Chrys. and Theophyl. The latter says, on ἐπιπόθησιν,—πρὸς ἐμέ. εἰπὼν δὲ φόβον, ἵνα μὴ δόξῃ αὐθεντεῖν, συντόμως διωρθώσατο, ἐπιπόθησιν εἰπών ὅπερ ἐνδεικτικὸν ἀγάπης, οὐκ ἐξουσίας. ζῆλον] *on God's behalf,* to punish the offender;—ἐκδίκησιν being the *infliction of justice itself.* Bengel remarks, that the six accusatives preceded by ἀλλά fall into three pairs: ἀπολογ. and ἀγανάκτ., relating to *their own feelings* of shame,—φόβ. and ἐπιπόθ. to *Paul,*—ζῆλ. and ἐκδίκ. to the *offender.* ἐν παντί must be understood only of participation of *guilt:* by their negligence, and even refusal to humble themselves (1 Cor. v. 2), they had in some things made common cause with the offender. Of this, now that they had shewn so different a spirit, the Apostle *does not speak.* συνεστήσατε] **have commended yourselves by proving that ye are**; a pregnant construction. τῷ πρ., the dat. of regard: see Rom. vi. 20, and Winer, edn. 6, § 31. 1. *k*,—**the matter**,—perhaps, as in ref., not only, 'of which I have been speaking,'—but with allusion to the *kind of sin* which was in question. ἁγνούς, **pure of stain.** 12.] *He shews them that to bring out this zeal in them was the real motive of his writing to them, and no private considerations.* ἄρα, **accordingly,**—'in accordance with the result just mentioned.' εἰ καὶ ἔγραψα ὑμ. is parallel with εἰ καὶ ἐλύπησα ὑμᾶς, ver. 8,—**though** (i. e. *assumed that*) **I wrote** (severely) **to you.** The ἀδικηθείς would be the *father* of the incestuous person, who γυναῖκα τοῦ πατρὸς εἶχεν, 1 Cor. v. 1. Theodoret imagines it to mean the *stepmother,* who was the adulteress; and thinks that the *father* was dead. But there is no ground for this in 1 Cor. v., and the *masculine* participle, though not decisive against it, is at least more naturally explained on the other view. Others (as Wolf, Bleek, al.) suppose *Paul himself* to be meant, which however would be in direct contradiction to ch. ii. 5: Bengel, al., the *Corinthians,* 'singularis pro plurali, per euphemiam,' which is forced: Theophyl., al., both the persons concerned (—ἀμφότεροι γὰρ ἀλλήλους ἠδίκησαν):—and Neander, al., take τοῦ ἀδικηθέντος as = τοῦ ἀδικήματος, '*the fault committed*:'—which however would not be true, for the Apostle certainly *did* write *on account of the committal* of the fault. It would be easy for any of the Apostle's adversaries to maintain that the reproof had been administered from private and interested motives. ἀλλ' ἕνεκεν . . .] *But he wrote, in order to bring out their zeal on his behalf* (i. e. to obey his command), *and make it manifest to themselves in God's sight.* The other reading, ἡμῶν τὴν ὑπὲρ ὑμῶν, has been an alteration owing to not understanding τ. σπουδ. ὑμ. τ. ὑπ. ἡμ., and is *inconsistent with the fact:* it was not to exhibit to them *his* zeal for them that he wrote, but to make manifest to (πρός 'among,' 'chez') them,

ἡμῶν [c]περισσοτέρως [d]μᾶλλον [e]ἐχάρημεν [ef]ἐπὶ τῇ χαρᾷ BCDFKLPℵ
Τίτου, ὅτι [g]ἀναπέπαυται τὸ [g]πνεῦμα αὐτοῦ [h]ἀπὸ πάντων LPψ
ὑμῶν· [14]ὅτι εἴ τι [i]αὐτῷ [i]ὑπὲρ ὑμῶν [i]κεκαύχημαι, οὐ [k]l
[k]κατῃσχύνθην, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν
ὑμῖν, οὕτως καὶ ἡ [l]καύχησις * ὑμῶν ἡ [m]ἐπὶ Τίτου ἀλήθεια
[n]ἐγενήθη, [15]καὶ τὰ [o]σπλάγχνα αὐτοῦ [c]περισσοτέρως
[p]εἰς ὑμᾶς ἐστιν [q]ἀναμιμνησκομένου τὴν πάντων ὑμῶν
[r]ὑπακοήν, ὡς [s]μετὰ [t]φόβου καὶ [t]τρόμου ἐδέξασθε αὐτόν.
[16]χαίρω, ὅτι [u]ἐν [u]παντὶ [v]θαῤῥῶ ἐν ὑμῖν.

e ch. i. 12 reff. double compar., Mark vii. 36. Phil. i. 23.
d ver. 7.
e 1 Cor. xiii. 6 reff.
f = Acts xiv. 3. ch. i. 9 al.
g = 1 Cor. xvi. 18 reff.
h = Acts ii. 22 reff.
i constr., ch. ix. 2 (xii. 5).
k Rom. v. 5. ix. 33. x. 11 al. Ps. cxviii. 116.
l ver. 4.
m w. gen. = Acts xxiii. 30 reff.
n = 1 Cor. i. 30.
o = ch. vi. 12 reff.
p = ch. viii. 13, 14 reff.
q 1 Cor. iv. 17 reff.
r Rom. i. 5 reff.
s ch. iv. 8 reff.
t = Matt. xxviii. 8. Mark iii. 5. 1 Chron. xxix. 22.
u ch. v. 6, 8 reff.
v ch. v. 6, 8 reff.

13. rec places δε aft περισσοτερως (*appy to conform to the εχαρημεν επι below, by joining παρακεκλ. επι: then also the change of ημ. into υμ. became necessary*), with rel æth Œc: om e 32-6-9. 71 [arm Euthal-ms] Thdrt: txt BCDFKLPℵ d 17 latt syrr copt goth Chr-comm$_1$(and Mtt's ms$_1$) Damasc(has επειδη for επι δε) Thl$_1$ [Ambrst]. rec υμων, with F-gr KL rel syr-w-ast copt Chr$_1$ Thdrt [Euthal-ms Damasc] Bede: txt BCDGKPℵ 17 latt syrr goth æth arm Ambrst Pel.

14. αυτων ℵ. κεκαυχημαι bef υπερ υμων F[(not F-lat) Syr copt] Chr$_1$ Thl. αλλα C. παντοτε C F[-gr] syr copt Chr[-txt$_1$], *omnia aut omnino* G-lat. υμιν bef εν αλ. ελαλ. CDP vulg goth (æth) [Ambrst]: om υμιν ℵ^1(txt ℵ-corr^1 obl). * rec ἡμῶν (*see note*), with DGKLPℵ rel latt syrr goth [arm Euthal-ms] Chr$_1$ Thdrt [Damasc] Ambrst: υμων B F-gr c copt Thl. (C def.) om last ἡ Bℵ^1 115-9^1 [Euthal-ms]. for επι τιτου [so syr-mg], προς τιτον *ad Titum* DFP m [latt syrr] Damasc.

15. om παντων ℵ^1.

16. elz aft χαιρω ins ουν, with m syr-mg goth arm: om BCDFKLPℵ rel latt Syr copt [Euthal-ms Thdrt Damasc Ambrst].

to bring out among them, *their zeal to regard and obey him.* 13.] On this account (on account of the fulfilment of this purpose) we are comforted: but in addition to (or, on the occurrence of) our comfort, we rejoiced very much more (reff.) at the joy of Titus, because his spirit has been refreshed by you all. A similar declaration to that in ver. 7, where not only the arrival of Titus, but his comfort wherewith he was comforted by them, is described as the ground of the Apostle's joy. According to the received reading, the sense is: '*Therefore we are consoled on account of your consolation* (either gen. subj., 'that which you feel on account of the good issue of the affair,'—or gen. object., 'the consolation received from you'): *but we rejoiced very much more,*' &c. This however would hardly represent the real state of things.

14.] This increased joy was produced by the verification which my former boasting of you to Titus now received. εἴ τι . .] see one particular in which he boasted of them, ch. ix. 2. οὐ κατῃσχ.] I was not put to shame, viz. by being shewn, on Titus's coming to you, to have boasted in vain. ἀλλ' ὡς . . .] 'But *truthfulness* was shewn to be my constant rule of speech, to whomsoever I spoke.' But as we spoke (*generally*, not merely in our teaching, as Theodoret, al.) all things in truth (truthfully) to you, so also our boasting concerning you (gen. obj.: the rec. ὑμῶν agrees better with the comparison, of '*our words*' in general, with '*our boasting*' in particular: but on that very account it is probably an alteration: and this is the implied meaning at all events) before Titus was (was proved to be: *was*, as shewn by proof) truth. De W. suggests that the Apostle had described (by anticipation) to Titus in glowing terms the affection and probable prompt obedience of the Corinthians, as an encouragement to his somewhat unwelcome journey. 15.] enlarges ἀλήθεια ἐγενήθη. And his heart is more abundantly (turned) toward you, remembering as he does the obedience of you all, how (i. e. which was shewn in the fact, that) with fear and trembling ye received him. 'Fear and trembling,' i. e. 'lest ye should not pay enough regard to my injunctions, and honour enough his mission from me.' 16.] I rejoice (more expressive than with a connecting particle) that in every thing I am (re)assured by you; 'am of good courage, in contrast to my former dejection, owing to your good conduct.' The ordinary rendering, '*I can have confidence in you*,'

VIII. 1 [w] Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν [x] χάριν τοῦ θεοῦ τὴν [xy] δεδομένην [y] ἐν ταῖς [z] ἐκκλησίαις τῆς Μακεδονίας, 2 ὅτι ἐν πολλῇ [a] δοκιμῇ θλίψεως ἡ [b] περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ [c] κατὰ [cd] βάθους [e] πτωχεία αὐτῶν [f] ἐπερίσσευσεν [f] εἰς τὸ [g] πλοῦτος τῆς [h] ἁπλότητος αὐτῶν, 3 ὅτι [i] κατὰ δύναμιν [k] μαρτυρῶ καὶ [lm] παρὰ [m] δύναμιν, [n] αὐθαίρετοι, 4 [o] μετὰ πολλῆς [p] παρακλήσεως δεόμενοι ἡμῶν τὴν [q] χάριν καὶ τὴν [r] κοινωνίαν τῆς [s] διακονίας τῆς [t] εἰς τοὺς [u] ἁγίους, 5 καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν [v] διὰ θελήματος θεοῦ,

w 1 Cor. xii. 3 reff. xv. 1.
x 1 Cor. i. 4 reff.
y ver. 16 reff.
z plur., Rom. xvi. 16 reff.
a Rom. v. 4 reff.
b Rom. v. 17. ch. x. 15. James i. 21 only. Eccles. i. 3 al.
c here only. Strabo ix. 419. Winer, edn. 6, § 51. 2.
d Rom. xi. 33 reff.
e ver. 9. Rev. ii. 9 only. Job xxx. 27.
f Rom. iii. 7 reff.
g neut., Eph. i. 7. ii. 7. iii. 8, 16. Phil. iv. 19. Col. i. 27. ii. 2.
h Rom. xii. 8 reff.
i Matt. xxv. 15. 1 Chron. xxix. 2.
k Rom. x. 2. Gal. iv. 15. Col. iv. 13.
l = Luke xiii. 2, 4. Rom. xiv. 5. Heb. xi. 11. Ps. cxxxiv. 3.
m here only. παρὰ δύν. μετέχειν, Thucyd. iii. 54. ὑπὲρ δ., ch. i. 8.
n ver. 17 only †. Exod. xxxv. 5 Sym. (-τως, 2 Macc. vi. 19.)
o = ch. vii. 15 reff.
p = Rom. xii. 8 reff.
q = Acts xxiv. 27. xxv. 3, 9. Sir. xxx. 6.
r ch. vi. 14 reff.
s Acts vi. 1 reff.
t = 1 Cor. xvi. 1 reff.
u = Acts ix. 13 reff.
v Rom. xv. 32 reff.

CHAP. VIII. 2. *βαθος* (for *-θους*) D^1 [(k)] o. rec *τον πλουτον*, with DFKL$\aleph^3$ rel: txt BCP$\aleph^1$ 17. 31.

3. rec (for *παρα*) *υπερ* (*see ch* i. 8), with KLP rel Chr_1 Thdrt [Damasc]: txt BCDF$\aleph$ 17 [Euthal-ms].—homœotel in 47 *δυν.* to *δυν.*

4. ins *της* bef *παρακ.* C^1(appy). rec at end adds *δεξασθαι ημας*, with [b^3] h k: aft *κοινωνιαν* ins *δεξασθαι* c: om BCDFKLP$\aleph$ rel latt syrr copt [æth Chr_1 Euthal-ms Thdrt Damasc Orig-int$_1$ Aug_1].

5. *ηλπικαμεν* B 80. *αλλα* CD^1 17: *και* 47.

is wrong in not giving the indic. *θαῤῥῶ*, and still more, in making *θαῤῥεῖν ἐν* mean '*to have confidence in*,' which is unexampled. Meyer, who remarks this, does not notice, that the strongest reason against it is not mere want of usage, but the psychological meaning of *θαῤῥεῖν*, which is not like *πεποιθέναι*, descriptive of a *relative*, but of an *absolute* state of mind,—to be **of good courage**: and this admits only of qualification as to the *ground* of that good courage; thus we have *θαῤῥεῖν ὑπέρ*, *περί*, *ἐπί*, in the sense of 'rejoicing at,' 'feeling confident concerning:' but *θαῤῥεῖν ἐν* for '*to trust in*,' as *πεποιθέναι ἐν*, would, I think, be inadmissible. Meyer quotes *ἐν σοὶ πᾶσ' ἔγωγε σάζομαι*, Soph. Aj. 519, where, as here, *ἐν* gives the *ground* of the verb as *in* the person spoken of.

CHAP. VIII. 1—IX. 15.] SECOND PART OF THE EPISTLE: CONCERNING THE COLLECTION FOR THE SAINTS. 1—6.] *He informs them of the readiness of the Macedonian churches to contribute for the poor saints* (*at Jerusalem*), *which led him also to beg of Titus to complete the collection at Corinth.* See some interesting geographical and historical notices in Stanley's introduction to this section, edn. 2, pp. 479 f. 1.] **Moreover** is transitional,—passing on to new matter: so 1 Cor. vii. 1; viii. 1 al. fr. χάριν] For every good gift and frame of mind comes by divine grace, not by human excellency: and this occasion was most opportune for resting the liberality of the Macedonian churches on God's grace, that he might not be extolling *them* at the expense of the Corinthians, but holding out an example of the effusion of that grace, which was common to the Corinthians also, if they sought and used it. It is a mistake, with Orig., Erasm., al., to understand *ἐμοί* or *ἡμῖν* after *δεδομένην* 'quemadmodum adfuerit mihi Deus in ecclesiis:' see the construction *δίδοναι ἐν*, in reff.:—**given among,—shed abroad in**, the churches of Macedonia. 2.] **how that** (depends on *γνωρίζομεν*) **in much proof of tribulation** (though they were put to the proof by much tribulation) **(was) the abundance of their joy** (i. e. their joy abounded), **and their deep poverty** (*κατὰ βάθους*, lit. '*down into the depth*,' as *καθ' ὅλου*, 'throughout the whole') **abounded to** ('abunde cessit in,' as Meyer, &c. or rather perhaps, 'abounded,' produced abundant fruit, 'so as to bring about' . . . .) **the riches** (*τὸ πλ.* the riches which have actually become manifest by the result of the collection **of their liberality** (see ref. Rom. and note). 3—5.] *Proof of this.* There is no difficulty, and no ellipsis, in the construction. **For according to their power, I testify, and beyond their power, voluntarily, with much exhortation beseeching of us the grace and fellowship of the ministry to the saints** (i. e. to allow them a share in that grace and fellowship), **and not as we expected** (i. e. far beyond our expectation)

6 [w] εἰς τὸ [x] παρακαλέσαι ἡμᾶς Τίτον, [x] ἵνα καθὼς [y] προενήρ- BCDFK LPΨ a b c d e f g h k l m n o 17. 47
ξατο, οὕτως καὶ [z] ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν [a] χάριν
ταύτην. 7 [b] ἀλλ' ὥσπερ [c] ἐν [c] παντὶ [d] περισσεύετε, πίστει
καὶ [e] λόγῳ καὶ [e] γνώσει καὶ [f] πάσῃ [g] σπουδῇ καὶ τῇ ἐξ
ὑμῶν [h] ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ [a] χάριτι
[d] περισσεύητε. 8 οὐ κατ' [i] ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς
ἑτέρων [g] σπουδῆς, καὶ [k] τὸ τῆς ὑμετέρας ἀγάπης [kl] γνήσιον
[m] δοκιμάζων 9 (γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν
Ἰησοῦ χριστοῦ, ὅτι δι' ὑμᾶς [n] ἐπτώχευσεν πλούσιος ὤν,

w = ch. vii. 3. Heb. xi. 3.
x 1 Cor. i. 10 reff.
y ver. 10 only †. ἐνάρχ., Gal. iii. 3. Phil. i. 6.
z Rom. xv. 28. ch. vii. 1. Gal. iii. 3. Phil. i. 6. 1 Kings iii. 12.
a = 1 Cor. xvi. 3. ver. 19.
b = Mark xvi. 7. Luke vii. 7. Acts ix. 6. x. 20. xxvi. 16.
c oh. iv. 8 reff.
d = 1 Cor. xv. 58. Col. ii. 7. 1 Thess. iv. 1.
e 1 Cor. i. 5.
f = Acts xx. 19 reff.
g Rom. xii. 8, 11 reff.
h see 1 John iv. 9. (John xvii. 26?)
i Rom. xvi. 26 reff.
k neut., 1 Cor. i. 26, &c. reff.
l Phil. iv. 3. 1 Tim. i. 2. Tit. i. 4 only †. Sir. vii. 18 only. (-νος, Phil. ii. 20.)
m Rom. xiv. 22 reff.
n here only. = Judges vi. 6. Ps. xxxiii. 10. lxxviii. 8. Prov. xxiii. 21. Tobit iv. 21.

6. for προεν., ενηρξατο B: προηρξ. 47.

7. περισσευητε CP Chr-montf$_{1}$. ins εν bef πιστει ℵ^{1}(ℵ^{2} disapproving). εξ ημων εν υμιν B a b m 31. 73-4. 80. 238 Syr (copt) arm Orig-int$_{1}$: εξ υμ. εν ημ. n o: εξ υμων εις ημας 17: txt CDFKLPΨ rel [latt syr goth æth Chr Euthal-ms Thdrt Ambrst-mss Aug]. περισσευσητε D^{1}F.

8. δια την ετ. σπουδην D: *propter* D-lat G-lat Ambrst Aug$_{1}$. εις ημετερας [with k^{1}(?)]: txt BCDFKLPΨ rel. δοκιμαζω D^{1}[-gr] F[-gr] Chr-ms.

9. om χριστου B Ambr$_{1}$. ημας CK a k l^{1} m o 19. 41. 55. 65. 74. 89. 93. 109-15. 238 arm-mss Orig$_{1}$(-int$_{1}$) Eus$_{4}$.

but themselves they gave first (i. e. *above all:* as the inducing motive: not first in point of *time*, but in point of *importance*, see Rom. ii. 9, 10) **to the Lord, and to us by the will of God** (the Giver of grace, who made them willing to do this: not = κατὰ τὸ θέλ. τ. θ., which only *expresses* (whatever it may imply) *consonance with* the divine will: διὰ τοῦ θελ. τ. θ. makes the divine will the *agent*). 6.] **So that we besought Titus** (not, Titus besought *us*, see ver. 17), **that** (the aim, and purport as well, of our request), **as he had previously** (before the Macedonians began to contribute: 'during his visit from which he had now returned') **begun it, so he would also complete among you** (the construction is pregnant—ἦλθῃ εἰς ὑμᾶς καὶ ἐπιτελέσῃ) **this grace also** (this act of grace or mercy, reff. καί,—as well as other things which he had to do among them. It does not belong to ταύτην, '*this* grace also, as well as other *graces*,' but to τὴν χάριν ταύτην altogether). 7—15.] *Exhortations and inducements to perform this act of charity.* 7.] ἀλλά marks the transition to an exhortation, as in reff. It at the same time implies, as Herm. ad Viger. p. 812 (in Meyer), 'satis argumentorum allatum esse.' πίστει, see ch. i. 24. λόγῳ κ. γνώσει, see ref. and for γν., 1 Cor. viii. 1. πάσῃ σπουδῇ, because σπουδή may be manifold even in a good sense. Grot. well explains it, 'studium ad agendas res bonas.' τῇ ἐξ ὑμ. ἐν ἡμ. ἀγ.] your love to us;—the love which, arising from you, has us for its object: see reff. According to the reading, ἐξ ἡμῶν ἐν ὑμ., the only meaning agreeing with the context is, '*the love* (to God and man) *which, arising from our teaching, is planted in you.*' ἵνα καὶ κ.τ.λ.] the sense is *imperative*,—κελεύω, or βούλομαι,—(or βλέπετε, see 1 Cor. xvi. 10,)—being omitted. So Soph. Œd. Col. 156, ἀλλ' ἵνα τῷδ' ἐν ἀφθέγκτῳ, μὴ προσπίπτῃς νάπει. See Hartung, Partikellehre, ii. 148, 9. ταύτῃ is emphatic here, although ταύτην is not in ver. 6: '*this* grace also;'—other graces having been enumerated. Grotius remarks, 'non ignoravit Paulus artem rhetorum, movere laudando.' 8.] Lest his last words should be misunderstood, he explains the spirit in which they were said: not as a command, but by way of inducement, by mention of the earnestness of others, and to try the genuineness of their love. κατ' ἐπιτ.] not, '*in consequence of a command from God*,' as Dr. Burton,—but, by way of command (1 Cor. vii. 6). διὰ τῆς is not = διὰ τήν, '*by occasion of*,' as E. V.:—but treats the ἑτέρων σπουδή as the *instrument by which*, in the way of emulation, the effect was to be produced. The participial construction is as in 1 Cor. iv. 14. 9.] Explanation of 'trying the genuineness of your love,' by upholding His example in the matter, Whom we ought to resemble. τ. χάριν, the (act of) grace:—**the beneficence.** ὅτι] consisting in this, that . . . ᾧλ. ὤν] The participle refers to the time when

ἵνα ὑμεῖς τῇ ἐκείνου [o]πτωχείᾳ [p]πλουτήσητε) 10 καὶ [qr]γνώ-
μην ἐν τούτῳ [r]δίδωμι. τοῦτο γὰρ ὑμῖν [s]συμφέρει, [t]οἵτινες
οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν [u]προενήρξασθε
[v]ἀπὸ [v]πέρυσι· 11 νυνὶ δὲ καὶ τὸ ποιῆσαι [w]ἐπιτελέσατε,

o ver. 9 reff. p = Rev. iii. 18. (Luke xii. 21. 1 Cor. iv. 8.) q = 1 Cor. i. 10 (reff.). r 1 Cor. vii. 25. s 1 Cor. vi. 12 reff. t = Acts x. 41 reff. Rom. i. 28 al. only τ. πρὸ πέρυσι, Demosth. 467. 14. u ver. 6. v ch. ix. 2 w ver. 6 reff.

[τῇ ἐκ. πτ. bef υμεις D¹·³ F latt Ambrst. for εκεινου, αυτου D-gr F-gr Orig$_1$ Eus$_4$, illius latt.]

10. for οιτινες, οτι F Syr. for προεν., ἐνηρξασθε D¹F.

the historic act implied in the aorist ἐπτώχευσεν took place. **He, being rich, became poor**:—not, as De W., merely by His renunciation of human riches during His life on earth, but *by His exinanition of His glory* (Phil. ii. 6, 7), when, as Athanas. (contra Apol. ii. 11, vol. ii. (Migne), p. 757), τὴν πτωχεύσασαν φύσιν ἐν ἑαυτῷ ἀνελάβετο. The stress is on δι' ὑμᾶς, to rnise the motive of gratitude the more effectually in them. τῇ ἐκ. πτωχ. πλουτήσητε] **that by His poverty** (as the efficient cause) **ye might become rich**: viz. with the same wealth in which He was rich,—the kingdom and glory of Heaven, including τὰ μυρία ἅπερ παρέσχεν ἡμῖν ἀγαθά, as Chrys. (Hom. xvii. p. 559): who had just before said, εἰ μὴ πιστεύεις, ὅτι ἡ πτωχεία πλούτου ἐστὶ ποιητική, ἐννόησόν σου τὸν δεσπότην, καὶ οὐκέτι ἀμφιβάλῃς (al. -λεῖς). See the various possible meanings discussed in Stanley's note. 10.] ver. 9 was parenthetic: he now resumes the οὐ κατ' ἐπιταγὴν λέγω . . . . **And I give my opinion** [not '*judgment*,' as rendered in the Version of the Five Clergymen, which is objectionable here, as conveying the very idea which the Apostle wishes to negative, that of an authoritative decision] **in this matter**, the stress being on γνώμην, as distinguished from ἐπιταγήν. τοῦτο γὰρ . . . .] **For this** (viz. '*my giving my opinion, and not commanding*,'—as Billroth and Meyer. De Wette controverts this, and would make τοῦτο refer to the *proof of their love* in the act of charity, contending that τοῦτο must refer to the same as ἐν τούτῳ. But Meyer rightly answers that this need not be, for ἐν τούτῳ is altogether unemphatic and insignificant, and the whole sense of the clause is in the words γνώμην δίδωμι) **is expedient for you** (better than "*befitting*," or "*suitable*," as suggested by Bloomf. after the Schol. ἁρμόζει, συνφδει. This sense of συμφέρει is not found in the N. T., and is very doubtful elsewhere. See Palm and Rost's Lex.), **seeing that you** ('quippe qui'; οἵτινες is decisive for the above meaning of τοῦτο. 'My giving my opinion, rather than commanding, is expedient for you, who have already shewn yourselves so willing.' A *command* from me would be a *lowering* of you, and depreciation of your zeal) **began before them** (the Macedonian churches, see below) **not only the act, but also the mind to act, from a year ago**: i. e. 'not only were you before them in the deed itself, but also in the will to do it.' The sense has been missed by many of the Commentators, from not observing the *comparison* implied in προενήρξασθε, and applying it only to the *Corinthians themselves* beginning. In that case, as the *will* comes before the *deed*, to say, you began *not only to do, but also to will*, would be unmeaning. Some, in consequence, as Grot., al., and the Peschito, have arbitrarily assumed an *inversion of terms*, so that '*non solum facere, sed velle*' should = '*non solum velle, sed facere*.' Others, as Chrys., Theodoret, al., Erasm., Calv., Beza, al., Billroth, Olsh., Rückert, al. m., have taken θέλειν = '*to do with a good will*,' which is certainly not its sense in ver. 11. The above explanation is that of Cajetan, Estius, De Wette, Winer, Meyer, and Wieseler, and puts the climax in its right order, making it a backward one of comparison. For as Wieseler remarks (Chron. Apost. Zeit. p. 364, note), there are *three steps* in the collection for the saints,—the wishing it (θέλειν), the setting about it (ποιῆσαι), and the completion of it (ἐπιτελέσαι). And the Corinthians had begun *not only the second*, but *even the first* of these, before the Macedonians. Long employed as they had then been in the matter, it was more creditable to them to receive *advice* from the Apostle, than *command*. "θέλειν is not a historic act like ποιῆσαι, but a permanent state: hence the pres. inf." Meyer.

In saying ἀπὸ πέρυσι '*from last year*,' it seems probable that Paul would speak as a Jew, regarding the year as beginning in Tisri. 11.] **But** (contrast of your former zeal with your present need to be reminded of it) **now complete the act itself also** (καί can hardly apply to the whole τὸ ποι. ἐπιτ., as De Wette, but must be taken with ποιῆσαι; *now* shew not only the completion of a ready will in the act begun, but complete *the act also*,—

BCDFK LPℵ a b c d e f g h k l m n o 17. 47

ὅπως [x] καθάπερ ἡ [y] προθυμία [z] τοῦ θέλειν, οὕτως καὶ τὸ [w] ἐπιτελέσαι [a] ἐκ τοῦ ἔχειν. 12 εἰ γὰρ ἡ [y] προθυμία [b] πρόκειται, [c] καθὸ ἐὰν ἔχῃ [d] εὐπρόσδεκτος, οὐ [c] καθὸ οὐκ ἔχει. 13 οὐ γὰρ ἵνα ἄλλοις [e] ἄνεσις, ὑμῖν [δὲ] θλῖψις, ἀλλ' [f] ἐξ [g] ἰσότητος, ἐν τῷ [h] νῦν [h] καιρῷ τὸ ὑμῶν [i] περίσσευμα [k] εἰς τὸ ἐκείνων [i] ὑστέρημα, 14 ἵνα καὶ τὸ ἐκείνων [i] περίσσευμα γένηται [k] εἰς τὸ ὑμῶν [i] ὑστέρημα, ὅπως γένηται [g] ἰσότης. 15 καθὼς γέγραπται [m] Ὁ τὸ πολὺ οὐκ [n] ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ [o] ἠλαττόνησεν.

x Rom. iv. 6 reff. y Acts xvii. 11. ver. 19. ch. ix. 2 only ϒ. Sir. xiv. 23 only. (-μος, Rom. i. 15.) z constr., Acts xiv. 9 reff. a = John iii. 34. b Heb. vi. 18. xii. 1, 2. Jude 7 only. Levit. xxiv. 7 al. c here bis. Rom. viii. 26. 1 Pet. iv. 13 only. Levit. ix. 5 B. d Rom. xv. 16 reff. e Acts xxiv. 23 reff. f = 1 Cor. vii. 5 reff. g here bis. Col. iv. 1 only. Job xxxvi. 29. Ecclus. iv. 7 only. h Rom. iii. 26 reff. i epp., here bis only. Matt. xii. 34 ‖ L. Mark viii. 8 only. Ecclus. ii. 15 (only ?). k = Rom. iii. 22. Gal. iii. 14. Eph. i. 6. iii. 2. l 1 Cor. xvi. 17 reff. m and constr., Exod. xvi. 18. Wisd. edn. 6, ‖ 4th. 4. n Rom. v. 20 reff. o here only. l. c. trans., Prov. xiv. 34.

11. for τον, το D¹.

12. for εαν, αν D¹FLℵ f Chr-ms Damasc. for εχῃ, εχει L f [Euthal-ms]. rec adds τις, with C²L rel [syr-w-ast copt Chr,]: om BC¹DFKPℵ 17 latt [syr-txt] goth æth arm Clem, [Chr, Euthal-ms Thdrt Damasc Cypr, Ambrst]. (so D[-gr] F [not F-lat] aft εχει.)

13. om δε BCℵ¹ 17 D-lat æth [Euthal-ms]. om νυν F[-gr(and G²)].

14. (the τ of 1st το is written over the line by ℵ¹(appy).) εμον K.

15. om 2nd ὁ F b g¹ h k o 47. 80. 93. 106-14-15-22. 238.

as Meyer), **that, as (there was) (with you) readiness of will, so (there may) also (be) completion according to your means** (ἐκ τοῦ ἔχειν, not '*out of that which ye have*,' as E. V., but '*after the measure of your* property,' as in ref. The verbs substantive must be supplied, as in ver. 13). 12.] Explanation of ἐκ τοῦ ἔχειν,—that on it, προθυμία being presupposed, and not on absolute quantity, acceptability depends. **For if a willing mind is present,—according to what it may happen to possess, it is acceptable, not according to what it possesseth not.** The construction of the sentence is simple enough: προθυμία being the subject throughout, quasi-personified: readiness in God's service is accepted, if its exertion be commensurate with its means,—and is not measured by an unreasonable requirement of what it has not. 13—15.] *Further explanation that the present collection is not intended to press the Corinthians* καθὸ οὐκ ἔχουσι. **For (it is) not (the collection is not made) that there may be to others (the saints at Jerusalem) relief, and to you distress (of poverty):** 14.] **but that by the rule of equality** (ἐξ as in ἐκ τοῦ ἔχειν, above), **at this present time** (of their need: the stress is on ἐν τῷ νῦν καιρῷ as suggesting that this relation may hereafter be altered) **your abundance may subserve** (γένηται, see next clause. γίνεσθαι εἰς, 'to be extended to,' see ref. Gal.) **their deficiency; that also (supposing circumstances changed) their abundance may observe your want.** The reference is [illegible], as is evident from the next verse, to the supply of *temporal wants*, in respect of which there should be a mutual relieving and sharing among Christians. But the passage has been curiously misunderstood to mean, '*that their* (the Jewish Christians') *abundance in spiritual things may be imparted to you to supply your deficiency*.' Thus Chrys., al.,—the *ancients* regarding this imparting as the *Gospel-benefit received from them by the Gentiles* (which however was *past*, not future, and is urged as a *motive for gratitude*, see Rom. xv. 27), and the modern Romanists introducing the monstrous perversion of the attribution of the merits of the saints to others in the next world. So Estius: "Locus hic apostoli contra nostræ ætatis hæreticos ostendit, posse Christianos minus sanctos meritis sanctorum adjuvari etiam in futuro sæculo. Denique notanda virtus eleemosynæ, quæ facit hominem participem meritorum ejus in quem confertur." 15.] **that there may be equality, as it is written** (i. e. according to the expression used in the Scripture history: παράγει παλαιὰν ἱστορίαν, Chrys.,—of the gathering of the manna) **He that (gathered) much, did not exceed** (the measure prescribed by God): **and he that (gathered) little, did not fall short** (of it). The fact of *equality* being the only point brought into comparison as between the Israelites of old and Christians now, it is superfluous to enquire minutely *how* this equality was wrought among the Israelites. The quotation is according to the reading of the LXX generally supported by MSS.; except that ἔλαττον appears for ὀλίγον in A *a secunda manu*. Grabe (not F) and the

16 [p]Χάρις δὲ τῷ θεῷ τῷ [q]διδόντι τὴν αὐτὴν [r]σπουδὴν ὑπὲρ ὑμῶν [q]ἐν τῇ καρδίᾳ Τίτου, 17 ὅτι τὴν μὲν [s]παράκλησιν [t]ἐδέξατο, [u]σπουδαιότερος δὲ [v]ὑπάρχων [w]αὐθαίρετος [x]ἐξῆλθεν πρὸς ὑμᾶς. 18 [y]συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ [z]ἔπαινος [a]ἐν τῷ εὐαγγελίῳ διὰ [b]πασῶν τῶν [bc]ἐκκλησιῶν· 19 [d]οὐ μόνον δέ, [d]ἀλλὰ καὶ [e]χειροτονηθεὶς ὑπὸ τῶν [c]ἐκκλησιῶν [f]συνέκδημος ἡμῶν, ἐν τῇ [g]χάριτι ταύτῃ τῇ [h]διακονουμένῃ ὑφ' ἡμῶν, [i]πρὸς

p = Rom. vi. 17 reff.
q constr., John iii. 35. ch. i. 22. ver. 1. Ezra vii. 10 B Ald. see Luke i. 17.
r vv. 7, 8.
s = Rom. xii. 8 al.
t = John iv. 45.
u ver. 22 (bis). 2 Tim. i. 17 only. Ezek. xli. 25. (-ασ, Luke vii. 4. Phil. ii. 28. Tit. iii. 13.
v Acts viii. 16 reff.
y ver. 22 only †. vii. 17. xiv. 33. ch. xi. 28.
w ver. 3 only (reff.).
z Rom. ii. 29 reff.
a Rom. i. 9. ch. x. 14 al.
x = but w. εἰς, Acts xi. 26 reff.
b 1 Cor. c plur., Rom. xvi. 16 reff.
d Rom. v. 3. viii. 23 al.
e Acts xiv. 23 only †. 7. 1 Cor. xvi. 3.
f Acts xix. 29 only †. (ἐκδημεῖν, ch. w 6, 8, 9.)
g = vv. 6, h ch. iii. 3 reff.
i = Acts iii. 10. ch. x. 4. xi. 8. 1 Tim. i. 16 al.

16. for διδοντι, δοντι DFLℵ[3] 47 syrr [arm] Chr$_{ν}$, *dedit* vulg D-lat: *danti* G-lat. C tol[1] copt add ημιν.

18. τον αδελφον bef μετ αυτου Pℵ[1] c [copt].

19. for 1st ημων, υμων F[-gr](not G). add εγενετο D[-gr] b 91. 177 arm. rec (for εν) συν, with D F[not F-lat] KLℵ rel goth [Clem$_{1}$] Thdrt Aug: txt BCP d m 17. 47 vulg copt seth [arm Euthal-ms] Damasc Ambrst Aug Pel. om 1st τη C. υφ υμων C b[2] l 55. 73. 177. 238. homœotel in 17 from υφ' ημων in this ver to υφ' υμων in next.

Aldine edition have ᾧ τὸ πολύ and ᾧ τὸ ὀλίγον, probably a correction. The context supplies συλλέξας from the συνέλεξαν in the preceding verse,—and is presumed by the Apostle to be familiar to his readers. 16—24.] *Of Titus and two other brethren whom Paul had commissioned to complete the collection.* 16.] The sense is taken up from ver. 6. διδόντι ἐν, see reff. τὴν αὐτ. σπ., viz. '*as in myself.*' This is evident from ὑπὲρ ὑμῶν.

17.] *Proof of this;* that Titus *received indeed* (μέν) Paul's exhortation to go to them (said, to shew his subordination,—or perhaps to authenticate his authorization by the Apostle), but in reality (δέ) was *too ready to go, to need any exhortation;* —and therefore *went forth* (the past tense of the epistolary style,—as '*dabam,*' &c., indicating things which *will have passed* before the letter is received) *of his own accord to them.* 18—21.] *Commendation of a brother sent with Titus.* 18.] ὁ ἀδελφός cannot surely be, as some Commentators (Heumann, Rückert) have understood, '*the brother of Titus:*' the delicate nature of the mission would require that there should be at least no family connexion between those sent to fulfil it. This and the other are called in ver. 23, ἀδελφοὶ ἡμῶν, and were unquestionably *Christian brethren* in the usual sense. *Who this was,* we know not. Chrys., Theodoret, Œcum., Luther, Calvin, suppose *Barnabas* to be meant; but there is no historical ground for this, and we can hardly suppose him put under Titus. Baronius and Estius suppose, *Silas;* to whom this last objection would also apply; besides that he was well known to the Corinthians, and therefore would not need this recommendation. Orig., Jerome, τινές in Chrys., Ambrose, Pelagius, Primasius, Anselm, Cajetan, Grot., Olsh., al., suppose *Luke*:—and of these all before Grot. (who pointed out the mistake; which however I see reproduced in Mr. Birks's Horæ Apostolicæ, p. 242 f.) suppose οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ to refer to his *gospel,*—διὰ τὴν ἱστορίαν ἣν περ ἔγραψε, Chrys. Hom. xviii. p. 564;—but this is altogether without proof, as is the assumption that it was *Mark* (Lightfoot, Storr). It may have been *Trophimus,* who (Acts xx. 4) accompanied Paul into Asia, and (xxi. 29) to Jerusalem: so De Wette, Wieseler. If the expression whose praise in (the matter of) the Gospel is throughout all the Churches, is to be compared with any similar eulogium, that of Gaius in Rom. xvi. 23 seems to correspond most nearly: Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας: but he was *resident at Corinth,* see 1 Cor. i. 14. A Gaius, a Macedonian, is mentioned Acts xix. 29, as one of the συνέκδημοι of Paul, as here, together with Aristarchus, which latter we know accompanied him to Jerusalem (but see below on ch. ix. 4). It must then rest in uncertainty. 19.] parenthetical (see on ver. 20) adding to his general commendation a particular qualification for this office. οὐ μόν. δέ,—and not only so (i. e. praised in all the churches), but who was also appointed ('suffragiis designatus,' see ref. and note; and Stanley here) by the churches (of Macedonia? see ver. 1) as our fellow-traveller (to Jerusalem, from what follows) in (the matter of) this charity which is being ministered by us,

k vv. 11, 12 reff.
1 2 Thess. iii. 6 only. Mal. ii. 5.
m ch. vi. 3 reff.
n = 1 Tim. v. 10. Heb. xi. 2.
o here only τ. (-ρός, Jer. v. 5.)
p Rom. xii. 17 (reff.). Prov. iii. 4.
q ver. 18 only.
r = 2 Cor. iii. 13 reff. (1 Cor. xvi. 3.)
s see ch. iv. 6. vi. 3 reff.
t ver. 17 reff.
u ch. i. 15 reff.
v = ch. ii. 9. 12. ix. 8. Gal. v. 10 al. x. 18, 20 reff. &c. [B def.]) only.

τὴν τοῦ κυρίου δόξαν καὶ [k]προθυμίαν ἡμῶν· 20 [l]στελ- BCDFK LPℵ a b c d e f g h k l m n o 17. 47
λόμενοι τοῦτο, μή τις ἡμᾶς [m]μωμήσηται [n]ἐν τῇ [o]ἀδρότητι
ταύτῃ τῇ [p]διακονουμένῃ ὑφ' ἡμῶν. 21 [p]προνοοῦμεν γὰρ
[p]καλὰ οὐ μόνον [p]ἐνώπιον κυρίου, ἀλλὰ καὶ [p]ἐνώπιον
ἀνθρώπων. 22 [q]συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν
ἡμῶν, ὃν [r]ἐδοκιμάσαμεν [s]ἐν πολλοῖς πολλάκις [t]σπου-
δαῖον ὄντα, νυνὶ δὲ πολὺ [t]σπουδαιότερον [u]πεποιθήσει
πολλῇ τῇ [v]εἰς ὑμᾶς· 23 [w]εἴτε [x]ὑπὲρ Τίτου, [y]κοινωνὸς
ἐμὸς καὶ [v]εἰς ὑμᾶς [s]συνεργός· [w]εἴτε ἀδελφοὶ ἡμῶν, [a]ἀπό-
στολοι ἐκκλησιῶν, [b]δόξα χριστοῦ. 24 τὴν οὖν [c]ἔνδειξιν

w so 1 Cor. xiii. 8. xv. 11. x ch. i. 8 reff. y 1 Cor. x. 18, 20 reff. z Rom. xvi. 3 reff. a = John xiii. 16. Phil. ii. 25. (3 Kings xiv. 6 A, &c. [B def.]) only. b = 1 Thess. ii. 20. c Rom. iii. 25, 26. Phil. i. 28 only τ.

rec ins αυτου bef του κυριου, with D²·³[-gr] KN rel syrr Chr Thdrt Damasc: αυτην P a 6. 43. 67². 74 [fuld]: om BCD¹FL d latt copt goth æth arm [Euthal-ms Ambrst Aug₁]. rec (at end) υμων, with F[-gr] d: txt BCDGKL[P]N rel latt syrr copt goth [æth arm Chr Euthal-ms Thdrt Damasc]. add τελουσιν D¹.

20. υποστελλομενοι F: συστελλ. 93: *devitantes* latt. υμας F[-gr] b g h m o 73. for μωμησηται, μωμηται C²(C¹ uncert).

21. rec προνοουμενοι, with CKL rel copt goth Clem₁ Chr-ms [Cyr₁ Euthal-ms] Thdrt Damasc: txt BDFPN f latt syrr arm Chr₁ [Ambrst Aug₁]. rec om γαρ, with KL rel Thdrt Damasc Thl: ins BCDFPN m 17. 47 latt syrr copt goth arm Clem₁ Chr [Cyr₁ Euthal-ms Ambrst Aug]. (*Meyer thinks προνοουμενοι to have been a mere mistake originally, arising from στελλομενοι above: and thus the γαρ which was at first retained from oversight, as in* C, *was at last erased. Probably προνοουμενοι was introduced from Rom* xii. 17, *where the same words occur.*) om 2nd ενωπιον N¹.

22. υμων F(not G: so ver. 23). om πολλη F[not F-lat] 67²·⁹: pref δε B. for εις, προς K c.

23. συνεργος bef εις υμας D [Syr] copt goth Ambrst. for χρ., κυριου CF [æth: *dei* tol].

—**in order to subserve the glory of the Lord and our readiness** (this clause refers not to διακον. ὑφ' ἡμ. as usually interpreted, but to the *fact related*, the union of this brother with Paul in the matter of the alms, which was done to avoid suspicions detrimental to Christ's glory, and to the zeal of the Apostle): **20.**] **taking heed of this** ('*devitantes*,' Vulg.—ὑποπτεύσαντες κ. δεδοικότες, Theophyl.: —the participle belongs to συνεπέμψαμεν, ver. 19 being parenthetical) **that no one blame us** (ref.) **in the matter of this abundance** (of contributions) **which is being ministered by us.** On ἀδρότης, Meyer observes, "from ἀδρός, 'compact,' 'solid;'—is used in Homer (Il. χ. 363, π. 857, ω. 6) of a firm and succulent habit of body. Later, we have it in all the various references of the adjective, e. g. of abundance—of plants and fruits (Theophr.), of discourse (Diog. Laërt. x. 83), of tone (Athen. x. p. 415 A), &c. *What kind* of abundance is meant, the context therefore alone determines." Wetst. says, "ἀδρότης apud Zosimum quater pro *ingenti largitione*." **21.**] 'And such caution is in accordance with general practice.' See reff. Rom. and Prov. **22.**] Still less can we determine who this *second* brother is. Every possible person has been guessed. Several would answer to the description, '*whom we have many times in many matters proved to be earnest.*' By our uncertainty in these two cases, we may see *how much* is required, to fill up the apostolic history at all satisfactorily. πεποιθήσει . . .] **through the great confidence which he has towards you**: belongs to σπουδαιότερον, and to the brother, not to συνεπέμψαμεν and to Paul. The brother had, by what he had heard from Titus, conceived a high opinion of the probable success of their mission. **23.**] *General recommendation of the three.* εἴτε ὑπ. Τίτου] **Whether** concerning **Titus** (we may supply λέγω or γράφω, or as in E. V., 'any enquire:' or we need not supply any thing), **he is my partner and** (especially) **my fellow-worker towards you: whether our brethren** (be in question:—viz. the two mentioned—but generalized by the absence of the article—'*whether* [*any*] *brethren of ours*'), **they are Apostles** (in the more general sense of Acts xiv. 14; 1 Thess. ii. 6; Phil. ii. 25) **of the churches** (i. e. 'are of the churches,

τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν [d] καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς [e] ἐνδεικνύμενοι [f] εἰς [f] πρόσωπον τῶν ἐκκλησιῶν. IX. [1] περὶ [g] μὲν γὰρ τῆς [h] διακονίας τῆς [h] εἰς τοὺς [h] ἁγίους [i] περισσόν μοι ἐστὶν τὸ γράφειν ὑμῖν· [2] οἶδα γὰρ τὴν [k] προθυμίαν ὑμῶν [l] ἣν [m] ὑπὲρ ὑμῶν [lm] καυχῶμαι [m] Μακεδόσιν, ὅτι Ἀχαΐα [n] παρεσκεύασται [o] ἀπὸ [o] πέρυσι· καὶ ὁ [p] ἐξ] ὑμῶν [q] ζῆλος [r] ἠρέθισεν [s] τοὺς [s] πλείονας. [3] ἔπεμψα δὲ

d Rom. iii. 27 reff.
e = Rom. ii. 15. ix. 22 al. (Gen. i. 15, 17.) constr., see note.
f = here (ch. xi. 20) only. see Num. xx. 6.
g so 1 Cor. v. 3. xi. 18.
h ch. viii. 4. i = Matt. v. 47. Prov. xiv. 23. 2 Macc. xii. 44 B, F
(not A) &c.
m constr., ch. vii. 14. viii. 10 only (ref.).
r Col. iii. 21 only. Prov. xix. 7.
k ch. viii. 11, 12 reff.
n here bis. 1 Cor. xiv. 8. Acts x. 10 only. Jer. xii. 5.
p = ch. viii. 7. see Luke xi. 13. ch. v. 2.
s 1 Cor. ix. 19 reff.
l constr., ch. xi. 30. Prov. xxvii. 1.
q Rom. x. 2 reff.
o ch.

24. (ν of την is written above the line by ℵ¹ or -corr¹.) υπερ ημων D¹[-gr] G. rec (for ενδεικνυμενοι) ενδειξασθε, with CD²·³KLPℵ rel vulg(and F-lat) syrr copt arm [æth Chr$_1$ Euthal-ms Thdrt Damasc Ambrst]: txt B D¹[and lat] F[-gr] 17 goth. rec ins και bef εις προσωπον: om BCDFKLPℵ rel latt syrr copt goth æth arm gr-lat-ff.

CHAP. IX. **1.** om γαρ C 2. 41. 115 arm. εμοι B. om το C 17. 73: του F 109 Thdrt-ms Damasc. ημιν F(not G).
2. παρεσκευασται(but corrd) ℵ¹. for ὁ, το Bℵ 17. for περυσι, περσυ D¹F: περισυ D² [c] 17. (simly ch viii. 10.) om εξ BCPℵ a 17 vulg(and F-lat) Syr copt arm [Euthal-ms] Orig-int, Ambrst Pel: ins D F[-gr] KL rel fuld syr goth Chr Thdrt Damasc.
3. επεμψαμεν D-gr arm [demid copt Pel] Aug$_1$.

what we are of the Lord'—persons sent out with authority), **the glory of Christ** (i. e. men whose work tends to Christ's glory). **24.**] **Shew then to them the proof of your love** ('to us,' or perhaps, '*to your poor brethren*' (Meyer):—but the word has not been so used throughout this passage, see verse 7: χάρις has been the word), **and of our boasting concerning you, in the sight of the churches.** I may remark, (1) that the participial construction is elliptic, as in Rom. xii. 16 al. (2) That προσωπον των εκκλησιων does not actually *import* 'the representatives of the churches,' as Meyer (which would be το προσωπον or τα προσωπα, without εις), but as above, it being *implied* that they, being the ἀπόστολοι τ. ἐκκλ., *are such representatives*. And this is all that Theodoret seems to mean, whom Meyer quotes in support of his view:—τὸ πρόσωπον γὰρ τῶν ἐκκλησιῶν ἐπέχουσιν οὗτοι τῶν πεμψασῶν αὐτούς.

IX. **1—5.**] *He recurs to the collection itself, and prays them that they would make good before the brethren his boasting of them, and prepare it before his own coming.* **1.**] The μὲν γάρ connects with the last verse, thus, 'I beseech you to receive the brethren whom I send, courteously; for concerning the *duty of ministration to the saints*, it is surely superfluous for me to write to you who are so prompt already.' No new subject begins, as some have supposed; nor is there any break in the sense at all. Some obscurity has been introduced unnecessarily, by taking τῆς διακ. τ. εἰς τ. ἁγ. for *merely this collection which is now making*: whereas the Apostle chooses such general terms as a mild reproof to the Corinthians, who, well aware as they were of the duty of ministering to the saints, were yet somewhat remiss in this particular example of the duty. There is an emphasis on γράφειν: 'nam testes habebitis præsentes,' Bengel. Theophyl. well remarks: τοσαῦτα καὶ πρότερον εἰπὼν καὶ πάλιν μέλλων εἰπεῖν, ὅμως περιττὸν αὐτῷ λέγει τὸ περὶ τούτων γράφειν. σοφῶς δὲ τοῦτο ποιεῖ, ὥστε μᾶλλον αὐτοὺς ἐπισπάσασθαι. αἰσχυνθήσονται γὰρ εἴ γε τοιαύτην ὑπόληψιν περὶ αὐτῶν ἔχοντος τοῦ Παύλου, ὅτι οὐ δέονται συμβουλῆς πρὸς τὸ ἐλεεῖν, εἶτα φανῶσιν ἐλάττους τῆς ὑπολήψεως.
2.] **For** (ground of περισσόν ἐστι) **I am aware of your readiness of which** (reff.) **I am in the habit of boasting concerning you to Macedonians** (Bengel remarks on the pres., 'adhuc erat Paulus in Macedonia') **that Achaia** (not ὑμεῖς—he relates his own words to the Macedonians) **has been ready** (viz. to *send off the money*: καὶ οὐδὲν λείπει εἰ μὴ τὸ ἐλθεῖν τοὺς δεξομένους τὰ χρήματα, Theophyl. The Apostle, judging by their readiness, had made this boast concerning them, supposing it was really so. That this is the sense is shewn by ἀπαρασκεύαστους below, ver. 4) **from last year** (reff.):—**and the zeal which proceeds from you** ('which has its source in you and whose influence goes forth from you:' so ὁ ἐκ Πελοποννήσου πόλεμος, *ol* ἐκεῖθεν, and the like) **stirred up the greater number of them** (but not *only* the example of your zeal: see ch. viii. 1). **3.**] **But** (contrast, not to μέν in ver. 1, but to καυχῶμαι above;

t Rom. iv. 2 reff.
u Rom. iv. 14 reff.
v ch. iii. 10 reff.
w constr., Acts xxv. 10 reff.
x 1 Cor. ix. 27 reff.
y here only †.
z ch. vii. 14 reff. w. ἐν, here only.
a = ch. xi. 17. Heb. (i. 3.) iii. 14. xi. 1 only. Ps. xxxviii. 7.
b Acts xiii. 46 reff.
c Phil. ii. 25.

τοὺς ἀδελφούς, ἵνα μὴ τὸ [t]καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν [u]κενωθῇ [v]ἐν [v]τῷ [v]μέρει τούτῳ, ἵνα καθὼς ἔλεγον [uw]παρ- [w]εσκευασμένοι [w]ἦτε, [x]μή [x]πως, ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακε- [x]δόνες καὶ εὕρωσιν ὑμᾶς [y]ἀπαρασκευάστους, [z]καταισχυν- θῶμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς) ἐν τῇ [a]ὑποστάσει ταύτῃ. [5 bc]ἀναγκαῖον οὖν [cd]ἡγησάμην [e]παρακαλέσαι τοὺς ἀδελφούς, [e]ἵνα [f]προέλθωσιν εἰς ὑμᾶς, καὶ [g]προκαταρτί- σωσιν τὴν [h]προεπηγγελμένην [i]εὐλογίαν ὑμῶν ταύτην ἑτοίμην εἶναι [j]οὕτως [j]ὡς [i]εὐλογίαν καὶ μὴ ὡς [k]πλεονεξίαν.

BCDFK LPᴺᵃ b c d e f g h k l m n o 17. 47

d = Acts xxvi. 2 reff.
e 1 Cor. i. 10 reff.
f Acts xx. 5, 13. Gen. xxxiii. 14. 29. xvi. 16. Ezek. xxxiv. 26.
g here only †.
h Rom. i. 2 only †.
i = Rom. xv. 29. xvi. 16.
j 1 Cor. iii. 15 reff.
k = here only. (Rom. i. 29 al.)

for ημων, υμων B¹(see table). om το υπερ υμων F[not F-lat] 45 Chr₁. ελεγεν(appy: but corrd) ℵ¹.

4. om πως D¹ [latt Ambrst Aug₁]. om εαν BD² Syr: αν D¹. ευρωσιν F. ins και bef καταισχυνθωμεν D¹·²(and lat) L (Syr) arm. for λεγωμεν, λεγω C¹D F[not F-lat] goth Ambrst Aug₁: om ινα μη λεγ. υμ. K. for υμεις, ημεις B¹ [Euthal-ms]. rec at end adds της καυχησεως (*see ch.* xi. 17), with D³KLPℵ³ rel syrr goth arm [Chr Thdrt Damasc]: om BCD¹Fℵ¹ 17 latt copt æth [Euthal-ms] Ambrst Aug₁ Pel.

5. προελθωσιν F[-gr] 48 Thdrt-ms. for εις, προς BDF m: txt CKLℵ rel [Euthal-ms] Thdrt Damasc Thl Œc. (P uncert.) rec προκατηγγελμενην (*occasioned probably by* προκαταρτ. *above*), with KL rel Thdrt Damasc Œc: txt BCDFPℵ d 17 vulg arm [Euthal-ms] Thl Ambrst Aug Pel. om υμων D¹(and lat) vulg [spec] Pel. om ταυτην F[not F-lat] arm (Chr). om και Fℵ¹ 52 latt Syr Chr-comm₁ [Ambrst Aug₁]. rec (for 2nd ως) ωσπερ, with b l: txt BCDFKLPℵ rel [Chr Euthal-ms Thdrt Damasc].

implying fear lest he should have been making a vain boast concerning them) **I sent** (epistolary past, as in ch. viii. 18, 22) **the brethren, in order that our matter of boasting concerning you** (καύχημα, our *whole* 'materies gloriandi,' not = καύχησις) **may not in this particular be proved empty** (ἐν τῷ μέρει τούτῳ does not belong to καύχημα, but to κενωθῇ—'that our boast of you, so ample and various—ch. vii. 4, may not break down in this one department.' Estius, in marg., well calls it 'acris cum tacita laude exhortatio apostolica'); **that, as I said** (when? in ver. 2? or, in his boasting to the Macedonians? or, in 1 Cor. xvi. 1? Most naturally, *in ver.* 2. If he had meant, *to the Macedonians*, it would probably have been λέγω, as καυχῶμαι above: if *in* 1 *Cor.* xvi., it would have been more clearly expressed. If so, ἔλεγον refers merely to the *word* παρεσκ.), **ye may be prepared,** (see above on ver. 2), 4.] **lest perchance if Macedonians should come with me** (to you:—to bring me on my way, or to bear the Macedonian collection. We may infer from this expression, that neither of the two brethren above mentioned, ch. viii. 18, 22, was a Macedonian), **and should find you unprepared** (with your collection, see ver. 2) **we** (who have boasted), **not to say you** (who were boasted of), **should be put to shame, in the matter of this confidence** (respecting you. ὑπόστασις, as elsewhere in N. T. and LXX, see reff., *subjective:* the attempt to give it here the meaning of '*foundation*,' '*matter boasted of*,' as Chrys., Theophyl., Erasm., Grot., al., Rück., Olsh., is unnecessary, and has probably been induced by the gloss τῆς καυχ. inserted from ch. xi. 17: but see there also). 5.] **I therefore** (because of ver. 4) **thought it necessary to exhort the brethren** (Titus and the two others) **that they would go before** (my coming) **to you, and previously prepare your long announced beneficence** (i. e. long announced by me to the Macedonians, ver. 2. εὐλογία, **blessing**; not used only of a blessing in *words*, but of one expressed by a *present*, as Gen. xxxiii. 11; Judg. i. 15. (See Stanley.) But beware of the blunder of connecting it with εὖ and λογία, '*a good collection*.' This sense of *blessing*, combined with the primitive sense, affords the Apostle an opportunity for bringing out the true spirit in which Christian gifts should be given), **that this same may be ready** (the construction is unusual: ταύτην refers back to εὐλ. and the inf. must have ἦναι supplied. De W. compares Heb. v. 5. Perhaps the nearest is Col. iv. 6) **in such sort as beneficence, and not as covetousness** (i. e. as the fruit of blessing, poured out from a beneficent mind, not of a sparing

6 [l]τοῦτο δέ, ὁ [m]σπείρων [n]φειδομένως [n]φειδομένως καὶ [m]θερίσει, καὶ ὁ [m]σπείρων [o]ἐπ' εὐλογίαις [o]ἐπ' εὐλογίαις καὶ [m]θερίσει. 7 ἕκαστος καθὼς [p]προῄρηται τῇ καρδίᾳ, μὴ [q]ἐκ λύπης ἢ [qr]ἐξ [r]ἀνάγκης· [s]ἱλαρὸν γὰρ [t]δότην ἀγαπᾷ ὁ θεός. 8 [u]δυνατεῖ δὲ ὁ θεὸς πᾶσαν [v]χάριν [w]περισ-

l see 1 Cor. vii. 29 reff.
m 1 Cor. ix. 11. Gal. vi. 7. Prov. xxii. 8.
n here bis only †. (-νος, Job xvi. 14.)
o = Rom. v. 14.
p here only. Prov. xxi. 25 al.
q = 1 Cor. vii. 5 reff. xii. 8.)
r Heb. vii. 12 only.
s here only. Prov. xxii. 8.
(-ότης, Rom. xii. 8.)
t here only. i. e. only.
u Rom. xiv. 4. ch. xiii. 3 only †.
v Acts xi. 23 reff.
w trans., ch. iv. 15. Eph. i. 8. 1 Thess. iii. 12 only ‡.

6. for 1st επ ευλογιαις, εν ευλογια *in benedictione* D[1][and lat] F[(not F-lat) spec] fuld copt goth Orig-int$_1$[(txt Orig$_1$) Ambrst Aug$_1$]. for 2nd επ ευλ., εξ ευλογιας D[1](and lat) fuld goth Orig-int$_1$[(txt Orig$_1$) Ambrst] Cypr$_1$: επ ευλογια F(not F-lat) copt Aug. om [last] και D[1][-gr] æth.

7. rec προαιρειται, with D[-gr] KL rel Chr$_1$ [Euthal-ms Antch$_1$] Thdrt Damasc$_2$: txt BC(FP)ℵ (17) Chr-ms(Wtst) (προειρεται F[1], προειρητ. F[2]G 17 : προηρητ. P) : *proposuit* [D-lat spec Cypr$_1$ Aug$_1$, *destinavit* vulg F-lat, *propositum habet* Jer$_1$].

8. rec δυνατος (*see notes*), with C[2]D[2-3]KLP rel [Chr] Thdrt Damasc [*potens est* latt(not G-lat) Ambrst Aug$_1$] : txt BC[1]D[1]FN. for δε, γαρ D[1][-gr] 109-78 demid tol Syr.

covetous spirit which gives no more than it need. There is no need to alter the primitive meaning, or to make the *word signify* 'tenacity,' as Calv., De Wette, al.: he who defrauds the poor by stinting them πλεονεκτεῖ, in the literal sense. Still less must we with Chrys., al., refer πλεονεξ. to the Apostle,—*μὴ νομίσητε, φησίν, ὅτι ὡς πλεονεκτοῦντες αὐτὴν λαμβάνομεν*, Hom. xix. p. 573,—which is inconsistent with the interpretation φειδομένως below, and with εὐλογίαν, the corresponding word, which applies to the *spirit* of the givers).

6, 7.] *He enforces the last words by an assurance grounded in Scripture and partly cited from it, that as we sow, so shall we reap.* τοῦτο] Some supply φημί, as in ref.: others, as Meyer, would take it as an accus. absol., '*as regards this*,' viz. what has gone before. But I would rather take it as an imperfect construction, in which τοῦτο is used merely to point at the sentiment which is about to follow:—**But this**—(is true), or **But** (notice) **this** . . .

ἐπ' εὐλογίαις] with blessings: ἐπί denoting the accompanying state or circumstances, as in ref.: not, '*with a view to blessings*,' which will not suit the *second* ἐπ' εὐλ.: nor as Theophyl., Œc., and E. V. μετὰ δαψιλείας, *bountifully*: which gives indeed the *sense*, but misses the meaning of the expression: see above. It refers to the *spirit* of the giver, who must be ἱλαρὸν δότην, not giving murmuringly, but *with blessings*, with a beneficent charitable spirit: such an one shall reap also with blessings, abundant and unspeakable. The only change of meaning in the second use of the expression is that the εὐλογίαι are *poured on him*, whereas in the first they *proceeded from him*: in both cases they are the element in which he works. So, we *bestow* the seed, but *receive* the harvest. The spirit with which we *sow*, is of ourselves: that with which we *reap*, depends on the *harvest*. So that the change of meaning is not arbitrary, but dependent on the nature of things. 7.] Not, as Meyer and De W., a *limitation* of the foregoing, or else it would be expressed by some connecting particle,—but a continuation of the thought:—φειδομένως and ἐπ' εὐλογίαις referred to the *spirit* of the giver; so does this verse,—ἐκ λύπης ἢ ἐξ ἀν. corresponding to φειδομένως,—ἱλαρόν, to ἐπ' εὐλογίαις. καθὼς προῄρηται] **as he hath determined in his heart**; supply, '*so let him give*:' i. e. let the προαίρεσις, the full consent of the free will, go with the gift; let it not be a reluctant offering, given ἐκ λύπης, out of an annoyed and troubled mind at having the gift extorted, nor ἐξ ἀνάγκης, out of necessity,—because compelled. Such givers,—that is implied,—God does *not* love. δότης is not a classical word. δότηρ, δωτήρ and (Hes. Op. 353) δώτης, are used (Meyer). 8—11.] *He encourages them to a cheerful contribution by the assurance that God both can* (vv. 8, 9), *and will* (vv. 10, 11) *furnish them with the means of performing such deeds of beneficence.* 8.] δυνατεῖ has the emphasis. I adopt the reading because after all it is difficult to imagine how so easy a construction as δυνατὸς ὁ θεός, should have been altered to δυνατεῖ, as Meyer supposes, or why the transcriber need have written δυνατός ἐστιν if the latter were a correction for δυνατεῖ, seeing that the verb substantive is just as frequently omitted in such clauses as inserted. πᾶσαν χάριν, '*etiam in bonis externis*,' Bengel,—to which here the reference is: not excluding however the wider meaning of '*all* grace.' περισσεῦσαι, **to make to abound**,—reff.

σεῦσαι [x] εἰς ὑμᾶς, ἵνα [y] ἐν [y] παντὶ πάντοτε [z] πᾶσαν [a] αὐτάρ- BCDFK
κειαν ἔχοντες [b] περισσεύητε [b] εἰς πᾶν [c] ἔργον [c] ἀγαθόν, LPΨ a b
9 καθὼς γέγραπται [d] Ἐσκόρπισεν, ἔδωκεν τοῖς [e] πένησιν, c d e f g
ἡ δικαιοσύνη αὐτοῦ [f] μένει [f] εἰς τὸν αἰῶνα. 10 ὁ δὲ [g] ἐπι- h k l m n
χορηγῶν σπέρμα τῷ [l] σπείροντι καὶ ἄρτον εἰς [k] βρῶσιν o 17. 67
[l] χορηγήσει καὶ [m] πληθυνεῖ τὸν [n] σπόρον ὑμῶν καὶ [o] αὐξήσει
τὰ [p] γενήματα τῆς δικαιοσύνης ὑμῶν. 11 [q] ἐν [q] παντὶ [r] πλου-
τιζόμενοι εἰς [s] πᾶσαν [t] ἁπλότητα, [u] ἥτις [v] κατεργάζεται δι'
ἡμῶν [w] εὐχαριστίαν τῷ θεῷ, 12 ὅτι ἡ [x] διακονία τῆς [y] λει-

x here only. l. c. Exod. xxiii. 6 al. fr.
y ch. iv. 8 reff.
z = Acts xx. 19 reff.
a 1 Tim. vi. 6 only τ. (-κεια, Phil. iv. 11. -κεῖν, Deut. xxxiii. 10.)
b Rom. iii. 7 reff.
c Acts ix. 36 reff.
d Matt. xii. 30 ‖ L. John x. 12. xvi. 32 only. 2 Kings xxii. 16. Psa. cxi. 9.
e Acts xx. 19 reff.
f John viii. 35 bis. xii. 34. Heb. vii. 24. 1 Pet. i. 25, from Isa. xl. 8. 1 John ii. 17 only.
g Gal. iii. 5. Col. ii. 19. 2 Pet. i. 5, 11 only τ. Sir. xxv. 22 only. (-γία, Eph. iv. 16. Phil. i. 19.)
h ver. 6. Isa. lv. 10.
i Rom. xiv. 17 reff. Isa. l. c.
d 1 Pet. iv. 11 only. 3 Kings iv. 7. Sir. xxxix. 33.
k Acts vi. 7 reff.
l Cor. iii. 6, 7 reff.
m Acts vi. 7 reff.
n epp., here only. Mark iv. 26, 27. Luke viii. 5, 11 only. Deut. xi. 10.
o trans., 1 Cor. iii. 6, 7 reff.
p (γεννν.) Matt. iii. 7 ‖ L. xii. 54. xxvi. 29 ‖ Mk. L. Luke xii. 18 only. Deut. xiv. 22. Hosea x. 12.
q ch. iv. 6 reff.
r ch. vi. 10. 1 Cor. i. 5 only. Gen. xiv. 23 al. participial constr., Acts xxiv. 10 reff.
s = Acts xx. 19 reff.
t Rom. xii. 8 reff.
u = Acts x. 41 reff.
v = Rom. iv. 15 reff.
w = Acts xxiv. 3 reff. only. Num. viii. 23.
x Acts vi. 1 reff.
y Luke i. 23. Phil. ii. 17, 30. Heb. viii. 6. ix. 21

om παντοτε F(not F-lat) 7.

9. at end ins του αιωνος FK 238 vulg(not am demid [fuld]) æth.

10. for σπερμα, σπορον (*corrn from σπορον below*) BD¹F. σπειραντι L m 47. rec χορηγησαι πληθυναι αυξησαι (*prob, as Meyer, corrns, in the idea that a wish was intended, and so the futures have been changed to* optatives: *for such they are, not* infinitives: *cf* 1 *Thess* iii. 11, 12; 2 *Thess* ii. 17; iii. 5,—*and var readd, Rom* xvi. 20), with D³[-gr] KN³ rel syr goth Chr [Cyr₁] Thdrt Damasc: χορηγησαι and πληθυναι F[-gr]: χορηγησαι and αυξησαι L: txt BCD¹PN¹ m 17 [latt] copt æth arm [Euthal-ms] Cypr₁ Ambrst Aug₁. rec γεννηματα, with c k: txt BCDFKLPN rel Chr-mss [Cyr₂ Euthal-ms].

11. ins ινα bef εν παντι F Chr₁[(and-2-mss) Aug₁]. υμων C²P 66²-7. 71-4. 91. 119-20 syr-mg Damasc. for τω θ., θεου B: om τω D¹.

ἵνα κ.τ.λ.] **in order that, having at all times in every thing all sufficiency** (of worldly substance; *αὐτάρκ.* is objective; not *contentedness*, subj.) **ye may abound towards** ('have an overplus for;' which is not inconsistent with *αὐτάρκεια*, seeing that *αὐτ.* does not *exclude* the having *more*, but only the having *less* than is sufficient: the idea of a man's having at all times and in all things a sufficiency, would presuppose that he had somewhat to spare) **every good work:** 9.] **as it is written** (i. e. fulfilling the character described in Scripture),—**He scattered abroad** (metaph. from *seed: μετὰ δαψιλείας ἔδωκε*, Chrys.), **he gave to the poor: his righteousness remaineth for ever.** In what sense is *δικαιοσύνη* used? Clearly in the only one warranted by the context—that of '*goodness proved by beneficence*,'—'a righteous deed, which shall not be forgotten,—as a sign of righteousness in character and conduct.' To build any inference from the text inconsistent with the great truths respecting *δικαιοσύνη* ever insisted on by Paul (as Chrys., p. 574, *καὶ γὰρ δικαίους ποιεῖ (ἡ φιλανθρωπία), τὰ ἁμαρτήματα καθάπερ πῦρ ἀναλίσκουσα, ὅταν μετὰ δαψιλείας ἐκχέηται*) is a manifest perversion. 10.] *Assurance that God* will *do this.* **But** (introduces the new assurance) **He that ministers seed to the sower and bread for eating** (in the physical world:—from ref. Isa., LXX. The Vulg., E. V., Luther, Calv., Grot., al., commit the mistake of joining κ. ἄρτον εἰς βρῶσιν with χορηγήσαι, or -ει. βρῶσις, *the act of eating*: not = βρῶμα), **shall supply and multiply your seed** (i. e. the money for you to bestow,—answering to *σπέρμα τῷ σπείροντι*), **and will increase the fruits of your righteousness** (from ref. Hos.—the everlasting reward for your bestowals in Christ's name, as Matt. x. 42;—answering to ἄρτον εἰς βρῶσιν, which is the *result* of the sower's labours). 11.] *Method in which you will be thus blessed by God.* **In every thing being enriched** (the construction is an anacoluthon, as in ref. and in ch. i. 7 al.: nothing need be supplied) **unto all liberality** (i. e. in order that you may shew all liberality. On ἁπλ. see note, Rom. xii. 8), **which** (of a sort which) **brings about by our means** (as the distributors of it) **thanksgiving** (from those who will receive it) **to God.** 12.] *Explanation of the last clause.* **Because the ministration** (not on *our* part who distribute, though it might at first sight seem so: the next verse decides διακονία to mean, '*your administering by contribu-*

τουργίας ταύτης οὐ μόνον [z]ἐστὶν [a]προσαναπληροῦσα τὰ [b]ὑστερήματα τῶν [c]ἁγίων, ἀλλὰ καὶ [d]περισσεύουσα διὰ πολλῶν [e]εὐχαριστιῶν τῷ θεῷ· 13 διὰ τῆς [f]δοκιμῆς τῆς [x]διακονίας ταύτης [f]δοξάζοντες τὸν θεὸν [f]ἐπὶ τῇ [g]ὑποταγῇ τῆς [h]ὁμολογίας ὑμῶν [i]εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ [j]ἁπλότητι τῆς [kl]κοινωνίας [lm]εἰς αὐτοὺς καὶ [m]εἰς πάντας, 14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν [n]ἐπιποθούντων ὑμᾶς διὰ τὴν [o]ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. 15 [p]χάρις τῷ θεῷ [q]ἐπὶ τῇ [r]ἀνεκδιηγήτῳ αὐτοῦ [s]δωρεᾷ.

s constr., see Acts ii. 5 reff.
a ch. xi. 9 only †. Wisd. xix. 4 only.
b 1 Cor. xvi. 17 reff.
c Acts ix. 13 reff.
d Acts xvi. 5 reff.
e Rom. v. 4 reff.
f Luke ii. 20. Acts iv. 21. participial constr., ver. 11 al.
g Gal. ii. 5. 1 Tim. ii. 11. iii. 4 only †. (-τάσσειν, Rom. x. 3.)
h (=) 1 Tim. vi. 12, 13. Heb. iii. 1. iv. 14. x. 23 only. P. II. ‡ (Deut. xii. 17.) gen. of reference, Rom. vii. 2 reff.
i — Acts xx. 21. j ver. 11. k Rom. xv. 26 reff. 1 Phil. i. 5.
m 1 Cor. xvi. 1 reff. cxviii. 174. n Rom. i. 11 reff. James iv. 5. constr., Phil. i. 8. ii. 26. 1 Pet. ii. 2. Ps.
o ch. iii. 10 reff. p Rom. vi. 17. vii. 25. 1 Cor. xv. 57. ch. ii. 14. viii. 16.
q so ver. 13 reff. r here only †. s John iv. 10. Acts ii. 38 al.† Wisd. vii. 14. xvi. 23. 2 Macc. iv. 30 only. (Dan. ii. 6. v. 17 Theod.)

12. for θεω, χριστω B 46: *in Domino* vulg [F-lat].
13. ins και bef δια B. εαυτ. P.
14. for υμων, ημων B ℵ¹(but with υ written above) [ιμων F-gr(not G)]. aft υμας ins ιδιν ℵ³ [Ambrst, pref ιδειν 17].
15. rec aft χαρις ins δε, with C² D²·³[-gr] KLPℵ³ rel [syrr copt arm Chr$_1$ Euthalms] Ambrst Sedul: om BC¹D¹Fℵ¹ a 17 latt goth Aug$_1$ Pel Bede.

tion,' as in ver. 1) of this public service (λειτ. here seems to approach more nearly to its proper sense, serving the public by furnishing the means of outfit for some necessary purpose) not only serves the end of supplying by its help the wants of the saints, but of abounding (περισσ. *may be* transitive as in ver. 8, not only filling up, but '*causing to overflow*,' what were ὑστερήματα. But the usual intransitive sense is preferable. The emphasis is on προσαναπλ. and περισσεύουσα) by means of many thanksgivings to God (τῷ θεῷ with εὐχαρ., as in ver. 11, not with περισσεύουσα, which would not, as Meyer observes, give the sense of abounding *towards God*,—this would be εἰς τ. θεόν, see Rom. v. 15, or εἰς τ. δόξαν τ. θεοῦ, as in ch. iv. 15,—but the objectionable one of περισσεύει μοί τι, as John vi. 13; Luke ix. 17); 13.] they (the recipients) glorifying God (the participle as in ver. 11, an anacoluthon) by means of (the proof, &c., is *the occasion, by means of which*) the proof (i. e. the tried reality —the substantial help yielded by) of this (your) ministration, for the subjection of your confession as regards the Gospel of Christ (i. e. that your ὁμολογία, (= 'you who confess Christ,') 'is really and truly subject in holy obedience, as regards the gospel of Christ.' But εἰς must not be joined with ὑποταγῇ, as '*obedience to*,' or (E. V.) '*subjection unto*,'—which is unexampled, and would more naturally have the art., τῇ εἰς: it is towards, '*in reference to*,' as in ref.) and liberality of your contribution as regards them and as regards all men (the same remarks apply to εἰς as above). Meyer would render ἁπλότητι τῆς κοινωνίας, '*the genuineness of your fellowship*:' but see note on Rom. xii. 8, and Rom. xv. 26. He also makes τῇ ὑποταγῇ τῆς ὁμολ., 'your subjection *to* your confession,' which perhaps *may be*, but disturbs the parallel of ἁπλότητι τ. κοιν.

14.] The construction is very difficult. δεήσει may depend on περισσεύουσα, ver. 12 (but then we should expect διά as there),—or on δοξάζοντες (but then it should also depend on ἐπί—and they could not be said to glorify God *for* their own prayers. If on δοξάζοντες as the instrument whereby, it seems strange that αὐτῶν should be expressed), or αὐτῶν δεήσει ὑπὲρ ὑμ. ἐπιπ. ὑμ. may be (as Meyer) a gen. absol., '*while they desire you in prayers for you*' (but this seems forced, and as De W. observes, would require τῇ either before or after δεήσει). In the midst of these difficulties I see no way but this: the datives preceding, ὑποταγῇ and ἁπλότητι, have occasioned this also to be expressed in the dative, as though it depended on ἐπί, whereas it is in reality parallel with διὰ πολλῶν εὐχαριστιῶν and dependent on περισσεύουσα. Again, the words in another point of view are parallel with τῇ ὑποταγῇ and ἁπλότητι, inasmuch as these are ὑμῶν, and this δέησις is αὐτῶν. Amidst such complicated antitheses and attracted constructions, it may suffice if we discover the *clue* to the original formation of the sentence: the *meaning* is obvious enough, viz. that glory also accrues to God by the prayers of the recipients, who are moved with the desire of Christian love

t Rom. xii. 1 reff.
u 1 Cor. iv. 21 reff.
v Acts xxiv. 4 (reff.) only ν.
w ver. 7. Luke ii. 31. Acts iii. 13. 2 Chron. xiii. 8.
a constr., 1 Cor. iv. 6. Phil. ii. 6. Winer, edn. 6, § 44. 3. b.
x Rom. xii. 16 reff.
y 1 Cor. v. 3 reff.
b ch. i. 18 reff.
z ch. v. 6, 8 reff.

X. 1 Αὐτὸς δὲ ἐγὼ Παῦλος [t]παρακαλῶ ὑμᾶς [t]διὰ [u]τῆς [u]πραΰτητος καὶ [v]ἐπιεικείας τοῦ χριστοῦ, ὃς [w]κατὰ [w]πρόσωπον μὲν [x]ταπεινὸς ἐν ὑμῖν, [y]ἀπὼν δὲ [z]θαρρῶ εἰς ὑμᾶς· 2 δέομαι δὲ [a]τὸ μὴ [y]παρὼν [z]θαρρῆσαι τῇ [b]πεποι-

BCDFK LPℵ¹ a b c d e f g h k l m a e 17. 47

ΚΕΦ. Χ. 1. rec πραοτητος, with CDKLℵ³ rel: txt BFPℵ¹ 17. for εις, δι' B. for εις υμας, εν υμιν P [*in vobis* latt].

2. aft τη πεποιθησει ins ταυτη C²(hence to σωλα της, ver 4, C is rewritten) copt.

(reff.) to you, on account of the grace of God which abounds eminently towards (over) you (ἐφ' ὑμ. belonging to ὑπερβ. not to χάριν, which would, but not of absolute necessity, require τήν).

15.] Having entered, in the three last verses, deeply into the thankful spirit which would be produced in these recipients of the bounty of the Corinthians, *he concludes with an ascription*, in the spirit also of a thankful recipient, *of unfeigned thanks to Him, who hath enriched us by the gift of His only Son, which brings with it that of all things else* (Rom. viii. 32), and is, in all its wonders of grace and riches of mercy, truly *ineffable*, ἀνεκδιήγητος. It is impossible to apply such a term, so emphatically placed as here, to any gift short of THAT ONE. And the ascription, as coming from Paul's fervent spirit, is very natural in this connexion. This interpretation is preferred by Chrys. Hom. xx. p. 579 f. (δωρεὰν δὲ ἐνταῦθα λέγει καὶ τὰ τοσαῦτα ἀγαθὰ τὰ διὰ τῆς ἐλεημοσύνης γινόμενα καὶ τοῖς λαμβάνουσι καὶ τοῖς παρέχουσιν· ἢ τὰ ἀπόῤῥητα ἀγαθὰ τὰ διὰ τῆς παρουσίας αὐτοῦ τῇ οἰκουμένῃ πάσῃ μετὰ πολλῆς δωρηθέντα τῆς φιλοτιμίας· ἃ καὶ μάλιστά ἐστιν ὑποστεῦσαι. ἵνα γὰρ καὶ καταστείλῃ, καὶ δαφιλεστέρους ἐργάσηται, ὧν ἔτυχον παρὰ τοῦ θεοῦ, τούτων αὐτοὺς ἀναμιμήσκει. καὶ γὰρ μέγιστον τοῦτο εἰς προτροπὴν ἀρετῆς ἁπάσης· διὸ καὶ ἐνταῦθα τὸν λόγον κατέκλεισεν), and Thl. (who, after beginning as Chrys., proceeds: ἢ καὶ τῶν ἀγαθῶν ἀναμιμήσκει ὧν ἠξιώθημεν διὰ τῆς σαρκώσεως τοῦ χριστοῦ, ὡσανεὶ τοιαῦτα λέγων Μηδὲν μέγα νομίσητε ὑμεῖς ποιεῖν ἀνεκδιήγητα γάρ εἰσι τὰ ἀγαθὰ ἃ ἐλάβομεν παρὰ θεοῦ· καὶ εἰ ὀλίγα καὶ φθαρτὰ δῶμεν, τί μέγα;) It is also given by Bengel ("Deus nobis dedit abundantiam bonorum internorum et externorum, quæ et ipsa est inenarrabilis, et fructus habet consimiles"), Meyer, al. The other explanation (see Chrys. above) is that of Calv., Grot., Est., al.

CHAP. X. 1—XIII. 13.] THIRD PART OF THE EPISTLE. DEFENCE OF HIS APOSTOLIC DIGNITY, AND LABOURS, AND SUFFERINGS, AGAINST HIS ADVERSARIES: WITH ANNOUNCEMENT OF HIS INTENDED COURSE TOWARDS THEM ON HIS ENSUING VISIT. X. 1—6.] *He assures them of the spiritual nature, and power, of his apostolic office: and prays them not to make it necessary for him to use such authority against his traducers at his coming.*

1.] δέ marks the transition to a new subject,—and αὐτός points on to the personal characteristics mentioned below, 'Ego idem Paulus, qui . . . ;' the words ἐγὼ Παῦλος setting his Apostolic dignity in contrast with the depreciation which follows. Sometimes however we have αὐτός used, where the only object seems to be to *bring out the personality more strongly*: so 1 Thess. iii. 11; iv. 16; v. 23; 2 Thess. ii. 16; iii. 16. See also Rom. vii. 25: and ch. xii. 13:—and such may be the case here:—but the δέ rather favours the former interpretation. διὰ τ. πρ. κ. ἐπ.] as in Rom. xii. 1, using *the meekness and gentleness of Christ* (Matt. xi. 29, 30) as *a motive whereby he conjures them*. And most appropriately: he beseeches them by the gentleness of Christ, not to compel him to use towards them a method of treatment so alien from that gentleness: "Remember how gentle my Master was, and force not me His servant to be otherwise towards you." "πραΰτης, lenitas, virtus magis absoluta: ἐπιείκεια, æquitas, magis refertur ad alios," Bengel. See many examples in Wetst. ὃς κατὰ πρόσ.] Who in personal appearance indeed (am) mean among you (he appropriates concessively, but at the same time with some irony,—so Chrys. Hom. xxi. p. 583, κατ' εἰρωνείαν φησί, τὰ ἐκείνων φθεγγόμενος,—the imputation by which his adversaries strove to lessen the weight of his letters. κατὰ πρ. is not a Hebraism: Wetst. quotes several instances of its usage by Polybius), but when absent am bold (severe, *outspoken* in blame) towards you; 2.] but (however this may be, assuming this character of me to be true or not, as you please;—or, notwithstanding that I may have been hitherto ταπεινός among you) I pray (you) (not, *God*, as Bengel (1), al.) that I may not (τὸ μή sets the object of δέομαι in a stronger light, see reff.) when present ('as I intend to be:'—'*at my next visit*') have to be bold (see above) with the con-

θήσει ἢ [c]λογίζομαι [d]τολμῆσαι ἐπί τινας τοὺς [e]λογιζομένους ἡμᾶς [e]ὡς [f g]κατὰ [f g]σάρκα περιπατοῦντας. 3 [h]ἐν [h]σαρκὶ γὰρ [i]περιπατοῦντες οὐ [g]κατὰ [g]σάρκα [j]στρατευόμεθα· 4 τὰ γὰρ [k]ὅπλα τῆς [l]στρατείας ἡμῶν οὐ [m]σαρκικά, ἀλλὰ δυνατὰ [n]τῷ θεῷ [o]πρὸς [p]καθαίρεσιν [q]ὀχυρωμάτων· 5 [r]λογισμοὺς [s]καθαιροῦντες καὶ πᾶν [t]ὕψωμα [u]ἐπαιρόμενον κατὰ τῆς γνώσεως [v]τοῦ θεοῦ, καὶ [w]αἰχμαλωτίζοντες πᾶν [x]νόημα εἰς τὴν [y]ὑπακοὴν τοῦ χριστοῦ, 6 καὶ

c = here only. 1 Kings xviii. 25. λογιζόμενος ἥξειν ἅμα ἡλίῳ δύνοντι, κ.τ.λ., Xen. Anab. ii. 2. 13.
d = ch. xi. 21 bis. Il. κ. 232.
e Rom. viii. 36. 1 Cor. iv. 1. Amos vi. 5.
f Rom. viii. 6.
g Rom. i. 3 reff.
h = Gal. ii. 20. Phil. i. 22, 24. Col. ii. 1. 1 Tim. iii. 16. Philem. 16.
i ch. iv. 2 reff.
j 1 Cor. ix. 7 reff.
k = ch. vi. 7 (reff.).
l 1 Tim. i. 18 only †.
m 1 Cor. iii. 3 reff.
n dat., Acts vii. 20 reff.
o = ch. viii. 19 reff.
p ver. 8 reff.
q here only. Prov. xxi. 22. 1 Macc. v. 65.
r Rom. ii. 15 only. Prov. vi. 18. Jer. xi. 19.
s = Acts xix. 27. Lam. ii. 2.
t Rom. viii. 39 only. Job xxiv. 24. Judith x. 8. xiii. 4 only.
u = ch. xi. 20. Ezra iv. 19. Dan. xi. 14 Theod. reff.
v gen. object., ch. ii. 14.
w Rom. vii. 23
x ch. ii. 11 reff.
y and constr., Rom. i. 5 reff.

om τινας C³.

3. περιπατουντες F.

4. στρατιας (for -ειας) [B¹?(Tischdf)] CDFKLPℵ e l¹ m n 47: txt B[-corr(appy, Tischdf] 17.

5. καθαιρουντων D¹ Orig₁[?](and int₂: txt₄) Meth₁. om 2nd και F[(not F-lat) D-lat spec]. at end ins αγοντες D F[not F-lat] goth.

fidence (official peremptoriness, and reliance on my authority) with which I reckon (*am minded*: not passive, '*am reckoned*,' as Vulg., Luther, Beza, Estius, Bengel, al., which, as Meyer remarks, would naturally require ἀπ' ἐμοῦ with τολμῆσαι) to be bold towards [against] some, (namely) those who reckon (of) us as walking according to the flesh (περιπατεῖν κατὰ σάρκα is well explained by Estius, 'hoc est, secundum carnales et humanos affectus vitam et actiones instituere . . . . . Putabant enim Paulum, quando præsens erat, sive captandæ gratiæ causa, sive quod timeret offendere, vel simili affectu humano prohibitum fuisse, ne potestatem exerceret, quam absens per literas venditabat'). 3.] The γάρ here shews that this verse is not the refutation of the charge κατὰ σάρκα περιπατεῖν, but a reason rendered for the δέομαι above; and ἐν σαρκί and κατὰ σάρκα *allude* only to the charge just mentioned. This indeed is shewn by the use, and enlargement in vv. 4—6, of στρατευόμεθα, instead of περιπατοῦμεν:—they who accuse us of walking after the flesh, shall find that we do not *war* after the flesh: therefore compel us not to use our weapons. ἐν σαρ. γ. περιπ.] Although we walk in the flesh, i. e. are found in the body,—yet we do not take our apostolic weapons from the flesh—do not make its rule our rule of warfare.

4.] *Enlargement of the idea in* στρατευόμεθα. If the warfare were according to the flesh, its weapons would be carnal; whereas now, as implied, they are spiritual, δυνατὰ τῷ θεῷ,—powerful in the sight of God (i. e. '*in His estimation*,' '*after His rule of warfare*.' It is not a Hebraism; see on ref. Acts; and for the dat., Winer, edn. 6, § 31. 4. Some render it, '*by means of God*,'—Beza, Grot., Estius, Bengel, al.: others, '*for God*,'—God's means of shewing his power,—Billroth, al., but wrongly) in order to pulling down of strongholds (see ref. Prov. So Philo de Abrah. § 38, vol. ii. p. 32, τὸν ἐπιτειχισμὸν τῶν ἐναντίων δοξῶν καθαιρεῖν, —see also de Confus. ling. § 26, vol. i. p. 424. Cf. Stanley: who thinks that recollections of the Mithridatic and piratical wars may have contributed to this imagery. The second of these, not more than sixty years before the Apostle's birth, and in the very scene of his earlier years, was ended by the reduction of 120 strongholds, and the capture of more than 10,000 prisoners). 5.] The nom. καθαιροῦντες refers to ἡμεῖς, the implied subject of ver. 4;—this verse carrying on the figure in ὀχυρωμάτων. By λογισμούς he means, as Chrys., p. 585, τὸν τῦφον τὸν Ἑλληνικόν, καὶ τῶν σοφισμάτων κ. τῶν συλλογισμῶν τὴν ἰσχύν:—but not only these:—every towering conceit κατὰ σάρκα is also included. κ. πᾶν ὕψ.] And every lofty edifice (fortress or tower) which is being raised (or, raising itself) against the knowledge of God (i. e. the true knowledge of Him in the Gospel; not subjective here, but taken objectively, the *comparata* being *human knowledge*, as lifted up against the *knowledge of God*, i. e. the Gospel itself), and leading captive every intent of the mind (not '*thought*,' as E. V.: not *intellectual* subjection *here*, but that of the *will*, is intended) into subjection to Christ (in the figure he treats ἡ ὑπακοὴ τ. χριστοῦ, the new state into which the will is brought by its subjection, as the *country into which*

z here only. Polyb. ii. 34. 2. (-ως ἔχειν Acts xxi. 13 reff.) a Rom. xii. 19 reff. b Rom. v 19. Heb. ii. 2 only v. (-ούν v, Matt. xviii. 17.) c — John iii. 29 al. fr. Dan. viii. 23. dat, Phil. i. 14. Philem. 21. h constr., Rom. ii. 3 reff. l ch. ii. 7 reff.

z ἐν a ἑτοίμῳ z ἔχοντες a ἐκδικῆσαι πᾶσαν b παρακοήν, ὅταν c πληρωθῇ ὑμῶν ἡ d ὑπακοή. 7 Τὰ e κατὰ e πρόσωπον βλέπετε; εἴ τις f πέποιθεν ἑαυτῷ g χριστοῦ εἶναι, τοῦτο h λογιζέσθω i πάλιν j ἀφ' ἑαυτοῦ, h ὅτι καθὼς αὐτὸς χριστοῦ, οὕτως καὶ ἡμεῖς. 8 ἐάν k [τε] k γὰρ lm περισσότερόν m τι καυχήσωμαι περὶ BCDFK LPΨa b c d e f g h k l m n o17.47

d w. gen. subj., Rom. v. 19. xv. 18. xvi. 19 al. e ver. 1. f constr. g = 1 Cor. i. 12. iii. 23. i = 1 Cor. xii. 21. j ch. iii. 5 reff. k = Rom. i. 26. vii. 1. m Luke xii. 4 only.

6. for εν ετοιμω, ετοιμως D¹ Orig₁. aft πληρωθη ins προτερον C 39 fri Aug₁. η υπακοη bef υμων D¹·² F[(not F-lat) Ambrst Aug].—ημων D¹ F(not G).

7. for πεποιθεν, δοκει πεποιθεναι B. aft χριστου ins δουλος D¹F flor fuld Ambrst-ms. παλιν bef λογιζεσθω P [d]. for αφ. εφ BI.ℵ; *apud* vulg D-lat F-lat; *infra* G-lat. rec aft ημεις ins χριστου, with D³[-gr] KL rel copt-wilk Damasc Œc: om BCD¹FPℵ 17 latt syrr goth æth arm Chr [Euthal-ms] Thdrt Thl Ambrst Pel.

8. om τε BF d 17 [arm] Chr Thl: ins CDKLIℵ rel [syr æth] Thdrt Damasc Ambrst. rec ins και bef περισσοτερον, with D³[-gr] KLℵ² rel Syr syr-mg Chr Thdrt Damasc: om BCD¹FPℵ¹ c latt copt goth æth arm [Euthal-ms Ambrst]. τι bef περισσ. F[(not F-lat) D-lat] Ambrst Vig₁: om τι m¹ arm Sedul. καυχησομαι LPℵ c f k Thl: -σωμεθα 17.

it is led captive: compare Luke xxi. 24).

6.] But perhaps some will not thus be subjected. In that case we are ready to inflict punishment on them: but not till every opportunity has been given them to join the ranks of the obedient; **when your obedience** (stress on ὑμῶν) **shall have been completed.** He does not mention any *persons*—not the *disobedient*, but **every** (case of) **disobedience**, and throws out ὑμεῖς into strong relief, as charitably embracing all, or nearly all, those to whom he was writing. Lachmann, strangely, and as it seems to me most absurdly, puts a period at παρακοήν, and joins ὅταν πληρωθῇ ὑμ. ἡ ὑπακοή, τὰ κατὰ πρόσωπον βλέπετε. More complete ignorance of the Apostle's style, and non-appreciation of the fine edge of his hortatory irony, can hardly be evinced, than this.

7—XII. 21.] *A digression, in which he vindicates his apostolic dignity, his fruitfulness in energy and in sufferings, and the honour put on him by the Lord in revelations made to him.* 7—11.] He takes them on their own ground. They had looked on his outward appearance and designated it as mean. Well then, he says: '*do ye regard outward appearance?* even on that ground I will shew you that I am an Apostle—I will bear out the severity of my letters: I will demonstrate myself to be as much Christ's, as those who vaunt themselves to be especially His.' This rendering suits the context best, and keeps the sense of κατὰ πρόσωπον in ver. 1. The imperative rendering of Vulg., Ambrose, Theophyl., Billr., Rück., Olsh., De Wette, al.,—'*look at the things before your eyes,*' is objectionable (Meyer), (1) from altering the meaning of κατὰ πρόσωπον: (2) because it gives too tame a sense for the energy of the passage: (3) because βλέπετε generally in such sentences, in Paul's style, comes first, see 1 Cor. i. 26; x. 18; Phil. iii. 2 (3ce); Col. iv. 17. Another way, is to take it as said without a question, but indicatively. So Chrys., Calvin, 'Magni facitis alios qui magnis ampullis turgent,—me, quia ostentatione et jactantia carco, despicitis.' But in that case, surely some further intimation would have been given of such a sentiment than merely these words,—the break after which, without any connecting particle, would thus be exceedingly harsh. Others again fancifully mix up with κατὰ πρόσωπ. the supposed characteristics of the (?) *Christ-party*, the having seen Christ in the flesh: the being headed by James the brother of the Lord, &c. &c.

εἴ τις . . . .] **If any one believes himself to belong to Christ** (lit. '*trusts in himself to belong.*' From 1 Cor. i. 12, it certainly was one line taken by the adversaries of the Apostle to boast of a nearer connexion with, a more direct obedience to, Christ, in contradistinction to Paul: and to this mind among them he here alludes), **let him reckon this again out of his own mind** (i. e. let him think afresh, and come to a conclusion obvious to any one's common sense (ἀφ' ἑαυτοῦ) and not requiring any extraneous help to arrive at it), **that as he is Christ's, so also are we** (that whatever intimate connexion with or close service of Christ he professes, such, and no less, is mine). 8.] This is shewn to be so. Even more boasting than he had ever yet made of his apostolic

τῆς [n] ἐξουσίας ἡμῶν [o] ἧς [p] ἔδωκεν ὁ κύριος εἰς [q] οἰκοδομὴν [a] see 1 Cor. ix. 4, and passim. z= ch. xiii. 10. o attr., Acts i. 1 reff.
...νμων C. καὶ οὐκ εἰς [r] καθαίρεσιν ὑμῶν, οὐκ [s] αἰσχυνθήσομαι, [9] ἵνα
BDFKL μὴ δόξω [t] ὡς [t] ἂν [u] ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. p so Matt. x. 1 al. fr. q = Rom. xiv. 19 reff.
P[א] a b c d e f g h k l m n o 10 ὅτι αἱ μὲν ἐπιστολαί [v] φησιν [w] βαρεῖαι καὶ [x] ἰσχυραί, ἡ r ver. 4. ch. xiii. 10 only †. 1 Macc. iii. 43 only. (-ρεῖν, ver.
17. 47 δὲ [y] παρουσία τοῦ σώματος [z] ἀσθενὴς καὶ ὁ λόγος [a] ἐξουθε- 6.)
νημένος. 11 [b] τοῦτο [b] λογιζέσθω [c] ὁ [c] τοιοῦτος, [b] ὅτι οἷοί

s Luke xvi. 3. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 28 only. Ps. xxxiv. 4. t w. inf., here only. μεγάλα χρήματα ὡς ἂν εἶναι Ῥοδώπιος, Herod. ii. 135. u here only. Levit. xxvi. 6. (-βος, Mark ix. 6.) v see note. w = Matt. xxiii. 23. Acts xxv. 7 (reff.). x 1 Cor. i. 26 reff. iv. 10. y 1 Cor. xvi. 17 reff. z see 1 Cor. i. 25. a Rom. xiv. 3 reff. b ver. 7. c Acts xxii. 22 reff.

om ημων C[1]P [115-9] Syr copt Chr. for κυριος, θεος D[1](and lat) F(-gr and lat) G-lat fri [Vig]. rec adds ημιν, with D[3][-gr] F[-gr] K L[N3] rel goth Thdrt [Damasc]: μοι Syr copt Chr[1] Thl: pref ημιν P 73 [vulg-clem F-lat am[2] syr arm Ambrst Vig]: om BC D[1](and lat) ℵ[1] 17 am[1](with tol al) æth [Euthal-ms].

9. δοξωμεν D[1][and lat] F(not F-lat) Ambrst. om ως αν D[1][-gr]. εκφοβουντες D G-lat(altern): εκφοβων P.

10. επιστ. bef μεν B ℵ[1]. φασιν B latt(exc D-lat) syrr goth. εξουδενημενος B.

power, would not disgrace him, but would be borne out by the fact. **For if we were to boast** (ἐάν is not concessive, but hypothetical, as in 1 Cor. xiii. 1. τε γάρ generally has a corresponding clause following, with τε, καί, δέ, or ἤ, as Eur. Phoen. 1313, ἐμός τε γὰρ παῖς γῆς ὅλωλ' ὑπερθανών, ... βοᾷ δὲ δῶμα πᾶν, so in reff. and Thucyd. i. 12 bis,—but sometimes the corresponding clause is wanting, being understood, or, as apparently here and in Heb. ii. 11, allowed to pass out of mind while following out the thought of the first clause. See Hartung, Partikellehre, i. 115. 5) **somewhat more abundantly** (than we have ever done: or than in vv. 3—6) **concerning our power which the Lord has given for building you up and not for pulling you down** (καὶ τῶς φησι, λογισμοὺς καθαιροῦντες; ὅτι αὐτὸ τοῦτο μάλιστα οἰκοδομῆς εἶδός ἐστι, τὸ τὰ κωλύματα ἀναιρεῖν, καὶ τὰ σαθρὰ διελέγχειν, καὶ τὰ ἀληθῆ συντιθέναι ἐν οἰκοδομῇ. Chrys. Hom. xxii. p. 589), **I shall not be put to shame** (οὐ δεηχθήσομαι ψευδόμενος οὐδὲ ἀλαζονευόμενος, Chrys. ib.).

9.] follows on ver. 8, but requires some clause to be supplied such as 'And I say this,' or the like. Meyer would join it *immediately* to αἰσχυνθ., and regard it as the purpose to be served by *the fact verifying his boast*. But as De W. observes, a *particular* result like this can hardly be bound on to a *general* assertion like that of ver. 8. To suppose the *purpose* of Paul's boast of apostolic power being borne out, to be merely ἵνα μὴ δόξω, &c., would be out of keeping with the importance of the fact. So that ἵνα μὴ δόξω is much better taken *subjectively*—**I say this, because I wish not to seem, &c.** ὡς ἄν,—as Vulg. 'tanquam terrere vos.' It takes off the harshness of ἐκφοβεῖν. "ὡς ἄν in later (? see ref.) Greek, has the sense of 'quasi, tanquam,'—ἄν losing its proper force, in a commonly current expression; and the sense is much the same as that of ὡς alone." Meyer. Winer takes ὡς ἂν ἐκφοβεῖν as = ὡς ἂν ἐκφοβοῖμι, edn. 6, § 42. 6 (but see Moulton's note, p. 390, 1, who prefers the account given above), and is followed by Olsh., but this, in the presence of the above idiom, is unnecessary. διὰ τῶν ἐπιστολῶν] He had written *two* before this, see 1 Cor. v. 9; but this is not necessarily here implied: for he may reckon this which he is now writing. Still less can we infer hence that a *third* had been written before this (Bleek). 10.] φησίν, taken by Winer (edn. 6, § 58. 9. b. [β.]), De W., and Meyer, as impersonal —**they say:**' but why should not the τις of ver. 7, and ὁ τοιοῦτος of ver. 11, be the subject? βαρεῖαι] see in Wetst., definitions from the rhetoricians of βαρύτης in discourse. Among other illustrations of it, Aristides mentions ὅταν τι ἄτοπον ἑαυτῷ καταράσῃ· οἷον, τεθνάναι μᾶλλον ἢ ταῦτ' εἰρηκέναι βούλομαι (see 1 Cor. ix. 15), and ὅταν εἰς κρίσιν ἀγάγῃς τῶν τεθνεώτων ἐνδόξων, ... οἷον, πηλίκον ἂν στενάξαιεν οἱ πρόγονοι (see 1 Cor. xv. 18). παρουσία . . . . ἀσθενής] No countenance is given by these words to the idea that Paul was of weak physical constitution, or short in stature. His own explanation of them is sufficient as given in 1 Cor. ii. 1 ff. It is, that when he was present among them, he brought, not the strength of presence or words of the carnal teachers, but abjured all such influence and in fear and trembling preached Christ crucified. It was this, and not weakness of voice, which made his λόγος to be ἐξουθενημένος. At the same time, the contrast being between his *epistles* and his *word of mouth*, his authority

BDFK LPℵ a b c d e f g h k l m n o 17. 47

d Rom. xv. 18. Col. iii. 17. 1 John iii. 18. (see 1 Cor. iv. 19, 20. 1 Thess. i. 5.)
e 1 Cor. v. 3 reff.
f = 1 Cor. vi. 1 reff.
g here only †. Jos. B. J. ii. 8. 7, εἰς τὸν ὅμιλον ἐγκρίνεται.
h here bis. 1 Cor. ii. 13 only ‡. Gen. xl. 8 al. = Wisd. vii. 20. xv. 16.
i 1st pers., ch. iii. 1 reff.
j ch. iii. 1 (reff.).
k Matt. vii. 2 bis. Mark iv. 24 bis only.
l as above (k). Luke i. 36. Rev. xi. 1, 2. xxi. 15, 16, 17 only. Exod. xvi. 18.
m Rom. xv. 21 reff.

ἐσμεν [d] τῷ λόγῳ δι' ἐπιστολῶν [e] ἀπόντες, τοιοῦτοι καὶ [e] παρόντες [d] τῷ ἔργῳ. 12 οὐ γὰρ [f] τολμῶμεν [g] ἐγκρῖναι ἢ [h] συγκρῖναι [i] ἑαυτοὺς τισὶν τῶν [j] ἑαυτοὺς [j] συνιστανόντων ἀλλὰ αὐτοὶ [k] ἐν ἑαυτοῖς ἑαυτοὺς [kl] μετροῦντες, καὶ [h] συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ [m] συνιᾶσιν. 13 ἡμεῖς δὲ οὐκ

12. τολμω (for -μωμεν) B: τολμων m. for εγκρ., κριναι F n. add εαυτους D¹[and lat]. om τισιν D¹[-gr]. αλλ' D¹L a m 17 [Chr₁]. om 3rd εαυτους ℵ¹(ins ℵ-corr¹ obl). 2nd εαυτοις bef 4th εαυτους DK m Chr₁ Thdrt. rec συνιωσιν, with D³KLP rel: συνιασιν ℵ¹ [93]: txt B ℵ-corr¹·² m 17 [Euthal-ms] Thdrt-ed.—om ου συνιασιν ημεις δε D¹(and lat) F vulg[but ins ημ. δε] Ambrst Singcler₁ Sedul Vig₁. (*Perhaps the transcriber's eye passed from ου above to ουκ follg, and so omitted all between: or perhaps on acct of the difficulty of the words. See the readings discussed in Stanley's note.*)

13. om ημεις δε [see above] D¹F. rec ουχι, with D³ rel Œc: txt BD¹FKLPℵ

as *unaccompanied* or *accompanied* by his presence, it must be assumed, that there was *something* (see on ch. xii. 7) which discommended his appearance and delivery. See the traditional authorities for the Apostle's personal appearance, in Winer's Realw. vol. ii. p. 221, note. 11.] λογιζέσθω, as in ver. 7. ὁ τοιοῦτος, viz. who thus speaks. The introduction of the verse without any connecting particle gives force and emphasis. After παρόντες supply ἐσμεν, not ἐσόμεθα. Not only the conduct of the Apostle on his next visit, but his *general character*, is in question.

12—18.] The difficulty of this passage is universally acknowledged. In early times Theodoret wrote: ἀσαφῶς ἅπαν τὸ χώρημα τοῦτο γέγραφεν, and adds as a reason, ἐναργῶς ἐλέγξαι τοὺς αἰτίους οὐ βουλόμενος. He substantiates what has just been said, by shewing *how unlike he is to those vain persons who boast of other men's labours;* —*for he boasts of what God had really done among them by him, and hopes that this boast may be yet more increased.*

12.] disclaims resemblance to those false teachers who made *themselves* their only standard. **For we do not venture** (ironical;—"dum dicit quod non faciat, notat quid isti faciant." Bengel) **to number ourselves with** (συναριθμῆσαι, Theophyl., Œcum., 'inserere,' Vulg.: see examples of this usage, with εἰς principally, but also with μετά and ἐπί w. gen., in Wetst.), **or compare ourselves with** (συγκρίνειν is properly, in classical Greek, '*to compound*,' or '*unite:*' but in later Greek, '*to compare:*' ὁ συγκριτικὸς τρόπος, with the grammarians, is the *comparative degree*) **some of those who commend themselves** (the charge made against *him*, ἑαυτὸν συνιστάνει, see ch. iii. 1; v. 12, he makes as a true one against the false teachers);—**but (they), themselves measuring themselves by themselves, and comparing themselves with themselves, are not wise.** The renderings are *very various.* Chrys. al., read συνιοῦσιν, and make it a particip., τουτέστι, μὴ αἰσθανομένοις πῶς εἰσι καταγέλαστοι τοιαῦτα ἀλαζονευόμενοι, p. 590: and see again below. Others, reading the same, take it rightly, as = συνιᾶσιν, but make μετροῦντες, &c., the object of συνιοῦσιν: '*know not that they are measuring,*' &c.: but the corresponding sentence, ἡμεῖς δὲ κ.τ.λ., shews that this sense would be irrelevant; for the Apostle does not oppose their *ignorance of* their foolish estimate of themselves to his own practice, but that foolish estimate itself. Others again, as Emmerling and Olshausen, take ἀλλὰ—συνιοῦσιν (or -ᾶσιν) to apply to the *Apostle himself*, as contrasted with the τινές: '*We do not venture,* &c.,—*but we ourselves measure* (supply ἐσμεν, 'are in the habit of measuring') *ourselves by ourselves* (i. e. as ver. 18, by what the Lord has really made us to be), *and compare ourselves with ourselves, foolish as we are* (reputed to be:—συνιοῦσιν being a participle). *But foolish we are not: we will not boast ourselves,*' &c. But (1) this rendering would absolutely require the article before οὐ συνιοῦσιν, which, anarthrous, would imply, not an imputation, but *the fact:* (2) the mode of expression (αὐτοὶ ἐν ἑαυτοῖς ἑαυτ. μετρ.) would be a most extraordinary one to convey the meaning supposed:—and (3) the meaning itself would be irrelevant when obtained. Another variety of this rendering is to take (as Bos, Schrader, al.) ἑαυτοῖς, οὐ συνιοῦσιν, = ἑαυτοῖς, οὐ τοῖς συνιοῦσιν—with ourselves, not with the wise: which is also inadmissible. Others again (see var. read.) would omit οὐ συνιᾶσιν (or -οῦσιν)· ἡμεῖς δέ,—which has been an evident correction, on the suppo-

M -σομεθα... BDFKL MPℵ ab cdefg hklmn o17.47

[n] εἰς τὰ [o] ἄμετρα [n] καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ [p] κανόνος [q] οὗ [r] ἐμέρισεν ἡμῖν ὁ θεὸς [r] μέτρου [s] ἐφικέσθαι [t] ἄχρι καὶ ὑμῶν. 14 οὐ γὰρ ὡς μὴ [s] ἐφικνούμενοι εἰς ὑμᾶς [u] ὑπερεκτείνομεν [v] ἑαυτούς, [t] ἄχρι γὰρ καὶ ὑμῶν [w] ἐφθάσαμεν [x] ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ· 15 οὐκ [p]

n = ver. 16. ch. xii. 6. ἐναυχᾶσθαι εἰς . . , Plato, Alc.¹ i. p. 111.
o here bis only†. (-γρητος, Isa. xxii. 18.)
p vv. 15, 16. Gal. vi. 16. (Phil. iii. 16
v. r.) only. Mic. vii. 4. Judith xiii. 6 only. = Job xxxviii. 5 Aq. (σπαρτίον, LXX.)
(ver. 8.) 1 John ii. 25. r Rom. xii. 3 (reff.). s here bis only†. Sir. xliii. 27 C
q attr.,
Ed-vat. compl. 30 Ed-vat. &c. (C def. ἀφ. ABℵ) only. t = Acts xi. 5 reff. u here
only†. v 1st pers., ver. 12. w Rom. ix. 31 reff. 2 Chron. xxviii. 9. Dan. viii.
7 Theod. x Rom. i. 9. ch. viii. 18 al.

c m 17 Chr$_1$ [Euthal-ms] Thdrt Damasc Thl. το αμετρον D^{1}F : *immensum* (and so ver 15) latt. καυχωμενοι F Sing-cler : om D^1(and lat). σσου M [67^2]. for εμερισεν, εμετρησεν M a 49. 64-7^2. 74 [so latt(exc fri) Sing-cler Vig]. om ημιν F[not F-lat] L. for θεος, κυριος D Epiph$_1$ Vig$_1$. αφικεσθαι F 109 [Epiph$_1$] Chr-ms.

14. for ου γαρ ως, ως γαρ B 114-6 : ου γ. μη ως P [Chr]. for εφικνουμενοι, αφικν. K : αφικομενοι F : αφικουμενοι 106 : εφικομενοι Chr$_1$. om 2nd γαρ ℵ^1(ins ℵ-corr^1) d.

sition that ἀλλὰ *αὐτοὶ κ.τ.λ.* belonged to *the Apostle*, to expunge words so much in the way of such an interpretation.

I may observe that much of the difficulty has arisen from taking *αὐτοί* with ἀλλά as the subject to *οὐ συνιᾶσιν*, whereas it belongs to what follows, ἀλλὰ *αὐτοὶ ἐν ἑαυτ. ἑαυτ. μετρ. κ.τ.λ.*, as in the version given above: the subject of *συνιᾶσιν* being to be supplied, and the construction being an inaccurate one. Calvin well illustrates the *sense*, by the reputation which any moderately learned man gained among the ignorant monks of his day—"Si quis tenuem modo gustum elegantioris literaturæ habeat, . . . spargitur de eo mirabilis fama, adoratur inter sodales . . . . Inde præcipue monachis insolentissimus ille fastus quod se metiuntur ex se ipsis: quum in eorum claustris nihil sit præter barbariem, illic nihil mirum, si regnet luscus inter cæcos. Tales erant isti Pauli semuli: sibi enim intus plaudebant, non considerantes quibus virtutibus constaret vera laus, quantumque a Pauli et similium excellentia distarent." **13.**] But we (opposed to those spoken of in last verse) will not (ever: will never allow ourselves to) boast without measure (lit. '*boast as far as to things unmeasured.*' εἰς with an adj. and the art. is used to signify the *extent to which*; so Herod. vii. 229, *κατεκέατο ἐν Ἀλπηνοῖσι ὀφθαλμιῶντες ἐς τὸ ἔσχατον*: as *ἐπί* with the same denotes the *direction towards which*, as *ἐπὶ τὸ μεῖζον κοσμοῦντες, . . . ἐπὶ τὸ μυθῶδες ἐκνενικηκότα*, Thucyd. i. 21,—without measure, scil. as they do who compare themselves with themselves and measure themselves by themselves,—for there is no standard for, no limit to, a man's good opinion of himself. The plur. *τὰ ἄμετρα*, instead of *τὸ ἄμετρον*, seems to be chosen to generalize the negative—'we adopt no such vague standard for our boasting'), but according to the measure of the rule (*τὸ μέτρ. τοῦ καν.*—'the measure *pointed out by* the rule,' gen. subj.) which God apportioned to us as a measure, to reach as far as to you—*οὗ ἐμέρισεν ἡμῖν ὁ θ. μέτρου* = *ὃν ἐμέρ. ἡμ. ὁ θ. μέτρον*, which (*κανών*) God apportioned to us as a measure,—or, as De W., *τοῦ μέτρου ὃ ἐμέρ. ἡμ. ὁ θ.*, in which latter case *μέτρου* is in appos. with *κανόνος*: but I prefer the former. Mr. Green, Grammar of the N. T. dialect, p. 269, makes *μέτρου* governed by *ἐφικέσθαι*, as in *οὕτω τάρβους ἀφικόμην*, Eur. Phœn. 361; *τοῦ βίου εὖ ἥκοντι*, Herod. i. 30. My objections to this construction are, (1) that *ἐφικνούμενοι εἰς ὑμᾶς* is used absolutely in the very next clause, which makes it probable that the same usage is found here:—(2) that an unnecessary harshness is introduced, which I cannot persuade myself that the Apostle would have used, and which is apparent even in Mr. G.'s English, 'of advancing in standard as far as even you.' See Stanley's note. **ἐφικέσθαι** is the inf. of the purpose, that we should reach: or perhaps (but not so well) of the result, '*so that we reach.*' **14.**] Further explanation of *ἐφικ. ἄχρι κ. ὑμ.* For we are not stretching ourselves beyond (our bounds), as (we should be doing) if we did not reach to you (not, as if we *had not* reached to you, as Luth., Beza: the pres. betokens the *allotment* of the field of apostolic work as his own, 'ut si non perveniamus.' The *μή* shews that the case is only a *supposed* one: so also 1 Cor. iv. 18, but compare 1 Cor. ix. 26, *ὡς οὐκ ἀέρα δέρων*, where the case is the *real* one; see Winer, edn. 6, § 55. 1 [a]): for even as far as [unto] you did we advance (the *proper* meaning of *φθάνω* must hardly be pressed here: the Apostle would not introduce a

BDFKL MPℵ a b c d e f g h k l m a 17.47

[n] εἰς τὰ [o] ἄμετρα [y] καυχώμενοι [y] ἐν [z] ἀλλοτρίοις [a] κόποις, ἐλπίδα δὲ ἔχοντες [b] αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν [c] μεγαλυνθῆναι κατὰ τὸν [d] κανόνα ἡμῶν εἰς [e] περισσείαν, 16 [f] εἰς τὰ [g] ὑπερέκεινα ὑμῶν [f] εὐαγγελίσασθαι, οὐκ ἐν [z] ἀλλοτρίῳ [d] κανόνι [h] εἰς τὰ ἕτοιμα [h] καυχήσασθαι. 17 [i] ὁ δὲ καυχώμενος [y] ἐν κυρίῳ [y] καυχάσθω· 18 οὐ γὰρ ὁ ἑαυτὸν [k] συνιστάνων, [l] ἐκεῖνός ἐστιν [m] δόκιμος, ἀλλ' ὃν ὁ κύριος [k] συνίστησιν.

XI. [1] [n] Ὄφελον [o] ἀνείχεσθέ μου [p] μικρόν [p] τι [q] ἀφροσύ-

y Rom. ii. 17 reff. z Rom. xiv. 4 reff. a ch. vi. 5 reff. b = Matt. xiii. 32. Mark iv. 6. Col. i. 6, 10. 1 Pet. ii. 2 only. c Exod. i. 7. trans., 1 Cor. iii. 6 reff. d ver. 13 reff. e Rom. v. 17. ch. viii. 2. James i. 21 only. Eccles. i. 3 al.

f 1 Pet. i. 25. see Heb. ii. 3. g here only †. h ver. 13. i Jer. ix. 24. 1 Cor. i. 31. k -άνειν, ver. 12. -άνατ, Rom. iii. 5 reff. l so Mark viii. 15. John i. 18, 33 al. m = Rom. xiv. 18 reff. n 1 Cor. iv. 8 reff. o = Acts xviii. 14. 2 Tim. iv. 3. Heb. xiii. 22. Job vi. 26. p ver. 16 only. see Heb. ii. 7. q Mark viii. 22. vv. 17, 21 only. Job iv. 6.

15. om δε LM c l n. for υμων, ημων B d. for ημων, υμων ℵ.

18. for ου γαρ ο, ο γαρ (but corrd) ℵ¹. rec (for συνιστανων) συνιστων, with D³KL rel Eus$_1$ Dial$_1$ Mac$_1$ Chr$_1$: συνισταν d: txt BD¹FMPℵ m 17 Orig$_1$ Ephr$_1$ [Euthal-ms Antch$_1$] Thdrt Damasc[and ms$_2$]. δοκιμος bef εστιν DN¹ [latt]: εστιν ο δοκ. F. αλλα B M[appy].

CHAP. XI. 1. ωφελον D³FKL m n 17 [47 Euthal-ms] Chr-ms Œc: txt B D¹(οφελον) MPℵ rel Chr$_2$ Thdrt Damasc Thl. elz ηνειχεσθε, with Chr-ed$_1$ Thl: ανειχεσθε K d m n¹ Chr-ms [Euthal-ms] Thdrt: txt B(Tischdf, expr) DFLMPℵ rel Chr-2-mss, Damasc Œc Thl-ms. μου aft μικ. τι αφρ. F latt [Lucif$_1$ Ambrst]. Steph om τι, with F[-gr] KLP rel D-lat(with G-lat fri) Chr$_2$ [Euthal-ms] Thdrt Damasc Œc Lucif [Ambrst]: ins B D-gr MN n 17 vulg(and F-lat) goth [syr Chr$_1$] Thl. elz ins της bef αφροσυνης, with F a d [Chr$_1$] Thl: om BDPN n 17.—Steph τη αφροσυνη, with

distinct thought by a word of secondary importance in the sentence) **in the gospel** (the element in which our advance was made: 'the *gospel*'='the *promulgation of the gospel*'). **15.**] in apposition with οὐ γὰρ κ.τ.λ. ver. 14, and carrying out the thought. **Not boasting without measure in other men's labours** (the element of the boasting), **but having a hope if** (or, *as*) **your faith grows, to be enlarged** (not as many Commentators, '*celebrated*:' the metaphor of *measure* still remains) **among you** (so Chrys., Theophyl., Est., Meyer. ἐν ὑμ. is not to be joined with αὐξ., as Luth., Calv., Beza, Olsh., De W., in which case it would be superfluous) **according to our rule** (i. e. *our apportionment of apostolic work*, for we seek not ὑπερεκτείνειν ἑαυτούς) **unto abundance** ('so as to abound more than we now do,' viz. as ver. 16 explains), **16.**] **[so as]** (with a view) **to preach the gospel as far as** (see on εἰς τὰ ἄμ., ver. 15) **the parts beyond you** (Wetstein quotes from Thomas Magister, ἐπέκεινα ῥήτορες λέγουσι . . . . ὑπερεκεῖνα δὲ μόνοι οἱ σύρφακες, *la canaille*),—**not** (with a view) **to boast ourselves within another man's line** (κανών throughout seems to be used of a measuring *line*: according to the metaphor so common among us, 'in his line,'—i. e. 'within the line which Providence has marked out for him') **with regard to** (or, '*to the extent of*;' 'to extend our boasting to') **things ready made to our hands. 17.**] *He sets forth to them*, in contrast (δέ) to this boasting themselves in another's line, which was the practice of his adversaries, *wherein the only legitimate boasting must consist*: viz. *in the Lord*, the Source of all grace and strength and success in the ministry; see 1 Cor. xv. 10. **18.**] The reason of this being, that *not the self-commender but he whom the Lord commends*, by selecting him as His instrument, as He had the Apostle, and giving him the ἐπιστολὴ συστατική, to be known and read by all men, of souls converted and churches founded, is δόκιμος, **approved**, i. e. really and in the end abiding the test of trial. ἐκεῖνος brings out the *distinction* of the man who is δόκιμος, —see reff. and Winer, edn. 6, § 23. 4. We have the usage in English in affirmative sentences, e. g. 'The Lord, he is the God,' 1 Kings xviii. 39: but not in negative ones. **XI. HIS BOASTING OF HIMSELF: and 1—4.**] *apologetic introduction of it, by stating his motive,—viz. jealousy lest they should fall away from Christ.* **1.**] ἀνείχεσθε is the Hellenistic form,—ἠρείχ. the Attic, not 'utinam *tolerassetis*,' as Calv., al.: the imperfect is put after εἴθε, αἰ, ὄφελον, &c., 'ubi optamus eam rerum conditionem, quam non

νης. ἀλλὰ καὶ [o] ἀνέχεσθέ μου. 2 [r] ζηλῶ γὰρ ὑμᾶς [s] θεοῦ [r] = Gal. iv. 17 bis. Eccl. i. 14.
[s] ζήλῳ· [t] ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ [u] παρθένον [v] ἁγνὴν [s] Rom. x. 2. see Acts xxii. 3.
[w] παραστῆσαι τῷ χριστῷ· 3 [x] φοβοῦμαι δὲ [xy] μή [xy] πως, ὡς [t] here only. Prov. xix. 14.
ὁ [z] ὄφις [a] ἐξηπάτησεν Εὔαν [b] ἐν τῇ [b] πανουργίᾳ αὐτοῦ, [u] see Rev. xiv. 4. (1 Cor. vii. 25 reff.)
[c] φθαρῇ τὰ [d] νοήματα ὑμῶν [e] ἀπὸ τῆς [f] ἁπλότητος καὶ [v] = Tit. ii. 5. 1 Pet. iii. 2.
τῆς [g] ἁγνότητος τῆς [h] εἰς τὸν χριστόν. 4 εἰ μὲν γὰρ ὁ Prov. xix. 13. (ch. vii 11 reff.)

[w] = Luke ii. 22. Rom. vi. 13, 16, 19. xii. 1. ch. iv. 14. Ps. v. 3. [x] ch. xii. 20. Gal. iv. 11.
[y] 1 Cor. ix. 27 reff. [z] Rev. xii. 9. xx. 2. Gen. iii. 1 ff. [a] Rom. vii. 11 reff. [b] = 1 Cor. iii. 19 (reff.). [c] 1 Cor. iii. 17 reff. [d] ch. ii. 11 reff. [e] = Rom. vii. 2. ix. 3 (reff.). [f] Rom. xii. 8 reff. [g] ch. vi. 6 only τ. [h] = ch. viii. 23. Eph. i. 15 al.

KL rel copt [Chr$_4$ Euthal-ms Thdrt Damasc Œc]. (M def.) ανασχεσθε ℵ.

3. om δε L. for ποως, ποτε F a Chr-comm$_3$[txt$_{alic}$] : om D^1(and lat) vulg fri Clem$_1$ Lucif$_1$ [Ambrst Jer$_1$]. om ως L. rec εναν bef εξηπατησεν, with DKL rel vulg(and F-lat) fri syr [goth arm] Clem$_1$ [Chr$_2$ Thdrt] Orig-int$_1$ Lucif$_1$ [Ambrst] : txt BFMP(ℵ) m 17 (Syr) copt æth Clem$_2$ Orig$_1$(-int$_1$) Eus$_1$ Damasc [Euthal-ms Gaud$_1$] Jer$_2$.—for εναν, υμιν ℵ^1, but εναν written above by ℵ^1 or ^{3}. om εν D^1-gr vulg F-lat fri Orig-int$_2$ Lucif [Ambrst Aug$_{saepe}$]. rec ins ουτω bef φθαρη, with D$^{2\text{-}3}$[-gr] KLM rel vulg(and F-lat) syrr Orig$_1$(-int$_2$) Chr$_2$ Thdrt Damasc Archel$_1$ [Ambrst Aug$_{saepe}$] : om BD^{1}FPℵ old-lat copt [goth] arm Clem$_2$ Eus$_2$ [Euthal-ms] Gaud$_1$ Lucif$_1$. rec om και της αγνοτ., with D^{2}KLMP rel vulg(and F-lat) Syr Clem$_2$ Orig$_1$(-int$_2$) Eus$_1$ Chr$_2$ Thdrt [Euthal-ms (Lucif$_1$ Ambrst) Jer$_2$] : ins BF ℵ^1(ℵ^3 has it in brackets) a 17 tol syr-w-ast copt goth æth Archel$_1$ [Damasc] Aug$_{saepe}$, and (but transp απλ. and αγν.) D^1(with lat) Epiph$_1$. (*The omission appy arose from the similarity of endgs. Meyer and De Wette suppose αγν. to have been a gloss, to explain* απλ., *and afterwards to have found its way into the text.*) om τον FMℵ d 80-9.

esse sentimus:' Klotz ad Devar. p. 516, cited by Meyer. μου and ἀφροσύνης are not both genitives after *μικρόν τι*, as Meyer: nor is it so in the passage quoted by him, Job vi. 26, LXX: *οὐδὲ γὰρ ὑμῶν φθέγμα ῥήματος (φθέγματος ῥήματος ὑμῶν, A) ἀνέξομαι.* In both cases the personal pronoun is *governed by the verb*, as indeed here in *ἀνέχεσθέ μου* immediately following—and *μικρόν τι ἀφροσύνης* is the accusative of remote reference, as in the double accus. construction.

ἀλλὰ κ.] But (why need I request this? for (you really (see note, ch. v. 3) do bear with me. The indicative is much better than the imperative rendering (as Vulg., Beza, Calvin, Grot., Estius, Bengel, al.),—which, after *ὄφελον ἀνείχ.*, is very flat, and gives no account of the *καί*. He says it, to shew them that he does not express the wish as supposing them void of tolerance for his weakness, but as having *experienced some* at their hands, and now *requiring more*. 2.] 'That forbearance which you do really extend to me, and for more of which I now pray, is due from you, and I claim to have it exercised by you, because I have undertaken to present you to Christ as a chaste bride to her husband, and (ver. 3) I am jealous for fear of your falling away from Him.' **θεοῦ ζήλῳ**] so *ἐλικρινείᾳ τοῦ θεοῦ*, ch. i. 12: a godly jealousy: see note there. Meyer after Chrys., Estius, al., would render it, '*with God's jealousy*,' 'with such a jealousy as God has.' But though *θεοῦ ζήλῳ* and *τῷ τοῦ θεοῦ ζήλῳ* are for most purposes identical, I cannot but think that the latter expression would have been chosen to express such an idea as '*with the zeal which God has*.' And the rendering, 'with a *godly* zeal,' i. e. one which *has God's honour at heart*, satisfies well what follows: see below. **ἡρμοσάμην**] I betrothed you (viz. at your conversion: *προμήστωρ ὑμῶν ἐγενόμην καὶ τοῦ γάμου μεσίτης*, Theodoret. Ordinarily, the *father*, or the *bridesman* (*παρανύμφιος*) is said *ἁρμόζειν*: the *middle* voice is used of the bridegroom only. So among other examples in Wetst.,—*εἶχεν ἐν δόμοις Αἴγισθος, οὐδ' ἡρμοζε νυμφίῳ τινί*, Eur. Electr. 24,—and *ἁρμοσαμένου Λευτυχίδεω Πέρκαλον τὴν Χίλωνος θυγατέρα, καὶ σχὼν γυναῖκα . . .*, Herod. vi. 65. But in Philo we have *γάμος ὃν ἁρμόζεται ἡδονή*, de Abr. § 20, vol. ii. p. 15) to one husband, to present (i. e. in order that I may present in you[, present you as]) a chaste virgin to Christ (viz. *at His coming: ὁ μὲν οὖν παρὼν καιρὸς μνηστείας ἐστίν· ὁ δὲ μέλλων τῶν γάμων, ὅτε κραυγὴ γίνεται, ἰδοὺ ὁ νυμφίος*. Theophyl.) **τῷ χρ.** is not in constructive apposition with *ἑνὶ ἀνδρί*, but explains and fixes it: the emphasis being on *παρθένον ἁγνήν*.

3.] *But he fears their being seduced from their fidelity to Christ.* **ὁ ὄφις**] He takes for granted that the Corinthians recognized the agency of Satan in the (well-known) serpent: see vv. 13—15, where his *μετασχηματισμός* for the sake of deceit is alluded to. **ἐν τῇ πανουργίᾳ αὐτοῦ**] in

i particip., Gal. v. 8, 10. 1 Thess. v. 24. k Acts ix. 20 reff. l Acts viii. 15 reff. m = Gal. i. 6 al. n ver. 1. o constr., Rom. xiv. 14 reff. p Acts xxiv. 5. 2 Tim. ii. 7. q constr., Rom. iii. 23. (ch. i. 7 reff.) r ch. xii. 11 only †.

BDFKL MPℵ a b c d e f g h k l m n o 17. 47

[i] ἐρχόμενος ἄλλον [k] Ἰησοῦν [k] κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ [l] πνεῦμα [m] ἕτερον [l] λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον [m] ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς [n] ἀνέχεσθε. [5] [o] λογίζομαι [p] γὰρ μηδὲν [q] ὑστερηκέναι τῶν [r] ὑπερλίαν

4. for ιησ., χριστον F 4[1] vulg arm Ambrst Pel. for ελαβετε, εδεξασθε F. in ℵ the 2nd ετερον is written twice, but marked for erasure by ℵ[1] or corr[1]. add λαμβανετε F[not F-lat]. rec ηνειχεσθε (*see ver* 1), with rel Chr$_2$-ed Thdrt-ed : ανειχεσθε D^{3}GKLMPℵ b[1] e f g m o Chr-ms$_1$ [Enthal-ms] Damasc, ανειχεσται F : txt B[D[1]] 17 Cyr$_1$, *patimini* fri.

5. for γαρ, δε B 178 arm. aft υστερηκεναι ins εν υμιν D[1](and lat) fri(with fuld tol).

(i. e. *by means of*, as the *element* in which the deed was done) **his versatility** (or subtlety),—so (οὕτω has been a gloss from the margin) **your thoughts** (*'sentiments,'* ref. and ch. x. 5) **be corrupted from** (pregnant construction, = be corrupted, and seduced from) **your simplicity** (singleness of affection) **and your chastity towards Christ** (εἰς χρ. is not = ἐν χριστῷ, as Vulg., E. V., Beza, Calvin, al.).

4, 5.] The thought here seems to be this:—'If these new teachers had brought with them a *new Gospel*, superseding that which I preached, they might have some claim to your regard. But, since there is *but one* gospel, that which I preached to you, and which they pretend to preach also, I submit that *in that one* no claim to regard is prior to mine.' Observe, that *the whole hypothesis is ironical:* it is fixed and clear that *there can be no such new gospel:* therefore the inference is the stronger. **For** (the whole sentence is steeped in irony:—'the serpent deceived Eve by *subtlety:* I fear for you, but not because the new teachers use such subtlety—if they did, if the temptation were really formidable, there would be some excuse.' All this lies in the γάρ) **if indeed** (εἰ μέν introduces a *reality*, and is full here of deep irony. Cf. Il. α. 135, ἀλλ' εἰ μὲν δόσσουσι γέρας μεγάθυμοι Ἀχαιοί: 'if the Achæans shall really give me another gift;' and μ. 138—142, εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος υἷες ἐστόν . . . νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λώβην . . . , 'if ye really are, &c., . . . ye verily will.' . . . . See Hartung, Partikellehre, ii. 414) **he that cometh** (viz. the false teachers generically thus designated: but here too perhaps there is irony: ὁ ἐρχόμενος was a ῥῆμα σεμνόν) **is preaching** (the indicative pres. carries on the ironical assumption, so λαμβ. below) **another Jesus whom we preached not, or ye are receiving a different Spirit** (ἄλλος, distinctive of individuality, ἕτερος of kind), **which ye received not** (from us), **or another gospel which ye accepted not** (ἰλάβ., ἰδέξ.,—'verba diversa, rei apta. Non concurrit voluntas hominis in accipiendo Spiritu, ut in recipiendo evangelio.' Bengel. But singularly enough, in English, usage has attached the *voluntary act* to the verb *'accept'*) **ye with reason bear with him** (irony again: for they not only bore with, but preferred them to their father in the faith. The sense is: "there seems to be some excuse in that case,—but even in that, really there is none,—for your tolerating him." On the rec., Bengel remarks: 'Ponit conditionem, ex parte rei, impossibilem: ideo dicit in imperfecto, *toleraretis:* sed pro conatu pseudapostolorum, non modo possibilem, sed plane præsentem: ideo dicit in præsenti, *præ-dicat.*' Similarly Meyer. See Winer, edn. 6, § 42. 2. That the rendering above given is right, seems to me beyond question. It is the only one which reaches the depth of the exquisite irony of the sentence, at the same time that it satisfies all grammatical requirements. 5.] See above. 'Seeing that there is *but one* gospel, and they and I profess to preach *one* Jesus and impart *one* Spirit, they have no such claim: mine is superior'): **for I reckon that in no respect do I fall short of** (the perf. sets forth the *past and present* truth of the fact) **these overmuch Apostles.** τῶν ὑπερλίαν ἀποστ. has very commonly been taken to mean bona fide *'the greatest Apostles,'* i. e. Peter, James, and John, or perhaps *the Twelve:* but (1) this hardly seems to suit the expression ὑπερλίαν, in which I cannot help seeing, with De W., some bitterness: (2) it would be alien from the spirit of the passage, in which he institutes no comparison whatever between himself and *the other Apostles*, but only between himself and *the false teachers.* (3) had any such comparison been here intended, the 'punctum comparationis' would not have been, *personal eminence in fruits of apostolic work and sufferings*, still less, seeing that the other Apostles were unlearned also, the distinction which immediately follows, between an ἰδιώτης, and one pretending to more skill,—but priority of arrival and

ἀποστόλων. 6 εἰ δὲ καὶ [s]ἰδιώτης τῷ [t]λόγῳ, [u]ἀλλ' οὐ τῇ [v]γνώσει, ἀλλ' [w]ἐν [w]παντὶ [x]φανερώσαντες [y]ἐν [y]πᾶσιν εἰς ὑμᾶς. 7 [z]ἢ [a]ἁμαρτίαν [ab]ἐποίησα, ἐμαυτὸν [cd]ταπεινῶν ἵνα ὑμεῖς [ce]ὑψωθῆτε, ὅτι [f]δωρεὰν τὸ τοῦ [g]θεοῦ [g]εὐαγγέλιον [h]εὐηγγελισάμην ὑμῖν; 8 ἄλλας [i]ἐκκλησίας [k]ἐσύλησα λαβὼν

s Acts iv. 13 reff.
t = 1 Cor. ii. 1.
u 1 Cor. iv. 15 reff.
v = 1 Cor. xii. 8.
w ch. iv. 6 reff.
x = Col. iv. 4.
y masc., 1 Cor. viii. 7. see Phil. iv. 12. Heb. xiii. 4.
z so 1 Cor. vi. 2.
a John viii. 34. James v. 15. 1 Pet. ii. 22. 1 John iii. 4, 8, 9. 3 Kings xvi. 19.
ab so 1 Cor. vi. 18. Gen. xxxix. 9.
c Matt. xxiii. 12 bis. Luke xiv. 11 bis. xviii. 14 bis. James iv. 10. 1 Pet. v. 6. Ps. lxxxvii. 15.
cd as above (c). Matt. xviii. 4. Luke iii. 5, from Isa. xl. 4. ch. xii. 21. Phil. ii. 8. iv. 12 only.
ce Acts ii. 23. xiii. 7 al. Deut. xvii. 20.
f ⌐ Rom. iii. 24 reff.
g Rom. xv. 16 reff.
h constr., 1 Cor. xv. 1 reff.
i plur., Rom. xvi. 16 reff.
k here only †. Ep. Jer. 19 only. see Acts xix. 37. Rom. ii. 22. Col. ii. 8. (-εύειν, Exod. iii. 22 Symm.? [rather Aq.])

6. om δε D[1](and lat) am(with demid [tol] F-lat G-lat) copt goth arm. aft ιδιωτης ins ειμι D[1](and lat) G-lat [demid (Ambrst)]. rec φανερωθεντες, with D[3][-gr] KLP$^{\aleph 3}$ rel fri syrr copt Chr, Thdrt [Euthal-ms Damasc] Sedul(*manifesti sumus* [so vulg-clem harl tol]): φανερωθεις (*manifestus* or *-status sum*) D[1·2](and lat) G-lat(altern) am(with demid flor F-lat) lat-ff: -ρωθεντι 1. 108: txt B F[-gr] $\aleph$ 17 and, adding εαυτους, M 108[2] 8-pe goth arm: φανερωσαι εαυτους 67[2]. (*The variety appears to have arisen from the difficulty of φανερωσαντες, which became φαν. εαυτους, and then -ρωθεντες.*) om εν πασιν F vulg fri Syr Ambrst [Pel].

7. aft ἢ ins μη F vulg fri [Ambrst Pel]. for εμαυτον, εαυτον DFLP h 93.

teaching in Corinth. (4) the expression ψευδαπόστολοι ver. 13, seems to me to refer to, and give the plain sense of, this ironical designation of ὑπερλίαν ἀπόστολοι. (5) the same expression ch. xii. 11 appears even more plainly than here to require this explanation. The above explanation is that of Beza, Michaelis, Schulz, Fritzsche, Billroth, Rückert, Olsh., Meyer, De Wette.

ὑπερλίαν is not found in classic Greek: but Wetstein cites from Eustath. Od. α. p. 27, 35: ἔστι γάρ ποτε καὶ τῷ λίαν κατὰ τὴν τραγῳδίαν χρᾶσθαι καλῶς, καθ' ὃ σημαινόμενον λέγομέν τινα ὑπερλίαν σοφόν. Meyer instances as analogous, ὑπεράγαν (2 Macc. x. 34), ὑπέρευ (ὑπέρευ πεπολίτευμαι, Demosth. 228. 17), and the frequent use by Paul of compounds of ὑπέρ. It has been the practice of Protestant Commentators (e. g. Bengel, Macknight) to adduce this verse against the primacy of Peter, and of the Romanists (e. g. Corn.-a-Lapide) to evade the inference by supposing the pre-eminence to be only in gifts and preaching, not in power and jurisdiction. All this will fall to the ground with the supposed reference to the other Apostles. 6.] Explains that, *though in one particular he may fall short of them*, viz. in *rhetorical finish* and *word-wisdom*, yet *in real knowledge, not so.* ἰδιώτης] a laic,—a man not professionally acquainted with that which he undertakes, see reff. The Apostle disclaims mere rhetorical aptitude and power in 1 Cor. ii. 1 ff. ἀλλά brings out the contrast, see reff.:—εἴ τοι σύ γε σεαυτοῦ μὴ προορᾷς, ἀλλ' ἡμῖν τοῦτό ἐστι περισκοπτέον, Herod. v. 39. τῇ γνώσει] the depth of his knowledge of the mystery of the gospel, see Eph. iii. 1—4. ἀλλ' ἐν παντί] **But in every matter we made things manifest** (i. e. *the things of the gospel*, thereby shewing our γνῶσις;—not, τὴν γνῶσιν. Meyer and De W. suppose φανερώσαντες to have been a gloss for φανερωθέντες, especially as it is followed in some mss. by ἑαυτούς, and to have been the more readily received into the text, because it might easily be taken with γνῶσιν. But how improbable that the easy φανερωθέντες should have been replaced by the harsh -σαντες. Much rather would the latter be replaced by φανερωθέντες from ch. v. 11) before all men (ἐν πᾶσιν, being separated from ἐν παντί by the verb, cannot be coupled with it, as in ref. Phil., but must mean *among all*) unto you (i. e. with a view to your benefit: not = '*to you*,' in which sense the *dative* is always found after φανερόω: see Rom. iii. 21, πεφανέρωται . . . . . εἰς πάντας κ. ἐπὶ πάντας . . . .). 7.] Another particular in which he was not behind, but excelled, the ὑπερλίαν ἀπόστολοι; viz. *the gratuitous exercise of his ministry among them.* On the sense, see 1 Cor. ix. 1 ff. and notes. The supposition is one of sharp irony. ἐμ. ταπεινῶν] See Acts xviii. 3. The exaltation which *they received* by *his demeaning himself* was that of *reception into the blessings of the gospel*, which was more effectually wrought thereby: not merely, their being thus more favoured temporarily, or in comparison with other churches. ὅτι δωρ., &c., is epexegetical of ἐμαυτὸν ταπεινῶν;—**in that I gratuitously, &c.**:—not, as Meyer, ἁμαρτ. ἐποίησα ὅτι, making ἐμαυτὸν . . . ὑψωθ. parenthetical. It was his wish to preach to them gratuitously, which necessitated his ταπεινοῦν ἑαυτόν,

l Luke iii. 14. Rom. vi. 23. 1 Cor. ix. 7 only †. Ecclr. iv. 56. 1 Macc. ii. 29. x. 32 only. m = ch. viii. 19 reff. n = 2 Tim. iv. 11. Heb. xi. 14. o Acts xii. 20. Gal. iv. 18, 20 only. p = Luke xv. 14. Phil. iv. 12. Heb. xi. 37. Sir. xiii. 4. q ch. xii. 13, 14 only †. (παρεῖρ, Gen. xxxiii. 25, 32. Job xxxiii. 19 r 1 Cor. xvi. 17 reff. s ch. ix. 12 only †. Wisd. xix. 4 only. t ch. iv. 9 reff u here only †. v = 1 Tim. v. 22. James i. 27. Wisd. x. 8. w Acts xiii. 15. 1 Cor. viii. 7. 1 John i. 8. x see Rom. iii. 7. xv. 8. y Rom. iii. 27 reff. z Rom. iii. 13. Heb. xi. 33 only. Hos. ii. 6. (ἀμφράττ., Dan. vi. 22 Theod.) a Rom. xv. 23 reff. b Rom ix. 22 reff.

[1] ὀψώνιον [m] πρὸς τὴν ὑμῶν [n] διακονίαν, καὶ [o] παρὼν [o] πρὸς ὑμᾶς καὶ [p] ὑστερηθεὶς οὐ [q] κατενάρκησα οὐθενός· [9] (τὸ γὰρ [r] ὑστέρημά μου [s] προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας)· καὶ [t] ἐν [t] παντὶ [u] ἀβαρῆ ἐμαυτὸν ὑμῖν [v] ἐτήρησα καὶ [v] τηρήσω. [10] [w] ἔστιν [x] ἀλήθεια [x] χριστοῦ [y] ἐν ἐμοί, ὅτι ἡ [z] καύχησις αὕτη οὐ [z] φραγήσεται εἰς ἐμὲ ἐν τοῖς [a] κλίμασιν τῆς Ἀχαΐας. [11] [b] διὰ τί; ὅτι οὐκ ἀγαπῶ BDFK MPs c d e f. h k l x o 17. 47

8. (οὐθενος, so BMPℵ m 17 [Euthal-ms] Damasc(appy).)

9. rec νμιν bef εμαυτον, with D-gr FLℵ² rel [goth arm Thdrt Damasc]: om νμιν K m¹ Syr: txt BMPℵ¹ m² 17 vulg D-lat [F-lat Euthal-ms].

10. Steph (for φραγησεται) σφραγισεται, with d: σφραγησεται 14. 74. 238: txt BD FKLMPℵ rel. for εις εμε, εν εμοι F a¹ 2. 120. om της F.

11. om οτι B. om ὁ D¹ Thdrt. (M uncert.)

i. e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. 8.] The '*other churches*' were the Macedonian, cf. ver. 9. Among them the Philippians were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16. ἐσύλησα is hyperbolic, to bring out the contrast, and shame them.

ὀψ., see reff., **wages**; more properly here **subsidy**. πρὸς τ. ὑμ. διακ.] **in order to** (to support me in) **my ministration to you**, gen. obj.

ἄλλας and ὑμῶν stand in the emphatic positions, as contrasted. In the former sentence, he implied that he *brought with him* from Macedonia supplies towards his maintenance at Corinth: λαβὼν . . . πρὸς τ. ὑμ. διακ.: here, he speaks of a new supply during his residence with the Corinthians, *when those resources failed*. κατενάρκησα] apparently = κατεβάρησα, ch. xii. 16. Hesych. interprets it ἐβάρυνα. Jerome, Ep. cxxi. (cli.) ad Algasiam, quæst. 10, vol. i. p. 879, says, 'multa sunt verba, quibus juxta morem urbis et provinciæ suæ familiarius Apostolus utitur: e quibus ex. gr. pauca ponenda sunt . . . . Et, οὐ κατενάρκησα ὑμᾶς, hoc est, non gravavi vos . . . quibus et aliis multis usque hodie utuntur Cilices.' Theophylact and Œcum. mention a rendering, οὐκ ἠμέλησα, ἢ ῥᾳθυμοτέρως πρὸς τὸ κήρυγμα γέγονα: and Beza, following the etymology, interprets οὐκ ἐνάρκησα κατ' οὐδενός, '*cum cujusquam incommodo*.' But the former meaning suits the context better. The word is found no where else in Greek. ἀτοναρκάω occurs in Plutarch, de Liber. Educatione, p. 8, F (Wetst.), ἀτοναρκῶσι κ. φρίττουσι πρὸς τοὺς πόνους. On the government of the genitive by verbs compounded with κατά, see Matthiæ, § 376.

9.] **For** (reason why he burdened no one) **the brethren** (*who*, he does not say: their names were well known to the Corinthians. Possibly, Timotheus and Silas, Acts xviii. 5) **when they came from Macedonia** (not as E. V., '*which came*,' οἱ ἐλθόντες) **brought a fresh supply of my want** (or perhaps προσαν. is used without the idea of *additional* supply, as in ch. ix. 12, the πρός merely denoting *direction*): **and in every thing I kept myself** ('*during my residence*:' not, '*have kept myself*,' as E. V.) **unburdensome to you, and will keep myself**. 10.] **The truth of Christ is in me, that** . . .; i.e. '*I speak according to that truth of which Christ Himself was our example, when I say, that* . . .;'—there is no oath, nor even asseveration, as E. V. and most Commentators introduce. The expression is exactly analogous to Rom. ix. 1. ἡ καύχ. . . . .] **this boasting** (not = καύχημα, here or any where else) **shall not be stopped** (supply τὸ στόμα, which is not expressed, because καύχησις being itself a matter of *utterance*, suits the sense of the verb without it) **as regards** (or **against**) **me** (καύχ. is as it were personified—shall not have its mouth stopped as regards me) **in the regions of Achaia** (where the καύχησις is imagined as *being* and *speaking*).

11.] He *presupposes*, and *negatives*, a *reason* likely to be given for this resolution; viz. that he *loves them not*, and *therefore* will be under no obligation to them:

ὑμᾶς; ὁ [c]θεὸς [c]οἶδεν. 12 ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα [d]ἐκκόψω τὴν [e]ἀφορμὴν τῶν θελόντων [e]ἀφορμήν, ἵνα [f g]ἐν ᾧ [g]καυχῶνται [h]εὑρεθῶσιν καθὼς καὶ ἡμεῖς. 13 [i]οἱ γὰρ [i]τοιοῦτοι [k]ψευδαπόστολοι, [l]ἐργάται [m]δόλιοι, [n]μετασχη-

c ch. xii. 2, 3 Josh. xxii. 22. d Rom. xi. 22, 23 reff. e Rom. vii. 8 reff. f ellips., Matt. xx 23 al. g Rom. ii. 17 reff. h = 1 Cor. iv. 2 reff. i Acts xxii. 22 reff. k here only †. see Rev. ii. 2. l Matt. ix. 37 al. † Wisd. xvii. 17 al. m = Phil. iii. 2. m here only. Prov. xii. 6. (-σύν, Rom. iii. 13.) n here 3ce. 1 Cor. iv. 6. Phil. iii. 21 only †. 1 Kings xxviii. 8 Symm. Jos. Antt. vii. 10. 5.

12. υμεις F[-gr(not G)] d.
13. for οι, ου F[-gr]. ψευδοαπ. D¹. om εις F.

for we willingly incur obligations to those whom we love. οἶδεν. scil. ὅτι ὑμᾶς ἀγαπῶ. 12.] *The true reason:*—**But that which I do, I will also continue to do** (καὶ ποιήσω must not, as Erasm., be coupled to ποιῶ, and διὰ τοῦτο ποιῶ supplied before ἵνα,—because it is for his resolution respecting the *future* that the reason is especially given) **in order that I may cut off the occasion** (τήν, which would be furnished if I did not so) **of those who wish for an occasion** (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billroth, al.) take this *occasion* to be one of aggrandizing themselves above Paul *if all took money*, assuming that the false teachers, as well as Paul, *took none:* which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point,—and seems directly opposed to ver. 20 and to 1 Cor. ix. 12. ἵνα ἐν ᾧ κ.τ.λ.] **that, in the matter of which they boast, they may be found even as we.** Such appears generally acknowledged to be the *rendering;* but as to the *meaning*, there is great variety of opinion. (1) Many of the ancient Commentators assume that they *taught gratis*, and were proud of it,—and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the *present verse*, but seems (see above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have *pretended* to the credit of self-denial, while really making gain, and that Paul means, that he will *reduce them from pretended to real* self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly *his own*, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth, arguing *a priori* that it was best to cut off any possible occasion of such depreciation of him from his probable adversaries. (3) Others, Cajetan, Estius, after Aug. de Serm. Dom. in Monte ii. 16 (54), vol. iii. p. 1292,—also Bengel,—join ἵνα . . . . ἡμεῖς with ἀφορμήν,—'*occasion that they may be found even as we*,' and explain ἐν ᾧ καυχ. as a parenthesis, '*that they may be found* (*a point in which they boast*) *even as we:*' i. e. 'that in point of selfishness and covetousness, we may be both on a level.' But this meaning would require rather εὑρεθῶμεν καθὼς καὶ αὐτοί, '*we* may be reduced to *their* level.' (4) Olsh., adopting in the main the last interpretation, would understand ἐν ᾧ καυχῶνται of the *taking of money of which they boasted*, accounting it an apostolic prerogative. But to this the last stated objection applies even more forcibly: and besides, the supposition is wholly arbitrary. (5) De Wette, believing the second ἵνα to be parallel with the first, as in (1) and (2), understands ἐν ᾧ καυχῶνται as applying to *their boast of apostolic efficiency:* 'that they may, in their apostolic work which they vaunt with such pretension, be found even as we,' and thinks the transition to what follows thus made easy. But the objection to this is, that the *punctum comparationis* in the rest of the chapter is *not apostolic efficiency*, but rather matters κατὰ σάρκα. (6) I cannot adopt any one of the above accounts of the sentence, for the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. The καυχῶνται is there taken up, described as being κατὰ σάρκα: the καθὼς καὶ ἡμεῖς is taken up by Ἑβραῖοί εἰσιν; κἀγώ· &c. From this it is manifest to me, that his meaning in our present clause is, '*that in the matter(s) of which they boast they may be found even as we;*' i. e. 'we may be on a fair and equal footing:' 'that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting,

BDFKL MPN: c d e f g h k l m r o 17. 67

1 Luke iii. 14. Rom. vi. 23. 1 Cor. ix. 7 only †. Esdr. iv. 56. 1 Macc. iii. 28. xiv. 32 only. m = ch. viii. 19 reff. n = 2 Tim. iv. 11. Heb. i 14. o Acts xii. 20. Gal. iv. 13, 20 only. p = Luke xv. 14. Phil. iv. 12. Heb. xi. 37. Sir. xiii. 4.

[1] ὀψώνιον [m] πρὸς τὴν ὑμῶν [n] διακονίαν, καὶ [o] παρὼν [o] πρὸς ὑμᾶς καὶ [p] ὑστερηθεὶς οὐ [q] κατενάρκησα οὐθενός· [9] (τὸ γὰρ [r] ὑστέρημά μου [s] προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας)· καὶ [t] ἐν [t] παντὶ [u] ἀβαρῆ ἐμαυτὸν ὑμῖν [v] ἐτήρησα καὶ [v] τηρήσω. [10] [w] ἔστιν [x] ἀλήθεια [x] χριστοῦ [w] ἐν ἐμοί, ὅτι ἡ [y] καύχησις αὕτη οὐ [z] φραγήσεται εἰς ἐμὲ ἐν τοῖς [a] κλίμασιν τῆς [a] Ἀχαΐας. [11] [b] διὰ τί; ὅτι οὐκ ἀγαπῶ

q ch. xii. 13, 14 only †. (νάρκη, Gen. xxxii. 25, 32. Job xxxiii. 19.) r 1 Cor. xvi. 17 reff. s ch. ix. 12 only †. Wisd. xix. 4 only. t ch. iv. 8 reff. u here only †. v = 1 Tim. v. 22. James i. 27. Wisd. x. 5. w Acts xiii. 15. 1 Cor. viii. 7. 1 John i. 8. x see Rom. iii. 7. xv. 8. y Rom. iii. 27 reff. z Rom. iii. 19. Heb. xi. 33 only. Hos. ii. 6. (ἐμφράττ., Dan. vi. 22 Theod.) a Rom. xv. 23 reff. b Rom. ix. 32 reff.

8. (*ουθενος*, so BMPN m 17 [Euthal-ms] Damasc(appy).)

9. rec *υμιν* bef *εμαυτον*, with D-gr FLN[3] rel [goth arm Thdrt Damasc]: om *υμιν* K m[1] Syr: txt BMPN[1] m[2] 17 vulg D-lat [F-lat Euthal-ms].

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i. e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. **8.**] The '*other churches*' were the Macedonian, cf. ver. 9. Among them the Philippians were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16. **ἐσύλησα** is hyperbolic, to bring out the contrast, and shame them. **ὀψ.**, see reff., **wages**; more properly here **subsidy**. **πρὸς τ. ὑμ. διακ.**] **in order to** (to support me in) **my ministration to you**, gen. obj. **ἄλλας** and **ὑμῶν** stand in the emphatic positions, as contrasted. In the former sentence, he implied that he *brought with him* from Macedonia supplies towards his maintenance at Corinth: **λαβὼν . . . πρὸς τ. ὑμ. διακ.**: here, he speaks of a new supply during his residence with the Corinthians, *when those resources failed*. **κατενάρκησα**] apparently = *κατεβάρησα*, ch. xii. 16. Hesych. interprets it *ἐβάρυνα*. Jerome, Ep. cxxi. (cli.) ad Algasiam, quæst. 10, vol. i. p. 879, says, 'multa sunt verba, quibus juxta morem urbis et provinciæ suæ familiarius Apostolus utitur: e quibus ex. gr. pauca ponenda sunt . . . . Et, *οὐ κατενάρκησα ὑμᾶς*, hoc est, non gravavi vos . . . quibus et aliis multis usque hodie utuntur Cilices.' Theophylact and Œcum. mention a rendering, *οὐκ ἠμέλησα, ἢ ῥᾳθυμοτέρως πρὸς τὸ κήρυγμα γέγονα*: and Beza, following the etymology, interprets *οὐκ ἐνάρκησα κατ' οὐδενός*, '*cum cujusquam incommodo.*' But the former meaning suits the context better. The word is found no where else in Greek. **ἀκροαρκάω** occurs in Plutarch, de Liber. Educatione, p. 8, F (Wetst.), **ἀκροαρκῶσι κ. φρίττουσι πρὸς τοὺς πόνους.** On the government of the genitive by verbs compounded with *κατά*, see Matthiæ, § 376.

9.] **For** (reason why he burdened no one) **the brethren** (*who*, he does not say: their names were well known to the Corinthians. Possibly, Timotheus and Silas, Acts xviii. 5) **when they came from Macedonia** (not as E. V., '*which came*,' **οἱ ἐλθόντες**) **brought a fresh supply of my want** (or perhaps **προσαν.** is used without the idea of *additional* supply, as in ch. ix. 12, the **πρός** merely denoting *direction*): **and in every thing I kept myself** ('*during my residence:*' not, '*have kept myself*,' as E. V.) **unburdensome to you, and will keep myself. 10.**] **The truth of Christ is in me, that . . .**; i.e. '*I speak according to that truth of which Christ Himself was our example, when I say, that . . .*;'—there is no oath, nor even asseveration, as E. V. and most Commentators introduce. The expression is exactly analogous to Rom. ix. 1. **ἡ καύχ. . . . .**] **this boasting** (not = **καύχημα**, here or any where else) **shall not be stopped** (supply **τὸ στόμα**, which is not expressed, because **καύχησις** being itself a matter of *utterance*, suits the sense of the verb without it) **as regards** (or **against**) **me** (**καύχ.** is as it were personified—shall not have its mouth stopped as regards me) **in the regions of Achaia** (where the **καύχησις** is imagined as *being* and *speaking*).

11.] He *presupposes*, and *negatives*, a *reason* likely to be given for this resolution; viz. that he *loves them not*, and *therefore* will be under no obligation to them:

ὑμᾶς; ὁ [c]θεὸς [c]οἶδεν. 12 ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα [d]ἐκκόψω τὴν [e]ἀφορμὴν τῶν θελόντων [e]ἀφορμήν, ἵνα [f g]ἐν ᾧ [g]καυχῶνται [h]εὑρεθῶσιν καθὼς καὶ ἡμεῖς. 13 [i]οἱ γὰρ [i]τοιοῦτοι [k]ψευδαπόστολοι, [l]ἐργάται [m]δόλιοι, [n]μετασχη-

c ch. xii. 2, 3 Josh. xxii. 22. d Rom. xi. 22, 23 reff. e Rom. vii. 8 reff. f ellipse., Matt. xx 23 al. g Rom. ii. 17 reff. h = 1 Cor. iv. 2 reff. i Acts xxii. 22 reff. k here only †. see Rev. ii. 2. l Matt. ix. 37 al.† Wisd. xvii. 17 al. = Phil. iii. 2. m here only. Prov. xii. 6. (-τοῦν, Rom. iii. 13.) Symm. Jos. Antt. vii. 10. 5. n here 3ce. 1 Cor. iv. 6. Phil. iii. 21 only†. 1 Kings xxviii. 8

12. υμεις F[-gr(not G)] d.
13. for οι, ου F[-gr]. ψευδοαν. D¹. om εις F.

for we willingly incur obligations to those whom we love. οἶδεν, scil. ὅτι ὑμᾶς ἀγαπῶ. 12.] *The true reason*:—**But that which I do, I will also continue to do** (καὶ ποιήσω must not, as Erasm., be coupled to ποιῶ, and διὰ τοῦτο ποιῶ supplied before ἵνα,—because it is for his resolution respecting the *future* that the reason is especially given) **in order that I may cut off the occasion** (τήν, which would be furnished if I did not so) **of those who wish for an occasion** (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billroth, al.) take this *occasion* to be one of aggrandizing themselves above Paul *if all took money*, assuming that the false teachers, as well as Paul, *took none*: which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point,—and seems directly opposed to ver. 20 and to 1 Cor. ix. 12. ἵνα ἐν ᾧ κ.τ.λ.] **that, in the matter of which they boast, they may be found even as we.** Such appears generally acknowledged to be the *rendering*; but as to the *meaning*, there is great variety of opinion. (1) Many of the ancient Commentators assume that they *taught gratis*, and were proud of it,—and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the *present verse*, but seems (see above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have *pretended* to the credit of self-denial, while really making gain, and that Paul means, that he will *reduce them from pretended to real* self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly *his own*, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth, arguing *a priori* that it was best to cut off any possible occasion of such depreciation of him from his probable adversaries. (3) Others, Cajetan, Estius, after Aug. de Serm. Dom. in Monte ii. 16 (54), vol. iii. p. 1292,—also Bengel,—join ἵνα . . . . ἡμεῖς with ἀφορμήν,—'*occasion that they may be found even as we*,' and explain ἐν ᾧ καυχ. as a parenthesis, '*that they may be found* (*a point in which they boast*) *even as we*:' i. e. 'that in point of selfishness and covetousness, we may be both on a level.' But this meaning would require rather εὑρεθῶμεν καθὼς καὶ αὐτοί, '*we* may be reduced to *their* level.' (4) Olsh., adopting in the main the last interpretation, would understand ἐν ᾧ καυχῶνται of the *taking of money of which they boasted*, accounting it an apostolic prerogative. But to this the last stated objection applies even more forcibly: and besides, the supposition is wholly arbitrary. (5) De Wette, believing the second ἵνα to be parallel with the first, as in (1) and (2), understands ἐν ᾧ καυχῶνται as applying to *their boast of apostolic efficiency*: 'that they may, in their apostolic work which they vaunt with such pretension, be found even as we,' and thinks the transition to what follows thus made easy. But the objection to this is, that the *punctum comparationis* in the rest of the chapter is *not apostolic efficiency*, but rather matters κατὰ σάρκα. (6) I cannot adopt any one of the above accounts of the sentence, for the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. The καυχῶνται is there taken up, described as being κατὰ σάρκα: the καθὼς καὶ ἡμεῖς is taken up by Ἑβραῖοί εἰσιν; κἀγώ· &c. From this it is manifest to me, that his meaning in our present clause is, '*that in the matter*(*s*) *of which they boast they may be found even as we*;' i. e. 'we may be on a fair and equal footing:' 'that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting,

1 Luke iii. 14. Rom. vi. 23. 1 Cor. ix. 7 only †. Esdr. iv. 56. 1 Macc. iii. 28. xiv. 33 only. m = ch. viii. 19 reff. n = 2 Tim. iv. 11. Heb. i 14. o Acts xii. 20. Gal. iv. 18, 20 only. p = Luke xv. 14. Phil. iv. 12. Heb. xi. 37. Sir. xiii. 4. r 1 Cor. xvi. 17 reff. u here only †.

BDFG MPκ a c d e f. h k l o 17.

[1] ὀψώνιον [m] πρὸς τὴν ὑμῶν [n] διακονίαν, καὶ [o] παρὼν [o] πρὸς ὑμᾶς καὶ [p] ὑστερηθεὶς οὐ [q] κατενάρκησα οὐθενός· [9] (τὸ γὰρ [r] ὑστέρημά μου [s] προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας)· καὶ [t] ἐν [t] παντὶ [u] ἀβαρῆ ἐμαυτὸν ὑμῖν [v] ἐτήρησα καὶ [v] τηρήσω. [10] [w] ἔστιν [x] ἀλήθεια [x] χριστοῦ [w] ἐν ἐμοί, ὅτι ἡ [y] καύχησις αὕτη οὐ [z] φραγήσεται εἰς ἐμὲ ἐν τοῖς [a] κλίμασιν τῆς [a] Ἀχαΐας. [11] [b] διὰ τί; ὅτι οὐκ ἀγαπῶ

q ch. xii. 13, 14 only †. (παρεκῶν, Gen. xxxii. 25, 32. Job xxxiii. 19.) s ch. ix. 12 only †. Wisd. xix. 4 only. t ch. iv. 8 reff. v = 1 Tim. v. 22. James i. 27. Wisd. x. 5. w Acts xiii. 15. 1 Cor. viii. 7. 1 John i. 8. x see Rom. iii. 7. xv. 8. y Rom. iii. 27 reff. z Rom. iii. 19. Heb. xi. 33 only. Hos. ii. 6. (ἐμφράττ., Dan. vi. 22 Theod.) a Rom. xv. 23 reff. b Rom. ix. 32 reff.

8. (*ουθενος*, so BMPN m 17 [Euthal-ms] Damasc(appy).)

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ὑμᾶς; ὁ [c]θεὸς [c]οἶδεν. 12 ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα [d]ἐκκόψω τὴν [e]ἀφορμὴν τῶν θελόντων [e]ἀφορμήν, ἵνα [fg]ἐν ᾧ [g]καυχῶνται [h]εὑρεθῶσιν καθὼς καὶ ἡμεῖς. 13 [i]οἱ γὰρ [i]τοιοῦτοι [k]ψευδαπόστολοι, [l]ἐργάται [m]δόλιοι, [n]μετασχη-

c ch. xii. 2, 3 Josh. xxii. 22. d Rom. xi. 22, 23 reff. e Rom. vii. 8 reff. f ellips., Matt. xx 23 al. g Rom. ii. 17

reff. h = 1 Cor. iv. 2 reff. i Acts xxii. 22 reff. k here only †. see Rev. ii. 2. l Matt. ix. 37 al.† Wisd. xvii. 17 al. = Phil. iii. 2. m here only. Prov. xii. 6. (-σοῦν, Rom. iii. 13.) n here 3ce. 1 Cor. iv. 6. Phil. iii. 21 only †. 1 Kings xxviii. 8 Symm. Jos. Antt. vii. 10. 5.

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for we willingly incur obligations to those whom we love. οἶδεν, scil. ὅτι ὑμᾶς ἀγαπῶ. 12.] *The true reason* :— **But that which I do, I will also continue to do** (καὶ ποιήσω must not, as Erasm., be coupled to ποιῶ, and διὰ τοῦτο ποιῶ supplied before ἵνα,—because it is for his resolution respecting the *future* that the reason is especially given) **in order that I may cut off the occasion** (τήν, which would be furnished if I did not so) **of those who wish for an occasion** (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billroth, al.) take this *occasion* to be one of aggrandizing themselves above Paul *if all took money*, assuming that the false teachers, as well as Paul, *took none*: which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point,—and seems directly opposed to ver. 20 and to 1 Cor. ix. 12. ἵνα ἐν ᾧ κ.τ.λ.] **that, in the matter of which they boast, they may be found even as we.** Such appears generally acknowledged to be the *rendering*; but as to the *meaning*, there is great variety of opinion. (1) Many of the ancient Commentators assume that they *taught gratis*, and were proud of it,—and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the *present verse*, but seems (see above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have *pretended* to the credit of self-denial, while really making gain, and that Paul means, that he will *reduce them from pretended to real* self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly *his own*, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth, arguing *a priori* that it was best to cut off any possible occasion of such depreciation of him from his probable adversaries. (3) Others, Cajetan, Estius, after Aug. de Serm. Dom. in Monte ii. 16 (54), vol. iii. p. 1292,—also Bengel,—join ἵνα . . . . ἡμεῖς with ἀφορμήν,—'*occasion that they may be found even as we*,' and explain ἐν ᾧ καυχ. as a parenthesis, '*that they may be found* (*a point in which they boast*) *even as we*:' i. e. 'that in point of selfishness and covetousness, we may be both on a level.' But this meaning would require rather εὑρεθῶμεν καθὼς καὶ αὐτοί, '*we* may be reduced to *their* level.' (4) Olsh., adopting in the main the last interpretation, would understand ἐν ᾧ καυχῶνται of the *taking of money of which they boasted*, accounting it an apostolic prerogative. But to this the last stated objection applies even more forcibly: and besides, the supposition is wholly arbitrary. (5) De Wette, believing the second ἵνα to be parallel with the first, as in (1) and (2), understands ἐν ᾧ καυχῶνται as applying to *their boast of apostolic efficiency*: 'that they may, in their apostolic work which they vaunt with such pretension, be found even as we,' and thinks the transition to what follows thus made easy. But the objection to this is, that the *punctum comparationis* in the rest of the chapter is *not apostolic efficiency*, but rather matters κατὰ σάρκα. (6) I cannot adopt any one of the above accounts of the sentence, for the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. The καυχῶνται is there taken up, described as being κατὰ σάρκα: the καθὼς καὶ ἡμεῖς is taken up by Ἑβραῖοί εἰσιν; κἀγώ· &c. From this it is manifest to me, that his meaning in our present clause is, '*that in the matter*(*s*) *of which they boast they may be found even as we*;' i. e. 'we may be on a fair and equal footing:' 'that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting,

BDFK MPN$ a c d e f g h k o 17. 67

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n = 2 Tim. iv. 11. Heb. i 14.
o Acts xii. 20. Gal. iv. 18, 20 only.
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l ὀψώνιον m πρὸς τὴν ὑμῶν n διακονίαν, καὶ o παρὼν o πρὸς ὑμᾶς καὶ p ὑστερηθεὶς οὐ q κατενάρκησα οὐθενός· 9 (τὸ γὰρ r ὑστέρημά μου s προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας)· καὶ t ἐν t παντὶ u ἀβαρῆ ἐμαυτὸν ὑμῖν v ἐτήρησα καὶ v τηρήσω. 10 w ἔστιν x ἀλήθεια x χριστοῦ w ἐν ἐμοί, ὅτι ἡ y καύχησις αὕτη οὐ z φραγήσεται εἰς ἐμὲ ἐν τοῖς a κλίμασιν τῆς Ἀχαΐας. 11 b διὰ τί ; ὅτι οὐκ ἀγαπῶ

q ch. xii. 13, 14 only †. (νωρεῖν, Gen. xxxii. 25, 32. Job xxxiii. 19.
r 1 Cor. xvi. 17 reff. s ch. ix. 12 only †. Wisd. xix. 4 only. t ch. iv. 6 reff.
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8. (ουθενος, so BMPℵ m 17 [Euthal-ms] Damasc(appy).)

9. rec υμιν bef εμαυτον, with D-gr FLN^3 rel [goth arm Thdrt Damasc]: om υμιν K m^1 Syr: txt BMPℵ^1 m^2 17 vulg D-lat [F-lat Euthal-ms].

10. Steph (for φραγησεται) σφραγισεται, with d: σφραγησεται 14. 74. 238: txt BD FKLMPℵ rel. for εις εμε, εν εμοι F a^1 2. 120. om της F.

11. om οτι B. om ὁ D^1 Thdrt. (M uncert.)

i. e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. **8.**] The '*other churches*' were the Macedonian, cf. ver. 9. Among them the Philippians were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16. **ἐσύλησα** is hyperbolic, to bring out the contrast, and shame them.

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d Rom. xi. 22, 23 reff.
e Rom. vii. 8 reff.
f ellipse., Matt. xx 23 al.
g Rom. ii. 17 reff.
h = 1 Cor. iv. 2 reff.
i Acts xxii. 22 reff.
k here only †. see Rev. ii. 2.
l Matt. ix. 37 al.† Wisd. xvii. 17 al.
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[l] ὀψώνιον [m] πρὸς τὴν ὑμῶν [n] διακονίαν, καὶ [o] παρὼν [o] πρὸς BDFKL MPℵ ὑμᾶς καὶ [p] ὑστερηθεὶς οὐ [q] κατενάρκησα οὐθενός· [9] (τὸ γὰρ [r] ὑστέρημά μου [s] προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας)· καὶ [t] ἐν [t] παντὶ [u] ἀβαρῆ ἐμαυτὸν ὑμῖν [v] ἐτήρησα καὶ [v] τηρήσω. [10] [w] ἔστιν [x] ἀλήθεια [x] χριστοῦ [w] ἐν ἐμοί, ὅτι ἡ [y] καύχησις αὕτη οὐ [z] φραγήσεται εἰς ἐμὲ ἐν τοῖς [a] κλίμασιν τῆς [a] Ἀχαΐας. [11] [b] διὰ τί; ὅτι οὐκ ἀγαπῶ

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9.] **For** (reason why he burdened no one) **the brethren** (*who*, he does not say: their names were well known to the Corinthians. Possibly, Timotheus and Silas, Acts xviii. 5) **when they came from Macedonia** (not as E. V., '*which came*,' οἱ ἐλθόντες) **brought a fresh supply of my want** (or perhaps προσαν. is used without the idea of *additional* supply, as in ch. ix. 12, the πρός merely denoting *direction*): **and in every thing I kept myself** ('*during my residence*:' not, '*have kept myself*,' as E. V.) **unburdensome to you, and will keep myself.** **10.**] **The truth of Christ is in me, that . . .**; i.e. '*I speak according to that truth of which Christ Himself was our example, when I say, that . . .*;'—there is no oath, nor even asseveration, as E. V. and most Commentators introduce. The expression is exactly analogous to Rom. ix. 1. ἡ καύχ. . . . .] **this boasting** (not = καύχημα, here or any where else) **shall not be stopped** (supply τὸ στόμα, which is not expressed, because καύχησις being itself a matter of *utterance*, suits the sense of the verb without it) **as regards** (or **against**) **me** (καύχ. is as it were personified—shall not have its mouth stopped as regards me) **in the regions of Achaia** (where the καύχησις is imagined as *being* and *speaking*).

11.] He *presupposes*, and *negatives*, a *reason* likely to be given for this resolution; viz. that he *loves them not*, and *therefore* will be under no obligation to them:

ὑμᾶς; ὁ [c]θεὸς [c]οἶδεν. 12 ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα [d]ἐκκόψω τὴν [e]ἀφορμὴν τῶν θελόντων [e]ἀφορμήν, ἵνα [f g]ἐν ᾧ [g]καυχῶνται [h]εὑρεθῶσιν καθὼς καὶ ἡμεῖς. 13 [i]οἱ γὰρ [i]τοιοῦτοι [k]ψευδαπόστολοι, [l]ἐργάται [m]δόλιοι, [n]μετασχη-

c ch. xii. 2, 3 Josh. xxii. 22. d Rom. xi. 22, 23 reff. e Rom. vii. 8 reff. f ellips., Matt. xx 23 al. g Rom. ii. 17 reff. h = 1 Cor. iv. 2 reff. i Acts xxii. 22 reff. k here only †. see Rev. ii. 2. l Matt. ix. 37 al. † Wisd. xvii. 17 al. m = Phil. iii. 2. here only. Prov. xii. 6. (-τοῦν, Rom. iii. 13.) Symm. Jos. Antt. vii. 10. 5. n here See. 1 Cor. iv. 6. Phil. iii. 21 only †. 1 Kings xviii. 9

12. υμεις F[-gr(not G)] d.
13. for οι, ου F[-gr]. ψευδοαπ. D¹. om εις F.

for we willingly incur obligations to those whom we love. οἶδεν, scil. ὅτι ὑμᾶς ἀγαπῶ. 12.] *The true reason* :— **But that which I do, I will also continue to do** (καὶ ποιήσω must not, as Erasm., be coupled to ποιῶ, and διὰ τοῦτο ποιῶ supplied before ἵνα,—because it is for his resolution respecting the *future* that the reason is especially given) **in order that I may cut off the occasion** (τήν, which would be furnished if I did not so) **of those who wish for an occasion** (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billroth, al.) take this *occasion* to be one of *aggrandizing* themselves above Paul *if all took money*, assuming that the false teachers, as well as Paul, *took none*: which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point,—and seems directly opposed to ver. 20 and to 1 Cor. ix. 12. ἵνα ἐν ᾧ κ.τ.λ.] **that, in the matter of which they boast, they may be found even as we.** Such appears generally acknowledged to be the *rendering*; but as to the *meaning*, there is great variety of opinion. (1) Many of the ancient Commentators assume that they *taught gratis*, and were proud of it,—and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the *present verse*, but seems (see above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have *pretended* to the credit of self-denial, while really making gain, and that Paul means, that he will *reduce them from pretended to real* self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly *his own*, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth, arguing *a priori* that it was best to cut off any possible occasion of such depreciation of him from his probable adversaries. (3) Others, Cajetan, Estius, after Aug. de Serm. Dom. in Monte ii. 16 (54), vol. iii. p. 1292,—also Bengel,—join ἵνα . . . . ἡμεῖς with ἀφορμήν,—'*occasion that they may be found even as we*,' and explain ἐν ᾧ καυχ. as a parenthesis, '*that they may be found* (*a point in which they boast*) *even as we*:' i. e. 'that in point of selfishness and covetousness, we may be both on a level.' But this meaning would require rather εὑρεθῶμεν καθὼς καὶ αὐτοί, '*we* may be reduced to *their* level.' (4) Olsh., adopting in the main the last interpretation, would understand ἐν ᾧ καυχῶνται of the *taking of money of which they boasted*, accounting it an apostolic prerogative. But to this the last stated objection applies even more forcibly: and besides, the supposition is wholly arbitrary. (5) De Wette, believing the second ἵνα to be parallel with the first, as in (1) and (2), understands ἐν ᾧ καυχῶνται as applying to *their boast of apostolic efficiency*: 'that they may, in their apostolic work which they vaunt with such pretension, be found even as we,' and thinks the transition to what follows thus made easy. But the objection to this is, that the *punctum comparationis* in the rest of the chapter is *not apostolic efficiency*, but rather matters κατὰ σάρκα. (6) I cannot adopt any one of the above accounts of the sentence, for the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. The καυχῶνται is there taken up, described as being κατὰ σάρκα: the καθὼς καὶ ἡμεῖς is taken up by Ἑβραῖοί εἰσιν; κἀγώ· &c. From this it is manifest to me, that his meaning in our present clause is, '*that in the matter*(*s*) *of which they boast they may be found even as we*;' i. e. 'we may be on a fair and equal footing:' 'that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting,

ματιζόμενοι εἰς ἀποστόλους χριστοῦ. 14 καὶ οὐ [o] θαῦμα· [R xi. 14—] BDFK MP[R]
αὐτὸς γὰρ ὁ σατανᾶς [n] μετασχηματίζεται εἰς ἄγγελον a b c d e f g h k m s o 17
[p] φωτός· 15 οὐ [q] μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ [n] μετα-
σχηματίζονται ὡς [n] διάκονοι [s] δικαιοσύνης, ὧν τὸ [t] τέλος
ἔσται [u] κατὰ τὰ ἔργα αὐτῶν. 16 Πάλιν λέγω, μή τις με
[v] δόξῃ [w] ἄφρονα εἶναι· [x] εἰ [x] δὲ [x] μήγε, [y] κἂν ὡς [w] ἄφρονα
[z] δέξασθέ με, ἵνα κἀγὼ [a] μικρόν [a] τι [b] καυχήσωμαι. 17 ὃ
λαλῶ, οὐ [c] κατὰ [c] κύριον λαλῶ, ἀλλ' [d] ὡς [d] ἐν [e] ἀφροσύνῃ,

o Rev. xvii. 6 only. Job xvii. 8. xviii. 20 only.
p see Eph. v. 8. 1 Thess. v. 5 al.
q = 1 Cor. ix. 11 only.
n Gen. xlv. 28. Isa. xlix. 6.
s see Gal. ii. 17.
t see ch. iii. 9.
t = Rom. vi. 21 reff.
u Rom. ii. 6. Rev. xx. 12, 13. Ps. xxviii. 4.
v = 1 Cor. iii. 18 reff.
w Luke xi. 40. Rom. ii. 20 al. L.P., exc. 1 Prt. ii. 15. Prov. passim.
x Matt. vi. 1. ix. 17. Luke v. 36, 37. x. 6. xiii. 9. xiv. 32 only.
y Acts v. 15 reff.
z see Matt. x. 14. ch. vii. 15 al.
a ver. 1.
b absol., 1 Cor. i. 29. iv. 7 al.
c see ch. vii. 9—11
d so John viii. 10.
e ver. 1 reff.

14. rec (for θαυμα) θαυμαστον, with D²·³KLM rel: txt BD¹FP[R]ℵ a 17 Orig, [Euthal-ms Damasc-ms]. for εις αγγελον, ως αγγελος D¹(and lat) Orig-int-mss, Cypr Lucif, Ambrst [Promiss].

15. om ουν D¹(and lat) spec Syr goth arm Lucif,. om διακονοι K. εαυτου K. for εσται, εστιν D¹(and lat) [spec] Lucif.

16. om γε D¹. rec μικρον τι bef καγω, with syr Œc: txt BDFKLMP[R]ℵ rel latt Syr goth æth arm [Euthal-ms Thdrt Damasc]. καυχησομαι DKLP[R] d¹ [Euthal-ms].

17. rec λαλω bef κατα κυριον, with DLM rel vulg(not F-lat) fri syr copt goth: txt BFKP[R]ℵ a d (m[κ. ανθρωπον]) 17. 47 Syr æth arm [Bas,] Chr, Damasc.

we may be fairly compared and judged by facts.' And then, before the γάρ of ver. 13 will naturally be supplied, 'And this will end in their discomfiture: *for* realities they have none, no weapons but misrepresentation, being *false Apostles*,' &c.

13.] **For** (see above: the γάρ implying also that the choice of the above line of conduct has been made in a conviction of their falsehood and its efficacy to detect it) **such men are false Apostles** (not, as Vulg. and most expositors, '*such false Apostles are* ἐργ. δόλ.,' which destroys the whole emphasis of the sentence, wherein the ὑπερλίαν ἀπόστολοι of ver. 5 are pronounced now to be ψευδαπόστολοι: and besides, suggests an irrelevant comparison between οἱ τοιοῦτοι ψ. and ψ. of some other kind. On the sense, see Rev. ii. 2. ὁ τοιοῦτος is a familiar designation with the Apostle, see reff.),—**dishonest workmen** (in that they pretend to be teachers of the Gospel, and are in the mean time subserving their own ends),—**changing themselves into** (in appearance: the pres. participle indicates their *habit* and continual endeavours to assume the shape) **Apostles of Christ**. By a *fair* comparison between us, this mask will be stript off;—by the abundance of my sufferings, and distinctions vouchsafed by the Lord, my Apostolicity will be fully proved, and their Pseudapostolism shown.

14, 15.] οὐ θαῦμα—so Aristoph. Plut. 99, καὶ θαῦμά γ' οὐδέν, οὐδ' ἐγὼ γὰρ ὁ βλέπων. αὐτὸς γὰρ ὁ σ.] If any definite allusion is here intended, it is perhaps to Job i. 6, &c.: but I would rather suppose the *practice* of Satan in tempting and seducing men to be intended.

14. ἄγγ. φωτός] God is light, and inhabits light, and His angelic attendants are surrounded with brightness, see Acts xii. 7; Ps. civ. 4: whereas Satan is the Power of *darkness*, see reff. and Luke xxii. 53.

15.] εἰ καί, **if also**, i. e. *as well as himself*, or perhaps better applying to the whole sentence, **if, also** . . . μετασχ. ὡς, i. e. μετασχ. καὶ γίνονται ὡς:—so Rom. ix. 29, ὡς Γόμορρα ἂν ὡμοιώθημεν.

αὐτός, the father of falsehood and wrong (John viii. 44), is directly opposed to δικαιοσύνη θεοῦ, Matt. vi. 33, that manifestation of God by which He is known to us in the Gospel, Rom. i. 17.

ὧν τὸ τέλ.] **Of whom** (notwithstanding this disguise) **the end shall be** correspondent to **their works** (not to their pretensions).

16—21.] *Excuses for his intended self-boasting.*

16.] πάλιν—referring to ver. 1, not *repeating* what he had there said, but again *taking up the subject*, and expanding that request. The ἀνέχομαι of ver. 1 in fact implies both requests of the verse:—the not regarding him as a fool for boasting, or *even if they did* (εἰ δὲ μήγε after a negative sentence implies '*but if it cannot be so*,' 'if you will not grant this,' see reff. κἂν elliptical: the full construction would be κἂν ὡς ἄφρονα δέξασθέ με δέχεσθε, δέξασθέ με: so in reff.) *as a fool* (i. e. yielding to me the toleration and hearing which men would not refuse even to one of whose folly they were convinced) *receiving him*. κἀγώ, *as well as they*.

17.] Proceeding on the ὡς ἄφρονα, he disclaims for this self-boasting the character of inspiration—or of being said in pursuance of his

ἐν ταύτῃ τῇ [f]ὑποστάσει τῆς [g]καυχήσεως. 18 ἐπεὶ πολλοὶ
[—iii. 18(appy) R.] [b]καυχῶνται [h]κατὰ [h]τὴν [h]σάρκα, κἀγὼ [b]καυχήσομαι.
19 [i]ἡδέως γὰρ [k]ἀνέχεσθε τῶν [w]ἀφρόνων, [l]φρόνιμοι ὄντες·
20 [k]ἀνέχεσθε γάρ, εἴ τις ὑμᾶς [m]καταδουλοῖ, εἴ τις [n]κατεσθίει, εἴ τις [o]λαμβάνει, εἴ τις [p]ἐπαίρεται, εἴ τις [q]εἰς [q]πρόσωπον ὑμᾶς [r]δέρει. 21 [s]κατὰ [t]ἀτιμίαν λέγω [u]ὡς [u]ὅτι ἡμεῖς

f = ch. ix. 4. Heb. (l. 3.) iii. 14. xi. 1 only. Ps. xxxviii. 7.
g Rom. iii. 27 reff.
h John viii. 15 only. see Rom. i. 3 reff. Gal. vi. 6.
i Mark vi. 20. xii. 37 only. Prov. iii.

24. ix. 17. (-δίστημι, ch. xii. 9.) k ver. 1. l Rom. xi. 25 al. Prov. xv. 21. iron., 1 Cor. iv. 10. m Gal. ii. 4 only. Gen. xlvii. 21. n Mark xii. 40 ‖ L. Gal. v. 15. Rev. xi. 5 only. Isa. ix. 12. o = ch. xii. 16. p = ch. x. 5 reff. q see Matt. xxvi. 67. r Acts v. 40 reff. s = 1 Cor. vii. 6. t Rom. i. 26 reff. u ch. v. 19. 2 Thess. ii. 2.

18. for πολλοί, ολοι P[1]. om την D[1]F[R]ℵ[1] 17 Chr[1] Damasc.
20. rec υμας bef εις προσωπον, with D[2][-gr] KLM rel am[*in vos faciem*(sic, Tischdf)] Syr goth arm Chr[1] Thdrt: txt BD[1.2]FPℵ m o 17 latt syr æth [Euthal-ms] Damasc Orig-int[1] [Ambrst].

mission from the Lord. κατὰ κύρ.] as in reff., after the (mind of the) Lord, in pursuance, i. e. *in this case*, of θεοπνευστία from above: not as in 1 Cor. vii. 10, 25, 40.

ὡς ἐν ἀφρ.] as it were in folly, i. e. 'putting myself into the situation, and speaking the words of a foolish man vaunting of himself.' ὑποστάσει, as ch. ix. 4, in this present confidence, not as Chrys. '*subject*,'—'*this* subject of boasting,' ἵνα μὴ νομίσῃς πανταχοῦ ἀνεπηλνειν αὐτόν, (Hom. xxiv. p. 607)—and so al.: but the sense would be insipid in the last degree: nor could such a meaning well be expressed without γε,—ἐν ταύτῃ γε τῇ ὑπ. De Wette also renders ὑπ. '*subject-matter*,' and understands, '*since we are come to boasting*;' but here again γε would be more naturally found. He objects to '*confidence*,' that the boasting was *not begun*: but as Meyer replies, it is *conceived of as having begun in Paul's mind*, by the use of the present λαλῶ, I am speaking.

18.] Since many (viz. the false teachers, but not only they:—'since it is a common habit,'—for he is here speaking as εἷς τῶν ἀφρόνων, see Job ii. 10) boast according to the flesh (not = ἐν σαρκί, as Chrys., al., but 'in a spirit of fleshly regard,'—'having regard to their extraction, achievements, &c.' as below vv. 22 ff.), I also will boast (scil. κατὰ τὴν σάρκα. Rückert thinks these words are omitted purposely, thereby to imply that the Apostle's boasting *was not* fleshly; but this is distinctly contradicted by the context: he is speaking as one of the πολλοί of οἱ ἄφρονες, see next verse). 19.] Bitterly ironical. They were φρόνιμοι—as 1 Cor. iv. 8, κεκορεσμένοι—so full of wisdom as to be able to tolerate complacently, looking down from the 'sapientum templa serena,' the follies of others. This, forsooth, encourages him to hope for their forbearance and patronage. Compare the earnestness of 1 Cor. iii. 1—4. And the irony does not stop here: it is not only matter of presumption that they *would* tolerate fools with complacency, but the matter of fact testified it: they *were doing this: and more*.

20.] for (proof that they could have no objection to so innocent a man as a *fool*, when they tolerated such noxious ones as are adduced) ye endure (them), if (as is the case) one brings you into slavery (the mere abstract act as regarded *them*, not the man's own selfish view, being in the Apostle's mind, the *active*, not the *middle*, is used. Thucyd. iii. 70, uses the active similarly: λέγοντες τοὺς Ἀθηναίους τὴν Κέρκυραν καταδουλοῦν. But the enslaving understood, is *to the man himself*, not to the *law*:—see ref. Gal.), if one devours you (by exaction on your property, see reff. Mk. L. So Hom. Od. γ. 315: μή τοι κατὰ τάδ' ἅγοιτ κτήματα, and Plaut., Ter., and Quintil., in Wetstein), if one catches you (as with a snare, ref.: not, '*takes from you*'), if one uplifts himself (so freq. in Thucyd., e. g. vi. 11, χρὴ μὴ κρὸς τὰς τύχας τῶν ἐναντίων ἐπαίρεσθαι. See other examples in Wetst.), if one smites you on the face (in insult, see 1 Kings xxii. 24: Matt. v. 39; Luke xxii. 64; Acts xxiii. 2. This is put as the climax of forbearance. "That such violence might literally be expected from the rulers of the early Christian society, is also implied in the command in 1 Tim. iii. 3, Tit. i. 7, that the 'bishop' is not to be 'a striker.' Even so late as the seventh century the council of Braga (c. 7), A.D. 675, orders that no bishop at his will and pleasure shall *strike* his clergy, lest he lose the respect which they owe him." Stanley).

21.] By way of disparagement (κατ' ἀτιμ.,—so κατὰ λητὴν ἐκπλάσαντες, Herod. ii. 152; κατὰ θέαν ἦκεν, Thucyd. vi. 31) I assume that (ὡς ὅτι, see ch. v. 19, note,—does not positively state a fact, but assumes one, or states the import of a saying) we (emphatic) were weak (when we were among you). An ironical reminiscence of his own abstinence when among

v = Rom. iv. 19 reff.
w ver. 12.
x = ch. x. 2.
y ver. 17.
z Acts vi. 1. Phil. iii. 5 bis only. Gen. xxxix. 14 al.

v ἠσθενήσαμεν w ἐν ᾧ δ' ἄν τις x τολμᾷ, (y ἐν z ἀφροσύνῃ BDFKL MPRab cdefg hklmn o 17.47
λέγω) x τολμῶ κἀγώ. 22 a Ἑβραῖοί εἰσιν; κἀγώ. a Ἰσραηλ-
ῖται εἰσιν; κἀγώ. b σπέρμα Ἀβραάμ εἰσιν; κἀγώ. 23 c διάκο-
νοι c χριστοῦ εἰσιν; (d παραφρονῶν λαλῶ) e ὑπὲρ ἐγώ· ἐν

a John i. 48. Acts ii. 22. Rom. xi. 1 al. b Rom. ix. 7 reff. c Col. i. 7. 1 Tim. iv. 6. see ch. vi. 4.
d here only. Zech. vii. 11 only. (-νία, 2 Pet. ii. 16.) e as adv., here only. Winer, edn. 6, § 50, Remark 2.

21. ησθενησαμεν bcf ημεις F[not F-lat]: ησθενηκαμεν BN m in [17(Griesb)] 80 [Euthal-ms].—add εν τουτω τω μερει D vulg-ed [demid](not am fuld [tol]) Ambrst. om δ' D¹(and lat) vulg syrr Ambrst. τολμω καγω bef εν αφρ. λεγω F[not F-lat].—om 2nd λεγω ℵ¹(ins ℵ-corr¹ obl).

them from all these acts of self-exaltation at their expense, q. d. (ironically), 'I feel that I am much letting myself down by the confession that *I* was too weak ever to do any of these things among you.' This I believe with Schrader, De Wette, and Meyer, to be the only satisfactory rendering. See also Stanley. Most expositors (1) refer λέγω back to ver. 20, '*I say it*,'—'*I speak*,' as E. V. So Chrys., Theophyl., Theodoret, Pelag., Erasm., Calv., al. (Chrys. remarks on ὡς ὅτι,—ἀσαφὲς τὸ εἰρημένον. ἐπειδὴ γὰρ φορτικὸν ἦν, διὰ τοῦτο οὕτως αὐτὸ τέθεικεν, ἵνα κλέψῃ τὴν ἐπάχθειαν τῇ ἀσαφείᾳ, p. 609), and (2) understand κατὰ ἀτιμ., 'to *your shame*,' and (3) ὡς ὅτι, '*as though*.' But (1) can hardly be, seeing that λέγω below and λαλῶ ver. 23 have a forward reference: (2) would require ὑμῶν, and even then would be exceedingly harsh,—cf. the similar meaning 1 Cor. xv. 34, where we have πρὸς ἐντροπὴν ὑμῖν λαλῶ: and (3) it may be doubted whether ὡς ὅτι ever can mean '*as though*,' even in ref. 2 Thess., where Winer, edn. 6, § 65. 9 (see German edn.), renders it by wie daß: it is pleonastic, answering to our expression '*how that*'—'I told him, how that' . . . . Winer, in a *former edition*, instances the use of wie daß in a somewhat similar way: wie daß ich gehört habe, ... where either wie or daß would be enough. Besides the instances given on ch. v. 19, Meyer quotes from Dion. Hal. ix. (with no further ref.) ἐπιγνούς, ὡς ὅτι ἐν ἰσχάτοις εἰσὶν οἱ κατακλεισθέντες. ἐν ᾧ δ' ἄν] **But in whatsoever matter any one** (the τις of ver. 20) **is bold** (the ἄν signifies habit, recurrence: so Soph. Philoct. 290, ταῦτ' ἂν ἐξέρπων τάλας ἐμηχανώμην· εἶτα πῦρ ἂν οὐ παρῆν, and Eur. Phœn. 412, ποτὲ μὲν ἐπ' ἦμαρ εἶχον, εἶτ' οὐκ εἶχον ἄν, where see Porson). Throughout this passage, compare by all means Stanley's interesting notes. ἐν ἀφρ.] see ver. 17. 22.] "The three honourable appellations with which the adversaries magnified themselves,—resting on their Jewish extraction, are arranged so as to form a *climax*: so that Ἑβραῖοι refers to the *nationality*,—Ἰσραηλῖται to the *theocracy* (Rom. ix. 4 ff.), and σπέρμα Ἀβρ. to the *claim to a part in the Messiah* (Rom. ix. 7; xi. 1, al.)." Meyer. The interrogative form of the sentence is much more lively and consistent with the spirit of the context than the affirmative, as given by Erasm., Luther, Estius, al. 23.] Meyer remarks, that all three points of Judaistic comparison, of so little real consequence in the matter, were dismissed with the short and contemptuous κἀγώ,—'*that am I too*.' But that is not enough, now that we are come to the *great* point of comparison; the consciousness of his real standing, and their nullity as ministers of Christ requires the ὑπὲρ ἐγώ, and the holy earnestness of this consciousness pours itself forth as a stream over the adversaries, so as to overwhelm their conceited aspirations to apostolic dignity. παραφρ. λ.] stronger than ἐν ἀφροσ. λέγω: —**I say it as a madman.** Hardly, as Meyer, spoken from a consciousness of the verdict παραφρονεῖ which the opponents would pronounce on this ὑπὲρ ἐγώ,—but rather, as De W., from a deep sense of his own unworthiness, and conscious how utterly untrue was ὑπὲρ ἐγώ, in any boasting sense. He therefore repudiates it even more strongly than the τολμῶ κἀγώ. ὑπὲρ ἐγώ must not be misunderstood. He *concedes* to them their being διάκ. χρ., and assumes (παραφρονῶν) for himself, *something more*, if more abundant labours and sufferings are to be any criterion of the matter. That this is the sense is obvious from the comparison being in the *amount* of labours and sufferings,—and not (as Meyer), that he denies to them the διάκ. χρ. and merely puts it hypothetically. 'Well, then, if *they* are to be considered διάκ. χρ., *I* must be *something more*.' If so, the comparison would be not in the *degree* of ministerial self-sacrifice, but in the *credentials of the ministry itself*. *Both* are now assumed to be ministers: but if so, Paul is a minister in a much higher degree, more faithful, more self-denying, richer in gifts and divine tokens, than they. The preposition is used ad-

[f] κόποις [h] περισσοτέρως, ἐν [n] φυλακαῖς [h] περισσοτέρως, ἐν [fk] πληγαῖς [l] ὑπερβαλλόντως, ἐν [m] θανάτοις πολλάκις. 24 ὑπὸ Ἰουδαίων πεντάκις [n] τεσσεράκοντα [o] παρὰ μίαν ἔλαβον, 25 τρὶς [p] ἐραβδίσθην, ἅπαξ [q] ἐλιθάσθην, τρὶς [r] ἐνανάγησα, [s] νυχθήμερον ἐν τῷ [t] βυθῷ [u] πεποίηκα· 26 [v] ὁδοιπορίαις πολλάκις, [w] κινδύνοις [x] ποταμῶν, [w] κιν-

f ch. vi. 5. g 1 Cor. iii. 8. xv. 58 al. Gen. xxxi. 42. h ch. i. 12 reff. i Matt. xxv. 36, &c. Heb. xi. 36. k Luke x. 30. xii. 48. Acts xvi. 23, 33. Deut. xxv. 2. l here only. Job xv. 11

only. (-βάλλειν, ch. iii. 10.)

m = ch. i. 10. Ps. lv. 13. see 1 Cor. xv. 31. προαποθνήσκω πολλοὺς θανάτους· ὑπομένων ἀνθ' ἑνὸς τοῦ τελευταίου, Philo, Flacc. § 20, vol. ii. p. 542.

n ellips. of πληγ., see Luke xii. 47, 48.

o = here only. Herod. ix. 33.

p Acts xvi. 22 only‡. Judg. vi. 11.

q Acts v. 26 reff.

r 1 Tim. i. 19 only†.

s here only†.

t here only. Exod. xv. 5. Ps. cvi. 24. (-θίζειν, Luke v. 7.)

u = Acts xv. 33 reff.

v John iv. 6 only†. 1 Macc. vi. 41. (-ρεῖν, Acts x. 9.)

w here (8 times) and Rom. viii. 35 only. Ps. cxiv. 3. (-νεύειν, 1 Cor. xv. 30.)

x gen., = 1 Pet. i. 2, ῥαντ. αἵμ.

23. for λαλω, λεγω DF e Did$_1$. κονοις F(not G). rec εν πληγαις υπερβ. bef εν φυλακαις περισσ., with D^3[-gr] KLMℵ^3 rel syrr copt arm Orig$_1$ Chr$_1$ Thdrt Damasc, and F[-gr(and G-lat)] ℵ^1 Orig$_1$ [Hil$_1$], which (and P) put περισσ. with πληγ. and υπερβ. with φυλ.: om εν πλ. υπ. Clem [Euthal-ms] Tert: txt B D^1(and lat) (I^3) [17] vulg(and F-lat) goth æth Orig$_1$ [Ambrst Aug$_1$]. πολλοις D^1[-gr].

25. rec εραβδ., with M rel Chr [Thdrt Damasc]: txt BDFKLI^{3}ℵ [a c d f k m n o] 17. 47 Orig$_2$ Eus$_1$ Chr-ms Thl Œc.

26. for πολλακις (and in next ver), πολλαις D^1(with lat); so also vulg [F-lat Syr] in ver 27 [twice].

verbially, see reff. ἐν κόποις περισσ.] **By** (the ἐν is instrumental [in (the matter of) or, by (virtue of)]:—the direct dative is adopted ver. 26:—these facts *are proofs of the* ὑπὲρ ἐγώ,—not as Estius, al., *parallel with it*, which would only apply to the comparatives and not to ἐν θανάτοις πολλάκις) **labours** (occurring) **more abundantly** (the adverbs belong to the substantives in each case and are used adjectively; so τὴν ἐμὴν ἀναστροφήν πστε, Gal. i. 13: τῆς ἐμῆς παρουσίας πλειν, Phil. i. 26),—**by prisons** (imprisonments) **more abundantly** (but *one* such is mentioned in the Acts (xvi. 23 ff.) previous to the writing of this Epistle.

Clement, in the celebrated passage of his 1st Epistle to the Corinthians (c. v. p. 220) on the labours of Paul, describes him as ἑπτάκις δεσμὰ φορέσας. This whole catalogue should shew the chronologists of the Apostle's life and epistles how exceedingly unsafe it is to build *only* on the history in the Acts for a complete account of his journeys and voyages), **by stripes more exceedingly** (particularized below), **by deaths often** (see reff. and ch. iv. 10. Such was the danger escaped at Damascus, Acts ix. 23, at Antioch in Pisidia, xiii. 50, at Iconium, xiv. 5, 6, at Lystra, ib. 19, at Philippi, xvi., at Thessalonica, xvii. 5 f., at Berœa, ib. 13, and doubtless many others of which we know nothing. See below).

24, 25.] are parenthetical, explaining some of the foregoing expressions: the construction is resumed, ver. 26.

At the hands of the Jews five times received I forty save one (in Deut. xxv. 3, it is prescribed that not more than forty stripes should be given, 'lest thy brother should seem vile unto thee.' For fear of exceeding this number, they kept within it. This seems a more likely account of the thirty-nine stripes than that given by Wetst.,—that thirteen were inflicted on the breast, and the same number on each shoulder, and the fortieth omitted, lest one part of the body should receive more than another. See the Rabbinical authorities in Wetst., and cf. Joseph. Antt. iv. 8. 21 and 23, and Stanley's note here. He calls it τιμωρία αἰσχίστη: and Meyer remarks that Paul might well number it among the θάνατοι, for it was no rare occurrence for the criminal to die under its infliction.

None of these scourgings are mentioned in the Acts),—**thrice was I beaten with rods** (scil. by the Roman magistrates, see Acts xvi. 22, 23, which is the only occasion mentioned in the Acts), **once was I stoned** (Acts xiv. 19), **thrice I suffered shipwreck** (*not one* of these shipwrecks is known to us. Thus we see that perhaps three, perhaps two, voyages of Paul, but certainly one,—previous to this time, must be somewhere inserted in the history of the Acts: see Prolegg. ch. iii. § v. 5), **a night and day have I spent** (reff.) **in the deep** (i. e. the sea: probably on some remnant of a wreck after one of his shipwrecks alone or with others. To understand ὁ βυθός, as Thl. (τινὲς δέ φασιν ἔν τινι φρέατι μετὰ τὸν ἐν Λύστροις κίνδυνον κατακρυφθείς, βύθῳ λεγομένῳ, νῦν τοῦτο λέγει), seems to be taking it out of its connexion here. Wetst. gives from Ælian, H. An. viii. 7, ἀθέατον νήχεσθαι ἐν βυθῷ. Still less must we think of the characteristic interpretation

δύνοις [xy] λῃστῶν, [w] κινδύνοις ἐκ [z] γένους, [w] κινδύνοις ἐξ BDFΓ MPΨ a c d e f g h k l o 17. 67**
ἐθνῶν, [w] κινδύνοις ἐν πόλει, [w] κινδύνοις ἐν [a] ἐρημίᾳ, [w] κινδύνοις ἐν θαλάσσῃ, [w] κινδύνοις ἐν [b] ψευδαδέλφοις, 27 [cd] κόπῳ καὶ [ce] μόχθῳ, ἐν [d] ἀγρυπνίαις πολλάκις, ἐν [fg] λιμῷ καὶ [gh] δίψει, ἐν [d] νηστείαις πολλάκις, ἐν [i] ψύχει καὶ [fgk] γυμνότητι. 28 [l] χωρὶς τῶν [m] παρεκτὸς ἡ [n] ἐπίστασίς

y Epp., here only. Matt. xxi. 13 ‖ (from Jer. vii. 11) al.
z = Acts xviii. 2 reff. absol., 2 Macc. xii. 31.
a Matt. xv. 33 ‖ Mk. Heb. xi. 38 only. Ezek. xxxv. 4.
b Gal. ii. 4 only †.
c 1 Thess. ii. 9. 2 Thess. iii. 8 only.
d ch. vi. 5 (reff.).
e as above (c) only. Num. xxiii. 21.
f Deut. xxviii. 48 only.
g Rom. viii. 35.
h here only. Exod. xvii. 3.
i John xviii. 18. Acts xxviii. 2 only. Gen. viii. 22.
k as above (f, g). Rev. iii. 18 only.
l = Matt. xiv. 21. (Heb. iv. 15.) Gen. xxvi. 1.
m Matt. v. 32. Acts xxvi. 29 only †. Deut. i. 36 Aq. constr., here only.
n Acts xxiv. 12 only †.
o = 2 Macc. vi. 3? (only.) ἐπισύσ., (Acts as above, v. r.) Num. xxvi. 9.

27. rec ins ἐν bef κοπῳ, with KLMP ℵ-corr[1](?)[3] rel vulg(and F-lat) Orig$_2$(-int$_1$) [Bas$_1$ Chr$_1$ Euthal-ms Thdrt Damasc Ambrst Aug$_1$]: om BD F[-gr] ℵ[1] goth. διψῃ B[1] g[2] l [Orig$_1$].

28. rec ἐπισυστασις, with KLMP rel Chr$_1$(explaining it: *οἱ θόρυβοι, αἱ ταραχαί, αἱ πολιορκίαι τῶν δήμων καὶ τῶν πόλεων ἔφοδοι.* So also Thdrt al) Damasc: txt BDFℵ

of Estius: "Subjunxit aliud periculum marinum longe gravius, nempe quod demersus fuerit ex naufragio in profundum maris, ubi tamen divina ope fuerit servatus incolumis noctem et diem, atque inde postea liberatus"). **26.**] The construction is resumed from ver. 23, but now with the instrumental dative without the preposition. **By journeys frequently, by perils of rivers** (the genitives denote the *material* of the perils; rivers and robbers being the things and persons actually attacking. Winer, edn. 6, § 30. 2 [a], renders it *perils on rivers*, justifying it by κ. ἐν πόλει: but in my view a *distinction* is pointed out by the variety of construction. Wetst. quotes κινδ. θαλασσῶν from Heliod. ii. 4. The 'perils of rivers' might arise from crossing or fording, or from floods. The crossing of the rocky and irregular torrents in Alpine districts is to this day attended with danger, which must have been much more frequent when bridges were comparatively rare. And this is the case with a road, among others, frequently traversed by Paul, that between Jerusalem and Antioch, crossed as it is by the torrents from the sides of Lebanon. Maundrell says that the traveller Spon lost his life in one of those torrents: see Conybeare and Howson, edn. 2, vol. i. p. 502, note: and Stanley in loc.), **by perils of robbers** (see note on Acts xiii. 14), **by perils from my kindred** (the Jewish nation, *ἐκ, arising from:* they not being always the direct agents,—but, as in many cases in the Acts, setting on others or plotting secretly: or γένους,—and ἐθν. below,—imports generically the *source*, or quarter whence the danger arose), **by perils from the Gentiles** (not merely "*from Gentiles*," as Stanley: this would be ἐξ ἐθνικῶν. The art. is omitted after the preposition, the word being thus categorized in Greek; but it must be supplied in our English idiom), **by perils in the city** (in Damascus, Acts ix. 23 f.,—Jerusalem, ib. 29,—Ephesus xix. 23 ff., and many other places), **by perils in the desert** (the actual desert? or merely the solitude of journeys as contrasted with 'the city?' but any how, not '*in solitude*:' the art. must be supplied as in ἐν πόλει), **by perils in the sea** (not, as De W., a repetition from ver. 25: there are many perils in the sea short of shipwrecks), **by perils among false brethren** (*who were these?* Grot., al., suppose, 'qui Christianos se simulabant, ut res Christianorum perdiscerent, deinde eos proderent,'—and so apparently Chrys., &c. But Paul's use of this compound leads us rather to persons who *bona fide* wished to be thought ἀδελφοί, but *were not*, scil. in heart and conduct, and were opponents of himself personally, rather than designed traitors to the Christian cause. Cf. ψευδαπόστολοι above, ver. 13); **27.**] **by labour and weariness, by watchings** (see on ch. vi. 5) **frequently** (the ἐν is here resumed, perhaps arbitrarily, perhaps also because κόποις and μόχθος are more directly instrumental, —ἀγρυπν., &c., more conditionally), **by hunger and thirst, by fastings frequently** (voluntary fastings, 'ad purificandam mentem et edomandam carnem,' as Estius, see also ch. vi. 5 note. De W. here too (see also Stanley) holds to 'involuntary fastings;' but he is clearly wrong, for νηστ. is distinguished from λιμ. κ. δίψ.), **in cold and nakedness** (insufficient clothing:—or, literally, when thrust into prison after his scourgings,—or after his shipwrecks). **28.**] He passes from particulars, omitting others which might have been specified, to the weight of apostolic care and sympathy which was on him. **Not to mention those** (afflictions) **which are besides (these)** (the Vulg., E. V., Beza, Estius, Bengel, under-

μοι ἡ [o] καθ' ἡμέραν, ἡ [p] μέριμνα [q] πασῶν τῶν [q] ἐκκλησιῶν. [o] Acts ii. 46 reff. [p] and constr., Matt. xiii. 22 ‖ (Luke xxi. 34. 1 Pet. v. 7)
29 τίς [r] ἀσθενεῖ, καὶ οὐκ [r] ἀσθενῶ; τίς [s] σκανδαλίζεται, καὶ οὐκ ἐγὼ [t] πυροῦμαι; 30 Εἰ [u] καυχᾶσθαι δεῖ, [vw] τὰ [v] τῆς

only. Sir. xlii. 9. [q] ch. viii. 18 reff. [r] = Acts xx. 35, or Rom. xiv. 1. [s] 1 Cor. viii. 13 reff. Rom. xiv. 19 al. [t] 1 Cor. vii. 9 reff. [u] absol., vv. 16, 18. [v] constr., [w] constr., ch. ix. 2. Prov. xxvii. 1.

k 17 [Euthal-ms]. rec (for μοι) μου, with D[-gr] KLMP^{vid} rel vulg[(and F-lat) Ambrst]: txt B F[-gr] ℵ^{1} 17 [Euthal-ms, *in me* D-lat Aug$_3$]. om. 1st η F^{1} (not G). for καθ. ημ. η, καθημερινη F.

stand παρεκτός as = ἔξωθεν, '*the things that are without*,'—a meaning which it never has, always implying *exception*, see reff. Chrys., al., join χωρ. τ. παρεκτ. with the foregoing, and put a period after παρεκτ., interpreting it rightly, πλείονα τὰ παραλειφθέντα τῶν ἀπαριθμηθέντων, Hom. xxv. p. 613:—but this seems to break the connexion too abruptly, besides giving a strange and unlikely termination to the long sentence preceding),—**my care** (ἐπίστ. may be either 'delay,' 'hindrance,' as Soph. Antig. 225, πολλὰς γὰρ εἶχον φροντίδος ἐπιστάσεις, and Xen. Anab. ii. 4. 26, ὅσον δ' ἂν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν,—or, as very frequently in Polybius, see Schweigh., Lex. Polyb.,—'care,' 'attention,' 'matter of earnest thought:' e. g. τὴν ὑπὲρ τῶν ὅλων ἐπίστασιν κ. διάληψιν, viii. 30. 13, 'curam summæ rei,'—οὐκ ἐκ παρέργου, ἀλλ' ἐξ ἐπιστάσεως, iii. 58. 3,—ἄγειν τινὰ εἰς ἐπίστασιν, 'attentionem alicujus excitare,' ix. 22. 17, al. The rec. reading, ἐπισύστασις (which has perhaps been introduced from ἐπίστασις not being understood (see digest here and on ref. Acts) and then μοι has been altered to μου as easier; but substantives derived from verbs which govern a dative are sometimes followed by this case, see Winer, edn. 6, § 31. 3, and Moulton's note), can only mean *concursus*, in a hostile sense, see ref. and examples in Wetst.: and so Chrys. (see var. readd.), &c., take it here: others metaphorically, as Beza, 'agmen illud in me quotidie consurgens, i. e. sollicitudo de omnibus ecclesiis:'—somewhat similarly De W.,—'that which sets upon me, importunes me, daily:' and so E. V. Stanley, with Est. al., renders it, 'the concourse of people to see me:' but this is doubtful, as departing from the hostile sense. In Beza's sense, there is something Pauline in the rec., "the daily outbreak against me," and the reading cannot be considered certain) **day by day**, (viz.) **my anxiety for all the churches** (the construction is an anacoluthon: not, as Meyer, ἐπίστ. the subject and μέριμνα the predicate, which would be a very flat sentence,—'*my daily care is, anxiety &c.*' As it stands, ἡ ἐπίστ. is general, and ἡ μέριμν. particularizes it. Nothing need be supplied. ἡ ἐπίστ. occurs to the Apostle's mind, and is uttered, in the nominative, the construction being disregarded).

29.] 'Cura certe συμπάθειαν generat: quæ facit, ut omnium affectus in se suscipiat Christi minister, omnium personas induat, quo se accommodet omnibus,' Calv. Olsh., after Emmerling, strangely understands, '*Who is weak, if I am not weak?*' i. e. 'Who can be called weak, if I am not so?' The ἀσθένεια of the τις may be in various ways; in *faith*, as Rom. xiv. 1 al., or in *purpose*, or in *courage*: that of the Apostle, see 1 Cor. ix. 22, was a sympathetic weakness, a leaning to the same infirmity for the weak brother's sake, but also a veritable θορυβοῦμαι κ. ταράσσομαι (as Chrys., p. 614) in himself, on the weak brother's account.

τίς σκανδ.] "Non priore, sed hac versiculi parte addit *ego*: nam illic infirmo se accommodat: hic dissimilem se scandalizantis fatetur, partes a scandalizante neglectas scandalizati causa *ipse* suscipiens. Partes a scandalizante neglectæ sunt amor, prudentia, &c. Idem tamen Paulus etiam partes scandalizati, sive incommodum quod scandalizatus sentit, in se suscipit." Bengel. πυροῦμαι,—with zeal, or with indignation. **30.**] partly refers back to what has passed since ver. 23. The ἀσθένεια not being that mentioned in a different connexion in ver. 29, but that of ver. 21, to which all since has applied. But the words are not without a forward reference likewise. He will boast of his weaknesses—of (τὰ τῆς ἀσθ.) *those things which made him appear mean and contemptible* in the eyes of his adversaries. He is about to adduce an instance of escape from danger, of which this is eminently the case: he might be scoffed at as ὁ σαργανοφόρητος, or the like—but he is carried on in his fervency of self-renunciation amidst his apparent self-celebration, and he will even cast before his enemies the *contemptible* antecedents of his career, boasting in being despised, if only for what Christ had done in him. The asseveration in ver. 31 *may* be applied to the whole, but I had rather view it as connected with the strange history about to be related:—'I will glory in my weaknesses

x Rom. vi. 19. 1 Cor. ii. 3 reff.
y Rom. xv. 6 reff.
z so ver. 11.
a Rom. ix. 5 reff. and note.
b Rom. ix. 1 reff.
c here only †. 1 Macc. xiv. 47. xv. 1, 2 only. Jos. Antt. xiv. 7. 2 al.
d Gal. iii. 23. Phil. iv. 7. ii. 15, 18.
h absol., ch. xi. 16, 18, 30.

x ἀσθενείας μου w καυχήσομαι· 31 ὁ yz θεὸς καὶ y πατὴρ τοῦ κυρίου Ἰησοῦ z οἶδεν, ὁ ὢν a εὐλογητὸς a εἰς τοὺς a αἰῶνας, ὅτι οὐ b ψεύδομαι. 32 ἐν Δαμασκῷ ὁ c ἐθνάρχης Ἀρέτα τοῦ βασιλέως d ἐφρούρει τὴν πόλιν Δαμασκηνῶν c πιάσαι με [θέλων], 33 καὶ διὰ f θυρίδος ἐν g σαργάνῃ h ἐχαλάσθην h διὰ τοῦ h τείχους καὶ i ἐξέφυγον τὰς χεῖρας αὐτοῦ. XII. 1 k * Καυχᾶσθαι δὴ οὐ l συμφέρει μοι· ἐλεύσομαι BDFKL MPN a b c d e f z h k l m o 17. 67

e Acts xii. 4 reff. f Acts xx. 9 only. Josh. h Acts ix. 25 (reff.). i Rom. ii. 3 reff.
l constr., but w. aor. inf., Matt. xix. 10. Esth. iii. 8.

30. om μου B.

31. rec aft κυριου ins ημων, with DMP rel vulg(with [demid] fuld F-lat) Syr copt arm Thdrt [Euthal-ms Ambrst] Aug(talic): om BFKLℵ e g h l m n 17 am syr goth æth Chr$_1$[and 2-mss] Damasc. rec aft ιησ. ins χριστου, with DKLMP rel vulg(with [demid] fuld F-lat) Syr copt æth Thdrt [Euthal-ms Damasc Ambrst] Aug: om BFℵ m 17 am syr goth arm Chr[and ms].

32. rec δαμασκηνων bef πολιν, with D^2[-gr] KLM rel Chr$_1$ Thdrt Damasc: txt BD$^{1\cdot2}$FPℵ a m 17 [latt arm]. om θελων B D^1(and lat) vulg(and F-lat) Syr arm Procop$_1$ Ambrst Pel: ins D^2[-gr] KLMPℵ rel goth Chr$_1$ [Euthal-ms Damasc] Thdrt, and (but bef πιασαι με) F[-gr(and G-lat)] syr copt æth.

33. om εν σαργανη F[-gr].

Chap. XII. 1. * καυχᾶσθαι δεῖ οὐ συμφέρον μὲν ἐλεύσομαι δὲ B(see table) F(ℵ) 17 vulg: so, but συμφερει, P: καυχασθαι δη ου συμφερει μοι ελευσομαι γαρ (D)KL rel Chr Thdrt [Thl] Œc.—ins ει bef καυχ. ℵ^3 39 lect-17 vulg(and F-lat) [Euthal-ms Ambrst].—δει (*on the confusion between η and ει cf Tischdf N. T.* (ed. 7) *prolegg.* p. xxxvii) B D^2[and lat] FLP d e f g m n o [17] vulg syrr goth [Euthal-ms Ambrst]: δε D^1[-gr] ℵ copt Thl: δη KM 47 Ath$_1$ Chr Thdrt Damasc [Œc].—om μοι D^1[-gr] Syr goth. (M uncert.)—add και B 213.

—yea, and I will yet more abase myself—God knows that I am telling sober truth—&c.' If the solemnity of the asseveration seem out of proportion to the incident, the fervid and impassioned character of the whole passage must be taken into account. It will be seen that I differ from all Commentators here, and cannot but think that they have missed the connexion. Meyer supposes that vv. 32, 33 were only *the beginning of a catalogue of his escapes*, which he breaks off at ch. xii. 1: and that the asseveration was meant to apply to the whole catalogue: but surely this is very unnatural.

32, 33.] On the *fact*, and *historical difficulty*, see note, Acts ix. 24.

32.] ἐν Δαμ. followed by Δαμασκηνῶν is pleonastic, but the pleonasm is common enough, especially when for any reason, our words are more than usually precise and formal.

ἐθνάρχης] **Prefect**, or **governor**, stationed there by the Arabian king. The title appears to have been variously used. The High Priest Simon, as a vassal of Syria, is so named in reff. 1 Macc., and Jos. Antt. xiii. 6. 7. It was bestowed by Augustus on Archelaus after his father's death, Jos. Antt. xvii. 11. 4; B. J. ii. 6. 3. The presidents of the seven districts into which Egypt was divided under the Romans, bore it (Strabo, xvii. 798): as did a petty prince of the Bosporus under Augustus (Lucian, Macrob. 17). Also the chief magistrates of the Jews living under their own laws in foreign states had this title (Jos. Antt. xiv. 7. 2; xiv. 8. 5. B. J. vii. 6. 3). But apparently it must here be taken in its wider sense, and not in this latter: for the mere *chief magistrate of the Jews* would not have had the power of guarding the city. Doubtless he was *incited* by the Jews, who would represent Paul as a malefactor.

σαργάνη, *κόφινος*, Hesych.;—*οἱ μέν, σχοινόν τι, οἱ δὲ πλέγμα τι ἐκ σχοινίου*. Suidas (see Wetst.), = σπυρίς, Acts ix. 25. Probably it is, as Stanley, a "rope-basket;" a net.

Chap. XII. 1—10.] *He proceeds to speak of visions and revelations vouchsafed to him, and relates one such, of which however he will not boast, except in as far as it leads to fresh mention of infirmity, in which he will boast, as being a vehicle for the perfection of Christ's power.* In order to understand the connexion of the following, it is very requisite to bear in mind the burden of the whole, which runs through it —*ἐν ταῖς ἀσθενείαις καυχήσομαι*. There is no break between this and the last chapter. He has just mentioned a passage of his history which might expose him to con-

γὰρ εἰς [m] ὀπτασίας καὶ [n] ἀποκαλύψεις κυρίου. [2] οἶδα ἄνθρωπον ἐν χριστῷ [o] πρὸ ἐτῶν δεκατεσσάρων (εἴτε [p] ἐν

m Luke i. 22. xxiv. 23. Acts xxvi. 19 only. L.P.‡ Mal. iii. 2. Sir. xliii. 2, 16 only. ‡ = Dan. ix. 23 al. Theod.
n = 1 Cor. xiv. 6 reff. w. gen. subj. (see note), Rev. i. 1 (Gal. i. 12?) only. (obj., 1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7, 13. Sir. xlii. 1.)
o see 2 Tim. i. 9. Tit. i. 2. John xii. 1. Amos i. 1. iv. 7.
p ch. v. 6. Heb. xiii. 3.

aft εις ins τας P: τα(sic) F. for κυρ., χριστου F[not F-lat]. (P uncert.)

tempt and ridicule—this was one of the ἀσθένειαι. He now comes to *another*: but that other inseparably connected with, and forming the sequel of, a glorious revelation vouchsafed him by the Lord. This therefore he relates, at the same time repudiating it as connected with *himself*, and fixing attention only on the ἀσθένεια which followed it. 1.] (I have in recent editions *suspended* the very difficult question of this reading, not finding it possible to decide whether of the two deserves a place in the text. Meantime, the rec. is left in, and on it the following note is written.) Let only the two readings καυχᾶσθαι δὴ οὐ συμφέρει μοι, ἐλεύσομαι γάρ, and καυχᾶσθαι δεῖ, οὐ συμφέρον μέν· ἐλεύσομαι δέ, be compared, and it would certainly seem as if the former more resembled the nervous elliptic irony of the great Apostle, and the latter the tame conventional propriety of the grammatical correctors. The other variations, δέ for δή, and the prefixing of εἰ, are too palpable emendations to require critical treatment. The difficulty however is considerably lessened, when the right connexion is borne in mind. **To boast, verily, is not to my advantage**: for (i. e. it will be shewn to be so, by the following fact of a *correction administered to me* ἵνα μὴ ὑπεραίρωμαι) (on the other reading, **I must boast, though it is not to my advantage**: but) **I will proceed to visions and revelations of the Lord.** δή in this sense implies a *consciousness of a reason why the assertion is true*, and is therefore naturally followed by γάρ, if the sentence is completed. The same sense is found in Plato, Phæd. p. 60, ὦ Σώκρατες, δοκοῦσί μοι νῦν οἱ ἐπιτήδειοι, καὶ σὺ τοῦτο, — the completion of the sense being,—'for you are to die to-night:'—πολλοὶ κακῶς πράσσουσιν, οὐ σὺ δὴ μόνος, Eur. Hec. 464: i. e. οὐ σὺ δὴ μόνος κακῶς πράσσεις, πολλοὶ γὰρ ἄλλοι . . . . (See Hartung, Partikellehre i. 270, who however explains δή in these examples somewhat differently.) The force of it here then, is: "*I am well aware that to boast is not good for me: for I will come to an instance in which it was so shewn to me.*" εἰς ὀπτ. κ. ἀπ. κυρ.] q. d. '*and the instances I will select are just of that kind in which, if boasting ever were good, it might be allowed:*' thus the γάρ gives a more complete proof. ὀπτασία is the form or manner of receiving ἀποκάλυψις, the revelation. There can hardly be an ὀπτασία without an ἀποκάλυψις of some kind. Therefore Theophylact's distinction is scarcely correct, ἡ ἀποκάλυψις πλέον τι ἔχει τῆς ὀπτασίας· ἡ μὲν γὰρ μόνον βλέπειν δίδωσιν· αὕτη δὲ καί τι βαθύτερον τοῦ ὁρωμένου ἀπογυμνοῖ. κυρίου, gen. subj., **vouchsafed me by the Lord**,—not obj., '*of* [i. e. revealing] *the Lord*' [as the subject of the vision], for such is not that which follows. No particular polemical reason, as the practice of particular parties at Corinth to allege visions, &c. (Baur), need be sought for the narration of this vision: Paul's object is *general*, and the means taken to attain it are simply subordinate to it, viz. the vindication of his apostolic character. 2—4.] *An example of such a vision and revelation.* The adoption of the third person is remarkable: it being evident from ver. 7 that *he himself* is meant. It is plain that a contrast is intended between the *rapt and glorified person* of vv. 2, 4,—and *himself*, the weak and afflicted and almost despairing subject of the σκόλοψ τῇ σαρκί of vv. 7 ff. Such glory *belonged not* to *him*, but the weakness *did*. Nay, so far was the glory from being *his*, that he knew not whether he was in or out of the body when it was put upon him: so that the ἐγὼ αὐτός, compounded of the νοῦς and σάρξ (Rom. vii. 25), clearly was not the subject of it, but as it were another form of his personality, analogous to that which we shall assume when unclothed of the body.

It may be remarked in passing, as has been done by Whitby, that the Apostle here by implication *acknowledges the possibility of consciousness and receptivity in a disembodied state.* Let it not be forgotten, that in the context, this vision is introduced not so much for the purpose of making it a ground of boasting, which he does only passingly and under protest, but *that he may by it introduce the mention of the* σκόλοψ τῇ σαρκί, *which bore so conspicuous a part in his* ἀσθένειαι, TO BOAST OF WHICH *is his present object.*

2.] I know (not, '*knew*,' as E. V.: which [is a mistake in grammar, and] introduces serious confusion, making it seem as if the πρὸ ἐτῶν δεκατ. were the date of the *knowledge*, not, as it really is, of the *vision*) a man in Christ (ἐν χρ. belongs to ἄνθρ., not to οἶδα, as Beza; ἄνθ. ἐν χρ.=

BDFKL MPℵ a b c d e f g h k l m n o 17. 47

q 1 Cor. vi. 18 reff.
r ch xi. 11, 31. Josh. xxii. 22.
s = John vi. 15. Acts viii. 39. 1 Thess. iv. 17. Rev. xii. 5.
t Acts xxii. 22. 1 Cor. v. 5, 11. ch. ii. 5, 6. x. 11.
u so Matt. xi. 23. Luke x. 15. Deut. iv. 11. xxiii. 43. Rev. ii. 7 only. Gen. ii. 8, and fr.
v = John i. 3 al.
w Luke

[p] σώματι οὐκ οἶδα, εἴτε [q] ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ [r] θεὸς [r] οἶδεν) [s] ἁρπαγέντα [t] τὸν [t] τοιοῦτον [u] ἕως τρίτου [u] οὐρανοῦ. 3 καὶ οἶδα [t] τὸν [t] τοιοῦτον ἄνθρωπον (εἴτε [p] ἐν [p] σώματι εἴτε [v] χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ [r] θεὸς [r] οἶδεν) 4 ὅτι [s] ἡρπάγη εἰς τὸν [w] παράδεισον καὶ ἤκουσεν

2. ins τῳ bef σωματι D^1. (P uncert.) om του bef σωματος B d [so al next ver]. ins του bef τριτου F. (for τριτου ℵ¹ wrote τουτου, which he then altered to τρυτου.)

3. rec (for χωρις) εκτος (*from ver* 2), with $D^{2\cdot3}$FKLMPℵ [Chr$_1$ Euthal-ms Tbdrt Damasc: *extra* latt]: txt BD¹ Meth$_1$. om ουκ οιδα B Meth$_1$.

'a Christian,' 'a man whose standing is in Christ:' so οἱ καὶ πρὸ ἐμοῦ γέγοναν ἐν χριστῷ, Rom. xvi. 7),—**fourteen years ago** (belongs not to *οἶδα*, nor to *ἐν χρ.* as Grot.: 'hominem talem, qui per 14 annos Christo serviat;'—but to *ἁρπαγέντα*. On the *idiom* see reff.,—the *date* probably refers back to the time when he was at Tarsus waiting for God to point out his work, between Acts ix. 30 and xi. 25. See the chronological table in the Prolegomena), **whether in the body, I know not, or out of the body, I know not: God knoweth** (if *in the body*, the idea would be that he was taken up *bodily*: if *out of the body*, to which the alternative manifestly inclines,—that his spirit was rapt from the body, and taken up disembodied. Aug. de genesi ad litteram xii. 2—5 (3—14), vol. iii. pp. 455 ff., discusses the matter at length, and concludes thus,—'Proinde quod vidit raptus usque in tertium cœlum, quod etiam se scire confirmat, proprie vidit, non imaginaliter. Sed quia ipsa a corpore alienata utrum omnino mortuum corpus reliquerit, an secundum modum quendam viventis corporis ibi anima fuerit, sed mens ejus ad videnda vel audienda ineffabilia illius visionis arrepta sit, hoc incertum erat,—ideo forsitan dixit, "sive in corpore sive extra corpus, nescio, Deus scit."' And similarly Thom. Aq. and Estius: not, as Meyer thinks, making the alternative consist between *reality* and a *mere vision*, but between the *anima*, the *life*, being rapt out of the body, leaving it dead, and the *mens*, the *intelligence* or *spirit*, being rapt out of the body, leaving it 'secundum modum quendam vivens'); **such an one** (so *τὸν τοιοῦτον* resumes after a parenthesis, 1 Cor. v. 5), **rapt** (snatched or taken up, reff.) **as far as the third heaven.** *What is the third heaven?* The Jews knew no such number, but commonly (not universally: Rabbi Judah said, "Duo sunt cœli, Deut. x. 14") recognized *seven* heavens: and if their arrangement is to be followed, the third heaven will be very low in the celestial scale, being only the *material clouds*. That the threefold division into the *air* (nubiferum), the *sky* (astriferum), and the *heaven* (angeliferum), was in use among the Jews, Meyer regards as a *fiction* of Grotius. Certainly no Rabbinical authority is given for such a statement: but it is put forward confidently by Grotius, and since his time adopted without enquiry by many Commentators. It is uncertain whether the *sevenfold* division prevailed so early as the Apostle's time: and at all events, as we must not invent Jewish divisions which never existed, so it seems rash to apply here, one about whose date we are not certain, and which does not suit the context:—for to be rapt only to the clouds, even supposing ver. 4 to relate a further *assumption*, would hardly be thus solemnly introduced, or the preposition *ἕως* used. The safest explanation therefore is, *not to follow any fixed division*, but judging by the evident intention of the expression, to understand a *high degree* of celestial exaltation. I cannot see any cogency in Meyer's argument, that 'the third heaven must have been an idea well known and previously defined among his readers,' seeing that in such words as *τρὶς μακάριος*, &c. it is manifestly inapplicable.

3, 4.] *A solemn repetition of the foregoing, with the additional particular of his having had unspeakable revelations made to him.* Some, as Clem. Strom. v. 12 (80), p. 693 P., Ireu. ii. 30. 7, p. 162, Athan. Apol. 20, vol. i. p. 263, Orig. (or his interpreter) on Rom. xvi. lib. x. 43, vol. iv. p. 688, Œcum., al., think that this was a *fresh assumption*, *ἕως τρίτου οὐρανοῦ κἀκεῖθεν εἰς τὸν παράδεισον*, and with these Meyer agrees: but surely had this been intended, some intimation would have been given of it, either by *καί*, or by placing *εἰς τὸν παράδεισον* (as the stress would be then no longer on the fact *ἁρπαγῆναι* as before, but on the *new place to which ἡρπάγη*) in the place of emphasis before *ἡρπάγη*;—or, by both combined,—*ὅτι καὶ εἰς τὸν παράδεισον ἡρπάγη*. As it is,

x ἄρρητα ῥήματα ἃ οὐκ y ἐξὸν ἀνθρώπῳ λαλῆσαι. 5 z ὑπὲρ
t τοῦ t τοιούτου z καυχήσομαι, z ὑπὲρ δὲ ἐμαυτοῦ οὐ z καυ-
...μου M. χήσομαι, εἰ μὴ ἐν ταῖς a ἀσθενείαις [μου]. 6 ἐὰν γὰρ
θελήσω καυχήσασθαι, οὐκ ἔσομαι b ἄφρων· c ἀλήθειαν
γὰρ ἐρῶ· d φείδομαι δέ, μή τις ef εἰς ἐμὲ f λογίσηται g ὑπὲρ
A και τη ὃ βλέπει με, ἢ ἀκούει [τι] ἐξ ἐμοῦ. 7 καὶ τῇ h ὑπερ-
ABDFK LPℵ a b c d e f g h k l m n o 17. 47

x here only †. Lev. xviii. 23 Symm.
y Matt. xii. 4. Acts ii. 29 only. Esth. iv. 2.
z ch. vii. 14. ix. 2.
a ch. xi. 30.
b ch. xi. 16, 19 reff.
c Rom. ix. 1. Eph. iv. 25. Ps. xiv. 2.
d = here only. (Rom. xi. 21 reff) Isa. liv. 2. Xen. Cyr. i. 6. 19, 35. (μὴ φείδου διδάσκειν, Eur. Orest. 387.)
e = ch. x. 13, 16 b.
f = here only. (Hos. vii. 15.)
g = 1 Cor. iv. 6. x. 13.
h Rom. vii. 13 reff. Jos. Antt. i. 13. 4. ii. 2. 1.

[4. ανθρωπων L b 47.]

5. om του M. for 2nd υπερ, περι D¹. om ου (*from preceding termination*) ℵ¹(corrd by ℵ¹ appy). τοις ασθενημασιν D¹. om μου B D¹(and lat) 17 syrr copt arm: ins (*from ch* xi. 30?) D²[-gr] FKLMPℵ rel vulg goth æth Ath, [Euthal-ms] Thdrt Damasc [Ambr, Ambrst].

6. for γαρ, δε K: γαρ και P [arm(Tischdf) Chr₂]. om τι (*as superfluous*) B D²[-gr] F[-gr(and G-lat)] ℵ¹ m 17 am(with demid fuld¹ tol harl²) [(Syr copt)] æth arm Orig₂(-int,) [Euthal-ms]: ins D¹(and lat) KLℵ³ rel [vulg-clem F-lat harl¹] syr goth Chr[alle] Thdrt Damasc Thl Œc Ambrst.

with the verb *preceding* in both clauses, and therefore no prominence given to the places as distinguished from one another, I must hold ἕως τρίτου οὐρ. to be at least so far equivalent to εἰς τὸν παράδεισον, as to be a general local description of the situation in which ὁ παράδεισος is found. The *repetition* of εἴτε . . . . οἶδεν is equally accountable on either explanation, being made for solemnity and emphasis. The παράδεισος cannot here be the Jewish Paradise, the blissful division or side of Hades (Scheol), where the spirits of the just awaited the resurrection, see note on Luke xvi. 22,—but the Paradise of which our Lord spoke on the Cross,—the place of happiness into which He at His Death introduced the spirits of the just: see on ref. Luke. ἄρρητα ῥήματα, i. e. as explained below, words which it is not lawful to utter:—as Vulg., "*arcana verba, quæ non licet homini loqui.*" The interpretation, "*quæ dici nequeunt,*" as Beza, Estius, Calov., Olsh., al., is hardly consistent with the narrative; for in that case, as Bengel remarks, 'Paulus non potuisset audire.' The passages adduced by Wetst. mostly refer to the *mysteries*, or some secret rites: e. g. Demosth. contra Neæram, p. 1369, αὕτη ἡ γυνὴ ὑμῖν ἦλθε τὰ ἄῤῥητα ἱερὰ ὑπὲρ τῆς πόλεως, καὶ εἶδεν, ἃ οὐ προσῆκεν αὐτὴν ὁρᾶν ξένην οὖσαν. ἃ οὐκ ἐξόν] which it is not lawful for a MAN to utter (see above):—imparted by God, but not to be divulged to others: and therefore, in this case, intended, we may presume, for the Apostle's own consolation and encouragement. *Of what kind* they were, or *by whom* uttered, we have no hint given, and it were worse than trifling to conjecture. "Sublimitatis certe magnæ fuere: nam non omnia cœlestia sunt ineffabilia, v. gr. Ex. xxxiv. 6, Isa. vi. 3, quæ tamen valde sublimia." Bengel. 5.] Of such a man he will boast, but not (see above on ver. 1) of himself, except it be in his infirmities. τοῦ τοιούτου must be *masc.* as before, *not neuter*, as Luth., al., take it. This is shewn by ὑπέρ, used of *the person respecting whom* (reff.), whereas ἐν is said of the *thing on account of which*, a man boasts. He strikes here again the keynote of the whole—*boasting in his infirmities*. He will boast of such a person, so favoured, so exalted; but this merely by the way: it is not his subject: it was introduced, not indeed *without reference* to the main point, but principally to bring in the infirmity following. 6.] For (supply the sentence for which γάρ renders a reason: '*Not but that I might boast concerning myself if I would*')—if I shall wish to boast (ὑπὲρ ἐμαυτοῦ), I shall not be a fool (I shall not act rashly or imprudently, for I shall not boast without solid ground for it): for I shall speak the truth:—but I abstain (reff.), that no one may reckon of me (reff. and add εἰς μαλακίαν σκέπτων, Demosth. 308. 18) beyond (by a standard superior to that furnished by) what he sees me (to be), or hears (if τι form part of the text, or hears any thing: a pleonastic construction = ἢ εἴ τι ἀκούει) from me. Lest he should seem to undervalue so legitimate a subject of boasting, he alleges the reason why he abstains: not that he had not this and more such exaltations, truly to allege: but because he wished to be judged of by what they really had seen and heard of and from himself in person. 7—10.] He now comes to that for which the foregoing was mainly alleged: the *infirmity in his flesh*, which above others hindered his personal efficiency in the apostolic

i ver. 1. k arrangement of words, ch. ii. 4 reff. l there bis.] 2 Thess. ii. 4 only. Ps. lxxi. 16. Gal. iv. 14. ii. 8. Matt. v. 18.

βολῇ τῶν [i]ἀποκαλύψεων [διὸ] [k]ἵνα μὴ [l]ὑπεραίρωμαι, ἐδόθη μοι [m]σκόλοψ [n]τῇ σαρκί, ἄγγελος σατανᾶ ἵνα με [o]κολαφίζῃ [p]ἵνα μὴ [l]ὑπεραίρωμαι]. 8 [q]ὑπὲρ τούτου ABDFK LPℵ a b c d e f g h k l m n o 17. 47

m here only. = Num. xxxiii. 55. Ezek. xxviii. 24. o Matt. xxvi. 67 ‖ Mk. 1 Cor. iv. 11. 1 Pet. ii. 20 only †. q = ver. 6. n dat., 1 Cor. vii. 28. see p pleonasm., Rev

7. rec om διο, with DKLP rel [vulg F-lat syrr goth arm] Ath$_1$ Chr$_2$ Thdrt$_2$ [Damasc] Iren-int$_1$ [Orig-int$_2$ Ambrst] Aug: ins AB F[-gr(and G-lat)] ℵ 17 [Euthal-ms]. υπεραιρωμαι DLP m. (so P m [Damasc-ms] below.) aft σαρκι ins μου F vulg Orig-int$_1$ [Bas-int$_1$] Cypr$_1$. rec (for σατανα) σαταν, with A^{2}D$^{2\cdot3}$KLP ℵ^{3}(appy) rel syr-mg-gr Orig$_1$ Ath$_1$ Mac$_2$ Chr$_2$ [Euthal-ms] Thdrt Damasc[and ms]: txt A^{1}BD^{1}Fℵ^{1} 17^{1}(sic, Treg) (Orig$_2$ του σατανα) [*satanæ* latt]. om 2nd ινα μη υπεραιρωμαι (*as superfluous: but the repetition has special emphasis*) ADFℵ^{1} 17 latt æth Chr$_5$ Iren-int Tert$_1$ Aug: ins BKLPℵ^{3} rel syrr copt goth [arm] Orig$_2$ Mac$_1$ [Chr$_1$ Euthal-ms] Thdrt$_2$ Damasc Bas[-int$_1$ Tert$_1$ Cypr$_2$ Hil$_1$ Ambrst].

8. ins και bef υπερ A Orig Thdrt$_2$ Iren-int$_1$. του κυρ. bef τριτ D^{1}[and lat] copt æth.

ministry. 7.] **And that I might not, by the abundant excess of revelations** (made to me), **be uplifted** (the order of the words is chosen to bring τῇ ὑπερβ. κ.τ.λ into the place of foremost emphasis: see reff. The διό can hardly stand with the present punctuation. If it forms part of the text, it must begin the sentence, and we must with Lachmann join καὶ τῇ ὑπερβ. τῶν ἀποκ. to the foregoing, as in apposition with ἀσθενείαις. But thus a very strange sense would be given), **there was given me** (*'by God:'* certainly not, as Meyer, al., by *Satan*, of whom such an expression as ἐδόθη would surely hardly be used: cf. ἡ χάρις ἡ δοθεῖσά μοι, so often said by the Apostle,—Rom. xii. 3, 6; xv. 15 al., and the absolute use of ἐδόθη for *bestowed, portioned out by God*, 1 Cor. xi. 15; xii. 7, 8; Gal. iii. 21; James i. 5) **a thorn** (the word may signify a *stake*, or *sharp pointed staff*, ξύλον ὀξύ, Hesych.,—so in Hom. Il. σ. 176, κεφαλὴν . . . πῆξαι ἀνὰ σκολόπεσσι; but in the LXX, reff, it is *'a thorn,'* and such is the more likely meaning here. Meyer cites from Artemid. iii. 33, ἄκανθαι καὶ σκόλοπες ὀδύνας σημαίνουσι διὰ τὸ ὀξύ (compare ref. Ezek., σκόλοψ πικρίας καὶ ἄκανθα ὀδύνης). See however Stanley's note, who rejects the meaning *'thorn,'* and supposes the figure to refer to the punishment of impalement) **in my flesh** (the expression used Gal. iv. 14 of this same affliction, τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου, seems decisive for rendering the dative thus, and not as a dativus incommodi: see also ref. 1 Cor.), **the (or an) angel of Satan** (even if we read σατᾶν, it can only be the genitive. If taken as the nom., the expression would mean either, *a hostile angel*, which would be contrary to the universal usage of Satan, as a proper name: or, *the angel Satan*, which is equally inconsistent with N. T. usage, according to which Satan, though once an angel, is now ἄρχων τῆς ἐξουσίας τοῦ ἀέρος, Eph. ii. 2, and has his own angels, Matt. xxv. 41), **that he** (*the angel of Satan*,—not the σκόλοψ, which would be an unnecessary confusion of metaphors. 'The continuation of a discourse often belongs to the *word in apposition*, not to the main subject,' Meyer) **may buffet me** (κολαφίζῃ is best thus expressed, in the *present*. The aorist would denote merely *one* such *act* of insult. Thus Chrys.: . . ὥστε . . διηνεκοῦς δεῖσθαι τοῦ χαλινοῦ· οὐ γὰρ εἶπεν, Ἵνα κολαφίσῃ, ἀλλ' Ἵνα κολαφίζῃ,—Theophyl., οὐχ Ἵνα ἅπαξ με κολαφίσῃ, ἀλλ' ἀεί,—and similarly Œcum.), **that I may not be uplifted** (the repetition gives force and solemnity,—expressing his firm persuasion of the divine intention in thus afflicting him). As regards the *thorn itself*, very many, and some very absurd conjectures have been hazarded. They may be resolved into three heads, the two former of which are, from the nature of the case, out of the question (see below): (1) that Paul alludes to *spiritual solicitations of the devil* ('injectiones Satanæ'), who suggested to him blasphemous thoughts,—so Gerson, Luther (how characteristically!), Calov.,—or remorse for his former life, so Osiander, Mosheim, &c.: or according to the Romanist interpreters, who want to find here a precedent for their monkish stories of temptations,—*incitements to lust*,—so Thom. Aq., Lyra, Bellarmin, Estius, Corn.-a-Lapide, al. (2) that he alludes to *opposition from his adversaries*, or *some one adversary* κατ' ἐξοχήν; so many ancient Commentators, Chrys., Theophyl., Œcum., Theodoret,—Calvin, Beza, al., and more recently, Fritzsche, and Schrader. (3) that he points to *some grievous bodily pain*, which has been curiously specified by different Commentators. The ancients (Chrys., Theophyl., Œcum., Jerome on Gal. iv. 14 (lib. ii. 4, vol. vii. p. 460)) mention κεφαλαλγία: some

τρὶς τὸν κύριον [r]παρεκάλεσα [s]ἵνα [t]ἀποστῇ ἀπ' ἐμοῦ. 9 καὶ εἴρηκέν μοι [u]Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις ἐν [v]ἀσθενείᾳ [w]τελεῖται. [x]ἥδιστα οὖν μᾶλλον [y]καυχήσομαι [y]ἐν ταῖς [v]ἀσθενείαις μου, ἵνα [z]ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ. 10 διὸ [ab]εὐδοκῶ [b]ἐν [v]ἀσθενείαις, ἐν

r = Matt. xviii. 32. xxvi. 53. Luke xv. 28. Acts xxv. 2.
s 1 Cor. i. 10 reff.
t = Acts v. 38 reff.
u = Matt. xxv. 9. John xiv. 8 (Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5. 3 John 4 only. Num. xi. 22. only. (See Luke ii. 39. Rom. ii. 27.) Eur. Bacch. 90. 19. -δίων, Sir. xxii. 11.) Polyb. iv. 18. 8.
v = ch. xi. 30.
x ver. 15 only †. (-δέως, ch. xi. 9 here only †. ἀντισκ. ἀντὶ τὰς οἰκίας, Polyb. iv. 18. 8.
y Rom. ii. 17 reff.
w = here
a ch. v. 8. Rom. xv. 26, 27 reff.
b 1 Cor. x 5 reff.

9. for *ειρηκεν, ειπεν* F Chr_2. rec aft *δυναμις* ins *μου* (*see note*), with A^2 $D^{2\text{-}s}$[-gr] KLPN^2 rel syrr $Orig_1$[-c_1 Ath_1 Euthal-ms] Chr_4 Thdrt Pallad [Damasc]: om [A^1]BD^1FN^1 [latt] goth æth $Archel_1$ $Orig\text{-}int_2$ $Iren\text{-}int_1$ Bas[-int_1] $Tert_1$ $Cypr_1$ Ambrst Jer. rec *τελειουται*, with D^2KLPN^2 rel $Orig_1$[-c_1 $Iren_1$] Ath [Chr_4 Euthal-ms Thdrt-p]: txt ABD^1FN^1. om *μου* B 67². 71 harl syr copt [arm] $Iren_1$(gr and int).

10. aft *ασθενειαις* ins *μου* F vulg(not am [demid harl tol] F-lat).

have supposed *hypochondriac melancholy*, which however hardly answers the conditions of a *σκόλοψ*, in which *acute pain* seems to be implied; alii aliter, see Pool, Synops. ad loc.; and Stanley's note, which is important in other respects also, and full of interest. On the whole, putting together the figure here used, that of a *thorn*, occasioning pain, and the *κολαφισμός*, *buffeting* or *putting to shame*, it seems quite necessary to infer that the Apostle alludes to *some painful and tedious bodily malady, which at the same time put him to shame* before those among whom he exercised his ministry. Of such a kind *may* have been the disorder in his eyes, more or less indicated in several passages of his history and Epistles (see notes on Acts xiii. 9; xxiii. 1 f.:—and Gal. iv. 14 (15 ?); vi. 11 (?)). But it may also have been something besides this, and to such an inference probability would lead us; disorders in the eyes, however sad in their consequences, not being usually of a very painful or distressing nature *in themselves*. **8.**] **In respect of this** (*angel of Satan*, not *σκόλοψ*, see below) **I thrice** (*τρίς*, not indefinite as Chrys., Hom. xxvi. p. 621, *τουτέστι, πολλάκις*. Meyer well observes, 'At his first and second request, no answer was given to him: on the third occasion, it came; and his faithful resignation to the Lord's will prevented his asking again') **besought the Lord** (Christ, see ver. 9) **that he might depart from me** (the angel of Satan, see Luke iv. 13 [Acts xxii. 29]): **9.**] **And He said to me** (this perf. can hardly in English be represented otherwise than by the historical aorist; in the Greek, it partakes of its own proper sense—'*He said, and that answer is enough*:' '*He hath said*,'—but this last would not contain reference enough to the *fact* itself. The poverty of our language in the finer distinctions of the tenses often obliges us to render inaccurately, and fall short of, the wonderful language with which we have to deal. *How* this was said, whether accompanied by an appearance of Christ to him or not, must remain in obscurity), **My grace** (not,—'My favour generally;'—'*My imparted grace*') **is sufficient for thee** (*ἀρκεῖ*, spoken from the divine omniscience, '*suffices, and shall suffice*:' q. d. '*the trial must endure, untaken away: but the grace shall also endure, and never fail thee*'), for (the reason lying in My ways being not as man's ways, My Power not being brought to perfection as man's power is conceived to be) **(My) Power is made perfect** (has its full energy and complete manifestation) **in** (as the element in which it acts as observable by man) **weakness**. See ch. iv. 7, and 1 Cor. ii. 3, 4,—where the influence of this divine response on the Apostle, is very manifest. If I mistake not, *the expression τῆς δυνάμεως, there*, favours the omission of *μου* here, as in our text, and makes it probable that it was inserted for perspicuity's sake, and to answer to *ἡ δύν. τοῦ χρ.* below. **Most gladly therefore will I rather** (than that my affliction should be removed from me, which before that response, I wished) **boast** (*καυχ.* is in the emphatic place,—I will rather *boast* in mine infirmities. Had *μᾶλλον* signified '*rather than in revelations*,' or '*rather than in any thing else*,' it would have been *μᾶλλον ἐν ταῖς ἀσθενείαις μου καυχήσομαι*) **in my infirmities, that** (by my *ἀσθένειαι* being not removed from me, but becoming my glory) **the Power of Christ may have its residence in me** (see ref. Polyb.—'may carry on in me its work unto completion,' as above). **10.**] **Wherefore** (because of this relation to human weakness and divine power) **I am well content** [cf. the same expression Matt. iii. 17] **in infirmities** (four kinds of which are then specified,—all coming also, as well as *ἀσθ. proper*,

ABDFK LP𝔑 a b c d e f z h k l m n o 17. 47

c = here (Acts xxvii. 16, 21) only. Prov. viii. 13 al.
d = 1 Cor. vii. 26 reff. plur., ch. vi. 4.
e Mark iv. 17 || Mt. x. 30. Acts viii. 1. xiii. 50. Rom. viii. 35. 2 Thess. i. 4. 2 Tim. iii. 11 bis only. Prov. xi. 19. Lam. iii. 19. 2 Macc. xii. 23 only.
f Rom. ii. 9 reff.
k Acts xxvi. 11 reff. Rom. iii. 23. ch. xi. 5. (i. 7 reff.)
ii. 12. 2 Thess. iii. 17 al.
u Acts ii. 22. Heb. ii. 4.
x constr. acc., as Matt. xvi. 26.
z = ver. 6.
ζ = Rom. iv. 19 reff.
l = Acts xvii. 29. 1 Cor. xi. 7, 10.
o ch. xi. 5 only †.
r Rom. ii. 9 reff.
v Acts viii. 36 reff.
h = 1 Cor. xiii. 1.
m = Rom. iii. 8 reff.
p 1 Cor. viii. 19 reff.
s = Acts xx. 19 reff.
w = Matt. vii. 22. 1 Cor. xiii. 10 al.
y here only. (-τᾶσθαι, 2 Pet. ii. 19, 20. Isa. viii. 9. xxx. 5.
i ch. xi. 16, 19 reff.
n constr.
q = Luke
t Rom xi. 7 reff.

c ὕβρεσιν, ἐν d ἀνάγκαις, ἐν e διωγμοῖς, ἐν f στενοχωρίαις, ὑπὲρ χριστοῦ· ὅταν γὰρ g ἀσθενῶ, τότε δυνατός εἰμι.

11 h Γέγονα i ἄφρων· ὑμεῖς με k ἠναγκάσατε. ἐγὼ γὰρ l ὤφειλον ὑφ' ὑμῶν m συνίστασθαι· οὐδὲν γὰρ n ὑστέρησα τῶν o ὑπερλίαν ἀποστόλων, εἰ καὶ p οὐδέν εἰμι. 12 τὰ μὲν q σημεῖα τοῦ ἀποστόλου r κατειργάσθη ἐν ὑμῖν ἐν s πάσῃ t ὑπομονῇ, u σημείοις τε καὶ v τέρασιν καὶ w δυνάμεσιν. 13 τί γάρ ἐστιν x ὃ y ἡσσώθητε z ὑπὲρ τὰς λοιπὰς

for εν αναγκαις, και εναγκαις ℵ¹(corrd by origl scribe to [π.]αναγκ. [so Orig$_1$], by ℵ³ to txt). om εν διωγμοις A. for 5th εν, και B ℵ¹: και εν a [arm(Tischdf)]: txt ADFKL [P]ℵ³ rel. στε F. δυνατω (for -τος ειμι) F[not F-lat, G-lat has both].

11. rec aft αφρων ins καυχωμενος, with LP rel syrr goth [Chr$_1$ Thdrt Damasc]: om ABDFKℵ 17 latt coptt æth arm Orig[-c$_1$ Euthal-ms Ambr$_1$ Ambrst]. ημεις F[-gr]. om νφ B¹(Tischdf) D¹[-gr]. νφ ημων A. for ουδεν, ου F[not F-lat]. aft ουδεν γαρ ins τι B.

12. at beg ins αλλα F [37(omg μεν)]. κατηργασθη B¹F d: κατηργασθην D. rec ins εν bef σημειοις (*mechanical repetition from the foregoing*), with D³[-gr] KLP rel vulg-ed(with demid) Thdrt; και F[-gr(and G-lat)] Syr Chr$_1$: τε ℵ³: om AB D¹[and lat] ℵ¹ a 17 am(with fuld tol [F-lat]) syr goth arm [Euthal-ms] Damasc Ambrst. rec om τε, with ADFKLP ℵ-corr¹ rel: ins Bℵ¹ a 17 [Euthal-ms] Damasc.

13. (ησσωθητε, so BD¹ℵ¹ 17[ισωθ.]: ελαττωθηται F.) for υπερ, παρα D.

under the category of ἀσθένειαι, as *hindrances and baffllings of human strength*), —in insults, in necessities, in persecutions, in distresses,—on behalf of Christ: for whenever I am weak (applying to all five situations above), then I am mighty. Wetst. quotes from Philo, Vita Mosis, i. 13, vol. ii. p. 92, μὴ ἀναπίπτετε. τὸ ἀσθενὲς ὑμῶν δύναμίς ἐστι. 11—18.] *He excuses his boasting, and is thereby led to speak of the signs of an Apostle wrought among them, and to reassert his disinterestedness in preaching to them, on occasion of his past and intended visits.*

11.] I am BECOME (the emphasis on γέγονα,—I am verily *become* a fool, viz. by this boasting, which I have now concluded. 'Receptui canit:' Bengel. But it is still ironical, spoken from the situation of his adversaries) a fool: ye compelled me (ὑμεῖς emphatic). For I (ἐγώ also emphatic, but more with reference to what has passed: '*ye compelled me*, it was no doing of *mine*, for *I* &c.' The meaning is not, as De W., "*I*, not mine adversaries," who are an element foreign to the present sentence) ought to have been recommended by you (emphatic, by *you, not by himself*): for I was nothing behind (when I was with you) these overmuch Apostles (see on ch. xi. 5: but here even more plainly than there, the expression cannot be applied to the other Apostles, seeing that the aor. would in that case be inconsistent with the fact—the Corinthians never having had an opportunity of comparing him with them), even though I am nothing (see similar expressions of humility, 1 Cor. xv. 9—11).

12.] *Confirmation of the* οὐδὲν ὑστέρησα .... The signs indeed (the μέν is elliptical,—see Hartung, Partikellehre, ii. 411, —corresponding to a suppressed ὅμως δὲ . . . .; '*in this case, the signs indeed* &c., *but, notwithstanding, I am not recommended by you.*' So Soph. Œd. Col. 526, ἥνεγκον καὐθαυτ', ὦ ξένοι, ἥνεγκ', ἐάσω μέν, θεὸς ἵστω. It always throws out into strong emphasis the noun, pronoun, or verb to which it is attached, as here σημεῖα) of an Apostle (τοῦ generic,—'ejus qui Apostolus sit,' Bengel) were wrought out among you ("the Apostle's own personality as the worker is modestly veiled behind the passive." Meyer) in all (possible) patience (endurance of opposition, which did not cause me to leave off working. ὑπομονή is *not one of* the σημεῖα, as Chrys., Hom. xxvii. p. 627: θέα ποίων πρῶτον τίθησι, τὴν ὑπομονήν. τοῦτο γὰρ ἀνεστάλου δεῖγμα, τὸ φέρειν πάντα γενναίως,—but *the element in which* the σημεῖα were wrought out), by signs and wonders (σημ. not as above, but as constantly found with τέρασι, as an intensitive synonym) and mighty works (see ref. Heb.). 13—15.] *His disinterestedness, shewn in his past, and resolved in his future dealings with them.*

[a] ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ [b] κατενάρκησα ὑμῶν ; [c] χαρίσασθέ μοι τὴν [d] ἀδικίαν ταύτην. 14 ἰδοὺ [e] τρίτον [[e] τοῦτο] [f] ἑτοίμως [f] ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ [b] καταναρκήσω· οὐ γὰρ [g] ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς. οὐ γὰρ [h] ὀφείλει τὰ τέκνα τοῖς γονεῦσιν [i] θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις· 15 ἐγὼ δὲ [k] ἥδιστα [i] δαπανήσω καὶ [m] ἐκδαπανηθήσομαι ὑπὲρ τῶν [n] ψυχῶν ὑμῶν, εἰ [o] περισσοτέρως

a plur., Rom. xvi. 16 reff.
b ch. xi. 8 only (reff.).
c = ch. ii. 7, 10 reff.
d = here only. Thuc. iii. 66.
e ch. xiii. 1 reff.
f Acts xxi. 13 reff.
g 1 Cor. x. 24 reff.
h ver. 11.
i 1 Cor. xvi. 2 reff.
k ver. 9.
l Acts xxi. 24 reff.
m here only †. Polyb. xxv. 9. 4, ἐκδαπανᾶν τὰς προσόδους.
n = Heb. xiii. 17. 1 Pet. ii. 11.
o ch. i. 12 reff.

om στι K 47. εγω bef αυτος F m latt goth. αμαρτιαν F[-gr].

14. rec om τουτο, with KLP rel Thdrt Œc: ins ABFℵ a b c d m o 17. 47 latt syr goth æth Chr$_1$ [Euthal-ms Thdrt] Damasc Thl Ambrst Pel, and (but bef τριτον) D[-gr] 93 (Syr?) copt [arm] Did$_1$. (*see note.*) rec aft καταναρκησω ins υμων (*from above; had υμων been in the text origly, it would never have been ejected, leaving the verb standing alone. This is further shewn by the var υμας*), with D$^{2\cdot3}$KLP rel [latt syrr coptt goth arm Chr$_1$ Thdrt]; υμας D^{1}F: om ABℵ 17 æth [Euthal-ms] Damasc. αλλα(1st), so ABDFLPℵ a d e f k m n 47 [Euthal-ms Damasc].) αλλα(2nd) Aℵ 17.

15. aft δαπανησω add και εκδαπανησω D^1(and lat) Ambrst. om ει D^1(and lat) G-lat Ambrst. rec aft ει ins και (*to give (mistaken) emphasis: see notes*), with D$^{2\cdot3}$[-gr] KLPℵ^3 rel syrr [æth] arm Chr Thdrt Damasc Pel: om AB D^1[and lat] Fℵ^1 17 coptt goth [*licet* vulg F-lat].

The question τί γὰρ κ.τ.λ. is asked in bitter irony. It is an illustration of ἐν πάσῃ ὑπομονῇ, and of the distinction conferred on them by so long manifestation of the signs of an Apostle among them. '*Was this endurance of working which I shewed, marred by the fact that I worked gratuitously among you?*' ἡσσ. ὑπέρ does not imply that all churches suffered loss, and that the *loss* of the Corinthians was only not greater than that of other churches: but the comparative, implied in ἡσσ. is carried out by the ὑπέρ,—'*ye suffered loss in comparison with the other Churches.*' 13. εἰ μὴ ὅτι] except *that one point*, in which of all others they had *least* reason to complain. This one is put forward to indicate their deep ingratitude, if they did complain, seeing that the only point of difference in their treatment had been a preference: 'die tief gekränkte Liebe redet,' Meyer. On κατενάρκ. see ref. χαρ. μ. τ. ἀδ. ταύτην] The irony here reaches its height. 14.] τρίτον (the τοῦτο, though so strongly attested, can hardly have been *omitted*, had it ever been in the text, and therefore has probably been inserted from ch. xiii. 1) ἑτ. ἔχω ἐλθ., must, *from the context*, mean, I am ready to come the third time;—not, '*I am the third time ready to come*,' i. e. 'this is the third time that I have been *ready to come* to you.' This latter meaning has been adopted by Beza, Grot., Estius, al., Paley, al., and even De Wette, hesitatingly, in order to evade the difficulty of supposing Paul to have been before this twice at Corinth. But on this see Prolegomena to 1 Cor. § v. Here, the context has absolutely nothing to do with his *third preparation* to come, which would be a new element, requiring some explanation, as in 1 Thess. ii. 18. The natural, and, I am persuaded, only true inference from the words here is, 'I am coming to you a third time,—and I will not burden you this time, any more than I did at *my two previous visits*.' Our business in such cases is, not to wrest plain words to fit our preconceived chronology, but to adapt our *confessedly uncertain and imperfect history of the Apostle's life*, to the data furnished by the plain honest sense of his Epistles.

οὐ γὰρ ζητῶ . . . .] Wetst. quotes Cicero de Fin. ii. 26: 'Me igitur ipsum ames oportet, non mea, si veri amici futuri sumus.'—μείζονα ἐπιζητῶ, ψυχὰς ἀντὶ χρημάτων, σωτηρίαν ἀντὶ χρυσίου, Chrys., p. 629. οὐ γὰρ ὀφείλει . . .] Paul was the *spiritual father* of the Corinthian Church, 1 Cor. iv. 14, 15: he does not therefore want to be *enriched by them*, his children, but rather to *lay up riches for them*, seeking to have *them* as his treasure, and thus to *enrich them*, as a loving father does his children. The θησαυρός is left indefinite: if pressed strictly, it cannot be *earthly* treasure in the *negative* part of the sentence, *heavenly*, in the *positive*;—cf. next verse.

Notice, ὀφείλει is not impersonal, but the common verb to τέκνα and γονεῖς, agreeing by proximity with the former.

15.] ἐγὼ δὲ τῶν φύσει πατέρων καὶ πλέον τί ποιεῖν ἐπαγγέλλομαι, Theodoret: and similarly Chrys. and Theophyl. They *lay up* treasures: *I* will *spend* them:—καὶ τί

ABDFK LPN a b c d e f g h k l m o 17. 47

p = here (1 Cor. xi. 17) only. 2 Macc. iv. 40.
q here only †. (-ρύνειν, Mark xiv. 40. 2 Kings xiii. 25.)
r Acts viii. 16 reff.
s here only. — Job v. 12. (good sense, Prov. xiii. 1. xxviii. 2.) (-γία, ch. xi. 3.)
t Acts xiii. 10 reff.

ὑμᾶς ἀγαπῶν [p] ἧσσον ἀγαπῶμαι. 16 [v] Ἔστω δέ, ἐγὼ οὐ
[q] κατεβάρησα ὑμᾶς. ἀλλὰ [r] ὑπάρχων [s] πανοῦργος [t] δόλῳ
ὑμᾶς [u] ἔλαβον. 17 μή [v] τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς,
[v] δι' αὐτοῦ [w] ἐπλεονέκτησα ὑμᾶς; 18 [x] παρεκάλεσα Τίτον,
καὶ [y] συναπέστειλα [z] τὸν ἀδελφόν· μή τι [w] ἐπλεονέκτησεν
ὑμᾶς Τίτος; οὐ τῷ αὐτῷ [a] πνεύματι [a] περιεπατήσαμεν;
οὐ τοῖς αὐτοῖς [b] ἴχνεσιν;
19 [c] Πάλαι δοκεῖτε ὅτι [d] ὑμῖν [e] ἀπολογούμεθα. [f] κατ-

u — ch. xi. 20.
v constr., Luke xxi. 6. Rom. viii. 3. Gal. i. 20.
w ch. xi. 11 reff.
x = 1 Cor. xvi. 12. ch. viii. 6.
y here only. Exod. xxxiii. 2, 12. Esdr. v. 2 only.
z see ch. viii. 16, 22.
a constr., Acts xxi. 21 reff.
b Rom. iv. 12 reff.
c — (see note); Mark xi. 4 (Matt. xi. 21. Luke x. 13. Heb. i. 1. 2 Pet. i. 9. Jude 4) only ‡. (Isa. xxxvii. 26 only.)
d dat., see 1 Cor. ix. 3.
e Acts xix. 33 reff.
f = ch. ii. 17. Rom. iv. 17 only. (Luke xxi. 36 al.) Exod. xxxii. 11 A Ald.

for αγαπων, αγαπω ℵ¹ b¹ d 17 [coptt(Tischdf)]. (ησσον, so ABD¹PN¹ 17[ισον]: ελασσον F.)

16. aft εγω ins δε F[not F-lat] syr Thl. ουκ εβαρησα υμας D¹: ου κατεναρκησα υμων FN (a) 20-3¹. 39. 73 Chr₁ [Euthal-ms]. (αλλα, so ABD¹FLPN a m 47 [Euthal-ms Damasc].)

17. om δι αυτου F. 18. ημας L.

19. rec (for παλαι) παλιν, with D-gr KLPN² rel G-lat harl¹ syrr copt goth arm Chr₁ Thdrt [Damasc]: txt ABFN¹ 17 vulg D-lat [Euthal-ms] Ambrst-comm Pel.

λέγω, χρήματα δαπανήσω; αὐτὸς ἐγὼ ἐκδαπανηθήσομαι· τουτέστι, κἂν τὴν σάρκα δέῃ δαπανῆσαι ὑπὲρ τῆς σωτηρίας τῶν ψυχῶν ὑμῶν, οὐ φείσομαι, Theophyl. Cf. Hor. Od. i. 12. 38: 'animæque magnæ prodigum Paullum.' εἰ is less strong than εἰ καί, which has been apparently a gloss on it. It assumes the case, but does not bring out the contrast between the course of action and the state of circumstances so strongly. *Here*, it appears as if ἧσσον ἀγαπῶμαι were by the εἰ connected with ἐκδαπανηθήσομαι,—'*and will be spent*, used up, *in the service of your souls, if, the more abundantly I love you, the less I be loved*:' implying, that such a return for his love was leading to, and would in time accomplish, the ἐκδαπανηθήσομαι.

16—18.] *He refutes a possible*, perhaps an actual *calumny,—that though he had acted disinterestedly towards them himself, he had some side-way of profiting by them, through others.* 16.] ἔστω δέ —'but let us suppose the former matter dismissed:' **let the fact be granted, that I myself** (emphatic) **did not burden** (= κατενάρκησα) **you.** Then the sense breaks off, and the force of the concession goes no farther, the following words making a new hypothesis. **Nevertheless, being** (by habit and standing, ὑπάρχ.) **crafty** (unprincipled, and versatile in devices), **I caught you with guile** (with some more subtle way. *Caught* you, in order to practise upon you for my own ends; but ἔλαβον is not ἐπλεονέκτησα, as Chrys., Hom. xxviii. p. 633:—see ref. and note). 17, 18.] *Specification, in refutation, of the ways in which this might be supposed to have taken place.* The construction τινα ὧν . . . δι' αὐτοῦ is an anacoluthon. He sets τινα ὧν ἀπέστ. πρ. ὑμ. forward in the place of emphasis; how intending to govern τινα, is not plain: but drops the construction, and proceeds, δι' αὐτοῦ κ.τ.λ. See examples of the same in reff., and Winer, edn. 6, § 63. i. 2. d. 18.] παρεκάλεσα, scil. '*to go to you*:' see reff. This journey of Titus cannot, of course, be the one spoken of ch. viii. 6, 17, 22, 24; but some previous mission to them before this Epistle was written: probably that from which he returned with the report of their penitence to Paul in Macedonia, ch. vii. 6 ff. We certainly have not elsewhere any hint of ὁ ἀδελφός having accompanied him on this journey: but this is no reason why it should not have been so. τὸν ἀδελφόν—perhaps, one of the two mentioned ch. viii. 18, 22: some other, well known to the Corinthians, but absolutely unknown to us: but not, *a brother*, as in E. V. It is plain from this and from what follows, that this brother was quite subordinate to Titus in the mission. τῷ αὐτῷ πνεύμ.] dat. of the *manner*; see ref. The Spirit in which they walked was *the Holy Spirit*: τῷ αὐτῷ πνευματικῷ χαρίσματι· χάρισμα γὰρ καλεῖ τὸ στενούμενον μὴ λαβεῖν, Theophyl. τοῖς αὐτ. ἴχν.] **in the same footsteps**, viz. each as the other: οὐδὲ μικρόν, φησί, παρεξῆλθον τὴν ἐμὴν ὁδόν, Theophyl. The dative ἴχνεσιν, as in ref. = ἐν ἴχνεσιν: see also Acts xiv. 16; Jude 11. Meyer cites Pind. Pyth. x. 20,—ἐμβέβακεν ἴχνεσιν πατρός, and Nem. vi. 27, ἴχνεσιν ἐν Πραξιδάμαντος ἐὸν πόδα νέμων. Cf. also Philo de Caritate, § 2,

ἐναντι θεοῦ [g] *ἐν χριστῷ λαλοῦμεν· τὰ δὲ πάντα,* [h] *ἀγα-*
πητοί, [i] *ὑπὲρ τῆς* [j] *ὑμῶν* [k] *οἰκοδομῆς.* 20 [l] *φοβοῦμαι γὰρ* [l] *μή*
[l] *πως ἐλθὼν οὐχ οἵους θέλω* [m] *εὕρω ὑμᾶς, κἀγὼ* [m] *εὑρεθῶ*
[n] *ὑμῖν οἷον οὐ θέλετε·* [l] *μή* [l] *πως* [opq] *ἔρεις,* [p] *ζῆλος,* [pqr] *θυμοί,*
[ps] *ἐριθεῖαι,* [t] *καταλαλιαί,* [u] *ψιθυρισμοί,* [v] *φυσιώσεις,* [w] *ἀκατα-*
στασίαι· 21 *μὴ πάλιν ἐλθόντος* [x] *μου* [y] *ταπεινώσει* [x] *με ὁ* [z] *θεός*

g Rom. ix. 1. Eph. iv. 17.
h ch. vii. 1 reff.
i — ch. i. 6.
j posn 1Cor. ix. 12. ch. i. 6 bis, 24. vii. 7 3ce. viii. 13, 14. xiii. 9. Phil. i. 19, 25 ii. 30. Col. i. 8. 1 Thess. iii. 7 (Rom. xvi. 19. 1 Cor.
k Rom. xiv. 19 reff.
l ch. xi. 3.
m = 1 Cor. iv. 2
n dat., Luke xxiv. 35 al.
o 1 Cor. i. 11 reff.
p Gal. v. 20.
q as above (p). Rom. xiii. 13. 1 Cor. iii. 3. Sir. xl. 5. only. (Wisd. vii. 20.)
r = Eph. iv. 31 al. plur., Gal. v. 20
s Rom. ii. 8 reff.
t 1 Pet. ii. 1 only †. Wisd. i. 11 only. (-λος, Rom. i. 30.)
u here only. Eccles. x. 11 only. (-στής, Rom. i. 29.)
v here only †. (-σιοῦν, 1 Cor. iv. 6 al.)
w 1 Cor. xiv. 33 reff.
x constr., Acts xxi. 17 reff.
y ch. xi. 7 reff. constr., Col. ii. 8.
z Rom. i. 8 reff.

rec (for *κατεναντι*) *κατενωπιον*, with DKLP rel [Bas$_1$] Thdrt Thl Œc: txt ABFℵ m 17 [Euthal-ms] Damasc. rec ins *του* bef *θεου*, with D$^{2\cdot3}$KLℵ^2 rel: om ABD^{1}FPℵ^1 m(*θεω*) 17 [Bas$_1$ Euthal-ms]. for *αγαπ.*, *αδελφοι* P.

20. *και εγω* F. *ερις* (*itacism ?*) Aℵ b d f g h k 17 Syr arm Chr Thl: txt BDFKLP rel latt syr coptt goth [Euthal-ms Antch$_1$] Thdrt Damasc [Œc] Ambrst. rec *ζηλοι*, with D$^{2\cdot3}$KLPℵ rel latt syr coptt Chr Thdrt [Euthal-ms Ambrst]: txt AB D^1[-gr] F[-gr] 17 Syr goth arm [Antch$_1$] Damasc.

21. rec *ελθοντα με* (*grammatical correction*), with DKLℵ^3 rel goth [Chr$_1$ Thdrt$_2$ Damasc]: txt ABFPℵ^1 [Euthal-ms]. rec *ταπειωσῃ* (*gramml corrn* or *itacism ?*), with Aℵ rel [Chr Thdrt Damasc]: txt BDFLP (c ?) d f g k n [Euthal-ms] Œc. rec om *με*, with D^{3}KL rel: ins ABD^{1}F[P]ℵ d.

vol. ii. p. 385, *τοῖς αὐτοῖς ἴχνεσιν ἐπακο-*
λουθῆσαι. **19—21.**] *He refutes the no-*
tion which might arise in the minds of his
readers, that he was vindicating himself
BEFORE THEM *as judges*, see 1 Cor. iv. 3;
and assures them that he does all for their
good, fearing in what state he might find
them on his arrival. **19.**] **πάλαι** was misunderstood, and **πάλιν** appears to have been a conjectural emendation, from ch. iii. 1; v. 12. **πάλαι** does not suit the *interrogative* form of the sentence, which would throw it out into too strong emphasis. Lachmann, Tischdf. (ed. 7 [and 8]), Meyer, De Wette read it as in text:—**Ye have been some time imagining** (i. e. during this my self-defence) **that it is to you that I am defending myself.** Then the answer follows: the assumption being made, and elliptically answered, as in ver. 16.

κατ. θεοῦ is emphatic, and opposed to *ὑμῖν.* **ἐν χρ. λαλοῦμεν**, as in ch. ii. 17, which see. **τὰ δὲ πάντα**] supply either *λαλοῦμεν*, or better understand *τὰ πάντα* as '*all our things*' (1 Cor. xvi. 14), i. e. our words and deeds, and supply *γίνεται*, as there. Grot., Griesbach, Scholz, and Olsh., would read *τάδε πάντα*, and join with *λαλοῦμεν*. But (1) Paul never uses the pronoun *ὅδε*; and (2) if he did, it must apply to what follows, not to what has preceded. The insertion of the personal pronoun between the article and the noun, as in *τῆς ὑμ. οἰκοδομῆς*, occurs, as A. Buttmann has correctly remarked (see Moulton's Winer, p. 193, note 4), in Paul only (see reff.), and with no other pronoun than *ὑμῶν.* **20.**] 'Edification, of which you stand in need, for, &c.' He here completely and finally throws off the apologist and puts on the Apostle, leaving on their minds a very different impression from that which would have been produced had he concluded with the apology. **Lest, when I arrive, I should find you not such as I wish** (in *οὐχ οἵους θέλω* is an *indefinite* possibility of aberration from *οἵους θέλω*, presently *particularized*, *μή πως ἔρεις*, κ.τ λ.), **and I should be found by you** (*ὑμῖν* merely the dative of the agent after the passive verb. Meyer makes it '*in your judgment*,' but I much prefer the other: the passive form is adopted to bring out the *ἐγώ* into emphatic contrast), **such as ye wish not** (not *οὐχ οἷον θέλετε*, because there is now no indefiniteness; *his* disposition towards them in such a case could be but of *one* kind, viz. *severity*: *τουτέστι, τιμωρὸς κ. κο-*
λαστής, Theophyl. Chrys., p. 634, brings out another point,—*οὐκ εἶπεν, οἷον οὐ θέλω. ἀλλὰ πληκτικώτερον,—οἷον οὐ βούλεσθε*).

What follows, viz. *μή πως . . . ἔπραξαν*, is an epexegesis of the last sentence, but in it the definiteness is on the side of the *οὐχ οἵους θέλω*, the indefiniteness on that of *οἷον οὐ θέλετε*, which latter is only hinted at by the mild expressions of *being humbled, and lamenting the case of the impenitent.* **μή πως**, scil. *ἔσειν* (or *εὑρεθῶσιν*) *ἐν ὑμῖν.* "The vehemence of his language has caused him to omit the verb." Stanley. **ἐριθεῖαι, self-seekings**, see note on ref. Rom. **ψιθ. secret malignings,—καταλ. open slanders. ἀκαταστ.**, see reff. and note. **21.**]

a = (? see note) 1 Cor. xvi. 6 reff. b 1 Cor. v. 2 reff. constr., here only. c ch. xiii. 2 only †. d epp., here only. e here only. Joel ii. 13. Amos vii. 3. f = 1 Cor. xiv. 16. g Rom. i. 24 reff.

[a] μου [a] πρὸς ὑμᾶς, καὶ [b] πενθήσω πολλοὺς τῶν [c] προημαρ- ABDFK LPN a b c d e f g h k l m n o 17. 47
[d] τηκότων καὶ μὴ [d] μετανοησάντων [e] ἐπὶ τῇ [g] ἀκαθαρσίᾳ καὶ

[προς υμ. bef ταπ. με ο θεος D Syr copt Thdrt$_{2}$. om 3rd και D^{1}(and lat) goth Tert$_{1}$.]

μή carries on the μή πως . . . μή πως, but with more precision, dropping the indefinite πως. The sentence loses much in force and, indeed, becomes inconsistent with the context, if with Lachmann (and Lücke, Conjectanea exeget. i. De W.) it be made interrogative (which it may be grammatically with either reading, ταπεινώσει or -σῃ), in which case the answer would be *negative*. πάλιν here, as Meyer observes, must belong to the whole ἐλθόντος μου ταπεινώσει με ὁ θ. μ. πρὸς ὑμ., because, ἐλθών having been used without πάλιν just before, the emphatic situation of πάλιν as applying to it would be unmeaning: see also the very different way in which it is connected with ἔλθω, ch. xiii. 2.

ταπεινώσει] 'Nihil erat quo magis exultaret apostolus, quam prospero suæ prædicationis successu (1 Thess. ii. 20): contra nihil erat, unde tristiore et demissiore animo redderetur, quam quum cerneret, se frustra laborasse,' Beza (Meyer). The fut. (ref.) indicates an assumption that the supposed case will really be. That this *humbling*, and *not* that of *being obliged to punish*, is intended, seems evident: the exercise of judicial authority being no humiliation, but the contrary, and humiliation being the natural result of want of success.

ὁ θεός μου expresses the conviction that whatever humiliation God might have in store for him would be a part of His will respecting him. πρὸς ὑμᾶς] among you, as the generality of interpreters: '*in regard to you*,' *in my relation to you*, as Meyer. Either may be meant: but if we take the former, we must not join it, as Grot., al., with ἐλθόντος: it belongs at all events to ταπεινώσει.

πενθήσω] Theophyl. explains, μὴ ἐλθὼν κολάσῃ αὐτούς, καὶ πενθήσῃ διὰ τοῦτο· τουτέστι, τὰ ἔσχατα λυπηθῇ: so also al. and Billroth, Rückert, Olsh., and De Wette. But *punishment* seems out of place in this verse, which expresses his fear lest he should be humbled for, and have to lament the case of the impenitent,—and then, as he declares ch. xiii. 2, be forced to proceed to discipline; but this point is not yet introduced. I much prefer therefore taking it as Chrys., p. 635, —τοὺς μὴ μετανοοῦντας πενθεῖ, τοὺς τὰ ἀνίατα νοσοῦντας, τοὺς ἐν τῷ τραύματι μένοντας. ἐννόησον τοίνυν ἀποστολικὴν ἀρετήν, ὅταν μηδὲν ἑαυτῷ συνειδὼς πονηρόν, ὑπὲρ ἀλλοτρίων θρηνῇ κακῶν, καὶ ὑπὲρ τῶν ἑτέροις πλημμεληκότων ταπεινοῦται. τοῦτο γὰρ μάλιστα τοῦ διδασκάλου, τὸ οὕτω συναλγεῖν ταῖς τῶν μαθητῶν συμφοραῖς, τὸ κόπτεσθαι καὶ πενθεῖν ἐπὶ τοῖς τραύμασι τῶν ἀρχομένων. Similarly Calvin: 'veri et germani Pastoris affectum nobis exprimit, quum luctu aliorum peccata se prosequuturum dicit. Et sane ita agendum est, ut suam quisque Pastor Ecclesiam animo inclusam gestet, ejus morbis perinde ac suis afficiatur, miseriis condoleat, peccato lugeat.' So Estius, but perhaps too minutely fixing the meaning of πενθεῖν to mourning them as "Deo mortuos:" and Calovius (Meyer): "non de *pœna* hic Corinthiorum impœnitentium, sed de mœrore suo super impœnitentia:" and so likewise Meyer. πολλ. τ. προημ.] Why πολλούς? Why not *all*? I believe he uses πολλοὺς τῶν προημαρτηκότων as a *mild expression* for τοὺς πολλοὺς τοὺς προημαρτηκότας, and that we must not therefore press too closely the enquiry as to what the genus οἱ προημ. is, of which the πολλοί are the species. Lücke (as above) cited by Meyer, explains—"Cogitavit rem ita, ut primum poneret Christianorum ex ethnicis potissimum τῶν προημ. κ. μὴ μετανοησάντων genus universum, cujus generis homines essent ubique ecclesiarum, deinde vero ex isto hominum genere multos eos qui Corinthi essent, designaret definiretque." But this seems travelling quite out of the way. Meyer explains the *genus* to be all the sinners spoken of in ver. 20, the *species* (πολλούς) those designated by ἀκαθαρσ., πορν., and ἀσελγ. But this again is unnatural; and does not accurately fit ver. 20, in which not so much the προημαρτημένα as the present state at the Apostle's coming, is the subject. The distinction between the two participles, προημ. and μετανοησάντων, should be observed. As Meyer well remarks, the perf. προημαρτηκότων denotes the permanence of the state from the time of the committal of the sin: whereas the aor. μετανοησάντων has the sense of the 'futurum exactum,' —"and who at my coming shall not have repented." *To what does* προ- *refer?* to the time before their conversion? Hardly so: for the sins, of the incestuous person 1 Cor. v., and of these also, which would give the Apostle such pain, must be conceived to have been committed *in their Christian state*: being in fact those against which we find such repeated cautions in

[h] πορνείᾳ καὶ [i] ἀσελγείᾳ [k] ἧ ἔπραξαν. XIII. [1] [lm] Τρίτον [m] τοῦτο ἔρχομαι πρὸς ὑμᾶς. [n] ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν [o] σταθήσεται πᾶν ῥῆμα. [2] [p] προείρηκα καὶ

h 1 Cor. v. 1 reff.
i Mark vii. 22. Rom. xiii. 13. 2 Pet. ii. 2 al.† Wisd. xiv. 26 only.
k attr., Acts i. 1 reff. 28, 32. Judg. xvi. 15.
l 1 Cor. xii. 28 reff.
m [ch. xii. 14.] John xxi. 14. Num. xxii.
n Matt. xviii. 16. 1 Tim. v. 19. Deut. xix. 15. see Heb. x. 28.
o l. c. A Ald. compl. Rom. xiv. 4.
p Matt. xxiv. 25 \ Mk. ch. vii. 3 al.†. 2 Macc. iii. 28 al.

Chap. XIII. 1. ins ἰδου bef τριτον (*from ch* xii. 14) A$^{N^2}$ a b c d f o 17 vulg æth Damasc Pel Aug$_1$ Bede. for ερχομαι, ετοιμως εχω ελθειν (*from ch* xii. 14) A Syr. ins ινα bef επι ℵ^1 35 G-lat syrr [arm(Tischdf)]. for και, η ℵ 32. 46 vulg [F-lat arm(Tischdf)] Dial$_1$.

2. [aft προειρ. ins] γαρ D^1 o 4^2. 113-marg [demid] Ambrst Pel Sedul Bede.

1 Cor., e.g. ch. v. 11; vi. 15, 18; x. 8; xv. 33, 34. I would therefore understand the προ *indefinitely*, almost pleonastically—pointing to *the priority of sin implied in the idea of repentance.* μετανοησάντων. ἐπί] Meyer would join together πενθήσω . . . ἐπί, and indicates this as the natural connexion of *verb, object,* and *ground.* But to say nothing of the harshness of πενθήσω πολλοὺς ἐπί, and the almost necessarily *reflective* form of μετανοησ. ἐπὶ τῇ ἀκ. . . . ἧ ἔπραξαν,—I conceive the *aorist* ἔπραξαν to be fatal to this arrangement. Thus taken, it would make the Apostle lament over these impenitents, on account of the impurity, &c., which they *ἔπραξαν*—i. e. once practised, but which is now gone by. The sense would require πεπράχασι. Whereas if connected with μετανοησάντων, the aorist expresses 'and shall not have (repented of the ἀκ., &c., which they practised),' and would thus come rightly after μετανοησ., implying the removal of the former state of sin. μεταν. is usually constructed with ἀπό, Acts viii. 22 (Heb. vi. 1), or ἐκ, Rev. only,—ii. 21 f.; ix. 20 f.; xvi. 11: but as Paul only uses the word this once, and as the construction with ἐπί is perfectly legitimate and highly expressive (see reff. LXX), there can be no objection to it here. Chap. XIII. 1—10.] *He warns them of the severity which on his arrival, if such be the case, he will surely exercise, and prove his apostolic authority. To this proof, however, he exhorts them not to put him.* 1.] This third time I am coming to you: i. e. '*this is the third visit, which I am now about to pay you.*' Had not chronological theories intervened, no one would ever have thought of any other rendering. The usual one, 'This is the third time that I have been intending to come to you,' introduces here, as also in ch. xii. 14, an element not only foreign to, but detrimental to, the purpose. The Apostle wishes to impress on them *the certainty* of this coming, and to prepare them for it by solemn self-examination; and in order to this, he (*on this interpretation*) uses an expression which would only remind them of the charge of ἐλαφρία which had been brought against him, and tend to *diminish the solemnity of the warning.* As another chronological refuge, Beza, al., suppose his *two Epistles* to be meant by the two former '*profectiones ad illos.*' In answer to *all* attempts to give here any but the obvious sense, we may safely maintain that had any other been meant, we should certainly have had more indication of it, than we have now. On τρίτον τοῦτο, Meyer compares Herod. v. 76, τέταρτον δὴ τοῦτο . . . . ἀπικόμενοι: see also reff.: and on Paul's visit to Corinth, the Prolegomena to 1 Cor. § v.

ἐπὶ στόμ.] i. e. 'I will not now, as before, be with you *ἐν πάσῃ ὑπομονῇ* as regards the offenders: but will come to a regular process, and establish the truth in a legal manner,' see reff. This explanation, however, has not been the usual one: Chrys., Calvin, Estius, al., and recently Neander and Olsh. and Stanley, understanding the two or three witnesses, of Paul's *two or three visits,* as establishing, either (1) the truth of the facts, or (2) the reality of his threats: so Chrys., Hom. xxix. p. 639 f.: ἅπαξ εἶπον κ. δεύτερον, ὅτε παρεγενόμην· λέγω καὶ νῦν δὶς γραμμάτων. καὶ μὴν ἐὰν ἀκούσητέ μου (al. ἐὰν μὲν ἀκούσητε), ὅπερ ἐπεθύμουν γέγονεν. ἐὰν δὲ παρακούσητε, ἀνάγκη λοιπὸν στῆσαι τὰ εἰρημένα, καὶ ἐπαγαγεῖν τὴν τιμωρίαν, —and Theophyl., πᾶν ῥῆμα ἀπαλητικὸν κατασταθήσεται. But it is decisive against the whole interpretation, as Meyer remarks, that thus the sins committed *since the Apostle's last visit* would remain altogether unnoticed. Another view, connected with the rendering of ἔρχομαι '*am intending to come,*' is given by Wetstein: "Spero jam denique mihi successurum, ut vobis demonstrem, serio me desiderasse ad vos venire: sicut ea quæ trium hominum testimonio probantur, in judicio fidem faciunt." Similarly Grotius and Le Clerc. But it is fatal to this, that according to it, the δύο μάρτυρες *had failed* to establish it. καὶ τρ., not for ἢ τρ.,—two (where only two can be had), and three (where so many can be obtained): '*two and three respectively.*' μαρτύρων, the dual number not occurring in the N. T. 2.] I

q Gal. v. 21. 1 Thess. iii. 4 only. Isa. xli. 26 only.
r 1 Cor. v. 3 reff.
s Jude 5. (Gen. xxvii. 36).
t ch. xii. 21 only †.
u here only. see Lidd. and Scott, sub εἰς, ii. 2.
x = 1 Cor. iv. 2.
y = Rom. viii. 3.
z Rom. xiv. 4. ch. ix. 6 only †.
a 1 Cor. ii. 3 reff.
w Rom. v. 4 reff.
v = 2 Pet. ii. 4, 5. Acts xx. 29. Ezek. xxxvi. 21.

ABDFK LPN a b c d e f g h k l m o 17 47

q προλέγω, ὡς r παρὼν s τὸ t δεύτερον καὶ r ἀπὼν νῦν, τοῖς t προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω u εἰς τὸ u πάλιν οὐ v φείσομαι· 3 ἐπεὶ w δοκιμὴν x ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς ὑμᾶς οὐκ y ἀσθενεῖ, ἀλλὰ z δυνατεῖ ἐν ὑμῖν. 4 καὶ γὰρ ἐσταυρώθη ἐξ a ἀσθε-

om ως D¹(and lat) syr arm. rec aft νυν ins γραφω, with D³[-gr] KLP rel syrr goth arm Chr$_1$ Thdrt Damasc Ambrst; λεγω copt æth-pl: om ABD¹FN 17 latt æth-rom [Euthal-ms] Aug$_1$ Sedul Bede. om εις το F arm.

3. for επει, οτι F Ambr$_1$ Aug$_{alic}$: ει Orig$_4$ Mac$_1$ [Cyr-p$_1$] Thdrt$_1$: ℔ Orig$_2$ Dial [Cyr-p$_2$] Thdrt$_2$: as [vulg F-lat] Orig-int$_2$ [Aug$_{saepe}$: quia D-lat Aug$_1$: quia aut quoniam G-lat: quoniam Ambr$_1$]: quid Ambr$_1$: quomodo Ambrst: for επει δοκιμην, επ οικοδομην 93. λαλουντος bef εν εμοι F[not F-lat].

4. rec aft 1st και γαρ ins ει (*see notes*), with A D³[-gr] LN³ rel vulg(and F-lat) syrr goth [arm] Chr$_1$(και γαρ ημ. ει Chr-ms) Thdrt$_{h.l.}$ Œc Orig-int$_3$ Ps-Ath-int$_1$ [Hil$_2$]: om B D¹[and lat] FK[P]N¹ 1¹ 17 copt æth Eus$_1$ [Cyr-p$_2$ Euthal-ms] Damasc Thl Paulin.

have forewarned you, and I now forewarn you, as (I did, προειρηκα) **when present the second time, so also** (I do) **now** (προλέγω) **when absent.** It certainly seems to me that this is the only natural way of taking the words. Grot., Est., Bengel, al., and De Wette, take ὡς παρὼν τὸ δεύτ. to mean, '*as if I were present the second time*,' meaning *this next time*. But is it possible that the Apostle should have written so confusedly, as to have said in the same sentence τρίτον τοῦτο ἔρχομαι, and ὡς παρὼν τὸ δεύτερον, *both*, according to these interpreters, with reference to *the same journey*? And would he not have even on such an hypothesis have said τὸ δεύτερον τοῦτο? But if we render as above, the προείρηκα (perf. because the warning yet endured in force) refers to his *second* visit (παρὼν τὸ δεύτ.), and the προλέγω to his present condition of absence (ἀπὼν νῦν), ὡς being **as** ('*I did*' or '*do*,' for it applies to both clauses), and καί the simple copula. **τοῖς προημ.**] the same persons as are thus designated above, ch. xii. 21. It is not necessary to fix the προ- any more accurately.

τοῖς λοιποῖς πᾶσιν] **all the rest of you**, who may not have actually sinned, but still require warning, on account of your own personal danger, connexion with the προημαρτηκότες, &c. **ἐὰν ἔλθω εἰς τὸ π.**] **at my next coming.** This was what he προείρηκεν when he was last there, and now προλέγει. **3.**] ἐπεί gives the reason why he will not spare: they required the exertion of discipline; and they challenged him to the proof of his apostolic authority. **δοκιμὴν . . . χριστοῦ**] The genitive is either objective, **a proof of Christ speaking in me**, i.e. 'that Christ speaks in me,'—or subjective, **a proof given by Christ speaking in me**—'a token of my authority vouchsafed by Christ speaking in me.' This latter meaning is more suited to what follows, where *Christ* becomes the *subject*. Such proof would be, the immediate execution, by divine power, of some punishment denounced by Paul's word, as in Acts xiii. 11. **ὅς**, i.e. Christ: see above. **δυνατεῖ**, to answer to ἀσθενεῖ, refers both to gifts and miracles, and to the Power of Christ which He would exert in punishment—εἰς ὑμᾶς and ἐν ὑμῖν differ—the εἰς being hypothetical, —the ἐν, matter of fact. The assertion tends to remind them of the danger of provoking Christ, who spoke by Paul.

4.] *Confirmation of the foregoing* οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ. The rec. text, καὶ γὰρ εἰ, would be quite beside the purpose, and would mean, '*For even if He were crucified*,' 'for even putting the case that He was crucified:' καὶ εἰ cannot be = εἰ καί, *though*, as in Vulg. 'etsi,'—and E. V. Hartung, Partikellehre i. 139, shews that in καὶ εἰ, the climax belongs only to the hypothetical particle εἰ, not as in εἰ καί, to the fact presupposed: '*even if*,' not '*if even*,' or '*although*.' Examples of καὶ εἰ are Plato, Sympos. 185, καὶ ἐὰν τοῦτο ποιήσῃς ἅπαξ ἢ δίς, καὶ εἰ πάνυ ἰσχυρά ἐστι, παύσεται. Eur. Androm. 266, καὶ γὰρ εἰ πέρᾳ σ' ἔχει τηκτὸς μόλυβδος, ἐξαναστήσω σ' ἐγώ. Sappho, καὶ γὰρ αἱ φεύγει, ταχέως διώξει. See more in Hartung, l. c. **For he was even crucified** (that καὶ γάρ always means '*for . . . even*' . . ., or '*for . . . also*,' and never simply '*for*,' see Hartung, i. 137 f., where he has collected many examples, e.g.: Il. a. 63, καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν,—Herod. i. 77, καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίη) **from** (as the source,—the conditional element,—by which His crucifixion became possible)

νείας, [b] ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ· καὶ γὰρ ἡμεῖς [c] ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ [d] ζήσομεν σὺν αὐτῷ ἐκ [e] δυνάμεως [e] θεοῦ [εἰς ὑμᾶς]. 5 [f] ἑαυτοὺς [g] πειράζετε εἰ [h] ἐστὲ [h] ἐν τῇ [h] πίστει, [f] ἑαυτοὺς [i] δοκιμάζετε· [k] ἢ οὐκ [l] ἐπιγινώσκετε [f] ἑαυτούς, ὅτι Ἰησοῦς χριστὸς [m] ἐν ὑμῖν [ἐστιν]; [n] εἰ [n] μή [n] τι [o] ἀδόκιμοί ἐστε. 6 ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν [o] ἀδόκιμοι. 7 [p] εὐχόμεθα δὲ [q] πρὸς τὸν

b = 1 Cor. iv. 15 reff. c ch. xi. 21, 29. d = 1 Thess. iii. 8. e 1 Cor. i. 18 reff. f 2nd pers., ch. vii. 11 reff. g = Rev. ii. 2. iii. 10. Ps. xxv. 2. see Hab. xi. 17. h 1 Cor. xvi. 13. i = 1 Cor. iii. 13 reff. k 1 Cor. vi. 2, 9, 16, 19. vii. 5 only. l constr., 1 Cor. xiv. 37 reff. o Rom. i. 28 reff. m 1 Cor. xiv. 25. p Acts xxvii. 29 reff. n Luke ix. 13. 1 Cor. q here only. Num. xi. 2.

om 2nd γαρ F[-gr] 112 [Syr] arm. [εις] ins και bef ημεις (*appy, as Meyer, the και γαρ was taken as merely* = namque, *and thus another* και *added to give the emphasis*), with f g copt Chr$_1$: [ει K tol:] txt ABD F[-gr(and G-lat)] L[P]ℵ rel latt syrr goth[mss vary] Cyr[-p$_1$ Euthal-ms] Thdrt Damasc Thl Œc lat-ff. for εν, συν AFℵ Syr copt goth. rec ζησομεθα, with D^{3}KL rel Chr$_1$ Thdrt: txt ABD^{1}ℵ 17 Damasc[, -σωμεν F Euthal-ms].—om αλλα ζησ. συν αυτω P. for συν, εν D^1(and lat) 17 Chr$_2$(mss vary). om εκ δυναμεως θεου F[not F-lat]: om θεου K. om εις υμας BD^3 flor arm Chr$_2$ Sedul: *in vobis* joined with follg *ipsis* in D-lat (so also D^1-gr [simly G-lat]): ins AD^{1}FKL[P]ℵ rel (bef εκ δυναμ. θυ g: ημας c d) [latt syrr copt goth Cyr-p$_1$ Euthal-ms Thdrt Damasc].

5. om εαυτους δοκιμαζετε A. om ἢ ℵ^1: ει P o. χριστος bef ιησους AFPℵ vulg copt arm Clem$_1$ [Euthal-ms] Damasc Ambrst Bede: txt BDKL rel [tol] syrr goth Thdrt Jer$_1$. om εστιν B D^1[-gr] 17 æth Clem Chr-comm$_3$: ins AD$^{2\text{-}3}$FK LPℵ rel latt goth arm [Chr-txt$_1$ Euthal-ms] Thdrt.

6. for δε, γαρ F[-gr(om F-lat: G-lat has both]. (aft ημεις ε is written but marked for erasure by ℵ^1.)

7. rec ευχομαι (*conformation to* ελπιζω, *ver* 6 ?), with D^3[-gr] KL rel Syr goth Chr$_1$ Thdrt Ambrst Cassiod$_1$: txt ABD^{1}FPℵ m 17 latt syr copt æth arm [Euthal-ms] Isid$_1$ Damasc Aug$_1$.

weakness, yet He lives by (source [of His life]) **the Power of God** (which raised Him from the dead, Rom. vi. 4; viii. 11; Eph. i. 20; Phil. ii. 9). **For we also are weak in Him** (i. e. *in Him*, in our communion with and imitation of Christ, we, as He did, lay aside our power and spare you: we partake of His voluntary abnegation of power which we might have used. The context requires this explanation, and refutes that of Chrys., p. 644, τί ἐστιν, ἀσθ. ἐν αὐτῷ; διακόμεθα, ἀλανώμεθα, τὰ ἴσχατα πάσχομεν, so Theodoret, Theophyl., Grot., Estius, al.), **but shall live** (exercise our apostolic authority, in contrast to the ἀσθένεια above) **with Him** (as He now exercises His power in His glorified resurrection life) **from** (source) **the power of God** [**with respect to you** (εἰς ὑμᾶς, if genuine, may belong either to δυνάμεως θεοῦ, = δυνάμ. θεοῦ τῆς εἰς ὑμᾶς, the art. being often omitted in such constructions, —or to ζήσομεν, '*we shall live with respect to you*,' which agrees better with the parallelism, but not so well with the arrangement of the sentence. The sense seems to require the *latter* interpretation, for the δύναμις θεοῦ εἰς ὑμ. would be rather the *result*, than the *source* of the apostolic energy indicated by ζήσομεν)]. I have taken ζήσομεν, as the context plainly requires, figuratively (see ref.): but many Commentators take it literally, of *the resurrection*: e. g. Grot.—'vitam consequemur immortalem.' 5.] "You want to prove *Christ* speaking in me;—if you necessitate this proof, it will be given. But I will tell you *whom rather to prove*. Prove YOURSELVES; *there* let your attention be concentrated, if you will apply tests." Notice the prominently emphatic ἑαυτούς: so Chrys., ib.: τί γὰρ λέγω περὶ ἐμοῦ τοῦ διδασκάλου, φησί .... ὑμᾶς γὰρ αὐτοὺς ἐὰν βουλήθητε ἐξετάσαι ...., ὄψεσθε ὅτι καὶ ἐν ὑμῖν ὁ χριστός. εἰ ἐστὲ ἐν τῇ π.] 'Whether you maintain your Christian place and standing in Christ, which will be shewn by the power of Christ's Spirit present and energizing among you.' ἐπιγιν. ἑαυτ., ὅτι] for the construction see reff. and Winer, edn. 6, § 66. 5. 1. a. εἰ μή τι, unless indeed .... see reff. ἀδόκιμοι, '*not abiding the proof*,' worthless,—i. e. in this case, 'mere pretended Christians.' 6.] **But** (however it may fall out with your proof of *yourselves*) **I hope** (or perhaps better, expect) **that ye shall know that we are not worthless** (unable to abide the proof to which you put us. The verse is said, as Theodoret, ἀπειλητικῶς;—and Chrys. remarks, ib., ἐπειδὴ γὰρ ἐντεῦθεν βούλεσθε, φησί, διὰ τῆς εἰς ὑμᾶς κολάσεως τὴν

r Rom. xiv. 18 reff. s = Rom. vii. 18, 21 reff. t constr., Mark ix. 22. Luke xii. 26. u ellips., 1 Cor. iii. 1. v = ch. xi. 21. w poss., see ch. xii. 19 reff. and note. x here only †. (-τίζειν, ver. 11. -τισμός, Eph. iv. 12.) y ver. 2. z Tit. i. 13 only †. Wisd. v. 22 only. (-μία, Rom. xi. 23.)

θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς [r]δόκι- ABDFK
[s]μοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ [s]καλὸν ποιῆτε, ἡμεῖς δὲ LPℵ a b c d e f g h k l m n o 17.47
[t]ὡς [o]ἀδόκιμοι ὦμεν. 8 οὐ γὰρ [t]δυνάμεθά τι κατὰ τῆς
[u]ἀληθείας, [u]ἀλλὰ ὑπὲρ τῆς ἀληθείας. 9 χαίρομεν γὰρ
[v]ὅταν ἡμεῖς [v]ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο καὶ
[p]εὐχόμεθα, τὴν [w]ὑμῶν [x]κατάρτισιν. 10 διὰ τοῦτο ταῦτα
[r]ἀπὼν γράφω, ἵνα [y]παρὼν μὴ [z]ἀποτόμως [a]χρήσωμαι
κατὰ τὴν [b]ἐξουσίαν ἣν ὁ κύριος [b]ἔδωκέν μοι εἰς [b]οἰκοδο-
μὴν καὶ οὐκ εἰς [b]καθαίρεσιν.
11 [c]Λοιπόν, ἀδελφοί, χαίρετε, [d]καταρτίζεσθε, [c]παρα-

a constr., Esth. i. 19. ix. 27. (Acts xxvii. 2.) iv. 1. 2 Tim. iv. 8. b ch. x. 8 reff. see above (z). c 1 Cor. i. 16. iv. 2. 1 Thess. e = ch. i. 4 &c. reff. d = 1 Cor. i. 10 reff.

for ουχ ινα, ινα μη KL [*ut non* D-lat]. for ημ., ημεις ℵ¹(txt ℵ-corr¹(ℙ)²) [m(Treg)]. ποιειτε KLℵ d [Euthal-ms].

8. om της (twice) F. (αλλα, so D¹Fℵ. (homœotel in d 17 [47].))

9. om γαρ D²K 46. 108¹-16 arm. οτε F. rec ins δε bef και, with D²[-gr] KLℵ³ rel Syr [Chr$_1$] Thdrt: om ABD¹FPℵ¹ 17 latt copt æth arm Damasc [Euthal-ms Ambrst].

10. μη bef παρων DF c 47 latt: μη π. μη m. χρησομαι DFP c d k¹ 47. rec εδωκε μοι bef ὁ κυριος, with KL rel syrr æth arm Chr$_1$ Thdrt Thl Œc: txt ABDFPℵ a² m 17 latt copt goth Damasc [Euthal-ms Ambrst].

11. ins το bef λοιπ. D² f [Chr$_1$ Thl]: add ουν P. χαιρεσθε P. add και L [Syr].

δοκιμὴν λαβεῖν, οὐκ ἀπορήσομεν τοῦ δοῦναι ὑμῖν τὴν ἀπόδειξιν). 7.] Yet he prays God rather that they may require no such demonstration of his apostolic power, even though he lose in reputation by it. μὴ ποιῆσ. ὑμ. κακ. μηδ.] Not, as Grot., al., '*that I may not have to inflict on you any evil*' (an extraordinary rendering of κακὸν ποιεῖν), but **that ye may do no evil**, corresponding to ἵνα ἡμεῖς τὸ καλὸν ποιῆτε below. οὐχ ἵνα . . . .] 'And the purpose of this my prayer is not to gain any repute by your Christian graces, but that you may be highly endowed with them, and (if it so happen) we may be as of no repute ('hominum scilicet judicio,' Beza).' That this is the sense, and that δόκιμοι is not in this verse to be applied to *substantiation of power by punishment*, is necessitated by the construction,—it being plainly shewn by the infin. after εὐχόμ., that ἵνα is not here meant to apply, even in part, to the *purport* of the prayer (as in Col. i. 9; 2 Thess. i. 11; see note on 1 Cor. xiv. 13), but to its *purpose*. And that being settled,—we pray . . . . not in order that we may appear δόκιμοι,—it follows that the *appearing* δόκιμοι would be a result of the *fulfilment of the prayer*, viz. of your *doing no evil*, and this it could only be by their *doing no evil* bringing credit on the Apostle's ministry. It is not *for this end* that we pray that you may do no evil, but *for your own good*, even if that tend to the non-exercise, and so depreciation, of our apostolic power. 8.] **For we have no power against the truth** (of the Gospel, as Meyer; not *of the facts*, as Chrys., al., and De Wette, which might suit κατὰ τῆς ἀλ., but comes in very lamely with ὑπὲρ τῆς ἀλ.—'If you walk in the truth, we shall be at one with you and so have no opportunity of shewing our power') **but** (only) **on behalf of** (in furtherance of the cause and spread of) **the truth.** 9.] **For** (*confirmation of ver.* 8 *by the still stronger assertion*, WHEREIN *his joy consists, and for what he prays*) **our joy is, when we are weak** (have no opportunity for shewing our power in punishment) **but ye are mighty** (in Christian graces, and requiring no exercise of our authority): **this** (viz. that the state of the case may be as just mentioned) **we also pray for, viz. your perfection** (generally,—in all good things, see καταρτισμόν, Eph. iv. 12: not, as Bengel, 'ne opus sit quenquam de corpore rescindere;' the reference here being far more general).

10.] διὰ τοῦτο, '*because I wish and pray for your perfection.*' ταῦτα, '*this Epistle.*' ἀποτ., sharply. χρήσ., scil. ὑμῖν. See in reff. similar omissions of the dative. *βούλομαι γὰρ ἐν τοῖς γράμμασι κεῖσθαι τὴν ἀποτομίαν, ἀλλὰ μὴ ἐν τοῖς πράγμασι.* Chrys., Hom. xxx. p. 649. κατὰ τ. ἐξ. ἣν . . . .] gives the reason why he did not wish to act ἀποτόμως,—*because the power would seem to be exercised in*

καλεῖσθε, [f]τὸ αὐτὸ [fg]φρονεῖτε, [h]εἰρηνεύετε, καὶ [ij]ὁ θεὸς τῆς [i]ἀγάπης καὶ [j]εἰρήνης ἔσται μεθ' ὑμῶν. 12 [k]ἀσπάσασθε ἀλλήλους [k]ἐν ἁγίῳ [k]φιλήματι. ἀσπάζονται ὑμᾶς οἱ [l]ἅγιοι πάντες.

13 Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ καὶ ἡ [m]ἀγάπη τοῦ [m]θεοῦ καὶ ἡ [n]κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

f Rom. xii. 16. xv. 5. Phil. ii. 2. iv. 2.
g Rom. viii. 5 reff.
h Mark ix. 50. Rom. xii. 18. 1 Thess. v. 13 only. 2 Chron. xiv. 6. Sir. vi. 6.
i here only.
j Rom. xv. 33.
k Rom. xvi. 16 (reff.).
l = Acts ix. 13 reff. Rom. i. 7 al. fr.
m Rom. v. 5. viii. 39. Phil. ii. 1 al.
n = 1 Cor. i. 9.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

om το αυτο φρονειτε A. transp ειρηνης and αγαπης DL m vulg(with fuld, agst am [demid] tol [F-lat]) goth arm Thdrt Thl Ambrst Pel: om αγαπης και F[-gr(and G-lat)] 17 æth-rom.—aft last και ins της DL a d f h k m.

13. φιληματι bef αγιω AFL e g m n vulg Chr$_1$ Thl [Euthal-ms Ambrst], φιληματι αγαπης f: txt BDKPℵ rel Thdrt Damasc Œc.

13. om χριστου B k^2 [Cyr$_1$]. om υμων P. rec at end ins αμην, with DKPℵ^2 rel vulg syrr copt goth arm-zoh [Chr$_1$ Damasc] Thdrt Ambrst: om ABFL[P]ℵ^1 17 harl^1 [spec arm-usc] æth Chr-mss [Euthal-ms].

SUBSCRIPTION. rec προς κορ. δευτερα εγραφη απο φιλιππων της μακεδονιας δια τιτου κ. λουκα, with K Syr copt Thdrt-ed Œc, and omg της μακεδ. L a f g n 47: προ. κορ. β' εγραφη απο φιλιππων B^2 (d), and (adding στιχων φη) P: εγραφη απο φιλιππων δια τιτου κ. λουκα b k m o: προ. κορ. β. εγρ. απο φιλ. δια τιτου βαρναβα κ. λουκα h 44. 106-8-33: om l: προς κορ. β' επληρωθη αρχεται προ. γαλ. D: ετελεσθη προ. κορ. β' αρχεται προς γαλ. F: txt AB^1 17, and (adding στιχων χιβ) ℵ.

a direction contrary to that intended by Him who gave it. 11—13.] CONCLUSION. 11.] *General exhortations.* "Severius scripserat Paulus in tractatione; nunc benignius, re tamen ipsa non dimissa." Bengel. χαίρ., rejoice, scil. *in the Lord*, as Phil. iii. 1; iv. 4. So also 1 Thess. v. 16. καταρτ., τέλειοι γίνεσθε καὶ ἀναπληροῦτε τὰ λείποντα, Chrys., ib.: amend "yourselves," Stanley. παρακαλ., take comfort; a recurrence in the end of the Epistle to the spirit with which it began; see ch. i. 6, 7, and, for the need they had of comfort, ch. vii. 8—13. This is better than '*comfort* (or '*exhort*') *one another*,' which would more naturally be expressed by παρακαλεῖτε ἀλλήλους, or ἑαυτούς, see 1 Thess. iv. 18; v. 11; Heb. iii. 13; also Heb. x. 25 and note. τὸ αὐτὸ φρ. belongs to ἀγάπη, εἰρηνεύετε to εἰρήνη. καί, 'and then.' 12.] *Concluding greetings.* ἐν ἁγ. φιλ.] See on Rom. xvi. 16. οἱ ἅγ. πάντες] viz. in the place whence the Epistle was written. 13.] *Concluding benediction;* remarkable for the distinct recognition of the Three Persons in the Holy Trinity, and thence adopted by the Christian Church in all ages as the final blessing in her Services. The grace of our Lord Jesus Christ is put first; "nam per gratiam Christi venitur ad Patris amorem." Bengel. κοινων. τ. ἁγ. πν.] communion,—fellowship, gen. obj.—not '*communicatio activa*,' gen. subj.—τουτέστι τὴν μετοχὴν αὐτοῦ κ. τὴν μετάληψιν, καθ' ἣν ἁγιαζόμεθα, τῇ ἐφ' ἡμᾶς ἐπιφοιτήσει τοῦ παρακλήτου κοινωνοὶ αὐτοῦ γενόμενοι, καὶ πνεῦμα καὶ αὐτοί, οὐκ οὐσίᾳ, ἀλλὰ μεθέξει, ὄντες, Theophyl., and similarly Œcum. Chrys. adds, p. 652, οὕτω τὰ τῆς τριάδος ἀδιαίρετα· καὶ οὗ τοῦ πνεύματός ἐστιν ἡ κοινωνία, εὑρέθη τοῦ υἱοῦ· καὶ οὗ τοῦ υἱοῦ ἐστιν ἡ χάρις, καὶ τοῦ πατρὸς κ. τοῦ ἁγίου πνεύματος. μετὰ πάντων ὑμῶν] "And this blessing he invokes, not on a few individuals, or on any one section of the Corinthian Church, but expressly on every portion and every individual of those with whom, throughout these two Epistles, he had so earnestly and so variously argued and contended. As in the first, so in the second Epistle, but still more emphatically, as being here his very last words, his prayer was, that this happiness might be 'with them all' (μετὰ πάντων ὑμῶν)." Stanley. Compare, for the same emphatic πᾶς, Rom. i. 5, 8; iv. 16; [xvi. 24,] &c.: and for πᾶς following its substantive and unemphatic, ib. viii. 32, 37; 1 Cor. vii. 17; x. 1, &c.

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THE

GREEK TESTAMENT.

VOL. III.

THE EPISTLES TO THE GALATIANS, EPHESIANS, PHILIPPIANS, COLOSSIANS, THESSALONIANS,—TO TIMOTHEUS, TITUS, AND PHILEMON.

χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκ ἔτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ χριστός.
GAL. ii. 20.

THE

GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND IDIOMATIC USAGE: PROLEGOMENA: AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY

HENRY ALFORD, D.D.

DEAN OF CANTERBURY.



IN FOUR VOLUMES.

VOL. III.

CONTAINING

THE EPISTLES TO THE GALATIANS, EPHESIANS, PHILIPPIANS, COLOSSIANS, THESSALONIANS,—TO TIMOTHEUS, TITUS, AND PHILEMON.

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TO THE

FOURTH EDITION.

THIS Volume was in the Third Edition made uniform with the rest of the work as regards the revision and augmentation of the references, and the re-writing of the critical digest and consequent occasional changes in the text. The notes were also in parts considerably modified and augmented.

In this Fourth Edition, the readings of the Codex Sinaiticus have been incorporated in the Digest, and some consequent alterations have been made in the text.

Some changes, but not many, have been made in the notes.

Deanery, Canterbury,
July, 1865.

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PROLEGOMENA.

CHAPTER I.

THE EPISTLE TO THE GALATIANS.

SECTION I.

ITS AUTHORSHIP.

1. Of all the Epistles which bear the characteristic marks of St. Paul's style, this one stands the foremost. See below, on its style, § 4. So that, as Windischmann observes, whoever is prepared to deny the genuineness of this Epistle, would pronounce on himself the sentence of incapacity to distinguish true from false. Accordingly, its authorship has never been doubted.

2. But that authorship is also upheld by external testimony:

(α) Irenæus, adv. Hær. iii. 7. 2, p. 182, quotes the Epistle by name: "Sed in ea quæ est ad Galatas, sic ait: Quid ergo lex factorum? posita est usque quo veniat semen, cui promissum est &c." (Gal. iii. 19.)

Many allusions to it are found.

(β) Polycarp, ad Phil. cap. iii.: p. 1008.

Παύλου . . . ὃς καὶ ἀπὼν ὑμῖν ἔγραψεν ἐπιστολάς, εἰς ἃς ἐὰν ἐγκύπτητε, δυνηθήσεσθε οἰκοδομεῖσθαι εἰς τὴν δοθεῖσαν ὑμῖν πίστιν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν (Gal. iv. 26). And again, cap. v., p. 1009: εἰδότες οὖν, ὅτι θεὸς οὐ μυκτηρίζεται . . . . (Gal. vi. 7.)

(γ) Justin Martyr, or whoever was the author of the Oratio ad Græcos, printed among his works, seems to allude to Gal. iv. 12, in the words γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ἤμην ὡς ὑμεῖς: and to Gal. v. 20, in these, ἔχθραι, ἔρεις, ζῆλος, ἐριθεῖαι, θυμοί, κ. τὰ ὅμοια τούτοις, c. v., p. 5.

(δ) Besides these, there are many more distant allusions in the works of Ignatius, Polycarp, and Justin, which may be seen cited in Lardner and Windischmann, and Davidson, Introd. to N. T. vol. ii. pp. 318-19.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. This Epistle was written *ταῖς ἐκκλησίαις τῆς Γαλατίας* (ch. i. 2). GALATIA (*Γαλλογραικία* Strabo xii. 566, Gallogræcia Liv. xxxvii. 8, xxxviii. 12) was a district of Asia Minor (once part of Phrygia, Strabo xii. 571, ii. 130), bounded N. by Paphlagonia and Bithynia, E. by Pontus and Cappadocia (divided from both by the Halys), S. by Cappadocia and Phrygia, W. by Phrygia and Bithynia. Notwithstanding its mountainous character, it was fruitful, especially near the river Halys (Strabo xii. 567). The principal cities were Ancyra, Pessinus, and Tavium. Ancyra was declared the capital by Augustus. The inhabitants (*Γαλάται*, only a later form of *Κέλται*, Pausan. i. 3. 5,—also Gallogræci) were Gauls in origin. The Gallic tribes of the Trochmi and Tolistoboii, with the German tribe of Tectosagi (or Toctosages), crossed over from Thrace into Asia Minor, having formed part of the Gallic expedition which pillaged Delphi, in the third century B.C. (cir. 280.) In Asia they at first became mercenary troops under Nicomedes, king of Bithynia, but soon overran nearly the whole of Asia Minor, till Antiochus Soter and Eumenes drove them into its central portion, afterwards called Galatia. There they were at first ruled by tetrarchs, and afterwards (when their real independence had been taken from them by the Consul Manlius Vulso, B.C. 189,—see Livy xxxviii. 16—27) by kings; of whom the two Deiotari, father and son, are known to us, the former as having been defended by Cicero in a speech still extant, the latter as also a friend of the great orator's (Epp. ad Attic. v. 17). Amyntas, the successor of this latter, was their last king: at his death (B.C. 26) Galatia was reduced to a Roman province. See for full accounts, Strabo, book xiii. ch. 5: Livy, as above: the Introductions to this Epistle in Meyer, De Wette, and Windischmann: Winer's Realwörterbuch, art. Galatia: Conybeare and Howson, vol. i. p. 284 ff., edn. 2: and the learned dissertation on the question whether the Galatians were Teutons or Celts, appended to Prof. Lightfoot's edition of this Epistle.

2. The character of the people, as shewn in this Epistle, agrees remarkably with that ascribed to the Gallic race by all writers[1]. They received the Apostle at his first visit with extreme joy, and shewed him every kindness: but were soon shaken in their fidelity to him and the Gospel, and were transferring their allegiance to false teachers.

3. The Galatian churches were founded by St. Paul at his first visit,

[1] So Cæsar, B. G. iv. 5: "infirmitatem Gallorum veritus, quod sunt in consiliis capiundis mobiles, et novis plerumque rebus student, nihil his committendum existimavit." And Thierry, Hist. des Gaulois, Introd.: "un esprit franc, impétueux, ouvert à toutes les impressions, éminemment intelligent: mais à côté de cela, une mobilité extrême, point de constance, ... beaucoup d'ostentation, enfin une désunion perpétuelle, fruit d'excessive vanité." C. & H. i. 285, note.

when he was detained among them by sickness (ch. iv. 13: see note and compare Acts xvi. 6), during his second missionary journey, about A.D. 51 (see chronol. table in Prolegg. to Acts, Vol. II.). Though doubtless he began his preaching as usual among the Jews (cf. Jos. Antt. xvi. 6. 2, for the fact of many Jews being resident in Ancyra), yet this Epistle testifies to the majority of his readers being Gentiles, not yet circumcised, though nearly persuaded to it by Judaizing teachers. At the same time we see by the frequent references to the O. T. and the adoption of the rabbinical method of interpretation by allegory (ch. iv. 21—31), that he had to do with churches which had been accustomed to Judaizing teaching, and familiarized with the O. T. See Meyer, Einl. p. 3. In the manifold preparations for the Gospel which must have taken place wherever Jews were numerous, through the agency of those who had at Jerusalem heard and believed on Jesus, we need not wonder at any amount of judaistic influence apparent even in churches founded by St. Paul himself: nor need any hypotheses respecting his preaching be invented to account for such a phænomenon.

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. Judaizing teachers had followed, as well as preceded, the Apostle in Galatia, and had treated slightingly his apostolic office and authority (ch. i. 1, 11), giving out that circumcision was necessary (ch. v. 2; vi. 12). Their influence was increasing, and the churches were being drawn away by it (i. 6; iii. 1, 3; iv. 9—11; v. 7—12). Against these teachers he had already testified in person (i. 9; iv. 16, where see notes, and cf. Acts xviii. 23),—and now that the evil was so rapidly and seriously gaining ground, he writes this Epistle expressly to counteract it.

2. The object then of the Epistle was (1) to defend his own apostolic authority; and (2) to expose the judaistic error by which they were being deceived. Accordingly, it contains two parts, the apologetic (ch. i. ii.) and the polemic (ch. iii.—v. 12). These are naturally followed by a hortatory conclusion (ch. v. 13—end). See these parts subdivided into their minor sections in the notes.

SECTION IV.

ITS MATTER, AND STYLE.

1. The matter of the Epistle has been partly spoken of in the last section. In the first, or apologetic portion, it contains a most valuable historical résumé of St. Paul's apostolic career, proving his independence of human authority, and confirming as well as illustrating the narrative in the Acts, by mentioning the principal occasions when he held intercourse with the other Apostles: relating also that remarkable interview

with St. Peter, so important for its own sake, and giving rise to his own precious testimony to Christian truth in ch. ii. 14—21.

2. The polemical portion has much in common with the Epistle to the Romans. But this difference is observable; that whereas in that Epistle, the whole subject is treated, as belonging to the great argument there handled, logically, and without reference to any special circumstances,—*here* all is strictly controversial, with immediate reference to the judaizing teachers.

3. In style, this Epistle takes a place of its own among those of St. Paul. It unites the two extreme affections of his remarkable character: severity, and tenderness: both, the attributes of a man of strong and deep emotions. Nothing can be more solemnly severe than its opening, and ch. iii. 1—5; nothing more touchingly affectionate than some of its appeals, e. g. ch. iv. 18—20. It is therefore quite a mistake to characterize its tone as altogether overpowering and intimidating[1]. A half-barbarous people like the Galatians, known for their simplicity and impressibility, would be likely to listen to both of these methods of address: to be won by his fatherly pleading, as well as overawed by his apostolic rebukes and denunciations.

4. There are several points of similarity in this Epistle to the peculiar diction of the Pastoral Epistles. The student will find them pointed out in the reff., and for the most part remarked on in the notes. They seem to indicate, in accordance with our interpretation of ch. vi. 11, that he wrote this Epistle, as those, with his own hand, without the intervention of an amanuensis. This matter will be found more fully treated below, ch. vii. on the Pastoral Epistles, § i. 32.

SECTION V.

TIME AND PLACE OF WRITING.

1. We have no date in the Epistle itself, which may enable us to determine the time when it was written. This can only be gathered from indirect sources. And consequently, the most various dates have been assigned to it: some, as Marcion in old times, and Michaelis, al., in modern, placing it *first* among St. Paul's Epistles: and others, as Schrader and Köhler, *last*. The following considerations will narrow our field of uncertainty on the point:

2. If the reasoning in the note on the chronological table, Vol. II. Prolegg. pp. 26, 27, be correct,—the visit to Jerusalem mentioned Gal. ii. 1 ff. is identical with that in Acts xv. 1 ff. It will thence follow that the Epistle cannot have been written *before* that visit: i. e. (see Chron. Table as above) not before A.D. 50.

3. I have maintained, in the note on Gal. iv. 16, that the words

[1] See Jowett, Epistles to the Romans, Thessalonians, and Galatians, vol. i. p. 191.

there used most naturally refer to the Apostle's second visit to the churches of Galatia, when Acts xviii. 23, he went through *τὴν Γαλατικὴν χώραν . . . . στηρίζων πάντας τοὺς μαθητάς*. If so, this Epistle cannot date *before that visit*: i. e. (Chron. Table as above) not before the autumn of the year 54.

4. The first period then which seems probable, is the Apostle's stay at Ephesus in Acts xix., from autumn 54, till Pentecost 57. And this period is so considerable, that, having regard to the *οὕτως ταχέως* of ch. i. 6, it must be regarded as quite possible that our Epistle may have been written during it. The above is the view of Hug, De Wette, Olsh., Usteri, Winer, Neander, Greswell, Anger, Meyer, Wieseler, and many others.

5. The next period during which it might have been written is, his stay at Corinth, Acts xx. 2, 3, where he spent the winter of the year 57-8, and whence he wrote the Epistle to the Romans. This is the opinion of Conybeare and Howson (vol. ii. p. 162, edn. 2). They support their view entirely by the similarity of this Epistle and that to the Romans. "It is," they say (p. 165, note), "exactly that resemblance which would exist between two Epistles written nearly at the same time, while the same line of argument was occupying the writer's mind, and the same phrases and illustrations were on his tongue." It has also been maintained with much skill and learning, since the first edition of this volume appeared, by Prof. Lightfoot, in an article in the Journal of Sacred and Classical Philology for Jan. 1857: which article is reproduced in the Introduction to his edition of the Epistle, 1865. He traces the sequence of the lines of thought in the greater Epistles, and finds internal evidence enough to make him decide strongly that it is very improbable, that the two Epistles to the Corinthians intervened between those to the Galatians and Romans, or that to the Galatians between the second to the Thessalonians and the first to the Corinthians.

6. I own that these considerations seem to me weighty ones, and have caused me to modify the decided preference which I gave in my first edition to the earlier date. Still, I do not feel Prof. Lightfoot's argument to have settled the question. It might be that the elementary truths brought out amidst deep emotion, sketched, so to speak, in great rough lines in the fervent Epistle to the Galatians, dwelt long on St. Paul's mind (even though other subjects of interest regarding other churches intervened), and at length worked themselves out, under the teaching and leading of the Spirit, into that grand theological argument which he afterwards addressed, without any special moving occasion, but as his master-exposition of Christian doctrine, to the church of the metropolis of the world.

7. I think then that it must always remain a question between these two periods. In favour of the former of them it may be said that,

considering the οὕτως ταχέως[3], we can hardly let so long a time elapse as the second would pass over,—and that probability is in favour of strong emotion having, in the prompting of God's Spirit, first brought out that statement of Christian truth and freedom, which after-deliberation expanded, and polished, and systematized, in the Epistle to the Romans: and in favour of the latter may be alleged the interesting considerations respecting the grouping of St. Paul's Epistles, and the parallels between 2 Corinthians, Galatians, and Romans, which Prof. Lightfoot has adduced.

8. Of course my objection to the date implied in the common subscription, ἐγράφη ἀπὸ Ῥώμης, adopted by Theodoret, Calov., Hammond, al., is even stronger than that stated above. Those who wish to see the matter discussed at more length, may refer to Davidson, Introd. ii. p. 292 ff., and to Prof. Lightfoot's edition of the Epistle, pp. 35—55.

CHAPTER II.

THE EPISTLE TO THE EPHESIANS.

SECTION I.

ITS AUTHORSHIP.

1. THE ancient testimonies to the Apostle Paul having been the author of this Epistle, are the following:

(α) Irenæus adv. Hær. v. 2. 36, p. 294:
καθὼς ὁ μακάριος Παῦλός φησιν ἐν τῇ πρὸς Ἐφεσίους ἐπιστολῇ ὅτι μέλη ἐσμὲν τοῦ σώματος, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ (Eph. v. 30). Again i. 8. 5, p. 42, τοῦτο δὲ καὶ ὁ Παῦλος λέγει· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστίν (Eph. v. 13).

(β) Clem. Alex. Strom. iv. § 65, p. 592 P.:
διὸ καὶ ἐν τῇ πρὸς Ἐφεσίους γράφει (cf. supra, § 61, φησὶν ὁ ἀπόστολος, where 1 Cor. xi. 3, &c. is quoted, § 62, ἐπιφέρει γοῦν, citing Gal. v. 16 ff.: and infra, § 66, κἀν τῇ πρὸς Κολοσσαεῖς . . . . from which it is evident that the subject of γράφει is 'St. Paul') ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ θεοῦ κ.τ.λ. Eph. v. 21—25.

(γ) ib. Pæd. i. § 18, p. 108 P.:
ὁ ἀπόστολος ἐπιστέλλων πρὸς Κορινθίους φησίν, 2 Cor. xi. 2. . . . . σαφέστατα δὲ Ἐφεσίοις γράφων ἀπεκάλυψε τὸ ζητούμενον ὧδέ πως λέγων· μέχρι καταντήσωμεν οἱ πάντες κ.τ.λ. Eph. iv. 13—15.

[3] For I cannot accept the suggestion of Prof. Lightfoot, which would make ταχέως subjective to μετατίθεσθε, 'ye are so rapidly changing.' I have treated on this view in my note on Rev. i. 1, where much depends on it.

2. Further we have testimonies to the Epistle being received as canonical Scripture, and therefore, by implication, of its being regarded as written by him whose name it bears: as e. g.:

(δ) Polycarp, ad Philippenses, c. xii., p. 1013 ff.:

"Ut his scripturis dictum est, 'Irascimini et nolite peccare,' et 'Sol non occidat super iracundiam vestram.'" Eph. iv. 26[3].

(ε) Tertullian adv. Marcion. v. 17, p. 512 (see below, § ii. 17 c).

(ζ) Irenæus several times mentions passages of this Epistle as perverted by the Valentinians: e. g. ch. i. 10 (Iren. i. 3. 4, p. 16): iii. 21 (Iren. i. 8. 1, p. 14): v. 32 (Iren. i. 8. 4, p. 40): and in many other places (see the Index in Stieren's edn.) cites the Epistle directly.

3. I have not hitherto adduced the testimony ordinarily cited from Ignatius, Eph. 12, p. 656, on account of the doubt which hangs over the interpretation of the words[4]:

παρρησίᾳ ἐστὲ τῶν εἰς θεὸν ἀναιρουμένων, Παύλου συμμύσται τοῦ ἡγιασμένου, τοῦ μεμαρτυρημένου, ἀξιομακαρίστου, οὗ γένοιτό μοι ὑπὸ τὰ ἴχνη εὑρεθῆναι ὅταν θεοῦ ἐπιτύχω, ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν ἐν χριστῷ Ἰησοῦ.

I conceive however that there can be little doubt that these expressions are to be interpreted of the Epistle to the Ephesians. First, the expression *συμμύσται* seems to point to Eph. i. 9, as compared with the rest of the chapter,—to ch. iii. 3—6, 9. And it would be the very perversity of philological strictness, to maintain, in the face of later and more anarthrous Greek usage, that *ἐν πάσῃ ἐπιστολῇ* must mean, 'in every Epistle,' and not 'in all his Epistle.' Assuming this latter meaning (see note on Eph. ii. 21), the expression finds ample justification in the very express and affectionate dwelling on the Christian state and privileges of those to whom he is writing—making mention of them throughout all his Epistle[5].

[3] Meyer, Einl. p. 24, prefers to consider both these citations as made from the O. T. Ps. iv. 4, and Deut. xxiv. 15 (?), on the ground of the title 'Scripture' never occurring of the N. T. in the apostolic fathers.

[4] The chapter itself is wanting in the ancient Syriac version published by Mr. Cureton. But this will hardly be adduced as affecting its genuineness. Hefele's view, "pius ille monachus, qui versionem Syriacam elaboravit, omnia omisisse videtur quæ ipsi et usui suo ascetico minus congrua minusve necessaria putabat," seems to be the true one.

[5] Pearson's remarks on this point are worth transcribing: "Hæc a martyre non otiose aut frigide, sed vere, imo signanter et vigilanter dicta sunt. Tota enim Epistola ad Ephesios scripta, ipsos Ephesios, eorumque honorem et curam maxime spectat, et summe honorificam eorum memoriam ad posteros transmittit. In aliis epistolis apostolus eos ad quos scribit sæpe acriter objurgat aut parce laudat. Hic omnibus modis perpetuo se Ephesiis applicat, illosque tanquam egregios Christianos tractat, evangelio salutis firmiter credentes, et Spiritu promissionis obsignatos, concives sanctorum, et domesticos Dei. Pro iis sæpe ardenter orat, ipsos hortatur, obtestatur, laudat, utrumque sexum sedulo instruit, suum erga eos singularem affectum ubique prodit." Vindiciæ Ignatianæ, pt. ii. ch. 10, end.

4. In the *longer* recension of this Epistle of Ignatius, the testimony is more direct: in ch. vi., p. 737, we read,

> ὡς Παῦλος ὑμῖν ἔγραφεν· ἓν σῶμα καὶ ἓν πνεῦμα κ.τ.λ. (Eph. iv. 4—6.)

And in ch. ix., p. 741,

> δι' οὓς ἀγαλλιώμενος ἠξιώθην δι' ὧν γράφω προσομιλῆσαι τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ, τοῖς πιστοῖς ἐν χριστῷ Ἰησοῦ.

5. As we advance to the following centuries, the reception of the authorship of St. Paul is universal[6]. In fact, we may safely say that this authorship was never called in question till very recent times.

6. Among those critics who have repudiated our Epistle as not written by the Apostle, the principal have been De Wette and Baur. The ground on which they build their reasoning is, for the most part, the same. De Wette holds the Epistle to be a verbose expansion of that to the Colossians. He describes it as entirely dependent on that Epistle, and as such, unworthy of a writer who always wrote in freshness and fulness of spirit, as did St. Paul. He believes he finds in it every where expressions and doctrines foreign to his diction and teaching. This being so, he classes it with the Pastoral Epistles and the first Epistle of Peter, and ascribes it to some scholar of the Apostles, writing in their name. He is not prepared to go so far as Baur, who finds in it the ideas and diction of Gnostic and Montanistic times. On this latter notion, I will treat below: I now proceed to deal with De Wette's objections.

7. First of all, I would take a general view of their character, and say that, on such a general view, they, as a whole, make *for*, rather than against, the genuineness of the Epistle. According to De Wette, a gifted scholar of the Apostles, in the apostolic age itself, writes an Epistle in imitation, and under the name, of St. Paul. Were the imitation close, and the imitator detected only by some minute features of inadvertent inconsistency, such a phænomenon might be understood, as that the Epistle found universal acceptance as the work of the Apostle: but according to our objector, the discrepancies are wide, the inconsistencies every where abundant. He is found, in his commentary, detecting and exposing them at every turn. Such reasoning may prove a passage objectively (as in the case of Mark xvi, 9—20, or John vii. 53—viii. 11) to be out of place among the writings of a particular author, all subjective considerations apart: but it is wholly inapplicable when used to account for the success of a forger among his contemporaries, and indeed acts the other way.

8. Let us view the matter in this light. Here is an Epistle *bearing the name* of St. Paul. Obviously then, it is no mere accidental inser-

[6] See Orig. contra Celsum, iii. 20, vol. i. p. 458; Tert. de Præscr. Hær. c. 36, vol. ii. p. 49; De Monog. c. 5, ib. p. 935; Cypr. Testim. iii. 7, p. 737; Ep. lxxv.

tion among his writings of an Epistle written by some other man, and on purely objective grounds requiring us to ascribe it to that other unknown author; but it is either a genuine production of the Apostle, or a *forgery*. Subjective grounds cannot be kept out of the question: it is a successful forgery: one which imposed on the post-apostolic age, and has continued to impose on the Church in every age. We have then a right to *expect in it the phænomena of successful forgery*: close imitation, skilful avoidance of aught which might seem unlike him whose name it bears;—construction, if you will, out of acknowledged pauline materials, but so as to shun every thing unpauline.

9. Now, as has been seen above, the whole of De Wette's reasoning goes upon the exact opposite of all these phænomena. The Epistle is unpauline: strange and surprising in diction, and ideas. Granting this, it might be a cogent reason for believing an *anonymous* writing *not to be* St. Paul's: but it is no reason why a forgery bearing his name should have been successful,—on the contrary, is a very sufficient reason why it should have been immediately detected, and universally unsuccessful. Let every one of De Wette's positions be granted, and carried to its utmost; and the more in number and the stronger they are, the more reason there will be to infer, that the only account to be given of a writing, so unlike St. Paul's, obtaining universal contemporary acceptance as his, is, that it was his own genuine composition. Then we should have remaining the problem, to account for the Apostle having so far departed from himself: a problem for the solution of which much acquaintance with himself and the circumstances under which he wrote would be required,—and, let me add, a treatment very far deeper and more thorough than De Wette has given to any part of this Epistle.

10. But I am by no means disposed to grant any of De Wette's positions as they stand, nor to recognize the problem as I have put it in the above hypothetical form. The relation between our Epistle and that to the Colossians, I have endeavoured to elucidate below (§ vi. and Prolegg. to the Col., § iv.). The reasonings and connexions which he pronounces unworthy of the Apostle, I hold him, in almost every case, not to have appreciated: and where he has appreciated them, to have hastily condemned. Here, as in the instance of 1 Tim., his unfortunate prejudgment of the spuriousness of the Epistle has tinged his view of every portion of it: and his commentary, generally so thorough and able, so fearless and fair, is worth hardly more than those of very inferior men, not reaching below the surface, and unable to recognize the most obvious tendencies and connexions.

11. The reader will find De Wette's arguments met in detail by Rückert (Comm. p. 289 ff.), Hemsen (der Apostel Paulus, pp. 629—38); and touched upon by Harless (Comm. Einleit. p. lxvi ff.), Neander (in a note to his Pfl. u. Leit. edn. 4, p. 521 ff.), and Meyer (Einl.

p. 20 ff.). Davidson also treats of them in full (Introd. to N. T. vol. ii. pp. 352—60), and Eadie very slightly (Introd. p. xxx f.) [7].

12. Baur's argument will be found in his 'Paulus, der Apostel Jesu Christi &c.' pp. 417—57. It consists, as far as it is peculiar to him, mainly in an attempt to trace in our Epistle, and that to the Colossians (for he holds both to be spurious), expressions and sentiments known to be those of Gnosticism and Montanism: and in some few instances to shew that it is not probable that these heresies took their terms from the Epistles, but rather the Epistles from them. This latter part, on which indeed the conclusiveness of the whole depends, is very slightly, and to me most inconclusively done. And nothing is said in Baur of the real account of the occurrence of such terms in the Epistle, and subsequently in the vocabulary of these heretics: viz. that the sacred writer laid hold of them and employed them, so to speak, high up the stream of their usage, before they became polluted by heretical additions and misconceptions,—the heretics, lower down the same stream, when now the waters were turbid and noxious: his use of them having tended to impress them on men's minds, so that they were ready for the purpose of the heretics when they wanted them. That those heretics used many other terms not known to these Epistles, is no proof that their account was the original one, and this of our Epistles borrowed from it, but simply proves nothing. Some of these terms were suited to the Apostle's purpose in teaching or warning: these he was led to adopt: others were not so suitable,—those he left alone. Or it may be that between his writing and their development, the vocabulary had received additions, which consequently were never brought under his notice. Eadie refers, for an answer to Baur, to Lechler, das apostolische u. nachapostolische Zeitalter, u. s. w. Haarlem, 1852, a work which I have not seen.

13. Taking then the failure of the above objections into account, and strengthening it by anticipation with other considerations which will come before the reader as we advance, we see no reason whatever against following the universal view of the Church, and pronouncing St. Paul to be, as he is stated to be (ch. i. 1), the author of our Epistle.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. In treating of this part of our subject, that city and church seem first to deserve notice, to which the Epistle, according to our present text, is addressed. We will first assume, that it was an Epistle to the EPHESIANS.

[7] See also "Ad Ephesios revera dabatur Epistola illa canonica, Paulo non Pseudopaulo auctore:" a Prælectio which I read at Cambridge in 1849; the chronological view of which I have seen reason since to modify, but not its argument respecting this Epistle.

2. EPHESUS, in Lydia, was situated in an alluvial plain (Herod. ii. 10) on the south side of and near the mouth of the Caystrus. "The city stood on the S. of a plain about five miles long from E. to W., and three miles broad, the N. boundary being Mount Gallesius, the E. Mount Pactyas, the S. Mount Coressus, and on the W. it was washed by the sea. The sides of the mountains were very precipitous, and shut up the plain like a stadium, or race-course." Lewin, i. p. 344. See his plan, p. 362: and the view of the site of Ephesus in C. and H. vol. ii. p. 83, edn. 2. For its ancient history, see Lewin, and C. and H. ib., and the art. 'Ephesus,' in Smith's Dict. of Geography. It was a place of great commerce (Strabo xiv. 641), but was principally noted for its beautiful temple of Artemis (Herod. i. 26; ii. 148. Strabo, l. c. Plin. v. 37. Pausan. vii. 2. 4; iv. 31. 6, &c.), which was at the head of its harbour Panormus, and was from very ancient times the centre of the worship of that goddess. This temple was burnt down by Herostratus, in the night of the birth of Alexander the Great (B.C. 355; see Plut. Alex. c. 3; Cicero de Nat. Deor. ii. 27), but rebuilt at immense cost (Strabo, l. c.), and was one of the wonders of the ancient world. On the worship of Artemis there, &c., see Acts xix. 24 ff. and notes, and Winer RWB. 'Ephesus.' The present state of the site of the city, the stadium, theatre, supposed basement of the temple, &c., are described in Smith's Dict. of Geogr., his Bible Dict., and in C. and H., as above.

3. St. Paul's first visit to Ephesus is related Acts xviii. 19—21. It was very short, as he was hastening to reach Jerusalem by the next Pentecost. The work begun by him in disputations with the Jews, was carried on by Apollos (ib. 24—26), and by Aquila and Priscilla (ib. 27). After visiting Jerusalem, and making a journey in the Eastern parts of Asia Minor, he returned thither (ib. xix. 1) and remained there *τριετίαν* (ib. xix.; xx. 31): during which period the founding of the Ephesian church must be dated. From what is implied in Acts xix. and xx., that church was considerable in numbers: and it had enjoyed a more than usual portion of the Apostle's own personal nursing and teaching. It will be important to bear this in mind when we come to consider the question of this section.

4. On his last recorded journey to Jerusalem he sailed by Ephesus, and summoned the elders of the Ephesian church to meet him at Miletus, where he took what he believed to be his last farewell of them, in that most characteristic and wonderful speech, Acts xx. 18—35.

5. At some subsequent time (see Prolegg. to the Pastoral Epistles), he left Timotheus behind in Ephesus, at which place the first Epistle was addressed to him (1 Tim. i. 3), and perhaps (?) the second. The state of the Ephesian church at the time of these Epistles being written, will be found discussed in the Prolegomena to them.

6. Ecclesiastical tradition has connected the Apostle John with

Ephesus: see Vol. I. Prolegg. ch. v. § i. 9 ff.: and his long residence and death there may with safety be assumed.

7. To this church our Epistle is addressed, according to our present text. And there is nothing in its contents inconsistent with such an address. We find in it clear indications that its readers were mixed Jews and Gentiles[8],—that they were in an especial manner united to the Apostle in spiritual privilege and heavenly hope[9]:—that they resided in the midst of an unusually corrupt and profligate people[1].

8. Nor are minor indications wanting, which possess interest as connecting our Epistle with the narrative in the Acts. He had preached to them *τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ*, Acts xx. 24; and he commits them *τῷ λόγῳ τῆς χάριτος αὐτοῦ*, ib. ver. 32. In this Epistle alone, not in the contemporary and in some respects similar one to the Colossians, do we find such expressions as *δόξης τῆς χάριτος αὐτοῦ*, ch. i. 6,—*τὸ πλοῦτος τῆς χάριτος αὐτοῦ*, ib. 7, and ii. 7,—and an unusual recurrence of *χάρις* in all its forms and energies. If he preached among them 'the good tidings of the grace of God,' this may well be called 'the Epistle of the grace of God.' In no other of his writings, not even in the Epistle to the Romans, is grace so magnified and glorified. Again in Acts xx. 22 f. we read *δεδεμένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἰερουσαλήμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς, πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγων ὅτι δεσμὰ καὶ θλίψεις με μένουσιν.* And accordingly, here only in his Epistles addressed to churches[8], and not in that to the Colossians, do we find him calling himself *ὁ δέσμιος* (ch. iii. 1; iv. 1).

He had not shrunk from declaring to them *πᾶσαν τὴν βουλὴν τοῦ θεοῦ* (Acts xx. 27): and accordingly, in this Epistle alone is *βουλή* used by St. Paul of the divine purpose,—*κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ*, ch. i. 11.

In Acts xx. 28 it is said of God and the church, *ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου*: and in Eph. i. 14, we have the singular expression *εἰς ἀπολύτρωσιν τῆς περιποιήσεως*, i. e. of that which He *περιεποιήσατο* (see note there).

In Acts xx. 32, he commits them to God and the word of His grace, *τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.* Not to lay any stress on the frequent recurrence of the image of *οἰκοδομή*, as being common in other Epistles,—the concluding words can hardly fail to recall Eph. i. 18, *τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις*,—Eph. i. 14, *ὅ ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν*,—and v. 5, *οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ* (see Acts xix. 8) *τοῦ χριστοῦ καὶ θεοῦ.*

9. I would not lay the stress which some have laid on the prevalence of the figure of 'the spiritual building' in this Epistle, as having any

[8] ch. ii. 14 ff. Compare Acts xix. 10.

[9] ch. i. 3 ff. and passim.

[1] ch. iv. 17 ff.; v. 1—13.

[8] The other cases are in those addressed to individuals; 2 Tim. i. 8. Philem. vv. 1, 9.

connexion with the famous temple of Diana. We should, I think, be suspicious of such supposed local and temporal references (see on 1 Cor. v. 7), unless the context (as e. g. in 1 Cor. ix. 24, 25) plainly points them out.

10. But various objections have been brought against the view that this Epistle was really addressed to the Ephesians. I will take these as recently summed up by Conybeare and Howson, Life and Epistles of St. Paul, vol. ii. pp. 486 ff.

11. "*First, it would be inexplicable that St. Paul, when he wrote to the Ephesians, amongst whom he had spent so long a time, and to whom he was bound by ties of such close affection* (Acts xx. 17, &c.), *should not have a single message of personal greeting to send. Yet none such are found in this Epistle.*" It may be well, in dealing with this, to examine our Apostle's practice in sending these greetings. They are found in greatest abundance in the Epistle to the Romans, written to a church which, as a church, he had never seen, but which, owing to its situation in the great metropolis, contained many of his own friends and fellow-labourers, and many friends also of those who were with him at Corinth. In 1 Cor., written to a church which he had founded, and among whom he had long resided (Acts xviii. 11), there is not one person saluted by name[3];—and one salutation only sent, from Aquila and Priscilla. In 2 Cor., not one personal salutation of either kind. In Gal., not one: a circumstance commonly accounted for by the subject and tone of the Epistle: and if there, why not here also? In Phil., not one: though an approach may be said to be made to a personal greeting in μάλιστα οἱ ἐκ τῆς Καίσαρος οἰκίας. In Col., the Epistle sent at the same time as this, and by the same messengers, several of both kinds. In 1 Thess. and 2 Thess., none of either kind. In 1 Tim., *sent to Ephesus* (see Prolegg. to Pastoral Epistles), none: in 2 Tim., several of both kinds: in Philemon, salutations *from* brethren, but not *to* any.

The result at which we thus arrive, without establishing any fixed law as to the Apostle's practice, shews us how little weight such an objection as this can have. The Philippians were his dearly beloved, his joy and his crown: yet not one of them is saluted. The Galatians were his little children, of whom he was in labour till Christ should be formed in them: yet not one is saluted. The Thessalonians were imitators of him and of the Lord, patterns to all that believed in Macedonia and Achaia: yet not one of them is selected for salutation. The general salutations found in several of these cases, the total omission of all salutation in others, seem to follow no rule but the fervour of his own mind, and the free play of his feeling as he writes. The more general

[3] It is plain that the salutations sent *from persons who were with the Apostle*, would depend on his circumstances at the time, and on the connexion between those with him and the church to which he was writing. When he wrote from Corinth to Rome they were abundant.

and solemn the subject, the less he seems to give of these individual notices: the better he knows those to whom he is writing, as a whole, the less he seems disposed to select particular persons for his affectionate remembrance. May we not then conceive it to be natural, that in writing to a church with which he had been so long and intimately acquainted, in writing too on so grand and solemn a subject as the constitution and prospects of Christ's universal church, he should pass over all personal notices, referring them as he does to Tychicus, the bearer of the Epistle? I own I am unable to see any thing improbable in this:—but it seems to me, as far as we can trace his practice, to be in accordance with it.

12. "*Secondly, he could not have described the Ephesians as a church whose conversion he knew only by report*" (ch. i. 15).

The answer to this is very simple. First, he nowhere says that he knew their *conversion* only by report, but what he does say is, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ, καὶ τὴν [ἀγάπην τὴν] εἰς πάντας τοὺς ἁγίους: an expression having no reference whatever to their conversion, but pointing to the report which he had received of their abounding in Christian graces;—and perfectly consistent with, nay, explained as it seems to me most simply on, the hypothesis of his having known their previous circumstances well. Any supposition of allusion to their conversion robs the καθ' ὑμᾶς of its fine distributive force, and misses the point of the sentence. But, secondly, if there were any doubt on this point,—if any were disposed to charge us with thus understanding the words merely as a help out of the difficulty,—their meaning is decided for us by the Apostle himself. *Philemon* was his ἀγαπητός and συνεργός (Philem. 1). He was his son in the faith (ib. ver. 19). Yet he addresses him in almost the same words, and in the same connexion with εὐχαριστῶν κ.τ.λ. He says, ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν ἣν ἔχεις εἰς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους. It is strange that after this had been pointed out, the objection should ever have been again raised.

13. "*Thirdly, he could not speak to them as only knowing himself (the founder of their church) to be an Apostle by hearsay* (ch. iii. 2), *so as to need credentials to accredit him with them*" (iii. 4).

This objection, as will be seen by the notes on iii. 2, is founded on inattention to the force of εἴ γε[1], and of the aorist ἠκούσατε. The meaning is not, as E. V., 'If ye have heard,' implying a doubt whether they ever had heard, but as given in my note in loc., 'If, that is, ye heard,'—i. e. 'assuming that, when I was with you, ye heard;' and the words convey a reminiscence of that which they did hear. The *cre-*

[1] In Conybeare's version he gives the force of εἴ γε, but, as so often, renders the aorist by a perfect, 'for I suppose that you have heard.'

dential view of ver. 4 falls with this mistaken rendering of ver. 2: not to mention that it could not for a moment stand, even were that other possible, the reference being to what was before written in ch. i.[5]

14. "*Fourthly, he could not describe the Ephesians as so exclusively Gentiles* (ch. ii. 11; iv. 17), *and so recently converted*" (v. 8: i. 13; ii. 13).

To the former objection I reply, 1) that the Ephesian church, as other churches out of Judæa, would naturally be composed for the most part of Gentiles, and as such would be addressed in the main as Gentiles: so we have him writing to the Romans, xi. 13, ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. And if exception be taken to this reference, and it be understood as rather marking off the Gentile portion of those to whom he was then writing, the same exception cannot be taken to 1 Cor. xii. 2, where, in writing to a mixed church (Acts xviii. 4, 8), he says, almost in the same words as in Eph. ii. 11, οἴδατε ὅτι ὅτε ἔθνη ἦτε, κ.τ.λ.: 2) that in this Epistle, of all others, we might expect to find the distinction between Jew and Gentile pass into the background, the subject being, the constitution and glories of the universal Church: 3) that, as before remarked (under 7), indications are not wanting of the mixed composition of the Ephesian Church. Surely the ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἕνα καινὸν ἄνθρωπον (ii. 15) would not have been written to a Church exclusively Gentile.

To the latter objection I answer, that in no one of the passages cited is there the slightest intimation of their having been recently converted;—but, if any temporal conclusion can be drawn from them, all three testify rather to a considerable period having elapsed since that event. In ch. v. 8 we have, ἦτε γὰρ ποτὲ σκότος, νῦν δὲ φῶς ἐν κυρίῳ: in i. 13, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε . . .: in ii. 13, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγενήθητε ἐγγύς.

Of the first and third of these, we may observe that the same ποτέ designates *their* unconverted state, by which he designates *his own* in Gal. i. 13, 23 bis, Tit. iii. 3: yet his conversion was by many years antecedent to that of the Ephesians. Of the second and third, that the aorists serve to remove both the things spoken out of the category of recent events. Had their conversion been recent, and its presence, as an act, still abiding, we should have read perfects here and not aorists[6].

15. Having endeavoured to give a reply to these internal objections to the *Ephesian* view of the Epistle, I go on to notice the *external* difficulties besetting the view which I have taken.

[5] This indeed is confessed in Conybeare's note, in loc. p. 497.

[6] The force of the former aorist is preserved in Conybeare's version, "you believed in him and received his seal:" but the latter is made into a perfect, "ye who were once far off have been brought near;" this not being one of those cases where *νυνί* makes such a rendering in English necessary. See note there.

16. They may be summed up in a discussion of the various reading in ch. i. 1 (see var. readings), by which ἐν Ἐφέσῳ is omitted from the text. Basil the Great, contra Eunom. ii. 19, vol. i. p. 254 f., says: τοῖς Ἐφεσίοις ἐπιστέλλων ὡς γνησίως ἡνωμένοις τῷ ὄντι διʼ ἐπιγνώσεως, ὄντας αὐτοὺς ἰδιαζόντως ὠνόμασεν εἰπών· τοῖς ἁγίοις τοῖς οὖσιν καὶ πιστοῖς ἐν χριστῷ Ἰησοῦ. οὕτω γὰρ οἱ πρὸ ἡμῶν παραδεδώκασι, καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τῶν ἀντιγράφων εὑρήκαμεν. From this we infer, that Basil received our Epistle as really written to the Ephesians, but read ch. i. 1 without the words ἐν Ἐφέσῳ, both traditionally, and because he had seen it so read in ancient MSS. The testimony then *does not touch the recognition of the Epistle as written to the Ephesians*, but simply the insertion or omission of the words ἐν Ἐφέσῳ in the text; a matter with which we will deal below.

17. "*This assertion of Basil's is confirmed by Jerome, Epiphanius, and Tertullian.*" C. and H. vol. ii. p. 487.

(a) Jerome: "Quidam . . putant . . . eos qui Ephesi sunt sancti et fideles essentiæ vocabulo nuncupatos, ut . . . ab eo qui EST, hi qui SUNT appellentur. . . . Alii vero simpliciter non ad eos qui sint (al. sunt), sed qui Ephesi sancti et fideles sint, scriptum arbitrantur." Ad Eph. i. 1, vol. vii. p. 545.

Doubtless this *may* point to the various reading, and I have allowed it in the Digest as a testimony that way: but it is by no means a decisive one. It may be fairly interpreted on the contrary hypothesis, as indeed Meyer takes it. "Eos qui Ephesi sunt sancti et fideles" represents τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς. This he may be assumed to have read without dispute. Then he proceeds to say, that τοῖς οὖσιν was interpreted in two ways: either as an *essentiæ vocabulum*, or as belonging to ἐν Ἐφέσῳ. His whole sentence *need not point to any omission* of the words ἐν Ἐφέσῳ.

(b) "*Epiphanius quotes Eph.* iv. 5, 6, *from Marcion's* πρὸς Λαοδικέας." C. and H. ib., note.

But to this I must demur, for Epiphanius in reality does no such thing. Having cited the words, εἷς κύριος, μία πίστις κ.τ.λ., he proceeds, οὐ γὰρ ἔδοξε τῷ ἐλεεινοτάτῳ Μαρκίωνι ἀπὸ τῆς πρὸς Ἐφεσίους ταύτην τὴν μαρτυρίαν λέγειν, ἀλλʼ ἀπὸ τῆς πρὸς Λαοδικέας (i. 3. 12, vol. i. p. 375). Therefore his testimony shews merely what we knew before, that Marcion, among his recognized Epistles of St. Paul, had καὶ πρὸς Λαοδικέας λεγομένης μέρη:—that this passage was one of such μέρη;—and that Epiphanius blames him for not quoting it from the Epistle to the Ephesians, where accordingly we infer that he himself read it.

(c) Tertullian. His testimony is the following, contra Marcion. v. 11, vol. ii. p. 500,—"Prætereo hic et de alia epistola quam nos ad Ephesios præscriptam habemus, hæretici vero ad Laodicenos:" and ib. c. 17, p. 512,—"Ecclesiæ quidem veritate epistolam istam ad Ephesios habemus emissam, non ad Laodicenos, sed Marcion ei titulum aliquando inter-

polare gestiit, quasi et in isto diligentissimus explorator: nihil autem de titulis interest, cum ad omnes apostolus scripserit, dum ad quosdam."

Hence it is commonly argued, and conceded even by Meyer (Einl. p. 4), that Tertullian did not read the words ἐν Ἐφέσῳ, or he would have charged Marcion with endeavouring to falsify the *text* as well as to supply a new title. Certainly, it might be so: but it might also be, that he used the word *titulum* in a wide sense, including the title and the corresponding portion of the text. It might be again, since, as Epiphanius tells us (see above), Marcion acknowledged only fragments of an Epistle to the Laodiceans, that the beginning of our Epistle was not among them.

18. If it be thought necessary to deal with the fact of the omission of ἐν Ἐφέσῳ in B and other ancient MSS., we may find at least an illustration of it in the words ἐν Ῥώμῃ (Rom. i. 7) being omitted in G al. It seems to have been done with reference to the catholic subject of the Epistle, very possibly by churches among whom it was read, and with a view to generalize the reference of its contents [7].

19. It is necessary now to deal with two hypotheses respecting the readers to whom our Epistle was addressed; both obviously falling to the ground with the genuineness of the words ἐν Ἐφέσῳ, but requiring also separate treatment. The first of these is, that it was to the *Laodiceans*. So (see above) Marcion: so Grot., Hammond, Mill, Pierce, Wetst., Paley, and many more. But this idea has not even tradition to stand on. All the consensus of the ancient Church is against it. It has nothing to rest on but conjecture, arising out of the mention of an Epistle ἐκ Λαοδικείας, in Col. iv. 16, which seems to have induced Marcion to alter the title. No single MS. fills in the gap produced by omitting ἐν Ἐφέσῳ with the words ἐν Λαοδικείᾳ. Again, if this had been really so, is it conceivable that the Laodicean church would without protest and without any remaining sign of their right to the Epistle, have allowed that right to be usurped by the Ephesians and universally acknowledged by the church as theirs? See other minor difficulties of the hypothesis alleged by Meyer, Einl. pp. 9, 10, 19, and Harless, Einl. p. xxxix. This failing, another way has been struck out, possessing much more plausibility, and gaining many more adherents [1]. It has been supposed that the Epistle was *encyclical*, addressed to more churches than Ephesus only. But I cannot help regarding this hypothesis as even less worthy

[7] See Meyer, Einl. p. 7.

[1] The hypothesis was started by Usher, in his Annals, on the year 64; and is upheld by Bengel, Benson, Michaelis, Schmidt, Eichhorn, Hug, Flatt, Hemsen, Schott, Feilmoser, Schrader, Guerike, Schneckenburger, Neander, Rückert, Credner, Matthies, Harless, Olshausen, Stier, Conybeare and Howson, and many more, with various subhypotheses as to the central church to which it was sent and the means by which it was to be circulated.

of our acceptance than the other. It has against it, 1) and chiefly, its total discrepancy with the spirit of the Epistle, which, to whomsoever sent, is clearly addressed to one set of persons throughout, coexisting in one place, and as one body, and under the same circumstances: 2) the improbability that the Apostle, who in two of his Epistles (2 Cor., Gal.) has so plainly specified their encyclical character, should have here omitted all such specification: 3) the even greater improbability that he should have, as on this hypothesis must be assumed, written a circular Epistle to a district of which Ephesus was the commercial capital[2], addressed to various churches within that district, yet from its very contents (as by the opponents' hypothesis) not admitting of application to the church of that metropolis, in which he had spent so long a time, and to which he was so affectionately bound: 4) the inconsistency of this hypothesis with the address of the Epistle, and the universal consensus of the ancient church, who, however they read that address, had no doubt of its being properly entitled. Nor is this objection removed by the form of the hypothesis suggested by C. and H., that copies were sent, differently superscribed, which superscriptions, perplexing the copyists, were left out, and then, as copies of the Epistle became spread over the world,—all imported from Ephesus, it was called 'the Epistle from Ephesus,' and so the name of Ephesus came into the text:—for this would, besides being very far-fetched and improbable, not account for the consensus throughout the church, in the Asiatic portion of which, at least, traces of the accurate addresses would be preserved. 5) Another objection, running counter to 1) but not therefore inconsistent with it, is that if it had been *encyclical*, some notice at least would have been found of special local (or rather *regional*) circumstances, as in those to the Corinthians and Galatians. The absence of such notice might easily be accounted for, if it were indeed written to the Ephesians alone: but not, if to various Asiatic churches, some of which were so far from having the Ephesians' intimacy with the Apostle, that they had never even seen him. There could be no reason for his addressing in common the churches of Laodicea, Hierapolis, Philadelphia, and others (I take the names from C. and H. ii. 489), except the existence of some common special dangers, and need of some common special exhortation, of neither of which do we find any hint. See various ramifications of this hypothesis dealt with and refuted in Meyer, Einl. pp. 11—13.

20. I infer then, in accordance with the prevalent belief of the Church in all ages, that this Epistle was VERITABLY ADDRESSED TO THE SAINTS IN EPHESUS, and TO NO OTHER CHURCH.

[2] See C. and H. ii. 489.

SECTION III.

ITS OCCASION, OBJECT, AND CONTENTS.

1. The contents of the Epistle afford no indication of its having sprung out of any *special circumstances* of the Ephesian church. Tychicus and Onesimus were being sent to Colossæ. The former was charged with a weighty Epistle to the church there, arising out of peculiar dangers which beset them; the latter, with a private apostolic letter of recommendation to his former master, also a resident at Colossæ. Under these circumstances, the yearning heart of St. Paul went forth to his Ephesians. He thought of them as a church in Christ of his own planting—as the mystic Body of Christ, growing onwards for an habitation of God through the Spirit. And, full of such thoughts, he wrote this Epistle to them at the same time with, or immediately subsequent to, his penning of that to the Colossians (on their relation, see below, § vi., and principally, Prolegg. to Col. § iv. 4 ff.).

2. This being so, the object of the Epistle is a general one—*to set forth the ground, the course, the aim and end, of the* CHURCH OF THE FAITHFUL IN CHRIST. He speaks to the Ephesians as a type or sample of the Church universal. He writes to them not as an ecclesiastical father, united with others, Timotheus or the like, directing and cautioning them,—but as their Apostle and prisoner in the Lord, bound for them, and set to reveal God's mysteries to them.

3. To this intent and this spirit the contents admirably correspond. Through the whole Epistle, without one exception, we read of ἡ ἐκκλησία in the singular, never of ἐκκλησίαι in the plural. Of this Church, through the whole, he describes the origin and foundation, the work and course, the scope and end. Every where, both in its larger and smaller portions, this threefold division is found. I have endeavoured, in the notes, to point it out, as far as my space would enable me: and those who wish to see it traced yet further, will find this done even with more minuteness than I should be disposed in every particular to subscribe, in Stier's very elaborate and diffuse commentary. But in fact, the *trichotomy* respecting the Church rests upon another, and sublimer yet. Every where with him the origin and foundation of the Church is in the WILL OF THE FATHER, τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ,—the work and course of the Church is by the SATISFACTION OF THE SON, by our υἱοθεσίαν διὰ Ἰησοῦ χριστοῦ,—the scope and end of the Church is the LIFE IN THE HOLY SPIRIT,—δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον.

4. The various sections will be found indicated in the notes. I will here give only a general summary of the Epistle.—In ch. i., after the introduction of the subject by an ascription of praise to the Father,

who chose us to be holy to Himself in Christ by the Spirit [3], he opens the counsel of the Father [4], whose will it was to sum up all things in Christ [5], and above all His Church [6], composed of Jews and Gentiles, believers in Christ, and sealed with His Spirit. Then with a sublime prayer, that the eyes of their hearts might be enlightened to see the magnitude of the matter [7], he brings in the PERSON OF CHRIST [8], exalted above all for His Church's sake, to which God hath given Him as Head over all things. Thence [9] he passes to the fact of their own vivification in and with Christ, and the fellowship of the mystery which he, the Apostle of the Gentiles, was set to proclaim to the world, viz. that spiritual life, by which, rooted and grounded in love, they might come to know the knowledge-passing love of Christ, that they might be filled up to all the fulness of God. Thus having laid forth the ground, course, and scope of the Church, he ends this first part of his Epistle with a sublime doxology [1].

The rest from ch. iv. 1, is principally hortatory: but here also we have the same tripartite division. For he begins by explaining [2] the constitution of the Church, in unity and charity and spiritual gifts, by Christ: then [3] he exhorts to all these graces which illustrate the Christian life,—laying the foundation of each in the counsel of God towards us,—and proposing to us their end, our salvation and God's glory. And this he carries [4] into the common duties of ordinary life—into wedlock, and filial and servile relations. After this, in a magnificent peroration [5], he exhorts to the putting on of the Christian armour, by which the great end of the militant Church may be attained, to withstand in the evil day, and having accomplished all things, to stand firm. And most aptly, when this is concluded, he sums up all with the Catholic benediction and prayer of ch. vi. 23, 24.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. When St. Paul wrote our Epistle, he was a PRISONER; ch. iii. 1; iv. 1; vi. 20. This narrows our choice of time to two occasions, supposing it to have been written before the period when the history in the Acts terminates:

A) his imprisonment at Jerusalem and Cæsarea (Acts xxi. 27—xxvi. 32), from Pentecost 58, to the autumn of 60 (see Chronological Table in Vol. II. Prolegg. pp. 23—25):

B) his imprisonment at Rome, commencing in February 61, and lasting to the end of the history in the Acts, and probably longer.

[3] ver. 3 ff. [4] ver. 8 ff. [5] ver. 10. [6] ver. 11 ff.
[7] ver. 15 ff. [8] ver. 20 ff. [9] ch. ii. 1 ff. [1] iii. 20 f.
[2] ch. iv. 1—16. [3] iv. 17. v. 21. [4] v. 22—vi. 9. [5] vi. 10—20.

2. Further, the three Epistles, to the Colossians, Ephesians, and Philemon, it can hardly be questioned, were sent at one and the same time. The two former are connected as well by their great similarity of contents, as by the fact that Tychicus was the common bearer of both: the two latter, by the common mention of Onesimus as sent to Colossæ, and the common mention of Epaphras, Marcus, Aristarchus, Demas, Lucas, as sending salutations. In speaking therefore of the time and place of writing this Epistle, we are dealing with those others likewise.

3. The view (A) has been taken by some distinguished scholars of modern times in Germany; Schulz (Stud. u. Krit. 1829, p. 612 f.), Schneckenburger (Beitr. p. 144 f.), Schott, Böttger, Wiggers (Stud. u. Krit. 1811, p. 436 ff.), Thiersch (die Kirche im apostol. Zeitalter, 1852, p. 176), and Meyer (Einl. p. 15 ff.).

4. The arguments by which it is supported are best and most compendiously stated by Meyer, and are as follows:

a) Because it is more natural and probable that the slave Onesimus fled from Colossæ to Cæsarea, than that he undertook a long sea-voyage to Rome.

b) If our Epistle and that to the Colossians were sent from Rome, Tychicus and his fellow-traveller Onesimus would arrive first at Ephesus and then at Colossæ: in which case we might expect that St. Paul would, in his notice of Tychicus to the Ephesians (ch. vi. 21, 22), have named Onesimus also, as he has done in Col. iv. 8, 9, to gain for his beloved Onesimus a good reception in Ephesus also. Whereas, if Tychicus and Onesimus travelled from Cæsarea, they would come first, according to the purpose of Onesimus's journey, to Colossæ, where the slave would be left with his master,—and thence to Ephesus: in which case Onesimus would naturally be named in the Epistle to the Colossians, and not in that to the Ephesians.

c) In Eph. vi. 21, *ἵνα δὲ εἰδῆτε καὶ ὑμεῖς*—*καί* shews that, when Tychicus should arrive at Ephesus, he would already have reported the affairs of the Apostle to some others. These others are the Colossians, whom Paul knew that he would visit *first*: which again speaks for Cæsarea, and not for Rome, as the place of writing. Had it been the latter, the *καί* would have appeared in Col. iv. 8, not in Eph. vi. 21.

d) In Philem. 22, the Apostle begs Philemon to prepare him a lodging, and seems to anticipate occupying it soon; which assumes a direct journey to Phrygia after his liberation, which he would reach almost contemporaneously with the arrival of Onesimus. Now it appears from Phil. ii. 24, that on his liberation from his *Roman* imprisonment, he intended to go to Macedonia, which is inconsistent with visiting Philemon.

5. The view (B) has been the general belief from ancient times down-

wards. Its upholders urge that every circumstance of the Epistle fits it; and reply to the considerations urged above,

a) That there is no weight in this: a fugitive slave would be in fact more likely than otherwise to get on board ship and take refuge in the great metropolis. And there, notwithstanding what Meyer says to the contrary, he would be more likely to escape the search of the 'fugitivarii,' whose knowledge and occupation, we may presume, were principally local, hardly in strict organization over the whole empire.

b) This evidently requires, to be good for any thing, the assumption, that it fell in with the Apostle's plan, to recommend Onesimus to the Ephesians. But in the absence of any allusion to personal matters in this Epistle,—in the reference of all such things to Tychicus,—accordant with the very *general* purpose and subject of the Epistle itself, this assumption cannot be received. Meyer argues that the *general* character of our Epistle cannot be pleaded with regard to the one passage in it which is individual and personal. But surely, it is perfectly legitimate to say, even with regard to such a passage, that the same plan, which induced the Apostle to insert only one such passage in the Epistle, would also induce him to insert one personal notice only in such passage. To found an argument on any such omission in our Epistle, would be unsafe.

c) This, it is maintained, falls entirely to the ground on the different rendering of καί, adopted in the following commentary (see note in loc.),—viz. referring it, not to another party who were to receive notices of the Apostle, besides those to whom he was writing, but to the reciprocal introduction of ὑμεῖς, 'you also concerning me, as I have been long treating concerning you.'

d) No argument can be raised on ground so entirely uncertain as this. It is very possible that altered circumstances may from time to time have changed the Apostle's plans; and that, as we have some reason to believe his projected journey to Spain (Rom. xv. 22—24) to have been relinquished, or at all events postponed,—so also other projected journeys may have been, according as different churches seemed to require his presence, or new fields of missionary work to open before him. Besides which, it may be fairly said, that there is nothing inconsistent in the two expressions, of Phil. ii. 23 and Philem. 22, with the idea of the Apostle projecting a land journey through Greece to Asia Minor: or at all events a general visitation, by what route he may not as yet have determined, which should embrace both Philippi and Colossæ.

6. On the positive side of this view (B), it is alleged, that the circumstances of the Roman imprisonment suit those of these Epistles better than those of the Cæsarean. From Eph. vi. 19, 20, we gather that he had a certain amount of freedom in preaching the Gospel, which is

hardly consistent with what we read in Acts xxiv. 23 of his imprisonment at Cæsarea, where, from the necessity of the case, a stricter watch was requisite (cf. Acts xxiii. 21), and none but those ascertained to be his friends (οἱ ἴδιοι αὐτοῦ) were permitted to see him. Among any such multitude of Jews as came to his lodgings on the other occasion, Acts xxviii. 23 ff., might easily be introduced some of the conspirators, against whom he was being guarded.

Besides, we may draw some inference from his *companions*, as mentioned in these Epistles. Tychicus, Onesimus, Aristarchus, Marcus, Jesus Justus, Epaphras, Lucas, Demas, were all with him. Of these it is very possible that Lucas and Aristarchus may have been at Cæsarea during his imprisonment, for we find them both accompanying him to Rome, Acts xxvii. 1, 2. But it certainly is not so probable that all these were with him at one time in Cæsarea. The two, Lucas and Aristarchus, are confessedly common to both hypotheses. Then we may safely ask, In which of the two places is it more probable that six other of his companions were found gathered round him? In the great metropolis, where we already know, from Rom. xvi., that so many of the brethren were sojourning,—or at Cæsarea, which, though the most important place in Palestine, would have no attraction to gather so many of his friends, except the prospect of sailing thence with him, which we know none of them did?

Perhaps this is a question which never can be definitely settled, so as absolutely to preclude the Cæsarean hypothesis: but I own it appears to me that the whole weight of probability is on the Roman side. Those who firmly believe in the genuineness of this Epistle, will find another reason why it should be placed at Rome, at an interval of from three to five years after the Apostle's parting with the Ephesians in Acts xx., rather than at Cæsarea, so close upon that event. In this latter case, the absence of all special notices would be far more surprising than it is at present.

7. We may then, I believe, safely assume that our Epistle was written FROM ROME,—and that probably during the period comprised in Acts xxviii. 30, before St. Paul's imprisonment assumed that harsher character which seems to come before us in the Epistle to the Philippians (see Prolegg. to that Epistle, § iii.).

8. This would bring the time of writing it within the limits A.D. 61—63: and we should not perhaps be far wrong in dating it A.D. 62.

SECTION V.

ITS LANGUAGE AND STYLE.

1. As might be expected from the account given of the object of our

Epistle in § iii., the thoughts and language are elevated and sublime; and that to such a degree, that it takes, in this respect, a place of its own among the writings of St. Paul: *ὑψηλῶν σφόδρα γέμει τῶν νοημάτων καὶ ὑπερόγκων· ἃ γὰρ μηδαμοῦ σχεδὸν ἐφθέγξατο, ταῦτα ἐνταῦθα δηλοῖ*, Chrys., who subjoins examples of this from ch. iii. 10; ii. 6; iii. 5. Theophylact says, *ἐπεὶ οὖν δεισιδαίμων τε ἦν οὕτως ἡ πόλις, καὶ οὕτω σοφοῖς ἐκόμα, πολλῇ σπουδῇ κέχρηται Παῦλος πρὸς τοὺς τοιούτους γράφων, καὶ τὰ βαθύτερα δὲ τῶν νοημάτων καὶ ὑψηλότερα αὐτοῖς ἐπίστευσεν, ἅτε κατηχημένοις ἤδη*. So also Grotius, in his preface: "Paulus jam vetus in apostolico munere, et ob Evangelium Romæ vinctus, ostendit illis quanta sit vis Evangelii præ doctrinis omnibus: quomodo omnia Dei consilia ab omni ævo eo tetenderint, quam admiranda sit in eo Dei efficacia, rerum sublimitatem adæquans verbis sublimioribus quam ulla unquam habuit lingua humana." Witsius, in his Meletemata Leidensia (p. 192; cited by Dr. Eadie, Commentary on the Ephesians, Introd. p. xxxi) thus characterizes it: "Ita vero universam religionis Christianæ summam divina hac epistola exponit, ut exuberantem quandam non sermonis tantum evangelici *παῤῥησίαν*, sed et Spiritus Sancti vim et sensum, et charitatis Christianæ flammam quandam ex electo illo pectore emicantem, et lucis divinæ fulgorem quendam admirabilem inde elucentem, et fontem aquæ vivæ inde scaturientem, aut ebullientem potius, animadvertere liceat: idque tanta copia, ut superabundans illa cordis plenitudo, ipsa animi sensa intimosque conceptus, conceptus autem verba prolata, verba denique priora quæque subsequentia, premant, urgeant, obruant."

2. These characteristics contribute to make our Epistle *by far the most difficult of all the writings of St. Paul.* Elsewhere, as in the Epistles to the Romans, Galatians, and Colossians, the difficulties lie for the most part at or near the surface: a certain degree of study will master, not indeed the mysteries of redemption which are treated of, but the contextual coherence, and the course of the argument: or if not so, will at least serve to point out to every reader where the hard texts lie, and to bring out into relief each point with which he has to deal: whereas here the difficulties lie altogether beneath the surface; are not discernible by the cursory reader, who finds all very straightforward and simple. We may deduce an illustration from secular literature. Every moderately advanced schoolboy believes he can construe Sophocles; he does not see the difficulties which await him, when he becomes a mature scholar, in that style apparently so simple. So here also, but for a different reason. All on the surface is smooth, and flows on unquestioned by the untheological reader: but when we begin to enquire, why thought succeeds to thought, and one cumbrous parenthesis to another,—depths under depths disclose themselves, wonderful systems of parallel allusion, frequent and complicated underplots; every word, the more we search, approves itself as set in its exact logical place; we see every phrase contributing, by its

own similar organization and articulation, to the carrying out of the organic whole. But this result is not won without much labour of thought, —without repeated and minute laying together of portions and expressions,—without bestowing on single words and phrases, and their succession and arrangement, as much study as would suffice for whole sections of the more exoteric Epistles.

3. The student of the Epistle to the Ephesians must not expect to go over his ground rapidly; must not be disappointed, if the week's end find him still on the same paragraph, or even on the same verse, weighing and judging,—penetrating gradually, by the power of the mind of the Spirit, through one outer surface after another,—gathering in his hand one and another ramifying thread, till at last he grasps the main cord whence they all diverged, and where they all unite,—and stands rejoicing in his prize, deeper rooted in the faith, and with a firmer hold on the truth as it is in Christ.

4. And as the wonderful effect of the Spirit of inspiration on the mind of man is nowhere in Scripture more evident than in this Epistle, so, to discern those things of the Spirit, is the spiritual mind here more than any where required. We may shew this by reference to De Wette, one of the ablest of Commentators. I have mentioned above, § i. 6, that he approaches this Epistle with an unfortunate and unworthy prejudgment of its spuriousness. He never thinks of applying to it that humble and laborious endeavour which rendered his commentary on the Romans among the most valuable in existence. It is not too much to say, that on this account he has missed almost every point in the Epistle: that his Handbuch, in this part of it, is hardly better than works of third-rate or fourth-rate men: and just for this reason—that he has never come to it with any view of learning from it, but with the averted eyes of a prejudiced man. Take, as a contrast, the two laborious volumes of Stier. Here, I would not deny, we have the opposite course carried into extreme: but with all Stier's faults of too minute classification,—of wearisome length in exegesis,—of unwillingness to lose, and attempts to combine, every divergent sense of the same passage,—we have the precious and most necessary endowment of spiritual discernment,—acquaintance with the analogy of the faith. And in consequence, the acquisition to the Church of Christ from his minute dissection of this Epistle has been most valuable; and sets future students, with regard to it, on higher spiritual ground than they ever occupied before.

5. It is not to be wondered at, where the subject is *sui generis*, and treated of in a method and style unusually sublime, that the ἅπαξ λεγόμενα should be in this Epistle more in number than common, as well as the ideas and images peculiar to it. The student will find both these pointed out and treated of in the references and the notes. I would again impress on him, as against De Wette and others, that all such

phænomena, instead of telling against its genuineness, are in its favour, and that strongly. Any skilful forger would not perhaps make his work a mere cento from existing undoubted expressions of St. Paul, but at all events would write on new matter in the Apostle's well-known phraseology, avoiding all words and ideas which were in his writings entirely without example.

SECTION VI.

ITS RELATION TO THE EPISTLE TO THE COLOSSIANS.

1. I reserve the full discussion of this subject to the chapter on the Epistle to the Colossians. It would be premature, until the student is in full possession of the object and occasion of that Epistle, to institute our comparison between the two.

2. It may suffice at present to say what may be just enough, as regards the distinctive character of the Epistle to the Ephesians. And this may be done by remarking, that we have here, in the midst of words and images common to the two, an entire absence of all controversial allusion, and of all assertion as against maintainers of doctrinal error. The Christian state, and its realization in the Church, is the one subject, and is not disturbed by any looking to the deviations from that state on either hand, nor guarded, except from that fundamental and directly subversive error of impure and unholy practice.

CHAPTER III.

THE EPISTLE TO THE PHILIPPIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. It has been all but universally believed that this Epistle was written by St. Paul. Indeed, considering its peculiarly Pauline psychological character, the total absence from it of all assignable motive for falsification, the spontaneity and fervour of its effusions of feeling, he must be a bold man who would call its authorship in question[1].

[1] Meyer quotes from Rilliet, Commentaire, Genève, 1841: "Si parmi les écrits de Paul il est vu, qui plus d'autres porte l'empreinte de la spontanéité, et repousse toute apparence de falsification motivée par l'intérêt d'une secte, c'est sans contredit l'épitre aux Philippiens."

2. Yet this has been done, partially by Schrader (der Apost. Paulus, vol. v.: see especially p. 233, line 14 from bottom, and following), who supposed ch. iii. 1—iv. 9 interpolated, as well as shorter passages elsewhere, conceding however the Pauline authorship in the main: and entirely by Baur (Paulus Ap. Jesu Christi u.s.w., pp. 458—475), on his usual ground of later Gnostic ideas being found in the Epistle. To those who would see an instance of the very insanity of hypercriticism, I recommend the study of these pages of Baur. They are almost as good by way of burlesque, as the "Historic Doubts respecting Napoleon Buonaparte" of Abp. Whately. According to him, all *usual* expressions prove its spuriousness, as being taken from other Epistles: all *unusual* expressions prove the same, as being from another than St. Paul. Poverty of thought, and want of point, are charged against it in one page: in another, excess of point, and undue vigour of expression. Certainly the genuineness of the Epistle will never suffer in the great common-sense verdict of mankind, from Baur's attack. There is hardly an argument used by him, that may not more naturally be reversed and turned against himself.

3. In external testimonies, our Epistle is rich.

(α) Polycarp, ad Philipp. iii., p. 1008, testifies to the fact of St. Paul having written to them,

> . . . . Παύλου . . . . ὃς καὶ ἀπὼν ὑμῖν ἔγραψεν [2] ἐπιστολάς, εἰς ἃς ἐὰν ἐγκύπτητε, δυνηθήσεσθε οἰκοδομεῖσθαι εἰς τὴν δοθεῖσαν ὑμῖν πίστιν.

(β) And ib. xi., pp. 1013 f., he writes,

> "Ego autem nihil tale sensi in vobis, vel audivi, in quibus laboravit beatus Paulus, qui estis (laudati) in principio epistolæ ejus. De vobis etenim gloriatur in omnibus ecclesiis quæ Deum solæ tunc cognoverant." Cf. Phil. i. 5 ff.

(γ) Irenæus, iv. 18. 4, p. 251:

> "Quemadmodum et Paulus Philippensibus (iv. 18) ait: Repletus sum acceptis ab Epaphrodito, quæ a vobis missa sunt, odorem suavitatis, hostiam acceptabilem, placentem Deo."

(δ) Clement of Alexandria, Pædag. i. 6 [52], p. 129 P.:

> αὐτοῦ ὁμολογοῦντος τοῦ Παύλου περὶ ἑαυτοῦ οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι κ.τ.λ. Phil. iii. 12—14.

In Strom. iv. 3 [12], p. 569 P., he quotes Phil. ii. 20: in id. 5 [19], p. 572, Phil. i. 13: in id. 13 [94], p. 604, Phil. i. 29, 30; ii. 1 ff., 17; i. 7; and ii. 20 ff., &c. &c.

(ε) In the Epistle of the Churches of Lyons and Vienne, in Euseb.

[2] Not necessarily to be understood of more than one Epistle. See Coteler and Hefele in loc.

H. E. v. 2, the words ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ are cited. Cf. Phil. ii. 6.

(ζ) Tertullian, de resurr. carnis, c. 23, vol. ii. p. 826:

"Ipse (Paulus, from the preceding sentence) cum Philippensibus scribit: siqua, inquit, concurram in resuscitationem quæ est a mortuis, non quia jam accepi aut consummatus sum," &c. &c. Phil. iii. 11 ff.

(η) The same author devotes the 20th chapter of his fifth book against Marcion (p. 522 f.) to testimonies from this Epistle, and shews that Marcion acknowledged it. And de præscr. c. 36, p. 49, among the places to which 'authenticæ literæ' of the Apostle's 'recitantur,' he says, 'habes Philippos.'

(θ) Cyprian, Testt. iii. 39, p. 756:

"Item Paulus ad Philippenses: Qui in figura Dei constitutus," &c. ch. ii. 6—11.

4. It has been hinted above, that Schrader doubted the *integrity* of our Epistle. This has also been done in another form by Heinrichs, who fancied it made up of two letters,—one to the Church, containing chaps. i. ii., to ἐν κυρίῳ iii. 1, and iv. 21—23: the other to private friends, beginning at τὰ αὐτὰ γράφειν, iii. 1, and containing the rest with the above exception. Paulus also adopted a modification of this view. But it is hardly necessary to say, that it is altogether without foundation. The remarks below (§ iv.) on its style will serve to account for any seeming want of exact juncture between one part and another.

SECTION II.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The city of PHILIPPI has been described, and the πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία discussed, in the notes on Acts xvi. 12 ff., to which the student is referred. I shall now notice only the foundation and condition of the Philippian Church.

2. The Gospel was first planted there by Paul, Silas, and Timotheus (Acts xvi. 12 ff.), in the second missionary journey of the Apostle, in A.D. 51. (See Chron. Table in Prolegg. to Acts.) There we read of only a few conversions, which however became a rich and prolific seed of future fruit. He must have visited it again on his journey from Ephesus into Macedonia, Acts xx. 1; and he is recorded to have done so (a third time), when, owing to a change of plan to avoid the machinations of his enemies, the Jews at Corinth, he returned to Asia through Macedonia; see Acts xx. 6. But we have no particulars of either of these visits.

3. The cruel treatment of the Apostle at Philippi (Acts xvi. l. c. 1 Thess. ii. 2) seems to have combined with the charm of his personal fervour of affection to knit up a bond of more than ordinary love between him and the Philippian Church. They, alone of all churches, sent subsidies to relieve his temporal necessities, on two several occasions, immediately after his departure from them (Phil. iv. 15, 16; 1 Thess. ii. 2): and they revived the same good office to him shortly before the writing of this Epistle (Phil. iv. 10, 18; 2 Cor. xi. 9).

4. This affectionate disposition may perhaps be partly accounted for by the fact of *Jews* being so few at Philippi. There was no synagogue there, only a προσευχή by the river side: and the opposition to the Apostle arose not from Jews, but from the masters of the dispossessed maiden, whose hope of gain was gone. Thus the element which resisted St. Paul in every Church, was wanting, or nearly so, in the Philippian. His fervent affection met there, and almost there only, with a worthy and entire return. And all who know what the love of a warm-hearted people to a devoted minister is, may imagine what it would be between such a flock and such a shepherd. (See below, on the style of the Epistle.)

5. But while this can hardly be doubted, it is equally certain that the Church at Philippi was in danger from Jewish influence: not indeed among themselves[a], but operating on them from without (ch. iii. 2),—through that class of persons whom we already trace in the Epistle to the Galatians, and see ripened in the Pastoral Epistles, who insisted on the Mosaic law as matter of external observance, while in practice they gave themselves up to a life of lust and self-indulgence in depraved conscience.

6. The slight trace which is to be found in ch. iv. 2, 3, of the fact related Acts xvi. 13, that the Gospel at Philippi was first received by female converts, has been pointed out in the notes there.

7. The general state of the Church may be gathered from several hints in this Epistle and others. They were *poor*. In 2 Cor. viii. 1, 2, we read that ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἁπλότητος αὐτῶν. They were *in trouble*, and probably from persecution: compare 2 Cor. viii. 2 with Phil. i. 28—30. They were *in danger of*, if not already in, *quarrel and dissension* (cf. ch. ii. 1—4; and i. 27; ii. 12, 14; iv. 2); on what account, we cannot say; it may be, as has been supposed by De W., that they were peculiarly given to spiritual pride and mutual religious rivalry and jealousy. This may have arisen out of their very progress and flourishing state as a Church engendering pride. Credner supposes (Davidson, p. 381), that it may have

[a] This has been supposed, by Eichhorn, Storr, Flatt, &c., but certainly without reason. De W. and Dr. Davidson refer (ii. 380) with praise to Schinz, Die christliche Gemeinde zu Philippi, ein exegetischer Versuch, 1833, which I have not seen.

been a spiritual form of the characteristic local infirmity, which led them to claim the title πρώτη πόλις for their city; but this falls to the ground, if πρώτη be geographically explained: see note Acts xvi. 12.

8. The *object* of the Epistle seems to have been no marked and definite one, but rather the expression of the deepest Christian love, and the exhortation, generally, to a life in accordance with the Spirit of Christ. Epaphroditus had brought to the Apostle the contribution from his beloved Philippians; and on occasion of his return, he takes the opportunity of pouring out his heart to them in the fulness of the Spirit, refreshing himself and them alike by his expressions of affection, and thus led on by the inspiring Spirit of God to set forth truths, and dilate upon motives, which are alike precious for all ages, and for every Church on earth.

SECTION III.

AT WHAT PLACE AND TIME IT WAS WRITTEN.

1. It has been believed, universally in ancient times (Chrys., Euthal., Athanas., Thdrt., &c.), and almost without exception (see below) in modern, that our Epistle was written *from Rome*, during the imprisonment whose beginning is related in Acts xxviii. 30, 31.

2. There have been some faint attempts to fix it at Corinth (Acts xviii. 11, so Oeder, in Meyer), or at Cæsarea (so Paulus and Böttger, and Rilliet hesitatingly; see Meyer). Neither of these places will suit the indications furnished by the Epistle. The former view surely needs no refuting. And as regards the latter it may be remarked, that the strait between life and death, expressed in ch. i. 21—23, would not fit the Apostle's state in Cæsarea, where he had the appeal to Cæsar in his power, putting off at all events such a decision for some time. Besides which, the Καίσαρος οἰκία, spoken of ch. iv. 22, cannot well be the πραιτώριον τοῦ Ἡρώδου at Cæsarea of Acts xxiii. 35, and therefore it is by that clearer notice that the πραιτώριον of ch. i. 13 must be interpreted (see note there), not vice versâ. It was probably the barrack of the prætorian guards, attached to the palatium of Nero.

3. Assuming then that the Epistle was written from Rome, and during the imprisonment of Acts xxviii. ultt., it becomes an interesting question, to *which part of that imprisonment* it is to be assigned.

4. On comparing it with the three contemporaneous Epistles, to the Colossians, to the Ephesians, and to Philemon, we shall find a marked difference. In them we have (Eph. vi. 19, 20) freedom of preaching the Gospel implied: here (ch. i. 13—18) much more stress is laid upon his bondage, and it appears that others, not he himself, preached the Gospel, and made the fact of his imprisonment known. Again, from this same

passage it would seem that a considerable time had elapsed since his imprisonment: enough for "his bonds" to have had the general effects there mentioned. This may be inferred also from another fact: the Philippians had heard of his imprisonment,—had raised and sent their contribution to him by Epaphroditus,—had heard of Epaphroditus's sickness,—of the effect of which news on them he (Epaphroditus) had had time to hear, ch. ii. 26, and was now recovered, and on his way back to them. These occurrences would imply four casual journeys from Rome to Philippi. Again (ch. ii. 19, 23) he is expecting a speedy decision of his cause, which would hardly be while he was dwelling as in Acts xxviii. ultt.

5. And besides all this, there is a spirit of anxiety and sadness throughout this Epistle, which hardly agrees with the two years of the imprisonment in the Acts, nor with the character of those other Epistles. His sufferings are evidently not the chain and the soldier only. Epaphroditus's death would have brought on him λύπην ἐπὶ λύπην (ch. ii. 27): there was then a λύπη before. He is now in an ἀγών—in one not, as usual, between the flesh and the spirit, not concerning the long-looked for trial of his case, but one of which the Philippians had heard (ch. i. 29, 30), and in which they shared by being persecuted too: some change in his circumstances, some intensification of his imprisonment, which had taken place before this time.

6. And if we examine history, we can hardly fail to discover what this was, and whence arising. In February, 61, St. Paul arrived in Rome (see Chron. Table in Prolegg. to Acts, Vol. II.). In 62[4], Burrus, the prætorian præfect, died, and a very different spirit came over Nero's government: who in the same year divorced Octavia, married Poppæa[5], a Jewish proselytess[6], and exalted Tigellinus, the principal promoter of that marriage, to the joint prætorian præfecture. From that time, Nero began 'ad deteriores inclinare[7]:' Seneca lost his power: 'validior in dies Tigéllinus[8]:' a state of things which would manifestly deteriorate the condition of the Apostle, and have the effect of hastening on his trial. It will not be unreasonable to suppose that, some little time after the death of Burrus (Feb., 63, would complete the διετία ὅλη of Acts xxviii. 30), he was removed from his own house into the πραιτώριον, or barrack of the prætorian guards attached to the palace, and put into stricter custody, with threatening of immediate peril of his life. Here it would be very natural that some of those among the prætorians who had had the custody of him before, should become agents in giving the publicity to "his bonds," which he mentions ch. i. 13. And

[4] Tacit. Annal. xiv. 51. See Clinton's Fasti Romani, i. p. 44.
[5] Tacit. Annal. xiv. 60. [6] Jos. Antt. xx. 8. 11.
[7] Tacit. Annal. xiv. 52. [8] Tacit. Annal. xiv. 57.

such a hypothesis suits eminently well all the circumstances of our Epistle.

7. According to this, we must date it shortly after Feb., 63: when now the change was fresh, and the danger imminent. Say for its date then, the summer of 63.

SECTION IV.

LANGUAGE AND STYLE.

1. The language of this Epistle is thoroughly Pauline. Baur has indeed selected some phrases which he conceives to savour of the vocabulary of the later Gnosticism, but entirely without ground. All those which he brings forward, *οὐχ ἁρπαγμὸν ἡγήσατο*,—*ἑαυτὸν ἐκένωσεν*,—*μορφὴ θεοῦ*,—*σχῆμα*,—*καταχθόνιοι*,—may easily be accounted for without any such hypothesis: and, as has been already observed in Prolegg. to Ephesians, peculiar expressions may just as well be held to have descended from our Epistle to the Gnostics, as vice versâ.

2. The mention of *ἐπίσκοποι καὶ διάκονοι* in ch. i. 1, has surprised some. I have explained in the note there, that it belongs probably to the late date of our Epistle. But it need surprise no one, however that may be: for the terms are found in an official sense, though not in formal conjunction, in speeches made, and Epistles written long before this: e. g. in Acts xx. 28; Rom. xvi. 1.

3. In style, this Epistle, like all those where St. Paul writes with fervour, is discontinuous and abrupt, passing rapidly from one theme to another[1]; full of earnest exhortations[2], affectionate warnings[3], deep and wonderful settings-forth of his individual spiritual condition and feelings[4], of the state of Christians[5] and of the sinful world[6],—of the loving counsels of our Father respecting us[7], and the self-sacrifice and triumph of our Redeemer[8].

4. No epistle is so warm in its expressions of affection[9]. Again and again we have *ἀγαπητοί* and *ἀδελφοί* recurring: and in one place, ch. iv. 1, he seems as if he hardly could find words to pour out the fulness of his love—*ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός*

[1] e.g., ch. ii. 18, 19,—24, 25,—30, iii. 1,—2, 3, 4,—14, 15, &c.
[2] See ch. i. 27, iii. 16, iv. 1 ff., 4, 5, 8, 9.
[3] See ch. ii. 3, 4, 14 ff., iii. 2, 17—19.
[4] See ch. i. 21—26, ii. 17, iii. 4—14, iv. 12, 13.
[5] See ch. ii. 15, 16, iii. 3, 20, 21.
[6] See ch. iii. 18, 19.
[7] See ch. i. 6, ii. 13, iv. 7, 19.
[8] See ch. ii. 4—11.
[9] See ch. i. 7, 8, ii. 1, 2, iv. 1.

μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί. We see how such a heart, penetrated to its depths by the Spirit of God, could love. We can see how that feeble frame, crushed to the very verge of death itself, shaken with fightings and fears, burning at every man's offence, and weak with every man's infirmity, had yet its sweet refreshments and calm resting-places of affection. We can form some estimate,—if the bliss of reposing on human spirits who loved him was so great,—how deep must have been his tranquillity, how ample and how clear his fresh springs of life and joy, in HIM, of whom he could write, ζῶ δὲ οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ χριστός (Gal. ii. 20): and of whose abiding power within him he felt, as he tells his Philippians (ch. iv. 13), πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.

CHAPTER IV.

THE EPISTLE TO THE COLOSSIANS.

SECTION I.

AUTHORSHIP.

1. THAT this Epistle is a genuine work of St. Paul, was never doubted in ancient times: nor did any modern critic question the fact, until Schrader[1], in his commentary, pronounced some passages suspicious, and led the way in which Baur[2] and Meyerhoff[3] followed. In his later work, Baur entirely rejects it[4]. The grounds on which these writers rest, are partly the same as those already met in the Prolegomena to the Ephesians. The Epistle is charged with containing phrases and ideas derived from the later heretical philosophies,—an assertion, the untenableness of which I have there shewn as regards that Epistle, and almost the same words would suffice for this. Even De Wette disclaims and refutes their views, maintaining its genuineness: though as Dr. Davidson remarks, "it is strange that, in replying to them so well, he was not led to question his own rejection of the authenticity of the Ephesian Epistle."

2. The arguments drawn from considerations peculiar to this Epistle, its diction and style, will be found answered under § iv.

3. Among many external testimonies to its genuineness and authenticity are the following:

(a) Justin Martyr, contra Tryph. 85, p. 182, calls our Lord πρωτότοκος πάσης κτίσεως (Col. i. 15), and similarly § 84, p. 181; 100, p. 195.

[1] Der Apost. Paulus, v. 175 ff.
[2] Die sogenannt. Pastoralbr. p. 79: Ursprung der Episcop. p. 35.
[3] Der Br. an die Col., &c. Berlin, 1838.
[4] Paulus, Apost. Jesu Christi, pp. 417—57.

(β) Theophilus of Antioch, ad Autolycum, ii. 22, p. 365, has: *τοῦτον τὸν λόγον ἐγέννησε προφορικόν, πρωτότοκον πάσης κτίσεως.*

These may perhaps hardly be conceded as direct quotations. But the following are beyond doubt:

(γ) Irenæus, iii. 14. 1, p. 201:

"Iterum in ea epistola quæ est ad Colossenses, ait: 'Salutat vos Lucas medicus dilectus.'" (ch. iv. 14.)

(δ) Clement of Alexandria, Strom. i. 1 [15], p. 325 P.:

κἂν τῇ πρὸς Κολοσσαεῖς ἐπιστολῇ, "*νουθετοῦντες,*" *γράφει,* "*πάντα ἄνθρωπον καὶ διδάσκοντες κ.τ.λ.*" (ch. i. 28.)

In Strom. iv. 7 [56], p. 588, he cites ch. iii. 12 and 14:—in Strom. v. 10 [61, ff.], p. 682 f.,—ch. i. 9—11, 28, ch. ii. 2 ff., ch. iv. 2, 3 ff. In id. vi. 8 [62], p. 771, he says that Παῦλος *ἐν ταῖς ἐπιστολαῖς* calls *τὴν Ἑλληνικὴν φιλοσοφίαν 'στοιχεῖα τοῦ κόσμου'* (Col. ii. 8).

(ε) Tertullian, de præscr. hæret. c. 7, vol. ii. p. 20:

"A quibus nos Apostolus refrænans nominatim philosophiam testatur caveri oportere, scribens ad Colossenses: videte, ne quis sit circumveniens vos &c." (ch. ii. 8.)

And de Resurr. carnis, c. 23, vol. ii. p. 825 f.:

"Docet quidem Apostolus Colossensibus scribens . . . ." and then he cites ch. ii. 12 ff., and 20,—iii. 1, and 3.

(ζ) Origen, contra Cels. v. 8, vol. i. p. 583:

παρὰ δὲ τῷ Παύλῳ, ... τοιαῦτ' ἐν τῇ πρὸς Κολασσαεῖς λέλεκται· μηδεὶς ὑμᾶς καταβραβευέτω θέλων κ.τ.λ. (ch. ii. 18, 19.)

4. I am not aware that the integrity of the Epistle has ever been called in question. Even those who are so fond of splitting and portioning out other Epistles, do not seem to have tried to subject this to that process.

SECTION II.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. COLOSSÆ, or (for of our two oldest MSS.,—ℵ writes one (*a*) in the title and subscription, and the other (*o*) in ch. i. 2; and B has *a* with *o* written above by 1. m. in the title and subscription, and *o* in ch. i. 2) COLASSÆ, formerly a large city of Phrygia (*ἀπίκετο* [Xerxes] *ἐς Κολοσσάς, πόλιν μεγάλην Φρυγίας*, Herod. vii. 30: *ἐξελαύνει* [Cyrus] *διὰ Φρυγίας . . . . . εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην*, Xen. Anab. i. 2. 6) on the river Lycus, a branch of the Mæander (*ἐν τῇ Λύκος ποταμὸς ἐς χάσμα γῆς ἐσβαλὼν ἀφανίζεται*[5], *ἔπειτα διὰ σταδίων ὡς μάλιστά κη*

[5] See this chasm accounted for in later ages by a *Christian legend*, Conyb. and Hows., edn. 2, vol. ii. p. 480, note.

πάντε ἀναφαινόμενος, ἐκδιδοῖ καὶ οὗτος ἐς τὸν Μαίανδρον. Herod. ibid.). In Strabo's time it had lost much of its importance, for he describes Apamea and Laodicea as the principal cities in Phrygia, and then says, περίκειται δὲ ταύταις καὶ πολίσματα, among which he numbers Colossæ. For a minute and interesting description of the remains and neighbourhood, see Smith's Dict. of Ancient Geography, sub voce. From what is there said it would appear, that Chonæ (*Khonos*), which has, since the assertion of Nicetas, the Byzantine historian who was born there[6], been taken for Colossæ, is in reality about three miles S. from the ruins of the city.

2. The Church at Colossæ consisted principally of Gentiles, ch. ii. 13. To whom it owed its origin, is uncertain. From our interpretation of ch. ii. 1 (see note there), which we have held to be logically and contextually necessary, the Colossians are included among those who had not seen St. Paul in the flesh. In ch. i. 7, 8, Epaphras is described as πιστὸς ὑπὲρ ἡμῶν διάκονος τοῦ χριστοῦ, and as ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι: and in speaking of their first hearing and accurate knowledge of the grace of God in truth, the Apostle adds καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν. As this is not[7] καθὼς καὶ ἐμάθετε, we may safely conclude that the ἐμάθετε refers to that first hearing, and by consequence that Epaphras was the founder of the Colossian Church. The time of this founding must have been subsequent to Acts xviii. 23, where St. Paul went καθεξῆς through Galatia and Phrygia, στηρίζων πάντας τοὺς μαθητάς: in which journey he could not have omitted the Colossians, had there been a Church there.

3. In opposition to the above conclusion, there has been a strong current of opinion that the Church at Colossæ *was founded by St. Paul*. Theodoret seems to be the first who took this view (Introd. to his Commentary). His argument is founded mainly on what I believe to be a misapprehension of ch. ii. 1[8], and also on a partial quotation of

[6] So also Theophylact on ch. i. 2, πόλις Φρυγίας αἱ Κολοσσαί, αἱ νῦν λεγόμεναι Χῶναι.

[7] The rec. has the καί: see var. readd. Its insertion would certainly primâ facie change the whole face of the passage as regards Epaphras, and make him into an accessory teacher, after the ᾗ ἡμέρᾳ ἠκούσατε. Still, such a conclusion would not be *necessary*. It might merely carry on the former καθὼς καί, or it might introduce a particular additional to ἐπέγνωτε, specifying the accordance of that knowledge with Epaphras's teaching.

[8] His words are: ἔδει δὲ συνιδεῖν τῶν ῥητῶν τὴν διάνοιαν. βούλεται γὰρ εἰπεῖν, ὅτι οὐ μόνον ὑμῶν ἀλλὰ καὶ τῶν μὴ τεθεαμένων με πολλὴν ἔχω φροντίδα. εἰ γὰρ τῶν μὴ ἑωρακότων αὐτὸν μόνον τὴν μέριμναν περιέφερε, τῶν ἀπολαυσάντων αὐτοῦ τῆς θέας καὶ τῆς διδασκαλίας οὐδεμίαν ἔχει φροντίδα. Leaving the latter argument to go for what it is worth, it will be at once seen that the οὐ μόνον view falls into the logical difficulty mentioned in the note in loc., and fails to account for the αὐτῶν.

Acts xviii. 23, from which he infers that the Apostle must have visited Colossæ in that journey, adducing the words *διῆλθε τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν*, but without the additional clause *στηρίζων πάντας τοὺς μαθητάς*.

4. The same position was taken up and very elaborately defended by Lardner, ch. xiv. vol. ii. p. 472. His arguments are chiefly these:

1) The improbability that the Apostle should have been twice in Phrygia and not have visited its principal cities.

2) The Apostle's assurance of the fruitful state of the Colossian Church, ch. i. 6, 23; ii. 6, 7.

3) The kind of mention which is made of Epaphras, shewing him not to have been their first instructor: laying stress on the *καθὼς καί* in ch. i. 7 (rec. reading, but see above, par. 2), and imagining that the recommendations of him at ch. i. 7, 8, iv. 12, 13, were sent to prevent his being in ill odour with them for having brought a report of their state to St. Paul,—and that they are inconsistent with the idea of his having founded their Church.

4) He contends that the Apostle does in effect say that he had himself dispensed the Gospel to them, ch. i. 21—25.

5) He dwells on the difference (as noted by Chrysostom in his Pref. to Romans, but not with this view) between St. Paul's way of addressing the Romans and Colossians on the same subject, Rom. xiv. 1, 2, Col. ii. 20—23; and infers that as the Romans were not his own converts, the Colossians must have been.

6) From ch. ii. 6, 7, and similar passages as presupposing his own foundership of their Church.

7) "If Epaphras was sent to Rome by the Colossians to enquire after Paul's welfare, as may be concluded from ch. iv. 7, 8, that token of respect for the Apostle is a good argument of personal acquaintance. And it is allowed, that he had brought St. Paul a particular account of the state of affairs in this Church. Which is another argument that they were his converts."

8) Ch. i. 8, "who declared unto us your love in the Spirit," is "another good proof of personal acquaintance."

9) Ch. iii. 16, as shewing that the Colossians were endowed with spiritual gifts, which they could have received only from an Apostle.

10) From ch. ii. 1, 2, interpreting it as Theodoret above.

11) From the *ἄπειμι* of ch. ii. 5, as implying previous presence.

12) From ch. iv. 7—9, as "full proof that Paul was acquainted with them, and they with him."

13) From the salutations in ch. iv. 10, 11, 14, and the appearance of Timotheus in the address of the Epistle, as implying that the Colossians were acquainted with St. Paul's fellow-labourers, and consequently with himself.

14) From the counter salutations in ch. iv. 15.

15) From ch. iv. 3, 4, and 18, as "demands which may be made of strangers, but are most properly made of friends and acquaintance."

16) From the Apostle's intimacy with Philemon, an inhabitant of Colossæ, and his family; and the fact of his having converted him. "Again, ver. 22, St. Paul desires Philemon to prepare him a lodging. Whence I conclude that Paul had been at Colossæ before."

5. To all the above arguments it may at once be replied, that based as they are upon mere verisimilitude, they must give way before the fact of the Apostle never having once directly alluded to his being their father in the faith, as he does so pointedly in 1 Cor. iii. 6, 10; in Gal. i. 11; iv. 13: Phil. ii. 16; iii. 17; iv. 9: 1 Thess. i. 5; ii. 1, &c. Only in the Epistles to the Romans and Ephesians, besides here, do we find such notice wanting: in that to the Romans, from the fact being otherwise: in that to the Ephesians, it may be from the general nature of the Epistle, but it may also be because he was not entirely or exclusively their founder: see Acts xviii. 19—28.

6. Nor would such arguments from verisimilitude stand against the logical requirements of ch. ii. 1. In fact, all the inferences on which they are founded will, as may be seen, full as well bear turning the other way, and ranging naturally and consistently enough under the other hypothesis. The student will find them all treated in detail in Dr. Davidson's Introduction, vol. ii. pp. 402—406.

7. It may be interesting to enquire, if the Church at Colossæ owed its origin not to St. Paul, but to Epaphras, why it was so, and at what period we may conceive it to have been founded. Both these questions, I conceive, will be answered by examining that which is related in Acts xix., of the Apostle's long sojourn at Ephesus. During that time, we are told, ver. 10,—*τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ Ἕλληνας*: — and this is confirmed by Demetrius, in his complaint ver. 26,—*θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον*. So that we may well conceive, that during this time Epaphras, a native of Colossæ, and Philemon and his family, also natives of Colossæ, and others, may have fallen in with the Apostle at Ephesus, and become the seeds of the Colossian Church. Thus they would be dependent on and attached to the Apostle, many of them personally acquainted with him and with his colleagues in the ministry. This may also have been the case with them at Laodicea and them at Hierapolis, and thus Pauline Churches sprung up here and there in Asia, while the Apostle confined himself to his central post at Ephesus, where, owing to the concourse to the temple, and the communication with Europe, he found so much and worthy occupation.

8. I believe that this hypothesis will account for the otherwise strange phænomena of our Epistle, on which Lardner and others have laid stress, as implying that St. Paul had been among them: for their personal regard for him, and his expressions of love to them: for his using, respecting Epaphras, language hardly seeming to fit the proximate founder of their Church:—for the salutations and counter salutations.

9. The enquiry into the occasion and object of this Epistle will be very nearly connected with that respecting the state of the Colossian Church, as disclosed in it.

10. It will be evident to the most cursory reader that there had sprung up in that Church a system of erroneous teaching, whose tendency it was to disturb the spiritual freedom and peace of the Colossians by ascetic regulations: to divide their worship by inculcating reverence to angels, and thus to detract from the supreme honour of Christ.

11. We are not left to infer respecting the class of religionists to which these teachers belonged: for the mention of *νουμηνία* and *σάββατα* in ch. ii. 16, at once characterizes them as Judaizers, and leads us to the then prevalent forms of Jewish philosophy, to trace them. Not that these teachers were *merely Jews;* they were Christians: but their fault was, the attempt to mix with the free and spiritual Gospel of Christ the theosophy and angelology of the Jews of their time, in which they had probably been brought up. Of such theosophy and angelology we find ample traces in the writings of Philo, and in the notices of the Jewish sect of the Essenes given us by Josephus[9].

12. It does not seem necessary to mark out very strictly the position of these persons as included within the limits of this or that sect known among the Jews: they were infected with the ascetic and theosophic notions of the Jews of their day, who were abundant in Phrygia[10]: and they were attempting to mix up these notions with the external holding of Christianity.

13. There must have been also mingled in with this erroneous Judaistic teaching, a portion of the superstitious tendencies of the Phrygian character, and, as belonging to the Jewish philosophy, much of that incipient Gnosticism which afterwards ripened out into so many strange forms of heresy.

14. It may be noticed that the Apostle does not any where in this Epistle charge the false teachers with immorality of life, as he does the very similar ones in the Pastoral Epistles most frequently. The infer-

[9] Cf. B. J. ii. 8. 2—13, where, beginning *τρία γὰρ παρὰ Ἰουδαίοις εἴδη φιλοσοφεῖται,* he gives a full account of the Essenes. Among other things he relates that they took oaths *συντηρήσειν τά τε τῆς αἱρέσεως αὐτῶν βιβλία, καὶ τὰ τῶν ἀγγέλων ὀνόματα.*

[10] See Jos. Antt. xii. 3. 4, where Alexander the Great is related to have sent, in consequence of the disaffection of Lydia and Phrygia, two thousand Mesopotamian and Babylonian Jews to garrison the towns.

ence from this is plain. The false teaching was yet in its bud. Later down, the bitter fruit began to be borne; and the mischief required severer treatment. Here, the false teacher is *εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ* (ch. ii. 18): in 1 Tim. iv. 2, he is *κεκαυτηριασμένος τὴν ἰδίαν συνείδησιν*: ib. vi. 5, *διεφθαρμένος τὸν νοῦν, ἀπεστερημένος τῆς ἀληθείας, νομίζων πορισμὸν εἶναι τὴν εὐσέβειαν*. Between these two phases of heresy, a considerable time must have elapsed, and a considerable development of practical tendencies must have taken place.

15. Those who would see this subject pursued further, may consult Meyer and De Wette's Einleitungen: Davidson's Introduction, vol. ii. pp. 407—424, where the various theories respecting the Colossian false teachers are mentioned and discussed: and Professor Eadie's Literature of the Epistle, in the Introduction to his Commentary.

16. The occasion then of our Epistle being the existence and influence of these false teachers in the Colossian Church, the object of the Apostle was, to set before them their real standing in Christ: the majesty of His Person, and the completeness of His Redemption: and to exhort them to conformity with their risen Lord: following this out into all the subordinate duties and occasions of common life.

SECTION III.

TIME AND PLACE OF WRITING.

1. I have already shewn in the Prolegg. to the Ephesians that that Epistle, together with this, and that to Philemon, were written and sent at the same time: and have endeavoured to establish, as against those who would date the three from the imprisonment at Cæsarea, that it is much more natural to follow the common view, and refer them to that imprisonment at Rome, which is related in Acts xxviii. ultt.

2. We found reason there to fix the date of the three Epistles in A.D. 61 or 62, during that freer portion of the imprisonment which preceded the death of Burrus: such freedom being implied in the notices found both in Eph. vi. 19, 20, and Col. iv. 3, 4, and in the whole tone and spirit of the three Epistles as distinguished from that to the Philippians.

SECTION IV.

LANGUAGE AND STYLE: CONNEXION WITH THE EPISTLE TO THE EPHESIANS.

1. In both language and style, the Epistle to the Colossians is peculiar. But the peculiarities are not greater than might well arise from the fact, that the subject on which the Apostle was mainly writing was

one requiring new thoughts and words. Had not the Epistle to the Romans ever been written, that to the Galatians would have presented as peculiar words and phrases as this Epistle now does.

2. It may be well to subjoin a list of the ἅπαξ λεγόμενα in our Epistle:

ἀρέσκεια, ch. i. 10.
δυναμόω, ib. 11.
ὁρατός, ib. 16.
πρωτεύω, ib. 18.
εἰρηνοποιέω, ib. 20.
μετακινέω, ib. 23.
ἀνταναπληρόω, ib. 24.
πιθανολογία, ch. ii. 4.
στερέωμα, ib. 5.
συλαγωγέω, ib. 8.
φιλοσοφία, ib. 8.
θεότης, ib. 9.
σωματικῶς, ib. 9.
ἀπέκδυσις, ib. 11.
χειρόγραφον, ib. 14.
προσηλόω, ib. 14.
ἀπεκδύω, ch. ii. 15; ch. iii. 9.
δειγματίζω, ib. 15. (?) (see Matt. i. 19.)
νουμηνία, ib. 16.
καταβραβεύω, ib. 18.
ἐμβατεύω, ib. 18.
δογματίζω, ib. 20.
ἀπόχρησις, ib. 22.
λόγον ἔχειν, ib. 23.
ἐθελοθρήσκεια, ib. 23.
ἀφειδία, ib. 23.
πλησμονή, ib. 23.
αἰσχρολογία, ch. iii. 8.
μομφή, ib. 13.
βραβεύω, ib. 15.
εὐχάριστος, ib. 15.
ἀθυμέω, ib. 21.
ἀνταπόδοσις, ib. 24.
ἀνεψιός, ch. iv. 10.
παρηγορία, ib. 11.

3. A very slight analysis of the above will shew us to what they are chiefly owing. In ch. i. we have *seven*: in ch. ii., *nineteen* or *twenty*: in ch. iii., *seven*: in ch. iv., *two*. It is evident then that the nature of the subject in ch. ii. has introduced the greater number. At the same time it cannot be denied that St. Paul does here express some things differently from his usual practice: for instance, ἀρέσκεια, δυναμόω, πρωτεύω, εἰρηνοποιέω, μετακινέω, πιθανολογία, ἐμβατεύω, μομφή, βραβεύω, all are peculiarities, owing not to the necessities of the subject, but to *style*: to the peculiar frame and feeling with which the writer was expressing himself, which led to his using these unusual expressions rather than other and more customary ones. And we may fairly say, that there is visible throughout the controversial part of our Epistle, a loftiness and artificial elaboration of style, which would induce precisely the use of such expressions. It is not uncommon with St. Paul, when strongly moved or sharply designating opponents, or rising into majestic subjects and thoughts, to rise also into unusual, or long and compounded words: see for examples, Rom. i. 24—32; viii. 35—39; ix. 1—5; xi. 33—36; xvi. 25—27, &c., and many instances in the Pastoral Epistles. It is this σεμνότης of controversial tone, even more than the necessity of the subject handled, which causes our Epistle so much to abound with peculiar words and phrases.

4. And this will be seen even more strongly, when we turn to the Epistle to the Ephesians, sent at the same time with the present letter. In writing both, the Apostle's mind was in the same general frame—full of the glories of the Person of Christ, and the consequent glorious privileges of His Church, which is built on Him, and vitally knit to Him. This mighty subject, as he looked with indignation on the beggarly system of meats and drinks and hallowed days and angelic mediations to which his Colossians were being drawn down, rose before him in all its length and breadth and height; but as writing to *them*, he was confined to one portion of it, and to setting forth that one portion pointedly and controversially. He could not, consistently with the effect which he would produce on them, dive into the depths of the divine counsels in Christ with regard to them. At every turn, we may well conceive, he would fain have gone out into those wonderful prayers and revelations which would have been so abundant if he had had free scope: but at every turn, *οὐκ εἴασεν αὐτὸν τὸ πνεῦμα Ἰησοῦ*: the Spirit bound him to a lower region, and would not let him lose sight of the *βλέπετε μή τις*, which forms the ground-tone of this Colossian Epistle. Only in the setting forth of the majesty of Christ's Person, so essential to his present aim, does he know no limits to the sublimity of his flight. When he approaches those who are Christ's, the urgency of their conservation, and the duty of marking the contrast to their deceivers, cramps and confines him for the time.

5. But the Spirit which thus bound him to his special work while writing to the Colossians, would not let His divine promptings be in vain. While he is labouring with the great subject, and unable to the Colossians to express all he would, his thoughts are turned to another Church, lying also in the line which Tychicus and Onesimus would take: a Church which he had himself built up stone by stone; to which his affection went largely forth: where if the same baneful influences were making themselves felt, it was but slightly, or not so as to call for special and exclusive treatment. He might pour forth to his Ephesians all the fulness of the Spirit's revelations and promptings, on the great subject of the Spouse and Body of Christ. To them, without being bound to narrow his energies evermore into one line of controversial direction, he might lay forth, as he should be empowered, their foundation in the counsel of the Father, their course in the satisfaction of the Son, their perfection in the work of the Spirit.

6. And thus,—as a mere human writer, toiling earnestly and conscientiously towards his point, pares rigidly off the thoughts and words, however deep and beautiful, which spring out of and group around his subject, putting them by and storing them up for more leisure another day: and then on reviewing them, and again awakening the spirit which prompted them, playfully unfolds their germs, and amplifies their sug-

gestions largely, till a work grows beneath his hands more stately and more beautiful than ever that other was, and carrying deeper conviction than it ever wrought:—so, in the higher realms of the fulness of Inspiration, may we conceive it to have been with our Apostle. His Epistle to the Colossians is his caution, his argument, his protest: is, so to speak, his working-day toil, his direct pastoral labour: and the other is the flower and bloom of his moments, during those same days, of devotion and rest, when *he* wrought not so much in the Spirit, as the Spirit wrought in *him*. So that while we have in the Colossians, system defined, language elaborated, antithesis, and logical power, on the surface—we have in the Ephesians the free outflowing of the earnest spirit, —to the mere surface-reader, without system, but to him that delves down into it, in system far deeper, and more recondite, and more exquisite: the greatest and most heavenly work of one, whose very imagination was peopled with the things in the heavens, and even his fancy rapt into the visions of God.

7. Thus both Epistles sprung out of one Inspiration, one frame of mind: that to the Colossians first, as the task to be done, the protest delivered, the caution given: that to the Ephesians, begotten by the other, but surpassing it: carried on perhaps in some parts simultaneously, or immediately consequent. So that we have in both, many of the same thoughts uttered in the same words[11]; many terms and phrases peculiar to the two Epistles; many instances of the same term or phrase, still sounding in the writer's ear, but used in the two in a different connexion. All these are taken by the impugners of the Ephesian Epistle as tokens of its spuriousness: I should rather regard them as psychological phænomena strictly and beautifully corresponding to the circumstances under which we have reason to believe the two Epistles to have been written: and as fresh elucidations of the mental and spiritual character of the great Apostle.

[11] See reff.: tables of these have been given by the Commentators. I will not repeat them here, simply because to complete such a comparison would require far more room and labour than I could give to it, and I should not wish to do it as imperfectly as those mere formal tables have done it. The student may refer to Davidson, vol. ii. p. 391.

CHAPTER V.

THE FIRST EPISTLE TO THE THESSALONIANS.

SECTION I.

ITS AUTHORSHIP.

1. THIS Epistle has been all but universally recognized as the undoubted work of St. Paul. It is true (see below) that no reliable citations from it appear in the Apostolic Fathers: but the external evidence from early times is still far too weighty to be set aside.

2. Its authorship has in modern times been called in question (1) by Schrader, and (2) by Baur, on internal grounds. Their objections, which are entirely of a subjective and most arbitrary kind, are reviewed and answered by De Wette, Meyer, and Dr. Davidson (Introd. to N. T. vol. ii. pp. 454 ff.)[1]: and have never found any acceptance, even in Germany.

3. The external testimonies of antiquity are the following:

Irenæus adv. Hær. v. 6. 1, p. 299 f.: "Et propter hoc apostolus seipsum exponens, explanavit perfectum et spiritualem salutis hominem, in prima epistola ad Thessalonicenses dicens sic: Deus autem pacis sanctificet vos perfectos," &c. (1 Thess. v. 23.)

[1] I must, in referring to Dr. Davidson, not be supposed to concur in his view of the Apostle's expectation in the words ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι (1 Thess. iv. 15, 17). See my note there.

There is a very good statement of Baur's adverse arguments, and refutation of them, in Jowett's work on the Thessalonians, Galatians, and Romans, "Genuineness of the first Epistle," vol. i. 15—26. In referring to it, I must enter my protest against the views of Professor Jowett on points which lie at the very root of the Christian life: views as unwarranted by any data furnished in the Scriptures of which he treats, as his reckless and crude statement of them is pregnant with mischief to minds unaccustomed to biblical research. Among the various phænomena of our awakened state of apprehension of the characteristics and the difficulties of the New Testament, there is none more suggestive of saddened thought and dark foreboding, than the appearance of such a book as Professor Jowett's. Our most serious fears for the Christian future of England, point, it seems to me, just in this direction: to persons who allow fine æsthetical and psychological appreciation, and the results of minute examination of spiritual feeling and mental progress in the Epistles, to keep out of view that other line of testimony to the fixity and consistency of great doctrines, which is equally discoverable in them. I have endeavoured below, in speaking of the matter and style of our Epistle, to meet some of Professor Jowett's assertions and inferences of this kind.

Clem. Alex. Pædag. i. 5 [19], p. 109 P.: *τοῦτό τοι σαφέστατα ὁ μακάριος Παῦλος ὑπεσημήνατο, εἰπών· δυνάμενοι ἐν βάρει εἶναι κ.τ.λ.* to *ἑαυτῆς τέκνα* (1 Thess. ii. 6).

Tertullian de resurr. carnis, § 24, vol. ii. p. 828: "Et ideo majestas Spiritus sancti perspicax ejusmodi sensuum et in ipsa ad Thessalonicenses epistola suggerit: De temporibus autem . . . . . quasi fur nocte, ita adveniet." (1 Thess. v. 1 f.)

SECTION II.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. THESSALONICA was a city of Macedonia, and in Roman times, capital of the second district of the province of Macedonia (Liv. xlv. 29 f.), and the seat of a Roman prætor (Cic. Planc. 41). It lay on the Sinus Thermaicus, and is represented to have been built on the site of the ancient Therme (*Θέρμη ἡ ἐν τῷ Θερμαίῳ κόλπῳ οἰκημένη, ἀπ' ἧς καὶ ὁ κόλπος οὗτος τὴν ἐπωνυμίην ἔχει*, Herod. vii. 121), or peopled from this city (Pliny seems to distinguish the two: 'medioque flexu littoris Thessalonica, liberæ conditionis. Ad hanc, a Dyrrhachio cxv mil. pas., Therme.' iv. 10) by Cassander, son of Antipater, and named after his wife Thessalonice, sister of Alexander the Great (so called from a victory obtained by his father Philip on the day when he heard of her birth)[1]. Under the Romans it became rich and populous (*ἡ νῦν μάλιστα τῶν ἄλλων εὐανδρεῖ*, Strab. vii. 7: see also Lucian, Asin. c. 46, and Appian, Bell. Civ. iv. 118), was an 'urbs libera' (see Pliny, above), and in later writers bore the name of "metropolis." "Before the founding of Constantinople it was virtually the capital of Greece and Illyricum, as well as of Macedonia: and shared the trade of the Ægean with Ephesus and Corinth" (C. and H. edn. 2, vol. i. p. 380). Its importance continued through the middle ages, and it is now the second city in European Turkey, with 70,000 inhabitants, under the slightly corrupted name of Saloniki. For further notices of its history and condition at various times, see C. and H. i. pp. 378—83: Winer, RWB. sub voce (from which mainly the above notice is taken): Dr. Holland's Travels: Lewin, vol. i. p. 252.

2. The church at Thessalonica was founded by St. Paul, in company with Silas and Timotheus[2], as we learn in Acts xvii. 1—9. Very little

[1] So Strabo, vii. excerpt. 10: *μετὰ τὸν Ἄξιον ποταμόν, ἡ Θεσσαλονίκη ἐστὶν πόλις, ἡ πρότερον Θέρμη ἐκαλεῖτο· κτίσμα δ' ἐστὶν Κασσάνδρου· ὃς ἐπὶ τῷ ὀνόματι τῆς ἑαυτοῦ γυναικός, παιδὸς δὲ Φιλίππου τοῦ Ἀμύντου, ὠνόμασεν· μετῴκισεν δὲ τὰ πέριξ πολίχνια εἰς αὐτήν· οἷον Χαλάστραν, Αἰνείαν* (see Dion. Hal., Antiq. i. 49), *Κίσσον, καί τινα καὶ ἄλλα.*

[2] That this latter was with Paul and Silas, though not expressly mentioned in the

is there said which can throw light on the origin or composition of the Thessalonian church. The main burden of that narrative is the rejection of the Gospel by the Jews there. It is however stated (ver. 4) that some of the Jews believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

3. But some account of the Apostle's employment and teaching at Thessalonica may be gathered from this narrative, connected with hints dropped in the two Epistles. He came to them, yet suffering from his persecution at Philippi (1 Thess. ii. 2). But they received the word joyfully, amidst trials and persecutions (ib. i. 6; ii. 13), and notwithstanding the enmity of their own countrymen and of the Jews (ii. 14 ff.). He maintained himself by his labour (ib. ii. 9), although his stay was so short[4], in the same spirit of independence which characterized all his apostolic course. He declared to them boldly and clearly the Gospel of God (ii. 2). The great burden of his message to them was the approaching coming and kingdom of the Lord Jesus (i. 10; ii. 12, 19; iii. 13; iv. 13—18; v. 1—11, 23, 24. Acts xvii. 7: see also § iv. below), and his chief exhortation, that they would walk worthily of this their calling to that kingdom and glory (ii. 12; iv. 1; v. 23).

4. He left them, as we know from Acts xvii. 5—10, on account of a tumult raised by the unbelieving Jews; and was sent away by night by the brethren to Berœa, together with Silas and Timotheus (Acts xvii. 10). From that place he wished to have revisited Thessalonica: but was prevented (1 Thess. ii. 18), by the arrival, with hostile purposes, of his enemies the Thessalonian Jews (Acts xvii. 13), in consequence of which the brethren sent him away by sea to Athens.

5. Their state after his departure is closely allied with the enquiry as to the object of the Epistle. The Apostle appears to have felt much anxiety about them: and in consequence of his being unable to visit them in person, seems to have determined, during the hasty consultation previous to his departure from Berœa, to be left at Athens, which was the destination fixed for him by the brethren, alone, and to send Timotheus back to Thessalonica to ascertain the state of their faith[5].

Acts, is inferred by comparing Acts xvi. 3, xvii. 14, with 1 Thess. i. 1, 2 Thess. i. 1, 1 Thess. iii. 1—6.

[4] We are hardly justified in assuming, with Jowett, that it was only three weeks. For "three Sabbaths," even if they mark the whole stay, may designate four weeks: and we are not compelled to infer that a Sabbath may not have passed at the beginning, or the end, or both, on which he did not preach in the synagogue. Indeed the latter hypothesis is very probable, if he was following the same course as afterwards at Corinth and Ephesus, and on the Jews proving rebellious and unbelieving, separated himself from them: at which, or something approaching to it, the προσεκληρώθησαν τῷ Παύλῳ κ. τῷ Σίλᾳ of Acts xvii. 4 may perhaps be taken as pointing.

[5] I cannot see how this interpretation of the difficulty as to the mission of Timotheus

6. The nature of the message brought to the Apostle at Corinth (Acts xviii. 5) by Timotheus on his arrival there with Silas, must be inferred from what we find in the Epistle itself. It was, in the main, favourable and consolatory (1 Thess. iii. 6—10). They were firm in faith and love, as indeed they were reputed to be by others who had brought to him news of them (i. 7—10), full of affectionate remembrance of the Apostle, and longing to see him (iii. 6). Still, however, he earnestly desired to come to them, not only from the yearnings of love, but because he wanted to fill up *τὰ ὑστερήματα τῆς πίστεως αὐτῶν* (iii. 10). Their attention had been so much drawn to one subject—his preaching had been so full of one great matter, and from the necessity of the case, so scanty on many others which he desired to lay forth to them, that he already feared lest their Christian faith should be a distorted and unhealthy faith. And in some measure, Timotheus had found it so. They were beginning to be restless in expectation of the day of the Lord (iv. 11 ff.),—neglectful of that pure, and sober, and temperate walk, which is alone the fit preparation for that day (iv. 3 ff.; v. 1—9), —distressed about the state of the dead in Christ, who they supposed had lost the precious opportunity of standing before Him at His coming (iv. 13 ff.).

7. This being so, he writes to them to build up their faith and love, and to correct these defects and misapprehensions. I reserve further consideration of the contents of the Epistle for § iv., 'On its matter and style.'

SECTION III.

PLACE AND TIME OF WRITING.

1. From what has been said above respecting the state of the Thessalonian Church as the occasion for writing the Epistle, it may readily be inferred that no considerable time had elapsed since the intelligence of that state had reached the Apostle. Silas and Timotheus were with him (i. 1): the latter had been the bearer of the tidings from Thessalonica.

2. Now we know (Acts xviii. 5) that they rejoined him at Corinth, apparently not long after his arrival there. That rejoining then forms

lies open to the charge of "diving beneath the surface to pick up what is really on the surface," and thus of "introducing into Scripture a hypercritical and unreal method of interpretation, which may be any where made the instrument of perverting the meaning of the text." (Jowett, i. p. 120.) Supposing that at Berœa it was fixed that Timotheus should not accompany St. Paul to Athens, but go to Thessalonica, and that the Apostle should be deposited at Athens and left there alone, the brethren returning, what words could have more naturally expressed this than *διὸ μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι*?

our *terminus a quo*. And it would be in the highest degree unnatural to suppose that the whole time of his stay at Corinth (a year and six months, Acts xviii. 11) elapsed before he wrote the Epistle,—founded as it is on the intelligence which he had heard, and written with a view to meet present circumstances. CORINTH therefore may safely be assumed as the place of writing.

3. His stay at Corinth ended with his setting sail for the Pentecost at Jerusalem in the spring of 54 (see chron. table in Prolegg. to Acts, Vol. II.). It would begin then with the autumn of 52. And in the *winter of that year*, I should be disposed to place the writing of our Epistle.

4. It will be hardly necessary to remind the student, that this date places the Epistle *first*, in chronological order, *of all the writings of St. Paul* that remain to us.

SECTION IV.

MATTER AND STYLE.

1. It will be interesting to observe, wherein the first-written Epistle of St. Paul differs from his later writings. Some difference we should certainly expect to find, considering that we have to deal with a temperament so fervid, a spirit so rapidly catching the impress of circumstances, so penetrated by and resigned up to the promptings of that indwelling Spirit of God, who was ever more notably and thoroughly fitting His instrument for the expansion and advance of His work of leavening the world with the truth of Christ.

2. Nor will such observation and enquiry be spent in vain, especially if we couple it with corresponding observation of the sayings of our Lord, and the thoughts and words of his Apostles, on the various great departments of Christian belief and hope.

3. The faith, in all its main features, was delivered once for all. The facts of Redemption,—the Incarnation, and the Atonement, and the glorification of Christ,—were patent and undeniable from the first. Our Lord's own words had asserted them: the earliest discourses of the Apostles after the day of Pentecost bore witness to them. It is true that, in God's Providence, the whole glorious system of salvation by grace was the gradual imparting of the Spirit to the Church: by occasion here and there, various points of it were insisted on and made prominent. Even here, the freest and fullest statement did not come first. "Repentance toward God, and faith toward our Lord Jesus Christ" was ever the order which the apostolic proclamation took. The earliest of the Epistles are ever moral and practical, the advanced ones more

doctrinal and spiritual. It was not till it appeared, in the unfolding of God's Providence, that the bulwark of salvation by grace must be strengthened, that the building on the one foundation must be raised thus impregnable to the righteousness of works and the law, that the Epistles to the Galatians and Romans were given through the great Apostle, reaching to the full breadth and height of the great argument. Then followed the Epistles of the imprisonment, building up higher and higher the edifice thus consolidated: and the Pastoral Epistles, suited to a more developed ecclesiastical condition, and aimed at the correction of abuses, which sprung up later, or were the ripened fruit of former doctrinal errors.

4. In all these however, we trace the same great elementary truths of the faith. Witness to them is never wanting: nor can it be said that any change of ground respecting them ever took place. The work of the Spirit as regarded them, was one of expanding and deepening, of freeing from narrow views, and setting in clearer and fuller light: of ranging and grouping collateral and local circumstances, so that the great doctrines of grace became ever more and more prominent and paramount.

5. But while this was so with these 'first principles,' the very view which we have taken will shew, that as regarded other things which lay at a greater distance from central truths, it was otherwise. In such matters, the Apostle was taught by experience; Christ's work brought its lessons with it: and it would be not only unnatural, but would remove from his writings the living freshness of personal reality, if we found him the same in all points of this kind, at the beginning, and at the end of his epistolary labours: if there were no characteristic differences of mode of thought and expression in 1 Thessalonians and in 2 Timotheus: if advance of years had brought with it no corresponding advance of standing-point, change of circumstances no change of counsel, trial of God's ways no further insight into God's designs.

6. Nor are we left to conjecture as to those subjects on which especially such change, and ripening of view and conviction, might be expected to take place. There was one most important point on which our Lord Himself spoke with marked and solemn uncertainty. The TIME OF HIS OWN COMING was hidden from all created beings,—nay, in the mystery of his mediatorial office, from the Son Himself (Mark xiii. 32). Even after his Resurrection, when questioned by the Apostles as to the time of his restoring the Kingdom to Israel, his reply is still, that "it is not for them to know the times and the seasons, which the Father hath put in his own power" (Acts i. 7).

7. Here then is a plain indication, which has not, I think, been sufficiently made use of in judging of the Epistles. The Spirit was to *testify of Christ:* to take of the things of Christ, and shew them unto them. So that however much that Spirit, in His infinite wisdom, might be

pleased to impart to them of the details and accompanying circumstances of the Lord's appearing, we may be sure, that the truth spoken by our Lord, "Of that day and hour knoweth no man," would hold good with regard to them, and be traced in their writings. If they were true men, and their words and Epistles the genuine production of inspiration of them by that Spirit of Truth, we may expect to find in such speeches and writings tokens of this appointed uncertainty of the day and hour: expectations, true in expression and fully justified by appearances, yet corrected, as God's purposes were manifested, by advancing experience, and larger effusions of the Spirit of prophecy.

8. If then I find in the course of St. Paul's Epistles, that expressions which occur in the earlier ones, and seem to indicate expectation of His almost immediate coming, are gradually modified,—disappear altogether from the Epistles of the imprisonment,—and instead of them are found others speaking in a very different strain, of dissolving, and being with Christ, and passing through death and the resurrection, in the latest Epistles,—I regard it, not as a strange thing, not as a circumstance which I must explain away for fear of weakening the authority of his Epistles, but as exactly that which I should expect to find; as the very strongest testimony that these Epistles were written by one who was left in this uncertainty,—not by one who wished to make it appear that Inspiration had rendered him omniscient.

9. And in this, the earliest of those Epistles, I do find exactly that which I might expect on this head. While every word and every detail respecting the Lord's coming is a perpetual inheritance for the Church,—while we continue to comfort one another with the glorious and heart-stirring sentences which he utters to us in the word of the Lord,—no candid eye can help seeing in the Epistle, how the uncertainty of "the day and hour" has tinged all these passages with a hue of near anticipation: how natural it was, that the Thessalonians receiving this Epistle, should have allowed that anticipation to be brought even yet closer, and have imagined the day to be actually already present.

10. It will be seen by the above remarks, how very far I am from conceding their point to those who hold that the belief, of which this Epistle is the strongest expression, was an idle fancy, or does not befit the present age as well as it did that one. It is God's purpose respecting us, that we should ever be left in this uncertainty, looking for and hasting unto the day of the Lord, which may be upon us at any time before we are aware of it. Every expression of the ages before us, betokening close anticipation, coupled with the fact that the day has not yet arrived, teaches us much, but unteaches us nothing: does not deprive that glorious hope of its applicability to our times, nor the

Christian of his power of living as in the light of his Lord's approach and the daily realization of the day of Christ[6].

11. In style, this Epistle is thoroughly Pauline,—abounding with phrases, and lines of thought, which may be parallelled with similar ones in his other Epistles[7]: not wanting also in insulated words and sentiments, such as we find in all the writings of one who was so fresh in thought and full in feeling; such also as are in no way inconsistent with St. Paul's known character, but in every case finding analogical justification in Epistles of which no one has ever thought of disputing the genuineness.

12. As compared with other Epistles, this is written in a quiet and unimpassioned style, not being occasioned by any grievous errors of doctrine or defects in practice, but written to encourage and gently to admonish those who were, on the whole, proceeding favourably in the Christian life. To this may be attributed also the fact, that it does not deal expressly with any of the great verities of the faith, rather taking them for granted, and building on them the fabric of a holy and pure life. That this should have been done until they were disputed, was but natural: and in consequence not with these Epistles, but with that to the Galatians, among whom the whole Christian life was imperilled by Judaistic teaching, begins that great series of unfoldings of the mystery of salvation by grace, of which St. Paul was so eminently the minister.

[6] It is strange that such words as the following could be written by Mr. Jowett, without bringing, as he wrote them, the condemnation of his theory and its expression home to his mind: "*In the words which are attributed in the Epistle of St. Peter to the unbelievers of that day* (? surely it is to the unbelievers of *days to come*,—a fact which the writer, by altering the reference of the words, seems to be endeavouring to dissimulate), *we might truly say that, since the fathers fell asleep, all things remain the same from the beginning. Not only do 'all things remain the same,' but the very belief itself (in the sense in which it was held by the first Christians) has been ready to vanish away.*" Vol. i. p. 97.

[7] Baur has most perversely adduced *both these* as evidences of spuriousness: among the former he cites ch. i. 5, as compared with 1 Cor. ii. 4: i. 6, with 1 Cor. xi. 1: i. 8, with Rom. i. 8: ii. 4—10, with 1 Cor. ii. 4, iv. 3, 4, ix. 15, 2 Cor. ii. 17, v. 11, xi. 9: for his discussion of the latter, see his "Paulus Apostel, u.s.w.," pp. 489, 490.

CHAPTER VI.

THE SECOND EPISTLE TO THE THESSALONIANS.

SECTION I.

ITS AUTHORSHIP.

1. THE recognition of this Epistle has been as general,—and the exceptions to it for the most part the same,—as in the case of the last.

2. The principal testimonies of early Christian writers are the following:

(α) Irenæus, adv. Hær. iii. 7. 2, p. 182:

"Quoniam autem hyperbatis frequenter utitur Apostolus (Paulus, from what precedes) propter velocitatem sermonum suorum, et propter impetum qui in ipso est Spiritus, ex multis quidem aliis est invenire. . . . . Et iterum in secunda ad Thessalonicenses de Antichristo dicens, ait: Et tunc revelabitur," &c. ch. ii. 8, 9.

(β) Clement of Alexandria, Strom. v. 3 [17], p. 655 P.:

οὐκ ἐν πᾶσι, φησὶν ὁ ἀπόστολος, ἡ γνῶσις, προσεύχεσθε δὲ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις (2 Thess. iii. 1, 2).

(γ) Tertullian, de resurr. carnis c. 24, vol. ii. p. 828: following on the citation from the first Epistle given above, ch. v. § i. 3, ... "et in secunda, pleniore sollicitudine ad eosdem: obsecro autem vos, fratres, per adventum Domini nostri Jesu Christi," &c. (ch. ii. 1, 2.)

3. The objections brought by Schmidt (Einl. ii. p. 256 ff.), Kern (Tübing. Zeitschrift für 1839, 2 heft.), and Baur (Paulus u.s.w. p. 488 ff.) against the genuineness of the Epistle, in as far as they rest on the old story of similarities and differences as compared with St. Paul's acknowledged Epistles, have been already more than once dealt with. I shall now only notice those which regard points peculiar to our Epistle itself.

4. It is said that this second Epistle is not consistent with the first: that directed their attention to the Lord's coming as almost immediate: *this* interposes delay,—the apostasy,—the man of sin, &c. It really seems as if no propriety nor exact fitting of circumstances would ever satisfy such critics. It might be imagined that this very discrepancy, even if allowed, would tell most strongly in favour of the genuineness.

5. It is alleged by Kern, that the whole prophetic passage, ch. ii. 1 ff.,

does not correspond with the date claimed for the Epistle. It is assumed, that the man of sin is Nero, who was again to return, Rev. xvii. 10,—ὁ κατέχων, Vespasian,—the ἀποστασία, the falling away of Jews and Christians alike. This view, it is urged, fits a writer in A.D. 68—70, between Nero's death and the destruction of Jerusalem. But than this nothing can be more inconclusive. Why have we not as good a right to say, that *this interpretation* is wrong, because it *does not correspond to the received date* of the Epistle, as vice versâ? To us (see below, § v.) the interpretation is full of absurdity, and therefore the argument carries no conviction.

6. It is maintained again, that ch. iii. 17 is strongly against the genuineness of our Epistle: for that there was no reason for guarding against forgeries; and as for πάσῃ ἐπιστολῇ, the Apostle had written but one. For an answer to this, see note in loc., where both the reason for inserting this is adduced, and it is shewn, that almost all of his Epistles either are expressly, or may be understood as having been, thus authenticated.

7. See the objections of Schmidt, Schrader, Kern, and Baur, treated at length in Lünemann's Einleitung to his Commentary, pp. 161—167: and in Davidson, Introd. vol. ii. pp. 484, end.

SECTION II.

FOR WHAT READERS, AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The former particular has been already sufficiently explained in the corresponding section of the Prolegomena to the first Epistle. But inasmuch as the condition of the Thessalonian Church in the mean time bears closely upon the object of the Epistle, I resume here the consideration of their circumstances and state of mind.

2. We have seen that there were those among them, who were too ready to take up and exaggerate the prevalence of the subject of Christ's coming among the topics of the Apostle's teaching. These persons, whether encouraged by the tone of the first Epistle or not, we cannot tell (for we cannot see any reference to the first Epistle in ch. ii. 2, see note there), were evidently teaching, as an expansion of St. Paul's doctrine, or as under his authority, or even as enjoined in a letter from him (ib. note), the actual presence of the day of the Lord. In consequence of this, their minds had become unsettled: they wanted directing into the love of God and the imitation of Christ's patience (ch. iii. 5). Some appear to have left off their daily employments, and to have been taking advantage of the supposed reign of Christ to be walking disorderly.

3. It was this state of things, which furnished the occasion for our Epistle being written. Its object is to make it clear to them that the day of Christ, though a legitimate matter of expectation for every Christian, and a constant stimulus for watchfulness, was not yet come: that a course and development of events must first happen, which he lays forth to them in the spirit of prophecy: shewing them that this development has already begun, and that not until it has ripened will the coming of the Lord take place.

4. This being the occasion of writing the Epistle, there are grouped round the central subject two other general topics of solace and confirmation: comfort under their present troubles (ch. i.): exhortation to honesty and diligence, and avoidance of the idle and disorderly (ch. iii.).

SECTION III.

PLACE AND TIME OF WRITING.

1. In the address of the Epistle, we find the same three, Paul, Silvanus, and Timotheus, associated together, as in the first Epistle. This circumstance would at once direct us to Corinth, where Silas and Timotheus rejoined St. Paul (Acts xviii. 5), and whence we do not read that they accompanied him on his departure for Asia (ib. xviii. 18). And as we believe the first Epistle to have been written from that city, it will be most natural, considering the close sequence of this upon that first, to place the writing of it at Corinth, somewhat later in this same visit of a year and a half (Acts xviii. 11).

2. *How long* after the writing of the first Epistle in the winter of A.D. 52 (see above, ch. v. § iii. 3) we are to fix the date of our present one, must be settled merely by calculations of probability, and by the indications furnished in the Epistle itself.

3. The former of these do not afford us much help. For we can hardly assume with safety that the Apostle had received intelligence of the effects of his first Epistle, seeing that we have found cause to interpret ch. ii. 2 not of that Epistle, but of false ones, circulated under the Apostle's name. All that we can assume is, that more intelligence had arrived from Thessalonica: how soon after his writing to them, we cannot say. Their present state, as we have seen above, was but a carrying forward and exaggerating of that already begun when the former letter was sent: so that a very short time would suffice to have advanced them from the one grade of undue excitement to the other.

4. Nor do any hints furnished by our Epistle give us much more assistance. They are principally these. (a) In ch. i. 4, the Apostle speaks of his ἐγκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ concerning the en-

durance and faith of the Thessalonians under persecutions. It would seem from this, that the Achæan Churches (see 1 Cor. i. 2; 2 Cor. i. 1; Rom. xvi. 1) had by this time acquired number and consistence. This however would furnish but a vague indication: it might point to any date after the first six months of his stay at Corinth. (b) In ch. iii. 2, he desires their prayers *ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων*. It has been inferred from this, that the tumult which occasioned his departure from Corinth was not far off: that the designs of the unbelieving Jews were drawing to a head: and that consequently our date must be fixed just before his departure. But this inference is not a safe one: for we find that his open breach with the Jews took place close upon the arrival of Silas and Timotheus (Acts xviii. 5—7), and that his situation immediately after this was one of peril: for in the vision which he had, the Lord said to him, *οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί σε*.

5. So that we really have very little help in determining our date, from either of these sources. All we can say is, that it must be fixed, in all likelihood, between the winter of 52 and the spring of 54: and taking the medium, we may venture to place it somewhere about the middle of the year 53.

SECTION IV.

STYLE.

1. The style of our Epistle, like that of the first, is eminently Pauline. Certain dissimilarities have been pointed out by Baur, &c. (see above, § i. 3): but they are no more than might be found in any one undoubted writing of our Apostle. In a fresh and vigorous style, there will ever be, so to speak, librations over any rigid limits of habitude which can be assigned: and such are to be judged of, not by their mere occurrence and number, but by their subjective character being or not being in accordance with the writer's well-known characteristics. Professor Jowett has treated one by one the supposed inconsistencies with Pauline usage (vol. i. p. 139 f.), and shewn that there is no real difficulty in supposing any of the expressions to have been used by St. Paul. He has also collected a very much larger number of resemblances in manner and phraseology to the Apostle's other writings. The student who makes use of the references in this edition will be able to mark out these for himself, and to convince himself that the style of our Epistle is so closely related to that of the rest, as to shew that the same mind was employed in the choice of the words and the construction of the sentences.

2. One portion of this Epistle, viz. the prophetic section, ch. ii. 1—12,

as it is distinguished from the rest in subject, so differs in style, being, as is usual with the more solemn and declaratory paragraphs of St. Paul, loftier in diction and more abrupt and elliptical in construction. The passage in question will be found on comparison to bear, in style and flow of sentences, a close resemblance to the denunciatory and prophetic portions of the other Epistles: compare for instance ver. 3 with Col. ii. 8, 16; vv. 8, 9 with 1 Cor. xv. 24—28; ver. 10 with Rom. i. 18, 1 Cor. i. 18, 2 Cor. ii. 15; ver. 11 with Rom. i. 24, 26; ver. 12 with Rom. ii. 5, 9, and Rom. i. 32.

SECTION V.

ON THE PROPHETIC IMPORT OF CH. II. 1—12.

1. It may be well, before entering on this, to give the passage, as it stands in our rendering in the notes[1].

"(1) But we entreat you, brethren, in regard of the coming of our Lord Jesus Christ, and our gathering together to Him,—(2) in order that ye should not be lightly shaken from your mind nor troubled, neither by spirit, nor by word, nor by epistle as from us, to the effect that the day of the Lord is present. (3) Let no man deceive you in any manner: for [that day shall not come] unless there have come the apostasy first, and there have been revealed the man of sin, the son of perdition, (4) he that withstands and exalts himself above every one that is called God or an object of adoration, so that he sits in the temple of God, shewing himself that he is God. (5) . . . . (6) And now ye know that which hinders, in order that he may be revealed in his own time. (7) For the MYSTERY ALREADY is working of lawlessness, only until he that now hinders be removed: (8) and then shall be REVEALED the LAWLESS ONE, whom the Lord Jesus will destroy by the breath of His mouth, and annihilate by the appearance of His coming: (9) whose coming is according to the working of Satan in all power and signs and wonders of falsehood, (10) and in all deceit of unrighteousness for those who are perishing, because they did not receive the love of the truth in order to their being saved. (11) And on this account God is sending to them the working of error, in order that they should believe the falsehood, (12) that all might be judged who did not believe the truth, but found pleasure in iniquity."

[1] I must caution the reader, that the rendering given in my notes is not in any case intended for a polished and elaborated version, nor is it my object to put the meaning into the best idiomatic English: but I wish to represent, as nearly as possible, the construction and intent of the original. The difference between a literal rendering, and a version for vernacular use, is very considerable, and has not been enough borne in mind in judging of our authorized English version.

2. It will be my object to give a brief résumé of the history of the interpretation of this passage, and afterwards to state what I conceive to have been its meaning as addressed to the Thessalonians, and what as belonging to subsequent ages of the Church of Christ. The history of its interpretation I have drawn from several sources: principally from Lünemann's Schlussbemerkungen to chap. ii. of his Commentary, pp. 204—217.

3. The first particulars in the history must be gleaned from the early Fathers. And their interpretation is for the most part well marked and consistent. They all regard it as a prophecy of the future, as yet unfulfilled when they wrote. They all regard the *παρουσία* as the personal return of our Lord to judgment and to bring in His Kingdom. They all regard the adversary here described as an individual person, the incarnation and concentration of sin [2].

[2] The following citations will bear out the assertion in the text:

IRENÆUS, adv. hær. v. 25. 1, p. 322: "Ille enim (Antichristus) omnem suscipiens diaboli virtutem, veniet non quasi rex justus nec quasi in subjectione Dei legitimus: sed impius et injustus et sine lege, quasi apostata, et iniquus et homicida, quasi latro, diabolicam apostasiam in se recapitulans: et idola quidem seponens, ad suadendum quod ipse sit Deus: se autem extollens unum idolum, habens in semetipso reliquorum idolorum varium errorem: ut hi qui per multas abominationes adorant diabolum, hi per hoc unum idolum serviant ipsi, de quo apostolus in Epistola quæ est ad Thessalonicenses secunda, sic ait" (vv. 3, 4).

Again, ib. 3, p. 323: "'Usque ad tempus temporum et dimidium temporis' (Dan. vii. 25), hoc est, per triennium et sex menses, in quibus veniens regnabit super terram. De quo iterum et apostolus Paulus in secunda ad Thess., simul et causam adventus ejus annuntians, sic ait" (vv. 8 ff.).

Again, ib. 30. 4, p. 330: "Cum autem devastaverit Antichristus hic omnia in hoc mundo, regnabit annis tribus et mensibus sex, et sedebit in templo Hierosolymis: tum veniet Dominus de cœlis in nubibus, in gloria Patris, illum quidem et obedientes ei in stagnum ignis mittens: adducens autem justis regni tempora, hoc est requietionem, septimam diem sanctificatam; et restituens Abrahæ promissionem hæreditatis: in quo regno ait Dominus, multos ab Oriente et Occidente venientes, recumbere cum Abraham, Isaac et Jacob."

TERTULLIAN, de Resurr. c. 24, vol. ii. p. 829, quoting the passage, inserts after *ὁ κατέχων*, "quis, nisi Romanus status? cujus abscessio in decem reges dispersa Antichristum superducet, et tum revelabitur iniquus." See also his Apol. c. 32, vol. i. p. 447.

JUSTIN MARTYR, dial. cum Tryph. c. 110, p. 203: *δύο παρουσίαι αὐτοῦ κατηγγελμέναι εἰσί, μία μὲν ἐν ᾗ παθητὸς καὶ ἄδοξος καὶ ἄτιμος καὶ σταυρούμενος κεκήρυκται, ἡ δὲ δευτέρα ἐν ᾗ μετὰ δόξης ἀπὸ τῶν οὐρανῶν πάρεσται, ὅταν καὶ ὁ τῆς ἀποστασίας ἄνθρωπος, ὁ καὶ εἰς τὸν ὕψιστον ἔξαλλα λαλῶν, ἐπὶ τῆς γῆς ἄνομα τολμήσῃ εἰς ἡμᾶς τοὺς Χριστιανούς.*

ORIGEN, contra Cels. vi. 45 f. vol. i. p. 667 f.: *ἔχρην δὲ τὸν μὲν ἕτερον τῶν ἄκρων, καὶ βέλτιστον, υἱὸν ἀναγορεύεσθαι τοῦ θεοῦ, διὰ τὴν ὑπεροχήν· τὸν δὲ τούτῳ κατὰ διάμετρον ἐναντίον, υἱὸν τοῦ πονηροῦ δαίμονος, καὶ Σατανᾶ, καὶ διαβόλου . . . λέγει δὲ ὁ Παῦλος, περὶ τούτου τοῦ καλουμένου ἀντιχρίστου διδάσκων, καὶ παριστὰς μετά τινος ἐπικρύψεως τίνα τρόπον ἐπιδημήσει, καὶ πότε τῷ γένει τῶν ἀνθρώπων, καὶ διὰ τί.* He then quotes this whole passage.

4. Respecting, however, the minor particulars of the prophecy, they are not so entirely at agreement. Augustine says (de civ. Dei, xx. 19. 2, p. 685: cf. also Jerome in the note),—'in *quo templo* Dei sit sessurus, incertum est: utrum in illa ruina templi quod a Salomone rege constructum est, an vero in Ecclesia. Non enim templum alicujus idoli aut dæmonis templum Dei Apostolus diceret[3].' And from this doubt about his 'session,' a doubt about his person also had begun to spring up; for he continues, 'unde nonnulli non ipsum principem sed universum quodammodo corpus ejus, id est, ad eum pertinentem hominum multitudinem simul cum ipso suo principe hoc loco intelligi Antichristum volunt.'

5. The meaning of *τὸ κατέχον*, though, as will be seen from the note, generally agreed to be the Roman empire, was not by any means universally acquiesced in. Theodoret says, *τινὲς τὸ κατέχον τὴν Ῥωμαϊκὴν ἐνόησαν βασιλείαν, τινὲς δὲ τὴν χάριν τοῦ πνεύματος. κατεχούσης γάρ, φησί, τῆς τοῦ πνεύματος χάριτος ἐκεῖνος οὐ παραγίνεται, ἀλλ' οὐχ οἷόν τε παύσασθαι παντελῶς τὴν χάριν τοῦ πνεύματος . . . . ἀλλ' οὐδὲ τὴν Ῥωμαϊκὴν βασιλείαν ἑτέρα διαδέξεται βασιλεία· διὰ γὰρ τοῦ τετάρτου θηρίου καὶ ὁ θειότατος Δανιὴλ*

CHRYSOSTOM in loc.: *τίς δὲ οὗτός ἐστιν; ἆρα ὁ Σατανᾶς; οὐδαμῶς· ἀλλ' ἄνθρωπός τις πᾶσαν αὐτοῦ δεχόμενος τὴν ἐνέργειαν. καὶ ἀποκαλυφθῇ ὁ ἄνθρωπός, φησιν, ὁ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα. οὐ γὰρ εἰδωλολατρείαν ἄξει ἐκεῖνος, ἀλλ' ἀντίθεός τις ἔσται, καὶ πάντας καταλύσει τοὺς θεούς, καὶ κελεύσει προσκυνεῖν αὐτὸν ἀντὶ τοῦ θεοῦ, καὶ καθεσθήσεται εἰς τὸν ναὸν τοῦ θεοῦ, οὐ τὸν ἐν Ἱεροσολύμοις μόνον, ἀλλὰ καὶ εἰς τὰς πανταχοῦ ἐκκλησίας.*

And below: *καὶ τί μετὰ ταῦτα; ἐγγὺς ἡ παραμυθία. ἐπάγει γάρ· ὃν ὁ κύριος Ἰησοῦς κ.τ.λ. καθάπερ γὰρ κ.τ.λ.* See the rest cited in the note on ver. 8.

CYRIL OF JERUS., Catech. xv. 12, p. 229: *ἔρχεται δὲ ὁ προειρημένος ἀντίχριστος οὗτος, ὅταν πληρωθῶσιν οἱ καιροὶ τῆς Ῥωμαίων βασιλείας, καὶ πλησιάζει λοιπὸν τὰ τῆς τοῦ κόσμου συντελείας. δέκα μὲν ὁμοῦ Ῥωμαίων ἐγείρονται βασιλεῖς, ἐν διαφόροις μὲν ἴσως τόποις, κατὰ δὲ τὸν αὐτὸν βασιλεύοντες καιρόν. μετὰ δὲ τούτους ἐνδέκατος ὁ Ἀντίχριστος ἐκ τῆς μαγικῆς κακοτεχνίας τὴν Ῥωμαϊκὴν ἐξουσίαν ἁρπάσας.*

Theodoret's interpretation agrees with the above as to the personality of Antichrist and as to our Lord's coming. I shall quote some portion of it below, on *ὁ κατέχων*, and *τὸ μυστήριον*.

AUGUSTINE, de civ. Dei, xx. 19. 4, vol. vii. p. 687: "Non veniet ad vivos et mortuos judicandos Christus, nisi prius venerit ad seducendos in anima mortuos adversarius ejus Antichristus."

JEROME, Epist. cxxi., ad Algasiam, qu. 11, vol. i. p. 887 *f.*: "Nisi, inquit, venerit discessio primum . . . . ut omnes gentes quæ Romano imperio subjacent, recedant ab his, et revelatus fuerit, id est, ostensus, quem omnia prophetarum verba prænunciant, homo peccati, in quo fons omnium peccatorum est, et filius perditionis, id est diaboli: ipse est enim universorum perditio, qui adversatur Christo, et ideo vocatur Antichristus; et extollitur supra omne quod dicitur Deus, ut cunctarum gentium deos, sive probatam omnem et veram religionem suo calcet pede: et in templo Dei, vel Hierosolymis (ut quidam putant), vel in ecclesia, ut verius arbitramur, sederit, ostendens se, tanquam ipse sit Christus et filius Dei: nisi, inquit, fuerit Romanum imperium ante desolatum, et Antichristus præcesserit, Christus non veniet: qui ideo ita venturus est, ut Antichristum destruat."

[3] Theodoret also: *ναὸν δὲ θεοῦ τὰς ἐκκλησίας ἐκάλεσεν, ἐν αἷς ἁρπάσει τὴν προεδρείαν, θεὸν ἑαυτὸν ἀποδεικνῦναι πειρώμενος.*

τὴν Ῥωμαϊκὴν ἠνίξατο βασιλείαν. ἐν δὲ τούτῳ τὸ μικρὸν κέρας ἐβλάστησε τὸ ποιοῦν πόλεμον μετὰ τῶν ἁγίων. αὐτὸς δὲ οὗτός ἐστι περὶ οὗ τὰ προῤῥηθέντα εἶπεν ὁ θεῖος ἀπόστολος. οὐδέτερον τούτων οἶμαι φάναι τὸν θεῖον ἀπόστολον, ἀλλὰ τὸ παρ' ἑτέρων εἰρημένον εἶναι ἀληθὲς ὑπολαμβάνω. ἐδοκίμασε γὰρ ὁ τῶν ὅλων θεὸς παρὰ τὸν τῆς συντελείας αὐτὸν ὀφθῆναι καιρόν. ὁ τοῦ θεοῦ τοίνυν ὄρος νῦν ἐπέχει φανῆναι. And so also Theodor.-Mops.[4] Another meaning yet is mentioned by Chrysostom, or rather another form of that repudiated above by Theodoret, viz., that the continuance of ἡ τοῦ πνεύματος χάρις, τουτέστι χαρίσματα, hindered his appearing. And remarkably enough, he rejects this from a reason the very opposite of that which weighed with Theodoret,—viz., from the fact that spiritual gifts had ceased: ἄλλως δὲ ἔδει ἤδη παραγίνεσθαι, εἴ γε ἔμελλε τῶν χαρισμάτων ἐκλειπόντων παραγίνεσθαι· καὶ γὰρ πάλαι ἐκλέλοιπεν[5]. Augustine's remarks (ubi supra) are curious: "Quod autem ait, et nunc quid detineat scitis, ... quoniam scire illos dixit, aperte hoc dicere noluit. Et ideo nos, qui nescimus quod illi sciebant, pervenire cum labore ad id quod sensit Apostolus, cupimus, nec valemus: præsertim quia et illa quæ addidit, hunc sensum faciunt obscuriorem. Nam quid est, 'Jam enim,' &c. (ver. 7)? Ego prorsus quid dixerit, fateor me ignorare." Then he mentions the various opinions on τὸ κατέχον, giving this as the view of some, that it was said "de malis et fictis qui sunt in ecclesia, donec perveniant ad tantum numerum qui Antichristo magnum populum faciat: et hoc esse mysterium iniquitatis quia videtur occultum . ." then again quoting ver. 7, adds, "hoc est, donec exeat de medio ecclesiæ mysterium iniquitatis, quod nunc occultum est."

6. This μυστήριον τῆς ἀνομίας was also variously understood. Chrysostom says, Νέρωνα ἐνταῦθα φησίν, ὡσανεὶ τύπον ὄντα τοῦ Ἀντιχρίστου· καὶ γὰρ οὗτος ἐβούλετο νομίζεσθαι θεός. καὶ καλῶς εἶπε τὸ μυστήριον· οὐ γὰρ φανερῶς ὡς ἐκεῖνος, οὐδ' ἀπηρυθριασμένως. εἰ γὰρ πρὸ χρόνου ἐκείνου ἀνευρέθη, φησίν, ὃς οὐ πολὺ τοῦ Ἀντιχρίστου ἐλείπετο κατὰ τὴν κακίαν, τί θαυμαστὸν εἰ ἤδη ἔσται; οὕτω δὴ συνεσκιασμένως εἶπε, καὶ φανερὸν αὐτὸν οὐκ ἠθέλησε ποιῆσαι, οὐ διὰ δειλίαν, ἀλλὰ παιδεύων ἡμᾶς μὴ περιττὰς ἔχθρας ἀναδέχεσθαι ὅταν μηδὲν ᾖ τὸ κατεπεῖγον. This opinion is also mentioned by Augustine, al., but involves of course an anachronism. Theodoret, also mentioning it, adds: ἐγὼ δὲ οἶμαι τὰς ἀναφυείσας αἱρέσεις δηλοῦν τὸν ἀπόστολον· δι' ἐκείνων γὰρ ὁ διάβολος πολλοὺς ἀποστήσας τῆς ἀληθείας, προκατασκευάζει τῆς ἀπάτης τὸν ὅλεθρον. μυστήριον δὲ αὐτοὺς· ἀνομίας ἐκάλεσεν, ὡς κεκρυμμένην ἔχοντας τῆς ἀνομίας τὴν πάγην . . . . ὃ κρύβδην ἀεὶ κατεσκεύαζε, τότε προφανῶς καὶ διαῤῥήδην κηρύξει.

[4] It is decisive against this latter view, as Lünemann has observed, that if τὸ κατέχον be God's decree, ὁ κατέχων must be *God Himself*, and then the ἕως ἐκ μέσου γένηται could not be said.

[5] An ingenuous and instructive confession, at the end of the fourth century, from one of the most illustrious of the fathers.

7.[6] The view of the fathers remained for ages the prevalent one in the Church. Modifications were introduced into it, as her relation to the state gradually altered; and the Church at last, instead of being exposed to further hostilities from the secular power, rose to the head of that power; and, penetrating larger and larger portions of the world, became a representation of the kingdom of God on earth, with an imposing hierarchy at her head. Then followed, in the Church in general, and among the hierarchy in particular, a neglect of the subject of Christ's coming. But meanwhile, those who from time to time stood in opposition to the hierarchy, understood the Apostle's description here, as they did also the figures in the Apocalypse, of that hierarchy itself. And thus arose,—the παρουσία being regarded much as before, only as an event far off instead of near,—first in the eleventh century the idea, that the Antichrist foretold by St. Paul is the *establishment and growing power of the Popedom.*

8. This view first appears in the conflict between the Emperors and the Popes, as held by the partisans of the imperial power: but soon becomes that of all those who were opponents of the hierarchy, as wishing for a freer spirit in Christendom than the ecclesiastical power allowed. It was held by the Waldenses, the Albigenses, the followers of Wickliffe and Huss. The κατέχον, which retarded the destruction of the papacy, was held by them to be the *Imperial power*, which they regarded as simply a revival of the old Roman Empire.

9. Thus towards the time of the Reformation, this reference of Antichrist to the papal hierarchy became very prevalent: and after that event it assumed almost the position of a dogma in the Protestant Churches. It is found in Bugenhagen, Zwingle, Calvin, &c., Osiander, Baldwin, Aretius, Erasm.-Schmid, Beza, Calixtus, Calovius, Newton, Wolf, Joachim-Lange, Turretin, Benson, Bengel, Macknight, Zachariæ, Michaelis, &c.: in the symbolical books of the Lutheran Church, and in Luther's own writings: and runs through the works of our English Reformers[7].

10. The upholders of this view generally conceive that the Papacy will go on bringing out more and more its antichristian character, till at last the παρουσία will overtake and destroy it. The ἀποστασία is the *fall from pure evangelical doctrine* to the traditions of men. The singular, ὁ ἄνθρωπος τῆς ἁμαρτίας, is taken collectively, to signify a '*series et successio hominum*,' inasmuch as it is a monarchical empire which is in question, which remains one and the same, though its individual

[6] What follows, as far as paragraph 24, is taken principally from Lünemann's Schlussbemerkungen, as above: with the exception of the citations made in full, and personal opinions expressed.

[7] See a very complete résumé of the passages on Antichrist in the Reformers, under the word, in the excellent Index to the publications of the Parker Society.

head may change. The godlessness of Antichrist, described in ver. 4, is justified historically by the Pope setting himself above all authority divine and human, the words πάντα λεγόμενον θεόν, &c. being, in accordance with Scriptural usage, taken to mean the princes and governments of the world, and an allusion being found in σέβασμα to σεβαστός, the title of the Roman Emperors. The ναὸς τοῦ θεοῦ is held to be the *Christian Church*, and the καθίσαι to point to the tyrannical power which the Pope usurps over it. By τὸ κατέχον is understood the *Roman Empire*, and by ὁ κατέχων the *Roman Emperor*,—and history is appealed to, to shew that out of the ruins of that empire the papacy has grown up. The declaration, τὸ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, is justified by the fact, that the "semina erroris et ambitionis," which prepared the way for the papacy, were already present in the Apostle's time. For a catalogue of the τέρατα ψεύδους, ver. 9, rich material was found in relics, transubstantiation, purgatory, &c. The annihilation of Antichrist by the πνεῦμα τοῦ στόματος of the Lord, has been understood of the breaking down of his power in the spirits of men by the opening and dispersion of the word of God in its purity by means of the Reformation; and the καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, of the final and material annihilation of Antichrist by the coming of the Lord Himself.

11. In the presence of such a polemical interpretation directed against them, it could hardly be expected that the Roman Catholics on their side would abstain from retaliation on their opponents. Accordingly we find that such writers as Estius, al., interpret the ἀποστασία of *the defection from the Romish Church and the Pope*, and understand by Antichrist the *heretics*, especially *Luther and the Protestant Church*.

12. Even before the reference to the papacy, the interpreters of the Greek Church took *Mohammed* to be the Antichrist intended by St. Paul, and the ἀποστασία to represent the *falling off* of many Oriental and Greek Churches *to Islamism*. And this view so far influenced the Protestant Church, that some of its writers have held a double Antichrist,—an Eastern one, viz. Mohammed and the Turkish power,—and a Western, viz. the Pope and his power. So Melancthon, Bucer, Bullinger, Piscator, &c.

13. Akin to this method of interpretation is that which in our own century has found the apostasy in the enormities of the French Revolution, Antichrist in *Napoleon*, and τὸ κατέχον in the *continuance of the German Empire:* an idea, remarks Lünemann, convicted of error by the termination of that empire in 1806.

14. One opinion of modern days has been, that it is objectionable to endeavour to assign closely a meaning to the single details of the imagery used by St. Paul. This has led to giving the whole description a general, ideal, or symbolic sense. So *Koppe*, who thinks that the Apostle

is only following the general import of the Jewish expectations, resting on the prophecy of Daniel, that there should be a season of godlessness before the time of the end, the full eruption of which he expects after his own death: he himself being ὁ κατέχων. Similarly *Storr*,—who sees in ἄνθρωπος τῆς ἁμαρτίας 'potestas aliqua, Deo omnique religioni adversaria, quæ penitus incognita et futuro demum tempore se proditura sit,' and in τὸ κατέχον, the 'copia hominum, verissimo amore inflammatorum in Christianam religionem.' *Nitzsch* again believes the 'man of sin to be the power of godlessness' come to have open authority, or the general contempt of all religion. *Pelt*, comm. in Thess. p. 204, sums up his view thus: "Mihi igitur cum Koppio adversarius ille *principium* esse videtur, sive vis spiritualis evangelio contraria, quæ huc usque tamen in Pontificiorum Romanorum operibus ac serie luculentissime sese prodiit, ita tamen, ut omnia etiam mala, quæ in ecclesiam compareant, ad eandem Antichristi ἐνέργειαν sint referenda. Ejus vero παρουσία, i. e. summum fastigium, quod Christi reditum, qui nihil aliud est nisi regni divini victoria[8], antecedet, futurum adhuc esse videtur, quum illud tempus procul etiam nunc abesse putemus, ubi omnes terræ incolæ in eo erunt ut ad Christi sacra transeant. κατέχον vero cum Theodoreto putarim esse Dei voluntatem illud Satanæ regnum cohibentem, ne erumpat, et si mediæ spectantur causæ, apostolorum tempore maxime imperii Romani vis, et quovis ævo illa resistentia, quam malis artibus, quæ religionem subvertere student, privati commodi et honoris augendorum cupiditas opponere solet." And Pelt thinks that the symptoms of the future corruption of the Christian Church were already discernible in the apostolic times, in the danger of falling back from Christian freedom into Jewish legality, in the mingling of heathenism with Christianity, in false γνῶσις and ἄσκησις, in angelolatry, in the "fastus a religione Christiana omnino alienus."

15. *Olshausen's* view is, that inasmuch as the personal coming of Christ is immediately to follow this revelation of Antichrist, such revelation cannot have yet taken place: and consequently, though we need not stigmatize any of the various interpretations as false, none of them has exhausted the import of the prophecy. The various untoward events and ungodly persons which have been mentioned, including the unbelief and godlessness of the present time, are all prefigurations of Antichrist, but contain only *some* of his characteristics, not *all*: it is the union of *all* in some one personal appearance, that shall make the full Antichrist, as the union in one Person, Jesus of Nazareth, of all the types and prophecies, constituted the full Christ. And the κατέχον is the *moral and conservative influence of political states*, restraining this great final outbreak. See more on this below.

[8] So again Pelt, p. 185: "Tenentes, illum Christi adventum a Paulo *non visibilem* habitum."

16. On the other hand, some have regarded the prophecy as one already fulfilled. So Grotius, Wetstein, Le Clerc, Whitby, Schöttgen, Nösselt, Krause, and Harduin. All these concur in referring the παρουσία τοῦ κυρίου to the coming of Christ in the *destruction of Jerusalem*.

17. *Grotius* holds Antichrist to be the godless *Caligula*, who (Suet. Calig. 22, 33) ordered universal supplication to himself as the High God, and (Jos. Antt. xviii. 8. 2. Philo, Leg. ad Cai. § 31, vol. ii. p. 576) would have set up a colossal image of himself in the temple at Jerusalem: and in ὁ κατέχων he sees *L. Vitellius*, the proconsul of Syria and Judæa, whose term of office delayed the putting up of the statue,—and in ὁ ἄνομος, *Simon Magus*. This theory is liable to the two very serious objections, 1) that it makes ὁ ἄνθρ. τῆς ἁμαρτ. and ὁ ἄνομος into two separate persons: 2) that it involves an anachronism, our Epistle having been written after Caligula's time.

18. According to *Wetstein*, the ἄνθρ. τῆς ἁμαρτίας is *Titus*, whose army (Jos. B. J. vi. 6. 1), καιομένου αὐτοῦ τοῦ ναοῦ, καὶ τῶν πέριξ ἁπάντων, κομίσαντες τὰς σημαίας εἰς τὸ ἱερόν, καὶ θέμεναι τῇ ἀνατολικῇ πύλῃ ἄντικρυς, ἔθυσάν τε αὐταῖς αὐτόθι, καὶ τὸν Τίτον μετὰ μεγίστων εὐφημιῶν ἀπέφηναν αὐτοκράτορα. His κατέχων is *Nero*, whose death was necessary for the reign of Titus,—and his ἀποστασία, the *rebellion and slaughter of three princes*, Galba, Otho, and Vitellius, which brought in the Flavian family. But this is the very height of absurdity, and surely needs no serious refutation.

19. *Hammond*[9] makes the *man of sin* to be *Simon Magus*, and *the Gnostics*, whose head he was. The ἐπισυναγωγὴ ἐπ' αὐτόν, ver. 1, he interprets as the "major libertas coëundi in ecclesiasticos cœtus ad colendum Christum:" the ἀποστασία, the falling off of Christians *to Gnosticism* (1 Tim. iv. 1): ἀποκαλυφθῆναι, the Gnostics "putting off their disguise, and revealing themselves in their colours, i. e. cruel, professed enemies to Christ and Christians:" ver. 4 refers to Simon "making himself the supreme Father of all, who had created the God of the Jews" (Iren. i. 24, 1, 2, p. 100 f.). By τὸ κατέχον, he understands the *union* yet subsisting more or less *between the Christians and the Jews* in the Apostle's estimation, which was removed when the Apostles entirely separated from the Jews: and ὁ κατέχων he maintains to be virtually the same with τὸ κατέχον, but if any masculine subject must be supplied, would make it ὁ νόμος. The μυστήριον τῆς ἀνομίας he refers to the *wicked lives* of these Gnostics, but mostly to their persecution of the Christians. Ver. 8 he explains of the *conflict at Rome* between Simon and the Apostles Peter and Paul, which ended in the death of the former. Lünemann adds, "The exegetical and historical monstrosity of this interpretation is at present universally acknowledged."

[9] On the New Test. in loc.

20. *Le Clerc* holds the ἀποστασία to be the *rebellion of the Jewish people* against the yoke of Rome: the man of sin, the *rebel Jews*, and especially their leader *Simon, son of Giora*, whose atrocities are related in Josephus:—πᾶς λεγόμ. θεὸς κ.τ.λ., denotes the *government*:—τὸ κατέχον is *whatever hindered the open breaking out of the rebellion*,—partly the influence of those Jews in office who dissuaded the war,—partly fear of the Roman armies: and ὁ κατέχων, on one side, the "*præses Romanus*,"—on the other, the "*gentis proceres, rex Agrippa et pontifices plurimi*." The μυστήριον τῆς ἀνομίας is the *rebellious ambition*, which under the cloke of Jewish independence and zeal for the law of Moses, was even then at work, and at length broke openly forth.

21. *Whitby* takes the *Jewish people* for Antichrist, and finds in the apostasy the *falling away of the Jewish converts to their old Judaism*, alluded to in the Epistle to the Hebrews (iii. 12—14; iv. 11; vi. 4—6; x. 26, 27 al. fr.). His κατέχων is "the *Emperor Claudius*, who will let till he be taken away, i. e. he will hinder the Jews from breaking out into an open rebellion in his time, they being so signally and particularly obliged by him, that they cannot for shame think of revolting from his government."

22. *Schöttgen* (vol. i. p. 861 ff.) takes Antichrist to be the *Pharisees, Rabbis, and doctors of the law*, who set up themselves above God, and had impious stories tending to bring Him into contempt: the ἀποστασία, the *rebellion against Rome*: the κατέχον, "*Christiani*, qui precibus suis rem aliquando distulerunt, donec oraculo divino admoniti Hierosolymis abierunt, et Pellam secesserunt:" the μυστήριον τῆς ἀνομίας, "*ipsa doctrina perversa*," referring to 1 Tim. iii. 16.

23. *Nösselt* and *Krause* understand by Antichrist the *Jewish zealots*, and by the κατέχον, *Claudius*, as Whitby. Lastly, *Harduin* makes the ἀποστασία the *falling off of the Jews to paganism*,—the man of sin, the *High Priest Ananias* (Acts xxiii. 2),—the κατέχων, *his predecessor*, whose term of office must come to an end before he could be elected. From the beginning of his term, the ἄνθρωπος τῆς ἁμαρτίας was working as a prophet of lies, and was destroyed at the taking of Jerusalem by Titus.

24. All these *præterist* interpretations have against them one fatal objection:—that it is impossible to conceive of the destruction of Jerusalem as in any sense corresponding to the παρουσία in St. Paul's sense of the term: see especially, as bearing immediately on this passage, 1 Thess. ii. 19; iii. 13; iv. 15; v. 23.

25. A third class of interpretations is that adopted by many of the modern German expositors, and their followers in England. It is best described perhaps in the words of De Wette (Einl. Handb. ii. 132): "He goes altogether wrong, who finds here any more than the Apostle's

subjective anticipation from his own historical position, of the future of the Christian Church;" and expanded by Mr. Jowett (vol. ii. p. 178), "Such passages (Eph. vi. 12) are a much safer guide to the interpretation of the one we are considering, than the meaning of similar passages in the Old Testament. For they indicate to us the habitual thought of the Apostle's mind: 'a falling away first,' suggested probably by the wavering which he saw around him among his own converts, the grievous wolves that were entering into the Church of Ephesus (Acts xx. 29): the turning away of all them of Asia (2 Tim. i. 15). When we consider that his own converts, and his Jewish opponents, were all the world to him,—that through them, as it were in a glass, he appeared to himself to see the workings of human nature generally, we understand how this double image of good and evil should have presented itself to him, and the kind of necessity which he felt, that Christ and Antichrist should alternate with each other. It was not that he foresaw some great conflict, decisive of the destinies of mankind. What he anticipated far more nearly resembled the spiritual combat in the seventh chapter of the Romans. It was the same struggle, written in large letters, as Plato might have said, not on the tables of the heart, but on the scene around: the world turned inside out, as it might be described: evil as it is in the sight of God, and as it realizes itself to the conscience, putting on an external shape, transforming itself into a person."

26. This hypothesis is so entirely separate from all others, that there seems no reason why we should not deal with it at once and on its own ground, before proceeding further. It will be manifest to any one who exercises a moment's thought, that the question moved by it simply resolves itself into this: *Was the Apostle, or was he not, writing in the power of a spirit higher than his own?* In other words, we are here at the very central question of *Inspiration or no Inspiration:* not disputing about any of its details, which have ever been matters of doubt among Christians: but just asking, for the Church and for the world, *Have we, in any sense, God speaking in the Bible, or have we not?* If we have,—then of all passages, it is in these which treat so confidently of futurity, that we must recognize His voice: if we have it not in these passages, then where are we to listen for it at all? Does not this hypothesis, do not they who embrace it, at once reduce the Scriptures to books written by men,—their declarations to the assertions of dogmatizing teachers,—their warnings to the apprehensions of excited minds,—their promises to the visions of enthusiasts,—their prophecies, to anticipations which may be accounted for by the circumstances of the writers, but have in them no objective permanent truth whatever?

27. On such terms, I fairly confess I am not prepared to deal with a question like that before us. I believe that our Lord uttered the words ascribed to Him by St. John (ch. xvi. 12, 13); I believe the

apostolic Epistles to be the written proof of the fulfilment of that promise, as the apostolic preaching and labours were the spoken and acted proof: and in writing such passages as this, and 1 Thess. iv. 13—17, and 1 Cor. xv., I believe St. Paul to have been giving utterance, not to his own subjective human opinions, but to truths which the Spirit of God had revealed to him: which he put forth indeed in writing and in speaking, as God had placed him, in a Church which does not know of the time of her Lord's coming,—as God had constituted his own mind, the vessel and organ of these truths, and gifted him with power of words,—but still, as being the truth for the Church to be guided by, not his own forebodings, for her to be misled by. What he may have meant by his expressions, is a question open to the widest and freest discussion: but that what he did mean, always under the above necessary conditions, is truth for us to receive, not opinion for us to canvass, is a position, the holding or rejecting of which might be very simply and strictly shewn to constitute the difference between one who receives, and one who repudiates, Christian revelation itself.

28. I now proceed to enquire, which, or whether any of all the above hypotheses, with the exception of the last, seems worthy of our acceptance. For the reason given above (24), I pass over those which regard the prophecy as fulfilled. The destruction of Jerusalem is inadequate as an interpretation of the coming of the Lord here: He has not yet come in any sense adequate to such interpretation: therefore the prophecy has yet to be fulfilled.

29. The interpretations of the ancient Fathers deserve all respect, short of absolute adoption *because they were* their interpretations. We must always in such cases strike a balance. In living near to the time when the speaking voice yet lingered in the Church, they had an advantage over us: in living far down in the unfolding of God's purposes, we have an advantage over them. They may possibly have heard things which we have never heard: we certainly have seen things which they never saw. In each case, we are bound to enquire, which of these two is likely to preponderate?

30. Their consensus in expecting a *personal* Antichrist, is, I own, a weighty point. There was nothing in their peculiar circumstances or temperament, which prevented them from interpreting all that is here said as a personification, or from allegorizing it, as others have done since. This fact gives that interpretation a *historical* weight, the inference from which it is difficult to escape. The subject of the coming of Antichrist must have been no uncommon one in preaching and in converse, during the latter part of the first, and the second century. That no echoes of the apostolic sayings on the matter should have reached thus far, no savour of the first outpouring of interpretation by

the Spirit penetrated through the next generation, can hardly be conceived. So far, I feel, the patristic view carries with it some claim to our acceptance.

31. The next important point, the interpretation of τὸ κατέχον and ὁ κατέχων, rests, I would submit, on different grounds. Let us for a moment grant, that by the former of these words was imported the *temporal political power*, and by the latter, *he who wielded it*. Such being the case, the concrete interpretation most likely to be adopted by the Fathers would be, the *Roman Empire*, which existed before their eyes as that political power. But *we* have seen that particular power pass away, and be broken up: and that very passing away has furnished us with a key to the prophecy, which they did not possess.

32. On the μυστήριον τῆς ἀνομίας, as has been seen, they are divided: but even were it otherwise, their concrete interpretations are just those things in which we are not inferior to them, but rather superior. The prophecy has since their time expanded its action over a wide and continually increasing historic field: it is for us to observe what they could not, and to say what it is which could be thus described,—then at work, ever since at work, and now at work; and likely to issue in that concentration and revelation of evil which shall finally take place.

33. On looking onward to the next great class of interpretations, that which makes the man of sin to be the *Papal power*, it cannot be doubted, that there are many and striking points of correspondence with the language of the prophecy in the acts and professions of those who have successively held that power. But on the other hand it cannot be disguised that, in several important particulars, the prophetic requirements are very far from being fulfilled. I will only mention two, one subjective, the other objective. In the characteristic of ver. 4, the Pope does not and never did fulfil the prophecy. Allowing all the striking coincidences with the latter part of the verse which have been so abundantly adduced, it never can be shewn that he fulfils the former part, nay so far is he from it, that the abject adoration of and submission to λεγόμενοι θεοί and σεβάσματα has ever been one of his most notable peculiarities[1]. The second objection, of an external and historical character, is even more decisive. If the Papacy be Antichrist, then has the manifestation been made, and endured now for nearly 1500 years,

[1] It must be plain to every unbiassed mind, that the mere logical inference, that the Pope sets himself up above all objects of worship, because he *creates* objects of worship, and *the maker must be greater than the thing made*, is quite beside the purpose. It entirely fails in shewing *hostility to, and lifting himself above, every one that is called God or an object of worship*. The Pope is the *devoted servant* of the false gods whom he creates, not their antagonist and treader-down. I should not have noticed so irrelevant an argument, had it not been made much of as against my view.

and yet that day of the Lord is not come, which by the terms of our prophecy such manifestation is immediately to precede[2].

34. The same remarks will apply even more forcibly to all those minor interpretations which I have enumerated above. None of them exhausts the sense of the prophecy: and the taking any one of them to be that which is here designated, would shew the failure of the prophecy, not its fulfilment: for they have been and have passed away, and the Lord is not yet come.

35. We are thus directed to a point of view with regard to the prophecy, of the following kind. The ἄνομος, in the full prophetic sense, is not yet come. Though 1800 years later, we stand, with regard to him, where the Apostle stood: the day of the Lord not present, and not to arrive until this man of sin be manifested: the μυστήριον τῆς ἀνομίας still working, and much advanced in its working: the κατέχον still hindering. And let us ask ourselves, what does this represent to us? Is it not indicative of a state in which the ἀνομία is working on, so to speak, underground, under the surface of things,—gaining, throughout these many ages, more expansive force, more accumulated power, but still hidden and unconcentrated? And might we not look, in the progress of such a state of things, for repeated minor embodiments of this ἀνομία,—ἄνομοι, and ἀντίχριστοι πολλοί (1 John ii. 18) springing up here and there in different ages and countries,—the ἀποστασία going onward and growing,—just as there were of Christ Himself frequent types and minor embodiments before He came in the flesh? Thus in the Papacy, where so many of the prophetic features are combined, we see as it were a standing embodiment and type of the final Antichrist—in the remarkable words of Gregory the Great, the '*præcursor Antichristi*:' and in Nero, and every persecutor as he arose, and Mohammed, and Napoleon, and many other forms and agencies of evil, other more transient types and examples of him. We may, following out the parallelism, contrast the Papacy, as a type of Antichrist, having its false priesthood, its pretended sacrifices, its 'Lord God' the Pope, with that standing Jewish hierarchy of God's own appointing, and its High Priesthood by which our Lord was prefigured: and the other and personal types, with those typical persons, who appeared under the old covenant, and set forth so plainly the character and sufferings and triumphs of the Christ of God.

36. According then to this view, we still look for the man of sin, in the fulness of the prophetic sense, to appear, and that immediately before the coming of the Lord. We look for him as the final and central embodiment of that ἀνομία, that resistance to God and God's law, which has been for these many centuries fermenting under the crust of human society, and of which we have already witnessed so many

[2] For surely this is the only possible understanding of our ver. 8 on the ordinary acceptance of words.

partial and tentative eruptions. Whether he is to be expected personally, as one individual embodiment of evil, we would not dogmatically pronounce: still we would not forget, that both ancient interpretation, and the world's history, point this way. Almost all great movements for good or for ill have been gathered to a head by one central personal agency. Nor is there any reason to suppose that this will be otherwise in the coming ages. In proportion as the general standard of mental cultivation is raised, and man made equal with man, the ordinary power of genius is diminished, but its extraordinary power is increased; its reach deepened, its hold rendered more firm. As men become familiar with the achievements and the exercise of talent, they learn to despise and disregard its daily examples, and to be more independent of mere men of ability; but they only become more completely in the power of gigantic intellect, and the slaves of pre-eminent and unapproachable talent. So that there seems nothing improbable, judging from these considerations, and from the analogy of the partial manifestations which we have already seen, that the centralization of the antichristian power, in the sense of this prophecy, may ultimately take place in the person of some one of the sons of men.

37. The great ἀποστασία again will receive a similar interpretation. Many signal apostasies the world and the Church have seen. Continually, those are going out from us, who were not of us. Unquestionably the greatest of these has been the Papacy, that counterfeit of Christianity, with its whole system of falsehood and idolatry. But both it, and Mohammedanism, and Mormonism, and the rest, are but tentamina and foreshadowings of that great final apostasy (ἡ ἀποστασία), which shall deceive, if it were possible, even the very elect.

38. The particulars of ver. 4 we regard variously, according as the ἄνομος is a person or a set of persons, with however every inclination to take them literally of a person, giving out these things respecting himself, and sitting as described in the temple of God, whether that temple is to be taken in the strictly literal signification of the Jerusalem-temple (to which we do not incline), or as signifying a Christian place of assembly, the gathering-point of those who have sought the fulfilment of the divine promise of God's presence,—and so called the temple of God.

39. The κατέχον and κατέχων, the one the *general hindrance*, the other the *person in whom that hindrance is summed up*, are, in this view, very plain. As the Fathers took them of the Roman Empire and Emperor, standing and ruling in their time, repressing the outbreak of sin and enormity,—so have we been taught by history to widen this view, and understand them of the *fabric of human polity*, and *those who rule that polity*, by which the great up-bursting of godlessness is kept down and hindered. I say, we have been taught this by history: seeing that as often as these outbursts have taken place, their course and devastations

have been checked by the knitting up again of this fabric of temporal power: seeing that this power, wherever the seeds of evil are most plentiful, is strictly a *coercive* power, and that there only is its restraining hand able to be relaxed, where the light and liberty of the Gospel are shed abroad: seeing that especially has this temporal power ever been in conflict with the Papacy, restraining its pretensions, modifying its course of action, witnessing more or less against its tyranny and its lies.

40. The explanation of the μυστήριον τῆς ἀνομίας has been already anticipated. It, the *ἀνομία*, in the hearts and lives, in the speeches and writings of men, is and ever has been working in hidden places, and only awaits the removal of the hindering power to issue in that concentrated manifestation of ὁ ἄνομος, which shall usher in the times of the end.

41. *When* this shall be, is as much hidden from us, as it was from the Apostles themselves. This may be set, on the one hand, as a motive to caution and sobriety; while on the other let us not forget, that every century, every year, brings us nearer to the fulfilment,—and let this serve to keep us awake and watchful, as servants that wait for the coming of their Lord. We are not to tremble at every alarm; to imagine that every embodiment of sin is the final one, or every falling away the great apostasy: but to weigh, and to discern, in the power of Him, by whom the prince of this world is judged: that whenever the Lord comes He may find us ready,—ready to stand on His side against any, even the final concentration of His adversaries; ready, in daily intercourse with and obedience to Him, to hail His appearance with joy.

42. If it be said, that this is somewhat a dark view to take of the prospects of mankind, we may answer, first, that we are not speculating on the phænomena of the world, but we are interpreting God's word: secondly, that we believe in One in whose hands all evil is working for good,—with whom there are no accidents nor failures,—who is bringing out of all this struggle, which shall mould and measure the history of the world, the ultimate good of man and the glorification of His boundless love in Christ: and thirdly, that no prospect is dark for those who believe in Him. For them all things are working together for good; and in the midst of the struggle itself, they know that every event is their gain; every apparent defeat, real success; and even the last dread conflict, the herald of that victory, in which all who have striven on God's part shall have a glorious and everlasting share.

CHAPTER VII.

ON THE PASTORAL EPISTLES.

SECTION I.

THEIR AUTHORSHIP.

1. THERE never was the slightest doubt in the ancient Church, that the Epistles to Timothy and Titus were canonical, and written by St. Paul.

(α) They are contained in the Peschito Syriac version, which was made in the second century.

(β) In the fragment on the Canon of Scripture first edited by Muratori and thence known by his name, generally ascribed to the end of the second century or the beginning of the third (see Routh, Reliq. Sacr. i. pp. 397 ff.), we read, among the Epistles of St. Paul "verum ad Philemonem una, et ad Timotheum duas (duæ?) pro affectu et dilectione, in honore tamen Ecclesiæ catholicæ, in ordinatione ecclesiasticæ disciplinæ, sanctificatæ sunt."

(γ) Irenæus begins his preface, p. 1, with a citation of 1 Tim. i. 4, adding καθὼς ὁ ἀπόστολός φησιν: in iv. 16. 3, p. 246, cites 1 Tim. i. 9: in ii. 14. 7, p. 135, 1 Tim. vi. 20: in iii. 14. 1, p. 201, quotes 2 Tim. iv. 9—11:

> "Lucas . . . . quoniam non solum prosecutor, sed et co-operarius fuerit apostolorum, maxime autem Pauli, et ipse autem Paulus manifestavit in epistolis, dicens: Demas me dereliquit et abiit Thessalonicam, Crescens in Galatiam, Titus in Dalmatiam: Lucas est mecum solus:"

In i. 16. 3, p. 83, quotes Titus iii. 10:

> οὗς ὁ Παῦλος ἐγκελεύεται ἡμῖν μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτεῖσθαι.

And again, with ὡς καὶ Παῦλος ἔφησεν, iii. 3. 4, p. 177. In iii. 2. 8, p. 176, he says, τούτου τοῦ Λίνου Παῦλος ἐν ταῖς πρὸς Τιμόθεον ἐπιστολαῖς μέμνηται.

(δ) Clement of Alexandria, Strom. ii. 11 [52], p. 457 P.:

> περὶ ἧς ὁ ἀπόστολος γράφων, ὦ Τιμόθεέ, φησιν, τὴν παρακαταθήκην φύλαξον ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας κ.τ.λ. 1 Tim. vi. 20.

Strom. iii. 6 [51], p. 534 P.:

> αὐτίκα περὶ τῶν βδελυσσομένων τὸν γάμον Παῦλος ὁ μακάριος λέγει . . 1 Tim. iv. 1.

Ib. [53], p. 536 P.:

ἴσμεν γὰρ καὶ ὅσα περὶ διακόνων γυναικῶν ἐν τῇ ἑτέρᾳ πρὸς Τιμόθεον ἐπιστολῇ ὁ γενναῖος διατάσσεται Παῦλος.

Strom. i. 14 [59], p. 350 P.:

τὸν δὲ ἕβδομον οἱ μὲν . . . οἱ δὲ Ἐπιμενίδην τὸν Κρῆτα . . . οὗ μέμνηται ὁ ἀπόστολος Παῦλος *ἐν τῇ πρὸς Τίτον ἐπιστολῇ λέγων οὕτως· Κρῆτες ἀεὶ κ.τ.λ.* (Tit. i. 12.)

These are only a few of the direct quotations in Clement.

(ε) TERTULLIAN:

De præscript. hæret. c. 25, vol. ii. p. 37: "Et hoc verbo usus est Paulus ad Timotheum: O Timothee, depositum custodi (1 Tim. vi. 20). Et rursum: Bonum depositum serva" (2 Tim. i. 14). And he further proceeds to quote 1 Tim. i. 18, vi. 13 ff.; 2 Tim. ii. 2 (twice).

Ib. c. 6, p. 18: "Nec diutius de isto, si idem est Paulus, qui et alibi hæreses inter carnalia crimina enumerat scribens ad Galatas, et qui Tito[3] suggerit, hominem hæreticum post primam correptionem recusandum, quod perversus sit ejusmodi et delinquat, ut a semetipso damnatus." (Tit. iii. 10, 11.)

Adv. Marcion. v. 21, p. 524, speaking of the Epistle to Philemon: "Soli huic epistolæ brevitas sua profuit, ut falsarias manus Marcionis evaderet. Miror tamen, cum ad unum hominem literas factas receperit, quod ad Timotheum duas et unam ad Titum de ecclesiastico statu compositas recusaverit."

(ζ) Eusebius includes all three Epistles among the universally confessed canonical writings (*ὁμολογούμενα*), H. E. iii. 25.

It is useless to cite further testimonies, for they are found everywhere, and in abundance.

2. But we must notice various allusions, more or less clear, to these Epistles, which occur in the *earlier* Fathers.

(η) CLEMENT OF ROME (end of Cent. I.): Ep. 1 ad Cor. ch. 29, p. 269: *προσέλθωμεν οὖν αὐτῷ ἐν ὁσιότητι ψυχῆς, ἁγνὰς καὶ ἀμιάντους χεῖρας αἴροντες πρὸς αὐτόν.* See 1 Tim. ii. 8[4].

(θ) IGNATIUS (beginning of Cent. II.): Ep. to Polycarp, § 6, p. 724: *ἀρέσκετε ᾧ στρατεύεσθε.* See 2 Tim. ii. 4.

(ι) POLYCARP (beginning of Cent. II.): Ep. ad Philipp. ch. 4, p. 1006: *ἀρχὴ δὲ πάντων χαλεπῶν φιλαργυρία· εἰδότες οὖν ὅτι οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον, ἀλλ' οὐδὲ ἐξενεγκεῖν τι ἔχομεν, ὁπλισώμεθα τοῖς ὅπλοις τῆς δικαιοσύνης*: 1 Tim. vi. 7, 10.

[3] Dr. Davidson, Introd. iii. 109, omits the word 'Tito,' as it would appear, from inadvertency.

[4] Two other supposed references may be seen in Lardner, ii. p. 39, and Davidson, iii. p. 101; but they are too slight to authorize their introduction here.

Ib. ch. 9, p. 1013: *οὐ γὰρ τὸν νῦν ἠγάπησαν αἰῶνα.* See 2 Tim. iv. 10[5].

(κ) HEGESIPPUS (end of Cent. II.), as cited by Eusebius (H. E. iii. 32), says that, while the *ἱερὸς τῶν ἀποστόλων χορός* remained, the Church *παρθένος καθαρὰ καὶ ἀδιάφθορος ἔμεινεν*: but that, after their withdrawal, and that of those who had been ear-witnesses of inspired wisdom, *ἡ σύστασις τῆς ἀθέου πλάνης* began, *διὰ τῆς τῶν ἑτεροδιδασκάλων ἀπάτης*: who, as no apostle was left, *γυμνῇ λοιπὸν ἤδη τῇ κεφαλῇ τῷ τῆς ἀληθείας κηρύγματι τὴν ψευδώνυμον γνῶσιν ἀντικηρύττειν ἐπεχείρουν.* See 1 Tim. vi. 3, 20[6].

(λ) ATHENAGORAS (end of Cent. II.): Legat. pro Christianis 16, p. 291: *πάντα γὰρ ὁ θεός ἐστιν αὐτὸς αὑτῷ, φῶς ἀπρόσιτον*: 1 Tim. vi. 16.

(μ) THEOPHILUS OF ANTIOCH (end of Cent. II.): ad Autolyc. iii. 14, p. 389: *ἔτι μὴν καὶ περὶ τοῦ ὑποτάσσεσθαι ἀρχαῖς καὶ ἐξουσίαις, καὶ εὔχεσθαι περὶ αὐτῶν, κελεύει ἡμᾶς θεῖος λόγος ὅπως ἥρεμον καὶ ἡσύχιον βίον διάγωμεν.* 1 Tim. ii. 1, 2. Tit. iii. 1[7].
ii. p. 95 (Lardner): *διὰ ὕδατος καὶ λουτροῦ παλιγγενεσίας πάντας τοὺς προσιόντας τῇ ἀληθείᾳ.*

(ν) To these may be added Justin Martyr (middle of Cent. II.), Dial. c. Tryph. c. 47, p. 143: *ἡ χρηστότης καὶ ἡ φιλανθρωπία τοῦ θεοῦ.* Tit. iii. 4.

3. Thus the Pastoral Epistles seem to have been from the earliest times known, and continuously quoted, in the Church. It is hardly possible to suppose that the above coincidences are all fortuitous. The only other hypothesis on which they can be accounted for, will be treated further on.

4. Among the Gnostic heretics, however, they did not meet with such universal acceptance. Clement of Alexandria, Strom. ii. 11 (p. 457 P.), after having quoted 1 Tim. vi. 20 ff., adds: *ὑπὸ ταύτης ἐλεγχόμενοι τῆς φωνῆς, οἱ ἀπὸ τῶν αἱρέσεων τὰς πρὸς Τιμόθεον ἀθετοῦσιν ἐπιστολάς.* Tertullian (see above, under ε) states that Marcion rejected from his canon (recusaverit) the Epistles to Timothy and Titus. And Jerome, Prol. ad Titum, vol. vii. p. 685, says: "Licet non sint digni fide qui fidem primam irritam fecerunt, Marcionem loquor et Basilidem et omnes hæreticos qui vetus laniant testamentum: tamen eos aliqua ex parte ferremus, si saltem in novo continerent manus suas, et non auderent Christi (ut ipsi jactitant) boni Dei Filii, vel Evangelistas violare, vel Apostolos . . . . . ut enim de cæteris Epistolis taceam, de quibus quicquid contrarium suo dogmati viderant, eraserunt, nonnullas integras repudiandas

[5] See other slighter parallels in Lardner and Davidson, ubi supra. The *μέγα τῆς θεοσεβείας μυστήριον*, commonly adduced from Justin (in Eus. H. E. iii. 27), is not his, but forms part of the text of Eusebius. See Huther, Einl. p. 35.

[6] See on Baur's attempt to meet this, below, par. 14 note.

[7] Lardner gives *ὃς διδάσκει ἡμᾶς δικαιοπραγεῖν, καὶ εὐσεβεῖν καὶ καλοποιεῖν*, as an allusion to Tit. ii. 11, 12: but it is far too slight.

crediderunt, ad Timotheum videlicet utramque, ad Hebræos, et ad Titum, quam nunc conamur exponere . . . . . Sed Tatianus, Encratitarum patriarches, qui et ipse nonnullas Pauli Epistolas repudiavit, hanc vel maxime, id est, ad Titum, Apostoli pronunciandam credidit, parvipendens Marcionis et aliorum, qui cum eo in hac parte consentiunt, assertionem." This last fact, Tatian's acceptance of the Epistle to Titus, Huther thinks may be accounted for by the false teachers in that Epistle being more expressly designated as *Jews*, ch. i. 10, 14; iii. 9.

5. From their time to the beginning of the present century, the authenticity of the Pastoral Epistles remained unquestioned. At that time, Schmidt (J. E. C.) first, and afterwards Schleiermacher (in his Letters to Gass, 1807) attacked the genuineness of the first Epistle to Timothy: which on the other hand, was defended by *Planck*, *Wegscheider*, and *Beckhaus*. It soon began however to be seen, that from the close relation of the three Epistles, the arguments which Schleiermacher had used against one, would apply to all: and accordingly first *Eichhorn*, and then not so decidedly *De Wette*, denied the genuineness of all three.

6. The latter Commentator, in his Introduction (1826), combined the view of Schleiermacher, that 1 Tim. was a compilation from the other two, with that of Eichhorn, that all three were not the genuine productions of St. Paul: but at the same time allowed to the consent of the Church in all ages so much weight, that his view influenced only the historical origin of the Epistles, not their credit and authority.

7. This mere negative ground was felt to be unsatisfactory: and Eichhorn soon put forth a positive hypothesis, that the Epistles were written by some disciple of St. Paul, with a view of collecting together his oral injunctions respecting the constitution of the Church. This was adopted by Schott, with the further conjecture that St. Luke was the author.

8. The defenders of the Epistles[8] found it not difficult to attack such a position as this, which was raised on mere conjecture after all: and Baur, on the other hand, remarked[9], "We have no sufficient resting-place for our critical judgment, as long as we only lay down that the Epistles are not Pauline: we must have established some positive data which transfer them from the Apostle's time into another age." Accordingly, he himself has laboured to prove them to have been written in the time of the Marcionite heresy; and their author to have been one who, not having the ability himself to attack the Gnostic positions, thought to uphold the Pauline party by putting his denunciations of it into the mouth of the Apostle.

[8] Hug, Bertholdt, Feilmoser, Guerike, Böhl, Curtius, Klug, Heydenreich, Mack. See Huther, Einleitung, p. 38, from which many of the particulars in the text are taken.

[9] Die sogenn. Pastoralbriefe des Apostel Paulus aufs neue Kritisch untersucht, 1835.

9. This view of Baur's has been, however, very far from meeting with general adoption, even among the impugners of the genuineness of our Epistles. The new school of Tübingen have alone accepted it with favour. De Wette himself, in the later editions of his Handbuch (I quote from that of 1847), though he is stronger than ever against the three Epistles, does not feel satisfied with the supposed settling of the question by Baur. He remarks, "According to Baur, the Epistles were written after the middle of the second century, subsequently to the appearance of Marcion and other Gnostics. But, inasmuch as the allusions to Marcion, on which he builds this hypothesis, are by no means certain, and the testimonies of the existence of the Pastoral Epistles stand in the way (for it is hardly probable that the passage in Polycarp, c. 4 [see above, par. 2], can have been the original of 1 Tim. vi. 7, 10): it seems that we must assume an earlier date for the Epistles,—somewhere about the end of the first century[1]."

10. With this last dictum of De Wette's, adverse criticism has resumed its former uncertain footing, and is reduced to the mere negative complexion which distinguished it before the appearance of Baur's first work. We have then merely to consider it as a negation of the Pauline origin of the Epistles, and to examine the grounds on which that negation rests. These may be generally stated under the three following heads:

I. The historical difficulty of finding a place for the writing of the three Epistles during the lifetime of St. Paul:

II. The apparent contact with various matters and persons who belong to a later age than that of the Apostles: and

III. The peculiarity of expressions and modes of thought, both of which diverge from those in St. Paul's recognized Epistles.

11. Of the first of these I shall treat below, in the section "On the times and places of writing." It may suffice here to anticipate merely the general conclusion to which I have there come, viz. that they belong to the latest period of our Apostle's life, after his liberation from the imprisonment of Acts xxviii. Thus much was necessary in order to our discussion of the two remaining grounds of objection.

12. As regards objection II., three subordinate points require notice:

(a) *The heretics, whose views and conduct are opposed in all three Epistles.*

It is urged that these belonged to later times, and their tenets to systems undeveloped in the apostolic age. In treating of the various places where they are mentioned, I have endeavoured to shew that the tenets and practices predicated of them will best find their explanation by regarding them as the marks of a state of transition between Judaism,

[1] Handbuch: allgemeine Bemerkungen über die Pastoralbriefe, p. 121.

through its ascetic form, and Gnosticism proper, as we afterwards find it developed[1].

13. The traces of Judaism in the heretics of the Pastoral Epistles are numerous and unmistakeable. They professed to be *νομοδιδάσκαλοι* (1 Tim. i. 7): commanded *ἀπέχεσθαι βρωμάτων* (ib. iv. 3): are expressly stated to consist of *μάλιστα οἱ ἐκ περιτομῆς* (Tit. i. 10): caused men *προσέχειν Ἰουδαϊκοῖς μύθοις* (ib. 14): brought in *μάχας νομικάς* (ib. iii. 9).

14. At the same time, the traces of incipient Gnosticism are equally apparent. It has been thought best, in the notes on 1 Tim. i. 4, to take that acceptation of *γενεαλογίαι*, which makes it point to those lists of Gnostic emanations, so familiar to us in their riper forms in after history: in ch. iv. 3 ff., we find the seeds of Gnostic dualism; and though that passage is prophetic, we may fairly conceive that it points to the future development of symptoms already present. In ib. vi. 20, we read of *ψευδώνυμος γνῶσις*, an expression which has furnished Baur with one of his strongest objections, as betraying a post-apostolic origin[2]. But, granted the reference to *gnosis*, Gnostically so called, neither Baur nor any one else has presumed to say, when the term began to be so used. For our present purpose, the reference is clear. Again in 2 Tim. ii. 17, 18, we read of some of them explaining away the resurrection of the body, saying that it has passed already,—a well-known error of the Gnostics (see note in loc.).

15. It remains that we should shew two important facts, which may influence the reader's mind concerning both the nature of these heretics, and date of our Epistles. First, they are not the Judaizers of the Apostle's earlier Epistles. These his former opponents were strong upholders of the law and its requirements: identify themselves plainly with the 'certain men from Judæa' of Acts xv. 1, in spirit and tenets: uphold circumcision, and would join it with the faith in Christ. Then as we proceed, we find them retaining indeed some of their former features, but having passed into a new phase, in the Epistle to the Colossians. There, they have added to their Judaizing tenets, various excrescences of will-worship and superstition: are described no longer as persons who would be under the law and Christ together, but as vain,

[1] See 1 Tim. i. 3, 4, 6, 7, 19; iv. 1—7; vi. 3 ff.; 2 Tim. ii. 16—23; iii. 6—9, 13; iv. 4; Titus i. 10, 11, 14, 16; iii. 9, 10,—and notes.

[2] Baur makes much of the passage of Hegesippus quoted above, par. 2, *κ*, in which he says that this *ψευδών. γνῶσις* first became prevalent after the Apostles were removed from the Church. On this he founds an argument that our Epistle could not have appeared till that time. But the passage as compared with the Epistle proves the very reverse. The *ψευδών. γν.* was secretly working in the Apostles' time, and for that reason this caution was given: but after their time it began to be openly professed, and came forth, as Hegesippus says, with uncovered head.

puffed up in their carnal mind, not holding the Head (see Prolegg. to Col., § ii. 10 ff.).

16. The same character, or even a further step in their course, seems pointed out in the Epistle to the Philippians. There, they are not only Judaizers, not only that which we have already seen them, but κύνες, κακοὶ ἐργάται, ἡ κατατομή: and those who serve God in the power of His Spirit are contrasted with them. And here (Phil. iii. 13), we seem to find the first traces becoming perceptible of the heresy respecting the resurrection in 2 Tim. ii. 18, just as the preliminary symptoms of unsoundness on this vital point were evident in 1 Cor. xv.

17. If now we pass on to our Epistles, we shall find the same progress from legality to superstition, from superstition to godlessness, in a further and riper stage. Here we have more decided prominence given to the abandonment of the foundations of life and manners displayed by these false teachers. They had lost all true understanding of the law itself (1 Tim. i. 7): had repudiated a good conscience (ib. 19): are hypocrites and liars (ib. iv. 2), branded with the foul marks of moral crime (ib.): are of corrupt minds, using religion as a means of bettering themselves in this world (ib. vi. 5. Tit. i. 11): insidious and deadly in their advances, and overturning the faith (2 Tim. ii. 17): proselytizing and victimizing foolish persons to their ruin (ib. iii. 6 ff.): polluted and unbelieving, with their very mind and conscience defiled (Tit. i. 15): confessing God with their mouths, but denying Him in their works, abominable and disobedient, and for every good work worthless (ib. i. 16).

18. I may point out to the reader, how well such advanced description of these persons suits the character which we find drawn of those who are so held up to abhorrence in the later of the Catholic Epistles, and in the Epistle to the Hebrews: how we become convinced, as we pass down the apostolic age, that all its heresies and false teachings must be thought of as gradually converging to one point,—and that point, godlessness of life and morals. Into this, Judaism, once so rigid, legality, once so apparently conscientious, broke and crumbled down. I may state my own conviction, from this phænomenon in our Pastoral Epistles, corroborated indeed by all their other phænomena, that we are, in reading them, necessarily placed at a point of later and further development than in reading any other of the works of St. Paul.

19. The *second* important point as regards these heretics is this: as they are not the Judaizers of former days, so *neither are they the Gnostics of later days*. Many minor points of difference might be insisted on, which will be easily traced out by any student of church history: I will only lay stress on one, which is in my mind fundamental and decisive.

20. The Gnosticism of later days was eminently *anti-judaistic*. The Jewish Creator, the Jewish law and system, were studiously held in con-

tempt and abhorrence. The whole system had migrated, so to speak, from its Jewish standing-point, and stood now entirely over against it. And there can be little doubt, whatever other causes may have co-operated to bring about this change, that the great cause of it was the break-up of the Jewish hierarchy and national system with the destruction of Jerusalem and the temple. The heretical speculations had, so to speak, no longer any mooring-place in the permanence of the old law, and thus, rapidly drifting away from it, soon lost sight of it altogether, and learned to despise it as a thing gone by. Then the oriental and Grecian elements, which had before been in a state of forced and unnatural fusion with Judaism, cast it out altogether, retaining only those traces of it which involved no recognition of its peculiar tenets.

21. The false teachers then of our Epistles seem to hold a position intermediate to the Apostle's former Judaizing adversaries and the subsequent Gnostic heretics, distinct from both, and just at that point in the progress from the one form of error to the other, which would suit the period subsequent to the Epistle to the Philippians, and prior to the destruction of Jerusalem. There is therefore nothing in them and their characteristics, which can cast a doubt upon the genuineness of the Epistles.

22. (b) [See above, par. 12], *the ecclesiastical order subsisting when they were written.* Baur and De Wette charge the author of these Epistles with hierarchical tendencies. They hold that the strengthening and developing of the hierarchy, as we find it aimed at in the directions here given, could not have been an object with St. Paul. De Wette confines himself to this general remark: Baur goes further into detail. In his earlier work, on the Pastoral Epistles, he asserts, that in the genuine Pauline Epistles there is found no trace of any official leaders of the Churches (it must be remembered that with Baur, the genuine Epistles are only those to the Galatians, Corinthians, and Romans): whereas here those Churches are found in such a state of organization, that ἐπίσκοποι, πρεσβύτεροι, and διάκονοι are significantly put forward: πρεσβύτεροι according to him being the name for the collective body of church-rulers, and ἐπίσκοπος for that one of them who was singly entrusted with the government. In his later work ('Paulus u.s.w.'), he maintains that the Gnostics, as the first heretics proper, gave the first occasion for the foundation of the episcopal government of the Churches. But even granting this, the very assumption would prove the earlier origin of our Epistles: for in them there is not the slightest trace of episcopal government, in the later sense. Baur's own explanation of ἐπίσκοπος differs entirely from that later sense.

23. The fact is, that the form of Church government disclosed in our Epistles is of the simplest kind possible. The diaconate was certainly, in some shape or other, coæval with the very infancy of the Church:

and the presbyterate was almost a necessity for every congregation. No Church could subsist without a government of some kind: and it would be natural that such an one as that implied in the presbyterate should arise out of the circumstances in every case.

24. The directions also which are here given, are altogether of an ethical, not of an hierarchical kind. They refer to the selection of men, whose previous lives and relations in society afford good promise that they will discharge faithfully the trust committed to them, and work faithfully and successfully in their office. The fact that no such directions are found in the other Epistles, is easily accounted for: partly from the nature of the case, seeing that he is here addressing persons who were entrusted with this selection, whereas in those others no such matter is in question: partly also from the late date of these letters, the Apostle being now at the end of his own course,—seeing dangerous heresies growing up around the Church, and therefore anxious to give those who were to succeed him in its management, direction how to consolidate and secure it.

25. Besides which, it is a pure assumption that St. Paul could not, from his known character, have been anxious in this matter. In the Acts, we find him ever most careful respecting the consolidation and security of the churches which he had founded: witness his journeys to inspect and confirm his converts (Acts xv. 36; xviii. 23), and that speech uttered from the very depth of his personal feeling and desire, to the presbytery of the Ephesian Church (ib. xx. 18—38).

26. We must infer then, that there is nothing in the hints respecting Church-government which these Epistles contain, to make it improbable that they were written by St. Paul towards the close of his life.

27 (c) [See above, par. 12.] *The institution of widows*, referred to 1 Tim. v. 9 ff., is supposed to be an indication of a later date. I have discussed, in the note there, the description and standing of these widows: holding them to be not, as Schleiermacher and Baur, deaconesses, among whom in later times were virgins also, known by the name of χῆραι (τὰς παρθένους τὰς λεγομένας χήρας, Ign. ad Smyrn. c. 13, p. 717), but as De W., al., an especial band of real widows, set apart, but not yet formally and finally, for the service of God and the Church. In conceiving such a class to have existed thus early, there is no difficulty: indeed nothing could be more natural: we already find traces of such a class in Acts ix. 41; and it would grow up and require regulating in every portion of the Church. On the ἑνὸς ἀνδρὸς γυνή, which is supposed to make another difficulty, see note, 1 Tim. iii. 2.

28. Other details belonging to this objection II. are noticed and replied to in treating of the passages to which they refer. They are founded for the most part in unwarranted assumptions regarding the apostolic age and that which followed it: in forgetting that there

must have been a blending of the one age into the other during that later section of the former and earlier section of the latter, of both of which we know so little from primitive history: that the forms of error which we find prevalent in the second century, must have had their origin and their infancy in an age previous: and that here as elsewhere, 'the child is father of the man:' the same characteristics, which we meet full-grown both in the heretics and in the Church of the second century, must be expected to occur in their initiative and less consolidated form in the latter days of the Apostles and their Church[4].

29. We come now to treat of objection III.,—*the peculiarity of expressions and modes of thought, both of which diverge from those in St. Paul's recognized Epistles.* There is no denying that the Pastoral Epistles do contain very many peculiar words and phrases, and that the process of thought is not that which the earlier Epistles present. Still, our experience of men in general, and of St. Paul himself, should make us cautious how we pronounce hastily on a phænomenon of this kind. Men's method of expression changes with the circumstances among which they are writing, and the persons whom they are addressing. Assuming the late date for our Epistles which we have already mentioned, the circumstances both of believers and false teachers had materially changed since most of those other Epistles were written. And if it be said that on any hypothesis it cannot have been many years since the Epistles of the imprisonment, we may allege on the other hand the very great difference in subject, the fact that these three are addressed to his companions in the ministry, and contain directions for Church management, whereas none of the others contain any passages so addressed or of such character.

30. Another circumstance here comes to our notice, which may have modified the diction and style at least of these Epistles. Most of those others were written by the hand of an amanuensis; and not only so, but probably with the co-operation, as to form of expression and putting out of the material, of either that amanuensis or some other of his fellow-helpers. The peculiar character of these Pastoral Epistles forbids us from imagining that they were so written. Addressed to dear friends and valued colleagues in the ministry, it was not probable that he should have written them by the agency of others. Have we then, assuming that he wrote them with his own hand, any points of comparison in the other Epistles? Can we trace any resemblance to their peculiar diction in portions of those other Epistles which were undoubtedly or probably also autographic?

[4] See the objection regarding the *youth of Timotheus* assumed in these Epistles, treated below in § ii., 'On the places and times of writing.'

31. The first unquestionably autographic Epistle which occurs to us is that to Philemon: which has also this advantage for comparison, that it is written to an individual, and in the later portion of St. Paul's life. And it must be confessed, that we do not find here the resemblance of which we are in search. The single word εὔχρηστος is the only point of contact between the unusual expressions of the two. It is true that the occasion and subject of the Epistle to Philemon were totally distinct from those of any of the Pastoral Epistles: almost all their ἅπαξ λεγόμενα are from the very nature of things excluded from it. Still I must admit that the dissimilarity is striking and not easily accounted for. I would not disguise the difficulty which besets this portion of our subject: I would only endeavour to point out in what direction it ought to guide our inference from the phænomena.

32. We have found reason to believe (see note on Gal. vi. 11) that the Epistle to the Galatians was of this same autographic character. Allowing for the difference of date and circumstances, we may expect to find here some points of peculiarity in common. In both, false teachers are impugned: in both, the Apostle is eager and fervent, abrupt in expression, and giving vent to his own individual feelings. And here we do not seek in vain [5]. We find several unusual words and phrases common only to the two or principally occurring in them. Here again, however, the total difference of subject throughout a great portion of the Epistle to the Galatians prevents any very great community of expression.

33. We have a very remarkable addition to the Epistle to the Romans in the doxology, ch. xvi. 25, 26; appended to it, as we have there in-

[5] I set down a list of the principal similarities which I have observed between the diction of the Gal. and the Pastoral Epp.:

1. τοῦ δόντος ἑαυτὸν περὶ κ.τ.λ., Gal. i. 4: compare ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ κ.τ.λ., 1 Tim. ii. 6; ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, Tit. ii. 14. These are the only places where this expression is used of our Lord.
2. εἰς τοὺς αἰῶνας τῶν αἰώνων, Gal. i. 5: compare the same expression in 1 Tim. i. 17, 2 Tim. iv. 18. The only other places where it occurs is in the last Epistle of the imprisonment, Phil. iv. 20.
3. προϊκοπτον, Gal. i. 14, found in 2 Tim. ii. 16, iii. 9, 13, and Rom. xiii. 12 only in St. Paul.
4. ἰδοὺ ἐνώπιον τοῦ θεοῦ, Gal. i. 20: the expression ἐν τ. θ. occurs elsewhere frequently in St. Paul, but in this asseverative sense is found only in the Past. Epp.: 1 Tim. v. 21, vi. 13, 2 Tim. ii. 14 (κυρίου), iv. 1.
5. στύλος, Gal. ii. 9: in St. Paul, 1 Tim. iii. 15 only.
6. ἀνόητοι, Gal. iii. 1: in St. Paul (Rom. i. 14), 1 Tim. vi. 9, Tit. iii. 3 only.
7. μεσίτης, Gal. iii. 20: in St. Paul (three times in Hebrews), 1 Tim. ii. 5 only.
8. ἐλπίς, objective, Gal. v. 5: compare Tit. ii. 13.
9. πνεύματι ἄγεσθε, Gal. v. 18: construction, with ἄγομαι (Rom. viii. 14), 2 Tim. iii. 6 only.
10. καιρῷ ἰδίῳ, Gal. vi. 9: found 1 Tim. ii. 6, vi. 15, Tit. i. 3 only.

ferred, in later times by the Apostle himself, as a thankful effusion of his fervent mind. That addition is in singular accordance with the general style of these Epistles. We may almost conceive him to have taken his pen off from writing one of them, and to have written it under the same impulse[6].

34. There remain, however, many expressions and ideas not elsewhere found. Such are πιστὸς ὁ λόγος, 1 Tim. i. 15; iii. 1; iv. 9: 2 Tim. ii. 11: Tit. iii. 8,—a phrase dwelling much at this time on the mind of the writer, but finding its parallel at other times in his favourite πιστὸς ὁ θεός, and the like: cf. 1 Cor. i. 9; x. 13: 2 Cor. i. 18: 1 Thess. v. 24: 2 Thess. iii. 3:—εὐσέβεια, εὐσεβῶς, 1 Tim. ii. 2; iii. 16; iv. 7; vi. 11: 2 Tim. iii. 5, 12: Tit. i. 1; ii. 12,—of which we can only say that occurring as it does in this peculiar sense only here and in 2 Peter, we should be disposed to ascribe its use to the fact of the word having at the time become prevalent in the Church as a compendious term for the religion of Christians:—σώφρων and its derivatives, 1 Tim. ii. 9, 15; iii. 2: 2 Tim. i. 7: Tit. i. 8; ii. 2, 4 ff., 12,—a term by no means strange to the Apostle's other writings, cf. Rom. xii. 3: 2 Cor. v. 13, but probably coming into more frequent use as the necessity for the quality itself became more and more apparent in the settlement of the Church (cf. also 1 Pet. iv. 7):—ὑγιής, ὑγιαίνειν, of right doctrine, 1 Tim. i. 10; vi. 3: 2 Tim. i. 13; iv. 3: Tit. i. 9, 13; ii. 1 f., 8,—one of the most curious peculiarities of our Epistles, and only to be ascribed to the prevalence of the image in the writer's mind at the time, arising probably from the now apparent tendency of the growing heresies to corrupt the springs of moral action:—μῦθοι, 1 Tim. i. 4; iv. 7: 2 Tim. iv. 4: Tit. i. 14,—to be accounted for by the fact of the heretical legends having now assumed such definite shape as to deserve this name, cf. also 2 Pet. i.

[6] The actual verbal accordances are frequent, but even less striking than the general similarity:

ver. 25. εὐαγγέλιόν μου: (Rom. ii. 16) 2 Tim. ii. 8 only.
κήρυγμα (1 Cor. i. 21, ii. 4, xv. 14): 2 Tim. iv. 17, Tit. i. 3 only.
χρόνοις αἰωνίοις: 2 Tim. i. 9, Tit. i. 2 only.
ver. 26. φανερωθέντος in this sense, St. Paul elsewhere, but also 1 Tim. iii. 16, 2 Tim. i. 10, Tit. i. 3.
κατ' ἐπιταγήν . . . θεοῦ, (1 Cor. vii. 6, 2 Cor. viii. 8,) 1 Tim. i. 1, Tit. i. 3 only.
μόνῳ σοφῷ θεῷ: 1 Tim. i. 17, var. readd.

I may add to these instances, those of accordance between the Pastoral Epistles and the speech of St. Paul in Acts xx.: viz.

δρόμος, found only Acts xiii. 25, xx. 24, 2 Tim. iv. 7.
περιποιεῖσθαι, Paul, only Acts xx. 28, 1 Tim. iii. 13.
ἁγιασμός, Paul, only Acts xx. 33, 1 Tim. ii. 9.
ἐπιθυμέω, with a gen., only Acts xx. 33, 1 Tim. iii. 1.
λόγοι τοῦ κυρίου, Acts xx. 35, 1 Tim. vi. 3.
ἀντιλαμβάνεσθαι, Paul, only Acts xx. 35, 1 Tim. vi. 2.
for προσέχειν, with a dative, see next paragraph.

16:—**ζητήσεις**, 1 Tim. i. 4; vi. 4: 2 Tim. ii. 23: Tit. iii. 9,—which expression, if not exactly applied to erroneous speculations, is yet used elsewhere of disputes about theological questions; cf. Acts xv. 2; xxv. 20 (John iii. 25); the difference of usage is easily accounted for by the circumstances:—**ἐπιφάνεια**, ifistead of **παρουσία**, 1 Tim. vi. 14: 2 Tim. iv. 1, 8: Tit. ii. 13,—which has a link uniting it to 2 Thess. ii. 8, and may have been, as indeed many others in this list, a word in familiar use among the Apostle and his companions, and so used in writing to them: —**δεσπότης**, for **κύριος**, in the secular sense of *master*, 1 Tim. vi. 1, 2: 2 Tim. ii. 21: Tit. ii. 9,—which is certainly remarkable, St. Paul's word being **κύριος**, Eph. vi. 5, 9: Col. iii. 22; iv. 1,—and of which I know no explanation but this possible one, that the Eph. and Col. being written simultaneously, and these three also near together, there would be no reason why he might not use one expression at one time and the other at another, seeing that the idea never occurs again in his writings:—**ἀρνεῖσθαι**, 1 Tim. v. 8: 2 Tim. ii. 12 f.; iii. 5: Tit. i. 16; ii. 12,—common to our Epistles with 2 Pet., 1 John, and Jude, but never found in the other Pauline writings; and of which the only account that can be given is, that it must have been a word which came into use late as expressing apostasy, when the fact itself became usual, being taken from our Lord's own declarations, Matt. x. 33, &c.:— **παραιτεῖσθαι**, 1 Tim. iv. 7; v. 11: 2 Tim. ii. 23: Tit. iii. 10,—a word the links of whose usage are curious. It is confined to St. Luke and St. Paul and the Epistle to the Hebrews. We have it thrice in the parable of the great supper, Luke xiv. 18, 19: then in the answer of Paul to Festus, in all probability made by himself in Greek, Acts xxv. 11: and Heb. xii. 19, 25 bis. We may well say of it, that the *thing* introduced the word: had the Apostle had occasion for it in other Epistles, he would have used it: but he has not (the same may be said of **γενεαλογίαι**, 1 Tim. i. 4: Tit. iii. 9;—**ματαιόλογος, -γία**, 1 Tim. i. 6: Tit. i. 10;—**κενοφωνίαι**, 1 Tim. vi. 20: 2 Tim. ii. 16;—**λογομαχίαι, -εῖν**, 1 Tim. vi. 4: 2 Tim. ii. 14;—**παραθήκη**, 1 Tim. vi. 20: 2 Tim. i. 12, 14):—**σώτηρ**, spoken of God,—1 Tim. i. 1; ii. 3; iv. 10: Tit. i. 3; ii. 10, common also to Luke (i. 47) and Jude (25): the account of which seems to be, that it was a purely Jewish devotional expression, as we have it in the Magnificat,—and not thus absolutely used by the Apostles, in their special proclamation of the Son of God in this character;—we may observe that St. Jude introduces it with the limitation **διὰ Ἰησοῦ χρ. τοῦ κυρίου ἡμῶν**;—but in familiar writing one to another, when there was no danger of the mediatorship of Jesus being forgotten, this true and noble expression seems still to have been usual:—**βέβηλος**, 1 Tim. i. 9; iv. 7; vi. 20: 2 Tim. ii. 16,—common only to Heb. (xii. 16),—an epithet interesting, as bringing with it the fact of the progress of heresy from doctrine to practice, as also does **ἀνόσιος**, 1 Tim. i. 9;

2 Tim. iii. 2:—διαβεβαιοῦσθαι, 1 Tim. i. 7: Tit. iii. 8, a word but slightly differing in meaning, and in its composition with διά (a natural addition in later times), from βεβαιοῦν, which is a common expression with our Apostle, Rom. xv. 8: 1 Cor. i. 6, 8: 2 Cor. i. 21: Col. ii. 7 (Heb. ii. 3; xiii. 9):—προσέχειν, with a dat., 1 Tim. i. 4; iii. 8; iv. 1, 13: Tit. i. 14,—found also frequently in St. Luke, Luke xii. 1; xvii. 3; xxi. 34: Acts v. 35; viii. 6, 10, 11; xvi. 14: xx. 28 (Paul), and Heb. ii. 1; vii. 13: 2 Pet. i. 19:—a word testifying perhaps to the influence on the Apostle's style of the expressions of one who was so constantly and faithfully his companion:—ὑπομιμνήσκειν, 2 Tim. ii. 14: Tit. iii. 1 (2 Pet. i. 12: 3 John 10: Jude 5):—a word naturally coming into use rather as time drew on, than "in the beginning of the Gospel:" —ἀποτρέπεσθαι, ἅπτ., 2 Tim. iii. 5: 1 Tim. i. 6; v. 15; vi. 20: 2 Tim. iv. 4 (Heb. xii. 13),—words owing their use to the progress of heresy; which may be said also of ἀστοχεῖν, 1 Tim. i. 6; vi. 21: 2 Tim. ii. 18,—and of τυφοῦσθαι, 1 Tim. iii. 6; vi. 4: 2 Tim. iii. 4:—&c. &c.

35. There seems no reason why any of the above peculiarities of diction should be considered as imperilling the authenticity of our Epistles. The preceding paragraph will have shewn, that of many of them, some account at least may be given: and when we reflect how very little we know of the circumstances under which they were used, it appears far more the part of sound criticism to let such difficulties stand unsolved, under a sense that we have not the clue to them, than at once and rashly to pronounce on them, as indicative of a spurious origin.

36. Another objection brought by De Wette against our Epistles seems to me to make so strikingly and decisively *for* them, that I cannot forbear giving it in his own words before commenting upon it: "In the composition of all three Epistles we have this common peculiarity,—that from that which belongs to the object of the Epistle, and is besides for the most part of general import, the writer is ever given to digress to general truths, or so-called common-places (1 Tim. i. 15; ii. 4—6; iii. 16; iv. 8—10: 2 Tim. i. 9 f.; ii. 11—13, 19—21; iii. 12, 16: Tit. ii. 11—14; iii. 3—7), and that even that which is said by way of contradiction or enforcing attention, appears in this form (1 Tim. i. 8—10; iv. 4 f.; vi. 6—10: 2 Tim. ii. 4—6: Tit. i. 15). With this is combined another peculiarity common to them, that after such digressions or general instructions, the writer's practice is to recur, or finally to appeal to and fall back on previous exhortations or instructions given to his correspondent (1 Tim. iii. 14 f.; iv. 6, 11; vi. 2, 5 [rec.]: 2 Tim. ii. 7, 14; iii. 5: Tit. ii. 15; iii. 8)." In commenting on this, I would ask, what could be more natural than both these phænomena, under the circumstances, supposing St. Paul their author? Is it not the tendency of an instructor writing to his pupil to make these compendious references to truths well known and established between them? Would not

this especially be the case, as age drew on, and affectionate remembrance took the place of present and watchful instruction? We have hardly a stronger evidence for the authenticity of our Epistles, than our finding them so exactly corresponding with what we might expect from Paul the aged towards his own sons in the faith. His restless energies are still at work: we see that the ἐνδυνάμωσις will keep him toiling to the end in his οἰκονομία: but those energies have changed their complexion: they have passed from the dialectic character of his former Epistles, from the wonderful capacity of intricate combined ratiocination of his subsequent Epistles, to the urging, and repeating, and dilating upon truths which have been the food of his life: there is a resting on former conclusions, a stating of great truths in concentrated and almost rhythmical antithesis, a constant citation of the '*temporis acti*,' which lets us into a most interesting phase of the character of the great Apostle. We see here rather the succession of brilliant sparks, than the steady flame: burning words indeed and deep pathos, but not the flower of his firmness, as in his discipline of the Galatians, not the noon of his bright warm eloquence, as in the inimitable Psalm of Love (1 Cor. xiii.).

37. We may also notice, as I have pointed out in the notes on 1 Tim. i. 11 ff., a habit of going off, not only at a word, or into some collateral subject, as we find him doing in all his writings, but on the mention of any thing which reminds him of God's mercies to himself, or of his own sufferings on behalf of the Gospel, into a digression on his own history, or feelings, or hopes. See 1 Tim. i. 11 ff.; ii. 7: 2 Tim. i. 11 ff., 15 ff.; ii. 9, 10; iii. 10 f.; iv. 6 ff. These digressions do not occur in the Epistle to Titus, perhaps on account of the less intimate relation which subsisted between him and the Apostle. I cannot help considering them also as deeply interesting, betokening, as I have there expressed it in the note, advancing age; and that faster hold of individual habits of thought, and mannerisms, which characterizes the decline of life.

38. De Wette brings another objection against our Epistles, which seems to me just as easily to bear urging on the other side as the last. It is, the constant *moral* reference of all that is here said respecting the faith: the idea that error is ever combined with evil conscience, the true faith with good conscience. From what has been already said, it will be seen how naturally such a treatment of the subject sprung out of the progress of heresy into ethical corruption which we have traced through the later part of the apostolic age: how true all this was, and how necessary it was thus to mark broadly the line between that faith, which was the only guarantee for purity of life, and those perversions of it, which led downwards to destruction of the moral sense and of practical virtue.

39. When however in his same paragraph (Allgem. Bemerkungen üb. die Pastoralbriefe, p. 117 c) he assumes that the writer gives a validity to *moral desert*, which stands almost in contradiction to the Pauline doctrines of grace, and cites 1 Tim. ii. 15; iii. 13; iv. 8; vi. 18 ff.: 2 Tim. iv. 8, to confirm this,—I own I am quite unable to see any inconsistency in these passages with the doctrine of grace as laid down, or assumed, in the other Epistles. See Rom. ii. 6—10: 1 Cor. iii. 14; ix. 17, 25; xv. 58: Phil. i. 19, and many other places, in which the foundation being already laid of union with Christ by faith, and salvation by His grace, the carrying on and building up of the man of God in good works, and reward according to the measure of the fruits of the Spirit, are quite as plainly insisted on as any where in these Epistles.

40. De Wette also finds what he calls, 'an *apology for the law*, and an admission of its possessing an ethical use,' in 1 Tim. i. 8. In my notes on that passage, I have seen reason to give it altogether a different bearing: but even admitting the fact, I do not see how it should be any more inconsistent with St. Paul's measure of the law, than that which he says of it in Rom. vii. And when he objects that the *universalism* of these Epistles (1 Tim. ii. 4; iv. 10; Tit. ii. 11), although in itself Pauline, does not appear in the same polemical contrast, as e. g. in Rom. iii. 29,—this seems very trifling in fault-finding: nothing on the contrary can be more finely and delicately in accordance with his former maintenance against all impugners of God's universal purpose of salvation to all mankind, than that he should, even while writing to one who did not doubt of that great truth, be constant to his own habit of asserting it.

41. There are many considerations pressed by the opponents of the Pauline authorship, which we can only mention and pass by. Some of them will be found incidentally dealt with in the notes: with others the student, who has hitherto followed the course of these remarks, will know how himself to deal. As usual, the similarities to, as well as discrepancies from, the other Epistles, are adduced as signs of spuriousness[1]. The three Epistles, and especially the first to Timothy, are charged with poverty of sentiment, with want of connexion, with unworthiness of the Apostle as author. On this point no champion of the Epistles could so effectually defeat the opponents, as they have defeated themselves. Schleiermacher, holding 1 Tim. to be compiled out of the other two, finds it in all these respects objectionable and below the mark: Baur will not concede this latter estimate, and De Wette charges Schleier-

[1] Huther gives a list of parallels against which this objection has been brought, and I transcribe it, that the reader may judge and refute for himself: 1 Tim. i. 12—14, as compared with 1 Cor. xv. 9, 10: 1 Tim. ii. 11, 12, with 1 Cor. xiv. 34, 35: 2 Tim. i. 3—5, with Rom. i. 8 ff.: ii. 5, with 1 Cor. ix. 24: ii. 6, with 1 Cor. ix. 7 ff.: ii. 8, with Rom. i. 3: ii. 11, with Rom. vi. 8: ii. 20, with Rom. ix. 21: iii. 2 ff., with Rom. i. 29 ff.: iv. 6, with Phil. ii. 17: Tit. i. 1—4, with Rom. i. 1 ff.

macher with having failed to penetrate the sense of the writer, and found faults, where a more thorough exposition must pronounce a more favourable judgment. These differences may well serve to strike out the argument, and indeed all such purely subjective estimates, from the realms of biblical criticism.

42. A word should be said on the smaller, but not less striking indications of genuineness, which we here find. Such small, and even trifling individual notices, as we here meet with, can hardly have proceeded from a forger. Of course a careful *falsarius* may have taken care to insert such, as would fall in with the known or supposed state of the Apostle himself and his companions at the time: a shrewd and skilful one would invent such, as might further any views of his own, or of the Churches with which he was connected: but I must say I do not covet the judgment of that critic, who can ascribe such a notice as that of 2 Tim. iv. 13, *τὸν φελόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας*, to either the caution or the skill of a forger. What possible motive there could be for inserting such minute particulars, unexampled in the Apostle's other letters, founded on no incident in history, tending to no result,—might well baffle the acutest observer of the phænomena of falsification to declare.

43. A concession by Baur himself should not be altogether passed over. St. Paul in his farewell discourse, Acts xx. 29, 30, speaks thus: *ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου, καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν*. Baur confesses that here the defenders of the Epistles have firm ground to stand on. "Here we see," he continues, "the Apostle anticipating just what we find more in detail in the Pastoral Epistles." But then he proceeds to set aside the validity of the inference, by quietly disposing of the farewell discourse, as written "post eventum." For those who look on that discourse very differently, his concession has considerable value.

44. I would state then the general result to which I have come from all these considerations:

1. External testimony in favour of the genuineness of our Epistles is so satisfactory, as to suggest no doubt on the point of their universal reception in the earliest times.
2. The objections brought against the genuineness by its opponents, on internal grounds, are not adequate to set it aside, or even to raise a doubt on the subject in a fair-judging mind.

45. I therefore rest in the profession of the Epistles themselves, and the universal belief of Christians, that they were VERITABLY WRITTEN BY ST. PAUL[s].

[s] I have preferred in this section giving those considerations which influence most

SECTION II.

TIME AND PLACE OF WRITING.

1. A difficult problem yet remains: to assign, during the life of the Apostle, a time for the writing, which will suit the phænomena of these Epistles.

2. It will have been abundantly seen by what has preceded, that I cannot consent to place them in any portion of St. Paul's apostolic labours recorded in the Acts. All the data with which they themselves furnish us, are against such a supposition. And most of all is the state of heresy and false teaching, as indicated by their common evidence. No amount of ingenuity will suffice to persuade us, that there could have been during the long sojourn of the Apostle at Ephesus in Acts xix., such false teachers as those whose characters have been examined in the last section. No amount of ingenuity again will enable us to conceive a state of the Church like that which these Epistles disclose to us, at any time of that period, extending from the year 54 to 63, during which the other Epistles were written. Those who have attempted to place the Pastoral Epistles, or any of them, in that period, have been obliged to overlook all internal evidence, and satisfy themselves with fulfilling the requirements of external circumstances.

3. It will also be seen, that I cannot consent to separate these Epistles widely from one another, so as to set one in the earlier, and the others in the later years of the Apostle's ministry. On every account, they must stand together. Their style and diction, the motives which they furnish, the state of the Church and of heresy which they describe, are the same in all three: and to one and the same period must we assign them.

4. This being so, they necessarily belong to the latest period of the Apostle's life. The concluding notices of the Second Epistle to Timotheus forbid us from giving an earlier date to that, and consequently to the rest. And no writer, as far as I know, has attempted to place that Epistle, supposing it St. Paul's, at any date except the end of his life[9].

my own mind, to entering at full length on all the bearings of the subject. The reader will find a very good and terse compendium of the objections and their answers in Conybeare and Howson, vol. ii. pp. 657—660, edn. 2: and a full and elaborate discussion of both in Dr. Davidson's Introduction to the N. T. vol. iii. pp. 100—153. That portion of Dr. Davidson's work is very well and thoroughly done, in which he shews the insuperable difficulties which beset the hypothesis of a scholar of St. Paul having forged the Epistles at the end of the first century, as De Wette supposes. Huther's and Wiesinger's Einleitungen also contain full and able discussions of the whole question; especially the latter.

[9] De Wette has fallen into a curious blunder in carrying out his own hypothesis. He argues that 1 Tim. must have been written after 2 Tim., because we find Hyme-

5. The question then for us is, What was that latest period of his life? Is it to be placed at the end of the first Roman imprisonment, or are we to conceive of him as liberated from that, and resuming his apostolic labours?

6. Let us first try the former of these hypotheses. It has been adopted by chronologers of considerable note: lately, by Wieseler and Dr. Davidson. We approach it, laden as it is with the weight of (to us) the insuperable objection on internal grounds, stated above. We feel that no amount of chronological suitableness will induce us complacently to put these Epistles in the same age of the Church with those to the Ephesians, Colossians, and Philippians. But we would judge the hypothesis here on its own merely external grounds.

7. In order for it to stand, we must find some occasion, *previous to the imprisonment*, when St. Paul may have left Timotheus at Ephesus, himself proceeding to Macedonia. And this time must of course be subsequent to St. Paul's first visit to Ephesus, Acts xviii. 20, 21, when the Church there was founded, if indeed it can be said to have been then founded. On his departure then, he did not go into Macedonia, but to Jerusalem; which alone, independently of all other considerations, excludes that occasion [1].

8. His second visit to Ephesus was that long one related in Acts xix., the τριετία of Acts xx, 31, the ἔτη δύο of xix. 10, which latter, however, need not include the whole time. When he left Ephesus at the end of this time, after the tumult, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν, which seems at first sight to have a certain relation to πορευόμενος εἰς Μακεδονίαν of 1 Tim. i. 3. But on examination, this relation vanishes: for in Acts xix. 22, we read that, intending to go to Jerusalem by way of Macedonia and Achaia, he sent off from Ephesus, before his own departure, Timotheus and Erastus: so that he could not have left Timotheus behind in Ephesus. Again, in 1 Tim. iii. 14, he hopes to return to Ephesus shortly. But we find no trace of such an intention, and no attempt to put it in force, in the history. And besides, even if Timotheus, as has sometimes been thought from 1 Cor. xvi. 11, did return to Ephesus before the Apostle left it, and in this sense might have been left there on his departure, we must then suppose him to have almost immediately deserted the charge entrusted to him; for he is again, in the autumn of

naeus, who is mentioned with reprobation, apparently for the first time, in 2 Tim. ii. 17 *f.*,—in a further stage of reprobation, judged and condemned, in 1 Tim. i. 20. He forgets that, the two Epistles being according to him forgeries, with no real circumstances whatever as their basis, such reasoning is good for nothing. He is in fact arguing from their genuineness to their spuriousness.

[1] This was however supposed by Calvin to have been the time of writing 1 Tim.: on ch. iii. 14,—"omnino enim sperabat se venturum: ut venisse probabile est, si hanc epistolam scripsit quo tempore Phrygiam peragrabat: sicuti refert Lucas Act. xviii. 23."

57, with St. Paul in Macedonia in 2 Cor. i. 1, and in Corinth in the winter (Rom. xvi. 21), and returned to Asia thence with him, Acts xx. 4: and thus, as Wieseler remarks, the whole scope of our Epistle, the ruling and ordering of the Ephesian Church during the Apostle's absence, would be defeated. Grotius suggested, and Bertholdt adopted, a theory that the Epistle might have been sent on St. Paul's return from Achaia to Asia, Acts xx. 4, and that Timotheus may, instead of remaining in Troas on that occasion, as related Acts xx. 5, have gone direct to Ephesus, and there received the Epistle. But, apart from all other difficulties[2], how exceedingly improbable, that such an Epistle should have preceded only by a few weeks the farewell discourse of Acts xx. 18—35, and that he should have sent for the elders to Miletus, though he himself had expressed, and continually alluded to in the Epistle, an intention of visiting Ephesus shortly!

9. These difficulties have led to a hypothesis that the journey from Ephesus is one unrecorded in the Acts, occurring during the long visit of Acts xix. That during that time a journey to Corinth did take place, we have inferred from the data furnished in the Epistles to the Corinthians: see Prolegg. to Vol. II. ch. iii. § v. During that journey, Timotheus may have been left there. This conjecture is at least worthy of full discussion: for it seems to fulfil most of the external requirements of the first Epistle.

10. Mosheim, who was its originator, held the journey to Greece to have taken place very early in the three years' visit to Ephesus, and to have lasted nine months,—thus accounting for the difference between the *two years and three months* of Acts xix. 8, 10, and the *three years* of Acts xx. 31. Wieseler[3], however, has so far regarded the phænomena of the Epistle itself, as to shew that it would be very unlikely that the false teachers had early in that visit assumed such consistency and acquired such influence: and besides, we must assume, from the intimation in 1 Tim. i. 3 ff., that the false teachers had already gained some notoriety, and were busy in mischief, *before* the Apostle's departure.

11. Schrader[4], the next upholder of the hypothesis, makes the Apostle remain in Ephesus up to Acts xix. 21, and then undertake the journey there hinted at, through Macedonia to Corinth, thence to Crete (where he founded the Cretan Churches and left Titus), to Nicopolis in Cilicia (see below, in the Prolegg. to Titus: sending from thence the first Epistle to Timotheus and that to Titus), Antioch, and so through Galatia back to Ephesus. The great and fatal objection to this hypothesis is, the insertion in Acts xix. 21—23 of so long a journey, lasting, according to

[2] See Wieseler, Chronologie, vol. ii. p. 291 ff.
[3] Ib. p. 296 f.
[4] Der Apostel Paulus, vol. i. pp. 100 ff.

Schrader himself[5], two years (from Easter 54 to Easter 56), not only without any intimation from St. Luke, but certainly against any reasonable view of his text, in which it is implied, that the intention of ver. 21 was not then carried out, but afterwards, as related in ch. xx. 1 ff.

12. Wieseler himself has adopted, and supported with considerable ingenuity, a modified form of Schrader's hypothesis. After two years' teaching at Ephesus, the Apostle, he thinks, went, leaving Timotheus there, on a visitation tour to Macedonia, thence to Corinth, returning by Crete, where he left Titus, to Ephesus. During this journey, either in Macedonia or Achaia, he wrote 1 Tim.,—and after his return to Ephesus, the Epistle to Titus: 2 Tim. falling towards the end of his Roman imprisonment, with which, according to Wieseler, his life terminated. This same hypothesis Dr. Davidson adopts, rejecting however the unrecorded visit to Corinth, which Wieseler inweaves into it: and placing the voyage to Crete during the same Ephesian visit, but separate from this to Macedonia.

13. It may perhaps be thought that some form of this hypothesis would be unobjectionable, if we had *only the first Epistle to Timotheus* to deal with. But even thus, it will not bear the test of thorough examination. In the first place, as held by Davidson, in its simplest form, it inserts into the Apostle's visit to Ephesus, a journey to Macedonia and back entirely for the sake of this Epistle[6]. Wieseler's form of the hypothesis avoids, it is true, this gratuitous supposition, by connecting the journey with the unrecorded visit to Corinth: but is itself liable to these serious objections (mentioned by Huther, p. 17), that 1) it makes St. Paul write the first Epistle to the Corinthians a very short time after the unrecorded visit to Corinth, which is on all accounts improbable. And this is necessary to his plan, in order to give time for the false teachers to have grown up at Ephesus:—2) that we find the Apostle, in his farewell discourse, prophetically anticipating the arising of evil men and seducers among the Ephesians: whereas by any placing of this Epistle during the three years' visit, such must have already arisen, and drawn away many[7]. 3) The whole character of the first Epistle shews that it belongs, not to a very brief and casual absence of this kind, but to one originally intended to last some time, and not unlikely to be prolonged beyond expectation. The hope of returning very soon (iii. 14)

[5] See his Chronological Table at the end of his Apostel Paulus, vol. i.

[6] "Why the Apostle went into Macedonia from Ephesus, cannot be discovered." Davidson, vol. iii. p. 13.

[7] Dr. Davidson (iii. p. 14) refers for a refutation of this objection, to his subsequent remarks (pp. 32 f.) on the state of the Ephesian Church. But no sufficient refutation is there found. Granting the whole account of the Ephesian Church there given, it would be quite impossible to conceive that subsequently the Apostle should have spoken of the λύκοι βαρεῖς as altogether future.

is faint: the provision made, is for a longer absence. Had the Apostle intended to return in a few weeks to Ephesus and resume the government of the Church there, we may safely say that the Epistle would have presented very different features. The hope expressed in ch. iii. 14, quite parenthetically, must not be set against the whole character of the Epistle[6], which any unbiassed reader will see provides for a lengthened superintendence on the part of Timothy as the more probable contingency.

14. Thus we see that, independently of graver objections, independently also of the connexion of the three Epistles, the hypothesis of Wieseler and Davidson does not suit the requirements of this first Epistle to Timotheus. When those other considerations come to be brought again into view,—the necessarily later age of all three Epistles, from the heresies of which they treat, from the Church development implied by them, from the very diction and form of thought apparent in them,—the impossibility, on any probable psychological view of St. Paul's character, of placing writings, so altogether diverse from the Epistles to the Corinthians, in the same period of his life with them,—I am persuaded that very few students of Scripture will be found, whose mature view will approve any form of the above hypothesis.

15. It will not be necessary to enter on the various other subhypotheses which have been made, such as that of Paulus, that the first Epistle was written from Cæsarea; &c. &c. They will be found dealt with in Wieseler and Davidson, and in other introductions.

16. Further details must be sought in the following Prolegomena to each individual Epistle. I will mention however two decisive notices in 2 Tim., which no advocate of the above theory, or of any of its modifications, has been able to reconcile with his view. According to that view, the Epistle was written at the end of the first (and only) Roman imprisonment. In ch. iv. 13, we have directions to Timotheus to bring a cloak and books which the Apostle left at Troas. In ib. ver. 20 we read "*Erastus remained in Corinth, but Trophimus left I in Miletus sick.*" To what these notices point, I shall consider further on: I would now only call the reader's attention to the following facts. Assuming as above, and allowing only the two years for the Roman imprisonment, —the last time he was at Troas and Miletus was *six years before* (Acts xx. 6, 17); on that occasion *Timotheus was with him:* and he had repeatedly seen Timotheus since: and, what is insuperable, even supposing these difficulties overcome, *Trophimus did not remain there*, for he was at Jerusalem with St. Paul at the time of his apprehension, Acts xxi. 29. It will be easily seen by reference to any of the supporters of the one imprisonment, how this point presses them. Dr. Davidson tries to account for it by supposing Trophimus to have sailed with St. Paul from Cæsarea in Acts xxvii., and to have been left at Myra, with the

[6] See Davidson, ib. vol. iii. p. 14.

understanding that he should go forward to Miletus, and that under this impression, the Apostle could say Trophimus I left at Miletus (ἀπέλιπον ἐν Μιλήτῳ) sick. Any thing lamer, or more self-refuting, can hardly be conceived: not to mention, that thus also some years had since elapsed, and that the above insuperable objection, that Timotheus had been with him since, and that Trophimus *the Ephesian* must have been talked of by them, remains in full force.

17. The whole force then of the above considerations, as well of the internal character of the Epistles, as of their external notices and requirements, compels us to look, for the time of their writing, to a period subsequent to the conclusion of the history in the Acts, and consequently, since we find in them the Apostle at liberty, *subsequent to his liberation from the imprisonment with which that history concludes*. If there were no other reason for believing that he was thus liberated, and undertook further apostolic journeyings, the existence and phænomena of these Epistles would enforce such a conclusion upon us. I had myself, some years since, on a superficial view of the Pauline chronology, adopted and vindicated the one-imprisonment theory[9]: but the further study of these Epistles has altogether broken down my former fabric. We have in them, as I feel satisfied any student who undertakes the comparison will not fail to discover, a link uniting St. Paul's writings with the Second Epistle of Peter and with that of Jude, and the Epistles of St. John: in other words, with the later apostolic age. There are *two ways only* of solving the problem which they present: one of these is, by believing them to be spurious; the other, by ascribing them to a period of St. Paul's apostolic agency subsequent to his liberation from the Roman imprisonment of Acts xxviii. ultt.

18. The whole discussion and literature of this view, of a liberation and second imprisonment of our Apostle, would exceed both the scope and the limits of these Prolegomena. It may suffice to remind the reader, that it is supported by an ancient tradition by no means to be lightly set aside: and to put before him the principal passages of early ecclesiastical writers in which that tradition is mentioned.

19. Eusebius, H. E. ii. 22, relates thus:

> καὶ Λουκᾶς δὲ ὁ τὰς πράξεις τῶν ἀποστόλων γραφῇ παραδούς, ἐν τούτοις κατέλυσε τὴν ἱστορίαν, διετίαν ὅλην ἐπὶ τῆς Ῥώμης τὸν Παῦλον ἄνετον διατρίψαι, καὶ τὸν τοῦ θεοῦ λόγον ἀκωλύτως κηρύξαι ἐπισημηνάμενος. τότε μὲν οὖν ἀπολογησάμενον, αὖθις ἐπὶ τὴν τοῦ κηρύγματος διακονίαν λόγος ἔχει στείλασθαι τὸν ἀπόστολον, δεύτερον δ' ἐπιβάντα τῇ αὐτῇ πόλει, τῷ κατ' αὐτὸν τελειωθῆναι μαρτυρίῳ. ἐν ᾧ δεσμοῖς ἐχόμενος τὴν πρὸς Τιμόθεον δευτέραν ἐπιστολὴν συντάττει κ.τ.λ.

20. Clement of Rome, Ep. i. ad Corinth. c. 5, p. 17 ff. (the lacunæ in the text are conjecturally filled in as in Hefele's edition):

[9] In pp. 5—7 of the Prælectio referred to above, ch. ii. § i. 11 note.

διὰ ζῆλον [καὶ δ] Παῦλος ὑπομονῆς βραβεῖον ὑ[πέσχ]εν, ἑπτάκις δεσμὰ φορέσας, φ[υγα]δευθείς, λιθασθείς. κῆρυξ γ[ενό]μενος ἔν τε τῇ ἀνατολῇ καὶ ἐν [τῇ] δύσει, τὸ γενναῖον τῆς πίστεως αὐτοῦ κλέος ἔλαβεν, δικαιοσύνην διδάξας ὅλῳ τῷ κόσμῳ, κα[ὶ ἐπὶ] τὸ τέρμα τῆς δύσεως ἐλθών, καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων. οὕτως ἀπηλλάγη τοῦ κόσμου, καὶ εἰς τὸν ἅγιον τόπον ἐπορεύθη, ὑπομονῆς γενόμενος μέγιστος ὑπογραμμός[1].

21. The fragment of Muratori on the canon contains the following passage[2]:

"Lucas optime Theophile comprehendit quia sub præsentia ejus singula gerebantur, sicuti et semote passionem Petri evidenter declarat, sed profectionem Pauli ab urbe ad Spaniam proficiscentis . ."

This passage is enigmatical, and far from easy to interpret. But all that we need dwell on is, that *the journey of St. Paul into Spain is taken as a fact;* and in all probability, the word 'omittit' being supplied, the writer means to say, that St. Luke in the Acts does not relate that journey.

22. This liberation and second imprisonment being assumed, it will naturally follow that the First Epistle to Timotheus and that to Titus were written during the interval between the two imprisonments;—the second to Timotheus during the second imprisonment. We shall now proceed to enquire into the probable assignment and date of each of the three Epistles.

23. The last notice which we possess of the first Roman imprisonment, is the Epistle to the Philippians. There (i. 26) the Apostle evidently intends to come and see them, and (ii. 24) is confident that it will be before long. The same anticipation occurred before in his Epistle to Philemon (ver. 22). We may safely then ascribe to him the intention, in case he should be liberated, of visiting the Asiatic and the Macedonian Churches.

24. We suppose him then, on his hearing and liberation, which cannot have taken place before the spring of A.D. 63 (see chronological table in Prolegg. to Acts), to have journeyed Eastward: visiting perhaps Philippi, which lay on the great Egnatian road to the East, and passing into Asia. There, in accordance with his former desires and intentions, he would give Colossæ, and Laodicea, and Hierapolis, the benefit of his apostolic counsel, and confirm the brethren in the faith. And there perhaps, as before, he would fix his head-quarters at Ephesus. I would not however lay much stress on this, considering that there might well

[1] By some of those who deny a second imprisonment, τὸ τέρμα τῆς δύσεως is interpreted as if the gen. were one of apposition, '*his* τέρμα, *which was* ἡ δύσις;' by others it is rendered the *goal* or *centre* of the West: by others, the *Eastern* boundary of the West: and by all it is taken to mean *Rome*. By those who hold a second imprisonment, it is taken to mean *Spain* or even *Britain*.

[2] See Routh, Reliq. Sacr. iv. p. 4.

have been a reason for his not spending much time there, considering the cause which had driven him thence before (Acts xix.). But that he did *visit* Ephesus, must on our present hypothesis be assumed as a certain fact, notwithstanding his confident anticipation expressed in Acts xx. 25 that he should never see it again. It was not the first time that such anticipations had been modified by the event [3].

25. It would be unprofitable further to assign, except by the most distant indications, his course during this journey, or his employment between this time and that of the writing of our present Epistles. One important consideration, coming in aid of ancient testimony, may serve as our guide in the uncertainty. The contents of our Epistles absolutely require as late a date as possible to be assigned them. The same internal evidence forbids us from separating them by any considerable interval, either from one another, or from the event which furnished their occasion.

26. Now we have traditional evidence well worthy of note, that our Apostle suffered martyrdom in the last year, or the last but one, of Nero. Euseb., Chron. anno 2083 (commencing October A.D. 67) says, "Neronis 13°. Nero ad cætera scelera persecutionem Christianorum primus adjunxit: sub quo Petrus et Paulus apostoli martyrium Romæ consummaverunt."

And Jerome, Catalog. Scriptorum Ecclesiasticorum (c. 5, vol. ii. p. 838), under Paulus, "Hic ergo, *decimo quarto* Neronis anno, eodem die quo Petrus, Romæ pro Christo capite truncatus, sepultusque est in via Ostiensi, anno post passionem Domini tricesimo septimo."

27. I should be disposed then to agree with Conybeare and Howson in postponing both the occasions and the writing of the Pastoral Epistles to very near this date. The interval may possibly have been filled up, agreeably to the promise of Rom. xv. 24, 28, and the tradition of Clement of Rome (quoted above, par. 20), by a journey to Spain, the *τέρμα τῆς δύσεως*: or it may have been spent in Greece and Asia and the interjacent islands.

As we approach the confines of the known ground again furnished by our Epistles, we find our Apostle again at Ephesus. However the

[3] Compare 2 Cor. v. 4, 5, with Phil. i. 23. Dr. Davidson (iii. pp. 16 ff.) lays great stress on the οἶδα of Acts xx. 25, as implying certain apostolic foresight in the power of the Spirit, and argues thence that a subsequent visit to Ephesus cannot have taken place. For argument's sake, let it be so, and let us turn to Phil. i. 25, written, according to Dr. Davidson, at the close of the Roman imprisonment, from which he was not liberated but by death. There we read, οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. Surely what is good on one side is good on the other: and I do not see how Dr. Davidson can escape the force of his own argument. He must take his choice, and give up one οἶδα or the other. He has surrendered the latter: why may not we the former?

intervening years had been spent, much had happened which had wrought changes on the Church, and on himself, since his last visit. Those heresies which were then in the bud, had borne bitter fruit. He had, in his own weak and shattered frame, borne about, for four or five more years of declining age, the dying of the Lord Jesus. Alienation from himself had been spreading wider among the Churches, and was embittering his life. Supposing this to have been in A.D. 66 or 67, and the 'young man Saul' to have been 34 or 35 at his conversion, he would not now be more than 64 or 65: but a premature old age would be every way consistent with what we know of his physical and mental constitution. Four years before this he had affectionately pleaded his advancing years in urging a request on his friend Philemon (Philem. 9).

28. From Ephesus, leaving Timotheus there, he went into Macedonia (1 Tim. i. 3). It has been generally assumed, that the first Epistle was written from that country. It may have been so; but the words *παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν*, rather convey to my mind the impression that he was *not in Macedonia* as he was writing. He seems to speak of the whole occurrence as one past by, and succeeded by other circumstances. If this impression be correct, it is quite impossible to assign with any certainty the place of its being written. Wherever it was, he seems to have been in some field of labour where he was likely to be detained beyond his expectations (1 Tim. iii. 14, 15): and this circumstance united with others to induce him to write a letter full of warning and exhortation and direction to his son in the faith, whom he had left to care for the Ephesian Church.

29. Agreeably with the necessity of bringing the three Epistles as near as may be together, we must here place a visit to Crete in company with Titus, whom he left there to complete the organization of the Cretan Churches. From the indications furnished by that Epistle, it is hardly probable that those Churches were now founded for the first time. We find in them the same development of heresy as at Ephesus, though not the same ecclesiastical organization (cf. Tit. i. 10, 11; 15, 16; iii. 9, 11, with i. 5). Nor is the former circumstance at all unaccountable, even as combined with the latter. The heresy, being a noxious excrescence on Judaism, was flourishing independently of Christianity,—or at least required not a Christian Church for its place of sustenance. When such Church began, it was at once infected by the error. So that the Cretan Churches need not have been long in existence. From Tit. i. 5, they seem to have sprung up *σποράδην*, and to have been on this occasion included by the Apostle in his tour of visitation: who seeing how much needed supplying and arranging, left Titus there for that purpose (see further in Prolegg. to Titus, § ii.).

30. The Epistle to Titus, evidently written very soon after St. Paul left Crete, will most naturally be dated from Asia Minor. Its own

notices agree with this, for we find that he was on his way to winter at Nicopolis (ch. iii. 12), by which it is most natural to understand the well-known city of that name in Epirus[4]. And the notices of 2 Tim. equally well agree with such an hypothesis: for there we find that the Apostle had, since he last communicated with Timotheus, been at Miletus and at Troas, probably also at Corinth (2 Tim. iv. 13, 20). That he again visited Ephesus, is on every account likely: indeed, the natural inference from 2 Tim. i. 18 is, that he had spent some time (possibly of weakness or sickness—from the expression ὅσα διηκόνησεν: but this inference is not necessary, see note there) at that city in the companionship of Timotheus, to whom he appeals to confirm what he there says of Onesiphorus.

31. We may venture then to trace out this his last journey as having been from Crete by Miletus, Ephesus, Troas, to Corinth (?): and thence (or perhaps direct by Philippi without passing up through Greece: or he may have gone to Corinth from Crete, and thence to Asia) to Nicopolis, where he had determined to winter (Tit. iii. 12). Nicopolis was a Roman colony (Plin. iv. 1 or 2: Tacit. Ann. v. 10), where he would be more sure against tumultuary violence, but at the same time more open to direct hostile action from parties plotting against him in the metropolis. The supposition of Mr. Conybeare (C. and H. ii. 573, edn. 2), that being known in Rome as the leader of the Christians, he would be likely, at any time after the fire in 64, to be arrested as implicated in causing it, is not at all improbable. In this case, as the crime was alleged to have been committed at Rome, he would be sent thither for trial (C. and H. ib. note) by the duumviri of Nicopolis.

32. Arrived at the metropolis, he is thrown into prison, and treated no longer as a person charged with matters of the Jewish law, but as a common criminal: κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος, 2 Tim. ii. 9. All his Asiatic friends avoided him, except Onesiphorus, who sought him out, and was not ashamed of his chain (2 Tim. i. 16). Demas,

[4] See a complete account of Nicopolis in Wordsworth's Pictorial Greece, pp. 310—312; Conybeare and Howson, vol. ii. p. 572, edn. 2; Smith's Dict. of Geography, sub voce.

It is very improbable that any of the comparatively insignificant places elsewhere called by this name is here intended. An enumeration of them will be found in Smith's Dict. of Geogr. as above. The only two which require mention are, 1) Nicopolis in *Thrace*, on the Nessus (Νικόπολις ἡ πρὸς Νέσσον, Ptol. iii. 11, 13), supposed by Chrysostom and Theodoret (ἡ δὲ N. τῆς Θρᾴκης ἐστί, Chrys.: τῆς Θρᾴκης ἐστὶν ἡ N., τῇ δὲ Μακεδονίᾳ πελάζει, Thdrt.) to be here intended. This certainly *may* have been, for this Nicopolis is not, as some have objected, the one founded by Trajan, see Schrader, vol. i. p. 117: but it is hardly likely to have been indicated by the word thus absolutely put: 2) Nicopolis in *Cilicia*, which Schrader holds to be the place, to suit his theory of the Apostle having been (at a totally different time, see above, par. 11) on his way to Jerusalem.

I may mention that both Winer (RWB.) and Dr. Smith (Dict. of Geogr. as above: not in Bibl. Dict.) fall into the mistake of saying that *St. Paul dates the Epistle from Nicopolis*. No such inference can fairly be drawn from ch. iii. 12.

Crescens, and Titus had, for various reasons, left him. Tychicus he had sent to Ephesus. Of his usual companions, only the faithful Luke remained with him. Under these circumstances he writes to Timotheus a second Epistle, most likely to Ephesus (ii. 17; iv. 13), and perhaps by Tychicus, earnestly begging him to come to him before winter (iv. 21). If this be the winter of the same year as that current in Tit. iii. 12, he must have been arrested immediately on, or perhaps even before, his arrival at Nicopolis. And he writes from this his prison, expecting his execution (*ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκεν*, 2 Tim. iv. 6).

33. We hear, 2 Tim. iv. 16, 17, of his being brought up before the authorities, and making his defence. If in the last year of Nero, the Emperor was absent in Greece, and did not try him in person. To this may perhaps point the *μαρτυρήσας ἐπὶ τῶν ἡγουμένων* of Clement of Rome (see above, par. 20): but it would be manifestly unwise to press an expression in so rhetorical a passage. At this his hearing, none of his friends was bold enough to appear with or for him: but his Christian boldness was sustained by Him in whom he trusted.

34. The second Epistle to Timotheus dates after this his first apology. How long after, we cannot say: probably some little time, for the expression does not seem to allude to a *very recent* occurrence.

35. After this, all is obscurity. That he underwent execution by the sword, is the constant tradition of antiquity, and would agree with the fact of his Roman citizenship, which would exempt him from death by torture. We have seen reason (above, par. 26) to place his death in the last year of Nero, i. e. late in A.D. 67, or A.D. 68. And we may well place the Second Epistle to Timotheus a few months at most before his death[s].

[s] One objection which is brought against the view taken above of the date of the Pastoral Epistles, is drawn from 1 Tim. iv. 12, *μηδείς σου τῆς νεότητος καταφρονείτω*. It is argued (recently by Dr. Davidson, vol. iii. p. 30 f.) that supposing Timotheus to have been twenty when the Apostle first took him for his companion,—at the date which we have assigned to the first Epistle, he would not be less than thirty-four or thirty-five when the Epistle was written; "an age," adds Dr. Davidson, "at which it was not likely he should be despised for his youth." But surely such an age would be a very early one at which to be set over such a Church as that of Ephesus: and at such an age, an ecclesiastical officer whose duty was to rebuke elders, unless he comported himself with irreproachable modesty and gravity, would be exceedingly liable to be slighted and set aside for his youth. The caution seems to me quite to stand in its place, and to furnish no valid objection whatever to our view.

CHAPTER VIII.

ON THE FIRST EPISTLE TO TIMOTHEUS.

THE AUTHORSHIP, and TIME AND PLACE OF WRITING, have been already discussed: and much has been said on the style and diction of this in common with the other Pastoral Epistles. It only remains to consider, 1. The person to whom the Epistle was written: 2. Its especial occasion and object.

SECTION I.

TO WHOM WRITTEN.

1. TIMOTHEUS is first mentioned Acts xvi. 1 ff. as dwelling either in Derbe or Lystra (ἐκεῖ, after both places have been mentioned), but probably in the latter (see on Acts xx. 4, where Δέρβαῖος cannot be applied to Timotheus): at St. Paul's second visit to those parts (Acts ib. cf. xiv. 6 ff.). He was of a Jewish mother (Euniké, 2 Tim. i. 5) and a Gentile father (Acts xvi. 1, 3): and had probably been converted by the Apostle on his former visit, for he calls him his γνησίον τέκνον ἐν πίστει (1 Tim. i. 2). His mother, and his grandmother (Lois, 2 Tim. i. 5), were both Christians,—probably also converts, from having been pious Jewesses (2 Tim. iii. 14, 15), during that former visit.

2. Though as yet young, Timotheus was well reported of by the brethren in Lystra and Iconium (Acts xvi. 2), and hence, forming as he did by his birth a link between Jews and Greeks, and thus especially fitted for the exigencies of the time (Acts ib. ver. 4), St. Paul took him with him as a helper in the missionary work. He first circumcised him (ib. 3), to remove the obstacle to his access to the Jews.

3. The next time we hear of him is in Acts xvii. 14 ff., where he with Silas remained behind in Berœa on occasion of the Apostle being sent away to Athens by sea. From this we infer that he had accompanied him in the progress through Macedonia. His youth would furnish quite a sufficient reason why he should not be mentioned throughout the occurrences at Philippi and Thessalonica. That he had been at this latter place, is almost certain: for he was sent back by St. Paul (from Berœa, see Prolegg. to 1 Thess. § ii. 5 f.) to ascertain the state of the Thessalonian Church (1 Thess. iii. 2), and we find him rejoining the Apostle, with Silas, at Corinth, having brought intelligence from Thessalonica (1 Thess. iii. 6).

4. He remained with the Apostle at Corinth, and his name, together with that of Silas (Silvanus), appears in the addresses of both the Epistles

to the Thessalonians, written (see Prolegg. to 1 Thess. § iii.) at Corinth. We have no express mention of him from this time till we find him "ministering" to St. Paul during the long stay at Ephesus (Acts xix. 22): but we may fairly presume that he travelled with him from Corinth to Ephesus (Acts xviii. 18, 19), either remaining there with Priscilla and Aquila, or (which is hardly so probable) going with the Apostle to Jerusalem, and by Antioch through Galatia and Phrygia. From Ephesus (Acts xix. 22) we find him sent forward with Erastus to Macedonia and Corinth (1 Cor. iv. 17; xvi. 10: see on this whole visit, Vol. II. Prolegg. to 2 Cor. § ii. 4). He was again with St. Paul in Macedonia when he wrote the Second Epistle to the Corinthians (2 Cor. i. 1: Vol. II. Prolegg. ibid.). Again, in the winter following we find him in his company in Corinth, where he wrote the Epistle to the Romans (Rom. xvi. 21): and among the number of those who, on his return to Asia through Macedonia (Acts xx. 3, 4), went forward and waited for the Apostle and St. Luke at Troas.

5. The next notice of him occurs in three of the Epistles of the first Roman imprisonment. He was with St. Paul when he wrote to the Colossians (Col. i. 1), to Philemon (Philem. 1), and to the Philippians (Phil. i. 1). How he came to Rome, whether with the Apostle or after him, we cannot say. If the former, we can only account for no mention of him being made in the narrative of the voyage (Acts xxvii., xxviii.) by remembering similar omissions elsewhere when we know him to have been in company, and supposing that his companionship was almost a matter of course.

6. From this time we know no more, till we come to the Pastoral Epistles[1]. There we find him left by the Apostle at Ephesus to take care of the Church during his absence: and the last notice which we have in 2 Tim. makes it probable that he would set out (in the autumn of A.D. 67 ?), shortly after receiving the Epistle, to visit St. Paul at Rome.

7. Henceforward, we are dependent on tradition for further notices. In Eus. H. E. iii. 42, we read Τιμόθεός γε μὴν τῆς ἐν Ἐφέσῳ παροικίας ἱστορεῖται πρῶτος τὴν ἐπισκοπὴν εἰληχέναι: an idea which may well have originated with the Pastoral Epistles, and seems inconsistent with the very general tradition, hardly to be set aside (see Prolegg. Vol. I. ch. v. § i. 9 ff.), of the residence and death of St. John in that city. Nicephorus (H. E. iii. 11) and the ancient martyrologies make him die by martyrdom under Domitian. See Winer, sub voce: Butler's Lives of the Saints, Jan. 24.

8. We learn that he was set apart for the ministry in a solemn manner by St. Paul, with laying on of his own hands and those of the presbytery (1 Tim. iv. 14; 2 Tim. i. 6), in accordance with prophetic utterances of the Spirit (1 Tim. ib. and i. 18): but at what time this

[1] On the notice of him in Heb. xiii. 23, see Proleg. to Vol. IV. ch. i. § i. 160; ii. 34.

took place, we are not informed: whether early in his course, or in Ephesus itself, as a consecration for his particular office there. This latter seems to me far the more probable view.

9. The character of Timotheus appears to have been earnest and self-denying. We may infer this from his leaving his home to accompany the Apostle, and submitting to the rite of circumcision at his hands (Acts xvi. 1 ff.),—and from the notice in 1 Tim. v. 23, that he usually drank only water. At the same time it is impossible not to perceive in the notices of him, signs of backwardness and timidity in dealing with the difficulties of his ministerial work. In 1 Cor. xvi. 10 f., the Corinthians are charged, *ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς κἀγώ· μήτις οὖν αὐτὸν ἐξουθενήσῃ, προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ*. And in the notes to the two Epistles the student will find several cases, in which the same traits seem to be referred to[2]. They appear to have increased, in the second Epistle[3], where the Apostle speaks earnestly, and even severely, on the necessity of Christian boldness in dealing with the difficulties and the errors of the day.

10. I subjoin a chronological table of the above notices in the course of Timotheus, arranging them according to that already given in the Prolegg. to Acts, and to the positions taken in the preceding chapter:

A.D. 45.	Converted by St. Paul, during the first missionary journey, at Lystra.
51. Autumn.	Taken to be St. Paul's companion and circumcised (Acts xvi. 1 ff.).
	Sent from Berœa to Thessalonica (Acts xvii. 14; 1 Thess. iii. 2).
52.	With Silas, joins St. Paul at Corinth (Acts xviii. 5; 1 Thess. iii. 6).
Winter, see above, ch. v. § iii.	With St. Paul (1 Thess. i. 1; 2 Thess. i. 1).
57. Spring.	With St. Paul at Ephesus (Acts xix. 22): sent thence into Macedonia and to Corinth (Acts ib.; 1 Cor. iv. 17, xvi. 10).
Winter.	With St. Paul (2 Cor. i. 1).
58, beginning.	With St. Paul (Rom. xvi. 21).
Spring.	Journeying with St. Paul from Corinth to Asia (Acts xx. 4).
62 or 63.	With St. Paul in Rome (Col. i. 1; Philem. 1; Phil. i. 1).
63—66.	Uncertain.
66 or 67.	Left by St. Paul in charge of the Church at Ephesus. (**First Epistle.**)
67 or 68.	(**Second Epistle.**) Sets out to join St. Paul at Rome.
Afterwards.	Uncertain.

[2] See notes on 1 Tim. v. 23; 2 Tim. i. 5, 7; iii. 10; and cf. besides 1 Tim. iv. 12.

[3] It is possible that there may have been a connexion between these indications and the tone of the message in Rev. ii. 1—6: see note there.

SECTION II.

OCCASION AND OBJECT.

1. The Epistle declares its own occasion. The Apostle had left the Ephesian Church in charge to Timotheus: and though he hoped soon to return, was apprehensive that he might be detained longer than he expected (1 Tim. iii. 14, 15). He therefore despatched to him these written instructions.

2. The main object must be described as personal: to encourage and inform Timotheus in his superintendence at Ephesus. But this information and precept regarded two very different branches of his ecclesiastical duty.

3. The first was, the making head against and keeping down the growing heresies of the day. These are continually referred to: again and again the Apostle recurs to their mention: they evidently dwelt much on his mind, and caused him, in reference to Timotheus, the most lively anxiety. On their nature and characteristics I have treated in the preceding chapter.

4. The other object was, the giving directions respecting the government of the Church itself: as regarded the appointing to sacred offices, the selection of widows to receive the charity of the Church, and do service for it,—and the punishment of offenders.

5. For a compendium of the Epistle, and other details connected with it, see Davidson, vol. iii.

CHAPTER IX.

THE SECOND EPISTLE TO TIMOTHEUS.

SECTION I.

TO WHAT PLACE WRITTEN.

1. It has been very generally supposed, that this Epistle was written to Timotheus while the latter was still at Ephesus.

2. The notices contained in it seem partially to uphold the idea. In ch. i. 16—18, Onesiphorus is mentioned as having sought out the Apostle

at Rome, and also having ministered to him at Ephesus: and in ch. iv. 19, the household of Onesiphorus is saluted. Such a notice, it is true, *decides* nothing: but comes in aid of the supposition that St. Paul was writing to Ephesus. Our impression certainly is, from ch. i. 18, that Onesiphorus resided, when living, at Ephesus.

3. Again, in ch. ii. 17, we find Hymenæus stigmatized as a teacher of error, who can hardly be other than the Hymenæus of 1 Tim. i. 20 (see notes there). Joined with this latter in 1 Tim. appears an Alexander: and we again have an Alexander ὁ χαλκεύς mentioned as having done the Apostle much mischief in our ch. iv. 14: and there *may be* a further coincidence in the fact that an Alexander is mentioned as being put forward by the Jews during the tumult at Ephesus, Acts xix. 33[1].

4. Besides, the whole circumstances, and especially the character of the false teachers, exactly agree. It would be very difficult to point out any features of difference, such as change of place would be almost sure to bring out, between the heretical persons spoken of here, and those in the first Epistle.

5. The *local* notices come in aid, but not with much force. Timotheus is instructed to bring with him matters which the Apostle had left at *Troas* (ch. iv. 13), which he would pass in his journey from Ephesus to Rome. Two other passages (ch. iv. 12, 20) present a difficulty: and Michaelis, who opposes this view, urges them strongly. St. Paul writes, Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον. This could hardly have been so written, as a simple announcement of a fact, if the person to whom he was writing was himself in that city. This was also felt by Theodoret,—δῆλον ἐντεῦθεν ὡς οὐκ ἐν Ἐφέσῳ διῆγεν ἀλλ' ἑτέρωθί που κατὰ τουτονὶ τὸν καιρὸν ὁ μακάριος Τιμόθεος. The only answer that I can give, may be derived from the form and arrangement of the sentence. Several had been mentioned, who had left him of their own accord: then, with δέ, introducing a contrast, he states that *he had sent* Tychicus to Ephesus. If any stress is meant to be laid on this circumstance, the notice might still consist with Timotheus himself being there: "but do not wonder at Tychicus being at Ephesus, for I sent him thither." This however is not satisfactory: nor again is it, to suppose with Dr. Davidson (iii. 63) that for some reason Tychicus would not arrive in Ephesus so soon as the Epistle. He also writes, Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. This would be a strange thing to write from Rome to Timotheus in Ephesus, within a few miles of Miletus itself, and respecting Trophimus, who was an Ephesian (Acts xxi. 29). It certainly may be said that there might be reasons why the notice should be sent. It might

[1] See note there. The latter hypothesis mentioned in it, that he was put forward to clear the Jews, is at least possible: and then he might well have been an enemy of the Apostle.

be intended to clear Trophimus from the charge which appears to be laid against Erastus, that he had remained behind of his own accord in his native land. With the Apostle's delicate feeling for all who were connected with him, he might well state this (again with a δέ) respecting Trophimus, though the fact of his remaining at Miletus might be well known to Timotheus, and his own profession of sickness as the reason.

6. There is a very slight hint indeed given in ch. iv. 11, which may point the same way. Timotheus was to take up Mark and bring him to Rome. The last notice we have had of Mark, was a recommendation of him to the Colossian Church (Col. iv. 10), and that in a strain, which *may* import that he was to be a resident labourer in the Gospel among them. If Mark was at Colossæ, he might be easily sent for from Ephesus to accompany Timotheus.

SECTION II.

OCCASION AND OBJECT.

1. It only remains to enquire respecting this Epistle, what special circumstances occasioned it, and what objects are discernible in it.

2. The immediately moving occasion seems to have been one personal to the Apostle himself. He was anxious that Timotheus should come to him at Rome, bringing with him Mark, as soon as possible (ch. i. 4; iv. 9, 11, 21).

3. But he was uncertain how it might be with himself: whether he should live to see his son in the faith, or be 'offered up' before his arrival. He sends to him therefore, not merely a message to come, but a letter full of fatherly exhortations and instructions, applicable to his present circumstances. And these seem not to have been unneeded. Many of his former friends had forsaken him (ch. i. 15; iv. 10), and the courage and perseverance of Timotheus himself appeared to be giving way (see above, Prolegg. to 1 Tim. § i. 9). The letter therefore is calculated in some measure to supply what his own mouth would, if he were permitted to speak to him face to face, still more fervently urge on him. And thus we possess an Epistle calculated for all ages of the Church: in which while the maxims cited and encouragements given apply to all Christians, and especially ministers of Christ, in their duties and difficulties,—the affecting circumstances, in which the writer himself is placed, carry home to every heart his earnest and impassioned eloquence.

4. For further notices, I again refer to Dr. Davidson, vol. iii. pp. 48—75.

EXCURSUS ON PUDENS AND CLAUDIA.

1. In 2 Tim. iv. 21, we read as follows:

ἀσπάζεταί σε Εὔβουλος καὶ Πούδης καὶ Λῖνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.

2. Martial, lib. iv. Epigr. 13, is inscribed 'ad Rufum, de nuptiis Pudentis et Claudiæ peregrinæ:' and the first lines run thus:

"Claudia, Rufe, meo nubit peregrina Pudenti:
Macte esto tædis, o Hymenæe, tuis."

3. An inscription was found at Chichester in the early part of the last century, and is now in a summer-house in the gardens at Goodwood, running thus, the lacunæ being conjecturally filled in:—

[N]eptuni et Minervæ templum
[pr]o salute d[omu]s divinæ
[ex] auctoritat[e Tib.] Claud.
[Co]gidubni r. leg. aug. in Brit.
[colle]gium fabror. et qui in eo
[a sacris] sunt d. s. d. donante aream
[Pud]ente Pudentini fil.

4. Now in Tacitus, Agricol. 14, we read, "quædam civitates (in Britain) Cogidubno regi donatæ (is ad nostram usque memoriam fidissimus mansit) vetere ac jampridem recepta populi R. consuetudine, ut haberet instrumenta servitutis et reges." From this inscription these 'civitates' appear to have constituted the kingdom of Sussex. We also gather from the inscription that Cogidubnus had taken the name of his imperial patron, [Tiberius] Claudius: and we find him in close connexion with a Pudens.

5. It was quite natural that this discovery should open afresh a point which the conjectures of British antiquarians appeared before to have provisionally closed. It had been imagined that Claudia, who was identified with the Claudia Rufina of Martial, xi. 53 ('Claudia cæruleis quum sit Rufina Britannis Edita, quam Latiæ pectora plebis habet!'), was a native of *Colchester*, and a daughter of Caractacus, whom they supposed to have been admitted into the Claudian gens.

6. A new fabric of conjecture has been now raised, more ingenious and more probable[1]. The Pudens of Martial is (i. 32) a centurion, aspiring to the "meriti præmia pili," i. e. to be made a primipilus: which ambition we find accomplished in lib. v. 48: and his return to Rome from the North to receive the honour of equestrian rank is anticipated in lib. vi. 58. He may at some time have been stationed in Britain—possibly attached in capacity of adjutant to King Cogidubnus. His presentation of an area for a temple to Neptune and Minerva may have been occasioned by escape from shipwreck, the college of carpenters (shipbuilders) being commissioned to build it to their patrons, Neptune and Minerva; or, as Archdn. Williams (p. 24) seems to think, by a desire to introduce Roman arts among the subjects of the client king. If the British maiden Claudia was a daughter of King Tiberius Claudius Cogidubnus, there would be no great wonder in her thus being found mentioned with Pudens.

7. But conjecture is led on a step further by the other notices referred to above. Claudia is called *Rufina*. Now Pomponia, the wife of the late commander in Britain,

[1] In Archdeacon Williams's pamphlet on Pudens and Claudia. I have also consulted an article in the Quarterly Review for July, 1855, entitled "the Romans at Colchester," in which Archdeacon Williams's view is noticed.

Aulus Plautius, belonged to a house of which the Rufi were one of the chief branches. If she were a Rufa, and Claudia were her protégée at Rome (as would be very natural seeing that her father was received into alliance under Aulus Plautius), the latter would naturally add to her very undistinguishing appellation of Claudia the cognomen of Rufina. Nor is the hypothesis of such a connexion purely arbitrary. A very powerful link appears to unite the two ladies—viz. that of Christianity. Pomponia, we learn from Tacitus (Ann. xii. 32), was (in the year 57) 'superstitionis externæ rea,' and being 'mariti judicio permissa,' was by him tried, 'prisco instituto, propinquis coram,' and pronounced innocent. Tacitus adds, that after many family sorrows, 'per XL annos non cultu nisi lugubri, non animo nisi mæsto, egit. Idque illi imperitante Claudio, impune, mox ad gloriam vertit.' Now it is not at all an improbable explanation of this, that Pomponia may have been a Christian: and the remarkable notice with which our citation from Tacitus concludes may point to the retirement of a Christian life, for which the garb of sorrow would furnish an excuse and protection [3].

8. If then such a connexion as this subsisted, it would account for the conversion of the British maiden to Christianity: and the coincidences are too striking to allow us to pass over the junction of Pudens with her in this salutation. They apparently were not married at this time, or the Apostle would hardly have inserted a third name, that of Linus, between theirs. And this is what we might expect: for the last year of Nero, which is the date we have assigned to the Epistle, is the earliest that can be assigned to any of Martial's pieces, being the year in which he came to Rome.

9. Two of the Epigrams of Martial, i. 32 and v. 48, mention facts which involve Pudens in the revolting moral licence of his day. But there is no reason for supposing them to refer to dates subsequent to his conversion and marriage. Martial's Epigrams are by no means in chronological order, and we cannot gather any indications of this fact with certainty from them.

10. Again, a difficulty has been found in the heathen invocation in the marriage epigram. But, as remarked in the article referred to in the note, we have no allusion to Christian marriage rites during the first three or four centuries, and it is not at all improbable that the heathen rites of the *confarreatio* may, at this early period at least, have been sought by Christians to legalize their unions. When we do find a Christian ceremonial, it is full of the symbolism of the confarreatio. And it seems to be shewn that this was so in the case before us, by the epithet of *sancto*, (in the line 'Di bene, quod sancto peperit fecunda marito,' Mart. xi. 53,) implying that all rites had been duly observed [4].

11. If the above conjectural but not purely arbitrary fabric of hypothesis is allowed to stand, we have the satisfaction of knowing that Claudia was a woman not only of high character, but of mental acquirement ('Romanam credere matres Italides possint, Atthides esse suam,' Mart. ib.), and the mother of a family of three sons, and possibly daughters as well (Mart. ib.).

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[3] Archdeacon Williams (p. 38) fancies he sees in this *cultus lugubris* and *animus mæstus* signs that she gave way in the trial, and thus saved herself, and that the same circumstance may account for so noble a lady not being mentioned by St. Paul.

[4] This '*sancto*' Archdeacon Williams thinks represents ἁγίῳ, and implies the Christianity of Pudens. Surely this is very improbable.

CHAPTER X.

THE EPISTLE TO TITUS.

SECTION I.

TO WHOM WRITTEN.

1. THE time and place of writing this Epistle have been before discussed (see above, ch. vii. § ii. 29 f.). It appears to have been sent from Ephesus, or perhaps from Macedonia, during the last year of the Apostle's life (A.D. 67), to Titus, who was left in charge with the Churches in the island of Crete. We shall now gather up the notices which remain to us respecting Titus himself.

2. It is by no means easy to construct an account of Titus. At first sight, a strange phænomenon presents itself. The narrative in the Acts never once mentions him. And this is the more remarkable, because of all the companions of St. Paul he seems to have been the most valued and trusted. No adequate reason has ever been given for this omission. There must be some, it is thought, which we cannot penetrate. Was he identical with some one or other of St. Paul's companions, known to us in the Acts under another name? None seems to satisfy the conditions. Or are we to regard the notice in 2 Tim. iv. 10 as indicative of his ultimate desertion of the Apostle, and thus to seek for a solution of the problem? But even with such a supposition, we shall not touch the narrative of the Acts, which we believe to have been published some years previous to the writing of that Epistle. So that we must be content to leave the problem unsolved, and to put together the few notices which we possess, as given of a person distinct from any mentioned in the Acts.

3. The first notice of Titus, in respect of time, occurs in Gal. ii. 1, 3. We there learn that he was of Gentile origin; and that he was taken by Paul and Barnabas to the council of the Apostles and elders which was convened at Jerusalem to consider of the question of the obligation of the Mosaic law. The narrative in the Acts speaks merely of τινὲς ἄλλοι being sent with the two Apostles. But we see clearly the reason why Titus should be marked out in Gal. ii. for separate mention. He was an uncircumcised Gentile, and the independence of action of St. Paul is shewn by his refusing to listen for a moment to the proposal, which appears to have been urged, for his circumcision. In the Acts, no such reason for special mention of him existed. And this considera-

tion will shew, that we are perhaps not justified in assuming from this incident that Titus held any position of high confidence or trust *at this time*. We find him in close companionship with the Apostles, but that is all we can say. He was certainly converted by means of St. Paul himself, from the γνησίῳ τέκνῳ of Tit. i. 4.

4. Our next notice of him is found in 2 Cor., where it appears (ch. xii. 18) that he, with two other brethren, whose names are not mentioned, was sent forward by St. Paul from Ephesus, during his long visit there, to Corinth, to set on foot a collection (ch. viii. 6) for the poor saints at Jerusalem, and also to ascertain the effect of the first Epistle on the Corinthians. St. Paul, on his departure from Ephesus, waited at Troas, where great opportunities of usefulness were opening before him (ch. ii. 12): but so anxious was he for the return of Titus (Τίτον τὸν ἀδελφόν μου), that he "left them and passed into Macedonia" (ib. 13). There he met with Titus, who brought him a satisfactory account of the effect of the first Epistle (ch. vii. 6—15): and from that which St. Paul there says of him, his effective zeal and earnestness in the work of the Gospel is sufficiently shewn. Further proof of these is given in his undertaking of his own accord the delicate task of completing the collection (ch. viii. 6, 16, 17 ff.): and proof also of the Apostle's confidence in him, in the terms in which he commends him to the Corinthians. He calls him his own κοινωνός (ch. viii. 23): appeals to his integrity, and entire unity of action with himself (ch. xii. 18).

5. From this time (A.D. 57: see Vol. II. Prolegg. to 2 Cor. § ii. 3), to the notices furnished by our Epistle (A.D. 67), we know nothing of Titus. At this latter date we find him left in Crete by St. Paul, obviously for a temporary purpose: viz. to "carry forward the correction of those things which are defective" (ch. i. 5), and among these principally, to establish presbyteries for the government of the various Churches, consisting of ἐπίσκοποι (ib. ver. 7). His stay there was to be very short (ch. iii. 12), and he was, on the arrival of Tychicus or Artemas, to join the Apostle at Nicopolis. Not the slightest trace is found in the Epistle, of any intention on the part of St. Paul to place Titus permanently over the Cretan Churches: indeed, such a view is inconsistent with the date furnished us in it.

6. Titus appears to have accordingly rejoined the Apostle, and afterwards to have left him for Dalmatia (2 Tim. iv. 10). Whether from this notice we are to infer that he had been with him in Rome, is quite uncertain. It would seem more probable that he had gone from Nicopolis, or at all events from some point on the journey. We can hardly, on mature consideration of the expressions in 2 Tim. iv. 10, entirely get rid of the impression, that Titus had left the Apostle of his own accord. There is, as has been above observed, an apparent contrast intended between those who are classed with Demas,—they being even included

under his ἐπορεύθη, without another verb expressed—and Tychicus, who had been sent on a mission by the Apostle. Still, it would be unfair to lay any stress on this, in a matter so well admitting of charitable doubt: and we may be well permitted, with Mr. Conybeare, to "hope that his journey to the neighbouring Dalmatia was undertaken by desire of St. Paul."

7. The traditionary notices of the after life of Titus are too evidently grounded on a misunderstanding of our Epistle, to be worth much. Eus. H. E. iii. 4, says, Τιμόθεός γε μὴν τῆς ἐν Ἐφέσῳ παροικίας ἱστορεῖται πρῶτος τὴν ἐπισκοπὴν εἰληχέναι (see on this above, Prolegg. to 1 Tim. § i. 7), ὡς καὶ Τίτος τῶν ἐπὶ Κρήτης ἐκκλησιῶν. And so Theodoret assumes, on 1 Tim. iii. 1.

8. Butler informs us (Lives of the Saints, Jan. 4) that Titus is honoured in Dalmatia as its principal Apostle: that he again returned from Dalmatia to Crete, and finished a laborious and holy life by a happy death in Crete, in a very advanced old age, some say in his 94th year: that he is looked on in Crete as the first archbishop of Gortyna, which metropolitical see is now fixed at Candia, the new capital, built by the Saracens after the destruction of Gortyna. But all this fabric too manifestly bears the appearance of having been raised on the above misapprehension, to possess any traditional worth.

SECTION II.

THE CHURCHES OF CRETE.

1. When, and by whom, these Churches were founded, is quite uncertain. Crete abounded with Jews of wealth and influence. We find proof of this in Jos. Antt. xvii. 12. 1, Κρήτῃ προσενεχθεὶς (the Pseudo-Alexander) Ἰουδαίων ὁπόσοις εἰς ὁμιλίαν ἀφίκετο, ἐπήγαγεν εἰς πίστιν, καὶ χρημάτων εὐπορηθεὶς δόσει τῇ ἐκείνων ἐπὶ Μήλου δεῦρεν: and again B. J. ii. 7. 1, τοὺς ἐν Κρήτῃ Ἰουδαίους ἐξαπατήσας καὶ λαμπρῶς ἐφοδισθείς, διέπλευσεν εἰς Μῆλον: Philo, leg. ad Caium, § 36, vol. ii. p. 587,—οὐ μόνον αἱ ἤπειροι μεσταὶ τῶν Ἰουδαϊκῶν ἀποικιῶν εἰσιν, ἀλλὰ καὶ νήσων αἱ δοκιμώταται Εὔβοια, Κύπρος, Κρήτη. In Acts ii. 11 Cretans are named among those who heard the utterance of the Spirit on the day of Pentecost. It is probable therefore, that these Churches owed their origin to the return of individuals from contact with the preaching of the Gospel, and had therefore as yet been unvisited by an Apostle, when they first come before us towards the end of St. Paul's ministry.

2. It is plain that no certain evidence can be deduced, as to the existence of these Churches, from no mention being made of them when St. Paul passed by Crete on his voyage to Malta in Acts xxvii. We have no reason to suppose that he was at liberty to go where he pleased

while remaining in port, nor can we reason, from the analogy of Julius's permission at Sidon, that similar leave would be given him where perhaps no personal relation subsisted between him and the inhabitants. Besides which, the ship was detained by a contrary wind, and probably expecting, during a good part of the time, to sail every day.

3. The next point requiring our attention is, the state of those Churches at the date of our Epistle. If it appear, on comparison, that the false teachers in them were more exclusively Jewish than those at Ephesus, it must be remembered, that this would be a natural consequence, the origin of the Churches being that which we have supposed. And in that case the Apostle's visit, acting as a critical test, would separate out and bring into hostility this Judaistic element, and thus lead to the state of things which we find in this Epistle.

4. Various objections are brought by De Wette against the Epistle, as not corresponding with the facts, in its assumptions and expressions. The first of them, that "it professes to have been written shortly after the founding of the Churches, but sets forth a ripeness and abundance of heretical teaching quite inconsistent with such recent foundation," falls to the ground on our hypothesis of their origin. They were old in actual date of existence, but quite in their infancy of arrangement and formal constitution.

5. With our hypothesis also falls his second objection: viz. that "the great recent success of the Apostle there makes the severity of his characterization of the inhabitants, and that upon another's testimony (ch. i. 12), quite inexplicable. We should rather have looked for thankful recognition, as in other Epistles." But, supposing Christianity to have grown up there in combination with the national vices, and a thorough work of purification to be wanted, then we need not be surprised at the Apostle reminding Titus of the character of those with whom he had to deal, appealing to the testimony of their own writers to confirm the fact.

6. His *third* objection, that "the heretical teachers must have grown up under the eyes of Titus since the Apostle's absence, and thus must have been better known to him than to St. Paul, whereas here we have St. Paul informing him about them,"—is grounded on pure assumption, arising from mistake. The false teachers had been there throughout, and, as we have said, had been awaked into activity by the Apostle's presence and teaching. He knew, from long and bitter experience, far more of them than Titus could do: and his notices and warnings are founded on this longer experience and more thorough apostolic insight.

7. His *fourth*, that "in relation to the moral and ecclesiastical state of the Cretan Christians, as disclosed in the Epistle, a duration of the Gospel among them of some length must be assumed,—from the stress laid on previous purity of character in those to be chosen to church-

offices,"—also falls to the ground on our hypothesis of the origin and previous duration of the Churches.

8. The *fifth* is,—that "it is most unnatural and startling to find not one reference to what the Apostle had taught and preached in Crete, when in 1 Thess., an Epistle written under similar circumstances, we find so many." But we entirely deny the parallelism. The Thessalonian Church had been founded by himself; he was torn away from it in the midst of his teaching: every reason existed for constantly recalling what he had said to them, either to enforce it, or to guard it from misunderstanding. Such was not the case here. He was writing of a Church which he had not himself founded: whose whole situation was different: and writing not to the Church itself, but to one whom he had commissioned to set it in order, and who knew, and needed not reminding of, what he had preached there.

9. It only remains under this head, that we should say something of the character of the Cretans which St. Paul has quoted from Epimenides, ch. i. 12,—Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

10. Meursius, in his very complete and elaborate treatise on Crete, has accumulated nearly all the testimonies of the ancients respecting them. From his pages I take a few, that the student may be able to illustrate the character by them.

11. On their *avarice*, we have the testimony of Livy, xliv. 45, "Cretenses spem pecuniæ secuti: et quoniam in dividendo plus offensionum quam gratiæ erat, quinquaginta talenta iis posita sunt in ripa diripienda:"—of Plutarch, Paul. Æmil. c. 23, τῶν δὲ στρατιωτῶν, ἐπηκολούθησαν οἱ Κρῆτες, οὐ δι' εὔνοιαν, ἀλλὰ τοῖς χρήμασιν, ὥσπερ κηρίοις μέλιττα, προσλιπαροῦντες:—of Polybius, vi. 46. 8, ὁ περὶ τὴν αἰσχροκέρδειαν καὶ πλεονεξίαν τρόπος οὕτως ἐπιχωριάζει παρ' αὐτοῖς, ὥστε παρὰ μόνοις Κρηταιεῦσι τῶν ἁπάντων ἀνθρώπων μηδὲν αἰσχρὸν νομίζεσθαι κέρδος.

12. On their *ferocity and fraud*, Polybius vi. 46. 9, Κρηταιεῖς ἐν πλείσταις ἰδίᾳ τε καὶ κατὰ κοινὸν στάσεσι καὶ φόνοις καὶ πολέμοις ἐμφυλίοις ἀναστρεφομένους: and iv. 8. 11, Κρῆτες δὲ καὶ κατὰ γῆν καὶ κατὰ θάλατταν πρὸς μὲν ἐνέδρας καὶ λῃστείας καὶ κλοπὰς πολεμίων, καὶ νυκτερινὰς ἐπιθέσεις καὶ πάσας τὰς μετὰ δόλου καὶ κατὰ μέρος χρείας ἀνυπόστατοι, πρὸς δὲ τὴν ἐξ ὁμολόγου καὶ κατὰ πρόσωπον φαλαγγηδὸν ἔφοδον, ἀγεννεῖς καὶ πλάγιοι ταῖς ψυχαῖς:—Strabo, x. c. 4, περὶ δὲ τῆς Κρήτης ὁμολογεῖται διότι . . . ὕστερον πρὸς τὸ χεῖρον μετέβαλεν ἐπὶ πλεῖστον. μετὰ γὰρ τοὺς Τυρρηνούς, οἱ μάλιστα ἐδήωσαν τὴν καθ' ἡμᾶς θάλατταν, οὗτοι εἰσὶν οἱ διαδεξάμενοι τὰ λῃστήρια:—an Epigram of Leonides, Anthol. iii. 22,—αἰεὶ λῃσταὶ καὶ ἀλιφθόροι οὔτε δίκαιοι Κρῆτες· τίς Κρητῶν οἶδε δικαιοσύνην;

13. On their *mendacity*, Polybius vi. 47. 5, καὶ μὴν οὔτε κατ' ἰδίαν ἦθη δολιώτερα Κρηταιέων εὕροι τις ἄν, πλὴν τελείως ὀλίγων, οὔτε καθόλου ἐπιβουλὰς ἀδικώτερας:—again, the proverb, Κρὴς πρὸς Αἰγινήτην, is thus

explained by Diogenianus, Cent. v. prov. 92,—*ἐπὶ τῶν πανούργοις χρωμένων πρὸς ἀλλήλους λέγεται*:—Psellus, de operat. Dæm., *πλὴν ἴσθι μηδ' αὐτὸν ἐῤῥαψωδηκέναι με ταῦτα τερατευόμενον, κατὰ τοὺς Κρῆτας καὶ Φοίνικας*. And the word *κρητίζειν* was an expression for 'to lie.' Suidas has *κρητίζειν πρὸς Κρῆτας, ἐπειδὴ ψεῦσται καὶ ἀπατεῶνές εἰσι*: see also Polyb. viii. 21. 5. And their *general depravity* was summed up in the proverb, quoted by Constant. Porphyrogen. de them. lib. i., *τρία κάππα κάκιστα· Καππαδοκία, Κρήτη, Κιλικία*.

CHAPTER XI.

THE EPISTLE TO PHILEMON.

SECTION I.

ITS AUTHORSHIP.

1. THE testimonies to the Pauline authorship of this Epistle are abundant.

(α) Tertullian, in enumerating the Epistles of St. Paul with which Marcion had tampered, concludes his list thus (adv. Marc. v. 21, vol. ii. p. 524):

"Soli huic epistolæ brevitas sua profuit ut falsarias manus Marcionis evaderet. Miror tamen, cum ad unum hominem litteras factas receperit, quod &c." (see the whole passage cited above, ch. vii. § i. 1. ε.)

(β) Origen, Hom. xix. in Jer. 2: vol. iii. p. 263:

ὅπερ καὶ ὁ Παῦλος ἐπιστάμενος ἔλεγεν ἐν τῇ πρὸς Φιλήμονα ἐπιστολῇ τῷ Φιλήμονι περὶ Ὀνησίμου· ἵνα μὴ κατ' ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ καθ' ἑκούσιον (Philem. ver. 14).

And again in Matth. Comm. series, § 72, p. 889:

"Sicut Paulus ad Philemonem dicit: Gaudium enim magnum habuimus et consolationem in caritate tua, quia viscera sanctorum requieverunt per te, frater." (Philem. ver. 7.)

And again in id. § 66, p. 884:

"A Paulo autem dictum est ad Philemonem: hunc autem ut Paulus senex, &c." (ver. 9.)

(γ) Eusebius, H. E. iii. 25, reckons this Epistle among the *ὁμολογούμενα*.

(δ) Jerome, procem. in Philem. vol. vii. pp. 743, 4, argues at some

length against those who refuse to acknowledge this Epistle for St. Paul's because it was simply on personal matters and contained nothing for edification.

2. That neither Irenæus nor Clement of Alexandria cites our Epistle, is easily accounted for, both by its shortness, and by the fact of its containing nothing which could illustrate or affirm doctrinal positions. Ignatius seems several times to allude to it:

Eph. c. ii., p. 645; *ὀναίμην ὑμῶν διὰ παντός, ἐάνπερ ἄξιος ὦ* (Philem. ver. 20).

Magnes. c. xii., p. 672; the same expression; which also occurs in the Ep. to Polycarp, c. i., p. 720, and c. vi., p. 725.

3. The internal evidence of the Epistle itself is so decisive for its Pauline origin,—the occasion and object of it (see below, § ii.) so simple, and unassignable to any fraudulent intent, that one would imagine the impugner of so many of the Epistles would at least have spared this one, and that in modern times, as in ancient, according to Tertullian and Jerome, "sua illam brevitas defendisset." But Baur has rejected it, or, which with him is the same thing practically, has placed it in his second class, of *antilegomena*, in common with the other Epistles of the imprisonment.

4. In doing so, he confesses ("Paulus, u.s.w." pp. 475 ff.) to a feeling of subjecting himself to the imputation of hypercritical scepticism as to authenticity: but maintains that the Epistle must stand or fall with those others: and that its very insignificance, which is pleaded in its defence, all the more involves it in their fate. Still, he professes to argue the question on the ground of the Epistle itself.

5. He finds in its diction several things which strike him as unpauline[1]; several which establish a link between it and those other Epistles. The latter position we should willingly grant him, and use against him. But the former is here, as so often, taken up by him in the merest disregard to common sense and probability. Such expressions, occurring in a familiar letter, such as we do not elsewhere possess, are no more than are perfectly natural, and only serve to enlarge for us the Apostle's vocabulary, instead of inducing doubt, where all else is so thoroughly characteristic of him.

6. The contents also of the Epistle seem to him objectionable. The incident on which it is founded, he says, of itself raises suspicion. He then takes to pieces the whole history of Onesimus's flight and conversion, and the feeling shewn to him by the Apostle, in a way which, as I observed before (ch. iii. § i. 2) respecting his argument against

[1] I subjoin Baur's list: *συστρατιώτης*, ver. 2: *ἀνῆκον*, *ἐπιτάσσειν*, ver. 8: *πρεσβύτης*, ver. 9: *ἄχρηστος* and *εὔχρηστος*, ver. 11: *ἀνέχω* in the sense of '*receive back*' (but see note there), ver. 15: *ἀπορία*, *προσοφείλω*, ver. 19: *ὀνίνασθαι*, ver. 20: *ξενία*, ver. 22: the *frequent recurrence* (vv. 7, 12, 20) of the expression *σπλάγχνα*, not otherwise unpauline.

the Epistle to the Philippians, only finds a parallel in the pages of burlesque: so that, I am persuaded, if the section on the Epistle to Philemon had been first published separately and without the author's name, the world might well have supposed it written by some defender of the authenticity of the Epistle, as a caricature on Baur's general line of argument.

7. On both his grounds of objection—the close connexion of this with the other Epistles of the imprisonment, and its own internal evidence,—fortified as these are by the consensus of the ancient Church, we may venture to assume it as certain that this Epistle was written by St. Paul.

SECTION II.

THE PLACE, TIME, OCCASION, AND OBJECT OF WRITING.

1. The Epistle is connected by the closest links with that to the Colossians. It is borne by Onesimus, one of the persons mentioned as sent with that Epistle (Col. iv. 9). The persons sending salutation are the same, with the one exception of Jesus Justus. In Col. iv. 17, a message is sent to Archippus, who is one of those addressed in this Epistle. Both Epistles are sent from Paul and Timotheus; and in both the Apostle is a prisoner (Col. iv. 18; Philem. vv. 1, 9).

2. This being so, we are justified in assuming that it was written at the same place and time as the Epistles to the Colossians and Ephesians, viz. at Rome, and in the year 61 or 62.

3. Its occasion and object are plainly indicated in the Epistle itself. Onesimus, a native of Colossæ[2], the slave of Philemon, had absconded, after having, as it appears, defrauded his master (ver. 18). He fled to Rome, and there was converted to Christianity by St. Paul. Being persuaded by him to return to his master, he was furnished with this letter to recommend him, now no longer merely a servant, but a brother also, to favourable reception by Philemon. This alone, and no didactic or general object, is discernible in the Epistle.

SECTION III.

TO WHAT PLACE ADDRESSED, &c.

1. From comparing Col. iv. 9, with ib. 17 and Philem. 2, we infer that Philemon was a resident at Colossæ. The impression on the

[2] ἐξ ὑμῶν can hardly in Col. iv. 9 bear any other meaning: he could surely not be described, under the circumstances, as "belonging to the Colossian Church," as supposed by Dr. Davidson, Introd. ii. p. 138. The case of Epaphras in Col. iv. 12 is not strictly parallel; but even there, there is no reason why the words should not bear their proper sense.

reader from Philem. 1, 2, is that Apphia was his wife, and Archippus (a minister of the church there, Col. iv. 17), their son, or some near relative dwelling with them under the same roof. A letter on a matter so strictly domestic would hardly include strangers to the family in its address.

2. An hypothesis has been advanced, recently by Wieseler, that our present Epistle is alluded to in Col. iv. 16, as *ἡ ἐκ Λαοδικείας*, and that the message to Archippus in the next verse favours the view that he, and consequently Philemon, dwelt at Laodicea. And this is corroborated, by Archippus being called bishop of Laodicea in the Apostolic Constitutions (vii. 46, p. 1056, Migne).

3. The objection to this hypothesis is not so much from any evidently false assumption or inference in the chain of facts, all of which may have been as represented, but from the improbability, to my view, that by the latter limb of the parallelism—"*this Epistle*," "*that from Laodicea*,"—can be meant a private letter, even though it may have regarded a member of the Colossian church. We seem to want some Epistle corresponding in weight with that to the Colossians, for such an order, in such a form, to receive its natural interpretation[3].

4. Of Onesimus we know nothing for certain, except from the notices here and in Col. iv. 9. Tradition reports variously respecting him. In the Apostolical Canons (73) he is said to have been emancipated by his master, and in the Apostolical Constitutions (vii. 46, p. 1056) to have been ordained by St. Paul himself bishop of Berœa in Macedonia, and to have suffered martyrdom in Rome, Niceph. H. E. iii. 11. In the Epistle of Ignatius to the Ephesians, we read, cap. i., p. 645, *ἐπεὶ οὖν τὴν πολυπληθίαν ὑμῶν ἐν ὀνόματι θεοῦ ἀπείληφα ἐν Ὀνησίμῳ, τῷ ἐν ἀγάπῃ ἀδιηγήτῳ, ὑμῶν δὲ ἐν σαρκὶ ἐπισκόπῳ· ὃν εὔχομαι κατὰ Ἰησοῦν χριστὸν ὑμᾶς ἀγαπᾶν, καὶ πάντας ὑμᾶς ἐν ὁμοιότητι εἶναι. εὐλογητὸς γὰρ ὁ χαρισάμενος ὑμῖν ἀξίοις οὖσι τοιοῦτον ἐπίσκοπον κεκτῆσθαι*[4]. It is just possible that this may be our Onesimus. The earliest date which can be assigned to the martyrdom of Ignatius is A.D. 107, i. e. thirty-five years after the date of this Epistle. Supposing Onesimus to have been thirty at this time, he would then have been only sixty-five. And even setting Ignatius's death at the latest date, A.D. 116, we should still be far within the limits of possibility. It is at least singular that in ch. ii., p. 645 immediately after naming Onesimus, Ignatius proceeds *ὀναίμην ὑμῶν διὰ παντός* (cf. Philem. ver. 20; and above, § i. 2).

[3] In the Prælectio above referred to, Prolegg. to Eph., § i. 11, note, I had adopted Wieseler's hypothesis. Maturer consideration led me to abandon it, solely on the ground of the improbability stated in the text. We must regard the Epistle to the Laodiceans as one now lost to us (see Prolegg. to Vol. II. ch. iii. § iv. 3).

[4] See also id. chapters ii., vi., pp. 645, 649.

SECTION IV.

CHARACTER AND STYLE.

1. This Epistle is a remarkable illustration of St. Paul's tenderness and delicacy of character. Dr. Davidson well remarks, "Dignity, generosity, prudence, friendship, affection, politeness, skilful address, purity, are apparent. Hence it has been termed with great propriety, *the polite Epistle*. The delicacy, fine address, consummate courtesy, nice strokes of rhetoric, render the letter an unique specimen of the epistolary style." Introd. vol. iii. p. 160.

2. Doddridge (Expositor, introd. to Philem.) compares it to an Epistle of Pliny to Sabinianus, ix. 21, written as an acknowledgment on a similar occasion of the reception of a libertus by his master[5]: and justly gives the preference in delicacy and power to our Epistle. The comparison is an interesting one, for Pliny's letter is eminently beautiful, and in terseness, and completeness, not easy to surpass.

3. Luther's description of the Epistle is striking, and may well serve to close our notice of it, and this portion of our prolegomena to the Epistles.

"This Epistle sheweth a right noble lovely example of Christian love. Here we see how St. Paul layeth himself out for the poor Onesimus, and with all his means pleadeth his cause with his master; and so setteth himself, as if he were Onesimus, and had himself done wrong to Philemon. Yet all this doeth he not with power or force, as if he had right thereto; but he strippeth himself of his right, and thus enforceth Philemon to forego his right also. Even as Christ did for us with God the Father, thus also doth St. Paul for Onesimus with Philemon: for Christ also stripped Himself of His right, and by love and humility enforced the Father to lay aside His wrath and power, and to take us to His grace for the sake of Christ, who lovingly pleadeth our cause, and with all His heart layeth Himself out for us. For we are all His Onesimi, to my thinking."

[5] The Epistle runs thus:

"C. Plinius Sabiniano suo S.

"Bene fecisti quod libertum aliquando tibi charum, reducentibus epistolis meis, in domum, in animum recepisti. Juvabit hoc te: me certe juvat: primum quod te talem video, ut in ira regi possis: deinde, quod tantum mihi tribuis, ut vel autoritati meæ pareas, vel precibus indulgeas. Igitur et laudo et gratias ago: simul in posterum moneo, ut te erroribus tuorum, etsi non fuerit qui deprecetur, placabilem præstes. Vale."

CHAPTER XII.

APPARATUS CRITICUS.

SECTION I.

LIST OF MSS. CONTAINING THE EPISTLES OF ST. PAUL.

NOTE.—It is intended to include in this Table the mention of those MSS. only which contain, and of those particulars which concern, the portion of the N. T. comprehended in this Volume.

	Designation.	Date.	Name of Collator and other information.	Gosp.	Cath.	Apoc.
A	Alexandrinus.	V.	*See Vol. I.*	A	A	A
B	Vatican 1209.	IV.	*See Vol. I.*	B	B	—
C	Ephræmi.	V.	*See Vol. I.*	C	C	C
D	Claromontanus.	VI.	*See Vol. II.*	—	—	—
E	Sangermanensis.	IX.	A faulty transcript of D.	—	—	—
F	Augiensis.	IX.	*See Vol. II.*	—	—	—
G	Boernerianus.	IX.	Cited only when it differs from F.	A	—	—
H	Paris, Coisl. 202, A.	VI.	Only fragments. *See Vol. II.*	—	—	—
I_b	Frag. Tischendorf.	V.	*See Vol. I.*	—	I_b	—
K	Moscow Synod, 98.	IX.	*See Vol. II.*	—	K	—
L	Passionei.	IX.	*See Vol. II.*	—	L	—
ℵ	Sinaiticus.	IV.	*See Vol. I.*	ℵ	ℵ	ℵ
a	Lambeth 1182.	XII.	Scrivener.	—	a	—
b	Lambeth 1183.	1358	Scrivener.	—	b	—
c	Formerly Lambeth 1184.	XV.	Sanderson in Scrivener.	—	c	—
d	Lambeth 1185.	XV.	Scrivener.	—	d	—
e	Lambeth 1186.	XI.	Scrivener.	—	—	a
f	Theodori.	1295	Scrivener.	q	f	—
g	Wordsworth.	XIII.	Scrivener.	l	g	—
[h]	*See* 104 *below.*	1357	*Cited as* h *in this edition.*	m	h	b
k	Trin. Coll. Camb., B. x. 16.	1316	Scrivener.	w	k	—
[l]	*See* 29 *below.*	—	*Cited as* l.	—	—	—
[m]	*See* 37 *below.*	—	*Cited as* m *Acts Epp.*, 69 *in the Gospels.*	—	—	—
[n]	*See* 30 *below.*	—	*Cited as* n *in this edition.*	—	—	—
[o]	*See* 61 *below.*	—	*Cited as* o *in this edition.*	—	—	—
1	Basle, K. iii. 3. (late B. vi. 27.)	X.	Tregelles and Roth in Gosp.	1	1	—
2	Basle (late B. ix. ult.).	XV.	Mill (*B.* 2). Belonged to Amerbach. Mutilated.	—	2	—
3	Vienna, Theol. 5 (Kol.)	XII.	Alter. Known as Corsendoncensis.	3	3	—
4	Basle (late B. x. 20).	XV.	Mill's *B.* 3. Wetstein, throughout Epp.	—	4	—
5	Paris 106.	XII.	Stephens' δ'. Scholz.	5	5	—
6	Paris 112.	XIII.	Stephens' ε'. [Def. Tit. ii. 1—Philem. 12.]	6	6	—
7	Basle (late B. vi. 17).	X. ?	Readings given in Wetstein. Text surrounded by various scholia from Thdrt., Gennad., Œc., Sevrn., &c. On parchment.	—	—	—

	Designation.	Date.	Name of Collator and other information.	Gosp.	Cath.	Apoc.
[8]	. . . . .	—	Stephens' ζ'. *Identified by some with* 132 *below.*	—	50	—
9	Paris 102.	X.	Stephens' ι'. No lacunæ.	—	7	—
[10]	*Not identified.*	—	Stephens' ια'.	—	8	—
11	Univ. Lib. Camb., MS. Kk. 6. 4.	XI.	Stephens' ιγ'. [Def. 1 Tim. iv. 12—2 Tim. iv. 3.]	—	9	—
12	Paris 237.	X.	Stephens (ιε'). Wetstein, "de integro." Scholia.	—	10	2
[13]	. . . . .	—	*See note* [a].			
[14]	Jacobi Fabri Daventriensis.	XVI.	*See note* [b].	90	47	—
[15]	Amandi.	—	*See note* [c].	—	—	—
16	Paris 219.	XI.	Wetstein. Variorum scholia. Inspected by Reiche. Belonged to J. Lascaris.	—	12	4
17	Paris 14. (Colb. 2844.)	XI.	Tregelles. *See* 33, *Vol. I.*	33	13	—
18	Paris, Coisl. 199.	XI.	Wetstein.	35	14	17
19	Paris, Coisl. 26.	XI.	Wetstein. Variorum comm.	—	16	—
20	Paris, Coisl. 27.	X.	Wetstein. Variorum comm. Mutilated.	—	—	—
21	Paris, Coisl. 205.	XI.	Wetstein.	—	17	19
22	Paris, Coisl. 202, A.	XIII.	Wetstein. Variorum comm.	—	18	18
23	Paris, Coisl. 200.	XIII.	Wetstein. Stephens' θ. "Continet totum N. T. præter Apoc [nam in Catalogo hujus Bibliothecæ Apoc. per errorem pro Ep. Paul. ponitur.]" Wetstein.	38	19	—
24	Bodleian, Misc. 136.	XII.	Cited by Wetstein on Joh. vii. Ebnerianus.	105	48	—
25	Brit. Mus., King's Lib. 1. B. 1.	XIV.	Wetstein (Westmonasteriensis 935). Mutilated.	—	20	—
26	Camb. Univ. Lib., MS. Dd. 11. 90.	XIII.	[Def. 2 Tim. i. 1—ii. 4; Tit. i. 9—ii. 15. Ends Philem. ver. 2.]	—	21	—
27	Camb. Univ. Lib., MS. Ff. 1. 30.	XI.	The following portions were supplied in XIIth century. Gal. i. 1—8; Eph. i. 1—13; Col. i. 1, 2; 2 Thess. iii. 16—end; 1 Tim. i. 1—4; Philem. 24, 25. Of these Gal. (or Eph. ?) i. 1—4; Col.			

[a] Jacobus Faber Stapulensis, i. e. Jacques le Fevre d'Estaples, a native of Etaples in Picardy, collated five Greek MSS. of St. Paul's Epistles which he sometimes appeals to in his Commentary (Paris, 1512). These citations, whenever it is necessary to refer to them, should not be quoted as if they came from some one MS. distinct from the others in the list, but as "var. read. in comm. Fab. Stap." or the like.

[b] A ms. which once belonged to J. C. Wolf of Hamburg. It was procured by Wetstein from Wolf's library, and collated by him. It consists of two square paper volumes, containing the whole N. T. exc. Apoc., copied by Jas. Faber, of Daventer (a brother scholar of Erasmus), from a ms. written A.D. 1293 on Mt. Athos, by the scribe Theodore, who wrote also Gosp. 74, and Scrivener's Gosp. q Epp. f. The Epistle of St. Jude occurs twice, the 2nd copy is entered as Cath. 55.

[c] "We know nothing more of it than that Amandus, who lived at Louvain, had it in his possession, that Zeger appealed to it," on Rom. i. 32 (as reading *ου συνηκαν*), "and that Erasmus supposed it to be a latinizing manuscript. How many books of the N. T. it contains, where it is at present preserved, whether it has been used in modern times under another name, are questions which I am unable to answer." (Michaelis.)

	Designation.	Date.	Name of Collator and other information.	Gosp.	Cath.	Apoc.
			i. 1, 2, are also found in the older portion. Catena chiefly from Photius.	—	—	—
28	Bodleian, Baroc. 3.	XI.	Mill (*Baroc.*). Scholia.	—	23	6
29	Chr. Coll. Camb. F. i. 13.	XII.	Mill (*Cant.* 2). Scrivener (l, *so cited in this ed.*).	—	24	—
30	Em. Coll. Camb. i. 4. 35.	XII.	Mill (*Cant.* 3). Scrivener (n, *so cited in this ed.*).	—	53	—
31	Brit. Mus., Harl. 5537.	1087	Mill (*Cov.* 2).	—	25	7
32	Brit. Mus., Harl. 5557.	XII.	Mill (*Cov.* 3).	—	26	—
33	Brit. Mus., Harl. 5620.	XV.	Mill (*Cov.* 4). No lacuna (Griesb. Symb. Crit.).	—	27	—
34	Brit. Mus., Harl. 5778.	XIII.	Mill (*Sin.*). Very much mutilated.	—	28	8
35	Geneva 20.	XII.	Mill (*Genev.*).	—	29	—
36	Bodleian, Misc. 74.	XIII.	Mill (*Hunt.* 1). Formerly known as Huntingdon 131. "Perlegi . . . Gal. i., ii." (Griesbach.)	—	30	9
37	The Leicester MS.	XIV.	Scrivener. *Cited as "m" in this vol., "f" in Apoc., 69 in the Gospels. See 69, Vol. I.*	69	31	14
38	Bodleian, Laud. 31.	XIII.	Mill (*Laud.* 2).	51	32	—
39	Linc. Coll. Oxf. 82.	XI.	Mill (*Lin.* 2).	—	33	—
40	Dublin, Montfort MS.	XVI.	Barrett and Dobbin.	61	34	92
41	Magd. Coll. Oxf. 9.	XI.	Mill (*Magd.* 1).	57	35	—
43	New Coll. Oxf. 59.	XIII.	Mill (*N.* 2).	—	37	—
44	Leyden, Voss. 77.	XIII.	Sarrau. Mill's *Pet.* 1. Wetstein, Dermout.	—	38	—
[d][45]	*Situation unknown.*	—	Sarrau. Mill's *Pet.* 2. Belonged (with *Pet.* 1 and 3) to Paul Petavius.	—	39	11
46	Vatican, Alex. 179.	XI.	Zacagni. Mill's *Pet.* 3. Birch. [Def. Tit. iii. 3 to end of Philem.]	—	40	12
47	Bodleian, Roe 16.	XII.	Mill (*Roe* 2). Marginal scholia.	—	—	—
48	Frankfort on Oder, Seidel MS.	XI.	Middeldorpf.	—	42	13
49	Vienna, Theol. 300 (Nessel).	XII.	Alter. Mill's *Vien.*	76	43	—
[d][50]	*Situation unknown.*	—	A MS. brought from Rhodes, occasionally referred to by Stunica, one of the Complutensian editors.	—	52	—
[51]	. . . . .	—	*See note* [e].	—	—	—
[d][52]	Hamburg.	XV.	Bengel's Uffenbachianus.	—	45	16
[53]	*See* M *in Vol. II.*					
55	Munich 375.	XI.	Bengel (*Augsburg*, 6). Œc.-comm.	—	46	—
[f][56]						

[d] These numbers are bracketed because it is perfectly possible that the MSS. denoted by them may be entered in the list under other numbers.

[e] Under this number Wetstein and succeeding editors have entered "*Codices Laur. Vallæ.*" "Laurentius Valla, a learned Roman, who was born in 1417, and died in 1467, published in 1440, *Annotationes in N. T.*, in which he collected the readings of three Greek and three Latin MSS., and took particular pains to amend the Latin version. The book was published at Paris in 1505, and gave occasion to the Complutensian Polyglott." (Michaelis' Introductory Lectures, 4to, London, 1761, p. 66.)

[f] Under this number Wetstein and succeeding editors have entered a Zürich MS.,

	Designation.	Date.	Name of Collator and other information.	Gosp.	Cath.	Apoc.
57	Vienna, Theol. 23 (Nessel).	XIII.	Edited by Alter.	218	65	33
58	Vatican 165.	XII.	Edited by Zacagni. Called Cryptoferratensis.	—	—	—
59	Paris, Coisl. 204.	XI.	Inspected. Catena.	—	—	—
[60][g]						
61	Camb. Univ. Lib., MS. Mm. 6. 9.	XII.	Mill's *Hal.*, identified by Scrivener with 221 below. *Cited as* "o" from Scrivener's Collation.	440	61	—
62	Brit. Mus., Harl. 5588.	XIII.	Eph. collated by Griesbach.	—	59	—
63	Brit. Mus., Harl. 5613.	1407	Eph. collated by Griesbach.	—	60	29
[64]	*See M in Vol. II.*					
65	Paris 60.	XIV.	Inspected by Griesbach.	—	62	—
[66][h]						
67	Vienna, Theol. 302 (Nessel).	XII.	Alter and Birch. The readings inserted by a corrector (67^2) are very valuable.	—	66	34
68	Vienna, Theol. 313 (Nessel).	XIII.	Alter and Birch.	—	63	—
69	Vienna, Theol. 303 (Nessel).	XIII.	Alter and Birch.	—	64	—
70	Vienna, Theol. 221 (Nessel).	1331	Alter and Birch.	—	67	—
71	Vienna, Theol. 10 (Kollar).	XII.	Alter and Birch.	—	—	—
72	Copenhagen 1.	1278	Hensler. Cited by Bengel and Birch.	234	57	—
73	Upsala, Sparwenfeld, 42.	XI.	Aurivilius. Catena. (Part of this MS. is XIIth cent.)	—	68	—
74	Wolfenbüttel xvi. 7.	XIII.	Knittel (collation given in Matthæi).	—	69	30
75	Brit. Mus., Addl. MS. 5115-7.	1326?	(Epp. Cent. xii. Scrivener.) "Lectt. ex 1 Tim. mecum communicavit Rev. Paulus." (Griesbach.)	109	22	—
76	Bibl. Paul. Leipsic.	XIII.	Readings of Gal. Eph. given by Matthæi, p. 208.	—	—	—
77	Vatican 360.	XI.	Birch (cursorily inspected).	131	70	66
78	Vatican 363.	XI.	Inspected by Birch and Scholz.	133	71	—
79	Vatican 366.	XIII.	Birch (cursorily).	—	72	37
80	Vatican 367.	XI.	Birch "per omnia contuli."	—	73	—
81	Vatican 761.	XII.	Inspected by Birch. Œc.-comm.	—	—	—
83	Vatican 765.	XI.	Inspected by Birch. Comm. on marg.	—	—	—
84	Vatican 766.	XII.	Ditto ditto.	—	—	—
85	Vatican 1136.	XIII.	Epp. inspected by Birch. [Def. from 1 Tim. vi. 5.] Apoc. bef. Epp.	—	—	39
86	Vatican 1160.	XIII.	Inspected by Birch and Scholz.	141	75	40
87	Vatican 1210.	XI.	1, 2 Thess.; 1, 2 Tim. Tit. Philem. "exacte contuli" Birch.	142	76	—
88	Vatican, Palat. 171.	XIV.	Zacagni.	149	77	25

which consists merely of the Epistles of St. Paul, transcribed for his own benefit by the reformer Zwingle from Erasmus' 1st edition.

[g] Under this number Wetstein cites "Codices Græci, quorum fit mentio in *Correctorio* Bibliorum Latinorum seculo xiii. scripto."

[h] Another transcript of Erasmus' 1st edition, Harl. 5552 in the British Museum. Griesbach copied certain various readings found on the margin.

	Designation.	Date.	Name of Collator and other information.	Gosp.	Cath.	Apoc.
89	Vatican, Alex. 29.	XII.	Birch "accurate exam." Contains Gal., Eph. i. 1—9 only of this vol.	—	78	—
90	Vatican, Urb. 3.	XI.	Inspected by Birch.	—	79	—
91	Vatican, Pio 50.	XII.	Birch "per omn. diligenter bis coll."	—	80	42
92	Propaganda Lib. Rome 250.	1274	Engelbreth in Birch (once *Borg.* 4).	180	82	44
93	Naples i. B. 12.	XI.	1 Tim. collated by Birch.	—	83	—?
94	Laur. Lib. Florence iv. 1.	X.	Inspected by Birch. Mutilated at end. Marginal commentary.	—	84	—
95	Laur. Lib. Florence iv. 5.	XIII.	Inspected by Birch. Thl.'s comm.	—	85	—
96	Laur. Lib. Florence iv. 20.	XI.	Inspected by Birch. Marg. comm.	—	86	75
97	Laur. Lib. Florence iv. 29.	X.	Inspected by Birch.	—	87	—
98	Laur. Lib. Florence iv. 31.	XI.	Inspected by Birch.	—	88	—
99	Laur. Lib. Florence iv. 32.	XI.	Inspected by Birch.	—	89	45
100	Laur. Lib. Florence x. 4.	XII.	Inspected by Birch. Comm.	—	—	—
101	Laur. Lib. Florence x. 6.	XI.	Inspected by Birch. Comm.	—	—	—
102	Laur. Lib. Florence x. 7.	XI.	Inspected by Birch. Var. comm.	—	—	—
103	Laur. Lib. Florence x. 19.	XII.	Inspected by Birch. Catena.	—	—	—
104	Brit. Mus. Addl. 11837.	1357	Scrivener. *Cited as* "h."	201	91	—
105	Bologna Can. Reg., 610.	XI.	Inspected by Scholz.	204	92	—
106	St. Mark's Venice, 5.	XV.	Rinck.	205	93	88
107	St. Mark's Venice, 6.	XV.	Rinck.	206	94	—
108	St. Mark's Venice, 10.	XV.	Rinck.	209	95	46
109	St. Mark's Venice, 11.	XI.	Rinck. [Philem. wanting.]	—	96	—
110	St. Mark's Venice, 33.	XI.	Rinck. Comm.	—	—	—
111	St. Mark's Venice, 34.	XI.	Rinck. Comm.	—	—	—
112	St. Mark's Venice, 35.	XI.	Rinck. Comm. [Def. 1 Thess. iv. 13—2 Thess. ii. 14.]	—	—	—
[1]113	(Moscow ?)	XI.	Matthæi (a). Belonged to Matthæi himself.	—	98	—
114	Moscow Synod, 5.	1445	Matthæi (c).	—	99	—
115	Moscow Synod, 334.	XI.	Matthæi (d). Thl.'s comm.	—	100	—
116	Moscow Synod, 333.	XIII.	Matthæi (f). Scholia.	—	101	—
[117]	*The MS. called* "K" *above.*					
118	Moscow Synod, 193.	XII.	Matthæi (h).	—	103	—
120	Dresden, Cod. Matth.	XI.	Matthæi (k).	241	104	47
121	Moscow Synod, 380.	XII.	Matthæi (l).	242	105	48
122	Moscow Synod, 328.	XI.	Matthæi (m).	—	106	—
123	Moscow Synod, 99.	XI.	Matthæi (n). Scholia.	—	—	—
125	Munich 504.	1387	Inspected by Scholz. Philem. wanting.	—	—	—
126	Munich 455.	XIV.	Inspected by Scholz. Philem. wanting. Prob. copied from same MS. as preceding.	—	—	—
128	Munich 211.	XI.	Inspected by Scholz.	—	179	82

[1] Rinck uses this number for St. Mark's Venice 36,

	Designation.	Date.	Name of Collator and other information.	Gosp.	Cath.	Apoc.
129	Munich 35.	XVI.	Inspected by Scholz. Thl.'s comm. (So Hardt.)	—	—	—
130	Paris, Bibl. de l'Arsenal 4.	XI.	Inspected by Scholz.	43	54	—
131	Paris, Coisl. 196.	XI.	Inspected by Scholz.	330	132	—
132	Paris 47.	1364	Reiche.	18	113	51
133	Paris 56.	XII.	Inspected by Scholz.	—	51	52
134	Paris 57.	XIII.	Reiche.	—	114	—
135	Paris 58.	XIII.	Inspected by Scholz. [Def. 2 Tim. ii. to end, Tit.]	—	115	—
136	Paris 59.	XVI.	Inspected by Scholz.	—	116	53
137	Paris 61.	XIII.	Reiche. [Def. Philem. 21—25.]	263	117	—
138	Paris 101.	XIII.	Coll. 1 Tim.; 1 and 2 Thess. by Scholz.	—	118	55
139	Paris 102 A.	X.	Reiche.	—	119	56
140	Paris 103.	X.	Reiche (in Epp. Paul). Marginal Schol.	—	11	—
141	Paris 103 A.	XI.	Inspected by Scholz. [Def. Phil. i. 5 — end; Col.; 1 Thess. i. 1 —iv. 1, v. 26—end; 2 Thess. i. 1—11.]	—	120	—
142	Paris 104.	XIII.	Inspected by Scholz.	—	121	—
143	Paris 105.	XI.	Inspected by Scholz. Contains Gal. i. 1—10, ii. 4—end; Eph. i. 1—18; 1 Tim. i. 14—v. 5.	—	122	—
144	Paris 106 A.	XIV.	Inspected by Scholz.	—	123	—
145	Paris 108.	XVI.	Inspected by Scholz. Contains Phil., Col., Thess., Tim.	—	—	—
148	Paris 111.	XVI.	Inspected by Scholz. Contains Tit., Philem.	—	—	—
149	Paris 124.	XVI.	Inspected by Scholz.	—	124	57
150	Paris 125.	XIV.	Inspected by Scholz.	—	125	—
151	Paris 126.	XVI.	Inspected by Scholz.	—	—	—
153	Paris 216.	X.	Reiche. Scholia.	—	126	—
154	Paris 217.	XI.	Inspected by Scholz and Reiche. Thdrt.'s Comm. on Epp. Paul.	—	127	—
155	Paris 218.	XI.	Inspected by Scholz. Catena.	—	128	—
156	Paris 220.	XIII.	Inspected by Scholz. Comm., txt often omitted.	—	129	—
157	Paris 222.	XI.	"Coll. magna codicis pars." Scholz. [Def. Col. i. 1—6.]	—	—	—
158	Paris 223.	1045	Inspected by Scholz and Reiche. Catena.	—	131	—
159	Paris 224.	XI.	Inspected by Scholz. Catena.	—	—	64
160	Paris 225.	XVI.	Inspected by Scholz. Fragments w. Thl.'s comm.	—	—	—
164	Paris 849.	XVI.	Inspected by Scholz. Thdrt.'s comm. w. txt on marg.	—	—	—
165	Turin, C. I. 39.	XVI.	Inspected by Scholz. Contains 1 and 2 Thess., Tim., Tit., Philem.	—	—	—
166	Turin, C. I. 40.	XIII.	Scholz "accurate coll."	—	133	—
167	Turin, C. II. 17 (19).	XI.	Inspected by Scholz.	—	134	—
168	Turin, C. II. 38 (325).	XII.	Inspected by Scholz. Comm.	—	—	—
169	Turin, C. II. 31 (1).	XII.	Inspected by Scholz.	—	136	—
170	Turin, C. II. 5 (302).	XIII.	Inspected by Scholz.	339	135	83
171	Ambros. Lib. Milan 6.	XIII.	Inspected by Scholz.	—	—	—
172	Ambros. Lib. Milan 15.	XII.	Inspected by Scholz. Comm. after Chr.	—	—	—
173	Ambros. Lib. Milan 102.	XIV.	Inspected by Scholz.	—	138	—

	Designation.	Date.	Name of Collator and other information.	Gosp.	Cath.	Apoc.
174	Ambros. Lib. Milan 104.	1434	Inspected by Scholz.	—	139	—
175	Ambros. Lib. Milan 125.	XV.	Inspected by Scholz. Continuous comm.	—	—	—
176	Ambros. Lib. Milan 97.	XI.	"Coll. loca Ep. Paul. plurima." Scholz.	—	137	—
177	Modena 14 (Ms. II. A. 14).	XV.	"Coll. cod. integer." Scholz.	—	—	—
178	Modena 243 (Ms. III. B. 17).	XII.	"Coll. cod. integer." Scholz under Paul.	—	142	—
[179]	Cursive portion of H of the Acts.	XII.	Scholz. *Cited as* H^{r}.	—	H	—
180	Laur. Lib. Florence vi. 13.	XIII.	Inspected by Scholz.	363	144	—
181	Laur. Lib. Florence vi. 36.	XIII.	Inspected by Scholz.	365	145	—
182	Laur. Lib. Florence 2708 (?).	1332	Inspected by Scholz.	367	146	—
183	Laur. Lib. Florence iv. 30.	XII.	Inspected by Scholz.	—	147	76
184	Laur. Lib. Florence 2574 (?).	984	Inspected by Scholz.	—	148	—
185	Vallicella Lib. Rome, E. 22.	XVI.	Inspected by Scholz.	393	167	—
186	Vallicella Lib. Rome, F. 17.	1330	Inspected by Scholz.	394	170	—
188	Vatican 1430.	XII.	Inspected by Scholz.	—	155	—
189	Vatican 1649.	XIII.	Inspected by Scholz. Thdrt.'s comm.	—	—	—
190	Vatican 1650.	1073	Inspected by Scholz. Comm. on Epp. Paul.	—	156	—
192	Vatican 1761.	XI.	Inspected by Scholz. Past. Epp. edited by Mai, as supplementary to B.	—	158	—
193	Vatican 2062.	XI.	Inspected by Scholz. Scholia.	—	160	24
194	Vatican 2080.	XII.	Inspected by Scholz.	175	41	20
195	Vatican, Ottob. 31.	X.	Inspected by Scholz.	—	—	—
196	Vatican, Ottob. 61.	XV.	Inspected by Scholz.	—	—	—
197	Vatican, Ottob. 176.	XV.	Inspected by Scholz.	—	—	78
198	Vatican, Ottob. 258.	XIII.	Inspected by Scholz. Latin version.	—	161	69
199	Vatican, Ottob. 66.	XV.	Inspected by Scholz.	386	151	70
200	Vatican, Ottob. 298.	XV.	Inspected by Scholz. Latin version.	—	162	—
201	Vatican, Ottob. 325.	XIV.	Inspected by Scholz.	—	163	—
203	Vatican, Ottob. 381.	1252	Inspected by Scholz.	390	164	71
204	Vallicella Lib. Rome, B. 86.	XIII.	Inspected by Scholz.	—	166	22
205	Vallicella Lib. Rome, F. 13.	XIV.	Inspected by Scholz.	—	168	—
206	Ghigi Lib. Rome, R. v. 29.	1394	Inspected by Scholz.	—	169	—
207	Ghigi Lib. Rome, R. v. 32.	XV.	Inspected by Scholz. Comm.	—	—	—
208	Ghigi Lib. Rome, R. viii. 55.	XI.	Inspected by Scholz. Thdrt.'s comm.	—	—	—
209	Two MSS. in the Library of the Collegio Romano.	XVI.	Inspected by Scholz.	—	171	—
210		XVI.	Inspected by Scholz.	—	172	—

	Designation.	Date.	Name of Collator and other information.	Gosp.	Cath.	Apoc.
[211]	Naples (no number).	XI.	Inspected by Scholz. *Apparently the same as* 93 *above.*	—	[173]	—
212	Naples 1 C. 26.	XV.	Inspected by Scholz.	—	174	—
213	Barberini Lib. Rome 29.	1338	Inspected by Scholz. Scholia.	—	—	—
215	Venice 546.	XI.	(Part Cent. XIII.) Inspected by Scholz. Comm.	—	140	74
216	Mon. of S. Bas. Messana 2.	XII.	Inspected by Münter.	—	175	—
217	Palermo.	XII.	Inspected by Scholz. [Def. 2 Tim. i. 8—ii. 14.]	—	—	—
218	Syracuse.	XII.	Inspected by Münter.	421	176	—
219	Leyden, Meerm. 116.	XII.	Dermout.	122	177	—
220	Berlin, Diez. 10.	XV.	[Def. 1 Tim. iv. 1—end.]	400	181	—
[221]	*The same MS. as* 61 *above.*					
[222]	Camb. Univ. Lib., MS. Nn. 5. 27.	—	A folio copy of the Greek Bible, printed "Basileæ per Joan. Hervagium 1545." A few notes are written on the margin.	441	110	—
[223]	Camb. Univ. Lib., MS. Nn. 3. 20, 21.	—	A copy of the Greek Test., 8vo., London, 1728, interleaved and bound up in two volumes. Contains MS. notes by John Taylor.	442	152	—
224	Bodleian, Clarke 9.	XIII.	On parchment. Inspected by Scholz.	—	58	—
[225]	*The same MS. as* 11 *above.*					
[226]	*The same MS. as* 27 *above.*					

[k] Scholz has run into great confusion with the manuscripts in the Cambridge University Library from not understanding the signs in his memoranda respecting them. The following explanation may be sufficient to clear up the matter. All the MSS. in the Library have since 1753 been denoted by a double-letter class mark, a number for the shelf, and a number for the volume. Nasmith, in writing out a list of the MSS. as thus arranged, added numbers on the margin to indicate merely the position which each MS. held in his catalogue. Nasmith's classified index contains references to this catalogue by these marginal numbers, ψ being prefixed if the reference is to a printed book with MS. notes, an asterisk if to a Greek MS. Similar marginal numbers have been inserted in the printed catalogue now in course of publication; they are not the same as Nasmith's, and it is as misleading to refer to MSS. by these numbers without stating what catalogue is meant, as to the pages of a book more than once edited, without stating the edition used. This may be seen in the following examples:—

MS. Ff. 1. 30, is 1152 on Nasmith's margin, and 1163 on that of the new Printed Catalogue.

MS. Kk. 6. 4, is 2068 on Nasmith's margin, and 2084 on that of the new Printed Catalogue.

MS. Mm. 6. 9, is 2423 on Nasmith's margin, and 2468 on that of the new Printed Catalogue.

MS. Nn. 3. 20, is ψ 2537 in Nasmith's index.

MS. Nn. 5. 27, is ψ 2622 in Nasmith's index.

It is right to prefix MS. to the double letter to indicate that the volumes meant belong to the Cases so marked in the Library, and to prevent any confusion with the classes of Printed Books alone known by the same letters.

	Designation.	Date.	Name of Collator and other Information.	Gosp.	Cath.	Apoc.
227	Bodleian, Clarke 4.	XII.	On parchment. Inspected by Scholz.	—	56	—
228	Escurial χ. iv. 17.	XI.	Moldenhauer. (See Birch, Gospels.)	226	108	—
229	Escurial χ. iv. 12.	XIV.	Moldenhauer. (See Birch, Gospels.)	228	109	—
230	Riccardi Lib. Florence 84.	XV.	Inspected by Scholz. (= lect.-37.)	368	150	84
231	Gr. Mon. Jerusalem 8.	XIV.	Inspected by Scholz.	—	183	—
232	Gr. Mon. Jerusalem 9.	XIII.	Inspected by Scholz.	—	184	85
233	Mon. S. Saba, nr. Jerus. 1.	XI.	Inspected by Scholz.	—	185	—
234	Mon. S. Saba, nr. Jerus. 2.	XIII.	Inspected by Scholz.	457	186	—
235	Mon. S. Saba, nr. Jerus. 10.	XIII.	Inspected by Scholz.	462	187	86
236	Mon. S. Saba, nr. Jerus. 15.	XII.	Inspected by Scholz.	—	188	—
237	Mon. S. Saba, nr. Jerus. 20.	XIII.	Inspected by Scholz.	466	189	89
238	Strasburg, Molsheimensis.	XII.	Various readings of Gospels given by Arendt in the German Theol. quarterly for 1833. Those of Acts and Epp. communicated to Scholz.	431	180	—
239	Laur. Lib. Florence vi. 27.	XII.	Inspected by Scholz.	189	141	—
240	Brit. Mus., Harl. 5796.	XV.	Inspected by Scholz.	444	153	—
241	Wolfenbüttel, Gud. 104.	XII.	(Inspected by Scholz?) Scholia.	—	97	—
242	Middlehill Worcestersh. 1461.	XI.	(Inspected by Scholz?) Once Meermann 118.	—	178	87
243	Two MSS. in a monastery in the Island of Patmos.	XII.	Inspected by Scholz.	—	182	—
243[a]		XIII.				
244	Ch. Ch. Oxf., Wake 34.	XI.	Inspected by Scholz.	—	190	27
245	Ch. Ch. Oxf., Wake 38.	XI.	(Inspected by Scholz?) Catena.	—	191	—
246	Ch. Ch. Oxf., Wake 37.	XI.	(Inspected by Scholz?)	—	192	—
8-pe	St. Petersburgh xi. 1. 2. 230.	XII.	Muralto.	8-pe	8-pe	—

The following is a List of Lectionaries.

	Designation.	Date.	Name of Collator and other Information.
lect-1	Leyden 248. Scaligeri.	XI.	Wetstein and Dermout. Contains Col. i. 12—23; 1 Thess. iv. 13—v. 10; 1 Tim. iv. 9—v. 10. [= ev-6]
lect-2	Brit. Mus., Cotton. Vesp. B. 18.	XI.	"Contains the portions of Acts and Epp. appointed to be read throughout the whole year. Casley collated it in 1735, and Wetstein inserted his extracts." (Michaelis.) Mutilated at beg. and end.
lect-3	Bodleian, Baroc. 202?	995	(Quoted by Mill. Heb. x. 22, 23 qu. ?)
lect-4	Brit. Mus., Harl. 5731.	XIV.	Griesbach. Contains the following fragments:—Gal. iii. 23—29; iv. 4—7; id. 22—27; v. 22—vi. 2; Phil. ii. 5—

	Designation.	Date.	Name of Collator and other information.
			11; Col. ii. 8—12; iii. 4—11; id. 12—16; 2 Tim. ii. 1—10. [= Gosp. 117]
lect-5	Bodleian, Cromwell. 11. [Olim 296.] A liturgy book, containing 5thly (pp. 149—290), εὐαγγελοαποστόλων τῶν μεγάλων ἑωρτῶν.	1225	Griesbach, who says "Variantes lectiones collegi e . . . Gal. iv. 4—7; Phil. iv. 4—9; Col. ii. 8, 9 . . ."
lect-6	Göttingen (C. de Missy).	XV.	Matthæi (v). See his appendix to Thess. Contains a large number of the usual lections.
lect-7	Copenhagen 3.	XV.	Hensler in Birch. [= ev-44]
lect-8	Propaganda Lib. Rome 287.	XI.	Birch. [= ev-37]
lect-9	Paris 32.	XII.	Inspected by Scholz. [= ev-84]
lect-10	Paris 33.	XII.	Inspected by Scholz. [= ev-85]
lect-11	Paris 34.	XII.	Inspected by Scholz.
lect-12	Paris 375.	1022	Scholz. An important MS. [= ev-60]
lect-13	Moscow Synod, 4.	X.	Matthæi (b).
lect-14	Moscow Synod, 291.	XII.	Matthæi (e).
lect-16	Moscow Synod, 266.	XV.	Matthæi (ξ). [= ev-52]
lect-17	Moscow Synod, 267.	XV.	Matthæi (χ). [= ev-53]
lect-18	Moscow Synod, 268.	1470	Matthæi (ψ). [= ev-54]
lect-19	Moscow Typogr., 47.	XVII.	Matthæi (ω). [= ev-55]
lect-20	Moscow Typogr., 9.	XVI.	Matthæi (16). Contains 2 Tim. ii. 1—10. [= ev-56]
lect-21	Paris 294.	XI.	Inspected by Scholz. [= ev-83]
lect-22	Paris 304.	XIII.	Inspected by Scholz.
lect-23	Paris 306.	XII.	Inspected by Scholz.
lect-24	Paris 308.	XIII.	Mostly O. T. lections; only a few from N. T.
lect-25	Paris 319.	XI.	Inspected by Scholz.
lect-26	Paris 320.	XII.	Inspected by Scholz. Mutilated.
lect-27	Paris 321.	XIII.	Inspected by Scholz. Defective.
lect-28	Bodleian, Selden 2.	XV.	Griesbach. [= ev-26]
lect-29	Paris 370.	XII.	Some lections from Gospp. and Epp. [= ev-94]
lect-30	Paris 373.	XIII.	
lect-31	Paris 276.	XV.	Inspected by Scholz. [= ev-82]
lect-32	Paris 376.	XIII.	Entered in list of MSS. of Gospels as 324. [Lections in] 1 and 2 Tim. collated by Scholz.
lect-33	Paris 382.	XIII.	"Cursim coll. magna codicis pars." Scholz.
lect-34	Paris 383.	XV.	Inspected by Scholz.
lect-35	Paris 324.	XIII.	Inspected by Scholz. [ev-92]
lect-36	Paris 326.	XIV.	Inspected by Scholz. [ev-93]
lect-37	Riccardi Lib. Florence 84.	XV.	*See* ms 230 *above*.
lect-38	Vatican 1528.	XV.	
lect-39	Vatican, Ottob. 416.	XIV.	[ev-133]
lect-40	Barberini Lib. Rome 18.	XIV.	Some parts of Cent. X.
lect-41	Barberini Lib. Rome (no number).	XI.	The first 114 leaves are lost.
lect-42	Vallicella Lib. Rome, C. 46.	XVI.	
lect-43	Riccardi Lib. Florence 2742.	?	(Inspected by Scholz ?)
lect-44	Glasgow (Missy BB).	?	Manuscript collations by Missy were once in Michaelis' possession.
lect-45	Glasgow (Missy CC).	1199	
lect-46	Ambros. Lib. Milan 63.	XIV.	Inspected by Scholz.
lect-47	Ambros. Lib. Milan 72.	XII.	Inspected by Scholz. [ev-104]
lect-48	Laur. Lib. Florence 2742.	XIII.	Inspected by Scholz. [ev-112]
lect-49	Mon. St. Saba, nr. Jerus.	XIV.	(Inspected by Scholz ?)

	Designation.	Date.	Name of Collator and other information.	
lect-50	St. Saba 18.	XV.	Inspected by Scholz.	
lect-51	St. Saba 26.	XIV.	Inspected by Scholz.	
lect-52	St. Saba (no number).	1059	Inspected by Scholz.	
lect-53	St. Saba (no number).	XIV.	Inspected by Scholz.	[ev-160]
lect-54	St. Saba (no number).	XIII.		
lect-57	Ch. Ch. Oxf., Wake 1.	XI.	(26 Apoc.)	
lect-58	Ch. Ch. Oxf., Wake 4.	1172		

For VERSIONS *and* FATHERS, *see Vol. II.*

SECTION II.

LIST, AND SPECIFICATION OF EDITIONS, OF BOOKS QUOTED, REFERRED TO, OR MADE USE OF IN THIS VOLUME.

(Works mentioned in the lists given in the Prolegg. to Vols. I. and II. are not here again noticed.)

BAUR, Paulus, der Apostel Jesu Christi, u.s.w., Stuttgart, 1845.

Ditto, Die sogenannte Pastoral-briefe u.s.w. (this latter work is quoted second hand.)

BISPING, Erklärung der Briefe an die Ephesier, Philipper, Colosser, u. des ersten Briefes an d. Thessalonicher, Münster 1855. (Rom. Catholic.)

DAVIDSON, DR. S., Introduction to the New Testament, vol. iii.: 1 Timothy—Revelation, Lond. 1851.

DE WETTE, Exegetisches Handbuch, u.s.w.: Gal. and Thess., 2nd ed., Leipzig 1845: Eph., Phil., Col., Philem., 2nd ed., Leipzig 1847: 1 Tim., 2 Tim., and Titus, 2nd ed., Leipzig 1847.

EADIE, PROF., Commentary on the Epistle to the Ephesians, Lond. and Glasgow 1854.

Ditto, Commentary on the Epistle to the Colossians, Lond. and Glasgow 1856.

ELLICOTT, C. J. (now Bishop of Gloucester and Bristol), a Critical and Grammatical Commentary on St. Paul's Epistle to the Galatians, &c., London 1854. 2nd edition, 1859.

Ditto, on the Epistle to the Ephesians, London 1855. 2nd edition, 1859.

Ditto, on the Pastoral Epistles, London 1856. 2nd edition, 1861.

Ditto, on the Epistles to the Philippians, Colossians, and Philemon, London 1857.

Ditto, on the Epistles to the Thessalonians, London 1858[1].

[1] I cannot forbear recording my very deep sense of the service rendered by Bishop Ellicott to students of the Greek Testament by these laborious, conscientious, and

FRITZSCHE, Pauli ad Romanos Epistola, 3 voll., Hal. Sax. 1836.

FRITZSCHIORUM Opuscula Academica, Lipsiæ 1838.

HARLESS, Commentar über den Brief Pauli an die Ephesier, Erlangen 1834.

HEFELE, Patrum Apostolicorum Opera, ed. 3, Tübingen 1847.

HOFMANN, Der Schriftbeweis, 2 voll., Nördlingen 1855.

JOWETT, PROF., the Epistles of St. Paul to the Thessalonians, Galatians, Romans: with critical Notes and Illustrations, Lond. 1856.

KRÜGER, Griechische Sprachlehre für Schulen, Berlin 1852.

MACK, Commentar über die Pastoralbriefe des Apostels Paulus, Tübingen 1836. (Rom. Catholic.)

MEYER, H. A. W., Kritisch-exegetischer Commentar über das neue Testament:—Gal., 2nd ed., Göttingen 1851: Eph., Göttingen 1853: Col., and Philem., Göttingen 1848: Thess., continuation by Lünemann, Göttingen 1850: 1 Tim., 2 Tim., and Titus, continuation by Huther, Göttingen 1850.

PASSOW, Handwörterbuch der Griechischen Sprache: neu bearbeitet und zeitgemäss umgestaltet von Dr. Rost u. Dr. Palm, Leipzig 1841—1857 [2].

PELT, Epist. Pauli Ap. ad Thessalonicenses &c., Griefswald 1830.

STIER, DR. RUDOLF, Die Gemeinde in Christo Jesu: Auslegung des Briefes an die Epheser, 2 voll., Berlin 1848.

USTERI, der Paulinische Lehrbegriff, Zurich 1851.

WINDISCHMANN, Erklärung des Briefes an die Galater, Mainz 1843. (Rom. Catholic.)

WINER, Pauli ad Galatas Epistolam latine vertit et perpetua annotatione illustravit Dr. G. B. Winer, ed. tertia, Lips. 1829.

scholarlike volumes. They have set the first example in this country of a thorough and fearless examination of the grammatical and philological requirements of every word in the sacred text. I do not know any thing superior to them, in their own particular line, in Germany: and they add what, alas, is so seldom found in that country, profound reverence for the matter and subjects on which the author is labouring. Nor is their value lessened by Bishop Ellicott having confined himself for the most part to one department of a Commentator's work—the grammatical and philological. No student ought to be without these books, nor ought he to spare himself in making them his own by continual study.

[2] This Lexicon (which has now all appeared) is as superior to all other editions of Passow, German and English, as Passow was to all that went before. A comparison of any important words will shew the difference at once. The immense labour requisite will, it is to be feared, deter our lexicographers from giving the English public a translation: but it would be a great boon to the scholarship of our country. [It is understood that a new edition of Liddell and Scott's Lexicon, now long promised, will contain all the valuable improvements and additions from Rost and Palm. A translation was in progress, but was broken off by the lamented death of Dr. Donaldson in the spring of 1861.]

ERRATA.

Page 9, text, last line, *dele* P before ἕτερον, and transfer the reference to next page.
— 88, reference o, *for* Rom. viii. 1, 4 *read* Rom. viii. 4.
— 111, reference o, *for* Rom. xi. 30 *read* Rom. xi. 33.
— 192, reference l, *for* iii. 14 *read* iii. 16.
— 215, reference r, *dele* (bis).
— 289, reference g, *after* 2 Cor. xii. 7 *insert* [bis].
— 292, reference u, *for* Rom. ii. 18 *read* Rom. i. 18.
— 295, reference k, *for* Matt. xvii. 43 *read* Matt. xxvii. 43.

Readings of the Codex Vaticanus (B) in the text of this volume, which have been ascertained by the Editor's personal inspection of the MS. at Rome, February, 1861.

Gal. i. 4. του ενεστωτος, not ενεστωτος as Bentley.
5. των αιωνων as in Mai ed. 1, not τω αι. as in ed. 2.
15. αφωρισας is in codex.
ii. 4. καταδουλουσουσιν is 1. m.
14. Κηφα is in codex.
iii. 16. ερρεθησαν is 1. m.
21. ουτως εν νομω, not εν ν. ουτως as Bentley.
iv. 4. ο θεος is in codex, not omitted as in Bentley.
15. ουν μακαρισμος as in ed. 2, not ουν ο μακ. as in ed. 1.
17. ημας θελουσιν is in codex without correction, not ημας.
25. το δε αγαρ, not το αγαρ as Bentley.
v. 11. $\overline{\text{π}}$ ηλικοις is in codex, all from 1. m.

Eph. i. 1. ουσιν is at the end of a line, and εν εφεσω in margin, but it is very doubtful whether it is 2. m., and not rather 1. m., as some of its letters seem to have the double ink of 1. and 2. m.
23. του τα παντα, not του παντα as Bentley and Birch.
iv. 2. εν αγαπη, not αγαπη as Bentley.
20. εμαθετε as Mai ed. 1, not εμαθητε as ed. 2.
23. δε is not omitted as in Bentley.
32. ημιν is not "added by another hand" as Bentley asserts, but in the codex, 1. m.

Phil. i. 22. αιρησωμαι as Bentley, not -σομαι as Mai.
ii. 9. αυτω το ονομα is in codex.
30. παρακολευσαμενος, not -βολ-.
o

Col. Title. κολασσαεις, both letters being 1. m.
i. 2. κολοσσ- is 1. m.
4. εις παντας, not τη εις as Muralto.
16. εν τοις, not τα εν τοις as Muralto.
18. η αρχη, not αρχη as Muralto.
20. επι γης, not επι της γης as Muralto.
27. ο εστιν, not ος εστιν as Muralto.
ii. 1 and 2. Vercellone's marginal notes are right: cod. has εωρ-, and του θεου χριστου. εορ- is 1 m. in ver. 18.
iii. 8. ννυει 1. m.
end. κολλασσ. is here plainly 1. m.

1 Thess. i. 2. 1st υμων is not omitted as in Bentley.
iii. 8. στηκετε as in Mai ed. 2, not -ητε as in ed. 1.
iv. 1. λοιπον αδελφοι is 1. m.: το λ. ουν αδ. 2. m.
[4. "ειδεναι ends a line, and is followed by ενα written by the 2da manus." — Mr. Cure, April, 1862.]
v. 13. ηγειτθε is in codex.

2 Thess. ii. 3. η αποστασ. is in codex.
iii. 14. συναναμιγνυσθαι as Bentley, not -σθε as Mai.

EPISTLES

TO

THE GALATIANS, EPHESIANS, PHILIPPIANS, COLOSSIANS, THESSALONIANS,—TO TIMOTHEUS, TITUS, AND PHILEMON.

ΠΡΟΣ ΓΑΛΑΤΑΣ.

ABDF KLN a b c d e f g h k l m n o 17

I. [1] Παῦλος ἀπόστολος οὐκ [a]ἀπ' ἀνθρώπων οὐδὲ [b]δι' [a] — Rom. xiii. 1. so ἐκ, Matt. xxi. 25. [b] — 1 Cor. i. 9. 2 Cor. i. 11.
ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ χριστοῦ καὶ [c]θεοῦ [c]πατρὸς
c Eph. vi. 23. 1 Thess. i. 1. 2 Thess. i. 1, 2. 1 Pet. i. 2. 2 John 3. Jude 1. see 1 Cor. viii. 6.

TITLE. rec η προς γαλατας επιστολη παυλου: elz παυλου του αποστολου η προς γαλατας επιστολη: του αγιου και πανευφημου αποστολου παυλου επ. προ. γαλ. L: προ. γαλ. επ. τ. αγ. απ. παυλ. h: επ. προ. γαλ. k l: txt ABKℵ m n o 17, and (prefixing αρχεται) DF.

CHAP. I. 1—5.] ADDRESS AND GREETING. πολλοῦ τὸ προοίμιον γέμει θυμοῦ κ. μεγάλου φρονήματος· οὐ τὸ προοίμιον δὲ μόνον, ἀλλὰ καὶ πᾶσα, ὡς εἰπεῖν, ἡ ἐπιστολή. Chrys. In the very opening sentence of the Epistle, we see the fervour of the Apostle's mind and the weightiness of his subject betraying themselves. The vindication of his own apostolic calling,—and the description of the work and purpose of Christ towards us, shew him to be writing to those who had disparaged that apostleship, and were falling from their Saviour. 1.] It is better not to join ἀπόστολος (here of course used in its strict and highest sense: see Ellicott, and an interesting note in Jowett) with ἀπ', but to let it stand by itself, and take the two prepositions as indicating, ἀπό the remote originating cause, διά the nearer instrumental one. In St. Paul's case, neither of these was merely human; the Lord Jesus was both the original Sender, and Himself the Announcer of the mission. Perhaps however the prepositions must not be so strictly pressed,—see ref. 1 Cor.,—and observe that the following διά belongs to θεοῦ πατρός as well as to Ἰησοῦ χριστοῦ.—ἀνθρώπου is perhaps (as Mey., De W., Ellic., al.) singular, for the sake of contrast to Ἰησ. χρ. following; but more probably for solemnity's sake, the singular making even a more marked exclusion of human agency than the plural. Luther's view of the sentence is: "The Judaizing teachers could shew their credentials as disciples of Apostles or messengers of churches and despised Paul as having none such. To this he answers that he had not indeed any commission from men, but derived his authority from a higher source." But (1) this was not the fact, for he had a regular mission from the church at Antioch: (2) the words do not express it.

κ. θεοῦ πατρός] If by Jesus Christ, then also by God the Father, in and by whose appointment all the mediatorial acts of Christ in the Headship of His Church are done. The inferences of Chrys. al. as to the equality of the Father and the Son from this juxtaposition, appear far-fetched, and according to "the mind, not of the apostolic, but of the Nicene age," as Jowett: but we may say at least this, that the strongest possible contrast is here drawn between man, in the ordinary sense, on the one side, and Jesus Christ, and God the Father, on the other. Had not the Apostle regarded Jesus Christ as one with the Father in the Godhead, he never could have written thus. On the use of διά here where ἀπό might be expected, see Ellicott's note. He refers it to the brevity with which St. Paul ex-

d Matt. xvii. 9. Luke ix. 7. John ii. 22. xii. 1, 9, 17. xxi. 14. Acts iii. 15 al3. Paul, Rom. iv. 24 and passim Heb. xi. 19. 1 Pet. i. 21.

τοῦ [d]ἐγείραντος αὐτὸν [d]ἐκ νεκρῶν, [2] καὶ οἱ σὺν ἐμοὶ ABDP KL[2] a b
πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας. [3] [e]χάρις c d e f g
ὑμῖν καὶ [e]εἰρήνη ἀπὸ [c]θεοῦ [c]πατρὸς καὶ κυρίου ἡμῶν h k l m
[f]Ἰησοῦ χριστοῦ, [4] τοῦ [f]δόντος ἑαυτὸν [g]περὶ τῶν ἁμαρτιῶν n o 17

e Rom. i. 7 al. f = 1 Tim. ii. 6. Tit. ii. 14. 1 Macc. vi. 44. (= παραδ., ch. ii. 20 reff.)
g = Rom. viii. 3. Heb. x. 6, from Ps. xxxix. 6.

3. ημων bef και κυριου (*as in Rom* i. 7, 1 *Cor*. i. 3, 2 *Cor* i. 2, *fg*) ℵ[1] d 17 fuld(with demid hal) Chr-txt[c] lat-ff: om ημων a l (not 67): ins in both places copt æth.

4. rec (for περι) υπερ, with B ℵ[3] rel Chr Thdrt Damasc Œc-comm: txt ADFK ℵ[1]

presses himself: I should rather say that he states our Lord Jesus and God the Father to have been the *causa medians*, in bringing down divine agency even to the actual *fact* of his mission—and leaving it therefore to be inferred à fortiori that the *causa principalis* was the will of God.

It is important to remember that the mission of Paul to the actual work of the ministry was by the command of the *Holy Spirit*, Acts xiii. 2,—proceeding from, and expressing the will of, the Father and the Son. πατρός is better taken generally, as in reff., **the Father**, than supplied with ἡμῶν (as De W. al.) or αὐτοῦ (as Meyer al.). τοῦ ἐγ. αὐτ.] Why specified here? Not, I think, because (Meyer) Paul was called to be an Apostle *by the risen Saviour*,—nor merely (De W.) to identify the Father as the Originator of the Son's work of Redemption (which is so in Rom. iv. 24,—but here would not immediately concern Paul's calling to be an Apostle),—nor (Calvin, al.) to meet the objection that he had never seen Christ, and turn it into an advantage, in that (Aug. [but cf. his Retractations], Erasm., Beza, al.) he alone was commissioned by the already risen and ascended Jesus,—for in this case we should not find τοῦ ἐγείραντος κ.τ.λ. stated as a predicate of the Father, but τοῦ ἐγερθέντος κ.τ.λ. as one of the Son,—nor as asserting the Resurrection against the Jews and Judaizing Galatians (Chrys., Luther), which is far-fetched,—nor again (Jowett) as expressing an attribute of the Father, without which He can hardly be thought of by the believer,—for this is too loose a relevancy for a sentence so pointed as the present: but because the Resurrection, including and implying the Ascension, was the Father's bestowal on Christ of gifts for men, by virtue of which (ἔδωκεν τοὺς μὲν ἀποστόλους, κ.τ.λ. Eph. iv. 11) Paul's *Apostleship had been received*. Cf. a similar sentiment in Rom. i. 4, 5. ἐκ νεκρῶν = ἐκ τῶν ν.,—see note on Rom. iv. 24. In Matt. xiv. 2; xxvii. 64; xxviii. 7; Eph. v. 14; Col. i. 18 (ii. 12?); 1 Thess. i. 10, the article is expressed: otherwise it is always omitted. 2. ἀδελφοί] Who these were, may best be inferred by the Apostle's usage in the addresses of other Epistles, where we have Σωσθένης ὁ ἀδελφός (1 Cor. i. 1), Τιμόθεος ὁ ἀδ. (2 Cor. i. 1. Col. i. 1. Philem. 1). They were his colleagues in the work of the Gospel, his companions in travel, and the like (not all the members of the church where he was, as Erasm., Grot., Jowett, al., who would hardly be specified as being σὺν αὐτῷ,—besides that such an address would be unprecedented): and their unanimity (πάντες) is here stated, as Chrys., Luther, al., to shew that he was not alone in his doctrine, but joined by all the brethren who were present. At the same time πάντες would seem to imply that just now he had many of these ἀδελφοί with him. But we cannot draw any inference from this as to the date of our Epistle: for we do not know who were his companions on many occasions. At Ephesus, where probably it was written, we hear only of Gaius and Aristarchus (Acts xix. 29), but we cannot say that there were not others: in all likelihood, several more of those mentioned Acts xx. 4, were with him.

ταῖς ἐκκλ.] πανταχοῦ γὰρ εἶρψεν ἡ νόσος. Thdrt. The principal cities of Galatia were Pessinus and Ancyra: but this plural seems to imply more than two such churches. See 1 Cor. xvi. 1, and Acts xvi. 6; xviii. 23. That we have here barely ταῖς ἐκκλ., without any honourable adjunct (as in 1 Cor., 2 Cor., 1 Thess., 2 Thess., &c.), must be explained as Chrys. al.: θέα δέ μοι καὶ ἐνταῦθα τ. πολλὴν ἀγανάκτησιν. οὐ γὰρ εἶπε Τοῖς ἀγαπητοῖς, οὐδὲ Τοῖς ἡγιασμένοις, ἀλλὰ Τ. ἐκκλ. τ. Γαλ. Meyer denies this, alleging (carelessly, which is not usual with him) 1 Thess. and 2 Thess. as addressed barely τῇ ἐκκλησίᾳ, whereas in both we have added ἐν θεῷ πατρὶ κ. κυρίῳ Ἰησ. χρ.

3.] See introductory note on Rom. i. 1—7. 4.] He thus *obiter* reminds the Galatians, who wished to return to the bondage of the law, of the

Η ημων ABDF HKLN a b c d e f g h k l m n o 17

ἡμῶν, ὅπως [e] ἐξέληται ἡμᾶς ἐκ τοῦ [h] αἰῶνος τοῦ [i] ἐνεστῶτος [e] πονηροῦ κατὰ τὸ θέλημα τοῦ [j] θεοῦ καὶ [j] πατρὸς ἡμῶν, 5 ᾧ ἡ [k] δόξα εἰς τοὺς [l] αἰῶνας τῶν αἰώνων. ἀμήν.

6 [m] Θαυμάζω ὅτι οὕτως ταχέως [n] μετατίθεσθε ἀπὸ τοῦ

[e] — Acts vii. 10. xii. 11. xxiii. 27. xxvi. 17 only. Exod. iii. 8. Polyb. xv. 22. 6. ἐξελωύμενος τοὺς Κανανίτας καὶ τοὺς ἐκ τῶν περιοικούντων ἐθνῶν.

[h] — Matt. xii. 32. xiii. 40. Rom. xii. 2. 1 Cor. i. 20 al.

[i] — Rom. viii. 38. 1 Cor. vii. 26 al. 1 Macc. xii. 44. Isa. lxiii. 16. [k] ellipse, Rom. xi. 36. Eph. iii. 21. [j] Phil. iv. 20. 1 Thess. i. 3. iii. 11, 13. see 1 Phil. iv. 20. 1 Tim. i. 17. 2 Tim. iv. 18. Dan. vii. 18. see Ps. cx. 10. [m] — Mark vi. 6. John vii. 21. 1 John iii. 13. Eccl. v. 7. Demosth. 349. 3. ω. ὅτι, Luke xi. 38. John iii. 7. iv. 27. [n] Acts vii. 16. (Heb. vii. 12. xi. 5 pass.) Jude 4 only. Deut. xxvii. 17 (= 2 Macc. viii. 24. Polyb. xvii. 18. 6, μετατιθέναι τὰς ἐκείνων πατρίδας ἀπό τινων ὑποκειμένων εἰς ἑτέρας συμμαχίας).

a c e f m n Orig Thl. (67² is given on difft sides by Bch and Alter.) rec ενεστωτος bef αιωνος(omg 3rd του), with DFHKLN³ rel latt goth Orig₁ Chr Thdrt Œc-comm Victorin : om αιωνος e¹ : txt ABN¹ 17 æth Orig₂ Did. om το N¹.

6. om ουτως F al₂.

great object of the Atonement, which they had forgotten. Ch. iii. 13 is but a restatement, in more precise terms, of this.

δόντος ἑαυ.] viz. as an offering, unto death: an expression only found (in N. T.) here and in the Pastoral Epistles. Several such will occur; see the inference, in Prolegomena to Past. Epistles, § i. 32, note.

περί, in this connexion, has much the same sense as ὑπέρ: see reff., and note on Eph. vi. 19; also Ellic.'s note here. ὅπ. ἐξέληται] ἐξαιρεῖσθαι is the very word used by the Lord of St. Paul's own great deliverance, see reff.

τ. αἰῶνος τ. ἐνεστ. πονηροῦ] the present (not, as Mey., '*coming*.' The word will not bear this meaning in 1 Cor. vii. 26, nor apparently [see note] in 2 Thess. ii. 2, much less in Rom. viii. 38) evil age (state of things; i. e. the course of this present evil world;—and, as understood, make us citizens and inheritors of a better αἰῶνος, τοῦ μέλλοντος. So Luther: "vocat hunc totum mundum, qui fuit, est et erit, præsens seculum, ad differentiam futuri et æterni sæculi." The allusion (Jowett) to the Jewish expressions, "the present age," "the age to come," as applying to the periods before and after the Messiah's coming, is very faint,—indeed hardly traceable, in the change which the terms had undergone as used in a spiritual sense by Christians. See however the rest of his note, which is full of interest).

κατὰ τὸ θέλημα . . .] And this, (1) not according to our own plan, in proportion to our legal obedience or any quality in us, but according to the Father's sovereign will, the prime standard of all the process of redemption: and (2) not so that we may trifle with such rescuing purpose of Christ by mixing it with other schemes and fancies, seeing that it is according to a procedure prescribed by Him, who doeth all things after the counsel of His own will. And this, not as the lord merely of His works, but as πατρὸς ἡμῶν, bound to us in the ties of closest love—for our good, as well as to fulfil His own eternal purpose. On the question, whether the genitive ἡμῶν depends on both, or only on the latter of the two nouns θεοῦ κ. πατρός, I agree in Ellicott's conclusion, that as πατρός is regularly anarthrous, and thus purely grammatical considerations are confounded, — as θεός conveys one absolute idea, while πατήρ might convey many relative ones, it is natural to believe that the Apostle may have added a defining genitive to πατήρ, which he did not intend to be referred to θεός. Render therefore, **God and our Father**, not '*our God and Father*.' 5. ᾧ ἡ δόξ.] So (reff.) on other occasions, when speaking of the wonderful things of God, St. Paul adds a doxology. "In politeia, quando regum aut principum nomina appellamus, id honesto quodam gestu, reverentia, et genuflexione facere solemus. Multo magis cum de Deo loquimur, genu cordis flectere debemus." Luther. In ἡ δόξα,—**the glory** κατ' ἐξοχήν, or 'the glory which is His,'—the article is probably inserted for solemnity. "In this and similar forms of doxology,—excepting the angelic doxology, Luke ii. 14, and that of the multitude, Luke xix. 38,—δόξα regularly takes the article when used alone: see Rom. xi. 36; xvi. 27; Eph. iii. 21; Phil. iv. 20; 2 Tim. iv. 18; Heb. xiii. 21; 2 Pet. iii. 18. When joined with one or more substantives, it appears sometimes with the article (1 Pet. iv. 11; Rev. i. 6; vii. 12): sometimes without it (Rom. ii. 10; 1 Tim. i. 17; Jude 25)." Ellicott. τοὺς αἰῶν. τ. αἰώνων.] See note on Eph. iii. 21. 6—10.] ANNOUNCEMENT OF THE OCCASION OF THE EPISTLE, IN HIS AMAZEMENT AT THEIR SPEEDY FALLING AWAY FROM THE GOSPEL. ASSERTION OF THAT GOSPEL'S EXCLUSIVE CLAIM TO THEIR ADHESION, AS PREACHED BY HIM, WHO SERVED GOD IN

o = ver. 15. Rom. viii. 30. ix. 24 al. fr. p 1 Cor. vii. 15. Eph. iv. 4. 1 Thess. iv. 7. t = Acts xv. 24. constr. w. art., Luke xviii. 9. q Rom. v. 15. Acts xv. 11. Col. ii. 6. Ps. xxi. 11. Xen. Anab. vi. 5. 9. r = 2 Cor. xi. 4 al. s see note.

ABDF HKL[a] b c d e f g h k l m n o 17

[o] καλέσαντος ὑμᾶς [p] ἐν [q] χάριτι [q] χριστοῦ εἰς [r] ἕτερον εὐαγ- γέλιον· [7] ὃ οὐκ ἔστιν ἄλλο, [s] εἰ μή τινές εἰσιν οἱ [t] τα-

ins ιῡ bef χῡ D al[1] vss. om χριστου F Tert[2] Cypr[2] Lucif.

CHRIST, AND NOT POPULARITY AMONG MEN. We have none of the usual expressions of thankfulness for their faith, &c.; but he hurries vehemently into his subject, and, as Chrys. says, *σφοδρότερον τῷ μετὰ ταῦτα κέχρηται λόγῳ, καθάπερ πυρωθεὶς σφοδρῶς ὑπὸ τῆς ἐννοίας τῶν εὐεργεσιῶν τοῦ θεοῦ.* **6.**] **θαυμάζω** in this sense (see reff.) is a word of mildness, inasmuch as it imports that better things were expected of them,—and of condescension, as letting down the writer to the level of his readers and even challenging explanation from them. Still, like many other such mild words, it carries to the guilty conscience even sharper rebuke than a harsher one would. **οὕτως ταχέως**] either (1) '*so soon after your conversion*' (Calv., Olsh., Meyer, &c.), or (2) '*so quickly*,'—'*after so little persuasion*,' *when the false teachers once came among you* (Chr., De W., &c.), or (3) '*so soon after my recent visit among you*' (Bengel, &c.). Of these I prefer (1), as more suiting the dignity of the passage, and as the more general and comprehensive reason. But it does not exclude (2) and (3): 'so soon,' might be, and might be intended to be, variously supplied. See Prolegomena, on the time and place of writing this Epistle. **μετατίθεσθε**.] are passing over, pres.: not as E. V. '*are removed*,' which is doubly wrong, for *μετ.* is not passive but *middle*, in the common usage of the word, according to which the Galatians would understand it. So Plat. Theog. 122 c, *σμικρὸν γάρ τι μετατίθεμαι*, 'I am beginning somewhat to change my opinion:' see also Gorg. 493 c: Demosth. 379. 10: *Ἴβηρες, ὅσοι . . . ἐς Ῥωμαίους μετέθεντο*, Appian, Hisp. c. 17; &c. See also examples in Wetst. Chrys. says well, *οὐκ εἶπε Μετέθεσθε, ἀλλὰ Μετατίθεσθε· τουτέστιν, οὐδέπω πιστεύω, οὐδὲ ἡγοῦμαι ἀπηρτισμένην εἶναι τὴν ἀπάτην· ὃ καὶ αὐτὸ πάλιν ἐστὶν ἀνακτωμένου.* It is interesting to notice, in connexion with *οὕτως ταχέως μετατίθεσθε*, the character given by Cæsar of the Gauls: "ut ad bella suscipienda Gallorum alacer ac promtus est animus: sic mollis ac minime resistens ad calamitates mens ipsorum est." B. G. iii. 19:—"Cæsar . . . infirmitatem Gallorum veritus, quod sint in consiliis capiendis mobiles, et novis plerumque rebus student:" ib. iv. 5: see also ib. ii. 8; iii. 10. **τοῦ καλέσ. ὑμ.**] not to be taken with *χριστοῦ*, as Syr., Jer., Luth. (gives both constructions, but prefers this), Calv., Grot., Bengel, &c., nor understood of Paul, as al. and recently by Bagge,—but, as almost always with the Apostle (see note on Rom. i. 6), of GOD the Father (see ver. 15; and cf. Rom. viii. 30; ix. 24, 25: 1 Cor. i. 9; vii. 15, 17: 1 Thess. ii. 12: 2 Thess. ii. 14: 2 Tim. i. 9. Also 1 Pet. v. 10). **ἐν χάρ. χρ.**] in (as the *element*, and hence the *medium*; not into, as E. V.; see for construction 1 Cor. vii. 15. In the secondary transferred sense of local prepositions, so often found in later Greek, it is extremely difficult to assign the precise shade of meaning: see Jowett's and Ellic.'s notes here. But we may safely lay down two strongly marked regions of prepositional force, which must never be confounded, that of *motion*, and that of *rest*. *ἐν*, for example, can never be strictly rendered '*into*,' nor *εἰς*, '*in*.' Where such appears to be the case, some logical consideration has been overlooked, which if introduced would right the meaning) **the grace of Christ**. Christ's grace is the elementary medium of our 'calling of God,' as is set forth in full, Rom. v. 15, *ἡ δωρεὰ (τοῦ θεοῦ) ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρ. Ἰησ. χρ.*:—see also Acts xv. 11. And 'Christ's grace' is the sum of all that He has suffered and done for us to bring us to God;—*whereby* we come to the Father,—*in* which, as its element, the Father's calling of us has place. **εἰς ἕτερ. εὐαγγ.**] to a different (*in kind*: not **ἄλλο**, *another of the same kind*, which title he denies it, see below) gospel (so called by its preachers; or said by way of at once instituting a comparison unfavourable to the new teachers, by the very etymology of *εὐαγγέλιον*). **7.**] Meyer's note appears to me well to express the sense: "the preceding **εἰς ἕτερον εὐαγγέλιον** was a paradoxical expression, there being in reality *but one Gospel*. Paul appeared by it to admit the existence of *many Gospels*, and he therefore now explains himself more accurately, how he wishes to be understood—**ὃ οὐκ ἔστιν ἄλλο, εἰ μή** &c.," i. e. which "different Gospel," whereto you are falling away, is not another, not a second, besides the one Gospel (**ἄλλο**, not **ἕτερον** again; see above), except that there are some who trouble you &c. That

ῥάσσοντες ὑμᾶς καὶ θέλοντες [u] μεταστρέψαι τὸ εὐαγγέλιον τοῦ χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ [v] εὐαγγελίζηται ὑμῖν [w] παρ' ὃ [v] εὐηγγελισάμεθα

[u] Acts ii. 20 (from Joel ii. 31). James iv. 9 only. Deut. xxiii. 5. 1 Kings x. 9. Sir. xi. 31.

[v] absol. w. dat., ch. iv. 13. Luke iv. 18, from Isa. lxi. 1. Rom. i. 15. (1 Cor. xv. 1.) pass., 1 Pet. iv. 6. [w] = Acts xviii. 13. Rom. i. 26. iv. 18. xvi. 17 al.

7. om καὶ θελοντες ℵ¹ : ins ℵ-corr¹ obl.

8. καν B Dial Chr Tbl. εναγγελιζεται K c d k n al Thdrt-ms Œc : ευαγγελισηται AN æth Eus Ath Cyr-jer Cyr Thdrt₁ Procl, *evangelizaverit* latt Tert₂ Cypr. υμιν bef ευαγγ. BH Chr Archel Aug : om υμιν FN¹ Dial Eus Damasc Tert₂(elsw₁ om 2nd υμ.) Cypr Lucif. for υμιν, υμας D¹ f l Cyr-jer Chron. ευαγγελισαμεθα D(ed Tischdf) FH.

is: 'This ἕτερον εὐαγγ. is *only in so far another*, that there are certain, who &c.' Notice that the stress is on οὐκ; so that Paul, though he had before said εἰς ἕτερον εὐαγγ., yet *guards the unity* of the Gospel, and explains what he meant by ἕτερον εὐαγγέλιον to be *nothing but a corruption and perversion of the one Gospel of Christ*. Others, as Chrys., Œc., Thdrt., Luther, De Wette, &c., take ὃ οὐκ ἔστιν ἄλλο as all referring to εὐαγγέλιον, "*which is* (admits of being) *no other*" (= μὴ ὄντος ἄλλου): and then εἰ μή is merely adversative, '*but*,' or '*only*,' a meaning which it will hardly bear, but which, as De W. remarks, is not necessarily involved in his interpretation: 'except that' answering for it quite as well. The objection to his view is (1) that the meaning assigned to ὃ οὐκ ἔστιν ἄλλο is very harsh, taking the relative from its application to the concrete (ἕτερον εὐαγγ.), and enlarging it to the abstract (τὸ εὐαγγ. in general) (2) that the juxtaposition of ἕτερον and ἄλλο in one sentence seems to require, as in 1 Cor. xv. 40, 41, that the strict meaning of each should be observed. Others again (Winer, Olsh., &c.) refer the ὅ to the whole sentence from ὅτι &c. to εὐαγγέλιον — '*which* (viz. your falling away) *is nothing else but* (has no other cause, but that) *ἀφ.*' To this the objection (2) above applies, and it is besides very unlikely that St. Paul would thus have shifted all blame from the Galatians to their false teachers ('hanc culpam non tam vobis imputo quam perturbatoribus illis,' &c. Luther), and, as it were, wiped out the effect of his rebuke just after uttering it. Lastly, Schött., and Cornel. a Lapide, take ὃ οὐκ ἔστ. ἄλλο as a parenthesis, and refer εἰ μή to θαυμάζω, which should thus have been ἐθαύμαζον (ἄν). This would besides make the sentence a very harsh and unnatural one. The nature of this 'different Gospel,' as gathered from the data in our Epistle, was (1), though recognizing Jesus as the Christ, it insisted on circumcision and the observance of the Mosaic ordinances as to times, &c.: (2) it professed to rest on the authority of some of the other Apostles: see Chrys. quoted below. οἱ ταρ.] The article points out in a more marked manner the (notorious) occupation of these men, q. d. '*certain your disturbers*, &c.' Add to reff., Herodot. ix. 70, τὴν σκηνὴν τ. Μαρδονίου οὗτοι ἦσαν οἱ διαρπάσαντες. Xen. An. ii. 4. 5, ὁ ἡγησόμενος οὐδεὶς ἔσται: and compare the common expression εἰσὶν οἱ λέγοντες. τὸ εὐαγγ. τ. χρ.] perhaps here not '*Christ's Gospel*,' but the Gospel of (i. e. relating to, preaching) Christ. The context only can determine in such expressions whether the genitive is subjective or objective.

8.] But (no matter who they are οἱ ταρ. &c.) **even though** (in καὶ εἰ, καὶ ἐάν, &c., the force of the καί is distributed over the whole supposition following, see Hartung, Partikell. i. 139; and ἐάν is distinguished from εἰ, in supposing a case which has never occurred, see 1 Cor. xiii. 1, and a full explanation in Herm. on Viger, p. 832) **we** (i. e. usually, '*I, Paul*:' but perhaps *used* here on account of οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ver. 2) **or an angel from heaven** (ἄγγ. ἐξ. οὐρ. to be taken together, not ἐξ οὐρ. εὐαγγ.: introduced here as the highest possible authority, next to a divine Person: even were this possible, were the highest rank of created beings to furnish the preacher, &c. See 1 Cor. xiii. 1. Perhaps also, as Chrys., there is a reference to the new teachers having sheltered themselves under the names of the great Apostles: μὴ γάρ μοι Ἰάκωβον εἴπῃς, φησί, καὶ Ἰωάννην κἂν γὰρ τῶν πρώτων ἀγγέλων ᾖ τις τῶν ἐξ οὐρανοῦ διαφθειρόντων τὸ κήρυγμα κ.τ.λ. Then he adds: ταῦτα δὲ οὐχ ὡς καταγινώσκων τ. ἀποστόλων φησίν, οὐδὲ ὡς παραβαινόντων τὸ κήρυγμα, ἅπαγε· εἴτε γὰρ ἡμεῖς, εἴτε ἐκεῖνοι, φησίν, οὕτω κηρύσσομεν· ἀλλὰ δεῖξαι βουλόμενος ὅτι ἀξίωμα προσώπων οὐ προσίεται, ὅταν περὶ ἀληθείας ὁ λόγος ᾖ), **preach** (evangelize: it is impossible to preserve in English the εὐαγγέλιον, and

x Acts xxiii. 14. Rom. ix. 3. 1 Cor. xii. 3. xvi. 22 only. Deut. vii. 26. (-αι ἐιν, Acts xxiii. 12, &c.) y Matt. xxiv. 28. 2 Cor. vii. 3 al. † 2 Macc. ii. 32 al.

ὑμῖν, [x] ἀνάθεμα ἔστω. [9] ὡς [y] προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς [z] εὐαγγελίζεται [w] παρ' ὃ [a] παρελάβετε, [x] ἀνάθεμα ἔστω. [10] ἄρτι γὰρ ἀνθρώπους [b] πείθω ...πειθω H. ABDF KLℵ a b c d e f g h k l m n o 17 ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις [c] ἀρέσκειν; εἰ ἔτι ἀνθρώποις [c] ἤρεσκον, [d] χριστοῦ [d] δοῦλος οὐκ ἂν [e] ἤμην. [11] [f] Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐ-

z w. acc., Luke iii. 18. Acts viii. 25. xiv. 15, 21. xvi. 10. 1 Pet. i. 12. Paul, here only. a = 1 Cor. xi. 23. xv. 1, 3 al. b = Matt. xxviii. 14. Acts xii. 20. 2 Cor. v. 11. 2 Macc. iv. 45. c = Rom. xv. 1, 3. P. only, exc. Matt. xiv. 6 | Mk. Acts vi. 5. Sir. xx. 28. d = Rom. i. 1. Phil. i. 1. (Tit. i. 1.) James i. 1. 2 Pet. i. 1. Jude 1. e Gospp. & Acts, passim. Paul, 1 Cor. xiii. 11. ver. 23 only. Neh. ii. 16. ἤμεθα, Matt. xxiii. 30 bis. Acts xxvii. 17. Eph. ii. 3. f = Luke ii. 15. Acts i. 23. 1 Cor. xv. 1 al. Ezek. xiv. 23.

9. προειρηκα ℵ[1] k.

10. rec aft ει ins γαρ (*for connexion*), with $D^{2\cdot3}KL$ rel syrr Chr Thdrt Thl Œc: om ABD^1Fℵ 17. 67^2 latt copt arm Cyr_2 Damasc lat-ff.

11. rec (for γαρ) δε, with $AD^{2\cdot3}KL$ℵ$^{1\cdot3}$ d(in red) rel syrr copt Chr Cyr_2 Thdrt Ambrst: om æth: txt BD^1F ℵ-corr[1] 17 latt Damasc Jer Aug.

in it the reference back to vv. 6, 7) **to you other than what** (παρά [reff.] as in παρὰ δόξαν, παρὰ τοὺς ὅρκους, παραβαίνειν, &c. not merely '*against*,' nor merely '*besides*,' but indicating '*beyond*,' in the sense of overstepping the limit into a new region, i. e. it points out *specific difference*. The preposition is important here, as it has been pressed by Protestants in the sense of '*besides*,' against Roman Catholic tradition, and in consequence maintained by the latter in the sense of '*against*.' It in fact includes both) **we preached** (evangelized) **to you, let him be accursed** (*of God*: no reference to ecclesiastical excommunication: for an *angel* is here included. See note, Rom. ix. 3, and compare ch. v. 10: also Ellic.'s and Bagge's notes here). 9.] **As we said before** (referring, not to ver. 8 as most Commentators; for the word more naturally, as in 2 Cor. xiii. 2 [so προείπαμεν, 1 Thess. iv. 6], relates to something said on a former occasion,—and the plural seems here to bind it to εὐηγγελισάμεθα, —but to what he had said during his presence with them: see a similar reference, ch. v. 3, 21), **I also now say again,** —**If any one is** (no longer now a supposition, but an assumption of the fact: see Hermann, ut supra; and Ellic.'s note) **evangelising you** (reff.) **other** (with another gospel) **than that which ye received** (from us), **let him be accursed** (see above). 10.] **For** (accounting for, and by so doing, softening, the seeming harshness of the last saying, by the fact which follows) **am I now** (ἄρτι takes up the ἄρτι of the last verse, having here the principal emphasis on it,—q. d. 'in saying this,'—'in what I have just said;' 'is this like an example of men-pleasing?') **persuading** (seeking to win over to me, ζητῶν ἀρέσκειν nearly; see reff.) MEN (see 1 Cor. iv. 3; 2 Cor. v. 11: not, as Erasm. al. [not Luther], 'num res humanas suadeo, an divinas?'—nor as Calvin, 'suadeone secundum homines an secundum Deum?') **or** (**am I conciliating**) (πείθω losing its more proper meaning, as of course, when thus applied) **God? or am I seeking to please** MEN (a somewhat wider expression than the other, embracing his whole course of procedure)? (**Nay**) **if I any longer** (implying that such is the course of the world before conversion to Christ; not necessarily referring back to the time before his own conversion, any more than that is contained by implication in the words, but rather perhaps to the accumulated enormity of his being, after all he had gone through, a man-pleaser) **were pleasing men** (either (1) imperf., = 'seeking to please:' so that the fact, of being well-pleasing to men, does not come into question; or (2) as Mey., 'the fact of pleasing, *result* of *seeking* to please:' 'if I were popular with men:' the construction will bear both), **I were not** (ἤμην is a late form, found however in Xen. Cyr. vi. 1. 9: see Ellic. here) **the** (or **a**, but better 'the') **servant of Christ.** Some interpret χρ. δοῦ. οὐκ ἂν ἤμην as Chr., ἔτι μετὰ Ἰουδαίων ἤμην, ἔτι τὴν ἐκκλησίαν ἐδίωκον. But this would more naturally be expressed by οὐκ ἂν ἐγενόμην, and, as Mey. remarks, would give a very flat and poor sense: it is better therefore to take δοῦλος in its ethical, not its historical meaning.

11—CHAP. II. 21.] FIRST, or APOLOGETIC PART OF THE EPISTLE; *consisting in an historical defence of his own teaching, as not being from men, but revealed to him by the Lord,—nor influenced even by the chief Apostles, but of independent authority.* 11, 12.] *Enunciation of this subject.* γν. γάρ] The γάρ

ἀγγελισθὲν ὑπ' ἐμοῦ, [a]ὅτι οὐκ ἔστιν [b]κατὰ ἄνθρωπον· 12 [c]οὐδὲ [d]γὰρ ἐγὼ παρὰ ἀνθρώπου [e]παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι' [f]ἀποκαλύψεως Ἰησοῦ χριστοῦ. 13 [g]ἠκούσατε γὰρ τὴν ἐμὴν [h]ἀναστροφὴν [i]ποτε ἐν τῷ [j]Ἰουδαϊσμῷ, ὅτι [k]καθ' [l]ὑπερβολὴν [m]ἐδίωκον τὴν [n]ἐκκλησίαν τοῦ [o]θεοῦ καὶ [p]ἐπόρθουν αὐτήν, 14 καὶ [q]προέκοπτον

a constr., 1 Cor. xvi. 15 al. see Winer, edn. 6, § 66. 5. a.
b Rom. iii. 5. 1 Cor. iii. 3. ix. 8. xv. 32. ch. iii. 15. 1 Pet. iv. 6.
c John v. 22. vii. 5. viii. 42. Rom. viii. 7. ch. ii. 2.

1 Cor. xiv. 6, 26. 2 Cor. xii. 1, 7. Rev. i. 1. 3 Kings x. 1.
k = Matt. xi. 2. Luke xxiii. 6. Acts xvii. 32.
l = Eph. iv. 22 reff.
m = John ix. 13. Rom. vii. 9. xi. 30 al.
n here only †. 2 Macc. viii. 1 al. (-ίζειν, -ισθε, ch. ii. 14.)
o Rom. vii. 13. 1 Cor. xii. 31. 2 Cor. i. 8. iv. 17 only.
p as above (o). 2 Cor. iv. 7. xii. 7 only †.
q = Matt. v. 10, 11, &c. Ps. vii. 1. 2 Macc. v. 8.
r 1 Cor. i. 2 al. (xv. 9 esp.)
s Acts ix. 21. ver. 23 only †.
t Luke ii. 52. Rom. xiii. 12. 2 Tim. ii. 16. iii. 9, 13 only. see Sir. ii. 17. Jos. Vit. § 2, εἰς μεγάλην παιδείαν προὔκοπτον ἐπίδοσιν.

12. for *ουτε, ουδε* (*mechanical repetition*) AD¹FN m Eus Chr Cyr$_1$: txt BD³KL rel Œc. for δι', δια A a².

13. for *επορθ., εκολεμ.* F, *expugnabam* latt lat-ff(exc Aug). (here and in ver 23.)

seems to have been corrected to δέ, as not applying immediately to the foregoing,—or perhaps in reminiscence of 1 Cor. xv. 1; 2 Cor. viii. 1. It refers back to vv. 8, 9. On γνωρ., see note, 1 Cor. xv. 1.

κατὰ ἄνθρωπον] **according to man**, as E. V. (see reff.): i. e. measured by merely human rules and considerations, as it would be were it of human origin: so βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου, Xen. Mem. iv. 4. 24, κατά cannot itself express the *origin* (as Aug., a Lapide, Est., al.), though it is included by implication: see note ver. 4, on κατὰ τὸ θέλημα.

12.] *proof of this.* **For neither** (οὐδὲ γάρ in negative sentences, answers to καὶ γάρ in positive; e. g. in Herod. i. 3, ἐπιστάμενον πάντως ὅτι οὐ δόσει δίκας οὐδὲ γὰρ ἐκείνους διδόναι:—omit the οὐ, and substitute καί for οὐδέ, and the sentence becomes affirmative. So that οὐδέ has nothing to do, except in ruling the negative form of the clause, with οὔτε following, but belongs to this clause only. See on the whole, Ellic.'s note) **did I** (ἐγώ strongly emphatic,—see example from Herodot. above: '*neither did I, any more than the other Apostles.*' Thus this clause stands alone; the '*neither*' is exhausted and does not extend to the next clause) **receive it** (historically) **from man** (i. e. 'any man;' not '*a man*,' but generic, the article being omitted after the preposition as in ver. 1), **nor was taught it** (dogmatically); **but through revelation of** (i. e. **from**, genitive subjective: see reff. Thdrt. [but not altogether: for he subjoins, αὐτὸς αὐτὸν ἔσχε διδάσκαλον] al. take the genitive as objective, '*revelation of*,' i. e. *revealing*) **Jesus Christ.** WHEN did this revelation take place?—clearly, soon after his conversion, imparting to him as it did the knowledge of the Gospel which he afterwards preached; and therefore in all probability it is to be placed during that sojourn in Arabia referred to in ver. 17. It cannot be identical with the visions spoken of 2 Cor. xii. 1 ff.,—for 2 Cor. was written in A.D. 57, and fourteen years before that would bring us to A.D. 43, whereas his conversion was in 37 (see Chron. Table in Prolegomena, Vol. II.), and his subsequent silence, during which we may conceive him to have been under preparation by this apocalyptic imparting of the Gospel, lasted but three years, ver. 18. Nor can it be the same as that appearance of the Lord to him related Acts xxii. 18,—for that was not the occasion of any revelation, but simply of warning and command. He appears to refer to this special revelation in 1 Cor. xi. 23 (where see on the supposed distinction between ἀπό and παρά); xv. 3. 1 Thess. iv. 15; see notes in those places.

13—II. 21.] *historical working out of this proof:* and first (vv. 13, 14) by *reminding them of his former life in Judaism*, during which he certainly received no instruction in the Gospel from men. **13. ἠκούσ.**] **ye heard**, viz. when I was among you: from myself: not as E. V., '*ye have heard.*' γάρ binds the narrative to the former verses, as in the opening of a mathematical proof.

ἀναστρ.] Wetst. cites Polyb. iv. 82. 1, κατά τε τὴν λοιπὴν ἀναστροφὴν καὶ τὰς πράξεις τεθαυμασμένος ὑπὲρ τὴν ἡλικίαν. This meaning of the word seems (Mey.) to belong to post-classical Greek. There is no article before nor after ποτε, perhaps because the whole, ἀναστ.-ποτε ἐν-τῷ-Ἰουδ., is taken as one, q. d. τὸν ἐμὸν ποτε Ἰουδαϊσμόν: or better, as Donaldson in Ellicott, "the position of ποτε is due to the verb included in ἀναστροφήν. As St. Paul would have

ABDF KLNa b c d e f g h k l m n o 17

ἐν τῷ ° Ἰουδαϊσμῷ ὑπὲρ πολλοὺς ᵘ συνηλικιώτας ἐν τῷ ᵛ γένει μου, ʷ περισσοτέρως ˣ ζηλωτὴς ʸ ὑπάρχων τῶν ᶻ πατρικῶν μου ᵃ παραδόσεων. 15 ὅτε δὲ ᵇ εὐδόκησεν ὁ ᶜ ἀφορίσας με ᵈ ἐκ κοιλίας μητρός μου καὶ ᵉ καλέσας διὰ τῆς χάριτος αὐτοῦ 16 ᵍ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ ʰ προσανεθέμην ⁱ σαρκὶ καὶ ⁱ αἵματι, 17 οὐδὲ ἀπῆλθον

u here only †. Dion. Hal. Antt. x. 49. (-λικοι, Dan. i. 10 Theod.)
v — Acts xviii. 2. 2 Cor. xi. 26 al. Esth. ii. 10.
w 2 Cor. i. 12 al6. Phil. i. 14. 1 Thess. ii. 17. Heb. ii. 1. xiii. 19 (Mark xv. 14 v. r.) only †.
x — Tit. ii. 14 (reff.). 3. Levit. xxii. 12 al. 4. xii. (xxxiv.) 2 only.
y — Acts viii. 16. xvi. 3, 20, 37. Rom. iv. 19 al.
z here only. Gen. l. Jer. xxxix. (xxxii.)
a — Matt. xv. 2 | Mk. 1 Cor. xi. 2. 2 Thess. ii. 15. iii. 6‡.
b constr., Luke xii. 32. Rom. xv. 26. 1 Cor. i. 21. 1 Macc. xiv. 46.
c Acts xiii. 2. Rom. i. 1. Levit. xx. 26.
d Matt. xix. 12. Luke i. 15. Isa. xlix. 1. see Jer. i. 5.
e ver. 6.
f — Rom. xii. 3.
g Matt. xi. 25. 1 Cor. ii. 10. Phil. iii. 15. 1 Pet. i. 12. 1 Kings iii. 21.
h ch. ii. 6 only †. Diod. Sic. xvii. 116, τοῖς μάντεσι προσανατιθέμενοι περὶ τοῦ σημείου. Lucian, Jup. Trag. § 1, ὑμοὶ προσανάθου, λάβε με σύμβουλον πόνων.
i Matt. xvi. 17. 1 Cor. xv. 50. Eph. vi. 12. Heb. ii. 14 only. Sir. xiv. 18.

15. rec aft εὐδοκησεν ins ο θεος, with ADKLN rel syr-w-ast copt Orig$_1$ Chr$_1$ Thdrt$_2$ Iren-lat$_1$ Aug: om BF vulg Syr Chr$_1$ Thdrt$_2$ Iren-lat$_1$ Orig-lat Faust(in Aug) Ambrst Jer. αφωρισας B(ita cod. see table at end of prolegg. to this vol) D^3 m n.

17. rec (for 1st απηλθον) ανηλθον, with AKLN rel latt syr copt Chr Thdrt: txt BDF

said ἀνεστρεφόμην ποτε, he allows himself to write τὴν ἐμ. ἀναστροφὴν ποτε." Mey. cites as a parallel construction, ἡ τῆς Τροίας ἅλωσις τὸ δεύτερον, Plat. Leggg. iii. 685 D. τ. ἐκκλ. τ. θεοῦ] for solemnity, to set himself in contrast to the Gospel, and shew how alien he then was from it (1 Cor. xv. 9). ἐπόρθ.] τουτέστι, σβέσαι ἐπεχείρει τ. ἐκκλησίαν, καταστρέψαι κ. καθελεῖν, ἀφανίσαι· τοῦτο γὰρ πορθοῦντος ἔργον. Chrys. But more than the *mere attempt* is to be understood: he was verily *destroying* the Church of God, as far as in him lay. Nor must we think of merely *laying waste*; the verb applies to *men*, not only to cities and lands, cf. Acts ix. 21,—κεῖνος γὰρ ἔπερσεν ἀνθράπους, Soph. Aj. 1177, and σὲ παρακαλῶ, μὴ ἡμῖν ὁ Πρωταγόρας τὸν Σιμωνίδην ἐκπέρσῃ, Plat. Protag., p. 340.

14. συνηλικιώτας] "The compound form (compare συμμέτοχος, Eph. iii. 6; v. 7: συγκοινωνός, 1 Cor. ix. 23 al.) is condemned by the Atticists: Attic writers using only the simple form." Ellicott.

ἐν τ. γένει μ., *in my nation*, see reff. περισσ.] viz. than they. ζηλ. τ. π. μ. παρ.] a *zealous assertor* (or *defender*) of my *ancestral traditions* (i. e. those handed down in the sect of the Pharisees, Paul being Φαρισαῖος, *vide* Φαρισαίων, Acts xxiii. 6,—not, the law of Moses. This meaning is given by the μου: without it the παραδόσεις of the whole Jewish nation handed down from οἱ πατέρες, might be meant: cf. Acts xxvi. 5). 15–17.] *After his conversion also, he did not take counsel with* MEN. 15.] It was God's act, determined at his very birth (cf. especially Acts xiii. 2), and effected by a special calling: viz., that on the road to Damascus, carried out by the instrumentality of Ananias. To understand καλέσας of an act in the divine Mind, as Rückert, is contrary to our Apostle's usage of the word, cf. ver. 6; Rom. viii. 30 al. This calling first took place, then the revelation, as here. 16.] ἀποκαλ. belongs to εὐδόκησεν, not to καλ. (Erasm.), nor to ἀφορ. and καλ. (Est., al.),—to *reveal his Son* (viz. by that subsequent revelation, of which before, ver. 12: not by his *conversion*, which, as above, answers to καλέσας) in me (strictly: '*within me*,' τῆς ἀποκαλύψεως καταλαμπούσης αὐτοῦ τὴν ψυχήν, Chrys.: not '*through me*' (Jer., Erasm., Grot., &c.), which follows in ἵνα εὐαγγ. κ.τ.λ., nor *in my case* (Rückert, al.), as manifested by me as an example to myself or to others, as in 1 John iv. 9: the context here requires that his own personal illumination should be the point brought out;—nor '*to me*' (Calv., al.), which though nearly equivalent to '*in me*,' weakens the sense), &c. Notice the *present* εὐαγγελίζωμαι, the ministry being not a single act, but a lasting occupation.

ἐν τ. ἔθν.] the main object of his Apostleship: see ch. ii. 7, 9. 'εὐθέως is really connected with ἀπῆλθον: but the Apostle, whose thoughts outrun his words, has interposed the negative clause, to anticipate his purpose in going away.' Jowett. προσανεθ.] See reff. The classical sense is, '*to lay on an additional burden*:' and in middle voice, '*on oneself*:' cf. Xen. Mem. ii. 1. 8. The later sense, '*to impart to*,' τινί τι, either, as here, with the view of *getting*, or as in ch. ii. 6, with that of *conferring*. The πρός in composition does not signify *addition*, but *direction*: see Acts xxvii. 7, note. σαρκὶ κ. αἵμ.] i. e. with man-

εἰς Ἰεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν [k] ὑπέστρεψα εἰς Δαμασκόν. 18 ἔπειτα μετὰ ἔτη τρία [l] ἀνῆλθον εἰς Ἰεροσόλυμα [m] ἱστορῆσαι Κηφᾶν, καὶ [n] ἐπέμεινα [o] πρὸς αὐτὸν ἡμέρας δεκαπέντε· 19 [p] ἕτερον δὲ τῶν ἀποστόλων οὐκ

[k] Luke chiefly, i. 56. Acts viii. 25 al. fr. elsew. Heb. vii. 1. 2 Pet. ii. 21. (Matt. viii. 13. Mark xiv. 40 v. r.) Gen. xliii. 10. [l] John vi. 3 only. 3 Kings xiii. 12. Judg. xxi. 8 Ald.

only (?). [m] here only †. Esdr. i. 33 (31) bis. 42 (40) only. ἀνὴρ ὃν ἐγὼ...ἱστόρησα, Jos. B. J. vi. 1. 8. ἱστόρησα γάρ τινα Ἐλεάζαρον, Antt. viii. 2. 5 (see Ellicott's note). [n] Acts x. 48. xii. 16 al. L.P. [John viii. 7.] Exod. xii. 39 vat. w. πρός, 1 Cor. xvi. 7. [o] = Matt. xiii. 56. John i. 1, 2. 1 Cor. xvi. 6, 7 al. [p] Matt. xii. 4. 1 Cor. viii. 4. see ver. 7.

a Syr syr-marg Bas Thl-marg. [ἀλλα, so ABDFLℵ.]

18. *τρια* bef *ετη* Aℵ a b o 17 Syr copt Chr Damasc. rec (for *κηφαν*) *πετρον*, with DFKLℵ[3] rel latt syr-txt: txt ABℵ[1] 17. 67[2] Syr syr-marg coptt æth. (Cf *ch* ii. 11, 14.)

19. for *ουκ ειδον, ειδον ουδενα* D[1]F latt lat-ff (exc Aug Sedul).

kind, "generally with the idea of weakness and frailty," Ellic. whose note see, and also reff. 17.] ἀπῆλθον both times refers to his departure from Damascus: q. d. 'when I left Damascus, I did not go ..... but when I left Damascus, I went.' The repetition of ἀπῆλθον is quite in the Apostle's manner; Meyer adduces as examples Rom. viii. 15 [Heb. xii. 18, 22. We may add Heb. ii. 16]. εἰς Ἀραβ.] On the place which this journey holds in the narrative of Acts ix., see notes on vv. 19, 22 there. Its object does not seem to have been (as Chrys., al., Meyer, al.) the preaching of the gospel, —nor are the words ἵνα εὐαγγελ. κ.τ.λ. necessarily to be connected with it,—but preparation for the apostolic work; though of course we cannot say, that he did not preach during the time, as before and after it (Acts ix. 20, 22) in the synagogues at Damascus. Into *what part* of Arabia he went, we have no means of determining. The name was a very vague one, sometimes including Damascus ('Damascus Arabiæ retro deputabatur, antequam transcripta erat in Syrophœnicem ex distinctione Syriarum.' Tert. adv. Marcion., iii. 13, vol. ii. p. 339: so also (verbatim) adv. Judæos 9, p. 619. ὅτι δὲ Δάμασκος τῆς Ἀραβικῆς γῆς ἦν κ. ἔστιν, εἰ καὶ νῦν προσενέμηται τῇ Συροφοινίκῃ λεγομένῃ, οὐδ' ὑμῶν τινες ἀρνήσασθαι δύνανται, Justin Mart. c. Trypho, 78, p. 176),—sometimes extending even to Lebanon and the borders of Cilicia (Pliny, Hist. Nat. vi. 32). It was however more usually restricted to that peninsula now thus called, between the Red Sea and the Persian Gulf. Here we must apparently take it in the wider sense, and understand that part of the Arabian desert which nearly bordered on Damascus. (From C. and H. edn. 2, i. p. 117, f.) *How long* he remained there we are equally at a loss to say. Hardly for any considerable portion of the three years: Acts ix. 23 will scarcely admit of this: for those *ἡμέραι ἱκαναί* were manifestly passed at Damascus. The journey is mentioned here, to account for the time, and to shew that he did not spend it in conferring with *men*, or with the other Apostles. καὶ πάλ. ὑπέστ.] cf. Acts ix. 22, 25. 18—24.] *But after a very short visit to Peter at Jerusalem, he retired to Syria and Cilicia.*

18.] At first sight, it would appear as if the three years were to be reckoned from his *return to Damascus*: but on closer examination we see that μετὰ ἔτη τρ. stands in opposition to εὐθέως above, and the ἀνῆλθον κ.τ.λ. here answers to ἀπῆλθον κ.τ.λ. there. So that we must reckon them from his *conversion*: ὅτε δὲ εὐδόκησεν κ.τ.λ. ruling the whole narrative. See also on ch. ii. 1. This is the journey of Acts ix. 26,—where see note. There is no real discrepancy between that account and this. The incident which led to his leaving Damascus (Acts ix. 25. 2 Cor. xi. 32, 33) has not necessarily any connexion with his purpose in *going to Jerusalem*: a purpose which may have been entertained before, or determined on after, that incident. To this visit must be referred the vision of Acts xxii. 17, 18. ἱστορ. Κηφ.] to make the acquaintance of Cephas —not to get information or instruction from him: see reff., and Ellic. here. Peter was at this early period the prominent person among the Apostles; see note on Matt. xvi. 18. ἐπέμ. πρός] originally a pregnant construction, but from usage become idiomatic. See reff. ἡμέρ. δεκαπ.] mentioned to shew how little of his institution as an Apostle he could have owed to Peter. *Why no longer*, see in Acts ix. 29; xxii. 17—21. 19.] This verse admits of two interpretations, between which other considerations must decide. (1) That

q constr., Luke xxi. 6. 2 Cor. xii. 17.
r — 1 Tim. v. 21. vi. 13. 2 Tim. ii. 14. iv. 1.
s Rom. ix. 1. 2 Cor. xi. 31. 1 Tim. ii. 7. Prov. xiv. 5.
t Rom. xv. 23. 2 Cor. xi. 10 only. (Judg. xx. 2 F.†)
u ver. 10. Mark ix. 38 ‖ L. Heb. v. 2. 2 Pet. ii. 12. Lev. iv. 13. 7. Eph. i. 13 al.
v constr., Luke i. 10, 20 al. fr. Prov. vi. 3. ἀγν. Paul, Acts xiii. 27. xvii. 23. Rom. i. 13 al[15]. w dat., see 1 Thess. ii. 17.
x Rom. xvi.
y — ver. 13 reff. partic., Eph. iv. 28 al. fr. — Rom. i. 5. ch. iii. 24, 26. pres., Matt. ii. 22. John i. 40. ii. 9. iv. 1. Acts viii. 18 al. fr.
z ver. 13.
a here only. w., p. 283, § 40. 2. c. Winer, Engl. trans.

20 q ἃ δὲ γράφω ὑμῖν, ἰδοὺ r ἐνώπιον τοῦ θεοῦ ὅτι οὐ s ψεύδομαι. 21 ἔπειτα ἦλθον εἰς τὰ t κλίματα τῆς Συρίας καὶ τῆς Κιλι- C ℵ*ACDF κίας. 22 u ἤμην δὲ v ἀγνοούμενος τῷ w προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς x ἐν χριστῷ, 23 μόνον δὲ only. v ἀκούοντες ἦσαν ὅτι ὁ y διώκων ἡμᾶς z ποτὲ νῦν a εὐαγ- KLℵ a b c d e f g h k l m n o 17

21. om 2nd της ℵ¹: ins ℵ-corr¹ obl.
22. om τω F al$_{1}$. for 2nd ταις, της D¹(not lat), της εκ . . . της εν χῳ d.

εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

James, the Lord's brother, was one of the Twelve, and the only one besides Peter whom Paul saw at this visit: (2) that he was one τῶν ἀποστόλων, but not necessarily of the Twelve. Of these, (1) apparently cannot be: for after the choosing of the Twelve (John vi. 70), the ἀδελφοί of our Lord did not believe on Him (John vii. 5): an expression (see note there) which will not admit of *any* of His brethren having then been His disciples. We must then adopt (2): which is besides in consonance with other notices respecting the term ἀπόστολος, and the person here mentioned. I reserve the subject for full discussion in the prolegomena to the Ep. of James. See also notes, Matt. x. 3; xiii. 55; John vii. 5. 20.] This asseveration (cf. 2 Cor. xi. 31) applies most naturally to the important fact just asserted —his short visit to Jerusalem, and his having seen only Peter and James, rather than to the whole subject of the chapter. If a report had been spread in Galatia that after his conversion he spent years at Jerusalem and received regular institution in Christianity at the hands of the Apostles, this last fact would naturally cause amazement, and need a strong confirmatory asseveration. As regards the construction, ἃ . . . . . ὑμῖν stands alone, (**with regard to**) **the things which I am writing to you**,—and the word necessary to be supplied to carry on the sense from ἰδοὺ ἐνώπ. τ. θεοῦ to ὅτι, lies under the ἰδού, which here answers to such words as διαμαρτύρομαι, 1 Tim. v. 21; 2 Tim. ii. 14; iv. 1,—παραγγέλλω, 1 Tim. vi. 13. Meyer would supply γράφω, which seems harsh: others take ὅτι as '*for*,' which is worse still (cf. 2 Cor. xi. 21, ὁ θεὸς οἶδεν . . . . ὅτι οὐ ψεύδομαι),—and this too, understanding ἐστίν after θεοῦ (Bengel). 21.] The beginning only of this journey is related in Acts ix. 30, where see note. Mr. Howson suggests (edn. 2, i. p. 129, f.) that he may have gone at once from Cæsarea to Tarsus by sea, and Syria and Cilicia may afterwards have been the field of his activity, —these provinces being very generally mentioned together, from their geographical affinity, Cilicia being separated from Asia Minor by Mount Taurus. (See also note on Luke ii. 1, 2.) Winer, al. have understood by Syria here, Phœnicia: but as Meyer has shewn, inconsistently with usage. In Acts xv. 23, 41, we find churches in Syria and Cilicia, which may have been founded by Paul on this journey. The supposition is confirmed by our ver. 23: see below. 22, 23.] 'So far was I from being a disciple of the Apostles, or tarrying in their company, that the churches of Judæa, where they principally laboured, did not even know me by sight.' τῷ προσώπῳ, the referential, or adverbial dative: Donalds., Gramm. § 457. τῆς Ἰουδαίας excludes Jerusalem, where he *was known*. Jowett doubts this: but it seems to be required by Acts ix. 26—29. Chrys. seems to mistake the Apostle's purpose, when he says, Ἵνα μάθῃς, ὅτι τοσοῦτον ἀπεῖχε τοῦ κηρύξαι αὐτοῖς περιτομήν, ὅτι οὐδὲ ἀπὸ ὄψεως γνώριμος ἦν αὐτοῖς: and Olshausen, in supposing him to be refuting the idea that he had learned the Gospel from other Christians in Palestine. 23. ἀκ. ἦσαν] **They** (the members of the churches: cf. Eurip. Hec. 39, πᾶν στράτευμ' Ἑλληνικόν, πρὸς οἶκον εὐθύνοντας ἀναλίαν πλάτην) **heard reports** (not '*had heard*,' as Luth.: the resolved imperfect gives the sense of *duration*: see reff. and passim) **that** (not the recitative ὅτι, but the explicative, following ἀκ. ἦσαν. Mey. remarks that no example is found of the former use of ὅτι by St. Paul, except in O. T. citations, as ch. iii. 8) **our** (better taken as a change of person into the *oratio directa*, than with Mey. to understand ἡμᾶς as '*us Christians*,' the Apostle including himself as he writes) **former persecutor** (not, as Grot., for διώξας, but as ὁ πειράζων, taken as a

γελίζεται τὴν [a] πίστιν ἣν ποτὲ [b] ἐπόρθει. 24 καὶ [c] ἐδόξαζον [d] ἐν ἐμοὶ τὸν θεόν. II. 1 ἔπειτα [e] διὰ δεκατεσσάρων ἐτῶν πάλιν [f] ἀνέβην εἰς Ἰερουσόλυμα μετὰ Βαρνάβα, [g] συνπαρα-

b ver. 18. Acts ix. 21 only †. c — Matt. v. 16. w. ἐν. John xiii. 31, 32. xiv. 13. xvii. 10.

d — 1 Cor. iv. 2, 6. 18. Acts xv. 2 al. e — Matt. xxvi. 61 | Mk. Acts xxiv. 17 al. Deut. ix. 11. xv. 1. Ezra vii. 6, 7. f Matt. xx. 18. Acts xv. 2 al. g Acts xiii. 28. xv. 37, 38 only. Gen. xix. 17. Job i. 4 only.

24. ἐν ἐμοι bef ἐδοξαζον DF latt goth Victorin Ambrst.

CHAP. II. 1. ἀνεβην bef παλιν DF goth: om παλιν copt Chr Iren-lat. ἀνηλθον (*from ch* i. 18) C Chrom.

substantive; see reff.) **is preaching the faith** (objective, as in reff., and 1 Tim. i. 19 b; iii. 9; iv. 1, &c.; but not = the doctrine of the Gospel) **which he once was destroying** (see on ver. 13). **And they glorified God in me** ('in my case:' i. e. my example was the cause of their glorifying God:—not, '*on account of me*,' see reff., and cf. ἐν ἀρεταῖς γέγαθε, Pind. Nem. iii. 56,—ἐν σοὶ πᾶσ' ἔγωγε σάζομαι, Soph. Aj. 519. Bernhardy, Syntax, p. 210). By thus shewing the spirit with which the churches of Judæa were actuated towards him, he marks more strongly the contrast between them and the Galatian Judaizers. Thdrt. says strikingly: μανθάνοντες γὰρ τὴν ἀῤῥᾳδίαν μεταβολήν, κ. ὅτι ὁ λύκος τὰ τοιμένων ἐργάζεται, τῆς εἰς τὸν θεὸν ὑμνῳδίας τὰ κατ' ἐμὲ πρόφασιν ἐλάμβανον.

II. 1—10.] *On his subsequent visit to Jerusalem, he maintained equal independence, was received by the Apostles as of co-ordinate authority with themselves, and was recognized as the Apostle of the uncircumcision.*

1. διὰ δεκατ. ἐτῶν] First, *what does this* διά *imply?* According to well-known usage, διά with a genitive of time or space signifies 'through and beyond:' thus, ὁ μὲν χρόνος δὴ διὰ χρόνου προβαινέ μοι, Soph. Philoct. 285, —διὰ δέκα ἐπάλξεων πύργοι ἦσαν μεγάλοι, Thuc. iii. 21, and then τῶν πύργων ὄντων δι' ὀλίγου: see reff., and Bernhardy, Syntax, p. 235. Winer, Gramm. edn. 6, § 51. (The *instrumental* usage, διὰ δακρύων, διὰ νυκτὸς, &c. is derived from this, the instrument being regarded as the means, passed through before the end is attained: but obviously has no place here, where a *definite* time is mentioned.) See more in Ellic. διὰ δεκ. ἐτ. then is **after fourteen years**, δεκατεσσάρων παρελθόντων ἐτῶν, Chrys. Next, *from what time* are we to reckon? Certainly at first sight it would appear,—*from the journey last mentioned.* And Meyer maintains that we are bound to accept this first impression without enquiring any further. But why? Is the *prima facie* view of a construction always right? Did we, or did he, judge thus in ch. i. 18? Are we not bound, in all such cases, should any reason *ab extra* exist for doing so, to re-examine the passage, and ascertain whether our *prima facie* impression may not have arisen from neglecting some indication furnished by the context? That this is the case here, I am persuaded. The ways of speaking, in ch. i. 18, and here, are very similar. The ἔπειτα in both cases may be well taken as referring back to the same *terminus a quo*, διά being used in this verse as applying to the *larger* interval, or even perhaps to prevent the fourteen years being counted from the event last mentioned, as they would more naturally be, had a second μετά been used. What would there be forced or unnatural in a statement of the following kind? "After my conversion (ὅτε δέ, &c. ch. i. 15) my occasions of communicating with the other Apostles were these: (1) after three years I went up, &c. (2) after fourteen years had elapsed, I again went up, &c.?" This view is much favoured, if not rendered decisive, by the change in position of ἐτῶν and the numeral, in this second instance. In ch. i. 18, it is μετὰ ἔτη τρία: ἔτη, in the first mention of the interval, having the emphatic place. But now, it is not δι' ἐτῶν δεκατεσσάρων, but διὰ δεκατεσσάρων ἐτῶν—ἐτῶν now passing into the shade, and the numeral having the emphasis—a clear indication to me that the ἔτη have the same reference as before, viz. to the *time of his conversion*. A list, and ample discussion, of the opinions on both sides, will be found in Anger, de ratione temporum, ch. iv. This (cf. Chronol. Table in Prolegg. Vol. II.) would bring the visit here related to the year 50: see below. πάλιν ἀνέβην] I again **went up**: but nothing is said, and there was no need to say any thing, of another visit during the interval. It was the object of the Apostle to specify, *not all his visits to Jerusalem*, but *all his occasions of intercourse with the other Apostles*: and it is mere trifling, when Meyer, in his love of creating discrepancies, maintains that in such a narration as this, St. Paul

h — (Rom. xvi. 25.) Eph. iii. 3 only. κατά — Phil. iv. 11. ἀποκ. — 1 Cor. xiv. 6, 26 al. ‡ (1 Kings xx. 29 al.) ‖ so Matt. iv. 23. 2 Cor. ii. 13. v. 19 al. ¶ Acts xxv. 14 only. 2 Macc. iii. 9. k — Matt. iv. 23. ix. 35 al. Acts viii. 5. xx. 25.

ABCDF KLℵ a b c d e f g h k l m n o 17

λαβὼν καὶ Τίτον· 2 ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ

2. for *ανεθεμην* (*contuli* D-lat vulg[and lat col of F]), *ανεβαλομην exposui* F.

would be putting a weapon into the hands of his opponents by omitting his second journey. That journey was undertaken (Acts xi. 30) in pursuance of a mission from the church at Antioch, to convey alms to the elders of the suffering church at Jerusalem. It was at a period of persecution, when James the son of Zebedee and Peter were under the power of Herod, —and in all probability the other Apostles were scattered. Probably Barnabas and Saul did not see any of them. They merely (Acts xii. 25) fulfilled their errand, and brought back John Mark. If in that visit he had no intercourse with the Apostles, as his business was not with them, the mention of it here would be irrelevant: and to attempt, as Mey., to prove the Acts inaccurate, because that journey is not mentioned here, is simply absurd. That the visit here described is in all probability the THIRD related in the Acts (A.D. 50) on occasion of the council of Apostles and elders (Acts xv.), I have shewn in a note to the chronological table, Prolegomena to Acts, Vol. II. The various separate circumstances of the visit will be noticed as we proceed.

συνπ. καὶ Τίτον] In Acts xv. 2, ἔταξαν ἀναβαίνειν Π. κ. Βαρν. καί τινας ἄλλους ἐξ αὐτῶν. Titus is here particularized by name, on account of the notice which follows, ver. 3: and the καί serves to take him out from among the others. On Titus, see Prolegg. to Ep. to Titus. 2.] δέ not only carries on the narrative, emphatically repeating the verb (Mey.), but carries on the refutation also—but I went up (not for any purpose of learning from or consulting others, but) &c.:—So Il. ω. 484, ὃς Ἀχιλεὺς θάμβησεν ἰδὼν Πριάμοιο θοειδέα· θάμβησαν δὲ καὶ ἄλλοι,—and other examples in Hartung, i. p. 168. Of his undertaking the journey κατ' ἀποκάλυψιν, nothing is said in the Acts, all that is related there being, the appointment by the church of Paul and Barnabas and others to go. What divine intimation Paul may have received, inducing him to offer himself for the deputation, we cannot say: that some such occurred, he here assures us, and it was important for him to assert it, as shewing his dependence only on divine leading, and independence of any behests from the Jerusalem church. Meyer well remarks that the history itself of the Acts furnishes an instance of such a double prompting: Peter was induced by a visiou, and at the same time by the messengers of Cornelius, to go to Cæsarea. Schrader would give a singular meaning to κατ' ἀποκάλυψιν; that his visit was *for the purpose of making known* the Gospel which he preached, &c. Hermann (de ep. ad Gal. trib. prim. capp., cited by Meyer) agrees; "*explicationis causa, i. e. ut patefieret inter ipsos quæ vera esset Jesu doctrina.*" But it is against this sense, that (1) the N. T. usage of ἀποκάλυψις always has respect to *revelation from above*, and (2) this very phrase, κατ' ἀποκάλυψιν, is found in ref. Eph. used absolutely as here, undoubtedly there signifying by revelation. Hermann's objection that for this meaning, κατά τινα ἀποκ. would be required, is nugatory: not the particular revelation (concrete) which occasioned the journey, but merely the fact that it was by (abstract) revelation, is specified.

ἀνεθέμην] (reff.): so Aristoph. Nub. 1436, ὑμῖν ἀναθεὶς ἅπαντα τἀμὰ πράγματα. See more examples in Wetst. αὐτοῖς] to the Christians at Jerusalem, implied in Ἱεροσόλ. above: see reff. This wide assertion is limited by the next clause, κατ' ἰδίαν, &c. Œc., Calv., Olsh., al. take αὐτοῖς to mean *the Apostles:* in which case, the stress by and by must be on κατ' ἰδίαν,—*I communicated it* (*indeed*,—μέν would more naturally stand here on this interpretation) *to them, but privately* (i. e. *more confidentially*,—but how improbable, that St. Paul should have thus given an exoteric and esoteric exposition of his teaching) τοῖς δοκοῦσιν. Chrys. is quoted for this view by Mey., but not quite correctly; ἐπειδὴ γὰρ ἐν τοῖς Ἱεροσολύμοις πάντες ἐσκανδαλίζοντο, εἴ τις παραβαίη τὸν νόμον, εἴ τις κωλύσειε χρήσασθαι τῇ περιτομῇ .... παῤῥησίᾳ μὲν παρελθεῖν κ. τὸ κήρυγμα ἀποκαλύψαι τὸ ἑαυτοῦ οὐκ ἠνείχετο, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν ἀνέθετο ἐπὶ Βαρνάβα κ. Τίτου, ἵνα οὗτοι μάρτυρες ἀξιόπιστοι γένωνται πρὸς τοὺς ἐγκαλοῦντας, ὅτι οὐδὲ τοῖς ἀποστόλοις ἔδοξεν ἐναντίον εἶναι, ἀλλὰ βεβαιοῦσι τὸ κήρυγμα τὸ τοιοῦτον. Estius, characteristically enough, as a Romanist; 'publice ita contulit, ut ostenderet gentes non debere circumcidi et servare legem Mosis,—privato autem et secreto colloquio cum apostolis habito placuit ipsos quoque Ju-

[l] κατ' ἰδίαν δὲ τοῖς [m] δοκοῦσιν, [n] μή [n] πως [o] εἰς κενὸν [p] τρέχω ἢ [p] ἔδραμον. [3] [q] Ἀλλ' [q] οὐδὲ Τίτος ὁ σὺν ἐμοὶ Ἕλλην ὢν [r] ἠναγκάσθη [s] περιτμηθῆναι· [4] διὰ [t] δὲ τοὺς [u] παρεισ-

l Matt. xiv. 13, 23. xvii. 1 al.† 2 Macc. iv. 5.

m — ver. 6 b only †. Mar. Mac. 202. see vv. 6 a, 9. Mark x. 42.

n Rom. xi. 21 al⁹. Paul (Acts xxvii. 29 rec.) only.

o 2 Cor. vi. 1. Phil. ii. 16 bis. 1 Thess. iii. 5. Isa. lxv. 23. c., 1 Thess. ii. 1 reff.

p — ch. v. 7. Phil. ii. 16. see 1 Cor. ix. 24—26. Ps. cxviii. 32.

q Luke xxiii. 15. Acts xix. 2.

r — Acts xxvi. 11. xxviii. 19. ver. 14. ch. vi. 12 †. (Prov. vi. 4.)

s Luke i. 59 al. fr. 1 Macc. ii. 46 al. L.P., exc. John vii. 22. Gen. xvii. 10.

t so ver. 2. Rom. iii. 22. Phil. ii. 8.

u here only †. (-άγειν, 2 Pet. ii. 1. see also Jude 4.)

3. om δ B.

dæos ab observantia Mosaicæ legis .... esse liberandos.' κατ. ἰδ. δέ] but (limits the foregoing *αὐτοῖς*; q. d., "when I say 'to them,' I mean." Ellic. ed. 2, questions this, and understands δέ to introduce *another* conference, more private than that just mentioned) **in private** (in a private conference: not to be conceived as separate from, but as specifying, the former ἀνεθέμην) **to those that were eminent** (more at length ver. 6, *οἱ δοκοῦντες εἶναί τι*. These were James, Cephas, and John, ver. 9,—who appear to have been the only Apostles then at Jerusalem. Olsh. supposes the words to imply *blame*, not in the mind of the Apostle himself, but as reflecting on the unworthy exaltation of these Apostles by the Judaizing teachers. He illustrates this by *οἱ ὑπερλίαν ἀπόστολοι*, 2 Cor. xi. 5; but an expression of such feeling here seems out of place, and it is better to understand *οἱ δοκοῦντες* as describing mere matter of fact; see examples in Kypke and Elsner), **lest by any means I should** (seem to) **be running, or** (to) **have run, in vain.** *οὐ περὶ ἑαυτοῦ τίθεικεν, ἀλλὰ περὶ τῶν ἄλλων· τουτέστιν, ἵνα μάθωσιν ἅπαντες τὴν τοῦ κηρύγματος συμφωνίαν, κ. ὅτι κ. τοῖς ἄλλοις ἀρέσκει τὰ ὑπ' ἐμοῦ κηρυττόμενα*, Thdrt.: so also Chrys., Thl., Calv., al. The construction of two moods after the same conjunction is found elsewhere in Paul: cf. 1 Thess. iii. 5. The present subjunctive *τρέχω* implies continuance in the course; the 2 aorist indicative *ἔδραμον*, the course already run. It is quite out of the question, that this last clause should express a bonâ fide fear, lest his ministry should really be, or have been, in vain, without the recognition of the church at Jerusalem (De W., al.): such a sentiment would be unworthy of him, and, besides, at variance with the whole course of his argument here. The reference must be (as Thdrt. above) to the *estimation* in which his preaching would be held by those to whom he imparted it. When we consider the very strong prejudices of the Jerusalem church, this feeling of anxiety, leading him to take measures to prevent his work from being tumultuously disowned by them, is surely but natural. On *εἰς κενὸν* and *τρέχω*, see reff. (The grammatical difficulty is well discussed in Ellicott's note.)

3.] **But** (so far were they from regarding my course to have been in vain, that) **neither** (*ἀλλ' οὐδέ* introduces a climax, see reff.) **was Titus, who was with me, being a Greek** (i. e. though he was a Gentile, and therefore liable to the demand that he should be circumcised), **compelled to be circumcised** (i. e. we did not allow him to be thus compelled: the facts being, as here implied, that the church at Jerusalem [and the Apostles? apparently not, from Acts xv. 5] demanded his circumcision, but on account of the reason following, the demand was not complied with, but resisted by Paul and Barnabas. So Meyer, with Piscator and Bengel, and I am persuaded, rightly, from what follows. But usually it is understood, that the circumcision of Titus was *not even demanded*, and that Paul alleged this as shewing his agreement with the other Apostles. So Chrys.: *ἀκρόβυστον ὄντα οὐκ ἠνάγκασαν περιτμηθῆναι οἱ ἀπόστολοι, ὅπερ ἀπόδειξις ἦν μεγίστη τοῦ μὴ καταγινώσκειν τῶν ὑπὸ τοῦ Παύλου λεγομένων ἢ πραττομένων*: so also Thdrt., Thl., Œc., &c., and Winer and De W. Had this been so, besides that the following could not have stood as it does, not the strong word *ἠναγκάσθη*, but the weakest possible word would have been used—'*the circumcision of Titus was not even mentioned*'):

4.] **but** (i. e. '*and this:*'—the construction of the sentence is [against Ellic.] precisely as ver. 2: this δέ restricts and qualifies the broader assertion which went before. '*Titus was not compelled .... : and that,*' &c. To connect this with ver. 2, supposing ver. 3 to be parenthetical, as Mr. Bagge, seems harsh, and unnecessary. A second δέ would hardly be found in the same sentence in this restrictive sense) **on account of the false brethren who had been foisted in among us** (the Judaizers in the church at Jerusalem, see Acts xv. 1. The word *παρείσακτος* is not found elsewhere. It

v 2 Cor. xi. 26 only†. w — Acts x. 41, 47. xiii. 31, 43. Rom. i. 26 al. x Rom. v. 20 only†. y here only. z 2 Kings x. 3. 1 Chron. xix. 3. Ezek. xxi. 21 vat.

ἄκτους [v] ψευδαδέλφους, [w] οἵτινες [x] παρεισῆλθον [y] κατασκοπῆσαι τὴν [z] ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν χριστῷ Ἰησοῦ, ἵνα ἡμᾶς [a] καταδουλώσουσιν, [5] οἷς [b] οὐδὲ [c] πρὸς ὥραν εἴξαμεν [d] τῇ [e] ὑποταγῇ, ἵνα ἡ [f] ἀλήθεια τοῦ [g] εὐαγγελίου διαμείνῃ [h] πρὸς ὑμᾶς. [6] ἀπὸ δὲ τῶν [i] δοκούντων εἶναί

ABCDF KLא a b c d e f g h k l m n o 17

(-πεσεῖν, Josh. ii. 2, 3. -πον, Heb. xi. 31.) xi. 20 only. Gen. xlvii. 21. constr., see note. 28. 2 Cor. vii. 8. Philem. 15 only. (1 Thess. ii. 17.)

x — 1 Cor. x. 29. ch. v. 1, 13.
b — 1 Cor. v. 1. xiv. 21 al.
a 2 Cor. c John v.
d here only†. Wisd. xviii. 25 only.
e 2 Cor. ix. 13. 1 Tim. ii. 11. iii. 4 only†. (-τάσσειν, Eph. v. 21, 22.)
f ver. 14. Col. i. 5.
g Luke i. 22. xxii. 23. Heb. i. 11 (from Ps. ci. 26). 2 Pet. iii. 4 only. Jer. xxxix. (xxxii.) 14.
h — ch. i. 18 reff.
i — here bis. Mark x. 42. Susan. 5. see ver. 2.

4. aft ινα ins μη F. (not F-lat.) rec καταδουλωσωνται, with K rel Chr(δουλωσωντ.) Thdrt, -σονται L al: txt AB[1]CDℵ; -σωσιν B[2]F 17 Damasc.

5. om οις ουδε D[1] Iren-lat Tert(who attributes "nec" to Marcion) Ambrst (*Græci e contra: "nec . . ."*) Victorin Primas: om ουδε hal, latt mss mentioned by Jer and Sedul: ins ABCD[1]FKLℵ rel vulg syrr copt goth gr-mss-in-Jer-Ambrst Orig Epiph Chr Thdrt Mcion-t Ambr Aug$_3$. for διαμεινῃ, διαμενῃ F. (C defective.)

occurs in the title of the "prologus incerti auctoris" to Sirach: πρόλογος παρεισαντος ἀδήλου. It is found however in the lexicons of Hesych., Photius, and Suidas, and interpreted ἀλλότριος. The verb παρεισάγειν is common in Polybius, without any idea of surreptitious introduction: see Schweigh.'s Index: but such an idea certainly seems here to be attached to it, by the repetition of παρεισ-, in παρεισῆλθον immediately after), men who (οἵτινες classifies) crept in to spy out (in a hostile sense: so Chrys.,—ὁρᾷς πῶς καὶ τῇ τῶν κατασκόπων προσηγορίᾳ ἐδήλωσε τὸν πόλεμον ἐκεῖνον,—reff., and Eur. Helen. 1607, ὅστις νοσοῦσιν ξυμμάχων κατασκοπῶν) our freedom (from the ceremonial law: to see whether, or how far, we kept it) which we have in Christ Jesus, with intent to enslave us utterly (the future after ἵνα is found John xvii. 2; Rev. iii. 9; viii. 3; xxii. 14. Hermann, on Œd. Col. 156, says—"futuro non jungitur ἵνα, ut." The construction of the future with ὅπως and ὅπως μή is common enough in the classics. Winer remarks, Gr. edn. 6, § 41. b. 1. b, that it denotes continuance, whereas the aorist subjunctive is used of something transitory: but qu.? I should rather say that it signifies the certain sequence, in the view of the agent, of that which follows, not merely that it is his intent,—and that it arises from the mingling of two constructions, beginning as if ἵνα with the subjunctive were about to be used, and then passing off to the direct indicative); to whom not even for one hour (reff.) did we (Barnabas, Titus, and myself) yield with the subjection required of us (dative of the manner: the article giving the sense, *'with the subjection claimed.'* Fritzsche takes it, 'yield by complying with the wish of the *Apostles*:' but this is manifestly against the context: Hermann, and similarly Bretschneider, *'quibus ne horæ quidem spatium Jesu obsequio segnior fui,'*—absurdly enough, against the whole drift of the passage, and the Apostle's usage of ὑποταγή abstractedly), that the truth of the Gospel (as contrasted with the perverted view which they would have introduced: but not to be confounded with τὸ ἀληθὲς εὐαγγέλιον. Had they been overborne in this point, the verity of the Gospel would have been endangered among them,—i. e. that doctrine of justification, on which the Gospel turns as the truth of God) might abide (reff.: and note on ch. i. 18) with you (*'you Galatians:'* not, *'you Gentiles in general:'* the fact was so,—the Galatians, specially, not being in his mind at the time: it is only one of those cases where, especially if a rhetorical purpose is to be served, we apply home to the particular what, as matter of fact, it only shares as included in the general).

The omission of οἷς οὐδέ in this sentence (see var. readd.) has been an attempt to simplify the construction, and at the same time to reconcile Paul's conduct with that in Acts xvi. 3, where he circumcised Timothy on account of the Jews. But the circumstances were then widely different: and the whole narrative in Acts xv. makes it extremely improbable that the Apostle should have pursued such a course on this occasion.

6.] He returns to his sojourn in Jerusalem, and his intercourse with the δοκοῦντες. The construction is difficult, and has been very variously given. It seems best (and so most Commentators) to regard it as an anacoluthon. The Apostle begins with ἀπὸ δὲ τῶν δοκούντων εἶναί τι, having it in his

[k] τι, [l] ὁποῖοί ποτε ἦσαν [m] οὐδέν μοι [m] διαφέρει· [n] πρόσωπον θεὸς ἀνθρώπου οὐ [n] λαμβάνει· ἐμοὶ γὰρ οἱ [o] δοκοῦντες οὐδὲν [p] προσανέθεντο, [7] ἀλλὰ [q] τοὐναντίον ἰδόντες ὅτι [r] πεπίστευμαι τὸ εὐαγγέλιον τῆς [s] ἀκροβυστίας καθὼς

k = Acts v. 36. 1 Cor. iii. 7. x. 19. ch. vi. 3, 15. Demosth. 582. 27.
l Acts xxvi. 29. 1 Cor. iii. 13. 1 Thess. i. 9. James i. 24

only †. m = here (ch. iv. 1) only. διαφ., see 1 Cor. xv. 41. n Luke xx. 21. Pss. lxxxi. 2. (see Acts x. 34. Eph. vi. 9.) o = ver. 2 only ‡. Eur. Hec. 292. p ch. i. 16 only †.
q 2 Cor. ii. 7. 1 Pet. iii. 9 only †. 3 Macc. iii. 22. r = Rom. iii. 2. 1 Cor. ix. 17. constr., Acts xxii. 3. s Rom. iii. 30 al17. Paul only, exc. Acts xi. 3. Gen. xvii. 11.

6. ποτ ℵ[1]. ins o bef θεος AℵC 17. θεος ανθρωπου bef προσωπον D[1-3]F Victorin Aug. aft δοκουντες ins τι ειναι (*repetition of foregoing*) F vulg(ed, agst am Jer) Ambrst Pelag.

7. for ιδοντες, ειδοτες C f 17 al Œc-txt, ιδοτες m n.

mind to add οὐδὲν προσελαβόμην or the like: but then, going off into the parenthesis ὁποῖοί ποτε ἦσαν &c., he entirely loses sight of the original construction, and proceeds with ἐμοὶ γάρ &c., which follows on the parenthesis, the γάρ rendering a reason [this is still my view, against Ellic. whose note see] for the οὐδέν μοι διαφέρει &c. De Wette and others think that the parenthesis ends at λαμβάνει, and the construction is resumed from ἀπὸ δέ &c. in an active instead of in a passive form: but it seems better, with Meyer, to regard the parenthesis as never formally closed, and the original construction not resumed. Other ways are; (1) most of the Greek Fathers (Chrys. hardly says enough for this to be inferred as his opinion), and others (e. g. Olsh., Rückert) take ἀπό as belonging to διαφέρει, as if it were περί: so Thl., οὐδεμία μοι φροντὶς περὶ τῶν δοκούντων, &c. The preposition seems capable, if not exactly of this interpretation, of one very nearly akin to it, as in βλέπετε ἀπό and the like expressions: but the objection is, that it is unnatural to join διαφέρει with ἀπό which lies so far from it, when ὁποῖοί ποτε ἦσ. so completely fills up the construction. (2) Homberg (Parerg. p. 275: Meyer) renders,—'*ab illis vero, qui videntur esse aliquid, non differo.*' But as Meyer remarks, though διαφέρω ἀπό τινος may bear this meaning, certainly διαφέρει μοι ἀπό τινος cannot. (3) Hermann assumes an aposiopesis, and understands '*what should I fear?*' but an aposiopesis seems out of place in a passage which does not rise above the fervour of narrative. See other interpretations in Meyer and De Wette. οἱ δοκοῦντ. εἶναί τι may be either subjective ('*those who believe themselves to be something*'), or objective ('*those who have the estimation of being something*'). The latter is obviously the meaning here. ποτε is understood by some to mean '*once*,' '*olim*:' '*whatever they once were, when Christ was on earth*:' so vulg. ('*quales aliquando fuerint*'), Pelag., Luth., Beza, al. But this is going out of the context, and unnecessary. The emphasis is on μοι, and is again taken up by the ἐμοὶ γάρ below. Phrynichus (p. 384) condemns τίνι διαφέρει as not used by the best writers, but Lobeck (note, ibid.) has produced examples of it, as well as of the more approved construction τί διαφέρει, from Xenophon, Plato, and Aristotle. πρόσωπ. . . . λαμβ.] q. d. 'I wish to form all my judgments according to *God's* rule—which is that of strict unbiassed justice.' See Eph. vi. 9. προσανέθεντο] as in ch. i. 16, —**imparted.** As I, at my first conversion, did not impart it to flesh and blood, so they now imparted nothing to me: we were independent the one of the other. The meaning '*added*' (οὐκ ἐδίδαξαν, οὐ διώρθωσαν, οὐδὲν προσέθηκαν ὧν ἤδειν, Chrys.; so Thdrt., and most Commentators, and E. V. '*in conference added*') is not justified by the usage of the word: see note, as above. Rückert, Bretschneider, Olsh., al. explain it: '*laid on no additional burden.*' But this is the active, not the middle, signification of the verb: see Xen. Mem. ii. 1. 8, where προσαναθέσθαι is not 'to impose on another additional duties,' but 'to take them on a man's self.' 7.] Not only did they impart nothing to *me*, but, on the contrary, they gave in their adhesion to the course which I and Barnabas had been (independently) pursuing. "In what does this opposition (ἀλλὰ τοὐναντίον) consist? Apparently in this, that instead of strengthening the hands of Paul, they left him to fight his own battle [practically: but they added the weight of their approval: see Ellic.]. They said, 'Take your own course: preach the Gospel of the uncircumcision to Gentiles, and we will preach the Gospel of the circumcision to Jews.'" Jowett. ἰδόντες, viz. by the communication mentioned ver. 2, coupled with the now manifest results of

t = Rom. iii. 30. see Phil. iii. 3.
u w. dat., here only. Prov. xxxi. 12. w. εἰς, Rom. vii. 5. 1 Cor. xii. 6. Phil. ii. 13 al. (Isa. xii. 4.) (-γήν w. εἰς, of the object, Philem. 6.)
v = 2 Cor. ii. 12. Col. i. 29.

Πέτρος τῆς [t]περιτομῆς (8 ὁ γὰρ [u]ἐνεργήσας Πέτρῳ [v]εἰς [w]ἀποστολὴν τῆς [t]περιτομῆς, [u]ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη) 9 καὶ γνόντες τὴν [x]χάριν τὴν [z]δοθεῖσάν μοι Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ [i]δοκοῦντες [y]στύλοι εἶναι, [a]δεξιὰς [a]ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ [a]κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν [b]περιτομήν, 10 [c]μόνον τῶν πτωχῶν [d]ἵνα [e]μνημονεύωμεν, ὃ καὶ [f]ἐσπούδασα [g]αὐτὸ

H καὶ βαρναβα ... ABCDF HKLN a b c d e f g h k l m n o 17

w Acts i. 25. Rom. i. 5. 1 Cor. ix. 2 only. Deut. xxii. 7. 4. iii. 10. 2 Cor. viii. 1. Eph. iii. 2, 3. iv. 7 (20). 2 Tim. i. 9. 1 Tim. iii. 15. Rev. iii. 12. x. 1 only. 3 Kings vii. 41. 45, 50 only. Jos. Antt. xviii. 9. 3.
x — (Paul) Rom. xii. 3, 6. xv. 15. 1 Cor. i. (James iv. 6. 1 Pet. v. 5.)
y — here only. 1 Tim. iii. 15. Rev. iii. 12. x. 1 only. 3 Kings vii. 41.
z here only. 1 Macc. xi. 62. xiii. 39. Jos. Antt. xviii. 9. 3.
a — Acts ii. 42. Levit. vi. 2. arrangt. of words, 1 Thess. ii. 12.
b — ver. 7. ellips., ch. v. 13. Rom. iv. 16.
c 1 Cor. vii. 39. ch. i. 23. v. 13 al.
d inversion of words, John xiii. 29. Acts xix 4. Rom. xi. 31. 1 Cor. ix. 15. xiv. 9. 2 Cor. ii. 4.
e — Col. iv. 18. 1 Macc. xii. 11.
f Eph. iv. 3 reff.
g Acts xxiv. 15, 20. 2 Cor. ii. 3. vii. 11 al.

8. om ὁ γαρ to περιτομης (homœot) ℵ¹ : ins ℵ-corr¹ᵃ. καμοι ACD¹F a f k m 17 Chr₂ Damasc : txt BD¹KLℵ rel Chr Thl Œc.

9. for ιακωβ. κ. κηφας, πετρος κ. ιακωβ. DF fuld goth Thdrt₄ Nyssen Iren-¹at Tert : ιακωβος (omg και κηφ.) A Epiph : txt BCKLℵ rel vulg syrr copt Ath Chr Thdrt₂ Damasc Aug Pelag Bede. aft ημεις ins μεν (*to correspond to* δε *follg*) ACD ℵ-corr¹ obl a b d² f h o 67² syr copt Naz Bas Chr₂ Thdrt₂ Damasc : om BFHKLℵ¹ rel latt goth Orig₂ Chr Thl Œc lat-ff.

10. ινα bef των πτωχων DF vss lat-ff.

his preaching among the Gentiles. Compare Acts xv. 12. **πεπίστ.** (for construction see reff. Acts and 1 Cor. and other examples in Winer, Gram., § 39. 1. a) has the emphasis: **they saw that I was** (lit. am: the state being one still abiding) ENTRUSTED **with the Gospel of the uncircumcision, as Peter with that of the circumcision**; therefore they had only to accede to the appointment of God. **τῆς ἀκροβ.**] i. e. belonging to, addressed to, the uncircumcised (*οὐ τὰ πράγματα λέγων αὐτά, ἀλλὰ τὰ ἀπὸ τούτων γνωριζόμενα ἔθνη*, Chrys.). Peter was not the Apostle of the circumcision *only*, for he had opened the door to the Gentiles (Acts x., to which he refers, ib. xv. 7), but in the ultimate assignment of the apostolic work, he wrought less among the Gentiles and more among the Jews than Paul: see 1 Pet. i. 1, and note. But his own Epistles are sufficient testimonies that, in his hands at least, the Gospel of the circumcision did not differ in any essential point from that of the uncircumcision. Cf., as an interesting trait on the other side, Col. iv. 11. **8.**] Parenthetic explanation of **πεπίστευμαι κ.τ.λ.** **Πέτρῳ** and **ἐμοί** are datives commodi, not governed by the **ἐν** in **ἐνεργ.**, the meaning of this preposition being already expressed in the word **ἐνεργεῖν**, and having therefore no force to pass on: cf. ref. Prov. **ἐνήργ.** applies to the **ἀτακολουθοῦντα σημεῖα** with which the Lord accompanied His word spoken by them, and to the power with which they spoke that word. The agent in **ἐνεργ.** is GOD,—the Father: see 1 Cor. xii. 6; Phil. ii. 13; Rom. xv. 15, 16. **εἰς ἀποστ.**] **towards**, with a view to, **the Apostleship**,—reff. **εἰς τὰ ἔθνη**] The fuller construction would be, *εἰς ἀποστολὴν τ. ἐθνῶν*: so *τάων οὔτις ὁμοῖα νοήματα Πηνελοπείη | ἧδη*, Od. β. 120: and frequently. **9.**] resumes the narrative after the parenthesis. **Ἰάκωβος**] placed first, as being at the head of the church at Jerusalem, and presiding (apparently) at the conference in Acts xv. **δοκοῦντες** alludes to vv. 2 and 6; see there. **στύλοι**] pillars, i. e. principal supporters of the church, men of distinction and weight; see reff., and examples in Wetst.: and Suicer, sub voce. Clem.-rom. ad Cor. i. 5, p. 217, uses the word directly, without metaphor: *οἱ δικαιότατοι στύλοι ἐδιώχθησαν*. **δεξ. ἔδωκ. κοιν.**] On the separation of the genitive from its governing noun, see Winer, § 30. 3, note 2. It is made here, because what follows respects rather **κοινωνίας** than **ἔδωκαν**. **ἵνα κ.τ.λ.**] There is an ellipsis of some verb; **πορευθῶμεν** and **-θῶσιν**, or perhaps **εὐαγγελιζώμεθα**, **-ζωνται**, which might connect with **εἰς** (see 1 Thess. ii. 9; 1 Pet. i. 25. But Meyer objects that it is not found with **εἰς** in St. Paul): or as Beza, **ἀπόστολοι γενώμεθα**. Similar ellipses occur Rom. iv. 16; ch. v. 13. This division of labour was not, and could not be, strictly observed. Every where in the Acts we find St. Paul preaching 'to the Jews first,' and every where the Judaizers followed on his track: see Jowett's note. **10. μόν. τ. πτ. ἵνα μν.**] The genitive is put before the conjunction for emphasis: see reff., and 2 Thess. ii. 7, and

τοῦτο ποιῆσαι. 11 Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, [h] κατὰ πρόσωπον αὐτῷ [i] ἀντέστην, ὅτι [k] κατεγνωσμένος ἦν.

h Luke ii. 21. Acts iii. 13. xxv. 16. 2 Cor. x. 1. 2 Chron. xiii. 8.
i Deut. vii. 24. 20, 21 only. Deut. xxv. 1.
j Acts vi. 10. xiii. 8. Job xii. 2 al.
k 1 John iii. 20.

11. rec (for κηφας) πετρος, with DFKL rel demid goth Chr Thl Œc Tert: *petrus cephas* fuld: txt ABCHℵ 17. 67² vulg Syr syr-marg coptt Clem(in Eus) Chron Damasc Pelag Ambrst.

John xiii. 29, where remarkably enough it is the same word which precedes ἵνα, ... τοῖς πτωχοῖς ἵνα τι δῷ. The construction is complete without supplying any participle (αἰτοῦντες or παρακαλοῦντες), depending upon ἔδωκαν. ὃ καὶ ἐσπ. αὐτὸ τ. ποι.] **which was the very thing that I also was anxious to do,**—viz., then and always: it was my habit. So that ἐσπούδασα has not a pluperfect sense. He uses the singular, because the plural could not correctly be predicated of the whole time to which the verb refers: for he parted from Barnabas shortly after the council in Acts xv. Meyer understands ἐσπούδ. of the time subsequent to the council only: but this does not seem necessary. The proofs of this σπουδή on his part may be found, Rom. xv. 25—27; 1 Cor. xvi. 1—4; 2 Cor. viii. ix.; Acts xxiv. 17: which, though they probably happened after the date of our Epistle, yet shewed the bent of his habitual wishes on this point. αὐτὸ τοῦτο is not merely redundant, as in ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, Mark vii. 25,—but is an emphatic repetition of that to which ὅ refers, as in the version above. So that ὃ ἐσπ. αὐτὸ τοῦτο ποι. = καὶ ἐσπ. τὸ αὐτὸ τοῦτο ποι. Cf. Thuc. i. 10,—Ἀθηναίων δὲ τὰ αὐτὰ τοῦτα παθόντων. Cf. Ellicott's note. 11—17.] *He further proves his independence, by relating how he rebuked Peter for temporizing at Antioch.* This proof goes further than any before: not only was he not taught originally by the Apostles,—not only did they impart nothing to him, rather tolerating his view and recognizing his mission,—but he on one occasion stood aloof from and reprimanded the chief of them for conduct unworthy the Gospel: thus setting his own Apostleship in *opposition* to Peter, for the time. 11. ὅτε δὲ ἦλθ.] This visit of Peter to Antioch, not related in the Acts, will fall most naturally (for our narrative follows the order of time) in the period described, Acts xv. 35, seeing that (ver. 13) Barnabas also was there. See below. Κηφᾶς] ἡ ἱστορία παρὰ Κλήμεντι κατὰ τὴν πέμπτην τῶν ὑποτυπώσεων, ἐν ᾗ καὶ Κηφᾶν, περὶ οὗ φησιν ὁ Παῦλος Ὅτε δὲ ἦλθ. Κ. εἰς Ἀντ. κατ. πρ. αὐτ. ἀντέστην, ἵνα φησὶ γεγονέναι τῶν ἑβδομήκοντα μαθητῶν, ὁμώνυμον Πέτρῳ τυγχάνοντα τῷ ἀποστόλῳ. Eus. H. E. i. 12. This story was manifestly invented to save the credit of St. Peter. See below. κατὰ πρόσωπον] **to the face,**—see reff.: not '*before all*,' which is asserted by and by, ver. 14. One of the most curious instances of ecclesiastical ingenuity on record has been afforded in the interpretation of this passage by the fathers. They try to make it appear that the reproof was only an apparent one—that ὁ θεῖος Πέτρος was entirely in the right, and Paul withstood him, κατὰ πρόσωπον, '*in appearance merely*,' because he had been blamed by others. So Chrys.: so Thdrt. also: and Jerome,—"Paulus ... nova usus est arte pugnandi, ut dispensationem Petri, qua Judæos salvari cupiebat, nova ipse contradictionis dispensatione corrigeret, et resisteret ei in facie, non arguens propositum, sed quasi in publico contradicens, ut ex eo quod Paulus eum arguens resistebat, hi qui crediderant e gentibus servarentur." In Ep. ad Gal. ad loc. This view of his met with strong opposition from Augustine, who writes to him, nobly and worthily, Ep. 40. 3, vol. ii. p. 155, ed. Migne: "In expositione quoque Ep. Pauli ad Gal., invenimus aliquid, quod nos multum moveat. Si enim ad Scripturas sanctas admissa fuerint velut officiosa mendacia, quid in eis remanebit auctoritatis? Quæ tandem de Scripturis illis sententia proferetur, cujus pondere contentiosæ falsitatis obteratur improbitas? Statim enim ut protuleris: si aliter sapit qui contra nititur, dicet illud quod prolatum erit honesto aliquo officio scriptorum fuisse mentitum. Ubi enim hoc non poterit, si potuit in ea narratione, quam exorsus Apostolus ait, *Quæ autem scribo vobis, ecce coram Deo quia non mentior*, credi affirmarique mentitus, eo loco ubi dixit de Petro et Barnaba, *cum viderem, quia non recte ingrediuntur ad veritatem Evangelii?* Si enim recte illi ingrediebantur, iste mentitus est: si autem ibi mentitus est, ubi verum dixit? Cur ibi verum dixisse videbitur, ubi hoc dixerit quod lector sapit; cum vero contra sensum lectoris aliquid occurrerit, officioso mendacio deputabitur? .... Quare arripe, obsecro te, ingenuam et vere Christianam cum caritate severitatem, ad illud opus corrigendum et emendandum, et παλινῳδίαν, ut

12 πρὸ τοῦ γὰρ ἐλθεῖν τινας ἀπὸ Ἰακώβου μετὰ τῶν ABCDF
ἐθνῶν [l] συνήσθιεν· ὅτε δὲ ἦλθον, [m] ὑπέστελλεν καὶ [n] ἀφ- HKL[m] a
ὡρίζεν ἑαυτόν, φοβούμενος τοὺς [o] ἐκ περιτομῆς, 13 καὶ b c d e f
[p] συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ g h k l
m n o 17

l Luke xv. 2. Acts x. 41. xi. 3. 1 Cor. v. 11 only. Gen. xliii. 32.
m — but mid., Heb. x. 38, from Hab. ii. 4. (Acts xx. 20, 27 only. Deut. i. 17.) see 2 Thess. iii. 6. Demosth. 54 ult.
n — Acts xix. 9. 2 Cor. vi. 17, from Isa. lii. 11 (ch. i. 18) al.
o Acts x. 45. xi. 2. Rom. iv. 12. Col. iv. 11. Tit. i. 10 only.
p here only †. Polyb. iii. 92. 8, Φάβιος... συνυπεκρίνετο τοῖς...φ.λοκιτδύνως διακειμένοις : & al.

12. ηλθαν BD[1]FN e k Orig(ελθοντος ιακωβου), *venisset* D-lat G-lat some mss of vulg: txt ACD[2.3]HKL rel vss gr-lat-ff, *venissent* am(with fuld F-lat), *venirent* vulg-ed(and demid).

13. om 2nd και B 67[2] vulg(and F-lat) copt goth. aft ιουδαιοι ins παντες N[1](N[3]

dicitur, cane. Incomparabiliter enim pulchrior est veritas Christianorum, quam Helena Græcorum . . . ." (Similarly in several other Epistles in vol. ii. ed. Migne, where also Jerome's replies may be seen.) Afterwards, Jerome abandoned his view for the right one: 'Nonne idem Paulus in faciem Cephæ restitit, quod non recto pede incederet in Evangelio?' Apol. adv. Ruf. iii. 2, vol. ii. p. 532: see also cont. Pelag. i. 22, p. 718. Aug. Ep. 180. 5, vol. ii. p. 779. ὅτι κατεγνωσμένος ἦν] (not, as vulgate, *quia reprehensibilis erat* ['because he was to be blamed,' E. V.: similarly Calv., Beza, al.]: no such meaning can be extracted from the perfect participle passive; nor can Hebrew usage be alleged for such a meaning in Greek. The instance commonly cited from Lucian de saltat., p. 952, ἀληθῶς, ἐπὶ μανίᾳ κατεγνωσμένος, is none whatever; nor is Iliad, α. 388, ὃ δὴ τετελεσμένος ἐστί: the perfect participle having in both its proper sense. Nor again is ψηλαφωμένῳ (δρει), Heb. xii. 18, at all to the purpose: see note there) **because he was condemned** ('a condemned man,' as we say: by whom, does not appear: possibly, *by his own act*: or, *by the Christians in Antioch*: but St. Paul would hardly have waited for the prompting of others to pronounce his condemnation of him. I therefore prefer the former: **he was [self] convicted**: convicted of inconsistency by his conduct). 12.] These τινες ἀπὸ Ἰακώβου have been softened by some Commentators into persons who merely *gave themselves out* as from James (Winer, &c. and even Ellicott, edn. 2), or who merely came from Jerusalem where James presided (Beza, Grot., Olsh., &c.). But the candid reader will I think at once recognize in the words a *mission* from James (so Thl., Œc., Estius [doubtfully], Rückert, Meyer, De W.): and will find no difficulty in believing that that Apostle, even after the decision of the council regarding the Gentile converts, may have retained (characteristically, see his recommendation to St. Paul, in Acts xxi. 18 ff.) his strict view of the duties of Jewish converts,—for that is perhaps all that the present passage requires. And this mission may have been for the very purpose of admonishing the Jewish converts of *their* obligations, from which the Gentiles were free. Thus we have no occasion to assume (with De W.) that James had in the council been over-persuaded by the earnestness and eloquence of Paul, and had afterwards undergone a reaction: for his course will be consistent throughout. And my view seems to me to be confirmed by his own words, Acts xv. 19, where the emphatic τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν tacitly implies, that the Jews would be bound as before. συνήσθιεν] As he had done, Acts x., on the prompting of a heavenly vision; and himself defended it, Acts xi. See below. ὑπέστελλεν] as well as ἀφώριζεν, governs ἑαυτόν: **withdrew himself**. So Polyb. i. 16. 10, ὁ δὲ βασιλεὺς Ἱέρων, ὑποστείλας ἑαυτὸν ὑπὸ τὴν Ῥωμαίων σκέπην, and al. freq. The imperfects express that there were more cases than one where he did this—it was the course he took. φοβούμενος] **being afraid of**. Chrys., to bear out his interpretation of the whole incident, says, οὐ τοῦτο φοβούμενος, μὴ κινδυνεύσῃ· ὁ γὰρ ἐν ἀρχῇ μὴ φοβηθεὶς (witness his denial of his Lord), πολλῷ μᾶλλον τότε· ἀλλ' ἵνα μὴ ἀποστῶσιν. ἐπεὶ καὶ αὐτὸς λέγει Γαλάταις, φοβοῦμαι ὑμᾶς μὴ πως εἰκῇ κεκοπίακα κ.τ.λ. And so Piscator, Grot., Estius, al. The whole incident is remarkably characteristic of Peter—ever the first to recognize, and the first to draw back from, great principles and truths: see this very ably enlarged on in Jowett's note on ver. 11. 13. συνυπεκρ.] **were guilty of like hypocrisy**. The word is not (as De W.) too strong a one to describe their conduct. They were aware of the liberty in Christ which allowed them to eat with Gentiles, and had practised it: and now, being still aware of it, and not *convinced* to the contrary, from mere fear of man they adopted a contrary course. The case bore

Βαρνάβας [q] συναπήχθη αὐτῶν τῇ [r] ὑποκρίσει. 14 ἀλλ' [q] Rom. xii. 16. 2 Pet. iii. 17 only. Exod. xiv. 6 only. constr., John iii. 16 only. see Winder,

...αλη-θειαν H. ABCDF KLm a b c d e f g h k l m n o 17

ὅτε εἶδον ὅτι οὐκ [s] ὀρθοποδοῦσιν [t] πρὸς τὴν [u] ἀλήθειαν τοῦ [u] εὐαγγελίου, εἶπον τῷ Κηφᾷ [v] ἔμπροσθεν πάντων Εἰ

§ 41. 5, note 1. r Matt. xxiii. 28. Mark xii. 15. Luke xii. 1. 1 Tim. iv. 2. (James v. 12 v. r.) 1 Pet. ii. 1 only†. 2 Macc. vi. 25 only. s here only †. pres., John i. 40. ii. 9. Acts iv. 13 al. Winer, § 11. 2. c. t — Luke xii. 47. 2 Cor. v. 10. u ver. 5. v — Matt. v. 16 al. 2 Kings iii. 31 F. see 1 Tim. v. 20.

disapproving). *συνυπηχθη* partly written by ℵ¹: *συνυπαχθηναι* a. *τη υποκρ.* bef *αυτων* DFH b m o 17 latt: txt ABCKL rel Chr Damasc.

14. for *εἰδ., ἰδον* AD¹FL m. rec (for *κηφα*) *πετρω*, with DFKL rel fuld-vict syr goth Chr Victorin: txt ABC ℵ 17. 67²(Beh) vulg Syr coptt æth arm Clem(in Eus) Ps-Ath

but very little likeness to that discussed in 1 Cor. viii.—x.; Rom. xiv. There, it was a mere matter of *licence* which was in question: here, the very foundation itself. It was not now a question of using a liberty, but of asserting a truth, that of justification by the faith of Christ, and not by the works of the law. **ὅτε . . . . συναπήχθη**] The indicative usually follows *ὅτε*, when the result is matter of fact: the infinitive usually, when it is matter of course as well. So Herod. vi. 83,—*Ἄργος δὲ ἀνδρῶν ἐχηρώθη οὕτω, ὥστε οἱ δοῦλοι αὐτέων ἔσχον πάντα τὰ πρήγματα*, where it was not a necessary consequence of the depopulation, but a result which followed as matter of fact (so also John iii. 16, where the sending the Son to be the Saviour of the world was not a necessary consequence of the Father's love, but followed it as its result in fact: so that it is [against Ellic. edn. 1] an instance in point): Plat. Apol. 37 c,—*οὕτως ἀλόγιστός εἰμι, ὥστε μὴ δύνασθαι λογίζεσθαι*, where the degree of *ἀλογία* supposed involves the result of not being able to reason at all. See Krüger, Gram. § 65, 3. 1; Kühner, ii. p. 563. But the distinction does not seem always to be accurately observed. On *συναπ.*, see ref. Rom., and note. Understand *αὐτοῖς* after *συναπ.*, and take *τῇ ὑπ.* as the instrumental dative: '*was carried away* (*with them*) *by their hypocrisy:*' or possibly the dative of the state *into* which &c.: see 2 Pet. iii. 17: but this construction seems questionable: see Ellic. edn. 2. Fritz. cites Zosimus, Hist. v. 6, *καὶ αὐτὴ δὲ ἡ Σπάρτη συναπήγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλώσει*: add Clem. Alex. Strom. i. 17, p. 368 P., *τῇ ἡδονῇ συναπαγόμενος* (Ellicott). "Besides the antagonism in which this passage represents the two great Apostles, it throws an important light on the history of the apostolic church in the following respects:—1] As exhibiting Peter's relation to James, and his fear of those who were of the circumcision, whose leader we should have naturally supposed him to have been. 2] Also, as pourtraying the state of indecision in which all, except St. Paul, even including Barnabas, were in reference to the observance of the Jewish law." Jowett.

14.] **ὀρθοποδεῖν** apparently not occurring elsewhere, its meaning must be got from cognate words. We have *ἀτραπὸν ὀρθοβατεῖν*, Anthol. ix. 11, *ὀρθοπραγεῖν*, Arist. Eth. Eud. iii. 2, and *ὀρθοτομέω, ὀρθοδρομέω*, &c.: **to walk straight** is therefore undoubtedly its import, and metaphorically (cf. *περιπατεῖν, στοιχεῖν* frequently in Paul), **to behave uprightly.**

πρός] It is best, with Meyer, to take *ἀλήθεια* as in ver. 5, and render, connecting *πρός* with *ὀρθοποδοῦσιν*, **towards (with a view to) maintaining and propagating the truth** (objectively, the unadulterated character) **of the Gospel.** Others (De W., al.) render *πρός* '*with reference to,*' ('*according to,*' E.V.,) and take *τ. ἀλήθ. τ. εὐ.* to mean '*the truth* (*fulness of character*) *required by the Gospel.*' Mey. remarks, that St. Paul does not express *nouns* after verbs of motion by *πρός*, but by *κατά*, cf. Rom. viii. 4; xiv. 15; 1 Cor. iii. 3. Ellic. however answers, that in all these instances, *περιπατέω*, St. Paul's favourite verb of moral motion, is used, and that *ὀρθοποδέω* does not so plainly express motion as *περιπατέω*. Still, I prefer the former meaning, as better suiting the expression *ἡ ἀλήθεια τ. εὐαγγ.*: cf. ver. 5. **ἔμπρ. πάντ.**] '**before the church assembled.**' The words require this, and the reproof would otherwise have fallen short of its desired effect on the Jewish converts. The speech which follows, and which I believe to extend to the end of the chapter, must be regarded as a compendium of what was said, and a free report of it, as we find in the narratives by St. Paul himself of his conversion. See below. **If thou, being** (by birth, originally, cf. Acts xvi. 20 and note) **a Jew, livest** (as thy usual habit. As Neander [Pfl. u. Leit., p. 114] remarks, these words shew that Peter had long been himself convinced of the truth on this matter, and lived according to it: see further on ver. 18) **as a Gentile** (*how*, is shewn by *μετὰ τῶν ἐθνῶν συνήθιζεν*

w — ch. i. 14 reff.
x here only †. (-κός, Matt. v. 47.)
y here only †. (-κός, Tit. i. 14.)
z — Rom. vi. 2. 1 Cor. xv. 12. ch. iv. 9.
a — ver. 3 reff.
b here only. Esth. viii. 17 (ix. 4) only. (-ισμός, ch. i. 13, 14.)
c Rom. ii. 14. ch. iv. 8. Eph. ii. 3 only. (-ως. Rom. i. 26 al.† Wisd. vii. 20 only.)
d Acts xv. 14, 23. Rom. ix. 24.
e — Tobit xiii. 6. see Rom. ii. 12. 1 Cor. vi. 1. ix. 21. Eph. ii. 12. 1 Kings xv. 18.
f Rom. iii. 20. iv. 2. James ii. 21, 24, 25.
g = εἰ μή, Matt. xii. 4. Rev. ix. 4. ἐὰν μή, — here only. see note.
h obj. gen., Rom. iii. 22, 26 al.

ABCDF KLN a b c d e f g h k l m n o 17

σὺ Ἰουδαῖος [w] ὑπάρχων [x] ἐθνικῶς καὶ οὐκ [y] Ἰουδαϊκῶς ζῇς, πῶς [z] τὰ ἔθνη [a] ἀναγκάζεις [b] Ἰουδαΐζειν; 15 ἡμεῖς [c] φύσει Ἰουδαῖοι καὶ οὐκ [d] ἐξ [d] ἐθνῶν [e] ἁμαρτωλοί, 16 εἰδότες δὲ ὅτι οὐ [f] δικαιοῦται ἄνθρωπος [f] ἐξ ἔργων νόμου, [g] ἐὰν μὴ διὰ [h] πίστεως [h] Ἰησοῦ χριστοῦ, καὶ ἡμεῖς εἰς χριστὸν

Did$_2$ Thdrt Dial-trin Philo-carp Pelag. for υπαρχ., ων D^1. rec ζῃς bef και ουκ ιουδαικως, with DKL rel syrr goth Chr Thdrt Damasc Thl Œc: txt ABCFℵ m 17 am(with [besides F-lat] demid fuld) arm Orig Philo-carp lat-ff(but D-lat Ambrst Sedul Agap om και ουκ ιουδ.).—ουχ ABCℵ^1 m 17 Chr$_1$: ουχι D^{1}ℵ^2 d^2 l Damasc: om ουκ c d^1.—om και a. rec (for πως) τι, with KL rel syr Chr Thdrt Thl Œc: txt ABCDFℵ m 17 latt Syr copt æth Orig Damasc lat-ff.

16. rec om δε, with AD^{2}K rel vss gr-ff: ins BCD^{1}FLℵ latt goth Cyr Thdrt$_1$ lat-ff, ουν f. χριστου bef ιησ. AB 17 Victorin Aug$_{\frac{1}{2}}$: txt CDFKLℵ rel vss Chr Cyr Thdrt

above) **and not as a Jew, how (is it that** [reff.]) **thou art compelling the Gentiles** (i. e. virtually and ultimately; for the high authority of Peter and Barnabas would make the Gentile converts view their course as necessary to all Christians. There is no need, with De W. and Wieseler, to suppose that the τινες ἀπὸ Ἰακ. actually compelled the Gentile converts to Judaize, as necessary to salvation, and Peter upheld them: nor is there any difficulty in the expression: the present may mean, as it often does, '*art compelling to the best of thy power*,' '*doing thy part to compel*,'—for such certainly would be the *ultimate result*, if Jews and Gentiles might not company together in social life—"his principle logically involved this, or his influence and example would be likely to effect it." Jowett) **to Judaize** (observe the ceremonial law)?

15.] Some (Calv., Beza, Grot., Hermann, al.) think that the speech ends with ver. 14: Calov., al., with ver. 15: Luther, al., with ver. 16: Flatt, Neander, al., with ver. 18: Jowett, that the conversation gradually passes off into the general subject of the Epistle. "Ver. 14," he says, "is the answer of St. Paul to St. Peter: what follows, is more like the Apostle musing or arguing with himself, with an indirect reference to the Galatians." But it seems very unnatural to place any break before the end of the chapter. The Apostle recurs to the Galatians again with ὦ ἀνόητοι Γαλάται, ch. iii. 1: and it is harsh in the extreme to suppose him to pass from his speech to Peter into an address to them with so little indication of the transition. I therefore regard the speech (which doubtless is freely reported, and gives rather the bearing of what was said, than the words themselves, as in Acts xxii. and xxvi.) as continuing to the end of the chapter, as do Chr., Thdrt., Jer., Est., Beng., Rosenm., Winer, Rückert, Usteri, Olsh., B.-Crus., Meyer, De W. **We** (thou and I) **by nature** (birth) **Jews and not sinners from among the Gentiles** (he is speaking to Peter from the common ground of their Judaism, and using [ironically?] Judaistic language, in which the Gentiles were ἄθεοι, ἄνομοι, ἄδικοι, ἁμαρτωλοί [reff.]. The putting a comma after ἐθνῶν, and taking ἁμαρτωλοί with ἡμ. φύσ. Ἰουδ. [Prim. in Est., Elsner, Er.-Schmid, al.], '*We, by birth Jews, and, though not from the Gentiles, yet sinners*,' is absurd), **knowing nevertheless** (this seems, against Ellic. ed. 2, the proper force of δέ here, and is the same in sense as his "*but as we know*," but clearer) **that a man is not justified by** (as the ground of justification: see Ellic.'s note on the sense of ἐκ) **the works of the law** (not, '*by works of law*,' or '*on the score of duly done*' [Peile]: this, though following as an inference, and a generalization of the axiom, was not in question here. '*The works of the law*,' just as 'the faith of Jesus Christ;' the genitives in both cases being objective—the works which have the law [ceremonial and moral] for their object,—which are wrought to fulfil the law: Meyer compares ἁμαρτήματα νόμου, Wisd. ii. 12,—faith which has Jesus Christ for its object,—which is reposed in or on Him. On δικαιόω, see note, Rom. i. 17),—(supply, nor is any man justified, and see reff.) **except by** (as the medium of justification. Ellic. observes that two constructions seem to be mixed—οὐ δικ. ἄνθ. ἐξ ἔργ. ν., and οὐ δικ. ἄνθ. ἐὰν μὴ διὰ π. Ἰ. χ. ἐὰν μή in this elliptical construction is not elsewhere found: but εἰ μή repeatedly [reff.]. The ἐάν seems to remove further off the

Ἰησοῦν [l] ἐπιστεύσαμεν, ἵνα [f k] δικαιωθῶμεν [k] ἐκ [h] πίστεως [h] χριστοῦ καὶ οὐκ [f] ἐξ ἔργων νόμου, ὅτι [f] ἐξ ἔργων νόμου οὐ [f] δικαιωθήσεται [l] πᾶσα σάρξ. 17 εἰ δὲ ζητοῦντες δικαιωθῆναι [m] ἐν χριστῷ [n] εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, [o] ἆρα χριστὸς ἁμαρτίας [p] διάκονος; [q] μὴ γένοιτο. 18 εἰ [k]

l aor. — Acts xix. 2. Rom. xiii. 11. 1 Cor. iii. 5. πιστ. εἰς, John i. 12 and passim. Acts x. 43. xix. 4. Rom. x. 14 al. k Rom. iii. 30. v. 1. ch. iii. 8, 24. l constr., Rom. iii. 20. Matt. xxiv. 22. Acts x. 14. Exod. xv. 26. m — Col. i. 16 reff. n — Matt. i. 18. Rom. vii. 10. Neh. ix. 8. o Luke xviii. 8. Acts viii. 30 only. Gen. xxvi. 9 var. (ἆρα F.) p see Rom. xv. 8. 2 Cor. xi. 15. q Gospp., Luke xx. 16 only. Rom. iii. 4, 6, 31 al[s]. 1 Cor. vi. 15 only. L.P. Josh. xxii. 29.

Ambr Jer Aug$_2$. ιησουν bef χριστον B a^1 17 syr copt æth Thdrt$_1$ Aug$_2$: om ιησ. d^1 l. om 2nd χριστου F Thdrt$_1$ Tert Tich (*see Rom* iii. 28 *al*): ιησ. χ. K syr-w-ast. rec διοτι, with CD^{2}KL rel: txt ABD^{1}FN 17. 67^2 Damasc. rec ου δικαιωθησεται bef εξ εργων, with KL rel goth Thdrt$_1$ Thl Œc: ουκ εξ εργ. ν. δικ. a: txt ABCDFN m 17 latt syrr copt arm Thdrt$_1$ Damasc$_2$ lat-ff.

hypothesis, which arises in the mind, of the two being united) **the faith of** (see above) **Jesus Christ,—we also** (as well as the Gentile sinners, q. d., casting aside our legal trust) **believed** (reff.) **on Christ Jesus** (notice Ἰησ. χρ. above, χρ. Ἰησ. here. This is not arbitrary. In the general proposition above, Ἰησ. χρ., as the name of Him on whom faith is to be exercised: here, when Jews receive Him as their Messiah, χρ. Ἰησ., as bringing that Messiahship into prominence. Perhaps, however, such considerations are but precarious. For example, in this case, the readings are in some confusion. It may be remarked, that the Codex Sinaiticus agrees throughout with our text) **that we might be justified by** (this time, faith is the *ground*) **the faith of Christ, and not by the works of the law: because** (it is an axiom in our theology that) **by the works of the law shall all flesh find no justification** (Angl.: '*shall no flesh be justified*:' our language not admitting of the logical form of the Greek: but by this transposition of the negative, the sense is not accurately rendered). There is a difference between Commentators in the arrangement of the foregoing sentence. Meyer follows Lachmann in placing a period after χριστοῦ, and understanding ἐσμέν at Ἰουδ. or ἁμαρτωλοί. Beza, Hermann, Rückert, Usteri, Ellicott, al., begin a new sentence at εἰδότες δέ, also understanding ἐσμέν. But it seems much better, as above (with De W., al.), to carry on the sentence throughout. Meyer's objection, that thus it would not represent the matter of fact, for Peter and Paul were not converted as εἰδότες κ.τ.λ., would apply equally to his own arrangement, for they were not converted ἵνα δικαιωθῶσιν κ.τ.λ. 17.] Continues the argument. **But if, seeking** (put first for emphasis—in the course of our earnest endeavour) **to be justified in Christ** (as the element—the Body, comprehending us the members. This is lost sight of by rendering '*through* Christ'), **we ourselves also** (you and I, addressed to Peter) **were found to be sinners** (as we should be, if we regarded the keeping of the law as necessary; for we should be just in the situation of those Gentiles who in the Judaistic view are ἁμαρτωλοί, faith having failed in obtaining righteousness for us, and we having cast aside the law which we were bound to keep), **is therefore Christ the minister of sin** (i. e. are we to admit the consequence which would in that case be inevitable, that Christ, having failed to obtain for his own the righteousness which is by faith, has left them sinners, and so has done all His work only to minister to a state of sin)? Whether we read ἄρα or ἆρα matters little; either will express the meaning, but the latter more pungently than the former. The clause must be interrogative, as μὴ γένοιτο always follows a question in St. Paul; see reff. Those who would take ἄρα for ἆρ' οὐ [qu. can it ever be so taken, in spite of Matthiæ (Gr. Gr. § 641), Winer (comm. h. l., but not in Gr. ed. 6, § 57. 2, where he allows the translation given above), Monk (on Eur. Alcest. 353), and Porson (pref. to Hec. p. x)?] seem to me to miss altogether the fine irony of the question, which, as it stands, presupposes the ἆρ' οὐ question already asked, the inevitable answer given, and now puts the result, 'Can we believe, are we to hold henceforth, such a consequence?' The same might be said of all the passages alleged by the above scholars in support of their view. Theodoret expresses well the argument: εἰ δὲ ὅτι τὸν νόμον καταλιπόντες τῷ χριστῷ προσεληλύθαμεν, διὰ τῆς ἐπ' αὐτὸν πίστεως τῆς δικαιοσύνης ἀπολαύσασθαι προσδοκήσαντες, παράβασιν τοῦτο νενόμισται, εἰς αὐτὸν ἡ αἰτία χωρήσει τὸν δεσπότην χριστόν· αὐτὸς γὰρ ἡμῖν τὴν

r — Matt. xxvi. 61. Acts vi. 14. 2 Cor. v. 1. Kgs v. 12.
s — Rom. xv. 20.
t Rom. ii. 25, 27. James ii. 9, 11 only †. Ps. xvi. 4 Symm.
u — Paul only, Rom. iii. 5. v. 8. 2 Cor. vi. 4. Susann. 61 Theod. -άνειν. 2 Cor. iii. 1. v. 12. x. 12, 18 only.
x Matt. xxvii. 44 | Mk. J. Rom. vi. 6 only †.
a gen., ver. 16. iii. 18. Isa. xxxi. 2. see 1 Thess. iv. 8.
b Eph. v. 25 only. παρ., — Rom. iv. 25. Isa. liii. 12.
v dat., — Rom. vi. 2, 11.
y accus. of object, Rom. vi. 10.
w — Col. ii. 20.
x — 1 Tim. iii. 16 reff.
c 1 Cor. i. 19. ch.

γὰρ ἃ [r]κατέλυσα, ταῦτα πάλιν [s]οἰκοδομῶ, [t]παραβάτην ABCDF KLN a b
ἐμαυτὸν [u]συνιστάνω. 19 ἐγὼ γὰρ διὰ νόμου [v]νόμῳ [w]ἀπ- c d e f g
ἔθανον, ἵνα [v]θεῷ ζήσω. 20 χριστῷ [x]συνεσταύρωμαι· ζῶ h k l m
δὲ οὐκ ἔτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ χριστός· [y]ὃ δὲ νῦν ζῶ [z]ἐν n o 17
σαρκί, ἐν πίστει ζῶ τῇ τοῦ [a]υἱοῦ τοῦ θεοῦ τοῦ ἀγαπή-
σαντός με καὶ [bc]παραδόντος [b]ἑαυτὸν ὑπὲρ ἐμοῦ. 21 οὐκ

18. rec συνιστημι, with D²KL rel : txt ABCD¹FN 17. 67² Cyr.
20. ins *o* bef χριστος F Ign. om 3rd ζω A. for του υι. τ. θ., του θεου κ. χριστου BD¹F : txt ACD²·³KLN rel vulg(and F-lat) syrr copt goth Clem Dial Chr Cyr$_4$ Thdrt Damasc Ambrst.

καινὴν ὑπέδειξε διαθήκην· ἀλλὰ μὴ γένοιτο ταύτην ἡμᾶς τολμῆσαι τὴν βλασφημίαν.

18.] **For** (substantiates the μὴ γένοιτο, and otherwise deduces the εὑρέθημεν ἁμαρτωλοί) **if the things which I pulled down, those very things** (and no others) **I again build up** (which thou art doing, who in Cæsarea didst so plainly announce freedom from the law, and again here in Antioch didst practise it thyself. The *first person* is chosen *clementiæ causa*; the *second* would have placed Peter, where the first means that he should place *himself*'), **I am proving** (reff.) **myself a transgressor** (παραβάτης is the species, bringing me under the genus ἁμαρτωλός. So that παραβ. ἐμ. συνιστ. is the explanation of ἁμαρτωλοὶ εὑρέθημεν). The *force* of the verse is,—'You, by now reasserting the obligation of the law, are proving (*quoad te*) that your former step of setting aside the law was in fact a *transgression* of it:' viz. in that you neglected and set it aside,—not, as Chrys., Thl., and Meyer (from ver. 19), because the law itself was leading you on to faith in Christ: for (1) that point is not yet raised, not belonging to this portion of the argument, and (2) by the hypothesis of this verse the ἐγώ has *given up* the faith in Christ, and so cannot be regarded as acknowledging it as the end of the law. See against this view, but to me not convincingly, Ellicott, ed. 2.

19.] **For** (the γάρ [agst Ellic.] retains, on our view of παραβάτης, its full exemplifying force) **I** (ἐγώ, for the first time expressed, is marked and emphatic. The first person of the *last* verse, serves as the transition point to treating, as he now does, of HIS OWN state and course. And this ἐγώ, as that in Rom. vii., is purely and bona fide 'I Paul;' not 'I and all believers') **by means of the law died to the law** (Christ was the end of the law for righteousness: the law itself, properly apprehended by me, was my παιδαγωγός to Christ: and in Christ, who fulfilled the law, I died to the law: i. e. satisfied the law's requirements, and passed out of its pale: the dative, as Ellic. remarks, is a sort of dativus commodi, as also in ζῆν θεῷ) **that I should live to God** (the end of Christ's work, LIFE unto God. ζήσω is 1 aor. subj. in subordination to the aor. preceding: not fut., as stated in former edd. See Ellic.). Many of the Fathers (some as an *alternative*), Luther, Bengel, al., take the first νόμος here to mean the Gospel (the νόμος τοῦ πνεύματος τῆς ζωῆς of Rom. viii. 2); but it will be manifest to any who follow the argument, that this cannot be so. This διὰ νόμου νόμῳ ἀπέθανον is in fact a compendium of his expanded experience in Rom. vii.: and also of his argument in ch. iii. iv. below.

I am ('*and have been*,' perf.) **crucified with Christ** (specification of the foregoing ἀπέθανον: the way in which I died to the law was, by being united to, and involved in the death of, that Body of Christ which was crucified): **but it is no longer I that live, but** (it is) **Christ that liveth in me** (the punctuation—χρ. συνεσταύρωμαι, ζῶ δέ· οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμ. χρ.,—as in E. V., &c.—is altogether wrong, and would require ἀλλά before οὐκέτι. The construction is one not without example, where the emphatic word is repeated in two parallel clauses, each time with δέ. Thus Eur. Iph. Taur. 1367, φιλεῖς δὲ καὶ σὺ τὸν κασίγνητον, θεός· φιλεῖν δὲ κἀμὲ τοὺς ὁμαίμονας δόκει: Xen. Cyr. vi. 2. 22, ἔνθα πολὺς μὲν οἶνος, πολλὰ δὲ σῖτος, πολὺ δὲ ἔλαιον, θάλαττα δὲ προσκλύζει. So that our second δέ is not 'sondern,—'*not I, but*,'—but aber, as the first—q. d. 'but the life is not mine,—but the life is Christ's within me.' Notice, not ὁ ἐν ἐμοὶ χρ.: Christ is the vine, we the branches: He lives, He, the same Christ, through and in every one of His believing

[c] ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου [d] δικαιοσύνη, ἄρα χριστὸς [e] δωρεὰν ἀπέθανεν.

III. [1] [f] Ὦ [f] ἀνόητοι Γαλάται, τίς ὑμᾶς [g] ἐβάσκανεν, οἷς [hi] κατ' [i] ὀφθαλμοὺς Ἰησοῦς χριστὸς [j] προεγράφη

[d] ellips., ch. iii. 21. [e] = John xv. 25, from Ps. xxxiv. 19. (Matt. x. 8. Rom. iii. 24 al.) [f] Luke xxiv. 25. Rom. i. 14. 1 Tim. vi. 9. Tit. iii. 3 only. L.P. Prov. xvii. 28. Sir. xiv. 6, 8 only. Eph. iii. 3. Jude 4 only †. 1 Macc. x. 36. Esdr. vi. 31 F only. [g] here only. Deut. xxviii. 54, 56. [h] = ch. ii. 11 reff. [i] here only. see note. [j] Rom. xv. 4.

CHAP. III. 1. rec aft ἐβασκανεν add τη αληθεια μη πειθεσθαι (*from ch* v. 7), with CD²KL rel vulg syr goth æth arm Ath Cyr$_1$ Thdrt$_2$ Damasc: om ABD¹FN 17¹. 67² fuld Syrr coptt Orig(in Jer) Chr$_2$ Cyr$_1$ Thdrt$_1$ lat-ff. rec aft προεγραφη ins εν υμιν, with DFKL rel vulg syr goth Ath Chr Thdrt$_2$ Damasc lat-ff: om ABCℵ 17¹ am (with tol F-lat) Syr coptt æth arm Cyr$_2$ Thdrt$_1$ Eus-int Archel Aug^{ff}.

people)—**but** (taken up again, parallel with ζῶ δὲ .... ζῇ δέ) **that which** (i. e. 'the life which,' as E. V.) **I now** (since my conversion, as contrasted with the time before: not, as Rück., al., the *present* life contrasted with the *future*) **live in the flesh** (in the fleshly body;—which, though it appear to be a mere animal life, is not. So Luth.: "in carne quidem vivo, sed ego hanc vitam quantulacunque est, quæ in me agitur, non habeo pro vita. Non enim est vere vita, sed tantum larva vitæ, sub qua vivit alius, nempe Christus, qui est vere vita mea") **I live in** (not 'by,' as E. V., Chr. [διὰ τὴν πίστιν], Œc., Thl., Thdrt. [διὰ τῆς πίστεως]: ἐν π. corresponds to ἐν σαρκί: *faith*, and *not the flesh*, is the real element in which I live) **faith, viz. that** (the article particularizes, what sort of faith) **of** (having for its object, see on ver. 16) **the Son of God** (so named for solemnity, and because His eternal Sonship is the source of His life-giving power, cf. John v. 25, 26) **who loved me** (the link, which binds the eternal Son of God to me) **and** (proved that love, in that He) **gave Himself up** (to death) **for me** (on my behalf). 21.] **I do not** (as thou [Peter] art doing, and the Judaizers) **frustrate** (reff.: not merely '*despise*,' as Erasm., al.) **the grace of God: for** (justification of the strong expression ἀθετῶ) **if by the law** (comes) **righteousness** (not *justification*—but *the result of justification*), **then Christ died without cause** (not '*in vain*,' with reference to the *result* of His death [for which meaning Lidd. and Scott's Lex. refers to LXX: but it does not appear to occur in that sense], but *gratuitously, causelessly* (reff.);—'*Christ need not have died.*' εἰ γὰρ ἀπέθανεν ὁ χριστός, εὔδηλον ὅτι διὰ τὸ μὴ ἰσχύειν τὸν νόμον ἡμᾶς δικαιοῦν· εἰ δὲ ὁ νόμος δικαιοῖ, περιττὸς ὁ τοῦ χριστοῦ θάνατος. Chr.).

οὕτω ταῦτα διεξελθὼν ἐκ τῆς πρὸς τὸν τρισμακάριον (truly so in this case, in having found such a faithful reprover) Πέτρον διαλέξεως, πρὸς αὐτοὺς λοιπὸν ἀποτείνεται, κ. βαρυθυμῶν ἀποφθέγγεται. Thdrt.

CH. III. 1—V. 12.] SECOND, or POLEMICAL PART OF THE EPISTLE. 1.] The Apostle exclaims indignantly, moved by the fervour and truth of his rebuke of Peter, against the folly of the Galatians, for suffering themselves to be bewitched out of their former vivid apprehension of Christ's work and Person. ἀνόητοι must not, with Jer., be taken as an allusion to any supposed national stupidity of the Galatians (Wetst. on ch. i. 6, cites from Themistius a very different description: οἱ ἄνδρες . . . ὀξεῖς κ. ἀγχίνοι κ. εὐμαθέστεροι τῶν ἄλλων Ἑλλήνων): it merely springs out of the occasion: see ref. Luke.

ὑμᾶς has the emphasis—'YOU, to whom,' &c. ἐβάσκανεν] Not with Chr. al., '*envied*,' in which sense the verb usually takes a dative: so Thom. Mag., βασκαίνω, οὐ μόνον ἀντὶ τοῦ φθονῶ, ὅπερ πρὸς δοτικὴν συντάσσεται, ἀλλὰ καὶ ἀντὶ τοῦ μέμφομαι κ. διαβάλλω παρὰ τοῖς παλαιοῖς εὕρηται, κ. συντάσσεται πρὸς αἰτιατικήν (not always, cf. Sir. xiv. 6); but, as E. V. bewitched,—**fascinated**: so Aristot. Probl. xx. 34, διὰ τί τὸ πήγανον βασκανίας φασὶ φάρμακον εἶναι; ἢ διότι βασκαίνεσθαι δοκοῦσι λάβρως ἐσθίοντες; . . . ἐπιλέγουσι γοῦν, ὅταν τῆς αὐτῆς τραπέζης ἰδίᾳ τι προσφέρωνται, μεταδιδόντες, "ἵνα μὴ βασκάνῃς με." κατ' ὀφθ.] **openly,—before your eyes**: so ἵνα σοι κατ' ὀφθαλμοὺς λέγῃ, Aristoph. Ran. 625; cf. κατ' ὄμμα, Eur. Androm. 1040, κρυπτὸς καταστάς, ἢ κατ' ὄμμ' ἐλθὼν μάχῃ;

προεγράφη] **was described before**, as in reff. It has been variously explained, (1) '*depicted before you.*' So Œc., Thl. (Chrys. ?), Erasm., Luth., Calv., Winer, Rückert, Jowett, &c. But προγράφειν cannot be shewn to have any such meaning; nor [see below] is it required [as Jow.] by the context. (2) '*palam scriptus est:*' so Estius, Elsner, Bengel, al. But this, although an allowable meaning (τῆς δίκης προγεγραμμένης αὐτῷ, διὰ πένθος

k — Acts xxiii. 27. Esth. iv. 5. 3 Macc. vii. 2.
l — ch. ii. 16 reff.
m Acts viii. 15, 17, 19. xix. 2 al.
n — Rom. x. 16 (from Isa. liii. 1), 17. 1 Thess. ii. 13 al.
q dat. of manner, 1 Cor. ix. 7. xi. 5 al. Winer, § 31. 7. 1 Kings iii. 13.
2 Tim. i. 13 only. see note. Prov. xxviii. 23 only.
o — Heb. xii. 21.
p Phil. i. 6 only. Deut. ii. 24, 25, 31.
r Rom. xv. 23. 2 Cor. vii. 1. Phil. i. 6 al.
s Paul, 1 Cor. xii. 22. 2 Cor. i. 6. Phil. i. 29. 1 Thess. ii. 14. 2 Thess. i. 5.
t ch. iv. 11. Matt. v. 22. Rom. xiii. 4. 1 Cor. xv. 2. Col. ii. 18 only.

ABCDF KLN a b c d e f g h k l m n o 17

ἐσταυρωμένος; 2 τοῦτο μόνον θέλω [k] μαθεῖν ἀφ' ὑμῶν, [l] ἐξ ἔργων νόμου τὸ [m] πνεῦμα [m] ἐλάβετε ἢ ἐξ [n] ἀκοῆς πίστεως; 3 οὕτως [o] ἀνόητοί ἐστε; [p] ἐναρξάμενοι [q] πνεύματι νῦν [q] σαρκὶ [r] ἐπιτελεῖσθε; 4 τοσαῦτα [s] ἐπάθετε [t] εἰκῇ;

2. μαθειν bcf θελω D1-3F.

οἰκούρει, Plut. Camill. 11), would not suit ἐν ὑμῖν (see below). (3) '*proscriptus est.*' So Vulg., Ambr., Aug., Lyra. (προὐγραφεν αὐτοὺς φυγάδας, Polyb. xxxii. 21. 12; οἱ προγεγραμμένοι, ib. 22. 1.) But this is quite irrelevant to the context. It is best therefore to keep to St. Paul's own meaning of προγράφειν, and understand it to refer to the time when he preached Christ among them, which he represents as a previous description in writing of Christ, in their hearts and before their eyes. Jerome, Hermann, al., understand it as above, '*olim scriptus est*,' interpreting it, however, of the prophecies of the O. T. But not to mention that no prophecy sets Him forth as ἐσταυρωμένος, the whole passage (cf. vv. 2—5) evidently refers to the time when the Apostle preached among them. (See more in De W. and Meyer, from whom the above is mainly taken.) [The ἐν ὑμῖν of the rec. could hardly belong to ἐσταυρωμένος; for if so, it would more naturally be ἐσταυρ. ἐν ὑμῖν, the emphasis, as it now stands, being on ἐν ὑμῖν: but it must belong to προεγράφη, as above, and as in 2 Cor. iii. 2,—'in animis vestris.' So Mey. Among the various meanings proposed,—'among you' (E. V., &c., De W., Rück.), 'on account of you' (Koppe, but wrongly, see ch. i. 24, note),—Luther's is the most remarkable: "jam non solum abjecistis gratiam Dei, non solum Christus frustra vobis mortuus est, sed turpissime in vobis crucifixus est. Ad eum modum loquitur et Epistola ad Ebr. vi. 6: denuo crucifigentes sibimetipsis filium Dei, &c." This again is condemned by the context, and indeed by the aor. προεγράφη.] ἐσταυρωμένος, as expressing the whole mystery of redemption by grace, and of freedom from legal obligation. 'It has an echo of συνεσταύρωμαι in ch. ii. 20.' Jowett. **2.**] τ. μόνον, — not to mention all the *other* grounds on which I might rest my argument, '*this only*,' &c. διὰ συντόμου λόγου κ. ταχίστης ἀποδείξεως ὑμᾶς πεῖσαι βούλομαι. Chr. μαθεῖν, **be informed**: not to be pressed, as Luther, al. ("Agite nunc, respondete mihi discipulo vestro, tam subito enim facti estis docti, ut mei jam sitis præceptores et doctores"), but taken in its ordinary sense, see reff. **Did ye from** (as its ground, see ch. ii. 16) **the works of the Law** (not a Law) **receive the Spirit** (evidently here to be taken as including *all His gifts*, spiritual and external: not as Chr., Thl., Jer., χαρίσματα only: for the two are distinguished in ver. 5), **or from the hearing of faith** (meaning either, '*that preaching which proclaimed faith*,' or '*that hearing, which received (the) faith*.' The first is preferable, because (1) where their first receiving the Gospel is in question, the *preaching* of it would probably be hinted at, as it is indeed taken up by the οὖν below, ver. 5: (2) where the question is concerning the power of faith as contrasted with the works of the law, faith would most likely be *subjective*. But certainly we must not understand it '*obedience*' [ὑπακ. Rom. i. 5; xvi. 26. See 1 Kings xv. 22] *to the faith*,' as Wahl, al., which would spoil the contrast here)? **3.**] **Are ye so** (to such an extent, emph.) **foolish** (as viz. the following fact would prove)? **Having begun** (see Phil. i. 6, where the same two verbs occur together, and 2 Cor. viii. 6, where προενήρξατο is followed by ἐπιτελέσῃ. Understand, 'the Christian life') **in the Spirit** (dative of the manner in which, reff. The Spirit, i. e. the Holy Spirit, guiding and ruling the spiritual life, as the 'essence and active principle' [Ellic.] of Christianity,—contrasted with the flesh,—the element in which the law worked), **are ye now being completed** (passive here, not mid., cf. Phil. i. 6, where the active is used: and for the passive, Luke xiii. 32. The middle does not appear to occur in the N. T., though it does in classical Greek, e. g. Polyb. ii. 58. 10, μηθὲν ἀσεβὲς ἐπιτελεσαμένοις. Diod. Sic. xii. 54, μεγάλας πράξεις ἐπιτελεσάμενοι) **in** (dative, as above) **the flesh**? **4.**] **Did ye suffer** (not, '*have ye suffered*,' as almost all Commentators, E. V., &c.,—i. e. πεπόνθατε, Heb. ii. 18; Luke xiii. 2) **so many things in vain**? There is much controversy about the meaning. (1) Chrys., Aug., and the ancients, Grot., Wolf, Rück., Olsh., &c., understand it of the sufferings

[u] εἴ γε καὶ [t] εἰκῇ. 5 ὁ οὖν [v] ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα [u] — 2 Cor. v. 5. Col. i. 23.
καὶ [w] ἐνεργῶν [x] δυνάμεις ἐν ὑμῖν [t] ἐξ ἔργων νόμου ἢ ἐξ [v] 2 Cor. ix. 10. Col. ii. 19.
[m] ἀκοῆς πίστεως; 6 καθὼς Ἀβραὰμ [y] ἐπίστευσεν τῷ θεῷ, 2 Pet. i. 5, 11 only †. Sir. xxv. 22

only. (-γία, Eph. iv. 16. Phil. i. 19.) 22. xix. 11. 1 Cor. xii. 10, 28 t. w ch. ii. 8 reff. x — Matt. vii. 22. Acts ii. y w. dat., Gen. xv. 6. John v. 24. Acts xvi. 34.

5. aft νομου ins (*see ver* 2) το πνευμα ελαβετε A.

6. καθως γεγραπται Επιστευσεν αβρ. F.

which the Galatians underwent at the time of their reception of the Gospel. And, I believe, rightly. For (a) πάσχω occurs (see reff.) seven times in St. Paul, and always in the strict sense of '*suffering*,' by persecution, or hardship (similarly in Heb., 1 Pet., &c.): (b) the historic aorist here marks the reference to be to some definite time. Now the time referred to by the context is that of their conversion to the Gospel, cf. τὸ πν. ἐλάβετε,—ἐναρξάμενοι πνεύματι above. Therefore the meaning is, **Did ye undergo all those sufferings** (not specially mentioned in this Epistle, but which every convert to Christ must have undergone as a matter of course) **in vain** (Schomer first, and after him many, and Winer, B.-Crus., De Wette, understand παθεῖν here in a *good sense*, in reference to divine grace bestowed on them. But πάσχω seems never to be thus used in Greek without an indication in the context of such a meaning, e. g. εὖ πάσχειν, or as in Jos. Antt. iii. 15. 1, ὅσα παθόντες ἐξ αὐτοῦ κ. πηλικῶν εὐεργεσιῶν μεταλαβόντες, where the added clause defines the παθόντες; and never in N. T., LXX nor Apocrypha at all. (3) Bengel refers it to their patience with Paul [*patientissime sustinuistis pertulistisque me*]; but this, as Meyer remarks, would be expressed by ἀνέχειν, hardly by πάσχειν. (4) Meyer, to the troubles of their bondage introduced by the false and judaizing teachers. But not to dwell on other objections, it is decisive against this, (a) that it would thus be *present*, πάσχετε [see ch. iv. 10], not *past* at all, and (b) that even if it might be past, it must be the perfect and not the aorist. I therefore hold to (1); οὐ γὰρ ὑπὲρ τοῦ νόμου ἀλλ' ὑπὲρ τοῦ χριστοῦ τὰ παθήματα, Thdrt.: πάντα γὰρ ἐκεῖνα, φησίν, ἅπερ ὑπεμείνατε, ζημιῶσαι ὑμᾶς οὗτοι βούλονται, κ. τὸν στέφανον ὑμῶν ἁρπάσαι. Chrys. [So Ellic. ed. 2.] When Meyer says that this meaning is ganz isolirt vom Context, he is surely speaking at random: see above. [Ellic. ed. 1 took ἐπάθετε in a neutral sense, as applying to both persecutions and blessings, and nearly so Jowett: 'Had ye all these experiences in vain?' objecting to (1) that it is unlike the whole spirit of the Apostle. But we find surely a trace of the same spirit in Phil. i. 29, 30; as there suffering is represented as a special grace from Christ, so here it might well be said, 'let not such grace have been received in vain']) ? **if it be really in vain** (on εἴ γε καί, see note on 2 Cor. v. 3: the construction is, 'if, as it must be, what I have said, εἰκῇ, is really the fact.' The Commentators all take it as a supposition,—some, as Chr., &c., E. V., 'if it be yet in vain,' as a softening of εἰκῇ, others, as Meyer, De W., al., as an intensification of it, 'if it be only in vain [and not something worse]'). 5.] οὖν takes up again the question of ver. 2, and asks it in another form. There is a question whether the participles ἐπιχορηγῶν and ἐνεργῶν are present, referring to things done among them while the Apostle was *writing*, or imperfect, still spoken of the time when he was with them? Chrys., Thdrt., &c., and Bengel, al., maintain the latter: Luth., Calv., Rück., Meyer, De W., &c., the former. It seems to me, that this question must be settled by first determining who is the agent here spoken of. Is it the Apostle? or is it not rather GOD, and is not this indicated by the reference to Abraham's faith in the next verse, and the taking up the passive ἐλογίσθη by δικαιοῖ ὁ θεός in ver. 8? If it be so, then the participles here must be taken as present, but indefinite, in a substantive sense (Winer), as ὁ διώκων ἡμᾶς ποτέ, ch. i. 23. And certainly God alone can be said (and so in ref. 2 Cor.) ἐπιχορηγεῖν τὸ πνεῦμα, and ἐνεργεῖν (ch. ii. 8) δυνάμεις ἐν ὑμῖν (see below). ἐπιχορ.] The ἐπί does not imply *addition*, but as so often with prepositions of motion in composition, the *direction* of the supply: see notes on Acts xxvii. 7; Rom. viii. 16.

δυνάμεις] here, not merely *miracles* or χαρίσματα, though those are included: nor is ἐν ὑμῖν, '*among you*;' but δυν. are the wonders wrought by divine Power **in you** (cf. θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν, 1 Cor. xii. 6. θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν τὸ θέλειν κ.τ.λ. Phil. ii. 13. Eph. ii. 2; also Matt. xiv. 2), viz. at your conversion and since. ἐξ ἔργ.] (supply **does He it**) **in consequence of** ("as the originating or moving cause," Ellic.) **the works of the law**, or **in consequence of the hearing** (see above, ver. 2) **of faith**? 6—9.] *Abraham's faith was his entrance into righteous-*

ABCDF KLℵ a b c d e f g h k l m n o 17

z — Rom. ii. 26 al. Prov. xvii. 26.
a — Acts x. 4. xix. 27. Rom. ix. 8 & passim. Wisd. ix. 6.
b Rom. ii. 8. iii. 26. iv. 12, 14 al.
c Acts iii. 31 only. — Ps. cxxxviii. 2. Wisd. xix. 1. see Gen. xxxvii. 18. John vii. 38 al.
d γρ., personified, Rom. iv. 3. ix. 17. e ch. ii. 16 reff.
f here only †. see note.
g Acts iii. 25 only. Gen. xii. 3 vat. xxii. 18. xxvi. 4.
h — Acts iii. 26. Eph. i. 3. Heb. vi. 14 al. Gen. xii. 3.

7 z — Rom. ii. 26 al. Prov. xvii. 26. καὶ z ἐλογίσθη αὐτῷ a εἰς δικαιοσύνην. 7 γινώσκετε ἄρα
a — Acts x. 4. xix. 27. Rom. ix. 8 & passim. Wisd. ix. 6. ὅτι οἱ b ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. 8 c προ-
b Rom. ii. 8. iii. 26. iv. 12, 14 al. ἰδοῦσα δὲ ἡ d γραφὴ ὅτι e ἐκ πίστεως e δικαιοῖ τὰ ἔθνη ὁ
c Acts iii. 31 only. — Ps. cxxxviii. 2. Wisd. xix. 1. see Gen. xxxvii. 18. John vii. 38 al. θεός, f προευηγγελίσατο τῷ Ἀβραὰμ ὅτι g ἐνευλογηθήσον-
d γρ., personified, Rom. iv. 3. ix. 17. e ch. ii. 16 reff. f here only †. see note. g Acts iii. 25 only. Gen. xii. 3 vat. xxii. 18. xxvi. 4. ται ἐν σοὶ πάντα τὰ ἔθνη. 9 ὥστε οἱ b ἐκ πίστεως h εὐλο-
h — Acts iii. 26. Eph. i. 3. Heb. vi. 14 al. Gen. xii. 3.

7. om *οἱ* C[1](appy). *υιοι* bef *εισιν* BN[1] Chr Thdrt Iren-int[1] Ambr.

8. *τα εθνη* bef *δικαιοι* ℵ m. *προευηγγελισται* D[1] 67[2]. elz (for *ενευλ.*) *ευλογηθ.*, with F h n: txt ABCDKLℵ rel Cyr Thdrt Damasc Œc.

ness before God: and Scripture, in recording this, records also God's promise to him, by virtue of which all the faithful inherit his blessing. **6.**] The reply to the foregoing question is understood: it is *ἐξ ἀκοῆς πίστεως*. And then enters the thought of God's *ἐνεργεῖν* as following upon Abraham's faith. The fact of justification being now introduced, whereas before the *ἐπιχορηγεῖν τὸ πνεῦμα* was the matter enquired of, is no real departure from the subject, for both these belong to the *ἐνάρξασθαι* of ver. 3,—are concomitant, and inseparable. On the verse, see note, Rom. iv. 3. **7.**] *γινώσκ.* is better taken indicatively, with Jer., Ambr., Beza, Rück., al., than imperatively, with most Commentators (and Mey., De W., Olsh., Ellic.). It is no objection to the indicative that such knowledge could not well be predicated of the Galatians: it is not so predicated, but is here set before them as a thing which they ought to be acquainted with—**from this then you know** (q. d. 'omnibus patet.' The imperative seems to me to lose the fine edge of the Apostle's argumentative irony: besides that the usage of that mood with *ἄρα* is not frequent: indeed apparently only to be found in Homer; cf. Il. *κ.* 249; *ω.* 522. See on the other side, Ellicott's note here).

οἱ ἐκ πίστεως] see Rom. ii. 8; iii. 26, and notes, **those who are of faith**, as the origin and the *ἀφορμή* of their spiritual life. **οὗτοι**] emphatic; **these**, and these only (see Rom. viii. 14), not *οἱ ἐξ ἔργων*. Chrys. says *οὐχ οἱ τὴν φυσικὴν ἔχοντες πρὸς αὐτὸν συγγένειαν*: but this point is not here raised: besides, they might be, as well as others, if they were *ἐκ πίστεως*, see Rom. iv. 16.

υἱοὶ Ἀβρ.] see Rom. iv. 11—17, and notes. **8.**] **But** (transitional [see Ellicott's note]) **the Scripture** (as we say, Nature: meaning, the Author of the Scripture; see reff.) **foreseeing** (Schöttgen, Hor. Hebr. i. 732, gives examples of 'quid vidit Scriptura?' and the like, as common sayings among the Jews) **that of faith** (emphatic,—'*and not of works*') **God justifieth** (present, not merely as Mey., De W., al., because the time foreseen was regarded as present, nor 'respectu Pauli scribentis,' as Bengel,—but because it was God's *one* way of justification—He never justified in any other way—so that it is the normal present, q. d. 'is a God that justifieth') **the Gentiles** (observe, there is no *stress* here on *τὰ ἔθνη*,—it is not *ἐκ πίστεως καὶ τὰ ἔθνη δικαιοῖ ὁ θ.*: so that, as is remarked above, no question is raised between the carnal and spiritual seed of Abraham,—nor, as Bengel, '*δέ* vim argumenti extendit etiam ad *gentes*:' the question is between those who were *ἐκ πίστεως*, and those who wanted to return to the *ἔργα νόμου*, whether Jews or Gentiles. So that in fact *τὰ ἔθνη* must be here taken in its widest sense, as in the Abrahamic promise soon to be quoted) **announced the good news beforehand** (the word is found only in Philo, and in this sense:—*ἑσπέρα τε καὶ πρωΐα, ὧν ἡ μὲν προευαγγελίζεται μέλλοντα ἥλιον ἀνίσχειν*, de Mundi Opif. § 9, vol. i. p. 7, and de mut. nom. § 29, p. 602, *ὃς* (viz. *ὁ νεοττὸς*) *. . . . . τοὺς ταρσοὺς διασείειν φιλεῖ, τὴν ἐλπίδα τοῦ πέτεσθαι δυνήσεσθαι προευαγγελιζόμενος*) **to Abraham**: (*ὅτι* recitative) **In thee** (not, '*in thy seed*,' which is a point not here raised; but strictly **in thee**, as followers of thy faith, it having first shewn the way to justification before God. That the words will bear that other reference, does not shew that it must be introduced here) **shall all the Gentiles** (see above: not to be restricted with Meyer, al., to its narrower sense, but expressing, from Gen. xviii. 18; xxii. 18, in a form suiting better the Apostle's present argument, the *πᾶσαι αἱ φυλαὶ τῆς γῆς* of Gen. xii. 3) **be blessed.** **9.**] Consequence of *ἐνευλογηθήσονται* above, substantiated

γοῦνται σὺν τῷ [l]πιστῷ Ἀβραάμ. 10 ὅσοι γὰρ [b]ἐξ ἔργων νόμου εἰσίν, [k]ὑπὸ [l]κατάραν [k]εἰσίν· γέγραπται γὰρ ὅτι [m]ἐπικατάρατος πᾶς ὃς οὐκ [n]ἐμμένει ἐν πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, [o]τοῦ ποιῆσαι αὐτά. 11 [p]ὅτι δὲ [q]ἐν νόμῳ οὐδεὶς [q]δικαιοῦται [r]παρὰ τῷ θεῷ [p]δῆλον, ὅτι [s]ὁ δίκαιος ἐκ πίστεως ζήσεται· 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' [t]ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. 13 χριστὸς ἡμᾶς [u]ἐξηγόρασεν ἐκ τῆς [v]κατάρας

l — John xx. 27. so δίκαιων Aὼr, 2 Pet. ii. 7.
k Rom. iii. 9. 1 Cor. ix. 20. 1 ver. 13 bis. Heb. vi. 8. James iii. 10. 2 Pet. ii. 14 only. Gen. xxvii. 12, 13.
m Deut. xxvii. 26. (John vii. 49 v. r.) ver. 13 only.
n constr., Heb. viii. 9, from Jer. xxxviii. (xxxi.) 32 only. w. dat., Acts xiv. 22. absol., Acts xxviii. 30 only.
o constr., Matt. xxi. 32. Acts iii. 12. vii. 19 al. 3 Kings xvi. 19. Winer, § 44. 4.
p 1 Cor. xv. 27 only. δῆλ., Matt. xxvi. 73 only.
q — Acts xiii. 39. Rom. v. 9. 1 Cor. vi. 11. Num. xxvii. 21.
r — Rom. ii. 13. 1 Cor. iii. 19 al.
s Hab. ii. 4.
t Levit. xviii. 5. v. 16. Col. iv. 5 only. Dan. ii. 8 only.)
v ver. 10.
u — ch. iv. 5 only. (Eph.

10. rec om *οτι*, with KL rel vulg syrr Chr Thdrt: ins ABCDFℵ 17 arm Cyr Damasc. om 1st *εν* Bℵ[1] m 17. 67[2] Damasc. *ενγεγραμμενοις* B.

11. om *τω* bef *θεω* D[1]F. om *δηλον* F. ins *γεγραπται γαρ* bef 2nd *οτι* D[1]F.

12. αλλα D[1]ℵ. rec aft *αυτα* ins *ανθρωπος*, with D[2]KL rel: om A(appy) BCD[1]Fℵ 17. 67[2] latt syrr copt æth arm Mcion-e Chr Cyr Damasc Ambrst Aug Jer. *εν αυτω* F. (not F-lat.)

by ver. 10 below. A share in Abraham's *blessing* must be the accompaniment of faith, not of works of the law.

πίστεως has the emphasis. **σύν**, to shew their community with him in the blessing: **τῷ πιστῷ**, to shew wherein the community consists, viz. FAITH.

10.] substantiation of ver. 9: they **ἐξ ἔργων νόμου** cannot be sharers in the blessing, for they are accursed; it being understood that they do not and cannot **ἐμμένειν ἐν πᾶσιν** &c.: see this expanded in Rom. iii. 9—20. The citation is freely from the LXX. On **τοῦ ποιῆσαι**, not a Hebraism, but a construction common in later Greek, see Ellic.'s note.

11, 12.] 'contain a perfect syllogism, so that **ὁ δίκ. ἐκ πίστ. ζήσεται** is the major proposition, ver. 12 the minor, and **ἐν νόμῳ οὐδ. δικ. παρὰ τ. θεῷ** the consequence.' Meyer. It is inserted to strengthen the inference of the former verse, by shewing that not even could a man keep the law, would he be justified—the *condition* of justification, as revealed in Scripture, being that it is *by faith*. **But** (=moreover) **that** in (not merely the *elemental* in, but the *conditional* as well: 'in and by:' not '*through*') **the law no man is justified** (the *normal* present: is, in God's order of things) **with God** (not emphatic as Bengel, 'quicquid sit apud homines:' this would require *οὐδεὶς παρὰ τῷ θεῷ δικαιοῦται*: but *δικαιοῦται-παρὰ-τῷ-θεῷ* is simply predicated of *οὐδείς*) **is evident, for** (it is written, that) **the just by faith shall live** (not '*the just shall live by his faith*,' as Winer, De W., al. The order of the words would indeed suggest this rendering, seeing that *ὁ ἐκ π. δ. ζ.* would properly represent the other: but we must regard St. Paul's logical use of the citation: and I think, with Meyer, that he has abstained from altering the order of the words as being well known. He is not seeking to shew *by what* the righteous shall live, but the *ground itself* of *that righteousness* which shall *issue in life*; and the contrast is between **ὁ δίκαιος ἐκ πίστεως** and **ὁ ποιήσας αὐτά**. [It is right to say that Ellic. (both edd.) prefers the other rendering, and supports it by the fact that the original Hebrew will not bear this one, and that St. Paul adopts the words of the LXX as they stand; and by the contrast between **ζήσεται ἐκ πίστεως**, and **ζήσεται ἐν αὐτοῖς**. Jowett doubts whether **ζήσεται** could be used absolutely: but see Heb. xii. 9. I still however prefer rendering as above. The construction desiderated by Bp. Middleton to suit our rendering,—**ὁ δίκαιος ὁ ἐκ π.**,—would stultify the sentence, by bringing into view other **δίκαιοι**, who were not **ἐκ πίστεως**]): **but** (logical, introducing the minor of the syllogism: see above) **the law** (not 'law, as such,' Peile: no such consideration appears here, nor any where, except in so far as the law of Moses is treated of as possessing the qualities of law in general) **is not of** (does not spring from nor belong to: 'non agit fidei partes,' Beng.) **faith: but** (ſondern) (its nature is such that) **he who has done them** (viz. **πάντα τὰ προστάγματά μου κ. π.**

τοῦ νόμου, γενόμενος [w] ὑπὲρ ἡμῶν [x] κατάρα, ὅτι γέγραπ- ABCDF KLℵ a b c d e f g h k l m n o 17
ται [x] Ἐπικατάρατος πᾶς ὁ [y] κρεμάμενος ἐπὶ [y] ξύλου, 14 ἵνα
[z] εἰς τὰ ἔθνη ἡ [a] εὐλογία τοῦ [a] Ἀβραὰμ [b] γένηται ἐν
[c] ἐπαγγελίαν τοῦ πνεύματος λά-
βωμεν διὰ τῆς πίστεως.

w = John vi. 51. xvii. 19. Rom. v. 6.
x (Deut. xxi. 23, κεκατηραμένος ὑπὸ θεοῦ.) ver. 10, from Deut. xxvii. 26.
y Acts v. 30. x. 39 only.
Gen. xl. 19. κρ., — Luke xxiii. 39. (Matt. xviii. 6. xxii. 40. Acts xxviii. 4 only.)
z — Rom. iii. 22. 2 Cor. viii. 14 (see Acts xxi. 17. xxv. 15).
a Gen. xxviii. 4. εὐλ., 1 Cor. x. 16. Heb. vi. 7 al. gen. obj. Rom. xv. 8.
b — 2 Cor. viii. 14. Matt. xviii. 19.
c Luke xxiv. 49. Acts i. 4. ii. 33, 39 al. fr. Amos ix. 6.

13. rec (for στι γεγρ.) γεγρ. γαρ, with D³KLℵ rel syrr copt Iren-gr Did Chr Cyr Thdrt: txt ABCD¹F 17 latt Eus Damasc Iren-int Jer Ambrst Hil Aug.

14. ιησ. bef χρ. BN Syr. for επαγγ., ευλογιαν D¹F k Tert Ambrst Vig. (not F-lat.)

τὰ κρίματά μου of Levit. xviii. 5) **shall live in** (conditional element) **them** (see Rom. x. 5). 13.] But this curse has been removed by the redemption of Christ. The joyful contrast is introduced abruptly, without any connecting particle: see an asyndeton in a similar case in Col. iii. 4. The ἡμᾶς is emphatic, and applies solely to the JEWS. *They only* were under the curse of ver. 10,—and they being by Christ redeemed from that curse, the blessing of Abraham (justification by faith), which was always destined by God to flow through the Jews to the Gentiles, was set at liberty thus to flow out to the Gentiles. This, which is Meyer's view, is certainly the only one which suits the context. To make ἡμᾶς refer to Jews and Gentiles, and refer ἡ κατ. τοῦ νόμ. to the law of conscience, is to break up the context altogether. ἐξηγόρ.] See, besides reff., 1 Cor. vi. 20; vii. 23; 2 Pet. ii. 1; Rev. v. 9. Ellicott remarks, 'the ἐξ- need not be very strongly pressed, see Polyb. iii. 42. 2, ἐξηγόρασε παρ' αὐτῶν τά τε μονόξυλα πλοῖα κ.τ.λ. . . . . The tendency,' he continues, 'to use verbs compounded with prepositions without any obvious increase of meaning, is one of the characteristics of later Greek: so Thiersch, de Pentat. vers. alex. ii. 1, p. 83.' The form of the idea is,—the Law (personified) held us (Jews) under its curse; (**out of this**) **Christ bought us**, BECOMING (emphatic, standing first) **a curse** (not ἐπικατάρατος, concrete, but κατάρα, abstract, to express that he became not only accursed, but the curse, coextensive with the disability which affected us) **for us** (the JEWS again. Not, as many older Commentators, and Rück., Olsh., Peile, &c., '*instead of us*,' but '*on our behalf*.' It *was* in our stead; but that circumstance is not expressed by ὑπέρ used of Christ's death for us—see reff. and Ellic.'s note; and Usteri, Paulin. Lehrbegriff, p. 115 ff.). ὅτι γέγρ. κ.τ.λ. is a parenthesis, justifying the formal expression γενόμ. ὑπ. ἡμ. κατάρα. The citation omits the words ὑπὸ θεοῦ of the LXX. They were not to the point here, being understood as matter of course, the law being *God's* law. The article ὁ is not in the LXX. The words are spoken of hanging *after death by stoning*; and are given in l. c. as a reason why the body should not remain on the tree all night, because one hanging on a tree is accursed of God. Such formal curse then extended to Christ, who *died* by hanging on a tree.

14.] **in order that** (the intent of γενόμ. ὑπ. ἡμ. κατάρα) **the blessing of Abraham** (promised to Abraham: i. e. justification by faith; ver. 9) **might be** (come) **upon the Gentiles** (not, all nations, but strictly the Gentiles: see above on ver. 13) **in** (in and by, *conditional element*) **Jesus the Christ, that** (ἵνα, parallel with, not dependent on and included in, the former ἵνα: for this clause has no longer to do with τὰ ἔθνη, see below. We have a second ἵνα co-ordinate with a first in Rom. vii. 13; 2 Cor. ix. 3; Eph. vi. 19, 20) **we** (not emphatic, nor is ἡμεῖς expressed: no longer the Jews, as Beza and Bengel, but all Christians: see Jowett's note, which perhaps is too finely drawn) **might receive** (in full, as fulfilled, aor.) **through the** (or, but not so usually, *our*) **faith** (as the subjective medium: but rendered objective by the article, as so often by St. Paul: no *stress* on διὰ τ. π.) **the promise of the Spirit** (viz. that made Joel ii. 28. See Acts ii. 17, 33; Luke xxiv. 49,—THE PROMISE of the new covenant). The genitive τοῦ πν. is objective,—the Spirit being the thing promised. But let me guard tiros against the old absurdity, "ἐπαγγελία τοῦ πνεύματος pro τὸ πνεῦμα τὸ ἐπηγγελμένον," which would destroy, here and every where else, the logical form of the sentence. This 'receiving the promise of the Spirit' distinctly refers back to ver. 2, where he asked them whether they received the

15 Ἀδελφοί, [d] κατὰ ἄνθρωπον [d] λέγω· [e] ὅμως ἀνθρώπου [f] κεκυρωμένην [g] διαθήκην οὐδεὶς [h] ἀθετεῖ ἢ [i] ἐπιδιατάσσεται. 16 τῷ δὲ Ἀβραὰμ [k] ἐρρέθησαν αἱ [l] ἐπαγγελίαι καὶ τῷ [m] σπέρματι αὐτοῦ. οὐ [n] λέγει Καὶ τοῖς σπέρμασιν, ὡς [o] ἐπὶ πολλῶν, ἀλλ' ὡς [o] ἐφ' ἑνός Καὶ τῷ σπέρματί σου,

d Rom. iii. 5. 1 Cor. ix. 8. κ. ἄνθ., ch. i. 11.
e (—) John xii. 42. 1 Cor. xiv. 7 only. 2 Macc. xv. 5.
f 2 Cor. ii. 8 only. Gen. xxiii. 20. Levit. xxv. 1 here only †.
m Acts iii. 25.
o — Heb. vii. 20 only:
g 1 Cor. xi. 25 al. fr. Deut. ix. 5 al.
h Matt. v. 21, &c. 1 plur., — Rom. ix. 4. xv. 8. 2 Cor. i. 20. vii. 1. Heb. vi. 13 al⁵. 28. Gen. xiii. 15. xvii. 8. 11 (?) only (see 2 Cor. vii. 14).
h ch. ii. 20 reff.
n — Rom. xv. 10 [11]. see 1 Cor. vi. 16.

15. κατα ανθρωπον λεγω bef αδελφοι A arm Damasc. προκεκυρωμενην (see ver 17) C 17 Chr-ms. επιτασσεται D¹.

16. om δε D¹F latt Chr lat-ff. [ερρεθησαν, so AB¹(ita cod) CD¹FN c (d) e f h 17 Cyr₂ Thdrt₂ Damasc.] aft σπερμασιν ins σου D¹. αλλα B.

Spirit by the works of the law, or by the hearing of faith? "Here is a pause, at which the indignant feeling of the Apostle softens, and he begins the new train of thought which follows with words of milder character, and proceeds more quietly with his argument." Windischmann.

15—18.] But what if the law, coming after the Abrahamic promise, *abrogated* that promise? These verses contain the refutation of such an objection: *the promise was not abrogated by the law.*

15.] τί ἐστι κατ' ἄνθρ. λέγω; ἐξ ἀνθρωπίνων παραδειγμάτων. Chr. But (see 1 Cor. xv. 32) the expression refers not only to the character of the example chosen, but to the temporary standing-point of him who speaks: I put myself for the time on a level with ordinary men in the world. ὅμως is out of its logical place, which would be after οὐδείς; see on ref. 1 Cor. To make it *'even'* and take it with ἀνθρώπου, is contrary to its usage. **A** (mere) **man's covenant** (not 'testament,' as Olsh., after Aug., al.; for there is here no introduction of that idea: the promise spoken to Abraham was strictly a *covenant*, and designated διαθήκη in the passages which were now in the Apostle's mind, see Gen. xv. 18; xvii. 7. On the general meaning, see Mr. Bagge's note) **when ratified** (reff.), **no one notwithstanding** (that it is merely a human covenant) **sets aside or supplements** (with new conditions, Jos. Antt. xvii. 9. 4 describes Archelaus as ὁ ἐν ταῖς ἐπιδιαθήκαις ὑπὸ τοῦ πατρὸς ἐγγεγραμμένος βασιλεύς,—'in his father's subsequent testament:' and again says of Antipas, B. J. ii. 2. 3, ἀξιῶν τῆς ἐπιδιαθήκης τὴν διαθήκην εἶναι κυριωτέραν, ἐν ᾗ βασιλεὺς αὐτὸς ἐγέγραπτο. Nothing is implied as to the nature of the additions, whether consistent or inconsistent with the original covenant: the simple fact that *no additions are made*, is enounced). 16.] This verse is not, as commonly supposed, the minor proposition of the syllogism, applying to Abraham's case the general truth enounced in ver. 15: for had it been so, (1) we should certainly find ὑπὸ θεοῦ contrasted with the ἀνθρώπου before, and (2) the parenthesis οὐ λέγει . . . . χριστός would be a mere irrelevant digression. This minor proposition does not follow till ver. 17. What is *now* said, in a parenthetical and subsidiary manner, is this: The covenant was not merely nor principally made with Abraham, but with Abraham *and* HIS SEED, and that seed referred, not to the Jewish people, but to CHRIST. The covenant then was not fulfilled, but awaiting its fulfilment, and He to whom it was made was yet to appear, when the law was given. αἱ ἐπ.] because the promise was many times repeated: e.g. Gen. xii. 7; xv. 5, 18; xvii. 7, 8; xxii. 18.

κ. τῷ σπ. αὐ.] These words, on which, from what follows, the stress of the whole argument rests, are probably meant to be a formal quotation. If so, the promises quoted must be Gen. xiii. 15; xvii. 8 [Jowett supposes xxi. 12, but qu. ?], where the words occur as here.

οὐ λέγει] viz. He who gave the promises —God. ἐπὶ πολ., ἐφ' ἑνός] **of one, of many**, as E. V. Plato has very nearly this usage, βούλομαι δέ μοι μὴ ἐπὶ θεῶν (de diis) λέγεσθαι τὸ τοιοῦτον, Legg. p. 662 d. See also Rep. 524 e. Cf. Ellic.'s note. τοῖς σπέρμασιν . . . τῷ σπέρματι.] The central point of the Apostle's argument is this: The seed to whom the promises were made, was Christ. To confirm this position,—see Gen. xxii. 17, 18, where the collective σπέρμα of ver. 17 is summed up in the individual σπέρμα of ver. 18, he alleges a philological distinction, recognized by the Rabbinical schools (see Wetst. and Schöttgen ad loc.). This has created considerable difficulty: and all sorts of attempts have been made to evade the argument, or to escape standing committed to the distinction. Jerome (ad loc.), curiously and characteristically, applies the κατὰ ἄνθρω-

p attr., Mark xv. 16. Eph i. 14. 1 Tim. iii. 15 al. Winer, § 24. 3. P ὅς ἐστιν χριστός. 17 q τοῦτο δὲ λέγω, διαθήκην r προ- ABCDF KLMab cdefg hklm ne 17

q 1 Cor. i. 12. x. 29. see 1 Cor. vii. 29. xv. 50. r here only †.

for ὅς, *o* D¹F², *quod* Iren-int Tert: *ov* F¹G, *quo* G-lat. (*qui* D-lat F-lat.)

τον λέγω to this distinction especially, and thinks that the Apostle used it as adapted to the calibre of those to whom he was writing: "Galatis, quos paulo ante stultos dixerat, factus est stultus." The Roman-Catholic Windischmann, one of the ablest and most sensible of modern expositors, says, "Our recent masters of theology have taken up the objection, which is as old as Jerome, and forgetting that Paul knew Hebrew better than themselves, have severely blamed him for urging the singular σπέρματι here, and thus justifying the application to Christ, seeing that the word זֶרַע, which occurs here in the Hebrew text, has no plural (Wind. is not accurate here: the plur. זְרָעִים is found 1 Sam. viii. 15, in the sense of 'grains of wheat'), and so could not be used. Yet they are good enough to assume, that Paul had no fraudulent intent, and only followed the arbitrary exegesis of the Jews of his time (Rückert). The argument of the Apostle does not depend on the grammatical form, by which Paul here only puts forth his meaning in Greek,—but on this, that the Spirit of God in the promise to Abraham and the passage of Scripture relating that promise, has chosen a word which implies a collective unity, and that the promise was not given to Abraham *and his children*. Against the prejudice of the carnal Jews, who held that the promise applied to the plurality of them, the individual descendants of the Patriarch, as such,—the Apostle maintains the truth, that only the Unity, Christ, with those who are incorporated in Him, has part in the inheritance." On these remarks I would observe, (1) that the Apostle's argument is independent of his philology: (2) that his philological distinction must not be pressed to mean more than he himself intended by it: (3) that the *collective and individual* meanings of σπέρμα are both undoubted, and must have been evident to the Apostle himself, from what follows, ver. 29. We are now in a position to interpret the words ὅς ἐστιν χριστός. Meyer says 'χριστός is the personal Christ Jesus, not, as has been held (after Aug.), Christ and His Church.' This remark is true, and untrue. χρ. certainly does not mean 'Christ *and* His Church:' but if it imports only the personal Christ Jesus, why is it not so expressed, χριστὸν Ἰησοῦν? For the word does not here occur in passing, but is the predicate of a very definite and important proposition. The fact is, that we must place ourselves in St. Paul's position with regard to the idea of Christ, before we can appreciate all he meant by this word here. Christians are, not by a figure, but really, the BODY OF CHRIST: Christ contains His people, and the mention even of the personal Christ would bring with it, in the Apostle's mind, the inclusion of His believing people. This seed is, CHRIST: not merely in the narrower sense, the man Christ Jesus, but Christ the Seed, Christ the Second Adam, Christ the Head of the Body. And that this is so, is plain from vv. 28, 29, which are the key to ὅς ἐστιν χριστός: where he says, πάντες γὰρ ὑμεῖς ΕΙ῾Σ ἐστε ἐν χριστῷ Ἰησοῦ (notice Ἰησοῦ here carefully inserted, where the Person is indicated). εἰ δὲ ὑμεῖς χριστοῦ, ἄρα τοῦ Ἀβραὰμ ΣΠΕΡΜΑ ἐΣΤΕ, κατ' ἐπαγγελίαν κληρονόμοι. So that while it is necessary for the form of the argument here, to express Him to whom the promises were made, and not the aggregate of his people, afterwards to be identified with Him (but not here in view), yet the Apostle has introduced His name in a form not circumscribing His Personality, but leaving room for the inclusion of His mystical Body.

17.] Enthymematical inference from vv. 15, 16, put in the form of a restatement of the argument, as applying to the matters in hand. **This however I say** (this is my meaning, the drift of my previous statement): **the covenant** (better than *a* covenant, as most Commentators; even Meyer and De W.: the emphatic substantive is often anarthrous: cf. the different arrangement in ver. 15) **which was previously ratified by God** (εἰς χρ. being inserted by some to complete the correspondence with ver. 16: the *fact was so*, it was *'to Christ,'* as its second party, that the covenant was ratified by God), **the Law, which took place** (was constituted) **four hundred and thirty years after, does not abrogate, so as to do away the promise.** As regards the interval of 430 years, we may remark, that in Exod. xii. 40, it is stated, "The sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years." (In Gen. xv. 13, Acts vii. 6, the period of the oppression of Israel in Egypt is roundly stated at 400 years.) But to this, in order to obtain

κεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ [s]ἀκυροῖ [t]εἰς τὸ [u]καταργῆσαι τὴν [v]ἐπαγγελίαν. 18 εἰ γὰρ [w]ἐκ νόμου ἡ [x]κληρονομία, [y]οὐκ ἔτι [w]ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ [z]δι' ἐπαγγελίας [a]κεχάρισται ὁ θεός. 19 [b]τί οὖν ὁ νόμος;

[s] Matt. xv. 6 | Mk. only †. Esdr. vi. 32 only. (ἄκυρον ποιεῖν, Prov. i. 25. v. 7.)
[t] Acts iii. 19. vii. 10 al.
[u] Rom. iii. 3. iv. 14. 1 Cor. xiii. 8. P.only,
exc Luke xiii. 7. Heb. ii. 14. Exra iv. 21, 23. v. 5. vi. 8 only.
[v] ver. 14.
[w] ver. 2.
[x] Acts vii. 5. xx. 32 al. Isa. liv. 17.
[y] — Rom. vii. 17, 20. xi. 6.
[z] — Rom. xii. 3.
[a] act. signif. & — Acts xxvii. 24. (2 Cor. ii. 10.) 3 Macc. iii. 33. Ctes. p. 77.
[b] so τοῦτο τί ἐστιν, Æschin.

17. rec aft θεου ins εις χριστον, with DFKL rel syrr arm(ed ven) Chr Thdrt Chron Ambrst: om ABCℵ 17. 67² vulg copt æth Cyr₂ Damasc Jer Aug$_{saepe}$ Pelag Bede. rec ετη bef τετρ. κ. τρ., with KL rel Thdrt Chron: txt ABCDFℵ a m 17 latt syrr copt Chr Cyr Damasc Ambrst Jer.

the entire interval between the covenant with Abraham and the law, must be added the sojourning of the patriarchs in Canaan,—i. e. to the birth of Isaac, 25 years (Gen. xii. 4; xxi. 5),—to that of Jacob, 60 more (Gen. xxv. 26),—to his going down into Egypt, 130 more (Gen. xlvii. 9); in all = 215 years. So that the time really was 645 years, not 430. But in the LXX (and Samaritan Pentateuch) we read, Exod. xii. 40, ἡ δὲ κατοίκησις (παροίκ., F.) τῶν υἱῶν Ἰσραὴλ, ἣν κατῴκησαν (παροίκ., F.) ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν (F. adding, from the Cod. Alex., αὐτοὶ καὶ οἱ πατέρες αὐτῶν) ἔτη τετρακόσια τριάκοντα: — and this reckoning St. Paul has followed. We have instances of a similar adoption of the LXX text, in the apology of Stephen: see Acts vii. 14, and note. After all, however, *the difficulty* lies in the 400 years of Gen. xv. 13 and Acts vii. 6. For we may ascertain thus the period of the sojourn of Israel in Egypt: Joseph was 39 years old when Jacob came into Egypt (Gen. xli. 46, 47; xlv. 6): therefore he was born when Jacob was 91 (91 + 39 = 130: see Gen. xlvii. 9). But he was born 6 years before Jacob left Laban (compare ib. xxx. 25 with xxxi. 41), having been with him 20 years (ib. xxxi. 38, 41), and served him 14 of them for his two daughters (xxxi. 41). Hence, seeing that his marriage with Rachel took place when he was 78 [91—20—7; the marriages with Leah and Rachel being contemporaneous, and the second seven years of service occurring *after*, not, as I assumed in the first edition, before, the marriage with Rachel]; Levi, the *third* son of Leah, whose *first* son was born after Rachel's marriage [xxix. 30—32], must have been born not earlier than Jacob's 81st year,—and consequently was about 49 [130—81] when he went down into Egypt. Now (Exod. vi. 16) Levi *lived in all* 137 years: i. e., about 88 [137—49] years in Egypt. But (Exod. vi. 16, 18, 20) Amram, father of Moses and Aaron, married his father Kohath's sister, Jochebed, who was therefore, as expressly stated Num. xxvi. 59, 'the daughter of Levi, whom *her mother* bare to Levi in Egypt.' Therefore Jochebed must have been born within 88 years after the going down into Egypt. And seeing that Moses was 80 years old at the Exodus (Exod. vii. 7),—if we call *x* his mother's age when he was born, we have 88 + 80 + *x* as a maximum for the sojourn in Egypt, which clearly therefore cannot be 430 years, or even 400; as in the former case *x* would = 262,—in the latter 232. If we take *x* = cir. 47 (to which might be added in the hypothesis any time which 88 and *x* might have had in common) we shall have the sojourn in Egypt = 215 years, which added to the previous 215, will make the required 430. Thus it will appear that the LXX, Samaritan Pent., and St. Paul, have the right chronology,—and as stated above, the difficulty lies in Gen. xv. 13 and Acts vii. 6,—and in the Hebrew text of Exod. xii. 40. **18.**] See Rom. iv. 14. **For if the inheritance** (the general term for all the blessings promised to Abraham, as summed up in his Seed who was to inherit the land,—in other words, for the Kingdom of Christ: see 1 Cor. vi. 9, 10) **is of the law** (i. e. by virtue of the law, having as its ground the covenant of the law) **it is no more** (οὐκ ἔτι, as νῦν in argumentative passages, not of time, but logical—the οὐκ *follows* on the hypothesis) **of** (by virtue of) **promise: but** (the 'but' of a demonstration, appealing to a well-known fact) **to Abraham by promise hath God granted** [it] (and therefore it is not of the Law). **19—24.**] *The use and nature of the Law.* **What** (ref.) **then** [is] **the Law** ('ubi audimus Legem nihil valere ad conferendam justitiam, statim obrepunt

c absol., Rom. iv. 15. v. 14. 1 Tim. ii. 14. Heb. ii. 2. ix. 15. Pa. c. 3. Wisd. xiv. 31 only. w. gen., Rom. ii. 23. 2 Macc. xv. 10 only. ii. 41 al. fr. Paul, here only. Heb. xii. 19. Deut. iv. 2. g pass. sign., here only. 2 Macc. iv. 37. act., Rom. iv. 21. Heb. xii. 26. h Levit. xxvi. 46.

τῶν [c] παραβάσεων [d] χάριν [e] προσετέθη, [f] ἄχρις οὗ ἔλθῃ ABCDF KLN a b
τὸ σπέρμα ᾧ [g] ἐπήγγελται, [h] διαταγεὶς δι' ἀγγέλων [i] ἐν c d e f g h k l m n e 17

d Eph. iii. 1 reff. e Acts f constr., Rom. xi. 25. 1 Cor. xi. 26. h — Acts vii. 44 (-γή, Acts vii. 53). i Gal. iii. 19. Acts vii. 38. Heb. ii. 2.

19. for παραβασ., παραδοσεων D¹: πραξεων F, *factorum* D-lat Iren-int$_2$ Ambrst, *prævaricationum aut factorum* G-lat. (*propter transgressionem* F-lat.) om χαριν F Iren-int$_2$ Ambrst. for προσετ., ετεθη D¹F (*posita est* latt) Clem Orig Eus. for οὗ, αν B 17 Clem. for αγγελων, αγγελου C¹(appy) d Thdrt$_1$-ms.

variæ cogitationes: aut igitur esse inutilem, aut contrariam fœderi Dei, aut tale quippiam.' Calv.) **For the sake of the transgressions** [of it] (the words τῶν παραβάσεων χάριν have been variously understood. (1) Aug., Calv., Beza, Luth., al., explain it of the *detection* of transgressions, as in Rom. vii. (2) Chrys., Œc., Thl., Jer., Erasm., Grot., Rück., Olsh., B.-Crus., De Wette, al., of their *repression*; μὴ ἐξῇ Ἰουδαίοις ἁδεῶς ζῆν . . . . ἀλλ' ἀντὶ χαλινοῦ ὁ νόμος αὐτοῖς ἐπικείμενος ᾖ, παιδεύων, ῥυθμίζων, κωλύων παραβαίνειν. Chrys. (3) Luth., Est., Bengel, al., combine (1) and (2). But it is hardly possible that either of these should be the true explanation. For the Apostle is not now treating of the detection of sin, or of the repression of sin [which latter was besides *not the office* of the Law, see Rom. v. 20], but of the Law as a preparation for Christ, vv. 23, 24: and therefore it must be regarded in its propædeutic office, not in its detective or (?) repressive. Now this propædeutic office was, to *make sin into* TRANSGRESSION,—so that what was before not a transgression might now become one. The law then was added [to the promise, which had no such power], for the sake of [in order to bring about *as transgressions*] the transgressions [of it] which should be, and thus [ver. 23] to shut us up under sin, viz. the transgression of the law. This is nearly Meyer's view, except that he makes this the exclusive meaning of χάριν, which usage will not sustain, cf. 1 John iii. 12. Ellic.'s view is very close to mine, which he has mistaken) **it was superadded** ("προσετέθη does not contradict the assertion of ver. 15, οὐδεὶς . . . . ἐπιδιατάσσεται. For the Law was not given as an ἐπιδιαθήκη, but came in as another institution, additional to that already existing." Meyer) **until the seed shall have come** (he places himself at the giving of the law and looks on into the future: hence the subjunctive, not the optative: and without ἄν, because the time is a certain and definite one), **to whom** (ver. 16) **the promise has been** (see above) **made** (the vulgate renders ἐπήγγελται *promiserat*, sc. Deus: and so Bengel prefers, from reff. active. But the passive suits ver. 16 [ἐῤῥέθησαν] better, and is justified by reff. Macc. Bretschneider understands it *cui demandatum est*, viz. *to put an end to the law*: but this is against N. T. usage of ἐπαγγέλλω, and absurd, where ἐπαγγελία is so often used in the context. This Seed is of course Christ), **being enjoined** (the aorist participle does not here denote previous occurrence, but is merely part of an aorist sentence: so Herod. i. 14, Γύγης δὲ τυραννεύσας ἀνέπεμψε ἀναθήματα . . .: Diod. Sic. xi. 31, γενναίως ἀγωνισάμενος πολλοὺς ἀνεῖλε τῶν Ἑλλήνων. See Hermann on Viger, pp. 772-3. For διατάσσω, cf. note on Acts vii. 53, and Hesiod, Op. 274, τόνδε γὰρ ἀνθρώποισι νόμον διέταξε Κρονίων: it is not *promulgate*, as Winer) **by means of** (not, *under the attestation of*, as Peile, nor *in the presence of*, as Calov., al.) **angels** (angels were, according to the Rabbinical view, the enactors and enjoiners of the Law: so Jos. Antt. xv. 5. 3, ἡμῶν τὰ κάλλιστα τῶν δογμάτων κ. τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθόντων: see also the citations in Wetst.: Heb. ii. 2; and note on Col. ii. 15. Of course no explaining away of ἄγγελοι into men [Moses, Aaron, &c.] as Chrys. [altern.: ἢ τοὺς ἱερέας ἀγγέλους λέγει, ἢ καὶ αὐτοὺς τοὺς ἀγγέλους ὑπηρετήσασθαί φησι τῇ νομοθεσίᾳ], al., can be allowed. Observe, the angels are not the *givers* of the Law, but its *ministers*, and *instrumental enactors*: the Law, with St. Paul, is always *God's* Law; see especially Rom. vii. 22) **in the hand of a mediator** (viz. MOSES, who came from God to the people with the tables of the law in his hands. Cf. his own words, Deut. v. 5, κἀγὼ εἱστήκειν ἀναμέσον κυρίου κ. ὑμῶν ἐν τῷ καιρῷ ἐκείνῳ ἀναγγεῖλαι ὑμῖν τὰ ῥήματα κυρίου, ὅτι ἐφοβήθητε ἀπὸ προσώπου τοῦ πυρὸς κ. οὐκ ἀνέβητε εἰς τὸ ὄρος, λέγων . . .: Philo, vit. Mos. iii. 19, vol. ii. p. 160, οἷα μεσίτης κ. διαλλακτὴς οὐκ εὐθὺς ἀνεκήδησεν, ἀλλὰ πρότερον τὰς ὑπὲρ τοῦ ἔθνους ἱκεσίας κ. λιτὰς ἐποιεῖτο. Schöttgen gives numerous examples from the Rabbinical books, in which

χειρὶ [k] μεσίτου· 20 ὁ δὲ [k] μεσίτης [l] ἑνὸς οὐκ ἔστιν, ὁ δὲ

[k] 1 Tim. ii. 5. Heb. viii. 6. ix. 15. xii. 24 only. Job ix. 33 (only?).

[l] gen., — Rom. iii. 29.

the name *Mediator* is given to Moses.—But most of the Fathers (not Thdrt.), Bede, Lyra, Calvin, Calov., al., understand *Christ* to be meant: Schmieder and Schneckenburger, *the Angel of the Covenant*,—the Metatron. Neither of these interpretations however will hold against the above evidence). *Why* does the Apostle add this last clause? I am inclined to think with Meyer that it is,—not to disparage the Law in comparison with the Gospel (as Luth., Elsn., Flatt, Rück., Jowett, &c. &c.) or with the promise (Estius, Schneckenb., De Wette), but to enhance the solemnity of the giving of the law as a preparation for Christ, in answer to the somewhat disparaging question τί οὖν ὁ νόμος; If the δι' ἀγγέλων had been here disparaging, as in Heb. ii. 2, διὰ τοῦ κυρίου or the like must have been expressed, as there, on the other side. And ἐν χειρὶ μεσίτου is certainly no disparagement of the old covenant in comparison with the new, for this it has in common with the other. The fact is (see below on ver. 20), that no such comparison is in question here. 20.] "The explanations of this verse, so obscure from its brevity, are so numerous (Winer counted 250: Jowett mentions 430) that they require a bibliography of their own." De Wette. I believe we shall best disentangle the sense as follows. (1) Clearly, ὁ μεσίτης and ὁ θεὸς are opposed. (2) As clearly, ἑνὸς οὐκ ἔστιν and εἷς ἐστιν are opposed. (3) From this contrast arises an apparent opposition between the law and the promises of God, which (not alone, but as the conclusion of the whole τί οὖν to εἷς ἐστιν) gives occasion to the question of ver. 21. Taking up therefore again (1),—ὁ μεσίτης, by whose hand the law was enacted, stands opposed to ὁ θεὸς, the giver of the promises. And that, in this respect (2);—(a) ὁ μεσίτης is not ἑνός, but (b) ὁ θεὸς is εἷς. And herein lies the knot of the verse; that is, in (b), – for the meaning of (a) is pretty clear on all hands; viz. that ὁ μεσίτης (generic, so ref. Job; 'quæ multa sunt cunctis in unum colligendis,' Hermann ad Iph. in Aul. p. 15, præf. cited by Meyer) does not belong to *one party* (masculine) (but to *two*, as going between one party and another). Then to guide us to the meaning of (b), we must remember, that the numerical contrast is the primary idea: ὁ μεσίτης belongs not to *one*, but ὁ θεὸς *is one*. Shall we then say, that all reference of εἷς (as applied to ὁ θεὸς) beyond this numerical one is to be repudiated? I cannot think so. The proposition ὁ θεὸς εἷς ἐστιν would carry to the mind of every reader much more than the mere *numerical* unity of God—viz. His Unity as an *essential attribute*, extending through the whole divine Character. And thus, though the proposition ὁ μεσίτης ἑνὸς οὐκ ἔστιν would not, by itself, convey any meaning but that a mediator belongs to more than one, it would, when combined with ὁ θεὸς εἷς ἐστιν, receive a shade of meaning which it did not bear before,—of a state of things involved in the fact of a μεσίτης being employed, which was not according to the ἑνότης of God, or, so to speak, in the main track of His unchanging purpose. And thus (3), the law, administered by the μεσίτης, belonging to a state of οὐχ εἷς, two at variance, is apparently opposed to the ἐπαγγελίαι, belonging entirely to ὁ εἷς, the one (faithful) God. And observe, that the above explanation is deduced entirely from the *form of the sentence itself*, and from the idea which the expression ὁ θεὸς εἷς ἐστιν must necessarily raise in the mind of its reader, accustomed to the proposition as the foundation of the faith;—not from any preconceived view, to suit which the words, or emphatic arrangement, must be forced. Notice by the way, that the objection, that the Gospel too is ἐν χειρὶ μεσίτου, does not apply here: for (α) there is no question here of the *Gospel*, but only of the *promises*, as direct from God: (β) the μεσίτης of the Gospel is altogether different, and His work different: He has absolutely reconciled the parties at variance, and MADE THEM ONE in Himself. Remember St. Paul's habit of *insulating* the matter in hand, and dealing with it irrespective of all such possible objections. To give even an analysis of the various opinions on this verse would far exceed the limits of this commentary: I will only take advantage of Meyer's long note, and of other sources, to indicate the main branches of the exegesis. (I) The Fathers, for the most part, pass lightly over it, as easy in itself,—and do not notice its pragmatic difficulty. Most of them understand by the μεσίτης, Christ, the mediator between God and man. In interpreting ἑνὸς οὐκ ἔστιν and εἷς ἐστιν, they go in omnia alia. It may suffice to quote one or two samples. Chrys. says, τί ἂν ἐνταῦθα εἴποιεν αἱρετικοί; εἰ γὰρ τὸ "μόνος ἀλη-

m — Matt. xii. 30. Rom. viii. 31. ch. v. 23.

θεὸς εἷς ἐστιν. 21 ὁ οὖν νόμος [m] κατὰ τῶν [n] ἐπαγγελιῶν

n plur., ver. 16.

ABCDF KLNa b c d e f g h k l m n o 17

θεινός," οὐκ ἀφίησι τὸν υἱὸν εἶναι θεὸν ἀληθινόν, οὐκ ἄρα οὐδὲ θεόν, διὰ τὸ λέγεσθαι "ὁ δὲ θεὸς εἷς ἐστιν." ..... ὁ δὲ μεσίτης, φησί, δύο τινῶν γίνεται μεσίτης. τίνος οὖν μεσίτης ἦν ὁ χριστός; ἢ δῆλον ὅτι θεοῦ κ. ἀνθρώπων; ὁρᾷς πῶς δείκνυσιν ὅτι καὶ τὸν νόμον αὐτὸς ἔδωκεν; εἰ τοίνυν αὐτὸς ἔδωκε, κύριος ἂν εἴη καὶ λῦσαι πάλιν. And Jerome, 'manu mediatoris potentiam et virtutem ejus debemus accipere, qui cum secundum Deum unum sit ipse cum patre, secundum mediatoris officium alius ab eo intelligitur.' Theodoret, having explained the μεσίτης of Moses, proceeds, on ὁ δὲ θεὸς εἷς ἐστιν,—ὁ καὶ τὴν ἐπαγγελίαν τῷ Ἀβραὰμ δεδωκώς, καὶ τὸν νόμον τεθεικώς, καὶ οὐν τῆς ἐπαγγελίας ἡμῖν ἐπιδείξας τὸ πέρας. οὐ γὰρ ἄλλος μὲν ἐκεῖνα θεὸς φκονόμησεν, ἄλλος δὲ ταῦτα. (II) The older of the modern Commentators are generally quite at fault: I give a few of them: Grotius says, 'Etsi Christus mediator Legem Judæis tulerit, ut ad agnitionem transgressionum adduceret, eoque ad fœdus gratiæ præpararet, non tamen unius est gentis Judaicæ mediator, sed omnium hominum: quemadmodum Deus unus est omnium.' Luther (1519), 'Ex nomine mediatoris concludit, nos adeo esse peccatores, ut legis opera satis esse nequeant. Si, inquit, lege justi estis, jam mediatore non egetis, sed neque Deus, cum sit ipse unus, secum optime conveniens. Inter duos ergo quæritur mediator, inter Deum et hominem; ac si dicat, impiissima est ingratitudo, si mediatorem rejicitis, et Deo, qui unus est, remittitis, &c.' Erasmus, in his paraphrase: 'Atqui conciliator, qui intercedit, inter plures intercedat oportet, nemo enim secum ipse dissidet. Deus autem unus est, quocum dissidium erat humano generi. Proinde tertio quopiam erat opus, qui naturæ utriusque particeps utramque inter sese reconciliaret, &c.' Calvin, as the preferable view, 'diversitatem hic notari arbitror inter Judæos et Gentiles. Non unius ergo mediator est Christus, quia diversa est conditio eorum quibuscum Deus, ipsius auspiciis, paciscitur, quod ad externam personam. Verum Paulus inde æstimandum Dei fœdus negat, quasi secum pugnet, aut varium sit pro hominum diversitate.' (III) The later moderns begin to approach nearer to the philological and contextual requirements of the passage, but still with considerable errors and divergences. Bengel, on the first clause, 'Medius terminus est in syllogismo, cujus major propositio et minor exprimitur, conclusio subauditur. *Unus non utitur mediatore illo:* atqui *Deus est unus.* Ergo Deus non prius sine mediatore, deinde per mediatorem egit. Ergo is cujus erat mediator non est unus idemque cum Deo sed diversus a Deo, nempe ὁ νόμος, Lex..... ergo mediator Sinaiticus non est Dei sed legis: Dei autem, promissio.' Locke (so also Michaelis): "God is but one of the parties concerned in the promise: the Gentiles and Israelites together made up the other, ver. 14. But Moses, at the giving of the law, was a mediator only between the Israelites and God: and therefore could not transact any thing to the disannulling the promise, which was between God and the Israelites and Gentiles together, because God was but one of the parties to that covenant: the other, which was the Gentiles as well as Israelites, Moses appeared or transacted not for." (IV) Of the recent Commentators, Keil (Opusc. 1809—12) says: 'Mediatorem quidem non unius sed duarum certe partium esse, Deum autem qui Abrahamo beneficii aliquid promiserit, unum modo fuisse: hincque apostolum id a lectoribus suis colligi voluisse, in lege ista Mosaica pactum mutuum Deum inter atque populum Israeliticum mediatoris opera intercedente initum fuisse, contra vero in promissione rem ab unius tantum (Dei sc. qui solus eam dederit) voluntate pendentem transactam,—hincque legi isti nihil plane cum hac rei fuisse, adeoque nec potuisse ea novam illius promissionis implendæ conditionem constitui, eoque ipso promissionem omnino tolli.' And similarly Schleiermacher (in Usteri's Lehrbegriff, p. 186 ff.), but giving to εἷς the sense of freedom and independence;—and Meyer, only repudiating the second part of Keil's explanation from 'hincque,' as not belonging to an abstract sentence like this, but being historical, as if it had been ἦν, and besides contrary to the Apostle's meaning, who deduces from our verse a consequence the contrary to this ('hincque ..... fuisse'), and obviates it by the question in ver. 21. For the numerous other recent interpretations and their refutations I must refer the reader to Meyer's note [as also to Ellicott's (in his ed. 1: see his present view in his ed. 2), who preferred Windischmann's interpretation of εἷς, 'One, because He was both giver and receiver united: giver, as the Father;

τοῦ [o] θεοῦ; [p] μὴ γένοιτο. εἰ γὰρ [q] ἐδόθη νόμος [r] ὁ δυνά-
μενος [s] ζωοποιῆσαι, [t] ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη·
22 ἀλλὰ [u] συνέκλεισεν ἡ γραφὴ [v] τὰ πάντα ὑπὸ ἁμαρτίαν,

o ellipt., ch. ii. 21.
p ch. ii. 17 reff.
q = John i. 17. vii. 19, 23. Acts vii. 8. Ezek. xx. 11 al.
r so Acts iv. 12. x. 41 (μάρτ. τοῖς προκεχ.). Winer, § 20. 4. lii. 18 al. Eccl. vii. 13.
s John v. 21. Rom. iv. 17. 1 Pet. iii. 18 al. Num. xxii. 37
t Mark xi. 32. Luke xxiii. 47. 1 Cor. xiv. 25 al.
u Luke v. 6. Rom. xi. 32 only. Josh. vi. 1 al. so neut., 1 Cor. i. 27, 28. Heb. vii. 7 al. Winer, § 27. 5.
v (= τοῖς πάντας, Rom. xi. 32.)

21. om του θεου B D-lat Ambrst-ed. for οντως, αληθεια F. rec αν bef εκ νομου, with D²·³KL rel Chr Thdrt: om αν D¹ Damasc: om ην a: om αν ην F: txt ABCℵ 17 (but ην bef αν ℵ 17) Cyr$_{\frac{1}{2}}$.
22. om τα FK Damasc. υφ AD¹F m Damasc.

receiver, as the Son, the *σπέρμα ᾧ ἐπήγγελται*.' But this seems going too deep—almost, we may say, arriving at the conclusion by a *coup de main*, which would not have borne any meaning to the readers]: see also Jowett's note, which seems to me further to complicate the matter by introducing into it God's unity of dealing with man, and man's unity with God in Christ. (V) We may profitably lay down one or two canons of interpretation of the verse. (α) Every interpretation is wrong, which understands *Christ* by *ὁ μεσίτης*. The context determines it to be abstract, and its reference to be to Moses, the mediator of the Law. (β) Every interpretation is wrong, which makes *εἷς* mean 'one party' in the covenant. *ὁ θεὸς εἷς ἐστιν* itself confutes any such view, being a well-known general proposition, not admitting of a concrete interpretation. (γ) Every interpretation is wrong, which confines *εἷς* (as Meyer) to its mere numerical meaning, and does not take into account the ideas which the general proposition would raise. (δ) Every interpretation is wrong, which deduces from the verse the *agreement* of the law with the promises: because the Apostle himself, in the next verse, draws the very opposite inference from it, and refutes it on other grounds. (ε) Every attempt to set aside the verse as a gloss is utterly futile.

21.] The Law being thus set over against the promises,—being given through a mediator between two,—the promises by the one God,—it might seem as if there were an inconsistency between them. The nature of the contrariety must not (as De W.) be deduced from the following disproof of it: this disproof proceeds on *τῶν παραβάσεων χάριν προστέθη*, which is *not* the ground of the apparent contrariety, but its explanation. The appearance of inconsistency lay in the whole paragraph preceding—the *οὐκ ἀκυροῖ* of ver. 17, the *εἰ ἐκ νόμου, οὐκέτι ἐξ ἐπαγγελίας* of ver. 18,—and the contrast between the giving of the two in ver. 20. "*τοῦ θεοῦ* is not without emphasis: the promises which rest immediately on God, and were attested (? sic still in ed. 2) by no mediator." Ellic. **εἰ γάρ**] Notwithstanding all the above features of contrast between the Law and the prophets, it is not against them, for it does not pretend to perform the same office; *if it did*, then there would be this rivalry, which now does not exist. **νόμος ὁ δυν.** is best expressed in English, as in E. V., **a law which could** . . . . . for the article circumscribes the *νόμος* to some particular quality indicated in the defining participle which follows: see reff. Peile's rendering, "if that which (*ὁ δυνάμενος*!) should have power to give life had been given in the form of law," is in the highest degree ungrammatical. **ζωοποιῆσαι** takes for granted that we by nature are *dead* in trespasses and sins. **ὄντως** has the emphasis: **in very truth**, and not only in the fancy of some, **by the law** (as its ground) **would have been righteousness** (which is the condition of life eternal,—*ὁ δίκαιος . . . . ζήσεται*. If life, the result, had been given by the law, then righteousness, the *condition* of life, must have been by it also: reasoning from the whole to its part). **22.**] **But on the contrary** (**ἀλλά**, not *δέ*: comp. Ellic. This not being the case,—no law being given out of which could come righteousness) **the Scripture** (not the Law, as Chrys. and most of the Fathers, also Calv., Beza, al.; but as in ver. 8, the Author of Scripture, speaking by that His witness) **shut up** (not subjective, as Chrys., *ἤλεγξεν . . . . κ. ἐλέγξας κατεῖχεν ἐν φόβῳ*,—for it is their objective state of incapacity to attain righteousness which is here brought out: —nor 'conclusit omnes simul,' as Bengel, al.: the preposition enhances the force of *κλείειν*, as in 'contraho,' *συμπίγειν*, &c.: see note Rom. xi. 32, where the same expression occurs. "The word *συγκλείειν* is beautifully chosen, to set off more clearly the idea of Christian freedom by and by." Windischmann: cf. ch. v. 1. Nor has

w ver. 14 reff.
x gen., = ch. ii. 16. Rom. iii. 22, 26.
y = Rom. vii. 9.
z = ch. i. 23. Rom. i. 5. Jude 3.
a 2 Cor. xi. 33. Phil. iv. 7. viii. 18. iv. 18 only †. 1 Pet. i. 5 only†. Judith iii. 6. 1 Cor. xii. 22.
b see Wisd. xvii. 16. d = Matt. xi. 25. Rom. i. 17. 1 Cor. ii. 10.
c transp. of words, Rom. Isa. lvi. 1.
e 1 Cor.

ἵνα ἡ ʷ ἐπαγγελία ἐκ ˣ πίστεως ˣ Ἰησοῦ χριστοῦ δοθῇ τοῖς πιστεύουσιν. 23 πρὸ τοῦ δὲ ʸ ἐλθεῖν τὴν ᶻ πίστιν, ὑπὸ νόμον ᵃ ἐφρουρούμεθα ᵘ συγκλειόμενοι ᵇ εἰς τὴν ᶜ μέλλουσαν ᶻ πίστιν ᵈ ἀποκαλυφθῆναι. 24 ὥστε ὁ νόμος ᵉ παιδ- ABCDF KL a b c d e f g h k l m n o 17

23. rec συγκεκλεισμενοι, with CD³KL rel Clem$_1$ Cyr$_2$ Thdrt Thl Œc: txt ABD¹FN 17 Clem$_1$ Chr$_2$ Cyr$_3$.

συγκλ. merely a declaratory sense, as Bull, Examen Censuræ xix. 6, 'conclusos involutos declaravit,' al.) **all** (neuter, as indicating the entirety of mankind and man's world: 'humana omnia,' as Jowett: cf. reff. I think [against Ellic. ed. 2] that we must hold fast this) **under sin, in order that** (the *intention* of God, as in Rom. xi. 32: *not the mere result*, here or any where else. Beware of such an assertion as Burton's, quoted also by Peile;—"ἵνα here implies, not the cause, but the consequence, as in many places." ἵνα never implies any thing of the sort; nor does any one of the examples he gives bear him out) **the promise** (i. e. the things promised—the κληρονομία, cf. vv. 16, 18) (which is) **by** (depends upon, is conditioned by) **faith of** (which has for its object and its Giver—is a matter altogether belonging to) **Jesus Christ** (q. d. ἡ ἐπαγγ. ἡ ἐκ π.: but the article in such sentences is frequently omitted, especially where no distinction is intended between the subject and another of the same kind: cf. τῆς πίστεως ἐν χρ. Ἰησ. below, ver. 26,—τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5, &c. The words ἐκ πίστ. cannot well be taken with δοθῇ without harshness, especially as Ἰησοῦ χριστοῦ intervenes, and τοῖς πιστεύουσιν is already expressed. Besides, in this case they would most naturally come first,—ἵνα ἐκ πίστεως Ἰ. χρ. ἡ ἐπαγγ. δοθῇ τ. π.) **might be given** (be a *free gift*—δοθῇ has the emphasis) **to them that believe** (δοθῇ having the emphasis, τοῖς πιστ. does no more than take up ἐκ πίστ. above; q. d. 'to those who fulfil that condition').

23.] **But** (δέ carries us on to a further account of the rationale and office of the law. "When the noun, to which the particle is attached, is preceded by a preposition, and perhaps the article as well, δέ may stand the third or fourth word in the sentence. So ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι, Thuc. i. 6: οὐχ ὑπὸ ἐραστοῦ δέ, Plat. Phædr. 227 d, &c." Hartung, Partikell. i. 190) **before** (this) **faith** (not, *the faith*, in the sense of *the objects of faith*, but the faith just mentioned, viz. πίστις Ἰησοῦ χρ., which did not exist until Christ) **came** (was found, or was possible, in men: cf. ref., where however it is more entirely subjective), **we** (properly, we Jewish believers—but not here to be pressed, because he is speaking of the divine dealings with men generally—the Law was for τὰ πάντα, the only revelation) **were kept in ward** (not simply '*kept*' as E. V., but as Chrys., ὥσπερ ἐν τειχίῳ τινί,—though not as he proceeds, τῷ φόβῳ κατεχόμενοι—for, as above, our objective state is here treated of: see Rom. vii. 6. But we must not yet, with Chrys., al., introduce the παιδαγωγός, or understand ἐφρουρ. as conveying the idea of '*safely kept*' [οὐδὲν ἕτερον δηλοῦντός ἐστιν, ἢ τὴν ἐκ τῶν ἐντολῶν τοῦ νόμου γενομένην ἀσφάλειαν]: συγκλειόμενοι is quite against this, and the pædagogic figure does not enter till the next verse, springing out of the preparation implied in εἰς, joined to the fact of our sonship, see below. Our present verse answers to ch. iv. 2, where we find ἐπίτροπους and οἰκονόμους, not the παιδαγωγός. See Jowett's beautiful illustration), **shut up under the law, in order to** (εἰς of the preparatory *design*, not merely of the *result*, or the arrival of the time: and it may belong either to συγκλειόμ. [not to συγκεκλεισμένοι, if that be read, as that would betoken the act completed when the Law was given], or to the imperfect ἐφρουρούμεθα) **the faith** (as in ver. 22) **about to be revealed** (on the order of the words see on ref. Rom. "As long as there was no such thing as faith in Christ, this faith was *not yet revealed*, was as yet an element of life hidden in the counsel of God." Meyer). **24.**] **So that** (taking up the condition in which the last verse left us, and *adding to it the fact* that we are the SONS of God, cf. γάρ, ver. 26) **the Law has become** (has turned out to be) **our tutor** (pedagogue, see below) **unto** (ethically; for) **Christ** (the παιδαγωγός was a faithful slave, entrusted with the care of the boy from his tender years till puberty, to keep him from evil physical and moral, and accompany him to his amusements and studies. See Dict. of Gr. and Rom. Antt. sub voce. The E. V. '*schoolmaster*' does not express the mean-

ἀγωγὸς ἡμῶν γέγονεν εἰς χριστόν, ἵνα [f] ἐκ πίστεως [f] δι- [g] καιωθῶμεν· 25 [y] ἐλθούσης δὲ τῆς [s] πίστεως οὐκ ἔτι ὑπὸ [e] παιδαγωγὸν ἐσμέν. 26 πάντες γὰρ [g] υἱοὶ θεοῦ ἐστε διὰ τῆς [h] πίστεως [h] ἐν χριστῷ Ἰησοῦ· 27 ὅσοι γὰρ [i] εἰς χριστὸν [l] ἐβαπτίσθητε, χριστὸν [k] ἐνεδύσασθε. 28 οὐκ [l] ἔνι [m] Ἰουδαῖος οὐδὲ [m] Ἕλλην, οὐκ [l] ἔνι [n] δοῦλος οὐδὲ

f ch. ii. 16 reff.
g Matt. v. 9. Luke (vi. 35) xx. 36. Rom. viii. 14, 19.
h Eph. i. 15. Col. i. 4. 1 Tim. iii. 13. 2 Tim. iii. 15.
i Matt. xxviii. 19. Acts xix. 5. Rom. vi. 3. 1 Cor. x. 2. xii. 13.
k = Rom. xiii. 14. Eph. iv. 24. Col. iii. 10. Ps. cxxxi. 9. Luke xi. 41.
l 1 Cor. vi. 5. Col. iii. 11. James i. 17 only. see
m see Rom. i. 16.
n Eph. vi. 8 al.

24. for γεγονεν, εγενετο B Clem$_1$. aft χρ. ins ιησουν D^1(and lat) F fuld(and F-lat) Ambrst.

26. aft υιοι ins οι ℵ^1 : but marked for erasure by ℵ^1 or ℵ-corr.

28. for 2nd ουδε, η D^1 : και lect$_1$. (not D-lat.)

ing fully: but it disturbs the sense less than those have done, who have selected one portion only of the pedagogue's duty, and understood by it, '*the slave who leads a child to the house of the school-master*' [οἷόν τινι σοφῷ διδασκάλῳ προσφέρει τῷ δεσπότῃ χριστῷ, Thdrt.: so also Thl.: see Suicer, νόμος, b], thus making Christ the schoolmaster, which is inconsistent with the imagery. On the contrary, the whole schoolmaster's work is included in the παιδαγωγός, and Christ represents the ἐλευθερία of the grown-up son, in which he is no longer guarded or shut up, but justified by faith, the act of a free man; and to Christ *as a Teacher* there is here no allusion), **in order that by faith we might be justified** (which could only be done when Christ had come): but (adversative) **now that the faith** (see above) **has come, we are no longer under a tutor** (pedagogue). 26.] *Reason of the negation in last verse.* **For ye all** (Jews and Gentiles alike) **are** SONS (no longer παῖδες, requiring a παιδαγωγός) **of God by means of the** (or, but not so well, your) **faith in Christ Jesus** (some [Usteri, Windisch., al.] would join ἐν χρ. Ἰησ. with υἱοὶ θεοῦ ἐστε, but most unnaturally,—and unmeaningly, for the idea of ἐν χρ. Ἰησ. in that case has been already given by διὰ τῆς πίστεως. The omission of τῆς before ἐν will stagger no one: see Col. i. 4, where the same expression occurs). 27.] **For** (substantiates and explains the assertion of ver. 26: see below) **as many of you as were baptised into** (see Rom. vi. 3 and notes) **Christ, put on Christ** (at that time, compare the aorists in Acts xix. 2: not "*have been baptized*," and "*have put on*," as E. V., which leaves the two actions only concomitant: the aorists make them identical: as many as were baptized into Christ, did, in that very act, put on, clothe yourselves with, Christ: see Ellicott's note). The force of the argument is well given by Chrys.: τίνος ἕνεκεν οὐκ εἶπεν, ὅσοι γὰρ εἰς χριστὸν ἐβαπτίσθητε, ἐκ τοῦ θεοῦ ἐγεννήθητε; τὸ γὰρ ἀκόλουθον τοῦ δεῖξαι υἱοὺς τοῦτο ἦν. ὅτι πολὺ φρικωδέστερον αὐτὸ τίθησιν. εἰ γὰρ ὁ χριστὸς υἱὸς τοῦ θεοῦ, σὺ δὲ αὐτὸν ἐνδέδυσαι, τὸν υἱὸν ἔχων ἐν ἑαυτῷ κ. πρὸς αὐτὸν ἀφομοιωθείς, εἰς μίαν συγγένειαν κ. μίαν ἰδέαν ἦχθης. Observe here how boldly and broadly St. Paul asserts the effect of Baptism on all [πάντες γὰρ . . . and ὅσοι ἐβαπτ.] the baptized. Luther remarks: "Hic locus diligenter observandus est contra fanaticos spiritus, qui majestatem baptismi extenuant, et sceleste et impie de eo loquuntur. Paulus contra magnificis titulis baptismum ornat, appellans lavacrum regenerationis ac renovationis Sp. sancti (Tit. iii. 5), et hic dicit omnes baptisatos Christum induisse, quasi dicat: non accepistis per baptismum tesseram, per quam adscripti estis in numerum christianorum, ut nostro tempore multi fanatici homines senserunt, qui ex baptismo tantum tesseram fecerunt, hoc est, breve et inane quoddam signum, sed 'quotquot' inquit etc.: id est, estis extra legem rapti in novam nativitatem, quæ facta est in baptismo." But we may notice too, as Meyer remarks, that the very putting on of Christ, which as matter of standing and profession is done in baptism, forms a subject of exhortation to those already baptized, in its ethical sense, Rom. xiii. 14.

28.] The absolute equality of all in this sonship, to the obliteration of all differences of earthly extraction or position. See Col. iii. 11; Rom. x. 12; 1 Cor. xii. 13. οὐκ ἔνι = οὐκ ἔνεστιν—'il n'y a pas:' De Wette quotes Plat. Gorg. 507, ὅτῳ δὲ μὴ ἔνι κοινωνία, φιλία οὐκ ἂν εἴη. Buttmann (ii. 299), Kühner (i. 671), Winer (§ 14. 2, note), maintain ἔνι to be a form of the preposition ἐν, and the same of ἔνι, πάρα, &c. But Meyer replies, that all those passages are against this view, where ἔνι and ἐν occur together, as 1 Cor. vi. 5; Xen. Anab. v. 3.

o Matt. xix. 4 t Mk., from Gen. i. 27. Rom. i. 27 only.
p as above (o). Luke ii. 28. Rev. xii. 5 only.
q as above (o). Rom. i. 26 only.
r gen., Rom. xiv. 8. 1 Cor. i. 12. iii. 22, 23 al. 7. Isa. xli. 8. i. 2 al. Micah i. 15. i. 18. Deut xii. 19. only ‡. Dan. vii. 3(Theod.).

ABCDP KLℵ a b c d e f g h k l m n o 17

[o] ἐλεύθερος, οὐκ [l] ἔνι [op] ἄρσεν καὶ [q] θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν χριστῷ Ἰησοῦ. 29 εἰ δὲ ὑμεῖς [r] χριστοῦ, [p] ἄρα τοῦ [t] Ἀβραὰμ [t] σπέρμα ἐστέ, [u] κατ' [u] ἐπαγγελίαν [v] κληρονόμοι.

IV. [l] [w] Λέγω δέ, [x] ἐφ' ὅσον [x] χρόνον ὁ [v] κληρονόμος [y] νήπιός ἐστιν, οὐδὲν [z] διαφέρει δούλου κύριος πάντων ὤν,

s 1 Cor. xv. 14. 2 Cor. v. 15. see Rom. vii. 3, 25.
t John viii. 33. Rom. ix.
u Acts xiii. 23 (Paul). 2 Tim. i. 1 only.
v Rom. iv. 13, 14. viii. 17. Heb.
w Rom. xv. 8. ch. v. 16.
x Rom. vii. 1. 1 Cor. vii. 39. see 2 Pet.
y = 1 Cor. xiii. 11 (5 times). Ps. viii. 2.
z = and constr., 1 Cor. xv. 41

αρρεν ℵ. rec παντες (*from ver 26, where there is no variation: Ellic wrong*), with B[1]CDFKL rel Clem, Orig Chr Thdrt Damasc: txt AB[2]ℵ. om εἷς ℵ[1]: for εἷς, ἓν F 17 latt copt goth Orig Ath, Ps-Ath Dial-trin Thdrt, Philo-carp lat-ff. for *εν χρ. ιησ., χριστου ιησου* A; so ℵ[1], *εν* having been written before χῡ, and marked for erasure: the marks have been removed by ℵ[3] which reads as text: om *ιησ.* c.

29. for *χριστου, εις εστε εν χω̄ ιῡ* D[1]F (with [besides F-lat] harl) Ambrst. aft *αρα* ins *ουν* D[1]F. *σπερματος* B copt. rec ins *και* bef *κατ'*, with FKL rel syrr goth Chr Thdrt: om ABCDℵ 17 vulg copt arm Thdor-mops Damasc Ambrst Victorin Aug. *κατα* ℵ.

11. Observe, Ἰουδ. οὐδὲ Ἕλλ., δοῦλος οὐδὲ ἐλεύθ.,—but ἄρσεν καὶ θῆλυ: the two former being accidental distinctions which may be entirely put off in falling back on our humanity,—but the latter a necessary distinction, absorbed however in the higher category: q. d. "there is no distinction into male and female." ἄρσεν κ. θῆλυ, generalized by the neuter, as being the only gender which will express both.

γάρ, reason why there is neither, &c.—viz. our unity in Christ. On the unavoidable inference from an assertion like this, that Christianity did alter the condition of women and slaves, see Jowett's note.

εἷς, more forcible and more strict than ἓν: for we are one, *in Him*, εἷς καινὸς ἄνθρωπος, as he says in Eph. ii. 15, speaking on this very subject. 29.] Christ is '*Abraham's seed*' (ver. 16): ye are one in and with Christ, have put on Christ; therefore *ye* are Abraham's seed; consequently heirs by promise; for to Abraham and his seed were the promises made. The stress is on ὑμεῖς, τοῦ Ἀβραάμ, and κατ' ἐπαγγελίαν, especially on the latter,—carrying the conclusion of the argument, as against inheritance *by the law*. See on this verse, the note on ver. 16 above. "The declaration of ver. 7 is now substantiated by 22 verses of the deepest, the most varied, and most comprehensive reasoning that exists in the whole compass of the great Apostle's writings." Ellicott.

IV. 1—7.] The Apostle shews the *correspondence between our treatment under the law and that of heirs in general:* and thus, *by God's dealing with us, in sending forth His Son, whose Spirit of Sonship we have received*, confirms (ver. 7) the conclusion that WE ARE HEIRS. 1.] λέγω δέ refers to what follows (reff.), and does not imply, 'What I mean, is.'

ὁ κληρ., generic, as ὁ μεσίτης, ch. iii. 20. The question, whether the *father* of the κληρονόμος here is to be thought of as dead, or absent, or living and present, is in fact one of no importance: nor does it belong properly to the consideration of the passage. The fact is, the antitype breaks through the type, and disturbs it: as is the case, wherever the idea of *inheritance* is spiritualized. The supposition in our text is, that a father (from what reason or under what circumstances matters not. Mr. Bagge quotes from Ulpian, speaking of the right of a testator appointing guardians, "Tutorem autem et a certo tempore dare et usque ad certum tempus licet." Digest. xxvi. 2. 8) has preordained a time for his son and heir to come of age, and till that time, has subjected him to guardians and stewards. In the *type*, the reason might be absence, or decease, or even high office or intense occupation, of the father: in the *antitype*, it is the Father's sovereign will: but the *circumstances* equally exist.

οὐδὲν διαφ. δούλου] διὰ τοῦτο γὰρ κ. παλεῖν κ. ἄγχειν κ. στρεβλοῦν, κ. ἃ τῶν δεσποτῶν πρὸς τοὺς οἰκέτας, ταῦτα τῶν υἱέων τοῖς ἐφεστῶσιν ἀξιοῦσιν ὑπάρχειν. Libanius (Wetst.). See below on ver. 3: and Plato, Lysis, pp. 207. 8, cited at length in Bagge. κύριος πάντων ὤν must be understood *essentially*, rather than prospectively. It is said of him in virtue of his rank, rather than of his actual estate: *in posse*, rather than *in*

2 ἀλλὰ ὑπὸ [a]ἐπιτρόπους ἐστὶν καὶ [b]οἰκονόμους [c]ἄχρι τῆς [d]προθεσμίας τοῦ πατρός. 3 οὕτως καὶ ἡμεῖς ὅτε ἦμεν [y]νήπιοι, ὑπὸ τὰ [e]στοιχεῖα τοῦ κόσμου ἦμεν [f]δεδουλωμένοι· 4 ὅτε δὲ ἦλθεν τὸ [g]πλήρωμα τοῦ χρόνου, [h]ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, [i]γενόμενον ἐκ γυναικός,

a Matt. xx. 8. Luke viii. 3 only†. 2 Macc. xi. 1. xiii. 2. xiv. 2.
b Luke xii. 42. xvi. 1, 3, 8. 1 Cor. iv. 1. 2 al. 3 Kings iv. 6.
c Rom. viii. 22. 1 Cor. iv. 11. 2 Cor. iii. 14 al.
d here only †. Job xxxviii. 3 Symm. Jos. Antt. xii. 4. 7, τῆς προθ. ἐνισταμένης, καθ' ἣν ἔδει . . . . 10, 12 only †. Wisd. vii. 17. xix. 13 only. 19. Tit. ii. 3. 2 Pet. ii. 19 only. Gen. xv. 13. 31. Acts ii. 1. Ezek. v. 2.) alⁿ. L.P. Mal. iii. 1.
e ver. 9. Col. ii. 8, 20. Heb. v. 12. 2 Pet. iii.
f Acts vii. 6. Rom. vi. 16, 22. 1 Cor. vii. 15. ix. g — Eph. i. 10 only. (comp. Luke i. 57. ix.
h Paul, here (bis) only. Luke i. 53. xx 10, 11. Acts vii. 12
i see Matt. xi. 11. Job xiv. 1. ἐξ ἧς σὺ ἐγένου, Xen. Cyr. viii. 5. 19.

CHAP. IV. 2. ins της bef του πατρος B.

3. for ημεν, ημεθα D¹FN 17.

4. for 1st γενομ., γενωμενον k¹: γεννομενον K al₄: γεννωμενον a d e f g (26 others and correctors of 4 more in Reiche) æth Clem-ms Eus Ath₁ Thdrt₂ Damasc Phot, *natum* fuld(with demid tol harl¹) Iren-lat₁ Cypr: txt ABCDFLN rel syrr copt goth Clem Orig Eus Ath₁ Ps-Ath Method Cyr-jer Chr Cyr₂ Thdrt, *factum* latt Iren-lat₂ Tert Victorin Hil.

esse.

2.] **ἐπιτρόπους**, overseers of the person; **guardians**: **οἰκονόμους**, overseers of the property, **stewards**. See Ellicott's and Bagge's notes. **προθεσμία**, **the time** (previously) **appointed**. The word (an adjective used substantively: scil. *ἡμέρα* or *ὥρα*. See for the classical meaning, 'the time allowed to elapse before bringing an action,' Smith's Dict. of Antt. sub voce) is a common one: Wetst. gives many examples. The following clearly explain it: *ὁρίσαι προθεσμίαν, ἐν ᾗ τὸ ἱερὸν συντελεσθήσεται*, Polyæn. p. 597:—*εἰ δὲ ὁ τῆς ζωῆς τῶν ἀνθρώπων χρόνος εἰκοσαετὴς ἦν . . . . τὴν δὲ τῶν κ. ἐτῶν προθεσμίαν ἐκπληρώσαντα*, Plut. ad Apollon. p. 113 e. It is no objection to the view that the father is dead, that the time was *fixed by law* (Hebrew as well as Greek and Roman): nor on the other hand any proof of it, that **προθεσμία** will hardly apply to a living man's arrangement: see on the whole, above.

3.] **ἡμεῖς**—are Jews only here included, or Jews and Gentiles? Clearly, *both: for ἵνα τ. υἱοθεσ.* **ἀπολάβωμεν** is spoken of all believers in Christ. He regards the Jews as, for this purpose, including all mankind (see note on ch. iii. 23), God's only positive dealings by revelation being with them—and the Gentiles as partakers both in their infant-discipline, and in their emancipation in Christ. **ὅτε ἦμεν νήπιοι** refers, not to any immaturity of capacity in *us*, but to the lifetime of the church, as regarded in the *προθεσμία τοῦ πατρός*: see below on ver. 4.

τὰ στοιχεῖα τοῦ κόσμου] Aug. interprets this physically, of the worship of the elements of nature by the Gentiles: Chrys., Thdrt., al., of the Jewish new moons and sabbaths: Neander (Pfl. u. Leit. p. 370), of a religion of sense as opposed to that of the spirit. But it is more natural to take *στοιχεῖα* in its simpler meaning, that of *letters* or symbols of the alphabet, and *τοῦ κόσμου* not in its worst sense, but as in Heb. ix. 1, *ἅγιον κοσμικόν*,—'belonging to the unspiritual outer world.' Thus (as in reff. Col.) the words will mean, the **elementary lessons of outward things** (as Conybeare has rendered it in his note: 'outward ordinances,' in his text, is not so good). Of this kind were all the enactments peculiar to the Law; some of which are expressly named, ver. 10. See *στοιχεῖα* well discussed in Ellicott's note; and some useful remarks in Jowett, in loc.

Meyer prefers taking **ἦμεν** and **δεδουλωμένοι** separate: 'we were under the elements of the world, enslaved:' as answering better to *ὑπὸ ἐπιτρόπους ἐστίν* above. **4.**] **τὸ πλήρωμα τ. χρόνου** ('that whereby the time was filled up:' see note on Eph. i. 23,—Fritzsche's note on Rom. xi. 12, and Stier's, Eph. i. p. 199 ff. for a discussion of the meanings of *πλήρωμα*) answers to the *προθεσμία τ. πατρός*, ver. 2: see reff. The Apostle uses this term with regard not only to the absolute will of God, but to the preparations which were made for the Redeemer on this earth: partly as Thl., *ὅτε πᾶν εἶδος κακίας διεξελθοῦσα ἡ φύσις ἡ ἀνθρωπίνη ἐδεῖτο θεραπείας*, partly as Bengel, 'suas etiam ecclesia ætates habet.' The manifestation of man's guilt was complete:—and the way of the Lord was prepared, by various courses of action which He had brought about by men as his instruments. **ἐξαπέστ.** cannot,—however little, for the purposes of the present argument, the divine side of our Lord's mission is to be pressed,—mean any thing less than **sent forth from Himself** (reff.).

γενόμ. ἐκ γυν. will not bear being pressed, as Calv., Grot., Estius, al., have done ("discernere Christum a reliquis voluit hominibus: quia ex semine matris creatus sit, non viri et mulieris coitu,"

k ver. 21. Rom. vi. 14, 15. 1 Cor. ix. 20. l — ch. iii. 18 only. (Eph. v. 18. Col. iv. 5 only. Dan. ii. 8 only.) xvi. 25. Num. xxxiv. 14. m Rom. viii. 15, 23. ix. 4. Eph. i. 5 only †. (not found elsw.) o so 1 Cor. xii. 18. n — Luke (vi. 34)

γενόμενον [k]ὑπὸ νόμον, [δ]ἵνα τοὺς [k]ὑπὸ νόμον [l]ἐξ- ABCDF KLMab
ἀγοράσῃ, ἵνα τὴν [m]υἱοθεσίαν [n]ἀπολάβωμεν. 6 [o]ὅτι δέ cdefg
ἐστε υἱοί, [h]ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ hklm no 17

6. aft υιοι add του θεου DF fuld(with [besides F-lat] demid hal tol) goth lat-ff(not Aug$_1$). om ο θεος B.

Calv.): it is Christ's HUMANITY which is the point insisted on, not His being born of a virgin. On the other hand, the words cannot for an instant be adduced as *inconsistent* with such birth: they state generically, what all Christians are able, from the Gospel record, to fill up specifically.

γενόμ. ὑπὸ νόμον] '*born of a woman*,' identified Him with all mankind: **born under** (the idea of motion conveyed by the accusative after ὑπό is accounted for by the transition implied in γενόμενος) **the law**, introduces another condition, in virtue of which He became the Redeemer of those who were under a special revelation and covenant. A Gentile could not (humanly speaking, as far as God has conditioned His own proceedings) have saved the world: for the Jews were the representative nation, to which the representative man must belong. γενόμ. is both times emphatic, and therefore not to be here rendered 'legi subjectum,' as Luther, 'unter das Geſetz gethan.' 5.] See above. Christ, being born under the law, a Jewish child, subject to its ordinances, by His perfect fulfilment of it, and by enduring, as the Head and in the root of our nature, its curse on the tree, bought off (from its curse and power, but see on ch. iii. 13) those who were under the law: and if them, then the rest of mankind, whose nature He had upon Him. Thus in buying off τοὺς ὑπὸ νόμον, He effected that ἡμεῖς, all men, τὴν υἱοθεσίαν ἀπολάβωμεν—**should receive** (not '*recover*,' as Aug., al., and Jowett ['receive back']: there is no allusion to the innocence which we lost in Adam, nor was redemption by Christ in any sense a *recovery* of the state before the fall, but a far more glorious thing, the bestowal of an adoption which Adam never had. Nor is it, as Chrys., καλῶς εἶπεν, ἀπολάβωμεν, δεικνὺς ὀφειλομένην: it is true, it *was* the subject of promise, but it is the mere act of *reception*, not how or why it was received, which is here put forward. Nor again, with Rückert and Schött., must we render ἀπο—'*therefrom*,' as a fruit of the redemption. This again it *is*, but it is not expressed in the word) **the adoption** (the place, and privileges) **of sons**. The word υἱοθεσία occurs only in the N. T. In Herod. vi. 57 we have θετὸν παῖδα ποιέεσθαι, and the same expression in Diod. Sic. iv. 39. 6.] Meyer interprets this verse with Chrys.: καὶ πόθεν δῆλον ὅτι γεγόναμεν υἱοί, φησίν; εἶτε τρόπον ἕνα, ὅτι τὸν χριστὸν ἐνεδυσάμεθα τὸν ὄντα υἱὸν λέγει κ. δεύτερον, ὅτι τὸ πνεῦμα τῆς υἱοθεσίας ἐλάβομεν· οὐ γὰρ ἂν ἐδυνήθημεν καλέσαι πατέρα, εἰ μὴ πρότερον υἱοὶ κατέστημεν. And so Thdrt., Thl., Ambr., Pel., al., Koppe, Flatt, Rückert, Schött., and Ellicott. [Jowett combines both interpretations: but this can hardly be.] If so, we must assume a very unusual ellipsis after ὅτι δέ ἐστε υἱοί,—one hardly justified by such precedents as Rom. xi. 18,—εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τ. ῥίζαν βαστάζεις, κ.τ.λ., Rom. xi. 15, and supply, 'God hath given you this proof, that . . . .' Meyer urges in defence of his view the emphatic position of ἐστε, on which see below. I prefer the ordinary rendering because it suits best (1) the simplicity of construction,—the causal ὅτι thus beginning a sentence followed by an apodosis, as in ref.,—whereas we have no example of the demonstrative ὅτι followed by the ellipsis here supposed: cf. ch. iii. 11, where δῆλον follows:—(2) the context;—it is not in *corroboration* of the fact that we are sons, but as a *consequence* of that fact, that the Apostle states what follows: to shew the completeness of the state of sonship. In Rom. viii. 16, the order of these is inverted, and the witness of the Spirit *proves* our sonship: but that does not affect the present passage, which must stand on its own ground. (3) The aorist ἐξαπέστειλεν is against Meyer's view—it would be in that case ἐξαπέσταλκεν. It is now used of the time of the gift of the Spirit. Render then: **Because moreover ye are sons** (the stress on ἐστε is hardly to be urged: υἱοὶ ἐστε would certainly give a very strong emphasis on the *noun*: all we can say of ἐστε υἱοί, where so insignificant a word as a verb substantive is concerned, is that there is now no such strong stress on υἱοί, but that the *whole fact*, of the state of sonship having been brought in, and actually existing, is alleged) **God sent forth** (not, '*hath sent forth*'—see above) **the Spirit of His Son** (you being now fellows with that Son in the communion of the Spirit, won for you as a consequence of His atonement: called,

εἰς τὰς καρδίας ἡμῶν, [p] κράζον [pq] Ἀββᾶ ὁ [pq] πατήρ. [7] ὥστε οὐκ ἔτι εἶ δοῦλος, ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ [r] κληρονόμος διὰ θεοῦ. [8] ἀλλὰ τότε μὲν οὐκ [s] εἰδότες θεὸν [t] ἐδουλεύσατε τοῖς [u] φύσει μὴ οὖσιν θεοῖς· [9] νῦν δὲ [v] γνόντες [v] θεόν, [w] μᾶλλον δὲ [x] γνωσθέντες ὑπὸ θεοῦ, [y] πῶς [z] ἐπι-

p Rom. viii. 15 *ap.*, Mark x. 48 | L. Ps. cvi. 6.
q Rom., as above. Mark xiv. 36 only.
r ver. 1.
s 1 Thess. iv. 5. 2 Thess. i. 8. (Exod. v. 2.)
t Matt. vi. 24. Acts xx. 19 al. Ps. ii. 11.
v Rom. i. 21. 1 Cor. i. 21. 1 John iv. 6, 7. iv. 23. v. 11.
w — Rom. viii. 34. Eph. (Jer. xxxviii. [xxxi.] 34.)
x 1 Cor. viii. 3. 2 Tim. ii. 19, from Num. xvi. 5. see Matt. vii. 23.
y — Rom. vi. 2. 1 Cor. xv. 12. ch. ii. 14.
z — 2 Pet. ii. 22. Jer. xi. 10.
u Rom. ii. 14. ch. ii. 15 (reff.). Eph. ii. 3 only.

rec υμων, with D³KL rel vulg syrr copt Chr Cyr Thdrt Aug: txt ABCD¹FℵcIn am(with [besides F-lat] flor hal) Ps-Justin Ath₂(and elsw-mss₂) Bas Did Ps-Ath Tert Hil Ambrst Jer.

7. om εἰ F copt. [αλλα, so ABCD¹FLℵ b g n o 17.] rec (for διὰ θεοῦ) θεοῦ διὰ χριστοῦ (*see note*), with C³DKLℵ³ rel goth Chr Thdrt₄ Œc Damasc: txt ABC¹ℵ¹ 17 vulg copt Clem Ath Bas$_{expr}$ Cyr₂ Did Ambrst Aug Ambr Pelag Bede, διὰ θεοῦ F.

8. rec μη bef φυσει, with D¹FL rel syr Chr Cyr₁ Dial-trin Thdrt Ps-Ath: om φυσει K D-lat lat-mss-in-Ambr Iren-lat Ambrst: om μη o: txt ABCD¹·³ℵ k 17 vulg Syr copt goth Ath₄ Bas₂ Nyssen₄ Cyr$_{sepe}$ Damasc Jer. εδουλευσατε at end of ver D¹F latt goth: txt ABCD²·³KLℵ rel Ambr Jer.

9. νυνι D·F. ins τον bef θεον F. aft υπο ins του K Orig Dial-trin

Rom. viii. 15, πνεῦμα υἱοθεσίας, and ib. 9, πνεῦμα χριστοῦ, where participation in Him is said to be the necessary condition of belonging to Christ at all) **into our hearts** (as he changed from the third person to the first in the foregoing verse, so now from the second: both times from the fervour of his heart, wavering between logical accuracy and generous largeness of sympathy), **crying** (in Rom. viii. 15, it is ἐν ᾧ κράζομεν. Here the Spirit being the main subject, is regarded as the agent, and the believer merely as His organ) **Abba Father.** ὁ πατήρ is not a mere Greek explanation of Ἀββᾶ, but an address by His name of relation, of Him to whom the term Ἀββᾶ was used more as a token of affection than as conveying its real meaning of 'my father:' see notes on Mark xiv. 36, Rom. viii. 15. Aug. gives a fanciful reason for the repetition: "Elegantor autem intelligitur non frustra duarum linguarum verba posuisse idem significantia propter universum populum, qui de Judæis et de Gentilibus in unitatem fidei vocatus est: ut Hebræum verbum ad Judæos, Græcum ad gentes, utriusque tamen verbi eadem significatio ad ejusdem fidei spiritusque unitatem pertineat." And so Luther, Calvin, and Bengel. 7.] Statement of the conclusion from the foregoing, and corroboration, from it, of ch. iii. 29. The second person singular individualizes and points home the inference. Meyer remarks that this individualization has been gradually proceeding from ver. 5—ἀπολάβωμεν,—ἐστε,—εἶ.

διὰ θεοῦ] The rec. θεοῦ διὰ χριστοῦ seems to have been an adaptation to the similar passage, Rom. viii. 17. On the text, Windischmann remarks, "διὰ θεοῦ combines, on behalf of our race, the whole before-mentioned agency of the Blessed Trinity: the Father has sent the Son and the Spirit, the Son has freed us from the law, the Spirit has completed our sonship; and thus the redeemed are heirs through the tri-une God Himself, not through the law, nor through fleshly descent."

8—11.] *Appeal to them*, as the result of the conclusion just arrived at, *why, having passed out of slavery into freedom, they were now going back again.* 8.] τότε refers back for its time, not to ver. 3, as Windischmann, but to οὐκέτι εἶ δοῦλος, ver. 7. In οὐκ εἰδότ. θ., there is no inconsistency with Rom. i. 21: there it is the knowledge which the Gentile world might have had: here, the matter of fact is alleged, that they *had it not.*

τοῖς φύσει μὴ οὖσιν θ.] **to gods, which by nature exist not:** see 1 Cor. viii. 4; x. 19, 20 and note. The rec. would be, "*to those which are not by nature gods,*" i. e. only made into gods by human fancy: but this is not the Apostle's way of conceiving of the heathen deities. Meyer compares 2 Chron. xiii. 9, ἐγένετο εἰς ἱερέα τῷ μὴ ὄντι θεῷ. Notice μή—giving the Apostle's judgment of their non-existence—and see 2 Cor. v. 21 note, where however I cannot hold with Ellic., that μὴ γνόντα expresses '*God's judgment*' (?).

9.] "The distinction which Olsh. attempts to set up between εἰδότες as the mere outward, and γνόντες as the inner knowledge, is mere arbitrary fiction: see John vii. 26, 27; viii. 55; 2 Cor. v. 16." Meyer. μᾶλλον δὲ γν. ὑπ. θ.] See note on 1 Cor. viii. 3. Here the propriety

a — Heb. vii. 18. (so -είν, Rom. viii. 3.)
b — here only.
c ver. 3.
d Wisd. xix. 6.
e — here only. (Luke vi. 7 Mk. xiv. 1. xx. 20. Acts ix. 24 only.)
g absol., Acts xvii. 26. Gen. i. 14.
h 2 Cor. xi. 3. xii. 20. constr., Col. iv. 17.
j Rom. xvi. 6. indic., see Col. ii. 8. 1 Thess. iii. 5. Winer, Engl. transl p. 525, § 56. 2. b. a.
k Levit. xxiii. 24.
l ch. iii. 4 reff.

ABCDF KLא a b c d e f g h k l m n o 17

στρέφετε πάλιν ἐπὶ τὰ [a] ἀσθενῆ καὶ [b] πτωχὰ [c] στοιχεῖα, οἷς [d] πάλιν [d] ἄνωθεν [e] δουλεύειν θέλετε; 10 ἡμέρας [e] παρα- 11 [h] φο- βοῦμαι ὑμᾶς, [b] μή πως [i] εἰκῇ [j] κεκοπίακα [j] εἰς ὑμᾶς.

Ps-Ath. επιστρεφεσθαι D[1]: επιστρεφεται F. δουλευσαι BN.
10. transp ενιαυτους and καιρους DF Aug.

of the expression is even more strikingly manifest than there: the Galatians did not so much acquire the knowledge of God, as they were taken into knowledge, recognized, by Him,—προσληφθέντες ὑπὸ θεοῦ, Thl.: οὐδὲ γὰρ ὑμεῖς καμόντες εὕρετε τὸν θεόν, . . . αὐτὸς δὲ ὑμᾶς ἐνεσπάσατο, Chrys. And this made their fall from Him the more matter of indignant appeal, as being a resistance of His will respecting them. No change of the meaning of γνωσθ. must be resorted to, as '*approved*,' '*loved*' (Grot., al.: see others in De W. and Mey.): cf. Matt. xxv. 12; 2 Tim. ii. 19. Cf. also Phil. iii. 12. **πῶς**] how is it that . . .? see reff. **ἀσθ.**] so the προάγουσα ἐντολή is called in Heb. vii. 18, ἀσθενὲς κ. ἀνωφελές. Want of power to *justify* is that to which the word points here. **πτωχ.**] in contrast with the riches which are in Christ. Or both words may perhaps refer back to the state of childhood hinted at in ver. 6, during which the heir is ἀσθενής, as immature, and πτωχός, as not yet in possession. But this would not strictly apply to the elements as the Gentiles were concerned with them: see below. On στοιχεῖα, see note, ver. 3. **πάλιν**] These Galatians had never been *Jews* before: but they had been before under the στοιχεῖα τοῦ κόσμου, under which generic term both Jewish and Gentile cultus was comprised: so that they were turning back again to these elements. **ἄνωθεν**] from the beginning,—afresh; not a repetition of πάλιν: Mey. quotes πάλιν ἐξ ἀρχῆς, Barnab. Ep. 16, p. 773 Migne: and Wetstein gives, from Plautus, Cas. Prol. 33, '*rursum denuo*.' **θέλετε**, as in E. V., ye desire: but if thus expressed here by our translators, why not also in John v. 40, where it is still more emphatic?

10.] The affirmative form seems best, as (see Ellic.) supplying a verification of the charge just brought against them interrogatively: explaining τίς τῆς δουλείας τρόπος, Thdrt. Wishing to shew to them in its most contemptible light the unworthiness of their decadence, he puts the *observation of days* in the forefront of his appeal, as one of those things which they already practised. Circumcision he does not mention, because they were not yet drawn into it, but only in danger of being so (ch. v. 2, al.):—nor abstinence from meats, to which we do not hear that they were even tempted. **ἡμέρας**, emphatic, as the first mentioned, and also as a more general predication of the habit, under which the rest fall. The days would be sabbaths, new moons, and feast days: see Col. ii. 16, where these are specified. **παρατηρ.**] There does not seem to be any meaning of superstitious or inordinate observance (as Olsh., Winer, &c.), but merely a statement of the fact: see ref. Joseph., where, remarkably enough, the word is applied to the very commandment [the fourth] here in question. "When παρά is ethical, i. e. when the verb is used in a bad sense, e. g. ἐνεδρεύειν κ. παρατηρεῖν, Polyb. xvii. 3. 2, the idea conveyed is that of *hostile observation*." Ellicott. **μῆνας**] hardly new moons, which were *days*: but perhaps the seventh month, or any others which were distinguished by great feasts. **καιρούς**] any festal seasons: so Levit. xxiii. 4, αἵται αἱ ἑορταὶ τῷ κυρίῳ κλητὰ ἅγιαι, ἃς καλέσετε αὐτὰς ἐν τοῖς καιροῖς αὐτῶν. **ἐνιαυτούς**] can hardly apply to the sabbatical or jubilee years, on account of their rare occurrence, unless indeed with Wieseler, Chron. der Apost. Zeitalt. p. 286 note, we are to suppose that they were then celebrating one: perhaps those observations may be intended which especially regarded the *year*, as the *new* year. But this is not likely (see above on μῆνας): and I should much rather suppose, that each of these words is not minutely to be pressed, but all taken together as a rhetorical description of those who observed times and seasons. Notice how utterly such a verse is at variance with any and every theory of a *Christian sabbath*, cutting at the root, as it does, of ALL obligatory *observance of times as such*: see notes on Rom. xiv. 5, 6; Col. ii. 16. "These periodical solemnities of the

12 Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἠδικήσατε· 13 οἴδατε δὲ ὅτι δι' ἀσθένειαν

law shewed, by the fact of their periodical repetition, the imperfection of the dispensation to which they belonged: typifying each feature of Christ's work, which, as one great and perfect whole, has been performed once for all and for ever,—and were material representations of those spiritual truths which the spiritual Israel learn in union with Christ as a risen Lord. To observe periods then, now in the fulness of time, is to deny the perfection of the Christian dispensation, the complete and finished nature of Christ's work: to forsake Him as the great spiritual teacher of His brethren, and to return to carnal pædagogues: to throw aside sonship in all its fulness, and the spirit of adoption: and to return to childhood and the rule of tutors and governors." Bagge: who however elsewhere maintains the perpetual obligation of the Sabbath. 11.] There is no attraction in the construction (*φοβ. ὑμᾶς, μή πως . . . .*), as Winer (comm. in loc.) holds: in that case *ὑμεῖς* must be the subject of the next clause (so in Diod. Sic. iv. 40 [Meyer], *τὸν ἀδελφὸν εὐλαβεῖσθαι, μή ποτε . . . . ἐπίθηται τῇ βασιλείᾳ*): but *φοβ. ὑμᾶς* stands alone, and the following clause explains it. So Soph. Œd. Tyr. 760, *δέδοικ' ἐμαυτὸν . . . μὴ πόλλ' ἄγαν εἰρημέν' ᾖ μοι.* The indicative assumes the fact which *μή πως* deprecates:—see reff. 12—16.] *Appeal to them to imitate him, on the ground of their former love and veneration for him.* 12.] This has been variously understood. But the only rendering which seems to answer the requirements of the construction and the context, is that which understands *εἰμι* or *γέγονα* after *ἐγώ*, and refers it to the Apostle having in his own practice cast off Jewish habits and become as the Galatians: i. e. a Gentile: see 1 Cor. ix. 20, 21. And so Winer, Neander, Fritz., De W., Meyer, Jowett (alt.), &c. (2) Chrys., Thdrt., Thl., Erasm.-par., al., regard it as said to Jewish believers, and explain,—*τοῦτον εἶχον πάλαι τὸν ζῆλον· σφόδρα τὸν νόμον ἐπόθουν· ἀλλ' ὁρᾶτε πῶς μεταβέβλημαι. ταύτην τοίνυν καὶ ὑμεῖς ζηλώσατε τὴν μεταβολήν* (Thdrt.). But to this Meyer rightly objects, that *ἡμην*, which would in this case have to be supplied, must have been *expressed*, as being emphatic, and cites from Justin ad Græcos, c. 2, where however I cannot find it, *γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ἤμην ὡς ὑμεῖς.* (3) Jerome, Erasm.-not., Corn.-a-lap., Estius, Michaelis, Rückert, Olsh., '. . . . as also I have accommodated myself to you.' But thus the second member of the sentence will not answer to the first. (4) Luther, Beza, Calvin, Grot., Bengel, Morus, Peile, al., would understand it, 'love me, as I love you' ("accipite hanc meam objurgationem eo animo quo vos objurgavi: . . . sit in nobis is affectus erga me, qui est in me erga vos," Luth.). But nothing has been said of a want of *love*: and certainly had this been meant, it would have been more plainly expressed. The words *ἀδελφοί, δέομαι ὑμῶν* are by Chrys., Thdrt., al., Luther, Koppe, al., joined to the following: but wrongly, for there is no *δέησις* in what follows. *οὐδέν με ἠδικήσατε*] The key to rightly understanding these words is, their apposition with *ἐξουθενήσατε, . . . ἐξεπτύσατε . . . ἐδέξασθε* below. To that period they refer: viz. to the time when he first preached the Gospel among them, and the first introduction of this period seems to be in the words, *ὅτι κἀγὼ ὡς ὑμεῖς.* Then I became as you: and at that time you did me no wrong, but on the contrary shewed me all sympathy and reverence. Then comes in the inference, put in the form of a question, at ver. 16,—I must then have *since* become your enemy by telling you the truth. The other explanations seem all more or less beside the purpose: *δηλῶν ὅτι οὐ μίσους, οὐδὲ ἔχθρας ἦν τὰ εἰρημένα . .* Chrys., and similarly Thl., Aug., Pel., Luth., Calv. ('non excandesco mea causa, nec quod vobis sim infensus'), Estius, Winer, al., which would be irrelevant, and indeed preposterous without some introduction after the affection of the foregoing words: '*ye have done me no wrong*,' i. e. 'ex animo omnia condonabat si resipiscerentur,' Beza: so Bengel, Rückert, al.,—which is refuted by the aorist *ἠδικήσατε*, of some definite *time*. The same is true of 'ye have wronged not me but yourselves' (Ambr., Corn.-a-lap., Schött.), —'. . . not me, but God, or Christ' (Grot. al.). 13.] *δι' ἀσθένειαν τῆς σαρκός* can surely bear but one rendering,—on account of bodily weakness: all others (e. g. '*in weakness*,' as E. V., *μετὰ ἀσθενείας*, as Œc., Thl., '*per infirmitatem*,' as vulg., Luth., Beza, Grot., Estius, Jowett [comparing Phil. i. 15, where see note], '*during a period of sickness*,' as Mr. Bagge) are ungrammatical, or irrelevant, as '*on account of the infirmity of* (*your*) *flesh*' (Jer., Estius, Hig., Rettig), which would require some qualifying adverb such as *οὕτως* with *εὐηγγελισάμην*, and would be-

ABCDP KL ℵ a b c d e f g h k l m n o 17

k constr., ch. 1. 8. Rom. i. 15. pass. 1 Pet. iv. 6. 1 John vi. 62. ix. 8. 1 Tim. i. 13 only. Gen. xiii. 3. m Luke xxii. 28. Acts xx. 19. 1 Cor. x. 13 al. Deut. iv. 34.

τῆς σαρκὸς [k] εὐηγγελισάμην ὑμῖν [l] τὸ πρότερον, 14 καὶ [m] πειρασμὸν ὑμῶν [n] ἐν τῇ σαρκί μου οὐκ [o] ἐξ- ουθενήσατε οὐδὲ [p] ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ [q] ἐδέξασθέ με, ὡς χριστὸν Ἰησοῦν. 15 ποῦ οὖν ὁ [r] μακα- ρισμὸς ὑμῶν; [s] μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς

n see 2 Cor. xii. 7. q — Matt. x. 14, 40. Luke ix. 53. s constr., Acts xxii. 5. Rom. x. 2. o Rom. xiv. 3. 1 Cor. i. 28. vi. 4 al. Prov. i. 7. Col. iv. 13. p here only †. r Rom. iv. 6, 9 only †.

13. om δε D¹F goth Damasc Aug. om της F a.

14. rec (for υμων) μου τον, with D²KL rel syr Chr Thdrt Damasc Œc: τον ℵ³ m Syr goth arm Bas Thl: txt ABD¹FN¹ 17. 67²(Bch) latt copt Cyr latt-ff, υμων τον C². (C¹ illegible.) om ουκ ℵ¹: ins ℵ-corr¹ obl. [αλλα, so BF.]

15. rec (for που) τις, with DKL rel syr goth æth-rom Thdor-mops Thl Œc Aug₂ Ambrst: txt ABCFN 17. 67² vulg Syr syr-marg copt arm Damasc Jer Pelag Bede. ("τὸ τίς ἀντὶ τοῦ ποῦ τέθεικεν" Chr Thdrt.) rec aft ουν ins ην, with DK vss Chr; η F: *fuit aut est* G-lat; εστιν al₁ vulg Jer Sedul; νυν al₁: om ABCLN m o 17. 67²

sides be wholly out of place in an Epistle in which he is recalling them to the substance of his first preaching. The meaning then will be, that it was *on account of an illness* that he first preached in Galatia: i. e. that he was for that reason detained there, and preached, which otherwise he would not have done. On this, see Prolegomena, § ii. 3: the fact itself, I cannot help thinking, is plainly asserted here. Beware of conjectural emendation, such as δι' ἀσθενείας of Peile, for which there is neither warrant nor need. τὸ πρότερον may mean 'formerly,' but is more probably 'the first time,' with reference to that second visit hinted at below, ver. 16, and ch. v. 21. See Prolegomena, § v. 3. 14.] I had in some former editions retained the rec., feeling persuaded that out of it the other readings have arisen. The whole tenor of the passage seeming to shew that the Apostle's weakness was spoken of as a trial to the Galatians, μου appeared to have been altered to ὑμῶν,—or to have been omitted by some who could not see its relevance, or its needfulness. But the principles of sounder criticism have taught me how unsafe is such ground of arguing, and have compelled me to adopt the text of the most ancient MSS. The **temptation** seems to have been the 'thorn in the flesh' of 2 Cor. xii. 1 ff., whatever that was: perhaps something connected with his sight, or some nervous infirmity: see below, and notes on Acts xiii. 9; xxiii. 1. ἐξεπτύσατε] "expresses figuratively and in a climax the sense of ἐξουθ. Cf. the Latin *despuere, respuere*. In other Greek writers we have only καταπτύειν τινός, ἀποπτύειν τινά (Eur. Troad. 668; Hec. 1265. Hes. Ἔργ. 724), and διαπτύειν τινά in this metaphorical sense,—but ἐκπτύειν always in its literal sense (Hom. Od. ε. 322), as also ἐμπτύειν τινί. Even in the passage cited by Kypke from Plut., Alex. i. p. 328, it is in its literal sense, as ὅσπερ χαλινόν follows. We must treat this then as a departure from Greek usage, and regard it as occasioned by ἐξουθ., as Paul loves to repeat the same prepositions in composition (Rom. ii. 17; xi. 7 al.), not without emphasis." Meyer. ὡς ἄγγελ. θ., ὡς χρ. Ἰησ.] a climax:—besides the freedom of angels from fleshly weakness, there is doubtless an allusion to their office as messengers — and to His saying, who is above the angels, Luke x. 16. No inference can be drawn from *these expressions* being used of *the Galatians' reception* of him, that they were already Christians when he first visited them: the words are evidently not to be pressed as accurate in point of chronology, but involve an ὕστερον πρότερον: not, 'as you *would have* received,' &c., but 'as you would (now) receive.' 15.] **Where then** (i. e. where in estimation, holding what place) **(was) your congratulation** (of yourselves)? i. e. considering your fickle behaviour since. 'Quæ causa fuit gratulationis, si nos nunc pœnitet mei?' Bengel. Various explanations have been given: '*quæ* (reading τίς) *erat beatitudo vestra*,' neglecting the οὖν, and making μακαρισμός into *beatitudo*, which it will not bear: so Œc., Luth., Beza, &c. All making the words into an *exclamation* (even if τίς be read) is inconsistent with the context, and with the logical precision of οὖν, and ὅτι below. '*Where is then the blessedness ye spake of?*' (E. V.) is perhaps as good a rendering as the words will bear. μαρτυρῶ γὰρ . . .] a proof to what lengths this μακαρισμός, and consequently their high value for St. Paul ran, at his first visit. In seeking for a reference for this expression, v. ὀφθ. ὑμῶν·

ὀφθαλμοὺς ὑμῶν [t]ἐξορύξαντες [u]ἐδώκατέ μοι. 16 [v]ὥστε [w]ἐχθρὸς ὑμῶν γέγονα [x]ἀληθεύων ὑμῖν; 17 [y]ζηλοῦσιν ὑμᾶς οὐ [z]καλῶς, ἀλλὰ [a]ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα

t — here (Mark ii. 4) only. Judg. xvi. 21 F. 1 Kings xi. 2. (Prov. xix. 23 only.) see note.
u ἄν omitted
v — Rom. xi. 23.
w Eph. iv. 18 only. Gen. xlii. 16.
x — 2 Cor. xi. 2. Zech. i. 14. pass., see Xen. Mem. ii. 1. 19, ἐπαινούμενοι κ. ζηλούμενοι ὑπὸ τ. ἄλλων.
y John xviii. 23. 1 Cor. vii. 37. ch. v. 7
z Rom. iii. 27 only. Exod. xxiii. 2 var. 2 Macc. xiii. 21 Ald. only.
a 2 Macc. xv. 38.

John ix. 23. xv. 22. xix. 11. Rom. vii. 7. Winer, § 42. 2.

15th Thdrt-ms Damasc Thl. rec ins ἂν bef ἐδώκατε, with $D^3KL\aleph^3$ rel: καί, F; add *et* latt: om ABCD¹ℵ¹ 17 Damasc.

16. aft ὥστε add ἐγω D^1F D-lat Cypr.

17. εἰς (for 2nd ὑμας) ἡμας, with none of our mss. (*Apparently, from a conjecture of Beza's.*)

ἐξορ. ἐδώκ. μοι, the right course will be, not at once to adopt the conclusion, that they point to ocular weakness on the part of the Apostle, nor because they form a trite proverb in many languages, therefore to set down (as Meyer, De W., Windischmann, al., have done) at once that no such allusion can have been intended, but to judge from the words themselves and our information from other sources whether such an allusion is likely. And in doing so, I may observe that a proverbial expression so harsh in its nature, and so little prepared by the context, would perhaps hardly have been introduced without some particle of climax. Would not the Apostle have more naturally written, ὅτι εἰ δυνατόν, καὶ τοὺς ὀφθ. ὑμ. . . . . ? Had the καί been inserted, it would have deprived the words of all reference to a matter of fact, and made them purely proverbial. At the same time it is fair to say that the order τοὺς ὀφθ. ὑμῶν rather favours the purely proverbial reference. Had the Apostle's eyes been affected, and had he wished to express "You would, if possible, have pulled out *your own* eyes, and have given them to *me*," he would certainly have written ὑμῶν τοὺς ὀφθ., not τοὺς ὀφθ. ὑμῶν. In other words, the more emphatic τοὺς ὀφθαλμούς is, the more likely is the expression to be proverbial merely: the less emphatic τ. ὀφθ. is, the more likely to refer to some fact, in which the eyes were as matter of notoriety concerned. The inference then of any ocular disease from these words themselves seems to me precarious. Certainly Acts xxiii. 1 ff. receives light from such a supposition; but with our very small knowledge on the subject, many conjectures may be hazarded with some shew of support from Scripture, while none of them has enough foundation to make it probable on the whole. The proverb is abundantly illustrated by Wetst. ἐξορύσσω is the regular classic word: cf. Herod. viii. 116: this however is doubted by Ellic. See on the whole passage, Jowett's most interesting "fragment on the character of St. Paul," Epp. &c. vol. i. pp. 290—303. 16.] So that (as things now stand; an inference derived from the contrast between their former love and their present dislike of him. See Klotz, Devar. ii. 776) have I become your enemy ('hated by you;'—ἐχθρ. in passive sense: or perhaps it may be active, as Ellic.) by speaking the truth (see Eph. iv. 15 note) to you? *When* did he thus incur their enmity by speaking the truth? Not *at his first visit*, from the whole tenor of this passage: nor *in this letter*, as some think (Jer., Luther, al.), which they had *not yet read*; but at his *second visit*, see Acts xviii. 23, when he probably found the mischief beginning, and spoke plainly against it. Cf. similar expressions in Wetst.: especially 'obsequium amicos, veritas odium parit,' Ter. Andr. i. 1. 40: ὀργίζονται ἅπαντες τοῖς μετὰ παῤῥησίας τ' ἀληθῆ λέγουσι, Lucian, Abdic. 7.

17.] 'My telling you the truth may have made me seem your enemy: but I warn you that these men who court you so zealously (see ref. 2 Cor., and cf. Plut. vii. 762, cited by Fritz. ὑπὸ χρείας τὸ πρῶτον ἔπονται κ. ζηλοῦσιν, ὕστερον δὲ καὶ φιλοῦσιν) have no honourable purpose in so doing: it is only in order to get you away from the community as a separate clique, that you may court them.' Thus the verse seems to fit best into the context. As regards particular words, ἐκκλεῖσαι must bear the meaning of exclusion from a larger and attraction to a smaller, viz. their own, party. (Our very word 'exclusive' conveys the same idea.) I have therefore not adopted Mey.'s rendering, '*from all other teachers*,'—nor that of Luther (1538), Calv., Grot., Beng., Rück., Olsh., Winer, al., '*from me and my communion*,'—nor that of Chrys., Œc., Thl., τῆς τελείας γνώσεως ἐκβαλεῖν,—nor that of Erasm., Corn.-a-lap., '*from Christian freedom*.'

The mood of ζηλοῦτε has been disputed: and it must remain uncertain here, as in 1 Cor. iv. 6, where see note. Here as

a indic. (?) pres., 1 Cor. iv. 6. (see Rev. iii. 9 al.)
b Matt. xiii. 4 al. Ezek. ix. 8.
c here bis. Acts xii. 20. 2 Cor. xi. 8.
d Paul, here only. John xiii. 33 al6. only †.
e constr., here only. (ver. 27. Rev. xii. 2 only. Isa. xxiii. 4 al.) ἡ ὠρίν ὠδίνουσ' ἐμέ, Iph. Aul. 1234. ὠδίνουσα καλὴν πράξειν, Philo, Deus immut. 29, vol. i. p. 293.
f constr., Rom. xi. 25. 1 Cor. xi. 26. only. Isa. xliv. 13 F. only.
g here

ABCDF KL𝔑 a b c d e f g h k l m n o 17

αὐτοὺς [xa] ζηλοῦτε. 18 καλὸν δὲ [x] ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον [b] ἐν τῷ [c] παρεῖναί με [c] πρὸς ὑμᾶς. 19 [d] τεκνία μου, οὓς πάλιν [e] ὠδίνω, [f] ἄχρις οὗ [g] μορφωθῇ

at end ins ζηλουτε δε τα κρειττω χαρισματα (*see* 1 *Cor* xii. 31) D¹F Victorin Ambrst Sedul.

18. for δε, γαρ 17 : *quoque* F-lat : om D¹F h Victorin Ambr$_{ms}$. rec ins το bef ζηλουσθαι, with DFKL rel Chr Thdrt Thl Œc : om ABC𝔑 17 Damasc.—ζηλουσθε (*itacism*) B𝔑 17 vulg(and F-lat) Damasc Jer Ambrst : txt ACDFKL rel Chr Thdrt Thl Œc Aug Ambr. for εν καλ. παν., παν. εν τω αγαθω F. (not F-lat.) for μη, ου DF.

19. for τεκνια, τεκνα B D¹(sic) F𝔑¹ Eus Marcell : txt ACD²·³KL𝔑³ rel Clem Method Bas$_2$ Chr Cyr Thdrt$_4$ Damasc Phot. for αχρ., μεχρις B𝔑¹ m.

there Meyer would give ἵνα the meaning of '*in which case*:' but it is surely far better where the sentence so plainly requires ἵνα of the purpose, to suppose some peculiar usage or solœcism in formation of the subjunctive on the part of the Apostle.

18.] Two meanings are open to us: (1) as E. V. (apparently: but perhaps 'zealously affected' may be meant for the passive—for 'earnestly courted') and many Commentators taking ζηλοῦσθαι as middle—or passive with a signification nearly the same, '*it is good to be zealously affected in a good cause, and not only during my presence with you*:' in which case the sense must be referred back to vv. 13—15, and the allusion must be to their zeal while he was with them. But, considering that this context is broken at ver. 17,—that the words ζηλοῦσθαι ἐν καλῷ are an evident reference to ζηλοῦσιν ὑμ. οὐ καλῶς, and that the wider context of the whole passage adduces a contrast between their conduct when he was with them and now, I think it much better (2) to explain thus: 'I do not mean to blame them in the abstract for τὸ ζηλοῦν ὑμᾶς: any teacher who did this καλῶς, preaching Christ, would be a cause of joy to me (Phil. i. 15—18): and it is an honourable thing (for you) to be the objects of this zeal ('ambiri') ἐν καλῷ, in a good cause (I still cannot see how this rendering of ἐν καλῷ '*alters the meaning of the verb*' [Ellic.]: it rather seems to me that the non-use of καλῶς, while the paronomasia is retained, leads to this meaning), at all times and by every body, not only when I am (or was) present with you:' q. d. 'I have no wish, in thus writing, to set up an exclusive claim to ζηλοῦν ὑμᾶς—whoever will really teach you good, at any time, let him do it and welcome.' Then the next verse follows naturally also, in which he narrows the relation between himself and them, from the wide one of a mere ζηλωτής, to the closer one of their parent in Christ, much as in 1 Cor. iv. 14 f.,—ὡς τέκνα μου ἀγαπητὰ νουθετῶ· ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ χρ. Ἰησοῦ διὰ τ. εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. On other interpretations, I may remark, (α) that after ζηλοῦσιν, the strict passive meaning is the only suitable one for ζηλοῦσθαι, as it is indeed the only one justified by usage: (β) that ζηλόω must keep its meaning throughout, which will exclude all such renderings as '*invidiose tractari*' here (Koppe): (γ) that all applications of the sentence to the Apostle himself as its object (ἐν καλῷ, in the matter of a good teacher, as Estius, Corn.-a-lap., al.) are beside the purpose. 19.] belongs to what follows, not to the preceding. Lachmann, (I suppose on account of the δέ following, but see below,) with that want of feeling for the characteristic style of St. Paul which he so constantly shews in punctuating, has attached this as a flat and irrelevant appendage to the last verse (so also Bengel, Knapp, Rückert, al.): and has besides tamed down τεκνία into τέκνα, thus falling into the trap laid by some worthless corrector. **My little children** (the diminutive occurs only here in St. Paul, but is manifestly purposely, and most suitably chosen for the propriety of the metaphor. It is found [see reff.] often in St. John, while our Apostle has τέκνον, 1 Tim. i. 18; 2 Tim. ii. 1), **whom** (the change of gender is common enough. Meyer quotes an apposite example from Eur. Suppl. 12, θανόντων ἑπτὰ γενναίων τέκνων .... οὕς ποτ' .... ἤγαγε) **I again** (a second time; the former was ἐν τῷ παρεῖναί με, ver. 18) **travail with** (bear, as a mother, with pain and anxiety, till the time of birth) **until Christ shall have been fully formed within you** (for Christ dwelling in a man is the secret and principle of his new life, see ch. ii. 20),

χριστὸς ἐν ὑμῖν, 20 [h] ἤθελον δὲ [c] παρεῖναι [c] πρὸς ὑμᾶς ἄρτι καὶ [i] ἀλλάξαι τὴν φωνήν μου, ὅτι [k] ἀποροῦμαι ἐν ὑμῖν. 21 Λέγετέ μοι οἱ [l] ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ [m] ἀκούετε; 22 [n] γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς [o] παιδίσκης καὶ ἕνα ἐκ τῆς [p] ἐλευθέρας. 23 ἀλλ' ὁ μὲν ἐκ τῆς [o] παιδίσκης κατὰ [q] σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς [p] ἐλευθέρας [r] διὰ τῆς ἐπαγγελίας. 24 [s] ἅτινά ἐστιν [t] ἀλληγορούμενα· αὗται γάρ [u] εἰσιν δύο

h imperf. — Acts xxv. 22. Rom. ix. 3. Winer, § 41. a. 2.
i Acts vi. 14. Rom. i. 22. 1 Cor. xv. 51, 52. Heb. i. 12, from Ps. ci. 26 only. Levit. xxvii. 33.
k Luke xxiv. 4. John xiii. 22. Acts xxv. 20. 2 Cor. iv. 8. Gen. xxxii. 7.
l vv. 4, 5.

m — Matt. x. 14. Luke xvi. 29. Isa. xlviii. 18. xxvi. 69. Acts xii. 13 al. Gen. xvi. 1. xx. 17.
n Gen. xvi. 15. xxi. 1, 2.
o — Matt. p — 1 Cor. vii. 21. Neh. xiii. 17.
q — Rom. ix. 3. κ. σ., Rom. i. 3. iv. 1. ix. 25. 1 Cor. x. 18 al. P. see John viii. 15.
r — Rom. xii. 3.
s — Col. ii. 23. † here only †. (see note.)
t Matt. xxvi. 26. xiii. 36. John xv. 1. 1 Cor. x. 4. Gen. xli. 26, 27.
u — Matt. xxvi. 26. xiii. 36. John xv.

21. for ακουετε, αναγινωσκετε DF latt coptt arm Orig$_1$ Cyr Jer$_1$ Ambr$_1$ Ambrst Bede.

22. om μεν B vulg Tert Hil. γεγενηται D^1 m^1 17 Orig$_3$. ελευθεριας(sic) ℵ. δι' επαγγ., omg της, ACℵ b^1 o 17 Cyr$_2$ Damasc Thdrt$_1$.

24. for αυται, αυτα F. rec ins αι bef δυο, with ℵ^1 67 : om ABCDFKLℵ^2 rel.

20.] **yea, I could wish** (see note on Rom. ix. 3. There is a contrast in the δέ between his present anxiety in absence from them and his former παρεῖναι ver. 18: similar constructions with δέ are frequent, especially after vocatives, when some particular is adduced more or less inconsistent with the *address* which has preceded: thus Hom. Il. ε. 244, Ἕκτορ, υἱὲ Πριάμοιο, τίη δὲ σὺ νόσφιν ἀν' ἄλλων | ἧσ' ἀλιγηπελέων; Eur. Hec. 372, μῆτερ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένῃ . . . al. freq.) **to be present with you now, and to change my voice** (from what, to what? Some say, from mildness to severity. But surely such a change would be altogether beside the tone of this deeply affectionate address. I should rather hold, with Meyer, —from my former severity, when I became your enemy by ἀληθεύων ὑμῖν, to the softness and mildness of a mother, still ἀληθεύων, but in another tone. The great majority of Commentators understand ἀλλάξαι as Corn.-a-lap. [Mey.]: 'ut scilicet quasi mater nunc blandirer, nunc gemerem, nunc obsecrarem, nunc objurgarem vos.' But so much can hardly be contained in the mere word ἀλλάξαι without some addition, such as πρὸς τὸν καιρόν, πρὸς τὸ συμφέρον [1 Cor. xii. 7], or the like): **for I am perplexed about you** (not '*I am suspected among you*,' but ἐν ὑμῖν as in 2 Cor. vii. 16, θαῤῥῶ ἐν ὑμῖν,—the element in which: the other is irrelevant, and inconsistent with the N. T. usage of ἀποροῦμαι: see reff. The verb is passive: Meyer quotes Demosth. p. 830. 2, πολλὰ τοίνυν ἀπορηθεὶς περὶ τούτων κ. καθ' ἕκαστον ἐξελεγχόμενος, and Sir. xviii. 7, ὅταν παύσηται, τότε ἀπορηθήσεται). 21—30.] *Illustration of the relative positions of the law and the promise, by an allegorical interpretation of the history of the two sons of Abraham:* "intended to destroy the influence of the false Apostles with their own weapons, and to root it up out of its own proper soil" (Meyer). 21. θέλοντες] καλῶς εἶπεν· οἱ θέλοντες, οὐ γὰρ τῆς τῶν πραγμάτων ἀκολουθίας, ἀλλὰ τῆς ἐκείνων ἀκαίρου φιλονεικίας τὸ πρᾶγμα ἦν. Chrys. τ. νόμον οὐκ ἀκούετε] **do ye not hear** (heed) **the law**, listen to that which the law imparts and impresses on its hearers? Meyer would understand, 'do ye not hear the law read?' viz. in the synagogues, &c. But the other seems to me more natural. 22.] γάρ answers to a tacit assumption of a negative answer to the foregoing question—'nay, ye do not: *for*,' &c. Phrynichus says on παιδίσκη, τοῦτο ἐπὶ τῆς θεραπαίνης οἱ νῦν τιθέασιν, οἱ δ' ἀρχαῖοι ἐπὶ τῆς νεάνιδος, οἷς ἀκολουθητέον. 23.] **κατὰ σάρκα, according to nature**, in her usual course: **δι' ἐπαγγελίας, by virtue of (the) promise**, as the efficient cause of Sara's becoming pregnant contrary to nature: see Rom. iv. 19. 24.] **which things** (on ὅς and ὅστις see Ellic.'s note: here ἅτινα seems to enlarge the allegory beyond the mere births of the two sons to all the circumstances attending them) **are allegorical**: i. e. to be understood otherwise than according to their literal sense. So Suidas: ἀλληγορία, ἡ μεταφορά, ἄλλο

v ch. iii. 15, 17 reff. w μέν solitarium, Col. ii. 23 reff. x ch. v. 1 reff.

ABCDF KLMabcdefghklmno17

λέγον τὸ γράμμα, κ. ἄλλο τὸ νόημα: Hesych., ἀλληγορία, ἄλλο τι παρὰ τὸ ἀκουόμενον ὑποδεικνύουσα: and gloss. N. T., ἀλληγορούμενα, ἑτέρως κατὰ μετάφρασιν νοούμενα, καὶ οὐ κατὰ τὴν ἀνάγνωσιν. The word is often used, as the thing signified by it is exemplified, by Philo. It was the practice of the Rabbinical Jews to allegorize the O. T. history. "Singula fere gesta quæ narrantur, allegorice quoque et mystice interpretantur. Neque hac in parte labores ipsorum plane possumus contemnere. Nam eadem Paulus habet, qualia sunt de Adamo primo et secundo, de cibo et potu spirituali, de Hagare, etc. Sic Joannes memorat Sodomum et Ægyptum mysticam, plagas item Ægyptias per revelationem hostibus Ecclesiæ immittendas prædicit," Schöttgen. How various persons take this allegorical comment of the Apostle, depends very much on their views of his authority as a Scripture interpreter. To those who receive the law as a great system of prophetic figures, there can be no difficulty in believing the events by which the giving of the law was prepared to have been prophetic figures also: not losing thereby any of their historic reality, but bearing to those who were able to see it aright, this deeper meaning. And to such persons, the fact of St. Paul and other sacred writers adducing such allegorical interpretations brings no surprise and no difficulty, but only strong confirmation of their belief that there are such deeper meanings lying hid under the O. T. history. That the Rabbis and the Fathers, holding such deeper senses, should have often missed them, and allegorized fancifully and absurdly, is nothing to the purpose: it is surely most illogical to argue that because they were wrong, St. Paul cannot be right. The only thing which really does create any difficulty in my mind, is, that Commentators with spiritual discernment, and appreciation of such a man as our Apostle, should content themselves with quietly casting aside his Scripture interpretation wherever, as here, it passes their comprehension. On their own view of him, it would be at least worth while to consider whether his knowledge of his own Scriptures may not have surpassed ours. But to those who believe that he had the Spirit of God, this passage speaks very solemnly; and I quite agree with Mr. Conybeare in his note, edn. 2, vol. ii. p. 178, "The lesson to be drawn from this whole passage, as regards the Christian use of the O. T., is of an importance which can scarcely be overrated." Of course no one, who reads, marks, learns, and inwardly digests the Scriptures, can subscribe to the shallow and indolent dictum of Macknight, 'This is to be laid down as a fixed rule, that *no ancient history is to be considered as allegorical, but that which inspired persons have interpreted allegorically*: but at the same time, in allegorizing Scripture, he will take care to follow the analogy of the faith, and proceed soberly, and in dependence on that Holy Spirit, who alone can put us in possession of His own mind in His word.' Calvin's remarks here are good: "Quemadmodum Abrahæ domus tunc fuit vera Ecclesia: ita minime dubium est quin præcipui et præ aliis memorabiles eventus qui in ea contigerunt, nobis totidem sint typi. Sicut ergo in circumcisione, in sacrificiis, in toto sacerdotio levitico allegoria fuit: sicuti hodie est in nostris sacramentis, ita etiam in domo Abrahæ fuisse dico. Sed id non facit ut a literali sensu recedatur. Summa perinde est ac si diceret Paulus, figuram duorum testamentorum in duabus Abrahæ uxoribus, et duplicis populi in duobus filiis, veluti in tabula, nobis depictam." As to the objection of Luther, repeated by De Wette, that this allegory shews misapprehension of the history (die Allegorie von Sara und Hagar, welche .... zum Stich zu ſchwach iſt, denn ſie weichet ab vom hiſtoriſchen Verſtand. Luth., cited by De W.), because Ishmael had nothing to do with the law of Moses, the misapprehension is entirely on the side of the objectors. Not the bare literal historical fact is in question here, but the inner character of God's dealings with men, of which type, and prophecy, and the historical fact itself, are only so many exemplifications. The difference between the children of the bond and the free, of the law and the promise, has been shewn out to the world before, by, and since the covenant of the law. See an excellent note of Windischmann's ad loc., exposing the shallow modern critical school. See also Jowett's note, on the other side: and while reading it, and tracing the consequences which will follow from adopting his view, bear in mind that the question between him and us is not affected by any thing there said on the similarity between St. Paul and the Alexandrians as interpreters of Scripture,—

γ γεννῶσα, ᵃ ἥτις ἐστὶν Ἄγαρ· 25 τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ· ᶻ συστοιχεῖ δὲ τῇ νῦν Ἰερουσαλήμ, ᵃ δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. 26 ἡ δὲ

γ Luke i. 13 al. fr. Prov. xvii. 17.
z here only †. Polyb. x. 21. 7.
a absol., 1 Tim. vi. 2.

25. *δὲ ABD m copt Cyr_1: γαρ CFKLℵ vulg syrr æth arm Epiph Chr Cyr Thdrt Damasc Orig-lat Jer.—om Cyr_{alle} Damasc Orig-int Jer.—om το γαρ αγαρ 17. (*The variation appears to have sprung from the juxtaposition of* γαρ αγαρ: *hence one or other was omd, and* δε *insd for connexion.*) aft εστιν ins *or* ℵ. for συστοιχ. δε, [ἡ] συνστοιχουσα D^1F latt goth. (om ἡ D^1.) rec (for 2nd γαρ) δε, with D^3KL rel syr-marg goth: *et servit* vulg(and F^1-lat) Syr Jer Aug_3: txt ABCD^1Fℵ 17 copt Cyr Orig-lat Aug_4.

but remains as it was before,—was the O. T. dispensation a system of typical events and ordinances, or is all such typical reference fanciful and delusive? **For these** (women [αὗται], not as Jowett, Ishmael and Isaac, which would confuse the whole: the mothers are the covenants;—the sons, the children of the covenants) **are** (import in the allegory, see reff.) **two covenants** (not '*revelations*,' but literally covenants between God and men): **one** (covenant) **indeed from Mount Sina** (taking its origin from,—or having Mount Sina as its centre, as ὁ ἐκ Πελοποννήσου πόλεμος) **gendering** (bringing forth children: De W. compares υἱοὶ . . . . τῆς διαθήκης, Acts iii. 25) **unto** (with a view to) **bondage, which one is** (identical in the allegory with) **Agar.**

25.] (No parenthesis: συστοιχεῖ δέ begins a new clause.) **For the word Agar** (when the neuter article precedes a noun of another gender, not the *import* of that noun, but the *noun itself*, is designated,—so Demosth. p 255. 4, τὸ δ' ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω. Kühner ii. 137) **is** (imports) **Mount Sina, in Arabia** (i. e. among the Arabians. This rendering, which is Chrysostom's,—τὸ δὲ Σινὰ ὄρος οὕτω μεθερμηνεύεται τῇ ἐπιχωρίῳ αὐτῶν γλώττῃ [so also Thl., Luther], is I conceive necessitated by the arrangement of the sentence, as well as by τὸ Ἄγαρ. Had the Apostle intended merely to localize Σινᾶ ὄρος by the words ἐν τῇ Ἀρ., he could hardly but have written τὸ ἐν τῇ Ἀρ., or have placed ἐν τ. Ἀρ. before ἐστιν. Had he again, adopting the reading τὸ γὰρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, intended to say [as Windischmann], '*for Mount Sina is in Arabia, where Hagar's descendants likewise are*,' the sentence would more naturally have stood τὸ γὰρ Σινᾶ ὄρ. ἐν τῇ Ἀρ. ἐστίν, or καὶ γὰρ Σινᾶ ὄρ. ἐν τ. Ἀρ. ἐστίν. As it is, the law of emphasis would require it to be rendered, '*For Sina is a mountain in Arabia*,' information which the judaizing Galatians would hardly require. As to the fact itself, Meyer states, "حجر in Arabic, is a stone: and though we have no further testimony that Mount Sina was thus named κατ' ἐξοχήν by the Arabians, we have that of Chrysostom; and Büsching, Erdbeschreibung, v. p. 535, adduces that of the traveller Haraut, that they to this day call Sinai, *Hadschar*. Certainly we have *Hagar* as a geographical proper name in Arabia Petræa: the Chaldee paraphrast always calls the wilderness of Shur, חגרא." So that Jowett certainly speaks too strongly when he says, "the old explanations, that Hagar is the Arabic word for a rock or the Arabic noun for Mount Sinai, are destitute of foundation." As to the improbability at which he hints, of St. Paul quoting Arabic words in writing to the Galatians, I cannot see how it is greater than that of his making the covert allusion contained in his own interpretation. We may well suppose St. Paul to have become familiarized, during his sojourn there, with this name for the granite peaks of Sinai), **but** (δέ marks the latent contrast that the addition of a new fact brings with it: so Ellic.) **corresponds** (viz. Agar, which is the subject, not Mount Sina, see below. "συστοιχεῖν is '*to stand in the same rank*:' hence '*to belong to the same category*,' '*to be homogeneous with*:' see Polyb. xiii. 8. 1, ὅμοια κ. σύστοιχα." Mey., Chrys., all., and the Vulg. [*conjunctus est*], take it literally, and understand it, γειτνιάζει, ἅπτεται, 'is joined, by a continuous range of mountain-tops,' understanding *Sina* as the subject) **with the present Jerusalem** (i. e. Jerusalem under the law, the Jerusalem of the Jews, as contrasted with the Jerusalem of the Messiah's Kingdom), **for she** (ἡ νῦν Ἰερουσ., not Ἄγαρ) **is in slavery with her children.** **26.**] **But** (opposes to the last sentence, not to μία μέν, ver. 24, which, as Meyer observes, is left without an apodosis, the reader supplying that the other covenant is Sara, &c.) **the Jerusalem above** (i. c.

b Phil. iii. 14. Col. iii. 1.
c Isa. liv. 1. Luke xv. 23. Acts ii. 26. Rom. xv. 10 al.
d Luke i. 7. xxiii. 29 only. Gen. xi. 30.
e — here only. (Matt. vii. 6. ix. 17 ‖ Mark ix. 18 ‖ L. only.) see Isa. xlix. 13. lii. 9.
f ver. 19.
g — here only.
h w. posit., Mark ix. 42. Acts xx. 38. 1 Cor. ix. 15 (xii. 22) only. l. c. only.
i — John iv. 17, 18.
k — Eph. iv. 24. Col. iii. 10. 1 Pet. i. 18. Lam. i. 12.
l Rom. ix. 8.

ABCDF KLℵ a b c d e f g h k l m n o 17

ᵇ ἄνω · Ἰερουσαλὴμ ἐλευθέρα ἐστίν, ᵃ ἥτις ἐστὶν μήτηρ ἡμῶν· 27 γέγραπται γὰρ ᶜ Εὐφράνθητι ᵈ στεῖρα ἡ οὐ τίκτουσα, ᵉ ῥῆξον καὶ βόησον ἡ οὐκ ᶠ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ᵍ ἐρήμου ʰ μᾶλλον ἢ τῆς ⁱ ἐχούσης τὸν ⁱ ἄνδρα. 28 ὑμεῖς δέ, ἀδελφοί, ᵏ κατὰ Ἰσαὰκ ˡ ἐπαγγελίας ˡ τέκνα

26. om ητις εστιν (*homœot*) ℵ¹: ins ℵ-corr¹. rec ins παντων bef ημων, with AC³KLℵ³ rel Mac Cyr-jer Thdrt$_{pers\,supp}$ Damasc Iren-int Jer Aug$_2$: om BC¹DFℵ¹ 17 67² latt syrr coptt goth æth-mss Orig$_{saepe}$ Eus$_3$ Chr Cyr Thdrt$_1$(mss vary) Isid Tert Hil Ambrst Aug$_{saepe}$.

27. for ου, μη DF.

28. rec ημεις and εσμεν (*from ver* 26), with ACD³KLℵ rel vulg(and F-lat) syrr copt goth æth-pl Chr Cyr Thdrt Aug: txt BD¹F 17. 67² sah æth Orig(in Jer) Iren-int Victorin Ambrst Tich Ambr. (Υμεις [Υ in red] k o.)

the heavenly Jerusalem = Ἱερ. ἐπουράνιος Heb. xii. 22, ἡ καινὴ Ἱερ. Rev. iii. 12; xxi. 2, and see reff. on ἄνω. Michaelis, al., suppose *ancient Jerusalem* [Melchisedek's] to be meant. Vitringa, al., *Mount Zion*, as ἡ ἄνω πόλις means the Acropolis. But Rabbinical usage, as Schöttgen has abundantly proved in his Dissertation de Hierosolyma cœlesti [Hor. Heb. vol. i. Diss. v.], was familiar with the idea of a Jerusalem in heaven. See also citations in Wetst. This latter quotes a very remarkable parallel from Plato, Rep. ix. end, —*ἐν ᾗ νῦν δὴ διήλθομεν οἰκίζοντες πόλει λέγεις, τῇ ἐν λόγοις κειμένῃ, ἐπεὶ γῆς γε οὐδαμοῦ οἶμαι αὐτὴν εἶναι. Ἀλλ, ἦν δ' ἐγώ ἐν οὐρανῷ ἴσως παράδειγμα ἀνάκειται τῷ βουλομένῳ ὁρᾷν καὶ ὁρῶντι ἑαυτὸν κατοικίζειν. διαφέρει δὲ οὐδὲν εἴτε που ἐστὶν εἴτε ἔσται· τὰ γὰρ ταύτης μόνης ἂν πράξειεν, ἄλλης δὲ οὐδεμιᾶς. Εἰκός γ', ἔφη.* The expression here will mean, "the *Messianic Theocracy*, which before the παρουσία is the *Church*, and after it Christ's Kingdom of glory." Mey.) is free, which (which said city, which heavenly Jerusalem) is our mother (the emphasis is not on ἡμῶν as Winer: nay rather it stands in the least emphatic place, as indicating a relation taken for granted by Christians. See Phil. iii. 20. The rendering adopted by Mr. Bagge, "*which* [Jerusalem the free] *is* [answers to, as ἥτις ἐστὶν Ἄγαρ above] *our mother* [viz. Sarah]," is untenable from the absence of the article before μήτηρ, besides that it would introduce confusion, and a *double* allegory). **27.**] *Proof of this relation from prophecy.* The portion of Isaiah from which this is taken, is directly Messianic: indicating in its foreground the reviviscence of Israel after calamity, but in language far surpassing that event. See Stier, Jesaias nicht pseudo-Jesaias, vol. ii. p. 512. The citation is from the LXX, verbatim. ῥῆξον] sc. φωνήν: cf. many examples in Wetst. Probably the rule of supplying ellipses from the context (following which Kypke and Schött. here supply εὐφροσύνην, from εὐφράνθητι, and Isa. xlix. 13; lii. 9; cf. also 'erumpere gaudium,' Ter. Eun. iii. 5. 2 [Ellic.]) need hardly be applied here; the phrase with φωνήν was so common, as to lead at last to the omission of the substantive. The Hebrew רִנָּה 'into joyful shouting,' seems not to have been read by the LXX. St. Paul here interprets the barren of Sara, who bore not according to the flesh (= the promise), and the fruitful of Agar (= the law). Clem. Rom., Ep. ii. ad Cor. 2, p. 333, takes the στεῖρα of the Gentile Church, ἐπεὶ ἔρημος ἐδόκει εἶναι ἀπὸ τοῦ θεοῦ, ὁ λαὸς ἡμῶν, νυνὶ δὲ πιστεύσαντες πλείονες ἐγενόμεθα τῶν δοκούντων ἔχειν θεόν (the Jewish church), and similarly Origen (in Rom., lib. vi. 7, vol. iv. p. 578), . . . 'quod multo plures ex gentibus quam ex circumcisione crediderint.' And this has been the usual interpretation. It only shews how manifold is the 'perspective of prophecy:' this sense neither is incompatible with St. Paul's, nor surely would it have been denied by him. (So Chrys., al., in *this* passage, which is clearly wrong: for ἡμῶν, even without πάντων, must apply to *all* Christians for the argument to hold.) ὅτι πολ.] not, as E. V., "*many more* &c.," which is inaccurate: but, many are the children of the desolate, more than (rather than; both being numerous, hers are the *more* numerous) of her, &c. τὸν ἄνδρα] The E. V. has perhaps done best by rendering '*an husband*,' though thus the force of the Greek is not given. 'The husband' would mislead, by pointing at

ἐστέ. 29 ἀλλ' ὥςπερ τότε ὁ [m] κατὰ σάρκα γεννηθεὶς [n] ἐδίωκεν τὸν [o] κατὰ πνεῦμα, οὕτως καὶ νῦν. 30 ἀλλὰ [p] τί λέγει ἡ γραφή; [q] Ἔκβαλε τὴν [r] παιδίσκην καὶ τὸν υἱὸν αὐτῆς. οὐ γὰρ μὴ [s] κληρονομήσῃ ὁ υἱὸς τῆς [r] παιδίσκης μετὰ τοῦ υἱοῦ τῆς [r] ἐλευθέρας. 31 [t] διό, ἀδελφοί, οὐκ

m ver. 22.
n — Matt. v. 10, 11, 12.
o Rom. i. 4.
p so Rom. iv. 3. x. 8. xi. 2, 4.
q Acts xvi. 37.
r ver. 22.
s absol., here only. (Matt. v. 5 al.)
t see Rom. ii. 1.

Numb. xviii. 24. Eph. ii. 11 al.

30. aft παιδισκην ins ταυτην (*from* LXX) A. om μη F m. κληρονομησει (*so* LXX) BDℵ k¹ m n 17. om του υιου ℵ¹: ins ℵ-corr¹: ins υιου ℵ². for της ελευθ., μου ισαακ (*from* LXX) D¹F demid Ambrst Jer Aug$_{alia}$.

31. rec (for διο) αρα, with KL rel syr Chr Thl Œc: αρα ουν F Thdrt: ημεις δε (*see ver* 28 *var read*) AC copt Cyr$_1$ Damasc Jer$_1$ Aug$_3$: txt BD¹ℵ 17. 67² (sah goth) Cyr$_1$, *itaque* latt Ambrst Jer$_1$.

the one husband (Abraham) who was common to Sara and Agar, which might do in this passage, but would not in Isaiah: whereas ἐχ. τὸν ἄνδρα means, 'her (of the two) who has (the) husband,' the other having none: a fineness of meaning which we cannot give in English.

28.] **But** (transitional: or rather perhaps adversative to the children of her who had an husband, which were last mentioned. With ἡμεῖς, it would be resumptive of ver. 26) **ye** (see var. readd.), **brethren, like** (the expression in full, κατὰ τ. ὁμοιότητα Μελχισεδέκ, occurs Heb. vii. 15. Wetst. quotes from Galen, ὁ ἄνθρωπος οὐ κατὰ λέοντά ἐστι τὴν ῥώμην, and from Arrian, Hist. Gr. ii., τιμώμενος ὑπὸ τοῦ δήμου κατὰ τὸν πατέρα Ἄγγωνα: see also reff.) **Isaac, are children of PROMISE** (ἐπαγγ. emphatic:—are children, not κατὰ σάρκα, but διὰ τῆς ἐπαγγελίας, see ver. 23, and below, ver. 29).

29.] ὁ κατ. σάρ. γεν., see ver. 23. It has been thought that there is nothing in the Hebrew text to justify so strong a word as ἐδίωκεν. It runs, 'and Sarah saw the son of Hagar .... מְצַחֵק' (παίζοντα μετὰ Ἰσαὰκ τοῦ υἱοῦ αὐτῆς, LXX); and some deny that צָחַק ever means 'he mocked.' But certainly it does: see Gen. xix. 14. And this would be quite ground enough for the ἐδίωκεν, for the spirit of persecution was begun. So that we need not refer to tradition, as many have done (even Ellic., whom see; Jowett, as unfortunately usual with him when impugning the accuracy of St. Paul, asserts rashly and confidently, that the sense in which the Apostle takes the Hebrew is inadmissible), to account for St. Paul's expression.

τὸν κατὰ πνεῦμα, sc. γεννηθέντα, **him that was born after the Spirit**, i. e. in virtue of the promise, which was given by the Spirit. Or, '*by virtue of the Spirit's agency*:' but the other is better.

οὕτως: καὶ νῦν] "nec quicquam est quod tam graviter animos nostros vulnerare debeat, quam Dei contemptus, et adversus ejus gratiam ludibria: nec ullum magis exitiale est persequutionis genus, quam quum impeditur animæ salus." Calv.

30.] ἀλλά, as in E. V., '*nevertheless*:' notwithstanding the fact of the persecution, just mentioned. The quotation is adapted from the LXX, where μου Ἰσαάκ stands for τῆς ἐλευθέρας. We need hardly have recourse (with Ellic.) to the fact that God confirmed Sarah's words, in order to prove this to be *Scripture*: the Apostle is allegorizing the whole history, and thus every part of it assumes a significance in the allegory. κληρονομήσῃ] See Judg. xi. 2 (LXX), κ. ἐξέβαλον τὸν Ἰεφθάε, κ. εἶπον αὐτῷ, οὐ κληρονομήσεις ἐν τῷ οἴκῳ τοῦ πατρὸς ἡμῶν, ὅτι υἱὸς γυναικὸς ἑταίρας σύ. "The distinction drawn by Hermann on Œd. Col. 853, between οὐ μή with future indicative (duration or futurity) and with aorist subjective (speedy occurrence), is not applicable to the N. T. on account of (1) various readings (as here): (2) the decided violations of the rule where the MSS. are unanimous, as 1 Thess. iv. 15: and (3) the obvious prevalence of the use of the subjunctive over the future, both in the N. T. and 'fatiscens Græcitas:' see Lobeck, Phryn. p. 722." Ellicott.

31.] I am inclined to think, against Meyer, De W., Ellic., &c., that this verse is, as commonly taken, the conclusion from what has gone before: and that the διό is bound on to the κληρονομήσῃ preceding. For that we are κληρονόμοι, is an acknowledged fact, established before, ch. iii. 29; ver. 7. And if we are, we are not the children of the handmaid, of whom it was said οὐ μὴ κληρονομ., but of the free-woman, of whose son the same words asserted that he should inherit. Observe in the first clause παιδίσκης is anarthrous: most likely because emphatically prefixed

u — 1 Cor. x. 29. ch. ii. 4 al.
v John viii. 32, 36. Rom. vi. 18, 22. viii. 2, 21 only †. (8ir. l. 21 Ald.) 2 Macc. i. 27. ii. 22 only.
w Mark iii. 31. xi. 25. Rom. xiv. 4. 1 Cor. xvi. 13. Phil. i. 27. iv. 1. 1 Thess. iii. 8. 2 Thess. ii. 15 only. Exod. xiv. 13 F. constr., 2 Cor. i. 24.
x — Matt. xi. 29, 30. Acts xv. 10. 1 Tim. vi. 1 (Rev. vi. 5) only. Jer. xxxv. (xxviii.) 14. 15, 21. ch. iv. 24. Heb. ii. 15 only. Exod. xx. 2 al. y Rom. viii. x — here (Mark vi. 19. Luke xi. 53) only. (Gen. xlix. 23. Ezek. xiv. 4 only.) Herod. ii. 121, τῇ παγῇ ἐνέχεσθαι. Plut. Symp. ii. 3, ἐνέχεσθαι δόγμασιν Πυθαγορικοῖς. a 2 Cor. x. 1. Eph. iii. 1. Col. i. 23. 1 Thess. ii. 18. Philem. 19. b Luke i. 59. ch. ii. 3 al. fr. Gen. xvii. 10. c — 1 Cor. xiv. 6. Heb. iv. 2. Prov. x. 2. d constr., Acts xx. 26. -ομαι, Acts xxvi. 22. Eph. iv. 17. 1 Thess. ii. 12 only †.

ABCDP KL𝔐 a b c d e f g h k l m n o 17

τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν. στήκετε οὖν, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. 2 ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει· 3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ

CHAP. V. 1. rec aft ελευθερια ins *ουν*, omg it aft *στηκετε*, with C³KL rel Damasc Thl Œc: om D m latt syr Thdrt₂ Jer Ambrst: txt ABC¹FℵP 17. 67² (Syr) goth copt Cyr Aug. (*An eccles. lect. ended with* ἠλευθέρωσεν, C³ *marks this by insg* τελος.) rec ins ᾗ bef *ημας*, with D²·³(F)KL rel Marc Chr Cyr Thdrt₂ Thl Œc (ᾗ ἐλευθερίᾳ ἡμ. F latt Syr lat-ff): om ABCD¹ℵ m 17 copt. rec *χριστος* bef *ημας*, with CKL𝔐³ rel vss (Chr) Thdrt Damasc₁ Mcion-t Victorin: txt ABDFℵ 17 am goth Cyr Damasc₁ (Orig-int). *δουλειας* bef *ζυγω* DF goth Aug. *ανεχεσθε* D¹·³ (1?) m Thdrt-ms Œc.

2. om *παυλος* ℵ¹: ins ℵ-corr¹ obl. *περιτεμησθε* B n¹.

3. om *παλιν* D¹F a goth Chr Thl Jer Aug Ambrst. om *οτι* ℵ¹: ins ℵ².

to its governing noun (cf. *ἐθνῶν ἀπόστολος*, Rom. xi. 13): but possibly, as indefinite, q. d. we are the children of no bondwoman, but of the freewoman. I prefer the former reason, as most consonant to N. T. diction. V. 1—12.] De W. calls this the *peroration* of the whole second part of the Epistle. It consists of *earnest exhortation to them, grounded on the conclusion of the foregoing argument, to abide in their evangelical liberty, and warning against being led away by the false teachers.*

1.] It is almost impossible to determine satisfactorily the reading (see var. readd.). I have in this Edition adopted that in the text, as being best attested by the most ancient authorities. **With liberty did Christ make you free** (i. e. *ἐλεύθεροι* is your rightful name and ought to be your estimation of yourselves, seeing that *ἐλευθερία* is your inheritance by virtue of Christ's redemption of you). **Stand fast, therefore** (reff. *στήκω* is unknown in classical Greek), **and be not again** (see note on ch. iv. 9: in fact, the whole world was under the law in the sense of its being God's only revelation to them) **involved** (reff.) **in the yoke of bondage** (better than '*a* yoke;' an anarthrous noun or personal pronoun following another noun in the genitive often deprives that other noun of its article: e. g., *τίς ἔγνω νοῦν κυρίου*; 1 Cor. ii. 16: see numerous instances in Cant. v. 1. Cf. Winer, § 19. 2, most of whose examples however are after prepositions. Wetst. quotes from Soph. Aj. 944, *πρὸς οἷα δουλείας ζυγὰ χωροῦμεν*). 2.] **Ἴδε**, not *ἰδέ*, in later Greek: see Winer, § 6. 1. a:—it draws attention to what follows, as a strong statement. **ἐγὼ Παῦλος**] *ἀντικρυς ὑμῖν λέγω κ. διαρρήδην, κ. τὸ ἐμαυτοῦ προστίθημι ὄνομα*, Thdrt. *τὴν τοῦ οἰκείου προσώπου ἀξιοπιστίαν ἀντὶ πάσης ἀποδείξεως τίθησι*, Theophyl., and so Chrys. There hardly seems to be a reference (as Wetst. "ego quem dicunt circumcisionem prædicare") to his having circumcised Timothy. Calvin says well: "Ista locutio non parvam emphasin habet; coram enim se opponit, et nomen dat, ne videatur causam dubiam habere. Et quanquam vilescere apud Galatas cœperat ejus auctoritas, tamen ad refellendos omnes adversarios sufficere asserit."

The *present*, *ἐὰν περιτέμνησθε*, implies the continuance of a habit, q. d. **if you will go on being circumcised.** He does not say, '*if you shall have been circumcised*:' so that Calv.'s question, 'quid hoc vult? Christum non profuturum omnibus circumcisis?' does not come in. On **χρ. ὑμ. οὐδ. ὠφελήσει**, Chrys. remarks: *ὁ περιτεμνόμενος ὡς νόμον δεδοικὼς περίτεμνεται, ὁ δὲ δεδοικὼς ἀπιστεῖ τῇ δυνάμει τῆς χάριτος, ὁ δὲ ἀπιστῶν οὐδὲν κερδαίνει παρὰ τῆς ἀπιστουμένης.* Nothing can be more directly opposed than this verse to the saying of the Judaizers, Acts xv. 1. The exception to the rule in Paul's own conduct, Acts xvi. 3, is sufficiently provided for by the *present tense* here: see above. 3.] **δέ**, moreover, introduces an addition, and a slight contrast—'not only will Christ not profit . . . . . but

[b] περιτεμνομένῳ ὅτι [c] ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. 4 [f] κατηργήθητε [f] ἀπὸ [τοῦ] χριστοῦ [g] οἵτινες [h] ἐν νόμῳ [h] δικαιοῦσθε, [i] τῆς χάριτος [k] ἐξεπέσατε. 5 ἡμεῖς γὰρ [l] πνεύματι [m] ἐκ πίστεως [n] ἐλπίδα δικαιοσύνης [o] ἀπεκδεχόμεθα. 6 ἐν γὰρ χριστῷ Ἰησοῦ οὔτε [p] περιτομή τι [q] ἰσχύει οὔτε [r] ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης [s] ἐνεργουμένη. 7 [t] ἐτρέχετε [u] καλῶς· τίς ὑμᾶς [v] ἐνέκοψεν

[b] Matt. vi. 12. xviii. 24. Luke xiii. 4. Rom. i. 14. viii. 12. xv. 27 only †. Soph. Aj. 520.
[c] Rom. vii. 2, 6. see 2 Cor. xi. 2. καν., ch. iii. 17 reff.
[f] — Acts x. 41, 47 al.
[g] ch. iii. 11 reff.
[h] — Rom. v. 2. Jude 4.

[k] — 2 Pet. iii. 17. (Acts xii. 7. 1 Pet. i. 24, from Isa. xl. 8 al.)
[l] — ch. iii. 3, ver. 16. 1 Cor. ii. 4.
[m] ch. ii. 16. iii. 8, 22.
[n] — Col. i. 5. Tit. ii. 13. Heb. vi. 18.
[o] Rom. viii. 19, 23, 25. 1 Cor. i. 7. Phil. iii. 20. Heb. ix. 28. 1 Pet. iii. 20 only †.
[p] John vii. 22, 23. Rom. ii. 25 al. fr. Exod. iv. 26.
[q] — Heb. ix. 17. James v. 16. — ἐστιν, 1 Cor. vii. 19. ch. vi. 15.
[r] Rom. iv. 9, &c. 1 Cor. vii. 19. Col. iii. 11. P. only, exc. Acts xi. 3. Gen. xvii. 11.
[s] mid., Rom. vii. 5. 2 Cor. i. 6. iv. 12. Eph. iii. 20. (ch. ii. 6 reff.)
[t] ch. ii. 2 reff. Rom. xi. 16.
[u] — 1 Cor. vii. 37. John xviii. 23 al. Prov. xxiii. 24.
[v] Acts xxiv. 4. Rom. xv. 22. 1 Thess. ii. 18. 1 Pet. iii. 7. Dan. ix 26 Theod.-Ald. only. (F. vat. ἐκκόπτ.)

4. om του BCD[1]FN Thl: ins AD[3]KL rel Chr Thdrt Damasc. εξεπεσατε D[3] a b[2] c d e f g h k m.
5. εκδεχ. ℵ[1]: txt ℵ[3]. 6. om ιησου B copt.

. . . . . .' On μαρτύρομαι (usually, in this sense, -ροῦμαι ;— -ρομαι having an accusative, whence Bretschn., al., supply τὸν θεόν here, but wrongly), see reff. πάλιν, once more: applies to the verb, not to the μαρτυρία which follows, for that is not a repetition. Thus it will refer to παντὶ ἀνθρ. as 'a more extended application of ὑμῖν' (Ellic.), not, as Meyer, to a former inculcation of this by word of mouth at his second visit. περιτεμνομένῳ, not -τμηθέντι, see above—to every man who receives circumcision,—'submits to be circumcised,' as Ellic. The emphasis is on παντί, substantiating, and carrying further, the last verse. ὅλον has the stress. The circumcised man became a 'proselyte of righteousness,' and bound to keep the whole law. "This true and serious consequence of circumcision the false Apostles had probably at least dissembled." Mey. 4.] Explains and establishes still further the assertion of ver. 2. Ye were annihilated from Christ (literally: the construction is a pregnant one, 'ye were cut off from Christ, and thus made void:' see ref. 2 Cor. 'were,' viz. at the time when you began your course of ἐν νόμῳ δικ.), ye who are being justified ('endeavouring to be justified,' 'seeking justification:' such is the force of the subjective *present*. So Thl. ὡς ὑπολαμβάνετε) in (not 'by:' it is the element in which, as in the expression ἐν κυρίῳ) the law,—ye fell from (reff.: see 1 Cor. xiii. 8, note. Wetst. quotes from Plut., Agis and Cleom. p. 796, τῶν πλείστων ἐξέπεσεν ἡ Σπάρτη καλῶν: Gracch. p. 834, ἐκπεσεῖν κ. στρέφεσθαι τῆι πρὸς τὸν δῆμον εὐνοίας. 'So Plato, Rep. vi. 496, ἐκπεσεῖν φιλοσοφίας: Polyb. xii. 14. 7, ἐκπίπτειν τοῦ καθήκοντος,' Ellic.) grace. 5.] Proof (hence γάρ) of ἐξεπ. τ. χάρ., by statement e contrario of the condition and hope of *Christians*. Emphasis (1) on ἡμεῖς, as opposed to οἵτινες ἐν νόμῳ δικαιοῦσθε,—(2) on πνεύματι (not '*mente*' [Fritz.], nor '*spiritually*,' Middleton, al., but by the [Holy] Spirit, reff.), as opposed to σαρκί, the fleshly state of those under the law, see ch. iv. 29,—(3) on ἐκ πίστεως, as opposed to ἐν νόμῳ, which involves ἐξ ἔργων. ἐλπίδα δικαιοσύνης] Is this genitive *objective*, the hope of righteousness, i. e. the hope whose object is perfect righteousness, —or *subjective*, the hope of righteousness, i. e. the hope which the righteous entertain—viz. that of eternal life? Certainly I think the *former*: for this reason, that ἐλπίδα has the emphasis, and ἐλπίδα δικ. ἀπεκδεχ. answers to δικαιοῦσθε above —'*Ye* think ye *have* your righteousness in the law: *we*, on the contrary, anxiously wait for the hope of righteousness (full and perfect).' The phrase ἀπεκδέχεσθαι ἐλπίδα may be paralleled, Acts xxiv. 15; Tit. ii. 13; Eur. Alcest. 130, τίν' ἔτι βίου ἐλπίδα προσδέχωμαι; Polyb. viii. 21. 7, ταῖς προσδοκωμέναις ἐλπίσιν. 6.] Confirmation of the words ἐκ πίστεως, ver. 5.

ἐν χριστῷ, in Christ, as an element, in union with Christ, = in the state of a Christian: notice χρ. Ἰησ., not Ἰησ. χρ.:—in Christ, and that Christ, Jesus of Nazareth. ἐνεργουμένη, not passive, but middle, as always in N. T. See reff. and notes on those places: also Fritzsche's note on Rom. vii. 5. "ἐνεργεῖν, *vim exercere* de *personis*, ἐνεργεῖσθαι, *ex se* (aut *suam*) *vim exercere* de *rebus* collocavit, Gal. v. 6; Col. i. 29; 1 Thess.

w = Rom. ii. 8. 1 Pet. i. 22.
x Acts xxviii. 24. Rom. ii. 8.
y here only †. only used by Chrys. on 1 Thess. i. 3 (De W.), and Eustath. (see Wetst.)
a 1 Cor. v. 6. xii. 1. 1 Cor. v. 7, 8 only. Exod. xii. 15.
b 1 Cor. as above. Matt. xiii. 3 ‖.
c as above (b) only—always w. ὅλον. Exod. xii. 39. 3. 2 Thess. iii. 4.
z ch. i. 6 reff. particip., as 1 Thess. v. 24.
d as above (a, b). Matt. xvi. 6 ‖, 11, 12. Luke Rom. ix. 21. xi. 16. 1 Cor. v. 6, 7 only. Exod. xii. 34.
f 2 Cor. ii. 9, 12. viii. 23. ix. 3. (ἐνώπιον, 2 Cor. ii.

ABCDF KLℵ a b c d e f g h k l m n o 17

[τῇ] w ἀληθείᾳ μὴ x πείθεσθαι ; 8 ἡ y πεισμονὴ οὐκ ἐκ τοῦ a[bc] καλοῦντος ὑμᾶς. 9 μικρὰ a[bc] ζύμη ὅλον τὸ d[d] φύραμα ζυμοῖ. 10 ἐγὼ πέποιθα f εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν

7. rec ανεκοψε, with none of our mss: txt ABCDFKLℵ rel. om τη ABℵ[1]: ins CDFKLℵ[3] rel. at end add μηδενι πειθεσθαι F lat-mss-in-Jer vulg-sixt(with demid hal) Victorin Lucif Ambrst-comm Pelag Bede. (*Gloss to account for* η πεισμονη *follg.*)

8. om ουκ D[1] al$_3$ lat-mss in Jer(who says "*abstulerunt* non") in Sedul(who says *male*) Orig$_1$ Lucif. καλουντας(sic) ℵ.

9. for ζυμοι, δολοι D[1] vulg(and F-lat) lat-mss('*male*') in Jer and Sedul Mcion-e Constt Bas-mss Lucif Ambrst Pelag: *corrumpit fermentat* G-lat.

10. aft εγω ins δε C[1]F demid syr arm Damasc Œc-comm. om εν κυριω B Chr

ii. 13 al., ut h. l. Passivo (cf. ἐνεργεῖται πόλεμος, Polyb. i. 13. 5; Jos. Antt. xv. 5. 3) nunquam Paulus usus est." The older Romanist Commentators (Bellarm., Est.) insisted on the passive sense as favouring the dogma of *fides formata*, for which it is cited by the Council of Trent, sess. vi. cap. 7, de justific. And the modern Romanist Commentators, though abandoning the passive sense, still claim the passage on their side (e. g. Windischmann); but without reason; love is the *modus operandi* of faith, *that which justifies*, however, is *not love*, but *faith*; nor can a passage be produced, where St. Paul says we are justified by 'faith working by love,' but it is ever by faith only. One is astonished at the boldness of such a generally calm and fair writer as Windischmann, in claiming the passage for the Tridentine doctrine, even when the passive interpretation, which was all it had to lay hold on, is given up. As parallels to our passage, see Rom. xiv. 17; 1 Cor. vii. 19.

7—12.] *He laments their deflexion from their once promising course, and denounces severely their perverters.* **Ye were running well** ('hoc est, omnia apud vos erant in felici statu et successu, vivebatis optime, contendebatis recta ad vitam æternam quam vobis pollicebatur verbum,' &c. Luther): **who** (see ch. iii. 1, the question expresses astonishment) **hindered you** (Polyb. xxiv. 1. 12, uses ἐγκόπτειν with a dative, διὰ τὸ τὸν φίλιππον ἐγκόπτειν τῇ δικαιοδοσίᾳ: Ellic. quotes, in connexion with the view of the primary notion being that of hindering by breaking up a road,—Greg. Naz. Or. xvi. p. 260, ἡ κακίας ἐγκοπτομένης δυσπάθεια τῶν πονηρῶν, ἡ ἀρετῆς ὁδοποιουμένης εὐπάθεια τῶν βελτιόνων) **that ye should not** (μή before πείθεσθαι is not pleonastic, but the construction, so often occurring, of a negative after verbs of hindering, is in fact a pregnant one, μὴ πείθεσθαι being the *result* of the hindrance: q. d. ὥστε μὴ π. or καὶ ἐποίησε μὴ π. See Bernhardy, Syntax, ix. 6 b, who quotes one example very apposite to this,—ἐμποδὼν ἡμῖν γένηται τὴν θεὸν μὴ 'ξελκύσαι, Aristoph. Pac. 315) **obey the truth** (i. e. submit yourselves to the true Gospel of Christ. These words, which Chrys. omits here, have been transferred hence to ch. iii. 1. See var. readd. there. On that account they are certainly genuine here)?

8.] **The persuasion** (to which you are yielding—active; not *your persuasion*, passive. πεισμονή may mean either. Ellic. says: "As the similar form πλησμονή means both *satietas* (the state) and also *expletio* (the act), Col. ii. 23; Plato, Sympos. 186 c. πλ. καὶ κένωσις,—so πεισμονή may mean the state of being persuaded, i. e. conviction, or the act of persuading, 'persuadendi sollertia' (Schött.): cf. Chrys. on 1 Thess. i. 3, οὐ πεισμονὴ ἀνθρωπίνη . . . ἦν ἡ πεῖθουσα." But here, ἡ πεισμ. being connected with ὁ καλῶν ὑμᾶς, and answering to the act of ἐγκόπτειν in the last verse, is better taken actively) **is not from** (does not come from, is not originated by) **Him who calleth you** (i. e. God: see ch. i. 6 and note).

9.] ζύμη may allude either to men (Jer., Aug., Grot., Est., Beng., De W., al.), or to doctrine. In the parallel place in 1 Cor. v. 6, it is moral influence; so also where our Lord uses the same figure, Matt. xvi. 12, where ζύμη = διδαχή. Nor can there be any objection to taking it as abstract, and φύραμα concrete:—a little false doctrine corrupts the whole mass (of Christians). So Chrys. (οὕτω καὶ ὑμᾶς ἰσχύει τὸ μικρὸν τοῦτο κακόν, μὴ διορθωθέν, καὶ εἰς τέλειον ἰουδαϊσμὸν ἀγαγεῖν), Thl., Luth., Calv., all. 10.] "After the warning of vv. 8, 9, Paul assures his readers that he has confidence in them,

ἄλλο [g]φρονήσετε· ὁ δὲ [h]ταράσσων ὑμᾶς [i]βαστάσει τὸ [k]κρῖμα, ὅστις ἐὰν ᾖ. 11 ἐγὼ δέ, ἀδελφοί, εἰ [p]περιτομὴν ἔτι [l]κηρύσσω, [m]τί ἔτι [n]διώκομαι; ἄρα [o]κατήργηται τὸ [p]σκάνδαλον τοῦ [q]σταυροῦ. 12 [r]ὄφελον καὶ [s]ἀποκόψονται οἱ [t]ἀναστατοῦντες ὑμᾶς.

g = Acts xxviii. 22. Rom. xii. 3 al. 2 Macc. xiv. 26.
h = Acts xv. 24. ch. i. 7. 1 Chron. ii. 7 Ald. particip., 2 Cor. xi. 4. ver. 8 al.
1 = Luke xiv. 27. John xix. 17. Acts xv. 10. ch. vi. 2, 5 al. 4 Kings xviii. 14.
k = 1 Cor. xi. 29. 1 Tim. v. 12. James iii. 1. 2 Pet. ii. 3. 1 constr., Mark i. 4. Luke iv. 49 (from Isa. lxi. 1) al.
m Rom. iii. 7. ix. 19. n = ch. iv. 29 reff. o ch. iii. 17 reff.
p Rom. xiv. 14. 1 Cor. i. 23. Rev. ii. 14 al. 1 Kings xxv. 31. q = 1 Cor. i. 17. ch. vi. 12, 14. Phil. iii. 18.
r 1 Cor. iv. 8. 2 Cor. xi. 1. Rev. iii. 15 only. 4 Kings v. 3. Job xiv. 13. Ps. xcviii. 5 only.
s Mark ix. 43, 45. John xviii. 10, 26. Acts xxvii. 32 only. — (see note) Deut. xxiii. 1.
t Acts xvii. 6. xxi. 38 only. L.P. Dan. vii. 23 LXX only. Ps. x. 1 Aq.

(in Niceph; elsw has it: *εν χριστω* Chr-txt). rec (for *εαν*) *αν*, with CDFKL rel Dial: txt ABℵ b o 17. 67² Damasc.

11. om 1st *ετι* D¹F f 67² demid goth arm Jer Ambrst. [*ἄρα* D².] aft *σταυρου* ins *του χριστου* AC copt æth.

12. *ωφελον* D²KL l n. *αποκοψωνται* DF Œc.

but that their perverters shall not escape punishment. *Divide et impera!*" Meyer.

ἐγώ, emphatic, **I, for my part**; 'quod ad me attinet, ...' **εἰς, with regard to**, see reff., and Bernhardy, p. 220. On **ἐν κυρίῳ**, see 2 Thess. iii. 4:—it is the element or sphere in which his confidence is conditioned. **οὐδὲν ἄλλο φρον.**] See *ἑτέρως*, Phil. iii. 15: of which this **ἄλλο** is a kind of softening. We take the meaning here to be, **ye will be of no other mind than this**, viz. which I enjoin on you,—not in vv. 8, 9 only, but in this Epistle, and in his preaching generally. **ὁ δὲ ταράσσων** need not be interpreted as referring necessarily to any one *ἐπίσημος* among the Judaizers (as Olsh., al.), but simply as individualizing the warning, and carrying home the denunciation to each one's heart among the perverters. Cf. *οἱ ἀναστατοῦντες* below, and ch. i. 7; iv. 17.

τὸ κρῖμα, the sentence, understood to be unfavourable, is a burden laid on the judged person, which he *βαστάζει*, bears. The **ὅστις ἐὰν ᾖ** generalizes the declaration to the fullest extent: see ch. i. 8, 9.

11.] The connexion appears to be this: the Apostle had apparently been charged with being a favourer of circumcision in other churches; as shewn e. g. by his having circumcised Timothy. After the preceding sharp denunciation of *ὁ ταράσσων ὑμᾶς*, and **ὅστις ἐὰν ᾖ**, it is open to the adversaries to say, that Paul himself was one of their *ταράσσοντες*, by his inconsistency. In the abruptness then of his fervid thoughts he breaks out in this self-defence. **ἐγώ**, emphatic as before.

περιτομήν has the chief emphasis, as the new element in the sentence, and not **κηρύσσω**, as Chrys. (*οὐ γὰρ εἶπεν ὅτι περιτομὴν οὐκ ἐργάζομαι, ἀλλά, οὐ κηρύσσω, τουτέστιν, οὐχ οὕτω κελεύω πιστεύειν*), al.,—its position not allowing this. The first **ἔτι** is best understood, as referring, not to any change in his preaching as an Apostle (for he appears always to have been of the same mind, and certainly was from the first persecuted by the Jews), but to the change since his conversion, before which he was a strenuous fautor of Judaism. Olsh. objects to this, that *κηρύσσω* could not be used of that period. But this (even if it be necessary to press *κηρύσ.* so far into matter of fact) cannot be said with any certainty:—the course of Saul as a zealot may have often led him even to preach, if not circumcision in its present debated position, yet that strict Judaism of which it formed a part. **τί ἔτι διώκ.**] **ἔτι** is logical, as in reff. (De W.): i. e., **what further excuse is there for my being** (as I am) **persecuted** (by the Jews)? **For**, if this is so, if I still preach circumcision, **ἄρα, then is brought to nought**, is done away, **the OFFENCE** (reff. stumbling-block, *σκάνδ.* has the emphasis) **of the cross**—because, if circumcision, and not faith in Christ crucified, is the condition of salvation, then the Cross has lost its offensive character to the Jew: *οὐδὲ γὰρ οὗτος ὁ σταυρὸς ἦν ὁ σκανδαλίζων τοὺς Ἰουδαίους, ὡς τὸ μὴ δεῖν πείθεσθαι τοῖς πατρῴοις νόμοις. καὶ γὰρ τὸν Στέφανον προσενέγκοντες, οὐκ εἶπον ὅτι οὗτος τὸν ἐσταυρωμένον προσκυνεῖ, ἀλλ' ὅτι κατὰ τοῦ νόμου κ. τοῦ τόπου λέγει τοῦ ἁγίου.* Chrys. **12.**] The *καί* introduces a climax—**I would** (reff.) **that they who are unsettling you would even . . .** As to **ἀποκόψονται**, (1) it cannot be passive, as E. V., '*were even cut off*.' (2) It can hardly mean '*would cut themselves off from your communion*,' as the *καί* is against so mild a wish, besides that this sense of the word is unexampled. (3) There is certainly an allusion to *ἐνέκοψεν* in ver. 7, so that in *reading aloud*

u — Eph. ii. 10. 1 Thess. iv. 7.
v — ver. 1 reff.
w ch. ii. 10. Phil. i. 27.
x ellipse, ch. ii. 9. Matt. xxvi. 5 al.
y Rom. viii. 3, 11. 2 Cor. v. 12. xi. 12 bis. 1 Tim. v. 14 only. P. Ezek. v. 7 only. 22. 1 Cor. ix. 19. 15. Acts xii. 25. xiv. 26 al.
z so ver. 6. b order, Acts xix. 7. xxvii. 27. e Matt. xix. 18. Rom. xiii. 9 bis.
a see Rom. vi. 18. c Rom. xiii. 9. f Levit. xix. 18.
d — Matt. iii.

ABCDF KLMabcdefgh klmno 17

13 Ὑμεῖς γὰρ [u] ἐπ' [v] ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· [w] μόνον μὴ [x] τὴν [v] ἐλευθερίαν εἰς [y] ἀφορμὴν τῇ σαρκί, ἀλλὰ [z] διὰ τῆς ἀγάπης [a] δουλεύετε ἀλλήλοις. 14 [b] ὁ γὰρ [b] πᾶς [c] νόμος ἐν ἑνὶ [c] λόγῳ [d] πεπλήρωται, ἐν [e] τῷ [f] Ἀγαπήσεις

13. for γαρ, δε F al Chr Aug$_1$ Pac. της σαρκος D^1 17 vulg copt goth Ambr Aug Ambrst Pelag. for δια τ. αγαπ., τη αγαπη του πνευματος DF vulg-ed copt goth Bas Ambrst.

14. for νομος, λογος KL. ins εν υμιν bef εν ενι λογω (*to refer the sentence to the Galatians*) D^{1}F Ambrst: υμιν Mcion-e: *in paucis* syr(but txt in marg). rec πληρουται (*corrn, in ignorance of true sense of perfect*), with DFKL rel Chr Thdrt Damasc$_{\frac{1}{2}}$ Jer: txt ABCℵ m 17 Mcion-e Damasc$_2$ Aug. om εν τω D^{1}F

the Greek, the stress would be, ὄφελ. κ. ἀποκόψονται οἱ ἀν. ὑμ. But (4) this allusion is one only of sound, and on account of the καί, all the more likely to be to some well-known and harsh meaning of the word, *even as far as to which* the Apostle's wish extends. And (5) such a meaning of the word is that in which (agreeably to its primitive classical sense, of hewing off limbs, see Lidd. and Scott) it is used by the LXX, ref. Deut., by Arrian, Epict. ii. 20, by Hesych., ὁ ἀπόκοπος, ἤτοι ὁ εὐνοῦχος—by Philo, de legg. special. ad vi. vii. dec. cap. § 7, vol. ii. p. 306, τὰ γεννητικὰ προσαπέκοψαν, — de vict. offerent. § 13, p. 261, θλαδίας κ. ἀποκεκομμένος τὰ γεννητικά (Wetst.). It seems to me that this sense *must be adopted*, in spite of the protests raised against it; e. g. that of Mr. Bagge recently, who thinks it "involves a positive insult to St. Paul" (?). And so Chrys., and the great consensus of ancient and modern Commentators: and, as Jowett very properly observes, "the common interpretation of the Fathers, confirmed by the use of language in the LXX, is not to be rejected only because it is displeasing to the delicacy of modern times."

ὄφελον is used in the N. T. as a mere particle: see reff.: also Hermann on Viger, p. 756-7, who says: "omnino observandum est, ὄφελον nonnisi tunc adhiberi, quum quis optat ut fuerit aliquid, vel sit, vel futurum sit, quod non fuit aut est aut futurum est." The construction with a future is very unusual; in Lucian, Solœc. 1, ὄφελον καὶ νῦν ἀκολουθῆσαι δυνήσῃ is given as an example of a solœcism. I need hardly enter a caution against the punctuation of a few mss. and editions, by which ὄφελον is taken alone, and the following future supposed to be assertive, as βαστάσει above, ver. 10. The reff. will shew, how alien such an usage is from the usage of the N. T. ἀναστατοῦντες, ἀνατρέποντες, Hesych. It belongs to later Greek: the classical expression is ἀνάστατον ποιεῖν, Polyb. iii. 81. 6 al.: or τιθέναι, Soph. Antig. 670: and it is said to belong to the Macedonian dialect. Ellic., referring to Tittmann, p. 266: where however I can find no such assertion.

13—CH. VI. 5.] THE THIRD OR HORTATORY PORTION OF THE EPISTLE, not however separated from the former, but united to it by the current of thought:—and, 13—15.] *Though free, be one another's servants in love.* **γάρ** gives the reason why the Apostle was so fervent in his denunciation of these disturbers; because they were striking at the very root of their Christian calling, which was **for** (on condition of; hardly, for the purpose of; see reff.) **freedom. Only (make not)** (so μή with the verb omitted and an accusative in μή 'μοιγε μύθους, Aristoph. Vesp. 1179; μὴ τριβὰς ἔτι, Soph. Antig. 577; μή μοι μυρίους μηδὲ δισμυρίους ξένους, Demosth. Phil. i. § 19. See more examples in Hartung, ii. 153) **your liberty into** (or, use it not for) **an occasion** (opportunity) **for the flesh** (for giving way to carnal passions), **but by means of** (your) **love, be in bondage** (opposition to ἐλευθερία) **to one another.** Chrys. remarks, πάλιν ἐνταῦθα αἰνίττεται, ὅτι φιλονεικία κ. στάσις κ. φιλαρχία κ. ἀπόνοια ταύτης αἰτία τῆς πλάνης αὐτοῖς ἐγένετο· ἡ γὰρ τῶν αἱρέσεων μήτηρ ἡ τῆς φιλαρχίας ἐστὶν ἐπιθυμία. 14.] See Rom. xiii. 8, 9. The rec. reading πληροῦται would mean merely '*is in course of being fulfilled*,' whereas now it is, 'is fulfilled:' not '*comprehended*' (Luth., Calv., Olsh., Winer, al.). "The question, how the Apostle can rightly say of the *whole* law, that it is fulfilled by loving one's neighbour, must not be answered by understanding νόμος of the *Christian* law (Koppe), or of the *moral* law only (Estius, al.), or of the *second* table of the decalogue (Beza, al.),

τὸν πλησίον σου ὡς σεαυτόν. 15 εἰ δὲ ἀλλήλους [g] δάκνετε καὶ [h] κατεσθίετε, [i] βλέπετε μὴ ὑπὸ ἀλλήλων [j] ἀναλωθῆτε.

16 [k] Λέγω δέ, πνεύματι [l] περιπατεῖτε, καὶ [m] ἐπιθυμίαν [m] σαρκὸς οὐ μὴ [n] τελέσητε. 17 ἡ γὰρ σὰρξ [o] ἐπιθυμεῖ [p] κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα [p] κατὰ τῆς σαρκός· ταῦτα

g here only. — Heb. ii. 7. h Mark xii. 40 | L. 2 Cor. xi. 20. Rev. xi. 5 only. Isa. ix. 12. i — Matt. xxiv. 4 | 1 Cor. viii. 9. x. 12 al. j Luke ix. 54 (2 Thess. ii. 8 v.r.) only. Joel ii. 3.

k ch. iv. 1. Rom. xv. 8. l constr., Acts (ix. 31) xxi. 21. 2 Cor. xii. 18. m (Rom. xiii. 14.) Eph. ii. 3. 2 Pet. ii. 18. 1 John ii. 16. see 1 Pet. ii. 11. n — Rom. ii. 27. James ii. 8. o absol., James iv. 2. 2 Kings xxiii. 18. p — ch. iii. 21 reff.

latt arm Mcion-e Ambrst Jer Pelag (not Aug$_3$). rec (for σεαυτον) εαυτον, with FL rel Chr Thl Œc: txt ABCDKℵ b c g h n o 17 Mcion-e Thdrt Damasc. (*Simly Rom* xiii. 9.)

15. δακ. κ. κατεσθ. bef αλληλους, and αναλωθ. bef υπ. αλληλ. D$^{1\text{-}3}$F Cypr$_2$ Victorin. υπ' BDFℵ^1 a g m Bas Chr Thl: txt ACD$^{2\cdot1}$LΝ^2 rel Thdrt Damasc Œc.

or of every divinely revealed law in general (Schött.);—for ὁ πᾶς νόμος cannot, from the circumstances of the whole Epistle, mean any thing but '*the whole law of Moses*:'—but by placing ourselves on the lofty spiritual level from which St. Paul looked down, and saw all other commands of the law so far subordinated to the law of love, that whoever had fulfilled *this* command, must be treated as having fulfilled the whole." Meyer: who also remarks that τὸν πλησίον σου applies to fellow-Christians; cf. ἀλλήλους below.

15.] ἀλλήλους has both times the emphasis. The form of the sentence is very like Matt. xxvi. 52, — πάντες οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολοῦνται, except that there λαβόντες, as having the stress, precedes. Chrys. says, ταῖς λέξεσιν ἐμφαντικῶς ἐχρήσατο. οὐ γὰρ εἶπε δάκνετε μόνον, ὅπερ ἐστὶ θυμουμένου, ἀλλὰ καὶ κατεσθίετε, ὅπερ ἐστὶν ἐμμένοντος τῇ πονηρίᾳ. ὁ μὲν γὰρ δάκνων, ὀργῆς ἐπλήρωσε πάθος· ὁ δὲ κατεσθίων, θηριώδας ἐσχάτης παρέσχεν ἀπόδειξιν, δήγματα δὲ κ. βρώσεις οὐ τὰς σωματικὰς φησιν, ἀλλὰ τὰς πολὺ χαλεπωτέρας. οὐ γὰρ οὕτως ὁ ἀνθρωπίνης ἀπογευσάμενος σαρκὸς ἔβλαψεν, ὡς ὁ δήγματα εἰς τὴν ψυχὴν πηγνύς· ὅσον γὰρ ψυχὴ τιμιωτέρα σώματος, τοσούτῳ χαλεπωτέρα ἡ ταύτης βλάβη.

ἀναλωθ.] The literal sense must be kept, —consumed (by one another), — your spiritual life altogether annihilated: ἡ γὰρ διάστασις κ. ἡ μάχη φθοροποιόν κ. ἀναλωτικὸν καὶ τῶν δεχομένων αὐτὴν κ. τῶν εἰσαγόντων, καὶ σηπτὸς μᾶλλον ἅπαντα ἀνατρώγει. Chrys. 16—26.] *Exhortation to a spiritual life, and warning against the works of the flesh.* 16.] Λέγω δέ refers to ver. 13—repeating, and explaining it—q. d., 'What I mean, is this.' πνεύματι, the *normal* dative, of the rule, or manner, after or in which: Meyer quotes Hom. Il. o. 194, οὔτι Διὸς βέομαι φρεσίν:—by the Spirit. But πν. is not man's '*spiritual part*,' as Beza, Rück., De W., al.; nor is πνεύματι '*after a spiritual manner*,' Peile,—nor will ἡ ἐνοικοῦσα χάρις give the force of πνεῦμα (Thdrt.): it is (as in ver. 5) **the Holy Spirit of God**: this will be clear on comparing with our vv. 16–18, the more expanded parallel passage, Rom. vii. 22—viii. 11. The history of the verbal usage is, that πνεῦμα, as χριστός and θεός, came to be used as a proper name: so that the supposed distinction between τὸ πν. as the objective (the Holy Ghost), and πν. as the subjective (man's spirit), does not hold.

σαρκός] **the natural man**:—that whole state of being in the flesh, out of which spring the practices and thoughts of ver. 19. οὐ μὴ τελέσητε] Is this (1) merely *future* in meaning, and a sequence on πνεύματι περιπ., 'and ye shall not fulfil,'—or is it (2) *imperative*, 'and fulfil not?' Ellic. in his note has shewn that this latter meaning is allowable, it being doubtful even in classical Greek whether there are not some instances of οὐ μή with the second person subjunctive imperatively used, and the tendency of later Greek being rather to use the subjunctive aorist for the future. And Meyer defends it on exegetical grounds. But surely (1) is much to be preferred on these same grounds. For the next and following verses go to shew just what this verse will then assert, viz., that the Spirit and the flesh *exclude one another*. 17.] *Substantiation of the preceding*,—that *if ye walk by the Spirit, ye shall not fulfil the lusts of the flesh.* The second γάρ (see var. readd.) gives a reason for the continual ἐπιθυμεῖν of these two against one another: viz., that they are opposites.

[ἵνα] not '*so that*:'—this *is* the

ABCDF KLN a b c d e f g h k l m n o 17

q Luke xiii. 17. xxi. 15. 1 Cor. xvi. 9. Phil. i. 28. 2 Thess. ii. 4. 1 Tim. i. 10. v. 14 only. L.P. Zech. iii. 1.
r — 1 Thess. v. 4. (see note.)
s constr., Rom. vii. 15.
t Rom. viii. 14. constr., 2 Tim. iii. 6.
u ch. iv. 4, 5 reff.
v Rom. i. 19 al.
w see Rom. xiii. 12
x — ch. iv. 24. Col. ii. 23.
y Matt. v. 32 al. fr.
Gen. xxxviii. 26
z Rom. i. 24. vi. 19 al. P, exc. Matt. xxiii. 27. Prov. vi. 16.
y a a 2 Cor. xii. 21.
y a m Mark vii. 21, 22.
z a Eph. iv. 19.
a 2 Pet. ii. 2. Jude 4 al.† Wisd. xiv. 26 only.
b Rom. xiii. 13.
a c o 1 Pet. iv. 3. xviii. 23) only. Exod. vii. 11, 23. Isa. xlvii. 9, 12. liii. 9 †. Sir. xxviii. 11 al.
c 1 Cor. x. 14. Col. iii. 5.
f g 1 Cor. iii. 3.
1 Pet. iv. 3 only †.
f g h i 2 Cor. xii. 20. (Sir. xl. 5.)
d here (-σία, Rev.
e Eph. ii. 15 reff.
f 1 Cor. i. 11. Tit. iii. 9 †.
f l m Rom. i. 23.
h plur., 2 Cor. xii. 20. (Wisd. vii. 20.)
i Rom. ii. 8. 2 Cor. xii. 20. Phil. i. 17. ii. 3.
James iii. 14, 16 only †.

γὰρ ἀλλήλοις [q] ἀντίκειται, [r] ἵνα μὴ [s] ἃ ἐὰν θέλητε [s] ταῦτα ποιῆτε. 18 εἰ δὲ [t] πνεύματι [t] ἄγεσθε, οὐκ ἐστὲ [u] ὑπὸ νόμον. 19 [v] φανερὰ δέ ἐστιν τὰ [w] ἔργα τῆς σαρκός, [x] ἅτινά ἐστιν [y] πορνεία, [z] ἀκαθαρσία, [ab] ἀσέλγεια, 20 [c] εἰδωλολατρεία, [d] φαρμακεία, [e] ἔχθραι, [b'] ἔρις, [bg] ζῆλος, [bh] θυμοί, [bi] ἐριθεῖαι,

17. rec for (2nd) *γαρ*, *δε* (*prob to avoid recurrence of γαρ which introduced the former clause: the recurrence of δε would not be ximly felt*), with ACD^{2}KLN^{2} rel Chr Thdrt Damasc: txt BD^{1}FN^{1} 17 latt copt lat-ff. rec *αντικειται* bef *αλληλοις*, with KLN rel syrr copt: txt ABCDF m 17 latt goth Damasc$_{1}$ lat-ff. for *ἃ*, *ὅ* D^{1}F goth: *οσα* 31. rec (for *εαν*) *αν*, with C^{2}DF K(e sil) L rel Clem Chr Thdrt Damasc$_{2}$: om C^{1}: txt ABN a.

18. aft *ουκ* ins *ετι* CN^{3} syr Aug$_{1}$.

19. rec ins *μοιχεια* bef *πορνεια* (*from places such as Mt* xv. 19, *Mk* vii. 21, *cf Hos* ii. 2), with DFKLN^{2} rel syr gr-lat-ff: om ABCN^{1} 17 vulg Syr copt æth Clem Mcion-e Cyr Eph Damasc$_{1}$ Tert Jer$_{expr}$ Aug Fulg Pelag.

20. rec *ερεις* (*the mss vary much between the sing and plur forms*), with CD$^{2\text{-}3}$FKL rel latt Justin: txt ABD^{1}N b f g h k o. rec *ζηλοι*, with CD$^{2\text{-}3}$KLN rel vss gr-lat-ff: txt BD^{1} 17 goth Justin Damasc Concil-Carthag-in-Cypr, *ζηλους* F. (A defective.)

result: but more is expressed by *ἵνα*. Winer gives the meaning well: "Atque hujus luctæ hoc est consilium, *ut* &c. Scil. *τὸ πν.* impedit vos, quo minus perficiatis *τὰ τῆς σαρκός* (ea, quæ *ἡ σάρξ* perficere cupit), contra *ἡ σάρξ* adversatur vobis ubi *τὰ τοῦ πνεύματος* peragere studetis;" and Bengel: "Spiritus obnititur carni et actioni malæ: caro, Spiritui et actioni bonæ, *ut* (*ἵνα*) neque illa neque hæc peragatur." The necessity of supposing an ecbatic meaning for *ἵνα* in theology is obviated by remembering, that with God, results are all purposed. See this verse expanded in Rom. vii. viii. as above: in vii. 20 we have nearly the same words, and the same construction. It is true that *θέλειν* there applies only to one side, the better will, striving after good: whereas here it must be taken 'sensu communi,' for 'will' in general, to whichever way inclined. So that our verse requires expansion, both in the direction of Rom. vii. 15—20,—and in the other direction, *οὐ γὰρ ὃ θέλω* (after the natural man) *ποιῶ κακόν ἀλλ' ὃ οὐ θέλω ἀγαθόν, τοῦτο ποιῶ*, —to make it logically complete. **18.**] By this verse, the locus respecting the flesh and the Spirit is interwoven into the general argument, thus (cf. ver. 23): the law is made for the flesh, and the works of the flesh: the Spirit and flesh *ἀντίκεινται*: if (*δέ* bringing out the contrast between the treatment of *both* in ver. 17, and the selection of *one side* in this verse) **then ye are led by** (see Rom. ref., *ὅσοι . . . . πνεύματι θεοῦ ἄγονται, οὗτοι υἱοί εἰσιν θεοῦ*) **the Spirit, ye are not under the law.** This he proceeds to substantiate, by specifying the works of the flesh and of the Spirit. This interpretation is better than the merely practical one of Chrys., al., *ὁ γὰρ πνεῦμα ἔχων ὑπὲρ χρή, σβέννυσι διὰ τούτου πονηρὰν ἐπιθυμίαν ἅπασαν ὁ δὲ τούτων ἀπαλλαγεὶς οὐ δεῖται τῆς ἀπὸ τοῦ νόμου βοηθείας, ὑψηλότερος πολλῷ τῆς ἐκείνου παραγγελίας γενόμενος*,—for it is a very different thing *οὐ δεῖσθαι νόμου*, from *οὐκ εἶναι ὑπὸ νόμον*. **19—23.**] *substantiates* (see above) *ver.* 18. **19.**] *φανερά* (emphatic), **plain to all**, not needing, like the more hidden fruits of the *Spirit*, to be educed and specified: and therefore more clearly amenable to law, which takes cognizance of *τὰ φανερά*. *ἅτινά ἐστιν*] almost ='for example:' 'qualia sunt:' see on ch. iv. 24. *ἀκαθ.*, **impurity** in general. *ἀσελγ.*, *ἑτοιμότης πρὸς πᾶσαν ἡδονήν*, Etym. Mag. It does not seem to include necessarily the idea of lasciviousness: "Demosthenes, making mention of the blow which Meidias had given him, characterizes it as in keeping with the well-known *ἀσέλγεια* of the man (Meid. 514). Elsewhere he joins *δεσποτικῶς* and *ἀσελγῶς* and *προπετῶς*." Trench, New Test. Synonyms, p. 64. The

[j] διχοστασίαι, [k] αἱρέσεις, 21 [l] φθόνοι, [[m] φόνοι,] [n] μέθαι, [bo] κῶμοι, καὶ τὰ ὅμοια τούτοις, ἃ [p] προλέγω ὑμῖν καθὼς καὶ [q] προεῖπον, [r] ὅτι οἱ τὰ [s] τοιαῦτα [s] πράσσοντες [t] βασιλείαν θεοῦ οὐ [t] κληρονομήσουσιν. 22 ὁ δὲ [u] καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη, [vwx] μακροθυμία, [vwy] χρηστότης, [z] ἀγαθωσύνη, πίστις, 23 [va] πραΰτης, [b] ἐγκράτεια·

j Rom. xvi. 17 (1 Cor. iii. 3 v. r.) only †. 1 Macc. iii. 29.
k 1 Cor. xi. 19. Acts v. 17 al5. 2 Pet. ii. 1 only. 1 Macc. viii. 20.
l m see above, with y a and f.
n Luke xxi. 34. Rom. xiii. 13

only. L.P. Hag. i. 6 Judith xiii. 15. o Rom. xiii. 13. 1 Pet. iv. 3 only †. Wisd. xiv. 23. 2 Macc. vi. 4 only. p 2 Cor. xiii. 2. 1 Thess. iii. 4 only. Isa. xli. 26 only. q Acts i. 16. 1 Thess. iv. 6 only †. r constr., John viii. 54. ix. 19. x. 36. s Rom. i. 32. ii. 2, 3. t 1 Cor. vi. 9, 10. xv. 50. (see Eph. v. 5. James ii. 5) u = Rom. xv. 28. Eph. v. 9. Heb. xii. 11. James iii. 18. Prov. xi. 30. v Col. iii. 12. w as above (v). Rom. ii. 4. 2 Cor. vi. 6. x as above (v w). Rom. ix. 22. 1 Tim. i. 16. Heb. vi. 12. James v. 10 al. Prov. xxv. 15. y as above (v w). Rom. iii. 12. xi. 22(3ce). Eph. ii. 7. Tit. iii. 4 only. Ps. xiii. 1, 3. z Rom. xv. 14. Eph. v. 9. 2 Thess. i. 11 only. Neh. ix. 25. a Paul, 1 Cor iv. 21 al7. James i. 21. iii. 13. 1 Pet. iii. 15 only. Ps. xliv. 4. b Acts xxiv. 25. 2 Pet. i. 6(bis) only †. Sir. xviii. 30(title) only.

21. om *φονοι* (*prob from homœotel, but see Rom* i. 29) BℵD* 17 demid F-lat[1] Clem Mcion-e Iren-int Cypr Jer$_2$(and elsw expressly) Ambrst Aug: ins ACDFKL rel Chr Thdrt$_2$ Damasc lat-mss-in-Jer Lucif. om 2nd *και* BFℵ[1] 67^2 vulg æth Chr$_1$ Tert Lucif: ins ACDKLℵ[1] rel vss Clem Chr$_{\frac{1}{2}}$ Thdrt Damasc Iren-int Jer. for *προειπ.*, *ειπον* ℵ[1]: *προειρηκα* D[1]F.

23. rec *πραοτης*, with DFKL rel: txt ABCℵ 17 Cyr-jer. aft *εγκρατ.* ins *αγνεια* D[1]F latt(not am harl) Bas Pallad Iren-int Cypr Ambrst Pelag Sedul (not Jer Aug).

best word for it seems to be **wantonness**, '*protervitas*.' **20.**] **εἰδωλ.**, in its proper meaning of **idolatry**: not, as Olsh., '*sins of lust*,' because of the unclean orgies of idolatry. **φαρμ.**, either '*poisonings*,' or '*sorceries*.' The latter is preferable, as more frequently its sense in the LXX and N. T. (reff.), and because (Mey.) Asia was particularly addicted to sorceries (Acts xix. 19). **θυμοί**] **passionate outbreaks**. *θυμὸς μέν ἐστι πρόσκαιρος, ὀργὴ δὲ πολυχρόνιος μητσικακία*, Ammonius. *διαφέρει δὲ θυμὸς ὀργῆς, τῷ θυμὸν μὲν εἶναι ὀργὴν ἀναθυμιωμένην κ. ἔτι ἐκκαιομένην, ὀργὴν δὲ ὄρεξιν ἀντιτιμωρήσεως*. Orig. sel. in Ps. ii., vol. ii. 541: both cited by Trench, Syn. p. 146. **ζῆλος**, **jealousy** (in bad sense)—reff. **ἐριθεῖαι**] not '*strifes*,' as E. V. and commonly, in error: see note on Rom. ii. 8,—but **cabals**, unworthy compassings of selfish ends. **21.**] Wetst. N. T. ii. p. 147, traces in a note the later meanings of **αἵρεσις**. Here *διχοστ.*, **divisions**, seems to lead to *αἱρέσ.*, **parties**, composed of those who have *chosen* their self-willed line and adhere to it. Trench quotes Aug. (cont. Crescon. Don. ii. 7 (9), vol. ix. p. 471): "*Schisma* est recens congregationis ex aliquâ sententiarum diversitate dissensio: *hæresis* autem schisma inveteratum." But we must not think of an ecclesiastical meaning only, or chiefly here. **φθόν.**, (**φόν.**)] see Rom. i. 29, where we have the same alliteration. **ἃ προλ.**] The construction of ἅ is exactly as John viii. 54, *ὃν ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν ἐστιν*:—it is governed, but only as matter of reference, by *προλέγω*,—not to be joined by attraction with *πράσσοντες*, as Olsh., al. **προλ. κ. προεῖπον**] I **forewarn you** (now), **and did forewarn you** (when I was with you): the *προ-* in both cases pointing on to the great day of retribution. **τὰ τοιαῦτα**] The article generalizes *τοιαῦτα*, **the things of this kind**, i. e. **all such things**. See Ellic.'s note. **βασ. θ. οὐ κλ.**] See reff. **22.**] **καρπός**, not *ἔργα*, **τοῦ πνεύματος**. The works of the flesh are no *καρπός*, see Rom. vi. 21. These are the only real *fruit* of men: see John xv. 1—8: compare also John iii. 20, note. They *are*, or are manifested in, *ἔργα*: but they are much more: whereas those others are nothing more, as to any abiding result for good. **ἀγάπη**—at the head, as chief—1 Cor. xiii. See Rom. xii. 9. **χαρά**, better merely **joy**, than as Winer, al., '*voluptas ex aliorum commodis percepta*,' as opposed to *φθόνος*. We must not seek for a detailed logical opposition in the two lists, which would be quite alien from the fervid style of St. Paul. **χρηστότης, ἀγαθωσ.**] Jerome, comm. in loc., says, "Benignitas sive suavitas, quia apud Græcos *χρηστότης* utrumque sonat, virtus est lenis, blanda, tranquilla, et omnium bonorum apta consortio: invitans ad familiaritatem sui, dulcis alloquio, moribus temperata. Non multum bonitas (*ἀγαθωσύνη*) a benignitate diversa est, quia et ipsa ad beneficiendum videtur exposita. Sed in eo differt; quia potest bonitas esse tristior, et fronte severis moribus irrugata bene quidem facere et præstare quod poscitur: non

c ch. iii. 21. ver. 17. d gen., 1 Cor. iii. 23, 23 al. e — ch. vi. 14. see Rom. vi. 6. f — Rom. vii. 5 (viii. 18 al). Paul. Heb. ii. 9, 10. x. 32. 1 Pet. i. 11 al^{3}.) only †. g — ver. 16 reff. Rom. i. 24 al. Sus. 11, &c. h dat., Rom. xii. 12 al. Winer, § 31. 6, 7. i (—) Acts xxi. 24. Rom. iv. 12. ch. vi. 16. Phil. iii. 16 only. (Eccles. xi. 6 only.) j — ch. iv. 12. Eph. v. 17 al. k here only †. (-εια, Phil. ii. 3.) l here only †. m here only †. Tobit iv. 16 only.

ABCDF KLℵ a b c d e f g h k l m n o 17

[c] κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος. [24] οἱ δὲ τοῦ [d] χριστοῦ Ἰησοῦ τὴν σάρκα [e] ἐσταύρωσαν σὺν τοῖς [f] παθήμασιν καὶ ταῖς [g] ἐπιθυμίαις. [25] εἰ ζῶμεν [h] πνεύματι, πνεύματι καὶ [i] στοιχῶμεν. [26] μὴ [j] γινώμεθα [k] κενόδοξοι, ἀλλήλους [l] προκαλούμενοι, ἀλλήλοις [m] φθονοῦντες. VI. [1] ἀδελ-

24. ins κυριου bef χριστου ℵ^{1}(but erased). rec om ιησου, with DFKL rel latt syrr Chr Thdrt Ps-Ath Cypr Jer: ins ABCℵ 17 coptt æth Cyr$_{\text{permpe}}$ Bas Procop Damasc Aug. aft σαρκα ins αυτων F vulg Cypr.

25. πνευματι bef ζωμ. DF latt(not am demid al) Aug: ζ. ουν εν πν. κ. πν. στοιχ. syrr Chr. om και F Ambrst-ed. στοιχουμεν D^{2}KL e 67^{2}.

26. αλληλους BG^{1} c d k l Chr Thdrt$_{1}$-ms$_{1}$ Œc: αλληλοις(*sic*) a: txt ACDFKLℵ rel Clem$_{2}$ Thdrt$_{2}$ Damasc.

tamen suavis esse consortio, et sua cunctos invitare dulcedine." Plato, deff. 412 e, defines χρηστότης, ἤθους ἁπλαστία μετ' εὐλογιστίας. ἀγαθωσ. is a Hellenistic word, see reff. Perhaps **kindness** and **goodness** would best represent the two words. πίστις, in the widest sense: **faith**, towards God and man: of love it is said, 1 Cor. xiii. 7, πάντα πιστεύει.

23.] πραΰτης seems to be well represented by **meekness**,—again, towards God and man: and ἐγκρ. by **temperance**,—the *holding in* of the lusts and desires.

τῶν τοιούτ. answers to τὰ τοιαῦτα above, and should therefore be taken as neuter, not masculine, as Chrys., al. This verse (see above on ver. 18) substantiates οὐκ ἐστὶ ὑπὸ νόμον—for if you are led by the Spirit, these are its fruits in you, and against these the law has nothing to say: see 1 Tim. i. 9, 10. **24.**] *Further confirmation of this last result, and transition to the exhortations of vv.* 25, 26. **But** (contrast, the *one universal choice* of Christians, in distinction from the *two* catalogues) **they who are Christ's crucified** (when they became Christ's,—at their baptism, see Rom. vi. 2: not so well, '*have crucified*,' as E. V.) **the flesh, with its passions and its desires**,—and therefore are entirely severed from and dead to the law, which is for the fleshly, and those passions and desires—on which last he founds,— **25.**] **If** (no connecting particle—giving more vividness to the inference) **we LIVE** (emphatic—if, as we saw, having slain the flesh, our life depends on the Spirit) **in** (said to be a species of instrumental dative; but such usage is of very rare occurrence, and hardly ever undoubted. Here the dative is probably employed more as corresponding to the dative in the other member, than with strict accuracy. But it may be justified thus: our inner life, which is hid with Christ in God, Col. iii. 3, is lived πνεύματι [normal dative], the Spirit being its generator and upholder) **the Spirit**,—**in the Spirit** (emphatic) **let us also walk** (in our conduct in life: let our practical walk, which is led κατὰ προαίρεσιν of our own, be in harmony with that higher life in which we live before God by faith, and in the Spirit). **26.**] connected with στοιχῶμεν above, by the *first person*,—and with ch. vi. 1, by the *sense*; and so forming a transition to the admonitions which follow. μὴ γινώμ., **let us not become**—*efficiamur*, vulg., Erasm.,—a mild, and at the same time a solemn method of warning. For while it seems to concede that they were not this as yet, it assumes that the process was going on which would speedily make them so. '*Let us not be*,' of the E. V., misses this.

κενόδοξοι would include, as De W. observes, all worldly honour, as not an object for the Christian to seek, 1 Cor. i. 31; 2 Cor. x. 17. ἀλλήλ. προκαλ.] εἰς φιλονεικίας κ. ἔριδας, Chrys. So ἐς δίκας προκαλουμένων τῶν Ἀθηναίων, Thuc. vii. 18: εἰς μάχην προὐκαλεῖτο, Xen. (Wetst.) "φθονεῖν is the correlative act on the part of the weak, to the προκαλεῖσθαι on the part of the strong. The strong vauntingly challenged their weaker brethren: they could only reply with *envy*." Ellicott. These words are addressed to *all* the Galatians:—the danger was common to both parties, the obedient and disobedient, the orthodox and the Judaizers.

VI. 1—5.] *Exhortation to forbearance and humility.* **Brethren** (bespeaks their attention by a friendly address; marking also the opening of a new subject, con-

φοί, ἐὰν καὶ [n] προλημφθῇ [o] ἄνθρωπος ἐν τινὶ [p] παραπτώματι, ὑμεῖς οἱ [q] πνευματικοὶ [r] καταρτίζετε [s] τὸν [t] τοιοῦτον ἐν [t] πνεύματι [u] πραΰτητος, [v] σκοπῶν σεαυτόν, μὴ καὶ σὺ [w] πειρασθῇς. 2 ἀλλήλων τὰ [x] βάρη [y] βαστάζετε, καὶ [z] οὕτως [a] ἀναπληρώσατε τὸν [b] νόμον τοῦ χριστοῦ. 3 εἰ

n — here only. (Mark xiv. 8. 1 Cor. xi. 21 only †.) Wisd. xvii. 17 only.
o — 1 Cor. iv. 1. xi. 28.
p Matt. vi. 14. Rom. iv. 25 al. Ps. xviii. 12. Ezek. xviii. 26.
q — 1 Cor. iii. 1. xiv. 37 al.† r 1 Cor. i. 10. Matt. iv. 21 al. Exra iv. 13. † Rom. viii. 15 bis. xi. 8 (from Isa. xxix. 10). 2 Cor. iv. 13. Eph. i. 17 al. πν. πρ., 1 Cor. iv. 21.
s Acts xxii. 22. 1 Cor. v. 5, 11. 2 Cor. ii. 6, 7. x. 11. 1 Tit. iii. 11.
u ch. v. 23 reff.
v — & constr., Luke xi. 35. (Rom. xvi. 17. 2 Cor. iv. 18. Phil. ii. 4. iii. 17 only †. 2 Macc. iv. 5 only.)
w — 1 Cor. vii. 5. 1 Thess. iii. 5. James i. 13 al. x Matt. xx. 12. Acts xv. 28. 2 Cor. iv. 17. 1 Thess. ii. 6. Rev. ii. 24 only. Sir. xiii. 2. y — Rom. xv. 1. (ch. v. 10 reff.) z — Acts xvii. 33. 1 Cor. xi. 28. xiv. 25 al. a Matt. xiii. 14. 1 Cor. xiv. 16. xvi. 17. Phil. ii. 30. 1 Thess. ii. 16 only. Gen. xxix. 28. imper. aor., John xiv. 15. 1 Cor. vi. 20. b see Rom. viii. 2. 1 Cor. ix. 21.

CHAP. VI. 1. om 1st καὶ K o: *forsan* arm. προκατελημφθη K. rec πραοτ., with ACDFKL rel: txt BN 17. (*See ch* v. 23.) for σὺ, αὐτος D¹.—σκ. ἑκαστος σεαυτ. μὴ κ. αὐτος πειρασθῃ F.

2. βαστασετε N¹: txt N³. ἀναπληρωσατε (*prob corrn, the imper aor being unusual: see reff*) BF latt Syr sah æth Thdrt-ms Procl lat-ff: txt ACDKLN rel syr Clem Ath Chr Thdrt Damasc, *impletis* goth.

nected however with the foregoing: see above), **if a man be even surprised** (προλημφθῇ has the emphasis, on account of the καί. This makes it necessary to assign a meaning to it which shall justify its emphatic position. And such meaning is clearly not found in the ordinary renderings. E. g. Chrysostom,—ἐὰν συναρπαγῇ, —so E. V. '*overtaken*,' and De Wette, al., which could not be emphatic, but would be palliative: Grotius,—'*si quis antea* [h. e. antequam hæc ep. ad vos veniat] *deprehensus fuerit*:' Winer,—'*etiam si* [si vel] *quis antea deprehensus fuerit in peccato, cum tamen* [iterum peccantem] *corrigite*:' Olsh., who regards the προ- almost as expletive, betokening merely that the λαμβάνεσθαι comes in time before the καταρτίζειν. The only meaning which satisfies the emphasis is that of being caught in the fact, '*flagrante delicto*,' before he can escape: which, though unusual, seems justified by ref. Wisd.: and so Meyer, Ellic., al.) **in any transgression** (with the meaning 'overtaken' for προλημφθῇ, falls also that of '*inadvertence*' for παράπτωμα. The stronger meaning of '*sin*,' is far commoner in St. Paul: see ref. Rom. and ib. v. 15, 16, 20; 2 Cor. v. 19; Eph. i. 7, ii. 1, 5; Col. ii. 13 bis), **do ye, the spiritual ones** (said not in irony, but *bonâ fide*: referring not to the clergy only, but to every believer), **restore** (Beza, Hammond, Bengel, al., have imagined an allusion to a dislocated limb being reduced into place: but the simple ethical sense is abundantly justified by examples: see Herodot., cited on 1 Cor. i. 10; Stob. i. 85, καταρτίζειν φίλους διαφερομένους [Ellic.]) **such a person** (see especially 1 Cor. v. 5, 11) **in the spirit of meekness** (beware of the silly *hendiadys*: Chrys. gives the right allusion, —οὐκ εἶπεν "ἐν πραότητι," ἀλλ' "ἐν πνεύματι πραότητος" δηλῶν ὅτι καὶ τῷ πνεύματι ταῦτα δοκεῖ, καὶ τὸ δύνασθαι μετ' ἐπιεικείας διορθοῦν τοὺς ἁμαρτάνοντας, χαρίσματός ἐστι πνευματικοῦ: and Ellic., "πν. here seems *immediately* to refer to the state of the inward Spirit, and *ultimately* to the Holy Spirit, as the in-working power. Cf. Rom. i. 4, viii. 15; 2 Cor. iv. 13; Eph. i. 17: in all of which cases πν. seems to indicate the Holy Spirit, and the abstract genitive the specific χάρισμα"),—**looking to thyself** (we have the same singling out of individuals from a multitude previously addressed in Thucyd. i. 42, ὃν ἐνθυμηθέντες, καὶ νεώτερός τις παρὰ πρεσβυτέρου μαθών, ἀξιοῦτω . . . . ἡμᾶς ἀμύνεσθαι. See more examples in Bernhardy, p. 421), **lest thou also be tempted** (on a similar occasion: notice the aorist). 2.] ἀλλήλων, prefixed and emphatic, has not been enough attended to. You want to become disciples of that Law which imposes heavy burdens on men: if you will bear burdens, **bear** ONE ANOTHER'S **burdens, and thus fulfil** (see var. readd.: notice aorist: by this act fulfil) **the law of Christ**,—a far higher and better law, whose only burden is love. The position of ἀλλήλων I conceive fixes this meaning, by throwing τὰ βάρη into the shade, as a term common to the two laws. As to the βάρη, the more general the meaning we give to it, the better it will accord with the sense of the command. The matter men-

c Phil. iii. 4 reff. d ch. ii. 6 reff. ἐὰν δοκῶσί τι εἶναι, μηδὲν ὄντες, Plato, Apol. Socr. p. 41, § 33. e here only †. (-της, Tit. i. 10.) f = Rom. ii. 6. 1 Pet. i. 17. Rev. xxii. 12. Ps. xxvii. 4. g = Luke xiv. 19. 1 Cor. iii 13. xi. 28. 2 Cor. viii. 8. Prov. viii. 10. h = Luke xii. 21. xvi. 8. Eph. i. 5. 1 Rom. iv. 2. καύχ., 1 Cor. v. 6 al., Paul. Heb. iii. 6. Deut. x. 21 al. i Rom. ii. 1. xiii. 8. 1 Cor. iv. 6. vi. 1. x. 24, 29 al. Exod. xvi. 18. k Matt. xi. 30. xxiii. 4. Luke xi. 46 (bis). Acts xxvii. 10 only. 2 Kings xix. 35. 1 Rom. xii. 13. xv. 27. Phil. iv. 18. 1 Tim. v. 22. Heb. ii. 14. 1 Pet. iv. 18. 2 John 11. Eccl. ix. 4. m Luke i. 4. Acts xviii. 25. xxi. 21, 24. Rom. ii. 18. 1 Cor. xiv. 19 only †.

ABCDF KLMa b c d e f g h k l m n o 17

γὰρ [c]δοκεῖ τις [d]εἶναι τὶ μηδὲν ὢν, [e]φρεναπατᾷ ἑαυτόν. 4 τὸ δὲ [f]ἔργον ἑαυτοῦ [g]δοκιμαζέτω ἕκαστος, καὶ τότε [h]εἰς ἑαυτὸν μόνον τὸ [i]καύχημα [i]ἕξει, καὶ οὐκ [h]εἰς [j]τὸν ἕτερον· 5 ἕκαστος γὰρ τὸ ἴδιον [k]φορτίον [y]βαστάσει. 6 [l]κοινωνείτω δὲ ὁ [m]κατηχούμενος τὸν λόγον τῷ [m]κατηχοῦντι ἐν

3. rec ἑαυτον bef φρεναπατα, with DFKL rel latt gr-lat-ff: txt ABCℵ m 17 coptt Chr.

4. om εκαστος B sah.

tioned in the last verse led on to this: but this grasps far wider, extending to *all* the burdens which we can, by help and sympathy, bear for one another. There are some which we *cannot*: see below.

ἀναπλήρ., thoroughly fulfil: Ellic. quotes Plut. Poplicol. ii., ἀνεπλήρωσε τὴν βουλὴν ὀλιγανδροῦσαν, 'filled up the Senate.'

3.] The chief hindrance to sympathy with the burdens of others, is self-conceit: that must be got rid of. **εἶναι τί**, see reff.

μηδὲν ὤν] there is (perhaps: but this must not be over-pressed, see Ellic.) a fine irony in the subjective *μηδέν* — 'being, if he would come to himself, and look on the real fact, nothing:' —whereas *οὐδὲν ὄν* expresses more the objective fact,—his real absolute worthlessness. See examples of both expressions in Wetst. h. l. **φρεναπατᾷ**] not found elsewhere: see ref. and James i. 26. The word seems to mean just as *ἀπατῶν καρδίαν αὐτοῦ* there: I should hardly hold Ellic.'s distinction: both are subjective deceits, and only to be got rid of by testing them with plain matter of fact. 4.] *The test applied*: emphasis on **τὸ ἔργον**, which (as Mey.) is the complex, the whole practical result of his life, see reff. **δοκ.**] **put to the trial** (reff.): not '*render δόκιμον*,' which the word will not bear. **κ. τότε**] **And then** (after he has done this) **he will have his matter of boasting** (the article makes it subjective: the *καύχημα*, **that whereof to boast**, not without a slight irony,—whatever matter of boasting he finds, after such a testing, will be) **in reference to himself alone** (**εἰς ἑαυ. μόν.** emphatic—corresponds to **εἰς τὸν ἕτ.** below), **and not** (as matter of *fact*: not *μή*) **in reference to the other**, (or, **his neighbour**—the man with whom he was comparing himself: general in its meaning, but particular in each case of comparison). 5.] And this is the more advisable, because in the nature of things, **each man's own load** (of infirmities and imperfections and sins: not of '*responsibility*,' which is alien from the context) **will** (*in ordinary life*: not '*at the last day*,' which is here irrelevant, and would surely have been otherwise expressed: the **βαστάσει** must correspond with the *βαστάζετε* above, and be a taking up and carrying, not an ultimate bearing the consequences of) **come upon himself to bear.** **φορτίον** here, hardly with any allusion to Æsop's well-known fable (C. and H. ii. 182, edn. 2),—but,—as distinguished from *βάρος*, in which there is an idea of grievance conveyed,—the load imposed on each by his own fault. The future, in this sense of that which must be in the nature of things, is discussed by Bernhardy, pp. 377-8. 6—10.] *Exhortation* (in pursuance of the command in ver. 2, see below), *to liberality towards their teachers, and to beneficence in general.*

6.] **κοινωνείτω** most likely intransitive, as there does not appear to be an instance of its transitive use in the N. T. (certainly not Rom. xii. 13). But the two senses come nearly to the same: he who shares in the necessities of the saints, can only do so by making that necessity partly his own, i. e., by depriving himself to that extent, and communicating to them. On *κατηχούμ.* and *κατηχῶν*, see Suicer, Thes. sub voce. This meaning, of '*giving oral instruction*,' is confined to later Greek: see Lidd. and Scott. **δέ**, as bringing out a contrast to the individuality of the last verse. **τὸν λόγον**, in its very usual sense of **the Gospel,—the word of life.** It is the accusative of reference or of second government, after *κατηχούμενος*, as in Acts xviii. 25. **ἐν πᾶσ. ἀγ.**] **in all good things**: *the things of this life* mainly, as the context shews. Nor does this meaning produce an abrupt break between vv. 5 and 6, and 6 and 7, as Meyer (who understands **ἀγαθά** of moral

πᾶσιν ἀγαθοῖς. 7 [n] μὴ [n] πλανᾶσθε, θεὸς οὐ [o] μυκτηρίζεται. ὃ γὰρ ἐὰν [p] σπείρῃ ἄνθρωπος, τοῦτο καὶ [p] θερίσει· 8 ὅτι ὁ [p] σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς [p] θερίσει [q] φθοράν· ὁ δὲ [p] σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος [p] θερίσει ζωὴν αἰώνιον. 9 [r] τὸ δὲ [r] καλὸν ποιοῦντες μὴ [s] ἐγκακῶμεν· [t] καιρῷ γὰρ [t] ἰδίῳ θερίσομεν μὴ [u] ἐκλυ-

n 1 Cor. vi. 9. xv. 33. James i. 16. Isa. xliv. 8. πλ, Matt. xxii. 29 al. o here only. — Prov. i. 30. xv. 20 al. p Matt. vi. 26 l. xxv. 24 l. John iv. 36, 37 al. Job iv. 8. q Rom. viii. 21. r Rom. vii. 18, Tit. i. 3 only.

1 Cor. xv. 42, 50. Col. ii. 22. 2 Pet. i. 4. ii. 12 (bis), 19 only. Micah ii. 10. 21. 2 Cor. xiii. 7. s Eph. iii. 13 reff. t 1 Tim. ii. 6. vi. 15. u Matt. xv. 32 ‖ Mk. Heb. xii. 3, 5 (from Prov. iii. 31) only. — Deut. xx. 3. 2 Kings iv. 1.

7. for ἐαν, αν BD¹F m Dial Thl: txt ACD³KLℵ rel Clem Chr Thdrt Damasc. for τουτο, ταυτα D¹F (latt).

8. τη σαρκι F: *in carne* latt. for ἑαυτου, αυτου D¹F a¹ Thdrt Thl: txt ABCD³KLℵ rel. aft σαρκος ins αυτου DF copt æth Chr Thdrt Zeno. θερισισει(sic) ℵ¹(corrd by ℵ-corr¹). for εις τ. πν. (*in spiritu* latt), εκ του πν. D¹ sah.

9. rec εκκακ, with CD³KL rel Clem Chr Thdrt, εκκακησωμεν F: txt ABD¹ℵ m 17 Chr-wlf. θερισωμεν CFLℵ d h¹ k m 17.

good; '*share with your teachers in all virtues*:' i. e. '*imitate their virtues*') maintains. From the mention of bearing one another's burdens, he naturally passes to one way, and one case, in which those burdens may be borne—viz. by relieving the necessities of their ministers (thus almost all Commentators); and then,

7.] regarding our good deeds done for Christ as a seed sown for eternity, he warns them not to be deceived: in this, as in other seed-times, God's order of things cannot be set at nought: whatever we sow, that same shall we reap. οὐ μυκτηρ.] is not mocked:—though men subjectively mock God, this mocking has no objective existence: there is no such thing as mocking of God in reality. μυκτηρίζειν λέγομεν τοὺς ἐν τῷ διαπαίζειν τινὰς τοῦτό πως τὸ μέρος (μυκτῆρα) ἐπισπῶντας, Etym. Mag. (cited by Ellic.) Pollux quotes the word from Lysias: in medicine it is used for bleeding at the nose (Hippocrat. p. 1240 D). γάρ, 'and in this it will be shewn.' σπείρῃ, present subjunctive (*cf.* σπείρων below).

τοῦτ. κ. θ.] this (emphatic, this and nothing else) shall he also (by the same rule) reap, viz. eventually, at the great harvest. The final judgment is necessarily *now* introduced by the similitude (ὁ θερισμὸς—συντέλεια αἰῶνός ἐστιν, Matt. xiii. 39), but does not any the more belong to the context in ver. 5. 8.] ὅτι, for—i. e. and this will be an example of the universal rule. ὁ σπείρων, he that (now) soweth,—is now sowing.

εἰς, unto,—with a view to—not local, '*drops his seed into*,' 'tanquam in agrum,' Bengel: this in the N. T. is given by ἐν (Matt. xiii. 24, 27. Mark iv. 15), or ἐπί (Matt. xiii. 20, 23. Mark iv. 16, 20, 31): εἰς τὰς ἀκάνθας (Matt. xiii. 22. Mark iv. 18) rather being '*among the thorns*' (see Ellic.). ἑαυτοῦ, not apparently with any *especial* emphasis—to his own flesh.

φθοράν] (not ἀπώλειαν—as Phil. iii. 19) corruption—because the flesh is a prey to corruption, and with it all fleshly desires and practices come to nothing (De W.): see 1 Cor. vi. 13; xv. 50:—or perhaps in the *stronger* sense of φθορά (see 1 Cor. iii. 17; 2 Pet. ii. 12), destruction (Meyer). ἐκ τ. πν.] See Rom. viii. 11, 15—17. 9.] But (in our case, let there be no chance of the alternative: see Hartung, Partikell. i. 166) in well-doing (stress on καλόν) let us not be faint-hearted (on ἐγκ. and ἐκκ., see note, 2 Cor. iv. 1. It seems doubtful, whether such a word as ἐκκακέω exists at all in Greek, and whether its use by later writers and place in lexicons is not entirely due to these doubtful readings. See Ellic.'s note): for in due time (an expression of the pastoral Epistles, see reff.,—and Prolegomena to those Epistles, § i. 32, and note) we shall reap, if we do not faint (so reff., and Isocr., p. 322 a, ἵν' οὖν μὴ παντάπασιν ἐκλυθῶ, πολλῶν ἔτι μοι λεκτέων ὄντων). Thdrt., al., join μὴ ἐκλ. with θερίσομεν,—πόνου δίχα θερίσομεν τὰ σπειρόμενα· . . . . ἐπὶ μὲν γὰρ τῶν αἰσθητῶν σπερμάτων καὶ ὁ σπόρος ἔχει πόνον, κ. ὁ ἀμητὸς ὡσαύτως· διαλύει γὰρ πολλάκις τοὺς ἀμῶντας κ. τὸ τῆς ὥρας θερμόν· ἀλλ' ἐκεῖνος οὐ τοιοῦτος ὁ ἀμητός· πόνου γάρ ἐστι κ. ἱδρῶτος ἐλεύθερος. But though such a rendering would be unobjectionable (not requiring οὐ for μή, as Rück., al., for as Mey. rightly, the particle being subjective, μή would be in place), it would give a very vapid sense: whereas the other eminently suits the exhortation

ABCDF KLMabcdefghlmno17

ὁμενοι. 10 [v] ἄρα [v] οὖν [w] ὡς [x] καιρὸν ἔχομεν, [y] ἐργαζώμεθα [z] τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς [a] οἰκείους τῆς πίστεως.

11 [d] Ἴδετε [b] πηλίκοις ὑμῖν [c] γράμμασιν [d] ἔγραψα [de] τῇ ἐμῇ χειρί. 12 [e] ὅσοι θέλουσιν [f] εὐπροσωπῆσαι ἐν [g] σαρκί, οὗτοι [h] ἀναγκάζουσιν ὑμᾶς [i] περιτέμνεσθαι, μόνον ἵνα τῷ [k] σταυρῷ τοῦ χριστοῦ μὴ [l] διώκωνται. 13 οὐδὲ γαρ οἱ

v Rom. v. 18 al10. P. w — Luke xii. 33. John xii. 35. Rev. xxii. 12. x — Acts xxiv. 25. 1 Cor. vii. 29. Eccl. iii. 1, &c. y Rom. ii. 10. Eph. iv. 28. z Rom. ii. 10. vii. 18. xiii. 3, 4. 1 Thess. v. 15. a Eph. ii. 19. 1 Tim. v. 8 only. Isa. iii. 6. 2 Macc. xv. 12 vat. οἰκεῖοι φιλοσοφίαι, Strab. i. p. 12. οἰκεῖος γεωγραφίας, ib. p. 23. (Wetst.) b Heb. vii. 4 only. Zech. ii. 2. c see note and Acts xxviii. 21. 1 Macc. v. 10. dat., Matt. viii. 8. d Philem. 19. e 1 Cor. xvi. 21. Col. iv. 18. 2 Thess. iii. 17. f here only †. (-ωτος, Gen. xii. 11. Xen. Mem. i. 3. 10. -ωπεῖν, Ps. cxl. 6 Symm.) g Rom. ii. 28. 1 Tim. iii. 16 reff. h — ch. ii. 3 reff. i Luke i. 59 al Gen. xvii. 10. k — ch. v. 11 reff. dat., Rom. xi. 20. 2 Cor. ii. 13. Bernhardy, p. 370. l ch. iv. 29 reff.

10. εχωμεν B[1]ℵ. εργαζομεθα AB[2]L c d m n goth Œc: txt B[1]CDFℵ rel vss Clem, -σωμεθα K al$_2$.

11. γραμμασιν bef υμιν DF Aug.

12. rec μη bef τω στ. τ. χρ., with FKL rel Chr Thdrt Ambrst: txt ABCDℵ 17 vulg Syr goth Victorin Aug Jer Pelag. διωκονται ACFKL a d f k m: txt BDℵ rel.

μὴ ἐγκ. **10.**] **ἄρα οὖν, so then:** "the proper meaning of ἄρα, '*rebus ita comparatis*,' is here distinctly apparent: its weaker ratiocinative force being supported by the collective power of οὖν." Ellic.

ὡς] not '*while*' (Olsh., al.), nor, '*according as*,' i. e. '*quotiescunque*,' nor, 'since,' causal (De W., Winer, al.),—but **as**, i. e. **in proportion as**: let our beneficence be in proportion to our καιρός—let the seed-time have its καιρὸν ἴδιον, as well as the harvest, ver. 9. Thus καιρός is a common term between the two verses.

τὸ ἀγ.] **the good thing**: as we say, 'he did the right thing:' that which is (in each case) good. **τ. οἰκείους τ. πίστ.**] **those who belong to the faith**: there does not seem to be any allusion to a household, as in E. V. In Isa. lviii. 7 'thy fellow-men' are called *οἱ οἰκεῖοι τοῦ σπέρματός σου*: so also in the examples from the later classics in Wetst., *οἰκεῖοι φιλοσοφίας, — γεωγραφίας, — ὑλιγαρχίας, τυραννίδος,—τρυφῆς*.

11—end.] POSTSCRIPT AND BENEDICTION. **11.**] **See in how large letters** (in what great and apparently unsightly characters: see note on next verse. **πηλίκοις** will not bear the rendering (1) '*how many*,' πόσοις,—or (2) '*what sort*,' ποίοις:—but only (3) **how great** [reff.]. Nor can (3) be made to mean (1) by taking γράμματα for 'Epistle,' a sense unknown to St. Paul) **I wrote** (not strictly the epistolary *scribebam*, nor referring to the following verses only: but the aorist spoken as at the time when they would receive the Epistle, and referring I believe to the whole of it, see also below) **with my own hand**. I do not see how it is possible to avoid the inference that these words apply to the whole Epistle. If they had reference only to the passage in which they occur, would not γράφω have been used, as in 2 Thess. iii. 17? Again, there is no break in style here, indicating the end of the dictated portion, and the beginning of the written, as in Rom. xvi. 25; 2 Thess. iii. 17 al. I should rather believe, that on account of the peculiar character of this Epistle, St. Paul wrote it all with his own hand,—as he did the pastoral Epistles: and I find confirmation of this, in the partial resemblance of its style to those Epistles. (See Prolegomena, as above on ver. 9.) And he wrote it, whether from weakness of his eyes, or from choice, in large characters. **12.**] As my Epistle, so my practice: I have no desire to make a fair show outwardly: my **γράμματα** are not **εὐπρόσωπα** (is there a further allusion to the same point in **ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν**, and even in **στίγματα**, below?) and I have no sympathy with these **θέλοντες εὐπροσωπῆσαι ἐν σαρκί**. The word **εὐπροσωπεῖν** occurs only here: but we have **φαινοπροσωπεῖν**, Cic. Att. vii. 21; xiv. 21: **σεμνοπροσωπεῖν**, Aristoph. Nub. 363. **ἐν σαρκί**, not merely '*in the flesh*,' but **in outward things**, which belong to man's natural state: see ch. v. 19. **οὗτοι, it is these who**: see ver. 7. **ἀναγκάζουσιν**] **are compelling**:—**go about to compel**. **τῷ σταυρῷ**] dative of the cause, see reff. Winer would understand '*should be persecuted with the Cross* (i. e. with sufferings like the Cross) *of Christ*.' But apart from other objections (which I do not feel, however, so strongly as Ellic.), surely this would have been otherwise expressed—by

[i] περιτεμνόμενοι αὐτοὶ [m] νόμον [m] φυλάσσουσιν, ἀλλὰ θέ- λουσιν ὑμᾶς περιτέμνεσθαι, ἵνα [n] ἐν τῇ ὑμετέρᾳ σαρκὶ [n] καυχήσωνται. 14 [o] ἐμοὶ δὲ μὴ [o] γένοιτο [n] καυχᾶσθαι, εἰ μὴ [n] ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, δι' οὗ [p] ἐμοὶ κόσμος [q] ἐσταύρωται κἀγὼ κόσμῳ. 15 οὔτε γὰρ [r] περιτομή [t] τι [s] ἐστιν οὔτε [r] ἀκροβυστία, ἀλλὰ [u] καινὴ [u] κτίσις. 16 καὶ ὅσοι τῷ [v] κανόνι τούτῳ [w] στοιχήσουσιν,

i Acts vii. 53. xxi. 24. Rom. ii. 26.
n Rom. ii. 17. v. 3. 2 Cor. x. 15 al. Jer. ix. 23, 24.
o Mark v. 16. Acts xx. 16. Gen. xliv. 7, 17.
p dat., Heb. vi. 6.
q = ch. v. 24. see Rom. vi. 6.
r ch. v. 6 reff.
s 1 Cor. vii. 19.
t ch. ii. 6 reff.
u 2 Cor. v. 17
v 2 Cor. x. 13, 15, 16 (Phil. iii. 16 v. r.) only. Micah vii. 4. Judith xiii. 6 only. — Job xxxviii. 5 Aq. (σπάρτιον LXX.) dat., ch. v. 16. Phil. iii. 16.
w & constr., ch. v. 25 (reff.).

13. περιτετμημενοι BL rel 67² copt goth lat-ff: txt ACDKN d h l 17 syrr Mcion-e Chr Thdrt Damasc Bede. for θελουσιν, βουλονται AC. περιτεμεσθαι B. καυχησονται DG¹ c d.

14. καυχησασθαι AD¹. ins ο bef κοσμος F (Clem Bas₄) Thl. rec ins τω bef κοσμω, with C³D³KL rel Clem Orig, Ath₁ Mac Bas₃ Epiph Chr Cyr Thdrt Damasc: om ABC¹D¹FN 17 Orig₃ Ath₁.

15. rec (for ουτε γαρ) εν γαρ χ. ιησ. ουτε (*from ch* v. 6), with ACDFKLN rel latt syr-w-ast(εν to ιησ.) copt æth-pl Thdrt Damasc Victorin Ambrst: txt B 17 Syr syr(altern) sah goth æth arm(ed 1805) Chr Sync Jer Aug. rec (for εστιν) ισχυει (*from ch* v. 6), with D³KLN³ rel vulg Chr Thdrt: txt ABCD¹FN¹ 17. 67² Syr syr-marg copt æth Orig Thl$_{alle}$ Sync Jer Aug Ambrst.

16. στοιχουσιν (*corrn to pres, as more usual and simpler. No reason can be given why the fut should have been* substituted, *and it belongs to the nervous style of this conclusion*) AC¹DF syrr copt(appy) goth arm Chr Cyr Victorin Jer Aug₂ Ambrst Ruf:

τοῖς παθήμασιν or the like. 13.] **For** (proof that they wish only to escape persecution) **not even they who are being circumcised** (who are the adopters and instigators of circumcision, cf. ἀναγκάζουσιν above) **themselves keep the law** (νόμον emphatic: the words contain a matter of fact, not known to us otherwise,—that these preachers of legal conformity extended it not to the whole law, but selected from it at their own caprice), **but wish you** (emphatic) **to be circumcised, that in your** (emphatic) **flesh they may make their boast** (ἵνα ἐν τῷ κατακόπτειν τὴν ὑμετέραν σάρκα καυχήσωνται ὡς διδάσκαλοι ὑμῶν, i. e., μαθητὰς ὑμᾶς ἔχοντες, Thl. In this way they escaped the scandal of the Cross at the hands of the Jews, by making in fact their Christian converts into Jewish proselytes). 14.] **But to me let it not happen to boast** (on the construction, see reff. Meyer quotes Xen. Cyr. vi. 3. 11,—δὸς Ζεῦ μέγιστε, λαβεῖν μοι γένοιτο αὐτόν), **except in the Cross** (the atoning death, as my means of reconcilement with God) **of our Lord Jesus Christ** (the full name for solemnity, and ἡμῶν to involve his readers in the duty of the same abjuration), **by means of whom** (not so well, 'of *which*' [τοῦ σταυροῦ] as many Commentators; the greater antecedent, τοῦ κυρ. ἡμ. Ἰ. χ., coming after the σταυρῷ, has thrown it into the shade. Besides, it could hardly be said of the Cross, δι' οὗ) **the world** (the whole system of unspiritual and unchristian men and things. Notice the absorption of the article in a word which had become almost a proper name: so with ἥλιος, γῆ, πόλις, &c.) **has been** (and is) **crucified** (not merely '*dead*:' he chooses, in relation to σταυρός above, this stronger word, which at once brings in his union with the death of Christ, besides his relation to the world) **to me** (ἐμοί, dative of ethical relation: so μόνῳ Μαικήνᾳ καθεύδω, Plut. Erot. p. 760 A: see other examples in Bernhardy, p. 85), **and I to the world.** Ellic. quotes from Schött., 'alter pro mortuo habet alterum.' 15.] See ch. v. 6. *Confirmation of last verse:* so far are such things from me as a ground of boasting, that they are *nothing:* the new birth by the Spirit is all in all. κτίσις (see note on 2 Cor. v. 17), **creation:** and therefore the result, as regards an individual, is, that he is **a new creature:** so that the word comes to be used in both significations. 16.] **And as many** (reference to the ὅσοι of ver. 12; and in κανόνι to the εὐπροσωπ. and πηλίκοις γράμμ.? see above) **as shall walk by this rule** (of ver. 15. κανών is a 'straight rule,' to detect crookedness: hence a *norma vivendi.* The dative is *normal*), **peace be** (not '*is*:' it is the apostolic blessing,

x — Rom. ii. 2, 9.
y — 1 Cor. iii. 5. viii. 12. xv. 38.
z — Rom. ix. 6.
a gen. of time, John iii. 2. χειμῶνος, Thuc. iii. 104. & passim.
b Matt. xxvi. 10 | Mk. Luke xviii. 5. Sir. xxix. 4.
c here only. Cant. i. 11 only.
d — (1) ver. 2. Rom. xi. 18. xv. 1. or (2) Acts ix. 15. εἰκόνα θεοῦ βαστάζειν, Clem. Rom. (Coteler. i. 692—Ellic.)
e Phil. iv. 23. 2 Tim. iv. 22. Philem. 25.

εἰρήνη [x] ἐπ' αὐτοὺς καὶ ἔλεος, [y] καὶ [z] ἐπὶ τὸν [z] Ἰσραὴλ ABCDP KLNa b c d e f g h k l m n o 17
τοῦ θεοῦ. 17 [a] τοῦ λοιποῦ [b] κόπους μοι μηδεὶς [b] παρεχέτω· ἐγὼ γὰρ τὰ [c] στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου [d] βαστάζω.

18 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ [e] πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

ΠΡΟΣ ΓΑΛΑΤΑΣ. ...C.

txt BC²KLℵ rel vulg(and F-lat) Chr Thdrt Hil Bede. om 3rd και D². for θεου, κυριου D¹F (G-lat has both).

17. το λοιπον D¹. μηδεις μοι κοπους D. rec ins κυριου bef ιησου, with C³D³KL rel vulg D-lat syrr goth æth-pl: του χρ. Euthal-ms al: τ. κν ιν χν ℵ: του κυρ. ημων ιησ. χρ. D¹F: alii ¡aliter: txt ABC¹ 17 am(with demid F-lat) Petr-alex Dial Euthal Epiph.

18. om ημων ℵ m. om αμην G Victorin Ambrst.

SUBSCRIPTION. rec adds εγραφη απο ρωμης, with B²K(L) rel syrr copt Thdrt Euthal Jer, απο εφεσου Thl, (Ec: some add δια τιτου, or δια τιτ. κ. λουκα, or δια τυχικου: δια χειρος παυλου al,: l has no subscr: τελος της επ. πρ. γαλ. L (d): txt AB¹C¹ℵ(adding στιχ τιβ') 17, and D(addg επληρωθη) F(prefixing ετελεσθη).

so common in the *beginnings* of his Epistles: see also Eph. vi. 23) **upon them** (come on them from God; reff., and Luke ii. 25, 40 al. freq.) and (and indeed, 'und zwar:' the *καί* explicative, as it is called: see reff.) **upon the Israel of God** (the subject of the whole Epistle seems to have given rise to this expression. Not the Israel after the flesh, among whom these teachers wish to enrol you, are blessed: but the ISRAEL OF GOD, described ch. iii. ult., *εἰ δὲ ὑμεῖς χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ*. Jowett compares, though not exactly parallel, yet for a similar apparent though not actual distinction, 1 Cor. x. 32). 17.] **τοῦ λοιποῦ**, as E. V., **henceforth**: scil., *χρόνου*. So Herod. iii. 15, *ἔνθα τοῦ λοιποῦ διαιτᾶτο*:—see numerous other examples in Wetstein. "*τὸ λοιπόν* continuum et perpetuum tempus significat,—ut apud Xen. Cyr. viii. 5. 24; *τοῦ λοιποῦ* autem repetitionem ejusdem facti reliquo tempore indicat, ut apud Aristoph. in Pace, v. 1684 [1050 Bekk.]." Hermann ad Viger., p. 706. But the above example from Herod. hardly seems to bear this out. Rather is a thing happening in time regarded as *belonging* to the period including it, and the genitive is one of possession. Against this Ellic., viewing the gen. as simply partitive, refers to Donalds. Gram. § 451: who however defines his meaning by saying "partitive, or, what is the same thing, possessive." This indeed must be the clear and only account of a partitive genitive. **κόπ. παρεχ.**] How? Thdrt. (hardly Chrys.), al., understand it of the trouble of writing more epistles —*οὐκέτι, φησί, γράψαι τὶ πάλιν ἀνέξομαι· ἀντὶ δὲ γραμμάτων τοὺς μώλωπας δείκνυμι, κ. τῶν αἱκισμῶν τὰ σημεῖα*. But it seems much more natural to take it of giving him trouble by rebellious conduct and denying his apostolic authority, seeing that it was stamped with so powerful a seal as he proceeds to state. **ἐγὼ γάρ**] for it is I (not the 'Judaizing teachers) **who carry** (perhaps as in ver. 5, and ch. v. 10,—bear, as a burden: but Chrys.'s idea seems more adapted to the 'feierlich' character of the sentence: *οὐκ εἶπεν, ἔχω, ἀλλά, βαστάζω, ὅπερ τις ἐπὶ τροπαίοις μέγα φρονῶν ἢ σημείοις βασιλικοῖς*: see reff. [2]) **in** (on) **my body the marks of Jesus.** **τὰ στίγματα**, —the marks branded on slaves to indicate their owners. So Herod. vii. 233, *τοὺς πλεῦνας αὐτέων, κελεύσαντος Ξέρξεω, ἔστιζον στίγματα βασιλήϊα*: and in another place (ii. 113) is a passage singularly in point: *ὅτεῳ ἀνθρώπων ἐπιβάληται στίγματα ἱρά, ἑωυτὸν διδοὺς τῷ θεῷ, οὐκ ἔξεστι τούτου ἅψασθαι*. See many more examples in Wetst. These marks, in St. Paul's case, were of course the *scars of his wounds received in the service of his Master*—cf. 2 Cor. xi. 23 ff. **Ἰησοῦ** is the genitive of possession,—answering to the possessive *βασιλήϊα* in the extract

above. There is no allusion whatever to any similarity between himself and our Lord, 'the marks which Jesus bore;' such an allusion would be quite irrelevant: and with its irrelevancy falls a whole fabric of Romanist superstition which has been raised on this verse, and which the fair and learned Windischman, giving as he does the honest interpretation here, yet attempts to defend in a supplemental note. Neither can we naturally suppose any comparison intended between these his *στίγματα* as Christ's servant, and *circumcision*: for he is not now on that subject, but on his *authority as sealed by Christ*: and such a comparison is alien from the majesty of the sentence. 18.] THE APOSTOLIC BLESSING. No special intention need be suspected in *πνεύματος* (*ἀπάγων αὐτοὺς τῶν σαρκικῶν*, Chrys.), as the same expression occurs at the end of other Epistles (reff.). I should rather regard it as a deep expression of his Christian love, which is further carried on by *ἀδελφοί*, the last word,—parting from them, after an Epistle of such rebuke and warning, in the fulness of brotherhood in Christ.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

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a Rom. xv. 32. 1 Cor. i. 1. 2 Cor. i. 1. viii. 5. Col. i. 1. 2 Tim. i. 1 only. v. 16. Rev. xvii. 14.

I. [1] Παῦλος ἀπόστολος χριστοῦ Ἰησοῦ [a] διὰ θελήματος θεοῦ, τοῖς [b] ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ [c] πιστοῖς ἐν

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b — Acts ix. 13, 32, 41. Rom. i. 7 al. fr. Dan. vii. 18. c — Acts x. 45. 1 Tim. Wisd. iii. 9.

TITLE. elz παυλου του αποστολου η προς εφεσιους επιστολη: Steph προς εφεσιους επιστολη παυλου, with al: προς εφ. επ. του αγιου αποστολου παυλου h: του αγ. απ. π. επιστ. πρ. εφ. L: τοις εφεσιοις μυσταις ταυτα διδασκαλος εσθλος f: αρχεται προς εφεσιους DF: *incipit epistula ad ephesios* am: πρ. εφ. επ. k.: επ. πρ. εφ. l: txt ABKℵ m n o 17.

CHAP. I. 1. rec ιησ. bef χρ., with AFKLℵ rel vulg-ed(with fuld F-lat) Syr gr-lat-ff: txt BD 17 am syr copt goth Orig-cat Damasc Ambrst. aft αγιοις ins πασιν Aℵ[3] vulg copt Cyr Jer-txt. om 2nd τοις D. om εν εφεσω B[1]ℵ[1] 67[2]. (supplied in margin B[1][? see table][2], so also ℵ[3].) Basil says, οὕτω γὰρ καὶ οἱ πρὸ ἡμῶν παραδεδώκασι καὶ ἡμεῖς ἐν τοῖς παλαιοῖς τῶν ἀντιγράφων εὑρήκαμεν: Marcion is accused by Tert of inserting *ad Laodicenos*, and so does not seem to have read εν εφ. here. Also Tert and Jerome seem to have found it omd in other MSS. "quidam . . . putant . . . eos qui Ephesi sunt sancti et fideles essentiæ vocabulo nuncupatos ut . . . ab Eo qui EST, hi qui SUNT appellentur . . . Alii vero simpliciter non ad eos qui sint(*al* sunt), sed qui Ephesi sancti et fideles sint, scriptum arbitrantur." Jerome ad Eph. i. 1, vol. vii. p. 545. (*See prolegomena*, § ii. 17 a.)

CHAP. I. 1, 2.] ADDRESS AND GREETING. 1.] χρ. Ἰησ., as in the case of δοῦλος Ἰησ. χρ., seems rather to denote possession, than to belong to ἀπόστολος and designate the person from whom sent.

διὰ θελ. θεοῦ] See on 1 Cor. i. 1. As these words there have a special reference, and the corresponding ones in Gal. i. 1 also, so it is natural to suppose that here he has in his mind, hardly perhaps the especial subject of vv. 3—11, the will of the Father as the ground of the election of the church, but, which is more likely in a general introduction to the whole Epistle, the great subject of which he is about to treat, and himself as the authorized expositor of it. τ. οὖσιν ἐν Ἐφ.] On this, and on Ephesus, see Prolegomena. On ἁγίοις, see Ellicott's note. It is used here in its widest sense, as designating the members of Christ's visible Church, presumed to fulfil the conditions of that membership: cf. especially ch. v. 3. καὶ πιστοῖς ἐν χ. Ἰ.] These words follow rather unusually, separated from τ. ἁγ. by the designation of abode: a circumstance which might seem to strengthen the suspicion against ἐν Ἐφέσῳ, were not such transpositions by no means unexampled in St. Paul. See the regular order in Col. i. 2. The omission of the article before πιστ. shews that the *same persons* are designated by *both* adjectives. Its insertion would not, however, prove the contrary.

ἐν χρ. Ἰησ. belongs only to πιστοῖς: see Col. i. 2: faithful, i. e. believers, in (but ἐν does not belong to πιστός, as it often does to πιστεύω: see also Col. i. 4)

χριστῷ Ἰησοῦ. 2 [d] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
3 [e] Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ [f] εὐλογήσας ἡμᾶς [g] ἐν πάσῃ [h] εὐλογίᾳ

d Gal. i. 3 al. e Mark xiv. 61. Luke i. 68. Rom. i. 5. ix. 5. 2 Cor. i. 3 xi. 31. 1 Pet. i. 3 only. Gen. ix. 26. f — Acts iii. 26. g constr., here only. see James iii. 9. h — Rom. xv. 29. Heb. vi. 7. Ps. xxiii. 5. Gal. iii. 9. Heb. vi. 14 al. Gen. xxii. 17.

2. χρ. bef ιησ. B.

3. om και πατηρ B. aft κυριου ins και σωτηρος (*completing the familiar phrase: see* 2 *Pet* i. 11; ii. 20; iii. 2) ℵ¹(ℵ³ disapproving). om ημας ℵ¹: ins ℵ-corr¹:

Christ Jesus. This, in its highest sense, '*qui fidem præstant*,' not mere *truth*, or *faithfulness*, is imported: see reff. The ἁγίοις and πιστοῖς denote their spiritual life from its two sides—that of God who calls and sanctifies,—that of themselves who believe. So Bengel, 'Dei est, sanctificare nos et sibi asserere; nostrum, ex Dei munere, credere.' Stier remarks that by πιστ. ἐν χ. Ἰ.,—ἁγίοις gets its only full and N. T. meaning. He also notices in these expressions already a trace of the two great divisions of the Epistle—God's grace towards us, and our faith towards Him. 2.] After χάρις ὑμ. κ. εἰρ. supply rather εἴη than ἔστω; see 1 Pet. i. 2; 2 Pet. i. 2; Jude 2. On the form of greeting, cf. Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3, &c. The Socinian perversion of the words, '*from God, who is the Father of us and of our Lord Jesus Christ*,' is decisively refuted by Tit. i. 4, not to mention that nothing but the grossest ignorance of St. Paul's spirit could ever allow such a meaning to be thought of. We must not fall into the error of refining too much, as Stier, on χάρις and εἰρήνη, as referring respectively to ἁγίοις and πιστοῖς: see ‖ above, where these last epithets do not occur.

3—III. 21.] FIRST PORTION OF THE EPISTLE: THE DOCTRINE OF THE CHURCH OF CHRIST. And herein, I. 3—23.] GROUND AND ORIGIN OF THE CHURCH, IN THE FATHER'S COUNSEL, AND HIS ACT IN CHRIST, BY THE SPIRIT. And herein again, (A) *the preliminary* IDEA OF THE CHURCH, *set forth in the form of an ascription of praise* vv. 3—14:—thus arranged:—vv. 3—6] The FATHER, in His eternal Love, has *chosen us to holiness* (ver. 4),—*ordained us to sonship* (ver. 5),—*bestowed grace on us in the Beloved* (ver. 6):—vv. 7—12] In the SON, we have,—*redemption according to the riches of His grace* (ver. 7), *knowledge of the mystery of His will* (vv. 8, 9),—*inheritance under Him the one Head* (vv. 10—12):—vv. 13, 14] through the SPIRIT we are *sealed*,—by *hearing the word of salvation* (ver. 13),—by *receiving the earnest of our inheritance* (ver. 14),—to the *redemption of the purchased possession* (ib.). 3.] **Blessed** (see note on Rom. ix. 5. Understand εἴη (Job i. 21; Ps. cxii. 2; or ἔστω, 2 Chron. ix. 8. Ellicott)—'Be He praised.' See a similar doxology, 2 Cor. i. 3. Almost all St. Paul's Epistles begin with some ascription of praise. That to Titus is the only exception [not Gal.: cf. Gal. i. 5]. See also 1 Pet. i. 3) **be the God and Father of our Lord Jesus Christ** (cf. Rom. xv. 6; 2 Cor. i. 3; xi. 31; Col. i. 3—also 1 Cor. xv. 24. Such is the simplest and most forcible sense of the words—as Thl., ἴδιον κ. θεὸν κ. πατὴρ τοῦ αὐτοῦ κ. ἑνὸς χριστοῦ· θεὸς μέν, ὡς σαρκωθέντος· πατὴρ δέ, ὡς θεοῦ λόγου. See John xx. 17, from which saying of our Lord it is not improbable that the expression took its rise. Meyer maintains, 'God who is also the Father of . . . .:' on the ground that only πατήρ, not θεός, requires a genitive supplied. But we may fairly reply that, if we come to strictness of construction, his meaning would require ὁ θεός, ὁ καὶ πατήρ. Harless's objection, that on our rendering it must be ὁ θεὸς τε καὶ π., is well answered by Meyer from 1 Pet. ii. 25, τὸν ποιμένα κ. ἐπίσκοπον τῶν ψυχῶν ὑμῶν. Ellicott prefers Meyer's view, but pronounces the other both grammatically and doctrinally tenable), **who blessed** (aor.: not '*hath* blessed:' the historical fact in the counsels of the Father being thought of throughout the sentence. εὐλογητός—εὐλογήσας——εὐλογία—such was the ground-tone of the new covenant. As in creation God blessed them, saying, 'Be fruitful and multiply,'—so in redemption,—at the introduction of the covenant, "all families of the earth shall be BLESSED,"—at its completion,—"Come ye BLESSED of my Father." But *God's* blessing is in *facts*—ours in words only) **us** (whom? not the Apostle only: nor Paul and his fellow-Apostles:—but, ALL CHRISTIANS—all the members of Christ. The καὶ ὑμεῖς of ver. 13 perfectly agrees with this: see there: but the κἀγώ of ver. 15 does not agree with the other views) in (instrumental or medial: the element in

i = Rom. i. 11. 1 Cor. ix. 11. Col. i. 9. 1 Pet. ii. 5 †. k = ver. 20. ch. ii. 6. iii. 10. vi. 12 only. 2 Macc. iii. 30. (Matt. xviii. 35 al. fr. Ps. lxvii. 14 only. Dan. iv. 23 Theod., Compl. Ald. Cod.-Alex. [F. vat. οὐράν.]) l = Col. i. 16 reff. see Acts xv. 7. m Mark xiii. 20. John vi. 70. xiii. 18 al. (1 Cor. i. 27 bis, 28. James ii. 5 only in ecp.) Deut. vii. 7. n John xvii. 24. 1 Pet. i. 20 only. ἀπό, Matt. xiii. 35 al. κατ., 2 Macc. ii. 29 only †.

ABDF KL[vt] a b c d e f g h k l m n o 17

[i] πνευματικῇ ἐν τοῖς [k] ἐπουρανίοις [l] ἐν χριστῷ, [4] καθὼς [m] ἐξελέξατο ἡμᾶς [l] ἐν αὐτῷ [n] πρὸ [n] καταβολῆς κόσμου,

υμας c d. aft χριστω ins ιησου $D^{2.3}$ syr æth Thl.
4. for εν αυτω, εαυτω F Did.

which, and means by which, the blessing is imparted) all (i. e. all possible—all, exhaustive, in all richness and fulness of blessing: cf. ver. 23 note) **blessing of the Spirit** (not merely, '*spiritual* [inward] *blessing*:' πνευματικός in the N. T. always implies the working of the Holy Spirit, never bearing merely our modern inaccurate sense of spiritual as opposed to bodily. See 1 Cor. ix. 11, which has been thus misunderstood) **in the heavenly places** (so the expression, which occurs five times in this Epistle [see reff.], and nowhere else, can only mean: cf. ver. 20. It is not probable that St. Paul should have chosen an unusual expression for the purposes of this Epistle, and then used it in several different senses. Besides, as Harless remarks, the preposition ἐπί in composition with adjectives gives usually a local sense: e. g. in ἐπίγειος, ἐπιχθόνιος, ἐπουράνιος, as compared with γήϊνος, χθόνιος, οὐράνιος. Chrys., al., would understand it '*heavenly blessings*,' in which case the Apostle would hardly have failed to add χαρίσμασιν, or ἀγαθοῖς, or the like.

But, with the above rendering, *what is the sense?* Our country, πολίτευμα, *is in heaven*, Phil. iii. 20: there our High Priest stands, blessing us. There are our treasures, Matt. vi. 20, 21, and our affections to be, Col. iii. 1 ff.: there our hope is laid up, Col. i. 5: our inheritance is reserved for us, 1 Pet. i. 4. And there, in that place, and belonging to that state, is the εὐλογία, the gift of the Spirit, Heb. vi. 4, poured out on those who τὰ ἄνω φρονοῦσιν. Materially, we are yet in the body: but in the Spirit, we are in heaven—only waiting for the redemption of the body to be entirely and literally there.

I may once for all premise, that it will be impossible, in the limits of these notes, to give even a synopsis of the various opinions on the rich fulness of doctrinal expressions in this Epistle. I must state in each case that which appears to me best to suit the context, and those variations which must *necessarily* be mentioned, referring to such copious commentaries as Harless or Stier for further statement) **in Christ** ("the threefold ἐν after εὐλογήσας, has a meaning ever deeper and more precise: and should therefore be kept in translating. The blessing with which God has blessed us, consists and expands itself in all *blessing of the Spirit*—then brings in *Heaven*, the heavenly state in us, and us in it—then finally, CHRIST, *personally*, He Himself, who is set and exalted into Heaven, comes by the Spirit down into us, so that He is in us and we in Him of a truth, and thereby, and in so far, we are with Him in heaven." Stier). 4.] **According as** (καθώς explains and expands the foregoing—shewing wherein the εὐλογία consists as regards us, and God's working towards us. Notice, that whereas ver. 3 has summarily included in the work of blessing the Three Persons, the FATHER bestowing the SPIRIT in CHRIST,—now the threefold cord, so to speak, is unwrapped, and the part of each divine Person separately described: cf. argument above) **He selected us** (reff. I render *selected*, in preference to *elected*, as better giving the middle sense,—'chose for himself,'—and the ἐξ., that it is a choosing *out of* the world. The word [ref. Deut.] is an O. T. word, and refers to the spiritual Israel, as it did to God's elect Israel of old. But there is no *contrast* between their election and ours: it has been but one election throughout—an election in Christ, and to holiness on God's side—and involving accession to God's people [cf. πιστεύσαντες, ver. 13, and εἶγε ἐπιμένετε τῇ πίστει, Col. i. 23] on ours. See Ellicott's note on the word, and some excellent remarks in Stier, p. 62, on the divine and human sides of the doctrine of election as put forward in this Epistle) **in Him** (i. e. in Christ, as the second Adam [1 Cor. xv. 22], the righteous Head of our race. In Him, in one wide sense, were all mankind elected, inasmuch as He took their flesh and blood, and redeemed them, and represents them before the Father: but in the proper and final sense, this can be said only of His faithful ones, His Church, who are incorporated in Him by the Spirit. But in any sense, all God's election is *in* HIM only) **before the foundation of the world** (πρὸ καταβ. κ. only here in St. Paul: we have ἀπὸ καταβ. κ. in Heb. iv. 3; his expressions elsewhere are πρὸ

° εἶναι ἡμᾶς ἁγίους καὶ ᵖ ἀμώμους ᵍ κατενώπιον αὐτοῦ ἐν ° constr. Col. i. 10, 22. ᵖ ch. v. 27.
Col. i. 22. Phil. ii. 15. Heb. ix. 14. 1 Pet. i. 19. Jude 24. Rev. xiv. 5 only. 2 Kings xxii. 34.
ᵍ Col. i. 22. Jude 24 only (both times w. ἄμωμ.). Josh. xxi. 43 (44). Levit. iv. 17 vat.

τῶν αἰώνων, 1 Cor. ii. 7,—ἀπὸ τ. αἰ., Eph. iii. 9. Col. i. 26,—πρὸ χρόνων αἰωνίων, 2 Tim. i. 9,—χρόνοις αἰωνίοις, Rom. xvi. 25,—ἀπ' ἀρχῆς, 2 Thess. ii. 13.

Stier remarks on the necessary connexion of the true doctrines of creation and redemption: how utterly irreconcileable pantheism is with this, God's election before laying the foundation of the world, of His people in His Son), **that we should be** (infinitive of the purpose, see Winer, edn. 3, p. 267, § 45. 3. [In edn. 6, the treatment of the inf. of the purpose without the art. τοῦ, seems to have been inadvertently omitted.] The Apostle seems to have Deut. vii. 6; xiv. 2, before his mind; in both which places the same construction occurs) **holy and blameless** (the positive and negative sides of the Christian *character*—ἅγιοι, of the general positive category,—ἄμωμοι, of the non-existence of any exception to it. So Plut. Pericl., p. 173 [Mey.], βίος καθαρὸς κ. ἀμίαντος. This holiness and unblameableness must not be understood of that justification by faith by which the sinner stands accepted before God: it is distinctly put forth here [see also ch. v. 27] as an ultimate *result* as regards us, and refers to that sanctification which follows on justification by faith, and which is the will of God respecting us, 1 Thess. iv. 7. See Stier's remarks against Harless, p. 71) **before Him** (i. e. in the deepest verity of our being—throughly penetrated by the Spirit of holiness, bearing His searching eye, ch. v. 27: but at the same time implying an especial nearness to His presence and dearness to Him—and bearing a foretaste of the time when the elect shall be ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, Rev. vii. 15. Cf. Col. i. 22, note) **in love**. There is considerable dispute as to the position and reference of these words. Three different ways are taken. (1) Œcum., &c., join them with ἐξελέξατο. I do not see, with most Commentators, the extreme improbability of the qualifying clause following the verb after so long an interval, when we take into account the studied solemnity of the passage, and remember that ἐν χριστῷ in the last verse was separated nearly as far from its verb εὐλογήσας. My objection to this view is of a deeper kind: see below. (2) The Syr., Chrys., Thdrt., Thl., Bengel, Lachm., Harless, Olsh., Mey., De W., Stier, Ellic., all., join them with προορίσας in the following verse. To this, in spite of all that has been so well said in its behalf, there is an objection which seems to me insuperable. It is, that in the whole construction of this long sentence, the verbs and participles, as natural in a solemn emphatic enumeration of God's *dealings* with His people, *precede* their qualifying clauses: e. g. εὐλογήσας ver. 3, ἐξελέξατο ver. 4, ἐχαρίτωσεν ver. 6, ἐπερίσσευσεν ver. 8, γνωρίσας ver. 9, προέθετο ib., ἀνακεφαλαιώσασθαι ver. 10. In no one case, except the necessary one of a *relative* qualification (ἧς ver. 6, and again ver. 8), does the verb *follow* its qualifying clause: and for this reason, that the verbs themselves are emphatic, and not the conditions under which they subsist. "Blessed be God who DID all this, &c." He may have fore-ordained, and did fore-ordain, *in love*: and this is implied in what follows, from κατὰ τ. εὐδ. to ἠγαπημένῳ: but the point *brought out*, as that for which we are to bless Him, is not that *in love* He fore-ordained us, but the *fact* of *that fore-ordination itself*: not His attribute, but His act. It is evidently no answer to this, to bring forward sentences elsewhere in which ἐν ἀγάπῃ stands first, such as ch. iii. 18, where the spirit of the passage is different. (3) The vulg., Ambrst., Erasm., Luth., Castal., Beza, Calvin, Grot., all., join them, as in the text, with εἶναι . . . . ἀμώμους κατ. αὐτοῦ. This has been strongly impugned by the last-mentioned set of Commentators: mainly on the ground that the addition of ἐν ἀγάπῃ to ἁγ. κ. ἀμώμ. κατ. αὐτοῦ, is ungrammatical,—is flat and superfluous,—and that in neither ch. v. 27, nor Col. i. 22, have these adjectives any such qualification. But in answer, I would submit, that in the first place, as against the *construction* of ἐν ἀγ. with ἀμώμ., the objection is quite futile, for our arrangement does not thus construct it, but adds it as a qualifying clause to the whole εἶναι . . . . αὐτοῦ. Next, I hold the qualification to be in the highest degree solemn and appropriate. ἀγάπη, that which man lost at the Fall, but which God is, and to which God restores man by redemption, is the great element in which, as in their abode and breathing-place, all Christian graces subsist, and in which, emphatically, all perfection before God must be found. And so, when the Apostle, ch. iv. 16, is describing the glorious building up of the body, the Church,

r ver. 11 reff. s Rom. viii. 15, 23. ix. 4. Gal. iv. 5 only †. t = Col. i. 20. u Matt. xi. 26. Luke ii. 14. x. 21. Phil. i. 15. ii. 13. 2 Thess. i. 11. Ps. v. 12.

ἀγάπῃ, 5 [r]προορίσας ἡμᾶς εἰς [s]υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ [t]εἰς αὐτόν, κατὰ τὴν [u]εὐδοκίαν τοῦ θελήματος

ABDF KLℵ a b c d e f g h k l m n o 17

5. προωρισας D[1], προωρησας d. (simly D[1] d m in ver 11.) χριστου bef ιησου B: om χρ. c.

he speaks of its increasing εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ. And it his practice, in this and the parallel Epistle, to add ἐν ἀγάπῃ as the completion of the idea of Christian holiness—cf. ch. iii. 18; Col. ii. 2, also ch. iv. 2; v. 2. With regard to the last objection,—in both the places cited, the adjectives are connected with the verb παραστῆσαι, expressed therefore in the abstract as the ultimate result of sanctification in the sight of the Father, not, as here, referring to the *state* of sanctification, as consisting and subsisting in love. 5.] **Having predestined us** (subordinate to the ἐξελέξατο: see Rom. viii. 29, 30, where the steps are thus laid down in succession;—οὓς προέγνω, καὶ προώρισεν — οὓς προώρισεν, τούτους καὶ ἐκάλεσεν. Now the ἐκλογή must answer in this rank to the προέγνω, and precede the προώρισεν. Stier remarks well, "In God, indeed, all is one; but for our anthropomorphic way of speaking and treating, which is necessary to us, there follows on His first decree to adopt and to sanctify, the nearer decision, how and by what this shall be brought about, because it *could* only thus be brought about." προ,—as Pelagius [in Harless],—"ad eos refertur qui antea non fuerunt, et priusquam fierent, de his cogitatum est et postea substiterunt") **unto adoption** (so that we should become His sons, in the blessed sense of being reconciled to Him and having a place in His spiritual family,—should have the remission of our sins, the pledge of the Spirit, the assurance of the inheritance) **through Jesus Christ** (THE SON of God, in and by whom, elementally and instrumentally, our adoption consists, cf. Rom. viii. 29, προώρισεν συμμόρφους τῆς εἰκόνος τ. υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς) **to Him** (the Father: see Col. i. 20, δι' αὐτοῦ [Christ] ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν [the Father]. So Thdrt., all., Harl., Olsh., Meyer, Stier: and rightly, for the Son could not be in this sentence the *terminus ultimus* [the whole reference being to the work and purpose of the Father]; and had this been intended, as Harl. remarks, we must have had καὶ εἰς αὐτόν. De W., who, after Anselm, Tho.-Aq., Castal., all., refers it to the Son, fails to answer this objection of Harl.'s. But now arise two questions: (1) the meaning. Does it merely represent ἑαυτῷ, a dativus commodi? So Grot., al., but it cannot be, after the insertion of the *special* διὰ Ἰ. χ., that the sentence should again return to the general purpose. It seems much better, to join it with διὰ Ἰ. χ. as in Col. i. 20, above: and so Harl., but too indefinitely, taking it only as a phrase common with the Apostle and not giving its full import. As in Col. i. 20, the εἰς αὐτόν, though thus intimately connected with δι' αὐτοῦ, depends on ἀποκαταλλάξαι, so here it must depend on υἱοθεσίαν, and its import must be '*to* [*into*] *Himself*,'—i. e. so that we should be partakers of the divine nature: cf. 2 Pet. i. 4. (2) Should we read αὐτόν or αὐτόν? It will depend on whether we refer this clause, from διά to κατά, to the Father as its subject, or consider it as a continuation of the Apostle's thanksgiving. And the latter is much the most likely; for had the former been the case, we should probably have had, instead of διὰ Ἰησ. χριστοῦ, διὰ τοῦ υἱοῦ αὐτοῦ Ἰ. χρ., so that reference to the Father might still be kept up. I decide therefore for αὐτόν, as Thdrt. certainly read, or his remark, τὸ δὲ εἰς αὐτόν, τὸν πατέρα λέγει, would have been needless. And so Erasm., Wetst., Lachm., Harl., Olsh., Meyer. Then αὐτοῦ in ver. 6 naturally takes it up again) **according to** (in pursuance of) **the good pleasure** (it is disputed whether εὐδοκία has here merely this general meaning of *beneplacitum*, or that of *benevolentia*. Harl. [see also Ellicott] examines thoroughly the use of the word by the LXX, and decides in favour of the *latter*, alleging especially, that a mere assertion of doctrine would be out of place in an ascription of thanksgiving. But surely this is a most unfortunate position. The facts on which doctrines rest are here the very subjects of the Apostle's thanksgiving: and the strict parallels of Matt. xi. 26, Luke x. 21, should have kept him from adducing it. Granting, as we must, *both senses* to εὐδοκεῖν and εὐδοκία, the context must in each case determine which is meant. And its testimony here is clear. It is, as De W. remarks, not in προωρισμένοι, but in προορίσας, that the object, to which εὐδοκία refers, is to be sought: and the subsequent recurrences to the same idea in ver. 9 and ver. 11 point out that it is not the Father's

αὐτοῦ, 6 εἰς [v] ἔπαινον [w] δόξης τῆς χάριτος αὐτοῦ, [x] ἧς [v] Phil. i. 11. 1 Pet. i. 7. Sir. xxxix. 10. w = ver. 18.
[y] ἐχαρίτωσεν ἡμᾶς [z] ἐν τῷ ἠγαπημένῳ, 7 [a] ἐν ᾧ ἔχομεν

Col. i. 27. see Ps. cxliv. 12. i. 26 only †. Sir. xviii. 17 only. 1 Cor. i. 30. x constr., 2 Cor. i. 4. ch. iv. 1. Winer, § 24. 1. z vv. 3, 4 ref. y Luke a Col. i. 14.

6. ins της bef δοξης D. rec (for ης) εν η, with DFKLN² rel latt syr goth arm Bas Chr$_{1/4}$. Thdrt Damasc Jer Aug: txt ABN¹ 17. 67² Syr æth Orig-cat Chr$_{1}$: η Thl Ambrst. aft ηγαπημενω ins υιω αυτου (*explanatory addition*) D¹F vulg(but not am al) syr-w-ast goth æth Dial lat-mss-in-Jer Aug Oros Ambrst Pelag.

7. εσχομεν D¹(not D-lat) N¹ copt (*accepimus*)Iren-int.

benevolentia, but His *beneplacitum*, which is in the Apostle's mind. And so Meyer, De W., Stier, and Ellic. This *beneplacitum* WAS *benevolentia*, ver. 6; but that does not affect the question. See, besides Harl., a long note in Fritz. on Romans ii. p. 369) of His will, 6.] to (with a view to, as the purpose of the predestination) the praise (by men and angels—all that can praise) of the glory of His grace (beware of the miserable hendiadys, '*His glorious grace*,' by which all the richness and depth of meaning are lost. The end, God's end, in our predestination to adoption, is, that the glory,—glorious nature, brightness and majesty, and kindliness and beauty,—of His grace might be an object of men and angels' praise: both as it is in HIM, ineffable and infinite,—and exemplified in *us*, its objects; see below, ver. 12. "Owing to the defining genitive, the article (before δόξης) is not indispensable: see Winer, edn. 6, § 19. 2, b: compare Madvig, Synt. § 10. 2." Ellic.) which (there is some difficulty in deciding between the readings, ἐν ᾗ, and ἧς. The former would be the most naturally substituted for an attraction found difficult: and the existence of ᾗ, as a reading, seems to point this way. The latter, on the other hand, might perhaps be written by a transcriber carelessly, χάριτος having just preceded. But I own this does not seem to me very probable. A relative following a substantive, is as often in a different case, as in the same: and there could be no temptation to a transcriber to write ἧς here, which could hardly occur at all unless by attraction, a construction to which transcribers certainly were not prone. I therefore, with Lachm., Mey., Rück, al., adopt ἧς. Considerations of the exigencies of the sense, alleged by Harl., al., do not come into play unless where external authorities are balanced [which *is* the case here], and probabilities of alteration also [which *is not*]) He bestowed upon us (the meaning of χαριτόω is disputed. The double meaning of χάρις, —*favour, grace bestowed*, and *that which ensures favour*, viz. *grace inherent, beauty*, —has been supposed to give a double meaning to the verb also,—to *confer grace*, and to *render gracious*, or *beautiful*, or *acceptable*. And this latter sense is adopted, here and in Luke i. 28 [where see note], by many,—e. g. by Chrys., τουτέστιν, οὐ μόνον ἁμαρτημάτων ἀπήλλαξεν, ἀλλὰ καὶ ἐκπρεπεστέρους ἐποίησε,—Erasm., Luth., all. But the meaning of χάρις, on which this is founded, does not seem to occur in the N. T., certainly not in St. Paul. And χαριτόω, both here and in l. c., according to the analogy of such verbs, will be 'to bestow grace.' Another reason for this sense is the indefinite aorist, referring to an act of God once past in Christ, not to an abiding state which He has brought about in us. This, as usual, has been almost universally overlooked, and the perfect sense given. Another still is, the requirement of the context. Harl. well remarks, that, according to the sense '*bestowed grace*,' ver. 7 is the natural answer to the question, '*How* hath He bestowed grace?' whereas, on the other rendering, it has only a mediate connexion with this verse. Stier would unite both meanings; but surely this is impossible. The becoming χαριτωμένοι may be a *consequence* of being κεχαριτωμένοι, but must be quite independent of its verbal meaning. Conyb. remarks that it may be literally rendered '*His favour, wherewith He favoured us*:' but '*favour*' would not reach deep enough for the sense) in (see above on ἐν χριστῷ, ver. 3. Christ is our Head and including Representative) the Beloved (i. e. Christ: = υἱὸν τῆς ἀγάπης αὐτοῦ, Col. i. 13. He is God's ἠγαπημένος κατ' ἐξοχήν,—cf. Matt. iii. 17; John iii. 16; 1 John iv. 9—11). 7.] Now the Apostle passes, with ἐν ᾧ, to the consideration of *the ground of the church in the* SON (7—12): see the synopsis above. But the Father still continues the great subject of the whole;—only the *reference* is now to the Son. In whom (see on ἐν χρ. ver. 3—cf. Rom. iii. 24) we have (objective—'*there is for us*.' But

b Luke xxi. 28. Rom. iii. 24. 1 Cor. i. 30. Col. i. 14. Heb. ix. 15. xi. 35. Dan. iv. 33 (LXX) only. (-τρουν, Exod. xxi. 8. Zeph. iii. 1. see also Ps. lxviii. 18. Isa. lxiii. 4.) c here only. see Col. i. 14. παρ., Gal. vi. 1 reff. d neut., ch. ii. 7. iii. 8, 16. Phil. iv. 19. Col. i. 27. ii. 3. e attr., ver. 6 reff. f trans., 2 Cor. iv. 15. ix. 8 (a). 1 Thess. iii. 12 only ‡. g = ver. 17. Col. i. 9, 28.

τὴν [b]ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν [c]ἄφεσιν τῶν [c]παραπτωμάτων, κατὰ τὸ [d]πλοῦτος τῆς χάριτος αὐτοῦ, [8 e]ἧς [f]ἐπερίσσευσεν εἰς ἡμᾶς [5]ἐν πάσῃ σοφίᾳ καὶ ABDF KLℵ a b c d e f g h k l m n o 17

rec τον πλουτον, with D³KLℵ³ rel Orig-cat Cyr-jer Cyr: txt ABD¹(F)ℵ¹ 67².—το πληθος 17. for χαριτος, χρηστοτητος A copt.

not without a subjective implied import, as spoken of those who truly *have* it—have laid hold of it: "are ever needing and ever having it," Eadie) **the Redemption** (from God's wrath—or rather from that which brought us under God's wrath, the guilt and power of sin, Matt. i. 21. The article expresses notoriety—'of which we all know,'—'of which the law testified, and the prophets spoke') **through** (as the instrument:—a further fixing of the ἐν ᾧ) **His blood** (which was the price paid for that redemption, Acts xx. 28; 1 Cor. vi. 20; both the ultimate climax of His obedience for us, Phil. ii. 8, and, which is most in view here,—the *propitiation*, in our nature, for the sin of the world, Rom. iii. 25; Col. i. 20. It is a noteworthy observation of Harless here, that the choice of the word, the BLOOD of Christ, is of itself a testimony to the idea of *expiation* having been in the writer's mind. Not the *death* of the victim, but its BLOOD, was the typical instrument of expiation. And I may notice that in Phil. ii. 8, where Christ's *obedience*, not His atonement, is spoken of, there is no mention of His shedding His Blood, only of the act of His Death), **the remission** (not "*overlooking*" [πάρεσιν]; see note on Rom. iii. 25) **of** (our) **transgressions** (explanation of τ. ἀπολύτρωσιν: not to be limited, but extending to all riddance from the practice and consequences of our transgressions: at least equipollent with ἀπολύτρωσις:—so Thdrt., δι' ἐκείνου γὰρ τὰς τῶν ἁμαρτημάτων ἀποθέμενοι κηλῖδας, κ. τῆς τοῦ τυράννου δουλείας ἀπαλλαγέντες, τοὺς τῆς εἰκόνος τῆς θείας ἀνελάβομεν χαρακτῆρας. This against Harless), **according to the riches** (Ellic. compares Plato, Euthyphr. 12 A, τρυφᾷς ὑπὸ πλούτου τῆς σοφίας) **of His grace** (this alone would prevent ἄφεσις applying to merely the *forgiveness* of sins. As Passavant [in Stier], "We have in this grace not only redemption from misery and wrath, not only forgiveness,—but we find in it the liberty, the glory, the inheritance of the children of God,—the crown of eternal life: cf. 2 Cor. viii. 9"), **8.] which he shed abundantly** ('caused to abound:' ἀφθόνως ἐξέχεε, Thl.: Thdrt. has the same idea, ἀναβλύζει γὰρ τὰς τοῦ ἐλέους πηγάς, κ. τούτοις ἡμᾶς περικλύζει τοῖς ῥεύμασιν. The E. V. is wrong, '*wherein He hath abounded*:' no such construction of attraction of a dative being found in the N. T. Calvin and Beza would take ἧς not as an attraction, but as the genitive after ἐπερίσ. as in Luke xv. 17, 'of which He was full, &c.' But this does not agree well with the γνωρίσας, &c. below. As little can the '*quæ superabundavit*' of the Vulg. [and Syr.] stand: the attraction of the nominative being scarcely possible, and this being still more inconsistent with γνωρίσας) **forth to us in all** (possible) **wisdom and prudence** (with E. V., De Wette, &c., I would refer these words to God. On the other hand, Harless [with whom are Olsh., Stier, Ellic., al.] maintains, that neither πάσῃ nor φρονήσει will allow this. "πᾶς," he says, "never = *summus*,—never betokens the *intension*, but only the *extension*, never the power, but the frequency,—and answers to our 'every,' i. e. all possible;—so that, when joined to abstracts, it presents them to us as concrete: πᾶσα δύναμις, 'every power that we know of,' 'that exists;'—πᾶσα ὑπομονή, every kind of endurance that we know of;—πᾶσα ἐνσέβεια, &c. Now it is allowable enough, to put together all excellences of one species, and allege them as the motive of a human act, because we can conceive of *men* as wanting in any or all of them: but not so with God, of whom the Apostle, and all of us, conceive as the Essence of all perfection. We may say of God, '*in Him is all wisdom*,' but not, '*He did this or that in all wisdom*.'" "Again," he continues, "φρόνησις cannot be ascribed to God." And this he maintains,—not by adopting the view of Wolf, al., that it is *practical knowledge*, which suits neither the context nor usage,—nor that of Anselm, Bengel, al., that σοφ. is '*de præsentibus*,' φρον. '*de futuris*,'—but by understanding σοφία of the normal collective state of the spirit, with reference especially to the *intelligence*, which last is expressed accord-

[h] φρονήσει [9] [i] γνωρίσας ἡμῖν τὸ [j] μυστήριον τοῦ θελή- [h] Luke i. 17 only. 2 Kings iii. 28.
ματος αὐτοῦ, κατὰ τὴν [k] εὐδοκίαν αὐτοῦ, ἣν [l] προέθετο [i] John xvii. 26. ch. iii. 3, 5. vi. 19, 21. Col. i. 27.
[m] ἐν αὐτῷ [10] [n] εἰς [o] οἰκονομίαν τοῦ [p] πληρώματος τῶν [q] και-

iv. 7, 9. Ezek. xliv. 23.
[j] Mark iv. 11. Rom. xi. 25. xvi. 25. 1 Cor. ii. 7. Dan. ii. 30 al.
[l] ch. iii. 3. vi. 19. Col. i. 26 al.
[k] ver. 5 reff.
[l] Rom. i. 13. iii. 25 only ‡. Exod. xl. 4.
[m] vv. 3, 4 reff.
[n] — Matt. x. 18.
[o] ch. iii. 2, 9. Luke xvi. 2, 3, 4. 1 Cor. ix. 17. Col. i. 25. 1 Tim. i. 4 only. Isa. xxii. 19, 21 only. Mark i. 15. 1 Thess. v. 1.
[p] — Gal. iv. 4 only.
[q] see note, and

9. γνωρισας F latt goth Hil lat-ff (not Jer). om 2nd αυτου DF goth copt Tert Hil Victorin.

ing to its various sides, by the words so often found conjoined with *σοφία*,—*σύνεσις, φρόνησις, γνῶσις*. So that *φρόνησις*, as a one-sided result of *σοφία*, cannot be predicated of God, but only of men. According to this then, *ἐν πάσ. σ. κ. φρ.* must refer to that *in the bestowal of which on us* He hath made His grace to abound, so that *we should thereby become σοφοὶ κ. φρόνιμοι*:—as Olsh., *ἵνα ἐν πάσῃ σοφίᾳ κ. φρονήσει περισσεύσωμεν*. Chrys. joins the words with *γνωρίσας*, understanding them, however, of *us*, not of God: *ἐν π. σοφ. κ. φρ., φησί, γνωρίσας ἡμ. τὸ μ. τ. θ. αὐτ.· τουτέστι, σοφοὺς κ. φρονίμους ποιήσας τὴν ὄντως σοφίαν, τὴν ὄντως φρόνησιν*. But see, on such arrangement, the note on *ἐν ἀγάπῃ* ver. 4.

Stier quotes from Passavant: "In the living knowledge of the thoughts and ways of God we first get a sure and clear light upon ourselves and our ways, a light cast from above upon the import and aim of this our earthly life in the sight of God and His eternity. Here is the true wisdom of the heart, the true prudence of life." But against this view, De W. alleges, (1) that *φρόνησις* can be as well predicated of God as *γνῶσις*, Rom. xi. 33, and is actually thus predicated, Prov. iii. 19; Jer. x. 12 LXX, of His *creative* wisdom, which is analogous to His *redemptive* wisdom. (2) that God's *absolute* wisdom is not here treated of, but His relative wisdom, as apparent in the use of means subservient to its end: so that *ἐν πάσῃ* would mean 'in all wisdom thereto belonging,' as Jer.: 'Deus in omni sapientia sua atque prudentia, juxta quod consequi poterant, mysterium revelavit.' And he compares *ἡ πολυποίκιλος σοφία τ. θ.* ch. iii. 10.

These last arguments are weighty, as shewing the *legitimacy* of the application to God: but even beyond them is that which construction and usage furnish. It would be hardly possible, did no other consideration intervene, to refer this *ἐν π. σ. κ. φρ.* to other than the subject of the sentence,—cf. *ἧς ἐχαρ. ἡμᾶς ἐν τῷ ἠγαπ.* above. I therefore decide [still; after reconsideration of Ellicott's note] for the application to God, not to us. It was in His manifold wisdom and prudence, manifested in all ways possible for us, that He poured out His grace upon us: and this wisdom and prudence was especially exemplified in that which follows, the notification to us of His hidden will, &c. In Col. i. 9, the reference is clearly different: see note there), **having made known** (*γνωρίσας* is explicative of *ἐπερίσσευσεν*, just as *προορίσας* is of *ἐξελέξατο* above:—'in that He made known.' This 'making known' is not merely the information of the understanding, but the revelation, in its fulness, to the heart) **to us** (not, the Apostles, but Christians in general, as throughout the passage) **the mystery** (reff. and Rom. xvi. 25. St. Paul ever represents the redemptive counsel of God as a mystery, i. e. *a design hidden in His counsels*, until revealed to mankind in and by Christ. So that his use of *μυστήρ.* has nothing in common, except the facts of concealment and revelation, with the mysteries of the heathen world, nor with any secret tradition over and above the gospel as revealed in the Scriptures. All who vitally know that, i. e. all the Christian church are the initiated: and all who have the word, read or preached, *may vitally* know it. Only the *world* without, the unbelieving, are the uninitiated) **of** (objective genitive, 'the material of which mystery was, &c.') **His will** (that which He purposed), **according to His good pleasure** (belongs to *γνωρίσας*, and specifies it: not to *θελήμ.* [*τοῦ κατὰ τ. ε. αὐ.*]: i. e. so that the revelation took place in a time and manner consonant to God's eternal pleasure—viz. *εἰς οἰκον.*, &c. On *εὐδοκ.*, see above ver. 5) **which He purposed** (reff.) **in Himself** (*ἐν αὐτῷ* is read, and referred (1) to *Christ*, by Chrys. and the ff., Anselm, Bengel, Luther, all. But this is impossible, because *ἐν τῷ χριστῷ* is introduced with the proper name below, which certainly would not occur on the *second* mention after *ἐν αὐτῷ*, in the same reference: (2) to *the Father*, by Harless. But this is equally impossible. For *αὐτῷ* to refer to the subject of the sentence, we must have the mind of the reader removed one step from that subject by an

r Rom. xiii. 9 only †. Ps. lxxi. 20 Theod.

ρῶν, r ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ, τὰ ABDF KLN*a b c d e f g h k l m n o 17

10. for εις, κατα την A : εις is written twice, but the first marked for erasure, by ℵ¹. rec aft 2nd τα ins τε, with ℵ¹ m Epiph : om ABDFKLN¹ rel vss Eus Cyr.

intermediate idea supervening, as in κατὰ τὴν εὐδοκίαν αὐτοῦ. Had this been κατὰ τ. πρόθεσιν αὐτοῦ, the reference would have been legitimate. But when, as here, no such idea intervenes,—ἣν προέθετο ἐν αὐτῷ—the subject is directly before the mind, and αὐτός, not being reflective but demonstrative, must point to some other person: who in this case can only be Christ. Our only resource then is to read αὐτῷ) **in order to** (belongs to προέθετο, not to γνωρίσας. Very many ancient Commentators and the Vulg. and E. V., take εἰς wrongly as = ἐν, by which the whole sense is confused. Hardly less confusing is the rendering of Erasm., Calv., Est., al., *usque ad tempus dispensationis*, thereby introducing into προέθετο the complex idea of *decreed and laid up*, instead of the simple one which the context requires) **the œconomy of the fulfilment of the seasons** (after long and careful search, I am unable to find a word which will express the full meaning of οἰκονομία. The difficulty of doing so will be better seen below, after τὸ πλήρ. τῶν καιρ. has been dealt with. This expression is by no means = τὸ πλ. τοῦ χρόνου in Gal. iv. 4, nor to be *equalized* with it, as Harl. attempts to do, by saying that many καιροί make up a χρόνος. The mistake which has misled almost all the Commentators here, and which as far as I know Stier has been the only one to expose, has been that of taking τ. πλ. τῶν καιρῶν as a fixed terminus a quo, = the coming of Christ, as Gal. iv. 4,—whereas usage, and the sense, determine it to mean, the whole duration of the Gospel times; cf. especially ch. ii. 7, ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις: 1 Cor. x. 11, τὰ τέλη τῶν αἰώνων, and Luke xxi. 24, καιροὶ ἐθνῶν, Acts i. 7; iii. 19, 21; 1 Tim. ii. 6. Thus τ. πλ. τ. καιρῶν will mean, the filling up, completing, fulfilment, of the appointed seasons, carrying on during the Gospel dispensation. Now, belonging to, carried on during, this fulfilling of the periods or seasons, is the οἰκονομία here spoken of. And, having regard to the derivation and usage of the word, it will mean, *the giving forth of the Gospel under God's providential arrangements*. First and greatest of all, HE is the οἰκονόμος: then, above all others, His divine Son: and as proceeding from the Father and the Son, the Holy Spirit—and then in subordinate degrees, every one who οἰκονομίαν πεπίστευται, i. e. all Christians, even to the lowest, as οἰκονόμοι ποικίλης χάριτος θεοῦ, 1 Pet. iv. 10. So that our best rendering will be, œconomy, leaving the word to be explained in teaching. The genitive καιρῶν is one of *belonging* or *appurtenance* as in κρίσις μεγάλης ἡμέρας, Jude 6), **to sum up** (the infinitive belongs to and specifies εὐδοκίαν;—ἣν . . . . καιρῶν having been logically parenthetical,—and explains what that εὐδοκία was. The verb, here as in the only other place in the N. T. where it occurs [ref.], signifies to *comprehend, gather together, sum up*. As there the whole law is comprehended in one saying, so here all creation is comprehended, summed up, in Christ. But it can hardly be supposed that the ἀνακεφαλαιώσασθαι has express reference here to Him as the κεφαλή: for 1) this is not predicated of Him till below, ver. 22;—2) the verb is from κεφάλαιον, not from κεφαλή; so that such reference would be only a play on the word:—3) the compound verb, as here, is used in Rom. l. c. in the simple ordinary sense. The ἀνα- applies to the gathering of all individuals, not to any *restoration* [Syr., vulg., Olsh. (Ellic. in part), al.], in which τὰ ἐπὶ τοῖς οὐρανοῖς would have no share. See more below: and cf. the ||, Col. i. 19, 20, and note there) **all things** (neuter, and to be literally so taken: not as a masculine, which, when a neuter is so understood, must be implied in the context, as in Gal. iii. 22:—*the whole creation*, see Col. i. 20) **in the Christ** (q. d., His Christ. The article is not expressed with χριστός after a preposition, unless with some such special meaning: see below ver. 12), **the things in** (lit. *on*; see below) **the heavens** (universal—not to be limited to the *angels* [Chrys., &c.], nor *spirits of the just* [Beza, al.], still less to be understood of the *Jews*, τὰ ἐπὶ τ. γῆς being the Gentiles [Locke, &c.]. Chrys.'s words are so far true, μίαν κεφαλὴν ἅπασιν ἐπέθηκε τὸ κατὰ σάρκα χριστόν, κ. ἀγγέλοις κ. ἀνθρώποις· . . . . τοῖς μὲν τὸ κατὰ σάρκα, τοῖς δὲ τὸν θεὸν λόγον—but the Apostle's meaning extends much further. The rec. ἐν τ. οὐρ. seems to have been adopted from Col. i. 20. There also ἐπί is read, but by L and a few mss. only, and evidently from our passage. The construction is a common one: cf. ἐπὶ χθονί Il. γ. 195, ἐπὶ πόλῃσι, ib. 149. It is strange

ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· 11 ἐν αὐτῷ, ἐν ᾧ καὶ [s] ἐκληρώθημεν [t] προορισθέντες [u] κατὰ [v] πρόθεσιν τοῦ τὰ πάντα [w] ἐνεργοῦντος κατὰ τὴν [x] βουλὴν τοῦ θελήμα-

s here only. 1 Kings xiv. 41 (only?).
t Acts iv. 28. Rom. viii. 29, 30. 1 Cor. ii. 7. ver. 5
only†.
u v = Phil. ii. 3 reff.
xxvii. 13 ‡. 2 Macc. iii. 8. vi. 17. Ps. xxxii. 11.
u = Rom. viii. 28. ix. 11. ch. iii. 11. 2 Tim. i. 9. Acts w Gal. ii. 3 reff.
x = Acts ii. 23. iv. 28. xiii. 36. Heb.

rec (for 1st επι) εν, with AFK№² rel copt Orig-cat Epiph₂ Chr Cyr Thdrt Thl Iren-int Victorin: txt BDL№¹ a c d e h l n goth Thdrt Œc Tert.

11. for εκληρωθημεν, εκληθημεν (*gloss*) ADF syr: txt BKL№ rel vulg(and F-lat) syr-w-ob goth Chr Thdrt Damasc Ambrst Jer. ins την bef προθεσιν D¹F l. aft προθεσιν ins του θεου DF copt goth æth Ambrst. om τα D¹F: for τα παντα, παντας d.

to find in Ellicott a defence of the rec. ἐν, grounded on the fact that "ἐπί is never joined in the N. T. with οὐρανός or οὐρανοί, and that ἐν οὐρανῷ and ἐπὶ γῆς are invariably found in antithesis." Such an argument would sweep away all ἅπαξ λεγόμενα of construction, and break down the significance of all exceptional usage) **and the things on the earth** (general, as before τὰ πάντα. All creation is summed up in Christ: it was all the result of the Love of the Father for the Son [see my Doctrine of Divine Love, Serm. i.], and in the Son it is all regarded by the Father. The vastly different relation to Christ of the different parts of creation, is no objection to this union in Him: it affects, as Beng. on Rom. viii. 19, "pro suo quodque genus captu." The Church, of which the Apostle here mainly treats, is subordinated to Him in the highest degree of conscious and joyful union: those who are not His spiritually, in mere subjugation, yet consciously; the inferior tribes of creation, unconsciously: but objectively, all are summed up in Him);

11.] **in Him** (emphatic repetition, to connect more closely with Him the following relative clause), **in whom we** (Christians, *all*, both Jews and Gentiles; who are resolved below into ἡμεῖς and ὑμεῖς: see on ver. 12) **were also** (besides having, by His purpose, the revelation of His will, ver. 9.

Not '*we also*,' καὶ ἡμεῖς, as vulg. "*in quo etiam nos . . .*," nor as E. V. '*in whom also*') **taken for His inheritance** (κληρόω, in its ordinary meaning, '*to appoint by lot*,'—then '*to appoint*' generally: κληρουμαι, mid. '*to get*, or *possess* any thing *by* such *appointment*.' The aorist passive, if ever taken in a middle sense, cannot be thus understood here, on account of εἰς τὸ εἶναι following. Confining ourselves therefore to the strict passive sense, we have three meanings apparently open to us: (1) '*we were appointed by lot*.' So Chrys., Thl., vulg. [*sorte vocati sumus*], Erasm. [*sorte electi sumus*]. Chrys. supposes this apparently fortuitous choice to be *corrected* by προορ. κ.τ.λ. following: 'we were allotted, yet not by chance:' others justify it, as Estius, 'quia in ipsis electis nulla est causa cur eligantur præ aliis.' But to this Meyer properly opposes the fact, that we are never by St. Paul said to be chosen by any such θεία τύχη, but only by the gracious purpose of God: cf. Plato, Legg. vi. p. 759 c: κληροῦν οὕτω τῇ θείᾳ τύχῃ ἀποδιδόντα. (2) '*we were made partakers of the inheritance*,' i. e. of the Kingdom of God, as Israel of Canaan,—Acts xxvi. 18: Col. i. 12. This is adopted by Harl., and Mey., and many others. But it seems without authority from usage: the instance which Mey. quotes from Pind., Ol. viii. 19, κληροῦν τινι, not bearing this rendering. And besides, the context is against it: ἐκληρώθημεν being followed, as Stier observes, not by εἰς τὸ ἔχειν ἡμ., but by εἰς τὸ εἶναι ἡμ., and thus pointing at something which 'we' are to *become*, not to *possess*. Another reason, see below. (3) '*we were made an* (God's) *inheritance*.' This (Grot., Beng., Olsh., De W., Stier, Ellic., al.) seems to me the only rendering by which philology and the context are alike satisfied. We thus take the ordinary meaning of κληρόω, to assign as a κλῆρος: and the prevalent idea of Israel in the O. T. is as a people whom the Lord chose *for His inheritance*; cf. Deut. iv. 20, ὑμᾶς ἔλαβεν ὁ θεὸς . . . . εἶναι αὐτῷ λαὸν ἔγκληρον: ib. ix. 29; xxxii. 9; 3 Kings viii. 51, al. Flatt cites from Philo (qu. ref. ?), ᾧ προσκεκλήρωνται, διότι τοῦ σύμπαντος ἀνθρώπων γένους ἀπενεμήθη οἷα τις ἀπαρχὴ τῷ ποιητῇ κ. πατρί. Olsh. calls this 'the realization *in time* of the ἐκλογὴ ἐν χριστῷ spoken of before,' viz. by God taking to Himself a people out of all nations for an inheritance —first in type and germ in the O. T., then fully and spiritually in the N. T. This interpretation will be further substantiated by the note on ver. 12 below), **having been predestined** (why mention this again? Harl. maintains that it here applies to the

y Acts iii. 19. vii. 19. Rom. i. 11, 20 al.
x ver. 6 reff.
a here only †.
b 1 Cor. xv. 19. Pa. xxxii. 21.

τος αὐτοῦ, 12 [y] εἰς τὸ εἶναι ἡμᾶς εἰς [x] ἔπαινον δόξης αὐτοῦ τοὺς [a] προηλπικότας [b] ἐν τῷ χριστῷ. 13 ἐν ᾧ καὶ ὑμεῖς,

ABDF KLℵ a b c d e f g h k l m n o 17

12. rec ins της bef δοξης, with A h Chr Thdrt Œc: om BDFKLℵ rel Eus Cyr Damasc Thl. om αυτου D¹F flor Tert. (not F-lat.)

Jews only, and refers to their selection [according to him to *possess* the inheritance] by God: but this cannot be, because as remarked above, ἡμᾶς, which first brings up the difference, does not occur yet. The true answer to the question lies in this,—that here first the Apostle comes to the idea of the universal Church, the whole Israel of God, and therefore here brings forward again that fore-ordination which he had indeed hinted at generally in ver. 5, but which properly belonged to Israel, and is accordingly predicated of the Israel of the Church) **according to** (in pursuance of) **the purpose** (repeated again [see above] from ver. 9: cf. also ch. iii. 11) **of Him who works** (energizes; but especially in and among material previously given, as here, in His material creation, and in the spirits of all flesh, also His creation) **all things** (not to be restricted, as Grot., to the matter here in hand, but universally predicated) **according to the counsel of His will** (the βουλή here answers to the εὐδοκία ver. 5, —the definite shape which the will assumes when decided to action—implying in this case the union of sovereign will with infinite wisdom), 12.] **in order that we** (here first expressed, as distinguished from ὑμεῖς, ver. 13: see below) **should be to the praise of His glory** (see on ver. 6 and ver. 14 below), **namely, we who have before hoped in the Christ** (we Jewish-Christians, who, before the Christ came, looked forward to His coming, waiting for the consolation of Israel: cf. especially Acts xxviii. 20, ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἅλυσιν ταύτην περίκειμαι—and xxvi. 6, 7. The objection, that *so few* thus looked, is fully met by the largeness of St. Paul's own expression in this last passage. But this whole interpretation requires defending against opponents. First, the verse is variously punctuated. Harl., and Olsh. even more decidedly, read it εἰς τὸ εἶναι ἡμᾶς, εἰς ἔπαινον δόξ. αὐ., τοὺς προηλπ. ἐν τ. χρ. But to this it may be objected, (1) that εἰς ἔπ. δόξης αὐ., occurring as it does again at the end of the whole passage as the final aim of all, cannot with any probability be here merely parenthetical: (2) that above, ver. 6, and below, ver. 14, it, as well as the predestination, has reference to the fulness of the Gospel, not to incomplete prefatory hope in Christ [this would be no objection to De W.'s view: see below]: (3) that thus we should require some demonstrative expression preceding, to mark out these ἡμᾶς, such as ἐν ᾧ καὶ ἐκληρώθημεν ἡμεῖς οἱ προορισθέντες. The objections which Harl. brings against the ordinary construction are implicitly answered in this exposition. They rest mainly on the mistake of referring ἐκληρώθ. προορισθέντες to the Jewish Christians: see above. De W. denies all reference to Jews and Gentiles,—(1) from the analogy of words compounded with προ- [προ-ακούειν Col. i. 5, προλέγειν Gal. v. 21; 1 Thess. iii. 4, προγράφειν Rom. xv. 4, προεπαγγέλλεσθαι Rom. i. 2], which he says indicate always priority as to the thing spoken of [in his idea here merely, 'hope previous to the fulfilment of that hope,' i. e. προ- has no meaning, for all hope must be this], not in comparison with other persons: but (a) this is not true—cf. προελθόντες Acts xx. 13, προέχεσθαι, προηγεῖσθαι, προτιθέναι, προάγειν, προπορεύεσθαι,—and (b) if it were, it does not touch our interpretation—hoped before [Christ's coming]:—(2) from ver. 13 saying nothing peculiar to Gentile Christians [but see there]: (3) from καὶ ὑμᾶς, in ch. ii. 1, and Col. i. 21, not meaning Gentile Christians, but being merely addressed to the readers generally. But in both these places it is so, merely because other things or persons have just been treated of: whereas here he would understand this ἡμᾶς as including the ὑμεῖς, thus depriving it of the force which it has there).

13.] What is the construction? Have we but one sentence, ἐν ᾧ . . . . ἐσφραγίσθητε, the two participial clauses being parallel, and both belonging to the verb? so the ff., Beng., De W., Ellic., [by whom the view is well defended and explained,] &c. But this seems to me impossible, from the arrangement. It would require the omission of the second ἐν ᾧ, or the placing of the καὶ ὑμεῖς after ἀκούσαντες. As the sentence now stands, the second ἐν ᾧ καὶ must begin a new sentence, and surely cannot be the mere rhetorical repetition of the first. This being so, we must un-

ἀκούσαντες τὸν [c] λόγον τῆς [e] ἀληθείας, τὸ εὐαγγέλιον [c] 2 Cor. vi. 7. 2 Tim. ii. 15. James i. 18.
τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες [d] ἐσφραγίσθητε [d] — 2 Cor. i. 22. ch. iv. 30. see Rev. vii. 3 al.
τῷ [e] πνεύματι τῆς [e] ἐπαγγελίας τῷ ἁγίῳ, 14 ὅ ἐστιν
[e] here only. see Rom. i. 4. viii. 16. xi. 8. 2 Cor. iv. 13. 2 Tim. i. 7. Heb. x. 29.

13. ημεις AKLN^{3}(but *υ* restored) e f g^{1} h k l n o Thl-ms. om 2nd και DF copt Did, Iren-int Tert Pelag Aug. εσφραγισθη B.

14. rec (for ὅ) ος, with DKN rel Chr-comm Thdrt Damasc Thl Œc: οστις, omg εστιν,

derstand some verb to complete ἐν ᾧ καὶ ὑμεῖς. Nothing can be more usual or more simple than to supply ἐστέ: nothing commoner than ἐν χριστῷ εἶναι: nothing better suited to the context than, after putting forward the Jewish believers, to turn to the Gentiles, 'Ye also have your part in Christ—our prominence does not exclude you.' Some supply ἠλπίκατε (Erasm.-ver., Calv., Est., al.), some ἐκληρώθητε (Erasm.-par., Harl., Olsh., al.); but the other is far simpler; and I cannot see how it deserves the charge which Ellicott brings against it, of being "a statement singularly frigid and out of harmony with the linked and ever-rising character of the context." It is quite accounted for as above, as forming a link in the context, whose character is well thus described. **In whom are ye also** (ye Gentile believers) **since ye heard** (from the time when ..... Their *hearing* was the *terminus a quo*) **the word of the truth** (the word whose character and contents are the truth of God: "quasi extra ipsum nulla esset proprie veritas," Calv.: see reff. This word is the instrument of the new birth, James i. 18. See Col. i. 5, and, above all, John xvii. 17), (viz.) **the Gospel of your salvation** (the Gospel whose contents, whose good tidings are your salvation: not a genitive of apposition, as Harl.,—cf. the expressions εὐαγγ. τῆς χάριτος τ. θεοῦ, Acts xx. 24,—τῆς εἰρήνης, ch. vi. 15,—τ. βασιλείας, Matt. ix. 35,—Ἰησοῦ χριστοῦ, Mark i. 1); **in whom** (belongs to *Christ*, as the former ἐν ᾧ—not to λόγον nor to εὐαγγέλιον,—nor is ἐν ᾧ to be taken with πιστεύσαντες, see below: but with ἐσφραγίσθητε—in whom ye not only are, but were sealed. The ἐν ᾧ καὶ ..... ἐσφραγίσθητε answers exactly to ἐν ᾧ καὶ ἐκληρώθημεν above; πιστεύσαντες not being by this construction rendered superfluous [Mey.]; see below) **also** (belongs to πιστεύσαντες ἐσφραγίσθητε, not to either word alone) **on your believing** (*terminus a quo*, as ἀκούσαντες above. Not to be taken with ἐν ᾧ [as = εἰς ὅν, an usage unknown to St. Paul], for see Acts xix. 2, εἰ πνεῦμα ἅγ. ἐλάβετε πιστεύσαντες;—'did ye receive the Holy Ghost when ye believed?'—and Rom. xiii. 11, νῦν ... ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν: see also 1 Cor. iii. 5; xv. 2, 11; Heb. iv. 3. This use of the aorist marks the time when the act of belief first took place—and it must naturally therefore stand absolutely) **ye were sealed** (the fact followed on baptism, which was administered on belief in Christ. See the key-passage, Acts xix. 1—6. πιστεύσαντες is, and is not, contemporaneous with ἐσφραγίσθητε: it is not, inasmuch as in strict accuracy, faith preceded baptism, and baptism preceded the gift of the Spirit: but it is, inasmuch as on looking back over a man's course, the period of the commencement of his faith includes all its accidents and accompaniments. See Ellic.'s note. The figure of *sealing* is so simple and obvious, that it is perhaps mere antiquarian pedantry, with Schöttgen, Grot., and Wetst., to seek for an explanation of it in Gentile practices of branding with the names of their deities, or even in circumcision itself. The sealing was objective, making manifest to others [ὅστε εἶναι δῆλον, ὅτι θεοῦ ἐστε λάχος κ. κλῆρος, Thl.; so Chr., al.]: see John iii. 33; Rev. vii. 3,—but also subjective, an approval and substantiation of their faith [τὴν βεβαίωσιν ἐδέξασθε, Theod. Mops.], see Rom. viii. 16; 2 Cor. i. 22; 1 John iii. 24 b) **by the spirit of the promise** (i. e. who was ἡ ἐπαγγελία τοῦ πατρός, Luke xxiv. 49; Acts i. 4; Gal. iii. 14, 22; and I therefore insert the article. This, and not the other alternative, that the Spirit confirms God's promises to us, is the true rendering: He was the promise of the O. T. as well as of the N. T.: as Chr.: δύο εἰσὶν ἐπαγγελίαι, μία μὲν διὰ τῶν προφητῶν, ἑτέρα δὲ ἀπὸ τοῦ υἱοῦ. To unite together both alternatives as Stier does, weakens the force of the reference of ἐπαγγελίας back to God, so necessary to the context. The fact, that the Spirit is *to us* the Spirit of promise, is abundantly expressed in the following clause), **the Holy One** (I have preferred giving the ἁγίῳ separately, feeling with Meyer that there is an emphatic pathos in it which

f 2 Cor. i. 22. v. 5 only. Gen. xxxviii. 17, 18, 20 only. i
f ἀρραβὼν τῆς g κληρονομίας ἡμῶν εἰς h ἀπολύτρωσιν τῆς ABDF KLN a b c d e f g h k l m n o 17
περιποιήσεως, εἰς j ἔπαινον τῆς δόξης αὐτοῦ.
g — Acts xx. 32. Col. iii. 24. 1 Pet. i. 4. 14. Heb. x. 30. 1 Pet. ii. 9 only. 2 Chron. xiv. 13. h ver. 7 reff. Mal. iii. 17 only. i 1 Thess. v. 9. 2 Thess. ii. j ver. 6 reff.

d: txt ABFL 67² Ath Euthal Chr-txt. om last της ℵ.

should not be lost in the usual prefix, 'the Holy Spirit.' The Spirit with whom He sealed you is even *His own* Holy Spirit—what grace, and mercy, and love, is here!) **which** (if the ὅς of the rec. be retained, it is not for a moment to be referred to Christ,—nor to be insisted on as agreeing with the understood gender of the personal πνεῦμα,—but as so very often, a relative agreeing in gender with the subject [ἀρραβὼν] of the relative clause: see ch. iii. 18 reff. and many more examples in Brüder) **is the** (not 'an') **earnest** ("the word signifies the first instalment paid as a pledge that the rest will follow. It is used by the Greek orators, and by the earlier Latin writers, especially Plautus and Terence. A. Gellius [xvii. 2] speaks of it as a word considered in his time [A.D. 120—50] to be vulgar, and superseded by 'arra,' which is the substitute for it in later Latinity. It is remarkable that the same word עֵרָבוֹן is used in the same sense in Hebrew, Gen. xxxviii. 17, 18, from עָרַב, to *mix* or *exchange*, and thence to *pledge*, as Jer. xxx. 21; Neh. v. 3. It was therefore probably derived by the Greeks from the language of Phenician traders, as *tariff*, *cargo*, are derived, in the English and other modern languages, from Spanish traders." Stanley, on 2 Cor. i. 22. And so here—the Spirit is the ἀπαρχή, Rom. viii. 23,—the μέρος τοῦ παντός, as Chrys., or πρόδομα, as Hesych.: the pledge and assurer to us of τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν, 1 Cor. ii. 12, which eye hath not seen, &c.) **of our inheritance** (here the first person comes in again, and not without reason. The inheritance [see above on ἐκληρώθημεν, which involved the converse idea] belongs to both Jew and Gentile—to all who are the children of Abraham by faith, Gal. iii. 28, 29), **for** ('in order to,'—not '*until*,' as E. V.; nor in ch. iv. 30: nor does εἰς belong to ὅ ἐστιν . . ., but to ἐσφραγίσθητε. These two final clauses express the great purpose of all—not any mere intermediate matter—nor can the Holy Spirit be said to be any such intermediate gift) **the full redemption** (ἀπολ. is often used by the Apostle in this sense, c. g. ch. iv. 30; Rom. viii. 23, of the full and exhaustive accomplishment of that which the word imports) **of His purchased possession** (the sense of περιποίησις has been much disputed, and many ungrammatical and illogical renderings of the words given. A full discussion may be seen in Harless's note. The senses to be avoided are, (1) the nonsensical *antiptosis*, that ἀπολ. τ. περιπ. = περιποίησιν τῆς ἀπολυτρώσεως: (2) the equally absurd hendiadys, taking τ. περιποιήσεως for τὴν περιποιηθεῖσαν, which fits neither the true sense of εἰς, nor the context: (3) the taking περιποιήσεως as *active* in meaning —'redemptio qua contingat certa vitæ possessio.' Bucer. But this it could not convey to the Apostle's readers, unless constructed with some substantive to indicate such a meaning, as in 1 Thess. v. 9, where see note. A variety of this is proposed by Grot.—'rescuing,' i. e. salvation—and defended by Heb. x. 39, where περιποίησις ψυχῆς is opposed to ἀπώλεια. But besides that there the genitive ψυχῆς fixes the meaning,—the article τῆς here. in my view, is an insuperable objection. (4) the taking περιπ. in a *passive* sense, as *res acquisita*—making it therefore = κληρονομία, and giving to ἀπολύτρωσις the sense of *entire bestowal*, which it cannot have. It remains then, that we seek some technical meaning of περιποίησις, since the obvious etymological ones fail. And such a meaning is found by considering its uses in the O. T. It, and its cognate word περίειμι, are found applied to the people of God, in the sense of a people whom He preserves for Himself as His possession. So Exod. xix. 5, ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν, Deut. vii. 6; xiv. 2; xxvi. 18;—Ps. cxxxiv. 4, τὸν Ἰακὼβ ἐξελέξατο ὁ κύριος, Ἰσραὴλ εἰς περιουσιασμὸν ἑαυτῷ,—Isa. xliii. 21, λαόν μου ὃν περιεποιησάμην τὰς ἀρετάς μου διηγεῖσθαι,—Mal. iii. 17, ἔσονταί μοι, λέγει κύριος παντοκρ., εἰς ἡμέραν, ἣν ἐγὼ ποιῶ, εἰς περιποίησιν, κ. αἱρετιῶ αὐτοὺς . . . . κ.τ.λ. In ref. 2 Chron. we have the wider meaning of a *remnant* generally. The above sense as applied to the people of the Lord, was adopted by the N. T. writers: e. g. St. Paul, Acts xx. 28, τὴν ἐκκλησίαν τ. θεοῦ, ἣν περιεποιήσατο διὰ τ. αἵματος τ. ἰδίου,—St. Peter, 1 Pet. ii. 9, ὑμεῖς . . . . λαὸς εἰς περιποίησιν. And such seems to be the meaning here: though no other case can be alleged in which the word stands so absolutely. We must suppose, that it would explain itself to the

15 Διὰ τοῦτο κἀγώ, [k] ἀκούσας τὴν [l] καθ' ὑμᾶς [m] πίστιν [m] ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν [n] ἀγάπην τὴν [n] εἰς πάντας τοὺς [o] ἁγίους, 16 οὐ [p] παύομαι [q] εὐχαριστῶν ὑπὲρ ὑμῶν, [r] μνείαν [r] ποιούμενος [s] ἐπὶ τῶν [s] προσευχῶν μου, 17 ἵνα

k constr., Matt. xi. 2. Acts xxiii. 16. Gal. i. 13. Col. i. 4. Philem. 5. l constr., Acts xvii. 23. xviii. 15. xxvi. 3.

m Gal. iii. 26. Col. i. 4. 1 Tim. iii. 13. 2 Tim. iii. 15. P. — ἀγ. ἐν, 1 John iv. 16. 2 al. Isa. xxxviii. 20.

n Rom. v. 5. Col. i. 4. 1 Pet. iv. 8. o = ver. 1 reff. q = John xi. 41. Rom. i. 8. 1 Cor. i. 4 al. fr.† Judith viii. 25. Wisd. xviii. 2. 2 Macc. i. 11 only.

p = Acts vi. 13. xiii. 10. xx. 31. Col. i. 9 al. r Rom. i. 9. 1 Thess. i. 2. Philem. 4 only. Job xiv. 13. μν., Phil. i 3. 1 Thess. iii. 6. 2 Tim. i. 3 (Rom. xii. 13 v. r.) only. P. s Rom. i. 10. 1 Thess. i. 2. Philem. 4 only.

15. aft τησ. ins χριστω D^1FG vss. (χῡ D^1.) om αγαπην την (*possibly from homœotel?*) $ABℵ^1$ 17 Cyr Jer Aug_{alle}: om την D^1F: ins $KL ℵ^{2-3}$ rel latt syrr copt goth Chr Cyr_1 Thdrt Damasc Ambrst Aug_1.—κ. τ. ε. π. αγαπην τ. αγιους n^1: κ. τ. ε. π. τ. αγ. αγαπ. m 80.

16. παυσομαι D Victorin. rec (aft μνειαν) ins υμων, with D^1KL rel vulg syrr copt Chr Thdrt Damasc Jer Ambrst: aft ποιουμ. F: om $ABDℵ^1$ m 17 goth Hil.

readers, from their familiarity with O. T. expressions, or with the Apostle's own use of it. This view is taken by the Syr., Œc., Erasm., Calv., Grot., and most Commentators, also by De Wette, Harless, Olsh., Meyer, Stier, Ellic. Stier endeavours, as so often, to unite the meanings regarding God, and ourselves,—for that we in being God's possession, reserved for survivorship to others, do, in the root of the word, thus survive, are thus saved: and undoubtedly this is so, but is not the leading idea) **for the praise of His glory** (as before, ver. 6: but as Stier well remarks, χάριτος does not appear here, grace having *done its work*. αὐτοῦ is the Father: cf. ver. 17, ὁ πατὴρ τῆς δόξης. This, the thorough and final redemption of the Church which He hath acquired to Himself, is the greatest triumph of His glory: as Grot. well says, 'Plus aliquanto est in voce περιποιήσεως quam in voce κλήρου quam antea habuimus. κλῆρος, sors, jus proprium perpetuumque significat: περιποίησις, acquisitio, et hoc, et modum acquirendi gravem et laboriosum. Solemus autem plurimi ea facere quæ magno nobis constant'). See the typico-historical connexion of this wonderful passage with the patriarchal, legal, and prophetic periods, unfolded in Stier, i. pp. 129—136. I would not be understood to subscribe to all there advanced: but though his parallelism sometimes borders on the fanciful, the connexion is too striking to be altogether set aside by the real student of Scripture.

(B) vv. 15—23.] *The* IDEA OF THE CHURCH *carried forward, in the form of a prayer for the Ephesians, in which the fulfilment of the Father's counsel through the Son and by the Spirit, in His people, is set forth, as consisting in the* KNOWLEDGE *of the hope of His calling, of the riches of His promise, and the power which He exercises on His saints as first wrought by Him in Christ, whom He has made Head over all to the Church.*

15, 16.] INTRODUCTION TO THE PRAYER. **Wherefore** (i. e., on account of what has gone before since ver. 3: but especially of what has been said since ver. 13, where καὶ ὑμεῖς first came in:—because ye are in Christ, and in Him were sealed, &c.) **I also** (κἀγώ, either as resuming the first person after the second, going back to the ἐκληρώθημεν ver. 11,—or as corresponding to καὶ ὑμεῖς above:—not, as Mey., al., because he is sensible that in thus praying for them he is helping *their* prayers for themselves) **having heard of** (on the indication supposed to be furnished by this respecting the readers, see Prolegg. § ii. 12) **the faith among you in the Lord Jesus** (καθ' ὑμᾶς is not = ὑμετέραν, as ordinarily rendered [even by Meyer], either here or any where else: cf. the example which Mey. quotes from Thuc. vi. 16, τῷ κατ' αὐτοὺς βίῳ, 'the life which prevails among them:' Ellic. compares, for the distinction, τῷ νόμῳ τῷ ὑμετέρῳ, addressed to Pharisees, John viii. 17, with νόμου τοῦ καθ' ὑμᾶς, said with reference to Jews in Achaia, Acts xviii. 15: nor is 'among you' merely local [*chez vous*], but is *partitive*, implying the possibility of some not having this faith, and thus intensifying the prayer which follows) **and** [**your love which is**] **towards all the saints** (on the reading, see digest. Taking the bracketed words as genuine, τὴν *specifies* τὴν ἀγ. which might be general: τ. καθ' ὑμ. πίστιν wants no such specification, *all our faith* being ἐν τ. κυρ. Ἰησ., grounded in Him. Chrys. remarks: πανταχοῦ συνδπτει κ. συγκολλᾷ τ. πίστιν κ. τ. ἀγάπην

ABDF KLN a b c d e f g h k l m n o 17

t here only. w. ωπ*ήρ*, ver. 8. Rom. xv. 6. 2 Cor. i. 3. xi. 31. Col. i. 3. 1 Pet. i. 3 only. ὁ [t]θεὸς [t]τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ [u]πατὴρ τῆς [v]δόξης, [w]δῴη ὑμῖν [x]πνεῦμα [x]σοφίας καὶ [y]ἀποκαλύψεως [z]ἐν [a]ἐπιγνώσει [b]αὐτοῦ, 18 [c]πεφωτισμένους τοὺς

u — 2 Cor. i. 3. James i. 17. v Acts vii. 2. Ps. xxiii. 9, 10. w (form) Rom. xv. 5. 2 Tim i. 16, 18 al. Gen. xxvii. 28. see Winer, edn. 6, § 14. 1. g. x Exod. xxviii. 3 var. Isa. xi. 2. πν., Gal. vi. 1 reff. y — ch. iii. 3. z — ver. 8 reff. a — ch. iv. 13. Col. i. 9, 10. ii. 2. 1 Tim. ii. 4 al. 2 Pet. i. 2, 3, 8. ii. 20. Paul & 2 Pet. only, exc. Heb. x. 26. Prov. ii. 5. b obj. gen. aft. ἐπ. always. c — ch. iii. 9 Heb. vi. 4. x. 32. Ps. xviii. 3.

17. δῴ B.

θαυμαστήν τινα ξυνωρίδα) cease not giving thanks for you, making mention (of them,—viz. your faith and love) in (see reff. 'In ἐπί with a genitive, the apparent *temporal* reference partakes somewhat of the *local* reference of juxtaposition.' Bernhardy, p. 216) my (ordinary, see Rom. i. 9 note) prayers. 17.] *purpose* (including also the *purport*, see note on 1 Cor. xiv. 13, and Ellicott's note here) *of the prayer*:—that (depends on the sense of μνείαν ποι. ἐπ. τ. προσευχῶν, implying that a *prayer for them* took place) the God of our Lord Jesus Christ (see on ver. 3. The appellation is here solemnly and most appropriately given, as leading on to what is about to be said in vv. 20 ff. of God's *exaltation of Christ* to be Head over all things to His Church. To His God, Christ also in the days of His Flesh prayed, πάτερ, δόξασόν σου τὸν υἱόν: and even more markedly in that last cry, θεέ μου, θεέ μου), the Father of glory (not merely the *auctor, fons*, of glory, Grot., Olsh.: still less = πατὴρ ἔνδοξος: nor with Chrys. to be explained ὁ μεγάλα ἡμῖν δεδωκὼς ἀγαθά· ἀπὸ γὰρ τῶν ὑποκειμένων ἀεὶ αὐτὸν καλεῖ, ὡς, ὅταν λέγῃ ὁ πατὴρ τῶν οἰκτιρμῶν: nor is δόξης to be understood of the divine nature of Christ, as Thdrt.: θεὸν μὲν ὡς ἀνθρώπου, πατέρα δὲ ὡς θεοῦ, δόξαν γὰρ τὴν θείαν φύσιν ὠνόμασεν: for this would require τ. δόξης αὐτοῦ: but God is the Father,—by being the God and Father of our Lord Jesus Christ,—of that glory, the true and all-including glory, and *only glory*, of the Godhead, which shone forth in the manhood of the only-begotten Son [John i. 14],—the true Shechinah, which His saints beheld in the face of Christ, 2 Cor. iv. 4, 6, and into which they are changed by the Lord the Spirit, ib. iii. 18. In fact, 2 Cor. iii. 7—iv. 6, is the key to this sublime expression), would give (the account of the optative after ἵνα, when a present [παύομαι] has preceded, is very simple. It is used when the purpose is not that of the writer *as he is writing*, but is described as that of himself or some one else *at another time*. Thus Herod. ii. 93, καταπλώσουσι ἐς θάλασσαν, κ. ἀναπλώσαντες ὀπίσω τῆς αὐτῆς ἀντέχονται, ... ἵνα δὴ μὴ ἁμάρτωσι τῆς ὁδοῦ διὰ τὸν ῥόον. See Klotz, Devar. p. 622) to you the Spirit (certainly it would not be right to take πνεῦμα here as solely the Holy Spirit, nor as solely the spirit of man: rather is it the complex idea, of the spirit of man indwelt by the Spirit of God, so that as such, it is His special gift, see below) of wisdom (not, which *gives* wisdom, but which possesses it as its character—q. d. to which appertains wisdom) and of revelation (i. e. that revelation which belongs to *all Christians*: see 1 Cor. ii. 10 ff.: not the χαρίσματα of the early Church, as Olsh.,—nor could the Apostle be alluding to any thing so trivial and fleeting, see 1 Cor. xiii. xiv. To those who are taught of God's Spirit, ever more and more of His glories in Christ are revealed, see John xvi. 14, 15) in (belongs to δῴῃ: as the element and sphere of the working of this gift of the Spirit) the full knowledge (for the distinction between γνῶσις and ἐπίγνωσις, see 1 Cor. xiii. 12) of Him (Chr., Thl., Olsh., al., strangely connect ἐν ἐπιγνώσει αὐτοῦ with the following sentence, πεφωτισμ. κ.τ.λ. The whole parallelism is against this, in which πνεῦμ. σοφ. κ. ἀποκ. is ‖ πεφωτ. τ. ὀφθ. τ. κ. ὑμ. and ἐν ἐπιγνώσ. αὐτοῦ is ‖ εἰς τὸ εἰδέναι κ.τ.λ.;—and the object being to exalt the gifts of the Spirit, ἐν ἐπ. αὐτ. would hardly come first in the sentence, and thus monopolize the emphasis. See also on a similar proposal, ver. 4, end. αὐτοῦ [not αὑτοῦ] refers to the Father,—not to Christ, as Beza, Calv., al.; cf. αὐτοῦ four times in vv. 18, 19: Christ first becomes thus designated in ver. 20), having the eyes of your heart enlightened (the construction is as in Soph. Electr. 479, ὄπωπά μοι θράσος ἀδυνάτων κλύουσαν ἀρτίως ἀνειφάτων,—Æsch. Choëph. 396, πέπαλται δ' αὐτέ μοι φίλον κέαρ τόνδε κλύουσαν οἶκτον: see also Acts xxvi. 3,—Kühner ii. p. 381: so that πεφωτισμένους belongs to ὑμῖν, and τοὺς ὀφθαλμούς is the accusative of reference. So Beza, Beng., Koppe, Meyer, Ellic.: and such is the simpler and more forcible construction. But Grot., Rück., Harl., Olsh., De W.,

[d] ὀφθαλμοὺς τῆς [d] καρδίας ὑμῶν, [e] εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ [f] ἐλπὶς τῆς [g] κλήσεως [g] αὐτοῦ, τίς ὁ [h] πλοῦτος τῆς [i] δόξης τῆς [j] κληρονομίας [j] αὐτοῦ ἐν τοῖς [k] ἁγίοις,

d here only. see Matt. xiii. 15.
e ver. 19 reff.
f ch. iv. 4 only.
g Rom. xi. 29. Phil. iii. 14. 2 Th. ii. 14. ch. iii. 13 al. Col. i. 27. see Phil. iv. 19.
h Rom. ii. 4. ch. iii. 8 al.
i ver. 6. constr., here only.
j ver. 14 reff. constr. see Col. i. 12.
k ver. 1 reff.

18. rec (for καρδιας) διανοιας, with d Cyr-jer Thdrt Œc: txt ABDFKLℵ rel. om υμων B 17. for εις to υμας, ινα ειδητε F. for 1st τις, τι F Ephr. rec (aft αυτου) ins και, with D¹KLℵ² rel vulg (not am fuld tol) syrr copt Origcat Chr Thdrt Damasc Ambrst-ms Jer: om ABD¹FN¹ 17 goth Ambrst-ed Victorin. κληρον. της δοξης ℵ.

Stier, all., take περ. τ. ὀφθ. together, and govern it by δῴη, to which the article before ὀφθ. is no objection [as Beng.], but the logic of the passage is. The *enlightening as regards* [or *of*] *the eyes of the heart*, is a *condition, subordinate* to the πνεῦμα σοφ. κ. ἀποκ., not another gift, correlative with it. Besides which, the sentence, even after all the grammatical vindications of Harl., al.,—δῴη ὑμῖν . . . . περφωτισμένους τοὺς ὀφθ. τῆς καρδίας ὑμῶν, is clumsy and unpaulne in the last degree. On περφωτισμ., cf. Matt. iv. 16: ch. iii. 9 [v. 14]: Harl. gives an elaborate analysis, as usual, of the meaning, and remarks well that φωτίζω has the double meaning of 'belehren und beleben'—'*enlightening and enlivening.*' He cites from Greg. Naz.: φῶς ἐς λαμπρότης ψυχῶν κ. λόγῳ κ. βίῳ καθαιρομένων. εἰ γὰρ σκότος ἡ ἄγνοια κ. ἡ ἁμαρτία, φῶς ἂν εἴη ἡ γνῶσις κ. ὁ βίος ὁ ἔνθεος. The expression τ. ὀφθ. τῆς καρδίας is somewhat unusual. The καρδία of Scripture is, as Harl., the Mittelpunkt des Lebens, the very core and centre of life, where the intelligence has its post of observation, where the stores of experience are laid up, and the thoughts have their fountain. Similarly the Homeric κραδίη, see Damm. Lex.: the Latin '*cor*'—*cf.* Cic. Tusc. i. 9,—'aliis cor ipsum animus videtur, ex quo excordes, vecordes, concordesque dicuntur.' Thus the ὀφθ. τῆς καρδίας would be those pointed at in Matt. vi. 22, 23,—that inner eye of the heart, through which light is poured in on its own purposes and motives, and it looks out on, and perceives, and judges things spiritual: the eye, as in nature, being both receptive and contemplative of the light), that you may know (purpose of the περφωτισμ., not of the πνεῦμ. σοφ. κ. ἀποκ. This which is now to be described, to the end of the chapter, is *involved in* the πν. σοφ. κ. ἀποκ., not its *object*: but it *is* the object of the *enlightening*, which will endue us with the knowledge) what (the dispute among the Commentators, whether τίς implies *quality* or *quantity*, seems hardly worth entering into. The fulness of the simple meaning, '*what*,' embraces all categories under which the things mentioned can be contemplated. In the passage to which both sides appeal, ch. iii. 18, τί τὸ πλάτος κ.τ.λ. of course implies, '*how great is the breadth*, &c.:' but it implies this by the simple meaning '*what* is the breadth, &c.,' not by making τί = quantum, quantity being already involved in the substantives) is the hope (again, it is mere trifling to enquire whether ἐλπίς is the hope [subjective] or the thing hoped for [objective], in this case. For the τίς involves in itself both these. If I know WHAT the hope is, I know both its essence and its accidents. Undoubtedly such an objective sense of ἐλπίς does occur,—see on Col. i. 5; but certainly the meaning here is far wider than in that passage. As well might the subjective sense of Col. i. 23, be alleged on that side) of (belonging to, see on ch. iv. 4) His calling (i. e. the calling wherewith He called us. All the matters mentioned, κλῆσις, κληρονομία, δύναμις, are αὐτοῦ, *His*,—but not all in the same sense: see below. On κλῆσις, see notes, Rom. viii. 28—30), what the riches of the glory of His inheritance ("what a rich, sublime cumulation, setting forth in like terms the weightiness of the matters described;—and not to be weakened [verwässert] by any resolution of the genitives into adjectives." Mey. See Col. i. 27) in (in the case of, as exemplified in; not so weak as '*among*,'—nor merely '*in*,' so as to refer to its subjective realization in them) the saints (much dispute has arisen on the construction of ἐν τ. ἁγ. Koppe and Winer [Gram. § 19. 2. b, edn. 3: not appy in edn. 6], with whom Meyer and De Wette agree, connect it with ἐστίν understood, so as to mean 'what the richness of, &c. is among the saints.' To mention no other objection to this awkward construction, the context and sense are decisive against it. As Stier well says, Paul does not pray for their eyes to be enlightened, to see what great and rich things are already among Christians.' No: nor is it easy to conceive how any

1 2 Cor. iii. 10. ix. 14. ch. ii. 7. iii. 19 only †. P. 2 Macc. iv. 18 al. (-λόντων. 3 Cor. xi. 22.)
o — ver. 5. Col. i. 11. 16, 26 al.
r ver. 11 reff.

19 καὶ τί τὸ [l] ὑπερβάλλον [m] μέγεθος τῆς δυνάμεως αὐτοῦ ABDF KLN a b
[n] εἰς ἡμᾶς τοὺς πιστεύοντας [o] κατὰ τὴν [p] ἐνέργειαν τοῦ c d e f g
[q] κράτους τῆς [q] ἰσχύος αὐτοῦ, 20 ἣν [r] ἐνήργηκεν ἐν τῷ h k l m
n o 17

m here only. Exod. xv. 16.
n — 2 Cor. ix. 13. ch. iii. 2. see ἀφ', ch. ii. 7.
p ch. iii. 7. iv. 16. Phil. iii. 21. Col. i. 29. ii. 12. 2 Thess. ii. 9, 11. P.† Wisd. vii.
q ch. vi. 10 only. Isa. xl. 26. Dan. iv. 27 (30 Theod. F.) see Col. i. 11. 2 Thess. i. 9.

19. om υπερβαλλον F. εις υμας D¹F d m 17 Ambrst.
20. rec ενηργησεν, with DFKLN rel (vss and lat-ff ambiguous) Eus Cyr Chr Thdrt

intelligent reader of the Epistle could ever maintain such a rendering. The other construction is, to take ἐν τ. ἁγ. as belonging either to πλοῦτος, or to δόξης, or to κληρονομίας, as if it had been ὁ (or τῆς) ἐν τοῖς ἁγ. And this is the only one allowed by the context: cf. vv. 19, 20, where εἰς ἡμᾶς, ἐν χριστῷ, form objects of reference precisely similar. Again there is manifestly a distinction between οἱ ἅγιοι here, and ἡμεῖς οἱ πιστεύοντες in the next verse: the former being the *perfected*, the latter the *militant* saints. And this decides for the joining ἐν τ. ἁγ. to κληρονομίας αὐτοῦ, —'*His inheritance in*, whose example and fulness, and embodying is in *the saints*.' The objection to this is supposed to be the want of the article before ἐν, which is urged by Meyer [see also Ellicott's note here], because αὐτοῦ has intervened, thereby preventing κληρ. ἐν τ. ἁγ. being considered as one idea. But surely this is not so. If, *before* αὐτοῦ *was inserted*, ἡ κληρ. ἐν τ. ἁγίοις was sufficiently *one* to prevent the necessity of a *specification* of the genus κληρονομία that it was *the* κληρ. which was ἐν τ. ἁγ. [for such is the force of the inserted article], how can this logical fact be altered by the insertion of Him, *whose* κληρ. it is,—who originated and bestowed it,—and who is therefore necessarily *prior* to the κληρονομία, not intervening between it and its example? I therefore join it to κληρ., and so Rück., Harless, Olsh., Stier, al. This latter, as usual, combines the senses of κληρ. αὐτοῦ, including the inheritance which *God* has in *His people*, and that which they have in Him. His whole note is well worth attention), **19.] and what the surpassing** (a word only pauline in N. T., see reff.) **greatness of His power to usward who believe** (construction as before, ver. 18, τῆς δυνάμ. αὐτ. εἰς ἡμ., not τί τὸ ὑπ. . . . . [ἐστὶν] εἰς ἡμ. Not His future power in the actual resurrection only is spoken of, but THE WHOLE of His energizing to usward from first to last, principally however His *present* spiritual work, cf. πιστεύοντας, not, as in 2 Thess. i. 10, πιστευσασιν: see also Col. ii. 12, and 1 Pet. i. 3—5. This power is exerted to *usward*, which expression of the E. V. I retain as giving better the prominence to *us* in the fact of its *direction*, than the more usual but tamer '*toward us*.' But it is not, as Matth., Flatt, the power which works faith in us, except in so far indeed as faith is a portion of its whole work: here, the πιστεύοντες are the material on which the power works), **according to** (in proportion to,—as might be expected from: but more than this—His power to usward is a part of, a continuation of, or rather included as a consequence in, the other. All the shallower interpretations must be avoided here:—Grot., 'rei similitudinem significat:' Van Ess., gleich der Wirkung: nor must we join, as Erasm. al., κατὰ τ. ἐν. with πιστεύοντας, which is beside the Apostle's purpose: nor, with Mey., understand it as a qualification of εἰς τὸ εἰδέναι [Erkenntnißgrund des vorherigen Momentes]: nor, with Harless, refer it to all three, ἐλπίς, πλοῦτος, μέγεθος: but with Chrys., Calv., Est., Grot., De W., Ellic., take it as an amplification, or explanation, or grounding, of—τὸ ὑπερβ. . . . to πιστεύοντας) **the working** (putting forth in action, in an object) **of the strength of His might** (κράτος the actual measure of ἰσχύς, His might. The latter is the attribute, subjectively considered: the former the weight of that attribute, objectively esteemed: the ἐνέργεια, the operation, in matter of fact, of the strength of that might. Calvin's distinction, though not quite accurate, is worth noting: "Inter tria nomina quæ hic posuit, hoc interest: quod *robur* est quasi radix, *potentia*, autem, arbor (*qu. vice versâ?*): *efficacia*, fructus, est enim extensio divini brachii, quæ in actum emergit"), **which** (viz. ἐνέργειαν: cf. ver. 6, note) **He hath wrought in Christ** (our ἀπαρχή, as Œc.: nor only this, but our Head, in virtue of God's ἐνέργεια in whom, His power to usward is made possible and actual. No shallower view, such as that of Grot. that 'Deus oculis humanis quantum posset, in Christo, capite et duce nostro, *ostendit*,' must be for a moment admitted) **in that He raised**

χριστῷ, [a] ἐγείρας αὐτὸν [b] ἐκ νεκρῶν, καὶ [c] καθίσας [u] ἐν δεξιᾷ αὐτοῦ ἐν τοῖς [v] ἐπουρανίοις 21 [w] ὑπεράνω πάσης [x] ἀρχῆς καὶ [y] ἐξουσίας καὶ [z] δυνάμεως καὶ [a] κυριότητος καὶ παντὸς [b] ὀνόματος [c] ὀνομαζομένου οὐ μόνον ἐν τῷ [d] αἰῶνι τούτῳ

[a] Paul, 1 Cor. xv. 12, 20 al. fr. Matt. xvii. 9. Luke ix. 7. John ii. 22 al. [b] trans., Acts ii. 30. 1 Cor. vi. 4 only. Heb. i. 3. viii. 1. x. 12. xii. 2. 1 Pet. iii. 22 only. Ps. xv. 11. see Mark xvi. 6. [c] ver. 3 reff [d] 1 Kings xxx. 21. intrans., 2 Thess. ii. 4 reff. [u] — Rom. viii. 34. Col. iii. 1. [v] ch. iv 10. Heb. ix. 5 only. Deut. xxvi. 19. [w] x y — Luke xii. 11. ch. vi. 12. 1 Cor. xv. 24. Col. i. 16. ii. 15. Tit. iii. 1. ἐξ., Rom. xiii. 1. [x] z Rom. viii. 38. [y] z 1 Pet. iii. 22. [a] Col. i. 16. 2 Pet. ii. 10. Jude 8 only †. [b] — Acts iv. 12. Phil. ii. 9. Heb. i. 4. Rev. iii. 5. [c] Luke vi. 13, 14. Acts xix. 13. Rom. xv. 20. 1 Cor. v. 11. ch. iii. 15. v. 5. 2 Tim. ii. 19 only. Josh. xxiii. 7 al. [d] Matt. xii. 32. al. οὐδ. Mt. L. (Mark iv. 19 v. r.) not John. Rom. xii. 2 al. fr. al. μελλ. Heb. vi. 5 only. Isa. ix. 6 F.

Damasc: txt AB Procop. rec (for καθισας) εκαθισεν, with DFKL rel copt goth Chr Thdrt Damasc Thl Œc: txt ABℵ 17 Eus Cyr Procop Tert Jer Ambr Pelag. ins αυτον bef εν δεξια Aℵ d 17. 67² copt Eus Procop lat-ff.—(for εκ δεξιας, εν[sic, altered to εκ quite recently] δεξιων A.) for επουρ., ουρανοις B Hil.

21. εξουσιας και αρχης B.

(as γνωρίσας above, ver. 9) **Him from the dead** (the resurrection of Christ was not a mere bodily act, an earnest of our bodily resurrection, but was a spiritual act, the raising of His humanity [which is ours], consisting of body and soul, from infirmity to glory, from the curse to the final triumph. In that He died, HE DIED UNTO SIN once; but in that He liveth, HE LIVETH UNTO GOD. And so ἡμεῖς οἱ πιστεύοντες, knit to Him, have died unto sin and live unto God. It is necessary to the understanding of the following, thoroughly to appreciate this—or we shall be in danger of regarding, with the shallower expositors, Christ's resurrection as merely a *pledge* of our *bodily* resurrection, or as a mere *figure representing* our *spiritual* resurrection,—not as *involving* the resurrection of the Church in both senses); **and setting Him at His right hand** (see especially Mark xvi. 19) **in the heavenly places** (see on ver. 3: and Matt. vi. 9, note. But the fact of the universal idea, of God's dwelling being in heaven, being only a symbolism common to all men, must not for a moment induce us to let go the verity of Christ's bodily existence, or to explain away the glories of His resurrection into mere spiritualities. As Stephen saw Him, so He veritably is: in human form, locally existent) **over above** (not, as in my former editions, '*far above*.' Ellicott says, "The intensive force which Chrys. and Thl. find in this word, ἵνα τὸ ἀκρότατον ὕψος δηλώσῃ, and which has recently been adopted by Stier and Eadie, is very doubtful: as is also the assertion [Eadie] that this prevails in the majority of passages in the LXX: cf. Ezek. i. 26; viii. 2; x. 19; xi. 22; xliii. 15; and even Deut. xxvi. 19; xxviii. 1. Such distinct instances as Ezek. xliii. 15, and in the N. T., Heb. ix. 5, the similarly unemphatic use of the antitheton ὑποκάτω, John i. 51, Luke viii. 16, and the tendencies of Alexandrian and later Greek to form duplicated compounds, make it highly probable that ὑπεράνω, both here and ch. iv. 10, implies little more than simple local elevation. So too Syr. and apparently all the ancient versions") **all government** (cf. Matt. xxviii. 18) **and power and might and lordship** (see similar combinations in reff. The most reasonable account of the four words seems to be this: ὑπ. πάσ. ἀρχῆς gives the highest and fullest expression of exaltation: κ. ἐξουσίας is added as filling out ἀρχῆς in detail: ἐξουσία being not only government, but every kind of official power, primary and delegated: cf. Matt. viii. 9; x. 1; xxi. 23 ff.; Luke xx. 20; xxiii. 7. Then in the second pair, δύναμις is mere *might*, the raw material, so to speak, of power: κυριότης is that pre-eminence or lordship, which δύναμις establishes for itself. So that in the first pair we descend from the higher and concentrated to the lower and diffused: in the second we ascend from the lower and diffused to the higher and concentrated. The following shews that in this enumeration not only earthly, nor only heavenly authorities are meant to be included, but both together,—so as to make it perfectly general. That the *evil spirits* are included, is therefore manifest: see also ch. vi. 12; 1 Cor. xv. 24—26) **and every name that is named** (further generalization: indicating not merely titles of honour [cf. ὀνομαζομ.], nor persons, but, as Stier, a transition from the ἀρχαί, &c. to πάντα below: answering to οὔτε τις κτίσις ἑτέρα, cf. Rom. viii. 39. And this transition passes into still wider meaning in the following words) **not only in this present state, but also in that which is to come** (= ἐνεστῶτα and

ἀλλὰ καὶ ἐν τῷ [d] μέλλοντι· 22 καὶ πάντα [e] ὑπέταξεν ὑπὸ ABDF
τοὺς πόδας αὐτοῦ, καὶ αὐτὸν [f] ἔδωκεν [g] κεφαλὴν ὑπὲρ πάντα cdefg
τῇ [h] ἐκκλησίᾳ, 23 ἥτις ἐστὶν τὸ [i] σῶμα αὐτοῦ, τὸ [j] πλήρωμα n o 17
τοῦ τὰ πάντα [k] ἐν πᾶσιν [j] πληρουμένου.

e Luke ii. 61. 1 Cor. xv. 27. Heb. ii. 8, 8 al. fr. Psa. viii. 6.
f John iii. 16, 35. ch. iv. 11. Heb. viii. 10. x. 16. Rev. passim.
g — 1 Cor. xi. 3. ch. iv. 15. v. 23. Col. i. 18. ii. 10, 19 only. 16. cpp. passim.
h absol., Acts viii. 3. see Matt. xvi.
i — Rom. xii 5. 1 Cor. xii. 27. ch. iv. 4, &c. Col. i. 18 al.
j see notes.
k — ch. v. 15. Col. i. 9 (note). Gal. v. 14.

23. rec om τα, with e: ins ABDFKLN rel.

μέλλοντα of Rom. viii. 38—not only *time* present and to come, but the present [earthly] condition of things, and the future [heavenly] one. And forasmuch as that heavenly state which is for us *future*, is now, to those in it, present, it is by the easiest transition denoted by the μέλλων αἰών: cf. Luke xx. 35, and especially Heb. ii. 5, τὴν οἰκουμένην τ. μέλλουσαν. So that the meanings seem combined,—'every name now named in earth and heaven:' and, 'every name which we name,—not only now, but hereafter.' And in this last view Thdrt.: προστέθεικεν, ὅτι καὶ εἴ τινας τούτων ἀγνοοῦμεν, μετὰ δὲ ταῦτα γνωσόμεθα ἐν τῷ μέλλοντι βίῳ. Chrys.: ἆρα ἐστὶ δυνάμεών τινων ὀνόματα ἡμῖν ἄσημα κ. οὐ γνωριζόμενα. Grot., 'quæ noscemus in altero sæculo:' Beng., 'quamvis non omnes nominare possumus.' Wesley, beautifully expanding Bengel (Stier, p. 183): 'We know that the king is above all, though we cannot name all the officers of his court. So we know that Christ is above all, though we are not able to name all His subjects'), **22.] and subjected all things under His feet** (from the Messianic Ps. viii.; not without an allusion also in καθίσαι, &c. above to Ps. cx. 1: not merely cited, as Thdrt., καὶ τ. προφητικὴν ἐκήγαγε μαρτυρίαν, but interwoven into the context, πάντα being a summing up of all mentioned before), **and gave** ('*presented*;' keep the literal sense: not '*appointed*;' see below) **Him** (emphatic, from its position: Him, thus exalted, thus glorified, the Father not only raised to this supereminence, but gave Him to His redeemed as their Head, &c.) **as Head over all things to the Church** (not as Chrys.,—in either of his alternatives: ἢ τὸν ὄντα ὑπὲρ πάντα τὰ ὁρώμενα κ. τὰ νοούμενα χριστόν [which would be τὴν κεφ., or τὸν ὑπὲρ πάντα], ἢ ὑπὲρ πάντα τὰ ἀγαθὰ τοῦτο πεποίηκε, τὸ τὸν υἱὸν δοῦναι κεφαλήν,—which is beside the context, in which no comparison is made between the gift of Christ and other blessings: nor as Beng., 'Ecclesia, super omnia, super imperia, &c.,' quorum caput (?) Christus est, potest dicere, Christus est caput meum: ego sum corpus ejus,'—for this sense cannot possibly be extracted out of the words themselves ὑπὲρ πάντα: nor as Baumgarten, ὑπὲρ πάντα = μάλιστα πάντων, *præcipue, potius quam cæteris*,—for, not to mention other objections, πάντα must surely be the same in meaning as πάντα before: nor can πάντα be masculine, as Jer., Anselm, al., and Wahl: nor, as Calv., 'quia *simul* plena rerum omnium potestas et administratio illi sit commissa:' nor, with Harl., does πάντα find its limitation within the Church, so as not to apply to other things without it: nor is ὑπὲρ πάντα to be taken with κεφ., *summum caput*, as Olsh., all.: nor as Meyer, Stier, and Ellicott [edn. 1: in edn. 2, he interprets nearly as below], is another κεφαλήν to be supplied before τῇ ἐκκλ., 'gave Him, as Head over all things, as Head to the Church:' nor is the dative a dat. commodi, as De W.: but the meaning is thus to be gained, from what follows: Christ is Head over all things: the Church is the Body of Christ, and as such is the fulness of Him who fills all with all: the Head of such a Body, is Head over all things; therefore when God gives Christ as *Head* to the church, He gives Him as *Head over all things* to the church, from the necessity of the case. Thus what follows is epexegetical of this), **which** same (Church, '*quæ quidem*;' hardly '*ut quæ*,' "in virtue of her being," as Meyer) **is His BODY** (not in a figure merely: it is veritably His Body: not that which in our glorified humanity He personally bears, but that in which He, as the Christ of God, is manifested and glorified by spiritual organization. He is its Head; from Him comes its life; in Him, it is exalted: in it, He is lived forth and witnessed to; He possesses nothing for Himself,—neither His communion with the Father, nor His fulness of the Spirit, nor His glorified humanity,—but all for His Church, which is in the innermost reality, Himself; His flesh and His bones—and therefore) **the fulness** (πλήρ. is in apposition with τὸ σῶμα αὐτ.,

II. [1] Καὶ ὑμᾶς ὄντας [1] νεκροὺς τοῖς [m] παραπτώμασιν [1 – John v. 25. Rom. xi. 15. Col. ii. 13.

Rev. iii. 1. m here only. παρ., Gal. vi. 1 reff.

and is a fresh description of ἡ ἐκκλησία. It would pass my limits, even to notice summarily what has been written on πλήρωμα. I will endeavour to give an account of the word itself. Like other derivatives in -μα from the perfect passive, it would appear primarily to designate either (1) concrete, that thing on which the action denoted by the verb has passed: e. g. ποίημα, the thing made, πρᾶγμα, the thing done, σπέρμα, the thing sown, πλήρωμα, *the thing filled*: or (2) abstract, that occurrence whereby the action denoted has been exemplified: e. g. τρῶμα, the effect of τιτρώσκειν, not the thing wounded, but the wound inflicted: so κλάσμα, ἐρίθημα, and the like; πλήρωμα, *the fulness*. From this latter, the transition is very easy to the meaning the *thing whereby* the effect is produced, as where πλήρωμα is used for the crew of a ship [see also Matt. ix. 16 ‖; Mark vi. 43; 1 Cor. x. 26; Gal. iv. 4; ver. 10], ζεῦγμα for a bridge or yoke, &c. Hence arises the *so-called active* sense of such nouns, which is not in fact an active sense at all, but a logical transference from the effect to that which exemplifies the effect. Here, the simple and primary meaning is by far the best,—'*the thing filled*,'—"*the filled up receptacle*" [cf. κατοικητήριον, ch. ii. 22], as Eadie expresses it [see also Ellicott], the meaning being, that the church, being the Body of Christ, is dwelt in and filled by God: it is His πλήρωμα in an especial manner—His fulness abides in it, and is exemplified by it. The nearest approach to any one word in English which may express it, is made by *fulness*, though it, as well as πλ., requires explaining, as importing not the inherent plenitude of God Himself, but that communicated plenitude of gifts and graces wherein He infuses Himself into His Church. I would refer those who wish to enter more fully into this matter, to the long and laboured notes of Harless, and Stier: and to Fritzsche on Rom. vol. ii. pp. 469 ff.) of Him who filleth (it is doubted whether πληρουμένου is passive, or middle in an active sense. Those who take πλήρωμα above, actively, "*the filling up*," generally [Harless is an exception] defend the passive sense here, "of Him who is [being] filled, &c." So Chrys.: πλήρωμα, φησίν· οἷον κεφαλὴ πληροῦται παρὰ τοῦ σώματος .... διὰ πάντων οὖν πληροῦται τὸ σῶμα αὐτοῦ. τότε πληροῦται ἡ κεφαλή, τότε τέλειον σῶμα γίνεται, ὅταν ὁμοῦ πάντες ὦμεν συνημμένοι κ. συγκεκολλημένοι. Jer.: "Sicut adimpletur imperator, si quotidie ejus augeatur exercitus, et fant novæ provinciæ, et populorum multitudo succrescat, ita et Christus, in eo, quod sibi credunt omnia, ipse adimpletur in omnibus;" and Estius: "Qui secundum omnia, sive quoad omnia in omnibus sui corporis membris adimpletur. Nisi enim essent hic quidem pes ejus, ille vero manus, alius autem aliud membrum ..... non perficeretur Christus secundum rationem capitis." But to this it is difficult to assign any satisfactory sense, especially on account of τὰ πάντα ἐν πᾶσιν. It certainly cannot be said that Christ awaits His completion, in any such meaning as this, by the completion of His Church. And it is not probable that if such had been the meaning, τὰ πάντα ἐν πᾶσιν would have thus barely and emphatically preceded the participle which itself conveyed so new and startling an idea. We should have had some such arrangement as this—τὸ πλήρωμα τοῦ καὶ αὐτοῦ τὰ πάντα [κ.] ἐν πᾶσιν πληρουμένου. If now we take πληρουμένου in an active reflective sense, both meaning and arrangement will be satisfactory—'*the fulness* [receptacle, filled and possessed] *of Him who filleth*' τὰ πάντα ἐν πᾶσιν. But are we justified in thus taking it? It seems so, from Xen. Hell. vi. 2. 14, ὁ στρατηγὸς μᾶλα ὀξέως τὰς ναῦς ἐπληροῦτο κ. τοὺς τριηράρχους ἠνάγκαζε. See likewise Plato, Gorg. § 106; Xen. Hell. v. 4. 56; vi. 2. 35: Demosth. p. 1208. 14: Plut. Alcib. 35: Pollux i. 99: in all of which the 1 aor. middle is thus used. Having then this authority as far as grammatical usage is concerned, we are further inclined to this rendering by ch. iv. 10, where it is said of Christ, ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα, and the Apostle proceeds to enumerate the various gifts bestowed by Him on His Church. See further in note there) all things (the whole universe: not to be restricted in meaning. The Church is the special receptacle and abiding-place—the πλήρωμα κατ' ἐξοχήν, of Him who fills all things) with all things (i. e. who is the bestower of all, wherever found. ἐν πᾶσιν has been rendered '*every where*' [B.-Crus.]: '*in every way*' [De W.]: '*in every case*' [Harl.]: and al.: but the Apostle's own usage is our best guide,—πληροῦσθε ἐν πνεύματι, ch. v. 18, and other reff., and directs us to the *in-*

n — Gal. i. 13 reff. o w. ἐν, ver. 10 reff. w. κατά, Rom. viii. 1, 4. xiv. 15. 1 Cor. iii. 3. 2 John 6 al.

καὶ ταῖς [m] ἁμαρτίαις [ὑμῶν], [2] ἐν αἷς [n] ποτὲ [o] περιεπατή- ABDF KL[a] b c d e f g h k l m n o 17

CHAP. II. 1. for ἁμαρτιαις, επιθυμιαις B. rec om υμων, with KL rel Chr-comm Damasc Thl Œc: ins BDFℵ m 17. 67[2] vss Thdrt Lucif Victorin, εαυτων A.

strumental or elemental meaning—the thing with, or by, or in which as an element, the filling takes place. So that the expression will mean, *with all*, not only gifts, not only blessings, but *things*: who fills all creation with whatever it possesses—who is the Author and Giver of all things. The reference is, I think, to the Father, not to Christ. The latter has been imagined [see especially Ellicott], principally from strictly parallelizing the two clauses,—τὸ σῶμα | αὐτοῦ ||, τὸ πλήρωμα | τοῦ τ. π. ἐν π. πληρουμένου ||. But this is by no means conclusive: the second definitive clause may assert more than the first;—may be, not subordinate to the first, but inclusive of it. In ch. iv. 10, where Christ's filling all things is spoken of, we have the active voice, denoting the bare objective fact: whereas here the reciprocal middle implies a filling for Himself, which can hardly be predicated of any but the Father, for whom are all things, even the Son himself).

II. 1—22.] (See on ch. i. 3.) COURSE AND PROGRESS OF THE CHURCH THROUGH THE SON; consisting mainly in the receiving of believers in the new man Christ Jesus—setting forth on one side the death and ruin in which they were;—on the other, the way to life opened to them by the finished work of Christ. This throughout the chapter, which is composed (as ch. i.) of two parts—the first, more doctrinal and assertive (vv. 1—10), the second more hortative and reminiscent (vv. 11—22). In both, the separate cases of Gentiles and Jews, and the present union in Christ, are treated of. And herein

A. 1—10.] THE POWER OF THE FATHER IN QUICKENING US, BOTH GENTILES AND JEWS, IN AND WITH CHRIST (1—6);—HIS PURPOSE IN MANIFESTING THIS POWER (7);—INFERENCE RESPECTING THE METHOD OF OUR SALVATION (8—10).

1, 2.] *Actual state of the Gentiles—dead in trespasses and sins, living under the power of the devil.* 1.] You also (καί is much more than merely copulative. It selects and puts into prominence ὑμᾶς, from among the recipients of God's grace implied in vv. 19—23 of the former chapter. See below), who were ("ὄντας clearly marks the state in which they were at the time when God quickened them: this in ver. 5 is brought prominently forward by the καί: here however καί is joined with and gives prominence to ὑμᾶς. A simple indication, then, of their state, without any temporal or causal adjunct, '*when*,' '*whereas*,' &c., seems in the present case most satisfactory, as less calling away the attention from the more emphatic ὑμᾶς." Ellicott, edn. 1) dead (certainly not, as Meyer, '*subject to* [physical] *death*:' the whole of the subsequent mercy of God in His quickening them is *spiritual*, and therefore of necessity the death also. That it *involves* physical death, is most true; but as I have often had occasion to remark [see e. g. on John xi. 25, 26], this latter is so subordinate to spiritual death, as often hardly to come into account in Scripture) in (not exactly as in Col. ii. 13, νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν, where the *element* is more in view, whereas here it is the causal dative—we might render, were the expression good in serious writing, 'dead *of* your trespasses,' as we say 'he lies dead of cholera.' I use 'in' as giving nearly the same causal sense: we say, indiscriminately, 'sick *of* a fever,' and 'sick *in* a fever') [your] trespasses and sins (it seems difficult to establish universally any distinction such as has been attempted, e. g. by Tittm. Synon. p. 47,—"licet non satis vera Hieronymi distinctio videatur, qui παράπτωμα primum ad peccatum lapsum esse dicit, ἁμαρτίαν, quum ad ipsum facinus perventum est; tamen in v. παράπτωμα proprie inest notio peccati quod temere commissum est, i. e. a nolente facere injuriam; sed in ἁμαρτία et ἀμάρτημα cogitatur facinus quod, qui fecit, facere voluit, sive imprudens erraverit, recte se facere existimans, sive impetu animi et libidine obreptus fecerit. . . . Levius est παράπτωμα quam ἁμαρτία, si ἁμαρτία de singulo peccato dicitur." Where however, as here, the two occur together, it may be accepted as correct. If we take merely that of Ellicott, al., that "παραπτώματα are the particular, special acts of sin,—ἁμαρτίαι the more general and abstract, viz. all forms, phases, and movements of sin, whether entertained in thought or consummated in act," we shall not provide for the whole case: for ἁμαρτίαι are unquestionably used for special acts [= ἁμαρτήματα]: and we want a distinction which shall embrace

σατε κατὰ τὸν [p] αἰῶνα τοῦ [p] κόσμου τούτου, [o] κατὰ τὸν [q] ἄρχοντα τῆς [r] ἐξουσίας τοῦ [s] ἀέρος, τοῦ [t] πνεύματος τοῦ

[p] here only. see Gal. i. 4. [q] = John xii. 31. xiv. 30. xvi. 11.

[r] ch. i. 21 reff. only. Ps. xvii. 11. [s] Acts xxii. 23. 1 Cor. ix. 26. xiv. 9. 1 Thess. iv. 17. Rev. ix. 2. xvi. 17 [t] = Luke ix. 55. Rom. viii. 15. 1 Cor. iv. 21. 2 Tim. i. 7. 1 John iv. 1 ff.

this case. Another question concerns the construction of this accusative clause. Some [Beng., Lachm., Harl.] consider it as a continuation of ch. i. 23, and place a comma only at πληρουμένου. But [see our division of the sense] the sentence evidently finishes with πληρουμένου, and a new subject is here taken up. The simplest view seems to be the usual one, that the Apostle began with the accusative, intending to govern it by συνεζωοποίησεν τῷ χριστῷ, but was led away by the relative clauses, ἐν αἷς ποτὲ . . . . , ἐν οἷς καὶ ἡμεῖς . . . . , and himself takes up the dropped thread of the construction by ὁ δὲ θεὸς . . . . , ver. 4. So Erasm.: "hyperbati longioris ambitum ipse correxit Apostolus dicens 'Deus autem qui dives est' . . ." At all events, the clause should be left, in translation, pendent, as it stands, and not filled in (conjecturally).

2.] **in which** (ἁμαρτίαις, the last substantive, but applying in fact to both) **ye once walked** (we hardly need, as Eadie, al., go back every time to the figure in περιπατεῖν—the word has become with the Apostle so common in its figurative sense. See Fritzsche's note, Rom. vol. iii. p. 140) **according to** (after the leading of, conformably to) **the course** (so E. V.: the very best word, as so often. The meaning of αἰών here is compounded of its temporal and its ethical sense: it is not exactly '*lifetime*,' 'duration,' nor again 'fashion,' 'spirit,' but some common term which will admit of being both temporally and ethically characterized,—'career' or 'course.' Beware 1) of taking αἰῶνα and κόσμου as synonymous, and the expression as a pleonasm ["utrumque nominat, seculum et mundum, cum sufficeret alterum dixisse," Estius], 2) of imagining, as Michaelis and Baur, that the expression is a gnostic one, the æon being *the devil*: for, as Meyer remarks, the ordinary sense of αἰών gives a good meaning, and one characteristic of St. Paul. See Gal. i. 4, for a use of αἰών—somewhat similar, but more confined to the temporal meaning) **of this world** (St. Paul generally uses ὁ κόσμος, but has ὁ κ. οὗτος in 1 Cor. iii. 19; v. 10; vii. 31. It designates the present system of things, as alien from God, and lying in the evil one), **according to the ruler of the power of the air** (the devil—the θεὸς τοῦ αἰῶνος τούτου, 2 Cor. iv. 4, is clearly meant: but it is difficult exactly to dissect the phrase, and give each word its proper meaning. ἐξουσία appears to be used here as ὁμηλικίη in Homer, ἡλικία, ἑταιρία, δουλεία, ὑπηρεσία, συμμαχία, and the like, to represent *the aggregate* of those in power: as we say, 'the government.' So that all such renderings as 'princeps potentissimus' are to be at once dismissed. So also is every explanation which would ascribe to the Apostle a polemical, or distantly allusive tendency, in an expression which he manifestly uses as one of passage merely, and carrying its own familiar sense to his readers. This against Michaelis, and all who have imagined an allusion to the gnostic ideas — and Wetst., who says, "Paulus ita loquitur ex principiis philosophiæ Pythagoreæ, quibus illi ad quos scribit imbuti erant." Not much better are those who refer the expression to Rabbinical ideas for its source. The different opinions and authorities [which would far exceed the limits of a general commentary] may be seen cited and treated in Harless, Stier, and Eadie. I am disposed to seek my interpretation from a much more obvious source: viz. the persuasion and common parlance of mankind, founded on analogy with well-known facts. [Ellic., edn. 2, disapproves this, but without sufficiently attending to my explanation which follows, which, as in so many cases where he imagines a difference between our interpretations, is practically the same as his own.] We are tempted by evil spirits, who have access to us, and suggest thoughts and desires to our minds. We are surrounded by the air, which is the vehicle of speech and of all suggestions to our senses. Tried continually as we are by these temptations, what so natural, as to assign to their ministers a dwelling in, and power over that element which is the vehicle of them to us? And thus our Lord, in the parable of the sower, when He would represent the devil coming and taking away the seed out of the heart, figures him by τὰ πετεινὰ τοῦ οὐρανοῦ. The Apostle then, in using this expression, would be appealing to the common feeling of his readers, not to any recondite or questionable system of dæmonology. That traces are found in such systems, of a belief agreeing with this, is merely a proof that they have embodied the same general feeling, and may be used

u ch. i. 11 reff. v ch. v. 6. (Col. iii. 6 v. r.) only. vi. — John xvii. 12. 2 Thess. ii. 8. see Isa. lvii. 4. ὧν., Rom. xi. 30, 32. Heb. iv. 6, 11 †. w — Matt. xvii. 22. 2 Cor. i. 13 (δ constr.). 1 Tim. iii. 15. 1 Pet. i. 17. 2 Pet. ii. 18. Ezek. xix. 6. see Heb. x. 33. x (Hom. xliii. 14.) Gal. v. 16. 2 Pet. ii. 18. 1 John ii. 16. see 1 Pet. ii. 11.

ABDF KLN a b c d e f g h k l m n o 17

νῦν [u] ἐνεργοῦντος ἐν τοῖς [v] υἱοῖς τῆς [v] ἀπειθείας, 3 ἐν οἷς καὶ ἡμεῖς πάντες [w] ἀνεστράφημεν ποτὲ ἐν ταῖς [x] ἐπιθυμίαις

in illustration, not as the ground, of the Apostle's saying. All attempts to represent ἀήρ as meaning '*darkness*,' or '*spirit*,' are futile, and beside the purpose. The word occurs (see reff.) six more times in the N. T. and nowhere in any but its ordinary meaning), of the spirit (τῆς ἐξουσίας being used as designating [see above] the personal aggregate of those evil ones who have this power, τοῦ πνεύματος, in apposition with it, represents their aggregate character, as an influence on the human mind, a spirit of ungodliness and disobedience,—the πνεῦμα τοῦ κόσμου of 1 Cor. ii. 12,—the aggregate of the πνεύματα πλάνα of 1 Tim. iv. 1. So that [against Harless] the meaning of πνεύματος, though properly and strictly objective, almost passes into the subjective, when it is spoken of as ἐνεργοῦντος ἐν κ.τ.λ. And this will account for the otherwise harsh conjunction of ἄρχοντα τοῦ πνεύματος. As he (the devil) is the ruler of τὰ πνεύματα, whose aggregate τὸ πνεῦμα is,—so he is the ἄρχων of the thoughts and ways of the ungodly,—of that πνεῦμα which works in them. The genitive, πνεύματος, must not be taken, as by many Commentators and by Rückert, as in apposition with ἄρχοντα, by the Apostle's negligence of construction. No such assumption should ever be made without necessity; and there is surely none here) **which is now** (i. e. '*still*:' contrast to ποτέ,—to *you*, who have escaped from his government: no allusion need be thought of to the interval before the παρουσία being that of the hottest conflict between the principles [2 Thess. ii. 7. Rev. xii. 12], as De W.) **working in the sons of** (the expression is a Hebraism, but is strictly reproduced in the fact: that of which they are sons, is the source and spring of their lives, not merely an accidental quality belonging to them) **disobedience** (the vulg. renders it *diffidentia*, but unfortunately, as also Luther Unglaube; for both here and in ch. v. 6, it is practical conduct which is spoken of. Doubtless unbelief is the root of disobedience: but it is not here expressed, only implied. In Deut. ix. 23, ἠπειθήσατε τῷ ῥήματι κυρίου τ. θεοῦ ὑμῶν, and the allusion to it in Heb. iv. 6, οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν, we have the disobedience in its root—here, in its fruits—cf. ver. 3, ποιοῦντες τὰ θελήματα κ.τ.λ.): 3.] **among whom** (the υἱοὶ τ. ἀπειθείας: not merely local, but 'numbered among whom,'—ὧν καὶ αὐτοὶ ὄντες, as Rückert: not '*in which*,' viz. παραπτώμασιν, as Syr., Jer., Grot., Bengel, al., and Stier, who would divide off ἁμαρτίαι, allotting them to the Gentiles, and to ver. 2,—and παραπτώματα, assigning them to the Jews, and to ver. 3. See further on this below: but meantime, besides its very clumsy treatment of the ἁμαρτ. and παραπτ. which both belong to ὑμεῖς in ver. 1, it ascribes to the Apostle an unusual and unnatural precision in distinguishing the two words which he had used without any such note of distinction, such as τε—καί) **we also all** (WHO? The usage of ἡμεῖς πάντες by St. Paul must decide. It occurs Rom. iv. 16, ὅς ἐστιν πατὴρ πάντων ἡμῶν, undeniably for Jews and Gentiles included [for the slight difference arising from πάντων being first, and therefore emphatic, need not be insisted on]: viii. 32, ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, where the universal reference is as undeniable: 1 Cor. xii. 13, where it is still more marked: ἡμεῖς πάντες . . . . εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι: 2 Cor. iii. 18, equally undoubted. It can hardly then be that here he should have departed from his universal usage, and placed an unmeaning πάντες after ἡμεῖς merely to signify, 'we Jews, every one of us.' I therefore infer that by ἡμεῖς πάντες, he means, we all, Jews and Gentiles alike; all, who are now Christians) **lived our life** (reff. especially 2 Cor.) **once, in** (as in ref. 1 Pet., of the element, in which: in 2 Cor. i. 12, the same double use of ἐν, of the place, and the element, is found) **the desires of our flesh** (of our unrenewed selves, under the dominion of the body and the carnal soul. See a contrast, Gal. v. 16), **doing the wishes** (the instances in which τὸ θέλημα manifested itself: see reff.) **of our flesh and of our thoughts** (the plural use is remarkable. There appears to be a reference to Num. xv. 39, οὐ διαστραφήσεσθε ὀπίσω τῶν διανοιῶν ὑμῶν. In Isa. lv. 9, a distinction is made, ἀπέχει . . . τὰ διανοήματα ὑμῶν ἀπὸ τῆς διανοίας μου, which is useful here, as pointing to διάνοιαι as an improper use for διανοήματα,

τῆς [x] σαρκὸς ἡμῶν, ποιοῦντες τὰ [y] θελήματα τῆς [y] σαρκὸς καὶ τῶν [x] διανοιῶν, καὶ ἦμεθα [a] τέκνα [b] φύσει ὀργῆς ὡς

[y] John i. 13 only. θελ. plur., Acts xiii. 22 (from Isa. xliv. 28?) only. Jer. xxiii. 20 al. [x] — ch. iv. 18. Col. i. 21. plur., here (Heb. x. 16 v. r.) only. see note. [a] — Matt. xi. 19. Rom. ix. 8. ch. v. 8. 1 Ppt. i. 14. 2 Pet. ii. 14. Isa. lvii. 4. [b] Rom. ii. 14. Gal. ii. 15. iv. 8 only. (-σις, Rom. i. 26 al.)

3. om καὶ ημεις FL: for ημ., υμ. A(but nearly erased) D¹. rec (for ημεθα) ημεν, with ADFKL rel Clem Did Chr Thdrt Damasc: txt BN 17 Orig$_4$. φυσει bef τεκνα ADFL m latt arm Orig$_1$ Did Thdrt lat-ff: om φυσει 109 æth Clem: txt BKN rel Orig$_3$ Chr Thl Œc.

—the instrument for its results. Thus '*thoughts*' will be our nearest word—those phases of mind which may or may not affect the will, but which then in our natural state we allowed to lead us by the desires they excited), and were (the change of construction has been remarked by the best Commentators as intentional, not of negligence,—"to give emphasis to the weighty clause that follows, and to disconnect it from any possible relation to present time, '*we were* children of wrath by nature,—it was once our state and condition, it is now so no longer.'" Ellicott. And Eadie remarks: "Had he written καὶ ὄντες, as following out the idea of ποιοῦντες, there might have been a plea against the view of innate depravity [see below]—'fulfilling the desires of the flesh and of the mind, and being,' or 'so being, children of wrath.' But the Apostle says, καὶ ἦμεθα—'and we were,' at a point of time prior to that indicated in ποιοῦντες") children (not = υἱοί, but implying closer relation. The effect of the expression is to set those of whom it is predicated, beneath, in subjection to, as it were, the products of, ὀργή. So in the passages adduced by Harl.;—Deut. xxv. 2, אִם־בֶּן הַכּוֹת, 'if he be the son of stripes,' i. e. not as LXX and E. V. ἄξιος πληγῶν, but actually beaten:—1 Sam. xx. 31, בֶּן־מָוֶת הוּא, 'he is the son of death,'—i. e. as we express it, 'he is a dead man,' anticipating the effect of that which seems to be certain) by nature (the meaning of φύσει is disputed. Some of the ancients [Cyr., Œc., Thl.], and Grot. took it as = ὄντως, ἀληθῶς, which meaning it never bears; see on Gal. iv. 8. Others [Holzhausen, Hofm.] would join it with ὀργῆς, —'anger, which arises from the ungodly natural life:' but as Mey. remarks, even granting this use of φύσις, this would require τῆς τῇ φύσει ὀργῆς or τῆς ἐκ τῆς φύσ. ὀργῆς. It can then only mean, 'by nature.' And what does this imply? Harl., in loc., seems to have given the distinctive sense well: "φύσις, in its fundamental idea, is that which has *grown* as distinguished from that which has been *effected* [das Geworbene in Gegenſatz zum Gemachten], i. e. it is that which according to our judgment has the ground of its existence in individual development, not in accessory influence of another. Accordingly, φύσις, in its concrete idea, as the sum total of all growth, is 'rerum natura:' and in its abstract philosophical idea, φύσις is the contrast to θέσις. The φύσις of an individual thing denotes the peculiarity of its being, which is the result of its being, as opposed to every accessory quality: hence φύσει εἶναι or ποιεῖν τι means, '*sua sponte facere, esse aliquid*' and '*natura esse aliquid*:' *to be and do any thing by virtue of a state* [εἶναι] or an *inclination* [ποιεῖν], *not acquired, but inherent*: ἐξ-οιδα καὶ φύσει σε μὴ πεφυκότα | τοιαῦτα φωνεῖν, μηδὲ τεχνᾶσθαι κακά, Soph. Philoct. 80." If this be correct, the expression will *amount to* an assertion on the part of the Apostle of the doctrine of original sin. There is from its secondary position [cf. Plutarch de frat. am. p. 37, in Harl., ὀργάνων φύσει τοιούτων ἔτυχεν] no emphasis on φύσει: but its doctrinal force as referring to a fundamental truth otherwise known, is not thereby lessened. And it is not for Meyer to argue against this by assuming original sin not to be a pauline doctrine. If the Apostle asserts it here, this place must stand on its own merits, not be wrested to suit an apparent preconceived meaning of other passages. But the truth is, he cites those other passages in a sense quite alien from their real one. It would be easy to shew that every one of them [Rom. i. 18; ii. 8, 9; v. 12; vii. 9; xi. 21. Gal. ii. 15] is consistent with the doctrine here implied. The student will do well to read the long notes in Harl., De W., Stier, and Eadie) of wrath (WHOSE wrath, is evident: the meaning being, we were all concluded under and born in sin, and so actual objects of that wrath of God which is His mind against sin. ὀργή must not be taken as = τιμωρία, κόλασις, as Chrys., Thdrt., Basil, Thl., al.: this would in fact make the expression mean, *actually punished*: see above on τέκνα;—just as it now means, the

c 1 Thess. iv. 13. v. 6. 1 Tim. v. 20. Rev. xi. 13 al. d — James ii. 5 only. see ch. i. 7, 18. e — 1 Tim. vi. 18. James ii. 5. xvii. 20. 2 Kings xiii. 15. f Luke i. 50, &c. Rom. ix. 23. 1 Pet. i. 3. Isa. liv. 7, 8. g John h ver. 1. 1 Col. ii. 13 only †.

καὶ [c] οἱ λοιποί· 4 ὁ δὲ θεός, [d] πλούσιος ὢν [e] ἐν [f] ἐλέει, διὰ τὴν πολλὴν [g] ἀγάπην αὐτοῦ [g] ἣν [g] ἠγάπησεν ἡμᾶς, 5 καὶ [d] ὄντας ἡμᾶς [h] νεκροὺς τοῖς [h] παραπτώμασιν [i] συνεζωοποί- ABDF KLN ab cdefg hklm no 17

4. *o* is written twice in ℵ, but the first partly rubbed out. om *εν* ℵ¹: ins ℵ². om *αυτου* D¹F.

5. ins *εν* bef *τοις παραπτωμασιν* B syrr copt: om ℵ &c. for *τοις παραπτ.*, *ταις αμαρτιαις* D¹: *τη αμαρτια* F. aft *παραπτωμασιν* ins *και επιθυμιαις* (*see ver* 1,

actual objects of God's wrath against sin), **as also are** (not, were) **the rest** (of mankind: not Gentiles, as those hold who take the *ἡμεῖς πάντες* of Jews,—see above: nor, as Stier, the rest of the Jews who disbelieved: but, *all others, not like us, Christians*). 4.] The construction is resumed, having been interrupted (see above on ver. 1) by the two relative sentences, **ἐν αἷς ... ἐν οἷς. But** (contrast to the preceding verse,—the *ἔλεος* and *ἀγάπη*, to the *ὀργή* just mentioned. **δέ** is, however, often used after a parenthesis, where no such logical contrast is intended, the very resumption of the general subject being a contrast to its interruption by the particular clauses: see examples in Klotz, Devarius, II. 376, 7) **God, being rich** (the participial clause states the general ground, and the following *διὰ τ. πολλ. ἀγ.*, the special or peculiar motive, of *συνεζοοπ.*, De W.) **in compassion** (for *ἐν*, see reff. *οὐχ ἁπλῶς ἐλεήμων, ἀλλὰ πλούσιος· καθάπερ καὶ ἐν ἑτέρῳ* [Ps. v. 7; lxviii. 13] *φησὶν Ἐν τῷ πλήθει τοῦ ἐλέους σου κ. πάλιν* [Ps. l. 1] *Ἐλέησόν με κατὰ τὸ μέγα ἔλεός σου*, Chrys. **ἔλεος**, properly, as applying to our wretchedness before: cf. Ezek. xvi. 6),—**on account of His great love wherewith** (the construction may be attractive: but it would appear from ref. 2 Kings, to be rather a Hellenistic idiom) **He loved us** (the clause belongs, not to *πλού. ὢν ἐν ἐλ.*, as Calv., al., and E. V. necessarily, by '*hath quickened*' following; but to the verb below. *ἡμᾶς* are *all Christians*; = *ἡμεῖς πάντες* in the last verse) **even when we were dead** (the *καί* belongs to, and intensifies, the *state predicated by ὄντας νεκρούς*; and is therefore placed before the participle. It is not to be taken as a mere resumption of ver. 1 [Rück., al.], nor as the copula only [Meyer]. His objection to the above rendering, that a quickening to life can happen only in and from a state of death, and therefore no emphasis on such a state is required, is entirely removed by noticing that the emphasis is not on the mere fact *ἐζωοποίησεν*,—but on *συνεζ. τῷ χριστῷ*, with all its glorious consequences) **in our** (*τοῖς*, the *π.* which we committed) **trespasses** (see on ver. 1), **vivified** (not '*hath* vivified'—a definite act in time, not an abiding consequence is spoken of) **us together with Christ** (the reading *ἐν τ. χρ.* [see var. readd.] seems to have arisen either from repetition of the *-εν* in *συνεζωοποίησεν*, or from conformation to ver. 6. It is clearly not allowable to render *χριστῷ, in Christ*, as Beza,—without the preposition. It is governed by the *συν-*, and implies not exactly as Chrys., *ἐζωοποίησε κἀκεῖνον καὶ ἡμᾶς*,—but that Christ was THE RESURRECTION and the Life, and we follow in and because of Him. The disputes about the meaning of *ἐζωοποίησεν* have arisen from not bearing in mind the relation in N. T. language between natural and spiritual death. We have often had occasion to observe that spiritual death in the N. T. includes in it and bears with it natural death as a consequence, to such an extent that this latter is often not thought of as worth mentioning: see especially John xi. 25, 26, which is the key-text for all passages regarding life in Christ. So here—God vivified us together with Christ: in the one act and fact of His resurrection He raised all His people—to spiritual life, and in that to victory over death, both spiritual, and therefore necessarily physical also. To dispute therefore whether such an expression as this is past [spiritual], or future [physical], is to forget that the whole includes its parts. Our *spiritual life* is the primary subject of the Apostle's thought: but this includes in itself our share in the resurrection and exaltation [ver. 6] of Christ. The three aorists, *συνεζωοποίησεν, συνήγειρεν, συνεκάθισεν*, are all proleptical as regards the actuation in each man, but equally describe a past and accomplished act on God's part when He raised up Christ)—**by grace ye are saved** (this insertion in the midst of the mention of such great unmerited mercies to us sinners, is meant emphatically to call the reader's attention to so cogent a proof of that which the Apostle ever preached as the great foundation truth of the

ησεν τῷ χριστῷ (ʲ χάριτί ἐστε σεσωσμένοι) 6 καὶ ᵏ συν- ʲ — Rom. iii. 24, and Paul passim.
ήγειρεν καὶ ˡ συνεκάθισεν ἐν τοῖς ᵐ ἐπουρανίοις ἐν χριστῷ ᵏ (—) Col. ii. 12. iii. 1 only. (Exod. xxiii. 5 F.) Isa. xiv. 9 only.
Ἰησοῦ, 7 ἵνα ⁿ ἐνδείξηται ἐν τοῖς ᵒ αἰῶσιν τοῖς ᵒ ἐπερχομέ- ˡ trans., here only. intr., Luke xxii. 55 only. Exod.
νοις τὸ ᵖ ὑπερβάλλον ᵠ πλοῦτος τῆς χάριτος αὐτοῦ ἐν
ʳ χρηστότητι ˢ ἐφ' ἡμᾶς ἐν χριστῷ Ἰησοῦ. 8 τῇ γὰρ

xviii. 13.
m ch. i. 3 reff.
n Paul (Rom. ix. 17, from Exod. ix. 16. 1 Tim. i. 16 al.)
only, exc. Heb. vi. 10, 11.
o here only. (see Mark x. 30 ‖ L.) ἐπ., — Luke xxi. 26. James v. 1.
p ch. i. 19 reff.
q ch. i. 7 reff.
r Gal. v. 22 reff. P. Ps. xxx. 19.
s Rom. xi. 22. see εἰς ἡμ., ch. i. 19.

var read) B. aft *συνεζ.* ins *εν* (*see note*) B 17. 118 vulg(not am demid al) G-lat(altern) copt Chr Damasc lat-ff. ins *ου τη* bef *χαριτι* D¹; *ου* F latt(not am) Aug.

6. om *εν χ. ι.* F Hil Aug$_2$(ins$_1$) Victorin.

7. om ver (*homœotel*) ℵ¹: ins ℵ-corr¹. rec *τον υπερβαλλοντα πλουτον*, with D³KL rel: txt ABD¹FℵC-corr¹ 17. 67² Orig$_1$ Eus. ins *τη* bef *χρηστοτητι* D. om *ιησου* D¹F æth-rom. (not F-lat.)

Gospel. Notice the perf. '*are* saved,' not *σώζεσθε*, '*are being* saved,' because we have passed from death unto life: salvation is to the Christian not a future but a past thing, realized in the present by faith)—**and raised us together with Him** (the Resurrection of Christ being the next event consequent on His vivification in the tomb) **and seated us together with Him** (the Ascension being the completion of the Resurrection. So that all three verbs refer strictly to the same work wrought on Christ, and in Christ on all His mystical Body, the Church) **in the heavenly places** (see on ch. i. 3, 20. "Obiter observa, non dixisse Apostolum: '*et consedere fecit ad dexteram suam*,' sicut superiori capite de Christo dixerat: sedere enim ad dexteram Patris Christo proprium est; nec cuiquam alteri communicatur: tametsi in throno Christi dicantur sessuri qui vicerint, Apoc. iii. in fine." Estius: and so Bengel) **in Christ Jesus** (as again specifying the element in which, as united and included in which, we have these blessings which have been enumerated—*ἐν χρ.* as in ch. i. 3, does not [Eadie] belong to *τ. ἐπουρ.* but to the verb, as an additional qualification, and recalling to the fact of our union in Him as the medium of our resurrection and glorification. The disputes as to whether these are to be taken as present or future, actual or potential, literal or spiritual, will easily be disposed of by those who have apprehended the truth of the believer's union in and with Christ. All these we have, in fact and reality [see Phil. iii. 20], in their highest, and therefore in all lower senses, in Him: they were ours, when they were His: but for their fulness in possession we are waiting till He come, when we shall be like and with Him),

7.] **that He might shew forth** (see Rom. ix. 23: and for *ἐνδείξηται*, reff. The middle voice gives the reference which the English sentence itself implies, that the exhibition is for His own purpose, for His own glory [see ch. i. 6, 12, 14] —see note on Col. ii. 15. This meaning of *præ se ferre* is illustrated by Liddell and Scott sub voce: or far better by Palm and Rost, Lex. Beware of the rendering 'might give a specimen of' [Rückert, Eadie], which the word will not bear either here or in reff.) **in the ages which are hereafter to come** (what are they? the future periods of the Church's earthly career,—or the ages of the glorified Church hereafter? The answer must be given by comparing this with the very similar expression in Col. i. 26, 27, ... *τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων κ. ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ, οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τίς ὁ πλοῦτος τῆς δόξης αὐτοῦ κ.τ.λ.* Here it is manifest (1) that the *αἰῶνες* from which the mystery was hidden are the past ages of this world; (2) that those to whom, as here, God will make known the riches of His glory, are His saints, i. e. His church on earth. Therefore I conceive we are compelled to interpret analogously: viz. to understand the *αἰῶνες ἐπερχόμενοι* of the coming ages of the church, and the persons involved in them to be the future members of the church. Thus the meaning will be nearly as in ch. i. 12. The supposed reference to the future state of glory seems not to agree with *αἰῶνες*, nor with *ἐπερχόμενοι*:—nor with the fact that the second coming and future kingdom of Christ are hardly ever alluded to in this Epistle) **the exceeding riches of His grace in** (of the material of which this display of His grace will consist, the department in which it will find its exercise) **goodness** (see especially Rom. ii. 4) **towards us in** (not '*through*,' as E. V.)

t ver. 5 reff. u Rom. iii. 22, 26. 2 Cor. v. 7. Gal. ii. 16. iii. 26. Phil. iii. 9. Col. ii. 12 al., Paul. 1 Pet. i. 5. v., — Acts xv. 9. v Rom. xiii. 11. 1 Cor. vi. 6, 8. Phil. i. 28. 2 John 8. w 1 Cor. i. 30. 2 Cor. iii. 5. x — (& Paul) here only. (Matt. ii. 11 al. Rev. xi. 10.) δωρεά, John iv. 10. 2 Cor. ix. 15 al. y Paul (Rom. ii. 17 al30, not Col.) only, exc. James i. 9. iv. 16. (so also καύχημα & καύχησις, exc. Heb. iii. 6. James iv. 16.) Jer. ix. 23, 24. z Rom. i. 20 only. Eccl. viii. 17. a — ch. iii. 9. iv. 24. Col. i. 16. iii. 10 al. b — Gal. v. 13. 1 Thess. iv. 7. c Paul (Rom. ii. 7. xiii. 3 al10.) only, exc. Acts ix. 36. Heb. xiii. 21. d attr., ch. i. 6 reff. e Rom. ix. 23 only. Isa. xxviii. 24. Whsd. ix. 8 only. f Rom. vi. 4. 2 Cor. iv. 2. x. 3. ch. v. 2. Col. ii. 6. iv. 5. 1 John i. 6, 7 al. Prov. viii. 20.

ABDF KLN a b c d e f g h k l m n o 17

t χάριτί ἐστε σεσωσμένοι u διὰ [τῆς] u πίστεως, v καὶ τοῦτο οὐκ w ἐξ ὑμῶν, θεοῦ τὸ x δῶρον· 9 οὐκ w ἐξ ἔργων, ἵνα μή τις y καυχήσηται. 10 αὐτοῦ γάρ ἐσμεν z ποίημα, a κτισθέντες ἐν χριστῷ Ἰησοῦ b ἐπὶ c ἔργοις c ἀγαθοῖς, d οἷς v Rom. xiii. 11. e προητοίμασεν ὁ θεὸς ἵνα f ἐν αὐτοῖς f περιπατήσωμεν.

8. αυτου χαριτι σεσ. εσμεν D1 Syr copt æth. om της bef πιστεως BD1FN 17. 67² Chr: ins AD³KL rel Thdrt, Damasc Thl-comm Œc. ημων DF d (Chrys Thl Œc in comm) Damasc.

9. καυχησεται B(Mai) F.

10. for αυτου, θεου ℵ¹: txt ℵ-corr¹. for χ. ιη., κυριω F. for επι, εν F a c g k m Chr, Thdrt Damasc: εν 73. 74. 109 latt Aug lat-ff.

Christ Jesus (again and again he repeats this "*in Christ Jesus*:" HE is the great centre of the Epistle, towards whom all the rays of thought converge, and from whom all blessings flow; and this the Apostle will have his readers never forget).

8.] **For by grace** (the article shews us the import of the sentence—to take up and expand the parenthetic clause χάριτί ἐστε σεσωσμένοι above: but not barely so: that clause itself was inserted on account of the matter in hand being a notable example of the fact, and this γάρ takes up also that matter in hand—the ὑπερβάλλον πλοῦτος κ.τ.λ.) **ye are** (perf.) **saved, through** [your] (or [*the*], but the possessive article is preferable, see below: 'the' would make both objective. The abstract, '*through faith*,' must be the rendering if the article be omitted) **faith** (the dative above expressed the objective instrumental condition of your salvation,—this διά the subjective medial condition: it has been effected by grace and apprehended by faith): **and this** (not *your faith*, as Chrys. οὐδὲ ἡ πίστις, φησίν, ἐξ ὑμῶν: so Thdrt., al., Corn.-a-lap., Beza, Est., Grot., Beng., all.;—this is precluded [not by the gender of τοῦτο, but] by the manifestly parallel clauses οὐκ ἐξ ὑμῶν and οὐκ ἐξ ἔργων, of which the latter would be irrelevant as asserted of πίστις, and the reference of ver. 9 must therefore be changed: — but, as Calv., Calov., Rück., Harl., Olsh., Mey., De W., Stier, al., 'your salvation;' τὸ σεσωσμένοι εἶναι, as Ellic.) **not of yourselves,** GOD'S (emphatic) **is the gift** (not, as E. V. '*it is the gift of God*' [θεοῦ δῶρον],—τὸ δῶρον, viz. of your salvation:—so that the expression is pregnant—q. d., '*but it is a gift, and that gift is God's.*' There is no occasion, as Lachm., Harl., and De W., to parenthesize these words: they form a contrast to οὐκ ἐξ ὑμ., and a quasi-parallel clause to ἵνα μή τις καυχήσ. below): **not of works** (for ἐξ ἔργων, see on Rom. iii. iv., and Gal. ii. 16), **that no man should boast** (on the proposition implied, see on Rom. iv. 2. ἵνα has in matter of fact its strictest telic sense. With God, results are all purposed; it need not be understood, when we predicate of Him a purpose in this manner, that it was His *main* or *leading* aim;—but it was one of those things included in His scheme, which ranked among His purposes). 10.] **For** (substantiates vv. 8, 9. The English reader is likely to imagine a contrast between 'not of *works*' and 'for we are His *work*manship,' which can hardly have been in the mind of the Apostle) **his handywork are we** (ποίημα, not, as Tert. and al., of our *original creation*: "quod vivimus, quod spiramus, quod intelligimus, quod credere possumus, ipsius est, quia ipse conditor noster est," Pelagius, in Harl.: this is clearly refuted by the defining clause below, κτισθ. κ.τ.λ., and the ποίημα shewn to be the spiritual creation treated of in vv. 8, 9), **created in Christ Jesus** (see ver. 15, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἕνα καινὸν ἄνθρωπον, and cf. Tit. iii. 5, where the beginning of this new life is called παλιγγενεσία. See also 2 Cor. v. 17; Gal. vi. 15) **for** (see reff.: so Xen. Anab. vii. 6. 3, καλεῖ αὐτοὺς ἐπὶ ξενίᾳ. See Winer, edn. 6, § 48, *c.* e; Phrynichus, ed. Lobeck, p. 475) **good works** (just as a tree may be said to be created for its fruit: see below), **which** (attraction for ἅ: not 'for which,' which would require ἡμᾶς after the verb) **God before prepared** ('ante paravit, quam conderet.' Fritz. in Ellic. So Philo, de Opif. 25, vol. i. p. 18,

11 Διὸ [e] μνημονεύετε ὅτι [h] ποτὲ ὑμεῖς τὰ ἔθνη [i] ἐν σαρκί, οἱ [k] λεγόμενοι [l] ἀκροβυστία ὑπὸ τῆς [k] λεγομένης [m] περιτομῆς [i] ἐν σαρκὶ [n] χειροποιήτου, 12 ὅτι ἦτε τῷ καιρῷ ἐκείνῳ [o] χωρὶς χριστοῦ [p] ἀπηλλοτριωμένοι τῆς [q] πολιτείας τοῦ

e w. ὅτι, Paul only. Acts xx. 31. 2 Thess. ii. 5.
h — John ix. 13. Rom. vii. 9. xi. 30 al. 1 1 Tim. iii. 16 reff.
k Matt. x. 2.

Acts iii. 2. 1 Cor. viii. 5. 2 Thess. ii. 4 al. exc. Acts xi. 3. Gen. xvii. 11, &c. vii. 22, 23. Acts vii. 8. x. 45. xi. 2. Exod. iv. 26. ix. 11, 24 only. Isa. ii. 18, of idols. i. 21 only. Ps. lxviii. 8.
l Paul (Rom. ii. 25, &c. 1 Cor. vii. 19 al.) only, exc. Acts xi. 3. Gen. xvii. 11, &c.
m Paul (Rom. as above [l]. 1 Cor. vii. 19 al.) only, exc. John vii. 22, 23. Acts vii. 8. x. 45. xi. 2. Exod. iv. 26.
n Mark xiv. 58. Acts vii. 48. xvii. 24. Heb. ix. 11, 24 only. Isa. ii. 18, of idols.
o John xv. 5. Rom. iii. 21 al.
p ch. iv. 18. Col. i. 21 only. Ps. lxviii. 8.
q — here (Acts xxii. 28) only†. 2 Macc. iv. 11.

11. διο τουτο μνημονευοντες υμ. οι ποτε κ.τ.λ. F Dial$_1$. rec υμεις bef ποτε (*for euphony*), with D^{3}KL№ rel vss ff: txt ABD^1№^{1} m 17 vulg Dial$_1$ Cyr Did Ambr Jer.

12. rec ins εν bef τω καιρω (*explanatory*), with D^{3}KL rel vulg copt goth Orig-cat Dial Tert: om ABD^{1}FN 17 tol(and F-lat) Chr-comm Epiph Cyr Victorin Jer Aug.

ὁ θεὸς τὰ ἐν κόσμῳ πάντα προητοίμασεν: Wisd. ix. 8, *μίμημα σκηνῆς ἁγίας ἣν προητοίμασας ἀπ' ἀρχῆς*. The sentiment is the same as that in John v. 36, *τὰ ἔργα ἃ ἔδωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά*. To recur to the similitude used above, we might say of the trees,—they were created for fruits which God before prepared that they should bear them: i. e. defined and assigned to each tree its own, in form, and flavour, and time of bearing. So in the course of God's providence, our good works are marked out for and assigned to each one of us. See the doctrine of pre-existence in God explained in Delitzsch's biblische Psychologie, p. 23 ff. Stier's view, after Bengel, is that the verb προητ. is *neuter*, having no accusative after it,—'*for which God made preparation*, &c.:' but this usage of the compound verb wants example) **that we should walk in them.** Thus the truth of the maxim "bona opera non præcedunt justificandum, sed sequuntur justificatum" (see Harl.) is shewn. The sentiment is strictly pauline (against De W. and Baur), —in the spirit of Rom. xii., Gal. v. 22, 25, &c.

B. 11—22.] HORTATORY EXPANSION OF THE FOREGOING INTO DETAIL: REMINDING THEM, WHAT THEY ONCE WERE (vv. 11, 12); WHAT THEY WERE NOW IN CHRIST (vv. 13—22). 11.] **Wherefore** (since so many and great blessings are given by God to His people, among whom ye are) **remember, that once ye, the** (i. e. who belonged to the category of the) **Gentiles in the flesh** (i. e. in their corporeal condition of uncircumcision: 'præputium profani hominis indicium est,' Calv.—construction see below), **who are called (the) uncircumcision by that which is called (the) circumcision in the flesh wrought by hands** (this last addition ἐν σαρκὶ χειρ. seems made by the Apostle, not to throw discredit on circumcision, but as a reserve, περιτομή having a higher and spiritual application: q. d.—'but they have it only in the flesh, and not in the heart.' As Ellic. well states the case—"The Gentiles were called, and *were* the ἀκροβυστία: the Jews were called, but were not truly the περιτομή." See Col. ii. 11), 12.] **that ye were** (the ὅτι takes up again the ὅτι in ver. 11, after the relative clause,—and the τῷ κ. ἐκείνῳ takes up the ποτέ there. It is not a broken construction, but only a repetition; 'that, I say ....') **at that time** (when ye were,—not τὰ ἔθνη ἐν σαρκί, which ye are now, and which is carefully divided from ποτέ above by ὑμεῖς,—but that which is implied in ποτέ,—heathens, before your conversion to Christ. On the dative of time without the preposition ἐν, see Kühner, vol. ii. § 569, and remarks on its difference from the genitive and accusative) **without Christ** (separate from, having no part in, the promised Messiah. That this is the sense, is evident from ver. 13: see below. The words χωρ. χρ. are not a defining clause to ἦτε ἀπηλλοτρ., as Lachmann points them, and De W. and Eadie render: 'that ye were, being without Christ, &c.' The arrangement would thus be harsh and clumsy beyond all precedent) **alienated from** (οὐκ εἶπε, κεχωρισμένοι ..... πολλὴ τῶν ῥημάτων ἡ ἔμφασις, πολὺν δεικνῦσα τὸν χωρισμόν. ἐπεὶ καὶ Ἰσραηλῖταί τῆς πολιτείας ἦσαν ἐκτός, ἀλλ' οὐχ ὡς ἀλλότριοι ἀλλ' ὡς ῥᾴθυμοι, κ. τῶν διαθηκῶν ἐξέπεσον, ἀλλ' οὐχ ὡς ξένοι, ἀλλ' ὡς ἀνάξιοι, Chr. Gentiles and Jews were once united in the hope of redemption – this was constituted, on the apostasy of the nations, into a definite πολιτεία for the Jews, from which and its blessings the Gentiles were alienated) **the commonwealth** (πολιτεία is both *polity, state* [objective],—τῶν τὴν πόλιν οἰκούντων τάξις τις, Aristot. Polit. iii. 1,—and *right of citizenship*, ref. Acts. The former appears best here, on account of

r — & constr., here only. Soph. Œd. Tyr. 219, 220. s Acts iii. 25. Heb. vii. 22 al. fr. Ezek. xxxiv. 25. plur., Rom. ix. 4. Gal. iv. 24 only. t Gal. iv. 23. Heb. iv. 1 al. Amos ix. 6. u here only †. v Paul (Acts xxii. 1. xxiv. 13. Rom. vi. 23 al.) only, exc. Heb. viii. 6. Deut. x. 22. w Rom. xvi. 7. Gal. i. 22. x ver. 11 reff. y ver. 17. Matt. viii. 30. Luke xv. 20. Acts ii. 30. xvii. 27. xxii. 21 (Paul). Isa. lvii. 19. Dan. ix. 7 Theod. z abs., John xix. 42. Phil. iv. 5. Jer. xxxii. (xxv.) 26. a Luke xxii. 20. Rom. iii. 25. v. 9. Heb. x. 19. Rev. i. 5. v. 9.

ABDP KLN a b c d e f g h k l m n o 17

r Ἰσραὴλ καὶ r ξένοι τῶν s διαθηκῶν τῆς t ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ u ἄθεοι ἐν τῷ κόσμῳ· 13 v νυνὶ δὲ w ἐν χριστῷ Ἰησοῦ ὑμεῖς οἱ x ποτὲ ὄντες y μακρὰν ἐγενήθητε z ἐγγὺς a ἐν τῷ αἵματι τοῦ χριστοῦ. 14 αὐτὸς γὰρ

13. rec *εγγυς* bef *εγενηθητε*, with DFKL rel Chr Thdrt Damasc: txt ABℵ m 17 vulg(and F-lat) goth Dial Epiph Iren-int Tert.

ἀπηλλοτρ., which seems to require as its reference an objective external reality) of **Israel** (either as synonymous genitive, 'that commonwealth which is designated by the term Israel,' or possessive [as Ellic.], 'that commonwealth which Israel possessed.' I prefer the former, as more simple) **and strangers from** (so Soph. Œd. Tyr. 219, *ἆ γὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ, ξένος δὲ τοῦ πραχθέντος*. The genitive may be explained either 1) as one of the quality, as in *μέλεος ἥβης, εὐδαίμων μοίρας*,—or as 2) one of privation = negative of possession, *ξένος* being resolved into *οὐ μέτοχος*. This latter is perhaps the best. See Bernhardy, p. 171 ff.; Kühner, ii. 163) **the covenants of the promise** (*τίνες ἦσαν αἱ δ. τ. ἐπ.*; "*Σοὶ κ. τῷ σπέρματί σου δώσω τ. γῆν ταύτην*," *κ. ὅσα ἕτερα ἐπηγγείλατο*, Chrys. See note on Rom. ix. 4. The meaning here, as there, has been mistaken [Calv. al.] to be 'the two tables of the law.' Cf. Wisd. xviii. 22; Sir. xliv. 11), **not having** (μή on account of the subjective colouring given to the whole sentence by *μνημονεύετε*. So in *ἀπιστοῦντες αὐτὸν μὴ ἥξειν*, Thuc. ii. 101: *ὃ ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δέ*, Xen. Cyr. i. 2. 7: *ψυχὴν σκοπῶν φιλόσοφόν τε καὶ μή*, Plat. Rep. p. 486 B. See Winer, § 55. 5; Kühner, ii. § 715. 3) **hope** (not 'covenanted hope' [*τὴν ἐπ.*],—but 'hope' at all. The emphatic position of *ἐλπίδα* makes this the more necessary) **and without God** (this is the best rendering, as it leaves *ἄθεος* in its latitude of meaning. It may be taken either 1) actively, '*denying God*,' '*atheist*,' 2) in a neuter sense [see Ellic.]—'*ignorant of God*' [*ἔρημοι θεογνωσίας*, Thdrt.: see Gal. iv. 8; 1 Thess. iv. 5, where the Gentiles are described as *οὐκ εἰδότες τ. θεόν*], or 3) passively, '*forsaken of God*' [so Soph. Œd. Tyr. 661, *ἐπεὶ ἄθεος ἄφιλος ὃ τι πύματον ὀλοίμαν*: ib. 254, *τῆσδέ τε γῆς, ὃ δ' ἀνάρσιος καὶ θέσις ἐφθαρμένη*]. This latter meaning is best here, on account of the passive character of the other descriptive clauses) **in the world** (contrast to the *πολιτεία τοῦ Ἰσρ.* "He subjoins to the godless 'How,' the godless 'Where,'" Mey. Olsh. understands, 'in this wicked world, in which we have so much need of divine guidance,' which is hardly in the simple words: Rück., 'in God's world,' contrast to *ἄθεοι*. These words must not be separated, as some, from *ἄθεοι*). **13.] But now** (contrast to *ἐν τῷ καιρῷ ἐκείνῳ*) **in Christ** (not merely *ἐν χριστῷ* as you were *χωρὶς χριστοῦ*, but more—in a personal Messiah, whom you know as) **Jesus** (there is hardly a reference to the *meaning* of *Jesus* —much rather to its *personal* import—q. d. 'Now in Jesus the Christ') **ye who once were far off were brought** (keep the historic tense: it is the effect of a definite event of which he is speaking. The passive *sense* of the passive form *ἐγενήθητε* is well kept where the context justifies it, but must not always be pressed: see Ellic.'s note on ch. iii. 7) **near** (it was a common Jewish way of speaking, to designate the Gentiles as '*far off*.' So Bereshith rabba, in Schöttg., Hor. Heb. in locum, 'Quicunque gentilem appropinquare facit, eumque ad religionem Judaicam perducit, idem est ac si creasset ipsum.' See also reff. Isa. and Dan.) **in** (or the instrument by which, but more—the symbol of a fact *in* which —the seal of a covenant *in* which,—your nearness to God consists. I prefer 'in' to 'by,' as wider, and better representing the Apostle's idea. The difference between *ἐν* here and *διά* in ch. i. 7 is, that there the blood of Christ is spoken of specifically, as the medium of our *ἀπολύτρωσις*—here inclusively, as *representing* the *ἀπολύτρωσις*. *ἐν* would have served there, and *διά* here, but the logical exactness of both would have been weakened by the change) **the blood of Christ** (see remarks on ch. i. 7). **14.] For He** (there certainly is an emphasis on *αὐτός*, as Rück., Harl., Mey., Ellic., Eadie, 'He and none other.' This can hardly be denied by any one who will read through the whole from

ἐστιν ἡ [b]εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν καὶ
τὸ [c]μεσότοιχον τοῦ [d]φραγμοῦ [e]λύσας, [15] τὴν [f]ἔχθραν,
ἐν τῇ σαρκὶ αὐτοῦ, τὸν [g]νόμον τῶν [g]ἐντολῶν ἐν [h]δόγ-

b — here only. see Rom. v. 1.
c here only †.
d Matt. xxi. 33 ‖ Mk. Luke xiv. 23 only. Num. xxiii. 24.

e — John ii. 19. 2 Pet. iii. 10, 11, 12. Esdr. i. 55 (52). 7. Gal. v. 20. James iv. 4 only. Gen. iii. 15. xxxix. 8.
f ver. 16. Luke xxiii. 12. Rom. viii. Sir
g here only. see Rom. iii. 27. vii. 2. viii. 2.
h Luke ii. 1. Acts xvi. 4. xvii. 7. Col. ii. 14 only. Ezek. xx. 26 vat. (but appy error) only. Dan. vi. 9 al. Theod.

ver. 11, and mark the repetitions, *χριστοῦ —χριστῷ Ἰησοῦ—τοῦ χριστοῦ*, which this *αὐτός* takes up) **is our peace** (not by metonymy for *εἰρηνοποιός*, but in the widest and most literal sense, our peace. He did not make our peace and then retire, leaving us to enjoy that peace,—but is Himself its medium and its substance; His making both one was no external reconciliation, but the taking both, their common nature, on and into Himself,—see ver. 15. Bear in mind the multitude of prophetic passages which connect peace with Him, Isa. ix. 5, 6; lii. 7; liii. 5; lvii. 19; Micah v. 5; Hag. ii. 9; Zech. ix. 10: also Luke ii. 14; John xiv. 27; xx. 19, 21, 26. And notice that already the complex idea of the whole verse, that of uniting both Jews and Gentiles in one reconciliation to God, begins to appear: for He is our Peace, not only as reconciling Jew to Gentile, not as bringing the far-off Gentile near *to* the Jew, but as reconciling both, united, to God; as bringing the far-off Gentile, and the near Jew, both into peace with God. For want of observing this the sense has been much obscured: see below) **who made** (specification, *how* He is our peace. Better 'made,' than '*hath made*:' the latter is true, but it is the historic fact which is here brought out) **both** (Jews and Gentiles; not '*man* and God,' as Stier: cf. vv. 15, 16. Neuter, as abstract,—both things, both elements) **one, and** (epexegetic—'namely, in that he') **threw down the middle wall of the fence** (i. e. the middle wall which belonged to—was a necessary part of the carrying out of—the *φραγμός*. The primary allusion seems to be, to the rending of the veil at the crucifixion: not that that veil separated Jew and Gentile, but that it, the chief symbol of separation from God, included in its removal the admission to Him of that one body into which Christ made Jew and Gentile. This complex idea is before the Apostle throughout the sentence: and necessarily; for the reconciliation which Christ effected between Jew and Gentile was in fact only a subordinate step of the great reconciliation of both to God, which He effected by His sacrifice in the flesh,—and in speaking of one he speaks of the other also. The *φραγμός*, from what has been said above, is more general in sense than the *μεσότοιχον*; is in fact the whole arrangement, of which that was but an instrument—the separation itself, consequent on a system of separation: it = therefore the whole legal system, ceremonial and moral, which made the whole separation,—of Jew from Gentile,—and in the background, of both from God), **the enmity** (not, of Jew and Gentile: so strong a term is not justified as applying to their separation, nor does such a reference satisfy ver. 16,—see there;—but, the enmity in which both were involved against God, see Rom. viii. 7. *τὴν ἔχθ.* is in apposition with *τὸ μεσότ.* This enmity was the real cause of separation from God, and in being so, was the inclusive, mediate cause of the separation between Jew and Gentile. Christ, by abolishing the first, abolished the other also (see below) **in His flesh** (to be joined not with *καταργήσας*, as most Commentators, which is very harsh, breaking the parallelism, and making the instrumental predication precede the verb, which is not the character of this passage;—but with *λύσας*. Christ destroyed the *μεσ.*, i. e. the *ἔχθρα*. in, or by, His flesh; see on ver. 16, where the same idea is nearly repeated. It was in His crucified flesh, which was *ἐν ὁμοιώματι σαρκὸς ἁμαρτίας*, that He slew this enmity. The rendering, 'the enmity which was in His flesh,' would certainly in this case require the specifying article *τήν*, besides being very questionable in sense), — **having done away the law of decretory commandments** (this law was the *φραγμός*,—the great exponent of the *ἔχθρα*. Its specific nature was that it consisted in commandments, decretorily or dogmatically expressed; — in *ἐντολαῖ-ἐν-δόγμασιν*. So that we do not require *τὸν ἐν δόγ.* or *τῶν ἐν δόγ.* This law, moral and ceremonial, its decalogue, its ordinances, its rites, was entirely done away in and by the death of Christ. See Col. ii. 13—15, notes. And the end of that *κατάργησις* was) **that He might create the two** (Jew and Gentile) **in Him** (it is somewhat difficult to decide

i Luke xiii. 7. but = Paul (Rom. iii. 3 al. fr.) only, exc. Heb. ii. 14. Ezra iv. 21, 23. v. 8. vi. 8 only. k ver. 10 reff. l = ch. i. 11 al. fr. m = Matt. xxvii. 51 | Mk. Rev. xvi. 10. Judg. ix. 43. p James iii. 18 only. Isa. xiv. 7. see Matt. v. 9. s Col. i. 20. t = here only. u ver. 15 reff. v = Matt. ii. 8, 9, 23. iv. 13 al. Prov. xxiii. 35. w Acts x. 36 [Rom. x. 15 (from Isa. lii. 7)] only. x ver. 13 reff.

μασιν [i] καταργήσας, ἵνα τοὺς δύο [k] κτίσῃ [l] ἐν [l] αὐτῷ [m] εἰς ABCDP KLℵ a b
ἕνα [o] καινὸν [o] ἄνθρωπον, [p] ποιῶν εἰρήνην, 16 καὶ [q] ἀπο- c d e f g
καταλλάξῃ τοὺς ἀμφοτέρους ἐν [r] ἑνὶ σώματι τῷ θεῷ [s] διὰ h k l m
τοῦ σταυροῦ, [t] ἀποκτείνας τὴν [u] ἔχθραν ἐν αὐτῷ. 17 καὶ n o 17
[v] ἐλθὼν [w] εὐηγγελίσατο [w] εἰρήνην ὑμῖν τοῖς [x] μακρὰν καὶ

15. rec ἑαυτῳ, with DKLℵ³ rel Eus Epiph Ath₂ Chr Cyr₂ Thdrt Damasc Thl Œc: txt ABFℵ¹ m 17 Procop.

16. ἐν ἑαυτῳ F 115 lat-mss-in-Jer latt syr (Syr om) lat-ff (not Tert Jer al).

17. rec om 2nd εἰρηνην (*as superfluous*), with KL rel syrr Dial₂ Constt Eus Chr Thdrt Tert: ins ABDFℵ 17 latt copt æth arm Eus Procop Cypr Hil.

between ἑαυτῷ and αὐτῷ. On the one hand, αὐτῷ is the *harder* reading: on the other, we have the constant confusion of αὐτ., αὑτ., and ἑαυτ., complicating the question. Whichever be read, the reference clearly must be to Christ, which, with' αὐτῷ, is, to say the least, a harsh recurrence to the αὐτός of ver. 14) **into one new man** (observe, not that He might reconcile the two *to each other* only, nor is the Apostle speaking merely of any such reconciliation: but that He might incorporate the two, reconciled in Him to God, into one *new* man,—the old man to which both belonged, the enemy of God, having been slain in His flesh on the Cross. Observe, too, ONE new man: we are all in God's sight but one in Christ, as we are but one in Adam), **making peace** (not, between Jew and Gentile: He is ἡ εἰρήνη ἡμῶν, of us all: see below on ver. 17), **and** (parallel with the former purpose: not '*second* purpose' [Ellic., De W.], which yet must thus be the *first*. The καί is in fact just as in ver. 14) **might reconcile again** (most likely this is implied in the ἀπο. We have it only in Col. i. 20, 21, where the same sense, of *reinstating* in the divine favour, seems to be intended) **both of us in one body** (not His own human body, as Chrys. [who however seems to waver,—cf. ἕως ἂν μένωμεν ἐν τῷ σώματι τοῦ χριστοῦ,—between this and His mystical body], al.—but the Church, cf. the same expression Col. iii. 15) **to God** (if this had not been here expressed, the *whole* reference of the sentence would have been thought to be to the uniting Jews and Gentiles. That it is expressed, now shews that throughout, that union has been thought of only as a subordinate step in a greater reconciliation) **by means of the cross** (the cross regarded as the symbol of that which was done on and by it), **having slain the enmity** (ἔχθρα has been taken here to mean the enmity between Jew and Gentile. But see on ver. 15: and let us ask here, was this the enmity which Christ slew at His death? Was this the ἔχθρα, the slaying of which brought in the ἀποκατάλλαξις, as this verse implies? Does such a meaning of ἔχθρα at all satisfy the solemnity of the sentence, or of the next two verses? I cannot think so: and must maintain ἔχθρα here [and if here, then in ver. 15 also] to be that between man and God, which Christ did slay on the cross, and which being brought to an end, the separation between Jew and Gentile, which was a result of it, was done away. Ellicott, who maintained the above opinion in his 1st edn., now agrees with that here insisted on) **on it** (on the cross: compare Col. ii. 15, notes: not in His body: see above): **and having come, He preached** (how? when? Obviously after his death, because by that death the peace was wrought. We seek in vain for any such announcement made by Him in person after his resurrection. But we find a key to the expression in John xiv. 18, οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς: see also ver. 28. And this coming was, by his Spirit poured out on the Church. There is an expression of St. Paul's, singularly parallel with this, and of itself strongly corroborative of the genuineness of our Epistle, in Acts xxvi. 23, εἰ παθητὸς ὁ χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ τε λαῷ κ. τοῖς ἔθνεσιν. This coming therefore is by His Spirit [see on ver. 18], and ministers, and ordinances in the Church) **peace to you who were far off, and peace to those** (not "*to us*," for fear of still upholding the distinction where he wishes to merge it altogether) **that were nigh** (this εἰρήνη is plainly then not mere mutual reconciliation, but that

C οι αμφοτεροι ... ABCDF KL𝔓46 a b c d e f g h k l m n o 17

ʷ εἰρήνην ˣʸ τοῖς ˣʸ ἐγγύς, 18 ὅτι δι' αὐτοῦ ἔχομεν τὴν ˣ προσ-
αγωγὴν οἱ ἀμφότεροι ἐν ᵃ ἑνὶ πνεύματι πρὸς τὸν ᵇ πατέρα.
19 ᶜ ἄρα ᶜ οὖν οὐκέτι ἐστὲ ᵈ ξένοι καὶ ᵉ πάροικοι, ἀλλὰ ἐστὲ
ᶠ συνπολῖται τῶν ᵍ ἁγίων καὶ ʰ οἰκεῖοι τοῦ θεοῦ, 20 ⁱ ἐποικο-

y here only. Esth. i. 14.
x Rom. v. 2. ch. iii. 12 only †.
a ch. iv. (3) 4. Phil. i. 27.
b = Rom. vi. 4. 1 Cor. viii. 6. John, passim.
c Rom. v. 18. vii. 3. viii. 12. ix 16, 18. Gal. vi. 10 al. P. 7. Acts xvii. 21. Heb. xi. 13. 3 John 5 only. Ruth ii. 10. only. Gen. xxiii. 4.
d = Matt. xxv. 35, &c. xxvii.
e Acts vii. 6, 29. 1 Pet. ii. 11
f here only †. Jos. Antt. xix. 2. 2.
g ch. i. 1 reff.
h (—) Gal. vi. 10. 1 Tim. v. 8 only. Isa. iii. 6. xxxii. 26 Ald. only.
i 1 Cor. iii. 10, &c. Col. ii. 7. Jude 20 only. Num.

19. aft αυτου ins οι αμφοτεροι εν ενι ℵ¹ (marked for erasure by ℵ-corr¹). εσχομεν ℵ-corr¹. rec om 2nd εστε (*as superfluous*), with D³KL rel syrr copt gr-ff Tert Jer Ambr$_1$: ins ABCD¹FℵΨ 17 latt goth Bas Victorin.

far greater peace which was effected by Christ's death, peace with God, which necessitated the union of the far off and the near in one body in Him. This is shewn especially by the repetition of *εἰρήνην*. See Isa. lvii. 19. Then follows the empowering reason, why He should preach *peace* to us both: and it is this ver. 18 especially which I maintain cannot be satisfied on the ordinary hypothesis of mere reconciliation between Jew and Gentile being the subject in the former verses. Here clearly the union [not reconciliation, nor is enmity predicated of them] of Jew and Gentile is subordinated to the blessed fact of an access TO GOD having been provided for both through Christ by the Spirit); **for** (not epexegetic of *εἰρήνην*, 'viz. that ....,' as Baumg.-Crus.) **through Him we have our access** (I prefer this intransitive meaning to that maintained by Ellic., al., '*introduction*,'—some [Mey.] say, by Christ [1 Pet. iii. 18] as our *προσαγωγεύς* [*admissionalis*, a word of Oriental courts], —not as differing much from it in meaning, but as better representing, both here and in Rom. v. 2, and ch. iii. 12, the *repetition*, the *present* liberty of approach, which *ἔχομεν* implies, but which '*introduction*' does not give), **both of us, in** (united in, 1 Cor. xii. 13) **one Spirit** (not '*one frame of mind*' [Anselm, Koppe, al.]: the whole structure of the sentence, as compared with any similar one, such as 2 Cor. xiii. 13, will shew what spirit is meant, viz. the Holy Spirit of God, already alluded to in ver. 17; see above. As a parallel, cf. 1 Cor. xii. 13) **to the Father.** 19.] **So then** (*ἄρα οὖν* is said by Hermann [Viger, art. 292] not to be classical Greek. It is frequent in St. Paul, but confined to him: see reff. Cf. on Gal. vi. 10) **ye no longer are strangers and sojourners** (see ref. Acts, where certainly this is the sense. "*πάροικος* is here simply the same as the classic *μέτοικος* [a form which does not occur in the N. T., and only once, Jer. xx. 3, in the LXX], and was probably its Alexandrian equivalent. It is used frequently in the LXX,—in eleven passages as a translation of גֵּר, and in nine of תּוֹשָׁב." Ellicott. 'Sojourners,' as dwelling among the Jews, but not numbered with them. Bengel opposes *ξένοι* to 'cives' and *πάροικοι* to 'domestici,'—and so Harless: but this seems too artificial), **but are fellow-citizens with the saints** (*συμπολίτης* is blamed by Phrynichus [ed. Lob. p. 172: see Lobeck's note] and the Atticists as a later word. But it occurs in Eur. Heraclid. 821, and the compound verb *συμπολιτεύω* is found in pure Attic writers: see Palm and Rost's Lex. *πολῖται* would not here express the meaning of *comrades, co-citizens*, of the saints. **οἱ ἅγιοι** are not *angels*, nor *Jews*, nor *Christians then alive* merely, but the saints of God in the widest sense,—all members of the mystical body of Christ,—the commonwealth of the spiritual Israel) **and of the household** (*οἰκεῖοι*, not as Harl., 'stones of which the house is built,' which is an unnatural anticipation here, where all is a political figure, of the material figure in the next verse: but 'members of God's family,' in the usual sense of the word) **of God,— having been built** (we cannot express the *ἐπ-*: the '*superædificati*' of the Vulg. gives it: we have the substantive 'superstructure,' but no verb corresponding. There is, though Harl. [see above] denies it, a transition from one image, a political and social, to another, a material) **upon the foundation** (dative as *resting upon*: in 1 Cor. iii. 12, where we have *εἴ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον .....*, the idea of *bringing and laying upon* is prominent, and therefore the case of motion is used. Between the genitive and dative of rest with *ἐπί* there is the distinction, that the genitive implies more partial overhanging, looser connexion,—the dative, a connexion of close fitting attach-

k — Rom. xv. 20. 1 Cor. iii. 10, 11. 2 Tim. ii. 19. Heb. vi. 1. 1 Luke xi. 49. 1 Cor. xii. 28, 29. ch. iii. 5. iv. 11. Rev. xviii. 20. l. xv. 32. xxi. 10. 1 Cor. xiv. 19, &c. only. m — as above (1). Acts xi. 27. xiii. n 1 Pet. ii. 6 only, from Isa. xxviii. 16 (only).

κ δομηθέντες ἐπὶ τῷ κ θεμελίῳ τῶν l ἀποστόλων καὶ lm προ- ABCDF KLℵ a b
φητῶν, ὄντος n ἀκρογωνιαίου αὐτοῦ χριστοῦ Ἰησοῦ, 21 ἐν c d e f g
h k l m
n o 17

20. aft ακρογωνιαιου ins λιθου DF Orig$_1$ Eus Chr-txt. for αυτου, του ℵ^1: om Syr Orig$_{\text{ac}}$ Chr-comm: txt ℵ-corr^1. rec ιησ. bef χρ., with CDFKL rel syrr Ps-Just Orig$_1$ Eus Victorin Jer$_2$: om ιησου (ℵ^1) m Chr-txt: txt ABℵ-corr 17 vulg (and F-lat) copt goth Orig$_2$ Thl Ambrst Jer$_2$ Aug$_{\text{saepe}}$.

ment. So in Xen. we have, *ἐπὶ τῆς κεφαλῆς τὰ ὅπλα ἔφερον*, partial, '*over*,'—*οἱ θρᾷκες ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι*, close, '*on*:' see Donaldson's Greek Gr. § 483) **of the Apostles and Prophets** (how is this genitive to be understood? Is it a genitive of apposition, so that the Apostles and Prophets themselves *are* the foundation? This has been supposed by numerous Commentators, from Chrys. to De Wette. But, not to mention the very many other objections which have been well and often urged against this view, this one is to my mind decisive, —that it entirely destroys the imagery of the passage. The temple, into which these Gentiles were built, is the mystical body of the Son, in which the Father dwells by the Spirit, ver. 22. The Apostles and Prophets [see below], yea, Jesus Christ Himself, as the great inclusive Head Corner Stone [see again below], are also built into this temple. [That He includes likewise the *foundation*, and IS the foundation, is true, and must be remembered, but is not prominent here.] Clearly then the Apostles and Prophets cannot *be* the foundation, being here spoken of as parts of the building, together with these Gentiles, and with Jesus Christ Himself. But again, does the genitive mean, the foundation which the Apostles and Prophets *have laid?* So also very many, from Ambrst., to Rück., Harl., Mey., Stier, Ellic., both edd. As clearly,—not thus. To introduce them here as *agents*, is as inconsistent as the other. No agents are here spoken of, but merely the fact of the great building in its several parts being built up together. The only remaining interpretation then is, to regard the genitive as simply possessive: '*the foundation of the Apostles and Prophets*,' = '*the Apostles' and Prophets' foundation*'—that upon which they as well as yourselves are built. This exegesis, which I find ascribed to Bucer only (in De W.), seems to me beyond question the right one. See more below. But (2) *who are* **προφῆται**? They have commonly been taken, without enquiry, as the *O. T. Prophets*. And certainly, the sense, with some little straining, would admit of this view. They may be said to be built upon Christ, as belonging to that widest acceptation of His mystical body, in which it includes all the saints, O. T. as well as N. T. But there are several objections: first, formal: the *order of the words* has been urged against this view, in that **προφ.** should have come first. I should not be inclined to lay much weight on this; the Apostles might naturally be spoken of first, as nearest, and the Prophets second—'the Apostles, yea and of the Prophets also.' A more serious formal objection is, the omission of the article before **προφ.**, thereby casting **τῶν ἀποστόλων κ. προφητῶν** together as belonging to the same class. But weightier objections are behind. In ch. iii. 5, we have *ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ κ. προφήταις ἐν πνεύματι*, where unquestionably the **προφῆται** are N. T. Prophets; and again ch. iv. 11, *καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας*. And it is difficult to conceive that the Apostle should have used the two words conjoined here, in a different sense. Even stronger is the consideration arising from the whole sense of the passage. All here is strictly Christian,—post-Judaic,—consequent on Christ's death, and triumph, and His coming preaching peace by the Spirit to the united family of man. So that we must decide for **προφ.** being *N. T. Prophets*: those who ranked next to the Apostles in the government of the church: see Acts xi. 27, note. They were not in every case distinct from the Apostles: the apostleship probably always including the gift of *prophecy*: so that all the Apostles themselves might likewise have been **προφῆται**), **Christ Jesus Himself** (the **αὐτοῦ** exalts the dignity of the temple, in that not only it has among its stones Apostles and prophets, but the Lord Himself is built into it. The attempt of Bengel, al., to render **αὐτοῦ**, '*its*,' and refer it to *θεμελίῳ*, will be seen, by what has been said, to be foreign to

ᾧ πᾶσα [o] οἰκοδομὴ [p] συναρμολογουμένη [q] αὔξει εἰς ναὸν [o] ἅγιον [r] ἐν κυρίῳ, [22] ἐν ᾧ καὶ ὑμεῖς [s] συνοικοδομεῖσθε [t] εἰς [u] κατοικητήριον τοῦ θεοῦ [v] ἐν πνεύματι.

o = Matt. xxiv. 1 ‖ Mk. 1 Cor. iii. 9. 2 Cor. v. 1. (ch. iv. 29 al.) Ezek. xvii. 17.

p ch. iv. 16 only †. r Rom. xvi. 11, 12 al. fr. P. 1 Cor. viii. 10. 18. vi. 18. Col. i. 8. 1 Pet. i. 12. Jude 20.

q (ξειν.) Col. ii. 19 only. Isa. lxi. 11. s here only †. Esdr. v. 66 (66). u Rev. xviii. 2 only. Ps. lxxv. 2.

w. εἰς, ch. iv. 15. Gen. xxx. 30 t = Matt. x. 18 al. fr. see v Rom. ix. 1. ch. iii. 5. v.

21. rec aft πασα ins η (*see note*), with ACℵ-corr Thl: om BDFKLℵ[1] rel Ps-Just Clem.

22. for θεου, χριστου B.

the purpose. Besides, it would more naturally be ὄντος αὐτοῦ ἀκρογ. . . . . Bengel's idea, that on our rendering, it must be αὐτοῦ τοῦ, is refuted by such passages as καὶ αὐτὸς Δαυείδ, Luke xx. 42) being the Head corner stone (see, besides reff., Ps. cxvii. 22; Jer. xxviii. (li.) 26; Matt. xxi. 42; Acts iv. 11. The reference here is clearly to that Headstone of the Corner, which is not only the most conspicuous but the most important in the building: "qui, in extremo angulo [fundamenti, but qu. ?] positus, duos parietes ex diverso venientes conjungit et continet," Est. Builders set up such a stone, or build such a pillar of brick, before getting up their walls, to rule and square them by. I must again repeat, that the fact of Jesus Christ being Himself the *foundation*, however it underlies the whole, is not to be brought in as interfering with this portion of the figure),

21.] in whom (ὁ τὸ πᾶν συνέχων ἐστὶν ὁ χριστός, Chr.: not only so, but He is in reality the inclusive Head of the building: it all ἐν αὐτῷ συνίστηκεν, is squared and ruled by its unity to and in Him) all the building (more properly πᾶσα ἡ οἰκοδ.: and to a *classical Greek ear*, any other rendering of πᾶσα οἰκ. than '*every building*,' seems preposterous enough. But 'every building' here is quite out of place, inasmuch as the Apostle is clearly speaking of but one vast building, the mystical Body of Christ: and πᾶσα οἰκ. cannot have Meyer's sense 'every congregation thus built in:' nor would it be much better to take refuge in the proper sense of οἰκοδομή, and render 'all building,' i. e. 'every process of building,' for then we should be at a loss when we come to αὔξει below. Are we then to render ungrammatically, and force words to that which they cannot mean? Certainly not: but we seem to have some light cast here by such an expression as πρωτότοκος πάσης κτίσεως, Col. i. 15, which though it may be evaded by rendering 'of every creature,' yet is not denied by most Commentators to be intended to bear this sense 'of all creation:' cf. also ib. ver. 23, ἐν πάσῃ κτίσει τῇ ὑπ' οὐρανόν. The account to be given of such later usages is, that gradually other words besides proper names became regarded as able to dispense with the article after πᾶς, so that as they said first πᾶσα Ἱεροσόλυμα [Matt. ii. 3], and then πᾶς οἶκος Ἰσραὴλ [Acts ii. 36], so they came at length to say πᾶσα κτίσις [as we ourselves 'all creation,' for 'all *the* creation'] and πᾶσα οἰκοδομή, when speaking of one universal and notorious building. Ellic. adds to the examples, πᾶσα γῆ, Thucyd. ii. 43, πᾶσα ἐπιστολή, Ignat. Eph. § 12, p. 656.

οἰκοδομή itself is a late form, censured by Phryn. [Lob. p. 421] and the Atticists) being framed exactly together (the verb [= συναρμόζω] sufficiently explains itself, being only found in these two places [ref.]. Wetst. quotes ἡρμολόγησε τάφον from Anthol. iii. 32. 4, and Palm and Rost refer for ἁρμολογέω to Philip of Thessalonica, Ep. 78) is growing (there seems no reason why the proper sense of the present should not be retained. Both participle and verb imply that the fitting together and the growing are still going on: and the only way which we in English have to mark this so as to avoid the chance of mistake, is by the auxiliary verb substantive, and the participle. The bare present, 'groweth,' is in danger of being mistaken for the abstract quality, and the temporal development is thus lost sight of: whereas the other, in giving prominence to that temporal development, also necessarily implies the 'normal, perpetual, unconditioned nature of the organic increase' [Ellic.]) to (so 'crescere in cumulum,' Claudian in Piscator) an holy temple in the Lord (i. e. according to apostolic usage, and the sense of the whole passage, '*in Christ*.' The ἐν ᾧ—ἐν κυρίῳ, —ἐν ᾧ,—like the frequent repetitions of the name χριστός in vv. 12, 13, are used by the Apostle to lay all stress on the fact that Christ is the inclusive Head of all the building, the element in which it has its being and its growth. I would join

w Luke vii. 47. Gal. iii. 19. ver. 14. Tit. i. 5, 11. 1 John iii. 12. Jude 16 only. Prov. xvii. 17. i. 8. Philem. 1, 9. Heb. xiii. 3. Zech. ix. 12.

III. [1] Τούτου [w] χάριν [x] ἐγὼ [x] Παῦλος ὁ [y] δέσμιος τοῦ

x Gal. v. 2 reff. y Acts xxiii. 18. 2 Tim.

ἐν κυρίῳ with ναὸν ἅγιον, as more accordant with the Apostle's style than if it were joined with αὔξει [αὔξει ἐν κυρ. εἰς ναὸν ἅγ.], or with ἅγιον [εἰς ναὸν ἐν κυρίῳ ἅγ.]. The increase spoken of will issue in its being a holy temple in Christ),

22.] in whom (not '*in which*,' viz. the temple—it is characteristic [see above] of this part of the epistle to string together these relative expressions, all referring to the same) ye also (not, as Eadie, '*even you*:' there is no depreciation here, but an exaltation, of the Gentiles, as living stones of the great building) are being built in together (with one another, or with those before mentioned. An imperative sense ['Ephesios hortatur ut crescant in fide Christi magis et magis postquam in ea semel fuerunt fundati,' Calv.] is not for a moment to be thought of: the whole passage is descriptive, not hortatory) for (Griesb. parenthesizes with two commas, ἐν ᾧ . . . . συνοικοδομεῖσθε, and takes this εἰς as parallel with the former εἰς. But this unnecessarily involves the sentence, which is simple enough as it stands) an habitation of God (the only true temple of God, in which He dwells, being the Body of Christ, in all the glorious acceptation of that term) in the Spirit (it is even now, in the state of imperfection, by the Spirit, dwelling in the hearts of believers, that God has His habitation in the Church: and then, when the growth and increase of that Church shall be completed, it will be still in and by the Holy Spirit fully penetrating and possessing the whole glorified Church, that the Father will dwell in it for ever. Thus we have the true temple of the Father, built in the Son, inhabited in the Spirit: the offices of the Three blessed Persons being distinctly pointed out: God, THE FATHER, in all His fulness, dwells in, fills the Church: that Church is constituted an holy Temple to Him in THE SON,—is inhabited by Him in the ever-present indwelling of the HOLY SPIRIT. The attempt to soften away ἐν πνεύματι into πνευματικῶς [ναὸς πνευματικός, Chrys., and so Thl., Œc., al., and even Olsh.] is against the whole sense of the passage, in which not the present spiritual state of believers, but their ultimate glorious completion [εἰς] is spoken of. See reff.).

III. 1—21.] AIM AND END OF THE CHURCH IN THE SPIRIT. And herein, *the revelation to it of the mystery of Christ, through those ministers who wrought in the Spirit: primarily, as regarded the Ephesians, through* himself. *Thus first, of* HIS OFFICE AS APOSTLE OF THE GENTILES (1—13): *secondly*, under the form of a prayer for them, THE AIM AND END OF THAT OFFICE AS RESPECTED THE CHURCH: *its becoming strong in the power of the Spirit* (14—19). Then (20, 21) *doxology*, concluding this first division of the Epistle. 1—13.] (See above.) On this account (in order to explain this, something must be said on the construction. (a) Chrys. says:—εἴτε τοῦ χριστοῦ τὴν κηδεμονίαν τὴν πολλὴν ἐκβαίνει λοιπὸν κ. ἐπὶ τὴν ἑαυτοῦ, μικρὰν μὲν οὖσαν κ. σφόδρα οὐδὲν πρὸς ἐκείνην, ἱκανὴν δὲ καὶ ταύτην ἐπισπάσασθαι. διὰ τοῦτο καὶ ἐγὼ δέδεμαι, φησίν. This supplying of εἰμί after ὁ δέσμιος, and making the latter the predicate, is the rendering of Syr., and adopted by very many. It has against it, 1) that thus τούτου χάριν and ὑπὲρ ὑμῶν become tautological: 2) that thus ver. 2 and the following are unconnected with the preceding, serving for no explanation of it ['legationis, non vinculorum rationem explicat,' Castalio in Harl.]: 3) that the article ὁ with the predicate δέσμιος gives it undue prominence, and exalts the Apostle in a way which would be very unnatural to him,—'sum captivus *ille* Christi,' as Glass.,—and inconsistent with εἴ γε ἠκούσατε, &c. following. (b) Erasm.-Schmidt, Hammond, Michael., Winer [and so E. V.] regard the sentence, broken at ἐθνῶν, as resumed at ch. iv. 1. Against this is the decisive consideration, that ch. iii. is no parenthesis, but an integral and complete portion of the Epistle, finished moreover with the doxology vv. 20, 21, and altogether distinct in subject and character from ch. iv. (c) Œc. says [and so Estius and Grot.]: ἀνταπόδοσίς ἐστι τούτου χάριν, οἷον τούτου χ. ἐμοὶ τῷ ἐλ. π. ἐγ. ἐδόθ. κ.τ.λ. (ver. 8) σκόπει δὲ ὅτι ἀρξάμενος τῆς περιόδου κατὰ τὸ ὀρθὸν σχῆμα ἐν τῇ ἀποδόσει ἐπλαγίωσε, σχηματίσας τ. ἀνταπόδοσιν πρὸς τὸν περιβολῶν τόπον. But as Harl. remarks, this deprives τούτου χάριν of meaning: for it was not *because they were built in*, &c., that this grace was given to him: and, besides, thus the leading thought of the antapodosis in ver. 8 is clumsily forestalled in vv. 6, 7. (d) The idea that ver. 13 resumes the sentence [Camerar., Cramer, al.] is refuted by the

χριστοῦ [Ἰησοῦ] ὑπὲρ ὑμῶν τῶν ἐθνῶν, 2 [z] εἴ γε [a] ἠκούσατε τὴν [b] οἰκονομίαν τῆς [c] χάριτος τοῦ θεοῦ τῆς [c] δοθείσης μοι [d] εἰς ὑμᾶς, 3 ὅτι [e] κατὰ [c] ἀποκάλυψιν [f] ἐγνωρίσθη μοι τὸ [g] μυστήριον, καθὼς [h] προέγραψα [i] ἐν [i] ὀλίγῳ, 4 [k] πρὸς

—τῳ d. ABCDP KLℵ a b c e f g h k l m n o 17

z Col. i. 23. ch. iv. 21. 2 Cor. v. 3. Gal. iii. 4 only. P.
a ch. i. 15 reff.
b — 1 Cor. ix. 17. (ch. i. 10 reff.)
c Gal. ii. 9 reff.
d — ch. i. 19 reff.
e — Gal. ii. 2 only. (Rom. xvi. 25.)
f g ch. i. 9 reff.
h — here only. Rom. xv. 4. Gal. iii. 1. Jude 4 only†. Esdr. vi. 31 F. 1 Macc. x. 36 only. (Acts xxvi. 26, 29.) see 1 Pet. v. 12.
i — here
k — Luke xii. 47. 2 Cor. v. 10. Gal. ii. 14.

CHAP. III. 1. for χριστ., κυριου C. om ιησου D¹FℵI o D-lat G-lat æth: ins ABCD²·³KL ℵ-corr rel vulg: ησ. bef χρ. Syr. aft εθνων add πρεσβευω D 10 Ambrst-comm, *postulo* D-lat: something erased in 67.

2. for τ. θεου, αυτου A: του θεου bef της χαριτος D¹·²F: om τ. θ. 115 Ambrst-txt Thl.

3. om οτι B D-lat Ambrst: κατ. απ. γαρ F goth. rec εγνωρισα (*connecting with* τ. θεου *above*), with D³KL rel æth Damasc-txt Thl Œc: txt ABCD¹FℵI 17. 67² latt syrr copt goth Clem Chr Cyr Damasc-comm Jer Ambrst Pelag.

insufficiency of such a secondary sentiment as that in ver. 13 to justify the long parenthesis full of such solemn matter, as that vv. 2—12; and by the improbability that the Apostle would resume τούτου χάριν by διά, with τούτου χάριν occurring again in the next verse, and not rather have expressed this latter in that case by καί. (e) It remains that with Thdrt. [on ver. 1, βούλεται μὲν εἰπεῖν· ὅτι ταύτην ὑμῶν τὴν κλῆσιν εἰδὼς κ.τ.λ. δέομαι κ. ἱκετεύω τὸν τῶν ὅλων θεόν, βεβαιῶσαι ὑμᾶς τῇ πίστει κ.τ.λ., then on ver. 14, ταῦτα πάντα ἐν μέσῳ τεθεικὼς ἀναλαμβάνει τὸν περὶ προσευχῆς λόγον], Luth., Piscr., Corn.-a-lap., Schöttg., Beng., Rück., Harl., De W., Stier, Ellic., al., we consider ver. 14 as taking up the sense, with its repetition of τούτου χάριν, and the weighty prayer which it introduces, and which forms a worthy justification for so long and solemn a parenthesis. τούτου χάριν will then mean, 'seeing ye are so built in,' —stand in such a relation to God's purposes in the church) **I Paul** (he mentions himself here, as introducing to them the agent in the Spirit's work who was nearest to themselves, and setting forth that work as the carrying on of his enlightenment on their behalf, and the subject of his earnest prayer for them: see argument to this chapter above), **the prisoner** (but now without any prominence, or the very slightest: cf. Τιμόθεος ὁ ἀδελφός: it is rather generic, or demonstrative, than emphatic) **of Christ** [**Jesus**] (see ref.; χρ. first, because it is not so much personal possession, as the fact of the Messiahship of Jesus having been the cause and origin of his imprisonment, which is expressed by the genitive) **on behalf of you Gentiles** (see ver. 13, where this ὑπὲρ ὑμῶν is repeated. The matter of fact was so:—his preaching to Gentiles aroused the jealousy of the Jews, and led to his imprisonment. But he rather thinks of it as a result of his great office and himself as a sacrifice for those whom it was his intent to benefit),—**if, that is** (εἴ γε, 'assuming that:' see note on 2 Cor. v. 3. The Ephesians *had heard* all this, and St. Paul was now delicately reminding them of it. So that to derive from εἴ γε ἠκούσατε an argument against the genuineness of the Epistle, as De Wette does, is mere inattention to philology), **ye heard of** (when I was among you: his whole course there, his converse [Acts xx. 18—21], and his preaching, were just the imparting to them his knowledge) **the œconomy** (see note on ch. i. 10. It is not the apostolic office,—but the dispensation—*munus dispensandi*, in which he was an οἰκονόμος, of that which follows) **of the grace of God which was given me** (the χάρις δοθεῖσα [beware of joining δοθείσης with οἰκονομίαν by any of the so-called figures] was the material with respect to which the dispensation was to be exercised: so that the genitive is objective as in ch. i. 10) **towards you** (to be dispensed in the direction of, to, you) **3.] that** (epexegesis of the fact implied in ἠκούσατε τὴν οἰκ. 'viz. of the fact that:' as we say, 'how that') **by revelation** (see reff.; the stress is on these words, from their position) **was made known to me the mystery** (viz. of the *admission of the Gentiles* [ver. 6] to be fellow-heirs, &c. See ch. i. 9, directly referred to below) **even as I before wrote** (not, 'have before written,' though this perhaps better marks the reference. 'Before wrote,' viz. in ch. i. 9 ff.) **briefly** (διὰ βραχέων, Chrys.: "Habet locutionem hanc Aristoteles rhet. iii. 2, p. 716, ubi de acuminibus orationis, quæ ex unius aut plurium vocum similium oppositione oriuntur, dicit, ex tanto ele-

ABCDF KLℵ a b c e f g h k l m n o 17

l Matt. xii. 3. 2 Cor. i. 13 al. fr. Isa. xxxvii. 14. m Matt. xxiv. 15. Rom. i. 20. 1 Tim. i. 7. 2 Tim. ii. 7. Prov. i. 2. n — Luke ii. 47. 1 Cor. i. 19 (from Isa. xxix. 14). Col. i. 9. ii. 2. 2 Tim. ii. 7 (Mark xii. 38) only. o constr., 2 Chron. xxxiv. 12. Neh. xiii. 7. Esdr. i. 38 (31). p Acts xiv. 16. xv. 21. ver. 21. Col. i. 26. Isa. xii. 4. q here only. Ps. xxxv. 7 al. r & constr., Matt. xi. 25. 1 Cor. ii. 10. Phil. iii. 15. 1 Pet. i. 12. s 1 Kings iii. 7. s Rev. xviii. 21 v. r. only. t 1 Cor. xii. 28. Rev. xviii. 20. ch. ii. 20. iv. 11. u ch. ii. 22 reff. v Rom. viii. 17. Heb. xi. 9. 1 Pet. iii. 7 only †. (-μεῖς, Sir. xxii. 26.) w here only †. x ch. v. 7 only †. y (bis) iii. 14 reff.

ὃ δύνασθε [l] ἀναγινώσκοντες [m] νοῆσαι τὴν [n] σύνεσίν μου ἐν τῷ [s] μυστηρίῳ τοῦ χριστοῦ, [5] ὃ ἑτέραις [p] γενεαῖς οὐκ [r] ἐγνωρίσθη τοῖς [q] υἱοῖς τῶν ἀνθρώπων, ὡς νῦν [r] ἀπεκαλύφθη τοῖς [s] ἁγίοις [tt] ἀποστόλοις αὐτοῦ καὶ [t] προφήταις [u] ἐν πνεύματι, [6] εἶναι τὰ ἔθνη [v] συγκληρονόμα καὶ [w] σύνσωμα καὶ [x] συμμέτοχα τῆς [y] ἐπαγγελίας ἐν χριστῷ

5. rec ins ⸀ bef ετεραις (*on account of the double dative*), with (none of our mss) syr copt: om ABCDFKLℵ rel latt Syr goth arm Clem$_2$ Orig Cyr-jer Chr Cyr$_2$ Jer. αυτου bef αποστολοις DF copt Thl Hil. ins τω bef πνευματι F Chr. aft πν. ins αγιω D a b c o æth Vig: pref g.

6. rec aft επαγγελιας ins αυτου, with D$^{2\cdot3}$FKL rel syr Thdrt Damasc Hil: om ABCD^{1}ℵ 17 demid(with tol) D-lat Syr copt arm Orig$_3$ Chr Cyr Jer Pelag Sedul. rec ins τω bef χριστω, with DFKL rel: om ABCℵ 17 vulg syr-w-ast copt goth Ambrst Pelag.

gantiora esse, ὅσῳ ἂν ἐλάττονι, quanto brevius proferantur, et id ideo dicit sic se habere, ὅτι ἡ μάθησις, διὰ μὲν τὸ ἀντικεῖσθαι μᾶλλον, διὰ δὲ τὸ ἐν ὀλίγῳ θᾶττον γίνεται, quoniam ea ob oppositionem eo magis, ob brevitatem vero eo celerius percipiantur." Kypke, obss. sacræ, ii. p. 293),

4.] **by** (or, '*in accordance with*;' perhaps '*at*' is our word nearest corresponding. The use of πρός is as in πρὸς τὸ ἀδόκητον τεταραγμένους) **which** (viz, *that which I wrote:* not the fact of my having written briefly, as Kypke) **ye can, while reading** (ἀναγ. absolute), **perceive** (aorist, because the act is regarded as one of a series, each of which, when it occurs, is sudden and transitory) **my understanding in** (construction see reff., and compare σύνεσιν ἐν πάσῃ σοφίᾳ, Dan. i. 17, also Dan. x. 1, LXX and Theod.) **the mystery of Christ** (by comparing Col. i. 27, it will clearly appear that this genitive is one of apposition:—the mystery is Christ in all His fulness; not of the object, '*relating to Christ*'), **5.**] **which in other generations** (dative of time: so Luke xii. 20, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ,—Matt. xvi. 21 al.: for the temporal meaning of γενεά, see reff.) **was not made known to the sons of men** ('latissima appellatio, causam exprimens ignorantiæ, ortum naturalem, cui opponitur Spiritus,' Beng.; and to which, remarks Stier, ἁγίοις and αὐτοῦ are further contrasted) **as** (ἐγνωρίσθη μὲν τοῖς πάλαι προφήταις, ἀλλ' οὐχ ὡς νῦν· οὐ γὰρ τὰ πράγματα εἶδον, ἀλλὰ τοὺς περὶ τῶν πραγμάτων προέγραψαν λόγους, Thdrt.) **it has been now revealed** (we are compelled in the presence of νῦν, to desert the aorist rendering 'was revealed,' which in our language cannot be used in reference to present time. The Greek admits of combining the two. We might do it by a paraphrastic extension of νῦν,—'as in this present age it was revealed') **to His holy** (see Stier's remark above. Olshausen says, "It is certainly peculiar, that Paul here calls the Apostles, and consequently himself among them, 'holy Apostles.' It is going too far when De W. finds in this a sign of an unapostolic origin of the Epistle: but still the expression remains an unusual one. I account for it to myself thus,—that Paul here conceives of the Apostles and Prophets, as a corporation (cf. ch. iv. 11), and as such, in their official character, he gives them the predicate ἅγιος, as he names believers, conceived as a whole, ἅγιοι or ἡγιασμένοι, but never an individual") **Apostles and Prophets** (as in ch. ii. 20, the N. T. Prophets—see note there) **in** (as the conditional element; in and by) **the Spirit** (Chrys. remarks, ἐνόησαν γάρ· ὁ Πέτρος, εἰ μὴ παρὰ τοῦ πνεύματος ἤκουσεν, οὐκ ἂν ἐπορεύθη εἰς τὰ ἔθνη. ἐν πν. must not be joined with προφ. as Koppe, al. [not Chrys., as the above citation shews]; for, as De W. remarks, the words would thus either be superfluous, or make an unnatural distinction between the Apostles and Prophets) —that ('namely, that'—giving the purport of the mystery) **the Gentiles are** (not, '*should be:*' a mystery is not a secret design, but a secret fact) **fellow-heirs** (with the Jews) **and fellow-members**

Ἰησοῦ διὰ τοῦ εὐαγγελίου, 7 οὗ ἐγενήθην [z] διάκονος κατὰ τὴν [a] δωρεὰν τῆς [b] χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν [c] ἐνέργειαν τῆς [c] δυνάμεως αὐτοῦ. 8 ἐμοὶ τῷ [d] ἐλαχιστοτέρῳ πάντων [e] ἁγίων ἐδόθη ἡ χάρις αὕτη, τοῖς ἔθνεσιν [f] εὐαγγελίσασθαι τὸ [g] ἀνεξιχνίαστον [h] πλοῦτος τοῦ χριστοῦ, 9 καὶ [i] φωτίσαι πάντας τίς ἡ [k] οἰκονομία

z = 1 Cor. iii. 5. 2 Cor. iii. 6. Col. i. 7, 23, 25 al.
a John iv. 10. Acts viii. 20. Wisd. xvi. 25. ὁ. χ., Rom. v. 15.
b Gal. ii. 9 reff. c here only. ἐνεργ-, ch. i. 19 reff.
d here only †.
μειζότερος, 2 John 4. e ch. i. 1 reff. f ch. ii. 17 reff. g Rom. xi. 33 only. Job v. 9. ix. 10. xxxiv. 24 only. h neut., ch. i. 7 reff. i John i. 9. ch. i. 18 reff. k ch. i. 10 reff.

7. rec εγενομην (*more usual form*), with CD³KL rel: txt ABD¹FN 17. rec την δοθεισαν, with D³KL rel syrr goth Chr Thdrt Damasc Thl Œc: txt ABCD¹FN 17 latt copt lat-ff.

8. rec aft παντων ins των, with (none of our mss) goth Cyr Thdrt Thl: om ABCDFKLN rel Orig. aft αυτη ins του θεου F. rec ins εν bef τοις εθνεσι (*from* ||, *Gal* i. 16, *where none omit it*), with DFKL rel latt syrr goth Dial Chr Cyr Did Thdrt Damasc lat-ff: om ABCN o copt. rec τον α. πλουτον, with D³KL N³ rel Dial Cyr: txt ABCD¹FN¹ 17. 67².

9. om παντας AN¹ 67² Cyr Hil Jer Aug (not Tert all). rec (for οικονομια) κοινωνια (*explanatory gloss*), with e: txt ABCDFKLN rel vss gr-lat-ff.

(of the same body) **and fellow-partakers of the promise** (in the widest sense; the *promise of salvation*:—the complex, including all other promises, even that chief promise of the Father, the promise of the Spirit itself) **in** (not to be referred to τῆς ἐπαγγ., which would be more naturally, though not necessarily, τῆς ἐν,—but to the three foregoing adjectives,—**in Christ Jesus**, as the conditional element in which their participation consisted) **Christ Jesus** (see above on ch. ii. 13) **through the Gospel** (He Himself was the *objective ground* of their incorporation; the εὐαγγέλιον, the joyful tidings of Him, the *subjective medium* by which they apprehended it): **of which** (Gospel) **I became** (a reference to the event by which. "The passive form, however, implies no corresponding difference of meaning [Rück., Eadie]: γίγνομαι in the Doric dialect was a deponent passive: ἐγενήθην was thus used for ἐγενόμην, and from thence occasionally crept into the language of later writers. See Buttm., Irregular Verbs, s. v. ΓΕΝ—, Lobeck, Phryn. pp. 108-9." Ellic.) **a minister** (see the parallel, Col. i. 23: and the remarks in Mey., and Ellic. on διάκονος and ὑπηρέτης) **according to** (in consequence of and in analogy with) **the gift of the grace** (genitive of apposition, as clearly appears from the definition of the grace given in the next verse: the grace *was* the gift) **of God which was given to me** (δοθ., not tautological, or merely pleonastic after δωρεάν, but to be joined with what follows) **according to the working in me of his power** (because, and in so far as, His Almighty power wrought in me, was this gift of the χάρις, the ἀποστολή, the office of preaching among the Gentiles, &c., bestowed upon me). 8.] Instead of going straight onward with ἐν τοῖς ἔθνεσιν κ.τ.λ., he calls to mind his own (not past, but present and inherent, see 1 Tim. i. 15) unworthiness of the high office, and resumes the context with an emphatic declaration of it. **To me, who am less than the least** (thus admirably rendered by E. V. Winer, edn. 6, § 11. 2. b, adduces ἐλαχιστότατος from Sext. Empir. ix. 406, and μειότερος from Apoll. Rhod. iii. 368—and Wetst. χερειότερος from Il. β. 248, and other examples [Ellic. remarks that Thuc. iv. 118 must be removed from Wetst.'s examples, as the true reading is κἀλλιον]) **of all saints** (οὐκ εἶπε, τῶν ἀποστόλων, Chrys.: and herein this has been regarded as an expression of far greater depth of humility than that in 1 Cor. xv. 8: but each belongs to the subject in hand — each places him far below all others with whom he compared himself), **was given this grace** (viz.) **to preach to the Gentiles** (τ. ἔθν. is emphatic, and points out *his* distinguishing office. There is no parenthesis of ἐμοί to αὕτη as Harl. has unnecessarily imagined) **the unsearchable** (reff.; "in its nature, extent, and application." Ellic.) **riches of Christ** (i. e. the fulness of wisdom, righteousness, sanctification, and redemption—all centred and summed up in Him)

9.] **and to enlighten** (reff.; not merely externally to teach, referred to *his work*,—

1 ch. i. 9 reff. m (Matt. xi. 25. xxv. 18 v. r.) Luke x. 21. 1 Cor. ii. 7. Col. i. 26 only. 4 Kings iv. 27. 2. xi. 3 al. fr. i. 21 reff. n Col. i. 26. plur. Rom. i. 25. ix. 5. 1 Cor. ii. 7. x. 11. ch. ii. 7. 1 Tim. i. 17. Heb. i. Ps. cxliv. 13. s ch. i. 3 reff. o Col. iii. 3. p ch. ii. 10 reff. q ch. i. 9 reff. r ch.

ABCDF KLabcefghlmno 17

τοῦ [l] μυστηρίου τοῦ [m] ἀποκεκρυμμένου ἀπὸ τῶν [n] αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα [p] κτίσαντι, [10] ἵνα [q] γνωρισθῇ νῦν ταῖς [r] ἀρχαῖς καὶ ταῖς [r] ἐξουσίαις ἐν τοῖς [s] ἐπουρανίοις διὰ

aft των αιωνων ins και απο των γενεων F syr. om εν ℵ¹. om τα D¹F Chr-ms. rec aft κτισαντι ins δια ιησου χριστου, with D³KL rel syr-w-ast Chr Thdrt Thl Œc: om ABCD¹FℵΝ 17 latt Syr copt æth arm Dial Bas Cyr Tert Jer Ambr Aug Ambrst Vig Pelag.

10. om νυν F vulg D-lat Syr Orig Mcion-t Victorin.

but internally to enlighten the hearers, referred to *their apprehension:* as when the Apostles gave witness *with great power* of the resurrection of the Lord Jesus, Acts iv. 33. On St. Paul's mission to enlighten, see especially Acts xxvi. 18) **all** (no emphasis on πάντας, as Harl.—"not the Gentiles only, but all men,"—or as Mey. observes it would be πάντας [or τοὺς π. ?] φωτίσαι) **what** (the ellipse is supplied by εἰς τὸ εἰδέναι in ch. i. 18) **is the œconomy** (see on ch. i. 10) **of the mystery** ("the dispensation [arrangement, regulation] of the mystery [the union of Jews and Gentiles in Christ, ver. 6] was now to be humbly traced and acknowledged in the fact of its having secretly existed in the primal counsels of God, and now having been revealed to the heavenly powers by means of the Church." Ellicott) **which has been hidden from** (the beginning of) **the ages** (ἀπὸ τ. αἰώνων gives the temporal limit from which the concealment dated: so χρόνοις αἰωνίοις σεσιγημένου, Rom. xvi. 25. The decree itself originated πρὸ καταβολῆς κόσμου, ch. i. 4, πρὸ τῶν αἰώνων 1 Cor. ii. 7: the αἰῶνες being the spaces or reaches of *time* necessary for the successive acts of created beings, either physical or spiritual) **in** (join with ἀπεκεκρ. —hidden within,—humanly speaking, 'in the bosom or the mind of') **God who created all things** ("rerum omnium creatio fundamentum est omnis reliquæ œconomiæ, pro potestate Dei universali liberrime dispensatæ." Beng. The stress is on τὰ πάντα—this concealment was nothing to be wondered at—for God of His own will and power created ALL THINGS, a fact which involves His perfect right to adjust all things as He will. τὰ π., in the widest sense, embracing physical and spiritual alike), **10.] that** (general purpose of the whole: more properly to be referred perhaps to ἐδόθη than to any other one word in the last two verses. For this sublime cause the humble Paul was raised up,—to bring about,—he, the least worthy of the saints,—that to the heavenly powers themselves should be made known, by means of those whom he was empowered to enlighten, &c. Cf. Chrys.: καὶ τοῦτο δὲ χάριτος ἦν, τὸ τὸν μικρὸν τὰ μείζονα ἐγχειρισθῆναι, τὸ γενέσθαι τούτων εὐαγγελιστήν) **there might be made known** (emphatic, as opposed to ἀποκεκρ. above—'no longer hidden, but . . . .') **now** (has the secondary emphasis: opposed to ἀπὸ τῶν αἰώνων) **to the governments and to the** (Stier notices the repetition of the article. It perhaps here does not so much separate the two ἀρχαί and ἐξ. as different classes, as serve to elevate the fact for solemnity's sake) **powers** (see ch. i. 21 and note) **in the heavenly places** (see ch. i. 3 note. The ἀρχ. and ἐξ. are those of the holy angels in heaven; not, as has been vainly imagined, *Jewish rulers* [Locke, Schöttg.]: *Christian rulers* [Pel.]: *good and bad angels* [Beng., Olsh.]. These are excluded, not by ἐν τοῖς ἐπουρανίοις, see ch. vi. 12, but by the general tenor of the passage, as Ellic., who adds well: "evil angels more naturally recognize the *power*, good angels the *wisdom* of God") **by means of the Church** (ὅτε ἡμεῖς ἐμάθομεν, τότε κἀκεῖνοι δι' ἡμῶν, Chrys. See also Luke xv. 10; 1 Pet. i. 12: and cf. Calvin's note here. "That the holy angels are capable of a specific increase of knowledge, and of a deepening insight into God's wisdom, seems from this passage clear and incontrovertible." Ellic. "Vide, quantus honos hominum, quod hæc arcana consilia per ipsos, maxime per apostolos, Deus innotescere angelis voluit. Ideo angeli post hoc tempus nolunt ab apostolis coli tanquam in ministerio majore collocatis, Apoc. xix. 10, et merito." Grot. But as Stier well notices, it is not by the Apostles directly, nor by human preaching, that the Angels are instructed in God's wisdom, but by the Church;—by the fact of the great spiritual body, constituted in Christ, which they contemplate, and which is to them the θέατρον τῆς δόξης τοῦ θεοῦ) **the manifold** (πολυποίκιλος, so far from

τῆς [t] ἐκκλησίας ἡ [u] πολυποίκιλος [v] σοφία τοῦ θεοῦ, [11] κατὰ
[w] πρόθεσιν τῶν [x] αἰώνων ἣν ἐποίησεν [y] ἐν τῷ χριστῷ Ἰησοῦ
τῷ κυρίῳ ἡμῶν, [12] ἐν ᾧ [z] ἔχομεν τὴν [a] παρρησίαν καὶ

Theod.-compl. reff. ἐν τ. χσ., 2 Cor. ii. 14. ch. i. 12, 20. 21. iv. 17. v. 14. Prov. xiii. 5. i. 20. Col. ii. 15. 1 Tim. iii. 13. Philem. 8.

w ch. i. 11 reff.

x gen. = here only. see note.

z Paul, here only. Heb. x. 19. 1 John ii. 28. iii. a Acts ii. 29 al4. 2 Cor. iii. 12. vii. 4. Heb. iii. 6 al3. 1 John ii. 28 al. as above.

t ch. i. 22 reff.

u here only †.

v = Rom. xi. 33. 1 Cor. i. 21, 24. Rev. v. 12 al. Dan. v. 11

y = Col. i. 16

ch. vi. 19. Phil. i. 20. Col. ii. 15. 1 Tim. iii. 13. adverbially only in Gospels.

11. rec om 1st τω, with C³DKL𝔑¹·³ rel Ath Chr Thdrt Damasc: ins ABC¹𝔑-corr¹ m 17.—om τω χριστω ιησου F.

being a word found only here [Harl., Stier], occurs in Eur., Iph. Taur. 1149, πολυποίκιλα φάρεα: in a fragment of Eubulus, Ath. xv. 7, p. 679, στέφανον πολυποίκιλον ἀνθέων, and twice in the Orphic hymns, in this figurative sense: πολυποίκιλος τελετή, v. 11; π. λόγος, lx. 4) **wisdom of God** (*how* is the wisdom of God πολυποίκιλος? It is all *one* in sublime unity of truth and purpose: but cannot be apprehended by finite minds in this its unity, and therefore is by Him variously portioned out to each finite race and finite capacity of individuals—so that the Church is a mirror of God's wisdom, —chromatic, so to speak, with the rainbow colours of that light which in itself is one and undivided. Perhaps there was in the Apostle's mind, when he chose this word, an allusion to the πτέρυγες περιστερᾶς περιηργυρωμέναι καὶ τὰ μετάφρενα ἐν χλωρότητι χρυσίου, the adornment of the ransomed church, in Ps. lxvii. 13. See Heb. i. 1; 1 Pet. iv. 10),

11.] **according to** (depends on γνωρισθῇ—this imparting of the knowledge of God's manifold wisdom was in accordance with, &c.) **the** (not, '*a*:' after a preposition, especially when a limiting genitive, as here, follows, the omission of the article can hardly be regarded as affecting the sense) **purpose of** (the) **ages** (the genitive is apparently one of time, as when we say, 'it has been an opinion of years:' the duration all that time giving the αἰῶνες a kind of possession. If so, the sense is best given in English by '*eternal*' as in E. V.), **which** (πρόθεσιν) **He made** (constituted, ordained. So Calv., Beza, Harl., Rück. On the other hand, Thdrt., Grot., Koppe, Olsh., Mey., De W., Stier, Ellic., would apply it to the *carrying out, executing, in its historical realization*. I can hardly think that so indefinite a word as ποιέω would have been used to express so very definite an idea, now introduced for the first time, but believe the Apostle would have used some word like ἐπετέλεσεν. Further, we should thus rather expect the perfect; whereas the aorist seems to refer back the act spoken of to the origination of the design. Both senses of ποιέω are abundantly justified: see, for our sense, Mark xv. 1; Isa. xxix. 15: for the other, ch. ii. 3; Matt. xxi. 31; John vi. 38; 1 Thess. v. 24 al.) **in Jesus our Lord the Christ** (or, '*in the Christ*, [namely] *Jesus our Lord*.' The former is official, the latter personal. It was in his Christ that He made the purpose: and that Christ is Jesus our Lord. The words do not necessarily refer ἐποίησεν to the *carrying out* of the design. They bind together God's eternal purpose and our present state of access to Him by redemption in Christ, and so close the train of thought of the last eleven verses, by bringing us again home to the sense of our own blessedness in Christ. That he says, ἐν τ. χριστῷ Ἰησ., does not, as Olsh. and Stier, imply that the act spoken of must necessarily be subsequent to the Incarnation: see ch. i. 3, 4: it is the complex personal appellation of the Son of God, taken from, and familiar to us by His incarnation, but applied to Him in His pre-existence also),

12.] **in whom** (for the connexion, see note on last verse: in whom, as their element and condition) **we have our boldness** (not '*freedom of speech*' merely, nor boldness *in prayer*: παρρησία is used in a far wider sense than these, as will appear by the reff.: viz., that of the state of mind which gives liberty of speech, cheerful boldness, 'freimuthigkeit,' Palm and Rost.'s lex.) **and** [our] **access** (see note on ch. ii. 18: here the intransitive sense is even more necessary, from the union with παρρησίαν. We may confidently say, that so important an objective truth as our *introduction to God by Christ* would never have been thus coupled to a mere subjective quality in ourselves. Both must be subjective if one is: the second less purely so than the first—but both referring to our own feelings and privileges) **in confidence** (τουτέστι, μετὰ τοῦ θαῤῥεῖν, Chrys. Meyer remarks what a noble example St. Paul himself has given of this πεποίθησις in Rom. viii. 38 f. πεποίθησις is a word of late Greek; see Lobeck's Phrynichus, p. 294) **through the faith**

b ch. ii. 18 reff. c 2 Cor. i. 18. iii. 4. viii. 22. x. 2. Phil. iii. 4 only. P. 4 Kings xviii. 19 only. d ch. ii. 3 reff. e obj. gen., Acts iii. 16. Gal. ii. 16 al. fr. f ver. 20. Col. i. 9. 1 John v. 14, &c. Ps. xxvi. 4. only. L.P.† Prov. iii. 11 Theod. 3. 2 Cor. vi. 4. Phil. iv. 14. Ps. xix. 1. 1 — 1 Cor. ii. 7. xi. 16. Phil. iii. 19. 1 Thess. ii. 20. always w. γόνυ.) Rom. xi. 4. xiv. 11. Phil. ii. 10 only. Isa. xlv. 24. p — Luke xii. 8 only. Num. i. 18. q — here only. Xen. Mem. iv. 6. 12. r Luke ii. 4. Acts iii. 25 s ch. i. 21 reff. g Luke xviii. 1. 2 Cor. iv. 1, 16. Gal. vi. 9. 2 Thess. iii. 13 h — John v. 35. Rom. ii. 23. 1 Thess. iii. 3 al. i — Rom. v. k attr., Mark xv. 16. Gal. iii. 16 ch. vi. 17. Phil. i. 20 al. fr. m ver. 1 reff. n (in N.T.

[τὴν] [b] προςαγωγὴν ἐν [c] πεποιθήσει [d] διὰ τῆς πίστεως [e] αὐτοῦ. 13 διὸ [f] αἰτοῦμαι μὴ [g] ἐγκακεῖν [h] ἐν ταῖς [i] θλίψεσίν μου ὑπὲρ ὑμῶν, [k] ἥτις ἐστὶν [l] δόξα ὑμῶν. 14 τούτου [m] χάριν [n] κάμπτω τὰ [o] γόνατά μου [p] πρὸς τὸν πατέρα, 15 [q] ἐξ οὗ [r] πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς [s] ὀνομάζεται, 16 ἵνα

ABCDP KLa b c e f g h k l m n o 17

12. om 2nd την ABℵ¹ 17: ins CDFKLℵ³ rel Ath Chr Thdrt Damasc. for εν πεποιθησει, εν τω ελευθερασθηναι D¹.

13. rec εκκακειν, with CD³FKL rel: txt ABD¹ℵ m 17. (*See note on Gal* vi. 9.) for last υμων, ημων C c 17. 71. 72. 80 copt arm.

14. rec aft πατερα ins του κυριου ημων ιησ. χριστου (*from ch* i. 3, *and nimr passages; cf* θεον και *above. It wd hardly have been erased, as De W., as coming between* πατ. *and* πατρια), with DFKLℵ³ rel latt syrr goth Ps-Just Chr Thdrt Damasc$_{A,L}$ Phot Tert Victorin Lucif: om ABCℵ¹ 17. 67² demid copt æth Thdot Orig Did Method Synod-ancyr-in-Epiph Cyr-jer$_2$ Cyr$_3$ Damasc Elias-cret Thl-comm$_{appr}$ Jer$_{expr}$("non, ut in latiuis codd. additum est, '*ad Patrem Dom. nostri J. C.*,'—sed simpliciter '*ad Patrem*' legendum") Aug$_1$ Cassiod-comm Vig.

("ἐν χρ. points to the objective ground of the possession, διὰ τῆς πίστ., the subjective medium by which, and ἐν πεποιθ. the subjective state in which, it is apprehended." Ellic.) of (objective: = '*in*:' of which He is the object: see reff.) Him.

13.] Wherefore ('quæ cum ita sint,' viz. the glorious things spoken of vv. 1—12: and especially his own personal part in them, ἐγὼ π., ἐμοὶ ἐδόθη, ἐγενήθην διάκονος:—since I am the appointed minister of so great a matter) I beseech you (not, beseech *God*,—which would awkwardly necessitate a new subject before ἐγκακεῖν: see below) not to be dispirited (not, '*that I may not be dispirited*,' as Syr., Thdrt., Beng., Rück., Harl., Olsh. Such a reference is quite refuted by the reason rendered below, ἥτις ἐσ. δόξα ὑμῶν, and by the insertion of μου after θλ., which in this case would be wholly superfluous: not to mention its inconsistency with all we know of the Apostle himself) in (of the element or sphere, in which the faint-heartedness would be shewn: '*in the midst of*') my tribulations for you (the grammatical Commentators justify the absence of the article before ὑπέρ by the construction θλίβομαι ὑπέρ τινος. This surely is not necessary, in the presence of such expressions as τοῖς κυρίοις κατὰ σάρκα, ch. vi. 5. The strange view of Harl., that ὑπὲρ ὑμῶν is to be joined with αἰτοῦμαι, needs no refutation), seeing that they are (not '*which is*;' ἥτις is not = ἥ, but = 'quippe qui,' 'utpote qui:' see examples in Palm and Rost's Lex. ὅς, p. 547) your glory (πῶς ἐστι δόξα αὐτῶν; ὅτι οὕτως αὐτοὺς ἠγάπησεν ὁ θεός, ὥστε καὶ τ. υἱὸν ὑπὲρ αὐτῶν δοῦναι, κ. τοὺς δούλους κακοῦν. Ἵνα γὰρ αὐτοὶ τύχωσι τοσούτων ἀγαθῶν, Παῦλος ἐδεσμεῖτο, Chrys. Bengel compares ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι, 1 Cor. iv. 10: and this certainly seems against Stier's notion that δόξα ὑμῶν means 'your *glorification*,' 'the glory of God in you'). 14—19.] *His prayer for them, setting forth the aim and end of the ministerial office as respected the Church, viz. its becoming strong in the power of the Spirit.*

14.] On this account (resumes the τούτου χάριν of ver. 1 [see note there]:—viz. 'because ye are so built in, have such a standing in God's Church') I bend my knees (scil. in prayer: see reff.; and cf. 3 Kings xix. 18) towards (directing my prayer to Him: see Winer, § 49, h) the Father (on the words here interpolated, see var. readd.), from whom (as the source of the name: so Hom. Il. κ. 68, πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον:—Soph., Œd. Tyr. 1036, ὅστ' ὠνομάσθης ἐκ τύχης ταύτης, ὃς εἶ:—Xen. Mem. iv. 5. 8, ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντας κοινῇ βουλεύεσθαι διαλέγοντας:—Cic. de Amicitia, 8, 'amor, ex quo amicitia nominata') every family (not '*the whole family*' [πᾶσα ἡ πα. ἡ, or, less strictly, πᾶσα πατρ. ἡ], as E. V. The sense, see below) in the heavens and on earth is named (it is difficult to convey in another language any trace of the deep

[t] δῷ ὑμῖν κατὰ τὸ [w] πλοῦτος τῆς [v] δόξης αὐτοῦ [w] δυνάμει [x] κραταιωθῆναι [y] διὰ τοῦ πνεύματος αὐτοῦ [z] εἰς τὸν [a] ἔσω

t—Matt.xiii.11. Acts ii. 4 al. u neut., ch. i. 7 reff. v ch. i. 18 reff.

w — Col. i. 11. v. 5. 1 Cor. ii. 10 al. x Luke i. 80. ii. 40. 1 Cor. xvi. 13 only. Neh. ii. 18. z — ch. iii. 21 al. y Acts xxi. 4. Rom. a Rom. vii. 22. see 2 Cor. iv. 16.

16. rec (for δω) δωη, with DKL rel Valent Ps-Just Orig-cat$_1$ Ath Mac Chr Cyr$_2$ Thdrt Damasc Thl Œc: txt ABCFℵ m 17 Orig-cat$_1$ Method Bas Cyr$_1$. rec του πλουτου, with D^{2}KL rel Ps-Just Cyr$_2$: txt ABCD^{1}Fℵ 67^2 Ath-ms Ephr, το πληθος 17. ins εν bef δυναμει F copt.

connexion of πατήρ and πατριά here expressed. Had the sentence been, 'the *Creator*, after whom every *creature* in heaven and earth is named,' all would be plain to the English reader. But we must not thus render; for it is not in virtue of God's creative power that the Apostle here prays to Him, but in virtue of His adoptive love in Christ. It is best therefore to keep the simple sense of the words, and leave it to exegesis to convey the idea. πατριά is the *family*, or in a wider sense the *gens*, named so from its all having one πατήρ. Some [Est., Grot., Wetst., al.] have supposed St. Paul to allude to the rabbinical expression, 'the family of earth and the family of heaven:' but as Harl. observes, in this case he would have said π. ἡ πατρ., ἡ ἐν οὐρ. κ. ἡ ἐπὶ γ. Others [Vulg., Jer., Thdrt.,—ὅτι ἀληθῶς ὑπάρχει πατήρ, ὃς οὐ παρ' ἄλλου τοῦτο λαβὼν ἔχει, ἀλλ' αὐτὸς τοῖς ἄλλοις μεταδέδωκε τοῦτο,—Corn.-a-lap.] have attempted to give πατριά the sense of *paternitas*, which it can certainly never have. But it is not so easy to say, to what the reference is, or why the idea is here introduced. The former of these will be found very fully discussed in Stier, pp. 487—99: and the latter more shortly treated. The Apostle seems, regarding God as the Father of us His adopted children in Christ, to go forth into the fact, that He, in this His relation to us, is in reality the great original and prototype of the paternal relation, wherever found. And this he does, by observing that every πατριά, *compaternity*, body of persons, having a common father, is thus named [in Greek], *from that father*, —and so every earthly [and heavenly] family reflects in its name [and constitution] the being and sourceship of the great Father Himself. But then, what are πατριαί *in heaven?* Some have treated the idea of paternity *there* as absurd: but is it not necessarily involved in *any* explanation of this passage? He Himself is the Father of spirits, Heb. xii. 9, the Father of lights, James i. 17:—may there not be fathers in the heavenly Israel, as in the earthly? May not the holy Angels be bound up in spiritual πατριαί, though they marry not nor are given in marriage? Observe, we must not miss the sense of ὀνομάζεται, nor render, nor understand it, as meaning '*is constituted.*' This is the fact, but not brought out here), **16.**] **that** (see on ἵνα after words of beseeching, &c., note, 1 Cor. xiv. 13. The purpose and purport of the prayer are blended in it) **He may give you, according to the riches of His glory** (specifies δῷ, not what follows: give you, in full proportion to the abundance of His own glory—His own infinite perfections), **to be strengthened with might** (the dative has been taken in several ways: 1) adverbially, '*mightily*,' as βίᾳ εἰς οἰκίαν παριέναι, Xen. Cyr. i. 2. 2,—to which Meyer objects, that thus δύναμις would be strength on the side of the bestower rather than of the receiver, whereas the contrast with ἐγκακεῖν (?) requires the converse. This hardly seems sufficient to disprove the sense: 2) dative of the *form* or *shape* in which the κρατ. was to take place (Harl., al.), as in χρήμασι δυνατοὶ εἶναι, Xen. Mem. ii. 7. 7,—to which Meyer replies that thus the κραταιωθῆναι would only apply to one department of the spiritual life, instead of to all. But this again seems to me not valid: for '*might*,' '*power*,' is not one faculty, but a qualification of all faculties. Rather I should say that such a meaning would involve a tautology—'strengthened in strength.' 3) the instrumental dative is maintained by Mey., De W., al., and this view seems the best: '*with* [His] *might*,' imparted to you) **by His Spirit** (as the instiller and imparter of that might) **into** (not merely 'in,' but '*to and into*,' as Ellic.: importing "the direction and destination of the prayed for gift of infused strength." κραταιοῖ, κατοικίζων εἰς τὸν χωροῦντα ἕως ἀνθρωπον τὸν χριστόν, Schol. in Cramer's Catena. Similarly Orig., ὥστε εἰς τ. ἔσ. ἄνθ. κατοικῆσαι τ. χριστὸν διὰ τῆς πίστεως, ib. Both rightly, as far as the idea of infusing into is concerned: but clearly wrong, as are the Gr.-ff. in general, in taking εἰς τ. ἔσ. ἄνθ. with what follows,

b Col. i. 19. ii. 9. c ch. iv. 2. Col. ii. 2. d Col. ii. 7 only. Isa. xl. 24. e Matt. vii. 25. (Luke vii. 48 v. r.) Col. i. 23. Heb. i. 10, from Ps. ci. 25. 1 Pet. v. 10 only. 13. x. 34. xxv. 23. Phil. iii. 12, 13. Obad. 6 k Rev. xxi. 16. Gen. vi. 15. n Luke i. 78. xxiv. 49. ch. iv. 8 (from Ps. lxviii. 19). f here only †. Sir. vii. 6 vat. only. h — Acts x. 2. xiv. 13 al. fr. l Rev. xx. 9. xxi. 16 bis only. James i. 9. Rev. xxi. 16 only. i — ch. i. 1 reff. m Rev. xxi. 16 bis only. g Acts iv. o see Rom. viii. 39.

ABCDF KLN a b c e f g h k l m n o 17

a ἄνθρωπον, 17 b κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, 18 c ἐν ἀγάπῃ d ἐῤῥιζωμένοι καὶ e τεθεμελιωμένοι, ἵνα f ἐξισχύσητε 8 καταλαβέσθαι h σὺν πᾶσιν τοῖς i ἁγίοις τί τὸ kl πλάτος καὶ km μῆκος καὶ kn ὕψος

16. rec *βαθος και υψος*, with AKLℵ rel syr Orig Mac Chr Thdrt Jer: txt BCDF m 17 latt Syr copt æth arm Ath Cyr Lucif Ambrst Pelag Jer. (Tischdf states the readings vice versa, appy by mistake.)

thus making ἐν ταῖς καρδ. ὑμ. tautological, or giving to διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν the meaning, '*through the faith which is in your hearts*,' which it cannot bear) **the inner man** (the spiritual man—the noblest portion of our being, kept, in the natural man, under subjection to the flesh [reff.], but in the spiritual, renewed by the Spirit of God)—**that** (continuation, not of the prayer merely,—not from δῷ,—as the strong word κατοικῆσαι, emphatically placed, sufficiently shews,—but from κραταιωθῆναι,—and that as its result [see Orig. above: not its purpose,—τοῦ κατ.]. See a similar construction Col. i. 10) **Christ may dwell** (emphatic; abide, take up His lasting abode: 'summa sit, non procul intuendum esse Christum fide, sed recipiendum esse animæ nostræ complexu, ut in nobis habitet,' Calv.) **by your faith** (apprehending Him, and opening the door to Him,—see John xiv. 23; Rev. iii. 20—and keeping Him there) **in your hearts** ("partem etiam designat ubi legitima est Christi sedes; nempe cor: ut sciamus, non satis esse, si in lingua versetur, aut in cerebro volitet." Calv.),—**ye having been** (Beza, Grot., al., and Meyer [and so E. V.], join the participles with the following ἵνα, justifying the trajection by Gal. ii. 10; 2 Thess. ii. 7; Acts xix. 4 al. But those cases are not parallel, as in every one of them the prefixed words carry especial emphasis, which here they cannot do. We must therefore regard the clause as an instance of the irregular nominative [see ch. iv. 2; Col. ii. 2, and reff. there] adopted to form an easy transition to that which follows. Meyer strongly objects to this, that the participles are *perfect*, not present, which would be thus logically required. But surely this last is a mistake. It is upon the completion, not upon the progress, of their rooting and grounding in love, that the next clause depends. So Orig., Chrys., all., and Harl., De W., and Ellic.) **rooted and grounded** (both images, that of a tree, and that of a building, are supposed to have been before the Apostle's mind. But ῥιζόω was so constantly used in a figurative sense [see examples in Palm and Rost sub voce] as hardly perhaps of necessity to suggest its primary image. Lucian uses both words together, de Saltat. 34 [Wetst.],—ὥσπερ τισὶν ῥίζαι κ. θεμέλιοι τῆς ὀρχήσεως ἦσαν) **in love** (love, generally—not merely αὐτοῦ, as Chrys., nor '*quæ diligimus a Deo*,' Beza; nor need we supply 'in Christ' after the participles, thus disconnecting them from ἐν ἀγ., as Harl.: but as Ellic. well says, "This [love] was to be their basis and foundation, in (on?) which alone they were to be fully enabled to realize all the majestic proportions of Christ's surpassing love to man"),—**that ye may be fully able** (ref.: ἡ ἐπιμέλεια πολλάκις καὶ τῆς φύσεως ἐξίσχυσεν ἐπιλειπούσης, Strabo, xvii. p. 788 [417 Tauchn.]) **to comprehend** (reff. "many middle forms are distinguished from their actives only by giving more the idea of earnestness or spiritual energy: ἠριθμοῦντο πολλοὶ ἅμα τὰς ἐπιβολάς, Thucyd. iii. 20: οὕτω δεῖ περὶ παντὸς σκοπεῖν ὅταν γάρ τι ταύτῃ σκοπούμενος ἔλῃς, οὕτως ἔμφρων περὶ τοῦτο γέγονας. Plato." Krüger, griech. Sprachlehre, § 52. 4) **with all the saints** (all the people of God, in whom is fulfilled that which is here prayed for) **what is the breadth and length and height and depth** (all kinds of fanciful explanations have been given of these words. One specimen may be enough: ἐσχημάτισεν ὅστερ τυπικώτερον εἰς σταυροῦ τύπον. βάθος γὰρ καὶ ὕψος καὶ μῆκος καὶ πλάτος, τί ἕτερον ἂν εἴη, ἢ τοῦ σταυροῦ φύσις; διπλοῦν δέ που ἔοικε τὸν σταυρὸν λέγειν, οὐχ ἁπλῶς· ἀλλ' ἐπειδὴ ἡ μὲν τοῦ κυρίου οἰκονομία θεότης ἐστὶν ἄνωθεν, καὶ ἀνθρωπότης κάτωθεν, τὸ δὲ κήρυγμα ἀποστολικὸν διέτεινεν ἀπὸ ἄρκτου εἰς μεσημβρίαν καὶ ἀπὸ ἀνατολῆς εἰς δύσιν, συναγαγὸν καὶ κυρίου τὴν οἰκονομίαν καὶ τῶν ἀποστόλων ὑπηρεσίαν τὸ διπλοῦν τῆς οἰκονομίας, ὡς ἐν διπλῷ

καὶ [o]βάθος, 19 γνῶναί τε τὴν [p]ὑπερβάλλουσαν τῆς [q]γνώ-
σεως [r]ἀγάπην τοῦ [r]χριστοῦ, ἵνα [s]πληρωθῆτε [t]εἰς πᾶν τὸ
[u]πλήρωμα τοῦ θεοῦ. 20 τῷ δὲ δυναμένῳ [v]ὑπὲρ πάντα
ποιῆσαι [w]ὑπερεκπερισσοῦ ὧν [x]αἰτούμεθα ἢ [y]νοοῦμεν κατὰ
τὴν δύναμιν τὴν [z]ἐνεργουμένην ἐν ἡμῖν, 21 [a]αὐτῷ ἡ [a]δόξα

o — Rom. xi. 33.
p ch. i. 19 reff.
q — 1 Cor. viii. 1. xiii. 2, 8. Hos. iv. 6. (see 1 Tim. vi. 20.)
r — Rom. viii. 35. 2 Cor. v. 14.
s — Rom. i. 29. xv. 13. 2 Cor. vii. 4 al.
t — ch. ii. 21 al.
u — Rom. xv. 29. Col. i. 19. ii. 9.
v — Philem. 21.
w 1 Thess. iii. 10 only †. Dan. iii. 22 Theod.-Ald.-compl. (·σσῶν, 1 Thess. v. 13.)
x ver. 13 reff.
y ver. 4 reff.
z — Matt. xiv. 2 ‖. Rom. vii. 5. 1 Cor. xii. 6. 2 Cor. i. 6. iv. 12. Gal. ii. 8. iii. 5 al., Paul chiefly.
a Rom. xi. 36. 2 Pet. iii. 18. Rev. i. 6.

19. om τε D^1FG copt. αγαπην bef της γνωσεως A a 115 syr Jer(*scientiam caritatis* Aug)$_1$. πληρωθη, omg εις, B 17. 73. 116.
20. om υπερ DF latt lat-ff (exc Jer).

τῷ σταυρῷ ἐπιδεικνύμενος, οὕτως εἶπεν. Severianus, in Cramer's Catena. Similarly Origen, ib., Jer., Aug., Anselm, Aquin., Est. ('longitudo temporum est, latitudo locorum, altitudo gloriæ, profunditas discretionis'). Numerous other explanations, geometrical, architectural, and spiritual, may be seen in Corn.-a-lap., Pole's Synops., and Eadie. The latter, as also Bengel and Stier, see an allusion to the Church as the temple of God—Chandler and Macknight to the temple of Diana at Ephesus. Both are in the highest degree improbable. Nor can we quite say that the object of the sentence is *the love of Christ* [Calv., Mey., Ellicott, al.]: for that is introduced in a subordinate clause by and by [see on τε below]: rather, with De W., that the genitive after these nouns is left indefinite—that you may be fully able to comprehend every dimension—scil., of all that God has revealed or done in and for us [= τὸ μυστήριον τ. θεοῦ, Col. ii. 2]—though this is not a genitive *to be supplied*, but lying in the background entirely) and (τε introduces not a parallel, but a subordinate clause. Of this Hartung, i. p. 105, gives many examples. Eur. Hec. 1186,—ὅτ' εὐτύχει | Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν, | ἔζη τε Πρίαμος, Ἕκτορός τ' ἦσθει δόρυ: Med. 642, ὦ πατρίς, δῶμά τ' ἐμόν. So that the knowledge here spoken of is not identical with the καταλαβέσθαι above, but forms one portion of it, and by its surpassing excellence serves to exalt still more that great whole to which it belongs) **to know the knowledge-passing** (τῆς γνώσεως, genitive of comparison after ὑπερβ., as in διπλήσιος ἐωϋτοῦ, Herod. viii. 137,—σὺ ἐμεῦ δοτέρος, Plat. Tim. p. 20 A. See Kühner, ii. § 540. γνῶναι . . . γνώσεως are chosen as a paradox, γνώσεως being taken in the sense of '*mere*,' '*bare*' *knowledge* [ref.], and γνῶναι in the pregnant sense of that knowledge which is rooted and grounded in love, Phil. i. 9) **Love of Christ** (subjective genitive; *Christ's Love to us*—see Rom. v. 5 note, and viii. 35—39—not '*our love to Christ*.' Nor must we interpret with Harl. [and Olsh.], "*to know the Love of Christ more and more as an unsearchable love.*" It is not this *attribute* of Christ's Love, but the Love itself, which he prays that they may know), **that ye may be filled even to all the fulness of God** (πᾶν τὸ πλήρωμα τῆς θεότητος abides in Christ, Col. ii. 9. Christ then abiding in your hearts, ye, being raised up to the comprehension of the vastness of God's mercy in Him and of His Love, will be filled, even as God is full—each in your degree, but all to your utmost capacity, with divine wisdom and might and love. Such seems much the best rendering: and so Chrys. [altern.], ὥστε πληροῦσθαι πάσης ἀρετῆς ἧς πλήρης ἐστὶν ὁ θεός. τοῦ θ. then is the possessive genitive. The other interpretation taking θεοῦ as a genitive of origin, and πλήρωμα for πλῆθος, 'ut omnibus Dei donis abundetis,' Est., is not consistent with εἰς [see above], nor with the force of the passage, which having risen in sublimity with every clause, would hardly end so tamely).

20, 21.] DOXOLOGY, ARISING FROM THE CONTEMPLATION OF THE FAITHFULNESS AND POWER OF GOD WITH REGARD TO HIS CHURCH. **20.**] **But to Him** (δέ brings out a slight contrast to what has just preceded – viz. *ourselves*, and our need of strength and our growth in knowledge, and fulness) **who is able to do beyond all things** (ὑπέρ is not adverbial, as Bengel, which would be tautological), **far beyond** (reff.: ὅν is not governed by πάντα: but this second clause repeats the first in a more detailed and specified form. "It is noticeable that ὑπέρ occurs nearly thrice as many times in St. Paul's Epistles and the Epistle to the Hebrews as in the rest of the N. T., and that, with a few exceptions [Mark vii. 37. Luke vi. 38, &c.], the compounds of ὑπέρ are all found in St. Paul's Epistles." Ellic.) **the things which** (genitive as γνώσεως above, ver. 19) **we ask or think** ('*cogitatio* latius

b 1 Cor. xiv. 19, 28. c Luke i. 48. (ver. 5 reff.) d here only. Dan. vii. 18. e = Matt. viii. 5. Rom. xii. 1 al. fr. Prov. viii. 4. f ch. iii. 1 reff. g & constr., Rom. xvi. 2. Phil. i. 27. Col. i. 10. 1 Thess. ii. 12. Paul only, exc. 3 John 6 †. Wisd. vii. 15 (xvi. 1. Sir. xiv. 11) only. h = Acts xxi. 21 al. fr. princ. Paul(31) & John(19). 1 Rom. xi. 29. 1 Cor. i. 26. ch. i. 18 al(6). Paul only, exc. Heb. iii. 1. 2 Pet. i. 10. k 1 Cor. vii. 20. l attr., ch. i. 7 reff. m = Matt. xxviii. 8. 1 Chron. xxix. 23 al. fr. n Acts xx. 19 (Paul). Phil. ii. 3. Col. ii. 18, 23. iii. 12. Paul only, exc. 1 Pet. v. 5 †. (-φ, ων, 1 Pet. iii. 8. -φρονεῖν, Ps. cxxx. 2.) o Gal. v. 23. vi. 1 reff.

ABCDF KL𝔐 a b c e f g h k l m n o 17

[b] ἐν τῷ ἐκκλησίᾳ [καὶ] ἐν χριστῷ Ἰησοῦ εἰς [c] πάσας τὰς [c] γενεὰς τοῦ [d] αἰῶνος τῶν [d] αἰώνων, ἀμήν.

IV. [1 e] Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ [f] δέσμιος ἐν κυρίῳ, [g] ἀξίως [h] περιπατῆσαι τῆς [i k] κλήσεως [l] ἧς [k] ἐκλήθητε, [2 m] μετὰ πάσης [n] ταπεινοφροσύνης καὶ [o] πραΰτητος, μετὰ

21. om καὶ D^2KL rel syrr goth Chr Thdrt Thl Œc Vig: ins ABC(D^1F)ℵ 17 vulg copt arm Damasc-comm lat-ff.—εν χ. ι. και τη εκκλ. D^1F Victorin Ambrst. om του αιωνος F tol.

CHAP. IV. 1. for κυριω, χριστω ℵ.
2. rec πραοτητος, with ADFL rel: νηακοης K: txt BCℵ 17.

patet quam preces: gradatio.' Beng.) **according to the power which is working** (not passive: see on Gal. v. 6: the power is the might of the indwelling Spirit; see Rom. viii. 26) **in us,** 21.] **to Him** (solemn and emphatic repetition of the personal pronoun) **be the glory** (the whole glory accruing from all His dealings which have been spoken of: His own resulting glory) **in the Church** (as its theatre before men, in which that glory must be recognized and rendered) **[and] in Christ Jesus** (as its inner verity, and essential element in which it abides. If the καί be omitted, beware of rendering '*in the Church which is in Christ Jesus*,' which would not only require the article [cf. Gal. i. 22, ταῖς ἐκκλ. τῆς Ἰουδαίας ταῖς ἐν χριστῷ], but would make ἐν χριστῷ Ἰησοῦ superfluous. As the text stands, we need not say that ἐν χρ. Ἰησ. is a second independent clause: it belongs to ἐν τῇ ἐκκ. as inclusive of it, though not as descriptive of ἐκκλ.: 'in the Church and [thus] in Christ Jesus') **to all the generations of the age of the ages** (probably as Grot., 'augendi causa duas locutiones Hebraicas miscuit Apostolus, quarum prior est ἀπὸ γενεᾶς εἰς γενεάν, לְדֹר וָדֹר, Ps. x. 6, altera ἕως τοῦ αἰῶνος עַד עוֹלָם, Isa. xlv. 17.' Probably the account of the meaning is, that the *age of ages* [eternity] is conceived as containing ages, just as our 'age' contains years: and then those ages are thought of as made up, like ours, of generations. Like the similar expression, *αἰῶνες τῶν αἰώνων*, it is used, by a transfer of what we know in time, to express, imperfectly, and indeed improperly, the idea of Eternity).

IV. 1—VI. 20.] SECOND (hortatory) PORTION OF THE EPISTLE: and herein [A] (IV. 1—16) *ground of the Christian's duties as a member of the Church*, viz. *the unity of the mystical Body of Christ* (vv. 1—6) *in the manifoldness of grace given to each* (7—13), *that we may come to perfection in Him* (14—16). 1.] **I exhort** (see reff. παρακαλῶ, τὸ προτρέπω, ὡς ἐπὶ τὸ πολύ. Thom.-Mag. in Ellic.) **you therefore** (seeing that this is your calling: an inference from all the former part of the Epistle, as in Rom. xii. 1; but here perhaps also a resumption of τούτου χάριν of ch. iii. 1, 14, and thus carried back to the contents of ch. i. ii.),—**the prisoner in the Lord** (who am, as regards, and for the sake of the cause, of the Lord, a prisoner; so that my captivity is *in the Lord*, as its element and sphere, and therefore to be regarded as an additional inducement to comply with my exhortation. "Num quicquid est Christi, etiamsi coram mundo sit ignominiosum, summo cum honore suscipiendum a vobis est." Calv. τοῖς διὰ τὸν χριστὸν δεσμοῖς ἐναβρύνεται μᾶλλον ἢ βασιλεὺς διαδήματι. Thdrt. Beware of joining ἐν κυρ. with παρακαλῶ, as in 2 Thess. iii. 12 [see ver. 17], which the arrangement of the words here will not permit), **to walk worthily of the calling** (see ch. i. 18, and note Rom. viii. 28, 30) **wherewith** (see ch. i. 6. The attracted genitive may stand either for the dative ᾧ or the accusative ἥν. Both constructions are legitimate attractions: cf. for the dative, Xen. Cyr. v. 4. 39, ἦγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἥδετο, κ. ὧν ἠπίστει πολλούς.—ὧν, for ἐκείνων, οἷς; and for the accusative, ch. i. 6, and Hom. Il. χ. 649,—τιμῆς ἧστέ μ' ἔοικε τετιμῆσθαι. De W. denies the legitimacy of κλῆσιν καλεῖν; but Raphel produces from Arrian, Epict. p. 122, καταισχύνειν τὴν κλῆσιν ἣν κέκληκεν) **ye were called,** with (not '*in*,' as Conyb., which, besides not expressing μετά, the association of certain dispositions to an act,—confuses

[p] μακροθυμίας, [q] ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, [3 r] σπουδάζοντες [s] τηρεῖν τὴν [t] ἑνότητα τοῦ πνεύματος ἐν τῷ [u] συνδέσμῳ τῆς εἰρήνης. [4 v] ἓν σῶμα καὶ [w] ἓν πνεῦμα,

p Rom. ii. 4 (al8. Paul). Heb. vi. 12. James v. 10. 1 Pet. iii. 20. 2 Pet. iii. 15. Prov. xxv. 15.

n o p Col. iii. 12. o p Gal. v. 22, 23. q & constr., Matt. xviii. 17 ‖. Acts xviii. 14. 1 Cor. iv. 12. 2 Cor. xi. 1, &c. Col. iii. 13 (al7. Paul). Isa. lxiii. 15. r Gal. ii. 10. 1 Thess. ii. 17 (al4. Paul). Heb. iv. 11. 2 Pet. i. 10, 15. iii. 14. Isa. xxi. 8. s — (Paul) 2 Tim. iv. 7 only. t ver. 13 only †. u Acts viii. 23. Col. ii. 19. iii. 14 only. Isa. lviii. 6. v ch. ii. 16 reff. w ch. ii. 16, 18 reff.

3. for εἰρηνης, αγαπης K 1 : αγαπης ειρηνης a[1].

the ἐν which follows) **all** (see on ch. i. 8) **lowliness** (read by all means Trench's essay on ταπεινοφροσύνη and πραότης, in his N. T. Synonymes [xlii.]. I can only extract one sentence here, to put the reader on his guard: "Chrys. is in fact bringing in pride again under the disguise of humility, when he characterizes it as a making of ourselves small *when we are great* [ταπεινοφροσύνη τοῦτό ἐστιν, ὅταν τις μέγας ὤν, ἑαυτὸν ταπεινοῖ: and he repeats this often: see Suicer, Thes. s. v.]: it is rather the esteeming ourselves small, *inasmuch as we are so:* the thinking truly, and because truly, lowlily of ourselves") **and meekness** (before God, accepting His dealings in humility, and before men, as God's instruments, 2 Sam. xvi. 11: resting therefore on ταπεινοφρ. as its foundation. See Trench, as above), **with long-suffering** (μακροθυμία consists in not taking swift vengeance, but leaving to an offender a place for repentance. From this, its proper meaning, it is easily further generalized to forbearance under all circumstances of provocation. Some, as Est., Harl., Olsh., al., join these words with ἀνεχόμενοι. But thus (1) we should have an emphatic tautology — for how could the ἀνέχεσθαι be otherwise than μετὰ μακροθυμίας? and (2) the parallelism, μετὰ πάσης ταπ. κ. πραΰτ., μετ. μακρ., — would be destroyed. Still less should we, with Thdrt., Œc., and Bengel, make all one sentence from μετὰ πάσ. to ἀγάπ.: for thus [Mey.] we should lose the gradual transition from the general ἀξίως περιπ. τ. κλ. to the special ἀνεχ. ἀλλ.), — **forbearing** (see reff. and Rom. ii. 4; on the nom. part., see ch. iii. 18) **one another in love** (it is very unnatural, as Lachm. and Olsh. have done, to join ἐν ἀγ. with σπουδάζοντες, making thereby an exceedingly clumsy clause of the following), **earnestly striving** (reff.) **to maintain the unity of the Spirit** (that unity, in which God's Holy Spirit in the Church τοὺς γένει κ. τρόποις διαφόροις διεστηκότας ἑνοῖ, as Chr.: not *animorum inter vos conjunctionem*, as Est., — and so Ambr., Anselm, Erasm., Calv., al. The genitive is *in fact* a possessive — *the Spirit's unity*, that unity which the Spirit brings about, ἣν τὸ πν. ἔδωκεν ἡμῖν, Thl.) **in** (united together by: *within*) **the bond of peace** (again Lachm. joins the qualifying clause to the following sentence: here again most unnaturally, both as regards what has preceded, and the general truths which are afterwards enounced: see below. The σύνδ. *is* εἰρήνη, not *that which brings about* εἰρήνη, 'vinculum quo pax retinetur, id est, *amor*.' Beng. So Thl., Rück., Harl., Stier. Col. iii. 14, which is quoted to support this meaning, is not applicable, because love there is *expressly named*, whereas here it certainly would not occur to any reader, especially after ἐν ἀγάπῃ has just occurred. The genitive of apposition is the simplest — peace binds together the Church as a condition and symbol of that inner unity which is only wrought by the indwelling Spirit of God). 4.] Lachm., joining ἓν σῶμα κ.τ.λ. as far as ἐν πᾶσιν, with what has gone before, makes these words hortatory: 'as one Body and one Spirit, even as, &c.' Certainly the reference to ἡ κλῆσις ὑμῶν seems to tell for this. But, on the other hand, it is very unlikely that the Apostle should thus use ἓν σῶμα and ἓν πνεῦμα, and then go on in the same strain, but with a different reference. I therefore prefer the common punctuation and rendering. **(There is)** (better than '*ye are*,' which will not apply to the following parallel clauses. The assertion of the unity of the Church, and of our Lord in all His operations and ordinances, springs immediately out of the last exhortation, as following it up to its great primal ground in the verities of God. To suppose it connected by a γάρ understood [Eadie] is to destroy the force and vividness with which the great central truth is at once introduced without preface) **one Body** (reff.: viz. Christ's mystical Body. τί δ' ἔστιν, ἓν σῶμα; οἱ πανταχοῦ τῆς οἰκουμένης πιστοί, καὶ ὄντες κ. γενόμενοι κ. ἐσόμενοι. πάλιν καὶ οἱ πρὸ τῆς τοῦ χριστοῦ παρουσίας εὐηρεστηκότες, ἓν σῶμά εἰσι. Chrys.

x 1 Cor. vii. 18. Gal. i. 6. 1 Thess. iv. 7.
y ch. i. 18.
z 1 Cor. viii. 6. (1 Tim. ii. 5.)
a Rom. ix. 5 al.
b = Acts ix. 32.
3 Cor. viii. 8.
c ver. 16 reff.
d Gal. ii. 9 reff.

καθὼς καὶ ἐκλήθητε [x] ἐν μιᾷ [y] ἐλπίδι τῆς [y] κλήσεως ὑμῶν· 5 [z] εἷς [z] κύριος, μία πίστις, ἓν βάπτισμα, 6 [z] εἷς [z] θεὸς καὶ [z] πατὴρ πάντων, ὁ [a] ἐπὶ πάντων καὶ [b] διὰ πάντων καὶ ἐν [b] πᾶσιν. 7 [c] ἑνὶ δὲ ἑκάστῳ ἡμῶν [d] ἐδόθη [ἡ] [d] χάρις κατὰ

ABCDF KLN a b e e f g h k l m n o 17

4. om 2nd καὶ B k 114 vulg(not fuld tol) syr goth Chr$_1$ Ambrst.

6. om 3rd καὶ B 114. rec aft πασιν ins υμιν (*the pronouns appear to be mere glosses to confine the assertion to Christians*), with k Chr-comm Thdrt: ημιν DFKL rel latt syrr goth Did Damasc Iren-lat: om ABCℵ 17. 67^2 copt æth Ign Eus Ath Naz Epiph Cyr Jer Victorin Ambr Aug Sedul.

7. υμων B k 120 Thdrt. om ἡ BD^{1}FL k Damasc: ins ACD^{3}Kℵ rel Chr Thdrt. —aft η χαρις ins αυτη C^2 31 Cyr. (*The art was prob absorbed by the precedg η, or omitted as superfluous.*)

But these last hardly *sensu proprio* here) **and one Spirit** (viz. the Holy Spirit, who dwells in, and vivifies, and rules that one body: see ch. ii. 18, 22; 1 Cor. xii. 13 al.: not as Chrys., ἓν πν. καλῶς εἶπε, δεικνὺς ὅτι ἀπὸ τοῦ ἑνὸς σώματος ἓν πνεῦμα ἔσται, ἢ ὅτι ἐστὶ μὲν σῶμα εἶναι ἕν, οὐχ ἓν δὲ πνεῦμα· ὡς ἂν εἴ τις καὶ αἱρετικῶν φίλος εἴη· ἢ ὅτι ἀπ' ἐκείνου δυσωπεῖ, τουτέστιν, οἱ ἓν πνεῦμα λαβόντες, καὶ ἐκ μιᾶς ποτισθέντες πηγῆς οὐκ ὀφείλετε διχονοεῖν· ἢ πν. ἐνταῦθα τὴν προθυμίαν φησίν), **as also** (τὸ καθὰ οἱ Ἀττικοὶ χρῶνται, τὸ δὲ καθὼς οὐδέποτε, ἀλλ' ἢ τῶν Ἀλεξανδρέων διάλεκτος, καθ' ἣν ἡ θεῖα γραφὴ γέγραπται. Emm. Moschop. a Byzantine grammarian, cited by Fabricius, vi. 191. See also Phryn. p. 426, and Lobeck's note: and Ellic. on Gal. iii. 6) **ye were called in** (elemental—the condition and sphere in which they were called to live and move, see reff. Mey. referring to Gal. i. 6, takes the instrumental sense: see there) **one hope of** (belonging to: you were called *in it* as the element, see above: it is then an accident of the κλῆσις. Or perhaps it may be the genitive of the *causa efficiens*, 'which the calling works,' as Ellic. Cf. 1 Thess. i. 6, μετὰ χαρᾶς πνεύματος ἁγίου) **your calling:** 5.] **one Lord** (as the Head of the Church: in this verse he grounds the co-existence of the ἓν σῶμα κ. ἓν πνεῦμα in the three great facts on which it rests—the first objective,—**εἷς κύριος**—the second subjective,—**μία πίστις**—the third compounded of the two,—**ἓν βάπτισμα**), **one faith** (in that one Lord: the subjective medium by which that one Lord is apprehended and appropriated: not 'fides *quæ* creditur,' but 'fides *quâ* creditur:' but it is necessarily understood, that this subjective faith has for its object the One Lord just mentioned) **one baptism** (the objective seal of the subjective faith, by which, as a badge, the members of Christ are outwardly and visibly stamped with His name. The other sacrament, being a matured act of subsequent participation, a function of the incorporate, not a seal of incorporation [a symbol of *union*, not of *unity*: so Ellicott], is not here adduced. In 1 Cor. x. 17, where an act was in question which was a clear breach of union, it forms the rallying-point),

6.] **one God** (the unity is here consummated in its central Object: 'hoc est præcipuum, quia inde manant reliqua omnia,' Calv. But we must not miss the distinct witness to the doctrine of the Holy Trinity in these verses:—going upwards, we have 1st, the One Spirit dwelling in the one body:—2nd, the One Lord appropriated by faith and professed in baptism:—3rd, One God and Father supreme, in whom all find their end and object) **and Father of all** (masculine: 'of all within the Church,' for so is clearly the *primary* meaning, where he is speaking distinctly of the Church:—of all (Mey.) who have the *υἱοθεσία*. But it can hardly be doubted, that there is a further reference—to the universal Fathership of all men—which indeed the Church only inherits in its fulness, others having fallen out of it by sin,—but which nevertheless is just as absolutely true), **who is over all** (men, primarily; and from the following,—men only, in this place. He is over all, in his *sovereignty as the* FATHER), **and through all** (men: in the co-extensiveness of Redemption by the Son with the whole nature of man: see on ver. 10 below, and ch. ii. 20, 21) **and in all** (men: by the indwelling of the Spirit, see ch. ii. 22. So that I cannot but recognize, in these three carefully chosen expressions, a distinct allusion again to the Three Persons of the blessed Trinity. All these are the work of the Father:—it is He who in direct sovereignty is over all

τὸ [e]μέτρον τῆς [f]δωρεᾶς τοῦ χριστοῦ. [8] διὸ [g]λέγει [o] Rom. xii. 3. 2 Cor. x. 13. vv. 13, 16. — Paul only. f ch. iii. 7 reff.
[h]Ἀναβὰς εἰς [i]ὕψος [k]ἠχμαλώτευσεν [l]αἰχμαλωσίαν καὶ

g Gal. iii. 16. James iv. 6. Heb. x. 5. see 1 Cor. vi. 16. h John iii. 13. Psa. lxvii. 18.
i — Luke i. 78. xxiv. 49. (ch. iii. 18 reff.) k here only. Amos i. 6. (-τίζειν, 2 Tim. iii. 6.)
l — Rev. xiii. 10 bis only. Num. xxi. 1. Judg. v. 12. 2 Chron. xxviii. 17. Diod. Sic. xvii. 70, τ. αἰχμαλωσίαν δουλαγωγοῦντες.

8. ηχμαλωτευσας AL a[1] c k 114 æth. om και (*see* LXX) AC[3]D[1]FN[1] 17 latt copt Iren-int Tert Hil Jer Ambrst: ins BC[1-3]D[3]KLN[2] rel syrr goth Orig Chr Thdrt Cyr Victorin.

—He who is glorified in the filling of all things by the Son:—He who is revealed by the witness of the indwelling Spirit. Many Commentators deny such a reference. Almost all agree in ἐν πᾶσιν representing the indwelling of the Spirit: the διὰ πάντων has been the principal stumbling-block: and is variously interpreted:—by some, of God's Providence,—τουτέστιν, ὁ προνοῶν καὶ διοικῶν, Chrys., al.: by others, of His pervading presence by the Spirit,—'Spiritu sanctificationis diffusus est per omnia ecclesiæ membra,' Calv.: by others, to the creation by the Son, 'per quem omnia facta sunt' [Aquin. in Ellic.]: but this seems to be a conversion of διὰ πάντων into δι' οὗ πάντες, as indeed Olsh. expressly does, 'als Werkzeug, durch das die ging.' Irenæus, v. 18. 2, p. 315, gives the meaning thus, adopting the Trinitarian reference, but taking the πάντων both times as *neuter*, and reading ἐν πᾶσιν ἡμῖν: 'super omnia quidem Pater, et ipse est caput Christi: per omnia autem verbum, et ipse est caput ecclesiæ: in omnibus autem nobis Spiritus, et ipse est aqua viva,' &c.). **7.**] But (the contrast is between ἐν πᾶσιν and ἑνὶ ἑκάστῳ—the general, and the particular. And the connexion is—as a motive to keep the unity of the Spirit—'none is overlooked:—each has his part in the distribution of the gifts of the One Spirit, which part he is bound to use for the well-being of the whole') **to each one of us was given** (by Christ, at the time of His exaltation—when He bestowed gifts on men) **[the] grace** (which was then bestowed: *the* unspeakable gift,—or, if the art. be omitted, grace, absolutely,—was distributed to each κατά &c.) **according to the measure of** (subjective genitive: the amount of: cf. Rom. xii. 3, ἑκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως) **the gift of Christ** ('*Christ's gift*;'—the gift bestowed by Christ, 2 Cor. ix. 15: not, 'the gift which Christ received,'—for He is the subject and centre here—so Calv.,—'porro Christum facit auctorem, quia sicut a Patre fecit initium, ita in ipsum vult nos et nostra omnia colligere.' Still less must we with Stier, suppose both senses of the genitive included). **8.**] **Wherefore** ('quæ cum ita sint:' viz.—the gift bestowed by Christ on different men according to measure) **He** (viz. God, whose word the Scriptures are. See reff. and notes: not merely 'it,' εἰ δεῖ τι, as De W. al.: nor, ἡ γραφή: had it been the subject, it must have been expressed, as in Rom. iv. 3; ix. 17 al.) **says** (viz. in Ps. lxviii. 18, see below: not, in some Christian hymn, as Flatt and Storr,—which would not agree with λέγει, nor with the treatment of the citation, which is plainly regarded as carrying the weight of Scripture. With the question as to the occasion and intent of that Psalm, we are not here concerned. It is a song of triumph, as ver. 1 [cf. Num. x. 35] shews, at some bringing up of the ark to the hill of Zion. ¶ It is *therefore* a Messianic Psalm. Every part of that ark, every stone of that hill, was full of spiritual meaning. Every note struck on the lyres of the sweet singers of Israel, is but part of a chord, deep and world-wide, sounding from the golden harps of redemption. The partial triumphs of David and Solomon only prefigured as in a prophetic mirror the universal and eternal triumph of the Incarnate Son of God. Those who do not understand this, have yet their first lesson in the O. T. to learn. With this caution let us approach the difficulties of the citation in detail) **He ascended up on high** (viz. Christ, at His Ascension: not '*having* ascended:' the aorist participle denotes an action not preceding, but parallel to, that expressed in the finite verb which it accompanies: see Bernhardy, Synt. p. 383. The ascending in the Psalm is that of God, whose presence was symbolized by the ark, to Zion. The Apostle changes the words from the 2nd person to the 3rd; the *address* asserting a *fact*, which fact he cites), **he led captive a captivity** (i. e. 'those who *suffer* captivity:' a troop of captives: such is the constant usage of the abstract αἰχμαλωσία for the concrete in LXX: cf. reff.: and it is never put for *captivatores*, 'those who *cause* captivity,' as some would interpret it. In the Psalm, these would be, the captives from the then war, what-

m Matt. vii. 11. Luke xi. 13. Phil. iv. 17 only. Gen. xxv. 6. n — Rom. x. 7. Ps. cxxxviii. 8. o here only. Ps. lxii. 9 (but superl.).

ἔδωκεν [m] δόματα τοῖς ἀνθρώποις. [9] τὸ δὲ ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ [n] κατέβη εἰς τὰ [o] κατώτερα μέρη τῆς γῆς; ABCDF KL[א] a b c e f g h k l m n o 17

9. rec aft κατεβη ins πρωτον, with BC[3]KL[א][3] rel vulg(and F-lat) syrr goth Eus Thdrt Damasc Ambrst-ms Œc-comm: om AC[1]DF[א][1] 17. 67[2] am[1] coptt æth Thdrt Chr-comm Cyr Iren-int Lucif Hil Jer Aug. om μερη D[1]F Syr Thdot Orig[1] Eus[1] Iren[2]-int Tert Lucif Hil Ambrst Jer Avit: ins ABCD[3]KL[א] rel vulg(and F-lat) Orig[1] Eus[1] Cyr Aug[3].

ever it was: in the interpretation, they were God's enemies, Satan and his hosts, as Chr., ποίαν αἰχμαλωσίαν φησί; τὴν τοῦ διαβόλου. αἰχμάλωτον τὸν τύραννον ἔλαβε, τὸν διάβολον καὶ τὸν θάνατον καὶ τὴν ἁμαρτίαν), **he gave gifts to mankind** (Heb.: לָקַחְתָּ מַתָּנוֹת בָּאָדָם, — LXX, ἔλαβες δόματα ἐν ἀνθρώπῳ [-ποις F]. The original meaning is obscure. There seems to be no necessity to *argue for* a sense of ἔλαβες—'thou receivedst in order to give;' as the qualifying ἐν ἀνθρώποις will shew for what purpose, in what capacity, the receipt took place. But certainly such a sense of לָקַח seems to be substantiated: see Eadie's note here, and his examples, viz. Gen. xv. 9; xviii. 5 [where the sense is very marked, E. V. 'I will fetch'],—xxvii. 13 [ib. 'fetch me them'], xlii. 16,—Exod. xxvii. 20 ['that they bring thee'],—1 Kings xvii. 10 ['fetch me,' λαβὲ δή μοι], al. Then, what is בָּאָדָם? First, אָדָם is clearly used in a collective sense: we have Jer. xxxii. 20, יִשְׂרָאֵל וְאָדָם, 'Israel and the rest of mankind,' see also Isa. xliii. 4 al. In Prov. xxiii. 28, we have בָּאָדָם used for 'inter homines,' which is evidently its simplest meaning. If then we render here, 'hast taken gifts among men,' hast, as a victor, surrounded by thy victorious hosts, brought gifts home, spoils of the enemy,—the result of such reception of gifts would be naturally stated as the distribution of them among such hosts, and the people,—as indeed ver. 12 of the Psalm has already stated. And so the Chaldee paraphrast [and Syr. and Arabic vss.: but their testimony, as Christian, is little worth] understood the words, interpreting the passage *of Moses* [which does not invalidate his testimony: against Harl.]: 'thou hast given gifts to the sons of men.' The literature of the passage may be seen in De W. and Meyer: and more at length in Stier, Eadie, and Harless. To give even a synopsis of it here would far exceed our limits). 9.] Further explanation of this text. **But that He ascended** (τὸ ἀν. does not here mean, '*the word*' ἀνέβη, which does not occur in the text cited), **what is it** (does it imply) **except that he also** (as well) **descended to the lower parts of the earth** (the argument seems to be this: the Ascension here spoken of was not a first exaltation, but a *return* to heaven of one who dwelt in heaven—οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τ. ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ, John iii. 13, which is in fact the key to these verses. The *ascent* implied a previous *descent*. This is the leading thought. But it is doubted *how far* the words κατώτερα μέρη τῆς γῆς carry that descent, whether to *earth* merely, so that τῆς γῆς is the genitive of apposition,—or to *Hades*, so that it is genitive of possession. Usage will not determine—for 1) it is uncertain whether the Apostle meant any allusion to the corresponding Hebrew expression: 2) that expression is used both for *Hades*, Ps. lxiii. 9, and for *earth* [θεμέλια, LXX], Isa. xliv. 23 [and for the *womb*, Ps. cxxxix. 15]. Nor can it be said [as Harl., Mey.] that the descent into hell would be irrelevant here—or that our Lord ascended not from Hades but from the earth: for, the *fact of descent* being the primary thought, we have only to ask as above, *how far* that descent is carried in the Apostle's mind. The greater the descent, the greater the ascent: and if the αἰχμαλωσία consisted of Satan and his powers, the warfare in which they were taken captive would most naturally be contemplated in all its extent, as reaching to their habitation itself:—'this ascent, what does it imply but a descent, and that even to the lower parts of the earth from which the spoils of victory were fetched?' And this meaning seems to be upheld by the ἵνα πληρώσῃ τὰ πάντα which follows, as well as by the contrast furnished by ὑπεράνω πάντων τῶν οὐρανῶν. This interpretation is upheld by most of the ancients, Iren., Tert., Jer., Pelag., Ambrst.; also by Erasm., Est., Calov., Bengel, Rück., Olsh., Stier, Baur [uses it as a proof of the gnostic origin of the Epistle], Ellicott, al.: that of the Incarnation merely, *descent on earth*,

10 ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς [p] ὑπεράνω πάντων
τῶν οὐρανῶν, ἵνα [q] πληρώσῃ τὰ πάντα. 11 καὶ αὐτὸς
[r] ἔδωκεν τοὺς μὲν [st] ἀποστόλους, τοὺς δὲ [st] προφήτας, τοὺς
δὲ [u] εὐαγγελιστάς, τοὺς δὲ [v] ποιμένας καὶ [tw] διδασκάλους,
12 πρὸς τὸν [x] καταρτισμὸν τῶν ἁγίων, εἰς [y] ἔργον [y'] δια-
κονίας, εἰς [a] οἰκοδομὴν τοῦ [b] σώματος τοῦ [b] χριστοῦ,

p ch. i. 21 reff.
q — ch. iii. 19 reff. (Acts ii. 2. v. 28.)
r ch. i. 22 reff.
s ch. iii. 5 reff.
t 1 Cor. xii. 28.
u Acts xxi. 8. 2 Tim. iv. 5 only †.
v John x. 2 &c. but — here only. see Jer. iii. 15. Ezek. xxxiv. passim.
w Acts xiii. 1. 1 Cor. xii. 28, 29. 2 Tim. iv. 3. Heb. v. 12. James iii. 1.
x here only †. (-τισις. -τίζειν, 2 Cor. xiii. 9, 13.) 13 al. fr.† (1 Macc. xi. 58 only.)
y here only.
z — Acts i. 17, 25. Rom. xi.
a — (Paul only) Rom. xiv. 19. xv. 2 al9. (ch. ii. 12 al.)
b — 1 Cor. xii. 27. Col. ii. 17.

by Beza, Calv., Grot., Schöttg., Mich., Storr, Winer, Harl., B.-Crus., Meyer, De W., al.: that of Christ's *death* [and burial], by Chr., Thdrt., Œc., al.: that corresponding to Ps. cxxxix. 15, by Beza [alt.], Witsius, al.) ? 10.] **He that descended, He** (and no other: *οὐ γὰρ ἄλλος κατελήλυθεν κ. ἄλλος ἀνελήλυθεν*, Thdrt. *αὐτός* is the subject, and not the predicate [*ὁ αὐτός*]) **is also he that ascended** (see again John iii. 13) **up above** (reff.) **all the heavens** (cf. Heb. vii. 26, *ὑψηλότερος τῶν οὐρανῶν γενόμενος*: and ib. iv. 14, *διεληλυθότα τοὺς οὐρανούς*. It is natural that one who, like St. Paul, had been brought up in the Jewish habits of thought, should still use their methods of speaking, according to which the heaven is expressed in the plural, '*the heavens*.' And from such an usage, *πάντες οἱ οὐρανοί* would naturally flow. See, on the idea of a threefold, or sevenfold division of the heavens, the note on 2 Cor. xii. 2. Ellicott quotes from Bishop Pearson,—'whatsoever heaven is higher than all the rest which are called heavens, into that place did he ascend.' Notice the subjunctive after the aorist participle, giving the present and enduring sense to the verb: used, when "res ita comparata est, ut actione præterita tamen eventus nondum expletus sit, sed etiam nunc duret: .... Eur. Med. 215, *Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων, μή μοί τι μέμψησθ'*." Klotz, Devar. ii. 618), **that He may fill** (not as Anselm, al., '*fulfil*') **all things** (the whole universe: see ch. i. 23, note: with His presence, His sovereignty, His working by the Spirit: not, with His glorified Body, as some have thought. "Christ is perfect God, and perfect and glorified man: as the former He is present every where, as the latter He can be present any where." Ellicott).

11.] Resumption of the subject—the diversity of gifts, all bestowed by Him, as a motive to unity. **And HE** (emphatic; 'it is He, that') **gave** (not for *ἔθετο*, any more than in ch. i. 22:—*the gifts which He gave* to His Church are now enumerated. "The idea is, that the men who filled the office, no less than the office itself, were a divine gift." Eadie) **some as Apostles** (see 1 Cor. xii. 28, and note; and a good enumeration of the essentials of an Apostle, in Eadie's note here), **some as prophets** (see on 1 Cor. xii. 10: and cf. ch. ii. 20; iii. 5, notes), **some as evangelists** (not in the narrower sense of the word, writers of gospels, but in the wider sense, of itinerant preachers, usually sent on a special mission: *οἱ μὴ περιϊόντες πανταχοῦ, ἀλλ' εὐαγγελιζόμενοι μόνον, ὡς Πρίσκιλλα κ. Ἀκύλας*. Chr. See note on Acts xxi. 8), **some as pastors and teachers** (from these latter not being distinguished from the pastors by the *τοὺς δέ*, it would seem that the two offices were held by the same persons. The figure in *ποιμένες*, if to be pressed, would imply that they were entrusted with some special flock, which they tended, *καθήμενοι καὶ περὶ ἕνα τόπον ἠσχολημένοι*, as Chr.; and then the *διδασκαλία* would necessarily form a chief part of their work. If this view be correct, this last class includes all the stationary officers of particular Churches), **in order to** (ultimate aim of these offices, see below) **the perfecting of the saints,—for** (immediate object, see below) **(the) work of (the) ministry** (of *διάκονοι* in God's Church. The articles give completeness in English, but do not affect the sense),—**for building up of the body of Christ** (the relation of these three clauses has been disputed. Chr., al., regard them as parallel: *ἕκαστος οἰκοδομεῖ, ἕκαστος καταρτίζει, ἕκαστος διακονεῖ*: but this is to confound the distinct prepositions, *πρός* and *εἰς*, after the unsupported notion that St. Paul uses prepositions almost indifferently. Others, as De W., regard *εἰς ... εἰς* as dependent on *πρός*, and thus are obliged to give to *διακονία* a wider sense [*genus omnium functionum in ecclesia*] than it will bear. The best way certainly seems to be, with Mey. and Ellic., to regard *πρός* as the ultimate end, *εἰς* as the immediate use, as in Rom. xv. 2, *ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν*), **until** (marks

13 [c] μέχρι [d] καταντήσωμεν [e] οἱ [e] πάντες [d] εἰς τὴν [f] ἑνότητα ABCDF KLN a b τῆς πίστεως καὶ τῆς [g] ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς c e f g h k l m [h] ἄνδρα [h] τέλειον, εἰς [i] μέτρον [k] ἡλικίας τοῦ [l] πληρώματος n o 17

c constr., here only. see Mark xiii. 30.
d Acts xvi. 1 al6. 1 Cor. xiv. 36. Phil. iii. 11 only. L.P. (2 Kings iii. 20.) 2 Macc. iv. 21.
e 1 Cor. x. 17. 2 Cor. v. 10. Phil. ii. 21. ὁ πᾶς, Gal. v. 14. τὰ πάντα passim.
f ver. 3 only †.
g ch. i. 17 reff.
h James iii. 2. 2 Kings xxii. 26. see Col. i. 28. iv. 12.
i ver. 7 reff.
k — Luke ii. 52. xix. 3 only. Ezek. xiii. 18. (see Matt. vi. 27 note. John ix. 21. Heb. xi. 11.)
l ch. i. 23 note.

13. om οι D[1]F Clem[1] Orig[1]. om τ. νιου F Clem[1] Lucif.

the duration of the offices of the ministry) we (being thus καταρτισμένοι by virtue of the ἔργον διακονίας and the οἰκοδομή) arrive (see reff.: no sense of 'meeting,' but simply of 'attaining.' Ellicott well remarks, that we must be careful of applying to later Greek the canons of the grammarians respecting the omission of ἄν, as giving an air of less uncertainty to subjunctives in such constructions as this; and he adds, "the use of the subjunctive [the mood of conditioned but objective possibility], not future [as Chrys.], shews that the καταντᾶν is represented, not only as the eventual, but as the expected and contemplated result of the ἔδωκεν"), all of us (Christians, Jews as well as Gentiles: first person, because he himself was among the number. The article brings out the πάντες, as belonging to one class), at the unity of the faith ("How so? have not all Christians the same faith? .... No doubt they have, as regards its substance, but not as regards clearness and purity; because the object of faith may be diversely known, and knowledge has ever such a powerful influence on faith. Therefore he adds to this unity of faith καὶ τῆς ἐπιγνώσεως κ.τ.λ.: true and full unity of faith is then found, when all thoroughly know Christ, the object of faith, alike, and that in His highest dignity as the Son of God." De Wette) and of the knowledge (further result of the faith, ch. iii. 17, 19; 2 Pet. i. 5) of the Son of God (this objective genitive belongs to both τῆς πίστεως and τῆς ἐπιγνώσεως), at a perfect man (an awkwardness is given by the coupling of an abstract [εἰς ἑνότητα] to a concrete [εἰς ἄνδρα τέλειον]. The singular not only denotes unity [Beza], but refers to the summation of us all in the one perfect Man Christ Jesus. The maturity of the ἀνὴρ τέλειος is contrasted with the νηπιότης which follows. Among curiosities of exegesis may be adduced that which Aug. mentions, de Civ. Dei xxii. 17, vol. vii. p. 778: "Nonnulli, propter hoc quod dictum est, Eph. iv. 13, nec in sexu fœmineo resurrecturas fœminas credunt, sed in virili omnes aiunt") to the measure of the stature (or, 'age?' this is doubtful. The similitude in ἄνδρα τέλειον seems to be derived from *age*: that in ver. 16, from *stature*. The fact seems to be, that ἡλικία is a comprehensive word, including both ideas—answering to the German 'Erwachsenheit,' but having no corresponding word in our language. We have μέτρον ἥβης in Hom. Il. λ. 225. Od. λ. 317, σ. 217. The expression itself occurs in Lucian, Imag. 7 [Wetst.], τῆς ἡλικίας δὲ τὸ μέτρον, ἡλίκον ἂν γένοιτο: κατὰ τὴν ἐν Κνίδῳ ἐκείνην μάλιστα . . . μεμετρήσθω,—and Philostratus, vit. Sophist. p. 543, τὸ δὲ μέτρον τῆς ἡλικίας ταῖς μὲν ἄλλαις ἐπιστήμαις γήρως ἀρχή. Clearly, none of these passages settles the question. In Homer, the meaning is 'the measure of youth,'—the size and ripeness of youth: in Lucian, as decidedly '*the measure of the stature*,' as in Philostr., '*the ripeness of manly age*.' The balance must here be inclined by the prevalence of the image of growth and extension, which can hardly be denied as pervading the passage) of the fulness of Christ (see note on ch. i. 23; iii. 19. χρ. is a genitive subjective:—the fulness which Christ has: '*Christ's fulness*.' Cf. Gal. iv. 19),—that (apparently *another*, and subordinate, *aim* of the bestowal of gifts on the church is here adduced. For we cannot *go forward* from the finished growth of ver. 13, and say that *its* object is ἵνα μηκ. ὦμεν νήπιοι, but must go back again to the growth itself and its purpose; that purpose being mainly the terminal one of ver. 13, and subordinately the intermediate one of our ver. 14. See Meyer's note) we be no more (having been so once: τὸ μηκέτι δείκνυσι πάλαι τοῦτο πεπόνθατας. Chr.) children, tossed (like waves: see James i. 6: Jos. Antt. ix. 11. 3, ὅταν Νινευὴ κολυμβήθρα ὕδατος κινουμένη, οὕτως κ. ὁ δῆμος ἅπας ταρασσόμενος κ. κλυδωνιζόμενος οἰχήσεται φεύγων) and borne about by every wind of teaching (τῇ τροπῇ ἐμμένων καὶ ἀνέμους ἐκάλεσε τὰς διαφόρους διδασκαλίας. Thl. Wetst. quotes from Plut. de Audiend. Poetis, p. 28 D, μὴ παντὶ λόγῳ πλάγιον, ὅπερ πνεύματι, παραδιδοὺς ἑαυτόν. The article before διδασκαλίας gives a greater definiteness to the abstract word, but cannot be ex-

τοῦ χριστοῦ, 14 ἵνα μηκέτι ὦμεν [m] νήπιοι, [n] κλυδωνιζόμενοι καὶ [o] περιφερόμενοι παντὶ [p] ἀνέμῳ τῇ [q] διδασκαλίας ἐν τῇ [r] κυβείᾳ τῶν ἀνθρώπων, ἐν [s] πανουργίᾳ πρὸς τὴν [t] μεθοδείαν τῆς [u] πλάνης, 15 [v] ἀληθεύοντες δὲ ἐν ἀγάπῃ [w] αὐξήσωμεν [w] εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ [x] κεφαλή,

m Matt. xi. 25. xxi. 16, from Ps. viii. 2. 1 Cor. iii. 1. xiii. 11 (5 times) al⁹⁻, Paul. (1 Thess. ii. 7 v. r.)
n here only. Ps. xviii. 7. Isa. lvii. 20 only. Jos.

Antt. ix. 11. 3. iv. 10 only.) 9 Mk. Prov. ii. 17. 2. xi. 3 only. Josh. ix. 4. 27. Polycarp. ad Phil. § 7, p. 1012.)
o — here only. [Heb. xiii. 9 v. r.
p Matt. xi. 7 ‖. Jude 12.
r here only †.
v Gal. iv. 16 only. Gen. xiii. 16.
Jude 12 v. r.] Eccl. vi. 8. (Mark vi. 48. 2 Cor.
q 1 Tim. i. 10 reff. Paul only, exc. Matt. xv.
s (—) Luke xx. 23. 1 Cor. iii. 19. 2 Cor. iv.
t ch. vi. 11 only †. (-3ος, 2 Macc. xiii. 18. -δειν, 2 Kings xix.
u Matt. xxvii. 64. Rom. i. 27 al⁷. Prov. xiv. 8.
w ch. iii. 21.
x ch. i. 22 reff.

14. for νηπ., ηπιοι A. την μεθοδιαν D¹FKLN e m n: την μεθοδον 17: τας μεθοδιας A: remedium old-lat Lucif Ambrst Pelag-comm. aft πλανης ins του διαβολου A.

15. for αληθευοντες δε, αληθειαν δε ποιουντες F. om η D¹F Clem. rec

pressed in English. So ἅπαξ προσουρήσαντα τῇ τραγῳδίᾳ, Aristoph. Ran. 95) in (elemental: "the evil atmosphere, as it were, in which the varying currents of doctrine exist and exert their force." Ellic. This is better than *instrumental*, which, as we have just had παντὶ ἀνέμῳ, would be a repetition) the sleight (*'dice-playing,'* from κύβος. The word, as well as κυβεύω, was naturally and constantly used to signify 'entrapping by deceit:' κυβείαν τὴν πανουργίαν καλεῖ· πεποίηται δὲ ἀπὸ κύβων τὸ ὄνομα· ἴδιον δὲ τῶν κυβευόντων, τὸ τῇδε κἀκεῖσε μεταφέρειν τὰς ψήφους, καὶ πανούργως τοῦτο ποιεῖν. Thdrt. See examples in Wetst. The word was borrowed by the Rabbinical writers, and used in this sense: see Schöttg. h. l.) of men (as contrasted with τοῦ χριστοῦ, ver. 13), in craftiness (reff.) furthering (tending or working towards: or perhaps, but not so well,—*after, according to*, gemäß) the system (see reff. and especially ch. vi. 11, note, and Chr.'s explanation) of error (not, *deceit*, though in fact the sense is so: πλάνη, even in the passages generally alleged for this active meaning, is best taken as 'error.' The genitive πλάνης is subjective—the plans are those which error adopts. τῆς πλ., as τῆς διδασκαλίας: see above),

15.] but (opposition to the *whole* last verse; introducing as it does, not only ἀληθεύοντες ἐν ἀγάπῃ, but the αὐξήσωμεν below) being followers of truth (ἀληθεύειν cannot here mean merely to *speak the truth*, as the whole matter dealt with is more general; the particular follows, ver. 25. The verb has the widest meaning of *being* ἀληθής—and [as Stier remarks] not without a certain sense of effort, '*sectari veritatem.*' The Vulg. gives it well, but perhaps with too exclusively practical a bearing, '*veritatem facientes:*' Bengel, '*verantes:*' the old English versions, '*followe the truth,*' which gives too much the objective sense to truth. It is almost impossible to express it satisfactorily in English. I have somewhat modified this last rendering, restoring the general sense of 'truth.' The objection to 'followers of truth' is that it may be mistaken for 'searchers after truth'—but I can find no expression which does not lie open to equal objection) in love (must be joined with ἀληθεύοντες, not with αὐξήσωμεν. For 1) the mere participle with δέ would stand most feebly and awkwardly at the beginning of the sentence: and 2) we have already observed the habit of the Apostle to be, to subjoin, not to prefix, his qualifying clauses. ἐν ἀγάπῃ is added, as the element in which the Christian ἀληθεύειν must take place: it is not and cannot be an ἀληθεύειν at all hazards—a 'fiat justitia, ruat cœlum' truthfulness: but must be conditioned by love: a true-seeking and true-being with loving caution and kind allowance—not breaking up, but cementing, brotherly love by walking in truth) may grow up into (increase towards the measure of the stature of;—to the perfect man in Him. Again an allusion to the incorporation of all the Church in Christ: see below) Him in all things (accusative of reference; the article implying, in every department of our growth, 'in all things wherein we grow,' as Meyer) who is the Head (see ch. i. 22), namely, Christ (the nominative is best regarded as an attraction to the *foregoing* relative, just as in 'urbem quam statuo vestra est' the substantive is attracted to the *following* relative. So we have, Eur. Hecub. 754, πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστωρ χθονός: and Plat. Apol. p. 41 A, εὑρήσει τοὺς ὡς ἀληθῶς δικαστάς, οἵπερ κ. λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθυς κ. Αἰακός. In the face of

χριστός, 16 ἐξ οὗ πᾶν τὸ [y] σῶμα [z] συναρμολογούμενον καὶ [a] συμβιβαζόμενον διὰ πάσης [b] ἁφῆς τῆς [c] ἐπιχορηγίας [d] κατ' [d] ἐνέργειαν ἐν [e] μέτρῳ [f] ἑνὸς [f] ἑκάστου [g] μέρους τὴν [h] αὔξησιν τοῦ σώματος [i] ποιεῖται εἰς [k] οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

17 Τοῦτο οὖν λέγω καὶ [l] μαρτύρομαι [m] ἐν κυρίῳ, μηκέτι

...αγατε C. ABDF KLN ab c e f g h k l m n o 17

y ch. i. 23 reff. z ch. ii. 21 only †. a Acts ix. 22. xvi. 10. (xix. 33 v. r.) 1 Cor. ii. 16 from Isa. xl. 14. Col. ii. 2, 19 only. b Col. ii. 19 only †. (Lev. xiii. 2 al. fr. — יַגֶּפֶת plague.) c Phil. i. 19 only †. (γεῖν, Gal. iii. 5.) d ch. i. 19 (reff.). iii. 7. Phil. iii. 21. Col. i. 29. 2 Thess. ii. 9 only. e ver. 7 reff. f Luke iv. 40. Acts ii. 3, 6. ver. 7. Col. iv. 6. 1 Thess. ii. 11 al. 1 Kings xiii. 20 Ald. κἀλλους τῶν τοῦ σώματος αὐτοῦ μελῶν κ. μερῶν. g Luke xi. 36. Plat. Legg. vii. p. 795 e, ἀλαφρότητός τε ἕνεκα κ. h Col. ii. 19 only †. 2 Macc. v. 16 only-constr., Luke v. 35. Phil. i. 4. 1 Tim. ii. 1 al. i — Gal. v. 5. 1 Thess. ii. 12. Acts xx. 26. xxvi. 22 (Paul only) †. k ver. 12 reff. l — Gal. v. 3. 1 Thess. ii. m 1 Thess. iv. 1 al. fr. P.

ins *o* bef *χριστος*, with DFKLN[3] rel: om ABCN[1] 17. 67[2] Bas Cyr Did Dumasc.

16. om *κατ' ενεργειαν* F D-lat arm(not ed-1805) Iren-lat Lucif. for *μερους, μελους (corrn to suit τ. σωματος)* AC vulg Syr copt arm Chr Cyr Jer Pelag: txt BDFKLN rel syr goth Bas-mss Thdrt Iren-int Lucif Victorin. for *εαυ., αυτου* D[1]FN a m.

these examples, there is no occasion, with De W. and Ellic., to suppose that the Apostle places *χρ.* at the end to give force to *ἐξ οὗ* which follows. Beware of Eadie's rendering, 'who is the Head, the [*ὁ χρ.*] Christ,' as alien from any design apparent in the argument, or indeed in the Epistle).

16.] **from whom** (see Col. ii. 19, an almost exact parallel, from which it is clear that *ἐξ οὗ* belongs to *τὴν αὔξησιν ποιεῖται* — He being the source of all growth) **all the body** (see on Col.), **(which is) being closely framed together** (note the present participle—the framing is not complete but still proceeding. For the word, see on ch. ii. 21) **and compounded** ('notat simul firmitudinem et consolidationem,' Bengel), — **by means of every joint** (to be joined, not with the participles preceding, but [see below] with *τ. αὔξ. ποι.*, as Chr., Thdrt., Beng., Mey., except that they understand *ἁφή* to mean *αἴσθησις*—the perception of the vital energy imparted from the head [*τὸ πνεῦμα τὸ ἀπὸ τ. ἐγκεφάλου καταβαῖνον, τὸ διὰ τῶν νεύρων*], which is the cause of all growth to the body. But it seems hardly controvertible that *ἁφή* does signify '*joint*' [*συναφή*] in the parallel Col. ii. 19; it is there [see note] joined with *συνδεσμῶν* so closely, as necessarily to fall into the same class of anatomical arrangements, and cannot mean *αἴσθησις*. Also in Damoxenus in Athenæus, iii. 102 E, we have it in this sense—*καὶ συμπλεκομένης οὐχὶ συμφώνους ἁφάς*. Indeed the meaning Berührung, '*point d'appui*,' would naturally lead to that of *joint*) **of the** (article just as *παντὶ ἁφῇ τῆς διδασκ.* above: see note there) **supply** (the joints are the points of union where the supply passes to the different members, and by means of which the body derives the supply by which it grows. The genitive, as *σῶμα τῆς ἁμαρτίας, σκεῦη τῆς λειτουργίας*: "a kind of genitive *definitivus*, by which the predominant use, purpose, or destination of the *ἁφή* is specified and characterized." Ellic.),—**according to vital working in the measure of each individual part,**—**carries on** (remark the intensive middle *ποιεῖται*, denoting that the *αὔξησις* is not carried on ab extra, but by functional energy within the body itself) **the growth of the body** (I thus render, preferring to join as well *διὰ π. ἁφ. τ. ἐπιχ. κατ' ἐν. κ.τ.λ.* with *τ. αὔξ. ποιεῖται* rather than with the preceding participles, 1) to avoid the very long awkward clause encumbered with qualifications, *πᾶν τὸ σῶμα σ. κ. σ. διὰ πᾶσ. ἁφ. τῆς ἐπιχ. κατ' ἐνέργ. ἐν μέτρ. ἑν. ἑκ. μέρους*: 2) because the repetition of *τοῦ σώματος* is much more natural in a cumbrous apodosis, than in a simple apodosis after a cumbrous protasis: 3) for perspicuity: the whole instrumentality and modality here described belonging to the growth [*ἐπιχορ., ἐνέργ., ἐν μέτρῳ*], and not merely to the compaction of the body. *τοῦ σώματος* is repeated, rather than *ἑαυτοῦ* used, perhaps for solemnity, perhaps [which is more likely] to call back the attention to the subject *σῶμα* after so long a description of its means and measure of growth) **for the building up of itself in love** (Meyer would join *ἐν ἀγ.* with *τ. αὔξ. τ. σώμ. ποι.* as suiting better ver. 15. This is hardly necessary, and encumbers still further the already sufficiently qualified *αὔξ. ποιεῖται*. Love is just as much the element in which the edification, as that in which the growth, takes place).

[B] (See on ver. 1.) IV. 17—VI. 9.] *Exhortations to a course of walking and conversation, derived from the ground just*

ὑμᾶς [n] περιπατεῖν καθὼς καὶ τὰ ἔθνη [n] περιπατεῖ ἐν [o] ματαιότητι τοῦ νοὸς αὐτῶν, 18 [p] ἐσκοτωμένοι τῇ [q] διανοίᾳ ὄντες, [r] ἀπηλλοτριωμένοι τῆς [s] ζωῆς τοῦ [s] θεοῦ, διὰ τὴν [p] ἄγνοιαν [t] τὴν οὖσαν ἐν αὐτοῖς διὰ τὴν [u] πώρωσιν τῆς (-νίζειν,

n ver. 1 reff. o Rom. viii. 20. 2 Pet. ii. 18 only. Ps. xxx. 6. p Rev. ix. 2. xvi. 10 only. Jer. xiv. 2.

Matt. xxiv. 39 | Mk. Luke xxiii. 45. Rom. i. 21. xi. 10, from Ps. lxviii. 23. Rev. viii. 12 only.)

q ch. ii. 3 reff. r ch. ii. 12 reff. s here only. t Acts iii. 17. xvii. 30. 1 Pet. i. 14. Lev. xxii. 14. u Mark iii. 5 only. π. Rom. xi. 25 only †.

17. rec ins λοιπα bef εθνη (*see note*), with D³KLN³ rel syrr goth Chr Damasc Thdrt Thl Œc: om ABD¹FN¹ 17. 67² latt coptt æth Clem Cyr lat-ff.

18. rec εσκοτισμενοι, with DFKL rel Clem Chr Thdrt: txt ABN 17 Ath. om οντες F Thl.

laid down, and herein (iv. 17—v. 21) *general duties of Christians as united to Christ their Head.* 17.] **This** (which follows) **then** (resumptive of ver. 1; as Thdrt., πάλιν ἀνέλαβε τῆς παραινέσεως τὸ προοίμιον. This is shewn by the fact that the μηκέτι περιπατ. here is only the negative side of, and therefore subordinate to, the ἀξίως περιπ. of ver. 1. Vv. 4—16 form a digression arising out of τ. ἑνότητα τ. πν. in ver. 3. Still this must not be too strictly pressed: the digression is all in the course of the argument, and μηκέτι here is not without reference to μηκέτι in ver. 14. The fervid style of St. Paul will never divide sharply into separate logical portions—each runs into and overlaps the other) **I say** (see Rom. xii. 3. There is no need to understand δεῖν before the infinitive which follows. The μηκ. ὑμ. περιπατεῖν is the object of λέγω expressed in the infinitive, just as regularly as in βούλομαί σε λέγειν. That an imperative sense is involved, lies in the context) **and testify** (see reff.: cf. Plat. Phileb. p. 47 D, ταῦτα δὲ τότε μὲν οὐκ ἐμαρτυράμεθα, νῦν δὲ λέγομεν: Thuc. vi. 80; viii. 53, Duk.) **in the Lord** (element; not 'formula jurandi,' see 1 Thess. iv. 1, note), **that ye no longer** ('*as once*:' implied also by καί below) **walk as also** (besides yourselves: though the Ephesians did not walk so now, their returning to such a course is made the logical hypothesis) **the Gentiles** (ye being now distinguished from them by being members of God's church, though once Gentiles according to the flesh. Perhaps from this not being seen, λοιπά was inserted) **walk in** (element) **vanity** (see Rom. i. 21: they ἐματαιώθησαν in their downward course from God. But we must not restrict the word to idolatry: it betokens the *waste* of the whole rational powers on worthless objects. See also on Rom. viii. 20) **of their mind** (their rational part), **being** (beware of referring ὄντες to ἀπηλλ. with Eadie. Besides its breaking the force of the sentence, I doubt if such an arrangement is ever found) **darkened** (see again Rom. i. 21, and the contrast brought out 1 Thess. v. 4, 5, and ch. v. 8) **in** (the dative gives the sphere or element in which. The difference between it and the accusative of reference [τὴν διάνοιαν ἐσκοτισμένους, Jos. Antt. ix. 4. 3] is perhaps this, that the dative is more subjective—The man is dark:—wherein? in his διάνοια: the accusative more objective—Darkness is on the man:—in him, whereon? on his διάνοια) **their understanding** (perceptive faculty: intellectual discernment: see note, ch. ii. 3), **alienated** (reff.: objective result of the subjective 'being darkened') **from the life of God** (not 'modus vivendi quem Deus instituit,' as the ancients [Thdrt., Thl., and Grot., al.], for ζωή in N. T. never has this meaning [see the two clearly distinguished in Gal. v. 25], but always *life*, as opposed to death. Thus '*the life of God*' will mean, as Beza beautifully says, 'vita illa qua Deus vivit in suis:' for, as Beng., 'vita spiritalis acceditur in credentibus ex ipsa Dei vita.' Stier makes an important remark: "The Apostle is here treating, not so much of the life of God in Christ which is regenerated in believers, as of the original state of man, when God was his Life and Light, before the irruption of darkness into human nature") **on account of the ignorance** (of God: see ref. 1 Pet.) **which is in them** (not, by nature: cf. Rom. i. 21—28: they did not *choose to retain* God in their knowledge, and this loss of the knowledge of Him alienated them from the divine Life), **on account of** (second clause, subordinate to ἀπηλλ.: not subordinate to and rendering a reason for τὴν ἄγν. τ. οὖσαν, as Meyer, which would be awkward, and loss like St. Paul) **the hardening** ('*πώρωσις* est obduratio, callus. Rem quæ hac voce significatur, eleganter describit Plutarchus, *de auditione* p. 46, ubi nullo monitorum ad vitam emendandam sensu duci, negotium esse dicit ἀνελευθέρου τινὸς δεινῶς κ.

v = Rom. i. 25. vi. 2. 2 Cor. viii. 10 al. fr.
w here only ?.
x = Rom. i. 24, &c. 1 Cor. v. 5. 1 Thm. i. 20. 2 Pet. ii. 4.
y Mark vii. 22. Rom. xiii. 13 al.† Wisd. xiv. 26 only.
z 2 Cor. xii. 21. Gal. v. 19.
a = here only. (Luke xii. 58. Acts xvi 16, 19. xix. 24, 25 only. Jonah i. 3.) only, exc. Matt. xxiii. 27. Prov. vi. 16.
b Rom. i. 24 al(7). Paul
c Col. iii. 5 reff.
d constr., Matt. xxiv. 32 ‖ Mk. Rom. xvi. 17. 1 Cor. xiv. 35. Phil. iv. 9. Rev. xiv. 3. Isa. xxvi. 9, 10.

ABDF KL^{a} a b c e f g h k l m n o 17

καρδίας αὐτῶν, [19] οἵτινες ἀπηλγηκότες ἑαυτοὺς παρ- ἔδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. [20] ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν

19. for ἀπηλγ., ἀπηλπικοτες D: ἀφηλπ. F: *desperantes* latt Syr arm Iren-in-Epiph Iren-int Jer(notices the variation) Ambrst Gild Pelag. ε[ις ακα]θαρσιαν A. for εν πλ., και πλεονεξιας DF Clem Ambrst Aug Gild Sedul Pelag-comm.

ἀναθοῦς πρὸς τὸ αἰδεῖσθαι νέου διὰ συνήθειαν ἁμαρτημάτων κ. συνέχειαν, ὅπερ ἐν σκληρᾷ σαρκὶ κ. τυλώδει τῇ ψυχῇ, μάλωπα μὴ λαμβάνοντος.' Kypke. The sense '*blindness*' is said by Fritzsche, on Rom. xi. 7, to be invented by the grammarians. Thdrt. says πάρωσιν τὴν ἰσχάτην ἀναλγησίαν λέγει· καὶ γὰρ αἱ τῷ σώματι ἐγγινόμεναι παρώσεις οὐδεμίαν αἴσθησιν ἔχουσι διὰ τὸ παντελῶς νενεκρῶσθαι) of their heart, 19.] who as (οἵτινες, see ch. i. 23 note) being past feeling (ὅπερ ἐπὶ τῶν ἀπὸ πάθους τινὸς μέρη πολλάκις τοῦ σώματος νενεκρωμένων οἷς οὐ μόνον ἅλγος οὐδὲν ἐκεῖθεν ἐγγίνεται, ἀλλ' οὐδὲ ἡ τοῦ μέρους ἀφαίρεσις αἴσθησιν ἐμποιεῖ. Theod. Mops. in Stier. From the '*desperatio*' of the Vulg. Syr., seems to have come the reading ἀπηλπικότες, see var. readd. The obduration described may spring in ordinary life from despair:—so Cicero, Ep. fam. ii. 16, in Bengel, 'diuturna desperatione rerum obduruisse animum ad dolorem novum,'—and Polyb. ix. 40. 9, ἀπαλγοῦντες ταῖς ἐλπίσι [where see Ernesti's note], but may also result from other reasons. Certainly despair has nothing to do with the matter here, but rather the carrying on of the πάρωσις to positive ἀπάλγησις by the increasing habit of sin) gave up themselves (" ἑαυτ., with terrific emphasis. It accorded here with the hortatory object of the Apostle to bring into prominence that which happened on the side of their own free will. It is otherwise in Rom. i. 24, παρέδωκεν αὐτοὺς ὁ θεός: and the two treatments of the fact are not inconsistent, but parallel, each having its vindication and its full truth in the pragmatism of the context." Meyer) to wantonness (see Gal. v. 19 note) in order to (conscious aim, not merely incidental result of the παραδοῦναι —see below) the working (yes and more—the being ἐργάται—the working as at a trade or business—but we have no one word for it: cf. Chrys., ὁρᾷς πῶς αὐτοὺς ἀποστερεῖ συγγνώμης ἐργασίαν ἀκαθαρσίας εἰπών; οὐ παρακεσόντες, φησίν, ἡμαρτον, ἀλλ' εἰργάζοντο αὐτὰ τὰ δεινά, κ. μελέτῃ τῷ πράγματι ἐκέχρηντο) of impurity of every kind (see Rom. i. 24—27. Ellic. remarks, "As St. Paul nearly invariably places πᾶς before, and not as here after the abstract [anarthrous] substantive, it seems proper to specify it [that circumstance] in translation") in greediness (such is the meaning, and not '*with greediness*,' i. e. greedily, as E. V., Chr. [appy], Thdrt., Œc., Erasm., Calv., Est., al., nor '*cœtatim*, quasi agatur de lucro, ita ut alius alium superare contendat,' as Beza, nor as Harl. '*in gluttony*' [which meaning his citation from Chrys. does not bear out]. πλεονεξίᾳ, the desire of having more, is obviously a wider vice than mere covetousness, though this latter is generally its prominent form. It is self-seeking, or *greed*: in whatever direction this central evil tendency finds its employment. So that it may include in itself as an element, as here, lustful sins, though it can never actually mean '*lasciviousness*.' In 1 Cor. v. 10 it [πλεονέκταις] is disjoined from πόρνοις by ἢ, and joined by καὶ to ἅρπαξιν — clearly therefore meaning covetous persons. See also ch. v. 3, and Col. iii. 5: and compare Ellicott's note here). 20.] But YOU (emphatic) did not thus (οὐκ ἐπὶ τούτοις, Chr.—not on these conditions, nor with such prospects. Beza suggests that a stop might be put at οὕτως—'ye are not thus: ye learned,' &c.: but the sense is altogether marred by it) learn Christ (Christ personal—not to be explained away into ὀρθῶς βιοῦν, as Chr., or any thing else: *cf.* 1 Cor. i. 23, ἡμεῖς κηρύσσομεν χριστόν: Phil. i. 15—18; Col. ii. 6. CHRIST Himself is the subject of all Christian preaching and all Christian learning — τὸ γνῶναι αὐτόν [Phil. iii. 10] is the great lesson of the Christian life, which these Ephesians began to learn at their conversion: see next verse), if, that is (see ch. iii. 2 note, and 2 Cor. v. 3. He does not *absolutely* assume the fact, but implies that he then believed and still trusts it was so), it was

[d] χριστόν, 21 [e] εἴ γε αὐτὸν [f] ἠκούσατε καὶ [g] ἐν αὐτῷ ἐδιδάχθητε καθώς ἐστιν [h] ἀλήθεια [i] ἐν τῷ Ἰησοῦ, 22 [k] ἀποθέσθαι ὑμᾶς [l] κατὰ τὴν προτέραν [m] ἀναστροφὴν τὸν [n] παλαιὸν [n] ἄνθρωπον τὸν [o] φθειρόμενον κατὰ τὰς [p] ἐπιθυμίας τῆς ἀπάτης, 23 [q] ἀνανεοῦσθαι δὲ [r] τῷ πνεύματι τοῦ νοὸς ὑμῶν, 24 καὶ [s] ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν [t] κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

d ch. iii. 2 ref.
e ch. i. 15 reff.
f ch. i. 13 reff.
g — ch. i. 15.
h — John viii. 44. Rom. ix. 1. 1 see 1 Thess. iv. 14. 2 Cor. iv. 11.
k ver. 25. Acts vii. 56. Rom. xiii. 12. Col. iii. 8. Heb. xii. 1. James i. 21. 1 Pet. ii. 1 only. 2 Chron. xviii. 20.
l — Rom. ix. 3, 5. al(7)†. Tobit iv. 14. 2 Macc. v. 8 vat. only. 33. 2 Cor. xi. 3. Jude 10. Gen. vi. 11.
m Gal. i. 13. 1 Tim. iv. 12. Heb. xiii. 7. James iii. 13. 1 Pet. i. 15
n Rom. vi. 6. Col. iii. 9.
o — 1 Cor. xv.
p Mark iv. 19 al. fr.

Him that ye heard (if ye really heard at your conversion the voice of the Shepherd Himself calling you as his sheep —τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, John x. 27, see also John v. 25) **and in Him that ye were taught** (if it was in vital union with Him, as members of Him, that ye after your conversion received my teaching. Both these clauses are contained in ἐμάθετε τὸν χρ.,—**the first** hearing of the voice of the Son of God, and growing in the knowledge of Him when awakened from spiritual death), **as is truth in Jesus** (the rendering and connexion of this clause have been much disputed. I will remark, 1) that it seems by its form to be subordinate to ἐν αὐτῷ ἐδιδάχθητε, and the καθώς to express the quality of the διδαχή: 2) that in this case we have ἐστιν ἀλήθεια ἐν τῷ Ἰησ. answering to ἐν αὐτῷ ἐδιδάχθητε. 3) To take the easier members first, ἐν τῷ Ἰησοῦ is a closer personal specification of ἐν αὐτῷ—in Jesus—that one name recalling their union in both in His Person, and, which is important here, in His example also: 4) καθώς ἐστιν ἀλήθεια expands ἐδιδάχθητε—if the nature of the teaching which you received was according to that which is truth [in Him]. So that the meaning will amount to this—if ye were taught in Him according to that which is truth in Jesus;—if you received into yourselves, when you listened to the teaching of the Gospel, that which is true [respecting you—and Him] in your union with and life in Jesus, the Son of God manifest in the flesh. See Ellicott's note), **22.**] **namely** (the infinitive depends on ἐδιδάχθητε [not on λέγω, ver. 17, as Bengel and Stier], and carries therefore [not in itself, but as thus dependent] an imperative force—see on ver. 17) **that ye put off** (cf. ἐνδύσασθαι ver. 24: aorist, because the act of putting off is one and decisive, so also of ἐνδύσασθαι below: but ἀνανεοῦσθαι, because the renewal is a gradual process. Beware of rendering, with Eadie and Peile, '*that ye have put off*,' which is inconsistent with the context [cf. ver. 25], and not justified by ὑμᾶς being expressed. This latter is done merely to resume the subject after the parenthetical ver. 21), **as regards your former conversation** (explains the reference of ἀποθέσθαι: q. d. [for you were clothed with it in your former conversation]: and must not, as by (Ec., Jer., Grot., Est., al., be joined with τὸν παλ. ἄνθρ.: on ἀναστρ., see note, Gal. i. 13), **the old man** (your former unconverted selves, see note on Rom. vi. 6) **which is** ("almost, '*as it is, &c.*,' the participle having a slight causal force, and serving to superadd a further motive." Ellic.) **being corrupted** (inasmuch as the whole clause is subjectively spoken of the παλ. ἄνθρ., it is better to take φθ. [as usually] of inward '*waxing corrupt*,' as in reff. [especially Jude], than of *destination to perdition*, as Mey., which would be introducing an outward objective element) **according to** (in conformity with; as might be expected under the guidance of) **the lusts of deceit** (ἡ ἀπάτη is personified —the lusts which are the servants, the instruments of deceit: cf. ἐκ χειλέων ἀπάτης μου, Judith ix. 10. Beware of the unsatisfactory hendiadys, '*deceitful lusts*,' E. V., which destroys the whole force and beauty of the contrast below to ὁσιότητι τῆς ἀληθείας), **23.**] **and undergo renewal** (both should be marked,—the gradual process implied in the *present*, and the *passive* character of the verb. Of this latter there can be no doubt: the middle ἀνανεοῦσθαι having always an active force: so we have ἀνανεοῦσθαι τ. συμμαχίαν, Polyb: xxiii. 1. 5: see many more examples in the Lex. Polybianum, and in Harl.'s note here: and we have even, in Antonin. iv. 3 [Harl.], ἀνανέου σεαυτόν. Stier's arguments in favour of the middle sense seem to me to be misplaced. ἐνδύσασθαι is middle, but that refers to a direct definite reflexive act; whereas the process here insisted on is one carried on by the Spirit of God, not by themselves. And it is not to the purpose to ask, as Stier does, 'How can the Apostle say and testify by way of exhortation, that they should *be* renewed as they *ought to* walk?' for we have perpetually this seeming paradox, of *God's work* encouraged or checked by man's co-operation or counteraction. The distinction between ἀνακαίνωσις and ἀνανέωσις

q Matt. xiii. 22 | Mk. Col. ii. 8. 2 Thess. ii. 10. Heb. iii. 13. 2 Pet. ii. 13 (Jude 12 v. r.) only †. r here only. Job xxxiii. 24. s here only. Judith ix. 10, 13. xvi. 8 only. constr., 2 Pet. ii. 10. ν. — Rom. i. 28. vii. 23. xii. 2 al.

ABDF KL₂ a b c e f g h k l m n o 17

θυμίας τῆς [q] ἀπάτης, [23] [r] ἀνανεοῦσθαι δὲ τῷ [s] πνεύματι

23. for δε, εν B: om F.

is not [as Olsh.] beside the purpose here, but important. The reference in **καινός** [*novus*] to the objective is prominent, in **νέος** [*recens*] to the subjective. The **καινός** is used as opposed to the former self; the **νέος**, as regards the new nature and growth in it: cf. Col. iii. 10, *τὸν νέον, τὸν ἀνακαινούμενον*. Thus in Rom. xii. 2 it would not be said *μεταμορφ. τῇ ἀνακαινώσει τ. νοός*, because it is not by nor in the *ἀνακαίνωσις*, but by or in the *ἀνακαίνωσις*, that the *μεταμορφ.* takes place. Whereas here, where a process of growing up in the state of *ἀνακαίνωσις* is in question, *ἀνανεοῦσθαι* is properly used. **ἀνακαινοῦσθαι** is more 'renewal from the age of the old man;' **ἀνανεοῦσθαι**, 'renewal in the youth of the new man.' See Tittmann, Syn. p. 60 ff.) **by** (though [see more below] the expression *τῷ πν. τοῦ νοὸς ὑμ.* stands contrasted with *ἐν ματαιότητι τοῦ νοὸς αὐτῶν*, ver. 17, yet the omission of *ἐν* here serves to mark that not merely the sphere in which, but the agency by which, is now adduced) **the Spirit of *your*** (emphatic) **mind** (the expression is unusual, and can only be understood by reference to the N. T. meaning of **πνεῦμα**, as applied to men. First, it is clearly here not exclusively nor properly 'the Holy Spirit of God,' because it is called *τὸ πν. τοῦ νοὸς ὑμῶν*. It is a **πνεῦμα**, in some sense belonging to, not merely indwelling in, **ὑμεῖς**. The fact is, that in the N. T. the **πνεῦμα** of man is only then used 'sensu proprio,' as worthy of its place and governing functions, when it is one Spirit with the Lord. We read of no *πνεῦμα παλαιόν*: the *πνευματικός* is necessarily a man dwelt in by the Spirit of God: the *ψυχικός* is the 'animal' man led by the *ψυχή*, and *πνεῦμα μὴ ἔχων*, Jude 19. Thus then the disciples of Christ are *ἀνανεούμενοι*, undergoing a process of renewal in the life of God, by the agency of the **πνεῦμα** of their minds, the restored and divinely-informed leading principle of their **νοῦς**, just as the children of the world are walking in the *ματαιότης* of *their* minds. **νοῦς**, see above, ver. 17), **24.] and put on** (see on *ἀποθέσθαι* above) **the new man** (as opposed to *παλαιόν*; not meaning *Christ*, any further than as He is its great Head and prototype, see on *κτισθ.*), **which was created** (mark the aorist, as historical fact, once for all, in Christ. In each individual case, it is not created again, but put on: cf. Rom. xiii. 14) **after God** (= *κατ' εἰκόνα τοῦ κτίσαντος αὐτόν*, Col. iii. 10: also *κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν*, Gen. i. 27: so 1 Pet. i. 15, *κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι κ.τ.λ.* The doctrine of the restoration to us of the divine image in Christ, as here implied, is not to be overlooked. Müller, 'Lehre von der Sünde,' ii. p. 485 ff., denies any allusion to it here, but on insufficient grounds, as indeed he himself virtually allows. Not the bare fact of Gen. i. 27, but the great truth which that fact represents, is alluded to. The image of God in Christ is a far more glorious thing than Adam ever had, or could have had: but still the *κατ' εἰκόνα θεοῦ*, = *κατὰ θεόν*, is true of both: and, as Müller himself says, 'jenes iſt erſt die wahrhafte Erfullung von dieſem') **in** (element, or sphere, of the character of the new man) **righteousness and holiness of truth** (again, beware of '*true holiness*,' E. V.—as destroying the whole antithesis and force of the words. The genitive, too, belongs to both substantives. **ἡ ἀλήθεια**, God's essence, John iii. 33; Rom. i. 25; iii. 7; xv. 8, opposed to *ἡ ἀπάτη* above. "**δικαιοσύνη** and **ὁσιότης** occur together, but in contrary order, in ref. Luke, and Wisd. ix. 3. The adjectives and adverbs are connected, 1 Thess. ii. 10: Tit. i. 8. **δικαιοσύνη** betokens a just relation among the powers of the soul within, and towards men and duties without. But **ὁσιότης**, as the Heb. חֶסֶד [Prov. ii. 21. Amos v. 10], betokens the integrity of the spiritual life, and the piety towards God of which that is the condition. Hence both expressions together complete the idea of moral perfection [Matt. v. 48]. As here the *ethical side* of the divine image is brought out, Col. iii. 10 brings out the *intellectual*. The new birth alone leads to *ἐπίγνωσις*: all knowledge which proceeds not from renewal of heart, is but outward appearance: and of this kind was that among the false Colossian teachers. On the other hand, in Wisd. ii. 23 [*ὁ θεὸς ἔκτισεν τὸν ἄνθρωπον ἐπ' ἀφθαρσίᾳ, καὶ εἰκόνα τῆς ἰδίας ἰδιότητος* (ἀϊδιότ. F. [not A.]) *ἐποίησεν αὐτόν*] the physical side of the divine image is brought out." Olsh. Stier suggests that there is perhaps a slight contrast in **δικαιοσύνη** to **πλεο-**

τοῦ [s] νοὸς ὑμῶν 24 καὶ [t] ἐνδύσασθαι τὸν [u] καινὸν [u] ἄνθρωπον τὸν [v] κατὰ [v] θεὸν [w] κτισθέντα ἐν δικαιοσύνῃ καὶ [x] ὁσιότητι τῆς ἀληθείας.

25 Διὸ [y] ἀποθέμενοι τὸ [z] ψεῦδος [a] λαλεῖτε [a] ἀλήθειαν [b] ἕκαστος μετὰ τοῦ [b] πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων [c] μέλη. 26 [d] ὀργίζεσθε καὶ μὴ ἁμαρτάνετε. ὁ ἥλιος μὴ [e] ἐπιδυέτω ἐπὶ [τῷ] [f] παροργισμῷ ὑμῶν, 27 μηδὲ [g] δίδοτε [g] τόπον τῷ [h] διαβόλῳ. 28 ὁ [i] κλέπτων μηκέτι [i] κλεπτέτω, [k] μᾶλλον

t — Rom. xiii. 12, 14. 1 Cor. xv. 53, 54. Col. iii. 10. Ps. cxxxi. 9.
u ch. ii. 15 reff.
v Rom. viii. 27. 2 Cor. vii. 9, 10, 11. 1 Pet. iv. 6 only. see note.
w ch. ii. 10 reff.
x Luke i. 75 only. Deut. ix. 5 al.
y ver. 22 reff.
z John viii. 44. Rom. i. 25 al. Ps. v. 6.

a John viii. 40 only. (elsw. λέγειν. John viii. 45, 46; ῥεῖν, 2 Cor. xii. 6 only.) Zech. viii. 16.
b Rom. xv. 2. Heb. viii. 11. Micah vii. 2.
c — Rom. xii. 5. 1 Cor. xii. 27.
d Matt. v. 22. xviii. 34. xxii. 7. Luke xiv. 21. xv. 28. Rev. xi. 18 only. Pss. iv. 4.
e here only. Deut. xxiv. 15. Josh. viii. 29. Jer. xv. 9 only, always w. ἥλιος.
f here only.
g 3 Kings xv. 30. 4 Kings xix. 3 al. see note.
h — Matt. iv. 1, &c. ‖ L. al. fr. Job i. 6, &c. (sdj., 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3 only.)
i particip., Gal. i. 23. Rev. xv. 2 al. fr. αλ., Matt. vi. 19. Rom. ii. 21 al. Obad. 5.
k Gal. iv. 9 reff.

24. ενδυσασθε ℵK k m. οσιοτ. και δικαιοσ. ℵ¹. for της αλ., και αληθεια D¹F Cypr Hil Lucif (not Tert).

25. εκαστος bef αληθειαν ℵ¹. for μετα του, προς τον (LXX) ℵ¹ : txt ℵ-corr¹·³.

26. aft οργ. ins δε F. for επι, εν D¹. om τω ABℵ¹ : ins DFKLℵ³ rel Clem Ath Ps-Ath Chr Thdrt, Damasc.

27. rec μητε, with rel Chr, Thdrt : txt ABDFKLℵ c f g h k l m n o 17 Clem.

νεξία ver. 19, and in ὁσιότης [τὸ καθαρόν, Chr.] to ἀκαθαρσία). **25.**] **Wherefore** (because of the general character of the καινὸς ἄνθρωπος as contrasted with the παλαιός, which has been given: εἰπὼν τὸν παλαιὸν ἄνθρωπον καθολικῶς, λοιπὸν αὐτὸν κ. ὑπογράφει κατὰ μέρος, Chr.) **having put off** (the aorist should be noticed here: it was open to the Apostle to write ἀποτιθέμενοι, but he prefers the past—because the man must have once for all put off falsehood as a characteristic before he enters the habit of speaking truth) **falsehood** (abstract, see reff.), **speak truth each one with his neighbour** ('sciamus de Zacharia propheta sumptum,' Jer.: see ref. 'We allow ourselves the remark, hoping it may not be over-refining, that the Apostle instead of πρὸς τὸν πλησίον with the LXX, prefers following the Hebrew text and writing μετά, to express by anticipation our inner connexion with one another as ἀλλήλων μέλη.' Stier): **for we are members of one another** (Rom. xii. 5. The ἀλλήλων brings out the relation between man and man more strongly than if he had said, *of one body*: at the same time it serves to remind them that all mutual duties of Christians are grounded on their union to and in Christ, and not on mere ethical considerations). **26.**] **Be ye angry and sin not** (citation: see ref. Psa.: and that from the LXX, not from the Hebrew, which [see Hupfeld on the Psalms in loc.] means '*tremble* ['stand in awe,' E. V.] and sin not.' The first imperative, although jussive, is so in a weaker degree than the other: it is rather assumptive, than permissive. 'Be angry [if it must be so]:' as if he had said, 1 Cor. vii. 31, χρᾶσθε τῷ κόσμῳ τούτῳ [for that must be], καὶ μὴ καταχρᾶσθε. As Chr., εἴ τις ἐμπέσοι ποτὲ εἰς τὸ πάθος, ἀλλὰ μὴ εἰς τοσοῦτον. Thus Tholuck's question, Bergpred., p. 186, is answered:—"If Paul speaks of culpable anger, how can he distinguish sinning from being angry? If of allowable anger, how can he expect not to retain it over the night?"—the answer being, that he speaks of anger which *is* an infirmity, but by being cherished, may become a sin): **let the sun not set upon** (so Thuc. has, νὺξ ἐπεγένετο τῷ ἔργῳ) **your irritation** (i. e. set to your wrath with a brother [in every case: the omission of the art. gives the sense '*upon any* παροργισμός'] a speedy limit, and indeed that one which nature prescribes—the solemn season when you part from that brother to meet again perhaps in eternity. The Commentators quote from Plut. de am. frat., p. 488 B, a custom of the Pythagoreans, εἴποτε προσαχθεῖεν εἰς λοιδορίας ὑπ' ὀργῆς, πρὶν ἢ τὸν ἥλιον δῦναι, τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις κ. ἀσπασάμενοι διελύοντο. παροργισμός is a late word, apparently not found beyond the N. T. and LXX: the verb -ίζω occurs ch. vi. 4, where see note. The παρ- implies, irritation *on occasion given*, as in παρορμάω, παροξύνω), **27.**] **nor again** (there is a slight climax: see below. The rec. μήτε would require that μή before should be capable of being taken as

ABDF KLN a b c e f g h k l m n o 17

l Paul, Rom. xvi. 8 al12. Matt. vi. 28 al. Jer. xvii. 16.
m Matt. vii. 23. xxvi. 10. Acts x. 35. Ps. xiv. 2.
n Rom. ii. 10. Gal. vi. 10.
o Luke iii. 11. Rom. i. 11. xii. 8. 1 Thess. ii. 8 only. Job xxxi. 17.

δὲ [l] κοπιάτω [mn] ἐργαζόμενος ταῖς χερσὶν τὸ [n] ἀγαθόν, ἵνα ἔχῃ [o] μεταδιδόναι τῷ [p] χρείαν ἔχοντι. [29] πᾶς λόγος [q] σαπρὸς ἐκ τοῦ [r] στόματος ὑμῶν μὴ [r] ἐκπορευέσθω, ἀλλ' [s] εἴ τις ἀγαθὸς πρὸς [t] οἰκοδομὴν τῆς [u] χρείας, ἵνα [v] δῷ χάριν τοῖς ἀκούουσιν. [30] καὶ μὴ [w] λυπεῖτε τὸ [x] πνεῦμα τὸ [x] ἅγιον τοῦ [x] θεοῦ, ἐν ᾧ [y] ἐσφραγίσθητε [z] εἰς [a] ἡμέραν [a] ἀπο-

p Matt. iii. 14. Gospels pass. 1 Cor. xii. 21 bis, 24. 1 Thess. i. 8 (a[15] Paul). Heb. v. 12 bis. x. 36. 1 John ii. 27. iii. 17. Rev. iii. 17 al. Prov. xviii. 2. 33 bis. xiii. 43. Luke vi. 43 bis only †.
q Matt. vii. 17, 18. xii. 33. r Matt. iv. 4 (from Deut. viii. 3). xv. 11, &c. Luke iv. 22. Rev. passim. Paul, here only. Numb. xxxii. 24.
s — Phil. iv. 8. t = ver. 12 reff.
u abs., Acts xxviii. 10. Sir. xxxix. 33. see Phil. ii. 25. iv. 16. 31. (Ps. lxxxiv. 12.)
v — James iv. 6. 1 Pet. v. 5. see Exod. iii.
w — Rom. xiv. 15 al. act., 2 Cor. ii. 2, 5 bis. vii. 8 bis only. Job xxxi. 39.
x here only. y ch. i. 13 reff.
z — Phil. ii. 16 b. 2 Tim. i. 12.
a here only. ἀπ., ch. i. 7 reff.

28. rec *το αγαθον* bef *ταις χερσιν*, with L rel Chr Damasc Thl Œc: om *ταις χερσιν* 17. 67[2] Clem[2]: *το αγ. τ. ιδ. χ.* K a f 71. 72. 80 syr Thdrt: *ταις ιδιαις χ. το αγαθ.* (*see* 1 *Cor* iv. 12) ADFN[1] m latt coptt goth æth arm Bas Naz Epiph Damasc Jer Aug Pelag: txt BN[2] am Ambrst. *εχητω* N[1]. *μεταδουναι* D[1]F.

29. for *χρειας, πιστεως* D[1]F latt lat-mss-in-Jer Bas[supe] Naz Anton-and-Max Tert Cypr Hil Aug Ambrst Pelag. for *δω, δοι* D[1]F: *μεταδιδω* K: *εχει* L.

30. *το αγ. πν.* D[1.3]F goth.

μήτε, which it clearly cannot, on account of its position after *ὁ ἥλιος*) **give scope** (opportunity of action, which you would do by continuing in a state of *παροργισμός*) **to the devil** (not, *to the slanderer*, as Erasm., al.: **διάβολος** as a substantive *always* has this personal meaning in the N. T.; see reff.). **28.**] **Let him that stealeth** (not '*that stole*,' as E. V.; '*qui furabatur*,' Vulg.: cf. reff., and Winer, § 45. 7. Stier remarks well, that the word lies between *κλέψας* and *κλέπτης*: the former would be too mild, the latter too strong) **steal no longer, but rather** (*οὐ γὰρ ἀρκεῖ παύσασθαι τῆς ἁμαρτίας, ἀλλὰ καὶ τὴν ἐναντίαν αὐτῆς ὁδὸν μετελθεῖν*, Thl.: similarly Chr.) **let him labour, working** (cf. besides reff., John vi. 27 and note) **with his hands** (contrast to his former idleness for good, and bad use of those hands) **that which is good** (*τὸ ἀγ.* 'antitheton ad furtum prius manu picenta commissum.' Beng.), **in order that** (as a purpose to be set before every Christian in his honest labour) **he may have to impart to him that has need. 29.**] **Let every worthless** (*ὁ μὴ τὴν ἰδίαν χρείαν πληροῖ*, Chr. [in Mey.: not in Hom. h. l.]: not so much '*filthy*,'—see ch. v. 4) **saying not come forth from your mouth,—but whatever (saying) is good for edification of the (present) need** (the **χρεία** is *the deficiency*: the part which needs *οἰκοδομεῖσθαι*, = the defect to be supplied by edification; and so is the regular objective genitive after **οἰκοδομήν**, which has no article, because it has a more general reference than merely to *τῆς χρείας*, which afterwards limits it. The renderings '*quid sit opus*' [Erasm., Peile, al.], '*use of edifying*' [Syr., Beza, E. V.], are manifestly wrong), **that it may give grace** (minister spiritual benefit: be a means of conveying through you the grace of God. Such, from the context [cf. **οἰκοδ. τῆς χρ.**], must be the meaning, and not '*may give pleasure*,' as Thdrt., Kypke, al.) **to them that hear: 30.**] **and** (Thl. finely gives the connexion: *ἐὰν εἴπῃς ῥῆμα σαπρὸν κ. ἀνάξιον τοῦ χριστιανοῦ στόματος, οὐκ ἔνθρωπον ἐλύπησας, ἀλλὰ τὸ πν. τ. θεοῦ*) **grieve not** (the expression is anthropopathic,—but as Meyer remarks, truly and touchingly sets forth the *love* of God, which [Rom. v. 5] is shed abroad in our hearts by His Spirit) **the Holy Spirit of God** (the repetition of the articles gives solemnity and emphasis), **in whom** (as the element, condition, of the sealing: not *by* whom; the sealing, both of the Lord and of us His members, is the act of the Father, John vi. 27: the Spirit *being the seal*, ch. i. 13) **ye were sealed unto** (in reservation for) **the day of redemption** (the day when redemption shall be complete in glory—see again ch. i. 13. On the genitive, see Winer, § 30. 2,—so *ἡμέρα ὀργῆς*, Rom. ii. 5, &c. So far from the doctrine of final perseverance, for which Eadie more sharply than reasonably contends, being involved here, there could hardly be a plainer denial of it by implication. For in what would issue the *grieving* of the Holy Spirit, if not in quenching His testimony and causing Him to depart from them? The caution of Thl., *μὴ λύσῃς τὴν σφραγῖδα*, is a direct inference

λυτρώσεως. 31 πᾶσα [b] πικρία καὶ [c] θυμὸς καὶ [c] ὀργὴ καὶ [d] κραυγὴ καὶ [e] βλασφημία [f] ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ [g] κακίᾳ, 32 γίνεσθε δὲ εἰς ἀλλήλους [h] χρηστοί, [i] εὔσπλαγχνοι, [kl] χαριζόμενοι [lm] ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ [k] ἐχαρίσατο * ὑμῖν.

b Acts viii. 22. Rom. iii. 14, from Ps. ix. 7 (28). Heb. xii. 15 only.
c Col. iii. 8.
d — Acts xxiii. 9 (Matt. xxv. 6. Heb. v. 7. Rev. xiv. 18. xxi. 4) only. Isa
v. 7. (-γάζειν, Matt. xii. 19.)
e — Col. iii. 8. 1 Tim. vi. 4.
f — (in epp.) 1 Cor. vi. 15. Col. ii. 14 only. Matt. xiii. 19 & Gospp. passim. Acts xxii. 22. Isa v. 23.
g Rom. i. 29. Tit. iii. 3. 1 Pet. ii. 1 al. Gen. xxxi. 52.
h of men, here only. (Matt. xi. 30. Luke v. 39. vi. 35. Rom. ii. 4. 1 Cor. xv. 33. 1 Pet. ii. 3 (from Ps. xxxiii. 8) only.) Ps. cxi. 5. (-ότης, ch ii. 7 ref.) 1 1 Pet. iii. 8 only †. see note.
k — Luke vii. 42, 43. 2 Cor. ii. 7, 10. xii. 13. Col. ii. 13. L.P.† (Sir. xii. 5 al.) 1 Col. iii. 13.
m — 1 Cor. vi. 7. see note, Col. iii. 13.

31. οργη και θυμος DF latt copt Clem Ps-Ath Cypr.

32. om δε B k 177 Clem Damasc$_2$ Œc: for δε, ουν D^{1}F 114: txt AD^{3}KL$\aleph$ rel vulg(and F-lat) syr coptt Chr Thdrt Damasc Thl Tert Jer. * ημιν B(sic l. m., see table) DKL rel am syrr Orig-cat Chr-comm Thdrt Thl: υμιν AF$\aleph$ d h m latt coptt goth Clem Cyr Thl-marg Œc Tert Ambrst.

from the passage). **31.**] **Let all bitterness** (*οἱ δὲ πικροὶ δυσδιάλυτοι, κ. πολὺν χρόνον ὀργίζονται, κατέχουσι γὰρ τὸν θυμόν*, Aristot. Eth. Nic. iv. 11. *ὁ τοιοῦτος κ. βαρύθυμός ἐστι κ. οὐδέποτε ἀνίησι τὴν ψυχήν, ἀεὶ σύννους ὢν κ. σκυθρωπός*, Chrys. So that it is not only of speech, but of disposition) **and wrath and anger** (*θυμὸς μέν ἐστι πρόσκαιρος, ὀργὴ δὲ πολυχρόνιος μνησικακία*, Ammon. Both are effects of *πικρία*, considered as a rooted disposition. See Trench, Synon., § 37) **and clamour** ('in quem erumpunt homines irati,' Est. Chrys. quaintly says, *ἵππος γάρ ἐστιν ἀναβάτην φέρων ἡ κραυγὴ τὴν ὀργὴν συμπόδισον τὸν ἵππον, κ. κατάστρεψας τὸν ἀναβάτην*. His reproofs to the ladies of Constantinople on this head give a curious insight into the domestic manners of the time) **and evil speaking** (the more chronic form of *κραυγή*—the reviling another not by an outbreak of abuse, but by the insidious undermining of evil surmise and slander. Chrys. traces a progress in the vices mentioned: *ὅρα πῶς πρόεισι τὸ κακόν. ἡ πικρία τὸν θυμὸν ἔτεκεν, ὁ θ. τὴν ὀργήν, ἡ ὀρ. τὴν κραυγήν, ἡ κρ. τὴν βλασφημίαν, τουτέστι τὰς λοιδορίας*) **be put away from you, with all malice** (the inner root, out of which all these spring. *ἢ οὐκ οἶδας, ὅτι αἱ πυρκαϊαὶ μάλιστά εἰσι χαλεπώταται, αἵπερ ἂν ἔνδον τρεφόμεναι μὴ φαίνωνται τοῖς περιεστηκόσιν ἐκτός*; Chrys.): **32.**] **but be ye** (it is very difficult to mark the distinction between *γίνεσθε* and *ἐστέ* in a translation. *Become ye* [Ellic.] is certainly too far off the time present; *be ye*, too immediately belonging to it. The difficulty is best seen in such a command as that in John xx. 27, *μὴ γίνου ἄπιστος ἀλλὰ πιστός*) **towards one another kind** (see note, Gal. v. 22), **tender-hearted** ("*εὔσπλ.* profanis animosum, fortem, cordatum notat [see Eurip. Rhes. 192]. At res ipsa docet h. l. esse, misericordem, benignum [ref.]. In testament. xii. patriarch. p. 644, de Deo dicitur: *ἐλεήμων ἐστὶ καὶ εὔσπλαγχνος*, ibid. paulo post; piis *ἔασις κ. εὐσπλαγχνία*, '*salus et misericordia futura*' dicitur, ibid. p. 641, *ἔχετε εὐσπλαγχνίαν κατὰ παντὸς ἀνθρώπου.*" Kypke. So also in the prayer of Manasseh, 6, *εὔσπλαγχνος, μακρόθυμος κ. πολυέλεος*; see also the parallel, Col. iii. 12), **forgiving** (see Luke vii. 42. Bengel notices that the three, *χρηστοί, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς*, are opposed respectively to *πικρία, θυμός*, and *ὀργή*) **each other** (this idiom is found in classical Greek — *καθ' αὑτοῖν διακρατεῖς λόγχας στήσαντ' ἔχετον κοινοῦ θανάτου μέρος ἄμφω*, Soph. Antig. 145. See Matthiæ, Gr. § 489. See remarks on its especial propriety as distinguished from *ἀλλήλοις*, on ref. Col.), **even as** (argument from His example whom we ought to resemble—also from the mingled motives of justice and gratitude, as Matt. xviii. 33, *οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κἀγώ σε ἠλέησα*;) **God in Christ** (not '*for Christ's sake*,' as E. V., see 2 Cor. v. 19, 20. God IN Christ, manifested in Him, in all He has done, and suffered: Christ is the sphere, the conditional element in which this act took place. Chrys. appears to take *ἐν* as '*at the cost of*,' as (?) Josh. vi. 26; Matt. xvii. 21: for he says, *ἵνα σοι συγγνῷ, τὸν υἱὸν ἔδωσε*) **forgave you** (not '*hath forgiven*' [*κεχάρισται*], as E. V. It is the historical fact of Christ once for all putting away sin by the sacrifice of Himself, which is alluded to. So that we are not 1) to attempt to change the meaning into a future ["even as thou, Lord, for

ABDF KL𝔑 a b c e f g h k l m n o 17

V. 1 Γίνεσθε οὖν [n] μιμηταὶ τοῦ θεοῦ ὡς [o] τέκνα [o] ἀγα-
πητά, 2 καὶ [p] περιπατεῖτε [p] ἐν ἀγάπῃ, καθὼς καὶ ὁ χρισ-
τὸς ἠγάπησεν ὑμᾶς καὶ [q] παρέδωκεν [q] ἑαυτὸν ὑπὲρ ὑμῶν
[n] προσφορὰν καὶ [st] θυσίαν τῷ θεῷ [u] εἰς [w] ὀσμὴν [vx] εὐωδίας.
3 [y] πορνεία δὲ καὶ [y] ἀκαθαρσία πᾶσα [z] ἢ [yz] πλεονεξία μηδὲ

a 1 Cor. iv. 16. xi. 1. 1 Thess. i. 6. ii. 14. Heb. vi. 12 only †.
o 1 Cor. iv. 14, 17. 2 Tim. i. 2. see Phil. ii. 15.
p ch. ii. 10 reff.
q Gal. ii. 20. ver. 25 only.
r (—) Acts xxi. 26. xxiv. 17. Rom. xv. 16. Heb. x. 5, &c. only. al. fr. esp. Heb.
s Heb. x. 5, from Ps. xxxix. 6. u ch. ii. 22 reff.
t Matt. ix. 13 v Phil. iv. 18 only. Gen. viii. 21. Levit. i. 9.
w John xii. 3. 2 Cor. ii. 14, 16 bis. Phil as above only. Exod. v. 21.
x 2 Cor. ii. 15. Phil. as above only. Ezra vi. 10.
y Col. iii. 5 (reff.). Gal. v. 19. 2 Cor. xii. 21.
z see 1 Cor. v. 10. ver. 5.

CHAP. V. 2. rec ημας, with DFKL𝔑³ rel vss Chr Thdrt lat-ff: txt AB𝔑¹ m sah æth Clem₂ Thl Victorin Ambr-ms. rec ημων, with ADFKL𝔑 rel Clem (Orig): txt B m 116 spec sah æth Victorin Ambr-ms.—προσφοραν bef νπ. ημ. D: om νπ. νμ. 115 Chr-comm₁ Thl Leo₁. θυσιαν και προσφοραν 𝔑.

3. rec πασα bef ακαθαρσια (*see ch* iv. 31), with DFKL rel latt Clem₁ Chr Thdrt₁ Jer: om πασα m Thdrt₂ Thl-ms: txt AB𝔑 17 copt Clem₁ Ephr Tert.

Christ's sake, hast promised to forgive us." Family Prayers by Bishop Blomfield, p. 43]: nor 2) to render **χαριζόμενοι** and **ἐχαρίσατο**, with Erasmus, '*largientes*' and '*largitus est*,' a meaning clearly at variance with the context). V. 1, 2.] These verses are best taken as transitional, —the inference from the exhortation which has immediately preceded, and introduction to the dehortatory passage which follows. Certainly Stier seems right in viewing the **περιπατεῖτε** as resuming **περιπατῆσαι** ch. iv. 1, and indicating a beginning, rather than a close, of a paragraph. **Be ye** (**γίνεσθε**, see on last verse) **therefore** (seeing that God forgave you in Christ, see next verse) **imitators of God** (viz. in walking in love, see below), **as children beloved** (see next verse: and 1 John iv. 19, *ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς*) **and** (shew it by this, that ye) **walk in love, as Christ also** (this comes even nearer: from the love of the Father who gave His Son, to that of the Son, the Personal manifestation of that love in our humanity) **loved** (not, '*hath loved*' as E. V.) **you** (the **ὑμᾶς ... ὑμῶν** is more a personal appeal: the **ἡμᾶς ... ἡμῶν** of the rec. is a general one, deduced from the universal relation of us all to Christ), **and gave up Himself** (absol.: not to be joined with **τῷ θεῷ**) **for you** (see note on Gal. iii. 13:—'*on your behalf*:' in fact, but not necessarily here implied, '*in your stead*') **an offering and a sacrifice** (beware of **προσφ. κ. θυσ.** = **θυσίαν προσφερομένην** [Conyb.]: it is our duty, in rendering, to preserve the terms coupled, even though we may not be able precisely to say wherein they differ. The ordinary distinction, that **προσφορά** is an unbloody offering, **θυσία** a slain victim, cannot be maintained, see Heb. x. 5, 18; xi. 4. I believe the nearest approach to the truth will be made by regarding **προσφ.** as the more general word, including all kinds of offering,—**θυσία** as the more special one, usually involving the death of a victim. The great prominent idea here is the *one* sacrifice, which the Son of God made of Himself in his redeeming Love, in our nature—bringing it, in Himself, near to God – offering Himself as our representative Head: whether in perfect righteousness of life, or in sacrifice, properly so called, at his Death) **to God** (to be joined, as a dat. commodi, with **πρ. κ. θυσ.**: not with **παρέδωκεν** [as De W. and Mey.], from which it is too far removed: still less [as Stier, who would apply the clause **τῷ θ. ... εὐωδίας**, to *us*] with what follows) **for an odour of sweet smell** (the question so much discussed, whether these words can apply to a sin-offering strictly so called, is an irrelevant one here. It is not [see above] the death of Christ which is treated of, but the whole process of His redeeming Love. His death lies in the background as one, and the chief, of the acknowledged facts of that process: but it does not give the character to what is here predicated of Him. The allusion primarily is to ref. Gen., where after Noah had brought to God a sacrifice of every clean beast and bird, *ὠσφράνθη κύριος ὁ θεὸς ὀσμὴν εὐωδίας*,—and the promise followed, that He would no more destroy the earth for man's sake). 3—21.] *Dehortation* (for the most part) *from works unbecoming the holiness of the life of children and imitators of God.* 3.] **But** (not transitional merely: there is a contrast brought out by the very mention of **πορνεία** after what has just been said) **fornication and all impurity or** (see ch. iv. 19 note) **covetousness** (ib.), **let it not be even named** ('ne nomen quidem audiatur.' Calv. So Dio Chrys. p. 360 B [Mey.], *στάσιν δὲ οὐδὲ ὀνομάζειν ἄξιον παρ' ὑμῖν*: Herod. i. 138, *ἅσσα δὲ σφι ποιέειν οὐκ ἔξεστι, ταῦτα*

[a] ὀνομαζέσθω ἐν ὑμῖν, καθὼς [b] πρέπει [c] ἁγίοις, [4] καὶ [d] αἰσ-
χρότης καὶ [e] μωρολογία, ἢ [f] εὐτραπελία ἃ οὐκ [g] ἀν-
ῆκεν, ἀλλὰ μᾶλλον [h] εὐχαριστία. [5] τοῦτο γὰρ [i] ἴστε

a ch. i. 21 reff. b constr., 1 Tim. ii. 10. Tit. ii. 1. Heb. ii. 10. vii. 26 only. Ps. xxxii. 1.
Sir. xxx. (xxxiii.) 28. c ch. i. 1 reff. d here only †. see ver. 12. Col. iii. 8.
e here only †. see Isa. xxxii. 6. f here only †. see note. g Col. iii. 18. Philem. 8 only †.
1 Macc. xi. 35 (36e) al. but not —. only, exc. Rev. iv. 9. vii. 12 †. Wisd. xvi. 28. xxvi. 4. Heb. xii. 17. James i. 19 only. h — Acts xxiv. 3. Phil. iv. 6. Col. ii. 7 al. Luke & Paul Sir. xxxviii. 11. 2 Macc. ii. 28 only. i Acts

4. for 1st and 2nd *και*, *η* (*to suit η before*) AD¹FN¹(2nd) latt sah Bas Ephr Antch Iren-lat Orig-lat: transp 2nd *και* and *η* c: txt BD³KLN-corr¹ rel copt Clem Chr Thdrt Damasc Jer. rec (for *ἃ ουκ ανηκεν*) *τα ουκ ανηκοντα*, with DFKL rel (Clem$_1$) Chr Thdrt Damasc: txt ABN 17(omg *ἃ*) 67² Clem$_1$ Ephr Antch Cyr.

5. rec (for *ιστε*) *εστε*, with D³KL rel syr Thdrt Damasc Thl: txt ABD¹FN h 17

οὐδὲ λέγειν ἔξεστι. Cf. Ps. xv. 4) **among you, as becometh saints** (meaning, that if it were talked of, such conversation would be *unbecoming* the holy ones of God): **and obscenity** (not in word only [*αἰσχρολογία*, ref. Col.]: cf. Plat. Gorg. p. 525 A, *ὑπὸ ἀξουσίας κ. τρυφῆς κ. ὕβρεως κ. ἀκρατίας τῶν πράξεων ἀσυμμετρίας τε καὶ* **αἰσχρότητος** *γέμουσαν τὴν ψυχὴν εἶδεν*) **and foolish talking** ('stultiloquium,' Vulg. Wetst. quotes from Antigonus de Mirabilibus, 126, *τὰ μεγάλα κ. ἐπανεστηκότα μωρολογίας κ. ἀβολεσχίας*. Trench well maintains, Syn. § 34, that in Christian ethics, it is more than mere 'random talk:' it is that talk of fools, which is folly and sin together: including not merely the *πᾶν ῥῆμα ἀργόν* of our Lord [Matt. xii. 36], but in good part also the *πᾶς λόγος σαπρὸς* of his Apostle [Eph. iv. 29]) **or** (disjunctive, marking off *εὐτραπελία* as *πλεονεξία* before) **jesting** (much interest attaches to this word, which will be found well discussed in Trench, as above. It had at first a *good* signification: Aristot. Eth. Nic. iv. 8, deals with the *εὐτράπελος*—*οἱ ἐμμελῶς παίζοντες εὐτράπελοι προσαγορεύονται*,—and describes him as the mean between the *βωμολόχος* and *ἄγροικος*. So too Plato, Rep. viii. p. 563 A,—*οἱ δὲ γέροντες ξυγκαθιέντες τοῖς νέοις εὐτραπελίας τε κ. χαριεντισμοῦ ἐμπίπλανται, . . . ἵνα δὴ μὴ δοκῶσιν ἀηδεῖς εἶναι μηδὲ δεσποτικοί*. But Trench remarks that there were indications of a *bad* sense of the word: e. g. Pind. Pyth. i. 178,—*μὴ δολωθῇς, ὦ φίλε, κέρδεσιν εὐτραπέλοις*, where he quotes from Dissen—'primum est de facilitate in motu, tum ad mores transfertur, et indicat hominem temporibus inservientem, diciturque tum de sermone urbano, lepido, faceto, imprimis cum levitatis et assentationis, simulationis notione.' I may add, as even more apposite here, Pyth. iv. 185, *οὔτε ἔργον οὔτ' ἔπος εὐτράπελον κείνοισιν εἰπών*. Aristotle himself, Rhet. ii. 12 end, defines it as *πεπαιδευμένη ὕβρις*. "The profligate old man in the 'miles gloriosus' of Plautus, iii. 1. 42—52, who at the same time prides himself, and with reason, on his wit, his elegance, and his refinement [cavillatus, lepidus, facetus], is exactly the *εὐτράπελος*: and remarkably enough, when we remember that *εὐτραπελία* being only expressly forbidden once in Scripture, is forbidden to *Ephesians*, we find him bringing out, that all this was to be expected from him, seeing that he was an Ephesian: 'Post Ephesi sum natus: non enim in Apulis, non Animulæ.'" Trench: whose further remarks should by all means be read), **which are not becoming** (the reading *τὰ οὐκ ἀνήκοντα* has perhaps come into the text from the *τὰ μὴ καθήκοντα* of Rom. i. 28, the *οὐκ* of the text being preserved through inadvertence. If, however, the participial clause be retained in the text, it may be grammatically justified by remembering that, where the various objects are specified which as matter of fact are *οὐκ ἀνήκοντα*, the objective negative particle *οὐκ* may be used: whereas in Rom. i. 28, where no such objects are specified, we have *ποιεῖν τὰ μὴ καθήκοντα*, 'si quæ essent indecora,' as Winer, § 59. 3: see Hartung, vol. ii. p. 131): **but rather thanksgiving** (not, as Jer., Calv., al., '*sermo qui* gratiam apud audientes habet,' which the word cannot mean. It is a question, what verb is to be supplied: Beng. supposes *ἀνήκει*, which is perhaps most likely, as suiting the simplicity of the construction of these hortatory verses better than going back to *ὀνομαζέσθω* [De W., Mey., al.],—and as finding a parallel in ch. iv. 29, where the ellipsis is to be supplied from the sentence itself. There is a play perhaps on the similar sound of *εὐτραπελία* and *εὐχαριστία*, which may account for the latter not finding so complete a justification in the sense as we might expect: the connexion being apparently, 'your true cheerfulness and play of fancy will be found, not in buffoonery, but in the joy of a heart overflowing with a sense of God's mercies').

k constr., here only. see Luke iv. 44 & pass. in Gospp. Gen. i. 6.
1 1 Cor. v. 9, 10, 11. vi. 10. 1 Tim. i. 10. Heb. xii. 16. xiii. 4. Rev. xxi. 8. xxii. 15 †.
s Sir. xxiii. 16, 17 only.
t Sir. xiv. 9 only.
u Rev. xvii. 4 only. in Gospp. only with πνεῦμα. so also Acts v. 16. viii. 7. Rev. xvi. 13. xviii. 2 a. legal, Acts x. 14, 28. xi. 8. 1 Cor. vii. 14. 2 Cor. vi. 17. Rev. xviii. 2 b.
m — Rev. xvii. 4 only.
n 1 Cor. v. 10, 11. vi. 10 only †.
o constr. (see note), Mark xii. 42. xv. 42. John i. 42, 43. Acts iv. 36.
p 1 Cor. v. 10, 11. vi. 9. x. 7. Rev. xxi. 8. xxii. 15 only †.
q ch. i. 14 reff.
r Rev. xx. 6. see 1 Tim. v. 21. Rev. xi. 15.
s 1 Tim. ii. 14. James i. 26 only.
t 1 Cor. xv. 10, 14, 58. Col. ii. 5. James ii. 20. Exod. v. 9. Job vi. 6.
u ch. ii. 2 reff.

ABDF KLat b c e f g h k l m n o 17

k γινώσκοντες, ὅτι πᾶς [l] πόρνος ἢ [m] ἀκάθαρτος ἢ [n] πλεον-
ἔκτης, [o] ὅ ἐστιν [p] εἰδωλολάτρης, οὐκ ἔχει [q] κληρονομίαν ἐν
τῇ βασιλείᾳ τοῦ [r] χριστοῦ καὶ [r] θεοῦ. 6 μηδεὶς ὑμᾶς
[s] ἀπατάτω [t] κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ
ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς [u] υἱοὺς τῆς [u] ἀπειθείας. 7 μὴ

latt goth coptt arm Clem Chr Cyr Œc Suid Cypr Jer Vig Pelag. rec (for ὅς) ὅς (*cf constr in the* || *Col* iii. 5, *where ητις follows the gender of* πλεονεξιαν: *the readg of* F &c *is another form of the same corrn, retaining the origl* ὅ), with ADKL rel syr copt Clem Chr Thdrt$_2$: txt ℵB 17. 67^2 Cyr Jer$_2$, also with ἰδωλολατρια F latt Cypr Victorin Jer Ambrst.

6. καιροις (*itacism*) ℵ. om γαρ ℵ^1: ins ℵ-corr^1.

5.] *Appeal to their own knowledge that such practices exclude from the kingdom of God:* see below. **For this ye know** (indicative, not imperative: this to my mind is decided 1) by the context, in which an appeal to their own consciousness of the fact is far more natural than a communication of the fact to them: 2) by the position of the words, which in the case of an imperative would more naturally be ἴστε γὰρ τοῦτο γινώσκοντες: 3) by the use of the construction ἴστε γινώσκοντες, which almost necessitates a matter of fact underlying γινώσκοντες.—ἴστε γιν. is not an example of the γινώσκων γνώσῃ [Gen. xv. 13 al.] of Hebrew usage, the two verbs being different) **being aware that every fornicator or** (ἢ now, not καί, for individualization of each) **unclean man, or covetous man, which is** (i. e. 'that is to say,'—'quod;' meaning, *the word* πλεονέκτης. This reading necessarily confines the reference to *that one word*) **an idolater** (cf. Col. iii. 5, which shews that even ὅς ἐστιν would apply to the πλεονέκτης only, not, as Stier, al., to the *three:* see Job xxxi. 24; Ps. lii. 7; Matt. vi. 24. Mey. remarks well, that it was very natural for St. Paul, whose forsaking of all things (2 Cor. vi. 10; xi. 27) so strongly contrasted with selfish greediness, to mark with the deepest reprobation the sin of πλεονεξία), **hath not inheritance** (the *present* implying more the fixedness of the exclusion, grounded on the eternal verities of that Kingdom,—than mere future certainty: see 1 Cor. xv. 25) **in the Kingdom of Christ and God** (not '*and of God*' [κ. τοῦ θ.], as E. V. No *distinction* is to be made, χριστοῦ καὶ θεοῦ being in the closest union. Nor is any specification needed that the Kingdom of Christ is also the Kingdom of God, as would be made with the second article. This follows as matter of course: and thus the words bear no legitimate rendering, except on the substratum of our Lord's Divinity. But on the other hand, we cannot safely say here, that the same Person is intended by χριστοῦ κ. θεοῦ, merely on account of the omission of the article. For 1) any introduction of such a predication regarding Christ would here be manifestly out of place, not belonging to the context: 2) θεός is so frequently and unaccountably anarthrous, that it is not safe to ground any such inference from its use here). 6.] **Let no one deceive you with vain** (empty—not containing the kernel of truth, of which words are but the shell—words with no underlying facts. Æschines, de Corona, p. 288, says that Demosthenes had drawn up a decree, κενώτερον τῶν λόγων οὓς εἴωθε λέγειν, κ. τοῦ βίου ὧν βεβίωκε. See other examples in Kypke h. l.) **sayings** (the persons pointed at are heathen, or pretended Christian, palliators of the fore-mentioned vices. The caution was especially needed, at a time when moral purity was so generally regarded as a thing indifferent. Harl. quotes from Bullinger, — "Erant apud Ephesios homines corrupti, ut hodie apud nos plurimi sunt, qui hæc salutaria Dei præcepta cachinno excipientes obstrepunt: humanum esse quod faciant amatores, utile quod fœneratores, facetum quod joculatores, et idcirco Deum non usque adeo graviter animadvertere in istiusmodi lapsus"), **for** (let them say what they will, it is a fact, that) **on account of these things** (the above-mentioned crimes, see Col. iii. 6, δι' ἃ ἔρχεται ἡ ὀργ. κ.τ.λ.: not the ἀπάτη just spoken of, to which the objection is not so much the plural ταῦτα, as the τοὺς υἱοὺς τ. ἀπειθείας which follows, shewing that the carrying out of their ἀπείθεια are the ταῦτα spoken

οὖν γίνεσθε [v] συνμέτοχοι αὐτῶν. 8 [w] ἦτε γάρ ποτε [x] σκότος, νῦν δὲ [x] φῶς ἐν κυρίῳ· ὡς [y] τέκνα φωτὸς [z] περιπατεῖτε 9 (ὁ γὰρ [a] καρπὸς τοῦ φωτὸς ἐν πάσῃ [b] ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ), 10 [b] δοκιμάζοντες τί ἐστιν [c] εὐάρεστον τῷ κυρίῳ· 11 καὶ μὴ [d] συγκοινωνεῖτε τοῖς

v ch. iii. 6 only †.
w Rom. vi. 17.
x Acts xxvi. 18. Rom. ii. 19. xiii. 12. 2 Cor. iv. 6 al. Isa. ix. 2.
y ch. ii. 3 reff.
z ch. iv. 1 reff.
a Gal. v. 22 reff.

b Rom. xv. 14. Gal. v. 22. 2 Thess. i. 11 only. Neh. ix. 35. constr., Rom. xii. 2. δοκ., 1 Thess. ii. 4 reff.
c Rom. xii. 1, 2. Phil. iv. 18. Col. iii. 20 al3. only. P.H.† Wisd. iv. 10. ix. 10 only. (-τως, Heb. xii. 28. -τεῖν, Heb. xi. 5.)
d Phil. iv. 14. Rev. xviii. 4 only †. (-ος, Phil. i. 7.)

9. rec (for φωτος) πνευματος (*from Gal* v. 25), with D³KL rel syr Chr Thdrt Damasc: txt ABD¹FN 17. 67² latt Syr coptt æth arm Mcion lat-ff.
10. for κυριω, θεω D¹F latt lat-ff(exc Aug).

of; and the μὴ οὖν γίν. κ. τ. λ. of ver. 7) cometh (present, as ἔχει, ver. 5) the wrath of God (not merely, or chiefly, His ordinary judgments, 'quorum exempla sunt ante oculos,' as Calv.: nor the 'antitheton reconciliationis,' as Beng., for that is on all who are not in Christ [John iii. 36]: but His *special* wrath, His vengeance *for these sins*, over and above their state of ἀπείθεια) on the sons of (see on ch. ii. 2) disobedience (the active and practical side of the state of the ἀπειθῶν [John iii. 36] is here brought out. The word is a valuable middle term between unbelief and disobedience, implying their identity in a manner full of the highest instruction).

7.] Be not (the distinction '*Become not*' ['nolite effici,' Vulg.: so Stier, Ellic., al.] is unnecessary and indeed unsuitable: it is not a gradual 'becoming,' but 'being,' like them, which he here dehorts from. See on γίνεσθε not bearing the meaning "*become*," note, ch. iv. ult.) therefore (since this is so—that God's wrath comes on them) partakers (see ch. iii. 6) with them (the υἱοὶ τ. ἀπ., not the *sins*:—sharers in that which they have in common, viz. these practices: their *present* habitude, not, *their punishment*, which is future: nor can the two senses be combined, as Stier characteristically tries to do). 8.] For (your state [present, see above] is a totally different one from theirs—*excluding* any such participation) ye WERE (emphatic, see ref.) once (no μέν. "The rule is simple: if the first clause is intended to stand in connexion with and prepare the reader for the opposition to the second, μέν is inserted: if not, not: see the excellent remarks of Klotz, Devar. ii. p. 356 sq.: Fritz., Rom. x. 19, vol. ii. p. 423." Ellic.) darkness (stronger than ἐν σκότει, Rom. ii. 19; 1 Thess. v. 4: they were *darkness itself*—see on φῶς below), but now (the ἐστέ is not expressed—perhaps, as Stier suggests, not only for emphasis, but to carry a slight tinge of the coming exhortation, by shewing them what they *ought* to be, as well as were by profession) light (not πεφωτισμένοι—light has an active, illuminating power, which is brought out in ver. 13) in ('*in union with*'—conditioning element—not '*by*'—διὰ τῆς θεοῦ χάριτος, Chr.) the Lord (Jesus): walk (the omission of οὖν makes the inference rhetorically more forcible) as children of light (not τοῦ φωτός, as in Luke xvi. 8, where τὸ φῶς is contrasted with ὁ αἰὼν οὗτος, and in next verse, where τοῦ φωτός is the figurative φῶς—q. d. 'the light of which I speak:' here it is light, *as light*, which is spoken of. The omission of the article *may* be merely from the rules of correlation, as Ellic.: but I much prefer here to treat it as significant); for (gives the reason of the introduction of the comparison in the context, connecting this with the moral details which have preceded) the fruit of the light (τοῦ, see above) is in (is borne within the sphere of, as its condition and element) all goodness and righteousness and truth (in all that is good [Gal. v. 22], right, and true. As Harl. observes, the opposites are κακία, ἀδικία, ψεῦδος): proving (to be joined with περιπατεῖτε as its modal predicate, ver. 9 having been parenthetical. The Christian's whole course is a continual proving, testing, of the will of God in practice: investigating not what pleases himself, but what pleases Him) what is well-pleasing to the Lord; 11.] and have no fellowship with (better than '*be not partakers in*,' as De W., which would require a genitive, see Demosth. p. 1299. 20, συγκεκοινωνήκαμεν τῆς δόξης ταύτης οἱ κατεστασιασμένοι: whereas the person *with whom*, is regularly put in the dative, e. g. Dio Cass. xxxvii. 41, συγκοινωνήσαντός σφισι τῆς συνωμοσίας,—ib. lxxvii. 16, συνεκοινώνησαν αὐτῷ κ. ἕτεραι τρεῖς τῆς καταδίκης. And Phil. iv. 14 furnishes no objection to this rendering) the unfruit-

e Rom. xiii. 12 only. see 1 Cor. iv. 5. Isa. xxix. 15. f Matt. xiii. 22 | Mk. 1 Cor. xiv. 14. Tit. iii. 14. 2 Pet. i. 8. Jude 12 only. Jer. ii. 6. Wisd. xv. 4 only. g Gal. iv. 9 reff. h — John iii. 20. 1 Cor. xiv. 24. 2 Tim. iv. 2. Tit. i. 9, 13. ii. 15. Ps. xlix. 21. Xen. Symp. viii. 43. I here only. 1 Kings xix. 2. k 1 Cor. xi. 6. xiv. 35. Tit. i. 11 only. P. Gen. xii. 3, &c. only. l Mark iv. 22. John iii. 21. Paul, Rom. i. 19 al. fr. Jer. xl. (xxxiii.) 6 only. m ch. iv. 8 reff. n Isa. lx. 1 Heb. Rom. xiii. 11. Isa. xxvi. 19. o Dan. xii. 2 Theod. p 1 Thess. v. 6 reff. q Mark vi. 14. ix. 9, 10. xii. 25. Luke xvi. 31. John xx. 9. Acts x. 41. xvii. 3.

ABDF KLN a b c e f g h k l m n o 17

e ἔργοις τοῖς f ἀκάρποις τοῦ e σκότους, g μᾶλλον δὲ καὶ h ἐλέγχετε. 12 τὰ γὰρ i κρυφῇ γινόμενα ὑπ' αὐτῶν k αἰσχρόν ἐστιν καὶ λέγειν· 13 τὰ δὲ πάντα h ἐλεγχόμενα ὑπὸ τοῦ φωτὸς l φανεροῦται· πᾶν γὰρ τὸ l φανερούμενον φῶς ἐστιν. 14 διὸ m λέγει nov Ἔγειρε ὁ op καθεύδων καὶ q ἀνάστα

13. *φανερουνται* AK³L c m.

ful works of darkness (see Gal. v. 19, 22; on which Jer., vol. vii. p. 505, says 'vitia in semetipsa finiuntur et pereunt, virtutes frugibus pullulant et redundant.' See also the distinction in John iii. 20, 21; v. 29, between τὰ φαῦλα πράσσειν and τὰ ἀγαθὰ or τὴν ἀλήθειαν ποιεῖν), **but rather even reprove them** (see reff., *—in words:* not only abstain from fellowship with them, but attack them and put them to shame). **13.**] **For** (the connexion seems to be, 'reprove them—this they want, and this is more befitting you—for to have the least part in them, even in speaking of them, is shameful') **the things done in secret by them, it is shameful even to speak of** (so καί in Plat. Rep. v. p. 465 B, τά γε μὴν σμικρότατα τῶν κακῶν δι' ἀκριβείαν ὀκνῶ καὶ λέγειν, see Hartung ii. p. 136. Klotz, Devar. ii. p. 633 f.: the connexion being—'I mention not, and you need not *speak of*, these deeds of darkness, much less have any fellowship with them—your connexion with them must be only that which the act of ἔλεγξις necessitates'): **13.**] **but** (opposition to τ. κρυφῇ γιν.) **all things** (not only, all the κρυφῇ γινόμενα, as Ellic. after Jer. al.: the Apostle is treating of the *general detecting power of light*, as is evident by the resumption of the πᾶν, in the next clause) **being reproved, are made manifest by the light: for every thing which is made manifest is light** (the meaning being, 'the light of your Christian life, which will be by your reproof shed upon these deeds of darkness, will bring them out of the category of darkness into light' [ἐπειδὰν φανερωθῇ, γίνεται φῶς, Chr.]. They themselves were thus 'once darkness,' but having been 'reproved' by God's Spirit, had become 'light in the Lord.' There is in reality no difficulty, nor any occasion for a long note here. The only matters to be insisted on are, 1) ὑπὸ τοῦ φωτός belongs to φανεροῦται, not to ἐλεγχόμενα: for it is not the fact of φανεροῦται that he is insisting on, but the fact that if they reproved the works of darkness, these would become *no longer works of darkness*, but would be ὑπὸ τοῦ φωτὸς φανερούμενα. And 2) φανερούμενον is *passive*, not middle, in which sense it is never used in N. T.; 'every thing which is made manifest, is no longer darkness, but light: and thus you will be, not compromised to these works of darkness, but making an inroad upon the territory of darkness with the ὅπλα τοῦ φωτός.' And thus the context leads on easily and naturally to the next verse. The objection to this [Eadie] that 'light does not always exercise this *transforming* influence, for the devil and all the wicked are themselves condemned by the light, without becoming themselves light,' is null, being founded on misapprehension of the φῶς ἐστιν. Objectively taken, it is universally true: *every thing shone upon* IS LIGHT. Whether this tend to condemnation or otherwise, depends just on whether the transforming influence takes place. The key-text to this, is John iii. 20, πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς, κ. οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ,—His works being thus brought into the light,—made light, and he being thus put to shame. Notice also φανερωθῇ in the next verse, which is the desire of him who ποιεῖ τὴν ἀλήθειαν. The E. V. is doubly wrong—1) in '*all things that are reproved*' [τ. τὰ ἐλεγχόμενα]: 2) in '*whatsoever doth make manifest is light*' [πᾶν τὸ φανεροῦν]: besides that such a proposition has absolutely no meaning in the context. The meaning is discussed at length in Harl., Eadie, who however fall into the error of rendering φανερούμενον *active* [not middle],—Stier, Ellicott,—and best of all, Meyer): **14.**] **wherefore** (this being so—seeing that every thing that is made manifest becomes light,—is shone upon by the detecting light of Christ,—objectively,—it only remains that the man should be shone upon *inwardly* by the same Christ revealed in his awakened heart. We have then in Scripture an

ἐκ τῶν [q] νεκρῶν, [r] καὶ [s] ἐπιφαύσει σοι ὁ χριστός. 15 [t] βλέ-
πετε οὖν [u] πῶς [v] ἀκριβῶς περιπατεῖτε, μὴ ὡς [w] ἄσοφοι,
ἀλλ' ὡς σοφοί, 16 [xy] ἐξαγοραζόμενοι τὸν [y] καιρόν, ὅτι αἱ
[aa] ἡμέραι [ab] πονηραί εἰσιν. 17 διὰ τοῦτο μὴ γίνεσθε [c] ἄφρονες,

r — John ii. 12. James iv. 8. Rev. ii. 10.
s here only. Job xxv. 5. xxxi. 6. xli. 9 vat. only.
t — Matt. xxiv. 4. 1 Cor. iii. 10. viii. 9.
u — (see note) Luke viii. 18. 1 Cor. iii. 10.
v — here (1 Thess. v. 2 reff.) only. (-ήτ, Acts xxvi. 5.)
w here only †.
x Gal. iii. 13. iv. 5. Col. iv. 5 only. Dan. ii. 8 only.
y Col. Dan. as above.
z — 2 Tim. iii. 1. Heb. x. 32. 1 Pet iii. 10.
a Ps. xl. 1.
b — Gal. i. 4. ch. vi. 13.
c Luke xi. 40. xii. 20. Rom. ii. 20 al[6]. L.P., exc. 1 Pet. ii. 15. Job v. 3.

14. rec εγειραι, with rel: txt ABDFKLℵ e n. επιψαυσεις του χριστου *continges Christum* D[1] mss-in-Chr-Jer Thdrt(who however cites txt from ἵνα τῶν ἀντιγρ. with approval) Orig-int Ambrst: txt ABD[2]FKLℵ rel Clem Orig[2] Ath Chr Damasc (Archel) Jer Ambr Aug[all] Vig Pelag.

15. aft ουν ins αδελφοι Aℵ[2] vulg copt Pelag. ακριβως bef πως Bℵ[1] 17 copt Chr[1].

exhortation to that effect) **He** (viz. God, in the Scripture: see ch. iv. 8 note: all other supplies, such as '*the Spirit in the Christian*' [Stier],—'*the Christian speaking to the Heathen*' [Flatt],—'*one may say*' [Bornemann], &c. are mere lame helps out of the difficulty:—as are all ideas of St. Paul having quoted *a Christian hymn* [some in Thdrt.], *an apocryphal writing* [some in Jer., Epiph., al.], *a baptismal formula* [Michaelis],—*one of our Lord's unrecorded sayings* [Rhenferd],—or that he means, '*thus saith the Lord*' [some in Jer. al.], or alludes to the *general tenor of Scripture* [Wesley],—or *does not quote at all* [Barnes], &c. &c.) **saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee** (*where is this citation to be found?* In the first place, by the introduction of ὁ χριστός, it is manifestly a *paraphrase, not an exact citation*. The Apostle cites, and had a perfect right to cite, the language of prophecy in the light of the fulfilment of prophecy: and that he is here doing so, the bare word '*Christ*' shews us beyond dispute. I insist on this, that it may be plainly shewn to be no shift in a difficulty, no hypothesis among hypotheses,—but the *necessary* inference from the form of the citation. This being so,—of what passage of the O. T. is this a paraphrase? I answer, of Isa. lx. 1, 2. There, the church is set forth as being in a state of darkness and of death [cf. lix. 10], and is exhorted to awake, and become light, for that her light is come, and the glory of Jehovah has arisen upon her. Where need we go further for that of which we are in search? It is not true [as Stier], that there is '*no allusion to sleep or death*' in the prophet: nor is it true again, that ἐπὶ σὲ φανήσεται κύριος κ. ἡ δόξα αὐτοῦ ἐπὶ σὲ ὀφθήσεται is not represented by ἐπιφαύσει σοι ὁ χριστός. The fact is, that Stier has altogether mistaken the context, in saying,—"The Apostle quotes here, not to justify the exhortation—'convict, that they may become light;'—but to exhort—'Become light, that ye may be able to convict [shine]:'" the refutation of which see above, on ver. 13). **15.**] He now resumes the hortative strain, interrupted by the digression of vv. 12—14. **Take heed then** (there is not any immediate connexion with the last verse: but the οὖν resumes from the περιπατεῖτε in ver. 8, and that which followed it there) **how ye walk strictly** (the construction is exactly as in ref. 1 Cor., ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ. 'Take heed, of what sort your ἀκριβῶς περιπατεῖν is:'—the implication being, 'take heed not only that your walk be exact, strict, but also *of what sort* that strictness *is*—not only that you *have* a rule, and *keep to it*, but that that rule be the *best* one.' So that a double exhortation is involved. See Ellic. here: and the Fritzschiorum Opuscula, pp. 208 f., note), (**namely**) **not as unwise, but as wise** (qualification of the ἀκριβῶς περιπατεῖτε, and expansion of the πῶς [μή, subj.]: no περιπατοῦντες need be supplied after μή, as Harl.), **buying up for yourselves** (the) **opportunity** (viz. of good, whenever occurring; let it not pass by, but as merchants carefully looking out for vantages, make it your own: see Col. iv. 5. The compound ἐξ- does not suggest the question '*from whom*' it is to be bought, as Beng., Calv., al., nor imply mere *completeness*, as Mey., but rather refers to the '*collection out of*' [see reff. Gal.], the buying *up*, as we say: culling your times of good out of a land where there are few such flowers. The middle gives the reflexive

ἀλλὰ [d] συνίετε τί τὸ [e] θέλημα τοῦ [e] κυρίου. 18 καὶ μὴ ABDF
μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν [e] ἀσωτία, ἀλλὰ [h] πληροῦσθε KLN a b
ἐν πνεύματι, 19 λαλοῦντες [k] ἑαυτοῖς [ἐν] [l m] ψαλμοῖς καὶ c e f g
h k l m
n o 17

d Rom. iii. 11, from Ps. xliii. 2, al. fr.
e Acts xxi. 14 only. elsw. (ch. vi. 6 al. fr.) τοῦ θεοῦ.
f Prov. xxiii. 30. Luke xii. 45. 1 Thess. v. 7 only. (-θύειν, 2 Cor. xi. 21.) Prov. iv. 17. Prov. xxviii. 7. 2 Macc. iv. 6 only. (-τος, Prov. vii. 11. -τως, Luke xv. 13.) i. 29. xv. 13 al. i constr., Rom. x. 20.
g Tit. i. 6. 1 Pet. iv. 4 only.
h — Acts xiii. 52. Rom. k Col. iii. 16.
l — ch. iv. 23 reff.
m — 1 Cor. xiv. 26. Col. as above (Luke xx. 42. xxiv. 44. Acts i. 20. xiii. 33) only. Isa. lxvi. 20.

17. rec συνιεντες, with D³KL rel Chr Thdrt Damasc$_{\text{ap}}$: συνιοντες D¹F latt syr goth Lucif: txt ABℵ 17. 67² Chr-ms Damasc$_{1}$ Jer. for θελημα, φρονημα ℵ¹. for κυριου, θεου A 115 D-lat F-lat Syr Thl Jer Aug Pelag Gild.—B adds ημων.
19. rec om 1st εν, with ADFKLℵ rel Cyr-jer Thdrt Damasc: ins B 17. 67² vulg

sense: cf. ref. Dan.), **because the days** (of your time,—in which you live) **are evil** (see above. ὁ ἐξαγοραζόμενος τὸν ἀλλότριον δοῦλον, ἐξαγοράζεται κ. κτᾶται αὐτόν. ἐπεὶ οὖν ὁ καιρὸς δουλεύει τοῖς πονηροῖς, ἐξαγοράσασθε αὐτόν, ὥστε καταχρήσασθαι αὐτῷ πρὸς εὐσέβειαν. Severianus, in Cramer's Catena). 17.] **On this account** (because ye have need so prudently to define your rule of life, and so carefully to watch for opportunities of good: not, because the ἡμέραι are πονηραί [Œc., Thl., De W., Olsh.], which would fritter down the context) **be not** (better than 'do not become,' which though more strictly the literal sense of μὴ γίνεσθε, puts the *process of degeneracy* too strongly in English) **senseless** (Tittmann, Syn. p. 143, has discussed the meaning of ἄφρων, 'qui mente non recte utitur'), **but understand** (συνιέναι, to know intelligently,—γινώσκειν merely to know as matter of fact, as the servant who knew his lord's will and did it not, Luke xii. 47) **what is the will of the Lord.** 18.] The connexion seems to be: after the general antithesis in ver. 17, μὴ ἄφρονες, ἀλλὰ συνίετε κ.τ.λ., he proceeds to give one prominent instance, in the same antithetical shape. **And** (καί is subordinate, introducing a particular after a general: so Herod. i. 73, τῶνδε εἵνεκα καὶ γῆς ἱμέρῳ . . . . see Hartung i. 145) **be not intoxicated with wine, in which practice** (not, ἐν οἴνῳ, but ἐν τῷ μεθύσκεσθαι οἴνῳ—the crime is not in *God's gift*, but in the *abuse* of it: and the very arrangement of the sentence, besides the spirit of it, implies the lawful use of wine—see 1 Tim. v. 23) **is profligacy** (ἀσωτία, not from ἀ—σῴζεσθαι,—as Clem. Alex. Pædag. ii. 1, p. 167 P. [ἀσώτους αὐτοὺς οἱ καλέσαντες πρῶτον εὖ μοι δοκοῦσιν αἰνίττεσθαι τὸ τέλος αὐτῶν, ἀσώστους αὐτοὺς κατὰ ἔκθλιψιν τοῦ σ στοιχείου γενομένους], al., but from ἀ-σῴζειν: ἀσωτία ἐστὶν ὑπερβολὴ περὶ χρήματα, Aristot. Eth. Nic. iv. 1. 3. But as spendthrifts are almost of necessity self-indulgent and reckless, the word comes to have the meaning of '*dissoluteness*,' '*debauchery*,' '*profligacy*,'—see Eth. Nic. iv. 1. 36, Tittmann, p. 152, and Trench, N. T. Syn. § 16. Theodotion renders Isa. xxviii. 7 by ἐν τῇ μέθῃ ἠσωτεύθησαν ὑπερόγκως): **but** (contrast, see above) **be filled** (antith. to μεθύσκεσθε οἴνῳ;—not to μεθύσκεσθε alone, so that ἐν πνεύματι should be opposed to οἴνῳ: see below) **with** (ἐν, as ch. i. 23, but also '*in*:' let this be the region in, and the ingredient with which you are filled) **the Spirit** (the ambiguity in the preposition is owing to the peculiar meaning of πνεῦμα as applied to the Christian:—viz. *his own spirit, dwelt in and informed by the Holy Spirit of God*, see note on ch. iv. 23. If this is so, if you are full of the Spirit, full in Spirit, there will be a joy indeed, but not that of ἀσωτία: one which will find its expression not in drunken songs, but in Christian hymns, and continual thankfulness), **speaking to one another** (ch. iv. 32; see also the ‖, Col. iii. 16. It is perhaps too much to find in this the practice of antiphonal chanting: but it is interesting to remember that in Pliny's letter the Christians are described as 'soliti stato die ante lucem convenire, *carmenque* Christo quasi Deo *dicere secum invicem*:' and that Nicephorus, Hist. xiii. 8 [cited by Eadie], says τὴν τῶν ἀντιφώνων συνήθειαν ἅπασιν ἀποστόλων ἡ ἐκκλησία παρέλαβε. Conyb. places a full stop at ἑαυτοῖς: but surely both style and sense are thus marred) **in** (this must be the rendering, whether the preposition is inserted or not) **psalms** (not to be confined, as Olsh. and Stier, to O. T. hymns; see 1 Cor. xiv. 26; James v. 13. The word properly signified those sacred songs which were performed with musical accompaniment [so Basil, Hom. in Ps. xxix. 1, vol. i. p. 124, ὁ ψαλμὸς λόγος ἐστὶ μουσικός, ὅταν εὐρύθμως κατὰ τοὺς ἁρμονικοὺς λόγους πρὸς τὸ ὄργανον προσ-

ᵏᵃ ὕμνοις καὶ ᵏᵒ ᾠδαῖς [ᵏᵖ πνευματικαῖς], ᵏᵍ ᾄδοντες καὶ ʳ ψάλλοντες [ἐν] τῇ ˢ καρδίᾳ ὑμῶν τῷ κυρίῳ, 20 ᵗᵘ εὐχαριστοῦντες ᵗᵛ πάντοτε ὑπὲρ ᵗᵛ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ʷ τῷ θεῷ καὶ πατρί, 21 ˣ ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ χριστοῦ· 22 αἱ γυναῖκες τοῖς

n Col. as above only. Neh. xii. 46. (-νεῖν. Acts xvi. 25.)
o Col as above. Rev. v. 9. xiv. 3 bis. xv. 3 only. Exod. xv. 1 al.
p Rom. i. 11

ᵃᵇˢ. Paul only, exc. 1 Pet. ii. 5 bis †. q Col. Rev. as above (o) only. Jer. xxxvii. (xxx.) 19. s = Acts vii. 54. Rom. ii. 15, 29. x. 6. 1 Cor. vii. 37 al. t 1 Cor. i. 4. 1 Thess. i. 2. 2 Thess. i. 3. P. u = Luke xvii. 16. xviii. 11. John xi. 41. Paul, Rom. i. 8 & freq. Rev. xi. 17 †. Judith viii. 25. Wisd. xviii. 2. 2 Macc. i. 11 only. v 2 Cor. ix. 8. Phil. i. 4. 1 Thess. i. 2. P. w James i. 27. x ch. i. 23 reff.

D-lat Chr Ambrst Jer Pelag. om πνευματικαις B D-lat Ambrst-ed (*it prob came from Col* iii. 16, *where* none omit it. *In* such a case, *the evidence of* B *might be sufficient, were it not for the possibility of omn by homœotel*). aft πνευμ. ins εν χαριτι A. om 2nd εν BN. for τη καρδια, ταις καρδιαις (*see Col* iii. 16) ADFN³ latt Syr syr-marg copt goth Bas Chr₂ lat-ff: txt BKLN¹ rel syr æth Chr-txt Thdrt Damasc Thl Œc.

20. for παντων, υμων F. om ημων ℵ. χρ. bef ιησ. B. πατρι και θεω D¹F m D-lat G-lat goth Victorin Vig.

21. rec (for χριστου) θεου (φοβ. θεου *being the more usual expression*), with rel Clem Thdrt: κυριου K: txt ABDFLN c f k m 17.—D adds, F(not F-lat) pref ιησου.

ηται—and Greg. Nyss. in Psal. lib. ii. 3, vol. i. p. 493, Migne, ψαλμός ἐστιν ἡ διὰ τοῦ ὀργάνου τοῦ μουσικοῦ μελῳδία],—as ὕμνοι without it: but the two must evidently here not be confined strictly to their proper meaning) and hymns (see above) and [spiritual] songs (ᾠδή being the general name for all lyrical poetry, and applying especially to such effusions as persons used in the state of drunkenness, the Christian's ᾠδή is to be spiritual [Chr. opposes αἱ σατανικαὶ ᾠδαί], inspired by that fulness of the Spirit which is in him), singing and playing (as well as λαλοῦντες, not explanatory of it: ᾄδοντες and ψάλλοντες corresponding to ὕμνοις and ψαλμοῖς above) in your hearts (Harl. remarks that ἐν καρδίᾳ cannot, being joined with ὑμῶν, represent the abstract '*heartily*,' as Chr., Thdrt., Pelag., &c.; but must be rendered as Bullinger, 'canentes intus in animis et cordibus vestris') to the Lord (i. e. Christ —*cf.* Pliny's letter above),—giving thanks (another additional, not explanatory, clause) always for all things (see Phil. iv. 6: not only for blessings, but for every dispensation of God: Ellic. quotes from Thl.,—οὐχ ὑπὲρ τῶν ἀγαθῶν μόνον, ἀλλὰ καὶ τῶν λυπηρῶν, κ. ὃν ἴσμεν, κ. ὧν οὐκ ἴσμεν καὶ γὰρ διὰ πάντων εὐεργετούμεθα κἂν ἀγνοῶμεν) in the name (the element in which the εὐχαριστοῦντες must take place. "The name of the Lord is there, where He is named. *How* He is named, depends on the particular circumstances: it is one thing to be reproached [1 Pet. iv. 14], another to be saved [Acts iv. 12], another to be baptized [Acts x. 48], another to command [2 Thess. iii. 6], another to pray [John xiv. 13], another to give thanks [cf. Col. iii. 17] in the name of the Lord. . . . . The Apostle says, that all the Christian would do, he must do *in the name of Christ* [Col. iii. 17]." Harl.: the rest of the note is well worth consulting) of our Lord Jesus Christ to God and the Father (see on ch. i. 3),—being subject to one another (a fourth additional, not subordinate clause. λαλοῦντες,—ᾄδοντες κ. ψάλλοντες, — εὐχαριστοῦντες, — ὑποτασσόμενοι ἀλλήλοις: and then out of this last general injunction are unfolded all the *particular applications to the relations of life*, ver. 22—ch. vi. 9. It is not so easy to assign precisely its connexion with those which have preceded. It is hardly enough to say that as the first three name three special duties in regard to God, so this last a comprehensive moral duty in regard to man [Ellic.]: for the question of the *connexion* is still unanswered. I would rather regard it [as I see Eadie also does], as a thought suggested by the μὴ μεθ. κ.τ.λ. with which the sentence began—that as we are otherwise to be filled, otherwise to sing and rejoice, so also we are otherwise to behave—not blustering nor letting our voices rise in selfish vaunting, as such men do,—but subject to one another, &c.) in the fear of Christ ('rara phrasis,' Beng.: of Him, whose members we all are, so that any displacement in the Body is a forgetfulness of the reverence due to Him).

22—VI. 9.] The Church, in her relation to Christ, comprehending and hallowing those earthly relations on which all social unity (and hers also) is founded, the Apostle proceeds to treat of the *three*

y 1 Cor. vii. 2. xiv. 35.
x = 1 Cor. xi. 3. ch. i. 22. iv. 15. Col. i. 18. ii. 10, 19 only. P. Isa. vii. 8, 9.
a ch. i. 22 reff.
b = John iv. 42. 1 Tim. iv. 10. 1 John iv. 14.
c Phil. iv. 6, 12. 1 Thess. v. 18.

y ἰδίοις y ἀνδράσιν ὡς τῷ κυρίῳ, 23 ὅτι ἀνήρ ἐστιν z κεφαλὴ ABDF KLNab
τῆς γυναικὸς ὡς καὶ ὁ χριστὸς z κεφαλὴ τῆς a ἐκκλησίας, cefg hklm
αὐτὸς b σωτὴρ τοῦ σώματος. 24 ἀλλὰ ὡς ἡ a ἐκκλησία no17
x ὑποτάσσεται τῷ χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς
ἀνδράσιν c ἐν παντί. 25 οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας,

22. rec aft *ανδρασιν* ins *υποτασσεσθε* (*prob supplementary gloss, as also υποτασσεσθωσαν*), with KL rel Chr, and, bef *ιδ.*, DF Syr; *υποτασσεσθωσαν* ℵ¹ 17. 67² vulg copt Clem, Bas Thdrt Damasc lat-ff: om B and Greek MSS in Jerome[*"Hoc quod in lat. exx. additum est,* subditæ sint, *in gr. edd. non habetur . . . . Sed hoc magis in græco intelligitur quam in latino"*].

23. rec ins *ο* bef *ανηρ*, with b l o Clem: om ABDFKLℵ rel Damasc. 1st *κεφαλη* bef *εστιν* B m vulg (and F-lat) lat-ff. rec ins *και* bef *αυτος* and adds *εστιν*, with D²·³KLℵ³ rel (17 has *δ* instead of *αυτος*): om ABD¹Fℵ¹ latt Clem Ambrst. ins *ο* bef *σωτηρ* ℵ¹ Clem.

24. [*αλλα*, so BD¹.] rec (for *ως*) *ωστερ*, with D³KL rel Thdrt Damasc$_{1/2}$: om B Ambrst-ed: txt AD¹Fℵ 17. 67² Clem Chr Damasc. for *χρ.*, *κυριω* D¹-gr Chr. rec ins *ιδιοις* bef *ανδρασιν* (*from ver* 22), with AD³KL rel: om BD¹Fℵ 17. 67².

25. rec aft *γυναικας* ins *εαυτων* (*see below, ver* 28), with DKL rel Chr$_1$ Thdrt$_2$ Damasc; *υμων* F Thdrt$_1$: om ABℵ 17 Clem(citing vv 21 to 25) Orig Chr$_2$ Cyr.

greatest of those: that of *husband and wife* (vv. 22—33), that of *parent and child* (ch. vi. 1—4), that of *master and servant* (vi. 5—9). See this expanded by Stier, in his very long note, ii. 316—329.

22—33.] *Mutual duties of wives and husbands*, arising from the relation between Christ and the Church.

22.] **Wives** (supply, as rec. has inserted, *ὑποτάσσεσθε*, seeing that the subsequent address to husbands is in the 2nd person), **to your own husbands** (ἰδίοις, as we often use the word [e. g. 'He murdered his own father'], to intensify the recognition of the relationship and suggest its duties: see 1 Cor. vii. 2: also John v. 18), **as to the Lord** ('quasi Christo ipsimet, cujus locum et personam viri repræsentant.' Corn.-a-lap. in Ellic.: i. e. 'in obeying your husbands, obey the Lord:' not merely as in all things we are to have regard to Him, but because, as below expanded, the husband stands peculiarly in Christ's place. But he is not thus identified in power with Christ, nor the obedience, in its nature, with that which is owed to Him): **for a husband** (any husband, taken as an example: the same in sense would be expressed by *ὁ ἀνήρ*, the husband in each case, generic: sing. of *οἱ ἄνδρες*) **is head of his wife, as also** (καί, introducing identity of category) **Christ is Head of the church** (see for the sentiment, 1 Cor. xi. 3 note), (*being*, in His case—see below) **Himself Saviour of the Body** (i. e. 'in Christ's case the Headship is united with, nay gained by, His having SAVED the body in the process of Redemption: so that I am not alleging Christ's Headship as one entirely identical with that other, for He has a claim to it and office in it peculiar to Himself.' 'Vir autem non est servator uxoris, in eo Christus excellit: hinc *sed* sequitur.' Bengel. Stier remarks the apparent play on *σωτήρ—σώματος*, in reference to the supposed derivation of *σῶμα* from *σάω* (*σώζω*); and has noticed that in the only other place [except the pastoral Epistles] where St. Paul uses *σωτήρ*, Phil. iii. 20, 21, it is also in connexion with *σῶμα*): **but** (what I do say is, that thus far the two Headships are to be regarded as identical, in the *subjection of the body* to the Head) **as the church is subjected to Christ, so also** (again, identity of category in the *ὑποτάσσ.*) **let the wives be to their husbands** (not *ἰδίοις* now, as it would disturb the perspicuity of the comparison) **in every thing** (thus only, with Calv., Beng., Mey., Ellic., can I find any legitimate meaning or connexion in the words. All attempts 1) to explain *σωτὴρ τοῦ σώμ.* also of the marriage state [Bulling., Beza, 'viri est quærere quod mulier conservet'], or 2) to deprive *ἀλλά* of its adversative force [Rück., Harl., al.], or 3) refer it to something other than the preceding clause [De W., Eadie] seem to me unsatisfactory). **25.**] I cannot refrain from citing Chrys.'s very beautiful remarks on this next passage,—*εἶδες μέτρον ὑπακοῆς; ἄκουσον καὶ μέτρον ἀγάπης. βούλει σοι τὴν γυναῖκα ὑπακούειν, ὡς τῷ χριστῷ*

καθὼς καὶ ὁ χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ [d] ἑαυτὸν [d] παρέδωκεν ὑπὲρ αὐτῆς, [26] ἵνα αὐτὴν [e] ἁγιάσῃ [f] καθαρίσας τῷ [g] λουτρῷ τοῦ ὕδατος [h] ἐν [i] ῥήματι, [27] [k] ἵνα παραστήσῃ

d ver. 2 reff. e — John xvii. 17, 19. Rom. xv. 16. 1 Cor. vi. 11. 1 Thess. v. 23. Rev. xxii. 11 al.

f — Tit. ii. 14. Heb. x. 2. g Tit. iii. 5 only. Cant. iv. 2. Sir. xxxi. (xxxiv.) 25 only. h ch. iv. 19. vi. 2. i (without art.) Rom. x. 17. ch. vi. 17. Heb. vi. 5. xi. 3. P.H. k — (L.P. only. see Matt. xxvi. 53.) 2 Cor. xi. 2. Luke ii. 22. Acts i. 3. ix. 41. xxiii. 33. Rom. vi. 13 bis al.

τὴν ἐκκλησίαν; προνόει καὶ αὐτὸς αὐτῆς, ὡς ὁ χριστὸς τῆς ἐκκλησίας· κἂν τὴν ψυχὴν ὑπὲρ αὐτῆς δοῦναι δέῃ, κἂν κατακοπῆναι μυριάκις, κἂν ὁτιοῦν ὑπομεῖναι καὶ παθεῖν, μὴ παραιτήσῃ· κἂν ταῦτα πάθῃς, οὐδὲν οὐδέπω πεποίηκας, οἷον ὁ χριστός· σὺ μὲν γὰρ ἤδη συναφθεὶς ταῦτα ποιεῖς, ἐκεῖνος δὲ ὑπὲρ ἀποστρεφομένης αὐτὸν καὶ μισούσης· ὅπερ οὖν αὐτὸς τὴν ἀποστρεφομένην αὐτὸν καὶ μισοῦσαν καὶ διαπτύουσαν καὶ θρυπτομένην, περὶ τοὺς πόδας αὐτοῦ τῇ πολλῇ ἤγαγε τῇ κηδεμονίᾳ, οὐκ ἀπειλαῖς, οὐδὲ ὕβρεσιν, οὐδὲ φόβῳ, οὐδὲ ἑτέρῳ τινὶ τοιούτῳ· οὕτω καὶ σὺ πρὸς τὴν γυναῖκα ἔχε τὴν σήν· κἂν ὑπερορῶσαν, κἂν θρυπτομένην, κἂν καταφρονοῦσαν ἴδῃς, δυνήσῃ αὐτὴν ὑπὸ τοὺς πόδας ἀγαγεῖν τοὺς σοὺς τῇ πολλῇ περὶ αὐτὴν προνοίᾳ, τῇ ἀγάπῃ, τῇ φιλίᾳ. οὐδὲν γὰρ τούτων τυραννικώτερον τῶν δεσμῶν, καὶ μάλιστα ἀνδρὶ κ. γυναικί. οἰκέτην μὲν γὰρ φόβῳ τις ἂν καταδῄσαι δυνήσεται, μᾶλλον δὲ οὐδὲ ἐκεῖνον· ταχέως γὰρ ἀποπηδήσας οἰχήσεται· τὴν δὲ τοῦ βίου κοινωνόν, τὴν παίδων μητέρα, τὴν πάσης εὐφροσύνης ὑπόθεσιν, οὐ φόβῳ καὶ ἀπειλαῖς δεῖ καταδεσμεῖν, ἀλλ' ἀγάπῃ καὶ διαθέσει. **Husbands, love your wives, as also** (see above) **Christ loved the church and gave Himself for her** (better than 'it;' the comparison is thus brought out as in the original. κἂν πάθῃς τι ὑπὲρ αὐτῆς, μὴ ὀνειδίσῃς· οὐδὲ γὰρ ὁ χρ. τοῦτο ἐποίησε. Chr.) **that** (intermediate purpose, as regarded *her*; see below, ver. 27) **He might sanctify her, having purified her** (ἁγιάσῃ and καθαρίσας might be contemporaneous, and indeed this is the more common usage of past participles with past finite verbs in the N. T. [see ch. i. 9 note]. But here, inasmuch as the sanctifying is clearly a gradual process, carried on till the spotless presentation [ver. 27], and the washing cannot be separated from the introductory rite of baptism, it is best to take the καθαρίσας as antecedent to the ἁγιάσῃ) **by the laver** (not '*washing*,' as E. V.: a meaning the word never has) **of the water** (of which we all know: viz. the *baptismal water*, see ref. Tit. We can hardly set aside the reference to the purifying bath of the bride previous to marriage:—see below on ver. 27, and cf. Rev. xxi. 2) **in the word** (*what word?* ἐν ὀνόματι πατρὸς κ. υἱοῦ κ. ἁγίου πνεύματος, says Chrys. alluding to the formula in Baptism: and so many fathers:—the '*mandatum divinum*' on which Baptism rests [Storr, Peile]:—the '*invocatio divini nominis*' which gives Baptism its efficacy [Erasm.]:—the preached *word of faith* [Rom. x. 8] of which confession is made in baptism, and which carries the real cleansing [John xv. 3; xvii. 17] and regenerating power [1 Pet. i. 23; iii. 21 (?)]—so Aug. Tract. 80 in Joan. 3, vol. iii. p. 1840, Migne; where those memorable words occur, "Detrahe verbum, et quid est aqua nisi aqua? Accedit verbum ad elementum, et fit sacramentum, etiam ipsum tanquam visibile verbum." And this certainly seems the sense most analogous to St. Paul's usage, in which ῥῆμα is confined to the *divine* word. But we must not join ἐν ῥήματι with τῷ λουτρῷ nor with τοῦ ὕδατος; for the former would require τῷ ἐν ῥήματι,—the latter, τοῦ ἐν ῥήματι,—there being no such close connexion as to justify the omission of the article; indeed the specification being here absolutely required, after so common a term as τὸ λοῦτρον τοῦ ὕδατος. So that we are referred back to the verb [ἁγ.] and participle [καθαρίσας] preceding. The former connexion is not probable, on account of the participle intervening: see also below. The latter is on all accounts the most likely. Thus, *the word*, preached and received, is the conditional element of purification,—the real water of spiritual baptism;—that wherein and whereby alone the efficacy of baptism is conveyed—that wherein and whereby we are regenerated, the process of sanctification being subsequent and gradual),

27.] **that** (further purpose of ἑαυτ. παρέδωκεν ὑπὲρ αὐτῆς) **He might Himself present to Himself** (as a bride, see reff. 2 Cor.: not as a sacrifice [Harl.], which is quite against the context. The expression sets forth that the preparation of the Church for her bridal with Christ is exclusively by His own agency) **the church glorious** (the prefixed adjective is emphatic, which we lose in translation), **not having spot** (a late word — τοῦτο φυλάττου, λέγε δὲ κηλίς—Phryn. Lobeck 28, where see note. It is found in Dion.

l Luke vii. 35. xiii. 17. 1 Cor. iv. 10 only. 1 Kings ix. 8 al.
m 2 Pet. ii. 13 only ?. Jos. Ant. xiii. 11. 3. (-ία, Jude 12.)
n here only †. Aristoph. Plut. 1061. Plat. Symp. p. 191 a.
o Rom. i. 32 (al. fr. Paul).
p ch. i. 4 reff.
q — Luke xvii. 10. John xiii. 14. 1 Cor. xi. 10 al.‡
r ch. vi.
s 1 Thess. ii. 7 only. Deut. xxxi. 6.
3 John 8. 4 only. 5 Kings xii. 8, 10 al.

ABDF KLmab cefg hklm no 17

αὐτὸς ἑαυτῷ [l] ἔνδοξον τὴν ἐκκλησίαν μὴ ἔχουσαν [m] σπίλον ἢ [n] ῥυτίδα ἤ τι [o] τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ [p] ἄμωμος. 28 οὕτως [q] ὀφείλουσιν καὶ οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ. 29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ [r] ἐκτρέφει καὶ [s] θάλπει αὐτήν, καθὼς καὶ ὁ χριστὸς τὴν ἐκκλησίαν. 30 ὅτι μέλη ἐσμὲν

27. rec (for *αυτος*) *αυτην*, with D³K rel syrr Chr Thdrt$_{1}$, *εαυτην* m¹ : *αυτο* 67² : txt ABD¹FLℵ 17 latt copt goth gr-lat-ff. for *εαυτω*, *αυτω* ℵ¹. om *η τι* ℵ¹ : ins ℵ-corr¹ obl.

28. rec om *και*, with KLℵ rel syrr Method Chr Thdrt Damasc : ins ABDF 17 latt syr copt goth Clem lat-ff.—[*και*] *οι ανδρες* bef *οφειλουσιν* ADF latt copt goth Clem : txt BℵKL rel syrr Method Chr Thdrt Damasc. for *σωματα*, *τεκνα* ℵ¹.

29. for *εαυτου σ.*, *σαρκα αυτου* ℵ¹. [*αλλα*, so ABD³L a b e h l n o.] rec (for *χριστος*) *κυριος*, with D¹KL rel Œc : txt ABD¹Fℵ b¹ k m o 17 latt syrr copt gr-lat-ff.

Hal., Plut., Lucian, &c. The proper accentuation seems to be as in text, not *σπῖλος*. In Anthol. vi. 252, we have *ἄσπιλον, ἀῤῥυτίδωτον*, beginning a hexameter) or **wrinkle** (*ῥυτίς, ἡ συγκεκλυσμένη σάρξ*, Etym. Mag.: from [*ἐ*]*ρύω*, see Palm and Rost, Lex. A classical word, see reff.), **or any of such things, but that she may be holy** (perfect in holiness) **and blameless** (see on both, note, ch. i. 4). The *presentation* here spoken of is clearly, in its full sense, that future one at the Lord's coming, so often treated under the image of a marriage (Matt. xxii. 1 ff.; xxv. 1 ff.; Rev. xix. 7 ff.; xxi. 2 al. fr.), not any progress of sanctification here below, as Harl., Beng., al., maintain [and Calv., commonly quoted on the other side: for he says on **παραστήσῃ**, 'finem baptismi et ablutionis nostræ declarat: ut sancte et inculpate Deo vivamus']: however the progress towards this state of spotlessness in this life may sometimes be spoken of in its fulness and completion, or with reference to its proper qualities, not here found in their purity. Schöttgen quotes a rabbinical comment on Cant. i. 5:—'Judæi de synagoga intelligunt, et sic explicant: nigra sum in hoc sæculo, sed decora in sæculo futuro.' **28.**] **Thus** (two ways of understanding this **οὕτως** are open to us: 1) as referring back to Christ's love for the church,—'Thus,' 'in like manner,' &c., as [being] 'their own bodies:' and 2) as referring forward to the *ὡς* below, as very frequently [though Eadie calls it contrary to grammatical law] in St. Paul [cf. 1 Cor. iii. 15; iv. 1; ix. 26, al., and ver. 33 below, where Eadie himself renders, '*so* . . . . *as himself*'],—'*Thus*,' '*so*,' &c., '*as* [they love] *their own bodies*.' After weighing maturely what has been said on one side and the other, I cannot but decide for the *latter*, as most in accordance with the usage of St. Paul and with ver. 33: also as more simple. The sense [against Ellic.] remains substantially the same, and answers much better to the comment furnished by the succeeding clauses:—husbands ought to love their own wives as they love their own bodies [= themselves: for their wives are in fact part of their own bodies, ver. 31]: this being illustrated by and referred to the great mystery of Christ and His church, in which the same love, and the same incorporation, has place) **ought the husbands also** (as well as Christ in the archetypal example just given) **to love their own** (emphatic: see above on ver. 22) **wives, as** (with the same affection as) **their own bodies. He that loveth his own** (see above) **wife, loveth himself** (is but complying with that universal law of nature by which we all love ourselves. The best words to supply before the following *γάρ* will be, "And this we all do"): **for** (see above) **no man ever hated his own flesh** (= *ἑαυτόν*, but put in this form to prepare for *εἰς σάρκα μίαν* in the Scripture proof below. Wetst. quotes from Seneca, Ep. 14, 'fateor, insitam nobis esse corporis nostri caritatem'), **but nourishes it up** (through all its stages, to maturity: so Aristoph. Ran. 1189, of Œdipus, *ἵνα μὴ 'κτραφεὶς γένοιτο τοῦ πατρὸς φονεύς*: and ib. 1427, *οὐ χρὴ λέοντος σκύμνον ἐν πόλει τρέφειν* [at all]: *ἢν δ' ἐκτραφῇ τις* [have been brought up], *τοῖς τρόποις ὑπηρετεῖν*) **and cherishes** (ref. 1 Thess. It is certainly not necessary to confine the meaning to

τοῦ [t] σώματος αὐτοῦ[, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν [u] ὀστέων αὐτοῦ]. 31 [v] ἀντὶ [v] τούτου [w] καταλείψει ἄνθρωπος πατέρα καὶ μητέρα, καὶ [x] προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο [y] εἰς σάρκα μίαν. 32 τὸ [z] μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω [a] εἰς

t ch. i. 23 reff.
u Matt. xxiii. 27. Luke xxiv. 39. John xix. 36, from Num. ix. 12. Heb. xi. 22 only.
v here only. see Luke xii. 8.
w Matt. xix. 5 ‖, from Gen. ii. 24. 1 Thess. iii. 1 al.
x Matt. ‖ as above, from l. c. Acts v. 36 only.
y Matt. ‖ as above, xxi. 42. Luke iii. 8. Rom. ii. 28. Gen. xv. 6. 2 — Paul, Rom. xi. 26. 1 Cor. xv. 51. 1 Tim. iii. 9, 16.
a — Acts ii. 25. Heb. vii. 14. 1 Pet. i. 11.

30. om ἐκ της σαρκος αυτου και ἐκ των οστεων αυτου (*prob from homœotel: had the words been insd from LXX, ουτ. would prob have come first. See note*) ABℵ¹ 17. 67² copt æth Method Ambrst: ins DFKLℵ³ rel vss Iren-gr-lat Chr Thdrt Damasc Jer.

31. rec ins τον bef πατερα and την bef μητερα (*from LXX*), with AD³KLℵ rel Method Tit-bostr: om BD¹F. rec aft πατερα ins αυτου (*from LXX*), with AD³KLℵ³ rel Mcion-e: om BD¹Fℵ¹ 17. 67² Orig Thdrt, Thl-ms Jer(expr after Orig). for προς την γυναικα, τη γυναικι (*so also in Gen* ii. 24, *A al Method Ath Epiph lat-ff*) AD¹Fℵ¹ m 17 latt lat-ff Method Epiph: txt BD²KLℵ³ rel Orig, Chr Thdrt, om αυτου ℵ¹: ins ℵ-corr¹·².

'*warming*,' as Beng. ['*id spectat amictum*'], Mey., al.: for it is very forced to apply the feeding and clothing to the other member of the comparison [as Grot.: 'nutrit eam verbo et spiritu, vestit eam virtutibus'], as must then be done [against Mey.]) it, as also (does) **Christ** (nourish and cherish) **the church.** 30.] **For** (again a link is omitted; 'the church, which stands in the relation of marriage to Him: for, &c.') **members we are of His Body** [,—(being) **of His flesh, and of His bones** (see Gen. ii. 23. As the woman owed her natural being to the man, her source and head, so we owe our entire spiritual being to Christ, our source and head: and as the woman was one flesh with the man in this natural relation, so we in our entire spiritual relation, body, soul, and Spirit, are one with Christ, God manifested in our humanity,—parts and members of His glorified Body. Bengel well remarks, that we are not, as in Gen., l. c. ὀστοῦν ἐκ τῶν ὀστέων αὐτοῦ, καὶ σὰρξ ἐκ τῆς σαρκὸς αὐτ.:—'non ossa et caro nostra, sed *nos* spiritualiter propagamur ex humanitate Christi, carnem et ossa habente']: **wherefore** (the allusion, or rather free citation, is still carried on: cf. Gen. ii. 24:—i. e. because we are members of Him in the sense just insisted on. This whole verse is said [see on ver. 32 below] not of human marriages, but of Christ and the church. He is the ἄνθρωπος in the Apostle's view here, the Church is the γυνή. But for all this, I would not understand the words, as Meyer, in a prophetical sense of the future coming of Christ:—the omission of the article before ἄνθρωπος sufficiently retains the general aphoristic sense:—but would regard the saying as applied to that, past, present, and future, which constitutes Christ's Union to His Bride the Church: His leaving the Father's bosom, which is *past*—His gradual preparation of the union, which is *present*: His full consummation of it, which is *future*. This seems to me to be necessary, because we are as truly now εἰς σάρκα μίαν with Him, as we shall be, when heaven and earth shall ring with the joy of the nuptials;—and hence the exclusive future sense is inapplicable. In this allegorical sense [see below], Chrys., Jer., and most of the ancients: Beng., Grot., Mey. [as above], al., interpret: and Eadie would have done well to study more deeply the spirit of the context before he characterized it as 'strange romance,' 'wild and visionary,' and said, 'there is no hint that the Apostle intends to allegorize.' That allegory, on the contrary, is the *key to the whole*) **shall a man leave father and mother and shall be closely joined to his wife, and they two shall become** (see Matt. xix. 5, note) **one flesh** ('non solum uti antea, respectu ortus: sed respectu novæ conjunctionis.' Beng.). 32.] **This mystery is great** (viz. the matter mystically alluded to in the Apostle's application of the text just quoted: the mystery of the spiritual union of Christ with our humanity, typified by the close conjunction of the marriage state. This meaning of μυστήριον, which is strictly that in which St. Paul uses the word [see reff.],—as something passing human comprehension, but revealed as a portion of the divine dealings in Christ,—is, it seems to me, required by the next words. It is irksome, but necessary, to notice the ridiculous perversion of this text by the Romish church, which from the Vulgate rendering, 'sacramentum hoc magnum est, ego autem dico in Christo et in Ecclesia,' deduces that 'marriage is a great sacrament in Christ

χριστὸν καὶ [a εἰς] τὴν ἐκκλησίαν. 33 b πλὴν καὶ ὑμεῖς ABDP KLN a b
οἱ c καθ' ἕνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα d οὕτως ἀγαπάτω c e f g
ὡς ἑαυτόν, ἡ δὲ γυνὴ e ἵνα φοβῆται τὸν ἄνδρα. h k l m
VI. 1 τὰ τέκνα f ὑπακούετε τοῖς γονεῦσιν ὑμῶν [g ἐν n o 17
κυρίῳ]· τοῦτο γάρ ἐστιν δίκαιον. 2 h Τίμα τὸν πατέρα

a = always in Paul. † Cor. xi. 11 aB. & in Matt. & Luke (Gosp. vi. 24 al13.). Rev. ii. 25. Judg. iv. 9. in Mark (xii. 33) [John viii. 10 rec.], & Acts viii. 1 al3., with gen. 'except.'
b 1 Pet. iv. 1. ix. 26 bis.
c Acts xxi. 19. 1 Cor. xiv. 31. see Mark xiv. 19. [John viii. 9.]
d 1 Cor. iii.
e constr., Mark v. 23.
f Matt. viii. 27 al. fr.
g ch. iv. 17 reff.
h Matt. xv. 4 | al., from Exod. xx. 12. Deut. v. 16.

33. om 2nd εις BK b g h k o Ireu-gr-lat Tert: ins ADFLℵ rel latt Orig$_2$ Method Tit-bostr Chr Sevrn-cat Thdrt Chron Cypr Victorin Hil.
33. ins ινα bef εκαστος D^{1}ℵ^1. εκαστον F. ως εαυ. bef αγαπ. DF.

Chap. VI. 1. om εν κυριω (*prob as appearing irrelevant, had it been inserted from ch* v. 22 *it wd have been ως τω κ., if from Col* iii. 20, *it wd have stood aft δικαιον: so Mey., and Harless*) BD^{1}F Cyr-jer Cypr Ambrst: ins AD$^{2\text{-}3}$KLℵ rel vss Orig-cat Chr$_{expr}$ Thdrt Damasc Jer.

and in His Church' [Encyclical letter of 1832 cited by Eadie]. It will be enough to say that this their blunder of 'sacramentum' for 'mysterium,' had long ago been exposed by their own Commentators, Cajetan and Estius): **but I (emphatic) say (allege) it with reference to Christ, and [with reference to] the church** (i. e. *my* meaning, in citing the above text, is to call your attention, not to mere human marriage, but to that high and mysterious relation between Christ and His Church, of which that other is but a faint resemblance). 33.] **Nevertheless** (not to go further into the mystical bearings of the subject—so Meyer) **you also** (as well as Christ) **every one** (see reff. and 1 Cor. xiv. 27; Acts xv. 21; Heb. ix. 25), **let each** (the construction is changed and the verb put into concord with ἕκαστος instead of ὑμεῖς: so Plat. Gorg. p. 503, ὅσπερ κ. οἱ ἄλλοι πάντες δημιουργοὶ βλέποντες πρὸς τὸ ἑκάστου ἔργον ἕκαστος οὐκ εἰκῇ ἐκλεγόμενος προσφέρει κ.τ.λ.; Rep. p. 346, αἱ ἄλλαι πᾶσαι [τέχναι] οὕτω τὸ αὑτῆς ἑκάστη ἔργον ἐργάζεται, κ.τ.λ. Cic. de Off. i. 41, 'poetæ suum quisque opus a vulgo considerari vult') **so love his own wife as himself, and the wife** (best taken as a nominative absolute, as Mey. Otherwise we should rather expect ἵνα δὲ ἡ γυνὴ κ.τ.λ. It is no objection to this [Eadie] that in the resolution of the idiom a verb must be supplied:—but the wife, for her part,—'*I order*,' or, '*let her see*,' cf. note on 2 Cor. viii. 7), **that she fear** (ὡς πρέπει γυναῖκα φοβεῖσθαι, μὴ δουλοπρεπῶς, Œc.) **her husband.** Ch. VI. 1—4.] See on ch. v. 22. *Duties of children and parents.* **Children, obey your parents [in the Lord** (i. e. Christ: the sphere in which the action is to take place, as usual: ἐν κυρίῳ belonging to ὑπακούετε τ. γον., not to τοῖς γον., as if it were τοῖς ἐν κυρίῳ γον., nor can this be combined, as a second reference, with the other, as by Orig. in Cramer's Catena, understanding 'your fathers in the faith, ὁποῖος ὁ Παῦλος ἦν Κορινθίων.'

I should venture however to question whether the Apostle's view was to hint at such commands of parents as might not be according to the will of God, as is very generally supposed ['quia poterant parentes aliquid imperare perversum, adjunxit in Domino.' Jer.]: for cf. Col. iii. 20, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα. I should rather believe, that he regards both parents and children as ἐν κυρίῳ, and the commands, as well as the obedience, as having that sphere and element. How children were to regard commands *not answering to this description*, would be understood from the nature of the case: but it seems to violate the simplicity of this ὑποτασσόμενοι ἀλλήλοις passage, to introduce into it a by-thought of this kind)]: **for this is right** (Thdrt., Harl., De W., Mey., al., regard δίκαιον as explained by the next verse, and meaning κατὰ τὸν θεοῦ νόμον. But it seems rather an appeal to the first principles of natural duty, as Est., 'ut a quibus vitam acceperimus, iis obedientiam reddamus.' So Beng. Stier, as usual, combines both senses—just, according to the law both of nature and of God. Surely it is better to regard the next verse as an additional particular, not the mere expansion of this). 2.] **Honour thy father and thy mother, for such is** ('*seeing it is*,' as Ellic., is rather too strong for ἤτις, throwing the motive to obedience too much on the fact of the promise accompanying it. Whereas the obedience rests on the fact implied in ἐντολή, and the promise comes in to shew its special acceptableness to God) **the first commandment** (in the deca-

σου καὶ τὴν μητέρα, ἥτις ἐστὶν ἐντολὴ πρώτη [i] ἐν ἐπαγ- γελίᾳ, [3] ἵνα [k] εὖ σοι [k] γένηται καὶ ἔσῃ [l] μακροχρόνιος ἐπὶ τῆς γῆς. [4] καὶ οἱ πατέρες, μὴ [m] παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ [n] ἐκτρέφετε αὐτὰ ἐν [o] παιδείᾳ καὶ [p] νουθεσίᾳ κυρίου.

i = ch. v. 26 reff.
k here only. Gen. xii. 13 al. εὖ, Matt. xxv. 21, 23. Mark xiv. 7. (Luke xix. 17.) Acts xv. 29 only.
l here only. ll. cc. Deut. xvii. 20 F. only.
m Rom. x. 19 (Col. iii. 21 v. r.) only, from Deut. xxxii. 21. (→σμός, ch. iv. 26.)
n ch. v. 29 only. Prov. xxiii. 24.
o 2 Tim. iii. 16. Heb. xii. 5, 7, 8, 11 only. Prov. i. 2, 7. Isa. liii. 5.
p 1 Cor. x. 11. Tit. iii. 10 only†. Judith viii. 27 (28) Ald. (→τησις, F. vat.) Wisd. xvi. 6 only.

2. aft την μητερα ins σου F m. om εστιν B 46. ins τη bef επαγγελια DF.
3. ℵ¹ has written the ver twice: ℵ-corr has marked it for erasure.
4. [αλλα, so ABD¹ℵ.]

logue, which naturally stands at the head of all God's other commandments; and which, though not formally binding on us as Christians, is quoted, in matters of eternal obligation [not of positive enactment], as an eminent example of God's holy will) **with a promise** (i. e. with a special promise attached: 'in respect of promise' is too vague, and does not convey any definite meaning in English. The fact certainly is so, and the occurrence of the description of God as 'shewing mercy unto thousands, &c.' after the second commandment, does not, as Jer., al., have thought, present any difficulty—for that is no special promise attached to the commandment. Nor does the fact that no other commandment occurs in the *decalogue* with a promise: see above. The ἐν, as in reff.—in the sphere or department of—characterized by—accompanied with), **that it may be well with thee, and thou be long-lived upon the earth** (he paraphrases the latter portion of the commandment, writing for ἵνα μακρ. γένῃ, ἔσῃ μ.,—and omitting after γῆς, [τῆς ἀγαθῆς, so in Exod., but not in Deut.] ἧς κύριος ὁ θεός σου δίδωσιν σοι: thus adapting the promise to his Christian readers, by taking away from it that which is special and peculiar to the Jewish people. It is surely a mistake, as Jer., Aq., Est., Olsh., to spiritualize the promise, and understand by τῆς γῆς the heavenly Canaan. The very fact of the omission of the special clause removes the words from the region of type into undoubted reality: and when we remember that the persons addressed are τὰ τέκνα, we must not depart from the simplest sense of the words. For the future after ἵνα, see 1 Cor. ix. 18, note: and John vii. 3; Rev. xxii. 14. To consider it as such, is far better than to suppose a change of construction to the direct future—'and thou shalt be, &c.').

4.] **And ye, fathers** (the mothers being included, as ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν—they being the fountains of domestic rule: not for any other less worthy reason, to which the whole view of the sexes by the Apostle is opposed), **irritate not** (οἷον, says Chrys., οἱ πολλοὶ ποιοῦσιν, ἀποκληρονόμους ἐργαζόμενοι, καὶ ἀποκηρύκτους ποιοῦντες, καὶ φορτικῶς ἐπικείμενοι, οὐχ ὡς ἐλευθέροις ἀλλ' ὡς ἀνδραπόδοις. But the Apostle seems rather to allude to provoking by vexatious commands, and unreasonable blame, and uncertain temper, in ordinary intercourse: cf. Col. iii. 21) **your children, but bring them up** (see on ch. v. 29, where it was used of physical fostering up: and cf. Plato, Rep. p. 538 c, περὶ δικαίων κ. καλῶν, ἐν οἷς ἐκτεθράμμεθα ὡς ὑπὸ γονεῦσι) **in** (as the sphere and element: see Plato above) **the discipline and admonition** ('παιδεία hic significare videtur institutionem per pœnas: νουθεσία autem est ea institutio quæ fit verbis.' Grot. Such indeed is the general sense of παιδεία in the LXX and N. T., the word having gained a deeper meaning than mere 'eruditio,' by the revealed doctrine of the depravity of our nature: see Trench, Syn. § 32. Ellic. remarks, that this sense seems not to have been unknown to earlier writers, e. g. Xen. Mem. i. 3. 5, διαίτῃ τήν τε ψυχὴν ἐπαίδευσε κ. τὸ σῶμα . . . , he *disciplined* &c., but not Polyb. ii. 9. 6, where it is ἀβλαβῶς ἐπαιδεύθησαν πρὸς τὸ μέλλον. νουθεσία [a late form for νουθέτησις, see Phryn. Lob. p. 512] is as Cicero, '*quasi lenior objurgatio*:' 'the training by word—by the word of encouragement, when no more is wanted;—of remonstrance, reproof, or blame where these are required.' Trench, ubi supra) **of the Lord** (i. e. Christ: either objective,—'*concerning the Lord*:'—so Thdrt. and very many of the ancients, and Erasm., Beza [not Est.], &c.; or sub-

ABDF KLN a b c e f g h k l m n o 17

5 Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις [q] κατὰ σάρκα [r] μετὰ [s] φόβου καὶ [st] τρόμου, ἐν [u] ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ χριστῷ, 6 μὴ κατ' [v] ὀφθαλμοδουλείαν ὡς [w] ἀνθρωπάρεσκοι, ἀλλ' ὡς [x] δοῦλοι [x] χριστοῦ, [y] ποιοῦντες τὸ [y] θέλημα τοῦ θεοῦ, 7 ἐκ [z] ψυχῆς μετ' [a] εὐνοίας δουλεύοντες

q (Acts ii. 30 v. r.) Rom. i. 3. iv. 1. ix. 3 al. Paul only. — σαρκί, or ἐν σ., 1 Pet. iii. 18 al.
r — ch. iv. 2 reff.
s 1 Cor. ii. 3. 2 Cor. vii. 15. Phil. ii. 12 only. Ps. liv. 5. xxix. 17.
t as above (s). Mark xvi. 8 only.
u Col. iii. 22 al. only. P. 1 Chron.
v Col. iii. 22 only †.
w Col. iii. 22 only. Ps. lii. 5 only.
x 1 Cor. vii. 22.
y Matt. vii. 21. xii. 50. John iv. 34. (ch. ii. 3.) only. Ezek. xxv. 15. see Mark xii. 38, 39.
Heb. x. 7, from Ps. xxxix. 8. 1 John ii. 17 al.
a here only †. 1 Macc. xi. 53 al.
z Col. iii. 23

5. κατα σαρκα bef κυριοις (*see Col* iii. 22) ABℵ m 17 Clem Chr$_1$ Damasc Thl: txt DFKL rel Chr$_2$ Thdrt Œc. om της ℵ 72. 114. 115. 122. for χριστω, κυριω AL 17 copt Chr$_1$.

6. rec ins του bef χριστου, with D^{3}KL rel Chr Thdrt: om ABD^{1}Fℵ l n^1 17 Damasc Thl-ms Œc.

jective—'*such as the Lord approves* and dictates by His Spirit,'—so De W., Harl., Olsh., Mey., Stier. Conyb. renders '*such training and correction as befits the servants of Christ*,' which surely the words can hardly contain). 5—9.] See on ch. v. 22. *Duties of masters and slaves.* **Slaves** (or as Conyb., '*Bondsmen*.' There is no reason to render **οἱ δοῦλοι**, *servants*, as in E. V., for by this much of the Apostle's exhortation is deprived of point), **obey your lords according to the flesh** (= τοῖς κατὰ σάρκα κυρίοις, Col. iii. 22: not to be joined with **ὑπακούετε**: nor can it be here said as so often, that κύριος-κατὰ-σάρκα is united in one idea: for in the context, another description of κύριος is brought forward, viz. ὁ χριστός. Chrys. sees in **κατὰ σάρκα** a consolatory hint that the δεσποτεία is πρόσκαιρος καὶ βραχεῖα: Calv., that their real liberty was still their own: Ellic. in citing these, rightly observes, that however they may be doubted, still both, especially the latter, are obviously *deductions* which must have been, and which the Apostle *might* have intended to have been, made) **with fear and trembling** (see reff., and note on 1 Cor. ii. 3: whence it appears that the **φόβος κ. τρόμος** was to be not that of dread, arising from their condition as slaves, but that of *anxiety* to do their duty,—'sollicita reverentia, quam efficiet cordis simplicitas.' Calv.), **in** (as its element) **simplicity** (singleness of view: "so Pind., Nem. viii. 61, speaks of κελεύθοις ἁπλάδαις ζωᾶς in contrast with πάρφασις, treachery: in Aristoph. Plut. 1159, it is opposed to δόλιος: in Philo, Opif. 36, 39 [§ 55, 61, vol. i. pp. 38, 41], it is classed with ἀκακία," Harl.) **of your heart, as to Christ** (again—He being the source and ground of all Christian motives and duties), **not in a spirit of** (according to, measuring your obedience by) **eye-service** (*τὴν οὐκ ἐξ εἰλικρινοῦς καρδίας προσφερομένην θεραπείαν, ἀλλὰ τῷ σχήματι κεχρωσμένην*, Thdrt. Xen. Œc. xii. 20, *βασιλεὺς ἵππου ἐπιτυχὼν ἀγαθοῦ παχῦναι αὐτὸν ὡς τάχιστα βουλόμενος ἤρετο τῶν δειπνῶν τινα ἀμφ' ἵππους δοκούντων εἶναί τι τάχιστα παχύνει ἵππον τὸν δὲ εἰπεῖν· λέγεται ὅτι δεσπότου ὀφθαλμός*) **as men-pleasers** (on **ἀνθρωπάρεσκοι**, see Lob. on Phryn., p. 621; who, while disapproving of forms such as εὐάρεσκος and δυσάρεσκος, allows ἀνθρωπάρεσκος), **but as slaves of Christ** (ὁ ἄρα ἀνθρωπάρεσκος, οὐ δοῦλος τοῦ χριστοῦ· ὁ δὲ δοῦλος τοῦ χριστοῦ, οὐκ ἀνθρωπάρεσκος. *τίς γὰρ θεοῦ δοῦλος ὤν, ἀνθρώποις ἀρέσκειν βούλεται; τίς δὲ ἀνθρώποις ἀρέσκων, θεοῦ δύναται εἶναι δοῦλος;* Chrys. The contrast is between **κατ' ὀφθαλμοδουλείαν** and **ὡς δοῦλοι χρ.**, and **ποιοῦντες κ.τ.λ.** is a qualification of **δοῦλοι χριστοῦ**. This is much more natural, than, with Rückert, to make ποιοῦντες κ.τ.λ. carry the emphasis, and ὡς δοῦλ. χρ. to be merely subordinate to it), **doing the will of God** (serving not a *seen* master only [ὀφθαλμοδουλ.], but the great invisible Lord of all, which will be the surest guarantee for your serving your earthly masters, even when unseen); **from your soul with good will doing service** (this arrangement, which is that of Syr., Chr., Jer., Beng., Lachm., Harl., De Wette, seems to me far better than the other [Tischdf., Mey., Ellic., al.] which joins **ἐκ ψυχῆς** to **ποιοῦντες τὸ θέλ. τοῦ θεοῦ**. For 1) these words need here no such qualification as ἐκ ψυχῆς: if the will of God be the real object of the man's obedience, the μὴ κατ' ὀφθαλμοδουλ. will be sufficiently answered: and 2) were it so, it would be more natural to find ἐκ ψυχῆς preceding than following the clause, —ἐκ ψυχῆς ποιοῦντες τὸ θέλ. τοῦ θεοῦ, or ἐκ ψυχῆς τὸ θέλ. τοῦ θεοῦ ποιοῦντες, or τὸ θέλ. τοῦ θεοῦ ἐκ ψυχῆς ποιοῦντες, whereas 3) the double qualification, ἐκ ψυχῆς μετ' εὐνοίας, attached to δουλεύοντες, describes beautifully the source in

ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις· 8 εἰδότες ὅτι ἕκαστος ἐάν τι ποιήσῃ ἀγαθόν, τοῦτο [b] κομίσεται παρὰ κυρίου, εἴτε [c] δοῦλος εἴτε [c] ἐλεύθερος. 9 καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, [d] ἀνιέντες τὴν [e] ἀπειλήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς καὶ [f] προσωπολημψία οὐκ ἔστιν [f] παρ' αὐτῷ.

10 Τοῦ [g] λοιποῦ, [h] ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ

b = 2 Cor. v. 10. Col. iii. 25 al. Ps. xxxix. 15.
c 1 Cor. xii. 13. Gal. iii. 28. Col. iii. 11. Rev. vi. 15. xiii. 16. xix. 18.
d Acts xvi. 26. xxvii. 40. Heb. xiii. 5 (from Deut. xxxi. 6) only.
e Acts iv. [17], 29. ix. 1 only.

Job xxiii. 6. f Rom. ii. 11 only. προ., Col. iii. 25. James ii. 1 only†. g 2 Cor xiii. 11. Phil. iv. 8. 1 Thess. iv. 1. 2 Thess. iii. 1. — Paul only. h Paul (Rom. iv. 20 al[5].) only, exc. Acts ix. 22 (of Paul) and Heb. xi. 34. Ps. ii. 7 (9).

7. μετα B. rec om ως, with D[3]KL rel Thdrt: ins ABDFℵ b c l[2] m o 17. 67[2] vss Constt Bas Chr Damasc Antch Thl-ms Ambrst-ed Pelag. ανθρωποις B Damasc.

8. rec (δ) εαν τι bef εκαστος, with L(Kℵ) rel syrr Chr Thdrt Damasc$_{\text{ap.}}$ Thl Œc: txt ABDF m 17 latt Bas Damasc.—om δ BLℵ[1] g k[1] Thl-mss.—εαν (ο εαν ℵ[2]) ποιηση bef εκαστος ℵ[1].—for εαν, αν D[1]F a Chr$_{1}$: om K n[1].—om τι AD[1]FKℵ m n[1] 17 Bas: ins BD[2 or 3] L rel. rec κομιειται (*see Col* iii. 25), with D[3]KLℵ[3] rel Bas Chr Thdrt Damasc: txt ABD[1]Fℵ[1] Petr-alex. rec ins του bef κυριου, with KL rel Chr Thdrt: om ABDFℵ 17 Petr-alex Damasc$_{2}$.

9. rec (for αυτων κ. υμων) υμων αυτων (*the sense of Col* iv. 1 *helping the omn of κ. αυτων by homœotel: cf* varr), with K rel D-lat Syr ff: και αυτ. υμ. D[1]F: αυτων κ. ημων 43: ημων αυτων 26. 109: κ. υμ. κ. αυτ. L 67[2]. 115 syr Petr-alex Antch Cypr Ambrst: εαυτ. κ. υμων ℵ[1]: υμων κ. εαυτ. ℵ[3]: txt ABD[1] m 17 vulg(and F-lat) copt goth arm Clem Jer. ουρανω ℵ. for παρ' αυτω, παρα θεω D[1] spec demid(and F-lat) Ambrst-ed Pelag: π. τω θεω F: εν αυτω b m o 118 syr-marg.

10. rec το λοιπον (*see Phil* iii. 1, iv. 8; 2 *Thess* iii. 1; 2 *Cor* xiii. 11), with DFKLℵ[1] rel Chr Thdrt Thl Œc: txt ABℵ[1] 17. 67[1] Cyr Procop Damasc. rec ins αδελφοι μου bef ενδυναμ. (*see Phil &c. as above*), with KLℵ[3] rel(a in red), and (omg μου) F 71. 109 vulg syr Thdrt Aug Pelag: om A(insg αδελφ. aft ενδ.) BDℵ[1] 17 æth arm Cyr Damasc Lucif Jer Ambrst. δυναμουσθε B 17. ins τω bef κυριω ℵ[1].91: om ℵ-corr[1](?) [3].

himself [ἐκ ψυχῆς] and the accompanying feeling towards another [μετ' εὐνοίας] of Christian service. On εὔνοια in this sense, cf. Eur. Androm. 59, εὔνους δὲ καὶ σοί, ζῶντι δ' ἦν τῷ σῷ πόσει: Xen. Œcon. xii. 5, εὔνοιαν πρῶτον . . . δεήσει αὐτὸν ἔχειν σοι καὶ τοῖς σοῖς . . .; ἄνευ γὰρ εὐνοίας τί ὄφελος ἐπιτρόπου ἐπιστήμης γίνεται; and the other examples in Wetst.) as to the Lord and not to men, 8.] knowing (as ye do; i. e. seeing that ye are aware) that each man if he shall have done (at Christ's coming) any good thing (the reading is in some doubt. If we take the rec., or that of A, &c. we must render '*whatsoever good thing* each man *shall have done*,' and take ὃ ἐάν τι for ὅτι ἄν; so Plat. Legg. ix. p. 864 κ, ἢν ἄν τινα καταβλάψῃ: and Lysis. p. 160, ὃς ἄν τις ὑμᾶς εὖ ποιῇ [cited in Mey.]. On ἐάν, see Winer, § 42. 6 obs.), this (emphatic: 'this in full,' 'this exactly') he shall receive (see reff. where the same expression occurs—this he shall then receive in its value as then estimated,—changed, so to speak, into the currency of that new and final state) from the Lord (Christ), whether he be slave or free (Chrys. beautifully gives the connexion of thought: ἐπειδὴ γὰρ εἶκὸς ἦν πολλοὺς τῶν δεσποτῶν ἀπίστους ὄντας μὴ αἰσχύνεσθαι μηδὲ ἀμείβεσθαι τοὺς οἰκέτας τῆς ὑπακοῆς, ὅρα πῶς αὐτοὺς παρεμυθήσατο ὥστε μὴ ὑποπτεύειν τὴν ἀντακόδοσιν, ἀλλὰ σφόδρα θαρρεῖν ὑπὲρ τῆς ἀμοιβῆς. καθάπερ γὰρ οἱ καλῶς πάσχοντες, ὅταν μὴ ἀμείβωνται τοὺς εὐεργέτας, τὸν θεὸν αὐτοῖς ὀφειλέτην ποιοῦσιν· οὕτω δὴ καὶ οἱ δεσπόται, ἂν παθόντες εὖ παρὰ σοῦ μή σε ἀμείψωνται, μᾶλλον ἠμείψαντο, τὸν θεὸν ὀφειλέτην σοι καταστήσαντες): 9.] and ye masters, do the same things ('jus analogum, quod vocant:' as *they* are to remember one whom they serve, so [below] are *ye*—and, 'mutatis mutandis,' to act to them as they to you. This wider sense is better than that of Chrys., τὰ αὐτὰ ποῖα; μετ' εὐνοίας δουλεύετε) with regard to them, forbearing your (usual) threatening (τήν, 'quemadmodum vulgus dominorum solet,' Erasm. par. in Mey.), knowing (as ye do: see ver. 8) that both of them and of yourselves the Master is in the heavens, and respect of persons (warping of justice from regard to any man's individual pre-eminence, see reff.)

i ch. i. 19 reff. k ch. iv. 24 reff. l ver. 13. Luke xi. 22 only. 2 Kings ii. 21. m = Matt. v. 26. vi. 1 al. n ch. iv. 14 only (reff.). o here only †. (-λαίειν, Job xxxviii. 8 Ag.) q ch. i. 21 reff.

ABDP KLNab c e f g h k l m n o 17

i κράτει τῆς i ἰσχύος αὐτοῦ. 11 k ἐνδύσασθε τὴν l πανοπλίαν τοῦ θεοῦ, m πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς n μεθοδείας τοῦ διαβόλου. 12 ὅτι οὐκ ἔστιν * ἡμῖν ἡ o πάλη πρὸς p αἷμα καὶ p σάρκα, ἀλλὰ πρὸς τὰς q ἀρχάς, πρὸς τὰς q ἐξουσίας, πρὸς τοὺς r κοσμοκράτορας τοῦ s σκότους

p Matt. xvi. 17. 1 Cor. xv. 50. Gal. i. 16. Heb. ii. 14 only. Sir. xiv. 18. xvii. 31. r here only †. s = Col. i. 13. Luke xxii. 53.

11. aft ενδυσασθαι ins υμας F. for 1st προς, εις DF. στηναι bef υμας D: αντιστ. K Orig. μεθοδιας A B[1](Rl) D[*]FKLN e m 17.

12. * ὑμῖν BD[1]F a c Syr Lucif Ambrst: ημιν AD[2]KLN rel vulg copt syr Thdrt Clem Orig Method Cypr Hil Jer Aug Ambr. om 2nd προς τας F: for π. τ., και D vulg lat-ff. rec ins του αιωνος bef τουτου, with D[2]KLN[2](but rubbed out) rel syr-w-ast Mac Ath-ms Chr Thdrt: om ABD[1]FN[1] 17. 67[2] latt copt goth Clem Orig[gr pe] Ath Eus Bas Nyssen Cyr[alliq] Cypr Lucif Hil Ambrst Jer Tert Ors.

exists not with Him (Wetst. quotes the celebrated lines of Seneca, Thyest. 607, 'vos quibus rector maris atque terræ | jus dedit magnum necis atque vitæ, | ponite inflatos tumidosque vultus: | quicquid a vobis minor extimescit, | major hoc vobis dominus minatur: | omne sub regno graviore regnum est'). 10—20.] *General exhortation to the spiritual conflict and to prayer.* **Henceforward** (cf. Gal. vi. 17, note: τοῦ λοιποῦ [see var. readd.] would be '*finally*.' Olsh.'s remark, that the Apostle never addresses his readers as ἀδελφοί in this Epistle, is perfectly correct: the ἀδελφοῖς in ver. 23 does not contravene it [as Eadie], but rather establishes it. He there sends his apostolic blessing τοῖς ἀδελφοῖς, but does not directly address them) **be strengthened** (passive, not middle, see reff.—and Fritz. on Rom. iv. 20) **in the Lord** (Christ), **and in the strength of His might** (see on κράτος τῆς ἰσχύος, note, ch. i. 19). **Put on the entire armour** (emphatic: repeated again ver. 13: offensive, as well as defensive. It is probable that the Apostle was daily familiarized in his imprisonment with the Roman method of arming) **of God** (Harl. maintains that the stress is on τοῦ θεοῦ, to contrast with τοῦ διαβόλου below: but there is no distinction made between the armour of God and any other spiritual armour, which would be the case, were this so. τοῦ θεοῦ, as supplied, ministered, by God, who ἅπασι διανέμει τὴν βασιλικὴν παντευχίαν, Thdrt.), **that ye may be able to stand against** (so Jos. Antt. xi. 5. 7, θαρρεῖν μὲν οὖν τῷ θεῷ πρῶτον, ὡς καὶ πρὸς τὴν ἐκείνων ἀπέχθειαν στησομένῳ: see Kypke, ii. p. 301, and Ellicott's note here) **the schemes** (the instances [concr.] of a quality [abstr.] of μεθόδεια. τί ἐστι μεθόδεια; μεθοδεῦσαί ἐστι τὸ ἀπατῆσαι, κ. διὰ συντόμου ἐλεῖν, Chrys.:—the word is however sometimes used in a good sense, as Diod. Sic. i. 81, ταύτας δὲ οὐ ῥᾴδιον ἀκριβῶς ἐξελέγξαι, μὴ γεωμέτρου τὴν ἀλήθειαν ἐκ τῆς ἐμπειρίας μεθοδεύσαντος,—'if the geometrician had not investigated, &c.' The bad sense is found in Polyb. xxxviii. 4. 10, πολλὰ δή τινα πρὸς ταύτην τὴν ὑπόθεσιν ἐμπορεύων κ. μεθοδευόμενος, ἐκίνει κ. παρώξυνε τοὺς ὄχλους. See Ellic. on ch. iv. 14) **of the devil.** 12.] **For** (confirms τ. μεθ. τοῦ διαβ. preceding) **our** (or, '*your*:' the ancient authorities are divided) **wrestling** (πάλη must be literally taken—it is a hand to hand and foot to foot 'tug of war'—that in which the combatants close, and wrestle for the mastery) **is not** (Meyer well remarks, that the negative is not to be softened down into *non tam*, or *non tantum*, as Grot., &c.—the conflict which the Apostle means [qu.? better, ἡ πάλη, the only conflict which can be described by such a word—our life and death struggle, there being but *one* such] is absolutely *not* with men but &c. He quotes from Aug., "Non est nobis colluctatio adversus carnem et sanguinem, i. e. adversus homines, quos videtis sævire in nos. Vasa sunt, alius utitur: organa sunt, alius tangit") **against blood and flesh** (i. e. men: see reff.), **but** (see above) **against the governments, against the powers** (see note on ch. i. 21), **against the world-rulers** (*mundi tenentes*, as Tert. c. Marc. v. 18, vol. ii. p. 58. Cf. John xii. 31 note; xiv. 30; xvi. 11; 2 Cor. iv. 4; 1 John v. 19. The Rabbis [see Schöttg.] adopted this very word קסמוקרטור, and applied it partly to earthly kings [as on Gen. xiii.], partly to the Angel of Death; 'quamvis te feci κοσμοκράτορα super homines &c.' So that the word must be literally understood, as in the places cited. Cf. Ellicott's note) **of this** (state of) **darkness** (see ch. ii. 2; v. 8, 11),

τούτου, πρὸς τὰ [t] πνευματικὰ τῆς [u] πονηρίας ἐν τοῖς [v] ἐπουρανίοις. 13 διὰ τοῦτο [w] ἀναλάβετε τὴν [x] πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε [y] ἀντιστῆναι ἐν τῇ [z] ἡμέρᾳ τῇ [z] πονηρᾷ καὶ ἅπαντα [a] κατεργασάμενοι στῆναι. 14 στῆτε οὖν

t ch. v. 19 reff. constr. see note, here only.
u Matt. xxii. 18. Mark vii. 22. Luke xi. 39. Acts iii. 26. Rom. i. 29. 1 Cor. v. 8
only. Ps. cxl. 4. 11. Deut. i. 41. Jer. xxvi. (xlvi.) 3. ix. 19 al[6]. abs., here only. Esth ix. 2. Nah. i. 6. 15, 17, &c. xv. 13 al. Paul only, exc. James i. 3 (20 v. r.). 1 Pet. iv. 3.
v ch. i. 3 reff.
w Acts vii. 43. xx. 13, 14. xxiii. 31. 2 Tim. iv. 11.
x ver. 11 reff.
y Matt. v. 39 al. Paul, Rom. a = Rom. vii.
z ch. v. 16 reff.

13. κατεργασαμενοι A. om στηναι and ουν ver 14 D[1]F Cypr.

against the spiritual (armies) (so we have [Mey.] τὸ πολιτικόν [Herod. vii. 103], τὸ ἱππικόν [Rev. ix. 16], τὰ ληστρικά [Polyæn. v. 14], τὰ δοῦλα, τὰ αἰχμάλωτα &c. Winer, Gr. § 34, note 3, compares τὰ δαιμόνια, originally a neuter-adjective form. See Bernhardy, Synt. p. 326, for more examples. Stier maintains the abstract meaning, '*the spiritual things*:' but as Ellic. remarks, the meaning could not be '*spiritales malignitates*,' as Beza, but '*spiritualia nequitiæ*,' as the Vulg., i. e. '*the spiritual elements*,' or '*properties*,' '*of wickedness*,' which will not suit here) **of wickedness in the heavenly places** (but *what is the meaning?* Chrys. connects ἐν τοῖς ἐπουρανίοις with ἡ πάλη ἐστὶν—ἐν τοῖς ἐπ. ἡ μάχη κεῖται . . . . ὡς ἂν εἰ ἔλεγεν, ἡ συνθήκη ἐν τίνι κεῖται; ἐν χρυσῷ. And so Thdrt., Phot., Œc., al. But it is plain that ἐν will not bear this [Chrys. says, τὸ ἐν, ὑπέρ ἐστι, καὶ τὸ ἐν, διά ἐστι], though possibly the order of the sentence might. Rückert, Matth., Eadie, al., interpret of *the scene of the combat*, thus also joining ἐν τ. ἐπ. with ἔστ. ἡμ. ἡ πάλη. The objection to this is twofold: 1) that the words thus appear without any sort of justification in the context: nay rather as a weakening of the following διὰ τοῦτο, instead of a strengthening: and 2) that according to Eadie's argument, they stultify themselves. He asks, "How can they [the heavenly places, the scenes of divine blessing, of Christ's exaltation, &c.] be the seat or abode of impure fiends?" But if they are "*the scene of*" our "*combat*" with these fiends, how can our enemies be any where else but in them? Two ways then remain: to join ἐν τοῖς ἐπουρ. a) with τὰ πνευματικὰ τῆς πονηρίας—b) with τῆς πονηρίας only. The absence of an article before ἐν forms of course an objection to both: but not to both equally. Were b) to be adopted, the specifying τῆς would appear to be required - because the sense would be, '*of that wickedness*,' viz., the rebellion of the fallen angels, '*which was* (or is) *in the heavenly places*.' If a), we do not so imperatively require the τά before ἐν, because ἐν τοῖς ἐπουρ. only specifies the locality,—does not distinguish τὰ πνευματικὰ τῆς πονηρ. ἐν τοῖς ἐπουρ. from any other πνευματικὰ τῆς πονηρίας elsewhere. So that this is in grammar the least objectionable rendering. And in sense it is, notwithstanding what Eadie and others have said, equally unobjectionable. That habitation of the evil spirits which in ch. ii. 2 was said, when speaking of mere matters of fact, to be in the ἀήρ, is, now that the difficulty and importance of the Christian conflict is being forcibly set forth, represented as ἐν τοῖς ἐπουρανίοις—over us, and too strong for us without the panoply of God. Cf. τὰ πετεινὰ τοῦ οὐρανοῦ, Matt. vi. 26; and reff.). 13.] **Wherefore** (since our foes are in power too mighty for us,—and in dwelling, around and above us) **take up** (i. e. not 'to the battle,' but 'to put on:' 'frequens est ἀναλαμβάνειν de armis;' Kypke in loc. He refers to Diod. Sic. xx. 33, ἕκαστοι τὰς πανοπλίας ἀνελάμβανον ἐπὶ τὴν τοῦ φονεύσαντος τιμωρίαν, —and many places in Josephus. See also Wetst.) **the entire armour of God** (see on ver. 11) **that ye may be able to withstand in the evil day** (not as Chrys., ἡμέραν πονηρὰν τὸν παρόντα βίον φησί — for then the evil day would be upon the Christian before he has on the armour; the ἀεὶ ὀπλίζεσθε of Chr., if taken literally, would be but a poor posture of defence. Nor again can his view stand, ἀπὸ τοῦ χρόνου παραμυθεῖται· βραχύς, φησίν, ὁ καιρός—evidently no such point is raised in the following exhortations, but rather the contrary is implied—a long and weary conflict. The right interpretation is well given by Bengel—"Bellum est perpetuum: pugna alio die minus, alio magis fervet. *Dies malus*, vel ingruente morte, vel in vita: longior, brevior, in se ipso sæpe varius, ubi Malus vos invadit, et copiæ malignæ vos infestant, ver. 12"), **and having accomplished all things** (requisite to the combat: being fully equipped and having bravely fought. The words

b Luke xii. 35. Exod. xii. 11. see 1 Pet. i. 13.
c Paul, here only. Luke xii. 35, 37. xvii. 8. Rev. i. 13. xv. 6 only. Ps. lxiv. 6. Dan. x. 5. 10 only. Isa. xi. 5.
d as above (b). Matt. iii. 4. Mark i. 6. Acts ii. 20. Heb. vii. 5.
e Matt. xi. 8 ‖ L. John xix. 40. 1 Tim. ii. 9. 1 Cor. iv. 21. 1 Chron. xv. 27 var.
f ch. iv. 24 reff. ‖ 1 Thess. v. 8. Rev. ix. 9, 17 only. Isa. lix. 17.
g Mark vi. 9. Acts xii. 8 only. 2 Chron. xxviii. 15.
h here only. — Ps. ix. 37. see Ezra ii. 68.
i Matt. iv. 23. Acts xx. 24. Rom. x. 15, from Isa. lii. 7.
j here only. see

[bc] περιζωσάμενοι τὴν [bd] ὀσφὺν ὑμῶν [e] ἐν ἀληθείᾳ, καὶ [f] ἐν- ABDF
δυσάμενοι τὸν [g] θώρακα τῆς δικαιοσύνης, [15] καὶ [h] ὑποδη- KLΨab
σάμενοι τοὺς πόδας [e] ἐν [i] ἑτοιμασίᾳ τοῦ [j] εὐαγγελίου τῆς cefg hklm no 17

14. περιεζωσμενοι D¹F Naz Chr.

must not be taken in the sense of, '*omnibus debellatis*,' as if κατεργασάμενοι = καταπολεμήσαντες [so Chrys. — ἅπαντα —τουτέστι, καὶ πάθη κ. ἐπιθυμίας ἀτόπους κ. τὰ ἐνοχλοῦντα ἡμῖν ἅπαντα], nor again, understood of *preparation* only [= παρασκευασάμενοι, 1 Cor. xiv. 8] as Erasm., Beza, Bengel, al. To finish, or accomplish, is the invariable Pauline usage of the word when taken in a good sense) **to stand firm** (at your post: as Estius, reporting others,—'ut posteaquam omnia quæ boni militis sunt, perfeceritis, stare et subsistere possitis:'—that you may not, after having done your duty well in battle, fall off, but stand your ground to the end. The other interpretation, 'stare tanquam triumphatores,' is precluded by what has been said above). 14—20.] *Particulars of the armour, and attitude of the soldier.* 14.] **Stand therefore** (whether 'ready for the fight,' or 'in the fight,' matters very little: all the aoristic participles are in time antecedent to the στῆτε—and the fight ever at hand), **having girt about your loins with** (ἐν, not instrumental, but *local*: the girt person is within, surrounded by, the girdle: but this is necessarily expressed in English by '*with*') **truth** (not *truth objective*, which is rather the ῥῆμα θεοῦ below, ver. 17: but '*truthfulness*,' subjective truth: to be understood however as based upon the faith and standing of a Christian, necessarily *his* truthfulness *in his place in Christ*. As the girdle [hardly here, however true that may have been, to be regarded as carrying the sword, for that would be confusing the separate images, cf. ver. 17] kept all together, so that an ungirded soldier would be (see Mey.) a contradiction in terms,—just so Truth is the band and expediter of the Christian's work in the conflict, without which all his armour would be but encumbrance. Gurnall's notion [Christian Armour, vol. i. p. 378], that 'the girdle is used as an ornament, put on uppermost, to cover the joints of the armour, which would, if seen, cause some uncomeliness' [see also Harl. 'ſie iſt des Chriſten Schmuck'], is against the context, and against the use of the phrase ζωνν. τ. ὀσφ. in the N. T.), **and having put on the breastplate of righteousness** (see ref. Isa., and Wisd. v. 19. As in those passages, righteousness *is* the breastplate—the genitive here being one of apposition. The righteousness spoken of is that of Rom. vi. 13—the purity and uprightness of Christian character which is the result of the work of the Spirit of Christ; the inwrought righteousness of Christ, not merely the imputed righteousness), **and having shod your feet** (as the soldier with his sandals—cf. the frequent description of arming in Homer—τοισι δ' ὑπαὶ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα. The Roman *caliga* may be in the Apostle's mind: see on ver. 11) **with** (local again, not instrumental: see on ver. 14) **the** (article omitted after ἐν) **readiness** (the uses of ἑτοιμασία ['in classical Greek, ἑτοιμότης, Dem. 1268. 7.' Mey.] in Hellenistic Greek are somewhat curious, and may have a bearing on this passage. In Ps. ix. 17, it has the sense of *inward 'preparedness,'*—τὴν ἑτοιμασίαν τῆς καρδίας [τῶν πενήτων],—of *outward*, in Jos. Antt. x. 1. 2, δισχιλίους . . . . ἵππους εἰς ἑτοιμασίαν ὑμῖν παρέχειν ἕτοιμός εἰμι: of *preparation*, in an active sense, Wisd. xiii. 12, τὰ ἀποβλήματα τῆς ἐργασίας εἰς ἑτοιμασίαν τροφῆς ἀναλώσας ἐνεπλήσθη: in Ezra ii. 68, it answers to the Heb. מְכוֹן, a foundation, τοῦ στῆσαι αὐτὸν (the temple) ἐπὶ τὴν ἑτοιμασίαν αὐτοῦ, see also Ps. lxxviii. 14, δικαιοσ. κ. κρίμα ἑτοιμασία τοῦ θρόνου σου, and Dan. xi. 7 Theod. From this latter usage [which can hardly be a mistake of the translators, as Mey. supposes] some [Beza, Bengel, al.] have believed that as the ὑποδήματα are the lowest part of the panoply, the same meaning has place here: but no good sense seems to me to be gained: for we could not explain it 'pedes militis Christiani *firmantur Evangelio*, ne loco moveatur,' as Beng. Nor again can it mean the *preparation* (*active*) of the Gospel, or *preparedness* to preach the Gospel, as Chrys. and most Commentators ['shod as ready messengers of the glad tidings of peace,' Conyb.], for the persons addressed were not teachers, but the whole church.

[j] εἰρήνης, 16 [k] ἐπὶ πᾶσιν [l] ἀναλαβόντες τὸν [m] θυρεὸν τῆς πίστεως, [n] ἐν ᾧ δυνήσεσθε πάντα τὰ [o] βέλη τοῦ [p] πονηροῦ [τὰ] [q] πεπυρωμένα [r] σβέσαι. 17 καὶ τὴν [s] περικεφαλαίαν τοῦ [t] σωτηρίου [u] δέξασθε, καὶ τὴν [v] μάχαιραν τοῦ πνεύμα-

k Luke iii. 20. xvi. 26. 2 Cor. vii. 4. Col. iii. 14. 1 Thess. iii. 7, 9. ἐν, = 2 Tim. iv. 5. Tit. ii. 9. Heb. xiii. 23. 1 Pet. iv. 11.

1 ver. 13 reff. 4 Kings ix. 24. vii. 9. 2 Cor. xi. 20. Isa. xlii. 3). xxv. 8. 8 only. Isa. lix. 17. u — Luke ii. 28. xvi. 6, 7. xxii. 17 only.

m here only. 2 Kings i. 21. p — Matt. (v. 37?) xiii. 19. (2 Thess. iii. 3?) 1 John ii. 13. v. 18. 2 Pet. iii. 12. Rev. i. 16. iii. 18 only. Mark ix. 44, &c. 1 Thess. v. 19. Heb. xi. 34. Job xvi. 15. t Luke ii. 30. iii. 6. v Heb. iv. 12 al. fr.

n simply local, see note. Acts xxviii. 28 (Paul) only. Prov. x. 20. Isa. lx. 6. (-ιος, Tit. ii. 11.)

o here only. q 1 Cor. r Matt. xii. 20 (from s 1 Thess. v.

16. ἐν BN m 17 latt Method$_1$ Naz Cyr-jer Cypr: επι ADFKL rel goth Method$_2$ Chr Thdrt Damasc$_1$ Jer Ambrst. δυνασθε D^{1}F: δυνησεσθαι N. om 2nd τα BD^{1}F: ins AD^{2}KLN rel.

17. om δεξασθε D^{1}F Cypr Tert. (δεξασθαι AD^{2}K a b c e f g h l m o 17.)

The only refuge then is in the genitive subjective, '*the preparedness of*,' i. e. arising from, suggested by, '*the Gospel of peace*;' and so Œc. [2], Calv., Harl., Olsh., De W., Mey., Ellic., al.) **of the Gospel of peace** (the Gospel whose message and spirit is peace: so ὁ μῦθος ὁ τῆς ἐπιστήμης, Plat. Theæt. p. 147 C: see Bernhardy, p. 161), **besides all** (not as E. V. '*above* all,' as if it were the most important: nor as Beng., al. '*over all*,' so as to cover all that has been put on before:—see especially reff. to Luke. And the *all*, as no τούτοις is specified, does not apply only to 'quæcunque induistis' [Beng.], but generally, to all things whatever. But it is perhaps doubtful, whether ἐν πᾶσιν ought not to be read: in which case it will be "*in all things*," i. e. on all occasions) **having taken up** (see on ver. 13) **the shield** (θυρεός, 'scutum:' οἷόν τις θύρα φυλάττων τὸ σῶμα: the large oval shield, as distinguished from the small and light buckler, ἀσπίς, 'clypeus.' Polybius in his description [vi. 23] of the Roman armour, which should by all means be read with this passage, says of the θυρεός,—οὗ τὸ μὲν πλάτος ἐστὶ τῆς κυρτῆς ἐπιφανείας πένθ' ἡμιποδίων· τὸ δὲ μῆκος, ποδῶν τεττάρων. Kypke quotes from Plutarch, that Philopœmen persuaded the Achæans, ἀντὶ μὲν θυρεοῦ καὶ δόρατος ἀσπίδα λαβεῖν καὶ σάρισσαν. He adduces examples from Josephus of the same distinction,—which Phryn. p. 366, ed. Lob., states to have been unknown to the ancients, as well as θυρεός in this sense at all. See Lobeck's note, and Hom. Od. ι. 240) **of** (genitive of apposition) **faith, in which** (as lighting on it and being quenched in it; or perhaps [as Ellic. altern. with the above], "as protected by and under cover of which") **you shall be able** (not as Mey., to be referred to the last great future fight—but used as stronger than 'in which ye may,' &c., implying the certainty that the shield of faith will at all times and in all combats quench &c.) **to quench all the fiery darts** (cf. Ps. vii. 13, τὰ βέλη αὐτοῦ τοῖς καιομένοις ἐξειργάσατο:—Herod. viii. 52, ὅκως στυπεῖον περὶ τοὺς ὀϊστοὺς περιθέντες ἅψειαν, ἐτόξευον ἐς τὸ φράγμα: —Thucyd. ii. 75, καὶ προκαλύμματα εἶχε βέρρεις καὶ διφθέρας, ὥστε τοὺς ἐργαζομένους καὶ τὰ ξύλα μήτε πυρφόροις ὀϊστοῖς βάλλεσθαι, εἰς ἀσφάλειάν τε εἶναι, and other examples in Wetst. Apollodorus, Bibl. ii. 4, uses the very expression, τὴν ὕδραν ..... βαλὼν βέλεσι πεπυρωμένοις ..... Appian calls them πυρφόρα τοξεύματα. The Latin name was *malleoli*. Ammianus Marcellin. describes them as cane arrows, with a head in the form of a distaff filled with lighted material. Wetst. ib. The idea of Hammond, Bochart, al., that *poisoned* darts are meant ['*causing fever*'], is evidently ungrammatical. See Smith's Dict. of Antiq. art. Malleolus, and Winer, RWB. 'Bogen.' If the art. τά be omitted, a different turn must be given to the participle, which then becomes predicative: and we must render, '*when inflamed*,' even in their utmost malice and fiery power) **of the wicked one** (see reff. and notes on Matt. v. 37; John xvii. 15. Here, the conflict being personal, the adversary must be not an abstract principle, but a concrete person).

17.] **And take** ('accipite oblatam a Domino.' Beng.) **the helmet** (πρὸς δὲ τούτοις ... περικεφαλαία χαλκῆ. Polyb. ubi supra) **of** (genitive of apposition as above) **salvation** (the neuter form, from LXX l. c.: otherwise confined to St. Luke. Beng. takes it masculine, '*salutaris*, i. e. Christi,'—but this is harsh, and does not correspond to the parallel, 1 Thess. v. 8, where the helmet is the hope of salvation, clearly shewing its subjective character. Here, it is *salvation appropriated*, by faith), **and the sword of** (furnished, forged, by: cf. τ. πανοπλ. τ. θεοῦ vv. 11, 13: not

w ch. v. 26 reff. x Rom. iv. 11. 2 Cor. ii. 4. ix. 12 al. fr. y Phil. iv. 6. 1 Tim. ii. 1. v. 5. 2 Chron. vi. 19 al. z Luke xxi. 36 only. Ps. xxxiii. 1. a ch. ii. 22 reff.

τος, ὅ ἐστιν [w] ῥῆμα θεοῦ, 18 [x] διὰ πάσης [y] προσευχῆς καὶ [y] δεήσεως προσευχόμενοι [z] ἐν παντὶ [z] καιρῷ [a] ἐν πνεύματι, καὶ [b] εἰς αὐτὸ [c] ἀγρυπνοῦντες ἐν πάσῃ [d] προσκαρτερήσει καὶ [y] δεήσει περὶ πάντων τῶν [e] ἁγίων 19 καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ [f] λόγος [g] ἐν [b] ἀνοίξει τοῦ στόματός μου [i] ἐν [i] παῤῥησίᾳ

ABDF KL ℵ a b c e f g h k l m n o 17

b (w. τοῦτο, Rom. ix. 17. xiii. 6. 2 Cor. v. 5. ver. 22. Col. iv. 8.) εἰς, — 1 Pet. iv. 7. c Mark xiii. 33. Luke xxi. 36. Heb. xiii. 17 only. Cant. v. 2. (-νοια, 2 Cor. v. 5.) d here only †. (-ρεῖν, Col. iv. 2.)
e ch. i. 1 reff. f — 1 Cor. xii. 8. g see note. h here only †. (-γειν τ. στ., Matt. v. 2. Acts viii. 35. x. 34 al. Ezek. xvi. 63.) i Phil. i. 20. Col. ii. 15. — Paul only. π., ch. iii. 12 reff.

18. rec aft αυτο ins τουτο (*explanatory expansion of* αυτο: *αυτον speaks also for the reading of but one word*), with D³KL rel Chr-txt Thdrt Damasc-txt al: om ABℵ 17 copt goth Bas Chr$_2$ Damasc$_1$, αυτον D¹F, *in illum* G-lat, *in illo* D-lat, *in ipso* vulg (and F-lat). aft αγρυπνουντες ins παντοτε DF Syr goth Bas. om προσκαρτερησει και D¹F. ins τη bef δεησει D¹. for περι, υπερ D¹F m syr Thdrt.

19. μοι bef δοθη ℵ¹: txt ℵ². rec (for δοθη) δοθειη (with none of our mss): txt

here the genitive of apposition, for ὅ ἐστιν follows after) **the Spirit, which** (neuter, attracted to ῥῆμα: see ch. iii. 13 and reff. there) **is** (see on ἐστιν, Gal. iv. 24 reff.) **the word of God** (the Gospel: see the obvious parallel, Heb. iv. 12: also Rom. i. 16: and our pattern for the use of this sword of the Spirit, Matt. iv. 4, 7, 10); **with** (see reff.: as the state through which, as an instrument, the action takes place. The clause depends on στῆτε οὖν, the principal imperative of the former sentence—not on δέξασθε, which is merely a subordinate one, and which besides [Mey.] would express only how the weapons should be *taken*, and therefore would not satisfy πάσης and ἐν παντὶ καιρῷ) **all** (kind of) **prayer and supplication** ("it has been doubted whether there is any exact distinction between προσευχή and δέησις. Chrys. and Thdrt. on 1 Tim. ii. 1 explain προσευχή as αἴτησις ἀγαθῶν [see Suicer, Thes. s. v. 1],—δέησις as ὑπὲρ ἀπαλλαγῆς λυπηρῶν ἱκετεία [so Grot. as ἀπὸ τοῦ δέους, but see 2 Cor. i. 11]: compare Orig. de Orat. c. 33 [vol. i. p. 271]. Alii alia. The most natural and obvious distinction is that adopted by nearly all recent Commentators, viz. that προσευχή is a 'vocabulum sacrum' (see Harl.) denoting prayer in general, '*precatio*:' δέησις a 'vocabulum commune,' denoting a special character or form of it, 'petitum,' *rogatio*: see Fritz. Rom. x. 1, vol. ii. p. 372. Huther on Tim. l. c." Ellicott) **praying in every season** (literal: cf. Luke xviii. 1 note, and 1 Thess. v. 17. There seems to be an allusion to our Lord's ἐν παντὶ καιρῷ δεόμενοι, ref. Luke) **in the Spirit** (the Holy Spirit: see especially Jude 20, and Rom. viii. 15, 26; Gal. iv. 6:—not, *heartily*, as Est., Grot., al.), **and thereunto** (with reference to their employment which has been just mentioned. Continual habits of prayer cannot be kept up without watchfulness to that very end. This is better than to understand it, with Chr., &c. of persistence in the prayer itself, which indeed comes in presently) **watching in** (element in which: watching, being employed, in) **all** (kind of) **importunity and supplication** (not a hendiadys: rather the latter substantive is explanatory of the former, without losing its true force as coupled to it: '*importunity and* [accompanied with, i. e. exemplified by] *supplication*') **concerning all saints, and** (καί brings into prominence a particular included in the general: see Hartung, i. 145) **for me** (certainly it seems that some distinction between ὑπέρ and περί should be marked: see Eadie's note, where however he draws it too strongly. Krüger, § 68. 28. 3, regards the two in later writers as synonymous. So Meyer, who quotes Demosth. p. 74. 35, μὴ περὶ τῶν δικαίων μηδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλήν, ἀλλ' ὑπὲρ τῶν ἐν τῇ χώρᾳ; and Xen. Mem. i. 1. 17, ὑπὲρ τούτων περὶ αὐτοῦ παραγνῶναι) **that** (aim of the ὑπὲρ ἐμοῦ) **there may be given me** (I do not see the relevance of a special emphasis on δοθῇ as Mey., Ellic. That it is a *gift*, would be of course, if it were prayed for from God) **speech in the opening of my mouth** (many renderings have been proposed. First of all, the words must be joined with the preceding, not with the following, as in E. V., Grot., Kypke, De W., al., which would [see below] be too tame and prosaic for the solemnity of the passage. Œc. (and similarly Chr.? see Ellic.) regards the words as describing *unpremeditated* speech: ἐν αὐτῷ τῷ ἀνοῖξαι ὁ λόγος προῄει. But as Mey., this cer-

[k] γνωρίσαι τὸ [k] μυστήριον τοῦ εὐαγγελίου, 20 ὑπὲρ οὗ [l] πρεσβεύω ἐν [m] ἁλύσει, ἵνα [n] ἐν αὐτῷ [o] παῤῥησιάσωμαι [p] ὡς δεῖ με λαλῆσαι.

21 [q] Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς [q] τὰ κατ' ἐμέ, [r] τί πράσσω,

k ch. i. 9 (reff.). 1 Cor. v. 20 only †. (-εία, Luke xiv. 32.)
m Mark v. 3, &c. 1 L. Acts xii. 6, 7. xxi. 33. xxviii. 20. 2 Tim. i. 16.
n see note.
q Col. iv. 7

Rev. xx. 1 only †. Wisd. xvii. 17 only. Exod. xxviii. 22 Aq. Symm. Theod.
o Acts ix. 27 al (6). 1 Thess. ii. 2 only. L.P. Prov. xx. 9 al. reff. κ., = ch. i. 16.
p Col. iv. 4.
r — here only.

ABDFKLℵ rel. om του ευαγγελιου BF (Tert) Ambrst.
20. παῤῥησιασωμαι bef εν αυτω ℵ. for εν αυτω, αυτο B.
21. και υμεις bef ειδητε ADFℵ latt Thdrt: om και υμεις 17: txt BKL rel syrr basm

tainly would have been expressed by ἐν αὐτῇ τῇ ἀν. or the like. Calv., 'os apertum cupit, quod erumpat in liquidam et firmam confessionem: ore enim semiclauso proferuntur ambigua et perplexa responsa,' and similarly Rück., al., and De W. But this again is laying too much on the phrase: see below. The same objection applies to Beza and Piscator's rendering, 'ut aperiam os meum:' and to taking the phrase of an opening of his mouth *by God*, as [Chrys. ἡ ἄλυσις ἐπίκειται τὴν παῤῥησίαν ἐπιστομίζουσα, ἀλλ' ἡ εὐχὴ ἡ ὑμετέρα ἀνοίγει μου τὸ στόμα, ἵνα πάντα ἃ ἐπέμφθην εἰπεῖν, εἴπω] Corn.-a-lap., Grot., Harl., and Olsh. from Ps. l. 17 and Ezek. xxix. 21. The best rendering is that of Est. ['dum os meum aperio'], Meyer, Ellicott, Ellic., al., '*in* [at] *the opening of my mouth*,' i. e. 'when I undertake to speak:' thus we keep the meaning of ἀνοίγειν τὸ στόμα [reff. and Job iii. 1; Dan. x. 16], which always carries some solemnity of subject or occasion with it), **in boldness** ([subjective] freedom of speech, not as Grot. ['ut ab hac custodia militari liber per omnem urbem perferre possem sermonem evangelicum,' &c.], Koppe [objective], *liberty of speech*) **to make known** (the purpose of the gift of λόγος ἐν ἀνοίξει τοῦ στόματος) **the mystery of the gospel** (contained in the gospel: subjective genitive. 'The genitive is somewhat different to τὸ μυστήρ. τοῦ θελήματος, ch. i. 9: there it was the mystery in the matter of, concerning the θέλημα, gen. objecti,' Ellic.), **on behalf of which** (viz. τοῦ μυστ. τοῦ εὐαγγ.—for as Meyer remarks, this is the object of γνωρίσαι, and γνωρίσαι is pragmatically bound to πρεσβεύω) **I am an ambassador** (*of Christ* [ref.]: *to whom*, is understood: we need not supply as Michaelis, to the court of Rome) **in chains** (the singular is not to be pressed, as has been done by Paley, Wieseler, al., to signify the chain by which he was bound to 'the soldier that kept him' [Acts xxviii. 20]: for such singulars are often used collectively: see Bernhardy, Syntax, p. 58 f., Polyb. xxi. 3. 3, παρὰ μικρὸν εἰς τὴν ἅλυσιν ἐνέπεσον. Wetst. remarks, 'alias legati, jure gentium sancti et inviolabiles, in vinculis haberi non poterant.' His being thus a captive ambassador, was all the more reason why they should pray earnestly that he might have boldness, &c.), **that** (co-ordinate purpose with ἵνα δοθῇ, not subordinate to πρεσβεύω. See examples of such a co-ordinate ἵνα in Rom. vii. 13; Gal. iii. 14; 2 Cor. ix. 3. But no tautology [as Harl.] is involved: see below) **in** (the matter of, in dealing with: cf. λήθη ἐν τοῖς μαθήμασι, Plat. Phileb. p. 252 B: and see Bernhardy, p. 212: not as in 1 Thess. ii. 2, ἐπαῤῥησιασάμεθα ἐν τῷ θεῷ ἡμῶν, where ἐν denotes the source or ground of the confidence) **it I may speak freely, as I ought to speak** (no comma at με, as Koppe—'*that I may have confidence, as I ought, to speak*;' but the idea of speaking being already half understood in παῤῥησίᾳ, λαλῆσαι merely refers back to it. This last clause is a further qualification of the παῤῥησία—that it is a courage and free-spokenness ὡς δεῖ: and therefore involves no tautology).

21—24.] Conclusion of the Epistle.

21.] **But** (transition to another subject: the contrast being between his more solemn occupations just spoken of, and his personal welfare) **that ye also** (the καί may have two meanings: 1) as *I* have been going at length into the matters concerning *you*, so if *you also* on your part, wish to know my matters, &c.: 2) it may relate to some others whom the same messenger was to inform, and to whom he had previously written. If so, it would be an argument for the priority of the Epistle to the Colossians [so Harl. p. lx, Mey., Wieseler, and Wigger's Stud. u. Krit. 1841, p. 432]: for that was sent by Tychicus, and a similar sentiment occurs there, iv. 7. But I prefer the former meaning) **may know the matters concerning me, how I fare** (not, '*what I am doing*,' as Wolf: Meyer answers well, that he was always doing *one thing*: but as in Ælian, V. H. ii. 35, where

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

a Gal. i. 10 reff. b Eph. i 1 reff. c Rom. xvi. 8. 1 Cor. iv. 15. Gal. iii. 28 al. d — Acts xxiii. 15. 1 Cor. i. 2. 2 Cor. i. 1. e Acts xx. 28. 1 Tim. iii. 2. Tit. i. 7. 1 Pet. ii. 25 only. 2 Chron. xxxiv. 12. f — Rom. xvi. 1. 1 Tim. iii. 8, 12.

I. [1] Παῦλος καὶ Τιμόθεος, [a] δοῦλοι χριστοῦ Ἰησοῦ, ABDF KLN a b c e f g h k l m n o i
[b] πᾶσιν τοῖς [b] ἁγίοις [c] ἐν χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλ-
[d] ἱπποις [d] σὺν [e] ἐπισκόποις καὶ [f] διακόνοις. [2] χάρις ὑμῖν

TITLE. Steph η προς τους φιλιπησιους επιστολη: elz παυλου του αποστολου η προς φιλιπησιους επιστολη, with rel: πρ. φ. επιστ. h k: επ. πρ. φ. l: του αγιου αποστολου παυλου επιστολη προς φιλιπησιους L: ταυτ' αγορευει παυλος φιλιπησιοισιν f: αρχεται πρ. φ. DF: txt ABKℵ m n ρ 17.

CHAP. I. 1. rec ιησ. bef χρ., with FKL rel syrr Chr Thdrt: txt BDℵ coptt. (A uncert.) for σὺν ἐπισκ., συνεπισκόποις B^2D^3K 17 Chr Thl Cassiod.

CHAP. I. 1, 2.] ADDRESS AND GREETING. 1.] Timotheus seems to be named as being well known to the Philippians (Acts xvi. 3, 10 ff.), and present with St. Paul at this time. The mention is merely formal, as the Apostle proceeds (ver. 3) in the first person singular. Certainly no *official* character is intended to be given by it, as Huther, al., have thought: for of all the Epistles, this is the least official: and those to the Romans and Galatians, where no such mention occurs, the most so. Observe, there is no ἀπόστολος subjoined to Παῦλος (as in Col. i. 1), probably because the Philippians needed no such reminiscence of his authority. Cf. also 1 and 2 Thess.

On δοῦλοι χρ. Ἰησ., see Ellicott.

πᾶσιν] both here and in vv. 4, 7, 8, 25; ch. ii. 17, 26, is best accounted for from the warm affection which breathes through this whole Epistle (see on ver. 3), not from any formal reason, as that the Apostle wishes to put those Philippians who had not sent to his support, on a level in his affection with those who had (Van Hengel),—that he wishes to set himself above all their party divisions (ch. ii. 3: so De W.), &c.

σὺν ἐπισκ.] This is read by Chrys. συνεπισκόποις, and he remarks: τί τοῦτο; μιᾶς πόλεως πολλοὶ ἐπίσκοποι ἦσαν; οὐδαμῶς· ἀλλὰ τοὺς πρεσβυτέρους οὕτως ἐκάλεσε. ὁπότε γὰρ τέως ἐκοινώνουν τοῖς ὀνόμασι, κ. διάκονος ὁ ἐπίσκοπος ἐλέγετο (see also var. readd.). But thus the construction would be imperfect, the σύν having no reference. Theodoret remarks, ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ· ἀμφότερα γὰρ εἶχον κατ' ἐκεῖνον τὸν καιρὸν ὀνόματα,—and alleges Acts xx. 28, Tit. i. 5, 7, as shewing the same. See on the whole subject, my note on Acts xx. 17, and the article Bischof, by Jacobson, in Herzog's Realencyclopädie für protestantische Theologie u. Kirche.

κ. διακόνοις] See on Rom. xii. 7; xvi. 1. Chrys. enquires why he writes *here* to the κλῆρος as well as to the ἅγιοι, and not in the Epistles to the Romans, or Corinthians, or Ephesians. And he answers it, ὅτι αὐτοὶ καὶ ἀπέστειλαν, κ. ἐκαρποφόρησαν, κ. αὐτοὶ ἔπεμψαν πρὸς αὐτὸν τὸν Ἐπαφρόδιτον. But the true reason seems to be, the late date of our Epistle. The ecclesiastical offices were now more plainly distinguished than at

καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ [g] χριστοῦ.

3 [g] Εὐχαριστῶ τῷ θεῷ μου [h] ἐπὶ πάσῃ τῇ [i] μνείᾳ ὑμῶν, 4 πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν [k] μετὰ χαρᾶς τὴν [l] δέησιν [l] ποιούμενος, 5 [m] ἐπὶ τῇ [n] κοινωνίᾳ ὑμῶν [n] εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας [o] ἄχρι τοῦ νῦν,

g Eph. i. 16 reff.
h dat., 2 Cor. iii. 14. vii. 4. Heb. ix. 15, 26.
i Eph. i. 16 reff.
k Matt. xiii. 20 ‖. Heb. x. 34 al. 1 Chron. xxix. 22.
l Luke v. 33. 1 Tim. ii. 1.
m — 1 Cor. i. 4 al.
n 2 Cor. ix. 13.
o Rom. viii. 22. 1 Cor. iv. 11. 2 Cor. iii. 14 al.

3. εγω μεν ευχαριστω τω κυριω ημων επι κ.τ.λ. D¹F Ambrst Cassiod.

4. aft πασῃ ins τῃ ℵ¹(ℵ³ disapproving) c m 80. aft χαρας ins και F harl² Thdrt-ms.

5. rec om της, with DFKL rel Chr Thdrt Damasc: ins ABℵ k m.

the time when the two former of those Epistles were written. That to the Ephesians rests on grounds of its own. The simple juxtaposition of the officers with the members of the Church, and indeed *their* being placed *after* those members, shews, as it still seems to me, against Ellicott in loc., the absence of hierarchical views such as those in the Epistles of the apostolic fathers. **2.**] See on Rom. i. 7.

3—11.] THANKSGIVING FOR THEIR FELLOWSHIP REGARDING THE GOSPEL (3—5), CONFIDENCE THAT GOD WILL CONTINUE AND PERFECT THE SAME (6—8), AND PRAYER FOR THEIR INCREASE IN HOLINESS UNTO THE DAY OF CHRIST (9—11). **3.**] See the similar expressions, Rom. i. 9; 1 Cor. i. 4; Eph. i. 16; Col. i. 3; 1 Thess. i. 2; Philem. 4. **ἐπί** here with a dative is hardly distinguishable in English from the same preposition with a genitive in Rom. i. 10; Eph. i. 16;—**at**, or **in**: the primitive idea of such construction being *addition* by close adherence: 'my whole remembrance of you is *accompanied with* thanks to God.' **πάσῃ τῇ μνείᾳ** must not be rendered as in E. V. (so even Conyb.) '*every remembrance*,' but **my whole remembrance**. The expression *comprehends in one* all such remembrances: but the article forbids the above rendering: cf. **πᾶσα ἡ πόλις**, Matt. xxi. 10; also ib. vi. 29; Mark iv. 1; Luke iii. 3: Winer, § 18. 4. Some (Maldon., Bretschn., al.) take **ἐπί** as assigning the reason for **εὐχαριστῶ** (as 1 Cor. i. 4), and **μνείᾳ ὑμῶν** as meaning, '*your remembrance of me*,' viz. in sending me sustenance. But this is evidently wrong: for the ground of **εὐχαριστῶ** follows, ver. 5. **μνεία** here, **remembrance**, not '*mention*,' which meaning it only gets by **ποιεῖσθαι** being joined to it, 'to make an *act of* remembrance,' i. e. to *mention*, Rom. i. 9; Eph. i. 16; 1 Thess. i. 2; Philem. 4. **4.**] **πάντοτε—πάσῃ—πάντων**—here we have the overflowings of a full heart. Render—**always in every prayer of mine making my prayer for you all with joy**: not, as in E. V., '*in every prayer of mine for you all making request with joy*.' For the second **δέησις**, having the article, is thereby defined to be the *particular* request, **ὑπὲρ π. ὑμ.**—**τὸ μετὰ χαρᾶς μεμνῆσθαι σημεῖον τῆς ἐκείνων ἀρετῆς**, Thl.; so that the sense is, that every time he prayed, he joyfully offered up that portion of his prayers which was an intercession for them. See Ellic., who defends the other connexion; but has misunderstood my note. **5.**] **for** (*ground* of the **εὐχ.**, **πάντοτε** to **ποιούμενος** having been *epexegetical* of it) **your fellowship** (with one another: entire accord, unanimous action: not your fellowship *with me*, **ὅτι κοινωνοί μου γίνεσθε κ. συμμερισταὶ τῶν ἐπὶ τῷ εὐαγγελίῳ πόνων**, Thl.: this must have been further specified, by **μετ' ἐμοῦ** [1 John i. 3] or the like. Still less must we with Estius, Wetst., al. [and nearly so Chrys.], render **ἐπὶ τῇ κοινωνίᾳ**, *pro liberalitate vestra erga me*) **as regards the Gospel** (not '*in the Gospel*,' as E. V. and Thdrt., **κοινωνίαν δὲ τοῦ εὐαγγελίου τὴν πίστιν ἐκάλεσε**: but thus it would be the genitive, and **εἰς τὸ εὐ.** can hardly be taken as equivalent to it: cf. **κοινωνεῖν εἰς**, ch. iv. 15. Their mutual accord was *for the purposes of the Gospel*—i. e. the perfecting, of which he proceeds to treat. "The article **τῇ** is not repeated after **ὑμῶν**, because **κοινωνία εἰς τὸ εὐ.** is conceived as one idea, together." Meyer. Ellic. would understand **κοιν.** as absolute and abstract, 'fellowship,' not 'contribution:' including, without expressly mentioning, 'that particular manifestation of it which so especially marked the liberal and warm-hearted Christians of Philippi:' and it may well be so, even holding my former interpretation: this was the exhibition of their **κοινωνία εἰς τὸ εὐαγγ.**) **from the first day** (of your receiving it) **until now**. This

τοῦτο [k] προσεύχομαι, [k] ἵνα ἡ [l] ἀγάπη [l] ὑμῶν ἔτι [m] μᾶλλον ABDF KLN
καὶ [m] μᾶλλον [n] περισσεύῃ ἐν [o] ἐπιγνώσει καὶ πάσῃ [p] αἰσθή- c e g
σει, 10 [q] εἰς τὸ [r] δοκιμάζειν ὑμᾶς τὰ [s] διαφέροντα, ἵνα ἦτε h k l m
(ὅπως, Acts viii. 15.) [t] εἰλικρινεῖς καὶ [u] ἀπρόσκοποι εἰς [v] ἡμέραν χριστοῦ, 11 [w] πε-
1 gen. subj. 1 Cor. xvi. 24. Col. i. 8. Philem. 5, 7. Rev. ii. 4, 19. πληρωμένοι [xy] καρπὸν [y] δικαιοσύνης τὸν διὰ Ἰησοῦ χρισ-
τοῦ, εἰς δόξαν καὶ ἔπαινον θεοῦ.

m here only.
n constr. (see note), Rom. xv. 13. Col. ii. 7. 2 Pet. xix. 24. xxviii. 3. Prov. i. 4.
o Eph. i. 17 reff. p here only. Exod.
q Eph. i. 13 reff.
r — Luke xii. 56. Rom. ii. 18. Job xxxiv. 3.
s Rom. ii. 18. Gal. ii. 6. Dan. vii. 3.
t 2 Pet. iii. 1 only†. Wisd. vii. 25 only. (-εια, 2 Cor. i. 12. ii 17.)
u Acts xxiv. 16. 1 Cor. x. 32 only†. P. 2 Sir. xxxv. (xxxii.) 21 only.
v ver. 6 reff. w — & constr. Col. i. 9.
x — John iv. 36. Rom. i. 13. vi. 21, 22. ch. iv. 17. James iii. 18. acc., Col. i. 9. Rev. xvii. 3, 4. Ps. xv. 11 A. (not F.)
y Heb. xii. 11. James iii. 18. Prov. xi. 30.

9. περισσευση (*substn of aor: see e. g. vv* 24, 26) BD k m: περισσευοι F: txt AKLℵ rel Clem Chr Thdrt Damasc.

10. om υμας ℵ¹ m: ins ℵ². αλικρινεις (but corrd) ℵ¹.

11. rec καρπων δικ. των, with rel syrr copt Chr: txt A(B)DFKLℵ f m n 17 latt sah æth arm Thdrt-comm Damasc Œc Ambrst Pelag. om τον B 116. 122. for θεου, χριστου D¹: μοι F(not F-lat): *ejus* harl¹.

τοῦτο and ἵνα,—τοῦτο introducing the *substance* of the prayer, ἵνα its *aim*. See, on ἵνα with προσεύχομαι, note, 1 Cor. xiv. 13: and Ellic. here. ἡ ἀγάπη ὑμ.] not, '*towards me*,' as Chrys. (ὅρα πῶς φιλούμενος ἔτι μᾶλλον ἐβούλετο φιλεῖσθαι), Thl., Grot., all.,—nor *towards God and Christ* (Calov., al.), but either perfectly general, as Ellic., or, 'towards one another:' virtually identical with the κοινωνία of ver. 5. In ἡ ἀγάπη ὑμῶν its existence is recognized; in μᾶλλον καὶ μᾶλλον περισσ., its deficiency is hinted at. ἐν is not to be taken as if ἐπίγνωσις and αἴσθησις were departments of Love, *in which it* was to increase: but they are rather elements, in whose increase in their characters Love is also, and as a separate thing, to increase: q. d. 'that your love may increase, but not without an increase in ἐπίγνωσις and αἴσθησις.' For by these Love is guarded from being ill-judged and misplaced, which, separate from them, it would be: and accordingly, on the increase of these is all the subsequent stress laid. ἐπίγνωσις is accurate knowledge of moral and practical truth: αἴσθησις, *perceptivity* of the same, the power of apprehending it: "the contrary of that dulness and inactivity of the αἰσθητήρια τῆς καρδίας (Jer. iv. 19), which brings about moral want of judgment, and indifference" (Meyer). De W. renders it well, **moral tact.** 10.] Purpose of the increase in knowledge and perceptiveness: **with a view to your distinguishing things that are different**, and so choosing the good, and refusing the evil. Meyer's objection to this rendering—that the purpose is, not such *distinction*, but the approval of the good, is, after all, mere trifling: for the former is stated as implying the latter. He would render with Vulg., E. V., Chr. (τὰ διαφέροντα, τουτέστι, τὰ συμφέροντα), Thl., Erasm., Grot., Est., Beng., al., '*approving* (or, as Ellic., with Syr., æth., '*proving*,' '*bringing to the test*') *things that are excellent*,' which certainly is allowable, such sense of διαφέρω being justified by Matt. x. 31, and τὰ διαφέροντα for *præstantiora* occurring Xen. Hier. i. 3; Dio Cassius xliv. 25. But the simpler and more usual meaning of both verbs is preferable, and has been adopted by Thdrt. (διακρίσεως, ὥστε εἰδέναι τίνα μὲν καλά, τίνα δὲ κρείττονα, τίνα δὲ παντάπασι τὰ διαφοράν πρὸς ἄλληλα ἔχοντα), Beza, Wolf, all., Wies., De Wette, al. εἰλικρινεῖς] **pure**:—a double derivation is given for the word: (1) εἵλη, κρίνω: that which is proved in the sunlight,—in which case it would be better written as it is often in our MSS., εἰλ.: and (2) εἶλος (εἰλεῖν, ἴλλειν), κρίνω: that which is proved by rapid shaking, as in sifting. This latter is defended by Stallbaum on Plato, Phæd. p. 66 A, where the word occurs in an ethical sense as here (εἰλικρινεῖ τῇ διανοίᾳ χρώμενος αὐτὸ καθ' αὐτὸ εἰλικρινὲς ἕκαστον ἐπιχειροίη θηρεύειν τῶν ὄντων): see also ib., p. 81 C: and cf. Ellic.'s note here. ἀπρόσκοποι] here as in ref. Acts, used intransitively, **void of offence,—without stumbling**; so Beza, Calv., De W., Wies., al. The transitive meaning, '*giving no offence*' (see ref. 1 Cor.), is adopted by Chr. (μηδένα σκανδαλίσαντες), Thdrt. (?), al., Meyer, al.: but it has here no place in the context, where *other men* are not in question. εἰς ἡμέραν χριστοῦ] See above on ver. 6: but εἰς is not exactly = ἄχρι; it has more the meaning of '*for*,'—'so that when that day comes, ye may be found.' Our tem-

12 [z] Γινώσκειν δὲ ὑμᾶς [z] βούλομαι, ἀδελφοί, ὅτι [a] τὰ κατ' [z] Rom. i. 13. x. 25 al. [a] Acts xxiv. 22. xxv. 14. Eph. vi. 21. Col. iv. 7 al. [b] comparat. — Acts xxv. 10. xxvii. 13. 2 Cor. vii. 7.
ἐμὲ [b] μᾶλλον [c] εἰς [d] προκοπὴν τοῦ εὐαγγελίου [c] ἐλήλυθεν,
13 ὥστε τοὺς [e] δεσμούς μου [f] φανεροὺς ἐν Χριστῷ [f] γενέσθαι
ἐν ὅλῳ τῷ [g] πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν, 14 καὶ

viii. 17. 2 Tim. i. 18 al. Winer, edn. 6, § 25. 4. c — Wisd. xv. 5. (not Mark v. 26. Acts xix. 27.) d ver. 25. 1 Tim. iv. 15 only †. Sir. li. 17. 2 Macc. viii. 8 only μεγάλην προκ. ποιεῖν τῆς ἐπιβολῆς, Polyb. ii. 43. 7 al. e ver. 7 reff. plur. masc. hero only. Judg. xv. 14. neut., Luke viii. 29. Acts xvi. 26. xx. 23. f — Mark xi. 14. Acts vii. 18. 1 Cor. iii. 13. Gen. xlii. 16 g John xviii. 28 (bis) ‖ Mt. Mk., 33. xix. 9. Acts xxiii. 35 only.

13. γενεσθαι bef εν χριστω DF vulg Chr-comm Thl: om εν χρ. a[1]. ins τω bef χριστω ℵ[1](ℵ[3] disapproving) 80. for γενεσθαι, γεγονεναι ℵ[1]: txt ℵ-corr[1](?)[3].

poral use of 'against' exactly gives it.

11. πεπληρωμένοι καρπὸν δικαιοσ.] **filled with** (the accusative of reference or secondary government, reff.) **the fruit of righteousness** (that result of work for God's glory which is the product of a holy life: **δικαιοσ.** being here, the whole purified moral habit of the regenerate and justified man. Cf. *καρπ. τοῦ πνεύματος*, Gal. v. 22,—*τ. φωτός*, Eph. v. 9,—*δικαιοσύνης*, James iii. 18) **which is** (specifies the *καρπός*—that it is not of nor by man, but) **through Jesus Christ** (by the working of the Spirit which He sends from the Father: "Silvestres sumus oleastri et inutiles, donec in Christum sumus insiti, qui viva sua radice frugiferas arbores nos reddit." Calvin) **unto the glory and praise of God** (belongs to **πεπληρωμένοι**).

12—26.] DESCRIPTION OF HIS CONDITION AT ROME: HIS FEELINGS AND HOPES. And first he explains, **12—18.**] *how his imprisonment had given occasion to many to preach Christ: how some indeed had done this from unworthy motives, but still to his joy that, any-how, Christ was preached.* **12.**] According to Meyer, the connexion is with **ἐπιγνώσει** above, whence *γινώσκειν* is placed first:—q. d., 'and as part of this knowledge, I would have you, &c.' [Ellic. cites this view as mine also, but erroneously.] **τὰ κατ' ἐμέ**] **my affairs** (reff.). **μᾶλλον**] **rather** (than the contrary): not, '*more now than before*,' as Hoelemann, which would be expressed by *μᾶλλον ἤδη* or *νῦν μᾶλλον*. **προκοπήν**] **advance** (reff.). The word is common in Polyb. and later authors, but is condemned by Phrynichus, ed. Lobeck, p. 85, as unknown to the Attic writers. **ἐλήλυθεν**] '*evaserunt*,' **have turned out**: so Herod. i. 120, *κ. τά γε τῶν ὀνειράτων ἐχόμενα, τίλεως ἐς ἀσθενὲς ἔρχεται*. **13.**] **so that** (effect of this *εἰς προκ. ἐληλυθέναι*) **my bonds** (the fact of my imprisonment) **have become manifest in Christ** (**φανερ. ἐν χριστῷ** is to be taken together. They became known, not as a matter simply of notoriety, but of notoriety *in Christ*, i. e. in connexion with Christ's cause,—as endured for Christ's sake;—and thus the Gospel was furthered) **in the whole prætorium** (i. e. the *barrack of the prætorian guards* attached to the palatium of Nero [Dio liii. 16, *καλεῖται δὲ τὰ βασίλεια παλάτιον . . . ὅτι ἔν τε τῷ Παλατίῳ* (monte Palatino) *ὁ Καῖσαρ ᾤκει, καὶ ἐκεῖ τὸ στρατήγιον εἶχε*. See Wieseler's note, ii. 403 f.]: not the *camp* of the same outside the city ['castra prætorianorum,' Tac. Hist. i. 31: Suet. Tiber. 37]. That this was so, is shewn by the greeting sent ch. iv. 22 from *οἱ ἐκ τῆς Καίσαρος οἰκίας*, who would hardly have been mentioned in the other case. The word '*prætorium*' is also used of castles or palaces belonging to Cæsar [Suet. Aug. 72, Tiber. 39, Calig. 37, Tit. 8], or to foreign princes [Acts xxiii. 35, Juv. x. 161], or even to private persons [Juv. i. 75]: it cannot be shewn ever to have signified the palatium at Rome, but the above meanings approach so nearly to this, that it seems to me no serious objection can be taken to it. The fact here mentioned *may* be traced to St. Paul being guarded by a prætorian soldier, and having full liberty of preaching the Gospel [Acts xxviii. 30 f.]: but more probably his situation had been changed since then,—see Prolegg. to this Epistle, § iii. 6. I should now say that the **ὅλῳ**, and the *τοῖς λοιποῖς πᾶσιν*, make it more probable that the prætorium is to be taken in the larger acceptation,—the quadrangular camp now forming part of Aurelian's city walls,—including also the smaller camp on the Palatine) **and to all the rest** (a popular hyperbole:—i. e., to others, besides those in the prætorium: not to be taken [Chr., Thdrt., E. V.] as governed by **ἐν** and signifying, '*in all other places*.' The matter of fact interpretation would be, that the soldiers, and those who visited him, carried the fame of his being bound for Christ over all Rome),

14.] **and** (so that) **most of** (not '*many of*,' as E. V., al.) **the brethren in the Lord** (this is the most natural connexion: see on **πέποιθα, -ώς**, standing first

πνεύματος Ἰησοῦ χριστοῦ [20] κατὰ τὴν [n] ἀποκαραδοκίαν ABDF
καὶ [o] ἐλπίδα μου, ὅτι [p] ἐν οὐδενὶ [q] αἰσχυνθήσομαι, ἀλλ' ἐν
[r] πάσῃ [s] παῤῥησίᾳ ὡς πάντοτε καὶ νῦν [t] μεγαλυνθήσεται
χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ [u] ζωῆς εἴτε διὰ θανά-
του. [21] ἐμοὶ γὰρ [v] τὸ ζῆν χριστὸς καὶ [v] τὸ ἀποθανεῖν

n Rom. viii. 19 only. (-κείν. Pa. xxxv. 7 Aq. Jos. B. J. iii. 7. 26. Polyb. xvi. 2. 8.)
o gen. pers., Acts xxviii. 20. 2 Cor. i. 6. Ps. cxlv. 5.
p — ver. 28.
r — Matt. xxiii. 27. Acts iv. 29. xx. 19. Rom. i. 18. 2 Cor. viii. 7 al. fr.
q Luke xvi. 3. 2 Cor. x. 8. 1 Pet. iv. 16. 1 John ii. 28 only. Ps. xxxiv. 4, 26. lxix. 2.
s Eph. iii. 12 reff.
t — Luke i. 46. Acts v. 13. x. 46. 2 Kings viii. 26. (L.P., exc. Matt. xxiii. 5.)
u — 1 Cor. iii. 22. xv. 19. James iv. 14. 1 Pet. iii. 10 (from Ps. xxxiii. 13).
v constr., 1 Cor. xi. 6.

19. for γαρ, δε B m o sah. χρ. bef ιησ. DF goth.
20. for αποκαραδ., καραδοκιαν F h 18. 44. 123 Ath-3-mss. aft ουδενι ins υμων F.
παρρ. bef πασῃ G[1] coptt.
21. aft χριστος ins εστιν F latt.

a meaning can *be dogmatically* objectionable, I am wholly unable to see. Surely, that intercessory prayer should *attain its object*, and the supply take place *in consequence of the prayer*, is only in accord with the simplest idea of any reality in such prayer at all. Then again, is τοῦ πνεύματος a subjective genitive, '*supply which the Spirit gives*,'—so Thdrt. [τοῦ θείου μοι πν. χορηγοῦντος τὴν χάριν], Calv., De W., Meyer, all.:—or objective, the Spirit being *that which is supplied* [so Chrys., Thl., Œc., Grot., Beng., al.] ? Decidedly, I think, the latter, on account [1] of St. Paul's own usage of ἐπιχορηγεῖν with this very word πνεῦμα in Gal. iii. 5, which is quite in point here, and [2] perhaps also, but see Ellic., of the arrangement of the words, which in the case of a subjective genitive would have been κ. τοῦ πν. Ἰ. χ. ἐπιχορηγίας, as in Eph. iv. 16, διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας.—By a delicate touch at the same time of personal humility and loving appreciation of their spiritual eminence and value to him, he rests the advancement of his own salvation, on the supply of the Holy Spirit won for him by their prayers), **20.**] **according to** (for it is '*our confidence*, which hath great recompense of reward,' Heb. x. 35 f.) **my expectation** (not, '*earnest* expectation,' which never seems to be the sense of ἀπό in composition: still less is ἀπό superfluous: but καραδοκεῖν signifies to '*attend*,' '*look out*'—[παρὰ τὴν κάραν ὅλην δοκεῖν ('*observare*'), Thl. ad loc.]; and ἀπό adds the signification of '*from a particular position*,' or better still that of *exhaustion*, '*look out until it be fulfilled*,'—as in '*exspectare*,' ἀπεκδέχομαι, ἀπέχω, &c. See the word thoroughly discussed in the Fritzschiorum Opuscula, p. 150 ff.) **and hope that** (Est., al., take ὅτι argumentatively, *because*: but thus the expectation and hope will have no explanation, and the flow of the sentence will be broken) **in nothing** (in no point, no particular, see ref. It should be kept quite indefinite, not specified as Chrys. [κἂν ὁτιοῦν γένηται]. '*In none*' [of those to whom the Gospel is preached], as Hoelemann, is beside the purpose—no *persons* are adduced, but only the most general considerations) **I shall be ashamed** (general: have reason to take shame for my work for God, or His work in me), **but** (on the contrary: but perhaps after the ἐν οὐδενί this need not be pressed) **in all** (as contrasted with ἐν οὐδενί above) **boldness** (contrast to *shame*:—boldness *on my part*, seeing that life or death are both alike glorious for me—and thus I, my body, the passive instrument in which Christ is glorified, shall any-how be bold and of good cheer in this His glorification of Himself in me) **as always, now also** (that I am in the situation described above, ver. 17) **Christ shall be magnified** (δεικθήσεται ὅτι ἐστι, Thdrt.: by His Kingdom being spread among men. So Ellicott, saying rightly that it is more than '*praised*,' as in my earlier editions) **in my body** (*my body* being the *subject* of *life* or *death*,—in the occurrence of either of which he would not be ashamed, the one bringing active service for Christ, the other union with Him in heaven, ver. 21 ff.), **either by** (means of) **life or by** (means of) **death.**

21.] **For** (justification of the preceding expectation and hope, in either event) **to me** (emphatic) **to live** (continue in life, present), (is) **Christ** (see especially Gal. ii. 20. All my life, all my energy, all my time, is His—I *live Christ*. That this is the meaning, is clear, from the corresponding clause and the context. But many have taken χριστός for the subject, and τὸ ζῆν for the predicate, and others [as Chrys.] have understood τὸ ζῆν in the sense of higher spiritual life. Others again, as Calvin, Beza, &c., have rendered,

C και τι ... ABCDF KLN a b c e f g h k l m n o 17

w κέρδος· 22 εἰ δὲ x τὸ ζῆν y ἐν σαρκί, z τοῦτό μοι a καρπὸς b ἔργου, c καὶ d τί e αἱρήσομαι οὐ f γνωρίζω· 23 g συνέχομαι δὲ ἐκ τῶν δύο, τὴν h ἐπιθυμίαν ἔχων i εἰς τὸ k ἀναλῦσαι

w ch. iii. 7. Tit. i. 11 only †. Gen. xxxvii. 26 Symm.
x 1 Tim. iii. 16 reff.
y Matt. xv. 11
z — Acts xiii. 2. xv. 28. ch. ii. 30. 1 Thess. v. 18. xxiii. 17, 19. Luke vii. 42. Xen. Cyr. i. 3. 17.
a — Matt. xxi. 31. d 2 Thess. ii. 13. Heb. xi. 25 only. Jer. viii. 3. e instr., here only. (Eph. i. 9 reff.) Thuc. vii. 44 al. al. L.P., exc. Matt. iv. 24. Job xxxi. 23.
b see note, and 1 Cor. v. 3. 2 Cor. ii. 2.
c — Matt. xxi. 31. f Luke iv. 38. Acts vii. 57. 2 Cor. v. 14
g in good sense, Luke xxii. 15. 1 Thess. ii. 17. Prov. x. 24. ἐπιθ. πρὸς τὸ ζῆν, Polyb. iii. 63. 6.
h 1 Thess. iii. 10. 2 Thess. i. 5. ii. 2. iii. 2.
i — here (Luke xii. 36) only †. to depart, Judith xiii. 1. 2 Macc. xii. 7. 3 Macc. ii. 34. (-λυσ.ς, 2 Tim. iv. 6. Philo in Flacc. § 21, vol. ii. p. 544, τὴν ἐκ τοῦ βίου τελευταίαν ἀνάλυσιν.)

22. aft *εργου* ins *εστιν* F latt. *αιρησωμαι* B(ita cod).
23. rec (for *δε*) *γαρ*, with (none of our mss) demid(and hal) Syr Thdrt: om copt basm: txt ABCDFKLN rel latt syr sah goth gr-lat-ff. om *εις* DF (latt).

'mihi enim vivendo Christus est et moriendo lucrum,' understanding before *τὸ ζ.* and *τὸ ἀπ.*, *κατά* or the like), and to die ('*to have died*,' aorist; the *act of living* is to him Christ; but it is the *state after* death, *not* the *act of dying*, which is gain to him [the explanation of the two infinitives given here does not at all affect their purely substantival character, which Ellic. defends as against me: *τὸ ζῆν* is life and *τὸ ἀποθανεῖν* is death: but we must not any the more for that lose sight of the tenses and their meaning. *τὸ ἀποθνήσκειν* would be equally substantival, but would mean a totally different thing]) (is) gain. This last word has surprised some Commentators, expecting a repetition of *χριστός*, or something at all events higher than mere *κέρδος*. But it is to be explained by the foregoing context. 'Even if my death should be the result of my enemies' machinations, it will be no *αἰσχύνη* to me, but gain, and my *παῤῥησία* is secured even for that event.'

22.] But if (the syllogistic, not the hypothetical 'if:' assuming that it is so) the continuing to live in the flesh (epexegesis of *τὸ ζῆν* above), this very thing (*τοῦτο* directs attention to the antecedent as the principal or only subject of that which is to be asserted: this very *ζῆν* which I am undervaluing is) is to me the fruit of my work (i. e. that in which the fruit of my apostolic ministry will be involved,—the condition of that fruit being brought forth), then (this use of *καί* to introduce an apodosis is abundantly justified: cf. Simonides, fragm. Danae, *εἰ δέ τοι δεινὸν τόγε δεινὸν ἦν, καί κεν ἐμῶν ῥημάτων λεπτὸν ὑπεῖχες οὖας*: Hom. Il. ε. 897, *εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὅδ' ἀϊδηλος, καί κεν δὴ πάλαι ἦσθα ἐνέρτερος οὐρανιώνων*: Od. ξ. 112, *αὐτὰρ ἐπεὶ δείπνησε κ. ἤραρε θυμὸν ἐδωδῇ, καί οἱ πλησάμενος δῶκε σκύφον, ᾧπερ ἔπινεν*. And the construction is imitated by Virg. Georg. i. 200, 'si brachia forte remisit, Atque illum præceps prono rapit alveus amni.' See Hartung, Partikell. i. 130, where more examples are given. The primary sense is 'also,' introducing a *new feature*—for whereas he had before said that death was gain to him, he now says, *but*, if life in the flesh is to be the fruit of my ministry, then [I must add,—this besides, arises—], &c.) what (i. e. which of the two) I shall choose (for myself) I know not. The above rendering is in the main that of Chr., Thdrt., Œc., Thl., Erasm., Luth., Calv., all., Meyer, De Wette,—and as it appears to me, the only one which will suit the construction and sense. Beza's 'an vero vivere in carne mihi operæ pretium sit et quid eligam ignoro,' adopted [except in his omission of the *τοῦτο* and his rendering of *καρπὸς ἔργου* by 'operæ pretium'] by Conyb., is open to several objections: (1) the harshness of attaching to *οὐ γνωρίζω* the two clauses *εἰ . . . .*, and *τί . . . .*: (2) the doubtfulness of such a construction at all as *οὐ γνωρίζω, εἰ . . . . .* (3) the extreme clumsiness of the sentence when constructed, "*whether this life in the flesh shall be the fruit of my labour, and what I shall choose, I know not*" (Conyb.): (4) in this last rendering, the lameness of the apodosis in the clause *εἰ δὲ* [*τὸ ζῆν ἐν σαρκὶ τοῦτό*] *μοι καρπὸς ἔργου*, which would certainly, were *τοῦτο* to be taken with *τὸ ζῆν*, have been *καρπός μοι ἔργου* or *καρπὸς ἔργου μοι*. **23.**] But (the contrast is to the decision involved in *γνωρίζω*) I am perplexed (reff. and Acts xviii. 5 note: held in, kept back from decision, which would be a setting at liberty) by (*from the direction of*,—kept in on both sides) the two (which have been mentioned, viz. *τὸ ζῆν* and *τὸ ἀποθανεῖν*: not, which *follow*: this is evident by the insignificant position of *ἐκ τῶν δύο* behind the emphatic verb *συνέχομαι*, whereas, had the two been the *new* particulars about to be mentioned, *τὸ ἀναλῦσαι* and *τὸ ἐπιμένειν*,

καὶ συν χριστῳ εἶναι, πολλῳ γαρ [j] μᾶλλον [k] κρεισ-
σον· 24 τὸ δὲ [l] ἐπιμένειν ἐν τῇ σαρκὶ [m] ἀναγκαιότερον [d] μενω ἐν ABCDF KLN a b
δι' ὑμᾶς. 25 καὶ τοῦτο [n] πεποιθὼς οἶδα ὅτι [o] μενῶ c d e f g h k l m
καὶ [p] παραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν [q] προκοπὴν
καὶ [r] χαρὰν τῆς [r] πίστεως, 26 ἵνα τὸ [s] καύχημα ὑμῶν n o 17
[t] περισσεύῃ ἐν χριστῷ Ἰησοῦ [u] ἐν ἐμοὶ διὰ τῆς ἐμῆς

[j] double compar., Mark vii. 36. 2 Cor. vii. 13. Winer, edn. 6, § 35. 1.
[k] = 1 Cor. vii. 9, 38. 1 Pet. iii. 17. 2 Pet. ii. 21. Prov. iii. 14. (1 Cor. xi. 17. xii. 31. Heb. i. 4 al12.)
[l] Gal. i. 18 reff
[m] = Acts xiii. 46. ch. ii. 25. 1 Cor. xii. 12. [t] 2 Cor. ix. 5. Heb. viii. 3. Tit. iii. 14 (Acts x. 24) only†. [u] 2 Macc. ix. 21
[n] constr., ver. 6. [o] = John xx. 23, 23. 1 Cor. xv. 6. [p] 1 Cor. xvi. 6. Heb. vii. 23. James i. 25 only. Gen. xliv. 33. [q] ver. 12 reff. [r] see Rom. xv. 13. 1 Pet. i. 8. [s] Paul (Rom. iv. 2 al3.) only, exc. Heb. iii. 6. Deut. x. 21. [t] Rom. iii. 7. 2 Cor. i. 5 al. Tobit iv. 16.
[u] = Rom. xv. 17. ii. 17 al.

for πολλω, πoσω D¹F Victorin. Steph om γαρ, with DFKL𝔑¹ rel latt basm goth $Orig_1$ Bas Chr Thdrt Thl Œc Aug_{aliq}: ins ABC𝔑-corr¹ obl f 17. 67² copt Clem $Orig_2$ $Aug_{saepe\ et\ expr}$ $Ambrst\ Ambr_1$.

24. επιμενειν B Petr-alex. om εν AC𝔑 c k o Clem $Orig_3$ Petr-alex Chr Cyr: ins BDFKL rel Thdrt Damasc Thl Œc.

25. rec συμπαραμενω (*corrn on account of the unusual dative follg*), with D³KL rel Chr_{expr} Thdrt Damasc Thl Œc: *permanebo* latt: txt ABCD¹F𝔑 17. 67². at end add υμων 𝔑¹(𝔑³ disapproving).

it would have been ἐκ δὲ τῶν δύο συνέχομαι), **having my desire towards** (εἰς belongs to ἔχων, not to ἐπιθυμίαν. The E. V., '*having a desire to*,' would be ἐπιθυμίαν ἔχων τοῦ, and entirely misses the delicate sense) **departing** (from this world—used on account of σὺν χρ. εἶναι following. The *intransitive* sense of ἀναλύω is not properly such, but as in the Latin *solvere*, elliptical, to *loose* [anchor or the like: see reff.] *for departure, for return*, &c.) **and being with Christ** ("valet hic locus ad refellendum eorum deliramentum, qui animas a corporibus divisas dormire somniant: nam Paulus aperte testatur, nos frui Christi præsentia quum dissolvimur." Calv.; and similarly Est. Thus much is true: but not perhaps that which some have inferred from our verse, that it shews a change of view respecting the nearness of the Lord's advent—for it is only said *in case of* his death: he immediately takes it up [ver. 25] by an assurance that he should continue with them: and cf. ver. 6; ch. iii. 20, 21, which shew that the advent was still regarded as imminent), **for it is by far better** (ref. Mark, and examples in Wetst., Plato, Hip. Maj. § 56, οἶει σοι κρεῖττον εἶναι ζῆν μᾶλλον ἢ τεθνάναι: Isocr. Helen. 213 c, οὕτως ἡγανάκτησεν ὥσθ' ἡγήσατο κρεῖττον εἶναι τεθνάναι μᾶλλον: ib. Archidam. 134 c, πολὺ γὰρ κρεῖττον ἐν ταῖς δόξαις αἷς ἔχομεν τελευτῆσαι τὸν βίον μᾶλλον ἢ ζῆν ἐν ταῖς ἀτιμίαις): **but to continue** (the preposition gives the sense of *still*, cf. Rom. vi. 1) **in my flesh** (the article makes a slight distinction from ἐν σαρκί, abstract, ver. 22) **is more needful** (this comparison contains in itself a mixed construction, between ἀναγκαῖον and αἱρετώτερον or the like) **on account of you** (and others—but the expressions of his love are now directed solely to them. Meyer quotes from Seneca, Epist. 98:—'vitæ suæ adjici nihil desiderat sua causa, sed eorum, quibus utilis est.' Cf. also a remarkable passage from id. Epist. 104 in Wetst.). **25.**] **And having this confidence** (Thl., al., take τοῦτο with οἶδα, and render πεποιθώς adverbially, '*confidently*,'—which last can hardly be, besides that οἶδα will thus lose its reference, τοῦτο . . . . ὅτι being unmeaning in the context), **I know that I shall remain and continue alive** (so Herod. i. 30, σφι εἶδε ἅπασι τέκνα ἐκγενόμενα, καὶ πάντα παραμείναντα. συμπαραμένω [see var. readd.] occurs in Ps. lxxi. 5, and in Thuc. vi. 89) **with you all** (the dative may either be after the compound verb, or better perhaps a '*dativus commodi*') **for your advancement and joy in your faith** (both προκ. and χαρ. govern τῆς πίσ. which is the subjective genitive; it is their faith which is to advance, by the continuance of his teaching, and to rejoice, as explained below, on account of his presence among them), **26.**] **that your matter of boasting** (not, as Chr., '*mine in you*:' nor, as commonly rendered, '*your boasting*' [καύχησις]. Their Christian matter of boasting in him was, the possession of the Gospel, which they had received from him, which would abound, be assured and increased, by his presence among them) **may abound in Christ Jesus** (its field, element of increase, it being a Christian matter of glorying) **in me** (its field, element, of *abounding in Christ Jesus*, I being the worker of that which

[v] παρουσίας πάλιν [w] πρὸς ὑμᾶς. 27 [x] Μόνον [y] ἀξίως τοῦ εὐαγγελίου τοῦ χριστοῦ [z] πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε [a] ἀπὼν [*] ἀκούσω [b] τὰ περὶ ὑμῶν, ὅτι [c] στήκετε ἐν ἑνὶ πνεύματι, [d] μιᾷ [d] ψυχῇ [e] συναθλοῦντες τῇ πίστει τοῦ [f] εὐαγγελίου, 28 καὶ μὴ [g] πτυρόμενοι [h] ἐν μηδενὶ

v — 1 Cor. xvi. 17. 2 Cor. vii. 6, 7. ch. ii. 12 al.† 2 Macc. viii. 12. xv. 21 only.
w Gal. iv. 18 reff
x Gal. ii. 10. v. 13.
y Eph. iv. 1

reff. z Acts xxiii. 1 only †. 2 Macc. vi. 1. xi. 25 only. (-ευμα, ch. iii. 20.) a mostly w. παρών, 1 Cor. v. 3. 2 Cor. x. 1, 11. xiii. 2, 10. Wisd. xi. 11. xiv. 17. alone, Col. ii. 5 only. Job vi. 13. Wisd. ix. 6 only. b Luke xxiv. 19, 27. Acts xxiv. 10. ch. ii. 19, 20 al. Col. iv. 8. w. acc., ch. ii. 23 al. c Gal. v. 1 reff. d Acts iv. 32 only. 1 Chron. xii. 38. e ch. iv. 3 only †. f gen. obj., see Col. ii. 12 reff. g here only †. ἵπποι . . . πτυρόμενοι, Diod. Sic. xvii. 84. h ver. 20.

27. om του χριστου ℵ¹ arm-ed : ins ℵ-corr¹. om ειτε απων ℵ¹ : ins ℵ-corr¹ obl. *ἀκούω BD¹ℵ basm : ακουσω ACD³FKLℵ-corr¹ obl rel (*audiam* latt).

furnishes this material) by means of my presence again with you.

27—II. 18.] EXHORTATIONS TO UNITED FIRMNESS, TO MUTUAL CONCORD, TO HUMILITY; AND IN GENERAL TO EARNESTNESS IN RELIGION. 27.] μόνον,—i. e. I have but this to ask of you, in the prospect of my return:—see reff.

πολιτεύεσθε] The πολίτευμα being the heavenly state, of which you are citizens, ch. iii. 20. The expression is found in Jos. (Antt. iii. 5. 8) and in Philo, and is very common in the fathers: e. g. Ps-Ignat. Trall. 9, p. 789, ὁ λόγος σὰρξ ἐγένετο, κ. ἐπολιτεύσατο ἄνευ ἁμαρτίας,—Cyr. Jer. Catech. Illum. iv. 1, p. 51, ἰσάγγελον βίον πολιτεύεσθαι. See Suicer in voc. The emphasis is on ἀξίως τ. εὐ. τοῦ χρ.

ἵνα εἴτε κ.τ.λ.] This clause is loosely constructed,—the verb ἀκούσω belonging properly only to the second alternative, εἴτε ἀπών, but here following on both. Meyer tries to meet this by understanding ἀκούσω in the former case, '*hear from your own mouth*:' but obviously, ἰδών is the real correlative to ἀκούσω, only constructed in a loose manner: the full construction would be something of this kind, ἵνα, εἴτε ἐλθὼν κ. ἰδὼν ὑμᾶς εἴτε ἀπὼν κ. ἀκούσας τὰ περὶ ὑμῶν, γνῶ ὅτι στήκετε. Then τὰ περὶ ὑμῶν, ὅτι στήκετε is another irregular construction—the article generalizing that which the ὅτι particularizes, as in *οἶδά σε, τίς εἰ*, and the like.

ἐν ἑνὶ πνεύματι] refers to the unity of spirit in which the various members of the church would be fused and blended in the case of *perfect unity*: but when Meyer and De W. deny that the Holy Spirit is meant, they forget that this one spirit of Christians united for their common faith would of necessity be the Spirit of God which penetrates and inspires them: cf. Eph. iv. 3, 4. Then, as this Spirit is the highest principle in us,—he includes also the lower portion, the animal soul; μιᾷ ψυχῇ συναθλοῦντες] These words must be taken together, not ψυχῇ taken with στήκετε as in apposition with πνεύματι (Chr., Thl., all.), which would leave συναθλ. without any modal qualification. The ψυχή, receiving on the one hand influence from the spirit, on the other impressions from the outer world, is the sphere of the affections and moral energies, and thus is that in and by which the exertion here spoken of would take place. συναθλοῦντες, either *with one another* (so Chr., Thdrt., Thl., Œc., all., De W., al.), or *with me* (so Erasm., Luth., Beza, Bengel, al., Meyer). The former is I think preferable, both on account of the ἐν πν. and μιᾷ ψυχῇ, which naturally prepare the mind for an *united* effort, and because *his own* share in the contest which comes in as a new element in ver. 30, and which Meyer adduces as a reason for his view, seems to me, on that view, superfluous; ἐμοί after συναθλοῦντες (cf. ch. iv. 3) would have expressed the whole. I would render then as E. V., **striving together**. τῇ πίστει is a 'dativus commodi'—**for the faith**, cf. Jude 3—not, as Erasm. Paraphr., '*with the faith*,' 'adjuvantes decertantem adversus impios evangelii fidem:' for such a personification of πίστις would be without example: nor is it a dative of the *instrument* (Beza, Calv., Grot., al.), which we have already had in ψυχῇ, and which could hardly be with τοῦ εὐαγ. added. 28.] πτύρω, akin to πτοέω, πτόησσω, πτήσσω, to **frighten**, especially said of animals (ref.), but often also used figuratively, e. g. by Plato, Axioch. p. 370 A, οὐκ ἂν ποτε πτυρείης τὸν θάνατον: Ps-Clem. Hom. ii. 39, p. 71, πτύραντες τοὺς ἀμαθεῖς ὄχλους.

ἐν μηδενί] in **nothing**, see on ver. 20.

The ἀντικείμενοι, from the comparison which follows with his own conflict, and the ὑπὲρ αὐτοῦ πάσχειν, must be the *adversaries of the faith*, whether Jews or

ABCDF KL[rel] a b c d e f g h k l m n o 17

i Gal. v. 17 reff. j = Col. ii. 23. attr., Mark xv. 16. 1 Tim. iii. 16 al. k Rom. iii. 25, 26. 2 Cor. viii. 24 only †. l Matt. vii. 13. John xvii. 12. 1 Tim. vi. 9 reff. Jer. xxvi. (xlvi.) 21. m Rom. xiii. 11. 1 Cor. vi. 6, 8. Eph. ii. 8. 3 John 5. n = Acts iii. 14. 1 Cor. ii. 12. o Gal. ii. 16 reff. p Gal. iii. 4 reff. q Col. ii. 1. r as above (q). 1 Thess. ii. 2. 1 Tim. vi. 12. 2 Tim. iv. 7. Heb. xii. 1 only. Isa. vii. 18 s constr. of part., Acts xxvi. 3. Col. iii. 16 al. t = Acts xiii. 15. xv. 31. Rom. xii. 8. Heb. xii. 5 al. L.P.H. 1 Macc. x. 24.

28. rec (for *εστιν αυτοις*) *αυτοις μεν εστιν*, with KL rel Thdrt: *εστιν αυτοις μεν* D[3] syr Chr Thl: *αυτοις* (alone) o: txt ABCD[1]FN 17 am(with fuld tol) Syr coptt goth Ambrst Pelag. rec *υμιν* (*corrn to suit αυτοις*), with D[3]FKL rel vulg syr coptt goth Chr[1] Thdrt Ambrst: *ημιν* C[1]D[1] Damasc: txt ABC[2]N 17 D-lat Chr-ms Aug.

29. *ημιν* A 35. om 1st *το* F 3. 68[2]. 73. 120 Œc-comm.

30. aft *οιον* ins *και* D[1]F latt Ambrst Pelag: aft *ειδετε*, C[1]. rec *ιδετε*, with B[2]D[3]FKL d m n Thl Œc: txt AB[1]CD[1]N rel 67[2] Clem Chr Thdrt Damasc[1].

Gentiles, cf. 1 Cor. xvi. 9. *ἥτις*, viz. *τὸ ὑμᾶς μὴ πτύρεσθαι*, fem., on account of *ἔνδειξις*, following: see a similar *ἥτις*, Eph. iii. 13. *ἔνδ. ἀπωλ.*, because it will shew that all their arts are of no avail against your union and firmness and hopefulness: and thus their own ruin (*spiritual*, as the whole matter is spiritual), in hopelessly contending against you, is pointed out, not perhaps to themselves *as perceiving it*, but to themselves if they *choose* to perceive it. *ὑμῶν δὲ σω.*] but (is a sign) of your (see var. readd.) salvation (*spiritual* again: not merely, *rescue and safety from them*), and this (viz. the *sign*, to them of perdition, to you of your salvation: not to be referred to *σωτηρίας*, nor merely to *ὑμῶν δὲ σωτ.* [Calv., al.], nor to both *ἀπωλ.* and *σωτ.*, nor to the following sentence [Clem. Alex. (Strom. iv. 13, vol. i. p. 614 P.), Chrys., Thdrt., al.], but simply to *ἔνδειξις*: the sign is one from God) from God,—because (proof that the sign is from God, in that He has granted to *you* the double proof of His favour, not only, &c.) to you (first emphasis) it was granted (second emphasis—'gratiæ munus, signum salutis (?) est.' Beng. The aorist refers to the fact in the dealings of God regarded as a historical whole), on behalf of Christ (the Apostle seems to have intended immediately to add *πάσχειν*, but, the *οὐ μόνον κ.τ.λ.* coming between, he drops *τὸ ὑπὲρ χριστοῦ* for the present, and takes it up again by and by with *ὑπὲρ αὐτοῦ*. The rendering of *τὸ ὑπ. χ.*, *absolute*, '*to you it is given in the behalf of Christ*' (E.V.), 'quod attinet ad Christi causam,' is manifestly wrong), not only to believe on Him, but also on his behalf to suffer,

30.] having (the nominative instead of the dative, the subjective *ὑμεῖς* being before the Apostle's mind: so Eph. iv. 2,—Thuc. iii. 36, *ἔδοξεν αὐτοῖς . . . . ἐπικαλοῦντες*: ib. vi. 24, *καὶ ἔρως ἐνέπεσε πᾶσιν . . . . εὐέλπιδες ὄντες*: Sallust, Jug. 112, '*populo Romano melius visum . . . . rati*:' see other examples in Kühner, ii. p. 377. This is far better than with Lachm., al., to parenthesize *ἥτις . . . . πάσχειν*, which unnecessarily breaks the flow of the sentence) the same conflict (one in its nature and object) as ye saw (viz. when I was with you, Acts xvi. 16 ff.) in me (in my case as its example); and now hear of in me (*ἐν ἐμοί*, as before, not '*de* me.' He means, by report of others, and by this Epistle). II. 1—11.] *Exhortation to unity and humility* (1—4), *after the example of Christ* (5—11).

1.] He introduces in the fervour of his affection (*ὅρα πῶς λιταρῶς, πῶς σφοδρῶς, πῶς μετὰ συμπαθείας πολλῆς*, Chr.) four great points of the Christian life and ministry, and by them enforces his exhortation. Mey. observes, that the four fall into *two pairs*, in each of which we have first the objective principle of Christian life (*ἐν χριστῷ* and *πνεύματος*), and next the subjective principle (*ἀγάπης* and *σπλάγχ. κ. οἰκτιρμοί*). And thus the awakening of motives by these four points is at the same time (so Chrys. above) powerful and touching. *παράκλησις*] here, exhortation, not '*comfort*,' which follows in *παραμύθιον*. *ἐν χριστῷ* specifies the *element* of the exhortation. *παραμύθ.*] better comfort, than '*persuasion*:' it corresponds (see above) to *σπλ. κ. οἰκτιρ.* in the other pair: see also reff. *παραμυθία*, the ear-

εἴ τι [u] παραμύθιον ἀγάπης, εἴ τις [v] κοινωνία πνεύματος, εἴ τις [w] σπλάγχνα καὶ [y] οἰκτιρμοί, [2] [z] πληρώσατέ μου τὴν [z] χαράν, [a] ἵνα [b] τὸ αὐτὸ [b] φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, [c] σύμψυχοι τὸ ἓν [b] φρονοῦντες, [3] μηδὲν [d] κατ' [e] ἐριθείαν μηδὲ κατὰ [f] κενοδοξίαν, ἀλλὰ τῇ [g] ταπεινοφροσύνῃ ἀλλήλους [h] ἡγούμενοι [i] ὑπερέχοντας ἑαυτῶν, [4] μὴ τὰ

[u] here only †. Wisd. iii. 18 only. Thucyd. v. 103. Soph. Electr. 126.
[v] = 1 Cor. i. 9. 2 Cor. xiii. 13. (Acts ii. 42 al. Lev. vi. 2. Wisd. viii. 18 only.)
[w] see note.
[x] ch. i. 8 reff.
[y] Rom. xii. 1. 2 Cor. i. 3. Col. iii. 12. Heb. x. 28 only. Isa. lxiii. 15. 18. 1 John i. 4. 2 John 12.
[z] = John iii. 29. xv. 11. xvi. 24. xvii. 13. 1 John i. 4. 2 John 12.
[a] = Matt. xviii. 6. John viii. 56.
[b] Rom. xii. 16. xv. 5. 2 Cor. xiii. 11. ch. iv. 2. τὸ ἓν φρ., here only. φρ. = Rom. viii. 5. ch. iii. 15 al. 1 Macc. x. 20.
[c] here only †.
[d] = Matt. xix. 3. Acts iii. 17. Eph. i. 11. ch. iv. 11.
[e] Gal. v. 20 reff.
[f] here only †. Wisd. xiv. 14 only. Polyb. iii. 81. 9 al. (-ξον, Gal. v. 26.)
[g] Eph. iv. 2 reff.
[h] = Acts xxvi. 2. 2 Cor. ix. 5 al. Job xlii. 6.
[i] Rom. xiii. 1. ch. iii. 8. iv. 7. 1 Pet. ii. 18 only. Exod. xxvi. 13.

CHAP. II. 1. for τι, τις D¹·⁴L. rec (for last τις) τινα, with 57(ed Alter) al(e sil "si in ullis, in perpaucis certe codicibus græcis" Reiche p. 213. Cf also ib. p. 211 note 7): τι b e h m o 4. 18. 37. 46. 72-4. 116-32-9. 219¹ Clem Chr-ed-montf: τε 109 Thdrt-ms: txt ABCDFKLℵ rel al$_{pl}$(in Reiche) Bas Damasc Thl Œc.

2. for το ἑν, το αυτο ACℵ¹ 17: *id ipsum* vulg Pelag: txt ℵ³ &c.

3. rec (for κατ') κατα, with AD³ rel: txt BCD¹FL l m n 17. rec (for μηδὲ κατὰ) ἤ, with DFKL rel Chr Thdrt: txt ABCℵ(but ℵ³ disapproves κατα) m 17 vulg D-lat copt Victorin Ambrst Aug. προηγουμενοι D¹·³K 80. ins τους bef υπερ. B. υπερεχοντες DF.

lier form, occurs in the same sense 1 Cor. xiv. 3; Wisd. xix. 12. ἀγάπης is the subjective genitive,—'consolation furnished by love.' κοιν. πν.] **communion,—fellowship, of the *Holy Spirit*,** cf. ref. 2 Cor.: not, '*spiritual communion*' (De W., al.). The MSS. evidence in favour of the reading εἴ τις is overwhelming; and in Tischendorf's language, "nobis servandum erit τις, nisi malumus grammatici quam editoris partes agere." It is in its favour, that almost all the great MSS. have εἴ τι before παραμύθιον. For if εἴ τις had been a mere mechanical repetition of the preceding, why not in one place as well as in the other? And if this were once so, and the former τις got altered back to its proper form, why not this also? The construction may be justified perhaps as analogous to ὄχλου . . . ἐχόντων, Mark viii. 1; see also Luke ii. 17; vii. 49: though, it must be confessed, it is the harshest example of its kind.

σπλάγχνα, of *affectionate emotion* in general: οἰκτιρμοί, of the *compassionate* emotions in particular. So Tittm. p. 68 a: —**tenderness and compassion,** Conyb.—'herzliche Liebe und Barmherzigkeit,' Luth.

I may remark, that the exhortation being addressed to the Philippians, the εἴ τις and εἴ τι are to be taken subjectively—**If there be with you any &c.** 2.] πληρώσατε has the emphasis—'he already had joy in them, but it was not *complete*, because they did not walk in perfect unity:' cf. ch. i. 9. ἵνα, of the *purpose*, as always—but here as frequently, of a correlative result, *contemplated as* the purpose: never, however, without reason: e.g., here the unanimity of the Philippians is the far greater and more important result, to which the πληροῦν μου τὴν χ. is but accessory. τὸ αὐτὸ φρονῆτε] This expression (**be of the same mind**) is more general than τὸ ἓν φρονοῦντες ('*being of one mind*') below. And this is all that can be reasonably said of the difference between them. In the more fervid portions of such an Epistle as this, we must be prepared for something very nearly approaching to tautology. βαβαί, says Chrys., ποσάκις τὸ αὐτὸ λέγει ἀπὸ διαθέσεως πολλῆς. τ. αὐτὴν ἀγάπ. ἔχοντες] τουτέστιν, ὁμοίως καὶ φιλεῖν κ. φιλεῖσθαι, Chrys. σύμψ. τ. ἓν φρ.] to be taken together as one designation only: σύμψ. having the emphasis, and defining the τὸ ἓν φρ., **with union of soul, unanimous** (minding one thing). So that the Apostle does not, as Œc., διπλασιάζει τὸ ὁμοφρονεῖν. 3.] μηδὲν—φρονοῦντες, scil. from the last verse:—**entertaining no thought in a spirit of** (according to, after the manner of) **self-seeking** (see note, Rom. ii. 8, on the common mistaken rendering of this word), **nor in a spirit of vainglory** (κενοδοξία, ματαία τις περὶ ἑαυτοῦ οἴησις, Suidas), **but by means of humility of mind** (article either generic or possessive: in the latter case assuming ταπεινοφροσύνη as a Christian grace which you possess. The dative is either modal [ch. i. 18. Rom. iv. 20], or instrumental, or more properly perhaps,

k — 2 Cor. iv. 18 (Gal. vi. 1 reff.). m Mark xvi. 12 only. Isa. xliv. 13. 1 Cor. xi. 7. Gal. i. 14 reff. particip., 1 Cor. ix. 19. Philem. 8. 2 Pet. iii. 15. (ver. 3 reff.) Job xii. 19. o here only †. (see note.) p — James i. 2.

ἑαυτῶν ἕκαστοι [k] σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστοι. ABCDF KLℵ a b
[5] τοῦτο [b] φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν χριστῷ Ἰησοῦ, [6] ὃς c d e f g
ἐν [m] μορφῇ θεοῦ [n] ὑπάρχων οὐχ [o] ἁρπαγμὸν [p] ἡγήσατο τὸ h k l m
n o 17

4. for ἑαυτων, ἑαυτου C^2 Thl_1: ετερου Thl_1. rec (for 1st εκαστοι) εκαστος, with CDKLℵ rel vss gr-ff: txt ABℵ 17 vulg spec lat-ff. rec σκοπειτε, with L rel copt Chr Thdrt: σκοπειτω K k 73 syrr Thl: txt ABCDFℵ c 17 latt goth arm Ath lat-ff. om και D^1FK o latt arm Bas lat-ff(not Aug). for 2nd τα, το D^2K a h l n 67^2 Ec. ins των bef ετερων D^1F b^1 c k o. rec (for 2nd εκαστοι) εκαστος, with KL rel D-lat syrr goth Chr Cyr Thdrt: om F vulg lat-ff: txt ABDℵ 17 copt Bas. (C defective.) ACℵ Cyr_1 join 2nd εκαστ. to follg.

5. rec aft τουτο ins γαρ, with DFKLℵ^3 rel latt syr goth Chr Thdrt Damasc Victorin Hil Ambrst: om ABCℵ^1 k m 17 arm Orig Ath &c. rec (for φρονειτε) φρονεισθω, with C^1KL rel copt goth arm Orig Eus Ath Cyr_1 Chr $Thdrt_2$ Damasc: φρονειτω εκαστος Cyr_{all_q} Thdot-ancyr: txt ABC^{1}DFℵ 17. 67^2 latt Cyr_{sepe} Ambrst Pelag Ruf Hil.

6. om το F 109 Eus_2 Did.

causal: see Ellicott's note) **esteeming one another superior to yourselves** (i. e. each man his neighbour better than himself); **each** (the plural is only found here in the N. T., and unusual elsewhere: it occurs in Thuc. i. 2, ῥᾳδίως ἕκαστοι τὴν ἑαυτῶν ἀπολείποντες,—Hom. Od. ι. 164, πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι ἠφύσαμεν) **regarding** (cf. both for expressions and sense, Herod. i. 8, πάλαι τὰ καλὰ ἀνθρώποισι ἐξεύρηται . . . ἐν τοῖσιν ἓν τόδε ἐστί, σκοπέειν τινὰ τὰ ἑωῦτοῦ: Thuc. vi. 12, τὸ ἑαυτοῦ μόνον σκοπῶν) **not their own matters, but each also the matters of others** ("this second clause [Mey.] is a feebler contrast than might have been expected after the absolute negation in the first." The καί shews that that first is to be taken with some allowance, for by our very nature, each man must σκοπεῖν τὰ ἑαυτοῦ in some measure). On the nature of the strife in the Philippian church, as shewn by the exhortations here, see Prolegg. § ii. 7. 5—11.] *The exhortation enforced, by the example of the self-denial of Christ Jesus.* The monographs on this important passage, which are very numerous, may be seen enumerated in Meyer. For (reason for the exhortation of the preceding verse) **think this in** (not '*among*,' on account of the ἐν χρ. Ἰ. following. On the reading, see various readings, and Fritzschiorum Opuscula, p. 49 note) **yourselves, which was** (ἐφρονεῖτο) **also in Christ Jesus** (as regards the dispute, whether the λόγος ἄσαρκος or the λόγος ἔνσαρκος be here spoken of, see below. I assume now, and will presently endeavour to prove, that the Apostle's reference is first to the *taking on Him* of our humanity, and then to his *further humiliation in* that humanity): **who subsisting** (originally: see on ὑπάρχω and εἰμί, Acts xvi. 20. Less cannot be implied in this word than eternal præ-existence. The participle is hardly equivalent to "although he subsisted," as Ellic., still less "inasmuch as he subsisted;" but simply states its fact as a link in the logical chain, "subsisting as He did;" without fixing the character of that link as causal or concessive) **in the form of God** (not merely the *nature* of God, which however is *implied*: but, as in Heb. i. 3, the ἀπαύγασμα τ. δόξης κ. χαρακτὴρ τ. ὑποστάσεως αὐτοῦ — cf. John v. 37, οὔτε εἶδος αὐτοῦ ἑωράκατε, with ib. xvii. 5, τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. "Ipsa natura divina decorum habebat infinitum in se, etiam sine ulla creatura illam gloriam intuente." Beng. See also Col. i. 15; 2 Cor. iv. 4. That the divine *nature* of Christ is not here meant, is clear: for He did not with reference to *this* ἐκένωσεν ἑαυτόν, ver. 7) **deemed not his equality** (notice ἴσα, not ἴσον, bringing out equality in nature and essence, rather than in Person) **with God a matter for grasping.** The expression is one very difficult to render. We may observe, (1) that ἁρπαγμόν holds the emphatic place in the sentence: (2) that this fact casts τὸ εἶναι ἴσα θεῷ into the shade, as secondary in the sentence, and as referring to the state indicated by ἐν μορφῇ θεοῦ ὑπάρχων above: (3) that ἁρπαγμός strictly means, as here given, the *act* of seizing or snatching [so in the only place in profane writers where it occurs, viz. Plut. de Puerorum educ. p. 120 A, καὶ τοὺς μὲν Θήβησι κ. τοὺς Ἡλιδὶ φευκτέον ἔρωτας, κ. τὸν ἐκ Κρήτης καλούμενον ἁρπαγμόν. One thing must also be remembered,—that in the word, the leading idea is not 'snatching *from another*,' but 'snatching, grasping, *for one's self*:'—it

εἶναι [q]ἴσα [q]θεῷ, [7] ἀλλὰ ἑαυτὸν [r]ἐκένωσεν [m]μορφὴν δούλου

[q] John v. 18. τιμῷ ἴσα θεοῖς, Diod. Sic. i. 89. ἴσα τῷ θεῷ σέβειν, Paus. Corinth. 2. τιμὴν δὲ λελόγχασ' ἴσα θεοῖσι, Hom. Odyss. λ. 304, see 2 Macc. ix. 12. ἴσα, Luke vi. 34. Rev. xxi. 16 only. Wisd. vii. 4 only. -ον, Matt. xx. 12. Mark xiv. 56, 59. John as above. Acts xi. 17 only. Ezek. xl. 5. [r] — here only. Jos. Antt. viii. 10. 2, τοὺς θησαυροὺς ἐξεκένωσε. (Rom. iv. 14. 1 Cor. i. 17. ix. 15. 2 Cor. ix. 3 only. Jer. xiv. 2. xv. 9 only.)

7. [αλλα, so BFℵ.]

answers to τὰ ἑαυτῶν σκοποῦντες above], not [ἅρπαγμα] the *thing so seized or snatched*: but that here, τὸ εἶναι ἴσα θεῷ, i. e. a *state*, being in apposition with it, the difference between the *act* [subjective] and the *thing* [objective] would logically be very small: (4) that τὸ εἶναι ἴσα θεῷ is no *new* thing, which He thought it not robbery to *be*, i. e. to *take upon Him*,—but His state already existing, *respecting which* He οὐχ ἡγήσατο &c.: (5) that this clause, being opposed by ἀλλά to His great act of self-denial, cannot be a mere secondary one, conveying an additional detail of His Majesty in His præ-existent state, but must carry the whole weight of the negation of selfishness on His part: (6) that this last view is confirmed by the ἡγήσατο, taking up and corresponding to ἡγούμενοι above, ver. 3. (7) Other renderings have been:—(*a*) of those who hold τὸ εἶναι ἴσα θεῷ, as above to be virtually identical with ἐν μορφῇ θεοῦ ὑπάρχειν before,—Chrys. says, ὁ τοῦ θεοῦ υἱὸς οὐκ ἐφοβήθη καταβῆναι ἀπὸ τοῦ ἀξιώματος. οὐ γὰρ ἁρπαγμὸν ἡγήσατο τὴν θεότητα, οὐκ ἐδεδοίκει μή τις αὐτὸν ἀφέληται τὴν φύσιν ἢ τὸ ἀξίωμα. διὸ καὶ ἀπέθετο αὐτό, θαῤῥῶν ὅτι αὐτὸ ἀναλήψεται· καὶ ἔκρυψεν, ἡγούμενος οὐδὲν ἐλαττοῦσθαι ἀπὸ τούτου. διὰ τοῦτο οὐκ εἶπεν οὐχ ἥρπασεν, ἀλλὰ οὐχ ἁρπαγμὸν ἡγήσατο, ὅτι οὐχ ἁρπάσας εἶχε τὴν ἀρχήν, ἀλλὰ φυσικήν, οὐ δεδομένην, ἀλλὰ μόνιμον κ. ἀσφαλῆ. And so in the main, Œc., Thl., Aug.:—Beza, "*non ignoravit, se in ea re* (*quod Deo patri coequalis esset*) *nullam injuriam cuiquam facere, sed suo jure uti: nihilominus tamen quasi jure suo cessit*"—and so Calvin, but wrongly maintaining for ἡγήσατο a subjunctive sense: '*non fuisset arbitratus*:' Thdrt., θεὸς γὰρ ὤν, κ. φύσει θεός, κ. τὴν πρὸς τὸν πατέρα ἰσότητα ἔχων, οὐ μέγα τοῦτο ὑπέλαβε. τοῦτο γὰρ ἴδιον τῶν παρ' ἀξίαν τιμῆς τινος τετυχηκότων. ἀλλὰ τὴν ἀξίαν κατακρύψας, τὴν ἄκραν ταπεινοφροσύνην εἵλετο, κ. τὴν ἀνθρωπείαν ὑπέδυ μορφήν: and so, nearly, Ambr., Castal., all.; — Luther, Erasm., Grot., Calov., all.,—'*He did not as a victor his spoils, make an exhibition of &c., but*' . . . . (*β*) of those who distinguish τὸ εἶναι ἴσα θεῷ from ἐν μορφῇ θεοῦ ὑπάρχειν: Bengel,—'*Christus, quum posset esse pariter Deo, non arripuit, non duxit rapinam, non subito usus est illa facultate*:' De Wette, '*Christ had, when He began His Messianic course, the glory of the godhead potentially in Himself, and might have devoted Himself to manifesting it forth in His life: but seeing that it lay not in the purpose of the work of Redemption that He should at the commencement of it have taken to Himself divine honour, had He done so, the assumption of it would have been an act of robbery*:'—Lünemann [in Meyer]: '*Christus, etsi ab æterno inde dignitate creatoris et domini rerum omnium frueretur, ideoque divina indutus magnificentia coram patre consideret, nihilo tamen minus haud arripiendum sibi esse autumabat existendi modum cum Deo æqualem, sed ultro se exinanivit.*' And in fact Arius [and his party] had led the way in this explanation: ὅτι θεὸς ὢν ἐλάττων οὐχ ἥρπασε τὸ εἶναι ἴσα τῷ θεῷ τῷ μεγάλῳ καὶ μείζονι. See this triumphantly answered in Chrys. Hom. vi. in loc. Indeed the whole of this method of interpretation is rightly charged with absurdity by Chrys., seeing that in ἐν μορφῇ θεοῦ ὑπάρχων we have already equality with God expressed: εἰ ἦν θεός, πῶς εἶχεν ἁρπάσαι; κ. πῶς οὐκ ἀπερινόητον τοῦτο; τίς γὰρ ἂν εἴποι, ὅτι ὁ δεῖνα, ἄνθρωπος ὤν, οὐχ ἥρπασε τὸ εἶναι ἄνθρωπος; πῶς γὰρ ἄν τις ὅπερ ἐστίν, ἁρπάσειεν; (8) We have now to enquire, whether the opening of the passage will bear to be understood of our Lord *already incarnate*. De Wette, al., have maintained that the name χριστὸς Ἰησοῦς cannot apply to the λόγος ἄσαρκος. But the answer to this is easy, viz. that that name applies to the *entire historical Person* of our Lord, of whom the whole passage is said, and not merely to Him in his præ-existent state. That one and the same Person of the Son of God, ἐν μορφῇ θεοῦ ὑπάρχων, afterwards ἐν ὁμοιώματι ἀνθρώπων ἐγένετο, gathering to itself the humanity, in virtue of which He is now designated in the concrete, Christ Jesus. So that the dispute virtually resolves itself into the question between the two lines of interpretation given above,—on which I have already pronounced. But it seems to me to be satisfactorily settled by the contrast between ἐν μορφῇ θεοῦ ὑπάρχων

s — here only. t Rom. i. 23. v. 14. vi. 5. viii. 3. Rev. ix. 7 only. Ps. cv. 20. u Rom. i. 3. Acts xix 26. Gal. iv. 4. xvii. 18. 2 Cor. v. 3. 1 Kings xiii. 18. 20. 2 Cor. ii. 9 only. Prov. iv. 3. xiii. 1. vii. 16. a — Rom. iii. 22. v 1 Cor. vii. 31 only. Isa. iii. 17 only. x Matt. xviii. 4. xxiii. 12 al. Prov. xiii. 7. z — 2 Tim. ii. 9. Heb. xii. 4. w — Matt. i. 18. Luke y Acts vii. 2 Macc. xiii. 14. 3 Macc.

ABCDF KLN a b c d e f g h k l m n o 17

s λαβών, ἐν t ὁμοιώματι ἀνθρώπων u γενόμενος, 8 καὶ v σχήματι w εὑρεθεὶς ὡς ἄνθρωπος x ἐταπείνωσεν ἑαυτόν, γενόμενος y ὑπήκοος z μέχρι θανάτου, θανάτου a δὲ σταυ-

8. ins του bef σταυρου ℵ.

and μορφὴν δούλου λαβών. These two cannot belong to Christ in the same incarnate state. Therefore the former of them must refer to his *præ-incarnate* state.

7.] **but emptied Himself** (ἑαυτόν emphatic, — not ἐκένωσεν ἑαυτόν. ἐκένωσεν, contrast to ἁρπαγμὸν ἡγήσ.— he not only did not *enrich* himself, but he *emptied* himself:—He used His equality with God as an opportunity, not for self-exaltation, but for self-abasement. And the word simply and literally means, '*exinanivit*' [vulg.], as above. He emptied Himself of the μορφὴ θεοῦ [not His *essential* glory, but its manifested possession: see on the words above: the glory which He had with the Father before the world began, John xvii. 5, and which He resumed at His glorification]—He ceased while in this state of exinanition, to reflect the glory which He had with the Father. Those who understand ὃς above of the *incarnate* Saviour, are obliged to explain away this powerful word: thus Calv., '*inanitio hæc eadem est cum humiliatione de qua postea videbimus*:' Calov., '*veluti deposuit*:' Le Clerc, '*non magis ea usus est, quam si ea destitutus fuisset*:' De W., 'the manner and form of the κένωσις is given by the three following participles' [λαβών, γενόμενος, εὑρεθείς]: alii aliter) **by taking the form of a servant** (specification of the *method in which* He emptied Himself: not co-ordinate with [as De W., al.] but *subordinate to* ἐκένωσεν ἑαυτόν.

The participle **λαβών** does not point to that which has preceded ἑαυτ. ἐκέν., but to a simultaneous act, = as in εὖ γ' ἐποίησας ἀναμνήσας με [Plat. Phæd. p. 60 D], see Bernhardy, Synt. p. 383, and Harless on Eph. i. 13. And so of **γενόμενος** below. The **δούλου** is contrasted with 'equality with God'—and imports '*a servant* of *God*,'—not *a servant generally*, nor a servant of man and God. And this state, of a *servant of God*, is further defined by what follows), **being made** (by birth into the world,—'*becoming*:' but we must not render the general, **γενόμενος**, by the particular, '*being born*') **in the likeness of men** (cf. ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, Rom. viii. 3. He was not a *man, purus putus homo* [Mey.], but the Son of God manifest in the flesh and nature of men. On the interpretation impugned above, which makes all these clauses refer to acts of Christ, in our *nature*, this word ὁμοιώματι loses all meaning. But on the right interpretation, it becomes forcible in giving another subordinate specification to μορφὴν δούλου λαβών — viz. that He was made in *like form* to *men*, who are θεοῦ δοῦλοι). 8.] My interpretation has hitherto come very near to that of Meyer. But here I am compelled to differ from him. He would join καὶ σχ. εὑρ. ὡς ἄνθρ. to the foregoing, put a period at ἄνθρ., and begin the next sentence by ἐταπείνωσεν without a copula. The main objection to this with me, is, the word εὑρεθείς. It seems to denote the taking up afresh of the subject, and introducing a new portion of the history. Hitherto of the act of laying aside the form of God, specified to have consisted in μορφὴν δούλου λαβεῖν, and ἐν ὁμ. ἀνθρώπων γενέσθαι. But now we take Him up again, this having past; we *find* Him in his human appearance — and what then? we have further acts of self-humiliation to relate. So Van Hengel: "duo enim, ut puto, diversa hic tradit Paulus, et quamnam vivendi rationem Christus inierit, ... et quomodo hanc vivendi rationem ad mortem usque persecutus sit." **And when He was** (having been) **found in having** (guise, outward semblance; e. g. of look, and dress, and speech. σχήματι is a more specific repetition of ὁμοιώμ. above: and is here *emphatic*: 'being found in *habit*, &c. He did not stop with this outward semblance, but . . . .') **as a man** (for He was not *a man*, but God [in Person], with the humanity taken on Him: ὡς ἄνθρωπος — ἡ γὰρ ἀναληφθεῖσα φύσις τοῦτο ἦν· αὐτὸς δὲ τοῦτο οὐκ ἦν, τοῦτο δὲ περιέκειτο, Thdrt.) **He humbled himself** (in His humanity: a further act of self-denial. This time, ἑαυτόν does not precede, because, as Meyer well says,—in ver. 7 the pragmatic weight rested on the *reflexive reference* of the act, but here on the *reflexive act* itself) **by becoming** (see on the aorist participle above. It specifies, *wherein the* ταπείνωσις *consisted*) **obedient** (to God; as before in the δούλου: not '*capientibus se, dam-*

ρου. 9 [b]διὸ [b]καὶ ὁ θεὸς αὐτὸν [c]ὑπερύψωσεν καὶ [d]ἐχαρί-
σατο αὐτῷ [τὸ] [e]ὄνομα τὸ ὑπὲρ πᾶν [e]ὄνομα, 10 ἵνα [f]ἐν
τῷ [e]ὀνόματι Ἰησοῦ πᾶν [g]γόνυ [g]κάμψῃ [h]ἐπουρανίων καὶ

b — [Rom. i. 24. iv. 22.] 1 Cor. v. 9. c here only. Ps. xxxvi. 35. xcvi. 9. Song of 3 children, passim. Dan. iv. 34, 37 Theod. d Luke vii. 21. Rom. viii. 32. Gal. iii. 18. ch. i. 29 †. 2 Macc. iii. 33. e — Eph. i. 21 reff. f — John xiv. 13. Eph. v. 20 al. g Eph. iii. 14 reff. κ. intr., Rom. xiv. 11, from Isa. xlv. 24. h — John iii. 12. 1 Cor. xv. 40 al. (Eph. i. 3 reff.) Dan. iv. 23 (26) Theod.-edd. (οὐρ., F. vat.)

9. rec om 1st τo, with DFKL rel Orig$_2$ Eus$_3$ Athl$_3$ Epiph Chr Cyr$_3$ Thdrt$_2$ Procl Damasc: ins ABCℵ 17 Dion-alex Eus$_2$ Cyr$_{alliq}$ Procop$_3$.—ins εις bef το υπερ F, *ut sit super* Cypr. aft ιησ. ins χριστου ℵ^1: om ℵ^3.

nantibus et interficientibus,' as Grot. See Rom. v. 19, Heb. v. 8 f., and ver. 9,—διὸ καὶ ὁ θεός,—referring to the τῷ θεῷ here understood) **even unto** (as far as) **death** (the climax of His obedience. μέχρι θανάτου must not be taken with ἐταπείνωσεν, as Beng., al., which breaks the sentence awkwardly), **and that the death of the cross** (on this sense of δέ, see ref., and note there:—τουτέστι, τοῦ ἐπικαταράτου, τοῦ τοῖς ἀνόμοις ἀφορισμένου, Thl.).

9—11.] *Exaltation of Jesus, consequent on this His humiliation*:—brought forward as an encouragement to follow His example. "Quod autem beati sint quicunque sponte humiliantur cum Christo, probat ejus exemplo: nam a despectissima sorte evectus fuit in summam altitudinem. Quicunque ergo se humiliat, similiter exaltabitur. Quis nunc submissionem recuset, qua in gloriam regni cœlestis conscenditur?" Calvin. **Wherefore** (i. e. on account of this His self-humiliation and obedience: see Heb. ii. 9, note: not as Calv., '*quo facto*,' trying to evade the meritorious obedience of Christ thus, 'quod dictio illativa hic magis consequentiam sonet quam causam, hinc patet, quod alioqui sequetur, hominem divinos honores posse mereri et ipsum Dei thronum acquirere, quod non modo absurdum sed dictu etiam horrendum est:' strangely forgetting that herein Christ was not *a man*, nor an example what we can do, but the eternal Son of God, lowering Himself to take the nature of men, and in it rendering voluntary and perfect obedience) **also** (introduces the result, reff. and Luke i. 35; Acts x. 29) **God** (on His part: reference to the τῷ θεῷ understood after ὑπήκοος above) **highly exalted Him** (not only ὕψωσεν, but ὑπερύψωσεν; His exaltation being a super-eminent one, cf. ὑπερνικᾶν, Rom. viii. 37, also 2 Cor. xii. 7; 2 Thess. i. 3. Not, '*hath* highly exalted:' the reference is to a historical fact, viz. that of His Ascension), **and gave to Him** (the Father being greater than the incarnate Son, John xiv. 28, and having by His exaltation of Jesus to His throne, freely bestowed on him the kingly office, which is the completion of His Mediatorship, Rom. xiv. 9) **the name which is above every name** (ὄνομα must be kept, against most Commentators, to its plain sense of NAME,—and not rendered '*glory*,' or understood of His office. The name is, the very name which He bore in His humiliation, but which now is the highest and most glorious of all names, τὸ ὄνομα ΙΗΣΟΥ. Compare His own answer in glory, Acts ix. 5, ἐγώ εἰμι Ἰησοῦς, ὃν σὺ διώκεις. As to the construction in the rec., without the τό before ὄνομα, the *indefinite* ὄνομα is afterwards *defined* to be *that* name, which we all know and reverence, by τὸ ὑπὲρ κ.τ.λ. The τό before ὄνομα may have been inserted to assimilate the expression to the more usual one), 10.] **that** (intent of this exaltation) **in the name of Jesus** (emphatic, as the ground and element of the act which follows) **every knee should bend** (i. e. all prayer should be made [not, as E. V., '*at* the name of Jesus every knee should bow,'—which surely the words will not bear]. But *what* prayer? *to* JESUS, or *to* GOD THROUGH HIM? The only way to answer this question is to regard the general aim of the passage. This undoubtedly is, the *exaltation of Jesus*. The εἰς δόξαν θεοῦ πατρός below is no deduction from this, but rather an additional reason why we should carry on the exaltation of Jesus *until this new particular is introduced*. This would lead us to infer that the universal prayer is to be *to* JESUS. And this view is confirmed by the next clause, where every tongue is to confess that Jesus Christ is κύριος, when we remember the common expression, ἐπικαλεῖσθαι τὸ ὄνομα κυρίου, for prayer: Rom. x. 12 f.; 1 Cor. i. 2 [2 Tim. ii. 22]; Acts [vii. 59] ix. 14, 21; xxii. 16), **of those in heaven** (angels. Eph. i. 20, 21. Heb. i. 6) **and those on earth** (men) **and those under the earth** (the dead: so Hom. Il. ι. 457, Ζεὺς καταχθόνιος, Pluto; so

ABCDP kLMab cdefg hklm no17

i John iii. 12. 1 Cor. xv. 40 bis. 2 Cor. v. 1. ch. iii. 19. James iii. 16 only †. k here only †. l Rom. xiv. 11. xv. 9. Matt. xi. 26. Isa. l. c. F. (ὁμεῖται, vat.) m = 1 Cor. v. 8. xi. 33. xiv. 39. ch. iv. 1 al. only. Ps. cxxvi. 2. r 2nd pers., Rom. vi. 11, 13, 16. 1 Cor. vi. 19. 2 Cor. vii. 11 al. n w. gen., Matt. xii. 18. Acts xv. 25. Rom. i. 7. xvi. 5, &c. 1 Cor. x. 14 o = ch. i. 26 reff. p here only †. q Eph. vi. 5 reff. s = Rom. iv. 15. v. 3. 2 Cor. vii. 10 al.

ἐπιγείων καὶ [k] καταχθονίων, [11] καὶ πᾶσα γλῶσσα [l] ἐξ-
ομολογήσεται ὅτι κύριος Ἰησοῦς χριστὸς εἰς δόξαν θεοῦ
πατρός. [12] [m] ὥςτε, [n] ἀγαπητοί μου, καθὼς πάντοτε ὑπ-
ηκούσατε, μὴ ὡς ἐν τῇ [o] παρουσίᾳ μου μόνον, ἀλλὰ νῦν
πολλῷ μᾶλλον ἐν τῇ [p] ἀπουσίᾳ μου [q] μετὰ [q] φόβου καὶ
[q] τρόμου τὴν [r] ἑαυτῶν σωτηρίαν [s] κατεργάζεσθε, [13] θεὸς

11. rec ἐξομολογησηται, with BℵP rel Eus Cyr: txt ACDFKL a(in lect^{at} end of ms) d e k m Orig Ath-mss^{2}. om χριστος F Eus. (not F-lat.)

12. for αγαπητοι, αδελφοι A, some lectionaries, demid æth. om ως B 3. 17. 48. 72. 178 Syr copt arm Chr$_{1}$ lat-ff. om 1st εν FN^{2} fuld D-lat G-lat Ambrst. πολ. μαλ. bef νυν DF latt arm Ambrst Pelag: om νυν f k 4. 33. 115 Chr-comm Thl. om εν τη απουσ. μου F.

Thdrt.: ἐπουρανίους καλεῖ τοὺς ἀοράτους δυνάμεις, ἐπιγείους δὲ τοὺς ἔτι ζῶντας ἀνθρώπους, καὶ καταχθονίους τοὺς τεθνεῶτας. Various erroneous interpretations have been given—e. g. Chr., Thl., Œc., Erasm. understand by καταχθ., the *devils*—and Chr., Thl. give metaphorical meanings, οἱ δίκαιοι κ. οἱ ἁμαρτωλοί), 11.] **and every tongue** (of all the classes just named) **shall confess** (result of the πᾶν γόνυ κάμψαι) **that Jesus Christ is Lord** (see the predicate κύριος similarly prefixed in 1 Cor. xii. 3) **to the glory** (so as for such confession to issue in the glory) **of God the Father** (which is the great end of all Christ's mediation and mediatorial kingdom, cf. 1 Cor. xv. 24—28. 'Ut Dei majestas in Christo reluceat, et Pater glorificetur in Filio. Vide Johan. v. et xvii., et habebis hujus loci expositionem.' Calv.). 12—16.] *After this glorious example, he exhorts them to earnestness after Christian perfection.*

12. ὥστε] **wherefore**—i. e. as a consequence on this pattern set you by Christ. The ὑπηκούσατε answers to γενόμενος ὑπήκοος ver. 8, and σωτηρία to the exaltation of Christ. It is therefore better, with Meyer, to refer ὥστε to that which has just preceded, than with De Wette, Wiesinger, al., to all the foregoing exhortations, ch. i. 27 ff. ὑπηκούσατε] i. e. *to God*, as Christ above: not as ordinarily, '*to me*' or '*my Gospel*.' This last De W. grounds on the presence and absence of the Apostle mentioned below: those clauses however do not belong to ὑπηκούσατε, but to κατεργάζεσθε. This is evident by μὴ ὡς and νῦν. In fact it would be hardly possible logically to connect them with ὑπηκούσατε. As it is, they connect admirably with κατεργάζεσθε, see below. ὡς is by no means superfluous, but gives the sense **not as if** (it were a matter to be done) **in my presence only,—but now** (as things are at present) **much more** (with more earnestness) **in my absence** (because spiritual help from me is withdrawn from you) **carry out** (bring to an accomplishment) **your own** (emphasis on ἑαυτῶν, perhaps as directing attention to the example of Christ which has preceded,—as HE obeyed and won HIS exaltation, so do *you* obey and carry out *your own* salvation) **salvation** (which is *begun* with justification by faith, but must be carried out, brought to an issue, by sanctification of the Spirit—a life of holy obedience and advance to Christian perfection. For this reason, the E. V., '*work out* your own salvation,' is bad, because ambiguous, giving the idea that the salvation is a thing to be gotten, brought in and brought about, by ourselves) **with fear and trembling** (lest you should fail of its accomplishment at the last. The expression indicates a state of anxiety and self-distrust: see reff.—δεῖ γὰρ φοβεῖσθαι κ. τρέμειν ἐν τῷ ἐργάζεσθαι τὴν ἰδίαν σωτηρίαν ἕκαστον, μήποτε ὑποσκελισθεὶς ἐκείσῃ ταύτης. Œc. in Meyer. And the stress of the exhortation is on these words:—considering the immense sacrifice which Christ made for you, and the lofty eminence to which God hath now raised Him, be ye more than ever earnest that you miss not your own share in such salvation. The thought before the Apostle's mind is much the same as that in Heb. ii. 3, πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας;):

13.] encouragement to fulfil the last exhortation—for you are not left to yourselves, but have the almighty Spirit dwelling in you to aid you. "Intelligo," says Calvin, "gratiam supernaturalem,

γάρ ἐστιν ὁ [t]ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ [t]ἐνεργεῖν [u]ὑπὲρ τῆς [v]εὐδοκίας. 14 [w]πάντα ποιεῖτε χωρὶς [z]γογγυσμῶν καὶ [y]διαλογισμῶν, 15 ἵνα γένησθε [x]ἄμεμπτοι

t Paul (1 Cor. xii. 6 al[19].) only, exc. Matt. xiv. 2 ‖. James v. 16. Isa. xii. 4. u = Rom. xv. 8. v = Eph. i. 4 reff. 1 Pet. iv. 9 only. Exod. xvi. 7, 8. w = 1 Cor. x. 31. x John vii. 12. Acts vi. 1. z Luke i. 6. ch. iii. 6. 1 Thess. iii. 13. Heb. viii. 7 only. y = Luke xxiv. 38. 1 Tim. ii. 8. Gen. xvii. 1. (-τως, 1 Thess. ii. 10.)

13. rec ins ὁ bef θεος, with D[2·3]L rel: om ABCD[1]FKℵ 17 Damasc. aft ενεργων ins δυναμεις A. aft ευδοκιας ins αυτου C.

15. for γενησθε, ητε AD[1]F latt: txt BCD[3]KLℵ rel Chr Thdrt Philo-carp Damasc.

quæ provenit ex Spiritu regenerationis. Nam quatenus sumus homines, jam in Deo sumus, et vivimus, et movemur; verum hic de alio motu disputat, quam illo universali." This working must not be explained away with Pelagius (in Mey.), 'velle operatur *suadendo* et *præmia promittendo*:' it is an efficacious working which is here spoken of: God not only *brings about* the will, but *creates* the will —we owe both the will to do good, and the power, to His indwelling Spirit.

ἐν ὑμ. not *among you*, but **in you**, as in ref. 1 Cor., and 2 Cor. iv. 12; Eph. ii. 2; Col. i. 29. The θέλειν and ἐνεργεῖν are well explained by Calvin: "Fatemur, nos a natura habere voluntatem: sed quoniam peccati corruptione mala est, tunc bona esse incipit, quum reformata est a Deo. Nec dicimus hominem quicquam boni facere, nisi volentem: sed tunc, quum voluntas regitur a Spiritu Dei. Ergo quod ad hanc partem spectat, videmus Deo integram laudem asseri, ac frivolum esse quod sophistæ docent, offerri nobis gratiam et quasi in medio poni, ut eam amplectemur si libeat. Nisi enim efficaciter ageret Deus in nobis, non diceretur efficere bonam voluntatem. De secunda parte idem sentiendum. Deus, inquit, est [δ] ἐνεργῶν ἐνεργεῖν. Perducit igitur ad finem usque pios affectus, quos nobis inspiravit, ne sint irriti: sicut per Ezechielem (xi. 20) promittit: Faciam ut in præceptis meis ambulent. Unde colligimus, perseverantiam quoque merum esse ejus donum." ὑπὲρ τῆς εὐδοκίας] **for the sake of His good pleasure**,—i. e. in order to carry out that good counsel of His will which He hath purposed towards you: εὐδοκίαν δὲ τὸ ἀγαθὸν τοῦ θεοῦ προσηγόρευσε θέλημα· θέλει δὲ πάντας ἀνθρώπους σωθῆναι, κ. εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, Thdrt. Conyb. would join ὑπὲρ τῆς εὐδ. with the following verse, —'do all things for the sake of good will'—and remarks, 'It is strange that so clear and simple a construction, involving no alteration in the text, should not have been before suggested.' But surely St. Paul could not have written thus. The sense of εὐδοκία indeed, would be the same as in ch. i. 15:—but that very passage should have prevented this conjecture. It must have been in that case here as there, δι' εὐδοκίαν, or at all events, ὑπὲρ εὐδοκίας: the insertion of the article where it is generally omitted from abstract nouns after a preposition, as here, necessarily brings in a reflexive sense,—to be referred to the subject of the sentence: and thus we should get a meaning very different from that given by Conyb., viz.: 'Do all things for the sake of (to carry out) *your own* good pleasure.' It has been proposed (I know not by whom, but it was communicated to me by letter: I see it also noticed in Ellic.'s note, and Van Hengel's refutation of it referred to) to take ἑαυτῶν [ver. 12] as = ἀλλήλων, and render "with fear and trembling labour heartily for one another's salvation;" thus connecting the ὅστις with ver. 4. The suggestion is ingenious, and as far as the *mere question* of the *sense* of ἑαυτῶν goes, perhaps allowable; but see Eph. iv. 32; Col. iii. 13, 16; 1 Pet. iv. 8, 10: there are, however, weighty and I conceive fatal objections to it. 1) the emphatic position of ἑαυτῶν, which restricts it to its *proper* meaning: 2) the occurrence of ἑαυτῶν, in the very verse [4] with which it is sought to connect our passage, *in its proper meaning*—μὴ τὰ ἑαυτῶν ἕκαστοι σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστοι: 3) the context, and inference drawn by ὅστις, which this rendering altogether mistakes: see it explained above. 14 ff.] *More detailed exhortations*, as to the manner of their Christian energizing. γογγυσμός, in every other place in the N. T. (reff.), as also in ref. Exod., signifies murmuring against men, not against God (as Mey.). And the context here makes it best to keep the same sense: such murmurings arising from selfishness, which is especially discommended to us by the example of Christ. This I still maintain as against Ellic.: his rejection of John vii. 12 and 1 Pet. iv. 9, as not applicable, not seeming to me to be justified. διαλογισμῶν] by the same rule, we should rather understand dis-

a Matt. x 16. Rom. xvi. 19 only †. b — John i. 12. xi. 52. Rom. viii. 16, 21. ix. 4. 1 John iii. 1, &c. v. 2 only. c Eph. i. 4 reff. (-μητος, 2 Pet. iii. 14 only.) see Deuv. xxxii. 5. d adv., Num. xxiv. 8. Hom. Il. μ. 167. Od. ξ. 300. e Acts ii. 40. Deut. xxxii. 5. f Matt. xvii. 17 ‖. g as above (e). Luke iii. 5, from Isa. xl. 4. Acts ii. 40. 1 Pet. ii. 18 only. h as above (f). Luke xxiii. 2. Acts xiii. 8, 10. xx. 30 only. Prov. vi. 14. i constr., Matt. i. 21. xiv. 14. John xv. 6. Josh. xv. 1. Winer, edn. 6, § 21. 3. k Rev. xxi. 11 only. Gen. i. 14, 16. l 1 John i. 1 only. see Acts v. 20. xiii. 26. m = here only. Hom. Il. χ. 83, μαζόν. 494, κοτύλην. Od. ν. 444, οἱ. ον. (1 Tim. iv. 16 reff.) n Gal. vi. 4 reff. constr., 1 Cor. ix. 16.

a καὶ ἀκέραιοι, b τέκνα θεοῦ c ἄμωμα d μέσον ef γενεᾶς ABCDP KLN ×
g σκολιᾶς καὶ h διεστραμμένης, ἐν i οἷς φαίνεσθε ὡς k φω- c d e f g
l στῆρες ἐν κόσμῳ, 16 l λόγον l ζωῆς m ἐπέχοντες, εἰς a καύ- h k l m
n o i

rec (for ἀμωμα) ἀμωμητα, with DFKL rel Chr Thdrt Philo-carp Damasc: txt ABCℵ 17 (Clem) Cyr. rec (for μεσον) εν μεσω (*explanatory corrn*), with $D^{2\text{-}2}$KL rel: txt ABCD¹Fℵ 17. 67² Clem. εν τω κοσμω τουτω *in hoc mundo* F D-lat spec Chrom Leo.

16. εχοντες ℵ¹: txt ℵ-corr¹.

putings with men, than doubts respecting God or duty (Mey.). It is objected that the N. T. meaning of διαλογισμός is generally the latter. But this may be doubted (see on 1 Tim. ii. 8); and at all events the verb διαλογίζω, and its cognate διαλέγομαι, must be taken for 'to dispute' in Mark ix. 33, 34. I cannot understand how either word can apply to matters merely internal, seeing that the primary object is stated below to be blamelessness, and good example to others: cf. μέσον γενεᾶς, κ.τ.λ. 15.] ἄμεμπτοι, **without blame**, ἀκέραιοι, "**pure**, *simplices*, vulg æth: *sinceres* [i], Clarom.: ὁ μὴ κεκραμένος κακοῖς, ἀλλ' ἁπλοῦς καὶ ἀπολέλυπος, Etym. Mag. . . . . For the distinction between ἀκέραιος, ἁπλοῦς, and ἄκακος, see Tittm. Synon. i. p. 27." Ellicott. On τέκνα θεοῦ, see especially Rom. viii. 14, 15. ἄμωμα, **blameless**: unblamed, and unblameable: Herod. uses it, ii. 177, of a law: τῷ ἐκεῖνοι ἐς αἰεὶ χρέωνται, ἑόντι ἀμώμῳ νόμῳ. The whole clause is a reminiscence of ref. Deut., where we have τέκνα μωμητά, γενεὰ σκολιὰ κ. διεστραμμένη. For the figurative meaning of σκολιός, cf. reff. Acts and 1 Pet., and Plat. Legg. xii. p. 945 B, ἂν τίς τι εἴπῃ σκολιὸν αὐτῶν ἢ πράξῃ,—Gorg. p. 525 A, πάντα σκολιὰ ὑπὸ ψεύδους κ. ἀλαζονείας, κ. οὐδὲν εὐθὺ διὰ τὸ ἄνευ ἀληθείας τεθράφθαι: — and on διεστραμμένη, — διεστρέφετο ὑπὸ κόλακος, Polyb. viii. 24. 3. ἐν οἷς, the masculine referring to those included in γενεά: so Thuc. i. 136, φεύγει—ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης. See more examples in Kühner, ii. p. 43. φαίνεσθε, not *imperative*, as most of the Fathers, Erasm., Calvin, Grot., al., — but *indicative*, for this *is* the position of Christians in the world: see Matt. v. 14; Eph. v. 8. So De W., Meyer, Wiesinger, &c. &c. It has been said (Mey., Wies., al.) that we must not render φαίνεσθε '*shine*,' which would be φαίνετε: but surely there is but very little difference between '*appear*' and '*shine*' here, and only St. John and St. Peter use φαίνω for '*to shine*,' John i. 5; v. 35; 1 John ii. 8; Rev. i. 16; 2 Pet. i. 19,—not St. Paul, for whom in such a matter their usage is no rule. Ellic. 1) objects that this must not be alleged against the simple meaning of the word, and 2) wishes to give the middle a special use in connexion with the *appearance* or rising of the heavenly bodies. But we may answer 1) by such examples as δεινοὶ δέ οἱ ὅσσε φάανθεν, where Rost and Palm translate the passive '[leuchteten:' and 2) by urging that such a reference seems here to lay too much pregnancy of meaning on the word. φωστῆρες, not '*lights*' merely, but **luminaries**, '*heavenly bodies*:' see ref. Gen.: and Sir. xliii. 7, Wisd. xiii. 2. ἐπέχοντες] probably as E. V. **holding forth** (hardly, as Ellic., "*seeing ye hold forth*," but "*in that ye hold forth*:" the participle being rather explicative than causal) to them, **applying** to them, which is the one of the commonest meanings of ἐπέχειν,—see reff. Various senses have been given,—e. g. '*holding fast*,' Luther, Estius, Bengel, De Wette, al.: '*in vertice tenentes*,' Erasm.: '*sustinentes*,' Calv.: '*possessing*,' Meyer, who quotes for this meaning Herod. i. 104, οἱ δὲ Σκύθαι τὴν Ἀσίαν πᾶσαν ἐπέσχον, and Thuc. ii. 101, ὁ δὲ τήν τε Χαλκιδικὴν κ. Βοττικὴν κ. Μακεδονίαν ἅμα ἐπέχων ἔφθειρε,—neither of which justify it: for in both these places it is '*to occupy*,' not '*to possess*:' as also in Polyb. iii. 112. 8, εὐχαὶ κ. θυσίαι κ.τ.λ. . . . . ἐπεῖχον τὴν πόλιν. And this sense would manifestly be inapplicable. His objection to the ordinary rendering, that the subjects of the sentence themselves shine by means of the λόγος τῆς ζωῆς, surely is irrelevant: for may not the stars be said '*præbere*,' '*prætendere*,' their light, notwithstanding that that light is *in* them? Chrys., Œc., Thl., interpret it, μέλλοντες ζήσεσθαι, τῶν συ-

χημα ἐμοὶ [o] εἰς [p] ἡμέραν χριστοῦ, ὅτι οὐκ [q] εἰς [q] κενὸν [r] ἔδραμον οὐδὲ [q] εἰς [q] κενὸν [s] ἐκοπίασα. 17 ἀλλὰ [t] εἰ [t] καὶ [u] σπένδομαι [v] ἐπὶ τῇ θυσίᾳ καὶ [w] λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ [x] συγχαίρω πᾶσιν ὑμῖν· 18 [y] τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ [x] συγχαίρετέ μοι.

o Eph. iv. 30. 2 Tim. i. 12.
p ch. i. 6 reff.
q Gal. ii. 2 reff.
r, 1 Thess. ii. 1 reff.
r — Gal. ii. 2 reff.
s — Rom. xvi. 6. Gal. iv. 11. Job xxxix. 16.
t 2 Cor. iv. 3, 16.
u 2 Tim. iv. 6 only. Num. xxviii. 7 al. 2a. Heb. viii. 6. ix. 21 only. L.P.H. 2b. xiii. 6 only. 1 Chron. xxiv. 3. Gen. xxi. 6 only.
v see note.
y — Matt. xxvii. 44.
w Luke i. 23. 2 Cor. ix. 12. ver.
x Luke i. 58. xv. 6, 9. 1 Cor. xii.

καυχησιν D. ουδ' B.

17. [αλλα, so BD¹F.] (A def.) και bef ει (*et si*) F. om και συγχαιρω (*homœot*) ℵ¹: ins ℵ-corr¹.

18. δε ℵ 109.

ζομένων ὄντες· and Chrys. continues οἱ φωστῆρές, φησι, λόγον φωτὸς ἐπέχουσιν· ὑμεῖς λόγον ζωῆς. τί ἐστι, λόγον ζωῆς· σπέρμα ζωῆς ἔχοντες, τουτέστιν, ἐνέχυρα ζωῆς ἔχοντες, αὐτὴν κατέχοντες τὴν ζωήν, τουτέστι σπέρμα ζωῆς ἐν ὑμῖν ἔχοντες :— Thdrt., ἀντὶ τοῦ τῷ λόγῳ προσέχοντες τῆς ζωῆς, ungrammatically, for this would be λόγῳ ζωῆς ἐπέχοντες,—as ὁ δὲ ἐπεῖχεν αὐτοῖς, Acts iii. 5: cf. also ref. 1 Tim.

εἰς καύχ. ἐμοί] for (result of your thus walking, *as concerns myself*) a matter of boasting for me against (temporal: reserved for) the day of Christ, that (ὅτι οὐ μάτην τὴν ὑπὲρ ὑμῶν ἀνεδεξάμην σπουδήν, Thdrt.) I did not run (the past tense is from the point of view of that day. On ἔδραμον, see reff.) for nothing, nor labour for nothing (cf. ref. Job).

17, 18.] These verses are closely connected with the preceding; not, as De W., al., with ch. i. 26, which is most unnatural, and never would occur to any reader. The connexion is this: in ver. 16 he had tacitly assumed (εἰς ἡμ. χ.) that he should live to witness their blameless conduct even till the day of Christ. *Now*, he puts the other alternative—that the dangers which surrounded him would result in his death:—and in that case equally he rejoiced, &c. **εἰ καί** implies more probability than καὶ εἰ: in the former the case is presupposed, in the latter merely hypothesized. Klotz in Devar. p. 519 f., gives two examples from Xen.'s Anabasis: (1) ὀδοποιήσειέ γ' ἂν αὐτοῖς, καὶ εἰ σὺν τεθριπποις βούλοιντο ἀπιέναι (iii. 2. 24), a supposition evidently thought improbable: (2) ἐγώ, ὦ Κλέανδρε, εἰ καὶ οἴει με ἀδικοῦντά τι ἄγεσθαι (vi. 4. 27), where as evidently the speaker believes that Cleander does entertain the thought. The difference is explained by the common rules of emphasis. In εἰ καί, the stress is on εἰ, which is simply '*posito*,' and the '*even*' belongs to *that which is assumed*: in καὶ εἰ, the stress is on καί, *even*, and the strangeness belongs not to the thing simply assumed, but to the making of the assumption. In the present case then, the Apostle seems rather to believe the supposition which he makes. **σπένδομαι**] not future, but *present*; If I am even being poured out, because the danger was besetting him *now*, and waxing onward to its accomplishment. He uses the word literally, with reference to the shedding of his blood. "He represents his whole apostolic work for the faith of the Philippians, as a *sacrifice*: if he is put to death in the course of it, he will be, by the shedding of his blood, poured out as a libation upon this sacrifice, as among the Jews (Num. xxviii. 7; xv. 4 ff. Jos. Antt. iii. 9. 4. Winer, RWB., s. v. Trankopfer) and heathens, in their sacrifices, libations of wine were usual, which were poured over the offerings (Hom. Il. λ. 775, σπένδων αἴθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσιν: cf. also Herod. ii. 39)." Meyer. Wetst., al., would render it '*affundor*' (κατασπένδομαι), and understand it of the pouring of wine over a live victim destined for sacrifice—but wrongly. The **θυσία** is the *sacrifice*: i.e. the *deed* of sacrifice, not the victim, the thing sacrificed. **λειτουργία**, priest's ministration, without another article, signifying therefore the same course of action as that indicated by θυσία, viz. his apostolic labours: see below.

τῆς πίστεως ὑμ., gen. objective; your faith *is the sacrifice*, which I, as a priest, offer to God. The image is precisely as in Rom. xv. 16, where he is the priest, offering up the Gentiles to God. And the case which he puts is, that he, the priest, should have his own blood poured out at, upon (i. e. in accession to: not *locally* "upon:" for it was not so among the Jews, see Ellic. here), his sacrificing and presentation to God of their faith. **χαίρω**] not to be joined with ἐπί, as Chrys., but absolute, I rejoice for myself (οὐχ ὡς ἀποθανούμενος λυποῦμαι ἀλλὰ χαίρω, ὅτι σπουδὴ γίνομαι, Thl.) and congratulate you (so the Vulg. rightly, and all.: not, '*rejoice with*

ABCDF KLΝ ℵ a c d e f g h k l r. n o t?

19 Ἐλπίζω δὲ [a]ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως
[a]πέμψαι [a]ὑμῖν, ἵνα κἀγὼ [b]εὐψυχῶ γνοὺς [c]τὰ περὶ ὑμῶν.
20 οὐδένα γὰρ ἔχω [d]ἰσόψυχον, [e]ὅστις [f]γνησίως [c]τὰ περὶ
[g]ὑμῶν [g]μεριμνήσει· 21 [h]οἱ πάντες γὰρ [i]τὰ ἑαυτῶν [i]ζητοῦ-
σιν, οὐ τὰ Ἰησοῦ χριστοῦ· 22 τὴν δὲ [k]δοκιμὴν αὐτοῦ
γινώσκετε, ὅτι ὡς [l]πατρὶ τέκνον [l]σὺν ἐμοὶ [m]ἐδούλευσεν
[n]εἰς τὸ εὐαγγέλιον· 23 τοῦτον [o]μὲν οὖν ἐλπίζω πέμψαι,

x — ver. 24. (not 1 Cor. xv. 19.)
a dat., Acts xi. 29. 1 Cor. iv. 17. ch. iv. 16.
b here only †. Jos. Antt. xi. 6. 9. (-χος, Prov. xxx 31.)
c ch. i. 27 reff.
d here only.
e Ps. liv. 13 only.
f here only †. 2 Macc. xiv. 8. (-ως, ch. iv. 8. 1 Tim. i. 2.)
g constr., 1 Cor. vii. 32, 33, 34. ch. iv. 6 (Matt. vi. 34 v. r.) only. Exod. v. 9 (a).
h Rom. xi. 32. Eph. iv. 18 reff.
i 1 Cor. x. 24. xiii. 5.
k Rom. v. 4 bis. 2 Cor. ii. 9. viii. 2. ix. 13. xiii. 3 only †. Ps. lxvii. 31 Symm.
l change of constr., Eph. v. 27, 33. 1 John ii. 2 al.
m — Luke xv. 29.
n — Rom. x. 1. ch. i. 5 al.
o 1 Cor. vi. 4, 7. ix. 25 al.

19. for κυριω, χριστω CD¹F copt: txt ABD²KLℵ rel vulg(and F-lat) vss gr-lat-ff. for υμιν, προς υμας D¹ latt. εκψυχω A.

21. rec χρ. bef ιησ., with BL rel fuld(and demid) syr copt gr-ff Ambrst-ms: om ιησ. K Cypr: txt ACDFℵ 17 vss Clem lat-ff.—rec pref του, with b d f g h n: om ABCDFKLℵ rel.

22. for εις το ευαγ., εν τοις δεσμοις του ευαγγελιου C.

you,' as most Commentators [even Ellic.]. Meyer well observes that the following verse is decisive against this: for if *they rejoiced* already, what need of καὶ ὑμεῖς χαίρετε?—congratulate you, viz. on the fact that I have been thus poured out for your faith, which would be an honour and a boast for you. De W.'s objection, after Van Hengel, that to *congratulate* would be συγχαίρομαι is futile: cf. Æschin. p. 34, τὴν Ἑστίαν ἐκώμασε τὴν βουλαίαν συγχαίρειν τῇ πόλει ὅτι τοιούτους ἄνδρας ἐπὶ τὴν πρεσβείαν ἐξέπεμψεν: —Demosth. p. 194,—Ῥοδίοις . . . συγχαίρω τῶν γεγενημένων): **18.**] **and** ('*but*' would be too strong: the contrast is only in the reciprocity) **on the same account** (accusative of reference, governed by χαίρ.) **do ye** (imperative, not indicative, as Erasm., al.) **rejoice** (answer to συγχαίρω above,—for this your honour) **and congratulate me** (answer to χαίρω above,—on this my joy).

19 — 30.] ADDITIONAL NOTICES RESPECTING THE APOSTLE'S STATE IN HIS IMPRISONMENT: HIS INTENDED MISSION OF TIMOTHEUS AND ACTUAL MISSION OF EPAPHRODITUS. The connexion with the foregoing seems to be,—'and yet this σπένδεσθαι is by no means certain, for I hope to hear news of you soon, nay, to see you myself.' **19.** ἐν κυρίῳ] 'my hope is not an idle one, as a worldly man's might be; but one founded on faith in Christ.' 1 Cor. xv. 19, to which Meyer refers, is wholly different: see there. ταχέως, see ver. 23. ὑμῖν] The dative after verbs of sending, &c. need not be regarded (as De W., al., here) as the dativus commodi, but is similar to that case after verbs of giving—indicating the position of the *recipient*. I stated in some former editions, that it is in no case equivalent to the mere *local* πρὸς ὑμᾶς. But Ellic. has reminded me, that this is too widely stated, later writers undeniably using it in this sense. See note on Acts xxi. 16, and cf. such examples as πότερον ἡγόμην Ἀβροκόμᾳ, Xen. Eph. iii. 6, and ἤγαγεν αὐτὸν Ἀθανασίῳ τῷ πάππῳ, Epiph. vit. p. 340 d. See the discussion in Winer, § 31. 5. κἀγώ] 'as well as you, by your reception of news concerning me.' εὐψ.] **may be of good courage.** The *verb* is unknown to the classics: the imperative εὐψύχει is found in inscriptions on tombs, in the sense of the Latin '*have pia anima.*'

20.] Reason why he would send Timotheus above all others: **for I have none else like-minded** (with myself, not with Timotheus, as Beza, Calv., al.) **who** (of that kind, who) **will really** (emphatic: —with no secondary regards for himself, as in ver. 21) **care for your affairs** (have real anxiety about your matters, to order them for the best): **21.**] **for all** (my present companions) (who these were, we know not: they are characterized, ch. iv. 21, merely as οἱ σὺν ἐμοὶ ἀδελφοί—certainly not Luke—whether Demas, in transition between Philem. 24 and 2 Tim. iv. 10, we cannot say) **seek their own matters, not those of Jesus Christ** (no weakening of the assertion must be thought of, as that of rendering οἱ πάντες, *many*, or *most*,—or understanding the assertion, *care more about &c. than &c.*,—as many Commentators: nor must it be restricted to the *love of ease*, &c., *unwillingness to undertake so long a journey*, as Chr., Œc., Thl.: both οἱ πάντες and the assertion are absolute). **23.**] **But the approved worth** (reff.) **of him ye know** (viz. by trial, when we were at Philippi together, Acts

[p] ὡς ἂν [q] ἀφίδω [r] τὰ περὶ ἐμέ, [s] ἐξ αὐτῆς· 24 πέποιθα δὲ [t] ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι. 25 [uv] ἀναγκαῖον δὲ [uw] ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ [x] συνεργὸν καὶ [y] συνστρατιώτην μου, ὑμῶν δὲ [z] ἀπόστολον καὶ [a] λειτουργὸν τῆς [b] χρείας μου, πέμψαι πρὸς ὑμᾶς, 26 [c] ἐπειδὴ [d] ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ [e] ἀδημονῶν, διότι ἠκού-

p Rom. xv. 24. 1 Cor. xi. 34.
q here only. -- Jonah iv. 5 (Thucyd. vii 71.)
r ch. i. 27 reff.
s Mark vi. 25. Acts x. 33. xi. 11. xxi. 32. xxiii. 30.
t — ver. 19.
u 2 Cor. ix. 5. 2 Macc. ix. 21.
v ch. i. 24 reff.
w Acts xxvi. 2. ver. 3 al. Job xlii. 6. Paul only, exc. 3 John 8 †. 2 Macc. viii. 7. xiv. 5 only.
x Rom. xvi. 3, 9, 21. ch. iv. 3. Col. iv. 11. Philem. 1, 24. y Philem. 2 only †. Xen. Anab. i. 2. 26.
z — John xiii. 16. 2 Cor. viii. 23. 3 Kings xiv. 6 F. &c. (not vat.) only. Heb. i. 7 (from Ps. civ. 4). viii. 2 only. Tit. iii. 14. 2 Chron. ii. 16. xxi. 46 v. r.) Jer. xxxi. [xlviii.] 7. 37 | Mk. only †. Job xviii. 20 Aq.
a Rom. xiii. 6. xv. 16.
b — Acts xx. 34. xxviii. 10. Rom. xii. 13. ch. iv. 16, 19. c Luke xi. 6. Acts xiii. 46 1 Cor. i. 21, 22 al. L.P. (exc. Matt. d & constr., ch. i. 8 reff. e Matt. xxvi.

23. rec αφιδω, with B[2] C(-ει-) D[2] K(e sil) L rel: txt AB[1]D[1]FN 17.

24. aft αυτος ins εγω ℵ-corr[1]. at end ins προς υμας ACN[1](N[3] disapproving) vulg Syr copt Chr Thl Ambrst Pelag Facund.

26. υμας bef παντας B copt. aft υμας ins ιδειν (*supplement. Meyer defends it, seeing no reason why it should have been supplied here, and not in ch* i. 8: *but how could it be insd there, seeing that* εν σκλαγχνοις χρ. ιησου *follows?*) ACDℵ[1] a b[2] f l m n 17 syrr copt æth arm Damasc Thl Cassiod: om BFKLN[1] rel Chr Thdrt Victorin Ambrst.

xvi. 1, 3,—xvii. 14),—viz.: **that as a son (serves) a father, he served with me for** (reff.) **the Gospel.** The construction is this: the Apostle would have written, 'as a son a father, so he *served* me,'—but changes it to 'so he served *with* me,' from modesty and reverence, seeing that we are not servants one of another, but all of God, in the matter of the Gospel. We must not supply σύν before πατρί:—when, in case of several nouns governed by the same preposition, that preposition is omitted before any, it is not before the *first*, cf. Plat. Rep. iii. p. 414, δεῖ ὡς περὶ μητρὸς κ. τροφοῦ τῆς χώρας ἐν ᾗ εἰσι βουλεύεσθαι: and see Bernhardy, Syntax, p. 205. The examples cited by Ellicott to disprove this, do not seem to me to apply: viz. Æsch. Suppl. 313 [311], Eur. Hel. 872 [863]: both are instances of local terms coupled by καί, and both occur in poetry, where the exigencies of metre come into play. Winer takes the construction as above, edn. 6, § 63, ii. 1: "as a son *with* a father" being, in the English translation [p. 599], a *misrendering* of the German, 'wie dem Vater ein Kind,' and of a kind which considerably diminishes one's confidence in the accuracy of the English edition. μέν answers to δέ, ver. 24: οὖν reassumes ver. 19. ὡς ἂν ἀφίδω] **as soon as I shall have ascertained.** On the force of the preposition, see Heb. xii. 2, note. ὡς ἄν, of time, implying uncertainty as to the event indicated: see reff. and Cebes, tab. p. 168, προστάττει δὲ τοῖς εἰσπορευομένοις, τί δεῖ αὐτοὺς ποιεῖν, ὡς ἂν εἰσέλθωσιν εἰς τὸν βίον. See also Klotz, Devar. pp. 759. 63. The form ἀφίδω is supposed by Meyer to be owing to the pronunciation of ἴδω with the digamma. The word signifies here, **see clearly, as** in Herod. viii. 37, ἐπεὶ δὲ ἀγχοῦ τε ἔσαν οἱ βάρβαροι ἐπιόντες καὶ ἀτώρητον τὸ ἱρόν . . .: following the analogy of ἀπέχω and similar words: the preposition being not intensive (as Ellic. wrongly reports my view), but exhaustive.

τὰ περὶ ἐμέ, **my matters.** **24.** ἐν κυρίῳ] See above, ver. 19. καί, **as well as Timothy.** **25—30.**] *Of Epaphroditus: his mission: and recommendation of him.* Epaphroditus is not elsewhere mentioned. The name was a common one: see Wetst. h. l., and Tacit. Ann. xv. 55; Suet. Domit. 14. There is perhaps no reason for supposing him identical with Epaphras (Col. i. 7; iv. 12. Philem. 23), who was a minister of the Colossian church. We must not attempt to give a strict official meaning to each of the words predicated of Epaphroditus. The accumulation of them serves to give him greater recommendation in the eyes of the Philippians. **25.**] συνστρατ. applies to the combat with the powers of darkness, in which the ministers of Christ are the leaders: see besides ref., 2 Tim. ii. 3.

ὑμ. δέ] the contrast is to μου above.

ἀπόστολον, not in the ordinary sense of Apostle, so that ὑμῶν should be as ἐθνῶν (ἀπόστολος) in Rom. xi. 13,—but as in ref. 2 Cor. (where see note), almost = ὁ ἀποσταλεὶς ὑφ' ὑμῶν. λειτουρ.] **minister** (in supply) **of my want.** Cf. λειτουργία below, ver. 30: and on χρείας, reff., especially Acts xx. 34. λειτουργὸν δὲ αὐτὸν εἴρηκε τῆς χρείας, ὡς τὰ παρ' αὐτῶν

σατε ὅτι ἠσθένησεν. 27 καὶ γὰρ ἠσθένησεν [f] παραπλήσιον θανάτῳ· ἀλλὰ ὁ θεὸς [g] ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ [hi] λύπην ἐπὶ [h] λύπην [i] σχῶ. 28 [j] σπουδαιοτέρως οὖν ἔπεμψα αὐτόν, ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε, κἀγὼ [k] ἀλυπότερος ὦ. 29 [l] προσδέχεσθε οὖν αὐτὸν [l] ἐν κυρίῳ [m] μετὰ [n] πάσης [m] χαρᾶς, καὶ [o] τοὺς τοιούτους [p] ἐντίμους [q] ἔχετε, 30 ὅτι διὰ τὸ [r] ἔργον μέχρι

ABCᵖF KLN a b c d e f g h k l m n o 17

f here only †. Thucyd. vii. 19. (-ωτ. Heb. ii. 14.) g Matt. ix. 27. Rom. ix. 15 (from Exod. xxxiii. 19) al. h constr., Ps. lxviii 27. Ezek. vii. 26. i John xvi. 21, 22. 2 Cor. ii. 3 only. j Luke viii. 4. Tit. ii. 13 only †. Wisd. ii. 6 only. (-οτ, 2 Tim. i. 17.) k here only †. l = Rom. xvi. 2. m = ch. i. 3 al. 1 Chron. xxix. 22. n = ch. i. 20 reff. o 1 Cor. xvi. 16, 18 al. p Luke vii. 2. xiv. 8. 1 Pet. ii. 4, 6 (from Isa. xxviii. 16) only. q = Matt. xiv. 5. xxi. 26, 46. Philem. 17. r ch. i. 22 reff.

for *οτι ησθ., αυτον ησθενηκεναι* D¹F latt goth lat-ff.

27. *θανατου* BN² 1 Chr Thl-ms. [*αλλα*, so ABDN c e n 17.] rec *αυτον* bef *ηλεησεν*, with KL rel vss gr-ff: txt ABC²DFN m¹ 17 latt Phot lat-ff. rec (for 2nd *λυπην*) *λυπη* (*corrn to more usual constr*), with K rel Thdrt Phot: txt ABCDFLN a b c k l² o 17 Chr-mss Damasc Thl-ms Œc. for *σχω*, *εχω* D¹F.

28. *σπουδαιοτερον* D¹F. for *ουν*, *δε* F 17 Thl. (not F-lat.)

29. *προσδεξασθε* A²N 67². 73. 80.

30. rec aft *εργον* ins *του χριστου*, with DKL rel, *χριστου* BF 73. 80; *κυριου* AN 17,

ἀποσταλέντα κομίσαντα χρήματα, Thdrt.

πέμψαι] it was actually a sending *back*, though not so expressed here: see ch. iv. 18.

26.] reason for the necessity. The imperfect is, as usual, from the position of the receivers of the letter.

ἀδημ.] See note on ref. Matt. Whether there was any special reason, more than affection, which made Epaphroditus anxious to return on account of this, we cannot say.

27.] *καὶ γάρ* recognizes and re-asserts that which has before been put as from another, as "*ἔλεγες τοίνυν δή, ὅτι κ.τ.λ.*" "*καὶ γὰρ ἔλεγον, ἔγωγε ὀχλῳ.*" Plat. Gorg. 459: see Hartung, Partikell. i. 137,—**for he really was sick.**

παραπλήσιον does not involve any ellipsis (De W.) as of *ἀφίκετο* or the like, but (as Mey.) it stands adverbially as *παραπλησίως*; so in Polyb. iii. 33. 10, *εἰ πεποιήκαμεν παραπλήσιον τοῖς ἀξιοπίστως ψευδομένοις τῶν συγγραφέων*: and *θανάτῳ* is the dative of *congruence* after it,—sometimes a genitive, as Plat. Soph. p. 217, *λόγων ἐκελάβου παραπλησίων ὄν . . . . διερωτῶντες ἐντυγχάνομεν.* *λύπην ἐπὶ λύπην*] for construction, see reff. The dative after *ἐπί* is more usual: so *φόνος ἐπὶ φόνῳ*, Eur. Iph. Taur. 197 (189): the accus. giving the sense of accession,—"sorrow coming upon sorrow,"—not, sorrow superimposed upon sorrow. The second *λύπην* refers to his own distress in his imprisonment, so often implied in this Epistle: see Prolegg. § iii. 4, 5: 'si ad vincula accessisset jactura amici,' Grot. This is better, than with Chrys., al., to refer it to Epaphroditus's sickness,—*τὴν ἀπὸ τῆς τελευτῆς ἐπὶ τῇ διὰ τὴν ἀῤῥωστίαν*,—which does not agree with *ἀλυπότερος*, ver. 28, implying that *λύπη* would remain even after the departure of Epaphroditus.

28.] *πάλιν* most naturally, considering St. Paul's habit of prefixing it to verbs, belongs to *χαρῆτε*: and there is here no reason to depart from his usage and attach it to *ἰδόντες*, as Beza, Grot., De W., all., have done. The *κἀγὼ ἀλυπότερος ὦ* is one of the Apostle's delicate touches of affection. If *they rejoiced* in seeing Epaphroditus, *his own* trouble would be thereby lessened.

29.] *οὖν*, as accomplishing the purpose just expressed. The stress is on *προσδέχεσθε*, see ref. There certainly seems to be something behind respecting him, of which we are not informed. If extreme affection had been the sole ground of his *ἀδημονεῖν*, no such exhortation as this would have been needed. *τοὺς τοιούτους*] *ἵνα μὴ δόξῃ αὐτῷ μόνῳ χαρίζεσθαι, . . .* Thl. Then there is an inaccuracy in expression, in reverting back to the [concrete] conduct of Epaphroditus as a reason why *οἱ τοιοῦτοι* [abstract] should be held in honour.

30.] *διὰ τὸ ἔργον*, viz. of the Gospel, or of Christ (see the glosses in var. readd.);—part of which it was, to sustain the minister of the Gospel.

μέχρι θ. ἤγγ.] he incurred so serious and nearly fatal a sickness:—not to be understood of danger incurred by the hostility of the authorities, as Chrys., al., also Thdrt.: *καθειργόμενον γὰρ πάντως μαθών, καὶ ὑπὸ πλείστων φυλαττόμενον, εἰσελθὼν ἐθεάσατο, τοῦ κινδύνου καταφρονήσας.* *παραβολευσάμενος*] There is, and must ever remain, some

[a] θανάτου [a] ἤγγισεν [b] παραβολευσάμενος τῇ [a] ψυχῇ, ἵνα [c] ἀναπληρώσῃ τὸ [d] ὑμῶν [e] ὑστέρημα [f] τῆς πρός με [g] λειτουργίας.

III. [1] [e] Τὸ λοιπόν, ἀδελφοί μου, [h] χαίρετε [e] ἐν κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ [i] ὀκνηρόν, ὑμῖν δὲ

[a] with μέχρι, here only. w. dat. Job xxxiii. 22. w. ἕως, Ps. cvi. 18. μέχρ. θαν., ver. 8 reff. [b] here only †. (see notes.) [c] — Acts xv. 26. xx. 24

al. Exod. xxi. 22. dat., see note. [d] Gal. vi. 2 reff. Gen. ii. 21. [e] double gen., ch. i. 7, 26. Acts v. 32. [f] 1 Cor. xvi. 17. 2 Cor. viii. 18, 14. ix. 12. xi. 9. Col. i. 24. 1 Thess. iii. 10. P. only, exc. Luke xxi. 4. Judg. xviii. 10. [g] — ver. 17 reff. [h] Eph. vi. 10 reff. [i] ch. iv. 4, 10. [j] Matt. xxv. 26. Rom. xii. 11 only. Prov. vi. 6, 9.

του κυριου 57 ; του θεου al copt æth Chr-comm : om C. for μεχρι, εως DF. rec παραβουλευσαμενος, with CKL rel Chr Thdrt Damasc Thl Œc : txt ADFℵ, παρακολ. B (ita in cod. see table at end of prolegg).—*parabolatus* [see notes] D-lat G-lat : *tradens* vulg[and F-lat] æth latt-ff[pref *in interitum* Ambrst] : *spernens* syrr : *postponens* copt : *obliviscens* goth. αναπληρωσει ℵ d. εμε ℵ¹ b c o.

Chap. III. 1. for τα αυτα, ταυτα F-gr ℵ¹ : txt ℵ².

doubt whether to read παραβουλ- or παραβολευσάμενος. Both words are unknown to Greek writers. The first verb would signify '*male consulere* vitæ,' and is found not unfrequently in the fathers, especially Chrys., which makes it all the more likely to have been introduced here for the other. This latter would be formed from παράβολος, '*venturesome*,' as περιπετεύομαι from πέρπερος (1 Cor. xiii. 4), ἀλογεύομαι from ἄλογος (Cic. ad Att. vi. 4): similarly ἀσωτεύομαι, φιλανθρωπεύομαι, πονηρεύομαι, &c. See Lobeck on Phryn. pp. 67, 591. Thus παραβολεύεσθαι would be used exactly as παραβάλλεσθαι in Polyb. ii. 26. 6, ἔφη δεῖν μὴ κινδυνεύειν ὅτι, μηδὲ παραβάλλεσθαι τοῖς ὅλοις, and iii. 94. 4, and παραβάλλεσθαι ταῖς ψυχαῖς in Diod. Sic. iii. 16. Phryn. (p. 238, ed. Lob.) says, παραβόλιον· ἀδόκιμον τοῦτο. τῷ μὲν οὖν ὀνόματι οὐ χρῶνται οἱ παλαιοί, τῷ δὲ ῥήματι. φασὶ γὰρ οὕτω, παραβάλλομαι τῇ ἐμαυτοῦ κεφαλῇ. ἐχρῆν οὖν κἀπὶ τούτων λέγειν, παραβάλλομαι ἀργυρίῳ. Hence also nurses of the sick were called *parabolani*. See various patristic interpretations, and illustrations, in Tischendorf and Wetstein. ἵνα κ.τ.λ.] **that he might fill up** (1 Cor. xvi. 17) **your deficiency** (viz. on account of your absence) **in the ministration to me** (the λειτουργία was the contribution of money, which had been sent by Epaphroditus. The only ὑστέρημα in this kind service was, their inability through absence, to minister it to the Apostle themselves: and this Epaphroditus filled up, and in so doing risked his life in the way above hinted at, i. e. probably by too constant and watchful attendance on the Apostle. So that there is no blame conveyed by τὸ ὑμ. ὑστέρημα, as Chr., ὅπερ ἐχρῆν πάντας ποιῆσαι, τοῦτο ἔπραξεν αὐτός,—but the whole is a delicate way of enhancing Epaphroditus's services—'that which you would have done if you could, he did for you—therefore receive him with all joy').

Ch. III. 1—IV. 1.] Warning against certain Judaizers,—enforced by his own example (1—16): also against immoral persons (17—iv. 1).

1.] He appears to have been closing his Epistle (τὸ λοιπόν, and reff.), but to have again gone off, on the vehement mention of the Judaizers, into an explanation of his strong term κατατομή. Chrys., al., find a connexion with the foregoing, but it is far-fetched (ἔχετε Ἐπαφρ., δι' ὃν ἤλγειτε, ἔχετε Τιμόθ., ἔρχομαι κἀγώ. τὸ εὐαγγέλιον ἐπιδίδωσι· τί ὑμῖν λείπει λοιπόν;): the sense is evidently closed with ch. iii. 30.

τὰ αὐτά] It seems to me that Wiesinger has rightly apprehended the reference of this somewhat difficult sentence. The χαίρετε ἐν κυρίῳ, taken up again by the οὕτως στήκετε ἐν κυρίῳ, ch. iv. 1, is evidently put here emphatically, with direct reference to the warning which follows—**let your joy (your boast) be in the Lord**. And this same exhortation, χαίρειν, is in fact the ground-tone of the whole Epistle. See ch. i. 18, 25; ii. 17; iv. 4, where the πάλιν ἐρῶ seems to refer back again to this saying. So that there is no difficulty in imagining that the Apostle may mean χαίρετε by the τὰ αὐτά. The word ἀσφαλές is no objection to this: because the χαίρ. ἐν κυρ. is in fact an introduction to the warning which follows: a provision, by upholding the antagonist duty, against their falling into deceit. And thus all the speculation, whether τὰ αὐτά refer to a lost Epistle, or to words uttered (γράφειν ?) when he was with them, falls to the ground. And the inference from Polycarp's words in his Epistle to these Philippians, § 3, p. 1008,

a 1 Cor. i. 26 (& note). x. 13. Col. iv. 17.
b = Matt. vii. 6. Rev. xxii. 15. Ps. xxi. 16.
c Luke x. 2 al.† Wisd. xvii. 17. — 2 Cor. xi. 13.
f here only †. (-τέμνω etc., Levit. xxi. 5.)
g see Rom. iii. 20. Gal. ii. 7.
h dat., 1 Cor. xiv. 2, 15.
k w. ἐν, Rom. ii. 17. v. 3. 2 Cor. x. 15 al. Jer. ix. 23, 24.
m constr., here only. Jer. xxxi. [xlviii.] 7. see ch. ii. 24. i. 19 only.
o Eph. ii. 13 reff.
i absol., Luke ii. 37. Acts xxvi. 7. Heb. ix. 9. x. 2.
l = Rom. ii. 28. Gal. iii. 3. vi. 13.
n Paul, here only. Heb. v. 5. vii. 5. xii. 17. 2 Pet.
p = 1 Cor. iii. 18. viii. 2. xiv. 37. Gal. vi. 3. James i.

ABDF KLN a b c d e f g h k l m n o 17

ins το bef ασφαλες d h k m n 80. 113—116. 120—123 Procop Damasc. (A defective.)

3. rec for θεου, θεω (*perhaps corrn after such passages as Rom* i. 9. 2 *Tim* i. 3), with D^1(and lat) $\aleph^2$ vulg(with F-lat &c, agst ms_1) Syr goth Thdrt, lat-ff: θειω 115: txt ABCD³FKLN¹ rel al_{90}(Tischdf) gr-mss-mentd-by-Aug (" *omnes aut pæne omnes* ") lat-mss-in-Aug(" *exempl. nonnulla* " have θεω) syr-marg copt Eus Ath Orig-int Aug_{expr}

4. om και D^1F a n o Aug_1. αλλος bef δοκει D a latt: δε αλλως δοκει F: om αλλος al_2 Syr Chr-comm Lucif Ambrst.—αλλως m. for εγω $\aleph^1$ has τε: txt $\aleph$-corr¹.

δε και ἀπὸν ὑμῖν ἔγραψεν ἐπιστολάς, may be a true one, but does not belong here.

ὀκνηρόν] troublesome: Mey. quotes from Plato, Ep. ii. 310 D, τἀληθῆ λέγειν οὔτε ὀκνήσω οὔτε αἰσχυνοῦμαι. 2.] βλέπετε, not, '*beware of*,' as E. V. (βλ. ἀπό, Mark viii. 15 reff.), but as in reff., observe, with a view to avoid: cf. σκοπεῖν, Rom. xvi. 17. τοὺς κύνας] profane, impure persons. The appellation occurs in various references; but in the Jewish usage of it, uncleanness was the prominent idea: see, besides reff., Deut. xxiii. 18; Isa. lvi. 10, 11; Matt. xv. 26, 27. The remark of Chrys. is worth noting in connexion with what follows: οὐκέτι τέκνα Ἰουδαῖοι. ποτὲ οἱ ἐθνικοὶ τοῦτο ἐκαλοῦντο, νῦν δὲ ἐκεῖνοι. But I would not confine it entirely to them, as the next clause certainly generalizes further. τοὺς κακοὺς ἐργάτας] cf. δόλιοι ἐργάται, 2 Cor. xi. 13,—ἐργάτην ἀνεπαίσχυντον, 2 Tim. ii. 15,—ἐργάζονται μὲν γάρ, φησιν, ἀλλ' ἐπὶ κακῷ. By ἐργάτας, he seems to point out persons who actually *wrought*, and professedly for the Gospel, but who were '*evil workmen*,' not mere '*evil-doers*.'

τ. κατατομήν] 'gloriosam appellationem περιτομῆς, *circumcisionis, vindicat Christianis*.' Beng. Observe the (I will not say, circumcision, but mere) concision ('*amputation*:' who have no true circumcision of heart, but merely the cutting off of the flesh. Mey. quotes from Diog. Laert. vi. 24, of Diogenes the Cynic, τὴν Εὐκλείδου σχολὴν ἔλεγε χολήν, τὴν δὲ Πλάτωνος διατριβὴν κατατριβήν. Cf. Gal. v. 12 note. On the thrice repeated article, Erasmus says, '*indicat, eum de certis quibusdam loqui, quos illi noverint*'): 3.] for WE are the περιτομή, the *real* CIRCUMCISION (whether bodily circumcised, or not — there would be among them some of both sorts: see Rom. ii. 25, 29; Col. ii. 11), who serve (pay religious service and obedience) by the Spirit of God (cf. John iv. 23, 24. The dative is instrumental, Rom. viii. 13,—expressing the agent, whereby our service is rendered: see Rom. v. 5; viii. 14; xii. 1; Heb. ix. 14. The emphasis is on it: for *both* profess a λατρεία. The θεοῦ is expressed for solemnity), and glory in (stress on καυχώμενοι,—are not ashamed of Him and seek our boast in circumcision, or the law, but make our *boast* in Him) Christ Jesus, and trust not in the flesh (stress on ἐν σαρκί—'but, in the Spirit - in our union with Christ').

4.] Although (see Hartung, Partik. i. 340: πίθου γυναικί, καίπερ οὐ στέργων, δμως, Æsch. Theb. 709: προσεκύνησαν, καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἔχοντο, Xen. Anab. i. 6. 10) I (emphatic. There is no ellipsis, but the construction is regular, καίπερ, as in the above examples, having a participle after it: had it been καίπερ ἔχοντες, this would have been universally seen: now, *only one* of the οὐ πεποιθότες, viz. ἐγώ, is made the exception; but the construction is the same) have (not, '*might have*,' as E. V. I *have* it, but do not choose to make use of it: I *have it*, in the flesh, but I am still of the number of the οὐ πεποιθότες, in spirit) confidence (not, '*ground of confidence*,' as Beza, Calv., Grot., &c.: there is no need to soften the assertion, see above:

5 [q] περιτομῇ [r] ὀκταήμερος, ἐκ [s] γένους Ἰσραήλ, φυλῆς
– βεννια C ABDF KL𝔑 a b c d e f g h k l m n o 17 Βενιαμίν, [t] Ἑβραῖος ἐξ Ἑβραίων, [uv] κατὰ [u] νόμον Φαρι-
σαῖος, 6 [v] κατὰ [w] ζῆλος [x] διώκων τὴν [y] ἐκκλησίαν, [v] κατὰ
δικαιοσύνην τὴν [z] ἐν νόμῳ γενόμενος [a] ἄμεμπτος. 7 [ἀλλὰ]
ἅτινα ἦν [b] μοι [c] κέρδη, ταῦτα [d] ἡγημαι διὰ τὸν χριστὸν

q constr., 1 Cor. xiv. 20. ch. ii. 5 al.
r here only †. usually of persons.
ὁ Λάζαρος μὲν τετραήμερος, σὲ δὲ τετραετῆ ζωωσοῦν,

Greg. Nax. Orat. xxv. vol. i. p. 405.
s — Acts xviii. 2 al. Esth. ii. 10.
t Acts vi. 1. 2 Cor. xi. 22 only. Gen. (xiv. 18 Heb.) xxxix. 14 al.
u Acts xxii. 12. xxiv. 6. Heb. viii. 4 al.
v — ch. ii. 3. iv. 11 al.
w 2 Cor. vii. 11. ix. 2 al. Ps. lxviii. 9. neut., here only.
x — Gal. i. 13 reff. participly., ib. i. 23.
y absol., Eph. i. 22 reff.
z Rom. ii. 12. iii. 19. a ch. ii. 15 reff.
b dat., Rom. xiv. 14. 1 Cor. iv. 2.
c ch. i. 21. Tit. i. 11 only †. Gen. xxxvii. 26 Symm.
d — Acts xxvi. 2. 2 Cor. ix. 5 al. Job xlii. 6.

5. περιτομή a e g h k l m n o: περιτομῇ f. ins τον bef νομου F.
6. rec ζηλον, with D$^{2\text{-}3}$KL𝔑^{2} rel: txt ABD^{1}F𝔑^{1}. aft εκκλησιαν ins θεου F (122) vulg arm(not ed-1805) Ambrst.
7. om αλλα [so BD^{1}] AG𝔑^{1} 17 D-lat Cyr Lucif Ambr Aug.—αλλι τινα F (*sic*). μοι bef ην B b c o 238 latt Thdrt Lucif: txt ADFKL𝔑 rel syr copt goth Chr Victorin.

nor, with Van Hengel, to understand it of the unconverted state of the Apostle) also (over and above) in the flesh. If any other man thinks (δοκεῖ is certainly, as De W., Wiesinger, al., and reff., of *his own judgment of himself*, not of other men's judgment of him, as Meyer, al.: for how can other men's judging of the *fact* of his having confidence be in place here? But it is his own judgment of the existence of the πεποίθησιν ἔχειν which is here in comparison) he has confidence in the flesh, I more: 5.] "predicates of the ἐγώ, justifying the ἐγὼ μᾶλλον," Meyer. He compares himself with them in three particulars: 1. pure Jewish extraction: 2. legal exactitude and position: 3. legal zeal. In circumcision (i. e. 'as regards circumcision:' reff. Many [Erasm., Beng., all.] have taken περιτ. as nominative, and understood it concrete, '*circumcisus*,' but wrongly, for the usage applies only collectively, see Winer, edn. 3 [not in edn. 6], § 31. 3), of eight days (Gen. xvii. 12: as distinguished from those who, as proselytes, were circumcised in after life. For usage, see reff.), of the race of Israel (cf. Rom. xi. 1; 2 Cor. xi. 22, οὔτε μὴν ἐκ προσηλύτων γεγέννημαι, ἀλλὰ τὸν Ἰσραὴλ αὐχῶ πρόγονον. Thdrt.), of the tribe of Benjamin (ὅστε τοῦ δοκιμωτέρου μέρους, Chrys.: or perhaps as Calv., merely 'ut moris erat, singulos ex sua tribu censeri'), an Hebrew, of Hebrews (i. e. from Hebrew parents and ancestry [which the word *parents* was of course meant to imply in my earlier editions: not, as Ellic., to limit the assertion to St. Paul's father and mother] on both sides: ἐντεῦθεν δείκνυσιν ὅτι οὐχὶ προσήλυτος, ἀλλ' ἄνωθεν τῶν εὐδοκίμων Ἰουδαίων. ἐνῆν μὲν γὰρ εἶναι τοῦ Ἰσραὴλ, ἀλλ' οὐχ Ἑβραῖον ἐξ Ἑβραίων. πολλοὶ γὰρ καὶ διέφθειρον ἤδη τὸ πρᾶγμα, καὶ τῆς γλώσσης ἦσαν ἀμύητοι, ἑτέροις μεμιγμένοι ἔθνεσιν. Chrys.: see also Trench, Synonyms, § xxxix. p. 153 ff. So Demosth. p. 427, δούλους ἐκ δούλων καλῶν ἑαυτοῦ βελτίους κ. ἐκ βελτιόνων: see other examples in Kypke and Wetst.), as regards the law (with reference to relative legal position and observance), a Pharisee (cf. Acts xxiii. 6; xxvi. 5), as regards zeal (for the law), a persecutor of the church (of Christ: on the participle, see ref.: Ellic. holds the pres. part. to have an adjectival force, being predicate to a suppressed verb subst.), as regards righteousness which is in (as its element: consists in the keeping of) the law, become blameless (i. e. having carried this righteousness so far as to have become perfect in it, in the sight of men. Calvin well distinguishes between the real and apparent righteousness in the law—the former before God, never possessed by any man: the latter before men, here spoken of by Paul:—'erat ergo hominum judicio sanctus, et immunis ab omni reprehensione. Rara sane laus, et prope singularis: videamus tamen quanti eam fecerit').

7.] But whatsoever things (emphatic [cf. ταῦτα below] and general: these above mentioned, and all others. The *law itself* is not included among them, but only his κέρδη from this and other sources) were to me gains (different kinds of gain: cf. Herod. iii. 71, περιβαλλόμενος ἑωυτῷ κέρδεα), these (emphatic) I have esteemed, for Christ's sake (see it explained below, vv. 8, 9), as loss ("this *one* LOSS he saw in all of which he speaks: hence no longer the plural, as before κέρδη." Meyer. Ellicott remarks that the singular is regularly used in this formula, referring to

e Acts xxvii. 10, 21 only. Ezra vii. 26.
f — Luke xi. 28. see Rom. ix. 20. x. 18.
g ch. ii. 3 reff. constr., Rom. viii. 3.
h — 2 Pet. iii. 18.
i neg., Matt. xvi. 26 | Mk. Prov. xix. 19.
k Mt. Mk. as above | 1. 1 Cor. iii. 18.
l 2 Cor. vii. 9 only.
m 2 Cor. v. 8. 2 Pet. iii. 14 al.
n — 2 Cor. v. 8. 2 Pet. iii. 14 al.
o so ἁλω. μὴ ἔχ., Eph. ii. 12.
p see ἐμήν Rom. x. 3.
q Rom. x. 5. see Gal. iii. 21.
r Eph. ii. 8 reff.
s Eph. iii. 12 reff.
t see 2 Cor. v. 21.
u — Luke v. 5. Acts iii. 16. Job xxix. 22.
v Acts xiv. 9. 1 Cor. ix. 16.
w — Acts viii. 10. Rom. i. 16.

ABDF KLm ab cdefg hklm noU

[e]ζημίαν. [8] ἀλλὰ [f]μὲν οὖν καὶ [d]ἡγοῦμαι πάντα [c]ζημίαν εἶναι διὰ τὸ [g]ὑπερέχον τῆς [h]γνώσεως [h]χριστοῦ Ἰησοῦ τοῦ κυρίου μου, δι' ὃν [i]τὰ πάντα [k]ἐζημιώθην καὶ [d]ἡγοῦμαι σκύβαλα εἶναι, ἵνα χριστὸν [m]κερδήσω [9] καὶ [n]εὑρεθῶ ἐν αὐτῷ, [o]μὴ ἔχων [p]ἐμὴν [p]δικαιοσύνην τὴν [q]ἐκ νόμου, ἀλλὰ τὴν [r]διὰ πίστεως [s]χριστοῦ, τὴν ἐκ θεοῦ [t]δικαιοσύνην [u]ἐπὶ τῇ πίστει, [10] [v]τοῦ γνῶναι αὐτὸν καὶ τὴν [w]δύναμιν

1 here only †. Sir. xxvii. 4 only. (-βαλλίζειν, Ib. xxvi. 28.)
m Matt. xxv. 17, 22 al.†
q Rom. x. 5. see Gal. iii. 21.
r Eph. ii. 8 reff.
s Eph. iii. 12 reff.
u — Luke v. 5. Acts iii. 16. Job xxix. 22.
v Acts xiv. 9. 1 Cor. ix. 16.

8. rec aft μενουν ins γε, with AN b k m o 17 Did Cyr$_3$ Thl: om BDFKL rel Bas Chr Cyr Thdrt Damasc Œc Hesych. om 1st και B(Blc) ℵ^1 80: ins ℵ^2. ins του bef χρ. B Thdrt. ιησ. bef χρ. AK b f o vulg(and F-lat) gr-lat-ff. for μου, ημων A demid(and harl^1) syr copt æth Bas Cyr Did Thdrt Lucif Aug. om 2nd ειναι (*as superfluous, cf ch* ii. 6) BD^{1}FN^1 17 latt arm Lucif Ambr Hil Pelag Ambrst Fulg: ins AD^{2}KLN^2 rel goth Cyr$_2$ Aug.

9. δικαιοσ. bef εμην ℵ^1: txt ℵ^2. for επι τη π., εν πιστει D^1, *in fide* latt: om Syr: in L 23. 46 syr gr-lat-ff it is joined with the follg.

Kypke and Elsner in loc. But the reason of this usage is analogous to that given above, and not surely lest ζημίαν should be mistaken to mean "punishments." Thus, in the instance from Xen. in Kypke, ἐπὶ μὲν τοῖς οἰκέταις ἀχθομένους καὶ ζημίαν ἡγουμένους, the separate deaths of the servants are all massed together, and the loss thought of as *one*).

8.] **But moreover** (not only have I once for all passed this judgment, but I *continue to count*, &c. The contrast is of the present ἡγοῦμαι to ἥγημαι above) **I also continue to esteem them all** (not, *all things*, which would require πάντα or τὰ πάντα [see below] *before* ἡγοῦμαι, emphatic) **to be loss on account of the supereminence** (above them all: τοῦ γὰρ ἡλίου φανέντος, προσκαθῆσθαι τῷ λύχνῳ ζημία. Chrys. On the neuter adjective [or participle] construction, see ref. and 2 Cor. iv. 17) **of the knowledge of Christ Jesus my Lord** ('quod Dominum suum vocat, id ad exprimendam affectus vehementiam facit.' Calv.), **on whose account** (explained by ἵνα . . . . below) **I suffered the loss of** ALL THINGS (now, emphatic and universal. Or, it may be, "them all," as Ellic.: but this almost involves a tautology; and, besides, τὰ πάντα stands too far from ἅτινα for the τά to be reflexive), **and esteem them to be refuse, that I may** (by so disesteeming them: ἵνα gives the aim of what went before) **gain Christ** (not, as the rationalizing Grot., 'Christi favorem:' no indeed, it is Christ Himself,—His perfect image, His glorious perfection, which he wishes to win. He has Him now, but not in full: this can only be when his course is finished, and to this time the next words allude) **and be found** (now, and especially at His coming,—'evadam:'—not as Calv., 'Paulum renuntiasse omnibus . . . *ut recuperaret* [ungrammatical] in Christo.' Cf. ref. 2 Cor.) **in Him** (living and being, and included, in Him as my element), **not having** (specification of εὑρ. ἐν αὐτῷ,—but not to be joined, as Lachm., al., with ἐν αὐτῷ, which would make this latter superfluous) **my own righteousness** (see on ver. 6) **which is of** (arising from) **the law, but that which is through** (as its medium) **the faith of** (in) **Christ** (a construction of this sentence has been suggested to me, which is perhaps possible, and at all events deserves mention. It consists in making ἐμὴν δικαιοσύνην predicative; "not having as my righteousness that righteousness which is of the law, but that which is through faith in Christ"), **the righteousness which is of** (answering to ἐκ νόμου,—as its source, see Eph. ii. 8) **God on my faith** (built on, grounded on, granted on condition of, my faith. It is more natural to take ἐπὶ τῇ πίστει with δικαιοσύνην, which it immediately follows, than with Meyer to understand another ἔχων to attach it to. The omission of the article is no objection, but is very frequent, where the whole expression is joined as one idea. Chrys., al., join ἐπὶ τῇ πίστει with τοῦ γνῶναι, as if it were τοῦ ἐπὶ τ. π. γνῶναι, which of course is unallowable: Calv., Grot., Bengel, make the infinitive τοῦ γνῶναι dependent on πίστει ["describit

τῆς [x]ἀναστάσεως αὐτοῦ, καὶ [τὴν] [y]κοινωνίαν τῶν [z]παθη-
μάτων αὐτοῦ, [a]συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, 11 [b]εἴ
πως [c]καταντήσω [c]εἰς τὴν [d]ἐξανάστασιν τὴν ἐκ νεκρῶν. 12 [e]οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη [f]τετελείωμαι, [g]διώκω

x — Acts i. 22. Rom. vi. 5 §. y ch. ii. 1 reff. 1 Cor. i. 9. x. 16 al. z 2 Cor. i. 5. Heb. ii. 10. 1 Pet. i. 11. iv. 13. v. 1†. a here only †.

(-φοτ. ver. 21.) b — & constr., Rom. i. 10. xi. 14 (w. opt., Acts xxvii. 12) only. c Eph. iv. 13 reff. d here only †. — Polyb. iii. 55. 4. e — ch. iv. 11 reff. f — Heb. ii. 10. v. 9. vii. 28. Wisd. iv. 13. g absol., Luke xvii. 23. Hagg. i. 9.

10. for αναστ., γνωσεως ℵ¹, πιστεως 108: txt ℵ-corr¹ obl. om 1st αυτου D¹. om 2nd την ABℵ¹: ins DFKLℵ³ rel. om των ℵ¹: ins ℵ³. rec συμμορφουμενος (*more usual form*), with D³KLℵ³ rel Chr Thdrt: *συνφορτιζομενος cooneratus* F D-lat goth Iren-int Lucif: txt ABD¹ℵ¹ 17 (67²) Orig-ms, Bas Maced.

11. rec (for την εκ) των (*see note*), with KL rel copt Thdrt: των εκ F: txt ABDℵ 17 latt syrr Bas Chr Damasc Iren-int Tert Lucif Ambrst.

12. aft ελαβον add η ηδη δεδικαιωμαι D¹F Iren-int Sing-cler Ambrst (not Tert Hil

vim et naturam fidei, quod scilicet sit Christi cognitio." Calv.], which is also inadmissible, for πίστις, as Mey. observes, is never joined with a genitive article and infinitive: and when with a genitive, not the nature but the object of faith is described by it), 10.] (aim and employment of this righteousness,—taking up again the ὑπερέχον τῆς γνώσεως, ver. 8. De W., al., treat τοῦ γν. as parallel with ἵνα κερδήσω, κ.τ.λ. But as Mey. remarks, it is no real parallel, for there is more in ἵνα χρ. κερδήσω &c. than in τοῦ γνῶναι αὐτόν &c. Besides, thus the process of thought is disturbed,—in which, from ἵνα to ἐπὶ τῇ πίστει answers to διὰ τὸν χριστόν above, and from τοῦ γν. to νεκρῶν answers to διὰ τὸ ὑπερέχον τ. γνώσεως αὐτοῦ. See a similar construction, Rom. vi. 6), **in order to know Him** (know, in that fulness of experimental knowledge, which is only wrought by being like Him), **and** (not = '*that is to say*:' but additional: His Person, and . . . . and . . . .) **the power of His resurrection** (i. e. not '*the power by which He was raised*,' but the power which His resurrection *exercises* on believers—in assuring them of their justification, Rom. iv. 25; 1 Cor. xv. 17;—mostly however here, from the context which goes on to speak of conformity with His sufferings and death,—in *raising them with Him*,—cf. Rom. vi. 4; Col. ii. 12),—**and the participation of His sufferings** (which is the necessitating condition of being brought under the power of His resurrection, see as above, and 2 Tim. ii. 11), **being conformed** (the nominative is an anacoluthon, belonging to τοῦ γνῶναι, and referring, as often, to the *logical* subject) **to His Death** (it does not appear to me that St. Paul is here speaking, as Mey., al., of his imminent risk of a death of martyrdom, but that his meaning is general, applying to his whole course of suffering and self-denial, as indeed throughout the sentence. This conformity with Christ's death was to take place by means of that perfect self-abjuration which he here asserts of himself—see Rom. viii. 29; 2 Cor. ii. 14; iv. 10 ff.; 1 Cor. xv. 31, and especially Gal. ii. 20), **if by any means** (so Thucyd. ii. 77, πᾶσαν γὰρ ἰδέαν ἐπενόουν, εἴ πως σφίσιν ἄνευ δαπάνης κ. πολιορκίας προσαχθείη: Herod. vi. 52, βουλομένην, εἴ κως ἀμφότεροι γενοίατο βασιλῆες. It is used when an end is proposed, but failure is presumed to be possible: see Hartung, ii. 206; Kühner, ii. 584. ὅμως μετὰ ταῦτα πάντα οὕτως θαῤῥῶ· ὅπερ ἀλλαχοῦ λέγει· ὁ δοκῶν ἑστάναι βλεπέτω μὴ πέσῃ. κ. πάλιν, φοβοῦμαι μή πως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι. Chrys.) **I may attain** (not future, but subjunctive aorist. On the sense, see Acts xxvi. 7; from which alone, it is evident that it does not signify '*live until*,' as Van Hengel) **unto the resurrection from the dead** (viz. the blessed resurrection of the dead in Christ, in which οἱ τοῦ χριστοῦ shall rise ἐν τῇ παρουσίᾳ αὐτοῦ, 1 Cor. xv. 23, see also 1 Thess. iv. 16. But the ἐξ- in ἐξανάστ. does not distinctively point out this first resurrection, but merely indicates rising *up*, out of the dust; cf. the verb Mark xii. 19 ‖ L., Acts xv. 5, and the word itself in ref. Polyb.). 12—14.] This seems to be inserted to prevent the misapprehension, that he conceived himself already to possess this knowledge, and to have grasped Christ in all His fulness. 12.] **not that** (I do not mean, that . . . . , see reff.) **I have already acquired** (this χριστὸν κερδῆσαι: not the βραβεῖον below [Mey.], which is an image subsequently introduced, whereas the reference here must be to something foregoing, nor τὴν ἀνάστασιν, which has just been *stated* as an object of his wishes for the future: but as Calv., "nempe ut in solidum communicet Christi passionibus, ut perfectum habeat gustum potentiæ resurrectionis, ut ipsum

h — Rom. ix. 30. 1 Cor. ix. 24. Exod. xv. 9. Deut. xxviii. 45.
i — Gal. v. 13. 1 Thess. iv. 7. ellips., Mark x. 40. Luke v. 35.
k — Rom. iii. 28. xiv. 14 al. Wisd. xv. 12.
m — Mark xiii. 16 al. Gen. xix. 17.
n w. gen., Heb. vi. 10. xiii. 2, 16. elsw., Matt. xvi. 5 ‖ Mk. James i. 24 only.
o here only. Isa. xli. 26. σκοπείτω τὰ ὄμφρ., ὡς μηδὲν ἡμᾶς λάθῃ, Xen. Anab. vi. 3. 14.
p here only †.
q — Acts viii. 28.
r here only. Job xvi. 13.
1 ellips., Rom. xiii. 7. 2 Cor. viii. 15. Winer, § 66. 1. b.
n w. acc. (and Paul), here only. Deut. iv. 9 al. pass., Luke xii. 6.

ABDF KL ℵ a b c d e f g h k l m n o 17

δὲ εἰ καὶ [h] καταλάβω [i] ἐφ' ᾧ καὶ [h] κατελήμφθην ὑπὸ Χριστοῦ. 13 ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ [k] λογίζομαι [h] κατειλημμένος· φέναι· 14 [i] ἓν δέ, [m] τὰ μὲν [m] ὀπίσω [n] ἐπιλανθανόμενος, [o] τοῖς δὲ [o] ἔμπροσθεν [p] ἐπεκτεινόμενος, [q] κατὰ [r] σκοπὸν [s] διώκω

Ambr Aug Jer Pelag). om 1st καὶ DFℵ¹ vulg goth Tert Ambrst Hil Ambr Jer: txt ℵ* &c. om 2nd καὶ DF l¹ 67² Tert: for καὶ, εἰ ℵ¹: txt ℵ-corr¹ &c. rec (for χρ.) του χρ. ιησ., with KL rel: χρ. ιησ. Aℵ c f Chr, Thl-ms: ιησ. χρ. a 112: του χρ. D³ Damasc: txt BD¹F 17 goth æth Clem Mac Tert Sing-cler Hil Jer.

13. om εγω D¹. for ου, ουτω AD¹ℵ b² c g h 17 copt æth syr-w-ast Clem Bas Chr-comm, Thdrt Damasc Chron Thl Œc Jer$_{\text{alii}}$ Ambrst. κατιληφοτα F.

14. for τοις δε, εις δε τα D¹F. απεκτεινομενος F.

plane cognoscat") or am already completed (in spiritual perfection. Philo de Alleg. iii. 23, vol. i. p. 101, πότε οὖν, ὃ ψυχή, μάλιστα νεκροφορεῖν σαυτὴν ὑπολήψῃ; ἆρά γε οὐχ ὅταν τελειωθῇς καὶ βραβείων κ. στεφάνων ἀξιωθῇς;), but I pursue (the image of a runner in a course is already before him. So διώκω absolute in Æsch. Theb. 89, ὄρνυται λαὸς . . . ἐπὶ πόλιν διώκων. This is simpler than to suppose that an object, the βραβεῖον, is in his mind, though not expressed. See Ellic.'s note) if (nearly = εἴ πως above) I may also (besides διώκειν —not as Mey., nicht bloß greife [ἔλαβον], sondern auch ergreife: nor does it answer to the καί following, as De W.) lay hold of (Herod. ix. 58, διωκτέοι εἰσί, ἐς ὃ καταλαμφθέντες . . . . δώσουσι δίκας: Lucian, Hermotim. 77, διώκοντες οὐ κατέλαβον) that for which (this seems the simplest rendering, and has been the usual one. Meyer's rendering of ἐφ' ᾧ 'because,' after Chrys., Thdrt., Thl., requires καταλάβω to be absolute, and would more naturally be expressed ἐφ' ᾧ κἀγὼ κατελήμφθην, the emphatic first person hardly admitting of being supplied from the preceding clause: whereas on our rendering the whole forms but one clause, the first person recurring throughout it. Grot.'s, 'quo ut pervenire possem,' Beza's, &c., 'for which reason,' —all keeping καταλάβω absolute, are not open to the above objection) I was also laid hold of (the καί belongs to the verb, not to ἐγώ understood, nor to the ἐφ' ᾧ, as if there might be other ends for which he was apprehended [Ellic.]: see above—and brings out, that in my case there was another instance of the καταλαβεῖν. For the sense, cf. 1 Cor. xiii. 12, ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην: and Plat. Tim. p. 39, τῇ δὴ ταὐτοῦ φορᾷ τὰ τάχιστα περιόντα ὑπὸ τῶν βραδυτέρων ὄντων ἐφαίνετο καταλαμβάνοντα καταλαμβάνεσθαι. The time referred to by the aorist was his *conversion*: but we need not, as Chrys., al., press the image of the race, and regard him as *flying*, and *overtaken*) by Christ. 13.] Emphatic and affectionate re-statement of the same, but not merely so;—he evidently alludes to some whom he wishes to warn by his example. Brethren, I (emphatic: cf. John v. 30; vii. 17; viii. 33; Acts xxvi. 9) do not reckon myself (emphatic) to have laid hold: but one thing (I do: not λογίζομαι, nor διώκω, nor φροντίζω, none of which correspond to the epexegesis following: nor can we say that nothing requires to be supplied [Grot., al.], for even in τοῦτο δέ this would not be so—the sense must have a logical supplement: nor will it do to join ἕν to διώκω [Aug., al.], or to supply ἐστι [Beza]): forgetting the things behind (me, as a runner in the course; by which image, now fully before him, the expressions in this verse must be explained: καὶ γὰρ ὁ δρομεὺς οὐχ ὅσους ἤνυσεν ἀναλογίζεται διαύλους, ἀλλ' ὅσους λείπεται . . . . τί γὰρ ἡμᾶς ὠφελεῖ τὸ ἀνυσθέν, ὅταν τὸ λειπόμενον μὴ προστεθῇ; Chr. Thdrt. explains it περὶ τῶν τοῦ κηρύγματος πόνων: but this seems insufficient), but ever reaching out towards (as the runner whose body is bent forwards in his course; the ἐπί giving the continual addition of exertion in this direction [Mey.] or perhaps merely the direction itself. ὁ γὰρ ἐπεκτεινόμενος, τοῦτ' ἐστιν, ὁ τυὸς πόδας καίτοι τρέχοντας τῷ λοιπῷ σώματι προλαβεῖν σπουδάζων, ἐπεκτείνων ἑαυτὸν εἰς τὸ ἔμπροσθεν, κ. τὰς χεῖρας ἐκτείνων, ἵνα κ. τοῦ δρόμου πλέον τι ἐργάσηται. Chr.) the things before (i. e. the perfection not yet reached), I pursue (on διώκω absolute, see note, ver. 12) towards the goal (the contrary of ἀπὸ σκοποῦ, beside the mark, Plat. Tim. p. 25 al.) for (to reach, with a view to; or perhaps simply in the

[s] εἰς τὸ [t] βραβεῖον τῆς [u] ἄνω [v] κλήσεως τοῦ θεοῦ ἐν χριστῷ Ἰησοῦ. 15 ὅσοι οὖν [w] τέλειοι, τοῦτο [x] φρονῶμεν. καὶ εἴ τι [y] ἑτέρως [x] φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν [a] ἀποκαλύψει. 16 [a] πλὴν [b] εἰς ὃ [b] ἐφθάσαμεν, [c] τῷ αὐτῷ [d] στοιχεῖν.

s = εἰς, Matt. xxvi. 28. Col. iii. 1.
t = 1 Thess. i. 11; or 1 Cor. xi. 17. Heb. vi. 3.
u = ἄνωθεν, — Luke xv. 4.
v = 1 Cor. ix. 24 only †. (-ανειν, Col. iii. 14.)
w = Gal. iv. 26. Col. iii. 1.
x = 1 Cor. xiii. 11. Gal. v. 10 reff.
y here only †.
z = Matt. xvi. 17. (-ψις, Eph. i. 7.)
a Eph. v. 33 reff.
b Rom. ix. 31. Dan. iv. 18. xii. 12 Theod.
c dat., Gal. vi. 16.
d (—) Acts xxi. 24. Rom. iv. 12. Gal. v. 25. vi. 16 only. (Eccles. xi. 6 only.)

rec (for εις) επι, with DFKL rel Chr Thdrt: txt ABℵ 17 Clem Ath Chron. om του θεου F vulg-ms Clem Novat Sing-cler Haymo. for χρ. ιησ., κυριω ιησ. χρ. D¹F.

15. aft τελειοι ins εν χρ. ιησου F(not F-lat). aft 1st τουτο ins ουν ℵ¹(ℵ¹ disapproving). φρονουμεν LN n mss-in-Jer Clem. om ο D¹.

16. for στοιχειν, συνστ. F. rec aft στοιχειν ins κανονι το αυτο φρονειν (*κανονι prob to supply τω αυτω, and το αυτο φρονειν as a gloss explaing τω αυτ. στ.: cf Gal* vi. 16; *ch* ii. 2), with D¹KLN² rel: aft εφθασαμεν ins το αυτο φρονειν D¹F m Victorin Ambrst, D¹F omg κανονι, m insg it aft αυτω: om ABℵ¹ 17. 67² coptt æth Thdotancyr Hil Aug$_{\text{ampe}}$ Facund (Sedul).

direction of: see reff. for both) **the prize** (see 1 Cor. ix. 24; 2 Tim. iv. 8; Rev. ii. 10) **of my heavenly** (reff. and κλῆσις ἐπουράνιος Heb. iii. 1, Ἱερουσ. ἐπουράνιος Heb. xii. 22. Not, '*from above*,' = ἄνωθεν: but the allusion is to his appointment having been made directly in heaven, not by delegation on earth) **calling** (not as we familiarly use the word,—'calling in life,' &c.—but to be kept to the *act of his being called* as an Apostle: q. d. 'the prize consequent on the faithful carrying out of that summons which I received from God in heaven') **of God** (who was the caller: but we must not think of Him, as Grot., al., —as the arbiter sitting above and summoning to the course,—for in these last words the figure is dropt, and ἡ ἄνω κλῆσις represents real matter of fact) **in Christ Jesus** (to what are these last words to be referred? Chrys., al., join them with διώκω:—ἐν χ. Ἰ. τοῦτο ποιῶ, φησιν. οὐ γὰρ ἔνι χωρὶς τῆς ἐκείνου βοηθείας τοσοῦτον διελθεῖν διάστημα· πολλῆς δεῖ τῆς βοηθείας, πολλῆς τῆς συμμαχίας. But I own the arrangement of the sentence thus seems to me very unnatural—and the constant practice of St. Paul to join θεός and things said of θεός with ἐν χριστῷ weighs strongly for the other connexion, viz. that with τ. κλήσεως τοῦ θεοῦ. The objection that then τῆς or τοῦ would be required before ἐν, is not valid; the unity of the idea of the κλῆσις ἐν κυρίῳ, 1 Cor. vii. 22, would dispense with it). 15, 16.] *Exhortation to them to be unanimous in following this his example.* In order to understand this somewhat difficult passage, we must remember (1) that the description of his own views and feelings which he holds up for their imitation (συμμιμηταί μου γίν.) began with having no confidence in the flesh, ver. 4, and has continued to ver. 14. Also (2) that the description commencing with ὅσοι οὖν τέλειοι, is taken up again from ver. 3, ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες, κ. καυχώμενοι ἐν χ. Ἰησοῦ, κ. οὐκ ἐν σαρκὶ πεποιθότες. These two considerations will keep us from narrowing too much the τοῦτο φρονῶμεν, and from misunderstanding the ὅσοι οὖν τέλειοι. **As many of us then** (refers to ver. 3: see above) **as are perfect** (mature in Christian life, = those described above, ver. 3), **let us be of this mind** (viz. that described as entertained by himself, vv. 7—14): **and if in any thing** (accusative of reference: see Kühner, Gramm. ii. 220 ff.) **ye be differently minded** (for ἑτέρως, cf. Od. α. 232 ff., μέλλεν μέν ποτε οἶκος δὸ' ἀφνειὸς κ. ἀμύμων | ἔμμεναι, ὄφρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν | νῦν δ' ἑτέρως ἐβάλοντο θεοί, κακὰ μητιόωντες: Demosth. p. 298. 22, εἰ μέν τι τῶν δεόντων ἐπράχθη, τὸν καιρόν, οὐκ ἐμέ φησιν αἴτιον γεγενῆσθαι, τῶν δ' ὡς ἑτέρως συμβάντων ἁπάντων ἐμὲ καὶ τὴν ἐμὴν τύχην αἰτίαν εἶναι. Hence it gives the meaning of diversity in a bad sense. The difference referred to seems to be that of too much self-esteem as to Christian perfection: see below), **this also** (as well as the rest which He has revealed) **will God reveal to you** (i. e. in the progress of the Christian life, you will find the true knowledge of your own imperfection and of Christ's all-sufficiency revealed to you by God's Spirit, Eph. i. 17 ff. ὅρα

e here only †. f (but not —) Rom. xvi. 17. Gal. vi. 1 reff. g Rom. vi. 4. Eph. iv. 1 reff. h — 1 Thess. i. 7. 2 Thess. iii. 9. 1 Tim. iv. 12. Tit. ii. 7. 1 Pet. v. 3. John viii. 27. Rom. iv. 6. i — 2 Thess. iii. 7—9. k constr.

17 e Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ f σκοπεῖτε τοὺς οὕτως g περιπατοῦντας καθὼς ἔχετε h τύπον i ἡμᾶς. 18 πολλοὶ γὰρ k περιπατοῦσιν, k οὓς πολλάκις k ἔλεγον ABDP KLℵ a b c d e f g h k l m n o 17

τῶς συνεσταλμένως τοῦτό φησιν. ὁ θεὸς ὑμᾶς διδάξει, τουτέστιν, ὑμᾶς πείσει, οὐχὶ διδάξει ἁπλῶς. ἐδίδασκε μὲν γὰρ ὁ Παῦλος, ἀλλ' ὁ θεὸς ἐνῆγε. καὶ οὐκ εἶπεν, ἐνδέξει, ἀλλ' ἀποκαλύψει, ἵνα δόξῃ μᾶλλον ἀγνοίας εἶναι τὸ πρᾶγμα. οὐ περὶ δογμάτων ταῦτ' εἴρηται, ἀλλὰ περὶ βίου τελειότητος, κ. τοῦ μὴ νομίζειν ἑαυτοὺς τελείους εἶναι· ὡς ὄγε νομίζων τὸ πᾶν εἰληφέναι, οὐδὲν ἔχει. Chrys. τοῦτο must not be taken as Œc., Grot., &c. as representing *the fact, that ye ἑτέρως φρονεῖτε*, but is *the thing, respecting which* ye ἑτ. φρ.).

18.] Let not however this diversity, respecting which some of you yet await deeper revelations from God's Spirit, produce any dissension in your Christian unity. **Nevertheless** (notwithstanding that some of you, &c. as above. On πλήν, see Devarius, and Klotz's note, i. 188; ii. 725) **as far as we have attained** (towards Christian perfection: ὃ *κατορθώσαμεν*, Thl.: including both knowledge and practice, of both which he spoke above in his own case. On the construction, see reff.), **walk by the same** (path) (reff.: Polyb. xxviii. 5. 6, *βουλόμενοι στοιχεῖν τῇ τῆς συγκλήτου προθέσει*: see Fritz. ad Rom. iii. p. 142. On the elliptic usage of the infinitive for the imperative see Kühner, ii. p. 342, where many examples are given. It appears from these that the usage occurs in the *2nd person only*: which determines this to be not '*let us walk*,' but '*walk ye*'). The exhortation refers to the onward advance of the Christian life—let us go on together, each one in his place and degree of advance, but all in the same path. **17—IV. 1.**] *Exhortation to follow his example* (17): *warning against the enemies of the cross of Christ* (18, 19): *declaration of the high privileges and hopes of Christians* (20, 21), *and affectionate entreaty to stedfastness* (iv. 1). **Be imitators together** (i. e. with one another: so, and not imitators together with those mentioned below [Mey., Wies.], must the word here be rendered. The latter would be allowable as far as the word is concerned, but the form of the sentence determines for the other. *συμμιμηταί μου γίνεσθε* forms a complete clause, in which *συμμιμηταί* has the place of emphasis, and in *συμμιμηταί* the preposition: it is therefore unallowable to pass on the sense of the *συμ.* to another clause from which it is separated by καί and another verb. So that instead of καὶ *σκοπεῖτε κ.τ.λ.* being a reason for this meaning, it is in fact a reason against it) **of me, and observe** (for imitation: *τοὺς εὐτέλειαν μᾶλλον ἢ πολυχρηματίαν σκοποῦντας*, Xen. Symp. iv. 42) **those who walk in such manner as ye have an example in us.** The construction is much controverted. Meyer and Wiesinger would separate *οὕτως* and *καθώς—observe those who thus walk* (i. e. as implied above); *as ye have* (emphatic—ye are not in want of) *an example in us* (viz. Paul and those who thus walk). My objection to this is, that if *οὕτως* and *καθώς* are to be independent —the three verbs *γίνεσθε, σκοπεῖτε, ἔχετε*, being thus thrown into three independent clauses, will be all correlative, and the *ἔχετε τύπον* will not apply to *οὕτως περιπατοῦντας*, but to the foregoing verbs, thus stultifying the sentence: "*Be &c., and observe &c., as ye have an example* (viz. of being *συμμιμηταί μου* and of *σκοπεῖν τοὺς οὕτως περιπατοῦντας*) *in us.*" Besides which, the *οὕτως περιπατοῦντας* would be (1) very vague as referring back to what *went before*, seeing that no *περιπατεῖν* has been specified, whereas (2) it is directly related to what *follows*, by the πολλοὶ *περιπατοῦσιν* of ver. 18. I therefore retain the usual rendering. Meyer's objections to it are, (1) that it is ἔχετε, not ἔχουσιν:—but this does not affect the matter: for, the example including in its reference the *τοὺς οὕτως περιπατοῦντας* and the Philippians, the 2nd person would be more naturally used, the 3rd making a separation which would not be desirable: —(2) that it is ἡμᾶς, not ἐμέ:—but granting that this does not apply to Paul alone, it certainly cannot, as Mey., be meant to include the *τοὺς οὕτ. περ.* with him, which would be a way of speaking unprecedented in his writings,—but must apply to himself and his fellow-workers, Timotheus, Epaphroditus, &c. Of course the *τύπον* is no objection (as De W.) to the proper plural sense of ἡμᾶς, for it is used of that wherein they were all united in one category, as in ἡδεῖς τὴν ὄψιν (Plat.), κακοὶ τὴν ψυχήν (Æsch.): see Kühner, ii. 27. **18.**] For (reason for *σκοπεῖτε κ.τ.λ.* in the form of warning against others who walk differently) **many walk**

ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς [l] ἐχθροὺς τοῦ [m] σταυ- [l] accus. attr., 1 John ii. 26. Plato, Rep. iii. 12, p. 402, οὔτε αὐτοί, οὔτε οὓς φαμεν ἡμῖν παιδευτέον εἶναι, τοὺς φύλακας. Winer, § 30. 7.
ροῦ τοῦ χριστοῦ, [19] ὧν τὸ [n] τέλος [o] ἀπώλεια, ὧν ὁ θεὸς
ἡ [p] κοιλία, καὶ ἡ [q] δόξα ἐν τῇ [r] αἰσχύνῃ αὐτῶν, οἱ τὰ
[s] ἐπίγεια [t] φρονοῦντες. [20] ἡμῶν γὰρ τὸ [u] πολίτευμα ἐν
οὐρανοῖς [v] ὑπάρχει, ἐξ [w] οὗ καὶ σωτῆρα [x] ἀπεκδεχόμεθα

m Gal. v. 11 reff. n — Rom. vi. 21. 2 Cor. xi. 15. Heb. vi. 8. 1 Pet. iv. 17. Wisd. iii. 19.
o — Matt. vii. 13. ch. i. 28. Jer. xxvi. (xlvi.) 21. p — Rom. xvi. 18. Prov. xxiv. 15. q — Eph.
iii. 13. 1 Thess. ii. 20. r — 2 Cor. iv. 2. Jude 13. (Luke xiv. 9. Heb. xii. 2. Rev. iii. 18 only.
Obad. 10.) s ch. ii. 10 reff. t — ch. ii. 2 al. u here only. (see note.)
2 Macc. xii. 7 only. (-σίειν, ch. i. 27.) v Gal. i. 14 reff. w so Col. iii. 19 (see note).
x Gal. v. 5 reff.

18. ελεγομεν D^1. om και D^1 55 Syr.

20. for γαρ, δε 80 latt goth Syr syr-marg Clem Orig$_2$ Eus$_2$ Chr-comm Thl-ed Ireint lat-ff.

(no need to supply any thing, as κακῶς [Œc.], or '*longe aliter*' [Grot.], nor to understand the word '*circulantur*,' as 1 Pet. v. 8 [Storr, al., but inconsistently with ver. 17],—still less with Calv. '*ambulant terrena cogitantes*' [ungrammatical: οἱ τὰ ἐπίγ. φρ.]: or to consider the sentence as broken off by the relative clause [De W., al.]; for περιπατοῦσιν is a 'verbum indifferens,' as in ver. 17, τοὺς οὕτως περιπ.) **whom I many times** (answers to πολλοί) **mentioned to you** (viz. when I was with you) **but now mention even weeping** (διὰ τί; ὅτι ἐπέτεινε τὸ κακόν, ὅτι δακρύων ἄξιοι οἱ τοιοῦτοι . . . . κλαίει τοίνυν ὁ Παῦλος ἐφ' οἷς ἕτεροι γελῶσι καὶ σκαταλῶσιν. οὕτως ἐστὶ συμπαθητικός, οὕτω φροντίζει πάντων ἀνθρώπων. Chrys.), **the enemies** (the article designates the particular class intended) **of the cross of Christ** (not, as Thdrt., Luth., Erasm., all., of the *doctrine* of the Cross:—nor is there any reason to identify these with those spoken of ver. 2. Not Judaistic but Epicurean error, not obliquity of creed but of practice, is here stigmatized. And so Chrys.,—ἐπειδή τινες ἦσαν ὑποκρινόμενοι μὲν τὸν χριστιανισμόν, ἐν ἀνέσει δὲ ζῶντες κ. τρυφῇ· τοῦτο δὲ ἐναντίον τῷ σταυρῷ),—**of whom perdition** (everlasting, at the coming of the Lord: see ch. i. 28) **is the** (fixed, certain) **end; of whom their belly is the god** (cf. the boast of the Cyclops, in Eurip. Cycl. 334 ff.,—ἃ 'γὼ οὔ τινι θύω, πλὴν ἐμοί, θεοῖσι δ' οὔ, | καὶ τῷ μεγίστῃ γαστρὶ τῇδε δαιμόνων | ὡς τοὐμπιεῖν γε καὶ φαγεῖν τοὐφ' ἡμέραν, | Ζεὺς οὗτος ἀνθρώποισι τοῖσι σώφροσιν. Seneca de benef. vii. 26, 'alius abdomini servit') **and their glory in their shame** ("ἡ δόξα is subjective,—in the judgment of these men,—and τῇ αἰσχύνῃ objective,—according to the reality of morals. Cf. Polyb. xv. 23. 5, ἐφ' οἷς ἐχρῆν αἰσχύνεσθαι καθ' ὑπερβολήν, ἐπὶ τούτοις ὡς καλοῖς σεμνύνεσθαι καὶ μεγαλαυχεῖν. On εἶναι ἐν, '*versari*,' to be found in, or contained in, any thing, cf. Plat. Gorg. 470 E, ἐν τούτῳ ἡ πᾶσα εὐδαιμονία ἐστίν,—Eur. Phœn. 1310,—οὐκ ἐν αἰσχύνῃ τὰ σά." Meyer. Ambr., Hil., Pel., Aug., Beng., al., refer the expression to circumcision, taking another meaning for *aischynē* ['venter et pudor sunt affinia.' Beng.], but without reason; and Chrys., al., disown the meaning), **who regard** (it is not easy to give φρονεῖν, φρόνημα, in this sense, by one word in English. They betoken the whole aspect, the *set* of the thoughts and desires: τὰ ἐπίγεια, are the substratum of all their feelings) **the things on earth** (in opposition to the things above, cf. Col. iii. 1 ff. The construction is that of logical reference to the subject of the sentence, setting aside the strictness of grammatical connexion: so Thuc. iii. 36,—ἔδοξεν αὐτοῖς . . . . ἐπικαλοῦντες . . . , and iv. 108; vi. 24; vii. 42: see more examples in Kühner, ii. 377.

The οἱ serves as τούς above, to indicate and individualize the class). **20.**] **For** (I may well direct you to avoid τοὺς τὰ ἐπίγεια φρονοῦντας:—*for*—*our* state and feelings are wholly alien from theirs) **our** (emphatic) **country** (the *state*, to which we belong, of which we by faith are citizens,—ἡ πατρίς, Thl.; meaning the Kingdom of God, the heavenly Jerusalem [Gal. iv. 26. Col. iii. 1 ff.]. This objective meaning of the word is better than the subjective one, '*our citizenship*' [πολιτεία, Acts xxii. 28: but they seem sometimes to be used indifferently, see Palm and Rost's Lex., and Aristot. Pol. iii. 4, κύριον μὲν γὰρ τὸ πολίτευμα τῆς πόλεως· πολίτευμα δ' ἐστὶν ἡ πολιτεία, cf. however, on the other side, Ellicott: and his note throughout], or, '*our conversation*,' as vulg. E. V., which rendering seems to want precedent. Conyb. renders it '*life*:' but this is insufficient, even supposing it justifiable, as

y 1 Cor. iv. 6. 2 Cor. xi. 13, 14, 15 only †. 1 Kings xxviii. 8 Symm. Jos. Antt. vii. 10. 5.
z constr., Rom. vii. 24.
a Luke i. 48. Acts viii. 33 (from Isa. liii. 8). James i. 10 only.
b Rom. viii. 29 only †. constr., Matth. xii. 13. 1 Thess. iii. 13. Winer, § 66. 3. g.
c Eph. i. 19 reff. iii. 7.
d constr., Luke xxii. 6.
e Eph. i. 22 reff.
f — ch. ii. 12 reff.

κύριον Ἰησοῦν χριστόν, 21 ὃς [y] μετασχηματίσει τὸ [z] σῶμα ABDF KLabcdefghklmno17
[a] τῆς ταπεινώσεως ἡμῶν [b] σύμμορφον τῷ [z] σώματι τῆς
δόξης αὐτοῦ, κατὰ τὴν [c] ἐνέργειαν [d] τοῦ δύνασθαι αὐτὸν
καὶ [e] ὑποτάξαι αὐτῷ τὰ πάντα. IV. 1 [f] ὥστε, ἀδελφοί

21. rec ins εις το γενεσθαι αυτο bef συμμορφον, with D^{2}·^{3}KL rel syrr Orig Cæs Epiph Chron Victorin Jer: om ABD^{1}FN latt (copt) goth æth Eus Ath Cyr$_{1}$ Antch Iren-int Orig-int Tert Cypr. rec (for αυτω) εαυτω, with D^{1}KL^{N2} rel 67^{2} Thdrt, *sibi* vulg (and F-lat) Hil Ambr: txt ABD^{1}FN^{1} b^{1} f k o 17 Eus Epiph Chr$_{1}$-mss Cyr Thl-mss.

giving the English reader the idea of ζωή, and so misleading him. I may remark, in passing, on the unfortunate misconception of St. Paul's use of the plural, which has marred so many portions of Mr. Conybeare's version of the Epistles, and none more sadly than this,—where he gives the Apostle's noble description of the state and hopes of us Christians, as contrasted with the τὰ ἐπίγ. φρονοῦντες,—all in the singular—'*For my life, &c.,—from whence also I look, &c.*') **subsists** (the word is more solemn, as indicating priority and fixedness, than ἐστιν would be: see notes, ch. ii. 6, and Acts xvi. 20) **in the heavens, from whence** (οὗ does not refer to πολίτευμα, as Beng., al.—nor = ὅν, nor to be rendered '*ex quo tempore*,' as Erasm., but ἐξ οὗ is adverbial, '*unde*,' see Winer, § 21. 3, and cf. Xen. Anab. i. 2. 20, ἡμέρας τρεῖς, ἐν ᾗ) **also** (additional particular, following on heaven being our country) **we wait for** (expect, till the event arrives: see note on Rom. viii. 19, and a dissertation in the Fritzschiorum Opuscula, p. 150 ff.) **a Saviour** (emphatic: therefore *we* cannot τὰ ἐπίγ. φρονεῖν, because we are waiting for one to deliver us from them. Or, **as Saviour** [Ellic.]: but perhaps the other is preferable, as being simpler), **(viz.) the Lord Jesus Christ, 21.**] (describes *the method, in which* this Saviour shall save us—a way utterly precluding *our* making a God of our body) **who shall transform** (see 1 Cor. xv. 51 ff. The words assume, as St. Paul always does when speaking incidentally, the ἡμεῖς surviving to witness the coming of the Lord. The change from the dust of death in the resurrection, however we may *accommodate* the expression to it, was not originally contemplated by it; witness the ἀπεκδεχόμεθα, and the σῶμα τῆς ταπεινώσεως ἡμῶν. It is quite in vain to attempt to escape from this inference, as Ellicott does, by saying that "every moment of a true Christian's life involves such an ἀπεκδοχήν." This is most true, but in no way accounts for the peculiar expressions used here) **the body of our humiliation** (beware of the hendiadys, by which most Commentators, and even Conyb. here enervate the Apostle's fine and deep meaning. The *body* is that object, that material, in which our *humiliation* has place and is shewn, by its suffering and being degraded—πολλὰ πάσχει νῦν τὸ σῶμα, δεσμεῖται, μαστίζεται, μυρία πάσχει δεινά, Chrys. He once had such a ταπείνωσις, and has passed through it to His glory—and He shall change us so as to be like Him.—Whereas the rendering '*our vile body*' sinks all this, and makes the epithet merely refer to that which is common to all humanity by nature. It is besides, perhaps, hardly allowable: for ταπείνωσις cannot—unless the exigency of context require it, as in ref. Luke [not in Prov. xvi. 19],—signify mere '*vileness*,' ταπεινότης, but must imply the act whereby the body ταπεινοῦται) **(so as to be) conformed to** (on this common idiom, εὔφημον, ἃ τάλαινα, κοίμησον στόμα, Æsch. Ag. 1258, al. freq.,—cf. Kühner, ii. 121) **the body of His glory** (in which, as its object or material, His glory has place and is displayed: see above), **according to** (after the analogy of) **the working of His power also** (besides the μετασχήμ. &c. spoken of) **to subject to Him all things** (*the universe*: see the exception, 1 Cor. xv. 25—27). ταῦτα δὲ ποιήσει, says Thdrt., ἅτε δὴ δύναμιν ἄῤῥητον ἔχων, κ. ῥᾳδίως κ. τὴν φθορὰν κ. τὸν θάνατον καταπαύων, κ. εἰς ἀθανασίαν τὰ ἡμέτερα σώματα μεταβάλλων, κ. παρασκευάζων ἅπαντας εἰς αὐτὸν ἀποβλέπειν. And Chrys.:—ἔδειξε μείζονα ἔργα τῆς δυνάμεως αὐτοῦ, ἵνα κ. τούτοις πιστεύσῃ.

αὐτῷ, used of the αὐτός of the whole sentence, from the position of the writer, not of the agent in the clause itself. IV. 1.] *Concluding exhortation*, referring to what has passed since ch. iii. 17,—not further back, for there first he turns directly to them in the second

μου ἀγαπητοὶ καὶ [g]ἐπιπόθητοι, [h]χαρὰ καὶ [hi]στέφανός μου, οὕτως [k]στήκετε ἐν κυρίῳ, [l]ἀγαπητοί.

2 Εὐοδίαν [m]παρακαλῶ καὶ Συντύχην [m]παρακαλῶ τὸ αὐτὸ [n]φρονεῖν ἐν κυρίῳ. 3 [o]ναὶ [p]ἐρωτῶ καὶ σέ, [q]γνήσιε [r]σύνζυγε, [s]συνλαμβάνου αὐταῖς, [t]αἵτινες [u]ἐν τῷ εὐαγγε-

[g] here only †. 1 Thess. ii. 18. 1 Prov. xvi. 31. Ezek. xvi. 12. [k] Gal. v. 1 reff. [l] (alone) Paul, Rom. xii. 19. 2 Cor. xii. 19 only. Heb. vi. 9. 1 Pet. ii. 11 al⁵. 1 John ii. 7 [o] Philem. 20. Sir. vii. 18

al⁵. 3 John 2, 5, 11. Jude 3, 17, 20. [m] Eph. iv. 1 reff. [n] ch. ii. 2 reff. [p] = Matt. xv. 23. 1 Thess. iv. 1 reff. [q] 2 Cor. viii. 8. 1 Tim. i. 2. Tit. i. 4 only †. [r] here only †. Aristoph. Plut. 965. [s] = Luke v. 7 only. Gen. xxx. 8 F. [t] = Acts x. 47. xiii. 31, 48 al. [u] = Rom. i. 9. 2 Cor. viii. 18. x. 14 al.

CHAP. IV. 1. χαρις F(and G, but *gaudium* G-lat). ins και bef ουτως F. om 2nd αγαπητοι D¹ 106. aft 2nd αγαπητοι ins μου B 17.

2. [ευοδιαν, so ABDFKLℵ, &c.]

3. rec for ναι, και (*error*), with h(e sil): txt ABDFKLℵ rel vss gr-lat-ff. rec συζυγε bef γνησιε, with KL rel syrr Chr Thdrt: εγγησιε γερμανε συνζ. F: txt ABDℵ

person, with ἀδελφοί, as here,—there also οὕτως occurs, answering to the οὕτως here, —and there, in the Christian's hopes, vv. 20, 21, lies the ground of the ὅστε here.

ὥστε] 'quæ cum ita sint'—since we have such a home, and look for such a Saviour, and expect such a change:—ὥστε κἂν ὁρᾶτε τούτους χαίροντας, κἂν ὁρᾶτε δεδοξασμένους, στήκετε, Chrys. Cf. 1 Cor. xv. 58. ἐπιπόθ.] longed for. The word occurs in Appian, vi. 43, ὅρκους τε ὤμοσεν αὐτοῖς κ. ἔλαβεν, ἐπιποθήτους ἐν τοῖς ὕστερον πολέμοις πολλάκις γενομένους. For the verb, see ch. i. 8 reff.: for the substantive, -ησις, 2 Cor. vii. 7, 11.

στέφανος] from ref. 1 Thess., both χαρά and στέφανος apply to the future great day in the Apostle's mind. And indeed even without such reference to his usus loquendi, it would be difficult to dissociate the "*crown*" from such thoughts as that in 2 Tim. iv. 8. οὕτως] see above: 'as I have been describing:' not ὡς ἑστήκατε ἀκλινῶς, as Chrys., Thl., Œc., Calv., Beng., '*ita, ut statis, state,*' which would be inconsistent with ch. iii. 17. ἐν κυρίῳ] as the element wherein your stedfastness consists. ἀγαπητοί] an affectionate repetition: μετ' εὐφημίας πολλῆς ἡ παραίνεσις, Thdrt. "Doctrinam suo more vehementioribus exhortationibus claudit, quo eam hominum animis tenacius infigat. Et blandis appellationibus in eorum affectus se insinuat: quæ tamen non sunt adulationis, sed sinceri amoris." Calv. 2—9.] *Concluding exhortations to individuals* (2, 3), *and to all* (4—9). 2.] Euodia and Syntyche (both *women*, cf. αὐταῖς and αἵτινες below) appear to have needed this exhortation on account of some disagreement, both however being faithful, and fellow-workers (perhaps deaconnesses, Rom. xvi. 1) with himself in the Gospel. θαυμάζει μὲν τὰς γυναῖκας· αἰνίττεται δὲ ὡς ἴδιόν τινα πρὸς ἀλλήλας ἐχούσας, Thdrt. The repetition of the verb παρακαλῶ not merely signifies 'vehementiam affectus' (Erasm.), but hints at the present separation between them.

τὸ αὐτὸ φρονεῖν] see ch. ii. 2, note. He adds ἐν κυρίῳ, both to shew them wherein their unanimity must consist, and perhaps to point out to them that their present alienation was *not* ἐν κυρίῳ.

3.] ναί assumes the granting of the request just made, and carries on further the same matter, see Philem. 20 and note; but does not *conjure*, as Grot., al. γνήσιε σύνζυγε] true ('*genuine:*'—true, as distinguished from counterfeit: lit. of legitimate worth [γενήσιος]) yoke-fellow. Who is intended, it is quite impossible to say. Various opinions have been, (1) that St. Paul addresses *his own wife*. So Clem. Alex. Strom. iii. 6 (53), p. 535 P, καὶ δ γε Παῦλος οὐκ ἀκνεῖ ἔν τινι ἐπιστολῇ τὴν αὐτοῦ προσαγορεύειν σύνζυγον, ἣν οὐ περιεκόμιζε διὰ τὸ τῆς ὑπηρεσίας εὐσταλές,—Eus. H. E. iii. 30, al. But this is evidently an error, and Thdrt. says rightly,—τὸν δὲ σύνζ. τινες ἀνοήτως ὑπέλαβον γυναῖκα εἶναι τοῦ ἀποστόλου, οὐ προσεσχηκότες τοῖς ἐν τῇ πρὸς Κορινθίους γεγραμμένοις (1 Cor. vii. 8), ὅτι τοῖς ἀγάμοις συνέταξεν ἑαυτόν. Besides which, the adjective in this case would be feminine,—cf. Eur. Alcest. 326, πολίας τυχοῦσα συνζύγου;—and 354, τοιᾶσδ' ἁμαρτάνοντι συνζύγου: perhaps even if it were of two terminations [as adjectives in -ως frequently in the N.T., e.g. οὐράνιος, Luke ii. 13; Acts xxvi. 19: ὁσίους χεῖρας, 1 Tim. ii. 8, &c. See Winer, § 11. 1], in which case Ellic. remarks, it would revert to three terminations; but authority for this statement seems wanting. (2) that he was the husband, or brother, of Euodia or Syntyche; so Chrys. doubtfully, and Thl., al. But then the epithet would hardly be wanted—nor would the ex-

v ch. i. 27 only †. w ch. ii. 25 reff. x Rev. iii. 5. xiii. 8. xvii. 8. xx. 15. xxi. 27. (Exod. xxxii. 32. Ps. lxviii. 28. Dan. xii. 1.) 24. Lev. iv. 14.

λίῳ ᵛ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοι- ABDF
πῶν ʷ συνεργῶν μου, ὧν τὰ ὀνόματα ἐν ˣ βίβλῳ ˣ ζωῆς. KLmab
4 ʸ Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. cdefg
5 τὸ ᶻ ἐπιεικὲς ὑμῶν ᵃ γνωσθήτω πᾶσιν ἀνθρώποις. ὁ hklm
no 17

y ver. 10. ch. iii. 1. z — 1 Tim. iii. 3 reff. a constr., Acts ix.

c o 17 latt copt Thl. om και bef κλημεντος D¹F a latt arm (Orig) Ambrst Pelag. om λοιπων, adding και των λοιπων aft μου, ℵ¹: txt ℵ².
5. ins τοις bef ανθρ. A.

pression be at all natural. (3) that he was some fellow-labourer of the Apostle. So Thdrt.,—σύνζυγον καλεῖ, ὡς τὸν αὐτὸν ἔλκοντα τῆς εὐσεβείας ζυγόν, Pelag., all., and De W.,—and of these some (Grot., Calov., al.) have understood *Epaphroditus*,—Estius, *Timotheus*,—Bengel (but afterwards he preferred *Epaphroditus*), *Silas*,—Luther, the *chief bishop* at Philippi. (4) Others have regarded Σύνζυγε as a proper name: so τινές in Chrys. and Œc., and so Meyer. In this case the γνήσιε would mean, 'who art veritably, as thy name is,' a yoke-fellow. And this might be said by the Apostle, who elsewhere compares the Christian minister to the βοῦς ἀλοῶν. It seems to me that we must choose between the two last hypotheses. The objections to each are about of equal weight: the Apostle nowhere else calls his fellow-labourers σύνζυγοι,—and the proper name Σύνζυγος is nowhere else found. But these are no reasons, respectively, against either hypothesis. We may safely say with Chrys., εἴτε τοῦτο, εἴτε ἐκεῖνο, οὐ σφόδρα ἀκριβολογεῖσθαι δεῖ. συνλαμβάνου αὐταῖς] help them (Euodia and Syntyche): but not, as Grot., 'ut habeant, unde se suosque honeste sustentent:' it is *the work of their reconciliation* which he clearly has in view, and in which they would need help. αἵτινες] '*utpote quæ*'—**seeing that they** .... The E. V. here is in error, '*help those women which* ...' The Gospel at Philippi was first received by *women*, Acts xvi. 13 ff., and these two must have been among those who, having believed, laboured among their own sex for its spread. ἐν τ. εὐαγ.] see reff. μετὰ καὶ Κλήμεντος] These words belong to συνήθλησαν, not to συνλαμβάνου, and are rather an additional reminiscence, than a part of the exhortation '*as did Clemens also* &c.' q. d. 'not that I mean, by naming those women with distinction, to imply forgetfulness of those others &c., and especially of Clemens.' The insertion of καί between the preposition and substantive is said to be a habit principally of Pindar,—e. g. ἐν καὶ θαλάσσᾳ, Ol. ii. 28; ἐν καὶ τελευτῇ, Ol. vii. 26: ἐπὶ καὶ θανάτῳ, Pyth. iv. 330. See Hartung, i. 143. It is not necessary to regard the καί—καί as bound together: so that these examples are in point (against Ellic.). Clemens must have been a fellow-worker with the Apostle *at Philippi*, from the context here; and, from the non-occurrence of any such name among Paul's fellow-travellers, and the fact that οἱ λοιποὶ συνεργοί must have been Philippians,—himself a native of Philippi. It is perhaps arbitrary, seeing that the name is so common, to assume his identity with Clemens afterwards Bishop of Rome, and author of the Epistles to the Corinthians. So Eus. H. E. iii. 4, ὁ Κλήμης, τῆς Ῥωμαίων κ. αὐτὸς ἐκκλησίας τρίτος ἐπίσκοπος καταστάς, Παύλου συνεργὸς κ. συναθλητὴς γεγονέναι πρὸς αὐτοῦ μαρτυρεῖται: see also H. E. v. 6: so Origen, Com. in Joan. t. vi. 36, vol. iv. p. 153: and Jer. Script. Eccl., 15, vol. ii. p. 854. Chrys. does not notice any such idea. See on the whole, Ellicott's note. ὧν τὰ ὀν. ἐν βίβλῳ ζωῆς] belongs to the λοιποί, whom *he does not name*: **whose names are** (not a wish, εἴη, as Bengel, nor are they to be regarded as *dead* when this was written) **in the book of life** (reff., and Luke x. 20). 4—9. *Exhortation* to ALL. 4. πάλιν ἐρῶ] AGAIN **I will say it**: referring to ch. iii. 1, where see note. It is the groundtone of the Epistle. 5.] τὸ ἐπιεικές, **your forbearance**, from ἐπί, implying direction, and εἰκός, ἔοικα [not εἴκω, to yield, as Trench, N. T. Syn. 171: see Palm and Rost's Lex., under the word, as also under ΕΙ"ΚΩ and ἔοικα], *reasonableness of dealing*, wherein not strictness of legal right, but consideration for one another, is the rule of practice. Aristot., Eth. Nic. x. 6, defines it to be that which fills up the necessary deficiencies of *law*, which is *general*, by dealing with particular cases as the law-giver would have dealt with them if he had been by. διό, he adds, δίκαιόν μέν ἐστι, καὶ βέλτιόν τινος δικαίου .... καὶ ἔστιν αὕτη ἡ φύσις ἡ τοῦ ἐπιεικοῦς, ἐπανόρθωμα νόμου, ᾗ ἐλλείψει διὰ τὸ καθ-

κύριος [b] ἐγγύς. 6 μηδὲν [c] μεριμνᾶτε, ἀλλ' [d] ἐν παντὶ τῇ [e] προσευχῇ καὶ τῇ [e] δεήσει μετὰ [f] εὐχαριστίας τὰ [g] αἰτήματα ὑμῶν [h] γνωριζέσθω πρὸς τὸν θεόν. 7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ [i] ὑπερέχουσα πάντα [k] νοῦν [l] φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ [m] νοήματα ὑμῶν ἐν χριστῷ Ἰησοῦ.

b — Matt. xxvi. 18. Rev. i. 3. xxii. 10. Joel i. 15.
c constr., ch. ii. 20 reff.
d — Eph. v. 24. 1 Thess. v. 18.
e Eph. vi. 18 reff.
f Eph. v. 4 reff.
g Luke xxiii. 24. 1 John v. 15 only. Ps. xix. 6 al. Ezek. xliv. 28. 1 ch. ii. 3 reff. 1 Gal. iii. 23 reff.
h — Luke ii. 15. Acts ii. 28. Eph. i. 9 al. k — Luke xxiv. 45. Rev. xiii. 18. Job xxxiii. 16.
m 2 Cor. ii. 11. iii. 14. iv. 4. x. 5. xi. 3 only. P.† Baruch ii. 8 only.

6. μετ' BN.

7. for θεου, χριστου A syr-marg Cyr Procop Ambr$_1$ Pelag-comm. for νοηματα, σωματα F D-lat spec tol Chrom Oros.

ἅλον. And he describes the ἐπιεικὴς as ὁ μὴ ἀκριβοδίκαιος ἐπὶ τὸ χεῖρον. See Trench, New Test. Syn., as above.

By the γνωσθήτω πᾶσιν ἀνθρ., the Apostle rather intends, 'let no man know of you any inconsistency with ἐπιείκεια.' The universality of it justifies its application even to those described above, ch. iii. 18 f., —that though warned against them, they were to shew all moderation and clemency towards them: so Chrys. Meyer observes well, that the succession of these precepts seems to explain itself psychologically by the disposition of spiritual joy in the Lord exalting us both above rigorism, and above anxiety of mind (ver. 6). ὁ κύριος ἐγγύς] These words may apply either to the foregoing—'the Lord will soon come, He is the avenger; it is yours to be moderate and clement' (so De Wette, all.): or to the following—'the Lord is near, be not anxious:' so Chrys., Thdrt., all. Perhaps we may best regard it as the transition from the one to the other: Christ's coming is at hand—this is the best enforcer of clemency and forbearance: it also leads on to the duty of banishing anxiety. ὁ κύριος is *Christ*, and the ἐγγύς refers to the παρουσία; see on ch. iii. 20. 6.] μηδέν has the emphasis. It is the accusative of the object, as τὸ πολλὰ μεριμνᾷν, Xen. Cyr. viii. 7. 12. ἐν παντί] in every thing: see ref. 1 Thess. and note. Meyer remarks that the literally correct rendering of the Vulg. 'in omni (neut.) oratione' led Ambrose wrong, who gives it 'per omnem orationem.' τῇ προσευχῇ καὶ τῇ δεήσει] by your prayer and your supplication: or better, by the prayer and the supplication appropriate to each thing. On the difference between προσευχή and δέησις, see on Eph. vi. 18, 1 Tim. ii. 1. Not μετὰ τῆς εὐχαριστίας, because the matters themselves may not be recognized as grounds of εὐχαριστία, but *it* should *accompany* every request. Ellic., who doubts this explanation, thinks it "more simple to say that εὐχαριστία, 'thanksgiving for past blessings,' is in its nature more general and comprehensive, προσ. and δεησ. almost necessarily more limited and specific. Hence, though εὐχαρ. occurs 12 times in St. Paul's Epistles, it is only twice used with the article, 1 Cor. xiv. 26, 2 Cor. iv. 15." But I much prefer the other view. τὰ αἰτήματα] = ὃ ἂν αἰτώμεθα, 1 John v. 15. Plato, Rep. viii. p. 566, speaks of τὸ τυραννικὸν αἴτημα . . . αἰτεῖν τὸν δῆμον φύλακάς τινας τοῦ σώματος. πρὸς τὸν θεόν] unto, 'before,' 'coram:' see Acts viii. 24. 7.] *Consequence* of this laying every thing before God in prayer with thanksgiving—*peace unspeakable*. καί, and then. ἡ εἰρ. τοῦ θεοῦ, that peace which rests in God and is wrought by Him in the soul, the counterpoise of all troubles and anxieties—see John xvi. 33—. . . . ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλῖψιν ἔχετε. Meyer denies that εἰρήνη ever has this meaning: but he is certainly wrong. The above verse, and John xiv. 27, Col. iii. 15, cannot be fully interpreted on *his* meaning, mere *mutual concord*. It is of course true, that mutual concord, and τὸ ἐπιεικές, are necessary elements of this peace: but it goes far beyond them. See the alternatives thoroughly discussed, as usual, in Ellic.'s note. ἡ ὑπερέχουσα πάντα νοῦν] not as Chrys., ὅταν λέγῃ πρὸς τοὺς ἐχθροὺς εἰρηνεύειν . . . . πῶς οὐχ ὑπὲρ νοῦν ἐστιν ἀνθρώπινον τοῦτο; nor as Estius, "quia omnem expectationem humanam excedit, quod Deus pro inimicis sibi reconciliandis filium suum dederit in mortem:" nor as Calvin, "quia nihil humano ingenio magis adversum, quam in summa desperatione nihilominus sperare:" but as Erasm., all., "res felicior quam ut humana mens queat percipere." νοῦς is the *intelligent faculty*, the perceptive and appreciative power: reff. On the sentiment itself, cf. Eph. iii. 19. φρουρήσει must not with Chrys., Thdrt., Thl., Luth., all. and Vulg., be made *optative*

8 [n] Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα [o] σεμνά, ABDF KLMab
ὅσα δίκαια, ὅσα [p] ἁγνά, ὅσα [q] προσφιλῆ, ὅσα [r] εὔφημα, cdefg
εἴ [s] τις [t] ἀρετὴ καὶ [s] εἴ τις ἔπαινος, ταῦτα [u] λογίζεσθε. 9 [a] hklm
καὶ ἐμάθετε καὶ [v] παρελάβετε καὶ ἠκούσατε καὶ εἴδετε no 17

n Eph. vi. 10 reff. ch. iii. 1.
o 1 Tim. iii. 8, 11. Tit. ii. 2 only. Prov. xv. 26. (-πότης, 1 Tim. ii. 2.)
p — 2 Cor. vii. 11. xi. 2. James iii. 17. Pss. xviii. 9. Symm. (-μία, 2 Cor. vi. 8.) 9) only. Wisd. viii. 7.
q here only †. Sir. iv. 7. xx. 13 only.
s — Eph. iv. 29.
u 1 Cor. xiii. 5. Pss. cxxxix. 2. Zech. viii. 17.
r here only †. Pss. lxii. 6
t Paul, here only. — 2 Pet. i. (3) 5 bis (1 Pet. ii.
v — Gal. i. 9, 12 reff.

8. aft ἔπαινος ins επιστημης *disciplinæ* D¹F vulg(not am¹ tol) Sing-cler Ambrst Pelag (not Aug Fulg Sedul).

in sense: it is not a wish, but a declaration—following upon the performance of the injunction above. **τὰς καρδίας ὑμῶν κ. τὰ νοήματα ὑμῶν**] The **heart** is the fountain of the **thoughts**, i. e. designs, plans (not *minds*, as E. V.): so that this expression is equivalent to, '*your hearts themselves, and their fruits.*' **ἐν χριστῷ Ἰησοῦ** is not the predicate after *φρουρήσει—shall keep &c. in Christ*, i. e. keep them from falling from Christ (*ὥστε μένειν κ. μὴ ἐκπεσεῖν αὐτοῦ τῆς πίστεως*, Chrys.): but, as usual, denotes the sphere or element of the *φρουρά* thus bestowed—that it shall be a Christian security:—the verb *φρουρήσει* being *absolute*.

8, 9.] *Summary exhortation to Christian virtues not yet specified.* **8.**] **τὸ λοιπόν** resumes again his intention of closing the Epistle with which he had begun ch. iii., but from which he had been diverted by incidental subjects. It is unnatural to attribute to the Apostle so formal a design as De W. does, of now speaking of man's part, as he had hitherto of God's part:—Chrys. has it rightly,—*τί ἐστι τὸ λοιπόν; ἀντὶ τοῦ, πάντα ἡμῖν εἴρηται. ἐπειγομένου τὸ ῥῆμά ἐστι, καὶ οὐδὲν κοινὸν ἔχοντος πρὸς τὰ παρόντα.*

This beautiful sentence, full of the Apostle's fervour and eloquence, derives much force from the frequent repetition of *ὅσα*, and then of *εἴ τις*. **ἀληθῆ**] subjective, **truthful**: not, *true* in matter of fact. The whole regards ethical qualities. *ταῦτα γὰρ ὄντως ἀληθῆ, ἡ ἀρετή, ψεῦδος δὲ ἡ κακία. κ. γὰρ ἡ ἡδονὴ αὐτῆς ψεῦδος, κ. ἡ δόξα αὐτῆς ψεῦδος, κ. πάντα τὰ τοῦ κόσμου ψεῦδος.* Chrys.

σεμνά] *τὸ σεμνὸν ὄνομα, τὸ καλόν τε κἀγαθόν*, Xen. Œc. vi. 14. It is difficult to give it in any one English word: '*honest*' and '*honourable*' are too weak: '*reverend*' and '*venerable*,' '*grave*,' are seldom applied to *things*. Nor do I know any other more eligible. **δίκαια**] not '*just*,' in respect of others, merely—but **right**, in that wider sense in which *δικαιοσύνη* is used—before God and man: see this sense Acts x. 22; Rom. v. 7.

ἁγνά] not merely '*chaste*' in the ordinary confined acceptation: but **pure** generally: "castimoniam denotat in omnibus vitæ partibus." Calv. **προσφιλῆ**] **lovely**, in the most general sense: no subjects need be supplied, as *τοῖς πιστοῖς*, or *τῷ θεῷ* (Chrys.): for the exhortation is markedly and designedly as *general* as possible.

εὔφημα] again, general, and with reference to general fame—**of good report**, as E.V. The meaning '*sermones qui bene aliis precantur*,' adopted by Storr and Flatt, though philologically justified, is evidently not general enough for our context. **εἴ τις ἀρετὴ . . . .**] sums up all which have gone before and generalizes still further. The E. V. '*if there be any virtue*,' &c. is objectionable, not for the reason alleged by Scholefield, Hints, &c. p. 85, as 'expressing a doubt of the existence of the thing in the abstract,' which it does not,—but as carrying the appearance of an *adjuration*, '*by the existence of*,' &c. which conveys a wrong impression of the sense—**whatever virtue there is** (not 'there *be*,' as Scholef.) &c.

ἀρετή] **virtue**, in the most general ethical sense: **ἔπαινος, praise**, not '*pro eo quod est laudabile*,' as Calv., al., but as Erasm., 'laus, virtutis comes.' The *disciplinæ*, which follows 'laus' in the Vulg. &c., is a pure interpolation, and beside the meaning: see various readings.

ταῦτα—viz., all the foregoing—**the ἀληθῆ** &c.,—**the ἀρετή**, and the **ἔπαινος**—**these things meditate**: let them be your *νοήματα*. **9.**] These general abstract things he now particularizes in the concrete as having been exemplified and taught by himself when among them. The first **καί** is not '*both*,' as E. V., but **also**,—**moreover**: which, besides what I have said recommending them above, were also recommended to you by my own example. **ἐμάθετε**] again, not as E. V. '*have learned*,' &c.—but all aorists,—referring to the time when he was among them. **Those things which** (not '*whatsoever* things:' we are on generals no longer: nor would he recommend to

ἐν ἐμοί, ταῦτα πράσσετε, καὶ ὁ [w]θεὸς τῆς [w]εἰρήνης [x]ἔσται μεθ' ὑμῶν.

10 [y]Ἐχάρην δὲ ἐν κυρίῳ [z]μεγάλως, ὅτι [a]ἤδη [a]ποτὲ [b]ἀνεθάλετε [c]τὸ ὑπὲρ ἐμοῦ [d]φρονεῖν· [e]ἐφ' ᾧ καὶ [d]ἐφρονεῖτε, [f]ἠκαιρεῖσθε δέ. 11 [g]οὐχ ὅτι [h]καθ' [i]ὑστέρησιν

w Rom. xv. 33. xvi. 20. 1 Cor. xiv. 33. 2 Cor. xiii. 11. 1 Thess. v. 23. Heb. xiii. 20. (2 Thess. iii. 16.)
x Acts vii. 9. xviii. 10. Isa. lviii. 11.
y ver. 4. ch. iii. 1.

z here only. 1 Chron. xxix. 9. Neh. xii. 43. xvii. 24. Str. i. 18. xi. 23. intr., Ps. xxvii. 7.
a Rom. i. 10 only. c 1 Thess. iii. 3 reff.
b here only. trans., Ezek. d see ch. i. 7.
e constr., here only. ἐφ' ᾧ, Rom. v. 12. 2 Cor. v. 4. ch. iii. 12.
f here only †. (-ρῶς, 2 Tim. iv. 2.)
g — John vi. 46. 2 Cor. i. 24. iii. 5. ch. iii. 12. ver. 17. 2 Thess. iii. 9 only.
h — ch. ii. 8. Matt. xix. 3. Acts iii. 17.
i Mark xii. 44 only †. (-ημα, ch. ii. 30.)

9. ἴδετε D^2FKL d h m n Clem Thdrt Thl-ms.
10. εθαλατε D^1. for το, του F.

them *all* his own sayings and doings; but the καί expressly provides for their being of the kinds specified above) **ye moreover learned, and received** (reff.: here of receiving not by *word of mouth*, but by knowledge of his character: the whole is not doctrinal, but ethical) **and heard** (again not of preaching, but of his tried and acknowledged Christian character, which was in men's mouths and thus heard) **and saw** (each for himself) **in me** (ἐν ἐμοί will not properly belong to the two first verbs, ἐμάθ. and παρελ., but must be associated by zeugma with them —he himself being clearly the example throughout), **these things** (ταῦτα . . . . ἅ) **practise** (correlative with, not opposed to, λογίζεσθε above: — *that* λογισμός being eminently practical, and issuing, in the concrete, in the ταῦτα πράσσειν, after Paul's example). καί] **and then**: see ver. 7. On εἰρήνη, see there.

10—20.] *He thanks them for the supply received from Philippi.* 10.] δέ is transitional; the contrast being between the personal matters which are now introduced, and those more solemn ones which he has just been treating. ἐν κυρίῳ] See above, ch. iii. 1, ver. 4, "Every occurrence, in his view, has reference to Christ,—takes from Him its character and form." Wiesinger. ἤδη ποτέ] **now at length**, as E. V.: 'tandem aliquando:' χρόνον δηλοῦντός ἐστι μακρόν, Chrys. The ποτέ takes up and makes indefinite the ἤδη: as in δή ποτέ, δή που, &c. See Klotz ad Devar. p. 607, 8. But no *reproof* is conveyed by the expression, as Chrys. thinks: see below. ἀνεθάλετε] lit. **ye came into leaf**; "metaphora sumta ab arboribus, quarum vis hyeme contracta latet, vere florere incipit," Calv. But it is fanciful to conclude with Bengel, that it *was Spring*, when the gift came: see on a similar fancy in 1 Cor. v. 7. The word is taken transitively (see reff.) by Grot., all.,— '*ye caused to spring again your care for me*' (see below): but the intransitive only will suit the sense here—**ye budded forth again in caring for my interest** (see below). Your care for *me* was, so to speak, the *life* of the tree; it existed just as much in winter when there was no vegetation, when ye ἠκαιρεῖσθε, as when the buds were put forth in spring. This is evident by what follows. We must thank Meyer, to whom we owe so much in accuracy of grammatical interpretation, for having followed out the right track here, first indicated by Bengel, and rendered τὸ ὑπὲρ ἐμοῦ as the accusative governed by φρονεῖν. The ordinary way (so Wiesinger and Ellicott recently) has been to regard the words as = τὸ φρονεῖν ὑπὲρ ἐμοῦ, thus depriving the relative ἐφ' ᾧ of any thing to refer to, and producing the logical absurdity [Mey.], ἐφρονεῖτε ἐπὶ τῷ ὑπὲρ ἐμοῦ φρονεῖν, or forcing ἐφ' ᾧ to some unjustified meaning ('*although*,' as Luth., al.,—'*sicut*,' as vulg.,—&c.), or understanding it '*for whom*,' as Calv., al., —contrary to the Apostle's usage, in which [reff.] ἐφ' ᾧ is always neuter. But if we take τὸ ὑπὲρ ἐμοῦ together,—'*my interest*,'—and govern it by φρονεῖν, all will be simple and clear: **I rejoiced, &c. that at last ye flourished in anxiety for my interest: for which purpose** (cf. Plat. Gorg. p. 502 B, ἐφ' ᾧ ἐσπούδακε:—the purpose, namely, *of* flourishing, putting forth the supply which you have now sent. Wiesinger prefers the other, and vindicates it from Meyer's imputation: but to me not convincingly: as neither Ellicott) **ye also were anxious** (all that long time, imperfect), **but had no opportunity** (ἀκαιρέω is a word of later Greek: εὐκαιρέω, its opposite, is used by Lucian, Plutarch, Polyb., &c., as also its compounds ἐνευκαιρέω, προσευκαιρέω, &c. See Phryn. ed. Lobeck, p. 125. Wiesinger well remarks that we must not press this ἠκαιρεῖσθε into a definite hypothesis, such as that their financial state was not adequate—that they

ABDF KLN a b c d e f g h k l m n o 17

k — Heb. v. 8. l εἰ θέλει μὲ ἐν τοιούτοις εἶναι ὃν οἷός εἰμι, Arrian. Epict. i. 22. ellips., 1 Pet. ii. 12. iii 14 al. Ezek. xiv. 4. m here only. —

λέγω· ἐγὼ γὰρ [k] ἔμαθον [l] ἐν οἷς εἰμὶ [m] αὐτάρκης εἶναι. 12 [n] οἶδα καὶ [o] ταπεινοῦσθαι, [n] οἶδα καὶ [p] περισσεύειν. [q] ἐν παντὶ καὶ [q] ἐν πᾶσιν [r] μεμύημαι καὶ [s] χορτάζεσθαι καὶ [t] πεινᾶν καὶ [p] περισσεύειν καὶ [u] ὑστερεῖσθαι. 13 πάντα [v] ἰσχύω [w] ἐν τῷ [x] ἐνδυναμοῦντί με. 14 [y] πλὴν [s] καλῶς

Str. xi. 18. (-κεῖν, Deut. xxxii. 10. -κεια, 1 Tim. vi. 6.) n — 1 Thess. iv. 6. James iv. 17. Job xxxiv. 32. o — 2 Cor. xi. 7. Prov. xiii. 7. p — ver. 18. q see 2 Cor. xi. 6. r here only †. 2 Macc. ii. 28. s Paul, here only. Matt. xiv. 20. James ii. 16. Rev. xix. 21. Ps. xxxvi. 19. t Matt. iv. 2. 1 Cor. iv. 11. xi. 21 al. Prov. xxv. 21. u — Luke xv. 14. 2 Cor. xi. 8. Heb. xi. 37. Str. xiii. 4. v — Gal. v. 6. James v. 16. Wisd. xvi. 20. w — ἐν χριστῷ, &c. passim. x Eph. vi. 10 reff. y — Eph. v. 33 reff. z Acts x. 33. 1 Cor. vii. 37, 38. James ii. 8, 19. 2 Pet. i. 19. 3 Kings viii. 18.

12. rec (for 1st καί) δέ, with b d e f: txt ABDFKLℵ rel vulg syr goth Clem lat-ff. om και bef περισσευειν A Syr.

13. rec aft με ins χριστω (*gloss: or as in Orig below, filled up from* 1 Tim i. 12), with D^3KLN^3 rel syrr goth (Orig$_1$) Ath(elsw ιησ. χρ.) Nyssen Chr Thdrt Damasc: χρῷ F: χῶ ιῦ Orig$_3$(elsw adds ιησου τω κυρ. ημων): om ABD^{1}ℵ 17 vulg(and F-lat) copt æth arm Clem Ambrst Aug Ambr Pelag.

had no means of conveyance, &c.—it is perfectly general, and all such fillings up are mere conjecture). 11.] inserted to prevent misunderstanding of the last verse. **οὐχ ὅτι**] See ch. iii. 12: **my meaning is not, that . . . . κατ', according to,** i. e. **in consequence of**—see reff., and Od. γ. 106, πλαζόμενοι κατὰ λῆἴδ': Herod. ii. 152, κατὰ λῆἴν ἐκπλώσαντας: Thuc. vi. 31, κατὰ θέαν ἥκειν: not, as Van Hengel, '*ut more receptum est penuriæ*,' which would be κατὰ τοὺς ὑστεροῦντας (see Rom. iii. 5 al.). **For I** (emphatic: **for my part**, whatever others may feel) **learned** (in my experience, my training for this apostolic work: not '*have learned*:' the aorist is much simpler and more humble—'I was taught:' the present result of this teaching comes below, οἶδα, but not in this word), **in the state in which I am** (not '*in whatsoever state I am*' [E. V.: which would be ἐν οἷς ἂν εἰμί,—cf. ὅπου ἂν εἰσεπορεύετο, Mark vi. 56, ὅσοι ἂν ἥπτοντο αὐτοῦ, ib. Winer, § 42. 3. *a*], nor as Luther, bei welchen ich bin [οἷς masculine], which is against the context. But ἐν οἷς εἰμί does not apply only to the Apostle's *present circumstances*, but to any *possible* present ones: '*in which I am at any time*:' see next verse) **to find competence** (we have no word for αὐτάρκης. '*Self-sufficing*' will express its meaning of independence of external help [τελειότης κτήσεως ἀγαθῶν, Plat. Def. p. 412], but is liable to be misunderstood: '*competent*' is not in use in this sense, though the abstract noun **competence** is: the German genúgſam gives it well).

12.] See above. **I know** (by this teaching) **also** (the first καί expresses that, besides the general finding of competence in all circumstances, he specially has been taught to suffer humiliation and to bear abundance. See Ellic.'s note) **how to be brought low** (generally: but here especially by *need*, in humiliation of circumstances. Meyer remarks that 2 Cor. iv. 8; vi. 9, 10, are a commentary on this), **I know also** (καί as before, or as an addition to οἶδα καὶ ταπεινοῦσθαι) **how to abound** (ὑψοῦσθαι, as Wies. remarks, would be the *proper* general opposite: but he chooses the special one, which fits the matter of which he is treating): **in every thing** (not as vulg., E. V., all., '*every where*,' nor '*at every time*,' as Chrys., Grot.,—nor both, as Thl., &c.: —but as usually in St. Paul: see ref. and note) **and in all things** (not, as Luth., Beng., '*respectu omnium hominum*:' ἐν παντὶ πράγματί, φησι, κ. ἐν πᾶσι τοῖς παρεμπίπτουσι, Œc.: the expression conveys *universality*, as '*in each and all*,' with us) **I have been taught the lesson** ('*initiated*:' but no stress to be laid, as by Beng., 'disciplina arcana imbutus sum, ignota mundo:' see the last example below. Beware [against Wiesinger] of joining μεμύημαι with ἐν παντὶ κ. ἐν πᾶσιν, *initiated in, &c.*; the verb is [against Ellicott] not constructed with ἐν, but with an accusative of the person and the thing [μυεῖν τινά τι], which last accusative remains with the passive: so μ' ἀνὴρ ἐμύησ' Ἑλικωνίδα, Anthol. ix. 162, —οἱ τὰς τελετὰς μεμυημένοι, Plat. Symp. p. 209. The present construction, with an infinitive, occurs, Alciphr. ii. 4, κυβερνᾶν μυηθήσομαι) **both to be satiated and to hunger** (the forms πεινᾷν, διψᾷν, for -ῆν, seem to have come in with Macedonian influence: being found first in Aristotle; see Lobeck in Phryn. p. 61), **both to abound and to be in need.**

13.] 'After these special notices, he de-

ἐποιήσατε [a] συγκοινωνήσαντές μου τῇ [b] θλίψει. 15 οἴδατε [a] Eph. v. 11. Rev. xviii. 4 only †. (→ὅτ, ch. i. 7.)
δὲ καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν [c] ἀρχῇ τοῦ [c] εὐαγγελίου, [b] Eph. iii. 13 reff.
ὅτε [d] ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία [e] ἐκοι- [c] Mark i. 1. [d] Mark xi. 12. Luke xvii. 29. Gen. xxviii. 10.
νώνησεν εἰς [f] λόγον [gh] δόσεως καὶ [hi] λήμψεως, εἰ μὴ ὑμεῖς
μόνοι, 16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ [j] ἅπαξ καὶ [j] δὶς [k] εἰς

[e] Gal. vi. 6 reff. [f] 1 Macc. x. 40. Polyb. xv. 34. 2. [g] Sir. xli. 19. xlii. 7.
[h] James i. 17 only. Prov. xxi. 14. [i] here only. Prov. xv. 27. Sir. as above (g) only.
[j] 1 Thess. ii. 18. Neh. xiii. 20. [k] Acts xi. 29.

14. τη θλιψει bef μου DF latt.

15. om δε D^1 f m 72. 115 syr æth-pl Chr Thdrt Thl-mss. ins οτι bef ουδεμια (*retaining former* οτι) D^1F. om μονοι A^1.

16. om εις AD[1] Syr goth Ps-Ath (Ec-txt Victorin: *usibus meis* Ambrst Aug.

clares his *universal* power,—how triumphantly, yet how humbly!' Meyer. **I can do** (reff.: so μηδὲν ἰσχύειν, Plat. Crit. p. 50 B) **all things** (not '*all these things*,' τὰ πάντα, as Van Hengel: 'the Apostle rises above mere relations of prosperous and adverse circumstance, to the *general*,' De W.) **in** (in union with, — by means of my spiritual life, which is not mine, but Christ living in me, Gal. ii. 20: the E. V. '*through*' does not give this union sufficiently) **him who strengthens me** (i. e. *Christ*, as the gloss rightly supplies: cf. 1 Tim. i. 12). 14.] 'Cavet, ne fortiter loquendo contempsisse ipsorum beneficium videatur.' Calv. μὴ γὰρ ἐπεὶδή, φησιν, ἐν χρείᾳ οὐ καθίστηκα, νομίσητε μὴ δεῖσθαί με τοῦ πράγματος· δέομαι δέ· ὑμᾶς. Chrys. **συγκοινωνήσαντές μου τῇ θλίψει**] ὅρα σοφίαν, πῶς ἐκαλεῖ τὸ πρᾶγμα, Thl.: **in that ye made yourselves partakers with my present tribulation** (not *poverty*: by their *sympathy* for him they suffered with him; and their gift was a *proof* of this sympathy). 15—17.] *Honourable recollection of their former kindness to him.* 15.] δέ contrasts this former service with their present one. **καὶ ὑμεῖς**] 'as well as I myself.' He addresses them *by name* (as 2 Cor. vi. 11) to mark them particularly as those who did what follows: but not to the absolute exclusion of others, as Bengel ('antitheton ad ecclesias aliorum oppidorum'): others *may* have done it too, for aught that this appellative implies: that they did not, is by and by expressly asserted: **ἐν ἀρχῇ τοῦ εὐαγγελίου**, *penes vos*, Beng.: he places himself in their situation; dates from (so to speak) *their* Christian era. This he specifies by **ὅτε ἐξῆλθον ἀπὸ Μακεδονίας**. See Acts xvii. 14. By this is not meant, as commonly understood, the supply which he received at Corinth (2 Cor. xi. 9), in order to which De W., Wies., al., understand **ἐξῆλθον** as a pluperfect,—but that mentioned below: see there: **ἐξῆλθον** being the aorist marking the simple date: **when I left Macedonia.**

οὐδεμία μοι ἐκκλησία] **no church communicated with me as to** (in) **an account of giving and receiving** (i. e., every receipt being part of *the department of giving and receiving*, being *one side* of such a reckoning, ye alone opened such an account with me. It is true the Philippians had all the giving, the Apostle all the receiving: the debtor side was vacant in *their* account, the creditor side in *his*: but this did not make it any the less an account of "giving-and-receiving," categorically so called. This explanation, which is Meyer's, is in my view far the most simple [against Ellic., who apparently has misunderstood it], and preferable to the almost universal one, that his creditor and their debtor side was that which he *spiritually* imparted to them: for the introduction of spiritual gifts does not belong to the context, and therefore disturbs it. Similar usages of λῆψις κ. δόσις occur: e. g. Artemid. i. 44, οἱ διὰ δόσεως κ. λήψεως ποριζόμενοι: Arrian, Epict. ii. 9, τὸν φιλάργυρον (ἐπαύξουσιν) αἱ ἀκατάλληλοι λήψεις κ. δόσεις: Cicero, Lælio 16, 'ratio acceptorum et datorum.' See Wetst.) **but you only:** 16.] **for even in Thessalonica** (which was an early stage of my ἐξελθεῖν ἀπὸ Μακ., before the departure was consummated. The ὅτι gives a reason for and proof of the former assertion—ye were the only ones, &c.,—and ye began as early as ἐν Θεσσ., i. e. when I was at Thessalonica. In such brachylogical constructions the preposition of rest, as belonging to the act accomplished, overbears the preposition of motion, as belonging to it only in its imperfect state; so οἱ ἐν τῷ Ἡραίῳ κατα-πεφευγότες, Xen. Hell. iv. 5. 5, — ταῖς λοιπαῖς ἐν τῇ γῇ καταπεφευγυίαις ἐνέβαλλον, Thuc. iv. 14,—ἀποστελοῦντες .... ἐν τῇ Σικελίᾳ, ib. vii. 17, where ἐς τὴν Σ.

1 ch. ii. 25 reff. m ver. 11 reff. n — Matt. vi. 33 al. 1 Macc. vii. 13. o Matt. vii. 4. Luke xi. 13. Eph. iv. 8 (from Ps. lxvii. 18) only. Gen. xxv. 6. p ch. i. 11 reff. q — Rom. v. 20. vi. 1 al. P. only, exc. 2 Pet. i. 8. 2 Chron. xxiv. 11. ii. 28. xiii. 52. Rom. xv. 13, 14. 2 Cor. vii. 4. ch. i. 11. w Luke iv. 19, 24. Acts x. 35. 2 Cor. vi. 2 only. Isa. lvi. 7. 12 reff. b 1 Tim. iii. 16 reff.

τὴν [l] χρείαν μοι [k] ἐπέμψατε. 17 [m] οὐχ ὅτι [n] ἐπιζητῶ τὸ δόμα, ἀλλὰ [n] ἐπιζητῶ τὸν [p] καρπὸν τὸν [q] πλεονάζοντα εἰς [o] λόγον ὑμῶν. 18 [r] ἀπέχω δὲ πάντα καὶ [s] περισσεύω, [t] πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου [u] τὰ παρ' ὑμῶν, [v] ὀσμὴν [v] εὐωδίας, θυσίαν [w] δεκτὴν [x] εὐάρεστον τῷ θεῷ. 19 [y] ὁ δὲ θεός μου [y] πληρώσει πᾶσαν [z] χρείαν ὑμῶν κατὰ τὸ [a] πλοῦτος αὐτοῦ [b] ἐν δόξῃ ἐν χριστῷ Ἰησοῦ. 20 τῷ

ABDF KLℵ ab cdefg hklm no 17

r — Matt. vi. 2. Philem. 15. s ver. 12. t — Acts xi. 28. xiii. 52. u Luke x. 7. v Eph. v. 2 (reff.) only. w Luke iv. 19, 24. Acts x. 35. 2 Cor. vi. 2 only. Isa. lvi. 7. Gen. xxii. 23. Sir. xxxii. (xxxv.) 7. x Eph. v. 12 reff. y see Luke iii. 5. z — ver. 16. Sir. xxxix. 33. a Eph. i. 7 reff.

for μοι, μου DL Chr, Procop Thdrt Thl Œc Ambrst Aug.

17. [αλλα, so AB.] ins τον bef λογον F 121.

18. om παρα επαφροδιτου A: for παρα, απο ℵ-corr[1]. for τα, το D[1]. aft υμ. ins πενφθεν D[1], πεμφθεντα F latt Syr Iren-int Cypr Victorin.

19. πληρωσει D[1]F b c g m o 17. 67[2] latt Chr, Thdrt Thl lat-ff: txt ABD[2]KLℵ rel copt Chr, Thdrt-ms. rec τον πλουτον, with D[2]KLℵ[2] rel Cyr: του πλουτος m[1]: txt ABD[1]Fℵ[1] 17. 67[2]. for αυτου, υμων D[1]. om 1st εν ℵ[1]: ins ℵ-corr[1] obl.

in Bekker's text is a correction) **ye sent both once and twice** (the account of the expression being, that when the first arrived, they had sent *once*: when the second, not only once, but twice. So in ref.: and Herod. ii. 121, *αὐτῷ κ. δὶς κ. τρὶς ἀνοίξαντι*: iii. 148, *τοῦτο κ. δὶς κ. τρὶς εἶπαντος Μαιανδρίου*. The opposite expression, *οὐχ ἅπαξ οὐδὲ δίς*, is found in Plat. Clitoph. § 7) **ye sent** (absolute as in ref.) **to** (for the supply of, ref.) **my necessity.** 17.] Again he removes any chance of misunderstanding, as above in ver. 11. It was not for his own sake but for theirs that he rejoiced at their liberality, because it multiplied the fruits of their faith. **Not that** (see above, ver. 11) **I seek** (present, 'it is my character to seek.' The preposition in composition denotes, as so often, the direction; not *studiose*, nor *insuper*) **the gift** (τό—in the case in question), **but I do seek** (the repetition of the verb is solemn and emphatic) **the fruit which** (thereby, in the case before us) **abounds to your account** (this εἰς λόγον refers to the same expression, ver. 15—fruit, *μισθόν* in the day of the Lord, the result of your labour for me in the Lord. De W., after Van Hengel, doubts whether πλεονάζοντα can be constructed with εἰς, and would therefore separate them by a comma. But surely little would be thus gained, for the εἰς would belong to the whole clause, the connecting link being καρπὸν πλεονάζοντα, so that even thus the idea of πλεονάζοντα must be carried on to εἰς: and perhaps in 2 Thess. i. 3 it is so: see note there). 18.] **But** (notwithstanding that the gift is not that which I *desire*, I have received it, and been sufficiently supplied by it) **I have** (emphatic, and exactly as in *ἀπέχειν τὸν μισθόν*—'I have no more to ask from you, but have enough:'—not as Erasm., Beza, Grot., &c. 'I have duly received all you sent') **all** (I want), **and abound** (over and above): **I am filled** (repetition and intensification of *περισσεύω*), **having received at the hands of Epaphroditus the remittance from you, a savour of fragrance** (a clause in apposition, expressing a judgment,—so frequently in poetry, especially in tragedians,—Il. *ω*. 735, *ᾗ τις Ἀχαιῶν βίψει, χειρὸς ἁλόν, ἀπὸ πύργου, λυγρὸν ὄλεθρον*: Eur. Orest. 950, *τιθεῖσα λευκὸν ὄγκον διὰ παρηΐδων, αἱματηρὸν ἄταν*. See Kühner, ii. 146. On θυσία εὐωδίας see Eph. v. 2, note), **a sacrifice acceptable, well pleasing to God** (see Heb. xiii. 16; 1 Pet. ii. 5). 19.] an assurance taken up from τῷ θεῷ above, μου because he (Paul) was the receiver: this was his return to them: 'qui quod servo ejus datur remunerabitur.' Beng. πληρώσει .... all refers to vv. 16, 18;—as ye πεπληρώκατέ μου τὴν χρείαν. It is an *assurance*, not a *wish* (-σει), πᾶσαν,—not only in the department alluded to, but in all. Meyer refers to the beatitudes in Matt. v. and especially St. Luke's χορτασθήσεσθε and γελάσετε, Luke vi. 21, as illustrative. ἐν δόξῃ] to be connected with πληρώσει, not with τὸ πλοῦτος αὐτοῦ: not, *gloriously*, as many Commentators, which is weak and flat in the extreme: but δόξα is the instrument and element by and in which 'all your need' will be supplied: **in glory**, cf. Ps. xvi. 15 LXX: but not only at the

δὲ [c] θεῷ καὶ [c] πατρὶ ἡμῶν ἡ [d] δόξα [d] εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. c Gal. i. 4 reff. d Gal. i. 5 reff.

21 Ἀσπάσασθε πάντα [e] ἅγιον ἐν χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. 22 ἀσπάζονται ὑμᾶς πάντες οἱ [e] ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος [f] οἰκίας. e — Acts ix. 13. Rom. i. 7 & passim. f — 1 Cor. xvi. 15. Gen. l. 8 (but see note).

23 Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ μετὰ τοῦ [g] πνεύματος ὑμῶν[, ἀμήν]. g Gal. vi. 18. 2 Tim. iv. 22. Philem. 25.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

20. aft ημων ins ω ℵ¹ : om ℵ². om των αιωνων KL 80.
22. om υμας F. om δε L 17 Chr-mss Thdrt Thl Ambrst(και μαλ. æth). for εκ, απο B.
23. rec aft κυριου ins ημων, with D a d f k l fuld(with F-lat al) Syr syr-w-ast copt gr-lat-ff: om ABFKLℵ rel am D-lat(and G-lat) arm Damasc Thl-mss Œc. rec (for του πνευματος) παντων (*cf* 2 *Cor* xiii. 13. *De W. supposes txt to have come from Gal* vi. 18), with KLℵ³ rel syrr Chr Thdrt : txt ABDFℵ¹ 17. 67² latt coptt æth arm Damasc lat-ff. om αμην BF 67² sah Chr Œc Ambrst : ins ADKLℵ rel vss.

SUBSCRIPTION. rec adds εγραφη απο ρωμης, with B²KL rel syrr copt Chr Thdrt Euthal; rec adds further δι' επαφροδιτου, with KL rel syrr Thdrt: δια τιμοθεου κ. επαφρ. copt: no subscr in 1 : εγραφη κ.τ.λ., omg πρ. φιλ., h k m o : txt AB b 17, and D(addg επληρωθη) F(prefg ετελεσθη) ℵ(adding στιχοι σ).

coming of Christ [as Meyer, according to his wont], but in the whole glorious imparting to you of the unsearchable riches of Christ, begun and carried on here, and completed at that day. ἐν χριστῷ Ἰησοῦ] and this filling (or, 'this glory,' but then *perhaps* τῇ would have been expressed) is, consists, and finds its sphere and element, in Christ Jesus. 20.] The contemplation both of the Christian reward, of which he has been speaking, and of the glorious completion of all God's dealings at the great day,—and the close of his Epistle,—suggests this ascription of praise. δέ] But—however rich you may be in good works, however strong I may be by Christ to bear all things,—not to us, but to our God and Father be the glory. On εἰς τοὺς αἰῶνας τῶν αἰώνων, see note, Eph. iii. 21.

21—23.] GREETING AND FINAL BENEDICTION. 21.] πάντα ἅγιον, every individual saint. The singular has love and affection, and should not be lost as in Conyb., 'Salute all *God's people*.' ἐν χριστῷ Ἰησοῦ] belongs more probably to ἀσπάσασθε,—see Rom. xvi. 22; 1 Cor. xvi. 19,—than to ἅγιον, as in ch. i. 1, where, as Meyer observes, the expression has a diplomatic formality, whereas here there is no reason for so formal an adjunct.

οἱ σὺν ἐμοὶ ἀδελφοί] These must, on account of the next verse, have been his closer friends, perhaps his colleagues in the ministry, such as Aristarchus, Epaphras, Demas, Timotheus. But there has arisen a question, how to reconcile this with ch. ii. 20? And it may be answered, that the lack of ἰσοψυχία there predicated of his companions, did not exclude them from the title ἀδελφοί, nor from sending greeting to the Philippians: see also ch. i. 14. 22.] πάντες οἱ ἅγιοι, all the Christians here.

οἱ ἐκ τῆς Καίσαρος οἰκίας] These perhaps were slaves belonging to the familia of Nero, who had been converted by intercourse with St. Paul, probably at this time a prisoner in the prætorian barracks (see ch. i. 13 note) attached to the palace. This is much more likely, than that any of the actual *family* of Nero should have embraced Christianity. The hint which Chrys., al., find here, εἰ γὰρ οἱ ἐν τοῖς βασιλείοις πάντων κατεφρόνησαν διὰ τὸν βασιλέα τῶν οὐρανῶν, πολλῷ μᾶλλον αὐτοὺς χρὴ τοῦτο ποιεῖν, is alien from the simplicity of the close of an Epistle. The reason of these being specified is not plain: the connexion perhaps between a *colonia*, and some of the imperial household, might account for it. 23.] See Gal. vi. 18.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ.

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a Rom. xv. 32. 1 Cor. i. 1. 2 Cor. i. 1. viii. 5. Eph. i. 1. 2 Tim. i. 1 only. P. b — (subst.) Eph. i. 1 reff. (adj.) Heb. iii. 1 (1 Thess. v. 27 v. r.) only. c Eph. i. 1. Phil. i. 1. exc. 1 Pet. i. 8. d Eph. v. 20 reff. e Rom. xv. 6. 2 Cor. i. 3. xi. 31. Eph. i. 3. iii. 14. Paul only, Rev. i. 6. see 1 Cor. xv. 24. Gal. i. 4.

I. [1] Παῦλος ἀπόστολος χριστοῦ Ἰησοῦ [a]διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, [2] τοῖς ἐν Κολοσσαῖς [b]ἁγίοις καὶ [c]πιστοῖς ἀδελφοῖς [c]ἐν χριστῷ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν. [3] [d]Εὐχαριστοῦμεν τῷ [e]θεῷ πατρὶ τοῦ [c]κυρίου ἡμῶν C χαρις ... ABCDF KLℵ a b c d e f g h k l m n o 17

TITLE. εἰς παυλου του αποστολου η προς κολ. επιστολη, with rel: Steph η πρ. κολ. επ. παυλ.: του αγιου απ. παυλ. επ. πρ. κολ. L: η πρ. κολ. επ. ταυτα διδασκαλη κολασσαευσι παρα παυλου f: πρ. κολ. επ. τ. αγ. απ. παυλ. h: επ. πρ. κολ. k l: αρχεται πρ. κολ. F: txt ABDKℵ b m n o 17 syr-marg-gr copt. [In D this ep follows Eph. Usually in D the subscr of one ep and the title of the next are written in 3 lines προς . . . | επληρωθη αρχεται | προς . . ., here however the middle line is omitted.]

CHAP. I. 1. rec ιησ. bef χρ., with DK rel vulg-ed(with demid tol) Syr æth Chr Thdrt: txt ABFLℵ 17 am(with fuld) D-lat syr copt Synops Damasc Ambrst Jer Cassiod.

2. Steph κολασσ. (*see prolegomena*), with AK rel syrr copt Orig Synops Nyssen Chr-ms Thdrt Euthal Damasc-ms Thl-ms Suid (so also Polyænus Hierocles Herodot-mss Xenoph-mss): txt B^1(see table)DFLℵ e f n (g 17, in title) latt Clem Chr Thdrt-ms Thl lat-ff (so also Herodot Xenoph Strabo al, and coins in Eckhel). aft χριστω ins ιησου AD^1F 17 latt Syr syr-w-ast lat-ff: om $BD^3KLℵ$ rel syr æth Chr Thdrt Damasc. rec aft ημων ins και κυριου ιησου χριστου, with ACFℵ rel vulg-ed(with demid tol) syr-w-ast: om BDKL d k 17 am(with fuld harl mar) sah Syr syr æth-rom Chr(expr., καίτοι ἐν ταύτῃ τὸ τοῦ χριστοῦ οὐ τίθησιν ὄνομα) Thl_{expr} $Orig\text{-}int_{expr}$.

3. rec ins και bef πατρι (*from Eph* i. 3), with $AC^2D^3KLℵ$ rel vulg(and F-lat); τω

CHAP. I. 1, 2.] ADDRESS AND GREETING. 1. διὰ θελήματος θεοῦ] see on reff. καὶ Τιμόθεος] as in 2 Cor. i. 1 (see also Phil. i. 1; Philem. 1, and 2 Thess. i. 1). ὁ ἀδελφός] see on 2 Cor. i. 1. On his presence with the Apostle at the time of writing this Epistle, see Prolegg. to Past. Epp. § i. 5. Chrys. (and similarly Thl.) says on ὁ ἀδελφός, οὐκοῦν καὶ αὐτὸς ἀπόστολος: but there seems no reason for this. 2.] On COLOSSÆ, or COLASSÆ, see Prolegg. § ii. 1. ἁγίοις should be taken (Mey.) as a substantive, not (De W.) with ἀδελφοῖς, in which case πιστοῖς, being already (as Mey.) presupposed in ἁγίοις, would be tame and superfluous:—and καὶ πιστοῖς ἀδελφοῖς ἐν χριστῷ seems to be a specifying clause, 'viz.—to the &c.:' or perhaps added merely on account of the natural diplomatic character of an opening address. ἐν χρ. belongs closely to πιστοῖς ἀδελφοῖς or perhaps rather to ἀδελφοῖς alone, as Phil. i. 14: no article before ἐν χριστῷ

Ἰησοῦ χριστοῦ πάντοτε * περὶ ὑμῶν [f] προσευχόμενοι
4 [g] ἀκούσαντες τὴν [h] πίστιν ὑμῶν [h] ἐν χριστῷ Ἰησοῦ καὶ
τὴν [h] ἀγάπην ἣν [h] ἔχετε εἰς πάντας τοὺς ἁγίους 5 διὰ τὴν
[i] ἐλπίδα τὴν [j] ἀποκειμένην ὑμῖν ἐν τοῖς [k] οὐρανοῖς, ἣν
[l] προηκούσατε ἐν τῷ [m] λόγῳ τῆς [mn] ἀληθείας τοῦ [n] εὐ-

f w. περί, ch. iv. 3. Acts viii. 15. Heb. xiii. 18 al. Ps. lxxi. 15. w. ὑπέρ, ver. 9 reff.
g constr., Matt xi. 2. Acts xxiii. 16. Eph. i. 15 al.

h Eph. i. 15 reff. i — Gal. v. 5. Tit. ii. 13. Heb. vi. 18. j Luke xix. 20. 2 Tim. iv. 8. Heb. ix. 27 only. Gen. xlix. 10. Job xxxviii. 23. 2 Macc. xii. 45 only. ἐν τῷ καλῶν ἀποθανεῖν . . . . . τῆς ὅλης αὐτοῖς δόξης ἀποκειμένης, Jos. Antt. vi. 14. 7. ἐν μόνῳ τῷ δικαίῳ . . . τὴν βεβαιοτάτην ἐλπίδα ἀποκεῖσθαι, Ib. viii. 11. 2.
k Matt. v. 12. vi. 20. xix. 21. Phil. iii. 20. 1 Pet. i. 4.
l here only †. Xen. Mem. ii. 4. 7. Polyb. x. 5. 5. — Jos. Antt. viii. 12. 3, προαικκώσε τὰ μέλλοντα. see Gal. v. 21.
m Eph. i. 13 reff. n Gal. ii. 5, 14.

D¹F Chr: om B C¹(appy) harl² syrr copt æth Ambrst Aug Cassiod. om χριστου B. * ὑπὲρ (*see ver* 9, *where none vary*) BD¹F m 17 Thl: περι ACD²KLN rel gr-ff.

4. for χριστω, κυριω AN¹: txt N³. rec (for ην εχετε) την (*aft Eph* i. 15), with D²KL rel Syr gr-ff: om B: txt ACD¹FN a m o 17 latt syr copt arm lat-ff.

being wanted, because no distinction between these and any other kind of brethren is needed — the idea ἀδελφὸς-ἐν-χριστῷ being familiar. χάρις κ.τ.λ.] see Rom. i. 7. 3—29.] INTRODUCTION, but unusually expanded, so as to anticipate the great subjects of the Epistle. And herein, 3—8.] *Thanksgiving for the faith, hope, and love of the Colossians, announced to him by Epaphras.*

3.] We (I and Timotheus. In this Epistle, the plural and singular are too plainly distinguished to allow us to confuse them in translating: the plural pervading ch. i., the singular ch. ii., and the two occurring together in ch. iv. 3, 4, and the singular thenceforward. The change, as Mey. remarks, is never made without a pragmatic reason) give thanks to God the Father πατήρ, like ἥλιος, γῆ, &c. is anarthrous, as indeed often in our own language, from its well-known universal import as a predicate necessarily single of its kind: see Eph. i. 2, 3) of our Lord Jesus Christ, always (I prefer, against De W., Mey., B.-Crus., Eadie, to join πάντοτε to περ. ὑμ. προσευχ., rather than to εὐχαριστ. For 1] it would come rather awkwardly after so long an interruption as τῷ θ. πατ. τ. κυρ. ἡμ. Ἰησ. χρ. [see however 1 Cor. xv. 58]: and 2] I doubt whether the next clause would begin with περὶ ὑμῶν, so naturally as with πάντοτε περὶ ὑμῶν, which are found together so usually, *cf.* 1 Cor. i. 4; 1 Thess. i. 3 [2 Thess. i. 2]) praying for you (Meyer's and Eadie's objection to joining πάντοτε with προσευχόμενοι is, that it is much more natural to say 'we always give thanks when we pray,' than 'we give thanks, always praying.' But we must remember that 'prayer with thanksgiving' was the Apostle's recommendation [Phil. iv. 6], and doubtless his practice, and that the wider term προσευχόμενοι included both): since we heard of (not, *because* we heard: see Eph. i. 15. The facts which he heard, not the fact of his hearing, were the ground of his thanksgiving) your faith in (not τὴν ἐν: the immediate element of their faith, not its distinctive character, is the point brought out) Christ Jesus, and the love which ye have (these words, dwelling on the fact as reported to him, carry more affectionate commendation than would merely the article τήν of the rec.) towards all the saints, 5.] on account of (not to be joined with εὐχαριστ. as Beng., Eadie, al.: for, as Mey., the ground of such thanksgiving is ever in the spiritual state of the person addressed, see Rom. i. 8; 1 Cor. i. 4 ff.; Eph. i. 15 &c., and this can hardly [against Eadie] be said to be of such a kind: but with ἣν ἔχετε— so Chr.: τοῦτο πρὸς τοὺς πειρασμούς, ὥστε μὴ ἐνταῦθα ζητεῖν τὴν ἄνεσιν. ἵνα γὰρ μή τις εἴπῃ· καὶ τί τὸ κέρδος τῆς ἀγάπης τῆς εἰς τοὺς ἁγίους κοπτομένων αὐτῶν; χαίρωμεν, φησίν, ὅτι μεγάλα ἑαυτοῖς προξενεῖτε ἐν τοῖς οὐρανοῖς. So also Calvin, who combats the argument of Est., al., deriving support for the idea of meritorious works from this verse. It is obvious that we must not include τὴν πίστιν ὑμῶν in the reference, as Grot., Olsh., De W., al., have done: for πίστις ἐν χ. Ἰ. cannot be referred to any such motive: besides, see ver. 8, where he returns again to τὴν ἀγάπην) the hope (on the objective sense of ἐλπίς, see reff.) which is laid up (Kypke quotes Plut. Cæs. p. 715—κοινὰ ἆθλα τῆς ἀνδραγαθίας παρ' αὐτῷ φυλασσόμενα ἀποκεῖσθαι, and Jos. B. J. ii. 8. 11,—ταῖς μὲν ἀγαθαῖς [ψυχαῖς] τὴν ὑπὲρ ὠκεανὸν δίαιταν ἀποκεῖσθαι) for you in the heavens

ABCDP KLMa b c d e f g h k l m n o 17

o — 2 Pet. i. 12. w. εἰς, here only. w. πρός, Acts xii. 20. 2 Cor. xi. 8. (Gal. iv. 18, 20.

p Mark iv. 20 bis, 28. Rom. vii. 4, 5. ver. 10 only. Hab. iii. 17. Wisd. x. 7 only. mid., here only.

q transit., 1 Cor. iii. 6, 7. 2 Cor. ix. 10. Gen. xvii. 6. pass., 2 Cor. x. 15. ver. 10. 1 Pet. ii. 2. Exod. i. 7. Job xxxiv. 27.

r — 1 Tim. iv. 8r 2 Pet. ii. 21.

s — John i. 14, &c. Acts xi. 23. 1 Cor. i. 4. 2 Cor. ix. 8.

t Matt. xxii. 16. 1 John iii. 18 al. 2 Chron. xix. 9.

ἀγγελίου [6] τοῦ [o] παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν [p] καρποφορούμενον καὶ [q] αὐξανόμενον καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ [r] ἐπέγνωτε τὴν [s] χάριν τοῦ θεοῦ [t] ἐν ἀληθείᾳ· [7] καθὼς ἐμάθετε ἀπὸ

6. rec ins και bef εστιν (*to preserve the balance of the sentence, that καθ. κ. εν π. τ. κ. might answer to καθ. κ. εν υμ.*), with D³FKL rel latt syrr Chr Thdrt Damasc Ambrst: om ABCD¹ℵ k 17 coptt Aug Sedul. rec om και αυξανομενον (*homœotel*), with D³K rel Damasc-txt: ins ABCD¹FLℵ a h m o 17 vss gr-lat-ff.

7. rec aft καθως ins και (*to corresp with καθ. και above*), with D³KL rel syr gr-ff: om ABCD¹Fℵ 17 latt Syr copt æth arm Ambrst Pelag. εμαθατε ℵ.

(reff.), **of which ye heard** (aorist, referring to the time when it was preached among them) **before** (not, *before this letter was written*, as Beng., and usually: nor, as Mey., *before ye had the hope:* nor, as De Wette, al., *before the hope is fulfilled:* nor exactly as Eadie, '*have* [see above] *already heard:*' but 'before,' in the absolute indefinite sense which is often given to the idea of priority, —'ere this'—*olim, aliquando*) **in** (as part of) **the word of the truth** (no hendiadys) **of the Gospel** (the word or preaching whose substance was that truth of which the Gospel is the depository and vehicle),

6.] **which is present** (emphatic: is now, as it was then: therefore not to be rendered as an imperfect, which stultifies the argument, cf. ἐστὶν καρποφ. . . . ἀφ' ἧς ἡμ. below. οὐ παρεγένετο, φησίν, κ. ἀπέστη· ἀλλ' ἔμεινε, κ. ἐστὶν ἐκεῖ, Chrys.) **with you** (pregnant construction,—'came to and remains with:' see reff., and Herod. vi. 24, παρῆν ἐς Ἀσίην, and al. frequently) **as it is also in all the world** (ἐπεὶ δὴ μάλιστα οἱ πολλοὶ ἐκ τοῦ κοινωνοὺς ἔχειν πολλοὺς τῶν δογμάτων στηρίζονται, διὰ τοῦτο ἐπήγαγεν 'καθ. κ. ἐν π. τ. κόσ.' ταυταχοῦ κρατεῖ· ταυταχοῦ ἕστηκεν. Chrys. The expression παντὶ τ. κόσμ. is no hyperbole, but the pragmatic repetition of the Lord's parting command. Though not yet announced to all nations, it is παρὼν ἐν παντὶ τῷ κόσμῳ—the whole world being the area in which it is proclaimed and working) **bearing fruit and increasing** (the paragraph is broken and unbalanced. The filling up would be, to insert καί after κόσμῳ as in rec. Then it would be, '*which is present with you, as also in all the world, and* καρπ. and αὐξ. [in all the world], *as also among you.*' But neglecting this, the Apostle goes forward, more logically indeed [for the reference in the rec. of κ. ἐστὶν καρπ. to the second member of the foregoing comparison, is harsh], but not so perspicuously, enlarging the παρόντος of his first member into ἐστὶν καρπ. κ. αὐξ. in the second, and then in these words, for fear he should be supposed to have predicated more of the whole world than of the Colossians, returning to καθ. κ. ἐν ὑμ. Again: on καρπ. κ. αὐξ., cf. Thdrt.: καρποφορίαν τοῦ εὐαγγελίου κέκληκε τὴν ἐπαινουμένην πολιτείαν. αὔξησιν δὲ τῶν πιστευόντων τὸ πλῆθος. As Mey. observes, the figure is taken from a *tree*, whose καρποφορία does not exclude its growth: with *corn*, it is otherwise) **as also** (it is καρπ. κ. αὐξ.) **among you, from the day when ye heard** (it) (the Gospel: better thus, than with De W., to go on to τὴν χάριν τοῦ θεοῦ for the object of both verbs: ἐπεγν. being not simultaneous with ἠκούσ., and ἐν ἀληθ. not being thus satisfied: see below) **and knew** (ἐπ-, intensitive, but too delicately so to be expressed by a stronger word in our language) **the grace of God in truth** (not adverbial, 'truly,' as Beza, Olsh., Mey., De W., al., which would make ἐν ἀλ. a mere qualification to ἐπέγνωτε: still less, as Storr. al., τὴν χάριν ἀληθῆ, or as Grot., ἐν τῷ λόγῳ τῆς ἀλ.: but generally said, 'truth' being the whole element, in which the χάρις was proclaimed and received: 'ye knew it in truth,'—in its truth, and with true knowledge, which surely differs very appreciably from the adverbial sense [against Ellicott]: οὐκ ἐν λόγῳ, φησίν, οὐδὲ ἐν ἀκράτῃ, ἀλλ' ἐν αὐτοῖς τοῖς ἔργοις),

7.] **as** (scil. ἐν ἀληθείᾳ—'in which truth') **ye learnt from Epaphras** (mentioned again ch. iv. 12 as of Colossæ, and Philem. 23, as then a fellow-prisoner with the Apostle. The name *may be* [hardly as Conyb., *is*] identical with Epaphroditus. A person of this latter name is mentioned, Phil. ii. 25, as sent by St. Paul to the church at Philippi, and ib. iv. 18, as having previously brought to him offerings from that church. There is no positive reason disproving their iden-

Ἐπαφρᾶ τοῦ ἀγαπητοῦ [u]συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς
ὑπὲρ ὑμῶν [vw]διάκονος τοῦ [w]χριστοῦ, 8 ὁ καὶ [x]δηλώσας
ὑμῖν τὴν [y]ὑμῶν [yz]ἀγάπην [za]ἐν πνεύματι. 9 διὰ τοῦτο
καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν οὐ παυόμεθα [b]ὑπὲρ
ὑμῶν [bc]προσευχόμενοι, καὶ [cd]αἰτούμενοι [e]ἵνα [f]πληρωθῆτε
τὴν [g]ἐπίγνωσιν τοῦ [h]θελήματος αὐτοῦ [i]ἐν [k]πάσῃ [l]σοφίᾳ
καὶ [m]συνέσει [n]πνευματικῇ, 10 [o]περιπατῆσαι [o]ἀξίως τοῦ

[u] Paul, ch. iv. 7 only. Matt. xviii. 28, 29, 31, 33. xxiv 49. Rev. vi. 11. xix. 10. xxii. 9 only. Ezra iv. 7, 9.
[v] — vv. 23, 25. 2 Cor. iii. 6. Eph. iii. 7.
[w] 2 Cor. xi. 23. 1 Tim. iv. 6.
[x] 1 Cor. i. 11. iii. 13. Heb. ix. 8. xii. 27. 1 Pet. i. 11.

[y] 1 Pet. i. 14 only. Exod. vi. 8. 22 reff.
[z] — Phil. i. 9 reff.
[a] Eph. ii. 22 reff.
[b] Matt. v. 44. Luke vi. 28. (ver. 3. James v. 16 v. r.)
[c] 1 Kings xii. 19.
[d] Eph. iii. 13 reff.
[e] Phil. i. 9 reff.
[f] — & constr., Phil. i. 11.
[g] Eph. i. 17 reff. acc., Phil. i. 11. Rev. xvii. 3, 4. Ps. xv. 11 A. (not F.)
[h] — Eph. v. 17.
[i] Eph. v. 18.
[k] Phil. i. 20 reff.
[l] Eph. i. 8, 17 al.
[m] Eph. iii. 4 reff.
[n] Rom. i. 11. 1 Cor. ii. 13. iii. 1 al.†
[o] Eph. iv. 1 (reff.). 1 Thess. ii. 12 only.

rec (for 2nd ημων) υμων, with CD³FKLℵ² rel Chr Thdrt Damasc: txt ABD¹ℵ¹ a¹ Ambrst-comm(*'vice apostoli'*).

9. om και αιτουμενοι (*homœotel*) BK Ps-Ath Arnob: ins ACDFLℵ rel vss gr-lat-ff. τη επιγνωσει D² m o 80.

10. rec aft περιπατησαι ins υμας (*filling up the construction*), with D³KLℵ³ rel Chr Thdrt Damasc al: txt ABCD¹Fℵ¹ m 17 Clem.

tity: but probability is against it) **our** (not '*my*') **beloved fellow-servant** (of Christ, Phil. i. 1: not necessarily '*fellow-bondsman*, as Conyb.: συναιχμάλωτος, Philem. 23), **who is a minister of Christ faithful on our behalf** (the stress of the predicatory sentence is on πιστὸς ὑπὲρ ἡμῶν, which ought therefore in the translation not to be sundered. He was one acting faithfully "vice Apostoli" [Ambrst.], and therefore not lightly to be set aside in favour of the new and erroneous teachers), **who also made known to us your love in the Spirit** (viz. the ἀγάπη of which he described himself in ver. 4 as having heard; their love εἰς πάντας τοὺς ἁγίους. This love is emphatically a gift, and in its full reference the chief gift of the Spirit, [Gal. v. 22; Rom. xv. 30], and is thus in the elemental region of the Spirit,—as distinct from those unspiritual states of mind which are ἐν σαρκί. This love of the Colossians he lays stress on, as a ground for thankfulness, a fruit of the hope laid up for them,—as being that side of their Christian character where he had no fault [or least fault, see ch. iii. 12—14] to find with them. He now proceeds, gently and delicately at first, to touch on matters needing correction).

9—12.] *Prayer for their confirmation and completion in the spiritual life.*

9.] **For this reason** (on account of your love and faith, &c. which Epaphras announced to us) **we also** (καί, on our side—the Colossians having been the subject before; used too on account of the close correspondence of the words following with those used of the Colossians above) **from the day when we heard** (it) (viz. as in ver. 4) **do not cease praying for you** ('precum mentionem generatim fecit ver. 3: nunc exprimit, quid precetur,' Beng.) **and** (brings into prominence a special after a general, cf. Eph. vi. 18, 19) **beseeching that** (on ἵνα after verbs of praying, see note, 1 Cor. xiv. 13) **ye may be filled with** (accusative, as in reff.) **the thorough knowledge** (ἐπίγν. stronger than γνῶσις: see 1 Cor. xiii. 12) **of His** (God's, understood as the object of our prayer) **will** (respecting your walk and conduct, as the context shews: not so much His purpose in Christ, as Chrys. [διὰ τοῦ υἱοῦ προσάγεσθαι ἡμᾶς αὐτῷ, οὐκέτι δι' ἀγγέλων], Œc., Thl., al.: cf. Eph. i. 9: but of course not excluding the great source of that special will respecting you, His general will to be glorified in His Son) **in all wisdom** (seeing that ἐν πάσῃ σοφίᾳ, in the similar clauses, Eph. i. 8; ver. 28, ch. iii. 16, is absolute, I prefer taking it so here, and not, as Ellic., with πνευματικῇ) **and spiritual understanding** (the instrument by which we are to be thus filled,—the working of the Holy Spirit, πνευματικῇ. On σοφία and σύνεσις, the general and particular, see note Eph. i. 8: so Bengel here,—"σοφία est quiddam generalius: σύνεσις est sollertia quædam, ut quovis tempore aliquid succurrat, quod hic et nunc aptum est. σύνεσις est in intellectu: σοφία est in toto complexu facultatum animæ") **to walk** (aim of the foregoing imparting of wisdom: 'so that ye may walk.' ἐνταῦθα περὶ βίου κ. τῶν ἔργων φησίν· ἀεὶ γὰρ τῇ πίστει συζεύγνυσι τὴν πολιτείαν. Chrys.) **worthily of the Lord** (Christ, see reff. and cf. ἀξίως τοῦ θεοῦ, 3 John 6) **unto** ('*with*

p = Acts xi. 18. Rom. vi. 22. x. 1 al. fr.
q here only. Prov. xxxi. 30 only.
r Eph. ii. 10 reff.
s ver. 6.
t Eph. iii. 16 (dat.).
u here only. Ps. lxvii. 28. Eccl. x. 10 only. Dan. ix. 27 Theod.
v = ver. 29. Eph. iii. 16. 2 Thess. ii. 9.
w see Eph. i. 19. vi. 10. 2 Thess. i. 9.
x = Luke xxi. 19. Rom. ii. 7. v. 3, 4. Heb. xii. 1 al. Ps. lx. 18.
y = 2 Tim. iii. 10. iv. 2. Heb. vi. 12. James v. 10. Isa. lvii. 15.
z = Mark iii. 5. Eph. vi. 7 al. 1 Chron. xxix. 22.
a Eph. v. 20 reff.
b abs., Acts i. 4, 7. ii. 33. 1 Cor viii. 6. Eph. ii. 18. 1 John passim.

κυρίου [p] εἰς [k] πᾶσαν [q] ἀρέσκειαν, ἐν παντὶ [r] ἔργῳ [r] ἀγαθῷ ABCDP KL𝔎ab cdefg hklm no 17
[s] καρποφορούντες καὶ [s] αὐξανόμενοι τῇ [s] ἐπιγνώσει τοῦ θεοῦ, 11 ἐν [k] πάσῃ [t] δυνάμει [u] δυναμούμενοι [v] κατὰ τὸ [w] κράτος τῆς [w] δόξης αὐτοῦ [p] εἰς [k] πᾶσαν [x] ὑπομονὴν καὶ [y] μακροθυμίαν [z] μετὰ χαρᾶς, 12 [a] εὐχαριστοῦντες τῷ [b] πατρὶ τῷ

rec εις την επιγνωσιν, with D³KL rel Thdrt Damasc Thl Œc: εν τη επιγνωσει ℵ³ 6. 10. 34. 47 Chr, *in scientia* vulg Syr Hil Pelag: txt ABCD¹Fℵ¹ 17 am(with tol) Clem Cyr Max. (*The constr* [see note] *being found difficult, was emended either by inserting* εν, *or substituting the more usual* εις [see Eph. ii. 21, iv. 15], *which had the additional recommendation of already ending the adjacent participial clauses. Tischdf and Meyer retain rec.*)

12. ins αμα bef τω πατρι B. om 1st τω F. ins θεω και bef πατρι C³F b

a view to,' subjective: or, '*so as to effect,*' objective: the latter is preferable) **all** (all manner of, all that your case admits) **well-pleasing** (the word occurs in Theophr. Character. 5, which is on ἀρέσκεια as a subjective quality. Mey. quotes from Polyb. xxxi. 26. 5, πᾶν γένος ἀρεσκείας προσφερόμενος. The meaning is, 'so that [see above] in every way ye may be well pleasing to God'): in (exemplifying element of the καρπ.; see below) **every good work** (not to be joined with the former clause, as Œc., Thl., Erasm., al., to the destruction of the parallelism) **bearing fruit** (the good works being the fruits: the περιπατῆσαι is now further specified, being subdivided into four departments, noted by the four participles καρποφοροῦντες, αὐξανόμενοι, δυναμούμενοι, and εὐχαριστοῦντες. On the construction, see Eph. iii. 18 note) **and increasing** (see on ver. 6 above) **by the knowledge of God** (the instrument of the increase. This is by far the most difficult of the three readings [see var. readd.], the meaning of ἐν and εἰς, being very obvious—the former pointing out the element, the latter the proposed measure, of the increase. And hence, probably, the variations. It is the knowledge of God which is the real instrument of *enlargement*, in soul and in life, of the believer—not a γνῶσις which φυσιοῖ, but an ἐπίγνωσις which αὐξάνει), 11.] (corresponding to ἐν παντὶ κ.τ.λ. above) **in** (not instrumental [Mey.], but betokening the *element*: all these, ἐν πάσῃ, ἐν παντὶ .... are subjective, not objective. The instrument of this strength comes in below) **all** (departments of every kind of) **strength being strengthened according to** (in pursuance of, as might be expected from, reff.) **the power of His glory** (beware of the hendiadys, 'his glorious power,' into which E. V. has fallen here: the attribute of His glorious majesty here brought out is its κράτος [see Eph. i. 19, note], the *power* which it has thus to strengthen. In the very similar expression Eph. iii. 16, it was the πλοῦτος τῆς δόξης αὐτοῦ, the *exuberant abundance* of the same, from which as an inexhaustible treasure our strength is to come) **to** (so as to produce in you, so that ye may attain to) **all patient endurance** (not only in tribulations, but generally in the life of the Spirit. Endurance is the result of the union of outward and inward strength) **and long-suffering** (not only towards your enemies or persecutors, but also in the conflict with error, which is more in question in this Epistle. Chrys.'s distinction, μακροθυμεῖ τις πρὸς ἐκείνους οὓς δυνατὸν καὶ ἀμύνασθαι· ὑπομένει δὲ οὓς οὐ δύναται ἀμύνασθαι, though in the main correct, must not be closely pressed: see [Mey.] Heb. xii. 2, 3) **with joy** (Mey. argues that these words must be joined, as Chr., Œc., Thl., Est., al., with εὐχαριστ., because in the other clauses the participles were preceded by these prepositional qualifications. But this can hardly be pressed, in the frequent disregard of such close parallelism by our Apostle, and seeing that εὐχαριστ. does in fact *take up again* μετὰ χαρᾶς, which if attached to it is flat and unmeaning: and as De Wette says, by joining μετ. χαρ. to εὐχ., we lose the essential idea of joyful endurance,—and the beautiful train of thought, that joyfulness in suffering expresses itself in thankfulness to God. And so Luth., B.-Crus., Olsh., Eadie, al.), **giving thanks to the Father** (the connexion is not, as Chr., Thl., Calov., Calv., al., with οὐ παυόμεθα, the subject being *we*, Paul and Timothy,—but with the last words [see above], and the subjects are '*you*,'—τῷ πατρί, viz. of our Lord

[c] ἱκανώσαντι ἡμᾶς [d] εἰς τὴν [e] μερίδα τοῦ [f] κλήρου τῶν [g] ἁγίων ἐν τῷ [h] φωτί, 13 ὃς [i] ἐρρύσατο ἡμᾶς ἐκ τῆς [k] ἐξουσίας τοῦ [k] σκότους καὶ [l] μετέστησεν εἰς τὴν βασιλείαν τοῦ [m] υἱοῦ τῆς [m] ἀγάπης αὐτοῦ, 14 ἐν ᾧ ἔχομεν τὴν [n] ἀπολύτρωσιν, τὴν [o] ἄφεσιν τῶν ἁμαρτιῶν, 15 ὅς ἐστιν

c 2 Cor. iii. 6 only †.
d see πρός, 2 Cor. ii. 16.
e Luke x. 42. Acts viii. 21. xvi. 12. 2 Cor. vi. 15 only. L.P. Deut. xii. 12.
f — Acts (i. 17) viii. 21.

xxvi. 18. Josh. xii. 7.
g Eph. i. 1 reff
h 1 John ii. 9.
i — & constr., Luke i. 74. Rom. vii. 24. 2 Cor. i. 10. 2 Tim. iii. 11. iv. 17. 2 Pet. ii. 9. Gen. xlviii. 16. see 1 Thess. i. 10 reff.
k Luke xxii. 53. see Acts xxvi. 18.
l Luke xvi. 4. Acts xiii. 22. xix. 26. 1 Cor. xiii. 2 only.
2 Kings xv. 13. μετέστησεν εἰς τὴν ἑαυτοῦ βασιλείαν, Jos. Antt. ix. 11. 1.
m so Gen. xxxv. 18.
n Eph. i. 7 reff.
o Mark i. 4. Luke i. 77. Acts x. 43 al.‡

g k o vss gr-lat-ff; ins only θεω ℵ m. for ικανωσαντι, καλεσαντι D¹F 17 goth æth arm Did Ambrst Vig-taps: καλεσαντι και ικανωσ. B. υμας Bℵ c 17 am(with tol) spec syr-marg æth arm Did Thl Ambrst. om εν C¹.

14. εσχομεν B, *accepimus* copt. (A defective.) rec aft απολυτρωσιν ins δια του αιματος αυτου (*from Eph* i. 7), with rel vulg-ed(with demid) syr Thdrt Œc Iren-int: om ABCDFKLℵ d e l m n o 17 am(with[besides F-lat] fuld) Syr coptt goth Ath Bas Nyssen Chr Cyr$_2$ spec lat-ff. om την αφεσιν D¹. (om την απολ. D-lat.)

Jesus Christ: see reff.) **who made** (historical—by His gift of the Spirit through His Son) **us** (Christians) **capable** (not, '*worthy*,' as Est. after the Vulg.) **for the share** (participation) **of the inheritance of the saints in the light** (it is much disputed with what ἐν τῷ φωτί is to be joined. Mey., after Chr., Œc., Thl., &c., regards it as instrumental—as the means of the ἱκανῶσαι which has been mentioned. But this seems unnatural, both in sense, and in the position of the words, in which it stands too far from ἱκ. to be its qualifying clause. It connects much more naturally with κλήρου, or perhaps better still with the whole, τὴν μερίδα τ. κλήρου τῶν ἁγ., giving τὸ φῶς as the region in which the inheritance of the saints, and consequently our share in it, is situated. This seems supported by the usage of κλῆρος in Acts viii. 21, οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ —cf. also κλῆρον ἐν τοῖς ἡγιασμένοις, ib. xxvi. 18. And so Thdrt., al., De W., Eadie, al.—Grot., al., would take ἐν τ. φωτί with ἁγίων: against this the omission of the article is not decisive: but it does not seem so natural, as giving too great prominence to οἱ ἅγιοι ἐν τῷ φωτί as the ἐπώνυμοι of the inheritance, and not enough to the inheritance itself. The question as to whether he is speaking of a present inheritance, or the future glory of heaven, seems best answered by Chrys., δοκεῖ δέ μοι κ. περὶ τῶν παρόντων κ. περὶ τῶν μελλόντων ὁμοῦ λέγειν. The inheritance is begun here, and the meetness conferred, in gradual sanctification: but completed hereafter. We are ἐν τῷ φωτί here: cf. Rom. xiii. 12, 13; 1 Thess. v. 5; Eph. v. 8; 1 Pet. ii. 9 al.):

13.] *Transition, in the form of a laying out into its negative and positive sides, of the* ἱκάνωσεν *above, to the doctrine concerning Christ, which the Apostle has it in his mind to lay down.* **Who rescued us out of the power** (i. e. region where the power extends—as in the territorial use of the words 'kingdom,' 'county,' &c.) **of darkness** (as contrasted with light above: not to be understood of a person, Satan, but of the whole character and rule of the region of unconverted human nature where they dwelt), **and translated** (add to reff. Plat. Legg. vi. p. 762 b, πιστεύοντες τῷ μεθίστασθαι κατὰ μῆνας εἰς ἕτερον ἀεὶ τόπον φείγοντες, and a very striking parallel noticed by Mey., Plat. Rep. vii. p. 518 a, ἔκ τε φωτὸς εἰς σκότος μεθισταμένων κ. ἐκ σκότους εἰς φῶς. The word is strictly local in its meaning) **into the kingdom** (not to be referred, as Mey. always so pertinaciously maintains, exclusively to the *future* kingdom, nor is μετέστησεν proleptic, but a historical fact, realized at our conversion) **of the Son of His Love** (genitive subjective: the Son upon whom His Love rests: the strongest possible contrast to that darkness, the very opposite of God's Light and Love, in which we were. The Commentators compare *Benoni*, 'the son of my sorrow,' Gen. xxxv. 18. Beware of the hendiadys, adopted in the text of the E. V. On the whole, see Ellicott's note):

14—20.] *Description, introduced by the foregoing, of the pre-eminence and majesty of the Son of God, our Redeemer.*

14.] **In whom** (as its conditional element: as in the frequent expressions, ἐν χριστῷ, ἐν κυρίῳ, &c.: see the parallel, Eph. i. 7) **we have** (see note, ibid.) **Redemption** (this is perhaps better, taking the art. as the idiomatic way of expressing the

p 2 Cor. iv. 4. Rom. viii. 29. 1 Cor. xi. 7 al Gen. i. 26, 27. q Rom. i. 20. 1 Tim. i. 17. Heb. xi. 27 only. Gen. i. 2. Isa. xiv. 2. 2 Macc. ix. 6 only. r Luke ii. 7. Rom. viii. 29. Heb. i. 6. xi. 28. xii. 23. Rev. i. 5 only. Exod. iv. 22. constr., see note. s (Mark xiii. 19. xvi. 15.) Rom. viii. 22. ver. 23 (1 Pet. ii. 13) only. Judith xvi. 14.

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15. for οϛ, ο F. ins της bef κτισεως f l n 67².

abstract subst., than our Redemption as in my earlier editions. See Ellic.), **the remission** ("on the distinction between ἄφεσις and πάρεσις, see Trench, Synon. § xxxiii." Ellic.) **of our sins** (note, Eph., ut supra. παραπτωμάτων, the more special word, is here replaced by ἁμαρτιῶν the more general: the meaning being the same): 15.] (The last verse has been a sort of introduction, through our own part in Him, to the Person of the Redeemer, which is now directly treated of, as against the teachers of error at Colossæ. He is described, *in His relation* 1) *to God and His Creation* [vv. 15—17]: 2) *to the Church* [18—20]. This arrangement, which is Meyer's, is far more exact than the triple division of Bähr,—'Source of creation [15, 16]: upholder of creation [17]: relation to the new moral creation [18—20]'), **who is** (*now*—in His glorified state—essentially and permanently: therefore not to be understood, as De W. after Erasm., Calv., Beza, Grot., Beng., al., of the *historical* Christ, God manifested in our flesh on earth: nor again with Olsh., Bleek on Heb. i. al., of the eternal Word: but of Christ's present glorified state, in which He is exalted in our humanity, but exalted to that glory which He had with the Father before the world was. So that the following description applies to Christ's whole Person in its essential glory,—now however, by His assumption of humanity, necessarily otherwise conditioned than before that assumption. See for the whole, notes on Phil. ii. 6, and Heb. i. 2 f.; and Usteri, Paulinisches Lehrbegriff, ii. § 4, p. 286 ff.) **image** (= *the* image) **of the invisible God** (the adjunct τοῦ ἀοράτου is of the utmost weight to the understanding of the expression. The same fact being the foundation of the whole as in Phil. ii. 6 ff., that the Son ἐν μορφῇ θεοῦ ὑπῆρχεν, that side of the fact is brought out *here*, which points to His being the visible manifestation of that in God which is invisible: the λόγος of the eternal silence, the ἀπαύγασμα of the δόξα which no creature can bear, the χαρακτήρ of that ὑπόστασις which is incommunicably God's: in one word the ἐξηγητής of the Father whom none hath seen. So that while ἀόρατος includes in it not only the *invisibility*, but the incommunicability of God, εἰκών also must not be restricted to Christ corporeally visible in the Incarnation, but understood of Him as the manifestation of God in His whole Person and work—præ-existent and incarnate. It is obvious, that in this expression, the Apostle approaches very near to the Alexandrian doctrine of the λόγος: how near, may be seen from the extracts from Philo in Usteri: e. g. de somniis, 41, vol. i. p. 656, καθάπερ τὴν ἀνθήλιον αὐγὴν ὡς ἥλιον οἱ μὴ δυνάμενοι τὸν ἥλιον αὐτὸν ἰδεῖν ὁρῶσι, κ. τὰς περὶ τὴν σελήνην ἀλλοιώσεις ὡς αὐτὴν ἐκείνην οὕτως καὶ τὴν τοῦ θεοῦ εἰκόνα, τὸν ἄγγελον αὐτοῦ λόγον, ὃς αὐτὸν κατανοοῦσι: and de Monarch. ii. 5, vol. ii. p. 225, λόγος δέ ἐστιν εἰκὼν θεοῦ, δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο. See other passages in Bleek on Heb. i. 2. He is, in fact, as St. John afterwards did, adopting the language of that lore as far as it represented divine truth, and rescuing it from being used in the service of error. [This last sentence might have prevented the misunderstanding of this part of my note by Ellic. in loc.: shewing, as it does, that the inspiration of St. Paul and the non-inspiration of Philo, are as fully recognized by me as by himself]), **the first-born of all creation** (such, and not '*every creature*,' is the meaning [so I still hold against Ellic. But see his whole note on this passage, as well worth study]: nor can the strict usage of the article be alleged as an objection: cf. below, ver. 23, and Eph. ii. 21 note: the solution being, that κτίσις, as our word 'creation,' may be used anarthrous, in its collective sense.

Christ is ὁ πρωτότοκος, THE FIRST-BORN, Heb. i. 6. The idea was well known in the Alexandrian terminology: τοῦτον μὲν γάρ,—viz. τὸν ἀσώματον ἐκεῖνον, θείας ἀδιαφορούντα εἰκόνος—πρεσβύτατον υἱὸν ὁ τῶν ὄντων ἀνέτειλε πατήρ, ὃν ἑτέρωθι πρωτόγονον ὠνόμασε, καὶ ὁ γεννηθεὶς μέντοι μιμούμενος τὰς τοῦ πατρὸς ὁδούς, πρὸς παραδείγματα ἀρχέτυπα ἐκείνου βλέπων, ἐμόρφου εἴδη. Philo, de Confus. Ling. 14, vol. i. p. 414. That the word is used as one whose meaning and reference was already known to the readers, is shewn by its being predicated of Christ as compared with two classes so different, the *creatures*, and the *dead* (ver. 18). The first and simplest meaning is that of *priority of birth*. But this, if insisted on, in

[s] κτίσεως, [16] ὅτι [t] ἐν αὐτῷ [u] ἐκτίσθη [v] τὰ πάντα τὰ ἐν τοῖς [t] = 1 Cor. xv. 22. 2 Cor. v. 19. Gal. ii. 17. Eph. i. 4. iii. 11.
οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ [w] ὁρατὰ καὶ τὰ [q] ἀόρατα,

[u] Mark xiii. 19. Rom. i. 25 al. Deut. iv. 32. only. 2 Kings xxiii. 21. 1 Chron. xi. 28. Job xxxiv. 28. xxxvii. 21 only. [v] = Rom. viii. 32. xi. 36 al. Job viii. 3. [w] here

16. om 1st τα K 73. 117. 118. om 2nd τα BD¹FN¹ m 17 Orig$_3$: ins ACD²KLN³ rel Orig$_1$ Eus$_4$ Cyr-jer Chr Cyr Thdrt Damasc. add τε C Marcell-in-Eus Eus$_2$ Ath. om 3rd τα BN¹ Orig$_3$. (Orig$_{alw}$ Eus Thdrt$_{alle}$ quote ειτε ορ. ειτε αορ.)

its limited temporal sense, must apply to our Lord's birth from his *human mother*, and could have reference only to those brothers and sisters who were born of her afterwards; a reference clearly excluded here. But a secondary and derived meaning of πρωτότοκος, as a designation of *dignity and precedence, implied by priority*, cannot be denied. Cf. Ps. lxxxviii. 27, κἀγὼ πρωτότοκον θήσομαι αὐτόν, ὑψηλὸν παρὰ τοῖς βασιλεῦσι τῆς γῆς:—Exod. iv. 22, υἱὸς πρωτότοκός μου Ἰσραὴλ:—Rom. viii. 29, and Heb. xii. 23, ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, where see Bleek's note. Similarly πρωτόγονος is used in Soph. Phil. 180, οὗτος πρωτογόνων ἴσως οἴκων οὐδενὸς ὕστερος. It would be obviously wrong here to limit the sense entirely to this reference, as the very expression below, αὐτὸς ἐστὶν πρὸ πάντων, shews, in which his priority is distinctly predicated. The safe method of interpretation therefore will be, to take into account the two ideas manifestly included in the word, and here distinctly referred to—priority, and dignity, and to regard the technical term πρωτότοκος as used rather with reference to both these, than in strict construction where it stands. "First-born of every creature" will then imply, that Christ was not only first-born of His mother in the world, but first-begotten of His Father, before the worlds, — and that He holds the rank, as compared with every created thing, of first-born in dignity: FOR, &c., ver. 16, where this assertion is justified. Cf. below on ver. 18.

It may be well to notice other interpretations: 1) Meyer, after Tert., Chr., Thdrt., al., Bengel, al., would restrict the term to its temporal sense: 'primogenitus, ut ante omnia genitus:' on this, see above. 2) The Arians maintained that Christ is thus Himself declared to be a κτίσις of God. It might have been enough to guard them from this, that as Chr. remarks, not πρωτόκτιστος, but πρωτότοκος is advisedly used by the Apostle. 3) The Socinians [also Grot., Wetst., Schleierm., al., after Theod. Mops.] holding the mistaken view of the necessity of the strict interpretation of πρωτότοκος—maintain, that Christ must be *one of* those among whom He is πρωτότοκος — and that consequently κτίσις must be the new spiritual creation—which it certainly cannot mean without a qualifying adjective to indicate such meaning—and least of all here, where the physical κτίσις is so specifically broken up into its parts in the next verse. 4) Worst of all is the rendering proposed by Isidore of Pelusium and adopted by Erasm. and Er.-Schmidt, '*first bringer forth*' [πρωτοτόκος, but used only of a *mother*]. See on the whole, De W.: and a long note in Bleek on the Hebrews, vol. i. pp. 43—48):

16.] because (explanatory of the πρωτ. πάσ. κτίσ.—it must be so, seeing that nothing can so completely refute the idea that Christ himself is included in creation, as this verse) **in Him** (as the conditional element, præ-existent and all-including: not '*by Him*,' as E. V. after Chr. [τὸ ἐν αὐτῷ, δι' αὐτοῦ ἐστιν]—this is expressed afterwards, and is a different fact from the present one, though implied in it. The idea of the schoolmen, that in Christ was the 'idea omnium rerum,' adopted in the main by Schl., Neander, and Olsh. ["the Son of God is the intelligible world, the κόσμος νοητός, i. e. creation in its primitive ideas, Himself; He bears in Himself their reality," Olsh.], is, as Meyer rightly observes, entirely unsupported by any views or expressions of our Apostle elsewhere: and is besides abundantly refuted by ἐκτίσθη, the historic aorist, indicating the physical *act* of Creation) **was created** (in the act of creation: cf. on ἔκτισται below) **the universe** (thus only can we give the force of the Greek singular with the collective neuter plural, which it is important here to preserve, as 'all things' may be thought of individually, not collectively) — (viz.) **things in the heavens and things on the earth** (Wetst. urges this as shewing that the physical creation is not meant: 'non dicit ὁ οὐρανὸς κ. ἡ γῆ ἐκτίσθη, sed τὰ ἐν &c., quo habitatores significantur qui reconciliantur' [cf. the Socinian view of ver. 15 above]: the right answer to which is—not with De W. to say that the Apostle is speaking of *living* created things only, for manifestly the whole universe is here

x Rom. xii. 6. 1 Cor. iii. 22. y — here only. (see Dan. vii. 9.) Test. xii. Patr. p. 533. z Eph. i. 21 reff. a John i. 3. Heb. i. 2. b Rom. xi. 36. 1 Cor. viii. 6. see Heb. ii. 10. c — Luke i. 17. d — John viii. 58. Ps. lxxxix. 2. e — John v. 7. Rom. xvi. 7. Gal. i. 17. f here only. (2 Pet. iii. 5.) g Eph. i. 22 reff.

x εἴτε y θρόνοι x εἴτε z κυριότητες x εἴτε z ἀρχαὶ x εἴτε z ἐξ- ABCD
ουσίαι· y τὰ πάντα ab δι' αὐτοῦ καὶ b εἰς αὐτὸν n ἔκτισται, KL
17 καὶ c αὐτός d ἐστιν e πρὸ πάντων, καὶ y τὰ πάντα t ἐν
a αὐτῷ f συνέστηκεν, 18 καὶ c αὐτός ἐστιν ἡ g κεφαλὴ τοῦ

κεκτισται F: εκτισαι C. [Tert testifies to this ver agst Mcion: aft κυρ. some of the Gnostics (Thdot Val) insd θεοτητες, see Iren Clem Thdrt.]

17. om τα DF 17[1] Chr-txt.

treated of, there being no reason why *living* things should be in such a declaration distinguished from other things,—but with Mey. to treat τὰ ἐν τ. οὐρρ. κ. τὰ ἐπ. τ. γῆς as an inexact designation of heaven and earth, and all that in them is, Rev. x. 6. In 1 Chron. xxix. 11, the meaning is obviously this, σὺ πάντων τῶν ἐν τῷ οὐρ. κ. ἐπὶ τ. γῆς δεσπόζεις), **things visible and things invisible** (which divide between them the universe: Mey. quotes from Plato, Phæd. p. 79 A, θῶμεν οὖν, εἰ βούλει, ἔφη, δύο εἶδη τῶν ὄντων, τὸ μὲν ὁρατόν, τὸ δὲ ἀειδές. The ὁράματα are the spirit-world [not, οἷον ψυχή, Chr.: this, being incorporated, would fall under the ὁρατά, for the present purpose], which he now breaks up by εἴτε . . . εἴτε . . . εἴτε), **whether** (these latter be) **thrones, whether lordships, whether governments, whether authorities** (on εἴτε, . . . often repeated, see reff.: and Plat. Rep. p. 493 D, 612 A, Soph. El. 595 f [Mey.]. These distinctive classes of the heavenly powers occur in a more general sense in Eph. i. 21, where see note. For δυνάμεις there, we have θρόνοι here. It would be vain to attempt to assign to each of these their places in the celestial world. Perhaps, as De W., the Apostle chose the expressions as terms common to the doctrine of the Colossian false teachers and his own: but the occurrence of so very similar a catalogue in Eph. i. 21, where no such object could be in view, hardly looks as if such a design were before him. Mey. well remarks, "For Christian faith it remains fixed, and it is sufficient, that there is testimony borne to the existence of different degrees and categories in the world of spirits above; but all attempts more precisely to fix these degrees, beyond what is written in the N. T., belong to the fanciful domain of theosophy." All sorts of such interpretations, by Teller and others, not worth recording, may be seen refuted in De W.): **the whole universe** (see above on τὰ πάντα, ver. 16) **has been created** (not now of the mere act, but of the resulting endurance of creation—leading on to the συνέστηκεν below) **by Him** (instrumental: He is the agent in creation—the act was His, and the upholding is His: see John i. 3, note) **and for Him** (with a view to Him: He is the *end* of creation, containing the reason in Himself why creation is at all, and why it is as it is. See my Sermons on Divine Love, Serm. I. II. The fancies and caprices of those who interpret *creation* here *ethically*, are recounted and refuted by Meyer): **and He Himself** (emphatic, His own Person) **is** (as in John viii. 58, of essential existence: ἦν might have been used, as in John i. 1: but as Mey. well observes, the Apostle keeps the past tenses for the explanatory clauses referring to past facts, vv. 16, 19) **before all things** (in *time*; bringing out one side of the πρωτότοκος above: not in *rank*, as the Socinians: of which latter James v. 12, 1 Pet. iv. 8, are no justifications, for if πρὸ-πάντων be taken as there, we must render, 'and He, above all, exists,' 'He especially exists,' προπάντων being adverbial, and not to be resolved. For the temporal sense, see reff.) **all things** (not '*omnes*,' as Vulg.) **and in Him** (as its conditional element of existence, see above on ἐν αὐτῷ ver. 16) **the universe subsists** ('*keeps together*,' '*is held together in its present state*:' οὐ μόνον αὐτὸς αὐτὰ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρήγαγεν, ἀλλὰ καὶ αὐτὸς αὐτὰ συγκρατεῖ νῦν, Chr. On the word, see reff.: and add Philo, quis rer. div. hæres. 12, vol. i. p. 481, ὁ ἕναμος ὄγκος, ἐξ ἑαυτοῦ διαλυτὸς ὢν κ. νεκρός, συνέστηκε κ. ζωπυρεῖται προνοίᾳ θεοῦ).

18—20.] *Relation of Christ to the Church* (see above on ver. 15): **And He** (emphatic; not any angels nor created beings: the whole following passage has a controversial bearing on the errors of the Colossian teachers) **is the Head of the body the church** (not 'the body *of* the church:' the genitive is much more naturally taken as one of apposition, inasmuch

[h] σώματος, τῆς [i] ἐκκλησίας, ὅς ἐστιν [k] ἀρχή, [lm] πρωτό- τοκος ἐκ [m] τῶν νεκρῶν, ἵνα γένηται [n] ἐν πᾶσιν αὐτὸς [o] πρω- τεύων· 19 ὅτι [p] ἐν αὐτῷ [q] εὐδόκησεν πᾶν τὸ [n] πλήρωμα

h — ver. 24. 1 Cor. x. 17. xii. 13, 27 al.
i abs., Eph. i. 22 reff. gen. apposition, see Rom. iv. 11. ch. iii. 24.
k — Rev. iii. 14. Gen. xlix. 3. Deut. xxi. 17. iv. 12. 1 Tim. iii. 11 al. fr.
l ver. 15.
m see Rev. i. 5.
n — Phil. iii. 21.
o here only. Esth. v. 11 vat. 2 Macc. vi. 13. xiii. 15 only.
p ver. 16. xv. 20. Eph. i. 23.
q Rom. xv. 26. 1 Cor. i. 21. 2 ch. ii. 9.
Gal. i. 15 al. Ps. lxvii. 16.
r — John i. 16. Rom.

18. for ος, o F m: *qui aut quod* G-lat. ins η bef αρχη B b 67² : απαρχη 17. 118 Chr Damasc$_1$ Œc : εν αρχη Cyr. (17 omits η bef κεφ.) om εκ ℵ¹.
19. ηυδοκ. AD o Chr Damasc.

as in St. Paul, it is the church which *is*, not which possesses, the body, see reff.): **who** (q. d. 'in that He is:' the relative has an argumentative force: see Matthiæ, Gr. § 477: in which case it is more commonly found with a particle, ὅς μέν, or ὅς γε) **is the beginning** (of the Church of the First-born, being Himself πρωτότ. ἐκ τ. νεκρ.: cf. ἀπαρχὴ χριστός, 1 Cor. xv. 23, and reff., especially the last. But the word evidently has, standing as it does here alone, a wider and more glorious reference than that of mere temporal precedence: cf. ref. Rev. and note: He is the Beginning, in that in Him is begun and conditioned the Church, vv. 19, 20), **the First-born from** (among) **the dead** (i. e. the first who *arose* from among the dead: but the term πρωτότοκος [see above] being predicated of Christ in both references, he uses it here, regarding the resurrection as a kind of birth. On that which is implied in πρωτότ., see above on ver. 15), **that He** (emphatic, again: see above) **may become** (not, as Est., 'ex quibus efficitur, Christum .... tenere:' but the *aim* and *purpose* of this his priority over creation and in resurrection) **in all things** (reff. Beza, [and so Kypke] argues, that because the Apostle is speaking of the Church, πᾶσιν must be masculine, allowing however that the neuter has some support from the τὰ πάντα which follows. In fact this decides the question: the τὰ πάντα there are a resumption of the πᾶσιν here. The ἐν then is not 'inter,' but of the reference:—'in all matters:' πανταχοῦ, as Chrys.: because the πάντα which follows applies not only to things concrete, but also to their combinations and attributes) **pre-eminent** (*first in rank*: the word is a transitional one, from priority in time to priority in dignity, and shews incontestably that the two ideas have been before the Apostle's mind throughout. Add to reff., Wetst., πρωτεύειν ἐν ἅπασι κράτιστον, Demosth. 1416. 25: and Plut. de puer. educ. p. 9 B, τοὺς παῖδας ἐν πᾶσι τάχιον πρωτεῦσαι).

19.] "Confirmatory of the above-said γίνεσθαι ἐν πᾶσιν αὐτ. πρωτεύοντα—'of which there can be no doubt, since it pleased &c.'" Meyer.—**for in Him God was pleased** (on the use of εὐδοκέω for δοκέω by the later Greeks, see Fritzsche's note, on Rom. vol. ii. pp. 369—72. The subject here is naturally understood to be God, as expressed in 1 Cor. i. 21; Gal. i. 15: clearly not Christ, as Conyb., thereby inducing a manifest error in the subsequent clause, 'by Himself He willed to reconcile all things to Himself,' for it was not to Christ but to the Father that all things were reconciled by Him, cf. 2 Cor. v. 19. See a full discussion on the construction, and the subject to εὐδόκησεν, in Ellic.'s note. His conclusion, that πλήρωμα is that subject, I cannot accept) **that the whole fulness** (of God, see ch. ii. 9; Eph. iii. 19, and on πλήρωμα, note, Eph. i. 10, 23. We must bear in mind here, with Mey., that the meaning is not active, 'id quod rem implet,' but passive, 'id quo res impletur:' all that fulness of grace which is the complement of the divine character, and which dwells permanently in Christ: 'cumulatissima omnium divinarum rerum copia,' Beza,—as in John i. 16. The various other interpretations have been,—"the essential fulness of the Godhead;" so Œc., al.; which is manifestly not in question here,—but is not to be set aside, as Eadie, by saying that 'the divine essence dwelt in Christ unchangeably and not by the Father's consent or purpose: it is His in His own right, and not by paternal pleasure:' for all that is His own right, is His Father's pleasure, and is ever referred to that pleasure by Himself;—"the fulness of the whole universe;" so Conyb., and Castellio in Beza. This latter answers well: "Quorsum mentio universitatis rerum? Nam res ipsa clamat Apostolum de sola ecclesia hic agere, ut etiam 1 Cor. xv. 18 (?); Eph. i. 10; iv. 6, 20 (?):"—'the Church itself,' as Severianus in Cramer's Catena, τουτέστιν τὴν ἐκκλησίαν τὴν πεπληρωμένην αὐτοῦ ἐν τῷ χριστῷ,—and Thdrt., πλήρ. τὴν ἐκκλησίαν ἐν τῇ πρὸς Ἐφεσίους ἐκάλεσεν, ὡς τῶν θείων χαρισμάτων πεπληρωμένην,

t ver. 21. Eph. ii. 16 only †. u ver. 16. v here only. Prov. x. 10 only. see Matt. v. 9. Eph. ii. 15. w so Rom. iii. 25. x ver. 16.

t κατοικῆσαι, 20 καὶ δι' αὐτοῦ t ἀποκαταλλάξαι u τὰ πάντα εἰς αὐτὸν v εἰρηνοποιήσας διὰ τοῦ w αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, x εἴτε τὰ ἐπὶ τῆς γῆς x εἴτε τὰ ἐν τοῖς

ABCDF KLΨ a b c d e f g h k l m n o 17

20. om 2nd δι' αυτου BD¹FL f latt sah arm (Orig$_2$) Chr-txt Cyr$_2$ Thl lat-ff: ins ACD²KΝ rel syrr copt goth Eus Chr$_{alii}$ Thdrt Damasc Œc. om της bef γης B. for εν, επι L d g h l n 91¹. 113-4. 121-2-3 Chr Thdrt Damasc.

ταύτην ἔφη εὐδοκῆσαι τὸν θεὸν ἐν τῷ χριστῷ κατοικῆσαι, τουτέστιν αὐτῷ συνῆφθαι,—and similarly B.-Crus., al., and Schleierm., understanding the fulness of the Gentiles and the whole of Israel, as Rom. xi. 12, 25, 26. But this has no support, either in the absolute usage of πλήρωμα, or in the context here. See others in De W.) should dwell, and ('hæc inhabitatio est fundamentum reconciliationis,' Beng.) by Him (as the instrument, in Redemption as in Creation, see above ver. 16 end) to reconcile again (see note on Eph. ii. 16) all things (= the universe: not to be limited to '*all intelligent beings*,' or '*all men*,' or '*the whole Church*:' these πάντα are broken up below into terms which will admit of no such limitation. On the fact, see below) to Him (viz. to God, Eph. ii. 16: not αὐτόν; the writer has in his mind two Persons, both expressed by αὐτός, and to be understood from the context. The aspirate should never be placed over αυτ-, unless where there is a manifest necessity for such emphasis. But we are not [as Conyb.,—also Est., Grot., Olsh., De W.] to understand Christ to be meant: see above), having made peace (the subject is not Christ [as in Eph. i. 15; so Chrys. (διὰ τοῦ ἰδίου σταυροῦ), Thdrt., Œc., Luth., al.], but the Father: He is the subject in the whole sentence since εὐδόκησεν) by means of the blood of (genitive possessive, belonging to, figuratively, as being shed on: 'ideo pignus et pretium nostræ cum Deo pacificationis fuit sanguis Christi, quia in cruce fusus,' Calv.) His Cross,—through Him (emphatic repetition, to bring αὐτός, the Person of Christ, into its place of prominence again, after the interruption occasioned by εἰρην. . . . . αὐτοῦ: not meaning, as Castal. [in Mey.], 'per sanguinem ejus, hoc est, per eum:' for the former and not the latter is explicative of the other),—whether (τὰ πάντα consist of) the things on the earth, or the things in the heavens. It has been a question, in what sense this reconciliation is predicated of the whole universe. Short of this meaning we cannot stop: we cannot hold with Erasm., al., that it is a reconciliation of the *various portions of creation to one another*: 'ut abolitis peccatis, quæ dirimebant concordiam et pacem cœlestium ac terrestrium, jam amicitia jungerentur omnia:' for this is entirely precluded by the εἴτε . . . εἴτε: nor, for the same reason, with Schleierm., understand that the elements to be reconciled are the *Jews* and *Gentiles*, who were at variance about earthly and heavenly things, and were to be set at one in reference to God (εἰς αὐτόν). The Apostle's meaning clearly is, that by the blood of Christ's Cross, reconciliation with God has passed on *all creation as a whole*, including angelic as well as human beings, unreasoning and lifeless things, as well as organized and intelligent. Now this may be understood in the following ways: 1) creation may be strictly regarded in its entirety, and man's offence viewed as having, by inducing impurity upon one portion of it, alienated the whole from God: and thus τὰ πάντα may be involved in our fall. Some support may seem to be derived for this by the undeniable fact, that *the whole of man's world* is included in these consequences (see Rom. viii. 19 f.). But on the other side, we never find the *angelic beings* thus involved: nay, we are taught to regard them as our model in hallowing God's name, realising His kingdom, and doing His will (Matt. vi. 9, 10). And again the εἴτε . . . εἴτε would not suffer this: reconciliation is thus predicated of each portion *separately*. We are thus driven, there being no question about τὰ ἐπὶ τῆς γῆς, to enquire, how τὰ ἐν τοῖς οὐρρ. can be said to be reconciled by the blood of the Cross. And here again, 2) we may say that angelic, celestial creation was alienated from God because a portion of it fell from its purity: and, though there is no idea of the reconciliation extending *to that portion*, yet the whole, as a whole, may need thus reconciling, by the final driving into punishment of the fallen, and thus setting the faithful in perfect and undoubted unity with God. But to this I answer, *a*) that such reconciliation (?) though it might be a result of the coming of the Lord Jesus, yet could not in any way be effected by the *blood of His Cross*: *b*) that we have no reason to think

οὐρανοῖς. 21 καὶ ὑμᾶς ποτὲ ὄντας [y] ἀπηλλοτριωμένους καὶ [z] ἐχθροὺς τῇ [a] διανοίᾳ ἐν τοῖς [b] ἔργοις τοῖς [b] πονηροῖς,

[y] Eph. ii. 12. iv. 18 only. Ps. lxviii. 8.
[z] Rom. v. 10. Heb. i. 13 al.,
from Ps. cix. 1. iii. 12. 2 John 11 only.
[a] & dat., Eph. iv. 18.
[b] John iii. 19. vii. 7. 2 Tim. iv. 18. 1 John

21. της διανοιας *sensus* D¹F fuld.—add *ejus* D-lat spec, *vestri* G-lat.—*sensu vestro*

that the fall of some angels involved the rest in its consequences, or that angelic being is evolved from any root, as ours is from Adam: nay, in both these particulars, the very contrary is revealed. We must then seek our solution in some meaning which will apply to angelic beings in their essential nature, not as regards the sin of some among them. And as thus applied, no reconciliation must be thought of which shall resemble *ours* in its process—for Christ took not upon Him the seed of angels, nor paid any propitiatory penalty in the root of their nature, as including it in Himself. But, forasmuch as He is their Head as well as ours,—forasmuch as in Him they, as well as ourselves, live and move and have their being, it cannot be but that the great event in which He was glorified through suffering, should also bring them nearer to God, who subsist in Him in common with all creation. And at some such increase of blessedness does our Apostle seem to hint in Eph. iii. 10. That such increase might be described as a *reconciliation*, is manifest: we know from Job xv. 15, that "the heavens are not clean in His sight," and ib. iv. 18, "His angels He charged with folly." In fact, every such nearer approach to Him may without violence to words be so described, in comparison with that previous greater distance which now seems like alienation; —and in this case even more properly, as one of the consequences of that great propitiation whose first and plainest effect was to reconcile to God, in the literal sense, the things upon earth, polluted and hostile in consequence of man's sin. So that our interpretation may be thus summed up: all creation subsists in Christ: all creation therefore is affected by His act of propitiation: sinful creation is, in the strictest sense, *reconciled*, from being at enmity: sinless creation, ever at a distance from his unapproachable purity, is lifted into nearer participation and higher glorification of Him, and is thus *reconciled*, though not in the strictest, yet in a very intelligible and allowable sense. Meyer's note, taking a different view, that the reconciliation is the great κρίσις at the παρουσία, is well worth reading: Eadie's, agreeing in the main with the above result, is unfortunately, as so usual with him, overloaded with flowers of rhetoric, never more out of place than in treating lofty subjects of this kind. A good summary of ancient and modern opinions is given in De W.

21—23.] *Inclusion of the Colossians in this reconciliation and its consequences, if they remained firm in the faith.*

21, 22.] **And you, who were once alienated** (subjective or objective? — '*estranged*' [in mind], or '*banished*' [in fact]? In Eph. ii. 12, it is decidedly objective, for such is the cast of the whole sentence there: so also in ref. Ps.: in Eph. iv. 18 it describes the objective result, with regard to the life of God, of the subjective 'being darkened in the understanding.' It is better then here to follow usage, and interpret objectively—'alienated'—made aliens) **(from God,**—not ἀπὸ τῆς πολιτείας τοῦ Ἰσρ., nor ἀπὸ τῆς ζωῆς τ. θεοῦ: for 'God' is the subject of the sentence), **and at enmity** (active or passive? '*hating God*,' or 'hated by God?' Mey. takes the latter, as necessary in Rom. v. 10 [see note there]. But here, where the διάνοια and ἔργα τὰ πονηρά are mentioned, there exists no such necessity: the objective state of enmity is grounded in its subjective causes;—and the intelligent responsible being is contemplated in the whole sentence: cf. εἴ γε ἐπιμένετε κ.τ.λ. below. I take ἐχθ. therefore actively, 'hostile to Him') in (dative of reference; not, as Mey. is obliged to take it on account of his passive ἐχθ. of the cause, 'on account of,' &c.: this is not the fact: our passive ἔχθρα subsists not on account of any subjective actuality in us, but on account of the pollution of our parent stock in Adam) **your understanding** (intellectual part: see on Eph. ii. 3, iv. 18. Erasm.'s rendering, in his Par., 'enemies to reason,' 'etenim qui carni servit, repugnat rationi,' is clearly wrong: διάνοια is a '*vox media*,' and cannot signify 'reason:' besides, there is nothing here about 'carni inservire:' that of Tert., Ambr., and Jer., 'enemies to God's will,' rests on the reading αὐτοῦ after διαν.,—see var. readd.: that of Beza, Mich., Storr, and Bähr,—'*mente operibus malis intenta*,' is allowable constructionally: the verb is followed by ἐν, cf. Ps. lxxii. 8, διενοήθησαν ἐν πονηρίᾳ, Sir. vi. 37; xxxix. 1, and consequently the article before ἐν would not be needed: but is im-

c ver. 20. Eph. ii. 16 only †. d & constr., Eph. ii. 15. e — ver. 28. Eph. v. 27 reff. f Eph. i. 4 reff. g Jude 24. h 1 Cor. i. 8. 1 Tim. iii. 10. Tit. i. 6, 7 only. P.† 3 Macc. v. 31. i Eph. i. 4 reff. k Eph. iii. 2 reff. l Rom. vi. 1. xi. 21, 22. 1 Tim. iv. 16. L.P. [exc. John viii. 7.] Exod. xii. 39 vat. m Eph. iii. 18 reff. n 1 Cor. vii. 37. xv. 58 only. Ps. lvi. 6 Symm.

ABCDF KL☪ a b c d e f g h k l m n o 17

νυνὶ δὲ [c] ἀποκατήλλαξεν 22 [d] ἐν τῷ σώματι τῆς [d] σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, [e] παραστῆσαι ὑμᾶς ἁγίους καὶ [f][g] ἀμώμους καὶ [h] ἀνεγκλήτους [i] κατενώπιον αὐτοῦ, 23 [k] εἴ γε [l] ἐπιμένετε τῇ πίστει [m] τεθεμελιωμένοι καὶ [n] ἑδραῖοι, καὶ

F-lat. for νυνι, νυν D¹F. for αποκατηλλαξεν, αποκατηλλαγητε B, αποκατηλλακηται(sic) 17: αποκαταλλαγεντες D¹F spec Iren-int Hil Ambrst Sedul: txt ACD³KL☪ rel vulg(and F-lat) syrr copt Chr Thdrt Damasc.

23. om 1st αυτου F. aft θανατου ins αυτου A☪ a b² c h k spec Syr syr-w-ast Chr-comm Iren-int.

pugned by the τοῖς ἔρ. τοῖς πονηροῖς,—not only wicked works, but *the wicked works which ye did*) **in your wicked works** (sphere and element in which you lived, applying to both ἀπηλλ. and ἐχθ. τῇ διαν.), **now however** (contrast to the preceding description,—the participles forming a kind of πρότασις: so δέον αὐτοὺς τὴν φρόνησιν ἀσκεῖν μᾶλλον τῶν ἄλλων, οἱ δὲ χεῖρον πεπαίδευνται τῶν ἰδιωτῶν, Isocr. ἀντιδ. c. 26: χρεὼν γάρ μιν μὴ λέγειν τὸ ἐόν, λέγει δ' ὄν, Herod. v. 50: Eur. Alcest. 487 (476). See more examples in Hartung, i. p. 186. It is probably this δέ which has given rise to the variety of readings: and if so, the rec. is most likely to have been original, at least accounting for it) **hath He** (i. e. God, as before: the apparent difficulty of this may have likewise been an element in altering the reading) **reconciled in** (of the *situation* or *element* of the reconciliation, cf. ver. 24, ἐν τῇ σαρκί μου, and 1 Pet. ii. 24) **the body of his** (Christ's) **flesh** (why so particularized? 'distinguitur ab ecclesia, quæ corpus Christi dicitur,' Beng.,—but this is irrelevant here: no one could have imagined that to be the meaning:—'corpus humanum quod nobiscum habet commune Filius Dei,' Calv. [and so Grot., Calov.],—of which the same may be said:—as against the Docetæ, who maintained the unreality of the incarnation: so Beza, al.; but St. Paul nowhere in this Epistle maintains, as against any adversaries, the doctrine of its reality. I am persuaded that Mey. is right: 'He found occasion enough to write of the reconciliation as he does here and ver. 20, in the angel-following of his readers, in which they ascribed reconciling mediatorship with God partly to higher spiritual beings, who were without a σῶμα τῆς σαρκός') **by means of His Death** (that being the instrumental cause, without which the reconciliation would not have been effected) **to** (aim and end, expressed without εἰς τό: as in Eph. i. 4, al. fr.) **present you** (see Eph. v. 27 and note: not, as a sacrifice) **holy and unblameable and irreproachable** ('erga Deum . . . . . respectu vestri . . . . respectu proximi,' Beng. But is this quite correct? do not ἀμώμ. and ἀνεγκλ. both refer to blame from without? rather with Meyer, ἁγίους represents the positive, ἀμώμ. and ἀνεγκλ. the negative side of holiness. The question whether *sanctitas inhærens* or *sanctitas imputata* is here meant, is best answered by remembering the whole analogy of St. Paul's teaching, in which it is clear that progressive sanctification is ever the end, as regards the Christian, of his justification by faith. Irrespective even of the strong testimony of the next verse, I should uphold here the reference to inherent holiness, the work of the Spirit, consequent indeed on entering into the righteousness of Christ by faith: 'locus est observatione dignus, non conferri nobis gratuitam justitiam in Christo, quin Spiritu etiam regeneremur in obedientiam justitiæ: quemadmodum alibi [1 Cor. i. 30] docet, Christum nobis factum esse justitiam et sanctificationem.' Calvin) **before His** (own, but the aspirate is not required: see above on ver. 20: not, that of Christ, as Mey., reading ἀποκατηλλάγητε: in Eph. i. 4, a different matter is spoken of) **presence** (at the day of Christ's appearing): 23.] (condition of this presentation being realized: put in the form of an assumption of their firmness in the hope and faith of the Gospel)—**if, that is** (i. e. 'assuming that,' see note on 2 Cor. v. 3), **ye persist** (more locally pointed than μένετε;—usually implying some terminus ad quem, or if not, perseverance to and rest in the end) **in the faith** (ref.: also Xen. Hell. iii. 4. 6, Ἀγησίλαος δὲ . . . . ἐπέμεινε [al. ἐνέμ.] ταῖς σπονδαῖς: more frequently with ἐπί, see Rost u. Palm sub voce) **grounded** (see Eph. iii. 18, note: and on the sense, Luke vi. 48, 49) **and stedfast** (1 Cor. xv. 58,

μὴ [o]μετακινούμενοι ἀπὸ τῆς [p]ἐλπίδος τοῦ [q]εὐαγγελίου [q]οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν [r]πάσῃ [r]κτίσει τῇ [s]ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην [t]ἐγὼ [t]Παῦλος [u]διάκονος. 24 νῦν [v]χαίρω [v]ἐν τοῖς [w]παθήμασιν ὑπὲρ ὑμῶν, καὶ [x]ἀνταναπληρῶ τὰ [y]ὑστερήματα τῶν [z]θλίψεων τοῦ χριστ-

o here only. Deut. xix. 14. xxxii. 30. Ezra ix. 11. Isa. liv. 10 only.
p constr., Acts xvi. 19. Gal. v. 5. Eph. i. 18. iv. 4.
q attr., Matt. xviii. 19.

Acts i. 1. Zeph. iii. 11.
r ver. 18.
s Acts ii. 5. iv. 12. Deut. xxv. 19.
t Gal. v. 2 reff.
u ver. 7 reff.
v Phil. i. 18.
w = Rom. viii. 18. 2 Cor. i. 6. 2 Tim. iii. 11 al.†
x here only †. (ἀναπλ., Gal. vi. 2 reff.)
ἀνταναπληροῦντες πρὸς τὸν εὐπορώτατον ἀεὶ τοὺς ἀπορωτάτους, Demosth. 188. 23.
y Phil. ii. 30 reff.
z = here only (see note & Rev. i. 9).

23. rec aft πασῃ ins τῃ, with D²KLℵ³ rel: om ABCD¹Fℵ¹ m o 17 Chr. υπ ουρ., omg τον, F a. ins κηρυξ και αποστολος και bef διακονος (*see* 1 *Tim* ii. 7) A syr-marg; κηρυξ και seth-rom: for διακ., κηρ. κ. απ. ℵ¹: txt ℵ².

24. at beg ins ος (*from preceding termination?*) DF latt Ambrst Pelag. rec aft παθημασιν ins μου, with ℵ³ b d g h k o syr Chr: om ABCDFKLℵ¹ rel latt syrr copt Thdrt Damasc Phot lat-ff: ℵ¹ also om υπερ, ins ℵ-corr¹. αναπληρω F k 108 (Orig?).

where the thought also of μὴ μετακιν. occurs), **and not** (the second of two correlative clauses, if setting forth and conditioned by the first, assumes a kind of subjective character, and therefore if expressed by a negative particle, regularly takes μή, not οὐ. So Soph. Electr. 380, μέλλουσι γάρ σε . . . . ἐνταῦθα πέμψαι, ἔνθα μήποθ' ἡλίου φέγγος προσόψει. See more examples in Hartung, ii. 113 f.) **being moved away** (better passive than middle: cf. Xen. rep. Lac. xv. 1, τὰς δὲ ἄλλας πολιτείας εὔροι ἄν τις μετακεκινημένας κ. ἔτι νῦν μετακινουμένας: it is rather their *being* stirred [objective] by the false teachers, than their suffering themselves [subjective] to be stirred, that is here in question) **from the hope** (subjective, but grounded on the objective, see note on Eph. i. 18) **of** (belonging to, see Eph. as above: the sense '*wrought by*' [Mey., De W., Ellic.] is true in fact, but hardly expresses the construction) **the Gospel, which ye heard** ("three considerations enforcing the μὴ μετακινεῖσθαι: the μετακινεῖσθαι would be for the Colossians themselves inexcusable [οὗ ἠκούσ.], inconsistent with the universality of the Gospel [τοῦ κηρυχθ. &c.], and contrary to the personal relation of the Apostle to the Gospel." Mey. This view is questioned by De W., but it certainly seems best to suit the context: and cf. Chrys. πάλιν αὐτοὺς φέρει μάρτυρας, εἶτα τὴν οἰκουμένην ἅπασαν, and see below),—**which was preached** (οὐ λέγει τοῦ κηρυττομένου, ἀλλ' ἤδη πιστευθέντος κ. κηρυχθέντος, Chr.) **in the whole creation** (see Mark xvi. 15. On the omission of the article before κτίσει see above, ver. 15, note) **which is under the heaven,—of which I Paul became a minister** (κ. τοῦτο εἰς τὸ ἀξιόπιστον συντελεῖ. μέγα γὰρ αὐτοῦ ἦν τὸ ἀξίωμα λοιπὸν πανταχοῦ φέρομένου, κ. τῆς οἰκουμένης ὅντος διδασκάλου, Chrys.). **24.**] Transition from the mention of himself to *his joy in his sufferings for the Church, and* (25—29) *for the great object of his ministry*:—all with a view to enhance the glory, and establish the paramount claim of Christ. **I now** (refers to ἐγενόμην — extending what he is about to say down to the present time—emphatic, of *time*, not transitional merely) **rejoice in** (as the state *in which* I am when I rejoice, and the element of my joy itself. Our own idiom recognizes the same compound reference) **my sufferings** (no τοῖς follows: τοῖς παθήμασιν = οἷς πάσχω) **on your behalf** (= ὑπὲρ τ. σώμ. below; so that the preposition cannot here imply substitution, as most of the Roman Catholic Commentators [not Est., '*propter vestram gentium salutem*:' nor Corn.-a-Lap., '*pro evangelio inter vos divulgando*'], nor '*because of you*,' but strictly 'in commodum vestri,' that you may be confirmed in the faith by [not my example merely, as Grot., Wolf, al.] the glorification of Christ in my sufferings), **and am filling up** (the ἀντί implies, not '*vicissim*,' as Le Clerc, Beza, Bengel, al.; nor that ἀναπλ. is said of one who '*ὑστέρημα a se* relictum *ipse* explet,' and ἀνταναπλ. of one who '*alterius ὑστ. de suo* explet,' as Winer [cited by Mey.], but the *compensation*, brought about by the filling up being *proportionate to the defect*: so in ref.: in Dio Cass. xliv. 48, ὅσον . . . . ἐνέδει, τοῦτο ἐκ τῆς παρὰ τῶν ἄλλων συντελείας ἀνταναπληρωθῇ: in Diog. Laert. x. 48, καὶ γὰρ βεῦσις ἀπὸ τῆς τῶν σωμάτων ἐπιπολῆς συνεχὴς συμβαίνει, οὐκ ἐπίδηλος αἰσθήσει διὰ τὴν ἀνταναπλήρωσιν, 'on account of the correspondent supply') **the deficiencies**

a — ver. 18. b — 1 Cor. ix. 17. (Eph. i. 10 reff.)

τοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ [a]σώματος αὐτοῦ, ὅ ἐστιν ABCDF KLNab
ἡ [a]ἐκκλησία, 25 ἧς ἐγενόμην ἐγὼ [u]διάκονος κατὰ τὴν [b]οἰ- cdefg
hklm
no 17

om τη F. om αυτου D¹. for o, os CD¹ o: om m: txt ABD²·³FKLN rel 67².
om η D¹ d 109.
25. aft εγω ins παυλος AN¹ 17. 31. 71. 120 arm.

(plural, because the θλίψεις are thought of individually, not as a mass: those sufferings which are wanting) **of the tribulations of Christ in my flesh** (belongs to ἀνταναπλ., not [as Aug. on Ps. lxxxvi. c. 3, vol. iv. p. 1104, Storr, al.] to τῶν θλίψ. τοῦ χρ., not only because there is no article [τῶν ἐν τῇ σαρκί μου], which would not be absolutely needed, but on account of the context: for if it were so, the clause τῶν θλίψ. τ. χρ. ἐν τῇ σ. μ. would contain in itself that which the whole clause asserts, and thus make it flat and tautological) **on behalf of** (see on ὑπέρ above) **His body, which is the Church** (the meaning being this: all the tribulations of Christ's body are Christ's tribulations. Whatever the whole Church has to suffer, even to the end, she suffers for her perfection in holiness and her completion in Him: and the tribulations of Christ will not be complete till the last pang shall have passed, and the last tear have been shed. Every suffering saint of God in every age and position is in fact filling up, in his place and degree, the θλίψεις τοῦ χριστοῦ, in his flesh, and on behalf of His body. Not a pang, not a tear is in vain. The Apostle, as standing out prominent among this suffering body, predicates this of himself κατ' ἐξοχήν; the ἀναπλήρωσις to which we all contribute, was on his part so considerable, as to deserve the name of ἀνταναπλήρωσις itself—I am contributing θλίψεις which one after another fill up the ὑστερήματα. Notice that of the παθήματα τοῦ χριστοῦ not a word is said [see however 2 Cor. i. 5]: the context does not concern, nor does θλίψεις express, those meritorious sufferings which He bore in His person once for all, the measure of which was for ever filled by the one sufficient sacrifice, oblation, and satisfaction, on the cross: He is here regarded as suffering with His suffering people, bearing them in Himself, and being as in Isa. lxiii. 9, "afflicted in all their affliction." The above interpretation is in the main that of Chrys., Thl., Aug., Anselm, Calv., Beza, Luth., Melancth., Est., Corn.-a-Lap., Grot., Calov., Olsh., De W., Ellic., Conyb. The latter refers to Acts ix. 4, and thinks St. Paul remembered those words when he wrote this: and Vitringa (cit. in Wolf) says well, 'Hæ sunt passiones Christi, quia Ecclesia ipsius est corpus, in quo ipse est, habitat, vivit, ergo et patitur.' The other interpretations are 1) that the sufferings are such as Christ would have endured, had he remained longer on earth. So Phot. (in Eadie): ὅσα . . . . ἔπαθεν ἂν κ. ὑπέστη, καθ' ὃν τρόπον κ. πρὶν κηρύσσων κ. εὐαγγελιζόμενος τὴν βασιλείαν τῶν οὐρανῶν. 2) That the sufferings are not properly Christ's, but only *of the same nature* with His. Thus Thdrt., after stating Christ's sufferings in behalf of the Church, says, καὶ ὁ θεῖος ἀπόστολος ὧν αὐτὸς ὑπὲρ αὐτῆς ὑπέστη τὰ τοιαῦτα παθήματα: and so Mey., Schl., Huther, and Winer. But evidently this does not exhaust the phrase here. To resemble, is not to fill up. 3) Storr, al., would render, '*afflictions for Christ's sake*,'—which the words will not bear. 4) Some of the Roman Catholic expositors (Bellarmine, Cajetan, al.) maintain hence the doctrine of indulgences: so Corn.-a-Lap. in addition: 'Hinc sequitur non male Bellarminum, Salmeroneum, Franc. Suarez, et alios Doctores Catholicos, cum tractant de Indulgentiis, hæc generalia Apostoli verba extendere ad thesaurum Ecclesiæ, ex quo ipsa dare solet indulgentias: hunc enim thesaurum voluit Deus constare meritis et satisfactionibus non tantum Christi, sed et Apostolorum omniumque Christi Sanctorum: uti definivit Clemens VI. extravagante [on this word, I find in Ducange, glossarium in voce, '*extravagantes* in jure canonico dicuntur pontificum Romanorum constitutiones quæ *extra* corpus canonicum Gratiani, sive *extra* Decretorum libros *vagantur*'] *unigenitus*.' But Estius, although he holds the doctrine to be catholic and apostolic, and 'aliunde satis probata,' yet confesses, 'ex hoc Apostoli loco non videtur admodum solide statui posse. Non enim sermo iste, quo dicit Apostolus se pati pro ecclesia, necessario sic accipiendus est, quod pro redimendis peccatorum pœnis quas fideles debent, patiatur, *quod forte nonnihil haberet arrogantiæ*: sed percommode sic accipitur, quomodo proxime dixerat "gaudeo in passionibus meis pro vobis," ut nimirum utraque parte significet afflictiones et persecutiones pro salute fidelium, ipsiusque ecclesiæ promovenda toleratas.' The words in italics are at least an ingenuous confession. Con-

κονομίαν τοῦ θεοῦ τὴν [c] δοθεῖσάν μοι [d] εἰς ὑμᾶς [e] πληρῶσαι τὸν λόγον τοῦ θεοῦ, [26] τὸ [f] μυστήριον τὸ [g] ἀποκεκρυμμένον [g] ἀπὸ τῶν [g] αἰώνων καὶ ἀπὸ τῶν [h] γενεῶν, νῦν δὲ [i] ἐφανερώθη τοῖς [k] ἁγίοις αὐτοῦ, [27] οἷς ἠθέλησεν ὁ θεὸς

c — Rom. xii. 3. xv. 15. 2 Cor. i. 4 al. freq.
d — Rom. xv. 16.
e — Rom. xv. 19. see Acts xii. 25.
f Eph. i. 9 reff.
g Eph. iii. 9 reff.
h — Luke i. 48, 50. Acts xiv. 16. xv. 21. Eph. iii. 5, 21. Isa. xli. 4
i Rom. xvi. 26. 2 Tim. i. 10. Tit. i. 3 al. Jer. xl. (xxxii.) 6 only.
k — Eph. i. 1 reff.

26. rec νυνι, with ADKL rel Eus Cyr: txt BCFℵ 17 Did. (for ν. δε, ο νυν k m 20-marg 23. 49. 57. 80. 177. 213 syr arm Clem.) φανερωθεν D[1]. (but *manifestatum fuit* D-lat.) for αγιοις, αποστολοις F.

sult on the whole matter, Meyer's and Eadie's notes): **of which** (parallel with οὗ above: in service of which, on behoof of which) I (emphatic, resuming ἐγὼ Παῦλος above) **became a minister, according to** (so that my ministry is conducted in pursuance of, after the requirements and conditions of) **the stewardship** (see on 1 Cor. ix. 17; iv. 1, al.: also Eph. i. 10; iii. 2: not, '*dispensation*,' as Chrys., Beza, Calv., Est., al.: the simpler meaning here seems best, especially when taken with δοθεῖσαν. 'In domo Dei quæ est ecclesia, sum œconomus, ut dispensans toti familiæ, i. e. singulis fidelibus, bona et dona Dei domini mei,' Corn.-a-lap.) **of God** (of which God is the source and chief) **which was given** (entrusted to) **me towards** (with a view to; ref.) **you** (among other Gentiles; but as so often, the particular reference of the occasion is brought out, and the general kept back), **to** (object and aim of the stewardship: depends on τ. οἰκ. τ. δοθ. μοι) **fulfil the word of God** (exactly as in Rom. xv. 19, to fulfil the duty of the stewardship εἰς ὑμᾶς, in doing all that this preaching of the word requires, viz. 'ad omnes perducere,' as Beng., see also below: a pregnant expression. The interpretations have been very various: 'sermonem Dei vocat promissiones .... quas Deus præstitit misso ad gentes Apostolo qui Christum eis patefaceret,' Beza: 'finem adscribit sui ministerii, ut efficax sit Dei sermo, quod fit dum obedienter accipitur,' Calv.: 'ut compleam prædicationem evang. quam cœpit Christus,' Corn.-a-lap.: 'ut plene ac perfecte annuntiem verbum Dei: vel, secundum alios [Vatabl. al.] ut ministerio meo impleam æternum Dei verbum, i. e. propositum et decretum de vocatione gentium ad fidem: vel denique, quod probabilius est, ut omnia loca impleam verbo Dei,' Est.: 'valet, supplere doctrinam divinam, nempe institutione quam Epaphras inchoavit, profligandæ et conficiendæ,' Fritzsche ad Rom., vol. iii. p. 275, where see much more on the passage: and other interpretations in Eadie, Meyer, and De W. All the above fail in not sufficiently taking into account the οἰκον. εἰς ὑμᾶς. Chrys. better, εἰς ὑμᾶς, φησί, πληρῶσαι τ. λόγ. τ. θεοῦ [but this connexion can hardly stand] περὶ τῶν ἐθνῶν λέγει. He goes on however to understand πληρῶσαι of perfecting *their faith*, which misses the reference to fulfilling his own office)

26.] (namely) **the mystery** (see on Eph. i. 9) **which has been hidden from** (the time of; ἀπό is temporal, not 'from' in the sense of 'hidden from') **the ages and the generations** (before us, or of the world: as many Commentators have remarked, not πρὸ τ. αἰ., which would be 'from eternity,' but the expression is historical, and within the limits of our world), **but now** (in these times) **was manifested** (historical: at the glorification of Christ and the bestowal of the Spirit. This change of a participial into a direct construction is made when the contrasted clause introduced by it is to be brought into greater prominence than the former one. So Thuc. iv. 100, ἄλλῳ τε τρόπῳ πειράσαντες, καὶ μηχανὴν προσήγαγον, ἥπερ εἶλεν αὐτό, τοιάνδε. Herod. ix. 104, ἄλλας τε κατηγεόμενοί σφι ὁδοὺς—καὶ τέλος αὐτοί σφι ἐγένοντο κτείνοντες πολεμιώτατοι. See Bernhardy, p. 473) **to His saints** (all believers, not merely as in Eph. iii. 5, where the reference is different, the Apostles and prophets [see there, and cf. various readings here], as some of the Commentators have explained it [not Thdrt., who expressly says, οἷς ἠβουλήθη ἁγίοις, τουτέστι τοῖς ἀποστόλοις, κ. τοῖς διὰ τούτων πεπιστευκόσι], e. g. Est., Steiger, al., and Olsh., but regarding the Apostles only as the representatives of all believers):

27.] **to whom** ('quippe quibus,' as Mey.: this verse setting forth, not the contents of the mystery before mentioned, but a separate particular, that these ἅγιοι are persons to whom God, &c.) **God willed** (it is hardly justifiable to find in this word so much as Chrys. and others have done—τὸ δὲ θέλειν αὐτοῦ, οὐκ ἄλογον. τοῦτο δὲ εἶπε χάριτος αὐτοὺς μᾶλλον ἀπευθύνους

1 – 1 Cor. xii. 3. xv. 1. 2 Cor. viii. 1. Eph. i. 9. 1 Kings xxviii. 15. m (neut.) Eph. i. 7.

[1] γνωρίσαι τί τὸ [mu] πλοῦτος τῆς [no] δόξης τοῦ [f] μυστηρίου ABCDF KLN a b τούτου ἐν τοῖς ἔθνεσιν, ὅ ἐστιν χριστὸς ἐν ὑμῖν, ἡ [p] ἐλπὶς c d e f g h k l m τῆς δόξης, [28] ὃν ἡμεῖς [q] καταγγέλλομεν [r] νουθετοῦντες n o 17

n Eph. i. 18 reff. o Eph. i. 6 reff. p 1 Tim. i. 1. so ζωή, eh. iii. 4. q Phil. i. 18 reff.
r Acts xx. 31 (Paul). Rom. xv. 16. 1 Thess. v. 12, 14. 2 Thess. iii. 15 only. P. Job iv. 3. Wisd. xii. 2 al.

27. rec (for τι το) τις ο, with CN b f h k o Chr Thdrt: txt ABD$^{2\cdot3}$KL rel Clem Eus Thl-comm Œc. (του πλουτου D^{1}.) for τουτου, του θεου D^{1}F Hil Ambrst: του ℵ^{1} Clem, Chr-txt(with ms): αυτου arm Cyr. rec (for ὁ) ος, with CDKLN rel Chr Cyr Thdrt Damasc, *qui* syrr: txt ABF 17. 67^{2}; *quod* latt goth.

ποιῶν, ἡ ἀφιεὶς αὐτοὺς ἐπὶ κατορθώματι μέγα φρονεῖν—and similarly Calv., Beza, and De W. Such an *inference* from the expression is quite legitimate: but not such an *exposition*. No prominence is given to the doctrine, but it is merely asserted in passing) **to make known** (γνωρίσαι is not an interpretation of ἐφανερώθη, nor an addition to it, nor result of it, as has been supposed: see on the reference of the verse above) **what** (how full, how inexhaustible this meaning of τί, necessarily follows from its being joined with a noun of quantity like πλοῦτος) **is the richness of the glory of this mystery among the Gentiles** (σεμνῶς εἶπε κ. ὄγκον ἐπέθηκεν ἀπὸ πολλῆς διαθέσεως, ἐπιτάσεις ζητῶν ἐπιτάσεων. Chrys. Beware therefore of all attempts to weaken down the sense by resolving the substantives into adjectives by hendiadys. This the E. V. has here avoided: why not always? Next, as to the meaning of these substantives. All turns on **τῆς δόξης**. Is this the [subjective] glory of the elevated human character, brought in by the Gospel [so Chrys., Thdrt. (Calv. ?)]: or is it the glory of God, manifested [objective] by His grace in this mystery, revealing His Person to the Gentiles? Neither of these seems to satisfy the conditions of the sentence, in which **τῆς δόξης** reappears below with **ἡ ἐλπὶς** prefixed. On this account, we must understand it of the glory *of which the Gentiles are to become partakers* by the revelation of this mystery: i. e. the glory which is begun here, and completed at the Lord's coming, see Rom. viii. 17, 18. And it is the glory of, belonging to, this mystery, because the mystery contains and reveals it as a portion of its contents. The richness of this glory is unfolded and made known by God's Spirit as the Gospel is received ἐν τ. ἔθν., as the most wonderful display of it: the Gentiles having been sunk so low in moral and spiritual degradation. See Chr. and Calv. in Mey.), **which** (mystery: this is more in analogy with St. Paul's own method of speaking than to understand ὅ of τὸ πλοῦτος: cf. τὸ ἀνεξιχνίαστον πλοῦτος τοῦ χριστοῦ, Eph. iii. 8,—and τὸ τῆς εὐσεβείας μυστήριον, ὃς ἐφανερώθη ἐν σαρκὶ κ.τ.λ. 1 Tim. iii. 16. Besides which [τοῦ μυστηρ. τούτου] [ἐν τοῖς ἔθνεσιν] is strictly parallel with, being explained by, [χριστὸς] [ἐν ὑμῖν]) **is** (consists in) **Christ** (Himself: not to be weakened away into ἡ τοῦ χρ. γνῶσις [Thl.],—'doctrina Christi' [Grot.]: cf. Gal. ii. 20; Eph. iii. 17; 1 Tim. iii. 16, al.) **among you** (not to be confined to the rendering, 'in you,' individually, though this is the *way in which* Christ is among you: ἐν ὑμῖν here is parallel with ἐν τοῖς ἔθνεσιν above: before the Gospel came they were χωρὶς χριστοῦ, Eph. ii. 12), **the** HOPE (emphatic; explains how Christ among them was to acquaint them τί τὸ πλοῦτος &c., viz. by being Himself the HOPE of that glory) **of the glory** (not abstract, 'of glory:' τῆς δόξης is, the glory which has just been mentioned). **28.] Whom** (Christ) **we** (myself and Timothy: but generally, of all who were associated with him in this true preaching: not, as Conyb., 'I,' which here quite destroys the force: the emphasis is on ἡμεῖς. WE preach Christ – not circumcision, not angel worship, not asceticism, as the source of this hope) **proclaim** (as being this ἐλπὶς τῆς δόξης), **warning** (see on Eph. vi. 4, and below) **every man, and teaching every man** (I am inclined with Mey. to take νουθετοῦντες and διδάσκοντες as corresponding in the main to the two great subjects of Christian preaching, repentance and faith: but not too closely or exclusively: we may in fact *include* Thl.'s view,—νουθ. μὲν ἐπὶ τῆς πράξεως, διδ. δὲ ἐπὶ δογμάτων,—Steiger's, that the former belongs more to early, the latter to more advanced instruction, and Huther's, that the former affects the heart, while the latter informs the intellect [see Eadie's note]: for all these belong, the one class to repentance, the other to faith, in the widest sense) **in all wisdom** (method of this teaching: not as Est. [giving the other but preferring this], 'in perfecta

πάντα ἄνθρωπον καὶ διδάσκοντες πάντα ἄνθρωπον [s] ἐν πάσῃ σοφίᾳ, ἵνα [t] παραστήσωμεν πάντα ἄνθρωπον [u] τέλειον ἐν χριστῷ· 29 [v] εἰς ὃ [v] καὶ [w] κοπιῶ [x] ἀγωνιζόμενος [y] κατὰ τὴν [y] ἐνέργειαν αὐτοῦ τὴν [z] ἐνεργουμένην ἐν ἐμοὶ [a] ἐν δυνάμει.

II. 1 [b] Θέλω γὰρ ὑμᾶς εἰδέναι, [c] ἡλίκον [d] ἀγῶνα [d] ἔχω

s ver. 9. ch. iii. 16.
t — ver. 22. Eph. v. 27 reff.
u — 1 Cor. ii. 6. xiv. 20. Heb. v. 14 al. see Eph. iv. 13.
v — 2 Thess. i. 11.
w Matt. vi. 28. Acts x. 35. Rom. xvi. 6, 12 bis. 1 Tim. iv. 10 al. Ps. cxxvi. 1.
x Luke xiii. 24. John xviii. 36. ch. iv. 12. 1 Tim. iv. 10. vi. 12. 2 Tim. iv. 7 †. Sir. iv. 28 al. Dan. vi. 14 Theod.
y Eph. i. 19 reff.
z Paul, Rom. vii. 5 al[15]. Matt. xiv. 2 ‖. James v. 16 only. Isa. xli. 4.
a Mark ix. 1. Rom. i. 4. 1 Cor. iv. 20. xv. 43 al.
b 1 Cor. xi. 3.
c James iii. 5 bis only †.
d Phil. i. 30 (reff.). 1 Thess. ii. 2.

28. om καὶ διδασκοντες παντα ανθρωπων (*homœotel*) L 67[2]. 73. 109 Clem$_1$ (Ec-comm: om παντα ανθρ. D[1]F(and lat) f 17 æth Clem$_1$ lat-ff. (om 1st π. ανθρ. Syr: om 3rd 14. 48. 72: om εν πασῃ to 3rd ανθρ. [*homœotel*] a d.) aft σοφια ins πνευματικῃ F(and lat) D-lat. rec aft χριστ. ins ιησου, with D[2-3]KL$\aleph^3$ rel vulg(and F-lat) syr copt goth Chr$_{alliq}$ Thdrt lat-ff: om ABCD[1]F$\aleph^1$ h 17 Clem$_2$ Chr-comm$_2$ Ambrst Primas.

cognitione Dei et mysteriorum fidei, quæ est vera sapientia,' and so Aug., Anselm, al.-latt.: this is usually in the accusative: but the Greek Commentators, τουτέστι, μετὰ πάσης σοφίας κ. συνέσεως), **that we may present** (see above ver. 22) **every man** (notice the emphatic triple repetition of πάντα ἄνθρ., shewing that the Apostle was jealous of every the least invasion, on the part of the false teachers, of those souls with whom he was put in charge. At the same time it carries a solemn individual appeal to those thus warned and taught: as Chrys.,—τί λέγεις; πάντα ἄνθρωπον; ναί, φησι, τοῦτο σπουδάζομεν· τί γάρ; εἰ καὶ μὴ γένηται τοῦτο, ἔσπευδεν ὁ μακ. Π. τέλειον ποιῆσαι. There is hardly perhaps, as Mey., Bisp., Ellic., al., suppose, an allusion to the Judaizers, those who would restrict the Gospel) **perfect in Christ** (element of this perfection, in union with and life in Him,—comprehending both knowledge and practice. The presentation spoken of is clearly that at the great day of Christ's appearing): 29.] His own personal part in this general work—**for which end** (viz. the παραστῆσαι, &c.) **I also** (καί implies the addition of a new particular over and above the καταγγέλλειν, carrying it onwards even to this) **toil in conflict** (of spirit; in the earnestness with which he strove for this end, see ch. ii. 1—3: not, with adversaries: this was so, but is not relevant here. See Phil. i. 30. 1 Thess. ii. 2), **according to** (after the proportion of, as is to be expected from) **His** (Christ's—see Phil. iv. 13: not God's, as Chrys., Grot., Calv., al.) **working which worketh** (not passive, as Est. See on Gal. v. 6, Eph. iii. 20, and Fritzsche on Rom. vii. 5) **in me in power** (reff.: there is no allusion to miraculous gifts, as Ambrst., Mich., al.).

CHAP. II. FIRST PART OF THE EPISTLE. His earnestness in entering into and forwarding the Christian life among them, so amply set forth in ch. i., is now more pointedly directed to warning them against false teachers. This he does by 1) *connecting his conflict just spoken of, with the confirmation in spiritual knowledge of themselves and others whom he had not seen* (vv. 1—3): 2) *warning them against false wisdom which might lead them away from Christ* (vv. 4—23): and that a) *generally and in hints* (vv. 4—15),—b) *specifically and plain-spokenly* (vv. 16—23). 1.] **For** (follows on, and justifies, while it exemplifies, ἀγωνιζόμενος, ch. i. 29) **I would have you know how great** (emphatic; not only that I have an ἀγών, but how great it is. The word is unusual, see reff.) **a conflict** (of anxiety and prayer, cf. ch. iv. 12: his present imprisoned state necessitates this reference here: he could not be in conflict with the false teachers) **I have on behalf of you and those in Laodicea** (who probably were in the same danger of being led astray, see ch. iv. 16: on Laodicea, see Prolegg. to Apocalypse, § iii. 13), **and** (it would not appear on merely grammatical grounds, whether this καί generalizes from the two specific instances, you and those in Laodicea, to the genus, including those two in the ὅσοι [see the two first reff., where however ἄλλοι is added]—or adds another category to the two which have preceded, as in the third ref., Μακεδόνες καὶ . . . καὶ . . . καὶ ὅσοι τῆς Θρῄκης τὴν παραλίην νέμονται. This must be decided on other grounds, viz. those furnished by the context: see below) **(for) as**

e Acts iv. 6. Herod. i. 87. vii. 155. f here only. (Acts xx. 25. Rev. xxii. 4. Gen. xliii. 3.) i δεῖν, 1 Thess. ii. 17. iii. 10. g 1 Tim. iii. 16 reff. i ch. iv. 8. Eph. vi. 22. k Eph. iv. 16 only. 16. Jude 16. Winer, edn. 6, § 63. 2. n 1 Thess. i. 5. Heb. vi. 11. xx. 22 only †. (-ρεῖσθαι, ch. iv. 12.) h — 1 Thess. iii. 2. 2 Thess. ii. 17. Deut. iii. 28. Job iv. 3. Isa. xl. 14. constr. partic., Acts xxvi. 2. 2 Cor. ix. 11. ch. iii. 1 ch. i. 29. m neut., Eph. i. 7 reff. o Eph. iii. 4 reff.

ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ [e] καὶ ὅσοι οὐχ [f] ἑώρακαν τὸ [f] πρόσωπόν μου [g] ἐν σαρκί, [2] ἵνα [h,i] παρακληθῶσιν αἱ [j] καρδίαι αὐτῶν, [k] συμβιβασθέντες ἐν ἀγάπῃ καὶ [l] εἰς [l] πᾶν [m] πλοῦτος τῆς [n] πληροφορίας τῆς [o] συνέσεως, [l] εἰς ...καὶ οσοι F (and G also). ABCD KL𝔑 a b c d e f g h k l m n o 17

CHAP. II. 1. rec (for υπερ) περι, with D¹·³FKL rel Chr Thdrt Damasc: txt ABCD³𝔑 17. rec εωρακασι (*more usual*), with D³KL𝔑³ rel Cyr: txt ABCD¹𝔑¹ Thdrt-ms.—εορ. CD³(and E) 𝔑 d e n. om εν σαρκι 𝔑: ins 𝔑-corr¹.

2. rec συμβιβασθεντων (*grammatical correction*), with D³KL rel: txt ABCD¹𝔑 17. 67² latt syr Clem Cyr Ec-schol lat-ff. om και D¹ Hil Ambrst Vig. rec παντα πλουτον, with KL𝔑³ rel: παντα τον πλουτον D Chr: παν το πλουτος AC 17 (παν το *rendered the substitution of the commoner masculine form still more obvious*): txt B𝔑¹

many as have not seen ("the form ἑώρακαν is decidedly Alexandrian . . . . The 'sonstige Gebrauch Pauli' urged against it by Mey. is imaginary, as the third person plural does not elsewhere occur in St. Paul's Epistles." Ellicott) **my face in the flesh** (my corporal presence: ἐν σαρκί must not be joined with the verb, as Chrys. seems to have done, who adds, δείκνυσιν ἐνταῦθα, ὅτι ἑώρων συνεχῶς ἐν πνεύματι; for in ver. 5 the σαρκί is attached to the Apostle. But it is not necessary nor natural, with Estius, to see any 'παινώσεις, ut intelligant pluris faciendam esse præsentiam spiritus quam carnis.' Rather is the tendency of this verse the other way—to exalt the importance of the Apostle's bodily presence with a church, if its defect caused him such anxiety), **that** (object of the ἀγών) **their hearts** (these are the words on which the interpretation of the former καὶ ὅσοι must turn. If αὐτῶν apply to a separate class of persons, who had not seen him, whereas the Colossians and Laodiceans *had*, how are we to bring them into the ἀγών? In ver. 4 the third person αὐτῶν becomes ὑμᾶς. Where is the link, on this hypothesis, that binds them together? The sentence will stand thus: "I am anxious for you who have seen me, and for others who have not: for these last, that &c. &c. This I say that no man may deceive *you*." What logical deduction can there be, from the circumstances of *others*, to *theirs*, unless they are included in the fact predicated of those others? in a word, unless the ὅσοι above include the Colossians and Laodiceans? Thus the αὐτῶν extends to the whole category of those who had never seen him, and the ὑμᾶς of ver. 4 singles them specially out from among this category for special exhortation and warning. This seeming to be the only logical interpretation of the αὐτῶν and ὑμᾶς, the καί above must be ruled accordingly, to be not copulative but generalizing: see there) **may be confirmed** (see reff. It can hardly be doubted here, where he is treating, not of troubles and persecutions, but of being shaken from the faith, that the word, so manifold in its bearings, and so difficult to express in English, carries with it the meaning of strengthening, not of comforting merely. If we could preserve in 'comfort' the trace of its derivation from 'confortari,' it might answer here: but in our present usage, it does not convey any idea of strengthening. This I still hold against Ellicott), **they being knit together** (so E. V. well: not '*instructi*,' as vulg. On the construction, see reff. and Eph. iii. 18; iv. 2) **in love** (the bond of perfectness as of union: disruption being necessarily consequent on false doctrine, their being knit together in love would be a safeguard against it. Love is thus the *element* of the συμβιβασθῆναι) **and** (besides the elementary unity) **unto** (as the *object* of the συμβ.) **all** (the) **richness of the full assurance** (reff. see also Luke i. 1) **of the** (Christian) **understanding** (the accumulated substantives shew us generally the Apostle's anxious desire for a special reason to impress the importance of the matter on them. οἶδά, φησιν, ὅτι πιστεύετε, ἀλλὰ πληροφορηθῆναι ὑμᾶς βούλομαι, οὐκ εἰς τὸν πλοῦτον μόνον, ἀλλ' εἰς πάντα τὸν πλοῦτον, ἵνα καὶ ἐν πᾶσι καὶ ἐπιτεταμένως πεπληροφορημένοι ἦτε, Chrys.), **unto** (parallel with the former, and explaining πᾶν τὸ πλ. τ. πληρ. τῆς συν. by ἐπίγν. τοῦ μ. τ. θεοῦ) **the thorough-knowledge** (on ἐπίγνωσις and γνῶσις, here clearly distinguished, see on ch. i. 9) **of the mystery of God** (the additions here found in the rec. and elsewhere seem to be owing to the common practice of an-

[p] ἐπίγνωσιν τοῦ [q] μυστηρίου τοῦ θεοῦ, * [3] ἐν ᾧ εἰσὶν πάντες οἱ [r] θησαυροὶ τῆς [t] σοφίας καὶ [t] γνώσεως [su] ἀπόκρυφοι.

p ch. i. 9. q Eph. i. 9 reff. r Epp., 2 Cor. iv. 7. Heb. xi. 26 only.

Gospp., Matt. ii. 11 al. Mark x. 21. Luke vi. 45 (bis) al. Joah. vi. 12. s Isa. xlv. 3. 1 Macc. i. 23. t 1 Cor. xii. 8. u Mark iv. 22. Luke viii. 17 only. Ps. ix. 3, 9 (22, 20). Dan. xi. 43 Theod.

67[2] Clem. * rec aft του θεου has καὶ πατρὸς καὶ τοῦ χριστοῦ, with D[3]KL rel syr(2nd και w. ast.) Thdrt Damasc; εν χριστω Clem[1] Ambrst; του εν χ. 17; ὃ ἐστιν χριστός D[1] Aug; *quod de christo* æth; χριστοῦ B Hil(addg, *deus christus sacramentum est*); καὶ χριστου Cyr; πατρὸς καὶ τοῦ χριστοῦ 47. 73 Syr copt Chr Pelag; *patris et domini nostri christi* demid; κ. πατρος τ. χριστου ℵ[2] 115; πατρὸς τοῦ χριστοῦ AC b[1] o am(with fuld hal) sah: πατρὸς χριστοῦ ℵ[1]: om m 67[2]. 71. 80[1]. 116 arm(ed-1805).

3. rec ins της bef γνωσεως, with AD[3]KLℵ[1] rel Clem[1] Orig[3] Eus[1] Chr Thdrt Damasc: om BCD[1]ℵ[1] 17 Clem[1] Orig[2] Eus[1] Cyr Did Thl-ms.

notating on the divine name to specify to which Person it belongs. Thus τοῦ θεοῦ having been original, πατρός was placed against it by some, χριστοῦ or τοῦ χριστοῦ by others: and then these found their way into the text in various combinations, some of which from their difficulty gave rise again to alterations, as may be seen in various readings. The reading in text, as accounting for all the rest, has been adopted by Griesb., Scholz, Tischdf. [edn. 2], Olsh., De Wette, al.: τοῦ θεοῦ χριστοῦ by Mey. and Steiger. This latter is also edited, in pursuance of his plan, by Lachm. The shorter reading was by that plan excluded from his present text, as not coming before his notice. In the present digest, the principal differing readings are printed in the same type as that in the text, because I have been utterly unable to fix the reading on any *external* authority, and am compelled to take refuge in that which appears to have been the origin of the rest. One thing is clear, that τοῦ θεοῦ χριστοῦ, which Ellicott adopts 'with some confidence,' is simply one among many glosses, of which it is impossible to say that any has overwhelming authority. Such expressions were not corrected ordinarily by *omission* of any words, but constantly by supplementing them in various ways): in which (mystery, as Grot., Beng., Mey., De W., al. [Bisping well remarks, that the two in fact run into one, as Christ is Himself the μυστήριον τοῦ θεοῦ. He might have referred to ch. i. 27 and 1 Tim. iii. 16]—not '*in whom*,' as E. V. [but 'wherein' in marg.], and so, understanding 'whom' of *Christ*, Chrys., Thdrt., al.: for it is unnatural to turn aside from the main subject of the sentence,—the μυστήριον, and make this relative clause epexegetic of the dependent genitive merely. To this view the term ἀπόκρυφοι also testifies: see below) are all the secret (the ordinary rendering is, to make ἀπόκρυφοι the predicate after εἰσὶν: '*is which are all, &c. hidden.*' The objection to this is, that it is contrary to fact: the treasures are not hidden, but revealed. The meaning given by Bähr, B.-Crus., and Robinson [Lex.], 'laid up,' lying concealed, ἀποκείμενα, does not belong to the word, nor is either of the places in the canonical LXX [reff.] an example of it. The rendering which I have adopted is that of Meyer, and I am persuaded on consideration that it is not only the only logical but the only grammatical one also. The ordinary one would require ἀποκεκρυμμένοι, or with ἀπόκρυφοι, a different arrangement of the words ἐν ᾧ ἀπόκρυφοί εἰσιν, or ἐν ᾧ εἰσὶν ἀπόκρυφοι. The objection, that for our rendering οἱ ἀπόκρυφοι would be required [Bähr], shews ignorance of the logic of such usage. Where the whole subject is covered by the extent of the predicate, the latter, even though separated by an intervening clause from the former, does not *require* the specification by the article. It *may* have it, but need not. Thus if all the men in a fortress were Athenians, I *might* say 1) οἱ ἄνδρες ἐν τούτῳ ἐν τῷ τείχει οἱ Ἀθηναῖοι: but I might also say 2) οἱ ἄνδρες ἐν τούτῳ ἐν τῷ τείχει Ἀθηναῖοι. If however, part of the men were Platæans, I *must* use 1), and could not use 2). Here, it is not asserted that 'all the treasures, &c. which are secret, are contained in the mystery,' others being implied which are not secret,—but the implication is the other way: 'the treasures, &c. are all secret, and all contained in the mystery.' Ellicott's rendering of ἀπόκρυφοι as an adverbial predicate, 'hiddenly,' is quite admissible, and tallies better with the

4 τοῦτο [δὲ] λέγω ἵνα μηδεὶς ὑμᾶς [v] παραλογίζηται ἐν [w] πιθανολογίᾳ. 5 εἰ γὰρ καὶ τῇ σαρκὶ [x] ἄπειμι, [y] ἀλλὰ τῷ [z] πνεύματι [a] σὺν ὑμῖν [a] εἰμί, [b] χαίρων καὶ [b] βλέπων ὑμῶν τὴν [c] τάξιν καὶ τὸ [d] στερέωμα τῆς [e] εἰς χριστὸν [e] πίσ-

ABCD KL№ a b c d e f g h k l m n o 17

v James i. 22 only. Gen. xxix. 25. Josh. ix. 22. Judg. xvi. 10 F.
w here only †. πιθανολογεῖν πειρᾶται, Diod. Sic. i. 39.
x Phil. i. 27 reff.
y — 1 Cor. viii. 6.
z — 1 Cor. v. 3.
a — Luke viii. 38. xxii. 56. Phil. i. 22. 1 Thess. iv. 17. 2 Pet. i. 18 al.
b cf. Jos. B. J. iii. 10. 2, προθύμως . . . ὑμᾶς . . . . εὖ ἔχοντας χαίρω καὶ βλέπων.
c Luke i. 8. 1 Cor. xiv. 40. Heb. v. 6, 11, & vi. 20 (from Ps. cix. 4). viii. 11, &c. only L.P.H. Job xxxviii. 12.
d here only. Ezek. xiii. 5. Gen. i. 6, &c. Ps. xvii. 2. (-ρεοῦν, Acts xvi. 5.)
e Acts xx. 21. xxiv. 24. xxvi. 18. Philem. 5. Paul (or of Paul) only.

4. om δε A¹(appy) B№¹ Ambrst Aug. Clem₁: txt ABCD№¹ m 17 Clem₁. πειθανολ. D²L.

rec (for μηδεις) μη τις, with KL№² rel ημας C. παραλογιστητε C² 17.

5. aft αλλα ins γε D¹.

for στερεωμα, id quod deest (i. e. υστερημα) D-lat tol Aug Ambrst.

classification and nomenclature of predicates, which he has adopted from Donaldson: but I question whether the rendering given above be not both more simple and more grammatical) **treasures** (see Plat. Phileb. p. 15 e, ὅτι τινα σοφίας εὑρηκὼς θησαυρόν: Xen. Mem. iv. 2. 9, ἄγαμαί σου διότι οὐκ ἀργυρίου κ. χρυσίου προείλου θησαυρὸς κεκτῆσθαι μᾶλλον ἢ σοφίας: also ib. i. 7. 14) **of wisdom and knowledge** (σοφ., the general, γνῶσις, the particular; see note on Eph. i. 8).

4.] See summary at the beginning of the chapter. [**But** (the contrast is between the assertion above, and the reason of it, now to be introduced)] **this** (viz. vv. 1—3, not ver. 3 only, as Thl., Calv., al.: for ver. 1 is alluded to in ver. 5,—and vv. 1—3 form a logically connected whole) **I say, in order that** (aim and design of it) **no one may deceive you** (the word is found in this sense in Æsch. p. 16, 33, ἀπάτῃ τινὶ παραλογισάμενος ὑμᾶς,—ib. in Ctesiph. [Wetst.], ἢ τοὺς ἀκούοντας ἐπιλήψομαι ὑπολαμβάνειν ἢ σαυτὸν παραλογίζῃ—also in Diod. Sic., &c., in Wetst. See also Palm u. Rost sub voce) **in** (element in which the deceit works) **persuasive discourse** (add to the ref. Plat. Theæt. p. 162 e, σκοπεῖτε οὖν . . . εἰ ἀποδέξεσθε πιθανολογίᾳ τε κ. εἰκόσι περὶ τηλικούτων λεγομένους λόγους, and see 1 Cor. ii. 4): **5.**] personal ground, why they should not be deceived: **for though I am also** (in εἰ καί the force of the καί does not extend over the whole clause introduced by the εἰ, as it does in **καὶ εἰ**, but only belongs to the word immediately following it, which it couples, as a notable fact, to the circumstance brought out in the apodosis: so πάλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷᾳ νόσῳ ξύνεστι, Soph. Œd. Tyr. 302. See Hartung, i. 139) **absent** (there is no ground whatever from this expression for inferring that he had been at Colossæ, as Wiggers supposed, Stud. u. Krit. 1838, p. 181: nor would the mere expression in 1 Cor. v. 3 authorize any such inference were it not otherwise known to be so) **in the flesh** (ver. 1 reff.), **yet** (ἀλλά introduces the apodosis when it is a contrast to a hypothetically expressed protasis: so Hom. Il. a. 81 f., εἴπερ γάρ τε χόλον γε κ. αἰνῆμαρ κατασπέψῃ, ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ. See Hartung, ii. 40) **in my spirit** (contrast to τῇ σαρκί: not meaning as Ambrst. and Grot., 'Deus Paulo revelat quæ Colossis fierent') **I am with you** (reff.) **rejoicing** (in my earlier editions, I referred χαίρων to the fact of rejoicing at being able thus to be with you in spirit: but I see, as pointed out by Ellic., that this introduces a somewhat alien thought. I would now therefore explain it, not exactly as he does, by continuing the σὺν ὑμῖν, but as referring to their general state: rejoicing as such presence would naturally suggest: the further explanation, καὶ βλέπων &c., following) **and** (strictly copulative: there is no logical transposition, as De W., al.: nor is καί explicative, '*rejoicing, in that I see*'—as Calv., Est., al.: nor, which is nearly allied, is there any hendiadys, '*I rejoice, seeing*,' as Grot., Wolf, al.: nor need ἐφ' ὑμῖν be supplied after χαίρων, as Winer and Fritzsche: but as above. The passage of Jos. in ref. is rather a coincidence of terms than an illustration of construction) **seeing your order** (ἡ συμπᾶσα σχέσις κ. τάξις τῆς οἰκουμένης, Polyb. i. 4. 6: see also 36. 6; Plat. Gorg. p. 504 a. It is often used of the organization of a state, e. g. Demosth. p. 200. 4, ταύτην τὴν τάξιν αἱρεῖσθαι τῆς πολιτείας. Here it imports the orderly arrangement of a harmonized and undivided church. Mey.) **and** (as τάξις was the outward manifestation, so this is the inward fact

τεως ὑμῶν. 6 ὡς οὖν [f] παρελάβετε τὸν χριστὸν Ἰησοῦν τὸν κύριον, [g] ἐν αὐτῷ [g] περιπατεῖτε, 7 [h] ἐρριζωμένοι καὶ [i] ἐποικοδομούμενοι ἐν αὐτῷ καὶ [k] βεβαιούμενοι [ἐν] τῇ πίστει [l] καθὼς ἐδιδάχθητε, [m] περισσεύοντες [ἐν αὐτῇ] [m] ἐν [n] εὐχαριστίᾳ. 8 [o] βλέπετε μή τις ὑμᾶς [p] ἔσται [q] ὁ [r] συλ-

f 1 Cor. xi. 23. xv. 1. Gal. i. 9, 12 al. of *Christ*, John i. 11 only.
g constr., Rom. vi. 4. 2 Cor. iv. 2. x. 3. Eph. v. 2 al. Prov. viii. 20.
w. αὐτῷ, here only.

h Eph. iii. 18 only. Isa. xl. 24. Ald. only.
i 1 Cor. iii. 10, &c. Eph. ii. 20. Jude 20 only.
k Mark xvi. 20. Rom. xv. 8. 1 Cor i. 6, 8. 2 Cor. i. 21. Heb. ii. 3. xiii. 9 only. Ps. xl. 12. cxviii. 28 only.
l ch. i. 7.
m constr., Phil. i. 9 reff.
n Eph. v. 4 reff.
o Gal. v. 15 reff.
p indic., Gal. iv. 10. 1 Thess. iii. 8. Heb. iii. 12.
q constr., Gal. i. 7 reff.
r here only †. see 1 Cor. ix. 27.

6. τον κυριον ιησ. χρ. D: τον κυριον ιησ., omg χρ., 17.

7. om εν αυτω ℵ¹ 71: ins ℵ-corr¹. rec aft βεβαιουμενοι ins εν, with ACD³KLℵ rel demid(and hal) syrr copt gr-ff: om BD¹ k 17 vulg(and F-lat) Thl Archel Ambrst. om τη bef πιστει AC. aft καθως ins και D¹ latt. om εν αυτη (*passing on to* εν ευχ.) ACℵ¹ m 17 am(with fuld tol) copt Archel: ins BD¹KL rel 67² syrr copt gr-ff, εν αυτω D¹ℵ² vulg-ed(with demid) syr-marg Pelag.

8. εσται bef υμας ACDℵ: txt BKL rel. συλαγων ℵ¹.

on which it rested) **the solid basis** (ὅτε πολλὰ συναγαγὼν συγκολλήσειε τυκνῶς κ. ἀδιαστάστως, τότε στερέωμα γίνεται. Chrys. It does not mean '*firmness*' [Conyb.], nor '*stedfastness*' [E. V.], nor indeed any abstract quality at all: but, as all nouns in *-μα*, the concrete product of the abstract quality) **of your faith on Christ.** 6.] **As then** (he has described his conflict and his joy on their behalf—he now exhorts them to justify such anxiety and approval by consistency with their first faith) **ye received** (from Epaphras and your first teachers) **Jesus the Christ the Lord** (it is necessary, in order to express the full sense of τὸν χρ. Ἰησ. τὸν κύρ., to give something of a predicative force both to τὸν χρ. and to τὸν κύρ.: see 1 Cor. xii. 3 [but hardly so strong as "for your Lord," as rendered in my earlier editions: see Ellicott here].

The expression ὁ χρ. Ἰησ. ὁ κύρ. occurs only here: the nearest approach to it is in 2 Cor. iv. 5, . . . κηρύσσομεν . . . χριστὸν Ἰησ. κύριον: where also κύρ. is a predicate: but this is even more emphatic and solemn. Cf. also Phil. iii. 8, τὸ ὑπερέχον τῆς γνώσεως χρ. Ἰησοῦ τοῦ κυρ. μου. On the sense, Bisping says well: "Notice that Paul here says, παρελάβετε τὸν χριστόν, and not παρελ. τὸν λόγον τοῦ χρ. True faith is a spiritual communion: for in faith we receive not only the doctrine of Christ, but Himself, into us: in faith He Himself dwells in us: we cannot separate Christ, as Eternal Truth, and His doctrine"), **in Him walk** (carry on your life of faith and practice), **rooted** (see Eph. iii. 18) **and being continually built up in Him** (as both the soil and the foundation—in both cases the conditional element. It is to be noticed 1) how the fervid style of St. Paul, disdaining the nice proprieties of rhetoric, sets forth the point in hand by inconsistent similitudes: the walking implying motion, the rooting and building, rest; 2) that the rooting, answering to the first elementary grounding in Him, is in the past: the being built up, answering to the continual increase in Him, is present. See Eph. ii. 20, where this latter is set forth as a fact in the past) **and confirmed in the** (or, your) **faith** (dat. of reference: it seems hardly natural with Mey. to take it instrumental, as there is no question of instrumental means in this passage), **as ye were taught, abounding in it** (reff.) **in thanksgiving** (the field of operation, or element, in which that abundance is manifested. "Non solum volo vos esse confirmatos in fide, verum etiam in ea proficere et proficiendo abundare per pleniorem mysteriorum Christi cognitionem: idque cum gratiarum actione erga Deum, ut auctorem hujus totius boni." Est.).

8—15.] See summary, on ver. 1—*general warning against being seduced by a wisdom which was after men's tradition, and not after Christ,—of whose perfect work, and their perfection in Him, he reminds them.* 8.] **Take heed lest there shall be** (the future indicative expresses strong fear lest that which is feared should really be the case; so Aristoph. Eccles. 487, περισκοπουμένη κἀκεῖσε καὶ τἀκ δεξιᾶς, μὴ ξυμφορὰ γενήσεται τὸ πρᾶγμα. Hartung, ii. 138: see reff. and Winer, § 56. 2. b a) **any one who** (cf. τινὲς οἱ ταράσσοντες, ref. Gal. and note. It points at some known person) **leads you away as his prey** (Mey. connects the word in imagery with the foregoing περιπατεῖτε —but this perhaps is hardly necessary after

s here only.
t — Acts iv. 26, from Ps. ii. 1. Eph. v. 6 al.
u Eph. iv. 22 reff.
v Mark vii. 8. παρ., Gal. i. 14 reff.
w Gal. iv. 3 reff.

ἀγωγῶν διὰ τῆς [s]φιλοσοφίας καὶ [t]κενῆς [u]ἀπάτης κατὰ τὴν [v]παράδοσιν τῶν [v]ἀνθρώπων, κατὰ τὰ [w]στοιχεῖα τοῦ [w]κόσμου καὶ οὐ κατὰ χριστόν, [9] ὅτι ἐν αὐτῷ [x]κατοικεῖ F (and also G) κοσμου ... ABCDF KLαbcdefghlmnc17 πᾶν τὸ [x]πλήρωμα τῆς [y]θεότητος [z]σωματικῶς [10] καὶ ἐστε

x ch. i. 19 (reff.). y here only †. (see note.) z here only †. (-κός, 1 Tim. iv. 8.)

the disregard to continuity of metaphor shewn in vv. 6, 7. The meaning 'to rob' [so with *τὸν οἶκον*, Aristæn. ii. 22], adopted here by Thdrt. [*τοὺς ἀσυλᾶν τ. πίστιν ἐπιχειροῦντας*], 'to *undermine*,' Chrys. [*ὅσπερ ἂν τις χῶμα κάτωθεν διορύττων μὴ παρέχῃ αἴσθησιν, τὸ δ' ὑπονοστεῖ*], hardly appears suitable on account of the *κατὰ . . . . κατά*, which seem to imply motion. We have [see Rost and Palm's Lex.] *συλαγωγεῖν παρθένον* in Heliod. and Nicet., which idea of *abduction* is very near that here) **by means of his** (or the article may signify, as Ellic., the current, popular, philosophy of the day: but I prefer the possessive meaning: see below) **philosophy and empty deceit** (the absence of the article before *κενῆς* shews the *καί* to be epexegetical, and the same thing to be meant by the two. This being so, it may be better to give the *τῆς* the possessive sense, the better to mark that it is not all philosophy which the Apostle is here blaming: for Thdrt. is certainly wrong in saying *ἣν ἅπας πιθανολογίαν, ἐνταῦθα φιλοσοφίαν ἐκάλεσε*,—the former being, as Mey. observes, the form of imparting,—this, the thing itself. The *φιλοσοφ.* is not necessarily *Greek*, as Tert. de præscr. 7, vol. ii. p. 20 ['fuerat Athenis']—Clem. Strom. i. 11, 50, vol. i. p. 346, P. [*οὐ πᾶσαν, ἀλλὰ τὴν Ἐπικούρειον*], Grot. al. As De W. observes, Josephus calls the doctrine of the Jewish sects philosophy: Antt. xviii. 2. 1, — *Ἰουδαίοις φιλοσοφίαι τρεῖς ἦσαν, ἥ τε τῶν Ἐσσηνῶν κ. ἡ τῶν Σαδδουκαίων, τρίτην δὲ ἐφιλοσόφουν οἱ Φαρισαῖοι*. The character of the philosophy here meant, as gathered from the descriptions which follow, was that mixture of Jewish and Oriental, which afterwards expanded into gnosticism), **according to the tradition of men** (this tradition, derived from men, human and not divine in its character, set the rule to this his philosophy, and according to this he *ἀυλαγάγει*: such is the *grammatical* construction; but seeing that his philosophy was the instrument by which, the character given belongs in fact to his philosophy), **according to the elements** (see on Gal. iv. 3: the rudimentary lessons: i. e. the ritualistic observances ['nam continuo post exempli loco speciem unam adducit, circumcisionem scilicet,' Calv.] in which they were becoming entangled) **of the world** (all these belonged to the earthly side—were the carnal and imperfect phase of knowledge—now the perfect was come, the imperfect was done away), **and not** (negative characteristic, as the former were the affirmative characteristics, of this philosophy) **according to Christ** ("who alone is," as Bisp. observes, "the true rule of all genuine philosophy, the only measure as for all life acceptable to God, so for all truth in thought likewise: every true philosophy must therefore be *κατὰ χριστόν*, must begin and end with Him"): 9.] (supply, 'as all true philosophy ought to be') **because in Him** (emphatic: in Him *alone*) **dwelleth** (now, in His exaltation) **all the fulness** (cf. on ch. i. 19, and see below) **of the Godhead** (Deity: the essential being of God: 'das Gott sein,' as Meyer. *θεότης*, the abstract of *θεός*, must not be confounded with *θειότης* the abstract of *θεῖος*, divine, which occurs in Rom. i. 20, where see Fritzsche's note. *θεότης* does not occur in the classics, but is found in Lucian, Icaromenippus, c. 9: *τὸν μέν τινα πρῶτον θεὸν ἐπεκάλουν, τοῖς δὲ τὰ δεύτερα κ. τὰ τρίτα ἔνεμον τῆς θεότητος*. 'The fulness of the Godhead' here spoken of must be taken, as indeed the context shews, metaphysically, and not as 'all fulness' in ch. i. 19, where the historical Christ, as manifested in redemption, was in question; see this well set forth in Mey.'s note. There, the lower side, so to speak, of that fulness, was set forth—the side which is presented to us here, is the higher side. Some strangely take *πλήρωμα* here to mean the Church—so Heinr. in Mey.: "Ab eo collecta est omnis ex omnibus sine discrimine gentibus ecclesia, eo tanquam *οἴκῳ*, tanquam *σώματι*, continetur gubernaturque." Others again hold *Christ* here to *mean* the Church, in whom [or which] the *πλήρωμα* dwells: so *τινές* in Thdrt. and Chrys.) **bodily** (i. e., manifested corporeally, in His present glorified Body—cf. on *οἰκεῖ* above, and Phil. iii. 21. Before His incarnation, it dwelt in Him, as the *λόγος ἔνσαρκος*, but not *σωματικῶς*, as now that He is the *λόγος ἔνσαρκος*. This is the obvious, and

ἐν αὐτῷ [a] πεπληρωμένοι, [*] ὅς ἐστιν ἡ [b] κεφαλὴ πάσης [c] ἀρχῆς καὶ [c] ἐξουσίας, [11] ἐν ᾧ καὶ [d] περιετμήθητε [e] περιτομῇ [f] ἀχειροποιήτῳ ἐν τῇ [g] ἀπεκδύσει τοῦ σώματος [h] τῆς

[a] = Eph. iii. 19 reff.
[b] Eph. i. 22 reff.
[c] Eph. i. 21 reff.
[d] Gal. ii. 3 reff.
[e] Eph. ii. 11 reff. dat., 1 Cor. ix. 7. (-δύεσθαι, ver. 15.)
[f] 2 Cor. v. 1. Mark xiv. 58 only †.
[g] here only †.
[h] gen., Rom. vi. 6. vii. 23, 24.

10. [*] ὅ BDF: *os* ACKLℵ rel Cyr-jer Chr Thdrt Damasc. om η D^1F. ins της bef αρχης ℵ. for αρχ. κ. εξουσ., εκκλησιας D^1: αρχης εκκλησιας $ℵ^1$.
11. rec aft του σωματος ins των αμαρτιων (*explanatory, cf Rom* vi. 6), with $D^{2\text{-}3}$KL$ℵ^2$ rel syrr goth Epiph Chr Thdrt Aug(altern): om ABCD^1F$ℵ^1$ f 17 latt copt æth arm Clem Ath Bas Cyr Thdrt Damasc Thl Orig-int Hil Ambrst Aug(altern) Fulg Jer Pelag.

I am persuaded only tenable interpretation. And so Calov., Est., De W., Mey., Eadie, al. Others have been 1) '*really*,' as distinguished from τυπικῶς: so,—resting for the most part on ver. 17, where the reference is quite different,—Ang., Corn.-a-Lap., Grot., Schöttg., Wolf, Nösselt, al. 2) '*essentially*,' οὐσιωδῶς, as contrasted with the energic dwelling of God in the prophets: the objection to which is that the word cannot have this meaning: so Cyr., Thl., Calv., Beza, Usteri, p. 324, Olsh., al.), **and ye are** (already—there is an emphasis in the prefixing of ἐστε) **in Him** (in your union with Him,—'Christo cum sitis semel insiti,' Erasm. in Mey.) **filled up** (with all divine gifts—so that you need not any supplementary sources of grace such as your teachers are directing you to,—reff.: τῆς γὰρ ἀπ' αὐτοῦ χάριτος ἀπελαύσατε, as Thdrt.: cf. John i. 16, ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν: not, as Chrys., Thl., De W., 'with the fulness of the Godhead,' which is *not true*, and would require ἧς ἐστε καὶ ὑμεῖς ἐν αὐτ. πεπλ.
Nor must ἐστε be taken as imperative, against the whole context, which is assertive, no less than usage—'verbum ἐστέ nunquam in N. T. sensu imperandi adhibitum invenio, v. c. ἐστὲ οἰκτίρμονες, sed potius γίνεσθε, cf. 1 Cor. x. 32; xi. 1; xv. 58: et Eph. iv. 32; v. 1, 7, 17, &c. Itaque si Paulus imperare hoc loco quicquam voluisset, scripturus potius erat κ. γίνεσθε ἐν αὐτῷ πεπλήρ.' Wolf. What follows, shews them that He their perfection, is not to be mixed up with other dignities, as objects of adoration, for He is the Head of all such)—**who** (or, **which**: but the neuter seems to have been written to agree with πλήρωμα) **is the Head of every government and power**: 11.] (nor do you need the rite of circumcision to make you complete, for you have already received in Him the spiritual *substance*, of which that rite is but the shadow) **in whom ye also were circumcised** (not as E. V. '*are* circumcised,'—the reference being to the historical fact of their baptism) **with a circumcision not wrought by hands** (see Eph. ii. 11, and Rom. ii. 29. The same reference to spiritual [ethical] circumcision is found in Deut. x. 16; xxx. 6: Ezek. xliv. 7: Acts vii. 51), **in** (consisting in—which found its realization in) **your putting off** (= when you threw off: ἀπεκδ., the putting off and laying aside, as a garment: an allusion to actual circumcision,—see below) **of the body of the flesh** (i. e. as ch. i. 22, the body of which the material was flesh: but more here: so also its designating attribute, its leading principle, was fleshliness—the domination of the flesh which is a σὰρξ ἁμαρτίας, Rom. viii. 3. This body is put off in baptism, the sign and seal of the new life. "When ethically circumcised, i. e. translated by μετάνοια out of the state of sin into that of the Christian life of faith, we have no more the σῶμα τῆς σαρκός: for the body, which we bear, is disarrayed of its sinful σάρξ *as such*, quoad its sinful quality: we are no more ἐν τῇ σαρκί as before, when lust ἐνηργεῖτο ἐν τοῖς μέλεσιν [Rom. vii. 5, cf. ib. ver. 23]: we are no more σάρκινοι, πεπραμένοι ὑπὸ τὴν ἁμαρτίαν [Rom. vii. 14], and walk no more κατὰ σάρκα, but ἐν καινότητι πνεύματος [Rom. vii. 6], so that our members are ὅπλα δικαιοσύνης τῷ θεῷ [Rom. vi. 13]. This Christian transformation is set forth in its *ideal* conception, irrespective of its imperfect realization in our experience." Meyer. To understand τὸ σῶμα to signify '*the mass*,' as Calv. ['corpus appellat massam ex omnibus vitiis conflatam, eleganti metaphora'], Grot. ['omne quod ex multis componitur solet hoc vocabulo appellari'], al.,—besides that it is bound up very much with the reading τῶν ἁμαρτιῶν, is out of keeping with N. T. usage, and with the context, which is full of images connected with *the body*), —in (parallel to ἐν before—then the circumcision without hands was *explained*, now it is again adduced with another epithet bringing it nearer home to them) **the circumcision of Christ** (belonging to,

[i] Rom. vi. 4 only †. [j] Mark vii. 4 [8]. Heb. vi. 2. ix. 10 only †. sing., here only. [k] Eph. ii. 6 reff.

σαρκὸς ἐν τῇ [d]περιτομῇ τοῦ χριστοῦ, 12 [i]συνταφέντες αὐτῷ ABCD Kl a c d e f h k l m o ii
[j]βαπτισμῷ, ἐν ᾧ καὶ [k]συνηγέρθητε διὰ τῆς πίστεως

12. rec βαπτισματι (*usual word*), with ACD³KLN¹ rel, *baptismate* Tert Hil: txt BD¹FN³ 67² Chr$_1$, *baptismo* latt Ambrst. συνηγερθημεν C.

brought about by union with, Christ: nearly =, but expresses more than '*Christian circumcision*,' inasmuch as it shews that the root and cause of this circumcision without hands is in Christ, the union with whom is immediately set forth. Two other interpretations are given: 1) that in which Christ is regarded as the *circumciser*: ὁ χρ. περιτέμνει ἐν τῷ βαπτίσματι, ἀπεκδύων ἡμᾶς τοῦ παλαιοῦ βίου, Thl., but not exactly so Chrys., who says, οὐκέτι φησὶν ἐν μαχαίρᾳ ἡ περιτ., ἀλλ' ἐν αὐτῷ τῷ χρ.· οὐ γὰρ χεῖρ ἐπάγει, καθὼς ἐκεῖ, τ. περιτομὴν ταύτην, ἀλλὰ τὸ πνεῦμα. Beza combines both — 'Christus ipsę nos intus suo spiritu circumcidit.' 2) that in which Christ is the *circumcised*—so Schöttg.: "per circumcisionem Christi nos omnes circumcisi sumus. Hoc est: circumcisio Christi qui se nostri causa sponte legi subjecit, tam efficax fuit in omnes homines, ut nulla amplius circumcisione carnis opus sit, præcipue quum in locum illius baptismus a Christo surrogatus sit" [i. p. 816]. The objection to both is, that they introduce irrelevants elements into the context. *The circumcision which Christ works*, would not naturally be followed by συνταφέντες αὐτῷ, *union with* Him: *that which was wrought on Him* might be thus followed, but would not come in naturally in a passage which describes, not the universal efficacy of the rite once for all performed on Him, but the actual undergoing of it in a spiritual sense, by each one of us), 12.] (goes on to connect this still more closely with the person of Christ—q. d., in the circumcision of Christ, to whom you were united, &c.)—**buried together** (i. e. 'when you were buried:' the aorist participle, as so often, is contemporary with the preceding past verb) **with Him in your baptism** (the new life being begun at baptism,—an image familiar alike to Jews and Christians,—the process itself of baptism is regarded as the burial of the former life: originally, perhaps, owing to the practice of immersion, which would most naturally give rise to the idea: but to maintain from such a circumstance that immersion is *necessary* in baptism, is surely the merest trifling, and a resuscitation of the very ceremonial spirit which the Apostle here is arguing against. As reasonably might it be argued, from the ἀπέκδυσις here, that nakedness was an essential in that sacrament. The things represented by both figures belong to the essentials of the Christian life: the minor details of the sacrament which corresponded to them, may in different ages or climates be varied; but the spiritual figures remain. At the same time, if circumstances concurred,—e. g. a climate where the former practice was always safe, and a part of the world, or time of life, where the latter would be no shock to decency,—there can be no question that the external proprieties of baptism ought to be complied with. And on this principle the baptismal services of the Church of England are constructed); **in which** (i. e. baptism: not, as Mey. [and so most expositors], '*in whom*,' i. e. Christ. For, although it is tempting enough to regard the ἐν ᾧ καί as parallel with the ἐν ᾧ καί above, we should be thus introducing a second and separate leading idea into the argument, manifestly occupied with one leading idea, viz. the completeness of your Christian circumcision,—cf. ἀκροβυστίᾳ again below,—as realized in your baptism: whereas on this hypothesis we should be breaking off from baptism altogether,—for there would be no link to connect the present sentence with the former, but we must take up again from ἐξουσίας. This indeed is freely confessed by Mey., who holds that all allusion to baptism *is* at an end here, and that the following is a benefit conferred by *faith* as separate from baptism. But see below. His objection, that if ἐν ᾧ applied to baptism, it would not correspond to the *rising again*, which should be ἐξ οὗ, or at all events the unlocal δι' οὗ, arises from the too precise materialization of the image. As ἐν before did not necessarily apply to the mere going under the water, but to the process of the sacrament, so ἐν now does not necessarily apply to the coming up out of the water, but also to the process of the sacrament. *In it*, we both die and rise again,—both unclothe and are clothed) **ye were also raised again with Him** (not your material, but your spiritual resurrection is in the foreground: it is bound on, it is true, to *His* material resurrection, and brings with it in the background, *yours*:

[l] τῆς [m] ἐνεργείας τοῦ θεοῦ τοῦ [n] ἐγείραντος αὐτὸν ἐκ [τῶν] νεκρῶν. [13] καὶ ὑμᾶς [o] νεκροὺς ὄντας ἐν τοῖς [op] παραπτώμασιν καὶ τῇ [q] ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, [r] συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ [s] χαρισάμενος ἡμῖν πάντα τὰ

l gen. (see note), Mark xi. 22. Acts iii. 16. Rom. iii. 22. Gal. ii. 16, 20 al. m Eph. i. 19 reff. n Gal. i. 1 reff. o Eph. ii. 1, 5.

p Gal. vi. 1 reff. 5 only †. (2 Macc. iii. 33 al.) q Rom. iii. 30 al. Paul only, exc. Acts xi. 3. Gen. xvii. 11. r Eph. ii. s — Luke vii. 41, 42. 2 Cor. ii. 7, 10. xii. 13. Eph. iv. 32 (bis). ch. iii. 13 (bis) L.P.†

om τῶν ACKLℵ a d f k l m Chr Thl: ins BDF rel 67² Thdrt Damasc.

13. om ἐν (as Ephℵ ii. 1) BLℵ¹ f g h k m 17 goth gr-ff_m Tert-ms Ambr: ins ACDFK ℵ-corr¹ rel. ins ἐν bef τῇ ἀκροβυστίᾳ D¹F. for συνεζ., ἐζωοποιησεν D¹F Tert. rec om 2nd ὑμας, with DFℵ³ b c latt copt goth Chr: ins ACKLℵ¹ rel tol syr Thdrt-ms Damasc Œc, ἡμας B a e g l² m 17. rec (for ἡμιν) ὑμιν, with Lℵ³ (a¹ ?) c d e m 17 vulg æth Thdrt lat-ff: txt ABCDFKℵ¹ rel vss gr-lat-ff. at end add ἡμων D, and Syr arm.

but in the spiritual, the material is included and taken for granted, as usual in Scripture) **by** (means of: the mediate, not the efficient cause; the hand which held on, not the plank that saved. I am quite unable to see why this illustration is, as Ellic. states, "in more than one respect, not dogmatically satisfactory." Surely it is dogmatically exact to say that Faith is the hand by which we lay hold on Christ the Ark of our refuge) **your faith in** (so Chrys., Thdrt., Œc., Thl., Erasm., Beza, Calv., Grot., Est., Corn.-a-lap., Mey., al., Beng. ['fides est (opus) operationis divinæ'], al., and Luther. De W. understands faith wrought by God ['durch den Glauben den Gott wirket,' Luth.: 'mittelst des Glaubens Kraft der Wirksamkeit Gottes,' De W.]. But both usage and the context are against this. The genitive after πίστις is ever [against Ellic. here] of the *object* of faith, see reff., and on Eph. i. 19) **the operation of God** (in Christ—that mighty power by which the Father raised Him, cf. Rom. viii. 11; ἣν ἐνήργηκεν ἐν χριστῷ, Eph. i. 20) **who raised Him from the dead** (πιστεύοντες γὰρ τῇ τοῦ θεοῦ δυνάμει προσμένομεν τὴν ἀνάστασιν, ἐνέχυρον ἔχοντες τοῦ δεσπότου χριστοῦ τὴν ἀνάστασιν. Thdrt. But there is very much more asserted than the mere προσμένειν τὴν ἀνάστασιν—the power of God in raising the dead to life is one and the same in our Lord and in us—the physical power exerted in Him is not only a pledge of the same physical power to be exerted in us, but a condition and assurance of a spiritual power already exerted in us, whereby we are in spirit risen with Christ, the physical resurrection being included and taken for granted in that other and greater one): 12—15.] *Application, first to the* (*Gentile*) *Colossians, then to all believers, of the whole blessedness of this participation in Christ's resurrection, and assertion of the antiquation of the law, and subjection of all secondary powers to Christ.* **And you, who were** (or perhaps more strictly, **when you were**) **dead** (allusion to ἐκ [τῶν] νεκρῶν immediately preceding) **in your trespasses** (see Eph. ii. 1, notes) **and** (in) **the uncircumcision of** (i. e. which consisted in: this is better than, with Ellic., to regard the gen. as simply possessive) **your flesh** (i. e. having on you still your fleshly sinful nature, the carnal præputium which now, as spiritual, you have put away. So that, as Mey. very properly urges, it is not in ἀκροβυστία, but in τῆς σαρκός, that the ethical significance lies—ἀκροβυστία being their state still, but now indifferent), **He** (God—who, not Christ, is the subject of the whole sentence, vv. 13—15. See the other side ingeniously, but to me not convincingly defended in Ellic.'s note here. He has to resort to the somewhat lame expedient of altering αὐτῷ into αὐτῷ: and even then the sentence would labour under the theological indecorum of making our Lord not the Resumer of His own Life merely, but the very Worker of acts which are by Himself and His Apostles always predicated of the Father. It will be seen by the whole translation and exegesis which follows, that I cannot for a moment accept the view which makes Christ the subject of these clauses) **quickened you** (this repetition of the personal pronoun is by no means unexampled, cf. Aristoph. Acharn. 391,—νῦν οὖν με πρῶτον πρὶν λέγειν ἐάσατε | ἐνσκευάσασθαί μ' οἷον ἀθλιώτατον: see also Soph. Œd. Col. 1407: Demosth. p. 1225. 16—19. Bernhardy, p. 275 f.) **together with Him** (Christ: brought you up,—objectively at His Resurrection, and subjectively when you were received among His people,—out of this death. The question as to the reference, whether to spiritual or physical resurrection, is answered by remembering that the former includes the latter), **having**

t Acts iii. 19. Rev. iii. 5. vii. 17. xxi. 4 only. Ps. l. 10.
u — Matt. xii. 20. Rom. viii. 21. Gal. iii. 21. v. 23.
x Heb. x. 27 only. Gen. xxii. 17. Exod. xxiii. 27. Job xiii. 24.
y — Eph. iv. 31 reff.
z Matt. xiii. 49. Acts xvii. 33. xxiii. 10. 1 Cor. v. 2. 2 Cor. vi. 7, from Isa. lii. 11. 2 Thess. ii. 7 only. Isa. lvii. 2.
a here only †. 3 Macc. iv. 9. σταυρῷ προτηλῶσαι, Jos. B. J. ii. 14. 9.
v here only †. Tobit v. 3. ix. 5 only.
w Eph. ii. 15 reff. dat., Gal. vi. 11.

P παραπτώματα, 14 t ἐξαλείψας τὸ u καθ' ἡμῶν v χειρό- ABCDP
γραφον τοῖς w δόγμασιν ὃ ἦν x ὑπεναντίον ἡμῖν, καὶ αὐτὸ KLαb
y ἦρκεν z ἐκ τοῦ z μέσου a προσηλώσας αὐτὸ τῷ σταυρῷ, cdefg
hkl
no

14. for ημιν, ημων ℵ¹ 114: txt ℵ-corr¹. Thdrt Thl. om του A 67².

for ηρκεν, ηρεν D¹F a b c f g h k Orig

forgiven (the aorist participle [which aor. '*having forgiven*' is in English, we having but one past active participle] is here not contemporaneous with συνεζωοπ. but antecedent: this forgiveness was an act of God wrought once for all in Christ, cf. ἡμῖν below, and 2 Cor. v. 19; Eph. iv. 32) us (he here passes from the particular to the general—from the Colossian Gentiles to all believers) all our transgressions (ἃ τὴν πικρότητα ἐποίει, Chrys.: but this, though true, makes the χαρισάμ. apply to the συνεζ., which it does not), having wiped out (contemporary with χαρισάμενος—in fact the same act explained in its conditions and details. On the word, see reff., and Plat. Rep. vi. p. 501, τὸ μὲν ἄν, οἶμαι, ἐξαλείφοιεν, τὸ δὲ πάλιν ἐγγράφοιεν: Dem. 468. 1, εἶθ' ὑμεῖς ἔτι σκοπεῖτε εἰ χρὴ τοῦτον [τὸν νόμον] ἐξαλεῖψαι, καὶ οὐ πάλαι βεβούλευσθε;) the handwriting in decrees (cf. the similar expression τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν, Eph. ii. 15, and notes. Here, the force of -γραφον passes on to the dative, as if it were τὸ γεγραμμένον τοῖς δόγμασιν—cf. Plato, Ep. vii. p. 343 a, κ. ταῦτα εἰς ἀμεταχίνητον, ὃ δὴ πάσχει τὰ γεγραμμένα τύποις. This explanation of the construction is negatived by Ellicott, on the ground of χειρόγραφος being "a synthetic compound, and apparently incapable of such a decomposition:" referring to Donaldson, Gram. § 369 [it is § 377]. But there it is laid down that in synthetic compounds of this kind, the accent makes the difference between transitive and intransitive, without any assertion that the verbal element may not pass on in the construction. If χειρόγραφον means written by hands, then surely the element in which the writing consists may follow. Meyer would make the dative instrumental: but it can be so only in a very modified sense, the contents taken as the instrument whereby the sense is conveyed. The χειρόγρ. represents the *whole law*, the obligatory bond which was against us [see below], and is apparently used because the Decalogue, representing that law, was written on tables of stone with the finger of God. The most various interpretations of it have been given. Calv., Beza, al., understand it of the mere *ritual law*: Calov., of the *moral*, against πάντα τὰ παραπτ. above: Luther, Zwingl., al., of the *law of conscience*. Thdrt.'s view is very curious: he interprets τὸ χειρόγρ. to mean our human body,—ὁ τοίνυν θεὸς λόγος, τὴν ἡμετέραν φύσιν ἀναλαβών, πάσης αὐτὴν ἁμαρτίας ἐλευθέραν ἐφύλαξε, κ. ἐξήλειψε τὰ κακῶς ὑφ' ἡμῶν ἐν αὐτῇ γενόμενα τῶν ὀφλημάτων γράμματα. He urges as an objection to the usual interpretation, that the law was for Jews, not Gentiles, whereas the Apostle says καθ' ἡμῶν. But this is answered by remembering, that the law was just as much against the Gentiles as against the Jews: it stood in their way of approach to God, see Rom. iii. 19: through it they would be compelled to come to Him, and by it, whether written on stone or on fleshy tablets, they were condemned before Him. Chrys., Œc., Thl., al., would understand τὸ χειρόγραφον ὃ ἐποίησε πρὸς Ἀδὰμ ὁ θεὸς εἰπών ᾗ ἂν ἡμέρᾳ φάγῃς ἀπὸ τοῦ ξύλου, ἀποθάνῃ—but this is against the whole anti-judaistic turn of the sentence) which was hostile to us (the repetition of the sentiment already contained in καθ' ἡμῶν seems to be made by way of stronger emphasis, as against the false teachers, reasserting and invigorating the fact that the law was no help, but a hindrance to us. There does not appear to be any force of '*sub*contrarius' in ὑπεναντίος; Mey. refers, besides reff., to Herod. iii. 80, τὸ δ' ὑπεναντίον τούτου εἰς τοὺς πολίτας πέφυκε — to ὑπεναντιότης, Diog. Laert. x. 77: ὑπεναντίωμα, Aristot. poet. xxvi. 22: ὑπεναντίωσις, Demosth. 1405. 18), and (not only so, but) has taken it (the handwriting *itself*, thus obliterated) away (i. e. 'from out of the way,' cf. reff.: Dem. de corona, p. 354, τὸ καταψεύδεσθαι κ. δι' ἔχθραν τι λέγειν ἀνελόντας ἐκ μέσου: other places in Kypke, ii. 323: and the contrary expression, Dem. 682. 1,—οὐδὲν ἂν ἦν ἐν μέσῳ πολεμεῖν ἡμᾶς πρὸς Καρδιανοὺς ἤδη), by nailing (contemporary with the beginning of ἦρκεν) it to the cross ("since by the death of Christ on

15 [b] ἀπεκδυσάμενος τὰς [c] ἀρχὰς καὶ τὰς [c] ἐξουσίας [d] ἐδειγμάτισεν ἐν [e] παρρησίᾳ, [f] θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

[b] ch. iii. 9 only†. (-δυσις, ver. 11.) [c] = Eph. i. 21 reff. [d] Matt. i. 19 only†. (παραδειγ., Heb. vi. 6. Num. xxv. 4.) [e] Eph. iii. 12 reff. [f] 2 Cor. ii. 14 only†.

15. aft απεκδυσαμενος ins την σαρκα, omg τας αρχας και, F Hil$_1$ Pac; so, but retaining τ. αρχ. κ., Syr goth Hil$_{\text{sæpe}}$ Aug. ins και bef εδειγματισεν B. εν εαυτω G, *in semetipso* latt lat-ff: (rec has ἐν αὐτῷ): εν τω ξυλω (*interpretation of* αὐτῷ) Orig$_8$ Ath Chr Thdrt Macar Epiph Œc. [*licet in aliis exemplaribus habeatur in semetipso sed apud Græcos habetur in ligno* Orig in Josh. Hom. viii. 3, vol. ii. p. 416.]

the cross the condemnatory law lost its hold on us, inasmuch as Christ by this death bore the curse of the law for mankind [Gal. iii. 13],—in the fact of *Christ* being nailed to the Cross *the Law* was nailed thereon, in so far as, by Christ's crucifixion, it lost its obligatory power and ceased to be ἐν μέσῳ." Meyer. Chrys. finely says, οὐδαμοῦ οὕτως μεγαλοφρόνως ἐφθέγξατο. ὁρᾷς σπουδὴν τοῦ ἀφανισθῆναι τὸ χειρ. δογμ. ἐποιήσατο; οἷον πάντες ἦμεν ὑφ' ἁμαρτίαν κ. κόλασιν, αὐτὸς κολασθεὶς ἔλυσε κ. τὴν ἁμαρτίαν κ. τὴν κόλασιν· ἀκολάστη. δὲ ἐν τῷ σταυρῷ).

15.] The utmost care must be taken to interpret this verse according to the requirements of grammar and of the context. The *first* seems to me to necessitate the rendering of ἀπεκδυσάμενος, not, as the great majority of Commentators, '*having spoiled*' (ἀπεκδύσας), a meaning unexampled for the middle, and precluded by the plain usage, by the Apostle himself, a few verses below, ch. iii. 9, of the same word ἀπεκδυσάμενοι,—but '*having put off*,' 'divested himself of.' Then the *second* must guide us to the meaning of τὰς ἀρχὰς καὶ τὰς ἐξουσίας. Most Commentators have at once assumed these to be the *infernal powers*, or *evil angels*: relying on Eph. vi. 12, where undoubtedly such is the specific reference of these general terms. But the terms *being general*, such specific reference must be determined by the context of each passage,—or, indeed, there may be no such specific reference at all, but they may be used in their fullest general sense. Now the words have occurred before in this very passage, ver. 10, where Christ is exalted as the κεφαλὴ πάσης ἀρχῆς κ. ἐξουσίας: and it is hardly possible to avoid connecting our present expression with that, seeing that in τὰς ἀρχὰς κ. τὰς ἐξουσίας the articles seem to contain a manifest reference to it. Now, what is the context? Is it in any way relevant to the fact of the law being antiquated by God in the great Sacrifice of the atonement, to say that He, in that act (or, according to others, Christ in that act), spoiled and triumphed over the *infernal potentates*? Or would the following οὖν deduce any legitimate inference from such a fact? But, suppose the matter to stand in this way. The law was διαταγεὶς δι' ἀγγέλων (Gal. iii. 19: cf. Acts vii. 53), ὁ δι' ἀγγέλων λαληθεὶς λόγος (Heb. ii. 2): cf. also Jos. Antt. xv. 5. 3, ἡμῶν τὰ κάλλιστα τῶν δογμάτων, κ. τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τ. θεοῦ μαθόντων;—*they* were the promulgators of the χειρόγραφον τοῖς δόγμασιν. In that promulgation of theirs, God was pleased to reveal Himself of old. That writing, that investiture, so to speak, of God, was first wiped out, soiled and rendered worthless, and then nailed to the Cross—abrogated and suspended there. Thus God ἀπεξεδύσατο τὰς ἀρχὰς κ. τὰς ἐξουσίας—divested Himself of, put off from Himself, that ἀγγέλων διαταγή, manifesting Himself henceforward without a veil in the exalted Person of Jesus. And the act of triumph, by which God has for ever subjected all principality and power to Christ, and made Him to be the only Head of His people, in whom they are complete, was that sacrifice, whereby all the law was accomplished. In that, the ἀρχαὶ κ. ἐξουσίαι were all subjected to Christ, all plainly declared to be powerless as regards His work and His people, and triumphed over by Him, see Phil. ii. 8, 9: Eph. i. 20, 21. No difficulty need be created, on this explanation, by the objection, that thus more prominence would be given to angelic agency in the law than was really the fact: the answer is, that the prominence which is given, is owing to the errors of the false teachers, who had evidently *associated the Jewish observances* in some way *with the worship of angels*: St. Paul's argument will go only to this, that whatever part the angelic powers may have *had*, or be supposed to have had, in the previous dispensation, all such interposition was now entirely at an end, that dispensation itself being once for all antiquated and put away. Render then,—**putting off** (by the absence of a copula, the vigour of the sentence is increased. The participle is con-

g — Matt. vii. 1. John vii. 24. Rom. xiv. 3. James iv. 11.
h so Rom. ii. 1. xiv. 22. 1 Pet. ii. 12.
i — Rom. xiv. 17. 1 Cor. viii. 4. 2 Cor. ix. 10. Heb. xii. 16 (John iv. 32. vi. 27 bis, 55. Matt. vi. 19, 20) only. Gen. ii. 9 al. k John vi. 55. Rom. xiv. 17 only. Dan. i. 10 only. l — 2 Cor. iii. 10. ix. 3 (1 Pet. iv. 16 v. r.) only. Demosth. 638. 5, 668. 24. m Paul, here only. Matt. xxvi. 5 al. fr. in Gospp. Acts xviii. 21. n 1 Chron. xxiii. 31. 2 Chron. ii. 4. xxxi. 3. o here only.
p plur., Matt. xii. 1, &c. Luke iv. 16 al. q — Heb. viii. 5. x. 1 (Matt. iv. 16. Mark iv. 32. Luke i. 79. Acts v. 15) only ‡. (Job xiv. 2.) r Heb. x. 1. s so Jos. B. J. ii. 2. 5, σκιὰν αἰτησάμενοι βασιλείας, ἣν ἤρτασεν ἑαυτῷ τὸ σῶμα. Philo de conf. ling. 37, vol. i. p. 434, τὰ μὲν ῥητὰ τῶν χρησμῶν σκιάν τινα ὑπανοῖ σωμάτων εἶναι.

ABCDF KLℵ a b c d e f g h k l m n o 17

16 Μὴ οὖν τις ὑμᾶς [g]κρινέτω [h]ἐν [i]βρώσει * καὶ ἐν [k]πόσει ἢ ἐν [i]μέρει [m n]ἑορτῆς ἢ [n o]νουμηνίας ἢ [n p]σαββάτων, 17 * ὅ [q r]ἐστιν [r]σκιὰ τῶν [r]μελλόντων, τὸ δὲ [s]σῶμα τοῦ

16. * rec ἤ (*to suit the rest of the sentence*), with ACDFKLℵ rel vulg syr goth Orig$_2$ Eus$_3$ Mcion-e$_2$ Aug$_{all_9}$ Ambr: txt B (Syr) copt Orig$_1$ Jer Aug$_1$ Tich.—και νουμ. και σαβ. Syr: *et* (4 times) Mcion-t. νουμηνια η σαββατω D^{1}F Mcion-e.—νεομην. BF l.

17. * rec ἅ, with ACDKLℵ rel vulg(and F-lat) syrr Orig Eus$_2$ Aug$_1$: txt BF spec copt goth Epiph Ambrst Aug. om του DFKLℵ^3 rel Chr Thdrt Damasc Thl: ins ABCℵ^1 m Œc, ο χριστος Syr.

temporary with ἦρκεν above, and thus must not be rendered '*having* put off') **the governments and powers** (before spoken of, ver. 10, and ch. i. 16: see above) **He** (GOD, who is the subject throughout: see also ch. iii. 3:—not *Christ*, which would awkwardly introduce two subjects into the sentence) **exhibited them** (as completely subjected to Christ;—not only put them away from Himself, but shewed them as placed under Christ. There seems no reason to attach the sense of putting to shame [παραδειγματίσαι] to the simple verb. That this sense is involved in Matt. i. 19, is owing to the circumstances of the context) **in** (element of the δειγματίσαι) **openness** (of speech; declaring and revealing by the Cross that there is none other but Christ the Head πάσης ἀρχῆς κ. ἐξουσίας), **triumphing over them** (as in 2 Cor. ii. 14, *we* are said [see note there] to be led captive in Christ's triumph, our real victory being our defeat by Him,—so here the principalities and powers, which are next above us in those ranks of being which are all subjected to and summed up in Him) **in Him** (Christ: not '*in it*,' viz. *the cross*, which gives a very feeble meaning after the ἐγείραντος αὐτόν, and συνεζωοπ. σὺν αὐτῷ above). The ordinary interpretation of this verse has been attempted by some to be engrafted into the context, by understanding the χειρόγρ. of a *guilty conscience*, the ἀρχ. κ. ἐξ. as the *infernal powers, the accusers of man*, and the scope of the exhortation as being to dissuade the Colossians from fear or worship of *them*. So Neander, in a paraphrase (Denkwürdigkeiten, p. 12) quoted by Conyb. and Howson, edn. 2, vol. ii. p. 478 note. But manifestly this is against the whole spirit of the passage. It was θρησκεία τῶν ἀγγέλων to which they were tempted—and οἱ ἄγγελοι can bear no meaning but the angels of God.

16—23.] *More specific warning against false teachers* (see summary on ver. 1), *and that first* (vv. 16, 17) *with reference to legal observances and abstinence.*

16.] **Let no one therefore** (because this is so—that ye are complete in Christ, and that God in Him hath put away and dispensed with all that is secondary and intermediate) **judge you** (pronounce judgment of right or wrong over you, sit in judgment on you) **in** (reff.) **eating** (not, in St. Paul's usage, *meat* [βρῶμα], see reff.; in John iv. 32; vi. 27, 55, it seems to have this signification. Mey. quotes Il. τ. 210, Od. α. 191, Plat. Legg. vi. p. 783 c, to shew that in classical Greek the meanings are sometimes interchanged. The same is true of πόσις and πόμα) **and** (or) **in drinking** (i. e. in the matter of the whole cycle of legal ordinances and prohibitions which regarded eating and drinking: these two words being perhaps taken not separately and literally,—for there does not appear to have been in the law any special prohibition against *drinks*,—but as forming together a category in ordinary parlance. If however it is desired to press each word, the reference of πόσις must be to the Nazarite vow, Num. vi. 3), **or in respect** (reff.: Chrys. and Thdrt. give it the extraordinary meaning of 'in part,'—ἐν μέρει ἑορτῆς· οὐ γὰρ δὴ πάντα κατεῖχον τὰ πρότερα: Mey. explains it, 'in the category of'—which is much the same as the explanation in the text) **of a feast or new-moon or sabbaths** (i. e. yearly, monthly, or weekly celebrations; see reff.), 17.] **which** (if the sing. be read, the relative may refer either to the aggregate of the observances mentioned, or to the *last* mentioned, i. e.

χριστοῦ. 18 μηδεὶς ὑμᾶς [t] καταβραβευέτω [u] θέλων ἐν

t here only †. ἐπιστάμεθα Στράτωνα

ὑπὸ Μειδίου καταβραβευθέντα, Demosth. Mid. p. 544 ult. (βραβ., ch. iii. 15.)

u = (see note)

(1) 2 Pet. iii. 5. (2) 1 Kings xviii. 22. 2 Kings xv. 26. 3 Kings x. 9. 2 Chron. ix. 8. Ps. cxlvi. 10.

the Sabbath. Or it may be singular by attraction, and refer to all, just as if it were plural, see Matt. xii. 4) is (or as in rec. *are*: not, '*was*,' or *were*: he speaks of them in their nature, abstractedly) **a shadow** (not, a *sketch*, σκιαγραφία or -φημα, which meaning is precluded by the term opposed being σῶμα, not the finished picture,—but literally the *shadow*: see below) **of things to come** (the blessings of the Christian covenant: these are the substance, and the Jewish ordinances the mere type or resemblance, as the shadow is of the living man. But we must not, as Mey., press the figure so far as to imagine the shadow to be cast back by the τὰ μέλλοντα going before [cf. also Thdrt., somewhat differently, προλαμβάνει δὲ ἡ σκιὰ τὸ σῶμα ἀνίσχοντος τοῦ φωτός· ἐς εἶναι σκιὰν μὲν τὸν νόμον, σῶμα δὲ τὴν χάριν, φῶς δὲ τὸν δεσπότην χριστόν]: nor with the same Commentator, interpret τῶν μελλ. of the *yet future* blessings of the state following the παρουσία,—for which ἐστιν [see above] gives no ground. Nor again must we imagine that the *obscurity* [Suicer, al.] of the Jewish dispensation is alluded to, there being no subjective comparison instituted between the two,—only their objective relation stated); **but the body** (the substance, of which the other is the shadow) **belongs to Christ** (i. e. the substantial blessings, which those legal observances typified, are attached to, brought in by, found in union with, Christ: see on the whole figure Heb. viii. 5; x. 1). We may observe, that if the ordinance of the Sabbath had been, *in any form*, of lasting obligation on the Christian church, it would have been quite impossible for the Apostle to have spoken thus. The fact of an obligatory rest of one day, whether the seventh or the first, would have been directly in the teeth of his assertion here: the holding of such would have been still to retain the shadow, while we possess the substance. And no answer can be given to this by the transparent special-pleading, that he is speaking only of that which was *Jewish* in such observances; the whole argument being general, and the axiom of ver. 17 universally applicable.

I cannot see that Ellicott in loc. has at all invalidated this. To hold, as he does, that the sabbath was a σκιά of *the Lord's day*, is surely to fall into the same error as we find in the title of 1 Cor. x. in our authorized bibles,—'The Jewish Sacraments were types of ours.' The antitype is not to be found in another and a higher type, but in the eternal verity which both shadow forth. An extraordinary punctuation of this verse was proposed by some mentioned by Chrys.: οἱ μὲν οὖν τοῦτο στίζουσι, τὸ δὲ σῶμα, χριστοῦ. ἡ δὲ ἀλήθεια ἐπὶ χριστοῦ γέγονεν· οἱ δὲ, τὸ δὲ σῶμα χριστοῦ μηδεὶς ὑμᾶς καταβραβευέτω· and Aug. ep. 149 [59]. 27, vol. ii. p. 841 f., has 'corpus autem Christi nemo vos convincat. Turpe est, inquit . . . ut cum sitis corpus Christi, seducamini umbris.' No wonder that the same father should confess of the passage, 'nec ego sine caligine intelligo.'

18—23.] See above—*warning*, 2ndly, *with reference to angel-worship and asceticism*. 18.] **Let no one of purpose** (such is by far the best rendering of θέλων,—to take it with καταβραβ. and understand it precisely as in ref. 2 Pet. And thus apparently Thl.: θέλουσιν ὑμᾶς καταβραβεύειν διὰ ταπεινοφροσ. Mey. pronounces this meaning 'ganz unpaßend,' and controverts the passages brought to defend it; *omitting however* ref. 2 Pet. So also does Ellicott, believing it to "impute to the false teachers a frightful and indeed suicidal malice, which is neither justified by the context, nor in any way credible." But his own "*desiring to do it*" is hardly distinguishable from that other: nor does it at all escape the imputation of motive which he finds so improbable. But surely it is altogether relevant, imputing to the false teachers not only error, but insidious designs also. Others take θέλων with ἐν ταπ., keeping however its reference as above, and understanding, as Phot. in Œc., τοῦτο ποιεῖν after it. So Thdrt., τοῦτο τοίνυν συνεβούλευον ἐκεῖνοι γίνεσθαι ταπεινοφροσύνῃ δῆθεν κεχρημένοι,—Calv., 'volens id facere,'—Mey., Eadie, al. This latter, after Bengel, assigns as his reason for adopting this view, that the participles θέλων, ἐμβατεύων, φυσιούμενος, κρατῶν, form a series. This however is not strictly true —for θέλων would stand in a position of emphasis which does not belong to the next two: rather should we thus expect ἐν ταπ. θέλων κ. θρ. τῶν ἀγγ. I cannot help thinking this rendering flat and spiritless. Others again suppose a harsh Hebraism, common in the LXX [reff., especially Ps. cxlvi. 10], but not found in the N. T., by which θέλειν ἐν is put for חפץ, 'to have pleasure in.' So

v Eph. iv. 2 reff. w Acts xxvi. 5. James i. 26, 27 only †. Wisd. xiv. 18, 27 only. (-σκός, James i. 26. -σκεύειν, Wisd. xiv. 16.)

v ταπεινοφροσύνῃ καὶ w θρησκείᾳ τῶν ἀγγέλων, ἃ ἑόρακεν ABCDF KLN a b c d e f g h k l m n o 17

18. om εν ℵ¹ : ins ℵ-corr¹. θρησκια CDF 17. ℵ¹ has written μελλοντων before αγγελων : marked for erasure by ℵ-corr¹. rec aft ἃ ins μη (*see note*), with CD²·³KLℵ³ rel vulg syrr goth Orig Chr Thdrt Damasc Lucif Orig-int Aug; ουκ F: om ABD¹ℵ¹ 17. 67² mss-in-Aug spec copt Orig-edd Tert Lucif Ambrst. [εορακεν, so B¹CDℵ.] for αυτου, αυτων ℵ¹ : txt ℵ-corr¹·³.

Aug., Est., Olsh., al. The principal objection to this rendering here is, that it would be irrelevant. Not the delight which the false teacher takes in his ταπ. &c., but the fact of it as operative on the Colossians, and its fleshly sources, are adduced) **defraud you of your prize** (see reff. Demosth. Mey. points out the difference between καταβρ., a *fraudulent adjudication with hostile intent* against the person wronged, and παραβραβεύειν, which is merely, as Thdrt. explains this, ἀδίκως βραβεύειν. So Polyb. xxiv. 1. 12, τινὲς δ' ἐγκαλοῦντες τοῖς κρίμασιν, ὡς παραβεβραβευμένοις, διαφθείραντος τοῦ Φιλίππου τοὺς δικαστάς. Supplying this, which Chrys. has not marked, we may take his explanation: καταβραβευθῆναι γάρ ἐστιν ὅταν παρ' ἑτέρων μὲν ἡ νίκη, παρ' ἑτέρων δὲ τὸ βραβεῖον. Zonaras gives it better, in Suicer ii. 49: καταβρ. ἐστι, τὸ μὴ τὸν νικήσαντα ἀξιοῦν τοῦ βραβείου, ἀλλ' ἑτέρῳ διδόναι αὐτό, ἀδικουμένου τοῦ νικήσαντος. This deprivation of their prize, and this wrong, they would suffer at the hands of those who would draw them away from Christ the giver of the prize [2 Tim. iv. 8. James i. 12. 1 Pet. v. 4], and lower them to the worship of intermediate spiritual beings. The various meanings, —'ne quis brabeutæ potestatem usurpans atque adeo abutens, vos currentes moderetur, perperamque præscribat quid sequi quid fugere debeatis præmium accepturi' [Beng.], —'nemo adversum vos rectoris partes sibi ultro sumat' [Beza and similarly Corn.-a-Lap.], —'præmium, id est libertatem a Christo indultam, exigere' [Grot.],—are all more or less departures from the meaning of the word) in (as the element and sphere of his καταβραβ.) **humility** (αἵρεσις ἦν παλαιὰ λεγόντων τινῶν ὅτι οὐ δεῖ τὸν χριστὸν ἐπικαλεῖσθαι εἰς βοήθειαν, ἢ εἰς προσαγωγὴν τὴν πρὸς τὸν θεόν, ἀλλὰ τοὺς ἀγγέλους ὡς τάχα τοῦ τὸν χριστὸν ἐπικαλεῖσθαι πρὸς τὰ εἰρημένα μείζονος ὄντος τῆς ἡμετέρας ἀξίας. τοῦτο δὲ τάχα ταπεινούμενοι ἔλεγον. Zonaras in canon 35 of the Council of Laodicea, in Suicer i. p. 45. Similarly Thdrt., λέγοντες ὡς ἀόρατος ὁ τῶν ὅλων θεός, ἀνεφικτός τε κ. ἀκατάληπτος, κ. προσήκει διὰ τῶν ἀγγέλων τὴν θείαν εὐμένειαν πραγματεύεσθαι. Aug. Conf. x. 42, vol. i. p. 807, says: "Quem invenirem, qui me reconciliaret tibi? abeundum mihi fuit ad angelos? . . . . multi conantes ad te redire, neque per se ipsos valentes, sicut audio, tentaverunt hæc, et inciderunt in desiderium curiosarum visionum, et digni habiti sunt illusionibus." So that no ironical sense need be supposed) **and** (explicative, or appending a specific form of the general ταπεινοφρ.) **worship of the angels** (genitive objective, '*worship paid to the holy angels*:' not subjective, as Schöttg., Luther, Rosenm., al.: cf. Jos. Antt. viii. 8. 4, τοῦ ναοῦ κ. τῆς θρησκείας τῆς ἐν αὐτῷ τοῦ θεοῦ; Justin M. cohort. ad Græc. § 38, p. 35,—ἐπὶ τὴν τῶν μὴ θεῶν ἐτράπησαν θρησκείαν. With reference to the fact of the existence of such teaching at Colossæ, Thdrt. gives an interesting notice: οἱ τῷ νόμῳ συνηγοροῦντες καὶ τοὺς ἀγγέλους σέβειν αὐτοῖς εἰσηγοῦντο, διὰ τούτων λέγοντες δεδόσθαι τὸν νόμον. ἔμεινε δὲ τοῦτο τὸ πάθος ἐν τῇ Φρυγίᾳ κ. Πισιδίᾳ μέχρι πολλοῦ. οὗ δὴ χάριν κ. συνελθοῦσα σύνοδος ἐν Λαοδικείᾳ τῆς Φρυγίας νόμῳ κεκώλυκε τὸ τοῖς ἀγγέλοις προσεύχεσθαι· κ. μέχρι δὲ τοῦ νῦν εὐκτηρία τοῦ ἁγίου Μιχαὴλ παρ' ἐκείνοις κ. τοῖς ὁμόροις ἐκείνων ἐστὶν ἰδεῖν. The canon of the council of Laodicea [A.D. 360] runs thus: οὐ δεῖ χριστιανοὺς ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ θεοῦ, κ. ἀπιέναι, κ. ἀγγέλους ὀνομάζειν, κ. συνάξεις ποιεῖν, ἅπερ ἀπηγόρευται. εἴ τις οὖν εὑρεθῇ ταύτῃ τῇ κεκρυμμένῃ εἰδωλολατρείᾳ σχολάζων, ἔστω ἀνάθεμα, ὅτι ἐγκατέλιπε τὸν κύρ. ἡμ. Ἰ. χρ. τ. υἱ. τοῦ θεοῦ, κ. εἰδωλολατρείᾳ προσῆλθε. See, for an account of subsequent legends and visions of the neighbourhood, Conyb. and Hows., ii. p. 480, note, edn. 2),—**standing on the things which he hath seen** (an inhabitant of, *insistens* on, the realm of sight, not of faith: as Aug. above, 'incidens in desiderium curiosarum visionum.' First a word respecting the reading. The μή of the rec. and οὐκ of others, seem to me to have been unfortunate insertions from misunderstanding the sense of ἐμβατεύων. That it *may* mean 'prying into,' would be evident from the simplest metaphorical

[x] ἐμβατεύων, [y] εἰκῇ [z] φυσιούμενος ὑπὸ τοῦ [a] νοὸς τῆς σαρκὸς αὐτοῦ, 19 καὶ οὐ [b] κρατῶν τὴν [c] κεφαλήν, ἐξ [d] οὗ πᾶν τὸ σῶμα διὰ τῶν [e] ἁφῶν καὶ [f] συνδέσμων [g] ἐπιχορηγούμενον

x here only. Josh. xix. 40. 1 Macc. xii. 25 al3. only. τολμηρὸν· ἐμβατεύειν τὴν ἀπερι-

νόητον φύσιν, Xen. Conviv. p. 606 Raphel.
y Gal. iii. 4 reff.
z 1 Cor. iv. 6, &c.
v. 2. viii. 1. xiii. 4 only †.
a = Rom. i. 28. xii. 2.
b = Actsiii. 11. Cant. iii. 4.
c Eph. i. 22 reff.
d Phil. iii. 20. constr. gender, 1 Tim. iii. 16.
e Eph. iv. 16 only † (Lev. xiii. 2 al. fr.)
f Acts viii. 23. Eph. iv. 3. ch. iii. 14 only.
Isa. lviii. 6.
g Gal. iii. 5 reff.

19. aft κεφαλην ins χριστον D^1 syr arm Novat.

application of its primary meaning of treading or entering on: but whether it *does* so mean here, must be determined by the context. And it surely would be a strange and incongruous expression for one who was advocating a religion of *faith*,—whose very charter is μακάριοι οἱ μὴ ἰδόντες κ. πεπιστευκότες,—to blame a man or a teacher for ἃ μὴ ἑόρακεν ἐμβατεύειν, placing the *defect of sight* in the very emphatic forefront of the charge against him. Far rather should we expect that one who διὰ πίστεως περιπάτει, οὐ διὰ εἴδους, would state of such teacher as one of his especial faults, that he ἃ ἑόρακεν ἐνεβάτευεν, found his status, his standing-point, in the realm of sight. And to this what follows corresponds. This insisting on his own visual experience is the result of fleshly pride as contrasted with the spiritual mind. Of the other meanings of ἐμβατεύειν, that of 'coming into possession of property,' 'inheriting,' might be suitable, but in this sense it is usually constructed with εἰς, cf. Demosth. 1085. 24, 1086. 19. The ordinary meaning is far the best here: see reff., and cf. Æsch. Pers. 448—νῆσος . . . . ἣν ὁ φιλόχορος Πὰν ἐμβατεύει, Eur. Electr. 595—κασίγνητον ἐμβατεῦσαι πόλιν [this view I still maintain as against Ellicott]), **vainly** (groundlessly. εἰκῇ must not be joined with ἐμβατ., as De W., Conyb., al.,—for thus the emphasis of that clause is destroyed: see above) **puffed up** (no inconsistency with the πεπειρωφρ. above: for as Thdrt. says, τὴν μὲν ἐσκήπτοντο, τοῦ δὲ τύφου τὸ πάθος ἀκριβῶς περιέκειντο) **by** (as the working principle in him) **the mind** (intent, bent of thought and apprehension) **of his own flesh** (ὑπὸ σαρκικῆς διανοίας, οὐ πνευματικῆς, Chrys. But as usual, this adjectival rendering misses the point of the expression,—the διάνοια is not only σαρκική, but is τῆς σαρκός—the σάρξ, the ordinary sensuous principle, is the fons of the νοῦς—which therefore dwells in the region of visions of the man's own seeing, and does not in true humility hold the Head and in faith receive grace as one of His members. I have marked αὐτοῦ rather more strongly than by '*his*' only: its expression conveys certainly some idea of self-will. On the psychological propriety of the expression, see Ellicott's note), 19.] **and not** (objective negative source of his error) **holding fast** (see ref. Cant. The want of firm holding of Christ has set him loose to ἐμβατεύειν ἃ ἑόρακεν) **the Head** (Christ: see on Eph. i. 22. Each must hold fast the Head for himself, not merely be attached to the other members, however high or eminent in the Body), **from whom** (better than with Mey., '*from which*,' viz. the Head,—Christ, according to him, being referred to 'nicht perſönlich, ſondern ſächlich:' but if so, why not ἐξ ἧς—what reason would there be for any change of gender? The only cause for such change must be sought in *personal* reference to Christ, as in ref. 1 Tim.; and this view is confirmed by the τ. αὔξησιν τ. θεοῦ below, shewing that the figure and reality are mingled in the sentence. Beng. gives as his first alternative, 'ex quo, sc. tenendo caput:' but this would be δι' οὗ, not ἐξ οὗ. The Head itself is the *Source* of increase: the holding it, the *means*) **all the body** (in its every part: not exactly = '*the whole body*,' in its entirety, which would, if accurately expressed, be τὸ πᾶν σῶμα, cf. τὸν πάντα χρόνον, Acts xx. 18,—ὁ πᾶς νόμος, Gal. v. 14. On the whole passage see Eph. iv. 16, an almost exact parallel) **by means of the joints** (see against Meyer's meaning, '*nerves*,' on Eph. l. c.) **and bands** (sinews and nerves which bind together, and communicate between, limb and limb) **being supplied** (the passive of the simple verb is found in 3 Macc. vi. 40, Polyb. iv. 77. 2, πολλαῖς ἀφορμαῖς ἐκ φύσεως κεχορηγημένος πρὸς πραγμάτων κατάκτησιν: ib. iii. 75. 3; vi. 15. 4, al. The ἐπι, denoting continual accession, suits the αὔξει below) **and compounded** (see on Eph. Notice, as there, the present participles, denoting that the process is now going on. *Wherewith* the body is supplied and compounded, is here left to be inferred, and need not be, as by some Commentators, minutely pursued into detail. It is, as Thl., τὸ ζῆν κ. αὔξειν πνευ-

h Eph. iv. 16 reff.
l (-ξειν) Eph. ii. 21 only. Isa. lxi. 11.
k Eph. iv. 16 only †.
2 Macc. v. 16 only. constr., as John vii. 24. 3. 2 Thess. i. 9. 36 only.
1 — Gal. ii. 19.
m — Rom. vii. 2. ix. 3. 2 Cor. xi. 3.
n Gal. iv. 3 reff.
o here only. Esth. iii. 9. Esdr. vi. 34. 2 Macc. x. 3. xv. 36.

ABCDF KLℵ a b c d e f g h k l m n o 17

καὶ [h] συνβιβαζόμενον [l] αὔξει τὴν [k] αὔξησιν τοῦ θεοῦ. 20 εἰ [l] ἀπεθάνετε σὺν χριστῷ [m] ἀπὸ τῶν [n] στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ [o] δογματίζεσθε 21 Μὴ

αὐξη ℵ¹ m 44. 108-9-10. 219: txt ℵ-corr¹.

20. rec aft ει ins ουν, with ℵ² rel syr Thdrt Ambr Ambrst, *autem* demid, *enim* Syr: aft αποθανετε(*sic*) ℵ¹: om ABCDFKLℵ-corr¹(appy) d k 17. 67² am(with fuld tol) copt goth arm Cyr Tert Cypr. rec ins τω bef χριστω, with k: om ABCDFKLℵ rel 67² Chr Thdrt Damasc. ins δια bef τι D¹. aft τι ins παλιν D¹F; ετι vulg arm. ins τω bef κοσμω F; *in hoc mundo* D-lat fuld Ambrst.

ματικῶν,—as Chrys.,—understanding it however after πᾶν τὸ σῶμα,—ἔχει τὸ εἶναι, κ. τὸ καλῶς εἶναι. The supply is as the sap to the vine—as the πᾶσα αἴσθησις κ. πᾶσα κίνησις [Thl.] to the body) increaseth with (accusative of the cognate substantive, see Ellic. and Winer, § 32. 2) the increase of God (i. e. 'the increase wrought by God,'—God being the first cause of life to the whole, and carrying on this growth in subordination to and union with the Head, Jesus Christ: not as Chrys., merely = κατὰ θεόν, τὴν ἀπὸ τῆς πολιτείας τῆς ἀρίστης,—nor to be tamed down with Calv., al., to "significat, non probari Deo quodvis augmentum, sed quod ad caput dirigitur." Still less must we adopt the adjectival rendering, 'godly growth,' Conyb., making that an *attribute* of the growth, which is in reality its *condition of existence*). The Roman Catholic Commentators, Corn.-a-Lap., Estius, Bisping, endeavour by all kinds of evasions to escape the strong bearing of this passage on their following (and outdoing) of the heretical practices of the Judaizing teachers in this matter of the θρησκεία τῶν ἀγγέλων. The latter (Bisp.) remarks,—"It is plain from this passage, as indeed from the nature of things, that the Apostle is not blaming every honouring of the angels, but only such honouring as put them in the place of Christ. The true honouring of the angels and saints is after all in every case an honouring of Christ their Head." On this I may remark 1) that the word '*honouring*' (Verehrung) is simply disingenuous, there being no question of honouring, but of *worship* in the strict sense (θρησκεία). 2) That whatever a Commentator may say in his study, and Romanists may assert when convenient to them, the honour and worship actually and practically paid by them to angels and saints does by very far exceed that paid to Christ their Head. Throughout Papal Europe, the worship of Christ among the body of the middle and lower orders is fast becoming obliterated, and supplanted by that of His Mother.

20.] *Warning against asceticism.* If ye died (in your baptism, as detailed above, vv. 11 ff.) with Christ from (a pregnant construction: 'died, and so were set free from:' not found elsewhere in N. T.: cf. Rom. vi. 2; Gal. ii. 19, where we have the dative) the elements (cf. ver. 8: the rudimentary lessons, i. e. ritualistic observances) of the world (see on ver. 8: Christ Himself was set free from these, when, being made under the law, He at His Death bore the curse of the law, and thus it was antiquated in Him), why, as *living* (emphatic, as though you had *not died*, see Gal. vi. 14) in the world, are ye being prescribed to (the active use of the verb, '*to decree*,' is common in the later classics, and occurs in the LXX, and Apocrypha. The *person to whom* the thing is decreed or prescribed is put in the *dative* [2 Macc. x. 8], so that, according to usage, such person may become the *subject* of the *passive* verb: cf. Thuc. i. 82, ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλευόμεθα [ἐπιβουλεύειν τινί],—Herod. vii. 144, αἱ δὲ νῆες . . . . οὐκ ἐχρήσθησαν [χρῆσθαί τινι], and see Kühner, Gram. ii. p. 35. Some, as Bernhardy, p. 346, and Ellicott, prefer considering this form as *middle*, and give it the sense of "doceri vos sinitis." It seems to be of very little consequence which we call it; the meaning in either case is almost identical: "why is the fact so?" or, "why do you allow it?" To my mind, the passive here carries more keen, because more hidden, rebuke. The ἀδιακεῖσθε and ἀνοσιέρεσθε of 1 Cor. vi. 7 rest on somewhat different ground. There, the voluntary element comes into emphasis, and the *middle* sense is preferable. See note there. I cannot see, with Meyer, why we should be so anxious to divest the sentence of all appearance of blaming the Colossians, and cast all its blame on the false teachers. The passive [see above] would demand a reason for the fact being so—'Cur ita siti estis, ut . . . ,' which is just as much a reproach as the middle

[p] ἅψῃ μηδὲ [q] γεύσῃ μηδὲ [r] θίγῃς—[22] ἅ [s] ἐστιν πάντα [s] εἰς [t] φθορὰν [u] τῇ [v] ἀποχρήσει—κατὰ τὰ [wx] ἐντάλματα καὶ [wy] διδασκαλίας τῶν ἀνθρώπων, [23] [s] ἅτινά ἐστιν [s] λόγον [b] μὲν [q]

p 1 Cor. vii. 1. 2 Cor. vi. 17, from Isa. lii. 11. Levit. xi. 8.
q Acts x. 10. xx. 11. xxiii.

14. 2 Macc. vi. 20.
r Heb. xi. 28. xii. 20 only. Exod. xix. 12 only.
s Matt. xix. 6. Eph. i. 12 al. fr.
t — Gal. vi. 8 reff.
u dat., Rom. xi. 20, 30.
v here only †.
w Matt. xv. 9 ‖, from Isa. xxix. 13.
x Matt. as above | Mk. only. Job xxiii. 11, 12 vat. Isa. as above only.
y Eph. v. 14. 1 Tim. i. 10 reff.
z — ch. iii. 5. Rom. ix. 4 al. change of gender, Phil. i. 28.
a here only.
b so μέν (see note) Acts i. 1. iii. 13. Rom. vii. 12. Gal. iv. 24. Winer, § 63. ii. 2 e.

'Cur, sinitis, ut . . .' The *active* renderings, '*decreta facitis*,' Melancth. [in Eadie], '*decernitis*,' Ambrst. [ib.], are wrong both in grammar and in fact. The reference to δόγμασιν ver. 14 is plain. They were being aga n put under that χειρόγρ. which was wiped out and taken away) "**Handle not, neither taste, nor even touch**" (it will be understood that these words follow immediately upon δογματίζεσθε without a stop, as τὰ δογματιζόμενα;—just as the inf. in 2 Macc. x. 8. Then as to the meaning,—I agree with Calv., Beza, Beng., and Meyer in referring all the three to *meats*,—on account mainly of vv. 22, 23 [see below], but also of γεύσῃ coming as a defining term between the two less precise ones ἅψῃ and θίγῃς. Others have referred the three to different objects: ἅψῃ and θίγῃς variously to meats, or unclean objects, or women: γεύσῃ universally to meats. Mey. remarks of the negatives, the relation of the three prohibitions is, that the first μηδέ is '*nec*,' the second '*ne . . . quidem*.' This would not be necessary from the form of the sentence, but seems supported by the word θίγῃς introducing a climax. Wetst. and the Commentators illustrate ἅψῃ and θίγῃς as applied to meats, by Xen. Cyr. i. 3. 5, ὅταν μὲν τοῦ ἄρτου ἅψῃ, [ὁρῶ] εἰς οὐδὲν τὴν χεῖρα ἀποψώμενον, ὅταν δὲ τούτων τινὸς θίγῃς, εὐθὺς ἀποκαθαίρῃ τὴν χεῖρα εἰς τὰ χειρόμακτρα)—**which things** (viz. the things forbidden) **are set** (ἐστιν emphatic, 'whose very nature is . . .') **all of them for destruction** (by corruption, see reff.) **in their consumption** (i. e. are appointed by the Creator to be decomposed and obliterated with their consumption by us. So Thdrt.—πῶς . . . νομίζετέ τινα μὲν τῶν δεσμάτων ἔννομα, τινὰ δὲ παράνομα, κ. οὐ σκοπεῖτε ὡς μόνιμον τούτων οὐδέν; εἰς κόπρον γὰρ ἅπαντα μεταβάλλεται: and similarly Œc.—φθορᾷ γάρ, φησιν, ὑπόκειται ἐν τῷ ἀφεδρῶνι—Thl., Erasm., Luth., Beza, Calv., Grot., Wolf, Olsh., Mey., al. The argument in fact is similar to that in Matt. xv. 17, and 1 Cor. vi. 13.

Two other lines of interpretation have been followed: 1) that which carries the sense on from the three verbs, "*Handle not &c. things which tend to* [*moral*] *corruption in their use.*" De W., Baum.-Crus., al. But this suits neither the collocation of the words, nor ἀποχρήσει, the '*using up*,' '*consumption*,' which should thus rather be χρήσει. 2) that which makes ἅ refer to δόγματα, and renders '*which* δόγματα *all tend to* [*everlasting*] *destruction in their observance*;' but this is just as much against the sense of ἀπόχρησις, and would rather require τήρησις, if indeed τῇ ἀποχρήσει be not superfluous altogether. See these same objections urged at greater length in Meyer's note)—**according to** (connects with δογματίζεσθε Μὴ . . . θίγῃς: the subsequent clause being a parenthetical remark; thus defining the general term δόγματα to consist in human, not divine commands) **the commands and systems** (διδασκαλία is the wider term comprising many ἐντάλματα. In reff., the wider term is prefixed: here, where examples of separate ἐντάλματα have been given, we rise from them to the system of doctrine of which they are a part) **of men** (not merely ἀνθρώπων, bringing out the individual authors of them, but τῶν ἀν. describing them generically as *human*, not divine. This I would press as against Ellic., who views the τῶν as the art. of correlation, rendered necessary by τὰ ἐντάλματα. But even if this usage were to be strictly pressed with such a word as ἀνθρώπων, the substantive nearest to it, διδασκαλίας, has no article), **such as** (ἅτινα brings us from the general objective, human doctrines and systems, to the specific subjective, the particular sort of doctrines and systems which they were following: q. d., 'and that, such sort of ἐντ. κ. διδασκ. as . . .') **are possessed of** (ἐστὶν ἔχοντα does not exactly = ἔχει, but betokens more the abiding attribute of these δόγματα—'enjoy,' as we say) **a reputation** (λόγον ἔχειν occurs in various meanings. Absolutely, it may signify '*avoir raison*,' as Demosth. p. 204, ἔστι δὲ τοῦτο οὕτως μὲν ἀκοῦσαι λόγον τινὰ ἔχον, which meaning is obviously out of place here:—as is also '*to take account of*,' Herod. i. 62, 'Αθηναῖοι δὲ οἱ ἐκ τοῦ ἄστεος, ἕως . . . . . λόγον οὐδένα εἶχον. But the meaning '*to have the repute of*,'—found Herod. v. 66, Κλεισθένης . . . . ὅπερ δὴ λόγον ἔχει τὴν Πυθίην ἀναπεῖσαι ['is said to have influenced the

c here only †. (see note.) d ver. 18. e here only †. (-δῶτ, Prov. xxi. 26.) f 1 Thess. iv. 4. (τὰ καινὰ τῶν ὑποδημάτων ἐν τιμῇ τινι . . . . ἐστιν, Lucian de merced. cond. 17. Wetst.) g here only. Exod. xvi. 8 al.

ABCDP KLℵ a b c d e f g h k l m n o 17

ἅ ἔχοντα σοφίας ἐν [c]ἐθελοθρησκείᾳ καὶ [d]ταπεινοφροσύνῃ καὶ [e]ἀφειδίᾳ σώματος, οὐκ [f]ἐν τιμῇ τινι,—πρὸς [g]πλησμονὴν τῆς σαρκός;

23. *εθελοθρησκια* (for *-κεια*) CD¹ℵ e g l 17 : A uncert : *θρησκια* F. aft *ταπεινοφροσυνη* ins *του νοος* F(and F-lat) D-lat goth lat-ff. om 2nd *και* B spec Hil. *αφειδεια* B : txt CDFKLℵ rel. (A defective.)

Pythia'],—and Plat. Epinomis, p. 987 b, *ὁ μὲν γὰρ ἑωσφόρος ἕσπερός τε ὢν αὐτὸς Ἀφροδίτης εἶναι σχεδὸν ἔχει λόγον* ['Veneris esse dicitur,' as Ficinus],—manifestly fits the context here, and is adopted by most Commentators) indeed (the *μέν* solitarium leaves the *δέ* to be supplied by the reader, or gathered from what follows. It is implied by it, not by the mere phrase *λόγον ἔχειν* [see the examples above], that they had the repute only without the reality) of wisdom in (element of its repute) voluntary worship (words of this form are not uncommon: so we have *ἐθελοπρόξενος*, a volunteer or self-constituted proxenus, in Thuc. iii. 70,—*ἐθελοκωφέω*, to pretend to be deaf, Strab. i. p. 36,—*ἐθελοδουλεία*, voluntary slavery, Plat. Symp., p. 184 c, &c. &c.; see Lexx., and Aug., Ep. 149 [59, cited above on ver. 17], says 'sic et vulgo dicitur qui divitem affectat thelodives, et qui sapientem thelosapiens, et cætera hujusmodi.' Mey. cites Epiphan. Hær. xvi. p. 34, explaining the name Pharisees, *διὰ τὸ ἀφωρισμένους εἶναι αὐτοὺς ἀπὸ τῶν ἄλλων διὰ τὴν ἐθελοπεριτσοθρησκείαν παρ' αὐτῶν νενομισμένην*. See many more examples in Wetst. The *θρ.* was mainly that of *angels*, see above, ver. 18: but the generality of the expression here may take in other voluntary extravagancies of worship also) and humility (see ver. 18) and unsparingness of the body (Plato defines *ἐλευθερία, ἀφειδία ἐν χρήσει κ. ἐν κτήσει οὐσίας*, Def. p. 412 D: Thuc. ii. 43 has *ἀφειδεῖν βίου*: Diod. Sic. xiii. 60, *ἀφειδῶς ἐχρῶντο τοῖς ἰδίοις σώμασιν εἰς τὴν κοινὴν σωτηρίαν*, &c. &c., see Wetst.), not in any honour of it (on the interpretations, see below. *τιμή* is used by St. Paul of honour or respect bestowed on the body, in 1 Cor. xii. 23, 24: of honourable conduct in matters relating to the body, 1 Thess. iv. 4 [see note there: cf. also Rom. i. 24]: and such is the meaning I would assign to it here—these *δόγματα* have the repute of wisdom for (in) &c., and for (in) unsparingness of the body, not in any real honour done to it—its true honour being, dedication to the Lord, 1 Cor. vi. 13),—to the satiating of the flesh? I connect these words not with the preceding clause, but with *δογματίζεσθε* above—'*why are ye suffering yourselves* [see on the passive above] *to be thus dogmatized* [in the strain *μὴ ἅψῃ* &c. according to &c., which are &c.], *and all for the satisfaction of the flesh*'—for the following out of a *διδασκαλία*, the ground of which is the *φυσιοῦσθαι ὑπὸ τοῦ νοὸς τῆς σαρκός*, ver. 18? Then after this follow most naturally the exhortations of the next chapter; they are not to seek the *πλησμονὴ τῆς σαρκός*—not *τὰ ἐπὶ τῆς γῆς φρονεῖν*, but *νεκρῶσαι τὰ μέλη τὰ ἐπὶ τῆς γῆς*. The ordinary interpretation of this difficult passage has been, as E. V. '*not in any honour to the satisfying of the flesh*,' meaning thereby, that such commands do not provide for the honour which we owe to the body in the supply of the proper refreshment to the flesh. But two great objections lie against this, and are in my judgment fatal to the interpretation in every shape: 1) that *ἡ σάρξ* cannot be used in this indifferent sense as equivalent to *τὸ σῶμα*, in a sentence where it occurs together with *τὸ σῶμα*, and where it has before occurred in an ethical sense: 2) that *πλησμονή* will not bear this meaning of mere ordinary supplying, 'satisfying the wants of:' but must imply satiety, 'satisfying to repletion.' The children of Israel were to eat the quails *εἰς πλησμονήν*, Exod. xvi. 8: cf. also Deut. xxxiii. 23: Lam. v. 6; Hab. ii. 16: also *διὰ τὰς ἀλόγους οἰνοφλυγίας κ. πλησμονάς*, Polyb. ii. 19. 4. Meyer renders—'*these commands have a repute for wisdom, &c.,—not for any thing which is really honourable* (i. e. which may prove that repute to be grounded in truth), *but in order thereby to the satiation of men's sensual nature:*' and so, nearly, Ellicott. The objections to this are, 1) the strained meaning of *τιμὴ τις*, —2) the insertion of '*but*' before *πρός*, or as in Ellic. '*only*' after it, both which are wholly gratuitous. This same latter objection applies to the rendering of Beza, al., 'nec tamen ullius sunt pretii, *quum* ad ea spectant quibus farcitur caro,'—besides that this latter paraphrase is unwarranted. See other renderings still

III. [1] Εἰ οὖν [h] συνηγέρθητε τῷ χριστῷ, [i] τὰ ἄνω [k] ζητεῖτε, οὗ ὁ χριστός ἐστιν [l] ἐν δεξιᾷ τοῦ θεοῦ καθήμενος· [2] [i] τὰ ἄνω [m] φρονεῖτε, μὴ τὰ [n] ἐπὶ τῆς γῆς. [3] ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν [o] κέκρυπται σὺν τῷ χριστῷ [p] ἐν

h Eph. ii. 6 reff. ch. ii. 12.
i Gal. iv. 26. Phil. iii. 14.
k = Matt. vi. 33. 1 Pet. iii. 11, from Ps. xxxiii. 14. 1 Macc. ii. 29.
l = Eph. i. 20 reff.
m = Phil. ii. 2 reff.
n see Phil. iii. 19.
o = Rev. ii. 17. Ps. xxvi. 5.
p = Luke iv. 25, 27. Acts ii. 29. Num. xxiii. 21.

CHAP. III. 1. for τω, εν ℵ¹ : txt ℵ-corr¹. for ου, του F.
2. for 1st τα, ἅ F. om της a 67².
3. om 1st τω D. for χς, θς (but corrd) ℵ¹. om εστιν ℵ¹ 120 : txt ℵ-corr¹ : εστιν bef ο χρ. 116. om 2nd τω KL d e l n o 67².

further off the point in Mey. and De W. Among these I fear must be reckoned that of Conyb., 'are of no value to check (?) the indulgence of fleshly passions,' and that of Bähr and Eadie, regarding λόγον—τινι as participial, and joining ἐστιν with πρός—a harshness of construction wholly unexampled and improbable. The interpretation above given seems to me, after long consideration, the simplest, and most in accord with the context. It is no objection to it that the antithesis presented by οὐκ ἐν τιμῇ τινι is thus not to ἐν ἐθελοθρ. κ.τ.λ., but merely to ἀφειδίᾳ σάρκος: for if the Apostle wished to bring out a negative antithesis to these last words only, he hardly could do so without repeating the preposition, the sense of which is carried on to ἀφειδίᾳ.

CHAP. III. 1—IV. 6.] SECOND PART OF THE EPISTLE. *Direct exhortations to the duties of the Christian life—founded on their union with their risen Saviour.*

1—4.] *Transition to the new subject, and grounding of the coming exhortations.* 1.] If then (as above asserted, ch. ii. 12, 20: the εἰ implies no doubt of the fact, but lays it down as ground for an inference, see ch. ii. 20, and cf. Xen. Mem. i. 5. 1) ye were raised up together with Christ (not as E. V. '*are risen*:' the allusion, as above, ch. ii. 11—13, is to a definite time, your baptism. And it is important to keep this in view, that we may not make the mistake so commonly made, of interpreting συνηγέρθητε in an *ethical* sense, and thereby stultifying the sentence—for if the participation were an ethical one, what need to exhort them to its ethical realization? The participation is an objective one, brought about by that faith which was the condition of their baptismal admission into Him. This faith the Apostle exhorts them to energize in the ethical realization of this resurrection state), seek the things above (heavenly, spiritual things: cf. Matt. vi. 33; Gal. iv. 26; Phil. iii. 20) where Christ is ('se trouve,' not merely the copula. If you are united to Him, you will be tending to Him; and He is in heaven),—seated on the right hand of God (see Eph. i. 20. Here, as every where, when the present state of Christ is spoken of, the Ascension is taken for granted): care for the things above (φρονεῖτε, wider than ζητεῖτε, extending to the whole region of their thought and desire), not the things on the earth (cf. οἱ τὰ ἐπίγεια φρονοῦντες, Phil. iii. 19: i. e. matters belonging to this present mortal state—earthly pleasure, pelf, and pride. There is no reason, with Thl., Calv., Schrad., Huther, to suppose him still aiming at the false teachers, and meaning by τὰ ἐπὶ τῆς γῆς, τὰ περὶ βρωμάτων κ. ἡμερῶν [Thl.]: in this part of the Epistle he has dropped the controversial and taken the purely ethical tone). For ye died (ch. ii. 12: '*are dead*,' though allowable, is not so good, as merely asserting a state, whereas the other recalls the fact of that state having been entered on. That being made partakers with Christ's death, cut you loose from the τὰ ἐπὶ τῆς γῆς: see Rom. vi. 4—7), and your life (that resurrection life [which *is* "your real and true life" as Ellic., objecting to this explanation. The only real life of the Christian is his resurrection life in and with Christ. The fact is, Ellic. has mistaken my meaning in this term: see my remarks on it below], which you now have only in its first fruits, in possession indeed, but not in *full* possession, see below, and cf. Rom. viii. 19—23) is hidden (οὔπω ἐφανερώθη, 1 John iii. 2: is laid up, to be manifested hereafter: that such is the sense, the next verse seems plainly to shew) with Christ (who is also Himself hidden at present from us, who wait for His ἀποκάλυψις [1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7, 13; iv. 13], which shall be also ours, see ver. 4, and Rom. viii. 19) in God (with Christ who is εἰς τὸν κόλπον τοῦ Πατρός—it is in Him, as in a great depth, that all things concealed are hidden, and He

q = 1 John ii. 28. iii. 2. (ch. i. 26 reff.)
r so ἀλωτός, ch. i. 27.
s = 1 Tim. iii. 16 reff.
t Rom. iv. 19. Heb. xi. 12 only †.
u Rom. vi. 13. vii. 5 al. Exod. xxix. 17. v. 19 al. Prov. vi. 16. Symm. = Xen. Mem. iii. 10. 8.
v Matt. v. 32 al. fr. Gen. xxxviii. 24. x Eph. iv. 19.
w Rom. i. 24. Gal. y Rom. i. 26. 1 Thess. iv. 5 only †. Job xvi. 4 z Rom. i. 24. 2 Pet. ii. 18 al. ἐπ. κακ., Prov. xxi. 26.

ABCDP KLℵ a b c d e f g h k l m n o 17

q τῷ θεῷ· 4 ὅταν ὁ χριστὸς q φανερωθῇ, ἡ r ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ q φανερωθήσεσθε s ἐν δόξῃ. 5 t Νεκρώσατε οὖν τὰ u μέλη τὰ u ἐπὶ τῆς γῆς, v πορνείαν, wx ἀκαθαρσίαν, y πάθος, z ἐπιθυμίαν κακήν, καὶ τὴν

4. for ημων, υμων (*see note*) CD¹FN k 17 latt goth gr-lat-ff: txt BD²·³KL rel syrr copt Orig Dial Ec Hil$_1$ Ambr. (A uncert.) om συν αυτω A 57 Nyssen: ins aft φανερ. 73. 118 vulg.

5. rec aft τα μελη ins υμων, with AC³DFKLN²ᵇ rel latt syrr copt goth Clem$_1$ Damasc$_1$ Iren-int Cypr Hil: om BC¹ℵ¹ 17. 67² Clem$_1$ Orig$_2$ Eus Damasc-comm(appy) Sing-cler. aft πορνειαν ins και D sah; αποθεμενοι syr arm Jer.

brings them out as seems good to Him. Notice the solemnity of the repetition of the articles: and so all through these verses). **When Christ shall be manifested** (shall emerge from his present state of hiddenness, and be personally revealed), **who is our** (no emphasis—*ἡμῶν* applies to Christians generally—see on *ὑμ.* below) **life** (not as Eadie, 'shall appear in the character of our life' [*ὅτ. χρ. ἡ ζωὴ ἡμ. φανερωθῇ*]: Christ is personally Himself that life, and we possess it only by union with Him and His resurrection: see John xiv. 19), **then shall ye also** (*καί* takes out the special from the general—ye, as well as, and among, other Christians: with the reading *ἡ ζ. ὑμῶν*, the *καί* would mean, 'as well as Christ') **with Him be manifested in glory** (see on the whole, the parallel 1 John iii. 2. Though the *completed life of the resurrection* seems so plainly pointed out by this last verse as the sense to be given to *ἡ ζωή*, this has not been seen by many Commentators, who hold it to be *ethical*; hidden, inasmuch as inward and spiritual —*ἐν τῷ κρυπτῷ*, Rom. ii. 29 [De W.], and ideal: or, inasmuch as it is unseen by the world [Beng., similarly Storr, Flatt, Bisping, al.]. The root of the mistake has been the want of a sufficiently comprehensive view of that resurrection life of ours which is now hidden with Christ. It includes in itself both spiritual, ethical, and corporeal: and the realization of it as far as possible, here, is the sum of the Christian's most earnest endeavours: but the life itself, in its full manifestation, is that perfection of body, soul, and spirit, in which we shall be manifested with Him at His appearing. Cf. Thdrt.: *ἐκείνου γὰρ ἀναστάντος πάντες ἠγέρθημεν· ἀλλ' οὐδέπω ὁρῶμεν τῶν πραγμάτων τὴν ἔκβασιν. κέκρυπται δὲ ἐν αὐτῷ τῆς ἡμετέρας ἀναστάσεως τὸ μυστήριον*).

5—17.] *General exhortations:* and herein (5—11)—*to laying aside of the vices of the old man*,—(12—17) *to realizing the new life in its practical details.* **Put to death therefore** (the *οὖν* connects with the *ἀπεθάνετε* of ver. 3: follow out, realize this state of death to things on earth—*νεκρώσατε*—notice the aorist implying a definite act: — cf. *ἐσταύρωσαν* Gal. v. 24, *θανατοῦτε* Rom. viii. 13, in the same reference) **your members which are on the earth** (literally, as to *τὰ μέλη*: your feet, hands, &c.: reduce these to a state of death as regards their actions and desires below specified—as regards, in other words, their denizenship of this earth. With this you have no concern—they are members of Christ, partakers of His resurrection, renewed after His image. The metaphorical sense of *μέλη*, regarding *πορν.* &c., as 'membra quibus vetus homo, i. e. ratio ac voluntas hominis depravata perinde utitur ac corpus membris.' Beza, —'naturam nostram quasi massam ex diversis vitiis conflatam imaginatur.' Calv., —seems unnecessary. And the understanding of *φρονοῦντα* with *τὰ ἐπὶ τῆς γῆς*, as Grot., after Thdrt. [*τουτέστι τὴν ἐπὶ τὰ χείρω τοῦ φρονήματος ῥοπήν*], is certainly a mistake: cf. *τὰ ἐπὶ τῆς γῆς* above, ver. 2),—**fornication** (these which follow, are the carnal functions of the earthly members. It is one instance of that form of the double accusative, where the first denotes the whole, the second a part of it, as *τὸν δ' ἄορι πλῆξ' αὐχένα, λῦσε δὲ γυῖα*, Il. λ. 240,—*ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων*; Od. α. 64. See Kühner, ii. p. 230), **impurity** (reff.), **lustfulness** (see Rom. i. 26, whence it would appear that the *absolute* word need not be understood of *unnatural* lust, the specifying genitive *ἀτιμίας* giving it there that meaning. We may understand it generally as in Plat. Phædr. p. 265 b, *τὸ ἐρωτικὸν πάθος*, — 'morbum libidinis,' Beng.), **shameful desire** (more general than *πάθος*: as Mey. remarks, *ἐ.* is

[xx] πλεονεξίαν. [b] ἥτις ἐστὶν [c] εἰδωλολατρεία, [6] δι' ἃ ἔρχεται ἡ [d] ὀργὴ τοῦ [d] θεοῦ. [7] [e] ἐν οἷς καὶ ὑμεῖς [e] περιεπατήσατέ ποτε, ὅτε [f] ἐζῆτε [f] ἐν τούτοις· [8] νυνὶ δὲ [g] ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, [hi] ὀργήν [hi] θυμὸν [hk] κακίαν, [hl] βλασφημίαν [m] αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν, [9] μὴ [n] ψεύδεσθε

a Mark vii. 22. Luke xii. 15. Paul, Rom. i. 29 al4. 2 Pet. ii. 3, 14 only. Ps. cxviii. 36. Ezek. xxii. 27.
b — ch. ii. 23 reff.
c 1 Cor. x. 14.

Gal. v. 20. 1 Pet. iv. 3 only†. (-τρηε, Eph. v. 5.) d John iii. 36. Rom. i. 18. Eph. v. 6. Rev. xix. 15. Ps. lxxvii. 36. e — Rom. vi. 4. 2 Cor. iv. 2. Eph. ii. 2, 10. v. 2. ch. iv. 5 al. freq. Eccl. xi. 9. f — Rom. vi. 2. ch. ii. 20 (*of things*). g Eph. iv. 22 reff.
h Eph. iv. 31. i Eph. as above (h). Rom. ii. 8. k Eph. as above. Rom. i. 29. Tit. iii. 3.
l Matt. xii. 31. 1 Tim. vi. 4 al. Ezek. xxxv. 12. m here only†. n w. εἰς, here only. Susan. 55 only. w. dat., Acts v. 4.

6. rec for δ, ἅ (*see Eph* v. 6), with ABC²D²·³KLℵ rel vulg(with F-lat) syrr coptt goth Clem$_2$ Iren-int Cypr: *quod aut quæ* G-lat: txt C¹(appy) D¹F æth. om ἡ C¹F. rec aft θεου ins επι τους υιους της απειθειας (*from Eph* v. 6, *where* none *omit it*), with AC(D)FKLℵ rel Clem$_1$(mss vary): om B (D has it written, contrary to its custom, at the end of the line which should finish with θεου) sah æth Clem$_{1\,cor_2}$ Iren-int Ambrst-txt.

7. rec (for τουτοις) αυτοις, with D³FKL rel syrr Chr Thdrt: *illis* latt: txt ABCD¹ℵ 17 coptt goth.

8. om και υμεις ℵ¹: ins ℵ-corr¹. for τα π., κατα παντα F: *universum aut secundum omnia* G-lat: *omnem* spec Jer Vig: om æth (Clem). at end ins μη εκπορευεσθω F sah æth Vig Ambrst.

always ἐπιθ., but not vice versa. The relation is the same as between πορνεία and ἀκαθαρσία), and covetousness (τὴν πλ. as Beng.—'articulus facit ad epitasin, et totum genus vitii a genere enumeratarum modo specierum diversum complectitur.' On πλεονεξία, see on Eph. iv. 19, and Trench, N. T. Synonyms, § xxiv.), for it is ('quippe quæ sit') idolatry (the πλεονέκτης has set up self in his heart —and to serve self, whether by accumulation of goods or by satiety in pleasure, is his object in life. He is therefore an idolater, in the deepest and worst, namely in the practical significance. τὸ μαμωνᾶ, κύριον ὁ Σωτὴρ προσηγόρευσε, διδάσκων ὡς ὁ τῷ πάθει τῆς πλεονεξίας δουλεύων, ὡς θεὸν τὸν πλοῦτον τιμᾷ, Thdrt.), on which account (on account of the πλεονεξία, which amounts to idolatry, the all-comprehending and crowning sin, which is a negation of God and brings down His especial anger) cometh (down on earth, in present and visible examples) the wrath of God: in which (vices. Mey.'s remark that the reading δι' ὅ makes this ἐν οἷς necessarily refer to the ἐπὶ τοὺς υἱοῖς τ. ἀπειθ. which he reads after θεοῦ, does not apply if δι' ὅ be interpreted as above to refer to πλεονεξία. There does not seem to occur in St. Paul any instance of ἐν, after περιπατεῖν absolute, referring to persons. Cf. 2 Thess. iii. 11 [περιπ. ἀτάκτως], John xi. 54, Eph. ii. 3, which last, if the clause ἐπ. τ. υἱ. τ. ἀπ. were inserted here, would certainly go far to decide the matter) ye also walked once, when ye lived (before your death with Christ to the world) in these things (the assertion is not tautological: cf. Gal. v. 25, εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. When ye were alive to these things, ye regulated your course by them, walked in them. "Vivere et ambulare inter se differūnt, quemadmodum potentia et actus: vivere præcedit, ambulare sequitur." Calv.): 8.] but now (that ye are no longer *living* in them: opposed to ποτὲ ὅτε above) do ye also (as well as other believers) put away the whole (τὰ πάντα seems to have a backward and a forward reference—'the whole,—both those things which I have enumerated, and those which are to follow.' The mistake of rendering ἀπόθεσθε, '*have put off*,' which one would hardly look for in a Commentator, occurs in Eadie here—cf. Eph. iv. 22),—anger, wrath (see on Eph. iv. 31), malice (ib.), evil speaking (ib.), abusive conversation (the context makes this more probable here, than '*filthy conversation*' [so E. V.; Clem. Alex., περὶ αἰσχρολογίας, Pæd. ii. 6, p. 198 P.; he however himself uses αἰσχρολογεῖν for to abuse in words, Pæd. iii. 11, p. 296 P.: Chrys., who calls it ὄχημα πορνείας], for these four regard want of charity, of kindness in thought and word, rather than sins of uncleanness, which were before enumerated. And the occasional usage of the word itself bears this out, cf. Plat. Rep. iii. p. 395 end, κακηγοροῦντάς τε καὶ κωμῳδοῦντας ἀλλήλους κ. αἰσχρολογοῦντας: Polyb. viii. 13. 8, ἡ κατὰ τῶν φίλων αἰσχρολογία) out of your mouth (these words most naturally belong to the two last specified sins, and must be constructed either with ἀπόθεσθε, which seems best,

εἰς ἀλλήλους, [o] ἀπεκδυσάμενοι τὸν [p] παλαιὸν [p] ἄνθρωπον ABCDF KLMab cdefg hklm no17
σὺν ταῖς [q] πράξεσιν αὐτοῦ, 10 καὶ [r] ἐνδυσάμενοι τὸν [s] νέον
τὸν [t] ἀνακαινούμενον εἰς [u] ἐπίγνωσιν [v] κατ' [w] εἰκόνα τοῦ
[x] κτίσαντος αὐτόν, 11 ὅπου οὐκ [y] ἔνι [z] Ἕλλην καὶ Ἰουδαῖος,
[z] περιτομὴ καὶ [z] ἀκροβυστία, [a] Βάρβαρος, Σκύθης, [b] δοῦ-
λος, [b] ἐλεύθερος, ἀλλὰ τὰ [c] πάντα καὶ [c] ἐν πᾶσιν χριστός.

o ch. ii. 15 only †. (-δυσις, ch. ii. 11.)
p Rom. vi. 6. Eph. iv. 22.
q = Matt. xvi. 27. Luke xxiii. 51. Rom. viii. 13. 2 Chron. xii. 15.
r — Eph. iv. 24 reff.
s — 1 Cor. v. 7.
t 2 Cor. iv. 16 only †. (-νωσις, Tit. iii. 5. -νίζειν, Ps. cii. 5.)
u — Eph. i. 17 reff.
v Gal. iv. 28 reff.
w ch. i. 15 reff.
x Eph. ii. 10 reff.
y Gal. iii. 28 reff.
z Gal. v. 6 reff.
a Acts xxviii. 2, 4. Rom. i. 4. 1 Cor. xiv. 11 bis only. Ezek. xxi. 31. (xii. 6) xv. 28. see Herod. iii. 157. Polyb. v. 26. 5.
b Eph. vi. 8 al.
c — 1 Cor.

10. επενδυσαμενοι ℵ¹.

11. aft ενι add αρσεν και θηλυ (*see Gal* iii. 28) D¹F vulg-sixt(with hal F-lat) lat-ff. aft βαρβαρος ins και D¹F latt Syr æth Petr-alex Jer lat-ff. aft δουλος ins και AD¹F latt lat-ff: om BCD³KLℵ rel syr Clem. om τα ACℵ¹ 17 Clem Petr-alex Naz Cyr Œc-txt : ins BDFKLℵ³ rel Chr Thdrt Damasc.

or with 'proceeding,' implied in *αἰσχρολογίαν*),—**lie not towards** (*εἰς* the indifferent general preposition of direction: so *κατά* with *ψεύδομαι* in a hostile sense, James iii. 14. Plat. Euthyd. p. 284 a, *οὐδὲν κατά σου ψεύδεται*. We have *πρὸς ἐκεῖνον ψευσάμενον*, Xen. Anab. i. 3. 5) **one another**,—**having put off** (the participles contain the motive for all the preceding, from *ἀπόθεσθε*—so Thdrt. [*τοῦτον ἀπεκδύσασθε ἐν τῷ βαπτίσματι*], Calv. [*postquam exuistis*], Mey., al. Vulg. [*exuentes*], Luth., Calov., Beng., Olsh., De W., Conyb., al., understand them as contemporary with *ἀπόθεσθε*, — *putting off*,—or, *and put off*. But surely this is very flat, and besides would, if it is to answer to the foregoing, contain a superfluous member, the *ἐνδυσάμ. κ.τ.λ.* there being no exhortation to graces in the former sentence, only dehortation from vices. Besides, as Mey. remarks, the objective description in ver. 11 belongs to an assignment of motive, not to a hortative sentence: and the hortative figure begins ver. 12) **the old man** (i. e. as Mey., 'die vorchriſtliche Individualität;' the nature which they had before their conversion: see on reff.) **with his deeds** (habits, ways of acting: see reff., and cf. Demosth. 126. 21, *ἔκπαγλον ὅπως ἡ πόλις ληφθήσεται, καὶ κατεσκευάζοντο τὴν πρᾶξιν*), **and having put on the new** (the other was the negative ground: this is the positive. See on Eph. iv. 23, and ii. 15), **who** (the two are personal: not 'which,'—except in its old personal sense) **is continually being renewed** (notice the present participle. "The new man is not any thing ready at once and complete, but ever in a state of development [by the Holy Spirit, Tit. iii. 5], by which a *new* state and nature is brought about in it, specifically different from that of the old man." Mey.) **towards perfect knowledge** (which excludes all falsehood, and indeed all the vices mentioned above) **according to the image of Him that created him** (the new creation of the spirit unto fulness of knowledge and truth, the highest form of which would be the perfect knowledge of God, is regarded by the Apostle as analogous to man's first creation. As he was then made in the image of God, so now: but it was then his naturally, now spiritually in *ἐπίγνωσις*. Some join *κατ' εἰκ.* with *ἀνακαιν.*, some with *ἐπίγνωσ.* The sense will be the same; but grammatically it is far better to join it with *ἀνακαιν.* Thus the norm and method of the renewal is, *κατ' εἰκ. τ. κτίσαντος αὐτόν* [the new man],—i. e. God, who is ever the Creator, not as Chrys., al., Christ. To understand the whole passage as referring to a restoration of the image of God in the first creation, as Calov., Est., and De W., is to fall far short of the glorious truth. It is not to restore the old, but to create the new, that redemption has been brought about. Whatever may have been God's image in which the first Adam was created, it is certain that the image of God, in which Christ's Spirit re-creates us, will be as much more glorious than that, as the second man is more glorious than the first): **where** (viz. in the realm or sphere of the new man) **there is not** (on *ἔνι* see Gal. iii. 28) **Greek and Jew** (difference of nation; with special allusion also to the antiquation of the Abrahamic privilege as regarded his natural seed), **circumcision and uncircumcision** (difference of legal ceremonial standing),—**barbarian** (having as yet specified by pairs, he now brings forward a few single categories, which in the new man were non-existent as marks of distinction; see below. The proper *contrast* to *Βάρβαρος* would

12 [r] Ἐνδύσασθε οὖν, ὡς [d] ἐκλεκτοὶ τοῦ [d] θεοῦ ἅγιοι καὶ [d] Rom. viii. 33. Tit. i. 1. gen., Rom. i. 6, 7. [e] = Phil. i. 8 reff. [f] Phil. ii. 1 reff. [g] Gal. v. 22, 23 reff. [h] Eph. iv. 2 reff. [i] = Luke ix. 41. 2 Cor. xi. 1, &c. Eph. iv. 2. Isa. xlvi. 4. ἠγαπημένοι, [e] σπλάγχνα [f] οἰκτιρμοῦ, [g] χρηστότητα, [h] ταπεινοφροσύνην, [gh] πραΰτητα, [gh] μακροθυμίαν, 13 [i] ἀνεχόμενοι ἀλλήλων καὶ [kl] χαριζόμενοι [lm] ἑαυτοῖς ἐάν τις [n] πρός τινα ἔχῃ [o] μομφήν· καθὼς καὶ ὁ κύριος [k] ἐχαρίσατο ὑμῖν, οὕτως καὶ ὑμεῖς· 14 [p] ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην,

k = ch. ii. 13 reff. 19. 1 Cor. vi. 1. | 1 Eph. iv. 32. o here only †. | m = 1 Cor. vi. 7. ver. 16 al. | p Luke iii. 20. xvi. 26. | n = Acts xxiv. 19. xxv. 2 Chron. xxix. 10.

12. ωσει D¹F. om του bef θεου AD¹F c: ins BCD³KLN rel. om και B 17 lect-17 sah Did: ins ACDFKLN rel. rec οικτιρμων, with K b c Orig-ms Thdrt: και οικτιρμον D¹: txt ABCD³·³FLN rel Clem Orig Bas Chr Damasc. rec πραοτητα, with DFKL rel: txt ABCN 17 Antch Max.

13. εχει FL c f k 17 Thl. for μομφην, μεμψιν D¹: οργην F. rec (for κυριος) χριστος (*the practice of interpreting the indefinite κυριος was so common, that χριστος was far more probably substd, esp as it occurs in Eph* iv. 32), with CD³·³KLN corr¹(?)³ rel syrr coptt goth Clem$_2$ Chr Thdrt Damasc Ambrst: θεος N¹ 17, simly arm Aug$_1$: txt ABD¹F latt Aug$_1$ Pelag. ημιν D¹K a k n 17 Clem Thdrt (so N³, but corrd). at end ins ποιειτε D¹F sah æth Ambrst.

have been Ἕλλην, which has been already expressed), **Scythian** (the citations in Wetst. sufficiently shew, that the Σκύθαι were esteemed, as Beng., 'barbaris barbariores.' It is remarkable that in one of those citations, from Polyb., they are classed with the *Galatians*; εἰρήνης οὔσης παρεσπόνδησαν, Σκυθῶν ἔργον κ. Γαλατῶν ἐπιτελοῦντες), **bond, free** (he perhaps does not say '*bond and free*,' because these relations actually subsisted: but the persons in them were not thus regarded in Christ—no man is, *quoad a Christian*, δοῦλος, nor [see also Gal. iii. 28] ἐλεύθερος): but CHRIST (emphatically closes the sentence) is all (every distinctive category of humanity is done away as to worth or privilege, and all have been absorbed into and centre in this one, χριστοῦ εἶναι, yea χριστὸς εἶναι—His members, in vital union with Him) and in all (equally sprinkled on, living in, working through and by every class of mankind). 12.] **Put on therefore** (as a consequence of having put on the new man, to whom these belong) **as the elect of God** (see reff. and 1 Thess. i. 4), **holy and beloved** (it seems best to take, as Mey., ἐκλεκτοί for the subject, and ἅγ. and ἠγ. for predicates,—1) because ἐκλεκτοί is a word which must find its ground independently of us, in the absolute will of God, and therefore cannot be an adjunctive attribute of ἅγιοι [καί] ἠγαπ.—and 2) because ἐκλεκτοὶ θεοῦ is used in reff. and ἐκλεκτοί in several other places, as a substantive), **bowels of compassion** (see reff., and Luke i. 78. The expression is a Hebraism: and the account of it to be found in the literal use of σπλάγχνα as the seat of the sympathetic feelings: cf. Gen. xliii. 30), **kindness** (see on Gal. v. 22), **lowliness** (towards one another—see on Eph. iv. 2), **meekness** (Eph. ib.: but here it is primarily *towards one another*; not however excluding but rather implying meekness towards God as its ground), **long-suffering** (ib.), **forbearing one another** (see ib.) **and forgiving each other** (ἑαυτοῖς is not = ἀλλήλοις, as De W., al.: but the mutual forgiveness of the Christian body is put in marked correspondence to that great act of forgiveness which has passed upon the whole body, in Christ. 'Forgiving yourselves,' did it not convey to our ears a wrong idea, would be the best rendering: doing as a body for yourselves, that which God did once for you all), **if any have cause of blame** (the phrase is a classical one—cf. Eur. Orest. 1068, ἐν μὲν πρῶτά σοι μομφὴν ἔχω—Phœn. 781; Soph. Aj. 180, and other examples in Wetst.): **as also** (καί; besides, and more eminent than, the examples which I am exhorting you to shew of this grace) **the Lord** (Christ: in Eph. iv. 32, the forgiveness is traced to its source, ὁ θεὸς ἐν χριστῷ. Mey. compares the expression ἡ χάρις τοῦ κυρίου ἡμῶν) **forgave** (see on Eph. iv. 32) **you, so also ye** (scil. χαριζόμενοι—do not supply an imperative, by which the construction is unnecessarily broken. Chrys. carries this χαρίζεσθαι to an exaggerated extent, when he says that it extends not only to τὴν ψυχὴν ὑπὲρ αὐτῶν θεῖναι—τὸ γὰρ 'καθὼς' ταῦτα ἀπαιτεῖ—καὶ οὐδὲ μέχρι θανάτου μόνον στῆναι δεῖ, ἀλλ' εἰ δυνατὸν καὶ μετὰ ταῦτα; thinking perhaps on Rom. ix. 3):

14.] **but** (the contrast lies between

q constr., Mark xii. 42. xv. 42. Eph. v. 5. r ch. ii. 19 reff. s Heb. vi. 1 only. Judg. ix. 16, 19. t — John xiv. 27. Phil. iv. 7. v — Gal. i. 6 reff. viii. 3. 49. u here only. Wisd. x. 12. — Polyb. ii. 25. 3 al. fr. (-εῖον, Phil. iii. 14.) w — 1 Cor. vii. 15. Eph. ii. 16. x here only. Prov. xi. 16 only. — Xen. Cyr.

ABCDF KLN₃ a b c d e f g h k l m n o l;

14. rec (for δ) ητις (*grammatical emendation*), with D³KLN³ rel: txt ABCF 17(*sic*) latt Clem₂ Ambrst, *os* D¹N¹. for τελει., ενοτητος D¹F Ambrst.

15. om ἡ F. rec (for χριστου) θεου (*cf Phil* iv. 7), with C²D¹KLN³ rel goth Chr Ambrst: txt ABC¹D¹FN¹ m 17 latt syrr coptt æth arm Clem₂ Damasc Aug Pelag. om ενι B 67² sah (om εν ενι σ. 33-5). γενεσθε D¹.

ταῦτα πάντα, which have been individually mentioned, and ἐπὶ πᾶσι τούτοις, that which must over-lie them as a whole) **over** (carrying on the image ἐνδύσασθε—see below. Calvin's '*propter* omnia hæc' is every way wrong:—'in addition to,' as Eadie, al., falls short of the fitness and beauty of the passage, weakening what is really the literal sense into a metaphorical one. The E. V., '*above all these things*,' looks ambiguous, but by repeating '*put on*,' it seems as if our translators meant '*above*' to be taken locally and literally) **all these things** (put on) **love** (the article gives a fine and delicate sense here, which we cannot express—ἡ ἀγάπη is not merely love, but 'the [well-known] love which becomes Christians:' the nearest rendering would perhaps be '*Christian love*,' but it expresses too much), **which thing** (reff.: there is a slight causal force,—'for it is') **is the bond of perfectness** (the idea of an upper garment, or perhaps of a girdle, as Calov. supposed, seems to have been before the Apostle's mind. This completes and keeps together all the rest, which, without it, are but the scattered elements of completeness: πάντα ἐκεῖνά, φησιν, αὕτη συσφίγγει παροῦσα· ἀπούσης δὲ διαλύονται κ. ἐλέγχονται ὑπόκρισις ὄντα κ. οὐδέν, Thl. Wetst. cites from Simplic. in Epictet., p. 208, καλῶς οἱ Πυθαγόρειοι περισσῶς τῶν ἄλλων ἀρετῶν τὴν φιλίαν ἐτίμων, κ. σύνδεσμον αὐτὴν πασῶν τῶν ἀρετῶν ἔλεγον. The genitive after σύνδεσμος is not the genitive of apposition, as in Eph. iv. 3, but of that which is held together by the σύνδεσμος, as in Plat. Rep. x. p. 616 c, εἶναι γὰρ τοῦτο τὸ φῶς ξύνδεσμον τοῦ οὐρανοῦ, οἷον τὰ ὑποζώματα τῶν τριήρων, οὕτω πᾶσαν ξυνέχον τὴν περιφοράν. Those who, as some of the Roman Catholic expositors (not Bisping), find here justification by works, must be very hard put to discover support for that doctrine. The whole passage proceeds upon the ground of previous justification by faith: see ch. ii. 12, and our ver. 12, ὡς ἐκλ. τ. θ. Some render σύνδεσμος 'the sum total,' or inclusive idea, '**Inbegriff**:' so Bengel, Usteri, De W., Olsh., al.: and it appears to bear this sense in Herodian iv. 12. 11, πάντα τὸν σύνδεσμον τῶν ἐπιστολῶν,—but not in the N. T.; and besides, the sense would be logically inconsistent with ἐπὶ πᾶσιν τούτοις, implying that Love does not include, but covers and supplements all the former. Still worse is the wretched adjectival rendering of τῆς τελ. as = τέλειος, 'the perfect band,' as Grot., Erasm.-par., Est., al.): **and** (simply an additional exhortation, not an inference, 'and so,' as Beng.; compare Eph. iv. 3, where peace *is* the σύνδεσμος. It is exceedingly interesting to observe the same word occurring in the same trains of thought in the two Epistles, but frequently with different application. See the Prolegg. to this Epistle, § iv. 7) **let Christ's peace** (the peace which He brings about, which He left as his legacy to us [ref. John], which is emphatically and solely His. This peace, though its immediate and lower reference here is to mutual concord, yet must not on account of the context be limited to that lower side. Its reference is evidently wider, as βραβευέτω shews: see below. It is the whole of Christ's Peace in all its blessed character and effects) **rule** (sit umpire—be enthroned as decider of every thing. Cf. Demosth. 3. 6, 7, ἐξὸν ὑμῖν κ. τὰ ἡμέτερ' αὐτῶν ἀσφαλῶς ἔχειν κ. τὰ τῶν ἄλλων δίκαια βραβεύειν. ib. 1231. 19, τοῦτον τὸν τρόπον ὑμῶν ταῦτα βραβευόντων: and in the later sense of simply to *rule*, Polyb. ii. 25. 3, ἅπαν τὸ γιγνόμενον ὑπὸ τῶν Γαλατῶν θυμῷ μᾶλλον ἢ λογισμῷ βραβεύεται, al., in Schweigh. Lex. Polyb., also in Jos. and Philo. It is forcing the passage, to introduce the idea of a combat and a prize, as Chrys., &c.: and philologically wrong to render, as Calv., '*palmam ferat*,' explaining it '*superior sit omnibus carnis affectibus*.' As much beside the purpose is Grot.'s 'dijudicet, nempe si quid est inter nos controversum:' similarly Kypke and

16 ὁ [y]λόγος τοῦ χριστοῦ [z]ἐνοικείτω ἐν ὑμῖν [a]πλουσίως, [y = 1 Cor. i. 5. z Rom. viii. 11. 2 Cor. vi. 16. 2 Tim. i. 5, 14 only.]
[b]ἐν πάσῃ σοφίᾳ [c]διδάσκοντες καὶ [d]νουθετοῦντες [e]ἑαυτοὺς

Lev. xxvi. 33. a 1 Tim. vi. 17. Tit. iii. 6. 2 Pet. i. 11 only†. b Eph. i. 8. ch. i. 9, 28.
c constr., ch. ii. 2 reff. d ch. i. 28 reff. P. e — ver. 13.

16. for χριστου, θεου AC[1] k o 17 sah Thdrt Thl-marg: κυριου (*from above*) ℵ[1] copt

Hammond ['componat omnia vestra cum aliis dissidia']: against this is ἐν ταῖς καρδίαις ὑμῶν, which makes the office of the *peace* spoken of not *adjudicare*, but *præ-venire lites*) **in your hearts**,—**to which** (with a view to which, as your blessed state of Christian perfection in God—see Isa. xxvi. 3; lvii. 19: Eph. ii. 14—17) **ye were also** (the καί marks the introduction of an additional motive—'to which, besides my exhortation, ye have this motive: that,' &c.) **called** (reff.) **in one body** (as members of one body—oneness of body being the sphere and element in which that peace of Christ was to be carried on and realized. This reminiscence refers to the whole context from ver. 8, in which the exhortations had been to mutual Christian graces. διὰ τί γὰρ ἄλλο ἐσμὲν ἓν σῶμα, ἢ ἵνα ὡς μέλη ὄντες ἀλλήλων ταύτην τηρῶμεν, κ. μὴ διϊστώμεθα; Thl.): **and be thankful** (to God, who called you: so the context before and after certainly demands: not 'one to another,' as Conyb., which though an allowable sense of εὐχάριστος, breaks the connexion here, which is as Chrys. on ver. 16—παραινέσας εὐχαρίστους εἶναι, καὶ τὴν ὁδὸν δείκνυσι. The ἐκλήθητε was the word which introduced the exhortation—all conduct inconsistent with the '*calling in one body*' being in fact unthankfulness to God, who called us. Jer., Erasm.-not., Calv., al., render it '*amiable*,' '*friendly*,' against which the same objection lies. See Eph. v. 4; and ib. 19, 20: where the same class of exhortations occurs). 16.] See the connexion in Chrys. above. This thankfulness to God will shew itself in the rich indwelling in you and outflowing from you of the word of Christ, be it in mutual edifying converse, or in actual songs of praise. **Let Christ's word** (the Gospel: genitive subjective; the word which is His—He spoke it, inspired it, and gives it power) **dwell in you** (not 'among you,' as Luther, De W., al.: which does not suit ἐνοικ. As Ellic. observes, St. Paul's usage [reff., remembering that ref. 2 Cor. is a quotation] seems to require that the indwelling should be individual and personal. Still we may say with Mey. that the ὑμεῖς need not be *restricted* to individual Christians: it may well mean the whole community—you, as a church. The word dwelling in them richly, many would arise to speak it to edification, and many would be moved to the utterance of praise. And to this collective sense of ὑμῖν, ἑαυτούς below seems to correspond; see above on ver. 13) **richly** (i. e. in abundance and fulness, so as to lead to the following results), **in all wisdom** (these words seem to be better taken with the following than with the foregoing. For 1) ch. i. 28 already gives us νουθ. . . . κ. διδ. . . . ἐν πάσῃ σοφίᾳ. 2) ἐνοικείτω has already its qualifying adverb πλουσίως emphatically placed at the end of the sentence. 3) The two following clauses will thus correspond—ἐν πάσῃ σοφίᾳ διδάσκοντες . . . ἐν τῇ χάριτι ᾄδοντες. And so Beng., Olsh., De W., Mey., al.: the usual arrangement has been with E. V., all. [not Chrys.], to join them with the preceding) **teaching and warning** (see on ch. i. 28) **each other** (see on ver. 13) **in psalms, hymns, spiritual songs** (on the meaning of the words, see notes, Eph. v. 19. The arrangement here adopted may be thus vindicated: ψ. ὕμν. ᾠδ. πν. must be joined with the preceding, not with the following, because 1) the instrumental dative is much more naturally taken after διδ. κ. νουθ. ἑαυτ., from the analogy of Eph. v. 19, λαλοῦντες ἑαυτοῖς ψ. κ. ὕμν. κ. ᾠδ. [πν.], ᾄδοντες κ.τ.λ. 2) ᾄδοντες here has already two qualifying clauses, one before and one after, ἐν τῇ χάριτι and ἐν ταῖς καρδίαις ὑμῶν. Meyer's note here is important: "Notice moreover that Paul here also [see on Eph. ut supra] is not speaking of 'divine service' properly so called, for this teaching and admonishing is required of his *readers generally* and mutually, and as a proof of their *rich* possession of the word of Christ:—but of the communication of the religious life among one another (e. g. at meals, at the Agapæ, and other meetings, in their family circles, &c.), wherein spiritual influence caused the mouth to overflow with the fulness of the heart, and gave utterance to brotherly instruction and reproof in the higher form of psalms, &c.; perhaps in songs already known,—or extemporized, according to the peculiarity and productivity of each man's spiritual gift: perhaps sung by individuals alone [which would especially be the case when they

f Eph. v. 19 reff.
g Rom. i. 11 [Eph., as above] al20. Paul only, exc. 1 Pet. ii. 5 bis †.
h ch. iv. 6. ἡ χάρ., absol., = Acts xviii. 27. 2 Cor. iv. 15. Gal. v. 4. Eph. iv. 7. ch. iv. 18 (reff.).
i Matt. vii. 24. x. 32. Acts iii. 23.
k Rom. xv. 18. 2 Cor. x. 11. 1 John iii. 18.
l = John xiv. 13.—ellips., 2 Cor. viii. 15, from Exod. xvi. 18. Wisd. vi. 24.
m Rom. i. 8. xiv. 6 bis. Eph. v. 20 al. fr. (Judith viii. 25.)
n Gal. i. 3. Eph. vi. 23.

ABCDF KLℵ a b c d e f g h k l m n o l?

f ψαλμοῖς f ὕμνοις f ᾠδαῖς g πνευματικαῖς, h ἐν τῇ h χάριτι i ᾄδοντες ἐν ταῖς f καρδίαις ὑμῶν τῷ θεῷ· 17 καὶ i πᾶν l ὅ τι ἂν ποιῆτε ἐν k λόγῳ ἢ ἐν k ἔργῳ, πάντα l ἐν ὀνόματι κυρίου Ἰησοῦ m εὐχαριστοῦντες τῷ mn θεῷ n πατρὶ δι' αὐτοῦ.

Clem: txt BC³DFKLℵ³ rel latt syr goth gr-lat-ff. rec aft ψαλμοις ins και (*cf Eph* v. 19), with C²D²·³KL rel demid Syr coptt: om ABC¹D¹Fℵ lat syr goth Clem Chr, Pelag. rec aft υμνοις ins και (*cf Eph* v. 19), with AC²D²·³KL rel vulg-ed(with fuld-vict) Syr copt Chr: om BC¹D¹Fℵ 17 am(with demid tol) syr goth Clem. rec om τη bef χαριτι, with A(C)D³KLℵ¹ Chr Damasc: ins BD¹Fℵ¹ 67² Clem Chr-comm, Thdrt. (In C τι of χαριτι is left out and εν χαρι marked as wrong.) rec (for ταις καρδιαις) τη καρδια (*from Eph* v. 19), with D³KL rel Clem Thdrt Damasc Thl Œc: txt ABCD¹Fℵ b¹ m 67² vss Chr lat-ff. rec (for θεω) κυριω (*from Eph* v. 19), with D³KL rel demid Thdrt Ambrst-ms Pelag: χω or κω C²: txt ABC¹D¹Fℵ 17. 67² Clem Chr$_{alibi}$ Œc Ambrst-ed Paulin.

17. om και D¹F latt goth lat-ff. εαν BFL o: om sah: txt ACDKℵ rel. ποιειτε K²L sah. for κυρ. ιησ., ιησ. χριστου ACD¹F: κυριου L: κυρ. ιησ. χρ. ℵ¹: του κυρ. ι. χρ. ℵ²: txt BD³K rel am syr goth Thdrt Damasc Ambrst. (*In the probability of the alteration of our whole passage from Eph* v. 19, 20 [*where there are hardly any varns*], *txt is most likely to have been original.*) rec ins και bef πατρι (*Eph* v. 20), with DFKL rel latt syr (Clem): txt ABCℵ Syr coptt goth æth Ambr Paulin.

were extemporized], or in chorus, or in the form of antiphonal song [Plin. Ep. x. 97]." How common religious singing was in the ancient church, independently of 'divine service' properly so called, see in Suicer, Thes. ii. p. 1568 f. Euseb., H. E. ii. 17, v. 28, testifies to the existence of a collection of rhythmical songs which were composed ἀπαρχῆς by Christians [ψαλμοι δὲ ὅσοι κ. ᾠδαί, ἀδελφῶν ἀπαρχῆς ὑπὸ πιστῶν γραφεῖσαι, τὸν λόγον τοῦ θεοῦ τὸν χριστὸν ὑμνοῦσι θεολογοῦντες, v. 28]. On singing at the Agapæ, see Tert. Apol. 39, vol. i. p. 477: "post aquam manualem et lumina, ut quisque de scripturis sanctis vel proprio ingenio potest, provocatur in medium Deo canere"); in grace (*the* grace—of Christ [see reff. for the absolute use of ἡ χάρις]—ἀπὸ τῆς χάριτος τοῦ πνεύματός φησιν ᾄδοντες, Chrys.: so Œc., διὰ τῆς παρὰ τοῦ ἁγίου πνεύματος δοθείσης χάριτος: not as Erasm., Luth., Melancth., Calv. ['pro dexteritate quæ grata sit'], and indeed Chrys. [altern.: ταῖς ἐν χάριτι ᾠδαῖς], Beza, Corn.-a-lap., al., '*gracefully*,'—which would be irrelevant as applied to the singing of the heart: see below—nor as Anselm, and De W., Conyb., al., '*thankfully*,' which would be a flat and unmeaning anticipation of εὐχαριστοῦντες below. The article marks 'the grace,' which is yours by God's indwelling Spirit) **singing in your hearts to God** (this clause has generally been understood as qualifying the former. But such a view is manifestly wrong. That former spoke of their teaching and warning one another in effusions of the spirit which took the form of psalms, &c.: in other words, dealt with their intercourse *with one another*; this on the other hand deals with their own private intercourse *with God*. The second participle is co-ordinate with the former, not subordinate to it. The mistake has partly arisen from imagining that the former clause related to public worship, in its external form: and then this one was understood to enforce the genuine heartfelt expression of the same. But this not being so, that which is founded on it falls with it. The singing τῷ θεῷ is an analogous expression to that in 1 Cor. xiv. 28,—ἐὰν δὲ μὴ ᾖ διερμηνευτής, . . . ἑαυτῷ . . . λαλείτω κ. τῷ θεῷ. So the ἐν ταῖς καρδ. ὑμ. describes the method of uttering this praise, viz. by the thoughts only: τῷ θεῷ designates to whom it is to be addressed,—not, as before, to one another, but to God):

17.] *general exhortation*, comprehending all the preceding spiritual ones. **And every thing whatsoever ye do in word or work** (so far is a 'nominativus pendens'), **all things** (do) **in the name of the Lord Jesus** (not as Chrys., Œc., Thl., &c., τουτέστιν αὐτὸν καλῶν βοηθόν, nor as Thdrt., who treats it as a dehortation from the worship of angels, which they were to exclude by their always τὰ ἔργα κοσμῆσαι τῇ μνήμῃ τοῦ δεσπότου χρισ-

18 Αἱ γυναῖκες, [o]ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς [p]ἀνῆκεν [q]ἐν κυρίῳ. 19 οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ [r]πικραίνεσθε πρὸς αὐτάς. 20 τὰ τέκνα, [s]ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα· τοῦτο γὰρ [t]εὐάρεστόν ἐστιν [q]ἐν κυρίῳ. 21 οἱ πατέρες, μὴ [u]ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα

o Eph. i. 22 reff.
p Eph. v. 4. Philem. 8 only †. 1 Macc. xi. 35 al.
q Eph. iv. 17. 1 Thess. iv. 1 al. fr. Paul only.
r Rev. viii. 11.
s Matt. viii. 27. Eph. vi. 1 al.
t Eph. v. 10 reff.
u 2 Cor. ix. 2 only. Deut. xxi. 20. Prov. xix. 7.
x. 9, 10 only. — Exod. xvi. 20. Job xxvii. 2 vat.

18. om αι F. rec ins ιδιοις bef ανδρασιν (*from Eph* v. 22), with D¹L rel Thdrt: om ABCD¹·³FKℵ c d¹ e k 17 vulg arm Clem Thl Ambrst Pelag. aft ανδρ. ins υμων D¹F syr-w-ast Thl Pelag. ins τω bef κυριω F.

19. aft γυναικας ins υμων C²D¹F latt Syr syr-w-ob copt æth arm lat-ff: pref εαυτων ℵ³: om ABC¹D³KLℵ¹ rel Clem. παρεπικραιν. C²K 113-4 Thl-marg.

20. rec εστιν bef ευαρεστον (*after Eph* vi. 1), with FKL rel Chr Thdrt Damasc: txt ABCDℵ m 17 latt. rec (for εν) τω, with rel spec syr copt Clem: txt ABCDFKLℵ b e f g l m n 17. 67² latt goth Chr Thdrt Damasc.

21. for ερεθιζετε, παροργιζετε (*from Eph* vi. 4) ACD¹FLℵ m 17 Thdrt-ms Thl: txt BD²·³K rel Clem.

του̃:—but much as the common ἐν χριστῷ —so that the name of Christ is the element in which all is done—which furnishes a motive and gives a character to the whole) **giving thanks to God the Father** (where ἡμῶν is not expressed, the words θεὸς πατήρ must be taken as approximating in sense to that more technical meaning which they now bear, without exclusive reference to either our Lord or ourselves,—and should be rendered '*God the Father*') **through Him** (as the one channel of all communication between God and ourselves, whether of grace coming to us, or of thanks coming from us. Cf. His own saying, οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ).

18—IV. 1.] Special exhortations to relative social duties: 18, 19, *to the married*: 20, 21, *to children and parents*: 22—IV. 1, *to slaves and masters*. Seeing that such exhortations occur in Ephesians also in terms so very similar, we are not justified, with Chrys., al., in assuming that there was any thing in the peculiar circumstances of the Colossian church, which required more than common exhortation of this kind. It has been said, that it is only in Epistles addressed to the Asiatic churches, that such exhortations are found: but in this remark the entirely general character of the Epistle to the Ephesians is forgotten. Besides, the exhortations of the Epistle to Titus cannot be so completely severed from these as to be set down in another category, as Eadie has endeavoured to do. See throughout the section, for such matters as are not remarked on, the notes to Eph. v. 22—vi. 9. **18. ὡς ἀνῆκεν**] The verb is in the imperfect—as ἔδει and χρῆν, conveying always in its form a slight degree of blame, as implying the non-realization of the duty pointed out — just as when we say, 'It was your duty to,' &c. See Winer, § 41. 3, end. The words ἐν κυρίῳ belong to ἀνῆκεν, not to ὑποτάσσεσθε; as is shewn by the parallel expression in ver. 20: was fitting, in that element of life designated by ἐν κυρίῳ. **19.**] See the glorious expansion of this in Eph. v. 25—33. πικραίνεσθαι occurs in the same sense in Demosth. 1464. 18: also in Plat. Legg. p. 731 d, — τὸν θυμὸν πραΰνειν κ. μὴ ἀκραχολοῦντα, γυναικείως πικραινόμενον, διατελεῖν. Kypke illustrates the word from Plutarch, de ira cohibenda, p. 457, 'ubi dicit, animi prodere imbecillitatem quum viri πρὸς γύναια διαπικραίνονται:' and from Eurip. Helen. 303: ἀλλ' ὅταν πόσις πικρὸς | ξυνῇ γυναικί, κ. τὸ δῶμ' ἐστι (lege σάζεσθαι) πικρόν, θανεῖν κράτιστον. **20.**] See Eph. vi. 1. **κατὰ πάντα**, the exceptions not being taken into account: St. Paul's usual way of stating a general rule. It is best to take εὐάρεστον, as Mey. absolutely, as προσφιλῆ, Phil. iv. 8: the Christian qualification being given by the ἐν κυρίῳ: De W., al., understand τῷ θεῷ, which would render that qualification meaningless. **21.**] See on Eph. vi. 4, for πατέρες. **μὴ ἐρεθ.**] do not irritate them — τοῦτό ἐστι, μὴ φιλονεικοτέρους αὐτοὺς ποιεῖτε. ἔστιν ὅπου καὶ συγχωρεῖν ὀφείλετε, Chrys. In ἵνα μὴ ἀθ., it is assumed that the result of such irritation will be to cause repeated punishment, and so eventual desperation, on the part of the child. It would be well if all who have to educate children took to heart Bengel's remark

v here only. 1 Kings xv. 11. 2 Kings vi. 8.
w κατ., = Rom. ix. 11. xi. 21. κ. σ., Eph. vi. 5 reff.
x Eph. vi. 6 only †.
y Eph. vi. 6 only. Ps. liii. 5 only.
z Eph. vi. 5 al6. P. 1 Chron. xxix. 17.

μὴ ᵛ ἀθυμῶσιν. 22 οἱ δοῦλοι, ᵉ ὑπακούετε κατὰ πάντα τοῖς ᵂ κατὰ σάρκα κυρίοις, μὴ ἐν ˣ ὀφθαλμοδουλείαις ὡς ʸ ἀνθρωπάρεσκοι, ἀλλ' ἐν ᶻ ἁπλότητι καρδίας φοβούμενοι τὸν κύριον. 23 ὃ ἐὰν ποιῆτε, ᵃ ἐκ ψυχῆς ᵇ ἐργάζεσθε ὡς τῷ ᶜ κυρίῳ καὶ οὐκ ᶜ ἀνθρώποις, 24 εἰδότες ὅτι ἀπὸ κυρίου ᵈ ἀπολήμψεσθε τὴν ᵉ ἀνταπόδοσιν τῆς ᶠ κληρονομίας. τῷ κυρίῳ χριστῷ ᵍ δουλεύετε. 25 ὁ γὰρ ʰ ἀδικῶν ⁱ κομιεῖται

ABCDF KLℵ a b c d e f g h k l m n o 17

a Eph. vi. 7 (reff.) only. b 1 Cor. xvi. 10. Gal. vi. 10 al. Exod. xxxv. 9. c dat., Rom. vi. 10 al.
d = Gal. iv. 5 reff. Rom. iv. 11. ch. i. 18. xxii. 11. Ps. cv. 6. e here only. Isa xxxiv. 8. (-δομα, Rom. xi. 9.) f = Eph. i. 14 reff. gen. appos. g = Matt. vi. 24 | L. Acts xx. 19. 1 Thess. i. 9. Ps. ii. 11. h = Rev. i = 2 Cor. v. 10. Eph. vi. 8 al. Ps. xxxix. 16.

22. ins ως bef 1st εν C¹. *οφθαλμοδουλειᾳ* (*the sing occurs in the similar passage Eph* vi. 5) ABDF Damasc Thl: -λειαι k: κατ' -ειαν (*as Eph* vi. 5) Chr(txt and comm₁): txt CKLℵ rel Clem Chr-comm₁ Thdrt Œc.—for -λει, -λι- CDF b² c e f l n 17. αλλα B. rec (for *κυριον*) *θεον*, with D³KLℵ³ rel D-lat copt goth Thdrt: txt ABCD¹FLℵ¹ 17 am(with [besides F-lat] harl) syrr arm Clem Ambrst.

23. rec (for *ο εαν*) *και παν ο τι εαν* (*from ver* 17), with D²·³KL rel (αν a d¹ f m) Syr gr-lat-ff; *παν οτι εαν* 67¹: *παν ο αν* 67²: *παν ο εαν* ℵ²: txt ABCD¹Fℵ¹ 17 latt copt goth Thl-ms lat-ff. aft *κυριω* ins δουλευοντες A o 8-pe (copt) Clem. om *και* B.

24. for απολ., λημψεσθε AC¹LN² a b¹ c f g h k m (n ?) Chr Thdrt.—(λημψ. A c ?) aft κληρονομιας ins *υμων* C² m 80. 116 arm Chr-comm Thdrt. rec aft *τω* ins *γαρ*, with D³KL rel syrr goth Clem: om ABCD¹ℵ 17 vulg copt Pelag Bede.—*του κυριου ημων ιησου χριστου ω δουλευετε* F, and, omg *ημ. ιησ.*, D-lat Ambrst.

here; '*ἀθυμία, fractus animus*, pestis juventutis.' Wetst. quotes from Æneas Tacticus, *ὀργῇ δὲ μηθένα μετιέναι τῶν τυχόντων ἀνθρώπων· ἀθυμότεροι γὰρ εἶεν ἄν.* **22.**] See on Eph. vi. 5 ff. The **ὀφθαλμοδουλεῖαι** here are the concrete acts of the -εία of Eph. vi. 6, the abstract spirit. **τὸν κύριον**, Him who is absolutely, and not merely *κατὰ σάρκα*, your master. *τοῦτό ἐστι φοβεῖσθαι τὸν θεόν, ὅταν, μηδενὸς ὁρῶντος, μηδὲν πράττωμεν πονηρόν. ἂν δὲ πράττωμεν, οὐχὶ τὸν θεόν, ἀλλὰ τοὺς ἀνθρώπους φοβούμεθα*, Chrys. **23.**] **ἐκ ψυχῆς**, as Chrys., *μετ' εὐνοίας, μὴ μετὰ δουλικῆς ἀνάγκης, ἀλλὰ μετ' ἐλευθερίας κ. προαιρέσεως.* The datives may be taken as of reference, or *commodi*. In Eph. vi. 7 the construction is filled up by *δουλεύοντες*. Mey. observes against De W., that **οὐκ** is an absolute not a mere relative negative: 'doing things unto men' is to be laid aside altogether, not merely less practised than the other: "as workers to the Lord and non-workers to men," Ellic. **24.**] = Eph. vi. 8, but more specific as to the *Christian* reward. **εἰδότες, knowing as ye do . . .** The **ἀπὸ κυρίου** is emphatically prefixed — 'that it is from the Lord that you shall . . . . .' **ἀπό**, as Winer, § 47. b, is distinguished from *παρά*, as indicating not immediate bestowal, but that the Lord is the ultimate source and conferrer of the inheritance—**from the Lord**—not '*at the hands of the Lord.*' You must look to Him, not to men, as the source of all Christian reward. [Eadie, p. 265, has represented Winer as saying the contrary of that which he does say.] **ἀνταπόδοσις** occurs in Thuc. iv. 81, in the sense of a mutual exchange of places taken in war: in Polyb. vi. 5. 3, in that of a compensation, *τοῦτο ἱκανὸν ἀνταπόδοσιν ποιήσει ἐκείνου*,—and xx. 7. 2, *ὅπερ ἐπιτηδὲς ἀνταπόδοσιν ποιουμένη ἡ τύχη*: and hence in that of 'an opposite turn,' xxvii. 2. 4, *ἀνταπόδοσιν λαμβάνει τὰ πράγματα*,—iv. 43. 5, *ἀνταπόδοσιν ποιεῖται ὁ ῥοῦς πρός*, &c. Here the sense would appear to be, with a marked reference to their present state of slavery, **the compensation.** **κληρ.**, genitive of apposition (reff.). The very word **κληρονομία** should have kept the Roman Catholic expositors from introducing the merit of good works here. The last clause, without the *γάρ*, is best taken imperatively, as a general comprehension of the course of action prescribed in the former part of the verse: **serve ye the Lord Christ.** So Vulg. '*domino Christo servite.*' **25.**] This verse seems best to be taken as addressed to the slaves by way of encouragement to regard Christ as their Master and serve Him—seeing that all their wrongs in this world, if they leave them in His hands, will be in due time righted by Him, the just judge,

[j] ὃ ἠδίκησεν, καὶ οὐκ ἔστιν [k] προσωπολημψία. IV. [1] οἱ κύριοι, τὸ δίκαιον καὶ τὴν [l] ἰσότητα τοῖς δούλοις [m] παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

[2] Τῇ [n] προσευχῇ [o] προσκαρτερεῖτε [q] γρηγοροῦντες ἐν

j constr., Gal. iv. 12 al.
k Eph. vi. 9. Rom. ii. 11. James ii. 1 only †. see Acts x. 34.
l 2 Cor. viii. 13, 14 only. Job xxxvi.

29. Zech. iv. 7 only. m mid., Luke vii. 4. Acts xix. 24. n absol., Matt. xxi. 22. Luke xxii. 45. 1 Cor. vii. 5. Ps iv. 1. o Acts i. 14. ii. 42. vi. 4. Rom. xii. 12. p as above (o). Mark iii. 9. Acts ii. 46. viii. 13. x. 7. Rom. xiii. 6 only. Numb. xiii. 21 only. Susan. 6 Theod. q Mark xiii. 37. 1 Cor. xvi. 13. 1 Thess. v. 6. Jer. i. 2. 1 Macc. xii. 27.

25. rec (for γαρ) δε (*conseq of former*), with D³KL rel syrr gr-ff: txt ABCD¹Fℵ 17 latt copt goth Clem lat-ff. κομισεται BD³KLℵ³ d m Clem Chr-comm Thdrt. Thl; κομισηται k: κομιζεται F: txt ACD¹ℵ¹ rel Damasc (*see on Eph* vi. 8). at end add παρα του θεου F vulg(not am) arm Chr lat-ff.

CHAP. IV. 1. παρεχετε C b¹ f 72. 114 Clem Chr₂ Thl-ms. rec ουρανοις (*from Eph* vi. 9), with DFKLℵ³ rel Chr Thdrt: txt ABC²ℵ¹ m 17 Clem Orig Damasc. (C¹ illegible.)

with whom there is no respect of persons. **For he that doeth wrong shall receive** (see, as on the whole, Eph. vi. 8) **that which he did wrongfully** (the tense is changed because in ἀδικῶν he is speaking of present practice—in ἠδίκησεν, he has transferred the scene to the day of the Lord, and the wrong is one of past time), **and there is not respect of persons** (= εἴτε δοῦλος εἴτε ἐλεύθερος, Eph. vi. 8). At His tribunal, every one, without regard to rank or wealth, shall receive the deeds done in the body. So that in your Christian uprightness and conscientiousness you need not fear that you shall be in the end overborne by the superior power of your masters: there is A judge who will defend and right you: ἐστὶ δικαιοκρίτης ὃς οὐκ οἶδε δούλου κ. δεσπότου διαφοράν, ἀλλὰ δικαίαν εἰσφέρει τὴν ψῆφον, Thdrt. Some, as Thl., Beng., al., suppose the verse spoken *with reference to* the slaves; but οὐκ ἔστιν προσωπολημψία is against this, unless we accept Bengel's far-fetched explanation of it: "tenues sæpe putant, sibi propter tenuitatem ipsorum esse parcendum."

CH. IV. 1.] Meyer contends for the strict meaning of '*equality*' for ἰσότητα, and that it never has the signification of '*fairness*.' But (see examples in Wetst.) the common conjunction of ἴσον κ. δίκαιον would naturally lead to assigning to ἴσον the same transferred meaning which 'æquus' has in Latin, and to ἰσότης the same which 'æquitas' has. I would render then, **equity**,—**fairness**: understanding by that, an extension of τὸ δίκαιον to matters not admitting of the application of strict rules—a large and liberal interpretation of justice in ordinary matters. In every place cited by Meyer where the word is used ethically and not materially, this rendering is better than his. In Polyb. ii. 38. 8, the case is different: it there imports absolute political equality. Erasm., Corn.-a-lap., al., understand *impartiality*, not preferring one above another: but this does not seem to be in question here. Calv. says: 'Non dubito quin Paulus ἰσότητα hic posuerit pro jure analogo aut distributivo: quemadmodum ad Ephesios τὰ αὐτά. Neque enim sic habent domini obnoxios sibi servos, quin vicissim aliquid ipsis debeant: quemadmodum jus analogum valere debet inter omnes ordines.' Thdrt.: ἰσότητα οὐ τὴν ἰσοτιμίαν ἐκάλεσεν, ἀλλὰ τὴν προσήκουσαν ἐπιμέλειαν, ἧς παρὰ τῶν δεσποτῶν ἀπολαύειν χρὴ τοὺς οἰκέτας. Chrys.: τί δέ ἐστιν ἰσότης; πάντων ἐν ἀφθονίᾳ καθιστᾷν, κ. μὴ ἐᾷν ἑτέρων δεῖσθαι, ἀλλ' ἀμείβεσθαι αὐτοὺς τῶν πόνων. Cf. Philem. 16. παρέχεσθε] '*supply on your side*:' see Krüger, Griechische Sprachlehre, § 52. 8, who gives several examples of the dynamic middle in this very verb. Ellic. well insists on and explains its force, as referring rather to the powers put forth by the subject, whereas the active simply and objectively states the action. εἰδότες] See ch. iii. 24. καὶ ὑμεῖς] as well as they: as you are masters to them, so the Lord to you.

2 — 6.] SPECIAL CONCLUDING EXHORTATIONS: and 2 — 4.] *to prayer*; see Rom. xii. 12: 1 Thess. v. 17.

2.] γρηγ. **watching** in it, i. e. not remiss and indolent in your occupation of prayer (τῇ πρ.), but active and watchful, cheerful also, as ἐν εὐχαριστίᾳ, which defines and characterizes the watchfulness. ἐπειδὴ γὰρ τὸ καρτερεῖν ἐν ταῖς εὐχαῖς ῥᾳθυμεῖν πολλάκις ποιεῖ, διὰ τοῦτό φησι γρηγοροῦντες, τουτέστι νήφοντες, μὴ ῥεμβόμενοι. οἶδε γάρ, οἶδεν ὁ διάβολος ὅσον ἀγαθὸν εὐχή· διὸ βαρὺς ἔγκειται. οἶδε δὲ καὶ Παῦλος πῶς ἀκηδιῶσι πολλοὶ εὐχόμενοι. διό φησι γρ. ἐν αὐτ. ἐν εὐχαρ.—τοῦτο γάρ φησιν ἔργον ὑμῶν ἔστω, ἐν ταῖς εὐχαῖς

r ch. ii. 7. εὐχ., Eph. v. 4 reff.
s ch. i. 3.
t Phil. i. 9 reff.
u Acts xiv. 27. 1 Cor. xvi. 9. 2 Cor ii. 12. Isa. xlv. 1.
v inf. of object, ch. i. 22.
w Eph. i. 9 reff.
x — 2 Cor. xi. 6. ch. i. 26.
y Eph. vi. 20.
z — Acts vi. 3. 11. (Sir. prol.)
a ch. iii. 16.

αὐτῇ [r]ἐν [r]εὐχαριστίᾳ, 3 [st]προσευχόμενοι ἅμα καὶ [s]περὶ ABCDF KLN a b c d e f g
[s]ἡμῶν, [t]ἵνα ὁ θεὸς [u]ἀνοίξῃ ἡμῖν [u]θύραν τοῦ λόγου [v]λα- h k l m
λῆσαι τὸ [w]μυστήριον τοῦ χριστοῦ, δι' ὃ καὶ δέδεμαι, 4 ἵνα n o 17
[x]φανερώσω αὐτὸ [y]ὡς δεῖ με λαλῆσαι. 5 Ἐν [z]σοφίᾳ
[a]περιπατεῖτε πρὸς [b]τοὺς ἔξω, τὸν καιρὸν [c]ἐξαγοραζό-
μενοι. 6 ὁ [d]λόγος ὑμῶν πάντοτε [de]ἐν [e]χάριτι [f]ἅλατι

a ch. iii. 7 reff. b (Acts xxvi. 11.) — 1 Cor. v. 12. 1 Thess. iv. 12. Mark iv. c Gal. iii. 13. iv. 5. Eph. v. 16 only. Dan. ii. 8 only. d 1 Cor. ii. 4. e ch. iii. 16. f Matt. v. 13 bis. Mark ix. 50 bis (ἅλας, ib. 49, 50). Luke xiv. 34 bis only. Lev. ii. 13.

2. om εν αυτη ℵ¹: ins ℵ-corr¹. om εν ευχαριστια D¹ Cypr Ambrst.
3. for αμα, ινα ℵ¹(but corrd): αρα m. om του bef λογου D¹F. aft λογου ins εν παρρησια A. for χριστου, θεου B¹ 4. 41. 238 æth. for δ, δν BF: txt ACDKLℵ rel vulg(and F-lat) Clem Cyr.
4. aft ινα ins και D¹.

εὐχαριστεῖν, κ. ὑπὲρ τῶν φανερῶν κ. ὑπ. τῶν ἀφανῶν, κ. ὑπὲρ ὧν ἐκόντας, κ. ὑπὲρ ὧν ἄκοντας ἐποίησεν εὖ, κ. ὑπὲρ βασιλείας, κ. ὑπὲρ γενέσεως, κ. ὑπὲρ θλίψεως, κ. ὑπὲρ ἀνέσεως. οὕτω γὰρ ἔθος τοῖς ἁγίοις εὔχεσθαι, κ. ὑπὲρ τῶν κοινῶν εὐεργεσιῶν εὐχαριστεῖν. Chrys. **3.**] ἡμῶν, 'not *me*,'—see ch. i. 1, 3. This is plainly shewn here by the singular following after. ἵνα] see on 1 Cor. xiv. 13. Here, the idea of final result is prominent: but the purport is also included. θύραν τ. λόγου] Not as Calv., al., *oris apertionem*, Eph. vi. 19; but as in reff., objective, an opening of opportunity for the extension of the Gospel by the word. This would, seeing that the Apostle was a prisoner, naturally be given first and most chiefly, as far as he was concerned, by his liberation: cf. Philem. 22. λαλῆσαι] inf. of purpose—**so that we may speak.** δι' ὃ κ. δ.] **for** (on account of) **which** (mystery) **I am** (not only a minister but) **also bound.**

4.] The second ἵνα gives the purpose of the previous verse, not the purpose of δέδεμαι, as Chrys. [τὰ δεσμὰ φανεροῖ αὐτόν, οὐ συσκιάζει], Bengel ['vinctus sum ut patefaciam: paradoxon'],—nor to be joined with προσευχόμενοι, as Beza, De W., al. If that might be so, the door opened, &c.,—then he would make it known as he ought to do—then he would be fulfilling the requirements of that apostolic calling, from which now in his imprisonment he was laid aside. Certainly this is the meaning,—and not, as ordinarily understood, cf. Chrys., al., that he might boldly declare the Gospel *in his imprisonment.* **5, 6.**] *Exhortations as to their behaviour in the world.*

5. ἐν σοφίᾳ] **in** (as an element) **wisdom** (the practical wisdom of Christian prudence and sound sense). πρός, as in οὐδὲν πρὸς Διόνυσον,—εἴ τον δέοιτο πρὸς Τιμόθεον πρᾶξαι, Demosth. p. 1185, signifying simply **in relation to**, in the intercourse of life. Ellic. refers to a good discussion of this preposition in Rost and Palm's Lex. vol. ii. p. 1157. On οἱ ἔξω, see reff. They are those outside the Christian brotherhood. πρὸς τὰ μέλη τὰ οἰκεῖα οὐ τοσαύτης ἡμῖν δεῖ ἀσφαλείας, ὅσης πρὸς τοὺς ἔξω· ἔνθα γὰρ ἀδελφοί, εἰσὶ κ. συγγνώμαι πολλαὶ κ. ἀγάπαι. Chrys. τ. καιρ. ἐξαγορ.] see on Eph. v. 16. The opportunity *for* ὡφελεῖ, will be understood in each case from the circumstances, and our acknowledged Christian position as watching for the cause of the Lord. The thought in Eph., ὅτι αἱ ἡμέραι πονηραί εἰσι, lies in the background of the word ἐξαγοραζόμενοι.

6.] **Let your speech** (πρὸς τοὺς ἔξω still) **be always in** (as its characteristic element) **grace** (i. e. gracious, and winning favour: cf. Luke iv. 22), **seasoned with salt** (not insipid and void of point, which can do no man any good: we must not forget that both these words have their spiritual meaning: χάρις, so common an one as to have almost passed out of its ordinary acceptation into that other,—the grace which is conferred on us from above, and which our words and actions should reflect:—and ἅλας, as used by our Saviour in reff. [see note on Mark], as symbolizing the unction, freshness, and vital briskness which characterizes the Spirit's presence and work in a man. So that we must beware here of supposing that mere Attic 'sales' are meant, or any vivacity of outward expression only, and keep in mind the *Christian* import. Of the Commentators, Thdrt. comes the nearest,—πνευματικῇ συνέσει κοσμεῖσθε. There seems to be no allusion here to the conservative power of salt: the matter in hand at present is not avoiding corrupt conversation. Still less does the meaning of *wit* belong to this place. A

[s] ἠρτυμένος, [h] εἰδέναι πῶς δεῖ ὑμᾶς [i] ἑνὶ [i] ἑκάστῳ ἀπο-
κρίνεσθαι.

7 [k] Τὰ κατ' ἐμὲ πάντα [l] γνωρίσει ὑμῖν Τύχικος ὁ
[m] ἀγαπητὸς [m] ἀδελφὸς καὶ [m] πιστὸς [mn] διάκονος καὶ [o] σύν-
δουλος [np] ἐν κυρίῳ, 8 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς [q] αὐτὸ
τοῦτο, ἵνα γνῷ [r] τὰ περὶ ὑμῶν καὶ [s] παρακαλέσῃ τὰς [s] καρ-
δίας ὑμῶν, 9 σὺν Ὀνησίμῳ τῷ πιστῷ καὶ [m] ἀγαπητῷ
[m] ἀδελφῷ, ὅς ἐστιν [t] ἐξ ὑμῶν· πάντα ὑμῖν [l] γνωριοῦσιν τὰ
[u] ὧδε. 10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ [v] συναιχμά-

s Mark ix. 30. Luke xiv. 34 only. Cant. viii. 3 Symm.
h inf., Mark vii. 4. Acts xv. 10. Heb. v. 5. Rev. xvi. 9.
i Acts xx. 31. Eph. iv. 16 reff.
k Acts xxiv. 22. xxv. 14. Eph. vi. 21. Phil. i. 12.
l 1 Cor. xii. 3. xv. 1. 2 Cor. viii. 1. Eph. i. 9 al. 1 Kings xxviii. 15.
m Eph. vi. 21 (reff.). n — ch. i. 7, 23. 1 Tim. iv. 6. 15, 20. xxv. 23. 2 Cor. ii. 8. vii. 11.
o ch. i. 7 reff.
p Phil. i. 14.
q Acts xxiv. 22 reff.
r Phil. i. 27 reff.
s ch. ii. 2 (reff.).
t ver. 12.
u Paul, 1 Cor. iv. 2 only.
v Rom. xvi. 7. Philem. 23 only †.

6. ημων D[1]. υμας bef πως δει B d 106.

7. aft τα ins δε ℵ[1](ℵ[3] disapproving). om και συνδουλος ℵ[1].

8. for γνω and 1st υμων, γνωτε and ημων (*as in Eph* vi. 22) ABD[1]F m 17 æth Thdrt-txt Jer[1]: txt CD[2·3]KL(ℵ) rel vulg(and F-lat) syrr copt goth Chr Thdrt-comm lat-ff.—aft γνω ins τε ℵ[1]: om ℵ[3] who also altered υμων to ημων but corrected it again both here and in ver 9. παρακαλεσαι D[1]: -σει L f: παρακαλεση τε 17.

9. αγαπητω και πιστω DF latt goth Chr lat-ff. γνωρισουσιν BFℵ[3] Damasc, -σωσιν D[1]: γνωριζουσι m: txt ACD[3]KLℵ[1] rel Chr. at end add πραττομενα F latt Jer Pelag Bede.

local allusion is *just possible*: Herod. vii. 30 says of Xerxes, Ἄναντα δὲ καλεομένην Φρυγῶν πόλιν παραμειβόμενος, καὶ λίμνην ἐκ τῆς ἅλες γίνονται, ἀπίκετο ἐς Κολοσσάς, πόλιν μεγάλην Φρυγίης).

εἰδέναι] to know—i. e. so that you may know: see ref., "loosely appended infin., expressive of consequence," as Ellicott. See Winer, edn. 6, § 44. 1. Cf. 1 Pet. iii. 15, which however is but one side of that readiness which is here recommended. 7—18.] CLOSE OF THE EPISTLE. 7—9.] *Of the bearers of the Epistle, Tychicus and Onesimus.*

7.] On Tychicus, see Eph. vi. 21.

ὁ ἀγ. ἀδελφός, as dear to his heart: πιστ. διάκ., as his tried companion in the ministry,—σύνδ. ἐν κυρίῳ, as one with him in the motives and objects of his active work: ὥστε, as Chrys., αὐτῷ πάντοθεν τὸ ἀξιόπιστον ξυνήγαγεν. There is a delicate touch of affection in ἵνα γνῷ τὰ περὶ ὑμ., which can hardly, in the doubtfulness of the reading, be the work of a corrector. It implies that there were painful circumstances of trial, to which the subsequent παρακαλέσῃ also has reference. δείκνυσιν αὐτοὺς ἐν τοῖς πειρασμοῖς ὄντας, Chrys. The objection (Eadie), that thus the εἰς αὐτὸ τοῦτο will announce another purpose from that enounced above in τὰ κατ' ἐμὲ π. γνωρ., will apply just as much to the other reading;—for any how the αὐτὸ τοῦτο must include the καὶ παρακαλέσῃ κ.τ.λ. But the fact is, that αὐτὸ τοῦτο may apply exclusively to the *following*, without any reference to what has *preceded:* see Rom. ix. 17; the parallel place, Eph. vi. 22; Phil. i. 6. 9. σὺν Ὀνησ.] There can hardly be a doubt [compare ver. 17 with Philem. 2, 10 ff.] that this is the Onesimus of the Epistle to Philemon. When Calv. wrote "vix est credibile hunc esse servum illum Philemonis, quia furis et fugitivi nomen dedecori subjectum fuisset," he forgot that this very term, ἀδελφὸς ἀγαπητός, is applied to him, Philem. 16. ἐξ ὑμῶν] most probably, a native of your town.

πάντ. ὑμ. γν. τ. ὧδε] A formal restatement of τὰ κατ' ἐμὲ π. γν. above. Is it likely, with this restatement, that the same should be again stated in the middle of the sentence, as would be the case with the reading ἵνα γνῶτε τὰ περὶ ἡμῶν?

10—14.] *Various greetings from brethren.*

10.] Aristarchus was a Thessalonian (Acts xx. 4), first mentioned Acts xix. 29, as dragged into the theatre at Ephesus during the tumult, together with Gaius, both being συνέκδημοι Παύλου. He accompanied Paul to Asia (ib. xx. 4), and was with him in the voyage to Rome (xxvii. 2). In Philem. 24, he sends greeting, with Marcus, Demas, and Lucas, as here. On συναιχμάλωτος, Meyer (after Fritzsche, Rom. vol. i. prolegg. p. xxi) suggests an idea, which may without any straining of probability be adopted, and which would explain why Aristarchus is here συναιχμ., and in Philem. 24, συνεργός, whereas Epaphras is here, ch. i. 7, merely a σύνδουλος, and in Philem. 23 a συναιχμάλωτος. His view is, that the

w here only. Num. xxxvi. 11. Tobit vii. 2 only. x John x. 18. Acts xvii. 15. 2 John 4 only. y — 2 Cor. vii. 15 al. z Acts x. 45. xi. 2. Rom. iv. 12. Gal. ii. 12. Tit. i. 10 only. d — Acts x. 41, 47. xiii. 31, 43 al. a Phil. ii. 25 reff. e here only †. (-ρεῖν, Job xvi. 2 Symm.) b — Phil. ii. 22. c Rom. xiv. 17. 1 Cor. iv. 20 al.

λωτός μου, καὶ Μάρκος ὁ [w]ἀνεψιὸς Βαρνάβα, περὶ οὗ [x]ἐλάβετε [x]ἐντολάς (ἐὰν ἔλθῃ πρὸς ὑμᾶς, [y]δέξασθε αὐτόν), 11 καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος· οἱ ὄντες [z]ἐκ [z]περι- τομῆς οὗτοι μόνοι [a]συνεργοὶ [b]εἰς τὴν [c]βασιλείαν τοῦ [c]θεοῦ, [d]οἵτινες ἐγενήθησάν μοι [e]παρηγορία. 12 ἀσπάζεται ὑμᾶς

ABCDP KLΝ a b c d e f g h k l m n o 17

10. δέξασθαι D¹F 17 syrr Thl(but mentions txt) Ambrst.
11. aft συνεργοι ins μου εισιν D¹F latt arm (Dial$_{g}$) Ambrst.

Apostle's friends may have voluntarily shared his imprisonment by turns: and that Aristarchus may have been his fellow-prisoner when he wrote this Epistle, Epaphras when he wrote that to Philemon. συναιχμάλωτος belongs to the same image of *warfare* as συστρατιώτης, Phil. ii. 25; Philem. 2. Μάρκος] can hardly be other than John Mark, cf. Acts xii. 12, 25, who accompanied Paul and Barnabas in part of their first missionary journey, and because he turned back from them at Perga (ib. xiii. 13; xv. 38), was the subject of dispute between them on their second journey. That he was also the Evangelist, is matter of pure tradition, but not therefore to be rejected.

ἀνεψιός] not '*sister's son*:' this rendering has arisen from mistaking the definition given by Hesych., ἀνεψιοί, ἀδελφῶν υἱοί,—meaning that ἀνεψιοί are *sons of brothers*, i. e. *cousins*. (Ellic. in notes on his translation of the Epistle, suggests that '*sister's-son*' may after all be no mistake, but an archaism to express, as the German Geſchwiſterkind, a *cousin*.) "Pollux dicit, filios filiasque fratrum et sororum, dici ἀνεψιούς, ex his prognatos ἀνεψιαδοῦς, ἀνεψιαδᾶς, — tertio gradu ἐξανεψιούς, ἐξανεψιάς a Menandro dici." Lobeck on Phrynichus, p. 306. This is decisively shewn in Herod. vii. 5, Μαρδόνιος . . . ὃς ἦν Ξέρξῃ μὲν ἀνεψιός, Δαρείου δὲ ἀδελφεῆς παῖς. It is also used in a wider sense (see Hom. Il. α. 464): but there is no need to depart here from the strict meaning. περὶ οὗ . . .] What these commands were, must be left in entire uncertainty. They had been sent previous to the writing of our Epistle (ἐλάβετε): but from, or by whom, we know not. They concerned Marcus, not Barnabas (as Thl., al.): and one can hardly help connecting them, associated as they are with ἐὰν ἔλθῃ, δέξασθε αὐτόν, with the dispute of Acts xv. 38. It is very possible, that in consequence of the rejection of John Mark on that occasion by St. Paul, the Pauline portion of the churches may have looked upon him with suspicion.

11. Ἰησοῦς . . . Ἰοῦστος] Entirely unknown to us. A Justus is mentioned Acts xviii. 7, as an inhabitant of Corinth, and a proselyte: but there is no further reason to identify the two. The surname Justus (יוּסְטוּס) was common among the Jews: cf. Acts i. 23, and Jos. Vit. 9, 65, 76.

These alone who are of the circumcision (the construction is of the nature of an anacoluthon, οἱ ὄντες ἐκ π. being equivalent to 'of those of the circumcision.' We have a similar construction frequently in the classics: e. g. ἄμφω δ' ἑζομένω γεραρώτερος ἦεν Ὀδυσσεύς, Il. γ. 211: ὄφρα πιστὰ ταμόντες ὁ μὲν βασιλευέτω αἰεί, Od. ω. 483. See many more examples in Kühner, ii. § 678. 2. This seems far better, with Meyer and Lachmann, than with rec. Ellic. al. to place the stop at περιτομῆς and attach the clause to the three preceding names. For thus we lose [in spite of the assertion by Ellic. that the μόνοι naturally refers the thought to the category last mentioned] the fact that there were other συνεργοί not of the circumcision who had been a comfort to him. The judaistic teachers were for the most part in opposition to St. Paul: cf. his complaint, Phil. i. 15, 17) **are my fellow-workers towards the kingdom of God** (the rest would not be called by this name—so that De W.'s objection to the construction does not apply, that the opponents would not be called συνεργοί; for they *are not* so called), **men that proved** (the passive meaning of ἐγενήθησαν is not safely to be pressed: see notes on Eph. iii. 7; 1 Thess. i. 5, 6; 1 Pet. i. 15. The aor. alludes to some event recently passed: to what precisely, we cannot say) **a comfort to me** (they are my συνεργοί 'quippe qui . . . .' Hierocles, de nuptiis, apud Stob. [Kypke], has the same phrase: ἡ γυνὴ δὲ παροῦσα μεγάλη γίνεται κ. πρὸς ταῦτα παρηγορία: so Plutarch, de auditione, p. 43 [id.], νόσημα παρηγορίας . . . δεόμενον). 12.] On Epaphras, see ch. i. 7 note. The sentence

[f] Ἐπαφρᾶς ὁ [f] ἐξ ὑμῶν [g] δοῦλος [g] χριστοῦ Ἰησοῦ, πάντοτε [h] ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα [ik] στῆτε τέλειοι καὶ [lm] πεπληροφορημένοι [k] ἐν [n] παντὶ [n] θελήματι τοῦ θεοῦ. 13 [o] μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν [p] πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. 14 ἀσπάζεται ὑμᾶς Λουκᾶς ὁ [q] ἰατρὸς ὁ ἀγαπητὸς καὶ

f ver. 9.
g Gal. i. 10 reff.
h ch. i. 29 reff.
i Eph. vi. 13, 14.
k John viii. 44. Rom. v. 2. see 1 Cor. xv. 1.
l Rom. xii. 2. ch. i. 28. James i. 4.
m Luke i. 1. Rom. iv. 21. xiv. 5. 2 Tim. iv. 5, 17 only.
n see Acts xiii. 22.
o Acts xxii. 5. Rom. x. 2. Gal. iv. 15. Gen. xxxi. 48.
p Rev. xvi. 10, 11. xxi. 4 only. Isa. lxv. 14.
q Mark ii. 17 ‖. v. 26 ‖. Luke iv. 23 only. Jer. viii. 22.
Eccles. viii. 11 only.

12. rec om ιησου, with DFK syrr goth Chr Thdrt Ambrst: ins ABCLℵ m 17 vulg(not F-lat) copt arm Aug Pelag. for υπερ, περι D¹F. ημων ℵ¹. σταθητε BN¹: ητε c g l² 91. 116. 122² Ambrst. rec πεπληρωμενοι (*more usual*), with D³KL rel: txt ABCD¹Fℵ 17. 67². om του bef θεου k 67². for θεου, χριστου D¹ l.

13. rec (for πολυν πονον) ζηλον πολυν (*gloss, see note*), with KL rel syrr, πολυν ζηλον D³ 17: πολυν αγωνα 6. 67²: txt ABCℵ copt, πολυν κοπον D¹F, *multum laborem* latt lat-ff.

is better without a comma at ὑμῶν, both as giving more spirit to the δοῦλος χ. Ἰ., and setting the ἐξ ὑμ. in antithesis to the ὑπὲρ ὑμῶν below. On ἀγων. besides reff., see Rom. xv. 30. By mentioning Epaphras's anxious prayers for them, he works further on their affections, giving them an additional motive for stedfastness, in that one of themselves was thus striving in prayer for them. ἵνα here gives the direct aim of ἀγωνιζ. See above on ver. 3—**that ye may stand,—perfect and fully persuaded** (see reff.),—**in** (be firmly settled in, without danger of vacillating or falling) **all the** (lit. 'in every:' but we cannot thus express it in English) **will of God.** This connexion, of στῆτε with ἐν, as Mey., seems better than, as ordinarily (so also De W. and Ellic.), to join ἐν with the participles. Eadie characterizes it as needless refinement in Mey. to assert that thus not only a modal-bestimmung but a local-bestimmung is attached to στῆτε: but the use of στῆναι ἐν in the reff. seems to justify it.

13.] **πόνος,**—an unusual word in the N. T., hence the var. readd.,—is usual in the toil of conflict in war, thus answering to ἀγωνιζόμ. above: so Herod. vi. 114, ἐν τούτῳ τῷ πόνῳ ὁ πολέμαρχος Καλλίμαχος διαφθείρεται: similarly viii. 89. Plat. Phædr. 247 b, ἔνθα δὴ πόνος τε κ. ἀγὼν ἔσχατος ψυχῇ πρόκειται: Demosth. 637. 18, εἰ δ' ἐκεῖνος ἀσθενέστερος ἦν τὸν ὑπὲρ τῆς νίκης ἐνεγκεῖν πόνον.

On account of this mention of Laodicea and Hierapolis, some have thought that Epaphras was the founder of the three churches. See Prolegg. § ii. 2, 7.

Λαοδικείᾳ] LAODICEA was a city of Phrygia Magna (Strabo xii. 8, Plin. v. 29: according to the subscription [rec.] of 1 Tim., the chief city of Phrygia Pacatiana), large (ἡ τῆς χώρας ἀρετὴ κ. τῶν πολιτῶν τινες εὐτυχήσαντες, μεγάλην ἐποιήσαντο αὐτήν, Strab.) and rich (Rev. iii. 17; and Prolegg. to Rev. § iii. 13. Tac. Ann. xiv. 27: 'Laodicea, tremore terræ prolapsa, nullo a nobis remedio, propriis opibus revaluit:' δυνατωτέρα τῶν ἐπὶ θαλάττῃ, Philostr. Soph. i. 25), on the river Lycus (hence called Λ. ἡ ἐπὶ Λύκῳ or πρὸς τῷ Λύκῳ, see Strabo, ib.), formerly called Diospolis, and afterwards Rhoas; its subsequent name was from Laodice queen of Antiochus II. (Steph. Byz.) In A.D. 62, Laodicea, with Hierapolis and Colossæ, was destroyed by an earthquake (Tacit. l. c.), to which visitations the neighbourhood was very subject (εἰ γάρ τις ἄλλη κ. ἡ Λαοδίκεια εὐσειστος, κ. τῆς πλησιοχώρου πλέον, Plin. ib.). There is now on the spot a desolate village called Eski-hissar, with some ancient ruins (Arundel, Seven Churches). Winer, RWB.

Ἱεραπόλει] Six Roman miles north from Laodicea: famed for many mineral springs (Strabo, xiii. 4, describes them at length, also the caverns which exhale noxious vapour. See also Plin. ii. 95), which are still flowing (Schubert, i. 283). Winer, RWB. 14.] This **Λουκᾶς** has ever been taken for the Evangelist: see Iren. iii. 14. 1, p. 201, and Prolegg. to St. Luke, § i. In **ὁ ἰατρὸς ὁ ἀγαπητός** there may be a trace of what has been supposed, that it was in a professional capacity that he first became attached to St. Paul, who evidently laboured under grievous sickness during the earlier part of the journey where Luke first appears in his company. Compare Gal. iv. 13 note, with Acts xvi. 6, 10. But this is too uncertain to be more than an interesting conjecture.

ABCDF hLN ab cdefg hklm no 17

r Acts ii. 46. v. 42. viii. 3. xx. 20.
s Rom. xvi. 5. 1 Cor. xvi 19. Philem. 2.
t Acts viii. 28. xv. 21. 2 Cor. iii. 15. Exod. xxiv. 7.
u 1 Thess. v. 27.
v — 1 Cor. xvi. 2. Rev. ii. 13.
w — Rom. xvi. 22. 1 Thess. v. 27. 2 Thess. iii. 14. see 1 Cor. v. 9.
x John xi. 37. Rev. xiii. 12, 15, 16. Eccl. iii. 14.
y transpos. w. ἵνα, Gal. ii. 10 reff.

Δημᾶς. 15 ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς καὶ Νυμφᾶν καὶ τὴν [r] κατ' οἶκον αὐτῶν [s] ἐκκλησίαν· 16 καὶ [t] ὅταν [tu] ἀναγνωσθῇ [v] παρ' ὑμῖν [uw] ἡ ἐπιστολή, [x] ποιήσατε [x] ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ [t] ἀναγνωσθῇ, καὶ [y] τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς [t] ἀναγνῶτε. 17 καὶ εἰπατε Ἀρχίππῳ [z] Βλέπε τὴν [ab] διακονίαν ἣν [c] παρέλαβες [d] ἐν κυρίῳ, ἵνα αὐτὴν [be] πληροῖς. 18 Ὁ [fg] ἀσπασμὸς [fn] τῇ ἐμῇ [fh] χειρὶ [f] Παύλου. [i] μνημονεύετέ μου τῶν [k] δεσμῶν. ἡ [l] χάρις [l] μεθ' ὑμῶν.

z — w. ἵνα. 1 Cor. xvi. 10. 2 John 8. w. πᾶς, 1 Cor. i. 26. Eph. v. 15. a Eph. iv. 12 reff. b Acts xii. 25. see 2 Tim. iv. 5. τὴν διακονίαν ἐκπληρωσατε, Philo in Flacc. § 10, vol. ii. p. 540. c 1 Cor. xi. 23. xv. 1, 3. Gal. i. 9, 12 al. d ch. iii. 16 reff. e — Matt. iii. 14. Acts xiv. 26 al. Ps. xix. 4.
f 1 Cor. xvi. 21. 2 Thess. iii. 17. g as above (f). Luke i. 39, 41, 44. xi. 43 ‖. xx. 46 only ✝.
h as above (f). Gal. vi. 11. Philem. 19. i — Gal. ii. 10. k Phil. i. 7 reff. l absol. in valedictions, Eph. vi. 24. 1 Tim. vi. 21. 2 Tim. iv. 22. Tit. iii. 15. Heb. xiii. 25 only. elsw. with τοῦ κυρ, &c. Rom. xvi. 20 [24]. 1 Cor. xvi. 23. 2 Cor. xiii. 13. 1 Thess. v. 28. 2 Thess. iii. 18 al.

15. rec αὐτοῦ (*see note*), with DFKL rel Chr Thdrt Damasc: αυτης (*reading* Νύμφαν, *as* B² *accentuates, as a woman*) B 67²: txt ACℵ 17.
16. om η επιστολη B. om last και D¹ o Ambrst: και bef ινα F.
18. rec at end ins αμην, with DKLN³ rel vss ff: om ABCFℵ¹ 17. 67² æth-rom Ambrst.

SUBSCRIPTION. rec adds εγραφη απο ρωμης δια τυχικου και ονησιμου, with KL rel (of which, b h k m o om πρ. κολ.: aft τυχ. ins και τιμοθεου m): om l: A adds απο ρωμη(*sic*): B² adds εγραφη απο ρωμης: η προς κολ. a: txt B¹C 17 æth, and D(addg επληρωθη) F(prefixing ετελεσθη) ℵ(adding στιχων τ).

Δημᾶς] one of Paul's *συνεργοί*, Philem. 24, who however afterwards deserted him, from love to the world, 2 Tim. iv. 10. The absence of any honourable or endearing mention here may be owing to the commencement of this apostasy, or some unfavourable indication in his character.

15—17.] *Salutations to friends.*

15.] καί, before Νυμφᾶν, as so often, selects one out of a number previously mentioned: Nymphas was one of these Laodicean brethren. The var. readings, *αὐτοῦ, αὐτῆς*, appear to have arisen from the construction (see below) not being understood, and the alteration thus having been made to the singular, but in various genders. αὐτῶν refers to τῶν περὶ Νυμφᾶν: cf. Xen. Mem. i. 2. 62, ἐάν τις φανερὸς γένηται κλέπτων — τούτοις θάνατός ἐστιν ἡ ζημία: and see Bernhardy, p. 288; Kühner ii. § 419 b. On the ἐκκλησία spoken of, see note, Rom. xvi. 5.

16.] ἡ ἐπιστ., the present letter, reff. ποιήσ. ἵνα] as ποίει, ὅπως . . . Herod. i. 8. 209,—ὡς σαφέστατά γ' ἂν εἰδείην . . . ἐποίουν, Xen. Cyr. vi. 3. 18.

τὴν ἐκ Λαοδ.] On this Epistle, see Prolegg. to Eph. § ii. 17, 19; and Philem. § iii. 2, 3. I will only indicate here the right rendering of the words. They cannot well be taken, as τινές in Chrys., to mean οὐχὶ τὴν Π. πρὸς αὐτοὺς ἀπεσταλμένην, ἀλλὰ τὴν παρ' αὐτῶν Παύλῳ (so also Syr., Thdrt., Phot. in Œc., Erasm., Beza, Calv., Wolf, Est., Corn.-a-Lap., al.), both on account of the awkwardness of the sense commanding them to read an Epistle sent from Laodicea, and not found there, and on account of the phrase τὴν ἐκ so commonly having the pregnant meaning of 'which is there and must be sought from there;' cf. Kühner, ii. § 623 *a*. Herod. iii. 6. Thucyd. ii. 34; iii. 22; vi. 32; vii. 70, and other examples there. We may safely say that a letter not from, but *to* the Laodiceans is meant. For the construction of this latter sentence, ποιήσατε again is of course to be supplied.

17.] Archippus is mentioned Philem. 2, and called the Apostle's *συνστρατιώτης*. I have treated on the inference to be drawn from this passage as to his abode, in the Prolegg. to Philemon, § iii. 1. He was evidently some officer of the church, but *what*, in the wideness of διακονία, we cannot say: and conjectures are profitless (see such in Est. and Corn.-a-Lap.). Meyer well remarks, that the authority hereby implied on the part of the congregation to exercise reproof and discipline over their teachers is remark-

able: and that the hierarchical turn given to the passage by Thl. and Œc. (*ἵνα ὅταν ἐπιτιμᾷ Ἀρχ. αὐτοῖς, μὴ ἔχωσιν ἐγκαλεῖν ἐκείνῳ ὡς πικρῷ, ... ἐπεὶ ἄλλως ἄτοπον τοῖς μαθηταῖς περὶ τοῦ διδασκάλου διαλέγεσθαι*, Thl.) belongs to a later age. As to the words themselves,—**Take heed to the ministry which thou receivedst in the Lord** (the sphere of the *reception* of the ministry; in which the recipient lived and moved and promised at his ordination: not, of the ministry itself [*τὴν ἐν κυρ.*],—nor is *ἐν* to be diverted from its simple local meaning), **that** (aim and end of the *βλέπε*,—in order that) **thou fulfil it** (reff.).

18.] AUTOGRAPH SALUTATION.

ὁ . . . . Παύλου] See ref. 1 Cor., where the same words occur. **μνημ. . . . . δεσμ.**] These words extend further than to mere pecuniary support, or even mere prayers: they were ever to keep before them the fact that one who so deeply cared for them, and loved them, and to whom their perils of false doctrine occasioned such anxiety, was a prisoner in chains: and that remembrance was to work and produce its various fruits—of prayer for him, of affectionate remembrance of his wants, of deep regard for his words. When we read of 'his chains,' we should not forget that they moved over the paper as he wrote. His *right* hand was chained to the soldier that kept him. See Smith's Dict. of Antiq. under 'Catena.' **ἡ χάρις**—cf. reff. and ch. iii. 16. 'The grace' in which we stand (Rom. v. 2): it seems (reff.) to be a form of valediction belonging to the later period of the Epistles of St. Paul.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α.

I. [1] Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ ABDP KLℵ a b c d e f g h k l m n o 17
[a] here (2 Thess. i. 1) only. [b] Gal. i. 1 reff. [c] Rom. i. 7 al.
[a]ἐν [b]θεῷ [ab]πατρὶ καὶ κυρίῳ Ἰησοῦ χριστῷ. [c]χάρις ὑμῖν καὶ [c]εἰρήνη.

TITLE. rec παυλου του αποστολου η προς θεσσ. επιστολη πρωτη: Steph η του αγιου παυλου πρ. θεσσ. πρωτη επ.: του αγ. απ. π. επ. πρ. θ. πρωτη L: αρχεται πρ. θεσσαλονικαιους F: επ. παυλου πρ. θεσσ. πρωτη o: θετταλικοις πολιταις ταδε κηρυξ ουρανοφοιτης f: επιστολη πρ. τ. θεσσ. α' l: πρ. θεσσ. επ. α' h k: txt ABKℵ m[1] n 17, and (prefixing αρχεται) D.

CHAP. I. 1. ins και bef πατρι K syr: add ημων A m 116. 8-pe vulg-sixt basm æth arm-marg Did Ambrst Pelag. και κυριου ιησου χριστου A (d) 17 (copt). rec aft ειρηνη ins απο θεου πατρος ημων και κυριου ιησου χριστου (*from later epistles, e.g.* 1 *Cor* i. 3, 2 *Cor* i. 2, &c), with ADKLℵ rel fuld(with tol) syr-w-ast (copt): om BF vulg fri Syr basm æth-rom arm Chr-comm Thl Orig-int$_{expr}$("... *pax. Et nihil ultra*") Ambrst Pelag. (C defective.)

CHAP. I. 1.] ADDRESS AND GREETING. The Apostle names Silvanus and Timotheus with himself, as having with him founded the church at Thessalonica, see Acts xvi. 1: xvii. 14. Silvanus is placed before Timotheus, then a youth (Acts xvi. 1 f., see further in Prolegg. to 1 Tim. § i. 3, 4), as being one ἡγούμενος ἐν τοῖς ἀδελφοῖς (Acts xv. 22, 32; xviii. 5), and a προφήτης (ib. xv. 32, see also 2 Cor. i. 19; 1 Pet. v. 12). He does not name himself *an Apostle*, probably for (an amplification of) the reason given by De Wette,—because his Apostleship needed not any substantiation to the Thessalonians. For the same reason he omits the designation in the Epistle to the Philippians. This last fact precludes the reasons given,—by Pelt, al., '*id ei tum non jam moris fuisse*,' by Chrys.,—διὰ τὸ νεοκατηχήτους εἶναι τοὺς ἄνδρας, κ. μηδέπω αὐτοῦ πεῖραν εἰληφέναι, — by Estius, Pelt (altern.), and Zwingl., *out of modesty*, not to distinguish himself from Silvanus and Timotheus,—by Jowett, "probably the name 'Apostle,' which in its general sense was used of many, was gradually, and at no definite period, applied to him with the same special meaning as to the Apostles at Jerusalem." τῇ ἐκκλησίᾳ] So in 2 Thess., Gal., Corr., in the other Epistles, viz. Rom., Eph., Col., Phil., more generally, e. g.,—πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις. This is most probably accounted for by the circumstances of the various Epistles. We may notice that the gen. plur. of the persons constituting the church occurs only in the addresses of these two Epistles. We may render 'of Thessalonians,' or 'of the Thessalonians:' better the former.

ἐν θεῷ πατρί] The construction need not be filled up by τῇ or τῇ οὔσῃ, as Chr., al.: nor with Schott, by understanding χαίρειν λέγουσιν, which would be unnecessary, seeing that the apostolic greeting follows. The words form a ("*tertiary*," Ellic.) predication respecting τῇ ἐκκλησίᾳ, or Θεσσαλονικέων, which requires no supplementing. See Winer, edn. 6,

C *ευχαρισ* ABCD^{vg} KL$^{\aleph^2}$ a b c d e f g h k l m n o 17

2 [d] Εὐχαριστοῦμεν τῷ [d] θεῷ πάντοτε περὶ πάντων ὑμῶν [d] Rom. i. 8. 1 Cor. i. 4. Col. i. 3.
[e] μνείαν [ὑμῶν] [e] ποιούμενοι [e] ἐπὶ τῶν προσευχῶν ἡμῶν Phil. i. 3. Philem. 4.
[f] ἀδιαλείπτως, 3 [g] μνημονεύοντες ὑμῶν τοῦ [hi] ἔργου τῆς (Judith viii. 25. 2 Macc. i. 11.)
πίστεως καὶ τοῦ [k] κόπου τῆς [l] ἀγάπης καὶ τῆς [l] ὑπομονῆς [e] Eph. i. 16 reff.

[f] Rom. i. 9. ch. ii. 13. v. 17 only †. 1 Macc. xii. 11 al. Acts xx. 36 al. † 1 Chron. xvi. 15.
[g] w. gen., Luke xvii. 32. John xvi. 4, 21. [h] Rom. xiii. 12. Gal. v. 19. Eph. iv. 12.
[i] Heb. vi. 10. [k] 1 Cor. iii. 8. xv. 58. Gen. xxxi. 42. [l] so Rom. ii. 7.

2. om 1st *υμων* C fri: *περι π. υμων* bef *παντοτε* a 17. 74. 120. om 2nd *υμων* (*because υμων preceded? See Eph* i. 16 *var readd*) ABℵ^1 17. 67^2 am(with harl^2): ins CDFKLℵ^2 rel latt coptt syrr gr-lat-ff. (om from *μνειαν* to end of ver m.) *ποιουμενος* C^1 d 17, *faciens* D-lat. (corrd by C^1, appy.) for *ημων, υμων* A. (so also ch ii. 18 for *ημας, υμας* A^1.)

3. *του εργ. της πιστ.* bef *υμων* (*transposn from misunderstandg*) DF latt Syr æth Ambrst. (*το εργον* F, *των εργων* Syr.) *τον κοπον* and *την υπομονην* D^{1}F.

§ 20. 2. ἐν θεῷ πατρί marks them as not being heathens,—κ. κυρίῳ Ἰησοῦ χριστῷ, as not being Jews. So De W. after Chrys.: but perhaps the πατρί already marks them as Christians.

The ἐν, as usual, denotes *communion* and *participation in*, as the element of spiritual life. χάρις ὑμῖν κ. εἰρήνη] "Gratia et pax a Deo sit vobis, ut, qui humana gratia et sæculari pace privati estis, apud Deum gratiam et pacem habeatis." Anselm (in Pelt). The words which follow in the rec. are not yet added in this his first Epistle. Afterwards they became a common formula with him.

2—III. 13.] FIRST PORTION OF THE EPISTLE, *in which he pours out his heart to the Thessalonians respecting all the circumstances of their reception of and adhesion to the faith.* 2—10.] Jowett remarks, that few passages are more characteristic of the style of St. Paul than this one: both as being the overflowing of his love in thankfulness for his converts, about whom he can never say too much: and as to the very form and structure of the sentences, which seem to grow under his hand, gaining force in each successive clause by the repetition and expansion of the preceding. See this exemplified in detail in his note. 2.] εὐχαριστοῦμεν, coming so immediately after the mention of Paul, Silvanus, and Timotheus, can hardly be here understood of the Apostle alone, as Pelt, Conyb. and Hows., Jowett, al. For undoubted as it is that he often, e. g. ch. iii. 1, 2, where see note, uses the plural of himself alone, yet it is as undoubted that he uses it also of himself and his fellow-labourers—e. g., 2 Cor. i. 18, 19. And so De W., Lünemann, al., take it here.

πάντοτε περὶ πάντων] We have the same alliteration Eph. v. 20. These words belong to εὐχαριστ., not to μνείαν ποι. On these latter words see Rom. i. 9 f.

ἀδιαλείπτως seems by the nearly parallel place, Rom. i. 9, to belong to μνείαν ὑμ. ποι., not to μνημονεύοντες, as Lün., Pelt, al. Such a formula would naturally repeat itself, as far as specifications of this kind are concerned. Still it must be borne in mind, that the order there is slightly different. 3.] μνημον. is not intransitive, as Erasm.-Schmid, al.: but as in reff.: '*commemorantes*,' Beza. ὑμῶν is by Œcum., Calv., al., regarded as the genitive after μνημον. standing alone, and ἕνεκα supplied before the other genitives. But such a construction may be doubted, and at all events it is much simpler here to regard ὑμ. as the genitive governed by τοῦ ἔργου, ... τοῦ κόπου, and τῆς ὑπομονῆς, and prefixed, as belonging to all three. πίστις, ἀγάπη, ἐλπίς, are the three great Christian graces of 1 Cor. xiii. See also ch. v. 8; Col. i. 4, 5: and Usteri, paulinisch. Lehrbegriff, p. 236 ff.

τοῦ ἔργου τῆς πίστεως] Simple as these words are, all sorts of strange meanings have been given to them. Koppe and Rosenmüller hold τ. ἔργου to be pleonastic: Calv., Calov., al., render (ungrammatical) '*your faith wrought by God*;' Kypke, '*the reality* (ἔργ. as contrasted with λόγος) *of your faith*;' Chrys., Thl., Thdrt., Œc., al., '*the endurance of your faith in suffering*:' &c. Comparing the words with the following genitives, they seem to mean, 'that work (energetic activity) which faith brings forth' (as Chrys. ἡ πίστις διὰ τῶν ἔργων δείκνυται: the gen., as also those following, being thus a *possessive* one: see Ellicott here): q. d. 'the activity of your faith:' see 2 Thess. i. 11: or perhaps, as Jowett (but not so well), "'your work of faith,' i. e. the Christian life, which springs from faith:" thus making the gen. one of *origin*.

τοῦ κόπου] probably *towards the sick and needy strangers*, cf. Acts xx. 35;

m accumulation of genitives, 2 Cor. iv. 4. Eph. i. 6. iv. 13 al. fr.
n — Matt. x. 33. ch. ii. 19. iii. 9, 13.
o Gal. i. 4 reff.
p 2 Thess. ii. 13. Deut. xxxiii. 12. 14 reff.
q Acts ix. 15. Rom. ix. 11. xi. 5, 7, 28. 2 Pet. i. 10 only †.
r 2 Thess. ii. 13 reff.
s form, Acts iv. 4. Col. iv. 11 al. γίγν. εἰς, Acts xxviii. 6. Gal. iii. 14. see πρός, 1 Cor. ii. 3. ἐπί, Luke iii. 2.
t 1 Cor. iv. 19, 20. see Col. iii. 17 reff.

τῆς [m] ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ [n] ἔμπροσθεν ABCDP ℵLMnab
τοῦ [o] θεοῦ καὶ [o] πατρὸς ἡμῶν, [4] εἰδότες, ἀδελφοὶ [p] ἠγαπη- cdefg
μένοι ὑπὸ θεοῦ, τὴν [q] ἐκλογὴν ὑμῶν· [5] ὅτι τὸ [r] εὐαγγέ- hklm
λιον [r] ἡμῶν οὐκ [s] ἐγενήθη εἰς ὑμᾶς ἐν [t] λόγῳ μόνον, no 17

om της ελπιδος A Ambrst-txt: for ελπ., αγαπης 17: pref και k 19 tol Chr-comm, Ambrst-comm.

4. ins του bef θεου ACKℵ b k m o sah Thl-marg(and comm): om BDFL rel gr-lat-ff.

5. aft ευαγ. ins του θεου ℵ. for εις, προς (*see* 1 *Cor* ii. 3) AC²DF Chr Thl: εφ' 46: txt BKLℵ rel Chr-ms Thdrt Damasc. (C¹ illegible.) μονω (*mechanical*

Rom. xvi. 6, 12—not *in the word and ministry* (De W.), cf. ch. v. 12: which is irrelevant here. τῆς ἀγάπ. not as *springing from*, but as *belonging to*, love,—*characterizing* it (Lün.): see above.

τ. ὑπομ. τῆς ἐλπίδος] **your endurance of hope**—i. e. endurance (in trials) which belongs to (see above), characterizes, your hope; and also nourishes it, in turn: cf. Rom. xv. 4, ἵνα διὰ τῆς ὑπομονῆς, κ. διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. τοῦ κυρ. ἡμ. Ἰ. χ.] specifies the hope—that it is a hope of the coming of the Lord Jesus Christ (cf. ver. 10). Olsh. refers the words to all three preceding substantives—but this seems alien from St. Paul's style. On all three Jowett says well, 'your faith, hope, and love; a faith that had its outward effect on your lives: a love that spent itself in the service of others: a hope that was no mere transient feeling, but was content to wait for the things unseen when Christ should be revealed.' ἔμπρ. τ. θ. κ. πατρ. ἡμ.] belongs most naturally to μνημονεύοντες—**making mention . . . . before God**: not to the genitives preceding (see Rom. iv. 17; xiv. 22), as Thdrt., al.

4.] εἰδότες refers back to μνημονεύοντες; **in that we know**—or **for we know**. Thdrt., Erasm., Grot., al., take it for οἴδατε γάρ, or εἰδότες ἐστέ, wrongly referring it to the Thessalonians: Pelt joins it with μνείαν ποιούμενοι: but the construction as above seems the best. ὑπὸ θεοῦ belongs to ἠγαπημένοι, as in 2 Thess. ii. 13, see also Rom. i. 7: not to εἰδότες, as Est. thinks possible (ὑπό for παρά?), nor to ἐκλογήν—either as E. V., '*your election of God*,' which is ungrammatical (requiring τὴν ὑπ. θ. ἐκ), or as Œc., Thl., all., ὑπὸ θ. τὴν ἐκλ. ὑμ. (εἶναι), which would introduce an irrelevant emphasis on ὑπὸ θεοῦ. ἐκλογή must not be softened down: it is the **election** unto life of individual believers by God, so commonly adduced by St. Paul (reff.: and 1 Cor. i. 27; 2 Thess. ii. 13). ὑμῶν, objective genitive after ἐκλογήν — knowing that God ἐξελέξατο ὑμᾶς. 5.] ὅτι has been taken to mean '*videlicet, id est*,' and the verse to be an epexegesis of ἐκλογήν: but as Lün. remarks, evidently verses 5, 6 ff. are meant not to explain *wherein* their election *consisted*, but to give reasons in matter of fact for concluding (εἰδότες) the existence of that election. ὅτι must then be **because**, and a colon be placed at ὑμῶν. These reasons are (1) the power and confidence with which he and Silvanus and Timotheus preached among them (ver. 5), and (2) the earnest and joyful manner in which the Thessalonians received it (vv. 6 ff.). Both these were signs of God's grace to them—tokens of their election vouchsafed by Him. τὸ εὐαγγ. ἡμ., **the gospel which we preached**. ἐγενήθη εἰς] See reff., especially Gal.: **came to you** is perhaps the nearest: εἰς betokens the direction. πρός, with ἐγέν., would give nearly the same sense, or perhaps that of *apud*, see ref. 1 Cor. &c. We must not take ἐγενήθη εἰς ὑμ. for a constr. prægnans (ἦλθ. εἰς καὶ ἐγ. ἐν), which with ἦν it might be: for ἐγενήθη εἰς carries motion in itself without any thing supplied. On 'the passive form ἐγενήθη, alien to the Attic, and originally Doric, but common in the κοινή' (Lün.), see note on Eph. iii. 7; Lobeck on Phryn. p. 108 ff.; Kühner, i. 193; Winer, § 15. It was attempted in my earlier editions to press the *passive sense* in the frequent occurrences of this form in this Epistle. But wider acquaintance with the usage has since convinced me that this is not possible, and that we must regard it as equivalent in meaning to the more usual ἐγένετο. The prepositions ἐν following indicate the form and manner in which the *preaching was carried on*, not (as Pelt, al.) that in which the Thessalonians received it, which is not treated till ver. 6. δυνάμει is not '*miracles*,' as Thdrt., Œc., all., nor *efficacia et*

ἀλλὰ καὶ ἐν [t] δυνάμει καὶ [u] ἐν πνεύματι ἁγίῳ καὶ ἐν [v] πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι [w] ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. 6 καὶ ὑμεῖς [x] μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, [y] δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ [z] μετὰ [a] χαρᾶς πνεύματος ἁγίου, 7 [b] ὥστε γενέσθαι ὑμᾶς [c] τύπον πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ

u 1 Cor. ii. 4. 2 Cor. vi. 6.
v Col. ii. 2. Heb. vi. 11. x. 22 only †.
w — 1 Cor. i. 30. 2 Cor. vii. 14 al.
x 1 Cor. iv. 16. xi. 1. Eph. v. 1. ch. ii. 14. Heb. vi. 12 only †.
(-ρείσθαι, Col. iv. 12.)

y — Luke viii. 13. Acts viii. 14. xi. 1. xvii. 11. 1 Cor. ii. 14. ch. ii. 18. James i. 21. Prov. iv. 10.
z — Phil. i. 4. ii. 29. 1 Chron. xxix. 22. a Rom. xiv. 17. b — Phil. i. 13 al.
c — 1 Tim. iv. 12 reff.

repetition) DK c d k. om 3rd ἐν c e l n o 17. 67² D-lat tol copt Thdrt-ms. om 4th ἐν BN 17 tol coptt. om 5th ἐν ACN f 17. 67² am.

6. for θεου, κυριου A. aft χαρας ins και B.

7. rec τυπους (*alteration to suit* υμας), with ACFKLN rel syr gr-ff: τυπος D³ 49 (*by mistake? or perhaps* [Mill] *a neuter form as* πλουτος?): txt BD¹ 17. 67² latt Syr coptt Ambrst Pelag. rec om 2nd ἐν, with KL rel (c g h m o Chr om τῃ also): ins ABCDFN k 17 latt syrr Thdrt Ambrst Pelag.

vis agens in cordibus fidelium (Bullinger) (see above), but **power**, viz. of utterance and of energy. πν. ἁγίῳ] beware again of the supposed figure of ἐν διὰ δυοῖν, by which all character of style and all logical exactness is lost. Even Conyb. here has fallen into this error, and rendered "*power of the Holy Ghost.*" It is a predicate advancing *beyond* ἐν δυνάμει—not only in force and energy, but **in the Holy Ghost**—in a manner which could only be ascribed to the operation of the Holy Spirit. πληροφορίᾳ πολλῇ] **much confidence** (of faith), see reff. Many irrelevant meanings have been given: *fulness of spiritual gifts*, which the Thessalonians had received (Lomb., Corn.-a-lap., Turretin.): *certainty of the truth*, felt by them (Macknight, Benson, al.): '*fulfilment of the apostolic office*' (Estius). The confidence (see above) was that in which *Paul and Silvanus and Timotheus preached to them.* καθὼς κ.τ.λ.] Appeal to their knowledge that the fact was so. These words restrict the foregoing to the *preachers*, as explained above: καὶ τί, φησι, μακρηγορῶ; αὐτοὶ ὑμεῖς μάρτυρές ἐστε, οἷοι ἐγενήθημεν πρὸς ὑμᾶς. Œc. This interpretation is fixed by καθώς, referring back to the whole previous description. The sense has been variously given: Conyb., '*And you, likewise know*'—but '*likewise*' surely confounds the connexion: Pelt, even further from the mark, ... 'ita accipimus, ut Apostolum exemplum suum Thessalonicensibus imitandum statuamus.' οἷοι ἐγενήθ.] **what manner of men we proved**, as Ellic.: not 'quales facti simus,' see above on this note: nor as vulg., '*quales fuerimus*;' the point of the fact appealed to is, the proof given, what manner of men they were, by the manner of their preaching. "The ποιότης was evinced in the power and confidence with which they delivered their message." Ellic.: *the proof given by the manner of their preaching.*

ἐν ὑμῖν] local merely: **among you.**

δι' ὑμᾶς] **for your sakes**—conveying the purpose of the Apostle and his colleagues, and in the background also *the purpose of* GOD—'you know what God enabled us to be,—how mighty in preaching the word,—for your sakes—thereby proving that he loved you, and had chosen you for His own.' 6.] Further proof of the same, that ye are ἐκλεκτοί, by the method in which *you received* the Gospel thus preached by us. καὶ ὑμεῖς corresponds with τὸ εὐ. ἡμῶν above. It is somewhat difficult here to fix exactly the point of comparison, in which they imitated their ministers and Christ. Certainly it is not merely, in *receiving the word*—for to omit other objections, this would not apply at all to Him:—and therefore, not in any qualifying detail of their *method* of reception of the word - not in δύναμις, nor in πν. ἁγ., nor in πληρ. πολλ. So far being clear, we have but one particular left, and that respects the circumstances under which, and the spirit with which: and here we find a point of comparison even with Christ Himself: viz. joyful endurance even in spirit under sufferings. This it was in which they imitated the Apostles, and their divine Master, and which made them patterns to other churches (see below). For this θλῖψις in which they ἐδέξαντο τὸν λόγον, see Acts xvii. 5—10; ch. ii. 14; iii. 2, 3, 5.

δεξάμενοι] **in that ye received.** χαρὰ πνεύματος ἁγίου (ref.), **joy wrought by the Holy Spirit.** On the gen. of origin, see Ellic.'s note here. 7.] *Further specification of the eminence of the Thessalo-*

d — 1 Cor. xiv. 36.
e here only. Joel iii. 14. Sir. xl. 13 only.
f — Acts viii. 25. xiii. 48, 49. xv. 35. xix. 10, 20. 2 Thess. iii. 1.
g here (Philem. 5 v. r.) only.
h — Matt. ix. 26.
i w. inf., eh. iv. 9 reff.
k — Gal. ii. 2 reff.
l Paul, 1 Cor. xiv. 25 only. Gospp. & Acts, passim. Heb. ii. 12. 1 John i. 2 only. Gen. xiv. 13. m Acts xxvi. 29. 1 Cor. iii. 13. Gal. ii. 6. James i. 24 only †. n Acts xlii. 24. ch. ii. 1. Heb. x. 19. 2 Pet. i. 11 only. 1 Kings xvi. 4.

ABCDF KLℵ a b c d e f g h k l m n o 17

8 d ἀφ' ὑμῶν γὰρ e ἐξήχηται ὁ f λόγος τοῦ f κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἡ g πίστις ὑμῶν ἡ g πρὸς τὸν θεὸν h ἐξελήλυθεν, ὥστε μὴ i χρείαν i ἔχειν ἡμᾶς λαλεῖν τι. 9 k αὐτοὶ γὰρ περὶ ἡμῶν l ἀπαγγέλλουσιν m ὁποίαν n εἴσοδον ἔσχομεν

8. om γαρ ℵ¹ k: ins ℵ-corr¹, for κυρ., θεου ℵ¹. ins εν τη bef αχαια (*repeated from former ver, as* "necessary to mark Ach. as a distinct province." *For this very reason Meyer retains it*) CDFKLℵ rel latt syrr Cyr Damasc Œc Ambrst Pelag: ins τη f k o: om AB c m 17 Chr Thdrt Thl. rec (for αλλ' εν) αλλα και εν (*και insd as being usual after ου μονον*), with D¹KL rel æth Chr Cyr Thdrt: txt ABCD¹F m 17 am(with fuld demid) syrr coptt, ℵ¹ has αλλα⁻, of which ℵ-corr¹ or ³ has made αλλα εν. rec ημας bef εχειν (*for emphasis to contrast with αυτοι follg*), with KL rel Chr Damasc: txt ABCDFℵ (c) m 17 Thdrt. for λαλειν, παλιν C.

9. for ημων, υμων B a h k n o 120-1-2-3 D-lat coptt Chr₁-ms₁ Thdrt Damasc Œc. rec (for εσχ.) εχομεν (with 17 ?): txt ABCDFKLℵ rel latt Chr Thdrt Thl-marg lat-ff.

nians' Christian character. τύπον, of the whole church as one: see Bernhardy, p. 60. πᾶσιν τοῖς πιστεύουσιν] to the whole of the believers. οἱ πιστεύοντες, like ὁ πειράζων, designates the *kind*. Chrys. understands this participle as if it were πιστεύσασιν:—καὶ μὴν ἐν ὑστέρῳ ἦλθε πρὸς αὐτούς· ἀλλ' οὕτως ἐλάμψατε, φησίν, ὡς τῶν προλαβόντων γενέσθαι διδασκάλους . . . . οὐ γὰρ εἶπεν, ὥστε τύπους γενέσθαι πρὸς τὸ πιστεῦσαι, ἀλλὰ τοῖς ἤδη πιστεύουσι τύπος ἐγένεσθε. But it was not so: for the only church in Europe which was in Christ before the Thessalonian, was the Philippian (Acts xvi. 12—xvii. 1, see ch. ii. 2). Μακ. κ. Ἀχ.] Cf. Rom. xv. 26; Acts xix. 21: the two Roman provinces, comprehending Northern and Southern Greece. There is no reference, as Thdrt., to the Greeks being ἔθνη μέγιστα κ. ἐπὶ σοφίᾳ θαυμαζόμενα, and so their praise being the greater: these are mentioned simply because the Apostle had been, since their conversion, in Macedonia, and had left Silvanus and Timotheus there,—and was now in Achaia. 8.] *Proof of the praise in ver.* 7. ἀφ' ὑμῶν is merely local, from you, as in ref.; not '*by you*' (as preachers) (ὑφ' ὑμῶν), as Rückert, "locorum Paulinorum 1 Thess. i. 8 et 1 Thess. iii. 1—3 explanatio:" nor '*by your means*,' viz. in saving Silas and myself from danger of our lives and so enabling us to preach (δι' ὑμῶν), as Storr, and Flatt. ἐξήχηται] δηλῶν ὅτι ὥσπερ σάλπιγγος λαμπρὸν ἠχούσης ὁ πλησίον ἅπας πληροῦται τόπος, οὕτω τῆς ὑμετέρας ἀνδρείας ἡ φήμη καθάπερ ἐκείνη σαλπίζουσα ἱκανὴ τὴν οἰκουμένην ἐμπλῆσαι. Chrys. ὁ λόγ. τ. κυρίου, cannot be as De W. '*the fame of the reception of the Gospel by you*:' the sense seems to be that your ready reception and faith as it were sounded forth the λόγον τοῦ κυρίου, the word of the Lord, the Gospel message, loudly and clearly, through all parts. The logical construction of this verse is somewhat difficult. After the οὐ μόνον ἐν τ. Μακ. κ. Ἀχ., we expect merely ἀλλ' ἐν παντὶ τόπῳ: but these words appear, followed by a new subject and a new predicate. Either then we must regard this new subject and predicate as merely an epexegesis of the former, ἐξήχηται ὁ λόγ. τοῦ κυρ., or, with Lünemann, we must place a colon at κυρίου, and begin a new sentence with οὐ μόνον. This last is very objectionable, for it leaves ἀφ' ὑμ. . . . . κυρίου standing alone in the most vapid and spiritless manner, with the strong rhetorical word ἐξήχηται unaccounted for and unemphatic. The other way then must be our refuge, and I cannot see those objections to it which Lün. has found. It is quite according to the versatile style of St. Paul, half to lose sight of the οὐ μόνον ἀλλ', and to go on after ἐν παντὶ τόπῳ with a new sentence; and especially as that new sentence explains the somewhat startling one preceding. πρός, towards, directed towards God as its object (and here, as contrasted with idols, see next verse)—not = the more usual εἰς, *to* and *into*, as Ellic. correcting my previous *on* (ἐπί).

De Wette, al., suppose with some probability that the report of the Thessalonians' faith may have been spread by Christian travelling merchants, such as Aquila and Priscilla. ὥστε μὴ . . . .]

πρὸς ὑμᾶς, καὶ πῶς [o] ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν [p] εἰδώλων, [q] δουλεύειν θεῷ [r] ζῶντι καὶ [s] ἀληθινῷ, 10 καὶ [t] ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν [u] ἤγειρεν [u] ἐκ τῶν νεκρῶν, Ἰησοῦν τὸν [v] ῥυόμενον ἡμᾶς ἀπὸ τῆς [w] ὀργῆς τῆς ἐρχομένης.

II. [1] Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν [x] εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ [y] κενὴ γέγονεν, [2] ἀλλὰ [z] προπα-

o = Acts xiv. 15. 2 Cor. iii. 16. Amos iv. 6.
p = Acts xv. 20. Rom. ii. 22. 1 John v. 21 al. Num. xxv. 2.
q = Acts xx. 19. Gal. iv. 8. Ps. ii. 11.
r Acts xiv. 15. 1 Kings xvii. 36 f.
s John xvii. 3. 1 John v. 20 (see) al. Isa. lxv. 16.
t here only. Job vii. 2. Isa. lix. 11.
u Gal. i. 1 reff.
v w. ἀπό. Matt. vi. 13. Rom. xv. 31. 2 Thess. iii. 2. 2 Tim. iv. 18 only. Ps. cxxxix. 1. w. ἐκ, Col. i. 13.
w = Matt. iii. 7 || L. Rom. ii. 5. ch. ii. 16. Zeph. ii. 2.
x ch. i. 9 reff.
y Acts iv. 25. 1 Cor. xv. 10, 14, 58. Deut. xxxii. 47. 67. cf. also iii. 33.
z here only †. παρηιόμησαν οὐ προπαθόντες, Thuc. iii.

10. rec om 2nd των, with ACK Œc: ins BDFLℵ rel Chr Damasc Thdrt Thl. for απο, εκ BN 17. 73.

CHAP. II. 2. rec aft αλλα ins και, with (none of our mss) D-lat: om ABCDFKLℵ rel vulg syrr coptt Cyr. lat-ff.

The report being already rife, we found no occasion to speak of your faith, or in your praise. 9.] αὐτοί, the people ἐν τ. Μακ. κ. Ἀχ., κ. ἐν παντὶ τόπῳ: see reff., and Bernhardy, p. 288. περὶ ἡμῶν] concerning us, Paul and Silvanus and Timotheus; not as Lün., '*us both*,' including the Thessalonians. This he does, to square the following clauses, which otherwise are not correspondent: but there are two objections to his view: (1) the emphatic position of περὶ ἡμῶν, which seems to necessitate its keeping its strict meaning: (2) that it would in this case have been much more naturally ὑμῶν than ἡμῶν, as the second person has prevailed throughout, and our εἴσοδος to you was quite as much a matter happening to you as to us. That καὶ περὶ ὑμῶν, πῶς should be abbreviated as we find it, will surely not surprise any one familiar with the irregularities, in point of symmetry, of St. Paul's style. The ἀπαγγελλόμενα here correspond to the two members of the above proof, verses 5 and 6. ὅτολαν has no reference to *danger*, as Chrys., al. εἴσοδος, merely *access*, in the way of *coming to them*: see ch. ii. 1: not of itself *facilis aditus*, as Pelt. πῶς, merely *how that*, introducing matter of fact,—not '*how*,' 'in what manner,' how joyfully and energetically, as Lünem.: if so, the long specification (πρὸς . . . . ἐρχομένης), which follows the (thus) unemphatic verb, drags wearily: whereas, regarded as indicating matter of fact only, the πῶς is unemphatic, and the matter of fact itself, carrying the emphasis, justifies the full statement which is made of it. ζῶντι κ. ἀληθινῷ] ζῶντα μὲν αὐτὸν ὠνόμασεν, ὡς ἐκείνων οὐ ζόντων. ἀληθινὸν δέ, ὡς ἐκείνων ψευδῶς θεῶν καλουμένων. Thdrt. 10.] The especial aspect of the faith of the Thessalonians was *hope*: hope of the return of the Son of God from heaven: a hope, indeed, common to them with all Christians in all ages, but evidently entertained by them as pointing to an event more immediate than the church has subsequently believed it to be. Certainly these words would give them an idea of the *nearness* of the coming of Christ: and perhaps the misunderstanding of them may have contributed to the notion which the Apostle corrects, 2 Thess. ii. 1 ff.: see note there. By ὃν ἤγ. ἐκ τῶν νεκρῶν, that whereby (Rom. i. 4) Jesus was declared to be the Son of God with power, is emphatically prefixed to His name. τὸν ῥυόμενον] who delivereth: not = τ. ῥυσάμενον,—still less as E. V., *past*, '*who delivered*,' but descriptive of His office, = 'our Deliverer,' as ὁ πειράζων, &c. τῆς ἐρχ.—which is coming: cf. Eph. v. 6; Col. iii. 6. CH. II. 1–16.] *He reminds the Thessalonians of his manner of preaching among them* (1—12, answering to ch. i. 9 a): *praises them for their reception of the Gospel, and firmness in persecution* (13—16, answering to ch. i. 9 b). 1.] γάρ refers back to ὅτολαν, ch. i. 9: 'not only do strangers report it, but you know it to be true.' He makes use now of that knowledge to carry out the description of his preaching among them, with a view, by recapitulating these details, to confirm them, who were as yet but novices, in the faith. κενή] It is evident from vv. 2 ff., that this does not here apply to the *fruits*, but to the *character* of his preaching: the *result* does not appear till ver. 13. And within this limitation, we may observe that the verb is γέγονεν, not

θόντες καὶ [a] ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ABCDP ℵLN a b c d e f; h k l m n o 17

[b] ἐπαρρησιασάμεθα [c] ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ [d] εὐαγγέλιον τοῦ [d] θεοῦ ἐν πολλῷ [e] ἀγῶνι. [3] ἡ γὰρ [f] παράκλησις ἡμῶν οὐκ ἐκ [g] πλάνης οὐδὲ ἐξ [h] ἀκαθαρσίας, οὐδὲ ἐν [i] δόλῳ, [4] ἀλλὰ καθὼς [j] δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ [k] πιστευθῆναι τὸ εὐαγγέλιον, οὕτως λαλοῦμεν, οὐχ

a Matt. xxii. 6. Luke xi. 45. xviii. 32. Acts xiv. 5 only. 2 Kings xix. 43.
b Acts ix. 27, 28. xiii. 46. xiv. 3 al3. Eph. vi. 20 only. L.P. Prov. xx. 9 al.
c so Acts ix. 27, 28. Eph vi. 20. — ἐνί, Acts xiv. 3. 14. Acts xx. 24. 1 Tim. i. 11.)
d Rom. i. 1. xv. 16. 2 Cor. xi. 7. vv. 8, 9. 1 Pet. iv. 17 only. (see Mark i. xxvii. 64. Eph. iv. 14 al. Prov. xiv. 8. ii. 10. 1 John i. 48. 2 Cor. xii. 16. 1 Pet. ii. 1 al. Job xiii. 7. 3. (see below [m].)
e — Phil. i. 30 (reff.).
f — Phil. ii. 1 reff.
g — Matt. xxvii. 64. h Paul (Rom. vi. 19. ch. iv. 7 al.) only, exc. Matt. xxiii. 27. Hos. i = Rom. xiv. 22. 1 Cor. xvi.
k Rom. iii. 2. 1 Cor. ix. 17. constr., Acts xxi. 3. Gal. ii. 7.

3. rec (for 2nd οὐδε) ουτε, with D³KL rel Chr$_{alliq}$ Thdrt(ουτε twice) Damasc Thl Œc: txt·ABCD¹FℵN 17. 67², οὐδ' m.

ἐγένετο; to be understood therefore not of any mere intent of the Apostle at the time of his coming among them, but of some abiding character of his preaching. It cannot then be understood as Koppe, —'*veni ad vos eo consilio .... ut vobis prodessem, non ut otiose inter vos viverem*:' and nearly so Rosenm. It probably expresses, that his εἴσοδος was and continued '*no empty scheme*' ('*no light matter*,' as we say; οὐχ ἡ τυχοῦσα, Chrys.), but an earnest, bold, self-denying endeavour for their good. This he proceeds to prove. 2.] προπαθόντες, **having previously suffered**: reff. On the fact, see Acts xvi. ἐπαρρησιασ.] Lünemann seems to be right (against De W.) in rendering it **we were confident**, not '*we were free of speech*.' See however, on the other side, Ellic.'s note.

ἡμῶν, because all true confidence is in God as *our God*. This word reproduces the feeling with which Paul and Silas opened their ministry among them: διὰ τὸν ἐνδυναμοῦντα θεὸν τοῦτο ποιῆσαι τεθαρρήκαμεν. Œcum. λαλῆσαι is infinitive of the object after ἐπαρρησ.— **we had the confidence to speak**: as E. V., **were bold to speak**. This seems more probable than with De W., Mey. on Eph. vi. 20, and Ellic., to regard it as the epexegetical inf. "defining still more clearly the *oral* nature of the boldness." Chrys. can hardly be quoted on that side, as Ellic. doubtfully. τοῦ θεοῦ, for solemnity, to add to the weight of their εἴσοδος. ἐν πολλῷ ἀγῶνι] in (amidst) **much conflict**, viz. under outward circumstances conflicting much with our work: and therefore that work could be no κενόν, which was thus maintained.

3, 4.] *Reasons why* he ἐπαρρησιάσατο λαλῆσαι .... ἐν πολλῷ ἀγῶνι:—viz. the true and single-minded character of his ministry, and his duty to God as the steward of the Gospel. 3. παράκλησις] **exhortation** to you, viz. our whole course of preaching. Supply **is**, not '*was*;' cf. λαλοῦμεν below. "The two senses of παράκλησις, exhortation and consolation, so easily passing into one another (compare ver. 11), are suggestive of the external state of the early church, sorrowing amid the evils of the world, and needing as its first lesson to be comforted; and not less suggestive of the first lesson of the Gospel to the individual soul, of peace in believing." Jowett. ἐκ] **having its source in**. πλάνης] here probably **error**. "The word is used transitively and intransitively. In the former case, it is '*imposture*' (Matt. xxvii. 64) or '*seduction*' (Eph. iv. 14): in the latter and more usual, **error**." Lünem. ἀκαθαρσίας] hardly, as Chrys., ὑπὲρ μυσαρῶν πραγμάτων οἷον γοήτων κ. μάγων, —though such a reference is certainly possible, considering the vile degradation of that class at the period,—but here apparently of the impure desire of gain, cf. ver. 5, where ἐν προφάσει πλεονεξίας seems to correspond with ἐξ ἀκαθαρσίας. Still such a meaning seems to want example. If it be correct, this represents (Lün.) the subjective side, the *motive*, as ἐκ πλάνης the objective side, the *ground*. ἐν δόλῳ] this of the *manner*, or perhaps, as Ellic., the *ethical sphere, in which*: 'nor did we make use of deceit to win our way with our παράκλησις.' See 2 Cor. ii. 17. 4.] καθώς, **according as**, in proportion as. δεδοκιμ.] see reff.,—**we have been approved,—thought fit**: cf. πιστὸν ἡγήσατο, 1 Tim. i. 12. Lünem. cites Plut. Thes. 12: ἐλθὼν οὖν ὁ Θησεὺς ἐπὶ τὸ ἄριστον, οὐκ ἐδοκίμαζε φράζειν αὐτὸν ὅστις εἴη. We must not introduce any ascertained fitness of them in themselves into the idea (οὐκ ἂν ἐξελέξατο, εἰ μὴ ἐξίους ἐγίνωσκε Thl.: so Chr., Œc., Olsh.): it is only the free choice of God which is spoken of. On πιστευθ. τὸ εὐαγγ. see reff., and Winer, edn. 6, § 32. 5. οὕτως

ὡς ἀνθρώποις [l] ἀρέσκοντες, ἀλλὰ θεῷ τῷ [m] δοκιμάζοντι τὰς καρδίας ἡμῶν. [5] οὔτε γάρ ποτε [n] ἐν [o] λόγῳ [p] κολακείας [n] ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν [q] προφάσει [r] πλεονεξίας, [s] θεὸς [s] μάρτυς, [6] οὔτε [t] ζητοῦντες ἐξ ἀνθρώπων [t] δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν [u] βάρει εἶναι ὡς [v] χριστοῦ [v] ἀπόστολοι, [7] ἀλλ' ἐγενή-

l Gal. i. 10 reff.
m — Luke xiv. 19. 1 Cor. iii. 13. 2 Cor. viii. 8. ch. v. 21 al. Prov. xvii. 3.
n see 1 Tim. iv. 15.
o compare Eph. i. 13 reff.
p here only †.
q Mark xii. 40 | (Mt. v. r) L. John xv. 22. Acts xxvii. 30. Phil. i. 18 only. Hos. x. 4.
r Col. iii. 5 reff. 2 Pet. ii. 3.
s Rom. i. 9. 2 Cor. i. 23. Phil. i. 8. ver. 10.
t John v. 44. (vii. 18.)
u — here (Gal. vi. 2 reff.) only. (see note.)
v 1 Cor. i. 1. 2 Cor. i. 1. xi. 13. Eph. i. 1. Jude 17 al.

4. δεδοκειμασμενοι F. rec ins τω bef θεω (*as more usual with art follg*), with AD³FKLN³ rel: om BCD¹ℵ¹ 67² Clem bas Œc.
5. om 2nd εν BN³ a 17. ins ο bef θεος F.
6. for υμων, ημων A. for απ', απο DFL rel: txt ABCN (k o m 17, e sil).

answers not to the following ὡς, but to the preceding καθώς, and is emphatic—'*even so.*' ἀρέσκοντες, in the strict sense of the *present tense*,—**going about to please**,—**striving to please.** ὡς belongs to the whole sentence, not merely to ἀνθρ. ἀρέσκ. (as Lün.): for in that case the second member would involve almost too harsh an ellipsis. ἡμῶν, **of us**,—not said generally, of all men: but of us, Paul and Silvanus and Timotheus. As Lünem. justly observes against De W., τὰς καρδίας here and τὰς ἑαυτ. ψυχάς below, are conclusive against imagining that St. Paul in this place is speaking of *himself alone*. Yet Conyb. renders it, '*my heart*,' and τὰς ἑ. ψ., '*my own life*.'

5 ff.] *Proofs again of the assertions of vv.* 3, 4. **For neither did we become conversant** (see reff. γενέσθαι ἔν τινι, *in re quadam versari*; so οἱ μὲν ἐν τούτοις τοῖς λόγοις ἦσαν, Xen. Cyr. iv. 3. 23. On the impracticability of maintaining a passive sense in the form ἐγενήθημεν, see above, on ch. i. 5) **in speech of** (consisting of) **flattery** (not '*incurring repute of flattery*,' as Hamm., Le Clerc, Michael., al. [similarly as to meaning, Pelt], which would be irrelevant, as he is not speaking of what *others thought* of their ministry, but of their own behaviour in it. On κολακ. Lün. qnotes Theophrastus, Charr. 2,—τὴν δὲ κολακείαν ὑπολάβοι ἄν τις ὁμιλίαν αἰσχρὰν εἶναι, συμφέρουσαν δὲ τῷ κολακεύοντι,—and Ellic. remarks, "It seems more specifically to illustrate the ἐν δόλῳ of ver. 3, and forms a natural transition to the next words, the essence of κολακεία being self-interest: ὁ δὲ ὅπως ὠφέλειά τις αὐτῷ γίγνηται εἰς χρήματα καὶ ὅσα διὰ χρημάτων, κόλαξ. Aristot. Eth. Nic. iv. 12 ad fin.") **as ye know, nor** (ἐγενήθημεν) **in pretext** (employed in that which was meant to be a pretext, not '*in occasione avaritiæ*,' as vulg. and Le Clerc; nor is πρόφασις '*species*,' as Wolf) **of** (serving to conceal) **avarice; God is witness** (τῆς μὲν κολακείας αὐτοὺς ἐκάλεσε μάρτυρας, δῆλα γὰρ τοῖς ἀκούουσι τῶν κολάκων τὰ ῥήματα· τῆς δὲ πλεονεξίας οὐκέτι αὐτούς, ἀλλὰ τὸν τῶν ὅλων ἐπόπτην. Thdrt., and similarly Chrys. But perhaps it is simpler, seeing that no ὑμεῖς is expressed with οἴδατε, to refer θεὸς μάρ. to the whole). 6.] ζητοῦντες belongs to ἐγενήθημεν above. ἐξ ἀνθρώπων, emphatic: τὴν γὰρ ἐκ θεοῦ καὶ ἐζήτουν κ. ἐλάμβανον. Œc. The real distinction here between ἐκ and ἀπό seems to be, that ἐκ belongs more to the *abstract ground* of the δόξα, ἀπό to the *concrete object* from which it was in each case to accrue. This is strictly correct, not, as Ellic., who has misunderstood my distinction, 'artificial and precarious:' nor is it ever safe to assume identity of meaning, in St. Paul's style, of different prepositions, except where the form of the sentence absolutely requires it. The glory which they sought was not at all to come out of human sources, whether actually from the Thessalonians or from any others.

δυνάμενοι] **though we had the power.** ἐν βάρει εἶναι] Thdrt., Est., Grot., Calov., all., refer this to πλεονεξ. mentioned above, and understand it of using the power of living by the gospel, which St. Paul, &c. might have done, but did not: so ἐπιβαρεῖν, ver. 9: 2 Thess. iii. 8; καταβαρεῖν, 2 Cor. xii. 16; ἀβαρῆ ἐμαυτὸν ἐτήρησα, ib. xi. 9. But the words are separated from the πλεονεξία by the new idea beginning at ζητοῦντες, to which, and not to the former clause, this is subordinated. I therefore take them with Chrys. (Œc., Thl., undecided), Ambrst., Erasm., Calv., &c., Olsh., De W., Lün.,—as equivalent to ἐν τιμῇ εἶναι—εἰκὸς γὰρ τοὺς παρὰ θεοῦ πρὸς ἀνθρώπους ἀποσταλέντας, ὡσανεὶ ἀπὸ τοῦ οὐρανοῦ νῦν

w 2 Tim. ii. 24 only† see note. θημεν * w ἤπιοι x ἐν x μέσῳ ὑμῶν, ὡς ἐὰν y τροφὸς z θάλπῃ ABCDF KL𝔎 a b c d e f g h k l m n o 17

x Matt. x. 16. τὰ ἑαυτῆς τέκνα, 8 οὕτως a ὁμειρόμενοι ὑμῶν b εὐδοκοῦμεν

xviii. 20. Luke ii. 46. Heb. ii. 12 (from Ps. xxi. 22) al. xlix. 23 only. lxii. 1 Symm. z Eph. v. 29 only. b Gal. i. 15 reff. Deut. xxii. 6. y here only. Gen. xxxv. 8. 4 Kings xi. 2 ‖ Chron. Isa. a here only. Job iii. 21 (AB¹CM). ἱμ., Ps.

7. αλλα B𝔎. * νήπιοι (*prob from attaching the ν of the preceding word to ηπιοι. In such a case, where it is almost as likely that the ν of νηπ. may have dropped out, and the evidence is so divided, the* sense *may fairly be taken as our guide: see note*) BC¹D¹FN¹ a m latt copt æth Clem(from context) Orig¹$_{expr}$ Cyr mss-in-Thl Orig-int Ambrst Pelag Aug: ηπιοι AC²D³KL𝔎³ rel syrr sah Clem$_1$ Orig$_1$ Chr-comm Œc-comm Thdrt-comm Damasc Thl-comm(alt.,—ἢ καὶ νήπιοι). ἐμμεσῳ AC 17. rec αν, with AD³ K(e sil) L𝔎¹ rel Orig$_2$ Thdrt: txt BCDFN³. θαλπει KL d f k m.

8. rec ιμειρομενοι, with rel Cyr: txt ABCDFKL𝔎 d e (f k) m n Chr$_{alliq}$ Damasc-ms Thl$_{expr}$(ὁμειρ. τινὲς δὲ ἱμειρόμενοι ἀνέγνωσαν· οὐκ ἔστι δέ). (17 def.) ηυδοκουμεν B: ευδοκησαμεν 17, *volebamus* vulg(and F-lat) syrr coptt Pelag: *cupimus* old-lat

ἥκοντας πρέσβεις, πολλῆς ἀπολαῦσαι τιμῆς. Chr. **βάρος** is used of importance, dignity,—'*weight*,' as we say: e. g. Diod. Sic. iv. 61, ἀπὸ τούτων τῶν χρόνων Ἀθηναῖοι, διὰ τὸ βάρος τῆς πόλεως, φρονήματος ἐνεπίμπλαντο, κ. τῆς τῶν Ἑλλήνων ἡγεμονίας ὠρέχθησαν, and in this sense St. Paul's Epistles were called βαρεῖαι, 2 Cor. x. 10. Cf. also βάρος δόξης, where however βάρος is used *sensu proprio*, as opposed to ἐλαφρόν, 2 Cor. iv. 17. Render therefore, **when we might have stood on our dignity**. Heins., Pisc., Hamm., understand the words of ecclesiastical censures—'quum severitatem exercere apostolicam posset,'—and oppose them to ἐγεν. ἤπιοι below: but see there.

ὡς χρ. ἀπ.] not: '*as the other Apostles*' (Grot., Pelt, referring to 1 Cor. ix. 5, but ungrammatical), but **as** (being) **Apostles of Christ**. It is simpler to take ἀπόστολοι here in its wider sense, than to limit the sentence to St. Paul alone.

7.] **ἀλλά** contrasts, not with the mere subordinate clause of the last verse (δυνάμ. κ.τ.λ), but with its whole sense, and introduces the positive side of their behaviour – q. d. 'so far from being any of the aforesaid, we were . . .' **ἐγενήθ.**, as before, with a reference to God enabling us.

ἤπιοι, mild: so Od. β. 47, πατὴρ δ' ὡς ἤπιος ἦεν: Herodian iv. 1, ἤπιον ἄρχοντα κ. πατέρα: Pausan. Eliac. ii. 18, βασιλέα γὰρ οὐ τὰ πάντα ἤπιον, ἀλλὰ καὶ τὰ μάλιστα θυμῷ χρώμενον Ἀλέξανδρον τοῦ Φιλίππου (Wetst.): see also Herod. iii. 89: and Ellic.'s note here. Surely the reading νήπιοι, being (1) by far the *commoner word*, (2) so *easily introduced* by the final ν of the preceding word, can hardly, in the teeth of the sense, come under consideration: seeing too that the primary authorities are not unanimous. **ἐν μέσ. ὑμ.**] i. e. 'in our converse with you;' but with an allusion to our not lifting ourselves above you;—ὡς εἷς ἐξ ὑμῶν, Œc. It is best to retain the comma after ὑμῶν, not as Lün., to place a colon: for though there is a break in the construction, it is one occasioned by the peculiar style of the Apostle, which should not be amended by punctuation. The emphasis on **ἑαυτῆς** should not be lost sight of—**as when a nurse** (a *suckling mother*) **cherishes** (reff.) **her own children**. See Gal. iv. 19, for the same figure. 8.] **οὕτως** belongs to **εὐδοκοῦμεν**, and is the apodosis to ὡς above. **ὁμειρόμενοι**] ὁμείρεσθαι is found in reff. only (and in both, the MSS. differ), except in the glossaries. Hesych., Phavor., and Phot. explain it by ἐπιθυμεῖν. Thl. says, τουτέστι, προσδεδεμένοι ὑμῖν, κ. ἐχόμενοι ὑμῶν, παρὰ τὸ ὁμοῦ κ. τὸ εἴρω, τὸ συμπλέκω: and Phot. gives ὁμοῦ ἡρμόσθαι as its meaning. But as Lünem. observes after Winer, edn. 6, § 16. B), "This is suspicious, 1) because the verb here governs a genitive and not a dative, 2) because there is no instance of a similar verb compounded with ὁμοῦ or ὁμός. Now as in Nicander (Theriaca, ver. 402) the simple form μείρεσθαι occurs in the sense of ἱμείρεσθαι, it can hardly be doubted that μείρεσθαι is the original root, to which ἱμείρεσθαι and ὁμείρεσθαι (having the same meaning) are related, having a syllable prefixed for euphony. Cf. the analogous forms κέλλω and ὀκέλλω,—βύρομαι and ὀδύρομαι,—φλέω and ὀφλέω,—αὔω and ἰαύω, &c., and see Kühner, i. p. 27." It will thus perhaps be best rendered by **loving you, earnestly desiring you**. **εὐδόκ.**] not present, but imperfect, without an augment, as is also generally the aorist εὐδόκησα in N. T.: see Winer, § 12. 3. a: **we delighted**; 'it was my joy to . . . .'

[e] μεταδοῦναι ὑμῖν οὐ μόνον τὸ [d] εὐαγγέλιον τοῦ [d] θεοῦ, ἀλλὰ καὶ τὰς [e] ἑαυτῶν [f] ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε. 9 [g] μνημονεύετε γάρ, ἀδελφοί, τὸν [h] κόπον ἡμῶν καὶ τὸν [i] μόχθον· [j] νυκτὸς καὶ [j] ἡμέρας [k] ἐργαζόμενοι, [l] πρὸς τὸ μὴ [m] ἐπιβαρῆσαί τινα ὑμῶν, ἐκηρύξαμεν [n] εἰς ὑμᾶς τὸ [d] εὐαγγέλιον τοῦ [d] θεοῦ. 10 ὑμεῖς [o] μάρτυρες καὶ [o] θεός, ὡς [p] ὁσίως καὶ [q] δικαίως καὶ [r] ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν [s] ἐγενήθημεν, 11 [t] καθάπερ οἴδατε, [u] ...εγενηθητε C. ABDF KLℵ a b c d e f g h k l m n o 17

[c] constr., Rom. i. 11. 2 Macc. viii. 13. Xen. Anab. iv. 5. 5. [d] μεταδ., Eph. iv. 28 reff. [e] ver. 2 reff. [f] 1st pers., Rom. viii. 23. 1 Cor. xi. 31 al. [g] = Matt. ii. 20. Acts xv. 36. xx. 24 al. Exod. xxi. 23. [h] w. acc., Matt. xvi. 6.

2 Tim. ii. 8 only. 1 Chron. xvi. 12. [i] (in N. T. always w. κόπος) 2 Cor. xi. 27. 2 Thess. iii. 8 only. [j] ver. 8 reff. [k] 2 Cor. ii. 5. 2 Thess. iii. 8 only †. [l] = 2 Cor. iii. 13. [m] 2 Cor. ii. 5. 2 Thess. iii. 8 only †. [n] Mark xiii. 10. Luke xxiv. 47. [o] ver. 5 reff. [p] here only †. Wisd. vi. 10 only. [q] Luke xxiii. 41. 1 Cor. xv. 34. Tit. ii. 12. 1 Pet. ii. 23 only. Prov. xxviii. 18. [r] eh. v. 23 only †. (-τος, Phil. ii. 15.) [s] constr. (see ch. i. 5), appy here only. [t] Paul (Rom. iv. 6. xii. 4 al[s].) only, exc. Heb. iv. 2. Lev. xxvii. 8. see Heb. v. 4.

Jer. rec (for εγενηθητε) γεγενησθε (*corrn in error, from imagining* ευδοκουμεν *to be present*), with K rel Chr$_1$ Thdrt: txt ABCDFLℵ a m 17 Bas Chr$_1$.

9. rec aft νυκτος add γαρ, with D^{2}KL rel syr-marg Chr-txt Thdrt: om ABD^{1}Fℵ d k 17 latt syrr coptt Chr$_2$ Thl Ambrst Aug. for εις υμας, υμιν ℵ^1: txt ℵ-corr^1: om εις c.

10. aft μαρτ. ins εστε D^{1}F vss lat-ff. for ως οσιως, προς αγιος (sic) F (not G).

Conyb. τὰς ἑαυτ. ψυχάς, as remarked above, shews beyond doubt that he is including here Silas and Timotheus with himself. μεταδοῦναι will not strictly apply to τὰς ἑαυ. ψυχ., but we must borrow from the compound verb the idea of giving, or offering. The comparison is exceedingly tender and beautiful: as the nursing-mother, cherishing her children, joys to give not only her milk, but her life, for them,—so we, bringing up you as spiritual children, delighted in giving, not only the milk of the word, but even (and here it was matter of fact) our own lives, for your nourishment in Christ. And that, **because ye became** (the passive form ἐγενήθητε must not be pressed to a passive meaning, as in my earlier editions: see on ch. i. 5) **very dear to us.** 9.] *Proof of the dearness of the Thessalonians to Paul and his companions:* not of ἐγενήθ. ἠπιοι, to which it would be irrelevant,—nor of their readiness to give their lives, &c. (as Ellic.), for this verse does not refer to dangers undergone, but to *labour, in order not to trouble any.* It is no objection to this (Ellic.) that διότι κ.τ.λ. is a subordinate causal member of the preceding sentence, seeing that it is precisely St. Paul's habit to break the tenor of his style by inserting confirmations of such clauses. μνημ. is indic. (γάρ).

τ. κόπον κ. τ. μόχθον] a repetition (reff.) to intensify—as we should say **labour and pains**: no distinction can be established.

νυκτός first, not merely because the Jews and Athenians ('Athenienses inter duos occasus,' Plin. N. H. ii. 77) so reckoned it, but *for emphasis*, being the most noteworthy, and the *day* following as matter of course. See besides reff. Acts xx. 31. ἐργαζόμενοι (reff.) in its strict meaning of manual labour—viz., at tent-cloth making, Acts xviii. 3. πρ. τὸ μὴ ἐπιβ.] **in order not to burden any of you**, viz. by accepting from you the means of sustenance. One can hardly say with Chrys., ἐνταῦθα δείκνυσιν ἐν πενίᾳ ὄντας τοὺς ἄνδρας: for we know St. Paul's strong feeling on this point, 2 Cor. xi. 9, 10. εἰς ὑμᾶς, **to you**—not quite = ὑμῖν: the latter represents the preaching more as a thing *imparted*, this as a thing *diffused*. On the supposed inconsistency of the statement here with the narrative in Acts xvii., see Prolegomena, § ii. 3, and note.

10—12.] *General summary of their behaviour and teaching among the Thessalonians.* 10.] ὑμεῖς μάρτ., of the outward appearance. ὁ θεός, of the heart.

ὁσίως κ. δικ.] Cf. Plat. Gorg. p. 507 A, B,—καὶ μὴν περὶ μὲν ἀνθρώπους τὰ προσήκοντα πράττων δίκαι' ἂν πράττοι, περὶ δὲ θεοὺς ὅσια,—and Polyb. xxiii. 10. 8, παραβῆναι κ. τὰ πρὸς τοὺς ἀνθρώπους δίκαια κ. τὰ πρὸς τ. θεοὺς ὅσια. This distinction, perhaps "precarious" (Ellic.) where the words occur separately, or seem to require no very precise application, is requisite here where both divine and human testimony is appealed to. ὑμῖν τ. πιστ.] not the dat. commodi (Ellic.), nor '*towards* you believers,' nor is it governed by ἀμέμπτως, but as (Ec., Thl., Lünem., dat. of the *judgment*, as in 2 Pet. iii. 14,

ABDF KLℵ a b c d e f g h k l m n o 17

u — Luke xx. 27 (‖ Mk. v. r.). Jude 7.
v w. gen. part., Luke iv. 40. xvi. 5. Acts ii. 3. xvii. 27. c xxi. 26 al.
w — Eph. iv. 1 reff.
x — (see note) ch. v. 14 (John xi. 19, 31) only †.

u ὡς v ἕνα v ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ w παρα-
καλοῦντες ὑμᾶς καὶ x παραμυθούμενοι, 12 καὶ y μαρτυρό-
μενοι z εἰς τὸ a περιπατεῖν ὑμᾶς ab ἀξίως τοῦ b θεοῦ τοῦ
c καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ d δόξαν.
13 καὶ διὰ τοῦτο καὶ ἡμεῖς e εὐχαριστοῦμεν τῷ θεῷ f ἀδια-
λείπτως, ὅτι g παραλαβόντες h λόγον hi ἀκοῆς παρ' ἡμῶν

2 Macc. xv. 9. 30. viii. 33. i. 10 only.
Thucyd. viii. 72. (-θία, 1 Cor. xiv. 8. -θιον, Phil. ii. 1.)
e ch. i. 2 reff. 12 al.
x Acts iii. 12. vii. 19. Rom. i. 11, 20. 1 Cor. x. 6.
b 3 John 6 only.
c — Gal. i. 6 reff.
f Rom. i. 9. ch. i. 2. v. 17 only †. 2 Macc. iii. 26 al.
h — Heb. iv. 2. see Jer. x. 22.
y Gal. v. 3 reff. Thucyd. vi.
z — Eph. iv. 1 (reff.). Col.
d — Rom. v. 2. viii. 18 al.
g 1 Cor. xi. 23. xv. 1. Gal. i. 9.
i — Rom. x. 16.

11. for 1st ως, πως F (*qualiter* latt, but in ver 10 *quam*): εις o. om υμας ℵ.

12. rec μαρτυρουμενοι, with D¹F a h l¹ m Thdrt Thl: txt BD³KLℵ rel Chr Damasc Œc.—om και μαρτ. A 114 Ambrst-ed. rec περιπατησαι (*aor more usual*), with D³KL rel: txt ABD¹Fℵ k m 17. καλεσαντος Aℵ 73 vulg coptt æth Chr-txt Thdrt Ambrst-ed Vig Pelag.

13. rec om 1st και, with DFKL rel latt Chr Aug: ins ABℵ syr copt Thdrt-ms Ambrst.

σπουδάσατε ἄσπιλοι κ. ἀμώμητοι αὐτῷ εὑρεθῆναι. For otherwise we lose the force of the slight emphasis on ὑμ. τοῖς πιστ., q. d. 'whatever we may have seemed to the unbelieving:' "tametsi aliis non ita videremur," Bengel. See Bernhardy, p. 337 f. The charge of *want of point*, brought by Jowett against the words τοῖς πιστεύουσιν, hence appears to be unfounded. The former verse having referred to external occupation, in which he must have consorted with unbelievers, he here narrows the circle, to speak of his behaviour among the brethren themselves.

11, 12.] *Appeal to the detailed judgment of each one, that this was so.* This ὁσίως κ. δικαίως κ. ἀμέμπτως in their judgment is substantiated by the fact, that οἱ περὶ τὸν Παῦλον busied themselves in establishing every one of them in the faith.

11.] καθάπερ refers what follows to what has gone before, as co-ordinate with it. ὡς ἕνα ἕκαστ. . . . ὑμᾶς] The construction is that of nouns in apposition, in cases where the one designates the individuals of whom the other is the aggregate. In this case the noun of larger designation generally comes first. The simplest instance that can be given is ταῦτα πάντα, where ταῦτα is the aggregate, πάντα the individualizing noun (whereas in πάντα ταῦτα, ταῦτα is the individuals, and πάντα merely the adjective designation of their completeness): so here ἕνα ἕκαστον ὑμῶν . . . ὑμᾶς differs very little from πάντας ὑμᾶς. As regards the participles, the simplest way of constructing them is to supply ἐγενήθημεν, which has just preceded. Ellicott would rather regard them as an instance of St. Paul's common participial anacolutha, which may also be: but here the construction is simple without such a supposition. Both παρακλ. and παραμυθ. seem here best taken, with Lünem., as applying to *exhortation*, but in a sense nearly allied to consolation: see note on ver. 3. The subject of the exhortation follows, εἰς τὸ κ.τ.λ.: and this would be closely connected with their bearing up under trouble and persecution: cf. vv. 14 ff. 12. μαρτυρόμ.] see reff.: it strengthens the two former participles; conjuring. This is the sense of the verb not only in later but in earlier writers also: see reff. εἰς τὸ . . . belongs to all three participles preceding: the εἰς implying the direction, and, of course, in a subjective sentence, consequently the *purpose* of their action. καλοῦντες, pres. because the action is extended on to the future by the following words. βασιλείαν and δόξαν must not be incorporated by the silly ἐν διὰ δυοῖν: God calls us to His *kingdom*, the kingdom of our Lord Jesus, which He shall establish at His coming: and He calls us to His *glory*,—to partake of that glory in His presence, which our Lord Jesus had with Him before the world began; John xvii. 5, 24. See Rom. v. 2. 13.] διὰ τοῦτο is best and most simply referred, with Lünem., to the fact announced in the preceding words—viz. that God καλεῖ ὑμᾶς εἰς, &c. Seeing that He is thus calling you, your thorough reception of His word is to us a cause of thanksgiving to Him. That διὰ τοῦτο is made thus 'to refer to a mere appended clause' (Ellic.) is no objection: see above on ver. 9. It is surely not possible with Jowett, to refer διὰ τοῦτο 'to the verses both before and after.' καὶ ἡμεῖς] We also, i. e. as well as πάντες οἱ πιστεύοντες ἐν τ. Μακεδ. κ. ἐν τ. Ἀχ., ch. i. 7. παραλαβόντες . . . . ἐδέξασθε] The former verb denotes only the *hearing*, as

τοῦ [j] θεοῦ [k] ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ [l] καθώς [l] ἐστιν ἀληθῶς λόγον θεοῦ, ὃς καὶ [m] ἐνεργεῖται [m] ἐν ὑμῖν τοῖς πιστεύουσιν. [14] ὑμεῖς γὰρ [n] μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν [o] ἐκκλησιῶν τοῦ [o] θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν [p] ἰδίων [q] συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων,

j arrangt. of words, see Gal. ii. 2. 2 Pet. iii. 2.
k = ch. i. 6 reff.
l see Matt. i. 18. 1 Pet. ii. 16.
m Col. i. 29 reff.
n ch. i. 6 reff.
o Acts xx. 28. 1 Cor. i. 2. xi. 16. 2 Thess. i. 4

al. p 2nd pers., Luke vi. 41. 1 Pet. iii. 1. q here only †. (-λοι, Zech. xiii. 7 Aq.)

the words from θεου (ver 13) to θεου (ver 14) are written twice by ℵ¹: the second copy is marked for erasure by ℵ-corr¹. αληθως bef εστιν B 17: om αληθως (twice) ℵ¹: ins (1st time) bef εστιν ℵ-corr¹. for υμιν, ημιν ℵ.

14. rec (for τα αυτα) ταυτά, with A: txt BDFKLℵ rel Orig. om και υμεις D¹. for 1st υπο, απο D¹F Orig-ed. for 2nd υπο, απο F.

objective matter of fact: the latter, the *receiving into their minds* as subjective matter of belief: see reff. ἀκοῆς παρ' ἡμῶν is perhaps to be taken together—**of hearing** (genitive of apposition) **from us**—i. e. 'which you heard from us.' So Est., Pelt, Olsh., Lünem., all. Or παραλ. παρ' ἡμῶν may be taken together, as De W., strongly objecting to the construction ἀκοῆς παρ' ἡμῶν, and understanding by λόγος ἀκοῆς the preached word (Wort der Kunde). Lünem. answers,—that the construction ἀκοῆς παρ' ἡμῶν is unobjectionable, as ἀκούειν παρά τινος occurs John i. 41, al., and substantives and adjectives often retain in construction the force of the verbs from which they are derived (Kühner, ii. 217, cites from Plat. Alcib. ii. p. 141, οἶμαι δὲ οὐκ ἀνήκοον εἶναι ἐνιά γε χθιζά τε καὶ πρώιζα γεγενημένα):—that De W.'s rendering is objectionable, because thus no reason is given for separating παρ' ἡμῶν from παραλ., and because ἀκοῆς is superfluous and vapid if the same is already expressed by παραλαβ. παρ' ἡμῶν. On the other rendering which is adopted and defended also by Ellicott, there is a significant contrast, St. Paul distinguishing himself and his companions, as mere publishers, from God, the great Source of the Gospel.

τ. θεοῦ] **of** (i. e. 'belonging to,' 'coming from,' not '*speaking of*,' as Grot., al., see below) **God** (i. e. which is God's. But we must not supply '*as*,' with Jowett: no subjective view of theirs being implied in these words, but simply the objective fact of their reception of the word from Paul, Silvanus, and Timotheus). ἐδέξ.] See above on παραλ. **Ye received** it (being) **not** (no 'as' must be inserted: he is not speaking of the *Thessalonians' estimate* of the word, but [see above] of the fact of their receiving it as it really was) **the word of men** (having man for its author), **but as it is in reality, the word of God,** **which** (Bengel, al., take ὅς as referring to θεός: but the Apostle uses always the active ἐνεργεῖν of God, cf. 1 Cor. xii. 6: Gal. ii. 8; iii. 5: Eph. i. 11: Phil. ii. 13 al.,—and [reff.] the middle [not passive] of things) **is also** (besides being merely heard) **active in you that believe.**

14.] Proof of this ἐνεργεῖται,—that they had imitated in endurance the Judæan churches. ὑμεῖς γάρ resumes ὑμῖν above. μιμηταί] not in intention, but in fact. (On ἐγενήθητε, see on ch. i. 5.) Calvin suggests the following reason for his here introducing the conflict of the Judæan churches with the Jews: 'Poterat illis hoc venire in mentem: Si hæc vera est religio, cur eam tam infestis animis oppugnant Judæi, qui sunt sacer Dei populus? Ut hoc offendiculum tollat, primum admonet, hoc eos commune habere cum primis Ecclesiis, quæ in Judæa erant: postea Judæos dicit obstinatos esse Dei et omnis sacræ doctrinæ hostes.' But manifestly this is very far-fetched, and does not naturally lie in the context: as neither does Olsh.'s view, that he wishes to mark out the judaizing Christians, as persons likely to cause mischief in the Thessalonian church. The reason for introducing this character of the Jews here was because (Acts xvii. 5 ff.) *they* had been the stirrers up of the persecution against himself and Silas at Thessalonica, to which circumstance he refers below. By the mention of them as the adversaries of the Gospel in Judæa he is carried on to say that there, as well as at Thessalonica, they had ever been its chief enemies. And this is a remarkable coincidence with the history in the Acts, where we find him at this time, in Corinth, in more than usual conflict with the Jews (Acts xviii. 5, 6, 12). On ἐν χριστῷ Ἰησοῦ Œc. remarks, εὐφυῶς διεῖλεν· ἐπειδὴ γὰρ καὶ αἱ συναγωγαὶ τῶν Ἰουδαίων ἐν θεῷ εἶναι δοκοῦσι, τὰς τῶν πιστῶν ἐκκλησίας καὶ ἐν τῷ θεῷ καὶ ἐν τῷ υἱῷ αὐτοῦ λέγει

r here [and Luke xi. 49] only. Ps. cxviii. 167. Joel ii. 20.
s Rom. viii. 8. (1 Cor. vii. 32.) ch. iv. 1. ἀρ., Gal. i. 10 reff.

15 τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας, καὶ ἡμᾶς r ἐκδιωξάντων, καὶ s θεῷ μὴ s ἀρεσ- ABDF KLN ab cdefg hklm no 17

15. rec ins ἰδίους bef προφήτας, with $D^{2\cdot3}KL$ rel syrr goth Chr Thdrt Mcion-t: om ABD¹FN 17. 67² latt coptt æth $Orig_2$ Dial $Tert_{expr}$—[for ημας Steph & Mill (not rec) have υμας, appy by mistake.] αρεσαντων F.

εἶναι. συμφυλέτης, ὁμοεθνής, Hesych. Herodian says, πολίτης, δημότης, φυλέτης, ἄνευ τῆς σύν, συνέφηβος δὲ καὶ συνθιασότης κ. συμπότης μετὰ τῆς σύν ὅτι καὶ πρόσκαιρος αὐτῶν ἡ κοινωνία, ἐπὶ δὲ τῶν προτέρων οὐχ ὁμοίως. And this criticism seems just: the Latins also using *civis meus* not *concivis*, of the enduring relation of fellow-citizen,—but *commilito meus*, not *miles meus*, of the temporary relation of fellow-soldier. See Scaliger, in Lobeck on Phrynichus, p. 471 (also p. 172). Ellicott would regard these words merely as supererogatory compounds belonging to later Greek. These συμφυλέται were not Jews wholly nor in part, but Gentiles only. For they are set in distinct contrast here to οἱ Ἰουδαῖοι. τὰ αὐτὰ . . . . καθώς] The proper apodosis to τὰ αὐτά would be ἅ, or ἅπερ. But such inaccuracies are found in the classics: Kühner (ii. 571) cites from Plat. Phæd. p. 86 A, εἴ τις διϊσχυρίζοιτο τῷ αὐτῷ λόγῳ ὅπερ σύ: so also Legg. p. 671 C; Xen. An. i. 10. 10. αὐτοί, not 'we ourselves,' as Erasm., al.: but the members of the Judæan churches mentioned above. The same construction occurs in Gal. i. 22, 23. 15, 16.] *Characterization of the Jews as enemies of the Gospel and of mankind.* Jowett's note is worth quoting: "Wherever the Apostle had gone on his second journey, he had been persecuted by the Jews: and the longer he travelled about among Gentile cities, the more he must have been sensible of the feeling with which his countrymen were regarded. Isolated as they were from the rest of the world in every city, a people within a people, it was impossible that they should not be united for their own self-defence, and regarded with suspicion by the rest of mankind. But their inner nature was not less repugnant to the nobler as well as the baser feelings of Greece and Rome. Their fierce nationality had outlived itself: though worshippers of the true God, they knew Him not to be the God of all the nations of the earth: hated and despised by others, they could but cherish in return an impotent contempt and hatred of other men. What wonder that, for an instant (? on all this see below), the Apostle should have felt that this Gentile feeling was not wholly groundless? or that he should use words which recall the expression of Tacitus: 'Adversus omnes alios hostile odium?' Hist. v. 5." 15. τῶν καί] The repeated καί serves for enumeration. τὸν κύρ. ἀποκτ. Ἰησ. is thus arranged to give prominence to τὸν κύρ., and thus enhance the enormity of the deed: it should be rendered **who killed Jesus the Lord**, τὸν κύρ. being in a position of emphasis. κ. τοὺς προφήτας] belongs to ἀποκτεινάντων (see Matt. xxiii. 31—37; Acts vii. 52), not to ἐκδιωξ. as De W. His objection, that all the prophets were not killed, is irrelevant: neither were they all persecuted. The ἰδίους of rec. appears to have been an early insertion: Tert. ascribes it to Marcion. ἐκδιωξ.] **drove out by persecution**, viz. from among you, Acts xvii. 5 ff.,—not for the simple verb διωξ. (De W.), nor does the preposition merely strengthen the verb (Lünem.),—but it retains its proper meaning (ὁ δῆμος αὐτῶν ἐξεδίωξε τοὺς δυνατούς, οἱ δὲ ἀπελθόντες . . . Thuc. i. 24), and the aorist refers it to a definite event, as in the case of ἀποκτεινάντων: when their *habit* is spoken of, the participles are *present*, e. g. ἀρεσκόντων and κωλυόντων below. ἡμᾶς refers to Paul and Silas. θεῷ μὴ ἀρεσκ.] The μή gives a subjective sense: not exactly that of Bengel, al., '*Deo placere non quærentium.*' For in strictness, as Ellicott, the shade of subjectivity is only to be found in the aspect in which the subject and the participle is presented to the reader: and therefore can hardly be reproduced in English. Compare on the usage, Winer, edn. 6, § 55. 5, g. β, and Ellicott's note here. In πᾶσιν ἀνθρώποις ἐναντίων, most Commentators, and recently Jowett (see above), have seen the *odium humani generis* ascribed to the Jews by Tacitus (Hist. v. 5), and by several other classic authors (Juv. Sat. xiv. 103 ff. Diod. Sic. xxxiv. p. 524, &c.). But it is hardly possible that St. Paul, himself a Jew, should have blamed an exclusiveness which arose from the strict monotheism and legal purity of the Jew: and besides this, the construction having been hitherto carried on by copulæ, but now dropping them, most naturally goes on from ἐναντίων to κωλυόντων, **in that they prevent**, and thus κωλ. specifies

κόντων καὶ πᾶσιν ἀνθρώποις [t]ἐναντίων, 16 [u]κωλυόντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, [v]εἰς τὸ [w]ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε. [x]ἔφθασεν δὲ [x]ἐπ' αὐτοὺς ἡ [y]ὀργὴ [z]εἰς τέλος.

17 Ἡμεῖς δέ, ἀδελφοί, [a]ἀπορφανισθέντες ἀφ' ὑμῶν [b]πρὸς καιρὸν ὥρας [c]προσώπῳ οὐ [c]καρδίᾳ, [d]περισσοτέρως ἐσπουδάσαμεν ἰδεῖν ὑμῶν τὸ πρόσωπον ἐν πολλῇ ἐπιθυμίᾳ· 18 διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ [e]Σατανᾶς. 19 τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; 20 ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

t = Acts xxvi. 9. xxviii. 17. Tit. ii. 8 (Mark vi. 48 | Mt. xv. 30. Acts xxvii. 4) only. Prov. xiv. 7.
u = Matt. xix. 14. Acts viii. 36. xvi. 6. 1 Kings xxv. 30.
v ver. 12.
w Gal. vi. 2 reff. Gen. xv. 16. 1 Cor. vii. 8. 2 Cor. vii. 8. Gal. ii. 8.
x Matt. xii. 28 | L. Eccl. viii. 14. εἰς, Phil. iii. 16 reff. (ch. iv. 15. 2 Cor. x. 14.) Luke xxi. 23. a here only †.
y ch. i. 10 reff. z Matt. x. 23. xxiv. 13. Luke xviii. 5. John xiii. 1. Amos ix. 8. b here only, see John v. 35.
c 2 Cor. v. 12.
d Gal. i. 14 reff.

16. σωθησονται F. om τας αμαρτιας B. εφθακεν BD¹: txt ACD²·³FKLℵ rel Orig₂ Eus₄ Chr Thdrt Damasc. η οργη bef επ' αυτους B vulg(and F-lat) Orig₁. aft η οργη ins του θεου DF latt goth lat-ff.

wherein the ἐναντιότης consists, viz. in opposing the salvation of mankind by the Gospel. So that the other seems to be irrelevant (so nearly Lünem.).

16. εἰς τό] not of the result merely, '*so that*,'—but of the *intention*, not of the Jews themselves, but of their course of conduct, viewed as having an intent in the divine purposes: as so often in St. Paul.

ἀναπλ.] to bring up the measure of their sins to the prescribed point.

πάντοτε] ταῦτα δὲ καὶ πάλαι ἐπὶ τῶν προφητῶν κ. νῦν ἐπὶ τοῦ χριστοῦ κ. ἐφ' ἡμῶν ἔπραξαν, ἵνα πάντοτε ἀναπληρωθῶσιν αἱ ἁμαρτίαι αὐτῶν, Œcum. The idea is, not of a new measure having to be filled πάντοτε, but of their being πάντοτε employed in filling up *the measure*.

But (this their opposition to God and men shall not avail them: for) the (predestined, or predicted, or merited) wrath (of God) came upon them (he looks *back* on the fact in the divine counsels as a thing in past time, q. d. 'was appointed to come:' not 'has come.' No sense of *anticipation* need be sought in ἔφθασεν in later Greek, except when it governs an accusative of the person, as ch. iv. 15; see reff.) to the utmost (to the end of it, i. e. the wrath: so that it shall exhaust all its force on them: not 'at last' Wahl, al.: nor to be taken with ἡ ὀργή, the wrath which shall endure to the end [ἡ εἰς τ. ?], as Thl., Œc., al.: nor to be referred to the Jews, 'so as to make an end of them,' De W.).

17—III. 13.] *He relates to them how he desired to return after his separation from them: and when that was impracticable, how he sent Timotheus: at whose good intelligence of them he was cheered, thanks God for them, and prays for their continuance in love and confirmation in the faith.*

17.] ἡμεῖς δέ resumes the subject broken off at ver. 13: the δέ introducing a contrast to the description of the Jews in vv. 15, 16. ἀπορφανισθέντες] ὀρφανός is properly used, as with us, of children who have lost their parents. But it is found in a wider sense, e. g. John xiv. 8,—Pind., Isthm. vii. 16, ὀρφανὸν μυρίων ἑτάρων,—Olymp. ix. 92, ὀρφανοὶ γενεᾶς (ὀρφ. τέκνων, Dion. Hal. Antt. i. p. 69, Kypke): Hesych.: ὀρφανός, ὁ γονέων ἐστερημένος καὶ τέκνων (compare the similitude, ver. 7). The word ἀπορφανίζω occurs Æsch. Choëph. 247, of the eagles' brood deprived of their parents. Here it is used in deep affection, the preposition giving the sense of *local* severance, which is further specified by ἀφ' ὑμῶν following. There is no occasion to press the metaphor, as Chrys., al.

πρὸς καιρὸν ὥρας] for the space of an hour, i. e. for a very short time: it is a combination of the expressions πρὸς καιρὸν and πρὸς ὥραν, see reff.. It refers, not to his present impression that the time of separation would still be short (as Flatt and De W.), for this the past participle ἀπορφανισθέντες forbids, but to the time alluded to in that past participle — when we had been separated from you for the space of an hour.

προσώπ. οὐ κ.] datives of the manner in which (i. e. as Ellic. 'marking, with the true limiting power of the case, the metaphorical place,' which in the interpretation of the metaphor would be manner or form, 'to which the sense is restricted') no separation in heart took place.

περισσοτ. ἐσπ] the more abundantly (because our separation was so short. Lünem. says well: "Universal experience testifies, that the pain of separation from friends and the desire of return to them are more vivid, the more freshly the remembrance of the parting works in the spirit, i. e. the less time has elapsed since the parting." Therefore the explanation of Œc. and Thl., after Chrys., is unpsychological: περισσοτέρως ἐσπουδάσαμεν, ἢ ὡς εἰκὸς ἦν τοὺς πρὸς ὥραν ἀπολειφθέν-

e Eph. iv. 3 reff. f ch. iii. 10. Gen. xliv. 23. see Col. ii. 1. Rev. xxii. 4. g in good sense, Phil. i. 23 reff. h Gal. v. 2 reff. i (μέν, solitarium), Col. ii. 23 reff. k Phil. iv. 16 reff. l Acts xxiv. 4. Rom. xv. 22. Gal. v. 7. m so of Christ, 1 Tim. i. 1. n Phil. iv. 1. o Ezek. xvi. 12. xxiii. 42. Prov. xvi. 31. p Rom. iii. 27. 1 Cor. xv. 21 al. P. only, exc. James iv. 16. q — Rom. ii. 4. r ch. i. 3 reff. s 1 Cor. xv. 23. ch. iii. 13. v. 23. t 1 John ii. 28. παρ. — also Matt. xxiv. 3, &c. ch. iv. 15. 2 Thess. ii. 1, 8. James v. 7, 8 al. (Phil. i. 26 reff.) u — Eph. iii. 13 reff.

ABDF KLℵ a b c d e f g h k l m n o 17

τέρως [e] ἐσπουδάσαμεν τὸ [f] πρόσωπον ὑμῶν [f] ἰδεῖν ἐν πολλῇ [g] ἐπιθυμίᾳ. 18 διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ [i] μὲν [h] Παῦλος, καὶ [k] ἅπαξ καὶ [k] δίς, καὶ [l] ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. 19 τίς γὰρ ἡμῶν [m] ἐλπὶς ἢ [n] χαρὰ ἢ [o] στέφανος [op] καυχήσεως, [q] ἢ οὐχὶ καὶ ὑμεῖς, [r] ἔμπροσθεν τοῦ κυρίου ἡμῶν [s] Ἰησοῦ [s] ἐν τῇ αὐτοῦ [s] παρουσίᾳ; 20 ὑμεῖς γάρ ἐστε ἡ [t] δόξα ἡμῶν καὶ ἡ [u] χαρά. III. [1] διὸ μηκέτι

18. rec διο, with D³KL rel Chr Thdrt Damasc: txt ABD¹FℵC m 17. 67². ανεκοψεν F 121.

19. for καυχ., αγαλλιασεως A; *exultationis* Tert. om 3rd ἡ ℵ¹. rec aft ιησου ins χριστου, with FL rel vulg-ed(with fuld¹ &c) coptt goth Chr Thl Tert al: om ABDKℵ d e h l 17. 67² am(and fuld²) syrr Thdrt Damasc Œc Ambrst-ed.

20. om 2nd ἡ ℵ¹ 109.

τας. Luth., Bretschn., De W., and Ellic. understand it 'the more,' i. e. than if I *had* been separated from you in heart: but the above seems both simpler and more delicate in feeling) **endeavoured** (implies actual setting on foot of measures to effect it) **in much desire** (i. e. very earnestly) **to see your face.** 18.] **Wherefore** (as following up this earnest endeavour) **we would have come** (had a plan to come: "not ἐβουλόμεθα, which would indicate merely the disposition: see Philem. 13, 14" [Lün.]) **to you, even I Paul** (the introduction of these words here, where he is about to speak of himself alone, is a strong confirmation of the view upheld above [on ch. i. 9] that he has hitherto been speaking of himself and his companions. The μέν answers to a suppressed δέ, q. d. περὶ δὲ τῶν ἄλλων οὐ νῦν ὁ λόγος, or the like. Grot., al., think the suppressed δέ refers to the rest having intended it once only, but the Apostle more times, taking κ. ἅπ. κ. δίς with ἐγ. μ. Παῦ.), **not once only but twice** (literally, 'both once and twice:' not used widely [ἅπ. κ. δίς], but meaning that on *two special occasions* he had such a plan: see ref. The words refer to ἐσπουδάσ., not to ἐγὼ μ. Π.,—see above), **and** (not '*but*:' the simple copula, as in Rom. i. 13, gives the matter of fact, without raising the contrast between the intention and the hindrance) **Satan** (i. e. the devil: not any human adversary or set of adversaries, as De W., al.; whether Satan acted by the Thessalonian Jews or not, is unknown to us, but by whomsoever acting, the agency was *his*) **hindered us** (reff.). 19.] *accounts for this his earnest desire to see them, by the esteem in which he held them.* The words ἔμπρ. τ. κυρ. ἡμ. Ἰησ. κ.τ.λ. must not be transposed in the rendering ("construi hæc sic debent, τίς γ. ἡμ. ἐλπ. . . . . ἔμπρ. τ. κυρ. . . . . ἢ οὐχὶ κ. ὑμ." Grot.): for the Apostle, after having asked and answered the question τίς γὰρ κ.τ.λ., breaks off, and specifies that wherein this hope and joy mainly consisted, viz. the glorious prospect of their being found in the Lord at His appearing. But he does not look forward to this as anticipating a reward for the conversion of the Thessalonians (Est., al.), or that their conversion will compensate for his having persecuted the Church before, but from generous desire to be found at that day with the fruits of his labour, and that they might be his boast and he theirs before the Lord: see 2 Cor. i. 14; Phil. ii. 16. On στέφ. καυχ., see reff. and Soph. Aj. 460. ἢ οὐχὶ καὶ ὑμεῖς] The ἤ, as Ellic., 'introduces a second and negative interrogation, explanatory and confirmatory of what is implied in the first:' see Winer, edn. 6, § 57. 1. b. καί, 'as well as others my converts.' ἐν τῇ αὐτ. παρ. further specifies the ἔμπρ. τοῦ κυρίου. 20.] γάρ sometimes serves to render a reason for a foregoing assertion, by asserting it even more strongly, q. d. 'it must be so, for the fact is certain.' So Soph. Philoct. 746, "δεινόν γε τοὐπίσαγμα τοῦ ποσήματος." "δεινὸν γάρ, οὐδὲ ῥητόν:" see Hartung, Partikell. i. p. 474. I should be inclined to ascribe to ver. 20, on this very account, a wider range than ver. 19 embraces: q. d. **you will be our joy in the day of the Lord: for ye are** (at all times, ye *are*, abstractedly) **our glory and joy.** This seems to me far better than,

[u] στέγοντες [v] εὐδοκήσαμεν [w] καταλειφθῆναι ἐν Ἀθήναις μόνοι, [2] καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ [xy] συνεργὸν τοῦ [y] θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ, [z] εἰς τὸ [a] στηρίξαι ὑμᾶς καὶ [b] παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν [3] [c] τὸ μηδένα [d] σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις·

u 1 Cor. ix. 12. xiii. 7. ver. 5 only †. 9ir. viii. 17 only.
v Gal. i. 15 reff.
w — [John viii. 9] Acts xvIII. 19 al. Ruth ii. 11.
x Phil. ii. 25 reff.
y 1 Cor. iii. 9.
z ch. ii. 12 reff.

a Acts xviii. 23. Rom. i. 11. xvi. 25. Ps. l. 12 (14). b — Col. ii. 2. 2 Thess. ii. 17. Deut. iii. 28. Job iv. 3. c so inf., w. τό, Rom. iv. 18. Phil. iv. 10. see note. d here only †. οἱ δέ, σαινόμενοι τοῖς λεγομένοις, ἐδάκρυόν τε κ. ἤμυζον, Diog. Laert. viii. 41. (Kypke.)

CHAP. III. 1. διοτι B: διο και a. ηυδοκησαμεν BN.

2. rec (for συνεργον του θεου) διακονον του θεου και συνεργον ημων, with D³KL rel Syr syr(altern) Chr Thdrt Damasc; διακονον τ. θ. AN 67². 73 vulg syr(altern) copt basm æth Bas Pelag-txt; διακονον και συν. του θεου F; συνεργον, omg του θεου, B (harl¹ διακ. for συνεργ.) arm Pelag-comm: txt (*from objections to which expression the variations probably arose*) D¹ 17 Ambrst. rec aft παρακαλεσαι ins υμας, with D³KL rel Syr: om ABD¹FN m 17 latt copt arm Chr Thdrt, Damasc Ambrst Pelag. rec (for υπερ) περι, with D³L rel Thdrt, : txt ABD¹FN 17 Bas Chr Thdrt,.

3. rec for το, τω (*see note*), with a c: τον b¹: ινα F 73: του l 67: txt ABDKLN rel Damasc.

with Ellic., to regard the γάρ as only 'confirmatory and explicative.'

III. 1.] διό, because of our affection for you just expressed; 'hac narratione quæ sequitur, desiderii illius sui fidem facit,' Calvin. μηκ. στέγοντες] no longer being able to (μηκέτι gives the subjective feeling as distinguished from οὐκέτι, which would describe the mere objective matter of fact) bear (reff.) (our continued absence from you), we (I Paul, from above, ch. ii. 18) determined (εὐδοκήσαμεν does not carry with it any expression of *pleasure* ['promptam animi inclinationem designat,' Calv.], except in so far as we say 'it was our pleasure,'—referring merely to the resolution of the will) to be left behind (see Acts xvii. 15, 16) in Athens alone, 2.] and sent Timotheus our brother and fellow-worker with God (ref. and Ellic.'s note here) in (the field of his working) the Gospel of Christ (there does not appear to be any special reason for this honourable mention of Timotheus [as Chrys., τοῦτο οὐ τὸν Τιμόθεον ἐπαίρων φησίν, ἀλλ' αὐτοὺς τιμῶν], further than the disposition to speak thus highly of him on the part of the Apostle. Such is the more natural view, when we take into account the fervid and affectionate heart of the writer. See, however, note on 1 Tim. v. 23; with which timid character of Timotheus such designations as this may be connected), in order to confirm you, and exhort on behalf of (in order for the furtherance of) your faith, 3.] that no one might be disquieted (ref.: Soph. Antig. 1214, παιδός με σαίνει φθόγγος: Eur. Rhes. 53, σαίνει μ' ὕπνιχος φρυκτώρια, &c. In these places σαίνω is a *vox media*, conveying the meaning of agitation, disquieting, which the context must interpret for better or worse) in (in the midst of) these tribulations (which are happening to us both). The construction of τὸ μηδένα σαίνεσθαι is doubted. Lünem. enters into the matter, as usual, at length and thoroughly. He first deals with the rec. τῷ μηδ. σ., and exposes as ungrammatical the view which would regard it as a *dativus commodi*, as = εἰς τὸ . . . , rejecting also Rückert's more grammatical view, that it indicates "*unde nasciturum* τὴν παράκλησιν *speraverat, quum Timotheum misit, apostolus.*" Then as to τὸ μ. σ.,—we may take it either 1) with Matthæi, supplying a second εἰς from the former εἰς τὸ στηρ. But then why is not the second εἰς expressed, as in Rom. iv. 11? Or, 2) with Schott, as a pendent accusative, in the sense '*quod attinet, ad.*' But this is a very rare construction, which has been often assumed without reason (see Bernhardy, pp. 132 ff.), and therefore should only be resorted to when no other supposition will help the construction: 3) Winer, edn. 3 (not in edn. 6), § 45. 3 anm., whom De W. and Ellicott follow, makes it dependent on παρακαλέσαι, and treats it as a further explanation of ὑπὲρ τῆς πίστεως — viz. '*to exhort, that none should become unstable.*' But if τὸ μηδ. σαίν. depended on παρακαλέσαι, then παρακαλεῖν, in the sense of '*to exhort,*' would be followed by a simple accusative of the thing, which though perhaps possible, see 1 Tim. vi. 2, is very harsh. [Consult however Ellicott's note, as to the mere mediate dependence of such clauses on the governing verb in comparison with the immediate dependence of substantives.] Besides, if τὸ μ. σ.

ABDF KLMn a b c d e f g h k l m n o 17

αὐτοὶ γὰρ οἴδατε ὅτι [e] εἰς τοῦτο [e] κείμεθα· [4] καὶ γὰρ ὅτε [f] πρὸς ὑμᾶς [f] ἦμεν, [g] προελέγομεν ὑμῖν ὅτι [h] μέλλομεν [i] θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε. [5] διὰ τοῦτο [k] κἀγὼ μηκέτι [l] στέγων ἔπεμψα [m] εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως [n] ἐπείρασεν ὑμᾶς ὁ [o] πειράζων καὶ [p] εἰς κενὸν γένηται ὁ [q] κόπος ἡμῶν. [6] ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν καὶ [r] εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι [s] ἔχετε [st] μνείαν ἡμῶν

e Luke ii. 34. Phil. i. 17.
f Matt. xiii. 56. Mark xiv. 49. John i. 1 al.
g 2 Cor. xiii. 2. Gal. v. 21 only. Isa. xli. 26 only.
h pres., Gal. ii. 14 reff. but see note.
i = 2 Cor. i. 6. iv. 8. vii. 5. 2 Thess. i. 6, 7. 1 Tim. v. 10. Heb. xi. 37 (Matt. vii. 14. Mark iii. 9) only. Pa. ci. 2.
k — (see note) John i. 31. Rom. xi. 3. 2 Cor. vi. 17. 1 ver. 1 reff.
l in edn., Gal. iv. 11. Col. ii. 3. Winer, edn. 6, § 66. 2. b. β.
m ch. ii. 13 reff.
n Matt. iv. 3.
o Matt. iv. 3.
p 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16 bis. Isa. lxv. 23.
q 1 Cor. iii. 8. xv. 58. Gen. xxxi. 42.
r — Luke i. 19. ii. 10. Rom. x. 15, from Isa. lii. 7. only. see 2 Macc. vii. 30.
s 2 Tim. i. 3. elsw. as Eph. i. 16 reff. w. ποεῖσθαι.
t here

4. προελεγομεν D^1: ελεγομεν F. aft καθως om και F D-lat.
5. υμων bef πιστιν B m 73.
6. ins υμων bef πιστιν ℵ. μνειαν bef εχετε DF: ημων bef εχετε 17, *mem. nostr. hab.* D-lat vulg(and F-lat).

were a further specification of ὑπὲρ τῆς πίστεως ὑμῶν, it would not be accusative but genitive. 4) It only remains that we should take τὸ μ. σ. as in apposition with the whole foregoing sentence, εἰς τὸ στ. ὑ. κ. παρ. ὑπ. τ. πίστ. ὑμ.—so that τὸ μηδ. σαίν. serves only to repeat the same thought, which was before positively expressed, in a negative but better defined form: τό being nearly = τουτέστι. So that the sense is: **to confirm you and exhort you on behalf of your faith, that is, that no one may be shaken in these troubles**: τὸ μηδ. being dependent, not on a second εἰς understood, as in (1), but on the first εἰς, which is expressed. With this view I entirely agree, only adding, that instead of making τό = τουτέστι, I would rather say that τουτέστι might have been *inserted before* τὸ μηδένα. αὐτοὶ γὰρ . . .] *Reason why no one should be shaken.* Griesb., al., parenthesize αὐτοὶ—οἴδατε ver. 4: but wrongly, for διὰ τοῦτο ver. 5, connects with this sentence immediately. οἴδατε; probably not for Theodoret's reason: ἄνωθεν ἡμῖν ταῦτα προηγόρευσεν ὁ δεσπότης χριστός,—but for that given in ver. 4. εἰς τοῦτο, viz. to θλίβεσθαι, contained in θλίψεις above: the subject to κείμεθα being 'we Christians.' 4.] reason for οἴδατε. πρὸς ὑμ., see reff.

μέλλομεν may be taken either as the recit. present, or better as representing the counsel of God, as in ὁ ἐρχόμενος and the like. The subject to μέλλ., as above, being 'we Christians.' οἴδατε, viz. by experience. 5.] διὰ τοῦτο, because tribulation had verily begun among you (καθὼς καὶ ἐγένετο). κἀγώ seems to convey a delicate hint that Timotheus also was anxious respecting them: or it may have the same reference as καὶ ἡμεῖς, ch. ii. 13, —viz. to the other Christians who had heard of their tribulation. De W. would render, not, '*therefore I also &c.*'—but '*therefore also, I &c.*' But this would require (as Lün.) διὰ καὶ τοῦτο—or καὶ διὰ τ. εἰς τὸ γν.] **that I** (not '*he*') **might know** (be informed about): belongs to the subject of the verb ἔπεμψα. μή πως κ.τ.λ.] **lest perchance the tempter** (ref.) **have tempted** (not, as Whitby, al., '*seduced*') **you** (indicative betokening the fact absolute), **and our labour might be** (subjunctive, betokening the fact conditional) **to no purpose** (reff.). Fritz. and De W. rather harshly take μή πως in two different meanings,—with the first clause as '*an forte*,' and with the second as '*ne forte*.'

6—8.] *Of the good news brought by Timotheus.* 6.] ἄρτι δέ is by Lünem. (and De W. hesitatingly) separated by a comma from ἐλθόντος, and joined to παρεκλήθημεν ver. 7. But the direct connexion of ἄρτι with an aorist verb is harsher than with an aorist participle, and παρεκλ. has already its διὰ τοῦτο, which refers back to the whole preceding clause as contained in the τοῦτο. I would therefore join ἄρτι with ἐλθόντος. **But Timotheus having just now come** &c. εὐαγγ.] **having brought good news of**: see reff. οὐκ εἶπεν ἀπαγγείλαντος, ἀλλὰ εὐαγγελισαμένου· τοσοῦτον ἀγαθὸν ἡγεῖτο τὴν ἐκείνων βεβαίωσιν κ. τὴν ἀγάπην. Chrys. First their Christian state comforted him,—then, their constant remembrance of himself. Thdrt. remarks: τρία τέθεικεν ἀξιέραστα, τὴν πίστιν, κ. τ. ἀγάπην, κ. τοῦ διδασκάλου τὴν μνήμην. δηλοῖ δὲ μὲν πίστις τῆς εὐσεβείας τὸ βέβαιον· ἡ δὲ

[t] ἀγαθὴν πάντοτε, [u] ἐπιποθοῦντες ἡμᾶς ἰδεῖν [v] καθάπερ καὶ ἡμεῖς ὑμᾶς, 7 διὰ τοῦτο [w] παρεκλήθημεν, ἀδελφοί, [x] ἐφ' ὑμῖν [y] ἐπὶ πάσῃ τῇ [z] ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως· 8 ὅτι νῦν [a] ζῶμεν ἐὰν ὑμεῖς [b] στήκετε ἐν κυρίῳ. 9 τίνα γὰρ [c] εὐχαριστίαν δυνάμεθα τῷ θεῷ [d] ἀντ-αποδοῦναι περὶ ὑμῶν [y] ἐπὶ πάσῃ τῇ χαρᾷ [e] ᾗ [f] χαίρομεν δι'

t w. inf., Rom. i. 11. 2 Cor. v. 2. 2 Tim. i. 4. (Ps. cxviii. 23, but w. τοῦ.) see Phil. i. 8 reff.
v eh. ii. 11 reff.
w — 2 Cor. i. 4 & passim. Isa. lxvi. 13.
x 2 Cor. vii. 7. Judg. xxi. 15 vat.
y — 2 Cor. i. 4. iii. 14. vii. 4 al.
z — 2 Cor. xiii. 4. see Rom. vii. 9, or x. 5.
a — 2 Cor. vi. 9 al. Rom. xi. 35. xii. 19. 2 Thess. i. 6. Heb. x. 30 only. L.P.H. Ps. cxv. 12. (8.) Eph. i. 6 reff.
b Gal. v. 1 reff.
c Eph. v. 4 reff.
d Luke xiv. 14 bis. Rom. xi. 35. xii. 19. 2 Thess. i. 6. Heb. x. 30 only. L.P.H. Ps. cxv. 12. (8.) Eph. i. 6 reff.
e attr.
f so Matt. ii. 10. (John iii. 29.) see Judg. xi. 35.
x — 1 Cor. vii. 26. 2 Cor. vi. 4 al. 1 Kings xxii. 2.

7. παρακεκλημεθα A 3. 23. 57. for επι, εν F 109 vulg goth Pelag. rec θλιψ. και αναγκ., with KL rel Chr Thdrt Damasc: txt ABDFN m 17 latt syrr copt arm Ambrst Pelag. for ημων, υμων AB². ins και bef δια A. πιστεως bef υμων A fuld.

8. rec στηκητε, with DN¹ (b² c e h 17, e sil): txt A B(ita cod.) FKLN² rel Chr-ms.

9. for θεω, κυριω D¹FN¹ copt. for υμων, ημων B¹. η εχαιρομεν D¹.

ἀγάπη τὴν πρακτικὴν ἀρετήν· ἡ δὲ τοῦ διδασκάλου μνήμη, κ. ὁ περὶ αὐτὸν πόθος, μαρτυρεῖ τῇ περὶ τὴν διδασκαλίαν στοργῇ.

πάντοτε belongs more naturally to the foregoing: see 1 Cor. i. 4; xv. 58; Gal. iv. 18; Eph. v. 20. "ἐπιποθεῖν τι (huc etiam redire structuram ἐπιποθεῖν sq. infinitivo nemo nescit) idem valet quod πόθον ἔχειν ἐπί τι, desiderium ferre in aliquid versum, cf. LXX. Ps. xlii. (xli.) 1, ὃν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὑδάτων." Fritz. in Rom. i. 11. So that *direction*, not intensity (which as Fritz. also remarks, after the analogy of περιπόθητος, should be expressed by περι-, not ἐπιποθεῖν) is the force of the preposition. ἡμᾶς ὑμᾶς] scil. ἰδεῖν ἐπιποθοῦμεν. 7.] διὰ τοῦτο, viz. on account of what has just been mentioned, from ὅτι . . . .;—τοῦτο combining the whole of the good news in one. ἐφ' ὑμῖν, with reference to you: as we say, over you. *You* were the object of our consolation: the faith which you shewed was the means whereby that object was applied to our minds. ἐπὶ πάσ. τῇ ἀνάγ. κ. θλ. ἡμ.] in (reff., i. e. '*in the midst of*,'—'*in spite of*') all our necessity and tribulation: *what* necessity and tribulation does not appear;—but clearly some external trouble, not, as De W., *care and anxiety for you*, for this would be removed by the message of Timotheus. We may well imagine such external trouble, from Acts xviii. 5—10: 8.] for now (not so much an adverb of *time*, here, as implying the fulfilment of the condition [ἐάν] which follows: so Eur. Iph. in Aul. 644: "συνετὰ λέγουσα μᾶλλον εἰς οἰκτόν μ' ἄγεις." "ἀσύνετα νῦν ἐροῦμεν, εἰ σέ γ' εὐφρανῶ." See more examples in Hartung, Partikell. ii. p. 25; Kühner, ii. p. 185) we live (the ἀνάγκη and θλῖψις being conceived as a *death*: but not to be referred to *everlasting* life, as Chrys. [ζωὴν λέγων τὴν μέλλουσαν], nor weakened to 'vivit qui felix est' [Pelt], but with direct reference to the infringement of the powers of life by ἀνάγκ. and θλ., as Lünem., "we are in full strength and freshness of life, we do not feel the sorrows and tribulations with which the outer world surrounds us") if ye stand fast in the Lord. The conditional form of this last sentence, with ἐάν, not ἐπεί, carries it forward as an exhortation for the future also; while the solœcistic indicative gives the Apostle's confident expectation that such would be the case. The reading must not be dismissed, as Ellic., by taking refuge in Scrivener's assertion that permutations of similar vowels are occasionally found even in the best MSS. I have examined the Vatican Codex through the greater part of the N. T., and can safely say that these permutations are found only in such cases as H, I, and EI, and O and Ω in doubtful inflexions, as ἐωρακ. and ἑορακ.; not in cases like the present, nor in any ordinary occurrences of long and short vowels. See remarks on Rom. v. 1; and prolegg. to Vol. I. ch. vi. § i. 36, 37. There were (ver. 10) ὑστερήματα in their faith, requiring κατάρτισις. 9.] And this vigour of life shews itself in the earnest desire of abundant thanksgiving: so the γάρ accounts for, and specifies the action of, the ζωή just mentioned.

τίνα, what — i. e. what sufficient — ? ἀνταπ.] reff.: *thanks* is itself a *return* for God's favours: see especially ref. Ps. ἐπί, may be taken as above (ref. y), or as for,—in return for: the two meanings in fact run up into one.

πάσ. τῇ χαρᾷ, all the joy: i. e. not the joy from so many different

ABDP KLℵ a b c d e f g h k l m n o 17

g — ch. i. 3 reff.
h ch. ii. 9 reff.
i Eph. iii. 20 reff. Dan. iii. 22. Theod.-ald. -compl. (-σαι, ch. v. 13.)
k constr., Phil. i. 23 reff.
l ch. ii. 17 reff.
m — Matt. iv. 21. (Luke vi. 40.) Gal. vi. 1. Ezra iv. 12, 13, 16.
n Phil. ii. 30 reff.
o ch. iv. 16. v. 23. 2 Thess. ii. 16. iii. 16.
p Gal. i. 4 reff.
q Luke i. 79. 2 Thess. iii. 5 only. Ps. v. 8. Paul only, exc. 2 Pet. i. 8.
r trans., here only. Num. xxvi. 54. Ps. lxx. 21. (Iatr., Rom. v. 20 al.)
s trans., 2 Cor. iv. 15. ix. 8. Eph. i. 8 only‡.
t ver. 6.

ὑμᾶς [g] ἐμπροσθεν τοῦ θεοῦ ἡμῶν; 10 [h] νυκτὸς καὶ [h] ἡμέρας [i] ὑπερεκπερισσοῦ δεόμενοι [k] εἰς τὸ [l] ἰδεῖν ὑμῶν τὸ [l] πρόσ-
ωπον καὶ [m] καταρτίσαι τὰ [n] ὑστερήματα τῆς πίστεως ὑμῶν.
11 [o] αὐτὸς δὲ ὁ [p] θεὸς καὶ [p] πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν
Ἰησοῦς [q] κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. 12 ὑμᾶς
δὲ ὁ κύριος [r] πλεονάσαι καὶ [s] περισσεύσαι τῇ ἀγάπῃ εἰς
ἀλλήλους καὶ εἰς πάντας, [t] καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,

11. for θεου, κυριου ℵ¹. om ιησ. D¹. rec aft ιησους ins χριστος, with D³ᵇFKL rel vulg syrr copt goth Ath: om ABD¹ᵃ℘ℵ 17 am(with demid harl¹ tol) D-lat æth-rom Ambr Vocat. for 3rd ημων, υμων ℵ¹.

12. for κυριος, θεος A 73: κυρ. ιησους D¹F(not F-lat): om am¹ Syr. της αγαπης F.

sources, but the joy in its largeness and depth: q. d. τῇ χαρᾷ τῇ μεγάλῃ. ᾗ attr. for ἣν,—see Matt. ii. 10: not as John iii. 29,—see note there. ἔμπρ. τ. θεοῦ ἡμ. shews the joy to be of the very highest and best,—no joy of this world, or of personal pride, but one which will bear, and does bear, the searching eye of God, and is *His* joy (John xv. 11). 10.] νυκτ. κ. ἡμ. see on ch. ii. 9. ὑπερεκπερ.: see reff., and cf. Mark vi. 51. δεόμενοι belongs to the question of ver. 9—q. d., 'what thanks can we render, &c., proportioned to the earnestness of our prayers, &c.?' So that δεόμενοι would best be rendered **praying as we do.** εἰς τό—direction, or aim, of the prayers. καταρτίσαι τὰ ὑστ.] τὰ ἐλλείποντα πληρῶσαι, Thdrt.: cf. 2 Cor. ix. 12. These ὑστερήματα were consequences of their being as yet novices in the faith: partly theoretical, e. g. their want of stability respecting the παρουσία, and of fixed ideas respecting those who had fallen asleep in Christ,—partly practical, ch. iv. 1. One can hardly conceive a greater perverseness than that of Baur, who takes this passage for a proof that the Thessalonian church had been long in the faith. 11—13.] *Good wishes, with respect to this his earnest desire, and to their continued progress in love and holiness.* 11. αὐτός] Not as De W. in contrast with the δεόμενοι just spoken of,—but as Chrys., αὐτὸς δὲ ὁ θεὸς ἐκκόψαι τοὺς πειρασμοὺς τοὺς πανταχοῦ περιέλκοντας ἡμᾶς, ὥστε ὁρθὴν ἐλθεῖν πρὸς ὑμᾶς,—i. e. it exalts the absolute power of God and the Lord Jesus,—if He expedites the way, it will be accomplished. αὐτός then is in contrast with *ourselves*, who have once and again tried to come to you, but have been hindered by Satan. Lünem. remarks that ὁ θεός is best taken absolute, and ἡμῶν referred to πατήρ only. More majesty is thus given to the αὐτὸς ὁ θεός, although αὐτός refers to the whole. Cf. 2 Thess. ii. 16, 17. κατευθύναι] not infinitive, but third person singular optative aorist. It certainly cannot be passed without remark, that the two nominatives should thus be followed, here and in 2 Thess. ii. 16, 17, by a singular verb. It would be hardly possible that this should be so, unless some reason existed in the subjects of the verb. Mere *unity of will* between the Father and the Son (Lünem.) would not be enough, unless absolute unity were also in the writer's mind. Athanasius therefore seems to be right in drawing from this construction an argument for the unity of the Father and the Son. πρὸς ὑμᾶς more naturally belongs to κατευθύναι than to τὴν ὁδὸν ἡμῶν, in which case it should be τὴν ὁδ. ἡμ. τὴν πρὸς ὑμ. 12.] ὑμᾶς δέ—emphatic—'sive nos veniemus sive minus,' Bengel. ὁ κύριος may refer either to the Father, or to Christ. It is no objection to the former, that τ. θεοῦ κ. πατρ. ἡμ. is repeated below, any more than it is to the latter that τ. κυρ. ἡμ. Ἰ. is so repeated. I should rather understand [still, notwithstanding Ellic.'s note] it of the Father: see 2 Cor. ix. 8. πλεονάσαι] transitive, see reff.: **enlarge you**—not merely in *numbers*, as Thdrt., but in *yourselves*, in richness of gifts and largeness of faith and knowledge—fill up your ὑστερήματα, ver. 10. περισσεύσαι (reff.), **make you to abound.** εἰς πάντας] **toward all men**, not, as Thdrt., πάντας τοὺς ὁμοπίστους, but as Est., '*etiam infideles et vestræ salutis inimicos.*' καθ. κ. ἡμεῖς, viz. περισσεύομεν τῇ ἀγάπῃ:—ἔχετε γὰρ μέτρον κ.

13 [a] εἰς τὸ [v] στηρίξαι ὑμῶν τὰς καρδίας [w] ἀμέμπτους ἐν [z] ἁγιωσύνῃ [y] ἔμπροσθεν τοῦ [p] θεοῦ καὶ [p] πατρὸς ἡμῶν [z] ἐν τῇ [z] παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν [a] ἁγίων αὐτοῦ.

IV. 1 [b] Λοιπὸν οὖν, ἀδελφοί, [c] ἐρωτῶμεν ὑμᾶς καὶ [d] παρακαλοῦμεν [e] ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς [f] παρελάβετε παρ' ἡμῶν [g] τὸ πῶς δεῖ ὑμᾶς [h] περιπατεῖν καὶ [i] ἀρέσκειν [j] θεῷ, καθὼς καὶ [h] περιπατεῖτε, ἵνα [k] περισσεύητε μᾶλλον.

u Eph. i. 13 reff.
v Rom. i. 11. xvi. 25. ver. 2. Ps. l. 12. (14.)
w Phil. ii. 15 reff. constr., Phil. iii. 21 reff.
x Rom. i. 4. 2 Cor. vii. 1 only. Ps. xcvi. 12.
y — ch. i. 3 reff.
z ch. ii. 19 reff.
a see Ps. lxxxviii. 7. Dan. iv. 10

Theod. Jude 14. v. 12. 2 Thess. ii. 1 al.
b 1 Cor. i. 26. iv. 2. 2 Cor. xiii. 11. (2 Thess. iii. 1.)
c — Phil. iv. 8. ch. v. 12. 2 Thess. ii. 1 al.
d — Eph. iv. 1 reff.
e — 2 Cor. ii. 17. Eph. iv. 17 al.
f — 1 Cor. xi. 23. xv. 1. Gal. i. 9, 12 al.
g art., Mark ix. 23. Luke i. 62. Rom. viii. 26.
h — Rom. vi. 4 al. fr.
i ch. ii. 15 reff.
k Rom. iii. 7. Phil. i. 26. ver. 10 al. fr. Eccl. iii. 19.

13. τας καρδιας bef υμων DF latt. αμεμπτους BL Ps-Ath. αγιοσυνη B[1]DF: δικαιοσυνη A 23. 57. rec aft ιησου ins χριστου, with FL rel vulg syrr copt goth æth-pl Ps-Ath$_{\text{el}}$: om ABDKℵ d l m n am æth Damasc Ambr.—om ιησ. also m. at end ins αμην (*an ecclesiastical lection ending here*) AD[1]ℵ[1] m vulg copt æth arm Pelag Bede: om BD[2]FKLℵ[3] rel fuld[1] syrr goth Tert Ambrst Vocat.

Chap. IV. 1. rec ins το bef λοιπον, with B[2] a c g h k Chr Thdrt: om AB[1]DFKℵ rel Chr-ms Damasc. om ουν B[1] d[1] k m 17 Syr copt Chr Thl: *autem* D-lat. ins του bef κυριω ℵ. rec om 1st ινα, with AD[2]KLℵ rel syr Chr Thdrt Damasc: ins BD[1]F m 17 latt Syr arm Chr-ms Ambrst Pelag. rec om καθως και περιπατειτε (*see notes*), with D[2]KL rel Syr Chr Thdrt Damasc Thl Œc: ins ABD[1]Fℵ m 17 vulg copt goth æth arm Ambrst. περισσευητε B.

παράδειγμα τῆς ἀγάπης ἡμᾶς, Thl.

13.] εἰς τὸ στηρίξαι—the further and higher aim of πλεον. κ. περισσ.—**in order to confirm** (i. e. εἰς τὸ τὸν κύριον στηρίξαι—'in order that He may confirm') **your hearts** (not merely ὑμᾶς: ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, Chrys.) **unblameable** (i. e. so as to be unblameable: cf. reff. and εἰσόκε θερμὰ λοῦτρα θερμήνῃ, Il. ξ. 6,—εὖφημον, ὃ τάλαινα, κοίμησον στόμα, Æsch. Ag. 1258,—τῶν σῶν ἀδύρτων δωμάτων τητώμενος, Soph. Œd. Col. 1200) **in holiness** (belongs to ἀμέμπτ.,—the sphere in which the blamelessness is to be shewn:—not to στηρίξαι) **before** (Him who is) **God and our Father** (or **our God and Father**. This ensures the genuineness of this absence of blame in holiness: that it should be not only before men, but also before God), **at** (in) **the coming**, &c. ἁγίων—we need not enter into any question whether these are angels, or saints properly so called: the expression is an O. T. one,—Zach. xiv. 5, LXX,—and was probably meant by St. Paul to include both. Certainly (2 Thess. i. 7. Matt. xxv. 31, al.) He will be accompanied with the *angels*: but also with the spirits of the just, cf. ch. iv. 14.

Chap. IV. 1—V. 24.] Second portion of the Epistle: *consisting of exhortations and instructions.* 1—12.] *Exhortations:* and 1—8.] *to a holy life.* 1.] λοιπόν has no reference to time, ἀεὶ κ. εἰς τὸ διηνεκές, Chr., Thl., but introduces this second portion, thus dividing it from the first, and implying the *close* of the Epistle. St. Paul uses it towards the end of his Epistles: see in addition to reff., Eph. vi. 10; Phil. iv. 8.

οὖν, in furtherance of the wish of ch. iii. 12, 13: τούτῳ κεκρημένοι τῷ σκόπῳ προσφέρομεν ὑμῖν τὴν παραίνεσιν.

ἐρωτῶμεν] in the classics, only used of *asking a question*: but in N. T. (as the Heb. שָׁאַל, Lün., which however, in the sense of *requesting*, is rendered in the LXX by αἰτεῖν) it has both meanings of our verb '*to ask*' (reff.).

παρακ. ἐν κυρ. Ἰησ.] **we exhort you in** (as our element of exhortation; in whom we do all things pertaining to the ministry [see Rom. ix. 1]: Eph. iv. 17—not '*by*,' as a 'formula jurandi,' which is contrary to N. T. usage, see Fritzsche on Rom. ix. 1) **the Lord Jesus, that as ye received** (see on ch. ii. 13) **from us how** (τό is not superfluous: it collects and specifies what follows, q. d.—'the manner of your,' &c.) **ye ought to walk and to please God** (i. e., to please God in your walk and conduct:—to walk, and thereby to please God), **as also ye are walking** (this addition, says Lün., is required as well [see var. readd.] by internal considerations. For ἵνα περισσ. requires the assumption of a prior commencement [see ver. 10]: and such a commencement would not be implied in the preceding text, without καθὼς καὶ

1 Acts v. 28. xvi. 24. 1 Tim. i. 5, 18 only †. m = 2 Cor. i. 5. n John vi. 40. see 1 Pet. ii. 15. o Rom. vi. 19, 22. 1 Cor. i. 30. 2 Thess. ii. 13. 1 Tim. ii. 15. Paul only, exc. Heb. xii. 14. 1 Pet. i. 2. 2 Macc. xiv. 36. p w. ἀπό, Acts xv. 20. ch. v. 22. Job i. 1, 8. gen. without ἀπό, Acts xv. 29. 1 Tim. iv. 3. 1 Pet. ii. 11. q Matt. v. 32 al. fr. Gen. xxxviii. 24. r = Phil. iv. 12. Job xxxiv. 19. s = see note.

2 οἴδατε γὰρ τίνας [1] παραγγελίας ἐδώκαμεν ὑμῖν [m] διὰ τοῦ κυρίου Ἰησοῦ. 3 [n] τοῦτο γάρ ἐστιν [n] θέλημα τοῦ θεοῦ, [o] ἁγιασμὸς ὑμῶν, [p] ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς [q] πορνείας, 4 [r] εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ [s] σκεῦος [s] κτᾶσθαι ἐν ABDF KLℵ a b c d e f g h k l m n o 17

2. παρεδωκαμεν D¹F: δεδωκ. ℵ m 73. 80. aft κυριου ins ημων D¹F 45 Syr æth Chr Thl Hil. om ιησ. (and not δια τ. κυρ.) 17: aft ιησ. ins χριστου F a 19. 27. 45 syrr Chr Hil.

3. ins το bef θελημα AF c Clem Antch Damasc: om BDKL rel Chr Thdrt. om του D¹F l. for της, τασης ℵ³ 73. 115 Syr Chr Thdrt Thl: τασι(sic) της F.

4. ins ενα bef εκαστον B²(see table) D³ᵃ 73 (vss) Chr. εκαστος AF. κτασθαι

περισσεύητε. Evidently the Apostle would originally have written ἵνα, καθ. παρ. παρ' ἡμ. τὸ πῶς κ.τ.λ. . . . ., οὕτως καὶ περισσεύητε: but while writing, altered this his intended expression, that he might not say too little, wishing to notice the good beginning already made by the Thessalonians. The repetition of ἵνα after so long an intervening clause is too natural to have given rise [as De W. thinks] to the insertion) **that ye abound yet more**, viz.: ἐν τῷ οὕτως περισσεύειν: not, as Chrys., ἵνα ἐκ πλείονος περιουσίας, μὴ μέχρι τῶν ἐντολῶν ἵστασθε, ἀλλ' ἵνα καὶ ὑπερβαίνητε. **2.**] takes up the **καθὼς παρελάβετε** of the former verse, and appeals to their memory in its confirmation. See similar appeals in Gal. iv. 13; 1 Cor. xv. 1. **παραγγ.**] **commands**, see reff. The stress is on **τίνας**, to which **τοῦτο** answers, ver. 3. **διὰ τ. κ. Ἰησ.**] **by**, i. e. **coming from**, παραγγελθείσαι διά. So τὰς διὰ τῶν ὀλίγων πολιτείας, Demosth. p. 489: δι' ἑαυτοῦ, of himself, Xen. Cyr. viii. 1. 43: see Bernhardy, p. 236. **3.**] *further specification* (γάρ) *of the* παραγγελίαι: see above. **τοῦτο** is the subject, not the predicate (as De W.): see Rom. ix. 8: Gal. iii. 7: not superfluous, as Pelt, but emphatically prefixed (so Lünem.). **θέλημα τ. θεοῦ** serves to take up again the διὰ τ. κυρ. Ἰησοῦ.

The article *may be* omitted, because the predicate θέλημα τ. θ. is not distributed (?): but in this case, τὸ θέλ. would be equally applicable, there being no danger of τὸ θέλ. being mistaken for 'the whole will,' but rather specifying 'that which forms part of the will.' This explanation is not to be abandoned, as Ellic., on account of the merely occasional omission of the article after a noun substantive, mentioned by Middleton and Ellic.: for the reason of that omission is to be sought rather in logic than in idiom. Rather perhaps should we say that there is in Greek a tendency to omit articles before predicates, even where such an omission cannot be logically pressed. **ὁ ἁγ. ὑμ.** is in apposition with **θέλ. τ. θ.** as a 'locus communis,' the will of God respecting us being known to be, our sanctification, and then this sanctification being afterwards specified as consisting in **ἀπέχεσθαι**, &c. Therefore **ἁγιασμός** must be taken in the most general sense, and that which is afterwards introduced, **ἀπέχεσθαι**, &c., as a *part* of our **ἁγιασμός**. **ὑμῶν** is the objective genitive, **of you**.

ἀπέχεσθαι and **εἰδέναι** are not the negative and positive sides of **ὁ ἁγ. ὑμ.** as Lünem. and Ellic.,—for the negative comes in again in verses 5, 6,—but the latter (**εἰδέναι** to **διεμαρτυράμεθα**, ver. 6) further specifies and ensures the former.

4.] **εἰδέναι, know how** (reff.). On the meaning of **τὸ σκεῦος**, there has been much difference. Very many Commentators understand it of '*the body*.' (So, among others, Chrys. [see below], Thdrt., Œc., Thl., Tert., Pelag., Calv., Corn.-a-Lap., Beza, Grot., Calov., Ham., Beng., Macknight, Pelt, Olsh., Baumg.-Crus.) But it is fatal to this interpretation, (1) that it must force an untenable meaning on **κτᾶσθαι**, which can only mean '*to acquire*,' not '*to possess*.' Chrys., whose sense of Greek usage led him to feel this, tries to fit the meaning '*to acquire*' into the sense: ἡμεῖς αὐτὸ κτώμεθα, ὅταν μέχρι καθαρὸν κ. ἔστιν ἐν ἁγιασμῷ· ὅταν δὲ ἀκάθαρτον, ἁμαρτία—(so Olsh. also); but this is lame enough, and would not, as De W. remarks, answer for the other member of the sentence, **μὴ ἐν πάθει ἐπιθυμίας**. (2) that the mere use of **σκεῦος**, without any explanation, could hardly point at the *body*. In all the passages ordinarily quoted to support it, the metaphor is further explained by the context:—e. g., Barnab., ep. 7, 11, pp. 744, 760, τὸ σκεῦος τοῦ πνεύματος αὐτοῦ,—Philo, quod det. pot. insid. § 46, vol. i. p. 223,

ο ἁγιασμῷ καὶ τιμῇ, δ μὴ ἐν ι πάθει υ ἐπιθυμίας ν καθάπερ καὶ τὰ ἔθνη τὰ μὴ ω εἰδότα τὸν θεόν, 6 χ τὸ μὴ ψ ὑπερ-

t Rom. i. 26. Col. iii. 5 (reff.) only. u Rom. i. 24 al. fr.

v ch. iii. 6, 13. only. Jer. v. 22. w Gal. iv. 8. 2 Thess. i. 8. (Jer. iv. 22.) x art., ver. 1 reff. y here

bef το e. σκευος DF goth. ins εν bef τιμη ℵ¹ d.

τῆς ψυχῆς ἀγγεῖον τὸ σῶμα,—de migr. Abr. § 36, vol. i. p. 467, τοῖς ἀγγείοις τῆς ψυχῆς σώματι κ. αἰσθήσει,—Cic. disp. Tusc. i. 22: 'corpus quidem quasi vas est aut aliquod animi receptaculum,'—Lucret. iii. 441: 'corpus, quod vas quasi constitit ejus (sc. animæ).' 2 Cor. iv. 7 is evidently no case in point, ὀστρακίνοις being there added, and the body being simply *compared* to an *earthen vessel*. (3) that the order of the words is against it. In τὸ ἑαυτοῦ σκεῦος, the emphasis must lie on ἑαυτοῦ—cf. 1 Cor. vii. 2, ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω. Had the body been meant, this would be without import, and it would more naturally have been τὸ σκεῦος ἑαυτοῦ (or αὐτοῦ). (4) But a more fatal objection than any of the former is, that the context is entirely against the meaning. The ἁγιασμός has been explained to consist in ἀπέχεσθαι ἀπὸ τῆς πορνείας. And now this πορνεία comes to be specified, wherein it consists, and how it may be guarded against: viz. in carrying on the divinely-appointed commerce of the sexes in holiness and honour. In fact, the thought is exactly as in 1 Cor. vii. 2, διὰ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, κ. ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω. Many have therefore understood σκεῦος in its literal meaning as applied to τὸ πρᾶγμα, —i. e. the *woman* (or indeed the *man*, on the other side, inasmuch as the woman has ἐξουσία over his body, see 1 Cor. vii. 4. So that thus it would be an exhortation to the woman also: so De Wette). Thus the context would be satisfied, and the emphatic position of ἑαυτοῦ (as in 1 Cor. vii. 2);—and κτᾶσθαι would retain its proper meaning: **that each of you should know how to acquire his own vessel** (for this purpose) **in sanctification** (κτᾶσθαι ἐν ἁγ. belong together) **and honour**. This sense of σκεῦος is found in the Jewish books (Megill. Esth. i. 11: "In convivio dixerunt aliqui: mulieres Medicæ sunt pulcriores: alii, Persicæ sunt pulcriores. Dixit Ahasuerus: Vas meum, quo ego utor, nec Persicum est nec Medicum, sed Chaldaicum"). And the expression κτᾶσθαι γυναῖκα is common: cf. Xen. Symp. ii. 10: ταύτην (ἣν θεὸς ἔπεμψε) κέκτημαι: Ruth iv. 10; Sir. xxxvi. 24. And so Thdr. Mops. (σκεῦος τὴν ἰδίαν ἑκάστου γαμετὴν ὀνομάζει), some in Thdrt. (τινὲς τὸ ἑαυτοῦ σκεῦος τὴν ὁμόζυγα ἡρμήνευσαν), Aug. (contr. Jul. iv. 10, [56,] vol. x. p. 765,—'ut sciret unusquisque possidere vas suum, hoc est, uxorem:' cf. also ib. v. 9 [35], p. 805: de nupt. et conc. i. 8 [9], p. 418,—'non solum igitur conjugatus fidelis vase non utatur alieno, quod faciunt a quibus uxores alienæ appetuntur: sed nec ipsum proprium in concupiscentiæ carnalis morbo possidendum sciat.' But he mistakes κτᾶσθαι for *possidere*, and so understands the command as given *conjugatis fidelibus*), Thom. Aquin., Zwingle, Est., Heins., Wetst., Schöttg., Michaelis, Koppe, Schott, De Wette, Lünem., al. (Much of the foregoing note is from De W. and Lün.) The objection to the above view, that thus only *men* would be addressed (Calv., al.) is easily answered (besides as above, under 4) by observing that in other places also, where πορνεία is in question, the male only is exhorted, e. g. 1 Cor. vi. 15—18: the female being included by implication, and bound to interpret on her side that which is said of the other. 5.] ἐν πάθει ἐπιθ.,—πάθει having the emphasis,—'in the mere *passio* of lust,'—as Thdr. Mops. (Lün.), ὡς ἂν τοῦτο ποιοῦντος οὐκέτι ταύτῃ ὡς γυναικὶ συνόντος ἀλλὰ διὰ μίξιν μόνην ἁπλῶς, ὅπερ πάθος ἐπιθυμίας ἐκάλεσεν. καθ. καί] καί so usual after particles of comparison, points to the association in the same category which the particle supposes: καὶ ἡμῖν ταὐτὰ δοκεῖ ἅπερ καὶ βασιλεῖ, Xen. Anab. ii. 1. 22. See examples in Hartung, Partikell. ii. 127: and cf. ch. ii. 13; iii. 6, 12, &c. τὰ μὴ εἰδ. τ. θ.] μή, because the Gentiles are spoken of by the writer from this point of view. It is not a mere fact which is stated, but that fact as logically interwoven with the course of the context: and hence the subjective negative. See reff. 6.] I cannot help regarding it as most unnatural, to interpret this verse of a new subject introduced, viz. the not wronging one another in the business of life. How such Commentators as De Wette and Lünem. can have entertained this view, I am at a loss to imagine. For (1) the sense is carried on from vv. 4, 5, without even the repetition of ἕκαστον ὑμῶν to mark the change of topic: and (2) when the Apostle sums up the whole

x 2 Cor. ii. 11. vii. 2. xii. 17, 18 only. P. Ezek. xxii. 27. Heb. ii. 9 only.
a (see note)
2 Cor. vii. 11.
b Rom. xiii. 4 only †. Wisd. xii. 12. Sir. xxx. 6 only.
c Acts i. 16. Gal. v. 21 only †.
d Luke xvi. 28. Acts ii. 40 al?. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. Heb. ii. 6 only. L.P.H. 1 Cor. vii. 15. Eph. iv. 1. 2 Thess. ii. 14 al. 1. 5. Eph. iv. 4.
l ver. 3 reff.
1. (see Gal. ii. 21 reff.)
p — Luke xv. 22. see 2 Cor. i. 22.
f-h ἐκάλεσεν ἡμᾶς ὁ θεὸς
g ἐπὶ
k ἀκαθαρσίᾳ,
m τοιγαροῦν
n ἀθετῶν
o Luke xi. 13. John iii. 34. Acts v. 32. viii. 15. xv. 8. Rom. v. 5 al.
q δόντα τὸ
r πνεῦμα
s εἰς ὑμᾶς.

ABDF KLN a b c d e f g h k l m n o 17

βαίνειν καὶ [x] πλεονεκτεῖν ἐν [a] τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι [b] ἔκδικος κύριος περὶ πάντων τούτων, καθὼς καὶ [c] προείπαμεν ὑμῖν καὶ [d] διεμαρτυράμεθα. 7 οὐ γὰρ [f-h] ἐκάλεσεν ἡμᾶς ὁ θεὸς [g] ἐπὶ [k] ἀκαθαρσίᾳ, ἀλλ' [l] ἐν ἁγιασμῷ. 8 [m] τοιγαροῦν ὁ [n] ἀθετῶν οὐκ ἄνθρωπον [n] ἀθετεῖ, ἀλλὰ τὸν θεὸν τὸν [καὶ] [q] δόντα τὸ [r] πνεῦμα αὐτοῦ τὸ ἅγιον [s] εἰς ὑμᾶς.

6. rec ins *o* bef *κυριος*, with D^3FKLN^2 rel Clem: om ABD^1N^1 17. *προειπομεν* AKL rel Clem Chr Thdrt: txt BDFN n o. *διεμαρτυρομεθα* D^3K d e f l^1 m n o.
7. *αλλα* BD^2.
8. om 1st *τον* D^1F. om *και* ABD^2 o 17 D-lat Syr goth Ath Did Chr Thdrt-ms Thl Ambr Ambrst Pelag: ins D^1FKLN vulg syr Clem Thdrt Damasc Œc Bede. for *δοντα, διδοντα* (*corrn to make the gift of the spirit present*) BDFN^1 Ath Did: txt AKLN^2 rel 67^2 vss Clem Chr Thdrt Damasc. *αυτο το πν. το αγ. εις* A. rec *ημας* (*to suit the idea that ανθρ. was the Ap. himself*), with A c vulg-ed(and F-lat) syr-txt Chr: txt BDFKLN rel am(with fuld harl^2 tol) Syr syr-marg copt goth arm Clem Did Chr-ms Damasc Œc.

in ver. 7, he mentions merely impurity, without the slightest allusion to the other. To say that more than one kind of sin must be mentioned because of *περὶ πάντων τούτων*, is mere trifling: the *πάντα ταῦτα* (not *ταῦτα πάντα*, which would collect many individuals into a whole) generalizes from the sin mentioned to a wider range. The interpretation which I impugn, is also that of Zwingle, Calv., Grot., Calov., Le Clerc, Wolf, Koppe, Flatt. I understand the verse, with Chrys., Thdrt., Œc., Thl., Jer., Erasm., Est., Corn.-a-Lap., Heins., Whitby, Wetst., Kypke, Beng., Michaelis, Pelt, Olsh., all., to refer to the *sins of uncleanness*, and continue vv. 4, 5:—**that he should not** (viz. *τινά*, contained in the *αὐτοῦ* following: so that *τὸ μὴ . . .* is a further specification of *ὁ ἁγιασμός*, rather than parallel with *εἰδέναι*) **set at nought** (the order of the sentence requires that *ὑπερβ.* should not stand *absolutely*, as De W., Lün., al., for '*transgress*' [*μὴ νῦν ὑπέρβαιν', ἀλλ' ἐναισίμως φέρε*, Eur. Alc. 1077: *ὅτε κέν τις ὑπερβήῃ κ. ἁμάρτῃ*, Il. ι. 497], but *transitively*: otherwise *τινα* would have occurred after *ὑπερβαίνειν* to mark the distinction of construction: and *ὑπερβ.* with an accusative of person signifies either '*to pass by*' or '*take no notice*,' 'posthabere,' as Herod. iii. 89, *ὑπερβαίνων τοὺς προσεχέας*: or '*to go beyond*' or '*surpass*,' as Plat. Tim. 24 D, *πάσῃ πάντας ἀνθρώπους ὑπερβεβηκότες ἀρετῇ*. Of these, the former seems most applicable here: see below) **or overreach his brother in the matter** (viz. of *τὸ ἑαυτοῦ σκεῦος κτᾶσθαι*—that there should be among you none of those strifes on account of the *πάθη ἐπιθυμίας*, the '*teterrima belli causa*' in the heathen world. As Jowett rightly observes, "It is not necessary to suppose that any idea of unchastity is conveyed by the term *πλεονεκτεῖν*, any more than in the tenth commandment, 'Thou shalt not covet thy neighbour's wife.' The meaning exclusively arises from the connexion and application of the word." How *τῷ πράγματι* can ever signify *τοῖς πράγμασιν*, 'business affairs' [De W., alt.], I cannot imagine; and it is equally futile [with E. V. arm.] to take *τῷ* for *τῳ* = *τινι* in the N. T. "It is probable that the obscurity of the passage arises partly from the decency in which the Apostle clothes it." Jowett), **because God is the avenger** ('*righter*,' in such cases of setting at nought and overreaching) **of all these things** (viz. cases of *ὑπερβασία* and *πλεονεξία*, and by inference, lustful sins like them) **as also** (see on ver. 5) **we before told you and constantly testified.** 7.] This verse (see above) is in my view decisive for the above rendering of ver. 6. There is no mention here of *avarice*: nor is it possible to understand *ἀκαθαρσία*, when ver. 3 has gone before, of any thing but carnal impurity. Chap. ii. 3, which is adduced to shew that it may here represent covetousness, is a very doubtful ex-

9 Περὶ δὲ τῆς [q]φιλαδελφίας οὐ [r]χρείαν [r]ἔχετε γρά-
φειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς [s]θεοδίδακτοί ἐστε [t]εἰς τὸ
[u]ἀγαπᾶν [u]ἀλλήλους· 10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας
τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. [v]παρακα-
λοῦμεν δὲ ὑμᾶς, ἀδελφοί, [v]περισσεύειν μᾶλλον 11 καὶ

q Rom. xii. 10. Heb. xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7 bis, only †. (-φος, 1 Pet. iii. 8.)
r Matt. iii. 14. xiv. 6. John xiii. 10. ch. i. 8. v. 1. Dan. iii. 16.
constr., see Heb. v. 12.
t Phil. i. 23. ch. iii. 10 al. fil. 11, 23. iv. 7, 11, 13 only.
s here only †. see John vi. 45, aft. Isa. liv. 13. 1 Cor. ii. 13.
u John xiii. 34 bis. xv. 12, 17. Rom. xiii. 8. 1 Pet. i. 22. 1 John
v ver. 1.

9. for εχετε, εχομεν D¹FN³ b 67² latt syr goth Chr Thl lat-ff: ειχομεν B am(with hal harl²) Pelag (*corrn on acct of the harsh constr: for which reason also* c 48. 67¹. 73. 80 copt *have* γραφεσθαι *as in* cℵ v. 1): txt AD³KLN¹ rel Syr copt Thdrt Damasc.
10. om γαρ F. ins και bef εις B. om 2nd τους AD¹F Chr-ms: for τους, υμων ℵ¹: txt BD².³KLℵ² rel. for αδελφοι, αγαπητοι A.

ample: see there. ἐπί, for the purpose of,—on condition of:—ἐν, in, 'in the element of,' not = εἰς, the *aim:* but ἁγιασμός is the whole sphere of our Christian life. 3.] Hence, the sin of (rejecting) setting at nought such limitations and rules is a fearful one—no less than that of setting at nought God the giver of the Holy Spirit. In ἄνθρωπον ἀθετεῖ there is an obvious allusion to ὑπερβαίνειν κ. πλεονεκτεῖν τ. ἀδελφόν above. There is no need to supply any thing after ἀθετῶν—ὁ ἀθετῶν simply describes him who commits the act of rejecting; q. d. the rejecter—*what* he rejects, is not to be supplied in the construction, but is clear from the context—viz. τὸν ἀδελφὸν αὐτοῦ. The distinction between ἄνθρωπον (anarthrous) and τὸν θεόν, seems to be, that the former is indefinite; not (any) man, but (definite) God. τὸν [καὶ] δόντα] q. d. who also is the AUTHOR of our sanctification. [καί—'novum hic additur momentum,' Bengel. It introduces a climax, whereby the sin is intensified.] δόντα, as being one great definite act of God by His Son. τὸ πν. αὐτοῦ τὸ ἅγ.] This form of expression (q. d. 'His own [αὐτοῦ emphatic] Spirit, the Holy One') is probably chosen, and not τὸ ἅγ. πν. αὐτοῦ, for precision, to bring out τὸ ἅγιον as connected with ἁγιασμός preceding. εἰς ὑμᾶς is not = ὑμῖν, but gives the idea of direction: see Gal. iv. 6; ch. ii. 9. 9—12.] *Exhortations to brotherly love* (9, 10 a), *and to honest diligent lives* (10 b—12). 9.] δέ is transitional, the implied contrast being to the sin last spoken of. φιλαδελφία (reff.) here refers more immediately (cf. ποιεῖτε αὐτό below) to deeds of kindness by way of relief to poor brethren. οὐ χρείαν ἔχετε] This is a not unusual touch of delicate rhetoric with St. Paul (cf. 2 Cor. ix. 1: Philem. 19: ch. v. 1). It conveys tacit but gentle reproof. The knowledge and the practice already exist: but the latter is not quite in proportion to the former. τῷ εἰπεῖν, οὐ χρεία ἐστί, μεῖζον ἐποίησεν ἢ εἰ εἶπεν. Chrys. The construction οὐ χρείαν ἔχετε γράφειν ὑμῖν (defended by De Wette and Winer), has been pronounced inadmissible by Lünemann, such use of the infinitive active being only found where no special personal reference is attached to the verb, as ὑμῖν here: so that this would require ἐμὲ γρ. or γράφεσθαι. He therefore reads ἔχομεν. But with so many corrections (see var. readd.), and with the known irregularities of St. Paul's style in such constructions, it surely is not safe to speak so positively. I should regard the construction, not as analogous with χῶρον οὐχ ἁγνὸν πατεῖν, Soph. Œd. Col. 37; ἄξιος θαυμάσαι, Thuc. i. 38, and the like,—but as a mixed one between ἔχομεν γράφειν and ἔχετε γράφεσθαι. αὐτοὶ ὑμεῖς, in opposition to ἡμᾶς, the subject to be supplied from γράφειν: but αὐτοί is not *sponte*, which would not agree with θεοδίδακτοι. The stress of the sentence is on αὐτοὶ ὑμεῖς, not on the θεο- in θεοδίδακτοι, as Olsh.,—"where *God* teaches, there, the Apostle says, *he* may be silent:" but as Lün. observes, the θεο- comes in over and above as it were; διδακτοί would convey the *fact:* θεοδίδακτοι = διδακτοί, κ. ταῦτα παρὰ θεοῦ. And this teaching is practical—its tendency and object being εἰς τὸ ἀγ. ἀλλ.,—to produce mutual love. 10.] follows up the θεοδίδακτοί ἐστε by a matter of fact, shewing: the teaching to have been in some measure effectual. καὶ γάρ] the καί belongs to ποιεῖτε—'besides being taught it, ye *do* it,'—ποιεῖτε carrying the emphasis of the sentence. αὐτό, scil. τὸ ἀγαπᾶν ἀλ. περισσεύειν, viz. in this ἀγάπη. (But there does not seem any reason, with Jowett, to ascribe this ἀταξία to their *uneasiness about the state of the dead:* much rather [as he also

q 1 Cor. ii 7. xiv. 6. 3 Kings xxi. (xx.) 35. r 2 Cor. iv. 13. (v. 15.) Herodian ii. 1. s ver. 17 only †. 2 Macc. i. 31. viii. 14 only. μόνοι τῶν πατρώων περιλειπόμενος φιλων ἅπτ. t — ch. ii. 19 reff. u — here only. (ch. ii. 16 reff.) Wisd. vi. 18.

λέγομεν [q] ἐν λόγῳ κυρίου, ὅτι [r] ἡμεῖς οἱ [r] ζῶντες οἱ [s] περι- [u] φθά- ABDF KLMab cdefg hklm no 17

15. for κυριου, ιησου B: χριστου Mcion-t.

αὐτῷ naturally and forcibly referring back to Ἰησοῦς and διὰ τοῦ Ἰησοῦ, in the preceding clauses. In other words, the logical construction of the sentence seems to me so plainly to require the connexion of διὰ τοῦ Ἰησοῦ with κοιμηθέντας, that it must be a grammatical impossibility only, which can break that connexion. But let us see whether there be such an impossibility present. οἱ κοιμηθέντες are confessedly the *Christian* dead, and none else. They are distinguished by the Apostle's use of and adhesion to the word, from the merely θανόντες. What makes this distinction? Why are they asleep, and not dead? *By whom* have they been thus privileged? Certainly, διὰ τοῦ Ἰησοῦ. We are said πιστεύειν δι' αὐτοῦ (Acts iii. 16),—εὐχαριστεῖν δι' αὐτοῦ (Rom. i. 8), εἰρήνην ἔχειν δι' αὐτοῦ (ib. v. 1), καυχᾶσθαι δι' αὐτοῦ (ib. 11), παρακαλεῖσθαι δι' αὐτοῦ (2 Cor. i. 5), &c. &c.: why not also κοιμᾶσθαι δι' αὐτοῦ? And when Lünem. objects, that the extent of the idea οἱ κοιμηθέντες is understood from the former part of the sentence, εἰ πιστεύομεν κ.τ.λ.,—this very reason seems to me the most natural one for the specification—**If we believe that Jesus died and rose again, then even thus also those, of whom we say that they sleep, just because of Jesus, will God, &c.**: the emphasis being on the διά. Jowett keeps this connexion, merely saying however, "nor will the order of the words allow us to connect them with ἄξει;" a reason surely insufficient for it. He is certainly in error when he continues, "The only remaining mode is to take διά for ἐν (?), 'those that are asleep in Christ.'" ἄξει σὺν αὐτῷ] **will bring** (back to us) **with Him** (Jesus): i. e. when Jesus shall appear, they also shall appear with Him, being (as below) raised at His coming. Of their disembodied souls there is here no mention: nor is the meaning, as often understood, that God will bring them (their disembodied souls, to be joined to their raised bodies) with Him: but the bringing them with Jesus = their being raised when Jesus appears. 15.] *Confirmation of last verse by direct revelation from the Lord.* τοῦτο—this which follows: taken up by ὅτι. ἐν λόγῳ κυρ., in (virtue of: an assertion made within the sphere and element of that certainty, which the word of the Lord gives) **the word of the Lord**,—i. e. by direct revelation from Him made to me. τουτέστιν, οὐκ ἀφ' ἑαυτῶν, ἀλλὰ παρὰ τοῦ χριστοῦ μαθόντες λέγομεν, Chr.: ἐκ θείας ἡμῖν ἀποκαλύψεως ἡ διδασκαλία γεγένηται, Thdrt. That St. Paul had many special revelations made to him, we know from 2 Cor. xii. 4. Cf. also Gal. i. 12; Eph. iii. 3; 1 Cor. xi. 23; xv. 3, and notes.

ἡμεῖς οἱ ζῶντες] Then beyond question, he himself expected to be alive, together with the majority of those to whom he was writing, at the Lord's coming. For we cannot for a moment accept the evasion of Theodoret (cf. also Chrys. and the majority of ancient Commentators, down to Bengel, and even some of the best of the moderns, warped by their subjectivities: cf. Ellicott here), —οὐκ ἐπὶ τοῦ ἑαυτοῦ προσώπου τέθεικεν, ἀλλ' ἐπὶ τῶν κατ' ἐκεῖνον τὸν καιρὸν περιόντων ἀνθρώπων:—nor the ungrammatical rendering of Turretin and Pelt—'we, if we live and remain' (ἡμεῖς ζῶντες, περιλειπόμενοι):—nor the idea of Œc., al., that οἱ ζῶντες are the *souls*, οἱ κοιμηθέντες the *bodies*:—but must take the words in their only plain grammatical meaning, that οἱ ζῶντες οἱ περιλ. are a class distinguished from οἱ κοιμηθέντες, by being yet in the flesh when Christ comes, in which class, by prefixing ἡμεῖς, he includes his readers and himself. That this *was* his expectation, we know from other passages, especially from 2 Cor. v. 1—10, where see notes. It does not seem to have been so strong towards the end of his course; see e. g. Phil. i. 20—26. Nor need it surprise any Christian, that the Apostles should in this matter of detail have found their personal expectations liable to disappointment, respecting a day of which it is so solemnly said, that no man knoweth its appointed time, not the angels in heaven, nor the Son (Mark xiii. 32), but the Father only. At the same time it must be borne in mind, that this inclusion of himself and his hearers among the ζῶντες and περιλειπόμενοι, does not in any way enter into the fact revealed and here announced, which is respecting that class of persons only as they

σωμεν τοὺς [1] κοιμηθέντας, 16 ὅτι [v] αὐτὸς ὁ κύριος [w] ἐν [x] κελεύσματι, [w] ἐν φωνῇ [y] ἀρχαγγέλου καὶ [w] ἐν [z] σάλπιγγι [a] θεοῦ [b] καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ [c] ἐν χριστῷ [d] ἀναστήσονται πρῶτον, 17 ἔπειτα [r] ἡμεῖς οἱ [r] ζῶντες οἱ [e] περιλειπόμενοι [f] ἅμα σὺν αὐτοῖς [g] ἁρπαγησόμεθα ἐν νε-

v — ch. iii. 11 reff. (see note.)
w — Rom. xv. 29. 1 Cor. iv. 21. 2 Thess. i. 8. Ps. xciv. 2.
x here only. Prov. xxx. 27 only. Thucyd. ii.

92 init. y Jude 9 only †. z Matt. xxiv. 31. 1 Cor. xiv. 8. xv. 52. Rev. iv. 1 & passim. Exod. xix. 13 al. a so 1 Chron. xvi. 42. Rev. xv. 2. b John iii. 13. Eph. iv. 9. Prov. xxx. 4. c — 1 Cor. xv. 18. d ver. 14. e ver. 15. f ch. v. 10. g — 2 Cor. xii. 2. Rev. xii. 5. John vi. 15. Acts viii. 39.

16. aft νεκροι ins οι F, *mortui qui in Christo sunt* latt goth: om οι νεκροι m Cyr. for πρωτον, πρωτοι D^1F latt Thdrt$_1$ Cyr Thl-marg Tert Ambrst lat-ff: txt ABD^{3}KLℵ rel syrr copt goth Orig Dial.

17. οι ζωντες bef ημεις K n: om ημεις 80. om οι περιλειπομενοι F Tert Ambr

are, and must be, *one portion* of the faithful at the Lord's coming; not respecting the question, *who shall*, and *who shall not* be among them in that day.

οἱ περιλειπ. εἰς . . .] Dr. Burton, doubting whether περιλειπόμενοι εἰς τ. π. can mean '*left to the coming*' (but why not? εἰς as defining the terminus temporis is surely common enough, cf. Phil. i. 10; Acts iv. 3, εἰς τέλος John xiii. 1 al. fr.), puts a comma at περιλειπόμενοι, and takes εἰς τὴν π. with οὐ μὴ φθάσωμεν, rendering, *those who are alive at the last day will not enter into the presence of the Lord before those who have died.* But 1) ἡ παρουσία τοῦ κυρίου is never used *locally*, of the *presence* of the Lord, but always *temporally*, of His *coming*: and 2) the arrangement of the sentence would in that case be οὐ μὴ φθ. τοὺς κοιμ. εἰς τ. π. τοῦ κυρ. **οὐ μὴ φθάσωμεν**] **shall not** (emphatic—'there is no reason to fear, that . . .') **prevent** (get before, so that they be left behind, and fail of the prize). 16.] A reason of the foregoing assertion, by detailing the method of the resurrection. **Because**—(not '*that*,' so as to be parallel with ὅτι before, as Koch) **the Lord Himself** (not, as De W., '*He, the Lord*'—which would be to the last degree flat and meaningless;—nor as Olsh., '*the Lord Himself*,' in contrast to any other kind of revelation:—nor as Lünem., as the chief Person and actor in that day, emphatically opposed to His faithful ones as acted on,—but said for solemnity's sake, and to shew that it will not be a mere *gathering to* Him, but HE HIMSELF will descend, and we all shall be summoned before Him) **with** ('*in*,' as the element,—the accompanying circumstance) **a signal-shout** (κέλευσμα is not only '*the shout of battle*,' as Conyb.; but is used of any signal given by the voice, whether of a captain to his rowers, Thuc. ii. 92: of a man shouting to another at a distance, Herod. iv. 141: of a huntsman to his dogs, Xen. Cyneg. vi. 20. Here it seems to include in it the two which follow and explain it), **viz. with the voice of an archangel** (Christ shall be surrounded with His angels, Matt. xxv. 31 al. To enquire, *which* archangel, is futile: to understand the word of *Christ Himself* [Ambrst., Olsh.], or the Holy Spirit [al.], impossible), **and with the trumpet of God** (θεοῦ as in reff., the trumpet especially belonging to and used in the heavenly *state* of God; not *commanded by God* [Pelt, Olsh., al.],—nor does θεοῦ import *size* or *loudness* [Bengel, al.], although these qualities of course are understood. On the trumpet as summoning assemblies, cf. Num. x. 2; xxxi. 6; Joel ii. 1:—as accompanying the divine appearances, Ex. xix. 16; Ps. xlvii. 5; Isa. xxvii. 13; Zech. ix. 14; Matt. xxiv. 31; 1 Cor. xv. 52) **shall descend from heaven** (cf. Acts i. 11): **and the dead in Christ** (ἐν χρ. must not, as Pelt, Schott, be joined with ἀναστήσονται: for apart from the question whether this would give *any* admissible meaning, it would bring ἐν χριστῷ into an emphatic position of prominence, which would confuse the whole sentence) **shall first rise** (πρῶτον has no reference whatever to the *first resurrection* [Rev. xx. 5, 6], here, for *only the Lord's people* are here in question: but answers to ἔπειτα below: *first*, the dead in Christ shall rise: *then*, we, &c.): **then we who are living, who remain** (as above) **shall be caught up** (reff.: the great change spoken of 1 Cor. xv. 52, having first suddenly taken place) **all together** (see Rom. iii. 12, ch. v. 10 note: ἅμα does not belong to σὺν αὐτοῖς) **with them** (the raised of ver. 16) **in** (the) **clouds** (ἔδειξε τὸ μέγεθος τῆς τιμῆς· ὅσπερ γὰρ αὐτὸς ὁ δεσπότης ἐπὶ νεφελῆς φωτεινῆς ἀνελήφθη, οὕτω καὶ οἱ εἰς αὐτὸν πεπιστευκότες . . . ἐπὶ νεφελῶν ὀχούμενοι ὑπαντήσουσι τῷ τῶν ὅλων κριτῇ . . . .

φέλαις εἰς [h] ἀπάντησιν τοῦ κυρίου εἰς [i] ἀέρα, καὶ [k] οὕτως πάντοτε [l] σὺν κυρίῳ [l] ἐσόμεθα. 18 [m] ὥστε [n] παρακαλεῖτε ἀλλήλους [o] ἐν τοῖς λόγοις τούτοις.

V. [1] Περὶ δὲ τῶν [p] χρόνων καὶ τῶν [pq] καιρῶν, ἀδελφοί, οὐ [r] χρείαν ἔχετε ὑμῖν [r] γράφεσθαι· 2 αὐτοὶ γὰρ [s] ἀκριβῶς οἴδατε, ὅτι [ἡ] [t] ἡμέρα [t] κυρίου ὡς [u] κλέπτης ἐν νυκτὶ

ABDF KLN a b c d e f g h k l m n o 17

h always w. εἰς, in N. T. & LXX (not Apocrypha, 2 Macc. xii. 30 al.), Matt. xxv. (1 v. r.) 6. Acts xxviii. 15 only. 1 Kings ix. 14.

i Eph. ii. 2 reff.

k = Acts vii. 6. xvii. 33. xxviii. 14. 1 Cor. xi. 28. xiv. 25 al.

l = Phil. i. 23.

m = Phil. ii. 12 reff.

n = 2 Cor. i. 4 al. fr. Isa. lxvi. 13.

o = 2 Cor. vii. 6, 7. Tit. i. 9.

p Acts i. 7. Dan. ii. 21.

q = Matt. xvi. 3. 2 Tim. iii. 1.

r constr., see ch. iv. 9.

s = Matt. ii. 8. Luke i. 3. Acts xviii. 25, 26. xxiii. 15, 20. xxiv. 22 (Eph. v. 15) only. Deut. xix. 18. Wisd. xix. 18 only. Dan. vii. 19 Theod.

t κυρ., Acts ii. 20, from Joel ii. 31. 2 Pet. iii. 10 only. Isa. ii. 12. τ. κυρ., 2 Thess. ii. 2. see 1 Cor. i. 8. 2 Cor. i. 14 al.

u see Matt. xxiv. 43. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15. Jer. xxix. 10 (xlix. 9).

Ambrst-ed (not F-lat): περιλειμενοι(*sic*) B. εις υπαντησιν τω χριστω D[1]F latt
Tert Orig-int Jer[1]. for παντοτε, παντες D[1]. for συν, εν B.

CHAP. V. 1. for χρειαν εχετε, χρια εστιν F D-lat(and G-lat but not F-lat) arm Tert Ambrst. γραφεσθαι bef υμιν ℵ[3] 115: του γρ. υμιν ℵ[1].

2. om ἡ bef ημερα BDFℵ 17. 67[2]: ins AKL rel Eus.

Thdrt.) **to meet the Lord** (as He descends: so Aug. de civit. Dei xx. 20. 2, vol. vii. p. 688: 'non sic accipiendum est tanquam in aëre nos dixerit semper cum Domino mansuros, quia nec ipse utique ibi manebit, quia veniens transiturus est, venienti quippe itur obviam, non manenti.' Christ is *on His way to this earth:* and when De W. says that there is no plain trace in St. Paul of Christ's kingdom on earth,—and Lün., that the words shew that the Apostle did not think of Christ as descending down to the earth, surely they cannot suppose him to have been so ignorant of O. T. prophecy, as to have allowed this, its plain testimony, to escape him. εἰς ἀπάντησιν occurs [reff.] twice more in the N. T., and each time implies meeting one who was *approaching*—not merely 'meeting with' a person) **into the air** (belongs to ἁρπαγησόμεθα, not to εἰς ἀπ. τοῦ κυρ. as in E. V.), **and thus we** (i. e. we and they united, ἡμεῖς ἅμα, σὺν αὐτοῖς, who were the subject of the last sentence) **shall be always with the Lord.** That he advances no further in the prophetic description, but breaks off at our union in Christ's presence, is accounted for, by his purpose being accomplished, in having shewn that they who have died in Christ, shall not be thereby deprived of any advantage at His coming. The rest of the great events of that time—His advent on this earth, His judgment of it, assisted by His saints (1 Cor. vi. 2, 3),—His reign upon earth,—His final glorification with His redeemed in heaven,—are not treated here, but not therefore to be conceived of as alien from the Apostle's teaching. **18.**] ὥστε, **so then:** reff. παρακ., **comfort:** cf. ἵνα μὴ λυπῆσθε, ver. 13. λόγοις, not *things*, here or any where: but words: **these words**, which I have by inspiration delivered to you. It will be manifest to the plain, as well as to the scholar-like reader, that attempts like that of Mr. Jowett, to interpret such a passage as this by the rules of mere figurative language, are entirely beside the purpose. The Apostle's declarations here are made in the practical tone of strict matter of fact, and are given as literal details, to console men's minds under an existing difficulty. Never was a place where the analogy of symbolical apocalyptic language was less applicable. Either these details must be received by us as matter of practical expectation, or we must set aside the Apostle as one divinely empowered to teach the Church. It is a fair opportunity for an experimentum crucis: and such test cannot be evaded by Mr. Jowett's intermediate expedient of figurative language.

CH. V. 1—11.] *Exhortation to watch for the day of the Lord's coming, and to be ready for it.* 1—3.] *the suddenness and unexpectedness of that day's coming.*

1.] On χρόν. and καιρ., see Acts i. 7, note. They had no need, for the reason stated below: that St. Paul had already by word of mouth taught them as much as could be known. **2.**] [ἡ] ἡμέρα κυρίου is not the *destruction of Jerusalem*, as Hammond, Schöttg., al.,—nor the day of *each man's death*, as Chrys., Œc., Thl., Lyr., al.,—*but the day of the Lord's coming*, the παρουσία, which has been spoken of, in some of its details, above. So Thdrt.—ἡ δεσποτικὴ παρουσία. This is plain, by comparing 2 Thess. ii. 2: 1 Cor. i. 8; v. 5: 2 Cor. i. 14: Phil. i. 6, 10;

οὕτως ἔρχεται. 3 ὅταν λέγωσιν [v] Εἰρήνη καὶ [w] ἀσφάλεια, τότε [x] αἰφνίδιος αὐτοῖς [y] ἐφίσταται [z] ὄλεθρος ὥςπερ ἡ [a] ὠδὶν τῇ [b] ἐν [bc] γαστρὶ [b] ἐχούσῃ, καὶ οὐ μὴ [d] ἐκφύγωσιν. 4 ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν [e] σκότει, ἵνα [f] ἡ ἡμέρα ὑμᾶς ὡς [u] κλέπτης [5] καταλάβῃ· 5 πάντες γὰρ ὑμεῖς [h] υἱοὶ φωτός ἐστε καὶ [h] υἱοὶ [i] ἡμέρας. οὐκ ἐσμὲν [k] νυκτὸς οὐδὲ [i] σκότους. 6 [l] ἄρα [l] οὖν μὴ [m] καθεύδωμεν ὡς [καὶ] [n] οἱ

v Ezek. xiii. 10. w — Acts v. 23 (Luke i. 4) only. Deut. xii. 10.
x Luke xxi. 34 only †. Wisd. xvii. 16. 2 Macc. xiv. 17 only. (·ec, 2 Macc. v. 6. xiv. 22.)
y — Luke xxi. 34. 2 Tim. iv. 6. (Luke xx. 1 al. fr.)
z (—) 1 Cor. v. 5. 2 Thess. i. 9. 1 Tim. vi. 9 only. Prov. xxi. 7.
a Matt. xxiv. 8 | Mk. Acts ii. 24 only. Exod. xv. 14 al.
b Matt. i. 18, 23 (from Isa. vii. 14 F.). xxiv. 19 ‖. Rev. xii. 2 only. Exod. xxi. 22.
c — as above (b). Luke i. 31 (Tit. i. 12) only.
d — Luke xxi. 36. Rom. ii. 3. 2 Cor xi. 32. Judg. vi. 11.
e — John iii. 19. Rom. xiii. 12 al.
f so 1 Cor. iii. 13. Heb. x. 25.
g — John xii. 35. Numb. xxxii. 23.
h Luke x. 6. xvi. 8. John xii. 36. Eph. ii. 2. v. 6.
i — Rom. xiii. 13. 2 Pet. i. 19.
k gen., 1 Cor. i. 12. iii. 22, 23 al.
l Rom. v. 18 al10. P.
m Paul, Eph. v. 14. ver. 10 only. Gospp. (literally) Matt. viii. 24 & fr. Sir. xxii. 7.
n ch. iv. 13 reff.

3. rec aft ὅταν ins γαρ, with KL rel vulg arm-marg Damasc; δε BDℵ³ syr copt Eus Chr Thdrt: om AFℵ¹ 17 D-lat Syr goth arm Iren-int Tert Cypr Ambrst. λεγουσιν F. ἐπίστανται BLℵ: φανησεται F D-lat(not F-lat) Hes(in Aug)$_{2}$. (A def.)—ἐπιστ. bef αὐτοις B. ἐκφευξονται D¹F.

4. ὑμας bef ἡ ημερα (*throwing the emphasis on* ὑμας) ADF latt Eus: txt BKLℵ rel goth Epiph Chr Thdrt Damasc.—add ἐκεινη F latt.—om ἡ c 17. κλεπτας AB copt. καταλαβοι F.

5. rec om γαρ, with K(e sil) rel am: ins ABDFLℵ c m 17 latt syrr copt æth arm Eus Clem Chr Thdrt Thl Ambrst Aug Pelag. aft ημερ. ins και D¹F fuld Chr-ms. (not D-lat F-lat.) for ἐσμεν, ἐστε D¹F fuld(with mar harl²) Syr goth Ambrst.

6. om 1st και ABℵ¹ b 17 am(and F-lat) syr copt æth Clem$_{2}$ Antch: ins DFKLℵ³ rel vulg Syr Chr Thdrt Ambrst.

ii. 16. It is both the suddenness, and the terribleness (surely we cannot with Ellic. omit this element, in the presence of the image in the next verse) of the Day's coming, which is here dwelt on: cf. next verse. οὕτως fills up the comparison —**as a thief in the night** (comes), **so . . it comes** (not for future, but expressing, as so often by the present, the absolute truth and certainty of that predicated—it is its attribute, to come). 3.] Following out of the comparison ὡς κλ. ἐν νυκτί, into detail. λέγωσιν, viz. men in general —the children of the world, as opposed to the people of God: cf. ὄλεθρος below. The vivid description dispenses with any copula. εἰρ. κ. ἀσφ., scil. ἐστιν, see ref. Ezek. αἰφνίδ. has the emphasis, becoming a kind of predicate. ἐφίστανται, generally used of any sudden unexpected appearance: see reff., and Acts iv. 1. It is pressing too close the comparison ὅπερ ἡ ὠδὶν κ.τ.λ., when De W. says that it "assumes the day to be *near*,—for that such a woman, though she does not know the day and the hour, yet has a definite knowledge of the *period*:" for it is not the woman, nor her condition, that is the subject of comparison, but the *unexpected pang* of labour which comes on her. 4, 5.] But the Thessalonians, and Christians in general, are not to be thus overtaken by it. 4.] ἐν σκότει refers back to ἐν νυκτί above—in the ignorance and moral slumber of the world which knows not God. τῷ παραβολικῷ ἐπέμεινε σχήματι, κ. σκότος μὲν καλεῖ τὴν ἄγνοιαν, ἡμέραν δὲ τὴν γνῶσιν, Thdrt. τὸν σκοτεινὸν κ. ἀκάθαρτον βίον φησί, Chrys. Both combined give the right meaning. ἵνα] not '*so that*,' here or any where else: but **that**,—**in order that**: it gives the *purpose* in the divine arrangement: for with God all results are purposed. ἡ ἡμέρα] not, '*that* day,' but **the DAY**—the meaning of ἡμέρα as distinguished from σκότος being brought out, and ἡ ἡμέρα being put in the place of emphasis accordingly. This not having been seen, its situation was altered, to throw the *first* stress on ὑμᾶς, which properly has the *second*. That this is so, is plain from what follows, ver. 5. 5.] You (a) and all we Christians (b) have no reason to fear, and no excuse for being surprised by, the DAY of the Lord; for **we are sons of light and the day** (Hebraisms, see reff.: signifying that we *belong to*, having our origin from, the light and the day), **and are not of** (do not supply '*sons*' —the genitives are in regular construction after ἐσμεν, signifying *possession*— **we belong not to**) **night nor darkness.** See, on the day of the Lord as connected

o — Mark xiii. 37. 1 Cor. xvi. 13 al. fr. (Jer. i. 2.)
p 1 Pet. v. 8.
q Paul, 2 Tim. iv. 5 only. 1 Pet. i. 13. iv. 7. v. 8 only †.
r Luke xii. 45. Eph. v. 18 only. Prov. iv. 17.
s Matt. xxiv. 49. John ii. 10. Acts ii. 15. 1 Cor. vi. 21. Rev. xvii. 2, 6 only. Joel i. 5.
t Eph. iv. 24 reff.
u Eph. vi. 14 reff.
v Eph. vi. 17 only. Isa. lix. 17.
w so Rom. v. 2.
x Acts xiii. 47. 1 Tim. i. 12. 1 Pet. ii. 8. Jer. xxv. 12.
y Rom. xiii. 4.
z — 2 Thess. ii. 14. (Eph. i. 14 reff. -ποιεῖσθαι, Acts xx. 28.)

ABDF KL[supp]ab cdefg hklm no 17

λοιποί, ἀλλὰ [p]γρηγορῶμεν καὶ [pq]νήφωμεν. 7 οἱ γὰρ [m]καθεύδοντες νυκτὸς [m]καθεύδουσιν, καὶ οἱ [r]μεθυσκόμενοι [q]νυκτὸς [s]μεθύουσιν· 8 ἡμεῖς δὲ [k]ἡμέρας ὄντες [q]νήφωμεν, [t]ἐνδυσάμενοι [u]θώρακα πίστεως καὶ ἀγάπης, καὶ [v]περι- κεφαλαίαν [w]ἐλπίδα σωτηρίας, 9 ὅτι οὐκ [x]ἔθετο ἡμᾶς ὁ θεὸς [x]εἰς [y]ὀργήν, ἀλλὰ εἰς [z]περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, 10 τοῦ ἀποθανόντος

7. for μεθυσκομενοι, μεθυοντες B. 8. om και αγαπης ℵ[1]. 9. ο θεος bef ημας B m. [αλλα, so BD[3]ℵ 17.] om χριστου B.

with darkness and light, Amos v. 18 ff. There, its aspect to the ungodly is treated of:—here, its aspect to Christians.

6—8.] *Exhortation to behave as such*: i. e. to watch and be sober—ἐπίτασις ἐγρηγόρσεως τὸ νήφειν· ἵνι γὰρ καὶ ἐγρηγορέναι καὶ μηδὲν διαφέρειν καθεύδοντος, Œc. (after Chrys.) 6.] οἱ λοιποί—i.e. the careless world. 7.] Explanation of the assertion regarding οἱ λοιποί above from the common practice of men. There is no distinction, as Macknight pretends, between μεθυσκόμενοι and μεθύουσιν ('the former denoting the *act* of getting drunk, the latter the *state* of being so'), but they are synonymous, answering to καθεύδοντες and καθεύδουσιν. Nor are the expressions to be taken in a spiritual sense, as Chrys., al. (μέθην ἐνταῦθά φησιν, οὐ τὴν ἀπὸ τοῦ οἴνου μόνον, ἀλλὰ καὶ τὴν ἀπὸ πάντων τῶν κακῶν: 'Spiritual sleep and intoxication belong to the state of darkness,' Baum.-Crus.): the repetition of the same verbs as subjects and predicates (Lün.) shews that νυκτός is merely a designation of *time*, and to be taken literally. 8.] Contrast (δέ) of our course, who are of the day. And this not only in being awake and sober, but in being *armed*—not only watchful, but as sentinels, on our guard, and *guarded* ourselves. Notice, that these arms are defensive only, as against a sudden attack—and belong therefore not so much to the Christian's conflict with evil, as (from the context) to his guard against being surprised by the day of the Lord as a thief in the night. The best defences against such a surprise are the three great Christian graces, Faith, Hope, Love,—which are accordingly here enumerated: see ch. i. 3, and 1 Cor. xiii. 13. In Eph. vi. 13—17, we have offensive as well as defensive weapons, and the symbolism is somewhat varied, the θώραξ being δικαιοσύνη, πίστις being the θυρεός; while the helmet remains the same. See on the figure, Isa. lix. 17; Wisd. v. 17 ff. We must not perhaps press minutely the meaning of each part of the armour, in the presence of such variation in the two passages. 9.] Epexegesis of ἐλπίδα σωτηρίας—'and we *may* with confidence put on such an hope as our helmet'—**for God set us not** ('appointed us not' [reff.]; keep the aorist meaning,—referring to the time when He made the appointment) **to** ('*with a view to*'—so as to issue in, become a prey to) **wrath, but to acquisition** (περιποιέω, '*to make to remain over and above*,' hence '*to keep safe*:' opp. to διαφθείρω, Herod. i. 110; vii. 52, &c. Thuc. iii. 102 [L. and S.]. Hence περιποίησις, '*a keeping safe*:' Plat. Def. 415 c, σωτηρία, περιποίησις ἀβλαβής. If this last remarkable coincidence be taken as a key to our passage, σωτηρίας will be a genitive of apposition, 'a keeping safe, consisting in salvation.' But [reff.] it seems more according to the construction to understand περιπ. simply as acquisition, as it undoubtedly is in ref. 2 Thess. Jowett's note, "περιποιεῖν, to make any thing over: hence περιποίησις, possession," if I understand it rightly, alleges a meaning of the verb which has no existence. '*To make to remain over*' is as different as possible from 'to make over [to another person]') **of salvation through** (διὰ . . . refers to περιπ. σωτ. not to ἔθετο) **our Lord Jesus Christ,**

10.] **who died for us, that whether we wake or sleep** (in what sense? surely not in an ethical sense, as above: for they who sleep will be overtaken by Him as a thief, and His day will be to them darkness, not light. If not in an ethical sense, it must be in that of *living* or *dying*, and the sense as Rom. xiv. 8. [For we cannot adopt the trifling sense given by Whitby, al.,—'whether He come in the night, and

* ὑπὲρ ἡμῶν, ἵνα εἴτε [a] γρηγορῶμεν εἴτε [b] καθεύδωμεν [c] ἅμα σὺν αὐτῷ ζήσωμεν. 11 διὸ [d] παρακαλεῖτε ἀλλήλους, καὶ [e] οἰκοδομεῖτε [f] εἷς τὸν [f] ἕνα, καθὼς καὶ ποιεῖτε.

12 [g] Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, [h] εἰδέναι τοὺς [i] κοπιῶντας ἐν ὑμῖν καὶ [k] προϊσταμένους ὑμῶν [l] ἐν κυρίῳ καὶ [m] νουθετοῦντας ὑμᾶς, 13 καὶ [n] ἡγεῖσθαι αὐτοὺς [o] ὑπερ-

[a] (ver. 6.) — here only. (Neh. viii. 3.)
[b] — Matt. ix. 24 only. (ver. 6 reff.) Dan. xii. 2.
[c] — ch. iv. 17. Rom. iii. 19.
[d] — 2 Cor. i. 4. 2 Thess. ii. 17. Isa. lxvi. 13.
[e] — 1 Cor. viii. 1. x. 23. xiv. 4, 17.
[f] 1 Cor. iv. 6. only. see 1 Cor. xvi. 15. Prov. xxvii. 23. 10. Gal. iv. 11. Ps. cxxvi. 1. 19 al.
[g] — Phil. iv. 3. ch. iv. 1. 2 Thess. ii. 1 al. Gen. xxxix. 6.
[h] — here
[i] Rom. xvi. 6, 11. 1 Cor. xv. 16. 1 Rom. xvi. 2, 6, 12. 1 Cor. xvi. 16. Gal. iv. 11. Ps. cxxvi. 1.
[k] 1 Tim. iii. 4, 5 reff.
[l] P. 19 al.
[m] Col. i. 28 reff. P. reff.
[n] — here only.
[o] here only †. (-σσον, ch. iii. 10 ὑπερπ., Mark vii. 37.)

10. * περί BN[1] 17 : υπερ ADFKLN[2] rel. καθευδομεν KL b c f g h k l m o Chr Thl (*in ver* 6 KL *have* -δομεν). ζησομεν A 48 lect-1 : ζωμεν D[1] 73.
12. προιστανομενους AN. νουθετουντας A.
13. for και, ωστε F ; ut latt. ηγεισθε B b d e f g k l m syr copt goth.

so find us taking our natural rest, or in the day when we are waking.'] Thus understood however, it will be at the sacrifice of perspicuity, seeing that γρηγορεῖν and καθεύδειν have been used ethically throughout the passage. If we wish to preserve the uniformity of metaphor, we *may* [though I am not satisfied with this] interpret in this sense: that our Lord died for us, that whether we watch [are of the number of the watchful, i. e. already Christians] or sleep [are of the number of the sleeping, i. e. unconverted] we should live, &c. Thus it would = 'who died that all men might be saved:' who came, not to call the righteous only, but sinners to life. There is to this interpretation the great objection that it confounds with the λοιποί, the ἡμᾶς who are definitely spoken of as set by God not to wrath but to περιποίησιν σωτηρίας. So that the sense live or die, must, I think, be accepted, and the want of perspicuity with it. The construction of a subjunctive with εἴτε . . . εἴτε is not classical: an optative is found in such cases, e. g. Xen. Anab. ii. 1. 14, καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἐν' Αἴγυπτον στρατεύειν . . . . See Winer, edn. 6, § 41, p. 263, Engl. transl. 310, note.

ἅμα] all together: not to be taken with σύν, see reff. 11.] *Conclusion from the whole*—διό, '*quæ cum ita sint*'—since all this is so: or perhaps in literal strictness, as Ellic., *quamobrem*: which however is exceedingly close to the above meaning. παρακαλεῖτε, more naturally comfort, as in ch. iv. 18, than '*exhort*.' For as Lün. remarks, the exhortation begun ver. 6 has passed into consolation in vv. 9, 10. οἰκ. εἷς τὸν ἕνα] edify the one the other: see ref.: and cf. (Kypke) Theocr. Idyl. xxii. 65, εἷς ἐνὶ χεῖρας ἄειρον—Lucian, Asin. p. 169, ἐγὼ δὲ ἓν' ἐξ ἑνὸς ἐπιτρέχων—Arrian, Epict. i. 10, ἓν ἐξ ἑνὸς ἐπισσωρεύκειν. Whitby, Rückert, al., would read εἰς τὸν ἕνα, and render '*edify yourselves into one body*' (Whitb. εἰς ἕν)—or '*so as to shew the One, Christ, as your foundation*, on whom the building should be raised' (Rückert: but this should be ἐπὶ τῷ ἑνί). The only allowable meaning of εἰς τὸν ἕνα would be, '*into the One*,' viz., Christ, as in Eph. iv. 13. But the use of τὸν ἕνα for Christ, without any further designation, would be harsh and unprecedented. 12—24.] *Miscellaneous exhortations, ending with a solemn wish for their perfection in the day of Christ.* 12, 13.] *In reference to their duties to the rulers of the church among them.* The connexion (δέ, a slight contrast with that which has just passed) is perhaps as Chrys., but somewhat too strongly—ἐπειδὴ εἶπεν οἰκοδομεῖτε εἷς τὸν ἕνα, ἵνα μὴ νομίσωσιν ὅτι εἰς τὸ τῶν διδασκάλων ἀξίωμα αὐτοὺς ἀνήγαγε, τοῦτο ἐπήγαγε, μονονουχὶ λέγων, ὅτι κ. ὑμῖν ἐπέτρεψα οἰκοδομεῖν ἀλλήλους· οὐ γὰρ δυνατὸν πάντα τὸν διδάσκαλον εἰπεῖν. Rather, as the duty of comforting and building up one another has just been mentioned, the transition to those whose especial work this is, is easy, and one part of forwarding the work is the recognition and encouragement of them by the church.

12.] εἰδέναι in this sense is perhaps a Hebraism: the LXX (in ref. Prov.) express יָדַע by ἐπιγινώσκειν. The persons indicated by κοπιῶντας, προϊσταμένους, and νουθετοῦντας, are the same, viz. the πρεσβύτεροι or ἐπίσκοποι: see note on Acts xx. 17, 28. ἐν ὑμ. is among you, not as Pelt, al. '(bestowing labour) *on* you.' ἐν κυρίῳ, as the element in which, the matter with regard to which, their presidency takes place: = 'in divine

p — Acts xiii. 2. xiv. 26. xv. 38. Phil. 1. 22 al.
q Mark ix. 50. Rom. xii. 16. 2 Cor. xiii. 11 only. Job v. 24. Sir. vi. 6.
r — Col. iii. 13 reff.
s — Eph. iv. 1 reff.
t here only †. Deut. xxxii. 10 Aq. (-ως, 2 Thess. iii. 6, 11. -είν, 2 Thess. iii. 7.)
u — ch. ii. 11 (reff.).
v here only. Prov. xiv. 29. xviii. 14. Isa. lvii. 15 al.
w Matt. vi. 24. Luke xvi. 13. Tit. i. 9 only. Prov. iii. 18.
x — 1 Cor. viii. 7. (-ων [part.], Rom. xiv. 1. 1 Cor. viii. 11.)
y Matt. xviii. 26, 29. Luke xviii. 7. 1 Cor. xiii. 4. Heb. vi. 15. James v. 7 bis, 8. 2 Pet. iii. 9 only. Prov. xix. 11.
z Matt. xviii. 10 al.
a Rom. xii. 17. 1 Pet. iii. 9. (Prov. xvii. 13.)
b — Matt. vi. 4, 6. Luke xix. 8 al.
c Gal. vi. 10 reff
d — Rom. ix. 30, 31. xii. 13. xiv. 19. 1 Cor. xiv. 1. Heb. xii. 14. 1 Pet. iii. 11, from Ps. xxxiii. 14. Sir. xxvii. 8.
f ch. i. 2. ii. 13. Rom. i. 9 only †. 2 Macc. ix. 4 al.

ABDF KLℵ a b c d e f g h k l m n o 17

εκπερισσῶς ἐν ἀγάπῃ διὰ τὸ [p]ἔργον αὐτῶν. [q]εἰρηνεύετε
ἐν [r]ἑαυτοῖς. 14 [s]παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, [m]νου-
θετεῖτε τοὺς [t]ἀτάκτους, [u]παραμυθεῖσθε τοὺς [v]ὀλιγοψύ-
χους, [w]ἀντέχεσθε τῶν [x]ἀσθενῶν, [y]μακροθυμεῖτε πρὸς
πάντας. 15 [z]ὁρᾶτε [z]μή τις [a]κακὸν [a]ἀντὶ [a]κακοῦ τινὶ
[ab]ἀποδῷ, ἀλλὰ πάντοτε [c]τὸ ἀγαθὸν [d]διώκετε καὶ εἰς
ἀλλήλους καὶ εἰς πάντας. 16 πάντοτε χαίρετε, 17 [f]ἀδια-

rec υπερεκπερισσου (*more usual word; cf ch* iii. 10), with AD³KLℵ rel: txt BD¹F. ins και bef ειρην. ℵ¹(ℵ³ disapproving). for εαυτ., αυτοις D¹Fℵ a b¹ d l n o 73 vulg syrr Chr Thdrt (Thl: γράφεται καὶ ἐν αὐτοῖς): txt ABD³KL rel copt goth Clem Damasc, *ipsis* D-lat G-lat Ambrst-ms.

14. νουθετειν . . παραμυθεισθαι . . αντεχεσθαι F 115 G-lat(altern).

15. αποδοιη D¹: αποδοι D²(appy) Fℵ¹: txt ABKLℵ³ rel. om 1st και ADFℵ¹ m 17. 67² Syr copt goth Ambrst-ed Pelag: ins BKLℵ³ rel am(with fuld al) syr Chr Thdrt Damasc Ambrst-ms.

16. aft χαιρετε ins εν τω κυριω F harl² Ambrst. (not F-lat.)

things:' οὐκ ἐν τοῖς κοσμικοῖς, ἀλλ' ἐν τοῖς κατὰ κύριον. Thl. **13.**] ἡγεῖσθαι ἐν ἀγάπῃ is an unusual expression for **to esteem in love**; for such seems to be its meaning. Lün. compares ἔχειν τινὰ ἐν ὀργῇ (Thuc. ii. 18). We have περὶ πολλοῦ ἡγεῖσθαι, Herod. ii. 115 (Job xxxv. 2 does not apply). ὑπερεκπερισσῶς is best taken with ἐν ἀγάπῃ: it will not form a suitable qualification for ἡγεῖσθαι, which is merely a verbum medium. And so Chrys., all. διὰ τὸ ἔργ. αὐτ. may mean, **because of the *nature* of their work**, viz. that it is the Lord's work, for your souls: or, **on account of their activity in their office**, as a recompense for their work. Both these motives are combined in Heb. xiii. 17. The reading εἰρηνεύετε ἐν αὐτοῖς (see var. readd.) can hardly mean, as Chrys., al.,—μὴ ἀντιλέγειν τοῖς παρ' αὐτῶν λεγομένοις (Thdrt.), —but is probably, as De W., a mistaken correction from imagining that this exhortation must refer to the presbyters as well as the preceding: whereas it seems only to be suggested by the foregoing, as enforcing peaceful and loving subordination without party strife: cf. ἀτάκτους below. ἑαυτοῖς not = ἀλλήλοις (see ref. Col. and note there, and cf. Mark ix. 50). **14—22.**] *General exhortations with regard to Christian duties.* There appears no reason for regarding these verses as addressed to the presbyters, as Conybeare in his translation (after Chrys., Œc., Thl., Est., al.). They are for *all*: for each to interpret according to the sphere of his own duties. By the ἀδελφοί, he continues the same address as above. The attempt to give a stress to ὑμᾶς ('you, brethren, I exhort,' Conyb.) is objectionable: (1) because in that case the order of the words would be different (ὑμᾶς δέ, ἀδ., παρ., or ὑμᾶς δὲ παρ., ἀδ.), —(2) because the attention has been drawn off from οἱ προϊστάμενοι by εἰρηνεύετε ἐν ἑαυτοῖς intervening. **14.** ἀτάκτους] This as ch. iv. 11, 2 Thess. iii. 6, 11, certainly implies that there was reason to complain of this ἀταξία in the Thessalonian church. "ἄτακτος is especially said of the soldier who does not remain in his rank: so *inordinatus* in Livy." Lün.: hence **disorderly.** ὀλιγοψύχους] such e. g. as needed the comfort of ch. iv. 13 ff. ἀντέχεσθε] **keep hold of** (reff.)—i. e. **support.** οἱ ἀσθενεῖς must be understood of the spiritually weak, not the literally sick: see reff. πρὸς πάντας] not, 'all the foregoing' (ἀτάκτους, ὀλιγοψύχους, ἀσθενῶν); but **all men**: cf. next verse. **15.**] ὁρᾶτε μή gives a slight warning that the practice might creep on them unawares. It is not addressed to any particular section of the church, but to all; to each for himself, and the church for each. **16.**] Chrys. refers this to ver. 15: ὅταν γὰρ τοιαύτην ἔχωμεν ψυχὴν ὥστε μηδένα ἀμύνεσθαι, ἀλλὰ πάντας εὐεργετεῖν, πόθεν, εἰπέ μοι, τὸ τῆς λύπης κέντρον παρεισελθεῖν δυνήσεται; ὁ γὰρ οὕτω χαίρων τῷ

λείπτως προσεύχεσθε, 18 [g] ἐν παντὶ [h] εὐχαριστεῖτε· [i] τοῦτο γὰρ θέλημα θεοῦ ἐν χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα μὴ [k] σβέννυτε, 20 [l] προφητείας μὴ [m] ἐξουθενεῖτε, 21 πάντα δὲ [n] δοκιμάζετε· τὸ καλὸν [o] κατέχετε, 22 ἀπὸ παντὸς [p] εἴδους [q] πονηροῦ [r] ἀπέχεσθε. 23 [s] αὐτὸς δὲ ὁ

g 2 Cor. vii. 16. Eph. v. 24. Phil. iv. 6.
h absol., Matt. xv. 36 † al.† Wisd. xviii. 2.
i ch. iv. 3.
k Matt. xii. 30. xxv. 8. Mark ix. 44, &c., from Isa. lxvi. 24. Eph. vi. 16. Heb. xi. 34 only.
l — Rom. xii. 6. 1 Cor. xii. 10. xiii. 2, 8 al.
m — Luke xviii. 9. Rom. xiv. 3 al. Prov. i. 7. 15. 1 Cor. xi. 2. xv. 2. Heb. iii. 6, 14. x. 23 †. only. Jer. xv. 3. πᾶν εἶδος πονηρίας, Jos. Antt. x. 3. 1. Deut. i. 39.
n — ch. ii. 4 (2nd) reff.
o — Luke viii.
p Luke iii. 22. ix. 29. John v. 37. 2 Cor. v. 7
q so καλοῦ τε κ. κακοῦ, Heb. v. 14.
r ch. iv. 3 reff.
s — ch. iii. 11 reff. (see note.)

18. aft γαρ ins εστιν D¹F. ins του bef θεου A(appy) ℵ¹(ℵ³ disapproving). εις υμας bef εν χριστω ιησ. A: om ιησ. L 177.

19. ζβεννυτε B¹DF.

21. rec om δε (*perhaps absorbed by* δο *follg: so Meyer*), with Aℵ¹ b¹ c f g k 17 Syr copt Orig Chr$_{alt_q}$ Thdrt Œc Tert Ambrst-ms: ins BDFKLℵ² rel 67² latt syr goth Clem$_2$ Bas Chr$_1$ Damasc Thl Ambrst-ed Pelag. δοκιμαζοντες K a b c f g k l² o syr-txt Bas Chr$_1$ Cyr Damasc$_1$.

παθεῖν κακῶς, ὡς κ. εὐεργεσίαις ἀμύνεσθαι τὸν πεποιηκότα κακῶς, πόθεν δυνήσεται ἀνιαθῆναι λοιπόν; But perhaps this is somewhat far-fetched. The connexion seems however to be justified as he proceeds: καὶ πῶς οἷόν τε τοῦτό, φησιν; ἂν ἐθέλωμεν, δυνατόν. εἶτα καὶ τὴν ὁδὸν ἔδειξεν. ἀδιαλείπτως προσεύχεσθε κ.τ.λ. And Thl.: ὁ γὰρ ἐθισθεὶς ὁμιλεῖν τῷ θεῷ κ. εὐχαριστεῖν αὐτῷ ἐπὶ πᾶσιν ὡς συμφερόντως συμβαίνουσι, πρόδηλον ὅτι χαρὰν ἕξει διηνεκῆ. 17.] See Chrys. and Thl. above. προσεύχεσθε, not of the mere spirit of prayer, as Jowett: but, as in parallel, Eph. vi. 18, of direct supplications to God. These may be unceasing, in the heart which is full of his presence and evermore communing with Him.

18. ἐν παντί] **in every thing,—every circumstance**: see reff., and cf. ὑπὲρ πάντων, Eph. v. 20: κατὰ πάντα, Col. iii. 22, 23. Chrys., al., explain it '*on every occasion*' (καιρῷ); but 2 Cor. ix. 8, ἐν παντὶ πάντοτε, precludes this. τοῦτο perhaps refers back to the three—χαίρ., προσεύχ., εὐχαρ., or perhaps, as Ellic. and most modern expositors, to εὐχαρ. alone.

After γάρ, supply ἐστίν, and understand θέλημα, not '*decree*,' but **will**, in its practical reference to your conduct. ἐν χρ. Ἰησ.] **in**, as its medium; Christ being the Mediator. 19.] Chrys., Thl., Œc., understand this ethically: σβέννυσι δ' αὐτὸ βίος ἀκάθαρτος. But there can be no doubt that the *supernatural* agency of the Spirit is here alluded to,—the speaking in tongues, &c., as in 1 Cor. xii. 7 ff. It is conceived of as a flame, which may be checked and quenched: hence the ζέων τῷ πνεύματι of Acts xviii. 25, Rom. xii. 11. The word is a common one with the later classics applied to *wind*: e.g. Plut. de Is. and Osir. p. 366 E,—τὰ βόρεια πνεύματα κατασβεννύμενα κομιδῇ τῶν νοτίων ἐπικρατούντων. Galen. de Theriaca i. 17, uses the expression of the spirit of life in children: speaking of poison, he says, τὸ ἔμφυτον πνεῦμα ῥᾳδίως σβέννυσιν. See more examples in Wetst. 20.] On προφητείας, see 1 Cor. xii. 10, note. They were liable to be despised in comparison with the more evidently miraculous gift of tongues: and hence in 1 Cor. xiv. 5, &c., he takes pains to shew that prophecy was in reality the greater gift. 21.] πάντα δὲ δοκιμάζετε refers back to the foregoing: **but try all** (such χαρίσματα): see 1 Cor. xii. 10; xiv. 29; 1 John iv. 1.

τὸ καλὸν κατέχετε is best regarded as beginning a new sentence, and opposed to ἀπὸ παντ. εἴδ. κ.τ.λ. which follows: not however as disconnected from the preceding, but suggested by it. In this, and in all things, **hold fast the good.**

22. ἀπὸ π. εἴδ. πον. ἀπέχ.] These words cannot by any possibility be rendered as in E. V., '*abstain from all appearance of evil.*' For (1) εἶδος never signifies '*appearance*' in this sense: (2) the two members of the sentence would thus not be logically correspondent, but a new idea would be introduced in the second which has no place in the context: for it is not against being deceived by false *appearance*, nor against giving occasion by behaviour which *appears like* evil, that he is cautioning them, but merely to distinguish and hold fast that which is good, and reject that which is evil. εἶδος is the *species*, as subordinated to the *genus*. So Porphyr. (in Lünem.) isagoge de quinque vocibus 2: λέγεται δὲ εἶδος καὶ τὸ ὑπὸ τὸ ἀποδοθὲν γένος· καθ' ὃ εἰώθαμεν λέγειν τὸν μὲν ἄνθρωπον εἶδος τοῦ ζώου, γένους ὄντος τοῦ ζώου· τὸ δὲ λευκὸν τοῦ χρώματος εἶδος· τὸ δὲ τρίγωνον τοῦ σχή-

t Phil. iv. 9 reff.
u Eph. v. 26 reff.
v here only †. (-τελ-ῶν. Deut. xiii. 16 Aq.) constr., see note.
w James i. 4 only. Deut. xxvii. 6 al.
x Job vii. 15 A. (not F.) see 1 Cor. ii. 14. xv. 44. Jude 19.
y ch. ii. 10 only †. x. 5.
d Col. i. 3 reff.
e Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Pet. v. 14. φιλ., Luke vii. 45. xxii. 48 only. Prov. xxvii. 6. Cant. i. 2 only. Matt. xxvi. 68. Gen. xxiv. 8.
f here only †. ὁρκ., & constr., Mark v. 7. Acts xix. 13. ἐξορκ.,

ABDF KLMab cdefg hklm no 17

[23] t θεὸς τῆς u εἰρήνης v ἁγιάσαι ὑμᾶς w ὁλοτελεῖς, καὶ w ὁλόκληρον ὑμῶν τὸ x πνεῦμα καὶ ἡ x ψυχὴ καὶ τὸ x σῶμα y ἀμέμπτως z ἐν τῇ z παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ a τηρηθείη. [24] b πιστὸς ὁ c καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

[25] Ἀδελφοί, d προσεύχεσθε d περὶ ἡμῶν. [26] ἀσπάσασθε τοὺς ἀδελφοὺς πάντας e ἐν e φιλήματι ἁγίῳ. [27] f ἐνορκίζω

x ch. ii. 19 reff. a — 1 Cor. vii. 37. 2 Cor. xi. 9 al. Wisd. b 1 Cor. i. 9. x. 13. 2 Cor. i. 18. 2 Thess. iii. 3. 2 Tim. ii. 13 al. c & participp., Gal. v. 8.

23. ἁγιασαι F copt. τηρηθειην D¹: om (leaving a space) F-gr G-lat.
24. ins ο bef πιστος F (not G), *fidelis deus* F-lat. ημας A e¹. ποιησαι F. (not G.)
25. aft προσευχεσθε ins και BD¹ m syr goth Damasc. for περι, υπερ F Damasc.
27. rec (for ενορκ.) ορκιζω, with D²·³FKLN rel: txt ABD¹E 17 Synops Damasc.

ματος εἶδος. And πονηροῦ is not an adjective, but a substantive:—**from every species** (or **form**) **of evil**. The objection which Bengel brings against this, '*species mali* esset εἶδος τοῦ πονηροῦ,' is null, as such articles in construction are continually omitted, and especially when the genitive of construction is an abstract noun. Lün. quotes πρὸς διάκρισιν καλοῦ τε κ. κακοῦ, Heb. v. 14: πᾶν εἶδος πονηρίας, Jos. Antt. x. 3. 1. **23, 24.**] **αὐτὸς δέ**—contrast to all these feeble endeavours on your own part. **εἰρήνη** here most probably in its wider sense, as the accomplishment of all these Christian graces, and result of the avoidance of all evil. It seems rather far-fetched to refer it back to ver. 13. **ὁλοτελεῖς** seems to refer to the entireness of sanctification, which is presently expressed in detail. Jerome, who treats at length of this passage, ad Hedibiam (ep. cxx.) quæst. xii., vol. i. p. 1004, explains it, 'per omnia vel in omnibus, sive plenos et perfectos:' and so Pelt, 'ut fiatis integri:' and the reviewer of Mr. Jowett in the Journal of S. Lit., April, 1856: 'sanctify you [to be] entire.' But I prefer the other interpretation: in which case it = ὅλους. **καί** introduces the detailed expression of the same wish from the lower side—in its effects. **ὁλόκληρον**] emphatic predicate, as its position before the article shews: **entire**—refers to all three following substantives, though agreeing in gender with πνεῦμα, the nearest. Cf. besides reff., Levit. xxiii. 15, ἑπτὰ ἑβδομάδας ὁλοκλήρους. **τὸ πν. κ. ἡ ψυχ. κ. τ. σῶμα**] τὸ πνεῦμα is the SPIRIT, the highest and distinctive part of man, the immortal and responsible *soul*, in our common parlance: ἡ ψυχή is the lower or animal soul, containing the passions and desires (αἰτία κινήσεως ζωικῆς ζώων, Plato, Deff. p. 411), which we have in common with the brutes, but which in *us* is ennobled and drawn up by the πνεῦμα. That St. Paul had these distinctions in mind, is plain (against Jowett) from such places as 1 Cor. ii. 14. The spirit, that part whereby we are receptive of the Holy Spirit of God, is, in the unspiritual man, crushed down and subordinated to the animal soul (ψυχή): he therefore is called ψυχικὸς πνεῦμα μὴ ἔχων, Jude 19: see also note on 1 Cor. as above. **ἀμέμπτως** defines and fixes ὁλόκληρον τηρηθ.: that, as Ellic., regarding quantity, this defining quality. **ἐν**, for it will be *in* that day that the result will be seen,—that the ὁλόκληρον τηρηθῆναι will be accomplished. **24.**] *Assurance from God's faithfulness, that it will be so.* **πιστός** (reff.)—**true** to His word and calling: ἀντὶ τοῦ ἀληθής, Thdrt.

ὁ καλῶν] not = ὁ καλέσας, but bringing out God's office, as the Caller of his people: cf. Gal. v. 8. **ποιήσει**, viz. that which was specified in the last verse. **25—28.**] CONCLUSION.

25.] Cf. Rom. xv. 30; Eph. vi. 19; Col. iv. 3; 2 Thess. iii. 1. **περί** is not so definite as ὑπέρ—**pray concerning us**—make us the subject of your prayers—our person—our circumstances—our apostolic work. Ellic. however remarks, that this distinction is precarious; and hardly appreciable. **26.**] From this verse and the following, it would appear that this letter was given into the hands of the *elders*. **ἐν**, simply '*in*,'—the kiss being the vehicle of the salutation: in our idiom, '*with*.' **27.**] The meaning of this conjuration is, that an assembly of all the brethren should be held, and the

ὑμᾶς τὸν κύριον, [gh] ἀναγνωσθῆναι [hi] τὴν ἐπιστολὴν πᾶσιν τοῖς ἀδελφοῖς.

g Acts viii. 28 al. fr. Esdr. iii. 15.
h Col. iv. 16. 1 Macc. v. 14.

27 Ἡ [k] χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μεθ' ὑμῶν.

i — Rom. xvi. 22. see 1 Cor. v. 9.
k see Col. iv. 18 reff.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α.

rec ins *αγιοις* bef *αδελφοις* (*gloss from the margin*), with AKL$\aleph^3$ rel vulg syrr copt goth æth-pl Chr Thdrt Damasc: om BDF$\aleph^1$ æth-rom Euthal Ambrst Cassiod.

28. rec at end ins *αμην*, with AD$^{2\text{-}3}$KL$\aleph$ rel vss Chr Thdrt: om BD^{1}F o 17. 67^2 am Ambrst.

SUBSCRIPTION. rec adds *εγραφη απο αθηνων*, with AB^{2}KL rel Syr copt: *a Laodicea* D^2-lat syr: l o goth have no subscr: *εργ. α. αθ.* b h k m: *πρ. θεσσ.*, omg *α'*, 17: pref *του αγιου απ. παυλου* L: txt B$^1\aleph$, and (adding *επληρωθη*) D, (prefixing *ετελεσθη*) F.

Epistle then and there publicly read. The aorist, **ἀναγνωσθῆναι**, referring to a single act, shews this (but consult Ellic.'s note). On the construction *τὸν κύρ.* see reff. Jowett offers various solutions for the Apostle's vehemence of language. I should account for it, not by supposing any distrust of the elders, nor by the other hypotheses which he suggests, but by the earnestness of spirit incidental to the solemn conclusion of an Epistle of which he is conscious that it conveys to them the will and special word of the Lord.

πᾶσιν] i. e. in Thessalonica, assembled together.

28.] See on 2 Cor. xiii. 13.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β.

a 1 Thess. i. 1.
b Gal. i. 1 reff.
c — Eph. i. 16 reff.
d Eph. v. 28 reff.
e Phil. i. 7.
f — here only. Xen. Mem. i. 5. 3. Anab. ii. 3. 25.
g here only †. αὐξ., Paul elsw. transit. 1 Cor. iii. 6 al. but see Eph. ii. 21.
h see 1 Thess. iii. 12 reff.
i 1 Thess. ii. 11 reff.

I. [1] Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ ABDF KLℵ a b
Θεσσαλονικέων [a] ἐν [a] θεῷ [a] πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ c d e f g
χριστῷ. [2] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ [b] θεοῦ [b] πατρὸς h k l m
καὶ κυρίου Ἰησοῦ χριστοῦ. n o 17

[3] [c] Εὐχαριστεῖν [d] ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν,
ἀδελφοί, [e] καθὼς [f] ἄξιόν ἐστιν, ὅτι [g] ὑπεραυξάνει ἡ πίστις
ὑμῶν καὶ [h] πλεονάζει ἡ ἀγάπη [i] ἑνὸς ἑκάστου πάντων
ὑμῶν εἰς ἀλλήλους, [4] ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν [k] ἐγ-

k here only †. Ps. li. 1. xcvi. 7. cv. 47.

TITLE. rec παυλου του αποστολου η πρ. θεσσ. επ. δευτερα: του αγ. αποστ. παυλου πρ. θεσσ. επιστ. β′ L: πρ. θεσσ. β′ επ. παυλου o: ανδρασι θεσσαλιης ταδε δευτερα ουραιος φως f: η πρ. θεσσ. β′ επ. k: πρ. θεσσ. δευτ. επ. h: πρ. θεσσ. επ. β′ l: txt ABℵ m n 17, and (prefixing αρχεται) DF.

CHAP. I. 1. σιλβανος DF 67². ins και bef πατρι ℵ¹(but corrd) 4. 80. om κυριω F. (not F-lat.) χριστ. bef ιησ. DF. (not F-lat.)

2. rec aft πατρος ins ημων (*as in other epp*), with AFKLℵ rel vulg syrr copt goth Chr Thdrt Ambrst-ven: om BD 17 Thl Ambrst-rom Pelag.

3. om last υμων ℵ¹.

4. rec ημας bef αυτους, with ADFKL rel: txt Bℵ m 17. 73. rec (for εγκ.)

CH. I. 1, 2.] ADDRESS AND GREETING. On ver. 1, see 1 Thess. i. 1, note.

2.] πατρός, absol.: see Gal. i. 1, 3; 1 Tim. i. 2; 2 Tim. i. 2; Tit. i. 4.

3—12.] INTRODUCTION. *Thanksgiving for their increase in faith and love, and their endurance under persecution* (vv. 3, 4): *promise of a rich recompense at Christ's coming* (vv. 5—10), *and good wishes for their Christian perfection* (vv. 11, 12). 3. καθὼς ἄξιόν ἐστιν] as it is right—refers to the whole preceding sentence. ὅτι, not '*that*,'—εὐχαριστεῖν ὅτι—which would make καθὼς ἄξ. ἐστ. flat and superfluous,—but **because**, dependent on the clause preceding, καθὼς ἄξ. ἐστιν, it is right, **because** &c. "ὀφείλομεν expresses the duty of thanksgiving from its *subjective* side as an inward conviction,—καθὼς ἄξιόν ἐστιν, on the other hand, from the *objective* side, as something answering to the state of circumstances." Lün. ὑπεραυξάνει] 'Frequentavit hujus generis voce Paulus (ὑπερλίαν 2 Cor. xi. 5, ὑπερπλεονάζω 1 Tim. i. 14, ὑπερπερισσεύομαι 2 Cor. vii. 4 [cf. also Rom. v. 20], ὑπερνικάω Rom. viii. 37, ὑπεραίρω Phil. ii. 9), non quod iis delectaretur, sed quia vir vehemens natura duce sua cogitata gravibus verbis enuntiavit.' Fritzsche ad Rom. v. 20. εἷς ἀλλήλους goes with ἐγάπη.

4.] αὐτοὺς ἡμᾶς—as well as our informants, and others who heard about

καυχᾶσθαι ἐν ταῖς [l] ἐκκλησίαις τοῦ [l] θεοῦ ὑπὲρ τῆς [m] ὑπο- 1 l Thess. ii. 14 reff.
μονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς [n] διωγμοῖς ὑμῶν καὶ m Col. i. 11 reff.
ταῖς θλίψεσιν [o] αἷς [p] ἀνέχεσθε, 5 [q] ἔνδειγμα τῆς [r] δικαίας n Mark iv. 17 | Mt. x. 30. Rom. viii. 35. 2 Cor. xii. 10. 2 Tim. iii. 11. Prov. xi. 19. Lam. iii. 19. 2 Macc. xii. 23 only.
[r] κρίσεως τοῦ θεοῦ, [s] εἰς τὸ [t] καταξιωθῆναι ὑμᾶς τῆς
βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς [u] καὶ πάσχετε, 6 [v] εἴπερ o attr., Eph. i. 6 ref.
δίκαιον [w] παρὰ θεῷ [x] ἀνταποδοῦναι τοῖς [y] θλίβουσιν ὑμᾶς p — Eph. iv. 2 reff.
θλῖψιν, 7 καὶ ὑμῖν τοῖς [y] θλιβομένοις [z] ἄνεσιν μεθ' ἡμῶν

q here only†. (-ξις, Phil. i. 28.)
2. 2 Macc. ix. 18.
26. Acts v. 41 only†. Gen. xxxi. 28 compl. 2 Macc. xiii. 12 only.
r John v. 30. vii. 24. Rev. xvi. 7. xix. 2. Isa. lviii.
s Phil. i. 28. 1 Thess. iii. 10 al.
t Luke xx. 35. xxi.
u — Rom. viii. 17.
v Rom. viii. 9, 17 al.
w — Rom. ii. 13. 1 Cor. iii. 19 al.
x 1 Thess. iii. 9 reff.
y 1 Thess. iii. 4 reff.
z Acts xxiv. 23. 2 Cor. ii. 12. vii. 5. viii. 13 only.
2 Chron. xxiii. 15.

καυχασθαι (*more usual word*), with DKL rel, καυχησασθαι F: txt ABℵ 17 Chr-ms. om 2nd ταις D^1F. ενεχεσθε B.

6. ins τω bef θεω A Orthod. ins αυτοις bef τοις θλιβουσιν F vulg D-lat.

7. for ημων, υμων ℵ¹.

you,—see 1 Thess. i. 8. There is ample reason (against Jowett) for the emphasis on *αὐτοὺς ἡμᾶς*. The fact of an Apostle making honourable mention of them in other churches was one which deserved this marking out, to their credit and encouragement. ἐν ὑμῖν] as the object of our ἐγκαυχ. ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ] i. e. at Corinth and in Achaia. ὑπομονῆς καὶ πίστεως] No ἐν διὰ δυοῖν (Grot., Pelt), — nor is there the slightest necessity, with Lünem., to take πίστις here in a different sense from that in ver. 3. The same faith which was receiving so rich increase, was manifesting itself by its fruit in the midst of persecutions and afflictions. πᾶσιν belongs only to τοῖς διωγμοῖς (ὑμῶν), as is shewn by the article before θλίψεσιν, and by αἷς ἀνέχεσθε, which is parallel with ὑμῶν. αἷς ἀνέχεσθε] attr. for ἐν ἀνέχεσθε,—not for ἃς ἀνέχεσθε, as De W., al., for ἀνέχομαι always governs a genitive in the N. T. ἀνέχ., ye are enduring: the persecutions continued at the time of the Epistle being written. 5—10.] *Comfort under these afflictions, to think that they were only part of God's carrying out his justice towards them and their persecutors.* 5.] The sentence, in construction, is in apposition with the preceding τῆς ὑπομ. to ἀνέχεσθε,—but in the nominative: δ(τι) ἐστὶν or the like having to be supplied. In Phil. i. 28 we have the like sentiment, with ἥτις ἐστὶν supplied. There is a similar construction in Rom. viii. 3. ἔνδειγμα] cf. ἔνδειξις in ref.—a proof: manifested in you being called on and enabled to suffer for Christ, and your adversaries filling up the measure of their opposition to God. The δικαία κρίσις is, that just judgment which will be completed at the Lord's coming, but is even now preparing—this being an earnest and token of it. εἰς τὸ κ.τ.λ.] in order to (belongs to the implied assertion of the foregoing clause—'which judgment is even now bringing about &c.' εἰς τό is not merely of the *result*, as Lün.: nor is it of the purpose of your endurance, αἷς ἀνέχεσθε εἰς τὸ κ.τ.λ., as Estius characteristically, to bring in the Romish doctrine of merit:—but of the purpose of God's dispensation of δικαία κρίσις, by which you will be ripened and fitted for his kingdom. [Ellic. denies this, and would take εἰς τό of the object to which the δικαία κρίσις tended. But surely when we are speaking of the *divine* proceedings, the tendency involves the purpose, and there is no need for a *semi*-telic force]) your being counted worthy of the Kingdom of God, on behalf of which (for this meaning of ὑπέρ, see Acts v. 41; jx. 16; Rom. i. 5; xv. 8; 2 Cor. xii. 10; xiii. 8, al.) ye also (καί, as in ref., points out the connexion—q. d. '*ye accordingly*') are suffering, 6.] if at least (reff.: it refers back to δικαίας above, and introduces a substantiation of it by an appeal to our ideas of strict justice) it is just with (in the esteem of, reff.) God to requite to those who trouble you, tribulation (according to the strict *jus talionis*), and to you who are troubled, rest (reff.: literally, relaxation: 'the glory of the kingdom of God on its negative side, as liberation from earthly affliction.' Lün.) with us (viz. the writers, Paul, Silvanus, and Timotheus, who are troubled like yourselves: not '*with us* [*all*] *Christians*,' as De W., al.,—for all Christians were not θλιβόμενοι, which is the condition of this ἄνεσις in our sentence: still less,

ABDF KLN a b c d e f g h k l m n o 17

a — Rom. ii. 5. 1 Cor. i. 7 al.
b gen., 1 Cor. i. 7. 1 Pet. i. 7, 13. (see 2 Cor. xii. 1.)
c 1 Cor. iii. 13.
d here (Acts vii. 30 v. r.) only. Sir. viii. 10. see Heb. i. 7. Rev. i. 14. ii. 18. xix. 12.
e as above (d) & Luke xvi. 24 only.
f — Rev. xviii. 7.

ἐν τῇ [a] ἀποκαλύψει τοῦ [b] κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' [c] ἀγγέλων δυνάμεως αὐτοῦ [8] [c] ἐν [cd] πυρὶ [de] φλογὸς [fg] διδόν- [gh] τος ἐκδίκησιν τοῖς [i] μὴ εἰδόσιν θεὸν καὶ τοῖς μὴ [k] ὑπ- ἀκούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ, [9] [l] οἵτινες [m] δίκην [n] τίσουσιν [o] ὄλεθρον αἰώνιον [p] ἀπὸ [q] προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς [r] δόξης τῆς [r] ἰσχύος αὐτοῦ, [10] ὅταν ἔλθῃ [s] ἐνδοξασθῆναι ἐν τοῖς [t] ἁγίοις αὐτοῦ καὶ [u] θαυμασθῆ- ναι ἐν πᾶσιν τοῖς πιστεύσασιν, ὅτι [v] ἐπιστεύθη τὸ [w] μαρτύ-

g Ps. xvii. 47. Ezek. xxv. 14, 17. (ἀποδιδ., Num. xxxi. 3.) 24. Rom. xii. 19. 2 Cor. vii. 11. Heb. x. 30. 1 Pet. ii. 14 only. ix. 6.)
h Luke xviii. 7, 8. xxi. 22. Acts vii. 1 1 Thess. iv. 6. Gal. iv. 8. (Jer. k — Acts vi. 7. Rom. vi. 17.
l — Acts x. 41, 47. xiii. 31, 43 al. fr.
m Acts (xxv. 15 rec.) xxviii. 4. Jude 7 only. Ezek. xxv. 12.
n here only. Prov. xx. 22. xxiv. 29.
o 1 Thess. v. 3 reff. p — Col. ii. 20 reff. q Acts iii. 19. r Isa. ii. 10, 19, 21. see Eph. i. 19. vi. 10. s ver. 13 only. Exod. xiv. 4. Ezek. xxviii. 22. Psa. lxxxviii. 7. t Eph. i. 1 reff.
u — here only. Wisd. viii. 11. see Rev. xiii. 8. Luke vii. 9. v pass., 1 Tim. iii. 16. w — Acts iv. 33. 1 Cor. i. 6. 2 Tim. i. 6.

8. for πυρι φλογος, φλογι πυρος (*alteration to sense, see reff*) BDF latt syrr copt æth arm ancient-writers-in-Iren Mac Thdrt-comm(appy) Thl-marg Œc Tert Aug Pelag: txt AKLN rel syr-marg Chr Thdrt-txt Damasc Thl Ambrst. διδους D^1F: *dare* G-lat Iren-int Tert. ins τον bef θεον $\aleph^3L$ a b f g. rec aft τησυ ins χριστου, with AFN rel latt Syr goth Chr Iren-int: om BDKL b d e k l n o 17 syr copt æth Chr-ms Thdrt Damasc Thl Œc.

9. ολεθριον A 17. 78 Ephr Chr-ms Tert. om του DF 67² Chr, Thl.

10. ενθαυμασθηναι D^1F. rec πιστευουσιν (with a f 17, e sil), *credentibus* G-lat copt goth Iren-int$_1$: txt ABDFKLN rel Ephr Chr Thdrt, *qui crediderunt* vulg syr Iren-int$_1$ Ambrst.

'*with us Jews*,' you being Gentiles [Bengel, al.]) **at the revelation** (manifestation in His appearing, reff.) **of the Lord Jesus from heaven** (cf. 1 Thess. iv. 16) **with the angels of His power** (no hendiadys—not as E. V., 'his mighty angels,' which as usual, obscures and stultifies the sense: for the *might of the angels* is no element here, but His *might*, of which they *are* the *angels*—serving His power and proclaiming His might) **in (the) fire of flame** (further specification of the ἀποκάλυψις above: does not belong to the following. On the analogy, see Exod. iii. 2; xix. 18; Dan. vii. 9, 10) **allotting** (distributing as their portion: reff.) **vengeance to those who know not God** (the Gentiles, see reff.), **and to those** (the τοῖς repeated indicates a new class of persons) **who obey not the Gospel of our Lord Jesus** (the unbelieving Jews, see Rom. x. 3, 16), **which persons** (οἵτινες, generic and classifying, refers back to their characteristics just mentioned, thus containing in itself the reason for τίσουσιν &c. following [against Ellic.]. See ὅστις discussed by Hermann, Præf. ad Soph. Œd. Tyr. pp. vii—xv) **shall pay the penalty of everlasting destruction from** (local, as in Matt. vii. 23, ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν,—'apart from,' see reff. [so Pisc., Beza, Schott, Olsh., Lünem., al.] It has been interpreted of *time*,—'*from the time of the appearing* &c.' [Chr., Œc., Thl., &c.], but ἀπὸ προσώπου will not bear this:—also of the *cause*, which would make ver. 9 a mere repetition of ἐν τῇ ἀποκ. to διδόντος ἐκδ. above [so Grot., Beng., Pelt, De W., Baumg.-Crus., al.]) **the face of the Lord and from the glory of his Power** (i. e. from the manifestation of his power in the glorification of his saints [see ref. Isa.]. De W. makes these words, ἀπὸ δόξης κ.τ.λ., an objection to the *local* sense of ἀπό. But it is not so:—the δόξα being the visible localized result of the ἰσχύς; see next verse) **when He shall have come** (follows on δίκην τίσουσιν &c. above. On the aor. subj. with ὅταν, see Winer, edn. 6, § 42. 5) **to be glorified** (aor.: by the great manifestation at His coming) **in** (not '*through*' [τουτέστι, διά, Chrys.: so Œc., Thl., Pelt, al.], nor '*among*:' but *they* will be the *element* of His glorification: He will be glorified *in* them, just as the Sun is reflected in a mirror) **his saints** (not angels, but holy men), **and to be wondered at in** (see above) **all them that believed** (aor. participle, looking back from that day on the past),—**because our testimony to you** (ref., not τὸ ἐφ' ὑμ., as ἐφ' belongs immediately to μαρτύριον) **was believed** (parenthesis, serving to include the Thessalonians among the πιστεύσαντες),—**in that day** (of which we all know: to be joined with θαυμασθ., &c., not with ὅτι ἐπιστεύθη, &c., as Syr., Ambr., Grot.,

ριον ἡμῶν [x] ἐφ' ὑμᾶς, ἐν τῇ [y] ἡμέρᾳ [y] ἐκείνῃ. 11 [z] εἰς ὃ [z] καὶ [a] προσευχόμεθα πάντοτε περὶ ὑμῶν, [a] ἵνα ὑμᾶς [b] ἀξιώσῃ τῆς [c] κλήσεως ὁ θεὸς ἡμῶν καὶ [d] πληρώσῃ πᾶσαν [e] εὐδοκίαν [f] ἀγαθωσύνης καὶ [g] ἔργον [g] πίστεως [h] ἐν δυνάμει, 12 ὅπως [i] ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν καὶ ὑμεῖς ἐν αὐτῷ κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

x Luke ix. 5.
y 1 Tim. i. 12, 18. iv. 8.
z — Col. i. 29.
a Phil. i. 9 reff.
b — 1 Tim. v. 17. Heb. iii. 3. x. 29 only (see Luke vii. 7. Acts xv. 38) ‡.
c — Phil. iii. 14. Heb. iii. 1 (1 Cor. i. 26).
d — John iii. 29. 2 Cor. x. 6 al. fr.
e — (see note)
here only. (Eph. i. 5 reff.) 29 reff. 1 ver. 10.
f Gal. v. 22 reff.
g 1 Thess. i. 3.
h Col. i.

11. om ημων D[1] am syrr Vig: υμων D[2]KL e m n: ins υμων bef ο θε. ημων F arm: ins σια vulg(and F-lat). πληρωσαι AK o. αγαθοσυνης DFL Damasc.
12. rec aft 1st ησου ins χριστου, with AF b c f h 17 vulg syrr æth-pl Chr Ambrst: om BDKLN rel coptt æth-rom Thdrt-ms Damasc Œc. ημεις A.

al., who also take ἐπιστ. as a future, 'for in that day our testimony with regard to you will be substantiated.' Most unwarrantable—requiring also ἐπιστάθη instead of -σθη. Calvin says, 'repetit in die illa .... ideo autem repetit, ut fidelium vota cohibeat, ne ultra modum festinent.' I should rather say, to give more fixity and definiteness to the foregoing). We may observe, as against Jowett's view of the arguments here being merely "they suffer now; therefore their enemies will suffer hereafter; therefore they will be comforted hereafter,"—that the arguments are nothing of the kind, resting entirely on the word δίκαιον, bringing in as it does all the relations of the Christian covenant, of them to God, and God to them,—and by contrast, of God to their enemies and persecutors. 11.] **With a view to which** (consummation, the ἐνδοξασθῆναι, &c., above, in *your case*, as is shewn below: not '*wherefore*,' as E. V., Grot., Pelt, &c.) **we pray also** (as well as wish: had the καί imported [as Lün.] that the *prayer of the Apostle* was added on behalf of the Thessalonians to the fact (?) of the ἐνδοξασθῆναι, it would have been καὶ ἡμεῖς περ.) **always concerning you, that** (see note on 1 Cor. xiv. 13) **our God may count** YOU (emphatic) **worthy** (not—'*make you worthy*,' as Luth., Grot., Olsh., al., which the word cannot mean. The verb has the secondary emphasis: see below) **of your calling** (just as we are exhorted to *walk* ἀξίως τῆς κλήσεως ἧς ἐκλήθημεν, Eph. iv. 1—the calling being taken not merely as the first act of God, but as the enduring state produced by that act [see especially 1 Cor. vii. 20], the normal termination of which is, *glory*. So that κλῆσις is not 'the good thing to which we are called,' as Lün.: which besides would require τῆς κλήσεως ἀξιώσῃ: now that τῆς κλήσεως is sheltered behind the verb, it is taken as a matter of course, 'your calling,' an acknowledged fact), **and may fulfil** (complete,—bring to its fulness in you) **all** (possible) **right purpose of goodness** (it is quite impossible, with many ancient Commentators, E. V., &c., to refer εὐδοκίαν to *God*—'*His good pleasure*.' In that case we must at least have τὴν εὐδοκίαν—and ἀγαθωσ. will not refer with any propriety either to God, of whom the word is never used [occurring Rom. xv. 14; Gal. v. 22; Eph. v. 9 only, and always of MAN], or to the Thessalonians [κ. ἀγαθωσύνην εὐδοκίας]. It [εὐδοκία] must then apply to the Thessalonians, as it does to human agents in Phil. i. 15. And then ἀγαθωσύνης may be either a gen. *objecti*, 'approval of that which is good,'—or a gen. *appositionis*, a εὐδοκία *consisting* in ἀγαθωσύνη. The latter I own seems to me [agst Ellic.] far the best: as ἀγαθωσύνη is in all the above citations a subjective quality, and the *approval* of that which is good would introduce an element here which seems irrelevant) **and** (all) **work of faith** (activity of faith: see ref. 1 Thess. note. The genitive is again one of apposition), **in power** (belongs to πληρώσῃ, q. d. *mightily*),—**that** &c. On ὄνομα, cf. Phil. ii. 9 ff. Lünemann refers ἐν αὐτῷ to ὄνομα, 'and ye in *it*:' but surely the expression is one too appropriated in sacred diction, for it to refer to any but our Lord Himself: cf. 1 Cor. i. 5; 2 Cor. xiii. 4; Eph. i. 4; iv. 21; Col. ii. 10, al.

k — 1 Thess. iv. 1 reff.
l — John i. 20. 2 Cor. i. 8. viii. 23. 1 Thess. iii. 2.
m — 1 Thess. ii. 19 reff.
n Heb. x. 25 only †. 2 Macc. ii. 7 only (-αγειν, Matt. xxiv. 31).
o constr., Phil. i. 23. 1 Thess. iii. 10. iv. 21. see Heb. xii. 26, 27.
p — 1 Tim. v. 22. r constr. prægn., Rom. vi. 7. vii. 3. ix. 3. 2 Tim. ii. 26. 22, 25. 1 Cor. xiv. 14.
q — Luke vi. 48. Acts ii. 25 (from Ps. xv. 8). s — Rom. vii.
t Matt. xxiv. 6 | Mk. only. Cant v. 4 only. 23. xxi. 4. Rom. v. 5. Eph. iii. 16 al. L.P (Heb. ix. 14. 1 Pet. i. 22.)
u = Acts i. 2. xi
w 2 Cor. v. 19. xi. 21 only. Winer, edn. 6, § 65. 9. 26. Gal. i. 4. 2 Tim. iii. 1. Heb. ix. 9 only. 1 Macc. xii. 44.
v ver. 15. Acts xv. 27, 32.
x (—) Rom. viii. 33. 1 Cor. iii. 23. vii.
y see 1 Thess. v. 2 reff.

ABDF KLa b c d f g h k l m n o 17

II. [1] [k] Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, [l] ὑπὲρ τῆς [m] παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ ἡμῶν [n] ἐπισυναγωγῆς ἐπ' αὐτόν, [2] [o] εἰς τὸ μὴ [p] ταχέως [q] σαλευθῆναι ὑμᾶς [r] ἀπὸ τοῦ [s] νοὸς μηδὲ [t] θροεῖσθαι, μήτε [u] διὰ [u] πνεύματος μήτε [v] διὰ [v] λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, [w] ὡς [x] ὅτι [x] ἐνέστηκεν ἡ [y] ἡμέρα τοῦ [y] κυρίου. [3] μή τις

CHAP. II. 1. om 1st ημων B syr.

2. aft voos ins υμων D vulg Syr syr-w-ast sah æth Ambrst Jer Pelag. rec for μηδε, μητε (*to suit* μητε *thrice follg: but the sense is diff*t), with D³KL rel: μητοτε 17: txt ABD¹FN Orig.—μηδε δια λογ. D¹: μηδε 4 times F, but μητε δια λογ. F¹. om ἡ D¹. om last του F Damasc Thl. rec (for κυριου) χριστου, with D³K rel goth: txt ABD¹FLN m 67² latt syrr coptt æth arm Orig Hippol Chr Thdrt Damasc Thl Œc Tert Jer Aug Ambrst Pelag, κυριου ιησου 17.

CH. II. 1—12.] DOGMATICAL PORTION OF THE EPISTLE. *Information* (by way of correction) *concerning the approach of the day of the Lord: its prevenient and accompanying circumstances.* This passage has given rise to many separate treatises: the principal of which I have enumerated in the Prolegomena, § v. 1.] **But** (passing from those things which he prays *for* them, to those which he prays *of* them) **we entreat** (reff.) **you, brethren** (to win their affectionate attention), **in regard of** (the Vulg., E. V., and many ancient Commentators, render ὑπέρ, '*per*,' '*by*,' and understand it as introducing a *formula jurandi*, as in Il. ω. 466, καί μιν ὑπὲρ πατρὸς . . . λίσσεο. But this construction is not found in the N. T.; and it is most unnatural that the Apostle should thus conjure them by that, concerning which he was about to teach them. It is best therefore to take ὑπέρ, as so often, *not quite* = περί, but very nearly so, the meaning '*on behalf of*' being slightly hinted—for the subject had been misrepresented, and justice is done to it by the Apostle; and so Chrys. [περὶ τῆς παρουσίας τ. χριστοῦ ἐνταῦθα διαλέγεται κ. περὶ τῆς ἐπισυναγ. ἡμῶν] al.: see reff.) **the coming of our Lord Jesus Christ, and our gathering together** (i. e. the gathering together of us, announced in 1 Thess. iv. 17) **to Him** (Lün. condemns *to*, and would render '*up to*' as 1 Thess. iv. 17: but so much does not seem to lie in the preposition), 2.] **in order that** (aim of ἐρωτῶμεν) **ye should not be lightly** (soon and with small reason) **shaken** (properly of the waves agitated by a storm) **from** (see reff.) **your mind** (νοῦς here in its general sense—your mental apprehension of the subject:—not 'your former more correct sentiment,' as Est., Corn.-a-lap., Grot., al.) **nor yet troubled** (reff.), **neither** (on μηδέ, which is disjunctive [δέ], and separates negative from negative, — and μήτε, which is adjunctive [τε], and connects the separate parts of the same negation, see Winer, Gr. edn. 6, § 55. 6; and cf. Luke ix. 3) **by spirit** (by means of spiritual gift of prophecy or the like, assumed to substantiate such a view) **nor by word** (*of mouth*: belongs closely to μήτε δι' ἐπιστ. following, as is shewn by ver. 15, where they again appear together) **nor by epistle as by** (agency of) **us** (pretending to be from us. Let no pretended saying, no pretended epistle of mine, shake you in this matter. That there were such, is shewn by this parallel position of the clauses with διὰ πνεύματος, which last agency certainly was among them. Sayings, and an epistle, to this effect, were ascribed to the Apostle. So Chrys.: ἐνταῦθα δοκεῖ μοι αἰνίττεσθαι περῖιδέναι τινὰς ἐπιστολὴν πλάσαντας δῆθεν ἀπὸ τοῦ Παύλου, κ. ταύτην ἐπιδεικνυμένους λέγειν ὡς ἄρα ἐφέστηκεν ἡ ἡμέρα τοῦ κυρίου, ἵνα πολλοὺς ἐντεῦθεν πλανήσωσιν. However improbable this may seem, our expression would seem hardly to bear legitimately any other meaning. Cf. also ch. iii. 17, and note. It is impossible to understand the ἐπιστολὴ ὡς δι' ἡμῶν of the first Epistle, *wrongly understood*, which certainly would have been more plainly expressed, and the Epistle not as here disowned, but explained. Jowett says, "The most probable hypothesis is, that the Apos-

ὑμᾶς [x]ἐξαπατήσῃ [a]κατὰ μηδένα [a]τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ [b]ἀποστασία πρῶτον καὶ [c]ἀποκαλυφθῇ ὁ [d]ἄνθρωπος τῆς [d]ἁμαρτίας, ὁ [e]υἱὸς τῆς [e]ἀπωλείας, 4 ὁ [f]ἀντικείμενος καὶ [g]ὑπεραιρόμενος [h]ἐπὶ πάντα λεγόμενον

x Rom. vii. 11. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 1 Tim. ii. 14 only. Exod. viii. 29 vat. Susan. 56 Theod. only. a Acts xv. 11. xxvii. 23. Rom. iii. 2. 2 Macc. xi. 31. 2 Chron. xxix. 19. Jer. ii. 19. (xxxvi. [xxix.] 22 compl.) b Acts xxi. 21 only. 3 Kings xx. (xxi.) 13 Ald. 1 Macc. ii. 15 only. c vv. 6, 8. see ch. i. 7. d here only. e John xvii. 12. see Isa. lvii. 4. ἀσ., 1 Tim. vi. 9 reff. f Gal. v. 17 reff. g 2 Cor. xii. 7 only. Ps. lxxi. 18. h — John xiii. 18, from Ps xl. 9.

3. for *αμαρτιας, ανομιας* (*see vv* 7, 8) BN coptt Orig$_2$ Cyr-jer Damasc Niceph Tert (once *delinquentiæ*, once *delicti*) Ambrst-ed(*iniquitatis*) Ambr: txt ADFKL rel vulg Orig$_5$ Hippol Cyr-jer-ms Chr Thdrt$_4$ Iren-int.

4. for *υπεραιρομ., επαιρομενος* F Hippol Orig$_1$ Procop$_1$(in Niceph): om *και υπερ.* ℵ^1:

tle is not referring definitely to any particular speech or epistle, but to the possibility only of some one or other being used against him." But this seems hardly definite enough) **to the effect that** (*'as if,'* or *'as that.'* Lünem. is quite wrong in saying that *ὡς* shews that the matter indicated by *ὅτι* is groundless,—see 2 Cor. v. 19, and note) **the day of the Lord is present** (not, *'is at hand:'* *ἐνίστημι* occurs six times besides [reff.] in the N. T., and always in the sense of *being present:* in two of those places, Rom. viii. 38, 1 Cor. iii. 22, *τὰ ἐνεστῶτα* are distinguished expressly from *τὰ μέλλοντα*. Besides which, St. Paul could not have so written, nor could the Spirit have so spoken by him. The teaching of the Apostles was, and of the Holy Spirit in all ages has been, that the day of the Lord *is at hand*. But these Thessalonians imagined it to be already come, and accordingly were deserting their pursuits in life, and falling into other irregularities, as if the day of grace were closed. So Chrys., — *ὁ διάβολος . . . . . ἐπειδὴ οὐκ ἴσχυσε πεῖσαι ὅτι ψευδῆ τὰ μέλλοντα, ἑτέραν ἦλθεν ὁδόν, καὶ καταθεὶς ἀνθρώπους τινὰς λυμεῶνας, ἐπεχείρει τοὺς πειθομένους ἀπατᾷν, ὅτι τὰ μεγάλα ἐκεῖνα καὶ λαμπρὰ τέλος εἴληφε. τότε μὲν οὖν ἔλεγον ἐκεῖνοι τὴν ἀνάστασιν ἤδη γεγονέναι· νῦν δὲ ἔλεγον ὅτι ἐνέστηκεν ἡ κρίσις καὶ ἡ παρουσία τοῦ χριστοῦ, ἵνα τὸν χριστὸν αὐτὸν ψεύδει ὑποβάλωσι, καὶ πείσαντες ὡς οὐκ ἔστι λοιπὸν ἀντίδοσις οὐδὲ δικαστήριον καὶ κόλασις καὶ τιμωρία τοῖς κακῶς πεποιηκόσιν, ἐκείνους τε θρασυντέρους ἐργάσωνται, καὶ τούτους ταπεινοτέρους. καὶ τὸ δὴ πάντων χαλεπώτερον, ἐπεχείρουν οἱ μὲν ἁπλῶς ῥήματα ἀπαγγέλλειν ὡς παρὰ τοῦ Παύλου ταῦτα λεγόμενα, οἱ δὲ καὶ ἐπιστολὰς πράττειν ὡς παρ' ἐκείνου γραφείσας.* Hom. in 2 Thess. i. 1, vol. xi. p. 469).

3.] **Let no man deceive you in any manner** (not only in either of the foregoing, but in any whatever): **for (that day shall not come)** (so E. V. supplies, rightly. There does not seem to have been any intention on the part of the Apostle to fill up the ellipsis: it supplies itself in the reader's mind. Knatchbull connects *ὅτι* with *ἐξαπατήσῃ*, and supplies *ἐνέστηκεν* after it: but this is very harsh) **unless there have come the apostasy first** (of which he had told them when present, see ver. 5: and probably with a further reference still to our Lord's prophecy in Matt. xxiv. 10—12. There is no need, with Chrys., Thdrt., Thl., Aug., to suppose *ἀποστασία* to mean *Antichrist himself* [*τί ἐστιν ἡ ἀποστασία; αὐτὸν καλεῖ τὸν ἀντίχριστον ἀποστασίαν*, Chr.], nor to regard him as its only cause: rather is he the chief fruit and topstone of the apostasy), **and there have been revealed** (ref. ch. i. As Christ in his time, so Antichrist in his time, is *'revealed'* — brought out into light: he too is a *μυστήριον*, to be unfolded and displayed: see vv. 8, 9) **the man of sin** (in whom sin is as it were personified, as righteousness in Christ. The gen. is called by Ellicott that of the *predominating quality*), **the son of perdition** (see ref. John, where our Lord uses the expression of Judas. It seems merely to refer to Antichrist himself, whose essence and inheritance is *ἀπώλεια*,—not to his influence over others, as Thdrt.[both: *ὡς κ. αὐτὸν ἀπολλύμενον, κ. ἑτέροις πρόξενον τούτου γενόμενον*], Œc., Pelt, al.), **he that withstands** (the construction is not to be carried on by zeugma, as if *ἐπὶ πάντα κ.τ.λ.* belonged to *ἀντικείμενος* as well as to *ὑπεραιρόμενος* [the omission of the second article is no proof of this, as Pelt supposes, but only that both predicates belong to one and the same subject], but *ἀντικείμενος* is absolute, *'he that withstands* CHRIST,' the *ἀντίχριστος*, 1 John ii. 18), **and exalts himself above** (in a hostile sense, reff.) **every one that is called God** (cf. *λεγόμενοι θεοί*, 1 Cor. viii. 5. "The expression includes the *true* God, as well as the false ones of the heathen—but *λεγόμενον* is a natural addition from Christian caution, as *πάντα θεόν* would have

ABDF KLℵ a b c d e f g h k l m n o 17

i Acts xvii. 23 only †. Wisd. xiv. 20. xv. 17 only. Bel & Dr. 27 Theod. k constr., Matt. ii. 23. l 1 Cor. iii. 16, &c. 2 Cor. vi. 16 al. Jer. vii. 4. m intr., Matt. v. 1. Heb. i. 3 al. fr. Paul, 1 Cor. x. 7 only. 1 Chron. xxix. 23. n — Acts ii. 22. xxv. 7. 1 Cor. iv. 9 only †. 1 Macc. x. 34. Xen. Hell. iv. 4. 8. o w. ὅτι, Acts xx. 31. Eph. ii. 11 only. P. w. ἐκ, 2 Macc. x. 6. p Matt. xiii. 56. Mark vi. 3. ix. 19. Luke ix. 41. q — 1 Cor. xvi. 4, 7. Gal i. 15. iv. 18 al. r — Rom. i. 13. s ver. 2. t ver. 3. u — Matt. xxvi. 18. Luke i. 20. 1 Tim. vi. 15 al. v see 1 Tim. iii. 16. Jos. B. J. i. 24. 1, τον Ἀντιπάτρου βίον οὐκ ἂν ἁμάρτοι τις εἰπὼν κακίας μυστήριον (but see note).

θεὸν ἢ σέβασμα, ὥςτε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσαι ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶν θεός. 5 οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν; 6 καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. 7 τὸ γὰρ μυστήριον ἤδη

ins ℵ-corr[1] obl. rec ins ως θεον bef καθισαι, with D[3]FKL rel Syr syr-w-ast Chr Thdrt[2]: om ABD[1]ℵ 17 vulg coptt æth arm Orig[3] Hippol Cyr-jer Chr-ms Thdrt[alii] Damasc Iren-int Tert Cypr Aug Ambrst Ruf. αποδεικνυοντα AF m Orig[1] Cyr-jer Cyr Thdrt[2] Damasc[1]: txt BDKLℵ rel Orig[2] Hippol Thdrt[1].

5. for ων, εμου οντος D[1] Ambrst.

6. for εαυτ., αυτου AKℵ[1] c k m 17 Orig[2] Cyr-jer Damasc.

7. aft ηδη ins γαρ ℵ[1](ℵ[3] disapproving).

been a senseless and indeed blasphemous expression for a Christian." Lünem.) **or an object of adoration** (= *numen*, and is a generalization of θεόν. Cf. the close parallel in Dan. xi. 36, 37 [Theod. and similarly LXX]: κ. ὁ βασιλεὺς ὑψωθήσεται κ. μεγαλυνθήσεται ἐπὶ πάντα θεόν, κ.τ.λ.), **so that he sits** (not αὐτὸν . . . . . καθίσαι, as Grot., Pelt, al., but καθίσαι, intransitive, as in reff.) in (*constr. prægnans*—'enters into and sits in.' The aor. usually denotes that one definite act and not a series of acts is spoken of: but here, from the peculiar nature of the verb, that one act is the *setting himself down*, and the *session* remains after it: cf. Matt. v. 1; xix. 28, &c.) **the temple of God** (this, say De W. and Lünemann after Irenæus, Hær. v. 30. 4, p. 330 [cited in Prolegg. § v. 3 note],—cannot be any other than *the temple at Jerusalem*: on account of the definiteness of the expression, ὁ ναὸς τοῦ θεοῦ, and on account of καθίσαι. But there is no force in this. ὁ ναὸς τοῦ θεοῦ is used metaphorically by St. Paul in 1 Cor. iii. 17 bis: and why not here? see also 1 Cor. vi. 16; Eph. ii. 21. From these passages it is plain that such figurative sense was familiar to the Apostle. And if so, καθίσαι makes no difficulty. Its figurative sense, as holding a place of power, sitting as judge or ruler, is more frequent still: see in St. Paul, 1 Cor. vi. 4: and Matt. xxiii. 2: Rev. xx. 4: to which indeed we might add the many places where our Lord is said καθίσαι on the right hand of God, e. g. Heb. i. 3; viii. 1; x. 12; xii. 2; Rev. iii. 21. Respecting the *interpretation*, see Prolegomena, § v.) **shewing himself** (πειράμενον ἀποδεικνύναι, Chrys. Hardly that, but the sense of the *present*, as in ὁ πειράζων—it is his *habit* and *office* to exhibit himself as God) **that he is God** (not '*a* god,' nor is it equivalent to ὁ θεός—but designates the divine dignity which he predicates of himself. The construction is an attraction, for ἀποδ. ὅτι αὐτὸς . . .; and the emphasis is on ἐστιν, 'that he IS God'). 5.] conveys a reproach—they would not have been so lightly moved, if they had remembered this. 6.] **And now** (not *temporal*, but as νυνὶ δέ in 1 Cor. xiii. 13, 'rebus sic stantibus'—'now' in our argument. We must not for a moment think of the ungrammatical rendering of Whitby, Masker., Heydenr., Schrader, Olsh., B.-Crus., and Wieseler, '*that which at present hinders*,' which must be τὸ νῦν κατέχον: and for which ver. 7, Rom. xii. 3, 1 Cor. vii. 17, are no precedent whatever, not presenting any case of inversion of an adverb from its emphatic place between an article and a participle. νῦν is a mere adverb of passage, and the stress is on τὸ κατέχον) **ye know that which hinders** (viz. '*him*'—the man of sin: not, *the Apostle from speaking freely*, as Heinsius,—nor the *coming of Christ*) **in order that** (the aim of κατέχον [in God's purposes]—q. d. 'that which keeps him back, that he may not be revealed before his,' &c.) **he may be revealed** (see on ver. 3) **in his own time** (the time appointed him by God: reff.). 7.] **For** (explanation of last verse) **the MYSTERY** (as opposed to the ἀποκάλυψις of the man of sin) **ALREADY** (as opposed to ἐν τῷ ἑαυτοῦ καιρῷ above) **is working** (not '*is being wrought*,' passive, as Est., Grot., all. I retain the inversion of the words, to mark better the primary and secondary emphasis: see below) **of lawlessness** (i. e. ungodliness—refusal to

[w] ἐνεργεῖται τῆς [x] ἀνομίας, [y] μόνον ὁ [r] κατέχων ἄρτι ἕως [z] ἐκ μέσου γένηται, 8 καὶ τότε [t] ἀποκαλυφθήσεται ὁ [a] ἄνομος, ὃν ὁ κύριος Ἰησοῦς [*b] ἀνελεῖ τῷ [c] πνεύματι τοῦ [c] στόματος αὐτοῦ καὶ [d] καταργήσει τῇ [e] ἐπιφανείᾳ τῆς [f] παρουσίας αὐτοῦ, 9 οὗ ἐστιν ἡ [f] παρουσία [g] κατ' [gh] ἐνέργειαν τοῦ σατανᾶ [i] ἐν πάσῃ [i] δυνάμει καὶ [j] σημείοις καὶ

w absol., Gal. v. 6 (reff.).
x Matt. vii. 23. xiii. 41. Rom. iv. 7 al. Exod. xxxiv. 9.
y so Gal. ii. 10 (also arrangt of words).
z Col. ii. 14 reff.
a Luke xxii. 37 al. L.P. exc. 2 Pet. ii.

8. Ezek. xxi. 3 al. fr. b Paul, Acts xiii. 28. xxii. 20. xxvi. 10 only. Luke xxii. 2 al. Isa. xl. 4. ἀναλίσκειν, Luke ix. 54. Gal. v. 15 only. Joel ii. 3. c Ps. xxxii. 6. Isa. l. c. d Gal. iii. 17 reff. — 1 Cor. xv. 24. 2 Tim. i. 10. Heb. ii. 14. e 1 Tim. vi. 14. 2 Tim. i. 10. iv. 1, 8. Tit. ii. 13 only. P. f 2 Kings vii. 23. f ver. 1. g — Col. i. 29. Eph. iii. 7. iv. 16. h Eph. i. 19 reff. i Col. i. 29 reff. j Matt. xxiv. 24 | Mk. John iv. 18. Acts vii. 36 al^pl. Rom. xv. 19. 2 Cor. xii. 12. Heb. ii. 4 only. Exod. xi. 10.

8. rec om ιησους, with BD³KL[1] rel Orig$_1$ Mac Cyr-jer Thdrt$_1$ Damasc$_{h.l.}$ Œc Vig: ins AD[1]FL[2]ℵ 17 latt syrr coptt arm Orig$_1$ Hippol Constt Ath Bas Cyr-jer-ms Ephr Chr Thdrt$_{supe}$ Damasc Thl Iren$_1$ Tert Jer Fulg Hil Ambr Aug Ruf Ambrst Primas Pelag. *rec ἀναλώσει, with D³KL rel Orig$_1$ Mac Cyr-jer Thdrt$_1$ Damasc$_1$ Œc Vig: αναλοι ℵ[1]: ανελοι D[1](appy) FN[3] 17. 67[2] (Orig$_2$): ανελει AB Orig$_1$ Hippol Mac Cyr-jer Ath. την επιφανειαν D[1] f Cyr-jer-edd.

recognize God's law—see reff. The genitive is one of apposition: the **ἀνομία** is that wherein the *μυστήριον* consists:—not a genitive of the working cause, as Thdrt. [*ὡς κεκρυμμένην ἔχοντας τῆς ἀνομίας τὴν πάγην*],—nor must we understand by the words, Antichrist himself, as Olsh., comparing *τὸ τῆς εὐσεβείας μυστήριον*, 1 Tim. iii. 16,—nor *the unexampled depths of ungodliness*, as Krebs, al., from Joseph. B. J. in reff. As to the order of the words, cf. Arrian, exp. Alex. i. 17. 6, *κ. εὑρέσθαι συγγνώμην τῷ πλήθει τῶν Θηβαίων τῆς ἀποστάσεως*, Lün.) **only until he that now hinders** (*ὁ κατέχων* is placed before *ἕως* for emphasis, as in ref. Gal., *μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν*) **be removed** (the phrase is used of any person or thing which is taken out of the way, whether by death or other removal. So in reff.: and Plut. Timol. p. 238. 3 [Wetst.]: *ἔγνω ζῆν καθ' ἑαυτὸν ἐκ μέσου γενόμενος*,—Ter. Phorm. v. 9. 40, 'ea mortem obiit, e medio abiit.' See also Herod. viii. 22: and for the opposite, *ἐν μέσῳ εἶναι*, Xen. Cyr. v. 2. 26. Various erroneous arrangements and renderings of this sentence have been current: of which the principal have arisen from fancying that the participle *κατέχων* requires some verb to be supplied after it. So Vulg. ['tantum ut qui tenet nunc, teneat, donec de medio fiat:' so Syr., Erasm., Est., all.], and E. V. ['only he who now letteth, will let,' so Beza, Whitby, al.],—*κατέχει* [so Bengel, Pelt, al.]:—*ἐστίν* [so Knatchb., Burton, al.]): 8.] **and then** (when he that hinders shall have been removed: the emphasis is on *τότε*) **shall be revealed the lawless one** (the same as the *αὐτόν* of ver. 6: viz. the *ἄνθρωπος τῆς ἁμαρτίας*), **whom** (by this relative clause is introduced his ultimate fate at the coming of the Lord. To this the Apostle is carried on by the fervency of his spirit, and has to return again below to describe the working of Antichrist previously) **the Lord Jesus will destroy by the breath of His mouth** (from Isa. xi. 4,—*πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ, κ. ἐν πνεύματι διὰ χειλέων ἀνελεῖ ἀσεβῆ*. It is better to keep the expression in its simple majesty, than to interpret it, as Thdrt.,—*φθάσεται μόνον, κ. παυσλεθρίᾳ παραδώσει τὸν ἀλιτήριον*. — Thdr-mops, — *μόνον ἐπιβοήσας*. Chrys. on this is fine: *καθάπερ γὰρ τῦφ ἐπελθὸν ἁπλῶς τὰ μικρὰ ζωύφια καὶ πρὸ τῆς παρουσίας αὐτῆς πόρρωθεν ὄντα ναρκᾶν ποιεῖ κ. ἀναλίσκει· οὕτω καὶ ὁ χριστὸς τῷ ἐπιτάγματι μόνον* (but see above) *κ. τῇ παρουσίᾳ τὸν ἀντίχριστον ἀναλώσει. ἀρκεῖ παρεῖναι αὐτόν, καὶ ταῦτα πάντα ἀπόλωλε*) **and annihilate** (not, as Olsh., '*deprive of his influence*,' nor can Rev. xix. 19 be brought to bear here) **by the appearance of His coming** (not 'the *brightness* of his coming,' as very many Commentators, and E. V.; but as Beng.: 'apparitio adventus ipso adventu prior est, vel certe prima ipsius adventus emicatio, uti *ἐπιφάνεια τῆς ἡμέρας*:' the mere outburst of His presence shall bring the adversary to nought. Cf. the sublime expression of Milton,—'far off His coming shone') : 9, 10.] **whose** (refers back to the *ὃν* above—going back in time, to describe the character of his agency) **coming is** (the present is not used for the future, nor is the Apostle setting himself at the time prophesied of,—but it describes the essential attribute, as so often) **according to** (such as might be expected from,—

ABDF KLN a b c d e f g h k l m n o 17

k constr., see Luke xviii. 8, 9. Rom. vi. 6. vii. 24 al. Ps. cxliii. 8, 11. ψ., ver. 11.
l Eph. iv. 22 reff.
m — Matt. xviii. 14. Rom. ii. 12. 1 Cor. i. 18. 2 Cor. ii. 15. iv. 3. Lev. xxiii. 30.
o Luke i. 20. xii. 8. xix. 44. Acts xii. 23 only. Gen. xxii. 18.
p — 1 Cor. ii. 14. James i. 21. Jer. v. 3.
q ver. 2.
r Matt. xxvii. 64. 1 Thess. ii. 3. 1 John iv. 6. Prov. xiv. 8.
s Rom. i. 28. 6. Col. ii. 5. 2 Tim. iii. 8.
t — Matt. vii. 1. John iii. 17, 18. James v. 9 al. fr.
v w. ἐν, Matt. iii. 17 ‖ Mk. L. 1 Cor. x. 5. 2 Cor. xii. 10. 1 Chron. xxix. 3. dat. without ἐν, 1 Macc. i. 43.
w ch. i. 3.
u — Rom. ii. 18. 1 Cor. xiii.
x 1 Thess. i. 4. Deut. xxxiii. 12.
y — Phil. i. 22. Heb. xi. 23 only. Deut. xxvi. 18. (see Deut. vii. 6, 7. x. 15.)

[j] τέρασιν [k] ψεύδους [10] καὶ ἐν πάσῃ [l] ἀπάτῃ [k] ἀδικίας τοῖς [m] ἀπολλυμένοις, [o] ἀνθ' [o] ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ [p] ἐδέξαντο [q] εἰς τὸ σωθῆναι αὐτούς. [11] καὶ διὰ τοῦτο [l] πέμπει αὐτοῖς ὁ θεὸς [h] ἐνέργειαν [r] πλάνης, [q] εἰς τὸ πιστεῦσαι αὐτοὺς [s] τῷ ψεύδει, [12] ἵνα [t] κριθῶσιν ἅπαντες οἱ μὴ πιστεύσαντες [u] τῇ ἀληθείᾳ, ἀλλ' [v] εὐδοκήσαντες [ἐν] τῇ [k] ἀδικίᾳ.

[13] [w] Ἡμεῖς δὲ [w] ὀφείλομεν [w] εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ [x] ἠγαπημένοι ὑπὸ κυρίου, ὅτι [y] εἵλατο

10. rec ins της bef αδικ., with DKLN³ rel Hippol Chr Thdrt: om ABFN¹ 17 Orig$_6$ Cyr-jer (*prob the* τη *of* απατη *gave occasion for the insn*). rec ins εν bef τοις απολλυμενοις, with D³KLN³ rel syrr Orig$_1$: om ABD¹FN¹ 17 latt coptt æth Orig$_5$ Cyr-jer Damasc$_1$ Iren-int Tert Aug Ambrst. aft αληθειας ins χριστου D¹. εξεδεξαντο F. (εδεξ. to σωθηναι, exc 1st ε and ηναι, rewritten by a recent hand in A.)

11. om και D¹ 67² vulg Syr copt æth Chr Cyr-ms Œc Pelag. rec πεμψει (*see notes*), with D³KLN³ rel D-lat(and G-lat) vulg-ed(and F-lat) syrr copt Hippol (Orig$_2$?) Thdor-mops Cyr$_2$ Iren-int Cypr: txt ABD¹FN¹ 67² am(with fuld) Orig$_2$ Bas Cyr-jer Damasc$_1$ Iren-int-mss. om αυτους F.

12. [απαντες, so AFN 17 Orig$_2$ Cyr.] αλλα N. om εν (*prob to balance the two members of the sentence*) BD¹FN³ d h m 17 latt sah Orig$_2$ Hippol Cyr Cyr-jer Iren-int$_{allq}$ Tert: ins AD¹KLN¹ rel syrr copt Orig$_2$ Chr Thdrt$_1$ Damasc$_1$ Cypr Jer.

13. for κυριου, θεου D¹ vulg lat-ff$_5$: ins του bef κυριου AN: απο κω F.

correspondent to) **the working of Satan** (Satan being the agent who works in the ἄνομος) **in** (manifested in, consisting in) **all** (kinds of) **power and signs and wonders of falsehood** (πάσῃ and ψεύδους both belong to all three substantives: the varieties of his manifested power, and signs and wonders, all have falsehood for their base, and essence, and aim. Cf. ref. John), **and in all** (manner of) **deceit** (not, as E. V. '*deceivableness*,' for it is the *agency* of the man of sin—active deceit, of which the word is used) **of unrighteousness** (belonging to, consisting in, leading to, ἀδικία) **for** (the dativus incommodi) **those who are perishing** (on their way to perdition), (WHY? not by God's absolute decree, but) **because** (in requital for this, that) **they did not** (when it was offered to them) **receive the love of the truth** (the opposite of the ψεῦδος which characterizes all the working of the man of sin: see as before, John viii. 44) **in order to their being saved.** 11.] **And on this account** (because they did not receive, &c.) **God is sending to them** (not, as E.V., following rec., '*shall send*:' the verb is *present*, because the mystery of iniquity is already working. πέμπει must not for a moment be understood of *permissiveness* only on God's part —He is the judicial sender and doer—it is He who hardens the heart which has chosen the evil way. All such distinctions are the merest folly: whatever God *permits*, He *ordains*) **the working of error** (is causing these seducing influences to work among them. The E. V. has weakened, indeed almost stultified the sentence, by rendering ἐνέργ. πλάνης '*a strong delusion*,' i. e. the passive state resulting, instead of the active cause), **in order that they should believe the falsehood** (which the mystery of sin is working among them. It is better here to take τῷ definite, referring to what has gone before, than abstract),—**that** (the higher or ultimate purpose of God) **all might be judged** (i. e. here '*condemned*,' by the context) **who did not** (looking back over their time of probation) **believe the truth, but found pleasure in iniquity.** I have above given the *rendering* of this important passage. For the history and criticism of its interpretation, see the Prolegomena, § v.

13—III. 15.] HORTATORY PORTION OF THE EPISTLE. 13—17.] *Exhortation, grounded on thankfulness to God for their election by Him, to stand fast in the faith; and prayer that God would enable them to do so.* 13.] Δέ contrasts Paul, Silvanus,

ὑμᾶς ὁ θεὸς [z]ἀπ' ἀρχῆς εἰς σωτηρίαν [a]ἐν [ab]ἁγιασμῷ [a]πνεύματος καὶ πίστει ἀληθείας, 14 εἰς ὃ [c]ἐκάλεσεν ὑμᾶς διὰ τοῦ [d]εὐαγγελίου ἡμῶν, εἰς [e]περιποίησιν [f]δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 15 [g]ἄρα [g]οὖν, ἀδελφοί, [h]στήκετε, καὶ [ik]κρατεῖτε τὰς [l]παραδόσεις [m]ἃς ἐδιδάχθητε εἴτε [n]διὰ λόγου εἴτε [n]δι' ἐπιστολῆς ἡμῶν. 16 [o]αὐτὸς δὲ

z — 1 John i. 1. ii. 13. iii. 8.
a 1 Pet. i. 2.
b 1 Thess. iv. 3, 4, 7 reff.
c — Rom. viii. 30. Gal. i. 6.
d 2 Cor. iv. 3. 1 Thess. i. 5. see Rom. ii. 16. xv. 25. 2 Tim. ii. 8.
e — 1 Thess. v. 9. (Eph. i. 14 reff.)
f — John xvii. 22. Rom. v. 2.
g Rom. v. 18. vii. 3, 25 al⁸. Paul only.
h Gal. v. 1 reff.
i — Col. ii. 19. Rev. ii. 13, 14, 15, 25 ‡.
l — Gal. i. 14 reff.
m constr., Mark x. 38. Luke xii. 47. Rev. xvi. 9. Winer, edn. 6, § 32. 6.
n ver. 2
o — 1 Thess. iii. 11 reff.

[ειλατο, so ABDFLℵ (m ?) 17 Thdrt-ms.] ημας D¹ℵ¹ l am(with fuld hal F-lat). for απ αρχης, απαρχην BF vulg syr Cyr Damasc-comm Did Ambr Pelag: txt ADKLℵ rel gr-lat-ff.

14. aft εις ο ins και Fℵ m vulg syr arm Ambrst. for υμας, ημας ABD¹ Vig. for ημων, υμων ℵ¹: txt ℵ-corr¹-³.

15. aft παραδοσεις ins ημων D¹ Ambrst.

and Timotheus, with those of whom he has been recently speaking. ὀφείλομεν] q. d. **find it our duty**: subjective: **are bound**, as E. V. ἡγ. ὑπὸ κυρ.] Lünemann remarks, that as τῷ θεῷ has preceded, and ὁ θεός follows, κύριος here must be the Lord Jesus: cf. Rom. viii. 37: Gal. ii. 20: Eph. v. 2, 25. Otherwise, the expression is perhaps more normally used of the Father, ver. 16: Eph. ii. 4: Col. iii. 12: John iii. 16, al. freq. ὅτι] may enounce either (as Ellicott) the *matter and grounds* of the thanksgiving, *that* God . . . , or the *reason* of it, *because* God . . . . St. Paul does not elsewhere use αἱρέομαι of divine election, but ἐκλέγομαι (1 Cor. i. 27, 28. Eph. i. 4) or προορίζω (Rom. viii. 29. Eph. i. 11). It is a LXX expression: see reff. ἀπ' ἀρχῆς must be taken in the general sense, as in reff.: not in the special, 'from the beginning of the gospel,' as Phil. iv. 15. It answers to πρὸ τῶν αἰώνων 1 Cor. ii. 7, πρὸ καταβολῆς κόσμου Eph. i. 4, πρὸ χρόνων αἰωνίων 2 Tim. i. 9, all of which are spoken of the decrees of God. εἰς σωτηρίαν] in contrast to the ἀπώλεια lately spoken of. ἐν ἁγ. πν. κ. π. ἀλ.] the elements in which the εἵλατο εἰς σωτ. takes place: not, as De W., the aim (ἐν for εἰς) of the εἵλατο. πνεύματος is the Holy Spirit—**the sanctification of** (wrought by) **the Spirit**: not, 'sanctification of (your) spirit.' This is the divine side of the element: the human side follows, the πίστις ἀληθείας, 'your own reception, by faith, of the truth.' 14. εἰς ὅ] **to which** (i. e. the being saved in sanctification of the Spirit and belief of the truth) **He** (God) **called you through our Gospel** (our preaching of the Gospel to you), **in order to** (your) **acquisition** (see on 1 Thess. v. 9) **of the glory of our Lord Jesus Christ** (i. e. your sharing in the glory which He *has*; see ref. John: Rom. viii. 17, 29: not the glory of which He is the bestower or source, as Pelt, al. Equally wrong is the interpretation of Œc., Thl., Corn.-a-Lap., al. — ἵνα δόξαν περιποιήσῃ τῷ υἱῷ αὐτοῦ: of Luther, al., "zum herrlichen Eigenthum,"—'ut essetis gloriosa possessio domini nostri J. C.:' for, not to mention other objections, the whole context has for its purpose *the lot of the Thessalonians* as contrasted with that of those spoken of, vv. 10—12;—and the sense of περιποίησις is indicated by the parallel 1 Thess. v. 9). 15.] **Therefore**—seeing that such is God's intent respecting you. Mr. Jowett here describes the Apostle as being "unconscious of the logical inconsistency" of appealing to them to do any thing, after he has just stated their election of God. Rather we should say, that he was deeply conscious, as ever, of the logical necessity of the only practical inference which man can draw from God's gracious purposes to him. No human reasoning powers can connect the two,—God's sovereignty and man's free-will: all we know of them is, that the one is as certain a truth as the other. In proportion then as we assert the one strongly, we must ever implicate the other as strongly: a course which the great Apostle never fails to pursue: cf. Phil. ii. 12, 13, al. freq. στήκ. is a contrast to σαλευθῆναι, ver. 2. On the sense of παραδόσεις, as relating to matters of *doctrine*, see Ellic.'s note, and the reff. given by him. ἃς is the accusative of second reference. ἐπιστ. ἡμῶν, as contrasted with the ἐπιστ. ἃς δι' ἡμῶν of ver. 2, refers to 1 Thess. 16, 17.] αὐτός, as a majestic introduction, in contrast with ἡμῶν, see 1 Thess. iii. 11, and

ABDF KLℵ a b c d e f g h k l m n o 17

p Gal. i. 4 reff.
q Eph. ii. 4. 1 John iv. 10, 11. elsw. of Christ, see Rom. viii. 37. Gal. ii. 20.
r — Luke ii. 25. Rom. xv. 4, 5. 2 Cor. i. 3, &c. (Heb. vi. 18) al. L.P.H. Ps. xciii. 19.
s — Gal. i. 6.
t — Col. ii. 2 reff.
u — Luke xxii. 32. Rom. i. 11. xvi. 25 al. Ps. l. 12 (14).
x 1 Cor. xiv. 18. Phil. i. 9. Col. i. 9. iv. 3. ch. i. 11.
a — here only. (Gal. ii. 2 reff.) see I'a. cxlvii. 15 (4).
c see 1 Thess. iii. 4 reff. only. Job iv. 8.

ὁ κύριος ἡμῶν Ἰησοῦς χριστὸς καὶ ὁ [p] θεὸς ὁ [p] πατὴρ ἡμῶν, ὁ [q] ἀγαπήσας ἡμᾶς καὶ δοὺς [r] παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν [s] ἐν χάριτι, 17 [t] παρακαλέσαι ὑμῶν τὰς καρδίας καὶ [u] στηρίξαι ἐν παντὶ [v] ἔργῳ καὶ λόγῳ [v] ἀγαθῷ.

III. 1 [w] Τὸ λοιπὸν [x] προσεύχεσθε, ἀδελφοί, [y] περὶ ἡμῶν, [z] ἵνα ὁ [z] λόγος τοῦ [z] κυρίου [a] τρέχῃ καὶ [b] δοξάζηται καθὼς καὶ [c] πρὸς ὑμᾶς, 2 καὶ ἵνα [d] ῥυσθῶμεν ἀπὸ τῶν [e] ἀτόπων

v Eph. ii. 10 reff.
y ch. i. 3 al. fr.
d 1 Thess. i. 10 reff.
w Eph. vi. 10 reff.
z 1 Thess. i. 8 reff.
b Rom. xi. 13. see ch. i. 12. Acts xiii. 48
e Luke xxiii. 41. Acts xxv. 5. xxviii. 6

16. χρ. ιησ. B: ιησ. ο χρ. A. om ο bef θεος BD¹K 17. rec (for ο, bef πατηρ) και, with AD²(and lat) KL rel vulg(with am &c) syr goth Chr Thdrt Ambr Ambrst: om ο ℵ³: txt BD¹Fℵ¹ 17 Syr Ambrst Vig. om ο αγαπ. ημας ℵ¹: ins ℵ-corr¹. αιωνιον F.

17. τας καρδιας bef υμων Aℵ vss. rec aft στηριξαι ins υμας, with D³KL rel copt Thdrt: om ABD¹Fℵ m 17 latt syrr arm Chr Œc Ambrst gr-lat-ff. rec λογω και εργω, with FK rel: om και λογω 17: om εργω και d: txt ABDLℵ c m latt copt æth Chr Thl Thdrt Œc Ambrst Vig.

CHAP. III. 1. om το F. αδελφοι bef προσευχεσθε F f o: π. ημ. bef αδελφ. D 73 goth. for κυριου, θεου F k 17.

as *ensuring* the efficacy of the wish—q. d. 'and then you are safe.' Our Lord Jesus Christ is placed first, not merely because He is the mediator between men and God (Lün.), but because the sentence is a climax. ὁ ἀγ. ἡμ. κ.τ.λ. probably refers to ὁ θεὸς κ. ὁ πατ. ἡμ. alone: and yet when we consider how impossible it would have been for the Apostle to have written *οἱ ἀγαπήσαντες*, and that the singular verb following undoubtedly refers to both, I would not too hastily pronounce this. See note on 1 Thess. iii. 11.

ἀγαπήσας—**who loved us**—refers to a single fact—the love of the Father in sending His Son—or the love of the Father and Son in our accomplished Redemption.

κ. δούς—**and gave**—by that act of Love. **παράκλ. αἰων.**] **consolation**, under all trials, and that **eternal**,—not transitory, as this world's consolations: sufficient in life, and in death, and for ever: cf. Rom. viii. 38 f. This for all time present: and then ἐλπ. ἀγ. for the future.

ἐν χάριτι belongs, not to ἐλπ. ἀγ., but to **δούς**, and is the medium through, or element in which, the gift is made. Better thus than to refer it to both the participles ἀγαπ. κ. δούς; for ὁ ἀγαπήσας as applied to God (or the Lord Jesus) usually stands absolute, cf. Rom. viii. 37; Gal. ii. 20; Eph. v. 2.

παρακαλέσαι] as in 1 Thess. iii. 11, 3 pers. sing. opt. aor. **comfort**, with reference to your disquiet respecting the *παρουσία*. After στηρ. understand ὑμᾶς, which has been supplied—see var. readd.,—better than τὰς καρδ. ὑμῶν, which are not the agents in ἔργον and λόγος. This latter is not '*doctrine*,' as Chrys., Calv. ('tam in piæ et sanctæ vitæ cursu, quam in sana doctrina'),—for ἔργον (**work**) and λόγος (**word**), seeing that παντί applies to both, must be correlative, and both apply to matters in which the man is an agent. Still less must we understand ἐν as = διά (Chrys., Thl. 2, Beng., al.): the sphere, and not the instruments, of the consolation and confirmation, is spoken of.

CH. III. 1—5.] *Exhortation to pray for him and his colleagues* (1, 2). *His confidence that the Lord will keep them* (3)—*and that they will obey his commands* (4). *Prayer for them* (5).

1.] **On τὸ λ.** (= λοιπόν), see 1 Thess. iv. 1.

ἵνα] On the use of telic conjunctions with verbs like *προσεύχομαι*, see note on 1 Cor. xiv. 13. **ὁ λ. τ. κυρ.**] **the Lord's word**—i. e. the Gospel: see reff. **τρέχῃ**] Contrast to '*being bound*:' see 2 Tim. ii. 9—**may spread rapidly.** **δοξ.**] See reff. The word of the Lord is then glorified, when it becomes the power of God to salvation to the believer—see Rom. i. 16.

καθὼς καὶ πρὸς ὑμᾶς] for they had thus received it: 1 Thess. i. 6.

πρὸς ὑμᾶς] **among you** (reff.).

2.] And in order for that to be the case,—that we may be free to preach it. On **ἄτοπος**, Lünem. say, "it is properly used of that which is not in its right place. When of *persons*, it designates one who

καὶ πονηρῶν ἀνθρώπων. οὐ γὰρ [f]πάντων ἡ πίστις. [3] [g]πιστὸς δέ ἐστιν ὁ κύριος, ὃς [h]στηρίξει ὑμᾶς καὶ [i]φυλάξει ἀπὸ τοῦ πονηροῦ. [4] [k]πεποίθαμεν δὲ ἐν κυρίῳ [k]ἐφ' ὑμᾶς, ὅτι ἃ [l]παραγγέλλομεν καὶ ποιεῖτε καὶ ποιήσετε. [5] ὁ δὲ κύριος [m]κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν [n]ἀγάπην τοῦ [n]θεοῦ καὶ εἰς τὴν [o]ὑπομονὴν [p]τοῦ χριστοῦ.

f gen., Acts i. 7. see Matt. xx. 23.
g — 1 Thess. v. 24 reff.
h — ch ii. 17 reff.
i w. ἀπό, Luke xii. 15. 1 John v. 21 only. Ezek. xxxiii. 8.
k — 2 Cor. ii. 3 reff.
l Gen. xlii. 11. Sir. xli. 11.
m Luke i. 79. 1 Thess. iii. 11 only. Prov. xxi. 2.
n Luke xi. 42. John v. 42. 1 John ii. 5, 15. iii. 17. iv. 12. v. 3.
o Rom. ii. 7. Rev. i. 9. iii. 10 al. fr.
p gen., as 2 Cor. i. 5. Col. i. 24. Heb. xi. 26.

3. om ἐστιν F, but insd bef ἡ πιστις ver 2 in F vulg D-lat. for κυριος, θεος (*corrn, see* 1 *Cor* i. 9, 10, 13. 2 *Cor* i. 13) AD¹F latt(not am demid) arm-marg Ambrst: txt BD²KLN rel syrr Cyr Jer.—ο κυριος bef εστιν ℵ¹. aft ος ins και A 37 syr-w-ast Vocat: pref m. στηρισει B: τηρησει F.

4. rec aft παραγγελλομεν ins υμιν (*corrn, see ver* 6), with AD²FKL rel demid: om BD¹ℵ 17. 67² vulg(with am fuld) Chr$_2$-comm Ambrst Pelag Bede. aft παραγγ. ins και εποιησατε BF. om και bef ποιειτε AD¹ℵ¹. for ποιησετε, ποιησατε D¹: ποιησητε 17: om και ποιησετε F.

5. τας καρδιας bef υμων D vss. rec om 2nd την (with none of our mss): ins ABDFKLℵ rel.

does or says that which is inappropriate under the circumstances. Thus it answers to *ineptus* in Latin (Cic. de Orat. ii. 4). From 'aptitude,' it passes to its wider ethical meaning, and is used of men who act contrary to divine or human laws. Thus it gets the general signification of **bad** or **ungodly**. See examples in Kypke, Obss. ii. p. 145,—in Lösner and Wetst." Who are these men? It is obvious that the key to the answer will be found in Acts xviii. They were the Jews at Corinth, who were at that time the especial adversaries of the Apostle and his preaching. And this is confirmed by the clause which he has added to account for their ἀτοπία and πονηρία: οὐ γὰρ πάντων ἡ πίστις—**for to all men the** (Christian) **faith does not belong**—all men do not receive it—have no receptivity for it—obviously pointing at Jews by this description. It is more natural to understand the article here as definite, **the faith**, than as abstract: for **faith**, as such, would not bear much meaning here.

3.] Calvin says, "Ceterum de aliis magis quam de se anxium fuisse Paulum, ostendunt hæc ipsa verba. In eum maligni homines improbitatis suæ aculeos dirigebant, in eum totus impetus irruebat: curam interea suam ad Thessalonicenses convertit, nequid hæc illis tentatio nocceat." πιστός seems to be chosen in allusion to πίστις which has just preceded; but the allusion cannot be more than that of sound, as the things spoken of are wholly different. ὁ κύριος is **our Lord**: see ch. ii. 16, and ver. 5.

δέ, in contrast with the men just mentioned. στηρίξει] in reference to his wish, ch. ii. 17. τοῦ πονηροῦ may mean 'the evil one,' as in Matt. xiii. 19: Eph. vi. 16, al.: and so Ellic. But here the assurance seems, as before said, to correspond to the wish ch. ii. 17: and thus στηρίξαι ἐν παντὶ ἔργῳ κ. λόγῳ ἀγαθῷ = στηρίξει κ. φυλάξει ἀπὸ τοῦ πονηροῦ: in which case τ. πον. is *neuter*. We may observe that the words are nearly a citation from the Lord's prayer.

4.] forms a transition to the exhortations which are to follow, vv. 6 ff.

ἐν κυρίῳ, as the element in which his confidence is exercised, shews it to be one assuming that they will act consistently with their Christian profession: and so gives the expectation the force of an exhortation, but at the same time of a hopeful exhortation. ἐφ' ὑμᾶς (reff.), **with reference to you**—the *direction* of his confidence. καὶ ποιεῖτε κ. ποιήσετε is all the apodosis—not ὅτι ἃ παραγγ. κ. ποιεῖτε, καὶ ποιήσετε, as Erasm.

5.] There does not appear to be any distrust of the Thessalonians implied by this repeated wish for them, as De W. supposes. Rather is it an *enlargement*, taken up by the δέ (not only so, but) *of the* ἃ παραγγέλλομεν κ. ποιεῖτε κ. ποιήσετε. ὁ κύρ. is our Lord, as before. ἡ ἀγάπη τ. θεοῦ here, from the fact of his wishing that their hearts may be *directed into it*, must be subjective, *the love of man to God*. The objective meaning, *God's love*, is out of the question. The other subjective meanings, *the love which God works* (Pelt), ... *which God commands* (Le Clerc), are far-fetched. ἡ ὑπομονὴ τ. χριστοῦ has very generally been understood as in E. V., '*the patient waiting for*

6 [1] Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, [q] ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ χριστοῦ, [r] στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ [s] ἀτάκτως [t] περιπατοῦντος καὶ μὴ κατὰ τὴν [u] παράδοσιν ἣν [v] παρελάβοσαν παρ' ἡμῶν. 7 αὐτοὶ γὰρ οἴδατε πῶς δεῖ [w] μιμεῖσθαι ἡμᾶς, ὅτι οὐκ [x] ἠτακτήσαμεν ἐν ὑμῖν, 8 οὐδὲ [y] δωρεὰν [z] ἄρτον [z] ἐφάγομεν [a] παρά τινος, ἀλλ' ἐν [b] κόπῳ καὶ [b] μόχθῳ [c] νύκτα καὶ [c] ἡμέραν [d] ἐργαζόμενοι, [d] πρὸς τὸ μὴ [d] ἐπιβαρῆσαί τινα ὑμῶν· 9 [e] οὐχ

ABDF KLℵ a b c d e f g h k l m n o 17

q Acts iii. 6. 1 Cor. v. 4. vi. 11.
r 2 Cor. viii. 20 only. Mal. ii. 5. (ὑποστ., Gal. ii. 12. Heb. x. 38.)
s ver. 11 only †.
t (-or. 1 Thess. v. 14.)
u ch. ii. 15 reff.
v 1 Cor. xi. 23. xv. 1, 3. Gal. i. 9, 12 al.
w (ver. 9.) Heb. xiii. 7. 3 John 11 only †. Wisd. iv. 2 var. xv. 9 only.
x here only †. Xen. Cyr. vii. 2. 6. see above (a).
y — Matt. x. 8. Rom. iii. 24 al. Isa. lii. 3.
z — ver. 12. Mark iii. 20. Luke vii. 33. xiv. 1, 15 al. Gen. iii. 19.
a — Acts xxvi. 12 al. fr.
b 1 Thess. ii. 9 reff.
c Acts xx. 31. xxvi. 7. Paul only, exc. Mark iv. 27. Esth. iv. 16. elsw. gen., as Mark v. 5. so Paul, ch. ii. 9.
d absol., 1 Thess. ii. 9 reff.
e — John vi. 46. 2 Cor. i. 24. iii. 5. Phil. iii. 12. iv. 11, 17 only.

6. rec aft κυριου ins ημων, with AD[3]FKLℵ rel: om BD[1] Cypr[1](olsw$_1$ om κυρ.). rec παρελαβε (*corrn of plur. The less usual form in txt is the preferable one*), with (none of our mss) Syr: παρελαβετε BF syr goth Anton Thdrt$_1$ Ambrst Sing-cler: παρελαβον D[3]KLℵ[3] rel gr-ff (most vss and lat-ff have the plur, but which form, is of course uncert): txt Aℵ[1] 17 Bas, ελαβοσαν D[1]. for παρ', αφ' B.

8. ουτε F. αλλα ℵ. νυκτος κ. ημερας BFℵ 17 Chr-ms Damasc$_1$: txt ADKL rel.

Christ.' So Œc., Ambr., Erasm., Corn.-a-lap., Beza, all. But ὑπομονή will not bear this meaning. It occurs thirty-four times in the N. T., and always in the sense of **endurance,—patience.** Nor again can the expression mean '*endurance for Christ's sake*,' which the simple genitive will not convey: but it must be, as Chrys. (1) *ἵνα ὑπομένωμεν, ὡς ἐκεῖνος ὑπέμεινεν, the patience* of **Christ** (gen. possess.),—**which Christ shewed.** 6—15.] *Dehortation from disorderly, idle habits of life.* He had given a hint in this direction before, in the first Epistle (v. 14, 15): he now speaks more plainly, doubtless because their restlessness and excitement concerning the παρουσία had been accompanied by an increase of such habits. His dissuading them from associating with such persons, seems to shew that the core of the Church (as Lün.) was as yet sound in this respect. 6.] παραγγέλλομεν δέ takes up the assurance of ver. 4, and tests its general form by a special command. ἐν ὀνόμ. κ.τ.λ. strengthens the παραγγ., and does not belong to the following. στέλλεσθαι] lit. 'to take in, or shorten sail:' *ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ*, Il. α. 433: hence, to draw in or shorten, generally: *πότερά σοι παῤῥησίᾳ | φράσω τὰ κεῖθεν, ἢ λόγον στειλώμεθα*, Eur. Bacch. 625;—to conceal: *ἐβουλεύετο μὲν στέλλεσθαι, οὐ μὴν ἠδύνατό γε κρύπτειν τὸ γεγονός*, Polyb. Frag. hist. 39 (from Suidas, voc. στείλασθαι),—*οὐ δυναμένων τὴν ἐκ τῆς συνηθείας καταξίωσιν στέλλεσθαι* ('cohibere consuetam reverentiam'), ib. viii. 22. 4. So here, 'cohibere vos'—to **keep yourselves from**: see reff.: obviously without allusion as yet to any formal excommunication, but implying merely avoidance in intercourse and fellowship. The accusative is repeated before the infinitive, probably because the clause ἐν ὀνόμ., &c., intervenes. The παράδοσις refers to the oral instruction which the Apostle had given them when he was present, and subsequently confirmed by writing (1 Thess. iv. 11, 12). παρελάβοσαν] plural, as belonging to the πάντες implied in παντός; so in ἔβαν οἰκόνδε ἕκαστος. On the form -οσαν, which is said to have been originally Macedonian, and thence is found in the Alexandrian (*ἐσχάζοσαν*, Lycophr. 21), Lobeck remarks (Phryn. p. 349), "ex modorum et temporum metaplasmis, quos conjunctim tractare solent dialectorum scriptores, nullus diutius viguit eo quo tertiæ aoristi secundi personæ plurales ad similitudinem verborum in μι traducuntur,—*εἶδοσαν* Niceph., *ἐφεύροσαν* Anna Comnena, *μετήλθοσαν* Nicet. (and *παρῆλθοσαν*)." We have *ἤλθοσαν ἕως ἠ*, Ps. lxxviii. 1; see other examples from LXX in Winer, edn. 6, § 13. 2. f. 7.] πῶς δεῖ μιμ. ἡμ. is a concise way of expressing 'how ye ought to walk in imitation of us.'

ἀτακτέω also occurs in Lysias *κατὰ Ἀλκιβ. α.* p. 141. 18, in this sense, of 'leading a disorderly life.' 8.] ἄρτον ἐφάγομεν, a Hebraistic expression for 'got our sustenance:' παρά τινος, 'at any one's expense,' **from any one as a gift**: there seems to be an allusion in the construction to the original sense of δωρεάν. ἐργαζόμ. belongs to ἄρτον ἐφ. as a contrast to δωρεάν: **but by working**, &c.

[e] ὅτι οὐκ [f] ἔχομεν [f] ἐξουσίαν, ἀλλ' ἵνα [g] ἑαυτοὺς [h] τύπον δῶμεν ὑμῖν [i] εἰς τὸ [w] μιμεῖσθαι ἡμᾶς. 10 καὶ γὰρ ὅτε [k] ἦμεν [k] πρὸς ὑμᾶς, τοῦτο [l] παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει [d] ἐργάζεσθαι, μηδὲ ἐσθιέτω. 11 [m] ἀκούομεν γάρ τινας [n] περιπατοῦντες [o] ἐν ὑμῖν [p] ἀτάκτως, μηδὲν [q] ἐργαζομένους, ἀλλὰ [r] περιεργαζομένους· 12 [s] τοῖς δὲ [s] τοιούτοις [l] παραγγέλλομεν καὶ [t] παρακαλοῦμεν [t] ἐν κυρίῳ Ἰησοῦ χριστῷ, ἵνα [u] μετὰ [v] ἡσυχίας [d] ἐργαζόμενοι τὸν ἑαυτῶν [w] ἄρτον [w] ἐσθίωσιν. 13 ὑμεῖς δέ, ἀδελφοί, μὴ [x] ἐγκακήσητε [y] καλοποιοῦντες. 14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν [z] διὰ [a] τῆς ἐπιστολῆς, τοῦτον [b] σημειοῦσθε

e Matt. vii. 29. John xix. 10, 11. 1 Cor. ix. 6. Sir. ix. 13.
f 1st person, Rom. viii. 23. 1 Cor. xi. 31. 1 Thess. ii. 8 al.
g — Phil. iii. 17 reff.
h Phil. i. 23 reff.
i 1 Thess. iii. 4 reff.
k ver. 6.
l — Matt. xi. 1. Acts xxiii. 16. Eph. i. 15 al.
m ver. 6.
n = John xi. 54. Eph. ii. 3.
o ver. 6 (reff.) only †.
p Matt. vii. 23.

Gal. vi 10. Ps. xiv. 2.
q here only †. Sir. iii. 23 only. Polyb. xviii. 34. 2. see 1 Tim. v. 13 reff.
r Rom. xvi. 18. 2 Cor. xi. 13 al.
s 1 Thess. iv. 1.
t Mark iii. 5 al. 1 Chron. xxix. 22.
u Acts xxii. 2. 1 Tim. ii. 11, 12 only. Sir. xxviii. 16. (¬ος, 1 Tim. ii. 2.)
v Acts
w ver. 8.
x Eph. iii. 13 reff.
y here only. Levit. v. 4 Ald. (καλῶς v. F. vat.) only. see Mark iii. 4 al.
z = 1 Cor. xvi. 3. 2 Cor. x. 9, 11. ch. ii. 2, 15 (see note).
a = Rom. xvi. 22. Col. iv. 16. 1 Thess. v. 27. see 1 Cor. v. 9.
b here only. Ps. iv. 6 only. ἐσημειώσαντο τὸν τόπον, Polyb. xxii. 11. 13.

10. om τουτο ℵ¹. for ου, μη D¹.

11. εν υμιν bef περιπατουντας D syr copt. om ατακτως 67².

12. rec δια του κυρ. ημ. ιησου χρ., with D¹KLℵ³ syrr Chr Thdrt Damasc, Thl Œc: txt AB(D¹)Fℵ¹ 17 latt copt goth Damasc, lat-ff (*said by De Wette to be a corrn from* 1 *Thess* iv. 1: *but is not rec rather a corrn to the more usual form?*).

13. rec εκκακ.: txt ABℵ m, εγκακειτε D¹. καλον ποιουντες F: το καλον ποι. h 73. 113-marg 114-21-2². 219² Chr$_{\text{aliq}}$.

14. υμων B b¹ m æth Chr-in-Thl$_{\text{expr}}$ Thl. δι' επιστολης F. rec (aft σημ.) ins και, with D¹FKL rel vulg syrr Bas Ambrst Aug$_{\text{supe}}$: om A(appy) BD³ℵ 17 copt

The sentence may also be taken as De W. and Ellic., regarding ἐν κόπῳ κ. μόχ. as the contrast to ἀσωτέαν, and ἐργαζ. νύκτ. κ. ἡμ. as a parallel clause to ἐν κόπ. κ. μόχ. 9.] See 1 Cor. ix. 4 ff., where he treats of his abstinence from this his apostolic power. οὐχ ὅτι, my meaning is not, that . . . . . See reff. and Hartung, Part. ii. 153. ἑαυτούς is used in the plural for ἡμᾶς αὐτούς and ὑμᾶς αὐτούς for shortness, but never in the singular for ἐμαυτόν or σεαυτόν, where no such reason exists: see Bernhardy, Syntax, p. 272. 10.] καὶ γάρ,—and we carried this further: we not only set you an example, but inculcated the duty of diligence by special precept. The γάρ is co-ordinate with that in ver. 7. The καί does not bring out ὅτε ἦμεν πρ. ὑμᾶς as a new feature, as Thdrt., for of this period the last three verses have treated—but it brings out τοῦτο, on which the stress lies, as an additional element in the reminiscence. This seems to me clearly to be the force here, and not the merely conjunctive, as Ellic. maintains. τοῦτο, viz. what follows. εἴ τις κ.τ.λ.] Schöttgen and Wetst. quote this saying from several places in the rabbinical books. 11.] *Ground for reminding them of this his saying.* περιεργαζομένους] being busybodies; or, being active about trifles; 'busy only with what is not their own business' (Jowett: who refers to Quintilian's 'non agere sed satagere'): see reff. So in the charge against Socrates, Plat. Apol. § 3, Σωκράτης ἀδικεῖ κ. περιεργάζεται ζητῶν τά τε ὑπὸ γῆς κ. τὰ ἐπουράνια, κ. τὸν ἥττω λόγον κρείττω ποιῶν, κ. ἄλλους ταῦτὰ ταῦτα διδάσκων. 12.] παρακαλοῦμεν, scil. αὐτούς. ἐν κυρ. see on ver. 6. μετὰ ἡσυχ. may be taken either subjectively,—with a quiet mind;—or objectively, with quietness, i. e. in outward peace. The former is most probable, as addressed to the offenders themselves. ἑαυτῶν, emphatic—that which they themselves have earned. 13.] δέ—ye who are free from this fault. On ἐγκ. and ἐκκ. see notes on 2 Cor. iv. 1 and Gal. vi. 9. καλοποιοῦντες, from the context, cannot mean '*doing good*' (*to others*), but doing well, living diligently and uprightly: see also Gal. vi. 9, where the same general sentiment occurs. Chrys.'s meaning is surely far-fetched: στέλλεσθε μέν, φησιν, ἀπ' αὐτῶν κ. ἐπιτιμᾶτε αὐτοῖς, μὴ μὴν περιΐδητε λιμῷ διαφθαρέντας. 14.] Many Commentators (Luth., Calv., Grot.,

ABDF KL№ ab cdefg hklm no 17

μὴ [c]συναναμίγνυσθαι αὐτῷ, ἵνα [d]ἐντραπῇ· 15 καὶ μὴ ὡς ἐχθρὸν [e]ἡγεῖσθε, ἀλλὰ [f]νουθετεῖτε ὡς ἀδελφόν. 16 [g]αὐτὸς δὲ ὁ [h]κύριος τῆς [h]εἰρήνης δῴη ὑμῖν τὴν εἰρήνην [i]διὰ παντὸς ἐν [k]παντὶ [k]τρόπῳ. ὁ [l]κύριος [l]μετὰ πάντων ὑμῶν.

17 Ὁ [m]ἀσπασμὸς [n]τῇ ἐμῇ [n]χειρὶ Παύλου, ὅ ἐστιν

c 1 Cor. v. 9 only. Hos. vii. 8 F. (συμμίγν., vat.) only.
d = 1 Cor. iv. 14. Tit. ii. 8 only. Ps. xxxiv. 26 al. (Matt. xxi. 37 ‖ Mk. al.)
e Acts xxvi. 2. 2 Cor. ix. 5. Phil. ii. 3 al. Job xix. 11.
f Col. i. 28 reff. P.
g = 1 Thess. iii. 11 reff. (see note.)
h Phil. iv. 9 reff.
i Matt. xviii. 10. Acts ii. 25. x. 2. Rom. xi. 10 (from Ps. lxviii. 24) al.
k Phil. i. 18 reff.
l here only. Ruth ii. 4.
m = 1 Cor. xvi. 21. Col. iv. 18 only. (Matt. xxiii. 7 ‖ al.†)
n 1 Cor. Col. as above. Gal. vi. 11. Philem. 19.

goth Chr Tert. [συναναμιγνυσθαι, so AB(D¹F)№ D-lat copt goth Tert.]

15. om και D¹ Tert.

16. for κυρ., θεος F d f g vulg-sixt Thl Ambrst Pelag. om την A 67². for τροπω, τοπω (*more usual expression, see* 1 *Cor* i. 2 &c) A¹D¹F 17 latt goth Chr-montf Ambrst Pelag: txt A²BD³KL№ rel syrr copt Thdrt Damasc.

Calov., Le Clerc, Beng., Pelt, Winer, al.) have joined διὰ τῆς ἐπιστολῆς with what follows, and explained it (usually, see below),—'*note that man by an Epistle (to me).*' But τῆς is decidedly against this rendering,—unless we suppose that it signifies 'your' answer to this. [Bengel and Pelt, taking τῆς ἐπ. for this Epistle, would render, 'notate nota censoria, hanc Epist., ejus admonendi causa, adhibentes eique incultantes' (Beng.),—'Eum hac epistola freti severius tractate' (Pelt): but both these require σημειοῦσθε to be diverted from its simple meaning.] The great objection to the above connexion is that St. Paul has already pointed out the manner of treating such an one, ver. 6, and is not likely to enjoin a further reference to himself on the subject. It is far better therefore, with Chrys. (there seems no reason for qualifying this by *apparently*, as Ellic.), Est., Corn.-a-Lap., Beza, Hamm., Whitby, Schott, Olsh., De W., Baum.-Crus., Lün., Ellic., all., to join διὰ τῆς ἐπ. with the preceding τῷ λόγ. ἡμ., and render it **our word by this Epistle**, as ἡ ἐπιστολή is undoubtedly used in reff., and the *word* is that in ver. 12. σημειοῦσθε] **mark**, see ref. Polyb.: the ordinary meaning of the word: put a σημεῖον on him, by noticing him for the sake of avoidance. On what is called the dynamic middle, see Krüger, Sprachlehre, § 52. 8. 4.

15.] καί is more delicate than ἀλλά or δέ would be: q. d. 'and I know that it will follow as a consequence of your being Christians, that ye will, &c.' ὡς in the first clause seems superfluous: it is perhaps inserted to correspond with the other clause, or still further to soften the ἐχθρὸν ἡγεῖσθε. So ὅπερ, Job xix. 11; xxxiii. 10. 16.] *Concluding wish.*

On αὐτὸς δέ, see on ch. ii. 16.

ὁ κύριος τῆς εἰρήνης] As the Apostle constantly uses ὁ θεὸς τῆς εἰρ. for the God of Peace (see Rom. xv. 33; xvi. 20: 2 Cor. xiii. 11, al.), we here must understand our Lord Jesus Christ. ἡ εἰρήνη must not be understood only of *peace with one another*: for there has been no special mention of mutual disagreement in this Epistle: but of *peace in general*, outward and inward, here and hereafter, as in Rom. xiv. 17. See Fritz. on Romans, vol. i. p. 22.

The stress is on ὑμῖν—**May the Lord of Peace give *you* (that) Peace always in every way** (whether it be outward or inward, for time or for eternity). μετὰ πάντων ὑ.] therefore with the ἀτάκτως περιπατοῦντες also (Lün.): not as Jowett, pleonastic. The man who was to be admonished as an ἀδελφός, would hardly be excluded from the Apostle's parting blessing. 17, 18.] CONCLUSION.

17.] *Autographic salutation.* The Epistle, as it follows from this, was not written with the Apostle's own hand, but dictated. So with other Epistles; see Rom. xvi. 22: 1 Cor. xvi. 21: Col. iv. 18. ὅ] **which circumstance**: not attraction for ὅς. The whole of vv. 17, 18, not merely the benediction, are included. By the words οὕτως γράφω, we must not conceive that any thing was *added*, such as his signature,—or as Œc., οἷον τὸ ἀσπάζομαι ὑμᾶς, ἢ τὸ ἔῤῥωσθε, ἤ τι τοιοῦτον: they are said of that which he is writing at the time. His reason for this caution evidently was, the ἐπιστολὴ ὡς δι' ἡμῶν, spoken of ch. ii. 2. And the words ἐν πάσῃ ἐπιστολῇ must not, with Lün., be limited to any future Epistles which he might send to the Thessalonians, but understood of a caution which he intended to practise in future with all his Epistles: or at least with such as required, from circumstances, this identification. Thus we have (1 Thess. being manifestly an exception, as written before the rule was established) Gal. written with his own hand (see note on Gal.

[o] σημεῖον ἐν πάσῃ ἐπιστολῇ. οὕτως γράφω. [18] ἡ [p] χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν.

o = Luke ii. 12. 2 Cor. xii. 12. 4 Kings xix. 19.
p see Col. iv. 18 reff.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β.

18. om ημων F: om τ. κυρ. ημ. Syr. om BℵA 17. 67[2] fuld(with harl tol) Ambrst. rec at end ins αμην, with ADFKLℵ[3] rel:

SUBSCRIPTION. rec adds απο αθηνων, with AB[2]KL rel: απο ρωμης f g h: απο ρω. η απο αδ b: no subscr in l o: προς θεσσ. β' επληρωθη αρχεται προς τειμοθεον α' D: ετελεσθη προς θ. β' αρχεται προς τιμ. α' F: txt B[1](ℵ) 17 goth æth.—(om β' ℵ, but adds στιχων ρπ.) [After this in ABKℵ 5. 9. 16. 137. 189. 196 the Ep to Heb follows: so also, apparently, in C, see Tischdf. Cod. Eph. proleg. p. 15.]

vi. 11); 1 Cor. authenticated (xvi. 21); 2 Cor. sent by Titus and therefore perhaps not needing it (but it may have existed in xiii. 12, 13 without being specified); Rom. not requiring it as not insisting on his personal authority (but here again the concluding doxology may have been autographic): Col. authenticated (iv. 18): Eph. apparently without it (but possibly vi. 24 may have been autographic): Phil. from its character and its bearer Epaphroditus not requiring it (but here again iv. 23 may be autographic): and the Epistles to individuals would not require such authentication, not to mention that they are probably all autographic—that to Philemon certainly is, see ver. 19 there. (So for the most part De Wette.)

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

a Rom. xvi. 26. 1 Cor. vii. 6 (25). 2 Cor. viii. 8. Tit. i. 3 (ii. 15) only †. Esdr. i. 18 (16).
b Luke i. 47. epp., ch. ii. 3. Tit. i. 3. ii. 10. iii. 4. Jude 25 only. Ps. lxiv. 5. see ch. iv. 10.
c Rom. xvi. 25. 1 Cor. vii. 6 (25). 2 Cor. viii. 8. Tit. i. 3 (ii. 15) only †. Esdr. i. 18 (16).
d 2 Cor. viii. 8. Phil. iv. 3. Tit. i. 4 only †. Sir. vii. 18 only. (-ως, Phil. ii. 20.)
e — 1 Cor. iv. 14, 17. 2 Cor. vi. 13. Phil. ii. 22. ver. 18. 2 Tim. i. 2. ii. 1. Tit. i. 4. Philem. 10. 3 John 4.
f Gal. ii. 20. ver. 4. ch. (ii. 7, 15) iii. 13 (iv. 12). 2 Tim. i. 13. Tit. iii. 15. James ii. 5. elsw., ἐν τῇ π.

ADFK LN a b c d e f g h k l m n o 17

I. [1] Παῦλος ἀπόστολος χριστοῦ Ἰησοῦ, [a] κατ' [a] ἐπι-ταγὴν [b] θεοῦ [b] σωτῆρος ἡμῶν, καὶ χριστοῦ Ἰησοῦ τῆς [c] ἐλπίδος ἡμῶν, [2] Τιμοθέῳ [d] γνησίῳ [e] τέκνῳ [f] ἐν [f] πίστει·

TITLE. elz παυλου του αποστ. η πρ. τιμ. επιστολη πρωτη: Steph η πρ. τιμ. επ. πρω.: πρ. τιμ. πρωτης επιστολης(sic) παυλου L: txt AℵN h m n o 17, and (prefg αρχεται) DF.

CHAP. I. 1. rec ιησ. bef χριστου, with AKL rel: txt DFℵ 17 syr copt goth Damasc Ambrst. for επιταγην, επαγγελιαν ℵ. ins του bef σωτηρος D^1 43.—του σωτ. ημ. θυ m 80. 116. 213. rec και κυριου ιησ. χρ., with D^3KLℵ rel Thdrt Damasc: txt AD^1F 17 latt syrr sah Chr-comm Ambrst Ambr Cass. (Cursives vary in the similar phrase in ver 2.)

CHAP. I. 1, 2.] ADDRESS AND GREETING. 1. κατ' ἐπιτ.] See reff., especially Tit.: a usual expression of St. Paul, and remarkably enough occurring in the doxology at the end of the Epistle to the Romans, which there is every reason to think was written long after the Epistle itself. It is a more direct predication of divine command than διὰ θελήματος θεοῦ in the earlier Epistles. θεοῦ σωτῆρος ἡμ.] Apparently an expression belonging to the later apostolic period,—one characteristic of which seems to have been the gradual dropping of the article from certain well-known theological terms, and treating them almost as proper names (see, however, Ellicott's note). Thus in Luke i. 47 it is ἐπὶ τῷ θεῷ τῷ σωτῆρί μου: and indeed in almost every place in the pastoral Epistles except this, σωτήρ has the article. In ref. Jude, the expression is the same as here. καὶ χρ. Ἰησ.] See a similar repetition after δοῦλος χρ. Ἰησοῦ in Rom. i. 4 & 6. The Apostle loves them in his more solemn and formal passages—and the whole style of these Epistles partakes more of this character, as was natural in the decline of life. τῆς ἐλπίδος ἡμῶν] It is not easy to point out the exact reference of this word here, any further than we may say that it gives utterance to the fulness of an old man's heart in the near prospect of that on which it naturally was ever dwelling. It is the ripening and familiarization of χριστὸς ἐν ὑμῖν ἡ ἐλπὶς τῆς δόξης of ref. Col. See also Tit. i. 2. I am persuaded that in many such expressions in these Epistles, we are to seek rather a psychological than a pragmatical explanation. Theodoret notices the similar occurrence of words in Ps. lxiv. (lxv.) 6, ἐπάκουσον ἡμῶν ὁ θεὸς ὁ σωτὴρ ἡμῶν, ἡ ἐλπὶς πάντων τῶν περάτων τῆς γῆς—which is interesting, as it might have suggested the expression here, familiar as the Apostle was with O. T. diction. Ellic. refers, for the same expression, to Ignat. Trall. § 2, p. 676.

γνησίῳ τ.] Cf. Acts xvi. 1: 1 Cor. iv. 14—17; and Prolegg. to this Epistle, § i. 1 ff. γνησίῳ, true, genuine—cf. Plat. Politic. p. 293, οὐ γνησίας οὐδ' ὄντως οὔσας

[g] χάρις, [g] ἔλεος, [g] εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ χριστοῦ [g] 2 Tim. i. 2 (Tit. i. 4 rec.). 2 John 3 only. see Jude 2.
Ἰησοῦ τοῦ κυρίου ἡμῶν. 3 [h] Καθὼς [i] παρεκάλεσά σε [h] anacol., Gal. ii. 4, 5. 1b. 6. Rom. v. 12 al. Winer, edn. 6, § 53. 1. 1.
[k] προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα
[l] παραγγείλῃς [m] τισὶν μὴ [n] ἑτεροδιδασκαλεῖν, 4 μηδὲ [op] προσ-

i = (under like circumst.) 2 Cor. viii. 6. ix. 5. xii. 18.
l Luke ix. 21. Acts i. 4. iv. 18. xv. 5. Paul, 1 Cor. vii. 10 & passim. 1 Kings xxiii. 8.
16. 2 Cor. iii. 1. x. 2. Gal. i. 7. ii. 12. vv. 6, 19. ch. iv. 1. v. 15. vi. 10, 21. 2 Tim. ii. 18.
2 only †. Ignat. ad Polyc. c. 5, p. 721.
k — Acts xviii. 18 (of Paul) only. (Matt. xv. 23 ‖ Mk. Acts xi. 23. xiii. 43. ch. v. 5 only. Judg. iii. 25. Wisd. iii. 9 only.)
m = 1 Cor. iv. 17. n ch. vi. 3 only.
o = & constr., Paul, ch. iii. 8. iv. 1, 13. Tit. i. 14 only. Acts viii. 6, 10, 11. xvi. 14. Heb. ii. 1. 2 Pet. i. 19.
p Tit. i. 14.

2. rec aft πατρος ins ημων, with $D^3KL\aleph^2$ rel syrr sah: om $AD^1F\aleph^1$ 17 latt copt goth Orig-int Ambrst-ed Pelag.

. . . . . ἀλλὰ μεμιμημένας ταύτην.

ἐν πίστει] When Conyb. says, "'*in faith*,' not '*in the faith*,' which would require τῇ" (so Ellic., without the protest),—he forgets (1) the constant usage by which the article is omitted after prepositions in cases where it is beyond doubt in the mind of the writer and must be expressed in translation: (2) the almost uniform anarthrousness of these Epistles. He himself translates the parallel expression in Tit. i. 4, '*mine own son according to our common faith*,' which is in fact supplying the article. Render therefore **in the faith**: joining it with γνησίῳ τέκνῳ: and compare reff. **ἔλεος** and **εἰρήνη** are found joined in Gal. vi. 16, in which Epistle are so many similarities to these (see Prolegg. to these Epistles, § i. 32, note).

The expression **θεὸς πατήρ**, absolute, is found in St. Paul, in Gal. i. 1, 3: Eph. vi. 23: Phil. ii. 11: Col. iii. 17 (τῷ θ. π.): 1 Thess. i. 1: 2 Thess. i. 1: 2 Tim. i. 2: Tit. i. 4. So that it belongs to all periods of his writing, but chiefly to the later.

3—20.] *From specifying the object for which Timotheus was left at Ephesus* (vv. 3, 4), *and characterizing the false teachers* (5—7), *he digresses to the true use of the law which they pretended to teach* (8—10), *and its agreement with the gospel with which he was entrusted* (11): *thence to his own conversion, for the mercies of which he expresses his thankfulness in glowing terms* (12—17). *Thence he returns to his exhortations to Timotheus* (18—20). On these repeated digressions, and the inferences from them, see Prolegg. ch. vii. § i. 36 f. **3.**] The sentence begins **As I exhorted thee**, &c., but in his negligence of writing, the Apostle does not finish the construction: neither verse 5, nor 12, nor 18, will form the apodosis without unnatural forcing.

παρεκάλεσα] Chr. lays stress on the word, as implying great mildness—ἄκουε τὸ προσηνές, πῶς οὐ διδασκάλου κέχρηται ῥωμῇ, ἀλλ' οἰκέτου σχεδόν· οὐ γὰρ εἶπεν ἐπέταξα οὐδὲ ἐκέλευσα, οὐδὲ παρῄνεσα, ἀλλὰ τί; παρεκάλεσά σε. This has been met (Huther, al.), by remarking that he says διεταξάμην to Titus, Tit. i. 5. The present word however was the usual one to his fellow-helpers, see reff.: and διεταξάμην there refers rather to a matter of detail—'as I prescribed to thee.' The sense of **προσμεῖναι, to tarry**, or **stay** at a place, is sufficiently clear from ref. Acts. The προσ- implies a fixity when the word is absolutely used, which altogether forbids the joining προσμεῖναι with πορευόμενος understood of Timotheus, as some have attempted to do. The aorist προσμεῖναι refers to the *act of remaining behind* when the Apostle departed; the *present* would have marked an *endurance of stay*. Various endeavours have been made to escape from the difficulties of the fact implied. Schneckenburger would read προσμείνας: others would take προσμεῖναι as imperative, most unnaturally. No one can doubt, that the straightforward rendering is, **As I besought thee to tarry in Ephesus, when I was going to Macedonia** . . . . . And on this straightforward rendering we must build our chronological considerations. See the whole subject discussed in the Prolegomena, ch. vii. § ii.: and cf. Ellicott's note here.

πορευόμενος, present, **when I was on my way**. **ἵνα**, &c. object of his tarrying. **παραγγείλῃς**, see reff.

τισὶν] so constantly (reff.) in these Epistles: sometimes οἱ ἀντιλέγοντες Tit. i. 9, or πολλοί ib. 10. Huther infers from τισί, that the number at this time was not considerable: but this is hardly safe. "The indefinite pronoun is more probably *slightly* contemptuous: 'le mot τινες a quelque chose de méprisant,' see Arnaud, on Jude 4, compare Gal. ii. 12." Ellicott. **ἑτεροδιδασκαλεῖν**] There seems to be in ἑτερο-, as in ἑτεροζυγοῦντες

q ch. iv. 7. 2 Tim. iv. 4. Tit. i. 14. 2 Pet. i. 16 only †. Sir. xx. 19 only. r Tit. iii. 9. s Tit. as above only. 1 Chron. v. 5, 7, & ix. 23 Ald. only. (-γεῖν, Heb. vii. 6.) t here only. Job xxxvi. 26 only. u = Acts x. 41, 47. Paul, passim. ADFK Lℵ a b c d e f g h k l m n o 17

q ἔχειν r μύθοις καὶ s γενεαλογίαις t ἀπεράντοις, u αἵτινες

2 Cor. vi. 14, the idea of *strange*, or *incongruous*, not merely of different: cf. also ἑτερόγλωσσος, 1 Cor. xiv. 21. And the compound -διδασκαλεῖν, not -διδάσκειν, brings in the sense of '*acting as a teacher*:' **not to be teachers of strange things.** Eusebius has the substantive, H. E. iii. 32 —διὰ τῆς τῶν ἑτεροδιδασκάλων ἀπάτης,— in the sense of heretical teachers—which however is too fixed and developed a meaning to give here. We have καλοδιδάσκαλος, Tit. ii. 3. The meanings of 'other teaching' and 'false teaching,' when we remember that the faith which St. Paul preached was incapable (Gal. i. 8, 9) of any the least compromise with the errors subsequently described, lie very close to one another. **προσέχειν, to give attention to**: see reff.: "as it were, a mean term between ἀκούειν and πιστεύειν, compare Polyb. iv. 84. 6, διακούσαντες οὐδὲν προσέσχον; Jos. B. J. vii. 5. 3, οὔτε προσεῖχον οὔτε ἐπίστευον." Ellicott.

μύθοις] We can only judge from the other passages in these Epistles where the word occurs, what kind of fables are alluded to. In Tit. i. 14, we have μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις. In our ch. iv. 7, they are designated as βέβηλοι καὶ γραώδεις. In 2 Tim. iv. 4, they are spoken of absolutely, as here. If we are justified in identifying the 'fables' in Tit. with these, they had a Jewish origin: but merely to take them, as Thdrt., for the Jewish traditional comments on the law (μύθους δὲ οὐ τὴν τοῦ νόμου διδασκαλίαν ἐκάλεσεν, ἀλλὰ τὴν Ἰουδαϊκὴν ἑρμηνείαν τὴν ὑπ' αὐτῶν καλουμένην δευτέρωσιν [מִשְׁנֶה, mischna]), does not seem to satisfy the βέβηλοι καὶ γραώδεις. And consequently others have interpreted them of the gnostic mythology of the Æons. So Tert. adv. Valentinianos, ch. 3, vol. ii. p. 545: 'qui ex alia conscientia venerit fidei, si statim inveniat tot nomina æonum, tot coniugia, tot genimina, tot exitus, tot eventus, felicitates, infelicitates dispersae atque concisae divinitatis, dubitabiturne ibidem pronuntiare, has esse fabulas et genealogias indeterminatas, quas apostoli spiritus his iam tunc pullulantibus seminibus haereticis damnare praevenit?' And Iren., in his præf., p. 1, assumes these words in the very outset, almost as his motto—ἐπεὶ τὴν ἀλήθειαν παραπεμπόμενοί τινες ἐπεισάγουσι λόγους ψευδεῖς κ. γενεαλογίας ματαίας αἵτινες ζητήσεις μᾶλλον παρέχουσι, καθὼς ὁ ἀπόστολός φησιν, ἢ οἰκοδομὴν θεοῦ τὴν ἐν πίστει .... Others again (as Suidas's definition, μῦθος, λόγος ψευδής, εἰκονίζων τὴν ἀλήθειαν) would give an entirely general meaning to the word,—'false teaching' of any kind. But this is manifestly too lax: for the descriptions here (ver. 7, e. g.) point at a Jewish origin, and a development in the direction of γενεαλογίαι ἀπέραντοι. It does not seem easy to define any further these μῦθοι, but it is plain that any transitional state from Judaism to gnosticism will satisfy the conditions here propounded, without inferring that the full-blown gnosticism of the second century must be meant, and thus calling in question the genuineness of the Epistle. On the whole subject, see Prolegg. ch. vii. § i. 8 ff. **γενεαλ. ἀπερ.**] De W. in his note on Tit. i. 14, marks out well the references which have been assigned to this expression: "**γενεαλογίαι** cannot be 1) *properly genealogical registers*,—either for a pure genealogico-historical end (Chr., Œc., Thl, Ambr., Est., Calov., Schöttg., Wolf), or for a dogmatico-historical one, to foster the religious national pride of Jews against Gentiles, cf. Phil. iii. 4 f. (Storr, Flatt, Wegsch., Leo), or to ascertain the descent of the Messiah (Thdrt., Jer., Wegsch.: according to Nicol. Lyr., to shew that Jesus was not the Messiah), least of all genealogies of Timotheus himself (Wetst.),—for all this does not touch, or too little touches religious interests: nor are they 2) *gentile theogonies* (Chr. gives this as well as the former interpretation: also Œc., Thl., Elsn.); nor again 3) *pedigrees of the cabalistic sephiroth* (Vitring. Obss. 1, v. 13: see Wolf), which will hardly suit γενεαλ.: nor 4) *Essenian genealogies of angels* (Mich., Heinr., al.), of the existence of which we have no proof; nor 5) *allegorizing genealogies*, applications of psychological and historical considerations to the genealogies contained in the books of Moses; as in Philo (Dähne, Stud. u. Krit. 1853, 1008),—a practice too peculiar to Philo and his view: but most probably 6) *lists of gnostic emanations* (Tert. contr. Val. 3,—præscr. 33, Iren. præf. [see above], Grot., Hamm., Chr., Mosh., Mack, Baur, al.), &c." But again, inasmuch as γενεαλογίαι are coupled in Tit. iii. 9 with μάχαι νομικαί, it seems as if we must hardly understand the ripened fruits of gnosticism, but rather

[av] ζητήσεις [w] παρέχουσιν [x] μᾶλλον ἢ [y] οἰκονομίαν θεοῦ τὴν [v] John iii. 25. Acts xv. 2. xxv. 20. Paul, ch. vi. 4. 2 Tim. ii. [z] ἐν πίστει· [b] τὸ δὲ [a] τέλος τῆς [b] παραγγελίας ἐστὶν

22. Tit. iii. 9 only †. w Paul, Gal. vi. 17. Col. iv. 1. ch. vi. 17 only. = Matt. xxvi. 10 al. Isa. vii. 13. x John iii. 19. Acts xxvii. 11. 2 Tim. iii. 4. y Eph. i. 10 reff. z ver. 2 reff. a — Rom. x. 4. 1 Pet. i. 9 only. (Phil. iii. 19 reff.) b ver. 18. 1 Thess. iv. 2 reff.

4. εκζητησεις ℵ* 17. εἰκ *οικοδομιαν*, with D^3: *οικοδομην* D^1 Iren(in Epiph): *ædificationem* latt goth Syr syr-marg Iren-int lat-ff: txt AFKLℵ rel syr copt æth Chr Thdrt. [Dr. Bloomfield's statement, ed. 9, that A has *οἰκοδομίαν*, and that Chr and Thdrt seem not to have been aware of any other reading, is contrary to fact. A reads *οἰκονομίαν*, and so do Chr and Thdrt: see both cited in the notes.] om *την* F.

the first beginnings of those genealogies in the abuse of Judaism. See Prolegg. "It is curious that Polybius uses both terms in similarly close connexion, Hist. ix. 2. 1." Ellicott. ἀπεράντους may be used merely in popular hyperbole to signify the tedious length of such genealogies. The meaning '*profitless*' (Chr., *ἤτοι πέρας μηδὲν ἔχουσαι, ἢ οὐδὲν χρήσιμον, ἢ δυσκατάληπτον ἡμῖν*, and so Thdrt.; see below) would be a natural deduction from the other, and is therefore hardly to be so summarily set aside as it has been by De W., al.

αἵτινες, of the kind which. ζητήσεις] objective, **questions**: not subjective, '*questionings*:' see reff. in these Epistles, in which *ζητήσεις* are not themselves, but lead to, *ἔριες, μάχαι*, &c. παρέχουσιν] **minister**, as E. V., is the best rendering: '*afford*,' '*give rise to*,' '*furnish*:' see below. μᾶλλον ἤ is a mild way of saying *καὶ οὐ*: see reff. οἰκονομίαν θεοῦ . . . .] This has been taken two ways: 1) objectively: *the dispensation* (reff.) *of God* (towards man) *which is* (consists) *in* (the) *faith*: in which case παρέχουσιν must bear something of a transferred meaning,—zeugmatic, as the grammarians call it,—as applied to *οἰκονομίαν*, implying, "rather than they *set forth*," &c. And to this there can be no objection, as the instances of it are so common. This meaning also suits that of *οἰκονομία* in the reff., even 1 Cor. ix. 17, where the *οἰκονομία* is the objective matter wherewith the Apostle was entrusted, not his own subjective fulfilment of it. 2) subjectively:—'*the exercising of the stewardship of God in faith*:' so Conyb.: or as paraphrased by Storr (in Huther) *ζητοῦντας αὐτοὺς ποιοῦσι, μᾶλλον ἢ οἰκονόμους θεοῦ πιστούς*. But to this there is the serious objection, that *οἰκονομία* in this subjective sense, '*the fulfilment of the duty of an οἰκονόμος*,' wants example: and even could this be substantiated, *οἰκονομίαν παρέχειν*, in the sense required, would seem again questionable. I would therefore agree with Huther and Wiesinger (and Ellicott) in the objective sense—**the dispensation of God**. Then **τὴν ἐν πίστει** has also been variously taken. Chrys. says, *καλῶς εἶπεν, οἰκονομίαν θεοῦ· μεγάλα γὰρ ἡμῖν δοῦναι ἠθέλησεν ὁ θεός, ἀλλ' οὐ δέχεται ὁ λογισμὸς τὸ μέγεθος αὐτοῦ τῶν οἰκονομιῶν. διὰ πίστεως οὖν τοῦτο γίνεσθαι δεῖ.* And Thdrt.: *αἱ μὲν περιττολογίαι ζητήσεις ἀνόητοι, ἡ δὲ πίστις φωτίζει τὸν νοῦν, καὶ ἐπιδείκνυσι τὰς θείας οἰκονομίας*. But the words will hardly bear either of these. The only legitimate meaning seems to be—**which is in faith**, i. e. finds its sphere, and element, and development among men, in faith. Thus **ἐν πίστει** stands in contrast to *ζητήσεις*, in which the *οἰκονομία θεοῦ* *does not* consist; and the way for the next sentence is prepared, which speaks of *πίστις ἀνυπόκριτος* as one of the means to the great end of the gospel. **5.**] **But** (contrast to the practice of these pretended teachers of the law) **the end** (purpose, aim: Chrys. quotes *τέλος ἰατρικῆς ὑγιεία*) **of the commandment** (viz. of the law of God in [ver. 11] the gospel: not, although in the word there may be a slight allusion to it,—of that which Timothy was *παραγγέλλειν*, ver. 3. This commandment is understood from the *οἰκονομία* just mentioned, of which it forms a part) **is Love** (as Rom. xiii. 10. We recognize, in the restating of former axiomatic positions, without immediate reference to the subject in hand, the characteristic of a later style of the Apostle) **out of** (arising, springing from, as its place of birth—the heart being the central point of life: see especially ref. 1 Pet.) **a pure heart** (pure from all selfish views and leanings: see Acts xv. 9: on the psychology, see Ellicott's note: and Delitzsch, Biblische Psychologie, iv. 12, p. 204) **and good conscience** (is this *συνειδησις ἀγαθή*, 1) a conscience good by being freed from guilt by the application of Christ's blood,—or is it 2) a conscience pure in motive, antecedent to the act of

c Mark x. 20, & Luke x. 27, from Deut. vi. 5. Rom. vi. 17. 2 Tim. ii. 22. 1 Pet. i. 22.
d Matt. v. 8.
e Acts xxiii. 1 (Paul). ver. 19. 1 Pet. iii. 16, 21.
f — Acts xxiv. 16. Heb. xiii. 18 al. (Eccles. x. 20.) Wisd. xvii. 11 only.
g Rom. xii. 9. 2 Cor. vi. 6. 2 Tim. i. 5. James iii. 17. 1 Pet. i. 22 only †. Wisd. v. 18. xviii. 16 only.
h — ver. 3 reff.
i ch. vi. 21. 2 Tim. ii. 18 only †. constr., here only. ἀστοχοῦσι τοῦ μετρίου κ. πρέποντος, Plut. de Def. Orac. p. 414, Wetst.
k ch. v. 15. vi. 20. 2 Tim. iv. 4. Heb. xii. 13 only. Amos v. 8 only.
l here only †. (-γος, Tit. i. 10.) 4, 20 al. Prov. i. 2, 6.
m Luke v. 17. Acts v. 34 only †.
n — Matt. xv. 17. Eph. iii.

ADFK L𝔑 a b c d e f g h k l m n o 17

ἀγάπη [c]ἐκ [d]καθαρᾶς [c]καρδίας καὶ [ef]συνειδήσεως [e]ἀγαθῆς καὶ πίστεως [g]ἀνυποκρίτου· [6] ὧν [h]τινὲς [i]ἀστοχήσαντες [k]ἐξετράπησαν εἰς [l]ματαιολογίαν, [7] θέλοντες εἶναι [m]νομοδιδάσκαλοι, μὴ [n]νοοῦντες μήτε ἃ λέγουσιν, μήτε περὶ

5. om ἀγαθης F.

love? This must be decided by the usage of this and similar expressions in these Epistles, where they occur several times [reff. and 1 Tim. iii. 9. 2 Tim. i. 3. 1 Tim. iv. 2. Tit. i. 15]. From those examples it would appear, as De W., that in the language of the pastoral Epistles *a good conscience* is joined with *soundness in the faith*, a *bad conscience* with *unsoundness*. So that we can hardly help introducing the element of *freedom from guilt by the effect of that faith on the conscience*. And the earlier usage of St. Paul in Acts xxiii. 1, compared with the very similar one in 2 Tim. i. 3, goes to substantiate this) **and faith unfeigned** (this connects with τὴν ἐν πίστει above; it is faith, not the pretence of faith, the mere 'Scheinglaube' of the hypocrite, which, as in Acts xv. 9, καθαρίζει τὰς καρδίας, and as in Gal. v. 6, δι' ἀγάπης ἐνεργεῖται: Wiesinger well remarks that we see from this, that the general character of these false teachers, as of those against whom Titus is warned, was not so much error in doctrine, as leading men away from the earnestness of the loving Christian life, to useless and vain questionings, ministering only *strife*): 6.] (the connexion is—it was by declining from these qualities that these men entered on their paths of error) **of which** (the καθαρὰ καρδία, — συνείδησις ἀγαθή, and πίστις ἀνυπόκριτος—the sources of ἀγάπη, which last they have therefore missed by losing them) **some having failed** (reff.: 'missed their mark:' but this seems hardly precise enough: it is not so much to miss a thing at which a man is aiming, as to leave unregarded one at which he ought to be aiming: as Schweigh. Lex. Polyb., 'rationem alicujus rei non habere, et respectu ejus sibi male consulere.' Thus Polyb. i. 33. 10, τῆς μὲν πρὸς τὰ θηρία μάχης δεόντως ἦσαν ἐστοχασμένοι, τῆς δὲ πρὸς τοὺς ἵππεῖς, πολλαπλασίους ὄντας τῶν παρ' αὐτοῖς, ὁλοσχερῶς ἠστόχησαν: v. 107. 2, πρὸς μὲν τὸ παρὸν ἐνδεχομένως ἐβουλεύσατο, τοῦ δὲ μέλλοντος ἠστόχησε: see also vii. 14. 3) **turned aside to** (ἐξ-, away from the path leading to the τέλος, ver. 5, in which they should have been walking: the idiom is often found in the examples cited by Wetst.: e. g. Plat. Phædr., δεῦρ' ἐκτραπόμενος κατὰ τὸν Ἰλισσὸν ἴωμεν,—Thuc. v. 65, τὸ ὕδωρ ἐξέτρεπε κατὰ τὴν Μαντινικήν,—and in Polyb., ἐκτρέπεσθαι εἰς ὀλιγαρχίαν, vi. 4. 9,—εἰς τὴν συμφυῆ κακίαν, ib. 10. 2 and 7: and in Hippocr. de temp. morbi, even nearer to our present phrase,—εἰς μακρολογίαν ἐξετράποντο) **foolish speaking** (of what kind, is explained ver. 7, and Tit. iii. 9, which place connects this expression with our ver. 4. It is the vain questions arising out of the law which he thus characterizes. Herod. [ii. 118] uses μάταιος λόγος of an *idle tale*, an *empty fable*:—εἰρομένου δέ μευ τοὺς ἱρέας, εἰ μάταιον λόγον λέγουσι οἱ Ἕλληνες τὰ περὶ Ἴλιον γενέσθαι), **wishing to be** (giving themselves out as, without really being: so Paus. i. 4 6, αὐτοὶ δὲ Ἀρκάδες ἐθέλουσιν εἶναι τῶν δμοῦ Τηλέφῳ διαβάντων ἐς τὴν Ἀσίαν. Cf. Palm and Rost's Lex. sub voce) **teachers of the law** (of what law? and in what sense? To the former question, but one answer can be given. The law is that of Moses; *the law*, always so known. The usage of **νομοδιδάσκαλος** (reff.) forbids our giving the word, as coming from a Jew, any other meaning. That this is so, is also borne out by Tit. i. 14. Then as to the sense in which these men professed themselves teachers of the law. (1) Clearly not, as Baur, by their very antinomianism,—teachers of the law by setting it aside: this would at best be an unnatural sense to extract from the word, and it is not in any way countenanced by vv. 8 ff. as Baur thinks: see below. (2) Hardly, in the usual position of those Judaizing antagonists of St. Paul against whom he directs his arguments in Rom., Gal., and Col. Of these he would hardly have predicated ματαιολογία, nor would he have said μὴ νοοῦντες κ.τ.λ. *Their* offence was not either of these things, promulgating of idle fables, or ignorance

τίνων [o]διαβεβαιοῦνται· [8] [p]οἴδαμεν δὲ ὅτι [q]καλὸς ὁ [o] Tit. iii. 8 only †.
[q]νόμος, ἐάν τις αὐτῷ [r]νομίμως [s]χρῆται, [9] [p]εἰδὼς τοῦτο, [p] Paul, Rom. ii. 2. iii. 19. vii. 14 (w.

ὁ νόμος). viii. 22, 23. 1 Cor. viii. 1, 4. 2 Cor. v. 1 (Heb. x. 30. 1 John iii 2, 14. v. 15, 18, 19, 20). οἴδατε, & εἰλόντες, & εἰδώς, Paul, passim. in pastoral Epp., 54 times. [q] Rom. vii. 16. καλόν, Paul[16] in other epp., 21, 31. ix. 13, 16. ch. v. 23. Prov. x. 26. [r] 2 Tim. ii. 5 only †. [s] — Acts xxvii. 17. 1 Cor. vii.

8. for χρῆται, χρησηται A 73 Clem.

of their subject, but one not even touched on here—an offence against the liberty of the Gospel, and its very existence, by re-introducing the law and its requirements. (3) We may see clearly by the data furnished in these pastoral Epistles, that it was with a different class of adversaries that the Apostle had in them to deal: with men who corrupted the material enactments of the moral law, and founded on Judaism not assertions of its obligation, but idle fables and allegories, letting in latitude of morals, and unholiness of life. It is against this *abuse of the law* that his arguments are directed: no formal question arises of the *obligation* of the law: these men struck, by their interpretation, at the root of all divine law itself, and therefore at that root itself does he meet and grapple with them. [See more in Prolegg.] Hence the following description), **understanding neither** (notice μήτε . . . . μήτε, making the two branches of the negation parallel, not progressively exclusive, as would be the case with μηδέ: they understand as little about the one as about the other) **the things which they say** (the actual diatribes which they themselves put forth, they do not understand: they are not honest men, speaking from conviction, and therefore lucidly: but men depraved in conscience [Tit. i. 14, 15], and putting forth things obscure to themselves, for other and selfish purposes), **nor concerning what things they make their affirmations** (nor those objective truths which properly belong to and underlie the matters with which they are thus tampering. This explanation of the sentence is called in question by De W., on the ground of the parallel expression in Tit. iii. 8, περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, in which he maintains that in διαβεβαιοῦσθαι περί τινος, περί τινος represents the mere *thing asserted*, not the objective matter *concerning which* the assertion is made,—and he therefore holds our sentence to be a mere tautology, —ἃ λέγουσιν answering exactly to περὶ τίνων διαβεβαιοῦνται. But in reply we may say, that there is not the slightest necessity for such a construction in the passage of Titus: see note there. And so Huth., Wies. Cf. Arrian. Epict. ii. 21, τί δ' ἐροῦσι καὶ περὶ τίνων ἢ πρὸς τίνας, καὶ τί ἔσται αὐτοῖς ἐκ τῶν λόγων τούτων, οὐδὲ καταβραχὺ πεφροντίκασι).

8 ff.] On the other hand the law has its right use:—not that to which they put it, but to testify against sins in practice: the catalogue of which seems to be here introduced, on account of the lax moral practice of these very men who were, or were in danger of, falling into them: not, as Baur imagines, because they were antinomians and set aside the (moral) law. They did not set it aside, but perverted it, and practised the very sins against which it was directed. **Now** (slight contrast to last verse, taking up the matter on general grounds) **we know** (see ref.: especially Rom. vii. 14: a thoroughly pauline expression) **that the law is good** (Rom. vii. 16: not only, as Thdrt., ὠφέλιμον, but in a far higher sense, as in Rom. vii. 12, 14: good abstractedly,—in accordance with the divine holiness and justice and truth; see ver. 18, ch. iv. 4) **if a man** (undoubtedly, in the *first place*, and mainly, a *teacher*: but not [as Bengel, De W., and Ellic.] to be confined to that meaning: all that is here said might apply just as well to a private Christian's thoughts and use of the law, as to the use of it by teachers themselves) **use it lawfully** (i. e. not, as most expositors, *according to its intention as law* [ἐάν τις ἀκολουθῇ αὐτοῦ τῷ σκόπῳ, Thdrt.], and as directed against the following sins *in Christians*: but clearly, from what follows, as De W. insists [see also Ellic.], and as Chrys. obscurely notices amongst other interpretations, νομίμως *in the Gospel sense*: i. e. as *not binding on*, nor *relevant to Christian believers*, but only *a means of awakening repentance in the ungodly and profane*. Chr.'s words are: τίς δὲ αὐτῷ νομίμως χρήσεται; ὁ εἰδὼς ὅτι οὐ δεῖται αὐτοῦ. His further references of νομίμως, 'as leading us to Christ,'—as 'inducing to piety not by its injunctions but by purer motives,' &c., are not in place here), **being aware of this** (belongs to τις, the teacher, or former of a judgment on the matter. εἰδώς implies both the possession and the application of the knowledge: 'heeding,' or 'being aware of'), **that for a just man** (in what sense? in the mere sense of '*virtuous*,' '*righteous*,' in the world's acceptation of the term?

t = Luke ii. 34. Phil. i. 17. 1 Thess. iii. 3.
u — Luke xxii. 37 ‖. 2 Thess. ii. 8 (1 Cor. ix. 21).
v Tit. i. 6, 10. Heb. ii. 8 only †. 1 Kings ii. 12 Symm.
w Rom. iv. 5. v. 6. 1 Pet. iv. 18. 2 Pet. ii. 5. iii. 7. Jude 4, 15 bis only. Prov. xxi. 30. (-βεῖν, 2 Pet. ii. 6. -βεια, 2 Tim. ii. 16.)
x 1 Pet. iv. 18. Prov. xi. 31. (Jude 18.)
y Rom. iii. 7 al. fr. Ps. xlix. 16.
z 2 Tim. iii. 3 only. Ezek. xxii. 9. Wisd. xii. 4. 2 Macc. vii. 34. viii. 32 only.
a ch. iv. 7. vi. 20. 2 Tim. ii. 16. Heb. xii. 16 only. Levit. x. 10 al. (-λεῖν, Matt. xii. 5.)
b here only †.
c here only †. 2 Macc. ix. 28 only.

ὅτι δικαίῳ νόμος οὐ [t] κεῖται, [u] ἀνόμοις δὲ καὶ [v] ἀνυποτάκ- ADFK L[N] a b
τοις, [w] ἀσεβέσιν καὶ [xy] ἁμαρτωλοῖς, [z] ἀνοσίοις καὶ [a] βεβή- c d e f g
λοις, [b] πατρολῴαις καὶ [b] μητρολῴαις, [c] ἀνδροφόνοις, h k l m
n o 17

9. for ανομοις δε, αλλ' ανομοις F. ins και bef ασεβεσιν D[1] syr goth Lucif. ins και bef ανοσιοις F. rec πατραλ. and μητραλ., with rel Thl: πατρολ. but μητρολ. K g n: txt ADFL[N] d f h k l m 17 Thdrt-ms Œc, πατριλ. μητραλ. o.

in Chrys.'s third alternative, δίκαιον ἐνταῦθα καλεῖ τὸν κατωρθωκότα τὴν ἀρετήν? or as Thl., ὃς δι' αὐτὸ τὸ καλὸν τὴν τε πονηρίαν μισεῖ καὶ τὴν ἀρετὴν περιπτύσσεται? All such meanings are clearly excluded by ver. 11, which sets the whole sentence in the full light of Gospel doctrine, and necessitates a corresponding interpretation for every term used in it. **δίκαιος** therefore can only mean, righteous in the *Christian sense*, viz. by *justifying faith and sanctification of the Spirit*,—'*justitia per sanctificationem*,' as De Wette from Croc.,—one who is included in the actual righteousness of Christ by having put Him on, and so not *forensically amenable to the law*,—partaker of the inherent righteousness of Christ, inwrought by the Spirit, which unites him to Him, and so not *morally needing it*) **the law** (as before: not, '*a law*' in general, as will be plain from the preceding remarks: nor does the omission of the article furnish any ground for such a rendering, in the presence of numerous instances where νόμος, anarthrous, is undeniably 'the Law' of Moses. Cf. Rom. ii. 25 bis; ib. 27; iii. 28, 31 bis; v. 20; vii. 1; x. 4: Gal. ii. 19; vi. 13,—to say nothing of the very many examples after prepositions. And of all parts of the N. T. anarthrousness need least surprise us in these Epistles, where many theological terms, having from constant use become technical words, have lost their articles. No such compromise as that of Bishop Middleton's, that the Mosaic law is *comprehended* in νόμος, will answer the requirements of the passage, which strictly deals with the Mosaic law and with nothing else: cf. on the catalogue of sins below. As De Wette remarks, this assertion = that in Rom. vi. 14, οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν,—Gal. v. 18, εἰ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον) **is not enacted** (see very numerous instances of νόμος κεῖται in Wetst. The following are some: Eur. Ion 1046, 7, ὅταν δὲ πολεμίους δρᾶσαι κακῶς | θέλῃ τις, οὐδεὶς ἐμποδὼν κεῖται νόμος: Thucyd. ii. 37, νόμων . . . ὅσοι τε ἐπ' ὠφελείᾳ τῶν ἀδικουμένων κεῖνται: Galen. a. Julian. (Wetst.), νόμος οὐδεὶς κεῖται κατὰ τῶν ψευδῶς ἐγκαλούντων), **but for lawless** (reff.: not as in 1 Cor. ix. 21) **and insubordinate** (reff. Tit.: it very nearly = ἀπειθής, see Tit. i. 16; iii. 3,—this latter being more subjective, whereas ἀνυποτάκτ. points to the objective fact. This first pair of adjectives expresses opposition to *the law*, and so stands foremost as designating those for whom it is enacted), **for impious and sinful** (see especially ref. 1 Pet. This second pair expresses opposition to *God*, whose law it is—**ἀσεβής** being the man who does not reverence Him, **ἁμαρτωλός** the man who lives in defiance of Him), **for unholy and profane** (this last pair betokens separation and alienation from God and His law alike—those who have no share in His holiness, no relation to things sacred. "The ἀσεβής is unholy through his lack of *reverence*: the ἀνόσιος, through his lack of *inner purity*." Ellic.), **for father-slayers and mother-slayers** (or it may be taken in the wider sense, as Ellic., 'smiters of fathers:' so Hesych.: ὁ τὸν πατέρα ἀτιμάζων, τύπτων ἢ κτείνων. In Demosth. κατὰ Τιμοκράτους, p. 732. 14, the word is used of ἡ τῶν γονέων κάκωσις: cf. the law cited immediately after. And Plato, Phæd. 114 a, apparently uses it in the same wide sense, as he distinguishes πατράλοιαι and μητράλοιαι from ἀνδροφόνοι.

Hitherto the classes have been general, and [see above] arranged according to their opposition to the law, or to God, or to both: now he *takes the second table of the decalogue and goes through its commandments*, to the ninth inclusive, *in order*. πατρολῴαις καὶ μητρολῴαις are the transgressors of the *fifth*), **for man-slayers** (the *sixth*), **for fornicators, for sodomites** (sins of abomination against both sexes: the *seventh*), **for slave-dealers** (εἴρηται ἀνδραποδιστὴς παρὰ τὸ ἄνδρα ἀποδίδοσθαι, τουτέστι πωλεῖν, Schol.

10 [d] πόρνοις, [e] ἀρσενοκοίταις, [f] ἀνδραποδισταῖς, [g] ψεύσταις, [h] ἐπιόρκοις, καὶ [i] εἴ τι [k] ἕτερον τῇ [lm] ὑγιαινούσῃ [ln] διδασ-
καλίᾳ [o] ἀντίκειται, [11] κατὰ τὸ [p] εὐαγγέλιον τῆς [p] δόξης
τοῦ [q] μακαρίου θεοῦ, ὃ [r] ἐπιστεύθην ἐγώ. [12] [s] χάριν [s] ἔχω

[d] Eph. v. 5 reff. [e] 1 Cor. vi. 9 only †. see Levit. xviii. 22. [f] here only †. [g] Paul. Rom. iii. 4. Tit. i. 12 only. otherwise,

John (viii. 44 al.) only. Prov. xix. 22. [h] here only †. (-κεῖν, Matt. v. 33. -εία, Wisd. xiv. 25.)
[i] & constr., 2 Cor. v. 17. Eph iv. 29. Phil. ii. 1. [k] = Rom. viii. 39. xiii. 9. 1 2 Tim. iv. 3. Tit. i. 9. ii. 1. see ch. vi 3. [m] = as above (i). 2 Tim. i. 13. Tit. i. 13. ii. 2 (Luke v. 31 al.) only. ὑγ. περὶ θεῶν δόξαι, Plut. de audiend. Poetis, p. 20 F, Wetst. τοὺν ὑγ. λόγουν. Philo de Abr. 38, vol. ii. p. 32. [n] = as above (i). Matt. xv. 9 i, from Isa. xxix. 13. Eph. iv. 14. Col. ii. 22 ch. iv. 1, 6 (13), 16 (v. 17). vi. 1. 2 Tim. iii. 10 (16). Tit. ii. 7, 10 only. [o] Luke xiii. 17. xxi. 15. 1 Cor. xvi. 9. Gal. v. 17. Phil. i. 28. 2 Thess. ii. 4. ch. v. 14 only. Zech. iii. 1. [p] 2 Cor. iv. 4 only. see 1 Thess. ii. 2 reff. [q] Paul, Rom. iv. 7, 8 (from Ps. xxxi. 1, 2). xiv. 22 1 Cor. vii. 40. Tit. ii. 13. but of God, ch. vi. 15 only. [r] = & constr., Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7. 1 Thess. ii. 4. Tit. i. 3. [s] Luke xvii. 9. 2 Tim. i. 3 (Philem. 7 v. r.). Heb. xii. 28 only. 2 Macc. iii. 33.

10. εφιορκοις D[1]. om αντικειται A. at end add τη D[1] vulg arm Bas lat-ff.

12. rec at beg ins και, with DKL rel syrr goth Damasc Œc-txt Lucif Ambrst: om

Aristoph. Plut. ver. 521. The etymology is wrong, but the meaning as he states: cf. Xen. Mem. i. 2. 6, τοὺς λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει: and Pollux, Onomast. iii. 78, ἀνδραποδιστής, ὁ τὸν ἐλεύθερον καταδουλούμενος ἢ τὸν ἀλλότριον οἰκέτην ὑπαγόμενος. [Ellic.] The Apostle puts the ἀνδραποδιστής as the most flagrant of all breakers of the *eighth* commandment. No theft of a man's goods can be compared with that most atrocious act, which steals *the man himself*, and robs him of that free will which is the first gift of his Creator. And of this crime all are guilty, who, whether directly or indirectly, are engaged in, or uphold from whatever pretence, the making or keeping of slaves), **for liars, for perjurers** (breakers of the *ninth* commandment. It is remarkable that he does not refer to that very commandment by which the law wrought on himself when he was alive without the law and sin was dead in him, viz. the *tenth*. Possibly this may be on account of its more spiritual nature, as he here wishes to bring out the grosser kinds of sin against which the moral law is pointedly enacted. The subsequent clause however seems as if he had it in his mind, and on that account added a concluding general and inclusive description), **and if any thing else** (he passes to sins themselves from the committers of sins) **is opposed** (reff.) **to the healthy teaching** (i. e. that moral teaching which is spiritually sound: = ἡ κατ' εὐσέβειαν διδασκαλία, ch. vi. 3, where it is parallel with ὑγιαίνοντες λόγοι οἱ τοῦ κυρ. ἡμ. Ἰησ. χριστοῦ. "The formula .... stands in clear and suggestive contrast to the sickly [ch. vi. 4] and morbid [2 Tim. ii. 17] teaching of Jewish gnosis." Ellic.)—**according to** (belongs, not to ἀντίκειται, which would make the following words a mere flat repetition of τῇ ὑγιαιν. διδασκ. [see ch. vi. 1, 3]—nor to διδασκαλίᾳ, as Thl.,—τῇ ὑγ. διδ. τῇ οὔσῃ κατὰ τὸ εὐαγγ.,—all. (see D[1] in digest),—for certainly in this case the specifying article must have been inserted,—and thus also the above repetition would occur; —but to the whole preceding sentence,—the entire exposition which he has been giving of the freedom of Christians from the moral law of the decalogue) **the gospel of the glory** (not, '*the glorious gospel*,' see ref. 2 Cor.: all propriety and beauty of expression is here, as always, destroyed by this adjectival rendering. The gospel is 'the glad tidings of the glory of God,' as of Christ in l. c., inasmuch as it reveals to us God in all His glory, which glory would be here that of justifying the sinner without the law by His marvellous provision of redemption in Christ) **of the blessed God** (μακάριος, used of God, is called unpaulinis(d) by De Wette, occurring only in 1 Tim. [ref.]: in other words, one of those expressions which are peculiar to this later date and manner of the Apostle. On such, see Prolegomena), **with which I** (emphatic) **was** (aorist, indicating simply the past; pointing to the time during which this his commission had been growing into its fulness and importance) **entrusted** (not these τινές. ὃ ἐπιστεύθην is a construction only and characteristically pauline: see reff. The connexion with the following appears to be this: his mind is full of thankfulness at the thought of the commission which was thus entrusted to him: he does not regret the charge, but overflows with gratitude at the remembrance of Christ's grace to him, especially when he recollects also what he once was; how nearly approaching [for I would not exclude even that thought as having contributed to produce these strong expressions] some of those whom he has just mentioned. So that he now goes off

t Eph. vi. 10 reff.
u — Acts xxvi. 9. 2 Cor. ix. 5. ch. vi. 1. Job xlii. 6.
v — 1 Thess. v. 9 reff.
w — Eph. iv. 12 reff.
x John vi. 62. ix. 8. Gal. iv. 13 only.

τῷ [t] ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ADFK L𝔑 a b
ὅτι πιστόν με [u] ἡγήσατο, [v] θέμενος [v] εἰς [w] διακονίαν, c d e f g
13 [x] τὸ πρότερον ὄντα [y] βλάσφημον καὶ [z] διώκτην καὶ h k l m
[a] ὑβριστήν· ἀλλὰ [b] ἠλεήθην, ὅτι [c] ἀγνοῶν ἐποίησα ἐν n o 17
[d] ἀπιστίᾳ. 14 [e] ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου

Judg. xviii. 29. 1. 6 al.
y Acts vi. 11. 2 Tim. iii. 2. 2 Pet. ii. 11. Rev. xiii. 5 only. Isa. lxvi. 3 only. Wisd. z here only †. Hos. vi. 8 Symm. a Rom. i. 30 only. Prov. vi. 17 al. b pass., ver. 16. Rom. xi. 30, 31. 1 Cor. vii. 25. 2 Cor. iv. 1. 1 Pet. ii. 10. Prov. xxi. 10. c — Acts xvii. 23 (Paul). Rom. ii. 4. x. 3. Sir. v. 15. d Rom. iii. 3. iv. 20. xi. 20, 23. Heb. iii. 19 †. Wisd. xiv. 25 only. e here only †.

AF𝔑 17. 67². 73. 80 vulg copt æth arm Chr Thdrt Pelag Vig Bede. ἐνδυναμοῦντι 𝔑¹ 17. 72.—om με 𝔑¹.

13. rec for το, τον, with D³KL rel: txt AD¹F𝔑 17. 67² Dial Chr-ms. aft οντα ins με A 73. [αλλα, so ADFL𝔑 rel.]—D¹ adds δια τουτο. for εν, τη D¹.

from the immediate subject, even more completely and suddenly than is his wont in his other writings, as again and again in these pastoral Epistles: shewing thereby, I believe, the tokens of advancing age, and of that faster hold of individual habits of thought and mannerisms, which characterizes the decline of life): (12 ff.] See summary, on ver. 3.) **I give thanks** (χάριν ἔχειν [reff.] is only used by the Apostle here and in 2 Tim. ref.) **to Him who enabled me** (viz. for His work: not only as Chr., in one of his finest passages,—*φορτίον ὑπῆλθε μέγα, καὶ πολλῆς ἐδεῖτο τῆς ἄνωθεν ῥοπῆς. ἐννόησον γὰρ ὅσον ἦν πρὸς καθημερινὰς ὕβρεις, λοιδορίας, ἐπιβουλάς, κινδύνους, σκώμματα, ὀνείδη, θανάτους ἱστασθαι, καὶ μὴ ἀποκάμνειν, μηδὲ ὀλισθαίνειν, μηδὲ περιτρέπεσθαι, ἀλλὰ πάντοθεν βαλλόμενον μυρίοις καθ' ἑκάστην ἡμέραν τοῖς βέλεσιν, ἀτενὲς ἔχοντα τὸ ὅμμα ἑστάναι καὶ ἀκατάπληκτον*,—see also Phil. iv. 13,—for he evidently is here treating of the divine enlightening and strengthening which he received for the ministry: cf. Acts ix. 22, where the same word occurs—a coincidence not to be overlooked. So Thdrt.: *οὐ γὰρ οἰκείᾳ δυνάμει χρώμενος ταύτην τοῖς ἀνθρώποις προσφέρω τὴν διδασκαλίαν, ἀλλ' ὑπὸ τοῦ σεσωκότος ῥωννύμενός τε καὶ νευρούμενος*), **Christ Jesus our Lord** (not to be taken as the dativus commodi after ἐνδυναμώσαντι, but in apposition with τῷ ἐνδυν.), **that** (not, '*because*:' it is the main ground of the χάριν ἔχω: the specification of τῷ ἐνδυναμώσαντι introducing a subordinate ground) **He accounted me faithful** (cf. the strikingly similar expression, 1 Cor. vii. 25, *γνώμην δίδωμι ὡς ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι*:—He knew me to be such an one, in His foresight, as would prove faithful to the great trust), **appointing me** (cf. ref. 1 Thess. The expression is there used of that appointment of God in His sovereignty, by which our course is marked for a certain aim or end: and so it is best taken here,—not for the act of '*putting me into*' the ministry, as E. V. But the present sense must be kept: not '*having appointed*,' θέμενος constituting the *external proof* of πιστόν με ἡγήσ.) **to the ministry** (what sort of διακονία, is declared, Acts xx. 24, *ἡ διακονία ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ*), 13.] (and all the more is he thankful, seeing that he was once a direct opponent of the Gospel) **being before** (the participle is slightly concessive: as Ellic. from Justiniani, 'cum tamen essem;' almost equivalent to 'though I was') **a blasphemer** (see Acts xxvi. 9, 11) **and persecutor and insulter** (one who added insult to persecution. See on ὑβριστής, Trench, N. T. Synonyms, p. 112 f. The facts which justified the use of such a term were known to St. Paul's conscience: we might well infer them, from his own confessions in Acts xxii. 4, 19, and xxvi. 9—12. He describes himself as περισσῶς ἐμμαινόμενος αὐτοῖς): **howbeit** ("ἀλλά has here its full and proper seclusive ['aliud jam hoc esse, de quo sumus dicturi,' Klotz., Devar. ii. p. 2], and thence often antithetical force. God's mercy and St. Paul's want of it are put in sharp contrast." Ellic.) **I had mercy shewn me** (reff.), **because I did it ignorantly** (so Rom. x. 2, of the Jews, *ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν*. Cf. also as a most important parallel, our Lord's prayer for His murderers, Luke xxiii. 34) **in unbelief** (ἀπιστία was his *state*, of which his ignorance of what he did was a *consequence*. The clause is a very weighty one as applying to others under similar circumstances: and should lead us to form our judgments in all charity respecting even persecutors—and if of them, then surely even with a wider extension of charity to those generally, who lie in the ignorance of

ἡμῶν μετὰ [f] πίστεως καὶ ἀγάπης τῆς [f] ἐν χριστῷ Ἰησοῦ. 15 [sh] πιστὸς ὁ [h] λόγος καὶ [i] πάσης [k] ἀποδοχῆς ἄξιος, ὅτι χριστὸς Ἰησοῦς [lm] ἦλθεν εἰς τὸν [l] κόσμον [m] ἁμαρτωλοὺς [m] σῶσαι, ὧν [n] πρῶτός εἰμι ἐγώ· 16 ἀλλὰ διὰ τοῦτο [o] ἠλεήθην, ἵνα [p] ἐν ἐμοὶ [n] πρώτῳ [q] ἐνδείξηται χριστὸς Ἰησοῦς

f Eph. i. 15. Col. i. 4. 2 Tim. i. 13. iii. 15. P. — Acts xiii. 34 (from Isa. lv. 3) al.
g — Acts xiii. 38 (from Isa. lv. 3) al.
h ch. iii. 1. iv. 9. 2 Tim. ii. 11. Tit. i. 9 iii. 8. Rev. xxi. 5. xxii. 6 only.
i Phil. i. 20 reff.
k ch. iv. 9 only †. ἀποδοχῆς ἀξιοῦται παρ' ἑνὸς (of a writer), Polyb. ii. 56. 1. ὁ λόγος ἀποδοχῆ τυγχάνει, id. i. 5. 5. (see Wetst.) 1 John i. 9. xii. 48. xvi. 28.
l Matt. xviii. 11 † L.
m here only. see Matt. xviii. 11 † L.
n — Mark xii. 28, 29. o ver. 13.
p — Matt. xvii. 12. 1 Cor. ix. 15.
q Eph. ii. 7 reff.

15. om τον ℵ.

16. for πρωτω, πρωτον L a¹ c m o coptt Thdrt: om D¹ æth Aug$_1$. rec ιησ. bef χρ., with KLℵ rel syrr copt: om F l Serap: txt AD k 17 vulg goth Thdrt$_1$ lat-ff.

unbelief, whatever be its cause, or its effects), **14.**] **but** (contrast still to his former state, and epexegetical of ἠλεήθην; —not to ἠλεήθ.,—'not only so, but,' as Chr., De W., al.) **the grace of our Lord** (His mercy shewn to me—but not in strengthening me for His work, endowing me with spiritual gifts, &c., as Chr., al.: for the ἠλεήθην is the ruling idea through the whole, and he recurs to it again ver. 16, never having risen above it to that of his higher gifts) **superabounded** (to be taken not comparatively, but superlatively, see Rom. v. 20, note) **with** (accompanied by) **faith and love** (see the same pauline expression, Eph. vi. 23, and note there) **which are** (τῆς probably improperly used by attraction for τῶν: there is no reason why πίστις as well as ἀγάπη should not be designated as ἐν χριστῷ Ἰησοῦ) in (as their element, and, as it were, *home*) **Christ Jesus** (all these three abounded—grace, the objective side of God's ἔλεος to him:—Christian faith and love—the contrast to his former hatred and unbelief,—God's gifts, the subjective side. This is much better than to regard μετὰ πίστεως καὶ ἀγάπης as giving that wherein the χάρις ὑπερεπλεόνασεν): **15.**] **faithful** (worthy of credit: ἀντὶ τοῦ, ἀψευδὴς καὶ ἀληθής, Thdrt. Cf. Rev. xxi. 5, οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοί εἰσιν: similarly xxii. 6. The formula πιστὸς ὁ λόγος is peculiar to the pastoral Epistles, and characteristic I believe of their later age, when certain sayings had taken their place as Christian axioms, and were thus designated) **is the saying, and worthy of all** (all possible, i. e. universal) **reception** (see reff. Polyb., and Wetst. and Kypke, h. l. A word which, with its adjective ἀποδεκτός [ch. ii. 3: v. 4], is confined to these Epistles. We have the verb, *οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν*, Acts ii. 41), **that Christ Jesus came into the world** (an expression otherwise found only in St. John. But in the two reff. in Matt. and Luke, we have the ἦλθεν) **to save sinners** (to be taken in the most general sense, not limited in any way), **of whom** (sinners; not, as Wegscheider, σωζομένων or σεσωσμένων: the aim and extent of the Lord's mercy intensifies the feeling of his own especial unworthiness) **I am** (not, '*was*') **chief** (not, 'one of the chief,' as Flatt,—nor does πρῶτος refer to *time*, which would not be the fact [see below]: the expression is one of the deepest humility: *αὐτὸν ὑπερβαίνει τῆς ταπεινοφροσύνης ὅρον*, says Thdrt.: and indeed it is so, cf. Phil. iii. 6; 1 Cor. xv. 9; Acts xxiii. 1; xxiv. 16; but deep humility ever does so: it is but another form of ἐμοὶ τῷ ἁμαρτωλῷ, Luke xviii. 13: other men's crimes seem to sink into nothing in comparison, and a man's own to be the chief and only ones in his sight): **16.**] **howbeit** (as E. V.: "not resumptive, but as in ver. 13, seclusive and antithetical, marking the contrast between the Apostle's own judgment on himself, and the mercy which God was pleased to shew him." Ellic.) **for this purpose I had mercy shewn me, that in me** (as an example; "in my case:" see reff. and cf. εἰς ὑποτύπωσιν below) **first** (it can hardly be denied that in πρώτῳ here the senses of '*chief*' and '*first*' are combined. This latter seems to be necessitated by μελλόντων below. Though he was not in time 'the first of sinners,' yet he was the first as well as the most notable example of such marked long-suffering, held up for the encouragement of the church) **Christ Jesus might shew forth** (dynamic middle: see note on ref. Eph., and Ellicott there) **the whole of His** (not merely '*all*' [all possible, πᾶσαν]: nor 'all His' [Conyb., Ellic.: πᾶσαν τὴν . . . .], but '*the whole*,' 'the whole mass of μακροθυμία, of which I was an example;' ὁ ἅπας seems to be found here only. If the rec. reading be in question, in all other cases where ὁ πᾶς occurs with a substantive in the N. T., it is one which admits of partition, and may therefore be rendered by 'all the' or 'the

r see 1 Cor. xiii. 2. s Paul, Gal. iii. 23. Eph. vi. 13 only. t Rom. ii. 4. 1 Pet. iii. 20. 2 Pet. iii. 15 al. Prov. xxv. 15.

ADFK LN a b c d e f g h k l m n o 17

r τὴν s ἅπασαν t μακροθυμίαν, u πρὸς v ὑποτύπωσιν w τῶν μελλόντων x πιστεύειν x ἐπ' αὐτῷ y εἰς y ζωὴν αἰώνιον. 17 τῷ s δὲ a βασιλεῖ τῶν ab αἰώνων, c ἀφθάρτῳ, d ἀοράτῳ, e μόνῳ e θεῷ, f τιμὴ καὶ f δόξα εἰς g τοὺς αἰῶνας τῶν αἰώνων,

u = Acts iii. 10. 2 Cor. viii. 19. x. 4 al. v 2 Tim. i. 13 only †. w constr. (w. τύπος), 1 Cor. x. 6. x w. dat. (Matt. xxvii. 43 v. r.) Luke xxiv. 25 only in N. T., exc. Rom. ix. 33. x. 11. 1 Pet. ii. 6, all from Isa. xxviii. 16. y = Acts xi. 18. Rom. vii. 10. z Rom. xvi. 26. a here only. Tobit xiii. 6, 10. see Sir. xxxvi. 17. b = Heb. i. 2. xi. 3. c Rom. i. 23. 1 Cor. ix. 25. xv. 52. 1 Pet. i. 4, 23. iii. 4 only †. Wisd. xii. 1. xviii. 4 only. d Col. i. 15, 16 reff. e John v. 44. (xvii. 3. Rom. xvi. 27.) Jude 25 only. f of God, Paul, here only. (δόξα, Gal. i. 5.) 2 Pet. i. 17. Rev. iv. 9, 11. v. 12. g Gal. i. 5 reff.

rec for απασαν, πασαν, with DKL rel: txt AFℵ d m 17 Serap Chr$_1$. aft μακροθ. ins αυτου D Syr coptt æth Thdrt$_1$ Aug$_1$. aft μελλοντων ins αγαθων (but marked for erasure)ℵ^1.

17. for αφθαρτ., αθανατῳ D^1 vulg syr-marg lat-ff: aft αορ. add αθανατῳ F. rec aft μονῳ ins σοφῳ (*see Rom* xvi. 27), with D$^{2\cdot3}$KLℵ^3 rel syr Nyssen Naz Thl-comm: om AD^{1}Fℵ^1 (m?) 17 latt Syr coptt æth arm Eus Cyr Thdrt$_2$(from comm, he plainly did not read σοφ.) Chr-comm Œc-comm.

whole:' e. g. Acts xx. 18, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην: see also ref. Wetst. has two examples from Polyb. in which ὁ πᾶς has the meaning of '*the utmost*:' τῆς πάσης ἀλογιστίας ἐστὶ σημεῖον,—and τῆς ἀπάσης (as here) ἀτοπίας εἶναι σημεῖον) **long-suffering** (not, *generosity, magnanimity*: nor is the idea of *long*-suffering here irrelevant, as some have said: Christ's mercy gave him all that time for repentance, during which he was persecuting and opposing Him, — and therefore it was his *long*-suffering which was so wonderful), **for an example** (cf. 2 Pet. ii. 6, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς. Wetst. has shewn by very copious extracts, that ὑποτύπωσις is used by later writers, beginning with Aristotle, for a *sketch*, an *outline*, afterwards to be filled up. This indeed the recorded history of Paul would be,—the filling up taking place in each man's own case: see ref. 2 Tim., note. Or the meaning 'sample,' 'ensample,' as in 2 Tim. i. 13, will suit equally well) **of** (to, see Ellicott's note, and Donaldson, Gr. Gr. § 450) **those who should** (the time of μελλόντων is not the time of writing the Epistles, but that of the mercy being shewn: so that we must not say "who *shall*," but "who *should*") **believe on Him** (the unusual ἐπ' αὐτῷ is easily accounted for, from its occurrence in so very common a quotation as πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται, see reff. The propriety of the expression here is, that it gives more emphatically the ground of the πιστεύειν—brings out more the *reliance* implied in it—almost q. d., 'to rely on Him for eternal life.' Ellicott has, in his note here, given a full and good classification of the constructions of πιστεύω in the N. T.) **to** (belongs to πιστεύειν [see above] as its aim and end [cf. Heb. x. 39]: not to ὑποτύπωσιν, as Bengel suggests) **life eternal:** 17.] but (δέ takes the thought entirely off from himself and every thing else, and makes the following sentence exclusive as applied to God. 'Ex sensu gratiæ fluit doxologia.' Bengel. Compare by all means the very similar doxology, Rom. xvi. 25 ff.: and see, on their similarity, the inferences in the Prolegomena, ch. vii. § i. 33, and note) **to the King** (this name, as applied to God, is found, in N. T., only in Matt. v. 35 [not xxv. 34 ff.] and our ch. vi. 15. See below) **of the ages** (i. e. of eternity: cf. the reff. Tobit, where the same expression occurs, and Sir.—θεὸς τῶν αἰώνων: also Ps. cxliv. 13, ἡ βασιλεία σου βασιλεία πάντων τῶν αἰώνων,—מַלְכוּת כָּל־עֹלָמִים. Comparing these with the well-known εἰς τοὺς αἰῶνας τῶν αἰώνων, εἰς τοὺς αἰῶνας, and the like, it is far more likely that οἱ αἰῶνες here should mean eternity, than the ages of this world, as many have understood it. The doxology is to the Father, not to the Trinity [Thdrt.], nor to the Son [Calov., al.]: cf. ἀοράτῳ), **incorruptible** (in ref. Rom. only, used of God), **invisible** (reff.: see also ch. vi. 16: John i. 18. Beware of taking ἀφθάρτῳ, ἀοράτῳ with θεῷ, as recommended by Bishop Middleton, on the ground of the articles being wanting before these adjectives. It is obvious that no such consideration is of any weight in a passage like the present. The abstract adjectives of attribute are used almost as substantives, and stand by themselves, referring not to βασιλεῖ immediately, but to Him of whom βασιλεύς is a title, as well as they: q. d. 'to Him who is the King of the ages, the Incorruptible, the Invisible, . . .'), **the only God** (σοφῷ has apparently come from the doxology at the end of Romans, where it is most appro-

ἀμήν. 18 ταύτην τὴν [h]παραγγελίαν [i]παρατίθεμαί σοι, [k]τέκνον Τιμόθεε, κατὰ τὰς [l]προαγούσας ἐπὶ σὲ [m]προφητείας, ἵνα [n]στρατεύῃ [o]ἐν αὐταῖς τὴν [p]καλὴν [q]στρατείαν, 19 [r]ἔχων [r]πίστιν καὶ [s]ἀγαθὴν [s]συνείδησιν, ἣν [t]τινὲς [u]ἀπωσάμενοι [v]περὶ τὴν πίστιν [w]ἐναυάγησαν· 20 [x]ὧν

h ver. 5. 1 Thess. iv. 2 reff.
i — (Matt. xiii. 24 al.) 2 Tim. ii. 2 only.
k ver. 2 reff.
l — Heb. vii. 18. lit., Matt. xxi. 9. ch. v. 24 al. fr.
m Rom. xii. 6. 1 Cor. xii. 10, &c. 1 Thess. v. 20. ch. iv. 14.
n Luke iii. 14. 1 Cor. ix. 7. 2 Cor. x. 3. James iv. 1. 1 Pet. ii. 11 only. Judg. xix. 8 var. Isa. xxix. 7.
o — 1 Thess. iv. 15.
p — ch. vi. 12. 2 Tim. iv. 7. see John x. 11. 1 Pet. iv. 10.
q 2 Cor. x. 4 only †.
r Matt xxi. 21. Mark xi. 22. Acts xiv. 9. Rom. xiv. 22. 1 Cor. xiii. 2. Philem. 5. James ii. 1, 14, 18.
s ver. 5 reff.
t ver. 3 reff.
u Acts vii. 27, 39. xiii. 46. Rom. xi. 1, 2 only. L.P. Ezek. xliii. 9.
v so ch. vi. 21. 2 Tim. ii. 18. Tit. ii. 7.
w 2 Cor. xi. 25 only †.
x 2 Tim. i. 15. ii. 17.

18. απαγγελιαν F. στρατευση D¹ℵ¹ Clem.
19. εναυγαγησαν A.

priate), **be honour and glory to the ages of the ages** (the periods which are made up of *αἰῶνες*, as these last are of years,—as years are of days: see note, Eph. iii. 21: and Ellic. on Gal. i. 5), **Amen.**

18 ff.] He now returns to the matter which he dropped in ver. 3, not indeed formally, so as to supply the apodosis there neglected, but virtually: the *παραγγελία* not being the one there hinted at, for that was one not given *to* Timotheus, but *to be given by* him. Nor is it that in ver. 5, for that is introduced as regarding a matter quite different from the present—viz. the aberrations of the false teachers, who do not here appear till the exhortation to Timotheus is over. What this command is, is plain from the following. **This command I commit** (as a deposit, to be faithfully guarded and kept: see ref. 2 Tim. and ch. vi. 20: Herod. vi. 86, beginning) **to thee, son Timotheus** (see on ver. 2), **according to** (in pursuance of: these words belong to *παρατίθεμαί σοι*, not as Œc., Flatt, al., to *ἵνα στρατεύῃ* below) **the former prophecies concerning thee** (the directions, or, prophecies properly so called, of the Holy Spirit, which were spoken concerning Timotheus at his first conversion, or at his admission [cf. ch. iv. 14] into the ministry, by the *προφῆται* in the church. We have instances of such prophetic intimations in Acts xiii. 1, 2,—[xi. 28,]—xxi. 10, 11. By such intimations, spoken perhaps by Silas, who was with him, and who was a *προφήτης* [Acts xv. 32], may St. Paul have been first induced to take Timotheus to him as a companion, Acts xvi. 3. All other meanings, which it has been attempted to give to *προφητείας*, are unwarranted, and beside the purpose here: as e. g. '*the good hopes conceived of thee*,' Heinrichs. The *ἐπὶ σέ* belongs to *προφητείας*, the preposition of motion being easily accounted for by the *reference to a subject* implied in the word), **that thou mayest** (purpose, and at the same time purport, of the *παραγγελία*: cf. note, 1 Cor. xiv. 13; and Ellicott on Eph. i. 16) **war** (*στρατεύεσθαι*, of the whole business of the employed soldier; not merely of fighting, properly so called) **in them** (not as De W. '*by virtue of them*,' but as Mack, Matth., and Wiesinger, '*in*,' as clad with them, as if they were his defence and confirmation. This is not zu [illegible], as Huther, seeing that the whole expression is figurative) **the good warfare** (not, as Conyb., 'fight the good fight,'—by which same words he renders the very different expression in 2 Tim. iv. 7, *τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι*. It is the *whole campaign*, not the fight alone, which is here spoken of), **holding fast** (more than '*having*;' but we must hardly, as Matth., carry on the metaphor and think of the shield of faith Eph. vi. 16, such continuation being rendered unlikely by the unmetaphorical character of *τὴν ἀγαθὴν συνείδησιν*) **faith** (subjective: cf. *περὶ τὴν πίστιν* below) **and good conscience** (cf. ver. 5),—**which** (latter, viz. *good conscience*—not, both) **some having thrust from them** (there is something in the word implying the violence of the act required, and the importunity of conscience, reluctant to be so extruded. So Bengel: 'recedit invita: semper dicit, noli me lædere') **made shipwreck** (the similitude is so common a one, that it is hardly necessary to extend the figure of a shipwreck beyond the word itself, nor to find in *ἀπωσάμενοι* allusions to a rudder, anchor, &c. See examples in Wetst.) **concerning** (see reff., and cf. Acts xix. 25, *οἱ περὶ τὰ τοιαῦτα ἐργάται*, also Luke x. 40. The same is elsewhere expressed by *ἐν*,—so Diog. Laërt. v. 2. 14, *ἐν τοῖς ἰδίοις μάλα ναναγηκώς*,—Plut. Symp. i. 4, *ἐν οἷς τὰ πλεῖστα ναυαγεῖ συμπόσια*. See other examples in Kypke: Winer, edn. 6, § 49. i.: and Ellicott's note here) **the faith** (objective): **of whom** (genitive partitive: among whom) **is Hymenæus** (there is a Hymenæus mentioned 2 Tim. ii. 17, in conjunction

ADFK L𝔑 a b c d e f g h k l m n o 17

y = 1 Cor. v. 5. Luke xxiii. 25. 1 Chron. xii. 27.
z 1 Cor. xi. 32. 2 Cor. vi. 9. 2 Tim. ii. 25. Heb. xii. 6, 7, 10. Rev. iii. 19. Prov. xix. 18.
a absol. Acts xxvi. 11 (Paul). Matt. ix. 3 al. 2 Macc. x. 34.
b ch. i. 3 reff. c Rom. i. 8. 1 Cor. xi. 18. d Phil. i. 4.

ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς [y] παρέδωκα τῷ Σατανᾷ, ἵνα [z] παιδευθῶσι μὴ [a] βλασφημεῖν.

II. [1] [b] Παρακαλῶ οὖν [c] πρῶτον πάντων [d] ποιεῖσθαι

CHAP. II. 1. παρακαλει D^1F sah lat-ff$_2$. om 1st παντων F Orig$_1$.

with Philetus, as an heretical teacher. There is no reason to distinguish him from this one: nor any difficulty occasioned [De W.] by the fact of his being here παραδοθεὶς τῷ σατανᾷ, and there mentioned as overthrowing the faith of many. He would probably go on with his evil teaching in spite of the Apostle's sentence, which could carry weight with those only who were sound in the faith) **and Alexander** (in all probability identical with Ἀλέξανδρος ὁ χαλκεύς, 2 Tim. iv. 14. There is nothing against it in what is there said of him [against De Wette]. He appears there to have been an adversary of the Apostle, who had withstood and injured him at his late visit to Ephesus: but there is no reason why he should not have been still under this sentence at that time): **whom I delivered over to Satan** (there does not seem to be, as almost always taken for granted, any necessary assertion of excommunication properly so called. The delivering to Satan, as in 1 Cor. v. 5, seems to have been an apostolic act, for the purpose of active punishment, in order to correction. It might or might not be accompanied by extrusion from the church: it appears to have been thus accompanied in 1 Cor. v. 5:—but the two must not be supposed identical. The upholders of such identity allege the fact of Satan's empire being conceived as including all outside the church [Acts xxvi. 18 al.]: but such expressions are too vague to be adduced as applying to a direct assertion like this. Satan, the adversary, is evidently regarded as the buffeter and tormentor, cf. 2 Cor. xii. 7—ever ready, unless his hand were held, to distress and afflict God's people,—and ready therefore, when thus let loose by one having power over him, to execute punishment with all his malignity. Observe that the verb is not perfect but aorist. He did this when he was last at Ephesus. On the ecclesiastical questions here involved, Ellic. has, as usual, some very useful references) **that they may be disciplined** (the subj. after the aorist indicates that the effect of what was done still abides; the sentence was not yet taken off, nor the παίδευσις at an end. παιδεύω, as in reff., *to instruct by punishment, to discipline*) **not to blaspheme** (God, or Christ, whose holy name was brought to shame by these men associating it with unholy and unclean doctrines).

CH. II. 1—15.] *General regulations respecting public intercessory prayers for all men* (1—4): *from which he digresses into a proof of the universality of the gospel* (4—7)—*then returns to the part to be taken by the male sex in public prayer* (8): *which leads him to treat of the proper place and subjection of women* (9—15). **I exhort then** ('οὖν is without any logical connexion,' says De W. Certainly,—with what immediately precedes; but the account to be given of it is, that it takes up the general subject of the Epistle, q. d., 'what I have then to say to thee by way of command and regulation, is this:' see 2 Tim. ii. 1. "The particle οὖν has its proper collective force ['ad ea, quæ antea posita sunt, lectorem revocat.' Klotz.]: 'continuation and retrospect,' Donaldson, Gr. § 604." Ellic.), **first of all** (to be joined with παρακαλῶ, not, as Chr. [τί δ' ἐστὶ τὸ πρῶτον πάντων; τοῦτ' ἔστιν, ἐν τῇ λατρείᾳ τῇ καθημερινῇ], Thl., Calv., Est., Bengel, Conyb., E. V., and Luther, with ποιεῖσθαι, in which case, besides other objections, the verb would certainly have followed all the substantives, and probably would have taken πρῶτον πάντων with it. It is, in order and importance, his first exhortation) **to make** (cf. ref. Phil. It has been usual to take ποιεῖσθαι *passive*: and most Commentators pass over the word without remark. In such a case, the appeal must be to our sense of the propriety of the middle or passive meaning, according to the arrangement of the words, and spirit of the sentence. And thus I think we shall decide for the middle. In the prominent position of ποιεῖσθαι, if it were passive, and consequently objective in meaning, 'that prayer, &c. be made,' it can hardly be passed over without an emphasis, which here it manifestly cannot have. If on the other hand it is middle, it is subjective, belonging to the person or persons who are implied in παρακαλῶ: and thus serves only as a word of passage to the more important substantives which follow. And in this

[def] δεήσεις, [ef] προσευχάς, [g] ἐντεύξεις, [eh] εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, [2] ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἤρεμον καὶ ἡσύχιον βίον

[e] Phil. iv. 6. [f] Phil. as above (e). ch. v. 5. [2] Chron. vi. 19. [g] ch. iv. 5 only †.

2 Macc. iv. 8 only. ἐντεύξεις ἐποιεῖτο πρὸς τὸν βασιλέα, Polyb. v. 35. 4. see Rom. viii. 26, 34. xi. 2.
h — Eph. v. 4 reff. [i] 1 Cor. ii. 1 only. 1 Kings ii. 3 F. 2 Macc. xiii. 6. (-ία, Rom. xiii. 1.)
k here only †. (-ία, Job iv. 16 Symm.) [l] 1 Pet. iii. iv. only. Isa. lxvi. 2 only. (-ία, vv. 11, 12.)

2. om 1st εν F k 109[2] lect-7. ηρεμον F.

way the Greek fathers themselves took it: e. g. Chrys.—πῶς ὑπὲρ πάντὸς τοῦ κόσμου, καὶ βασιλέων, κ.τ.λ. ποιούμεθα τὴν δέησιν) **supplications, prayers, intercessions** (the two former words, **δεήσεις** and **προσευχαί**, are perhaps best distinguished as in Eph. vi. 18, by taking *προσευχή* for *prayer* in general, *δέησις* for *supplication* or *petition*, the special content of any particular prayer. See Ellicott's note cited there, and cf. ref. Phil. **ἐντεύξεις**, judging from the cognate verbs *ἐντυγχάνω*, and *ὑπερεντυγχάνω* (reff. Rom.), should be marked with a reference to 'request concerning *others*,' i. e. *intercessory* prayer. [Ellic. denies this primary reference, supporting his view by ch. iv. 5, where, he says, such a meaning would be inappropriate. But is not the meaning in that very place most appropriate? It is not there intercession for a *person*: but it is by *ἐντευξις*, prayer on its behalf and over it, that **πᾶν κτίσμα** is hallowed. The meaning in Polybius, copiously illustrated by Raphel, an *interview* or appointed meeting, *compellatio aliqua de re*, would in the N. T., where the word and its cognates are always used in reference to prayer, for persons or things, necessarily shade off into that of pleading or intercession.] Very various and minute distinctions between the three have been imagined:—e. g. Theodoret:—*δέησις μέν ἐστιν ὑπὲρ ἀπαλλαγῆς τινῶν λυπηρῶν ἱκετεία προσφερομένη· προσευχὴ δέ, αἴτησις ἀγαθῶν· ἔντευξις δέ, κατηγορία τῶν ἀδικούντων*:—Origen, *περὶ εὐχῆς*, § 14 [not 44, as in Wetst. and Huther], vol. i. p. 220,—*ἡγοῦμαι τοίνυν, δέησιν μὲν εἶναι τὴν ἐλλείποντός τινι μεθ' ἱκετείας περὶ τοῦ ἐκείνου τυχεῖν ἀναπεμπομένην εὐχήν· τὴν δὲ προσευχήν, τὴν μετὰ δοξολογίας περὶ μειζόνων μεγαλοφυέστερον ἀναπεμπομένην ὑπό τοῦ ἔντευξιν δέ, τὴν ὑπὸ παῤῥησίαν τινὰ πλείονα ἐχοντος περί τινων ἀξίωσιν πρὸς θεόν* κ.τ.λ. The most extraordinary of all is Aug.'s view, that the four words refer to the liturgical form of administration of the Holy Communion—*δεήσεις* being "*precationes* . . . quas facimus in celebratione sacramentorum antequam illud quod est in Domini mensa incipiat benedici:—*orationes* [*προσευχαί*], cum benedicitur et sanctificatur: . . . *interpellationes* vel . . . *postulationes* [*ἐντεύξεις*], fiunt cum populus benedicitur: . . . . quibus peractis, et participato tanto sacramento, *εὐχαριστία, gratiarum actio*, cuncta concludit." Ep. cxlix. [lix.] 16, vol. ii. p. 636 f.), **thanksgivings, for all men** (this gives the intercessory character to all that have preceded. On the wideness of Christian benevolence here inculcated, see the argument below, and Tit. iii. 2); **for** (i. e. 'especially for'—this one particular class being mentioned and no other) **kings** (see Tit. iii. 1; Rom. xiii. 1 ff.; 1 Pet. ii. 13. It was especially important that the Christians should include earthly powers in their formal public prayers, both on account of the object to be gained by such prayer [see next clause], and as an effectual answer to those adversaries who accused them of rebellious tendencies. Jos. [B. J. ii. 10. 4] gives the Jews' answer to Petronius, *Ἰουδαῖοι περὶ μὲν Καίσαρος καὶ τοῦ δήμου τῶν Ῥωμαίων ὅτι τῆς ἡμέρας θύειν ἔφασαν*, and afterwards [ib. 17. 2], he ascribes the origin of the war to their refusing, at the instigation of Eleazar, to continue the sacrifices offered on behalf of their Gentile rulers. See Wetst., who gives other examples: and compare the ancient liturgies—e. g. the bidding prayers, Bingham, book xv. 1. 2: the consecration prayer, ib. 3. 1, and on the general practice, ib. 3. 14. '*Kings*' must be taken generally, as it is indeed generalized in the following words: not understood to mean '*Cæsar and his assessors in the supreme power*,' as Baur, who deduces thence an argument that the Epistle was written under the Antonines, when such an association was usual) and **all that are in eminence** (not absolutely in *authority*, though the context, no less than common sense, shews that it would be so. Cf. Polyb. v. 41. 3,—*τοῖς ἐν ὑπεροχαῖς οὖσι περὶ τὴν αὐλήν*. He, as well as Josephus [e. g. Antt. vi. 4. 3], uses *ὑπεροχαί* absolutely for authorities: see Schweigh. Lex. Polyb. Thdrt. gives a curious reason for the addition of these words: *μάλα σοφῶς τὸ κοινὸν τῶν ἀνθρώπων προστέθεικεν, ἵνα μή τις κολα-*

m Tit. iii. 8 only 2. 2 Macc. xii. 38.
n — Phil. i. 20 reff.
o Paul, ch. iii. 16. iv. 7, 8. vi. 3, 5, 6, 11. 2 Tim. ii. 5. Tit. i. 1 only. Acts iii. 12. 2 Pet. i. 3, 6, 7. iii. 11 only. Isa. xi. 2. (-βείν, ch. v. 4. -βήν, Acts x. 2. -βῶς, 2 Tim. iii. 12.)
p ch. iii. 4. Tit. ii. 7 only†. 2 Macc. iii. 12 only. (-νός, ch. iii. 8.)
q — Rom. xiv. 21. 2 Cor. viii. 21. Isa. v. 20.
r ch. v. 4 only†. (-δοχή, ch. i. 15. -δέχεσθαι, Acts ii. 41.)
s — Luke xvi. 15. Acts iv. 19. ch. v. 4. 1 John iii. 22. 3 Kings iii. 10.
† ch. i. 1 reff.

ADFK Lmn a b c d e f g h k l m n o 17

[m] διάγωμεν ἐν [n] πάσῃ [o] εὐσεβείᾳ καὶ [p] σεμνότητι. [3] τοῦτο γὰρ [q] καλὸν καὶ [r] ἀποδεκτὸν [s] ἐνώπιον τοῦ [t] σωτῆρος ἡμῶν [t] θεοῦ, [4] ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ

om πασῃ D¹.

3. om γαρ ℵ¹ 17. 67² coptt Cyr₂.

κείαν νομίσῃ τὴν ὑπὲρ τῶν βασιλέων εὐχήν. The succeeding clause furnishes reason enough: the security of Christians would often be more dependent on inferior officers than even on kings themselves), **that** (aim of the prayer—not, as Heydenreich and Matthies,—subjective, that by such prayer Christian men's minds may be tranquillized and disposed to obey,—but objective, that we may obtain the blessing mentioned, by God's influencing the hearts of our rulers: or as Chrys., that we may be in security by their being preserved in safety) **we may pass** (more than '*lead*' [ἄγειν]: it includes the whole of the period spoken of:—thus Aristoph. Vesp. 1006 [see also Eccles. 240], ὅστ' ἡδέως διάγειν σε τὸν λοιπὸν χρόνον,—Soph. Œd. Col. 1615, τὸ λοιπὸν ἥδη τὸν βίον διάξετον: see numerous other examples in Wetst.) **a quiet** (the adjective ἥρεμος is a late word, formed on the classical adverb ἠρέμα, the proper adjective of which is ἠρεμαῖος, used by Plat. Rep. p. 307 a, Legg. 734 a &c. Cf. Palm and Rost's Lex. sub voce) **and tranquil life** (ἐκείνων γὰρ πρυτανευόντων εἰρήνην, μεταλαγχάνομεν καὶ ὑμεῖς τῆς γαλήνης, καὶ ἐν ἡσυχίᾳ τῆς εὐσεβείας ἐκπληροῦμεν τοὺς νόμους, Thdrt. On the distinction between ἥρεμος, tranquil from trouble *without*, and ἡσύχιος, from trouble *within*, see Ellicott's note) **in all** ('possible,' 'requisite') **piety** (I prefer this rendering to '*godliness*,' as more literal, and because I would reserve that word as the proper one for θεοσέβεια: see ver. 10 below. εὐσέβεια is one of the terms peculiar in this meaning to the pastoral Epistles, the second Epistle of Peter [reff.], and Peter's speech in Acts iii. 12. See Prolegg., and note on Acts iii. 12) **and gravity** (so Conyb.: and it seems best to express the meaning. For as Chrys.,—εἰ γὰρ μὴ ἐσώζοντο, μηδὲ εὐδοκίμουν ἐν τοῖς πολέμοις, ἀνάγκη καὶ τὰ ἡμέτερα ἐν ταραχαῖς εἶναι καὶ θορύβοις. ἢ γὰρ καὶ αὐτοὺς ἡμᾶς στρατεύεσθαι δεῖ, κατασκοπέντων ἐκείνων ἢ φεύγειν πανταχοῦ καὶ πλανᾶσθαι: and thus the gravity and decorum of the Christian life would be broken up). **3, 4.**] **For this** (viz. ποιεῖσθαι δεήσεις κ.τ.λ. ὑπὲρ πάντων ἀνθρώπων, &c. ver. 1: what has followed since being merely the continuation of this) **is good and acceptable** (both adjectives are to be taken with ἐνώπιον, &c., not as De W. and Ellic. 'καλόν, *good in and of itself*:' compare ref. 2 Cor., καλὰ οὐ μόνον ἐνώπιον κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. I still hold, against Ellicott, to this connexion, shrinking from the crude and ill-balanced form of the sentence which the other would bring in. ἀποδεκτόν, peculiar [cf. ἀποδοχή, ch. i. 15] to these Epistles. See 2 Cor. vi. 2) **in the sight of our Saviour** (a title manifestly chosen as belonging to the matter in hand, cf. next verse. On it, see ch. i. 1) **God who** (i. e. seeing that He) **willeth all men to be saved** (see ch. iv. 10: Tit. ii. 11. πάντας ἀνθρώπους is repeated from verse 1. Chrys.'s comment is very noble: μιμοῦ τὸν θεόν. εἰ πάντας ἀνθρώπους θέλει σωθῆναι, εἰκότως ὑπὲρ ἁπάντων δεῖ εὔχεσθαι. εἰ πάντας αὐτὸς ἤθελε σωθῆναι, θέλε καὶ σύ. εἰ δὲ θέλεις, εὔχου. τῶν γὰρ τοιούτων ἐστὶ τὸ εὔχεσθαι. Huther rightly remarks, that Mosheim's view, "nisi pax in orbe terrarum vigeat, fieri nullo modo posse ut voluntati divinæ quæ omnium hominum salutem cupit, satisfiat," destroys the true context and train of thought: see more below. Wiesinger remarks σωθῆναι,—not σῶσαι, as in Tit. iii. 5, as adapted to the mediatorial effect of prayer, not direct divine agency: but we may go yet further, and say that by θέλει πάντας ἀνθρ. σωθῆναι is expressed human acceptance of offered salvation, on which even God's predestination is contingent. θέλει σῶσαι πάντας could not have been said: if so, He *would* have saved all, in matter of fact. See the remarks, and references to English and other divines, in Ellicott's note. Calvin most unworthily shuffles out of the decisive testimony borne by this passage to universal redemption. "Apostolus simpliciter intelligit nullum mundi vel populum vel ordinem salute excludi; quia omnibus sine

εἰς [u] ἐπίγνωσιν [v] ἀληθείας ἐλθεῖν. 5 εἷς γὰρ θεός, εἷς καὶ [w] μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος χριστὸς Ἰησοῦς, 6 ὁ [x] δοὺς [x] ἑαυτὸν [y] ἀντίλυτρον ὑπὲρ πάντων, τὸ [z] μαρτύ-

u — Rom. iii. 20. Eph. i. 17 reff. 2 Macc. ix. 11.
v 2 Tim. ii. 25. iii. 7. Tit. i. 1. Heb. x. 26.
w Gal. iii. 19, 20 reff.
x — Gal. i. 4. Tit. ii. 14. 1 Macc. vi. 44.
y here only †. (λύτρ., Matt. xx. 28.)
z — 1 Cor. i. 6. ii. 1. 2 Tim. i. 8.

5. ιησ. bef χρ. K b f 114. 115 Syr Chr Thdrt-ms Thl.
6. om υπερ L. for το, και ℵ¹: om το μαρτυριον A: pref οὗ D¹F 80. 115 vulg-

exceptione evangelium proponi Deus velit. . . . . De hominum generibus, non singulis personis sermo est; nihil enim aliud intendit, quam principes et extraneos populos in hoc numero includere." As if kings and all in eminence were not in each case individual men), and to come to (the) certain knowledge (on *ἐπίγνωσις*, fuller and more assured than *γνῶσις*, see 1 Cor. xiii. 12: Col. i. 11; ii. 2) of (the) truth (the expression is a favourite one in these Epistles, see reff. This realization of the truth is in fact identical with *σωτηρία*, not only [Huther] as that *σωτηρία* is a *rescue* from life in untruth, but in its deepest and widest sense of *salvation*, here and hereafter: cf. John xvii. 3, *αὕτη ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσίν σε τὸν μόνον ἀληθινὸν θεόν* . . . . . and ib. 17, *ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ*).

5.] For (farther grounding of the acceptableness of prayer for *all* men,—in the UNITY of God. But this verse is joined by the *γάρ* directly to the preceding, not to ver. 1. Chrys. gives it rightly—*δεικνὺς ὅτι σωθῆναι θέλει πάντας*) there is ONE God (He is ONE in essence and one in purpose—not of different minds to different nations or individuals, but of one mind towards all. Similarly Rom. iii. 30, and, which is important for the understanding of that difficult passage, Gal. iii. 20. The double reference, to the unity in essence and unity of purpose, for which I have contended there, is plain and unmistakeable here), ONE Mediator (see reff. It occurs, besides the places in the Gal., only in the Epistle to the Heb., viii. 6; ix. 15; xii. 24. There is no necessity that the idea should, as De W. and Schleierm., be connected with that of a mutual covenant, and so be here far-fetched as regards the context [borrowed from the places in the Heb., according to De W.]: the word is used as standing alone, and representing the fact of Christ Jesus being the only *go-between*, in whatever sense) also (the *εἷς* prefixed to the *καί* for emphasis) of (between) God and men (if one only goes between, then that One must be for *all*), (the) man Christ Jesus (why *ἄνθρωπος*? Thdrt. answers, *ἄνθρωπον δὲ τὸν χριστὸν ὠνόμασεν, ἐπειδὴ μεσίτην ἐκάλεσεν ἐνανθρωπήσας γὰρ ἐμεσίτευσεν*: and so most Commentators. But it is not here the Apostle's object, to set forth the nature of Christ's mediation as regards its being brought about;—only as regards its unity and universality for mankind. And for this latter reason he calls him here by this name MAN,—that He gathered up all our human nature into Himself, becoming its second Head. So that the *ἄνθρωπος* in fact carries with it the very strongest proof of that which he is maintaining. Notice it is not *ὁ ἄνθρωπος*, though we are obliged inaccurately thus to express it: in personality, our Lord was not *a man*, but in nature He was man. It might be rendered, "Christ Jesus, Himself man."

I should object, as against Ellicott, to introduce *at all* the indefinite article: not *individual* but *generic* humanity is predicated: and "a man" unavoidably conveys the idea of human individuality. It is singularly unfortunate that Ellic. should have referred to Augustine, Serm. xxvi. as cited by Wordsw., in corroboration of the rendering "a man:" the Latin *homo* being of course as incapable of deciding this as the Greek *ἄνθρωπος*, and "*a man*" being only Dr. Wordsworth's translation of it. Nay, the whole tenor of the passage of Augustine (ed. Migne, vol. v. p. 174) precludes such a rendering. The stupidity of such writers as Baur and the Socinians, who regard such an expression as against the deity of Christ, is beyond all power of mine to characterize. In the face of *εἷς θεός, εἷς μεσίτης θεοῦ καὶ ἀνθρώπων*, to maintain gravely such a position, shews utter blindness from party bias even to the plainest thoughts expressed in the plainest words), who gave himself (reff., especially Tit.) a ransom (*ἀντί-*, as in *ἀντιμισθία*, Rom. i. 27; 2 Cor. vi. 13: *ἀντάλλαγμα*, Matt. xvi. 26, expresses more distinctly the reciprocity which is already implied in the simple word in each case. That the main fact alluded to here is the *death* of Christ, we know: but it is not brought into prominence, being included in, and superseded by the far greater and more comprehensive

ADFK LN a b c d e f g h k l m n o 17

ριον [a] καιροῖς [a] ἰδίοις, 7 [b] εἰς ὃ [bc] ἐτέθην ἐγὼ [cd] κήρυξ καὶ [c] ἀπόστολος (ἀλήθειαν λέγω, οὐ [ef] ψεύδομαι), [c] διδάσκαλος [c] ἐθνῶν [g] ἐν πίστει καὶ ἀληθείᾳ. 8 [h] Βούλομαι οὖν προ-

a Gal. vi. 9. ch. vi. 15. Tit. i. 3 only. χρόνοις ἰδίοις καιροῖς, Polyb. i. 20. 10. 43. Dan. iii. 4. Sir. xx. 14 only. h — ch. v. 14. Tit. iii. 8.
b ch. i. 12 reff. c 2 Tim. i. 11. e Rom. ix. 1. d 2 Tim. as above. 2 Pet. ii. 3 only. Gen. xli. f Gal. i. 20 reff. g ch. i. 2 reff.

sixt(with harl[1], not F-lat) Ambrst. aft ἰδιοις ins εδοθη D[1]F harl[1] Ambrst.

7. for εις ὁ, εν ω F latt. for ετεθην, επιστευθην A. prec aft λεγω ins εν χριστω (*from Rom* ix. 1), with D[2]KL№[1] rel goth Thdrt: om AD[1]F№[2] c n 67[2] latt syrr coptt æth Chr Damasc Thl Œc Ambrst Pelag. for πιστει, πνευματι A: γνωσι №.

fact, that He gave HIMSELF, in all that He undertook for our redemption: see Phil. ii. 5—8) **on behalf of all** (not of a portion of mankind, but of *all men*; the point of ver. 1, ὑπὲρ πάντων ἀνθρώπων), —**the testimony** ('that which was [to be] testified:' so St. John frequently uses μαρτυρία, 1 John v. 9—11: "an accusative in apposition with the preceding sentence," Ellicott. This oneness of the Mediator, involving in itself the universality of Redemption, was the great subject of Christian testimony: see below) **in its own seasons** (reff.; in the times which God had appointed for it. On the *temporal dative*, see Ellicott's note), **for** (towards) **which** (the μαρτύριον) **I was placed as a herald** (pastoral Epistles and 2 Pet. only: but see 1 Cor. i. 21, 23; ix. 27; xv. 14) **and apostle** (the proclaiming this universality of the Gospel was the one object towards which my appointment as an apostle and preacher was directed. Those who hold the spuriousness of our Epistle regard this returning to himself and his own case on the part of the writer as an evidence of his being one who was acting the part of Paul. So Schleierm. and De W. They have so far truth on their side, that we must recognize here a characteristic increase of the frequency of these personal vindications on the part of the Apostle, as we so often have occasion to remark during these Epistles:—the disposition of one who had been long opposed and worried by adversaries to recur continually to his own claims, the assertion of which had now become with him almost, so to speak, a matter of stock-phrases. Still, the propriety of the assertion here is evident: it is only in the manner of it that the above habit is discernible. See more on this in the Prolegomena. The same phrase occurs verbatim in ref. 2 Tim.),—I **speak the truth, I lie not**—(in spite of all that Huther and Wiesinger say of the evident appropriateness of this solemn asseveration here, I own I am unable to regard it as any more than a strong and interesting proof of the growth of a habit in the Apostle's mind, which we already trace in 2 Cor. xi. 31, Rom. ix. 1, till he came to use the phrase with less force and relevance than he had once done. Nothing can be more natural than that one whose life was spent in strong conflict and assertion of his Apostleship, should repeat the fervour of his usual asseveration, even when the occasion of that fervour had passed away. Nor can I consent to abandon such a view because it is designated "questionable and precarious" by Ellic., who is too apt in cases of difficulty, to evade the real conflict of decision by strong terms of this kind)—**a teacher of the Gentiles** (it was especially in this latter fact that the ὑπὲρ πάντων ἀνθρώπων found its justification. The historical proof of his constitution as a teacher of the Gentiles is to be found in Acts ix. 15, xxii. 21, xxvi. 17; but especially in Gal. ii. 9) **in** (the) **faith and** (the) **truth** (do these words refer subjectively to his own conduct in teaching the Gentiles, or objectively to that in which he was to instruct them? The former view is taken by Thdrt. and most Commentators: μετὰ τῆς προσηκούσης πίστεως καὶ ἀληθείας τοῦτο πᾶσι προσφέρω: the latter by Heydenreich, al. Huther [also Ellic.] takes the words as signifying the *sphere in which* he was appointed to fulfil his office of διδ. ἐθνῶν,—πίστις being *faith*, the subjective relation, and ἀλήθεια *the truth*, the objective good which is appropriated by faith: Wiesinger, as meaning that he is, in the right faith and in the truth, the διδ. ἐθν. Bengel regards them merely as another asseveration belonging to the assertion that he is διδ. ἐθν.,—'in faith and truth I say it.' This latter at once discommends itself, from its exceeding flatness: though Chrys. also seems to have held it—ἐν πίστει πάλιν· ἀλλὰ μὴ νομίσῃς ἐπειδὴ ἐν πίστει ἤκουσας, ὅτι ἁπλῶς τὸ πρᾶγμά ἐστι. καὶ γὰρ ἐν ἀληθείᾳ φησίν. εἰ δὲ ἀλήθεια, οὐκ ἔστι ψεῦδος. In judging between these, we must take

εὔχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, [l] ἐπαίροντας [k] ὁσίους [j] χεῖρας [l] χωρὶς ὀργῆς καὶ [lm] διαλογισμοῦ. 9 [n] ὡσαύτως καὶ γυναῖκας [o] ἐν [p] καταστολῇ [q] κοσμίῳ [r] μετὰ [s] αἰδοῦς

l Luke xxiv. 50. Ps. lxii. 4 (6).
k Acts ii. 27. xiii. 34, 35. Tit. i. 8. Heb. vi. 20. Rev. xv. 4.
xvi. 5 only. Prov. xxii. 11. θεοῖς . . . ὁσίαις δεξιᾶς κ. ἀριστερᾶς ἀνίσχοντες, Demosth. Meid. 392.
j 1 Phil. ii. 14.
m — Phil. as above. Luke xxiv. 38.
n — ch. iii. 8, 11. Tit. ii. 3, 6.
Prov. xxvii. 15.
o — Matt. vi. 29. Tit. i. 6.
p here only. Isa. lxi. 3 only. see note.
q ch. iii. 2 only. . Eccl. xii. 9 only.
r Mark iii. 5, &c. 1 Chron. xxix. 22.
s here (Heb. xii. 28 v. r.) only †.

8. διαλογισμων FN[3] a c 17. 67[2] syrr copt Orig$_4$ Eus Mac Bas Thdrt$_2$ Damasc-comm Jer: txt ADKLN[1] rel vulg spec goth Orig$_3$ Chr. (*The plur is every where used in the N. T. except here and Luke* ix. 46, 47: *hence appy the alteration.*)

9. om 1st και AN[1] 17 Clem. rec ins τας bef γυναικας (*to suit τους ανδρας above*), with KL rel Chr Thdrt: om AD[1]FN 17. 67[2] Clem Orig$_2$. κοσμιως D[1]FN[3] 17

into account the usage of ἀλήθεια above, ver. 4, in a very similar reference, when it was to be matter of teaching to all men. There it undoubtedly is, though anarthrous, *the truth* of God. I would therefore take it similarly here, as Wiesinger, —the sphere in which both his teaching and their learning was to be employed—*the truth of the Gospel.* Then, if so, it is surely harsh to make ἐν πίστει subjective, especially as the ἐν is not repeated before ἀληθείᾳ. It too will most properly be objective,—and likewise regard that in which, as an element or sphere, he was to teach and they to learn: *the faith.* This ἐν π. κ. ἀλ. will be, not the object of διδάσκαλ., but the sphere or element in which he is the διδάσκαλος). 8.] See summary at beginning of chapter. I will then ("in βούλομαι the active wish is implied: it is no mere willingness or acquiescence," Ellic. On the distinction between βούλομαι and θέλω, see Donaldson, Cratyl. § 463, p. 650 f. ed. 2: and Ellic. on ch. v. 14) that the men (the E. V. by omitting the article, has entirely obscured this passage for its English readers, not one in a hundred of whom ever dream of a distinction of the sexes being here intended. But again the position of τους ἄνδρας forbids us from supposing that such distinction was the Apostle's main object in this verse. Had it been so, we should have read τους ἄνδρας προσεύχεσθαι. As it now stands, the stress is on προσεύχεσθαι, and τους ἄνδρας is taken for granted. Thus the main subject of ver. 1 is carried on, the duty of PRAYER, in general—not [as Schleierm. objects] one portion merely of it, the allotting it to its proper offerers) pray in every place (these words ἐν παντὶ τόπῳ regard the general duty of praying, not the particular detail implied in τους ἄνδρας: still less are we to join τους ἄνδρας [τους] ἐν παντὶ τόπῳ. It is a *local* command respecting prayer, answering to the temporal command ἀδιαλείπτως προσεύχεσθε, 1 Thess. v. 17. It is far-fetched and irrelevant to the context to find in the words, as Chr., Thdrt., al., Pel., Erasm., Calv., Beza, Grot., al., the Christian's freedom from prescription of place for prayer—πρὸς τὴν νομικὴν διαγόρευσιν τέθεικεν· οὐ γὰρ [vulgo δὲ γὰρ] τοῖς Ἱεροσολύμοις περιέγραψε τὴν λατρείαν, Thdrt.: and Chrys., ὅπερ τοῖς Ἰουδαίοις θέμις οὐκ ἦν), lifting up holy hands (see LXX, ref. Ps.: also Ps. xxvii. 2, xliii. 20; Clem. Rom. Ep. 1 to Corinthians, ch. 29, p. 269: προσελθωμεν αὐτῷ ἐν ὁσιότητι ψυχῆς, ἁγνὰς καὶ ἀμιάντους χεῖρας αἴροντες πρὸς αὐτόν. These two passages, as Huther observes, testify to the practice in the Christian church. The form ὁσίους with a feminine is unusual: but we must not, as Winer suggests [edn. 6, § 11. 1], join it to ἐπαίροντας. His own instances, στρατιὰ οὐράνιος, Luke ii. 13,—ἵρις ὅμοιος λίθῳ, Rev. iv. 3, furnish some precedent: and the fact that the ending -ιος is common to all three establishes an analogy. "Those hands are holy, which have not surrendered themselves as instruments of evil desire: the contrary are βέβηλοι χεῖρες, 2 Macc. v. 16: compare, for the expression, Job xvii. 9, Ps. xxiii. 4, and in the N. T., especially James iv. 8, καθαρίσατε χεῖρας καὶ ἁγνίσατε καρδίας." Huther. See classical passages in Wetst.) without (separate from, "putting away," as Conyb.) wrath and disputation (i. e. in tranquillity and mutual peace, so literally, *sine disceptatione,* as vulg., see note on ref. Phil. Ellic.'s objection, that we should thus import from the context a meaning unconfirmed by good lexical authority, is fully met by the unquestionable usage of the verb διαλογίζω in the N. T. for to *dispute.* At the same time, seeing that the matter treated of is *prayer,* where *disputing* hardly seems in place, perhaps *doubting* is the better sense; which, after all, is a disputation within one's self). 9.] So also (ὡσαύτως, by the parallel passage, Tit. ii. 3, seems to be little more than a copula, not

t Acts xxvi. 26 (Paul). ver. 15 only †. 2 Macc. iv. 37 only. u Matt. xii. 44 ‖ L. xxiii. 29. xxv. 7. Luke xxi. 5. Tit. ii. 10. 1 Pet. iii. 5. Rev. xxi. 2, 19 only. Ezek. xvi. 11, 13. v here only. Isa. xxviii. 5 Aq. Theod. w Paul, Acts xvii. 29. 1 Cor. iii. 12 only. Matt. ii. 11 al. Sir. xiv. 10. x Matt. vii. 6. xiii 45, 46. Rev. xvii. 4. xviii. 12, 16. xxi. 21 bis only †. y Luke vii. 25. ix. 29. John xix. 24, from Ps. xxi. 18. Acts xx. 33 only. Ps. xliv. 9. z Mark xiv. 3. 1 Pet. iii. 4 only. Prov. i. 13. a Eph. v. 3 reff. (-βήτ, John ix. 31.) b — ch. vi. 21 (Tit. i. 2 reff.) only ‡. c here only. Job xxviii. 28. Gen. xx. 11.

καὶ [t] σωφροσύνης [u] κοσμεῖν ἑαυτάς, μὴ [o] ἐν [v] πλέγμασιν ADFK LMa b c d e f g h k l m n o 17
καὶ [w] χρυσῷ ἢ [x] μαργαρίταις ἢ [y] ἱματισμῷ [z] πολυτελεῖ,
10 ἀλλ' ὃ [a] πρέπει γυναιξὶν [b] ἐπαγγελλομέναις [c] θεοσέβειαν,

Orig-ms$_1$: -ων K. καταπλεγμασιν A. rec (for 3rd και) η, with D^{2}KL rel G-lat(altern) syr goth Clem: om 17: txt AD^{1}FN Syr (copt) Orig. χρυσιω (*from* 1 *Pet* iii. 3) AF 17 Chr-ms Thl-ms: txt DKLN Clem Orig.

necessarily to refer to the matter which has been last under treatment) I will that women (without the article, the reference to τοὺς ἄνδρας above is not so pointed: i. e. we need not imagine that the reference is necessarily to the same matter of detail, but may regard the verse [see below] as being to the general duties and behaviour of women, as not belonging to the category of οἱ προσευχόμενοι ἐν παντὶ τόπῳ) adorn themselves (there is no need, as Chrys. and most Commentators, to supply προσεύχεσθαι to complete the sense: indeed if I have apprehended the passage rightly, it would be altogether irrelevant. The ὡσαύτως serving merely as a copula [see above], the προσεύχεσθαι belonging solely and emphatically to τοὺς ἄνδρας, — the question, 'what then are women to do?' is answered by insisting on modesty of appearance and the ornament of good works, as contrasted [ver. 12] with the man's part. The public assemblies are doubtless, in ver. 12, still before the Apostle's mind, but in a very slight degree. It is the general duties of women, rather than any single point in reference to their conduct in public worship, to which he is calling attention: though the subject of public worship led to his thus speaking, and has not altogether disappeared from his thoughts. According to this view, the construction proceeds direct with the infinitive κοσμεῖν, without any supposition of an anacoluthon, as there must be on the other hypothesis) in orderly (ref.) apparel (cf. Tit. ii. 3, note: "in seemly guise," Ellic. καταστολή, originally '*arrangement*,' '*putting in order*,' followed in its usage that of its verb καταστέλλω. We have in Eur. Bacch. 891, αὐτὸν [τὸν πλόκαμον] πάλιν καταστελοῦμεν,—'*we will re-arrange the dishevelled lock*:' then Aristoph. Thesm. 256, τί νῦν καστάστελόν με τὰ περὶ τὰ σκέλη—*clothe, dress me*. Thus in Plut. Pericl. 5, we read of Anaxagoras, that his καταστολὴ περιβολῆς, '*arrangement of dress*,' was πρὸς οὐδὲν ἐκταραττομένη πάθος ἐν τῷ λέγειν. Then in Jos. B. J. ii. 8. 4, of the Essenes, that their καταστολὴ καὶ σχῆμα σώματος was ὅμοιον τοῖς μετὰ φόβου παιδαγωγουμένοις παισίν, which he proceeds to explain by saying οὔτε δὲ ἐσθῆτας, οὔτε ὑποδήματα ἀμείβουσι, πρὶν ἢ διαρραγῆναι, κ.τ.λ. So that we must take it as meaning 'the apparel,' the whole investiture of the person. This he proceeds presently to break up into detail, forbidding πλέγματα, χρυσόν, μαργαρίτας, ἱματισμὸν πολυτελῆ, all which are parts of the καταστολή. This view of the meaning of the word requires ἐν καταστολῇ κοσμίῳ to belong to κοσμεῖν, and then to be taken up by the ἐν following, an arrangement, as it seems to me, also required by the natural construction of the sentence itself) with shamefastness (not, as modern reprints of the E. V., 'shame*faced*ness,' which is a mere unmeaning corruption by the printers of a very expressive and beautiful word: see Trench, N. T. Synonyms, § xx.) and self-restraint (I adopt Conybeare's word as, though not wholly satisfactory, bringing out the leading idea of σωφροσύνη better than any other. Its fault is, that it is a word too indicative of *effort*, as if the unchaste desires were continually breaking bounds, and as continually held in check: whereas in the σώφρων, the safe-and-sound-minded, no such continual struggle has place, but the better nature is established in its rule. Trench [ubi supra] has dealt with the two words, setting aside the insufficient distinction of Xenophon, Cyr. viii. 1. 31,—where he says of Cyrus, διήρει δὲ αἰδῶ καὶ σωφροσύνην τῇδε, ὡς τοὺς μὲν αἰδουμένους τὰ ἐν τῷ φανερῷ αἰσχρὰ φεύγοντας, τοὺς δὲ σώφρονας καὶ τὰ ἐν τῷ ἀφανεῖ. "If," Trench concludes, "αἰδώς is the 'shamefastness,' or tendency which shrinks from overpassing the limits of womanly reserve and modesty, as well as from the dishonour which would justly attach thereto, σω-

δι' [d] ἔργων [d] ἀγαθῶν. 11 γυνὴ ἐν [e] ἡσυχίᾳ [f] μανθανέτω ἐν [g] πάσῃ [h] ὑποταγῇ. 12 διδάσκειν δὲ γυναικὶ οὐκ [i] ἐπιτρέπω, οὐδὲ [k] αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν [e] ἡσυχίᾳ. 13 Ἀδὰμ γὰρ πρῶτος [l] ἐπλάσθη, εἶτα Εὔα. 14 καὶ

d — Acts ix. 36. Rom. xiii. 3. 2 Cor. ix. 8. ch. v. 10 al.
e 2 Thess. iii. 12 reff.
f absol., 1 Cor. xiv. 31.
g Phil. i. 20 reff.

h 2 Cor. ix. 13. Gal. ii. 5. ch. iii. 4 only †. (-τάσσειν, Tit. ii. 5.)
i Luke viii. 32 (Mt. ix. 30, 61. Acts xxvi. 1 al. Job xxxii. 14. 20 only. Gen. ii. 7, 8.
k here only †. (-τής, Wisd. xii. 6.)
l Rom. ix.

12. rec γυναικι δε διδασκειν, with KL rel syr Thdr-mops Chr Thdrt Damasc Ambr, and, omg δε, k Did: txt ADFℵ m 17 latt goth arm Cypr Ambrst Jer.

φροσύνη is that habitual inner self-government, with its constant rein on all the passions and desires, which would hinder the temptation to this from arising, or at all events from arising in such strength as should overbear the checks and hindrances which αἰδώς opposed to it." Ellic. gives for it, "sober-mindedness," and explains it, "*the well-balanced state of mind, arising from habitual self-restraint.*" See his notes, here, and in his translation), **not in plaits** (of hair: cf. 1 Pet. iii. 3, ἐμπλοκὴ τριχῶν, and see Ellicott's note) **and gold** (καὶ περιθέσεως χρυσίων, 1 Pet. l. c., perhaps, from the καί, the gold is supposed to be twined among, or worn with, the plaited hair. See Rev. xvii. 4), **or pearls, or costly raiment** (= ἐνδύσεως ἱματίων, 1 Pet. l. c.),—**but, which is becoming for women professing** (ἐπαγγέλλεσθαι is ordinarily in N. T. 'to promise,' see reff. But the meaning 'to profess,' 'præ se ferre,' is found in the classics, e. g. Xen. Mem. i. 2. 7, ἐθαύμαζε δέ, εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττοιτο: cf. Palm and Rost's Lex., and the numerous examples in Wetst.) **godliness** (θεοσέβεια is found in Xen. An. ii. 6. 26, and Plato, Epinomis, pp. 985 d, 989 e. The adjective θεοσεβής is common enough),—**by means of good works** (not ἐν again, because the adornment lies in a different sphere and cannot be so expressed. The adorning which results from good works is brought about by [διά] their practice, not displayed by appearing to be invested with them [ἐν]. Huther's construction, after Thdrt., Œc., Luth., Calv., and Mack and Matthies,—ἐπαγγελλ. θεοσέβειαν δι' ἔργων ἀγαθῶν,—is on all grounds objectionable: —1) the understanding δ as ἐν τούτῳ δ or καθ' δ, which of itself might pass, introduces great harshness into the sentence: —2) the junction of ἐπαγγελλομέναις δι' is worse than that of κοσμεῖν δι', to which he objects:—3) the arrangement of the words is against it, which would thus rather be γυναιξὶν δι' ἔργων ἀγαθῶν θεοσέβειαν ἐπαγγελλομέναις:—4) he does not see that his objection, that the adornment of women has been already specified by ἐν καταστολῇ κ.τ.λ., and therefore need not be again specified by δι' ἔργων ἀγ., applies just as much to his own rendering, taking δ for καθ' δ or ἐν τούτῳ δ).

11.] **Let a woman learn** (in the congregation, and every where: see below) **in silence in all** (possible) **subjection** (the thought of the public assemblies has evidently given rise to this precept [see 1 Cor. xiv. 34]; but he carries it further than can be applied to them in the next verse): **but** (the contrast is to a suppressed hypothesis of a claim to do that which is forbidden: cf. a similar δέ, 1 Cor. xi. 16) **to a woman I permit not to teach** (in the church [primarily], or, as the context shews, any where else), **nor to lord it over** (αὐθέντης μηδέποτε χρήσῃ ἐπὶ τοῦ δεσπότου, ὡς οἱ περὶ τὰ δικαστήρια ῥήτορες, ἀλλ' ἐπὶ τοῦ αὐτόχειρος φονέως, Phryn. But Euripides thus uses it, Suppl. 442: καὶ μὴν ὅπου γε δῆμος αὐθέντης χθονός, ὑπεύθυνοι δ' ἀστοῖς ἧδεται ναυλίαις. The fact is that the word itself is originally a 'vox media,' signifying merely 'one who with his own hand' .... and the context fills up the rest, αὐθέντης φόνου, or the like. And in course of time, the meaning of 'autocrat' prevailing, the word itself and its derivatives henceforth took this course, and αὐθεντέω, -ία, -ημα, all of later growth, bore this reference only. Later still we have αὐθεντικός, *from first authority* ['id enim αὐθεντικῶς, nuntiabatur,' Cic. ad Att. x. 9]. It seems quite a mistake to suppose that αὐθέντης arrived at its meaning of a despot by passing through that of a murderer) **the man, but** (supply ["βούλομαι, not κελεύω, which St. Paul does not use." Ellic.] '*I command her*:' the construction in 1 Cor. xiv. 34 is the same) **to be in silence.** 13.] *Reason of this precept, in the original order of creation.* **For Adam was first** (not of all men, which is not here under consideration, and would stultify the subsequent clause:—but first in comparison

ADFK Lℵ a b c d e f g h k l m n o 17

m Eph. v. 6. James i. 26 only. Job xxxi. 27.
n 2 Thess. ii. 3 reff.
o Luke xxii. 44. Acts xxii. 17.
p Gal. iii. 19 reff.

Ἀδὰμ οὐκ [m]ἠπατήθη, ἡ δὲ γυνὴ [n]ἐξαπατηθεῖσα [o]ἐν [p]παραβάσει [o]γέγονεν, 15 [q]σωθήσεται δὲ [r]διὰ τῆς [s]τεκνο-
γονίας, ἐὰν μείνωσιν [t]ἐν πίστει καὶ ἀγάπῃ καὶ [u]ἁγιασμῷ
μετὰ [v]σωφροσύνης.

q — ch. iv. 16. see Phil. i. 19.
t ch. i. 2 reff.
r — 1 Cor. iii. 15. see note.
u — 1 Thess. iv. 4, 7 (reff.). Heb. xii. 14.
s here only †. (-νεῖν, v ver. 9.

14. rec ἀπατηθεισα (*on this reading, critical considerations are somewhat uncertain. On the one hand,* ἐξαπ. *may have come from Rom* vii. 11. 2 *Cor* xi. 3: *on the other,* ἀπ. *may be a corrn to suit* ἠπατήθη *above. And this latter, as lying so much nearer the corrector's eye, seems the more prob: especially as in Gen* iii. 13 *it stands* ὁ ὄφις ἠπάτησέν με), with D³KLℵ³ rel 67² : txt AD¹Fℵ¹ c 17 Bas Chr₁.

15. for δε, γαρ D¹ : om a¹.

with Eve) **made** (see ref. Gen., from which the word ἐπλάσθη seems to be taken: cf. 1 Cor. xi. 8, 9, and indeed that whole passage, which throws light on this), **then Eve.** 14.] *Second reason*—as the woman was *last in being*, so she was *first in sin*—indeed *the only victim* of the Tempter's deceit. **And Adam was not deceived** (not to be weakened, as Thdrt.: τὸ οὐκ ἠπατήθη, ἀντὶ τοῦ, οὐ πρῶτος, εἴρηκεν: nor, as Matthies, must we supply ὑπὸ τοῦ ὄφεως: nor, with De W., Wiesinger, al., must we press the fact that the woman only was *misled* by the senses. Bengel and Huther seem to me [but cf. Ellicott] to have apprehended the right reference: 'serpens mulierem decepit, mulier virum non decepit, sed ei persuasit.' As Huther observes, the ἠπάτησεν, in the original narrative, is used of the woman only. We read of no communication between the serpent and the *man*. The "subtlest beast of all the field" knew his course better: *she* listened to the lower solicitation of sense and expediency: he to the higher one of conjugal love): **but the woman** (not now *Eve*, but generic, as the next clause shews: for Eve could not be the subject to σωθήσεται) **having been seduced** BY DECEIT (stronger than ἀπατηθεῖσα, as *exoro* than *oro*: implying the full success of the ἀπάτη) **has become involved** (the thought is—the present state of transgression in which the woman [and the man too: but that is not treated here] by sin is constituted, arose [which was not so in the man] from her originally having been *seduced by deceit*) **in transgression** (here as always, breach of a positive command: cf. Rom. iv. 15).

15.] **But** (contrast to this her great and original defect) **she** (general) **shall be saved through** (brought safely through, but in the higher, which is with St. Paul the only sense of σώζω, see below) **her child-bearing** (in order to understand the fulness of the meaning of σωθήσεται here, we must bear in mind the history itself, to which is the constant allusion. The curse on the woman for her παράβασις was, ἐν λύπαις τέξῃ τέκνα [Gen. iii. 16]. Her τεκνογονία is that in which the curse finds its operation. What then is here promised her? Not only exemption from that curse in its worst and heaviest effects: not merely that she shall safely bear children: but the Apostle uses the word σωθήσεται purposely for its higher meaning, and the construction of the sentence is precisely as ref. 1 Cor.—αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. Just as that man should be saved through, as passing through, fire which is his trial, his hindrance in his way, in spite of which he escapes,—so she shall be saved, through, as passing through, her child-bearing, which is her trial, her curse, her [not means of salvation, but] hindrance in the way of it. The other renderings which have been given seem to me both irrelevant and ungrammatical. Chrys., Thl., al., for instance, would press τεκνογονία to mean the Christian education of children: Heinrichs, strangely enough, holds that her τεκνογ. is the *punishment* of her sin, and that being undergone, she shall be saved διὰ τῆς τ., i. e. by having paid it. Conyb. gives it '*women will be saved by the bearing of children*,' i. e., as he explains it in his note, "are to be kept in the path of safety (?) by the performance of the peculiar functions which God has assigned to their sex." Some, in their anxiety to give διά the instrumental meaning, would understand διὰ τῆς τεκνογ. 'by means of *the Child-bearing*,' i. e. 'the Incarnation:' a rendering which needs no refutation. I see that Ellicott maintains this latter interpretation: still I find no reason to qualify what I have above written. 1 Cor. iii. 15 seems to me so complete a key of Pauline usage of σώζεσθαι διά, that I cannot abandon the path opened by it, till far stronger reason has

III. 1 [w]Πιστὸς ὁ λόγος· εἴ τις [x]ἐπισκοπῆς [y]ὀρέγεται, [z]καλοῦ [z]ἔργου [a]ἐπιθυμεῖ. 2 δεῖ οὖν τὸν [b]ἐπίσκοπον

w ch. i. 15 reff. x — Acts i. 20, from Ps. cviii. 8. (Luke xix. 44. 1 Pet. ii. 12 [v. 6 v. r.] only.)
y ch. vi. 10. Heb. xi. 16 only †. (act., Job viii. 20 Symm.)
z Matt. v. 16. xxvi. 10 | Mk. John x. 32, 33. Epp., ch. v. 10, 25. vi. 18. Tit. ii. 7, 14. iii. 8, 14. Heb. x. 24. 1 Pet. ii. 12 only.
a constr., Acts xx. 33 only (Paul). Prov. xxiii. 3, 6.
b Acts xx. 28. Phil. i. 1. Tit. i. 7. 1 Pet. ii. 25 only. 4 Kings xi. 18. Job xx. 29. Isa. lx. 17.

CHAP. III. 1. for πιστος, ανθρωπινος (*probably introduced from the* humanus *of some of the latin vss:* see Ellic here, and cf var readd, ch i. 15) D: G-lat has both.

been shewn than he here alleges. In his second edition he has not in any way strengthened his argument, nor has he taken any notice of the Pauline usage which I allege. After all, it is mainly a question of exegetical tact: and I own I am surprised that any scholar can believe it possible that St. Paul can have expressed the Incarnation by the bare word ἡ τεκνογονία. He himself in this same Epistle, v. 14, uses the cognate verb, of the ordinary bearing of children: and these are the only places where the compound occurs in the N. T.), if they (generic plural as before singular) have remained (shall be found in that day to have remained—a further proof of the higher meaning of σωθήσεται) in faith and love and holiness (see reff., where the word is used in the same reference, of holy chastity) with self-restraint (see above on ver. 9).

CH. III. 1—13.] *Precepts respecting overseers* (presbyters) [1—7], *and deacons* [8—13]. 1.] Faithful is the saying (see on ch. i. 15, from the analogy of which it appears that the words are to be referred to what follows, not, as Chrys., Thl., Erasm., al., to what has preceded): if any man seeks (it does not seem that he uses ὀρέγεται with any reference to an ambitious seeking, as De W. thinks: in Heb. xi. 16 the word is a 'vox media,' and even in ch. vi. 10, the blame rests, not on ὀρεγόμενοι, but on the thing sought: and in Polyb. ix. 20. 5, the word is used as one merely of passage, in giving directions respecting the office sought: κελεύοντες ἀστρολογεῖν κ. γεωμετρεῖν τοὺς ὀρεγομένους αὐτῆς [τῆς στρατηγίας]. So that De W.'s inference respecting ambition for the episcopate betraying the late age of the Epistle, falls to the ground) (the) overseership (or, bishopric; office of an ἐπίσκοπος; but the ἐπίσκοποι of the N. T. have officially nothing in common with our *Bishops*. See notes on Acts xx. 17, 28. The identity of the ἐπίσκοπος and πρεσβύτερος in apostolic times is evident from Tit. i. 5—7: see also note on Phil. i. 1, the article Bischof in Herzog's Real-Encyclopädie, and Ellic.'s note here), he desires a good work (not 'a good thing:' but a good *employment*: see 1 Thess. v. 13: 2 Tim. iv. 5: one of the καλὰ ἔργα so often spoken of [reff.]). It behoves then (οὖν is best regarded as taking up καλὸν ἔργον, and substantiating that assertion: "bonum negotium bonis committendum," Bengel) an (τόν generic, singular of τοὺς ἐπισκόπους) overseer to be blameless (Thucyd. v. 17, Πλεῖστοσιν δὲ . . . . . νομίζων . . . κἂν αὐτὸς τοῖς ἐχθροῖς ἀνεπίληπτος εἶναι . . . . . , where the Schol. has, μὴ ἂν αὐτὸς παρέξων κατηγορίας ἀφορμήν. Thdrt. draws an important distinction: μηδεμίαν προφασιν μέμψεως παρέχειν δικαίαν· τὸ γὰρ ἀνεπίληπτον, οὐ τὸ ἀσυκοφάντητον λέγει· ἐπεὶ καὶ αὐτὸς ἀπόστολος παντοδαπὰς συκοφαντίας ὑπέμεινεν), husband of one wife (two great varieties of interpretation of these words have prevailed, among those who agree to take them as *restrictive*, not *injunctive*, which the spirit of the passage and the insertion of μιᾶς surely alike forbid. They have been supposed to prohibit either 1) *simultaneous polygamy*, or 2) *successive polygamy*. 1) has somewhat to be said for it. The custom of polygamy was then prevalent among the Jews [see Just. Mart. Tryph. 134, p. 226, —διδασκάλοις ὑμῶν οἵτινες καὶ μέχρι νῦν καὶ τέσσαρας κ. πέντε ἔχειν ὑμᾶς γυναῖκας ἕκαστον συγχωροῦσι: and Jos. Antt. vii. 2 (so cited in Suicer and Huther, but the reference is wrong), πάτριον ἐν ταύτῳ πλείοσιν ἡμῖν συνοικεῖν], and might easily find its way into the Christian community. And such, it is argued, was the Apostle's reference, not to second marriages, which he himself commands ch. v. 14, and allows in several other places, e. g. Rom. vii. 2, 3: 1 Cor. vii. 39. But the objection to taking this meaning is, that the Apostle would hardly have specified that as a requisite for the episcopate or presbyterate, which we know to have been fulfilled by all Christians whatever: no instance being adduced of polygamy being practised in the Christian church, and no exhortations to abstain from it. As to St. Paul's command and permissions, see below. Still, we must not lose sight of the circumstance that the earlier Commentators were unanimous for

c ch. v. 7. vi. 14 only †. d Tit. i. 6. e ver. 11. Tit. ii. 2 only †. (-φεῖν, 1 Thess. v. 6.) xii. 9 only. f Tit. i. 8. ii. 2, 5 only †. g ch. ii. 9 only. Eccles. 1 2 Tim. ii. 24 only †. h Tit. i. 8. 1 Pet. iv. 9 only †. (-φρόνως, Tit. ii. 12.) (-νία, Rom. xii. 13.)

ADFK Lℵ a b c d e f g h k l m n o 17

2. rec *νηφαλεον*, with D³K a e f n Damasc: -λαιον FLℵ³ d o: txt AD¹ℵ¹ rel Orig$_{saepe}$ Naz.

this view. Chrys. is the only one who proposes an alternative:—*τὴν ἀμετρίαν κωλύει, ἐπειδὴ ἐπὶ τῶν Ἰουδαίων ἐξῆν καὶ δευτέροις ὁμιλεῖν γάμοις, κ. δύο ἔχειν κατὰ ταὐτὸν γυναῖκας.* Thdrt.: *τὸ δὲ μιᾶς γυναικὸς ἄνδρα, εἴ μοι δοκοῦσιν εἰρηκέναι τινές. πάλαι γὰρ εἰάθεισαν καὶ Ἕλληνες κ. Ἰουδαῖοι κ. δύο κ. τρισὶ κ. πλείοσι γυναιξὶ νόμῳ γάμου κατὰ ταὐτὸν συνοικεῖν. τινὲς δὲ καὶ νῦν, κἄιτοι τῶν βασιλικῶν νόμων δύο κατὰ ταὐτὸν ἄγεσθαι κωλυόντων γυναῖκας, καὶ παλλακῖσι μίγνυνται κ. ἑταίραις. ἔφασαν τοίνυν τὸν θεῖον ἀπόστολον εἰρηκέναι, τὸν μιᾷ μόνῃ γυναικὶ συνοικοῦντα σωφρόνως, τῆς ἐπισκοπικῆς ἄξιον εἶναι χειροτονίας· οὐ γὰρ τὸν δεύτερον, φασίν, ἐξέβαλε γάμον, ὅ γε πολλάκις τοῦτο γενέσθαι κελεύσας.* And similarly Thl., Œc., and Jer. 2) For the view that *second marriages* are prohibited to aspirants after the episcopate,—is, the most probable meaning [see there] of *ἑνὸς ἀνδρὸς γυνή* in ch. v. 9,—as also the wide prevalence in the early Church of the idea that, although second marriages were not forbidden to Christians, abstinence from them was better than indulgence in them. So Hermas Pastor, ii. 4. 4, p. 921 f., 'Domine, si vir vel mulier alicujus discesserit, et nupserit aliquis eorum, numquid peccat?' 'Qui nubit, non peccat: sed si per se manserit, magnum sibi conquirit honorem apud Dominum:' and Clem. Alex. Strom. iii. 12 [81], p. 548 P., *ὁ ἀπόστολος* [1 Cor. vii. 39, 40] *δι' ἀκρασίαν κ. πύρωσιν κατὰ συγγνώμην δευτέρου μεταδίδωσι γάμου, ἐπεὶ κ. οὗτος οὐχ ἁμαρτάνει μὲν κατὰ διαθήκην, οὐ γὰρ κεκώλυται πρὸς τοῦ νόμου, οὐ πληροῖ δὲ τῆς κατὰ τὸ εὐαγγέλιον πολιτείας τὴν κατ' ἐπίτασιν τελειότητα.* And so in Suicer, i. p. 892 f., Chrys., Greg. Naz. [*τὸ πρῶτον (συνοικέσιον) νόμος, τὸ δεύτερον συγχώρησις, τὸ τρίτον παρανομία. τὸ δὲ ὑπὲρ τοῦτο, χοιρώδης.* Orat. xxxvii. 8, p. 650],—Epiphanius [*δευτερόγαμον οὐκ ἔξεστι δέχεσθαι ἐν αὐτῇ* (*τῇ ἐκκλησίᾳ*) *εἰς ἱερωσύνην.* Doct. compend. de fide, p. 1104], Orig.,—the Apostolical Canon xvii. [*ὁ δυσὶ γάμοις συμπλακεὶς μετὰ τὸ βάπτισμα, ἢ παλλακὴν κτησάμενος, οὐ δύναται εἶναι ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ὅλως τοῦ καταλόγου τοῦ ἱερατικοῦ*], &c. Huther cites from Athenagoras the expression *εὐπρεπὴς μοιχεία* applied to second marriage. With regard to the Apostle's own command and permissions of this state [see above], they do not come into account here, because they are confessedly (and expressly so in ch. v. 14) for those whom it was not contemplated to admit into ecclesiastical office. 3) There have been some divergent lines of interpretation, but they have not found many advocates. Some [e.g. Wegscheider] deny altogether the formal reference to 1) or 2), and understand the expression only of a chaste life of fidelity to the marriage vow: "that neither polygamy, nor concubinage, nor any offensive deuterogamy, should be able to be alleged against such a person." But surely this is very vague, for the precise words *μιᾶς γυναικὸς ἀνήρ*. Bretschneider maintains that *μιᾶς* is here the indefinite article, and that the Apostle means, an *ἐπίσκοπος* should be the husband of a wife. This hardly needs serious refutation. Winer however has treated it, edn. 6, § 18. 9 note, shewing that by no possibility can the indefinite *εἷς* stand where it would as here cause ambiguity, only where unity is taken for granted. Worse still is the Romanist evasion, which understands the *μία γυνή* of the Church. The view then which must I think be adopted, especially in presence of ch. v. 9 [where see note] is, that to candidates for the episcopate [presbytery] St. Paul forbids second marriage. He requires of them pre-eminent chastity, and abstinence from a licence which is allowed to other Christians. How far such a prohibition is to be considered binding on us, now that the Christian life has entered into another and totally different phase, is of course an open question for the present Christian church at any time to deal with. It must be as matter of course understood that regulations, in all *lawful* things, depend, even when made by an Apostle, on circumstances: and the superstitious observance of the letter in such cases is often pregnant with mischief to the people and cause of Christ), sober (probably in the more extended sense of the word ['vigilantem animo,' Beng: *διεγηγερμένον, καὶ προσκοπεῖν τὸ πρακτέον δυνάμενον*, Thdrt. *τουτέστι*

[k] πάροινον, μὴ [l] πλήκτην, ἀλλ' [m] ἐπιεικῆ, [n] ἄμαχον, [k] Tit. i. 7 only †. [l] Tit. i. 7 only †. Ps. xxxiv. 15 Symm.
[o] ἀφιλάργυρον, [4] τοῦ ἰδίου οἴκου καλῶς [p] προϊστάμενον,

[m] Phil. iv. 5. Tit. iii. 2. James iii. 17. 1 Pet. ii. 18 only. Ps. lxxv. 5 only. [n] Tit. iii. 2 only †.
[o] Heb. xiii. 5 only †. [p] here bis. ver. 12. ch. v. 17. Rom. xii. 8. 1 Thess. v. 12. Tit. iii. 8, 14 only. P. Prov. xxvi. 17.

3. rec aft πλήκτ. ins μη αισχροκερδη (*from Tit* i. 7), with rel: om ADFKLℵ n 17. 67[2] latt syrr coptt goth gr-lat-ff. αλλα ΑΝ.
4. προιστανομενον ℵ.

διωρατικόν, μυρίους ἔχοντα πάντοθεν ὀφθαλμούς, ὀξὺ βλέποντα, καὶ μὴ ἀμβλύνοντα τὸ τῆς διανοίας ὄμμα, κ.τ.λ. Chrys.], as in 1 Thess. v. 6, 8;—a pattern of active sobriety and watchfulness: for all these adjectives, as far as διδακτικόν, are descriptive of *positive* qualities: μὴ πάροινον giving the negative and more restricted opposite), **self-restrained** (or, **discreet**; see above on ch. ii. 9), **orderly** ('quod σώφρων est intus, id κόσμιος est extra,' Beng.: thus expanded by Theodoret: καὶ φθέγματι καὶ σχήματι καὶ βλέμματι καὶ βαδίσματι· ὥστε καὶ διὰ τοῦ σώματος φαίνεσθαι τὴν τῆς ψυχῆς σωφροσύνην), **hospitable** (loving, and entertaining strangers: see reff. and Heb. xiii. 2. This duty in the early days of the Christian church was one of great importance. Brethren in their travels could not resort to the houses of the heathen, and would be subject to insult in the public deversoria), **apt in teaching** (τὰ θεῖα πεπαιδευμένον, καὶ παραινεῖν δυνάμενον τὰ προσήκοντα, Thdrt.: so we have τοὺς ἱππικοὺς βουλομένους γενέσθαι, Xen. Sympos. ii. 10: not merely *given to* teaching, but able and skilled in it. All *might teach*, to whom the Spirit imparted the gift: but *skill* in teaching was the especial office of the minister, on whom would fall the ordinary duty of instruction of believers and refutation of gainsayers): 3—7.] (His *negative qualities* are now specified; the positive ones which occur henceforth arising out of and explaining those negative ones):

3.] **not a brawler** (properly, '*one in his cups*,' 'a man rendered petulant by much wine:' τὸ τοίνυν παρ' οἶνον λυπεῖν τοὺς παρόντας, τοῦτ' ἐγὼ κρίνω παροινίαν, Xen. Sympos. vi. 1. And perhaps the literal meaning should not be lost sight of. At the same time the word and its cognates were often used without reference to wine: see παροινέω, -ία, -ιος, in Palm and Rost's Lex. As πλήκτης answers to πάροινος, it will be best to extend the meaning to signify rather the character, than the mere fact, of παροινία), **not a striker** (this word also may have a literal and narrower, or a metaphorical and wider sense. In this latter it is taken by Thdrt.: οὐ τὸ ἐπιτιμᾷν εἰς καιρὸν κωλύει· ἀλλὰ τὸ μὴ δεόντως τοῦτο ποιεῖν. But perhaps the coarser literal sense is better, as setting forth more broadly the opposite to the character of a Christian ἐπίσκοπος), **but** (this contrast springs out of the two last, and is set off by them) **forbearing** (reasonable and gentle: φέρειν εἰδότα τὰ πρὸς αὐτὸν πλημμελήματα, Thdrt. See note on Phil. iv. 5, and Trench, N. T. Syn. § xliii.; but correct his derivation, as in that note), **not quarrelsome** (cf. 2 Tim. ii. 24. Conyb.'s '*peaceable*' is objectionable, as losing the negative character), **not a lover of money** ('*liberal*,' Conyb.: but this is still more objectionable: it is not the positive virtue of liberality but the negative one of abstinence from love of money, which, though it may lead to the other in men who *have* money, is yet a totally distinct thing. Thdrt.'s explanation, while true, is yet characteristic of an ἐπίσκοπος of later days: οὐκ εἶπεν ἀκτήμονα· σύμμετρα γὰρ νομοθετεῖ· ἀλλὰ μὴ ἐρῶντα χρημάτων. δυνατὸν γὰρ κεκτῆσθαι μέν, οἰκονομεῖν δὲ ταῦτα δεόντως, καὶ μὴ δουλεύειν τούτοις, ἀλλὰ τούτων δεσπόζειν):

4.] (This positive requisite again seems to spring out of the negative ones which have preceded, and especially out of ἀφιλάργυρον. The negatives are again resumed below with μὴ νεόφυτον) **presiding well over his own house** (ἴδιον, as contrasted with the church of God below, οἶκον, in its wide acceptation, '*household*,' including all its members), **having children** (not '*keeping* [or *having*] *his children*' [ἔχοντα τὰ τέκνα], as E. V. and Conyb. The emphatic position of τέκνα, besides its anarthrousness, should have prevented this mistake: cf. also Tit. i. 6,—μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, κ.τ.λ.) **in subjection** (i. e. who are in subjection) **with all gravity** ('*reverent modesty*,' see ch. ii. 2. These words are best applied to the *children*, not to the head of the house, which acceptance of them rather belongs to the rendering impugned above. It is the σεμνότης of the children, the result of his προστῆναι, which is to prove that he *knows how* to preside over his own house,—not his own σεμνότης in governing them: the matter of fact, that he has children who are in subjection to him in all gravity,—not

q ch. ii. 11 reff. r Mark iii. 5 al. fr. 1 Chron. xxix. 22. s Phil. i. 20 reff. t ch. ii. 2. Tit. ii. 7 only†. 2 Macc. iii. 12 only. u 1 Cor. i. 2. x. 32. xi. 16, 22. xv. 9. Gal. i. 13. 1 Thess. ii. 14. 2 Thess. i. 4. ver. 15. P. x. 34, 35 only. Gen. xliv. 21. (-λεια, Acts xxvii. 8. -λῶς, Luke xv. 8.) 9. Ps. cxxvii. 3. cxliii. 12. Isa. v. 7 only. 40 ‖ L. Rom. iii. 8 al. fr. xxviii. 10. 6, &c. (adj., ver. 11.) v Luke x ch. vi. 4. 2 Tim. iii. 4 only†. x Matt xii. 11. Luke x. 36. xiv. 5. ch. vi. 9. a — Paul, Eph. iv. 27. vi. 11. 2 Tim. ii. 26 only. w here only. Job xiv. Matt. iv. 1. y — Mark xii. Heb. x. 31 only. Prov. Heb. ii. 14 al. fr. z Job i. ADFH KLℵ a b c d e f g h k l m n o 17

5 εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκ-
κλησίας θεοῦ ἐπιμελήσεται; 6 μὴ νεόφυτον, ἵνα μὴ
τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. 7 δεῖ δὲ H δει δε ....

7. rec aft δει δε ins αυτον, with DKL rel : om AFHℵ 17 copt.—εχειν bef καλην DF latt.

his own keeping or endeavouring to keep them so. Want of *success* in ruling at home, not want of will to rule, would disqualify him for ruling the church. So that the distinction is an important one): **but** (contrast, as in ch. ii. 12, to the suppressed but imagined opposite case) **if any man knows not** (the use of **εἰ οὐ** here is perfectly regular: see Ellicott's note) **how to preside over his own house** (shews, by his children being insubordinate, that he has no skill in domestic government), **how shall he** (this future includes '*how can he*,' but goes beyond it—appealing, not to the man's power, which conditions his success, but to the resulting matter of fact, which will be sure to substantiate his failure) **take charge of** (so Plat. Gorg. p. 520 a: *οἱ φάσκοντες προεστάναι τῆς πόλεως καὶ ἐπιμελεῖσθαι*) **the church of God** (*ὁ τὰ σμικρὰ οἰκονομεῖν οὐκ εἰδώς, πῶς δύναται τῶν κρειττόνων καὶ θείων πιστευθῆναι τὴν ἐπιμέλειαν*; Thdrt. See the idea followed out popularly in Chrys.) ‖ 6.] (the negative characteristics are resumed) **not a novice** (*νεόφυτον τὸν εὐθὺς πεπιστευκότα καλεῖ· ἐγὼ γάρ, φησίν, ἐφύτευσα. οὐ γάρ, οὗς τινες ὑπέλαβον, τὸν νέον τῆς ἡλικίας ἐκβάλλει*, Thdrt. So Chr. [*νεοκατήχητος*], Thl. [*νεοβάπτιστος*.] An objection has been raised to this precept by Schleierm., that it could hardly find place in the apostolic church, where all were *νεόφυτοι*. Matthies answers, that in Crete this might be so, and therefore such a precept would be out of place in the Epistle to Titus, but the Ephesian church had been many years established. But De W. rejoins to this, that the precepts are perfectly general, not of particular application. The real reply is to be found, partly by narrowing the range of *νεόφυτος*, partly in assigning a later date to these Epistles than is commonly held. The case here contemplated is that of one very recently converted. To ordain such a person to the ministry would, for the reason here assigned, be most unadvisable. But we cannot imagine that such period need be extended at the most to more than three or four years, in cases of men of full age who became Christians; and surely such a condition might be fulfilled in any of the Pauline churches, supposing this Epistle to bear any thing like the date which I have assigned to it in the Prolegg. ch. vii. § ii.), **lest being besotted with pride** (from **τῦφος**, smoke, steam, and hence metaphorically, the pother which a man's pride raises about him so that he cannot see himself or others as they are. So *τὰ τῆς ψυχῆς, ὄνειρος καὶ τῦφος*, Marc. Antonin. ii. 17: *τὸν τῦφον ὅσπερ τινὰ κανὸν φιλοσοφίας εἰς τοὺς σοφιστὰς ἀπεσκέδασε*, Plut. Mor. [p. 580 c. Palm. Lex.] Hence **τυφοῦσθαι**, which is used only in this metaphorical sense, to be thus blinded or bewildered with pride or self-conceit. So *τετυφωμένος ταῖς εὐτυχίαις*, Strabo xv. p. 686,—*ἐπὶ πλούτοις τε καὶ ἀρχαῖς*, Lucian, Necyom. 12. See numerous other examples in Palm and Rost's Lex., from whence the above are taken) **he fall into the judgment of the devil** (these last words are ambiguous. Is *τοῦ διαβόλου* [1] the genitive objective [as Rom. iii. 8], '*the judgment into which the devil fell*,'—or [2] the genitive subjective, '*the judgment which is wrought by the devil?*' [1] is held by Chrys. [*εἰς τὴν καταδίκην τὴν αὐτήν, ἣν ἐκεῖνος ἀπὸ τῆς ἀπονοίας ὑπέμεινε*], Thdrt. [*τῇ τοῦ διαβόλου τιμωρίᾳ περιπεσεῖται*], Thl., Œc., Pel., Calv. ['in eandem cum diabolo condemnationem ruat.' See below under (2)], Beza, Est., Grot. ['id est, pœna qualis diabolo evenit, qui de cœlo dejectus est, 2 Pet. ii. 4, nempe ob superbiam, Sir. x. 13'], Beng., Wolf ['repræsentato diaboli exemplo'], Heinr., Heydenreich, Mack, De W., Wiesinger, al.: and by Ellicott. [2] by Ambr. [apparently: 'Satanas præcipitat eum'], Heumann, Matthies ["if a Christian church-overseer allowed himself to be involved in a charge of pride, the adversary (*in concreto* living men, his in-

καὶ [b] μαρτυρίαν καλὴν ἔχειν ἀπὸ [c] τῶν [c] ἔξωθεν, ἵνα μὴ εἰς [d] ὀνειδισμὸν [ae] ἐμπέσῃ καὶ [ef] παγίδα τοῦ [a] διαβόλου.

[b] — Paul, Acts xxii. 18. Tit. i. 13 only. John i. 7, 19 al.

[c] Matt. xxiii. 25. Luke xi. 39, 40. (Paul usually, οἱ ἔξω, Col. iv. 5 reff.) 1 Pet. iii. 3. Rev. xi. 2 only. Ezek. xli. 17. (ἔξωθεν, Paul, 2 Cor. vii. 5 only.)

[d] Rom. xv. 3, from Ps. lxviii. 9. Heb. x. 33. xi. 26. xiii. 13 only.

[e] ch. vi. 9. Prov. xii. 13.

[f] Luke xxi. 35. Rom. xi. 9, from Ps. lxviii. 22. ch. vi. 9. 2 Tim. ii. 26 only.

struments) might by it have reason as well for the accusation of the individual as for inculpation of the congregation, cf. ch. v. 14, Eph. iv. 27," cited by Huther], Calv. [as an alternative: "activam significationem non rejicio, fore ut diabolo causam sui accusandi præbeat." He adds, "sed verior Chrysostomi opinio"], Beza [altern.], Huther. It is hardly worth while recounting under this head, the views of those who take τοῦ διαβόλου for *a slanderer*, inasmuch as ὁ διάβολος never occurs in this sense in the N. T. [on διάβολος, adjective, in this sense, see below, ver. 11]. This is done in both verses 6 and 7, by Luther [Lästerer], Rosenm., Michaelis, Wegsch., Flatt: in verse 6 and not in verse 7, by Erasm., Mosheim, al. In deciding between the above, one question must first be answered: are we obliged to preserve the same character of the genitive in verses 6 and 7? because, if so, we must manifestly take [2]: for [ὀνειδισμὸν κ.] παγίδα τοῦ διαβόλου [see below] cannot bear any other meaning than '*the* [reproach and] *snare which the devil lays*.' This question must be answered, not by any mere consideration of uniformity, but by careful enquiry into the import of the substantive κρῖμα. I conceive we cannot understand it here otherwise than as a *condemnatory sentence*. The word is a *vox media*; οὐκ εὔκριτον τὸ κρῖμα, Æsch. Suppl. 392: but the dread here expressed of *falling into it* necessarily confines it to its adverse sense. This being so, Bengel's remark is noticeable:—"diabolus potest *opprobrium* inferre, *judicium* non potest: non enim judicat, sed judicatur." To this Huther answers, that we must not consider the κρῖμα of the devil as necessarily parallel with God's κρῖμα, any more than with man's on his neighbour. "To understand," he continues, "the κρῖμα τοῦ διαβόλου, we must compare Eph. ii. 2, where the devil is called τὸ πνεῦμα τὸ νῦν ἐνεργοῦν ἐν τοῖς υἱοῖς τῆς ἀπειθείας: so that whatever the world does to the reproach [zur Schmach] of Christ's Church, is the doing of the spirit that works in the world, viz. of the devil." But surely this reply is quite inadequate to justify the use of the decisive κρῖμα: and Huther himself has, by suggesting '*reproach*,' evaded the real question, and taken refuge in the unquestioned meaning of the next verse. He goes on to say, that only by understanding this of a *deed* of the Prince of the antichristian world, can we clearly establish a connexion with the following verse, pointed out as it is by δέ. But this is still more objectionable: δὲ καί disjoins the two particulars, and introduces the latter as a separate and additional matter. From the use of the decisive word κρῖμα, I infer that it cannot be an act of the adversary which is here spoken of, but an act in which ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. Then as to uniformity with ver. 7, I should not be disposed to make much account of it. For one who so loved similarity of external phrase, even where different meanings were to be conveyed, as St. Paul, to use the genitives in κρῖμα τοῦ διαβόλου and παγὶς τοῦ διαβόλου in these different meanings, is surely nothing which need cause surprise. τοῦ διαβόλου is common to both: the devil's condemnation, and the devil's snare, are both alike alien from the Christian, in whom, as in his divine Master, the adversary should find nothing, and with whom he should have nothing in common. The κρῖμα τοῦ διαβόλου is in fact but the consummation of that state into which the παγὶς τοῦ διαβόλου is the introduction. I therefore unhesitatingly adopt [1]—*the condemnation into which Satan fell through the same blinding effect of pride*).

7.] **Moreover** (δέ, bringing in the contrast of addition; '*more than this*,' .... καί, the addition itself of a new particular) **he must have a good testimony** (reff.) **from those without** (lit. '*those from without*:' the unusual -θεν [reff.] being added as harmonizing with the ἄνω, the testimony coming 'from without'), **lest he fall into** (a question arises which must be answered before we can render the following words. Does ὀνειδισμὸν [1] stand alone, '*into reproach, and the snare of the devil*,' or is it [2] to be joined with παγίδα as belonging to διαβόλου? For [1], which is the view of Thl., Est., Wolf, Heyden., Huther, Wiesinger, al. [and Ellic. doubtfully], it is alleged, that ὀνειδισμὸν is separated from καὶ παγίδα by ἐμπέσῃ. But this alone cannot decide the matter. The Apostle

g Rom. xvi. 1. Phil. i. 1. h ch. ii. 9 reff. i Phil. iv. 8. ver. 11. Tit. ii. 2 only. Prov. iii. 6. m = ch. i. 19.

8 g Διακόνους h ὡσαύτως i σεμνούς, μὴ j διλόγους, μὴ οἴνῳ πολλῷ k προσέχοντας, μὴ l αἰσχροκερδεῖς, 9 m ἔχον-

ADFH KLNab cdefg hklm no 17

j here only †. k ch. i. 4 reff. l Tit. i. 7 (reff.) only †.

8. om σεμνους ℵ¹ 109. 219².

may have intended to write merely *εἰς ὀνειδισμὸν ἐμπέσῃ τοῦ διαβόλου*. Then in adding *καὶ παγίδα*, we may well conceive that he would keep *εἰς ὀν. ἐμπ.* for uniformity with the preceding verse, and also not to throw *κ. παγίδα* into an unnatural prominence, as would be done by placing it before *ἐμπέσῃ*. We must then decide on other grounds. Wiesinger, seeing that the *ὀνειδισμὸς τοῦ διαβόλου*, if these are to be taken together, must come immediately from *οἱ ἔξωθεν*, objects, that he doubts whether any where the devil is said *facere per se* that which he *facit per alterum*. But surely 1 John iii. 8 is a case in point: *ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου*, —and indeed Eph. ii. 2, *τὸ πνεῦμα τὸ νῦν ἐνεργοῦν ἐν τοῖς υἱοῖς τῆς ἀπειθείας*. Huther supports this view by ch. v. 14: but I am unable to see how that verse touches the question: for whether the *ὀνειδισμὸς* belong to *τοῦ διαβ.* or not, it clearly must come in either case from *οἱ ἔξωθεν*. One consideration in favour of this view has not been alleged:—that *ἡ παγὶς τοῦ διαβόλου* seems, from 2 Tim. ii. 26, to be a familiar phrase with the Apostle, and therefore less likely to be joined with another governing substantive.

For [2], we have Thdrt. [*τῶν ἔξωθεν τῶν ἀπίστων λέγει. ὁ γὰρ καὶ παρ' ἐκείνοις πλείστην ἔχων πρὸ τῆς χειροτονίας διαβολήν, ἐπονείδιστος ἔσται, καὶ πολλοῖς ὀνείδεσι περιβαλεῖ τὸ κοινόν, καὶ εἰς τὴν προτέραν ὅτι τάχιστα παλινδρομήσει παρανομίαν, τοῦ διαβόλου πάντα πρὸς τοῦτο μηχανωμένου*], al., — Bengel ["diabolus potest antistiti malis testimoniis laboranti plurimum excitare molestiæ, per se et per homines calumniatores"], De W., al. The chief grounds for this view are, [a] grammatical—that the *εἰς* is not repeated before *παγίδα*. I am not sure, whether we are right in applying such strict rules to these Pastoral Epistles: but the consideration cannot but have some weight. [b] contextual—that the Apostle would hardly have alleged the mere *ἐμπεσεῖν εἰς ὀνειδισμόν* as a matter of sufficient importance to be parallel with *ἐμπ. εἰς παγίδα τοῦ διαβόλου*. This latter, I own, inclines me to adopt [2], but I would not by any means speak strongly in repudiation of the other) **the reproach and the snare of the devil** (reff. This latter is usually taken as meaning, the danger of relapse [cf. Thdrt. cited above]: so Calv.: "ne infamiæ expositus, perfrictæ frontis esse incipiat, tantoque majore licentia se prostituat ad omnem nequitiam: quod est diaboli plagis se irretire. Quid enim spei restat ubi nullus est peccati pudor?" Grot. gives it a different turn: 'ne contumeliis notatus quærat se ulcisci.' These, and many other references, may well be contained in the expression, and we need not, I think, be at the pains precisely to specify any one direction which the evil would take. Such an one's steps would be shackled—his freedom hampered—his temper irritated—his character lost—and the natural result would be a fall from his place, to the detriment not of himself only, but of the Church of Christ).

8—13.] *Precepts regarding deacons and deaconesses* (see below on ver. 11).

8.] The construction continues from the preceding—the *δεῖ εἶναι* being in the Apostle's mind as governing the accusatives. **In like manner** (the *ὡσαύτως* seems introduced by the similarity of character,—not merely to mark an additional particular) **the deacons** (mentioned as a class, besides here, only Phil. i. 1, where, as here, they follow the *ἐπίσκοποι*. Phœbe, Rom. xvi. 1, is a *διάκονος* of the church at Cenchrea. The term or its cognates occur in a vaguer sense, but still indicating a special office, in Rom. xii. 7: 1 Pet. iv. 11. The connexion of the ecclesiastical deacons with the seven appointed in Acts vi. is very doubtful: see Chrysostom's and Œc.'s testimony, distinguishing them, in note there. But that the ecclesiastical order sprung out of similar necessities, and had for its field of work similar objects, can hardly be doubted. See Suicer, *διάκονος*: Winer, RWB.: Neander, Pfl. u. Leit. i. p. 54 note) (**must be**) **grave, not of double speech** (= *δίγλωσσος*, Prov. xi. 13 [Ellic. adds *διχόμυθος*, Eurip. Orest. 890], not quite as Thl., *ἄλλα φρονοῦντας κ. ἄλλα λέγοντας*, but rather as Thdrt. [and Thl., additional], *ἕτερα τούτῳ, ἕτερα δὲ ἐκείνῳ λέγοντας*), **not addicted** (applying themselves, reff.) **to much wine** (= *μὴ οἴνῳ πολλῷ δεδουλωμένας*, Tit. ii. 3), **not**

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τας τὸ [n]μυστήριον τῆς πίστεως ἐν [o]καθαρᾷ [o]συνειδήσει. [n] = 1 Cor. ii. 7. see ver. 16. Rom. xi. 25 and note.
10 [p]καὶ οὗτοι [p]δὲ [q]δοκιμαζέσθωσαν πρῶτον, εἶτα [r]διακονείτωσαν, [s]ἀνέγκλητοι ὄντες. 11 γυναῖκας [t]ὡσαύτως [o] = 2 Tim. i. 3 only. see Heb. ix. 14.

συν.. ch. i. 5 reff. p Paul, Rom. xi. 3. 2 Tim. iii. 12 only. Matt. x. 18. xvi. 18 al. q — Luke xiv. 19. 1 Cor. ii. 13. 2 Cor. viii. 8. 1 Thess. v. 21. Prov. xvii. 3. r — ver. 13. 1 Pet. iv. 11 only. s 1 Cor. i. 8. Col. i. 22. Tit. i. 6, 7 only. P.† t Macc. v. 31. t ver. 8.

9. for εν καθ. συνειδ., και καθαρας συνειδησεως ℵ[1].
10. for ουτοι, αυτοι H 73. for ειτα, και ουτω D[1] vulg goth Jer Ambrst.

greedy of gain (hardly, as E. V., to be *doubly rendered*,—'*greedy* of *filthy* lucre,'—so also Thdrt., ὁ ἐκ πραγμάτων αἰσχρῶν κ. λίαν ἀτόπων κέρδη συλλέγειν ἀνεχόμενος. It would appear from Tit. i. 11, διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ κέρδους χάριν, that all κέρδος is αἰσχρόν which is set before a man as a by-end in his work for God: so likewise in 1 Pet. v. 2,—ἐπισκοποῦντες μὴ . . . . . μηδὲ αἰσχροκερδῶς. . . . . 'nor with a view to gain,' such gain being necessarily base when thus sought. This particular of the deacons' character assumes special importance, if we connect it with the collecting and distributing alms. Cyprian, Ep. 54 [12 ad Corn. Pap. § 1, Migne, Patr. Gr. vol. iii. p. 797], stigmatizes the deacon Felicissimus as 'pecuniæ commissæ sibi fraudator'), **holding the mystery of the** (or **their**) **faith** (that great objective truth which man of himself knows not, but which the Spirit of God reveals to the faithful: cf. Rom. xvi. 25 f.: 1 Cor. ii. 7—10: and even Him who in fact *is* that mystery, the great object of all faith: see note on ver. 16, τὸ τῆς εὐσεβείας μυστήριον. That expression makes it probable that τῆς πίστεως is here to be taken subjectively: *the*, or *their*, *faith*: the apprehension which appropriates to them the contents of God's revelation of Christ. That revelation of the Person of Christ, their faith's μυστήριον, they are to hold. See Ellic.'s note) **in pure conscience** (see reff. and ch. i. 19. From those passages it appears, that we must not give the words a special application to their official life as deacons, but understand them of earnestness and singleness of Christian character:—being in heart persuaded of the truth of that divine mystery which they profess to have apprehended by faith). 10.] **And moreover** (the δέ introduces a caution—the slight contrast of a necessary addition to their mere present character. On this force of καὶ . . . δέ, see Hartung, i. 182: Ellic., here. There is no connexion in καὶ . . . δέ with the former requirements regarding ἐπίσκοποι) **let these** (who answer, in their candidateship for the diaconate, to the above character) **be put to the proof first** (viz. with regard to their blamelessness of life, cf. ἀνέγκλ. ὄντες below: e. g. by testimonials, and publication of their intention to offer themselves: but no formal way is specified, only the reality insisted on), **then let them act as deacons** (or, *minister*: but more probably here in the narrower technical sense, as in reff.(?) Not '*be made* deacons,' as Conyb.: the word is of *their* act in the office, not of their reception of it, which is of course understood in the background), **if they are** (found by the δοκιμή to be) **irreproachable.** 11.] **(The) women in like manner** (who are these? Are they (1) women who were to serve as deacons,—deaconesses?—or (2) wives of the deacons?—or (3) wives of the deacons and overseers?—or (4) women in general? I conceive we may dismiss (4) at once, for Chrys.'s reason: τί γὰρ ἐβούλετο μεταξὺ τῶν εἰρημένων παρεμβαλεῖν τι περὶ γυναικῶν;—(3) upheld by Calv., Est., Calov., and Mack, may for the same reason, seeing that he returns to διάκονοι again in ver. 12, be characterized as extremely improbable,—(2) has found many supporters among modern Commentators: Luth., Beza, Beng. [who strangely adds, 'pendet ab *habentes* ver. 9'], Rosenm., Heinr., Huther, Conyb., al., and E. V. But it has against it (*a*) the omission of all expressed reference to the deacons, such as might be given by αὐτῶν, or by τάς: (*b*) the expression of ὡσαύτως, by which the διάκονοι themselves were introduced, and which seems to mark a new ecclesiastical class: (*c*) the introduction of the injunction respecting the deacons, ἔστωσαν μιᾶς γυναικὸς ἄνδρες, as a new particular, which would hardly be if their wives had been mentioned before: (*d*) the circumstance, connected with the mention of Phœbe as διάκονος of the church at Cenchrea in Rom. xvi. 1, that unless these are deaconesses, there would be among these injunctions no mention of an important class of persons employed as officers of the church. We come thus to consider (1), that these γυναῖκες are *deaconesses*,—*ministræ*, as Pliny calls them in his letter to Trajan [see note on Rom. xvi. 1]. In this view the ancients are, as

u — 2 Tim. iii. 3. Tit. ii. 3 only. Esth. vii. 4 (vv. 6, 7 reff.).
v ver. 2.
w 2 Tim. iv. 5 reff.
x vv. 4, 5.

σεμνάς, μὴ [u] διαβόλους, [v] νηφαλίους, πιστὰς [v] ἐν πᾶσιν. ACDFH KLN a b
12 [t] διάκονοι ἔστωσαν [v] μιᾶς γυναικὸς [v] ἄνδρες, τέκνων c d e f g h k l m
καλῶς [x] προϊστάμενοι καὶ τῶν ἰδίων οἴκων. 13 οἱ γὰρ n o 17

11. σεμνους A. rec νηφαλεους, with D³K e l¹ m n o Damasc: -λαιους FL d f 39. 72. 93. 123: txt ACD¹HN rel.
12. aft διακ. ins δε F. καλων F.

far as I know, unanimous. Of the moderns, it is held by Grot., Mosh., Mich., De W., Wiesinger, Ellicott. It is alleged against it—(a) that thus the return to the *διάκονοι*, verse 12, would be harsh, or, as Conyb. "on that view, the verse is most unnaturally interpolated in the midst of the discussion concerning the deacons." But the ready answer to this is found in Chrys.'s view of verse 12, that under *διάκονοι*, and their household duties, he comprehends in fact both sexes under one: *ταῦτα καὶ περὶ γυναικῶν διακόνων ἁρμόττει εἰρῆσθαι*: (b) that the existence of deaconesses as an order in the ministry is after all not so clear. To this it might be answered, that even were they nowhere else mentioned, the present passage stands on its own grounds; and if it seemed from the context that such persons were indicated here, we should reason from this to the fact of their existence, not from the absence of other mention to their non-indication here. I decide then for (1): that these women are *deaconesses*) **(must be) grave, not slanderers** (corresponds to *μὴ διλόγους* in the males, being the vice to which the female sex is more addicted. Cf. Eurip. Phœn. 298 ff., *φιλόψογον δὲ χρῆμα θηλειῶν ἔφυ, | σμικρᾶς τ' ἀφορμὰς ἦν λάβωσι τῶν λόγων, | πλείους ἐπείσφέρουσιν ἡδονὴ δέ τις | γυναιξὶ, μηδὲν ὑγιὲς ἀλλήλαις λέγειν.*

διάβολος in this sense [reff.] is peculiar in N. T. to these Epistles), **sober** (see on ver. 2, corresponding to *μὴ οἴνῳ πολλῷ προσέχοντας*), **faithful in all things** (corresponds to *μὴ αἰσχροκερδεῖς*: trusty in the distribution of the alms committed to them, and in all other ministrations).

12.] General directions respecting those in the diaconate (of both sexes, the female being included in the male, see Chrys. cited above), with regard to their domestic condition and duties, as above (verses 4, 5) respecting the episcopate. **Let the deacons be husbands of one wife** (see on this above, ver. 2), **ruling well over children** (the emphatic position of the anarthrous *τέκνα*, as above ver. 4, makes it probable that the *having children to rule* is to be considered as a qualification: see Tit. i. 6, note. Chrys. gives a curious and characteristic reason for the precept: *πανταχοῦ τίθησι τὴν τῶν τέκνων προστασίαν, ἵνα μὴ ἀπὸ τούτου οἱ λοιποὶ σκανδαλίζωνται*) **and their own houses.** 13.] *The importance of true and faithful service in the diaconate.* **For those who served well the office of deacon** (the aor. participle, not the perf., because the standing-point of the sentence is at first the great day, when their *διακονία* has passed by. In fact this aor. participle decides between the interpretations: see below) **are acquiring** (the Apostle having begun by placing himself at the great day of retribution, and consequently used the aor. participle, now shifts, so to speak, the scene, and deals with their present conduct: q. d., 'Those who shall then be found to have served well, &c. . . . . *are now*, &c.' On *περιποιέω* and *περιποίησις*, see notes, Eph. i. 14: 1 Thess. v. 9) **for themselves** (emphatic—besides the service they are rendering to the church) **a good standing-place** (viz. at the great day: cf. ch. vi. 19, *ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς*:—and Dan. xii. 3 [Heb. and E. V.], where however the metaphor is different. The interpretations of **βαθμόν**, *a step*, or place to stand on [in LXX, the *threshold*, or step, before a door: see reff.], have been very various. (1) Ambr., Jer., Pel., Thl., Erasm., Bull, Beza, Corn.-a-Lap., Est., Grot., Lightf., Beng., Wolf, Mosh., Schöttg., Wordsw., al., understand it of a *degree of ecclesiastical preferment*, scil. from the office of deacon to that of presbyter, and take *καλόν* for a comparative. Against this is (a) the forcing of *καλόν*; (b) the improbability that such a rise upwards through the ecclesiastical offices was known in the Apostle's time: (c) the still greater unlikelihood, even if it were known, that he would propose as a motive to a deacon to fulfil his office well, the ambitious desire to rise out of it. (2) Mack, Matth., Olsh., Huther, al., following Calv. and Luther, understand by it a high place of honour in the esteem of the church [see on *παῤῥησία* below]: "qui probe

καλῶς [y] διακονήσαντες [z] βαθμὸν ἑαυτοῖς καλὸν [a] περι-
ποιοῦνται, καὶ [b] πολλὴν [bc] παῤῥησίαν ἐν [d] πίστει τῇ [d] ἐν
χριστῷ Ἰησοῦ. 14 Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν

y ver. 10. z here only. 1 Kings v. 5. 4 Kings xx. 9, 10, 11 vat. Bir. vi. 36 only.

...ησουν H. ACD FKLN a b c d e f g h k l m n o 17

a Luke xvii. 33. Acts xx. 28 only. Gen. xxxi. 18. Isa. xxxi. 5. (-ποίησις, Eph. i. 14.) b Philem. 8.
c Eph. iii. 12 reff. — 1 John iii. 21. Heb. iv. 16. d Gal. iii. 26. Eph. i. 15. Col. i. 4. 2 Tim. iii. 15.

13. for τη εν, την εν F.
14. ελπιζω F h[1] m. om προς σε F 67[2] arm.

functi fuerint hoc ministerio, non parvo honore dignos esse." Calv. Against this is (a) that there is not a more distinct reference made to the estimation of the church; indeed that the emphatic ἑαυτοῖς [see above] is altogether against such reference: (b) that thus again an unworthy motive would be set before the deacons: (c) that again [see below] παῤῥησία will not on this interpretation, bear any legitimate rendering. (d) the aor. part. διακονήσαντες, as before. (3) Musc., al., take it *spiritually*, as meaning *progress in the faith*. Chrys. is claimed for this view, but this is somewhat doubtful. His words are, τουτέστι, προκοπὴν καὶ παῤῥησίαν πολλὴν τὴν ἐν πίστει χρ. Ἰησοῦ· ὅσπερ ἔλεγεν, οἱ ἐν τοῖς κάτω δείξαντες ἑαυτοὺς διεγηγερμένους, ταχέως καὶ πρὸς ἐκεῖνα ἀνελεύσονται: where, notwithstanding that προκοπὴν would seem to mean subjective progress, Thl.'s explanation of ἐκεῖνα, — τὰ ἀνώτερα, the higher office, seems best to fit the sentence: and thus προκοπή must be objective,—*preferment*. But (a) the whole [especially βαθμὸν περιποιοῦνται] is of too objective a character thus to be interpreted of a merely subjective process—besides that (b) thus also the *present* περιποιοῦνται would require a present participle διακονοῦντες. (4) Thdrt. [below], Croc., Flatt, Heinrichs [modified: see below], De W., Wiesinger, understand it nearly as above—of the station or standing-place which the faithful deacon acquires before God, with reference to his own salvation. The opinions of these Commentators are, however, somewhat various as to the exact time to which the standing on this βαθμός is to be referred. Thdrt. says: εἰ καὶ ἐλάττονα, φησί, τιμὴν ἔχουσι κατὰ τόνδε τὸν βίον, ἀλλ' οὖν εἰδέναι προσήκει, ὡς τὴν ἐγχειρισθεῖσαν πεπληρωκότες διακονίαν, τὸν τιμιώτατον βαθμὸν ἐν τῷ μέλλοντι λήψονται βίῳ, καὶ τῆς πρὸς τὸν δεσπότην χριστὸν ἀπολαύσονται παῤῥησίας. Heinrichs, with whom De W. and Wiesinger are disposed to agree, understands that they procure to themselves a good *expectation of salvation*: a βαθμός i. e. in *this life, with reference to* the future one. I believe, from the form of the sentence, that the truth will be found by combining the two views. The διακονήσαντες, as above stated, is used with reference to their finished course at that day. The περιποιοῦνται transfers the scene to the present time. The βαθμός is that which they are now securing for themselves, and will be found standing on at that day: belonging therefore in part to both periods, and not necessarily involving the idea of different degrees of blessedness, though that idea [cf. 1 Cor. iii. 15] is familiar to St. Paul,—but merely predicating the soundness of the ground on which these διάκονοι will themselves stand) **and much confidence** (this also is variously understood, according as βαθμός is interpreted. Those who think of *ecclesiastical preferment*, render παῤῥησία 'freedom of speech as regards the faith [obj.],' i. e. in teaching ['*majore fiducia aliis Evangelium prædicabunt*,' Grot.], or in resisting error,—or, 'libertas ingenue agendi,' as Est.: or 'a wide field for spiritual action,' as Matthies. To these there might be no objection, but for the adjunct to παῤῥησία, ἐν πίστει τῇ ἐν χριστῷ Ἰησοῦ. Thus defined, παῤῥησία must necessarily have a subjective reference,—i. e. to the confidence towards God possessed by those who have made good advance in faith in Christ, as in reff. And so Thdrt. [above], Ambr., Croc., Cocc., Flatt, Calv., Beza [these two understand it more generally, of the confidence wrought by a good conscience], Bengel, Wies., De W., Ellic., al.) **in** [the] **faith** (subjective, from what follows) **which is in** (see reff. ἐν denotes more the repose of faith *in*, εἰς the reliance of faith *on*, Christ) **Christ Jesus.**

14—16.] CLOSE OF THE ABOVE DIRECTIONS *by a solemn statement of their object and its glorious import.* **These things** (the foregoing precepts, most naturally: hardly, as Bengel, 'totam epistolam') **I write** (expressed in the epistolary aorist, Philem. 19, 21: but in the present, 1 Cor. xiv. 37: 2 Cor. i. 13; xiii. 10: Gal. i. 20. [1 John i. 4: ii. 1, &c.]) **to thee, hoping** ('though I hope:' "part. ἐλπίζων per καίπερ seu similem particulam esse resolvendum, nexus orationis docet." Leo, cited by Huther) **to come to thee sooner**

e John xiii. 37. xx. 4. Heb. xiii. 19, 23 only. Wisd. xiii 9. 1 Macc. ii. 40. 1 Pet. ii. 5. 28 reff.
f 2 Pet. iii. 9 only. Deut. vii. 10.
g — Eph. ii. 3 reff.
h — (Matt. xii. 4 l) Heb. x. 31. 1 Pet. iv. 17. see Acts x. 41, 47. xiii. 31, 43 al. Paul, passim. attr., Phil. i.
k ver. 5 reff. Paul only.

ACDF KLℵ a b c d e f g h k l m n o 17

πρός σε [e] τάχιον· 15 ἐὰν δὲ [f] βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν [g] οἴκῳ [g] θεοῦ [h] ἀναστρέφεσθαι, [i] ἥτις ἐστὶν [k] ἐκκλησία

for ταχιον, εν ταχει ACD¹ 17: ταχειον o.: txt D³FKLℵ rel Chr Thdrt Damasc.

15. ειδης A(appy) D¹F. aft δει ins σε D¹ vulg arm Orig lat-ff. ητις (*itacism*) C.

(**than may seem**) (on the comparative,—which must not be broken down into a positive, as it is by almost all the Commentators,—see John xiii. 27 note, and Winer, edn. 6, § 35. 4. Also Acts xvii. 21; xxv. 10; xxvii. 13: Heb. xiii. 19, 23, which last is exactly parallel with this. Some supply it,—before this Epistle come to thee: or, before thou shalt have need to put these precepts into practice: but the above seems simpler, and suits better the usage elsewhere): **but if I should delay (coming)** (from ἐλπίζων to βραδύνω may be regarded as parenthetical, the ἵνα belonging immediately to γράφω), **that thou mayest know how thou oughtest to conduct thyself** (reff. Huther would take πῶς δεῖ ἀναστρέφεσθαι generally,—'*how men ought to behave themselves*;' alleging, that in the preceding, there is no direct prescription how Timotheus is himself to act, and that if we supply σε [as D¹ in digest], we confine the reference of οἶκος θεοῦ to the Ephesian church. The latter objection need not detain us long. If the church in general is the house of God, then any portion of it may clearly partake of the title and the dignity. To the former, we may reply, that in fact, the whole of what has preceded does regard Timotheus's own behaviour. He was to see to all these things—to take care that all these precepts were observed) **in the house of God** (see reff. also Heb. iii. 2, 5, 6, and notes: 1 Cor. iii. 16: 2 Cor. vi. 16: Eph. ii. 22:—that congregation among whom God dwells, by His Spirit);—**for such** (the house of God: the ἥτις brings out into prominence the appository explanation, and specially applies it to the antecedent) **is the congregation** (ἐκκλησίας οὐ τοὺς οἴκους λέγει τοὺς εὐκτηρίους, κατὰ τὴν τῶν πολλῶν συνήθειαν, ἀλλὰ τῶν πιστῶν τὸν σύλλογον. Theod.-mops.) **of the living God** (thus designated for solemnity, and to shew His personal and active presence among them), **the pillar** (see below) **and basement** (= θεμέλιος, 2 Tim. ii. 19: 'firmamentum.' It is a climax, not as Bengel, "instar unius vocabuli solidissimum quiddam exprimentis:" the στύλος is the intermediate, the ἑδραίωμα the final support of the building: as Wahl,—"omne id, cui ut primario et præ ceteris insigni innititur aliquid") **of the truth** (these latter words are variously referred: being (1) by Camero, Er-Schmid., Limborch, Le Clerc, Schöttg., Beng., Mosh., Rosenm., Heinr., Wegsch., Heydenr., Flatt, al. [see in Wolf. Not Chillingworth, as stated in Bloomf.: see below], joined with the following sentence, putting a period at ζῶντος, and proceeding στύλος καὶ ἑδραίωμα τῆς ἀληθείας καὶ ὁμολογουμένως μέγα ἐστὶν τὸ μυστ. κ.τ.λ. To this I can only say, that if any one imagines St. Paul, or any other person capable of writing this Epistle, able to have indited such a sentence, I fear there is but little chance in arguing with him on the point in question. To say nothing of its abruptness and harshness, beyond all example even in these Epistles, how palpably does it betray the botching of modern conjectural arrangement in the wretched anti-climax—στύλος καὶ ἑδραίωμα [rising in solemnity] τῆς ἀληθείας, καὶ [what grander idea, after the basement of the whole building, does the reader suppose about to follow?] ὁμολογουμένως μέγα! These two last words, which have [see below] their appropriate majesty and grandeur in their literal use at the emphatic opening of such a sentence as the next, are thus robbed of it all, and sink into the very lowest bathos; the metaphor being dropped, and the lofty imagery ending with a vague generality. If a sentence like this occurred in the Epistle, I should feel it a weightier argument against its genuineness than any which its opponents have yet adduced. (2) by Gregory of Nyssa [de vita Mosis: vol. i. p. 385, οὐ μόνον Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης στύλοι τῆς ἐκκλησίας εἰσὶ . . . ὁ θεῖος ἀπόστολος . . . καὶ τὸν Τιμόθεον στύλον καλὸν ἐτεκτήνατο, ποιήσας αὐτόν, καθὼς φησὶ τῇ ἰδίᾳ φωνῇ, στύλον καὶ ἑδραίωμα τῆς ἀληθείας], Chillingworth [Religion of Protestants, &c., ch. iii. 76: but he allows as possible, the reference to the Church: "if you will needs have St. Paul refer this not to Timothy, but to the Church, I will not contend about it any further, than to say, Possibly it may be otherwise"],—by others

[k] θεοῦ [l] ζῶντος, [m] στύλος καὶ [n] ἑδραίωμα τῆς ἀληθείας. [l] Acts xiv. 15 (Paul). 2 Cor. iii. 3.

vi. 16. ch. iv. 10. Heb. iii. 12. ix. 14. x. 31. xii. 22. Rev. vii. 2. xv. 7. Hos. i. 10. 9. Rev. iii. 12. x. 1 only. 3 Kings vii. 41. [m] Gal. ii. [n] here only †. (-ος, Col. i. 23.)

mentioned in Wolf, and in our own days by Conybeare, it is taken as referring to TIMOTHEUS:—"*that thou mayest know how to conduct thyself in the house of God, which is &c. . . . . as a pillar and basement of the truth.*" In the very elaborate discussion of this passage by Suicer [s. v. στύλος], he cites those fathers who seem more or less to have favoured this idea. Of these we must manifestly not claim for it those who have merely used the word στύλος or *columna* of an Apostle or teacher, or individual Christian,—as that is justified, independently of our passage, by Gal. ii. 9: Rev. iii. 12:—but Greg. Naz. applies the very words to Eusebius of Samosata [Ep. xliv. 1, vol. iii. (Migne) p. 39], and to Basil [Orat. xviii. 1, vol. i. p. 330]: and Basil in the Catena says, εἰσὶ καὶ στύλοι τῆς Ἱερουσαλὴμ οἱ ἀπόστολοι, κατὰ τὸ εἰρημένον, στύλος καὶ ἑδραίωμα τῆς ἀληθείας: and in the Epistle of the churches of Lyons and Vienne, Euseb. v. 1, it is said of Attalus, στύλον καὶ ἑδραίωμα τῶν ἐνταῦθα ἀεὶ γεγονότα. Other cognate expressions, such as τὸ στερέωμα τῆς πίστεως [Chrys., of St. Peter, Hom. xxxii. vol. v. p. 199; and Basil, of Eusebius, as above], πίστεως ἔρεισμα [Greg. Naz., of Basil, Or. xviii. as above], τὸ τῆς ἐκκλησίας στήριγμα [Thl. on Luke xxii., of St. Peter], θρησκείας στηρίγματα [of Pastors, Nicephorus Hist. vii. 2], are adduced by Suicer. The principal modern reasons for adopting this view have been (a) polemical—as against Roman Catholic infallibility of the Church, or (b) for uniformity of symbolism, seeing that in Gal. ii. 9, Rev. iii. 12, *men* are compared to pillars [see this very copiously illustrated in Suicer]. On both of these I shall treat expressly below. To the *grammatical* construction of the sentence thus understood, there is no objection. The nominative στύλοι after δεῖ would be not only allowable, but necessary, if it expressed, not a previous predicate of the understood σε, but the character which by the ἀναστρέφεσθαι he was to become or shew forth: cf. Plat. and Demost. in Kühner, § 646, 2 anm., who however has not apprehended the right reason of the idiom. But to the sentence itself thus arranged and understood, there are weighty, and I conceive fatal objections: to wit, (c) if στύλος κ.τ.λ. had been meant to apply to Timotheus, it would hardly have been possible that σε should be omitted. He would thus be the prominent object in the whole passage, not as now the least prominent, lurking behind ἀναστρέφεσθαι to make way for greater things. (d) I can hardly think, that, in this case, στύλος would have been anarthrous. Though 'a pillar' might be the virtual meaning, σε, τὸν στύλον, or σε ἀναστρέφεσθαι, ... ὁ στύλος, would certainly be the Greek expression. (e) In this case also, the καὶ ὁμολογουμένως which follows would most naturally refer, not to the great deposit of faith in Christ which is entrusted to the church to keep,—but to the very strong and unusual expression which had just been used of a young minister in the church,—'and confessedly great is the dignity of the least of the ministers of Christ: for,' &c. (3) The reference to THE CHURCH is upheld by Chrys. [οὐχ ὡς ἐκεῖνος ὁ Ἰουδαϊκὸς οἶκος θεοῦ. τοῦτο γάρ ἐστι τὸ συνέχον τὴν πίστιν καὶ τὸ κήρυγμα· ἡ γὰρ ἀλήθειά ἐστι τῆς ἐκκλησίας καὶ στύλος καὶ ἑδραίωμα. This inversion of the sentence may have arisen from taking τῆς ἀληθείας as a genitive of apposition], Thdrt. [οἶκον θεοῦ καὶ ἐκκλησίαν τῶν πεπιστευκότων τὸν σύλλογον προσηγόρευσε. τούτους ἔφη στύλον καὶ ἑδραίωμα τῆς ἀληθείας. ἐπὶ γὰρ τῆς πέτρας ἐρηρεισμένοι καὶ ἀκλόνητοι διαμένουσι, καὶ διὰ τῶν πραγμάτων κηρύττοντες τὴν τῶν δογμάτων ἀλήθειαν], Theodor.-mops. [as cited above, on ἐκκλησία, as far as σύλλογον, then he proceeds, δθεν καὶ στύλον αὐτὴν καὶ ἑδραίωμα τῆς ἀληθείας ἐκάλεσεν, ὡς ἂν ἐν αὐτῇ τῆς ἀληθείας τὴν σύστασιν ἐχούσης], Thl., Œc., Ambr., Pel., the Roman Commentators, Luth., Calv. ["nonne Ecclesia mater est piorum omnium, quæ ipsos regenerat Dei verbo, quæ educat alitque tota vita, quæ confirmat, quæ ad solidam perfectionem usque perducit? eadem quoque ratione columna veritatis prædicatur: quia doctrinæ administrandæ munus, quod Deus penes eam deposuit, unicum est instrumentum retinendæ veritatis, ne ex hominum memoria pereat"], Beza, Grot. ["veritatem sustentat atque attollit ecclesia, efficit ne labatur ex animis, efficit ut longe lateque conspiciatur"], Calov., Wolf, &c. De Wette, Huther, Wiesinger, al. And this interpretation agrees with 2 Tim. ii. 19: see note there. But there is brought against it the objection, that there is thus introduced confusion of metaphor. The ἐκκλησία, which was the οἶκος above, now becomes στύλος, a part of the οἶκος. This is not difficult to answer. The

o here only. Hos. xiv. 5 compl. only. Joe. Antt. ii. 9. 6 init. al. in Wetst. pr

16 καὶ ° ὁμολογουμένως ᵖ μέγα ἐστὶν τὸ τῆς ᵠ εὐσεβείας μυστήριον, ὃς ʳ ἐφανερώθη ˢ ἐν σαρκί, ᵗ ἐδικαιώθη ἐν

ACDP KL𝔑a b c d e f g h k l m n o 17

p Eph. v. 32. Rom. xvi. 26. Col. i. 26 (reff.). see 1 John i. 2. 2 Tim. i. 10. 24. Col. ii. 1. Philem. 16.
q ch. ii. 2 reff.
u — Matt. xi. 19? see note.
r see 1 Thess. ii. 7.
s w. μυστ., t 2 Cor. x. 3. Gal. ii. 20. Phil. i. 22,

16. On the famous disputed reading in this verse, I give an analysis of the present state of the evidence:—I. rec **θεος**, i. e. ΘC, with the follg: (not A, nor C: see below) D³K (F has OC without any apparent stroke in the O) L 𝔑⁵ has written ΘC above the OC of the codex [cent xii.] rel. The testimonies of the fathers for **θεος** are very doubtful. Few make a *direct citation of* the passage as thus read: those which seem to do so being naturally explained on the supposition of their supplying *θεός* as the subject of *ὅς*. The readg **θεος** is *directly supported* by Chrysostom, Theodoret, Euthalius, Macedonius (who has been charged by some of the Latins with introducing the reading), Damascenus, Theophylact, Œcumenius. Those *supposed to favour* the reading are Ignatius (ad Eph. 19, p. 660,—*θεοῦ* [but the Syriac has *υἱοῦ*] *ἀνθρωπίνως φανερουμένου*: al *ὡς ἀνθρώπου φαινομένου*), the Apostolic Constitutions(*θεὸς κύριε ὁ ἐπιφανεὶς ἡμῖν ἐν σαρκί*) Hippolytus(agst Noetus: *θεὸς ἐν σώματι ἐφανερώθη*) Gregory Thaumaturgus or rather Apollinaris(in Phot: *θεὸς ἐν σαρκὶ φανερωθείς*). The testimonies of Athanasius, Nyssen, Cyr, usually adduced in favour of *θεός*, are either uncertain from various readings, or inapplicable (see below). II. **ος**, i. e. OC, is found in the follg: A(this is now *matter of certainty*. The black line at present visible in the O, is a modern retouching of an older but not original fainter one, due apparently to the darkening of the stroke of an E seen through from the other side. I have examined the page, and find that a portion of the virgula of the E, seen through, and now corroded through, extends nearly through the Θ, not however quite in, but somewhat above, its centre, as Sir Frederick Madden has observed to me. It was to complete this that Junius made a dot. See also Ellicott's note, Past. Epp. edn 2, p. 103. Besides which, the mark of abbreviation above the line is modern, not corresponding with those in the MS. Sir Frederick Madden now informs me that a very powerful microscope has been applied by Professor Maskelyne, at his request, to the passage in the MS, and the result has been that *no trace of either virgula in the* O *or mark of contraction over it, can be discovered.* It is to be hoped therefore, that A will never again be cited on the side of rec) C(see Tischendorf, prolegg to his edn of the Codex Ephremi, p. 30)FN¹ 17. 73. 181 mss mentd by Liberatus (Cent VI) Victor Tununensis (Cent VI)

house contains in itself both *στύλος* and *ἑδραίωμα* — the pillar and the basement both belong to the house. Why may not the *στύλος* be taken collectively? the very word *ἐκκλησία*, occurring since, has pluralized the idea—the building consists of the *κλητοί*, who are so many *στύλοι*—why should it not in the aggregate be described as the *στύλος*? This seems to me far better than, with some in Suicer, to suppose a monumental pillar, or base of an image, to be meant. The way in which the congregation of the faithful is the pillar and basement of the truth is admirably given by Thdrt. and Calvin above: viz. in that it is the element in which and medium by which the truth is conserved and upheld). **16.**] **And** (follows on the preceding: it is indeed worth all thy care to conduct thyself worthily in this house of God—for that truth which is there conserved and upheld is great and glorious above all others, being [see below] none other in fact than THE LORD HIMSELF, in all His gracious manifestation and glorious triumph) **confessedly** ('as is acknowledged on all hands:' so Thucyd. vi. 90, Ἴβηρας καὶ ἄλλους τῶν ἐκεῖ ὁμολογουμένως νῦν βαρβάρων μαχιμωτάτους: Xen. Anab. ii. 6. 1, Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικός, κ.τ.λ.: see other examples in Palm and Rost, Lex., and in Wetst. In this word there is a reference to the *ἐκκλησία* as the upholder of the truth: *confessedly among the κλητοί.* But we must not therefore take the word in a formal sense, 'as we confess,' and then *in consequence* regard the following words as a portion of a confession or song of praise [see below]. The adverb is of too general signification for this special reference) **great is the mystery** (see ver. 9: that which was hidden from man until God revealed it, historically, in Redemption) **of piety** (see ch. ii. 2, note: 'of the religious life.' In order to comprehend fully what follows, we must endeavour to realize the train of thought in the Apostle's mind at the time. This '*mystery*' of the life of God in man, is in fact the unfolding of Christ to and in him: the key-text to our passage being Col. i. 27, οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί

[v] πνεύματι, [w] ὤφθη ἀγγέλοις, [x] ἐκηρύχθη ἐν ἔθνεσιν, [y] ἐπι-

[v] see 1 Pet. iii. 18.
[w] = & constr.,
[x] passive, 1 Cor. xv. 12. 2 Cor. i. 19. (Col. i. 23.)
[y] = passive, Rom. x. 10. 2 Thess. i. 10 only.
Matt. xvii. 3 ‖. Luke i. 11. xxii. 43. xxiv. 34. 1 Cor. xv. 5, &c. Exod. iii. 2.

& Hincmar (Cent IX), who charge Macedonius with introducing *θεός*.—goth syr (or syr-marg) coptt,—Cyr(de recta fide ad Theodosium, *τὸ μέγα τῆς εὐσεβείας μυστήριον, τουτέστι χριστός, ὃς ἐφανερώθη . . . . . οἶμαι οὐχ ἕτερον τὸ τῆς εὐσεβείας μυστήριον ἢ αὐτὸς ἡμῶν ὁ ἐκ τοῦ θεοῦ πατρὸς λόγος, ὃς ἐφανερώθη* &c. That Cyril read ὃς as in the mss, and not *θεος* as in the present edd, is testified by Œc and Photius h. l. and by the scholia of several mss of the N. T.) Thdor-mops(Acts of the Council of Constantinop, Mansi ix. 221) Epiph, Pseud-Chrys(but *ὃ quod* al) Gelasius of Cyzicum (or rather Macarius of Jerusalem [Cent IV] cited by Gelas. in the Acts of the Nicene Council) Jerome(on Isa. liii. 11):—ὃς or ὃ is read in Syr. III. ὃ (*correction to agree with μυστηριον*) D[1](accg to Wetstein and Griesbach and recently Tischendorf) latt lat-ff exc Jerome.—The reading ὃς seems to be supported by the follg: Barnabas(epist. 12, p. 764, *Ἰησοῦς οὐχ ὁ υἱὸς ἀνθρώπου ἀλλ' ὁ υἱὸς τοῦ θεοῦ τύπῳ καὶ ἐν σαρκὶ φανερωθείς*) Theodotus(*ὁ σωτὴρ ὤφθη κατιὼν τοῖς ἀγγέλοις*) Justin? to Diognetus(*ἀπέστειλε λόγον ἵνα κόσμῳ φανῇ, ὃς . . . . διὰ ἀποστόλων κηρυχθεὶς ὑπὸ ἐθνῶν ἐπιστεύθη*) Clem-alex in Œcum(*ὃ μυστήριον μεθ' ἡμῶν εἶδον οἱ ἄγγελοι τὸν χριστόν*) Orig(*Ἰησοῦς ἐν δόξῃ ἀναλαμβάνεσθαι λέγεται*) Orig-int(*Is qui verbum caro factus apparuit positis* (or *positus*) *in carne*, sicut Apostolus dicit *quia* (perhaps *qui?*) *manifestus est in carne, justificatus* &c) Greg-Nyss(*τὸ μυστήριον ἐν σαρκὶ ἐφανερώθη. καλῶς τοῦτο λέγων, οὗτος ὁ ἡμέτερος λόγος*) Basil(*τοῦ μεγάλου μυστηρίου ὅτι ὁ κύριος ἐφανερώθη ἐν σαρκί*) Nestorius in Arnob-jun(*τὸ ἐν τῇ Μαρίᾳ γεννηθὲν . . . ἐφανερώθη γάρ, φησίν, ἐν σαρκί, ἐδικαιώθη* &c) Didymus(*secundum quod dictum est: manifestatur in carne*, on 1 John iv.).—Now that it may be fairly said, that merely external considerations have settled this question, we are not driven to combine internal considerations. Still the grounds which have confirmed me in deciding for ὃς, may be seen detailed in the note.

τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅ ἐστιν χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης. This was the thought in St. Paul's mind; that the great revelation of the religious life is, CHRIST. And in accordance with his practice in these Epistles, written as I believe, far on in his course, and after the figures and results of deep spiritual thoughts had been long familiar to him, he at once without explanation, or apology as beforetime in Col. i. 27, or expression of the *χριστός* justifying the change of gender in the relative, joins the deep and latent thought with the superficial and obvious one, and without saying that the mystery *is in fact* Christ, passes from the mystery to the Person of Christ as being one and the same. Then, thus passing, he is naturally led to a summary of those particulars wherein Christ has been revealed as a ground for the *εὐσέβεια* of His Church. And, the idea of *μυστήριον* being prominent before him, he selects especially those events in and by which Christ was *manifested forth*—came forth from that secrecy in which he had beforetime been hidden in the counsels of God, and shone out to men and angels as the Lord of life and glory. Let me say in passing, that it should be noticed, in a question which now happily no longer depends on internal considerations, how completely the whole glorious sentence is marred and disjoined by the substitution of *θεός*. It is not the objective fact of *God being manifested*, of which the Apostle is speaking, but the life of God lived in the church,—the truth, of which the congregation of believers is the pillar and basement,—as identical [John xiv. 6] with Him who is its centre and heart and stock—as unfolded once for all in the unfolding of Him. The intimate and blessed link, furnished by the ὃς, assuring the Church that it is not they that live, but Christ that liveth in them, is lost if we understand *μυστήριον* merely as a fact, however important, historically revealed. There is hardly a passage in the N. T., in which I feel more deep personal thankfulness for the restoration of the true and wonderful connexion of the original text)—**who** (thus, and not 'which,' nor 'He who,' should we render, preserving the same transition, from the mystery, to Him of whom now all that follows is spoken. ὃς is, as stated in Ellicott, and of course implied here, "a relative to an omitted though easily recognized antecedent, viz. Christ") **was manifested in the flesh** (it has been often maintained of late, e. g. by Mack, Winer, Huther, Wiesinger, Conyb., al., that these sentences, from their parallelism and concinnity, are taken from some hymn or confession of the ancient church. We cannot absolutely say that it may not have been so: but I should on all grounds regard it as very

x Rom. v. 13. 1 Cor. viii. 4. xiv. 10. Phil. ii. 15. Col. ii. 20. 1 Pet. v. 9. 2 Pet. i. 4. ἐν τῷ κ., Gospp. & 1 John; but Paul, 2 Cor. i. 12. Eph. ii. 12 only. a — Mark xvi. 19. Acts i. 2, &c. x. 16 only. 4 Kings ii. 9, 10, 11. iii. 7, &c. Phil. iv. 19. Col. iii. 4 only. L.P. b — Luke ix. 31. 1 Cor. xv. 43. 2 Cor. c see Acts xvi. 7.

ACDP KLNa b c d e f g h k l m n o 17

στεύθη [a] ἐν κόσμῳ, [a] ἀνελήμφθη [b] ἐν δόξῃ. IV. [1 c] Τὸ δὲ

doubtful. I can see no reason why the same person who wrote the rhetorical passages, Rom. viii. 38, 39; xi. 33—36; 1 Cor. xiii. 4—7, and numerous others, might not, difference of time and modified mental characteristics being allowed for, have written this also. Once written, it would be sure to gain a place among the choice and treasured sayings of the Church, and might easily find its way into liturgical use: but I should be most inclined to think that we have here its first expression. The reason which some of the above Commentators adduce for their belief,—the abrupt insulation of the clauses disjoined from the thought in the context, has no weight with me: I on the other hand feel that so beautiful and majestic a sequence of thoughts springing directly from the context itself, can hardly be a fragment pieced in, but must present the free expansion of the mind of the writer in the treatment of his subject. On the sense of this clause, cf. John i. 14, *ὁ λόγος σὰρξ ἐγένετο*,—and 2 Tim. i. 10. This is put first in the rank, as being the preliminary to all the rest. It is followed by the next clause, because the assertion and assurance of Christ's perfect unsinning righteousness was the aim of his manifestation in our flesh all those thirty years which preceded His public ministry: see below), **was justified** (i. e. approved to be righteous,—according to the uniform Pauline usage: not as De W., al., 'proved to be what he was.' The Apostle is following the *historical order of events during the manifestation of our Lord on earth*. That this is so, is manifest by the final clause being, *ἀνελήμφθη ἐν δόξῃ*. I take these events then in their order, and refer this to our Lord's baptism and temptation, in which His righteousness was approved and proved) **in the Spirit** (He was dwelt on by the Spirit in His baptism—led up by the Spirit to His great trial, and *ἐν πνεύματι*, the Spirit of God being His Spirit [but cf. Ellicott's note], that of which he said *τὸ πνεῦμα μὲν πρόθυμον, ἡ δὲ σὰρξ ἀσθενής*, He was proved to be righteous and spotless and separate from evil and its agent. See Rom. i. 3, 4, where another proof of this His spiritual perfection is given, viz. the great and crowning one of the Resurrection from the dead. Some have thought of that proof here also: others, of the continued course of His miracles, *especially* the Resurrection: Bengel of the Resurrection and Ascension, by which He entered into His glory: alii aliter. But I prefer keeping the historical order, though I would by no means limit the *δικαίωσις* to that time only: *then* it was chiefly and prominently manifested), **was seen by angels** (viz. by means of His Incarnation, and specifically, when they came and ministered to Him after His temptation. This seems to be regarded as the first, or at all events is the first recorded occasion on which they ministered to Him. And thus Chrys. and Thdrt.'s remark may apply: *τὴν γὰρ ἀόρατον τῆς θεότητος φύσιν οὐδὲ ἐκεῖνοι ἑώρων, σαρκωθέντα δὲ ἐθεάσαντο*, Thdrt. :—*μεθ' ἡμῶν*, as Chrys. This, one of the particulars of the glory and manifestation of the incarnate Saviour, is, though not immediately concerning the mystery of piety as upheld in the Church, cited as belonging to the *unfolding* of that mystery in Christ), **was preached among the nations** (that preaching commencing with the sending out of the Apostles, and though not then, in the strict technical sense, carried on *ἐν ἔθνεσιν*, yet being the beginning of that which waxed onward till it embraced all nations. See and compare Rom. xvi. 26 [Eph. iii. 8]. So that we are still proceeding with our Lord's ministry, taking *ἔθνεσιν* in that wider sense in which the Jews themselves are numbered among them [so also Chrys., Huther], and the fact itself as the great commencement of the proclamation of Christ to men), **was believed on in the world** (including all that winning of faith first from His disciples [John ii. 11], then from the Jews [ib. 23, viii. 30], and Samaritans [iv. 41, 42]: see also id. x. 42. Our clause bears with it a reminiscence of his own great saying, John iii. 16 ff.,—*οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον. οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται* κ.τ.λ.), **was received up in glory** (at His Ascension [against De Wette, who understands it of *celestial precedence* (von einem himmlischen Vorgange): but qu. his meaning?]: cf. reff. *ἐν δόξῃ* is

[d] πνεῦμα [e] ῥητῶς [d] λέγει, ὅτι ἐν [fg] ὑστέροις [f] καιροῖς [h] ἀποστήσονται [i] τινὲς τῆς πίστεως, [k] προσέχοντες [l] πνεύμασιν

... προσεχοντες b. ACDFKLN a c d e f g h k l m n o 17

d Acts xxi. 11. Rev. ii. 7, &c. xiv. 13. xxii. 17.
e here only †.
later Gr. writers freq. see Wetst.
f here only. see 1 Pet. i. 5.
g adj. here (Matt. xxi. 31 v. r.) only. 1 Chron. xxix. 29 only. (-ον adv., Matt. iv. 2.)
h — Luke viii. 13. Heb. iii. 12. 1 Macc. i. 15.
i — ch. i. 3 reff.
k ch. i. 4 reff.
l — 1 Cor. xii. 10. xiv. 32. 1 John iv. 1. 3 Kings xxii. 21.

best taken as a pregnant construction—was taken up into, and reigns in, glory.

It is this distinct reference to the fact of our Lord's personal Ascension, which in my mind rules the whole sentence and makes it, whatever further reference each clause may have, a chain of links of the divine manifestation of the Person of Christ, following in chronological order from His incarnation to His assumption into glory. The order and connexion of the clauses has been very variously understood, as may be seen in Wolf, and in De Wette. The triple antithesis, so characteristic of St. Paul, can hardly escape any reader: *ἐν σαρκί, ἐν πνεύματι,—ἀγγέλοις, ἔθνεσιν,—ἐν κόσμῳ, ἐν δόξῃ*: but further it is hardly worth while to reproduce the distinctions which some have drawn, or motives for arrangement which they have supposed).

CH. IV. 1—16.] *Of future false teachers* (1—6); *directions to Timotheus in reference to them* (7—11); *general exhortations to him* (12—16). 1.] **But** (contrast to the glorious mystery of piety which has been just dwelt on) **the Spirit** (viz. the Holy Spirit of prophecy, speaking in the Apostle himself, or in others,—or, which is most probable, in both—in the general prophetic testimony which He bore throughout the church: cf. *γίνωσκε*, spoken from the same point of prophetic foresight, 2 Tim. iii. 1. Some [even Wiesinger] have supposed the Apostle to refer to some prophetic passage of the O. T., or to the general testimony of the O. T. prophecies [Dan. vii. 25; viii. 23; xi. 30], or those of our Lord [Matt. xxiv. 4 ff., 11], or of the Apostles [2 Thess. ii. 3 ff. 1 John ii. 18. 2 Pet. iii. 3. Jude 18], or all these combined. But in the two former cases, we should hardly have had *τὸ πνεῦμα λέγει*, but *ἡ γραφή*, or *ὁ κύριος*, or the like; *τὸ πνεῦμα* implying rather the present agency of the Spirit: and the latter is only a less clear way of putting the explanation given above: for why should writings be referred to, when the living men were yet testifying in the power of the Spirit among them? Besides, see the way in which such written prophecies *are* referred to, in Jude 17) **expressly** ('plainly,' 'in so many words:' *ῥητῶς* is a post-classical word, found once in Polyb. [iii. 23. 5: given by Schweigh., Lex., and Palm and Rost, wrongly, ii. 23. 5; and by Liddell and Scott, in conseq., *Polyb.* without a reference], *ὑπὲρ δὲ Ἀκελλίας τἀναντία διαστέλλονται ῥητῶς*, and often in later writers—cf. examples in Wetst., especially Sext. Empir., *ὁ Ξενοφῶν ἐν τοῖς ἀπομνημονεύμασι ῥητῶς φησιν, ἀπαρεῖσθαι αὐτὸν [τὸν Σωκράτην] τὸ φυσικόν*; see also Plut. Brut. 29), **saith, that in after times** (not as E. V. 'in *the latter times*,' which though not quite so strong as 'in the *last times*,' yet gives the idea of close connexion with them: whereas here the Apostle speaks only of times subsequent to those in which he was writing: see the difference in 2 Tim. iii. 1: and compare Acts xx. 29) **certain men** (not the false teachers: rather, those who will be the result of their false teaching) **shall depart** (or decline: not by formal apostasy, or the danger would not be that which it is here represented: but subjectively, declining in their own minds and lives from holding Christ in simplicity) **from the faith** (objective—the doctrine which faith embraces, as so often), **giving heed to** (see reff.: the participle contains the reason and process of their declension) **seducing spirits** (*πνεύμασιν*, as Huther remarks, is in contrast with *τὸ πνεῦμα*, ver. 1;—it is to be understood as in 1 John iv. 1 and 6, in which last verse we have the cognate expression *τὸ πνεῦμα τῆς πλάνης*. Wolf's 'spiritualibus seductoribus,' or 'doctoribus seducentibus' is quite inadmissible. The spirits are none other than the spirits of evil, tempting, energizing in, seducing, those who are described, just as *the Spirit* directs and dwells in those who abide in the faith), **and teachings of dæmons** (doctrines taught by, suggested by, evil spirits: gen. subjective: cf. *σοφία δαιμονιώδης*, James iii. 15, and Tert. de præscr. hær. c. 7, vol. ii. p 19, "Hæ sunt doctrinæ hominum et dæmoniorum, prurientibus auribus natæ:" see Col. ii. 22. So Thdrt. [Chrys. is vague], and the fathers generally: [Grot., vaguely,] Wolf, Bengel, Olsh., De W., Huther, Wiesinger, Conyb., Ellic. Two wrong interpretations have been given: (1) understanding the genitive as objective, '*teachings concerning dæmons*;' so Mede, Works, p. 626 ff., supporting his view by *διδαχαὶ βαπτισμῶν*, Heb. vi. 2, &c., and Heydenreich ['a characteristic designation of the essene-gnostic

m Matt. xxvii. 63. 2 Cor. vi. 8. 2 John 7 (bis) only. Job xix. 4. Jer. xxiii. 32 only. xvii. 18. James ii. 19. q r here only †.

m πλάνοις καὶ n διδασκαλίαις o δαιμονίων, 2 ἐν p ὑποκρίσει

q ψευδολόγων, r κεκαυτηριασμένων τὴν ἰδίαν s συνείδησιν,

n ch. i. 10 reff. o Paul, 1 Cor. x. 20 (bis), 21 (bis) only. Gospp., passim. Acts p Paul, Gal. ii. 13 only. (see reff. there.) s ch. i. 5 reff. Tit. i. 15.

ACDF KLℵ a c d e f g h k l m n o 17

CHAP. IV. 1. om καὶ D¹ lat-ff. διδασκαλειας ℵ¹ m.
2. κεκαυστηριασμενων ALℵ d m o Orig-ed Cyr Thdrt¹: txt CDFK rel Clem Orig.

false teachers, who had so much to say of the higher spirit-world, of the æons, &c.:' in Huther]—but against the context, in which there is no vestige of allusion to idolatry [notwithstanding all that is alleged by Mede], but only to a false and hypocritical asceticism: (2) applying **δαιμονίων** to the false teachers, who would seduce the persons under description [so Mosheim, Mack, al., and even Calvin—'quod perinde est ac si dixisset, attendentes pseudo-prophetis et diabolicis eorum dogmatibus']; but this is without example harsh and improbable. The student may refer, as a curiosity, to the very learned disquisition of Mede on these *δαιμόνια*:—not merely for the really valuable information which it contains, but also as a lesson, to assure the ground well, before he begins to build with such pains) **in the** (following in the . . . , *ἐν* giving the element, in which: see below) **hypocrisy of those who speak lies** (the whole clause belongs to *τινὲς ἀποστήσονται*, the previous one, *προσέχοντες . . . . δαιμονίων*, being complete in itself. Bengel gives the construction well: 'construe cum *deficient*. *Hypocrisis* ea quæ est *falsiloquorum*, illos auferet. *τινές*, *aliqui*, illi sunt seducti; *falsiloqui*, seductores: falsiloquorum, genitivus, unice pendet ab *hypocrisi*. *τὸ falsiloquorum* dicit relationem ad alios: ergo antitheton est in *ἰδίαν*, *sua*.' This is much better than to join the gen. *ψευδολόγων* with *δαιμονίων* [so Wegscheider and Conyb., but understanding that which is said of the dæmons as meant of those who follow them], or with *διδασκαλίαις* [Estius,—'doctrinis, inquam, hominum in hypocrisi loquentium mendacium'],—as making the sentence which follows apply to the false *teachers* [cf. *κωλυόντων*], whom the *τινές* follow. And so De W., Huther, Wiesinger: and Mede himself, book iii. ch. 2, p. 677), **of men branded** (with the foul marks of moral crime: so Cic., Catil. i. 6, 'quæ nota domesticæ turpitudinis non inusta vitæ tuæ est?' Livy, iii. 51, 'ne Claudiæ genti eam inustam maculam vellent:' Plato, Gorg. 524 E, *ὁ Ῥαδάμανθυς . . . . πολλάκις τοῦ μεγάλου βασιλέως ἐπιλαβόμενος ἢ ἄλλου ὁτουοῦν βασιλέως ἢ δυνάστου κατεῖδεν οὐδὲν ὑγιὲς ὂν τῆς ψυχῆς, ἀλλὰ διαμεμαστιγωμένην καὶ οὐλῶν μεστὴν ὑπὸ ἐπιορκιῶν καὶ ἀδικίας*. See more examples in Wetst. and Kypke. **καυτηριάζω** is properly to burn in a mark with a *καυτήρ*, a branding-instrument of hot iron. Thl. explains: *ἐπεὶ συνίσασιν ἑαυτοῖς ἀκαθαρσίαν πολλήν, διὰ τοῦτο τὸ συνειδὸς αὐτῶν ἀνεξαλείπτους ἔχει τοὺς καυτῆρας τοῦ βυπαροῦ βίου*. Thdrt. gives an explanation more ingenious than correct: *κεκ. δὲ τὴν ἰδ. συν. αὐτοὺς κέκληκε, τὴν ἐσχάτην αὐτῶν ἀκαλγησίαν διδάσκων. ὁ γὰρ τοῦ καυτῆρος τόπος νεκρωθεὶς τὴν προτέραν αἴσθησιν ἀποβάλλει*. The idea rather seems to be as Bengel, "qui ipsi in sua sibi conscientia, inustis ei perfidiæ maculis, infames sunt:" cf. Tit. i. 15; iii. 11, where *αὐτοκατάκριτος* seems to express much the same. Or, as Ellic., 'they knew the brand they bore, and yet, with a show of outward sanctity [compare *ὑποκρίσει*], they strove to beguile and seduce others, and make them as bad as themselves.' The genitive still depends on *ὑποκρίσει*, as does *κωλυόντων* also) **on their own conscience** (*τὴν ἰδίαν*, as Beng. above—these false teachers are not only the organs of foul spirits, but are themselves hypocritical liars, with *their own* consciences seared by crime. The accusative is one of reference: cf. ch. vi. 5), **hindering from marrying** (this description has been thought by some to fit the Jewish sects of Essenes and Therapeutæ, who abstained from marriage, Jos. B. J. ii. 8. 2: Philo de vit. contempl. 4, 8, vol. ii. pp. 476, 482: cf. Col. ii. 18 ff. But as De W. remarks, the abstinence by and by mentioned seems too general to suit the idea that they were Jews [see below]: besides that the Epistle does not describe them as *present*—but as *to come* in after times), **(commanding)** (see a like ellipsis [*zeugma*], in which a second but logically necessary verb is omitted, and must be supplied from the context,—in ch. ii. 12, 1 Cor. xiv. 34. Bengel quotes a similar construction from Chrys., *ταῦτα λέγω, οὐ κηδεύειν κωλύων, ἀλλὰ μετὰ συμμετρίας τοῦτο ποιεῖν*) **to abstain from meats** (compare Col. ii. 16. It does not appear here from what sort of food this abstinence would be enjoined: but probably the eating of flesh is alluded to.

3 [t]κωλυόντων γαμεῖν, [u]ἀπέχεσθαι [v]βρωμάτων, ἃ ὁ θεὸς [w]ἔκτισεν εἰς [x]μετάλημψιν [y]μετὰ [yz]εὐχαριστίας τοῖς πιστοῖς καὶ [a]ἐπεγνωκόσιν τὴν [a]ἀλήθειαν. 4 ὅτι πᾶν [b]κτίσμα θεοῦ [c]καλόν, καὶ οὐδὲν [d]ἀπόβλητον, [y]μετὰ [yz]εὐχαριστίας λαμβανόμενον· 5 [e]ἁγιάζεται γὰρ [f]διὰ [f]λόγου θεοῦ καὶ [g]ἐν-

t — Luke xxiii. 2. Acts viii. 36. 1 Cor. xiv. 39. 1 Thess. ii. 16. 1 Kings xxv. 26.

u w. gen., Acts xv. 29. 1 Pet. ii. 11. Jer. vii. 10 compl. w. ἀπό.

Acts xv. 20. 1 Thess. iv. 3. v. 22. constr., ch. ii. 12. 1 Cor. xiv. 34. v plur., Matt. xiv. 15 ‖ L. Mark vii. 19. Luke iii. 11. 1 Cor. vi. 13 bis. Heb. ix. 10. xiii. 9 only. Mal. i. 12 al. w 1 Cor. xi. 9. Eph. iii. 9. Col. i. 16 al. Deut. iv. 23. x here only †. (μεταλαβεῖν τροφῆς. Acts xxvii. 33.) y Phil. iv. 6. z Eph. v. 4 reff. a Col. i. 6 (reff.). 2 John 1 al. b James i. 18. Rev. v. 13. viii. 9 only †. Wisd. ix. 2 al. c Gen. i. 31. d here only †. Levit. xix. 7 Aqu. e — 1 Cor. vii. 14. Exod. xxix. 37. f see 2 Kings xvii. 1. Sir. xlviii. 3. g ch. ii. 1 reff.

Euseb. H. E. iv. 29, quotes from Irenæus [i. 28. 1, p. 107], ἀπὸ Σατορνίνου καὶ Μαρκίωνος οἱ καλούμενοι Ἐγκρατεῖς ἀγαμίαν ἐκήρυξαν, ἀθετοῦντες τὴν ἀρχαίαν πλάσιν τοῦ θεοῦ, καὶ ἠρέμα κατηγοροῦντες τοῦ ἄρρεν καὶ θῆλυ εἰς γένεσιν ἀνθρώπων πεποιηκότος· καὶ τῶν λεγομένων παρ' αὐτοῖς ἐμψύχων ἀποχὴν εἰσηγήσαντο, ἀχαριστοῦντες τῷ πάντα πεποιηκότι θεῷ. These seem to be the persons here pointed at: and though the announcement of their success in after time is prophetic, we may fairly suppose that the seeds of their teaching were being sown as the Apostle wrote. The existence of gnosticism in its earlier form is certainly implied in ch. vi. 20: and in 2 Tim. ii. 17, 18, we find that denial of the resurrection which characterized all the varieties of subsequent gnosticism. See the whole subject discussed in the Prolegg. ch. vii. § i. 12 ff.), **which God made for participation with thanksgiving** for (dat. commodi) **those who believe, and have received the** (full) **knowledge of the truth.** This last description of the worthy partakers of God's bounties is well illustrated by Calvin: 'Quid ergo? annon solem suum quotidie oriri facit Deus super bonos et malos (Matt. v. 45)? annon ejus jussu terra impiis panem producit? annon ejus benedictione etiam pessimi aluntur? est enim universale illud beneficium quod David Psal. civ. 14 decantat. Respondeo, Paulum de usu licito hic agere, cujus ratio coram Deo nobis constat. Hujus minime compotes sunt impii, propter impuram conscientiam quæ omnia contaminat, quemadmodum habetur ad Titum, i. 15. Et sane, proprie loquendo, solis filiis suis Deus totum mundum et quicquid in mundo est destinavit, qua ratione etiam vocantur mundi hæredes. Nam hac conditione constitutus initio fuerat Adam omnium dominus, ut sub Dei obedientia maneret. Proinde rebellio adversus Deum jure quod illi collatum fuerat, ipsi una cum posteris spoliavit. Quoniam autem subjecta sunt Christo omnia, ejus beneficio in integrum restituimur, idque per fidem .... Posteriore membro definit quos vocat fideles, nempe qui notitiam habent sanæ doctrinæ.' On **μετὰ εὐχαριστίας**, see 1 Cor. x. 30: and below on ver. 4. **4, 5.**] *Reason for the above assertion.* **Because** (ὅτι is more the objective,—**γάρ**, which follows, the subjective causal particle: **ὅτι** introduces that which rests on a patent fact, as here on a Scripture quotation,—**γάρ**, that which is in the writer's mind, and forms part of his own reasoning) **every thing which God has made is good** (in allusion to ref. Gen. See also Rom. xiv. 14, 20); **and nothing** (which God has made) **is to be rejected** (Wetst. cites Hom. Il. γ. 65, οὗτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα— on which the Schol.,—**ἀπόβλητα, ἀποβολῆς ἄξια· τὰ ὑπὸ θεῶν, φησί, δεδομένα δῶρα οὐκ ἔστι μὲν ἀρνήσασθαι**) **if received with thanksgiving** ("properly, even without this condition, all things are pure: but he did not rise to this abstraction, because he was regarding meats not *per se*, but *in their use*, and this latter may become impure by an ungodly frame of mind." De Wette): **for** (see on **ὅτι** and **γάρ** above) **it** (this *subject* is gathered out of the preceding clause by implication, and = 'every **κτίσμα** which is partaken of with thanksgiving') **is hallowed** (more than '*declared pure*,' or even than '*rendered pure*:' the latter it does not want, the former falls far short of the work of the assigned agents. The emphasis is on **ἁγιάζεται**, and a new particular is introduced by it—not purity merely, but *holiness*,—fitness for the godly usage of Christian men. To this, which is more than mere making or declaring pure, it is set apart by the **εὐχαριστία**; so that the minus is proved by the majus. There is certainly a slight trace of reference to the higher consecration in the Lord's Supper. The same word **εὐχαριστία** is common to both. Ordinary meals are set apart for ordinary Christian use by asking a blessing on them: *that meal*, for more than ordinary use, by asking on it its own peculiar blessing) **by means of the word of**

h = here (Rom. xvi. 4) only. Jer. xliii. (xxxvi.) 25. i = 1 Cor. iii. 5. Eph. iii. 7. Col. i. 23 al. k 2 Cor. xi. 23. Col. i. 7. l here only †. m ch. i. 10 reff. n Mark xvi. 17. o ch. i. 9 reff. p here only. q ch. i. 4 reff.

τεύξεως. 6 Ταῦτα [h]ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς [ik]ἔσῃ διάκονος [k]χριστοῦ Ἰησοῦ, [l]ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς [m]διδασκαλίας ἣ [n]παρηκολούθηκας. 7 τοὺς δὲ [o]βεβήλους καὶ [p]γραώδεις [q]μύ- ACDP KLMa cdefg hklm no17

6. rec ιησ. bef χριστου, with D^3 rel am Syr Chr Thdrt-ms Aug: txt ACD¹FKLN e g m latt syr copt arm Ambrst Pelag. for η, ης A 80 8-pc.

God and intercession (*what* 'word of God?' how to be understood? treating the plainer word first, the ἔντευξις is evidently intercession [see on ch. ii. 1] *on behalf of the κτίσμα partaken of*—that it may be 'sanctified to our use.' This, bound on as λόγου θεοῦ is to ἐντεύξεως by the non-repetition of the preposition, may serve to guide us to its meaning. And first, negatively. It cannot mean any thing which does not form part of the εὐχαριστία: such as God's word in the Scripture just cited [Mack], or in any other place [Grot., al.]: or God's word in the foundation-truths of Christianity. Then, positively: it must mean in some sense the εὐχαριστία, or something in it. But not, as Wahl and Leo, the 'word addressed to God,' 'oratio ad Deum facta,' which would be an unprecedented meaning for λόγος θεοῦ: the only way open for us is, that the εὐχαριστία itself, or some part of it, is in some sense *the word of God*. This may be (1) by its consisting in whole or in part of Scripture words, or (2) by the effusion of a Christian man, speaking in the power of God's Spirit, being known as λόγος θεοῦ. This latter is perhaps justified by the reff.: but still it seems to me hardly probable, and I should prefer the former. [So Ellic. also.] It would generally be the case, that any form of Christian thanksgiving before meat would contain words of Scripture, or at all events thoughts in exact accordance with them: and such utterance of God's revealed will, bringing as it would the assembled family and their meal into harmony with Him, might well be said ἁγιάζειν the βρώματα on the table for their use. Many of the Commentators quote from the Constt. Ap. vii. 49, p. 1057, Migne, the following grace before meat, used in the primitive times: *εὐλογητὸς εἶ κύριε ὁ τρέφων με ἐκ νεότητός μου, ὁ διδοὺς τροφὴν πάσῃ σαρκί· πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, ἵνα πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύωμεν εἰς πᾶν ἔργον ἀγαθὸν ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, δι' οὗ σοὶ δόξα τιμὴ καὶ κράτος εἰς τοὺς αἰῶνας, ἀμήν.* Here almost every clause is taken from some expression of Scripture). 6—11.] *Recommendatory application to Timotheus of what has been just said, as to form part of his teaching, to the avoidance by him of false and vain doctrine, and to the practice of godliness.* **These things** (hardly, as Rosenm., Heinr., Heyd., ch. iii. 16 f., nor as Chrys., ποῖα; ἅπερ εἶπεν ὅτι τὸ μυστήριον μέγα ἐστίν, ὅτι τὸ τούτων ἀπέχεσθαι δαιμονιόν ἐστιν, ὅτι διὰ λόγου καὶ ἐντεύξεως θεοῦ ἁγιάζεται—but simply the matter treated since the beginning of the chapter,—the coming apostasy after these ascetic teachers and the true grounds of avoiding it. This best suits the following context and the ὑποτιθέμενος, which certainly would not be used of the μέγα μυστήριον) **suggesting** (or counselling, cf. Il. θ. 36, βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥτις ὀνήσει: Herod. i. 156, Κροῖσος μὲν δὴ ταῦτά τε οἱ ὑπετίθετο: ... Palm and Rost's Lex. sub voce, 2, c; and Ellic.'s note here) **to the brethren, thou wilt be a good servant of Christ Jesus, ever training thyself in** (the idea of ἐντρέφομαι is not '*nourish oneself with*,' but to grow up amongst, or to be trained in: cf. Eur. Phœn. 368, γυμνάσιά θ', οἷσιν ἐνετράφην: so ἐντρέφεσθαι νόμοις, ἔθεσιν, ὅπλοις, μουσικῇ, λόγοις, τροφῇ, Plat., Plutarch, al.: see Palm and Rost's Lex. The present, as Chrys., denotes *continuance* in this training, τὸ διηνεκὲς τῆς εἰς τὰ τοιαῦτα προσοχῆς δηλῶν, and again, μηρυκώμενος [*ruminans*], συνεχῶς τὰ αὐτὰ στρέφων, ἀεὶ τὰ αὐτὰ μελετῶν. Cf. 2 Tim. iii. 14) **the words of the faith** (the fundamental doctrines of the Gospel), **and of the good instruction** (not '*words of the faith and good doctrine*,' as Conyb. The repetition of the article forbids this, severs the ᾗ παρηκολούθηκας from τοῖς λόγοις τῆς πίστεως, and attaches it to καὶ τῆς καλῆς διδασκαλίας only) **the course of which thou hast followed** (I have thus endeavoured to give παρηκολούθηκας:—'hast followed along, by tracing its course and accompanying it:' see reff.; and Ellic.'s

θους [r] παραιτοῦ· [s] γύμναζε δὲ σεαυτὸν [t] πρὸς [u] εὐσέβειαν· 8 ἡ γὰρ [v] σωματικὴ [w] γυμνασία [x] πρὸς ὀλίγον ἐστὶν [y] ὠφέλιμος· ἡ δὲ [u] εὐσέβεια [x] πρὸς πάντα [y] ὠφέλιμός ἐστιν, [z] ἐπαγγελίαν ἔχουσα [aa] ζωῆς [a] τῆς [a] νῦν καὶ τῆς [b] μελλού-

r — & constr. Acts xxv. 11 (Paul). ch. v. 11. 2 Tim. ii. 23. Tit. iii. 10. 2 Macc. ii. 31.
s Heb. v. 14. xii. 11. 2 Pet. ii. 14 only †.
2 Macc. x. 15 only. (see below [w].)
t — Rom. iii. 26 al. see note.
u ch. ii. 2 reff.
v Luke iii. 22 only †. 4 Macc. i. 32. (-κῶς, Col. ii. 9.)
w here only †. (see above [s].)
x = (see note) here only. (James iv. 14. Heb. xii. 10.)
y past. epp. only. 2 Tim. iii 16. Tit. iii. 8 †.
z 2 Tim. i. 1.
a here only. see ch. vi. 17. 2 Tim. iv. 10. Tit. ii. 12. also Rom. iii. 26. viii. 28. xi. 5. 2 Cor. viii. 14. 2 Pet. iii. 7.
b — Rom. viii. 38. Heb. vi. 5.

7. for μυθους, θυμους C. om (2nd) δε D[1] 113-7 am(with fuld): *exercens* Ambrst.
8. om 1st προς ℵ[1]. επαγγελιας K d e g h l m o syr goth Euthal Œc$_{pt}$.

note). 7.] **But profane and anile** (Baur understands this epithet to refer to the gnostic idea of an *old universal mother*, the *σοφία* or *ἀχαμώθ* [see Irenæus, i. 4. 1 ff. pp. 18 f.]: but Wiesinger well replies that this will not suit the word *γραώδης* [from *γραῦς*, *εἶδος*, as *θοεειδής*], which must be subjective,—nor *βέβηλος*, which on this supposition would not be appropriate) **fables** (see notes on ch. i. 4 and 7, and Prolegg.) **decline** (lit. 'excuse thyself from,' see reff., Luke xiv. 18, 19, and Palm and Rost's Lex.): **but exercise thyself for piety** (*τουτέστι, πρὸς πίστιν καθαρὰν καὶ βίον ὀρθόν· τοῦτο γὰρ εὐσέβεια· γυμνασίας ἄρα χρεία καὶ πόνων διηνεκῶν· ὁ γὰρ γυμναζόμενος καὶ ἀγῶνος μὴ ὄντος ἀγωνίζεται ἰδρῶτος ἄχρι.* Thl. [not Thdrt., as Huther]. *πρός*, with a view to, as an athlete with a view to the games: cf. Soph. El. 456, *πρὸς εὐσέβειαν ἡ κόρη λέγει*, —and the common expressions *πρὸς ἡδονὴν λέγειν, ὁρᾶν, δημηγορεῖν*, &c.: Soph. Antig. 1170, *τἄλλ' ἐγὼ καινοῦ σκιᾶς οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν*): 8.] **for the exercise** (gymnastic training: see below) **of the body is to small extent** (*'for but little,'*—in reference only to a small department of a man's being: not as in ref. James, *'for a short time,'* as the contrast *πρὸς πάντα* below shews) **profitable** (to what sort of exercise does he allude? Ambr., Thom.-Aq., Lyra, Calv., Grot., Heydenr., Leo, Matthiæ, al., take it as alluding to corporal austerities for religion's sake: 'hoc nomine appellat quæcunque religionis causa suscipiuntur externæ actiones, ut sunt vigiliæ, longa inedia, humi cubatio, et similia,' Calv. But against this are two considerations: 1) that these are not now in question, but the immediate subject is the excellence of being trained and thoroughly exercised in piety: 2) that if they were, it would hardly be consistent with his previous severe characterization of these austerities, ver. 3, to introduce them thus with even so much creditable mention.

Wiesinger has taken up this meaning again and contended very strongly for it, maintaining that the *πρὸς ὀλίγον ὠφέλιμος* must be *moral*, not corporeal. But it may fairly be answered, if it be moral, then it cannot be said to be *πρὸς ὀλίγον*, for it would contribute to *εὐσέβεια*. And indeed he may be refuted on his own ground: he says that the *σωματ. γυμνασία must belong to εὐσέβεια*: for that if it meant bodily exercise merely, *πνευματικὴ γυμνασία*, not *εὐσέβεια*, would be the proper contrast to it. But surely we may say, if *σωματικὴ γυμν.* does *belong to εὐσέβεια*, how can it form a contrast to it? On *his* hypothesis, not on the other, we should require *πνευματικὴ γυμνασία* as the contrast. A part cannot be thus contrasted with the whole. It is therefore far better to understand the words, as Chrys., Thl., Thdrt. [*οἱ τῆς τοῦ σώματος, φησίν, εὐεξίας ἐπιμελούμενοι πρὸς ὀλίγον ταύτης ἀπολαύουσιν*], Pel., Corn.-a-Lap., Estius, Wolf, al., Bengel, Mack, De W., Huther, of mere gymnastic bodily exercise, of which the Apostle says, that it has indeed its uses, but those uses partial only. Bengel adds, perhaps more ingeniously than conclusively, "Videtur Timotheus juvenis interdum usus fuisse aliqua exercitatione corporis [ch. v. 23] quam Paulus non tam prohibet quam non laudat." Two curious interpretations of the expression have been given; one by Chrys., as a sort of afterthought: *ὃ δὲ λέγει, τοιοῦτόν ἐστι· μηδὲ εἰς γυμνασίαν ποτὲ καταθῇς σεαυτὸν διαλεγόμενος πρὸς ἐκείνους, ἀλλὰ ταῦτα τοῖς αὐτοῦ παραίνει. οὐ γὰρ ἐστι πρὸς τοὺς διεστραμμένους μαχόμενον ὀνῆσαί τί ποτε*, —the other by Braun [Selecta sacra i. 10. 156, cited by Huther], who understands by it the ceremonial law): **but piety** (the first member of the antithesis contained the *means*, *ἡ σωματικὴ γυμνασία*: this, the end, *εὐσέβεια*; —that which is sought by *γυμνασία πρὸς εὐσέβειαν*) **is profitable for all things** (not one portion only of a man's being, but every portion of it, bodily and spiritual, temporal and eternal), **having** (seeing that

σης. 9 [c] πιστὸς ὁ λόγος καὶ [c] πάσης [c] ἀποδοχῆς [e] ἄξιος· ACDP
10 [d] εἰς τοῦτο γὰρ [καὶ] [e] κοπιῶμεν καὶ *[f] ὀνειδιζόμεθα, ὅτι KLN a
[g] ἠλπίκαμεν ἐπὶ [h] θεῷ [h] ζῶντι, ὅς ἐστιν [i] σωτὴρ πάντων

c ch. i. 15 reff. d Rom. xiv. 9. 2 Cor. ii. 9 al. e Rom. xvi. 6. 1 Cor. iv. 12. Eph. iv. 28. Col. i. 29. Ps. cxxvi. 1.
f Matt. v. 11 ‖ L. Rom. xv. 3, from Ps. lxviii. 9. 1 Pet. iv. 14 al.
g w. ἐπί and dat., Rom. xv. 12, from Isa. xi. 10. ch. vi. 17 (bis, v. r.) only. acc., ch. v. 5. 1 Pet. i. 13. (iii. 5 v r.)
h ch. iii. 15 reff.
i see ch. i. 1 reff.

9. om πασης ℵ[1].

10. rec bef κοπ. ins και (*possibly conformation to Col* i. 29), with FKL rel Chr$_1$ Thdrt Thl Œc: om ACDℵ 17. 67[2] vulg Syr copt arm Chr Ambrst Pelag. *ἀγωνιζόμεθα (*possibly a substitution, as agreeing better with κοπιωμεν: see Col* i. 29) ACFKℵ[1] c 17 Chr$_1$ Cyr: ονειδιζομεθα DLℵ[2] rel Chr$_3$-edd Thdrt Damasc lat-ff. ηλπισαμεν D[1] 17. επι θεον ζωντα D[1].

it has) **promise of the life** (we may, as far as the construction is concerned, take ζωῆς, as Ellic., abstract, *of life*, and then divide it off into τῆς νῦν and τῆς μελλούσης. But see below), **which is now and which is to come** (how is the genitive ζωῆς to be taken? is it the objective genitive, giving the substance of the promise, LIFE, in its highest sense? in this case it would be ἐν τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι. And seeing it is not that, but τῆς νῦν κ. τῆς μελλούσης, we should have to understand ζωή in two different meanings,—long and happy life here, and eternal life hereafter—it bears a promise of this life and of the life to come. This to say the least is harsh. It would be better therefore to take ἐπαγγελία as '*the promise*,' in the sense of 'the chief blessedness promised by God,' the blessed contents of His promise, whatever they be, and ζωῆς as the possessive genitive: the best promise belonging to this life and to that which is to come. It may be said, this also is harsh; and to some extent I acknowledge it,—it is not however a harshness in *thought*, as the other, but only in construction, such as need not surprise us in these Epistles. The concrete ἐπαγγελία instead of the abstract is already familiar to us, Luke xxiv. 49: Acts i. 4; xiii. 32, al.: and the possessive genitive after ἐπαγγ. is justified by Rom. xv. 8, ἐπαγγ. τῶν πατέρων, and by the arrangement of the sentence). 9.] **Faithful is the saying, and worthy of all acceptation** (see on ch. i. 15. The words refer to what *follows*, not as Heinr. to ch. iii. 16, nor as De W., Huther, Wies., al., to what went immediately before: see on γάρ below. The connexion is with καὶ τῆς μελλούσης. Piety has the promise of that life attached to it, according to the well-known Christian saying which follows. Otherwise verse 10 comes in disjointedly and unaccountably): **for** (γάρ is introduced from a mixture of two constructions, rendering a reason for καὶ τῆς μελλούσης, as if πιστὸς ὁ λόγος had not been inserted. We have the same construction in 2 Tim. ii. 11, where Huther, though he regards the γάρ as decisive against it here, refers the πιστὸς ὁ λόγος to what follows) **to this end** (viz. the σωτηρία implied in that which follows, introduced by ὅτι,—as in reff.: thus alone can the saying as a πιστὸς λόγος cohere together: and so Thdrt., Thl., Beza, Grot., Beng., Mosh., Wegsch., Leo, Wahl:—not, as De W., Huther, Ellic., al., for the obtaining of the promise mentioned above [De W. claims Thdrt. and Bengel for this meaning, but wrongly: the former says, τί δήποτε, &c. εἰ μὴ τίς ἐστι τῶν πόνων ἀντίδοσις; ἀλλὰ γάρ ἐστιν ἀντίδοσις. ἀΐδιος γὰρ θεὸς ἀγωνοθετεῖ τοῖς ἀθλοῦσι, καὶ πάντων ἐστὶν ἀνθρώπων σωτὴρ κ.τ.λ.; and the latter, 'hoc nomine, hoc fine, hac spe,' referring to ἠλπίκαμεν]) **we** (Christians in general) [**both**] **toil** (more than labour [ἐργαζόμεθα]: it gives the idea of 'toil and moil:' see reff.) **and suffer reproach** (climax: we might toil and be had in honour, but as it is, we have both fatigue and shame to bear. The reading ἀγωνιζόμεθα is very strongly supported, but appears to have been introduced from Col. i. 29), **because we have fixed our hope** (the same perfect occurs John v. 45: 2 Cor. i. 10: ch. v. 5, vi. 17: it refers to the time when the strong resolve and waiting began, and to its endurance since that time) **on** (for construction see reff., and Ellicott's note here. Thus in Polyb. i. 12. 6, τὰς ..... ἀγορὰς ..... ἐφ' οἷς εἶχον τὰς μεγίστας ἐλπίδας) **the living** (inserted for emphasis and solemnity, to bring out the fact that the God in whom we trust is a veritable personal agent, not a creature of the imagination) **God, who is the Saviour of all men** (cf. ch. ii. 4; Tit. ii. 11: His will is that all men should be saved, and He has made full and sufficient provision for the salvation of all: so that, as far as salvation stands in Him, He is the Saviour of all men. And it is in virtue of

ἀνθρώπων, [k] μάλιστα πιστῶν. 11 [l] Παράγγελλε ταῦτα καὶ δίδασκε. 12 μηδείς σου τῆς [m] νεότητος [n] καταφρονείτω, ἀλλὰ [o] τύπος γίνου τῶν πιστῶν, ἐν λόγῳ, ἐν [p] ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν [q] ἁγνείᾳ. 13 ἕως ἔρχομαι,

k Acts xx. 38. xxv. 26. xxvi. 3. Gal. vi. 10. Phil. iv. 22. ch. v. 8, 17. 2 Tim. iv. 13. Tit. i. 10. Philem. 16. 2 Pet. ii. 10 only.

l 1 Thess. iv. 11 reff. constr., 2 Thess. iii. 4. only. Gen. vii. 21. m Matt. vi. 24. xviii. 10. Luke xvi. 13. Rom. ii. 4. 1 Cor. xi. 22. ch. vi. 2. Heb. xii. 2. 2 Pet. ii. 10 only. Wisd. xiv. 30. n Mark x. 20 ‖ (Mt. v. r.) L. Acts xxvi. 4 (Paul) 7. 2 Thess. iii. 9. Tit. ii. 7. 1 Pet. v. 3. o — Phil. iii. 17. 1 Thess. i. 13. 1 Pet. i. 15 al5. 2 Pet. ii. 7. iii. 11 only †. Tobit iv. 14. 2 Macc. v. 8 only. p Gal. i. 13. Eph. iv. 22. Heb. xiii. 7. James iii. 2 only. 2 Chron. xxx. 19. q ch. v.

12. rec aft εν αγαπη ins εν πνευματι, with KL rel Thdrt Damasc: om ACDFN 17 latt syrr copt æth arm Clem Chr Ambrst Jer Aug.

this universality of salvation offered by God, that we have rested our hopes on Him and become πιστοί), **especially them that believe** (in these alone does that universal salvation, which God has provided, become actual. He is the same σωτήρ towards and of all: but these alone appropriate His σωτηρία. Bengel rightly observes, 'Latet nervus argumenti a minori ad majus:' but he applies the σωτὴρ πάντων to *this life*, and μάλιστα πιστῶν to the life to come. So also Chrys.: εἰ δὲ τοὺς ἀπίστους σώζει ἐνταῦθα, πολλῷ μᾶλλον τοὺς πιστοὺς ἐκεῖ. But this does not seem to suit the context, nor the higher sense to which σωτήρ is every where in the N. T. confined, and most especially in these Epistles, where it occurs very frequently. The true 'argumentum a minori ad majus' lies in this—"if God be thus willing for all to be saved, how much more shall he save them that put their trust in Him." For the expression, see reff., and especially Gal. vi. 10). 11.] **Command** (see ch. i. 3) **these things** (viz. those insisted on since ver. 7) **and teach them.** 12—16.] *General exhortations to Timotheus.* **Let no one despise thy youth** (as to the construction, Chrys. [μηδεὶς διὰ τὴν νεότητα καταφρονήσῃ σου], Leo, Mack, Matthies, take σοῦ as immediately governed by καταφρονήσῃ, and τῆς νεότητος as a second genitive — '*thee for thy youth*.' But though I cannot think with Huther that such a construction would be illegitimate [for in what does καταφρονέω differ in logical reference from κατηγορέω?—cf. εἰ . . . παρανόμων . . . ἤμελλον αὐτοῦ κατηγορεῖν, Demosth. Meid. p. 515. 26], yet ver. 15 seems to rule in favour of the simpler construction, where we have σου preceding its governing substantive with no such ambiguity. As to the matter of the *youth* of Timotheus, see Prolegg. ch. vii. § ii. 35, note; and remember, that his age relative to that of the Apostle himself, whose place he was filling, rather than his absolute age, is evidently that which is here meant. By the ἕως ἔρχομαι, we see that this comparison was before the Apostle's mind. The interpretation of Bengel, '"talem te gere quem nemo possit tanquam juvenem contemnere:" libenter id faciunt senes inanes,' thus endeavouring to eliminate the *fact*, of Timotheus's youth, is forced, and inconsistent with the τῆς. It is quite true [cf. what follows—ἀλλὰ τύπος γίνου, &c.] that the exhortation is to *him*, not to the Ephesian church: but it is grounded on the *fact of his youth*, in whatever light that fact is to be interpreted);—**but become** (by gaining their respect for the following acts and qualities) **a pattern of the believers** (the comma after πιστῶν, in which I have followed Lachmann, gives more force and independence to the clause adversative to μηδεὶς κ.τ.λ., and then leaves the specifications to follow),—**in word** (the whole of thine utterances, in public and private: ἐν λόγῳ is elsewhere contrasted, as in Col. iii. 17, with ἐν ἔργῳ), **in behaviour** (the other outward sign of the life within: ἐν ἔργῳ, Col. l. c., but expressing more—'in quotidiana consuetudine,' as Beng. The ἀναστροφή may testify, in cases where no actual deed is done), **in love, in faith** (the two great springs of Christian conduct, the one it is true set in motion by the other,—cf. Gal. v. 6, πίστις δι' ἀγάπης ἐνεργουμένη,—but both, leading principles of the whole man), **in purity** (probably, not chastity, in the more restricted sense, though in ch. v. 2 it certainly has this meaning from the context: but in the wider and higher meaning which the context here requires, all believers being in view, of general holiness and purity. Cf. for this,—ἁγνός, ch. v. 22: 2 Cor. vii. 11: James iii. 17,—ἁγνίζω, James iv. 8: 1 Pet. i. 22. From these passages the quality would appear definable as *simplicity of holy motive* followed out in *consistency of holy action*). 13.] **Till I come** (not as De W., as long as thou in my absence presidest over the Ephesian church: for this supposes the Apostle to be the normal president of that Church

r ch. i. 4 reff
s Acts xiii. 15. 2 Cor. iii. 14 only. Neh. viii. 8.
t — Phil. ii. 1 reff.
u ch. i. 10 reff.
v (—) Matt. xxii. 5. Heb. ii. 3. viii. 9 only. Jer. iv. 17. xxxviii. (xxxi.) 22. Wisd. iii. 10. 2 Macc. iv. 14 only.
w Paul (Rom. i. 11. 1 Cor. i. 7. vii. 7. xii. 4, &c. 2 Tim. i. 6) only, exc. 1 Pet. iv. 10†.
x ch. i. 18 reff.
y Acts xiv. 23.
z (in N. T. always w. χειρῶν) Acts viii. 18. 2 Tim. i. 6. Heb. vi. 2 only. 2 Chron. xxv. 27.
a — here only. (Luke xxii. 66. Acts xxii. 5 only†. Susanna 50 Theod-F.) Ignat. Trall. 7. 13; Philad. 7, pp. 681, 695, 701.
b Mark xiii. 11. Acts iv. 25 only. Ps. i. 2.
c — here only. see 1 Thess. ii. 5.

ACDF KLNa edefg hklm no 17

[r]πρόσεχε τῇ [s]ἀναγνώσει, τῇ [t]παρακλήσει, τῇ [u]διδα-
σκαλίᾳ. 14 μὴ [v]ἀμέλει τοῦ ἐν σοὶ [w]χαρίσματος, ὃ ἐδόθη
σοι διὰ [x]προφητείας [y]μετὰ [z]ἐπιθέσεως τῶν χειρῶν τοῦ
[a]πρεσβυτερίου. 15 ταῦτα [b]μελέτα, [c]ἐν τούτοις [c]ἴσθι·

14. πρεσβυτερου ℵ[1] m.

and Timotheus his locum-tenens, which was not the case. Timotheus was put there with a special commission from the Apostle: that commission would cease at the Apostle's coming, not because he would resume residence and presidence, but because he would enforce and complete the work of Timotheus, and thus, the necessity for special interference being at an end, the church would revert to the normal rule of its own presbytery), **attend to the** (public, see below) **reading** ("scripturæ sacræ, in ecclesia. Huic adjunguntur duo præcipua genera, *adhortatio*, quæ ad agendum, et *doctrina*, quæ ad cognoscendum pertinet, ch. vi. 2 fin. Rom. xii. 7 ff." Beng. This is certainly the meaning; cf. Luke iv. 16 ff.: Acts xiii. 15: 2 Cor. iii. 14,—not that of Chrys. [*ἀκούωμεν ἅπαντες, καὶ παιδευόμεθα μὴ ἀμελεῖν τῆς τῶν θείων γραφῶν μελέτης*], Grot., Calv. ["certe fons omnis sapientiæ est Scriptura, unde haurire debent pastores quicquid proferunt apud gregem"], al., who understand private reading. Whether the O. T. Scriptures alone, or in addition to them the earlier gospels were at this time included in this public reading, cf. Just. Mart. Apol. i. [ii.] 67, p. 83 [*τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται, μέχρις ἐγχωρεῖ*], cannot be determined with any certainty), **to the** (also public) **exhortation, to the** (also public) **teaching** (cf. Bengel above. Chrys. takes *παρακλήσει* as social, *διδασκαλίᾳ* as public,—*τῇ παρακλήσει τῇ πρὸς ἀλλήλους, τῇ διδασκαλίᾳ τῇ πρὸς πάντας* — so Grot, 'in *monendis* aliis privatim, *docendis* publice:' but why so?). 14.] **Do not neglect** (= *ἀναζωπυρεῖν*, 2 Tim. i. 6,—do not suffer to decay and smoulder by carelessness: 'negligunt qui non exercent, nec putant se posse excidere,' Bengel) **the spiritual gift which is in thee** (see more at length in 2 Tim. i. 6. The spiritual gift is that of teaching and ruling the church. Thdrt. says, too narrowly [and so nearly Ellic.], *χάρισμα τὴν διδασκαλίαν ἐκάλεσε*: it was not teaching only, but the whole grace of God given him for the office to which he was set apart by special ordination), **which was given thee** (by God, 1 Cor. xii. 4, 6) **by means of prophecy** (not as Mack, 'on account of prophecies,' alleging the plural in ch. i. 18. That verse [see note] refers to the same fact as this—viz. that, either at the first conversion of Timotheus, or at his ordination to the ministry [and certainly the latter seems here to be pointed at], the Holy Spirit spoke, by means of a prophet or prophets, His will to invest him with *χαρίσματα* for the work, and thus the gift was said to be conferred, as to its certainty in the divine counsels, by such prophecy—'ita jubente per os prophetarum Spiritu Sancto,' Beza. All attempts to make *διά* bear other meanings ['potest tamen sic accipi ut idem valeat quod *εἰς προφητείαν*, i. e. ad prophetandum; vel *ἐν προφητείᾳ* ita ut quod sit hoc donum exprimat apostolus,' Beza] are illegitimate and needless: see Acts xiii. 1, 2, 3, which is a case precisely analogous: the gift was in Paul and Barnabas *διὰ προφητείας, μετὰ ἐπιθέσεως χειρῶν*. Bengel strangely joins *προφητείας* with *πρεσβυτερίου*, parenthesizing *μετὰ ἐπιθ. τ. χειρῶν*, alleging that '*impositio manus* proprie fit per unam personam et quidem digniorem: *prophetia* vero fiebat etiam per æquales,' &c. But this certainly was not so: see below), **with laying on of the hands** (see on Acts vi. 6. Neander, Pfl. u. Leit. i. 267. There is no real difference, as De W. thinks, between this and 2 Tim. i. 6. There was a special reason there for putting Timotheus in mind of the fact that the Apostle's own hands *were* laid on him: but that fact does not exclude this. See references on the *χειροθεσία* in Ellicott's note) **of the presbytery** (reff.: of the body of elders who belonged to the congregation in which he was ordained. Where this was, we know not: hardly in Lystra, where he was first converted: might it not be in Ephesus itself, for this particular office?). 15.] **These things** (viz. the things enjoined vv. 12—14) **do thou care for, in these things be** [employed] (Wetst. cites Plut. Pomp. p. 656 b, *ἐν*

ἵνα σοῦ ἡ [d]προκοπὴ φανερὰ ᾖ πᾶσιν. 16 [e]ἔπεχε σεαυτῷ καὶ τῇ [f]διδασκαλίᾳ. [g]ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν [h]σώσεις καὶ τοὺς [i]ἀκούοντάς σου.

V. [1]Πρεσβυτέρῳ μὴ [k]ἐπιπλήξῃς, ἀλλὰ [l]παρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς· 2 [m]πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς ἀδελφάς, ἐν [n]πάσῃ [o]ἁγνείᾳ.

d Phil. i. 12, 25 only †. Sir. ii. 17. 2 Macc. viii. 8 only.
e — Luke xiv. 7. Acts iii. 5 (& constr.) only. Sir. xxxi. (xxxiv.) 2. (Acts xix. 22. Phil. ii. 16 only.)
f ch. i. 10 reff.
g Rom. vi. 1. xi. 22, 23. Col. i. 23.
h — ch. ii. 15.
i 2 Tim. ii. 14.
k here only †. Jos. Antt. xii. 4. 2. Polyb. i. 12. 7 al. (-πλῆξις, 2 Macc. vii. 33.)
l — ch. ii. 1 al. fr.
m fem., here only. Zech. viii. 4. xxx. 19.
n — Phil. i. 20 reff.
o ch. iv. 13 only. 2 Chron.

15. rec ins εν bef πασιν (*from misunderstanding?*), with D¹KL rel æth Chr(explaining μὴ ἐν τῷ βίῳ μόνον ἀλλὰ καὶ ἐν τῷ λόγῳ) Thdrt Damasc: om ACD¹FN 17 latt syrr copt goth arm Clem Cyr lat-ff.

16. ins εν bef αυτοις D¹ vulg(not tol) goth lat-ff. om σου ℵ¹.

CHAP. V. 1. om ως πατερα ℵ¹.

τούτοις ὁ Καῖσαρ . . . . ἦν: Lucret. iii. 1093, 'versamur ibidem, atque insumus usque:' Hor. Ep. i. 1. 11, 'quod verum atque decens curo et rogo et omnis in hoc sum.' To which I may add a more striking parallel, Hor. Sat. i. 9. 2, 'Nescio quid meditans nugarum, et totus in illis'), **that thy progress** (ref.: προκοπή is branded as a "vox non immerito a grammaticis contemta" by Lobeck, Phryn. p. 85: towards perfection; certainly in the Christian life, as Heydenr., De W.: this is *implied*; but the more direct meaning is, 'with reference to the duties of thine office:' and especially as respects the caution given ver. 12, that no man despise thy youth) **may be manifest to all.** 16.] **Give heed to thyself** (summary of ver. 12. On ἔπεχε, see Ellicott's note) **and to thy teaching** (summary of ver. 13. "Duo sunt curanda bono pastori: ut docendo invigilet, ac se ipsum purum custodiat. Neque enim satis est, si vitam suam componat ad omnem honestatem, sibique caveat ne quod edat malum exemplum, nisi assiduum quoque docendi studium adjungat sanctæ vitæ: et parum valebit doctrina, si non respondeat vitæ honestas et sanctitas." Calv.). **Continue** (reff.) **in them** (most naturally, the ταῦτα of ver. 15: but the words are ambiguous and puzzling. Grot. gives a curious interpretation: '*mane apud Ephesios*,' which is certainly wrong: Bengel, as an alternative, refers it to τοὺς ἀκούοντας below, which is no better. I have punctuated it so as to connect this clause with what follows, and thus to render it not quite so harsh, seeing that it then will assume the form of a recapitulatory conclusion); **for doing this** ('*in* doing this,' as E. V., better than '*by* doing this,' which asserts too much) **thou shalt save** (in the day of the Lord: the highest meaning, and no other, is to be thought of in both cases) **both thyself and those that hear thee** (thyself, in the faithful discharge of the ministry which thou hast received of the Lord: thy hearers, in the power of thine influence over them, by God's word and ordinances).

CH. V. 1—25.] GENERAL DIRECTIONS TO HIM FOR GOVERNING THE CHURCH.

1, 2.] *Injunctions respecting his behaviour to the elder and younger of either sex.* πρεσβυτέρῳ] The reference to an *office* was called in question as early as Chrys. ἆρα τὸ ἀξίωμα νῦν φησιν; οὐκ ἔγωγε οἶμαι, ἀλλὰ περὶ παντὸς γεγηρακότος. This indeed is evident from the quadruple specification in these verses. So even Mack, though he maintains that the νεώτεροι of Acts v. 6 were official. Leo, as cited by Wiesinger, gives well the connexion with the last chapter: "quum supra scripsisset, nemini licere ex juventute Timothei ejus despiciendi occasionem sumere, nunc jam ipsum hortatur Timotheum, ut semper memor suæ νεότητος ita se gerat erga seniores uti revera deceat virum juniorem." But this connexion must not be too closely pressed. Some important general instructions have intervened since the μηδείς σου τῆς νεότητος καταφρονείτω. ἐπιπλήξῃς] Thus Il. μ. 211, Ἕκτορ, ἦ μέν πώς μοι ἐπιπλήσσεις ἀγορῇσιν | ἐσθλὰ φραζομένῳ. ἀλλὰ παρακάλει] ὁσαυεὶ πρὸς πατέρα, φησί, προσενεχθείης ἁμαρτάνοντα, οὕτω πρὸς ἐκεῖνον διαλέγου, Chrys. νεωτέρους] understand παρακάλει. Thus the prohibition, μὴ ἐπιπλήξῃς, applies to all, all being included in the παρακάλει which is the other and adopted alternative. ὡς ἀδελφούς] as on an equality with them, not lording it over them. ὡς ἀδελφάς] 'Hic respectus egregie adjuvat castitatem,' Bengel. μηδὲ ὑποψίαν, φησί, δῷς. ἐπειδὴ γὰρ αἱ πρὸς τὰς νεωτέρας γενόμεναι ὁμιλίαι δυσκό-

ACDP KLMa cdefg hklm no 17

3 Χήρας [p] τίμα τὰς [q] ὄντως χήρας. 4 εἰ δέ τις χήρα τέκνα ἢ [r] ἔκγονα ἔχει, [s] μανθανέτωσαν πρῶτον τὸν ἴδιον [t] οἶκον [u] εὐσεβεῖν, καὶ [u] ἀμοιβὰς [v] ἀποδιδόναι τοῖς [w] προ-

p Paul, here only, exc. Eph. vi. 2, from Exod. xx. 12; Epp., 1 Pet. ii. 17 bis only.

q Mark xi. 32. Paul, 1 Cor. xiv. 25. Gal. iii. 21. vv. 5, 16. ch. vi. 19 only. Num. xxii. 37 only. Deut. vii. 13 al. freq in LXX. Eurip. Orest. 408. (see Wetst.) viii. 4. 2 Macc. viii. 19. xi. 25 only.

r here only. Deut. s — & constr., Phil. iv. 11. Tit. iii. 14. see ver. 13.

t Acts xvii. 23 only †. (see ch. ii. 2 reff.)

u here only †. Isa. i. 23 Symm. οἷς . . . ἀνέδωκε' ἀμοιβὰς οὐ καλάς.

v Rom. xii. 17. 1 Thess. v. 15 al.

w 2 Tim. i. 3 only †. Sir.

4. εγγονα D1 44. 109. μαθετωσαν D1. των ιδιων οικων D1.

λως διαφεύγουσιν ὑποψίαν, δεῖ δὲ γίνεσθαι παρὰ τοῦ ἐπισκόπου καὶ τοῦτο, διὰ τοῦτο "ἐν πάσῃ ἁγνείᾳ" προστίθησι. Chrys. See similar sentiments from profane writers in Wetst. The Commentators cite the apologist Athenagoras (legat. pro christ. 32, p. 310): καθ' ἡλικίαν τοὺς μὲν υἱοὺς κ. θυγατέρας νοοῦμεν, τοὺς δὲ ἀδελφοὺς ἔχομεν καὶ ἀδελφάς· καὶ τοῖς προβεβηκόσι τὴν τῶν πατέρων καὶ μητέρων τιμὴν ἀπονέμομεν. "The rule of Jerome (Ep. 52 [2]. 5, vol. i. p. 259) is simple: 'omnes puellas et virgines Christi aut æqualiter ignora aut æqualiter dilige.'" Ellic. 3—16.] *Directions concerning widows.* This whole passage is somewhat difficult, and has been very variously understood. The differences will be seen below. 3. τίμα] Is this to be interpreted generally, '*honour*' merely, or with reference to the context? The best guide to an answer will be what follows. If the command be merely to hold them in honour, why should the destitute be held in more honour than those who had families? The command χήρας τίμα would surely apply to all alike. But seeing that it *does not* apply to all alike, we must necessarily limit its general meaning to that particular in which the one would be honoured, and the other not. Thus without giving or seeking for an unusual meaning to τίμα, we may fairly interpret it of this particular kind of honour, viz. being inscribed on the Church's κατάλογος (ver. 9) as a fit object of charitable sustenance. That such a roll existed in the very earliest days of the church, we know from Acts vi. 1. Cf. also Ignat. ad Polyc. c. 4, p. 721 f.: Justin M. Apol. i. 67, p. 84: Euseb. H. E. vi. 43. Thus Huther and De W., and Ellic., after Grot., Calv., all. τὰς ὄντως χήρας] cf. ver. 16 below,—**those who are really in a widowed** (destitute) **state**, as contrasted with those described ver. 4. But then the enquiry has been made, Is this ὄντως χήρα to be defined by mere external circumstances, or not rather by the religious character, described below, ver. 5? Or are we to bind [as Chrys., al.] the two together? In a certain sense, I believe we must thus unite them. The Apostle commands, 'Honour [by placing on the list] those who are widows indeed:' for it is these especially, they who are destitute of earthly friends, who are most likely to carry out the true religious duties of a widow. Thus, without the two qualifications being actually united, the former is insisted on as ordinarily ensuring the latter. 4.] The case of the χήρα who is not ὄντως χήρα, having earthly relations answerable for her support. ἔκγονα] τέκνα τέκνων, Hesych.; **grandchildren**: not as E. V. '*nephews*;' at least, not in its present sense. μανθανέτωσαν] What is the subject? (1) The ancient Commentators mostly understand *al* χῆραι, implied in τίς χήρα: so vulg. (*discat*: also D-lat, 2 cursives have μανθανέτω), Chr. (see below), Thdrt., Œc., Jer., Pel., Ambr., Luth., Calv., Grot., Calov., Huther, al. (2) But some of the ancients took τὰ τέκνα ἢ ἔκγονα as the subject: e. g. Œc. 2, Thl., and so Beza, Wolf, Mosh., Wegscheid.: Heydenr., Flatt, Mack, De W., Wiesinger, Ellicott. There is much to be said for both views; and as we advance, we shall give the interpretations on both hypotheses, (1) and (2). πρῶτον] Either, '*first of all duties*,' which seems supported by ver. 8 below; or *first*, before applying to the church for sustenance. These meanings will apply to both the above alternatives: whether we understand the subject to be the *widows*, or the *children and grandchildren*. τὸν ἴδιον οἶκον εὐσεβεῖν] On hypothesis (1),—*to behave piously towards*, i. e. *to rule religiously* (Luth.; so vulg.), their own household. This seems somewhat to force εὐσεβεῖν, see below; while the sense of τὸν ἴδιον οἶκον is thus the simple and usual one, as the widow in question would be the head of the household. On hypothesis (2), *to behave piously towards*, i. e. *to honour with the honour which God commands*, their own family, i. e. the widowed mother or grandmother who is one of their own family. This sense of εὐσεβής, εὐσέβεια, and εὐσεβέω, is common enough (see especially Palm and Rost's Lex.): the reference being generally (not always, it is true) to superiors,—those who demand σέβας,—those who stand in the place of God. This sense of τὸν ἴδιον οἶκον is not so usual,

γόνοις· τοῦτο γὰρ ἐστιν [zy] ἀποδεκτὸν [z] ἐνώπιον τοῦ θεοῦ. 5 ἡ δὲ [z] ὄντως χήρα καὶ [a] μεμονωμένη [b] ἤλπικεν [b] ἐπὶ τὸν θεόν, καὶ [c] προσμένει ταῖς [d] δεήσεσιν καὶ ταῖς [d] προσευχαῖς [e] νυκτὸς καὶ [e] ἡμέρας· 6 ἡ δὲ [f] σπαταλῶσα [g] ζῶσα [g] τέθνηκεν. 7 καὶ ταῦτα [bi] παράγγελλε, [i] ἵνα [j] ἀνεπίλημπτοι ὦσιν. 8 εἰ δέ τις [k] τῶν [k] ἰδίων καὶ [l] μάλιστα [τῶν]

x ch. ii. 3. y as above (z) only †. (-λαχή, ch. i. 15. -λέχεσθαι, Acts ii. 41.) z ver. 3 reff. a here only †. Gen. xlix. 6 Aqu. b see ch. iv. 10 reff. c = Acts xiii. 43 (of Paul). see Acts xi. 23. d ch. ii. 1 reff. e Paul, 1 Thess. ii. 9. iii. 10. 2 Tim. i. 3. Mark v. 5. Rev. iv. 8 al. Isa. xxxiv. 10. f James v. 5 only. Ezek. xvi. 49. Sir. xxi. 15 only. (-λη, Sir. xxvii. 13. καταπαταλάω, Prov. xxix. 21. Amos vi. 4 [cf. Wetst.].) g see Rev. iii. 1. πένης ἀποθανών, φροντίδων ὑπηλλάγη, ζῶν γὰρ τέθνηκε, Stob. 238, Wetst. h ch. iv. 11. Josh. vi. 6. i Mark vi. 8. 2 Thess. iii. 12. j ch. iii. 2. vi. 14 only †. k John i. 11. xiii. 1. Acts iv. 23. xxiv. 23 only. 2 Macc. xii. 22. l ch. iv. 10 reff.

rec ins καλον και (*from ch* ii. 3) bef αποδεκτον, with (d, e sil) m o copt goth : om ACDF KLℵ rel vulg syrr gr-lat-ff. (17 def.)

5. om τον ℵ¹.—for θεον, κυριον D¹ℵ¹ Aug Fulg.

7. om και ℵ³.

8. om (2nd) των AD¹Fℵ : ins CD²·³KL rel Chr Thdrt Damasc.

but not therefore to be rejected. To dishonour their widowed mother or grandmother, would be to dishonour their own family, in that one of its members who most required respect. καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις] On hypothesis (1), as Chrys., ἀπῆλθον ἐκεῖνοι· οὐκ ἠδυνήθης αὐτοῖς ἀποδοῦναι τὴν ἀμοιβήν· οὐ γὰρ δὴ καὶ αὐτὴ ἐγέννησας ἐκείνους, οὐδὲ ἀνέθρεψας. ἐν τοῖς ἐκγόνοις αὐτοῦ ἀμείβου· ἀποδίδου τὸ ὀφείλημα διὰ τῶν παιδῶν. But surely it is a very strange way of requiting one's progenitors for their care of us, to be kind towards our own children: and besides, what would this have to do with the question, whether or not the widow was to be put on the charity roll of the church? But on hypothesis (2), this sentence certainly becomes more clear and natural. Let them, the children or grandchildren, learn first to be piously grateful to (these members of) their own families, and to give back returns (a return in each case) to their progenitors (so called, although living, because, the *mother and grandmother* having been both mentioned, πρόγονοι was the only word which would include them in one category).

τοῦτο γὰρ . . . .] see ch. ii. 3.

5.] see above on ver. 3. ἡ ὄντως χήρα, as opposed to the widow just described; κ. μεμονωμένη, as contrasting her condition with that of her who has children or grandchildren. Thus what follows is said more for moral eulogy of such a widow, than as commending her to the charity of the church: but at the same time, as pointing out that one who thus places her hopes and spends her time, is best deserving of the Church's help.

ἤλπικεν, ch. iv. 10, has set and continues to set her hope. ἐπὶ τὸν θεόν, on God as its portion and ultimate aim,—as distinguished from ἐπὶ τῷ θεῷ, ch. iv. 10, on God as its present stay.

προσμένει] compare reff., and the similar use of προσκαρτερεῖν, Rom. xii. 12, Col. iv. 2. ταῖς δεήσ. κ. ταῖς προσευχ.] see on ch. ii. 1. The articles may refer to the public prayers of the Church, or may be possessive—'to her supplications and her prayers:' or may serve merely to designate the two great divisions of prayer. νύκτ. κ. ἡμ.] so St. Luke of Anna the prophetess, ii. 37,—νηστείαις κ. δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν. 6.] Contrast (δέ) to the character just described: and that certainly with a view to point out that this kind of widow is no object for the charity of the Church, as not being at all a partaker of the life unto God. σπαταλῶσα] Wetst. from the glossaries, gives σπαταλᾷ, λίαν τρυφᾷ, ἀσώτως ζῇ. In the Anthol., iv. 28. 14, we have coupled πᾶν τὸ βρότων σπατάλημα κ. ἡ πολύολβος ἐδωδή. It appears to be allied to σπαθάω (σπάω), —see Aristoph., Nub. 53, and Schol. (in Wetst.); and Ellic., here. ζῶσα τέθνηκεν] while alive in the flesh, has no real life in the Spirit: see ref.—and Matt. viii. 22: Eph. v. 14. Wetst. quotes many such expressions from profane writers: one, as compared with this passage, remarkably illustrative of the moral difference between Christianity and heathenism: Soph. Antig. 1183, — τὰς γὰρ ἡδονὰς ὅταν | προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ | ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν. The very expression is found in Stobæus; see reff. I cannot help regarding the idea as in the background,—'and, if devoid of spiritual life, then not to be taken into account by the Church.' 7.] ταῦτα most naturally applies to the characters just given of widows, not more generally:

m Gal. vi. 10. Eph. ii. 19 only. Isa. iii. 6. n Rom. xii. 17. from Prov. iii. 4. 2 Cor. viii. 21 only. P. 2 Macc. xiv. 9. o Rev. ii. 13. p — Paul, 2 Tim. ii. 15, 18. iii. 5. Tit. i. 16. ii. 12 only. Matt. x. 33 bis. Luke xii. 9. Acts iii. 13, 14. vii. 35. 2 Pet. ii. 1. 1 John ii. 22, 23. Jude 4. Rev. iii. 8 †. (Gen. xviii. 15.) q — 1 Cor. vi. 6. vii. 12, &c. x. 27. xiv. 22, &c. 2 Cor. vi. 14, 15. Tit. i. 15. r Paul, 2 Tim. iii. 13 only. Heb. x. 29 al.† Wisd. xv. 15 only. s here only. Deut. xix. 16. 2 Macc. vii. 30 only. Xen. Hell. iii. 4. 15. t adv. here only. (-σσως, John ii. 10. -Rom. ix. 12, from Gen. xxv. 23. Heb. vii. 7 only.)

m οἰκείων οὐ n προνοεῖ, τὴν o πίστιν αρ ἤρνηται, καὶ ἔστιν q ἀπίστου r χείρων. 9 χήρα s καταλεγέσθω μὴ t ἔλαττον b vss. προ.. ACDF KLN a b c d e f g h k l m n o 17

προνοειται (*corrn, the active occurring only here in N. T.*) D¹FKℵ¹.

and in that case ἵνα ἀνεπίλημπτοι (see reff.) ᾖσιν must refer to the widows also, not to the τέκνα and ἔκγονα, or to these and the widows together, as Heydenr., or more widely still, as Grot., al. This narrower reference is confirmed by the next verse, which takes up the duty of the relations, being connected not by γάρ, but by δέ. 8.] τίς, not only of the τέκνα ἢ ἔκγονα above, or any persons connected with widows,—but the saying is perfectly general, grounding their duties on an axiomatic truth. Agreeably with their former interpretation, Chrys., &c. regard τίς as meaning 'a widow:' Calv. and Thdrt. unite both, widows and children.

οἱ ἴδιοι seem to be generally any connexions,—οἱ οἰκεῖοι, those more immediately included in one's own family as dwelling in the same οἶκος — see reff. Mack is certainly wrong in regarding οἰκεῖοι (without τῆς πίστεως) as meaning those connected by the faith. The omission of the article (see var. readd.) would make the two belong to one and the same class. οὐ προνοεῖ, viz. in the way noted above,—of support and sustenance. Notice εἰ οὐ, in its regular usage, the negation being closely connected with the verb: "neglects to provide." On the construction of προνοεῖν, see Ellic.'s note.

τὴν πίστιν ἤρνηται] 'fides enim non tollit officia naturalia, sed perficit et firmat.' Bengel. The Roman-Catholic Commentator Mack has some good remarks here, on the faith of which the Apostle speaks: "Faith, in the sense of the Apostle, cannot exist, without including love: for the subject-matter of faith is not mere opinion, but the grace and truth of God, to which he that believes gives up his spirit, as he that loves gives up his heart: the subject-matter of faith is also the object of love. Where therefore Love is not, nor works, there is not, nor works, Faith either: so that he who fulfils not the offices of love towards his relatives, is virtually an unbeliever."

ἀπίστου χείρων] For even among heathens the common duties of family piety are recognized: if therefore a Christian repudiates them, he lowers himself beneath the heathen. Cf. Matt. v. 46, 47. Also, as Calv. suggests in addition, the Christian who lives in the light of the Gospel, has less excuse for breaking those laws of nature which even without the Gospel are recognized by men. According to hypothesis (1) or (2) above, this general statement applies to the widows or to their children and grandchildren: not, as Matthies, to their *mutual* relations, about which the context contains no hint. But surely it would be very harsh to understand it of the widows: and this forms an additional argument for hypothesis (2).

9—16.] *Further regulations respecting widows.* 9.] Is χήρα subject or predicate? 'let a widow καταλεγέσθω,' or 'let a woman καταλεγέσθω χήρα?' I own, from the arrangement of the words, I am inclined to believe the latter to be the case. The verb καταλεγέσθω introduces the new particular. Had χήρα then been the subject, the verb, having the emphasis, must have preceded. As it is, χήρα has the emphasis, as it would have, were it the predicate, spoken of those of whom the κατάλογος consisted. I render therefore,—**Let a woman be inserted in the catalogue as a widow.** But now, for what purpose? καταλέγειν is to enrol on a list or roll: so Aristoph. Acharn. 1029: ὅταν στρατιώτας καταλέγωσι . . .,—Lysistr., ὁ δὲ Δημόστρατος | ἔλεγεν ὁπλίτας καταλέγειν Ζακυνθίων: Xen. Rep. Lac. iv. 3, τούτων δ' ἕκαστος ἄνδρας ἑκατὸν καταλέγει: Lysias, p. 172. 37, οὐ τοίνυν οὐδ' εἰς τὸν κατάλογον Ἀθηναίων καταλέξας οὐδένα φανήσομαι: see other examples in Palm and Rost's Lex., and in Wetst. But *what catalogue* are we to understand? [In replying to this question I agree in the main with De Wette, from whose note the substance of the following remarks is adopted.] Hardly, (1) that of those who are to receive relief from the Church (so Chrys. h. l., Thdrt., Œc., Thl., Jer., Erasm., Calv., Est., Wolf, Neand., al.): for thus the rule, that she is to be *sixty years of age*, would seem a harsh one, as many widows might be destitute at a far earlier age: as also the rule that she must not have been *twice married*, especially as the Apostle himself below commands second

ἐτῶν ἐξήκοντα γεγονυῖα, [u] ἑνὸς ἀνδρὸς γυνή, [10] ἐν [v] ἔργοις [v] καλοῖς [w] μαρτυρουμένη, εἰ [x] ἐτεκνοτρόφησεν, εἰ [y] ἐξενοδό-

u see ch. iii. 2, 12.
v ch. iii 1 reff.
w = Acts vi. 3. x. 22. xxii.

12. Heb. xi. 2, 39. τεκνοτροφεῖ;

x here only†. Arrian, Epict. i. 22, διατί ἀποσυμβουλεύεις τῷ σοφῷ
y here only †. Herod. vi. 127.

marriage for the younger widows. Again, the duties enjoined in ver. 10 presuppose some degree of competence, and thus, on this hypothesis, the widows of the poorer classes would be excluded from sustenance by charity,—who most of all others would require it. Also, for the reason alleged in ver. 11, *sustenance* can hardly be in question — for then the re-marrying would simply take them off the roll, and thus be rather a benefit, than a detriment to the Church. Nor again (2) can we understand the roll to be that of the *deaconesses*, as Pelag., Beza, Schleierm., Mack, al.: although the Theodosian code, founded on this interpretation, ordained "nulla nisi emensis LX annis secundum præceptum Apostoli ad Diaconissarum consortium transferatur," xvi. 2. 27 (De W.). For a) the age mentioned is unfit for the work of the deaconesses' office, and in the council of Chalcedon the age of the deaconesses was fixed at 40: b) not only widows but virgins were elected deaconesses (Balsamon, ad Can. xix. conc. Niceni, *παρθένοι . . . . . τεσσαρακονταετοῦς ἡλικίας γενόμεναι, ἠξιοῦντο καὶ χειροτονίας διακονισσῶν εὑρισκόμεναι πάντως ἄξιαι.* Suicer, i. 865): (3) it is implied in ver. 12, that these widows were bound not to marry again, which was not the case with the deaconesses. It seems therefore better to understand here *some especial band of widows*, sustained perhaps at the expense of the church, but not the only ones who were thus supported:—set apart for ecclesiastical duties, and bound to the service of God. Such are understood here by Chrys. himself in his homily on the passage [311 in div. N. T. loc. 3, vol. iii. p. 523, Migne],—*καθάπερ εἰσὶ παρθένων χοροί, οὕτω καὶ χηρῶν τὸ παλαιὸν ἦσαν χοροί, καὶ οὐκ ἐξῆν αὐταῖς ἁπλῶς εἰς τὰς χήρας ἐγγράφεσθαι. οὐ περὶ ἐκείνης οὖν λέγει τῆς ἐν πενίᾳ ζώσης καὶ δεομένης βοηθείας, ἀλλὰ περὶ ταύτης τῆς ἐλομένης χηρείαν.* They are also mentioned as *τάγμα χηρῶν, τὸ χηρικόν, πρεσβύτιδες, προκαθήμεναι*: i. e. such widows as corresponded in office for their own sex in some measure to the presbyters,—sat unveiled in the assemblies in a separate place, by the presbyters, and had a kind of supervision over their own sex, especially over the widows and orphans: were vowed to perpetual widowhood, clad with a 'vestis vidualis,' and ordained by laying on of hands. This institution of the early church, which was abolished by the eleventh canon of the council of Laodicea (in the translation of Dionys. Exiguus,—'mulieres quæ apud Græcos presbyteræ appellantur, apud nos autem viduæ seniores, univiræ, et matriculariæ nominantur, in ecclesia tanquam ordinatas constitui non debere'), is sufficiently affirmed by Chrys. l. c. Epiphan. hær. lxxix. 4, vol. ii. [Migne], p. 1060 f., and long before by Tert. de veland. virg. 9, vol. ii. p. 902: 'ad quam sedem [viduarum] præter annos LX non tantum univiræ, i. e. nuptæ aliquando, eliguntur, sed et matres et quidem educatrices filiorum.' De W. imagines he finds also a trace of it in Herm. Pastor, i. vision 2. 4, p. 900: '*καὶ Γραπτὴ μὲν* ('Grapte diaconissa fuisse videtur.' Hefele, not.) *νουθετήσει τὰς χήρας καὶ τοὺς ὀρφανούς*:' and in Lucian de morte peregrini, Opp. iii. 335 Reig.,—*ἔνθεν μὲν εὐθὺς ἦν ὁρᾶν παρὰ τῷ δεσμωτηρίῳ περιμένοντα γραιδία, χήρας τινὰς καὶ παιδία ὀρφανά.* He also refers to the dissertation of Mosheim on this place, in which he has thoroughly gone into all the bearings of the subject and maintained the above view. So also Grot., Fritzsch., and Michaelis: so Wiesinger,—and in a somewhat modified shape, Huther, repudiating the idea of formal ordination and setting apart of widows so early as the apostolic age. In this he is probably right. De W. makes the allusion to this 'institute of widows' one proof of the post-apostolic date of the Epistle: but on this see Prolegg. ch. vii. § i. 27. **Let a woman be enrolled a widow, who is not less than sixty years old** (*γεγονυῖα* is joined by the vulg. ['quæ fuerit unius viri uxor'], Jer., Luth., Calv., Beza, Grot., Mack, al., to the next clause: but against this is usage [*ὅτε ἐγένετο ἐτῶν δώδεκα*, Luke ii. 42: cf. also Plat. Legg. vi. p. 765, *ἐτῶν μὲν γεγονὼς μὴ ἔλαττον ἢ πεντήκοντα* and see other examples in Wetst.], and the fact that *μιᾶς γυναικὸς ἄνδρα* stands alone in ch. iii. 2. Besides, if it belonged to the next clause, it would have in it any place but the *first*), **the wife of one husband** (cf. ch. iii. 2. Here, as contemporaneous polygamy is out of the question, and thus one element of difficulty in the other case is eliminated, we can hardly understand any thing other than that the *πρεσβύτις* should have been the wife of only one husband: i. e., not

z Eph. i. 1 reff. a John xiii. 5, &c. only. b as above (a). Matt. vi. 17. xv. 2. Mark vii. 3. John ix. 7, &c. only. only †. 1 Marc. viii. 23. 1 Pet. ii. 21 only. Isa. lv. 8. στρηνιάω, Rev. xviii. 7, 9. στρῆνος, Rev. xviii. 3.

χησεν, εἰ [z] ἁγίων [a] πόδας [ab] ἔνιψεν, εἰ [c] θλιβομένοις [d] ἐπήρ- 11 νεω- ACDF KLN a b c d e f g h k l m n o 17

κεσεν, εἰ παντὶ [e] ἔργῳ [e] ἀγαθῷ [f] ἐπηκολούθησεν. τέρας δὲ χήρας [g] παραιτοῦ· ὅταν γὰρ [h] καταστρηνιάσουσιν

c 1 Thess. iii. 4. = Paul only, exc. Heb. xi. 37. d ver. 16 bis
e = Eph. ii. 10. ch. ii. 10 reff. f = here (Mark xvi. 20. ver. 24.
g ch. iv. 7 reff. h here only †. constr., James ii. 13.

11. rec καταστρηνιασωσι (*corrn to suit οταν. The txt could hardly arise from the transcriber's eye having glanced on to θελ-ουσιν, as Ellic*), with CDKLN rel: txt AF Chr-ms.

married a second time: so Tertull. ad uxor. i. 7, vol. i. p. 1286: "digamos non sinit præsidere, ... viduam allegi in ordinem nisi univiram non concedit." So that the parallel expressions here and in ch. iii. 2 will be consistently interpreted. See the mistaken views of Thdrt. [τὸ σωφρόνως ἐν γάμῳ βιοῦν νομοθετεῖ], &c., treated of under ch. iii. 2), **having a good character** (testimony from without, cf. reff. and ch. iii. 7) in (the element or region in which that μαρτυρία is versed) **good works** (reff.), if ('the conditions have as yet been expressed by participles in agreement with the noun: the construction is now changed for the hypothetical.' De W.: but εἰ does not depend immediately on καταλεγέσθω: the intervening clauses must be taken for granted. So that it may more properly be said to be dependent on μὴ . . . . μαρτυρουμένη:—such an one, if in addition she, &c.) **she** (at any time—keep the aor.) **brought up children** (her own? or those of others? If [1], the *barren* might seem hardly dealt with: if [2], the word must be somewhat forced aside from its ordinary meaning [see τεκνοτροφία in Palm and Rost's Lex.: where in the examples cited, die Kindererzeugung mitinbegriffen iſt]. Still this latter, considering that ξενοδόχησεν is the next good work specified, seems most probable: and so, but for the most part combining it with the other, Beng., De W., Huther, Wiesinger, al. Grot. understands it, 'si nec abortum sibi fecerit, nec ob paupertatem exposuerit liberos . . . , sed omnes sibi natos educaverit, et quidem honeste ac pie:' Calv.,—'non sterilitatem hic damnari a Paulo, sed matrum delicias, quæ sobolis alendæ tædia devorare recusant'), if **she** (at any time) **received strangers** (practised hospitality. This clearly points out a person above the rank of the poor and indigent: though Chrys. pithily replies, κἂν πένητ᾽ ᾖ, οἰκίαν ἔχει. οὐ γὰρ δὴ ἄθριος μένει. One is glad to hear that all the Christian widows at Constantinople were so well off. But it can hardly have been so in the apostolic age. Cf. ch. iii. 2: Tit. i. 8: Rom. xii. 13: Heb. xiii. 2), if **she** (at any time) **washed the feet of the saints** ('synecdoche partis, pro omni genere officiorum humilitatis,' Beng. εἰ τὰς ἐσχάτας ὑπηρεσίας τοῖς ἁγίοις ἀνεπαισχύντως ἐξετέλεσε, Thl. Still, we must not dismiss from our consideration the external act itself: as Thdrt. ἐπρεπε γὰρ τοῦτο πάλαι: see John xiii. 14, and note, in which, though a formal ceremony in obedience to our Saviour's words is repudiated, the principle of humbly serving one another, which would lead to such an act on occasion presented, is maintained), if **she** (at any time) **relieved** (cf. Herod. i. 91, καιομένῳ αὐτῷ ἐπήρκεσε:—Eur. Hec. 963, τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ | φίλοις ἐπαρκεῖν;—and examples in Wetst. It is more rarely found with an accus.: see Palm and Rost's Lex.) **the distressed** (not merely the *poor*, as Beng., but those afflicted in any way; cf. example from Herod. above), if **she followed every good work** (Chrys. in his fine homily on this passage, cited above, § 15, says: τί ἐστιν ἐν παντὶ ἔργ. ἀγ. ἐπηκολούθ.: ὥστε καὶ εἰς δεσμωτήριον εἰσιέναι καὶ τοὺς δεδεμένους ἐπισκέπτεσθαι, καὶ ἀῤῥωστοῦντας ἐπισκοπεῖν, καὶ θλιβομένους παραμυθεῖσθαι, καὶ ὀδυνωμένους παρακαλεῖν, καὶ πάντα τρόπον τὰ κατὰ δύναμιν εἰσφέρειν ἅπαντα, καὶ μηδὲν ὅλως παραιτεῖσθαι τῶν εἰς σωτηρίαν καὶ ἀνάπαυσιν τῶν ἀδελφῶν γινομένων τῶν ἡμετέρων. Bengel's idea, 'Antistitum et virorum est, *bonis operibus præire*, Tit. iii. 8, 14: mulierum, *subsequi*, adjuvando pro sua parte,' is ingenious, but wrong: cf. Plat. Rep. p. 370 c,—ἀλλ᾽ ἀνάγκη τὸν πράττοντα τῷ πραττομένῳ ἑπακολουθεῖν μὴ ἐν παρέργου μέρει).

11.] **But younger widows decline** (to place on the κατάλογος, see above on verse 9: not 'avoid,' *for fear of scandal*, as Chrys. in the homily above cited: nor both of these combined, as Huther: nor 'decline as objects for the alms of the church,' as some above. Baur's idea [Paulus u. s. w. p. 497], that χήρας is the predicate,—'*the younger women decline as widows*,' refuse to put on the list of widows, is not justified by the construction, nor does it derive any support from the rendering given above of χήρα καταλεγέσθω, verse

τοῦ Χριστοῦ, [l] γαμεῖν θέλουσιν, [12] [k] ἔχουσαι [l] κρῖμα, ὅτι τὴν πρώτην [m] πίστιν [mo] ἠθέτησαν· [13] ἅμα δὲ καὶ [o] ἀργαὶ [p] μανθάνουσιν [q] περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ

l of the woman, ver. 14. 1 Cor. vii. 28 (36) only †. (2 Macc. xiv. 25 bis only.)
k — ver. 20.

John ix. 41. xv. 22, 24. 1 — Rom. ii. 2. Gal. v. 10 reff. m — Polyb. viii 2. 5 al. fr.
n Mark vii. 9. Gal. ii. 21. iii. 15. Heb. x. 28 al. Ps. lxxxviii. 34. o Gospp., Matt. (xii. 36. xx. 3, 6) only. Epp., Tit. i. 12. James ii. 20. 2 Pet. i. 8 only. Wisd. xv. 15. p constr., here only. see ver. 4 reff. q Acts xix. 13. xxviii. 13. Heb. xi. 37 only. Job i. 7.

9): **for when they shall wax wanton** (a very full account of the usage of ἐάν and ὅταν with the indic. is given in Klotz, Devar. ii. pp. 468 ff. Ellicott sums it up by saying that in such cases the whole conditional force is restricted to the particle, and there is no necessary internal connexion between the verb in the protasis and that in the apodosis. He does not hold this to be applicable here, and therefore prefers the rec. reading) **against** (στρηνιάω, and στρῆνος, see reff.—from στρηνής [strenuus], '*strong*,' — 'to be strong,' whence κατα-στρ., *to be strong against*,—to rebel against [see Ellic. here]: and in the particular matter here treated, 'to become wanton against') **Christ** (their proper bridegroom: Jerome's expression, ep. 123 [11] ad Ageruchiam [Gerontiam] 3, vol. i. p. 901, which the Commentators blame as too strong, in fact gives the sense well,—"quæ fornicatæ sunt [-cantur ?] in injuriam viri sui Christi." Thl. similarly, but too vaguely, — ὅταν καθυπερηφανεύσονται τοῦ χριστοῦ, μὴ ἀνοδεχόμεναι αὐτὸν νυμφίον), **they desire to marry** (again),—**having** (bearing on themselves, as a burden: see reff. and Gal. v. 10) **judgment** (from God: and as the context necessarily implies, *condemnation*: but we must not so express it in a version: that which is left to be fixed by the context in the original, should be also left in a translation. The meaning 'bringing on themselves the imputation of having,' &c., given by De W. and upheld by Huther, al., appears to me to be ungrammatical), **because they set at nought their first faith** (i. e. broke, made void, their former promise. So Chrys., interpreting it, τὰς πρὸς τὸν χριστὸν καταπατήσαι συνθήκας, Hom. var. ut supra: and again, πίστιν τὴν συνθήκην λέγει, Hom. in loc.: Thdrt. τῷ χριστῷ συνταξάμεναι σωφρόνως ζῆν ἐν χηρείᾳ, δευτέροις ὁμιλοῦσι γάμοις: Thl. ἐψεύσαντο τὴν συμφωνίαν τὴν πρὸς χριστόν. Tert. de monogam. 13, vol. ii. p. 948,—"quod primam fidem resciderunt, illam videlicet a qua in viduitate inventæ et professæ eam non perseverant." Aug. in Ps. lxxv. 12, § 16, vol. iv. p. 968: "Quid est 'primam fidem irritam fecerunt?' voverunt et non reddiderunt." Having devoted themselves to widowhood as their state of life, and to the duties of the order of πρεσβύτιδες as their occupation, they will thus be guilty of a dereliction of their deliberate promise. Of the later vows of celibacy, and ascetic views with regard to second marriages, there is no trace: see below. Calv. [al.] interprets τὴν πρώτην πίστιν ἠθέτησαν of *falling away from the faith*,—'quia a fide baptismi et Christianismo prorsus deficiant,' and defends this view against that given above, calling it 'nimis frigidum:' but as it seems to me quite unsuccessfully. He expresses well, however, the difference between this addiction to single life and the later compulsory vows: 'non ideo cœlibes se fore promittebant olim viduæ, ut sanctius agerent vitam quam in conjugio: sed quod non poterant marito et ecclesiæ simul esse addictæ:'—see the rest of his note). **13.**] **Moreover they also learn to be idle** (so Syr., Chr., Thl., Beza, Huther, Winer, Ellic. ["It is needless to say that Winer does not conceive 'an ellipsis of ὀφσαι for εἶναι.' Bloomf.,—a mistake of which such a scholar could not be capable." Ellic. edn. 1], al.;—a harsh construction, but, it is said, not without example: however, the only one cited is from Plat. Euthyd. p. 276 b: οἱ ἀμαθεῖς ἆρα σοφοὶ μανθάνουσι, where the word σοφοί does not occur in Bekker's text, and seems on critical grounds very suspicious. Still, I conceive that the present sentence will admit of no other construction, on account of the emphatic position of ἀργαί, which is further heightened by οὐ μόνον δὲ ἀργαί below. De W. objects to it, that idleness is the cause, not the effect, of going about, &c.: but it may well be answered, that not only does a spirit of idleness give rise to such going about, but such going about confirms the habit of idleness. Bengel would lay the stress on μανθάνουσιν—'reprehenditur *discendi* genus: sequiturque species,—*discunt, quæ domos obeundo discuntur*, i. e. statum familiarum curiose explorant.' But μανθ. does not seem to bear this meaning. The usual interpretation has been to take περιερχ. as an infin., '*learn to go about*:' so vulg., Luth., &c.: but the objection to this is, that μανθάνω with a participle always means *to be aware of, take notice of*, the act implied in the verb: e. g. διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μανθάνεις, Herod. iii. 1) **going about**

ACDP KLN 3 c d e f h k l n. o 17

r here only †. (-ρεῖν, 3 John 10.) s Acts xix. 19 only. (-γέω, 3Ir. xli. 22. -γάζεσθαι, 2 Thess. iii. 11. Σωκράτης περιεργάζεται, Plat. Apol. Socr. 19 b.)

o ἀργαί, ἀλλὰ καὶ r φλύαροι καὶ s περίεργοι, λαλοῦσαι
t τὰ μὴ δέοντα. 14 u βούλομαι οὖν νεωτέρας v γαμεῖν,
w τεκνογονεῖν, x οἰκοδεσποτεῖν, μηδεμίαν yz ἀφορμὴν a διδόναι
τῷ a ἀντικειμένῳ b λοιδορίας c χάριν. 15 ἤδη γάρ d τινες
e ἐξετράπησαν f ὀπίσω τοῦ Σατανᾶ. 16 εἴ τις [g πιστὸς ἢ]

t so Tit. i. 11. u — ch. ii. 8. Tit. iii. 8. v ver. 11.
w here only †. (-νία, ch. ii. 15.) x here only †. (-της, Matt. xx. 25.) y Gal. v. 13 reff.
z 1 Cor. v. 12. a absol., 1 Cor. xvi. 9. Phil. i. 28. 2 Thess. ii. 4 (ch. i. 12. Luke xiii. 17. xxi. 15). L.P. Isa. lxvi. 6. b 1 Pet. iii. 9 only. Prov. x. 18. (-ρια, 1 Cor. v. 11. -ρεῖν, John ix. 28.) c Paul, Gal. iii. 19. Eph. iii. 1, 14. Tit. i. 5, 11. Gospp., Luke vii. 47 only. 1 John iii. 12. Jude 16 only. d — ch. i. 1, 3 reff. e ch. i. 6 reff. f Acts v. 37. xx. 30. Rev. xiii. 3. Judg. ii. 12.
g — Eph. i. 1 reff.

14. ins ταs bef νεωτεραs D^1 m 73. 80.

15. om ver 67^2. εξετραπησαν bef τινες AF: txt CDKLN rel vulg syrr copt gr-lat-ff.

16. om πιστος η (*passing from* πιστ. *to* πιστ.?) ACFN 17 am(with harl^1) copt arm (Ath): ins DKL rel fuld(with tol harl^2) syrr Chr Thdrt Damasc Ambrst. (om η πιστη vulg-ed F-lat Ambr Aug Pelag$_3$—demid G-lat æth have *si quis fideles*[*-em* æth] *habet*

from house to house (lit. "the houses," viz. of the faithful. For the construction compare Matt. ix. 35, περιῆγεν ὁ Ἰησοῦς τὰς πόλεις): **but not only (to be) idle, but also gossips** (περιοδεύουσαι τὰς οἰκίας, οὐδὲν ἀλλ' ἢ τὰ ταύτης εἰς ἐκείνην φέρουσι, καὶ τὰ ἐκείνης εἰς ταύτην. Thl. 'Ex otio nascebatur curiositas, quæ ipsa garrulitatis est mater.' Calv.) **and busybodies** (reff.), **speaking** (not merely '*saying*:' the subject-matter, as well as the form, is involved in λαλοῦσαι) **things which are not fitting** (his fear is, that these younger widows will not only do the Church's work idly, but make mischief by bearing about tales and scandal). **I will** (consult Ellic.'s note on βούλομαι. We may generally state that θέλω is the resting inclination of the will, βούλομαι its active exertion) **then** ("οὖν has here its proper collective force, 'in consequence of these things being so, I desire.'" Ellic.) **that younger widows** (such, and not the younger *women*, is evidently the Apostle's meaning. [χήρας is supplied in several cursives, Chr., Thdrt., Jer.] The whole passage has concerned *widows*—and to them he returns again, ver. 16) **marry** (not as Chrys., ἐπειδὴ αὐταὶ βούλονται βούλομαι κἀγώ. . . . . ἕδει μὲν οὖν τὰ τοῦ θεοῦ μεριμνᾶν, ἕδει τὴν πίστιν φυλάττειν. ἐπειδὴ δὲ ἐκεῖνα οὐ γίνεται, βέλτιον ταῦτα γενέσθαι [so also, characteristically, the R.-Cath. Mack]: for it is not younger widows *who have been taken into the catalogue* of πρεσβύτιδες of whom he is speaking, but *younger widows in general*: Chrys.'s interpretation would make the Apostle contradict himself. The οὖν on which Mack lays stress as favouring this meaning, simply infers from the temptations of young widows just described. There is no inconsistency here with the view expressed in 1 Cor. vii. 39, 40: the time and circumstances were different), **bear children, govern households** (i. e. in their place, and with their share of the duties: οἰκουρεῖν, as Chrys. Both these verbs belong to later Greek: cf. Lobeck on Phryn., p. 373), **give no occasion** (starting-point, in their behaviour or language) **to the adversary** (who is meant? Chrys. and the ancients for the most part understand, *the devil* [μὴ βουλόμενος τὸν διάβολον ἀφορμὴν λαμβάνειν]: and so, lately, Huther, defending it by his interpretation of λοιδορίας χάριν [see below]. But St. Paul's own usage of ἀντικείμενος [reff., see also Tit. ii. 8] is our best guide. Ordinarily using it of human adversaries, he surely would here have mentioned ὁ διάβολος, had he intended him. And the understanding him to be here meant brings in the next verse very awkwardly, as he there has an entirely new part assigned him. Understand therefore, any adversary, Jew or Gentile, who may be on the watch to get occasion, by the lax conduct of the believers, to slander the Church) **for the sake of reproach** (to be joined with ἀφορμήν: the ἀφορμή, when taken advantage of by the adversary, would be used λοιδορίας χάριν, for the sake and purpose of reproaching the people of God. Mack would join λ. χ. with βούλομαι,—most unnaturally: 'I will, on account of the reproach which might otherwise come on the Church, νεωτέρας γαμεῖν &c.:'—Leo,—with τῷ ἀντικειμένῳ,—which would more naturally be τῷ λοιδορίας χάριν ἀντικειμένῳ. **λοιδορία** must be kept to its true sense, *reproach* brought on the Gospel; not forced, as Huther, for the sake of his view of ὁ ἀντικείμενος, to that of

[g] πιστὴ ἔχει χήρας, [h] ἐπαρκείτω αὐταῖς, καὶ μὴ [i] βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς [k] ὄντως χήραις [h] ἐπαρκέσῃ.

17 Οἱ καλῶς [l] προεστῶτες πρεσβύτεροι [m] διπλῆς [n] τιμῆς [o] ἀξιούσθωσαν, [p] μάλιστα οἱ [q] κοπιῶντες ἐν λόγῳ καὶ [r] διδασκαλίᾳ. 18 [s] λέγει γὰρ ἡ [t] γραφὴ Βοῦν [t] ἀλοῶντα οὐ

[h] here (bis) and ver. 10 only †. 1 Macc. viii. 28.
[i] Matt. xxvi. 43 (1 Mk. v. r.). Luke ix. 32. xxi. 34. 2 Cor. i. 6. v. 4 only †. Isa. i. 4

Aqu., Symm., &c. k ver. 3. l ch. iii. 4, 5 reff. m Matt. xxiii. 15. Rev. xviii. 6 (bis) only. Isa. xl. 2. n = Acts xxviii. 10? Sir. xxxviii. 1. o = 2 Thess. i. 11. Heb. iii. 3. x. 29 only (see Luke vii. 7. Acts xv. 38) ‡. p ch. iv. 10 reff. q Rom. xvi. 6. 1 Cor. iv. 12. Col. i. 29. ch. iv. 10. Ps. cxxvi. 1. r ch. i. 10 reff. s Paul, Rom. iv. 3 al. Mark xv. 8. James iv. 5 al. t Deut. xxv. 4. 1 Cor. ix. 9 (from l. c.), 10 only.

viduas[*am* æth].) εταρκειισθω AFN 17. (εταρικ. F.)

17. om εν F.

18. ου φιμ. bef β. αλ. AC m 17 vulg copt arm Chr Thdrt Ambrst: txt DFKLN rel

disgrace brought on the church by the fall of the widows);—**for already** ('particula provocat ad experientiam,' Beng.) **some** (widows) **have been** (we are obliged here to give a *perfect* rendering in English. Our language will not, as the habit of mixed constructions in the Greek permits, bear the placing an indefinite past event in a definite portion of time such as ἤδη expresses) **turned away** (out of the right path, ref.) **after** (so as to follow) **Satan** ('eoque occasionem dedere calumniæ,' Beng. When De W. doubts whether St. Paul's experience could have been long enough to bear out such an assertion—and thus impugns the genuineness of the Epistle,—this is very much a matter of dates: and even taking the earliest commonly assigned, the assertion might be strictly true, applying as it does not only to Ephesus, but to the far wider range of his apostolic ministry). 16.] Not a repetition of vv. 4, 8, but an extension of the same duty to more distant relatives than those there spoken of. **If any believing** [**man or**] **woman has widows** (in [his or] her family—dependent in any degree, however distant—e. g. as sister, or sister-in-law, aunt, niece, cousin, &c.), **let such person relieve them** (see above, ver. 10), **and let the church not be burdened** (with their support: "later and less correct form for βαρύνειν;" see Ellic.), **that it may relieve those who are widows in reality** (really χῆραι — destitute of help).

17—25.] *Directions respecting* (17—19) *presbyters;* (20—25) *church discipline: and certain matters regarding his own official and personal life.*

17.] **Let the presbyters who well preside** (not, as in some former editions, *have well presided:* the perf. of ἵστημι has the *present* signification throughout. I owe the correction of this inadvertence to Bishop Ellicott. Preside, viz. over their portion of the Church's work. Chrys. has well expressed the meaning, but not all the meaning; for wisdom and ability must be taken also into account:—τί δέ ἐστι, καλῶς προεστῶτας; ἀκούσωμεν τοῦ χριστοῦ λέγοντος· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. ἆρα τοῦτό ἐστι καλῶς προεστάναι, μηδενὸς φείδεσθαι τῆς ἐκείνων κηδεμονίας ἕνεκα), **be held worthy of double** (not, as compared with the *widows*, as Chr.,—[alt. 1: διπλῆς τῆς πρὸς τὰς χήρας, ἢ τῆς πρὸς τοὺς διακόνους, ἢ ἁπλῶς διπλῆς τιμῆς, πολλῆς λέγει], Thl. [1], Constt.-ap. [ii. 28, p. 674, Migne], Erasm., Calv., al.,—the *deacons*, as Chr. [2, see above], Thl. [2],—the *poor*, as Flatt, &c.—but as compared with those who have not distinguished themselves by καλῶς προεστάναι; and evidently, as Chrys. 3, it is not to be taken in the mere literal sense of *double*, but implies increase generally—see reff., and below) **honour** (so Plat. Legg. v. p. 378 D, τίμιος μὲν δὴ καὶ ὁ μηδὲν ἀδικῶν· ὁ δὲ μηδ' ἐπιτρέπων τοῖς ἀδικοῦσιν ἀδικεῖν πλέον ἢ δικαίας τιμῆς ἄξιος ἐκείνου: and see other examples in Wetstein. From the general tenor of those, as well as from the context here, it is evident that not merely honour, but *recompense* is here in question: but the word need not be *confined* to that meaning: honour, and honour's fruit, may be both included in it. Grot. conceives an allusion to the double portion of the first-born [Deut. xxi. 17]: Elsner, to the double share of provision which used to be set before the presbyters in the Agapæ [Heydr., Baur: cf. Constt.-apost. as above]. But as De W. remarks, that practice was much more probably owing to a misunderstanding of this passage): **especially those that labour in** (the) **word and teaching** (therefore the preaching of the word, and teaching, was *not the office of all* the πρεσβύτεροι. Conyb. rightly remarks, that this is a proof of the early date of the Epistle. Of these two expressions, λόγος

u Matt. xxii. 12, 34. Mark i. 25 ‖ L. iv. 39. 1 Pet. ii. 15 only. Deut. l. c. only.
v Matt. x. 10. Luke x. 7. James v. 4 al.† Wisd. xvii. 17 al. only †. Gen. xlviii. 16 Schol. only. Exod. xxiii. 1. 22.) Deut. xix. 15.
w [Luke vi. 7, v. r.] John [viii. 4) xviii. 29. Tit. i. 6
x Mark iv. 20. Acts xvi. 21. xxii. 18. Heb. xii. 6 (from Prov. iii. 12)
y 1 Cor. xiv. 5. xv. 2.
z — Matt. xviii. 16. 2 Cor. xiii. 1. (Heb. x.

u φιμώσεις· u καὶ ἄξιος ὁ v ἐργάτης τοῦ μισθοῦ αὐτοῦ. 19 κατὰ πρεσβυτέρου w κατηγορίαν μὴ x παραδέχου, y ἐκτὸς y εἰ μὴ z ἐπὶ δύο ἢ τριῶν μαρτύρων. 20 τοὺς [δὲ] ἁμαρ- ...μαρτυρων C. ADP KLN a b c d e f g h k l m n o 17

syrr goth Damasc Tert.—κημωσεις D. for τ. μισθου, της τροφης(appy) ℵ¹.

20. rec om δε, with D³KLℵ rel vulg syrr copt gr-lat-ff: ins AD¹ demid(with F-lat) G-lat goth Thl: aft αμαρτ., F.

would more properly express *preaching*; διδασκαλία, the work of *instruction*, by catechetical or other means). 18.] *Ground for the above injunction.* See the first citation ('*an* [or 'the,' an anarthrous emphatic word] *ox while treading*,' &c., not, '*the ox that treadeth*,' &c., as E. V.) treated by the Apostle at more length, 1 Cor. ix. 9. It is doubted whether the words ἄξιος ὁ ἐργάτ. κ.τ.λ. are a citation at all. Some have referred them to Levit. xix. 13: Deut. xxiv. 14, which passages however say nothing of the kind, being special directions about paying a labourer's wages before night. Thdrt. and Thl. suppose it to be quoted from the New Testament; i. e. from our Lord's saying, reff. Matt., Luke. But it is very unlikely that the Apostle should cite these under the title of ἡ γραφή: and Calvin's view seems most probable, that he adduces the sentiment, as our Lord Himself does, as a popular and well-known saying (so Wolf and Huther). This verse it is which makes it extremely probable, that τιμή above refers to the honorarium of pecuniary recompense. 19.] See the summary above. **Against a presbyter** (Chrys., Thl., are certainly wrong in supposing that age, not office is again here indicated: the whole passage is of presbyters by office—cf. ver. 22 below) **entertain not an accusation, except** (reff. pleonastic expressions such as ἐκτὸς εἰ μή, χωρὶς εἰ or εἰ μή, are found in later writers, such as Plutarch, Dio Cassius, &c.: we have πλὴν εἰ μή in Demosth. 141. 21, 719. 1: Aristot. de Anim. i. 5. 9, al. See Lobeck on Phrynichus, p. 459) **before** (lit. *in presence of*; and perhaps we ought to press the meaning: but from the occurrence of ἐπὶ στόματος δύο μαρτ. κ.τ.λ. in ref. Deut., it is more likely figurative, 'in the presence of,' signifying merely 'vorhandenseyn,' their presence in the case) **two or three witnesses** (De W. asks, —but were not these required in every case, not only in that of a presbyter? Three answers are given: one by Chrys. [τὸ δὲ ἐπὶ ἄλλων, φησί, μάλιστα δὲ κατὰ πρεσβυτέρου], Thdrt. [συμβαίνει γὰρ ἐκκλησίας αὐτὸν προστασίαν πεπιστευμένον καὶ λυπῆσαι τῶν ἁμαρτανόντων τινάς, εἶτα ἐντεῦθεν ἐκείνους διαστεθέντας συκοφαντίαν ὑφῆναι. δεῖ τοίνυν ἀκριβῆσαι τῶν μαρτύρων τὸν ἀριθμόν], and so Calvin at more length: the other by Huther, that Timotheus was not constituted judge in private men's matters, only over the officers of the church in faults with which they might be charged as regarded the execution of their duty: a third by Bengel,—'privatus poterat, lege Mosis, citari uno teste, non condemnari: presbyterum ne citari quidem Paulus jubet, &c.' But this is manifestly a distinction without point — the κατηγορίαν παραδέχεσθαι being used not of mere citation, but of entertaining the charge as a valid one: in other words, as including citation and conviction as well. So nearly Grotius, but bringing out a different distinction, which is manifestly here not in question—'poterat ad unius testis dictum vir plebeius capi aut contra eum inquisitio incipi: non ita autem contra Senatorem, cui æquiparatur Presbyter.' The first reason seems the more probable: that he is only recalling the attention of Timotheus to a known and prescribed precaution, which was in this case especially to be always observed. Somewhat otherwise Ellicott: see his note). 20.] **[But] those who are doing wrong** (if δέ is read, these are the sinning presbyters, and cannot well be any others. Without the particle, the application may be doubted. De W., Wiesinger, and Ellic., following a few others [Aret., Heinr., Matthies, al.], maintain the *general* reference. So appears Chrys. to have done, understanding πρεσβ. merely of age, and going on without any further remark, and so [apparently] Thdrt. But, even thus, the other view is the more likely, from the strong language used in ver. 21, and the return again to the subject in ver. 22; and so most Commentators. The pres. part. is no argument against it (against De W. and Wiesinger): 'those who are

τάνοντας [a] ἐνώπιον [a] πάντων [b] ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον [c] ἔχωσιν. 21 [d] διαμαρτύρομαι [e] ἐνώπιον τοῦ θεοῦ καὶ χριστοῦ Ἰησοῦ καὶ τῶν [g] ἐκλεκτῶν [f] ἀγγέλων, ἵνα ταῦτα [h] φυλάξῃς χωρὶς [i] προκρίματος, μηδὲν ποιῶν κατὰ [k] πρόσκλισιν. 22 [l] χεῖρας [m] ταχέως μηδενὶ [l] ἐπιτίθει,

a see Gal. ii. 14. b — Matt. xviii. 15. 1 Cor. xiv. 24. Eph. v. 11. 2 Tim. iv. 2. Tit. i. 9, 13. ii. 15. Prov. ix. 7. c ver. 12 reff. d Luke xvi. 28. Acts ii. 40 al7. 1 Thess. iv. 6. 2 Tim. ii. 14. iv. 1. Exod. xix. 21. see note, Heb. ii. 6. e — Gal. i. 20. ch. vi. 13. 2 Tim. ii. 14. iv. 1. f here only. g Rom. viii. 33. xvi. 13. Col. iii. 12. 2 Tim. ii. 10. Tit. i. 1 al. Prov. xvii. 3. h — Rom. ii. 26. Gal. vi. 13. 2 Tim. i. 12, 14. i here only †. (-κρινειν, Wisd. vii. 8.) k here only †. Clem. ad Cor. i. § 47, 60, pp. 318, 312. l — Acts vi. 6. viii. 17, 19. xiii. 3. Num. xxvii. 18. m — 2 Thess. ii. 2.

21. rec (for χρ. ιησ.) κυριου ιησ. χρ., with D³KL rel Syr goth Chr: txt AD¹FN 17 latt coptt æth arm Clem Ath Bas Thdrt Hil Ambr. προσκλησιν (*prob from confusion of ι & η so freq in MSS: cf Luke* xiv. 13) ADL rel Ath Chr(ἵνα σε μηδεὶς προκαταλάβῃ μηδὲ προοικειώσηται): txt FKN c h latt(*in alteram partem declinando*) syrr goth Clem Bas Thdrt Damasc Thl(τουτέστιν κατὰ προσπάθειαν προσκλινόμενος τῷ ἑτέρῳ μέρει).

22. επιτιθου D¹.

[detected in] sinning,' who are proved to be living in sin, may well be intended by it: the fact of their being ἁμαρτάνοντες is not ascertained till they have been charged with fault, and the evidence of the witnesses taken) **reprove in the presence of all** (not all *the presbyters*, the 'consessus presbyterorum:' see on καὶ οἱ λοιποὶ below: but the whole congregation. Had it not been for ecclesiastical considerations, we should never have heard of such a limited meaning for ἐνώπιον πάντων), **that the rest also** (not, the other presbyters, which would have certainly been pointed out if intended,—but in its usual sense of 'the rest,' generally: the καὶ seems to make this even plainer: that the warning may not be confined to a few, but may also spread over the whole church) **may have fear** (see Deut. xiii. 11: fear, on seeing the public disgrace consequent on sin. ἔχωσιν, as above, ver. 12).

21.] **I adjure thee** (see reff., especially 2 Tim. iv. 1) **in the presence of God, and of Christ Jesus** (on the supposed reference to one Person only, see Ellic.'s note); **and of the elect angels** (the holy angels, who are the chosen attendants and ministers of God. Thus ἐκλεκτῶν is an epithet distributed over the whole extent of ἀγγέλων, not one designating any one class of angels above the rest, as De W. Bengel says rightly, ἐκλεκτῶν, "epitheton, Timothei reverentiam acuens:—the angels, God's chosen ministers." Various meanings have been proposed: *good angels as distinguished from bad* (so Thl., Ambr., Grot., Est., Wolf, al.),—but οἱ ἄγγελοι without any such designation, are ever good angels:—*the guardian angels* of Timotheus and the Ephesian church (Mosheim): 'those especially selected by God as His messengers to the human race, as Gabriel' (Conyb.),—which, if we suppose these to be any particular class of angels, would be the best; but I doubt ἐκλεκτός, absolute, ever bearing this meaning, and much prefer that upheld above. Calvin says: "electos vocat angelos non tantum ut a reprobis discernat, sed excellentiæ causa, ut plus reverentiæ habeat eorum testimonium." There is a parallel form of adjuration in Jos. B. J. ii. 16. 4, where Agrippa is endeavouring to persuade the Jews to remain in the Roman allegiance: μαρτύρομαι δ' ἐγὼ ὑμῶν τὰ ἅγια καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ θεοῦ, καὶ πατρίδα τὴν κοινήν. Schleiermacher thinks this mention of one class of angels as '*elect*,' inconsistent with the Apostle's warning against genealogies and idle questions: but with the above interpretation such objection falls to the ground. Baur would explain the expression by the gnostic notion of angels more immediately connected with our Lord, alluded to by Irenæus, i. 4. 5, p. 21, οἱ ἡλικιῶται αὐτοῦ ἄγγελοι: see ib. 7. 1, p. 32. But Irenæus' text is μετὰ τῶν ἡλικιωτῶν αὐτοῦ τῶν ἀγγέλων, which hardly justifies the interpretation: and if it did, the whole lies too far off the matter in our text, to be brought to bear upon it), **that thou keep these things** (viz. the injunctions, vv. 19, 20. De W., taking ver. 20 generally, is obliged, although he confesses that the connexion with ver. 19 would be best if only vv. 19, 21 came together, to explain ταῦτα of ver. 20 only, see below) **without prejudice** ('præ-judicium'—previous condemnation before hearing a man's case: a word only found here), **doing nothing according to partiality** (bias towards, as the other was bias against, an accused presbyter. Diod.

n Gal. vi. 6 reff. — & constr., 2 John 11. Isa. ix. 11 Ald. compl.
o Acts vii. 6. Paul, Rom. xiv. 4. xv. 20. 2 Cor. x. 15, 16. Ps. cviii. 11.
q = 1 Cor. vii. 37. 2 Cor. xi. 9. 1 Thess. v. 22. James i. 27. Wisd. x. 5.
s ch. i. 3. t here only †. u Luke v. 33. Acts xxiv. 26 only ‡. Esek. xxxi. 3 F. 2 Macc. viii. 3 only.
v = Matt. viii. 17. Gal. iv. 13 al. fr. 2 Macc. ix. 21, 22.
p Paul, 2 Cor. vii. 11. xi. 2. Phil. iv. 8. Tit. ii. 5. Prov. xv. 26.
r here only †. Herod. i. 71.

μηδὲ [n] κοινώνει ἁμαρτίαις [o] ἀλλοτρίαις. σεαυτὸν [p] ἁγνὸν [q] τήρει· 23 μηκέτι [r] ὑδροποτεῖ, ἀλλὰ οἴνῳ ὀλίγῳ [s] χρῶ, διὰ τὸν [t] στόμαχον καὶ τὰς [u] πυκνάς σου [v] ἀσθενείας. ADFK Lmab cdefg hklm no 17

23. [αλλα, so AD¹FN 17.] rec (aft στομ.) ins σου, with D³FKL rel vss Ath Chr Thdrt Damasc Ambrst-ms al: om AD¹N 17 (arm) Ambrst-ed Gaud. ins δια bef τας πυκν. F.

Sic., iii. 27, uses the word in its literal sense: τὸ δένδρον διὰ τὴν γινομένην πρὸς αὐτὸ πλεονάκις πρόσκλισιν τοῦ ζόου, τετριμμένον ἐστί:—Diog. Laert., procem. 20, in its metaphorical: εἰ δὲ αἱρεσιν νοοίμεν πρόσκλισιν ἐν δόγμασιν. Thdrt. says well, δύο παρακελεύεται· μήτε τῇ τῶν κατηγόρων ἀξιοπιστίᾳ πιστεύσαντα κατακρίνειν, ἢ φιλαπεχθημόνως διακείμενον τοῦτο ποιεῖν πρὸ τῆς ἀκριβοῦς ἐξετάσεως. μήτε τῶν ἐλέγχων προφανῶς γενομένων ἀναβάλλεσθαι τὴν ψῆφον τῇ πρὸς τὸν κρινόμενον χάριτι τὸ δίκαιον διαφθείροντα). **22 f.**] The same subject is continued, and direction given whereby the scandal just dealt with may be prevented: viz. by *caution in ordaining* at first. The reference is primarily to presbyters: of course extending also in its spirit to all other church offices. This reference, which is maintained by Chrys., Thdrt., Thl., Grot., Est., Flatt, Mack, al., is denied by De W., Wiesinger, and Huther: the two former (as also Hammond, Ellic.) understanding the command of receiving back into the church excommunicated persons, or heretics, which from later testimonies (Cypr., the Nicene council, &c.) they shew to have been the practice: Huther, rightly rejecting this idea, yet interprets it of laying on of hands as merely conveying ecclesiastical blessing on many various occasions. But surely this is too vague and unimportant for the solemn language here used. Regarding the whole, to v. 25, as connected, and belonging to one subject, I cannot accept any interpretation but the obvious and ordinary one: see especially ch. iv. 14: 2 Tim. i. 6.

Lay hands hastily on no one, nor be partaker in other men's sins (as he would do by being the means of negligently admitting into the ministry unfit and ungodly persons, being properly held responsible for the consequence of those bad habits of theirs which more care might have ascertained. ἁμαρτίας points to the former ἁμαρτάνοντας): — **keep THYSELF** (highly emphatic: not merely others over whom thou art called to preside and pronounce judgment in admitting them to the ministry. And the emphasis is peculiarly in place here, as applying to that which has just preceded. If he were to admit improper candidates to the ministry from bias or from negligence, his own character, by his becoming a partaker in their sins, would suffer: whatever thou doest therefore, be sure to maintain, by watchful care and caution, *thyself* above all stain of blame) **pure** (not here to be referred to personal purity and chastity, though that of course would be the most important of all elements in carrying out the precept: but as above. On the *word*, see Ellic.). **No longer** (habitually) **drink water, but use a little wine, on account of thy stomach, and thy frequent illnesses** (the question, why this injunction is here inserted, has never been satisfactorily answered. Est., Grot., al., De W., Ellic., al., take it as a modification of σεαυτὸν ἁγνὸν τήρει, so as to prevent it from being misunderstood as enjoining asceticism. But on our explanation of the words, and I may add on any worthy view of the context, such a connexion will at once be repudiated. Chrys. has caught the right clue, when he says δοκεῖ δέ μοι καὶ ἄλλως ἐπίνοσος εἶναι. καὶ τοῦτο δείκνυσι λέγων, διὰ τὰς πυκνάς σου ἀσθενείας, ἀπό τε τοῦ στομάχου, ἀπό τε τῶν ἄλλων μερῶν: but he has not followed it up. Timotheus was certainly of a feeble bodily frame, and this feebleness appears, from other hints which we have respecting him, to have affected his character. See especially 1 Cor. xvi. 10, 11, and note there. Is it not very possible, that such feebleness, and perhaps timidity, may have influenced him as an overseer of the church, and prevented that keen-sighted judgment and vigorous action which a bishop should ever shew in estimating the characters of those who are candidates for the ministry? If this was so, then it is quite natural that in advising him on this point, St. Paul should throw in a hint, in fatherly kindness, that he must not allow these maladies to interfere with the efficient discharge of his high office, but take all reasonable means of raising his bodily

24 τινῶν ἀνθρώπων αἱ ἁμαρτίαι [w]πρόδηλοί εἰσιν, [x]προ-
ά γουσαι εἰς [y]κρίσιν· τισὶν δὲ καὶ [z]ἐπακολουθοῦσιν.
25 [a]ὡσαύτως καὶ τὰ [b]ἔργα τὰ [b]καλὰ [w]πρόδηλα· καὶ τὰ
[c]ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

w Heb. vii. 14 only †. Judith viii. 29. 2 Macc. iii. 17. xiv. 39 only.
x ch. i. 18 reff.
y Paul, 2 Thess. i. 5 only. Matt. v. 21 al. fr. Esth. i. 19. ix. 27. Job xi. 13.
z ver. 10 reff.
a ch. ii. 9 al.
b ch. iii. 1 reff.
c here only.

25. aft ωσαυτως ins δε AF goth: om DKLℵ rel vulg syrr coptt gr-lat-ff. rec (for τα ε. τα κ.) τα καλα εργα, with KL rel Chr Thdrt: txt ADFℵ m 17 latt syrr copt goth Thl Aug Ambr Pelag. rec aft πρόδηλα ins εστι, with KL rel: εισιν DF c k o 17. 67[1]: om Aℵ 67[2]. rec δυναται (*gramml corrn*), with FKLℵ rel Chr: txt AD e g k m 17 Thdrt.

condition above them. I feel compelled to adopt this view, from the close connexion of the next verse with the whole preceding passage, and the exceedingly unnatural isolation of this, unless it bears such a reference. It is impossible to avoid remarking, that the characteristic, but unnecessary anxiety of Ellicott to rescue the apostolic Timotheus from any imputation of feebleness of character, has blinded him to the delicate connexion of thoughts here, as frequently in the second Epistle). **24.**] *The same subject continued: τὸν περὶ τῆς χειροτονίας ἀναλαμβάνει λόγον.* Thdrt. If my view of the last verse is correct, the connexion will be found in the fact, that the conservation of himself in health and vigour would ensure his being able to deal ably and firmly with the cases which should come before him for decision. To guide him still further in this, the Apostle subjoins this remark, indicating two classes of characters with which he would have to deal in judging, whether favourably or unfavourably. **Of some men the sins** (connects with ἁμαρτίαις ἀλλοτρίαις, ver. 22) **are evident** (there does not seem to be any relation of *time* in πρόδηλοι, '*manifest beforehand*,'—for thus the meaning would be,—as in πρόδηλος πότμος, κίνδυνος, &c., that the sins were manifest *before they were committed*, which would reduce this case to the other [see below]: but the προ- seems rather of place than of time,—πρὸ τῶν ὀφθαλμῶν,—openly manifest,—notorious by common report), **going before them** (so that the man's bad report comes to the person appointed to judge, *before* the *man himself*: not transitive, as Heinrichs,—'peccata in judicium eos vocant') **to judgment** (i. e. so that when they come before thee to be judged of as candidates, their sins have arrived before them): **but some men again they** (their sins) **follow** (i. e. after-proof brings out the correctness or otherwise of the judgment. Their characters come before thee unanticipated by adverse rumour: but thou mayest by examination discover those flaws in their conduct which had been skilfully concealed — the sins which, so to speak, follow at their heels. Therefore be watchful, and do not let the mere non-existence of previous adverse rumour lead thee always to presume fitness for the sacred office). **25.**] **So also** (in like manner on the other side of men's conduct) **the good works** (of some) **are openly manifest: and those which are otherwise situated** (which are not πρόδηλα) **cannot be hidden** (will come out, just as the sins in ver. 24, on examination. The tendency of this verse is to warn him against hasty condemnation, as the former had done against hasty approval. Sometimes thou wilt find a man's good character go before him, and at once approve him to thee: but where this is not so, do not therefore be rash to condemn—thou mayest on examination soon discover, if there really be any good deeds accompanying him: for they are things which cannot be hidden—the good tree like the bad will be known by his fruits, and that speedily, on enquiry). I have abstained from detailing all the varieties of interpretation of these verses, following as they do those already specified on verses 20—22. They may be seen shortly enumerated in De W. and Ellicott, and commented on at somewhat tedious length in Wiesinger. Chrys., al., confuse the context by understanding κρίσις of eternal judgment, and the sentiment as equivalent to ἐκεῖ πάντα γυμνά ἐστιν. And so even Ellicott, who in objecting to the above interpretation (which is also Dr. Wordsworth's) charges it somewhat naïvely with *failure in explaining the context*. That *it* only does explain it satisfactorily, is, in my view, the decisive consideration in its favour.

d Matt. xi. 29. 30. Acts xv. 10. Gal. v. 1. Rev. vi. 5 only. Levit. xxvi. 13. Isa. ix. 4. e Tit. ii. 9. Prov. xxii. 7. f — Rom. xiii. 7. g ch. i. 13 reff. h Rom. ii. 24, from Isa. lii. 5. James ii. 7. Rev. xiii. 6. iii. 8. Tit. iii. 2. i ch. i. 10 reff. 1 — Tit. i. 6 reff. m ch. iv. 13 reff. k — as above (h). Rom. n — Eph. vi. 7.

VI. [1] Ὅσοι εἰσὶν ὑπὸ [d]ζυγὸν δοῦλοι, τοὺς [e]ἰδίους [e]δε- ADFK Lat a b
σπότας πάσης [f]τιμῆς ἀξίους [g]ἡγείσθωσαν, ἵνα μὴ τὸ c d e f g
[h]ὄνομα τοῦ θεοῦ καὶ ἡ [i]διδασκαλία [hk]βλασφημῆται. [2] οἱ h k l m
δὲ [l]πιστοὺς ἔχοντες δεσπότας, μὴ [m]καταφρονείτωσαν, ὅτι n o 17
ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον [n]δουλευέτωσαν, ὅτι [l]πιστοί

CHAP. VI. 1. for δουλοι, δουλου F: -ειας b^1 k 73 sah. aft δουλ. π is written by ℵ[1], but marked and erased. for θεου, κυριου D^1 17 vulg goth Pelag Ambrst Gelas. βλασφημειται KL 17.

CH. VI.] *The Apostle's exhortations are continued, and pass from ecclesiastical to civil relations:* and first to the duties of *Christian slaves.* This chapter has been charged (Schleierm., al.) with want of coherence. But to a careful observer the thread of connexion is very plain. I have endeavoured to indicate it as we pass on. Such a thread being detected, the idea of Schleierm. (partly approved by De W.) of its being a clumsy compilation out of the Epistles to Titus and 2 Tim. hardly requires refutation. 1.] **Let as many as are slaves under the yoke** (I have adopted the rendering of De W. and Huther, attaching δοῦλοι to the predicate, as the simpler construction. The other, '*as many slaves as are under the yoke*,' making ὑπὸ ζυγόν emphatic as distinguishing either 1) those *treated hardly*, or 2) those who were *under unbelieving masters*, has undoubtedly something to be said for it, but does not seem to me so likely, from the arrangement of the words. Had ὑπὸ ζυγόν been intended to bring out any distinction, it would have more naturally preceded εἰσίν. I take then ὑπὸ ζυγὸν δοῦλοι as the predicate: 'bondsmen under yoke') **hold their own** (ἰδίους, as in Eph. v. 22, al., to bring out and emphasize the relation; see note there) **masters worthy of all** (fitting) **honour, that the name of God and his doctrine** (cf. Tit. ii. 10, where, writing on the same subject, he admonishes slaves ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν. Hence it would appear that the article here is possessive, and ἡ διδασκ. corresponding to τὸ ὄνομα) **be not spoken evil of** (Chrys. gives the sense well: ὁ ἄπιστος ἂν μὲν ἴδῃ τοὺς δούλους διὰ τὴν πίστιν αὐθάδως προφερομένους, βλασφημήσει πολλάκις ὡς στάσιν ἐμποιοῦν τὸ δόγμα· ὅταν δὲ ἴδῃ πειθομένους, μᾶλλον πεισθήσεται, μᾶλλον προσέξει τοῖς λεγομένοις. This verse obviously applies only to those slaves who had unbelieving masters. This is brought out by the reason given, and by the contrast in the next verse, not by any formal opposition in terms. The account to be given of the absence of such opposition is, that this verse contains the general exhortation, the case of Christian slaves under *unbelieving* masters being by far the most common. The *exception* is treated in the next verse).

2.] **But** (see above) **let those who have believing masters not despise them because** (belongs to καταφρονείτωσαν only, containing the ground of their contempt,—not to the exhortation μὴ καταφρονείτωσαν) **they** (the masters, not the slaves) **are brethren, but all the more serve them** (μᾶλλον has the emphatic position: cf. Eph. v. 11, where it merely signifies 'rather,' and the verb has the emphasis, μᾶλλον δὲ καὶ ἐλέγχετε. Cf. also Hom. Od. o. 369, φίλει δέ με κηρόθι μᾶλλον: and in the same sense ἐπὶ μᾶλλον, Herod. i. 94,—ἐπεί τε δὲ οὐκ ἀνιέναι τὸ κακόν, ἀλλ' ἐπὶ μᾶλλον ἔτι βιάζεσθαι, iii. 104; iv. 181. "The slaves who were under heathen masters were *positively* to regard their masters as deserving of honour; —the slaves under Christian masters were, *negatively*, not to evince any want of respect. The former were not to regard their masters as their inferiors, and to be insubordinate; the latter were not to think them their equals, and to be disrespectful." Ellicott), **because those who receive** (mutually receive: the interchange of service between them in the Christian life being taken for granted, and this word purposely used to express it. So Eur. Andr. 742 ff., κἂν . . . τολοιπὸν ᾖ | σώφρων καθ' ἡμᾶς, σώφρον' ἀντιλήψεται. | θυμούμενος δέ, τεύξεται θυμουμένων, ἔργοισι δ' ἔργα διδοχ' ἀντιλήψεται. This sense, in the active, also occurs Theogn. 110, οὔτε κακοὺς εὖ δρῶν, εὖ πάλιν ἀντιλάβοις. And Plut. Pericl. circa init. has it with the middle and the genitive construction,—τῇ μὲν γὰρ αἰσθήσει, κατὰ πάθος τῆς πληγῆς ἀντιλαμβανομένῃ τῶν προστυγχανόντων . . .; and so Porphyr. de abstinentia, i. 46, μήτε

εἰσιν καὶ ἀγαπητοὶ οἱ τῆς [o]εὐεργεσίας [p]ἀντιλαμβανόμενοι. [q]ταῦτα [q]δίδασκε καὶ [r]παρακάλει. 3 Εἴ τις [s]ἑτεροδιδα-
σκαλεῖ, καὶ μὴ [t]προσέρχεται [u]ὑγιαίνουσιν [v]λόγοις τοῖς
τοῦ [v]κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ τῇ κατ' [w]εὐσέβειαν
[u]διδασκαλίᾳ, 4 [x]τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ

o Acts iv. 9 only. Ps. lxxvii. 11.
p — here (Luke i. 54, from Isa. xli. 9. Acts xx. 35) only. L.P. see note.
q ch. iv. 11. see ch. v. 7.
r Tit. ii. 15.
s ch. i. 3 only †. Ignat. ad Polyc. c. 3, p. 721. Philo de Gigant. 9, vol. i. p. 267.
t — and Paul, here only.
u ch. i. 10 reff.
v Acts xx. 35.
γνώμῃ προσέρχεσθαι,
w ch. ii. 2 reff.
x ch. iii. 6. 2 Tim. iii. 4 only †.

2. εχοντας AD¹F k m. om οτι αδελφοι εισιν ℵ¹ c: om οτι to δουλευετωσαν n. for ευεργεσιας, ευσεβειας F 46.
3. προσεχετε ℵ¹.
4. for γινεται, γεννωνται D¹ Lucif. φθονοι D¹ latt copt goth Pelag Ambrst-ed.

ἐσθίων πλειόνων ἡδονῶν ἀμτιλήψεται. On other senses, see below) **the benefit** (of their μᾶλλον δουλεύειν. There is an apt and interesting passage in Seneca, de beneficiis, iii. 18: 'Quæritur a quibusdam, an beneficium dare servus domino possit?' This question he answers in the affirmative: 'servos qui negat dare aliquando domino beneficium, ignarus est juris humani: refert enim, cujus animi sit qui præstat, non cujus status:' and at some length explains when, and how, such benefits can be said to be bestowed. The passage is remarkable, as constituting perhaps one of those curious indications of community of thought between the Apostle and the philosopher which could hardly have been altogether fortuitous. For instance, when Seneca proceeds thus, "Quidquid est quod servilis officii formulam excedit, quod non ex imperio sed ex voluntate præstatur, beneficium est," we can hardly forbear connecting the unusual sense here of εὐεργεσία after the μᾶλλον δουλευέτωσαν, with the moralist's discussion) **are faithful and beloved.** Very various meanings and references have been assigned to these last words. Chrys., Thl., Grot., Kypke, al., interpret εὐεργεσίας of the kindness of the master to the slave ("*quia fideles sunt et dilecti qui beneficii participes sunt* [vulg.]: primum, quia fide in Deum sunt præditi: deinde diligendi eo nomine quod curam gerant, ut vobis beneficiant: id est ut vos vestiant, pascant, ab injuriis protegant." Grot.). On the other hand, Ambr. (?), Lomb., Th.-Aq., Calv., Beza, Bengel, al., understand it of God's grace in redemption. But thus, if we make οἱ τῆς εὐεργ. ἀντιλ. the subject, as by the article it must be, the sentence will express nothing but a truism: if we escape from this by turning those words into the predicate (as E. V., "because they are faithful and beloved, partakers of the benefit"), we are violating the simplest rules of grammar. **These things** (viz. those immediately preceding, relating to slaves) **teach and exhort.** 3—5.] *Designation of those who oppose such wholesome teaching*—fervid indeed, and going further (see Prolegg.) than strict adherence to the limits of the context would require, but still suggested by, and returning to the context: cf. ver. 5 fin. and note. **If any man is a teacher of other ways** (see on ch. i. 3: sets up as an adviser of different conduct from that which I have above recommended), **and does not accede to** (so a convert to the true faith was called προσήλυτος: and we have in Origen, ii. 255 [Wolf], προσιόντας τῷ λόγῳ in the sense of just converted, and in ib. 395, προσερχομένους τῷ θείῳ λόγῳ. So also Irenæus, in two places cited by Wolf: see also Philo in reff. There was therefore no need for Bentley's conjecture, προσέχεται [see itacism in ℵ, var. read.] or προσέχει, or προσίσχεται, though the use of these is commoner: see ch. i. 4 reff. Cf. also Ellic.'s note) **wholesome words** (reff.), (**namely**) **those of our Lord Jesus Christ** (either, precepts given by Him respecting this duty of subjection, such as that Matt. xxii. 21,—which however seems rather far-fetched: or words agreeing with His teaching and expressing His will, which is more probable), **and to the doctrine which is according to** (after the rules of) **piety,—he is** (the apodosis begins here, not as Mack, al., with the spurious ἀφίστασο, ver. 5) **besotted with pride** (see ch. iii. 6, note), **knowing** (being one who knows: not '*although* he knows') **nothing** (not οὐδέν, which would be used to express the bare fact of absolute ignorance or idiotcy), **but mad after** (so Plat. Phædr. p. 228, ἀπαντήσας δὲ τῷ νοσοῦντι περὶ λόγων ἀκοήν, ἰδὼν μὲν ἰδὼν ἡσθη ὅτι ἕξοι τὸν συγκορυβαντιῶντα. Bengel and Wetst. quote from Plut. de laud. propr. p. 546 f, νοσεῖν περὶ δόξαν,—de ira cohib. p. 460 d, ν. περὶ σφραγίδια τολυτελῆ, *insanire amore gloriæ*, vel *sigillorum pretiosorum*. See more examples in Kypke. "περὶ

y here only †. Wisd. xvii. 18 bis only. b see note. x ch. i. 4 reff. a here only †. (-χείν, 2 Tim. ii. 14.) b Phil. i. 15 reff. c = Eph. iv. 31. Col. iii. 8 al. d Sir. iii. 24. e here only †.

ADFK LN a b c d e f g h k l m n o 17

y νοσῶν περὶ a ζητήσεις καὶ a λογομαχίας, ἐξ ὧν γίνεται b φθόνος, b ἔρις, c βλασφημίαι, de ὑπόνοιαι d πονηραί, 5 f διαparatriβαὶ gh διεφθαρμένων ἀνθρώπων τὸν h νοῦν καὶ i ἀπεστερημένων j τῆς j ἀληθείας, νομιζόντων k πορισμὸν εἶναι τὴν l εὐσέβειαν. 6 m Ἔστιν δὲ k πορισμὸς μέγας ἡ l εὐσέβεια μετὰ m αὐταρκείας. 7 οὐδὲν γὰρ n εἰσηνέγκαμεν

Sir. as above, only. (-νοείν, Acts xiii. 25.) f here only †. g Luke xii. 33. 2 Cor. iv. 16. Rev. viii. 9. xi. 18 only. Ps. xiii. 1. διεφθαρμένον τοὺς ὀφθαλμούς, Demosth. 1299. 6. h see 2 Tim. iii. 8. i = here only ‡. (Mark x. 19. 1 Cor. vi. 7, 8. vii. 5. James v. 4 only. Mal. iii. 5 al.) j 2 Tim. iii. 8. iv. 4. Tit. i. 14. k here bis only †. Wisd. xiii. 19. xiv. 2 only. δυσὶ κεχρῆσθαι μόνοις πορισμοῖς, γεωργίᾳ καὶ φειδοῖ, Plut. Cat. Maj. ϕ 25. (ίζειν, Wisd. xv. 12.) l ch. ii. 2 reff. m 2 Cor. ix. 8 only †. (-κης, Phil. iv. 11.) n = Luke v. 18, 19. Heb. xiii. 11 only. Numb. xxxi. 54.

ερις DFL latt syr copt Damasc Luc Ambr Ambrst Pelag.

5. rec (for διαπαρατρ.) παραδιατριβαι, with b Thl: διατριβαι K d l: txt ADFLℵ rel Clem Bas Chr Thdrt Hesych Suid Damasc Œc. απεστραμμενων απο της D¹: *destitutorum* *a* D-lat G-lat Lucif. rec at end ins αφιστασο απο των τοιουτων, with KL rel tol³ spec syrr æth-pl gr-ff Ambrst: om AD¹Fℵ 17. 67² latt coptt goth æth-rom Lucif Ambr Bede.

6. aft ευσεβεια ins θεου F.

with a *genitive* serves to mark an object as the central point, as it were, of the activity [e. g. 1 Cor. xii. 1, the πνευμ. δῶρα formed as it were the centre of the ἀγνοια]: the further idea of any *action* or *motion* round it is supplied by περὶ with the accusative. Cf. Winer, edn. 6, § 47. *e*: Donalds. Gr. § 482." Ellicott) **questionings** (reff.) **and disputes about words** (see ref. The word is found only in ecclesiastical writers: see Wetst. Calv. explains it well, "contensiosas disputationes de verbis magis quam de rebus, vel, ut vulgo loquuntur, sine materia, aut subjecto"), **from which cometh envy, strife, evil speakings** (the context of such passages as Col. iii. 8, shews that it is not *blasphemy*, properly so called [ἐκ δὲ τῆς ἔριδος ἡ κατὰ τοῦ θεοῦ βλασφημία τολμᾶται, Thdrt.], but mutual slander and reproach which is here meant), **wicked suspicions** (not *concerning God* [περὶ θεοῦ ἃ μὴ δεῖ ὑποπτεύομεν, Chrys.], but of one another: not "'*opiniones malæ*,' quales Disgoræ, non esse Deum," as Grot.), **incessant quarrels** (δια—gives the sense of continuance; παρατριβή, primarily '*friction*,' is found in later writers in the sense of irritating provocation, or hostile collision: so Polyb. ii. 36. 5, τὰ μὲν οὖν κατὰ Καρχηδονίους καὶ Ῥωμαίους ἀπὸ τούτων ἤδη τῶν καιρῶν ἐν ὑποψίαις ἦν πρὸς ἀλλήλους καὶ παρατριβαῖς:—xxiii. 10. 4, διὰ τὴν πρὸς τὸν Φιλοποίμενα παρατριβήν: see also iv. 21. 5; xxi. 13. 5; xxiv. 3. 4. According to the other reading, παρά would give the sense of useless, vain, perverse, and διατριβή would be disputation, thus giving the sense 'perverse disputings,' as E. V. Chrys., Œc., Thdrt., explain our word ἀπὸ μεταφορᾶς τῶν ψωραλέων προβάτων [Œc.]: and Chrys. says, καθάπερ τὰ ψωραλέα τῶν προβάτων παρατριβόμενα νόσου καὶ τὰ ὑγιαίνοντα ἐμπίπλησιν, οὕτω καὶ οὗτοι οἱ πονηροὶ ἄνδρες) **of men depraved in mind** (reff.; and see Ellic. on the pyschology and construction) **and destitute of the truth, who suppose that godliness is gain** (lit., 'a gainful trade,' as Conyb.: see reff.:—and therefore do not teach contentment and acquiescence in God's providence, as in ver. 6: but strive to make men discontented, and persuade them to use religion as a means of worldly bettering themselves). 6.] He then goes off, on the mention of this erroneous view, to shew how it really stands with the Christian as to the desire of riches: its danger, and the mischief it has occasioned. **But** (although they are in error in thus thinking, there *is* a sense in which such an idea is true ['eleganter et non sine ironica correctione in contrarium sensum eadem verba retorquet.' Calv.], for) **godliness accompanied with contentment** [see above, and Phil. iv. 11] **is great gain** (alluding, not to the Christian's reward in the next world, as Thdrt.,—τὴν γὰρ αἰώνιον ἡμῖν περίζει ζωήν, Erasm., Calv., al.,—but as Chrys., Thl., Ambr., al.,—the περισμός is in the very fact of possessing piety joined with contentment, and thus being able to dispense with those things which we cannot carry away with us). 7.] Reason why this is so. **For we brought nothing into the world, because neither can we carry any thing out** (the insertion of δῆλον or ἀληθές, or substitution of ἀλλά or καί for ὅτι, betray themselves as having

εἰς τὸν κόσμον, ὅτι οὐδὲ [o]ἐξενεγκεῖν τι δυνάμεθα· [8] ἔχοντες δὲ [p]διατροφὰς καὶ [q]σκεπάσματα, τούτοις [r]ἀρκεσθησόμεθα. [9] Οἱ δὲ [s]βουλόμενοι πλουτεῖν [t]ἐμπίπτουσιν εἰς [u]πειρασμὸν καὶ [v]παγίδα καὶ [w]ἐπιθυμίας πολλὰς [w]ἀνοήτους καὶ [x]βλαβεράς, [y]αἵτινες [z]βυθίζουσιν τοὺς ἀνθρώπους εἰς [a]ὄλεθρον καὶ [b]ἀπώλειαν. [10] [c]ῥίζα γὰρ πάντων τῶν

o — Luke xv. 22. Acts v. 6, &c. (Mark viii. 23. Heb. vi. 8) only. Exod. xii. 39.
p here only †.
q here only †.
r — Luke iii. 14. Heb. xiii. 5. 3 John 10, but w. ἐπι.
s — James iv. 4.
t ch. iii. (6) 7 reff. Prov. xii. 13.
u Matt. vi. 13. xxvi. 41 | al. fr. Paul, 1 Cor. x. 13. Gal. iv. 14 only.
v Rom. i. 24 al. fr.
w Rom. i. 14. Gal. iii. 1, 3. Tit. iii. 3 only. L.P. Prov. xvii. 28.
x here only. Prov. x. 26 (only ?).
y — Acts x. 41, 47 al. fr.
z Luke v. 7 only †. 2 Macc. xii. 4 only.
(-θυσ. 2 Cor. xi. 25.)
a 1 Cor. v. 5. 1 Thess. v. 3. 2 Thess. i. 9 only. P. Prov. xxi. 7.
b Paul, Rom. ix. 22. Phil. i. 28. iii. 19. 2 Thess. ii. 3. 2 Pet. ii. 1 al⁹. Rev. xvii. 8, 11. Isa. xiv. 23.
c — Heb. xii. 15, from Deut. xxix. 18. Sir. i. 20.

7. rec ins δηλον bef οτι (*see note*), with D³KLℵ³ rel syrr Bas Mac Chr Thdrt Damasc: αληθες D¹ syr-marg, *verum quoniam* D-lat Ambrst, *haud dubium quod* vulg, *in veritate quod* goth: αλλ' Polyc(ἀλλ' οὐδὲ ἐξ. τι ἔχομεν) Cypr Aug Paulin: και coptt æth arm: txt AFℵ 17.

8. διατροφην DFK: *victum* D-lat G-lat lat-ff. αρκεσθησωμεθα K d n Chr-ms Damasc.

9. aft παγιδα ins του διαβολου D¹F latt Chr Antch Thdrt-txt Ambr Chrom Cæs-arel.

all sprung from the difficulty of the shorter and original construction. The meaning appears to be, — we were appointed by God to come naked into the world, to teach us to remember that we must go naked out of it. But this sense of ὅτι is not without difficulty. De W. cites Il. π. 35, γλαυκὴ δέ σε τίκτε θάλασσα, πέτραι τ' ἠλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής,—and Od. χ. 36, ἆ κύνες, οὔ μ' ἔτ' ἐφάσκεθ' ὑπότροπον οἶκαδ' ἱκέσθαι | δήμου ἄπο Τρώων, ὅτι μοι κατακείρετε οἶκον, in both which it has nearly the sense required, of '*seeing that*.' The sentiment is found in Job i. 21, Eccl. v. 14: and in words remarkably similar, in Seneca, Ep. 102. 24, 'non licet plus efferre, quam intuleris.' See other examples in Wetst.): **8.**] **but** (contrast to the avaricious, who forget this, or knowing it do not act on it: not as De W., = οὖν, which would be a direct inference from the preceding verse) **having** (if we have) **food** (the δια- gives the sense of 'sufficient for our continually recurring wants,'—'the needful supply of nourishment:' the plur. corresponds to the plur. ἔχοντες, and implies 'in each case') **and covering** (some take it of both clothing and dwelling: perhaps rightly, but not on account of the plural: see above:—Chrys., al., of clothing only,—τοιαῦτα ἀμφιέννυσθαι, ἃ σκεπάσαι μόνον ἡμᾶς ὀφείλει καὶ περιστεῖλαι τὴν γύμνωσιν. These words occur together [Huther] in Sextus Empiricus ix. 1), **with these** (so ἀγανάω, στέργω, χαίρω, &c. take a dative of the cause or object of the feeling. See ref. Luke, and Matthiæ, § 403) **we shall be sufficiently provided** (the fut. has an authoritative sense: so in Matt. v. 48, and Xen. Hell. ii. 3. 34, cited by Huther, ὑμεῖς οὖν, ἐὰν σωφρονῆτε, οὐ τούτου, ἀλλ' ὑμῶν φείσεσθε:—but is not therefore equivalent to an imperative, 'let us be content:' for its sense is not properly subjective but objective—'to be sufficed,' or 'sufficiently provided:' and it is passive, not middle). **9.**] **But** (contrast to the last verse) **they who wish to be rich** (not simply, 'they who *are rich*:' cf. Chrys.: οὐχ ἁπλῶς εἶπεν, οἱ πλουτοῦντες, ἀλλ', οἱ βουλόμενοι· ἐστὶ γάρ τινα καὶ χρήματα ἔχοντα καλῶς οἰκονομεῖν καταφρονοῦντα αὐτῶν), **fall** (reff.) **into temptation** (not merely '*are tempted*,' but are involved in, cast into and among temptations; "in ἐμπίπτειν is implied the power which the πειρασμός exercises over them." Huther) **and a snare** (being entangled by the temptation of getting rich as by a net), **and many foolish and hurtful lusts** (foolish, because no reasonable account can be given of them [see Ellic. on Gal. iii. 1]: hurtful, as inflicting injury on all a man's best interests), **such as sink men** (mankind, generic) **into destruction and perdition** (temporal and eternal, but especially the latter: see the usage in reff. of both words by St. Paul: not mere moral degradation, as De W.). **10.**] **For the love of money is the** (not '*a*,' as Huther, Conyb., and Ellicott, after Middleton. A word like ῥίζα, a recognized part of a plant, does not require an article when placed as here in an emphatic position: we might have ἡ γὰρ ῥίζα, or ῥίζα γάρ: cf. 1 Cor. xi. 3 [which, notwithstanding what Ellic. has alleged against it, still appears to me to be strictly in

ADFK L𝔑 a b c d e f g h k l m n o 17

d here only. Jer. viii. 10 complut. only. (-σον, 2 Tim. iii. 2.)
e ch. i. 3 reff.
f ch. iii. 1.
g Mark xiii. 22 only. Prov. vii. 21.
h here only †. Jos. B. J. iv. 7. 4 end. xiv. 6. 4 Kings iv. 7 al.
i Rom. ix. 3 only. Jer viii. 18.
j 2 Tim. iii. 17 only. Josh.
k — (Paul only) 1 Cor. vi. 18. x. 14. 2 Tim. ii. 22. Sir. xxi. 2.
l — 1 Thess. v. 15 reff. Xen. Cyr. viii. 1. 39. Thuc. ii. 62.
m Rom. ix. 30. 2 Tim. ii. 22
n vv. 3, 5, 6.
o 2 Tim. iii. 10. Tit. ii. 2. 2 Pet. i. 6, 7.
p Col. i. 11 reff.
q here only †. Philo de Abr. 37, vol. ii. p. 31, εἰκόνα διὰ τὴν τοῦ δεσπότου πραϋπάθειαν.
r 2 Tim. iv. 7. Eur. Alc. 668.
s Col. i. 29 reff.
t ch. i. 18 reff.
u Phil. i. 30 reff.
v Paul, ver. 19 only. Luke ix. 47. Heb. ii. 16. viii. 9 al. Prov. iv. 13.

κακῶν ἐστιν ἡ [d]φιλαργυρία, ἧς [e]τινὲς [f]ὀρεγόμενοι [g]ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς [h]περι- ἐπειραν [i]ὀδύναις πολλαῖς. 11 Σὺ δέ, ὦ [j]ἄνθρωπε [τοῦ] [j]θεοῦ, ταῦτα [k]φεῦγε· [lm]δίωκε δὲ [m]δικαιοσύνην, [n]εὐσέβειαν, [o]πίστιν, [o]ἀγάπην, [op]ὑπομονήν, [q]πραϋπάθειαν. 12 [rs]ἀγω- νίζου τὸν [rt]καλὸν [ru]ἀγῶνα τῆς πίστεως, [v]ἐπιλαβοῦ τῆς

10. for πολλαις, ποικιλαις ℵ¹.

11. om του A𝔑¹ 17: ins DFKL𝔑² rel gr-ff. om ευσεβειαν ℵ¹. rec (for πραυπαθειαν) πραοτητα, with DKL𝔑² (πραϋτ. D¹ℵ³) rel Chr Thdrt: txt AFℵ¹ Petr Ephr Hesych (perhaps alluded to in Ign Trall 8, p. 681, τὴν πραϋπάθειαν ἀναλαβόντες).

point to shew that for which it is here adduced], *παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ ἀνήρ, κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεός*. Here in the first clause it is requisite to throw *παντὸς ἀνδρός* into emphasis: but had the arrangement been the same as that of the others, we should have read *κεφαλή* (not *ἡ κεφ.*) *παντὸς ἀνδρὸς ὁ χριστός*: but no one would therefore have thought of rendering '*a* head') **root of all evils** (not, is the only root whence all evils spring: but is the root whence all [manner of] evils may and as matter of fact do arise. So that De W.'s objections to the sentiment have no force: for neither does it follow [1] that the covetous man cannot possibly retain any virtuous disposition,—nor [2] that there may not be other roots of evil besides covetousness: neither of these matters being in the Apostle's view. So Diogenes Laert. vit. Diogen. [vi. 50], *τὴν φιλαργυρίαν εἶπε μητρόπολιν πάντων τῶν κακῶν*: and Philo de judice 3, vol. ii. p. 346, calls it *ὁρμητήριον τῶν μεγίστων παρανομημάτων*. See other examples in Wetst.): **after which** (*φιλαργυρία*, see below) **some lusting** (the method of expression, if strictly judged, is somewhat incorrect: for *φιλαργυρία* is of itself a desire or *ὄρεξις*, and men cannot be properly said *ὀρέγεσθαι* after it, but after its object *ἀργύριον*. Such inaccuracies are, however, often found in language, and we have examples of them in St. Paul elsewhere: e. g. *ἐλπὶς βλεπομένη*, Rom. viii. 24,—*ἐλπίδα . . . . . ἣν καὶ αὐτοὶ οὗτοι προσδέχονται*, Acts xxiv. 15) **wandered away from the faith** (ch. i. 19; iv. 1), **and pierced themselves through** (not 'all round' or 'all over,' as Beza, Elsner, al.: the *περί* refers to the thing pierced *surrounding the instrument piercing*: so *περιπ. τὴν κεφαλὴν περὶ λόγχην*, Plut. Galb. 27: see Palm and Rost, and Suicer, sub voce) **with many pains** (the *ὀδύναι* being regarded as the weapons. *ἄκανθαί εἰσιν αἱ ἐπιθυμίαι—καὶ καθάπερ ἐν ἀκάνθαις, ὅθεν ἄν τις ἅψηται αὐτῶν, ἥμαξε τὰς χεῖρας καὶ τραύματα ἐργάζεται· οὕτω καὶ ἀπὸ τῶν ἐπιθυμιῶν τὸ αὐτὸ πείσεται ὁ ταύταις ἐμπεσών, κ. τὴν ψυχὴν ἀλγηδόσι περιβαλεῖ*. Chrys.). 11—16.] *Exhortation and conjuration to Timotheus, arising out of these considerations.*

11.] **But** (contrast to *τινές* above) **thou** (emphatic), **O man of God** (the designation of prophets in the O. T.: cf. LXX, 1 Kings ix. 6, 7, 8, 10, al.; and hence perhaps used of Timotheus as dedicated to God's service in the ministry: but also not without a solemn reference to that which it expresses, that God, and not riches [see the contrast again ver. 17] is *his* object of desire), **flee these things** (*φιλαργυρία* and its accompanying evils): **but** (the contrast is to the following these things, underlying the mention of them) **follow after** (ref. 2 Tim., where both words occur again) **righteousness** (see Ellic.'s note and references), **piety** (so *δικαίως, εὐσεβῶς*, Tit. ii. 12), **faith** (not mere rectitude in keeping trust, for all these words regard the Christian life), **love, patience** (under afflictions: stedfast endurance: better than '*stedfastness*' [Conyb.], which may be an *active* endurance), **meek-spiritedness** (ref.: we have *πραϋπαθέω* in Philo de profugis, 1, vol. i. 547, —*πραϋπαθής* in Basil. M. These two last qualities have reference to his behaviour towards the opponents of the Gospel):

12.] **Strive the good strife** (see ref. and ch. i. 18: 1 Cor. ix. 24 ff.: Phil. iii. 12 ff.) **of the faith** (not 'of faith,' abstract and subjective: but that noble conflict which the faith,—the profession of the soldier of Christ, entails on him), **lay hold**

[w] αἰωνίου [w] ζωῆς, [x] εἰς ἣν [x] ἐκλήθης, καὶ [y] ὡμολόγησας τὴν [t] καλὴν [z] ὁμολογίαν [a] ἐνώπιον πολλῶν μαρτύρων. 13 [b] Παραγγέλλω σοι [c] ἐνώπιον τοῦ θεοῦ τοῦ [d] ζωογονοῦντος τὰ πάντα, καὶ χριστοῦ Ἰησοῦ τοῦ [e] μαρτυρήσαντος [f] ἐπὶ Ποντίου Πιλάτου τὴν [t] καλὴν [z] ὁμολογίαν, 14 [g] τη-

w Acts xiii. 46 (Paul). Tit. i. 2. iii. 7 al.
x 1 Cor. i. 9. Col. iii. 15. 2 Thess. ii. 14. 1 Pet. ii. 9, 21. v. 10.
y — John xii. 42. Acts xxiii. 8. Rom. x. 10.
z (—) 2 Cor. ix. 13. Heb. iii. 1. iv. 14. x. 23 only. P.H.‡ (Levit. xxii. 18 al.)
a — Rom. xii. 17. 2 Cor. viii. 21. ch. v. 20. 3 John 6.
b Acts x. 42. xvi. 18 al. fr. Josh. vi. 6.
c ch. v. 21 reff.
d Luke xvii. 33. Acts vii. 19 only. Exod. i. 17, 18, 22.
e — (but see note) here only. see Acts xxiii. 11. constr., Rev. i. 2. xxii. 16, 20.
f — (see note) Mark xiii. 9. Acts xxiii. 30. xxiv. 19, 20. xxv. 9, 10, 26. xxvi. 2. 1 Cor. vi. 1, 6. μαρτυρήσαι ἐπὶ τῶν ἡγεμόνων. Clem. Rom. ad Cor. i. 5, p. 220.
g — Matt. xix. 17. John xiv. 15. Paul, here only. see 1 Cor. vii. 19.

12. rec aft εις ην ins και, with o (d h l m, e sil) syr-w-ast Thl Œc Ambrst-ms: om ADFKLℵ rel latt Syr copt æth arm Petr-alex Ephr Chr Thdrt Damasc Pelag.

13. παραγγελλων, omg (as also ℵ[1] 17) σοι, F. om 1st του ℵ: om του θεου 109. rec (for ζωογονουντος) ζωοποιουντος, with KLℵ rel Cyr-jer: txt ADF 17 Ath Cyr Thdrt$_{alliq}$ Œc-comm. ιησ. bef χρ. FℵSyr Did Thl Tert.

upon (as the aim and object of the life-long struggle; the prize to be gained: so that the second imperative is, as Winer well observes, edn. 6, § 42, not the mere result of the first, as in 'divide et impera,' but correlative with it and contemporaneous: 'strive . . . , and while doing so, endeavour to attain') **everlasting life, to which thou wast called** (here apparently the image is dropped, and the realities of the Christian life spoken of. Some have supposed an allusion to the athletes being summoned by a herald: but it seems far-fetched—and indeed inaccurate: for it was to the *contest*, not to the *prize*, that they were thus summoned), **and didst confess** (we must not supply εἰς ἣν again before ὡμολόγησας, with Mack, al.,—'*in reference to which*,'—a most unnatural construction: but regard it, with De W., as simply coupled to ἐκλήθης) **the good confession** (of faith in Christ: *the* confession, which every servant of Christ must make, on taking upon himself His service, or professing it when called upon so to do. From the same expression in the next verse, it would seem, that the article rather represents the notoriousness of the confession, 'bonam illam confessionem,' than its definite general character. There is some uncertainty, to what occasion the Apostle here refers; whether to the baptism of Timotheus,—so Chrys. [?], Œc., Thl. [alt.], Ambr., Grot., Beng., &c.: to his ordination as a minister,—so Wolf, al.: to his appointment over the church at Ephesus,—so Mack: to some confession made by him under persecution,—so, justifying it by what follows, respecting our Lord, Huther, al. Of these the first appears to me most probable, as giving the most general sense to ἡ καλὴ ὁμολογία, and applying best to the immediate consideration of αἰώνιος ζωή, which is the common object of all Christians. The reference supposed by Thdrt. [πάντας παρ' αὐτοῦ δεξαμένους τὸ κήρυγμα μάρτυρας εἶχε τῆς καλῆς ὁμολογίας], Calv., al., to Timotheus's *preaching*, is clearly inadmissible) **before many witnesses.**

13.] **I charge thee** (ch. i. 3) **in the presence of God who endues all things with life** (for the sense, see reff.: most probably a reference to αἰώνιος ζωή above: hardly, as De W., al., after Chrys., to the *resurrection*, reminding him that death for Christ's sake was not to be feared: for there is here no immediate allusion to *danger*, but only to the duty of personal firmness in the faith in his own religious life), **and of Christ Jesus, who testified** ('*testari confessionem* erat Domini, *confiteri confessionem* erat Timothei,' Bengel. See Ellicott's note) **before Pontius Pilate** (De W., al. [and Ellicott: see below on ὁμολογ.] would render it, as in the Apostles' creed, '*under Pontius Pilate*:' but the immediate reference here being to His *confession*, it seems more natural to take the meaning, 'coram:' and so Chrys., who as a Greek, and familiar with the Creed, is a fair witness)—**the good confession** (viz. that whole testimony to the verity of his own Person and to the Truth, which we find in John xviii., and which doubtless formed part of the oral apostolic teaching. Those who render ἐπί, 'under,' understand this *confession* of our Lord's *sufferings and death*—which at least is far-fetched. There is no necessity, with Huther, to require a strict parallel between the circumstances of the confession of our Lord and that of Timotheus, nor to infer in consequence of this verse that his confession must have been one

ADFK Lat a b c d e f: h k, n o 17

h James i. 27. 1 Pet. i. 19. 2 Pet. iii. 14 only †. Job xv. 18 Symm. i ch. iii. 2. v. 7 only †. k of time, Matt. xi. 23. Acts x. 30. xx. 7 al. Job viii. 2. l 2 Thess. ii. 8. 2 Tim. i. 10. iv. 1, 8. Tit. ii. 13 only. 2 Kings vii. 23. m Gal. vi. 9. ch. ii. 6. Tit. i. 3 only. n John ii. 18. xiv. 8. o ch. i. 11 reff. of God, there only. p ch. i. 17. q Luke i. 52. Acts viii. 27 only. Levit. xix. 15. 2 Macc. xii. 15. r of the Father, Matt. v. 35. ch. i. 17. s Rev. xvii. 14. xix. 16. see Deut. x. 17. Ps. cxxxv. 3. t Luke xxii. 25. Rom. vi. 9, 14. vii. 1. xiv. 9. 2 Cor. i. 24 only. L.P. Gen. iii. 16. u 1 Cor. xv. 53, 54 only †. Wisd. viii. 13 al4. v Paul only, but elsw. w. prep., Rom. vii. 17, 18, 20. viii. 9, 11. 1 Cor. iii. 16. vii. 12, 13. constr., Prov. x. 31. w here only †.

14. om σε D¹ 43 Did. χρ. bef ιησ. ℵ.
16. ins και bef φως D¹ vulg Did, Ambrst Pelag Aug. for ατροσ., αορατον 67².

before a heathen magistrate: it is the *fact* of a confession having been made in both cases that is put in the foreground—and that our Lord's was made in the midst of danger and with death before him, is a powerful argument to firmness for his servant in his own confession. Another rendering of this verse is given by Mack, al.: it makes *την καλην ὁμολογιαν* governed by *παραγγελλω*, and understands by it the same confession as in verse 12: 'I enjoin on thee,—in the presence . . . . and of Christ Jesus who bore testimony before Pontius Pilate—the good confession.' But this is quite inadmissible. For it is opposed both to the sense of *παραγγελλω*, and to the following context, in which *ἡ ἐντολή*, not *ἡ καλὴ ὁμολογία*, is the thing to be observed), **that thou keep** (preserve: cf. *ἄσπιλον* below, and ch. v. 22) **the commandment** (used not to designate any special command just given, but as a general compendium of the rule of the Gospel, after which our lives and thoughts must be regulated: cf. *παραγγελία* in the same sense, ch. i. 5) **without spot and without reproach** (both epithets belong to *τὴν ἐντολήν*, not to *σε*, as most Commentators, some, as Est., maintaining that *ἀνεπίλημπτος* can be used of persons only. But this De W. has shewn not to be the case: we have *ἡ ἀνεπίλημπτος τέχνη* in Philo de opif. 22, vol. i. p. 15: *ἀνεπιλημπτότερον τὸ λεγόμενον* in Plato, Phileb. p. 43 c. Besides, the ordinary construction with *τηρεῖν* is that the qualifying adjective should belong to its object: cf. ch. v. 22: James i. 27: 2 Cor. xi. 9. The commandment, entrusted to thee as a deposit [cf. ver. 20], must be kept by thee unstained and unreproached. Consult Ellic.'s note) **until the appearance** (reff.) **of our Lord Jesus Christ** (*τουτέστι*, says Chrys., *μέχρι τῆς σῆς τελευτῆς, μέχρι τῆς ἐξόδου*. But surely both the usage of the word *ἐπιφάνεια* and the next verse should have kept him from this mistake. Far better Bengel: "fideles in praxi sua proponebant sibi diem Christi ut appropinquantem: nos solemus nobis horam mortis proponere." We may fairly say that whatever impression is betrayed by the words that the coming of the Lord would be in Timotheus's lifetime, is chastened and corrected by the *καιροῖς ἰδίοις* of the next verse. *That*, the certainty of the coming in God's own time, was a fixed truth respecting which the Apostle speaks with the authority of the Spirit: but the day and hour was hidden from him as from us: and from such passages as this we see that the apostolic age maintained that which ought to be the attitude of all ages, constant expectation of the Lord's return)

15, 16.] **which in His own times** (reff.: *τουτέστι τοῖς προσήκουσι, τοῖς ὀφειλομένοις*, Chrys. "Numerus pluralis observandus, brevitatem temporum non valde coarctans;" Bengel) **He shall manifest** (make visible, cause to appear; "display," Ellic.) **(who is) the blessed** (*ἡ αὐτομακαριότης*, Chrys.) **and only Potentate** (Baur, al., believe the polytheism or dualism of the Gnostics to be hinted at in *μόνος*: but this is very unlikely. The passage is not polemical: and cf. the same *μόνος* in John xvii. 3), **the King of kings and Lord of lords** (this seems the place,—on account of this same designation occurring in reff. Rev. applied to our Lord,—to enquire whether these verses 15, 16 are said of the Father or of the Son. Chrys. holds very strongly the latter view: but surely the *καιροῖς ἰδίοις*, compared with *καιρούς, οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ*, Acts i. 7, determines for the former: so also does *ὃν εἶδεν οὐδεὶς κ.τ.λ.* verse 16, which Chrys. leaves untouched), **who only has immortality** (Huther quotes [Ps-]Justin M., quæst. ad Orthod. 61, p. 464: *μόνος ἔχων τὴν ἀθανασίαν λέγεται ὁ θεός, ὅτι οὐκ ἐκ θελήματος ἄλλου ταύτην ἔχει, καθάπερ οἱ λοιποὶ πάντες ἀθάνατοι, ἀλλ' ἐκ τῆς*

ιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται, ᾧ [x]τιμὴ καὶ [y]κράτος αἰώνιον, ἀμήν.

17 Τοῖς πλουσίοις ἐν [a]τῷ νῦν [z]αἰῶνι [a]παράγγελλε μὴ [b]ὑψηλοφρονεῖν, μηδὲ [c]ἠλπικέναι ἐπὶ πλούτου [d]ἀδηλότητι, ἀλλ' *ἐν τῷ θεῷ τῷ [e]παρέχοντι ἡμῖν πάντα [f]πλουσίως

x in doxol., Paul, ch. i. 17 only. Rev. iv. 9. v. 13 al.
y in doxol., 1 Pet. iv. 11. v. 11. Jude 25. Rev. i. 6. v. 13.
z 2 Tim. iv. 10. Tit. ii. 12 only. see ch.

iv. 8. a ch. i. 3 reff. b Rom. xi. 20 only †. see Rom. xii. 16. c ch. iv. 10 reff.
d here only †. (-λοτ, 1 Cor. xiv. 8. -λωτ, 1 Cor ix. 26) ἡ ἀδ. τῶν προσδοκωμένων, Polyb. xxxvi. 4. 2.
e = Acts xxviii. 2. (Col. iv. 1 mid.) f Col. iii. 16. Tit. iii. 6. 2 Pet. i. 11 only †.

εἶδεν A Did. ανθρωπων bef ουδεις F goth. ins το bef κρατος ℵ. om και F n 72. 93. 116. 122.

17. for αιωνι, καιρω ℵ¹: του νυν αιωνος D vulg Syr coptt Bas Jer Ambrst Pelag. υψηλα φρονειν ℵ. for ηλπικεναι, ελπιζειν F Damasc. πλουτω D¹ 73.

*ἐπί (*as above*) AD¹Fℵ 17. 67² Orig-mss Chr Thl: εν D³KL rel Orig Thdrt Damasc. om τω bef θεω D¹Fℵ Orig-mss Thl: ins AD³KL rel Orig. rec aft θεω add τω ζωντι (*see* ch iv. 10), with (D)KL rel latt(inclg vulg-ed fuld-vict) syr Orig Chr$_1$ Thdrt lat-ff$_5$ (om τω D¹): om AFℵ 17. 67² am(with fuld¹ demid tol harl) coptt æth arm Orig-mss Bas Jer$_2$. ins τα bef παντα A m 17 Bas Chr. rec πλουσιως bef παντα, with rel: om παντα F: txt ADKLℵ m 17 latt syrr coptt Orig Bas Antch Chr Thdrt Thl Damasc Œc Pelag.

οἰκείας οὐσίας. Bengel remarks: 'Adjectivum *immortalis* non exstat in N. T. sed ἄφθαρτος, *incorruptibilis*: neque ἀθάνατος aut ἀθανασία habent LXX. Utrumque habet Sapientiæ liber qui semper Græcus fuit'), **dwelling in light unapproachable** (ἄλλο τὸ φῶς αὐτὸς καὶ ἄλλο ὁ οἰκεῖ; οὐκοῦν καὶ τόπῳ ἐμπεριείληπται; ἄπαγε· οὐχ ἵνα τοῦτο νοήσωμεν, ἀλλ' ἵνα τὸ ἀκατάληπτον τῆς θείας φύσεως παραστήσῃ, φῶς οἰκεῖν αὐτὸν εἶπεν ἀπρόσιτον, οὕτω θεολογήσας ὡς ἦν αὐτῷ δυνατόν. Chrys.), **whom no one of men [ever] saw, nor can see** (the Commentators quote Theophilus ad Autol., i. 5, p. 341: εἰ τῷ ἡλίῳ ἐλαχίστῳ ὄντι στοιχείῳ οὐ δύναται ἄνθρωπος ἀτενίσαι διὰ τὴν ὑπερβάλλουσαν θέρμην καὶ δύναμιν, πῶς οὐχὶ μᾶλλον τῷ τοῦ θεοῦ δόξῃ ἀνεκφράστῳ οὔσῃ ἄνθρωπος θνητὸς οὐ δύναται ἀντωπῆσαι; These words, as compared with John i. 18, seem to prove decisively that the whole description applies to the Father, not to the Son), **to whom be honour and power everlasting, Amen** (see ch. i. 17, where a similar ascription occurs). Some of the Commentators (Mack, Schleierm.) think that verses 15, 16 are taken from an ecclesiastical hymn: and Mack has even arranged it metrically. See ch. iii. 16, 2 Tim. ii. 11 ff., notes.

17—19.] *Precepts for the rich.* Not a supplement to the Epistle, as commonly regarded: the occurrence of a doxology is no sufficient ground for supposing that the Apostle intended to close with it: cf. ch. i. 17. Rather, the subject is resumed from verses 6—10. We may perhaps make an inference as to the late date of the Epistle, from the existence of wealthy members in the Ephesian church.

17.] **To those who are rich in this present world** (no τοῖς before ἐν τῷ νῦν al., because πλούσιοι-ἐν-τῷ-νῦν-αἰῶνι is the designation of the persons spoken of. Had there been a distinction such as Chrys. brings out,—εἰσὶ γὰρ καὶ ἄλλοι πλούσιοι ἐν τῷ μέλλοντι [τῷ δὲ διορισμῷ ἀναγκαίως ἐχρήσατο· εἰσὶ γὰρ πλούσιοι καὶ τοῦ μέλλοντος αἰῶνος, οἱ τὸν μόνιμον πλοῦτον καὶ διαρκῆ κεκτημένοι. Thdrt.], the τοῖς would have been more naturally prefixed. Such a distinction would besides have been improbable, as drawing a line between the two characters, which it is the object of the exhortation to keep united in the same persons. See the distinction in Luke xii. 21) **give in charge not to be high-minded** (ταῦτα παραινεῖ, εἰδὼς ὅτι οὐδὲν οὕτω τίκτει τῦφον, καὶ ἀπόνοιαν, καὶ ἀλαζονείαν, ὡς χρήματα, Chrys.), **nor to place their hope** (i. e. to have hoped, and continue to be hoping: see on ch. iv. 10) **on the uncertainty** (reff.) **of riches** (not = τῷ πλούτῳ τῷ ἀδήλῳ, but far more forcible, hyperbolically representing the hope as reposed on the very quality in riches which least justified it. On the sense, Thdrt. says, ἄδηλον γὰρ τοῦ πλούτου τὸ κτῆμα· νῦν μὲν γὰρ παρὰ τούτῳ φοιτᾷ, νῦν δὲ πρὸς ἐκεῖνον μεταβαίνει· καὶ πολλοὺς ἔχων κυρίους, οὐδενὸς ἐστι κτῆμα. An uncertain author, in the Anthology, having complained of the fickleness of Fortune, says, μισῶ τὰ πάντα τῆς ἀδηλίας χάριν), **but in** (see var. readd.: no distinction of meaning need be sought between ἐπί and ἐν:

ADFK L𝔐 a d e f g h k l n o

f Heb. xi. 25 only †. (-λαύειν, Prov. vii. 18. Wisd. ii. 6.) h Acts xiv. 17 only †. i — Luke xii. 21. Rom. x. 12. j Eph. ii. 4. ii. 41. 1. vi. 1.

εἰς [f]ἀπόλαυσιν, 18 [h]ἀγαθοεργεῖν, [i]πλουτεῖν [j]ἐν [k]ἔργοις [k]καλοῖς, [l]εὐμεταδότους εἶναι, [m]κοινωνικούς, 19 [n]ἀποθη-σαυρίζοντας ἑαυτοῖς [o]θεμέλιον καλὸν [p]εἰς τὸ [p]μέλλον, ἵνα [q]ἐπιλάβωνται τῆς [r]ὄντως ζωῆς. 20 [r]Ω Τιμόθεε, τὴν

k ch. iii. 1 reff. l here only †. m here only †. Demosth. 182. 17. — Polyb. n here only r. Sir. iii. 4. see Matt. vi. 19, 20. Tobit iv. 9. o see 1 Cor. iii. 11. Heb. p Luke xiii. 9 only. q ver. 12. r ch. v. 3 reff.

18. πλουτιζειν F.

19. αποθησαυριζειν D vulg Ambrst-ed. τον μελλοντα F. rec (for οντως) αιωνιου, with D^3KL rel mar Chr: txt AD^1FN 17 latt syrr coptt æth arm Constt Clem Orig Bas Nyssen Naz Thdrt Euthal Œc Aug Jer Ambrst Pelag, αιωνιον οντως m.

see Winer, edn. 6, § 50. 2) **God** ('transfertur Ejus officium ad divitias, si spes in iis locatur,' Calv.), **who affordeth us all things richly** (πλοῦτος of a nobler and higher kind is included in His bounty: that βούλεσθαι πλουτεῖν which is a bane and snare in its worldly sense, will be far better attained in the course of his abundant mercies to them who hope in Him. And even those who would be wealthy without Him are in fact only made rich by His bountiful hand: 'alias nemo foret πλούσιος,' Beng.) **for enjoyment** (for the purpose of enjoying: cf. ch. iv. 3, εἰς μετάλημψιν. The term ἀπόλαυσις, the reaping enjoyment from, and so having done with [cf. ἀπέχω &c.], forms a contrast to ἠλπικέναι ἐπί, in which riches are not the subject of ἀπόλαυσις, but are looked on as a reliance for the future);—**to do good** (ref.: 'to practise benevolence,' as Conyb.), **to be rich in good works** (honourable deeds: ἀγαθός is good towards another, καλός good in itself, noble, honourable),—**to be free-givers, ready-contributors** (Chrys. takes κοινωνικούς for affable, communicative,—ὁμιλητικούς, φησι, προσηνεῖς: so also Thdrt.: τὸ μὲν [εὐμεταδ.] ἐστι τῆς τῶν χρημάτων χορηγίας· τὸ δὲ τῆς τῶν ἠθῶν μετριότητος· κοινωνικοὺς γὰρ καλεῖν εἰώθαμεν τοὺς ἄτυφον ἦθος ἔχοντας. But it seems much better to take it of communicating their substance, as the verb in Gal. vi. 6, and κοινωνία in Heb. xiii. 16, where it is coupled with εὐποιΐα), (**by this means**) ('therefrom,' implied in the ἀπό) **laying up for themselves as a treasure** (hoarding up, not uncertain treasure for the life here, but a substantial pledge of that real and endless life which shall be hereafter. So that there is no difficulty whatever in the conjunction of ἀποθησαυρίζοντας θεμέλιον, and no need for the conjectures κειμήλιον [Le Clerc] or θέμα λίαν καλόν [! Lamb-Bos]. For the expression, cf. ch. iii. 13) **a good foundation** (reff., and Luke vi. 48) **for the future** (belongs to ἀποθησαυρίζοντας), **that** (in order that, as always: not the mere *result* of the preceding: 'as it were,' says De W., 'setting foot on this foundation,' or firm ground) **they may lay hold of** (ver. 12) **that which is really** (reff.) **life** (not merely the goods of this life, but the possession and substance of that other, which, as full of joy and everlasting, is the only true life).

20, 21.] CONCLUDING EXHORTATION TO TIMOTHEUS. **O Timotheus** (this personal address comes with great weight and solemnity: 'appellat familiariter ut filium, cum gravitate et amore,' Beng.), **keep the deposit** (entrusted to thee: reff. 2 Tim. [μὴ μειώσῃς· οὐκ ἔστι σά· τὰ ἀλλότρια ἐνεπιστεύθης· μηδὲν ἐλαττώσῃς, Chrys. I cannot forbear transcribing from Mack and Wiesinger the very beautiful comment of Vincentius Lirinensis in his Commonitorium [A.D. 434], § 22 f. p. 667 f.: "O Timothee, inquit, depositum custodi, devitans profanas vocum novitates [reading καινοφωνίας—see var. readd.]. 'O!' exclamatio ista et præscientiæ est pariter et caritatis. Prævidebat enim futuros, quos etiam prædolebat, errores. Quid est 'depositum custodi?' Custodi, inquit, propter fures, propter inimicos, ne dormientibus hominibus superseminent zizania super illud tritici bonum semen quod seminaverat filius hominis in agro suo. 'Depositum,' inquit, 'custodi.' Quid est 'depositum?' id est quod tibi creditum est, non quod a te inventum: quod accepisti, non quod excogitasti: rem non ingenii sed doctrinæ, non usurpationis privatæ sed publicæ traditionis: rem ad te perductam, non a te prolatam, in qua non auctor debes esse sed custos, non institutor sed sectator, non ducens sed sequens. 'Depositum,' inquit, 'custodi:' catholicæ fidei talentum inviolatum illibatumque conserva. Quod tibi creditum est, hoc penes te maneat, hoc a te tradatur. Aurum accepisti, aurum redde. Nolo mihi pro aliis alia sub-

[s]παραθήκην φύλαξον, [t]ἐκτρεπόμενος τὰς [u]βεβήλους [v]κενοφωνίας καὶ [w]ἀντιθέσεις τῆς [w]ψευδωνύμου [x]γνώσεως, 21 ἣν [y]τινὲς [z]ἐπαγγελλόμενοι [a]περὶ τὴν πίστιν [b]ἠστόχησαν. 22 [c]Ἡ χάρις μετὰ σοῦ.

s 2 Tim. i. 12, 14 (both times w. φυλάττειν) only. Levit. vi. 2, 4. 2 Macc. iii. 10, 15 only.
t ch. i. 6 reff.
u ch. i. 9 reff.
v 2 Tim. ii. 16 (there also w. βεβ.) only †.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

w here only †. 10 (Tit. i. 2 reff.) only ‡. ii. 18 only †.
x see Rom. xv. 14. 1 Cor i. 5 al.
a so ch. i. 19. (and constr.) 2 Tim. ii. 18.
y — ch. i. 3 reff.
c absol., Col. iv. 18 reff.
z — ch. ii. b ch. i. 6. 2 Tim.

20. rec παρακαταθηκην, with b f g Chr: txt ADFKLℵ rel (syr-marg-gr coptt) Clem Ign Thdrt Damasc Œc. καινοφωνιας (*itacism*) F 73 Epiph Bas Chr, *vocum novitates* latt Iren Tert Ps-Ath.

22. for μετα σου, μεθ' υμων (*see 2 Tim* iv. 22, *Tit* iii. 15, *where there is hardly any variation in mss*) AFℵ 17 g G-lat(altern) copt: txt DKL rel vss gr-lat-ff. rec at end ins αμην, with D^2KL$ℵ^3$ rel: om AD^1F$ℵ^1$ 17 fuld[1].

SUBSCRIPTION.—rec προς τιμ. πρωτη εγραφη απο λαοδικειας, ητις εστι μητροπολις φρυγιας της πακατιανης, with KL rel syr (παπατιανης KL e g k o): om subscr b l m: απο αθηνων δια τιτου του μαθητου αυτου copt: απο μακεδονιας 6: απο Νικοπολεως 114: txt A [addg (qu. A^2?) απο Λαοδικειας] ℵ [adding στιχων συ] 17 D-lat[2] Syr Euthal, πρ. τιμ. α' επληρωθη D, επληρωθη επ. πρ. τιμ. α' F.

jicias, nolo pro auro aut impudenter plumbum, aut fraudulenter æramenta supponas: nolo auri speciem, sed naturam plane ..... Sed forsitan dicit aliquis: nullusne ergo in ecclesia Christi profectus habebitur religionis? Habeatur plane, et maximus .... sed ita tamen, ut vere profectus sit ille fidei, non permutatio. Siquidem ad profectionem pertinet, ut in semetipsa unaquæque res amplificetur, — ad permutationem vero, ut aliquid ex alio in aliud transvertatur. Crescat igitur oportet et multum vehementerque proficiat tam singulorum quam omnium, tam unius hominis quam totius ecclesiæ ætatum et seculorum gradibus, intelligentia, scientia, sapientia: sed in suo duntaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia. Imitetur animarum religio rationem corporum, quæ licet annorum processu numeros suos evolvant et explicent, eadem tamen quæ erant permanent ..."], viz., the sound doctrine which thou art to teach in thy ministry in the Lord, cf. Col. iv. 17. This is the most probable explanation. Some regard it as the ἐντολή above, ver. 14: some as meaning the grace given to him for his office, or for his own spiritual life: but ch. i. 18, compared with 2 Tim. ii. 2, seems to fix the meaning as above. Herodotus has a very similar use of the word, ix. 45, ἄνδρες Ἀθηναῖοι, παραθήκην ὑμῖν τάδε τὰ ἔπεα τίθεμαι. And with this the following agrees: for it is against *false doctrine* that the Apostle cautions him), **turning away from** (cf. ἀποτρέπου, 2 Tim. iii. 5) **the profane babblings** (empty discourses: so also 2 Tim. ii. 16) **and oppositions** (apparently, dialectic antitheses and niceties of the false teachers. The interpretations have been very various: Chrys. says, ὁρᾷς πῶς πάλιν κελεύει μηδὲ ὁμόσε χωρεῖν πρὸς τοὺς τοιούτους; ἐκτρεπόμενός, φησιν, τὰς ἀντιθέσεις. ἆρα εἰσὶν ἀντιθέσεις, πρὸς ἃς οὐδὲ ἀποκρίνεσθαι χρή; — understanding by ἀντιθ., sayings of theirs opposed to this teaching. But this can hardly be. Grot., 'nam ipsi inter se pugnabant:' but this is as unlikely. Pelag., Luth., al., understand 'disputations:' Mosheim, the dualistic oppositions in the heretical systems: Mack, the contradictions which the heretics try to establish between the various doctrines of orthodoxy: Baur, the oppositions between the Gospel and the law maintained by Marcion. On this latter hypothesis, see Prolegomena. There would be no objection philologically to understanding 'propositions opposed to thee;' and τοὺς ἀντιδιατιθεμένους, cf. 2 Tim. ii. 25, would seem to bear out such meaning: but seeing that it is coupled with κενοφωνίας, it is much more probably something entirely subjective to the ψευδώνυμος γνῶσις) **of that which is falsely-named** (ὅταν γὰρ πίστις μὴ ᾖ, γνῶσις οὐκ ἔστι. Chrys.) **knowledge** (the true γνῶσις, being one of the greatest gifts of the Spirit to the Church, was soon counterfeited by various systems of hybrid theology, calling themselves by this honoured name. In the Apostle's time, the misnomer was already current: but we

are not therefore justified in assuming that it had received so definite an application, as afterwards it did to the various forms of Gnostic heresy. All that we can hence gather is, that the true spiritual γνῶσις of the Christian was already being counterfeited by persons bearing the characteristics noticed in this Epistle. Whether these were the Gnostics themselves, or their precursors, we have examined in the Prolegomena to the Pastoral Epistles),

21.] **which** (the ψευδών. γνῶσις) **some professing** (ch. ii. 10) **erred** (reff.: the indefinite past, as marking merely the event, not the abiding of these men still in the Ephesian church) **concerning the faith.**

22.] CONCLUDING BENEDICTION: **The grace** (of God,—ἡ χ., the grace for which we Christians look, and in which we stand) **be with thee.** On the subscription we may remark, that the notice found in A al., owes its origin probably to the notion that this was the Epistle from Laodicea mentioned Col. iv. 16. So Thl.: τίς δὲ ἦν ἡ ἀπὸ Λαοδικείας; ἡ πρὸς Τιμόθεον πρώτη· αὕτη γὰρ ἐκ Λαοδικείας ἐγράφη. The further addition in rec al. betrays a date subsequent to the fourth century, when the province of Phrygia Pacatiana was first created. See Smith's Dict. of Geography, art. Phrygia, circa finem.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β.

ADFK L ℵ a b c d e f g h k l m n o 17

I. [1] Παῦλος ἀπόστολος χριστοῦ Ἰησοῦ [a] διὰ θελήματος θεοῦ [b] κατ' [c] ἐπαγγελίαν [c] ζωῆς τῆς ἐν χριστῷ Ἰησοῦ, [2] Τιμοθέῳ ἀγαπητῷ [d] τέκνῳ. [d] χάρις, [d] ἔλεος, [b]

a 1 Cor. i. 1. 2 Cor. i. 1. viii. 5. Eph. i. 1. Col. i. 1. Rom. xv. 32 only. P. b — 2 Cor. xi. 31. 1 Tim. i. 1 (reff.). c 1 Tim. iv. 8. d 1 Tim. i. 2 reff.

TITLE. elz π. τ. αποστ. η πρ. τ. επ. δευτερα: Steph η πρ. τ. επ. δευτ.: του αγ. απ. π. επ. β' πρ. τιμ. L: txt AKℵ h k m n o 17, and (prefg αρχεται) DF.

CHAP. I. 1. rec ιησ. bef χρ., with AL rel Syr goth: txt DFKℵ d e g n 17 demid syr copt Damasc Ambrst Cassiod. επαγγελιας ℵ o(omg ζωης).

CHAP. I. 1, 2.] ADDRESS AND GREETING. 1. διὰ θελ. θεοῦ] Cf. reff. κατ' ἐπαγγ. ζωῆς] according to (in pursuance of, with a view to the fulfilment of) the promise (ref.) of life, which is in Christ Jesus (all this is to be taken with ἀπόστολος, not with θελήματος. Thdrt. explains it well, ὥστε με τὴν ἐπαγγελθεῖσαν αἰώνιον ζωὴν τοῖς ἀνθρώποις κηρύξαι. Chrysostom sees, in this mention of the promise of life in Christ, a consolation to Timotheus under present troubles: ἀπὸ τῆς ἀρχῆς ποιεῖται τὴν παραμυθίαν — εἰ ἐπαγγελία ἐστί, μὴ ζήτει αὐτὴν ἐνταῦθα· ἐλπὶς γὰρ βλεπομένη οὐκ ἔστιν ἐλπίς. And this idea seems to be borne out by the strain of the subsequent portion of the Epistle, which is throughout one of confirmation and encouragement. So Bengel, —"nervus ad Timotheum hortandum, ver. 10, cap. ii. 8"). 2. ἀγαπητῷ τέκνῳ] "Can it be accidental," says Mack, "that instead of γνησίῳ τέκν., as Timotheus is called in the first Epistle, i. 2, and Titus i. 4,—here we have ἀγαπητῷ? Or may a reason for the change be found in this, that it now behoved Timotheus to stir up afresh the faith and the grace in him, before he could again be worthy of the name γνησίου τέκνου in its full sense?" This may be too much pressed: but certainly there is throughout this Epistle an altered tone with regard to Timotheus—more of mere love, and less of confidence, than in the former: and this would naturally shew itself even in passing words of address. When Bengel says, "in Ep. i., scripserat, genuino: id compensatur hic versu 5," he certainly misses the delicate sense of ver. 5: see below. To find in ἀγαπητῷ *more* confidence, as Heyd. (and Chrys., maintaining that οἱ κατὰ πίστιν ὅταν ὦσιν ἀγαπητοί, δι' οὐδὲν ἕτερόν εἰσιν, ἀλλ' ἢ δι' ἀρετήν), can hardly be correct: the expression of feeling is *different* in kind, not comparable in degree: suiting an Epistle of warm affection and somewhat saddened reminding, rather than one of rising hope and confidence. I regret to be, on this point, at issue throughout this second Epistle, with my friend Bishop Ellicott, who seems to me too anxious to rescue the character of Timotheus from the slightest imputation of weakness: thereby marring the delicate texture of many of St. Paul's characteristic periods, in which tender reproof, vigorous reassurance, and fervent affection are exquisitely intermingled. See reff. and notes.

d εἰρήνη ἀπὸ e θεοῦ c πατρὸς καὶ χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

3 f Χάριν f ἔχω τῷ θεῷ, ᾧ g λατρεύω ἀπὸ h προγόνων ἐν C χαριν — ACDP KLN a c d e f g h k l m n o r

i καθαρᾷ i συνειδήσει, ὡς j ἀδιάλειπτον ἔχω τὴν περὶ σοῦ k μνείαν ἐν ταῖς l δεήσεσίν μου m νυκτὸς καὶ ἡμέρας,

4 n ἐπιποθῶν σε ἰδεῖν, o μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς p πληρωθῶ, 5 q ὑπόμνησιν r λαβὼν τῆς ἐν σοὶ

d 19. xi. 25 only. e 1 Tim. iii. 9 only. see Heb. ix. 14. σαν-, 1 Tim. i. 5 reff. f Rom. ix. 2 only †. (-ωσ, Rom. i. 9.) g μ. ἔχειν, 1 Thess. iii. 6. elsew., as Eph. i. 16 reff., w. ποεῖσθαι. h 1 Paul, Rom. x. 1. 2 Cor. i. 11 al9. 2 Chron. vi. 19, &c. i 1 Tim. v. 5 reff. j 1 Thess. iii. 6 reff. o = 1 Cor. xi. 2. Heb. xiii. 3. Ps. cv. 7. p = Luke ii. 40. Acts ii. 28. xiii. 52. Paul, Rom. xv. 13, 14 al. freq. q 2 Pet. i. 13. iii. 1 only †. Wisd. xvi. 11. 2 Macc. vi. 17 only. (-μιμνήσκειν, ch. ii. 14.) r — Heb xi. 30. 2 Pet. i. 9.

2. for χρ. ιησ., κυριου ιησ. χρ. (retaining του κυ. below) ℵ¹ k m.

3. aft θεω ins μου D¹ 17 sah goth Orig Ambrst Pelag Cassiod: om ACD³FKLℵ rel vulg(with am fuld, agst demid hal) syrr copt Chr Thdrt. λατρευων C¹.

4. επιποθω F copt. (G-lat has both.)

5. rec λαμβανων, with DKLℵ³ rel Chr Thdrt Damasc Thl Œc: txt (*see note*) ACFℵ¹ 17.

3—5.] *Thankful declaration of love and anxiety to see him.* **I give thanks** (reff.) **to God whom I serve from my ancestors** (i. e. as Bengel, "majores, innuit, non Abrahamum &c., quos patres, nunquam προγόνους appellat: sed progenitores proximos." The reason for the profession may perhaps be found in the following mention of the faith of the mother and grandmother of Timotheus, which was already in the Apostle's mind. We may observe that he does not, as De W. charges him, place on the same ground the Jewish and Christian service of God: but simply asserts what he had before asserted, Acts xxiii. 1, xxiv. 14,—that his own service of God had been at all times conscientious and single-hearted, and that he had received it as such from his forefathers) **in pure conscience, how** (not '*that*,' as Chrys. [εὐχαριστῶ τῷ θεῷ ὅτι μέμνημαί σου, φησίν, οὕτω σε φιλῶ], Luth., E. V., al.,—nor '*when*,' as Calv. ['quoties tui recordor in precibus meis, id enim facio continenter, simul etiam de te gratias ago'],—nor '*since*,' '*seeing that*,' as Heyd., Flatt, al., —nor '*as*,' as De W., Huther, Ellic., al.: but as in the parallel, Rom. i. 9, the construction is a mixed one between μάρτυς μου ἐστὶν ὁ θεός, ὡς ἀδιάλ. ἔχω, and εὐχαριστῶ ἀδιάλειπτον ἔχων: and hence the meaning 'how' must be retained, and with it the involution of construction, which is characteristic of one with whom expressions like these had now become fixed in diction, and liable to be combined without regard to strict logical accuracy) **unceasing I make my mention** (not 'mention' only, on account of the article, which specifies the μνεία as a thing constantly happening) **concerning thee** (so Herod. i. 36, παιδὸς μὲν περὶ τοῦ ἐμοῦ μὴ μνήσθητε ἔτι:—Xen. Cyr. i. 6. 12, οὐδ' ὁτιοῦν περὶ τούτου ἐπεμνήσθη:—Plat. Laches, p. 181 a, ὃν ἐστὶ Σωκράτης, περὶ οὗ ἑκάστοτε μέμνησθε: and Heb. xi. 22) **in my prayers, night and day** (see Luke ii. 37 note: belongs to ἀδιάλειπτ. ἔχω κ.τ.λ., not to δεήσεσιν, much less, as Mack, al., to the following, for which 1 Thess. ii. 9, iii. 10 are no precedents, as here such an arrangement would deprive the participle ἐπιποθῶν of its place of emphasis); **longing** (ἐπί, as the prep. in composition so often, seems to mark not intensification, but direction: see Ellic.'s note) **to see thee, remembering thy tears** (shed at our parting), **that I may be filled with joy** (the expressions in this verse are assurances of the most fervent personal love, strengthened by the proof of such love having been reciprocal. From these he gently and most skilfully passes to a tone of fatherly exhortation and reproof): **having remembrance** (the aor. participle may be taken either (1) as dependent on ἵνα, and the condition of πληρωθῶ,—or, which is more probable, (2) as in apposition with ἐπιποθῶν and μεμνημένος) **of the unfeigned faith** [which was] (Ellic. objects to '*was*,' and would render '*is*;' see note above on ver. 2. But I do not see how St. Paul could be said ὑπόμνησιν λαβεῖν of a thing then present. Surely the remembrance is of the time when they parted, and the faith then existing. But the sentence does not require any temporal filling up—'the unfeigned faith in thee' is quite enough, and is necessarily thrown into the past by the ὑπό-

[s] ἀνυποκρίτου πίστεως, [t] ἥτις [u] ἐνῴκησεν πρῶτον ἐν τῇ [v] μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου Εὐνίκῃ, [w] πέπεισμαι δὲ ὅτι καὶ ἐν σοί. 6 [x] δι' ἣν [x] αἰτίαν [y] ἀναμιμνήσκω σε [z] ἀναζωπυρεῖν τὸ [a] χάρισμα τοῦ θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ

s 1 Tim. i. 5 reff.
t Acts x. 41, 47 al. fr. Paul, passim.
u Rom. viii. 11. 2 Cor. vi. 16. Col. iii. 16. ver. 14 only. Lev. xxvi. 32.
v here only †.
w constr., Rom. viii. 38. xiv. 14. xv. 14. ver. 12.
x Paul, ver. 12. Tit. i. 13 only. Luke viii. 47. Acts x. 21. xxii. 24. xxiii. 28. Heb. ii. 11 only. L.P.H.
y Mark xi. 21. xiv. 72. 1 Cor. iv. 17. 2 Cor. vii. 15. Heb. x. 32 only. Gen. viii. 1 var. (-μνησις, Luke xxii. 19.)
z here only. LXX. intr., Gen. xlv. 27. 1 Macc. xiii. 7 only. Clem. I. ad Cor. § 27, p. 208. Ign. Eph. § 1, p. 644.
a 1 Tim. iv. 14 (reff.).

ενοικησεν D^1 17.

6. for αναμ., υπομιμνησκω D. for χαρ., θελημα ℵ¹. for θεου, χριστου A.

μνησιν λαβών. See more below) **in thee** (there is perhaps a slight reproach in this ὑπόμνησιν and τῆς ἐν σοί, as if it were a thing once certain as fact, and as matter of memory, but now only, as below, resting on a πέπεισμαι ὅτι: and in presence of such a possible inference, and of ὑπόμνησιν, I have ventured therefore to render τῆς ἐν σοί, 'which was in thee,' viz. at the time of τὰ δάκρυα, —its present existence being only by and by introduced as a confident hope) **such as dwelt first** (before it dwelt in thee) **in thy grandmother** (μάμμην τὴν τοῦ πατρὸς ἢ μητρὸς μητέρα, οὐ λέγουσιν οἱ ἀρχαῖοι, ἀλλὰ τίτθην [l. τήθην]. Phryn., p. 133, where see Lobeck's note. It is thus used, as he shews, by Josephus, Plutarch, Appian, Herodian, &c., and Pollux says [iii. 17], ἡ δὲ πατρὸς ἢ μητρὸς μήτηρ τήθη καὶ μάμμα καὶ μάμμα. But he adduces all the stricter philologists as agreeing with Phrynichus) **Lois** (not elsewhere mentioned), **and thy mother Eunice** (Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος, Acts xvi. 1: see also ch. iii. 15. Both these were probably converts on Paul's former visit to Lystra, Acts xiv. 6 ff.), **but** (the δέ gives the meaning 'notwithstanding appearances.' It is entirely missed by Ellic., and not fairly rendered in the E. V., '*and*;' see note below) **I am persuaded that** (supply ἐνοικεῖ, not ἐνοικήσει, as Grot., al.) **also in thee** (there is undoubtedly a want of entire confidence here expressed; and such a feeling will account for the mention of the faith of his mother and grandmother, to which if he wavered, he was proving untrue. This has been felt by several of the ancient Commentators; e. g. Thdrt., —τῇ μετ' εὐφημίας μνήμῃ τῶν προγόνων ὁ θεῖος ἀπόστολος κρατύνει τὴν πίστιν ἐν τῷ μαθητῇ. οὐδὲν γὰρ οὕτως ὀνίνησιν ὡς οἰκεῖον παράδειγμα. καὶ ἐπειδὴ συμβαίνει τινὰς ἐξ εὐσεβῶν γενομένους μὴ ζηλῶσαι τὴν τῶν προγόνων εὐσέβειαν, ἀναγκαίως ἐπήγαγε "Πέπεισμαι δὲ ὅτι καὶ ἐν σοί." εἶτα τοῦτο αὐτὸ τῆς παραινέσεως ὑποβάθραν ποιεῖται). 6—14.] *Exhortation to Timothens to be firm in the faith, and not to shrink from suffering: enforced* (9—11) *by the glorious character of the Gospel, and free mercy of God in it, and* (11—13) *by his own example.* **For which cause** (reff.: viz. because thou hast inherited, didst once possess, and I trust still dost possess, such unfeigned faith;—ταῦτα περί σου πεπεισμένος, Thdrt.) **I put thee in mind to stir up** (see examples in reff. and in Wetst. The metaphorical use of the word was so common, that there is hardly need to recur to its literal sense. Cf. especially, Iambl. vit. Pythagor. c. 16: ἀνεκάθαιρε τὴν ψυχήν, καὶ ἀνεζωπύρει τὸ θεῖον ἐν αὐτῇ. At the same time it is well to compare, as Chrys. does, 1 Thess. v. 19, τὸ πνεῦμα μὴ σβέννυτε. He adds, ἐν ἡμῖν γάρ ἐστι καὶ σβέσαι καὶ ἀνάψαι τοῦτο. ὑπὸ μὲν γὰρ ἀκηδίας καὶ ῥᾳθυμίας σβέννυται, ὑπὸ δὲ νήψεως καὶ προσοχῆς διεγείρεται) **the gift of God** (χάρισμα, singular, as combining the whole of the gifts necessary for the ministry in one aggregate [τὴν χάριν τοῦ πνεύματος, ἣν ἔλαβες εἰς προστασίαν τῆς ἐκκλησίας, Chrys.]: not 'the gift of the Spirit imparted to all believers:' see 1 Tim. iv. 14, note. Of those ministerial gifts, that of παῤῥησία would be most required in this case, "videtur Timotheus, Paulo diu carens, nonnihil remisisse: certe nunc ad majora stimulatur." Bengel), **which is in thee by means of the laying on of my hands** (these words, especially when compared with 1 Tim. iv. 14, mark the sense of χάρισμα to be as above, and not the general gifts of the Spirit which followed the laying on of hands after baptism. Any apparent discrepancy with that passage, from the Apostle here speaking of the laying on of *his own hands alone*, may be removed by regarding the Apostle as chief in the ordination, and the presbytery as his assistants, as is the case with Bishops at the present day. As to the διὰ τῆς ἐπιθ., we can only appeal, against

b — Rom. viii. 15. 2 Cor. iv. 13. Eph. i. 17.
c here only. Levit. xxvi. 36 F. Ps. liv. 4. (-λοι, Matt. viii. 26. -λιᾶν, John xiv. 27.)
d here only †. (see note.)
e vv. 12, 16. Luke ix. 26 (bis)
‖ Mk. Rom. i. 16 al. Job xxxiv. 19 var. Isa. l. 29 F. only.
f — 1 Tim. ii. 6 reff.

τῆς [a] ἐπιθέσεως τῶν [a] χειρῶν μου. [7] οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς [b] πνεῦμα [c] δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ [d] σωφρονισμοῦ. [8] μὴ οὖν [e] ἐπαισχυνθῇς τὸ [f] μαρτύ- ACDF KLN a b c d e f g h k l m n o 17

the Roman-Catholic expositors, e. g. Mack, to the whole spirit of St. Paul's teaching, as declaring that by such an expression he does not mean that the inward spiritual grace is operated merely and barely by the outward visible sign,—but is only asserting, in a mode of speech common to us all, that the solemn dedication by him of Timotheus to God's work, of which the laying on of his hands was the sign and seal, did bring with it gifts and grace for that work. In this sense and in this alone, the gift came διὰ τῆς ἐπιθέσεως, that laying on being the concentrated and effective sign of the setting apart, and conveying in faith the answer, assumed by faith, to the prayers of the church. That the Apostle had *authority* thus to set apart, was necessary to the validity of the act, and thus to the reception of the grace:—but the authority did not *convey* the grace. I may just add that the 'indelibility of orders,' which Mack infers from this passage, is simply and directly refuted by it. If the χάρισμα τὸ ἐν σοὶ required ἀναζωπυρεῖσθαι, if, as Chrys. above, ἐν ἡμῖν ἐστι καὶ σβέσαι καὶ ἀνάψαι τοῦτο,—then plainly it is *not* indelible).

7.] For (q. d., 'and there is reason for my thus exhorting thee, seeing that thou hast shewn a spirit inconsistent with the character of that χάρισμα.' The particle is passed over by Ellicott) God did not give (when we were admitted to the ministry: not '*has not given*' [δέδωκεν]) us the Spirit (q. d., 'the spirit which He gave us was not:' see Rom. viii. 15 and note. The usage of πνεῦμα without the art. in the sense of the spirit of man dwelt in by the Spirit of God, and as the Spirit of God working in the spirit of man, as e. g. continually in Rom. viii. [vv. 4, 5, 9 bis, 13, 14], in 1 Cor. ii. 4; cf. 1 Cor. vi. 17, forbids our rendering πνεῦμα '*a spirit*' [subjective], as Conyb. al.) of cowardice (the coincidence in sound with the πνεῦμα δουλείας of Rom. viii. 15, is remarkable, and the most decisive of all testimonies against De Wette's unworthy and preposterous idea that this passage is an imitation from that. Rather I should account the circumstance a fine and deep indication of genuineness:—the habitual assertion of the one axiom having made even its sound and chime so familiar to the Apostle's ear, that he selects, when enouncing another like it, a word almost reproducing that other. There is also doubtless a touch of severity in this δειλίας, putting before Timotheus his timidity in such a light as to shame him: οὐχ ἵνα δειλιῶμεν τοὺς ὑπὲρ τῆς εὐσεβίας κινδύνους, Thdrt.), but (the spirit) of power (as opposed to the weakness implied in δειλία), and love (as opposed to that false compliance with men, which shrinks from bold rebuke:—that lofty self-abandonment of love for others, which will even sacrifice repute, and security, and all that belongs to self, in the noble struggle to do men good), and correction (the original meaning of σωφρονισμός, '*admonition of others that they may become σωφρ.*,'—τὸ σωφρονίζειν τινά, cf. Tit. ii. 4,—must be retained, as necessary both on account of that usage of the verb, and on account of the context. It is this bearing bold testimony before others, from which Timotheus appears to have shrunk: cf. μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον, ver. 8. It also suits the construction of the other two genitives [against Huther], which both express *that which the Spirit inspires a man with*: For the meaning itself, cf. Palm and Rost's Lex. We have examples of it in Hippodamus [Stob. 43. 93, p. 250],—τοὶ μὲν νέοι δέονται σωφρονισμῶ καὶ καταρτύσιος: Plut. Cat. maj. 5, — ἐπὶ διορθόσει καὶ σωφρονισμῷ τῶν ἄλλων: Appian, de rebus Punicis viii. 65, —εἰσὶ γὰρ οἱ καὶ τόδε νομίζουσιν, αὐτὸν ἐς Ῥωμαίων σωφρονισμὸν ἐθελῆσαι γείτονα καὶ ἀντίπαλον αὐτοῖς φόβον ἐς ἀεὶ καταλιπεῖν. The word in after times became a common one for *discipline* or *ecclesiastical correction*: see examples under σωφρονίζω and -ισμός in Suicer. Some, retaining this proper meaning, understand by it that the Spirit σωφρονίζει ἡμᾶς: so [ult.] Chrys., Thl. [ἢ ἵνα σωφρονισμὸν ἔχωμεν τὸ πνεῦμα]; but this does not suit the construction of the other genitives, in which it is not power over us, or love towards us, that is meant, but power and love *wrought in us* as towards others, and opposed to cowardice and fear of man. Thl. gives as another alternative the right meaning—ἢ ἵνα καὶ ἄλλοις ὦμεν σωφρονισταὶ καὶ παιδευταί. The making σωφρονισμός = σωφροσύνη, as E. V. and

φιον τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν [s] δέσμιον αὐτοῦ, ἀλλὰ [s—(Paul) Eph. iii. 1. iv. 1. Philem. i. 9.] [h] συγκακοπάθησον τῷ [i] εὐαγγελίῳ κατὰ [k] δύναμιν θεοῦ [h ch. ii. 3 only †. (κακοπαθ., ch. ii. 9.)] 9 τοῦ [l] σώσαντος ἡμᾶς καὶ [mn] καλέσαντος [no] κλήσει ἁγίᾳ, [i dat., Phil. i. 27.]

k — 2 Cor. viii. 3. Eph. iii. 20. Heb. vii. 16. i. 6 reff. n 1 Cor. vii. 20. Eph. iv. 1. ā. Judith xii. 10 F. only.

l Tit. iii. 5. see 1 Tim. i. 1 reff. m — Gal. o Eph. i. 18. Phil. iii. 14. Jer. xxxviii. (xxxi.)

8. om ημων ℵ¹ : ins ℵ-corr¹. ins του bef θεου D¹ 17.

many Commentators, is surely not allowable, though Chrys. puts it doubtfully as an alternative. The only way in which it can come virtually to that, is by supposing the σωφρονισμός to be exercised *by ourselves over ourselves*, as Thdrt.: ἵνα σωφρονίσωμεν τῶν ἐν ἡμῖν κινουμένων παθημάτων τὴν ἀταξίαν. But this does not seem to me to suit the context so well as the meaning given above). 8.] **Be not then** (seeing that God gave us such a Spirit, not the other) **ashamed of** (for construction see reff. I cannot see, with Ellic., that the aor. subjunc. with μή, 'ne te pudeat unquam,' as Leo, implies in matter of fact that "Timothy had as yet evinced no such feeling." Surely, granting that such is the primary constructional inference from the words, it would be just in keeping with the delicate tact of the Apostle, to use such form of admonition, when in fact the blame had been already partly incurred. See note on ver. 1) **the testimony of our Lord** (i. e. the testimony which thou art to give concerning our Lord, gen. objective: not '*the testimony which He bore*,' gen. subjective, as Corn.-a-lap., al.,—nor, as Chrys. [apparently], '*the martyrdom of our Lord*,' nor must we, with Mack, lay stress on κυρίου, and understand the μαρτύριον to be especially this, that Jesus *is the Lord*. The ἡμῶν is added, hardly for the reason Bengel gives, 'hunc opponit Cæsari, quem sui sic appellabant,' which would hardly have been thus expressed, requiring more prominence to be given to ἡμῶν,—but because, being about to introduce *himself*, he binds by this word Timotheus and himself together), **nor of me His prisoner** (I would hardly say, with De W., Huther, al., that this refers only to the services which the Apostle expected from Timotheus in coming to him at Rome: such thought may have been in his mind, and may have mingled with his motive in making the exhortation: but I believe the main reference to be to his duty as upholding St. Paul and his teaching in the face of personal danger and persecution. It is impossible to deny that the above personal reference does enter again and again: but I cannot believe it to be more than secondary. On the expression, τὸν δέσμιον αὐτοῦ, see Eph. iii. 1 note: the gen. implies not possession, but the reason for which he was imprisoned, cf. Philem. 13, δεσμοὶ τοῦ εὐαγγελίου), **but suffer hardship with me for the Gospel** (this is the meaning [ref.], and not '*suffer hardship together with the Gospel*,' as Thdrt. [τῶν κηρύκων τὸ πάθος τοῦ εὐαγγελίου προσηγόρευσε πάθος], Calv. [?], Grot. ['προσωποποιεῖ evangelium, eique sensum tribuit, quomodo alibi legi, morti, peccato']: for St. Paul, speaking of his own bonds, ch. ii. 9, says, ὁ λόγος τοῦ θεοῦ οὐ δέδεται. This συγκακοπάθησον extends the sphere of his fellow-suffering with the Apostle beyond his mere visiting Rome) **according to the power of God** (*what* power? that which God has manifested in our salvation, as described below [gen. subj.], or that which God imparts to us [gen. obj.],—*God's power*, or *the power which we get from God?* On all grounds, the former seems to me the juster and worthier sense: the former, as implying indeed the latter *à fortiori*—that God, who by His strong hand and mighty arm has done all this for us, will help us through all trouble incurred for Him. Chrys. gives this meaning very finely: ἐπεὶ φορτικὸν ἦν τὸ εἰπεῖν, κακοπάθησον, πάλιν αὐτὸν παραμυθεῖται λέγων, οὐ κατὰ τὰ ἔργα ἡμῶν τουτέστι, μὴ τῇ δυνάμει λογίζου τῇ σῇ, ἀλλὰ τῇ τοῦ θεοῦ ταῦτα φέρειν. σὸν μὲν γὰρ τὸ ἐλέσθαι καὶ προθυμηθῆναι, θεοῦ δὲ τὸ κουφίσαι καὶ παῦσαι. εἶτα καὶ τῆς δυνάμεως αὐτοῦ δείκνυσι τὰ τεκμήρια. πῶς ἐσώθης ἐνταῦθι, πῶς ἐκλήθης. ὅπερ φησὶν ἀλλαχοῦ, κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἡμῖν. οὕτω τοῦ ποιῆσαι τὸν οὐρανὸν μείζων δύναμις αὕτη ἦν, τὸ πεῖσαι τὴν οἰκουμένην), **who saved us** (all believers: there is no reason for limiting this ἡμᾶς to Paul and Timotheus. It is painful to see such Commentators as De Wette so blinded by a preconceived notion of the spuriousness of the Epistle, as to call this which follows '*eine ganz allgemeine überflüssige Erinnerung an die christlichen Heilsthatsachen*.' I need hardly

ACDF KLMa h c d e f g h k l m n o 17

p Rom. ii. 6 al. fr. Ps. xxvii. 4.
q Rom. vii¹. 28. Eph. i. 11 (reff.). iii. 11.
r Gal. ii. 9 reff.
s — 2 Cor. xii. 2. Tit. i. 2. John xii. 1. Amos i. 1. iv.
t Rom. xvi. 25. Tit. i. 2 only. see Gen. ix. 12.
u — Col. i. 26 reff.
v 2 Thess. ii. 8. 1 Tim. vi. 14. ch. iv. 1, 8. Tit. ii. 13 only. P. 2 Kings vii. 23.
w — 2 Thess. ii. 8 reff. (Gal. iii. 17 rec.)
x — 1 Cor. iv. 5 only. Neh. ix. 12, 19. Jos. Antt. viii. 5. 3. trans., John i. 9. Rev. xxi. 3. intr., Rev. xxii. 5.

οὐ [p]κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ [q]κατὰ ἰδίαν [q]πρόθεσιν καὶ [r]χάριν τὴν [r]δοθεῖσαν ἡμῖν ἐν χριστῷ Ἰησοῦ [s]πρὸ [t]χρόνων [t]αἰωνίων, [10] [u]φανερωθεῖσαν δὲ νῦν διὰ τῆς [v]ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ, [w]καταργήσαντος μὲν τὸν θάνατον, [x]φωτίσαντος δὲ ζωὴν καὶ

9. [κατα, so ACℵ b k 17 : κατ᾽ F.] αιωνιαν ℵ¹.
10. φανερωθεντος K. επιφανιας CD¹F. χρ. bef ιησ. AD¹ℵ¹ sah : txt CD³FKLℵ³(appy) rel vulg syrr copt goth Orig lat-ff.

say to the reader who has been hitherto following the course and spirit of the passage, that it is in the strictest coherence, as indeed is shewn by Chrys. above. 'Be not cowardly nor ashamed of the Gospel, but join me in endurance on its behalf, according to God's power, who has given such proofs of that power and of its exercise towards us, in saving us,—calling us in Christ,—destroying death — &c., of which endurance I am an example [11—13]—which example do thou follow' [13, 14]), **and called us** (this, as indeed the whole context, shews that it is the Father who is spoken of: see note on Gal. i. 6), **with an holy** (*τουτέστιν, ἁγίους ἐξειργάσατο ἁμαρτωλοὺς ὄντας καὶ ἐχθρούς*, Chrys. **κλῆσις** expressing the *state*, rather than merely the summoning into it [as does '*vocation*' also], *ἁγία* is its quality) **calling** (see Eph. iv. 1; i. 18: Rom. viii. 28—30, and notes), **not according to** (after the measure of, in accordance with) **our works: but according to** (after the measure of, in pursuance of) **his own purpose** (*τουτέστιν οὐδενὸς ἀναγκάζοντος, οὐδενὸς συμβουλεύοντος, ἀλλ᾽ ἐξ ἰδίας προθέσεως, οἴκοθεν ἐκ τῆς ἀγαθότητος αὐτοῦ ὁρμώμενος*, Chrys. *οὐκ εἰς τὸν ἡμέτερον ἀποβλέψας βίον, ἀλλὰ διὰ μόνην φιλανθρωπίαν*, Thdrt. "Originem tam vocationis nostræ quam totius salutis designat: non enim erant nobis opera quibus Deum præveniremus: sed totum a gratuito ejus proposito et electione pendet." Calv.), **and** (according to) **the grace which was given to us** (this expression, which properly belongs only to an *actual imparting*, is used, because, as De W., that which God determines in Eternity, is as good as already accomplished in time. No weakening of *δοθεῖσαν* into *destinatam* must be thought of) **in Christ Jesus** (as its element and condition, see Eph. i. 4; iii. 11) **before the periods of ages** (see reff.; *τουτέστιν, ἀναρχῶς*, Chrys. It is hardly possible in the presence of Scripture analogy to take the expression *πρὸ χρόνων αἰωνίων* as 'meaning [? Conyb.] the Jewish dispensation:' still less, as Dr. Burton, that 'the scheme of redemption was arranged by God immediately after the fall, before any ages or dispensations.' Even Calvin's interpretation, 'perpetuam annorum seriem a mundo condito,' fails to reach the full meaning. In the parallel, Rom. xvi. 25, the mystery of redemption is described as having been *χρόνοις αἰωνίοις σεσιγημένου*,—which obviously includes ages previous to the *καταβολὴ κόσμου* as well as after it;—see Eph. iii. 11, compared with i. 4: 1 Cor. ii. 7), **but** (contrast to the concealment from eternity in the manifestation in time) **manifested now** (*νυνὶ τοῖς προορισθεῖσι τὸ πέρας ἐπέθηκε*, Thdrt. See Col. i. 26; Tit. i. 3) **by the appearing** (in the flesh: here only used thus, see reff.: but not referring to the birth only: 'His whole manifestation') **of our Saviour Jesus Christ, who abolished** ('*when He made of none effect*,' Ellic., objecting to my rendering, as confounding an anarthrous participle with one preceded by the article. But, *pace tanti viri*, and recognizing to the full the distinction, I must hold that the slightly ratiocinative force of the anarthrous participle is more accurately represented by "who abolished," than by introducing the temporal element contained in "when He." The bald literal rendering, '*abolishing* [not, '*having abolished*;' the aor. participles are synchronous throughout] *as He did*,' is most nearly approached by '*who abolished*:' and it is an approximation to the sense, not grammatical purism, which must be our object) [indeed] **death** (cf. especially 1 Cor. xv. 26. By the death of Christ, Death has lost his sting, and is henceforth of no more account: consequently the mere act of natural death is evermore treated by the

[y] ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, 11 [z] εἰς ὃ [z] ἐτέθην ἐγὼ [z] κήρυξ καὶ [z] ἀπόστολος καὶ [z] διδάσκαλος [z] ἐθνῶν· 12 [a] δι' ἣν [a] αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ [b] ἐπαισχύνομαι, οἶδα γὰρ ᾧ [c] πεπίστευκα, καὶ [d] πέπεισμαι ὅτι [e] δυνατός ἐστιν τὴν [f] παραθήκην μου φυλάξαι [g] εἰς [h] ἐκείνην τὴν

y Rom. ii. 7. 1 Cor. xv. 42, &c. Eph. vi. 24. P. & Wisd. ii. 23. vi. 18, 19 only.
z 1 Tim. ii. 7 (reff.).
a ver. 6.
b ver. 8.
c w. dat., Acts xxvii. 25.

Rom. iv. 3 (from Gen. xv. 6). x. 16. Tit. iii. 3 al. d ver. 5. e Rom. xi. 23. see Rom. xiv. 4. 2 Cor. ix. 8. f (in N. T. always w. φυλ.) ver. 14. 1 Tim. vi. 20 only. Levit. vi. 2, 4. 2 Macc. iii. 10, 15 only. g — Eph. iv. 30. Phil. ii. 16 b. h ver. 18. 2 Thess. i. 10. ch. iv. 8.

11. om 2nd καὶ C c d. om εθνων ℵ[1] 17.

Lord Himself and his Apostles as of no account: cf. John xi. 26; Rom. viii. 2, 38; 1 Cor. xv. 55; Heb. ii. 14: and its actual and total abolition foretold, Rev. xxi. 4. **θάνατον** must be kept here to its literal sense, and its spiritual only so far understood as involved in the other. The delivering from the *fear of death* is manifestly not to the purpose, even did διὰ τοῦ εὐαγγ. belong to both participles. Notice **τὸν θάνατον**. As Bengel says, 'Articulus notanter positus.' As if he had said, 'Orcum illum.' **ζωὴν** and **ἀφθαρσίαν** below have no articles), but (contrast to the gloom involved in **θάνατον**) **brought to light** (threw light upon, see ref. 1 Cor., and thus made visible what was before hidden: **ἀντὶ τοῦ προμηνύσαντος**, Thdrt.) **life** (i. e. the new and glorious life of the Spirit, begun here below and enduring for ever: the only life worthy of being so called) **and incorruptibility** (immortality —of the new life, not merely of the risen body: that is not in question here, but is, though a glorious yet only a secondary consequence of this **ἀφθαρσία**; see Rom. viii. 11) **by means of the** (preaching of the) **Gospel** (which makes these glorious things known to men. These words are better taken as belonging only to **φωτ. δὲ ζω. κ. ἀφθ.**, not to **καταργ. μὲν τὸν θάν.** For this former is an absolute act of Christ, the latter a manifestation to those who see it), **for which** (viz. the **εὐαγγέλιον**, the publication of this good news to men) **I was appointed a herald, and an apostle, and a teacher of the Gentiles** (see the same expression, and note, in 1 Tim. ii. 7. The connexion in which he here introduces himself is noticed above, on ver. 8. It is to bring in his own example and endurance in sufferings, and grounds of trust, for a pattern to Timotheus): **on which account** (viz. because I **ἐτέθην**, as above) **I also** (besides doing the active work of such a mission. Or **καί** may be taken with **ταῦτα**, as Ellic.,—'even these things') **am suffering these things** (viz. the things implied in **τὸν δέσμιον αὐτοῦ**, ver. 8, and further specified by way of explanation and encouragement to Timotheus below, ver. 15): **but I am not ashamed** (cf. **μὴ ἐπαισχυνθῇς**, ver. 8), **for I know whom I have trusted** (hardly to be formally expressed so strongly as De W. '*in whom I have put my trust*' [**εἰς ὃν πεπ.**], though the meaning, in the spiritual explanation, is virtually the same: the metaphor here is that of a pledge deposited, and the depositor *trusting* the depositary: and it is best to keep to the figure. The **ᾧ** refers to God, as Tit. iii. 8: Acts xxvii. 25 ?), **and am persuaded that He is able** (reff. as used of God) **to keep my deposit** (how are the words to be taken,—and what is meant by them? Does **μου** import, the deposit which *He* has entrusted to *me*, or the deposit which *I* have entrusted to *Him*? Let us consider the latter first. In this case **μου** is the gen. subjective. Now what is there which the Apostle can be said to have entrusted to God? Some say, (a) his *eternal reward*, the crown *laid up* for him, ch. iv. 8; so Thl., Beza, Calov., Wolf ['hoc est **κληρονομία** quæ dicitur **τετηρημένη ἐν οὐρανοῖς**, 1 Pet. i. 4: habes hic **τὸ φυλάσσειν**']: but then we should have this reward represented as a matter not of God's free grace, but of his own, delivered to God to keep: (b) his *soul*, as in 1 Pet. iv. 19: Luke xxiii. 46: so Grot. ['Deus apud nos deponit verbum suum: nos apud Deum deponimus spiritum nostrum'], Beng. ['anima nostra: nos ipsi, et portio nostra cœlestis. Paulus, decessui proximus, duo deposita habebat: alterum Domino, alterum Timotheo committendum'], Conyb. and others [see this treated below]: (c) his *salvation*, so Ambr., Calv., Huther, al. [see ib.]: (d) the believers who had been converted by his means, as Chrys. and Thl. [alt.], and as in the Ep. ad Heron. of the Pseudo-Ignatius, 7, p. 916,—**φύλαξόν μου τὴν παραθήκην . . . παρατίθημί σοι τὴν ἐκκλησίαν Ἀντιοχέων**, which hardly needs refutation, as altogether unsupported by the context. Then, under the former head, which would make **μου** a gen. possessive,

i 1 Tim. i. 16 only †. k 1 Tim. i. 19. iii. 9. see note. 2. Heb. ii. 2. 1 John ii. 7. h ἡμέραν. 13 i ὑποτύπωσιν k ἔχε lm ὑγιαινόντων mn λόγων, ACDP KL[2] a b c d e f g h k l m n o 17

12. om μου D[1] a k.

we have the following meanings assigned: —(e) the *Holy Spirit*, as Thdrt. [δσην παρέσχε μοι τοῦ πνεύματος χάριν ἀκήρατον φυλάξει μέχρι τῆς αὐτοῦ παρουσίας]:— (f) *the faith, and its proclamation to the world*. So Chrys. [τί ἐστι παρακαταθήκη; ἡ πίστις, τὸ κήρυγμα: but only as an alternative, see above], Ellic.; not Grot. as De W. see above: (g) the *apostolic office* [Corn.-a-lap., Heinrichs, De W., al.] which the Apostle regarded as a thing entrusted to him, a stewardship, 1 Cor. ix. 17: (h) the *faithful* who had been converted by him, in the [alternative in Chrys. and Thl.] view of their having been *committed to him by Christ*: (i) *his own soul*, as entrusted to him by God, as Bretschneider, al., after Josephus, B. J. iii. 8. 5, where speaking against suicide, he says, εἰλήφαμεν παρ' αὐτοῦ τὸ εἶναι . . . . . ψυχὴ ἀθάνατος ἀεί, καὶ θεοῦ μοῖρα τοῖς σώμασιν ἐνοικίζεται. εἶτα ἂν μὲν ἀφανίσῃ τις ἀνθρώπου παρακαταθήκην, ἢ διάθηται κακῶς, πονηρὸς εἶναι δοκεῖ καὶ ἄπιστος. And even more strikingly Philo, quis rerum div. hæres, 26, vol. i. p. 491:—τοῦτ' ἴσαινός ἐστι τοῦ σπουδαίου, τὴν ἱερὰν ἣν ἔλαβε παρακαταθήκην, ψυχῆς, αἰσθήσεως, λόγου, θείας σοφίας, ἀνθρωπίνης ἐπιστήμης, καθαρῶς καὶ ἀδόλως, μὴ ἑαυτῷ, μόνῳ δὲ τῷ πεπιστευκότι φυλάξαντος. And Hermas Pastor, ii. 3, p. 918: "qui ergo mentiuntur, abnegant Dominum, non reddentes Domino depositum, quod acceperunt." On all these, and this view of the παραθήκη generally, I may remark, that we may fairly be guided by the same words παραθήκην φύλαξον in ver. 14 as to their sense here. And from this consideration I deduce an inference precisely the contrary to that of De Wette. He argues from it, that παραθήκη must necessarily have the same meaning in both places, without reference to the verb with which it is joined: and consequently that because in ver. 14 it signifies a matter entrusted to Timotheus, therefore here it must signify a matter entrusted to St. Paul. But this surely is a very lax and careless way of reasoning. The analogy between the two verses, if good for any thing, goes further than this. As, in ver. 14, παραθήκην φυλάξαι is said of the subject of the sentence, viz. Timotheus, keeping a deposit entrusted to him,—so here παραθήκην φυλάξαι must be said of the subject of the sentence, viz. God, keeping a deposit entrusted to Him. Otherwise, while keeping the mere word παραθήκη to the same formal meaning in both places, we shall, most harshly and unnaturally, be requiring the phrase παραθήκην φυλάξαι to bear, in two almost consecutive verses, two totally different meanings. The analogy therefore of ver. 14, which De W. uses so abundantly for his view, makes, if thoroughly considered, entirely against it, and in fact necessitates the adoption of the first alternative, viz. the objective genitive,—and the *deposit committed by the Apostle to God*. And when we enquire what this deposit was, we have the reply, I conceive, in the previous words, ᾧ πεπίστευκα [see this especially shewn in the quotation from Philo above, where the πεπιστευκώς is *God*, not man]. He had entrusted HIMSELF, body, soul, and spirit, to the keeping of his heavenly Father, and lay safe in his hands, confident of His abiding and effectual care. A strong confirmation of this view is gained,—notwithstanding what Ellic. says of the moral reference there, and not here: for the parallel is to be sought not between φυλάξαι and ἀγιάσαι, but between φυλάξαι and τηρῆσαι, which is a very close one,—from 1 Thess. v. 23, αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τηρηθείη) for (with reference to, as an object;—'against,' as we say, in a temporal sense: not simply '*until*') that day (viz. the day of the παρουσία; see reff., and cf. especially ch. iv. 8). 13.] The utmost care is required, in interpreting this verse, to ascertain the probable meaning of the words in reference to the context. On the right appreciation of this depends the question, whether they are to be taken in their strict meaning, and simple grammatical sense, or to be forced to some possible but far-fetched rendering. It has been generally, as far as I know by all the Commentators, assumed that ὑποτύπωσιν ἔχε = ἔχε (= κάτεχε, see reff.) τὴν ὑποτύπωσιν, and that then ὑγιαινόντων λόγων is to be taken as a subject. gen. after ὑποτύπ.; i. e. as in E. V., '*Hold fast the form of sound words:*' thus making the exhortation perfectly general,—equivalent in fact to the following one in ver. 14. But to this there are several objections. The

ο ὧν παρ' ἐμοῦ ἤκουσας ᵖ ἐν πίστει καὶ ἀγάπῃ ᵠ τῇ ἐν χριστῷ Ἰησοῦ· 14 τὴν ʳ καλὴν ˢ παραθήκην ˢ φύλαξον ᵗ διὰ ᵗ πνεύματος ἁγίου τοῦ ᵘ ἐνοικοῦντος ἐν ἡμῖν.

o attr, Eph. i. 6 reff.
p 1 Tim. i. 2 reff.
q 1 Tim. i. 14 reff.
r 1 Tim. i. 18 reff.
s ver. 12.
t Acts i. 2. xi. 28. xxi. 4. Rom. v. 5. Eph. iii. 16. 2 Thess. ii. 2. Heb. ix. 14. 1 Peter. i. 22.
u ver. 5 reff.

14. rec παρακαταθηκην, with b f g: txt ACDFKLℵ rel. (in ver 12 b g k al have παρακαταθ.)

want of the art. before ὑποτύπωσιν might indeed be got over: a definite word emphatically prefixed to its verb is frequently anarthrous. But (1) this sense of ἔχε can hardly be maintained in its present unemphatic position. The sense is found (or something approaching to it, for it would require to be stronger here than in either place) in the reff.: but in both, the verb *precedes* the substantive, as indeed always throughout the N. T. where any stress whatever is to be laid on it. Cf., for some examples of both arrangements, (a) ἔχω preceding, with more or less reference to its sense of having or holding, as a matter to be taken into account, Matt. v. 23; viii. 9 ||, xi. 15 || (always thus), al.,—Mark ix. 50, x. 21, xi. 22, al.,—Luke iii. 11, viii. 6, xi. 5, al.,—John iii. 15, 16, 29, 36. al.,—Acts ii. 44, 47, ix. 14, 31, &c.,—Rom. ii. 20, iv. 2, vi. 23 (cf. ver. 21), xii. 6, &c.: and (b) ἔχω following its substantive, with always the stress on the subst., and not on the verb, Matt. iii. 14, v. 46, viii. 20, &c.,—Mark iii. 22, 26, viii. 14ᵃ-18, &c.,—Luke iii. 8, viii. 13, &c.,—John ii. 3, iv. 17 (instances of *both* arrangements, and each in full significance), &c.,—Rom. xiv. 22, &c. I cannot therefore assent to the view, which would give ἔχε the chief emphasis in the sentence, but must reserve that emphasis for ὑποτύπωσιν. Then (2) there is an objection to taking ὑποτύπωσιν as '*a form*' with a subjective genitive,—a '*form consisting of sound words*.' The word is once only used (ref.) elsewhere, and that in these Epistles, as a 'pattern,' 'specimen:' and there can hardly be a doubt that so uncommon a word must be taken, as again used by the same writer, in the same meaning, unless the context manifestly point to another. (3) A third objection, not so important as the other two, but still a valid one, will be that according to the usual rendering, the relative ὧν would much more naturally be ἥν, referring as it ought to do in that case to ὑποτύπωσιν, the object of ἔχε, not to the λόγοι of which that ὑποτύπωσις was composed. This being so, we shall have the rendering so far,—Have (take) an example of (the) healthy words which thou heardest of me in faith and love which are in Christ Jesus. Then two questions arise for us: to what (1) does ὑποτύπωσιν ἔχε refer? I answer,—to the saying immediately preceding, οἶδα γὰρ κ.τ.λ. This was one of those πιστοὶ λόγοι or ὑγιαίνοντες λόγοι, of which we hear so often in these Epistles; one which, in his timidity, Timotheus was perhaps in danger of forgetting, and of which therefore the Apostle reminds him, and bids him take it as a specimen or pattern of those sound words which had been committed to him by his father in the faith. To what (2) do the words ἐν πίστει κ. ἀγάπῃ τ. ἐν χρ. Ἰησ. refer? Certainly not, as Thdrt., to παρ' ἐμοῦ, taking ἐν as = περὶ (τὴν παρ' ἐμοῦ περὶ πίστεως κ. ἀγάπης γεγενημένην διδασκαλίαν): not, again, to ἔχε, to which in our understanding of ὑποτύπωσιν ἔχε, such a qualification would be altogether inapplicable: but to ἤκουσας, reminding Timotheus of the readiness of belief, and warmth of affection, with which he had at first received the wholesome words from the mouth of the Apostle, and thus tacitly reproaching him for his present want of growth in that faith and love; q. d. Let me in thus speaking, 'I know whom I have believed &c.,' call to thy mind, by one example, those faithful sayings, those words of spiritual health, which thou once heardest with such receptivity and ardour as a Christian believer. [I am bound to add, that Chrys., having too much sense of the import of the Greek arrangement, does not fall into the ordinary mistake of making ἔχε = κάτεχε and emphatic, but, as will be seen, understands it, "From the ὑγιαίνοντες λόγοι which I delivered thee, take thine examples and maxims on every subject." But that would rather require ὑγιαίνοντας λόγους οὓς . . . I subjoin his words; καθάπερ ἐπὶ τῶν ζωγράφων ἐνετυπωσάμην, φησίν, εἰκόνα σοι τῆς ἀρετῆς, καὶ τῶν τῷ θεῷ δοκούντων (οὐδοκούντων?) ἀπάντων, ὥσπερ τινὰ κανόνα κ. ἀρχέτυπον κ. ὅρους καταβαλὼν εἰς τὴν σὴν ψυχήν. ταῦτα οὖν ἔχε, κἂν περὶ πίστεως, κἂν περὶ ἀγάπης, κἂν περὶ σωφρονισμοῦ δέῃ τί βουλεύσασθαι, ἐκεῖθεν λάμβανε τὰ παραδείγματα. Ellic.'s note seems not altogether

v — Matt. v. 42. Tit. i. 14. Heb. xii. 25. Wisd. xvi. 3.
w gen., 1 Tim. i. 20. ch. ii. 17.
x form, Eph. i. 17 reff.
y here only. Isa. xlvii. 6.
z — Acts x. 2. xvi. 15, 31.

15 Οἶδας τοῦτο ὅτι [v]ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, [w]ὧν ἐστιν Φύγελος καὶ Ἑρμογένης. 16 [x]δῴη [y]ἔλεος ὁ κύριος τῷ Ὀνησιφόρου [z]οἴκῳ, ὅτι πολλάκις με [a]ἀνέψυξεν καὶ τὴν [b]ἅλυσίν μου οὐκ [c]ἐπαισχύνθη, 17 ἀλλὰ γενόμενος ἐν Ῥώμῃ [de]σπουδαιότερον ἐζήτησέν με καὶ εὗρεν.

ACDF KL𝔑 a b c d e f g h k l m n o 17

a here only. intr. in LXX, Exod. xxiii. 12. 2 Kings xvi. 14 al. (-ψυξις, Acts xii. 20.)
b Eph. vi. 20 reff.
c ver. 8. d 2 Cor. viii. 17 bis, 22 only. Ezek. xli. 25. (-ρως, Luke vii. 4. Phil. ii. 26. Tit. iii. 13.)
e compar., Phil. i. 12 reff.

15. rec φυγελλος, with A rel copt Orig Thdrt: txt CDFKL𝔑 c e m n 17 latt syrr goth arm Bas Chr Damasc Jer Ambrst Pelag.

16. rec επησχυνθη, with K𝔑 rel Chr: txt ACDL c d f k¹ m o 17 Bas (Ec Thdrt-ed. (𝔑² altered to txt but erased αι.)—καταισχυνθη F.

17. σπουδαιως (*corrn appy, the comparative not appearing appropriate?*) CD¹F𝔑 17. 67² Orig Bas: txt D³KL rel Chr Thdrt Damasc, σπουδαιοτερως A 73. ανεζητησεν C.

perspicuous. He does not enter into the difficulty: and his "not for κάτεχε, though somewhat approaching it in meaning," leaves the student under some doubt as to whether he does or does not agree with the E. V.] Then as following on this single example, the whole glorious deposit is solemnly committed to his care:—being a servant of One who will keep that which *we* have entrusted to HIM, do thou in thy turn keep that which HE, by my means, has entrusted to *thee:* 14.] **that goodly deposit keep, through the Holy Spirit who dwelleth in us** (not thee and me merely, but all believers: cf. Acts xiii. 52. Chrys. remarks: *οὐ γάρ ἐστιν ἀνθρωπίνης ψυχῆς οὐδὲ δυνάμεως, τοσαῦτα ἐμπιστευθέντα, ἀρκέσαι πρὸς τὴν φυλακήν. διὰ τί; ὅτι πολλοὶ οἱ λῃσταί, σκότος βαθύ· ὁ διάβολος ἐφέστηκεν ἤδη κ. ἐφεδρεύει*).

15—18.] *Notices of the defective adherence of certain brethren.* These notices are intimately connected with what has preceded. He has held up to Timotheus, as an example, his own boldness and constancy: and has given him a sample of the faithful sayings which ruled his own conduct, in ver. 12. He proceeds to speak of a few of the discouragements under which in this confidence he was bearing up: and, affectionate gratitude prompting him, and at the same time by way of an example of fidelity to Timotheus, he dilates on the exception to the general dereliction of him, which had been furnished by Onesiphorus. **Thou knowest this, that all who are in Asia** (it does not follow, as Chrys., that *εἰκὸς ἦν, ἐν Ῥώμῃ εἶναι πολλοὺς τότε τῶν ἀπὸ τῶν Ἀσίας μερῶν*: this would rather require *οἱ ἀπὸ τῆς Ἀσίας*: but he uses the expression with reference to him to whom he was writing, who was in Asia) **repudiated me** (not as E. V., '*are* turned away from me' [perf.]: the act referred to took place at a stated time, and from what follows, that time appears to have been on occasion of a visit to Rome. They were ashamed of Paul the prisoner, and did not seek him out, see ch. iv. 16: —*ἔφυγον τοῦ ἀποστόλου τὴν συνουσίαν διὰ τὸ Νέρωνος δέος*, Thdrt.: but perhaps not so much from this motive, as from the one hinted at in the praise of Onesiphorus below. The *πάντες* must of course apply to all of whom the Apostle *had had trial* [and not even those without exception, vv. 16—18]: the E. V. gives the idea, that a *general apostasy* of all in Asia from St. Paul had taken place. On ASIA, i. e. the proconsular Asia, see note, Acts xvi. 6), of **whom is** (*ἐστιν* is hardly to be pressed as indicating that *at the present moment* Phygelus and Hermogenes were in Rome and were shunning him: it merely includes them in the class just mentioned) **Phygelus and Hermogenes** (why their names are specially brought forward, does not appear. Suetonius, Domit. c. 10, mentions a certain Hermogenes of Tarsus, who was put to death by Domitian 'propter quasdam in historia figuras'). 16.] **May the Lord give mercy** (an expression not found elsewhere in N. T.) **to the house of Onesiphorus** (from this expression, here and in ch. iv. 19, and from what follows, ver. 18, it has been not improbably supposed, that Onesiphorus himself was no longer living at this time. Some indeed, as Thdrt. [*οὐ μόνον αὐτῷ ἀλλὰ καὶ παντὶ τῷ οἴκῳ τὸν θεῖον ἀντέδωκεν ἔλεον*], Calv. ["ob eum toti familiæ bene precatur. Unde colligimus Dei benedictionem non tantum super caput justi sed super totam domum residere"], al., take it as merely an extension of the gratitude of the Apostle from

18 [x] δῴη αὐτῷ ὁ κύριος [gh] εὑρεῖν [h] ἔλεος παρὰ κυρίου ἐν [i] ἐκείνῃ τῇ [i] ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ [k] διηκόνησεν [e] βέλτιον σὺ γινώσκεις.

II. [l] Σὺ οὖν, [l] τέκνον μου, [m] ἐνδυναμοῦ [n] ἐν τῇ χάριτι [o] τῇ ἐν χριστῷ Ἰησοῦ, [2] καὶ ἃ ἤκουσας παρ' ἐμοῦ [p] διὰ πολλῶν μαρτύρων, ταῦτα [q] παράθου πιστοῖς ἀνθρώποις, οἵτινες [r] ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. 3 [s] συγ-

f — Rom. xv. 5. Rev. iii. 21. vi. 4 & passim.
g — Luke ix. 12. Acts vii. 11. [Rom. iv. 1.] Gen. vi. 8.
h here only. Numb. xi. 15.
i ver. 12.
k trans., 2 Cor. iii. 3. viii. 19, 20. 1 Pet. i. 12. iv. 10 only †.

l 1 Tim. i. 2 reff.
m Acts ix. 22. Rom. iv. 20. Eph. vi. 10 a[13]. Paul, or *of* Paul, exc. Heb. xi. 34. Pe. ii. 7.
n — Eph. vi. 10.
o 1 Tim. i. 14 reff.
p — Rom. ii. 27. iv. 11. 2 Cor. ii. 4 al. (Winer, edn. 6, § 47. 4.) διὰ μαρτύρων καλεῖσθαι, Philo, leg. ad Cai. § 29, vol. ii. p. 573. (Matt. xiii. 24 al.)
q — 1 Tim. i. 18 only.
r — and constr., 1 Cor. xv. 9.
s ch. i. 8 only †.

18. ελεον (not in ver 16) D[3]K e n. Thdrt[1]. for κυριου, θεω D[1]: κυριω D[3] Chr-ms

Onesiphorus to his household: but ch. iv. 19 is against this. Thdrt. indeed [as also Chrys.] understands that Onesiphorus was *with him* at this time: but the aorists here [cf. γενόμενος] will hardly allow that), **because on many occasions he refreshed me** (from ψύχω, not from ψυχή. Any kind of refreshing, of body or mind, may be implied), **and was not ashamed of** (ver. 8) **my chain** (reff.): **but when he was in Rome, sought me out with extraordinary diligence** (literally: with more diligence than could have been looked for. Or perhaps, **the more diligently**: scil. because I was in chains. *They* all ἀπεστράφησάν με: *he* not only did not this, but earnestly sought me) **and found me.**

18.] **May the Lord grant to him to find mercy from the Lord** (the account to be given of the double κύριος, κυρίου, here is simply this—that δῴη ὁ κύριος had become so completely a formula, that the recurrence was not noticed. This, which is Huther's view, is far better than to suppose the second κυρ. merely = ἑαυτοῦ, or to enter into theological distinctions between κύριος as the Father, and παρὰ κυρίου as from the Son, the Judge) **in that day** (see on ver. 12): **and how many services he did** (to me: or, to the saints: the general expression will admit of either) **in Ephesus** (being probably an Ephesian, cf. ch. iv. 19), **thou knowest well** (the comparative is not for the positive, here or any where: but the signification is, 'better, than that I need remind thee').

Ch. II. 1—26.] *Exhortations to Timotheus, founded on the foregoing examples and warnings.* 1.] **Thou therefore** (οὖν follows, primarily on his own example just propounded [cf. συγκακοπάθησον below], and secondarily on that of Onesiphorus, in contrast to those who had been ashamed of and deserted him), **my child, be strengthened** (reff. The *pres.* indicates an abiding state, not a mere insulated act, as παράθου below. The verb is passive, not middle: see reff., and Fritzsche on Rom. iv. 20) **in the grace which is in Christ Jesus** (τουτέστι διὰ τῆς χάριτος τοῦ χριστοῦ, Chrys. But more than that: the grace of Christ, the empowering influence in the Christian life, being necessary for its whole course and progress, is regarded as the *element in* which it is lived: cf. αὐξάνετε ἐν χάριτι, 2 Pet. ult. χάρις must not be taken, with Ambr., Calov., Mack, al., for his *ministerial office*), **and the things which thou heardest from me with many witnesses** (i. e. with the intervention, or [as Conyb.] attestation of many witnesses: διά [reff.] imports the agency of the witnesses as contributing to the whole matter treated of: so διὰ πολλῶν διακρίνων, and διὰ προφητείας, 1 Tim. iv. 14. These witnesses are not, as Chrys., Thdrt., the congregations whom Timotheus had heard the Apostle teaching [ἅπερ ἤκουσάς μου πολλοὺς διδάσκοντος, Thdrt.], or as Clem. Alex. in Œc., testimonies from the law and prophets: nor as Heydenr., the other Apostles: much less, as he gives in another alternative, the Christian martyrs: but *the presbyters and others present at his ordination*, cf. 1 Tim. iv. 14; vi. 12; and ch. i. 6. No word such as μαρτυρούμενα or βεβαιούμενα [Heydenr.] need be supplied), **these deliver in trust** (cf. παραθήκην above, ch. i. 14) **to faithful men** (i. e. not merely 'believers,' but 'trustworthy men,' men who τὴν καλὴν παραθήκην φυλάξουσι) **such as shall be** (not merely 'are,' but 'shall be'—give every hope of turning out) **able to teach them to** (so I take ἑτέρους, not as a first, but as a second accusative after διδάξαι, the first being included in ταῦτα above) **others also** (καί carries the mind on to a

t — John x. 11. 1 Tim. iv. 6. 1 Pet. iv. 10.
u Paul, here only. (συνστρ., Philem. 2.)
v 1 Tim. i. 18 reff.
w 2 Pet. ii. 20 only. Prov. xxviii. 18 only.
x here only. 1 Chron. xxviii. 21. (-τεύεσθαι, Luke xix. 13.)
y here only †. Jos. B. J. v. 9. 4.
z Rom. viii. 8. Gal. i. 10 reff.

AC²F K L ℵ¹ c d e f g h k l x n o l.

κακοπάθησον ὡς [t] καλὸς [u] στρατιώτης χριστοῦ Ἰησοῦ. 4 οὐδεὶς [v] στρατευόμενος [w] ἐμπλέκεται ταῖς τοῦ βίου [x] πραγματείαις, ἵνα τῷ [y] στρατολογήσαντι [z] ἀρέσῃ. 5 ἐὰν δὲ

CHAP. II. 3. rec (for συγκακοπαθ.) συ συν κακοπαθησον, with C³D²·³KL rel goth gr-ff (Bloomf.'s assertion that Syr '*must have read*' σὺ οὖν, is contrary to fact, see Ellic: and his express citation of B for that reading, when B *does not contain this Ep. at all*, is, it is to be feared, but a sample of the value of his statements in such matters): txt AC¹D¹FℵP 17 Syr syr-marg-gr copt arm, *labora* latt Aug Ambrst Pelag Gild. συνστρατιωτης D¹. rec ιησ. bef χρ., with D³KL rel Syr gr-ff: txt ACD¹F m 17 latt goth syr copt Ang Ambrst Pelag.

4. aft στρατευομένος ins τω θεω F vulg Cypr Ambrst-txt Gild Jer Pelag; *domino* goth: θεου arm-ed-marg.

further step of the same process—implying 'in their turn.' These ἕτεροι would be *other trustworthy men* like themselves). The connexion of this verse with the foregoing and the following has been questioned. I believe it to be this: 'The true keeping of the deposit entrusted to thee will involve thy handing it on unimpaired to others, who may in their turn hand it on again. But in order to this, thou must be strong in grace—thou must be a fellow-sufferer with me in hardships—thou must strive lawfully—thou must not be entangled with this life's matters.' So that ver. 2 serves to prepare him to hear of the necessity of endurance and faithful adhesion to his duty as a Christian soldier, considering that he has his deposit not only to keep, but to deliver down unimpaired. It is obviously a perversion of the sense to regard this verse as referring (as Bengel, 'παράθου, antequam istinc ad me proficiscare') merely to his journey to Rome — that *during that time* he should, &c.: the ἔσονται, and the very contemplation of a similar step on the part of these men at a future time, are against such a supposition.

Mack constructs a long argument out of this verse to shew that there are *two sources* of Christian instruction in the Church, written teaching and oral, and ends with affirming that those who neglect the latter for the former, have always shewn that they in reality set up their own opinion above all teaching. But he forgets that these two methods of teaching are in fact but one and the same. *Scripture* has been *God's way* of *fixing tradition*, and rendering it trustworthy at any distance of time; of obviating the very danger which in this Epistle we see so imminent, viz. of one of those teachers, who were links in the chain of transmission, becoming inefficient and transmitting it inadequately. This very Epistle is therefore a warning to us not to trust oral tradition, seeing that it was so dependent on men, and to accept no way of conserving it but that which God's providence has pointed out to us in the canonical books of Scripture.

3.] **Suffer hardship with me** (Conyb. happily renders it, 'Take thy share in suffering.' The συγ- binds it to what precedes and follows, referring primarily to the Apostle himself, though doubtless having a wider reference to all who similarly suffer: see above, on the connexion of ver. 2), **as a good soldier of Jesus Christ.** 4.] **No soldier when on service is** (suffers himself to be: the passive sense predominates: 'is,' as his normal state. Or the verb may be middle, as Ellic., '*entangleth himself*,' and vulg., '*implicat se*') **entangled** (ref.; '*ἐν βιώλοις ἐντλακίεντων πόνοις*, Platt. Legg. vii. p. 814 e. Grot. quotes from Cicero 'occupationibus implicatus:' and we have in de Off. ii. 11, 'qui contrahendis negotiis implicantur') **in the businesses of life** (cf. Plato, Rep. vi. p. 500, *οὐδὲ γάρ που . . . . σχολὴ τῷ γε ὡς ἀληθῶς πρὸς τοῖς οὖσι τὴν διάνοιαν ἔχοντι κάτω βλέπειν εἰς ἀνθρώπων πραγματείας*: Arrian, Epict. iii. 22 [Wetst.], *ὡς ἐν παρατάξει, μήποτ' ἀπερίσπαστον εἶναι δεῖ, ὅλον πρὸς τῇ διακονίᾳ τοῦ θεοῦ . . . οὐ προσδεδεμένον καθήκουσιν ἰδιωτικοῖς, οὐδ' ἐμπεπλεγμένον σχέσεσιν*: Ambros. de Offic. i. 36 [184], vol. iii. p. 49, 'si is, qui imperatori militat, a susceptionibus litium, actu negotiorum forensium, venditione mercium prohibetur humanis legibus, quanto magis &c.:' Ps-Athanas. quæst. in Epistolas Pauli 117: *εἰ γὰρ ἐπιγείῳ βασιλεῖ ὁ μέλλων στρατεύεσθαι οὐκ ἀρέσει, ἐὰν μὴ ἀφῇσῃ πάσας τὰς τοῦ βίου φροντίδας, πόσῳ μᾶλλον μέλλων στρατεύεσθαι τῷ ἐπουρανίῳ βασιλεῖ*; see other examples in Wetst. "Vox Græca *πραγμάτεια* (פְּרַגְמַטְיָא), pro mercatura,

καὶ [a] ἀθλῇ τις, οὐ [b] στεφανοῦται ἐὰν μὴ [c] νομίμως [a] ἀθλήσῃ. [6] τὸν [d] κοπιῶντα [e] γεωργὸν δεῖ πρῶτον τῶν καρπῶν

[a] here (bis) only †. (-λησις, Heb. x. 32.)
[b] Heb. ii. 7, 9
(from Ps. viii. 5) only.
(Paul). Rom. xvi. 6 al. Job xxxix. 16. 1 Tim. i. 8 only † (see note).
xv. 1. James v. 7 only. Jer. xiv. 4.
[d] Matt. vi. 28. Acts xx. 35
[e] Paul, here only. Matt. xxi. 33, &c. and ‖. John

5. om δε A: *nam* vulg. 6. πρωτερον (ω marked for erasure) ℵ¹: txt ℵ¹.

saepius occurrit in Pandectis Talmudicis." Schöttgen. On the whole matter, consult Grotius's note), **that he may please him who called him to be a soldier** (who originally enrolled him as a soldier: the word signifies *to levy soldiers*, or *raise a troop*, and ὁ στρατολογήσας designates the commander of such troop. So ἀντὶ τῶν ἀπολωλότων ἀνδρῶν στρατολογήσαντες ἐξ ἀπάσης φυλῆς, Dion. Hal. xi. 24. The same writer uses στρατολογία for a *muster*, a levy of soldiers,—vi. 44; ix. 38. The 'cui se probavit' of the vulgate is unintelligible, unless as Grot. suggests, it is an error for 'qui se probavit.' The taking of these precepts according to the letter, to signify that no minister of Christ may have a secular occupation, is quite beside the purpose: for 1) it is not ministers, but all soldiers of Christ who are spoken of: 2) the position of the verb ἐμπλέκεται shews that it is not the fact of the *existence* of such occupation, but the being *entangled* in it, which is before the Apostle's mind: 3) the Apostle's own example sufficiently confutes such an idea. Only then does it become unlawful, when such occupation, from its engrossing the man, becomes a hindrance to the work of the ministry,—or from its nature is incompatible with it).

5.] The soldier must serve on condition of not dividing his service: now we have another instance of the same requirement: and in the conflicts of the arena there are certain laws, without the fulfilment of which no man can obtain the victory. **But** (the above is not the only example, but) **if any one also** (q. d. to give another instance) **strive in the games** (it is necessary to adopt a periphrasis for ἀθλῇ. That of E. V. '*strive for masteries*,' is not definite enough, omitting all mention of the games, and by consequence not even suggesting them to the ordinary reader. The vulg. gives it 'certat in agone:' and Luth., merely 'kämpfet: so also Osterwald and Diodati: Scio,—'lidia en los juegos publicos.' The word ἀθλεῖν, in the best Attic writers, means 'to work,' 'to endure,' and ἀθλεύειν, 'to contend in the games.' [See however Ellic.'s note.] This usage belongs to later Greek: see Palm and Rost's Lex.), **he is not crowned** (even in case of his gaining the victory? or is the word inclusive of all efforts made to get the crown,—'he has no chance of the crown?' rather the former, from ἀθλήσῃ below), **unless he have striven** (this seems to assume the getting of the victory) **lawfully** (according to the prescribed conditions [not merely of the contest, but of the preparation also, see Ellic.]. It is the usual phrase: so Galen, comm. in Hippocr. i. 15: οἱ γυμνασταὶ καὶ οἱ νομίμως ἀθλοῦντες, ἐπὶ μὲν τοῦ ἀρίστου τὸν ἄρτον μόνον ἐσθίουσιν, ἐπὶ δὲ τοῦ δείπνου τὸ κρέας: Arrian, Epict. iii. 10,—εἰ νομίμως ἤθλησας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας [Wetst., where see more examples]. Compare the parallel place, 1 Cor. ix. 24.—τί ἐστιν, ἐὰν μὴ νομίμως; οὐκ, ἐάν τις τὸν ἀγῶνα εἰσέλθῃ, ἀρκεῖ τοῦτο, οὐδὲ ἐὰν ἀλείψηται, οὐδὲ ἐὰν συμπλακῇ, ἀλλὰ ἂν μὴ πάντα τὸν τῆς ἀθλήσεως νόμον φυλάττῃ, καὶ τὸν ἐπὶ στίβων, καὶ τὸν ἐπὶ σωφροσύνης καὶ σεμνότητος, καὶ τὸν ἐν παλαίστρᾳ, καὶ πάντα ἁπλῶς διέλθοι τὰ τοῖς ἀθληταῖς προσήκοντα, οὐδέποτε στεφανοῦται. Chrys.). 6.] Another comparison shewing the necessity of active labour as an antecedent to reward. **The husbandman who is engaged in labour** (who is actually employed in gathering in the fruit: not κοπιάσαντα) **must first partake of the fruits** (which he is gathering in: the whole result of his ministry, not here further specified. The saying is akin to βοῦν ἀλοῶντα μὴ φιμώσεις—the right of first participation in the harvest belongs to him who is labouring in the field: do not thou therefore, by relaxing this labour, forfeit that right. By this rendering, keeping strictly to the sense of the *present* part., all difficulty as to the position of πρῶτον is removed. Many Commentators [Calv., E. V. marg., al., Grot., al., take πρῶτον for '*ita demum*'] not observing this have supposed, in the sense, a transposition of πρῶτον, and given it as if it were τὸν γεωργὸν δεῖ, κοπιῶντα πρῶτον, τῶν καρπῶν μεταλ., or as Wahl and Winer [so in older editions of his grammar, e. g. edn. 3, p. 458: but now, edn. 6, § 61. 4, he merely states the two renderings, without giving an opinion],—τὸν

f Acts ii. 46. (xxiv. 25 w. acc.) xxvii. 33. Heb. vi. 7. xii. 10 only †. Sir. xviii. 9al. (-λημψις, 1 Tim. iv. 3.)
g — Matt. xxiv. 15. Eph. iii. 4, 20. Isa. xlviii. 7. 23. Luke ii. 47. Prov. ii. 2. xviii. 5. 1 Chron. xvi. 12.
n John vii. 42. Rom. i. 3.
p Phil. iv. 3. 1 Thess. iii. 2.
r — Phil. ii. 8. Heb. xii. 4. 2 Macc. xiii. 14. 3 Macc. vii. 16.
h Paul (1 Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2) only, exc. Mark xii.
i ch. iv. 5 reff.
k w. acc., Matt. xvi. 9. 1 Thess. ii. 9. Rev.
l constr. particip., Acts vii. 12. xix. 35. xxiv. 10.
m Gal. i. 1 reff.
o Rom. ii. 16. xvi. 25 only. see 2 Cor. iv. 3. 1 Thess. i. 5. 2 Thess. ii. 14.
q ch. iv. 5. James v. 13 only. Jonah iv. 10 only. (-θεια, James v. 10.)
s Phil. i. 7 reff.

ACDP KLℵ a: e d e f g h k l m n o 17

f μεταλαμβάνειν. 7 g νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος
h σύνεσιν i ἐν πᾶσιν. 8 k μνημόνευε Ἰησοῦν χριστὸν l m ἐγη-
γερμένον m ἐκ νεκρῶν, n ἐκ σπέρματος Δαυείδ, κατὰ τὸ
(-λημψις, 1 Tim. iv. 3.) o εὐαγγέλιόν o μου, 9 p ἐν ᾧ q κακοπαθῶ r μέχρι s δεσμῶν

7. rec for ὃ, ἃ, with DKLℵ³ rel vulg syr copt: txt ACFℵ¹ 17 Syr goth Chr-comm. rec δωη (*probably change for the sake of softening, and rendering more likely, the expression. The choice between the readings is difficult, the rec having a claim, as the harder one: but the authority for txt is strong*), with KL rel syrr Chr Thdrt, δωσει C²: txt AC¹DFℵ 17. 67² latt copt arm Damasc Ambrst Pelag Hil Vig-taps.

8. μνημονευειν χρ. ιησ. D¹ 111.

γ. τὸν θέλοντα τῶν κ. μεταλ., δεῖ πρῶτον κοπιᾶν: but in both cases κοπιάσαντα would seem to be, if not absolutely required, yet more natural. Thdrt. and Œc. understand πρῶτον of the preference which the teacher has over the taught, —πρὸ γὰρ τῶν κεκτημένων οἱ γηπόνοι μεταλαγχάνουσι τῶν καρπῶν. Ambr., Pel., Mosh. believe the bodily support of ministers to be imported by τῶν κ. μεταλ.: but Chrys. answers this well, οὐκ ἔχει λόγον· πῶς γὰρ οὐχ ἁπλῶς γεωργὸν εἶπεν, ἀλλὰ τὸν κοπιῶντα; but his own idea hardly seems to be contained in the words,—πρὸς τὴν μέλλησιν ἵνα μηδεὶς δυσχεράνῃ, ἤδη, φησίν, ἀπολαμβάνεις, ἢ ὅτι ἐν αὐτῷ τῷ κόπῳ ἡ ἀντίδοσις: and certainly there is no allusion to that of Athanasius [in De W.], that it is the duty of a teacher first to apply to himself that which he teaches to others: nor to that of Bengel, 'Paulus Timothei animam excoluit, c. i. 6, ergo fructus ei imprimis ex Timotheo debentur'). 7.] **Understand** (νοῆσον . . . "ist die innerlich tiefe, sittlich ernste Verstandesthätigkeit." Beck, Biblische Seelenlehre, p. 56. It is the preparatory step to συνιέναι,—id. ib. note, and p. 59,—which is "ein den Zusammenhang mit seinen Gründen und Folgen begreifendes Erkennen") **what I say** (ἐπεὶ οὖν τὰ παραδείγματα ἔθηκε τὸ τῶν στρατιωτῶν κ. ἀθλητῶν κ. γεωργῶν, καὶ πάντα ἁπλῶς αἰνιγματωδῶς . . . ἐπήγαγε, νόει ἃ λέγω, Chrys.: so also Thdrt., all.: not as Calv., who denies the above, "hoc non addidit propter similitudinum obscuritatem, sed ut ipse suggereret Timotheo quanto præstantior sit sub Christi auspiciis militia, et quanto amplior merces:" this would not agree with σύνεσιν δώσει): **for the Lord** (Christ) **shall give thee thorough understanding** (on σύνεσις, see citation from Beck above) **in all things** (i. e. thou art well able to penetrate the meaning and bearing of what I say: for thou art not left to thyself, but hast the wisdom which is of Christ to guide thee. There is perhaps a slight intimation that he might apply to this fountain of wisdom more than he did:—'the Lord, if thou seekest it from Him'). 8—13.] This statement and substantiation of two of the leading facts of the gospel, seems, especially as connected with the exhortations which follow on it vv. 14 ff., to be aimed at the false teachers by whose assumption Timotheus was in danger of being daunted. The Incarnation and Resurrection of Christ were two truths especially imperilled, and indeed denied, by their teaching. At the same time these very truths, believed and persisted in, furnished him with the best grounds for stedfastness in his testimony to the Gospel, and attachment to the Apostle himself, suffering for his faithfulness to them: and on his adherence to these truths depended his share in that Saviour in whom they were manifested, and in union with whom, in His eternal and unchangeable truth, our share in blessedness depends. **Remember, that Jesus Christ has been raised up from the dead** (the accus. after μνημόνευε imports that it is the *fact respecting* Jesus Christ, not so much He Himself, to which attention is directed [see reff.]. Ellic. takes exactly the other view, citing in its favour Winer, § 45. 4, who however implicitly maintains my rendering, by classing even 1 John iv. 2, 2 John 7, with Heb. xiii. 23, γινώσκετε τὸν ἀδ. Τιμόθεον ἀπολελυμένον, which he renders "ihr wisset, daß . . . entlassen ist." Ellic. refers to my note on 1 John iv. 2, as if it were inconsistent with the rendering here: but the verb there is ὁμολογεῖν,

ὡς [t] κακοῦργος, ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται. 10 διὰ τοῦτο [u] πάντα [uv] ὑπομένω διὰ τοὺς [w] ἐκλεκτούς, ἵνα καὶ

[t] Luke xxiii. 32, 33, 39 only. Prov. xxi. 18. Sir. xl. 33. xxx. (xxxiii.) 26 only. 12. Wisd. xvi. 22.

[u] 1 Cor. xiii. 7. [v] constr., Heb. x. 32. xii. 3, 5. James i. 12. [w] Rom. viii. 33. xvi. 13. Col. iii. 12. 1 Tim. v. 21. Tit. i. 1 al. Prov. xvii. 5.

9. aft ἐν ᾧ ins καὶ F. [αλλα, so ACD[1]ℵ 17.] om ου ℵ[1].

not μνημονεύειν, which I conceive makes all the difference. According to Ellic.'s rendering, unless we refer ἐν ᾧ to Christ, which he does not, the context becomes very involved and awkward. The gen. is more usual in later Greek (see Luke xvii. 32: John xv. 20; xvi. 4, 21: Acts xx. 35, &c.)—but the accus. in classical, see Palm and Rost sub voce, and cf. Herod. i. 36, Æschyl. Pers. 769 [783 Dindorf], Soph. Ag. 1273, Philoct. 121, Eur. Androm. 1165 [1141 Matthiæ], &c.), (Jesus Christ, who was) **of the seed of David** (this clause must be taken as = τὸν ἐκ σπέρμ. Δαυίδ, and the unallowable and otherwise unaccountable ellipsis of the article may probably be explained, as De W., by the words being part of a recognized and technical profession of faith. Compare Rom. i. 3, which is closely parallel. Mack's attempt to join ἐκ σπέρμ. Δ. to ἐγηγερμένον ἐκ νεκρ., 'that Jesus Christ was raised from the dead in His flesh, as He sprung from David,' is hardly worth refutation), **according to my Gospel** ('the Gospel entrusted to me to teach,' as in reff. Here the expression may seem to be used with reference to the false teachers,—but as in the other places it has no such reference, I should rather incline to regard it as a solemn way of speaking, identifying these truths with the preaching which had been the source of Timotheus's belief. Baur, in spite of ἐν ᾧ &c. following, understands this εὐαγγ. μου of the *Gospel of St. Luke*, as having been written under the authority of St. Paul. See Prolegg. to St. Luke's Gospel in Vol. I. § iii. 6, note), **in which** ('cujus annuntiandi munere defungens,' Beza: see reff.) **I suffer hardship** (see ver. 3) **even unto** (consult Ellic.'s note and his references on μέχρι) **chains** (see ch. i. 16) **as a malefactor** ('κακοπαθῶ, κακοῦργος—malum passionis, ut si præcessisset malum actionis,' Bengel), **but the word of God is not bound** (δεσμοῦνται μὲν αἱ χεῖρες, ἀλλ' οὐχ ἡ γλῶττα, Chrys.: similarly Thdrt. But we shall better, though this reference to himself is not precluded [cf. ch. iv. 17: Acts xxviii. 31], enlarge the words to that wider acceptation, in which he rejoices, Phil. i. 18. As regarded himself, the word of God *might* be said to be bound, inasmuch as he was prevented from the free proclamation of it: his person was not free, though his tongue and pen were. This more general reference Chrys. himself seems elsewhere to admit [as cited in Heydenr.]: ὁ διδάσκαλος ἐδέδετο καὶ ὁ λόγος ἐπέτετο· ἐκεῖνος τὸ δεσμωτήριον ᾤκει, καὶ ἡ διδασκαλία πτερωθεῖσα πανταχόσε τῆς οἰκουμένης ἔτρεχε. The purpose of adding this seems to be, to remind Timotheus, that *his* sufferings and imprisonment had in no way weakened the power of the Gospel, or loosened the ties by which he [Timotheus] was bound to the service of it: hardly as Chrys.: εἰ ἡμεῖς δεδεμένοι κηρύττομεν, πολλῷ μᾶλλον ὑμᾶς τοὺς λελυμένους τοῦτο ποιεῖν χρή). 10.] **For this reason** (what reason? 'quia me vincto evangelium currit,' says Bengel: and with this agree Huther, De W., al. But neither 1) is this sound logic, nor 2) is it in accordance with the Apostle's usage of διὰ τοῦτο . . . . ἵνα. 1) The fact, that the word of God is not bound, is clearly not the reason why he suffers these things for the elect: nor can we say with Huther, that the *consciousness* of this fact is that in which he endures all. De W. takes the predominant idea to be, the dispersion and success of God's word, in and by which the Apostle is encouraged to suffer. But this would certainly, as Wolf says, render the connexion 'dilutior et parum cohærens.' 2) In 1 Tim. i. 16, διὰ τοῦτο ἠλεήθην . . . . ἵνα, and Philem. 15, διὰ τοῦτο ἐχωρίσθη . . . . ἵνα, the reference of δ. τ. is evidently to what follows: cf. also Rom. iv. 16, 2 Cor. xiii. 10. I would therefore refer the words to the following, and consider them, as in the above instances, as a marked way of indicating the reason presently to be given: 'for this purpose, ... that;' so Chrys., Thdrt., Wolf, Wiesinger, al.) **I endure all things** (not merely suffer [obj.]: but readiness and persistence [subj.] are implied in the word, and the universal πάντα belongs to this subj. meaning—'I am enduring, ready to bear, all things') **for the sake of the elect** (see reff., especially Tit. i. 1. The Apostle does not, as De W., refer merely to those elect of God who are not yet converted, but generally to the whole category, both those who are

x — Luke xx. 35. Acts xxvi. 22 (Paul). Heb. xi. 35. 2 Macc. iv. 6. y Rom. iii. 24. viii. 30. 1 Tim. i. 14. iii. 13. ver. 1. ch. i. 1, 13. iii 15. z 1 Pet. v. 10. see 2 Cor. iv. 17.

αὐτοὶ σωτηρίας [x]τύχωσιν [y]τῆς [y]ἐν χριστῷ Ἰησοῦ μετὰ [z]δόξης [z]αἰωνίου. 11 [a]πιστὸς ὁ [a]λόγος· εἰ γὰρ [bc]συναπ- [bd]συνζήσομεν· 12 εἰ [e]ὑπομένομεν, καὶ [f]συμβα- σιλεύσομεν· εἰ [g]ἀρνησόμεθα, κἀκεῖνος [g]ἀρνήσεται ἡμᾶς· 13 εἰ [h]ἀπιστοῦμεν, ἐκεῖνος [i]πιστὸς μένει· [g]ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

ACDF KL𝔑² c d e f. h k l r. n o 17

a 1 Tim. i. 15 reff. b 2 Cor. vii. 3. c Mark xiv. 31. 2 Cor. as above only †. Sir. xix. 10 only. d Rom. vi. 8. 2 Cor. as above only †. e Matt. x. 22. xxiv. 13 ‖ Mk. James v. 11. 1 Pet. ii. 20. f 1 Cor. iv. 8 only †. g — 1 Tim. v. 8 reff. h Matt. xvi. 11, 16. Luke xxiv. 11, 41. Acts xxviii. 24. Rom. iii. 3 only †. Wisd. x. 7 al. (-τος, 1 Tim. v. 8.) i — 1 Thess. v. 24 reff.

11. *συνζησωμεν* CL m¹ o.

12. *συμβασιλευσωμεν* ACL. · rec *αρνουμεθα*, with DKL𝔑² rel syr goth: txt AC𝔑¹ 17 vulg(not am demid) Chr Thl Cypr Tert.—om *κ. συμβ.* to *πιστ.* next ver F.

13. rec om *γαρ*, with K𝔑³ rel vulg D-lat syr goth Damasc lat-ff: ins ACDFL𝔑¹ e g l m 17 Syr copt Chr Thdrt Ath.

already turned to him, and those who are yet to be turned: cf. the parallel declaration in Col. i. 24, *ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ . . . . ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ ἐκκλησία*), **that they also** (as well as ourselves, with reference to what is to follow, the certainty that we, who suffer with Him, shall reign with Him:—De W. [see above] says, 'those yet unconverted, as well as those already converted:' and the mere *καὶ αὐτοί* might seem to favour this view; but it manifestly is not so) **may obtain the salvation which is in** (as its element and condition of existence) **Christ Jesus with eternal glory** (salvation here, in its spiritual presence and power—*χάριτί ἐστε σεσωσμένοι*, Eph. ii. 5: and glory hereafter, the full development and expansion of salvation, Rom. viii. 21). **Faithful is the saying** (see on reff.: another of those current Christian sayings, probably the utterances originally of the Spirit by those who spoke *προφητείας* in the Church,—and, as in 1 Tim. iii. 16, bearing with it so much of balance and rhythmical arrangement, as to seem to be a portion of some hymn): **for** (Chrys., Œc., al., regard this *γάρ* as rendering a reason why the *λόγος* is *πιστός*, understanding *πιστ. ὁ λ.* of what has gone before, viz. the certainty that *ὁ ζωῆς οὐρανίου τυχών, καὶ αἰωνίου τεύξεται*. But this is most unnatural. The *γάρ* is not merely explicative, as Grot., Huther, al., but as in 1 Tim. iv. 9, renders a reason for the *πιστός*,—in the assertion of the fact in well-known words: *for* the fact is so, that if &c.) **if we died with Christ** (on account of the aorist, pointing to *some one definite event*, the reference must be to that participation in Christ's death which takes place *at baptism* in all those who are His, and which those who follow Him in sufferings emphatically shew that they then did really take on them: see Rom. vi. 3, 4, 8: Col. ii. 12. Certainly, if the aor. stood alone, it might be taken proleptically, looking back on life from that future day in which the *συνζήσομεν* will be realized: but coupled as it is with the *present ὑπομένομεν* and the future *ἀρνησόμεθα*, we can hardly take it otherwise than literally as to time, of an event already past, and if so, strictly as in the parallel Rom. vi. 8, where the reference is clear), **we shall also live with Him** (hereafter in glory): **if we endure** (with Him: the *συν* must be supplied, cf. *εἴτερ συνπάσχομεν*, Rom. viii. 17), **we shall also reign with Him** (see Rom. v. 17; viii. 17. In the former pair, death and life are opposed: in this, subjection [*ὑπο-μ.*] and dominion. See the interesting anecdote of Nestor, quoted from the martyrology by Grotius): **if we shall deny** (Him), **He also will deny us** (see Matt. x. 33): **if we disbelieve** (not, His Resurrection, as Chrys.: *εἰ ἀπιστοῦμεν ὅτι ἀνέστη, οὐδὲν ἀπὸ τούτου βλάπτεται ἐκεῖνος*: nor His Divinity, as Œc.(2) *ὅτι θεὸς ἐστί*, but Him, generally. Ellic.'s note [which see] has convinced me that *ἀπιστία* seems always in the N. T. to imply not 'untrueness,' 'unfaithfulness,' but definitely 'unbelief:' see note on Rom. iii. 3, in Vol. II. edn. 5), **He remains faithful** (to His own word cited above): **for He cannot deny Himself** (i. e. if *we* desert faith in *Him*, *He* will not break faith with *us*; He having declared that whosoever denies Him shall be denied by Him, and we having pledged ourselves to confess Him,—we may become unbelieving, and break our pledge, but He will not break His: as He has said, it shall surely be. See Rom. iii. 3. Chrys. gives

14 Ταῦτα [j] ὑπομίμνησκε [k] διαμαρτυρόμενος [k] ἐνώπιον τοῦ κυρίου μὴ [l] λογομαχεῖν, ἐπ᾽ οὐδὲν [m] χρήσιμον, [n] ἐπὶ [o] καταστροφῇ τῶν [p] ἀκουόντων. 15 [q] σπούδασον σεαυτὸν [r] δόκιμον [s] παραστῆσαι τῷ θεῷ, [t] ἐργάτην [u] ἀνεπαίσχυντον, [k] ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. 16 τὰς δὲ βεβήλους κενοφωνίας περιΐστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας, 17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει· ὧν ἐστιν Ὑμέναιος καὶ Φίλητος, 18 οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσι τὴν τῶν τινων πίστιν. 19 ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἕστηκεν, ἔχων τὴν σφραγῖδα ταύτην· ἔγνω κύριος τοὺς ὄντας αὐτοῦ, καί· ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου. 20 ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμήν, ἃ δὲ εἰς ἀτιμίαν· 21 ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμήν, ἡγιασμένον, εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. 22 τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας. 23 τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας· 24 δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι ἀλλὰ ἤπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον, 25 ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δῴη αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, 26 καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ᾽ αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

[j] Lake xxii. 61. John xiv. 26. Tit. iii. 1. 2 Pet. i. 13. 3 John 10. Jude 5 only†. (-μνησις, ch. i. 5.)
[k] 1 Tim. v. 21 reff.
[l] here only†. (-χία, 1 Tim. vi. 4.)
[m] here only. Gen. xxxvii. 26 al.
[n] = Gal. v. 13. Eph. ii. 10. 1 Thess. iv. 7.
[o] 2 Pet. ii. 6 only. Gen. xix. 29.
[p] 1 Tim. iv. 16.
[q] Gal. ii. 10. Eph. iv. 3. 1 Thess. ii. 17. ch. iv. 9, 21. Heb. iv. 11 al. Isa. xxi. 3.
[r] Rom. xiv. 18. xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. James i. 12 only. Gen. xxiii. 16.
[s] = Eph. v. 27 reff.
[t] = Paul, 2 Cor. xi. 13. Phil. iii. 2. 1 Tim. v. 13. Matt. xx. 1 ff.† Sir. xix. 1 al.
[u] here only†.

14. διαμαρτυρουμενος C 238 Thdrt. b c m syr-marg copt arm Chr Thl Ambrst. ff: txt C^2DFKL$\aleph$ rel syrr copt goth Clem Chr Thdrt Damasc. εις ουδεν, with DKLN^3 rel Chr_{allq} $Thdrt_2$: εν ουδενι γαρ F lat-ff: txt AC$\aleph^1$ 17.
15. for θεω, χριστω A Damasc.
om του D^1 112. for κυριου, θεου CF$\aleph$ λογομαχει AC^1 latt seth Orig-int lat-rec for επ' ουδ., ουδεν, ουδενι γαρ

a curious explanation: ἀληθής ἐστι, βέβαιός ἐστιν, ἂν τε εἴπωμεν, ἂν τε μὴ εἴπωμεν .... ἐκεῖνος γὰρ ὁ αὐτὸς μένει καὶ ἀρνουμένων καὶ μὴ ἀρνουμένων. ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται, τουτέστι, μὴ εἶναι. ἡμεῖς λέγομεν ὅτι οὐκ ἔστιν, εἰ καὶ μὴ τὸ πρᾶγμα οὕτως ἔχει. οὐκ ἔχει φύσιν μὴ εἶναι, οὐ δυνατόν· τουτέστιν, εἰς τὸ μὴ εἶναι αὐτὸν χωρῆσαι. ἀεὶ μένει, ἀεὶ ἔστιν αὐτοῦ ὁ ὑπόστασις, μὴ τοίνυν ὡς χαριζόμενοι αὐτῷ, οὕτω διακεώμεθα, ἢ ὡς καταβλάπτοντες. But manifestly there is no such motive as this last brought forward, nor is the assertion ἐκεῖνος μένει, but ἐκ. πιστὸς μένει. Mack proposes another alternative, — 'If we fall from the faith and forfeit our own salvation, He still carries forward His own gracious will, in saving mankind by the Gospel.' But that given above seems best to suit the context).

14—26.] *Application of the above general exhortations to the teaching and conversation of Timotheus, especially with reference to the false teachers.* **14.**] **These things** (those which have just preceded vv. 8—13) **call to their minds** (reff.: the minds viz. of those among whom thou art ministering, as the context shews: see a similar ellipsis in Tit. iii. 8), **testifying to them before the Lord not to contend with words** (see 1 Tim. vi. 4. The var. reading λογομάχει changes the whole arrangement, and attaches διαμαρτ. ἐνώπιον τοῦ κυρίου to the preceding. The chief objections to this are 1) that ὑπομίμνησκε διαμαρτυρόμενος ἐνώπ. τοῦ κυρίου is a very lame and inconsistent junction of terms, the strong emphasis of the διαμ. κ.τ.λ. not agreeing with the far weaker word ὑπομίμνησκε: 2) that in the other places where διαμαρτύρομαι occurs in St. Paul, it precedes an exhortation, e.g. 1 Tim. v. 21; ch. iv. 1, and μαρτύρομαι Eph. iv. 17), — (a thing) **useful** (χρήσιμον is in apposition with the preceding sentence, as καθαρίζον in the rec. reading of Mark vii. 19: see Winer, edn. 6, § 59. 9. b) **for no purpose** (the reading ἐπ' οὐδέν, which has been put by,—cf. Ellic. here,—on account of the rec. illustrating St. Paul's love of prepositional variation, does in fact illustrate it quite as much, ἐπί having dat. and accus. in the same sentence, cf. Ps. cxvii. 9 vat. &c. χρήσιμος is constructed with εἰς in LXX: e. g., Ezek. xv. 4; Wisd. xiii. 11. Cf. also Wisd. xv. 15), (**but practised**) **to** (on condition of following from it as a necessary consequence as if it had been by covenant attached to it) **the ruin** (the opposite of οἰκοδομή, cf. καθαίρεσις, 2 Cor. xiii. 10) **of them that hear.** **15.**] The connexion is close:—by averting them from vain and unprofitable things, approve thine own work, so that it may stand in the day of the Lord. **Strive** (reff.) **to present thyself** (emphatic, as distinguished from those alluded to in the preceding verse) **to God approved** (reff.: tested by trial, and found to have stood the test. Not to be joined with ἐργάτην, as Mack), **a workman** (a general word, of any kind of labourer, used [see reff.] of *teachers* perhaps from the parable in Matt. xx.) **unshamed** (by his work being found unworthy: cf. Phil. i. 20,—ἐν οὐδενὶ αἰσχυνθήσομαι, and 1 Cor. iv. 4: "cui tua ipsius conscientia nullum pudorem incutiat," Beng. Kypke quotes from Jos. Antt. xviii. 9 [but I cannot find the passage], μηδὲ δεντερεύειν ἀνεπαίσχυντον ἡγοῦ, 'neque credas id pudore vacare, si secundum teneas locum.' Chrys., al., would take the word actively, '*not being ashamed of his work*,' τουτέστι, μηδὲν ὅλως αἰσχύνου πράττειν τῶν εἰς εὐσέβειαν ἡκόντων, κἂν δουλεῦσαι δέῃ, κἂν ὀτιοῦν παθεῖν, Chrys.: and so Agapetus, in Wetst., παρ' ἄλλῳ εὑρεθέντα μηδαμῶς παρρᾳ, ἀλλὰ μανθάνει μὲν ἀνεπαισχύντως: but the above seems more according to the context. The opposite to ἐργ.

v here only. Prov. iii. 6. xi. 5 only. w 2 Cor. vi. 7. Eph. i. 13. James i. 18. (see Gal. ii. 14.)

v ὀρθοτομοῦντα τὸν w λόγον τῆς ἀληθείας. 16 τὰς δὲ
x βεβήλους y κενοφωνίας z περιίστασο· a ἐπὶ πλεῖον γὰρ
b προκόψουσιν c ἀσεβείας, 17 καὶ ὁ λόγος αὐτῶν ὡς d γάγ-

x 1 Tim. i. 9 reff. xxv. 7) only†. y 1 Tim. vi. 20 (there also w. βεβ.) only†. z — Tit. iii. 9 (John xi. 42. Acts a Acts iv. 17. xx. 9. xxiv. 4 (Paul). ch. iii. 9 only. Jer. ii. 12. b Luke ii. 52. Rom. xiii. 12. Gal. i. 14. ch. iii. 9, 13 only†. Ps. xliv. 4 Alius in Hexapl. προδόκησαν εἰς τοσοῦτον παρανομίαι, Jos. B. J. vi. 2. 2. (πή, 1 Tim. iv. 15) only. Jer. v. 6. (-βεῖν, 2 Pet. ii. 6. -βής, 1 Tim. i. 9.) c Rom. i. 18. xi. 26. Tit. ii. 12. Jude 15, 18 d here only†.

16. καινοφωνιας F D-lat Chr Lucif Aug Ambrst. (G-lat has both.) ασεβειs D¹K; ασεβεια D³.

ἀνεπαίσχυντος is ἐργάτης ὀλίιος, 2 Cor. xi. 13), **rightly administering** (the *meaning* of ὀρθοτομέω is very variously derived and explained,—'recte secare' being unquestionably the *rendering*. (1) Melanchthon, Beza, Grot., al., suppose the meaning deduced from the *right division of the victims*, Levit. i. 6 ff.: (2) Vitringa [de Synagog. p. 714, De W.], Calv., al., from the *cutting and distributing of bread* by the steward or father of a household: 'ac si pater alendis filiis panem in frusta secando distribueret.' (3) Pricæus, 'a *lapicidis*, quos melius ἐργάτας vocaveris quam victimarios illos. Eurip. de Neptuno Trojam ædificante, λαΐνους πύργους πέριξ ὀρθοῖς ἔτεμνε κανόσιν,'—Apuleius, '*non*, inquit, *e monte meo afferam lapidem directim cæsum*, i. e. ὀρθοτετμημένον. Glossarium, *directum*, κατὰ κανόνα ὀρθωθέν:' (4) Thdrt. [ἐπαινοῦμεν τῶν γεωργῶν τοὺς εὐθείας τὰς αὔλακας ἀνατέμνοντας], Lamb-Bos, al., from *plowers*, who are said τέμνειν τὴν γῆν, σχίζειν and ἐπισχίζειν ἀρούρας: (5) Most Commentators, from the more general form of the last explanation, the *cutting* a *way* or a *road*: as 'καινοτομεῖν, novam viam secare, nova via incedere,' so 'ὀρθοτομεῖν, rectam viam secare,' but here used transitively, the λόγος τῆς ἀληθείας being itself the ὁδός: so in Prov. xi. 5, δικαιοσύνη ἀμώμους ὀρθοτομεῖ ὁδούς, and Eurip. Rhes. 422, εὐθείαν λόγων τέμνων κέλευθον: Gal. ii. 14, ὀρθοποδεῖν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου. So De W.: but Huther objects, and I think with reason, that in all these places the idea of a *way* is expressly introduced, and that without such expression we cannot supply the idea in λόγον. (6) Huther's own view, that, the original meaning being 'rightly to divide,' the idea of τέμνειν was gradually lost, as in καινοτομεῖν, so that the word came to signify 'to manage rightly,' 'to treat truthfully without falsifying,' seems to approach the nearest to the requirements of the context: the opposite being, as he observes, καπηλεύειν τὸν λόγον τοῦ θεοῦ, 2 Cor. ii. 17. (7) The meaning given by Chrys. and Œc.—τέμνε τὰ νόθα, καὶ τὰ τοιαῦτα μετὰ πολλῆς τῆς σφοδρότητος ἐφίστασο καὶ ἔκκοπτε, does not seem to belong to the word. (8) It is plain that the patristic usages of it, as e. g. in the Clementine Constt. vii. 33 [Grot.] ὀρθοτομοῦντας ἐν τοῖς κυρίου δόγμασι,—Clem. Alex., Strom. vii. 16 [104], p. 896 P., τὴν ἀποστολικὴν καὶ ἐκκλησιαστικὴν ὀρθοτομίαν τῶν δογμάτων, —Greg.-Naz. apol. fugæ, pp. 23, 28 [Kypke, from Fuller], opposing to ὀρθοτομεῖν, κακῶς δδεύειν,—have *sprung from this passage*, and cannot be cited as precedents, only as interpretations) **the word of the** (the art. seems here better expressed: cf. ver. 18 below, and the usage throughout these Epistles, e. g. 1 Tim. iii. 15; iv. 3; vi. 5; ch. iii. 8; iv. 4; Tit. i. 14) **truth.** 16.] **But** (contrast not to the ὀρθοτομεῖν merely, but to the whole course of conduct recommended in the last verse) **profane babblings** (see ref. 1 Tim.) **avoid** (= ἐκτρέπεσθαι, 1 Tim. vi. 20: so Origen has περιίστασθαι κινδύνους [in Hammond]: Joseph. B. J. ii. 8. 6, of the Essenes, τὸ ὀμνύειν αὐτοῖς περίισταται: Lucian, Hermotim. c. 86, οὕτως ἐκτραπήσομαι καὶ περιστήσομαι, ὥσπερ τοὺς λυττῶντας τῶν κυνῶν: Marc. Antonin. iii. 4, χρὴ μὲν οὖν καὶ τὸ εἰκῆ καὶ μάτην ἐν τῷ εἱρμῷ τῶν φαντασιῶν περιίστασθαι: see other examples in Wetst. The meaning seems to come from a number of persons falling back from an object of fear or loathing, and standing at a distance round it. Beza's sense, 'cohibe, i. e. observa et velut obside, nempe ne in ecclesiam irrepant,' has no countenance from usage): **for they** (the false teachers: not the κενοφωνίαι: cf. ὁ λόγος αὐτῶν below) **will advance** (intransitive, see reff.,—not transitive, governing ἀσεβείας in the accus.: see below) **to a worse pitch of impiety** (cf. ref. Jos., and Diodor. Sic. xiv. 98, ὁ δὲ βασιλεὺς οὐ βουλόμενος τὸν Εὐαγόραν προιόντειν ἐπὶ πλεῖον . . . .), **and their word will eat**

γραινα [e] νομὴν ἕξει. [f] ὧν ἐστιν Ὑμέναιος καὶ Φίλητος, 18 [g] οἵτινες [hi] περὶ τὴν ἀλήθειαν [ik] ἠστόχησαν, λέγοντες [l] [τὴν] ἀνάστασιν ἤδη γεγονέναι, καὶ [l] ἀνατρέπουσιν τὴν [m] τινῶν πίστιν. 19 [n] ὁ μέντοι [o] στερεὸς [p] θεμέλιος τοῦ θεοῦ ἕστηκεν, ἔχων τὴν [q] σφραγῖδα ταύτην [r] Ἔγνω κύριος

e (see note) — here (John x. 9) only 2. gen., 1 Tim. i. 19. ch. i. 13.
g — Acts x. 41, 47 al. Paul, passim.
h so 1 Tim. i. 19.
i 1 Tim. vi. 21.
k 1 Tim. i. 6 reff. 27 al4. James ii. 8. Jude 8 only.
l Tit. i. 11 only. Prov. x. 8.
m 1 Tim. i. 3 reff.
n John iv.
o Heb. v. 12, 14. 1 Pet. v. 9 only. Deut. xxxii. 15.
p 1 Cor. iii. 11. Heb. vi. 1 al. Ps. lxxxvi. 1. al12). Cant. viii. 6.
q Rom. iv. 11. 1 Cor. ix. 2 only, exc. Rev. (v. 1 and
r Gal. iv. 9 reff. Num. xvi. 5.

18. om 2nd την FN 17. την πιστ. την τινων ανατρ. D goth: την πιστ. τιν. αν. F: αν. την πιστιν τιν. $\aleph^2$ 17: αν. την π. την τιν. $\aleph^1$.

19. for θεου, κυριου $\aleph^1$: χριστου 91. aft κυρ. ins παντας $\aleph^1$($\aleph^3$ disapproving).

(**νομή** [*pasture*, ref. John. Aristot. Hist. An. 10], *from νέμεσθαι* [*τὸ φῦμα ἐκραγὲν ἐνέμετο πρόσω*, Herod. iii. 133], is the medical term for the consuming progress of mortifying disease: cf. *νομαὶ σαρκὸς θηριώδεις*, Plut. Mor. p. 165 e: *τὸ ἕλκος θᾶττον ποιεῖται νομήν*, Polyb. i. 81. 6, and Hippocrates and Galen in Wetst. It is also used of the devastating progress of fire, as in Polyb. i. 48. 5, *τὴν μὲν νομὴν τοῦ πυρὸς ἐνεργον συνέβαινε γίγνεσθαι*, and xi. 5. 5, *τὸ πῦρ λαμβάνει νομήν*) **as a gangrene** (**γάγγραινα**, from *γράω*, *γραίνω*, to eat into, is defined by Hippocrates [in Wetst.] to be the state of a tumour between inflammation and entire mortification—*ἔπεται ταῖς μεγάλαις φλεγμοναῖς ἡ καλουμένη γάγγραινα, νέκρωσίς τε οὖσα τοῦ πάσχοντος μορίου, καὶ ἢν μὴ διὰ ταχέων τις αὐτὴν ἰάσηται, νεκροῦται ῥᾳδίως τὸ πάσχον τοῦτο μόριον, ἐπιλαμβάνει τε τὰ συνεχῆ, καὶ ἀποκτείνει τὸν ἄνθρωπον*. Sometimes it is identical with *καρκῖνος*, a cancer): **of whom is** (ref.) **Hymenæus** (see note, 1 Tim. i. 20) **and Philetus** (of him nothing further is known), **men who concerning the truth went astray** (cf. 1 Tim. vi. 21), **saying that the resurrection has already taken place** (cf. Tert. de resurr. carnis, c. 19, vol. ii. p. 820,—"resurrectionem quoque mortuorum manifeste adnuntiatam in imaginariam significationem distorquent, adseverantes ipsam etiam mortem spiritaliter intelligendam. Non enim hanc esse in vero quæ sit in medio dissidium carnis atque animæ, sed ignorantiam Dei, per quam homo mortuus Deo non minus in errore jacuerit quam in sepulcro. Itaque et resurrectionem eam vindicandam, qua quis adita veritate sed animatus et revivificatus Deo, ignorantiæ morte discussa, velut de sepulcro veteris hominis eruperit: .... exinde ergo resurrectionem fide consecutos cum domino esse, cum eum in baptismate induerint." So also Irenæus, ii. 31. 2, p. 164, "esse autem resurrectionem a mortuis, agnitionem ejus quæ ab eis dicitur veritatis." [See Ellicott's note.] This error, which belonged to the Gnostics subsequently, may well have been already sown and springing up in the apostolic age. If the form of it was that described by Tertullian, it would be one of those instances of wresting the words of St. Paul himself [cf. Col. ii. 12: Rom. vi. 4, al.] of which St. Peter speaks 2 Pet. iii. 16. See on this Aug. Ep. lv. [cxix.] 4, vol. iii. p. 206. Thdrt. [so also Pel.] gives a curious and certainly mistaken meaning,—*τὰς ἐκ παιδοποιΐας διαδοχὰς ἀνάστασιν οἱ δυσώνυμοι προσηγόρευον*: [so Aug. Hær. 59, de Seleucianis, vol. viii. p. 42,—"Resurrectionem non putant futuram, sed quotidie fieri in generatione filiorum:"] Schöttg. another, but merely as a conjecture,—that the resurrection of some of the bodies of the saints with Christ [Matt. xxvii. 52] may have been by them called 'the Resurrection of the dead'), **and are overturning** (ref.) **the faith of some.** 19.] *Firm endurance*, notwithstanding this overturning of the faith of some, *of the church of God: its signs and seals.* **Nevertheless** (cf. Ellicott) **God's firm foundation standeth** (not, as E. V. ungrammatically, '*the foundation of God standeth sure.*' But what is *ὁ στερεὸς θεμ. τ. θεοῦ*? Very various interpretations have been given. **παρασαλεῦσαι**, says Thdrt., *οὐ δύνανται τὴν τῆς ἀληθείας κρηπῖδα. ὁ θεὸς γὰρ τοῦτον τέθεικε τὸν θεμέλιον*: Cocceius, Michaelis, Ernesti, explain it the *fundamental doctrine of the Resurrection*: Ambr., *the promises of God*: Bengel, Vatabl., *fidem Dei immotam*: Bretschn., al., *Christ*, 1 Cor. iii. 11: Heinrichs, Rosenm., *the Christian religion*: Calv., Calov., Wolf, Corn.-a-Lap., al., *Dei electionem*. Rather, as Mosh., Kypke, Heydenr., Mack, De W., Huther, Wiesinger, al., *ἐκκλησία τεθεμελιωμένη ὑπὸ θεοῦ*—the congregation of the faithful, considered as a foundation of a building placed by God,—the *οἰκία* spoken of in the next verse. So Estius: "Ipsa ecclesia rectissime firmum ac solidum Dei fundamentum vocatur, quia super

τοὺς ὄντας αὐτοῦ, καί· Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου. 20 ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμήν, ἃ δὲ εἰς ἀτιμίαν. 21 ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμήν, ἡγιασμένον, εὔχρηστον τῷ

ACDᶠ KLᵃᵇᶜ d e f g h i n o

rec (for κυριου) χριστου, with c e: txt ACDFKLℵ rel vss gr-lat-ff. (17 defective.)

21. εκκαθαρη A. om εαυτον σκευος ℵ¹: ins ℵ-corr¹. rec ins και bef ευχρηστον, with C¹D²·³KLℵ² rel vulg syr Orig₃ Thdrt₁: om C*D¹FℵA f 17 Syr copt goth

petram, i. e. Christum, a Deo firmiter fundata, nullis aut Satanæ machinis aut tentationum fluctibus subverti potest aut labefactari: nam etsi quidam ab ea deficiunt, ipsa tamen in suis electis perseverat usque in finem." He then cites 1 John ii. 19: Matt. xxiv. 24: John x. 28: Rom. viii. 35, 39: and proceeds, "Ex his admodum fit verisimile, firmum Dei fundamentum intelligi fideles electos: sive, quod idem est, ecclesiam in electis." Against the tottering faith of those just mentioned, he sets the στερεὸς θεμ., and the ἕστηκεν. It cannot be moved: Heb. xii. 28), having ("'seeing it hath,' part. with a very faint causal force, illustrating the previous declaration: cf. Donalds. Gr. § 615." Ellic.) this seal (probably in allusion to the practice of engraving inscriptions over doors [Deut. vi. 9; xi. 20] and on pillars and foundation stones [Rev. xxi. 14]. The seal [inscription] would indicate *ownership* and *destination*: both of which are pointed at in the two texts following) (1) The Lord knoweth (see 1 Cor. viii. 3, note: 'novit amanter [?], nec nosse desinit,' as Bengel) them that are His (the LXX runs: ἐπίσκεπται καὶ ἔγνω ὁ θεὸς τοὺς ὄντας αὐτοῦ καὶ τοὺς ἁγίους, καὶ προσηγάγετο πρὸς ἑαυτόν): and (2) Let every one that nameth the name of the Lord (viz. *as* his Lord: not exactly equivalent to 'calleth on the name of the Lord') stand aloof from iniquity (the passage in Isa. stands, ἀπόστητε, ἀπόστητε, ἐξέλθατε ἐκεῖθεν, καὶ ἀκαθάρτου μὴ ἅψησθε, ... ἀφορίσθητε οἱ φέροντες τὰ σκεύη κυρίου. It is clearly no reason against this passage being here *alluded to*, that [as Conyb.] it is *expressly cited* 2 Cor. vi. 17. Ellic. remarks, that it is possibly in continued allusion to Num. xvi. 26, ἀποσχίσθητε ἀπὸ τῶν σκηνῶν, τῶν ἀνθρώπων τῶν σκληρῶν τούτων). 20.] Those who are truly the Lord's are known to Him and depart from iniquity: but in the visible church there are many unworthy members. This is illustrated by the following similitude. But (contrast to the preceding definition of the Lord's people) in a great house (= ἐν τῇ οἰκουμένῃ πάσῃ, Chrys., who strenuously upholds that view; so also Thdrt. and the Greek Commentators, Grot., al.: but far better understood of the church, for the reason given by Calv.: "contextus qui dem hoc potius nos ducit, ut de ecclesia intelligamus: neque enim de extraneis disputat Paulus, sed de ipsa Dei familia:" so also Cypr., Aug., Ambr., all. The idea then is much the same as that in the parable of the drag-net, Matt. xiii. 47—49: not in the parable of the tares of the field, as De W.: for there it is expressly said, ὁ ἀγρὸς ἐστὶν ὁ κόσμος) there are not only vessels of gold and silver, but also of wood and earthenware; and some for honour, some for dishonour (viz. in the use of the vessels themselves: not, as Mack, al., to bring honour or dishonour on the house or its inhabitants. Estius, anxious to avoid the idea of heretics being in the church, would understand the two classes in each sentence as those distinguished by gifts, and those not so distinguished: and so Corn.-a-Lap., al.: but this seems alien from the context: cf. especially the next verse. On the comparison, see Ellic.'s references). 21.] Here the thing signified is mingled with the similitude: the voluntary act described belonging, not to the vessels, but to the members of the church who are designated by them. If then (οὖν deduces a consequence from the similitude: q. d. 'his positis') any man (member of the church) shall have purified himself (not as Chrys., παντελῶς καθάρῃ: but as Bengel., 'purgando sese exierit de numero horum:' the ἐκ corresponds to the ἀπὸ be-

δεσπότῃ, [c] εἰς πᾶν [e] ἔργον [f] ἀγαθὸν [f] ἡτοιμασμένον. 22 τὰς [e] Paul, 2 Cor. ix. 8. Col. i. 10. 1 Tim. v. 10. ch. iii. 17. Tit. i. 16. iii. 1 al[6]. Acts ix. 36. Heb. xiii. 21. [g] Gospp., Matt. iii. 8 (from here only) †. αὐθάδεια νεωτερική, Jos. Antt. xvi. 11. 7. [h] — 1 Tim. vi. 11 (reff.). [i] Rom. ix. 30. 1 Tim. as above. [k] 1 Thess. v. 15. [l] so Rom. vi. 13 al. [m] see note. 1 Macc. vi. 49, 56. x. 4. [n] Acts vii. 59. Rom. x. 12 (&c.). mostly w. ὄνομα, Acts ii. 21 (from Joel ii. 32) al. [o] 1 Tim. i. 5 reff. [p] Tit. iii. 9. [q] Gospp. Matt. (only) v. 22 al[6]. 1 Cor. i. 26, 27. iii. 18. iv. 10. Tit. iii. 9 only. Isa. xxxii. 6.

δὲ [s] νεωτερικὰς ἐπιθυμίας [h] φεῦγε, [hik] δίωκε δὲ [hil] δικαιοσύνην, [h] πίστιν, [h] ἀγάπην, [m] εἰρήνην [m] μετὰ τῶν [n] ἐπικαλουμένων τὸν κύριον [o] ἐκ [o] καθαρᾶς [o] καρδίας. 23 τὰς δὲ [pq] μωρὰς [f] Gospp., Matt. iii. 8 (from

Ephr Chr Thdrt$_1$ Œc Ambrst Aug$_2$. (A uncert.) for 2nd εις, προς DF.

22. αγαπην bef πιστιν F. for των, παντων F 73: παντων των AC 17 Syr æth Chr-txt Thdrt Isid: txt DKLN rel vulg Syr copt goth Chr-comm Damasc Thl Œc Ambrst al. for επικαλ., αγαπωντων A.

low, and I have attempted to give that in the following) **from among these** (viz. the latter mentioned vessels in each parallel; but more especially the *σκεύη εἰς ἀτιμίαν*, from what follows), **he shall be a vessel for honour** (Chrys. remarks: *ὁρᾷς ὅτι οὐ φύσεως οὐδὲ ὑλικῆς ἀνάγκης ἐστὶ τὸ εἶναι χρυσοῦν ἢ ὀστράκινον. ἀλλὰ τῆς ἡμετέρας προαιρέσεως* (?); *ἐκεῖ μὲν γὰρ τὸ ὀστράκινον οὐκ ἂν γένηται χρυσοῦν, οὐδὲ τοῦτο εἰς τὴν ἐκείνου κατάπεσεῖν εὐτέλειαν δυνήσεται· ἐνταῦθα δὲ πολλὴ μεταβολὴ καὶ μετάστασις. σκεῦος ὀστράκινον ἦν ὁ Παῦλος, ἀλλ' ἐγένετο χρυσοῦν. σκεῦος χρυσοῦν ἦν* (?) *ὁ Ἰούδας, ἀλλ' ἐγένετο ὀστράκινον*), **hallowed** (not to be joined, as Calv. and Lachmann, who expunges the comma after *τιμήν*, — with *εἰς τιμήν*, seeing that *εἰς τιμήν* stands absolutely in the former verse. *ἡγιασμένος* [reff.] is a favourite word with our Apostle to describe the saints of God), **useful** (see instances of the meaning of this epithet in the two N. T. reff.) **for the master** (of the house), **prepared for every good work** (*κἂν μὴ πράττῃ, ἀλλ' ὅμως ἐπιτήδειόν ἐστι, δεικτικόν. δεῖ οὖν πρὸς πάντα παρεσκευάσθαι, κἂν πρὸς θάνατον, κἂν πρὸς μαρτύριον κἂν πρὸς παρθενίαν, κἂν πρὸς ταῦτα πάντα.* Chrys.). 23.] Exhortations, taken up again from ver. 16, on the matter of which the intervening verses have been a digression. But (contrast to the last-mentioned character, ver. 21, in the introduction of *νεωτ. ἐπιθ.*) **youthful lusts** (not 'cupiditates rerum novarum,' as Salmasius; see against him Suicer, vol. i. p. 1167,—*νεωτερικαὶ οὐχ αὗται εἰσὶν αἱ τῆς πορνείας μόνον, ἀλλὰ πᾶσα ἐπιθυμία ἄτοπος, νεωτερική. ἀκουέτωσαν οἱ γεγηρακότες, ὅτι οὐ δεῖ τὰ τῶν νεωτέρων ποιεῖν. κἂν ὑβριστὴς ᾖ τις, κἂν δυνατείας ἐρᾷ, κἂν χρημάτων, κἂν σωμάτων, κἂν ὀτουοῦν δήποτε, νεωτερικὴ ἡ ἐπιθυμία, ἀνήτος· οὕτω τῆς καρδίας βεβηκυίας οὐδὲ τῶν φρενῶν ἐν βάθει τεθεισῶν, ἀλλ' ὑψωμένων, ἀνάγκη ταῦτα πάντα γίνεσθαι.* Chrys.; and Thdrt., *τουτέστι τρυφήν, γέλωτος ἀμετρίαν, δόξαν κενήν, καὶ τὰ τούτοις προσόμοια.* See also Basil. Cæs. in Suicer, as above) **flee from, but** (contrast to the hypothesis of the opposite course to that recommended above) **follow after righteousness** (moral rectitude, as contrasted with *ἀδικία*, ver. 19: not, as Calov., 'the righteousness which is by faith;' far better Calvin: 'hoc est, rectam vivendi rationem.' See the parallel, 1 Tim. vi. 11), **faith, love, peace with** (*μετά* belongs to *εἰρήνην*, not to *δίωκε*; cf. Heb. xii. 14, *εἰρήνην διώκετε μετὰ πάντων*: also Rom. xii. 18) **those who call upon the Lord** (Christ, see 1 Cor. i. 2) **out of a pure heart** (these last words belong to *ἐπικαλουμένων*, and serve to designate the earnest and single-minded, as contrasted with the false teachers, who called on Him, but not out of a pure heart: cf. ch. iii. 5, 8, and especially Tit. i. 15, 16. Chrys. draws as an inference from this, *μετὰ δὲ τῶν ἄλλων οὐ χρὴ ῥᾴδιον εἶναι*, which is directly against ver. 25: Thdrt. far better, drawing the distinction between *love* and *peace*: *ἀγαπᾶν μὲν γὰρ ἅπαντας δυνατόν, ἐπειδήπερ τοῦτο καὶ ὁ εὐαγγελικὸς παρακελεύεται νόμος, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν· εἰρηνεύειν δὲ οὐ πρὸς ἅπαντας ἔνεστι, τῆς γὰρ κοινῆς τοῦτο προαιρέσεως δεῖται· τοιοῦτοι δὲ πάντες οἱ ἐκ καθαρᾶς καρδίας τὸν δεσπότην ἐπικαλούμενοι.* See Rom. xii. 18). 23.] But (contrast again to the hypothesis of the contrary of the last exhortation) **foolish** (Tit. iii. 9) **and undisciplined** (*ἀπαίδευτος* can hardly be wrested from its proper sense and made to mean 'unprofitable *πρὸς παιδείαν*,' but, as in reff., must mean *lacking παιδεία*, shewing want of wholesome discipline. Grot. limits it too narrowly, when he says, "Intelligit hic Paulus quæstiones immodestas: nam et Græci pro *ἀκόλαστον* dicunt *ἀπαίδευτον* [sine disciplina]: quia idem est *κολάζειν* et *παιδεύειν*") **questionings de-**

ACDF KL ℵ[c] a b c d e f g h k l m n o 17

καὶ [r] ἀπαιδεύτους [ps] ζητήσεις [t] παραιτοῦ, εἰδὼς ὅτι [u] γεννῶ- σιν [v] μάχας· 24 [w] δοῦλον δὲ κυρίου οὐ δεῖ [x] μάχεσθαι, ἀλλὰ [y] ἤπιον εἶναι πρὸς πάντας, [z] διδακτικόν, [a] ἀνεξίκα- κον, 25 ἐν [b] πραΰτητι [c] παιδεύοντα τοὺς [d] ἀντιδιατιθεμένους, [e] μήποτε δώῃ αὐτοῖς ὁ θεὸς [f] μετάνοιαν [g] εἰς [gh] ἐπίγνωσιν

r here only. Prov. viii. 5. xv. 14.
s 1 Tim. i. 4 reff.
t — 1 Tim. iv. 7 reff.
u Paul, Acts xxii. 3, 28. Rom. ix. 11. 1 Cor. iv. 15. Gal. iv. 23, 24, 29. Philem. 10 only. Heb. i. 5, from Ps. ii. 7. 1 John ii. 29 al. fr. only. = Gen. xliii. 7.
v 2 Cor. vii. 5. Tit. iii. 9. James iv. 1
w — Gal. i. 10 reff.
x John vi. 52. Acts vii. 26. James iv. 2 only. Gen. xxvi. 20.
y 1 Thess. ii. 7 only †.
z 1 Tim. iii. 2 only †.
a here only †. (-κεια, Wisd. ii. 19.)
b Gal. v. 23 reff.
c 1 Tim. i. 20 reff.
d here only †.
e — here only (not Gen. xxiv. 5). see Luke iii. 13. & ch. iii. 7. Tit. i. 1.
f 2 Cor. vii. 10.
g Eph. i. 17 reff.
h 1 Tim. ii.

24. [αλλα, so ADFℵ 17.] for ηπιον, νηπιον D[1]F (*see* 1 *Thess* ii. 7).
25. for εν, συν F latt (*cum in modestia* D-lat). rec χρηστητι, with D[3]KL rel: πριχοτητι F: txt ACD[1]ℵ 17. 67[2] Ephr Bas Chr-mss. αντιδιαθεμενους C: αντικειμενους F. rec (for δωη) δω, with D[3]KLℵ[3] rel: txt ACD[1]FℵEphr Chr-ms Isid. om μετανοιαν ℵ[1]. at end ins ελθειν A.

cline (reff.), being aware that they gender strifes (reff.): but (contrast to the fact of μάχαι) the (better than *a*, as De W. The meaning being much the same, and δοῦλον in the emphatic place representing τὸν δοῦλον, the definite art., in rendering, gives the emphasis, and points out the individual servant, better than the indefinite) servant of the Lord (Jesus; see 1 Cor. vii. 22. It is evident from what follows, that the servant of the Lord here, in the Apostle's view, is not so much every true Christian,—however applicable such a maxim may be to him also,—but the minister of Christ, as Timotheus was: cf. διδακτικόν, &c. below) must not strive (the argument is in the form of an enthymeme:—'propositionem ab experientia manifestam relinquit. Assumptio vero tacitam sui probationem includit, eamque hujusmodi: servum oportet imitari Dominum suum.' Estius), but be gentle (ref.) towards all, apt to teach (ref.:—so E. V. well: for, as Bengel, 'hoc non solum soliditatem et facilitatem in docendo, sed vel maxime patientiam et assiduitatem significat.' In fact these latter must be, on account of the contrast which the Apostle is bringing out, regarded as prominent here), patient of wrong (so Conyb., and perhaps we can hardly find a better expression, though 'wrong' does not by any means cover the meaning of the κακόν: 'long-suffering' would be unobjectionable, were it not that we have μακρόθυμος, to which that word is already appropriated. Plutarch, Coriolan. c. 15, says, that he did not repress his temper, οὐδὲ τὴν ἐρημίᾳ ξύνοικον, ὡς Πλάτων ἔλεγεν, αὐθάδειαν εἰδὼς ὅτι δεῖ μάλιστα διαφεύγειν ἐπιχειροῦντα πράγμασι κοινοῖς καὶ ἀνθρώποις ὁμιλεῖν, καὶ γενέσθαι τῇ πολλὰ γελωμένῃ ὑπ' ἐνίων ἀνεξικακίας ἐραστήν), in meekness correcting (not 'instructing,' see reff., and note on ἀπαιδεύτους, ver. 23) those who oppose themselves (better than as Ambrst., 'eos qui diversa sentiunt:' to take the general meaning of διατίθεσθαι, satisfies the context better, than to supply τὸν νοῦν. The Vulg., 'eos qui resistunt veritati,' particularizes too much in another way), if at any time (literally, '*lest at any time*:' but μήποτε in later Greek sometimes loses this aversative meaning and is almost equivalent to εἴποτε. Cf. Viger, p. 457, where the annotator says of μήποτε, 'vocula tironibus sæpissime crucem figens, cum significat *fortasse*, vel *si quando*,' and he then cites this passage. The account to be given of the usage is that, from μή being commonly used after verbs of fearing, &c.,—then after verbs expressing anxiety of any kind [φροντίζω, μὴ . . . Xen.: σκοπῶ, μὴ . . . Plat.: ὑποπτεύειν, μὴ . . . Xen.: αἰσχύνομαι, μὴ . . . Plat.], its proper aversative force by degrees became forgotten, and thus it, and words compounded with it, were used in later Greek in sentences where no such force can be intended. De W. refers to Kypke for examples of this usage from Plut. and Athenæus: but Kypke does not notice the word here at all) God may give them repentance (because their consciences were impure [see above on ver. 22] and lives evil. Cf. Ellic.'s remarks on μετάν.) in order to the knowledge of [the] truth (see note, 1 Tim. ii. 4), and they may awake sober (from their moral and spiritual intoxication: so ἐκνήφ., in ref. 1 Cor., and this same word in Jos.: the θρῆνοι there, as the ensnarement by the devil here, being regarded as a kind of intoxication. There is no one word in English which will express ἀνανήψαι: Conyb. has paraphrased it by '*escape, restored to soberness*' ['*return to soberness*,' Ellic.]: perhaps the E. V., '*recover themselves*,' is as near an ap-

[h] ἀληθείας, 26 καὶ [i] ἀνανήψωσιν [k] ἐκ τῆς τοῦ [l] διαβόλου [l] παγίδος [m] ἐζωγρημένοι ὑπ' [n] αὐτοῦ εἰς τὸ [n] ἐκείνου θέλημα.

[i here only †. ἐκ θρήνων ἀνανήφειν. Jos. Antt. vi. 11. 10. (ἐκνήφ., 1 Cor. xv. 34.)]

k constr. praegn., 2 Thess. ii. 2. Rom. vi. 7. vii. 2. ix. 3. v. 10 only. 2 Chron. xxv. 12. l 1 Tim. iii. 6, 7 reff. m Luke n see note.

26. ανανηψουσιν C: αναλημψωσιν D^1: ανανηψωσιν A-corr n o. (A^1 erased.)

proach to the meaning as we can get. We have the word used literally by Plutarch, Camillus, c. 23: ὁ Κάμιλλος . . . . περὶ μέσας τὰς νύκτας προσέμιξε τῷ χάρακι . . . . ἐκταράττων ἀνθρώπους κακῶς ὑπὸ μέθης κ. μόλις ἐκ τῶν ὕπνων ἀναφέροντας πρὸς τὸν θόρυβον. ὀλίγοι μὲν οὖν ἀναπήψαντες ἐν τῷ φόβῳ κ. διασκευασάμενοι, τοὺς περὶ τὸν Κάμιλλον ὑπέστησαν . . . . Sir Thomas North renders it, 'There were some notwithstanding did *bustle up* at the sudden noise.' See also examples in Wetst.) **out of the snare of the devil** (gen. subj., 'the snare which the devil laid for them.' There is properly no confusion of metaphor, the idea being that these persons have in a state of intoxication been entrapped, and are enabled, at their awaking sober, to escape. But the construction is elliptic, ἀνανήψωσιν ἐκ = ἐκφύγωσιν ἀνανήψαντες ἐκ), **having been** (during their spiritual μέθη) **taken captive by him unto** (for the fulfilment of, in pursuance of) **the will of Him** (viz. God: that Other, indicated by ἐκείνου. Thus I am now persuaded the words must be rendered: αὐτοῦ, referring to the devil, and it being signified that the taking captive of these men by him only takes place as far as God permits; according to His will. Rendering it thus, as do Aret., Estius, and Ellicott, I do not hold the other view, which makes αὐτοῦ and ἐκείνου both refer to the devil, to be untenable. I therefore give my note much as it stood before, that the student may have both sides before him. The difficulty is of course to determine whether the pronouns are used of the same person, or of different persons. From the Greek expositors downwards, some have held a very different rendering of the words from either of those here indicated: Thl. e. g.,—ἐν πλάνῃ, φησί, γήψονται, ἀλλὰ ζωγρηθέντες ὑπὸ θεοῦ εἰς τὸ ἐκείνου θέλημα, τουτέστι τοῦ θεοῦ, ἵνως ἀνανήψουσιν ἀπὸ τῶν ὑδάτων τῆς πλάνης. This, it is true, does not get rid of the difficulty respecting the pronouns, but it pointed a way towards doing so: and thus Wetst., Bengel, and Mack, understand αὐτοῦ to apply to the δοῦλος κυρίου,—ἐκείνου to God—'*taken prisoners by God's servant according to His will.*' [Bengel however, as Beza, Grot., joins εἰς τὸ ἐκ. θέλ. with ἀνανήψωσιν, which is unnatural, leaving ἐζωγρ. ὑπ' αὐτοῦ standing alone.] The great objection to this is, the exceeding confusion which it introduces into the figure, in representing men who are just recovering their sense and liberty, as ἐζωγρημένοι,—and in applying that participle, occurring as it does just after the mention of παγίς, not to that snare, but to another which does not appear at all. Aret. and Estius proposed the rendering given above;—'taken captive by the devil according to God's will,' i. e. as Est., 'quamdiu Deus voluerit, cujus voluntati nec diabolus resistere potest.' De W. charges this with rendering εἰς as if it were κατά, but the charge is not just: for the permitting the devil to hold them captive, on this view, would be strictly εἰς, 'in pursuance of,' 'so as to follow,' God's purpose. The real objection perhaps is, that it introduces a new and foreign element, viz. the fact that this capture is overruled by God—of which matter there is here no question. There is no real difficulty whatever in the application of αὐτοῦ and ἐκείνου to the same person. Kühner, § 629, anm. 3, gives from Plato, Cratyl. p. 430, δεῖξαι αὐτῷ ἂν μὲν τύχῃ, ἐκείνου εἰκόνα, ἂν δὲ τύχῃ, γυναικός [where the reason for the use of ἐκείνου, viz. to emphasize the pronoun, is precisely as here; see below]: from Lysias, c. Eratosth. p. 429, ἕως ὁ λεγόμενος ὑπ' ἐκείνου καιρὸς ἐτιμελῶς ὑπ' αὐτοῦ ἐτηρήθη [which cases of ἐκεῖνος followed by αὐτός must not be dismissed, as Ellic., as inapplicable: they shew at all events that there was no absolute objection to using the two pronouns of the same person. See below]. But he does not give an account of the idiom, which seems to be this: ἐκεῖνος, from its very meaning, always carries somewhat of emphasis with it; it is therefore unfit for mere reflexive or unemphatic use, and accordingly when the subject pointed out by ἐκεῖνος occurs in such unemphatic position, ἐκεῖνος is replaced by αὐτός. On the other hand, where emphasis is required, ἐκεῖνος is repeated: e. g. Soph. Aj. 1039, κεἶνος τὰ κείνου στεργέτω, κἀγὼ

ACDP KLN a b c d e f g h k l m n o 17

III. [1] Τοῦτο δὲ γίνωσκε, ὅτι ἐν [o] ἐσχάταις ἡμέραις [p] ἐνστήσονται καιροὶ [q] χαλεποί. [2] ἔσονται γὰρ οἱ ἄν-θρωποι [r] φίλαυτοι, [s] φιλάργυροι, [tu] ἀλαζόνες, [tv] ὑπερήφανοι, [p] βλάσφημοι, [t] γονεῦσιν [tx] ἀπειθεῖς, [y] ἀχάριστοι, [z] ἀνόσιοι,

o so Acts ii. 17. James v. 3. 1 Pet. i. 5. 1 John ii. 18. (Jude 18.) Isa. ii. 2.
p Paul (Rom. viii. 38. 1 Cor. iii. 22. vii. 26. Gal. i. 4. 2 Thess. ii. 2) only, exc. Heb. ix. 9. 1 Macc. xii. 44.
q Matt. viii. 28 only. Isa. xviii. 2 only. Wisd. iii. 19 al.
r here only (see note) †.
s Luke xvi. 14 only †.
t Rom. i. 30.
u Rom. as above only. Job xxviii. 8. Prov. xxi. 24. Hab. ii. 5 only. (-νεια, James iv. 16.)
v Luke i. 51. Rom. i. 30. James iv. 6. 1 Pet. v. 5 (from Prov. iii. 34) only. Ps. cxviii. 21, 51. (-νεια, Mark vii. 22.)
w 1 Tim. i. 13 reff.
x Luke i. 17. Acts xxvi. 19. Rom. i. 30. Tit. i. 16. iii. 3 only. Deut. xxi. 18. Wisd. xvi. 29. Sir. xxix. 17, 25 only.
y Luke vi. 35 only †.
z 1 Tim. i. 9 (reff.) only.

CHAP. III. 1. γινωσκετε AF 17 æth-rom Aug: txt CDKLN rel vulg(and F-lat) syrr copt goth æth-pl gr-latt-ff.

2. om οι ℵ 72. 114-5. αλαζοντες F. for αχαριστοι, αχριστοι C^1: αχρηστοι K m.

τάδε. And this emphatic or unemphatic use is not determined by priority of order, but by logical considerations. So here in ἐζωγρημένοι ὑπ' αὐτοῦ, the αὐτοῦ is the mere reflex of διαβόλου which has just occurred,—whereas in εἰς τὸ ἐκείνου θέλημα, the ἐκείνου would, according to this rendering, bring out and emphasize the danger and degradation of these persons, who had been, in their spiritual μέθη, just taken captive at the pleasure of ἐκεῖνος, their mortal foe. Still, it now seems to me it is better to adhere to the common meaning of the two pronouns, even though it should seem to introduce a new idea. The novelty however may be somewhat removed by remembering that God's sovereign power as the giver of repentance was already before the Apostle's mind).

CH. III. 1—9.] *Warning of bad times to come, in which men shall be ungodly and hypocritical:—nay, against such men as already present, and doing mischief.*

1.] But (the contrast is in the dark prophetic announcement, so different in character from the hope just expressed) this know, that in the last days (see 1 Tim. iv. 1, where the expression is somewhat different. The period referred to here is, from all N. T. analogy [cf. 2 Pet. iii. 3: Jude 18], that immediately preceding the coming of the Lord. That day and hour being hidden from all men, and even from the Son Himself, Mark xiii. 32, —the Spirit of prophecy, which is the Spirit of the Son, did not reveal to the Apostles its place in the ages of time. They, like the subsequent generations of the Church, were kept waiting for it, and for the most part wrote and spoke of it as soon to appear; not however without many and sufficient hints furnished by the Spirit, of an interval, and that no short one, first to elapse. In this place, these last days are set before Timotheus as being on their way, and indeed their premonitory symptoms already appearing. The discovery which the lapse of centuries and the ways of providence have made to us, χρονίζει ὁ κύριός μου ἐλθεῖν, misleads none but unfaithful servants: while the only modification in the understanding of the premonitory symptoms, is, that *for us*, He with whom a thousand years are as one day, has spread them, without changing their substance or their truth, over many consecutive ages. Cf. ref. 1 John,—where we have the still plainer assertion, ἐσχάτη ὥρα ἐστίν) grievous times shall come (we can hardly express ἐνστήσονται nearer in English: '*instabunt*,' of the Vulg., though blamed by De W., is right, in the sense in which we use 'instant' of the present month or year [Ellic. quotes Auct. ad Herenn. ii. 5, 'dividitur (tempus) in tempora tria, praeteritum, instans, consequens']; '*aderunt*' of Grot. and Bengel amounts in fact to the same. See note on 2 Thess. ii. 2): 2.] for (reason for χαλεποί) men (οἱ generic: the men who shall live in those times) shall be selfish (οἱ πάντα πρὸς τὴν ἑαυτῶν ὠφέλειαν ποιοῦντες, Theod-Mops. Aristotle, in his chapter περὶ φιλαυτίας, Eth. Nicom. ix. 8, while he maintains that there is a higher sense in which τὸν ἀγαθὸν δεῖ φίλαυτον εἶναι,—allows that οἱ πολλοὶ use the word of τοὺς ἑαυτοῖς ἀπονέμοντας τὸ πλεῖον ἐν χρήμασι, καὶ τιμαῖς, καὶ ἡδοναῖς ταῖς σωματικαῖς: and adds, δικαίως δὴ τοῖς οὕτω φιλαύτοις ὀνειδίζεται), covetous (ref.: we have the subst., 1 Tim. vi. 10, and the verb, 2 Macc. x. 20), empty boasters (ἀλαζόνες, καυχάμενοι ἔχειν ἃ μὴ ἔχουσιν, Theod-Mops.: see ref. and definitions from Aristotle in note), haughty (μεγάλα φρονοῦντες, ἐπὶ τοῖς οὖσιν, Theod-Mops.: ref. and note), evil speakers (κατηγορίαις χαίροντες, Theod-Mops. Not 'blasphemers,' unless, as in ref. 1 Tim., the context specifies to what the evil-speaking refers), disobedient to parents ('character temporum colligendus imprimis etiam ex juventutis moribus.' Bengel), ungrateful, unholy (ref. ἐπιμέλειαν τοῦ δικαίου μὴ ποιούμενοι, Theod-Mops., and Beza's 'qui-

3 [a]ἄστοργοι, [b]ἄσπονδοι, [c]διάβολοι, [d]ἀκρατεῖς, [e]ἀνήμεροι,
[f]ἀφιλάγαθοι, 4 [g]προδόται, [h]προπετεῖς, [i]τετυφωμένοι,
[j]φιλήδονοι [k]μᾶλλον ἢ [l]φιλόθεοι, 5 ἔχοντες [m]μόρφωσιν
[n]εὐσεβείας τὴν δὲ δύναμιν αὐτῆς [o]ἠρνημένοι. καὶ τούτους
[p]ἀποτρέπου. 6 ἐκ τούτων γάρ εἰσιν οἱ [q]ἐνδύνοντες εἰς
τὰς οἰκίας καὶ [r]αἰχμαλωτίζοντες [s]γυναικάρια [t]σεσωρευ-

a Rom. i. 31 only †. Æschin. p. 47. 29.
b here (Rom. i. 31 rec.) only †.
c = 1 Tim. iii. (6, 7 reff.) 11. Tit. ii. 3 only. Esth. vii. 4.
d here only. Prov. xxvii. 20 (only ?).
e here only †. f here only †. see Tit. i. 8. g Luke vi. 16. Acts vii. 52 only †. 2 Macc. v. 15. x. 13, 23 only. h Acts xix. 36 only. Prov. x. 14. xiii. 3. Sir. ix. 18 only.
i 1 Tim. iii. 6. vi. 4 only †. j here only †. Polyb. xl. 6. 10. k 1 Tim. i. 4 reff.
l here only †. Arist. Rhet. ii. 17. 6. m Rom. ii. 20 only †. n 1 Tim. ii. 2 reff.
o = 1 Tim. v. 8 reff. p here only †. Sir. xx. 29. see ch. iv. 4. q here only †.
r Luke xxi. 24. Rom. vii. 23. 2 Cor. x. 5 only. 2 Kings viii. 46. s here only †. ἀνδράρια, Aristoph. Acharn. 517: ἀνθρωπάρια, id. Plut. 416. t Rom. xii. 20 (from Prov. xxv. 21, 22) only.

3. ασπονδοι bef αστοργοι D m 73 Chr lat-ff: om αστοργοι ℵ: om both 238 Syr.
6. rec αιχμαλωτευοντες, with D³KL rel Orig-ed Damasc: txt ACD¹Fℵ 17 Orig-mss Chr Thdrt Thl Œc. rec ins τα bef γυναικαρια, with a d f o: om ACDFKLℵ rel

bus nullum jus est nec fas' are perhaps too wide: it is rather 'irreligious'), **without natural affection** (ref. and note), **implacable** (it does not appear that the word ever means 'truce-*breakers*,' *οὐ βέβαιοι περὶ τὰς φιλίας, οὐδὲ ἀληθεῖς περὶ ἃ συντίθενται*, — as Theod-Mops. In all the places where it occurs in a subjective sense, it is, '*that will make*' or '*admit no truce*:' e. g., Æsch. Agam. 1235, *ἄσπονδόν τ' ἀρὰν φίλοις πνέουσαν*: Eur. Alcest. 426, *τῷ κάτωθεν ἀσπόνδῳ θεῷ*: Demosth. p. 314. 16, *ἄσπονδος κ. ἀκήρυκτος πόλεμος*: the same expression, *ἄσπ. πόλεμος*, occurs in Polyb. i. 65. 6. For the primary objective sense, 'without *σπονδή*,' see Thucyd. i. 37; ii. 22; v. 32, and Palm and Rost's Lex.), **calumniators** (reff.), **incontinent** (we have the subst. *ἀκρασία*, 1 Cor. vii. 5), **inhuman** (*ὠμοί, ἀνάνδρωποι*, Œc.), **no lovers of good** (*ἐχθροὶ παντὸς ἀγαθοῦ*, Thl.), **traitors, headlong** (either in action, 'qui præcipites sunt in agendo,' Beng.: or in passion [temper], which would in fact amount to the same), **besotted by pride** (see note, 1 Tim. iii. 6), **lovers of pleasure rather than lovers of God** (*τὸν λαὸν . . . φιλήδονον κ. φιλοσταθῆ μᾶλλον ἢ φιλάρετον κ. φιλόθεον*. Philo, de agric. § 19, vol. i. p. 313), **having a** (or **the**?) **form** (outward embodiment: the same meaning as in ref., but here confined, by the contrast following, to the mere outward semblance, whereas there, no contrast occurring, the outward embodiment is the real representation. "The more correct word would be *μόρφωμα* [Æsch. Ag. 873, Eum. 412], *μόρφωσις* being properly active, e. g., *σχηματισμὸς κ. μόρφωσις τῶν δενδρῶν*, Theophr. de caus. plant. iii. 7. 4: there is, however, a tendency in the N. T., as in later writers, to replace the verbal nouns in *-μα* by the corresponding nouns in *-σις*: cf. *ὑποτύπωσις*, ch. i. 13." Ellicott) **of piety, but having repudiated** (not pres., '*denying*,' as E. V.,—'*renouncing*,' as Conyb.; their condemnation is, that they are living in the semblance of God's fear, but *have repudiated* its reality) **the power of** it (its living and renewing influence over the heart and life). Cf. throughout this description, Rom. i. 30, 31. Huther remarks, "We can hardly trace any formal rule of arrangement through these predicates. Here and there, it is true, a few cognate ideas are grouped together: the two first are connected by *φίλος*: then follow three words betokening high-mindedness: *γονεῦσιν ἀπειθεῖς* is followed by *ἀχάριστοι*: this word opens a long series of words beginning with ἀ privative, but interrupted by *διάβολοι*: the following, *προδόται, προπετεῖς*, seem to be a paronomasia: the latter of these is followed by *τετυφωμένοι* as a cognate idea: a few more general predicates close the catalogue. But this very interpenetration serves to depict more vividly the whole manifoldness of the manifestation of evil." **And from these turn away** (ref.: cf. *ἐκτρέπεσθαι*, 1 Tim. vi. 20. This command shews that the Apostle treats the symptoms of the last times as not future exclusively, but in some respects present: see note above, ver. 1): **6.] for** (reason of the foregoing command, seeing that they are already among you) **among the number of these are they who creep** (*εἴδες τὸ ἀναίσχυντον τῶν ἐθήλωσε διὰ τοῦ εἰκεῖν, ἐνδύνοντες· τὸ ἄτιμον, τὴν ἀπάτην, τὴν κολακείαν*, Chrys. Cf. Aristoph. Vesp. 1020, *εἰς ἀλλοτρίας γαστέρας ἐνδύς*. Bengel interprets it 'irrepentes clanculum') **into** [men's] **houses and take captive** (as it were prisoners; a word admirably describing the influence acquired by sneaking proselytizers over

u and constr., Rom. viii. 14. Gal. v. 18. v Matt. iv. 24 | Mk. L. Tit. iii. 3 (also w. ἐπιθ.). Heb. ii. 4. xiii. 9. James i. 2. 1 Pet. i. 6. iv. 10 only 2. 1 Chron. xxix. 2. i. 17 reff. y ch. ii. 25. 1 Tim. ii. 4. Tit. i. 1. i. 11. vii. 28 only. Isa. xxxviii. 19. w 2 Macc. ix. 11. x Eph. z Paul, here only. Matt. xxiii. 37 § L. Acts

μένα ἁμαρτίαις, [u]ἀγόμενα ἐπιθυμίαις [v]ποικίλαις, [7] πάντοτε [v]μανθάνοντα καὶ μηδέποτε [w] εἰς [wxy]ἐπίγνωσιν [y]ἀληθείας [w]ἐλθεῖν δυνάμενα. [8] [z]ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς

ACD[1] KL[a]. c d e f. h k l x n o

gr-ff. aft ἐπιθυμιαις ins και ηδοναις A syr Chr-txt Thdrt$_{1}$.

8. ιωαννης C[1]: *Jamnes* am(with fuld demid) Cypr Lucif Opt Aug. μαμβρης

those presently described: attach to themselves entirely, so that they follow them as if dragged about by them: a late word, said to be of Alexandrian or Macedonian origin, and condemned by the Atticist: see Ellicott) **silly women** (the diminutive denotes contempt) **laden with sins** (De W. alone seems to have given the true reason of the insertion of this particular. The stress is on σεσωρευμένα: they are burdened, their consciences oppressed, with sins, and in this morbid state they lie open to the insidious attacks of these proselytizers who promise them ease of conscience if they will follow them), **led about by lusts of all kinds** (I should rather imagine, from the context, that the reference here is not so much to 'fleshly lusts' properly so called,—though from what we know of such feminine spiritual attachments, ancient [see below] and modern, such must by no means be excluded,—as to the ever-shifting [ποικίλη] passion for change in doctrine and manner of teaching, which is the eminent characteristic of these captives to designing spiritual teachers—the running after fashionable men and fashionable tenets, which draw them [ἄγουσι] in flocks in the most opposite and inconsistent directions), **ever-more learning** (always with some new point absorbing them, which seems to them the most important, to the depreciation of what they held and seemed to know before), **and never** (on μηδ., see Ellicott) **able to come to the thorough knowledge** (reff., and notes: the decisive and stable apprehension, in which they might be grounded and settled against further novelties) **of the truth** (this again is referred by Chrys., all., to moral deadening of their apprehension by profligate lives: ἐπειδὴ ἑαυτὰς κατέχωσαν ταῖς ἐπιθυμίαις ἐκείναις καὶ τοῖς ἁμαρτήμασιν, ἐπωρώθη αὐτῶν ἡ διάνοια. It may be so, in the deeper ground of the psychological reason for this their fickle and imperfect condition: but I should rather think that the Apostle here indicates their character as connected with the fact of their captivity to these teachers.

With regard to the fact itself, we have abundant testimony that the Gnostic heresy in its progress, as indeed all new and strange systems, laid hold chiefly of the female sex: so Irenæus, i. 13. 3, p. 61, of the Valentinian Marcus, μάλιστα περὶ γυναῖκας ἀσχολεῖται, and in ib. 6, p. 63 f., καὶ μαθηταὶ δὲ αὐτοῦ τινες ... ἐξαπατῶντες γυναικάρια πολλὰ διέφθειραν: and Epiphanius, Hær. xxvi. 12, vol. i. p. 93, charges the Gnostics with ἐμπαίζειν τοῖς γυναικαρίοις and ἀπατᾶν τὸ αὐτοῖς πειθόμενον γυναικεῖον γένος, then quoting this passage. Jerome, Ep. cxxxiii. ad Ctesiphontem 4, vol. i. p. 1031 f., collects a number of instances of this: "Simon Magus hæresin condidit Helenæ meretricis adjutus auxilio: Nicolaus Antiochenus omnium immunditiarum repertor choros duxit fœmineos: Marcion Romam præmisit mulierem quæ decipiendos sibi animos præpararet. Apelles Philumenem suarum comitem habuit doctrinarum: Montanus .... Priscam et Maximillam .... primum auro corrupit, deinde hæresi polluit ...: Arius ut orbem deciperet, sororem principis ante decepit. Donatus ... Lucillæ opibus adjutus est: Agape Elpidium ... cæcum cæca duxit in foveam: Priscilliano juncta fuit Galla."

The general answer to Baur,—who again uses this as a proof of the later origin of these Epistles,—will be found in the Prolegomena, ch. vii. § i. De Wette remarks, "This is an admirable characterization of zealous soul-hunters (who have been principally found, and are still found, among the Roman Catholics) and their victims. We must not however divide the different traits among different classes or individuals: it is their combination only which is characteristic." "Diceres, ex professo Paulum hic vivam monachismi effigiem pingere." Calvin).

8.] **But** (q. d. it is no wonder that there should be now such opponents to the truth, for their prototypes existed also in ancient times) **as Jannes and Jambres withstood Moses** (these are believed to be traditional names of the Egyptian magicians mentioned in Exod. vii. 11, 22. Origen says [in Matt. comment. 117, vol. iii. p. 916], "quod ait, 'sicut Jannes et Mambres [see var. readd.] restiterunt Mosi,' non invenitur in publicis scripturis, sed in libro secreto, qui suprascribitur

[a] ἀντέστησαν Μωυσεῖ, οὕτως καὶ οὗτοι [a] ἀνθίστανται [b] τῇ ἀληθείᾳ, ἄνθρωποι [cd] κατεφθαρμένοι τὸν [d] νοῦν, [e] ἀδόκιμοι [f] περὶ τὴν [f] πίστιν. 9 ἀλλ' οὐ [g] προκόψουσιν [g] ἐπὶ πλεῖον· ἡ γὰρ [h] ἄνοια αὐτῶν [i] ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο. 10 σὺ δὲ [k] παρηκολούθησάς μου τῇ

a Paul, Rom. ix. 19. xiii. 2 bis. Gal. ii. 11. Eph. vi. 13. ch. iv. 15. Matt. v. 30. Luke xxi. 15 al. Job xii. 2. b — 2 Thess. ii. 12 reff. c here (2 Pet. ii. 12 v. r.)

only. Gen. vi. 12. d see 1 Tim. vi. 5 reff. e Rom. i. 28. 1 Cor. ix. 27. 2 Cor. xiii. 5, 6, 7. Tit. i. 16. Heb. vi. 8 only. Prov. xxv. 4. Isa. i. 22 only. f 1 Tim. i. 19. vi. 21. see ch. ii. 18. g ch. ii. 16 reff. h Luke vi. 11 only. Prov. xxii. 15. i here only †. 3 Macc. iii. 19. k 1 Tim. iv. 6 reff.

F latt goth gr-ff(not Chr Thdrt Damasc) lat-ff(not Aug$_1$). ins τω bef μωυσει F 73. 80. (μωσει, A c l m.) for ουτοι, αυτοι F. αντιστανται D^1, αντεστησαν 17. 238: αντιστησονται Chr-comm.

9. for ανοια, διανοια A. for εσται, εστιν F. (G-lat has both.)

10. rec παρηκολουθηκας, with DKL rel Chr Thdrt Damasc: txt ACℵ 17, ηκολου-

Jannes et Mambres liber." But Thdrt.'s account is more probable [τὰ μέντοι τούτων ὀνόματα οὐκ ἐκ τῆς θείας γραφῆς μεμάθηκεν ὁ θεῖος ἀπόστολος, ἀλλ' ἐκ τῆς ἀγράφου τῶν Ἰουδαίων διδασκαλίας], especially as the names are found in the Targum of Jonathan on Exod. vii. 11; Num. xxii. 22. Schöttgen has [in loc.] a long account of their traditional history: and Wetst. quotes the passages at length. They were the sons of Balaam—prophesied to Pharaoh the birth of Moses, in consequence of which he gave the order for the destruction of the Jewish children,—and thenceforward appear as the counsellors of much of the evil,—in Egypt, and in the desert, after the Exodus,—which happened to Israel. They were variously reported to have perished in the Red Sea, or to have been killed in the tumult consequent on the making the golden calf, which they had advised. Origen, contra Cels. iv. 51, vol. i. p. 543, mentions the Pythagorean Noumenius as relating the history of Jannes and Jambres: so also Euseb. præp. evang. ix. 8, vol. iii. [Migne], p. 412. Pliny, H. Nat. xxx. 1, says, "Est et alia Magices factio, a Mose et Jamne et Jotape Judæis pendens, sed multis millibus annorum post Zoroastrem." The later Jews, with some ingenuity, distorted the names into Joannes and Ambrosius), **thus these also withstand the truth, being men corrupted** (reff.: the Lexx. quote καταφθαρεὶς τὸν βίον from a fragment of Menander) **in mind, worthless** (not abiding the test, 'rejectanei') **concerning the faith** (in respect of the faith: περὶ τὴν πίστιν is not, as Huther, equivalent to περὶ τῆς πίστεως, but expresses more the local meaning of περί: 'circa,' as the Vulg. here has it. In 1 Tim. i. 19, περὶ τὴν πίστιν ἐναυάγησαν, we have the local reference brought out more strongly, the faith being, as it were, a rock, on, round which they had been shipwrecked).

9.] **Notwithstanding** (Ellic. well remarks that **ἀλλά** here after an affirmative sentence should have its full adversative force) **they shall not advance further** (in ch. ii. 16, it is said, ἐπὶ πλεῖον προκόψουσιν ἀσεβείας: and it is in vain to deny that there is an apparent and literal inconsistency between the two assertions. But on looking further into them, it is manifest, that while there the Apostle is speaking of an immediate spread of error, here he is looking to its ultimate defeat and extinction: as Chrys., κἂν πρότερον ἀνθήσῃ τὰ τῆς πλάνης, εἰς τέλος οὐ διαμενεῖ): **for their folly** (unintelligent and senseless method of proselytizing and upholding their opinions [see ref. Luke],—and indeed folly of those opinions themselves) **shall be thoroughly manifested** (ref. πάντ' ἐποίησεν ἐκδηλα, Demosth. 24. 10) **to all, as also that of those men was** (Exod. viii. 18; ix. 11: but most probably the allusion is to their traditional end).

10—17.] *Contrast, by way of reminding and exhortation, of the education, knowledge, and life of Timotheus with the character just drawn of the opponents.* **But thou followedst** (ref. not, as Chrys., Thl., Œc., al., τούτων σὺ μάρτυς,—for some of the undermentioned occurred before the conversion of Timotheus, and of many of them this could not be properly said,—but 'followedst as thy pattern:' 'it was my example in all these things which was set before thee as thy guide—thou wert a follower of me, as I of Christ.' So Calvin ['laudat tanquam suarum virtutum imitatorem, ac si diceret, jam pridem assuefactus es ad mea instituta, perge modo qua cœpisti'], Aret., De W., Huther,

1 1 Tim. i. 10 reff. m here only. — Esth. ii. 20. ἀγωγὴ τοῦ βίου, Polyb. iv. 74. 1 & 4. see note. n — Acts xi. 23. 2 Macc. iii. 8. o 1 Tim. vi. 11. Tit. ii. 2. 2 Pet. i. 6, 7. 4. xii. 12 al. Ps. ix. 18. u 1 Cor. x. 13. 1 Pet. ii. 19 only. p Col. i. 11. q Gal. v. 22 reff. r Luke viii. 15. 2 Cor. i. 6. vi. s 2 Thess. i. 4 reff. t — Rom. viii. 18. 2 Cor. i. 6. Col. i. 24 ?. v Col. i. 13 reff. w 1 Tim. iii. 10 reff.

ACDI KLN a c d e f: h k l n o:

[1] διδασκαλίᾳ, τῇ [m] ἀγωγῇ, τῇ [n] προθέσει, τῇ [o] πίστει, τῇ [pq] μακροθυμίᾳ, τῇ [o] ἀγάπῃ, τῇ [qr] ὑπομονῇ, [11] τοῖς [s] διωγμοῖς, τοῖς [t] παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἵους [s] διωγμοὺς [s] ὑπήνεγκα καὶ ἐκ πάντων με [v] ἐρρύσατο ὁ κύριος· [12] [w] καὶ πάντες [w] δὲ

θησας F. μοι D¹. for αγωγη, αγαπη D¹. om τη αγαπη A 179 Thl. 11. εγενοντο A 72 lectt 7. 18: txt CDFKLN rel. for ερρυ., ερυσατο AD¹ d. for κυριος, θεος D.

Wiesinger, all. The *aorist* is both less obvious and more appropriate than the *perfect*: this *was* the example set before him, and the reminiscence, joined to the exhortation of ver. 14, bears something of reproach with it, which is quite in accordance with what we have reason to infer from the general tone of the Epistle. Whereas the *perfect* would imply that the example had been really ever before him, and followed up to the present moment: and so would weaken the necessity of the exhortation) **my teaching, conduct** (reff.: and add 2 Macc. iv. 16; vi. 8; xi. 24: τῇ διὰ τῶν ἔργων πολιτείᾳ, Thdrt. All these words are dependent on μου, not to be taken [Mack] as applying to Timotheus, 'Thou followedst my teaching in thy conduct, &c.,' which would introduce an unnatural accumulation of encomia on him, and would besides assume that he had been persecuted [cf. τοῖς διωγμοῖς], which there is no reason to suppose), **purpose** (ref. τοῦτο περὶ προθυμίας καὶ τοῦ παραστήματος τῆς ψυχῆς, Chrys. Ellic. remarks, that in all other passages in St. Paul's Epistles, πρόθεσις is used with reference to God), **faith** (ὁποίαν ἔχω περὶ τὸν δεσπότην διάθεσιν, Thdrt.), **long-suffering** (ὅτως φέρω τὰ τῶν ἀδελφῶν πλημμελήματα, Thdrt.: or perhaps, as Chrys., πῶς οὐδέν με τούτων ἐτάραττε,—his patience in respect of the false teachers and the troubles of the time), **love** (ὅπερ οὐκ εἶχον οὗτοι, Chrys.), **endurance** (πῶς φέρω γενναίως τῶν ἐναντίων τὰς προσβολάς, Thdrt.), **persecutions** ('to these ὑπομονή furnished the note of transition.' Huth.), **sufferings** (not only was I persecuted, but the persecution issued in infliction of suffering), **such** (sufferings) **as befell me in Antioch** (of Pisidia), **in Iconium, in Lystra** (why should these be especially enumerated? Thdrt. assigns as a reason, τοὺς ἄλλους καταλιπὼν τῶν ἐν τῇ Πισιδίᾳ καὶ τῇ Λυκαονίᾳ συμβεβηκότων αὐτῷ κινδύνων ἐνέμνησε. Λυκάων γὰρ ἦν καὶ αὐτὸς πρὸς ὃν ἔγραφε, καὶ ταῦτα τῶν ἄλλων ἦν αὐτῷ γνωριμώτερα. And so Chrys., and many both ancient and modern. It may be so, doubtless: and this reason, though rejected by De W., Huther, Wiesinger, al., seems much better to suit the context and probability, than the other, given by Huther, al., that these persecutions were the first which befell the Apostle in his missionary work among the heathen. It is objected to it, that during the former of these persecutions Timotheus was not with St. Paul. But the answer to that is easy. At the time of his conversion, they were recent, and the talk of the churches in those parts: and thus, especially with our rendering, and the aor. sense of παρηκολούθησας, would be naturally mentioned, as being those sufferings of the Apostle which first excited the young convert's attention to make them his own pattern of what he too must suffer for the Gospel's sake. Baur and De Wette regard the exact correspondence with the Acts [xiii. 50; xiv. 5, 19; xvi. 3] as a suspicious circumstance. Wiesinger well asks, would they have regarded a discrepancy from the Acts as a mark of genuineness?); **what persecutions** (there is a zeugmatic construction here—understand, 'thou sawest; in proposing to thyself a pattern thou hadst before thee . . .' [I cannot see how, as Ellic. asserts, this rendering vitiates the construction. Doubtless his rendering, '*such persecutions as*,' is legitimate, but it seems to me feeble after the preceding οἷα.] Heydenr., Mack, al., understand these words as an exclamation: οἵους διωγμ. ὑπήνεγκα! I need hardly observe that such an exclamation would be wholly alien from the character and style of the Apostle) **I underwent, and out of all the Lord delivered me** (ἀμφότερα [both clauses of the sentence] παρακλήσεως ὅτι καὶ ἐγὼ προθυμίαν παρεισχόμην γενναίαν, καὶ [ὅτι] οὐκ ἐγ-

οἱ [x] θέλοντες [y] εὐσεβῶς ζῆν ἐν χριστῷ Ἰησοῦ [z] διωχθήσονται. 13 πονηροὶ δὲ ἄνθρωποι καὶ [a] γόητες [b] προκόψουσιν [b] ἐπὶ τὸ [c] χεῖρον, [d] πλανῶντες καὶ [e] πλανώμενοι. 14 σὺ δὲ [f] μένε [f] ἐν [g] οἷς ἔμαθες καὶ [h] ἐπιστώθης, εἰδὼς παρὰ τίνων

x John v. 35, 40. Heb. xiii. 18.
y Tit. ii. 12 only†. Xen. Mem. ii. 2. 13. (see 1 Tim. ii. 2 reff.)
z — Matt. v. 10

al. fr. Ps. vii. 1. 2 Macc. v. 8.
a here only† (-τεια. 2 Macc. xii. 24. Λόγοι γοητικοί, Prov. xxvi. 22 Aq.) see note.
b ver. 9.
c Paul. 1 Tim. v. 8 only. Mark v. 26. Heb. x. 29 al.† Wisd. xv. 18 only.
d Matt. xxiv. 4, &c. 1 John ii. 26. Rev. ii. 20 al. Deut. xiii. 5.
e Tit. iii. 3 reff.
f 1 Cor. vii. 20, 24. 1 John ii. 28 and passim. Eccles. vii. 16. 2 Macc. viii. 1.
g attr., Matt. xxiv. 50. Luke ii. 20 al. fr. Paul, Rom. vi. 16 bis. 2 Cor. ii. 10, &c.
h here only. 2 Kings viii. 26.

12. ζην bef ευσεβως ℵ* m 17 syr copt Orig$_2$ Ath$_1$: txt CDFKL rel latt Syr goth Ath$_2$ Chr Thdrt Thl.

13. for χειρον, πλειον 67^2. γοητες D^1: γοητας D$^{2\text{-}3}$F.

14. rec τινος (*applying it to Paul alone: see ch* ii. 2), with C^{3}DKL rel vulg(and F-lat) syrr copt goth æth Chr Thdrt Damasc Hil Aug: txt AC^{1}FN 17 Ambrst.

κατελείφθην. Chrys.). 13.] **Yea, and** (or, **and moreover**. I have explained this καὶ . . . . δέ on 1 Tim. iii. 10. 'They who will, &c., must make up their minds to this additional circumstance,' viz. persecution) **all who are minded** (purpose: see reff.: 'whose will is to,' Ellic.: hardly so strong as '*who determine*,' Conyb. Nor can it be said that θέλοντες is emphatic, as Huth. It requires its meaning of '*purpose*' to be clearly expressed, not slurred over: but that meaning is not especially prominent) **to live piously** (ref.) **in Christ Jesus** ('extra Jesum Christum nulla pietas,' Beng.: and this peculiar reference of εὐσέβεια [cf. 1 Tim. iii. 16] should always be borne in mind in these Epistles) **shall be persecuted.** 13.] **But** (on the other hand: a reason why persecutions must be expected, and even worse and more bitter as time goes on. The opposition certainly, as seems to me [see also Wiesinger and Ellicott], is to the clause immediately preceding, not, as De W. and Huther maintain, to ver. 10 f. There would thus be no real contrast: whereas on our view, it is forcibly represented that the breach between light and darkness, between εὐσέβεια and πονηρία, would not be healed, but rather widened, as time went on) **evil men** (in general,—over the world: particularized, as applying to the matter in hand, by the next words) **and seducers** (lit. *magicians*, in allusion probably to the Egyptian magicians mentioned above. Jos. contra Apion. ii. 16, has the word in this sense,—τοιοῦτός τις ἡμῶν ὁ νομοθέτης, οὐ γόης, οὐδ' ἀπατεών. Demosth. p. 374. 20, puts into the mouth of Æschines, respecting Philip, ἄπιστος, γόης, πονηρός. See Wetst., and Suicer in voc., and consult Ellic.'s note here) **shall grow worse and worse** ('*advance in the direction of worse*:' see above, ver. 9. There the *diffusion* of evil was spoken of: here its *intensity*), **deceiving and being deceived** (πλανώμενοι is not middle [as Bengel, 'qui se seducendos permittunt'] but passive: rather *for contrast's sake*, as the middle would be vapid, than for the reason given by Huther, that if so, it would stand first, because he that deceives others is first himself deceived: for we might say exactly the same of the passive. Nor is the active participle to be assigned to the γόητες and the passive to the πονηροί, as Bengel also: both equally designate both. But his remark is striking and just, 'Qui semel alios decipere cœpit, eo minus ipse ab errore se recipit, et eo facilius alienos errores mutuo amplectitur'). 14.] **But do thou continue in the things which** (the object to ἔμαθες, and the remoter object to ἐπιστώθης, must, in the construction, be supplied out of the ἐν οἷς) **thou learnedst** (= ἤκουσας παρ' ἐμοῦ, ch. ii. 2) **and wert convinced of** (so Homer, Od. φ. 217 f., where Odysseus shews his scar,—εἰ δ' ἄγε δὴ καὶ σῆμα ἀριφραδὲς ἄλλο τι εἴπω, | ὄφρα μὲ εὖ γνῶτον, πιστωθήτόν τ' ἐνὶ θυμῷ, and Soph. Œd. Col. 1040, σὺ δ' ἡμῖν, Οἰδίπους, | ἔκηλος αὐτοῦ μίμνε, πιστωθεὶς ὅτι | ἦν μὴ θάνω 'γὼ πρόσθεν, οὐχὶ παύσομαι. The Vulg. 'credita sunt tibi,' followed by Luth., Beza, Calv., besides the Roman-Catholic expositors, would require ἐπιστεύθης, cf. 1 Cor. ix. 17 al.), **knowing** (as thou dost) **from what teachers** (viz. thy mother Lois and grandmother Eunice, ch. i. 5: cf. ἀπὸ βρέφους below: not Paul and Barnabas, as Grot., nor the πολλοὶ μάρτυρες of ch. ii. 2. If the singular τίνος, then the Apostle must be meant) **thou learnedst them, and** (knowing) **that** (the Vulg. renders ὅτι *quia*, and thus breaks off the connexion with εἰδώς: and so also Luth., 'und weil' . . . . . Bengel [adding, 'ætiologia duplex. Similis constr. διὰ . . . . καὶ ὅτι, Joh. ii.

s gen., Rom. xiv. 8. 1 Cor. i. 12. iii. 22. Num. i. c.
t — 1 Tim. iv. 1 reff. Num. xvi. 27. Isa. lii. 11.
u — Rom. xv. 20 only. (Eph. i. 21 reff.) Isa. xxvi. 13.
v Matt. xvi. 20. Heb. ix. 21. Rev. iii. 27. xviii. 12 bis, al. Exod. iii. 22. xi. 32.
w Rom. ix. 21.
x Rev. ix. 20 only. Lev. 26. Luke xxiii. 33 al. Polyb. i. 7. 8.
y 2 Cor. iv. 7 only. Levit. vi. 28 (in both places w. σκ.). 21 only. P. Isa. xxii. 13.
z Matt. xiii. 18. xxi. a Rom. i. 26. ix. 21. 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. xi. b 1 Cor. v. 7 only. Deut. xxvi. 13. Judg. vii. 4 vat. only. xx. 33. xxvi. 16 (both Paul). Rom. xv. 6 al. Isa. x. 17. 16 Ald. xxxi. 13. Wisd. xiii. 18 only.
c Acts d ch. iv. 11. Philem. 11 only. Prov. xi.

ACDF KL𝔑ab cdefg hklm no 17

τοὺς ὄντας [s] αὐτοῦ, καὶ [t] Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ [u] ὀνομάζων τὸ ὄνομα κυρίου. 20 ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον [tv] σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ [x] ξύλινα καὶ [y] ὀστράκινα, καὶ [wz] ἃ μὲν [w] εἰς τιμήν, [wz] ἃ δὲ [w] εἰς [a] ἀτιμίαν. 21 ἐὰν οὖν τις [b] ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται [w] σκεῦος [w] εἰς τιμήν, [c] ἡγιασμένον, [d] εὔχρηστον τῷ

rec (for κυριου) χριστου, with c e: txt ACDFKL𝔑 rel vss gr-lat-ff. (17 defective.)

21. εκκαθαρη A. om εσται σκευος 𝔑¹: ins 𝔑-corr¹. rec ins και bef ευχρηστον, with C¹D²·³KL𝔑³ rel vulg syr Orig₃ Thdrt₁: om C²D¹F𝔑¹ f 17 Syr copt goth

petram, i. e. Christum, a Deo firmiter fundata, nullis aut Satanæ machinis aut tentationum fluctibus subverti potest aut labefactari: nam etsi quidam ab ea deficiunt, ipsa tamen in suis electis perseverat usque in finem." He then cites 1 John ii. 19: Matt. xxiv. 24: John x. 28: Rom. viii. 35, 39: and proceeds, "Ex his admodum fit verisimile, firmum Dei fundamentum intelligi fideles electos: sive, quod idem est, ecclesiam in electis." Against the tottering faith of those just mentioned, he sets the στερεὸς θεμ., and the ἕστηκεν. It cannot be moved: Heb. xii. 28), having ("'*seeing it hath*,' part. with a very faint causal force, illustrating the previous declaration: cf. Donalds. Gr. § 615." Ellic.) this seal (probably in allusion to the practice of engraving inscriptions over doors [Deut. vi. 9; xi. 20] and on pillars and foundation stones [Rev. xxi. 14]. The seal [inscription] would indicate *ownership* and *destination*: both of which are pointed at in the two texts following) (1) The Lord knoweth (see 1 Cor. viii. 3, note: 'novit amanter [?], nec nosse desinit,' as Bengel) them that are His (the LXX runs: ἐπέσκεπται καὶ ἔγνω ὁ θεὸς τοὺς ὄντας αὐτοῦ καὶ τοὺς ἁγίους, καὶ προσηγάγετο πρὸς ἑαυτόν): and (2) Let every one that nameth the name of the Lord (viz. *as* his Lord: not exactly equivalent to 'calleth on the name of the Lord') stand aloof from iniquity (the passage in Isa. stands, ἀπόστητε, ἀπόστητε, ἐξέλθατε ἐκεῖθεν, καὶ ἀκαθάρτου μὴ ἅψησθε, ... ἀφορίσθητε οἱ φέροντες τὰ σκεύη κυρίου. It is clearly no reason against this passage being here *alluded to*, that [as Conyb.] it is *expressly cited* 2 Cor. vi. 17. Ellic. remarks, that it is possibly in continued allusion to Num. xvi. 26, ἀποσχίσθητε ἀπὸ τῶν σκηνῶν, τῶν ἀνθρώπων τῶν σκληρῶν τούτων). **20.**] Those who are truly the Lord's are known to Him and depart from iniquity: but in the visible church there are many unworthy members. This is illustrated by the following similitude. But (contrast to the preceding definition of the Lord's people) in a great house (= ἐν τῇ οἰκουμένῃ πάσῃ, Chrys., who strenuously upholds that view; so also Thdrt. and the Greek Commentators, Grot., al.: but far better understood of the church, for the reason given by Calv.: "contextus qui dem huc potius nos ducit, ut de ecclesia intelligamus: neque enim de extraneis disputat Paulus, sed de ipsa Dei familia:" so also Cypr., Aug., Ambr., all. The idea then is much the same as that in the parable of the drag-net, Matt. xiii. 47—49: not in the parable of the tares of the field, as De W.: for there it is expressly said, ὁ ἀγρὸς ἐστὶν ὁ κόσμος) there are not only vessels of gold and silver, but also of wood and earthenware; and some for honour, some for dishonour (viz. in the use of the vessels themselves: not, as Mack, al., to bring honour or dishonour on the house or its inhabitants. Estius, anxious to avoid the idea of heretics being in the church, would understand the two classes in each sentence as those distinguished by gifts, and those not so distinguished: and so Corn.-a-Lap., al.: but this seems alien from the context: cf. especially the next verse. On the comparison, see Ellic.'s references). **21.**] Here the thing signified is mingled with the similitude: the voluntary act described belonging, not to the vessels, but to the members of the church who are designated by them. If then (οὖν deduces a consequence from the similitude: q. d. 'his positis') any man (member of the church) shall have purified himself (not as Chrys., παντελῶς καθάρῃ: but as Bengel., 'purgando sese exierit de numero horum:' the ἐκ corresponds to the ἀπὸ be-

δεσπότῃ, [c]εἰς πᾶν [e]ἔργον [e]ἀγαθὸν [f]ἡτοιμασμένον. 22 τὰς [e] Paul, 2 Cor. ix. 8. Col. i. 10. 1 Tim. v. 10. ch. iii. 17. Tit. i. 16. iii. 1 al[6]. Acts ix. 36. Heb. xiii. 21.
δὲ [g]νεωτερικὰς ἐπιθυμίας [h]φεῦγε, [hik]δίωκε δὲ [hil]δικαιοσύνην, [f] Gospp., Matt. iii. 3 (from Isa. xl. 3) al. fr. Epp., 1 Cor. ii. 9. Philem. 22. Heb. xi. 16 only. Rev. viii. 6 al.
[h]πίστιν, [h]ἀγάπην, [m]εἰρήνην [m]μετὰ τῶν [n]ἐπικαλουμένων
τὸν κύριον [o]ἐκ [o]καθαρᾶς [o]καρδίας. 23 τὰς δὲ [pq]μωρὰς

[g] here only †. αὐθάδεια νεωτερική, Jos. Antt. xvi. 11. 7. [h] = 1 Tim. vi. 11 (reff.). [i] Rom. ix. 30. 1 Tim. as above. [k] 1 Thess. v. 15. [l] so Rom. vi. 13 al. [m] see note. 1 Macc. vi. 49, 56. x. 4. [n] Acts vii. 59. Rom. x. 12 (&c.). mostly w. ὄνομα, Acts ii. 21 (from Joel ii. 32) al. [o] 1 Tim. i. 5 reff. [p] Tit. iii. 9. [q] Gospp. Matt. (only) v. 22 al[6]. 1 Cor. i. 26, 27. iii. 18. iv. 10. Tit. iii. 9 only. Isa. xxxii. 6. [r] Paul, 2 Cor. ix. 8. Col. i. 10. 1 Tim. v. 10. ch. iii. 17. Tit. i. 16. iii. 1 al[6]. Acts ix. 36. Heb. xiii. 21.

Ephr Chr Thdrt[1] Œc Ambrst Aug[2]. (A uncert.) for 2nd εἰς, προς DF.

22. αγαπην bef πιστιν F. for των, παντων F 73: παντων των AC 17 Syr æth Chr-txt Thdrt Isid: txt DKLN rel vulg Syr copt goth Chr-comm Damasc Thl Œc Ambrst al. for επικαλ., αγαπωντων A.

low, and I have attempted to give that in the following) from among these (viz. the latter mentioned vessels in each parallel; but more especially the σκεύη εἰς ἀτιμίαν, from what follows), he shall be a vessel for honour (Chrys. remarks: ὁρᾷς ὅτι οὐ φύσεως οὐδὲ ὑλικῆς ἀνάγκης ἐστὶ τὸ εἶναι χρυσοῦν ἢ ὀστράκινον. ἀλλὰ τῆς ἡμετέρας προαιρέσεως (?); ἐκεῖ μὲν γὰρ τὸ ὀστράκινον οὐκ ἂν γένηται χρυσοῦν, οὐδὲ τοῦτο εἰς τὴν ἐκείνου καταπεσεῖν εὐτέλειαν δυνήσεται· ἐνταῦθα δὲ πολλὴ μεταβολὴ καὶ μετάστασις. σκεῦος ὀστράκινον ἦν ὁ Παῦλος, ἀλλ' ἐγένετο χρυσοῦν. σκεῦος χρυσοῦν ἦν (?) ὁ Ἰούδας, ἀλλ' ἐγένετο ὀστράκινον), hallowed (not to be joined, as Calv. and Lachmann, who expunges the comma after τιμήν, — with εἰς τιμήν, seeing that εἰς τιμήν stands absolutely in the former verse. ἡγιασμένος [reff.] is a favourite word with our Apostle to describe the saints of God), useful (see instances of the meaning of this epithet in the two N. T. reff.) for the master (of the house), prepared for every good work (κἂν μὴ πράττῃ, ἀλλ' ὅμως ἐπιτήδειόν ἐστι, δεικτικόν. δεῖ οὖν πρὸς πάντα παρεσκευάσθαι, κἂν πρὸς θάνατον, κἂν πρὸς μαρτύριον κἂν πρὸς παρθενίαν, κἂν πρὸς ταῦτα πάντα. Chrys.). 22.] Exhortations, taken up again from ver. 16, on the matter of which the intervening verses have been a digression. But (contrast to the last-mentioned character, ver. 21, in the introduction of νεωτ. ἐπιθ.) youthful lusts (not 'cupiditates rerum novarum,' as Salmasius; see against him Suicer, vol. i. p. 1167,—νεωτερικαὶ οὐχ αὗται εἰσὶν αἱ τῆς πορνείας μόνον, ἀλλὰ πᾶσα ἐπιθυμία ἄτοπος, νεωτερική. ἀκουέτωσαν οἱ γεγηρακότες, ὅτι οὐ δεῖ τὰ τῶν νεωτέρων ποιεῖν. κἂν ὑβριστὴς ᾖ τις, κἂν δυνατείας ἐρᾷ, κἂν χρημάτων, κἂν σωμάτων, κἂν ὁτουοῦν δήποτε, νεωτερική ἡ ἐπιθυμία, ἀνήκεστος· οὕτω τῆς καρδίας βεβηκυίας οὐδὲ τῶν φρενῶν ἐν βάθει τεθεισῶν, ἀλλ' ῥωρημένων, ἀνάγκη ταῦτα πάντα γίνεσθαι. Chrys.; and Thdrt., τουτέστι τρυφήν, γέλωτος ἀμετρίαν, δόξαν κενήν, καὶ τὰ τούτοις προσόμοια. See also Basil. Cæs. in Suicer, as above) fly from, but (contrast to the hypothesis of the opposite course to that recommended above) follow after righteousness (moral rectitude, as contrasted with ἀδικία, ver. 19: not, as Calov., 'the righteousness which is by faith;' far better Calvin: 'hoc est, rectam vivendi rationem.' See the parallel, 1 Tim. vi. 11), faith, love, peace with (μετά belongs to εἰρήνην, not to δίωκε; cf. Heb. xii. 14, εἰρήνην διώκετε μετὰ πάντων: also Rom. xii. 18) those who call upon the Lord (Christ, see 1 Cor. i. 2) out of a pure heart (these last words belong to ἐπικαλουμένων, and serve to designate the earnest and single-minded, as contrasted with the false teachers, who called on Him, but not out of a pure heart: cf. ch. iii. 5, 8, and especially Tit. i. 15, 16. Chrys. draws as an inference from this, μετὰ δὲ τῶν ἄλλων οὐ χρὴ πρᾶον εἶναι, which is directly against ver. 25: Thdrt. far better, drawing the distinction between *love* and *peace*: ἀγαπᾶν μὲν γὰρ ἅπαντας δυνατόν, ἐπειδήπερ τοῦτο καὶ ὁ εὐαγγελικὸς παρακελεύεται νόμος, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν· εἰρηνεύειν δὲ οὐ πρὸς ἅπαντας ἔνεστι, τῆς γὰρ κοινῆς τοῦτο προαιρέσεως δεῖται· τοιοῦτοι δὲ πάντες οἱ ἐκ καθαρᾶς καρδίας τὸν δεσπότην ἐπικαλούμενοι. See Rom. xii. 18). 23.] But (contrast again to the hypothesis of the contrary of the last exhortation) foolish (Tit. iii. 9) and undisciplined (ἀπαίδευτος can hardly be wrested from its proper sense and made to mean 'unprofitable πρὸς παιδείαν,' but, as in reff., must mean *lacking* παιδεία, shewing want of wholesome discipline. Grot. limits it too narrowly, when he says, "Intelligit hic Paulus quæstiones immodestas: nam et Græci pro ἀκόλαστον dicunt ἀπαίδευτον [sine disciplina]: quia idem est κολάζειν et παιδεύειν") questionings de-

w here only †. x 1 Tim. vi. 11 only. Josh. xiv. 6. y ch. ii. 21 (reff.). x Acts xxi. 5 only †. a 1 Tim. v. 21 reff. b 1 Pet. iv. 5. see Acts x. 42. Rom. xiv. 9. (see note), Deut. iv. 26. c 2 Thess. ii. 8. 1 Tim. vi. 14. ch. i. 10. ver. 8. Tit. ii. 13 only. 2 Kings vii. 23. constr. d here only. see Rom. x. 8 al.

ACD KL

e d e h k

a e

[w] ἄρτιος ᾖ ὁ τοῦ [x] θεοῦ [x] ἄνθρωπος, [y] πρὸς πᾶν [y] ἔργον [y] ἀγαθὸν [z] ἐξηρτισμένος. IV. [1] [a] Διαμαρτύρομαι [a] ἐνώπιον τοῦ θεοῦ καὶ χριστοῦ Ἰησοῦ τοῦ μέλλοντος [b] κρίνειν [b] ζῶντας καὶ [b] νεκρούς, καὶ τὴν [c] ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, [2] [d] κήρυξον τὸν [d] λόγον,

17. for ἄρτιος, τέλιος D[1]. ἐξηρτιμένος F: ἐξηρτημ. K c n o.

CHAP. IV. 1. rec aft διαμαρτυρομαι ins ουν εγω, with D[3]K rel: om ACD[1]FLℵ 17. 67[2] latt Syr copt æth arm Ath Cyr lat-ff. rec aft και ins του κυριου, with D[3]KL rel Syr syr-w-ast: om ACD[1]Fℵ am(with fuld demid) copt goth Bas Did Cyr lat-ff. (om του θεου και 17.) rec ησ. bef χρ., with D[3]KL rel syrr æth Ath Chr Thdrt: txt ACD[1]Fℵ am(with fuld demid) copt goth Bas Did Cyr lat-ff. for κρινειν, κριναι F b 17. 67[2]. 73 Thdrt Thl. rec κατα την επιφ., with D[3]KLℵ[3] rel syrr goth Thdrt Damasc: txt ACD[1]Fℵ[1] 17. 67[2] am(with fuld harl tol) copt Cyr (Chr also refers to it: κατὰ (?) τὴν ἐπιφ. αὐ. κ. τ. βασ. αὐτοῦ. κρίνειν, πότε; ἐν τῇ ἐπιφανείᾳ αὐτοῦ τῇ μετὰ δόξης, τῇ μετὰ βασιλείας. ἡ τοίνυν τοῦτο λέγει ὅτι οὐχ οὕτως ἥξει ὡς νῦν, ἡ ὅτι διαμαρτύρομαί σοι τὴν ἐπιφάνειαν αὐτ. κ. τ. βασ.) Cass-arel Fulg-Bede.

vol. i. p. 299, ἐπὶ . . τῇ τοῦ παντὸς ἐπανορθώσει βίου: similarly Polyb. p. 50, 26 al. freq. in Raphel: so Epictetus, ib.), **for discipline** (ref. Eph. and note) in (if the construction is filled out, the παιδείαν is abstract, and the τὴν ἐν particularizes; discipline, viz. that which . . . . .) **righteousness** (which is versed in, as its element and condition, righteousness, and so disciplines a man to be holy, just, and true): **that** (result of the profitableness of Scripture: reasons why God has, having Himself inspired it, endowed it with this profitableness) **the man of God** (ref. 1 Tim. and note) **may be perfect** (ready at every point: 'aptus in officio,' Beng.), **thoroughly made ready** (see note on ref. Acts. It is blamed by the etymologists as an ἀδόκιμον. Jos. Antt. iii. 2. 2, has πολεμεῖν πρὸς ἀνθρώπους τοῖς πᾶσι καλῶς ἐξηρτισμένους) **to every good work** (rather to be generally understood than officially: the man of God is not only a teacher, but any spiritual man: and the whole of the present passage regards the universal spiritual life. In ch. iv. 1 ff. he returns to the official duties of Timotheus: but here he is on that which is the common basis of all duty).

CH. IV. 1—8.] *Earnest exhortation to Timotheus to fulfil his office; in the near prospect of defection from the truth, and of the Apostle's own departure from life.* **I adjure thee** (ref.) **before God, and Christ Jesus, who is about to judge living and dead** (λέγει τοὺς ἤδη ἀπελθόντας καὶ τοὺς τότε καταλειφθησομένους ζῶντας, Thl.: so also Thdrt., and Chrys., alt. 2: not as Chrys., alt. 1, ἁμαρτωλοὺς λέγει καὶ δικαίους), **and by** (i.e. 'and I call to witness,' as in Deut. iv. 26, διαμαρτύρομαι ὑμῖν τόν τε οὐρανὸν καὶ τὴν γῆν, the construction being changed from that in the first clause. This is better than with Huther, to take the accusatives as merely acc. jurandi, as in 1 Cor. xv. 31; James v. 12. With κατά, it would be, 'at His, &c.:' cf. Matt. xxvii. 15; Acts xiii. 27; Heb. iii. 8) **his appearing** (reff.) **and his kingdom** (these two, τ. ἐπιφ. αὐτοῦ κ. τ. βασ. αὐτοῦ, are not to be taken as a hendiadys, as Bengel,—'ἐπιφάνεια est revelatio et exortus regni'—but each has its place in the adjuration:—His *coming*, at which we shall stand before Him;—His *kingdom*, in which we hope to reign with Him), **2.**] **proclaim** (notice the sudden and unconnected aorists. Ellic. well observes after Schoemann, Isæus, p. 235, that the use of the imper. aor. seems often due, both in the N. T. and in classical authors, to the "lubitus aut affectus loquentis") **the word** (of God. The construction after διαμ. is carried on in 1 Tim. v. 21 with ἵνα: in our ch. ii. 14 with infinitives: here with simple imperatives, which is more abrupt and forcible), **press on** (ἐπίστηθι is generally referred to the last clause—'be diligent in preaching:' μετ' ἐπιμονῆς κ. ἐπιστασίας λάλησον, as Thl.: and Thdrt., οὐχ ἁπλῶς καὶ ὡς ἔτυχεν αὐτὸν κηρύττειν παρεγγυᾷ, ἀλλὰ πάντα καιρὸν ἐπιτήδειον πρὸς τοῦτο νομίζειν. De W. doubts this meaning being justified, and would rather keep the verb to its simpler meaning 'accede [ad cœtus Chris-

[a] ἐπίστηθι [f] εὐκαίρως [g] ἀκαίρως, [h] ἔλεγξον, [i] ἐπιτίμησον, [k] παρακάλεσον, ἐν [l] πάσῃ [m] μακροθυμίᾳ καὶ [n] διδαχῇ. 3 [o] ἔσται γὰρ καιρὸς ὅτε τῆς [p] ὑγιαινούσης [p] διδασκαλίας οὐκ [p] ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς [q] ἐπισωρεύσουσιν [r] διδασκάλους [s] κνηθόμενοι τὴν [t] ἀκοήν, 4 καὶ

a — here only. see note, also ver. 6, and Jer. xxvi. (xlvi.) 14.
f Mark xiv. 11 only †. Sir. xviii. 22 only. (-ρος, Heb. iv. 16. -ρεῖν, Mark vi. 31. -ρία, Matt. xxvi. 16.)
g here only †. Sir. xxxv. (xxxii.) 4. (-ρος, Sir. xx. 19. -ρεῖσθαι, Phil. iv. 10.)
h — Matt. xviii. 15. 1 Cor. xiv. 24. Eph. v. 11. Tit. i. 9, 13. ii. 15. Prov. x. 10.
i Paul, here only. Gospp. (exc. John) passim, and Jude 9, from Zech. iii. 2.
k absol., 1 Cor. iv. 13. Tit. i. 9.
l — Phil. i. 20 reff.
m — Col. i. 11 reff.
n Paul, Rom. vi. 17. xvi. 17. 1 Cor. xiv. 6, 26. Tit. i. 9 only. Matt. vii. 28 al. Ps. lix. tit. only.
o 1 Tim. i. 10 reff.
p Acts xviii. 14. 2 Cor. xi. 1, &c. Heb. xiii. 22. Job vi. 26.
q here only †. (Symm., Cant. ii. 4. Job xiv. 17.)
r Eph. iv. 11 reff.
s here only †. see note.
t — 1 Cor. xii. 17. Heb. v. 11. 2 Pet. ii. 8. 2 Macc. xv. 30.

2. ακαιρ. bef ευκαιρ. C. παρακαλ. bef επιτιμ. FN¹ m latt goth Orig Ambrst Pelag Aug Ambr. for πασῃ, μασῃ(sic) ℵ.
3. ανεξονται C. for κατα, προς D. rec τας επιθ. τας ιδ., with KL rel copt Chr Damasc Aug: txt ACDFN g m 17 latt goth Ephr Thdrt Thl Œc lat-ff. επισωρ. bef εαυτ. F m 73 vulg arm lat-ff. for κνηθομενοι, τερπομενοι 67².

tianos],' as Bretsch. and so Huther. But there seems no need to confine the sense so narrowly. The quotations in De W. himself justify the meaning of 'press on,' 'be urgent,' generally: not perhaps in preaching only, but in the whole work of the ministry. Cf. Demosth. p. 1187. 6, *ἐπειδὴ . . . . ἐφειστήκει δ' αὐτῷ Καλλίστρατος καὶ Ἰφικράτης . . . . . οὕτω δὲ διέθεσαν ὑμᾶς κατηγοροῦντες αὐτοῦ*, — 'pressed upon him,' 'urgebant eum:' id. p. 70. 16, *διὰ ταῦτ' ἐγρήγορεν ἐφέστηκεν, ...*) **in season, out of season** (*μὴ καιρὸν ἔχε ὡρισμένον, ἀεὶ σοὶ καιρὸς ἔστω· μὴ ἐν εἰρήνῃ, μὴ ἐν ἀδείᾳ, μηδὲ ἐν ἐκκλησίᾳ καθήμενος μόνον· κἂν ἐν τοῖς κινδύνοις, κἂν ἐν δεσμωτηρίῳ ᾖς, κἂν ἅλυσιν περικείμενος, κἂν μέλλῃς ἐξιέναι ἐπὶ θάνατον, καὶ παρ' αὐτὸν τὸν καιρὸν ἔλεγχον, μὴ ὑποστείλῃς ἐπιτιμῆσαι· τότε γὰρ καὶ ἡ ἐπιτίμησις ἔχει καιρόν, ὅταν ὁ ἐλεγχος προχωρήσῃ, ὅταν ἀποδειχθῇ τὸ ἔργον*, Chrys. I cannot forbear also transcribing a very beautiful passage cited by Suicer i. 146 from the same father, Hom. xxx. vol. v. p. 221: *ἂν δ' ἅρα τοῖς αὐτοῖς ἐπιμένωσι καὶ μετὰ τὴν παραίνεσιν, οὐδὲ οὕτως ἡμεῖς ἀποστησόμεθα τῆς πρὸς αὐτοὺς συμβουλῆς. καὶ γὰρ καὶ κρῆναι, κἂν μηδεὶς ὑδρεύηται, ῥέουσι· καὶ οἱ ποταμοί, κἂν μηδεὶς πίνῃ, τρέχουσι. δεῖ τοίνυν καὶ τὸν λέγοντα, κἂν μηδεὶς προσέχῃ, τὰ παρ' ἑαυτοῦ πάντα πληροῦν· καὶ γὰρ νόμος ἡμῖν, τοῖς τὴν τοῦ λόγου διακονίαν ἐγκεχειρισμένοις, παρὰ τοῦ φιλανθρώπου κεῖται θεοῦ, μηδέποτε τὰ παρ' ἑαυτοῦ ἐλλιμπάνειν, μηδὲ σιγῇν, κἂν ἀκούῃ τις, κἂν παρατρέχῃ*. This latter passage gives the more correct reference,—not so much to *his* opportunities, as the former, but to *their* [as Ellic. quotes from Aug. on Ps. cxxviii., vol. iv. p. 1689, "sonet verbum Dei volentibus opportune, nolentibus importune"]. Bengel, from Pricæus, gives examples of similar expressions: "Nicetas Choniates, *παιδαγωγῷ ἐμβριθεῖ ἐοικὼς, εὐκαίρως ἀκαίρως ἐπεπλήττετο*. Julian: *ἐπορεύετο ἐπὶ τὰς τῶν φίλων οἰκίας ἄκλητος κεκλημένος*. Virgilii: '*digna indigna* pati,' Terentii: 'cum milite isto *præsens absens* ut sies.'" So *fanda nefanda, plus minus, nolens volens*, &c.), **convict, rebuke** (reff.), **exhort, in** (not '*with*;' it is not the *accompaniment* of the actions, but the element, the temper in which they are to be performed) **all** (possible) **long-suffering and teaching** (not subjective, '*perseverance in teaching*,' as Conyb.; but '*teaching*' itself: it [objective] is to be the element in which these acts take place, as well as *μακροθυμία* [subjective]. The junction is harsh, but not therefore to be avoided. Of course, hendiadys [= *ἐν πάσῃ μακροθυμίᾳ διδαχῆς*, Grot., Rosenm.] is out of the question. On *διδαχή* and *διδασκαλία*, see Ellicott's note). 3, 4.] *Reason why all these will be wanted.* **For there shall be a time when they** (men, i. e. professing Christians, as the context shews) **will not endure** (not bear—as being offensive to them: reff.) **the healthy doctrine** (reff.: viz. of the Gospel), **but according to** (after the course of) **their own desires** (instead of, in subjection to God's providence) **will to themselves** (emphatic) **heap up** (one upon another: *τὸ ἀδιάκριτον πλῆθος ἐδήλωσε*, Chrys. There is no meaning of 'heap upon themselves,' 'to their own cost,' as Luth., 'werden sie ihnen selbst Lehrer aufladen:' so Heydenr. also) **teachers, having itching ears** (*ζητοῦντές τι ἀκοῦσαι καθ' ἡδονήν*, Hesych.: 'sermones quærunt viti a sua titillantes,' Grot. This in fact amounts to the same as Chrys.'s, *τῆς ἡδυνῆς χάριν λέγοντας*

u Acts iii. 26. ch. i. 15. Tit. i. 14 al. v 1 Tim. i. 4 reff. w 1 Tim. i. 6 reff. x Paul, 1 Thess. v. 6, 8 only. 1 Pet. i. 13. iv. 7. v. 8 only†. y Col. i. 16. Phil. iv. 12. 1 Tim. iii. 11. ch. ii. 7. Tit. ii. 9. Heb. xiii. 18. z ch. ii. 9. James v. 13 only. Jonah iv. 10 only. (-θεια, James v. 10.) a — Acts xv. 38. Phil. i. 23 al. b Acts xxi. 8. Eph. iv. 11 only†. c Eph. iv. 22 reff. d — ver. 17 (Luke i. 1. Rom. iv. 21. xiv. 5) only†. (Eccles. viii. 11 only.) e Phil. ii. 17 only. 1 Chron. xi. 18. f here only. τὴν ἐκ τοῦ βίου ἀνάλυσιν, Philo in Flacc. 21, vol. ii. p. 544. (-λύειν, Phil. i. 23.) g — (Paul) 1 Thess. v. 3. Luke xxi. 34. L.P. Wisd. vi. 5, 8. see Acts xxviii. 2. ver. 2.

ἀπὸ μὲν τῆς ἀληθείας τὴν [t]ἀκοὴν [u]ἀποστρέψουσιν, ἐπὶ δὲ τοὺς [v]μύθους [w]ἐκτραπήσονται. 5 σὺ δὲ [x]νῆφε [y]ἐν πᾶσιν, [z]κακοπάθησον, [a]ἔργον ποίησον [b]εὐαγγελιστοῦ, τὴν [c]διακονίαν σου [d]πληροφόρησον. 6 ἐγὼ γὰρ ἤδη [e]σπένδομαι καὶ ὁ καιρὸς τῆς ἐμῆς [f]ἀναλύσεως [g]ἐφέστηκεν·

ACD[1] KL[a] e d[e] h k n o.

5. om κακοπαθησον ℵ[1]. aft κακοπαθησον ins ως καλος στρατιωτης χρ. ιησου A.

6. for εμης αναλ., αναλ. μου ACFℵ m 17 copt arm Eus Ath Ephr Pallad Cypr[1]: txt DKL rel am(with demid F-lat) syrr Chr Thdrt Euthal-mss Damasc[1] Thl Œc Cypr[1].

καὶ τέρποντας τὴν ἀκοὴν ἐπιζητοῦντες, though De W. draws a distinction between them. Plut. de superst. p. 167 b [Wetst.], μουσικὴν φησὶν ὁ Πλάτων . . . ἀνθρώποις οὐ τρυφῆς ἕνεκα καὶ κνήσεως ὅτων δοθῆναι: see more examples in Wetst.), **and shall avert their ears from the truth, and be turned aside** (ref. and note) **to fables** (the art. seems to imply that they would be at least *like* the fables already believed: see 1 Tim. i. 4, and cf. Ellic. here). 5 ff.] He enforces on Timotheus the duty of worthily fulfilling his office, *in consideration of his own approaching end.* For this being introduced, various reasons have been given:—(1) he himself would be no longer able to make head against these adverse influences, and therefore must leave Timotheus and others to succeed him: so Heydenr., Huther, al.: (2) "ego quamdiu vixi manum tibi porrexi: tibi meæ assiduæ exhortationes non defuerunt, tibi mea consilia fuerunt magno adjumento, et exemplum etiam magnæ confirmationi: jam tempus est ut tibi ipse magister sis atque hortator, natareque incipias sine cortice: cave ne quid morte mea in te mutatum animadvertatur," Calv.: similarly Grot.: (3) "causa quæ Timotheum moveat ad officium: Pauli discessus et beatitudo: finis coronat opus." Beng., and so Chrys., Hom. in loc., in a very beautiful passage, too long for transcription: (4) to stir up Timotheus to imitation of him: so Pel., Ambr., Heinr., al. [in De W.] There seems no reason why any one of these should be chosen to the exclusion of the rest: we may well, with Flatt, combine (1) and (4), at the same time bearing (2) and (3) in mind:—'I am no longer here to withstand these things: be thou a worthy successor of me, no longer depending on, but carrying out for thyself my directions: follow my steps, inherit their result, and the honour of their end.'

5.] **But** (as contrasted with the description preceding) **do thou** (emphatic) **be sober** (it is difficult to give the full meaning of νῆφε in a version. The reference is especially to the clearness and wakefulness of attention and observance which attends on sobriety, as distinguished from the lack of these qualities in intoxication. 'Keep thy coolness and presence of mind, that thou be not entrapped into forgetfulness, but discern and use every opportunity of speaking and acting for the truth,' Mack: cf. also Ellic.) **in all things, suffer hardship** (reff.), **do the work of an Evangelist** (reff.: here probably in a wider sense, including all that belongs to a preacher and teacher of the Gospel), **fill up the measure of** (fill up, in every point; leaving nothing undone in. Beza's rendering, 'ministerii tui plenam fidem facito, i. e. veris argumentis comproba te germanum esse Dei ministrum,'—so Calv. 'ministerium tuum probatum redde,'—is justified by usage (reff.), but hardly in accordance with ver. 17: see there) **thy ministry.** 6.] For the connexion, see above. **For I am already being offered** (as a drink-offering: i. e. the process is begun, which shall shed my blood. '*Ready to be offered*' [E. V., Conyb., so also Matthies, Est., al.] misses the force of the present. Grot. would render it 'jam nunc aspergor vino, id est, præparor ad mortem:' but such a meaning for σπένδομαι does not seem to be justified: see ref. Phil. That σπένδομαι is there followed by ἐπὶ τῇ θυσίᾳ κ.τ.λ., and here stands absolutely, is surely no reason why this usage should not be as significant and as correct as that; against De W.), **and the time of my departure** (ἀνάλυσις [ref.] is merely this, and not *dissolutio*, as Vulg., Matthies,—nor as Elsner [so also Wolf] imagines, is there any allusion to guests

7 τὸν [hl] ἀγῶνα τὸν [l] καλὸν [ik] ἠγώνισμαι, τὸν [l] δρόμον [m] τετέλεκα, τὴν πίστιν [n] τετήρηκα· 8 [o] λοιπὸν [p] ἀπόκειταί μοι ὁ τῆς δικαιοσύνης [q] στέφανος, ὃν [r] ἀποδώσει μοι ὁ κύριος ἐν [s] ἐκείνῃ τῇ [s] ἡμέρᾳ, ὁ [t] δίκαιος [tu] κριτής, οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσιν τοῖς [v] ἠγαπηκόσιν τὴν [w] ἐπι-

h Phil. i. 30 reff.
i 1 Tim. vi. 12. Eur. Alc. 663.
k Col. i. 29 reff.
l Acts xiii. 25. xx. 24 (both Paul) only. Jer. viii. 6.
m — Paul, here only. Matt. vii. 23 al. Sir. vii. 25. see Gal. v. 16. xxvii. 10. 1 Cor. i. 16. 2 Cor. xiii. 11 al. 12. 1 Pet. v. 4. Rev. ii. 10. Prov. iv. 9.
n — Paul, Eph. iv. 3 only. see 1 Tim. vi. 14.
o — Acts p Col. i. 5 reff.
q 1 Cor. ix. 25. James i. r — Rom. ii. 6. Rev. xxii. 12 al. Ps. l. 12 (14).
s ch. i. 12, 18. 2 Thess. i. 10. 2 Macc. xii. 6.
t Ps. vii. 11. u — Paul, here only. Acts x. 42. Heb. xii. 23. James v. 9.
v — 1 Pet. iii. 10, from Ps. xxxiii. 12. Ps. xxxix. 16.
w ver. 1.

7. for τ. ἀγ. τ. κα., τον καλον αγωνα ACFℵ m 17 vulg Ath Chr$_1$ Cypr Pelag: txt DKL rel syrr copt goth Orig$_3$ Eus lat-ff.

8. om πασιν D^1 67^2 vulg(and F-lat) Syr Ambrst: om τοις ηγαπηκοσιν ℵ^1: txt ACD^{3}FKLℵ^2 rel syr copt goth Chr$_{expr}$ Thdrt Ps-Ath Damasc Cypr Archel Jer Aug$_{alibi}$.

breaking up [ἀναλύοντες] from a banquet and making libations [σπένδοντες]:—'allusisse Apostolum ad σπονδάς crediderim ἀναλυόντων e convivio, sensumque esse, sese ex hac vita molestiisque exsatiatum abiturum, libato non vino sed sanguine suo.' He quotes from Athenæus i. 13, ἔσπενδον ἀπὸ τῶν δείπνων ἀναλύοντες. But against this we have only to oppose that most sound and useful rule, that an allusion of this kind must never be imagined unless where necessitated by the context: and certainly here there is no trace of the idea of a banquet having been in the mind of the Apostle, various as are the images introduced) **is at hand** (not, is present, 'ist vorhanden,' Luth.: which would be ἐνέστηκεν, see 2 Thess. ii. 2 note):

7.] **I have striven the good strife** (it is hardly correct to confine ἀγών to the sense of 'fight:' that it *may be*, but its reference is much wider, to *any contest*, see note on ref. 1 Tim.: and here probably to that which is specified in the next clause: see especially Heb. xii. 1), **I have finished my race** (see reff.: the image belongs peculiarly to St. Paul. In Phil. iii. 12 ff. he follows it out in detail. See also 1 Cor. ix. 24 ff.: Heb. xii. 1, 2. Wetst. quotes Virg. Æn. iv. 653, "Vixi, et quem dederat cursum fortuna, peregi"), **I have kept the faith** (not, as Heydenr., '*my plight to observe the laws of the race*:' but as Bengel rightly observes, "res bis per metaphoram expressa nunc tertio loco exprimitur proprie." The constant use of ἡ πίστις in these Epistles in the objective technical sense, must rule the expression here. This same consideration will preclude the meaning '*have kept my faith*,' '*my fidelity*,' as Raphel, Kypke, al):

8.] **henceforth** (perhaps this adverb expresses λοιπόν better than any other. It appears to be used in later Greek, from Polybius downwards, in this sense of 'proinde,' 'itaque:' cf. Polyb. ii. 68. 9; iv. 32. 5; x. 45. 2) **there is laid up** (reff.) **for me the** (not 'a,' as E. V.) **crown of righteousness** (i. e. the bestowal of which is conditional on the substantiation and recognition of righteousness—q. d. 'a crown among the righteous:' τὸν τοῖς δικαίοις ἠντρεπισμένον λέγει, Thdrt.: and so De W. after Chrys., δικαιοσύνην ἐνταῦθα πάλιν τὴν καθόλου φησὶν ἀρετήν. This is better than with Huther, al., to take the gen. as one *appositionis*, as in James i. 12, ὁ στ. τῆς ζωῆς: and 1 Pet. v. 4, ὁ τῆς δόξης στ.: both these, ζωή and δόξα, may well constitute the crown, but it is not easy to say how δικαιοσύνη can. Thdrt.'s alternative, τὸν δικαίᾳ ψήφῳ δωρούμενον [so Heydenr., Matth., al.], is equally objectionable. There is, as Calv. has shewn, no sort of inconsistency here with the doctrines of grace: "neque enim gratuita justificatio quæ nobis per fidem confertur, cum operum remuneratione pugnat quin potius rite conveniunt ista duo, gratis justificari hominem Christi beneficio, et tamen operum mercedem coram Deo relaturum. Nam simulatque nos in gratiam recipit Deus, opera quoque nostra grata habet, ut præmio quoque [licet indebito] diguetur." See further on this point Estius's note, and Conc. Trident. Canones, Sess. vi. c. 16, where the remarkable expression is quoted from the Epist. of Pope Cælestinus I. 12, "Dei tanta est erga omnes homines bonitas, ut eorum velit esse merita, quæ sunt ipsius dona"), **which the Lord** (Christ: cf. ἐπιφάν. αὐτοῦ below) **shall award** (more than 'give:' see reff., and Matt. vi. 4, 6, &c., xvi. 27: the idea of *requital* should be expressed. Compare however Ellicott's note) **me in that day** (reff.), **the righteous** (subj., '*just*;' but the word 'righteous' should be kept as answering to 'righteousness' above) **judge** (see Acts x. 42. In

κατὰ τὰ ἔργα αὐτοῦ. 15 ὃν καὶ σὺ [o] φυλάσσου· [p] λίαν γὰρ [q] ἀντέστη τοῖς ἡμετέροις λόγοις. 16 ἐν τῇ πρώτῃ μου [r] ἀπολογίᾳ οὐδείς μοι [s] συνπαρεγένετο, ἀλλὰ πάντες με [t] ἐγκατέλιπον· μὴ αὐτοῖς [u] λογισθείη· 17 ὁ δὲ κύριός μοι

ACD[2] KL[N]3 cefg hk no[1]

o w. acc., — Acts xxi. 25. 2 Kings xx. 10.
p Paul, 2 Cor. xi. 5. xii. 11 only, but ὑπέρ λ. Matt. ii 16 al.
q ch. iii. 8 reff.
r Phil. i. 7 reff. — Acts xxii. 1. xxv. 16.
s Luke xxiii. 48 only. Ps. lxxxii. 8 only.
t ver. 16.
u — Rom. ii. 26. iv. 4, 5, from Ps. xxxi. 2. 2 Cor. v. 19. Paul, esp.

14. om αυτου ℵ[1].

15. rec (for ανεστη) ανθεστηκεν, with D[3]KL ℵ[3] rel: ανθηστη F: txt ACD[1] ℵ[1] 17.

16. for συνπαρ., παρεγενετο ACF ℵ[1] k 17 Chr[1] Euthal-mss. εγκατελειπον ACD[3]FL 17.

πάντα τὰ κακὰ ἃ ἐνεδειξάμεθα εἰς αὐτόν —and ver. 17, ἔφες αὐτοῖς . . . . ὅτι πονηρά σοι ἐνεδείξαντο. In both these places ἐνδείξασθαι represents the Hebrew verb נָסַךְ, 'affecit:' similarly in the Song of the Three Children, ver. 19, ἐντραπείησαν πάντες οἱ ἐνδεικνύμενοι τοῖς δούλοις σου κακά: and 2 Macc. xiii. 9, τοῖς δὲ φρονήμασιν ὁ βασιλεὺς βεβαρβαρωμένος ἤρχετο, τὰ χείριστα τῶν ἐπὶ τοῦ πατρὸς αὐτοῦ γεγονότων ἐνδεικνύμενος τοῖς Ἰουδαίοις. This usage is easily explained. From the primary sense of the middle verb *'to manifest,'* applied to a *subjective quality* [reff. Tit., Heb., and εὔνοιαν, Aristoph. Plut. 785,—γνώμην, Herod. viii. 141: al. in Lexx.], we have idiomatically the same sense applied to *objective facts* in Hellenistic Greek: Palm and Rost give from Plutarch, ἐνδείξασθαι φιλανθρωπίας, a phrase intermediate between the two usages. Then in rendering ἐνδείξασθαί τινι κακά, it is for us to enquire, whether we shall be best expressing the mind of the original by changing the subjective ἐνδείξασθαι into an objective verb, or by changing the objective subst. κακά to a subjective quality [κακίαν]:—and the answer to this is clear. The κακά were facts which we must not disguise. The ἐνδείξασθαι, not the κακά, is used in an improper and secondary meaning; and therefore in rendering the phrase in a language which admits of no such idiom, it is the verb which must be made objective to suit the substantive, not vice versâ. Conyb.'s rendering, *'charged me with much evil,'* as also his alternative, *'manifested many evil things* (?) *against me,'* would, it seems to me, require the active verb): **the Lord shall requite him according to his works** (the optative of the rec. makes no real difficulty: it is not personal revenge, but zeal for the cause of the Gospel which the wish would express, cf. ver. 16 below, where his own personal feelings were concerned): **whom do thou also beware of** (see above, on Alexander); **for he exceedingly withstood our** (better than 'my,' seeing that μοι occurs in the same sentence, and immediately follows. The plural may be used because the λόγοι were such as were common to all Christians — arguments for, or declarations of, our common faith) **words.**

16.] **In my first defence** (open self-defence, before a court of justice, see reff. For a discussion of this whole matter, see the Prolegg. and Ellic.'s note. I will only remark here, that any other defence than one made *at Rome*, in the latter years of the Apostle's life, is out of the question) **no one came forward with me** ("verbum συμπαραγίνεσθαι indicat patronos et amicos, qui alios, ad causam dicendam vocatos, nunc præsentia sua, nunc etiam oratione [not in the time of Cicero, who clearly distinguishes, De Orat. ii. 74, between the orator or *patronus*, and the *advocati*: speaking of the former he says, 'orat reus, urgent advocati ut invehamur, ut maledicamus, &c.' But in Tacit. Annal. xi. 6, the orators are called *advocati*] adjuvare solebunt. Id Cicero, cap. 29, pro Sulla, *adesse supplici*, et cap. 14, pro Milone, simpliciter *adesse* dicit. Græci dicunt nunc παραγίνεσθαι, nunc παρεῖναι, nunc συμπαρεῖναι." Wolf. So Demosth., κατὰ Νεαίρας, 1369. 17, συμπαραγενόμενος αὐτῷ δοκιμαζομένῳ), **but all men deserted me: may it not be laid to their charge** (by God: reff. τὴν παρρησίαν περὶ αὐτῶν ἔδειξεν ἐν ὑπομακρυνίαν. οὐ κακοηθείας ἦν, ἀλλὰ δειλίας ἡ ὑποχώρησις, Thdrt.): **but the Lord** (Jesus) **stood by me, and strengthened** (*'put strength in:'* a word especially used of and by our Apostle, reff.) **me, that by my means the proclamation** (of the Gospel) **might be delivered in full measure** (see on ver. 5) **and all the Gentiles might hear** (one is tempted, with Thdrt., al., to interpret this of his preservation for further missionary journeys [Thdrt. thinks this defence happened *during* his journey to Spain]: but the spirit of the whole context seems to forbid this, and to compel us to confine this πληροφορία to the effect of the single

ᵛπαρέστη καὶ ᵛἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ ˣκήρυγμα ʸπληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη· καὶ ᶻἐρύσθην ἐκ ᵃστόματος ᵃᵇλέοντος. 18 ᶻῥύσεταί με ὁ κύριος ἀπὸ παντὸς ᶜἔργου ᶜπονηροῦ, καὶ σώσει εἰς τὴν βασι-

v = Rom. xvi. 2 only. Jer. xv. 11.
w ch. ii. 1 reff.
x Matt. xii. 41 ‖ L. Rom. xvi. 25. 1 Cor. i. 21. ii. 4. xv. 14. Tit. i. 3 only. 2 Chron. xxx. 6. Prov. ix. 3. Jon. iii. 2. Esdr. ix. 3 only.
y = ver. 5 (reff.).
z w. ἐκ. Col. i. 13 reff. w. ἀπο. 1 Thess. i. 10 reff.
a here only. Psa. xxi. 21. (see Ps. lvi. 4.)
b Heb. xi. 33. 1 Pet. v. 8. Rev. iv. 7 al³. only.
c Col. i. 21 reff. see 2 Cor. ix. 8. 2 Thess. ii. 17.

17. om μοι A. for πληροφορηθη, πληρωθη F k 73 Œc-comm. rec ακουση (*gramml corrn*), with KL rel Chr Thdrt: txt ACDFℵ 17 Eus Euthal. rec ερρυσθ., with DFL rel: txt ACℵ m.

18. rec ins και bef ρυσεται, with D³FKL rel syrr æth: om ACD¹ℵ 67² vulg copt arm

occasion referred to,—his acquittal before the 'corona populi,' in whose presence the trials took place: so Bengel—"una sæpe occasio maximi est momenti: *gentes*—quarum Roma caput." And so Huther and Wiesinger, and in the main, De W.): **and I was delivered from the mouth of the lion** (the Fathers mostly understood this of *Nero:* so Chrys., Thdrt., Thl., Œc., Euseb., &c.: see Suicer, ii. p. 233. And Esth. [add.] xiv. 13, E. V., is quoted, "where Esther says concerning Artaxerxes, Put a word into my mouth *ἐνώπιον τοῦ λέοντος.*" Whitby:—or, seeing that according to the chronology adopted by some, he was not in Rome at the time [see Prolegomena to Past. Epp. § ii. 33], of his *locum tenens, Helius Cæsareanus:* so Pearson, Annales Paulini, p. 24,—or of the *Jewish accuser*, as Wieseler, Chron. ii. p. 476. But these are hardly probable: nor again is it, that the Apostle was literally in danger of being thrown to wild beasts, and established his right as a Roman citizen to be exempted from that punishment [Bengel's objection to this, 'ex ore *leonum* diceret, si proprie bestias innueret,' is of no force: as the popular cry 'Christianos ad leonem' shews: see also ref. Psalm, of which doubtless the words were a reminiscence]: nor again is the idea [Calv., Ellic., al.], that the expression is figurative for *great danger,—the jaws of death*, or the like: for the Apostle *did not fear* death, but looked forward to it as the end of his course, and certainly would not have spoken of it under this image. The *context* seems to me to demand another and very different interpretation. None stood with him—all forsook him: but the Lord stood by him and strengthened him: *for what?* that he might *witness a good confession*, and that the *κήρυγμα* might be expanded to the utmost. The result of this strengthening was, that he was delivered *ἐκ στόματος λέοντος*: he was strengthened, *witnessed a good confession, in spite of desertion and discouragement.* Then let us pass on to his confidence for the future, the expression of which is bound on to this sentence by *ῥύσεται*, indicating the identity of God's deliverance,—and *παντός* indicating the *generalization of the danger of which this was a particular case.* And how is the danger generally described? as *πᾶν ἔργον πονηρόν*: and it is implied that the falling into such danger would preclude him from enduring to Christ's heavenly kingdom. It was then an *ἔργον πονηρόν* from which he was on this occasion delivered. What *ἔργον πονηρόν?* The *falling into the power of the tempter;* the giving way, in his own weakness and the desertion of all, and betraying the Gospel for which he was sent as a witness. The *lion* then is the *devil;* *ὁ ἀντίδικος ἡμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τίνα καταπίῃ*, 1 Pet. v. 8). **18.**] **The Lord (Jesus) shall deliver me from every evil work** (see above: from every danger of faint-heartedness, and apostasy: so, even without adopting the above meaning of *ἐκ στόματος λέοντος*, Chrys., *καὶ γὰρ καὶ τοῦτο τὸ δυνηθῆναι μέχρις αἵματος ἀντικαταστῆναι πρὸς τὴν ἁμαρτίαν, καὶ μὴ ἐνδοῦναι, ἑτέρου λέοντός ἐστι ῥύσασθαι, τοῦ διαβόλου.* So also Grot., De W., al. The meaning adopted by Huther, Wiesinger, al., that the *ἔργα πονηρά* are *the works of his adversaries* plotting against him, is totally beside the purpose: he had no such confidence (ver. 6), nor would his conservation to Christ's heavenly kingdom depend in the least upon such deliverance. Besides which, the correspondence of this declaration of confidence to the concluding petition of the Lord's Prayer cannot surely be fortuitous, and then *πονηροῦ*, here joined to *ἔργου* as neuter, must be subjective, evil resulting from our *falling* into temptation, not evil happening to us from without. It is

d 1 Cor. xv. 49. 2 Cor. v. 1. Phil. ii. 10. Heb. xi. 16. xii. 22 al14. 2 Macc. iii. 30.
e Gal. i. 5 reff.
f ch. i. 16 reff.
g ver. 13.
h ver. 9.
i — Matt. (xvi. 3) xxiv. 20 | Mk. John x. 23 (Acts xxvii. 20) only.
k Ga'. vi. 18. Phil. iv. 23. Philem. 25.
l Col. iv. 18 reff.

λείαν αὐτοῦ τὴν [d]ἐπουράνιον· [e]ᾧ ἡ [e]δόξα εἰς τοὺς [e]αἰῶνας τῶν αἰώνων, ἀμήν. ACDP KLℵ a b c e f g h k l m n o 17

19 [f]Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου [f]οἶκον. 20 [f]Ἔραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ [g]ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. 21 [h]σπούδασον πρὸ χειμῶνος ἐλθεῖν. [i]ἀσπάζεταί σε Εὔβουλος καὶ Πούδης καὶ Λῖνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.

22 Ὁ κύριος [Ἰησοῦς χριστὸς] μετὰ τοῦ [k]πνεύματός σου. ἡ [l]χάρις μεθ' ὑμῶν.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

Chr-ms lat-ff. (17 def.) for φ, αυτω A k. om ἡ F.

20. απελειπον CL 17. (A uncert.) μηλωτω A (C¹ ?): μελητω 17.

21. ασπαζονται F vulg(not am fuld F-lat). om παντες ℵ¹.

22. om 1st clause 67². om ιησ. χρ. F(not F-lat) ℵ¹ 17 8-pe æth: om χριστος A 31. 114: ins CDKLℵ³ rel. for η χ. μεθ' υμ., ερρωσο εν ειρηνη D¹. rec at end ins αμην, with DKLℵ³ rel vulg syrr copt: om ACFℵ¹ 17. 67² æth Ambrst.

SUBSCRIPTION. rec προς τ. δευτερα της εφεσιων εκκλησιας πρωτον επισκοπον χειροτονηθεντα εγραφη απο ρωμης οτε εκ δευτερου παρεστη παυλος τω καισαρι νερωνι, similarly KL rel: txt C 17, and ℵ(adding στιχων ρκ): πρ. τ. β D(addg επληρωθη) F(prefg ετελεσθη): so also A, addg απο λαοδικειας.

hardly necessary to observe, that πονηροῦ here cannot be gen. masc., 'of the evil one,'—as Pelagius and Mosheim, in De W.), **and shall preserve me safe** (σώσει in its not uncommon, pregnant sense of 'bring safe:' cf. σώζειν πόλινδε, Il. e. 224; ἐς οἶκους, Soph. Philoct. 311; ἐς τὴν Ἑλλάδα, Xen. An. vi. 4. 8: 6. 23, al. freq.) **unto his kingdom in heaven** (though it may be conceded to De W. that this expression is not otherwise found in St. Paul, it is one to which his existing expressions easily lead on: e. g. Phil. i. 23, compared with iii. 20): **to whom be the glory unto the ages of ages, Amen** (it is again objected, that in St. Paul we never find doxologies ascribing glory to *Christ*, but always to God. This however is not strictly true: cf. Rom. ix. 5. And even if it were, the whole train of thought here leading naturally on to the ascription of such doxology, why should it not occur for the first and only time? It would seem to be an axiom with some critics, that a writer can never use an expression once only. If the expression be entirely out of keeping with his usual thoughts and diction, this may be a sound inference: but this is certainly not the case in the present instance. Besides, the petition of the Lord's Prayer having been transferred to our Lord as its fulfiller [cf. John xiv. 13, 14], the doxology, which seems to have come into liturgical use almost as soon as the prayer itself [see Matt. vi. 13 var. readd.], would naturally suggest a corresponding doxology here).

19—21.] *Salutations and notices.* **Salute Prisca and Aquila** (see notes, Acts xviii. 2: Rom. xvi. 3) **and the house of Onesiphorus** (himself probably deceased. See on ch. i. 16). **Erastus** (Acts xix. 22, an Erastus was sent forward into Macedonia by the Apostle from Ephesus,—and Rom. xvi. 23, an Erastus sends greeting, who is described as the οἰκονόμος τῆς πόλεως [Corinth]. This latter would seem to be the person here mentioned) **abode in Corinth** (on the inferences to be drawn from this, see Prolegg. to Past. Epp. § ii. 30 f.), **but Trophimus** (he accompanied the Apostle from Greece into Asia, Acts xx. 4. He was an Ephesian, id. xxi. 29, and was with the Apostle in Jerusalem on his last visit there) **I left** (not '*they* [the Asian brethren who came to Rome] *left*,' as Hug) **in Miletus** (see again this discussed in Prolegg. to this Epistle, § i. 5. Various conjectures have been made to escape the difficulty here presented: ἐν Μελίτῃ [Baronius, Beza, Grot., Est., &c.]—a Miletus in *Crete* [Michaelis, Schrader]) **sick. Endeavour**

to come before winter (when the voyage would be impossible, and so the visit thrown over to another year. See also on ver. 13). **Eubulus** (otherwise unknown) **greets thee, and Pudens** (see excursus at the end of the Prolegg. to this Epistle on Pudens and Claudia), **and Linus** (Iren. iii. 3. 3, p. 176, *οἱ ἀπόστολοι . . . . Λίνῳ τὴν τῆς ἐπισκοπῆς* [at Rome] *λειτουργίαν ἐνεχείρισαν. τούτου τοῦ Λίνου Παῦλος ἐν ταῖς πρὸς Τιμόθεον ἐπιστολαῖς μέμνηται.* So also Euseb. H. E. iii. 4), **and Claudia** (see excursus as before), **and all the brethren.**

22.] CONCLUDING BLESSING. **The Lord [Jesus Christ] be with thy spirit** (reff.): (the) **grace** (of God) **be with you** (the members of the church where Timotheus was: see Prolegg.).

ΠΡΟΣ ΤΙΤΟΝ.

I. [1] Παῦλος [a]δοῦλος [a]θεοῦ, ἀπόστολος δὲ Ἰησοῦ [a] χριστοῦ κατὰ πίστιν [b]ἐκλεκτῶν [b]θεοῦ καὶ [d]ἐπίγνωσιν [d]ἀληθείας τῆς κατ' [e]εὐσέβειαν, [2] [f]ἐπ' ἐλπίδι [g]ζωῆς

a Paul, here only. elsw. δ. I. χριστοῦ, see Rom. i. 1. Gal. i. 10. Phil. i. 1. Col. iv. 12.
b Col. iii. 12 reff.
c Eph. i. 17 reff.
d 1 Tim. ii. 4. 2 Tim. ii. 25. iii. 7.
e 1 Tim. ii. 2 reff.
f Acts ii. 26 (from Ps. xv. 9). xxvi. 6. Rom. iv. 18. viii. 20. 1 Cor. ix. 10. L.P.
g Acts xiii. 46 (Paul). 1 Tim. vi. 12. ch. iii. 7.

h—ADFH
i b KLN
a b c e f
g h k l m
n o 17

TITLE. rec παυλου του απ. η πρ. τιτ. επιστολη: του αγιου απ. π. επ. πρ. τιτ. L: txt ℵ k l m n o 17, and prefg αρχεται DF.

CHAP. I. 1. χρ. bef ιησ. A 106. 108 fuld(with tol) syr copt Ambrst-ed Cassiod: om ιησ. D¹: txt D²FHKLN rel.

2. for επ' (εφ' D¹), εν FH: om c m 17.

CHAP. I. 1—4.] ADDRESS AND GREETING. 1.] The occurrence of δοῦλος θεοῦ, not elsewhere found in the superscriptions of St. Paul's Epistles, is a mark of genuineness: a forger would have been sure to suit every expression of this kind to the well-known habits of the Apostle. ἀπ. δέ] δέ further defines—a servant of God,—this is general:—*but* a more particular designation also belongs to the present matter. κατὰ πίστιν has been variously rendered: (1) '*according to the faith of*,' &c., so E. V., Luth., Matthies, al.: (2) similarly Calv., Beza, Aret., 'mutuus est inter meum apostolatum et fidem electorum Dei consensus:' (3) '*so as to bring about faith in*,' &c.,—as De W., justifying it by κατὰ τὴν λαῖνην ἐκπλώσαντες, Herod. ii. 152, κατὰ θέαν ἥκειν, Thuc. vi. 31,—so also Thdrt. [ὥστε πιστεῦσαι τῆς ἐκλογῆς ἀξίους, Œc. 2, Thl. 1, Jer., Grot., al., but see below]. We may at once say that (1) and (2) are inadmissible, as setting up a standard which the Apostle would not have acknowledged for his Apostleship, and as not suiting ἐπίγνωσιν below, which also belongs to the κατά. Nor do the instances given to justify (3) apply here: for as Huther has observed, in them it is the *acquisition* of the noun which is spoken of: so that here it would be to *get*, not to *produce* faith. The best sense seems to be that which he gives,—that of *reference*, '*with regard* to,' i. e. to bring about, cherish, and perfect: nearly in the same sense as εἰς ὑπακοὴν πίστεως, Rom. i. 5. See also 2 Tim. i. 1. I would render then '*for*:' **Paul, a servant of God, but an Apostle of Jesus Christ, for** (on this sense of κατά, *destination*, see Ellic.'s note) **the faith of the elect of God** (those whom God has chosen of the world—reff.: and *their* faith is the only true faith—the only faith which the apostolic office would subserve) **and the thorough knowledge** (reff. and notes: subjective, and κατά as before—to promote the knowledge. Thl. gives as an alternative,—διότι ἐπέγνων τὴν ἀλήθειαν, διὰ τοῦτο ἐπιστεύθην κ.τ.λ.) **of the truth—which is according to** (belongs to,—is conversant in and coincident with: for as Chrys., ἔστιν ἀλήθεια πραγμάτων ἀλλ' οὐ κατ' εὐσέβειαν, οἷον τὸ εἰδέναι τὰ γεωργικά, τὸ εἰδέναι τέχνας, ἀληθῶς ἐστιν

[g] αἰωνίου, ἣν [h] ἐπηγγείλατο ὁ [i] ἀψευδὴς θεὸς [k] πρὸ χρόνων [l] αἰωνίων, [3] [m] ἐφανέρωσεν δὲ [n] καιροῖς [n] ἰδίοις τὸν λόγον αὐτοῦ ἐν [o] κηρύγματι ὃ [p] ἐπιστεύθην ἐγὼ [q] κατ' [q] ἐπιταγὴν τοῦ [q] σωτῆρος ἡμῶν [q] θεοῦ, [4] Τίτῳ [r] γνησίῳ [r] τέκνῳ κατὰ [s] κοινὴν πίστιν. χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ χριστοῦ Ἰησοῦ τοῦ [t] σωτῆρος ἡμῶν.

...του σωτη H. ACDFIb KLN a b c e f g h k l m n o 17

h — Mark xiv. 11. Acts vii. 5. Rom. iv. 21 al. (1 Tim. iii. 10.) Esth. iv. 7.
i here only †. Wisd. vii. 17 only.
k John xii. 1. 2 Cor. xii. 2. Amos i. 1. iv. 7. 1 Rom. xvi. 25. 2 Tim. i. 9.

m Col. i. 26 reff. n Gal. vi. 9. 1 Tim. ii. 6. vi. 15 only. o 2 Tim. iv. 17 reff. p and constr., Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7. 1 Thess. ii. 4. 1 Tim. i. 11. q 1 Tim. i. 1 reff.
r 1 Tim. i. 2 reff. s — Acts ii. 44. iv. 32. Jude 3 only. Wisd. vii. 3. t add. to Ἰησ. χρ. Paul, pastl. epp. (2 Tim. i. 10. ch. ii. 13. iii. 6) only. other epp., 2 Pet. (i. 1, 11. ii. 20. iii. 18) only.

4. rec (for καὶ) ελεος (*see* 1 *Tim* i. 2; 2 *Tim* i. 2), with AC²KL rel syr Thdrt: txt C¹DFN 17 latt Syr copt æth arm Chr$_{expr}$ Damasc$_{expr}$ Orig-int$_{expr}$ Ambrst (υμιν και 17). rec (for χρ. ιησ.) κυριου ιησ. χρ., with D³FKL rel syrr Chr: txt ACD¹I$_{b}$ℵ 17 vulg copt goth arm Thdrt-ms Pelag Jer.

εἰδέναι· ἀλλ' αὕτη κατ' εὐσέβειαν ἡ ἀλήθεια. κατά cannot, as De W., import the *aim*, 'which *leads to* εὐσ.:' it does not *lead to* it, but rather runs parallel with) **piety,** 2.] **in hope** (on condition of, in a state of, see note on ἐφ' ᾧ, Rom. v. 12) **of life eternal** (to what are the words ἐπ' ἐλπίδι ζ. αἰ. to be referred? Not back to ἀπόστολος, regarding them as a co-ordinate clause with κατὰ πίστιν κ.τ.λ. [not for the reason assigned by Huther, that thus καί would be required, cf. the similar sentence, Rom. xvi. 25, 26,—but because such a personal reference would not agree with ver. 3 below, where his preaching, not his prospects, is in question]:—not to κατὰ πίστιν καὶ ἐπίγ. τ. ἀλ. as subordinate to it—nor to εὐσέβειαν, nor to any one *portion* of the preceding sentence: for by such reference we develope an inferior member of the former sentence into what evidently is an expansion of the main current of thought, and thus give rise to a disproportion:—but to the whole, from κατὰ πίστιν to εὐσέβ., as subordinate to that whole, and further conditioning or defining it: q. d., that the elect of God may believe and thoroughly know the truth which is according to piety, in hope of eternal life), **which** (eternal life: not ἀλήθεια, nor ἐλπίς) **God who cannot lie** (so μαντῆιον ἀψευδές, Herod. i. 49: Eur. Orest. 364, ἀψευδὴς θεός, ὃς μοι τάδ' εἶπεν ἐμφανῶς παραστατεῖς: see Wetst. and cf. Heb. vi. 18) **promised from eternal ages** (the very distinct use of πρὸ χρόνων αἰωνίων in 2 Tim. i. 9, where the meaning '*from ancient times*' is precluded, should have kept Commentators from endeavouring to fix that sense on the words here. The solution of the difficulty, that no promise was actually made till the race of man existed, must be found by regarding, as in 2 Tim. l. c., the construction as a mixed one,—compounded of the actual promise made in time, and the divine purpose from which that promise sprung, fixed in eternity. Thus, as there God is said to have given us grace in Christ from eternal ages, meaning that the gift took place as the result of a divine purpose fixed from eternity, so here He is said to have promised eternal life from eternal ages, meaning that the promise took place as the result of a purpose fixed from eternity. So Thdrt. ταῦτα γὰρ ἄνωθεν μὲν καὶ πρὸ αἰώνων ἐδέδοκτο τῷ τῶν ὅλων θεῷ· δῆλα δὲ πεποίηκεν, ὅτε ἐδοκίμασε), 3.] **but** (contrast to the eternal and hidden purpose, and to the promise, just mentioned) **manifested in its own seasons** (not, '*His own seasons*' [Ellic. al.], cf. ref. Gal.:—the times belonging to it, τουτέστι, τοῖς ἁρμόζουσι, τοῖς ὠφελημένοις, Thl.,—fixed by Him for the manifestation) **His word** (we naturally expect the same object as before, viz. ζωὴν αἰώνιον: but we have instead, τὸν λόγον αὐτοῦ,—not to be taken in apposition with ἣν, as Heinrichs:—i. e. the Gospel, see Rom. xvi. 25) **in** (as the element or vehicle of its manifestation) **the proclamation** (see 2 Tim. iv. 17) **with which** (on the construction, see reff) **I was entrusted according to** (in pursuance of, reff.) **the command of our Saviour God:** 4.] **to Titus** (see Prolegg. § i.) **my true** (genuine, see on 1 Tim. i. 2) **child according to** (in respect of, or agreeably to, in conformity with the appointed spread and spiritually generative power of that faith) **the common faith** (common to us both and to all the people of God: hardly as Grot., 'Judæis, qualis Paulus, et Græcis qualis Titus:' for there is no hint of such a distinction being brought out in this Epistle): **grace and peace from God the Father** (see on 1 Tim. i. 2), **and Christ Jesus our Saviour** (reff.).

5 [u] Τούτου χάριν [v] ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ [v] λείπο-
ντα [x] ἐπιδιορθώσῃ καὶ [y] καταστήσῃς [z] κατὰ πόλιν πρεσ-
βυτέρους ὡς ἐγώ σοι [a] διεταξάμην, 6 [b] εἴ τις ἐστὶν [c] ἀνέγ-
κλητος, [d] μιᾶς γυναικὸς ἀνήρ, τέκνα ἔχων [e] πιστά, μὴ [d] κατ
ἐν [g] κατηγορίᾳ [h] ἀσωτίας ἢ [i] ἀνυπότακτα. 7 δεῖ γὰρ [ανηρ ACDFI$_b$ KL$\aleph$

u Eph. iii. 1 reff.
v—Paul, 2 Tim. iv. 13, 20 only. (Heb. iv. 6, 9. x. 26. Jude 6 only.)
w—Luke xviii. 22. ch. iii. 13 (James i. 4, 5. ii. 15) only.
x here only †.
y—Acts vi. 3. Heb. v. 1 al. Gen. xli. 34.
z—Acts xv. 21, 36. xx. 23 (Paul).
a—Acts xx. 13 (of Paul). mid., Acts vii. 44. xxiv. 23. 1 Cor. vii. 17. xi. 34 only.
b—Eph. iv. 29. Phil. iv. 8.
c 1 Tim. iii. 10 reff.
d 1 Tim. iii. 2.
e—Acts x. 45. xvi. 1. 2 Cor. vi. 15 al.
f—1 Tim. ii. 9.
g 1 Tim. v. 19 reff.
h Eph. v. 18. 1 Pet. iv. 4 only. Prov. xxviii. 7. 2 Macc. iv. 6 only.
i 1 Tim. i. 9. ver 10. Heb. ii. 8 only †. 1 Kings ii. 13 Symm.
a b c d e f g h k l m n o 17

5. rec κατελιπον, with D^{1}KL$\aleph^2$ rel: txt ACD^{1}FI$_b\aleph^1$17 Orig Bas-mss (-λειπον ACFI$_b$L). επιδιορθωσῃς A: επανορθωσῃς D^1: διορθωσῃς F: txt CD^{2}KL$\aleph$ rel Orig Chr Thdrt.

6. ανηγκλητος (but η marked and erased) $\aleph^1$.

5—9.] *Reason stated for Titus being left in Crete—to appoint elders in its cities. Directions what sort of persons to choose for this office.* 5.] **For this reason I left thee behind** (reff.: ἀπέλ. gives the mere fact of leaving behind when Paul left the island;—κατέλ. would convey the idea of more permanence: cf. Acts xviii. 19; xxiv. 27. This difference may have occasioned the alteration of the reading from ecclesiastical motives, to represent Titus as permanent bishop of Crete) **in Crete** (on the island, and the whole matter, see Prolegg.) **that thou mightest carry forward the correction** (already begun by me: ἐπι implying the furtherance, addition of διορθώματα. The middle voice, as so often, carries only so far the subjective sense, that whereas the active would state the *mere fact* of διόρθωσις, the middle implies that the subject uses his own agency: *facit per se:* see Krüger, Griechische Sprachlehre, p. 363, who calls this the *dynamic* middle. So Polybius, xxx. 5. 13, τὰ μὲν οὖν κατὰ τοὺς Καυνίους . . . . . ταχέως οἱ Ῥόδιοι διωρθώσαντο) **of those things which are defective** ('quæ ego per temporis brevitatem non potui expedire,' Beng.: ὁ γὰρ τῆς εὐσεβείας λόγος παρεδίδοτο πᾶσι παρ' αὐτοῦ, ἐλείπετο δὲ οἰκονομῆσαι τὰ κατὰ τοὺς πεπιστευκότας, καὶ εἰς ἁρμονίαν αὐτοὺς καταστῆσαι ταῖς ἐκκλησιαστικαῖς διατυπώσεσι. Theodr-Mops. in Huther), **and** (καί brings out, among the matters to be attended to in the ἐπιδιόρθωσις, especially that which follows) **mightest appoint city by city** (reff.) **elders** (see 1 Tim. iv. 14: note on Acts xx. 17. Thl. remarks, τοὺς ἐπισκόπους οὕτως ἐνταῦθά φησιν, ὡς καὶ ἐν τῇ πρὸς Τιμόθεον· κατὰ πόλεις δέ φησιν. οὐ γὰρ ἐβούλετο πᾶσαν τὴν νῆσον ἐπιτετράφθαι ἑνί, ἀλλ' ἑκάστην πόλιν τὸν ἴδιον ποιμένα ἔχειν· οὕτω γὰρ καὶ ὁ πόνος κουφότερος, καὶ ἡ ἐπιμέλεια ἀκριβεστέρα), **as I prescribed** (reff.) **to thee** ("διεταξάμην refers as well to the *fact* of appointing elders, as to the *manner* of their appointment,—which last particular is now expanded in directions respecting the characters of those to be chosen." De W.): 6.] **if any man is blameless** (see 1 Tim. iii. 10. No intimation is conveyed by the εἴ τις, as Heinr. and Heydenr. suppose, that such persons would be rare in Crete: see besides reff. Matt. xviii. 28; 2 Cor. xi. 20), **husband of one wife** (see note on 1 Tim. iii. 2), **having believing children** ('nam qui liberos non potuit ad fidem perducere, quomodo alios perducet?' Beng.: and similarly Chrys., Thl. πιστοί implies that they were not only 'ad fidem perducti,' but 'in fide stabiliti'), **who are not under** (involved in) **accusation of profligacy** (see Eph. v. 18, note) **or insubordinate** (respecting the reason of these conditions affecting his household, see 1 Tim. iii. 4. I have treated in the Prolegg. ch. vii. § i., the argument which Baur and De W. have drawn from these descriptions for dating our Epistles in the second century). 7 ff.] **For it behoves an** (τόν, as so often [reff.], generic, *the*, i. e. every: our English idiom requires the indefinite article) **overseer** (see note, 1 Tim. iii. 2; here most plainly identified with the presbyter spoken of before. So Thdrt.: ἐντεῦθεν δῆλον, ὡς τοὺς πρεσβυτέρους ἐπισκόπους ὠνόμαζον) **to be blameless, as God's steward** (see 1 Tim. iii. 15, to which image, that of a responsible servant and dispensator [1 Pet. iv. 10] in the house of God, the allusion perhaps is, rather than to that of 1 Cor. iv. 1. There is clearly no allusion to the ἐπίσκ.'s *own household*, as Heydenr. supposes. Mack well remarks, meaning perhaps however more than the words convey, "*God's steward*;—consequently spiritual superiors are not merely servants and commissioned

[k] τὸν [1] ἐπίσκοπον [c] ἀνέγκλητον εἶναι ὡς θεοῦ [m] οἰκονόμον, μὴ [n] αὐθάδη, μὴ [o] ὀργίλον, μὴ [p] πάροινον, μὴ [q] πλήκτην, μὴ [r] αἰσχροκερδῆ, [8] ἀλλὰ [s] φιλόξενον, [t] φιλάγαθον, [u] σώ- φρονα, δίκαιον, [v] ὅσιον, [w] ἐγκρατῆ, [9] [x] ἀντεχόμενον τοῦ κατὰ τὴν [y] διδαχὴν [z] πιστοῦ [aa] λόγου, ἵνα δυνατὸς ᾖ καὶ [b] παρακαλεῖν [c] ἐν τῇ [d] διδασκαλίᾳ τῇ [d] ὑγιαινούσῃ καὶ

k — Matt. xiii. 3. xv. 20 bis. John xiii. 34. xv. 6 al. freq.
1 Acts xx. 28 (Paul). Phil. i. 1. 1 Tim. iii. 2. 1 Pet. ii. 25 only.
4 Kings xi. 18. Job xx. 29. Isa. lx. 17.
m — 1 Cor. iv. 1. (Gal. iv. 2. Esth. viii. 9.)
n 2 Pet. ii. 10 only. Gen. xlix. 3, 7. Prov. xxi. 24 only.
o here only. Prov. xxi. 29. xxii. 24. xxix. 22 only.
p 1 Tim. iii. 3 only†.
q 1 Tim. iii. 3 only†. Ps. xxxiv. 15 Symm.
r 1 Tim. iii. 3 only†. (-δερ, 1 Pet. v. 2.) see ver. 11.
s 1 Tim. iii. 2. 1 Pet. iv. 9 only†. (-νία, Rom. xii. 13.)
t here only†. Wisd. vii. 22 only.
u 1 Tim. iii. 2. ch. ii. 2, 5 only†.
v 1 Tim. ii. 8 reff.
w here only†. Sir. xxvi. 15 al. (τεια, Gal. v. 23. -τεύεσθαι, 1 Cor. vii. 9.)
x Matt. vi. 24. Luke xvi. 13. 1 Thess. v. 14 only. Prov. iii. 18.
y pastl. epp., 2 Tim. iv. 3 (reff.) only.
z — 1 Tim. i. 15 reff.
a Acts xviii. 13. 2 Tim. i. 13. ch. ii. 8 al.
b absol., 1 Cor. iv. 13. 2 Tim. iv. 2 al.
c — 1 Thess. iv. 18. 2 Cor. vii. 6, 7.
d 1 Tim. i. 10 reff.

9. aft ινα ins και F 17. 73. for εν τη διδασκ. τη υγιαιν., τους εν παση θλιψει

agents of the Church. According to the Apostle's teaching, church government does not grow up out of the ground"), **not self-willed** (*ἐπίσκοπος ἐκόντων ἄρχων, οὐκ ὀφείλει αὐθάδης εἶναι ὅστε αὐτογνώμως καὶ αὐτοβούλως καὶ ἄνευ γνώμης τῶν ἀρχομένων πράττειν. τυραννικὸν γὰρ τοῦτο*, Thl. *σεμνότης δ' ἐστὶν αὐθαδείας ἀπὰ μέσου τε καὶ ἀρεσκείας, ἐστὶ δὲ περὶ τὰς ἐντεύξεις. ὃ τε γὰρ αὐθάδης τοιοῦτός ἐστιν οἷος μηθενὶ ἐντυχεῖν μηδὲ διαλεγῆναι, ἀλλὰ τοὔνομα ἔοικεν ἀπὸ τοῦ τρόπου κεῖσθαι· ὁ γὰρ αὐθάδης αὐτοδίης τίς ἐστιν, ἀπὸ τοῦ αὐτὸς αὐτῷ ἀρέσκειν*, Aristot. Magn. Moral. i. 29: see also Theophr. Char. c. xvi. [*αὐθάδειά ἐστιν ἀκήνεια ὁμιλίας ἐν λόγοις*]: Suicer, i. p. 572: and Ellic.'s note here), **not soon provoked** (*οἱ μὲν οὖν ὀργίλοι ταχέως μὲν ὀργίζονται, καὶ οἷς οὐ δεῖ, καὶ ἐφ' οἷς οὐ δεῖ, καὶ μᾶλλον ἢ δεῖ· παύονται δὲ ταχέως ὃ καὶ βέλτιστον ἔχουσι*, Aristot. Eth. Nic. iv. 5: this meaning, and not Thdrt.'s, *ὀργίλον δέ, τὸν μνησίκακον*,—must be taken), **not a brawler, not a striker** (for both these, see 1 Tim. iii. 3, notes), **not greedy of gain** (1 Tim. iii. 8, note), **but hospitable** (1 Tim. iii. 2, note, and 3 John 5), **a lover of good** (cf. the opposite *ἀφιλάγαθος*, 2 Tim. iii. 3. It is hardly likely to mean a lover of *good men*, coming so immediately after *φιλόξενον*. Thl. explains it, *τὸν ἐπιεικῆ, τὸν μέτριον, τὸν μὴ φθονοῦντα*. Dionys. Areop., Ep. viii. 1, p. 597, calls God *τὸν ὑπεράγαθον καὶ φιλάγαθον*—and Clem. Alex., Pæd. iii. 11, p. 291 P., classes together *ἀνδρία, σωφροσύνη, φιλαγαθία*), **self-restrained** (see I Tim. ii. 9, note. I am not satisfied with this rendering, but adopt it for want of a better: "discreet is perhaps preferable." See Ellic. on 1 Tim. as above), **just, holy** (see on these, and their distinction, in notes on Eph. iv. 24: 1 Thess. ii. 10), **continent** (*τὸν πάθους κρατοῦντα, τὸν καὶ γλώττης καὶ χειρὸς καὶ ὀφθαλμῶν ἀκολάστων· τοῦτο γὰρ ἐστὶν ἐγκράτεια, τὸ μηδενὶ ὑποσύρεσθαι πάθει*, Chrys., and id. Epist. ii. ad Olympiad., vol. iii. p. 560 (Migne), *ἐγκρατεύεσθαι ἐκεῖνόν φαμεν . . . τὸν ὑπό τινος ἐπιθυμίας ἐνοχλούμενον, καὶ κρατοῦντα ταύτης*. See Suicer i. p. 998 ff., for a full explanation of the subsequent technical usages of the word. Here, the sense need not be limited to sexual continence, but may be spread over the whole range of the indulgences), **holding fast** (see reff.: constantly keeping to, and not letting go,—*φροντίζοντα, ἔργον τοῦτο ποιούμενον*, Chrys.

Then how are we to take the following words? Is τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου equivalent to (1) τοῦ λόγου τοῦ κατὰ τὴν διδαχὴν πιστοῦ, or (2) τοῦ πιστοῦ λόγου τοῦ κατὰ τὴν διδαχήν? (1) is taken by Wiesinger and Conyb. [*the words which are faithful to* (?) *our teaching*]: (2) by Chrys., Thl., and almost all Commentators, and I believe rightly. For (α) it is hard to believe that even in these Epistles, such a sentence could occur as *ἀντεχόμενον* [τοῦ-κατὰ-τὴν-διδαχὴν-πιστοῦ] λόγου: had this been intended, it would certainly have stood τοῦ λ. τοῦ κατὰ τὴν διδ. πιστοῦ: (β) the epithet πιστός, absolute, is so commonly attached to λόγος in these Epistles [1 Tim. i. 15; iii. 1; iv. 9: 2 Tim. ii. 11: ch. iii. 8] as to incline us, especially with the above reason, to take it absolutely here also. I therefore render accordingly) **the faithful** (true, trustworthy, see note on 1 Tim. i. 15) **word** (which is) **according to** (measured by, or in accordance with) **the instruction** [**which he has received**] (διδαχή may be *active*, as Calv., 'qui in ecclesiæ ædificationem sit utilis:' Luth., 'daß lehren kann.' But thus we should

ACDFI$_b$ KLN a b c d e f g h k l m n o 17

e Acts xiii. 45. xxviii. 19. · Rom. x. 21. Hos. iv. 4. f 1 Tim. v. 20 reff. g ver. 6 reff. h here only. (-γία, 1 Tim. i. 6.) i here only †. (-τάν, Gal. vi. 3.) k 1 Tim. iv. 10 reff. l 1 Rom. ii. 8. iii. 26. iv. 14 al. m Acts x. 45. xi. 2. Rom. iv. 12. Gal. ii. 12. Col. iv. 11 only. n here only †. o — Acts x. 41, 47. Paul, freq. p — Acts x. 2. 1 Cor. L.S. 2 Tim. i. 16 al. q 2 Tim. ii. 18 only. Prov. x. 3. r so 1 Tim. v. 13 s 1 Cor. xi. 6. xiv. 35. Eph. v. 12 only. P. Gen. xli. 3, &c. only. see ver. 7. t Phil. i. 21 reff. u Eph. iii. 1 reff. v — 1 Thess. ii. 14 al. (Is. προφ., Ib. ver. 15 v. r.)

τοὺς [e] ἀντιλέγοντας [f] ἐλέγχειν. 10 εἰσὶν γὰρ πολλοὶ [g] [καὶ] [g] ἀνυπότακτοι [h] ματαιολόγοι καὶ [i] φρεναπάται, [k] μάλιστα [lm] οἱ [l] ἐκ [m] περιτομῆς, οὓς δεῖ [n] ἐπιστομίζειν, 11 [o] οἵτινες ὅλους [p] οἴκους [q] ἀνατρέπουσιν διδάσκοντες [r] ἃ μὴ δεῖ [s] αἰσχροῦ [t] κέρδους [u] χάριν. 12 εἶπέν τις ἐξ αὐτῶν [v] ἴδιος

A. om τη υγιαινουση I_b Lucif: τη υγιαιν. διδ. m 106-8-12. aft ελεγχειν ins μη χειροτονειν διγαμους μηδε διακονους αυτους ποιειν μηδε γυναικας εχειν εκ διγαμιας, μηδε προσερχεσθωσαν εν τω θυσιωστηριω λειτουργειν το θειον, τους αρχοντας τους αδικοκριτας, και αρπαγας, και ψευστας, και ανελεημονας ελεγχε, ως θεου διακονος 96. 109-gr.

10. om 1st και (*as unnecessary, and appearing to disturb the sense*) ACI$_b$N a k 17 am^2(with demid) syrr copt goth Clem Ambrst-ed Aug: ins DFKL rel vulg Chr Damasc Lucif Hil Jer. ins και bef ματαιολ. F Syr copt æth Œc Jer$_1$. aft μαλιστα ins δε CD demid Thl Jer$_1$. ins της bef περιτομης CD^1 Frag-tisch.

11. aft χαριν ins τα τεκνα οτι τους ιδιους γονεις υβριζοντες η τυπτοντες επιστομιζε και ελεγχε, και νουθετει ως πατηρ τεκνα και ειρηνης επισκοπος 96. 109-gr.

have a tautological sentence, in which the practice, and the result of the practice [ἵνα κ.τ.λ.], would have the same power to instruct predicated of them: besides that ἀντεχόμενον would require some forcing to make it apply in this sense of 'constantly *using*.' The passive acceptation of διδαχῇ is therefore preferable: and the meaning will be much the same as in 2 Tim. iii. 14, μένε ἐν οἷς ἔμαθες,—cf. 1 Tim. iv. 6, οἱ λόγοι τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ᾗ παρηκολούθηκας. So Ellic. also), **that he may be able both to exhort** (believers) in (the element of his παράκλησις) **healthy teaching** (the teaching which is healthy), **and to reprove** (see ver. 13 below) **the gainsayers.**

10—16.] *By occasion of the last clause, the Apostle goes on to describe the nature of the adversaries to whom he alludes, especially with reference to Crete.*

10.] **For** (explains τοὺς ἀντιλέγοντας of ver. 9) **there are many** [and] **insubordinate** (ver. 6 above. The joining πολύς with another adjective by καί is a common idiom. So Herod. viii. 61, πολλά τε καὶ κακὰ ἔλεγε: Aristoph. Lys. 1159, πολλῶν κἀγαθῶν: Plat. Rep. x. p. 325, πολλά τε καὶ δυσία εἰργασμένος: Xen. Mem. ii. 9. 6, συνειδὼς αὑτῷ πολλὰ καὶ πονηρά. Matthiæ, § 444) **vain talkers** (see 1 Tim. i. 6, and ch. iii. 9) **and deceivers** (see Gal. vi. 3: deceivers of men's minds), **chiefly** (not *only* — there were some such of the Gentile converts) **they of the circumcision** (i. e. not Jews, but Jewish Christians: for he is speaking of seducers within the Church: cf. ver. 11. On the Jews in Crete, see Jos. Antt. xvii. 12. 1: B. J. ii. 7. 1: Philo, Leg. ad Cai. § 36, vol. ii. p. 587), **whose mouths** (ἐλέγχειν στόμασιν ὥστε ἀποκλείειν αὐτοῖς τὰ στόματα, Thl.) **it is necessary to stop** (we hardly need introduce here the figure of a bit and bridle, seeing that ἐπιστομίζειν is so often used literally of '*stopping the mouth*,' without any allusion to that figure: e. g. Aristoph., Eq. 841, ἐμοὶ γάρ ἐστ' εἰργασμένον τοιοῦτον ἔργον ὥστε | ἁπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομίζειν: Plat. Gorg., p. 329 d,—αὐτὸς ὑπὸ σοῦ ἐμποδισθεὶς ἐν τοῖς λόγοις ἐπεστομίσθη αἰσχυνθεὶς ἃ ἐννοεῖ εἰπεῖν: and see other examples in Wetst. And Plut., Alcib. 2, speaks of τὸν αὐλὸν ἐπιστομίζειν καὶ ἀποφράττειν. Cf. Palm and Rost's Lex.): **such men as** ("*inasmuch as they*," Ellic.: which perhaps is logically better) **overturn** (ref. 1 Tim.: so, literally, Plat. Rep. v. p. 471 b, οὔτε τὴν γῆν ἐθελήσουσι κείρειν αὐτῶν, ... οὔτε οἰκίας ἀνατρέπειν: and fig., Demosth. 778. 22, ἀνατρέψειν οἴει τὰ κοινὰ δίκαια, and so often) **whole houses** (cf. Juv. Sat. x. 5: "evertere domos totas optantibus ipsis | Di faciles." Here it will mean, "pervert whole families." Thl. says, μοχλοὶ γάρ εἰσι τοῦ διαβόλου, δι' ὧν καθαιρεῖ τοὺς τοῦ θεοῦ οἴκους), **teaching things which are not fitting** (on the use of ἃ οὐ δεῖ [things which are definitely improper or forbidden], and ἃ μὴ δεῖ [things which are so either in the mind of the describer, or which, as here, derive a seeming *contingency* from the mode in which the subject is presented], see Ellic.'s note here and his references to Herm. on Viger, 267,

...lb ACDF KLN a b c d e f g h k l m n o 17

αὐτῶν προφήτης Κρῆτες ἀεὶ [w] ψεῦσται, κακὰ [x] θηρία, [y] γα- [z] στέρες [a] ἀργαί. 13 ἡ [a] μαρτυρία αὕτη ἐστὶν ἀληθής. [b] δι' ἣν αἰτίαν [c] ἔλεγχε αὐτοὺς [d] ἀποτόμως, ἵνα [e] ὑγιαίνωσιν ἐν [y] τῇ πίστει, 14 μὴ [f] προσέχοντες [g] Ἰουδαϊκοῖς [f] μύθοις καὶ [z] ἐντολαῖς ἀνθρώπων [h] ἀποστρεφομένων τὴν ἀλήθειαν.

w 1 Tim. i. 10 reff.
x met., here only. see 1 Cor. xv. 32.
y — here only. (1 Thess. v. 8 reff.)
z 1 Tim. v. 13 reff.
a 1 Tim. iii. 7 reff.
b 2 Tim. i. 6 reff.
c ver. 9.
d 2 Cor. xiii. 10 only †. Wisd. v. 23 only.
e 1 Tim. i. 10 reff.
f 1 Tim. i. 4 reff.
g here only †. (-κός, Gal. ii. 14.)
h 2 Tim. i. 15 reff.

12. aft ειπεν ins δε FN¹ copt. om εξ 67². om (2nd) αυτων F Clem.
13. αληθ. bef εστ. D vulg lat-ff. om εν ℵ¹ 219: ins ℵ-corr¹.
14. ενταλμασιν F Thdrt.

and Krüger, Sprachlehre, § 67. 4. 3) **for the sake of base gain** (cf. 1 Tim. vi. 5).

12.] **One of them** (not, of the τολλοί spoken of above,—nor, of the *οἱ ἐκ περιτομῆς*: but of the inhabitants of Crete, to which both belonged), **their own prophet** (see below) **said, "The Cretans are always liars, evil beasts, slow bellies"** (Thl. says: *ὁ μὲν οὖν εἰρηκός, Ἐπιμενίδης ἐστίν, ἐν τοῖς μάλιστα τῶν παρ' Ἕλλησι σοφῶν θειασμοῖς καὶ ἀποτροπιασμοῖς προσέχων, καὶ μαντικὴν δοκῶν κατορθοῦν*. And so also Chrys., Epiph., and Jer. But Thdrt. ascribes the verse to Callimachus, in whose Hymn to Zeus, ver. 8, the words *Κρῆτες ἀεὶ ψεῦσται* are found. To this however Jer. [as also Epiph.] answers, "integer versus de Epimenide poeta ab Apostolo sumptus est, et ejus Callimachus in suo poemate usus est exordio." EPIMENIDES was a native of Phæstus in Crete (*Ἐπιμ. ὁ Φαίστιος*, Plut. Solon 12: or Cnossus, Diog. Laert. i. 109, *Κρὴς τὸ γένος, ἀπὸ Κνώσσου*. He makes his *father's name* to have been *Φαίστιος*:—*πατρὸς μὲν ἦν Φαιστίου, οἱ δέ, Δωσιάδου, οἱ δὲ Ἀγησάρκου*), and lived about 600 B.C. He was sent for to Athens to undertake the purification of the city from the pollution occasioned by Cylon (see artt. 'Epimenides' and 'Cylon,' in the Dict. of Biogr. and Mythol.), and is said to have lived to an extreme old age, and to have been buried at Lacedæmon (Diog. Laert. i. 115). The appellation '*prophet*' seems to have belonged to him in its literal sense: see Cicero, de Divin. i. 18,—"qui concitatione quadam animi, aut soluto liberoque motu futura præsentiunt, ut Baris Bœotius, ut Epimenides Cres:" so also Apuleius, Florid. ii. 15. 4,—"necnon et Cretensem Epimenidem, inclytum fatiloquum et poetam:" see also id. Apol. 449. Diog. Laert. also gives instances of his prophetic power, and says, *λέγουσι δέ τινες ὅτι Κρῆτες αὐτῷ θύουσιν ὡς θεῷ*. On the character here given of the Cretans, see Prolegg. to this Epistle, § ii. 9 ff. As to the words, —*κακὰ θηρία* is abundantly illustrated out of various writers by Wetst., Kypke, and Raphel: *γαστέρες ἀργαί* is said of those who by indulging their bodily appetites have become corpulent and indolent: so Juv. Sat. iv. 107, "Montani quoque venter adest abdomine tardus").

13.] **This testimony is true. Wherefore** (*ἐπειδὴ ἦθος αὐτοῖς ἐστιν ἰταμὸν καὶ δολερὸν καὶ ἀκόλαστον*, Chrys.) **reprove them sharply** (*ὅταν ψεύδωνται προχείρως καὶ δολεροὶ ὦσι καὶ γαστρίμαργοι καὶ ἀργοί, σφοδροῦ καὶ πληκτικοῦ τοῦ λόγου δεῖ· προσηνείᾳ γὰρ οὐκ ἂν ἀχθείη ὁ τοιοῦτος*, Chrys. *ἀπότομος*, 'cut off,' '*abrupt*:' hence, met., 'rugged,' 'harsh;' so Eur. Alcest. 985, *οὐδέ τις ἀποτόμου λήματός ἐστιν αἰδώς*: Soph. Œd. Tyr. 876, *ἀπότομον ὤρουσεν εἰς ἀναγκαν*), **that** (in order that: De W. takes *ἵνα κ.τ.λ.*, for the substance of the rebuke, as in *παραγγέλλειν ἵνα* and the like (?): but there appears to be no sufficient reason for this) **they may be healthy in the faith** (not, '*in faith*,' as Conyb.: even were no article expressed after *ἐν*, it *might* be 'in the faith:' when that article *is* expressed, the definite reference can never be overlooked. The *Κρῆτες* indicated here, who are to be thus rebuked in order to their soundness in the faith, are manifestly not the false teachers, but the ordinary believers: cf. ver. 14), **14.**] **not giving attention to** (ref.) **Jewish fables** (on the probable nature of these, see 1 Tim. i. 4 note: and on the whole subject, the Prolegg. to these Epistles, § i. 12 ff. They were probably the seeds of the gnostic mythologies, already scattered about and taking root) **and commandments** (cf. 1 Tim. iv. 3: Col. ii. 16, 22: and our next verse, by which it appears that these commandments were on the subject of abstinence from meats and other things appointed by God for man's use) **of men turning away** (or the pres. part. may express habitual character—

i here bis. John xviii. 28. Heb. xii. 15. Jude 8 only. Ezek. xiv. 11.
k — 1 Tim. v. 8 reff.
l 1 Tim. i. 5 reff. iv. 2.
m — John ix. 22. Rom. x. 9.
n — 1 Tim. v. 6 reff.
o here only. Prov. xvii. 15. Sir. xli. 5 var. 3 Macc. i. 27 only. (-σεσθαι, Rev. xxi. 8.)
p Luke i. 17. Acts xxvi. 19 (Paul). Rom. i. 30. 2 Tim. iii. 2. ch. iii. 3 only. L.P. Num. xx. 10.
q 2 Tim. ii. 21 (reff.).
r 2 Tim. iii. 8 reff.

15 πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ [i]μεμιαμένοις καὶ [k]ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ [l]μεμίανται αὐτῶν καὶ [c]ὁ νοῦς καὶ ἡ [l]συνείδησις. 16 θεὸν [m]ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις [n]ἀρνοῦνται, [o]βδελυκτοὶ ὄντες καὶ [p]ἀπειθεῖς καὶ [q]πρὸς [q]πᾶν ἔργον [q]ἀγαθὸν [r]ἀδόκιμοι.

H aft στασει ins δεν— ACDFH KLN[2] cdefg hklm no 17

15. rec aft παντα ins μεν, with D[1]KLN[2] rel syr: γαρ Syr copt (Orig): txt ACD[1]FN[1] 17. 67[2] latt Orig Tert Jer Aug Ambrst-ed Fulg Pelag. rec μεμιασμενοις, with D[3], and (accg to our edd) Clem Orig all: txt ACD(μεμιανμ.) F(μεμειαμ.) KLN(μεμιαμμ.) d f Chr.

16. om και N[1]. om αγαθον N[1]: ins N-corr[1].

whose description it is that they turn away—in idiomatic English, the participial clause being merely epithetal, not ratiocinative [agst Ellicott], "who turn away") from (ref.) the truth. 15.] *The Apostle's own answer to those who would enforce these commandments.* **All things** (absolutely—all things with which man can be concerned) **are pure to the pure** (οὐδὲν ὁ θεὸς ἀκάθαρτον ἐποίησεν· οὐδὲν γὰρ ἀκάθαρτον, εἰ μὴ ἡ ἁμαρτία μόνη. ψυχῆς γὰρ ἅπτεται καὶ ταύτην ῥυποῖ, Chrys. 'Omnia externa iis qui intus sunt mundi, munda sunt,' Bengel. Cf. Matt. xxiii. 26: Luke xi. 41. There is no ground whatever for supposing this to be a maxim of the false teachers, quoted by the Apostle, any more than the πάντα μοι ἔξεστιν of 1 Cor. vi. 12, where see note. The maxim here is a truly Christian one of the noblest order. τοῖς καθαροῖς is the dat. commodi,—'for the pure to use,' not, as often taken, 'in the judgment of the pure.' This is plainly shewn by the use of the same dative in Rom. xiv. 14, where to render it 'in the judgment of' would introduce an unmeaning tautology: τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν—'to him [for his use] it is really κοινόν.' As usual in these Epistles [see Prolegg. § i. 38], *purity* is inseparably connected with soundness in the faith, cf. Acts xv. 9,—and 1 Tim. iv. 3, where our τοῖς καθαροῖς is expanded into τοῖς πιστοῖς καὶ ἐπεγνωκόσιν τὴν ἀλήθειαν), **but to the polluted and unbelieving** (cf. the preceding remarks) **nothing is pure, but both** (or 'even,' as E. V.:—but the other seems preferable, on account of the close correspondence of καὶ ὁ νοῦς with καὶ ἡ συνείδ.) **their mind** (their rational part, Eph. iv. 17, which presides over and leads all the determinate acts and thoughts of the man) **and their conscience is polluted** (cf. Dion. Hal. de Thucyd. 8,—κράτιστον δὲ πάντων τὸ μηδὲν ἑκουσίως ψεύδεσθαι, μηδὲ μιαίνειν τὴν αὐτοῦ συνείδησιν. And therefore, uncleanness tainting their rational acts and their reflective self-recognitions, nothing can be pure to them: every occasion becomes to them an occasion of sin, every creature of God an instrument of sin; as Mack well observes, "the relation, in which the sinful subject stands to the objects of its possession or of its inclination, is a sinful one." Philo de legg. spec. ad 6 et 7 dec. cap. § 337, vol. ii. p. 333 f., has a sentence which might be a comment on our verse:—ἀκάθαρτος γὰρ κυρίως ὁ ἄδικος καὶ ἀσεβὴς . . . . πάντα φύρων καὶ συγχέων διά τε τὰς ἀμετρίας τῶν παθῶν καὶ τὰς τῶν κακῶν ὑπερβολάς· ὅστε ὧν ἂν ἐφάψηται πραγμάτων πάντα ἐστὶν ἐπίληπτα τῇ τοῦ βρῶντος συμμεταβάλλοντα μοχθηρίᾳ. καὶ γὰρ κατὰ τὸ ἐναντίον αἱ πράξεις τῶν ἀγαθῶν ἐπαινεταί, βελτιούμεναι ταῖς τῶν ἐνεργούντων ἀρεταῖς, ἐπειδὴ πέφυκέ πως τὰ γινόμενα τοῖς ὁρῶσιν ἐξομοιοῦσθαι. Here again, the reference of the saying has been variously mistaken—ἡ ῥυπαρὰ διάνοια κακῶς περὶ τούτων λογιζομένη ἑαυτῇ συμμαίνει ταῦτα, Œc.: and similarly Chrys., Thl., al.: 'non placent Deo quæ agunt etiam circa res medias, quia actiones tales ex animo Deus æstimat,' Grot.: 'iis nihil prodest externa ablutio et ciborum dierumque observatio,' Baldwin, Croc. in De W.).

16.] *Expansion of the last clause, shewing* (cf. Dion. Hal. above) *their ἑκουσίως ψεύδεσθαι.* **They make confession** (openly, in sight of men: but not so only—their confession is a true one so far, that they *have the knowledge*, and *belie* it: not 'they *profess*,' as E.V.: ὁμολογοῦσιν necessarily contains an implication of the subjective truth of the thing given out) **that they know God, but in** (or, by) **their works they deny** (Him) (not '*il*:' see 2 Tim. ii. 12), **being abominable** (cf. βδέλυγμα ἐνώπιον τοῦ θεοῦ, Luke xvi. 15. In ref. Prov. βδελυκτὸς παρὰ θεῷ is

II. [1] Σὺ δὲ λάλει ἃ [a]πρέπει τῇ [t]ὑγιαινούσῃ [t]διδασκαλίᾳ, [2] [u]πρεσβύτας [v]νηφαλίους εἶναι, [w]σεμνούς, [x]σώφρονας, [t]ὑγιαίνοντας τῇ [y]πίστει, τῇ [y]ἀγάπῃ, τῇ [yz]ὑπομονῇ· [3] [a]πρεσβύτιδας [b]ὡσαύτως ἐν [c]καταστήματι [d]ἱεροπρεπεῖς, [e]μὴ [f]διαβόλους, [e]μηδὲ οἴνῳ πολλῷ [g]δεδουλωμένας, [h]καλοδιδασκάλους, [4] ἵνα [i]σωφρονίζουσιν τὰς νέας [j]φιλάν-

a Matt. iii. 15. 1 Cor. xi. 13. Eph. v. 3. 1 Tim. ii. 10. Heb. ii. 10. vii. 26 only. Ps. xcii. 7.
t 1 Tim. i. 10 reff.
u Luke i. 18. Philem. 9 only. Job xxix. 8.
v 1 Tim. iii. 2, 11 only †.

(-φειν, 2 Tim. iv. 3.) 2. ch. i. 3. ver. 5 only †. a here only †. — 1 Tim. iii. 9 reff. f — 1 Tim. iii. 11. 2 Tim. iii. 3 only. Rom. vi. 18, 22. 1 Cor. ix. 19. (-ισμός, 2 Tim. i. 7.)
w Phil. iv. 8. 1 Tim. iii. 8, 11 only. y 1 Tim. vi. 11. 2 Tim. iii. 10. b — 1 Tim. ii. 9 reff. d here only †. Jos. Antt. xi. 8. 5. g Acts vii. 6, from Gen. xv. 13. 1 Cor. vii. 15 only. constr., Gal. iv. 3. 2 Pet. ii. 19. j here only †.
x 1 Tim. iii. 2. z Col. i. 11 reff. c here only †. — Jos. Antt. xv. 7. 5, ἀτρεμαίᾳ τῇ καταστήματι. e John iv. 15. xiv. 27. Acts iv. 18. h here only †. i here only †.

CHAP. II. 1. aft δε ins a ℵ.

3. κατασχηματι F. ιεροπρεπει CH² m 17 latt syrr copt arm Clem Bas Thdrt Ambrst Pelag Jer Sedul. for μηδε, μη DFHKLN² rel: txt ACℵ¹.

4. rec σωφρονιζωσι, with CDKLN¹ rel: txt AFHℵ¹ o.

joined with ἀκάθαρτος) **and disobedient**, and for (towards the accomplishing of) **every good work worthless** (ref.).

CH. II. 1—III. 11.] *Directions to Titus, how to exhort the believers of various classes, and how to comport himself.* For intermediate divisions, see below.

1.] **But** (contrast to the persons just described: 'on the other hand') **do thou speak** (not what they speak, ch. i. 11: but) **the things which befit the healthy teaching** (that teaching which is sound and wholesome, not teaching ἃ μὴ δεῖ): viz., **that the aged men** (not = πρεσβυτέρους, which implies eldership, and not old age only) **be sober** (see note on 1 Tim. iii. 2), **grave** (1 Tim. iii. 4, note), **self-restrained** (a better word for σώφρων would be a valuable discovery: see above on ch. i. 8, and 1 Tim. ii. 9: '*discreet*' is good, but not adequate), **healthy in their faith, in their love, in their patience** (see ref. 1 Tim., where the same three are joined together. The datives are of the element or condition: the same was expressed with ἐν, ch. i. 13: ἵνα ὑγιαίνωσιν ἐν τῇ πίστει. The articles should not be overlooked. The occurrence of τῇ ἀγάπῃ and τῇ ὑπομονῇ prevents us from rendering τῇ πίστει objective as in ch. i. 13, and compels us to take the subjective and reflective meaning). 3.] **The aged women** (= πρεσβύτεραι, 1 Tim. v. 2, there being in this case here no official term to occasion confusion) **likewise** (after the same general pattern, to which the separate virtues above mentioned belong) **in deportment** (cf. Porphyr. de abst. in Wetst.,—τὸ δὲ σεμνὸν κἀκ τοῦ καταστήματος ἐωρᾶτο. πορεία τε γὰρ ἦν εὔτακτος, καὶ βλέμμα καθεστηκὸς ἐπετηδεύετο, ὡς ὅτε βουληθεῖεν μὴ σκαρδαμύττειν γέλως δὲ σπάνιος, εἰ δέ που γένοιτο, μέχρι μειδιασμοῦ. ἀεὶ δὲ ἐντὸς τοῦ σχήματος αἱ χεῖρες. The κατάστημα would thus include *gesture and habit*, — more than καταστολή of 1 Tim. ii. 9), **reverend** (two examples, of those given by Wetst., seem nearest to touch the meaning of the word here as connected with outward deportment:— the one from Jos. Antt. xi. 8. 5, describing the High Priest Jaddus going forth to meet Alexander the Great,—πνθόμενος δ' αὐτὸν οὐ πόρρω τῆς πόλεως, πρόεισι μετὰ τῶν ἱερέων καὶ τοῦ πολιτικοῦ πλήθους, ἱεροπρεπῆ καὶ διαφέρουσαν τῶν ἄλλων ἐθνῶν ποιούμενος τὴν ὑπάντησιν . . . . . τὸ μὲν πλῆθος ἐν ταῖς λευκαῖς ἐσθῆσι, τοὺς δὲ ἱερεῖς προεστῶτας ἐν ταῖς βυσσίναις αὐτῶν, τὸν δὲ ἀρχιερέα ἐν τῇ ὑακινθίνῃ καὶ διαχρύσῳ στολῇ: the other from Plato, Theages, § 3, p. 262, Θεαγῆς ὄνομα τούτῳ, ὦ Σώκρατες. Καλόν γε, ὦ Δημόδοκε, τῷ υἱεῖ τὸ ὄνομα ἔθηκες καὶ ἱεροπρεπές), **not slanderers** (see reff. 1 Tim. and note), **nor yet enslaved** (so προσέχοντας, 1 Tim. iii. 8) **to much wine** (this vice may be included in the character given of the Cretans above, ch. i. 12), **teachers of that which is good, that they school** (see on σωφρονισμός, 2 Tim. i. 7.

The occurrence of ἵνα here with a pres. indic. in the best MSS. is remarkable —especially as the only other instances of this construction in St. Paul, 1 Cor. iv. 6 and Gal. iv. 17 [see notes there], may be accounted for on the hypothesis of an unusual [provincial] formation of the subjunctive, being both verbs in -όω. If this reading is to stand, it would shew that that hypothesis is unnecessary, and that St. Paul did really write the indic. pres. after ἵνα: see also 1 John v. 20. Cf. Winer, edn. 6, § 41 b. 1 c. If he did thus write it, it may be questioned whether he intended to convey any sense very distinct

k ver 2. l — 2 Cor. xi. 3. 1 Pet. iii. 2. Prov. xix. 18. m here only †. n — Matt. xx. 15. Rom. v. 7. 1 Pet. ii. 18. 1 Kings xxv. 18. o Eph. i. 22 reff. p — 2 Pet. ii. 2 al. exc] Tim. vi. 1 reff. y 1 Tim. ii. 2 reff. xxxi. (at end of xxiv.) 8.

δρους εἶναι, [l]φιλοτέκνους, [δ k]σώφρονας, [l]ἁγνάς, [m]οἰκουρ-
γούς, [n]ἀγαθάς, [o]ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα
μὴ ὁ λόγος τοῦ θεοῦ [p]βλασφημῆται. [6] τοὺς νεωτέρους
[b]ὡσαύτως [q]παρακάλει [r]σωφρονεῖν, [7 s]περὶ πάντα [t]σεαυτὸν
[t]παρεχόμενος [u]τύπον [v]καλῶν [v]ἔργων, ἐν τῇ [w]διδασκα-
λίᾳ [x]ἀφθορίαν, [y]σεμνότητα, [8 z]λόγον [a]ὑγιῆ, [b]ἀκατά-

q — and constr., Rom. xii. 1. 2 Cor. ii. 8. vi. 1 al. r Mark v. 15 | L. Rom. xii. 3. 2 Cor. v. 13. Tit. ii. 6. 1 Pet. iv. 7 only †. s — Luke x. 41. Acts xix. 25. Phil. ii. 23. 1 2 Tim. i. 18. vi. 4, 21. t refl. pron. aft. mid voice, John xix. 34. Isa. vii. 11. Xen. Cyr. viii. 1. 39, παράδειγμα . . . τοῦτον ἑαυτὸν παρείχετο. Winer, edn. 6, § 33. 6. u — Phil. iii. 17. 1 Thess. i. 7. 2 Thess. iii. 9. 1 Tim. iv. 12. 1 Pet. v. 3. v 1 Tim. iii. 1 reff. w ver. 1. x here only. z — 2 Tim. i. 13 reff. a — (and Paul) here only. see ver. 1 reff., and Prov. b here only †. 2 Macc. iv. 47 only.

5. rec οἰκουρους, with D³HKL𝔑² rel Clem: txt ACD¹F𝔑¹. aft θεου ins και η διδασκαλια C 5 syr arm. υποτασσομενας 𝔑¹: txt 𝔑-corr.

7. for σεαυτον, εαυτον D¹ 37 Chr Damasc.—παντας εαυτον m¹ n 1 Thdrt Damasc. (So *might* the words in AC be divided, but vulg Syr read them as in text.) τυπον bef παρεχ. 𝔑¹ 120. rec αδιαφθοριαν, with D³L𝔑¹ rel Chr: αφθονιαν F: txt ACD¹K𝔑² 17 Damasc Œc-comm. aft αφθορ. ins αγνειαν C h² 73. 80 syr arm Jer Chrom. Steph aft σεμνοτητα ins αφθαρσιαν, with D³KL rel syr Chr-ms Thdrt: om ACD¹𝔑 17.

from the pres. subj.: perhaps more immediate and assumed sequence may be indicated: but it is hardly possible to join logically in the mind a causal particle with a pres. indic.) **the young women to be lovers of their husbands, lovers of their children, discreet** (this term certainly applies better to women than *self-restrained*: there is in this latter, in their case, an implication of *effort*, which destroys the spontaneity, and brushes off, so to speak, the bloom of this best of female graces. See, however, note on 1 Tim. ii. 9. The word is one of our greatest difficulties), **chaste, workers at home** (the word is not found elsewhere, and has perhaps on that account been changed to the more usual one οἰκουρούς. It is hardly possible that for so common a word οἰκουργούς should have been substituted. If the rec. is retained, 'keepers at home' will be signified: so Dio Cass. lvi. p. 891 [Wetst.], τῶς οὐκ ἄριστον γυνὴ σώφρων, οἰκουρός, οἰκονόμος, παιδοτρόφος; see Elsner's note on the word, in which he shews that, as might be expected, the ideas of 'keeping at home' and 'guarding the house' are both included: so Chrys.: ἡ οἰκουρὸς γυνὴ καὶ σώφρων ἔσται· ἡ οἰκουρὸς καὶ οἰκονομικὴ· οὔτε περὶ τρυφὴν, οὔτε περὶ ἐξόδους ἀκαίρους, οὔτε περὶ ἄλλων τῶν τοιούτων ἀσχοληθήσεται), **good** (Thl. joins this with οἰκουρούς—οἰκουρὸς ἀγαθή. So also Syr. But it seems better to preserve the series of single epithets till broken in the next clause by the construction. As a single epithet [reff.] it seems to provide, as Heydenr., that their keeping, or working, at home, should not degenerate into churlishness or niggardliness), **in subjection to their own** (inserted to bring out and impress the duties they owe to them —so in Eph. v. 22) **husbands, that the word of God** (the Gospel) **be not ill-spoken of** (τὸ γὰρ προφάσει θεοσεβείας καταλιμπάνειν τοὺς ἄνδρας, βλασφημίαν ἔφερε τῷ κηρύγματι, Thdrt.). **6 ff.] The younger men in like manner exhort to be self-restrained** (see above ver. 5, and 1 Tim. ii. 9, note), **shewing thyself** (the use of σεαυτόν with παρέχεσθαι is somewhat remarkable, but borne out by Xen. in reff. The account of it seems to be, that παρέχεσθαι τύπον would be the regular expression for 'to set an example,' the personal action of the subject requiring the middle [see Krüger, p. 363]: and, this being so, the form of such expression is not altered, even where ἑαυτόν is expressed in apposition with τύπον. Cf. Ellic.'s note) in ('*about*,' '*in reference to*' [reff.]: a meaning of περί with the acc. derived from its local meaning of '*round about*:' see Winer, edn. 6, § 49, i.) **all matters** (not masc. sing.) **an example** (κοινὸν διδασκαλεῖον καὶ ὑπόδειγμα ἀρετῆς ἡ τοῦ σοῦ βίου λαμπρότης ἔστω, οἷόν τις εἰκὼν ἀρχέτυπος πᾶσι προκειμένη τοῖς βουλομένοις ἐναπομάξασθαι τῶν ἐν αὐτῇ καλῶν, Thl.) **of good works** (reff.), —**in thy teaching** (παρεχόμενος) **incorruption** (it is difficult exactly to fix the reference of ἀφθορία [or ἀδιαφθορία, which means much the same]. It may be objective, of the *contents* of the teaching—that it should set forth purity as its character and aim: or subjective, that *he should be, in his teaching*, pure in motive, uncorrupted: so Wiesinger, comparing 2 Cor. xi. 3, μή πως . . . φθαρῇ

γνωστον, ἵνα ὁ [c]ἐξ [cd]ἐναντίας [e]ἐντραπῇ μηδὲν [f]ἔχων λέγειν περὶ ἡμῶν [g]φαῦλον. 9 δούλους [h]ἰδίοις [h]δεσπόταις [i]ὑποτάσσεσθαι, [k]ἐν πᾶσιν [l]εὐαρέστους εἶναι, μὴ [m]ἀντι-
λέγοντας, 10 μὴ [n]νοσφιζομένους, ἀλλὰ [o]πᾶσαν [p]πίστιν [q]ἐνδεικνυμένους ἀγαθήν, ἵνα τὴν [w]διδασκαλίαν τὴν τοῦ [r]σωτῆρος ἡμῶν [r]θεοῦ [s]κοσμῶσιν [k]ἐν πᾶσιν. 11 [t]ἐπ-

c Mark xv 39 only. 4 Kings ii. 7. d 1 Thess. ii. 15 reff. e — 1 Cor. iv. 14. 2 Thess. iii. 14 only. (Luke xviii. 2 al.) f Ps. xxxiv. 26. f constr., Luke vii 40. Acts xxiii. 17, 18, 19. Eph. iv. 28. g Paul, Rom. ix. 11 only. John iii. 20. v. 29. James iii. 14 only. Prov. xxii. 8. h 1 Tim. vi. 1. Prov. xxii. 7. i ver. 5. k 2 Tim. iv. 5 reff. l Eph. v. 10 reff. m ch. i. 9. Acts xiii. 45. Rom. x. 21 (from Isa. lxv. 2) al. L.P., exc. John xix. 12. n Acts v. 3 only. Josh. vii. 1. 2 Macc. iv. 32 only. o Phil. i. 20 reff. p — Matt. xxiii. 23. Rom. iii. 3 al. Prov. xii. 22. q Rom. ii. 15. 2 Cor. viii. 24 al. Paul only, exc. Heb. vi. 10, 11. Gen. l. 15, 17. r 1 Tim. i. 1 reff. s 1 Tim. ii. 9 reff. t Luke i. 79. Acts xxvii. 20. ch. iii. 4 only. Num. vi. 25. (-σεια. ver. 13.)

8. rec περι [ ]μων bef λεγειν, with K rel Chr Aug: txt ACDFLℵ m 17 latt syrr Thdrt Ambrst.—rec υμων, with A h copt Thdrt: txt CDFKLℵ rel latt syrr gr-lat-ff.

9. δουλοι D¹, *servi subditi sint* D-lat. δεσποταις bef ιδιοις AD latt syrr copt: txt CFKLℵ rel Chr Thdrt Damasc.

10. μηδε C³D¹F 17. rec πιστιν bef πασαν, with KL rel copt Chr Thdrt Damasc: om πιστιν ℵ¹ 17: txt ACDℵ³ m syr lat-ff.—πασ. ενδεικν. πιστιν F. rec om 2nd την, with KL rel Damasc: ins ACDFℵ 17 Chr Thdrt.

τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν χριστόν. Huther takes it of the *form* of the teaching, that it should be pure from all expressions foreign to the character of the Gospel. This is perhaps hardly satisfactory: and the first interpretation would bring it too near in meaning to λόγον ὑγιῆ which follows), **gravity, a discourse** (in its contents and import) **healthy, not to be condemned, that he of the opposite part** (τὸν ἐξ ἐναντίας φησὶ καὶ τὸν διάβολον καὶ πάντα τὸν ἐκείνῳ διακονούμενον, Chr. But the former idea is hardly before the Apostle's mind, from ver. 5, in which *the Gospel being evil spoken of* was represented as the point to be avoided. Cf. also 1 Tim. vi. 1, and v. 14: 2 Tim. ii. 25. It is rather the heathen or Jewish adversaries of the Gospel, among whom they dwelt) **may be ashamed** (reff.), **having nothing** (μηδέν, because, following the ἔχων, it is subjective to him, the adversary. We should say, οὐδέν ἐστιν ὅ τι ἂν λέγῃ,—but μηδὲν ἔχων λέγειν: in the former the objective fact, in the latter the subjective deficiency, is brought out) **to say of us** (Christians: not 'me and thee') **(that is) evil** (in our acts: φαῦλος is never used with λέγειν, nor of words, in the N. T., but always of *deeds*: 'having no evil thing to report of us'—no evil, whether seen in our demeanour, or arising from our teaching). 9.] (παρακάλει) **Slaves to be in subjection to their own** (see above on ver. 5) **masters,—in all things to give satisfaction** (this, the servants' own phrase among ourselves, expresses perhaps better than any other the meaning of εὐαρέστους εἶναι. '*To be acceptable*' would seem to bring the slave too near to the position of a friend), **not contradicting** (in the wide sense, not merely in words, see especially ref. John), **not purloining** (ref. νοσφιζόμενον, ὑφαιρούμενον, ἰδιοποιούμενον, Suid. τὸ δ' αὐτὸ καὶ σφετερίζεσθαι, Eustath.), **but manifesting** (see ref. 2 Cor.) **all** (possible, reff.) **good faith; that they may adorn in all things** (not '*before all men*,' as Heydenr., al.: cf. ἐν πᾶσιν above) **the doctrine of our Saviour, God** (see on 1 Tim. i. 1. Not Christ, but the Father is meant: in that place the distinction is clearly made. On this '*adorning*' Calvin remarks, "Hæc quoque circumstantia notanda est [this is hardly worthy of his usually pure latinity], quod ornamentum Deus a servis accipere dignatur, quorum tam vilis et abjecta erat conditio, ut vix censeri soliti sint inter homines. Neque enim famulos intelligit quales hodie in usu sunt, sed mancipia, quæ pretio empta tanquam boves aut equi possidebantur. Quod si eorum vita ornamentum est Christiani nominis, multo magis videant qui in honore sunt, ne illud turpitudine sua maculent." Thl. strikingly says, κἂν γὰρ τῷ δεσπότῃ διακονῇς ἀλλ' ἡ τιμὴ εἰς θεὸν ἀνατρέχει, ὅτι καὶ ἀπὸ τοῦ φόβου ἐκείνου ἡ πρὸς τὸν δεσπότην εὔνοια τὴν ἀρχὴν ἔχει). 11—15.] *Ground of the above exhortations in the moral purpose of the Gospel respecting us* (11—14): *and consequent exhortation to Titus* (15).

11.] **For** (reasons for the above exhortations from ver. 1: not as Chrys., al., only for vv. 9, 10. The latter clause of ver. 10,

ACDF KL𝔐 a b c d e f g h k l m n o 17

εφάνη γὰρ ἡ χάρις τοῦ θεοῦ [u] σωτήριος πᾶσιν ἀνθρώποις,
12 [v] παιδεύουσα ἡμᾶς, ἵνα [w] ἀρνησάμενοι τὴν [x] ἀσέβειαν
καὶ τὰς [y] κοσμικὰς ἐπιθυμίας, [z] σωφρόνως καὶ [a] δικαίως

u here only †. Wisd. i. 14 only. (-σαν. Eph. vi. 17.)
v 1 Tim. i. 20 reff.
w 1 Tim. v. 8 reff.
x 2 Tim. ii. 16. Rom. i. 18. xi. 26. Jude 15, 18 only. Jer. v. 6. (-βεῖν, -βήτ. Jude 18.)
y Heb. ix. 1 only †.
z here only †. Wisd. ix. 11 only.
a Paul, 1 Cor. xv. 34. 1 Thess. ii. 10
only. 1 Pet. ii. 23. Luke xxiii. 41 only. Deut. i. 16.

11. rec ins ἡ bef σωτηριος (*to fill out the construction*), with $C^3D^{3\text{-}2}KL$ rel Clem Cyr-jer-mss Nyssen Chr Thdrt Procl Damasc: om $AC^1D^1\aleph$ syrr. for σωτηριος, σωτηρος $\aleph^1$: του σωτηρος ημων (*see ch* iii. 4) F vulg copt æth Epiph.
12. om ταις D^1.

it is true, gives occasion to this declaration; but the reference of these verses is far wider than merely to slaves) **the grace of God** (that divine favour to men, of which the whole process of Redemption was a proof: not to be limited to *Christ's Incarnation*, as Œc. and Thdrt.: though certainly this may be said for their interpretation, that *it* may *also* be regarded as a term inclusive of all the blessings of Redemption: but it does not follow, that of two such inclusive terms, the one may be substituted for the other) **was manifested, bringing salvation** (not, 'as bringing salvation:' σωτήριος is not predicate after ἐπεφ., but παιδεύουσα which follows: σωτήριος is still part of the subject, and to make this constructionally clearer, the art. ἡ has been inserted) **to all men** (dat. belonging to σωτήριος, not to ἐπεφάνη, which verb is used absolutely, as in ch. iii. 4: cf. σωτὴρ πάντων ἀνθρώπων, 1 Tim. iv. 10: see also ib. ii. 4), **disciplining us** (see note on 1 Tim. i. 20. There is no need to depart from the universal New Testament sense of παιδεύουσα, and soften it into '*teaching*:' the education which the Christian man receives from the grace of God, is a discipline, properly so called, of self-denial and training in godliness, accompanied therefore with much mortification and punitive treatment. Luther has well rendered παιδεύουσα ἡμᾶς by 'unb züchtiget uns.' Corn.-a-Lap. [cited in Mack] explains it also well: "tanquam pueros rudes erudiens, corrigens, formans, omnique disciplina instituens et imbuens, perinde ut pædagogus puerum sibi commissum tam in litteris quam in moribus: hoc enim est παιδεύειν, inquit Gell. i. 13. 13"), **that** (by the ordinary rendering, "*teaching us, that*," we make ἵνα introduce merely the *purport* of the teaching: and so, following most Commentators, De W., and I am surprised to see, Huther, although I suppose representing in some measure the philological fidelity of Meyer, under whose shelter his commentary appears. There must have been some defect of supervision here. Wiesinger only of the recent Commentators, after Mack and Matthies, keeps the telic meaning of ἵνα. The Greek Commentators, as might be expected, adhere to the propriety of their own language. So Chrys. [ἦλθεν ὁ χριστός, ἵνα ἀρνησώμεθα τὴν ἀσέβειαν], Thl. [παιδεύει γὰρ ἡμᾶς, ἵνα τοῦ λοιποῦ σωφρόνως ζήσωμεν], Thdrt. [τούτου χάριν ἐνηνθρώπησεν . . . . ἵνα . . . .]. The truth is, that παιδεύειν is one of those verbs, the purpose and purport of which mutually include each other. The form and manner of instructive discipline itself conveys the aim and intent of that discipline. So that the meaning of ἵνα after such a verb falls under the class which I have discussed in my note to 1 Cor. xiv. 13, which see. Our English 'that,' which would be dubious after '*teaching*,' keeps, after 'disciplining,' its proper telic force), **denying** (not, 'having denied:' the aor. part. ἀρνησάμενοι is, as so often, not prior to, but contemporaneous with, the aor. ζήσωμεν following. [This, against Ellic., requires pressing here. The whole life being summed up in ζήσωμεν, aor., not ζῶμεν, pres., the aor. part. ἀρνησάμενοι must be so rendered, as to extend over all that sum, not as if it represented some definite act of abnegation anterior to it all.] διὰ τοῦ ἀρνήσασθαι, says Thl., τὴν ἐκ διαθέσεως ὁλοψύχου ἀποστροφὴν σημαίνει. "Has [cupiditates] abnegamus, cum eis consensum negamus, cum delectationem quam suggerunt, et actum ad quem sollicitant, abnuimus, imo ex mente et animo radicitus evellimus et extirpamus." S. Bernard, Serm. xi. [Mack]) **impiety and the lusts of the world** (the τάς gives universality—'*all* worldly lusts.' κοσμικάς, belonging to the κόσμος, the world which ἐν τῷ πονηρῷ κεῖται, and is without God: see 1 John ii. 15—17 and Ellicott's note here), **we might live soberly** (our old difficulty of rendering σώφρων and its derivatives recurs. 'Soberly' seems here to express the *adverb* well, though 'sober' by no means covers the meaning of the *adjective*. The fact is, that the peculiar

καὶ [b] εὐσεβῶς ζήσωμεν ἐν [c] τῷ νῦν [c] αἰῶνι, 13 [de] προσδεχόμενοι τὴν [f] μακαρίαν [g] ἐλπίδα καὶ [h] ἐπιφάνειαν τῆς δόξης

b 2 Tim. iii. 12 only †. Xen. Mem. ii. 2. 13. (see 1 Tim. ii. 2 reff.)

c 1 Tim. vi. 17. 2 Tim. iv. 10 only. see 1 Tim. iv. 8. here & Acts as below (e) only. see Rom. xvi. 2. Phil. ii. 29. d — Mark xv. 43. Luke ii. 25, 38 al. Paul, — e Acts xxiv. 15. f of things, Acts xx. 35 only. elsw. (passim) of persons. see 1 Tim. i. 11 reff. g — Gal. v. 5. Heb. vi. 18 al. h 2 Tim. i. 10 reff.

meaning which has become attached to 'sober,'—so much so, as almost to deprive it of its more general reference to life and thought,—has not taken possession of the adverb) **and justly** (better than '*righteously*,'—'righteous,' by its forensic objective sense in St. Paul, introducing a confusion, where the question is of moral rectitude) **and piously in the present life** ("Bernard, Serm. xi.: *sobrie* erga nos, *juste* erga proximum, *pie* erga Deum, Salmer. p. 630 f.: dicimus in his verbis Apostolum tribus virtutibus, sobrietatis, pietatis et justitiæ, summam justitiæ Christianæ complecti. Sobrietas est ad se, justitia ad proximum, pietas erga Deum .... sobrie autem agit, cum quis se propter Deum diligit: juste, cum proximum diligit: pie, cum charitate Deum colit." Mack. Wolf quotes from Lucian, Somn. p. 8, the same conjunction: *τὴν ψυχὴν .... κατακοσμήσω .... σωφροσύνῃ, δικαιοσύνῃ, καὶ εὐσεβίᾳ .... ταῦτα γάρ ἐστιν ὁ τῆς ψυχῆς ἀκήρατος κόσμος.*

These three comprising our *παιδεία* in faith and love, he now comes to *hope*): **looking for** (this expectation being an abiding state and posture,—not, like *ζήσωμεν*, the life following on and unfolded from the determining impulse co-ordinate with the *ἀρνήσασθαι*,—is put in the *pres.*, not in the *aor.*) **the blessed hope** (here, as in reff. Gal. and Acts, Col. i. 5 al., nearly objective,—the hope, as embodying the thing hoped for: but keep the vigour and propriety both of language and thought, and do not tame down the one and violate the other, with Grot., by a metonymy, or with Wolf, by a hypallage of *μακαρία ἐλπίς* for *ἐλπιζομένη μακαριότης*) **and manifestation** (*ἐλπίδα κ. ἐπιφ.* belong together) **of the glory** (*δύο δείκνυσιν ἐντεῦθα ἐπιφανείας· καὶ γάρ εἰσι δύο· ἡ μὲν πρώτη χάριτος, ἡ δὲ δευτέρα ἀνταποδόσεως*, Chrys. Nothing could be more unfortunate than the application here of the figure of hendiadys in the E. V.: see below) **of the great God** (the Father: see below) **and of our Saviour Jesus Christ** (as regards the sense, an exact parallel is found in Matt. xvi. 27, *μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ*, compared with Matt. xxv. 31, *ὅταν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ*. See also 1 Pet. iv. 13. The glory which shall be revealed at the appearing of our Saviour Jesus Christ is *His own* glory, *and* that of *His Father* [John xvii. 3; 1 Thess. iii. 13]. This sense having been obscured by the foolish hendiadys, has led to the asking [by Mr. Green, Gr. Test. Gram., p. 216], "What intimation is given in Scripture of a glorious appearing of God the Father and our Lord *in concert?*" To which the answer is, that no such appearing is even hinted at in this passage, taken as above. What is asserted is, that the *δόξα* shall be that *τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ*. And we now come to consider the meaning of these words. Two views have been taken of them: (1) that *τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν* are to be taken together as the description of *Ἰησοῦ χριστοῦ*,—'*of Jesus Christ, the great God and our Saviour*:' (2) that as given above, *τοῦ μεγάλου θεοῦ* describes the Father, and *σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ* the Son. It is obvious that in dealing with (1), we shall be deciding with regard to (2) also. (1) has been the view of the Greek orthodox Fathers, as against the Arians [see a complete collection of their testimonies in Dr. Wordsworth's "Six Letters to Granville Sharp on the use of the definite article in the Greek text of the N. T." Lond. 1802], and of most ancient and modern Commentators. That the former so interpreted the words, is obviously not [as it has been considered] decisive of the question, if they can be shewn to bear legitimately another meaning, and that meaning to be the one most likely to have been in the mind of the writer. The case of *ἵνα* in the preceding verse [see note there], was wholly different. There it was contended that *ἵνα* with a subjunctive, has, and can have, but one meaning: and this was upheld against those who would introduce another, *inter alia*, by the fact that the Greek Fathers dreamt of no other. The argument rested not on this latter fact, but on the logical force of the particle itself. And similarly here, the passage must be argued primarily on its own ground, not primarily on the consensus of the Greek Fathers. No one disputes that it *may* mean that which they have interpreted it: and there were obvious reasons why they, having licence to do so, should choose this interpretation. But it is our

τοῦ [i] μεγάλου [l] θεοῦ καὶ [j] σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ, ACDF KLN a b
14 ὃς [k] ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα [l] λυτρώσηται ἡμᾶς c d e f g h k l m n o 17

i here only. Neh. ix. 32. Dan. ii. 45. ix. 4 al.
j ch. i. 4 reff.
k Gal. i. 4. 1 Tim. ii. 6. 1 Macc. vi. 44. (= παραδιδ., Gal. ii. 20. Eph. v. 25.) 1 Luke xxiv. 21. 1 Pet. i. 18 only. Ps. cxxix. 8.

13. χριστου bef ιησ. ℵ¹.
14. υπερ ημων bef εαυτον D Lucif. αυτον ℵ¹ 238.

object, not being swayed in this or any other interpretation, by doctrinal considerations one way or the other, to enquire, not what the words *may* mean, but what they *do* mean, as far as we may be able to ascertain it. The main, and indeed the only reliance of those who take (1), is the omission of the article before *σωτῆρος*. Had the sentence stood *τοῦ μεγ. θεοῦ καὶ τοῦ σωτῆρος ἡμῶν* Ἰ. Χ., their verdict for (2) would have been unanimous. That the insertion of the article would have been decisive for (2), is plain: but is it equally plain, that its omission is decisive for (1)? This must depend entirely on the nature and position of the word thus left anarthrous. If it is a word which had by usage become altogether or occasionally anarthrous,—if it is so connected, that the presence of the article expressed, is not requisite to its presence in the sense, then the state of the case, as regards the omission, is considerably altered. Now there is no doubt that *σωτήρ* was one of those words which gradually dropped the article and became a quasi proper name: cf. 1 Tim. i. 1 [I am quite aware of Bp. Middleton's way of accounting for this, but do not regard it as satisfactory]; iv. 10; which latter place is very instructive as to the way in which the designation from its official nature became anarthrous. This being so, it must hardly be judged as to the expression of the art. by the same rules as other nouns. Then as to its structural and contextual connexion. It is joined with *ἡμῶν*, which is an additional reason why it may spare the article: see Luke i. 78: Rom. i. 7: 1 Cor. i. 3 [1 Cor. ii. 7; x. 11]: 2 Cor. i. 2, &c. Again, as Winer has observed [edn. 6, § 19, 5 b, note 1], the prefixing of an appositional designation to the proper name frequently causes the omission of the article. So in 2 Thess. i. 12: 2 Pet. i. 1: Jude 4: see also 2 Cor. i. 2; vi. 18: Gal. i. 3: Eph. i. 2; vi. 23: Phil. i. 2; ii. 11; iii. 20 &c. If then *σωτὴρ ἡμῶν Ἰησοῦς χριστός* may signify 'Jesus Christ our Saviour,'—on comparing the two members of the clause, we observe, that *θεοῦ* has already had its predicate expressed in *τοῦ μεγάλου*; and that it is therefore natural to expect that the latter member of the clause, likewise consisting of a proper name and its predicate, should correspond logically to the former: in other words, that *τοῦ θεοῦ καὶ σωτῆρος ἡμῶν Ἰη. χρ.* would much more naturally suit (1) than *τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμ. Ἰη. χρ.* In clauses where the two appellative members belong to one expressed subject, we expect to find the former of them without any predicative completion. If it be replied to this, as I conceive on the hypothesis of (1) it must be, that *τοῦ μεγάλου* is an epithet alike of *θεοῦ* and *σωτῆρος*, 'our great [God and Saviour].' I may safely leave it to the feeling of any scholar, whether such an expression would be likely to occur. Let us now consider, whether the Apostle would in this place have been likely to designate our Lord as *ὁ μέγας θεὸς καὶ σωτὴρ ἡμῶν*. This must be chiefly decided by examining the usages of the expression *θεὸς ὁ σωτὴρ ἡμῶν*, which occurs six times in these Epistles, once in Luke [i. 47], and once in the Epistle of Jude. If the writer *here* identifies this expression, 'the great God and our Saviour,' with the Lord Jesus Christ, calling Him 'God and our Saviour,' it will be at least probable that in other places where he speaks of "God our Saviour," he also designates our Lord Jesus Christ. Now is that so? On the contrary, in 1 Tim. i. 1, we have *κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν, καὶ χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν*: where I suppose none will deny that the Father and the Son are most plainly distinguished from one another. The same is the case in 1 Tim. ii. 3—5, a passage bearing much [see below] on the interpretation of this one: and consequently in 1 Tim. iv. 10, where *ἐστιν σωτὴρ πάντων ἀνθρώπων* corresponds to *θέλει πάντας σωθῆναι* in the other. So also in Tit. i. 3, where the *σωτὴρ ἡμῶν θεός*, by whose *ἐπιταγή* the promise of eternal life was manifested, with the proclamation of which St. Paul was entrusted, is the same *αἰώνιος θεός*, by whose *ἐπιταγή* the hidden mystery was manifested in Rom. xvi. 26, where the same distinction is made. The only place where there could be any doubt is in our ver. 10, which possible doubt however is removed by ver. 11, where the

ἀπὸ πάσης [mn]ἀνομίας καὶ [mo]καθαρίσῃ ἑαυτῷ [m]λαὸν [p]περι- [m] Ezek. xxxvii. 23.
οὐσιον, [q]ζηλωτὴν [r]καλῶν [r]ἔργων. 15 ταῦτα λάλει καὶ [n] Paul, Rom. iv. 7. vi. 10. 2 Cor. vi.

14. 2 Thess. ii. 7. Matt. vii. 23 al. Exod. xxxiv. 9. o — Acts xv. 9. Eph. v. 26. James iv. 8. Sir. xxxviii. 10. p here only. Exod. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18 (alw. w. λαός, and never occ. elsw., exc. Mal. iii. 17 Aq. -σιασμός. Ps. cxxxiv. 4. Eccles. ii. 8.) q — Acts (i. 13) xxi. 20. xxii. 3. 1 Cor. xiv. 12. Gal. i. 14 al. 1 Pet. iii. 13 (Luke vi. 15) only. (Exod. xx. 5 al.) 2 Macc. iv. 2. r 1 Tim. iii. 1 reff.

15. for λαλει, διδασκε A.

same assertion is made, of the revelation of the hidden grace of God [the Father]. Then we have our own ch. iii. 4—6, where we find τοῦ σωτῆρος ἡμῶν θεοῦ in ver. 4, clearly defined as *the Father*, and διὰ Ἰησοῦ χριστοῦ τοῦ σωτῆρος ἡμῶν in ver. 6. In that passage too we have the expression ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμ. θεοῦ, which is quite decisive in answer to those who object here to the expression ἐπιφάνειαν τῆς δόξης as applied to the Father. In the one passage of St. Jude, the distinction is equally clear: for there we have μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. It is plain then, that the usage of the words '*God our Saviour*' does not make it probable that the whole expression here is to be applied to the Lord Jesus Christ. And in estimating this probability, let us again recur to 1 Tim. ii. 3, 5, a passage which runs very parallel with the present one. We read there, εἷς γὰρ θεός, | εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος χριστὸς Ἰησοῦς, ὁ δοὺς ἑαυτὸν ἀντίλυτρον κ.τ.λ. Compare this with τοῦ μεγάλου θεοῦ | καὶ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ, ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσηται κ.τ.λ. Can there be a reasonable doubt, that the Apostle writing two sentences so closely corresponding, on a point of such high importance, would have in his view the same distinction in the second of them, which he so strongly lays down in the first? Without then considering the question as closed, I would submit that (2) satisfies all the grammatical requirements of the sentence: that it is both structurally and contextually more probable, and more agreeable to the Apostle's way of writing: and I have therefore preferred it. The principal advocates for it have been, the pseudo-Ambrose [i. e. Hilary the deacon, the author of the Commentary which goes by the name of that Father: whose words are these, "hanc esse dicit beatam spem credentium, qui exspectant adventum gloriæ magni Dei quod revelari habet judice Christo, in quo Dei Patris videbitur potestas et gloria, ut fidei suæ præmium consequantur. Ad hoc enim redemit nos Christus, ut" &c.], Erasm. [annot. and paraphr.], Grot., Wetst., Heinr., Winer [ubi supra, end], De W., Huther [the other view,—not this as stated in my earlier editions, by inadvertence,—is taken by Ellicott]. Whichever way taken, the passage is just as important a testimony to the divinity of our Saviour: according to (1), by asserting His possession of Deity and right to the appellation of the Highest: according to (2), even more strikingly, asserting His equality in glory with the Father, in a way which would be blasphemy if predicated of any of the sons of men), **who** (our Saviour Jesus Christ) **gave Himself** ("the forcible ἑαυτόν, 'Himself, His whole self, the greatest gift ever given,' must not be overlooked: cf. Beveridge, Serm. 93, vol. iv. p. 285." Ellicott) **for us** ('on our behalf,' not '*in our stead*:' reff.), **that He might** (by this assertion of the Redeemer's purpose, we return to the moral aim of verses 11, 12, more plainly indicated as in close connexion with Christ's propitiatory sacrifice) **redeem** (λυτροῦσθαι, '*to buy off with a price*,' the *middle* including personal agency and interest, cf. καθαρίσῃ ἑαυτῷ below. So in Diod. Sic. v. 17, of the Balearians, ὅταν τινὲς γυναῖκες ὑπὸ τῶν προσπλεόντων ληστῶν ἁλῶσιν, ἀντὶ μιᾶς γυναικὸς τρεῖς ἢ τέτταρας ἀνδρας διδόντες λυτροῦνται. Polyb. xvii. 16. 1, of King Attalus and the Sicyonians, where only personal *agency* is implied in the middle, τὴν ἱερὰν χώραν τοῦ Ἀπόλλωνος ἐλυτρώσατο χρημάτων αὐτοῖς οὐκ ὀλίγων. See note, 1 Tim. ii. 6: and cf. ref. 1 Pet., where the price is stated to have been the precious blood of Christ) **us from all lawlessness** (see reff. and especially 1 John iii. 4, ἡ ἁμαρτία ἐστὶν ἡ ἀνομία) **and might purify** (there is no need to supply ἡμᾶς, though the sense is not disturbed by so doing. By making λαόν the direct object of καθαρίζῃ, the purpose of the Redeemer is lifted off from our particular case, and generally and objectively stated) **to Himself** ('dat. commodi') **a people** (object: not, as De W., Wies., al., predicate, '(us) for a people') **peculiarly His** (see note on Eph. i. 14, and cf. the reff. here in the LXX, from which the expression is borrowed. See also 1 Pet. ii. 9, and Ellicott here. The

s — 1 Tim. vi. 2.
t 1 Tim. v. 20 reff.
u — Mark iii. 5. 1 Chron. xxix. 22. Paul, passim.
v — Phil. i. 20 reff.
w 1 Tim. i. 1 reff.
x here only †. περιφρονῶ, ἴσον τῷ καταφρονῶ, Schol. Aristoph. Nub. 225. see 1 Tim. iv. 12.
y 2 Tim. ii. 14 reff.
z Eph. i. 21 reff.
a — Rom. xiii. 1. 94 (90). Sir. xxx. (xxxiii.) 28 only. 1 Pet. iii. 15 al. Ps. xvi. 12.
b ch. ii. 5, 9. Eph. i. 22 reff.
c Acts v. 29, 32. xxvii. 21 only †. Esdr. viii.
d see 2 Tim. ii. 21 reff.
e Paul, 2 Cor. ix. 8. x. 6, 16
f — Rom. iii. 8 al. 4 Kings xix. 6 F.
g 1 Tim. iii. 3 only †.
h Phil. iv. 5. 1 Tim. iii. 3. James iii. 17. 1 Pet. ii. 18 only. Ps. lxxxv. 5 only.
i ch. ii. 15.
j ch. ii. 10 reff.
k Gal. v. 23. vi. 1 reff.

s παρακάλει καὶ t ἔλεγχε u μετὰ v πάσης w ἐπιταγῆς· μη- ACDF
t δείς σου x περιφρονείτω. III. 1 y ὑπομίμνησκε αὐτοὺς KLℵ a b
u z ἀρχαῖς za ἐξουσίαις b ὑποτάσσεσθαι, c πειθαρχεῖν, d πρὸς c d e f g
v πᾶν d ἔργον d ἀγαθὸν e ἑτοίμους εἶναι, 2 μηδένα f βλασφη- h k l m
w μεῖν, g ἀμάχους εἶναι, h ἐπιεικεῖς, i πᾶσαν j ἐνδεικνυμένους n o 17
x k πραΰτητα πρὸς πάντας ἀνθρώπους. 3 ἦμεν γὰρ ποτὲ

CHAP. III. 1. aft ὑπομιμνησκε ins δε A Syr arm. rec aft αρχαις ins και, with D³KL rel: om ACD¹Fℵ 17. aft πειθαρχειν ins και A: pref F: in both places arm. αγαθους ℵ¹ k.

2, for μηδενα, μη F: G-lat has both: μηδεν K. ενδεικνυσθαι ℵ¹. rec πραοτητα, with DFKL rel: txt ACℵ³ 17. 67² : σπουδην τα(sic) ℵ¹.

ἐξειλεγμένον of Chrys., though expressing the fact, says too much for the word,—as also does the *acceptabilis* of the Vulg.: *egregium* of Jerome, too little: the οἰκεῖον of Thdrt. is exact: that which περίεστιν αὐτῷ), **zealous** (an ardent worker and promoter) **of good works.** 15.] gathers up all since ver. 1, where the general command last appeared, and enforces it on Titus. In ch. iii. 1, the train of thought is again resumed. **These things** (the foregoing: not, the following) **speak and exhort** (in the case of those who believe and need stirring up) **and rebuke** (in the case of those who are rebellious) **with all imperativeness** (μετὰ αὐθεντίας καὶ μετὰ ἐξουσίας πολλῆς, Chrys.—τουτέστι, μετὰ ἀποτομίας, Thl.). **Let no man despise thee** (addressed to Titus, not to the people, as Calv. ['populum ipsum magis quam Titum hic compellat']: 'so conduct thyself in thine exhortations, with such gravity, and such consistency, and such impartiality, that every word of thine may carry weight, and none may be able to cast slight on thee for flaws in any of these points'). III. 1, 2.] *Rules concerning behaviour to those without.* **Put them in mind** (as of a duty previously and otherwise well known, but liable to be forgotten) **to be in subjection to governments, to authorities, to obey the magistrate** (πειθαρχεῖν here probably stands absolutely, not, as Huther, connected with the dat. ἀρχαῖς ἐξ. So Xen. Cyr. viii. 1. 4, μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ κατορθοῦν τὰ ἀγαθά. The other construction has however the reff. in its favour), **to be ready towards every good work** (the connexion seems to be as in Rom. xiii. 3, where the rulers are said to be οὐ φόβος τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ. Compare also the remarkable coincidence in the sentiment of Xen. quoted above. Jerome in loc., Wetst., De W., al., suppose these exhortations to subjection to have found their occasion in the insubordination of the Jews on principle to foreign rule, and more especially of the Cretan Jews. In the presence of similar exhortations in the Epistle to the Romans and elsewhere, we can hardly perhaps say so much as this: but certainly Wetst.'s quotations from Diod. Sic., al., seem to establish the fact of Cretan turbulence in general. The inference drawn by Thdrt., al., from these last words,—οὐδὲ γὰρ εἰς ἅπαντα δεῖ τοῖς ἄρχουσι πειθαρχεῖν, does not seem to be legitimately deduced from them), **to speak evil of no one** (these words set forth the *general* duty, but are perhaps introduced owing to what has preceded, cf. 2 Pet. ii. 10: Jude 8), **to be not quarrelsome** (ref. and note), **forbearing** (ib., and note on Phil. iv. 5. "The ἐπιεικής must have been, it is to be feared, a somewhat exceptional character in Crete, where an ἔμφυτος πλεονεξία, exhibited in outward acts of aggression, καὶ ἰδίᾳ καὶ κατὰ κοινόν [Polyb. vi. 46—9], is described as one of the prevailing and dominant vices." Ellicott), **manifesting all meekness towards all men** (from what follows, πάντας ἀνθρ. is evidently to be taken in the widest sense, and especially to be applied to the heathen without: see below).

3.] **For** (reason why we should shew all meekness, &c.: οὐκοῦν μηδενὶ ὀνειδίσῃς, φησί· τοιοῦτος γὰρ ἦς καὶ σύ, Chrys. ὃ καὶ ὁ λῃστὴς πρὸς τὸν ἕτερον λῃστὴν ἔλεγεν, ὅτι ἐν τῷ αὐτῷ κρίματι ἐσμεν. Thl.) **we** (Christians) **also** (as well as they) **were** (emphatically prefixed) **once without understanding** (of spiritual things, see Eph. iv. 18), **disobedient** (to God, ch. i. 16: he is no longer speaking of *authorities*,

καὶ ἡμεῖς [l] ἀνόητοι, [m] ἀπειθεῖς, [n] πλανώμενοι, [o] δουλεύοντες ἐπιθυμίαις καὶ [p] ἡδοναῖς [q] ποικίλαις, ἐν [r] κακίᾳ καὶ [s] φθόνῳ [t] διάγοντες, [u] στυγητοί, μισοῦντες ἀλλήλους· 4 ὅτε δὲ ἡ [v] χρηστότης καὶ ἡ [w] φιλανθρωπία [x] ἐπεφάνη τοῦ [y] σωτῆρος ἡμῶν [y] θεοῦ, 5 οὐκ [z] ἐξ ἔργων τῶν [a] ἐν δικαιοσύνῃ ἃ ἐποι-

l Luke xxiv. 25. Rom. i. 14. Gal. iii. 1, 3. 1 Tim. vi. 9 only. L.P. Prov. xvii. 24.
m ch. i. 16 reff.
n 1 Cor. vi. 9. xv. 33. Gal. vi. 7. 2 Tim. iii. 13. Heb. v. 2. James v. 19. Hos. iv. 12.
o Gal. iv. 8, 9 reff.
p Paul, here only. Luke viii. 14. James iv. 1, 3. 2 Pet. ii. 13 only. Numb. xi. 8. Prov. xvii. 1. Wisd. vii. 2. xvi. 20 only. see 2 Tim. iii. 4.
q 2 Tim. iii. 6 (there also w. ἐπιθ.) reff.
r Eph. iv. 31 reff.
s Phil. i. 15 reff.
t 1 Tim. ii. 2 only ‡. 2 Macc. xii. 38.
u here only †. (-γεῖν, 2 Macc. v. 8.)
v Eph. ii. 7 reff.
w Acts xxviii. 2 only †. 2 Macc. vi. 22. xiv. 9 only. (-πῶς, Acts xxvii 3.)
x ch. ii. 11 reff.
y 1 Tim. i. 1 reff.
z — Rom. iii. 20 al. fr. Paul.
a so ἐν θεῷ, ἐν κυρίῳ, John iii. 21. 1 Cor. vii. 39. xi. 11 al.

3. aft ανοητοι ins και D Syr vulg(but not am). aft δουλευοντες ins εν ℵ¹(ℵ³ disapproving). for στυγητοι, μισητοι D¹ : στυγηται ℵ¹. at end ins αποστερουντες μισθον μισθωτου, και εκχυνομενοι αιμα ιδρωτων αυτων, ων η κρισις ανιλεως τω μη ποιησαντι ελεος 96. 109.

5. rec for ἃ, ὧν (*correction for elegance*), with C³D³KL rel Ath(many mss) Cyr-jer Ps-Ath Chr Thdrt$_{2}$: txt AC¹D¹FN 17 Clem Cyr$_{sepe}$. [C is deficient from ενοιησαμεν

but has passed into a new train of thought), **led astray** (so Conyb.: the passive sense should be kept, as best answering to N. T. usage, ref. 2 Tim.: reff. Heb. and James, which Huther quotes for the neuter sense, are both better rendered passive. Ellic. advocates the neuter '*going astray*'), **slaves to divers lusts and pleasures** (see reff.: an unusual word in N. T., though so common in secular Greek), **passing our lives** (in ref. 1 Tim. *βίον* is expressed) **in malice** (reff.) **and envy,—hateful, hating one another** (the sequence, if there be any, seems to be in the converse order from that assumed by Thl., ἄξιοι μίσους ἦμεν, ὡς ἀλλήλους μισοῦντες. It was our natural hatefulness which begot mutual hatred. Or perhaps the two particulars may be taken separately, as distinct items in our catalogue of depravities). 4.] **But when the goodness** (reff.) **and love-towards-men** (I prefer this literal rendering of φιλανθρωπία to any of the more usual ones: cf. Diog. Laert. Plat. iii. 98, τῆς φιλανθρωπίας ἐστὶν εἴδη τρία· ἓν μὲν διὰ τῆς προσηγορίας γινόμενον, οἷον ἐν οἷς τινὲς τὸν ἐντυγχάνοντα πάντα προσαγορεύουσι καὶ τὴν δεξιὰν ἐμβάλλοντες χαιρετίζουσιν· ἄλλο εἶδος, ὅταν τις βοηθητικὸς ᾖ παντὶ τῷ ἀτυχοῦντι· ἕτερον εἶδός ἐστι τῆς φιλανθρωπίας ἐν ᾧ τινὲς φιλοδειπνισταί εἰσι. The second of these is evidently that here intended, but Huther's view of the correspondence of this description of God's kindness to us with that which we are required [ver. 2] to shew to others, appears to me to be borne out: and thus His φιλανθρωπία would parallel πραΰτητα πρὸς πάντας ἀνθρώπους above, and the fact of its being '**love toward men**' should be expressed. Bengel's remark also is worth notice: "Hominum vitia plane contraria enumerantur versu 3." The junction of χρηστὸς, -ότης, with φιλάνθρωπος, -ία, is very common: see the numerous quotations in Wetst.) **of our Saviour, God** (the Father: cf. διὰ Ἰησ. χρ. below, and see note on ch. ii. 13), **was manifested** (viz. in Redemption, by the Incarnation and Satisfaction of the Redeemer),—**not by virtue of** (ἐξ, as the ground out of which an act springs. Cf. besides the frequent ἐκ πίστεως, ἐξ ἔργων, – Matt. xii. 37 bis: Rom. i. 4: 2 Cor. xiii. 4) **works wrought in** (I have thus represented the τῶν ἐν ἔργων [general, '*any works*'] τῶν ἐκ δικ. [viz. '*which were*,' particularizing out of those, '*in righteousness*'] ἐν δικ. *in* righteousness, as the element and condition in which they were wrought) **righteousness which we** (emphatic) **did** (not, '*have done*,' as E. V., nor '*had done*,' as Conyb., —which in fact obscures the meaning: for God's act here spoken of was a definite act in time—and its application to us, also a definite act in time [see below]: and if we take this ἐποιήσαμεν pluperfect, we confine the Apostle's repudiation of our works, as moving causes of those acts of God, to the *time previous to those acts*. For aught that this pluperfect would assert, our salvation might be prompted on God's part by future works of righteousness which He foresaw we should do. Whereas the simple aoristic sense throws the whole into the same time,—"His goodness, &c. was manifested .... not for works which we did .... He saved us,"—and renders the repudiation of human merit universal. On the construction, cf. Thl.: ἔσωσεν ἡμᾶς οὐκ ἐξ ἔργων ὧν ἐποιήσαμεν, ἀντὶ τοῦ οὔτε ἐποιήσαμεν ἔργα δικαιοσύνης, οὔτε ἐσώθη-

ACDP KL𝔑 a b c d e f g h k l m n o 17

ἠσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ [b]λουτροῦ [c]παλιγγενεσίας καὶ [d]ἀνακαινώσεως πνεύματος ἁγίου [6] [e]οὗ [f]ἐξέχεεν ἐφ' ἡμᾶς [g]πλουσίως, διὰ

b Eph. v. 26 only. Cant. iv. 2. Sir. xxxi. (xxxiv.) 25 only.
c Matt. xix. 28 only†. Jos. Antt. xi. 3. 9. Philo passim. Eph. i. 6 reff. 16. 1 Tim. vi. 17. 2 Pet. i. 11 only†.
d Rom. xii. 2 only†. (-νοῦσθαι, Col. iii. 10.)
e attr. f — Acts ii. 17, 18 (from Joel ii. 28, 29), 33. x. 45. Jer. xiv. 16.
g Col. iii.

to ἔσωσεν.] rec τον αν. ελεον, with D³KL rel Chr: txt AD¹FN 17. 67² Clem Max Ath Cyr-jer Thdrt Damasc.—τ. ελ. bef αυτ. DF. ins του bef λουτρου A: om CDFKLN rel Orig$_{\text{saepe}}$ Ath Cyr-jer. ins δια bef πνευματος D¹F.

6. for οὗ, ὃ D¹ lect-17.

μεν ἐκ τούτων, ἀλλὰ τὸ πᾶν ἡ ἀγαθότης αὐτοῦ ἐτοίησε), but according to (after the measure of, in pursuance of, after the promptings of: see Ellic.'s note) His compassion He saved us (this ἔσωσεν must be referred back to the definite objective act of God in Redemption, which has been above mentioned. On the part of God, that act is one—in the application of it to individuals, it is composed of many and successive acts. But this ἔσωσεν, being contemporaneous with ὅτε ἐπεφάνη above, cannot apply, as De Wette, to our individual salvation alone. At the same time, standing as it does in a transitional position, between God's objective act and the subjective individual application of it, it no doubt looks forward as well as backward—to individual realization of salvation, as well as to the divine completion of it once for all in Christ. Calvin, h. l., refers the completeness of our salvation rather to God's looking on it as subjectively accomplished in us: "De fide loquitur, et nos jam salutem adeptos esse docet. Ergo utcunque peccato impliciti corpus mortis circumferamus, certi tamen de salute nostra sumus, si modo fide insiti simus in Christum, secundum illud [Joh. v. 24]: 'Qui credit in filium Dei, transivit de morte in vitam.' Paulo post tamen, fidei nomine interposito nos re ipsa nondum adeptos esse ostendit, quod Christus morte sua præstitit. Unde sequitur, ex parte Dei salutem nostram impletam esse, cujus fruitio in finem usque militiæ differtur." The ἡμᾶς here is not *all mankind*, which would be inconsistent with what follows,—nor *all Christians*, however true that would be,—but the same as are indicated by καὶ ἡμεῖς above,—the particular Christians in the Apostle's view as he was writing—Titus and his Cretan converts, and himself) by means of the laver (not '*washing*,' as E. V.: see the Lexx.: but always a vessel, or pool in which washing takes place. Here, the baptismal font: see on Eph. v. 26) of regeneration (first, let us treat of παλιγγενεσία. It occurs only in ref. Matt., and there in an objective sense, whereas here it is evidently subjective. There, it is the great second birth of heaven and earth in the latter days: here, the second birth of the individual man. Though not occurring elsewhere in this sense, it has its cognate expressions,—e. g. ἀναγεννᾶσθαι, 1 Pet. i. 3, 23: γεννηθῆναι ἄνωθεν, John iii. 3 &c. Then, of the *genitive*. The font is the 'laver of regeneration,' because it is the vessel consecrated to the use of that Sacrament whereby, in its *completeness* as a Sacrament [see below], the new life unto God is conveyed. And inasmuch as it is in that font, and when we are in it, that the first breath of that life is drawn, it is the laver *of*,—belonging to, pertaining to, setting forth,—regeneration. Observe, there is here no figure: the words are literal: Baptism is taken as in all its completion,—the outward visible sign accompanied by the inward spiritual grace; and as thus *complete*, it not only represents, but *is*, the new birth. Cf. Calvin: "Solent Apostoli a Sacramentis ducere argumentum, ut rem illic significatam probent, quia principium illud valere debet inter pios, Deum non inanibus nobiscum figuris ludere, sed virtute sua intus præstare quod externo signo demonstrat. Quare Baptismus congruenter et vere lavacrum regenerationis dicitur. Vim et usum Sacramentorum recte is tenebit qui rem et signum ita connectet, ut signum non faciat inane aut inefficax: neque tamen ejus ornandi causa Spiritui sancto detrahat quod suum est." The font then, the laver of regeneration, representing the external portion of the Sacrament, and pledging the internal;—that *inward and spiritual grace*, necessary to the completion of the Sacrament and its regenerating power, is not, as too often, left to follow as a matter of course, and thus baptismal regeneration rendered a mere formal and unmeaning thing, 'ex opere operato,'—but is distinctly stated in the following words) and (understand διά again: so Thdrt. apparently,—Bengel ['duæ res commemorantur: lavacrum regenerationis, quæ baptismi in Christum periphrasis,—

Ἰησοῦ Χριστοῦ τοῦ [h] σωτῆρος ἡμῶν, [7] ἵνα [i] δικαιωθέντες τῇ ἐκείνου [k] χάριτι [l] κληρονόμοι γενήθωμεν κατ' [m] ἐλπίδα

h ch. i. 4 reff.
i — Acts xiii. 39 (Paul). Rom. ii. 13 al. Paul passim. elsw. Luke xviii. 14. James ii. 21, 24, 25 only. Ps. cxliii. 2.
k — Rom. xi. 6 al.
l — Rom. iv. 13, 14. viii. 17. Gal. iv. 7. James ii. 5.
m ch. i. 2 reff.

7. δικαιωθεντος(sic) ℵ. rec (for γενηθωμεν) γενωμεθα, with D³KLℵ³ rel Cyrjer: txt ACD¹Fℵ¹ (o) 17 Chr Ath.

et renovatio Spiritus sancti'], al. On the other hand, most Commentators [see Ellic. here] take ἀνακαινώσεως as a second gen. after λουτροῦ: and for the purpose of making this clearer, the τοῦ seems to have been inserted before λουτροῦ [see var. readd.]. The great formal objection to this is, the destruction of the balance of the sentence, in which παλιγγενεσίας would be one gen., and ἀνακαινώσεως πνεύματος ἁγίου the other. The far greater contextual objection is, that thus the whole from παλ. to ἁγίου would be included under λουτροῦ, and baptism made not only the seal of the new birth, but the sacrament of progressive sanctification) **the renewal** (ἀνακαίνωσις, see reff., is used of the gradual renewal of heart and life in the image of God, following upon the new birth, and without which the birth is a mere abortion, not leading on to vitality and action. It is here treated as potentially involved in God's act ἔσωσεν. We must not, as Huther, al., for the sake of making it contemporaneous with the λουτρόν, give it another and untenable meaning, that of mere incipient spiritual life) **of** (brought about by; genitive of the efficient cause) **the Holy Spirit** (who alone can renew unto life in progressive sanctification. So that, as in 1 Pet. iii. 21, it is not the mere outward act or fact of baptism to which we attach such high and glorious epithets, but that complete baptism by water and the Holy Ghost, whereof the first cleansing by water is indeed the ordinary sign and seal, but whereof the glorious indwelling Spirit of God is the only efficient cause and continuous agent. 'BAPTISMAL REGENERATION' is the *distinguishing doctrine of the new covenant* [Matt. iii. 11]: but let us take care that we know and bear in mind what '*baptism*' means: not the mere ecclesiastical act, not the mere fact of reception by that act among God's professing people, but that, completed by the divine act, manifested by the operation of the Holy Ghost in the heart and through the life), 6.] **which** (attr.; not = ἐξ οὗ, as Heydenr. οὗ, viz. the Holy Spirit, not λουτροῦ, as even De W. confesses, who yet maintains the dependence of both genitives on λουτροῦ) **He poured out** (reff.) **on us richly** (again, it is mere waste of time to debate whether this pouring out be the one general one at Pentecost, or that in the heart of each individual believer: the one was God's objective act once for all, in which all its subjective exemplifications and applications were potentially enwrapped) **through** (as its channel and medium, He having purchased it for us, and made the pouring out possible, in and by His own blessed Sacrifice in our nature) **Jesus Christ our Saviour** (which title was used of the Father above: of Him,—ultimately: of our Lord, immediately: "Pater nostræ salutis primus auctor, Christus vero opifex, et quasi artifex," as Justiniani in Ellicott, whose own remarks are well worth consulting),

7.] **in order that** (this ἵνα, in the *form* of the sentence, *may* express the aim either of ἔσωσεν [Beng., De W., Huther, Ellic.] or of ἐξέχεεν: more naturally, I believe, of the latter [Wiesinger]: and for these reasons, that ἔσωσεν seeming to have its full pregnant meaning as it stands, (1) does not require any further statement of aim and purpose: but ἐξέχεεν being a mere word of action, is more properly followed by a statement of a reason *why the pouring out took place*: and (2) that this statement of aim and purpose, if it applies to ἔσωσεν, has been already anticipated, if ἔσωσεν be understood as including what is generally known as σωτηρία. Theologically, this statement of purpose is exact: the effusion of the Spirit has for its purpose the conviction of sin and manifestation of the righteousness of Christ, out of which two spring justifying faith) **having been justified** (the aor. part. here [expressed in English by 'having been'] is not contemporaneous with the aor. subj. below. Ordinarily this would be so: but the theological consideration of the place of justification in the Christian life, illustrated by such passages as Rom. v. 1, δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν πρὸς τ. θεόν, κ.τ.λ., seems to determine here the aor. part. to be antecedent to γενήθωμεν) **by His** (ἐκείνου, referring to the more remote subject, must be used here not of our Lord, who has just been mentioned, but of the Father: and

n 1 Tim. i. 16 reff.
o — 1 Tim. ii. 8. v. 14.
p 1 Tim. i. 7 only †.
q here only. Prov. xxxi. 21.
r 1 Tim. iii. 1 reff.
s Rom. xii. 8. Gen. xv. 6). 1 Tim. iii. 4 al. P. 1 John v. 10. Prov. xxvi. 17. — ver. 14 only. t Acts xvi. 34. Gal. iii. 6 (from Gen. xv. 6). 1 Tim. iii. 4 al. P. 1 John v. 10. u pastl. epp. only. 1 Tim. iv. 8 bis. 2 Tim. iii. 16 †. v 2 Tim. ii. 23 (reff.).

ACDF KLN a c d e f: h k l: n o l:

m ζωῆς m αἰωνίου. 8 n Πιστὸς ὁ λόγος, καὶ περὶ τούτων o βούλομαί σε p διαβεβαιοῦσθαι, ἵνα q φροντίζωσιν r καλῶν r ἔργων s προΐστασθαι οἱ t πεπιστευκότες t θεῷ. ταῦτά ἐστιν καλὰ καὶ u ὠφέλιμα τοῖς ἀνθρώποις. 9 v μωρὰς δὲ v ζητή-

8. for πιστος, αληθης 67[2]. rec ins τω bef θεω, with rel: om ACDFKLℵ Thdrt Damasc Thl. (17 defective.) rec ins τα bef καλα, with D[1] rel Thdrt: om ACD[1]FKLℵ m Chr Damasc. (17 def.)

so, usually, χάρις θεοῦ [Acts xi. 23; xx. 24, 32: Rom. v. 15: 1 Cor. i. 4, &c.] is the efficient cause of our justification in Christ) **grace, we might be made** (perhaps passive, see however on 1 Thess. i. 5) **heirs** (see especially Gal. iii. 29) **according to** (in pursuance of, consistently with, so that the inheritance does not disappoint, but fully accomplishes and satisfies the hope; not '*through*' (?) as Conyb., referring to Rom. viii. 24, 25, where, however, the thought is entirely different) **the hope of eternal life** (I cannot consent, although considerable scholars [e. g. De W., Ellic.] have maintained the view, to join the gen. ζωῆς with κληρονόμοι, in the presence of the expression, in this very Epistle, ἐπ' ἐλπίδι ζωῆς αἰωνίου, ch. i. 2. The objection brought against joining ἐλπίδα with ζωῆς here is that thus κληρονόμοι would stand alone. But it *does* thus stand alone in every place where St. Paul uses it in the spiritual sense; viz. Rom. iv. 14; viii. 17 bis [θεοῦ is a wholly different genitive]: Gal. iii. 29; iv. 1, 7: and therefore why not here? Chrys.'s two renderings, both of which Huther quotes for his view, will suit mine just as well: κατ' ἐλπίδα, τουτέστι, καθὼς ἠλπίσαμεν, οὕτως ἀπολαύσομεν, ἢ ὅτι ἤδη καὶ κληρονόμοι ἐστέ. The former is the one to which I have inclined: the latter would mean, "we might be heirs, according to the hope"—i. e. in proportion as we have the hope, realize our heirship—"of eternal life"). 8—11.] *General rules for Titus.* 8.] **Faithful is the saying** (reff.: viz. the saying which has just been uttered, ὅτε ἡ χρηστότης κ.τ.λ. This sentence alone, of those which have gone before, has the solemn and somewhat rhythmical character belonging for the most part to the "faithful sayings" of the apostolic church quoted in these Epistles), **and concerning these things** (the things which have just been dwelt on; see above) **I would have thee positively affirm** ('confirmare,' Vulg.; 'asseverare,' Beza: cf. Polyb xii. 12. 6, διοριζόμενος καὶ διαβεβαιούμενος περὶ τούτων. The διά implies persistence and thoroughness in the affirmation), **in order that** (not, 'that,' implying the *purport* of that which he is διαβεβαιοῦσθαι, nor is what follows the πιστὸς λόγος, as would appear in the E. V.: what follows is to be the result of thorough affirmation of vv. 4—7) **they who have believed** (have been brought to belief and endure in it: the present would perhaps express the sense, but the perfect is to be preferred, inasmuch as πιστεύειν is often used of the hour and act of commencing belief: cf. Acts xix. 2: Rom. xiii. 11) **God** (trusted God, learned to credit what God says: not to be confounded with πιστ. εἰς, John xiv. 1, 1 Pet. i. 8, 21—or πιστ. ἐν, Mark i. 15 [not used of God], or πιστ. ἐπί, Rom. iv. 5. There appears no reason for supposing with De W. that these words describe merely the Gentile Christians) **may take care to** (φροντίζειν with an inf. is not the ordinary construction: it commonly has ὅπως, ἵνα, ὡς, εἰ, μή, or a relative clause. We have an instance in Plut. Fab. Max. c. 12, τὰ πραττόμενα γινώσκειν ἐφρόντιζεν. See Palm and Rost, sub voce) **practise** (a workman presides over, is master and conductor of, his work: and thus the transition in προΐστασθαι from presiding over to conducting and practising a business was very easy. Thus we have, tracing the progress of this transition, οὗτοι μάλιστα προεστήκεισαν τῆς μεταβολῆς, Thuc. viii. 75: πῶς οὐ φανερὸν ὅτι προστάντες τοῦ πράγματος τὰ γνωσθέντ' ὑφ' ὑμῶν ἀποστερῆσαί με ζητοῦσιν, Demosth. 869, 2: Ἀσπασία οὐ κοσμίου προεστῶσα ἐργασίας, Plut. Pericl. 24: τέχνης προΐστασθαι,—ὦ τοῖσιν ἐχθροῖς . . . . προὐστήτην φόνου, Soph. El. 968: χειρὶ βιαίᾳ προστῆναι τοῦ πανουργήματος, Synes. Ep. 67, p. 211 d. See Palm and Rost, sub voce) **good works: these things** (viz. same as τούτων before, the great truths of vv 4—7, this doctrine; not, as Thl., ἡ φροντὶς καὶ ἡ προστασία τῶν καλῶν ἔργων, ἃ

σεις καὶ [w] γενεαλογίας καὶ [x] ἔριδας καὶ [y] μάχας [z] νομικὰς [a] περιίστασο· εἰσὶν γὰρ [b] ἀνωφελεῖς καὶ [c] μάταιοι. 10 [d] αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν [e] νουθεσίαν [f] παραιτοῦ, 11 εἰδὼς ὅτι [g] ἐξέστραπται [h] ὁ τοιοῦτος, καὶ ἁμαρτάνει ὢν [i] αὐτοκατάκριτος.

12 Ὅταν πέμψω Ἀρτεμᾶν πρός σε ἢ Τυχικόν, [k] σπούδασον ἐλθεῖν πρός με εἰς Νικόπολιν· ἐκεῖ γὰρ [l] κέκρικα [m] παραχειμάσαι. 13 Ζηνᾶν τὸν [n] νομικὸν καὶ Ἀπολλὼ [o] σπουδαίως [p] πρόπεμψον, ἵνα μηδὲν αὐτοῖς [q] λείπῃ.

H Ζηναν ... ACDFH KLN a b c d e f g h k l m n o 17

w 1 Tim. i. 4 (reff.) only †. x Phil. i. 15 reff. y 2 Cor. vii. 5. 2 Tim. ii. 23. James iv. 1 only. — Gen. xiii. 7. z Matt. xxii. 35. Luke vii. 30. x. 25. xi. 45, 46, 52. xiv. 3. ver. 15 only †. a — 1 Tim. ii. 16 (John xi. 42. Acts xxv. 7) only †. b Heb. vii. 18 only. Prov. xxviii. 3. Jer. ii. 8. 17. James i. 26. 1 Pet. i. 18 only. c Acts xiv. 15. 1 Cor. iii. 20 (from Ps. xciii. 11). xv. d here only †. e 1 Cor. x. 11. Eph. vi. 4 only †. Judith viii. 27 (23) Ald. Wisd. xvi. 6 only. f — 1 Tim. iv. 7 reff. g here only. Deut. xxxii. 20. see 1 Tim. i. 6 reff. h Paul, 1 Cor. v. 5. 2 Cor. ii. 6, 7. xii. 2, &c. i here only †. k 2 Tim. ii. 15 reff. l — Acts xx. 16 (of Paul). 1 Cor. v. 3. vii. 37 al. 2 Macc. xi. 25. m Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6 only †. n ver. 9 reff. o Luke vii. 4 only †. Wisd. ii. 6 only. (-ον, 2 Tim. i. 17.) p Acts xv. 3. xx 38. xxi. 5. Rom. xv. 24. L.P., exc. 3 John 6 †. 1 Macc. xii. 4. Jos. Antt. xx. 2. 5. q ch. i. 5 reff.

9. for γενεαλ., λογομαχιας F. for ερεις, εριν D^1FN^1.

10. νουθεσιαν bef και δευτεραν DF syr Chr Thdrt$_1$: txt ACKLN rel vulg(and F-lat) Eus Ath. (17 def.)—for και, ἡ F.—for δευτεραν, δυο D copt Iren-int$_1$ Jer$_1$(remarks, *in mss. latt. legi Post unam et alteram corrept.*).

13. απολλωνα F: απολλων D^2H^1. for σπουδ., ταχεως F. λιπῃ D^1 b g^2 m Thdrt-ed.

αὐτὰ τὰ καλὰ ἔργα, which would be a tautology: see 1 Tim. ii. 3) **are good and profitable for men.** 9.] Connexion: —maintain these great truths, **but foolish questionings** (ref. and note), **and genealogies** (ref. and note, and ch. i. 14, note), **and strifes** (the result of the genealogies, as in 1 Tim. i. 4) **and contentions about the law** (see again 1 Tim. i. 7. The subject of contention would be the justification, or not, of certain commandments of men, out of the law: or perhaps the mystical meaning of the various portions of the law, as affecting these genealogies) **avoid** (stand aloof from, see 2 Tim. ii. 16, note): **for they are unprofitable and vain** ("ματ. is here and James i. 26, as in Attic Greek, of two terminations: the fem. occurs 1 Cor. xv. 17: 1 Pet. i. 18." Ellicott). 10.] **An heretical man** (one who founds or belongs to an αἵρεσις—a self-chosen and divergent form of religious belief or practice. When St. Paul wrote 1 Cor., these forms had already begun to assume consistency and to threaten danger: see 1 Cor. xi. 19. We meet with them also in Gal. v. 20, both times as αἱρέσεις, divisions gathering round forms of individual self-will. But by this time, they had become so definite and established, as to have their acknowledged adherents, their αἱρετικοί. See also 2 Pet. ii. 1. For a history of the subsequent usage and meanings of the word, see Suicer, vol. i. pp. 119 ff. "It should be observed," says Conyb., "that these early heretics united moral depravity with erroneous teaching: their works bore witness against their doctrine"), **after one and a second admonition** (reff. and note on ref. Eph.), **decline** (intercourse with: ref. and note: there is no precept concerning excommunication, as the middle παραιτοῦ shews: it was to be a subjective act), **knowing that such an one** (a thoroughly Pauline expression: see reff.) **is thoroughly perverted** (ref. Deut.: and compare 1 Tim. i. 6; v. 15: 2 Tim. iv. 4), **and is a sinner** (is living in sin: the present gives the force of habit), **being** (at the same time) **self-condemned** (cf. 1 Tim. iv. 2, note, —with his own conscience branded with the foul mark of depravity: see Conyb. above).

12—14.] VARIOUS DIRECTIONS. 12.] **Whenever I shall have sent** (πέμψω, not fut. ind. but aor. subj.) **Artemas** (not elsewhere named: tradition makes him afterwards bishop of Lystra) **to thee, or Tychicus** (see Eph. vi. 21, note: Col. iv. 7), **hasten** (make it thine earnest care) **to come to me to Nicopolis** (on the question which of the three cities of this name is here meant, see Prolegg. to Pastoral Epistles, § ii. 30, note): **for there I have determined to spend the winter. Forward on their journey** ([see below] the word here has the sense of 'enable to proceed forward,' viz. by furnishing with necessaries for the journey: so in ref. 3 John)

14 [r] μανθανέτωσαν δὲ καὶ οἱ [s] ἡμέτεροι [t] καλῶν [t] ἔργων [t] προΐστασθαι [u] εἰς τὰς [vw] ἀναγκαίας [wx] χρείας, ἵνα μὴ [y] ὦσιν ἄκαρποι. 15 Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς [z] φιλοῦντας ἡμᾶς [a] ἐν πίστει. ἡ [b] χάρις μετὰ πάντων ὑμῶν.

ACDF KL[a] c d e : h k : m o :

r — and constr. 1 Tim. v. 4. Phil. iv. 11.
s — here only.
t ver. 8.
u — Phil. iv. 16.
v — 1 Cor. xii. 22. Phil. i. 24 al.† Wisd. xvi. 3.
w Demosth. p. 668 end.
x Phil. iv. 16 reff. plur. Acts xx. 34. Rom. xii. 13. Sir. xxxviii. 1.
y Paul, 1 Cor. xiv. 14. Eph. v. 11 (reff.) only. — 2 Pet. i. 8.
z Paul, 1 Cor. xvi. 22 only. Matt. x. 37 al. fr.
a 1 Tim. i. 2 reff.
b Col. iv. 18 reff.

ΠΡΟΣ ΤΙΤΟΝ.

15. for ασπασαι, ασπασασθε A. aft η χαρις ins του κυριου D : τ. θεου F Ambrst Pelag. rec at end ins αμην, with D^3FHKL$\aleph^3$ rel : om ACD^1$\aleph^1$ 17 fuld æth-rom Ambrst Jer Pelag.

SUBSCRIPTION : rec προς τιτον της κρητων εκκλησιας πρωτον επισκοπον χειροτονηθεντα εγραφη απο νικοπολεως της μακεδονιας, similarly HKL rel syr : no subscr in k l m : πρ. τιτ. εγραφη απο νικοπολεως A : txt C 17, and D(addg επληρωθη) F(prefg ετελεσθη επιστολη) ℵ(adding στιχων ψς).

with zeal Zenas the lawyer (Ζηνᾶς = Ζηνόδωρος. Probably a Jewish scribe or jurist [Matt. xxii. 35, note] who had been converted, and to whom the name of his former occupation still adhered, as in the case of Ματθαῖος ὁ τελωνής. Hippolytus and Dorotheus number him among the seventy disciples, and make him to have been subsequently bishop of Diospolis. There is an apocryphal 'Acts of Titus' bearing his name. Winer, RWB.) **and Apollos** (see on Acts xviii. 24 : 1 Cor. i. 12 ; xvi. 12), **that nothing may be wanting to them.** 14.] **Moreover** (connexion of δὲ καί : the contrast in the δέ is, 'and I will not that thou only shouldest thus forward them, though I use the singular number ; but see that the other brethren *also* join with thee in contributing to their outfit'), **let also our people** (our fellow-believers who are with thee) **learn to practise** (see note, ver. 8) **good works, contributions to** (εἰς, for the supply of) **the necessary wants which arise** (such is the force of τάς : such wants as from time to time are presented before Christians, requiring relief in the course of their Father's work in life), **that they may not be unfruitful** (implying, that in the supply by us of such ἀναγκαῖαι χρεῖαι, our ordinary opportunities are to be found of bearing fruit to God's praise).

15.] SALUTATIONS : GREETINGS : APOSTOLIC BENEDICTIONS. **All that are with me salute thee. Salute those that love us in the faith** (not '*in faith*:' see note, 1 Tim. i. 2. This form of salutation, so different from any occurring in St. Paul's other Epistles, is again [see on ch. i. 1] a strong corroboration of genuineness. An apocryphal imitator would not have missed the Apostle's regular formulæ of salutation). **God's** (ἡ) **grace be with all of you** (of the Cretan churches. It does not follow *from this* that the letter was to be imparted to them : but in the course of things it naturally would be thus imparted by Titus). On the subscription in the rec., making our Epistle date from Nicopolis, see in Prolegg. § ii. 30 ff.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

ADFK L𝔑 a b c d e f g h k l m n o 17

1 Παῦλος [a] δέσμιος [b] χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ
ἀδελφὸς Φιλήμονι τῷ [c] ἀγαπητῷ καὶ [d] συνεργῷ ἡμῶν
2 καὶ Ἀπφίᾳ τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ [e] συνστρα-

[a] Acts xxiii. 1 o (of Paul). Eph. iii. 1. iv. 1. 2 Tim. i. 8. ver. 9.
[b] gen., Matt. xxv. 34.
John vi. 45. Winer, edn. 6, § 30. 2.
[c] Acts xv. 25. Rom. i. 7. xvi. 5, 8 al.
[d] ver. 24. Phil. ii. 25.
[e] Phil. ii. 25 only†. Xen. Anab. i. 2. 26.

TITLE. rec παυλου του αποστολου η προς φιλήμονα επιστολη: παυλου (pref του αγ. αποστ. L al) επιστ. πρ. φιλ. KL: παυλος επιστελλει ταδε βεβαια φιλημονι πιστω f: txt 𝔑 h m n o 17, and (prefg αρχεται) DF.

CHAP. I. 1. for δεσμ., αποστολος D¹. ησ. bef χρ. D¹L a d f h k syrr arm Chr Thl Thdrt Damasc Ambr Cassiod. aft αγαπητω ins αδελφω D¹ Ambrst.
2. αφφια D¹: αμφια F. rec (for αδελφη) αγαπητη, with D³KL rel Syr Thdormops$_{exprr}$ Chr Thdrt Damasc syr(pref αδελφη w. ob): txt AD¹F𝔑 17 am(with tol harl¹) copt arm Hesych Jer. (*It seems much more prob that the transcriber shd have carelessly written αγαπητη again, than that αδ. shd have been substd to avoid repetn.*) [συνστρατιωτη, so ADF𝔑 17.]

Vv. 1—3.] ADDRESS AND GREETING. 1.] **δέσμιος χ. Ἰ., prisoner of Christ Jesus**, i. e. one whom He (or His cause) has placed in bonds: cf. τοῖς δεσμ. τοῦ εὐαγγελίου, ver. 13. He does not designate himself as ἀπόστολος, or the like, as writing familiarly, and not authoritatively. **Τιμόθ.**] see Prolegg. to 1 Tim. § i. 10. **συνεργῷ**] for construction, see Rom. xvi. 3, 9, 21. We cannot say when or how, but may well infer that it was at Colossæ, in building up the church there, while the Apostle was at Ephesus: see Prolegg. to Col. § ii. 7. **ἡμῶν**] Storr (cited in Koch) remarks, "In epistolarum inscriptione, quamvis pronomina et verba tertiæ personæ usitatiora sint, interdum tamen etiam pronomina et verba primæ personæ ut ἡμῶν l. n., et ver. 2 (cf. 1 Tim. i. 1), ἡμῖν 2 Pet i. 1: ἐμοί Gal. i. 2 et ἐλάβομεν Rom. i. 5 (cf. Tit. i. 3) reperire licet. Cf. Cic. epp. ad diversos lib. iv. ep. 1, et lib. iii. ep. 2. Nempe verbum, quod ad omissum vocabulum χαίρειν intelligi debet, cum in tertia, tum in prima persona accipi potest, ut in laudatis inscriptionibus latinis S. P. D. et L. D. legere licet: '(ego) M. T. C. et Cicero *meus* salutem plurimam *dicimus*,' et '(ego) M. T. C. Appio Pulchro, ut spero, censori, salutem *dico*:' cum legamus alias, v. c., lib. xvi. ep. 3, lib. xiv. ep. 14, *dicunt*, vel v. c., ep. 1—5, *dicit*." **Ἀπφίᾳ** is the Latin name Appia, also written Ἀππ., see Acts xxviii. 15: cf. Kühner, Gramm. § 44. She appears to have been the wife of Philemon (Chrys., Thdrt.); certainly, as well as Archippus, she must have belonged to his family, or they would hardly be thus specially addressed in a private letter concerning a family matter. **Ἀρχίππῳ**]

τιώτῃ ἡμῶν, καὶ τῇ [f] κατ᾽ οἶκον σου [f] ἐκκλησίᾳ. [3] χάρις C— ACDP KLN a b c d e f g h k l r n o 17
[g] ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου [1] Ἰησοῦ
χριστοῦ.

[4] [g] Εὐχαριστῶ τῷ [g] θεῷ μου πάντοτε [h] μνείαν σου
[h] ποιούμενος [1] ἐπὶ τῶν [1] προσευχῶν μου, [5] [k] ἀκούων [1] σου τὴν
[l] ἀγάπην καὶ τὴν [m n] πίστιν ἣν [m] ἔχεις [o] εἰς τὸν κύριον Ἰη-
σοῦν καὶ εἰς πάντας τοὺς [o] ἁγίους, [6] ὅπως ἡ [p] κοινωνία
τῆς πίστεώς σου [q] ἐνεργὴς γένηται [r] ἐν [s] ἐπιγνώσει παντὸς

f Col. iv. 15 reff. g Rom. i. 8. 1 Cor. i. 4. Phil. i. 3. 1 Thess. i. 2. 2 Thess. i. 3. (2 Macc. i. 11.) h Eph. i. 16 reff. i Rom. i. 10. Eph. i. 16. 1 Thess. i. 2 (only. ἐπὶ τῶν δεήσεων, Diod. Sic. iv. 3. k constr., Matt. xi. 2. Acts xxiii. 16. Gal. i. 13. Eph. i. 15. Col. i. 4. l gen. subj., Phil. i. 9 reff. m 1 Tim. i. 19 reff. n — Col. ii. 5 reff. πρός, 1 Thess. i. 8. xvi. 2. Heb. iv. 13 only †. Polyb. xi. 23. 3. o Eph. i. 1 reff. p — Phil. ii. 1 (reff.). q 1 Cor. r — Phil. i. 9. s — Eph. i. 17 reff.

3. om ημων ℵ[1].

5. πιστιν και την αγαπην (*see Eph* i. 15, *Col* i. 4, 1 *Thess* i. 3) D m 73. 116 Syr arm Ambrst. rec for εις, προς (*see note*), with D[2]FKLN rel syr G-lat(*ad dominum . . . et in omnes*): txt ACD[1] 17 copt. aft ιησ. ins χριστον D[1] æth.

6. for διακ., κοινωνια ℵ[1]. ins εργου bef αγαθου F b[2] c e g l[2] vulg(with fuld, agst

Cf. Col. iv. 17. συνστρατιώτῃ] see reff. and 2 Tim. ii. 3. He was perhaps Philemon's *son* (so Michael., Olsh., al.): or a family friend (ἕτερόν τινα ἴσως φίλον, Chrys.: so Thl.): or the minister of the family (ὁ δὲ Ἄρχιππος τὴν διδασκαλίαν αὐτῶν ἐπεπίστευτο, Thdrt.): the former hypothesis being perhaps the most probable, as the letter concerns a family matter: but see on next clause. To what grade in the ministry he belonged, it is idle to enquire: nor does Col. iv. 17 furnish us with any data. τῇ κατ᾽ οἶκ. σ. ἐκκλ.] This appears to have consisted not merely of the family itself, but of a certain assembly of Christians who met in the house of Philemon: see the same expression in Col. iv. 15, of Nymphas: and in Rom. xvi. 3–5; 1 Cor. xvi. 19, of Aquila and Prisca. Meyer remarks the *tact* of the Apostle in associating with Philemon those connected with his *house*, but not going *beyond* the limits of the house. The former part is noticed also by Chrys.: συμπαραλαμβάνει κ. ἕτερον (-ρους) μεθ᾽ ἑαυτοῦ ὅστε κἀκεῖνον ὑπὸ πολλῶν ἀξιούμενον μᾶλλον εἶξαι κ. δοῦναι τὴν χάριν.

4—7.] RECOGNITION OF THE CHRISTIAN CHARACTER AND USEFULNESS OF PHILEMON. 4.] See Rom. i. 8: 1 Cor. i. 4. πάντοτε belongs to εὐχαριστῶ (Eph. i. 16), not to μνείαν ποιούμενος. The first part., ποιούμενος, expands εὐχαριστῶ;—the 2nd, ἀκούων, gives the ground of the εὐχαριστία—for that I hear . . . .

5.] It is far better (with Thdrt., Grot., De W., all.) to take ἀγάπη and πίστις as to be distributed between εἰς τὸν κύριον Ἰησοῦν and εἰς πάντας τοὺς ἁγίους, than, with Meyer, to insist on the ἣν as a bar to this, and interpret πίστις in the wider sense (?) of '*fidelity*,' or with Ellic. to split up πίστις into spiritual faith towards the Lord, and practical faith towards the saints. ἣν is naturally in concord with the nearest subst. The πρός of the rec. has perhaps been a correction for reverence sake. εἰς is '*towards*,' but more as contributing to—'towards the behoof of:' whereas πρός is simple direction: cf. ver. 6.

6.] ὅπως belongs, as usually constructed, to the former clause, εὐχαριστῶ—προσευχῶν μου. The mixing of prayer and thanksgiving in that clause does not exclude the idea of intercessory prayer, nor does (as Meyer maintains) the subsequent clause make against this: the ἀκούων κ.τ.λ. was the reason why he ηὐχαρίστει ἐπὶ τῶν προσευχῶν αὐτοῦ, and ὅπως κ.τ.λ. the aim of his doing so. To join ὅπως κ.τ.λ. with ἣν ἔχεις is flat in the extreme, and perfectly inconceivable as a piece of St. Paul's writing. **In order that the communication of thy faith** (with others) **may become effectual in** (as the element in which it works) **the thorough knowledge** (entire appreciation and experimental recognition [by us]) **of every good thing** (good gifts and graces,—cf. Rom. vii. 18, the negation of this in the carnal man) **which is in us, to** (the glory of; connect with ἐνεργὴς γένηται) **Christ** [Jesus]. This seems the only simple and unobjectionable rendering. To understand ἡ κοιν. τῆς π. σου, 'fides tua quam communem nobiscum habes,' as Bengel (and indeed Chrys., Thl., al.), is very objectionable: to join εἰς χρ. [Ἰησ.] with πίστεως (Calv., Est., al.) still more so: to render ἐπίγνωσις passively, '*recognition by others*' ('παθητικῶς sumitur

ἀγαθοῦ τοῦ ἐν ἡμῖν [t]εἰς χριστὸν [Ἰησοῦν]. 7 [u]χαρὰν γὰρ πολλὴν ἔσχον καὶ [v]παράκλησιν ἐπὶ τῇ ἀγάπῃ [w]σου, ὅτι τὰ [xy]σπλάγχνα τῶν [z]ἁγίων [ya]ἀναπέπαυται διὰ σοῦ, ἀδελφέ. 8 διὸ πολλὴν ἐν χριστῷ [b]παρρησίαν [c]ἔχων [d]ἐπιτάσσειν σοι τὸ [e]ἀνῆκον, 9 διὰ τὴν ἀγάπην μᾶλλον [f]παρακαλῶ. [g]Τοιοῦτος ὤν, [g]ὡς Παῦλος [h]πρεσβύτης νυνὶ δὲ καὶ [i]δέσμιος [i]χριστοῦ Ἰησοῦ, 10 [f]παρακαλῶ σε περὶ τοῦ ἐμοῦ [k]τέκνου, ὃν [l]ἐγέννησα ἐν τοῖς [m]δεσμοῖς,

t w. διεργέω, Gal. ii. 6 bis.
u χαρ. ἔχειν, 3 John 4.
v — 2 Thess. ii. 6 reff.
w gen. subj., ver 5.
x — vv. 12, 20. 2 Cor. vi. 12. vii. 15. Phil. i. 8. Prov. xii. 20.
y ver. 20.
z ver. 5.
a — Matt. xi. 28. 1 Cor. xvi. 18. 2 Cor. vii. 13.

13. 1 Chron. xxii. 9, 18. b Eph iii. 12 reff. c 1 Tim. iii. 13. d Mark i. 27. vi. 27, 30. ix. 25. Luke iv. 36. viii. 25, 31. xiv. 22. Acts xxiii. 2 only. Esth. i. 8. w. acc., here only. e Eph. v. 4. Col. iii. 18 only †. 1 Macc. xi. 35 al. f — Eph. iv. 1 reff. g not as Acts xxvi. 29. h Luke i. 18. Tit. ii. 2 only. Job xv. 10 al. i ver. 1. k — 1 Tim. i. 2 reff. l — 1 Cor. iv. 15. m Phil. i. 7 reff.

am F-lat) Pelag. om τον AC 17. rec υμιν (*from a tendency, Meyer thinks, in transcribers of epp to use the 2nd person*), with FN rel syrr copt Thl Jer: om εν ημ. am(with demid): txt ACDKL a b d e f g k l n fuld(with tol harl[2] mar[2] hal) syr-marg arm Chr Thdrt Œc Pelag:comm Ambrst. om ιησ. ACN[1] 17 copt æth-rom Ambrst Jer: ins DFKLN[2] rel latt gr-lat-ff (bef χρ., Syr).

7. Steph χαριν, with KL rel Chr-ms Thdrt Damasc Thl(χαριν, τουτεστι χαραν: simly Hesych and Erotianus: see also 2 Cor i. 15): txt ACDFN a o 17 vss Chr lat-ff. rec (for πολλην εσχον) εχομεν πολλην, with D[3]KL rel syrr Chr Damasc Thl Œc: πολλην εσχομεν D[1] Jer: πολλην εχομεν m: πολλην εχω a: txt ACFN 17 vulg copt arm Thdrt Ambrst Pelag. om και παρακλησιν N. for επι, εν D[1] 145.

8. πολλ. παρρ. εχω εν χριστω ιησ. D[1] vulg Jer.

9. for αγαπην, αναγκην A. for νυνι, νυν A 67[1]. 73 Thl. rec ιησ. bef χρ., with D[3]FKL rel: om ιησ. D[1]: txt ACN 17 copt æth Ambrst Jer Ambr.

10. ins εγω bef εγεννησα A m 68 Chr[1]: om CDFKLN rel (εγω *may, as Meyer, have been omd from similarity of* εγω εγεν., *but* εγε- *may also have occasioned its* insertion). rec aft δεσμοις ins μου, with CD[3]KLN[3] rel vss gr-ff: om AD[1]FN[1] 17 latt Ambrst Jer Ambr Pelag.

habetque innotescendi significationem,' Grot.: so Erasm., Beza, Est., all.) worst of all. The interpretation given above, I find in the main to be that of De W., Meyer, and Koch. 7.] If we read χάριν with the rec., it will be best interpreted by 2 Cor. i. 15, as a **benefit**,—an outpouring of the divine χάρις—not χάρ. ἔχειν in the sense of 1 Tim. i. 12: 2 Tim. i. 3, '*to give thanks*,' for then it seems always to be followed by a dative. The γάρ gives a reason for the prayer of ver. 6 as De W., not, as Meyer, for the thanksgiving of ver. 4: see above. ὅτι κ.τ.λ.] further specification of τῇ ἀγάπῃ σου, whose work consisted in ministering to the various wants and afflictions of the saints at Colossæ. ἀδελφέ is skilfully placed last, as introducing the request which follows.

8—21.] Petition for the favourable reception of Onesimus.

8.] διό relates to διὰ τ. ἀγάπ. below, and refers back to the last verse; it is not to be joined to the participial clause as Chrys., al.: it was not on account of ver. 7 that St. Paul had confidence to *command* him, but that he *preferred beseeching* him. ἐν χριστῷ as usual, the element in which the παῤῥησία found place. τὸ ἀνῆκον, a delicate hint, that the reception of Onesimus was to be classed under this category—**that which is fitting** (reff.).

9. τὴν ἀγάπην] is not to be restricted to '*this thy love*' (of ver. 7: so Calv., al.), or '*our mutual love*' (Grot., al.), but is quite general—'that Christian love, of which thou shewest so bright an example:' ver. 7. τοιοῦτος ὤν] reason for the μᾶλλον—'I prefer this way, as the more efficacious, being such an one, &c.' The 'cum *sis* talis' of the Vulgate is evidently a mistake. I believe Meyer is right in maintaining that τοιοῦτος cannot be taken as preparatory to ὡς, '*such an one, as . . .*' as in E. V., and commonly. I have therefore punctuated accordingly, as has Ellic. The rendering will be: **Being such an one** (as declared in διὸ . . . . παρακαλῶ),—**as** (1) **Paul the aged and** (2) **now a prisoner also of Christ Jesus** (*two* points are made, and not *three* as Chrys., all.—Παῦλος πρεσβύτης going together, and the fact of his being a prisoner, adding weight [καί]. The fact of πρεσβύτης is interesting, as connected with the date

n — Gal. i. 13 reff.
o here only. Hos. viii. 5.
p 2 Tim. ii. 21.
q — Luke xxiii. 11 (7, 15. Acts xxv. 21) only †.
r Matt. xxvii. 46. Mark vii. 12. Rom. vii. 18 al.
u — Luke iv. 42. Gen. xxiv. 56. xlii. 10.
w gen., see ver. 1 reff.
s ver. 7.
t — Matt. xiii. 56. Mark ix. 19 a. Luke ix. 41. John i. 1. 1 Cor. xvi. 6, 7 al.
v — Matt. xxvii. 55. Acts xix. 22. Rom. xv. 25. Heb. vi. 10.
x — Acts xx. 3. 2 Macc. iv. 30.

ACD[1] KL[3] c d e f g h k n o ii

Ὀνήσιμον, 11 τὸν [n] ποτέ σοι [o] ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ [p] εὔχρηστον, ὃν [q] ἀνέπεμψά σοι, 12 αὐτόν, [r] τουτέστι τὰ ἐμὰ [s] σπλάγχνα, 13 ὃν ἐγὼ ἐβουλόμην [t] πρὸς ἐμαυτὸν [u] κατέχειν, ἵνα ὑπὲρ σοῦ μοι [v] διακονῇ ἐν τοῖς [w] δεσμοῖς τοῦ [x] εὐαγγελίου, 14 χωρὶς δὲ τῆς σῆς [x] γνώμης

11. ins και bef 2nd σοι ℵ(ℵ[3] marked it for erasure but removed the marks) b vulg Syr. for ανεπ., επεμψα D d 17. 91 Chr. rec om 3rd σοι, with D[2]FKL ℵ[3] rel am(with fuld) syr goth: ins ACD[1] ℵ[1] 17 Syr copt arm Jer Pelag, προς σε demid Chr Ambrst.

12. rec at beg ins συ δε (*see above*), with DFKL ℵ[3] rel vss: om AC ℵ[1] 17. rec at end ins προσλαβου (*corrn to supply the sense, which is completed in ver* 17: *cf varr of posn*), with CDKL ℵ[3] rel vulg: also aft συ δε m 73. 116 copt: also aft αυτον G-lat arm Thdrt: om AF ℵ[1] 17.

13. ηβουλ. ℵ. rec διακονη bef μοι (*transposn to avoid concurr of σου μοι*), with KL rel syrr copt Chr[1/2]: txt ACDF ℵ 17 latt goth Thdrt Thl Jer Ambrst Pelag.

of this Epistle and those to Eph. and Col.: see Prolegg. to Eph. § iv.), I **beseech thee**, &c. If we read *ἐγώ* before *ἐγέννησα*, the repetition of *ἐμοῦ—ἐγώ* will serve, as Meyer remarks, to mark more forcibly the character of his *own* child, and *ἐν τοῖς δεσμοῖς* gives more weight still to the entreaty. *Ὀνήσιμον* is not (with Erasm.-Schmid) to be treated as if it were a play on the name, *ὃν ἐγέννησα . . . . . ὀνήσιμον*, '*profitable to me*:' but simply to be regarded as an accusative by attraction. 11.] Here there certainly appears to be a play on the name —'quondam .... parum suo nomini respondens,—nunc in diversum mutatus.' Erasm. (No play on *χριστός* [as Koch, al.] must be thought of, as too far-fetched, and because the datives *σοί* and *ἐμοί* fix the adjectives to their ordinary meanings.) He had been *ἄχρηστος* in having run away, and apparently (ver. 18) defrauded his master as well. Meyer quotes from Plat., Lys. p. 204 B: *φαῦλος κ. ἄχρηστος*: and from ib. Rep. p. 411 B: *χρήσιμον ἐξ ἀχρήστου ἐποίησεν*. On account of the *σοὶ καὶ ἐμοί*, *εὔχρηστον* must not be limited to the sense of outward profit, but extended to a spiritual meaning as well—profitable to me, as the fruit of my ministry,—to thee as a servant, and also as a Christian brother (ver. 16). 12.] There does not appear to be any allusion to the fact of sonship in *τὰ ἐμὰ σπλάγχνα*, as Chrys. Thdrt. (*ἐμός ἐστιν υἱός, ἐκ τῶν ἐμῶν γεγέννηται σπλάγχνων*), al.: for thus the spiritual similitude would be confused, being here introduced materially. But the expression more probably means, **mine own heart**—'as dear to me as mine own heart.' Meyer compares the expressions in Plautus,—'*meum corculum*,' Cas. iv. 4. 14,—'meum mel, *meum cor*,' Pœn. i. 2. 154. Cf. also, 'Hic habitat tuus ille hospes, mea viscera, Thesbon,' Marius Victor, in Suicer, Thes. ii. 998, and examples of both meanings in Wetst., Suicer, and Koch. The construction (see var. readd.) is an anacoluthon: the Apostle goes off into the relative clause, and loses sight, as so often, of the construction with which he began: taking it up again at ver. 17. 13.] *ἐγώ*, emphatic, **I, for my part.** *ἐβουλόμην*, nearly as *ἠυχόμην*, in Rom. ix. 3 (though in that place there certainly is, as Ellic. remarks, a more distinct reference to a suppressed conditional clause),—**was wishing,—had a mind,** = **could have wished**, in our idiom. *ἠθέλησα*, ver. 14, differs from *ἐβουλόμην*, (1) in that it means simply **willed**, as distinguished from the stronger **wished**, (2) in that it marks the time immediately preceding the return of Onesimus, whereas the imperfect spreads the wish over the period previous. **I was** (long) **minded .... but** (on considering) **I was not willing.** *ὑπὲρ σοῦ*] For, wert thou here, thou wouldst minister to me: I was minded therefore to retain him in thy place. *διακονῇ*, pres. subj. representing the *ἐβουλόμην* as a still continuing wish. *ἐν τοῖς δεσμ. τοῦ εὐαγγελίου*] explained well by Thdrt., *ὀφείλεις μοι διακονίαν ὡς μαθητὴς διδασκάλῳ, κ. διδασκάλῳ τὰ θεῖα κηρύττοντι*: not without allusion also to the fetters which the Gospel had laid on himself. 14.] **But without thy decision** (= consent: so *χωρὶς τῆς αὐτοῦ γνώμης*, Polyb. iii. 21. 7; xxi. 8. 7: *μετὰ τῆς τοῦ Δ. γνώμ.*, id. ii. 11. 5) **I was willing** (see above) **to do nothing** (general expression, but meant to

οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ [y] ὡς [z] κατὰ [z] ἀνάγκην [a] τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ [b] ἑκούσιον· 15 [c] τάχα γὰρ διὰ τοῦτο [d] ἐχωρίσθη [e] πρὸς [e] ὥραν, ἵνα [f] αἰώνιον αὐτὸν [g] ἀπέχῃς, 16 οὐκέτι ὡς δοῦλον, ἀλλ' [h] ὑπὲρ δοῦλον, [i] ἀδελφὸν [i] ἀγαπητόν, [k] μάλιστα ἐμοί, [l] πόσῳ δὲ [l] μᾶλλον σοί, καὶ [m] ἐν σαρκὶ καὶ [n] ἐν κυρίῳ. 17 εἰ οὖν με [o] ἔχεις [p] κοινωνόν, [q] προσλαβοῦ αὐτὸν ὡς ἐμέ. 18 εἰ δέ τι [r] ἠδίκησέν σε ἢ [s] ὀφείλει, τοῦτο ἐμοὶ [t] ἐλλόγα· 19 [u] ἐγὼ [u] Παῦλος

y = Rom. ix. 22 (see note).
z here only (see note).
ἐξ ἀν.
2 Cor. ix. 7. Heb. vii 12.
a Gal. vi. 10 reff.
b here only. κατ' ἐκ., Num. xv. 3. see Thucyd. viii. 27.
c Rom. v. 7 only †. Wisd. xiii. 6. xiv. 19 only.
d absol., 1 Cor. vii. 11, 15 bis.
e John v. 35. 2 Cor. vii. 8. Gal. ii. 5 only. see 1 Thess. ii. 17.
f constr., Mark iv. 29. John viii. 7. Acts xii. 10 al. Ps. xiv. 2. Winer, edn. 6, § 64. 2.
g = Matt. vi. 2. Phil. iv. 18. Gen. xliii. 23.
h = Matt. x. 37. Acts xxvi. 13.
i Eph. vi. 21. Col. iv. 7. 9.
k 1 Tim. iv. 10 reff.
l Rom. xi. 12, 24. Heb. ix. 14 al.
m 1 Tim. iii. 16 reff.
n = Rom. xvi. 2, &c. Phil. ii. 29.
o = Phil. ii. 30 reff.
p 1 Cor. x. 18, 20. 2 Cor. i. 7 al.
Isa. i. 23.
q = Acts xxviii. 2. Rom. xiv. 1, 3. Ps. xxvi. 10. lxxii. 24.
r = Matt. xx. 13. 1 Cor. vi. 8.
s = Matt. xviii. 28, &c. Luke xvi. 5, 7. Deut. xv. 2.
t here only. -γεῖν, Rom. v. 13 only †.
u Gal. v. 2 reff.

14. om 2nd κατα D latt Ambrst Jer$_1$ Ambr Pelag. (κατ', 1st, DF; 2nd, F.)

16. αλλα D^{1}ℵ m 17. om αλλ' υπερ δουλον (*homœotel*) F. om αδελφον ℵ^1: αγαπ. bef αδελφ. 174.

17. rec (for με) εμε, with AK a f: txt CDFLℵ rel Chr Thdrt Damasc Thl Œc.

18. rec ελλογει, with D$^{2\text{-}3}$KL(ℵ^3? but txt restored) rel: txt ACD^{1}Fℵ 17.

apply only to the particular thing in hand; = 'nothing in the matter'), that thy good (service towards me: but not in this particular only: the expression is general—the particular case would serve as an *example* of it) might be not as (appearing as if it were: 'particula *ὡς*, substantivis, participiis, totisque enuntiationibus præposita, rei veritate sublata aliquid opinione, errore, simulatione niti declarat.' Fritz. on Romans, ii. p. 360) of (after the fashion of, according to: ἤδει ὅτι πάντες κατ' ἀνάγκην αὐτῷ κοινωνήσουσι τῶν πραγμάτων, Polyb. iii. 67. 5) necessity, but of free will. 15.] τάχα is delicately said, to conciliate Philemon: so Chrys., καλῶς τὸ τάχα, ἵνα εἴξῃ ὁ δεσπότης· ἐπειδὴ γὰρ ἀπὸ ἀβαδείας γέγονεν ἡ φυγὴ κ. διεστραμμένης διανοίας, κ. οὐκ ἀπὸ προαιρέσεως, λέγει τάχα. And Jerome says, 'occulta sunt quippe judicia Dei, et temerarium est quasi de certo pronunciare.' He refers to Gen. xlv. 5, where Joseph suggests the purpose which God's providence had in sending him down into Egypt. ἐχωρίσθη] εὐφήμως καὶ τὴν φυγὴν χωρισμὸν καλεῖ, ἵνα μὴ τῷ ὀνόματι τῆς φυγῆς παροξύνῃ τὸν δεσπότην, Thl.: similarly Chrys. πρὸς ὥραν] much has been built upon this as indicating that the Epistle was written not so far from Colossæ as Rome: but without ground: the contrast is between πρὸς ὥραν and αἰώνιον. αἰώνιον agrees with αὐτόν: see reff.: and imports οὐκ ἐν τῷ παρόντι μόνον καιρῷ, ἀλλὰ κ. ἐν τῷ μέλλοντι, as Chrys. ἀπέχῃς] see reff., and note on Matt. vi. 2—mayest have him for thine own—possess him fully, entirely. So Antonin., xi. 1, says that the λογικὴ ψυχὴ does not bear fruit for others to reap, &c., but ὅπου ἂν καταληφθῇ, πλῆρες κ. ἀπροσδεὲς ἑαυτῇ τὸ προτεθὲν ποιεῖ· ὅστε εἰπεῖν, Ἐγὼ ἀπέχω τὰ ἐμά.

16.] And that, in a different relation from the one before subsisting. But οὐκέτι ὡς δοῦλον does not imply his manumission; rather the contrary: the stress is on ὡς and ὑπέρ—'no longer *as* a slave (though he be one), but *above* a slave.'

μάλιστα, 'of all other men,' of all those without thy house, with whom he has been connected: but πόσῳ μᾶλλον σοί, with whom he stands in so near and lastin[g] a relation. 17.] takes up again the sentiment (and the construction) broken off at the end of ver. 12. The κοινωνία referred to is that shewn by the ἀγάπη of him, common to both, mentioned in the last verse: but extending far wider than it, even to the community of faith, and hope, and love between them as Christian men: not that of goods, as Bengel: 'ut tua sint mea et mea tua.' 18.] δέ, in contrast to the favourable reception bespoken for him in the last verse. 'Confessus erat Onesimus Paulo, quæ fecerat,' Bengel. οὐκ εἶπον, εἴ τι ἔκλεψεν. ἀλλὰ τί; εἴ τι ἠδίκησεν. ἅμα κ. τὸ ἁμάρτημα ὁμολόγησε, καὶ οὐχ ὡς δούλου ἁμάρτημα ἀλλὰ ὡς φίλου πρὸς φίλον, τῷ τῆς ἀδικίας μᾶλλον ἢ τῷ τῆς κλοπῆς ὀνόματι χρησάμενος, Chrys.

ἢ ὀφείλει is said of the same matter, and is merely explanatory of ἠδίκησεν: τοῦτο referring to both verbs. The weight of MS. testimony to ἐλλόγα overbears the mere assertion of Fritzsche (on

v Gal. vi. 11 reff.
w here only. Exod. xxi. 19.
x here only †. Herod. vi. 59 (Schweigh.). Xen. Cyr. iii. 2. 7.
y Phil. iv. 8.
z here only †. Sir. xxx. 2 only. Xen. Anab. iii. 1. 38.
a ver. 7 reff.
b Rom. xvi. 7, 9, 10 al. fr.
c constr., Phil. i. 14 reff.
d Rom. i. 5 al6. 1 Cor. vii. 18. x. 6. Heb. v. 8. 1 Pet i. 2, 14, 22 only. 2 Kings xxii. 36 only.
e ver. 16.
f 2 Tim. ii. 21. 1 Cor. ii. 9. Heb. xi. 16. Gen. xxiv. 31.
g Acts xxviii. 22 only †. Ælian. Var. Hist. iii. 37.
h — Rom. xii. 3. Gal. i. 13.
i — Acts iii. 14. xxvii. 24. 1 Cor. ii. 12. L.P.† 2 Macc. iii. 33 al.
k Rom. xvi. 7. Col. iv. 10 only †.

ν ἔγραψα τῇ ἐμῇ ν χειρί, ἐγὼ ω ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι ˣ προσοφείλεις. 20 ʸ ναί, ἀδελφέ, ἐγὼ σοῦ ᶻ ὀναίμην ἐν κυρίῳ· ᵃ ἀνάπαυσόν μου τὰ σπλάγχνα ᵇ ἐν χριστῷ. 21 ᶜ πεποιθὼς τῇ ᵈ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ᵉ ὑπὲρ ἃ λέγω ποιήσεις. 22 ἅμα δὲ καὶ ᶠ ἑτοίμαζέ μοι ᵍ ξενίαν· ἐλπίζω γὰρ ὅτι ʰ διὰ τῶν προσευχῶν ὑμῶν ⁱ χαρισθήσομαι ὑμῖν.

23 Ἀσπάζεταί σε Ἐπαφρᾶς ὁ ᵏ συναιχμάλωτός μου ἐν

...ωσεν θεν F (and also G). ACDK L Ν a b c d e f g h k l n o 17

19. for ἀποτισω, αποδωσω D¹ scholl (*reddam* latt). at end ins εν κυριω D¹.

20. rec (for χριστω) κυριω (*repetn from foregoing*), with D¹ᵌK rel: txt ACD¹FLΝ a m 17 latt syrr copt æth arm Chr Œc-comm Thdrt-ms Thl Ambr Jer Ambrst Pelag.

21. rec ὃ (*appy corrn to suit circumstance, only one request having been made*), with DKL rel vss gr-lat-ff: txt ACΝ 17. 73 syr copt.

23. rec ασπαζονται, with D²·³KL rel: txt ACD¹Ν m vulg Syr copt æth arm Chr Thdrt Thl Jer Ambrst Pelag.

Rom. v. 13)—'λογᾶν est *dicturire* (Luc. Lexiph., p. 15), sed ἐλλογᾶν vox nulla est:'—**that reckon, or impute to me**: hardly perhaps, notwithstanding the engagement of the next verse, with a view to actual repayment, but rather to inducing Philemon to forego exacting it.

19.] The inference from this is, that the whole Epistle was autographic: for it would be most unnatural to suppose the Apostle to break off his amanuensis here, and write this engagement with his own hand. ἵνα μὴ λέγω] "est σχῆμα παρασιωπήσεως sive reticentiæ, cum dicimus nos omittere velle, quod maxime dicimus," Grot. ἵνα μή does not exactly, as Meyer, give the purpose of St. Paul in ἔγραψα—ἀποτίσω: but rather that of an understood clause,—'yield me this request, lest I should have to remind thee, &c.' Ellic. paraphrases, 'repay: yes I say this, not doubting thee, but not wishing to press on thee all the claim that I might justly urge.' καὶ τοῦτο ἀπὸ ἀγάπης καὶ κατὰ τὸν τῆς φιλίας λόγον, καὶ τοῦ σφόδρα θαῤῥεῖν ἦν, Chrys. And this may well be the right view.

καὶ σεαυτόν] οὐ τὰ σαυτοῦ μόνον, Chr. δι' ἐμοῦ γάρ, φησί, τῆς σωτηρίας ἀπήλαυσας· καὶ ἐντεῦθεν δῆλον, ὡς τῆς ἀποστολικῆς διδασκαλίας ἠξιώθη ὁ Φιλήμων, Thdrt.

20.] ναί, as so often when we make requests, asserts our assent with the subject of the request: so Phil. iv. 3, al. ἐγώ and σοῦ are both emphatic—and the unusual word ὀναίμην, thus thrown into the background, is an evident allusion to the name Ὀνήσιμος. "The form ὀναίμην is similarly used by Ignatius (Polyc. 1, 6, pp. 720, 725; Magn. 12, p. 672, al.),—once (Eph. 2, p. 645), curiously enough, but apparently by mere accident, after a mention of an Onesimus." Ellicott. (Lobeck, on Phryn., p. 12, gives a complete account of the forms and tenses of this verb which are in use.) The sentiment itself is a reference to σεαυτόν μοι προσοφείλεις:—this being so, let me have profit of thee. ἐν κυρίῳ,—not in worldly gain, but in the Lord—in thine increase and richness in the graces of His Spirit. ἀνάπαυσον . . . .] **refresh** (viz. by acceding to my request) **my heart** (as above—the seat of the affections. τὰ σπλάγχνα μου must not for a moment be imagined, with Jer., Est., Schrader, al., *to designate Onesimus*, who was so called in ver. 12: which would be most unnatural) **in Christ** (as ἐν κυρίῳ above).

21.] Serves to put Philemon in mind of the apostolic authority with which he writes: and hints delicately (perhaps: but this may be doubtful: compare Ellic. here) at the manumission of Onesimus, which he has not yet requested. καί, **also**, besides doing *what* I say.

22. ἅμα δὲ καί] **But at the same time** (as thou fulfillest my request), **also** . . . . . We may, perhaps, take this direction as serving to secure the favourable reception of Onesimus: for the Apostle would himself come and see how his request had fared: πολλὴ γὰρ ἦν ἡ χάρις κ. ἡ τιμὴ Παύλου ἐνδημοῦντος, Παύλου μετὰ ἡλικίαν, Παύλου μετὰ δεσμούς, Chrys. Or it may be, as

χριστῷ Ἰησοῦ, [24] Μᾶρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ [l] συνεργοί μου.

[25] ἡ [m] χάρις τοῦ [m] κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ τοῦ [n] πνεύματος ὑμῶν.

l Rom. xvi. 3, 9, 21. 1 Cor. iii. 9 al⁸. Paul only, exc. 3 John 8†. 2 Macc. viii. 7. xiv. 5 only.
m see Col. iv. 18 reff.
n Gal. vi. 18. Phil. iv. 23. 2 Tim. iv. 22.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

25. om ημων ℵ 17. 31. 47. 116. rec at end ins αμην, with CD³KLℵ rel: om AD¹ 17 arm Jer.

SUBSCRIPTION. rec adds εγραφη απο ρωμης δια ονησιμου οικετου, with K al: FG are deficient after ver 20: but G (not F) after a vacant space notes προς λαουακησας (*Laudicenses* G-lat) αρχεται επιστολη: του αγιου αποστ. παυλ. επ. πρ. φιλημ. και απφιαν δεσποτας του ονησιμου και προς αρχιππον τον διακονον της εν κολοσσαις εκκλησιας εγραφη απο ρωμης δια ονησιμου οικετου L b: om l: A deficient: εργ. απ. ρ. δ. ο. οικ. h k m: txt C 17, and D(addg επληρωθη), ℵ(adding στιχων, without numeral).

Ellic., that Philemon was not to consider the Epistle as a mere petition for Onesimus, but as containing special messages on other matters to himself. ὑμῶν and ὑμῖν refer to those named in vv. 1, 2.

23—25.] CONCLUSION. See on Col. iv. 10, 12, 14, where the same persons send greeting. Ἰησοῦς ὁ λεγόμενος Ἰοῦστος (Col. iv. 11) does not appear here.

25.] For this form of salutation, see reff. On all matters regarding the date and circumstances of writing the Epistle, see the Prolegomena.



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PROLEGOMENA.

CHAPTER I.

THE EPISTLE TO THE HEBREWS.

SECTION I.

ITS AUTHORSHIP.

1. THE most proper motto to prefix to this section would be that saying of Origen (in Euseb. H. E. vi. 25)—

> εἴ τις οὖν ἐκκλησία ἔχει ταύτην τὴν ἐπιστολὴν ὡς Παύλου, αὕτη εὐδοκιμείτω καὶ ἐπὶ τούτῳ· οὐ γὰρ εἰκῇ οἱ ἀρχαῖοι ἄνδρες ὡς Παύλου αὐτὴν παραδεδώκασι· τίς δὲ ὁ γράψας[1] τὴν ἐπιστολήν, τὸ μὲν ἀληθὲς θεὸς οἶδεν.

2. For these latter words represent the state of our knowledge at this day. There is a certain amount of evidence, both external, from tradition, and internal, from approximation in some points to his acknowledged Epistles, which points to St. Paul as its author. But when we come to examine the former of these, it will be seen that the tradition gives way beneath us in point of authenticity and trustworthiness; and as we search into the latter, the points of similarity are overborne by a far greater number of indications of divergence, and of incompatibility, both in style and matter, with the hypothesis of the Pauline authorship.

3. There is one circumstance which, though this is the most notable instance of it, is not unfamiliar to the unbiassed conductor of enquiries into the difficulties of Holy Scripture; viz. that, in modern times at least, most has been taken for granted by those who knew least about the matter, and the strongest assertions always made by men who have

[1] On the sense of γράψας, see below, par. 21 and note.

never searched into, or have been unable to appreciate, the evidence. Genuine research has led in almost every instance, to a modified holding, or to an entire rejection, of the Pauline hypothesis.

4. It will be my purpose, in the following paragraphs, to deal (following the steps of many who have gone before me, and more especially of Bleek) with the various hypotheses in order, as to both their external and internal evidence. It will be impossible in citing the external evidence, to keep these hypotheses entirely distinct: that which is cited as against one will frequently be for another which is not under treatment, and must be referred back to on reaching that one.

5. As preliminary then to all such specific considerations, we will enquire first into the external and traditional ground, then into that which is internal, arising from the Epistle itself, of the supposition that St. Paul was the Author and Writer, or the Author without being the Writer, of the Epistle.

6. Some (e. g. Spanheim, Gerhard, Calov., Wittich, Carpzov, Bengel, Baumgarten, Semler, Storr, al., and more recently Mr. Forster, Apostolical Authority of the Epistle to the Hebrews, pp. 625 ff.) think that they see an allusion to our Epistle in 2 Pet. iii. 15, 16. But to this there are several objections (see Bleek, Einleitung, § 21); among which the principal is, that no passages can be pointed out in our Epistle answering to the description there given. This point has not been much pressed, even by those who have raised it; being doubtless felt to be too insecure to build any safe conclusion upon [1].

7. The same may be said of the idea that our Epistle is alluded to by St. James, ch. ii. 24, 25. Hug (Einleit. 4th edn. pt. ii. pp. 442 f.), following Storr (Opusc. Acad. ii. p. 376, Bl.), supposes that the citation of Rahab as justified by works is directly polemical, and aimed at Heb. xi. 31. But as Bleek well remarks, even were we to concede the polemical character of the citation, why need Heb. xi. 31 be fixed on as its especial point of attack? Was it not more than probable, that the followers of St. Paul would have adduced this, among other examples, in their oral teaching?

8. We come then to the first undoubted allusions to the Epistle; which occur in the Ep. of Clement of Rome to the Corinthians, dating before the conclusion of the first century. Clement is well acquainted with the Epistles of St. Paul: he quotes by name 1 Cor. (c. 47, p. 305, ed. Migne, see Prolegg. to Vol. II. ch. iii. § i. 2 a); he closely imitates Rom. i. 29—32 (c. 35, pp. 277 f.); he frequently alludes to other passages (see Lardner, Credibility, &c. vol. ii. pp. 34—39; some of whose instances are doubtful). But of no Epistle does he make such large and

[1] An exception to this is found in Mr. Forster's work, where he insists on this, as he does on all his arguments, in the strongest and most decided manner.

constant use, as of this to the Hebrews: cf. Lardner, ib. pp. 39—42[3]; and this is testified by Eusebius, H. E. iii. 38:—

> ἐν ᾗ (i. e. the Ep. to the Cor.) τῆς πρὸς Ἑβραίους πολλὰ νοήματα παραθείς, ἤδη δὲ καὶ αὐτολεξεὶ ῥητοῖς τισιν ἐξ αὐτῆς χρησάμενος, σαφέστατα παρίστησιν ὅτι μὴ νέον ὑπάρχει τὸ σύγγραμμα[4]:

and by Jerome, Catal. Script. Eccl., vol. ii. p. 853:—

> "Scripsit ex persona Romanæ Ecclesiæ ad Eccl. Corinthiorum valde utilem Epistolam, quæ et in nonnullis locis publice legitur, quæ mihi videtur characteri Epistolæ quæ sub Pauli nomine ad Hebræos fertur, convenire. Sed et multis de eadem Epistola non solum sensibus sed juxta verborum quoque ordinem abutitur. Omnino grandis in utraque similitudo est."

9. Now some have argued from this (e. g. Sykes, Cramer, Storr; not Hug, see his edn. 4, pt. ii. p. 411) that as Clement thus reproduces passages of this as well as of other Epistles confessedly canonical, he must have held this to be canonical, and if he, then the Roman church. in whose name he writes; and if canonical, then written by St. Paul, But Bleek well observes, that this whole argument is built on an unhistorical assumption respecting the Canon of the N. T., which was certainly not settled in Clement's time; and that, in fact, his use of this Epistle proves no more than that it was well known and exceedingly valued by him. It is a weighty testimony *for the Epistle*, but says nothing as to its Author[5].

10. The first notices in any way touching the question of the authorship meet us after the middle of the second century. And it is remarkable enough, that from these notices we must gather, that at that early date there were the same various views respecting it, in the main, which now prevail; the same doubt whether St. Paul was the author, or some other Teacher of the apostolic age; and if some other, then what part St. Paul had, or whether any, in influencing his argument or dictating his matter.

11. The earliest of these testimonies is that of PANTÆNUS, the chief of the catechetical school in *Alexandria* about the middle of the second century. There is a passage preserved to us by Eusebius (H. E. vi. 14) from the Hypotyposeis of Clement of Alexandria, in which the latter says—

> ἤδη δέ, ὡς ὁ μακάριος ἔλεγε πρεσβύτερος, ἐπεὶ ὁ κύριος ἀπόστολος ὢν τοῦ παντοκράτορος ἀπεστάλη πρὸς Ἑβραίους, διὰ μετριότητα ὁ Παῦλος ὡς ὢν τὰ εἰς ἔθνη ἀπεσταλμένος, οὐκ ἐγγράφει ἑαυτὸν Ἑβραίων ἀπόστολον διά

[3] Bleek, Einl. p. 92 note: and Stuart, Introd. § 12.

[4] Stuart however is quite in error in supposing συνεπιμαρτυρούσης τῆς γραφῆς, c. 23, p. 260, to apply to our Epistle. Those words are used of O. T. passages, which he, as well as our Epistle, quotes verbatim from the LXX. See Tholuck, Hebr. edn. 3, p. 2, note.

[5] See this, and the inference from it, treated more fully below, § vi. 2.

τε τὴν πρὸς τὸν κύριον τιμήν, διά τε τὸ ἐκ περιουσίας καὶ τοῖς Ἑβραίοις ἐπιστέλλειν, ἐθνῶν κήρυκα ὄντα καὶ ἀπόστολον[6].

12. There can be no doubt that by *ὁ μακάριος πρεσβύτερος* here, Clement means Pantænus. Eusebius (H. E. v. 11 ; vi. 13) tells us of Clement, *ἐν αἷς συνέταξεν ὑποτυπώσεσιν ὡς ἂν διδασκάλου τοῦ Πανταίνου μέμνηται* : and in the latter place he adds, *ἐκδοχάς τε αὐτοῦ γραφῶν καὶ παραδόσεις ἐκτιθέμενος*.

13. Nor can there be any doubt, from these words, that Pantænus believed the Epistle to be the work of St. Paul. But as Bleek observes, we have no data to enable us to range this testimony in its right place as regards the controversy. Being totally unacquainted with the context in which it occurs, we cannot say whether it represents an opinion of Pantænus's own, or a general persuasion ; whether it is adduced polemically, or merely as solving the problem of the anonymousness of the Epistle for those who already believed St. Paul to be the Author. Nothing can well be more foolish, and beside the purpose, than the reason which it renders for this anonymousness : are we to reckon the assumption of the Pauline authorship in it as a subjectivity of the same mind as devised the other ? For aught that this testimony itself says it may have been so : we can only then estimate it rightly, when we regard it as one of a class, betokening something like consensus on the matter in question.

14. And such a consensus we certainly seem to be able to trace in the writers of the Alexandrian school. CLEMENT himself, both in his works which have come down to us, and in the fragments of his lost works preserved by Eusebius, frequently and expressly cites the Epistle as the work of St. Paul. Nay, his testimony goes further than this. In a well-known passage of Eusebius (H. E. vi. 14) he cites from the Hypotyposeis as follows :—

καὶ τὴν πρὸς Ἑβραίους δὲ ἐπιστολὴν Παύλου μὲν εἶναι φησί, γεγράφθαι δὲ Ἑβραίοις Ἑβραϊκῇ φωνῇ, Λουκᾶν δὲ φιλοτίμως αὐτὴν μεθερμηνεύσαντα ἐκδοῦναι τοῖς Ἕλλησιν. ὅθεν τὸν αὐτὸν χρῶτα εὑρίσκεσθαι κατὰ τὴν ἑρμηνείαν ταύτης τε τῆς ἐπιστολῆς καὶ τῶν πράξεων. μὴ προγεγράφθαι δὲ τὸ Παῦλος ἀπόστολος, εἰκότως· Ἑβραίοις γάρ φησιν ἐπιστέλλων πρόληψιν εἰληφόσι κατ' αὐτοῦ καὶ ὑποπτεύουσιν αὐτόν, συνετῶς πάνυ οὐκ ἐν ἀρχῇ ἀπέστρεψεν αὐτοὺς τὸ ὄνομα θείς.

15. Valuable as the above passage is, it fails to point out to us definitively the ground and the extent of the opinion which it expresses. The citations from the Epistle throughout Clement's writings shew us, that his persuasion respecting its having been put into Greek by St. Luke, did not prevent him from every where citing the Greek as the words of St. Paul; either expressly naming him, or indicating him under

[6] See below, par. 71, a very similar sentiment from Jerome.

the words ὁ (θεῖος) ἀπόστολος. See Strom. ii. [2 (8), 4 (12), 22 (136)] pp. 433, 435, 501, P. ; iv. [17 (103—105), 20 (128)] pp. 608 f., 621 ; v. [10 (63)] p. 683 ; vi. [8 (62)] p. 771. But whether the opinion was derived from tradition, or from his own critical research, there is nothing here to inform us. The reference to the similarity of diction to that in the Acts seems rather to point to the latter source. Nor again can we say whether he is representing (1) a general opinion, prevalent as transmitted in the Alexandrian church, or (2) one confined to himself, or (3) one which had spread through the teaching of Pantænus his master. This last is hardly probable, seeing that he gives for the anonymousness of the Epistle a far more sensible reason than that which he immediately after quotes from Pantænus. We can derive from the passage nothing but a surmise respecting the view prevalent in Alexandria at the time. And that surmise would lead us to believe that St. Paul was not there held to have been the writer of the Epistle in its present Greek form, however faithfully that present form may represent his original meaning.

16. We now come to the testimony of ORIGEN ; from which, without being able to solve the above historical question, we gain considerably more light on the subject of the tradition respecting the Epistle.

17. In his own ordinary practice in his writings, Origen cites the Epistle as the work of St. Paul, using much the same terms as Clement in so doing: viz. either ὁ Παῦλος, or ὁ ἀπόστολος. See e. g. Princip. iii. 1. 10, vol. i. p. 117 ; iv. 13, p. 171 ; iv. 22, p. 183 : De Oratione, c. 27, pp. 245, 249 f. : Exhort. ad Martyr. 44, p. 303 ; and many other passages in Bleek, al. In the Homilies on Joshua, vii. c. 1, vol. ii. p. 412, he distinctly ascribes fourteen Epistles to St. Paul. But in what sense he makes these citations, we must ascertain by his own more accurately expressed opinion on the matter ; from which it will appear, how unfairly Origen has been claimed by superficial arguers for the Pauline authorship, as on their side.

18. Before however coming to this, it may be well to adduce two or three passages in which he indicates the diversity of opinion which prevailed. In his Comm. on Matt. xxiii. 27 (vol. iii. p. 848), speaking of the slaying of the Prophets, he cites, as from St. Paul, 1 Thess. i. 14, 15, and Heb. xi. 37, 38 ; and then adds, "Sed *pone aliquem abdicare Epistolam ad Hebræos quasi non Pauli,* necnon et secretum (ἀπόκρυφον) adjicere Isaiæ, sed quid faciet in sermones Stephani" &c. And then after a caution against apocryphal works foisted in by the Jews (among which he clearly does not mean to include our Epistle, cf. his Comm. on Matt. xiii. 57, p. 465 [7]), he adds, "Tamen *si quis suscipit ad Hebræos quasi Epistolam Pauli*" &c.

[7] καὶ Ἡσαΐας δὲ πεπρίσθαι ὑπὸ τοῦ λαοῦ ἱστόρηται· εἰ δέ τις οὐ προσίεται τὴν ἱστορίαν διὰ τὸ ἐν τῷ ἀποκρύφῳ Ἡσαΐᾳ αὐτὴν φέρεσθαι, πιστευσάτω τοῖς ἐν τῇ πρὸς

Again, in his Ep. to Africanus, c. 9, vol. i. p. 19, in the course of removing the doubt of his friend as to the authenticity of the history of Susanna, he mentions the traditional death of Isaiah, which he says is ὑπὸ τῆς πρὸς Ἑβραίους ἐπιστολῆς μαρτυρούμενα, ἐν οὐδενὶ τῶν φανερῶν (canonical) βιβλίων γεγραμμένα (meaning, not that the Epistle was not one of these books, but that the account of Isaiah's martyrdom is not in any canonical book of the O. T.). Then he adds—

> ἀλλ' εἰκός τινα θλεβόμενον ἀπὸ τῆς εἰς ταῦτα ἀποδείξεως συγχρήσασθαι τῷ βουλήματι τῶν ἀθετούντων τὴν ἐπιστολὴν ὡς οὐ Παύλῳ γεγραμμένην· πρὸς ὃν ἄλλων λόγων κατ' ἰδίαν χρήζομεν εἰς ἀπόδειξιν τοῦ εἶναι Παύλου τὴν ἐπιστολήν.

It would have been of some interest to know who these τινες were, and whether their ἀθέτησις arose from the absence of ancient tradition as to the Pauline authorship, or from critical conclusions of their own, arrived at from study of the Epistle itself. But of this Origen says nothing.

19. The principal testimony of his own is contained in two fragments of his lost Homilies on this Epistle, preserved by Eusebius, H. E. vi. 25 :—

> περὶ τῆς πρὸς Ἑβραίους ἐπιστολῆς ἐν ταῖς εἰς αὐτὴν ὁμιλίαις ταῦτα διαλαμβάνει·
>
> "ὅτι ὁ χαρακτὴρ τῆς λέξεως τῆς πρὸς Ἑβραίους ἐπιγεγραμμένης ἐπιστολῆς οὐκ ἔχει τὸ ἐν λόγῳ ἰδιωτικὸν τοῦ ἀποστόλου, ὁμολογήσαντος ἑαυτὸν ἰδιώτην εἶναι τῷ λόγῳ, τουτέστι τῇ φράσει, ἀλλὰ ἐστὶν ἡ ἐπιστολὴ συνθέσει τῆς λέξεως Ἑλληνικωτέρα, πᾶς ὁ ἐπιστάμενος κρίνειν φράσεων διαφορὰς ὁμολογήσαι ἄν. πάλιν τε αὖ ὅτι τὰ νοήματα τῆς ἐπιστολῆς θαυμάσιά ἐστι, καὶ οὐ δεύτερα τῶν ἀποστολικῶν ὁμολογουμένων γραμμάτων, καὶ τοῦτο ἂν συμφήσαι εἶναι ἀληθὲς πᾶς ὁ προσέχων τῇ ἀναγνώσει τῇ ἀποστολικῇ."
>
> τούτοις μεθ' ἕτερα ἐπιφέρει λέγων·
>
> "ἐγὼ δὲ ἀποφαινόμενος εἴποιμ' ἂν ὅτι τὰ μὲν νοήματα τοῦ ἀποστόλου ἐστίν, ἡ δὲ φράσις καὶ ἡ σύνθεσις ἀπομνημονεύσαντός τινος τὰ ἀποστολικά, καὶ ὡσπερεὶ σχολιογραφήσαντος τὰ εἰρημένα ὑπὸ τοῦ διδασκάλου. εἴ τις οὖν ἐκκλησία ἔχει ταύτην τὴν ἐπιστολὴν ὡς Παύλου, αὕτη εὐδοκιμείτω καὶ ἐπὶ τούτῳ· οὐ γὰρ εἰκῇ οἱ ἀρχαῖοι ἄνδρες ὡς Παύλου αὐτὴν παραδεδώκασι. τίς δὲ ὁ γράψας τὴν ἐπιστολήν, τὸ μὲν ἀληθὲς θεὸς οἶδεν· ἡ δὲ εἰς ἡμᾶς φθάσασα ἱστορία ὑπό τινων μὲν λεγόντων ὅτι Κλήμης ὁ γενόμενος ἐπίσκοπος Ῥωμαίων ἔγραψε τὴν ἐπιστολήν, ὑπό τινων δὲ ὅτι Λουκᾶς ὁ γράψας τὸ εὐαγγέλιον καὶ τὰς πράξεις."

We learn from these remarkable fragments several interesting particulars : among which may be mentioned—

First, Origen's *own opinion as to the Epistle*, deduced from grounds

Ἑβραίους οὕτω γεγραμμένοις (Heb. xi. 37)· τὸ γὰρ ἐπρίσθησαν ἐπὶ τὸν Ἡσαΐαν ἀναφέρεται.

which he regards as being clear to all who are on the one hand accustomed to judge of style, and, on the other, versed in the apostolic writings; viz. that its Author in its present form is not St. Paul, but some one who has embodied in his own style and form the thoughts of that Apostle. One thing however he leaves in uncertainty; whether we are to regard such disciple of St. Paul, or the Apostle himself, as speaking in the first person throughout the Epistle.

20. Secondly, *the fact that some churches, or church, regarded the Epistle as the work of St. Paul.* But here again the expression is somewhat vague. The εἴ τις ἐκκλησία may be an uncertain indication of several churches, or it may be a pointed allusion to one. If the latter, which from αὕτη following is the more probable, the church would probably be the Alexandrian, by what we have already seen of the testimonies of Pantænus and Clement. The words αὕτη εὐδοκιμείτω καὶ ἐπὶ τούτῳ must be taken as meaning, "I have no wish to deprive it of this its peculiar advantage:" and the ground, οὐ γὰρ εἰκῇ οἱ ἀρχαῖοι ἄνδρες ὡς Παύλου αὐτὴν παραδεδώκασι, must be, his own conviction, that the νοήματα of the Epistle proceeded originally from the Apostle. Who the ἀρχαῖοι ἄνδρες were, it is impossible for us to say. Possibly, if we confine our view to one church, no more than Pantænus and Clement, and their disciples. One thing is very plain; that they cannot have been men whose παράδοσις satisfied Origen himself, or he would not have spoken as he has. Be they who they might, one thing is plain; that their παράδοσις is spoken of by him as οὐκ εἰκῇ, not as resting on external matter of fact, but as finding justification in the internal character of the Epistle; and that it did not extend to the fact of St. Paul having written the Epistle, but only to its being, in some sense, his.

21. Thirdly, *that the authorship of the Epistle was regarded by Origen as utterly unknown.* Thus only can we interpret the words, τίς δὲ ὁ γράψας τὴν ἐπιστολήν, τὸ ἀληθὲς θεὸς οἶδεν. For that it is in vain to attempt to understand the word ὁ γράψας of the mere scribe, in the sense of Rom. xvi. 22 (as Olshausen and Delitzsch), is shewn by its use in the same sentence, Λουκᾶς ὁ γράψας τὸ εὐαγγέλιον καὶ τὰς πράξεις[8].

[8] The answer given to this decisive objection by Delitzsch (Introd. p. xvii) is, in fact, incorrect. He says, "It is in vain to adduce ὁ γράψας τ. εὐαγ. κ. τ. πράξ., for there also Luke was working up material not his own, but ready to his hands." But even granting this, which is not all true, e.g. of Acts xx.—end, and some other portions, it does not shew that the word is used in an emphatic sense of 'compiler,' but only in its common sense of 'writer,' any peculiar circumstances of writing not being in consideration. Moreover there is here another consideration. The sentence in which these words occur is not subordinate to the former one, in which he expressed his own conjecture that some one had written down the thoughts of the Apostle: but by the οὖν which begins it is co-ordinated with that previous sentence, and resumes again the whole subject.

22. This passage further testifies respecting *external tradition*, as it had come down to Origen himself. He speaks of ἡ εἰς ἡμᾶς φθάσασα ἱστορία: clearly meaning these words of *historical tradition*, and thereby by implication excluding from that category the παράδοσις of the Pauline authorship. And this historical tradition gave two views: one that Clement of Rome was the Writer; the other, that St. Luke was the Writer.

23. And this last circumstance is of importance, as being our only clue out of a difficulty which Bleek has felt, but has not attempted to remove. We find ourselves otherwise in this ambiguity with regard to the origin of one or the other hypothesis. If the Pauline authorship was the original historical tradition, the difficulties presented by the Epistle itself were sure to have called it in doubt, and suggested the other: if on the other hand the name of any disciple of St. Paul was delivered down by historical tradition as the writer, the apostolicity and Pauline character of the thoughts, coupled with the desire to find a great name for an anonymous Epistle, was sure to have produced, and when produced would easily find acceptance for, the idea that St. Paul was the author. But the fact that Origen speaks of ἡ εἰς ἡμᾶς φθάσασα ἱστορία, not as *for*, but as *against* the Pauline hypothesis, seems to shew that the former of these alternatives was really the case.

24. As far then as we have at present advanced, we seem to have gathered the following as the probable result, as to the practice and state of opinion in the Alexandrine church:—

(*a*) That it was customary to speak of and quote from the Epistle as the work of St. Paul.

(*b*) That this was done by writers of discernment, and familiarity with the apostolic writings, not because they thought the style and actual writing to be St. Paul's, but as seeing that from the nature of the thoughts and matter, the Epistle was worthy of and characteristic of that Apostle; thus feeling that it was not without reason that those before them had delivered the Epistle down to them as St. Paul's.

(*c*) That we no where find trace of historical tradition asserting the Pauline authorship: but on the contrary, we find it expressly quoted on the other side[9].

25. We now pass to other portions of the church: and next, to *proconsular Africa*. Here we find, in the beginning of the third century, the testimony of TERTULLIAN, expressly ascribing the Epistle to Barnabas. The passage occurs De Pudicitia, c. 20, vol. ii. p. 102, where, when he has shewn from the writings of the Apostles themselves the necessity "de ecclesia eradicandi omne sacrilegium pudicitiæ sine ulla restitutionis mentione," he proceeds—

[9] On the phænomenon of the *diversity* of traditions, see below, par. 36 ff.

"Volo tamen ex redundantia alicujus etiam comitis Apostolorum testimonium superinducere, idoneum confirmandi de proximo jure disciplinam magistrorum. Extat enim et Barnabæ titulus ad Hebræos, adeo satis auctoritatis viri, ut quem Paulus juxta se constituerit in abstinentiæ tenore (1 Cor. ix. 6). Et utique receptior apud ecclesias Epistola Barnabæ illo apocrypho pastore mœchorum (the Pastor of Hermas). Monens itaque discipulos, 'omissis omnibus initiis' &c. (citing Heb. vi. 4—8). Hoc qui ab Apostolis didicit et cum Apostolis docuit, nunquam mœcho et fornicatori secundam pœnitentiam promissam ab Apostolis norat."

26. From the way in which the Epistle is here simply cited as the work of Barnabas, we clearly see that this was no mere opinion of Tertullian's own, but at all events the accepted view of that portion of the church. He does not hint at any doubt on the matter. But here again we are at a loss, from what source to derive this view. Either, supposing Barnabas really the author, genuine historical tradition may have been its source,—or lacking such tradition, some in the African church may originally have inferred this from the nature of the contents of the Epistle; and the view may subsequently have become general there. One thing however the testimony shews beyond all doubt: that the idea of a Pauline authorship was wholly unknown to Tertullian, and to those for whom he wrote.

27. If it were necessary further to confirm evidence so decisive, we might do so by citing his charge against Marcion, of falsifying the number of the Epistles of St. Paul (Adver. Marc. v. 21, vol. ii. p. 524):—

"Miror tamen, quum ad unum hominem literas factas receperit, quod ad Timotheum duas et unam ad Titum, de ecclesiastico statu compositas, recusaverit. Affectavit, opinor, etiam numerum Epistolarum interpolare."

Now seeing that Marcion held *ten* Epistles only of St. Paul, it would appear by combining this with the former testimony, that the Epistle to the Hebrews was not here reckoned among them.

28. Among the witnesses belonging to the end of the second and beginning of the third century, none is of more weight than IRENÆUS, a Greek of Asia Minor by birth, and Bishop of Lyons in Gaul, and thus representing the testimony of the church in both countries. In his great work against Heresies, he makes frequent use of the Epistles of St. Paul, expressly quoting twelve of them. There is no citation from the Epistle to Philemon, which may well be from its brevity, and its personal character. But no where in this work has he cited or referred to the Epistle to the Hebrews at all, although it would have been exceedingly apposite for his purpose, as against the Gnostics of his time. Eusebius, H. E. v. 26, says—

καὶ (φέρεται Εἰρηναίου) βιβλίον τι διαλέξεων διαφόρων (called by Jerome (Catalog. Script. Eccles., vol. ii. p. 873), "liber variorum tractatuum"), ἐν ᾧ τῆς πρὸς Ἑβραίους ἐπιστολῆς καὶ τῆς λεγομένης Σοφίας Σολομῶντος μνημονεύει, ῥητά τινα ἐξ αὐτῶν παραθέμενος.

From this it would seem that Eusebius was unable to find any citations of the Epistle in other works of Irenæus known to him. And he does not even here say that Irenæus mentioned St. Paul as the author of the Epistle.

29. Indeed we have a testimony which goes to assert that this Father distinctly denied the Pauline authorship. Photius (Bibl. Cod. 232, vol. iii. (Migne) p. 291 *b*) cites a passage from Stephen Gobar, a tritheist of the sixth century, in which he says ὅτι Ἱππόλυτος καὶ Εἰρηναῖος τὴν πρὸς Ἑβραίους ἐπιστολὴν Παύλου οὐκ ἐκείνου εἶναί φασιν. The same is indeed asserted of Hippolytus by Photius himself (Cod. 121, p. 94 *a*: λέγει δὲ ἄλλα τέ τινα τῆς ἀκριβείας λειπόμενα, καὶ ὅτι ἡ πρὸς Ἑβραίους ἐπιστολὴ οὐκ ἐστὶ τοῦ ἀποστόλου Παύλου): but it is strange, if Irenæus had asserted it, that Eusebius should have made no mention of the fact, adducing as he does the citation of the Epistle by him. At the same time, Gobar's language is far too precise to be referred to the mere fact that Irenæus does not cite the Epistle as St. Paul's, as some have endeavoured to refer it[1]: and it is to be remembered, that Eusebius does not pretend to have read or seen all the works of Irenæus then extant; his words are (H. E. v. 25), καὶ τὰ μὲν εἰς ἡμετέραν ἐλθόντα γνῶσιν τῶν Εἰρηναίου τοσαῦτα. Bleek puts the alternative well, according as we accept, or do not accept, the assertion of Gobar. If we accept it, it would shew that Irenæus had found some where prevalent the idea that St. Paul was the author; otherwise he would not have taken the pains to contradict such an idea. If we do not accept it as any more than a negative report, meaning that Irenæus no where cites the Epistle as St. Paul's, then at all events, considering that he constantly cites St. Paul's Epistles *as* his, we shall have the presumption, that he neither accepted, nor knew of, any such idea as the Pauline authorship[2].

30. If we now pass to *the church of Rome*, we find, belonging to the period of which we have been treating, the testimony of the presbyter CAIUS. Of him Eusebius relates (H. E. vi. 20).

ἦλθε δὲ εἰς ἡμᾶς καὶ Γαΐου, λογιωτάτου ἀνδρός, διάλογος ἐπὶ Ῥώμης κατὰ Ζεφυρῖνον πρὸς Πρόκλον, τῆς κατὰ Φρύγας αἱρέσεως (Mon-

[1] e. g. Storr, § 11 ff.

[2] On the spuriousness of the celebrated fragment in which Irenæus is supposed to cite Heb. xiii. 15 as St. Paul's, see Bleek, note, Ap. 118. If it be genuine, then it must be from some work of Irenæus unknown alike to Eusebius and Gobar. The fragment will be found p. 1253, ed. Migne, and with Pfaff's very copious notes, in Stieren's Irenæus, i. pp. 854–887; and the whole controversy respecting it is reprinted, for any one who has leisure to read it, in Stieren, vol. ii. pp. 361—528.

tanism) ὑπερμαχοῦντα, κεκινημένος, ἐν ᾧ τῶν δι' ἐναντίας τὴν περὶ τὸ συντάττειν καινὰς γραφὰς προπέτειάν τε καὶ τόλμαν ἐπιστομίζων, τῶν τοῦ ἱεροῦ ἀποστόλου δεκατριῶν μόνον ἐπιστολῶν μνημονεύει, τὴν πρὸς Ἑβραίους μὴ συναριθμήσας ταῖς λοιπαῖς· ἐπεὶ καὶ εἰς δεῦρο παρὰ Ῥωμαίων τισὶν οὐ νομίζεται τοῦ ἀποστόλου τυγχάνειν[3].

These words, μὴ συναριθμήσας ταῖς λοιπαῖς, can lead only to one of two inferences: that Caius, not numbering the Epistle among those of St. Paul, either placed it by itself, or did not mention it at all. In either case, he must be regarded as speaking, not his own private judgment merely, but that of the church to which he belonged, in which, as we further learn, the same judgment yet lingered more than a century after.

31. Another testimony is that of the fragment respecting the canon of the N. T. first published by Muratori, and known by his name, generally ascribed to the end of the second or the beginning of the third century (Routh, Reliq. Sacr. i. pp. 394 ff.). In this fragment it is stated, that St. Paul wrote Epistles to seven churches; and his thirteen Epistles are enumerated, in a peculiar order: but that to the Hebrews is not named, unless it be intended by the second mentioned in the following sentence: "Fertur etiam ad Laudecenses, alia ad Alexandrinos Pauli nomine ficta ad hæresem Marcionis: et alia plura quæ in catholicam ecclesiam recipi non potest: fel enim cum melle misceri non congruit." But this is very improbable: though some have imagined an allusion in the last clause to the Vatican LXX text of the passage cited Heb. xii. 15.

32. As far then as we have advanced, the following seems to be our result. *No where, except in the Alexandrine church, does there seem to have existed any idea that the Epistle was St. Paul's.* Throughout the whole Western church, it is either left unenumerated among his writings, or expressly excluded from them. That it is wholly futile to attempt, as Hug and Storr have done, to refer this to any influence of the Montanist or Marcionite disputes, has been well and simply shewn by Bleek. The idea of the catholic teachers of the whole Western church disparaging and excluding an apostolical book, because one passage of it (ch. vi. 4—6) seemed to favour the tenets of their adversaries, is too preposterous ever to have been suggested, except in the interests of a desperate cause: and the fact that Tertullian, himself a Montanist, cites Heb. vi. 4—6 on his side, but without ascribing it to St. Paul, is decisive against the notion that his adversaries so ascribed

[3] Jerome, in his Catal. Script. Eccl. 59, vol. ii. p 899, and Photius, Bibl. Cod. 48, p. 12 *a*, repeat this testimony, but, as Bleek has remarked, they both have evidently taken it from Eusebius. If so, the stronger language of Jerome, "decimam quartam, quæ fertur ad Hebræos, *ejus non esse*," is only his own interpretation of the words of Eusebius, and is not to be taken in evidence.

it at any time: for he would have been sure in that case to have charged them with their desertion of such an opinion[4].

33. And even in the Alexandrine church itself, as we have seen, there is no reliable trace of a historical tradition of the Pauline authorship. Every expression which seems to imply this, such e. g. as that much-adduced one of Origen, οὐ γὰρ εἰκῇ ὡς Παύλου αὐτὴν οἱ ἀρχαῖοι ἄνδρες παραδεδώκασι, when fairly examined, gives way under us. The traditional account (ἡ εἰς ἡμᾶς φθάσασα ἱστορία), though inconsistent with itself, was entirely the other way[5].

34. The fair account then of opinion in the latter end of the second century seems to be this: that *there was then, as now, great uncertainty regarding the authorship of our Epistle;* that the general cast of the thoughts was recognized as Pauline, and that οἱ ἀρχαῖοι ἄνδρες, whatever that may imply, had not unreasonably (οὐκ εἰκῇ) handed it down as St. Paul's: but on what grounds, we are totally unable to say: for ecclesiastical tradition does not bear them out. In proconsular Africa it was ascribed to Barnabas: by the tradition which had come down to Origen and his fellows, to Luke or Clement; while the Western church, even when represented by Irenæus, who was brought up in Asia, and even including the church of Rome the capital of the world, where all reports on such matters were sure to be ventilated, seems to have been altogether without any positive tradition or opinion on the matter.

35. Before advancing with the history, which has now become of secondary importance to us, I will state to what, in my own view, this result points, as regarding the formation of our own conclusion on the matter.

36. It simply leaves us, unfettered by any overpowering judgment of antiquity, to examine the Epistle for ourselves, and form our own opinion from its contents. Even were we to admit the opinion of a Pauline authorship to the rank of an early tradition, which it does not appear in the strict sense to have been, we should then have ancient ecclesiastical tradition broken into various lines, and inconsistent with itself: not requiring our assent to one or other of its numerous variations. Those who are prepared to follow it, and it alone, will have to make up their minds whether they will attach themselves to the catechetical school of

[4] Hug supposes that Tertullian does not mention its being St. Paul's, because he wishes to argue with the Catholics 'ex concesso.' This is a curious specimen of the lengths of subtlety to which controversy will carry an ingenious mind.

[5] It is curious to see how such writers as Stuart can treat plain Greek to serve their purpose: "He does not say that either ἱστορία παλαιά, or παράδοσις παλαιά, brings down this report: but simply ἡ εἰς ἡμᾶς φθάσασα ἱστορία, i. e. *report has come to us;* or *it is reported; there is a report* (ἡ); *report says*—that either Luke or Clemens wrote it."

Alexandria, and if so, whether to that portion of it (if such portion existed, which is not proved) which regarded the Epistle as purely and simply the work of St. Paul, or to that which, with Clement, regarded the present Epistle as a Greek version by St. Luke of a Hebrew original by St. Paul,—or to the West African church, which regarded it as written by Barnabas; or to the ἱστορία mentioned by Origen, in its Clementine or its Lucan branch; or to the negative view of the churches of Europe.

37. For to one or other of these courses, and on these grounds, would the intelligent follower of tradition be confined. It would be in vain for him to allege, as a motive for his opinion, the *subsequent* universal prevalence of one or other of these views, unless he could at the same time shew that that prevalence was owing to the overpowering force of an authentic tradition, some where or other existing. That the whole church of Rome believed the Pauline authorship in subsequent centuries, would be no compensation for the total absence of such belief at that time when, if there were any such authentic tradition any where, it must have prevailed in that church. That the same was uniformly asserted and acted on by the writers of the Alexandrine church in later ages, does not tend to throw any light on the vague uncertainty which hangs over the first appearances of the opinion, wherever it is spoken of and its grounds alleged by such earlier teachers as Clement and Origen.

38. And these considerations are much strengthened, when we take into account what strong reasons there were why the opinion of the Pauline authorship, when once advanced by men of authority in teaching, should gain general acceptance. We see this tendency already prevailing in the writings of Clement of Alexandria and Origen; who, notwithstanding the sentences which have been quoted from them, yet throughout their writings acquiesce for the most part in a conventional habit of citing the Epistle as the work of St. Paul. And as time passed on, a belief which so conveniently set at rest all doubts about an important anonymous canonical writing, spread (and all the more as the character of the times became less and less critical and enquiring) over the whole extent of the church.

39. It will be well to interpose two cautions, especially for young students. It has been very much the practice with the maintainers of the Pauline authorship to deal largely in sweeping assertions regarding early ecclesiastical tradition. They have not unfrequently alleged on their side the habit of citation of Clement and Origen, as shewing their belief respecting the Epistle, uncorrected by those passages which shew what that belief really was. Let not students then be borne away by these strong assertions, but let them carefully and intelligently examine for themselves.

40. Our second caution is one regarding the intelligent use of ancient testimony. Hitherto, we have been endeavouring to trace up to their first origin the beliefs respecting the Epistle. Whence did they first arise? Where do we find them prevailing in the earliest times, and there, why? Now this is the only method of enquiry on the subject which is or can be decisive, as far as external evidence is concerned. In following down the stream of time, materials for this enquiry soon fail us. And it has been the practice of some of the fautors of the Pauline authorship, to amass long 'catenæ' of names and testimonies, from later ages, of men who simply *swelled the ranks of conformity to the opinion when it once became prevalent.* Let students distrust all such accumulations as evidence. They are valuable as shewing the growth and prevalence of the opinion, but in no other light. No accretions to the river in its course can alter the situation and character of the fountain-head.

41. We proceed now with the history of opinion, which, as before remarked, is become very much the history of the spread of the belief of a Pauline authorship.

At *Alexandria*, as we might have expected, the conventional habit of quoting the Epistle as St. Paul's gradually prevailed over critical suspicion and early tradition.

42. DIONYSIUS, president of the catechetical school, and afterwards Bishop of Alexandria, in the middle of the third century, cites Heb. x. 34[6] expressly as the words of St. Paul. PETER, bishop (cir. 300), who suffered under Diocletian, cites Heb. xi. 32 as St. Paul's (*τοῦ ἀποστόλου*[7]).

HIERAX or Hieracas, of Leontopolis, who lived about the same time, and who, although the founder of a heresy, appears not to have severed himself from the church, is repeatedly adduced by Epiphanius as citing the Epistle as *τοῦ ἀποστόλου*: and the same Epiphanius says of the Melchisedekites (see on ch. vii. 3), that they attempted to support their view *ἐκ τῆς πρὸς Ἑβραίους τοῦ Παύλου ἐπιστολῆς*.

ALEXANDER, bishop cir. 312, in Theodoret, H. E. i. 5, says in an Epistle to Alexander, Bishop of Constantinople—

> *σύμφωνα γοῦν τούτοις βοᾷ καὶ ὁ μεγαλοφωνότατος Παῦλος, φάσκων περὶ αὐτοῦ Ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν.*

ANTONIUS, the celebrated promoter of the monastic life in Egypt, in one of his seven epistles to various monasteries[8], which remain to us in a Latin version, says—

[6] In his Epistle to Fabius, Bp. of Antioch (Eus. H. E. vi. 41), *ἐξέκλινον δὲ καὶ ὑπανεχώρουν οἱ ἀδελφοὶ κ. τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὁμοίως ἐκείνοις οἷς κ. Παῦλος ἐμαρτύρησε μετὰ χαρᾶς προσεδέξαντο.*

[7] Routh, Reliq. Sacr. iv. p. 34, *ὡς λέγει ὁ ἀπόστολος, ἐπιλίποι δ' ἂν ἡμᾶς διηγουμένους ὁ χρόνος.*

[8] See Jerome, Catal. Script. Eccl. 88, vol. ii. p. 925.

"De quibus Paulus ait, Quia non perceperunt repromissiones propter nos (Heb. xi. 13, 39, 40)."

43. But the most weighty witness for the view of the Alexandrine church at this time is ATHANASIUS, in the middle of the fourth century. In his Epistola Festalis, vol. ii. p. 767, he enumerates τὰ κανονιζόμενα κ. παραδοθέντα πιστευθέντα τε θεῖα εἶναι βιβλία, among which he names fourteen Epistles of St. Paul, and among them our Epistle, without alluding to any doubt on the subject. And in his other writings passim he cites the Epistle as St. Paul's (see many examples in Bleek, p. 136).

44. Belonging to nearly the same time in the same church are the anonymous SYNOPSIS Sacræ Scripturæ,—ORSIESIUS or Oriesis, whose Doctrina de Institutione Monachorum remains in a Latin version by Jerome,—MARCUS DIADOCHUS, whose discourse against the Arians we still possess,—in all of which the Epistle is either expressly or implicitly cited as the work of St. Paul.

45. It would be to little purpose to multiply names, in a church which by this time had universally and undoubtingly received the Pauline authorship. Bleek has adduced with copious citations, DIDYMUS (the teacher of Jerome and Rufinus),—MARCUS EREMITA (cir. 400),—THEOPHILUS of ALEXANDRIA (cir. 400),—ISIDORE of PELUSIUM (+450),—CYRIL of ALEXANDRIA (+444): concerning which last it is to be observed, that though Nestorius had adduced passages from the Epistle on his side, as being St. Paul's, Cyril, in refuting them, does not make the slightest reference to the formerly existing doubt as to the authorship.

46. And so it continued in this church in subsequent times: the only remarkable exception being found in EUTHALIUS (cir. 460), who, though he regards the Epistle as of Pauline origin, and reckons fourteen Epistles of St. Paul, yet adduces the old doubts concerning it, and believes it to be a translation made by Clement of Rome from a Hebrew original by the Apostle. The passage, which is a very interesting one, will be found in Migne's Patr. Gr. vol. 85, p. 776, and is cited at length by Bleek. I give an abridgment of it:—

> ἡ δὲ πρὸς Ἑβραίους ἐπ. δοκεῖ μὲν οὐκ εἶναι Παύλου διά τε τὸν χαρακτῆρα, κ. τὸ μὴ προγράφειν, ὡς ἐν ἁπάσαις ταῖς ἐπιστολαῖς, καὶ τὸ λέγειν (ch. ii. 3, 4) . . . τοῦ μὲν οὖν ἠλλάχθαι τὸν χαρακτῆρα τῆς ἐπ., φανερὰ ἡ αἰτία· πρὸς γὰρ Ἑβραίους τῇ σφῶν διαλέκτῳ γραφεῖσα ὕστερον μεθερμηνευθῆναι λέγεται, ὡς μέν τινες, ὑπὸ Λουκᾶ, ὡς δὲ οἱ πολλοί, ὑπὸ Κλήμεντος· τοῦ γὰρ καὶ σώζει τὸν χαρακτῆρα.

Then he gives the usual reason for the want of a superscription, viz. that St. Paul was not the Apostle of the Jews, but of the Gentiles, citing Gal. ii. 9, 10: and proceeds, μαρτυρεῖται δὲ καὶ ἐν τοῖς ἑξῆς ἡ ἐπιστολὴ εἶναι Παύλου, τῷ γράφειν—ch. x. 34, in which the reading τοῖς

δεσμοῖς μου is his point: καὶ ἐκ τοῦ λέγειν—ch. xiii. 18, 19: καὶ ἐκ τοῦ λέγειν—ch. xiii. 23, in which he interprets ἀπολελυμένον, *sent forth* εἰς διακονίαν, which he says no one could do but St. Paul: and then, τοῦτον τάχιον προσδοκῶν, τὴν ἰδίαν αὐτοῖς, ὡς ἔθος πολλαχοῦ, σὺν αὐτῷ παρουσίαν ἐπαγγέλλεται.

This testimony is valuable, as shewing that in the midst of the prevalence of the now accepted opinion, a spirit of intelligent criticism still survived.

47. If we now turn to *other parts of the Eastern church*, we find the same acceptation of the Pauline authorship from the middle of the third century onwards. Bleek gives citations from METHODIUS, Bishop of Olympus in Lycia, cir. 290 (which seem to me more decisive as to recognition of the Epistle than he thinks them): from PAUL of SAMOSATA, Bishop of Antioch in 264: from JACOB, Bishop of NISIBIS, cir. 325: from EPHREM SYRUS (+378).

48. A separate notice is required of the testimony of EUSEBIUS of Cæsarea, the well-known church historian. In very many passages throughout his works, and more especially in his commentary on the Psalms, he cites the Epistle, and always as the work of St. Paul, or of ὁ ἀπόστολος, or ὁ ἅγιος ἀπ., or ὁ θεῖος ἀπ. In his Eccl. History also he reckons it among the Epistles of St. Paul; e. g. H. E. ii. 17, διηγήσεις ... τῶν πάλαι προφητῶν ἑρμηνευτικάς, ὁποίας ἥ τε πρὸς Ἑβραίους καὶ ἄλλαι πλείους τοῦ Παύλου περιέχουσιν ἐπιστολαί. In the chapter (iii. 25) which treats especially of the canon of the N. T., while there is no express mention of the Epistle to the Hebrews, it is evident, by comparing his words there and in another place, that he reckons it as confessedly one of the writings of St. Paul. For there he says, speaking of those N. T. books which are ὁμολογούμενα, "*received by all*"—

> καὶ δὲ τακτέον ἐν πρώτοις τὴν ἁγίαν τῶν εὐαγγελίων τετρακτύν· οἷς ἕπεται ἡ τῶν πράξεων τῶν ἀποστόλων γραφή· μετὰ δὲ ταύτην τὰς Παύλου καταλεκτέον γραφὰς κ.τ.λ.

And in iii. 3, τοῦ δὲ Παύλου πρόδηλοι καὶ σαφεῖς αἱ δεκατέσσαρες.

Still it would appear that Eusebius himself believed the Epistle to have been written in Hebrew by St. Paul and translated. In H. E. iii. 38, a passage part of which has been above cited (par. 8), he says—

> Ἑβραίοις γὰρ διὰ τῆς πατρίου γλώττης ἐγγραφῶς ὡμιληκότος τοῦ Παύλου, οἱ μὲν τὸν εὐαγγελιστὴν Λουκᾶν, οἱ δὲ τὸν Κλήμεντα τοῦτον αὐτὸν ἑρμηνεῦσαι λέγουσι τὴν γραφήν· ὃ καὶ μᾶλλον εἴη ἂν ἀληθές, τῷ τὸν ὅμοιον τῆς φράσεως χαρακτῆρα τήν τε τοῦ Κλήμεντος ἐπιστολήν, καὶ τὴν πρὸς Ἑβραίους ἀποσώζειν, καὶ τῷ μὴ πόρρω τὰ ἐν ἑκατέροις τοῖς συγγράμμασι νοήματα καθεστάναι.

If such was his view, however, he was hardly consistent with himself: for in his comm. on Ps. ii. 7, vol. v. p. 88, he seems to assume that the Epistle was written in Greek by the Apostle himself:—

ὁ μέν τοίγε Ἑβραῖος ἐλέγετο κύριον εἶναι τῆς λέξεως ἕτεκον, ὅπερ καὶ Ἀκύλας πεποίηκεν· ὁ δὲ ἀπόστολος νομομαθὴς ὑπάρχων ἐν τῇ πρὸς Ἑβραίους (i. 5) τῇ τῶν ο΄ ἐχρήσατο :

an inconsistency which betrays either carelessness, or change of opinion.

49. Marks of the same inconsistency further appear in another place (H. E. vi. 13), where he numbers our Epistle among the ἀντιλεγόμεναι γραφαί, saying of the writings of Clement of Alexandria, κέχρηται δ' ἐν αὐτοῖς καὶ ταῖς ἀπὸ τῶν ἀντιλεγομένων γραφῶν μαρτυρίαις, τῆς τε λεγομένης Σολομῶντος σοφίας, καὶ τῆς Ἰησοῦ τοῦ Σιράχ, καὶ τῆς πρὸς Ἑβραίους ἐπιστολῆς, τῆς τε Βαρνάβα καὶ Κλήμεντος καὶ Ἰούδα. It has been suggested that the inconsistency may be removed by accepting this last as a mere matter of fact, meaning, as in H. E. iii. 3, ὅτι γε μήν τινες ἠθετήκασι τὴν πρὸς Ἑβραίους πρὸς τῆς Ῥωμαίων ἐκκλησίας ὡς μὴ Παύλου οὖσαν αὐτὴν ἀντιλέγεσθαι φήσαντες, οὐ δίκαιον ἀγνοεῖν : cf. also H. E. vi. 20, end.

50. As we pass downwards, I shall mention but cursorily those writers who uniformly quote the Epistle as St. Paul's ; pausing only to notice any trace of a different opinion, or any testimony worth express citation. The full testimonies will be found in Bleek, and most of them in Lardner, vol. ii.

51. Of the class first mentioned in the foregoing paragraph, are Cyril of Jerusalem (+ 386) ; Gregory of Nazianzum (+ 389) ; Epiphanius, Bishop of Salamis in Cyprus (+ 402) ; Basil the Great, Bishop of Cæsarea in Cappadocia (+ 379) ; his brother Gregory, Bishop of Nyssa (cir. 370) ; Titus of Bostra (+ cir. 371) ; Chrysostom (+ 407) ; Theodore of Mopsuestia (+ cir. 428) ; Theodoret, Bishop of Cyrus in Cilicia (+ 457).

52. In the works of this latter Father we find it asserted that the Epistle was written from Rome. Also we find the Arians charged with setting it aside as spurious :—

θαυμαστὸν οὐδὲν δρῶσιν οἱ τὴν Ἀρειανικὴν εἰσδεξάμενοι νόσον κατὰ τῶν ἀποστολικῶν λυττῶντες γραμμάτων καὶ τὴν πρὸς Ἑβραίους ἐπιστολὴν τῶν λοιπῶν ἀποκρίνοντες καὶ νόθον ταύτην ἀποκαλοῦντες (Procem. ad Hebr. init. vol. iii. p. 541).

The same accusation is found—in the Dialogue on the Trinity, ascribed sometimes to Athanasius, sometimes to Theodoret : where the orthodox interlocutor makes the rather startling assertion, ἀφ' οὗ κατηγγέλη τὸ εὐαγγέλιον τοῦ χριστοῦ Παύλου εἶναι πεπίστευται ἡ ἐπιστολή :— and in Epiphanius, Hær. lxix. 14, p. 738, where at the same time he charges them with misusing Heb. iii. 2, τῷ ποιήσαντι αὐτόν, for the purposes of their error. (See the passages at length in Bleek.) From this, and from the Epistle of Arius to Alexander, where he professes his faith and cites Heb. i. 2 (Epiph. ubi supra, § 7, p. 733), it is plain that

the Arians did not reject the Epistle altogether. Nay, they hardly denied its Pauline authenticity; for in that case we should have Athanasius in his polemics against them, and Alexander, defending this authenticity, whereas they always take it for granted. Moreover in the disputation of Augustine with the Arian Gothic Bishop Maximinus, we find the latter twice quoting the Epistle as St. Paul's[9]. So that whatever may have been done by individual Arians, it is clear that as a party they did not reject either the Epistle itself or its Pauline authorship.

53. Correspondent with the spread of the acceptance of the Epistle as St. Paul's, was its reception, in the MSS., into the number of his Epistles. It was so received in the character of a recent accession, variously ranked: either at the end of those addressed to churches, or at the end of all. Epiphanius (Hær. xlii. vol. i. p. 373), at the end of the fourth century, says, speaking of the Epistle to Philemon—

> οὕτως γὰρ παρὰ τῷ Μαρκίωνι κεῖται (viz. ninth, between Col. and Phil.) παρὰ δὲ τῷ ἀποστόλῳ ἐσχάτη κεῖται· ἐν τισὶ δὲ ἀντιγράφοις τρισκαιδεκάτη πρὸ τῆς πρὸς Ἑβραίους τεσσαρεσκαιδεκάτης τέτακται· ἄλλα δὲ ἀντίγραφα ἔχει τὴν πρὸς Ἑβραίους δεκάτην, πρὸ τῶν δύο τῶν πρὸς Τιμόθεον, καὶ Τίτον καὶ Φιλήμονα.

The Epistle holds the place first here mentioned, viz. *last of all*, in the Iambi ad Seleucum, supposed by some to be the work of Gregory of Nazianzum, but more probably that of his contemporary Amphilochius, Bishop of Iconium (see Bleek, p. 156, note 187): but the latter place in the arrangement of Athanasius (Bl. p. 135, note 143), of the Synopsis Sacræ Scripturæ (wrongly ascribed to Athanasius, but belonging to the Alexandrian school, Bl. p. 137. 7), of the Council of Laodicæa (Bl. p. 154): of Theodoret and Euthalius: of our uncial MSS. A, B, C, H, ℵ, and cursive 16, 17, 22, 23, 46, 47, 57, 71, 73, al.; and of the Memphitic version.

54. The motives for these differing arrangements were obvious. Some placed it last, as an addition to the Epistles of St. Paul; others, to give it more its proper rank, put it before the Epistles to individuals. But had it been originally among St. Paul's Epistles, there can be no doubt that it would have taken its place according to its importance, which is the principle of arrangement of the undoubted Pauline Epistles in the canon.

55. A trace of a peculiar arrangement is found in B, the Vatican Codex. In that MS., all the fourteen Epistles of St. Paul form one con-

[9] Augustini collat. cum Maximino, 4, Aug. Opp. viii. p. 469 (725 Migne): *Maximin.* "Quod Christus est in dextera Dei, quod interpellat pro nobis, sic etiam in alio loco ipse prosequitur Paulus dicens (Col. iii. 1). Sic ad Hebræos ipse scribens ait: 'Purificatione peccatorum facta' &c. (Heb. i. 3):" and ib. 9, p. 471 (728): *Maximin.* "Dicit enim sic Paulus ad Hebræos: 'Non enim in manufactis templis intravit Christus' &c. (Heb. ix. 24)."

tinued whole, numbered throughout by sections. But the Epistle to the Hebrews, which, as has been observed, stands after 2 Thess., does not correspond, in the numeration of its sections, with its present place in the order. It evidently once followed the Epistle to the Galatians, that Epistle ending with § 59, Heb. beginning with § 60,—and Eph. (the latter part of Heb. being deficient) with § 70. This would seem to shew that the MS. from which B was copied, or at all events which was at some previous time copied for its text, had Heb. after Gal.; which would indicate a still stronger persuasion that it was St. Paul's [1]. In the Sahidic version only does it appear in that place which it would naturally hold according to its importance: i. e. between 2 Cor. and Gal. But from the fact of no existing Greek manuscript having it in this place, we must ascribe the phænomenon to the caprice of the framer of the version.

56. Returning to the Western church, we find that it was some time after the beginning of the third century before the Epistle was generally recognized as St. Paul's; and that even when this became the case, it was not equally used and cited with the rest of his Epistles.

About the middle of the third century flourished in the church of Rome NOVATIAN, the author of the celebrated schism which went by his name. We have works of his [2] full of Scripture citations, and on subjects which would have been admirably elucidated by this Epistle. Yet no where has he quoted or alluded to it. That he would not have had any feeling adverse to it, is pretty clear; for no passage in the N. T. could give such apparent countenance to his severer view "de lapsis," as Heb. vi. 4—6. Yet, judging by the Tractatus ad Novatianum Hæreticum [3], he never cited it for his purpose. Nor does that treatise, full as it is of Scripture citations, adduce one from our Epistle.

57. Contemporary with Novatian, we have, in the West African church, CYPRIAN, Bishop of Carthage († 258). In all his writings, he never cites, or even alludes to, our Epistle; which he would certainly have done for the same reason as Novatian would have done it, had he recognized it as the work of St. Paul; the whole of whose Epistles he cites, with the exception of that to Philemon. In all probability, Tertullian's view ("Da magistrum") was also his, that it was written by Barnabas (see above, par. 25).

[1] It is one of the most grievous and inexcusable faults in Mai's edition of the Codex Vaticanus, that these numbers, forming such a valuable record of ancient arrangement, have been wantonly tampered with, "*ne sectionum numerationem absurde perturbatam exhiberemus.*" See note at end of Thessalonians, p. 429 of the English reprint.

[2] De Trinitate, and De Cibis Judaicis: printed in Migne, Patr. Lat. vol. iii. pp. 885—964, and in Gallandi, Bibl. Patr. iii. pp. 287—323. On the latter of them, see Neander, Kirchengesch. pt. iii. p. 1166; on the former, Cave, Hist. Lit. Ann. 251.

[3] Migne, Patr. Lat. iii. pp. 1205—1218: Gallandi, Bibl. Patr. iii. pp. 371—376. The author is unknown.

58. A little later we have a witness from another part of the Latin church, VICTORINUS, Bishop of Pettau on the Drave, in Pannonia (+ cir. 303). He asserts in the most explicit manner, both in his fragment De Fabrica Mundi and in his commentary on the Apocalypse, that St. Paul wrote only to seven churches; and in the latter he enumerates the churches:—

> "In toto orbe septem ecclesias omnes esse, et septem nominatas unam esse catholicam, Paulus docuit primo: quod ut servaret ipse, et ipsum septem ecclesiarum non excessit numerum: sed scripsit ad Romanos, ad Corinthios, ad Galatas, ad Ephesios, ad Philippenses, ad Colossenses, ad Thessalonicenses: postea singularibus personis scripsit, ne excederet numerum septem ecclesiarum [4]."

We may add to this, that the Epistle to the Hebrews is never quoted in this Commentary.

59. About the middle of the fourth century, we find the practice beginning in the Latin church, of quoting the Epistle as St. Paul's: but at first only here and there, and not as if the opinion were the prevailing one. Bleek traces the adoption of this view by the Latins to their closer intercourse with the Greeks about this time owing to the Arian controversy, which occasioned several of the Western theologians to spend some time in the East, where the Epistle was cited, at first by both parties, and always by the Catholics, as undoubtedly St. Paul's. Add to this the study of the Greek exegetical writers, and especially of Origen, and we shall have adduced enough reasons to account for the gradual spread of the idea of the Pauline authorship over the West.

60. A fitting example of both these influences is found in HILARY, Bishop of Poitiers (+ 368), who seems to have been the first who thus regarded the Epistle. He quotes it indeed but seldom, in comparison with other parts of Scripture, and especially with St. Paul's Epistles; but when he does, it is decisively and without doubt, as the work of the Apostle. These citations are found in his treatise De Trinitate, which he wrote in his exile in Phrygia, and in his Commentary on the Psalms, "in quo opere," says Jerome (Catal. 100, vol. ii. p. 933), "imitatus Origenem, nonnulla etiam de suo addidit."

61. LUCIFER of Cagliari (+ 371) also cites the Epistle as St. Paul's, but once only, De non conveniendo cum Hær. c. 11, pp. 782 f. (Migne): though he frequently cites Scripture, and especially St. Paul's Epistles. And it is observable of him, that he was exiled by the Emperor Constantius, and spent some time in Palestine and the Thebaid.

62. Fabius Marius VICTORINUS belongs to these same times. He

[4] On the almost certain genuineness of this Commentary, see Bleek, p. 179, note 229: on which it may be said, that even if it should be held to be of *later* date, it would thereby only become a more remarkable testimony in this matter.

was born in Africa, and passed the greater part of his days as a rhetorician at Rome: being baptized as a Christian late in life. Most of his remaining works are against the Arians: and in them he cites our Epistle two or three times, and as St. Paul's; still, it has been observed (by Bleek), not with such emphasis as the other books of Scripture, but more as a mere passing reference. He is said by Jerome (Catal. 101, p. 935) to have written "Commentarii in Apostolum," i. e. on the Pauline Epistles: yet it would appear, from what Cassiodorus implies in the sixth century[5], that *up to his time no Latin writer had commented on the Epistle*, that he did not include it among them.

63. Other Latin writers there are of this time, who make no use of our Epistle, though it would have well served their purpose in their writings. Such are—PHŒBADIUS, Bishop of Agen, in S.W. Gaul (+ aft. 392); ZENO, Bishop of Verona (cir. 360); PACIANUS, Bishop of Barcelona (cir. 370); HILARY the Deacon, generally supposed to be the author of the Comm. on St. Paul's Epistles found among the works of Ambrose (cir. 370)[6]; OPTATUS, Bishop of Milevi (cir. 364—375), who wrote De Schismate Donatistarum. All these quote frequently from other parts of the N. T. and from St. Paul's Epistles.

64. On the other hand, AMBROSE, Bishop of Milan (+ 397), combating strongly the Arians of his time, and making diligent use of the writings of Origen, Didymus, and Basil, often uses and quotes the Epistle, and always as the work of St. Paul. (See copious citations in Bleek.) In one celebrated passage in his treatise De Pœnitentia (ii. 2 (6, 7), vol. iii. p. 417), where he is impugning the allegation by the Novatians of Heb. vi. 4 ff., he defends the passage from misunderstanding; confesses its apparent inconsistency with St. Paul's conduct to the sinner at Corinth; does not think of questioning the apostolical authority of the passage, but asks, "Numquid Paulus adversus factum suum prædicare potuit?" and gives two solutions of the apparent discrepancy.

65. We have an important testimony concerning our Epistle from PHILASTRIUS, Bishop of Brescia (+ cir. 387), who while he cites the Epistle as unhesitatingly as his friend Ambrose, in his treatise De Hæresibus (§ 89, Migne, Patr. Lat. vol. xii. p. 1200), says—

> "Hæresis quorundam de epistola Pauli ad Hebræos. Sunt alii quoque, qui epistolam Pauli ad Hebræos non adserunt esse ipsius, sed dicunt aut Barnabæ esse apostoli, aut Clementis de urbe Roma episcopi. Alii autem Lucæ evangelistæ aiunt epistolam etiam ad

[5] Divin. Litt. c. 8 (vol. ii. p. 543), cited in Bleek.

[6] The Epistle is once cited in the comm., but so that it is distinguished from the writings of St. Paul. Speaking of St. Paul, he says (on 2 Tim. i. 3), "Sic enim aliquando persequutus est ecclesiam ut Dei amore hoc ageret, non malevolentia. Nam simili modo *et* in epistola ad Hebræos *scriptum est*: quia Levi qui decimas accepit, decimas dedit Melchisedech" &c. See Bleek, p. 139.

Laodicenses scriptam[7]. Et quia addiderunt in ea quædam non bene sentientes, inde non legitur in ecclesia: et, si legitur a quibusdam, non tamen in ecclesia legitur populo, nisi tredecim epistolæ ipsius, et ad Hebræos interdum. Et in ea quia rhetorice scripsit sermone plausibili, inde non putant ejusdem apostoli. Et quia et *factum Christum* dixit in ea (ch. iii. 2), inde non legitur. De pœnitentia autem (ch. vi. 4 ff.), propter Novatianos æque."

Then he proceeds to give orthodox explanations of both places.

He has also another remarkable passage, Hær. 88, p. 1199:—

"Propter quod statutum est ab apostolis et eorum successoribus, non aliud legi debere in ecclesia catholica, nisi legem et prophetas et evangelia et actus apostolorum et Pauli *tredecim* epistolas, et septem alias, Petri duas, Joannis tres, Judæ unam et unam Jacobi, quæ septem actibus apostolorum conjunctæ sunt. Scripturæ autem absconditæ, id est, apocrypha, etsi legi debent morum causa a perfectis, non ab omnibus legi debent, quia non intelligentes multa addiderunt et tulerunt quæ voluerunt hæretici."

These testimonies of Philastrius are curious, and hardly consistent with one another, nor with his own usual practice of citing the Epistle as St. Paul's. They seem to lead us to an inference agreeing with that to which our previous enquiries led, viz. that though some controversial writers in the Latin church at the end of the fourth century were beginning to cite the Epistle as St. Paul's, it was not at that time so recognized in that church generally, nor publicly read: or if read, but seldom.

66. This reluctance on the part of the Latin church to receive and recognize the Epistle was doubtless continued and increased by the use made of some passages in it by the Novatian schismatics. We have seen already, in par. 64, that Ambrose adduces this fact: and Bleek brings several instances of it from other writers. But as time advanced, the intrinsic value of the Epistle itself, and the example of writers of the Greek church, gained for it almost universal reception, and reputation of Pauline authorship in the West. Thus GAUDENTIUS, successor of Philastrius in the see of Brescia in 387, to which he was summoned from travelling in Cappadocia,—and FAUSTINUS, who followed in this, as in other things, the practice of Lucifer of Cagliari,—cite the Epistle without hesitation as St. Paul's. So in general does RUFINUS (+ cir. 411), having spent a long time in Egypt, and

[7] This curious sentence can hardly mean, as Bleek, that they believed the Epistle to the Heb. to be St. Luke's, as also that apocryphal one which is written to the Laodiceans; but that they believed the Epistle to the Heb. to be St. Luke's, and that *it* was also written to the Laod., i. e. was the Epistle alluded to under that designation by St. Paul in Col. iv. 16. What follows is very obscure, but does not seem to me to support this rendering of Bleek's.

being familiar with the writings of Origen. He gives "Pauli apostoli epistolæ quatuordecim" among the writings "quæ patres intra canonem concluserunt[8]:" and in his writings generally cites the Epistle as Pauline without hesitation[9].

67. I shall close this historical sketch with a fuller notice of the important testimonies of JEROME and AUGUSTINE, and a brief summary of those who followed them.

68. JEROME (+ 420) spent a great portion of his life in Egypt, Palestine, and other parts of the East; was well acquainted with the writings of Origen; and personally knew such men as Gregory of Nazianzum, Didymus, Epiphanius, and the other Greek theologians of his time. It might therefore have been expected, that he would, as we have seen other Latin writers do, have adopted the Greek practice, and have unhesitatingly cited and spoken of this Epistle as the work of St. Paul. This however is by no means the case. On the whole his usual practice is, to cite the words of the Epistle, and ascribe them to St. Paul[1]: and in his work De Nominibus Hebraicis (vol. iii. pp. 4 ff. ed. Migne), where he interprets the Hebrew words which occur in Scripture, in the order of the books where they are found, he introduces the Epistle as St. Paul's (p. 113), after 2 Thessalonians.

69. But the exceptions to this practice of unhesitating citation are many and important: and wherever he gives any account of the Epistle, he is far from concealing the doubts which prevailed respecting it. I shall give some of the most remarkable passages.

In the Catalogus Scriptorum Ecclesiasticorum, chap. 5, under Paulus (vol. ii. pp. 837, 839), he says—

> "Scripsit autem novem ad septem ecclesias epistolas, ad Romanos unam, ad Corinthios duas, ad Galatas unam, ad Ephesios unam, ad Philippenses unam, ad Colossenses unam, ad Thessalonicenses duas: præterea ad discipulos suos, Timotheo duas, Tito unam, Philemoni unam. Epistola autem quæ fertur ad Hebræos non ejus creditur propter stili sermonisque distantiam, sed vel Barnabæ juxta Tertullianum, vel Lucæ evangelistæ juxta quosdam, vel Clementis, Romanæ postea ecclesiæ episcopi, quem aiunt sententias Pauli proprio ordinasse et ornasse sermone: vel certe, quia Paulus scribebat ad Hebræos et propter invidiam sui apud eos

[8] In his Expositio Symboli Apostolici, 37, p. 100 (Migne, Patr. Lat. vol. xxi.), published also in Jerome's works, ed. Paris, 1693, vol. ix. p. 70 (vol. iv. p. 62 in the Frankfort ed. of 1684).

[9] The passage quoted by Bleek from the Invectiva in Hieronymum, "Nescio quid tale et in alia epistola, *si quis tamen eam receperit*" &c., is nothing but a citation by him from Jerome's commentary on Eph.: see it at length below, par. 72.

[1] See numerous instances in Bleek, p. 202 f., note. I only cite those which are apposite to the question before us.

nominis titulum in principio salutationis amputaverat. Scripserat autem ut Hebræus Hebræis Hebraice, id est suo eloquio disertissime, ut ea quæ eloquenter scripta fuerant in Hebræo eloquentius verterentur in Græcum: et hanc caussam esse, quod a cæteris Pauli epistolis discrepare videatur."

70. In this passage, while he relates the doubts and hypotheses, his own leaning seems to be, to believe that the fact of St. Paul having written in Hebrew, and having omitted a salutation owing to his unpopularity among the Jews, would be enough to account for the phænomena of the Epistle.

71. But in other places, he gives other reasons for the difficulties of the Epistle and for the doubts respecting it. Thus in his Comm. on Gal. i. 1 (vol. vii. p. 374), he says—

"... Unde et nos possumus intelligere, Joannem quoque baptistam et apostolum appellandum, siquidem ait Scriptura 'Fuit homo missus a Deo cui nomen erat Johannes:' et in epistola ad Hebræos propterea Paulum solita consuetudine nec nomen suum nec apostoli vocabulum præposuisse, quia de Christo erat dicturus, '*Habentes ergo principem sacerdotem et apostolum confessionis nostræ Jesum* (Heb. iii. 1; iv. 14):' nec fuisse congruum ut ubi Christus apostolus dicendus erat, ibi etiam Paulus apostolus poneretur[1]."

Again, on Isa. vi. 9, 10 (vol. iv. p. 97)—

"Pauli quoque idcirco ad Hebræos epistola contradicitur, quod ad Hebræos scribens utatur testimoniis quæ in Hebraicis voluminibus non habentur."

72. In the prologue to his Comm. on Titus, he severely blames the Marcionites and other heretics for excluding arbitrarily certain Epistles from the number of the Apostolic writings, instancing the Pastoral Epistles and this to the Hebrews. He then proceeds (vol. vii. pp. 685 f.)—

"Et si quidem redderent caussas cur eas apostoli non putarent, tentaremus aliquid respondere et forsitan aliquid satisfacere lectori. Nunc vero cum hæretica auctoritate pronuncient et dicant Illa epistola Pauli est, hæc non est, ea auctoritate refelli se pro veritate intelligant, qua ipsi non erubescant falsa simulare."

Still that this strong language does not prove him to have been satisfied as to the Pauline authorship, is shewn by two passages in his commentary on this same Epistle to Titus (vol. vii. p. 695):—

"Et hoc diligentius observate, quomodo unius civitatis presbyteros vocans postea eosdem episcopos dixerit. *Si quis vult recipere eam epistolam quæ sub nomine Pauli ad Hebræos scripta est*, et ibi æqualiter inter plures ecclesiæ cura dividitur. Siquidem ad plebem scribit '*Parete principibus vestris*' &c. (Heb. xiii. 17)."

[1] Compare Pantænus above, par. 11.

And (vol. vii. p. 714)—

> "Relege *ad Hebræos epistolam Pauli, sive cujuscumque alterius eam esse putas, quia jam inter ecclesiasticas est recepta;* totum illum catalogum fidei enumera, in quo scriptum est '*Fide majus sacrificium Abel a Cain obtulit Deo*' &c. (Heb. xi. 4—8)."

And again in his Comm. on Ezek. xxviii. (vol. v. p. 335)—

> "Et Paulus apostolus loquitur, *siquis tamen ad Hebræos epistolam suscipit*, '*Accessistis ad Sion montem*' &c. (Heb. xii. 22)."

And on Eph. ii. (vol. vii. p. 583), having quoted 1 Cor. he says—

> "Nescio quid tale et in alia epistola, *si quis tamen eam recipit*, prudentibus quibusque lectoribus Paulus subindicat, dicens, '*Hi omnes testimonium accipientes fidei*' &c. (Heb. xi. 39)."

73. The following expressions regarding the Epistle, testifying to the same doubt, occur in his writings:—

Epistle 73 (125), ad Evangelum (Evagrium), § 4 (vol. i. p. 442), "Epistola ad Hebræos, quam omnes Græci recipiunt, et nonnulli Latinorum:" Comm. on Matt. xxvi. (vol. vii. p. 212), "Paulus in epistola sua quæ scribitur ad Hebræos, licet de ea multi Latinorum dubitent:" Catal. 59 (vol. ii. p. 899), "sed et apud Romanos usque hodie quasi Pauli apostoli non habetur:" Comm. in Isa. vi. (vol. iv. p. 91), "quam Latina consuetudo non recipit:" ib. in c. viii. (vol. iv. p. 125), "licet eam Latina consuetudo inter canonicas scripturas non recipiat:" in Zach. viii. 1—3 (vol. vi. p. 838), "Paulus, si tamen in suscipienda epistola Græcorum auctoritatem Latina lingua non respuit, sacrata oratione disputans ait" &c.

74. A passage requiring more express notice is found in his Epistle to Dardanus, § 3 (vol. i. p. 970), where after citing testimonies from Heb. xi. xii., he proceeds—

> "Nec me fugit quod perfidia Judæorum hæc testimonia non suscipiat, quæ utique veteris Testamenti auctoritate firmata sunt. Illud nostris dicendum est, hanc epistolam quæ inscribitur ad Hebræos, non solum ab ecclesiis Orientis, sed ab omnibus retro ecclesiasticis Græci sermonis scriptoribus quasi Pauli apostoli suscipi, licet plerique eam vel Barnabæ vel Clementis arbitrentur: et nihil interesse cujus sit, cum ecclesiastici viri sit, et quotidie ecclesiarum lectione celebretur. Quod si eam Latinorum consuetudo non recipit inter scripturas canonicas, nec Græcorum quidem ecclesiæ Apocalypsin Joannis eadem libertate suscipiunt: et tamen nos utraque suscipimus, nequaquam hujus temporis consuetudinem, sed veterum scriptorum auctoritatem sequentes, qui plerumque utriusque abutuntur testimoniis, non ut interdum de apocryphis facere solent (quippe qui et gentilium literarum raro utantur exemplis) sed quasi canonicis."

75. There are some points in this important testimony, which seem to want elucidation. Jerome asserts, for example, that by *all preceding Greek writers the Epistle had been received as St. Paul's:* and yet immediately after, he says that most (of them, for so only can "*plerique*" naturally be interpreted) think it to be Barnabas's or Clement's[3]: and think it to be of no consequence (whose it is), seeing that it is the production of a "*vir ecclesiasticus,*" and is every day read in the churches. Now though these expressions are not very perspicuous, it is not difficult to see what is meant by them. A general conventional reception ("*susceptio*") of the Epistle as St. Paul's prevailed among the Greeks. To this their writers (without exception according to Jerome: but that is a loose assertion, as the preceding pages will shew) conformed, still in most cases entertaining their own views as to Barnabas or Clement having written the Epistle, and thinking it of little moment, seeing that confessedly it was the work of a "*vir ecclesiasticus,*" and was stamped with the authority of public reading in the churches. The expression "*vir ecclesiasticus*" seems to be in contrast to "*homo hæreticus*[4]."

76. The evidence here however on one point is clear enough: and shews that in Jerome's day, i. e. in the beginning of the fifth century, the custom of the Latins did not receive the Epistle to the Hebrews among the canonical Scriptures.

77. Jerome's own view, as far as it can be gathered from this passage, is, that while he wishes to look on the Epistle as decidedly canonical, he does not venture to say who the author was, and believes the question to be immaterial: for we cannot but suppose him, from the very form of the clause "*et nihil interesse*" &c., to be giving to this view his own approbation.

78. And consistent with this are many citations of the Epistle scattered up and down among his works: as, e. g.—

Comm. on Isa. lvii., vol. iv. p. 677—

> "Mons . . . de quo ad Hebræos loquitur qui scribit epistolam" &c.

Comm. on Amos viii., vol. vi. p. 339—

> "Quod quicunque est ille qui ad Hebræos scripsit epistolam disserens ait" &c.

Comm. on Jer. xxxi. 31, vol. iv. p. 1072—

[3] By no possible ingenuity can these words be made to mean, as Dr. Davidson interprets them, that "the Greeks ascribed the style and language of it to Barnabas or Clement, though the ideas and sentiments were Paul's." The genitives, "Pauli," and "Barnabæ vel Clementis," are strictly correspondent and correlative. In the same sense as they "suscipiebant" the Epistle as being the one, in that sense they "arbitrabantur" that it was the other; and in no other sense.

[4] A similar use of ἐκκλησιαστικός occurs in Euseb. H. E. iii. 25, where see Heinichen's notes.

"Hoc testimonio apostolus Paulus, sive quis alius scripsit epistolam, usus est ad Hebræos" &c.[5]

And intimations conveyed in other places, besides that above cited from the Catalogus (par. 69):—

Ep. 53 (103), ad Paulinum, § 8, vol. i. p. 280—

"Paulus apostolus ad septem scribit ecclesias (octava enim ad Hebræos a plerisque extra numerum ponitur)" &c.

Comm. on Zachar. vol. vi. p. 854 f.—

"Et in Esaia legimus, 'Apprehendent septem mulieres' &c. Quæ igitur septem ibi mulieres appellantur, id est ecclesiæ, quarum numerus et in Paulo apostolo continetur (ad septem enim scribit ecclesias, ad Romanos, ad Corinthios, ad Galatas, ad Ephesios, ad Philippenses, ad Colossenses, ad Thessalonicenses), et in Joannis apocalypsi in medio septem candelabrarum, id est, ecclesiarum, Ephesiorum &c., varietate et auro purissimo Dominus cinctus ingreditur: nunc in propheta Zacharia decem nominantur" &c.

79. And as Bleek has very satisfactorily shewn, no difference in time can be established between these testimonies of his, which should prove that he once doubted the Pauline authorship and was afterwards convinced, or vice versâ. For passages inconsistent with one another occur in one and the same work, e. g. in the Comm. on Isaiah, in which, notwithstanding the testimonies above adduced from it, he repeatedly cites the Epistle as the work of St. Paul[6]. And these Commentaries on the Prophets were among his later works.

80. We may safely then gather from that which has been said, what Jerome's view on the whole really was. He commonly, and when not speaking with deliberation, followed the usual practice of citing the Epistle as St. Paul's. But he very frequently guards himself by an expression of uncertainty: and sometimes distinctly states the doubt which prevailed on the subject. That his own mind was not clear on it, is plain from many of the above-cited passages. In fact, though quoted on the side of the Pauline authorship, the testimony of Jerome is quite as much against as in favour of it. Even in his time, after so long a prevalence of the conventional habit of quoting it as St. Paul's, he feels himself constrained, in a great proportion of the cases where he cites it, to cast doubt on the opinion, that it was written by the Apostle.

81. The testimony of AUGUSTINE (+ 430) is, on the whole, of the same kind. It was his lot to take part in several synods in which the canon of the N. T. came into question. And it is observable,

[5] See also on Isa. lvii. vol. iv. p. 700; l. ib. p. 583; xxiv. ib. p. 338; viii. ib. p. 125; vii. p. 108; &c.

[6] Cf. on ch. lvi. vol. iv. p. 659; on ch. xlv. ib. p. 543; on ch. viii. ib. p. 125; on ch. vii. ib. p. 108; on ch. vi. p. 91; &c.

thatwhile in two of these, one held at Hippo in 393, when he was yet a presbyter, the other the 3rd council of Carthage in 398, we read of—

"Pauli apostoli epistolæ tredecim : ejusdem ad Hebræos una,"—

clearly shewing that it was not without some difficulty that the Epistle gained a place among the writings of the Apostle,—in the 5th council of Carthage, held in 419, where Augustine also took a part, we read—

"epistolarum Pauli apostoli numero quatuordecim."

So that during this interval of 25 years, men had become more accustomed to hear of the Epistle as St. Paul's, and at last admitted it into the number of his writings without any distinction[7].

82. We might hence have supposed that Augustine, who was not only present at these councils, but took a leading part in framing their canons, would be found citing the Epistle every where without doubt as St. Paul's. But this is by no means the case. Bleek has diligently collected many passages in which the unsettled state of his own opinion on the question appears. In one remarkable passage, De Doctrina Christiana, ii. 8 (12), vol. iii. pt. i. p. 40 (Migne), where he says of his reader—

> "In canonicis autem scripturis ecclesiarum catholicarum quamplurium auctoritatem sequatur, inter quas sane illæ sint quæ apostolicas sedes habere et epistolas accipere meruerunt. Tenebit igitur hunc modum in scripturis canonicis, ut eas quæ ab omnibus accipiuntur ecclesiis catholicis, præponat eis quas quidam non accipiunt : in eis vero quæ non accipiuntur ab omnibus, præponat eas quas plures gravioresque accipiunt, eis, quas pauciores minorisque auctoritatis ecclesiæ tenent,"—

having said this, he proceeds to enumerate the canonical books of the O. and N. T. ("totus autem canon scripturarum, *in quo istam considerationem versandam dicimus*, his libris continetur" &c.), giving fourteen Epistles of St. Paul, among which he places the Epistle to the Hebrews *last:* which, as we have seen, was not its usual place at that time.

83. Plainer testimonies of the same uncertainty are found in other parts of his writings : e. g. De Peccatorum Meritis et Remissione, i. c. 27 (50), vol. x. pt. i. p. 137—

> "Ad Hebræos quoque epistola, quamquam nonnullis incerta sit, tamen quoniam legi, quosdam . . . eam quibusdam opinionibus suis testem adhibere voluisse, magisque me movet auctoritas ecclesiarum orientalium, quæ hanc quoque in canonicis habent, quanta pro nobis testimonia contineat, advertendum est."

[7] See the canons of the respective councils in Bleek, pp. 217, 218; and in Mansi, Concil. Collect. vol. iii. pp. 891, 924; vol. iv. p. 430.

Inchoata Expositio Epistolæ ad Romanos (written in A.D. 394), § 11, vol. iii. pt. ii. p. 2095—

> "Excepta epistola quam ad Hebræos scripsit, ubi principium salutatorium de industria dicitur omisisse, ne Judæi, qui adversus eum pugnaciter oblatrabant, nomine ejus offensi vel inimico animo legerent, vel omnino legere non curarent quod ad eorum salutem scripserat: unde nonnulli eam in canonem scripturarum recipere timuerunt. Sed quoquo modo se habeat ista quæstio, excepta hac epistola, omnes quæ nulla dubitante ecclesia Pauli apostoli esse firmantur, talem continent salutationem" &c.

De Civitate Dei, xvi. 22, vol. vii. p. 500—

> "In epistola quæ inscribitur ad Hebræos, quam plures apostoli Pauli esse dicunt, quidam vero negant."

De Fide, Spe et Caritate (A.D. 421), c. 8 (2), vol. vi. p. 235—

> "In epistola ad Hebr., qua teste usi sunt illustres catholicæ regulæ defensores."

84. Sometimes indeed he cites our Epistle simply with the formulæ "Audisti exhortantem apostolum," Serm. lv. 5, vol. v. p. 376: "Audi quod dicit apostolus," Serm. lxxxii. 8 (11), p. 511: see also Serm. clix. 1, p. 868; clxxvii. 11, p. 960: Expos. Verb. ad Rom. § 19, vol. iii. pt. ii. p. 2102: sometimes with such words as these, "quos reprehendit scriptura dicens," Enarr. in Ps. cxxx. § 12, vol. iv. pt. ii. p. 1712: "Aperuit Scriptura, ubi legitur," Contra Maxim. Ar. ii. 25, vol. viii. p. 803. But much more frequently he cites either merely "epistola ad Hebræos" (In Ps. cxviii. Serm. xvii. § 2, vol. iv. pt. ii.: De Trinit. iii. 11 (22), vol. viii. ib. xiii. 1 (3), xiv. 1; Serm. lxxxii. § 15), or "epistola quæ scribitur ad Hebræos" (In Joan. Tract. lxxix. § 1, vol. iii. pt. ii.), or "epistola quæ est ad Hebræos" (In Joan. Tract. xcv. § 2: Contra Serm. Arian. c. 5, vol. viii.: De Trinit. xii. 13 (20); xv. 19 (34)), or "epistola quæ inscribitur ad Hebræos" (De Genesi ad Litt. x. 9, vol. x. pt. i.: In Ps. cxviii. Serm. xvi. c. 6: De Fide et Opp. c. 11 (17), vol. vi.: De Civit. Dei x. 5). It is certainly a legitimate inference from these modes of quotation, that they arose from a feeling of uncertainty as to the authorship. It would be inconceivable, as Bleek remarks, that Augustine should have used the words "in epistola quæ inscribitur ad *Romanos*, ad *Galatas*" &c.

85. It is of some interest to trace the change of view in the Romish church, which seems to have taken place about this time. In the synod of Hippo, before referred to (par. 81), and in the 3rd council of Carthage (ib.), it was determined to consult "*the church over the sea*" for confirmation of the canon of Scripture as then settled: "de confirmando isto canone transmarina ecclesia consulatur." And what was meant by this, is more fully explained by a similar resolution of the 5th council of Carthage (ib.): "Hoc etiam fratri et consacerdoti nostro, sancto Boni-

facio urbis Romanæ episcopo, vel aliis earum partium episcopis pro confirmando isto canone innotescat, quia et a patribus ita accepimus legendum." Whether these references were ever made, we have no means of knowing: but we possess a document of the same age, which seems to shew that, had they been made, they would have resulted in the confirmation of the canonical place of the Epistle. Pope Innocent I. in his letter to Exsuperius, Bishop of Toulouse (A.D. 405 ff.), enumerates the books of the N. T. thus: "Evangeliorum libri quatuor, Pauli apostoli epistolæ quatuordecim, epistolæ Joannis tres" &c.[8]

86. Yet it seems not to have been the practice of the writers of the Roman church at this time to cite the Epistle frequently or authoritatively. That there are no references to it in Innocent's own writings, and in those of his successors Zosimus (417—419) and Bonifacius (419—422), may be accidental: but it can hardly be so, that we have none in those of his predecessor Siricius, who often quotes Scripture: in those of Cælestine I. (422—432), some of whose Epistles are regarding the Nestorian controversy: in the genuine writings of Leo the Great (440—461).

87. Bleek adduces several contemporary Latin writers in other parts of the world, who make no mention of nor citation from our Epistle. Such are Orosius (cir. 415), Marius Mercator, Evagrius (cir. 430), Sedulius. Paulinus of Nola (+ 431) cites it once, and as St. Paul's[9]. After the middle of the fifth century, the practice became more usual and familiar. We find it in Salvianus (+ aft. 495), Vigilius of Tapsus (cir. 484), Victor of Vite, Fulgentius of Ruspe (+ 533), his scholar Fulgentius Ferrandus (+ cir. 550), Facundus of Hermiane (cir. 548), &c.: and in the list of canonical books drawn up in 494 by a council of seventy bishops under Pope Gelasius, where we have "epistolæ Pauli apostoli numero quatuordecim, ad Romanos epistola una, ... ad Philemonem epistola una, ad Hebræos epistola una."

88. In the middle of the sixth century we find Pope Vigilius, who took a conspicuous part in the controversy on the *three chapters*, in his answer to Theodore of Mopsuestia, impugning the reading χωρὶς θεοῦ instead of χάριτι θεοῦ, Heb. ii. 9 (see in loc. in the Commentary), without in any way calling in question the authority or authenticity of the Epistle.

89. To the same time (cir. 556) belongs the work of Cassiodorus, De Divinis Lectionibus; who, while he speaks of various Latin commenta-

[8] Galland. Biblioth. viii. pp. 563 ff. Bl. p. 230.

[9] Bleek hardly does this citation justice in saying, that it does not appear certainly by it that Paulinus held the Epistle to be the work of the same Apostle as that to the Ephesians. Witness his words, Ep. l. (xliii.) 18, p. 296, "Itidem apostolus spiritaliter exponens arma cælestia . . . . gladium spiritus dicit verbum Dei (Eph. vi. 17); de quo ad Hebræos ait, '*Vivus est sermo Dei*' &c. (Heb. iv. 12)." Surely this is explicit enough.

ries on the Pauline and Catholic Epistles, knew apparently of none on that to the Hebrews, and consequently got Mutianus to make the Latin version of Chrysostom's homilies on it, "ne epistolarum ordo continuus indecoro termino subito rumperetur."

90. Gregory the Great (590—605) treats our Epistle simply as St. Paul's, and in his Moral. in Job xxxv. 20 (48), p. 1166 vol. ii. (Migne), lays a stress on the circumstance that the Church received as the Apostle's fourteen canonical Epistles only, though fifteen were written by him: the fifteenth being probably the Epistle to the Laodiceans.

91. The testimonies of Isidore of Hispala (Seville: + 636) are remarkable. Citing the Epistle usually without further remark as St. Paul's, and stating the number of his Epistles as fourteen, he yet makes the number of churches to which the Apostle wrote, *seven*, and enumerates them, including the Hebrews, not observing that he thus makes them eight (Procemiorum in O. et N. T. § 92, vol. v. p. 215):—

> "Paulus apostolus quatuordecim epistolis prædicationis suæ perstrinxit stylum. Ex quibus aliquas propter typum septiformis ecclesiæ septem scripsit ecclesiis, conservans potius nec excedens modum sacramenti, propter septiformem Sancti Spiritus efficaciam. Scripsit autem ad Romanos, ad Corinthios, ad Galatas, ad Ephesios, ad Philippenses, ad Colossenses, ad Thessalonicenses, ad Hebræos: reliquas vero postmodum singularibus edidit personis, ut rursus ipsum illum septenarium numerum ad sacramentum unitatis converteret."

Again, Etymol. vi. 2. 44 f., vol. iii. p. 248, in enumerating the writings of St. Paul, he says—

> "Paulus apostolus suas scripsit epistolas quatuordecim, ex quibus novem septem ecclesiis scripsit, reliquas discipulis suis Timotheo, Tito, et Philemoni. Ad Hebræos autem epistola plerisque Latinis ejus esse incerta est propter dissonantiam sermonis, eandemque alii Barnabam conscripsisse, alii a Clemente scriptam fuisse suspicantur."

And almost in the same words, De Officiis i. 12. 11, vol. vi. p. 376.

92. After this time the assertors of an independent opinion, or even reporters of the former view of the Latin church, are no longer found, being overborne by the now prevalent view of the Pauline authorship. Thomas Aquinas indeed (+ 1274) mentions the former doubts, with a view to answer them: and gives reasons for no superscription or address appearing in the Epistle.

And thus matters remained in the church of Rome until the beginning of the sixteenth century: the view of the Pauline authorship universally obtaining: and indeed all enquiry into the criticism of the Scriptures being lulled to rest.

93. But before we enter on the remaining portion of our historical

enquiry, it will be well to gather the evidence furnished by the Græco-Latin MSS., as we have above (par. 53) that by the Greek MSS.

The Codex Claromontanus (D, of cent. vi.: see Proleg. to Vol. II. ch. v. § i.) contains indeed the Epistle, but in a later hand: and after the Epistle to Philemon we have an enumeration of the lines in the O. and N. T., which does not contain the Epistle to the Hebrews: thus shewing, whatever account is to be given of it, that the Epistle did not originally form part of the Codex.

The Codex Boernerianus (G, cent. ix.: see ibid.) does not contain our Epistle.

The Codex Augiensis (F, of cent. ix.: see ibid.) does not contain the Epistle in Greek, but in Latin only.

These evidences are the more remarkable, as they all belong to a period when the Pauline authorship had long become the generally received opinion in the Latin church.

94. We now pass on at once to the opening of the sixteenth century: at which time of the revival of independent thought, not only among those who became connected with the Reformation, but also among Roman-Catholic writers themselves, we find the ancient doubts concerning the Pauline authorship revived, and new life and reality infused into them.

95. Bleek mentions first among these LUDOVICUS VIVES, the Spanish theologian, who in his Commentary on Aug. de Civit. Dei, on the words "in epistola quæ inscribitur ad Hebræos," says, "Significat, incertum esse auctorem:" and on the words, "in epistola quæ inscribitur ad Hebræos, quam plures apostoli esse dicunt, quidam vero negant," says, "Hieronymus, Origenes, Augustinus et alii veterum de hoc ambigunt: ante ætatem Hieronymi a Latinis ea epistola recepta non erat inter sacras."

96. A more remarkable testimony is that of CARDINAL CAJETAN, as cited by Erasmus[1]—

> "Thomas Bionensis Cardinalis Cajetanus adhuc vivens, cum alibi, tum in libello contra Lutheranos de Eucharistia, sine Pauli nomine citat hanc epistolam: uno loco subjicit, *quod juxta genuinum sensum tractat auctor illius epistolæ*. Si non dubitabat de auctore, quid opus erat illa periphrasi?"

Bellarmine (De Controvers. Fid. Christ. p. 54) cites Cajetan as objecting to the idea that St. Paul wrote the Epistle, ch. ix. 4, as inconsistent with 1 Kings viii. 9, and saying, "Igitur aut mentitur Paulus, aut hujus epistolæ auctor non est[2]."

[1] In his Declarat. xxxiii. ad Censuras Facult. Theol. Paris: Opp. Erasm. Leyd. vol. ix. fol. 166.

[2] These testimonies are cited from a commentary on the Epistle; Epp. Paulin. ad Græc. verit. castig. et juxta sensum literal. enarr. Venet. 1531, fol. My own lot has been that of Bleek: Cajetan's Schriften ſelbſt habe ich nicht nachſehen können.

97. ERASMUS gives it as his decided opinion that the Epistle is not written by St. Paul: and alleges at length the principal arguments on which it is founded. The passage is a long one, but very important, and I shall quote it entire. It occurs at the end of his Annotations on the Epistle, Opp. vol. vi. foll. 1023-4:—

"Optime Lector, nihilo minoris velim esse tibi hanc epistolam quod a multis dubitatum sit Pauli esset an alterius. Certe cujuscunque est, multis nominibus digna est quæ legatur a Christianis. Et ut a stilo Pauli, quod ad phrasin attinet, longe lateque discrepat: ita ad spiritum ac pectus Paulinum vehementer accedit. Verum ut non potest doceri certis argumentis cujus sit, quod nullius habeat inscriptionem: ita compluribus indiciis colligi potest, si non certis, certe probabilibus, ab alio quopiam quam a Paulo scriptam fuisse. Primum quod sola omnium Pauli nomen non præferat, tametsi non me fugit, hoc utcunque dilui ab Hieronymo, sed ita ut magis retundat adversarii telum, quam adstruat quod defendit: 'Si ideo,' inquit, 'Pauli non est quod Pauli nomen non præferat, igitur nullius erit, cum nullius præferat titulum.' Sed audi ex adverso. Si ideo quisque liber hujus aut illius credi debet quod ejus titulum præferat, igitur et evangelium Petri apocryphum Petro tribui debet, quod præferat Petri nomen. Deinde quod tot annis, nempe usque ad ætatem Hieronymi, non recepta fuerit a Latinis, quemadmodum ipse testatur in epistolis suis. Ad hanc conjecturam facit quod Ambrosius, cum omnes Paulinas epistolas sit interpretatus, in hanc unam nihil scripserit. Præterea quod enarrans Esaiæ caput vi. recensuit Hieronymus, quod in hoc quædam testimonia citentur ex veteri Testamento, quæ non reperiantur in Hebræorum voluminibus, de quibus nonnihil attigimus hujus epistolæ cap. xii. Adde huc, quod quum nemo Scripturarum testimonia disertius aptiusque citet quam Paulus, tamen locum ex Psalmo viii. refert in contrarium sensum, illinc colligens Christum dejectum, quum totus Psalmus attollat dignitatem humanæ conditionis. Ut ne dicam interim, inesse locos aliquot, qui quorundam Hæreticorum dogmatibus prima fronte patrocinari videantur: velut illa, quod velum separans sancta sanctorum interpretatur cœlum: ac multo magis, quod palam adimere videatur spem a baptismo relapsis in peccatum, idque non uno in loco: cum Paulus et eum receperit in communionem sanctorum, qui dormierat cum uxore patris. Adde huc, quod divus Hieronymus cum aliis aliquot locis ita citat hujus epistolæ testimonia, ut de auctore videatur ambigere: tunc edisserens caput Hieremiæ xxxi., 'Hoc,' inquit, 'testimonio Paulus apostolus, sive quis alius scripsit epistolam, usus est ad Hebræos.' Rursum in Esaiæ capite l., 'Dicitur et in epistola quæ fertur ad Hebræos: aliisque locis pene innumeris, alicubi negans referre

cujus sit, modo salubria doceat.' Item capite vi., 'Unde et Paulus apostolus in epistola ad Hebræos, quam Latina consuetudo non recipit.' Rursus enarrans Esaiæ caput viii. citans hujus epistolæ testimonium dicit, 'In epistola quæ ad Hebræos inscribitur docet, licet eam Latina consuetudo inter canonicas Scripturas non recipiat.' Item enarrans Matthæi caput xxvi., 'Licet,' inquit, 'de ea Latinorum multi dubitent.' Item in Zachariæ caput viii. citans addit, 'Si tamen in suscipienda epistola Græcorum auctoritatem Latina lingua non respuit.' Item in epistola ad Paulinum, 'Octava enim ad Hebræos a plerisque extra numerum ponitur.' Idem in Catalogo refert Gajum in hac fuisse sententia, ut tredecim duntaxat epistolas adscriberet Paulo, quæ est ad Hebræos negaret illius esse. Deinde subjicit suo nomine Hieronymus, 'Sed et apud Romanos usque hodie quasi Pauli non habetur.' Consimilem ad modum Origenes, Homilia xxvi. in Matthæum, cum adducat hujus epistolæ testimonium, non audet tamen ab adversario flagitare, ut Pauli videatur, ac remittit pene ut sit eo loco, quo liber qui inscribitur, Secreta Esaiæ. Et Augustinus citaturus hujus epistolæ testimonium, De Civitate Dei libro xvi. capite xxii., præfatur hunc in modum: 'De quo, in epistola quæ inscribitur ad Hebræos, quam plures apostoli Pauli esse dicunt, quidam vero negant, multa et magna conscripta sunt.' Quin idem alias frequenter adducens hujus epistolæ testimonium, 'Scriptum est,' inquit, 'in epistola ad Hebræos,' omisso Pauli nomine: 'Sic intellectum est in epistola ad Hebræos:' et, 'De illo etiam in epistola legitur, quæ inscribitur ad Hebræos.' Hæc atque hujusmodi cum plus centies occurrant, nusquam, quod sane meminerim, citat Pauli nomine, cum in cæteris citationibus Pauli titulum libenter sit solitus addere. Ambrosius licet in hanc unam non ediderit Commentarios, tamen ejus testimoniis non infrequenter utitur, et videtur eam Paulo tribuere. Quin Origenes apud Eusebium testatur a plerisque dubitatum, an hæc epistola esset germana Pauli, præsertim ob stili dissonantiam, quanquam ipse Paulo fortiter asserit: locus est Ecclesiasticæ Historiæ libro vi. capite xvii. Rursus ejusdem libri capite xv. narrat, apud Latinos hanc epistolam non fuisse tributam Paulo apostolo. Restat jam argumentum illud, quo non aliud certius, stilus ipse, et orationis character, qui nihil habet affinitatis cum phrasi Paulina. Nam quod afferunt hic quidam, Paulum ipsum Hebraice scripsisse, cæterum Lucam argumentum epistolæ, quam memoria tenebat, suis explicuisse verbis, quantum valeat, viderint alii. Neque enim in verbis solum aut figuris discrimen est, sed omnibus notis dissidet. Et ut Paulus Græce scribens multum ex idiomate sermonis Hebraïci retulit, ita et in hac, quam ut volunt isti scripsit Hebraïce, nonnulla sermonis illius vestigia residerent.

Quid quod ne Lucas quidem ipse in actis apostolorum, hoc est in argumento, quod facile recipit orationis ornamenta, parum abest ab hujus epistolæ eloquentia. Equidem haud interponam hoc loco meam sententiam. Cæterum admodum probabile est quod subindicavit divus Hieronymus in Catalogo Scriptorum Illustrium, Clementem, Romanum Pontificem a Petro quartum, auctorem hujus epistolæ fuisse. Clementis enim meminit Paulus, et hic Timothei facit mentionem. Sed præstat, opinor, ipsa Hieronymi verba super hac re adscribere: 'Scripsit,' inquit, 'nempe Clemens sub persona Romanæ ecclesiæ ad ecclesiam Corinthiorum valde utilem epistolam, quæ et in nonnullis locis publice legitur, quæ mihi videtur characteri epistolæ, quæ sub Pauli nomine ad Hebræos fertur convenire. Sed et multis de eadem epistola non solum sensibus, sed juxta verborum quoque ordinem abutitur. Omnino grandis in utraque similitudo est.' Hactenus divus Hieronymus, satis civiliter indicans prudenti doctoque lectori, quid ipse suspicetur. Idem in epistola ad Dardanum testatur hanc a Latinis non fuisse receptam sed a plerisque Græcis scriptoribus hactenus receptam, ut crederent esse viri ecclesiastici, Pauli tamen esse negarent: sed Barnabæ potius aut Clementi tribuerent, aut juxta nonnullos Lucæ, quod idem diligenter annotavit Hieronymus in Pauli Catalogo. Ex his dilucidum est, ætate Hieronymi Romanam ecclesiam nondum recepisse auctoritatem hujus epistolæ: et Græcos qui recipiebant judicasse non esse Pauli: denique Hieronymus ad Dardanum negat referre cujus sit, quum sit ecclesiastici viri. Et tamen hodie sunt qui plusquam hæreticum esse putant si quis dubitet de auctore epistolæ, non ob aliud, nisi quod in templis additur Pauli titulus. Si ecclesia certo definit esse Pauli, captivo libens intellectum meum in obsequium fidei: quod ad sensum meum attinet, non videtur illius esse, ob causas quas hic reticuisse præstiterit. Et si certo scirem non esse Pauli, res indigna est digladiatione. Nec hac de re tantum verborum facerem, nisi quidam ex re nihili tantos excitarent tumultus."

Other passages to the same effect are cited in Bleek.

98. LUTHER spoke still more plainly. In his introduction to his version of the Epistle, he maintains that it cannot be St. Paul's, nor indeed the writing of any Apostle: appealing to such passages as ch. ii. 3; vi. 4 ff.; x. 26 ff.; xii. 17. But whose it is, he does not there pretend to say, further than that it comes from some scholar of the Apostles, well versed in the Scriptures. And with this view his manner of citation is generally consistent. His well-known conjecture, that the Writer of the Epistle was Apollos, is expressed in his Commentary on Genesis xlviii. 20: "Auctor epistolæ ad Hebræos, quisquis est, sive Paulus, sive, ut ego arbitror, Apollo, eruditissime

allegat hunc locum." In his Epistel a. Christent. Hebr. i. 1 ff. the following occurs:—

> Das iſt eine ſtarke, mächtige und hohe Epiſtel, die da hoch herfähret und treibet den hohen Artikel des Glaubens von der Gottheit Chriſti, und iſt ein glaubwürdiger Wahn, ſie ſei nicht St. Pauli, darum daß ſie eine geſchmücktere Rede führet, denn St. Paulus an andern Orten gepfleget. Etliche meinen ſie ſei St. Lucä, etliche St. Apollo, welchen St. Lucas rühmet, wie er in der Schrift mächtig ſei geweſen wider die Juden, Apgs. xviii. 24. Es iſt ja wahr, daß keine Epiſtel mit ſolcher Gewalt die Schrift führet, als dieſe, daß ein treflicher apoſtoliſcher Mann geweſen iſt, er ſei auch wer er wolle.

99. Here he seems to imply that others had already conjectured Apollos to be the author. But this does not appear to be so: and he may, as Bleek imagines, be merely referring to opinions of learned men of his own day, who had either suggested, or adopted his own view.

100. CALVIN'S opinion was equally unfavourable to the Pauline authorship. While in his Institutes he ordinarily cites the Epistle as the words of "the Apostle," and defends its apostolicity in the argument to his commentary ("Ego vero eam inter apostolicas sine controversia amplector, nec dubito, Satanæ artificio fuisse quondam factum, ut illi autoritatem quidam detraherent"), yet he sometimes cites the "autor epistolæ ad Hebræos;" and when he comes to the question itself, declares his view very plainly:—

> "Quis porro eam composuerit, non magnopere curandum est. Putarunt alii Paulum esse, alii Lucam, alii Barnabam, alii Clementem.—Scio Chrysostomi tempore passim inter Paulinos a Græcis fuisse receptum: sed Latini aliter senserunt, maxime qui propiores fuerunt apostolorum temporibus. Ego ut Paulum agnoscam autorem, adduci nequeo. Nam qui dicunt, nomen fuisse de industria suppressum, quod odiosum esset Judæis, nihil afferunt. Cur enim mentionem fecisset Timothei, si ita esset? hoc enim indicio se prodebat. Sed ipsa docendi ratio et stilus alium quam Paulum esse satis testantur: et scriptor unum se ex apostolorum discipulis profitetur c. 2, quod est a Paulina consuetudine longe alienum."

And similarly on ch. ii. 3 itself:—

> "Hic locus indicio est, epistolam a Paulo non fuisse compositam. Neque enim tam humiliter loqui solet, ut se unum fateatur ex apostolorum discipulis: neque id ambitione, sed quia improbi ejusmodi prætextu tantundem detrahere ejus doctrinæ moliebantur. Apparet igitur non esse Paulum, qui ex auditu se habere evangelium scribit, non autem ex revelatione."

See also his comment on ch. xii. 13.

101. Very similar are the comments of BEZA, at least in his earlier

editions: for all the passages quoted by Bleek, from his introduction, on ch. ii. 3 and xiii. 26, as being in his own edition of Beza 1582, and from Spanheim, as not extant in that edition, are, in the edition of 1590, which I use, expunged, and other comments, favourable to the Pauline origin, substituted for them.

102. And this change of opinion in Beza only coincided with influences which both in the Romish and in the Protestant churches soon repressed the progress of intelligent criticism and free expression of opinion. Cardinal Cajetan was severely handled by Ambrosius Catharinus, who accused him of the same doubts in relation to this Epistle as those entertained by Julian respecting the Gospel of St. Matthew: Erasmus was attacked by the theologians of the Sorbonne in a censure which concludes thus[3]: "Mira autem arrogantia atque pertinacia est hujus scriptoris, quod, ubi tot catholici doctores, pontifices, concilia declarant, hanc epistolam esse Pauli, et idem universalis ecclesiæ usus ac consensus comprobat, hic scriptor adhuc dubitat tanquam toto orbe prudentior." And finally the council of Trent, in 1546, closed up the question for Romanists by declaring, "Testamenti Novi . . . quatuordecim epistolæ Pauli apostoli, ad Romanos &c. . . . ad Hebræos." So that the best divines of that church have since then had only that way open to them of expressing an intelligent judgment, which holds the matter of the Epistle to be St. Paul's, but the style and arrangement that of some other person: so Bellarmine, De Controversiis, Paris, 1613, fol. pp. 51 f.: so Estius, in his introduction to the Epistle, which is well worth reading, as a remarkable instance of his ability and candour:—

> "Cum aliis omnino dicendum arbitramur, subjectum sive materiam totius epistolæ, simul et ordinem a Paulo fuisse subministratum, sed compositionem et ornatum esse cujusdam alterius, cujus opera Paulus utendum putaverit, sive Clemens Romanus is fuerit, sive Lucas individuus apostoli comes et laborum socius, quod magis est verisimile."

At the end of the same chapter of his introduction he enquires at length, "an sit fidei, Paulum esse auctorem: an hæreticum sit, aliter sentire." And he concludes, "temerarium esse, si quis epistolam ad Hebræos negaret esse Pauli apostoli, sed hæreticum ob id solum pronuntiare non ausim:" giving as his own opinion, "Neque vero dubitamus an Paulus apostolus materiam scribendæ hujus epistolæ suppeditaverit, ordinemque præscripserit, sed an ipse sit auctor scriptionis seu compositionis."

103. In the Protestant churches we find, as might be expected, a longer prevalence of free judgment on the matter. It will be seen by

[3] Erasm. Opp. Lugd. Bat. 1706, vol. ix. fol. 865.

the copious citations in Bleek (pp. 254 ff.), that Melanchthon remained ever consistent in quoting the Epistle simply as "epistola ad Hebræos:" that the Magdeburg Centuriators distinctly denied the Pauline origin ("His et similibus rationibus mota prudens vetustas, quæ omnia ad ἀναλογίαν fidei examinare solita est, de epistola ad Hebræos jure dubitasse videtur"): that Brenz, in the Confessio Wirtembergica, distinguishes in his citations this Epistle from those of St. Paul.

104. At the same time we find inconsistency on the point in Brenz himself: in the Commentary on the Epistle written by his son, the Pauline authorship is maintained: also by Flacius Illyricus (1557) on a priori grounds. In the Concordien-Formel, the Epistle is cited in the original German without any name, whereas in the Latin version we have "apostolus ait," and the like. And this latter view continued to gain ground. It is maintained by Gerhard (1641) and Calov. (1676): and since the middle of the seventeenth century has been the prevailing view in the Lutheran church.

105. In the Calvinistic or Reformed Church, the same view became prevalent even earlier. Of its various confessions, the *Gallican*, it is true, sets the Epistle at the end of those of St. Paul, thus: . . . "ad Titum una, ad Philemonem una: epistola ad Hebræos, Jacobi epistola:" but the Belgic, Helvetic, and Bohemian Confessions cite and treat it as St. Paul's.

106. The exceptions to this prevailing view were found in certain Arminian divines, who, without impugning the authority of the Epistle, did not bind themselves to a belief of its Pauline origin. Such were Grotius, who inclines to the belief that it was written by St. Luke: Le Clerc, who holds Apollos to have been the Author: Limborch, who holds it to have been written "ab aliquo e Pauli comitibus, et quidem conscio Paulo, . . atque e doctrina Pauli haustum:" and among the Socinians, Schlichting, who says of it—

> "Licet Paulum ipsum autorem non habuerit, ex ejus tamen, ut sic dicam, officina prodierit, h. e. ab aliquo ex ejus sociis et comitibus fortassis etiam Pauli instinctu ac, ut ita dicam, spiritu scripta fuerit."

107. There was also a growing disposition, both in the Romish and in the reformed churches, to erect into an article of faith the Pauline origin, and to deal severely with those who presumed to doubt it. Many learned men, especially among Protestants, appeared as its defenders: among whom we may especially notice Spanheim (the younger, 1659), Braun and D'Outrein in Holland, our own Owen (1667), Mill (1707), Hallet (the younger, 1727), Carpzov (1750), Sykes (1755), J. C. Wolf (1734), and Andr. Cramer (1757), to whom Bleek adjudges the first place among the upholders of the Pauline authorship.

108. Since the middle of the last century, the ancient doubts have revived in Germany; and in the progress of more extended and accurate critical enquiry, have now become almost universal. The first that carefully treated the matter with this view was Semler (1763), in his edition of Baumgarten's Commentary on the Epistle. Then followed Michaelis, in the later editions of his Introduction: in the earlier, he had assumed the Pauline authorship. The same doubts were repeated and enforced by Ziegler, J. E. C. Schmidt (1804), Eichhorn (1812), Bertholdt (1819), David Schulz (who carried the contrast which he endeavours to establish between the Writer of this Epistle and St. Paul to an unreasonable length, and thereby rather hindered than helped that side of the argument), Seyfferth (who sets himself to demonstrate from the Epistle itself, that it cannot have been written by St. Paul, but has no hypothesis respecting the Writer), Böhme (who holds Silvanus to have been the Writer, from similarities which he traces between our Epistle and 1 Peter, the Greek of which he holds also to have proceeded from him), De Wette (who inclines to Apollos as the author, but sees an improbability in his ever having been in so close a relation to the Jewish Christians of Palestine), Tholuck (whose very valuable and candid enquiry in his last edition results in a leaning towards Apollos as the Writer), Bleek (whose view is mainly the same), Wieseler (who supports Barnabas as the probable Writer), Lünemann (who strongly upholds Apollos), Ebrard (who holds St. Paul to have been the Author, St. Luke the Writer), Delitzsch (who holds St. Luke to have been the Writer).

109. The principal modern upholders of the purely Pauline authorship in Germany have been Bengel (+ 1752), Storr (1789), and recently Hofmann.

110. In our own country, the belief of the direct Pauline origin, though much shaken at the Reformation [4], has recovered its ground far more extensively. The unwillingness to disturb settled opinion on the one hand, and it may be the disposition of our countrymen to take up opinions in furtherance of strong party bias, and their consequent inaptitude for candid critical research on the other, have mainly contributed to this result. Most of our recent Theologians and Commentators are to be found on this side. Among these may be mentioned Whitby, Macknight, Doddridge, Lardner, Stuart (American), Forster (Apostolical Authority of the Epistle to the Hebrews), and Bishop Wordsworth, in the third vol. of his Greek Testament; also Conybeare and Howson (Life of St. Paul), but doubtingly, and Davidson (Introd. to N. T.), who holds that St. Luke co-operated with the Apostle in making the Epistle what it now appears.

111. I am obliged, before passing to the internal grounds on which

[4] See the opinions of several of the Reformers below, § vi. 17 ff.

the question is to be treated, to lay down again the position in which we are left by the preceding sketch of the history of opinion.

112. It is manifest that with testimony so divided, *antiquity cannot claim to close up the enquiry:* nor can either side allege *its* voice as decisive. In the very earliest times, we find the Epistle received by some as St. Paul's: in the same times, we find it ascribed by others, and those men of full as much weight, to various other authors.

113. I briefly thus restate what has already been insisted on in paragraphs 35—40, because the time has not yet entirely passed by, when writers on the subject regard our speculations concerning the probable author of the Epistle as limited by these broken fragments of the rumours of antiquity: when a zealous and diligent writer among ourselves allows himself to treat with levity and contempt the opinion that Apollos wrote it, simply on the ground that he is a claimant "altogether unnoticed by Christian antiquity[5]." What we require is this: that we of this age should be allowed to do just that which the ἀρχαῖοι ἄνδρες did in their age,—examine the Epistle simply and freely for and by itself, and form our conclusion accordingly, as to its Author, readers, and date: having respect indeed to ancient tradition, where we can find it, but not, where it is so broken, and inconsistent with itself, bound by any one of its assertions, or limited in our conclusions by its extent.

114. I now proceed to the latter and more important portion of our enquiry: whether the internal phænomena of the Epistle itself point to St. Paul as its Author and Writer,—or Author without being the Writer,—and if they do not either of these, whom, as an Author, their general character may be regarded as indicating.

115. But as this portion is most important, so has it been most diligently and ingeniously followed out by disputants on both sides. And it is not my intention to enter here on the often-fought battle of comparisons of ἅπαξ λεγόμενα, and tabular statements of words and phrases. The reader will find these given at great length and with much fairness in Davidson, who holds the balance evenly between previous disputants. And if he wishes to go still further into so wide a field of discussion, he may consult Mr. Forster's large volume, which is equally fertile in materials for both conclusions, often without the writer being conscious that it is so[6].

116. The various items of evidence on this head will be presented to

[5] See Forster's Apostolical Authority of the Epistle to the Hebrews, Dedication, p. ix.

[6] As e.g. when he alleges, which he often does, the same thought expressed by different words, or different cognate forms of the same root, in Hebrews and the Pauline Epistles, as indicating *identity* of authorship. The conclusion of most examiners of evidence would be in the opposite direction.

my reader in the references throughout the Epistle. He will there see, as indeed from the tables in any of the writers on the subject,—how like, and yet how unlike, the style of our Epistle is to that of the great Apostle: how completely the researches of such books as Mr. Forster's have succeeded in proving the likeness, how completely at the same time they have failed to remove one iota of the unlikeness: so that the more we read and are borne along with their reasonings, the closer the connexion becomes, in faith and in feeling, of the writer of the Epistle with St. Paul, but the more absolutely incompatible the personal identity: the more we perceive all that region of style and diction to have been in common between them, which men living together, talking together, praying together, teaching together, would naturally range in; but all that region wherein individual peculiarity is wont to put itself forth, to have been entirely distinct.

117. I need only mention, as an indication to the student how to arrive at such convictions for himself, the different tinge given to the same or similar thoughts; the wholly differing rhythm of sentences wherein perhaps many words occur in common; the differing spirit of citation (to say nothing of the varying modus citandi); the totally distinct mode of arguing; the rhetorical accumulation; the equilibrium, even in the midst of fervid declamation, of periods and clauses; the use of different inferential and connecting particles. All of these great and undeniable variations may be easily indeed frittered down by an appearance of exceptions ranged in tables; but still are indelibly impressed on the mind of every intelligent student of the Epistle, and as has been observed, are unanswerable, just in proportion as the points of similarity are detailed and insisted on[7].

118. It is again of course easy enough to meet such considerations in either of two ways; the former of which recommends itself to the mind which fears to enquire from motives of reverence, the latter to the superficial and indolent.

119. It may be said, that the Holy Spirit of God, by whose inspiration holy men have written these books of the New Testament, may bring it about, that the same person may write variously at different times, even be that variety out of the limits of human experience; that the same man, for instance, should have written the Epistle to the Romans and the First Epistle of St. John. In answer to which we may safely say, that what the Holy Spirit *may* or *can* do, is not for us to speculate upon: in this His proceeding of inspiration, He has given us abundant and undeniable examples of what He *has done;* and by such examples are we to be guided, in all questions as to the analogy of His proceedings in more doubtful cases. As matter of fact, the style

[7] See this carried out further below, § v. 9, 10.

and diction of St. Paul differ as much from those of St. John as can well be conceived. When therefore we find in the sacred writings phænomena of difference apparently incompatible with personal identity in their authors, we are not to be precluded from reasoning from them to the non-identity of such authors, by any vague assertions of the omnipotence of the Almighty Spirit.

120. Again it may be strongly urged, that the same person, writing at different times, and to different persons, may employ very various modes of diction and argument. Nothing can be truer than this: but the application of it to the question of identity of authorship is matter of penetration and appreciation. Details of diversity which may be convincing to one man, may be wholly inappreciable, from various reasons, by another. As regards the matter before us, it may suffice to say, that the incompatibility of styles was felt in the earliest days by Greeks themselves, as the preceding testimonies from Clement of Alexandria and Origen may serve to shew. Further than this we can say nothing which will be allowed as of any weight by those who unfortunately fail to appreciate the difference. We can only repeat our assurance, that the more acumen and scholarship are brought to bear on the enquiry, aided by a fairly judging and unbiassed mind, the more such incompatibility will be felt: and say, in the words of Origen cited above, par. 19, ὅτι ὁ χαρακτὴρ τῆς λέξεως . . . οὐκ ἔχει τὸ ἐν λόγῳ ἰδιωτικὸν τοῦ ἀποστόλου, ... πᾶς ὁ ἐπιστάμενος κρίνειν φράσεων διαφορὰς ὁμολογήσαι ἄν.

121. I now proceed to consider the principal notices in the Epistle itself, which have been either justly or unjustly adduced, as making for or against the Pauline authorship.

122. In ch. xiii. 23, we read, γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. This notice has been cited with equal confidence on both sides. The natural inference from it, apart altogether from the controversy, would be, that the Writer of the Epistle was in some other place than Timotheus, who had been recently set free from an imprisonment (for this and no other is the meaning of the participle), and that he was awaiting Timotheus's arrival: on which, if it took place soon, he hoped to visit the Hebrews in his company.

123. It is manifest, that such a situation would fit very well some point of time after St. Paul's liberation from his first Roman imprisonment. Supposing that he was dismissed before Timotheus, and, having left Rome, expecting him to follow, had just received the news of his liberation, the words in the text would very well and naturally express this. It is true, we read of no such imprisonment of Timotheus: and this fact seems to remove the date of the occurrence out of the limits of the chronology of the Pauline Epistles. But if the command of the

Apostle in 2 Tim. iv. 9 was obeyed, and Timotheus, on arriving, shared his imprisonment, the situation here alluded to may have occurred not long after.

124. On the other hand, the notice would equally well fit some companion of St. Paul, either St. Luke, or Silvanus, or Apollos, writing after the Apostle's death. All these would speak of Timotheus as ὁ ἀδελφὸς ἡμῶν.

125. On the whole then, this passage carries no weight on either side. I own that the ὄψομαι ὑμᾶς has a tinge of authority about it, which hardly seems to fit either of the above-mentioned persons. But this impression may be fallacious: and it is only one of those cases where, in a matter so doubtful as the authorship of this Epistle, we are swayed hither and thither by words and expressions, which perhaps after all have no right to be so seriously taken.

126. Similar remarks might be made on the notice of ch. xiii. 25, ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας, as carrying no weight either way. As regards its meaning, it is indeed surprising that Bleek should maintain, that it *excludes* the supposition of the writer being in Italy, in the face of the classical and N. T. usage of the prepositions of origin,—ὁ ἐκ Πελοποννήσου πόλεμος,—Λάζαρος ὁ ἀπὸ Βηθανίας, and the like. The preposition may doubtless be taken as used with reference to those who were to receive the salutation: it may be the salutation, not the persons, which the preposition brings away from Italy. It may be as if I were to write to a friend, 'I have the best wishes for you from Canterbury:' which, although it would not be the most usual way of expressing my meaning, and *might* be said if I were elsewhere, yet would be far from excluding the supposition that I was myself writing from that city[8].

127. If the words then do not forbid the idea that the Writer was in Italy, I do not see how they can be used for or against the Pauline authorship. As observed before, the Apostle may have been somewhere in that country waiting for Timotheus, when liberated, to join him. And we may say the same with equal probability of any of St. Paul's companions to whom the Epistle has been ascribed. The only evidence which can be gathered from the words, as being exceedingly unlike any thing occurring in the manifold formulæ of salutation in St. Paul's Epistles, is of a slighter, but to my mind of a more decisive kind.

128. The evidence supposed to be derivable from ch. x. 34 (rec.), καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, vanishes with the adoption of the reading τοῖς δεσμίοις συνεπαθήσατε, in which almost all the critical editors concur.

[8] That N. T. usage renders the other meaning *more probable*, does not belong to the argument here in the text, but is maintained below, in § ii. 28.

129. The notice ch. xiii. 7, *μνημονεύετε τῶν ἡγουμένων ὑμῶν κ.τ.λ.*, will more properly come under consideration when we are treating of the probable readers, and of the date of the Epistle[9]. I may say thus much in anticipation, that it can hardly be fairly interpreted consistently with the known traditions of the death of St. Paul, and at the same time with the hypothesis of his authorship.

130. The well-known passage, ch. ii. 3, requires more consideration. It stands thus :—

πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη;

The difficulty, that St. Paul should thus include himself among those who had received the gospel only at second hand, whereas in Gal. i. 12 he says of it, *οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ χριστοῦ*, has been felt both in ancient and modern times. Euthalius, Œcumenius, and Theophylact, Luther, Calvin, and all the moderns have alleged it, either to press or to explain the difficulty. I must own that, in spite of all which has been so ingeniously said by way of explanation by the advocates of the Pauline authorship, the words appear to me quite irreconcileable with that hypothesis.

131. To pass by the ancient explanations, which will hardly be adopted in our own day[1],—the most prevalent modern one has been, that the Apostle here adopts the figure *συγκατάβασις*, or *communicatio*, by which a writer or speaker identifies himself with his readers or hearers, even though, as matter of actual fact, that identification is not borne out strictly. Such "*communication*" is most commonly found in hortatory passages, but is not confined to them. A writer may, for the purpose of his argument, and to carry persuasion, place himself on a level with his readers in respect of matters of history, just as well as of moral considerations. The real question for us is, whether this is a case in which such a figure would be likely to be employed.

132. And to this the answer must be, it seems to me, unhesitatingly in the negative. That an Apostle, who ever claimed to have received the gospel not from men but from the Lord himself,—who was care-

[9] See below, § ii. 29, 30; § iii. 2.

[1] Œc.: *τίνες δὲ οἱ ἀκούσαντες; οἱ θεσπέσιοι δηλονότι μαθηταί· ἵνα δὲ μὴ σκανδαλίσῃ, οὐ λέγει καὶ ἑαυτὸν ἀκηκοέναι παρὰ χριστοῦ, καίτοι ἤκουσεν.*

Thl.: *πῶς οὖν ἀλλαχοῦ οὐκ ἀπ' ἀνθρώπων φησὶν ἀκοῦσαι; διότι ἐκεῖ μὲν μέγα καὶ ἀναγκαῖον ἦν τὸ κατεπείγον αὐτὸν συστῆσαι, ὅτι οὐκ ἀνθρώπων ἐστὶ μαθητής· διεβάλλετο γὰρ ὡς μὴ τοῦ κυρίου ἀκούσας· καὶ διὰ τοῦτο ἐκινδύνευε τὸ αὐτοῦ κήρυγμα παρὰ τοῖς μαθηταῖς αὐτοῦ ἀπιστηθῆναι. νῦν δὲ οὐ τοσαύτη χρεία τούτου· οὔτε γὰρ Ἑβραίοις ἐκήρυξεν, οὔτε διεβάλλετο πρὸς τούτους ὡς ἀνθρώπων μαθητής, καὶ οὐχὶ χριστοῦ. ἢ ὅτι καὶ ἐνταῦθα ἐπάγων· "συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις καὶ τέρασι," δείκνυσιν ὅτι οὐκ ἀπ' ἀνθρώπων, ἀλλ' ἐκ θεοῦ παρέλαβε ταῦτα.*

ful to state that when he met the chief Apostles in council they added nothing to him,—should at all, and especially in writing (as the hypothesis generally assumes) to the very church where the influence of those other Apostles was at its highest, place himself on a level with their disciples as to the reception of the gospel from them,—is a supposition so wholly improbable, that I cannot explain its having been held by so many men of discernment, except on the supposition that their bias towards the Pauline authorship has blinded them to the well-known character and habit of the Apostle.

133. And to reply to this, that he thus speaks of himself when his Apostolical authority is called in question, as it was in the Galatian church, and partially also in the Corinthian, but does not so where no such slight had been put upon his office, is simply to advance that which is not the fact: for he does the same in an emphatic manner in Eph. iii. 2, 3, *εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον κ.τ.λ.*: in which Epistle, to whomsoever addressed, there exist no traces of any rivalship to his own authority being in his view.

134. Certain other passages have been adduced as bearing out the idea of *συγκατάβασις* here. But none of them, when fairly considered, really does so. For to take them one by one:—

In Eph. ii. 3: Col. i. 12, 13: Titus iii. 3, there is no such figure, but the Apostle is simply stating the matter of fact, and counts himself to have been one of those spoken of.

In 1 Cor. xi. 31, 32, he is asserting that which is true of all Christians equally; himself as liable to fall into sin and thus to need chastisement, being included.

In 1 Thess. iv. 17,—where see note,—there is no such figure, for the Apostle is merely giving expression to the expectation that he himself should be among them who should be alive in the flesh at the coming of our Lord.

In Jude, ver. 17, there is no such figure. St. Jude, in writing thus, is giving us plain proof that he himself was not one of the Apostles.

135. Much stress has been laid, and duly, on the entire absence of personal notices of the Writer, as affecting the question of the Pauline authorship. This is so inconsistent with the otherwise invariable practice of St. Paul, that some very strong reason must be supposed, which should influence him in this case to depart from that practice. Such reason has been variously assigned. And first, with reference to the omission of any superscription or opening greeting. It has been supposed that he would not begin by designating himself as an Apostle, because the Lord Himself was the Apostle (ch. iii. 1) of the Jewish people (so Pantænus, above, par. 11). Or, because the Jewish Christians in Palestine were unwilling to recognize him as such, only as an

Apostle to the Gentiles (so Theodoret, Procem. Ep. ad Hebr.: and al.). But to this it might be answered, Why then not superscribe himself δοῦλος Ἰησοῦ χριστοῦ or the like, as in Phil. i. 1 and Philem. 1, or simply Παῦλος, as in 1 and 2 Thess.? But a further reply has been given, and very widely accepted: that being in disfavour among the Jews, he did not prefix his name, for fear of exciting a prejudice against his Epistle, and so perhaps preventing the reading of it altogether. (So Clement of Alexandria, above, par. 14. So also Chrys. (Homil. iii. p. 371), καὶ τοῦτο δὴ τῆς Παύλου σοφίας· ἵνα γὰρ μὴ μετάσχῃ τοῦ μίσους τὰ γράμματα, καθάπερ προσωπείῳ τινὶ τῇ τοῦ ὀνόματος ἀφαιρέσει κρύψας ἑαυτόν, οὕτως αὐτοῖς λανθανόντως τὸ τῆς παραινέσεως ἐπιτίθησι φάρμακον· ὅταν γὰρ πρός τινα ἀηδῶς ἔχωμεν, κἂν ὑγιές τι λέγῃ, οὐ προθύμως οὐδὲ μεθ' ἡδονῆς δεχόμεθα τὰ λεγόμενα· ὅπερ οὖν, ἵνα μὴ καὶ τότε συμβῇ, ἀφεῖλε τὴν ἰδίαν προσηγορίαν τῆς ἐπιστολῆς, ὥστε μηδὲν τοῦτο γενέσθαι κώλυμα τῇ τῆς ἐπιστολῆς ἀκροάσει· οὐ γὰρ οἱ ἄπιστοι μόνον Ἰουδαῖοι, ἀλλὰ καὶ οἱ πιστεύσαντες αὐτοὶ ἐμίσουν αὐτὸν καὶ ἀπεστρέφοντο.) But this cannot have been the purpose of the Author throughout, as is sufficiently shewn by such notices as those of ch. xiii. 18, 19, 23, which would have been entirely without meaning, had the readers not been aware, who was writing to them. Yet, it is said, these notices do not occur till the end of the Epistle, when the important part of it has already been read through. Are we then to suppose that St. Paul seriously did in this case, that which he ironically puts as an hypothesis in 2 Cor. xii. 16, ὑπάρχων πανοῦργος, δόλῳ ὑμᾶς ἔλαβον? And if he did it, how imperfectly and clumsily! Could he not as easily have removed *all* traces of his own hand in the Epistle, as those at the beginning only? And how are we to suppose that the Epistle came to the church to which it was addressed? Did he put it in at a window, or over a wall? Must it not have come by the hand of some friend or companion? Must it not have been given into the hand of some ἡγούμενος? How happened it that the question was never asked, From whom does this come? or if asked, how could it be answered but in one way? And when thus answered, how could it fail but the Epistle would thenceforth be known as that of St. Paul?

136. It may be said that these last enquiries would prove too much: that they would equally apply, whoever wrote the Epistle: and that the name of the Author was, on the view which they imply, equally sure to have been attached to it. But we may well answer, that this, however plausible, is not so in reality. It does not follow, because the name of the great Apostle was sure to be generally attached to it if he really wrote it, that every other name was equally sure. Many of his disciples and companions, eminent as they were, bore no authority to be compared with his. This is true even of St. Luke and Barnabas: much more of Titus, Silas, and Clement. And if one of these had been the

acknowledged author, there being no notices in the Epistle itself whereby he might be with certainty recognized after the first circumstances of its sending were forgotten, how probable, that a writing, committed to the keeping of a particular church, should have been retained indeed as a sacred deposit by them, but, in the midst of persecutions and troubles, have lost the merely traditional designation which never had become inseparable from it. In the one case, the name of St. Paul would commend the Epistle, and so would take the first, and an inalienable place: in the other, the weight and preciousness of the Epistle would survive the name of its Writer, which would not of itself have been its commendation. The like might have happened to the Gospel, or Acts, of St. Luke, but for the fact, that in this case not one particular church, but the whole Christian world, was the guardian of the deposit, and of the tradition attached to it.

137. Another solution has been suggested by Steudel: that the book has more the character of a treatise than of an Epistle, and therefore was not begun in epistolary form: some letter being probably sent with it, or the customary personal messages being orally delivered. But the postulate may be safely denied. Our Epistle is veritably an Epistle: addressed to readers of whom certain facts were specially true, containing exhortations founded on those facts, and notices arising out of the relation of the writer to his readers; which last sufficiently shew, that no other Epistle could have accompanied it, nor indeed any considerable trusting to the oral supplementing of its notices.

138. Yet another solution has been given by Hug and Spanheim: that in an oratorical style like that of the opening of this Epistle, it was not probable that a superscription would precede. True: but what, when conceded, does this indicate? Is it not just as good an argument to shew that one who never begins his Epistles thus, is not the Writer, as to account for his beginning thus, supposing him the Writer? The reason for our Epistle beginning as it does, is unquestionably, the character of the whole, containing few personal notices of the relation of the Writer to his readers. But granted, as we have sufficiently shewn, that it was not the object of the Author to remain unknown to his readers, I ask any one capable of forming an unbiassed judgment, is it possible that were St. Paul that author, and any conceivable Hebrew church those readers, no more notices should be found, not perhaps of his apostleship, but of the revelations of the Lord to him, of his pure intent and love towards them? Any one who can suppose this, appears to me, I own,—however it may savour of presumption to say so,—deficient in appreciation of the phænomena of our Epistle, and still more of the character of the great Apostle himself.

139. In Bleek's Introduction to his Commentary, on which, in the main features, this part of my Prolegomena is founded, several inte-

resting considerations are here adduced as bearing on the question of the authorship, arising out of the manner in which various points which arise are dealt with, as compared with the manner usual with St. Paul. Such considerations are valuable, and come powerfully in aid of a conclusion otherwise forced upon us: but when that conclusion is not acquiesced in, they are easily diluted away by its opponents. They are rather confirmatory than conclusive: and have certainly not had justice done them by the supporters of the Pauline hypothesis; who, as they seem to themselves to have answered one after another of them, represent each in succession as the main ground on which the anti-pauline view is rested.

140. I would refer my English readers for the discussion of these points to Dr. Davidson's Introduction to the N. T., vol. iii., where they are for the most part treated fairly, though hardly with due appreciation of their necessarily subordinate place in the argument. The idea which a reader, otherwise uninformed, would derive from Dr. Davidson's paragraphs, is that those who allege these considerations make them at least co-ordinate with others, of which they in reality only come in aid.

141. The same may be said of the whole mass of evidence resting on modes of citation, ἅπαξ λεγόμενα, style of periods, and the like. It abounds on the one hand with striking coincidences, on the other with striking discrepancies: each of these has been made much of by the ardent fautors of each side,—while the more impartial Commentators have weighed both together. The general conclusion in my own mind derived from these is, that the author of this Epistle cannot have been the same with the author of the Pauline Epistles. The coincidences are for the most part those which belong to men of the same general cast of thought on the great matters in hand: the discrepancies are in turns of expression, use of different particles, different rhythm, different compounds of cognate words, a mode of citation not independent but rather divergent,—and a thousand minor matters which it is easy for those to laugh to scorn who are incapable of estimating their combined evidence, but which when combined render the hypothesis of one and the same author entirely untenable.

142. To the phænomena of citation in our Epistle I shall have occasion to advert very soon, when dealing with the enquiry who the author really was. (See below, parr. 149, 152, 158, 180.) The reader will find them treated at great length in Bleek, Davidson, and Forster.

143. Before advancing to clear the way for that enquiry by other considerations, I will beg the reader to look back with me once more over the *course and bearing of the external evidence as regards the Pauline hypothesis.*

144. The recognition of the Epistle as Pauline begins about the

middle of the second century, and, in one portion only of the church—the Alexandrine. Did this rest on an original historical tradition? We have seen reason to conclude the negative. Was it an inference from the subject and contents of the Epistle, which, when once made, gained more and more acceptance, from the very nature of the case? This, on all grounds, is more probable. Had an ancient tradition connected the name of St. Paul with it, we should find that name so connected not in one portion only, but in every part of the church. This however we do not find. We have no trace of its early recognition as Pauline elsewhere than in Alexandria. And even there, the earliest testimonies imply that there was doubt on the subject. Elsewhere, various opinions prevailed. Tertullian gives us Barnabas: Origen mentions two views, pointing to St. Luke and to Clement of Rome. None of these claim our acceptance as grounded on authentic historical tradition. But each of them has as much right to be heard and considered, as the Alexandrine. And the more, because that was so easy a deduction from the contents of the Epistle, and so sure to be embraced generally, whereas they had no such source, and could have no such advantage.

145. But there was one view of our Epistle, which never laboured under the uncertainty and insufficient reception which may be charged against the others: viz. that entertained by the church of Rome. It is true, its testimony is only negative: it amounts barely to this—"the Epistle is not St. Paul's." But this evidence it gives "semper, ubique, ab omnibus." And its testimony is of a date and kind which far outweighs the Alexandrine, or any other. Clement of Rome, the disciple of the Apostles, refers frequently and copiously to our Epistle, not indeed by name, but so plainly and unmistakeably that no one can well deny it. He evidently knew the Epistle well and used it much and approvingly. Now, had he recognized it as written by St. Paul,—he might not indeed have *cited* it as such, seeing that unacknowledged centos of N. T. expressions are very common with him,—but is it conceivable that he should altogether have concealed such his recognition from the church over which he presided? Is it not *certain*, that had Clement received it as the work of St. Paul, we should have found that tradition dominant and firmly fixed in the Roman church? But that church is just the one, where we find no trace of such a tradition: a fact wholly irreconcileable with such recognition by Clement. And if Clement did not so recognize it, are we not thereby brought very much nearer the source itself, than by any reported opinion in the church of Alexandria?

146. I shall have occasion again to return to this consideration: I introduce it here to shew, that in freely proposing to ourselves the enquiry, 'Who wrote the Epistle?' as to be answered entirely

from the Epistle itself, we are not setting aside, but are strictly following, the earliest and weightiest historical testimonies respecting it, and the inferences to be deduced from them. And if any name seems to satisfy the requirements of the Epistle itself, those who in modern times suggested that name, and those who see reason to adopt it, are not to be held up to derision, as has been done by Mr. Forster, merely because that name was not suggested by any among the ancients. The question is as open now as it was in the second century. They had no reliable tradition: we have none. If an author is to be found, αὐτὸ δείξει.

147. With these remarks, I come now to the enquiries, (1) What data does the Epistle furnish for determining the Author? and (2) In what one person do those characteristics meet?

148. (1. α) *The* WRITER *of the Epistle is also the* AUTHOR. It is of course possible, that St. Paul may have imparted his thoughts to the Hebrew church by means of another. This may have been done in one of two ways: either by actual translation, or by transfusion of thought and argument: setting aside altogether the wholly unlikely hypothesis, that the Epistle was drawn up and sent as St. Paul's by some other, without his knowledge and consent.

149. But first, the Epistle IS NOT A TRANSLATION. The citations throughout, with one exception (noticed below, § ii. par. 35 note), are from the LXX, and are of such a kind, that the peculiarities of the LXX version are not unfrequently interwoven into the argument, and made to contribute towards the result: which would be impossible, had the Epistle existed primarily in Hebrew. Besides, the prevalence of alliterations and paronomasiæ, and the Greek rhythm, to which so many rhetorical passages owe their force, would of themselves compel us to this conclusion [2].

150. And secondly, there are insuperable difficulties in the way of the hypothesis of any such secondary authorship as has very commonly been assumed, from the time of Origen downwards. Against this militate in their full strength all the considerations derived from those differences of style and diction, which in this Epistle are inseparably interwoven into the argument: against this the whole arrangement and argumentation of the Epistle, which are very different from those of St. Paul, shewing an independence and originality which could hardly have been found in the work of one who wrote down the thoughts of another: against this also the few personal notices which occur, and which manifestly belong to the Author of the Epistle. Supposing St. Paul to be speaking by another in all other places, how are we to make the transition in these? The notices which on the hypothesis of

[2] See this treated more fully below, § v. parr. 1—8.

pure Pauline authorship, seemed difficult of explanation, appear to me absolutely to defy it, if the secondary authorship be supposed.

151. (β) *The Author of the Epistle was a* JEW. This, as far as I know, has never been doubted. The degree of intimate acquaintance shewn with the ceremonial law might perhaps have been acquired by a Gentile convert: but the manner in which he addresses his readers, evidently themselves Jews, is such as to forbid the supposition that he was himself a Gentile. Probability is entirely against such an address being used: and also entirely against the Epistle finding acceptance, if it had been used.

152. (γ) He was, however, *not a pure Jew*, speaking and quoting Hebrew: but a HELLENIST: a Jew brought up in Greek habits of thought, and in the constant use of the LXX version. His citations are from that version, and he grounds his argument, or places his reason for citing, on the words and expressions of the LXX, even where no corresponding terms are found in the Hebrew text.

153. (δ) *He was one intimately acquainted with the way of thought, and writings of St. Paul.* I need not stay here to prove this. The elaborate tables which have been drawn up to prove the Pauline authorship are here very valuable to us, as we found them before in shewing the differences between the two writers. Dr. Davidson, Mr. Forster, or Bleek, in his perhaps more pertinent selections from the mass, will in a few minutes establish this to the satisfaction of any intelligent reader. That our Author has more especially used one portion of the writings of the great Apostle, and why, will come under our notice in a following section.

154. (ε) And, considering the probable date of the Epistle, which I shall by anticipation assume to have been written before the destruction of Jerusalem, such a degree of acquaintance with the thoughts and writings of St. Paul could hardly, at such a time, have been the result of mere reading, but must have been derived from *intimate acquaintance*, as a companion and fellow-labourer, *with the great Apostle himself.* The same inference is confirmed by finding that our author was nearly connected with Timotheus, the son in the faith, and constant companion of St. Paul.

155. (ζ) It is moreover necessary to assume, that the Author of our Epistle was *deeply imbued with the thoughts and phraseology of the Alexandrian school.* The coincidences in thought and language between passages of this Epistle and the writings of Philo, are such as no one in his senses can believe to be fortuitous. These will for the most part be found noticed in the references, and the Commentary: those who wish to see them collected together, may consult Bleek, vol. i. pp. 398—402 note, where other sources of information on the subject are also pointed out, especially Carpzov, Exercit. Sacr. in S. Pauli Epist. ad

stately period[s], nothing of the deep tinge, which would be visible even in narrative, of the threatening of judgment. Within the limits of the same heavenly inspiration prompting both, St. Luke is rather the careful and kindly depicter of the blessings of the covenant, our Writer rather the messenger from God to the wavering, giving them the blessing and the curse to choose between: St. Luke is rather the polished Christian civilian, our Writer the fervid and prophetic rhetorician. The places of the two are different: and it would shake our confidence in the consistency of human characteristics under the influence of the Holy Spirit, were we to believe Luke, the beloved Physician and Evangelist, to have become so changed, in the foundations and essentials of personal identity, as to have written this Epistle to the Hebrews.

165. If the preceding considerations have any weight, we must regard the coincidences above mentioned as the result of common education and manner of speech, and of common derivation of doctrine from the same personal source. St. Luke had derived his style from the same Alexandrine scholastic training, his doctrine from the same father in the faith, as the Writer of our Epistle.

166. It appears never to have been advanced as a serious hypothesis, that ST. MARK is the Writer of our Epistle. There are no points of coincidence between it and his Gospel, which would lead us to think so. He does not appear, after St. Paul's second missionary journey, ever to have been closely joined for any considerable time in travel or in missionary work with that Apostle: and again, he seems to have been a born Jerusalem Jew (Acts xii. 12: see Prolegg. Vol. I. ch. iii. § i.), which, by what has been before said, would exclude him.

167. The fact that SILVANUS, or Silas, belonged to the church at Jerusalem (Acts xv. 22), would seem to exclude him also. In other points, our tests are satisfied by him. He was the constant companion of St. Paul: was imprisoned with him at Philippi (Acts xvi. 19 ff.), while Timotheus remained at large: is ever named by the Apostle before Timotheus (Acts xvii. 14, 15; xviii. 5: 2 Cor. i. 19: 1 Thess. i. 1 · 2 Thess. i. 1): and afterwards is found in close connexion with St. Peter also (1 Pet. v. 12). It must be acknowledged, that as far as mere negative reasons are concerned, with only the one exception above named, there seems no cause why Silvanus may not have written our Epistle. But every thing approaching to a positive reason is altogether wanting. We know absolutely nothing of the man, his learning, his particular training, or the likelihood that he should have

[s] This remark especially applies to that portion of St. Luke's writings which would be sure by the merely superficial observer to be cited as furnishing an answer to it: viz. the prologue of his Gospel. No two styles can be more distinct, than that of this preface, and of any equally elaborated passage in the Epistle to the Hebrews.

given us such an Epistle as we now possess. His claim is (with that one reservation) unexceptionable: but it must retire before that of any who is recommended by positive considerations [6].

168. A far stronger array of names and claims is made out for CLEMENT OF ROME, one of the *συνεργοί* of St. Paul in Phil. iv. 3. We have seen above (par. 19), that his name was one brought down to Origen by the *φθάσασα εἰς ἡμᾶς ἱστορία*, together with that of St. Luke: we have found him mentioned as held by some to be the *translator*, e. g. by Euthalius (par. 46), Eusebius (par. 48): the author, by Philastrius (par. 65), Jerome (par. 69), al. This latter has in modern times been the opinion of Erasmus (par. 97), and of Calvin (par. 100).

169. We cannot pronounce with any certainty whether Clement was a Jew by birth or not. The probability is against such a supposition. The advocates of this theory however rest his claim mainly on the fact that many expressions and passages of our Epistle occur in the (undoubtedly genuine) Epistle of Clement to the Corinthians [7].

170. But to this it has been satisfactorily replied by Bleek and others, that such passages have much more the air of citations, than that of repetitions of the same thought and diction by their original author, and that they in fact in no wise differ from the many other reproductions of passages of the N. T., especially of St. Paul's Epistles, in the same letter of Clement. Bleek has besides directed attention to the great dissimilarity of the two writings, as indicating different authors. Clement's Epistle has nothing of the Alexandrine character, nothing of the speculative spirit, of that to the Hebrews. His style is pure and correct, but wants altogether the march of periods, and rhetorical rhythm, of our Epistle. Another objection is, that had Clement written it, there could hardly have failed some trace of a tradition to that effect in the church of Rome; which, as we have seen, is not found.

171. The idea that BARNABAS was the author of our Epistle seems to have been prevalent in the African church, seeing that Tertullian quotes him as such without any doubt or explanation (above, par. 25). But it was unknown to Origen, and to Eusebius: and Jerome, in his Catalog. c. 5, vol. ii. p. 838, says "*vel Barnabæ juxta Tertullianum*, vel Lucæ Evangelistæ juxta quosdam, vel Clementis" &c.: so that it is

[6] Mynster and Böhme, from different points of view, have held to Silvanus: the former, assuming that our Epistle was sent with that to the Galatians, and to the same churches: the latter, fancying a great resemblance between our Epistle and the first of St. Peter, and holding it to have been written under the superintendence of that Apostle: a supposition, I need not say, entirely untenable.

[7] Compare e. g. Clem. c. 17, with Heb. xi. 37: c. 36, with Heb. vi. 4; i. 3, 4, 7, 5: c. 12, with Heb. xi. 31: c. 45, with Heb. xi. 32—37: c. 19, with Heb. xii. 1, 2; &c. And see Lardner, vol. i. p. 84 ff.

probable that he recognized the notion as Tertullian's only. And we may fairly assume that Philastrius (par. 65) and others refer to the same source, and that this view is destitute of any other external support than that which it gets from the passage of Tertullian[8].

172. It must then, in common with the rest, stand or fall on internal grounds. And in thus judging of it, we have two alternatives before us. Either the extant Epistle of Barnabas is genuine, or it is not. In the former case, the question is soon decided. So different are the styles and characters of the two Epistles, so different also the view which they take of the Jewish rites and ordinances, that it is quite impossible to imagine them the work of the same writer. The Epistle of Barnabas maintains that the ceremonial commands were even at first uttered not in a literal but in a spiritual sense (cf. Ep. Barn. c. 9, p. 749 f., ed. Migne, and al. fr.): finds childish allusions, e. g. in Greek numerals, to spiritual truths (c. 9, p. 752 : *λέγει γάρ· καὶ περιέτεμεν Ἀβρ. ἐκ τοῦ οἴκου αὐτοῦ ἄνδρας δέκα κ. ὀκτὼ κ. τριακοσίους. τίς οὖν ἡ δοθεῖσα τούτῳ γνῶσις; μάθετε τοὺς δεκαοκτὼ πρώτους, εἶτα τοὺς τριακοσίους. τὸ δὲ δέκα κ. ὀκτώ, ι' δέκα, η' ὀκτώ. ἔχεις Ἰησοῦν. ὅτι δὲ σταυρὸς ἐν τῷ τ ἤμελλεν ἔχειν τὴν χάριν, λέγει καὶ τοὺς τριακοσίους*) : is in its whole diction and character spiritless, and flat, and pointless. If any one imagines that the same writer could have indited both, then we are clearly out of the limits of ordinary reasoning and considerations of probability.

173. But we may take the other and more probable alternative : that the so-called Epistle of Barnabas is apocryphal. Judging then of Barnabas from what we know in the Acts, many particulars certainly seem to combine in favour of him. He was a Levite, not of Judæa, but of Cyprus (Acts iv. 36) : he was intimately connected with St. Paul during the early part of the missionary journeys of that Apostle (Acts ix. 27 ; xv. 41), and in common with him was entrusted with the first ministry to the Gentiles (Acts xi. 22ff. ; xv. 12 &c. : Gal. ii. 9 &c.) : he was called by the Apostles *υἱὸς παρακλήσεως* (Acts iv. 36), which last word we have seen reason to interpret 'exhortation.'

174. These particulars are made the most of by Wieseler (Chronologie des Apostolischen Zeitalters, pp. 504 ff.), as supporting what he considers the only certain tradition on the subject. But as we have seen this tradition itself fail, so neither will these stand under stricter examination. For Barnabas, though by birth a Cyprian, yet dwelt apparently at Jerusalem (Acts ix. 27 ; xi. 22) : and there, by the context of the narrative, must the field have been situated, which he sold to put its price into the common stock. As a Levite, he must have been thoroughly acquainted with the usages of the Jerusalem temple, which, as before observed, our Writer does not appear to have been. It is

[8] It has been upheld in modern times by J. E. Chr. Schmidt, Twesten, Ullmann, Thiersch, Wieseler. On the last of these, see below, par. 174.

quite out of the question to suppose, as Wieseler does, that Barnabas, a Levite who had dwelt at Jerusalem, would, during a subsequent ministration in Egypt, have cited the usages of the temple at Leontopolis rather than those at Jerusalem. If such usages have been cited, it must be by an Egyptian Jew to whom Jerusalem was not familiar.

175. Perhaps too much has been made, on the other side, of the manifest inferiority of Barnabas to Paul in eloquence[9], and of the fact that as the history goes on in the Acts, the order becomes reversed, and from "Barnabas and Saul" or "Paul" (ch. xi. 30; xii. 25; xiii. 2, 7) we have "Paul and Barnabas" (ch. xiii. 43, 46, 50; xv. 2 bis, 22, 35, with only occasional intermixture of the old order, ch. xiv. 14; xv. 12, 25): Barnabas gradually becoming eclipsed by the eminence of his far greater colleague. For (1) it is very possible that eloquence of the pen, such as that in our Epistle, might not have been wanting to one who was very inferior to St. Paul in eloquence of the tongue: and (2) it was most natural, that in a history written by a companion of St. Paul, and devoted, in its latter portion at least, to the Acts of St. Paul, the name of the great Apostle should gradually assume that pre-eminence to which on other grounds it was unquestionably entitled.

176. It would appear then, that against the authorship by Barnabas there can only be urged in fairness the one objection arising from his residence at Jerusalem: which, on the hypothesis of the Epistle being addressed to the church at Jerusalem, would be a circumstance in his favour with reference to such expressions as the ἀποκατασταθῶ ὑμῖν, ch. xiii. 19, and the acquaintance with the readers implied throughout the Epistle. On the whole, it must be confessed, that this view comes nearest to satisfying the conditions of authorship of any that have as yet been treated; and should only be set aside, if one approaching nearer still can be found.

177. It remains that we enquire into the claims of the two remaining apostolic persons on our list, AQUILA and APOLLOS. The former of these, a Jew of Pontus by birth, was once, with his wife Priscilla, resident in Rome, but was found by St. Paul at Corinth on his first arrival there (Acts xviii. 2), having been compelled to quit the capital by a decree of Claudius. It is uncertain whether at that time he was a Christian; but if not, he soon after became one by the companionship of the Apostle, who took up his abode, and wrought at their common trade of tent-making, with Aquila and Priscilla. After this, Aquila became a zealous forwarder of the gospel. We find him (Acts xviii. 18) accompanying St. Paul to Ephesus, and in his company there when he wrote 1 Corinthians (1 Cor. xvi. 19): again at Rome when the

[9] See Bleek, Einl. p. 419 f.

Epistle to the Romans was written (Rom. xvi. 3): at Ephesus again when 2 Tim. was written (2 Tim. iv. 19).

178. From these places it appears, that Aquila was a person of considerable importance among the brethren: that the church used to assemble in his house: that he and his wife Priscilla had exposed their lives for the gospel's sake. And from Acts xviii. 26 we find, that they were also well able to carry on the work of teaching, even with such a pupil as Apollos, who was mighty in the Scriptures.

179. It must be owned that these circumstances would constitute a fair *prima facie* case for Aquila, were it not for certain indications that he himself was rather the ready and zealous patron, than the teacher; and that this latter work, or a great share in it, seems to have belonged to his wife, Prisca or Priscilla. She is ever named with him, even Acts xviii. 26, where the instruction of Apollos is described: and not unfrequently, her name precedes his (Acts xviii. 18: Rom. xvi. 3: 2 Tim. iv. 19): an arrangement so contrary to the custom of antiquity, that some very sufficient reason must have existed for it. At all events, the grounds on which an hypothesis of Aquila's authorship of our Epistle would rest, must be purely of a negative kind, as far as personal capacity is concerned. And it does not appear that any, either in ancient or modern times, have fixed on him as its probable writer.

180. There is yet one name remaining, that of APOLLOS, in whom certainly more conditions meet than in any other man, both negative and positive, of the possible authorship of our Epistle. The language in which he is introduced in the Acts (xviii. 24) is very remarkable. He is there described as Ἰουδαῖός τις, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, δυνατὸς ὢν ἐν ταῖς γραφαῖς. Every word here seems fitted to point him out as the person of whom we are in search. He is a Jew, born in Alexandria: here we have at once two great postulates fulfilled: here we at once might account for the Alexandrian language of the Epistle, and for the uniform use of the LXX version, mainly (if this be so) in its Alexandrian form. He is an eloquent man (see note on λόγιος ad loc., Vol. II.), and mighty in the Scriptures. As we advance in the description, even minute coincidences seem to confirm our view that we are here at last on the right track. He is described as ἐπιστάμενος μόνον τὸ βάπτισμα τοῦ Ἰωάννου, but being more perfectly taught the way of the Lord by Aquila and Priscilla. No wonder then that a person so instituted should specify βαπτισμῶν διδαχή as one of the components in the θεμέλιον of the Christian life (Heb. vi. 2). It is described as his characteristic, that he ἤρξατο παῤῥησιάζεσθαι ἐν τῇ συναγωγῇ: is it wonderful then that he, of all N. T. writers, should exhort μὴ ἀποβάλητε τὴν παῤῥησίαν (Heb. x. 35), and declare to his readers that they were the house of Christ ἐὰν τὴν παῤῥησίαν . . . κατασχῶμεν (Heb. iii. 6)?

181. Nor, if we proceed to examine the further notices of him, does this first impression become weakened. In 1 Cor. i.—iv., we find him described by inference as most active and able, and only second to St. Paul himself in the church at Corinth. It would be difficult to select words which should more happily and exactly hit the relation of the Epistle to the Hebrews to the writings of St. Paul, than those of 1 Cor. iii. 6, ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν. And the eloquence and rhetorical richness of the style of Apollos seems to have been exactly that, wherein his teaching differed from that of the Apostle. It is impossible to help feeling that the frequent renunciations, on St. Paul's part, of words of excellency or human wisdom, have reference, partly, it may be, to some exaggeration of Apollos' manner of teaching by his disciples, but also to some infirmity, in this direction, of that teacher himself. Cf. especially 2 Cor. xi. 3.

182. It is just this difference in style and rhetorical character, which, in this case elevated and chastened by the informing and pervading Spirit, distinguishes the present Epistle to the Hebrews from those of the great Apostle himself. And, just as it was not easy to imagine either St. Luke, or Clement, or Barnabas, to have written such an Epistle, so now we feel, from all the characteristics given us of Apollos in the sacred narrative, that if he wrote at all, it would be an Epistle precisely of this kind, both in contents, and in style.

183. For as to the former of these, the contents and argument of the Epistle, we have a weighty indication furnished by the passage in the Acts: εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν. What words could more accurately describe, if not the very teaching itself, yet the opening of a course of argument likely, when the occasion offered, to lead to the teaching, of our Epistle?

184. Again, we seem to have found in Apollos just that degree of dependence on St. Paul which we require, combined with that degree of independence which the writer of our Epistle must have had. Instructed originally in the elements of the Christian faith by Aqnila and Priscilla, he naturally received it in that form in which the great Apostle of the Gentiles especially loved to put it forth. His career however of Christian teaching began and was carried on at Corinth, without the personal superintendence of St. Paul; his line of arguing with and convincing the Jews did not, as St. Paul's, proceed on the covenant of justification by faith made by God with Abraham, but took a different direction, that namely of the eternal High-priesthood of Jesus, and the all-sufficiency of His one Sacrifice. Faith indeed with him occupies a place fully as important as that assigned to it by St. Paul: he does not however dwell on it mainly as the instrument of our justification before God, but as the necessary condition of approach to Him, and of

persistence in our place as partakers of the heavenly calling[1]. The teaching of this Epistle is not indeed in any particular inconsistent with, but neither is it dependent on, the teaching of St. Paul's Epistles.

185. We may advance yet further in our estimate of the probability of Apollos having written as we find the Author of this Epistle writing.

The whole spirit of the First Epistle to the Corinthians shews us, that there had sprung up in the Corinthian church a rivalry between the two modes of teaching; unaccompanied by, as it assuredly was not caused by, any rivalry between the teachers themselves, except in so far as was of necessity the case from the very variety of the manner of teaching. And while the one fact, of the rivalry between the teachings and their disciples, is undeniable, the other fact, that of absence of rivalry between the Teachers, is shewn in a very interesting manner. On the side of St. Paul, by his constant and honourable mention of Apollos as his second and helper: by Apollos, in the circumstance mentioned 1 Cor. xvi. 12, that St. Paul had exhorted him to accompany to Corinth the bearers of that Epistle, but that he could not prevail on him to go at that time: he only promised a future visit at some favourable opportunity. Here, if I mistake not, we see the generous confidence of the Apostle, wishing Apollos to go to Corinth and prove, in spite of what had there taken place, the unity of the two apostolic men in the faith: here too, which is important to our present subject, we have the self-denying modesty of Apollos, unwilling to incur even the chance of being set at the head of a party against the Apostle, or in any way to obtrude himself personally, where St. Paul had sown the seed, now that there had grown up, on the part of some in that Church, a spirit of invidious personal comparison between the two.

186. If we have interpreted aright this hint of the feeling of Apollos as regarded St. Paul; if, as we may well suppose in one *ζέοντι τῷ πνεύματι*, such a feeling was deeply implanted and continued to actuate him,—what more likely to have given rise to the semi-anonymous character of our present Epistle? He has no reason for strict concealment of himself, but he has a strong reason for not putting himself prominently forward. He does not open with announcing his name, or sending a blessing in his own person: but neither does he write through-

[1] The word *δικαιόω*, which occurs twenty-eight times in the Epistles of St. Paul, is not once found in the Epistle to the Hebrews: and the citation from Hab. ii. 4, *ὁ δίκαιός (μου) ἐκ πίστεως ζήσεται*, though it forms the common starting-point for St. Paul, Rom. i. 17, and the Writer of our Epistle, ch. x. 38, leads them in totally different directions: St. Paul, to unfold the doctrine of *righteousness by faith*; our Writer, to celebrate the triumphs of the *life of faith*.

out as one who means to be unknown: and among the personal notices at the end, he makes no secret of circumstances and connexions, which would be unintelligible, unless the readers were going along with a writer personally known to them. And thus the two-sided phænomena of our Epistle, utterly inexplicable as they have ever been on the hypothesis of Pauline authorship or superintendence, would receive a satisfactory explanation.

187. It will be plainly out of place to object, that this explanation would only hold, on the hypothesis that our Epistle was addressed to the Jews *at Corinth*. The same spirit of modest self-abnegation would hardly, after such an indication of it, be wanting in Apollos, to whatever church he was writing. But I reserve it for the next section to enquire how far this view is confirmed or impugned by our conclusion as to the church to which the Epistle was, in all probability, originally addressed [2].

188. The history of the hypothesis that Apollos was the author of our Epistle, has been given by implication, from the time of Luther, its apparent originator, above in parr. 98—108. It may be convenient to give here, in one conspectus, the principal names in its favour: Luther, Osiander, Le Clerc, Heumann (1711), Lorenz Müller (1717), Semler, Ziegler, Dindorf, Bleek, Tholuck, Credner, Reuss, the R.-Catholics Feilmoser and Lutterbeck (the latter with this modification, that he believes St. Paul to have written the 9 last verses, and the rest to have been composed by Apollos in union with St. Luke, Clement, and other companions of the Apostle),—De Wette, Lünemann.

189. The objection which is commonly set against these probabilities is, that we have no ecclesiastical tradition pointing to Apollos: that it is unreasonable to suppose that the church to which the Epistle was sent should altogether have lost all trace of the name of an author who must have been personally known to them. This has been strongly urged, and by some, e. g. Mr. Forster, regarded as a ground for attempting to laugh to scorn the hypothesis, as altogether unworthy of serious consideration [3].

190. But if any student has carefully followed the earlier paragraphs of this section, he will be fully prepared to meet such an objection, and will not be deterred from the humble search after truth by such scorn. He will remember how we shewed the failure of every attempt to establish a satisfactory footing for any view of the authorship as being the tradition of the church: and proved that, with regard to any research into the subject, we of this day approach it as those of old did in their day, with full liberty to judge from the data furnished by the Epistle itself.

[2] See below, § ii. par. 36.

[3] Apostolical Authority of the Epistle to the Hebrews, preface, pp. ix, x.

191. And he will also bear in mind, that the day is happily passing away with Biblical writers and students, when the strong language of those, who were safe in the shelter of a long-prescribed and approved opinion, could deter any from humble and faithful research into the various phænomena of God's word itself: when the confession of having found insoluble difficulties was supposed to indicate unsoundness of faith, and the recognition of discrepancies was regarded as affecting the belief of divine inspiration. ⌜We have at last in this country begun to learn, that Holy Scripture shrinks not from any tests, however severe, and requires not any artificial defences, however apparently expedient.⌟

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. That the book before us is an *Epistle*, not a homily or treatise, is too plain to require more than a passing assertion. Its personal and circumstantial notices are inseparable from it, and the language is throughout epistolary, as far as the nature of the subject would permit.

2. And it is almost equally plain, that it is an Epistle *addressed* to JUDÆO-CHRISTIANS. The attempt to dispute this[4] must be regarded rather as a curiosity of literature, than as worthy of serious attention. The evidence of the whole Epistle goes to shew, that the readers had been Jews, and were in danger of apostatizing back into Judaism again. Not a syllable is found of allusions to their conversion from the alienation of heathenism, such as frequently occur in St. Paul's Epistles: but every where their original covenant state is assumed, and the fact of that covenant having been amplified and superseded by a better one is insisted on.

3. If then it was written to Judæo-Christians, on whom are we to think as its intended recipients?

4. *Was it addressed to the whole body of such converts throughout the world?* This view has found some few respectable names to defend it[5]. But it cannot be seriously entertained. The Epistle assumes throughout a local habitation, and a peculiar combination of circumstances, for those who are addressed: and concludes, not only with greetings from

[4] Lünemann refers to Röth, "Epistolam vulgo ad Hebræos inscriptam non ad Hebr. i. e. Christianos genere Judæos, sed ad Christianos genere Gentiles et quidem ad Ephesios datum esse" (Francf. a. M. 1836).

[5] So the Schol. in one of Matthæi's codices: γράφει . . . . πᾶσι τοῖς ἐκ περιτομῆς πιστεύσασιν Ἑβραίοις: so Euthal., Œc., Braun, Baumgarten, Heinrichs, Schwegler, and our own Lightfoot, Harmony, i. p. 340.

οἱ ἀπὸ Ἰταλίας, but with an expressed intention of the Writer to visit those addressed, in company with Timotheus; which would be impossible on this œcumenical hypothesis.

5. If then we are to choose some one church, the first occurring to us is the *mother church at Jerusalem*, perhaps united with the daughter churches in Palestine. And this, in one form or other, has been the usual opinion: countenanced by many phænomena in the Epistle itself. At and near Jerusalem, it is urged, (α) would that attachment to the temple-worship be found which seems to be assumed on the part of the readers: there again (β) were the only examples of churches almost purely Judaic in their composition: there only (γ) would such allusions as that to going forth to suffer with Christ ἔξω τῆς πύλης (ch. xiii. 12) be understood and appreciated.

6. But these arguments are by no means weighty, much less decisive. For (α) we do not find any signs in our Epistle that its readers were to be persons who had the temple-service before their eyes; the Writer refers much more to his LXX, than to any existing practices: and men with their Bibles in their hands might well have been thus addressed, even if they had never witnessed the actual ceremonies themselves. Besides which, all Jews were supposed to be included in the temple-rites, wherever dwelling, and would doubtless be quite as familiar with them as there can be any reason here for assuming. And again, even granting the ground of the argument, its inference is not necessary, for there was another Jewish temple at Leontopolis in Egypt, wherein the Mosaic ordinances were observed.

7. With regard to (β), it may well be answered, that such an exclusively Jewish church, as would be found in Palestine only, is not required for the purposes of our Epistle. It is beyond question that the Epistle of St. James was written to Jewish Christian converts; yet it is expressly addressed to the dispersion *outside* Palestine, who must every where have been mingled with their Gentile brethren. Besides, it has been well remarked[6], that the Epistle itself leads to no such assumption of an exclusively Jewish church. It might have been sent to a church in which both Jews and Gentiles were mingled, *in mediam rem*, to find its own readers: and such an idea is countenanced by the ἐξερχώμεθα κ.τ.λ., ch. xiii. 13, compared with the μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, ch. x. 25. It has been well shewn by Riehm[7], that our Writer's whole procedure as concerns Gentile Christians can only be accounted for by his regarding the Jewish people,—τὸν λαόν, or τὸν λαὸν τοῦ θεοῦ, ch. ii. 17; iv. 9; xiii. 12,—σπέρμα Ἀβραάμ, ch. ii. 16,

[6] By Holzmann, on Schneckenburger über den Hebräerbrief, in the Studien u. Kritiken, 1859, part ii.; an article to which I have been indebted for several suggestions on this part of my subject.

[7] Der Lehrbegriff des Hebräerbriefes, Ludwigsburg 1858, pp. 168—172.

—as the primary stock, into which all other men were to be engrafted for the purposes of salvation: as a theocratic rather than a physical development. For that the Lord Jesus tasted death ὑπὲρ παντός, is as undeniably his doctrine.

8. The argument (γ) is evidently not decisive. Wherever there were Jews, priding themselves on their own nationality, and acquainted with the facts of our Lord's death, such an exhortation might be used. The type is derived from the usage of the tabernacle; the antitype, from a known historical fact: the exhortation is, as explained by Theodoret (see note on ch. xiii. 13), to come forth out of the then legal polity of Judaism, content to bear the reproach accruing in consequence: all of which would be as applicable any where, as in Palestine, or at Jerusalem.

9. There seems then to be at least *no necessity* for adopting Jerusalem or Palestine as containing the readers to whom our Epistle was addressed. But on the other hand there are reasons against such an hypothesis, of more or less weight. These I will state, not in order of their importance, but as they most naturally occur.

10. The language and style of our Epistle, if it was addressed to Jews in Jerusalem or Palestine, is surely unaccountable. For, although Greek was commonly spoken in Palestine, yet on the one hand no writer who wished to obtain a favourable hearing with Jews there on matters regarding their own religion, would choose Greek as the medium of his communication (cf. Acts xxii. 2). And the Gospel of St. Matthew is no case in point: for whatever judgment we may form respecting the original language of our present Gospel, there can be no doubt that the apostolic oral teaching, on which our first three Gospels are founded, was originally extant in Aramaic: whereas it is impossible to suppose the Epistle to the Hebrews a translation, or originally extant in any other tongue than Greek. And, on the other hand, not only is our Epistle Greek, but it is such Greek, as necessarily presupposes some acquaintance with literature, some practice not merely in the colloquial, but in the scholastic Greek, of the day. And this surely was as far as possible from being the case with the churches of Jerusalem and Palestine.

11. A weighty pendant to the same objection is found in the unvarying use of the LXX version by our Writer, even, as in ch. i. 6; ii. 7; x. 5, where it differs from the Hebrew text. "How astonishing is this circumstance," says Wieseler (ii. p. 497), "if he was writing to inhabitants of Palestine, with whom the LXX had no authority!"

12. Another objection is, that it is not possible to conceive either of St. Paul himself or of any of his companions, that they should have stood in such a relation to the Jerusalem or Palestine churches, as we find subsisting between the Writer of our Epistle and his readers. To

suppose such a relation in the case of the Apostle himself, is to cut ourselves loose from all the revealed facts of his course, and suppose a totally new mind to have sprung up in Jerusalem towards him. And least of all his companions could such a relation have subsisted in the case of Apollos and Timotheus; at least for many years, far more than history will allow, after the speech of St. James in Acts xxi. 20.

13. Connected with this last difficulty would be the impossibility, on the hypothesis now in question, of giving any satisfactory meaning to the notice in ch. xiii. 24, ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. If the Writer was, as often supposed, in Rome, how unnatural to specify the *Jews residing there* by this name! if in Italy, how unnatural again that he should send greeting from Christian Jews so widely scattered, thereby depriving the salutation of all reality! If again he was not in Rome nor in Italy, what reason can be suggested for his sending an especial salutation to Jews in Palestine from some present with him who happened to be from Italy? The former of these three suppositions is perhaps the least unlikely: but the least unlikely, how unlikely!

14. Again, the historical notices in our Epistle do not fit the hypothesis in question. The great notice of ch. ii. 3, would be strictly true of any church rather than that of Jerusalem, or those in Palestine generally. At any date that can reasonably be assigned for our Epistle (see below, § iii.), there must have been many living in those churches, who had heard the Lord for themselves. And though it may be said that they had, properly speaking, received the *tidings of salvation* from those that heard Him, yet such a body, among whom Jesus Himself had lived and moved in the flesh, would surely not be one of which to predicate the words in the text so simply and directly. Rather should we look for one of which they might be from the first and without controversy true.

15. Another historical notice is found ch. vi. 10, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες, which would be less applicable to the churches of Jerusalem and Palestine, than to any others. For it was they who were the *objects*, not the subjects of this διακονία, throughout the ministry of St. Paul: and certainly from what we know of their history, their situation did not improve after that Apostle's death. This διακονία εἰς τοὺς ἁγίους was a duty enjoined by him on the churches of Galatia (1 Cor. xvi. 1: Rom. xv. 26), Macedonia, and Achaia, and doubtless by implication on other churches also (see Rom. xii. 13): the ἅγιοι being *the poor saints at Jerusalem*. And though, as Schneckenburger replies to this, some of the Jerusalem Christians may have been wealthy, and able to assist their poorer brethren, yet we must notice that the διακονία here is predicated not of some among them, but of

the church, as such, in general: which could not be said of the church in Jerusalem.

16. There are some notices, on which no stress can be laid either way, as for, or as against, the claim of the Jerusalem church. Such are, that found ch. xii. 4, which in the note there we have seen reason to apply rather to the figure there made use of, than to any concrete fact assignable in history: and that in ch. v. 12, which manifestly must not be taken to imply that no teachers had at that time proceeded from the particular church addressed, but that its members in general were behind what might have been expected of them in spiritual knowledge.

17. It may again be urged, that the absence, no less than the presence of historical allusions, makes against the hypothesis. If the Epistle were addressed to the church at Jerusalem, it seems strange that no allusion should be made in it to the fact that our Lord Himself had lived and taught among them in the flesh, had before their eyes suffered death on the Cross, had found among them the first witnesses of His Resurrection and Ascension[8].

18. If then we cannot fit our Epistle to the very widely spread assumption that it was addressed to the Jewish Christians of Jerusalem and Palestine, we must obviously put to the test, in search of its original readers, the various other churches which came within the working of St. Paul and his companions. Of many of these, which have in turn become the subjects of hypotheses, it is hardly necessary to give more than a list. Wall believed the Epistle to have been written to the Hebrew Christians of Proconsular Asia, Macedonia, and Greece: Sir I. Newton, Bolten, and Bengel, to Jews who had left Jerusalem on account of the war, and were settled in Asia Minor: Credner, to those in Lycaonia: Storr, Mynster, and Rinck, to those in Galatia: Lyra and Ludwig, to those in Spain: Semler and Nösselt, to those in Thessalonica: Böhme, to those in Antioch: Stein, to those in Laodicea (see the citation from Philastrius in § i. 65, and note): Röth, to those in Antioch: Baumgarten-Crusius, to those at Ephesus and Colossæ.

19. Several of these set out with the assumption of a Pauline authorship: and none of them seems to fulfil satisfactorily any of the main conditions of our problem. If it was to any one of these bodies of Jews that the Epistle was addressed, we know so little about any one of them, that the holding of such an opinion on our part can only be founded on the vaguest and wildest conjecture. To use arguments against such hypotheses, would be to fight with mere shadows.

[8] So Köstlin, in the Theologischer Jahrbücher for 1854, p. 371, cited in Holzmann's article before referred to, p. 295.

20. But there are *three churches* yet remaining which will require more detailed discussion: CORINTH, ALEXANDRIA, and ROME. The reason for including the former of these in this list, rather than in the other, is, that on the view that Apollos was the Writer, the church in which he so long and so effectively laboured seems to have a claim to be considered.

21. But the circumstances of the Jewish portion of the church at CORINTH were not such as to justify such an hypothesis. It does not appear to have been of sufficient importance in point of numbers: nor can the ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη of ch. ii. 3 have been asserted of them, seeing that they owed their conversion to the ministry of St. Paul.

22. ALEXANDRIA is maintained by Schmidt and Wieseler to have been the original destination of the Epistle. There, it is urged, were the greatest number of resident Jews, next to Jerusalem: there, at Leontopolis in Egypt, was another temple, with the arrangements of which the notices in our Epistle more nearly correspond than with those in Jerusalem[9]: from thence the Epistle appears first to have come forth to the knowledge of the church. Add to which, the canon of Muratori (see above, § i. 31) speaks of an Epistle "ad Alexandrinos," which may probably designate our present Epistle. Besides all this, the Alexandrine character of the language, and treatment of subjects in the Epistle, and manner of citation, are urged, as pointing to Alexandrine readers.

23. And doubtless there is some weight in these considerations: enough, in the mere balance of probabilities, to cause us to place this hypothesis far before all others which have as yet been treated. Still there are some circumstances to be taken into account, which rather weaken its probability. One of these is that, various as are the notices of the Epistle from early Alexandrine writers, we find no hint of its having been addressed to their own church, no certain tradition concerning its author. Another arises from the absence of all positive history of the church there in apostolic times, by which we might try, and verify, the few historic notices occurring in the Epistle. Indeed as far as the more personal of those notices are concerned, the same objections lie against Alexandria, as have before been urged against Palestine: the difficulty of assigning a reason for the salutation from οἱ ἀπὸ Ἰταλίας, and of imagining, within the limits which must be set to the date of the Epistle, any such relation of Timotheus to the readers, as is supposed in ch. xiii. 23.

24. These objections would lead us, at all events, to pass on to the end of our list before we attempt to pronounce on the preponderance of

[9] See this argued in detail in Wieseler, pp. 498 ff.

probability, and take into consideration the claims of ROME herself. These were in part put forward by Wetstein [1], and have more recently been urged in Holzmann's article on Schneckenburger in the Studien u. Kritiken for 1859, pt. 2, pp. 297 ff.

25. They may be briefly explained to be these: (1) The fact of the church at Rome being just such an one, in its origin and composition, as this Epistle seems to presuppose. It has been already seen (par. 7) that when, as we are compelled, we give up the idea of its having been addressed to a church exclusively consisting of Judæo-Christians, we necessarily are referred to one in which the Jewish believers formed a considerable portion, and that the primary stock and nucleus, of the church. Now this seems to have been the case at Rome, from the indications furnished us in the Epistle to the Romans. "The Jew first, and also the Gentile," is a note frequently struck in that Epistle: and the Church at Rome seems to be the only one of those with which St. Paul had been concerned, which would entirely answer to such a description.

26. (2) The great key to the present question, the historical notice ch. ii. 3, fits exceedingly well the circumstances of the church of Rome. That church had arisen, not from the preaching of any Apostle among them, but from a confluence of primitive believers, the first having arrived there probably not long after our Lord's Ascension: see Acts ii. 10. In Rom. i. 8, written in all probability in the year 58 A.D., St. Paul states, ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ: and in xvi. 19, ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο: the inferences from which, and their proper limitation, I have discussed in the Prolegomena to that Epistle, Vol. II. § ii. 2. γ. And in Rom. xvi. 7, we find a salutation to Andronicus and Junius, Jews (see note there) οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν χριστῷ. So that here we have a church, the only one of all those with which St. Paul and his companions were concerned, of which it could be said, that the gospel ὑπὸ τῶν ἀκουσάντων (τὸν κύριον) εἰς ἡμᾶς ἐβεβαιώθη: the Apostle himself not having arrived there till long after such βεβαίωσις had taken place.

27. Again (3) it was in Rome, and Rome principally, that Judaistic Christianity took its further development and forms of error: it was there, not in Jerusalem and Palestine, that at this time the διδαχαὶ ποικίλαι καὶ ξέναι, against which the readers are warned, ch. xiii. 9, were springing up. "As soon as the gloom of the earliest history begins to

[1] N. T. vol. ii. p. 886 f.: "Si conjecturæ locus est, existimaverim potius ad Judæos qui Romæ degebant et Christo nomen dederant scriptam fuisse: quo admisso facile intelligimus qui factum, tum ut Paulus, qui Roma quidem sed non Italia excedere jussus erat, brevi se rediturum speraret, tum ut Itali Romanos salutarent, tum denique ut Clemens Romanus frequenter illa uteretur."

clear a little, we find face to face at Rome Valentinians and Marcionites, Praxeas and the Montanists (Proclus), Hegesippus and the Elcesaites, Justin, and Polycarp. Here it was that there arose in the second half of the second century the completest exposition of theosophic Judaism, the Clementines, the literary memorial of a manœuvre which had for its aim the absorption of the whole Roman Church into Judæo-Christianity[2]." We have glimpses of the beginning of this state of Judaistic development even in St. Paul's lifetime, at two distinct periods; when he wrote the Epistle to the Romans, cir. A.D. 58, cf. Rom. xiv. xv. to ver. 13,—and later, in that to the Philippians, cir. A.D. 63 (see Prolegg. Vol. III. § ii. 5): cf. Phil. i. 14—17: again in the bitterness conveyed in *βλέπετε τὴν κατατομήν*, and the following verses, Phil. iii. 2 ff.

28. It is also to be remarked (4) that the personal notices found in our Epistle agree remarkably well with the hypothesis that it was addressed to the church at Rome. The information respecting Timotheus could not come amiss to those who had been addressed *ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου*, Rom. xvi. 21; who had been accustomed to the companionship of Παῦλος *καὶ Τιμόθεος* among them, Phil. i. 1: Col. i. 1: Philem. 1: and the *ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας* of ch. xiii. 24 receives a far more likely interpretation than that conceded as possible above, § i. 126, if we believe the Writer to be addressing his Epistle from some place where were present with him Christians from Italy, who would be desirous of sending greeting to their brethren at home. If he was writing e. g. at Alexandria, or at Ephesus, or at Corinth, such a salutation would be very natural. And thus we should be giving to *οἱ ἀπό* its most usual N. T. meaning, of persons who *have come from* the place indicated: cf. *οἱ ἀπὸ Ἱεροσολύμων*, Matt. xv. 1; *οἱ ἀπὸ Κιλικίας κ. Ἀσίας*, Acts vi. 9; *οἱ ἀπὸ Ἰόππης*, ib. x. 23. Even Bleek, who holds our Epistle to have been addressed to the church in Palestine, takes this view, and assigns as its place of writing, Ephesus or Corinth. But then, what sense would it have, to send greeting to Palestine from *οἱ ἀπὸ Ἰταλίας*?

29. Another set of important notices which this hypothesis will illustrate is found, where past persecution, and the death of eminent men in the church, are alluded to. These have ever presented, on the Palestine view, considerable difficulties. Any assignment of them to known historical occurrences would put them far too early for any probable date of our Epistle: and it has been felt that the deaths by martrydom of St. Stephen, St. James the Great, and the like, were far from satisfying the *τὴν ἔκβασιν τῶν ἡγουμένων ὑμῶν*, which they were commanded to consider: and though the time during which the Epistle

[2] Holzmann, ut supra, p. 299.

must have reached Jerusalem was indeed one of great and unexampled trouble and disorganization, we know of no general persecution of Christians as such, since that which arose on account of Stephen, which was hardly likely to have been in the Writer's mind.

30. But on the Roman hypothesis, these passages are easily explained. About 49 or 50, Claudius "Judæos impulsore Chresto assidue tumultuantes, Roma expulit" (Sueton. Claud. c. 25). This time may well be alluded to by the ἀναμιμνήσκεσθε τὰς πρότερον ἡμέρας of ch. x. 32; for under the blundering expression "*impulsore Chresto tumultuantes*" it is impossible not to recognize troubles sprung from the rising of the Jews against the Christian converts. Thus also will the τοῖς δεσμίοις συνεπαθήσατε receive a natural interpretation, as imprisonments and trials would necessarily have accompanied these "*assiduos tumultus*," before the final step of expulsion took place; and the τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε may be easily understood, either as a result of the tumults themselves, or of the expulsion, in which they had occasion to test their knowledge that they had for themselves κρείσσονα ὕπαρξιν καὶ μένουσαν.

31. It is true there are some particulars connected with this passage, which do not seem so well to fit that earlier time of trouble, as the Neronian persecution nearly fifteen years after. The only objection to taking that event as the one referred to, would be the expression τὰς πρότερον ἡμέρας, and the implication conveyed in ἐν αἷς φωτισθέντες . . . ὑπεμείνατε: considering that we cannot go beyond the destruction of Jerusalem, at the latest eight years after, for the date of our Epistle. Still it is not impossible that both these expressions might be used. A time of great peril passed away might be thus alluded to, even at the distance of five or six years: and it might well be, that the majority of the Roman Jewish Christians had become converts during the immediately preceding imprisonment of St. Paul, and by his means.

32. On this supposition, still more light is thrown on this passage, and on the general tenor of the martyrology in the eleventh chapter. Thus the πολλὴ ἄθλησις παθημάτων is fully justified: thus, the ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι, which finds almost an echo in the "*pereuntibus addita ludibria*" of Tacitus, Ann. xv. 44, and is so exactly in accord, when literally taken, with the cruel exposures and deaths in the circus. The δέσμιοι and the ἁρπαγή too, on this supposition, would be matters of course. And I own, notwithstanding the objection stated above, that all this seems to fit the great Neronian persecution, and in the fullest sense, that only.

33. To that period also may we refer the notice in ch. xiii. 7, μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν. It

may be indeed, that this refers simply to a natural death in the faith of Christ: but it is far more probable, from the *ἀναθεωροῦντες*, and the *μιμεῖσθε τὴν πίστιν*, that it points to death by martyrdom; *πίστις* having been so strongly illustrated in ch. xi., as bearing up under torments and death.

34. On this hypothesis, several other matters seem also to fall into place. The *γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον* may well refer to the termination of some imprisonment of Timotheus consequent upon the Neronian persecution, from which perhaps the death of the tyrant liberated him. Where this imprisonment took place, must be wholly uncertain. I shall speak of the conjectural probabilities of the place indicated by *ἐὰν τάχιον ἔρχηται*, when I come to treat of the time and place of writing [3].

35. The use evidently made in our Epistle of the Epistle to the Romans, above all other of St. Paul's [4], will thus also be satisfactorily accounted for. Not only was the same church addressed, but the Writer had especially before him the matter and language of that Epistle, which was written in all probability from Corinth, the scene of the labours of Paul and Apollos.

36. The sort of semi-anonymous character of our Epistle, already treated of when we ascribed the authorship to Apollos, will also come in here, as singularly in accord with the circumstances of the case, and with the subsequent tradition as regards the Epistle, in case it was addressed to the church in Rome. Supposing, as we have gathered from the notices of Apollos in 1 Cor., that he modestly shrunk from being thought to put himself into rivalry with St. Paul, and that after the death of the Apostle he found it necessary to write such an Epistle as this to the Church in the metropolis, what more likely step would he take with regard to his own name and personality in it, than just that which we find has been taken: viz. so to conceal these, as to keep them from having any prominence, while by various minute personal notices he prevents the concealment from being complete? And with regard to the relation evidently subsisting between the Writer and his readers, all we can say is that, in defect of positive knowledge on this head connecting Apollos with the church at Rome, it is evidently in the metropolis, of all places, where such a relation may most safely be

[3] See below, § iii. 4.

[4] This has been noticed by many; and may be established by the student for himself by consulting those Commentators and writers, who have drawn up tables of verbal coincidence with a view of proving the Pauline authorship. There is reason for thinking that the peculiar form of the quotation *ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω* in ch. x. 30, agreeing neither with the Hebrew text of Deut. xxxii. 35, nor with the LXX there, is owing to its having been taken direct from Rom. xii. 19. And the whole form of exhortation in our ch. xiii. 1—6, reminds us forcibly of that in Rom. xii. 1—21. See also Rom. xiv. 17, as compared with Heb. xiii. 9, in § iv. 1, note.

assumed. There a teacher, whose native place was Alexandria, and who had travelled to Ephesus and Corinth, was pretty sure to have been: there many of his Christian friends would be found: there alone, in the absence of positive testimony, could we venture to place such a cycle of dwelling and teaching, as would justify the ἀποκατασταθῶ ὑμῖν of our ch. xiii. 19: in the place whither was a general confluence of all, and where there is ample room for such a course after the decease of St. Paul.

37. And what more likely fate to befall the Epistle in this respect, than just that which did befall it in the Roman church: viz. that while in that church, and by a contemporary of Apollos, Clement, we find the first use made of our Epistle, and that the most familiar and copious use,—its words are never formally cited, nor is any author's name attached? And was not this especially likely to be the case, as Clement was writing to the Corinthians, the very church where the danger had arisen of a rivalry between the fautors of the two teachers?

38. And as time goes on, the evidence for this hypothesis seems to gather strength, in the nature of the traditions respecting the authorship of our Epistle. While in Africa and the East they are most various and inconsistent with one another, and the notion of a Pauline origin is soon suggested, and gains rapid acceptance, it is in the church of Rome alone, and among those influenced by her, that we find an ever steady and unvarying assertion, that it *was not written by St. Paul.* By whom it *was* written, none ventured to say. How weighty the reasons may have been, which induced silence on this point, we have now lost the power of appreciating. The fact only is important for us, that the few personal notices which occur in it were in course of time overborne, as indications of its author, by the prevalent anonymous character: and that the same church which possessed as its heritage the most illustrious of St. Paul's own Epistles, was ever unanimous in disclaiming, on the part of the Apostle of the Gentiles, the authorship of the Epistle to the Hebrews.

39. The result of the above enquiry may be shortly stated. As the current of popular opinion in the church has gradually set in towards the Pauline authorship, inferring that a document at first sight so Pauline must have proceeded from the Apostle himself: so has it also set in towards the church at Jerusalem as the original readers, inferring that the title πρὸς Ἑβραίους must be thus interpreted. But as in the one case, so in the other, the general popular opinion does not bear examination. As the phænomena of the Epistle do not bear out the idea of the Pauline authorship, so neither do they that of being addressed to the Palestine churches. And as in the other case there is *one man*, when we come to search and conjecture, pointed out as most

likely to have written the Epistle, so here, when we pursue the same process, there is *one place* pointed out, to which it seems most likely to have been addressed. At Rome, such a Church existed as is indicated in it: at Rome, above all other places, its personal and historical notices are satisfied: at Rome, we find it first used: at Rome only, is there an unanimous and unvarying negative tradition regarding its authorship. To ROME then, until stronger evidence is adduced, we believe it to have been originally written.

SECTION III.

TIME AND PLACE OF WRITING.

1. Almost all Commentators agree in believing that our Epistle was written *before the destruction of Jerusalem*. And rightly: for if that great break-up of the Jewish polity and religious worship had occurred, we may fairly infer that some mention of such an event would have been found in an argument, the scope of which is to shew the transitoriness of the Jewish priesthood and the Levitical ceremonies. It would be inconceivable, that such an Epistle should be addressed to Jews after their city and temple had ceased to exist.

2. This then being assumed, as our 'terminus ad quem,' i. e. A.D. 70, or at the latest assigned date, 72, it remains to seek for a 'terminus a quo.' Such would appear to me to be fixed by *the death of St. Paul:* but inasmuch as (1) this would not be recognized either by the advocates of the Pauline authorship, or by those who believe that the Epistle, though possibly written by another, was superintended by the Apostle, and seeing (2) that the date of that event itself is wholly uncertain, it will be necessary to look elsewhere for some indication. And the only traces of one will, I conceive, be found by combining several hints furnished by the Epistle. Such are, (α) that the *first generation*, of those who had seen and heard the Lord, was at all events nearly *passed away:* (β) that *the first leaders of the church had died*, probably under the persecution elsewhere alluded to: (γ) that *Timotheus* had *been imprisoned*, and was then *set free*, probably in connexion with that same persecution. If these notices are to be taken, as maintained above (§ ii. 31 ff.), to apply to the Neronian persecution, then the Epistle cannot have been written till some considerable time after that, in order to justify the expression ἀναμιμνήσκεσθε τὰς πρότερον ἡμέρας of our ch. x. 32. Now that persecution broke out in 64, and lasted four years, i. e. till Nero's death in 68. And I may notice, that even those who are far from adopting the views here advocated as to the Author and readers of the Epistle, yet consider, that the liberation of Timotheus

may well have been connected with the cessation of the Neronian persecution.

3. If we follow these indications, we shall get the year 68 as our 'terminus a quo,' and the *time* of writing the Epistle will be 68—70, i. e. during the siege of Jerusalem by the armies of Titus, to which we may perhaps discern an allusion in ch. xiii. 14, *οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.*

4. With regard to the *place* of writing, we are almost entirely in the dark. Taking the usual N. T. sense, above maintained, for *οἱ ἀπὸ Ἰταλίας*,—'persons whose home is in Italy, but who are now here,'—it *cannot have been written in Italy.* Nor is Apollos (for when we are left, as now, to the merest conjecture, it is necessary to shape our course by assuming our own hypothesis) likely, after what had happened, again to be found fixed at Corinth. Jerusalem, and indeed Palestine, would be precluded by the Jewish war then raging; Ephesus is possible, and would be a not unlikely resort of Timotheus after his liberation (ch. xiii. 23), as also of Apollos at any time (Acts xviii. 24): Alexandria, the native place of Apollos, is also possible, though the *ἐὰν τάχιον ἔρχηται*, applied to Timotheus, would not so easily fit it, as on his liberation he would be more likely to go to some parts with which he was familiar than to Alexandria where he was a stranger. In both these cities there may well have been *οἱ ἀπὸ Ἰταλίας* sojourning: and this very phrase seems to point to some place of considerable resort. On the whole then, I should incline to EPHESUS, as the most probable place of writing: but it must be remembered that on this head all is in the realm of the vaguest conjecture.

SECTION IV.

OCCASION, OBJECT OF WRITING, AND CONTENTS.

1. The occasion which prompted this Epistle evidently was, the enmity of the Jews to the gospel of Christ, which had brought a double danger on the church: on the one hand that of persecution, on the other that of apostasy. Between these lay another, that of mingling with a certain recognition of Jesus as the Christ, a leaning to Jewish practices and valuing of Jewish ordinances. But this latter does not so much appear in our Epistle, as in those others which were written by St. Paul to mixed churches; those to the Romans[5], the Galatians, the

[5] One remarkable trace we have of allusion to this form of error,—in its further development, as appears by the verdict of past experience which is appended, but otherwise singularly resembling a passage in the Epistle to the Romans (xiv. 17, *οὐ*

Colossians. The principal peril to which Jewish converts were exposed, especially after they had lost the guidance of the Apostles themselves in their various churches, was, that of falling back from the despised following of Jesus of Nazareth into the more compact and apparently safer system of their childhood, which moreover they saw tolerated as a *religio licita*, while their own was outcast and proscribed.

2. The object then of this Epistle is, to shew them the superiority of the gospel to the former covenant: and that mainly by exhibiting, from the Scriptures, and from the nature of the case, the superiority of Jesus Himself to both the messengers and the high-priests of that former covenant. This is the main argument of the Epistle, filled out and illustrated by various corollaries springing out of its different parts, and expanding in the directions of encouragement, warning, and illustration.

3. This argument is entered on at once without introduction in ch. i., where Christ's superiority to the angels, the mediators of the old covenant, is demonstrated from Scripture. Then, having interposed (ii. 1—4) a caution on the greater necessity of taking heed to the things which they had heard, the Writer shews (ii. 5—18) why He to whom, and not to the angels, the future world is subjected, yet was made lower than the angels: viz. that He might become our merciful and faithful High Priest, to deliver and to save us, Himself having undergone temptation like ourselves.

4. Having mentioned this title of Christ, he goes back, and prepares the way for its fuller treatment, by a comparison of Him with Moses (iii. 1—6), and a shewing that that antitypical rest of God, from which unbelief excludes, was not the rest of the seventh day, nor that of the possession of Canaan, but one yet reserved for the people of God (iii. 7—iv. 10), into which we must all the more strive to enter, because the word of our God is keen and searching in judgment, and nothing hidden from His sight, with whom we have to do (iv. 11—13).

5. He now resumes the main consideration of his great subject, the High-priesthood of Christ, with a hortatory note of passage (iv. 14—16). This subject he pursues through the whole middle portion of the Epistle (v. 1—x. 18), treating it in its various aspects and requirements. Of these we have (v. 1—10) the conditions of High-priesthood: (v. 11—vi. 20) a digression complaining, with reference to the difficult subject of the Melchisedek-priesthood, of their low state of spiritual attainment, warning them of the necessity of progress, but encouraging them by God's faithfulness: (vii. 1—x. 18) the

γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρῶσις κ. πόσις, ἀλλὰ δικαιοσύνη κ. εἰρήνη κ. χαρὰ ἐν πνεύματι ἁγίῳ), in our ch. xiii. 9, καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες.

priesthood of Christ after the order of Melchisedek, in its distinction from the Levitical priesthood (see the various steps set forth in the headings in the commentary), as perpetual,—as superior, in that Abraham acknowledged himself inferior to Melchisedek,—as having power of endless life,—as constituted with an oath,—as living for ever,—as without sin,—as belonging to the heavenly sanctuary, and to a covenant promised by God Himself:—as consisting in better ministrations, able to purify the conscience itself, and to put away sin by the one Sacrifice of the Son of God.

6. Having thus completed his main argument, he devotes the concluding portion (x. 19—xiii. 25) to a series of solemn exhortations to endurance in confidence and patience, and illustrations of that faith on which both must be founded. In x. 19—39, we have exhortation and warning deduced from the facts lately proved, our access to the heavenly place, and our having a great High-priest over the house of God: then by the Pauline citation ὁ δίκαιός (μου) ἐκ πίστεως ζήσεται, a transition note is struck to ch. xi. which entirely consists in a panegyric of faith and a recounting of its triumphs: on a review of which the exhortation to run the race set before us, and endure chastisement, is again taken up, ch. xii. And the same hortatory strain is pursued to the end of the Epistle; the glorious privileges of the Christian covenant being held forth, and the awful peril of forfeiting them by apostasy;—and those graces, and active virtues, and that stedfastness in suffering shame, being enjoined, which are necessary to the following and imitation of Jesus Christ. The valedictory prayer (xiii. 20, 21), and one or two personal notices and greetings, conclude the whole.

SECTION V.

LANGUAGE AND STYLE.

1. Something has already been said, in the previous enquiry into the authorship of our Epistle, respecting the question of its original language[6]. There also the principal passages of the Fathers will be found which bear on this subject. They may be thus briefly summed up:—

2. The idea of a Hebrew original is found in Clement of Alexandria (cited above, § i. 14), in Eusebius (ib. 48), Jerome (Catalog. Script. Eccl. 5, vol. ii., p. 839, "Scripserat (Paulus) ut Hebræus Hebræis Hebraïce"). Theodoret (Argum. ad Hebr. fin. vol. iii. p. 544, γέγραφε δὲ αὐτὴν τῇ Ἑβραίων φωνῇ· ἑρμηνευθῆναι δὲ αὐτήν φασιν ὑπὸ Κλήμεντος), Euthalius

[6] See above, § i. 149.

(above, § i. 46; Argum., τῇ σφῶν διαλέκτῳ γραφεῖσα), Primasius (Præfat., "Fertur apostolus hanc Hebræis missam Hebræo sermone . . . conscripsisse"), John Damascenus (Opp. Paris 1712, p. 258 (vol. ii. p. 997, ed. Migne), Παύλου αὐτὴν Ἑβραίοις τῇ Ἑβραΐδι διαλέκτῳ συντάξαντος), Œcumenius (Argum. 2), Theophylact (Comm. on ch. i.), in the schol. on ms. 31,—in Cosmas Indicopleustes,—in Rhabanus Maurus,—in Thomas Aquinas; in some modern writers, especially Hallet, in an enquiry into the author and language of the Epistle, appended to Peirce's Commentary (1742), and to be found in Latin at the end of vol. iv. of Wolf's Curæ Philologicæ,—and Michaelis.

3. Still such an apparently formidable array of ancient testimony is not to be taken as such, without some consideration. Clement's assertion of a Hebrew original is not reproduced by his scholar Origen, but on the contrary a Greek original is presupposed by his very words (above, § i. 19). And this his divergence from Clement of Alexandria is not easy to explain, if he had regarded him as giving matter of history, and not rather a conjecture of his own. Indeed, the passage of Clement seems to bear this latter on the face of it: for it connects the similarity of style between this Epistle and the Acts with the notion of St. Luke being its translator. If we might venture to fill up the steps by which the inference came about, they would be nearly these: 'The Epistle must be St. Paul's. But St. Paul was a Hebrew, and was writing to Hebrews: how then do we find the Epistle in Greek, not unlike in style to that of the Acts of the Apostles? What, if the writer of the Greek of that book were also the writer of the Greek of this,—and St. Paul, as was to be supposed, wrote as a Hebrew to the Hebrews, *in Hebrew*, St. Luke translating into Greek?'

4. Again, Eusebius is not consistent in this matter with himself. In his Comm. on Ps. ii. 7, vol. v. p. 88 (cited above, § i. 48), he says—

> ὁ μέν τοιγε Ἑβραῖος ἐλέγετο κύριον εἶναι τῆς λέξεως ἕτεκον, ὅπερ καὶ Ἀκύλας πεποίηκεν· ὁ δὲ ἀπόστολος νομομαθὴς ὑπάρχων ἐν τῇ πρὸς Ἑβραίους (Heb. i. 5) τῇ τῶν ο' ἐχρήσατο,

thus clearly implying that the Epistle was written in Greek. And such has been the opinion of almost all the moderns: of all, we may safely say, who have handled the subject impartially and intelligently. The reasons for this now generally received opinion are mainly found in the style of the Epistle, which is the most purely Greek of all the writings of the N. T.: so that it would be violating all probability to imagine it a translation from a language of entirely different rhetorical character. The construction of the periods is such, in distinction from the character, in this particular, of the Oriental languages, that if it is a translation, the whole argumentation of the original must have been broken up into its original elements of thought, and all its

connecting links recast; so that it would not be so much a translation, as a re-writing, of the Hebrew Epistle.

5. The paronomasiæ[7] again, and the citations from the LXX being made in entire independence of the Hebrew text, form collectively a presumptive proof, the weight of which it is very difficult to evade, that the present Greek text is the original. Such peculiarities belong to thought running free and selecting its own words, not to the constrained reproduction of the thoughts of another in another tongue. Examine our English version in any of those numerous places where St. Paul has indulged in paronomasiæ, and no such will be found in the translation. And yet English is much nearer to Greek than Greek to any dialect of the Hebrew.

6. The same inference has been deduced from the appearance, e. g., of the two senses of *covenant* and *testament* for the word διαθήκη, ch. ix. 15 ff. al. This is well stated by Calvin in the argument to his Commentary:—

> "Ut alios locos qui ex scriptura citantur, prætermittam: si Hebraice scripta fuisset epistola, nulla in nomine *testamenti* fuisset allusio, in qua scriptor immoratur. Non potuit, inquam, ex alio fonte hauriri quod de jure testamenti capite nono disputat, quam ex Græca voce. Nam διαθήκη ambiguam apud Græcos significationem habet: *berith* autem Hebræis nonnisi *fœdus* significat. Hæc una ratio sani judicii hominibus sufficiet ad probandum quod dixi, Græco sermone scriptam fuisse Epistolam[8]."

7. Again, the Epistle abounds with Greek expressions which could only have been expressed in the Hebrew by a circumlocution, and can therefore not be regarded as translations from it. The validity of this argument has been acknowledged even by those who deny that of the previous ones. We may instance such expressions as πολυμερῶς καὶ πολυτρόπως (ch. i. 1), ἀπαύγασμα (i. 3), εὐπερίστατος (xii. 1), μετριοπαθεῖν (v. 2), the repetition of the idea in ὑποτάσσω in ii. 5—8, . . . οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμ. τ. μέλλ. . . . . ἐν τῷ γὰρ ὑποτάξαι αὐτῷ τὰ πάντα,

[7] Lists of these have frequently been given. The following, from Bleek, comprises some of the most remarkable: ch. ii. 8, ὑποτάξαι . . . ἀνυπότακτον: v. 8, ἔμαθεν ἀφ' ὧν ἔπαθεν (this Michaelis endeavours to reconcile with a Hebrew original): v. 14, καλοῦ τε καὶ κακοῦ: vii. 3, ἀπάτωρ, ἀμήτωρ: vii. 19, 22, ἐγγίζομεν . . . ἔγγυος: vii. 23, 24, παραμένειν . . . μένειν: viii. 7, 8, ἄμεμπτος . . . μεμφόμενος: ix. 10, ἐπὶ βρώμασιν κ. πόμασιν: ix. 28, προσενεχθεὶς . . . ἀνενεγκεῖν: x. 29, ἡγησάμενος ἐν ᾧ ἡγιάσθη: x. 34, τὴν ἁρπαγὴν τῶν ὑπαρχόντων . . . προσδέξασθε, γινώσκοντες ἔχειν ἑαυτοῖς κρείσσονα ὕπαρξιν: x. 38, 39, καὶ ἐὰν ὑποστείληται . . . ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς: xi. 27, τὸν γὰρ ἀόρατον ὡς ὁρῶν: xiii. 14, μένουσαν . . . μέλλουσαν.

[8] This argument has been met by denying that it is requisite to give the sense of *testament* to διαθήκη in that passage: but cf. my notes there. See Davidson, Introd. to N. T. vol. iii. p. 284. The same ground has been taken by Mr. Wratislaw, in his little volume of sermons and treatises.

οὐδὲν ἄφηκεν αὐτῷ ἀνυπότακτον . . . . ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα, whereas in Hebrew *ὑποτάσσω* can only be expressed by a periphrasis, to place under the feet (שִׁית תַּחַת רַגְלַיִם)[9].

8. These considerations, coming in aid of the conviction which must be felt by every intelligent Greek scholar that he is reading an original composition and not a version, induce us to refuse the idea of a Hebrew original, and to believe the Epistle to have been first written in Greek.

9. The style of our Epistle has been already touched upon in our enquiry respecting the authorship, § i. 116 ff. From the earliest times, its diversity from that of the writings of St. Paul has been matter of remark[1]. It is *συνθέσει τῆς λέξεως ἑλληνικωτέρα* (Orig.). The main difference for us, which will also set forth its characteristic peculiarity, is, that whereas St. Paul is ever as it were struggling with the scantiness of human speech to pour forth his crowding thoughts, thereby falling into rhetorical and grammatical irregularities, the style of our Epistle flows regularly on, with no such suspended constructions. Even where the subject induces long parentheses, the Writer does not break the even flow and equilibrium of his style, but returns back to the point where he left it[2].

10. Again, the greatest pains are bestowed on a matter which does not seem to have engaged the attention of the other sacred writers, even including St. Paul himself: viz. rhetorical rhythm, and equilibrium of words and sentences. In St. Paul's most glorious outbursts of eloquence, he is not rhetorical. In those of the Writer of our Epistle, he is elaborately and faultlessly rhetorical. The *πολυμερῶς καὶ πολυτρόπως* of the opening, are as it were a key-note of the rhythmical style of the whole. The particles and participles used are all weighed with a view to this effect. The simple expressions of the other sacred writers are expanded into longer words, or into sonorous and majestic clauses: the *μισθός* of St. Paul becomes *μισθαποδοσία*: the *αἷμα*, *αἱματεκχυσία*; the *ὅρκος*, *ὁρκωμοσία*: where St. Paul describes our ascended Lord as *ἐν δεξιᾷ τοῦ θεοῦ καθήμενος* (Col. iii. 1: cf. Rom. viii. 34: Eph. i. 20), here we have *ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς* (ch. i. 3), *ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς* (viii. 1), *ἐν δεξιᾷ τοῦ θρόνου τοῦ θεοῦ κεκάθικεν* (xii. 2): where St. Paul describes Him as *εἰκὼν τοῦ θεοῦ* (2 Cor. iv. 4), or as *εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου* (Col. i. 15), here we have *ὃν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως τοῦ θεοῦ* (i. 3).

[9] See Davidson, Introd. vol. iii. p. 287.

[1] See the citations above, from Clement of Alexandria, § i. 14, and from Origen, ib. 19.

[2] See e. g. ch. xii. 18—24.

SECTION VI.

CANONICITY.

1. This part of our introduction must obviously be treated quite irrespective of the hypothesis of the Pauline authorship of the Epistle. That being assumed, its canonicity follows. That being denied, our object must be to shew how the Epistle itself was regarded, even by those who were not persuaded of its apostolicity.

2. The earliest testimonies to it are found where we might expect them, in the church of Rome, and in the writings of one who never cites it as apostolic. It will be important for us to see, in what estimation Clement held it. He makes, as we have already seen, the most frequent and copious use of it, never citing it expressly, never appealing to it as Scripture, but adopting its words and expressions, just as he does those of other books of the New Testament. It is to be observed, that when in the course of thus incorporating it he refers to ἡ γραφή, or uses the expression γέγραπται, it is with regard to texts quoted not from it only, but also from the O. T.: e. g. in c. 36, p. 281, where he introduces, in the midst of a passage adopted from Heb. i., with γέγραπται γὰρ οὕτως, the citation ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ κ.τ.λ. (Ps. ciii. 4): in c. 23, p. 260, where we have συνεπιμαρτυρούσης καὶ τῆς γραφῆς, ὅτι ταχὺ ἥξει καὶ οὐ χρονιεῖ (Heb. x. 37: Hab. ii. 3). By this procedure we cannot say that Clement casts any slight on this Epistle, for it is his constant practice. He frequently quotes Scripture as such, but it is always the O. T. Two or three times he adduces the sayings of our Lord, but never even this in the form of a citation from our existing Gospels, or in agreement with their exact words. All we can gather from Clement is, that, treating this as he does other Epistles[3], and appropriating largely as he does its words and expressions, he certainly did not rank it below those others: an inference which would lead us to believe that he recognized its canonical authority. But to found more than this on Clement's testimony[4], would be unwarranted by fair induction.

3. Justin Martyr, amidst a few allusions to our Epistle, makes what can hardly but be called canonical use of it in his first Apology, § 63, p. 81. There, in explaining that the λόγος of God is also His Son, he adds, καὶ ἄγγελος δὲ καλεῖται καὶ ἀπόστολος. Now it appears from the

[3] The only exception is in an express citation in c. 47 from 1 Corinthians, where, writing to the Corinthians, he is appealing to the authority of St. Paul.

[4] As e. g. Stuart, Comm. p. 73: but his expressions have become somewhat modified since Davidson quoted them, Introd. vol. iii. p. 264.

Dial. cont. Tryph. c. 57, p. 154, that the allusion in the καλεῖται ἄγγελος is to Gen. xviii. 2. It would seem, therefore, seeing that Heb. iii. 1 is the only place where our Lord is entitled ἀπόστολος, that the καλεῖται is meant to embrace under it that passage as a Scripture testimony equipollent with the other.

4. In Clement of Alexandria and Origen, the recognition of our Epistle as canonical depends on its recognition as the work of St. Paul. Where they both cite it as Scripture, it is as written by him: and where Origen mentions the doubt about its being his, he adduces other Scripture testimony, observing that it needs another kind of proof, not that the Epistle is canonical, but that it is St. Paul's[5].

5. And very similar was the proceeding of those parts of the church where the Pauline authorship was not held. Irenæus, as we have seen, makes no use of the Epistle. The fragment of Muratori, representing the view of the Roman church, probably does not contain it. Tertullian, who regards it as written by Barnabas, the *comes apostolorum*, cites it, not asauthoritative in itself, but 'ex redundantia,' as recording the sentiments of such a companion of the Apostles.

6. Our Epistle is, it is true, contained in the Syriac version (Peschito) made at the end of the second century: but it is entirely uncertain, whether this insertion in the canon accompanied a recognition of the Pauline authorship, or not. This recognition, which prevailed in that part of the church in after times, *may* have at first occasioned its insertion in the canon; but we cannot say that it did.

7. But in the Alexandrine church the case was different. There, as we have seen, the assumption of Pauline authorship appears early and soon prevails universally: and in consequence we find the canonical authority there unquestioned, and the Epistle treated as the other parts of Scripture[6].

8. Throughout the Eastern churches, the canonicity and apostolicity were similarly regarded as inseparably connected. It is true that Eusebius[7], in numbering it among the Antilegomena, together with the Epistles of Barnabas and Clement and Jude, and the Wisdom of the Son of Sirach, might seem to attribute to it another authorship, were it not evident from his constant use of it and his numbering it in his principal passage on the canon (H. E. iii. 25) among the Homologoumena, that the doubt must be resolved into that on the Pauline authorship.

9. In the Western church, where this was not recognized, neither do we find, even down to the middle of the fourth century, any use made of the Epistle as canonical. Even Novatian and Cyprian, who might

[5] See above, § i. 18.

[6] See the testimonies adduced § i. 10—24.

[7] H. E. vi. 13: see it quoted above, § i. 49.

well have thus used it, have not done so: nor in the controversies on the reception of the lapsed, and on the repetition of heretical baptism, do we ever find it adduced on either side, apposite as some passages are to the subjects in dispute. Only with the assumption, gradually imported from the East, of a Pauline origin, do we find here and there a Western writer citing it as of canonical authority.

10. It is in Jerome first that we find[8] any indication of a doubt whether canonicity and Pauline authorship are necessarily to stand and fall together. The same is found[9] now and then in the writings of Augustine. But soon after this time the general prevalence, and ultimately authoritative sanction, of the view of the Pauline authorship, closed up any chance of the canonicity of the Epistle being held on independent grounds: and it was not till the times of the Reformation, that the matter began to be again enquired into on its own merits.

11. The canonicity was doubted by Cardinal Cajetan[1], but upheld by Erasmus, in these remarkable words:—

> "Imo non opinor periclitari fidem, si tota ecclesia fallatur in titulo hujus epistolæ, modo constet Spiritum Sanctum fuisse principalem auctorem, id quod interim convenit[2]."

In the Roman Catholic church, however, the authoritative sanction given by the Council of Trent to the belief of the Pauline origin effectually stopped all intelligent enquiry.

12. Among reformed theologians, the canonicity of our Epistle was strongly upheld, even when the Pauline authorship was not recognized. Calvin says, in his prologue to the Epistle—

> "Ego vero eam inter apostolicas sine controversia amplector: nec dubito Satanæ artificio fuisse quondam factum ut illi auctoritatem quidam detraherent. Nullus enim est e sacris libris qui de Christi sacerdotio tam luculenter disserat, unici quod morte sua obtulit sacrificii vim dignitatemque tam magnifice extollat, de cærimoniarum tam usu quam abrogatione uberius tractet, qui denique plenius explicet Christum esse finem legis. Quare ne patiamur Dei Ecclesiam et nos ipsos tanto bono spoliari, sed ejus possessionem constanter nobis asseramus. Quis porro eam composuerit, non magnopere curandum est."

13. Beza speaks in the same strain:—

> "Verum quid attinet de scriptoris nomine contendere, quod scriptor ipse celatum voluit? Sufficiat hoc nosse, vere esse dictatum a Spiritu Sancto, quæ luculentissimam ac plane apos-

[8] See above, § i. 68—80: esp. parr. 74 ff.

[9] See § i. 81 ff.

[1] In his Comm. on the Epistle, referred to by Bl.; which I have not been able to see.

[2] Supportatio Errorum Natalis Beddæ, Opp. t. ix. pp. 594, 595.

tolicam veteris fœderis cum novo collationem, atque adeo novi fœderis veluti singularem quandam promulgationem ac sanctionem complectatur" (N. T. p. 335).

And again, ib. p. 382:—

"Non dubitavimus tamen passim eum apostolum vocare, quod spiritu vere apostolico præditus fuerit."

14. Similarly also the Confessio Gallicana, which, though it divides it off from the Pauline writings, yet includes it without remark among the canonical books. So also the Arminians, e. g. Limborch, who, believing it to have been written "ab aliquo e Pauli comitibus et quidem conscio Paulo," says—

"Interim divinam hujus epistolæ auctoritatem agnoscimus multisque aliis quas ab apostolis esse scriptas constat, ob argumenti quod tractat præstantiam præferendam judicamus."

15. Among the early Lutheran divines there were some differences of opinion respecting the place to be assigned to the Epistle; the general view being, that it was to be read, as Jerome first wrote (Præfat. in libr. Salomon. Opp. ed. Migne, vol. ix. p. 1243) of the Apocryphal O. T. books, "ad ædificationem plebis," but not "ad auctoritatem ecclesiasticorum dogmatum confirmandam[3]." In other words, it was set apart,—and in this relegation six other books shared, 2 Peter, 2 and 3 John, James, Jude, and the Apocalypse,—among the apocryphal writings appended to the N. T. And this order was usually followed in the German Bibles.

16. Soon however after the beginning of the 17th century, this distinction began to be obliterated, and the practice to be introduced[4] of calling these books "*deuterocanonici*" or "*canonici libri secundi ordinis*," and, although thus called, of citing them as of equal authority, and equally inspired, with the other books. Since that time, the controversies respecting the books of Scripture have taken a wider range, and it has not been so much respecting canonicity, as respecting origin, character, and doctrine, that the disputes of divines have been waged.

17. In our own country, at the time of the Reformation, while the question of authorship was left open, the canonical authority of the Epistle was never doubted. To establish this, it may be enough to cite some testimonies.

In Tyndale's prologue to the Epistle, he says, having mentioned the objection to the Pauline authorship from ch. ii. 3—

"Now whether it were Paul's or no, I say not, but permit it to

[3] See the long extract from Martin Chemnitz's Examen Concilii Tridentini, in Bleek, vol. i. p. 449 ff.: and the others which follow from the Wittenberg divines.

[4] By Gerhard: see the references in Bleek, pp. 466, 467.

other men's judgments: neither think I it to be an article of any man's faith, but that a man may doubt of the author."

Then, having met several objections against its canonicity urged from certain texts in it, as ch. vi. 4 ff., ch. x. 26 ff., ch. xii. 17, he concludes—

"Of this ye see that this Epistle ought no more to be refused for a holy, godly, and catholic, than the other authentic Scriptures."

And, speaking of the Writer, he says—

"It is easy to see that he was a faithful servant of Christ, and of the same doctrine that Timothy was of, yea and Paul himself was of, and that he was an Apostle, or in the Apostles' time, or near thereunto. And seeing the Epistle agreeth to all the rest of the Scripture, if it be indifferently looked on, why should it not be authority, and taken for holy Scripture[5]?"

18. Fulke, in his defence of Translations of the Bible[6], while defending the omission of the name of St. Paul in the title of the Epistle in the Geneva Bible of 1560, says—

"Which of us, I pray you, that thinketh that this Epistle was not written by St. Paul, once doubteth whether it be not of apostolical spirit and authority? Which is manifest by this, that both in preaching and writing we cite it thus, the Apostle to the Hebrews."

19. Bp. Jewel again, in his Defence of the Apology, p. 186, where he is speaking of the charge of anonymousness brought against it, says—

"The Epistle unto the Hebrews, some say, was written by St. Paul, some by Clemens, some by Barnabas, some by some other: and so are we uncertain of the author's name."

20. Whittaker (Disputatio de Sacr. Script. Controvers. i. quæst. i. c. 16[7]), says—

"Si Lutherus aut qui Lutherum sequuti sunt nonnulli aliter senserint aut scripserint de quibusdam libris N. T., ... ii pro se respondeant: nihil ista res ad nos pertinet, qui hac in re Lutherum nec sequimur nec defendimus, quique meliori ratione ducimur. . . . . De auctoritate nullius libri qui pertinet ad N. T. dubitamus, nec vero de auctore, præterquam Epistolæ ad Hebræos. Epistolam hanc esse omni modo canonicam concedimus: sed num a Paulo apostolo conscripta fuerit, non perinde liquet . . . . non valde de hac re contendamus: neque enim necesse est: et res in dubio relinqui potest, ut interim sua epistolæ auctoritas constet atque conservetur."

[5] Tyndale's Doctrinal Treatises, &c. Parker Society's edn., pp. 521, 522.

[6] Parker Society's edn., pp. 32, 33.

[7] Cited in Bleek, p. 464. See the Eng. translation in the Parker Society's edn., p. 105 ff.

21. With regard to the question itself, in what light we are to look on our Epistle with respect to canonicity, it is one which it will be well to treat here on general grounds, as it will come before us again more than once, in writing of the remaining books of the N. T.

22. We might put this matter on the ground which Jerome takes in his Epistle to Dardanus, "*nihil interesse cujus sit, cum sit ecclesiastici viri :*" or on that which Erasmus takes, when he says that the "*auctor primarius*" is the "Spiritus Sanctus," and so puts by as indifferent the question of the "*auctor secundarius :*" thus in both cases resting the decision entirely on the character of the contents of the book itself.

23. But this would manifestly be a wrong method of proceeding. We do not thus in the case of other writings, whose unexceptionable evangelic character is universally acknowledged. To say nothing of later productions, no one ever reasoned thus respecting the Epistle of Barnabas, or that of Clement to the Corinthians, or any of the quasi-apostolic writings. None of the ancients ever dealt so before Jerome, nor did Jerome himself in other passages. More than intrinsic excellence and orthodoxy is wanting, to win for a book a place in the N. T. canon. Indeed any reasoning must be not only in itself insufficient, but logically unsound, which makes the authority of a book which is to set us our standard of doctrine, the result of a judgment of our own respecting the doctrine inculcated in it. Such judgment can be only subsidiary to the enquiry, not the primary line of its argument, which must of necessity be of an objective character.

24. And when we come to proofs of this latter kind, it may well be asked, which of them are we to accept as sufficient. It is clear, we cannot appeal to tradition alone. We must combine with such an appeal, the exercise of our own judgment on tradition. When, for example, the Church of England takes, in her sixth Article, the ground of pure tradition, and says,—

> "In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church,"

she would by implication, if consistent with herself, exclude from the canon at the least the Apocalypse, which was for some centuries not received by the Eastern and for the most part by the Greek church, and our Epistle, which was for some centuries not received by the whole Latin church. Nay, she would go even further than this : for even to the present day the Syrian church excludes the Apocalypse, the Epistles of St. Jude, 2 and 3 John, and 2 Peter, from the canon. It is fortunate that our Church did not leave this definition to be worked out for itself, but, giving a detailed list of O. T. books, has appended to it this far more definite sentence : "All the books of the New Testament, as they are commonly received, we do receive, and

account them canonical:" thus adopting the list of N. T. books in common usage in the Western church at the time, about which there could be no difference.

25. If then tradition pure and simple will not suffice for our guide, how are we to combine our judgment with it, so as to arrive at a satisfactory conclusion? It is manifest, that the question of *origin* comes in here as most important. If the *genuineness* of a book be in dispute, as e. g. that of 2 Peter, it suffices, to make it reasonably probable that it was written by him whose name it bears. When this is received, all question of canonicity is at rest. In that case, the name of the Apostle is ample guarantee. And so with our Epistle, those who think they can prove it to be the work of St. Paul, are no longer troubled about its canonicity. This is secured, in shewing it to be of apostolic origin.

26. And so it ever was in the early church. Apostolicity and canonicity were bound together. And in the case of those historical books which were not written by Apostles themselves, there was ever an effort to connect their writers, St. Mark with St. Peter, St. Luke with St. Paul, so that at least apostolic sanction might not be wanting to them. What then must be our course with regard to a book, of which we believe neither that it was written by an Apostle, nor that it had apostolic sanction?

27. This question must necessarily lead to an answer not partaking of that rigid demonstrative character which some reasoners require for all inferences regarding the authority of Scripture. Our conclusion must be matter of moral evidence, and of degree: must be cumulative —made up of elements which are not, taken by themselves, decisive, but which, taken together, are sufficient to convince the reasonable mind.

28. First, we have reason to believe that our Epistle was written by one who lived and worked in close union with the Apostle Paul: of whom that Apostle says that "he planted, and Apollos watered, and God gave the increase:" of whom it is elsewhere in holy writ declared, that he was "an eloquent man and mighty in the Scriptures:" that he "helped much them which had believed through grace:" that he "mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ."

29. Secondly, having, as we believe, from his pen such an Epistle, we find it largely quoted by one who was himself a companion of the Apostles,—and almost without question appealed to as Scripture by another primitive Christian writer: and both these testimonies belong to that very early age of the Church, when controversies about canonicity had not yet begun.

30. Thirdly, in the subsequent history of the Church, we find the

reception of the Epistle into the canon becoming ever more and more a matter of common consent: mainly, no doubt, in connexion with the hypothesis of its Pauline authorship, but, as we have shewn above, not in all cases in that connexion.

31. Fourthly, we cannot refuse the conviction, that the contents of the Epistle itself are such as powerfully to come in aid of these other considerations. Unavailing as such a conviction would be of itself, as has been previously noticed, yet it is no small confirmation of the evidence which probable authorship, early recognition, and subsequent consent, furnish to the canonicity of our Epistle, when we find that no where are the main doctrines of the faith more purely or more majestically set forth; no where Holy Scripture urged with greater authority and cogency; no where those marks in short, which distinguish the first rank of primitive Christian writings from the second, more unequivocally and continuously present.

32. The result of this combination of evidence is, that though no considerations of expediency, nor consent of later centuries, can ever make us believe the Epistle to have been written by St. Paul, we yet conceive ourselves perfectly justified in accounting it a portion of the N. T. canon, and in regarding it with the same reverence as the rest of the Holy Scriptures.

There are other subjects of deep interest connected with our Epistle, such as its relation, in point of various aspects of Christian doctrine, to the teaching of St. Paul, of St. John, of St. James, and of St. Peter: its connexion with, and independence of, the system of Philo: to treat of which would extend these prolegomena, already long, to the size of a volume. They will be found discussed in the first part of Riehm's "Lehrbegriff des Hebraerbriefes," Ludwigsburg, 1858.

CHAPTER II.

THE GENERAL EPISTLE OF JAMES.

SECTION I.

ITS AUTHORSHIP.

1. It has been very generally agreed, that among the apostolic persons bearing the name of James (Ἰάκωβος), the son of Zebedee, the brother of St. John, cannot well have written our Epistle. The state

of things and doctrines which we find in it can hardly have been reached as early as before the execution of that Apostle, related in Acts xii.

2. But when we have agreed on this, matter of controversy at once arises. It would appear from the simple superscription of our Epistle with the name Ἰάκωβος, that we are to recognize in its Writer the apostolic person known simply by this name in the Acts,—who was the president of the church at Jerusalem (Acts xii. 17; xv. 13 ff.; xxi. 18), and is called by St. Paul the brother of our Lord (Gal. i. 19). This also being pretty generally granted, the question arising is: Was this James identical with, or was he distinct from, James the son of Alphæus, one of the Twelve Apostles (Matt. x. 3: Mark iii. 18: Luke vi. 15: Acts i. 13)?

3. I have partly anticipated the answer to this question in my note on Matt. xiii. 55, where I have maintained that, consistently with the straightforward acceptation of Scripture data, we cannot believe any of those who are called the brethren of our Lord to have been also of the number of the Twelve. I conceive John vii. 5, as compared with ib. vi. 67, 70 immediately preceding, to be decisive on this point; and since I first expressed myself thus, I have seen nothing in the least degree calculated to shake that conviction[8]. And, that conclusion still standing, I must of course believe this James to be excluded from the number of the Twelve, and if so, distinct from the son of Alphæus.

4. Still, it will be well to deal with the question on its own ground. And first, as to the notices in Scripture itself which bear on it. And these, it must be acknowledged, are not without difficulty. As e. g. those which occur in St. Luke, who must have been well aware of the state of matters in the church at Jerusalem. He names, up to Acts xii., but two persons as James: one, whom he always couples with John (Luke v. 10; vi. 14; viii. 51; ix. 28, 54 (Acts i. 13)), and in Acts xii. 2 relates, under the name of τὸν ἀδελφὸν Ἰωάννου, to have been slain with the sword by Herod: the other, whom he twice introduces as Ἰάκωβος ὁ τοῦ Ἀλφαίου (Luke vi. 15: Acts i. 13). Besides, the genitive of the name, Ἰακώβου, is thrice mentioned by him as designating by relation-

[8] Nothing can be lamer than the way in which Lange (in Herzog's Encycl. art Jacobus) endeavours to escape the conclusion. I subjoin it as the latest specimen of what ingenuity can do against plain matter of fact: "The kind of unbelief here predicated of our Lord's Brethren is parallel with that of Peter, Matt. xvi. 22, 23, and of Thomas, John xx. 25. John is evidently speaking, not of unbelief in the ordinary sense, which rejected the Messiahship of Jesus, but of that unbelief, or that want of trust which made it difficult for our Lord's disciples, His Apostles, and even His Mother, to reconcile themselves to His way of life, or to His concealment of Himself." Against this finessing I would simply set (1) the usage of πιστεύειν εἰς αὐτόν, John ii. 11; iv. 39; vii. 31, 39, 48; viii. 30; ix. 36; x. 42; xi. 45, 48; xii. 37 (with οὐκ), 42: and (2) the οὐδὲ γάρ, following on the unbelief of the Jews ver. 1, with which the οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν is introduced.

ship other persons: in Luke vi. 16 and Acts i. 13, we read of Ἰούδας Ἰακώβου, and in Luke xxiv. 10, of Μαρία Ἰακώβου: interpreting which latter expression by Matt. xxvii. 56: Mark xv. 40, 47, and xvi. 1, and by John xix. 25, we shall infer that the Mary here mentioned being the wife of Alphæus (or Clopas), the ellipsis must be filled up by the word *mother*, and Ἰακώβου in this place designates James the son of Alphæus. And as regards Ἰούδας Ἰακώβου, we may well suppose that the same person is designated by the genitive, however difficult it may be to fill in the ellipsis. We have a Judas, who designates himself ἀδελφὸς Ἰακώβου, Jude 1: but whether these are to be considered identical, must be determined by the result of our present investigation.

5. The question for us with regard to St. Luke, is the following: In Acts xii. 17, and in the subsequent parts of that book, we have a person mentioned simply as Ἰάκωβος, who is evidently of great authority in the church at Jerusalem. Are we to suppose that St. Luke, careful and accurate as his researches were, was likely to have introduced thus without previous notice, a new and third person bearing the same name? Does not this testify strongly for the identity of the two?

6. The best way to answer this question will be, to notice St. Luke's method of proceeding on an occasion somewhat analogous. In Acts i. 13, we find Φίλιππος among the Apostles. In ib. vi. 5, we find a Φίλιππος among the seven, appointed to relieve the Apostles from the daily ministration of alms. In ib. viii. 5, we read that Φίλιππος went down to a city of Samaria and preached. Now as there is nothing to identify this part of the narrative with what went before, or to imply that this was not a missionary journey of one of the Apostles, distinct from the διασπορά from which they were excepted above, ver. 1, it is not at the first moment obvious which Philip is meant. It is true, that intelligent comparison of the parts of the narrative makes it plain to us: but the case is one in point, as shewing that St. Luke is in the habit of *leaving it to such comparison to decide*, and not of inserting notices at the mention of names, to prevent mistake. This would be much more in the practice of St. John, who writes, xiv. 22, Ἰούδας οὐχ ὁ Ἰσκαριώτης: cf. also xi. 2. It seems then that the practice of St. Luke will not decide for us, but our enquiry must still be founded on the merits of the question itself.

7. And in so doing, we will make first the hypothesis of the *identity* of James the son of Alphæus with James the Lord's brother. Then, besides the great, and to me insuperable difficulty in John vi. 70 and vii. 5, we shall have the following circumstances for our consideration: (1) In Matt. xxvii. 56, and Mark xv. 40, we read of Mary the mother of James and Joses: and in Mark, the epithet τοῦ μικροῦ is attached to Ἰακώβου. Now on the hypothesis of James, the brother of the Lord,

being identical with the son of Alphæus, there were *four such sons*, Matt. xiii. 55; James, Joseph, Simon, and Judas: and of these four, two, James and Judas, were Apostles. So that, leaving out of the question for the moment the confusion of the names Joses and Joseph, we should thus have Mary the wife of Clopas designated as the mother of James, who *was an Apostle*, and of Joses, who *was not* an Apostle, to the exclusion of her son Judas, who was also an Apostle. Is not this, to say the least, extremely improbable?

8. And besides this, let us review for a moment the epithet τοῦ μικροῦ, attached to Ἰακώβου by St. Mark. Beyond question, at the time when this Gospel was written, James the son of Zebedee had long ago fallen by the sword of Herod[9]. And as certainly, at this time James the Lord's brother was at the head of the mother church at Jerusalem, one of the three pillars (Gal. ii. 9) of the Christian body. Was it likely that at such a time (for the notice and epithet is one whose use must be sought at the time of the publication of the Gospel, not at that of the formation of the apostolic oral history, seeing that it does not occur in the parallel place in Matthew) the epithet τοῦ μικροῦ would be attached to this James by way of distinguishing him from that other, long since martyred? Is it not much more probable that the epithet, for whatever reason, was attached to James the son of Alphæus to distinguish him from this very James the brother of the Lord?

9. If James the son of Alphæus, the Apostle, were the head of the mother church at Jerusalem, and a man of such distinction among the Jewish Christians, how comes it, that when an Apostle of the circumcision is to be named, over against St. Paul, St. Peter, and not he, is dignified by that title?

10. There is another more general consideration, which, however much it may be disallowed by some, yet seems to me not without weight. It hardly consists with the mission of the Twelve, that any of them should be settled in a particular spot, as the president or Bishop of a local church. Even granting the exceptional character of the Jerusalem church, it does not seem likely that the ἀρχιπρεσβύτερος there would be one of those to whom it was said πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει: and of whom all that we read in the Acts of the Apostles, and all that primitive tradition relates to us, assures us that they fulfilled this command.

11. If we compare this hypothesis with early tradition, its first notices present us with a difficulty. Speaking of James the brother of the Lord, Eusebius (H. E. ii. 23) says,—

> ἀκριβέστατά γε μὴν τὰ κατ' αὐτὸν ὁ Ἡγήσιππος, ἐπὶ τῆς πρώτης τῶν ἀποστόλων γενόμενος διαδοχῆς, ἐν τῷ πεμπτῷ αὐτοῦ ὑπομνήματι τοῦτον

[9] See Prolegg. Vol. I. ch. iii. § iv.

λέγων ἱστορεῖ τὸν τρόπον· Διαδέχεται δὲ τὴν ἐκκλησίαν μετὰ τῶν ἀποστόλων ὁ ἀδελφὸς τοῦ κυρίου Ἰάκωβος, ὁ ὀνομασθεὶς ὑπὸ πάντων δίκαιος ἀπὸ τῶν τοῦ κυρίου χρόνων μέχρι καὶ ἡμῶν. ἐπεὶ πολλοὶ Ἰάκωβοι ἐκαλοῦντο.

12. This passage seems most plainly to preclude all idea of James the Lord's brother being one of the Twelve. However we understand the not very perspicuous words *μετὰ τῶν ἀποστόλων*; whether we boldly suppose with Jerome, on account of the verb *διαδέχεται*, that they are a mistake for *μετὰ τοὺς ἀποστόλους* ("Suscepit ecclesiam Hierosolyma post apostolos frater domini Jacobus:" Catal. Script. Eccl. 2, vol. ii. p. 829), or take them as they stand, and as is most likely from comparison with St. Paul's narrative in Gal. ii.,—of joint superintendence with the Apostles; on either, or any view, they expressly exclude James from the number of the Apostles themselves[1].

13. And entirely consistent with this is the frequently misunderstood other testimony from Hegesippus, cited by Eusebius (H. E. iv. 22):—

καὶ μετὰ τὸ μαρτυρῆσαι Ἰάκωβον τὸν δίκαιον ὡς καὶ ὁ κύριος ἐπὶ τῷ αὐτῷ λόγῳ, πάλιν ὁ ἐκ θείου αὐτοῦ Συμεὼν ὁ τοῦ Κλωπᾶ καθίσταται ἐπίσκοπος· ὃν προέθεντο πάντες, ὄντα ἀνεψιὸν τοῦ κυρίου δεύτερον.

The straightforward interpretation of which passage is, that "after James the Just had been martyred, as was the Lord also for the same cause, next was appointed bishop Symeon, the son of Clopas, the offspring of his (James's, not the Lord's, as Lange and others have most unfairly attempted to make it mean) uncle, whom all agreed in preferring, being, as he was, second of the cousins of the Lord." That is, Joseph and Clopas (Alphæus) being brothers, and one son of Alphæus, James, being an Apostle, his next brother Symeon (Joses may have been dead ere this) being thus *ἀνεψιὸς κυρίου δεύτερος*, and born *ἐκ τοῦ θείου αὐτοῦ* (*Ἰακώβου*), succeeded James the Just in the bishopric of Jerusalem. I submit that on the hypothesis of Symeon being James's *own brother*, such a sentence is simply unaccountable.

14. It is true that in this, as in so many other matters, ancient tradi-

[1] How Lange, in his article in Herzog's Encyclopædia, can cite these words in proof of the *identity*, I cannot imagine. This,—besides his suppression here of the following *ἐπεὶ πολλοὶ Ἰάκωβοι ἐκαλοῦντο*,—is one of the many tokens of unfairness which appear in that specious and clever article. I subjoin his own words: „Hegeſippus ſpricht offenbar für die Identität, *διαδέχεται δὲ τὴν ἐκκλησίαν μετὰ τῶν ἀποστόλων ὁ ἀδελφὸς τοῦ κυρίου Ἰάκωβος*. Hieronymus überſetzte in ſeinem Katalog falſch, „nach den Apoſteln;" Rufinus verbeßerte, „mit den Apoſteln." Er übernahm die Leitung der Kirche von Jeruſalem mit den Apoſteln. Das heißt, er wurde nicht ausſchließlicher Biſchof, ſondern den übrigen Apoſteln als Apoſteln war die Mitwirkung der Natur der Sache nach vorbehalten. Als Biſchof wird er von den Apoſteln unterſchieden, obſchon er Apoſtel iſt, ſo wie Petrus als Sprecher von den Apoſteln unterſchieden wird, obſchon er zu ihnen gehört, Apg. v. 29 (*ὁ Πέτρος καὶ οἱ ἀπόστολοι*). Surely any one may see through the fallacy of this last citation, as compared with the expression in Hegesippus.

tion is not consistent with itself. For Euseb. (H. E. ii. 1) quotes from the Hypotyposeis of Clement of Alexandria—

> Ἰακώβῳ τῷ δικαίῳ καὶ Ἰωάννῃ καὶ Πέτρῳ μετὰ τὴν ἀνάστασιν παρέδωκε τὴν γνῶσιν ὁ κύριος. οὗτοι τοῖς λοιποῖς ἀποστόλοις παρέδωκαν. οἱ δὲ λοιποὶ ἀπόστολοι τοῖς ἑβδομήκοντα, ὧν εἷς ἦν καὶ Βαρνάβας. δύο δὲ γεγόνασιν Ἰάκωβοι, εἷς ὁ δίκαιος, ὁ κατὰ τοῦ πτερυγίου βληθεὶς καὶ ὑπὸ κναφέως ξύλῳ πληγεὶς εἰς θάνατον, ἕτερος δὲ ὁ καρατομηθείς.

And in the same chapter he speaks of Clement as reporting that Stephen was the first martyr πρὸς τῶν κυριοκτόνων,—

> τότε δῆτα καὶ Ἰάκωβον τὸν τοῦ κυρίου λεγόμενον ἀδελφόν, ὅτι δὴ καὶ οὗτος τοῦ Ἰωσὴφ ὠνόμαστο παῖς . . . . τοῦτον δὴ οὖν αὐτὸν Ἰάκωβον, ὃν καὶ δίκαιον ἐπίκλην οἱ πάλαι δι' ἀρετῆς ἐκάλουν προτερήματα, πρῶτον ἱστοροῦσι τῆς ἐν Ἱεροσολύμοις ἐκκλησίας τὸν τῆς ἐπισκοπῆς ἐγχειρισθῆναι θρόνον.

15. Compare with this Euseb. H. E. i. 12:—

> ἔπειτα δὲ ὦφθαι αὐτὸν Ἰακώβῳ φησίν· εἷς δὲ καὶ οὗτος τῶν φερομένων τοῦ σωτῆρος μαθητῶν, ἀλλὰ μὴν καὶ ἀδελφῶν ἦν:

and vii. 19: and the Apostolical Constitutions, ii. 55, and vi. 12, 14, where, after the enumeration of the Twelve Apostles, we have named—

> Ἰάκωβός τε ὁ τοῦ κυρίου ἀδελφὸς καὶ Ἱεροσολύμων ἐπίσκοπος καὶ Παῦλος ὁ τῶν ἐθνῶν διδάσκαλος.

Thus it appears, that the assumption of the identity encounters several difficulties, both from Scripture itself (even supposing the crowning one of John vii. 5 got over), and from primitive tradition. It nevertheless became very prevalent, as soon as the setting in of asceticism suggested the hypothesis of the perpetual virginity of the Mother of our Lord. This is found from Jerome downwards; and all kinds of artificial explanations of the relationship of the brethren to our Lord have been given, to escape the inference from the simple testimony of Holy Scripture, that they were veritably children of Joseph and Mary, younger than our Lord.

16. Let us now follow the other hypothesis, that James the brother of the Lord and James the son of Alphæus were *different persons*. Against this, many objections have been brought, the principal of which seems to be, that thus we have so considerable a repetition of names among the family and disciples of our Lord. But this cannot on any hypothesis be got rid of. The undoubted facts of the Gospel history give us the following repetitions of names:—

(A) We have under the name SIMON, (1) Simon Peter: (2) Simon καναναῖος or ζηλωτής, the Apostle: (3) Simon, the brother of the Lord, Matt. xiii. 55: Mark vi. 3: (4) Simon, the father of Judas Iscariot, John vi. 71 al.: (5) Simon the leper, in Bethany, Matt. xxvi. 6: Mark xiv. 3: (6) Simon of Cyrene, who bore the cross after our Lord, Matt. xxvii. 32 ‖: (7) Simon Magus: (8) Simon the tanner: besides (9)

Simon the Pharisee, in whose house our Lord was anointed by the woman who was a sinner, Luke vii. 40.

(B) Under the name JUDAS, (1) Judas Lebbæus or Ἰακώβου, the Apostle: (2) (?) Judas, the brother of the Lord: (3) Judas Iscariot: (4) Judas Barsabas, Acts xv. 22: if not also (5) the Apostle Thomas, the twin (Θωμᾶς ὁ καὶ Ἰούδας, Eus. H. E. i. 13), so called by way of distinction from the two other Judases among the Twelve.

(C) Under the name MARY, (1) the Mother of our Lord: (2) the mother of James and Joses, Matt. xxvii. 56: (3) Mary Magdalene: (4) Mary, the sister of Lazarus: (5) Mary, the mother of John Mark.

17. Besides these, we have (D) at least four under the name JOSEPH, viz. (1) the reputed father of our Lord, (2) Joseph of Arimathea: (3) Joseph Barnabas, Acts iv. 36: (4) Joseph Barsabas, Acts i. 23: if not two more, a brother of our Lord, Matt. xiii. 55, and according to some MSS., a son of Mary and brother of James, Matt. xxvii. 56.

This being so, it really is somewhat out of place to cry out upon the supposed multiplication of persons bearing the same name in the N. T.

18. The improbability of there being in each family, that of Joseph and that of Alphæus (Clopas), two sets of four brothers bearing the same names, is created by assuming the supplement of Ἰούδας Ἰακώβου Luke vi. 16 and Acts i. 13, to be ἀδελφός, which, to say the least, is not necessary. The sons of Alphæus (except Levi (Matthew) who appears to have been the son of another Alphæus, but has been most unaccountably omitted from all consideration by those who object to the multiplication of those bearing the same name) are but two, James the less the Apostle, and Joses. We have not the least trace in Scripture, or even in tradition rightly understood, indicating that Simon Zelotes was a son of Alphæus. What is the improbability, in two brethren of our Lord bearing the same names as two of their cousins? Cannot almost every widely-spread family even among ourselves, where names are not so frequently repeated, furnish examples of the same and like coincidences?

19. No safe objection can be brought against the present hypothesis from St. Paul's ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου, Gal. i. 19. For (1) the usage of the word ἀπόστολος by St. Paul is not confined to the Twelve, and Christian antiquity recognized in Paul himself and this very James, two supplementary Apostles besides the Twelve[2]: and (2) it has been shewn by Fritzsche, Neander, and Winer, and must be evident to any one accustomed to the usage of εἰ μή in the N. T., that it need not necessarily qualify ἕτερον here, but may just as well refer to the whole preceding clause[3].

[2] See the citation from the Apostolic Constt. above, par. 15.

[3] If we want an example of even a wider use of εἰ μή, we have it in the same chapter, ver. 7.

20. The objection of Lange (Herzog's Encyclop. ut supra) that it is impossible to imagine the growth of an apocryphal Apostleship, by the side of that founded by our Lord, entirely vanishes under a right view of the circumstances of the case. There would be no possibility, on Lange's postulates, of including St. Paul himself among the Apostles. There was nothing in the divine proceeding towards him, which indicated that he was to bear that name: still less was there any thing designating Barnabas as another Apostle, properly so called. These two, on account of their importance and usefulness in the apostolic work, were received among the Apostles as of apostolic dignity. Why may the same not have been the case, with a person so universally noted for holiness and justice as James the brother of the Lord?

21. Again, Lange (ut supra) objects, that "real Apostles thus altogether vanish from the field of action, and are superseded by other Apostles introduced afterwards." I would simply ask, what can be a more accurate description, than these words furnish, of the character of the history of the book which is entitled the *Acts of the Apostles?* Is it not, in the main, the record of the journeyings and acts of a later introduced Apostle, before whom the work of the other Apostles is cast into the shade? Besides, what do we know of the actions of any of the Apostles, except (taking even Lange's hypothesis) of Peter, James, John, and James the son of Alphæus? Where shall we seek any record of the doings of St. Matthew, St. Thomas, St. Philip, St. Jude, St. Bartholomew, St. Andrew, St. Simon, St. Matthias? In Acts xv. 22, an Ἰούδας appears as an ἀνὴρ ἡγούμενος ἐν τοῖς ἀδελφοῖς: but he is not St. Jude the Apostle. In Acts viii. we hear much of the missionary work of Φίλιππος: but he is not St. Philip the Apostle.

22. It seems to me from the above considerations, far the more probable inference from Scriptural and traditional data, that James the brother of the Lord, the Bishop of Jerusalem, the presumed Author of our Epistle, was distinct from James the son of Alphæus, one of the Twelve Apostles. And assuming this, I shall now gather up the notices which we find of this remarkable person.

23. It is certain, from John vii. 3—5, that he was not a believer in the Messiahship of Jesus at the period of His ministry there indicated. And from our Lord, when on the Cross, commending His mother to the care of St. John, the son of Zebedee, and probably His cousin after the flesh, we may infer that neither then did His brethren believe on Him. It would appear however, from our finding them expressly mentioned in Acts i. 13, as assembled in the upper room with the Apostles and with the Mother of our Lord, and the believing women, that they were then believers, having probably been, from a half-persuaded and

wavering faith, fixed, by the great events of the Passion and Resurrection, in a conviction of the divine mission of Jesus.

24. And of these the Lord's brethren, let us now fix our attention on JAMES, who seems, from his being placed first in the enumeration, Matt. xiii. 55 and ‖ Mark, to have been the eldest among them.

25. The character which we have of him, as a just and holy man, must in all probability be dated from before his conversion. And those who believe him to have been not by adoption only, but by actual birth a son of our Lord's parents, will trace in the appellation of him as δίκαιος, the character of his father (Matt. i. 19), and the humble faith and obedience of his mother (Luke i. 38). That the members of such a family should have grown up just and holy men, is the result which might be hoped from the teaching of such parents, and above all from the presence ever among them of the spotless and bright example of Him, of whom his cousin according to the flesh, yet not *knowing* Him to be the Messiah, could say, "I have need to be baptized of Thee" (Matt. iii. 14).

26. The absence in the Holy Family of that pseudo-asceticism which has so much confused the traditions respecting them, is strikingly proved by the notice, furnished by St. Paul in 1 Cor. ix. 5, that "the brethren of the Lord" were married men. At the same time there can be no doubt from the general character of St. James's Epistle, and from the notices of tradition, confirmed as they are by the narrative in the Acts, ch. xxi. 17 ff., and by Gal. ii. 11 ff., that he was in other matters a strong ascetic, and a rigid observer of the ceremonial Jewish customs. In the testimony of Hegesippus, quoted by Eus. H. E. ii. 23, we read, *οὗτος ἐκ κοιλίας μητρὸς αὐτοῦ ἅγιος ἦν. οἶνον καὶ σίκερα οὐκ ἔπιεν, οὐδὲ ἔμψυχον ἔφαγε. ξυρὸν ἐπὶ τὴν κεφαλὴν αὐτοῦ οὐκ ἀνέβη, ἔλαιον οὐκ ἠλείψατο, καὶ βαλανείῳ οὐκ ἐχρήσατο. τούτῳ μόνῳ ἐξῆν εἰς τὰ ἅγια εἰσιέναι. οὐδὲ γὰρ ἐρεοῦν ἐφόρει ἀλλὰ σινδόνας. καὶ μόνος εἰσήρχετο εἰς τὸν ναόν, ηὑρίσκετό τε κείμενος ἐπὶ τοῖς γόνασι καὶ αἰτούμενος ὑπὲρ τοῦ λαοῦ ἄφεσιν, ὡς ἀπεσκληκέναι τὰ γόνατα αὐτοῦ δίκην καμήλου, διὰ τὸ ἀεὶ κάμπτειν ἐπὶ γόνυ προσκυνοῦντα τῷ θεῷ καὶ αἰτεῖσθαι ἄφεσιν τῷ λαῷ διὰ γέτοι τὴν ὑπερβολὴν τῆς δικαιοσύνης αὐτοῦ ἐκαλεῖτο δίκαιος καὶ ὠβλίας*[4]. And without taking all this as literal fact, it at least shews us the character which he bore, and the estimation in which he was held.

27. That such a person, when converted to the faith of Jesus, should have very soon been placed in high dignity in the Jerusalem church, is not to be wondered at. The very fact of that church being in some measure a continuation of the apostolic company, would, in the absence of Him who had been its centre beforetime, naturally incline their thoughts towards one who was the most eminent of His nearest relatives

[4] On the interpretation of this word, which is quite uncertain, see Suicer, sub voce, vol. ii. p. 1593.

according to the flesh: and the strong Judaistic tendencies of that church would naturally group it around one who was so zealous a fautor of the Law.

28. This his pre-eminence seems to have been fully established as early as the imprisonment of St. Peter, Acts xii.[5]: i. e. about A.D. 44: which would allow ample time for the reasonable growth in estimation and authority of one whose career as a disciple did not begin till the Ascension of our Lord, i. e. 14 years before[6].

29. From this time onward, James is introduced, and simply by this name, as the president, or bishop, of the church at Jerusalem. In the apostolic council in Acts xv. (A.D. 50), we find him speaking last, after the rest had done, and delivering, with his ἐγὼ κρίνω (ver. 19), that opinion, on which the act of the assembly was grounded. On St. Paul reaching Jerusalem in Acts xxi. (A.D. 58), we find him, on the day after his arrival, entering in πρὸς Ἰάκωβον: and it is added πάντες τε παρεγένοντο οἱ πρεσβύτεροι: shewing that the visit was a formal one, to a man in authority.

30. Thenceforward we have no more mention of James in the Acts. In Gal. i. 19, St. Paul relates, that at his first visit to Jerusalem after his conversion he saw Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου: but without any mark, unless the title ἀπόστολος, there given him, is to be taken as such, that he had then the pre-eminence which he afterwards enjoyed. The date of this visit I have set down elsewhere as A.D. 40[7].

31. In the same apologetic narrative in the Epistle to the Galatians, St. Paul recounts the events, as far as they were germane to his purpose, of the apostolic council in Acts xv. And here we find James ranked with Cephas and John, as στύλοι of the church. At some shortly subsequent time, probably in the end of A.D. 50 or the beginning of 51, we find, from the same narrative of St. Paul, that τινὲς ἀπὸ Ἰακώβου came down to Antioch, of whose Judaistic strictness Peter being afraid, prevaricated, and shrunk back from asserting his Christian liberty. This speaks for the influence of James, as it does also for its tendency.

32. At the time when we lose sight of James in the Acts of the Apostles, he would be, supposing him to have been next in the Holy Family to our Blessed Lord, and proceeding on the necessarily some-

[5] Thus—for we can hardly suppose it to have been a sudden thing,—we should have it already subsisting during the lifetime of the greater James, the son of Zebedee: one additional argument for distinguishing this James from James the less, the son of Alphæus.

[6] For these dates, see the Chronological Table in the Prolegg. to the Acts, Vol. II. It has been objected, that it would be unlikely that one who at the Ascension was not a believer, should so soon after be found in the dignity of an Apostle. But the objectors forget, that less than half the time sufficed to raise one, who long after the Ascension was "a persecutor and injurious," to the same dignity.

[7] See the Chronological Table, ut supra.

what uncertain [8] inference deducible from the plain sense of Matt. i. 25, about sixty years of age.

33. From this time we are left to seek his history in tradition. We possess an account in Josephus of his character and martyrdom. In Antt. xx. 9. 1, we read, ὁ Ἄνανος, νομίσας ἔχειν καιρὸν ἐπιτήδειον, διὰ τὸ τεθνᾶναι τὸν Φῆστον, Ἀλβῖνον δὲ ἔτι κατὰ τὴν ὁδὸν ὑπάρχειν, καθίζει συνέδριον κριτῶν· καὶ παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν τοῦ Ἰησοῦ του λεγομένου χριστοῦ, Ἰάκωβος ὄνομα αὐτῷ, καί τινας ἑτέρους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος, παρέδωκε λευσθησομένους.

34. Further particulars of his death are given us from Hegesippus, by Eusebius, ut supra, H. E. ii. 23: but they do not seem to tally with the above account in Josephus. According to Hegesippus, whose narrative is full of strange expressions, and savours largely of the fabulous, some of the seven sects of the people (see Eus. H. E. iv. 22) asked James, τίς ἡ θύρα τοῦ Ἰησοῦ [9]. And by his preaching to them Jesus as the Christ, so many of them believed on Him, that πολλῶν καὶ τῶν ἀρχόντων πιστευόντων, ἦν θόρυβος τῶν Ἰουδαίων κ. γραμματέων κ. Φαρισαίων λεγόντων ὅτι κινδυνεύει πᾶς ὁ λαὸς Ἰησοῦν τὸν χριστὸν προσδοκᾷν. On this they invited James to deter the people from being thus deceived, standing on the πτερύγιον τοῦ ἱεροῦ at the Passover, that he might be seen and heard by all. But, the story proceeds, when he was set there, and appealed to by them to undeceive the people, he ἀπεκρίνατο φωνῇ μεγάλῃ Τί με ἐπερωτᾶτε περὶ Ἰησοῦ τοῦ υἱοῦ τοῦ ἀνθρώπου; καὶ αὐτὸς κάθηται ἐν τῷ οὐρανῷ ἐκ δεξιῶν τῆς μεγάλης δυνάμεως, καὶ μέλλει ἔρχεσθαι ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. On this, many were confirmed in their belief, and glorified God for his testimony, and cried Hosanna to the son of David. Whereat the Scribes and Pharisees said to one another, κακῶς ἐποιήσαμεν τοιαύτην μαρτυρίαν παρασχόντες τῷ Ἰησοῦ· ἀλλὰ ἀναβάντες καταβάλωμεν αὐτόν, ἵνα φοβηθέντες μὴ πιστεύσωσιν αὐτῷ. καὶ ἔκραξαν λέγοντες Ὢ ὤ, καὶ ὁ δίκαιος ἐπλανήθη. So they went up, and cast him down: and said to one another, λιθάσωμεν Ἰάκωβον τὸν δίκαιον. καὶ ἤρξαντο λιθάζειν αὐτόν, ἐπεὶ καταβληθεὶς οὐκ ἀπέθανεν, ἀλλὰ στραφεὶς ἔθηκε τὰ γόνατα λέγων Παρακαλῶ κύριε θεὲ πάτερ ἄφες αὐτοῖς, οὐ γὰρ οἴδασι τί ποιοῦσιν. And while they were stoning him, a priest, one of the sons of Rechab, cried out, τί ποιεῖτε; εὔχεται ὑπὲρ ὑμῶν ὁ δίκαιος. καὶ λαβών τις ἀπ' αὐτῶν εἷς τῶν κναφέων τὸ ξύλον ἐν ᾧ ἀπεπίεζε τὰ ἱμάτια, ἤνεγκε κατὰ τῆς κεφαλῆς τοῦ δικαίου. καὶ οὕτως ἐμαρτύρησεν. καὶ ἔθαψαν αὐτὸν ἐν τῷ τόπῳ, καὶ ἔτι αὐτοῦ ἡ στήλη μένει παρὰ τῷ ναῷ.

[8] Because there were also *sisters* of our Lord, and more than two, or the word πᾶσαι could not have been used of them, Matt. xiii. 55.

[9] On this expression, Valesius says, "Ostium hoc loco est introductio seu institutio atque initiatio. Ostium igitur Christi nihil est aliud quam fides in Deum Patrem et Filium et Spiritum Sanctum:" &c. But this seems doubtful, and the expression enigmatical.

35. This last sentence seems wholly inexplicable, considering that long before it was written both city and temple were destroyed. And the more so, as Hegesippus proceeds to say, that immediately upon St. James's martyrdom, Vespasian formed the siege of the city. He adds, *οὕτω δὲ ἄρα θαυμάσιός τις ἦν, καὶ παρὰ τοῖς ἄλλοις ἅπασιν ἐπὶ δικαιοσύνῃ βεβόητο ὁ Ἰάκωβος, ὡς καὶ τοὺς Ἰουδαίων ἐμφρονας δοξάζειν ταύτην εἶναι τὴν αἰτίαν τῆς παραχρῆμα μετὰ τὸ μαρτύριον αὐτοῦ πολιορκίας τῆς Ἱερουσαλήμ, ἣν δι' οὐδὲν ἕτερον αὐτοῖς συμβῆναι, ἢ διὰ τὸ κατ' αὐτοῦ τολμηθὲν ἄγος.* And he quotes from Josephus, *ταῦτα δὲ συμβέβηκεν Ἰουδαίοις κατ' ἐκδίκησιν Ἰακώβου τοῦ δικαίου, ὃς ἦν ἀδελφὸς Ἰησοῦ τοῦ λεγομένου χριστοῦ· ἐπειδήπερ δικαιότατον αὐτὸν οἱ Ἰουδαῖοι ἀπέκτειναν*: but no such passage as this latter is now found in Josephus.

36. The character of St. James is sufficiently indicated in the foregoing notices. He appears to have been a strong observer of the law, moral and ceremonial: and though willing to recognize the hand of God in the Gentile ministry of Paul and Barnabas, to have remained himself attached to the purely Judaistic form of Christianity. "Had not," observes Schaff (Kirchengesch. i. p. 314), "a Peter, and above all a Paul, arisen as supplementary to James, Christianity would perhaps never have become entirely emancipated from the veil of Judaism and asserted its own independence. Still there was a necessity for the ministry of James. ⌜If any could win over the ancient covenant people, it was he.⌟ ⌜It pleased God to set so high an example of O. T. piety in its purest form among the Jews, to make conversion to the gospel, even at the eleventh hour, as easy as possible for them.⌟ But when they would not listen to the voice of this last messenger of peace, then was the measure of the divine patience exhausted, and the fearful and long-threatened judgment broke forth. And thus was the mission of James fulfilled. ⌜He was not to outlive the destruction of the holy city and the temple. According to Hegesippus, he was martyred in the year before that event, viz. A.D. 69."⌟

37. According to the above hypothetical calculation (par. 32), he would be, at the date of his martyrdom, about 71 years of age. The various particulars of his connexion with our present Epistle will be found in the following sections.

38. The literature of the subject treated in this section is very extensive. I may refer the reader to the Einleitungen of De Wette, Huther, and Wiesinger: to Lange's art. in Herzog's Encyclopädie: to Gieseler's Kirchengeschichte, i. p. 89 ff.: to Schaff's do. vol. i. §§ 79, 80: to Neander's Pflanzung u. Leitung, p. 553 ff. and note: to Schneckenburger, Annotatio ad Epist. Jacobi, p. 144: and Davidson, Introd. to N. T., vol. iii. p. 302 ff.

SECTION II.

FOR WHAT READERS THE EPISTLE WAS WRITTEN.

1. It is evident from the contents of the Epistle, that it was written for *Christian* readers. The Writer calls himself *κυρίου Ἰησοῦ χριστοῦ δοῦλος*, and addresses the readers throughout as his *ἀδελφοί*. In ch. i. 18 he says that God has begotten *us* (*ἡμᾶς*) by the word of truth: in ch. ii. 1 he addresses them as having the faith of Jesus Christ the Lord of glory: in id. ver. 7, he speaks of the *καλὸν ὄνομα* by which they were called: and in ch. v. 7, he exhorts them to patience on the ground that the coming of the Lord was near. Besides which, the whole passage, ch. ii. 14, proceeds on the manifest supposition that writer and readers had one and the same faith.

2. At the same time, the address of the Epistle, *ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ*, which will not bear a spiritual meaning, but only the strictly national one, quite forbids us from supposing that Christians *in general* were in the Writer's view. Believing Jews, and they only, were the recipients of the Epistle. Not the words of the address, but the circumstances of the case, and the language of the Epistle, exclude those who did not believe.

3. This Judaistic direction of the letter is evident from ch. ii. 2, where *συναγωγή* is the place of assembly: from ib. 19, where monotheism is brought forward as the central point of faith: from ch. v. 12, where, in the prohibition of swearing, the formulæ common among the Jews are introduced: from ib. ver. 14, where anointing with oil is mentioned. And not only so, but all the ethical errors which St. James combats, are of that kind which may be referred to carnal Judaism as their root.

4. Huther, from whom I have taken the foregoing paragraphs of this section, remarks, that the argument against faith alone without works is no objection to the last-mentioned view, but is rather in refutation of this same Jewish error, which was but the successor of the Pharisaical confidence in the fact of possessing the law, without a holy life: see Rom. ii. 17 ff.: and compare Justin Mart. Dial. § 141, p. 231, who says of the Jews, *οἱ λέγουσιν ὅτι κἂν ἁμαρτωλοὶ ὦσι, θεὸν δὲ γινώσκωσιν, οὐ μὴ λογίσηται αὐτοῖς ἁμαρτίαν*. There is indeed no trace in the Epistle of an anxious and scrupulous observance of the Mosaic ritual on the part of the readers: but this may be because in the main on this point the Writer and his readers were agreed. And we do find in it traces of an erroneous estimate of the value of mere *θρησκεία* (ch. i. 22 ff.): and a trace of fanatical zeal venting itself by *ὀργή*.

5. The situation of these Judæo-Christian churches or congregations, as discernible in the Epistle, was this. They were tried by manifold trials, ch. i. 2. We are hardly justified in assuming that they were entirely made up of poor, on account of ch. ii. 6, 7: indeed the former verses of that chapter seem to shew, that rich men were also found among them. However, this probably was so for the most part, and they were oppressed and dragged before the judgment-seats by the rich, which trials they did not bear with that patience and humility which might have been expected of them as Christians, nor did they in faith seek wisdom from God concerning them: but regarded Him as their tempter, and their lowliness as shame, paying carnal court to the rich, and despising the poor.

6. As might have been expected, such worldliness of spirit gave rise to strifes and dissensions among them, and to a neglect of self-preservation from the evil in the world, imagining that their Christian faith would suffice to save them, without a holy life.

7. There is some little difficulty in assigning a proper place to the rich men who are addressed in ch. v. 1 ff. They can hardly have been altogether out of the pale of the Christian body, or the denunciations would never have reached them at all: but it is fair to suppose that they were unworthy professing members of the churches.

8. It must be owned that the general state of the churches addressed, as indicated by this Epistle, is not such as any Christian teacher could look on with satisfaction. And it is extremely interesting to enquire, how far this unsatisfactory state furnishes us with any clue to the date of our Epistle: an enquiry which we shall follow out in our next section.

9. The designation ἐν τῇ διασπορᾷ need not necessarily limit the readers to the Jewish churches *out of* Palestine: but the greater circumference may include the lesser: the διασπορά may be vaguely used, regarding Jerusalem as the centre; and as in Acts viii. 1, where we read πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας,—the exception being the Apostles, who remained in Jerusalem,—may comprehend Palestine itself.

SECTION III.

THE PLACE AND TIME OF WRITING.

1. As regards the place of writing, if the general opinion as to the author be assumed, there can be but one view. His fixed residence, and

centre of influence, was JERUSALEM. There we find him, at every date in the apostolic period. If he wrote the Epistle, it was written from the holy city.

2. And with this the character of the Epistle very well agrees. Most of the Judæo-Christians addressed in it would be in the habit of coming up to Jerusalem from time to time to the feasts. There St. James, though at a distance, might become well acquainted with their state and temptations, and exercise superintendence over them.

3. It has been pointed out also[1], that the physical notices inserted in the Epistle are very suitable to this supposition. The Writer appears to have written not far from the sea (ch. i. 6; iii. 4): it was a land blessed with figs, oil, and wine (iii. 12). Wide as these notices may be, we have others which seem to come nearer to Palestine. Salt and bitter springs are familiar to him (iii. 11, 12): the land was exposed to drought, and was under anxiety for fear of failure of crops for want of rain (v. 17, 18): it was burnt up quickly by a hot wind (καύσων, i. 11), which is a name not only belonging to West Asia, but especially known in Palestine. "Another phænomenon," says Hug, "which was found where the Writer was, decides for that locality: it is, the former and latter rain, which he names πρώϊμος and ὄψιμος, ch. v. 7, as they were known in Palestine."

4. With regard to the date of the Epistle, opinions are more divided. That it was written before the destruction of Jerusalem, will follow as matter of course from what has already been said. But there are two other termini, with reference to which it is important that its place should be assigned. These are (1) the publication of the doctrine of St. Paul respecting justification by faith only: and (2) the Apostolic council in Jerusalem of Acts xv.

5. A superficial view will suggest, that it cannot be till after the doctrine of justification by faith had been spread abroad, that ch. ii. 14 ff. can have been written. And this has been held even by some, whose treatment of the Epistle has been far from superficial[2]. But I believe that a thorough and unbiassed weighing of probabilities will lead us to an opposite conclusion. It seems most improbable that, supposing ch. ii. 14 ff. to have been written after St. Paul's teaching on the point was known, St. James should have made no allusion either to St. Paul rightly understood, or to St. Paul wrongly understood. Surely such a method of proceeding, considering what strong words he uses, would be, to say the least, very ill-judged, or very careless: the former, if he only wished to prevent an erroneous conception of the great Apostle's doctrine,—the latter, if he wished to put himself into direct antagonism with it.

[1] By Hug, Einleitung, edn. 4, p. 488 f.

[2] e. g. Wiesinger.

6. It is much more probable, that all which St. James says respecting works and faith has respect to a former and different state and period of the controversy: when, as was explained above[3], the Jewish Pharisaic notions were being carried into the adopted belief in Christianity, and the danger was not, as afterwards, of a Jewish law-righteousness being set up, antagonistic to the righteousness which is by the faith of Christ, but of a Jewish reliance on exclusive purity of faith superseding the necessity of a holy life, which is inseparably bound up with any worthy holding of the Christian faith.

7. The objection brought against this view is, that the examples adduced by St. James are identical with those which we find in the Epistles of St. Paul, and even in that to the Hebrews: and that they presuppose acquaintance with those writings. But we may well answer, what right have we to make this, any more than the converse assumption? Or rather, for I do not believe the converse to be any more probable, why should not the occurrence of these common examples have been due in both cases to their having been the ordinary ones cited on the subject? What more certain, than that Abraham, the father of the faithful, would be cited in any dispute on the validity of faith? What more probable than that Rahab, a Canaanite, and a woman of loose life, who became sharer of the security of God's people simply because she believed God's threatenings, should be exalted into an instance on the one hand that even a contact with Israel's faith sufficed to save, and that the Apostle on the other should shew that such faith was not mere assent, but fruitful in practical consequences?

8. Again it is urged that, owing to several expressions and passages in our Epistle, we are obliged to believe that St. James had read and used the Epistles to the Romans and Galatians. Wiesinger says that any unbiassed reader will see in ch. i. 3 and iv. 1, 12, allusions to Rom. v. 3; vi. 13; vii. 23; viii. 7; xiv. 4. Of these certainly the first is a close resemblance: but that in the others is faint, and the connecting of them together is quite fanciful. And even where close resemblance exists, if the nature of the expressions be considered, we shall see how little ground there is for ascribing to the one writer any necessary knowledge of the other. The expressions are, *τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν*, James i. 3: *ἡ θλῖψις ὑπομονὴν κατεργάζεται*, Rom. v. 3. Now what could be more likely than that a *πιστὸς λόγος* like this, tending to console the primitive believers under afflictions which were coeval with their first profession of the Gospel, should have been a common-place in the mouths of their teachers? And accordingly we find a portion of St. James's expression, viz. *τὸ δοκίμιον ὑμῶν τῆς*

[3] § ii. 4.

πίστεως, again occurring in 1 Pet. i. 7: a circumstance which may or may not indicate an acquaintance with the contents of our Epistle.

9. A similar inference has been drawn from the use by St. James of such terms as δικαιοῦσθαι, ἐκ πίστεως, ἐξ ἔργων: which, it is urged, no N. T. writer except St. Paul, or, in the case of the verb, St. Luke under influence of St. Paul, has used. But here again it is manifest that the inference will not hold. The subject, as argued by St. Paul, was no new one, but had long been in the thoughts and disputes of the primitive believers [4].

10. With regard to the other question, as to whether our Epistle must be dated before or after the council in Acts xv., one consideration is, to my mind, decisive. We have no mention in it of any controversy respecting the ceremonial observance of the Jewish law, nor any allusion to the duties of the Judæo-Christian believers in this respect. Now this certainly could not have been, after the dispute of Acts xv. 1 ff. If we compare what St. Paul relates in Gal. ii. 11 ff. (see the last note) of the influence of certain from James, and the narrative of Acts xxi. 18—25, with the entire absence in this Epistle of all notice of the subjects in question, we must, I think, determine that, at the time of writing the Epistle, no such question had arisen. The obligation of observing the Jewish ceremonial law was as yet confessed among Jewish Christians, and therefore needed no enforcing.

11. But here again various objections are brought against assigning so early a date to our Epistle as before the Jerusalem council, principally derived from the supposed difficulty of imagining so much development at that time in the Judæo-Christian congregations. We find, it is alleged, πρεσβύτεροι of an ἐκκλησία, which is not the mere Jewish synagogue used in common by both, but a regularly organized congregation.

12. Now we may fairly say, that this objection is unfounded. The Christian ἐκκλησία is mentioned by our Lord Himself in Matt. xviii. 17, and was so easy and matter-of-course a successor of the synagogue, that it would be sure to be established, wherever there was a Christian community. We find that the different varieties of Jews had their separate synagogues, Acts vi. 9: and the establishment of a separate organization and place of worship would be the obvious and immediate consequence of the recognition of Jesus of Nazareth as the Messiah. In such a congregation, πρεσβύτεροι would be a matter of course.

13. It is also objected, that in the Epistle the readers are treated as mature in the belief and doctrines of the Gospel: that it exhorts, but does not teach [5]. Witness, it is said, the allusions to their knowledge,

[4] As a proof of this, see Gal. ii. 16, a speech which was made certainly a very short time after the council in A.D. 50, and in consequence of a message from James.

[5] Wieseinger, p. 38.

and exhortations to perfection, ch. i. 3 ; iii. 1 ; iv. 1. But in those passages there is nothing which might not well apply to the primitive Jewish believers : nothing which, from their knowledge of the O. T., and of the moral teaching of our Lord, they might not well have been aware of.

14. Yet again it is said, that the character of the faults here stigmatized in the Christian congregations is such as to require a considerable period for their development[6] : that they are those which arise from relaxation of the moral energy with which we must suppose the first Jewish converts to have received the Gospel. In answer to this, we may point to the length of time which may well be allowed as having elapsed between the first Pentecost sermon and the time of writing the Epistle, and to the rapidity of the dissemination of practical error, and the progress of moral deterioration, when once set in. We may also remind the reader of the state of the Jewish church and the heathen world around, as shewing that it must not be supposed that all these evils sprung up within the Christian communities themselves : rather we may say, that the seed fell on soil in which these thorns were already sown,—and that, even conceding the position above assumed, § i. 1, a very short time,—less than the 20 years which elapsed between the first Pentecost and the Jerusalem council,—would have sufficed for the growth of any such errors as we find stigmatized in this Epistle.

15. "Where," asks Wiesinger, "shall we look for the Judæo-Christian churches out of Palestine, which will satisfy the postulates of the Epistle?" I answer, in the notice of Acts ii. 5—11, in following out which, we must believe that Christian churches of the dispersion were very widely founded at a date immediately following the great outpouring of the Spirit. Such a persuasion does not compel us to believe that our Epistle was addressed principally to the church at Antioch, or to those in Syria and Cilicia, but leaves the address of it in all the extent of its own words, *ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ*.

16. The notice of Acts xi. 19 ff., will amply provide for such Christian congregations, consisting mainly or entirely of Jewish believers, as the purposes of this Epistle require. And that notice may surely be regarded as a record of that taking place with increased energy nearer home, which must have been long going on far and wide owing to the agency of the first Pentecostal believers. We find traces of this in the first missionary journey of Paul and Barnabas, where in several cases we have, besides the new converts made, an implied background of *μαθηταί*, naturally consisting mainly of Jews ; and it appears to have been at and by this visit chiefly that the enmity of the Jews every

[6] Wiesinger, ut supra.

where against the Gentile converts, and against the Gospel as admitting them, was first stirred up.

17. These things being considered, I cannot agree with Wiesinger and Schmid in placing our Epistle late in the first age of the church; but should, with the majority of recent Commentators, and historians, including Schneckenburger, Theile, Neander, Thiersch, Hofmann, and Schaff, place it before, perhaps not long before, the Jerusalem council: somewhere, it may be, about the year 45 A.D.

SECTION IV.

OBJECT, CONTENTS, AND STYLE.

1. The object of the Epistle has been already partially indicated, in treating of its readers. It was ethical, rather than didactic. They had fallen into many faults incident to their character and position. Their outward trials were not producing in them that confirmation of faith, and that stedfastness, for which they were sent, but they were deteriorating, instead of improving, under them. St. James therefore wrote this hortatory and minatory Epistle, to bring them to a sense of their Christian state under the Father of wisdom and the Lord of glory, subjects as they were of the perfect law of liberty, new-begotten by the divine word, married unto Christ, and waiting in patience for His advent to judgment.

2. The letter is full of earnestness, plain speaking, holy severity. The brother of Him who opened His teaching with the Sermon on the Mount, seems to have deeply imbibed the words and maxims of it, as the law of Christian morals. The characteristic of his readers was the lack of living faith: the falling asunder, as it has been well called[7], of knowledge and action, of head and heart. And no portion of the divine teaching could be better calculated to sound the depths of the treacherous and disloyal heart, than this first exposition by our Lord, who knew the heart, of the difference between the old law, in its externality, and the searching spiritual law of the gospel[8].

[7] Wiesinger, Einleitung, p. 42.

[8] The connexion between our Epistle and the Sermon on the Mount has often been noticed: and the principal parallels will be found pointed out in the reff. and commentary. I subjoin a list of them: ch. i. 2, Matt. v. 10—12; ch. i. 4, Matt. v. 48; ch. i. 5 and v. 15, Matt. vii. 7 ff.; ch. i. 9, Matt. v. 3; ch. i. 20, Matt. v. 22; ch. ii. 13, Matt. vi. 14, 15 and v. 7; ch. ii. 14 ff, Matt. vii. 21 ff.; ch. iii. 17, 18, Matt. v. 9; ch. iv. 4, Matt. vi. 24; ch. iv. 10, Matt. v. 3, 4; ch. iv. 11, Matt. vii. 1 f.; ch. v. 2,

3. The main theme of the Epistle may be described as being the *ἀνὴρ τέλειος*, in the perfection of the Christian life: the *ποιητὴς τοῦ νόμου τελείου*: and his state and duties are described and enforced, not in the abstract, but in a multitude of living connexions and circumstances of actual life, as might suit the temptations and necessities of the readers.

4. St. James begins by a reference to their *πειρασμοί*, exhorting them to consider them matter of joy, as sent for the trial of their faith and accomplishment of their perfection, which must be carried on in faith, and prayer to God for wisdom, without doubt and wavering. The worldly rich are in fact not the happy, but the subject of God's judgment: the humble and enduring is he to whom the crown of life is promised (ch. i. 1—12).

5. Then he comes to treat of a *πειράζεσθαι* which is not from God, but from their own lusts. God on the contrary is the Author of every good and perfect gift, as especially of their new birth by the word of His truth. The inference from this is that, seeing they have their evil from themselves, but their good from Him, they should be eager to hear, but slow to speak and slow to wrath, receiving the word in meekness, being thoroughly penetrated with its influence, in deed and word, not paying to God the vain *θρησκεία* of outward conformity only, but that of acts of holy charity and a spotless life.

6. The second chapter introduces the mention of their special faults: and as intimately connected with ch. i. 27, first that of respect of persons in regard of worldly wealth (ii. 1—13); and then that of supposing a bare assensive faith sufficient for salvation without its living fruits in a holy life (ii. 14—26). Next, the exhortation of ch. i. 19, "slow to speak, slow to wrath," is again taken up, and in ch. iii. 1—18, these two particulars are treated, in the duties of curbing the tongue and the contentious temper.

7. This last leads naturally on in ch. iv. 1—12 to the detection of the real source of all contention and strife, viz. in their lusts, inflamed by the solicitations of the devil. These solicitations they are to resist, by penitence before God, and by curbing their proud and uncharitable judgments. Then he turns (iv. 13—v. 6) to those who live in their pride and worldliness, in assumed independence on God, and severely reproves the rich for their oppression and defrauding of the poor, warning them of a day of retribution at hand.

8. Then, after an earnest exhortation to patient endurance (ch. v. 7—11) and to abstain from words of hasty profanity (v. 12), he takes occa-

Matt. vi. 19; ch. v. 10, Matt. v. 12; ch. v. 12, Matt. v. 33 ff.; and from other discourses of our Lord, ch. i. 14, Matt. xv. 19; ch. iv. 12, Matt. x. 28. Compare also the places where the rich are denounced with Luke vi. 24 ff.

sion in prescribing to them what to do in adversity, prosperity, and sickness, and as to mutual confession of sin, to extol the efficacy of prayer (v. 13—18), and ends with pronouncing the blessedness of turning a sinner from the error of his way.

9. The character of the Epistle is thus a mixed one: consolatory and hortatory for the believing brethren; earnest, minatory, and polemical, against those who disgraced their Christian profession by practical error. Even in ch. ii. 14—26, where alone the Writer seems to be combating doctrinal error, all his contention is rather in the realm of practice: he is more anxious to shew that justification cannot be brought about by a kind of faith which is destitute of the practical fruits of a Christian life, than to trace the *ultimate ground*, theologically speaking, of justification in the sight of God.

10. As regards the style and diction of our Epistle, Huther has well described it as being "not only fresh and vivid, the immediate outflowing of a deep and earnest spirit, but at the same time sententious, and rich in graphic figure. Gnome follows after gnome, and the discourse hastens from one similitude to another: so that the diction often passes into the poetical, and in some parts is like that of the O. T. prophets. We do not find logical connexion, like that in St. Paul: but the thoughts arrange themselves in single groups, which are strongly marked off from one another. We every where see that the author has his object clearly in sight, and puts it forth with graphic concreteness. Strong feelings, as Kern remarks, produce strong diction: and the style acquires emphasis and majesty by the climax of thoughts and words ever regularly and rhetorically arrived at, and by the constantly occurring antithesis."

11. The introduction and putting forth of the thoughts also is peculiar. "The Writer ever goes at once *in res medias;* and with the first sentence which begins a section,—usually an interrogative or imperative one,—says out at once fully and entirely that which he has in his heart: so that in almost every case the first words of each section might serve as a title for it. The further development of the thought then is regressive, explaining and grounding the preceding sentence, and concludes with a comprehensive sentence, recapitulating that with which he began[9]."

12. The Greek of our Epistle is peculiar. It is comparatively free from Hebraisms; the words are weighty and expressive: the constructions for the most part those found in the purer Greek. It does not sound, in reading, like the rest of the N. T. There is only a slight link or two, connecting the speech of James in Acts xv. with it, which serves somewhat to identify its language with that. Such is ἀκούσατε,

[9] Wiesinger, Einl. p. 44.

> Ἰακώβου φέρεται καὶ ἡ Ἰούδα, ἧ τε Πέτρου δευτέρα ἐπιστολή, καὶ ἡ ὀνομαζομένη δευτέρα καὶ τρίτη Ἰωάννου, εἴτε τοῦ εὐαγγελιστοῦ τυγχάνουσαι, εἴτε καὶ ἑτέρου ὁμωνύμου ἐκείνῳ.

And again in H. E. ii. 23, after relating the death of St. James, he says—

> τοιαῦτα καὶ τὰ κατὰ τὸν Ἰάκωβον, οὗ ἡ πρώτη τῶν ὀνομαζομένων καθολικῶν ἐπιστολῶν εἶναι λέγεται· ἰστέον δὲ ὡς νοθεύεται μέν· οὐ πολλοὶ γοῦν τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, ὡς οὐδὲ τῆς λεγομένης Ἰούδα, μιᾶς καὶ αὐτῆς οὔσης τῶν ἑπτὰ λεγομένων καθολικῶν. ὅμως δὲ ἴσμεν καὶ ταύτας μετὰ τῶν λοιπῶν ἐν πλείσταις δεδημοσιευμένας ἐκκλησίαις.

In this passage it can hardly be that *νοθεύεται* expresses Eusebius's own opinion as to the fact—"it is spurious:" but it simply announces the fact, that "*it is accounted spurious.*"

8. In H. E. vi. 14, Eusebius says of Clement of Alexandria—

> ἐν δὲ ταῖς ὑποτυπώσεσι, ξυνελόντα εἰπεῖν, πάσης τῆς ἐνδιαθήκου γραφῆς ἐπιτετμημένας πεποίηται διηγήσεις, μηδὲ τὰς ἀντιλεγομένας παρελθών, τὴν Ἰούδα λέγω καὶ τὰς λοιπὰς καθολικὰς ἐπιστολάς, τήν τε Βαρνάβα καὶ τὴν Πέτρου λεγομένην ἀποκάλυψιν.

But it is manifest, that even were we to take this as fact, its testimony, when taken with the last clause, is very feeble as regards the canonicity of our Epistle.

9. Hippolytus, Bishop of Portus near Rome, quotes our Epistle apparently as Scripture, but not by name (ed. Lagarde, p. 122, l. 8):—

> αἱ λαμπάδες ὑμῶν σκοτειναί εἰσιν ἐκ τῆς ἀσπλαγχνίας· ἀπέλθετε ἀπ' ἐμοῦ· ἡ γὰρ κρίσις ἀνίλεώς ἐστι τῷ μὴ ποιήσαντι ἔλεος (James ii. 13).

10. Jerome, in his Catalog. Scriptorum Eccles. 2, vol. ii. p. 829, says—

> "Jacobus, qui appellatur frater Domini, cognomento Justus . . . unam tantum scripsit epistolam, quæ de septem catholicis est, quæ et ipsa ab alio quodam sub nomine ejus edita asseritur, licet paullatim tempore procedente obtinuerit auctoritatem."

11. Against these somewhat equivocal testimonies of the early Fathers, may be set the fact, that the Peschito, or primitive Syriac version, contained our Epistle from the first, although it omitted the second and third of John, Jude, and the Apocalypse. And this fact has the more weight because the Syrian church lay so near to the country whence the Epistle originated, and to those to which it was, in all probability, principally addressed. And, as might be expected, we find it received and cited by the Syrian church as the Epistle of James the Lord's brother. So Ephrem Syrus, and other writers of that church.

12. In the Western church also it soon, though gradually, rose into general acceptation and canonical authority. It was recognized by the council of Carthage in 397. From that time onward, we find it univer-

sally received: and indeed the great company of illustrious Greek Fathers of the fourth century all quote it as canonical Scripture: Athanasius, both the Cyrils, Gregory of Nazianzum, Epiphanius, Philastrius, Chrysostom, the author of the Synopsis, &c.

13. Various reasons might be assigned for the delay in receiving the Epistle, and the doubts long prevalent respecting it. The uncertainty about the personal identity and standing of its Writer: the fact, that it was addressed entirely to Jewish believers: the omission in it of most of the particulars of distinctively Christian doctrine: its seeming opposition to the doctrine of justification as laid down by St. Paul: all these would naturally work together to indispose the minds of Gentile Christians towards it. But as Thiersch and Wiesinger have rightly remarked, so much the more valuable are those recognitions of its genuineness and canonicity which we do meet with.

14. At the time of the Reformation, the doubts which once prevailed concerning the Epistle, were again revived. Erasmus, Cardinal Cajetan, Luther, Grotius, Wetstein, shared more or less in these doubts: and their example has been followed by several of the modern Commentators, e. g. Schleiermacher, De Wette, Reuss, Baur, Schwegler, Ritschl. The opinions of all these and their grounds will be found fairly set forth in Huther's Einleitung, pp. 24—35: and in Davidson's Introduction to the N. T., vol. iii. pp. 339—345.

15. On the whole, on any intelligible principles of canonical reception of early writings, we cannot refuse this Epistle a place in the canon. That that place was given it from the first in some part of the church; that, in spite of many adverse circumstances, it gradually won that place in other parts; that when thoroughly considered, it is so consistent with and worthy of his character and standing whose name it bears; that it is marked off by so strong a line of distinction from the writings and Epistles which have not attained a place in the canon: all these are considerations which, though they do not in this, any more than in other cases, amount to demonstration, yet furnish when combined a proof hardly to be resisted, that the place where we now find it in the N. T. canon is that which it ought to have, and which God in His Providence has guided His Church to assign to it.

CHAPTER III.

THE FIRST EPISTLE GENERAL OF PETER.

SECTION I.

ITS GENUINENESS.

1. THE First Epistle of St. Peter was universally acknowledged by the ancient church as a part of the Christian Scriptures. The earliest testimony in its favour is found in the Second Epistle of Peter (iii. 1), a document which, even if we were to concede its spuriousness as an Apostolic Epistle, yet cannot be removed far in date from the *age* of the Apostles.

2. The second witness is POLYCARP: of whom Eusebius writes (H. E. iv. 14)—

> ὁ μέν τοι Πολυκαρπος ἐν τῇ δηλωθείσῃ πρὸς Φιλιππησίους (pp. 1005 ff. ed. Migne) αὐτοῦ γραφῇ φερομένῃ εἰς δεῦρο κέχρηταί τισι μαρτυρίαις ἀπὸ τῆς Πέτρου προτέρας ἐπιστολῆς.

These μαρτυρίαι are too numerous to be cited at length. In ch. ii., he cites 1 Pet. i. 13, 21 and iii.9 : in ch. v., 1 Pet. ii. 11; in ch. vi., 1 Pet. iv. 7; in ch. viii., 1 Pet. ii. 21—24; in ch. x., 1 Pet. ii. 17, 12. Eusebius also says of PAPIAS (H. E. iii. 39)—

> κέχρηται δ' ὁ αὐτὸς μαρτυρίαις ἀπὸ τῆς Ἰωάννου προτέρας ἐπιστολῆς, καὶ τῆς Πέτρου ὁμοίως.

3. None of the above testimonies from Polycarp mention the Epistle expressly; but IRENÆUS does so, more than once: e. g. Hær. iv. 9. 2, p. 238:—

> "Et Petrus ait in Epistola sua, Quem non videntes diligitis, inquit, in quem nunc non videntes credidistis, gaudebitis gaudio inenarrabili (1 Pet. i. 8)."

And again, ib. iv. 16. 5, p. 247:—

> "Et propter hoc Petrus ait, Non velamentum malitiæ habere nos libertatem, sed ad probationem et manifestationem fidei (1 Pet. ii. 16)."

4. CLEMENT of ALEXANDRIA also quotes it expressly, Strom. iii. 11 [75], p. 544 Potter:—

> διὸ καὶ ὁ θαυμάσιος Πέτρος φησίν, Αγαπητοί, παρακαλῶ ὡς παροίκους κ.τ.λ. (1 Pet. ii. 11 f., 15 f.).

And again, ib. 18 [110], p. 562:—

καὶ ὁ Πέτρος ἐν τῇ ἐπιστολῇ τὰ ὅμοια λέγει, Ὥστε τὴν πίστιν ὑμῶν καὶ τὴν ἐλπίδα κ.τ.λ. (1 Pet. i. 21 f.: and 14—16).

And iv. 7 [47], p. 584 :—

ἀλλ' εἰ καὶ πάσχομεν διὰ δικαιοσύνην, μακάριοι, φησὶν ὁ Πέτρος· τὸν δὲ φόβον αὐτῶν μὴ φοβήθητε, κ.τ.λ. (1 Pet. iii. 14—17).

And again [ib. 48], p. 585 :—

μὴ ξενίζεσθε τοίνυν, ὁ Πέτρος λέγει, κ.τ.λ. (1 Pet. iv. 12—14).

And ib. 20 [131], p. 622 :—

ὁ Πέτρος ἐν τῇ ἐπιστολῇ φησίν, Ὀλίγον ἄρτι εἰ δέον κ.τ.λ. (1 Pet. i. 6—9).

Also in his Pædag. i. 6 [44], p. 124 :—

διὰ τοῦτο φησὶ καὶ Πέτρος, Ἀποθέμενοι οὖν κ.τ.λ. (1 Pet. ii. 1—3).

And ib. iii. 11 [74], p. 296, with φησὶν ὁ Πέτρος, he quotes 1 Pet. ii. 18; iii. 8 ff.; and ib. 12 [85], p. 303, with the same formula, 1 Pet. i. 17—19; iv. 3; iii. 13.

5. Besides these express citations, he several times quotes without mentioning the name, as 1 Pet. iv. 8 in Strom. i. [27 (173)] p. 423; 1 Pet. i. 32 in Quis Div. Serv. [23] p. 948; 1 Pet. ii. 9, 10 in Protrept. 4 [59], p. 52; 1 Pet. ii. 12, as τοῦτο τὸ εἰρημένον ἀγίως, in Pæd. iii. [11 (53)] p. 285.

6. It is to be noted likewise that the heretic Theodotus, in the tract commonly printed among the works of Clement of Alexandria, twice expressly quotes our Epistle (§ 12, p. 961): εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, ὁ Πέτρος φησίν (1 Pet. i. 12), and ib., κατὰ τὸν ἀπόστολον τιμίῳ καὶ ἀμώμῳ καὶ ἀσπίλῳ αἵματι ἐλυτρώθημεν (1 Pet. i. 19).

7. ORIGEN bears, expressly and often, the same testimony. In the passage on the canon, reported by Eusebius H. E. vi. 25, he says—

Πέτρος δέ, ἐφ' ᾧ οἰκοδομεῖται ἡ χριστοῦ ἐκκλησία ἧς πύλαι ᾅδου οὐ κατισχύσουσι, μίαν ἐπιστολὴν ὁμολογουμένην καταλέλοιπεν· ἔστω δὲ καὶ δευτέραν· ἀμφιβάλλεται γάρ.

Again in Homil. 7 in Josuam, vol. ii. p. 412 :—

"Petrus etiam duabus epistolarum suarum personabat tubis."

And in his Comm. on Ps. iii., vol. ii. p. 553 :—

κατὰ τὰ λεγόμενα ἐν τῇ καθολικῇ ἐπιστολῇ παρὰ τῷ Πέτρῳ· ἐν ᾗ δὲ τοῖς κ.τ.λ. (1 Pet. iii. 19).

And in his Comm. on John, tom. vi. 18, vol. iv. p. 135 :—

καὶ περὶ τῆς ἐν φυλακῇ πορείας μετὰ πνεύματος παρὰ τῷ Πέτρῳ ἐν τῇ καθολικῇ ἐπιστολῇ· θανατωθεὶς γάρ φησι σαρκί, ζωοποιηθεὶς δὲ κ.τ.λ. (1 Pet. iii. 18—21).

Many other places have been collected by Mayerhoff and others, in which Origen quotes our Epistle.

8. TERTULLIAN testifies to the same point. Thus, Scorp. c. 12, vol. ii. p. 146 :—

"Petrus quidem ad Ponticos quanta enim inquit gloria, si non ut delinquentes puniamini, sustinetis! Hæc enim gratia est, in hoc et vocati estis" &c. (1 Pet. ii. 20 f.).

And ib. c. 14, p. 150 :—

"Condixerat scilicet Petrus, regem quidem honorandum" (1 Pet. ii. 17).

9. The opinion of Eusebius, as gathered from those before him, is given in his H. E. iii. 3—

Πέτρου μὲν οὖν ἐπιστολὴ μία ἡ λεγομένη αὐτοῦ προτέρα, ἀνωμολόγηται· ταύτῃ δὲ καὶ οἱ πάλαι πρεσβύτεροι ὡς ἀναμφιλέκτῳ ἐν τοῖς σφῶν αὐτῶν κατακέχρηνται συγγράμμασι.

10. This Epistle is also found in the Peschito version, which contains three only of the Catholic Epistles. It is true, it is not mentioned in the fragment on the canon known by the name of Muratori. But the passage is one not easily understood :—

"Epistola sane Judæ et superscripti Johannis duas in catholica habentur. Et sapientia ab amicis Salomonis in honorem ipsius scripta. Apocalypsis etiam Johannis et Petri tantum recipimus, quam quidam ex nostris legi in ecclesia nolunt."

The simplest interpretation of which latter sentence is, "We receive also only the Apocalypses of John and Peter, which (latter) some of our brethren refuse to have read in the church[6]."

11. It is inferred from a passage of Leontius of Byzantium (+ cir. 610) that Theodore of Mopsuestia rejected the Epistle: but the inference is not a safe one, the words being too general to warrant it: "ob quam causam, ut arbitror, ipsam epistolam Jacobi et alias deinceps catholicas abrogat et antiquat."

12. It is said, in a passage of Petrus Siculus, that the Paulicians rejected it: "Binas vero catholicas . . . . Petri principis apostolorum, pessime adversus illum affecti, ... non admittunt."

13. So that, with these one or two insignificant exceptions, we have the united testimony of antiquity in its favour. It would be superfluous to go on citing later testimonies on the same side.

14. The first doubt in modern times was thrown on its authenticity by Cludius, in his Uransichten des Christenthums, on the ground that its thoughts and expressions are too like those of St. Paul, to have been written by the Apostle whose name it bears.

15. This was taken up by Eichhorn and expanded into the hypothesis, that some one wrote the Epistle who had been long with St. Paul, and had adopted his ideas and phrases: and as this will not fit St. Peter, he

[6] Wieseler proposes an ingenious way of taking the words: We receive also (i. e. besides the two Epistles) the Apocalypse of John, and as much of Peter; i. e. two Epistles and an Apocalypse. Then he refers "quam" to "Apocalypsin." This rendering might perhaps stand, were it not for this latter, which is quite beyond all probability.

supposes that St. Peter found the material, but it was worked up by John Mark. This hypothesis is rejected by Bertholdt, but taken up in another form: viz. by adopting the idea hinted at by Jerome and formally announced by Baronius, that the Epistle was originally written in Hebrew (so Baronius), or Aramaic, and rendered into Greek by Mark (so Baronius) or Silvanus. But, as Huther well remarks, this hypothesis is as arbitrary as the other: and the whole diction of the Epistle and its modes of citation protest against its being thought a translation.

16. De Wette finds reason to doubt the genuineness, but on grounds entirely derived from the Epistle itself. He thinks it too deficient in originality, and too much made up of reminiscences from other Epistles. This ground of objection will be examined, and found untenable, in treating of the character and style of the Epistle.

17. It was to be supposed, that the Tübingen school, as represented by Baur and Schwegler, would repudiate this, as they have done so many other Epistles. The arguments on which the latter of these founds his rejection are worth enumerating, admitting as most of them do, of a ready and satisfactory answer. They are[7]—

(1) *The want of any definite external occasion, and the generality of the contents and purpose.* But it may be replied, it is surely too much to expect that an Apostle should be confined to writing to those churches with which he has been externally connected, and in which an assignable cause for his writing has arisen: and besides, it will be found below, in treating on the occasion and object of the Epistle, that these, though of a general nature, are perfectly and satisfactorily assignable.

(2) *The want of a marked individual character both in composition and in theology.* But on the one hand this is not conceded *in toto*, and on the other it is manifestly unreasonable to require that in one man's writing it should be so plainly notable as in that of another: in St. Peter, as in St. Paul and St. John.

(3) *The want of close connexion and evolution of thought.* But, it may be answered, the purpose and character of the Epistle itself forbids us to require such a connexion: and we may notice that even in St. Paul's Epistles Schwegler professes not to be able to find it[8].

(4) *The impossibility that St. Peter, labouring in the far East, could have become acquainted with the later Epistles of St. Paul so soon* (assuming their genuineness) *after their composition.* But, it is replied, there is no trace in our Epistle of acquaintance with the latest, viz. that to Titus and 2 Timotheus. The only possible difficulty is the ap-

[7] I have taken this statement mainly from Huther, Einl. pp. 28–32.

[8] See on this below, § vi. 9.

parent (?) acquaintance with 1 Timotheus: but this may have come to St. Peter through John Mark.

(5) *The impossibility, on the assumption of the Epistle being written in Babylon* (see below, § iv., on the time and place of writing), *of bringing together the Neronian persecution which is alluded to in it, and the death of St. Peter by martyrdom, during that very persecution.* But it is a pure assumption that the persecution alluded to in the Epistle is that under Nero; and another, that the Apostle suffered martyrdom under Nero at that time.

18. It is also not without interest, to discuss the reasons which Schwegler adduces for believing the Epistle to be a production of the post-apostolic age under Trajan. They are (1) the tranquil unimpassioned tone of the Epistle, contrasted with the effect on the Christians of the Neronian persecution: (2) the circumstance that under the Neronian persecution the Christians were involved in a charge of a definite crime, viz. the setting fire to the city, whereas in our Epistle they suffer as χριστιανοί, on account of the general suspicion of a bad life (ὡς κακοποιοί): (3) the improbability that the Neronian persecution extended beyond Rome: (4) the assumption in the Epistle of regular legal processes, whereas the persecution under Nero was more of a tumultuary act: (5) the state of Christianity in Asia Minor as depicted by the Epistle, answering to that which we find in the letter of Pliny to Trajan.

19. But to these reasons it has been well replied by Huther (1) that the tranquillity of tone is no less remarkable as under the later persecution than under the earlier, and that any other tone would have been unworthy of an Apostle: (2) the suffering of Christians, *as Christians*, did not begin in Trajan's persecution, but was common to the earlier ones likewise: (3) even if the Neronian persecution did not extend beyond Rome, the Christians in the provinces were always liable to be persecuted owing to the same popular hatred: (4) there is in reality no trace of judicial proceedings in our Epistle: (5) the features of persecution in the Epistle *do not* agree with those in Pliny's letter: there, the Christians are formally put to death as such: here, we have no trace of such a sentence being carried out against them.

20. The hypothesis of Schwegler, that the purpose of the Epistle is to be detected in ch. v. 12, as one of reconciliation of the teachings of St. Peter and St. Paul by some disciple of the former who was inclined also to the latter, is well treated by Huther as entirely destitute of foundation.

21. So that, whether we consider external evidence, or the futility of internal objections, we can have no hesitation in accepting the Epistle as the undoubted work of the Apostle whose name it bears.

SECTION II.

ITS AUTHOR.

1. The Apostle Peter, properly called Simon or Simeon (Acts xv. 14: 2 Pet. i. 1), was born at Bethsaida on the sea of Galilee (John i. 45), the son of one Jonas (Matt. xvi. 17) or John (John i. 43; xxi. 15), with whom, and with his brother Andrew, he carried on the trade of a fisherman at Capernaum, where he afterwards lived (Matt. viii. 14; iv. 18 ‖: Luke v. 3), with his wife's mother, being a married man[9] (1 Cor. ix. 5).

2. He became very early a disciple of our Lord, being brought to Him by his brother Andrew, who was a disciple of John the Baptist, and had followed Jesus on hearing him designated by his master as the Lamb of God (John i. 35—43). It was on this occasion that Jesus, looking on him and foreseeing his disposition and worth in the work of His Kingdom, gave him the name Κηφᾶς (Aram. כֵּיפָא), in Greek Πέτρος, a stone or Rock (John i. 43 &c.: Mark iii. 16). He does not however appear to have attached himself finally to our Lord till after two, or perhaps more, summons to do so (cf. John, l. c.: Matt. iv. 18 ‖ Mark: Luke v. 1 ff. and notes), but to have carried on his fishing trade at intervals.

3. It would be beside the present purpose to follow St. Peter through the well-known incidents of his apostolic life. His forwardness in reply and profession of warm affection, his thorough appreciation of our Lord's high Office and Person, the glorious promise made to him as the Rock of the Church on that account (Matt. xvi. 16 and note), his rashness, and over-confidence in himself, issuing in his triple denial of Christ and his bitter repentance, his reassurance by the gentle but searching words of his risen Master (John xxi. 15 ff.),—these are familiar to every Christian child: nor is there any one of the leading characters in the gospel history which makes so deep an impression on the heart and affections of the young and susceptible. The weakness, and the strength, of our human love for Christ, are both mercifully provided for in the character of the greatest of the Twelve.

[9] His wife is variously named Concordia or Perpetua by the legends: the Commentators refer to J. F. Meyer de Petri Conjugio (Wittenburg, 1684). Clem. Alex. (Strom. vii. 11 [63], p. 869 P.) relates, *φασὶ γοῦν τὸν μακάριον Πέτρον, θεασάμενον τὴν αὐτοῦ γυναῖκα ἀγομένην τὴν ἐπὶ θάνατον ἡσθῆναι μὲν τῇ κλήσεως χάριν καὶ τῆς εἰς οἶκον ἀνακομιδῆς, ἐπιφωνῆσαι δὲ εὖ μάλα προτρεπτικῶς τε καὶ παρακλητικῶς ἐξ ὀνόματος προσειπόντα· μεμνῆσθω αὐτῇ τοῦ κυρίου* (qu. *μέμνησο, ὦ αὐτη, τ. κ.*). And in Strom. iii. 6 [52], p. 535 P., he says, *Πέτρος μὲν γὰρ καὶ Φίλιππος ἐπαιδοποιήσαντο.* On the question whether Mark was his son, see note on 1 Pet. v. 13.

4. After the Ascension, we find St. Peter at once taking the lead in the Christian body (Acts i. 15 ff.), and on the descent of the Holy Spirit, he, to whom were given the keys of Christ's kingdom,—who was to be the stone on which the church was to be built, first receives into the door of the church, and builds up on his own holy faith, three thousand of Israel (Acts ii. 14—41): and on another occasion soon following, some thousands more (Acts iv. 4).

5. This prominence of St. Peter in the church continues, till by his specially directed ministry the door into the privileges of the gospel covenant is opened also to the Gentiles, by the baptism of Cornelius and his party (Acts x.). But he was not to be the Apostle of the Gentiles: and by this very procedure, the way was being made plain for the ministry of another who was now ripening for the work in the retirement of his home at Tarsus.

6. From this time onward, the prominence of St. Peter wanes behind that of St. Paul. The "first to the Jew" was rapidly coming to its conclusion: and the great spreading of the feast to the Gentile world was henceforward to occupy the earnest attention of the apostolic missionaries, as it has done the pages of the inspired record. Only once or twice, besides the notices to be gathered from this Epistle itself, do we gain a glimpse of St. Peter after this time. In the apostolic council in Acts xv. we find him consistently carrying out the part which had been divinely assigned him in the admission of the Gentiles into the church; and earnestly supporting the freedom of the Gentile converts from the observance of the Mosaic law.

7. This is the last notice which we have of him, or indeed of any of the Twelve, in the Acts. But from Gal. ii. 11, we learn a circumstance which is singularly in keeping with St. Peter's former character: that when at Antioch, in all probability not long after the apostolic council, he was practising the freedom which he had defended there, but being afraid of certain who came from James, he withdrew himself and separated from the Gentile converts, thereby incurring a severe rebuke from St. Paul (ib. vv. 14—21).

8. From this time, we depend on such scanty hints as the Epistles furnish, and upon ecclesiastical tradition, for further notices of St. Peter. We may indeed, from 1 Cor. ix. 5, infer that he travelled about on the missionary work, and took his wife with him: but in what part of the Roman empire, we know not. If the Babylon of ch. v. 13 is to be taken literally, he passed the boundaries of that empire into Parthia.

9. The best text, and starting-point, for treating of the traditions respecting St. Peter, is the account given by Jerome, after others, De Scriptor. Eccl. 1, vol. ii. p. 827:—

"Simon Petrus . . . . princeps Apostolorum, post episcopatum Antiochensis ecclesiæ et prædicationem dispersionis eorum qui de

circumcisione crediderant, in Ponto, Galatia, Cappadocia, Asia et Bithynia, secundo Claudii anno ad expugnandum Simonem Magum Romam pergit, ibique viginti quinque annis cathedram sacerdotalem tenuit, usque ad ultimum annum Neronis, id est, decimum quartum. A quo et affixus cruci martyrio coronatus est, capite ad terram verso et in sublime pedibus elevatis, asserens se indignum qui sic crucifigeretur ut dominus suus. Sepultus Romæ in Vaticano juxta viam triumphalem totius urbis veneratione celebratur."

10. In this account, according to Huther, we have the following doubtful particulars :—

(1) The episcopate of St. Peter at Antioch. This is reported also by Euseb. (Chron. A.D. 40), who makes St. Peter *found* the church at Antioch, in contradiction to Acts xi. 19—22, 25, 26.

(2) His personal work among the churches of Asia Minor, which seems to be a mere assertion founded on Origen's conjecture (Eus. H. E. iii. 1), Πέτρος ἐν Πόντῳ κ.τ.λ. κεκηρυχέναι τοῖς ἐν διασπορᾷ Ἰουδαίοις δοκεῖ, grounded upon 1 Pet. i. 1[1].

(3) His journey to Rome to oppose Simon Magus: which, as Eus. (Chron.) appeals to Justin Martyr for it, appears to be founded on Justin's story of the statue found at Rome, see note on Acts viii. 10: which is now known to have been a statue of the Sabine god Semo Sancus.

(4) The "twenty-five years'" bishopric of St. Peter at Rome. This has been minutely examined by Wieseler, and shewn on chronological grounds to have been impossible, and to be inconsistent with Gal. ii. 7—9, according to which Peter, who by this hypothesis had been then for many years bishop of Rome, and continued so for many years after, was to go to the circumcision as their Apostle.

(5) The peculiar manner of his crucifixion, which seems to have been an idea arising from Origen's expression (Eus. H. E. iii. 1), ἀνεσκολοπίσθη κατὰ κεφαλῆς. This expression, it has been suggested, might import no more than *capital punishment*. But surely this cannot be, in connexion with ἀνεσκολοπίσθη; the words must be taken literally, as qualifying the verb, which is already sufficiently definite of itself. Besides which, the words following in Origen are entirely against such a supposition; οὕτως αὐτὸς ἀξιώσας παθεῖν: for it would deprive them of all meaning.

11. The residuum from this passage, which is worth our consideration and elucidation, is, the death of the Apostle by martyrdom, and that in Rome. This seems to be the concurrent testimony of Christian antiquity. I subjoin the principal testimonies.

12. First we have John xxi. 19, which, whether a notice inserted

[1] This is granted even by the R.-Cath. Windischmann (Vindiciæ Petrinæ, p. 112 f.).

after the fact, and referring to it, or an authoritative exposition of our Lord's words to Peter, equally point to the fact as having been, or about to be accomplished.

13. Clement of Rome, Ep. i. ad Corinth. c. 5, p. 217, says—

> (. . . ὁ Πέτρ)ος διὰ ζῆλον ἄδικον οὐχ (ἕνα οὐ)δὲ δύο ἀλλὰ πλείους ἤνεγκεν πόνους, καὶ οὕτω μαρτυρ(ήσας) ἐπορεύθη εἰς ὀφειλ(όμενον) τόπον τῆς δόξης.

Here indeed there is no mention of Rome: but the close juxta-position of the celebrated passage about St. Paul (cited in Vol. III. Prolegg., ch. vii. § ii. 20) seems to point to that city as the place of Peter's martyrdom. Besides, I would suggest that these words, ἐπορεύθη εἰς . . . . τόπον τ. δ., are a reminiscence of Acts xii. 17, καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον, which by the advocates of the twenty-five years' Roman bishopric was interpreted to mean Rome.

14. Dionysius of Corinth is cited by Eusebius, H. E. ii. 25, as saying in an Epistle to the Romans—

> ταῦτα καὶ ὑμεῖς διὰ τῆς τοιαύτης νουθεσίας τὴν ἀπὸ Πέτρου κ. Παύλου φυτείαν γενηθεῖσαν Ῥωμαίων τε κ. Κορινθίων συνεκεράσατε. καὶ γὰρ ἄμφω καὶ εἰς τὴν ἡμετέραν Κόρινθον φυτεύσαντες[2] ἡμᾶς ὁμοίως ἐδίδαξαν, ὁμοίως δὲ καὶ εἰς τὴν Ἰταλίαν ὁμόσε διδάξαντες ἐμαρτύρησαν κατὰ τὸν αὐτὸν καιρόν.

15. Tertullian, Contra Marcion. iv. 5, vol. ii. p. 366, says—

> "Romani . . . quibus evangelium et Petrus et Paulus sanguine quoque suo signatum reliquerunt."

And, Præscript. Hær. c. 36, ib. p. 49—

> "Si autem Italiæ adjaces, habes Romam, unde nobis quoque auctoritas præsto est. Ista quam felix ecclesia, cui totam doctrinam apostoli cum sanguine suo profuderunt, ubi Petrus passioni dominicæ adæquatur, ubi Paulus Joannis exitu coronatur, ubi apostolus Joannes, posteaquam in oleum igneum demersus nihil passus est, in insulam relegatur."

16. Caius the presbyter of Rome, in Eus. H. E. ii. 25, is reported as saying—

> ἐγὼ δὲ τὰ τρόπαια τῶν ἀποστόλων ἔχω δεῖξαι· ἐὰν γὰρ θελήσῃς ἀπελθεῖν ἐπὶ τὸν Βατικανὸν ἢ ἐπὶ τὴν ὁδὸν τὴν Ὠστίαν, εὑρήσεις τὰ τρόπαια τῶν ταύτην ἱδρυσαμένων τὴν ἐκκλησίαν.

This passage can mean nothing else than that Peter and Paul suffered at Rome, and that either their graves or some memorials of their martyrdom were to be seen on the spot.

17. To these testimonies we may add that of Eusebius himself, who says (H. E. ii. 25)—

[2] These three words, ἡμᾶς ὁμοίως ἐδίδαξαν, are omitted, apparently by a misprint, in Heinichen's edition, which I use. See Wieseler, Chron. der Apost. Zeitalters, p. 534, note 2.

ταύτῃ γοῦν οὗτος θεόμαχος (Nero) ἐν τοῖς μάλιστα πρῶτος ἀνακηρυχθείς, ἐπὶ τὰς κατὰ τῶν ἀποστόλων ἐπήρθη σφαγάς. Παῦλος δὴ οὖν ἐπ' αὐτῆς Ῥώμης κεφαλὴν ἀποτμηθῆναι, καὶ Πέτρος ὡσαύτως ἀνασκολοπισθῆναι κατ' αὐτὸν ἱστοροῦνται.

And in his Demonstratio Evang. iii. 5, vol. iv. p. 116—

καὶ Πέτρος δὲ ἐπὶ Ῥώμης κατὰ κεφαλῆς σταυροῦται, Παῦλος δὲ ἀποτέμνεται.

18. And that of Lactantius (De Mortibus Persecutorum, c. 2, vol. ii. p. 195 f., ed Migne):—

"Cumque jam Nero imperaret, Petrus Romam advenit, et editis quibusdam miraculis, quæ virtute ipsius Dei data sibi ab eo potestate faciebat, convertit multos ad justitiam, Deoque templum fidele et stabile collocavit. Qua re ad Neronem delata, quum animadverteret non modo Romæ sed ubique quotidie magnam multitudinem deficere a cultu idolorum, et ad religionem novam damnata vetustate transire, ut erat exsecrabilis ac nocens tyrannus, prosilivit ad excidendum cœleste templum, delendamque justitiam: et primus omnium persecutus Dei servos, Petrum cruci adfixit, et Paulum interfecit."

19. In this report later testimonies concur.

In forming an estimate of its trustworthiness, some discrimination is necessary. The whole of that which relates to the earlier visits under Claudius, and the controversy with Simon Magus, fails us, as inconsistent with what we know, or are obliged to infer, from Scripture itself. This being so, is the rest, including the martyrdom at Rome, so connected with this fabulous matter, that it stands or falls with it? When we find in this, as in other matters, that the very earliest Christian writers might and did fall into historical errors which we can now plainly detect and put aside,—when we find so prevalent a tendency even in early times to concentrate events and memorials of interest at Rome, how much are we to adopt, how much to reject, of this testimony to St. Peter's martyrdom there?

20. These are questions which it would far exceed the limits of these Prolegomena to discuss, and which moreover do not immediately belong even to collateral considerations regarding our Epistle. They have been very copiously treated, and it seems almost impossible to arrive at even reasonable probability in our ultimate decision upon them. Their own data are perplexing, and still more perplexing matters have been mixed up with them. On the one hand, ancient tradition is almost unanimous: on the other, it witnesses to particulars in which even its earliest and most considerable testimonies must be put aside as inconsistent with known fact. Then again we have on the one hand the patent and unscrupulous perversion of fact to serve a purpose, which has ever been the characteristic of the church of Rome, in her desperate

shifts to establish a succession to the fabulous primacy of St. Peter, and on the other the exaggerated partisanship of Protestant writers, with whom the shortest way to save a fact or an interpretation from abuse has been to demolish it.

21. So that on the whole it seems safest to suspend the judgment with regard to the question of St. Peter's presence and martyrdom at Rome. That he was not there before the date of the Epistle to the Romans (cir. A.D. 58), we are sure: that he was not there during any part of St. Paul's imprisonment there, we may with certainty infer: that the two apostles did not together found the churches of Corinth and Rome, we may venture safely to affirm: that St. Peter ever was, in any sense like that usually given to the word, Bishop of Rome, is we believe an idea abhorrent from Scripture and from the facts of primitive apostolic history. But that St. Peter travelled to Rome during the persecution under Nero, and there suffered martyrdom with, or nearly at the same time with, St. Paul, is a tradition which does not interfere with any known facts of Scripture or early history, and one which we have no means of disproving, as we have no interest in disproving it.

22. It may be permitted us on this point, until the day when all shall be known, to follow the cherished associations of all Christendom —to trace still in the Mamertine prison and the Vatican the last days on earth of him to whom was committed especially the feeding of the flock of God: to "witness beside the Appian way the scene of the most beautiful of ecclesiastical legends[3], which records his last vision of his crucified Lord: to overlook from the supposed spot of his death[4] the city of the seven hills: to believe that his last remains repose under the glory of St. Peter's dome[5]."

23. The matters relating to the above questions will be found in Winer, Realwörterbuch, art. Petrus: in Wieseler, Chronologie des Apostolischen Zeitalters, pp. 553—593: Neander, Pflanzung u. Leitung u.s.w., ii. p. 514 ff.: Gieseler, Kirchengeschichte, i. 1, p. 101 ff.: David-

[3] Stanley, Sermons and Essays on the Apostolic Age, p. 96. The legend referred to is that related by Ambrose, Sermo de Basil., appended to Ep. 21 (33, ed. Paris 1586), vol. iii. p. 867, that St. Peter not long before his death, being overcome by the solicitations of the faithful to save himself, was flying from Rome, when he was met by our Lord, and on asking, "Lord, whither goest thou?" received the answer, "I go to be crucified afresh." On this the Apostle returned and joyfully went to martyrdom. The memory of this legend is yet preserved in Rome by the Church called "Domine, quo vadis?" on the Appian way.

[4] "The eminence of S. Pietro in Montorio on the Janiculum" (Stanley, note ib.).

[5] "The remains of St. Peter, as is well known, are supposed to be buried immediately under the great altar in the centre of the famous basilica which bears his name" (Stanley, ib.). See in the same work an interesting account of the Judaizing party which gathered round the person of Peter, p. 96 ff.

son, Introd. to N. T. vol. iii. pp. 357 ff.] The Roman Catholic side is stated and defended by Baronius, Annals, on A.D. 44—46, 56, 69: and of late by Windischmann, Vindiciæ Petrinæ, Ratisb. 1836.

SECTION III.

FOR WHAT READERS IT WAS WRITTEN.

1. The inscription of the letter itself has on this point an apparent precision: ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας. This would seem to include the Christians dwelling in those very provinces where St. Paul and his companions had founded churches.

2. But it has been attempted, both in ancient days and in modern, to limit this address to the Jewish Christians resident in those provinces. This has been done by Eusebius, Didymus, Epiphanius, Jerome, Œcumenius, Theophylact: and by Erasmus, Calvin, Grotius, Bengel, Augusti, Hug, Bertholdt, Pott, Weiss, al.

3. Still, there is nothing in the words to warrant such a limitation. The παρεπιδήμοις is sufficiently explained in the Epistle itself, in ch. ii. 11, as used in a spiritual sense, strangers and pilgrims on earth: and the διασπορᾶς following may well designate the ingrafting of Gentile converts into, and their forming a part of, God's covenant people, who already, according to the flesh, were thus dispersed.

4. With this view well-known facts, both external to the Epistle and belonging to it, agree. Those churches, as we learn from the Acts, were composed mainly of Gentile converts: and it would be unreasonable to suppose that St. Peter, with his views on the Christian relation of Jew and Gentile, as shewn in Acts xi. and xv., should have selected out only the Jewish portion of those churches to address in his Epistle. Rather, if one object of the letter were that which I have endeavoured to establish in § v., would he be anxious to mingle together Jew and Gentile in the blessings and obligations of their common faith, and though himself the Apostle of the circumcision, to help on the work and doctrines of the great Apostle of the uncircumcision.

5. And this is further evident from many passages in the Epistle itself. Such is the μὴ συνσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις (ch. i. 14), words which would hardly be addressed to Jews exclusively, cf. Eph. ii. 1 ff., where the Jews are indeed included in ἡμεῖς πάντες, but Gentiles are mainly addressed: such the οἱ ποτὲ οὐ λαός, νῦν δὲ λαὸς θεοῦ (ii. 10)[6], as compared with ver. 9, τοῦ ἐκ σκότους

[6] It has been argued (see amongst others Weiss, Der Petrinische Lehrbegriff, p. 119) that this passage, being originally written by Hosea of the rejected people of God, must

ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς, and with Rom. ix. 25: such the ἧς (Σάῤῥας) ἐγενήθητε τέκνα (iii. 6), implying adoption into the (spiritual) family of Abraham: such the ἀρκετὸς γὰρ ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι πεπορευμένους ἐν . . . . ἀθεμίτοις εἰδωλολατρείαις (iv. 3), which words are addressed to the readers, and not to be supplied with ἡμῖν: and seem decisive as to Gentiles in the main, and not Jews, being designated. The expression of ch. i. 18, οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, may seem ambiguous, and has in fact been quoted on both sides: but it seems to me to point the same way as those others: the Apostle would hardly have characterized all that the Jew left to become a Christian by such a name[7].

6. Steiger, in his Einleitung, § 6, has given a list of such churches as would be comprehended under the address in ch. i. 1, Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας. The provinces here named proceed in order from N.E. to S. and W.: a circumstance which will be of some interest in our enquiry as to the place of writing[8]. ⌜The first of them, PONTUS, stretched from Colchis and Lesser Armenia to the mouth of the river Halys, and was rich both in soil and in commercial towns. It was the country of the Christian Jew Aquila.⌟ Next comes GALATIA, to which St. Paul paid two visits (Acts xvi. 6 and Gal. iv. 13 ff.: Acts xviii. 23 and xix. 1 ff.), founding and confirming churches. After him, his companion Crescens went on a mission there (2 Tim. iv. 10). Its ecclesiastical metropolis was in after time Ancyra. Further particulars respecting it will be found in the Prolegg. to Vol. III. ch. i. § ii.

7. Next in order comes CAPPADOCIA, south but returning somewhat to the E., where in after times the towns of Nyssa and Cæsarea gave the church a Gregory and a Basil, and whence (see Acts ii. 9, and

be so understood here. But this is mere arbitrary assertion. The context here must determine in what sense the Apostle adopts the words of the Prophet: and I have no hesitation in saying with Augustine and Bede, "Hoc testimonium quondam per Hoseam antiquo Dei populo datum est, quod nunc recte gentibus dat Petrus." The express citation of the same passage by St. Paul in Rom. ix. 25, as applying to Gentiles, should have prevented Weiss at all events from speaking here with his usual overweening positiveness.

[7] Weiss, in his treatise quoted in the last note, has taken very strongly the side of Judæo-Christian readers only being addressed. He has laid great stress, p. 108 ff., on the O. T allusions in the Epistle, as shewing this. But either his instances prove nothing, or they prove too much. In the same way we might argue of the Epistles to the Romans, Corinthians, Galatians, which abound much more with O. T. allusions. I may remark here generally, that Weiss's treatise, conclusive as he would represent his results, and strongly as he states them, is very deficient in thoroughness and fairness of investigation; being rather an attempt to justify a preconceived view, than an impartial dealing with the phænomena of the Epistle. See this further illustrated, when we come to speak of the date of the Epistle, below, § iv.

[8] See below, § iv. 17.

Josephus, Ant. xvi. 6) Jews came up to the feasts in Jerusalem, who might well have carried back the knowledge of Christianity, and have founded churches. Next, going southward and westward, we have proconsular ASIA, including Mysia, Lydia, Caria, Phrygia, Pisidia, and Lycaonia,—containing the churches of Iconium where Paul and Barnabas preached (Acts xiv. 1 ff.), Lystra, the birthplace of Timotheus, where St. Paul was stoned by the Jews (Acts xiv. 8—19; xvi. 1, 2: 2 Tim. iii. 11),—Derbe, the birthplace of Caius, where many were made disciples (Acts xiv. 20 f.; xx. 4),—Antioch in Pisidia, where St. Paul converted many Gentiles, but was driven out by the Jews (Acts xiii. 14 ff., 48 ff.): returned however, and confirmed the churches (ib. xiv. 21—23),—then Miletus, on the Carian coast, where from Acts xx. 17 and 2 Tim. iv. 20, there must have been Christian brethren,—Phrygia, where St. Paul preached on both his journeys to Galatia (Acts xvi. 6; xviii. 23),—then along the banks of the Lycus, Laodicea, Hierapolis, and Colossæ, celebrated Christian churches, to which he wrote his Colossian Epistle, whose leaders Archippus and Epaphras, whose member Onesimus, are well known to us (Col. i. 7; iv. 9, 12 f., 17: Philem. 2, 10),—where erroneous doctrines and lukewarmness in the faith soon became prevalent (Col. ii.: Rev. iii. 14—22).

8. Then passing westward, we find in Lydia at the foot of the Tmolus, Philadelphia, known to us favourably from Rev. iii. 7 ff., and Sardis the capital (Rev. iii. 1 ff.), and Thyatira, blamed in Rev. ii. 18 ff. as too favourably inclined towards false teachers: then on the coast the famous Ephesus, where first St. Paul (Acts xviii. 19), then perhaps Aquila and Priscilla, then Apollos (Acts xviii. 24—28), taught, then St. Paul returned and remained τριετίαν ὅλην building up the church with such success (Acts xx. 17; xix. 1 ff., 8—10, 17), a church well known and loved by every Christian reader of the Epistle to the Ephesians, but grieved over when we read (Rev. ii. 4) that it had deserted its first love. Then northwards we have Smyrna, known favourably to us from Rev. ii. 8 ff., and in Mysia, Pergamus (Rev. ii. 12 ff.); and lastly Alexandria Troas, whence St. Paul was summoned over by a vision to preach in Europe, where afterwards he preached, and raised Eutychus to life (Acts xx. 6 ff.: 2 Cor. ii. 12), and where he was on a subsequent occasion entertained by Carpus (2 Tim. iv. 13).

This closes the list of churches known to us, BITHYNIA containing none whose names are handed down in Scripture.

9. The enquiry as to the then state of these Christian congregations is one which must be here conducted simply on grounds furnished by the Epistle itself. Its effect on the conclusion to which we must come as to the date of the Epistle will be dealt with in a subsequent section.

10. From the Epistle itself then we gather, that in external form and government they were much in the same state as when St. Paul exhorted

the Ephesian elders at Miletus in Acts xx. Here (ch. v. 1 ff.), as there, the elders (πρεσβύτεροι) are exhorted to tend (ποιμαίνειν) the church or flock of God: and no other officers in either place appear.

11. It was manifestly during a time of persecution that the Apostle thus addressed them. His expressions, especially those in ch. iii. 17 and iv. 12—19, can hardly be interpreted of the general liability of Christians to persecutions, but must necessarily be understood of some trial of that kind then pressing on them[9].

12. It would seem by ch. iv. 4, 5, that some of these trials had befallen the Christians on account of their separating themselves from the licentious shows and amusements of the heathen. And the same passage will shew that it was from heathens, rather than from unbelieving Jews, that the trials came.

13. We may gather, from hints dropped in the course of the Epistle, that there were in the internal state of the churches some tendencies which required repression, as e. g. the disposition to become identified with the heathen way of living (ch. ii. 11, 12, 16 al.),—that to greed and ambition and self-exaltation on the part of the presbyters (v. 2, 3),—that to evil thoughts and evil words towards one another (ii. 1; iii. 8—12; iv. 9).

SECTION IV.

TIME AND PLACE OF WRITING.

1. The former of these enquiries is very closely connected with that of the last section. Many Commentators have fancied that the state of the readers implied in the Epistle, points at the persecution under Nero as the time when it was written[1]: others that the persecution under Trajan is rather indicated[2]. But to both of these it has been sufficiently replied[3], that the passages relied on do not warrant either inference: that the ἀπολογία to be rendered (ch. iii. 15), is not necessarily, nor indeed well can be at all, a public defence in court, seeing that they are to be ready to make it παντὶ τῷ αἰτοῦντι κ.τ.λ.: that the suffering as κακοποιοί cannot well be connected with the *malefici* of Tacitus, because in the Epistle the readers are exhorted to *live down* the ill repute, which, had it consisted in the mere name of Christian,

[9] The bearing of this consideration on the date of the Epistle is treated below, § iv. 1.

[1] So Hug, Einl. ii. p. 469 ff.: Neander, Pflanz. u. Leit. p. 590: De Wette, Einl. p. 1700: Thiersch, Apost. Kirche, pp. 205—208: Mayerhoff: Greswell, al.

[2] So Schwegler, Nachapost. Zeit. ii. 10 ff.

[3] By Credner, Steiger, Wieseler, Davidson, al.

they could not have been. Again it is answered that we have no proof of the Neronian persecution having extended itself into the Asiatic provinces.

2. On the whole it seems to me that we are not justified in connecting the Epistle with either of these persecutions, but are rather to take its notices as pointing to a time when a general dislike of the Christians was beginning to pass into active tyranny, and in some cases into infliction of capital punishment. As Davidson remarks (vol. iii. p. 375), "the trials were not yet excessive. They were alarming in the future. A severe time was *approaching*. Judgment was soon to begin at the house of God. The terrible persecutions and sufferings which the Christians were about to endure, were impending."

3. These remarks are favoured by the tone in which suffering is spoken of, as by no means a matter of course: not sure, nor even likely, to follow upon a harmless Christian life: cf. ch. iii. 13, 14, where, by *τίς ὁ κακώσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;* it seems as if the good liver was in general likely to be let alone; and by what follows, *ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι*, it is implied that in some exceptional cases, Christians might be hunted out by zealous enemies and made to suffer *quoad* Christians.

4. So that I should be disposed, judging from the internal notices given of the state of the readers, to place the writing of the Epistle during the latter years of Nero, but before the persecution related by Tacitus, Ann. xiv., broke out. The "odium generis humani" which justified that victimizing of the Christians, was gathering, and producing its anticipatory fruits here and there, wherever circumstances were favourable.

5. And with this agree the personal notices in our Epistle, and inferences to be gathered from it. We must conclude from passages in it that St. Peter was acquainted with the Epistles of St. Paul; not only with his earlier ones, but with those written during his first Roman imprisonment[4]. If now St. Paul was set free from that imprisonment in the year 63 (see Prolegg. to the Pastoral Epistles, Vol. III. § ii. 24), this Epistle cannot well have been written before the end of that year.

6. Another personal notice also agrees with this date. By ch. v. 13 we find that Mark was, at the time of its writing, with the Apostle in Babylon, which I here by anticipation assume to be the well-known city in Chaldea. Now from Coloss. iv. 10, we learn that Mark was at the time of writing that Epistle (61—63) with St. Paul in Rome, but intending to journey into Asia Minor: and from 2 Tim. iv. 11 (67 or 68), we find that he was in Asia Minor, and was to be brought with

[4] See this shewn below, § vi. 2 note.

Timotheus to Rome. Now one of two contingencies is possible. Mark may either have spent some of the interval between these two notices with St. Peter in Babylon, or have betaken himself to that Apostle after the death of St. Paul.

7. Of these two alternatives, it is urged by the advocates of the usual view taken of our Epistle, the latter is the more probable. This Epistle is addressed to churches mostly founded by St. Paul: is it probable that St. Peter would have thus addressed them during the great Apostle's lifetime? When we consider St. Paul's own rule, of not encroaching on other men's labours (Rom. xv. 20), and put together with it the fact of the compact made between the two Apostles as related in Gal. ii. 9, it seems difficult to imagine that such an Epistle should have been written before St. Paul was withdrawn from his labours; which latter took place only at his death. That event, and the strengthening of the influences adverse to St. Paul's doctrine consequent on it, might well agree with the testimony to that doctrine which we find in this Epistle, and especially in ch. v. 12.

8. According to this view, we must place the Epistle late in the second apostolic period. We have seen in the Prolegomena to the Pastoral Epistles, that it is not easy to assign a date for the death of St. Paul before the last year of Nero, i. e. 67 to 68. If we suffer ourselves to be guided by these considerations, we should say, that in the latter part of that year, or the beginning of the next, our Epistle may have been written.

9. But these considerations, forcible as they seem, bring us into a greater difficulty than that of believing the Epistle to have been written during St. Paul's lifetime. They leave absolutely no room for the journey of St. Peter to, and martyrdom at, Rome: none for the writing of the second Epistle, which clearly must not be rejected on such grounds alone. We must therefore adopt the other alternative, and suppose the writing to have taken place during a temporary withdrawal of the great Apostle to some other and distant scene of missionary action between the year 63 and 67.

10. Next as to the place, whence it was written. If words are to be taken literally, this is pointed out with sufficient plainness in the Epistle itself (ch. v. 13), where we read ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή, as being BABYLON.

And there does not appear to be any reason to depart from the *prima facie* impression given by this notice, that St. Peter was at that time dwelling and working at the renowned Babylon on the Euphrates.

11. It is true, that from very early times the name has suggested other interpretations. Eusebius (H. E. ii. 15) quotes with a φασίν, and alleges for it generally the authority of Papias and Clement of Alexandria in the Hypotyposeis, τοῦ Μάρκου μνημονεύειν τὸν Πέτρον ἐν τῇ

προτέρᾳ ἐπιστολῇ, ἣν καὶ συντάξαι φασὶν ἐπ' αὐτῆς Ῥώμης, σημαίνειν τε τοῦτ' αὐτὸν τὴν πόλιν τροπικώτερον Βαβυλῶνα προσειπόντα, κ.τ.λ. And so also Œc. in loc., assigning however a very insufficient reason: Βαβυλῶνα τὴν Ῥώμην διὰ τὸ περιφανὲς καλεῖ, ὃ καὶ Βαβυλὼν πολλῷ χρόνῳ ἔσχηκε. And Jerome, Catal. Script. Eccles. 8, vol. ii. p. 843: "Meminit hujus Marci et Petrus in Epistola prima, sub nomine Babylonis figuraliter Romam significans." And on Isa. xlvii., vol. iv. p. 549: "Licet ex eo quod juxta LXX scriptum est, θύγατερ Βαβυλῶνος, ... non ipsam Babylonem quidam, sed Romanam urbem interpretentur, quæ in Apocalypsi Joannis et in Epistola Petri Babylon specialiter appellatur." So also Isidore of Seville, as alleged by Davidson, p. 362. And this has been a very general opinion among not only Roman Catholic but also other Commentators. It is held by Grotius, Lardner, Cave, Whitby, Macknight, Hales, Cludius, Mynster, Windischmann, al.: and recently Wiesinger.

12. But there seems to be no other defence for this interpretation than that of prescription. And it is now pretty generally recognized among Commentators that we are not to find an allegorical meaning in a proper name thus simply used in the midst of simple and matter-of-fact sayings. The personal notice too, conveyed in ἡ συνεκλεκτή, will hardly bear the violence which many have attempted to put upon it, in supplying ἐκκλησία (see digest in loc.). No such word has been mentioned: nor is the Epistle addressed ταῖς ἐκκλησίαις τῆς διασπορᾶς, κ.τ.λ., but ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς, κ.τ.λ. And as those are individual Christians, so it is but reasonable to believe that ἡ συνεκλεκτή is an individual also, the term being strictly correlative with that other: and if an individual, then that ἀδελφὴ γυνή whom, as we know from 1 Cor. ix. 5, St. Peter περιῆγεν in his missionary journeys.

13. And this being so, I can see no objection arising from the ἐν Βαβυλῶνι[5] being inserted. The Apostle, in ch. i. 1, had seen fit to *localize* the Christians whom he was addressing: and he now sends them greeting from one whom indeed he does not name, but designates by an expression also local. To the elect Christians of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, he sends greeting from their sister, an elect Christian woman in Babylon. There might obviously be a reason why he should thus designate her, rather than by her name and relation to himself: but no reason whatever why he should go out of his way to make an enigma for all future readers, if he meant the Church at Rome by these words.

14. But even when we have taken the words literally, we have not yet got their full solution. Some contend, that an insignificant fort in

[5] So Weiss, p. 134 note, "Es unbegreiflich bleibt, warum Petrus den Aufenthalt seiner Gattin angiebt und seinen eigenen nicht."

Egypt, called Babylon[6], is intended. This appears to be the tradition of the Coptic church, and it is supported by Le Clerc, Mill, Pearson, Calov., Pott, Burton, and Greswell. The ground seems mainly to be this; that as it is believed that St. Mark preached, after St. Peter's death, in Alexandria and the parts adjacent, so it is likely that those same parts should have been the scene of his former labours with the Apostle.

15. Others again have supposed it to be Ctesiphon on the Tigris, the winter residence of the Parthian kings; or Seleucia, both of which seem to have borne the name of Babylon after the declension of the older and more famous city. So (as regards Seleucia) Michaelis, who however adduces no proof that it was thus called in the apostolic age.

16. With regard to the probability, or otherwise, of St. Peter having laboured in the Assyrian Babylon at this time, we may notice, that that city in its decayed state, and its neighbourhood, were inhabited by Jews, long after other inhabitants had deserted it: that, which is sufficient for us, Josephus and Philo describe it as thus inhabited in their time[7]. It is true that in the last years of Caligula, who died in A.D. 41, there was a persecution of the Jews there[8], in consequence of which very many of them migrated to the new and rising Seleucia; and five years after, a plague further diminished their number. But this does not preclude their increase or return during the twenty years, at least, which intervened between that plague and the writing of our Epistle.

17. It is some corroboration of the view that our Epistle was written from the Assyrian Babylon to find, that the countries mentioned in the address are enumerated, not as a person in Rome or in Egypt would enumerate them, but in an order proceeding, as has already been noticed, from East to West and South: and also to find that Cosmas Indico-pleustes, in the sixth century, quotes the conclusion of our Epistle "as a proof of the early progress of the Christian religion without the bounds of the Roman Empire: by which therefore we perceive that by Babylon he did not understand Rome[9]."

[6] Thus described by Strabo, xvii. 1, p. 807: *ἀναπλεύσαντι δ' ἐστὶ Βαβυλών, φρούριον ἐρυμνόν, ἀποστάντων ἐνταῦθα Βαβυλωνίων τινῶν, εἶτα διαπραξαμένων ἐνταῦθα κατοικίαν παρὰ τῶν βασιλέων· νυνὶ δ' ἐστὶ στρατόπεδον ἑνὸς τῶν τριῶν ταγμάτων τῶν φρουρούντων τὴν Αἴγυπτον.*

[7] Jos. Antt. xv. 3. 1, *οὐ γὰρ ὀλίγαι μυριάδες τοῦδε τοῦ λεοῦ περὶ τὴν Βαβυλωνίαν ἀπῳκίσθησαν*: Philo de leg. ad Caium 36, vol. ii. p. 587, *πᾶσα γὰρ ἔξω μέρους βραχέος Βαβυλών, καὶ τῶν ἄλλων σατραπειῶν αἱ ἀρετῶσαν ἔχουσι τὴν ἐν κύκλῳ γῆν, Ἰουδαίους ἔχουσιν οἰκήτορας.*

[8] See Jos. Antt. xviii. 9. 8.

[9] Lardner, Works, vol. v. p. 269: citing Cosmas, ii. p. 147.

18. With regard to any *journey* of St. Peter to Babylon, as recorded or implied by antiquity, we are quite unfurnished with any other evidence than that deduced from the passage under consideration. And the difficulties which beset the conjunction of the various notices respecting our Apostle remain much the same in amount, whichever way we attempt their solution: whether by forcing the ἐν Βαβυλῶνι to some far-fetched and improbable sense, as has been very generally done, or with Weiss and others assigning an early date to our Epistle, contrary to the plain sense of his own words and the common-sense inferences from the indications furnished by it. [That St. Peter wrote this Epistle to churches in Asia Minor mainly consisting of Gentile converts: that those churches had been previously the scene of the labours of St. Paul and his companions: that he wrote from Babylon in Assyria, and at a time subsequent to St. Paul's missionary agency: these are points which can hardly be controverted, consistently with the plain acceptation of language in its obvious and ordinary meaning. That the same Apostle visited Rome and suffered martyrdom there, we would fain believe as the testimony of Christian antiquity. It is difficult to believe it: difficult to assign the time so as to satisfy its requisitions: but in the uncertainty which rests over all the later movements of the great Apostles, it would be presumption for us to pronounce it impossible. There may be means of reconciling the two beliefs, of which we are not aware. And since this may be so, we are not unreasonable in retaining both, both being reasonably attested.

19. One personal notice has not been mentioned in the foregoing paragraphs, viz. that of Silvanus having been the bearer of the Epistle (ch. v. 12). And the reason for its omission has been, that it is far too uncertain to found any argument on as to date or locality. Even assuming him to be the same person as the Silas of Acts xv. 22, 32, 40; xvi. 19, 25; xvii. 4, 10, 14; xviii. 5, or the Silvanus of 1 Thess. i. 1, 2 Thess. i. 1, 2 Cor. i. 19,—we know absolutely nothing of his history subsequently to that period of his companionship with St. Paul, and all that is founded on any filling up of the gap in his history can only tend to mislead, by giving to baseless conjecture the value of real fact.]

SECTION V.

ITS OBJECT AND CONTENTS.

1. The object of the Epistle is plainly enough announced by the Apostle himself at its conclusion:

> Διὰ Σιλουανοῦ . . . . δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ, εἰς ἣν στῆτε.

2. But this apparently simple declaration is not easy to track to its meaning in detail. The παρακαλῶν portion of it involves no difficulty. The frequent exhortations in the Epistle, arising out of present circumstances, are too evident to be missed as being referred to by this word. And when we come to the ἐπιμαρτυρῶν portion, our difficulty is not indeed to find matter in the Epistle to which this may refer, but to identify the ταύτην, to which, as being the ἀληθὴς χάρις τοῦ θεοῦ, the Apostle's testimony is given. The ἐπιμαρτυρίαι in the Epistle are plainly those constant references of practice to Christian doctrine, with which every exhortation terminates: being sometimes O. T. citations, sometimes remindings of facts in the evangelic history, sometimes assertions of the great hope which is reserved for God's elect.

3. Here there can be but little doubt: παράκλησις and ἐπιμαρτυρία alternate with and interpenetrate one another throughout the whole [1]. It is only when we come to assign a meaning to the ταύτην, further specified as it is by the εἰς ἣν στῆτε, that the real definition of the object of the Epistle comes before us, and with it, all its uncertainty and difficulty. What is this grace of God in which the readers were to stand—or rather, on account of the εἰς ἣν στ., into which they had been introduced as their safe standing-ground? Obviously in the answer to this question is contained the Apostle's motive for writing.

4. And as obviously, this answer is not to be found within the limits of the Epistle itself. For no such complete setting forth of Christian doctrine is found in it, as might be referred to in such terms: only a continual reminding, an ἐπιμαρτυρία, a bearing testimony to something previously known, received, and stood in, with such expressions as εἰδότες ὅτι, and such assertions as ὃν οὐκ ἰδόντες ἀγαπᾶτε, and frequent repetitions of ὅτι, and γάρ, as falling back on previously known truths.

5. And this is further shewn by the εἰς ἣν στῆτε, referring to a body of doctrinal teaching in which the readers had been grounded. Compare the parallel, which surely is not fortuitous, in 1 Cor. xv. 1: τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε,—and our assurance that such a reference is intended will be further confirmed.

6. But to what body of doctrine does the Apostle refer? Clearly not to one imparted by himself. There is not the remotest hint in the Epistle of his ever having been among the ἐκλεκτοὶ παρεπίδημοι whom he addresses. As clearly again, not to one fortuitously picked up here and there: the allusions are too marked, the terms used throughout the Epistle too definite for this to be the case. It was not merely the

[1] See this ably elucidated by Brückner, in his portion of the Einleitung to De Wette's Handbuch, edn. 2, pp. 2 ff.

Pentecostal message in its simplicity which these readers had received, nor are they to be sought in the earlier and less definite times of Christian teaching,—nor was the object of writing only general edification: there had been a previous building of them up, a general type of Christian doctrine delivered to them: and it was to confirm this mainly that the Apostle writes to them, exhorting them to holy practice, and "stirring up their pure minds by way of remembrance."

7. It is hardly needful, after what has been already said respecting the churches addressed, to repeat, that this body of Christian teaching I believe to have been that delivered to them by St. Paul and his companions, and still taught among them after his decease by those who had heard him and were watering where he had planted. All the acuteness of such writers as Weiss, who maintain the negative to this, has only the more convinced me that the view is the right and only tenable one.

8. That St. Peter follows out the object not in a spirit dependent on St. Paul's teaching; that he uses, not the expressions and thoughts of that Apostle, but his own, is no more than we should expect from his standing, and personal characteristics; and is not for a moment to be adduced as against the view here maintained, that his object was to build up and establish those churches which had been founded and fostered under the Apostle of the Gentiles. This will be further elucidated in the next section.

9. The contents of the Epistle are summarily but lucidly given by Steiger, Einleitung, p. 27; which he prefaces by this remark: "It is not easy to give a logically arranged table of the contents, in a case where the Writer himself does not lay down an abstract division of his subject with a main and subordinate plan, but goes from one idea to another, not indeed with violent transitions, but still not according to logical connexion, only according to that of the subjects themselves. Besides, the changes are in general so imperceptibly made, that we can hardly tell when we are approaching them."

10. He then gives the following table:

	ch. ver.
Address to the elect of the triune God . .	i. 1, 2.
Preciousness of that mercy of God which has thus chosen them to salvation	3—5;
manifested even in their temporal trials . .	6—9.
Salvation of which prophets spoke, and which angels desire to look into	10—12.
Therefore, the duty of enduring hope, and of holiness in the fear of God	13—17:
(considering the precious blood paid as the price of their ransom)	18—21;

	ch.	ver.
and of self-purification (as begotten of God's eternal word)	i.	22—25;
and of growth in the Truth	ii.	1—3;
and of building up on Christ as a spiritual priesthood		4, 5:
Who is to the faithful precious, but to the disobedient a stone of stumbling		6—10.
The duty of pure conversation among the heathen		11, 12;
. . . . . of obedience to authorities		13—17;
. . . . . to masters, even when innocently suffering at their hands		18—20
(for such is the calling of those, for whom Christ suffered innocently)		21—25
. . . . . to husbands	iii.	1—6.
(reciprocal duty of husbands)		7
. . . . . of all, to one another, being kind and gentle; and even to enemies		8—17:
for Christ so suffered and so lives, for the living and the dead		18—20:
and through His Resurrection and exaltation saves us by Baptism		20—22.
Thus then die to sin and live to God, for Christ is ready to judge all	iv.	1—7:
watching, edifying one another, and glorifying God		8—11:
submitting to trial as the proof of your participation in Christ's sufferings		12—19.
Elders, tend His flock, for His sake	v.	1—4:
younger, be subject: all, be humble		5, 6:
full of trust: watchful: resisting the devil		7—9:
and may He who has graciously called you, after short suffering, strengthen and bless you		10, 11.
The bearer and aim of the Epistle: salutations; concluding blessing		12—14.

SECTION VI.

CHARACTER AND STYLE.

1. Some Commentators[2] who have impugned the genuineness of our

[2] e. g., Schwegler and De Wette.

Epistle, have objected to it a want of distinctive character, and have alleged that it is less the work of an individual mind than a series of compilations from the work of others, mainly St. Paul and St. James.

2. This however has been distinctly, and as it seems to me successfully denied by others, and especially by Weiss in his work on the Epistle. It is hardly possible for an unprejudiced person to help tracing in the character of it marks of individuality, and a peculiar type of apprehension of Christian doctrine. That St. Peter was well acquainted with St. Paul's teaching is certain, not from this Epistle only, but from the latter Apostle's own declaration in Gal. ii. 2, where he says, *ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν*, of whom St. Peter certainly was one. That he had seen, and was familiar with, many of St. Paul's Epistles, is equally undeniable[3]. The coincidences in peculiar expression and sequence of thoughts are too marked to be accounted for by any participation in common forms of teaching and thinking, even had this latter been the case, which it was not. The coincidences now before us are of an entirely different nature from those in the Epistle to the Hebrews, with the exception perhaps of that one where an O. T. citation is apparently taken from the Epistle to the Romans.

3. If we seek for tokens of individual character and independence, we shall find them at every turn. Such are, for instance, the designation of the whole Christian revelation as *χάρις τοῦ θεοῦ*, and treatment of it as such, which prevails throughout the Epistle. Cf. ch. i. 3, where it is described as the power of regeneration: i. 10, where it is the salvation promised by the prophets: ii. 19, where it breaks forth even in sufferings: iv. 10, where it is distributed in spiritual gifts: v. 10, where it is the pledge of continued divine help: iii. 7, where it is itself the inheritance of life: i. 13, where it is the material of the revelation of Christ at His coming. And connected with this same, is the way in which 1) *God's acts of grace* are ever brought forward: e. g. i. 20, His fore-ordination of Christ: v. 10, i. 15, ii. 9, His call of His people: i. 3, 23, His new-begetting of them by His word through Christ's Resurrection: iv. 14, the resting of His Spirit on them: iv. 11,

[3] Tables of parallel passages will be found in Huther and Davidson. Brückner also, in his edition of De Wette, has discussed the usually alleged instances of dependency on St. Paul: and Weiss, in his fifth part, "Petrus und Paulus." The following are a few of the most remarkable: The address, as compared with that of Rom., 1 Cor., 2 Cor., &c.: ch. i. 5, with Gal. iii. 23: i. 21, with Rom. iv. 24: ii. 1, with Col. iii. 8 (James i. 21): ii. 6, with Rom. ix. 33 (x. 11): ii. 13, 14, with Rom. xiii. 1—4: ii. 16, with Gal. v. 13: ii. 18, with Eph. vi. 5, Col. iii. 22: ii. 21, with Rom. vi. 18: iii. 1 ff., with Eph. v. 22, 1 Tim. ii. 9, 1 Thess. iv. 4: iii. 8, 9, with Rom. xii. 10 ff.: iii. 22, with Rom. viii. 34, Eph. i. 21, 22: iv. 1, 2, with Rom. vi. 7: iv. 10, 11, with Rom. xii. 6—8: v. 1, with Rom. viii. 18: v. 8, with 1 Thess. v. 6: v. 10, 11, with (Heb. xiii. 20, 21) Phil. iv. 19, 20: v. 14, with Rom. xvi. 16, 1 Cor. xvi. 20, 1 Thess. v. 26.

i. 5, v. 6, 10, His care for them in ministering strength to them, and guarding them by His power to salvation: and 2) *the connexion between God and His people* insisted on: e. g., ii. 9, 10: iv. 17, v. 2, generally: iii. 21, where Baptism is ἐπερώτημα εἰς θεόν: ii. 19, where συνείδησις θεοῦ, an expression no where else found, is a motive for enduring sufferings: iv. 11, where His glory is the ultimate motive of Christian action.

4. And in accordance with this constant setting forth of the reciprocal relation of God and His people, we find our Blessed Lord ever introduced as the *Mediator:* e. g. of things objective, as i. 3, of Regeneration; iii. 21, of Baptism: of things subjective, as i. 21, of faith and hope; ii. 5, of acceptable works for God; iv. 11, of the power to glorify God. The central point of this mediatorial work is His Resurrection, i. 3, iii. 21; in subordination to which the other facts of Redemption are introduced, even where they occur without any necessary reference to it, as e. g., i. 11, 19—21; iii. 18; ii. 24, 25. And those particulars of Christ's agency are principally brought forward, which are connected with the Resurrection: e. g., His preaching to the imprisoned spirits, iii. 19 ff.; His Ascension, iii. 22; His lordship over His people, ii. 25; His future Revelation, i. 7, 13, and that with judgment, iv. 5. Every where it is less the historical Christ, than the exalted Christ of the present and of the future, that is before the Apostle; the Eternal One, i. 11; ii. 25. Even where His sufferings are mentioned, it is ever χριστός or ὁ χριστός: not so much the humiliated One, as the glorified and anointed One of God, ii. 21; iii. 18 f.; iv. 1, 13. And this, partly because their present belief on Him, not their past experience or knowledge of Him, is that which is emphasized, i. 8; partly for the reason next to be noticed.

5. Another original and peculiar feature of our Epistle is, its constant reference and forward look to the *future*. This has been indeed by some exaggerated: as, e. g., Mayerhoff. Huther and Luthardt (Das Johan. Evang. p. 110) have considered *hope* as the central idea and subject of the Epistle: and Weiss adopts for St. Peter the title of *the Apostle of hope*. But the fact itself is not to be denied. Wherever we consult the Epistle, it is always the future to which the exhortations point: whether we regard the sufferings of Christ Himself, as pointing on to future glory, i. 11; iv. 13; or those of His followers, i. 6, 7, 9. Salvation itself is τὸ τέλος τῆς πίστεως, i. 9; is the object of living (i. 3) and certain (i. 13) hope, i. 3, 13, 21; iii. 15. The same expectation appears as expressed in τιμή, ii. 7; ζωή, iii. 10 (cf. i. 3); δόξα, v. 4, 10: and as a constantly present motive, ii. 2; v. 4. The nearness of this future blessedness throws the present life into the background, so that God's people are πάροικοι and παρεπίδημοι, i. 1, 17; ii. 11. This

is ever before the Apostle; both in reference to his readers, iv. 13, and to himself, v. 1.

6. Brückner, from whom in the main the foregoing remarks have been adopted, and who goes much further into detail in following out the same, lays stress on several interesting points of individual peculiarity, even where the modes of speech of St. Paul appear to be adopted by St. Peter; e. g., in the comparison of our ch. ii. 24 with Rom. vi. 8—14, where St. Paul's *ζῆν τῷ θεῷ* would have been equally available for St. Peter, who uses *ζῆν τῇ δικαιοσύνῃ*, which on account of the close comparison with Christ in St. Paul, would not have been so apposite for him: where again the *ἀποθνήσκειν τῇ ἁμαρτίᾳ* of St. Paul is not adopted by St. Peter, though quite as well adapted to his purpose as *ἀπογίνεσθαι τῇ ἁμ.*, which he has used. In St. Paul, the death to sin is more a consequence of our union with Christ: in St. Peter, of Christ's having done away sin. The latter, as in other places, approaches nearer to St. John's form of thought and diction.

7. He shews the same with regard to the idea of the Christian *calling of God:* to that of *ἐλπίς*; of *ὑπακοή*; of Christian liberty, as in the one Apostle (Gal. v. 13) the *ἀφορμή*, in the other the *ἐπικάλυμμα* of sin (ch. ii. 16), and besides found in James i. 25, ii. 12, and in John viii. 36: to that of the *χαρίσματα*; of the Christian reward; and several other cases which at first sight seem alike. In all these there is reason to believe that our Apostle, though speaking sometimes exceedingly like St. Paul and possibly from reminiscence of his Epistles, yet drew from another fountain within himself, and had a treasure of spiritual knowledge and holy inspiration distinct from that of St. Paul, incorporated with his own individual habits of thought.

8. And this is confirmed by observing, that it is not with St. Paul only that such affinities are found, but as before observed, with St. John, and with other of the N. T. writers[4]: and by seeing, that in many expressions St. Peter stands quite alone[5]. Add to which, that in several glimpses, which in the course of treatment of other subjects he gives us, of things mysterious and unknown, we evidently see that such

[4] Compare ch. i. 23 with 1 John iii. 9: i. 22 (ii. 2) with 1 John iii. 3: ii. 24 with 1 John iii. 7: iii. 13 with 3 John 11: v. 2 with John x. 16: iii. 18 with 1 John ii. 1, iii. 7: i. 19 with John i. 29: iv. 2 with 1 John ii. 16 f.: ii. 24 with Heb. ix. 28, 1 John iii. 5: i. 2 with Heb. xii. 24: v. 4 with Heb. xiii. 20: iii. 18 (*ἅπαξ*) with Heb. ix. 28: ii. 5 with Heb. xiii. 15. In almost all of the supposed imitations of St. James, O. T. citations are the material which forms ground common to both Apostles. This is the case with i. 6 f. compared with James i. 2: i. 24 with James i. 10: v. 5 with James iv. 6, 10: iv. 8 with James v. 20.

[5] As, e. g., *πορευθεὶς εἰς οὐρ.* ch. iii. 22: *φίλημα ἀγάπης*, v. 14: *συνείδησις θεοῦ*, ii. 19: *ἐλπὶς ζῶσα*, i. 3: *κληρονομία ἄφθαρτος ἀμίαντος ἀμάραντος*, ib. 4. See a copious list given in Davidson, p. 386.

revelations come from a storehouse of divine knowledge, which could reveal much more, had it seemed good to Him by whom the hand and thoughts of the Apostle were guided [6].

9. As regards the *style* of our Epistle it has an unmistakeable and distinctive character of its own [7], arising very much from the mixed nature of the contents, and the fervid and at the same time practical rather than dialectical spirit of its Writer. There is in it no logical inference, properly so called: no evolving of one thought from another. The word οὖν occurs only in connexion with imperatives introducing practical inference: ὅτι and διότι only as substantiating motives to Christian practice by Scripture citation or by sacred facts: γάρ mostly in similar connexions. The link between one idea and another is found not in any progress of unfolding thought or argument, but in the last word of the foregoing sentence, which is taken up and followed out in the new one [8].

10. It has been noticed that the same thought is often repeated again and in nearly the same words [9]. This is consistent with the fervid and earnest spirit of the Apostle: which however, as might be expected from what we know of him, was chastened by a sense of his own weakness and need of divine upholding grace. There is no Epistle in the sacred Canon, the language and spirit of which come more directly home to the personal trials and wants and weaknesses of the Christian life. Its affectionate warnings and strong consolation have ever been treasured up close to the hearts of the weary and heavy-laden but onward-pressing servants of God. The mind of our Father towards us, the aspect of our Blessed Lord as presented to us, the preparation by sufferings for our heavenly inheritance, all these as here set forth, are peculiarly lovely and encouraging.

[6] See ch. i. 10, 11; iii. 19, 21; iv. 6, 17; v. 1, 8.

[7] The similarity between the diction of the Epistle and St. Peter's recorded speeches in the Acts, has been often noticed. Compare 1 Pet. ii. 7 with Acts iv. 11: i. 12 with Acts v. 32: ii. 24 with Acts v. 30, x. 39: v. 1 with Acts ii. 32, iii. 15: i. 10 with Acts iii. 18, x. 43: i. 21 with Acts iii. 15, x. 40: iv. 5 with Acts x. 42: i. 21 with Acts iii. 16: ii. 24 with Acts iii. 19, 26. In connexion of sentence with sentence also (see below, par. 10) there is great similarity: cf. Acts iii. 21, χριστὸν Ἰησοῦν, ὃν δεῖ . . . . πάντων, ὃν ἐλάλησεν . . . . besides the same spirit, and view of the Gospel facts and announcements, being manifest throughout. Compare e. g. the summary of that part of his first speech which is not recorded,—σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, Acts ii. 40, with the frequent exhortations in our Epistle to separation from the heathen world.

[8] See, e. g., ch. i. ver. 4, ὑμᾶς . . . , ver. 5, τοὺς . . . : ver. 5, καιρῷ ἐσχάτῳ . . . , ver. 6, ἐν ᾧ . . .: ver. 7, Ἰησ. χριστοῦ . . . , ver. 8, ὃν . . .: ver. 9, σωτηρίαν . . . , ver. 10, περὶ ἧς σωτηρίας . . .: ver. 10, προφῆται . . . , ver. 12, οἷς ἀπεκαλύφθη: &c., &c. And so we might proceed through the Epistle.

[9] Compare ch. iii. 1 with iii. 16, and with ii. 12: iv. 3 with i. 14 and ii. 11: iv. 12 with i. 6—9: iv. 14 with iii. 14, 17, and with ii. 20: v. 8, with iv. 7, and with i. 13.

And the motives to holy purity spring direct out of the simple and childlike recognition of the will of our Heavenly Father to bring us to His glory.

11. All who have worthily commented on the Epistle have spoken in similar strains of its character and style. "Mirabilis est gravitas et alacritas Petrini sermonis, lectorem suavissime retinens," says Bengel. "Habet hæc Epistola τὸ σφοδρόν conveniens ingenio principis Apostolorum," says Grotius. And Erasmus calls it "Epistolam profecto dignam Apostolorum principe, plenam auctoritatis et dignitatis apostolicæ, verbis parcam, sententiis differtam, &c." And recently Wiesinger sums up thus his characteristic of the Epistle: "Certainly, it entirely agrees in tone and feeling with what we have before said of the character of the Apostle. His warm self-devotion to the Lord, his practical piety and his active disposition, are all reflected in it. How full is his heart of the hope of the revelation of the Lord! With what earnestness does he exhort his readers to lift their eyes above the sufferings of the present to this future glory, and in hope of it to stand firm against all temptation! He who in loving impatience cast himself into the sea to meet the Lord, is also the man who most earnestly testifies to the hope of His return:—he who dated his own faith from the sufferings of his Master, is never weary in holding up the suffering form of the Lord before the eyes of his readers to comfort and stimulate them:—he before whom the death of a martyr is in assured expectation, is the man who most thoroughly, and in the greatest variety of aspects, sets forth the duty and the power, as well as the consolation, of suffering for Christ. If we had not known from whom the Epistle comes, we must have said, It must be a Rock of the church (ein Felsenmann) who thus writes: a man whose own soul rests on the living Rock, and who here, with the strength of his testimony, takes in hand to secure the souls of others, and against the harassing storm of present tribulation to ground them on the true Rock of ages[1]." The whole may be summed up by saying, that the entire Epistle is the following out of our Lord's command to its Writer, καὶ σὺ ποτὲ ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου[2].

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[1] Einl. p. 18.

[2] I cannot forbear, as caring above all for the spiritual life in God of the students of His holy word, recommending to them most strongly the commentary of our own Archbishop Leighton, as a devotional subsidiary to their critical and exegetical studies of this Epistle. To the mere scholar, it may not present much matter of interest; but to one who wishes that the mind of God's Spirit, speaking in the Apostle, may live and grow within his own breast, no writer on Scripture that I know furnishes a more valuable help than Leighton.

It will be observed that I have throughout this chapter abstained from introducing considerations and comparisons of the Second Epistle of St. Peter. I have done this, because I wished to keep the first Epistle clear of all the doubt and difficulty which surround the treatment of the other, which I have reserved entire for the following chapter.

CHAPTER IV.

THE SECOND EPISTLE GENERAL OF PETER.

SECTION I.

OBJECT, CONTENTS, AND OCCASION OF THE EPISTLE.

1. I THINK it best to approach the difficult question of the genuineness of this Epistle, by a consideration of the internal characteristics of the writing itself.

2. Its general object is no where so distinctly declared, as that of 1 Pet. in v. 12 (ch. iii. 1, 2 being *special*). But the two concluding verses contain in them the double aim which has been apparent through the whole. In iii. 17 we read, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ, and in iii. 18, αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ. [These two, the prohibitory and the hortatory, are the objects of the Epistle. The former is the introduction to the latter, which, as might be expected, is the main and ultimate aim.]

3. And this ultimate aim is apparent from the very beginning. Ch. i. 1—11 is devoted to fervent enforcing of it. Then i. 12—21, laying down the grounds on which the γνῶσις rests, viz. apostolic testimony and prophetic announcement, forms a transition to the description, ch. ii., of the false prophets and teachers who were even then coming in, and should wax onward in activity and influence. Then in ch. iii., the further error of false teachers in scorning and disbelieving the promise of the coming of the Lord is stigmatized and refuted, and the Epistle concludes with a general reference to the Epistles of St. Paul, as teaching these same truths, and as being perverted like the other Scriptures by the ignorant and unstable.

Throughout all, one purpose and one spirit is manifest. [The ἐπίγνωσις τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησ. χρ. is ever the condition of salvation (ch. i. 8; ii. 20; iii. 18). Sometimes we have it on the side of know-

ledge of the Father who hath called us (i. 2, 3), sometimes on that of knowledge of the gospel as the way of righteousness (ii. 21 : cf. ii. 2). This ἐπίγνωσις is the central point of the Christian life, both theoretically and practically considered : it is the vehicle of the divine agency in us, and so of our highest participation of God (i. 3, 4) : it is the means of escape from the pollutions of the world (ii. 20),—the crowning point of Christian virtues (i. 8),—the means of access into Christ's kingdom (i. 11).

And the side of our Lord's own Person and Office on which attention is fixed is not so much His historical life, as His δύναμις and ἐξουσία in His exalted state of triumph (i. 16). The promises which are introduced refer to His second coming and kingdom (i. 4 ; iii. 4, 13).

4. And in this peculiar setting forth of the Christian life must we look for the necessary bringing out of the dangers of seduction by false teachers, and the placing of this knowledge and these promises over against it. The ψευδοδιδάσκαλοι (ii. 1; ἄθεσμοι, iii. 17) are described partly theoretically, as denying the lordship of our glorified Saviour which He has won by Redemption (ii. 1, contrasted with δύναμις, i. 16), and His promise of coming again (iii. 1 ff., contrasted with παρουσία, i. 16),—partly practically,—as slandering God's way of righteousness (ii. 2) and His majesty (ii. 10 ff.),—as disgracing their profession of Christian freedom (ii. 19),—as degraded by a vicious life (ii. 13),—full of lust and covetousness (ii. 14),—speaking swelling words (ii. 18), deserters of the right way (ii. 15 f.), traitors (ii. 17), seducing the unstable (ii. 14, 18),—the objects of God's inevitable judgment (ii. 3—9, 17),—preparing destruction for themselves (ii. 12, 19), and the more so, because their guilt is increased by the sin of apostasy (ii. 20—22).

5. In strong contrast and counterpoise against both sides of this heretical error stands their ἐπίγνωσις : against the former of them, in its theoretical aspect, as the right knowledge of the power and coming of Christ (i. 16 : see above) : against the latter, in its practical, as insight into the ὁδὸς τῆς δικαιοσύνης. This latter contrast is ever brought up in the description of the false teachers in ch. ii. Noah, as δικαιοσύνης κήρυξ, is excepted from the judgment of the Flood (ii. 5): Lot, as δίκαιος, from that on Sodom (ii. 7, 8) : God knows how to punish the ἀδίκους, and rescue the εὐσεβεῖς (ii. 9) : the heretics are described as having left the εὐθεῖαν ὁδόν (ii. 15), and the example of Balaam applied to them (ii. 15, 16). And accordingly it is the ἐπίγνωσις Ἰησοῦ χρ. which is to preserve the readers from φθορά (i. 4 ; cf. ii. 12), and from falling away (i. 10).

6. This main subject of the Epistle, which not only occasions the minute depiction of the adversaries, but also keeps together the whole, is, notwithstanding the parenthetical allusions and polemical digres-

sions, in close coherence. The later portions are all based on the earlier. Thus ch. i. 16 ff. is the foundation of ii. 1 ff., iii. 1 ff.: thus the conclusion is in intimate connexion with the opening, the same union of (ἐπί)γνωσις, χάρις, and εἰρήνη being found in both (i. 2; iii. 14, 18): thus the ἵνα μὴ ἐκπέσητε τοῦ ἰδίου στηριγμοῦ, iii. 17, refers back to i. 10, 12: thus the conditioning clause, ἀποφυγόντες . . . φθορᾶς, i. 4, is remembered in the warning φυλάσσεσθε . . . . . συναπαχθέντες, iii. 17; and the more detailed exhortation of i. 5—8 is compressed together in the shorter αὐξάνετε δὲ κ.τ.λ. of iii. 18. Thus also the qualifying ἐν δικαιοσύνῃ of ch. i. 1 is borne in mind in ii. 21 and iii. 13. So again, iii. 1 takes up again i. 13, and the ὑπὸ τῶν ἁγίων προφητῶν of iii. 2 refers back to i. 19. In fact, the contents of this short Epistle are bound together by the closest and most intimate connexion and coherence.

7. The above notices will make sufficiently plain the occasion of the Epistle. It was, the prompting of a holy desire to build up and confirm the readers, in especial reference to certain destructive forms of error in doctrine and practice which were then appearing and would continue to wax onward.

8. If we seek to fix historically the heretics here marked out, we find the same difficulty as ever besets similar enquiries in the apostolic Epistles. They are rather the germs of heresies that are described, than the heresies themselves as known to us in their ripeness afterwards. These germs ever found their first expansion in the denial of those distinctive doctrines of the Gospel which most closely involve Christian practice and ensure Christian watchfulness. First came the loosening of the bands which constrained man by the love of Christ and waiting for Him; then, when true liberty was lost, followed the bondage of fanciful theological systems and self-imposed creeds. The living God-man vanished first out of the field of love and hope and obedience, and then His place was taken by the great Tempter and leader captive of souls.

9. So that when we enquire to which known class of subsequent heretics the description in our Epistle applies,—whether to the Carpocratians as Grotius believed, or to the Sadducees, as Bertholdt, or to the Gnostics, or Nicolaitans, as others, the reply in each case must be, that we cannot identify any of these precisely with those here described: that the delineation is both too wide and too narrow for each in succession: but that (and it is an important result for the question of the date of our Epistle) we are here standing at a point higher up than any of these definite names of sects: during the great moral ferment of the first fatal apostasy, which afterwards distributed itself into various divisions and sects.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. The readers are no where expressly defined. By ch. iii. 1, it would appear that they are identical with at all events a portion of those to whom the first Epistle was addressed. And to this the ἐκάστοτε of ch. i. 15, "on each occasion which offers," seems also to point: besides appearing to refer to some previous personal connexion of the Writer with his readers. This latter has frequently been assumed from ch. i. 16: but without necessity; see note there. All that is there assumed is that which is also stated in ch. i. 1, the delivery of the truths and faith of the Gospel to them by competent eye-witnesses, of whom the Writer (in office, but not necessarily in connexion with themselves) had been one.

2. The address, ch. i. 1, is more general than that of the first Epistle: the words of warning and exhortation are for all who bore the Christian name. The dangers described were imminent throughout the then Christian world. And the expressions, whether of praise and encouragement, or of caution, must be taken as generally applicable to all believers in Christ, rather than as descriptive of the peculiar situation of any circle of churches at any one time.

3. Of necessity, the same general view must not be taken of the enemies of the faith here depicted. The city of God, with its bulwarks and towers, is ever the same: this was a special attack beginning to be made on it by a body of foes of a special character. The firmness and watchfulness which seem to be predicated of the readers (ch. i. 12, iii. 17, i. 19) are rather assumptions, certain to be true of true believers, than statements of objective matter of fact: whereas the depravities and errors of the heretics, as far as spoken of in the present, were things actually occurring under the Apostle's notice. This must be borne in mind, or we shall be liable to go wrong in our inference respecting those addressed.

4. On the other hand it must be borne in mind, that the Apostle's field of view, as he looked over the church, would naturally be bounded by the lines which marked out the cycle of his own observation: that those to whom he had before written would be on this second occasion nearest to his thoughts: and by consequence, that when he seems to address these readers as in the main identical with those, this inference must not be carried too far, but allowance made for the margin which may fairly be granted to each Epistle: for expanding the apparent limited character of the former address towards that more general reference which was sure to have been in the Apostle's mind: and for

contracting the very wide address of this one merely by believing that in writing he would fix his thoughts on those whom he knew and especially cared for.

5. If it be said, as it has been, that we find no trace in the former Epistle of the peculiar kind of adversaries of the faith of whom so much is here said, and on the other hand nothing in this Epistle of the persecutions, which bore so considerable a part in the matters treated in the former one: the answer to both these is exceedingly easy. A very short time would suffice for the springing up, or for the becoming formidable, of these deadly forms of error. As the Apostles were one by one removed by death, on the one hand their personal influence in checking evil tendencies was withdrawn, on the other that coming of Christ, of which they had once confidently spoken as to be in their own time, became in danger of being disbelieved. This would be a sufficient reason for the one supposed difficulty: and as regards the other, it is quite answer enough to say, that this second Epistle being written on a special occasion and for a special object, is, as we have seen, coherently and consistently devoted to that object, and does not, in its course, travel out of its way to speak of things with which the first Epistle was concerned. It is obvious that, supposing the two to have been written by the same person, he is not likely to have dwelt again in his second letter on things already brought forward in his first.

6. Besides, it has been not unjustly thought that we *can* discover traces in our Epistle of the same characteristics as those which marked the readers of the former one, or of others which would be probably subsequent to them. We have there the caution to take care that none of them suffer as an evil doer, *φονεύς, κλέπτης, κακοποιός, ἀλλοτριοεπίσκοπος* (iv. 15); which seems to contain in it the seed of that further development of evil among Christians, which we find actual in this Epistle. Again, the neglect of the caution there, *ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει* Ἰ. χ. (i. 13), would lead exactly to the dissolute lives here described of those who had ceased to hope for His coming. There is close connexion between 1 Pet. ii. 16, *ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν* . . . and 2 Pet. ii. 19, *ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς*: between the cautions there given against pride (v. 5—7), and the *ὑπέρογκα ματαιότητος φθεγγόμενοι* of our ch. ii. 18. And the same analogies might be carried yet further, shewing that from the circumstances of the readers which respectively underlie the one and the other Epistle, this may well have been a sequel to, and consequent on, the former.

SECTION III.

ON THE RELATION BETWEEN THIS EPISTLE AND THAT OF JUDE.

1. It is well known that, besides various scattered resemblances, a long passage occurs, included in the limits Jude vv. 3—19, 2 Peter ii. 1—19, describing in both cases the heretical enemies of the Gospel, couched in terms so similar as to preclude all idea of entire independence. If considerations of human probability are here as every where else to be introduced into our estimate of the Sacred Writings, then either one saw and used the text of the other, or both drew from a common document or a common source of oral apostolic teaching.

2. Setting aside the supposition of a common documentary source, as not answering to the curious phænomena of concurrence and divergence, no one can say that the latter alternative *may not* have been the case: that a portion of oral teaching spoken originally in the power of the Spirit, may not, in its reproduction, have become deflected as we here see. Were the case in strict analogy with that of the three Gospels, we should have no hesitation in adopting this hypothesis. But the cases are not similar. For we have first to add to the phænomena of this passage the remarkable coincidences elsewhere, where no such common portion of teaching could have been concerned: and then to observe, that the coincidences and divergences in the passage itself do not entirely bear out the hypothesis. There is an intent and consistent purpose plainly visible in them, which is altogether absent, unless the wildest fancies be allowed to come into play, from the common text of passages in the three Gospels.

3. We have then to fall back on the supposition, that one of the Sacred Writers saw and used the text of the other. And if this is to be so, there can be but little hesitation in answering the enquiry, on which side the preference lies as to priority and originality. The grounds of that answer have indeed been amplified and exaggerated, beyond what we can fairly concede: but still in the main they are irrefragable. We cannot see, with De Wette and others, that St. Peter is less fresh or individual in his expressions and turns of thought than St. Jude: but, conceding to both Writers originality and individuality of thought, it is then for us to ascertain by inspection, which text bears the air of being the free outflow of the first thought, which the working up of the other for a purpose slightly differing.

4. The portion of the common matter which will best serve us for this purpose is that in which the traditional and historical examples are adduced, 2 Pet. ii. 1—16, Jude 4—11. In this passage, the object of St. Jude is to set forth the ἀσεβεῖς, *τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν* Ἰ. Χ. *ἀρνούμενοι.*

The persons described by St. Peter are not the same, in however many common points the characters coincide. With him they are ψευδοδιδάσκαλοι, answering to the ψευδοπροφῆται ἐν τῷ λαῷ of old: like the others, they are described as τὸν (ἀγοράσαντα αὐτοὺς) δεσπότην ἀρνούμενοι, with the two words in brackets characteristically inserted. In Peter (ii. 1) we have merely a reminiscence of the first historical notice in Jude (ver. 5), consisting in his specifying the false *teachers* as answering to the false *prophets* ἐν τῷ λαῷ, as contrasted with the true ones of whom he has been speaking (i. 19—21). It was not to his purpose to mention the destruction of the *unbelieving* (Jude 5), and therefore he slightly passes this example with a mere allusion. I submit that this will not bear the converse hypothesis: that the weighty and pregnant sentence in St. Jude could not be the result of the passing hint ἐν τῷ λαῷ of St. Peter, nor can that hint be accounted for except as a reminiscence of St. Jude.

5. Passing to the next example, that of the sinning angels, we find the same even more strikingly exemplified. St. Jude is writing of apostates, and sets forth their fate by that of the angels, τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον: in allusion (see note there) to Gen. vi. 2, their going after strange flesh, a sin after the manner of which (τὸν ὅμοιον τρόπον τούτοις) Sodom and Gomorrha also sinned in after time (Jude 6, note). This special notice, so apposite to St. Jude's subject, is contracted in St. Peter into the mere mention of ἀγγέλων ἁμαρτησάντων. Here it is most natural to suppose, that the special notice preceded the general.

6. The next example in St. Peter is one exactly to the point for which he is adducing the whole series, viz., to shew God's power both to punish and to deliver, but, on one side at least, inapposite to St. Jude's purpose. It is found in St. Peter alone. But the reason why I adduce it here is, to remark, that, had St. Peter's been the original, St. Jude would have hardly failed to insert in his examples that portion of this one which so exactly tallied with his purpose, ἀρχαίου κόσμου οὐκ ἐφείσατο, . . . κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας.

7. The next example, that of Sodom and Gomorrha, is found in St. Jude in strict connexion and analogy with that which has immediately preceded it, viz. that of the angels. This connexion is broken in St. Peter, no such particular as that on which it depends being found in his mention of the angels' sin. These cities are adduced only as an example to the μέλλοντες ἀσεβεῖν, and, which is again noteworthy, the mention of the rescue of Lot is appended, conformably with that which we remarked in the preceding paragraph.

8. It is further to be noticed with respect to this same example, that St. Jude describes the cities as δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι, whereas St. Peter has resolved this, which might seem to imply the

eternity of the fire which consumed those cities, into a fuller and historical account, retaining the feature of their being a warning to the impious: τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς. Here again I submit that the converse hypothesis is inconceivable.

9. Again, in the description which follows in St. Peter (ver. 9), we have a characteristic continuation of his main subject, the rescue of the righteous united with the punishment of the wicked, and then, with a μάλιστα δέ, he returns to the particular characters here under description, and takes up the two traits which form the main subject in St. Jude, ver. 8; so that we have the original ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν replaced by μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους καὶ κυριότητος καταφρονοῦντας. τολμηταί, αὐθαδεῖς, δόξας οὐ τρέμουσιν βλασφημοῦντες: where again I submit that none can doubt for a moment which sacred Writer preceded the other.

10. The next example even more strikingly shews the same. St. Jude cites at length from some apocryphal book, probably that called the ἀνάληψις or ἀνάβασις Μωυσέως (see Origen de Principiis iii. 2. 1, vol. i. p. 138), an instance of the different conduct of mighty angels in contending with God's adversaries. St. Peter (ver. 11) merely asserts generally that such is the conduct of mighty angels, but gives no hint of an allusion to the fact on which the general assertion is based; nor does the great Adversary appear in his sentence, but in his stead are substituted these heretics themselves; ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν βλάσφημον κρίσιν. This, standing as it does thus by itself, would constitute, were it not for the original in St. Jude being extant, the most enigmatical sentence in the N. T.

11. I shall not treat at length every separate verse, but shall only remark, that as we pass on through 2 Pet. ii. 12 ff., while this view of the priority of St. Jude is at every step confirmed, we derive some interesting notices of the way in which the passage in our Epistle has been composed: viz. by the Apostle having in his thoughts the passage in St. Jude, and adapting such portions of it as the Spirit guided him to see fit, taking sometimes the mere sound of St. Jude's words to express a different thought, sometimes, as we saw above, contracting and omitting, sometimes expanding and inserting, as suited his purpose. Thus while in St. Jude we have the comparison ὡς τὰ ἄλογα ζῷα simply introduced with reference to certain things which the persons under description know naturally (φυσικῶς) and use corruptly, in St. Peter it is the heretics themselves who are ὡς ἄλογα ζῷα, the additional point of comparison is introduced, that they are γεγεννημένα φυσικὰ εἰς ἅλωσιν κ. φθοράν, and the φθείρονται of St. Jude is made to serve a very different purpose,—ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται. So in 2 Pet. ii. 13, in the reminiscence of the passage, σπιλάδες of Jude 12 becomes σπῖλοι κ.

μῶμοι,—ἐν ταῖς ἀγάπαις ὑμῶν of St. Jude becomes ἐν ταῖς ἀπάταις αὐτῶν. So in 2 Pet. ii. 17, we have somewhat similar figures to those in Jude 13, but whereas originally it was "waves of the sea foaming out their own shame," and ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται, in the latter text it becomes, more suitably to St. Peter's purpose of depicting false *teachers*, "wells without water," and ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται.

12. In ver. 11, St. Jude, fervidly borne along in his impassioned invective, collects together three instances of O. T. transgressors, to all of whom he compares those whom he is stigmatizing. They were murderers like Cain, covetous like Balaam, rebellious like Korah. But out of these St. Peter, dealing with *false teachers*, whom he is comparing with the *false prophets* of old, selects Balaam only, and goes at length (vv. 15, 16) into his sin and his rebuke. Can any one persuade us that in the impetuous whirlwind of St. Jude's invective he adopted and abridged the example furnished by St. Peter, prefixing and adding those of Cain and Korah?

13. I shall carry the comparison no further, but refer the student to some sources where he will find it elaborately treated. Of these the best worth consulting is Brückner's Excursus on 2 Pet. ii. in his Edition of De Wette's Handbook, vol. i. pt. 3, pp. 163—170. There he impartially, and in a critical and scholarly manner, examines the whole question, and while he successfully maintains the priority of St. Jude, and St. Peter's acquaintance with his Epistle, he sets in a very striking light the independence of our Apostle, and his coherence of purpose and language. The same is done, but less completely, and, unless the fault is in myself, with some little confusion, by Davidson, vol. iii. pp. 399—408. The same again is done very fairly by Huther, in the Anhang to his Commentary on the Epistle. I am sorry I cannot speak with praise of the work of Dietlein, Der zweite Brief Petri, Berlin, 1851, either as regards this, or other parts of the great question regarding our Epistle. It is a book with which I have been much disappointed both in point of scholarship and of logic, and the reader will find many notices of its mistakes scattered through my notes. On this part of the subject he is an unflinching advocate for the priority of St. Peter to St. Jude. The same side is taken by Schmid, Michaelis, Storr, Hengstenberg, Thiersch, Hofmann, and Stier.

SECTION IV.

AUTHENTICITY.

1. As regards the external grounds for or against the authenticity of

this Epistle, we have very various opinions. Dietlein finds traces of its use in the earliest apostolic Fathers; in Polycarp, in Ignatius, in the Epistle of Barnabas, in Clement of Rome. Most of these however are very shadowy and fanciful: some of them even absurd[3]. The explanation of the coincidence in these cases is generally to be sought in the fact that these writers had the same sources to draw from, in the main, as the Apostle, viz. O. T. prophecy, and the common-places of Christian teaching: and this being so, it would be strange indeed if we did not find such coincidence in insulated words and occasional phrases.

2. A few however of the instances adduced from the Apostolic Fathers are worth notice: not as by any means proving the use by them of this Epistle, but as remarkable in connexion with the question before us. Such are 1) Hermas, iii. *simil.* vi. 4, p. 968, *ἄκουε ἀμφοτέρων τὴν δύναμιν, τῆς τρυφῆς κ. τοῦ βασάνου. τῆς τρυφῆς κ. τῆς ἀπάτης ὁ χρόνος ὥρα ἐστὶ μία· τῆς δὲ βασάνου ὧραι τριάκοντα ἡμερῶν δύναμιν ἔχουσαι. ἐὰν οὖν μίαν ἡμέραν τις τρυφήσῃ καὶ ἀπατηθῇ, μίαν δὲ ἡμέραν βασανισθῇ κ.τ.λ.*, as compared with a) *ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν* and b) *τὴν ἐν ἡμέρᾳ τρυφήν*, 2 Pet. ii. 13, where see note: 2) Clement of Rome, *ad Cor.* c. 7, p. 225, *Νῶε ἐκήρυξεν μετάνοιαν*, and c. 9, p. 228, *Νῶε πιστὸς εὑρεθεὶς διὰ τῆς λειτουργίας αὐτοῦ παλιγγενεσίαν κόσμῳ ἐκήρυξεν .....*: *ib.* c. 11, p. 232, in speaking of Lot's deliverance out of Sodom, *πρόδηλον ποιήσας ὁ δεσπότης, ὅτι τοὺς ἐλπίζοντας ἐπ' αὐτὸν οὐκ ἐγκαταλείπει, τοὺς δὲ ἑτεροκλινεῖς ὑπάρχοντας εἰς κόλασιν καὶ αἰκισμὸν τίθησιν: .... εἰς τὸ γνωστὸν εἶναι πᾶσιν ὅτι [T]οἱ δίψυχοι καὶ οἱ διστάζοντες περὶ τῆς τοῦ θεοῦ δυνάμεως εἰς κρῖμα κ. σημείωσιν πάσαις ταῖς γενεαῖς γίνονται*, as compared with 2 Pet. ii. 5, 9.

3. Neither the Epistle of Barnabas, nor Justin Martyr, nor Theophilus of Antioch, nor Irenæus, can be fairly adduced as citing or alluding to our Epistle. This assertion may surprise the reader who is acquainted with the strong assertions and easy assumptions of Dietlein. But let him take them one by one and examine them strictly and impartially, and he will find them all in succession prove worthless, except as shewing that primitive Christianity had a Greek vocabulary of its own to express its doctrines and convey its exhortations, which the Apostles and their immediate successors used in common. Neither does the ancient fragment known as the canon of Muratori make any mention of our Epistle[4]. Neither does Tertullian, nor Cyprian, nor Clement of Alexandria in any of his extant works.

4. There is a passage in Hippolytus de Antichristo, c. 2, p. 729, which seems to be an amplification of 2 Pet. i. 21;—speaking of *οἱ προφῆται*, he says, *οὐ γὰρ ἐξ ἰδίας δυνάμεως ἐφθέγγοντο, οὐδὲ ἅπερ αὐτοὶ*

[3] See Brückner, Einleit. pp. 131 ff.

[4] See the amusing special-pleading by which Dietlein endeavours to convert even this omission to his purpose, Einl. pp. 41—50.

ἐβούλοντο ταῦτα ἐκήρυττον, ἀλλὰ πρῶτον μὲν διὰ τοῦ λόγου ἐσοφίζοντο ὀρθῶς, ἔπειτα δι' ὁραμάτων προεδιδάσκοντο τὰ μέλλοντα καλῶς, εἶθ' οὕτω πεπεισμένοι ἔλεγον ταῦτα, ἅπερ αὐτοῖς ἦν μόνοις ἀπὸ τοῦ θεοῦ (ἀποκεκαλυμμένα, τοῖς δὲ λοιποῖς) ἀποκεκρυμμένα. Still, striking as the similarity is, we cannot venture to affirm that the inference is really a sound one, any more than in the case of that place in Theophilus *ad Autolycum*, l. ii. p. 87, οἱ δὲ τοῦ θεοῦ ἄνθρωποι πνευματοφόροι πνεύματος ἁγίου καὶ προφῆται γενόμενοι ὑπ' αὐτοῦ τοῦ θεοῦ ἐμπνευσθέντες κ. σοφισθέντες ἐγένοντο θεοδίδακτοι.

5. Eusebius, H. E. vi. 14, reports of Clement of Alexandria, ἐν δὲ ταῖς ὑποτυπώσεσι, ξυνελόντα εἰπεῖν, πάσης τῆς ἐνδιαθήκου γραφῆς, ἐπιτετμημένας πεποίηται διηγήσεις. μηδὲ τὰς ἀντιλεγομένας παρελθών, τὴν Ἰούδα λέγω καὶ τὰς λοιπὰς καθολικὰς ἐπιστολάς, τήν τε Βαρνάβα καὶ τὴν Πέτρου λεγομένην ἀποκάλυψιν. And Cassiodorus, in his *de Instit. divin.* præf., vol. ii. p. 538, says, "Ferunt itaque scripturas divinas veteris novique Testamenti ab ipso principio usque ad finem Græco sermone declarasse Clementem Alexandrinum." But this testimony seems to be contradicted by another from Cassiodorus, *ib.* c. 8, p. 543;—"In epistolis autem canonicis, Clemens Alexandrinus presbyter, qui et Stromateus dicitur, id est in epistola S. Petri prima, S. Joannis prima et secunda, et Jacobi, quædam Attico sermone declaravit. Ubi multa quidem subtiliter, sed aliqua incaute locutus est, quæ nos ita transferri fecimus in Latinum, ut exclusis quibusdam offendiculis purificata doctrina ejus securior potuisset hauriri. . . . . Sed cum de reliquis canonicis epistolis magna nos cogitatio fatigaret, subito nobis codex Didymi Græco stilo conscriptus in expositionem septem canonicarum epistolarum . . . . concessus est."

6. The judgment between these conflicting testimonies must apparently be given on the side of Eusebius, and Cassiodorus's first assertion taken literally. For Eusebius mentions expressly the Epistle of Jude, as one of those on which Clement commented, whereas by the last-cited statement of Cassiodorus it is excluded. Still even thus we have no express mention of our Epistle, but can only include it by inference among the ἀντιλεγόμεναι of which Eusebius speaks.

7. The testimony of Origen appears somewhat ambiguous.

Eusebius, H. E. vi. 25, reports it thus: Πέτρος δέ, ἐφ' ᾧ οἰκοδομεῖται ἡ χριστοῦ ἐκκλησία, ἧς πύλαι ᾅδου οὐ κατισχύσουσι, μίαν ἐπιστολὴν ὁμολογουμένην καταλέλοιπεν· ἔστω δὲ καὶ δευτέραν, ἀμφιβάλλεται γάρ [5].

On the other hand, in those works which are extant only in the Latin version of Rufinus, Origen again and again quotes our Epistle as Scripture: e. g. Hom. vii., on Joshua (cited above, ch. iii. § i. 7),

[5] Dietlein has made the unscholarlike attempt to infer from this ἔστω δέ an opinion of Origen as to the genuineness. I need hardly remind the student that the words mean simply nothing more than "and if you will, a second also."

"Petrus enim duabus epistolarum suarum personat tubis:" Hom. iv. on Leviticus (vol. ii. p. 200), "Et iterum Petrus dicit, Consortes, inquit, facti estis divinæ naturæ" [2 Pet. i. 4]: Hom. xiii. on Numbers (vol. ii. p. 321), "Ut ait quodam in loco Scriptura: mutum animal humana voce respondens arguit prophetæ dementiam" [2 Pet. ii. 16].

8. Perhaps the solution of this is to be found, not by supposing that Rufinus interpolated the passages[6], but by remembering the loose way in which both Origen himself and others were found to cite the Epistle to the Hebrews[7]: ordinarily, and *currente calamo*, speaking of it as St. Paul's, but whenever they wrote deliberately, giving expression to their doubts respecting its authorship. We have only to believe that Origen acted similarly with regard to 2 Peter, and the mystery is at once solved.

In Origen's extant Greek works, it is true, we no where find the Epistle quoted. Nay, it is more than once by implication excluded from the number of the Catholic Epistles. Thus in his Comm. on John (tom. vi. 18, vol. iv. p. 135) cited above, ch. iii. § i. 7, he cites 1 Pet. iii. 18—21, as being ἐν τῇ καθολικῇ ἐπιστολῇ: and in his passage on the Canon, Eus. H. E. vi. 25, δεύτερον δὲ τὸ κατὰ Μάρκον ὡς Πέτρος ὑφηγήσατο αὐτῷ· ὃ καὶ υἱὸν ἐν τῇ καθολικῇ ἐπιστολῇ . . . . ὡμολόγησε[8].

9. Firmilian, bishop of Cæsarea in Cappadocia, a disciple of Origen (+ 270), certainly alludes to our Epistle, if his words are rightly given in the Latin version in which only we now have them:

"Petrum et Paulum beatos apostolos, ... qui in epistolis suis hæreticos execrati sunt, et ut eos evitemus monuerunt." *Ep. ad Cyprian.* § 6 (Migne, Patr. Lat. vol. iii. p. 1159, usually in Cypr. opp. ep. 75).

Nothing is proved here by "*epistolis suis*" as to two Epistles of St. Peter being meant: but by the fact mentioned, this second Epistle must be intended, seeing that it is in this only that heretics are inveighed against by St. Peter.

10. The testimony of Didymus, whose commentary on the Epistle is extant in a Latin version only, is given at the end of his remarks on this Epistle (Migne, Patr. Gr. vol. xxxix. p. 1774):

"Non igitur est ignorandum, hanc Epistolam esse falsatam, quæ, licet publicetur, non tamen in canone est."

[6] So Davidson, Introd. iii. p. 413 f.

[7] See above, ch. i. § i. parr. 17 ff.

[8] As a specimen of the fairness and scholarship of Dietlein's book, take the following: ". . . Der nächſtliegende Sinn der Worte des Origines iſt alſo: der unter den ſogenannten katholiſchen Briefen befindliche Brief des Petrus. Ein eigentlicher Gegenſatz gegen den Zweiten als nicht katholiſchen, liegt gar nicht darin: höchſtens kann man ſagen, er blicke daraus das hervor, daß es nicht ganz ebenſo gelaüfig und unangefochten war, den zweiten Brief unter den ſog. katholiſchen aufzuführen, wie dies beim erſten Statt hatte."—p. 62.

Here the Latin expressions cause some little uncertainty, and can only be interpreted by conjecturing what they represent in the original Greek. Undue stress has been laid on the "igitur," as if it were a ratiocinative conclusion from something preceding. But in all probability the sentence was a mere concluding notice, and ran thus, *τοῦτο μὲν οὖν οὐκ ἀγνωστέον, ὅτι αὕτη ἡ ἐπιστολὴ νενόθευται . . . .*: the latter word meaning, "is accounted spurious."

11. Euseb. H. E. iii. 3, says, *Πέτρου μὲν οὖν ἐπιστολὴ μία ἡ λεγομένη προτέρα ἀνωμολόγηται· ταύτῃ δὲ καὶ οἱ πάλαι πρεσβύτεροι ὡς ἀναμφιλέκτῳ ἐν τοῖς σφῶν αὐτῶν κέχρηνται συγγράμμασιν· τὴν δὲ φερομένην αὐτοῦ δευτέραν οὐκ ἐνδιάθηκον μὲν εἶναι παρειλήφαμεν, ὅμως δὲ πολλοῖς χρήσιμος φανεῖσα μετὰ τῶν ἄλλων ἐσπουδάσθη γραφῶν*: and afterwards, *ἀλλὰ τὰ μὲν ὀνομαζόμενα Πέτρου, ὧν μίαν μόνην γνησίαν ἔγνων ἐπιστολήν, καὶ παρὰ τοῖς πάλαι πρεσβυτέροις ὁμολογουμένην, τοσαῦτα.*

And in iii. 25, *τῶν δ' ἀντιλεγομένων, γνωρίμων δ' οὖν ὅμως τοῖς πολλοῖς, ἡ λεγομένη Ἰακώβου φέρεται καὶ ἡ Ἰούδα, ἥ τε Πέτρου δευτέρα ἐπιστολή*[9].

12. Jerome, *Script. eccl.* i., vol. ii. p. 827, says of St. Peter, "scripsit duas epistolas quæ catholicæ nominantur, quarum secunda a plerisque ejus esse negatur, propter styli cum priore dissonantiam."

But this dissonance he elsewhere accounts for: "Habebat ergo (Paulus) Titum interpretem, sicut et beatus Petrus Marcum, cujus evangelium Petro narrante et eo scribente compositum est. Denique et duæ epistolæ quæ feruntur Petri stilo inter se et charactere discrepant, structuraque verborum. Ex quo intelligimus, pro necessitate rerum diversis eum usum interpretibus."

13. After the time of Eusebius the Epistle appears to have been very generally received as canonical. We have however the statement of Gregory of Nazianzum, *Carm.* ii. 8, ver. 310, *καθολικῶν ἐπιστολῶν | τινὲς μὲν ἑπτά φασιν, οἱ δὲ τρεῖς μόνας | χρῆναι δέχεσθαι*:—and of Cosmas Indicopleustes, *Topogr. christ.* lib. vii. (Migne, vol. lxxxviii. p. 292), *παρὰ Σύροις δὲ εἰ μὴ αἱ τρεῖς μόναι αἱ προγεγραμμέναι οὐχ εὑρίσκονται, λέγω δή, Ἰακώβου καὶ Πέτρου καὶ Ἰωάννου.* It confirms this notice to find, that this Epistle is not contained in the Peschito version. Ephrem Syrus notwithstanding received the whole seven catholic Epistles, and so the Philoxenian, or later Syriac version. Leontius of Byzantium[1] says that Theodore of Mopsuestia rejected our Epistle.

14. In the middle ages the Epistle was generally recognized and accounted canonical. At the time of the Reformation, the ancient doubts revived. Both Erasmus and Calvin express them. Cajetan, Grotius, Scaliger, Salmasius, question its genuineness. And in modern

[9] See the testimony of Philastrius of Brescia in favour of our Epistle, above, ch. i. § i. 65.

[1] See above, ch. iii. § i. 11.

times, Semler, Neander, Credner, De Wette, Reuss, Mayerhoff, have ranged themselves on the same side.

15. On the other hand, there have not been wanting in our own days many defenders of the genuineness of the Epistle. The principal of these have been Michaelis, Pott, Augusti, Storr, Flatt, Dahl, Hug, Schmid, Lardner, Guericke, Windischmann, Thiersch. The same result is evidently to be supplied at the end of Brückner's notices, though he himself hesitates to affirm it. From what has already been said of Dietlein's book, it will be readily believed, that it is hardly worth quoting on this side. "Non tali auxilio, nec defensoribus istis."

16. If we now come to review the course of ancient testimony, we shall find its tendency to be very much the same as we found it respecting the Epistle of St. James, with which indeed our Epistle is often classed among the ἀντιλεγόμενα. And as far as this portion of the subject of our present section is concerned, we might append to it the same conclusion as that with which we terminated the corresponding section on that Epistle, ch. ii. § v. 15.

17. But another department of evidence in this case requires consideration. Weighty objections have, and that from early times[2], been brought against the Epistle on internal grounds. Some of these I have already dealt with by anticipation, in speaking on its occasion and object, —on the probability as to the same readers being partly in view as those in the former Epistle,—on the kind of use made of the Epistle of St. Jude. If our preceding remarks, which I have endeavoured to make fairly, and not in the spirit of a partisan, have been warranted by fact, then on all these points we have been gathering reasons by which those objections to its genuineness from supposed internal disqualification may be so far met.

18. But they extend to several other points besides those above mentioned. For instance, it is said, that the kind of mention of the coming of our Lord in the two Epistles could not have proceeded from the same person. [In the former Epistle it is simply introduced as one of the great comforting assurances for God's persecuted people: in the latter, it is defended against cavil and unbelief. Now would it not have been more just in this case to say, that the circumstances and persons in view cannot be the same, rather than that the Writers cannot?] For surely there is nothing in this Epistle shewing a belief, on the part of the Writer himself, inconsistent with that professed in the other. Nay, it is evidently shewn by such passages as ch. iii. 8, 10, that the firm persuasion expressed in 1 Pet. iv. 5 was that of our Writer also.

19. It is said, that the peculiarities with regard to certain uncommon points which we find in the first Epistle (e. g. iii. 19, iv. 6, iii. 6, 21) are not found reproduced in the second. But, as Brückner has well

[2] Cf. Jerome, above, par. 12.

observed, the very fact, that it was characteristic of St. Peter to adduce these mysterious and outlying points, would also account in some measure for their appearing, not always, but in a scattered and irregular manner, as illustrations by the way: just as they do appear in this second Epistle also (e. g. iii. 5, 10). So that this is rather an argument for, than against the identity of the Writers. Besides which, it halts in two essential points. For 1) it is not altogether correct in its statement. We do find the Writer's view of ancient prophecy continued from one Epistle (1 Pet. i. 10—12) to the other (2 Pet. i. 19—21; iii. 2);—the new birth by the divine word, which in the first Epistle is alleged as a motive for putting off worldly lusts and passions (i. 22—ii. 2), reappears in the second in i. 4, ἵνα διὰ τούτων (God's ἐπαγγέλματα) γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς: the ἀρεταί of Him who hath called them, 1 Pet. ii. 9, reappear in the same peculiar form, 2 Pet. i. 3: if we read, 1 Pet. iv. 17, that judgment (τὸ κρῖμα) is beginning at the house of God, and will proceed on to the disobedient, we read of the deceivers in the second Epistle, 2 Pet. ii. 3, that their judgment (τὸ κρῖμα) is not idle. Other instances might be and have been produced[3], shewing that the allegation will not hold. And 2) it is forgotten by the objectors, that it would be only in a spurious Epistle imitating the first, that we should find such reproductions carefully carried out: the occasion and object of a second genuine Epistle being totally different, forms a very sufficient reason why they should not be found to any considerable extent.

20. It is again objected, that whereas in the former Epistle the sufferings and death and resurrection of Christ were brought forward frequently and insisted on,—in this, these facts of Redemption are altogether put into the background, and only the exalted Christ is in the view of the Writer. But it is to be remembered that 1) in that first Epistle we found the exalted Person of our Lord mainly before the Apostle's eyes[4]: that 2) the differing occasion and object would tend to produce just the diversity found here, where there is no longer any purpose of comforting under persecution, but only of warning against error and building up in knowledge: that 3) in the first Epistle, where σωτηρία was so conspicuous with its facts and consequences, our Lord is commonly found as χριστός simply (i. 11, 19; ii. 21; iii. 15 (κυρ. τὸν χρ.), 16, 18; iv. 1, 13 (τοῦ χρ.), 14; v. 1 (τοῦ χρ.)), or Ἰησοῦς χρ. (i. 1, 2, 3, 7, 13; ii. 5; iii. 21; iv. 11), or χρ. Ἰησοῦς (v. 10); whereas in the second, where σωτηρία hardly appears (iii. 15), He is ordinarily ὁ κύριος (or θεὸς ?) ἡμῶν καὶ σωτὴρ Ἰ. χρ. (i. (1,) 11; ii. 20; iii. 18), or ὁ κύριος ἡμ. Ἰ. χρ. (i. 2 (Ἰησ. τ. κ. ἡ.), 8, 14, 16): but never simply χριστός, ὁ χρ., Ἰησ. χρ., or χρ. Ἰησ. This, which has been also alleged as against the identity of writers, is, I submit, strikingly

[3] See Brückner, pp. 127 f.

[4] See above, ch. iii. § vi. 4.

characteristic of the different realms of thought of the two Epistles. In the first, it is community of suffering and glorification with Him, which is to give encouragement: His lordly and glorious titles are dropped, and His office (χριστός) or combined Person and office (Ἰησ. χρ. or χρ. Ἰησ.) is ever brought forward. But in this second, where warning, and caution against rebellion are mainly in view, we are ever reminded of His lordship by κύριος, and of what He did for us by σωτήρ: and without the former, or both titles, He never appears.

21. Another objection has been found in the apparent anxiety of the Writer to shew that he is the Apostle Peter, thereby betraying that he was not that Apostle. But here again, we may surely say just as fairly, that this is in manifest consistency with the character and design of the Epistle, which cautions against, and stigmatizes, false teachers. Thus we find St. Paul, in those Epistles where his object is the same, most strongly asserting his Apostleship, and his personal qualification as a teacher and ruler of the church. Were the Epistle genuine, this is just what we might expect[5].

22. The supposed objection, that in the reference to an apostolic command, ch. iii. 2, the Writer seems to sever himself from the Apostles, loses all weight by the reflection, that the words most naturally mean, as explained in the note on the passage, *the Apostles who preached to you*, much as in 1 Pet. i. 12: the Writer himself forming one only of that class, and thus preferring to specify it as a class[6]. Besides, I submit that such an objection is suicidal, when connected with that last mentioned. If the object of the (apocryphal) Writer was, elaborately to represent himself as St. Peter, how can the same view of the Epistle be consistent in finding in it a proof, by his own deliberate shewing, that he is not an Apostle? Forgers surely do not thus designedly overthrow their own fabrics.

23. The last objection which I shall notice is, the reference to St. Paul's Epistles in ch. iii. 15, 16, as indicating a later date than is consistent with the genuineness of our Epistle. They are there evidently adduced as existing *in some number:* and as *forming part of the recognized Scriptures* (τὰς λοιπὰς γραφάς). No doubt, these undeniable phænomena of our Epistle are worthy of serious consideration; and they present to us, I am free to confess, a difficulty almost insuperable, if the common traditions respecting the end of St. Peter's life are to be received as matters of fact. But we are not bound by those traditions, though inclined to retain them in deference to ancient testimonies: we are at all events free to assume as great a latitude in their dates as the phænomena of the sacred writings seem to require. All therefore that we can say of this reference to the writings of

[5] See the instances gone into in detail by Brückner, p. 118.

[6] See also note on Jude 17, 18.

St. Paul, is that, believing on other grounds this Epistle to be written by St. Peter, this seems to require for it a later date than is consistent with the usually received traditions of his death, and that our reception of such traditions must be modified accordingly.

24. At the same time it must be borne in mind, that it is an entirely unwarranted assumption, to understand by πᾶσαι ἐπιστολαί here, an entire collection of St. Paul's Epistles as we now have them, seeing that the words can only represent as many of them as the Writer had seen [7]: and that it is equally unjustifiable to gather from what follows, that the sacred canon of the N. T. was at that time settled. Those words cannot imply more than that there were certain writings by Christian teachers, which were reckoned as on a level with the O. T. Scriptures, and called by the same name (see note there). And that that was the case, even in the traditional lifetime of St. Peter, it would be surely unreasonable to deny [8].

25. The diversity of style in the two Epistles has been frequently alleged [9]. But on going through all that has been said, I own I cannot regard it, considerable as it undoubtedly is, as any more than can well be accounted for by the total diversity of subject and mood in the two Epistles, and by the interweaving into this second one of copious reminiscences from another Epistle. Some of the differences we have already spoken of, when treating of the titles and names of our Lord appearing in the two Epistles; and have found them amply accounted for by the above reasons. The same might be said of the terms used for the coming of our Lord,—ἀποκάλυψις and ἀποκαλύπτειν in the first Epistle, παρουσία, ἡμέρα κυρίου, ἡμέρα κρίσεως in this [1]: the same again of the prevalence of ἐλπίς in the former Epistle, and of ἐπίγνωσις in this. Some of the objections adduced on this head are without foundation in fact, e. g. that which Davidson admits, that whereas "in the first Epistle the Writer makes considerable use of the O. T., incorporating its sentiments and diction into his own composition; in the second there is hardly a reference to the Jewish Scriptures." What then are

[7] See note in loc.; as also on the omission of the art. before ἐπιστολαῖς.

[8] The rest of the objections of this kind, which are not so important as those dealt with in the text, will be seen discussed in Brückner; and in Davidson, vol. iii. pp. 418 ff.

[9] See Jerome, above, par. 12; and the principal particulars treated in Davidson, pp. 430 ff., and Brückner.

[1] Davidson, p. 433, treats this answer as insufficient, "because the phrascology is not confined to that part of the Epistle which is directed against the false teachers, and the Epistle was not wholly or chiefly written to threaten the enemies of the truth with the dreadful day of the Lord. It was the writer's object to establish and comfort, as well as to terrify." But surely we may fairly say, that the spirit in which the Writer set himself to compose his Epistle, which is evident from the ruling tone of it being warning and denunciatory, would of necessity modify the terms in which he introduced those doctrines and expectations which formed the ground of his exhortation or prophecy.

we to say of ch. i. 19—21; ii. 1, 5, 6, 7 f., 15 f., 22; iii. 2, 4, 5 f., 8, 13? May not it be said that although the second Epistle, from the nature of the case, does not require so many references to the new-begetting word, yet the mind of the Writer was equally full of its facts and sentiments?

26. Some of the points of resemblance between the two Epistles have been very fairly stated by Davidson (p. 434), and by Brückner (p. 130): and the latter writer has corrected the over-statements of Dietlein. Of these coincidences, *ἀρετή*, as applied to God, has been already noticed. Others are, *ἀμώμου κ. ἀσπίλου*, 1 Pet. i. 19, compared with *ἄσπιλοι κ. ἀμώμητοι*, 2 Pet. iii. 14; which is the more striking from its independence in the connexion, being used in an entirely different reference. The sound of these two words again occurs in the midst of the adaptation from St. Jude, ii. 13, *σπίλοι κ. μῶμοι*. Again the use of the word *ἴδιος*, 1 Pet. iii. 1, 5, cf. 2 Pet. i. 3; ii. 16; iii. 17: the omission of the article, as before *βασιλεῖ* in 1 Pet. ii. 13, compared with that before *θελήματι* in 2 Pet. i. 21, before *ἀγγέλων* ii. 4, *ὄγδοον* and *κόσμου* ib. 5, *δίκαιον Λώτ* ib. 7, are points of similarity, which may be put in the balance against others of discrepancy.

27. It may be allowed us to remark some notes of genuineness which are found in our Epistle, which, though at first sight of small import, and lying beneath the surface, yet possess considerable interest. In ch. i. 17, 18, we have a reference to the presence of the Writer at the transfiguration of our Lord. It is a remarkable coincidence, that close to that reference, and in the verses leading on to it, two words should occur, both of which are connected with the narrative of the Transfiguration in the Gospels. In ver. 13 we have *ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι*: let us remember that it was Peter who at the Transfiguration said *ποιήσωμεν σκηνὰς τρεῖς*. In ver. 15 *μετὰ τὴν ἐμὴν ἔξοδον*. At the Transfiguration Moses and Elias *ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἔμελλεν πληροῦν ἐν Ἰερουσαλήμ*.

28. We have also very noticeable coincidences of another kind. Compare the use of *λαχοῦσιν*, ch. i. 1, with *ἔλαχε* in Peter's speech, Acts i. 17: *εὐσέβειαν*, ch. i. 3, 6, 7, with Acts iii. 12, where, in Peter's speech, it is only found, except in the Pastoral Epistles: *θελήματι ἀνθρώπου ἠνέχθη*, ch. i. 21, with *βουλῇ . . τοῦ θεοῦ . . ἀνείλατε*, Acts ii. 23: *ἐγκατοικῶν ἐν αὐτοῖς*, ch. ii. 8, with *τὸ μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν*, Acts ii. 29: *ἀνόμοις ἔργοις*, ibid., with *διὰ χειρῶν ἀνόμων*, Acts ii. 23: *εὐσεβεῖς*, ch. ii. 9, with Acts x. 2, 7, an account doubtless derived from St. Peter, —the only places where the word occurs in the N. T.: *κολαζομένους*, ibid., with Acts iv. 21, another Petrine account, and also the only places where the word occurs: the double genitive ch. iii. 2, *τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου*, with a very similar one, Acts v. 32, *καὶ ἡμεῖς ἐσμὲν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων*: *ἡμέρα κυρίου*, ch. iii.

10, with the citation Acts ii. 20, where only it occurs, except 1 Thess. v. 21. Such things are not to be despised, in estimating the probability of our Epistle being a supposititious document.

29. Our general conclusion from all that has preceded must be in favour of the genuineness and canonicity of this second Epistle: acknowledging at the same time, that the subject is not without considerable difficulty. That difficulty however is lightened for us by observing that on the one hand, it is common to this Epistle with some others of those called Catholic, and several of the later writings of the New Testament: and on the other, that no difference can be imagined more markedly distinctive, than that which separates all these writings from even the earliest and best of the post-apostolic period. Our Epistle is one of those latter fruits of the great outpouring of the Spirit on the Apostles, which, not being entrusted to the custody of any one church or individual, required some considerable time to become generally known: which when known, were suspected, bearing as they necessarily did traces of their late origin, and notes of polemical argument: but of which, as apostolic and inspired writings, there never was, when once they became known, any general doubt; and which, as the sacred Canon became fixed, acquired, and have since maintained, their due and providential place among the books of the New Testament.

SECTION V.

TIME AND PLACE OF WRITING.

1. These can only be set down conjecturally, in accordance with views and considerations previously advanced. Assuming the genuineness of the Epistle, St. Peter wrote it in his old age, when he was expecting his death[2]. This, agreeably to what was said on the first Epistle, would be somewhere about the year 68 A.D. and the place of writing would be Rome, or somewhere on the journey thither from the East.

2. But all this is far too uncertain, and too much beset with chronological difficulties, to be regarded as any thing more than a hypothetical corollary, contingent on our accepting the tradition of St. Peter's Roman martyrdom.

3. Several matters, which have formed the subject of sections in our other chapters, such as the character and style of the Epistle, have been already incidentally discussed.

[2] This inference is not made from the word ταχινή in ch. i. 14 (see note there), but from the general spirit of that passage.

Readings of the Codex Vaticanus in the text of this Volume (both parts), ascertained by the Editor's inspection of the MS., Rome, Feb. 1861.

Heb. vii. 4. θεωρειτε δε, not δη, as Mai, edn. 2.
viii. 10. καρδια εαυτων is all 1. m., not, as stated in Mai, edn. 2, "ex mendo secundæ manus." The ε is in the pale ink of the original scribe.

11. not ιδουσιν, as Mai, edn. 2, but ειδουσιν, the ησ being a correction by the first hand, and so assigned by Tischdf. to his B^2.

James ii. 13. κατακαυχατε, as Bentley.
iii. 5. μεγαλα αυχει, not μεγαλαυχει, as Mai, edn. 1.

1 Pet. i. 7. πολυτειμοτερον, not -μωτερον, as Mai.
iii. 1. κερδηθησονται, not -ωνται, as Mai.
6. υπηκουεν, not -ουσεν, as Mai.
8. φιλαδελφοι, not φυλ-, as Mai, edn. 2.
13. υμας ει, not εαν, as Muralto.
iv. 13. του χριστου, not χριστου, as Bentley.

1 John ii. 2. ειλασμος εστιν, not εστιν ειλ., as Tischendorf (N. T. ed. 7).
27. αυτου χρεισμα, not αυτο, as Mai, Tischendorf (N. T. ed. 7), and all before the inspection above mentioned.
iii. 6. εορακεν is a 1. m., εωρ. a 2. m., not as Mai.
18. αλλ εν εργω, not αλλ εργω, as Mai.
iv. 4. νενεικ. is a 1. m., νενικ. a 2. m., not as in Mai.
10. εν τουτω, not εν τουτο, as Mai.
21. τον θεον αγαπα και is in marg. a 1. m. (B^2 Tischdf.; see above on Heb. viii. 11).
v. 16. εσταν αμαρτια προος θανατον is not repeated, as in Mai, edn. 2.
18. αλλα, not αλλ', as Mai.

Subscr. $\overline{\alpha}$ is not omitted, as Bentley.
2 John 8. απολεσητε, not ται, as Birch.
3 John 14. ευθεως σε, not ευθεως, as Mai.
Jude 5. οτι $\overline{\text{ις}}$ λαον is in the MS.
12. εισιν οι εν, not εισιν εν, as Mai.
ib. παραφερομενοι, not -ναι, as Bentley and Birch.

CHAPTER V.

1 JOHN.

SECTION I.

ITS AUTHORSHIP.

1. THE internal testimony furnished by this Epistle to its Author being the same with the Author of the fourth Gospel is, it may well be thought, incontrovertible. To maintain a diversity of Authorship would betray the very perverseness and exaggeration of that school of criticism which refuses to believe, be evidence never so strong.

2. It will be well however not to assume this identity, but to proceed in the same way as we have done with the other books of the New Testament, establishing the Authorship by external ecclesiastical testimony.

Polycarp, ad Philipp. c. 7, p. 1012, writes: πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστιν. Seeing that this contains a plain allusion to 1 John iv. 3, and that Polycarp was the disciple of St. John, it has ever been regarded as an indirect testimony to the genuineness, and so to the Authorship of our Epistle. Lücke, in his Einleitung, p. 3 f., has dealt with and defended this testimony of Polycarp.

3. It is said of Papias by Eusebius, H. E. iii. 39, κέχρηται δ' ὁ αὐτὸς μαρτυρίαις ἀπὸ τῆς Ἰωάννου προτέρας ἐπιστολῆς, καὶ τῆς Πέτρου ὁμοίως. And be it remembered that Irenæus says of Papias that he was Ἰωάννου μὲν ἀκουστής, Πολυκάρπου δ' ἑταῖρος.

4. Irenæus frequently quotes this Epistle, as Eusebius asserts of him, H. E. v. 8. In his work against heresies, iii. 16. 5, p. 206, after citing John xx. 31, with "quemadmodum Joannes Domini discipulus confirmat dicens," he proceeds "propter quod et in Epistola sua sic testificatus est nobis: Filioli, novissima hora est," &c. 1 John ii. 18 ff. In iii. 16. 8, p. 207, he says, "quos et Dominus nobis cavere prædixit, et discipulus ejus Johannes in prædicta epistola fugere nos præcepit dicens Multi seductores exierunt, &c. (2 John 7, 8: so that "in prædicta epistola" seems to be a lapse of memory): et rursus in epistola ait Multi pseudoprophetæ exierunt," &c. (1 John iv. 1—3.)

In this last quotation it is that Irenæus supports the remarkable reading, ὃ λύει τὸν Ἰησοῦν, "qui solvit Jesum."

And just after, he proceeds, διὸ πάλιν ἐν τῇ ἐπιστολῇ φησί Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς χριστός ἐκ τοῦ θεοῦ γεγέννηται, 1 John v. 1.

5. Clement of Alexandria repeatedly refers to our Epistle as written

by St. John. Thus in his Strom. ii. 15 (66), p. 464 P., *φαίνεται δὲ καὶ Ἰωάννης ἐν τῇ μείζονι ἐπιστολῇ τὰς διαφορὰς τῶν ἁμαρτιῶν ἐκδιδάσκων ἐν τούτοις· ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα, κ.τ.λ.*, 1 John v. 16.

In Strom. iii. 4 (32), p. 525 P., he quotes 1 John i. 6 f. with *φησὶν ὁ Ἰωάννης ἐν τῇ ἐπιστολῇ*. In iii. 5 (42), p. 530, 1 John iii. 3, with *φησίν* only. In iv. 16 (102), p. 608, 1 John iii. 18, 19, iv. 16, 18, v. 3, with *Ἰωάννης, τελείους εἶναι διδάσκων . . . .*

6. Tertullian, adv. Marcion. v. 16, vol. ii. p. 511: "ut Johannes apostolus, qui jam antichristos dicit processisse in mundum, præcursores antichristi spiritus, negantes Christum in carne venisse et solventes Jesum . . ." (1 John iv. 1 ff.)

Adv. Praxean. c. 15, p. 173: 'Quod vidimus, inquit Johannes, quod audivimus," &c. (1 John i. 1.)

Ib. c. 28, p. 192 f.: "Johannes autem etiam mendacem notat eum qui negaverit Jesum esse Christum, contra de Deo natum omnem qui crediderit Jesum esse Christum (1 John ii. 22, iv. 2 f., v. 1): propter quod et hortatur ut credamus nomini filii ejus Jesu Christi, ut scilicet communio sit nobis cum Patre et filio ejus Jesu Christo" (1 John i. 7).

See also adv. Gnosticos, 12, p. 147: and other places, in the indices.

7. Cyprian in Ep. 25 (24 or 26), p. 289, writes: "Et Joannes apostolus mandati memor in epistola sua postmodum ponit: In hoc inquit, intelligimus quia cognovimus eum, si præcepta ejus custodiamus," &c. (1 John ii. 3, 4.)

And de orat. dom. ad Demetr. 14, p. 529, "in epistola sua Joannes quoque ad faciendam Dei voluntatem hortatur et instruit dicens: Nolite diligere mundum," &c. (1 John ii. 15—17.)

Also de opere et eleemos. 3, p. 604: "iterum in epistola sua Joannes ponat et dicat: Si dixerimus quia peccatum non habemus," &c. (1 John i. 8.)

De bono patientiæ, 9, p. 628: "per Christi exempla gradiamur, sicut Joannes apostolus instruit dicens: Qui dicit se in Christo manere, debet quomodo ille ambulavit et ipse ambulare" (1 John ii. 6).

8. Muratori's fragment on the canon states, "Joannis duæ in catholica habentur."

And the same fragment cites 1 John i. 1, 4: "quid ergo mirum, si Joannes tam constanter singula etiam in epistolis suis proferat, dicens in semetipso Quæ vidimus oculis nostris et auribus audivimus et manus nostræ palpaverunt in hæc scripsimus." Cf. Routh, reliq. sacr. i. p. 395.

9. The Epistle is found in the Peschito, whose canon in the catholic Epistles is so short.

10. Origen (in Euseb. vi. 25), beginning the sentence *τί δεῖ περὶ τοῦ ἀναπεσόντος λέγειν ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, Ἰωάννου . . .*, and proceeding as cited in the Prolegg. to the Apocalypse, § i. par. 12, says,

καταλέλοιπε δὲ καὶ ἐπιστολὴν πάνυ ὀλίγων στίχων· ἔστω δὲ καὶ δευτέραν καὶ τρίτην, ἐπεὶ οὐ πάντες φασὶ γνησίους εἶναι ταύτας· πλὴν οὐκ εἰσὶ στίχων ἀμφότεραι ἑκατόν. And he continually cites the Epistle as St. John's: e. g., in Ev. Jo. tom. xiii. 21, vol. iv., p. 230, ὁ θεὸς ἡμῶν πῦρ καταναλίσκον, παρὰ δὲ τῷ Ἰωάννῃ φῶς· ὁ θεὸς γάρ, φησί, φῶς ἐστι καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. Numerous other places may be found in the indices.

11. Dionysius of Alexandria, the scholar of Origen, recognizes the genuineness of the Gospel and Epistle as being written by the Apostle John, by the very form of his argument against the genuineness of the Apocalypse. For (see his reasoning at length in the Prolegomena to the Revelation, § i. par. 48) he tries to prove that it was not written by St. John, on account of its diversity in language and style from the Gospel and Epistle; and distinctly cites the words of our Epistle as those of the Evangelist: ὁ δέ γε εὐαγγελιστὴς οὐδὲ τῆς καθολικῆς ἐπιστολῆς προέγραψεν αὐτοῦ τὸ ὄνομα, ἀλλὰ ἀπερίττως ἀπ' αὐτοῦ τοῦ μυστηρίου τῆς θείας ἀποκαλύψεως ἤρξατο· ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν.

12. Eusebius, H. E. iii. 24, says, τῶν δὲ Ἰωάννου συγγραμμάτων πρὸς τῷ εὐαγγελίῳ καὶ ἡ προτέρα τῶν ἐπιστολῶν παρά τε τοῖς νῦν καὶ τοῖς ἔτ' ἀρχαίοις ἀναμφίλεκτος ὡμολόγηται. And in iii. 25, having enumerated the four Gospels and Acts and the Epistles of Paul, he says, αἷς ἑξῆς τὴν φερομένην Ἰωάννου προτέραν . . . . κυρωτέον.

13. After the time of Eusebius, general consent pronounced the same verdict. We may terminate the series of testimonies with that of Jerome, who in his catalogue of ecclesiastical writers (c. 9, vol. ii. p. 845) says of St. John, "Scripsit autem et unam epistolam, cujus exordium est, Quod fuit ab initio, &c., quæ ab universis ecclesiasticis et eruditis viris probatur."

14. The first remarkable contradiction to this combination of testimony is found in the writings of Cosmas Indicopleustes, in the sixth century. He ventures to assert (lib. vii. p. 292, in Migne, Patr., vol. lxxxviii.[1]), that none of the earlier Christian writers who have treated of the canon, makes any mention of the Catholic Epistles as canonical; οὐ γὰρ τῶν ἀποστόλων φασὶν αὐτοὺς οἱ πλείους, ἀλλ' ἑτέρων τινῶν πρεσβυτέρων ἀφελεστέρων. He then proceeds in a somewhat confused way to state that Irenæus does mention 1 Peter and 1 John, as apostolic, ἕτεροι δὲ οὐδὲ αὐτὰς λέγουσιν εἶναι ἀποστόλων, ἀλλὰ τῶν πρεσβυτέρων· πρώτη γὰρ καὶ δευτέρα καὶ τρίτη Ἰωάννου γέγραπται, ὡς δῆλον ἑνὸς προσώπου εἶναι τὰς τρεῖς. But it is evident from the chain of testimonies given above, that Cosmas can have been but ill informed on the subject.

15. It is probable that the Alogi mentioned by Epiphanius as reject-

[1] See the passage at length, with Lücke's remarks, in his Einleitung, pp. 5, 6, note.

ing the Gospel and Apocalypse, included the Epistles in this rejection. Still Epiphanius does not assert it; he only says, τάχα δὲ καὶ τὰς ἐπιστολάς, συνάδουσι γὰρ καὶ αὗται τῷ εὐαγγελίῳ καὶ τῇ ἀποκαλύψει. Hær. li. c. 34, vol. i. p. 456. But their repudiation of the Epistle would be of no account.

16. Its rejection by Marcion is of equally little consequence. He excluded from the canon all the writings of St. John, as not suiting his views.

17. Lücke closes his review of ancient authorities, which I have followed and expanded, by saying, "Incontestably then our Epistle must be numbered among those canonical books which are most strongly upheld by ecclesiastical tradition."

18. But the genuineness of the Epistle rests not, as already observed, on external testimony alone. It must remain an acknowledged fact, until either the Gospel is proved not to be St. John's, or the similarity between the two is shewn to be only apparent. Lücke has well observed, that neither Gospel nor Epistle can be said to be an imitation: both are original, but both the product of the same mind: so that considered only in this point of view, we might well doubt which was written first.

19. However, its genuineness has been controverted in modern times. First we have a rash and characteristic saying of Jos. Scaliger's: "tres epistolæ Joannis non sunt apostoli Joannis." The first who deliberately and on assigned grounds took the same side, was S. Gottlieb Lange; who, strange to say, receiving the Gospel and the Apocalypse, yet rejected the Epistle.

20. His argument, as reported by Lücke, is as follows: The entire failure in the Epistle of any individual, personal, and local notices, betrays an author unacquainted with the personal circumstances of the Apostle, and those of the churches where he taught. The close correspondence of the Epistle with the Gospel in thought and expression begets a suspicion that some careful imitator of John wrote the Epistle. Lastly, the Epistle, as compared with the Gospel, shews such evident signs of enfeeblement of spirit by old age, that if it is to be ascribed to John, it must have been written at the extreme end of his life, after the destruction of Jerusalem; whereas, from no allusion being made to that event even in such a passage as ch. ii. 18, the Epistle makes a shew of having been written before it. The only solution in Lange's estimation is that some imitator wrote it, as St. John's, it may be a century after his time.

21. To this Lücke replies that Lange is in fourfold error. For 1, it is not true that the Epistle contains no individual and personal notices. These it is true are rather hinted at and implied than brought

to the surface: a characteristic, not only of a catholic epistle as distinguished from one locally addressed, but also of the style of St. John as distinguished from that of St. Paul. As to the fact, the Writer designates himself by implication as an apostle, and seems to allude to his Gospel in ch. i. 1—4: in ch. ii. 1, 18, he implies an intimate relation between himself and his readers: in ch. ii. 12—14, he distinguishes his readers according to their ages: in ch. ii. 18, 19, iv. 1—3, the false teachers are pointed at in a way which shews that both Writer and readers knew more about them: and the warning, ch. v. 21, has a local character, and reminds the readers of something well known to them.

22. Secondly, it is entirely denied, as above remarked, that there is the slightest trace of slavish imitation. The Epistle is in no respect the work of an imitator of the Gospel. Such a person would have elaborated every point of similarity, and omitted no notice of the personal and local circumstances of the Apostle: would have probably misunderstood and exaggerated St. John's peculiarities of style and thought. All such attempts to put off one man's writing for that of another carry in them the elements of failure as against a searching criticism. But how different is all we find in this Epistle. By how wide a gap is it separated from the writings of Ignatius, Clement, Barnabas, Polycarp. Apparently close as it is upon them in point of time, what a totally different spirit breathes in it. This Epistle written after them, written among them, would be indeed the rarest of exceptional cases—an unimaginable anachronism, a veritable ὕστερον πρότερον.

23. Thirdly: it is certainly the strangest criticism, to speak of the weakness of old age in the Epistle. If this could be identified as really being so, it would be the strongest proof of authenticity. For it is altogether inconceivable, that an imitator could have had the power or the purpose to write as John might have written in his old age. But where are the traces of this second childishness? We are told, in the repetitions, in the want of order, in the uniformity. Certainly there is an appearance of tautology in the style: more perhaps than in the Gospel. Erasmus, in the dedication of his paraphrase of St. John's Gospel, characterizes the style of the Gospel as a "dicendi genus ita velut ansulis ex sese cohærentibus contexens, nonnumquam ex contrariis, nonnumquam ex similibus, nonnumquam ex iisdem subinde repetitis,—ut orationis quodque membrum semper excipiat prius, sic, ut prioris finis initium sit sequentis." The same style prevails in the Epistle. It is not however an infirmity of age, but a peculiarity, which might belong to extreme youth just as well.

24. The greater amount of repetition in the Epistle arises from its

being more hortatory and tender in character. And it may also be attributed to its more Hebraistic form, in which it differs from the Grecian and dialectic style of St. Paul: abounding in parallels and apparent arguings in a circle. The epistolary form would account for the want of strict arrangement in order, which would hardly be observed by the youngest any more than by the oldest writer.

25. And the appearance of uniformity, partly accounted for by the oneness of subject and simplicity of spirit, is often produced by want of deep enough exegesis to discover the real differences in passages which seem to express the same. Besides, even granting these marks of old age, what argument would they furnish against the genuineness? St. John was quite old enough at and after the siege of Jerusalem for such to have shewn themselves: so that this objection must be dealt with on other grounds, and does not affect our present question.

26. Fourthly, it is quite a mistake to suppose that if the Epistle was written after the destruction of Jerusalem, that event must necessarily have been intimated in ch. ii. 18. It cannot be proved, nor does it seem likely from the notices of the παρουσία in the Gospel, that St. John connected the ἐσχάτη ὥρα with the destruction of Jerusalem. It does not seem likely that, writing to Christians of Asia Minor who probably from the first had a wider view of our Lord's prophecy of the end, he should have felt bound to make a corrective allusion to the event, even supposing he himself had once identified it with the time of the end. *They* would not require to be told, why the universal triumph of Christianity had not followed it, seeing they probably never expected it to do so.

27. So that Lange's objections, which I have reported freely from Lücke, as being highly illustrative of the character of the Epistle, certainly do not succeed in impugning the verdict of antiquity, or the evidence furnished by the Epistle itself.

28. The objections brought by Bretschneider, formed on the doctrine of the logos and the antidocetic tendency manifest both in the Epistle and the Gospel, and betraying both as works of the second century, have also been shewn by Lücke, Einl. pp. 16—20, to be untenable. The doctrine of the logos, though formally enounced by St. John only, is in fact that of St. Paul in Col. i. 15 ff., and that of the author of the Epistle to the Hebrews i. ff., and was unquestionably prepared for Christian use long before, in the Alexandrine Jewish theology. And though Docetism itself may have been the growth of the second century, yet the germs of it, which are opposed in this Epistle, were apparent long before. A groundless assumption of Bretschneider is, that seeing the three Epistles are by the same hand, and the writer of the second and third, where there was no ground for concealing him-

self, calls himself ὁ πρεσβύτερος,—the first Epistle, where, wishing to be taken for the Apostle, he does not name himself, is also by John the Presbyter. The answer to which is, that we can by no means consent to the assumption that the so-called Presbyter John was the author of the second and third Epistles: see the Prolegomena to 2 John, § i. 2, 12 ff.

29. The objections brought against our Epistle by the modern Tübingen school are dealt with at considerable length by Düsterdieck, in his Einleitung, pp. xxxix—lxxv. It is not my purpose to enter on them here. For mere English readers, it would require an introduction far longer than that which Düsterdieck has devoted to it, at all to enable them to appreciate the nature of those objections and the postulates from which they spring. And when I inform such English readers that the first of those postulates is the denial of a personal God, they will probably not feel that they have lost much by not having the refutation of the objections laid before them. Should any regret it, they may find some of them briefly noticed in Dr. Davidson's Introduction, vol. iii. pp. 454 ff.: and they will there see how feeble and futile they are.

30. Whether then we approach the question of the authorship of this Epistle (and its consequent canonicity) from the side of external testimony, or of internal evidence, we are alike convinced that its claim to have been written by the Evangelist St. John, and to its place in the canon of Scripture, is fully substantiated.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. This question, in the case of our Epistle, might be very easily and briefly dealt with, were it not for one apparent mistake, which complicates it.

In Augustine's Quæst. Evang. ii. 39, vol. iii. p. 1353, we read, "secundum sententiam hanc etiam illud est quod dictum est a Joanne in epistola ad Parthos;" and then follows 1 John iii. 2. This appears to be the only place in Augustine's writings where he thus characterizes it. The "ad Parthos" has found its way into some of the Benedictine editions in the title of the Tractates on the Epistle: but it seems not to have been originally there. It has been repeated by some of the Latin fathers, e. g. by Vigilius Tapsensis (or Idacius Clarus ?) in the 5th century in his treatise against Varimadus the Arian[2]: by Cassiodorus[3]:

[2] Lib. i. c. 5, p. 367; in Migne, Patr. Lat. vol. lxii.

[3] De institut. divin. Script. c. 14, vol. ii. p. 546.

by Bede, who in a prologue to the seven catholic Epistles[4], says, "multi scriptorum ecclesiasticorum, in quibus est sanctus Athanasius, Alexandrinæ præsul ecclesiæ, primam ejus (Joannis) epistolam scriptam ad Parthos esse testantur." These two latter notices involve the matter in more obscurity still. For Cassiodorus thus designates not only the first, but also the second and third Epistles; and, seeing that no Greek writer ever seems to give this title, it is hardly conceivable that the statement of Bede regarding Athanasius can be correct. Düsterdieck suspects, and apparently with reason, that the prologue cannot be from Bede's own hand, seeing that he so uniformly keeps to Augustine.

2. Some, but very few writers, have assumed as a fact that the Epistle was really written to the Parthians. Paulus and Baur made use of the assumption to impugn the apostolicity of the Epistle. Grotius, who was followed by Hammond, and partially by Michaelis and Baumgarten-Crusius, gives a curious reason, in connexion with this idea, for the omission of all address and personal notices: "vocata olim fuit epistola ad Parthos, i. e. ad Judæos Christum professos, qui non sub Romanorum, sed sub Parthorum vivebant imperio in locis trans Euphratem, ubi ingens erat Judæorum multitudo, ut Neardæ, Nisibi et aliis in locis. Et hanc causam puto cur hæc epistola neque in fronte nomen titulumque Apostoli, neque in fine salutationes apostolici moris contineat, quia nimirum in terras hostiles Romanis hæc epistola per mercatores Ephesios mittebatur, multumque nocere Christianis poterat, si deprehensum fuisset hoc, quanquam innocens, litterarum commercium." This is absurd enough, especially as the Epistle is evidently not addressed to Jews at all as such, but mainly to Gentile readers: see below, par 5. And ecclesiastical tradition knows of no mission of St. John to the Parthians, St. Thomas being supposed to have carried the Gospel to them.

3. This being so, it would appear, as hinted before, that the supposed address "ad Parthos" rests upon some mistake. But if so, on what mistake? A conjecture is quoted from Serrarius that in the original text of Augustine it stood "ad Pathmios:" another from Semler, that "adapertius" is the reading, Augustine wishing to contrast St. John's writings with those of St. Paul, as the plainer and more explicit of the two[5]. A more probable conjecture has been, that the word παρθένος has some concern in the mistake: not however in the manner supposed by Whiston[6], that the original address was πρὸς παρθένους, i. e. to "young

[4] Vol. iv. p. 1, Migne, from Cave, Script. eccles. histor. liter. pp. 179, 296.

[5] Other conjectures have derived it from '*ad sparsos*,'—'*ad pantas*.' "*Ad Spartos*" is asserted by Scholz (biblische-kritische Reise, p. 67) to be found in many Latin mss., but Lücke doubts this.

[6] Comm. on the 3 catholic Epistles of St. John, Lond. 1719, p. 6: cited by Lücke and Düsterdieck.

Christians yet uncorrupted both as to fleshly and spiritual fornication." Hug supposes that the πρὸς πάρθους came from a superscription of the second Epistle, found in the cursive mss. 89 (Cent. xi.) and 30 (Cent. xiii.) of Griesbach, and alluded to by Clem. Alex., in a fragment of his Adumbrations on 2 John, ed. Potter, p. 1011, "secunda Joannis epistola, quæ ad virgines scripta, simplicissima est." And this is very possible. Another supposition is that of Gieseler, Kirchenge schichte, i. p. 139, that it has arisen out of the circumstance of the name παρθένος being given to the Apostle himself. This name certainly occurs in a superscription of the Apocalypse cited by Lücke from ms. 30 of Griesbach (Cent. xii.) τοῦ ἁγίου ἐνδοξοτάτου ἀποστόλου καὶ εὐαγγελιστοῦ παρθένου ἠγαπημένου ἐπιστηθίου Ἰωάννου θεολόγου. Lücke gives various other notices, from which it appears that this character was attributed to St. John [7].

4. At all events we may fairly assume, that the Epistle was not written to the Parthians. Nor is there more probability in the notion of Benson that it was addressed to the Jewish Christians in Judæa and Galilee, who had seen the Lord in the flesh: nor in that of Lightfoot, who sends it to the Church at Corinth, supposing the Gaius to whom the third Epistle is addressed, identical with him of Acts xix. 29; 1 Cor. i. 14, and the ἔγραψα of 3 John 9 to refer to this first Epistle.

5. Setting aside these, and falling back on the general opinion, we believe the Epistle to have been written not to any one church, but to a cycle of churches, mainly consisting of Gentile converts. This last seems shewn by the warning of ch. v. 21, combined with the circumstance that so little reference is made to O. T. sayings or history.

6. It evidently also appears, that the Apostle is the spiritual teacher of those to whom he is writing. He knows their circumstances and various advances in the faith: the whole tone is that of their father in the faith. Such a relation, following as we surely must the traces furnished by ancient tradition, can only be found in the case of St. John, by believing the readers to have been members of the churches at and round Ephesus, where he lived and taught.

7. The character of the Epistle is too general to admit a comparison between it and the Ephesian Epistle in the Apocalypse, which some have endeavoured to institute. Our Epistle contains absolutely no materials on which such a comparison can proceed.

[7] See the (Ps.?) Ignatius, ad Philad. c. 4, p. 824; Tertullian de monogam. c. 17, vol. ii. p. 952; Cyr. Alex. Orat. de Maria virgine, p. 880

SECTION III.

ITS RELATION TO THE GOSPEL OF ST. JOHN.

1. As introductory to this enquiry, it will be well to give an account of opinions respecting the *epistolary form* of this canonical book.

2. This was always taken for granted, seeing that definite readers and their circumstances are continually present, and that the first and second persons plural are constantly used [8],—until Michaelis [9] maintained that it is rather a treatise, or a book, than a letter; and only so far a letter, as any treatise may be addressed to certain readers, e. g. the Acts to Theophilus. Accordingly, he holds this to be a second part of the Gospel.

3. As Lücke remarks, it is of great importance whether we consider the writing as an Epistle or not. Our decision on this point affects both our estimate of it, and our exposition. Surely, however, the question is not difficult to decide. We may fairly reply to the hypothesis which supposes the Epistle to be a second part of the Gospel, that the Gospel is complete in itself and requires no such supplement; see John xx. 30, 31, where the practical object also of the Gospel is too plainly asserted, for us to suppose this to be its practical sequel.

4. To view it again as a preface and introduction to the Gospel, as Hug, seems not to be borne out by the spirit of either writing. The Gospel requires no such introduction: the Epistle furnishes none such. They do not in a word stand in any external relation to one another, such as is imagined by every one of these hypotheses.

5. Hug fancied he found a trace of the Epistle having once been attached to the Gospel, in the Latin version attached to the Codex Bezæ. There, on the back of the leaf on which the Acts of the Apostles begin, the copyist has written the last column of 3 John, with this subscription: "Epistulæ Johanis iii. explicit incipit Actus Apostolorum." But first, this proves too much, seeing that the second and third Epistles of St. John (and the rest of the catholic epistles?) are included, and surely Hug does not suppose these Epistles to have been also sequels to the Gospel: and secondly, this very circumstance, the inclusion of all three Epistles, shews a possible reason of the arrangement, viz. to place together the writings of the same Apostle.

6. The writing then is to be regarded as an Epistle, as it usually has been: and no closer external relation to the Gospel must be sought for.

But, this being premised, a very interesting question follows. The two writings are internally related, in a remarkable manner. Do the

[8] Cf. ch. ii. 1, 7, 13, 14, 18, 28; iii. 18, 21; iv. 1, 7, 11, &c.

[9] Introd. to N. T., Marsh's transl., vol. iv. p. 400.

phænomena of this relation point out the Gospel, or the Epistle, as having been first written?

7. And to this question there can I think be but one answer. The Epistle again and again assumes, on the part of its readers, an acquaintance with the facts of the Gospel narrative. Lücke well remarks, that "as a rule, the shorter, more concentrated expression of one and the same writer, especially when ideas peculiar to him are concerned, is the *later*, while the more explicit one, which first unfolds and puts in shape the idea, is the earlier one." And he finds examples of this in the abbreviated formulæ of ch. i. 1, 2, as compared with John i. 1 ff.; iv. 2, compared with John i. 14.

8. Other considerations connected with this part of our subject will be found treated in the next section.

SECTION IV.

TIME AND PLACE OF WRITING.

1. On both of these, opinions have been much divided; no sure indications being furnished by the Epistle itself. If however we have been right in assigning to it a date subsequent to that of the Gospel, we shall bring that date, by what has been said in the Prolegomena to Vol. 1. ch. v. § iv. (where fifteen years, A.D. 70—85, are shewn to have marked the probable limits of the time of the writing of the Gospel), within a time not earlier than perhaps about the middle of the eighth decade of the first century: and extending as late as the traditional age of the Apostle himself.

2. Some have imagined that the Epistle betrays marks of the extreme old age of the writer. But such inferences are very fallacious. Certainly the repeated use of τεκνία, more frequently than any other term of endearing address, seems to point to an aged writer: but even this is insecure.

3. Again it has been fancied that the ἐσχάτη ὥρα ἐστίν of ch. ii. 18, furnishes a note of time; and must be understood of the approaching destruction of Jerusalem. But as Lücke replies, this expression is used simply in reference to the appearance of antichristian teachers, and the apprehension thence arising that the coming of the Lord was at hand. So that we have no more right to infer a note of time from it, than from similar expressions in St. Paul, e. g. 1 Tim. iv. 1; 2 Tim. iii. 1

4. As to the place of writing, we are just as much in uncertainty. The Gospel (Vol. I. Prolegg. ch. v. § iv.) is said by Irenæus to have been written at Ephesus. And ancient tradition, if at least represented by the subscriptions to the Epistle, seems to have placed the writing of the Epistle there also. Further, it is impossible to say.

SECTION V.

CONTENTS AND ARRANGEMENT.

1. This Epistle, from its aphoristic and apparently tautological character, is exceedingly difficult to arrange as a continuous contextual whole. Some indeed from this have been induced to believe that there is no such contextual connexion in the Epistle. So Calvin[1], Episcopius[2], and others. And this seems, up to the beginning of the last century, to have been the prevailing view. About that time, Sebastian Schmid, in his commentary on the Epistle, maintained, but only tentatively and timidly, that there is a logical and contextual arrangement. The same side was taken up with more decision by Oporinus of Göttingen, in a treatise entitled "De constanter tenenda communione cum Patre et Filio ejus Jesu Christo, i. e. Joannis Ep. i. nodis interpretum liberata et luci vere innectæ suæ restituta, Goett. 1741."

2. But the principal advocate of this view in the last century was Bengel. In his note in the Gnomon[3] on the famous passage, ch. v. 7, he gives his contextual system of the Epistle, as cited below[4]. It will

[1] "Doctrinam exhortationibus mistam continet. Disserit enim de æterna Christi deitate, simul de incomparabili quam mundo patefactus secum attulit gratia, tum de omnibus in genere beneficiis ac præsertim inæstimabilem divinæ adoptionis gratiam commendat atque extollit. Inde sumit exhortandi materiem, et nunc quidem in genere pie et sancte vivendum admonet, nunc de caritate nominatim præcipit. Verum nihil horum continua serie facit. Nam sparsim docendo et exhortando varius est, præsertim vero multus est in urgenda caritate. Alia quoque breviter attingit, ut de cavendis impostoribus, et similia." Argum. Epist. 1 Joh. vol. vii. p. 107.

[2] "Modus tractandi arbitrarius est, neque ad artis regulas adstrictus . . . sine rhetorico artificio aut logica accurata methodo institutus." Lectiones sacræ in Ep. Joh. Amst. 1665, ii. p. 173.

[3] Vol. ii. p. 568, ed. Steudel. Tübingen and London, 1850.

[4] "Partes sunt tres:

EXORDIUM, c. i. 1—4.
TRACTATIO, c. i. 5—v. 12.
CONCLUSIO, c. v. 13—21.

"In EXORDIO apostolus ab apparitione verbi vitæ constituit auctoritatem prædicationi et scriptioni suæ, et scopum (*ἵνα, ut*, ver. 3) exserte indicat: *exordio* respondet CONCLUSIO, eundem scopum amplius explanans, instituta gnorismatum illorum recapitulans per triplex *novimus*, c. v. 18, 19, 20.

"TRACTATIO habet duas partes, agens

"I. speciatim

α) de communione cum DEO in luce, c. i. 5—10.

β) de communione cum FILIO in luce, c. ii. 1 f. 7 f., subjuncta applicatione propria ad patres, juvenes, puerulos, vv. 13—27. Innectitur hic adhortatio ad *manendum* in eo, c. ii. 28—iii. 24, ut fructus ex *manifestatione* ejus in carne se porrigat ad *manifestationem* gloriosam.

be observed that this arrangement is made in the interest of the disputed verse, and tends to give it an important place in the context of the Epistle. It is moreover highly artificial, and the Trinitarian character, which is made to predominate, is certainly far from the obvious key to the real arrangement, as given us by the Epistle itself[5].

3. Nearer to our own time, differing arrangements of the Epistle have been proposed, by Lücke, De Wette, and Düsterdieck. I shall take these three in order.

4. Lücke professes to have gained much, in drawing up his arrangement, from the previous labours of Knapp[6] and Rickli[7]. He holds the proper theme of the Epistle, the object, ground, and binding together of all its doctrinal and practical sayings, to be this proposition: "As the ground and root of all Christian fellowship is, the fellowship which each individual has with the Father and the Son in faith and in love, so this latter necessarily unfolds and exhibits itself in that former, viz. in the fellowship with the brethren." Having laid this down, he divides the Epistle into many sections, all unfolding in various ways this central truth. Thus, e. g., ch. i. 5—ii. 2, speaks of fellowship with God through Jesus Christ. God is light: fellowship with Him is walking in light: all pretence to it without such walking, is falsehood. And striving after such purity is the condition under which only Christian fellowship subsists, and under which the blood of Christ cleanses from sin. For even the Christian state is a striving, and not free from sin, but proceeding ever in more detection and confession of it: which leads not to a compromise with sin, but to its entire annihilation.

5. This may serve for a specimen of Lücke's setting forth of the connexion of the Epistle: in which, as Düsterdieck observes, he does not attempt to grasp the master thoughts which account for the development, but merely follows it step by step. For this, however, Lücke does not deserve the blame which Düsterdieck imputes to him. His is obviously the right way to proceed, though it may not have been carried far enough in his hands: far better than the à priori assumption of a Trinitarian arrangement by Bengel. He has well given the

γ) de corroboratione et fructu mansionis illius per SPIRITUM, capite iv. toto, ad quod aditum parat c. iii. ver. 24 conferendus ad c. iv. 12.

"II. Per Symperasma sive Congeriem, de Testimonio Patris et Filii et Spiritus, cui fides in Jesum Christum, generatio ex Deo, amor erga Deum et filios ejus, observatio præceptorum, et victoria mundi innititur, c. v. 1—12."

[5] Bengel's arrangement has been adopted in the main by Sander, in his Commentary on the Epistle.

[6] Script. var. argum. p. 177 f.

[7] Johannis erster Brief erklärt und angewendet in Predigten, Luzern 1828.

sequence of thought, *as it stands:* but he has not *accounted for it.* The complete statement of the disposition of the matter of the Epistle must tell us not only *how* the train of thought proceeds, but *why* it thus proceeds.

6. A nearer approximation to this has been made by De Wette[8]. His plan may be thus described. The great design of the Epistle is to comfirm the readers in the Christian life as consisting in purity (love) and faith, and to this end to waken and sharpen the moral conscience by reminding them of the great moral axioms of the Gospel, by reminding them also of the inseparableness of morality and faith, to keep them from the influence of those false teachers who denied the reality of the manifestation of Jesus Christ in the flesh, and to convince them of the reality of that manifestation. The Epistle he arranges under 1. An introduction, ch. i. 1—4: 2. Three exhortations; *α*) i. 5—ii. 28, begins with reminding them of the nature of Christian fellowship, as consisting in walking in light, in purity from sin and keeping of God's commandments (i. 5—ii. 11): then proceeds by an earnest address to the readers (ii. 12—14), a warning against the love of the world (ii. 15—17), against false teachers, and an exhortation to keep fast hold of Christ (ii. 18—57), and concludes with a promise of confidence in the day of judgment.

β) He again reminds them of the fundamental moral axioms of the Gospel. The state of a child of God rests on the conditions of righteousness and purity from sin: he who commits sin belongs to the devil. Especially is the distinction made between those who belong to God and those who belong to the devil, by Love and Hate: and therefore must we ever love in deed and in truth (ii. 29—iii. 18). The Apostle adds a promise of confidence towards God and answer to prayer, and exhorts them to add to love, faith in the Son of God (iii. 19—24): which leads him to a second express warning against the false teachers (iv. 1—6).

γ) In this third exhortation, the Apostle sets out with the simple principle of Love, which, constituting the essence of God Himself, and being revealed in the mission of Christ, is the condition of all adoption into God's family and all confidence towards God (iv. 7—21). But a co-ordinate condition is faith in the Son of God, as including in itself Love, and the keeping of God's commandments, and the strength requisite thereto. And the voucher for this faith is found in the historical facts and testimonies of baptism, of the death of Christ, and of the Holy Spirit, and in eternal life which He gives (v. 1—13). At

[8] Handbuch, vol. i. ed. Bruckner, Leipz. 1846. The Gospel and Epistles of St. John are treated together.

the conclusion of the exhortation, we have the repeated promise of confidence towards God and the hearing of prayer, in this case intercessory prayer for a sinning brother, yet with a limitation, and a reminding that strictly speaking, Christians may not sin: ending with a warning against idolatry (v. 14—21).

7. To this division Düsterdieck objects that the terms *exhortation, reminding*, &c., are of too superficial a kind to suffice for designating the various portions of the Epistle, and that De Wette is in error in supposing a new train of thought to be begun in ch. iv. 7—21: rather does the leading axiom of ch. ii. 29 proceed through that portion, and in fact even farther than that.

8. His own division, which has been in the main followed in my Commentary, is as follows. Regarding, as the others, ch. i. 1—4 as the Introduction, in which the writer lays down the great object of apostolic preaching, asserts of himself full apostolicity, and announces the purpose of his writing,—he makes *two* great divisions of the Epistles: the first, i. 5—ii. 28, the second, ii. 29—v. 5: on which follows the conclusion, v. 6—21.

9. Each of these great divisions is ruled and pervaded by one master thought, announced clearly in its outset; which we may call its *theme*. These themes are impressed on the readers both by positive and negative unfolding, and by polemical defence against erroneous teachers: and, this being done, each principal portion is concluded with a corresponding promise. And both principal portions tend throughout to throw light on the great subject of the whole, viz. FELLOWSHIP WITH GOD THE FATHER AND THE LORD JESUS CHRIST.

10. The theme of the *first* portion is given ch. i. 5, "*God is Light*, and in Him is no darkness." Consequently, fellowship with Him, on which depends our joy in Christ (i. 3, 4), belongs only to him who walks in light (i. 6). To walk thus in light as God is light (i. 6 ff., ii. 8 ff.), and to flee from darkness, in which there can be no fellowship with God (ii. 11 ff.), forms the first subject of the Apostle's Exhortation. To this end, after shewing the relation which this proposition, "God is light," has to us in regard of our fellowship with God and with one another through Jesus Christ (i. 6, 7), he unfolds first *positively* (i. 8—ii. 11) *wherein* our walking in light *consists:* viz. in free recognition and humble confession of our own sinfulness: the knowledge and confession of our own darkness being in fact the first breaking in on us of the light, in which we must walk: viz. fellowship with God through Christ, whose blood is to cleanse us from all our sin.

11. This our walking in light, whose first steps are the recognition, confession, and cleansing of sin, further consists in keeping the commandments of God, which are all summed up in one great command-

ment of *Love* (ii. 3—11). Hence only we know that we know God (ii. 3), that we love Him (ii. 5), that we are and abide in Him (ii. 6), in a word that we have fellowship with Him (cf. i. 3, 5 ff.), when we keep His commandments, when we walk (ii. 6, cf. i. 6) as "He," i. e. Christ, walked.

12. This summing up of all God's commands in love by the example of Christ as perfect love (John xiii. 34) brings in the *negative* side of the illustration of the proposition "God is light." Hate is darkness: is separation from God: is fellowship with the world. So begins then a polemical designation of and warning against the love of and fellowship with the world (ii. 15—17), and against those false teachers (ii. 18—26), who would bring them into this condition: and an exhortation to abide in Christ (ii. 24—28). All this is grounded on the present state and progress of the various classes among them in fellowship with God in Christ (ii. 12—14, 27). See each of these subdivisions more fully specified in the Commentary.

13. The *second* great portion of the Epistle (ii. 29—v. 5) opens, as the other, with the announcement of its theme: "*God is righteous*" (ii. 29), and "he who doeth righteousness, is born of Him." And as before, "God is Light" made the condition of fellowship with God to be, walking in light as "He" walked in light, so now "God is righteous" makes the condition of "sonship" on our part to be that we be righteous, as "He," Christ, was holy. And as before also, so now: it must be shewn wherein this righteousness of God's children consists, in contrast to the unrighteousness of the children of the world and of the devil. And so we have in this second part also a twofold exhortation, a *positive* and a *negative:* the middle point of which is the fundamental axiom "God is righteousness, and therefore we His children must be righteous:" and thus it also serves the purpose of the Epistle announced in i. 3 f. to confirm the readers in fellowship with the Father and the Son, and so to complete their joy: for this fellowship is the state of God's children.

14. This however, as on the one side it brings in all blessed hope and our glorious inheritance (iii. 2, 3), so on the other it induces the moral necessity of that righteousness on which our fellowship with the Father and the Son, our abiding in Him, rests, grounded on His Love (iii. 8, 9, 10 ff.: iv. 7 ff. &c.). Both sides of the birth from God, that which looks forward and that which looks backward, are treated together by the Apostle. Because we are born of God, not of the world, because we are God's children, not the devil's (because we know Him,—because we are of the truth,—because His Spirit is in us,—which are merely parallel enunciations of the same moral fact), therefore we sin not, therefore we practise righteousness, as God our Father is just and holy:

and thus sanctifying ourselves, thus doing righteousness, thus abiding in Him and in His love, as His children, even thus we may comfort ourselves in the blessed hope of God's children to which we are called, even thus we overcome the world.

15. It will be well to examine more in detail the order in which the exhortation proceeds in this second portion of the Epistle.

16. First after the enunciation of the theme in ii. 29, the Apostle takes up the *forward* side of the state of God's children, that hope which is full of promise (iii. 1, 2); then proceeds to the condition of this hope, purifying ourselves even as "He" is pure (iii. 3). This purifying consists in fleeing from sin, which is against God's command (iii. 4), and presupposes abiding in Him who has taken away our sins (iii. 5, 6): the Apostle thus grounding sanctification in its condition, justification.

17. Having laid down (iii. 7) the positive axiom, "*He that doeth righteousness is righteous even as 'He' is righteous*," he turns to the other and negative side (iii. 8 ff.), contrasting the children of God and the children of the devil. And this leads us to an explanation how the abiding in the love of God necessarily puts itself forth in the love of the brethren (iii. 11.—18). Hate is the sure sign of not being from God (iii. 10); love to the brethren a token of being from Him (iii. 18, 19): and being of the truth (ib.): and is a ground of confidence towards God (iii. 20, 21), and of the certainty of an answer to our prayers (iii. 22).

18. This confidence towards Him is summed up in one central and decisive pledge—the Spirit which He has given us (iii. 24): and thus the Apostle is led on to warn us against false spirits which are not of God (iv. 1 ff.), and to give us a certain test whereby we may know the true from the false. He sets the two in direct opposition (iv. 1—6), and designates the false spirit as that of antichrist: making its main characteristic the denial of Christ having come in the flesh. This he concludes with a formula parallel to that in the first part, iii. 10: "*Hereby know we the spirit of truth, and the spirit of error.*"

19. After this (iv. 7 ff.) follows a fuller positive description of that which is born of God. Its very essence is love: for God is Love: Love to God grounded on His previous love to us (iv. 7—21) in sending His Son: love to one another, resting on the same motive, and moreover (v. 1—5) because our brethren, like ourselves, are born of Him. And seeing that our love to God and to one another is grounded on God having given us His Son, we come to this, that faith in the Son of God is the deepest ground and spring of our love in both its aspects: and is the true test of being born of God as distinguished from being of the world (iv. 1—6), the true condition of life (iv. 9: cf. v. 13, i. 3, 4), of

outer to the inner side of Christian life. Thus the Writer is ever working upon certain fundamental themes and axioms, to which he willingly returns again and again, sometimes unfolding and applying them, sometimes repeating and concentrating them: so that we have side by side the simplest and clearest, and the most condensed and difficult sayings: the reader who seeks merely for edification is attracted by the one, and the "scribe learned in the Scriptures" is satisfied. and his understanding surpassed and deepened by the other.

3. The logical connexion is not as in the Epistles of St. Paul, indicated by the whole superficial aspect of the writing, nor does it bear onward the thoughts till the conclusion is reached. The logic of St. John moves, as Düsterdieck has expressed it, rather in circles than straight onward. The same thought is repeated as seen from different sides: is transformed into cognate thoughts and thus put into new lights, is unfolded into assertion and negation, and the negation again closed up by the repeated assertion (ch. i. 6 f., 8f., ii. 9 f., &c.). Thus there arise numerous smaller groups of ideas, all, so to speak, revolving round some central point, all regarding some principal theme; all serving it, and circumscribed by the same bounding line. Thus the Writer is ever close to his main subject, and is able to be ever reiterating it without any unnatural forcing of his context: the train of thought is ever reverting back to its central point.

4. Now if we regard the actual process of the Epistle with reference to these characteristics, we find that there is one great main idea or theme, which binds together the whole and gives character to its contents and aim; viz. that fellowship with God the Father and our Lord Jesus Christ, in which our joy is complete; in other words, that right faith in the Son of God manifest in the flesh, in which we overcome the world, in which we have confidence in God, and eternal life.

5. This idea, which pervades the whole Epistle, is set forth in two great circles of thought, which have been already described as the two portions of the Epistle. These two, both revolving round the one great theme, are also, in their inner construction, closely related to each other. God is light:—then our fellowship with Him depends on our walking in the light: God is righteous:—then we are only manifested as children of God, abiding in His love and in Himself, if we do righteousness. But for both—our walking in light, and our doing righteousness, there is one common term,—Love: even as God is Love, as Christ walked in Love, out of Love became manifest in the flesh, out of Love gave Himself for us. On the other side,—as the darkness of the world, which can have no fellowship with God, who is Light, denies the Son of God and repudiates Love,—so the unrighteousness of the children of the world manifests itself in that hatred which slays brethren, because love

to brethren cannot be where the love of God in Christ is unknown and eternal Life untasted.

6. Such a style and character of the Epistle, not bound by strict dialectic rules, not hurrying onward to a logical conclusion, but loving to tarry, and to repeat, and to limit itself in smaller circles of thought, shews us the simple heart of a child, or rather the deep spirit of a man who, in the richest significance of the expression, has entered the kingdom of heaven as a little child, and, being blessed in it himself, yearns to introduce his brethren further and further into it, that they may rejoice with him. In his Epistle Christian truth, which is not dialectic only but essentially moral and living, is made to live and move and feel and act. When he speaks of knowledge and faith, it is of a moral existence and possession: it is of love, peace, joy, confidence, eternal life. Fellowship with God and Christ, and fellowship of Christians with one another in faith and love, each of these is personal, real; so to speak, incarnate and embodied.

7. And this is the reason why our Epistle appears on the one hand easy intelligible to the simplest reader, if only his heart has any experience of the truth of Christ's salvation,—and on the other hand unfathomable even to the deepest Christian thinker: but at the same time equally precious and edifying to both classes of readers. It is the most notable example of the foolishness of God putting to shame all the wisdom of the world.

8. But as the matter of our Epistle is rich and sublime, so is it fitted, by its mildness and consolatory character, to attract our hearts. Such is the power of that holy love, so humble and so gentle, which John had learned from Him in whom the Father's love was manifested. He addresses all his readers, young and old, as his little children: he calls them to him, and with him to the Lord: he exhorts them ever as his brothers, as his beloved, to that love which is from God. The Epistle itself is in fact nothing else than an act of this holy love. Hence the loving, attracting tone of the language; hence the friendly character and winning sound of the whole. For the Love which wrote the Epistle is but the echo, out of the heart of a man, and that man an Apostle, of that Love of God which is manifested to us in Christ, that it may lead us to the everlasting Fount of Love, of joy and of life.

9. I may conclude this description, so admirably worked out by Düsterdieck, with the very beautiful words of Ewald, which he also cites: speaking of the "unruffled and heavenly repose" which is the spirit of the Epistle, he says, "it appears to be the tone, not so much of a father talking with his beloved children, as of a glorified saint, speaking to mankind from a higher world. Never in any writing has the doctrine of heavenly Love, of a love working in stillness, a love ever unwearied,

never exhausted, so thoroughly proved and approved itself, as in this Epistle."

SECTION VII.

OCCASION AND OBJECT.

1. The Apostle himself has given us an account of the object of his Epistle: *ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη*, ch. i. 4: and again at the close, v. 13: *ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ*. In almost the same words does he sum up the main purpose of his Gospel, John xx. 31. He assumes readers who believe on the Son of God: he writes to them to certify them of the truth and reality of the things in which they believe, and to advance them in the carrying out of their practical consequences, in order that they may gain from them confidence, peace, joy, life eternal.

2. This, and no polemical aim, is to be assigned as the main object of the Epistle. As subservient to this main object, comes in the warning against those persons who, by denying that Jesus Christ was come in the flesh, imperilled all these blessed consequences, by seducing men from the faith on which they rested.

3. The fact of these false teachers having come forward in the church was most probably the occasion which suggested the writing of the Epistle. Such seems to be the reference, hinted at in the background by the repeated *ὅτι* in ch. ii. 12—14. The previous instruction, settlement, and achievements in the faith of the various classes of his readers, furnished him with a reason for writing to each of them: it being understood, that some circumstances had arisen, which made such writing desirable. And what those circumstances were, is not obscurely pointed at in the verses following, ii. 18—25: cf. especially ver. 21.

CHAPTER VI.

2 & 3 JOHN.

SECTION I.

AUTHORSHIP.

1. THE question of the authorship of both Epistles is one which will require some discussion. On one point however there never has been the slightest doubt: viz., that both were written by one and the same person. They are, as it has been said, like twin sisters: their style and spirit is the same: their conclusions agree almost word for word. I shall therefore treat of them together in all matters which they have in common.

2. *Were the two Epistles written by the author of the former and larger Epistle?* This has been answered in the affirmative by some critics who do not believe St. John to have written the first Epistle: e. g. by Bretschneider and Paulus. Their arguments for the identity of the writer of the three will serve, for us who believe the apostolicity of the former, a different purpose from that which they intended. But the usual opinion of those who have any doubts on the Authorship has taken a different form. Ascribing the first Epistle to St. John, they have given the two smaller ones to another writer; either to the Presbyter John[9], or to some other Christian teacher of this name, otherwise unknown to us. Another exception is found to this in the modern critics of the Tübingen school, Baur and Schwegler, whose method of proceeding I have briefly noticed in the Prolegomena to the former Epistle (§ i. par. 29), and need not further characterize.

3. It will now be my object to enumerate the ancient authorities, and to ascertain on which side they preponderate: whether for, or against, the authorship by the Apostle John.

Irenæus, adv. Hær. i. 16. 3, p. 83, says: Ἰωάννης δὲ ὁ τοῦ κυρίου μαθητὴς ἐπέτεινε τὴν καταδίκην αὐτῶν, μηδὲ χαίρειν αὐτοῖς ὑφ' ἡμῶν λέγεσθαι βουληθείς· ὁ γὰρ λέγων αὐτοῖς, φησί, χαίρειν, κοινωνεῖ κ.τ.λ. (2 John 10,11.)

And in iii. 16. 8, p. 207: "Et discipulus ejus Joannes in prædicta epistola fugere eos præcepit dicens Multi seductores," &c.

It is true that in the case of this latter citation Irenæus has fallen into the mistake of supposing it to be taken from the first Epistle: but this very circumstance shews him to have had no suspicion that the two were written by different persons.

4. Clement of Alexandria, in a passage already cited above (ch. v. § i.

[9] So Erasmus, Grotius, Dodwell, Harenberg, Beck.

par. 5), cites the first Epistle thus, Ἰωάννης ἐν τῇ μείζονι ἐπιστολῇ . . . thereby showing that he knew of more Epistles by that Apostle.

And again in the fragments of the Adumbrations, p. 1001 P., he says, "Secunda Joannis Epistola, quæ ad virgines scripta simplicissima est: scripta vero est ad quandam Babyloniam Electam nomine, significat autem electionem ecclesiæ sanctæ."

5. Dionysius of Alexandria, in a passage (Eus. H. E. vii. 25) quoted at length below in the Prolegg. to the Apocalypse (§ i. par. 48), noting that John never names himself in his writings, says, ἀλλ' οὐδὲ ἐν τῇ δευτέρᾳ φερομένῃ Ἰωάννου καὶ τρίτῃ, καίτοι βραχείαις οὔσαις ἐπιστολαῖς, ὁ Ἰωάννης ὀνομαστὶ πρόκειται, ἀλλὰ ἀνωνύμως ὁ πρεσβύτερος γέγραπται. Whence it appears that Dionysius found no offence in the appellation ὁ πρεσβύτερος, but rather a trace of St. John's manner not to name himself. No argument can be raised on the expression φερομένῃ Ἰωάννου, that Dionysius doubted the genuineness of the two Epistles. Eusebius calls the first Epistle τὴν φερομένην Ἰωάννου προτέραν. All we can say of the expression is, that it gives the general sense of tradition.

Alexander of Alexandria cites 2 John 10, 11 with ὡς παρήγγειλεν ὁ μακάριος Ἰωάννης. (Socrates, H. E. i. 6.) And the subsequent Alexandrian writers shew no doubt on the subject.

Cyprian, de hær. baptiz., in Migne, Patr. Lat., vol. iii. p. 1099, in relating the opinions of the various bishops in the council at Carthage, has: "Aurelius a Chullabi dixit: Joannes Apostolus in epistola sua posuit dicens, Si quis ad vos venit," &c. 2 John 10.

He does not in his own writings cite either Epistle, nor does Tertullian. But the above testimony shews that they were received as apostolic and canonical in the North African church.

6. The Muratorian fragment on the canon speaks enigmatically, owing partly to some words in the sentence being corrupt: "Epistola sane Jude et superscripti Johannis duas in catholica habentur et sapientia ab amicis Salomonis in honorem ipsius scripta." Routh, Rel. Sacr. i. p. 396.

Lücke, Huther, al., find here a testimony *for* the Epistles: Düsterdieck on the contrary understands the sentence (reading *ut* sapientia) as meaning that they were not written by John, just as the Wisdom was not written by Solomon.

Most probably the Peschito did not contain either Epistle. Cosmas Indicopleustes (Cent. vi.) says (lib. vii. p. 292, in Migne, Patr., vol. lxxxviii.) that in his time the Syrian church acknowledged but three catholic Epistles, 1 Peter, 1 John, and James. Still Ephrem Syrus quotes the second Epistle, as also 2 Peter (see Prolegg. to 2 Pet. § iv. 13) and Jude: possessing them probably, as he did not understand Greek, in another Syriac version.

7. Eusebius, H. E. iii. 25, reckons both Epistles among the antilego-

mena: saying, τῶν δ' ἀντιλεγομένων . . . ἡ ὀνομαζομένη δευτέρα καὶ τρίτη Ἰωάννου, εἴτε τοῦ εὐαγγελιστοῦ τυγχάνουσαι, εἴτε καὶ ἑτέρου ὁμωνύμου ἐκείνῳ.

Still, Eusebius's own opinion may be gathered from his Demonstratio Evangelica, iii. 5, vol. iv. p. 120, where he says of St. John, ἐν μὲν ταῖς ἐπιστολαῖς αὐτοῦ οὐδὲ μνήμην τῆς οἰκείας προσηγορίας ποιεῖται, ἢ πρεσβύτερον ἑαυτὸν ὀνομάζει, οὐδαμοῦ δὲ ἀπόστολον οὐδὲ εὐαγγελιστήν. Whence it would appear that he received the two smaller Epistles as genuine.

8. Origen mentions them with a similar expression of doubt (Eus. H. E. vi. 25): καταλέλοιπε (Ἰωάννης) δὲ καὶ ἐπιστολὴν πάνυ ὀλίγων στίχων· ἔστω δὲ καὶ δευτέραν καὶ τρίτην· ἐπεὶ οὐ πάντες φασὶ γνησίους εἶναι ταύτας· πλὴν οὐκ εἰσὶ στίχων ἀμφότεραι ἑκατόν.

9. Theodore of Mopsuestia, if we are thus to interpret Leontius of Byzantium (see above, ch. iii. § i. 11), rejected these in common with the other catholic Epistles.

10. Theodoret makes no mention of them.

11. In a Homily on Matt. xxi. 23 ascribed to Chrysostom, but written probably by some Antiochene contemporary of his, we read τὴν δευτέραν καὶ τρίτην οἱ πατέρες ἀποκανονίζονται.

12. Jerome (Vir. Illustr. c. 9, vol. ii. p. 845) says, "Scripsit Joannes et unam epistolam, . . . quæ ab universis ecclesiasticis et eruditis viris probatur: reliquæ autem duæ, quarum principium . . . 'Senior,' . . . Joannis presbyteri asseruntur, cujus et hodie alterum sepulchrum apud Ephesios ostenditur."

13. In the middle ages there seems to have been no doubt on the authenticity of the Epistles, till Erasmus revived the idea of their being the work of John the Presbyter. This view, grounded on the fact that the Writer names himself πρεσβύτερος, has been often maintained since: e. g. by Grotius, Beck, Fritzsche, al.

14. If we take into strict account the import of this appellation, it will appear, as Lücke, Huther, and Düsterdieck have maintained, to make rather for than against the authorship by St. John. For in the first place, assuming, which is very doubtful, the existence of such a person as John the Presbyter, this name could only have been given him by those who wished to distinguish him from the Apostle, and would never have been assumed by himself as a personal one, seeing that he bore it in common with many others his co-presbyters.

15. Again, such an appellation is not without example as used of Apostles, and might bear two possible senses, either of which would here be preferable to the one just impugned. In the very fragment of Papias (Eus. H. E. iii. 39), from which the existence of the presbyter John is inferred, he several times uses the term πρεσβύτερος of Apostles and apostolic men as a class. He tells ὅσα παρὰ τῶν πρεσβυτέρων ἔμαθον:

he says that if he met with any one who had conversed with τοῖς πρεσβυτέροις, he enquired about τοὺς τῶν πρεσβυτέρων λόγους. Here it is certain that πρεσβύτερος must not be taken officially, but of priority in time and dignity: it bears that meaning from which its official sense was derived, not that official sense itself[1].

16. And this leads us to the other meaning, that of the old age of the writer[2]. St. Paul in Philem. 9, calls himself Παῦλος ὁ πρεσβύτης in this sense: and πρεσβύτερος is but another form of the same word, though a form carrying a different possible meaning.

17. It is impossible to decide for which of these reasons the Apostle might choose thus to designate himself, or whether any other existed of which we are not aware. But we may safely say that inasmuch as St. Peter (1 Pet. v. 1), writing to the πρεσβύτεροι, calls himself their συμπρεσβύτερος, there was no reason why St. John might not thus have designated himself. And we may hence lay down that the occurrence of such a word, as pointing out the Writer of these Epistles, is no reason against their having been written by that Apostle.

18. On the whole then we infer from the testimony of the ancient Fathers, and from the absence of sufficient reason for understanding the title πρεσβύτερος, of any other person than the Apostle himself, that these two smaller Epistles were written by St. John the Apostle and Evangelist.

SECTION II.

FOR WHAT READERS WRITTEN.

1. The third Epistle leaves no doubt on this question. It is addressed to one Γάϊος (Caius). Whether this Caius is identical with Gaius of Macedonia (Acts xix. 29), with Gaius of Corinth (1 Cor. i. 14; Rom. xvi. 23), or with Gaius of Derbe (Acts xx. 4), it is impossible to say. The name was one of the commonest: and it is possible, as Lücke remarks, that the persons of St. John's period of apostolic work in Asia may have been altogether different from those of St. Paul's period. A Caius is mentioned in the Apostolic Constitutions, vii. 46, Migne, Patr. Gr., vol. i. p. 1052, as bishop of Pergamus: and Mill and Whiston believe this person to be addressed in our Epistle.

[1] Cognate to this sense is that taken by Lyra: "qui tunc regebant ecclesias senes vel seniores dicebantur ratione discretionis vel maturitatis in moribus: inter rectores vero ecclesiarum qui tunc erant in Asia, Joannes erat principalior:" by Bartholomæus Petrus, understanding that John designates himself as Bishop, and Primate of Asia: by Corn.-a-lapide, taking the word as equivalent to Senior, Seigneur, Signore: by Beza, Whitby, Mill, Bertholdt, Baumgarten-Crusius, Lücke, Huther, &c.

[2] This is taken by Piscator, Erasm.-Schmid, Hermann, G. C. Lange, Wolf, Rosenmüller, Benson, Carpzov. Augusti, al. Some of the above, and Aretius and Guericke, unite the two.

2. It is not so plain to whom the *second* Epistle was written. The address is *ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς*: *τὰ τέκνα σου* are mentioned in ver. 4: *κυρία* in the vocative occurs ver. 5: *τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς* are mentioned as sending greeting, ver. 13.

3. On these data the following doubts arise. Is it an individual lady who is addressed? And if so, is either of the two words a proper name *ἐκλεκτή* or *κυρία*, and which? Or is it a church, thus called figuratively? And if so, is it some particular body of Christians, or the Church universal?

4. These questions were variously answered even in ancient times. The Scholiast (ii.) says, *ἢ πρὸς ἐκκλησίαν ἢ πρός τινα γυναῖκα διὰ τῶν εὐαγγελικῶν ἐντολῶν τὴν ἑαυτῆς οἰκίαν οἰκονομοῦσαν πνευματικῶς*. We have also in Œcumenius and Theophylact, as a comment on the last verse of the Epistle, *βούλονταί τινες διὰ τοῦτο βεβαιοῦν ὡς οὐ πρὸς γυναῖκα ἡ ἐπιστολὴ αὕτη, ἀλλὰ πρὸς ἐκκλησίαν· περὶ οὗ οὐδὲν τῷ βουλομένῳ διανεχθείη*. The *individual* hypothesis was held in its various forms by Lyra, Cappellus, Wetstein, Grotius, Middleton (taking Ἐκλεκτή for the proper name); Benson, Heumann, Bengel, G. C. Lange, C. F. Fritzsche, Carpzov, Jachmann, Paulus, De Wette, Lücke, al. (taking Κυρία as the proper name[3]); by Luther, Piscator, Beza, Aretius, Heidegger, Bart.-Petrus, Corn.-a-lap., Joachim Lange, Wolf, Baumg.-Crusius, Sander, al. (taking neither word as a proper name,—"to the elect woman, a lady"): Corn.-a-lap. giving a tradition that she was named Drusia or Drusiana: Carpzov, a conjecture that she was Martha the sister of Lazarus and Mary. Another conjecture has been, that she was Mary, the mother of our Lord[4].

5. On the other hand, the *ecclesiastical* hypothesis has been held by Jerome, Ep. 123 ad Ageruchiam, vol. i. p. 909, taking the words as meaning the whole Christian church: so also perhaps Clem.-Alex., as cited above, § i. par. 4. The Scholiast i. in Matthiæ says, *ἐκλεκτὴν κυρίαν λέγει τὴν ἔν τινι τόπῳ ἐκκλησίαν, ὡς τὴν τοῦ κυρίου διδασκαλίαν ἀκριβῶς φυλάττουσαν*. And so Cassiodorus, Calov., Hammond, Michaelis, Hofmann[5], Mayer, Huther, al. Some have carried conjecture so far as to designate the particular church; e. g. Serrarius, supposing the Caius of the third Epistle to have belonged to this church, and that it consequently was at Corinth: Whiston, arguing for Philadelphia: Whitby, for Jerusalem, as being *κυρία*, the mother of all churches: Augusti, for the same, as being *κυρία*, founded by our Lord Himself.

6. In now proceeding to examine these various opinions, we will first dispose of a grammatical point. It has been insisted by Huther and

[3] So too Athanasius apparently, *γράφει κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς*.

[4] Kraner, in the Stud. u. Krit. for 1833, part 2, pp. 452 ff.

[5] Schriftbeweis, i. 301.

others, that were Κυρία a proper name, St. John would have written not ἐκλεκτῇ κυρίᾳ, but Κυρίᾳ τῇ ἐκλεκτῇ, as Γαΐῳ τῷ ἀγαπητῷ, 3 John 1. But this argument seems to me not to hold: and that principally on account of the peculiar nature of the name. Κυρία, like Κύριος, often in the LXX and N. T., is really an anarthrous appellation, abbreviated from ἡ κυρία, as that from ὁ κύριος. This being so, it follows, even when used as a proper name, the rules of anarthrous nouns in general. Thus we have 1 Cor. x. 21, ποτήριον κυρίου, τραπέζης κυρίου, whereas in 1 Cor. xi. 27. we have τὸ ποτήριον τοῦ κυρίου, τοῦ αἵματος τοῦ κυρίου: cf. also ib. xvi. 19; 2 Cor. iii. 18 bis, and the expression κύριος παντοκράτωρ, 2 Cor. vi. 18, whereas when ὁ θεός follows it is κύριος ὁ θεὸς ὁ παντοκράτωρ, Rev. iv. 8, xv. 3 al. So that no argument can be fairly founded on this. If κυρία was a proper name, it still retained in the mind of the Writer its power as an anarthrous substantive, and caused the adjective following to drop its distinctive article.

7. In weighing the probability of either hypothesis, the following considerations are of importance. It would seem, as I have remarked in my note in loc., as if the salutation in ver. 13 rather favoured the idea of a church being addressed, because we have no mention there of the elect sister herself, but only of her children. But then we must set against this the fact, that in the process of the Epistle itself, the κυρία herself does distinctly appear and is personally addressed. It would be, to say the least, strange, to address the whole church in the one case, and not to send greeting from the whole church in the other.

8. Again, would it have been likely that the salutation should have run ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου, if the κυρία had been a mere abstraction? Does not this personal address, as well as that in ver. 5, καὶ νῦν ἐρωτῶ σε, κυρία, imply personal reality of existence?

9. Let us, again, compare the address of this Epistle with that of the third, confessedly by the same Writer. The one runs ὁ πρεσβύτερος (Γαΐῳ τῷ ἀγαπητῷ) ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. The other ὁ πρεσβύτερος (ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς) οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. Can any one persuade us that the well-known simplicity of St. John's character and style would allow him thus to write these two addresses, word for word the same, and not to have in the words enclosed in brackets a like reference to existing persons in both cases?

10. Besides, as Lücke has well observed, we are not justified in thus attributing to St. John a mystic and unaccountable mode of expression, not found in any other writer of the apostolic age, nor indeed even in the apocryphal writings which followed it.

11. St. Peter's expression, ἡ ἐν Βαβυλῶνι συνεκλεκτή, 1 Pet. v. 13, even if understood of a church, which I have questioned in my note in loc., would not justify a like interpretation of κυρία here:

though in the use of ἐκλεκτή the passages are closely connected. If a person be addressed here, it is highly probable that we must understand a person there also: if a church be conceded to be addressed there, we have still the strange and unaccountable κυρία to deal with here [6].

12. On all these grounds I believe that an individual and not a church is addressed. And if so, first, is *either* of the words ἐκλεκτή or κυρία a proper name? We may safely answer this in the affirmative, on account of the anarthrousness of κυρίᾳ and ἐκλεκτῇ in ver. 1, which I submit could only be occasioned by one or other of the words being a proper name.

13. Then if so, *which* of the two words is the proper name? Here again there can be little doubt, if we compare ἐκλεκτὴ κυρία with τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. Both sisters were ἐκλεκταί: but both had not the same name. Hence it would appear, unless we are to understand τῆς ἐκλεκτῆς in ver. 13 to be a mere play on the name of the person addressed, that ἐκλεκτή is not the name, but an epithet. And if so, then Κυρία *is* the name, and ought perhaps to be substituted for the rendering "lady," in the notes. The name is elsewhere found: so in Gruter, inscriptt. p. 1127, No. xi., φένιττος καὶ ἡ γυνὴ αὐτοῦ κυρία: and in other examples given by Lücke, p. 351, note 2.

14. This Kyria then appears to have been a Christian matron generally known and beloved among the brethren, having children, some of whom the Apostle had found (at a previous visit to her?) walking in the truth. She had a sister, also a Christian matron, whose children seem to have been with the Apostle when he wrote this Epistle.

15. In the third Epistle, mention is made of Demetrius with praise, and of Diotrephes with blame, as a turbulent person, and a withstander of the Apostle's authority. But it is quite in vain to enquire further into the facts connected with these names. We know nothing of them, and conjectures are idle.

16. Of the occasion and object of these Epistles, it is hardly needful to remark. Both are too plainly declared in the letters themselves, to require further elucidation.

SECTION III.

TIME AND PLACE OF WRITING.

1. It is impossible to lay down either of these with any degree of certainty. From the similarity in style of both Epistles, it is probable

[6] It appears certain that Clem.-Alex. must have confused the two passages in his memory, when he stated (see above, § i. par. 4) that this Epistle was written "ad quandam Babyloniam Electam nomine."

that the times of writing were not far apart. The journeys mentioned in 2 John 12 and 3 John 10, 14, may be one and the same. Eusebius, H. E. iii. 23, relates that the Apostles, ἀπὸ τῆς κατὰ τὴν νῆσον μετὰ τὴν Δομετιανοῦ τελευτὴν ἐπανελθὼν φυγῆς . . ἀπῄει παρακαλούμενος καὶ ἐπὶ τὰ πλησιόχωρα τῶν ἐθνῶν, ὅπου μὲν ἐπισκόπους καταστήσων, ὅπου δὲ ὅλας ἐκκλησίας ἁρμόσων, ὅπου δὲ κλήρῳ ἕνα γέ τινα κληρώσων τῶν ὑπὸ τοῦ πνεύματος σημαινομένων. It may have been in prospect of this journey that he threatens Diotrephes in 2 John 10. If so, both Epistles belong to a very late period of the Apostle's life: and are probably subsequent to the writing of the Apocalypse. See below in the Prolegomena to that book, § ii. par. 7.

2. With regard to the *place* of writing, probability points to Ephesus: especially if we adopt the view suggested by the passage of Eusebius just cited.

CHAPTER VII.

JUDE.

SECTION I.

ITS AUTHORSHIP.

1. The author of this Epistle calls himself in ver. 1, Ἰησοῦ χριστοῦ δοῦλος, and ἀδελφὸς Ἰακώβου. The former of these appellations is never thus barely used, in an address of an epistle, to designate an Apostle. It is true that in Phil. i. 1 we have Παῦλος καὶ Τιμόθεος δοῦλοι χριστοῦ Ἰησοῦ: but a designation common to two persons necessarily sinks to the rank of the inferior one. In every other case where an Apostle names himself δοῦλος, it is in conjunction with ἀπόστολος; see Rom. i. 1; Tit. i. 1; 2 Pet. i. 1[7]. That I see no exception to this in James i. 1, is plain to the readers of my Prolegomena to that Epistle.

2. That an Apostle *may* have thus designated himself, we of course cannot deny; but we deal with analogy and probability in discussing evidence of this kind.

3. The second designation, ἀδελφὸς Ἰακώβου, still further confirms the view that the Writer is not an Apostle. Whoever this Ἰάκωβος may be, it is extremely improbable, that an Apostle of the Lord should have put forward in the opening of an Epistle of solemn warning and exhortation,

[7] St. Paul in Philem. 1 calls himself merely δέσμιος χριστοῦ Ἰησοῦ; but obviously both the name and the circumstances are widely different.

not his exalted commission from Christ himself, but his mere earthly relationship to one who was better known than himself.

4. But this is met by some with the allegation, that we have elsewhere the Apostle Judas called the brother of James, Ἰούδας Ἰακώβου, Luke vi. 16; Acts i. 13. Even were this so (and it is uncertain whether we are making the right supplement, see note on Matt. x. 2 ff.), that designation must stand on its own independent ground, and being mere matter of conjecture, cannot claim to enter as evidence here. If the considerations arising from this Epistle itself tend to shew that the Jude who wrote it was not an Apostle, then either we must 1) otherwise fill up the ellipsis in that Ἰούδας Ἰακώβου, or 2) leave that difficult appellation in entire uncertainty. From the nature of the case, this must rule that other, not that other, this.

5. The question for us is, How would the probability arise, that any one should call himself "brother of James?" and the reply to this will depend somewhat on the personal dignity of the James here mentioned. If this person be assumed to be the well-known bishop of the church at Jesusalem, then there will be no difficulty in the Writer of this Epistle thus designating himself.

6. And this has been the general supposition. Those who see in that James, the Apostle James, son of Alphæus, regard our Writer as the Apostle Jude, also the son of Alphæus: the "Judas not Iscariot" of John xiv. 22. Those, on the other hand, who see in that James, not one of the Twelve, but the actual (maternal) brother of our Lord, the son of Joseph and Mary, regard our Writer as the Judas of Matt. xiii. 55, another brother of our Lord, and a younger son of Joseph and Mary.

7. The reader will at once gather from what has been said in the Prolegomena to the Epistle of James, that this latter is the view here taken. The other seems to me to be beset with insuperable difficulties: involving us as it does in the wholly unjustifiable hypothesis, that those who are called in Scripture the brethren of our Lord were not his brethren, but his cousins, sons of Alphæus (Clopas).

8. It may be asked, if this Writer were indeed the brother of James, and thus the brother of the Lord Himself, should we not rather expect that he would give himself this high character, stating his relationship to Jesus, rather than that to James? But surely such a question would shew great ignorance of the true spirit of the apostolic writers. It would be the last thing I should expect, to find one of the brethren of the Lord asserting this relationship as a ground of reception for an Epistle. Almost all agree that the Writer of the Epistle of James was the person known as the brother of the Lord. Yet there we have no such designation. It would have been in fact altogether inconsistent with the true spirit of Christ (see Luke xi. 27, 28), and in harmony

with those later and superstitious feelings with which the next and following ages regarded His earthly relatives. Had such a designation as ἀδελφὸς τοῦ κυρίου been found in the address of an Epistle, it would have formed a strong à priori objection to its authenticity.

9. I have before remarked in the Prolegomena to 2 Peter that such expressions as that in our ver. 17, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, cannot be fairly alleged as evidence of the apostolicity or non-apostolicity of a writer[8].

10. Of this Judas, one of the Lord's brethren, we know nothing from early ecclesiastical tradition. The only trace of him is found in an interesting story which Eusebius gives from Hegesippus (H. E. iii. 20) of Domitian, in jealousy of the survivors of the family of David, sending for and examining two grandsons of this Judas (ἀπὸ γένους τοῦ κυρίου υἱωνοὶ Ἰούδα, τοῦ κατὰ σάρκα λεγομένου αὐτοῦ ἀδελφοῦ), and dismissing them, on finding that they were poor working men, and hearing that the kingdom of Christ which they expected was not to be in this present world.

11. In this defect of our knowledge of the personal history of the Writer, we can only say that he, like his greater brother St. James, did not believe on our Lord during His ministry, but became a convert after the resurrection, and, as in Acts i. 14, consorted usually with the Apostles and followers of Jesus. All else respecting him is left to be gathered from the spirit and style of this Epistle: and will be found treated in the section devoted to that part of our subject.

SECTION II.

AUTHENTICITY.

1. Eusebius reckons our Epistle, as indeed all the Catholic Epistles except 1 John and 1 Peter, among the ἀντιλεγόμενα. Τῶν δ' ἀντιλεγομένων, γνωρίμων δ' οὖν ὅμως τοῖς πολλοῖς, ἡ λεγομένη Ἰακώβου φέρεται καὶ ἡ Ἰούδα . . . H. E. iii. 25.

And again, H. E. ii. 23, οὐ πολλοὶ γοῦν τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, ὡς οὐδὲ τῆς λεγομένης Ἰούδα, μιᾶς καὶ αὐτῆς οὔσης τῶν ἑπτὰ λεγομένων καθολικῶν· ὅμως δὲ ἴσμεν καὶ ταύτας μετὰ τῶν λοίπων ἐν πλείσταις δεδημοσιουμένας ἐκκλησίαις.

2. Tertullian however cites it as authentic, and attributes it to the apostle Jude: "Enoch apud Judam apostolum testimonium possidet." . . . De cultu fæmin. i. 3, vol. i. 1308.

3. Clement of Alexandria gives citations from it as from Scripture:

[8] See above, Prolegg. to 2 Pet. § iv. 22: also the notes, in loc., and on 2 Pet. iii. 2.

ἐπὶ τούτων οἶμαι καὶ τῶν ὁμοίων αἱρέσεων προφητικῶς Ἰούδαν ἐν τῇ ἐπιστολῇ εἰρηκέναι . . . (citing our vv. 8, 17) Strom. iii. 2 (11), p. 515 Potter.

And again: εἰδέναι γὰρ ὑμᾶς, φησὶν ὁ Ἰούδας, βούλομαι, ὅτι ὁ θεὸς ἅπαξ ἐκ γῆς Αἰγύπτου τὸν λαὸν σώσας, κ.τ.λ. (ver. 5, 6) Pæd. iii. 8 (44), p. 280 P.

And Eusebius says of Clement, H. E. vi. 14, ἐν δὲ ταῖς ὑποτυπώσεσι, ξυνελόντα εἰπεῖν, πάσης τῆς ἐνδιαθήκου γραφῆς ἐπιτετμημένας πεποίηται διηγήσεις, μηδὲ τὰς ἀντιλεγομένας παρελθών, τὴν Ἰούδα λέγω καὶ τὰς λοιπὰς καθολικὰς ἐπιστολάς, τήν τε Βαρνάβα καὶ τὴν Πέτρου λεγομένην ἀποκάλυψιν.

4. The Muratorian fragment speaks of the Epistle as genuine and canonical: "Epistola sane Judæ, et superscripti Johannis duas in catholica habentur." Routh, Rel. Sacr. i. p. 396.

5. Origen, Comm. on Matt. xiii. 55, tom. x. 17, vol. iii. p. 463, says: Ἰούδας ἔγραψεν ἐπιστολὴν ὀλιγόστιχον μέν, πεπληρωμένην δὲ τῶν τῆς οὐρανίου χάριτος ἐῤῥωμένων λόγων, ὅστις ἐν τῷ προοιμίῳ εἴρηκεν, Ἰούδας Ἰησοῦ χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου.

And again, on Matt. xxii. 23, tom. xvii. 30, p. 814: εἰ δὲ καὶ τὴν Ἰούδα πρόσοιτό τις ἐπιστολήν, ὁράτω τί ἔπεται τῷ λόγῳ διὰ τὸ ἀγγέλους τε τοὺς μὴ τηρήσαντας κ.τ.λ.

And again, on Matt. xviii. 10, tom. xiii. 27, p. 607: καὶ ἐν τῇ Ἰούδα ἐπιστολῇ, τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις κ.τ.λ.

See also pp. 692 f., where he argues on Jude, ver. 6: and several other places in the Latin remains of his works, cited in Davidson, Introd. vol. iii. p. 498. In two of these latter he calls the Writer of the Epistle "Judas apostolus."

6. Jerome, Catalog. script. eccles. 4, vol. ii. p. 834 f., says: "Judas frater Jacobi parvam quidem quæ de septem catholicis est epistolam reliquit. Et quia de libro Enoch, qui apocryphus est, in ea assumit testimonium, a plerisque rejicitur: tamen auctoritatem vetustate jam et usu meruit, ut inter sacras Scripturas computetur."

7. In the older copies of the Peschito the Epistle is wanting: but Ephrem Syrus recognized its authenticity.

8. In later times, the Epistle has been generally received as authentic. The circumstance that the Writer does not call himself an Apostle, has ensured for it a more favourable reception than some other books of the N. T., with those who are fond of questioning the genuineness of the Epistles. Even De Wette thinks there is no reason why we should suspect it to be spurious. He is willing to pass over the phænomena in it which have appeared stumbling-blocks to others: its citation of the book of Enoch, its probable acquaintance with the Epistle to the Romans, its difficult but apparently Greek style.

9. Schwegler, on the other hand, though acknowledging its very simple and undeveloped character in point of doctrine, yet draws from vv. 17, 18 a proof that it belongs to the post-apostolic times. He thinks

that the forger prefixed the name of Jude, brother of James, in order to give his writing the weight of connexion, in point of doctrine and spirit, with this latter great name.

10. But as Huther well remarks, had this been so ;—in other words, for so the hypothesis seems to imply, had the Epistle been written in the interests of Judaizing Christianity against Pauline, we should surely have found more indications of this in it: and as to the superscription we may reply, that a forger would hardly have attributed his composition to a man otherwise so entirely unknown as Jude was

11. The fact that doubts were entertained respecting the authenticity of the Epistle in early times, and that we do not find many traces of its use in the primitive Fathers, may easily be accounted for from its shortness, from its special character, from its presumed reference to apocryphal sources from its apparently not being written by an Apostle.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT WRITTEN.

1. The readers are addressed merely as Christians: perhaps, as De Wette suggests, because the matters mentioned in the Epistle are little to their credit. The evil persons stigmatized in it do not seem to have been heretical teachers, as commonly supposed[9], but rather *libertines*, practical unbelievers (vv. 4, 8), scoffers (ver. 18), whose pride and wantonness (vv. 8, 10, 12 f.), whose murmuring, and refractory and party spirit (vv. 11, 16, 19), threatened to bring about the destruction of the church. In 2 Peter, as I have already observed above, ch. iv. § iii. 4, these persons are developed into false teachers: one of the circumstances from which I have inferred the posteriority of that Epistle.

2. It is mainly to warn his readers against these, that St. Jude writes the Epistle: "to exhort them that they should contend earnestly for the faith once," and once for all, "delivered to the saints."

3. When we come to ask whether the readers formed a circumscribed circle of Christians, and if so, where, we find ourselves left to mere speculation for an answer. There does certainly appear to be a speciality about the circumstances of those addressed, but it is difficult exactly to define it. They seem to have been Jews, from the fact of the altogether Judaic spirit of the Epistle: from its appeal to Jewish traditions, and perhaps to Jewish books. They evidently dwelt among

[9] Even by Dorner, Lehre v. der Person Christi i. 104; and Huther, Einleit. § 2.

an abundant and a wicked population, probably of a commercial character. Hence some have thought of Corinth as their abode: some of Egypt, to which land it is said the physical phænomena are suitable (vv. 12 ff.): some of a commercial city in Syria, seeing that Palestine, where St. Jude dwelt, must at the time of writing the Epistle have been in a state of commotion, to which there is no allusion in it.

SECTION IV.

TIME AND PLACE OF WRITING.

1. On the former of these it is impossible to speak with any degree of certainty. Our principal indications are, the state of the church which may be inferred from the Epistle, the apparent use made in it of the apocryphal book of Enoch, and the reference made to the previous teaching of the Apostles.

2. The state of the church indicated is one not far advanced in historical development. Those errors which afterwards expanded into heresies were as yet in their first stage. The evil men were as yet mixed with the church, rocks of danger in their feasts of love. They had not yet been marked off and stigmatized: for this very purpose the Epistle is written, that they might no longer be latent in the bosom of the church. All this points to an early date.

3. The datum furnished by the apparent allusion to the apocryphal book of Enoch, guides us to no certain result. It is even yet matter of uncertainty, when that book was written[1]. So that this consideration brings us no nearer to our desired result.

4. The fact that St. Jude (ver. 17) refers his readers to previous teaching by the Apostles, is hardly of more value for our purpose. On the one hand the imperfect tense ἔλεγον (ver. 18) seems to speak of the Apostles as if their work was done and they were passed away,—"they used to tell you:" on the other hand, it might fairly be used of men who were dispersed and carrying on their work in other parts. Then again, the language seems necessarily to imply that the readers had for themselves heard the Apostles. No safe inference can be drawn from the words that they were written *after* the apostolic age: nay, the natural inference is rather the other way. They appear to point to a time when the agency of the Apostles themselves had passed away from the readers, but the impress of their warning words had not faded from their memories.

5. Another note of time has been imagined to lie in the circumstance,

[1] See below, § v. par. 8.

that the destruction of Jerusalem is not mentioned in the Epistle. It has been replied, that there was no reason why any allusion should have been made to that event, as the immediate subject before the Writer did not lead him to it. Still I cannot help feeling that the reply is not wholly satisfactory. Considering that St. Jude was writing to Jews, and citing signal instances of divine vengeance, though he may not have been led to mention the judgment of the Flood,—I can hardly conceive that he would have omitted that which uprooted the Jewish people and polity.

6. So that on the whole, as De Wette, himself often sceptical on the question of the genuineness and antiquity of the N. T. writings, confesses, there is no reason why we should place our Epistle later than the limit of the apostolic age. That it was anterior to the second Epistle of Peter, I have already endeavoured to prove (see above, ch. iv. § iii. 3 ff.).

7. Of the place where this Epistle was written, absolutely nothing is known. From its tone and references, we should conjecture that the Writer lived in Palestine: but even thus much must be uncertain.

SECTION V.

ON THE APOCRYPHAL WRITINGS APPARENTLY REFERRED TO IN THIS EPISTLE.

1. In ver. 14 we have a reference to a prophecy of Enoch, the seventh from Adam. This has by many been supposed to indicate an acquaintance on the part of the Writer with the existing apocryphal "book of Enoch." It becomes desirable therefore that we should briefly put the student in possession of the history and nature of that document. In so doing I shall take my matter partly from Mr. Westcott's article in Dr. Smith's Biblical Dictionary, partly from a notice by Prof. Volkmar (see below): to which sources the reader is referred for further details.

2. The book appears to have been known to the early fathers, Justin, Irenæus, Clem. Alex., and Origen, and we have numerous references to it in the "Testaments of the Twelve Patriarchs." Tertullian (de Cult. Fœm. i. 3, vol. i. p. 1308; a passage well worth the reader's perusal) quotes it as a book not admitted into the Jewish canon, but profitable, and indeed to be received by Christians on the ground that "nihil omnino rejiciendum est quod pertineat ad nos" and that "legimus, omnem scripturam ædificationi habilem divinitus inspirari." Augustine was acquainted with it, as also was an anonymous writer whose work is printed among those of Jerome: but during the middle ages it was known to the Western Church only through the (presumed) quotations in our

Epistle. The Eastern Church possessed considerable fragments of it, incorporated into the Chronographia of Georgius Syncellus (cir. 792).

3. About the close of the last century, the traveller Bruce brought from Abyssinia the Æthiopic translation of the entire book. An English version of this translation was published by Archbishop Lawrence in 1821; and the Æthiopic itself in 1838. Since then a more complete edition has been published in Germany (Das Buch Henoch, von Dr. A. Dilmann, Leipzig, 1853), which is now the standard one, and has given rise to the Essays, among others, of Ewald and Hilgenfeld[2].

4. The Æthiopic version appears to have been made from the Greek; as, though wanting a considerable passage quoted by Syncellus, it yet agrees in the main with the citations found in the early Fathers. But it is probable that the Greek itself is but a version of a Hebrew original. The names of the angels and of the winds betray an Aramaic origin: and a Hebrew book of Enoch was known and used by the Jews as late as the thirteenth century.

5. The book consists of revelations purporting to have been given to Enoch and to Noah: and its object is, to vindicate the ways of Divine Providence: to set forth the terrible retribution reserved for sinners, whether angelic or human: and to "repeat in every form the great principle that the world, natural, moral and spiritual, is under the immediate government of God."

6. "In doctrine," says Mr. Westcott in the article above mentioned, "the book of Enoch exhibits a great advance of thought within the limits of revelation in each of the great divisions of knowledge. The teaching on nature is a curious attempt to reduce the scattered images of the O. T. to a physical system. The view of society and man, of the temporary triumph and final discomfiture of the oppressors of God's people, carries out into elaborate detail the pregnant images of Daniel. The figure of the Messiah is invested with majestic dignity, as 'the Son of God,' 'whose name was named before the sun was made,' and who existed 'aforetime in the presence of God.' And at the same time his human attributes as the 'son of man,' 'the son of woman,' 'the elect one,' 'the righteous one,' 'the anointed,' are brought into conspicuous notice. The mysteries of the spiritual world, the connexion of angels and men, the classes and ministries of the hosts of heaven, the power of Satan, and the legions of darkness, the doctrines of resurrection, retribution, and eternal punishment, are dwelt upon with growing earnestness as the horizon of speculation was extended by intercourse with Greece. But the message of the book is emphatically one of faith and truth: and while the Writer combines and repeats the thoughts of Scripture,

[2] See however its merits discussed in an article referred to below, par. 8.

he adds no new element to the teaching of the prophets. His errors spring from an undisciplined attempt to explain their words, and from a proud exultation in present success. For the great characteristic by which the book is distinguished from the latter apocalypse of Esdras is the tone of triumphant expectation by which it is pervaded."

7. The date of the book has been matter of great uncertainty. Abp. Lawrence, and Hofmann, suppose it to have been compiled in the reign of Herod the Great: and with this view Gfrörer, Wieseler, and Gieseler agree. Lücke (Einl. in d. Offenb. Joh. pp. 89 ff.) goes very fully into the question, and determines that it consists of an earlier and a later portion: the former written early in the Maccabæan period, the latter in the time of Herod the Great. It is from the former of these that the quotation in our Epistle is taken.

8. But the whole question of the date has been recently discussed by Prof. Volkmar, of Zurich, in the "Zeitschrift der Deutschen morgenländischen Gesellschaft" for 1860. He undertakes to prove the book a production of the time of the sedition of Barchochebas (A.D. cir. 132), and to have been written by one of the followers of Rabbi Akiba, the great upholder of that impostor. And certainly, as far as I can see, his proof seems not easy to overthrow. In that case, as he remarks (p. 991), the book of Enoch was not only of Jewish, but of distinctly antichristian origin. But this one point in the progress of his argument seems to me debateable. He assumes that the words cited in our Epistle as a prophecy of Enoch are of necessity taken from the apocryphal book, and regards it as an inevitable sequence, that if the book of Enoch is proved to be of the first half of the second century, the Epistle of Jude must be even later. In order however for this to be accepted, we need one link supplied, which, it seems to me, Prof. Volkmar has not given us. We want it shewn, that the passage cited is so interwoven into the apocryphal book as necessarily to form a part of it, and that it may not itself have been taken from primitive tradition, or even from the report of that tradition contained in our Epistle.

9. The account of the matter hence deduced would be, that the book, in its original groundwork, is of purely Jewish origin, but that it has received Christian interpolations and additions. "It may be regarded," remarks Mr. Westcott, "as describing an important phase of Jewish opinion shortly before the coming of Christ." If we accept the later date, this must of course be modified accordingly.

There never has been in the church the slightest doubt of the apocryphal character of the book of Enoch. The sole maintainer of its authority seems to have been Tertullian[3]: it is plainly described as apocryphal

[3] l. c. above; cf. also de Idololatr. c. 4, vol. i. p. 665, where, after quoting the second commandment, he adds, "Antecesserat prædicens Enoch . . . :" and id. c. 15, p. 684,

by Origen[4], Augustine[5], and Jerome[6], and is enumerated among the apocryphal books in the Apostolical Constitutions (vi. 16, Migne Patr. Gr. vol. i. p. 953)[7].

10. The other passage in our Epistle which has been supposed to come from an apocryphal source, viz. the reference to the dispute between the archangel Michael and the devil concerning the body of Moses (ver. 9), has been discussed in the notes ad loc., and held more likely to have been a fragment of primitive tradition.

11. But it yet remains, that something should be said concerning the fall of the angels spoken of vv. 6, 7. In the notes on those verses, I have mentioned the probability, in my view, that the narrative in Gen. vi. 2 is alluded to. This impression has been since then much strengthened by a very able polemical tract by Dr. Kurtz, the author of the "Geschichte des alten Bundes," in which he has maintained against Hengstenberg the view taken by himself in that work. It seems to me that Dr. Kurtz has gone far to decide the interpretation as against any reference of Gen. vi. 2 to the Sethites, or of our vv. 6, 7 to the fall of the devil and his angels. The exegesis of Hengstenberg and those who think with him depends on the spiritual acceptation, in this case, of the word *ἐκπορνεύσασαι*, which Kurtz completely disproves. The facts of the history of the catastrophe of the cities of the plain render it quite out of the question: and LXX usage, which Hengstenberg cites as decisive on his side, is really against him[8]. And this point being disposed of,

"Hæc igitur ab initio prævidens spiritus sanctus . . . . præcecinit per antiquissimum prophetam Enoch." In Apolog. c. 22 (vol. i. p. 405; but the reference may be to the citation by St. Jude, not to the original from which it was taken) he speaks even more definitely, apparently numbering the book among the litteræ sanctæ.

[4] Cont. Cels. v. 54; vol. i. p. 619: *ἀπὸ τῶν ἐν τῷ Ἐνὼχ γεγραμμένων, ἅτινα οὐδ' αὐτὰ φαίνεται ἀναγνούς, οὐδὲ γνωρίσας ὅτι ἐν ταῖς ἐκκλησίαις οὐ πάνυ φέρεται ὡς θεῖα τὰ ἐπιγεγραμμένα τοῦ Ἐνὼχ βιβλία.* Cf. also Hom. xxviii. in Numeros, § 2, vol. ii. p. 384: and Spencer's note on l. c.

[5] De Civ. Dei, xv. 23. 4, vol. vii. p. 470: "Omittamus igitur earum scripturarum fabulas, quæ apocryphæ nuncupantur, eo quod earum occulta origo non claruit patribus, a quibus usque ad nos auctoritas veterum Scripturarum certissima et notissima successione pervenit. . . . . Scripsisse quidem nonnulla divina Enoch illum septimum ab Adam negare non possumus, cum hoc in epistola canonica Judas apostolus dicat. Sed non frustra non sunt in eo canone Scripturarum qui servabatur in templo Hebræi populi succedentium diligentia sacerdotum, nisi quia ob antiquitatem suspectæ fidei judicata sunt, nec utrum hæc essent quæ ille scripsisset, poterat inveniri, non talibus proferentibus, qui ea per seriem successionis repererentur rite servasse."

[6] In the catalogue of ecclesiastical writers: see the passage cited above, § ii. par. 6.

[7] For more, and very interesting information on the book of Enoch, see the article of Volkmar's above alluded to.

[8] He alleges that Gen. xxxviii. 24 is the only place where *ἐκπορνεύειν* is used of carnal fornication: whereas there are at least six other places, viz. Lev. xxi. 9; xix. 29 (bis); Num. xxv. 1; Deut. xxii. 21; Ezek. xvi. 33. See these discussed, and the meaning established, in Kurtz, Die Söhne Gottes, u. s. w. p. 47.

the whole fabric falls with it: Hengstenberg himself confessing that τούτοις, in ver. 7, must refer to ἄγγελοι above.

12. That the particulars related in 2 Pet. and our Epistle of the fallen angels are found also in the book of Enoch[9], is again no proof that the Writers of these Epistles took them from that book. Three other solutions are possible: 1, that the apocryphal Writer took them from our Epistles: 2, that their source in each case was ancient tradition: 3, that the book of Enoch itself consists of separate portions written at different times.

CHAPTER VIII.

REVELATION.

SECTION I.

AUTHORSHIP, AND CANONICITY.

1. THE Author of this book calls himself in more places than one by the name John, ch. i. 1, 4, 9, xxii. 8. The general view has been, that this name represents St. John the son of Zebedee, the Writer of the Gospel and the three Epistles, the disciple whom Jesus loved.

2. This view rests on external, and on internal evidence. I shall first specify both these, and then pass on to other views respecting the authorship. And in so doing, I shall at present cite merely those testimonies which bear more or less directly on the *authorship*. The most ancient are the following:

3. Justin Martyr, Dial. 81, p. 179 (written between A.D. 139 and 161): καὶ . . . παρ' ἡμῖν ἀνήρ τις, ᾧ ὄνομα Ἰωάννης, εἷς τῶν ἀποστόλων τοῦ χριστοῦ, ἐν ἀποκαλύψει γενομένῃ αὐτῷ χίλια ἔτη ποιήσειν ἐν Ἱερουσαλὴμ τοὺς τῷ ἡμετέρῳ χριστῷ πιστεύσαντας προεφήτευσε, καὶ μετὰ ταῦτα τὴν καθολικὴν καὶ συνελόντι φάναι αἰωνίαν ὁμοθυμαδὸν ἅμα πάντων ἀνάστασιν γενήσεσθαι καὶ κρίσιν.

We may mention by the way, that this testimony of Justin is doubly important, as referred to by Eusebius, himself no believer in the apostolic authorship: H. E. iv. 18: μέμνηται δὲ καὶ τῆς Ἰωάννου ἀποκαλύψεως σαφῶς τοῦ ἀποστόλου αὐτὴν εἶναι λέγων.

The authenticity and value of the passage of Justin has been discussed at considerable length and with much candour by Lücke, Einl.

[9] Cf. Kurtz, ibid. pp. 51, 52.

pp. 548—56. He, himself a disbeliever in St. John's authorship, confesses that it is a genuine and decided testimony in its favour.

4. Melito, bishop of Sardis (+ cir. 171), is said by Euseb. H. E. iv. 26, to have written treatises (or a treatise, but the plural is more likely: and so Jer. Catal. 24, vol. ii. p. 867: "de diabolo librum unum, de Apocalypsi Joannis librum unum") on the devil, and on the Apocalypse of John: καὶ τὰ περὶ τοῦ διαβόλου, καὶ τῆς ἀποκαλύψεως Ἰωάννου. It is fairly reasoned that Eusebius would hardly have failed to notice, supposing him to have seen Melito's work, any view of his which doubted the apostolic origin: and that this may therefore be legitimately taken as an indirect testimony in its favour. See Lücke, p. 564; Stuart, p. 258; Davidson, Introd. iii. 540.

5. Of a similar indirect nature are the two next testimonies. Theophilus, bishop of Antioch (+ cir. 180), whose Libri ad Autolycum are still extant, is said by Euseb. iv. 24 to have written a book πρὸς τὴν αἵρεσιν Ἑρμογένους τὴν ἐπιγραφὴν ἔχον, ἐν ᾧ ἐκ τῆς ἀποκαλύψεως Ἰωάννου κέχρηται μαρτυρίαις.

6. And similarly Eusebius, H. E. v. 18, says of Apollonius (of Ephesus? so in the treatise Prædestinatus, cent. v.: see Lücke, p. 567), who flourished in Asia Minor at the end of cent. ii., and wrote *against* the Montanists, thereby making his testimony more important: κέχρηται δὲ καὶ μαρτυρίαις ἀπὸ τῆς Ἰωάννου ἀποκαλύψεως· καὶ νεκρὸν δὲ δυνάμει θείᾳ πρὸς αὐτοῦ Ἰωάννου ἐν τῇ Ἐφέσῳ ἐγηγέρθαι ἱστορεῖ. From this latter sentence there can be no doubt that Apollonius regarded the Apocalypse as the work of John the Apostle.

7. We now come to the principal second century witness, Irenæus (+ cir. 180). Respecting the value of his testimony, it may suffice to remind the student that he had been a hearer of Polycarp, the disciple of St. John. And this testimony occurs up and down his writings in great abundance, and in the most decisive terms. "Joannes domini discipulus" is stated to have written the Apocalypse in Hær. iv. 20. 11; 30. 4; v. 26. 1; 35. 2, pp. 256, 268, 323, 336: and "Joannes" in iv. 21. 3; v. 36. 3, pp. 258, 337. And this John can be no other than the Apostle: for he says, iii. 1. 1, p. 174, Ἰωάννης ὁ μαθητὴς τοῦ κυρίου (in the Latin, as above) ὁ καὶ ἐπὶ τὸ στῆθος αὐτοῦ ἀναπεσών, καὶ αὐτὸς ἐξέδωκε τὸ εὐαγγέλιον, ἐν Ἐφέσῳ τῆς Ἀσίας διατρίβων. But the most remarkable testimony, and one which will come before us again and again during the course of these Prolegomena, is in v. 30. 1—3, pp. 328 ff. There, having given certain reasons for the number of Antichrist's name being 666, he proceeds, τούτων δὲ οὕτως ἐχόντων, καὶ ἐν πᾶσι τοῖς σπουδαίοις καὶ ἀρχαίοις ἀντιγράφοις τοῦ ἀριθμοῦ τούτου κειμένου, καὶ μαρτυρούντων αὐτῶν ἐκείνων τῶν κατ' ὄψιν τὸν Ἰωάννην ἑωρακότων. . . . Then, after some remarks, and stating two names current as suiting the number, he concludes, ἡμεῖς

οὖν οὐκ ἀποκινδυνεύομεν περὶ τοῦ ὀνόματος τοῦ ἀντιχριστοῦ, ἀποφαινόμενοι βεβαιωτικῶς· εἰ γὰρ ἔδει ἀναφανδὸν τῷ νῦν καιρῷ κηρύττεσθαι τοὔνομα αὐτοῦ δι' ἐκείνου ἂν ἐῤῥέθη τοῦ καὶ τὴν ἀποκάλυψιν ἑωρακότος. οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς.

This is beyond question the most important evidence which has yet come before us. And we may observe that it is in no way affected by any opinion which we may have formed respecting Irenæus's exegetical merits, nor by any of his peculiar opinions. He here merely asserts what, if he were a man of ordinary power of collecting and retaining facts, he must very well have known for certain.

8. Keeping at present to the direct witnesses for the authorship by St. John, we next come to Tertullian (+ cir. 220). His testimonies are many and decisive.

Adv. Marcion. iii. 14, vol. ii. p. 340: "Nam et apostolus Johannes in apocalypsi ensem describit ex ore Domini prodeuntem. . . ."

Ib. 24, p. 356: "Hanc (cœlestem civitatem) et Ezekiel novit, et apostolus Joannes vidit."

De Pudicitia 19, p. 1017: "Sed quoniam usque de Paulo, quando etiam Joannes nescio quid diversæ parti supplaudere videatur, quasi in apocalypsi manifeste fornicationi posuerit pœnitentiæ auxilium, ubi ad angelum Thyatirenorum," &c.

See also de Resurr. 27, p. 834; de Anima, 8, p. 658; adv. Judæos, 9, p. 620; de Cor. Militis, 13, p. 96; adv. Gnosticos, 12, p. 147.

9. The fragment on the Canon called by the name of Muratori, and written cir. 200, says, "et Joannes enim in Apocalypsi licet septem ecclesiis scribat, tamen omnibus dicit . . . ," where the context shews that the Apostle John must be intended.

10. Hippolytus, bishop of Ostia (Portus Romanus), cir. 240, in his writings very frequently quotes the Apocalypse, and almost always with Ἰωάννης λέγει. Whom he meant by Ἰωάννης is evident from one passage, De antichristo, c. 36, Migne, Patr. Gr., vol. x. p. 756: λέγε μοι, μακάριε Ἰωάννη, ἀπόστολε καὶ μαθητὰ τοῦ κυρίου, τί εἶδες καὶ ἤκουσας περὶ Βαβυλῶνος. And then he proceeds to quote ch. xvii. 1—18. Multitudes of other citations will be found by consulting the index to Lagarde's edition[1]. And one of his principal works, as specified in the catalogue found inscribed on his statue, was ἀπολογία (or τά, for the word has become obliterated, only A being now legible) ὑπὲρ τοῦ κατὰ Ἰωάννην εὐαγγελίου καὶ ἀποκαλύψεως: mentioned also by Jerome, Catal. 61, vol. ii. p. 901.

11. Clement of Alexandria (cir. 200), in his Strom. vi. 13 (106), p.

[1] See also his lately-discovered Refutatio omnium hæresium, lib. vii. § 36, p. 408, ed. Duncker.

793 P., says of the faithful presbyter, *οὗτος πρεσβύτερος . . . ἐν τοῖς εἴκοσι καὶ τέσσαρσι καθεδεῖται θρόνοις, ὥς φησιν ἐν τῇ ἀποκαλύψει Ἰωάννης.* And elsewhere he fixes this name as meaning the Apostle, by saying in his Quis dives salv. § 42, p. 959: *ἄκουσον μῦθον, οὐ μῦθον ἀλλ' ὄντα λόγον, περὶ Ἰωάννου τοῦ ἀποστόλου παραδεδομένον . . . ἐπειδὴ γὰρ τοῦ τυράννου τελευτήσαντος ἀπὸ τῆς Πάτμου τῆς νήσου μετῆλθεν ἐπὶ τὴν Ἔφεσον. . . .*: and then he proceeds to tell the well-known story of St. John and the young robber.

12. Origen, the scholar of Clement (+ cir. 233), who so diligently enquired into and reported any doubts or disputes about the canonicity and genuineness of the books of the N. T., appears not to have known of any which regarded the Apocalypse. In a passage of his Commentary on St. Matt. preserved by Euseb. H. E. vi. 25, he says, *τί δεῖ περὶ τοῦ ἀναπεσόντος λέγειν ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, Ἰωάννου, ὃς εὐαγγέλιον ἓν καταλέλοιπεν, ὁμολογῶν δύνασθαι τοσαῦτα ποιήσειν ἃ οὐδὲ ὁ κόσμος χωρῆσαι ἐδύνατο; ἔγραψε δὲ καὶ τὴν ἀποκάλυψιν, κελευσθεὶς σωπῆσαι καὶ μὴ γράψαι τὰς τῶν ἑπτὰ βροντῶν φωνάς.*

We have also this remarkable testimony in his Commentary on Matt. tom. xvi. 6, vol. v. p. 719 f.: *καὶ τὸ βάπτισμα ἐβαπτίσθησαν οἱ τοῦ Ζεβεδαίου υἱοί, ἐπείπερ Ἡρώδης μὲν ἀπέκτεινεν Ἰάκωβον τὸν Ἰωάννου μαχαίρᾳ, ὁ δὲ Ῥωμαίων βασιλεύς, ὡς ἡ παράδοσις διδάσκει, κατεδίκασε τὸν Ἰωάννην μαρτυροῦντα διὰ τὸν τῆς ἀληθείας λόγον εἰς Πάτμον τὴν νῆσον. διδάσκει δὲ τὰ περὶ τοῦ μαρτυρίου αὐτοῦ Ἰωάννης, μὴ λέγων τίς αὐτὸν κατεδίκασε, φάσκων ἐν τῇ ἀποκαλύψει ταῦτα, Ἐγὼ Ἰωάννης . . . τοῦ θεοῦ* (Rev. i. 9), *καὶ τὰ ἑξῆς. καὶ ἔοικε τὴν ἀποκάλυψιν ἐν τῇ νήσῳ τεθεωρηκέναι.*

And Origen again repeatedly cites the Apocalypse without the least indication of doubt as to its author: as may be seen by consulting any of the indices to the editions. His procedure in this case forms a striking contrast to that in the case of the Epistle to the Hebrews: see Prolegg. to this vol. ch. i. § i. 16—23.

13. Still keeping to those Fathers who give definite testimony as to the *authorship*, we come to Victorinus, bishop of Pettau in Pannonia, who suffered martyrdom under Diocletian in 303. His is the earliest extant commentary on the Apocalypse. On ch. x. 4, he says (see Migne, Patr. Lat., vol. v. p. 333), "Sed quia dicit se scripturum fuisse (Joannes) quanta locuta fuissent tonitrua, id est, quæcunque in veteri testamento erant obscura prædicata, vetatur ea scribere sed relinquere ea signata, quia est Apostolus. . . . ."

And afterwards, on "oportet autem te iterum prophetare," "Hoc est, propterea quod quando hæc Joannes vidit, erat in insula Pathmos, in metallo damnatus a Domitiano Cæsare. Ibi ergo vidit Apocalypsin: et cum jam senior putaret se per passionem accepturum receptionem, interfecto Domitiano omnia judicia ejus soluta sunt, et Joannes de metallo

dimissus, sic postea tradidit hanc eandem quam acceperat a Deo Apocalypsin."

14. Ephrem Syrus (+ cir. 378), the greatest Father in the Syrian church, repeatedly in his numerous writings cites the Apocalypse as canonical, and ascribes it to John: see the reff. in Stuart's Introduction, p. 271. In the Greek translation of his works, we read in the second Homily on the Second Advent of the Lord, καθὼς ἀκούομεν τοῦ ἀποστόλου λέγοντος, and then he quotes Rev. xxi. 4, 5: vol. ii. p. 248, ed. Assem. See Lücke, Einl. p. 598, note.

Now these citations are the more remarkable, because the old Syriac or Peschito version does not contain the Apocalypse: as neither indeed apparently did the later or Philoxenian version originally, nor its republication by Thomas of Harkel (see Lücke, p. 598). It may fairly be asked then, How came Ephrem by his Syriac version of the Apocalypse (for he seems not to have been acquainted with Greek)? And, How came the Peschito to want the Apocalypse, if it was held to be written by the Apostle?

15. It would exceed the limits of these Prolegomena to enter into the answers to these questions, which have been variously given: by Hug and Thiersch, that the Peschito originally contained the book, and that it only became excluded in the fourth century through the influence of the schools of Antioch and Nisibis: by Walton and Wichelhaus, that the Peschito was made in the first century, when as yet the Apocalypse had not won its way among the canonical books: by Hengstenberg, that the Peschito was not made till the end of the third century, after the objections against the apostolicity of the book had been raised by Dionysius of Alexandria[2].

16. These answers are all discussed by Lücke, Einl. pp. 597—605, and severally rejected. His own solution is by no means satisfactory as to the former of the two questions,—how Ephrem came by his Syriac version. The latter he answers by postponing the date of the reception of the Apocalypse into the canon till after the publication of the Peschito, i. e. as now generally acknowledged, the end of the second century.

17. Epiphanius, bishop of Salamis in Cyprus at the end of the fourth century, cites the Apocalypse as written by the Apostle. In combating the Alogi, who rejected the gospel of John and the Apocalypse, he speaks much and warmly of that book, and says among other things (Hær. li. 35, p. 457), οἵ τε ἅγιοι προφῆται καὶ οἱ ἅγιοι ἀπόστολοι, ἐν οἷς καὶ ὁ ἅγιος Ἰωάννης διὰ τοῦ εὐαγγελίου καὶ τῶν ἐπιστολῶν καὶ τῆς ἀποκαλύψεως ἐκ τοῦ αὐτοῦ χαρίσματος τοῦ ἁγίου μεταδέδωκε: and ib. 32, p. 455,

[2] See below, parr. 47 ff.

having cited 1 Cor. xv. 52, he proceeds, *συνᾴδοντος τοίνυν τοῦ ἀποστόλου τῷ ἁγίῳ ἀποστόλῳ Ἰωάννῃ ἐν τῇ ἀποκαλύψει, ποία τις ὑπολείπεται ἀντιλογία;*

18. Basil the Great (+ 378), adv. Eunomium ii. 14, vol. i. p. 249, says, *τὰ παρὰ τοῦ ἁγίου πνεύματος διὰ τοῦ μακαρίου Ἰωάννου λαληθέντα ἡμῖν, ὅτι ἐν ἀρχῇ ἦν ὁ λόγος κ.τ.λ.*, and afterwards, *ἀλλ' αὐτὸς ἡμῖν ὁ εὐαγγελιστὴς ἐν ἑτέρῳ λόγῳ, τοῦ τοιούτου ἦν τὸ σημαινόμενον ἔδειξεν, εἰπών, ὁ ὢν καὶ ὁ ἦν καὶ ὁ παντοκράτωρ*, Rev. i. 8.

19. Hilary of Poictiers (+ 368), in his Prologue to the Psalms, says (c. 6, vol. i. p. 5), "ita beati Johannis Apocalypsi docemur: et angelo Philadelphiæ Ecclesiæ scribe." So also in his Enarratio in Ps. i. 12, p. 26, "sanctus Joannes in Apocalypsi testatur, dicens, Rev. xxii. 2." Stuart cites from p. 891 of the Paris edn. of 1693,—"et ex familiaritate Domini revelatione cœlestium mysteriorum dignus Johannes [3]."

20. Athanasius (+ 373) in his Orat. i. contra Arianos, § i. 11, vol. i. (ii. Migne) p. 327, cites John i. 1, and then says, *καὶ ἐν ἀποκαλύψει τάδε λέγει, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.*

21. Gregory of Nyssa, brother of Basil the Great (+ 395), in his discourse, "In suam ordinationem," vol. iii. p. 546, Migne, says, *ἤκουσα τοῦ εὐαγγελιστοῦ Ἰωάννου ἐν ἀποκρύφοις πρὸς τοὺς τοιούτους δι' αἰνίγματος λέγοντος ὡς δεῖν ἀκριβῶς ζέειν μὲν πάντως τῷ πνεύματι, κατεψύχθαι δὲ τῇ ἁμαρτίᾳ· ὄφελον γὰρ ἦσθά φησι ψυχρὸς ἢ ζεστός, κ.τ.λ.* Rev. iii. 15. Of course this cannot mean that the Revelation is what we now commonly know as an apocryphal book, or, as Lücke remarks, the sentence would contradict itself: but *ἀπόκρυφα* here is equivalent to *μυστικὰ* or *προφητικά*: in the same way as Dion. Areop. De Eccl. Hierarch. iii. 4, vol. i. p. 287, calls the book *τὴν κρυφίαν καὶ μυστικὴν ἐποψίαν τοῦ τῶν μαθητῶν ἀγαπητοῦ καὶ θεσπεσίου.*

22. Didymus (+ 394) in his Enarr. in Epist. i. Joann. iv. 1, 2, p. 1795, says, "Et in apocalypsi frequenter Joannes (the writer of the Epistle) propheta vocatur."

23. Ambrose (+ 397) constantly cites the Apocalypse as the work of the Apostle John: e. g. De virginitate 14 (86), vol. iii. p. 234: "Quomodo igitur adscendamus ad cœlum, docet Evangelista qui dicit Et duxit me Spiritus in montem magnum, &c." Rev. xxi. 10: and De Spiritu Sancto iii. 20 (153), p. 697, "Sic enim habes, dicente Johanne evangelista Et ostendit mihi flumen aquæ vivæ, &c." Rev. xxii. 1 ff.

24. Augustine (+ 430) uses every where the Apocalypse as a genuine production of the Apostle and Evangelist John. Thus we have, Ep. lv. (cxix.) 6 (10), vol. ii. p. 209, "Joannes apostolus in apocalypsi:" De Civ. Dei xx. 7. 1, vol. vii. p. 666, "Joannes Evangelista in libro qui dicitur apocalypsis." In Joan. Tract. xxxvi. 5, vol. iii.

[3] I have sought in vain for this citation in the Paris edition of 1631, and in its index, and have not access to the edn. of 1693.

p. 1665,—"in Apocalypsi ipsius Joannis cujus est hoc evangelium:" see also Tract. xiii. 2, p. 1493; De peccat. mer. ii. 7 (8), vol. x. p. 156; de Trinit. ii. 6 (11), vol. viii. p. 852, &c.[4]

25. Jerome (+ 420), adv. Jovin. i. 26, vol. ii. p. 280, speaks of the Apostle John as also being a prophet, "vidit enim in Pathmos insula, in qua fuerat a Domitiano principe ob Domini martyrium relegatus, apocalypsin, infinita futurorum mysteria continentem." And then follows, as also in his Catal. 9, vol. ii. p. 845, see below, § ii. par. 12, Irenæus's account of the place and time of writing the book.

We shall have to adduce Jerome again in treating of the canonicity. And now that we have arrived at the beginning of the fifth century, the latter question becomes historically the more important of the two, and indeed the two are henceforth hardly capable of being treated apart.

26. Before we pass to the testimonies *against* the authorship by the Apostle and Evangelist St. John, let us briefly review the course of evidence which we have adduced in its favour. It will be very instructive to compare its character with that of the evidence for the Pauline authorship of the Epistle to the Hebrews, as collected in the Prolegomena to that Epistle.

27. There we found that, while there prevailed in the great majority of the more ancient Fathers a habit, when they are speaking loosely, or ad populum, of citing the Epistle as the work of St. Paul,—on the one hand, all attempts fail to discover any general ecclesiastical tradition to this effect: and on the other, the greatest and ablest of these writers themselves, when speaking guardedly, throw doubt on the Pauline authorship, while some of them set it aside altogether. In course of time, we there also found, the habit of citing the Epistle as St. Paul's became more general: then sprung up assertion, more and more strong, that it veritably was his: till at last it was made an article of faith to believe it to be so. So that the history of opinion in that case may be described as the gradual growing up of a belief which was entirely void of general reception in the ancient church.

28. We are not yet prepared to enter on the whole of the corresponding history of opinion in this case: but as far as we have gone, it may be described as the very converse of the other. The apostolic authorship rests on the firmest traditional ground. We have it assured to us by one who had companied with men that had known St. John himself: we have it held in continuous succession by Fathers in all

[4] It hardly appears fair in Lücke to lay a stress on such expressions as this "ipsius Joannis cujus est," as implying that Augustine thought it necessary to protest by implication against the opposite view. There is nothing in the expression which he might not very well have said in speaking of the Acts as related to the Gospel of St. Luke: in which case there was no doubt.

parts of the church. Nowhere, in primitive times, does there appear any counter-tradition on the subject. We have nothing corresponding to the plain testimonies of Tertullian in favour of Barnabas, or of Origen that there was an *ἱστορία* come down that Clement of Rome or St. Luke had written the Epistle. In subsequent paragraphs we shall see how variation of opinion was first introduced, and why.

29. But before doing so, it will be well to complete this portion of our enquiry, by mentioning those early writings and Fathers which, though they do not expressly state who was the author of the book, yet cite it as canonical, or at all events shew that they were acquainted with and approved it.

30. Among these the very earliest have been matter of considerable question. The supposed allusions in Polycarp, for instance, though strongly maintained by Hengstenberg, are really so faint and distant, that none but an advocate would ever have perceived them. Such are, e. g. the expression in Polyc. ad Phil. c. 1, p. 1005, Migne, *ἔλεος ὑμῖν κ. εἰρήνη παρὰ θεοῦ παντοκράτορος*, seeing that *ὁ παντοκράτωρ* is as a N. T. word confined to the Apocalypse, being in 2 Cor. vi. 18 cited from the O. T.:—in p. 1012, c. 8, *μιμηταὶ οὖν γενώμεθα τῆς ὑπομονῆς αὐτοῦ*, because in Rev. we find *ἡ ὑπομονὴ* [*Ἰησοῦ*], (i. 9, rec.) iii. 10. But so do we in 2 Thess. iii. 5: indeed it need not be an allusion at all, being a very obvious expression. And Hengstenberg's next instance, which he calls as good as an express citation of the Apocalypse as an inspired writing, c. 6, p. 1012, *οὕτως οὖν δουλεύσωμεν αὐτῷ μετὰ φόβου καὶ πάσης εὐλαβείας, καθὼς αὐτὸς ἐνετείλατο, καὶ οἱ εὐαγγελισάμενοι ὑμᾶς ἀπόστολοι, καὶ οἱ προφῆται οἱ προκηρύξαντες τὴν ἔλευσιν τοῦ κυρίου ἡμῶν*, is in reality no instance at all, the citation being from Heb. xii. 28, and the following words being just as applicable to St. James and St. Jude, as to St. John. Nay, Hengstenberg's argument has two edges: for if the allusion here be to the Apocalypse, then we have a most important early witness to its not having been written by an Apostle.

31. The passages which Hengstenberg brings from the Epistle of the Church of Smyrna on the martyrdom of Polycarp, are even more uncertain and far-fetched[5]. Such advocacy is much to be lamented: it tends to weaken instead of strengthening the real evidence.

[5] They are these: in c. 2, p. 1032, Migne, we read, *προσέχοντες τῇ τοῦ χριστοῦ χάριτι τῶν κοσμικῶν κατεφρόνουν βασάνων, διὰ μιᾶς ὥρας τὴν αἰώνιον κόλασιν ἐξαγοραζόμενοι· καὶ τὸ πῦρ ἦν αὐτοῖς ψυχρόν, τὸ τῶν ἀπηνῶν βασανιστῶν, πρὸ ὀφθαλμῶν γὰρ εἶχον φυγεῖν τὸ αἰώνιον καὶ μηδέποτε σβεννύμενον πῦρ*, supposed to be an allusion to Rev. xiv. 9—11. But why not to Mark ix. 44 ff. and parallels? In c. 17, p. 1041, *ὁ δὲ ἀντίζηλος καὶ βάσκανος καὶ πονηρός, ὁ ἀντικείμενος τῷ γένει τῶν δικαίων, ἰδὼν τὸ μέγεθος αὐτοῦ τῆς μαρτυρίας, καὶ τὴν ἀπ' ἀρχῆς ἀνεπίληπτον πολιτείαν, ἐστεφανωμένον τε τῷ τῆς ἀφθαρσίας στεφάνῳ . . .*, supposed to refer to Rev. ii. 10, but why not to 1 Cor. ix. 25? There *might* be a reference, which H. has not noticed, in *ὁ ἀντικείμενος*

32. The next testimony produced is however of a very different kind. It is that of Papias, of whom Iren., Hær. v. 33. 4, p. 333, in adducing the traditional words of our Lord respecting the millennial abundance of the earth, says, ταῦτα δὲ καὶ Παπίας Ἰωάννου μὲν ἀκουστής, Πολυκάρπου δὲ ἑταῖρος γεγονώς, ἀρχαῖος ἀνήρ, ἐγγράφως ἐπιμαρτυρεῖ ἐν τῇ τετάρτῃ τῶν αὐτοῦ βίβλων· ἔστι γὰρ αὐτῷ πέντε βιβλία συντεταγμένα. It is well known that Eusebius, in his famous chapter, H. E. iii. 39, attempts to set aside this Ἰωάννου ἀκουστής by citing from Papias himself his assertion that he set down in his work what he had heard as the sayings of the Apostles, naming St. John among them. But there is nothing to prevent his having united both characters,—that of a hearer, and that of a collector of sayings: and Irenæus, the scholar of Polycarp, is hardly likely to have been mistaken on such a point. Now regarding Papias, as a witness for the Apocalypse, we have a scholium of Andreas, of Cappadocia, at the end of the fifth century (see Lücke, p. 525 note), printed in substance in Cramer's Catena, p. 176, at the beginning of the commentaries on the Apocalypse: περὶ μὲν τοῦ θεοπνεύστου τῆς βίβλου περιττὸν μηκύνειν τὸν λόγον ἡγούμεθα, τῶν μακαρίων Γρηγορίου φημὶ τοῦ Θεολόγου καὶ Κυρίλλου, προσέτι τε καὶ τῶν ἀρχαιοτέρων Παπίου, Εἰρηναίου, Μεθοδίου καὶ Ἱππολύτου ταύτῃ προσμαρτυρούντων τὸ ἀξιόπιστον· παρ' ὧν καὶ ἡμεῖς πολλὰς λαβόντες ἀφορμὰς εἰς τοῦτο ἐληλύθαμεν, καθὼς ἐν τισὶ τόποις χρήσεις τούτων παρεθέμεθα. And accordingly, on Rev. xii. 7—9, he expressly cites Papias's work: Παπίας δὲ οὕτως ἐπὶ τῆς λέξεως[6], κ.τ.λ.

33. There seems to be ample proof here that Papias did maintain, as from what we otherwise know we should expect, the inspiration, i. e. the canonicity of the book. All that has been argued on the other side seems to me to fail to obviate the fact, or to weaken the great importance of this early testimony. See the whole discussed at length in Stuart, pp. 250—254: Lücke, pp. 524—546: Hengstenberg, pp. 101—116. I may be permitted to say, that both the last-mentioned Commentators have suffered themselves to be blinded as to the real worth of the evidence by their zeal to serve each his own hypothesis.

34. The Epistle of the churches of Lyons and Vienne to the churches of Asia and Phrygia concerning the persecution which befell them under Marcus Aurelius, A.D. 177, is preserved by Eusebius, H. E. v. 1, 2. The citations in it from the Apocalypse are unmistakable. In speak-

τῷ γένει τῶν δικαίων, to Rev. xii. 17: but it is at best uncertain. In c. 20, p. 1044, Ἰησοῦ χριστοῦ, ᾧ ἡ δόξα, τιμή, κράτος, μεγαλωσύνη, εἰς αἰῶνας, ἀμήν, which, H. says, is from Rev. v. 13. This really is not worth an answer.

[6] Surely this expression, ἐπὶ τῆς λέξεως, meets Lücke's very improbable notion (p. 530 f.) that the extract which follows had no reference to the passage in the text of the Apocalypse.

ing of the martyr, Vettius Epagathus, they say, ἦν γαρ καὶ ἔστι γνήσιος χριστοῦ μαθητὴς ἀκολουθῶν τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ (Rev. xiv. 4). They account for the rage of the Pagans against the Christians by its being the fulfilment of Rev. xxii. 11, ἵνα ἡ γραφὴ πληρωθῇ, ὁ ἄνομος ἀνομησάτω ἔτι καὶ ὁ δίκαιος δικαιωθήτω ἔτι[7]. They call Christ ὁ πιστὸς κ. ἀληθινὸς μάρτυς, and ὁ πρωτότοκος τῶν νεκρῶν, expressions manifestly taken from Rev. i. 5, iii. 14. See Lücke, pp. 567, 568.

35. The testimony of Polycrates of Ephesus, in Euseb. H. E. v. 24, concerning the burial of St. John in Ephesus, has been pressed by Hengstenberg into the service of the canonicity of the Apocalypse, but is far too uncertain in meaning to be fairly introduced[8]. See Hengstb., pp. 125—129: and Lücke, pp. 568—571.

36. Cyprian (cir. 250) repeatedly refers to the Apocalypse, and unhesitatingly treats it as part of Holy Scripture. In Ep. xiii. 1, p. 260, he says, "maxime cum scriptum sit Memento unde cecideris, et age pœnitentiam," Rev. ii. 5; see also Ep. xxviii. 1, p. 300, lii. (ad Antonianum Ep. x., Migne, Patr. Lat. vol. iii.) 22, p. 787. In Ep. xxvi. 4, p. 293, he cites the Apocalypse as on a level with the Gospels: "tuba Evangelii sui nos excitat Dominus dicens, Qui plus diligit patrem, &c. . . . : et iterum, Beati qui persecutionem passi fuerint, &c. . . . : et, Vincenti dabo sedere super thronum meum, &c." Rev. iii. 21.

In Ep. lii. ubi supra, "pœnitentiam non agenti Dominus comminatur; Habeo, inquit, adversus te multa, &c." Rev. ii. 20.

De lapsis, c. 27, p. 488, "ipse quoque Dominus præmoneat et præstruat dicens Et scient omnes ecclesiæ, &c. . . ." Rev. ii. 23.

De opere et eleem. c. 14, p. 611, "Audi in Apocalypsi Domini tui vocem . . . . Dicis, inquit, dives sum, &c. . . ." Rev. iii. 17. The opening chapters of the treatise, De Exhortatione Martyrii, consist of Scripture testimonies strung together. In them he cites the Apocalypse

[7] Some think this refers to Dan. xii. 10. But the words there are very different, and not in this grammatical construction: and as the Epistle undeniably quotes the Apocalypse elsewhere, it is far more natural to believe them to come from it. This being so, the words ἵνα ἡ γραφὴ πληρωθῇ are very important. Lücke himself acknowledges this; supposing however that Irenæus and the Asiatic Greeks who came over into Gaul, brought with them the belief of the canonicity into the Gallican churches. Such a concession is not to be despised.

[8] Hengstb. maintains that in the words, Ἰωάννης ὁ ἐπὶ τὸ στῆθος τοῦ κυρίου ἀναπεσών, ὃς ἐγενήθη ἱερεὺς τὸ πέταλον πεφορεικὼς καὶ μάρτυς καὶ διδάσκαλος, the μάρτυς alludes to the μαρτυρία of Rev. i. 9, and the ἱερεὺς κ.τ.λ. to his having penetrated the Apocalyptic mysteries. It is obvious that nothing can be more unsafe than to reason on such hypotheses. Lücke's view which refers the μάρτυς to the exile at Patmos, and the other to St. John's position as patriarch of the Asiatic churches, is just as likely. Nay, with regard to μάρτυς, is not a third view more likely still? For if he was banished to Patmos, διὰ τὴν μαρτυρίαν Ἰησοῦ, the μαρτυρία preceded and occasioned the exile, and means his preaching and testimony in Ephesus or elsewhere.

as Scripture, c. 2, 3, 8, pp. 657 f., 661 ("e. in Apocalypsi eadem loquitur divinæ prædicationis hortatio dicens"), 10, 11, 12. The same is the case in the Libri Testimoniorum.

Besides these places Stuart quotes from his works, p. 168, "Aquas namque populos significare in Apocalypsi Scriptura divina declarat, dicens, Aquæ, &c." Rev. xvii. 15.

37. Athanasius[9] (+ cir. 373) gives in his 23rd ἐπιστολὴ ἑορταστική, Opp. Pars ii. vol. ii. p. 156, a list of the books of the sacred canon, dividing them into three classes: the first of these being the *canonical*, which are the sources of salvation: in which only is the true doctrine of religion declared, to which no man can add, and from which none can take away: the second *ecclesiastical*—such as may be read in the church for edification, but are not inspired: the third, *apocryphal*, written by heretics, and supposititious. In the first class he places the Apocalypse: and in his writings accordingly he refers to it frequently[1].

38. In Chrysostom's own works we have no comments on the Apocalypse, nor any distinct references to it as Scripture. That he was acquainted with it, plainly appears from such passages as that in Hom. i. on Matt. § 8, vol. vii. p. 23, ed. Migne, where in speaking of the heavenly city, he says, καταμάθωμεν οὖν αὐτῆς τὰ θεμέλια, τὰς πύλας τὰς ἀπὸ σαπφείρου καὶ μαργαριτῶν συγκειμένας.

Suidas says under Ἰωάννης, δέχεται δὲ ὁ Χρυσόστομος καὶ τὰς ἐπιστολὰς αὐτοῦ τρεῖς, καὶ τὴν ἀποκάλυψιν.

39. I recur again to Jerome's testimony[2]. In his letter to Paulinus, Ep. liii., he gives the whole sacred canon. And in including the Apocalypse in it, he remarks, § 8, vol. i. p. 280, "Apocalypsis Joannis tot habet sacramenta quot verba. Parum dixi pro merito voluminis. Laus omnis inferior est. In verbis singulis multiplices latent intelligentiæ." In his Comm. on Ps. cxlix., vol. vii. App. p. 1267, Migne, he says, "legimus in Apocalypsi Joannis, quæ in ecclesiis legitur et recipitur; neque enim inter apocryphas scripturas habetur, sed inter ecclesiasticas."

In his Ep. to Dardanus, § 3 (vol. i. p. 971), we have the passage cited at length in the Proleg. to the Epistle to the Hebrews, § i. par. 74, in which he says, "quod si eam (the Ep. to the Heb.) Latinorum consuetudo non recipit inter scripturas canonicas, nec Græcorum quidem ecclesiæ Apocalypsin Joannis eadem libertate suscipiunt. et tamen nos utramque suscipimus, nequaquam hujus temporis consuetudinem, sed veterum scriptorum auctoritatem sequentes, qui plerumque utriusque abutuntur testimoniis, non ut interdum de apocryphis facere solent, quippe qui et gentilium literarum raro utantur exemplis, sed quasi canonicis."

[9] See above, par. 20.

[1] See contra Arianos, i. 11, vol. i. (ii. Migne) p. 327; iv. 28, p. 506 f.; Ep. ii. ad Serap. 2, p. 547, &c.

[2] See above, par. 25.

40. It is hardly worth while to cite later and less important authorities on this side. They will be found enumerated in Stuart, Introd. p. 276 : Davidson, p. 545 : and still more at length in Lücke, pp. 638 ff. Of the general tendency of later tradition I shall speak below, par. 63.

41. I now come to consider those ancient authorities which impugn the apostolicity and canonicity of the book.

42. First among these in point of time, though not of importance, are the Antimontanists or Alogi of the end of the second and beginning of the third century (see Epiphan. Hær. li. 32 ff. pp. 455 ff.: Neander, Kirchengesch. i. 2, p. 907) who rejected the writings of St. John. *οὐκ αἰδοῦνται δὲ πάλιν*, says Epiphanius, *οἱ τοιοῦτοι κατὰ τῶν ὑπὸ τοῦ ἁγίου Ἰωάννου εἰρημένων ἐξοπλιζόμενοι, νομίζοντες μή πη ἄρα δύνωνται τὴν ἀλήθειαν ἀνατρέπειν . . . . φάσκουσι δὲ κατὰ τῆς ἀποκαλύψεως τάδε χλευάζοντες . . . .* Then follow their objections against the book, which are entirely of a subjective character: *τί με ὠφελεῖ ἡ ἀποκάλυψις Ἰωάννου, λέγουσά μοι περὶ ἑπτὰ ἀγγέλων καὶ ἑπτὰ σαλπίγγων*; and again, *φάσκουσιν ἀντιλέγοντες, ὅτι εἶπε πάλιν Γράψον τῷ ἀγγέλῳ τῆς ἐκκλησίας τῷ ἐν Θυατείροις· καὶ οὐκ ἔνι ἐκεῖ ἐκκλησία χριστιανῶν ἐν Θυατείρῃ. πῶς οὖν ἔγραφε τῇ μὴ οὔσῃ*: &c. To these apparently Dionysius of Alexandria, presently to be cited, alludes, when he says (ut infra, par. 48), *τινὲς μὲν οὖν τῶν πρὸ ἡμῶν ἠθέτησαν καὶ ἀνεσκεύασαν πάντῃ τὸ βιβλίον, καθ' ἕκαστον κεφάλαιον διευθύνοντες, ἄγνωστόν τε καὶ ἀσυλλόγιστον ἀποφαίνοντες. ψεύδεσθαί τε τὴν ἐπιγραφήν, Ἰωάννου γὰρ οὐκ εἶναι λέγουσιν, ἀλλ' οὐδ' ἀποκάλυψιν εἶναι, τὴν σφόδρῳ καὶ παχεῖ κεκαλυμμένην τῷ τῆς ἀγνοίας παραπετάσματι· καὶ οὐχ ὅπως τῶν ἀποστόλων τινά, ἀλλ' οὐδ' ὅλως τῶν ἁγίων ἢ τῶν ἀπὸ τῆς ἐκκλησίας τούτου γεγονέναι ποιητὴν τοῦ συγγράμματος. Κήρινθον δὲ τὸν καὶ ἀπ' ἐκείνου κληθεῖσαν Κηρινθιακὴν συστησάμενον αἵρεσιν, ἀξιόπιστον ἐπιφημίσαι θελήσαντα τῷ ἑαυτοῦ πλάσματι ὄνομα. τοῦτο γὰρ εἶναι τῆς διδασκαλίας αὐτοῦ τὸ δόγμα, ἐπίγειον ἔσεσθαι τὴν τοῦ χριστοῦ βασιλείαν, καὶ ἐν αὐτὸς ὠρέγετο φιλοσώματος ὢν καὶ πάνυ σαρκικός, ἐν τούτοις ὀνειροπολεῖν ἔσεσθαι, γαστρὸς καὶ τῶν ὑπὸ γαστέρα πλησμοναῖς, τουτέστι σιτίοις καὶ πότοις καὶ γάμοις, καὶ δι' ὧν εὐφημότερον ταῦτα φήθη πορεῖσθαι, ἑορταῖς καὶ θυσίαις καὶ ἱερείων σφαγαῖς.*

43. I have considered it important to quote this passage at length, as giving an account of the earliest opponents to the authenticity of the Apocalypse and of the reason of their opposition. The student may further follow out the account of these Alogi in Epiphanius, l. c. They have been very lightly passed over by Lücke (p. 582) and others, who are not willing that their procession of opponents to the apostolic authorship should be led by persons whose character is so little creditable. But the fair enquirer will not feel at liberty thus to exclude them. They were perhaps more outspoken and thorough, perhaps also less learned and cautious than those who follow: but their motives of oppo-

sition were of the same kind: and it is especially to be noted, as a weighty point in the evidence, that, being hostile to the authority of the writings commonly received as those of the Apostle John, they in their time conceived it necessary to destroy the credit of the Apocalypse as well as that of the Gospel.

44. The Roman presbyter Caius, λογιώτατος ἀνήρ according to Euseb. vi. 20, who lived in the Episcopate of Zephyrinus (i. e. 196—219), wrote a polemical dialogue against the Montanist Proclus, of which a fragment has been preserved by Eusebius iii. 28, speaking out still more plainly: ἀλλὰ καὶ Κήρινθος ὁ δι' ἀποκαλύψεων ὡς ὑπὸ ἀποστόλου μεγάλου γεγραμμένων τερατολογίας ἡμῖν ὡς δι' ἀγγέλων αὐτῷ δεδειγμένας ψευδόμενος ἐπεισάγει, λέγων μετὰ τὴν ἀνάστασιν ἐπίγειον εἶναι τὸ βασίλειον τοῦ χριστοῦ· καὶ πάλιν ἐπιθυμίαις καὶ ἡδοναῖς ἐν Ἱερουσαλὴμ τὴν σάρκα πολιτευομένην δουλεύειν. καὶ ἐχθρὸς ὑπάρχων ταῖς γραφαῖς τοῦ θεοῦ, ἀριθμὸν χιλιονταετίας ἐν γάμῳ ἑορτῆς θέλων πλανᾷν λέγει γίνεσθαι.

45. Some, as Hug, al., have in vain endeavoured to persuade us that some other book is here meant, and not the Apocalypse of John. No such work is to be traced, though we have very full accounts of Cerinthus from Irenæus (Hær. i. 26, p. 105) and Epiphanius (Hær. xxviii. pp. 110 ff.): and neither the plural ἀποκαλύψεων (which is also used by Dionysius, as cited below, of *our* apocalyptic visions), nor the exaggerated account of the earthly Kingdom as promised (see the same in the objections of the Alogi as cited by Dionysius above) can have the least weight in inducing us to concur in such a supposition.

46. When Lücke sets aside Caius in the same category as the Alogi, as having equally little to do with ecclesiastical tradition, we cannot help seeing again the trick of a crafty partisan wishing to get rid of an awkward ally.

47. Undoubtedly the weightiest objector to the canonicity of the Apocalypse in early times is DIONYSIUS, the successor next but one to Origen in the presidency of the catechetical school of Alexandria, and afterwards bishop of that see (A.D. 247). This worthy scholar of Origen (see Neander, Kirchengesch. i. p. 1229 f.) remained ever attached to him, loving and honouring him: and wrote him a letter of consolation when he was thrown into prison in the Decian persecution. This Dionysius, as he himself tells us, had become a believer in the Gospel by a course of free investigation, and unbiassed examination of all known systems: and after his conversion, he remained true to this principle as a Christian and as a public teacher. He read and examined without bias all the writings of heretics, and did not reject them, until he was thoroughly acquainted with them, and was in a situation to confute them with valid arguments. While he was thus employed, one of the presbyters of his church warned him of the harm which his own

soul might take by so much contact with their impure doctrines. Of this danger, he says, he was himself too conscious: but while pondering on what had been said to him he was determined in his course by a heavenly vision (*ὅραμα θεόπεμπτον προελθὸν ἐπέρρωσέ με*): and a voice distinctly said to him, "Read every thing that comes into thy hands: for thou art well able to judge and prove them all (*πᾶσιν ἐντύγχανε οἷς ἂν εἰς χεῖρας λάβοις· διευθύνειν γὰρ ἕκαστα καὶ δοκιμάζειν ἱκανὸς εἶ*): indeed such was at the first the source of thine own faith." And, he says, "I received the vision as agreeing with the apostolic saying (*ἀποστολικῇ φωνῇ*) which says to the strong (*τοὺς δυνατωτέρους*) *Γίνεσθε δόκιμοι τραπεζῖται.*"

48. The notices left us of Dionysius in the seventh book of Eusebius, entirely correspond with the above. And the judgment which he passes on the Apocalypse is characterized by sound discretion and moderation. I give it at length.

After the passage already cited in par. 42, he proceeds (Eus. H. E. vii. 25): "*Καὶ γὰρ εἰ μὴ συνίημι, ἀλλ' ὑπονοῶ γε νοῦν τινὰ βαθύτερον ἐγκεῖσθαι τοῖς ῥήμασιν. Οὐκ ἰδίῳ ταῦτα μετρῶν καὶ κρίνων λογισμῷ, πίστει δὲ πλέον νέμων, ὑψηλότερα ἢ ὑπ' ἐμοῦ καταληφθῆναι νενόμικα· καὶ οὐκ ἀποδοκιμάζω ταῦτα ἃ μὴ συνεώρακα, θαυμάζω δὲ μᾶλλον ὅτι μὴ καὶ εἶδον.*" *Ἐπὶ τούτοις τὴν ὅλην τῆς ἀποκαλύψεως βασανίσας γραφήν, ἀδύνατον δὲ αὐτὴν κατὰ τὴν πρόχειρον ἀποδείξας νοεῖσθαι διάνοιαν, ἐπιφέρει λέγων* "*Συντελέσας δὴ πᾶσαν, ὡς εἰπεῖν, τὴν προφητείαν, μακαρίζει ὁ προφήτης τούς τε φυλάσσοντας αὐτήν, καὶ δὴ καὶ ἑαυτόν. Μακάριος γάρ φησιν ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· κἀγὼ Ἰωάννης ὁ βλέπων καὶ ἀκούων ταῦτα. Καλεῖσθαι μὲν οὖν αὐτὸν Ἰωάννην, καὶ εἶναι τὴν γραφὴν Ἰωάννου ταύτην, οὐκ ἀντερῶ. Ἁγίου μὲν γὰρ εἶναί τινος καὶ θεοπνεύστου συναινῶ. Οὐ μὴν ῥᾳδίως ἂν συνθείμην τοῦτον εἶναι τὸν ἀπόστολον, τὸν υἱὸν Ζεβεδαίου, τὸν ἀδελφὸν Ἰακώβου, οὗ τὸ εὐαγγέλιον τὸ κατὰ Ἰωάννην ἐπιγεγραμμένον, καὶ ἡ ἐπιστολὴ ἡ καθολική. Τεκμαίρομαι γὰρ ἔκ τε τοῦ ἤθους ἑκατέρων, καὶ τοῦ τῶν λόγων εἴδους, καὶ τῆς τοῦ βιβλίου διεξαγωγῆς λεγομένης, μὴ τὸν αὐτὸν εἶναι. Ὁ μὲν γὰρ εὐαγγελιστὴς οὐδαμοῦ τὸ ὄνομα αὑτοῦ παρεγγράφει, οὐδὲ κηρύσσει ἑαυτόν, οὔτε διὰ τοῦ εὐαγγελίου, οὔτε διὰ τῆς ἐπιστολῆς.*" *Εἶθ' ὑποβάς, πάλιν ταῦτα λέγει,* "*Ἰωάννης δὲ οὐδαμοῦ οὐδὲ ὡς περὶ ἑαυτοῦ οὐδὲ ὡς περὶ ἑτέρου· ὁ δὲ τὴν ἀποκάλυψιν γράψας, εὐθύς τε ἑαυτὸν ἐν ἀρχῇ προτάσσει· Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ δεῖξαι τοῖς δούλοις αὐτοῦ ἐν τάχει. Καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ὃς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν αὐτοῦ ὅσα εἶδεν. Εἶτα καὶ ἐπιστολὴν γράφει· Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ, χάρις ὑμῖν καὶ εἰρήνη. Ὁ δέ γε εὐαγγελιστής, οὐδὲ τῆς καθολικῆς ἐπιστολῆς προέγραψεν ἑαυτοῦ τὸ ὄνομα, ἀλλὰ ἀπερίττως ἀπ' αὐτοῦ τοῦ μυστηρίου τῆς θείας ἀποκαλύψεως ἤρξατο Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν. Ἐπὶ ταύτῃ γὰρ τῇ ἀποκαλύψει καὶ ὁ κύριος τὸν Πέτρον ἐμακάρισεν εἰπὼν Μακάριος εἶ Σίμων*

βὰρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου ὁ οὐράνιος. Ἀλλ' οὐδὲ ἐν τῇ δευτέρᾳ φερομένῃ Ἰωάννου καὶ τρίτῃ, καίτοι βραχείαις οὔσαις ἐπιστολαῖς, ὁ Ἰωάννης ὀνομαστὶ πρόκειται, ἀλλὰ ἀνωνύμως ὁ πρεσβύτερος γέγραπται. Οὗτος δέ γε οὐδὲ αὔταρκες ἐνόμισεν εἰσάπαξ ἑαυτὸν ὀνομάσας, διηγεῖσθαι τὰ ἑξῆς, ἀλλὰ πάλιν ἀναλαμβάνει Ἐγὼ Ἰωάννης ὁ ἀδελφὸς ὑμῶν, καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ἐν ὑπομονῇ Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. Καὶ δὴ καὶ πρὸς τῷ τέλει ταῦτα εἶπε Μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. Κἀγὼ Ἰωάννης ὁ βλέπων καὶ ἀκούων ταῦτα. Ὅτι μὲν οὖν Ἰωάννης ἐστὶν ὁ ταῦτα γράφων, αὐτῷ λέγοντι πιστευτέον· ποῖος δὲ οὗτος, ἄδηλον. Οὐ γὰρ εἶπεν ἑαυτὸν εἶναι, ὡς ἐν τῷ εὐαγγελίῳ πολλαχοῦ, τὸν ἠγαπημένον ὑπὸ τοῦ κυρίου μαθητήν, οὐδὲ τὸν ἀδελφὸν Ἰακώβου, οὐδὲ τὸν αὐτόπτην καὶ αὐτήκοον τοῦ κυρίου γενόμενον. Εἶπε γὰρ ἄν τι τούτων τῶν προδεδηλωμένων, σαφῶς ἑαυτὸν ἐμφανίσαι βουλόμενος. Ἀλλὰ τούτων μὲν οὐδέν. Ἀδελφὸν δὲ ἡμῶν καὶ συγκοινωνὸν εἶπε καὶ μάρτυρα Ἰησοῦ, καὶ μακάριον ἐπὶ τῇ θέᾳ καὶ ἀκοῇ τῶν ἀποκαλύψεων. Πολλοὺς δὲ ὁμωνύμους Ἰωάννῃ τῷ ἀποστόλῳ νομίζω γεγονέναι, οἳ διὰ τὴν πρὸς ἐκεῖνον ἀγάπην, καὶ τὸ θαυμάζειν καὶ ζηλοῦν, ἀγαπηθῆναί τε ὁμοίως αὐτῷ βούλεσθαι ὑπὸ τοῦ κυρίου, καὶ τὴν ἐπωνυμίαν τὴν αὐτὴν ἠσπάσαντο. Ὥσπερ καὶ ὁ Παῦλος πολὺς καὶ δὴ καὶ ὁ Πέτρος ἐν τοῖς τῶν πιστῶν παισὶν ὀνομάζεται. Ἔστι μὲν οὖν καὶ ἕτερος Ἰωάννης ἐν ταῖς πράξεσι τῶν ἀποστόλων ὁ ἐπικληθεὶς Μάρκος· ὃν Βαρνάβας καὶ Παῦλος ἑαυτοῖς συμπαρέλαβον, περὶ οὗ καὶ πάλιν λέγει Εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. Εἰ δὲ οὗτος ὁ γράψας ἐστίν, οὐκ ἂν φαίην· οὐδὲ γὰρ ἀφῖχθαι σὺν αὐτοῖς εἰς τὴν Ἀσίαν γέγραπται· ἀλλὰ Ἀναχθέντες μέν φησιν ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρεψεν εἰς Ἱεροσόλυμα. Ἄλλον δέ τινα οἶμαι τῶν ἐν Ἀσίᾳ γενομένων· ἐπεὶ καὶ δύο φασὶν ἐν Ἐφέσῳ γενέσθαι μνήματα, καὶ ἑκάτερον Ἰωάννου λέγεσθαι. Καὶ ἀπὸ τῶν νοημάτων δὲ καὶ τῶν ῥημάτων καὶ τῆς συντάξεως αὐτῶν, εἰκότως ἕτερος οὗτος παρ' ἐκεῖνον ὑπονοηθήσεται. Συνάδουσι μὲν γὰρ ἀλλήλοις τὸ εὐαγγέλιον καὶ ἡ ἐπιστολή, ὁμοίως τε ἄρχονται. Τὸ μὲν φησὶν Ἐν ἀρχῇ ἦν ὁ λόγος· ἡ δέ, Ὃ ἦν ἀπαρχῆς. Τὸ μὲν φησὶ Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός· ἡ δὲ τὰ αὐτὰ σμικρῷ παρηλλαγμένα, Ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς· καὶ ἡ ζωὴ ἐφανερώθη. Ταῦτα γὰρ προανακρούεται διατεινόμενος, ὡς ἐν τοῖς ἑξῆς ἐδήλωσε πρὸς τοὺς οὐκ ἐν σαρκὶ φάσκοντας ἐληλυθέναι τὸν κύριον· δι' ἃ καὶ συνῆψεν ἐπιμελῶς Καὶ ὃ ἑωράκαμεν μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ὑμῖν· ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν. Ἔχεται αὐτοῦ καὶ τῶν προθέσεων οὐκ ἀφίσταται. Διὰ δὲ τῶν αὐτῶν κεφαλαίων καὶ ὀνομάτων πάντα διεξέρχεται· ὧν τινα μὲν ἡμεῖς συντόμως ὑπομνήσομεν. Ὁ δὲ προσεχῶς ἐντυγχάνων εὑρήσει ἐν

ἑκατέρῳ πολλὴν τὴν ζωήν, πολὺ τὸ φῶς, ἀποτροπὴν τοῦ σκότους, συνεχῆ τὴν ἀλήθειαν, τὴν χάριν, τὴν χαράν τὴν σάρκα καὶ τὸ αἷμα τοῦ κυρίου, τὴν κρίσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν, τὴν πρὸς ἡμᾶς ἀγάπην τοῦ θεοῦ, τὴν πρὸς ἀλλήλους ἡμᾶς ἀγάπης ἐντολήν, ὡς πάσας δεῖ φυλάσσειν τὰς ἐντολάς· ὁ ἔλεγχος τοῦ κόσμου, τοῦ διαβόλου, τοῦ ἀντιχρίστου, ἡ ἐπαγγελία τοῦ ἁγίου πνεύματος, ἡ υἱοθεσία τοῦ θεοῦ, ἡ διόλου πίστις ἡμῶν ἀπαιτουμένη, ὁ πατὴρ καὶ ὁ υἱὸς πανταχοῦ· καὶ ὅλως διὰ πάντων χαρακτηρίζοντας, ἕνα καὶ τὸν αὐτὸν συνορᾷν τοῦ τε εὐαγγελίου καὶ τῆς ἐπιστολῆς χρῶτα πρόκειται. Ἀλλοιοτάτη δὲ καὶ ξένη παρὰ ταῦτα ἡ ἀποκάλυψις, μήτε ἐφαπτομένη, μήτε γειτνιῶσα τούτων μηδενὶ σχεδόν, ὡς εἰπεῖν, μηδὲ συλλαβὴν πρὸς αὐτὰ κοινὴν ἔχουσα· ἀλλ' οὐδὲ μνήμην τινὰ οὐδὲ ἔννοιαν, οὔτε ἡ ἐπιστολὴ τῆς ἀποκαλύψεως ἔχει· ἐῶ γὰρ τὸ εὐαγγέλιον· οὔτε τῆς ἐπιστολῆς ἡ ἀποκάλυψις· Παύλου διὰ τῶν ἐπιστολῶν ὑποφήναντός τι καὶ περὶ τῶν ἀποκαλύψεων αὐτοῦ, ἃς οὐκ ἐνέγραψε καθ' αὑτάς. Ἔτι δὲ καὶ τῆς φράσεως τὴν διαφορὰν ἐστι τεκμήρασθαι τοῦ εὐαγγελίου καὶ τῆς ἐπιστολῆς πρὸς τὴν ἀποκάλυψιν. Τὰ μὲν γὰρ οὐ μόνον ἀπταίστως κατὰ τὴν Ἑλλήνων φωνήν, ἀλλὰ καὶ λογιώτατα ταῖς λέξεσι, τοῖς συλλογισμοῖς, ταῖς συντάξεσι τῆς ἑρμηνείας γέγραπται. Πολλοῦ γε δεῖ βάρβαρόν τινα φθόγγον, ἢ σολοικισμόν, ἢ ὅλως ἰδιωτισμὸν ἐν αὐτοῖς εὑρεθῆναι. Ἑκάτερον γὰρ εἶχεν, ὡς ἔοικε, τὸν λόγον, ἀμφότερα αὐτῷ χαρισαμένου τοῦ κυρίου, τόν τε τῆς γνώσεως, τόν τε τῆς φράσεως. Τούτῳ δὲ ἀποκάλυψιν μὲν ἑωρακέναι, καὶ γνῶσιν εἰληφέναι καὶ προφητείαν, οὐκ ἀντερῶ, διάλεκτον μέντοι καὶ γλῶσσαν οὐκ ἀκριβῶς ἑλληνίζουσαν αὐτοῦ βλέπω, ἀλλ' ἰδιώμασι μὲν βαρβαρικοῖς χρώμενον, καί που καὶ σολοικίζοντα. Ἅπερ οὐκ ἀναγκαῖον νῦν ἐκλέγειν· οὐδὲ γὰρ ἐπισκώπτων, μή τις νομίσῃ, ταῦτα εἶπον, ἀλλὰ μόνον τὴν ἀνομοιότητα διευθύνων τῶν γραφῶν."

49. It will be seen that while on the one hand he separates himself from those who disparaged the book and ascribed it to Cerinthus, on the other he distinctly repudiates all literal interpretations of it as impossible, and approaches the enquiry with a strong anti-chiliastic bias. This more especially appears, from a previous chapter of the same book of Eusebius, in which is detailed the proceeding of Dionysius with regard to the schism of Nepos, an Egyptian bishop of chiliastic views: Eus. H. E. vii. 24.

50. With regard to the whole character of Dionysius's criticism, we may make the following remarks:

a) its *negative* portion rests upon grounds common to him and ourselves, and respecting which a writer in the third century, however much we may admire his free and able treatment of his subject, has no advantage at all over one who writes in the nineteenth. It is as open to us as it was to him, to judge of the phænomena and language of the Apocalypse as compared with the Gospel and Epistles of St. John.

b) the *positive* result of his argument, if fairly examined, is worth absolutely nothing. The writer to whom he ascribes the book is, even

to himself, entirely unknown: more unknown than Silvanus as a conjectural author of the Epistle to the Hebrews: more unknown than even Aquila. The very existence, in his mind, of the other John, who wrote the Apocalypse, depends on the very shadowy words *ἐπεὶ καὶ δύο φασὶν ἐν Ἐφέσῳ γενέσθαι μνήματα, καὶ ἑκάτερον Ἰωάννου λέγεσθαι.*

51. And this latter consideration is very important. It shews us that at all events, the idea of John the Presbyter having written the Apocalypse was, in the middle of the third century, wholly unknown to ecclesiastical tradition in the church of Alexandria: or else we should never have found this seeking about and conjecturing on the matter.

52. I shall treat, further on, the question raised by this criticism of Dionysius as to the internal probability of the authorship by the Apostle John. At present I advance with notices of those who impugned or doubted it in ancient times.

53. And of those we next come to Eusebius of Cæsarea, the well-known ecclesiastical historian. His opinion on the question is wavering and undecided. In his H. E. iii. 24, having asserted the genuineness of St. John's Gospel and First Epistle, and placed the other two Epistles among the *ἀντιλεγόμενα*, he proceeds, *τῆς δ' ἀποκαλύψεως ἐφ' ἑκάτερον ἔτι νῦν παρὰ τοῖς πολλοῖς περιέλκεται ἡ δόξα. ὅμως γε μὴν ἐκ τῆς τῶν ἀρχαίων μαρτυρίας ἐν οἰκείῳ καιρῷ τὴν ἐπίκρισιν δέξεται καὶ αὕτη.* Again in the next chapter, in giving a list of the *ὁμολογούμεναι θεῖαι γραφαί*, when he has mentioned the four Gospels and Acts and one Epistle of St. John and one of St. Peter, he says, *ἐπὶ τούτοις τακτέον εἴ γε φανείη, τὴν ἀποκάλυψιν Ἰωάννου, περὶ ἧς τὰ δόξαντα κατὰ καιρὸν ἐκθησόμεθα.* And a little below, when he is speaking of the *νόθα*, he says, *ἔτι τε ὡς ἔφην ἡ Ἰωάννου ἀποκάλυψις εἰ φανείη, ἣν τινες ὡς ἔφην ἀθετοῦσιν, ἕτεροι δὲ ἐγκρίνουσι τοῖς ὁμολογουμένοις.*

54. In iii. 39, in adducing the well-known passage of Papias, *εἰ δήπου καὶ παρηκολουθηκώς τις τοῖς πρεσβυτέροις ἔλθοι, τοὺς τῶν πρεσβυτέρων ἀνέκρινον λόγους· τί Ἀνδρέας ἢ τί Πέτρος εἶπεν ἢ τί Φίλιππος ἢ τί Θωμᾶς ἢ Ἰάκωβος ἢ τί Ἰωάννης ἢ Ματθαῖος ἤ τις ἕτερος τῶν τοῦ κυρίου μαθητῶν, ἃ τε Ἀριστίων καὶ ὁ πρεσβύτερος Ἰωάννης οἱ τοῦ κυρίου μαθηταὶ λέγουσιν,* he says, *ἔνθα καὶ ἐπιστῆσαι ἄξιον δὶς καταριθμοῦντι αὐτῷ τὸ Ἰωάννου ὄνομα, ὧν τὸν μὲν πρότερον Πέτρῳ καὶ Ἰακώβῳ καὶ Ματθαίῳ καὶ τοῖς λοιποῖς ἀποστόλοις συγκαταλέγει, σαφῶς δηλῶν τὸν εὐαγγελιστήν, τὸν δ' ἕτερον Ἰωάννην διαστείλας τὸν λόγον ἑτέροις παρὰ τὸν τῶν ἀποστόλων ἀριθμὸν κατατάσσει, προτάξας αὐτοῦ τὸν Ἀριστίωνα· σαφῶς τε αὐτὸν πρεσβύτερον ὀνομάζει. ὡς καὶ διὰ τούτων ἀποδείκνυσθαι τὴν ἱστορίαν ἀληθῆ τῶν δύο κατὰ τὴν Ἀσίαν ὁμωνυμίᾳ κεχρῆσθαι εἰρηκότων, δύο τε ἐν Ἐφέσῳ γενέσθαι μνήματα, καὶ ἑκάτερον Ἰωάννου ἔτι νῦν λέγεσθαι, οἷς καὶ ἀναγκαῖον πέρος ἐχειν τὸν νοῦν. εἰκὸς γὰρ τὸν δεύτερον, εἰ μή τις ἐθέλοι τὸν πρῶτον τὴν ἐπ' ὀνόματος φερομένην Ἰωάννου ἀποκάλυψιν ἑωρακέναι.*

55. The student will observe how entirely conjectural, and valueless as evidence, is this opinion of Eusebius. Certainly Lücke is wrong in his very strong denunciations of Hengstenberg for describing Eusebius as studiously leaving the question open. For what else is it, when he numbers the book on one side among the undoubted Scriptures with an *εἰ φανείη*, and then on the other among the spurious writings with an *εἰ φανείη* also: while at the very moment of endorsing Dionysius's conjecture that the second John saw its visions, he interposes *εἰ μή τις ἐθέλοι τὸν πρῶτον*? That a man with the anti-chiliastic leanings of Eusebius concedes thus much, makes the balance of his testimony incline rather to than away from the canonicity of the book. I would not press this, but simply take it as indicating that in Eusebius's time, as well as in that of Dionysius, there was no ecclesiastical tradition warranting the disallowing it as the work of the Evangelist. Adverse opinion there was, which found its fair and worthier employ in internal criticism, and issued in vague conjecture, resting on the mere fact of two persons named John having existed in Ephesus. Who and what the second John was, whether he had any right to speak of himself as the writer of the Apocalypse does, or to address with authority the seven churches of Asia,—on these and all such questions we are wholly in the dark.

56. Cyril of Jerusalem (+ 386) is a more decided witness for the exclusion of the Apocalypse from the Canon. In his Catecheseis, iv. 35, 36, pp. 68 f., having prefaced the account of the twenty-two canonical books of the O. T. with *πρὸς τὰ ἀπόκρυφα μηδὲν ἔχε κοινόν*, he enumerates the canonical books of the N. T., the four Gospels, Acts, seven catholic epistles, fourteen of St. Paul, and concludes *τὰ δὲ λοιπὰ πάντα ἔξω κείσθω ἐν δευτέρῳ. καὶ ὅσα ἐν ἐκκλησίαις μὴ ἀναγινώσκεται, ταῦτα μηδὲ κατὰ σαυτὸν ἀναγίνωσκε, καθὼς ἤκουσας.* And it is to be observed that he appeals for this arrangement to ancient authorities: for he says to his catechumen, in the words alluded to in the last-cited clause, *ταύτας μόνας μελέτα σπουδαίως, ἃς καὶ ἐν ἐκκλησίᾳ μετὰ παῤῥησίας ἀναγινώσκομεν. πολύ σου φρονιμώτεροι καὶ εὐλαβέστεροι ἦσαν οἱ ἀπόστολοι καὶ οἱ ἀρχαῖοι ἐπίσκοποι οἱ τῆς ἐκκλησίας προστάται, οἱ ταύτας παραδόντες.*

57. Cyril nowhere mentions the Apocalypse by name. But he seems to use it, and even where he by inference repudiates it, to adopt its terms unconsciously. An instance of the former is found in Cat. i. 4, p. 18, where he says to his catechumen, speaking of his baptism, *καταφυτεύῃ εἰς τὸν νοητὸν παράδεισον· λαμβάνεις ὄνομα καινόν* Rev. ii. 7, 17. Of the latter, in Cat. xv. 13, p. 230, where, professing to get his particulars respecting Antichrist from Daniel, and having said *ὀπίσω αὐτῶν ἀναστήσεται βασιλεὺς ἕτερος ὃς ὑπεροίσει κακοῖς πάντας τοὺς ἔμπροσθεν,*

he proceeds, *καὶ τρεῖς βασιλεῖς ταπεινώσει, δῆλον δὲ ὅτι ἀπὸ τῶν δέκα τῶν προτέρων, ἀπὸ δὲ τῶν δέκα τούτων τοὺς τρεῖς ταπεινῶν πάντως ὅτι αὐτὸς ὄγδοος βασιλεύσει*: this last particular being from Rev. xvii. 11. Again,—although, ib. c. 16, p. 232, he protests respecting the three and a half years of Antichrist's reign, *οὐκ ἐξ ἀποκρύφων λέγομεν, ἀλλ' ἐκ τοῦ Δανιήλ*,—in c. 27, p. 239, he alludes to the heresy of Marcellus of Ancyra in these words, *τοῦ δράκοντός ἐστιν ἄλλη κεφαλὴ προσφάτως περὶ τὴν Γαλατίαν ἀναφυεῖσα* (Rev. xii. 3). Indeed previously in c. 15, p. 232, he had written *δεινὸν τὸ θηρίον, δράκων μέγας, ἀνθρώποις ἀκαταγώνιστος, ἕτοιμος εἰς τὸ καταπιεῖν*, evidently from the same place in the Apocalypse.

58. Thus Cyril presents to us remarkable and exceptional phænomena: familiarity with the language of the book, so as to use it unconsciously as that of prophecy, combined with a repudiation of it as canonical, and a prohibition of its study. It would appear that there had been at some time a deliberate change of opinion, and that we have, in these evident references to the Apocalypse, instances of slips of memory, and retention of phraseology which belonged to his former, not to his subsequent views.

59. In the sixtieth canon of the synod of Laodicea, held between 343 and 381 (see Hefele, Conciliengeschichte, i. 721 ff.), an account of the canonical books of the Old and New Testaments is given in which the Apocalypse is omitted. The genuineness of this canon has been doubted (Lücke, p. 361), but apparently without reason: see Hefele, ut supra, pp. 749 ff. We next come to the testimony of Gregory of Nazianzen (+ 390), who in his poem, *περὶ τῶν γνησίων βιβλίων τῆς θεοπνεύστου γραφῆς*, vol. ii. (iii. Migne) p. 259 ff., gives the same canon as Cyril, and adds, *πάσας ἔχεις· εἴ τι δὲ τούτων ἐκτός, οὐκ ἐν γνησίοις*. But here again, as in Cyril's case, we are met by the phænomenon of reference to the book and citation of it as of theological authority. In Oratio xlii. 9, vol. i. (ii. Migne) p. 755, he says, speaking of the angels presiding over churches, *πείθομαι μὲν ἄλλους ἄλλης προστατεῖν ἐκκλησίας, ὡς Ἰωάννης διδάσκει με διὰ τῆς ἀποκαλύψεως*. And in another place, Oratio xxix. 17, p. 536, he cites, in speaking of the Godhead of Christ, *καὶ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος καὶ ὁ παντοκράτωρ*, adding, *σαφῶς περὶ τοῦ υἱοῦ λεγόμενα*.

Lücke suggests in explanation of this, that possibly the churches of Asia Minor, especially that of Cappadocia, had excluded the Apocalypse from public reading in the church, on account of the countenance which it had been made to give to the errors of Montanism, and placed it among the *ἀπόκρυφα*. This may have been so: but I cannot think his inference secure, that *therefore* we may infer the general fact, that the book rested on no secure ecclesiastical tradition.

60. In the Iambi ad Seleucum, printed in Gregory's works, ii. (iii. 216]

Migne) p. 1104 f., ascribed by some to Gregory himself, but more usually to Amphilochius of Iconium, we have the Apocalypse mentioned by name: *τὴν δ' ἀποκάλυψιν τὴν Ἰωάννου πάλιν τινὲς μὲν ἐγκρίνουσιν, οἱ πλείους δέ γε νόθον λέγουσιν. οὗτος ἀψευδέστατος κανὼν ἂν εἴη τῶν θεοπνεύστων γραφῶν.*

But it is to be noticed, that in the scholium of Andreas cited above, par. 32, he enumerates Gregory among those who recognized the canonicity of the Apocalypse.

61. After this, it will be sufficient to give a general view of the antagonism to the authority of the book. It was maintained chiefly in the Eastern church; the Western, after the fifth century, universally recognizing the Apocalypse. It is remarkable that Sulpicius Severus (Hist. Sacr. ii. 31, Lücke) says the Apocalypse is "a plerisque aut stulte aut impie" rejected. But as Lücke observes, he must have found these "plerique" in the Greek, not in the Latin church. Pope Gelasius (Migne Patr. Lat. vol. cxxx. p. 984) in his decree "de libris recipiendis et non recipiendis" (500) gives the book its place in the Canon of the Catholic Church, between the Epistles of St. Paul and the Catholic Epistles. Primasius and Cassiodorus, in the sixth century, expound it as apostolic and canonical. But Junilius the African, the friend of Primasius, says, De partib. leg. div. i. 4, in Migne Patr. Lat. vol. lxviii. p. 18, that only seventeen books, viz. the O. T. prophets and the book of Psalms, contain the Scripture prophecy: "cæterum," he continues, "de Joannis apocalypsi apud Orientales admodum dubitatur." This he had learned from Paulus, a Persian, of the school of Nisibis: and he consequently seems inclined not to place it among the "libri perfectæ auctoritatis."

62. The fourth synod of Toledo (633) in its seventeenth canon, decrees that, seeing the Apocalypse is by many councils and Popes sanctioned as a work of the Apostle John, and as canonical, it should under pain of excommunication, be preached on in the church between Easter and Pentecost. The Synod speaks of "plurimi qui ejus auctoritatem non recipiunt, atque in ecclesiis Dei prædicare contemnunt." This, Lücke thinks, points to doubters in the West also. But Isidore of Seville († 636) in his De officiis eccl. i. 12, vol. vi. pp. 374 ff., having given the generally received canon, speaks of many Latins who doubted of the Pauline origin of the Epistle to the Hebrews, of the genuineness of 2 Peter, of the Epistle of James, and 2 and 3 John; but not a word of any who doubted about the Apocalypse. So that it may be after all that the Synod of Toledo, as Junilius, may allude to Orientals only.

63. Henceforward in the Western church, with the sole exception of the Capitulare of Charlemagne, which, following Greek authorities and

especially the Synod of Laodicea, excluded the book from public reading, we find universal recognition of the Apocalypse until the Reformation.

64. In the Greek church during the last noticed period opinions were much in the same state as in the fourth century. On one side we find rejection of the book, at the least from public ecclesiastical use: on the other, unsuspecting reception of it as a genuine work of the Apostle John. Neither side takes any pains to justify its view critically, but simply conforms to local ecclesiastical usage. Cyril of Alexandria, de Adorat. vi. vol. i. p. 188, says, τὸ τῆς ἀποκαλύψεως βιβλίον ἡμῖν συντιθεὶς ὁ σοφὸς Ἰωάννης, ὃ καὶ ταῖς τῶν πατέρων τετίμηται ψήφοις. The very expression here, it is true, betrays consciousness of the existence of doubts, which however do not affect his confidence, nor that of his contemporaries Nilus and Isidore of Pelusium[3].

65. At Antioch, however, the opinion in cent. v. seems to have been different. Its greatest Father of this period, Theodore of Mopsuestia (+ 429), never cites the Apocalypse in his extant writings and fragments, even where we might have certainly expected it. In the fragments of his expositions of the N. T. we have no allusion to it, even when on 2 Thess. ii. 3 ff. (Migne, Patr. Gr. vol. lxvi. pp. 933 ff.) he speaks of Antichrist and of the second Advent; nor again in his Commentary on the twelve prophets. Opponent as he was of the allegorical method of interpretation, he may have been withheld from receiving the Apocalypse by consciousness that no other mode would suit it: or he may have followed the older practice of the Syrian church, and the canon of the Laodicean Synod. Still, he rejected the Epistle of James, which both these recognized: and Lücke thinks he may have rejected the Apocalypse from the decision of his own judgment, helped by his disinclination to the book, and the existing doubt about its canonicity: being one of those who, like Luther in later times, "den Kanon im Kanon suchten und fanden."

66. Theodoret (bishop of Cyrus, + 457) alludes two or three times to the book in his Dialogues on the Trinity (iii. 12) and on the Holy Ghost (i. 18, printed by Migne among the works of Athanasius, vol. iv. pp. 447, 485): but on 2 Thess. ii. and on Heb. xii. 22, he leaves it unnoticed, as also in his Commentary on Daniel. On Ps. lxxxvi. 2, vol. i. p. 1217, he seems to aim at describing the heavenly Jerusalem in contrast to the apocalyptic description. In speaking (hæret. fabb. lib. ii. 3, vol. iv. p. 329 f.) of Cerinthus, and (lib. iii. 1, 2, 6, pp. 340 f., 346 ff.) of the Nicolaitans, the Montanists, and even of the chiliast Nepos and his antagonist Dionysius of Alexandria, he says not a word of the

[3] Nilus de Orat. 75, 76, p. 494 f. Isidor. Pel. Epp. i. 13, 188, pp. 4, 56; ii. 175, p. 208 (λέων κέκληται ὁ χριστός).

Apocalypse. Only in his Dialogus Immutabilis (vol. iv. p. 59) he once names it, and adduces ch. i. 9 with the formula Ἰωάννης φησώ : but then it is in citing from Athanasius.

67. After this, in the sixth century, the Syrian churches were divided on the matter. The Nestorians rejected the Apocalypse, following Theodore of Mopsuestia and the Peschito : the Monophysites received it, following the Alexandrians, and Hippolytus, and Ephrem Syrus. See Lücke, pp. 644, 5, who thinks from certain indications that even among them it was not in ecclesiastical, but only in theological use.

68. In the Greek church in Asia Minor, we have Andreas, of Cæsarea in Cappadocia, the writer of the first entire and connected Commentary on the Apocalypse. He fully and earnestly recognizes its genuineness and inspiration, and (see above, par. 32) appeals to the testimony of the ancients to bear him out : mentioning by name Papias, Irenæus, Methodius, Cyril of Alexandria, and Gregory Theologus (of Nazianzum). It is perhaps hardly fair in Lücke to infer that, because he names so few, more might not have been adduced : hardly fair again to conclude that, because he promises to use their writings in his Commentary, and has not expressly cited them, he did not so use them, or was himself one of the first who explained the book.

69. Arethas, who followed Andreas[4] in his see, and in his work of commenting on the Apocalypse, repeats in his prologue the scholium of Andreas on the Inspiration of the book, adding the authority of Basil the Great. But we are now approaching a time when, as Lücke remarks, it is really of small import who used the book and who did not, who regarded it as the work of the Apostle, and who did not. Still, a few facts stand out from the general mass, which may be useful as indications, or at all events have a claim to our attention.

70. Such is the fact of the omission of all reference to the Apocalypse in the writings of Cosmas Indicopleustes in cent. vi. In his Topogr. Christiana, book vii. (in Migne, Patr. vol. lxxxviii.), he treats of the duration of the heavens according to Scripture, and Lücke thinks must of necessity have cited the book had it been in his canon. Still, he uses the Festal Epistle of Athanasius, in which it is expressly included in the Canon.

71. The second canon of the Trullian, or Quinisextan council, sanctions on the one hand the canon of the Laodicean council and that of the eighty-five apostolical canons, both which omit the Apocalypse, and on the other that of the African Synods of the end of the fourth and beginning of the fifth centuries, which include it. Various conjectures

[4] At what interval, is uncertain. Some place him as early as 540 : others, not till the 10th century. See Lücke, p. 647, note.

have been made as to the account to be given of this (see Lücke, pp. 648, 9). The desire to leave the question open (Lücke) can hardly have been the cause. We may safely leave such evidence to correct itself.

72. The list may be closed with one or two notices from later centuries, shewing that the doubts were not altogether forgotten, though generally given up.

Nicephorus (beginning of cent. ix.), in his Chronographia brevis, p. 1057, Migne, reckons only twenty-six books of the N. T., and does not mention the Apocalypse either in the *ἀντιλεγόμενα* or in the *ἀπόκρυφα*.

73. A prologue to the book in the cursive codex 64 (cent. x. or beginning of xi.), after defending its canonicity and apostolic origin, apologizes thus for the ancient Fathers not mentioning it among the books to be openly read in church: *περὶ γὰρ τῶν ἀναγκαίων ἦν αὐτοῖς ἡ σπουδή, καὶ πρὸς τὰ κατεπείγοντα ἴσταντο, ταύτην μὴ ἐγκρίνοντες αὐτοῖς, ἢ διὰ τὸ μερικῶς μὴ ἐκτίθεσθαι αὐτούς, ἢ διὰ τὸ ἀσαφὲς αὐτῆς καὶ δυσέφικτον καὶ ὀλίγοις διαλαμβανόμενον καὶ νοούμενον, ἄλλως τε οἶμαι διὰ τὸ μηδὲ συμφέρον εἶναι τοῖς πολλοῖς τὰ ἐν αὐτῇ βάθη ἐρευνᾶν, μηδὲ λυσιτελές.*

74. In the prœmium given in Cramer's Catena to the extracts from the comments of Œcumenius (cent. xi.), p. 173, the canonicity of the book is strongly asserted, and its being *μύησις τῆς ἀπὸ τοῦ ἐπὶ τὸ στῆθος ἀνακλίσεως τῆς ὑπερθέου σοφίας τοῦ ἠγαπημένου*, and not *τῶν νόθων, ὡς τινὲς πλάνῳ συγκροτούμενοι πνεύματι ἐληρώδησαν*. For this, the writer refers to Athanasius, Basil, Gregory, Methodius, Cyril, and Hippolytus: and then says *οὐκ ἂν τοιούτοις καὶ τοσούτοις ἀνθρώποις τοῦτο δόκουν, εἰ μὴ τὸ μέτριον αὐτῷ ἤδεσαν σπουδαζόμενον.*

75. In the Church History of Nicephorus Callistus (cent. xiv.), he treats it (ii. 42) as an acknowledged fact that the Apostle John, when in exile in Patmos under Domitian, wrote his Gospel and his *ἱερὸν καὶ ἔνθεον ἀποκάλυψιν*. Still, when enumerating the books of the canon in ii. 46, partly from Eusebius, he says summarily of the Apocalypse, that *τινὲς ἐφαντάσθησαν* that it was the work of John the Presbyter.

76. It will be well to review the course and character of the evidence from antiquity. As we have before noticed, so again we may observe, that throughout, we have results here in marked contrast to those of our enquiry regarding the Epistle to the Hebrews. In that case there was a total lack of any fixed general tradition in the earliest times. Gradually, the force and convenience of an illustrious name being attached to the Epistle bore down the doubts originally resting on its authorship, and the Pauline origin became every where acquiesced in. Nothing could be more different from the history of the doubts about the authorship of the Apocalypse. Here we have a fixed and thoroughly authenticated primitive tradition. It comes from men only removed by one step from the Apostle John himself. There is absolutely *no objective*

evidence whatever in favour of any other author. The doubts first originate in considerations purely subjective.

77. These are divisible into two classes, *anti-chiliastic* and *critical*. It was convenient to depreciate the book, on controversial grounds. It was found advisable not to read it in the churches, and to forbid it to the young scholar. And, as matter of fact, thus it was that the doubts about the authorship sprung up. If it countenanced error, if it was not in the canon, if it was not fit to be read, then it would not be the work of the Evangelist and Apostle.

78. Again, to the same result contributed the critical grounds so ably urged by Dionysius of Alexandria and observed upon above, par. 50. I have there remarked, not only how absolutely shadowy and nothing-worth is Dionysius's οἶμαι that John the Presbyter wrote the book, but how this very word is most valuable, as denoting the entire absence of all objective tradition to that effect in the middle of the third century.

79. Thus the doubts grew up, and in certain parts of the church, prevailed: the whole process being exactly the converse of that which we traced in our Prolegomena to the Hebrews.

80. And, as far as the force of ancient testimony goes, I submit that our inference also must be a contrary one. The authorship of the book by the Apostle John, as matter of primitive tradition, rests on firm and irrefragable ground. Three other authors are suggested: one, Cerinthus, by the avowed enemies of the Apocalypse,—an assertion which has never found any favour: the second, John the Presbyter, whose existence *seems* indeed vouched for by the passage of Papias, but of whom we know nothing whatever, nor have we one particle of evidence to connect him with the authorship of the Apocalypse: and the third John Mark the Evangelist, who is equally unknown to ancient tradition as its author.

81. As far then as purely external evidence goes, I submit that our judgment can only be in one direction: viz. that the Apocalypse *was written by the Apostle John, the son of Zebedee.*

82. It will now be for us to see how far internal critical considerations substantiate or impugn the tradition of the primitive church.

83. And in so doing, it will be well for us at once to deal with certain confident assertions which Lücke and others are in the habit of making respecting the testimony of the Apocalypse itself.

84. Lücke begins this portion of his Introduction by setting aside at once the evidence of Justin Martyr and Irenæus, on the ground of supposed inconsistency with the "Selbstzeugniss" of the writer himself;—he cannot be the Apostle and Evangelist, "because he plainly distinguishes himself from the Apostles;"—referring back to a previous section for the confirmation of this assertion. On looking there, we

find "in ch. xxi. 14, in describing the heavenly Jerusalem, he speaks expressly of the twelve Apostles of Christ and their names on the twelve foundation stones of the celestial city, but apparently in such a manner as not in any way to include himself among them, but rather to exclude himself from them, and to speak of them as a higher and special class of servants and messengers of God."

85. Now let the reader observe that the "apparently" ("augenscheinlich") of the former section has become "plainly" ("deutlich") in the latter: for it is thus that even the best of the Germans are often apt to creep on, and to build up a whole fabric of argument upon an inference which at first was to themselves merely an uncertainty.

86. In this particular case, the original assertion has in fact no ground to rest upon. The apocalyptic writer is simply describing the heavenly city as it was shewn to him. On the foundations are the names of the twelve Apostles of the Lamb. Now we may fairly ask, What reason can be given, why the beloved Apostle should not have related this? Was he who, with his brother James, sought for the highest place of honour in the future kingdom, likely to have depreciated the apostolic dignity just because he himself was one of the Twelve? and on the other hand, was he whose personal modesty was as notable as his apostolic zeal, likely, in relating such high honour done to the Twelve, to insert a notice providing against the possible mistake being made of not counting himself among them?

87. So that the first tentative introduction, and the very confident after-assertion, of this testimony of the book itself, are alike groundless. A similar instance will be found below, when we come to discuss the time and place of writing, of confident assertion respecting two supposed notices of date contained in the book itself. They turn out to be altogether dependent for their relevancy on a particular method of interpretation, not borne out by fair exegesis.

88. The notices contained in the Apocalypse respecting its writer may be stated as follows:

First, his name is John, ch. i. 1, 4, 9, xxii. 8.

89. Secondly, he was known to, and of account among, the churches of proconsular Asia.

90. Thirdly, he was in exile (for so we submit must the words of ch. i. 9 be understood: see note there) in the island of Patmos on account of his Christian testimony.

We may add to these personal notices, that he takes especial pains to assert the accuracy of his testimony, both in the beginning and at the end of his book: ch. i. 2, xxii. 8.

91. Now thus far we have nothing which goes against the ecclesiastical tradition that he was the Apostle and Evangelist John. In

the latter part of his life, this Apostle was thus connected with proconsular Asia, long residing, and ultimately dying at Ephesus: see Prolegomena to Vol. I., ch. v. § i. 9 ff. It is impossible to reject this concurrent testimony of Christian antiquity: nor have even those done so, whose doubts on the Apocalypse are the strongest.

92. Again, the exile of the Apostle John in Patmos under Domitian is matter of primitive tradition, apparently distinct from the notice contained in the Apocalypse: for his return from it under Nerva, of which no notice is contained in that book, is stated as such by Eusebius: *τότε* (when the senate after Domitian's death decreed that the unjustly exiled should return to their homes) *δὴ οὖν καὶ τὸν ἀπόστολον Ἰωάννην ἀπὸ τῆς κατὰ τὴν νῆσον φυγῆς τὴν ἐπὶ τῆς Ἐφέσου διατριβὴν ἀπειληφέναι, ὁ τῶν παρ' ἡμῖν ἀρχαίων παραδίδωσι λόγος*, H. E. iii. 20. And again, ib. 23, *ἐπὶ τούτοις κατὰ τὴν Ἀσίαν ἔτι τῷ βίῳ περιλειπόμενος αὐτὸς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς ἀπόστολος ὁμοῦ καὶ εὐαγγελιστὴς Ἰωάννης τὰς αὐτόθι διεῖπεν ἐκκλησίας, ἀπὸ τῆς κατὰ τὴν νῆσον μετὰ τὸν Δομετιανοῦ τελευτὴν ἐπανελθὼν φυγῆς.*

93. Equally definite is the tradition, that St. John lived on among the Asiatic churches till the time of Trajan: see Prolegg. Vol. I., ut supra.

94. It is worth while just to pause by the way, and consider, in what situation we are placed by these traditions. To reject them altogether would be out of all reason: and this is not done by Lücke himself. So that we must either suppose that portion of them which regards the exile to have found its way in, owing to the notice of Rev. i. 9, or to have been, independently of that notice, the result of a confusion in men's minds between two persons of the same name, John. Either of these is undoubtedly *possible:* but it is their *probability*, in the face of other evidence, which we have to estimate.

95. We may safely ask then, was either of these mistakes at all likely to have been made by Irenæus, who could write as follows: *ὥστε με δύνασθαι εἰπεῖν καὶ τὸν τόπον ἐν ᾧ καθεζόμενος διελέγετο ὁ μακάριος Πολύκαρπος, καὶ τὰς προόδους αὐτοῦ καὶ τὰς εἰσόδους καὶ τὸν χαρακτῆρα τοῦ βίου καὶ τὴν τοῦ σώματος ἰδέαν καὶ τὰς διαλέξεις ἃς ἐποιεῖτο πρὸς τὸ πλῆθος, καὶ τὴν μετὰ Ἰωάννου συναναστροφὴν ὡς ἀπήγγειλε, καὶ τὴν τῶν λοιπῶν τῶν ἑωρακότων τὸν κύριον, καὶ ὡς ἀπεμνημόνευε τοὺς λόγους αὐτῶν.* I own it seems to me out of all probability that such a writer, in ascribing the Apocalypse to John the Apostle, could have confused him with another person of the same name. If we ever have trustworthy personal tradition, it is surely when it mounts up to those who saw and conversed with him respecting whom we wish to be informed.

96. It may be said indeed, that Irenæus does not mention the exile in Patmos. But this would be mere trifling: he does not, simply because he had no occasion to do so: but his own date of the seeing of

the Apocalypse, at the end of the reign of Domitian (see above, par. 7), would, in combination with other notices, be sufficient to imply it: and besides, he admits it by inference from his unhesitatingly adopting the book as written by the Apostle.

97. It seems then to me that the course of primitive tradition, even among those who did not believe the Apocalypse to have been written by the Apostle, asserts of him that he was exiled in Patmos under Domitian: and that we have no reasonable ground for supposing this view to have arisen from any confusion of persons, or to have been adopted merely from the book itself. Persons are appealed to, who knew and saw and heard the Apostle himself: and those who thus appeal were not likely to have made a mistake in a point of such vital importance.

98. We now come to a weighty and difficult part of our present enquiry: how far the matter and style of the Apocalypse bear out this result of primitive tradition. The reader will have seen, by the previous chapters of these Prolegomena, that I am very far from deprecating, or depreciating, such a course of criticism. I do not, as some of those who have upheld against all criticism the commonly received views, characterize such an enquiry as presumptuous, or its results as uncertain and vague. It is one which the soundest and best critics of all ages have followed, from Origen and Dionysius of Alexandria down to Bleek and Lücke: and, as I have elsewhere observed, is one which will be more esteemed in proportion as biblical science is spread and deepened.

99. In applying it to the book before us, certainly the upholder of the primitive tradition of its Authorship is not encouraged by first appearances. He is met at once by the startling phænomena so ably detailed by Dionysius of Alexandria at the end of his judgment (above, par. 48). The Greek construction of the Gospel and Epistle[5], though peculiar, is smooth and unexceptionable, free from any thing like barbarism or solœcism in grammar: *οὐ μόνον ἀπταίστως κατὰ τὴν Ἑλλήνων φωνήν*, says Dionysius, *ἀλλὰ καὶ λογιώτατα ταῖς λέξεσι, τοῖς συλλογισμοῖς, ταῖς συντάξεσι τῆς ἑρμηνείας γέγραπται*. When however we come to compare that of the Writer of the Apocalypse, we find, at first sight, all this reversed: *διάλεκτον καὶ γλῶσσαν οὐκ ἀκριβῶς ἑλληνίζουσαν αὐτοῦ βλέπω, ἀλλ' ἰδιώμασι μὲν βαρβαρικοῖς νρώμενον, καί που καὶ σολοικίζοντα*.

100. All this must be freely acknowledged, and is abundantly exemplified in the following Commentary. The question for us however is

[5] I speak in the course of this argument of the first Epistle only, as undoubted; not that I do not believe the second and third to be genuine and characteristic also. See above, chap. vi. § i.

one which lies deeper than the surface, and beyond mere first appearances. It presents itself to us in a double form:

1) Is there any account which might be given of this great dissimilarity, consistent with identity of Authorship?

2) Are there any indications of that identity lying beneath the surface, notwithstanding this great dissimilarity?

101. In reply to the first question, several thoughts at once suggest themselves as claiming mention and contributing to its solution. The *subject* of the Apocalypse is so different from those of the Gospel and Epistle, that we may well expect a not inconsiderable difference of style. In those, the Writer is, under divine guidance, calmly arranging his material, in full self-consciousness, and deliberately putting forth the product, in words, of his own reflectiveness: in this, on the other hand, he is the rapt seer, borne along from vision to vision, speaking in a region and character totally different[6]. Is this circumstance any contribution to our reply? Let us consider further.

102. St. John was not a Greek, but a Galilean. To speak a certain kind of Greek was probably natural to him, as to almost all the inhabitants of Palestine of his time. But to write the Greek of his Gospel and Epistle, can hardly but have been to him matter of effort. Or to put it in another point of view, the diction and form in which they were conveyed were the result of a deliberate exercise of a special gift of the Spirit, matured by practice, and deemed necessary for the purpose of those writings, to be put forth in them.

103. In the Apocalypse, the case may be conceived to have been different. The necessarily rhapsodical and mysterious character of that book may have led to the Apostle being left more to his vernacular and less correct Greek. Circumstances too may have contributed to this. The visions may have been set down in the solitude of exile, far from friends, and perhaps from the appliances of civilized life. The Hebraistic style may have come more naturally in a writing so fashioned on Old Testament models, and bound by so many links to the prophecies of Hebrew prophets. The style too of advanced age may have dropped the careful elaboration of the preceding years, and resumed the rougher character of early youth.

104. I do not say that these considerations are enough to account for the great diversity which is presented: nay, I fairly own, that taken alone, they are not: and that the difficulty has never yet been thoroughly solved. Still I do not conceive that we are at liberty to cut the knot by denying the Apostolic Authorship, which primitive tradition has

[6] Since writing this I see in Davidson's Introduction, p. 587, "As Guerike has well expressed it (Einleitung, p. 559), the Gospel was conceived and written ἐν τῷ νοΐ, in the understanding: but the Apocalypse ἐν τῷ πνεύματι, in the Spirit."

so firmly established. Far better is it to investigate patiently, and not, by blind partisanship on either side, to stop the way against unfettered search for a better account of the phænomena than has hitherto been given.

105. It has been shewn more than once, and in our own country by Dr. Davidson in his Introduction, pp. 561 ff., that the roughnesses and solœcisms in the Apocalypse have been, for the purposes of argument, very much exaggerated: that there are hardly any which may not be paralleled in classical authors themselves, and that their more frequent occurrence here is no more than is due to the peculiar nature of the subject and occasion. This consideration should be borne in mind, and the matter investigated by the student for himself.

106. Our second question asked above was, whether there are any marks of identity of Authorship linking together the Gospel, Epistle, and Apocalypse, notwithstanding this great and evident dissimilarity?

107. The individual character of the Writer of the Gospel and Epistle stands forth evident and undoubted. We seem to know him in a moment. Even in the report of sayings of our Lord common to him and the other Evangelists, the peculiar tinge of expression, the choice and collocation of words, leave no doubt *whose* report we are reading. And so strongly does the Epistle resemble the Gospel in these particulars, that the criticism as well as the tradition of all ages has concurred in ascribing the two to the same person.

108. If now we look at the Apocalypse, we cannot for a moment feel that it is less individual, less reflecting the heart and character of its Writer. Its style, its manner of conception and arrangement of thought, its diction, are alike full of life and personal reality. So that our conditions for making this enquiry are favourable. Our two objects of comparison stand out well the one over against the other. Both are peculiar, characteristic, individual. But are the indications presented by them such that we are compelled to infer different authorship, or are they such as seem to point to one and the same person?

109. The former of these questions has been affirmed by Lücke and the opponents of the Apostolic authorship: the latter by Hengstenberg and those who uphold it. Let us see how the matter stands. And in so doing (as was the case in the similar enquiry in the Prolegomena to the Epistle to the Hebrews), I shall not enter fully into the whole list of verbal and constructional peculiarities, but, referring the reader for these to Lücke and Davidson, shall adduce, and dwell upon, some of the more remarkable and suggestive of them.

110. The first of these is one undeniably connecting the Apocalypse with the Gospel and the Epistle, viz. the appellation ὁ λόγος τοῦ θεοῦ given to our Lord in ch. xix. 13 (see John i. 1; 1 John i. 1). This

name ὁ λόγος for our Lord is found in the N. T., only in the writings of St. John. I am aware of the ingenuity with which Lücke (p. 679) has endeavoured to turn this expression to the contrary account, maintaining that it is a proof of diversity of authorship, inasmuch as the Evangelist never writes ὁ λόγος τοῦ θεοῦ: but I may leave it to any fair-judging reader to decide, whether it be not a far greater argument for identity that the remarkable designation ὁ λόγος is used, than for diversity that, on the solemn occasion described in the Apocalypse, the hitherto unheard adjunct τοῦ θεοῦ is added.

111. Another reply may be given to our deduction from the use of this name: viz. that it indicates not necessarily John the Apostle, but only one familiar with his teaching, as we may suppose that other John to have been. All I can say to this is, that which I cannot help feeling to apply to the whole hypothesis of the authorship by the second John, that if it be so,—if one bearing the same name as the Apostle, having the same place among the Asiatic churches, put forth a book in which he also used the Apostle's peculiar phrases, and yet took no pains to prevent the confusion which must necessarily arise between himself and the Apostle, I do not well see how the advocates of his authorship can help pronouncing the book a forgery, or at all events the work of one who, in relating the visions, was not unwilling to be taken for his greater and Apostolic namesake.

112. Another link, binding the Apocalypse to both Gospel and Epistle, is the use of ὁ νικῶν, in the Epistles to the churches, ch. ii. 7, 11, 17, 26, iii. 5, 12, 21(bis): and in ch. xii. 11, xv. 2, xvii. 14, xxi. 7. Compare John xvi. 33; 1 John ii. 13, 14, iv. 4, v. 4(bis), 5. It is amusing to observe again how dexterously Lücke turns the edge of this. ὁ νικῶν is never used *absolutely* in Gospel or in Epistle, as it is in the Apocalypse: therefore it again is a mark of diversity, not of identity. But surely this is the very thing we might expect. The νικᾷν τὸν κόσμον, τὸν πονηρόν, αὐτούς, &c.,—these are the details, and come under notice while the strife is proceeding, or when the object is of more import than the bare act: but when the *end* is spoken of, and the final and general victory is all that remains in view, nothing can be more natural than that he who alone spoke of νικᾷν τὸν κόσμον, τὸν πονηρόν, αὐτούς,—should also be the only one to designate the victor by ὁ νικῶν. Besides which, we have also the other use, in Rev. xii. 11, xvii. 14.

113. A third remarkable word, ἀληθινός, is once used by St. Luke (Luke xvi. 11), once by St. Paul (1 Thess. i. 9), and three times in the Epistle to the Hebrews (Heb. viii. 2, ix. 24, x. 22): but nine times in the Gospel of St. John[7], four times in the Epistle[8], and ten times in

[7] John i. 9, iv. 23, 37, vi. 32, vii. 28, viii. 16, xv. 1, xvii. 3, xix. 35.

[8] 1 John ii. 8, v. 20(3ce).

the Apocalypse[9]. Here again, it is true, Lücke adduces this on the other side, alleging that while the Evangelist uses the word only in the sense of *genuine*—ὁ ἀληθινὸς θεός, τὸ φῶς τὸ ἀληθινόν, ὁ ἄρτος ὁ ἀληθινός,—the Author of the Apocalypse uses it of Christ as a synonym with πιστός, δίκαιος, ἅγιος, and as a predicate of the λόγοι, κρίσεις, ὁδοί of God. This latter is true enough; but the former assertion is singularly untrue. For in three out of the nine places in the Gospel, the subjective sense of ἀληθινός must be taken: viz. in iv. 37, viii. 16, xix. 35: and in the last of these, ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία, the word is used exactly as in Rev. xxii. 6, οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί.

114. The word ἀρνίον, which designates our Lord 29 times in the Apocalypse, only elsewhere occurs in John xxi. 15, not with reference to Him. But it is remarkable that John i. 29, 36 are the only places where he is called by the name of a lamb, the word ἀμνός being used, in reference doubtless to Isa. liii. 7 (Acts viii. 32), as in one other place where He is *compared* to a lamb, 1 Pet. i. 19. The Apocalyptic writer, as Lücke observes, probably chooses the diminutive, and attaches to it the epithet ἐσφαγμένον, for the purpose of contrast to the majesty and power which he has also to predicate of Christ: but is it not to be taken into account, that this personal name, *the Lamb*, whether ἀμνὸς or ἀρνίον, whether with or without τοῦ θεοῦ, is common only to the two books?

115. To these many minor examples might be added, and will be found treated at length in Lücke, p. 669 ff., Davidson, p. 561 ff.[1] The latter writer has succeeded in many cases in shewing the unfairness of Lücke's strong partisanship, by which he makes every similarity into a dissimilarity: but on the other hand he on his side has gone perhaps too far in attempting to answer every objection of this kind. After all, while there certainly are weighty indications of identity of authorship, there is also a residuum of phænomena of diversity quite enough for the reasonable support of the contrary hypothesis. If the book stood alone in the matter of evidence, I own I should be quite at a loss how to sub-

[9] ch. iii. 7, 14, vi. 10, xv. 3, xvi. 7, xix. 2, 9, 11, xxi. 5, xxii. 6.

[1] I have observed the following which I have not seen elsewhere noticed, occurring *only* in the three books, or *only in the peculiar sense*:—

1. οὐ δύνασθε βαστάζειν ἄρτι, John xvi. 12
οὐ δύνῃ βαστάσαι κακούς, Rev. ii. 2.
2. κεκοπιακὼς ἐκ τῆς ὁδοιπορίας, John iv. 6.
οὐ κεκοπίακες, Rev. ii. 3.
3. δύο ἀγγέλους ἐν λευκοῖς . . . John xx. 12.
περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, Rev. iii. 4.
4. The verb κεῖμαι used of *mere position*, John ii. 6, xix. 29, xx. 5, 6, xxi. 9; Rev. iv. 2 only.
5. ὄνομα αὐτῷ, John i. 6, iii. 1 (xviii. 10); Rev. vi. 8, ix. 11.
6. Compare Rev. iii. 18 with 1 John ii. 20, 27, as to the χρίσμα and its effects.

stantiate identity of authorship between it and the Gospel and Epistle. But as it is our main reliance is on the concurrent testimony of primitive tradition, which hardly can be stronger than it is, and which the perfectly gratuitous hypothesis respecting a second John as the author entirely fails to shake.

116. Our question respecting the internal evidence furnished by the book itself is thus in a position entirely different from that which it occupied in the Prolegomena to the Epistle to the Hebrews. There, we had no primitive tradition so general, or of such authority as to command our assent. The question was perfectly open. The authorship by St. Paul was an opinion at first tentatively and partially held: then as time wore on, acquiring consistency and acceptance. Judging of this by the book itself, is it for us to accept or to reject it? In lack of any worthy external evidence, we were thrown back on this as our main material for a judgment.

117. But with regard to the Apocalypse, external and internal evidence have changed places. The former is now the main material for our judgment. It is of the highest and most satisfactory kind. It was unanimous in very early times. It came from those who knew and had heard St. John himself. It only begins to be impugned by those who had doctrinal objections to the book. The doubt was taken up by more reasonable men on internal and critical grounds. But no real substantive counter-claimant was ever produced: only one whose very existence depended on the report of two tombs bearing the name of John, and on a not very perspicuous passage of Papias.

118. This being so, our inquiry has necessarily taken this shape:—*Is the book itself inconsistent with this apparently irrefragable testimony?* And in replying to it we have confessed that the differences between it and the Gospel and Epistle are very remarkable, and of a character hitherto unexplained, or not fully accounted for: but that there are at the same time striking notes of similarity in expression and cast of thought: and that perhaps we are not in a position to take into account the effect of a totally different subject and totally different circumstances upon one, who though knowing and speaking Greek, was yet a Hebrew by birth.

119. Thus, all things considered, being it is true far from satisfied with any account at present given of the peculiar style and phænomena of the Apocalypse, but being far less satisfied with the procedure of the antagonists of the Apostolic authorship, we are not prepared to withhold our assent from the firm and unshaken testimony of primitive tradition, that the author was the Apostle and Evangelist St. John.

SECTION II.

PLACE AND TIME OF WRITING.

1. The enquiry as to the former of these is narrowed within a very small space. From the notice contained in the book itself (ch. i. 9) the writing must have taken place either in Patmos, or after the return from exile. The past tenses, ἐμαρτύρησεν in ch. i. 2, and ἐγενόμην in i. 9, do not decide for the latter alternative; they may both be used as from the point of time when the book should be read, as is common in all narratives. On the other hand, it would be more probable ab extra, that the writing should take place after the return, especially if we are to credit the account given by Victorinus, that St. John was condemned to the mines in Patmos. We have no means of determining the question, and must leave it in doubt. If the style and peculiarities are to be in any degree attributed to outward circumstances, then it would seem to have been written in solitude, and sent from Patmos to the Asiatic churches.

2. The only traditional notice worth recounting is that given by Victorinus: on Rev. x. 11, Migne, Patr. Lat. vol. v. p. 333: where he relates that John *saw* the Apocalypse in Patmos, and then after his release on the death of Domitian, "postea tradidit hanc eandem quam acceperat a Deo Apocalypsin." Arethas indeed says on Rev. vii., ὁ εὐαγγελιστὴς ἐχρησμῳδεῖτο ταῦτα ἐν Ἰωνίᾳ τῇ κατ' Ἔφεσον: but this is too late to be of any account in the matter.

3. It has been remarked[2], that the circumstance of John having prepared to write down the voices of the seven thunders, Rev. x. 4, appears to sanction the view that the writing took place at the same time with the seeing of the visions.

4. As regards Patmos itself, it is one of the group called the Sporades, to the S. of Samos (Pliny, iv. 23. Strabo, x. p. 488. Thucyd. iii. 23). It is about thirty Roman miles in circumference. A cave is still shewn in the island (now *Patmo*) where St. John is said to have seen the Apocalypse. See Winer's Realwörterbuch, and the Dictionary of Greek and Roman Geography.

5. With regard however to the *time* of writing, there has been no small controversy. And at this we need not be surprised, seeing that principles of interpretation are involved.

We will first deal with ancient tradition as far as it gives us any indication as to the date.

6. Irenæus, v. 30. 3, p. 330, in a passage already cited (§ i. par. 7),

[2] Stuart, p. 215.

tells us that the Apocalypse (for such is the only legitimate understanding of the construction) *ἑωράθη . . . σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς.*

7. Clement of Alexandria (Quis dives salvus, § 42, p. 949 P., cited also by Eusebius, H. E. iii. 23), says *ἐπειδὴ γὰρ τοῦ τυράννου τελευτήσαντος ἀπὸ τῆς Πάτμου τῆς νήσου μετῆλθεν εἰς τὴν Ἔφεσον, κ.τ.λ.* This passage, it is true, contains no mention who the tyrant was, nor any allusion to the writing of the Apocalypse: but it is interesting for our present enquiry as shewing, in its citation by Eusebius, how *he* understood the date furnished by it. For he introduces it by saying that St. John *τὰς κατὰ τὴν Ἀσίαν διεῖπεν ἐκκλησίας, ἀπὸ τῆς κατὰ τῆν νῆσον μετὰ τὴν Δομετιανου τελευτὴν ἐπανελθὼν φυγῆς,* and cites Clement as one of the witnesses of the fact.

8. Origen merely calls St. John's persecutor *ὁ Ῥωμαίων βασιλεύς,* without specifying which. And he seems to do this wittingly: for he notices that John himself does not mention who condemned him. See the passage quoted above, § i. par. 12.

9. Eusebius, H. E. iii. 18, having cited the passage of Irenæus noticed above, says *οἵ γε καὶ τὸν καιρὸν ἐπ' ἀκριβὲς ἐπεσημήναντο ἐν ἔτει πεντεκαιδεκάτῳ Δομετιανοῦ, μετὰ πλειόνων ἑτέρων καὶ Φλαβίαν Δομετίλλαν ἱστορήσαντες, ἐξ ἀδελφῆς γεγονυῖαν Φλαβίου Κλήμεντος, ἑνὸς τῶν τηνικάδε ἐπὶ Ῥώμης δυνατῶν, τῆς εἰς χριστὸν μαρτυρίας ἕνεκεν εἰς νῆσον Ποντίαν κατὰ τιμωρίαν δεδόσθαι.* And this same statement he repeats in his Chronicon, A.D. 95, vol. i. p. 551 f., Migne. In H. E. iii. 20 he gives the account of the return of St. John from Patmos in the beginning of Nerva's reign, cited above, § i. par. 92.

10. Tertullian does not appear quite to bear out Eusebius's understanding of him, H. E. iii. 20: for he only says, Apol. c. 5, vol. i. p. 293 f., after mentioning the persecution of Nero, "Tentaverat et Domitianus, portio Neronis de crudelitate: sed qua et homo, facile cœptum repressit, restitutis etiam quos relegaverat." Here he certainly makes Domitian himself recall the exiles.

11. Victorinus, in the passage above referred to ("quando hoc vidit Johannes, erat in insula Patmos, in metallum damnatus a Domitiano Cæsare"), and afterwards ("Johannes, de metallo dimissus, sic postea tradidit hanc eandem quam acceperat a Deo apocalypsin"), plainly gives the date: as also in another place, p. 338: "Intelligi oportet tempus quo scripta apocalypsis edita est, quoniam tunc erat Cæsar Domitianus . . . . unus exstat sub quo scripta est apocalypsis, Domitianus scilicet."

12. Jerome (de Vir. illustr. 9, vol. ii. p. 845) says, "quarto decimo anno secundam post Neronem persecutionem movente Domitiano in Patmos insulam relegatus scripsit apocalypsin . . . . interfecto autem Domitiano et actis ejus ob nimiam crudelitatem a Senatu rescissis sub

Nerva principe redit Ephesum." So also his testimony above, § i. par. 25.

13. So also Sulpicius Severus and Orosius, and later writers generally. The first who breaks in upon this concurrent tradition is Epiphanius, Hær. li., in two very curious passages: the first where he says c. 12, vol. i. p. 433 f., *ὕστερον ἀναγκάζει τὸ ἅγιον πνεῦμα τὸν Ἰωάννην παραιτούμενον εὐαγγελίσασθαι δι' εὐλάβειαν καὶ ταπεινοφροσύνην ἐπὶ τῇ γηραλέᾳ αὐτοῦ ἡλικίᾳ, μετὰ ἔτη ἐνενήκοντα τῆς ἑαυτοῦ ζωῆς, μετὰ τὴν αὐτοῦ ἀπὸ τῆς Πάτμου ἐπάνοδον, τὴν ἐπὶ Κλαυδίου γενομένην Καίσαρος*: the other, c. 33, p. 456, *αὐτοῦ δὲ προφητεύσαντος ἐν χρόνοις Κλαυδίου Καίσαρος ἀνωτάτω, ὅτε εἰς τὴν Πάτμον νῆσον ὑπῆρξεν . . . .*

14. Now it is plain that there must be some strange blunder here, which Lücke, who makes much of Epiphanius's testimony as shewing that the tradition, which he calls the Irenæan, was not received by Epiphanius, entirely, and conveniently, omits to notice. The passage evidently sets the return from exile in the extreme old age of St. John. To say that a considerable interval may be supposed to elapse between the *ἐπάνοδος* and his ninetieth year, would be mere trifling with the context. Now if this is so, seeing that Claudius reigned from 41 to 54 A.D., putting the return from exile at the last of these dates, we should have St. John aged ninety in the year 54: in other words, thirty-three years older than our Lord, and sixty-three at least when called to be an Apostle: a result which is at variance with all ancient tradition whatever. Either Epiphanius has fallen into some great mistake, which is not very probable, or he means by Claudius some other Emperor: if Nero, then he would still be wrong as to St. John's age at or near to his return.

15. The testimony of Muratori's fragment on the Canon has been cited (by Stuart, p. 218) as testifying to an early date. But all it says is this: "Ipse beatus Apostolus Paulus sequens prædecessoris sui Johannis ordinem, nomine nominatim septem ecclesiis scribat ordine tali." And the word *prædecessoris*, as has been pointed out by Credner, merely seems to mean that St. John was an Apostle before St. Paul, not that he wrote his seven epistles before St. Paul wrote his.

16. The preface to the Syriac version of the Apocalypse published by De Dieu, supposed to have been made in the 6th century, says that the visions were seen by St. John in the island of Patmos, "in quam a Nerone Cæsare relegatus fuerat."

17. Theophylact, in his preface to the Gospel of St. John, vol. i. p. 504, says that *it* was written in the island of Patmos, thirty-two years after the Ascension: and in so saying, places the exile under Nero. But he clearly is wrong, as Lücke remarks, or his meaning not clearly understood, when he attributes the writing of the Gospel to this time: and

moreover he is inconsistent with himself: for in commenting on Matt. xx. 23, vol. i. p. 107, he remarks that as Herod put to death the Apostle James the greater, so Trajan condemned John as a martyr to the word of truth.

18. Jerome, adv. Jovin. i. 26, vol. ii. p. 280, determines nothing, only citing Tertullian, "Refert autem Tertullianus quod a Nerone (for "a Nerone," Migne reads "Romæ") missus in ferventis olei dolium purior et vegetior exiverit quam intraverit." But Tertullian only says, if at least De præscript. Hæret. c. 36, vol. ii. p. 49, be the place referred to, "Felix ecclesia (Romana) . . . . . ubi Petrus passioni dominicæ adæquatur, ubi Paulus Johannis (scil. baptistæ) exitu coronatur, ubi Apostolus Joannes posteaquam in oleum igneum demersus nihil passus est, in insulam relegatur." It surely is stretching a point here to say that he implies all three events to have taken place under Nero.

19. The author of the "Synopsis de vita et morte prophetarum, apostolorum et discipulorum Domini" (ostensibly Dorotheus, bishop of Tyre, so cited in Theophylact, vol. i. p. 500: but probably it belongs to the 6th century), makes John to be exiled to Patmos by Trajan. Andreas and Arethas give no decided testimony on the point. Arethas, in commenting on Rev. vi. 12, says, that some applied this prophecy to the destruction of Jerusalem under Vespasian: but this is distinctly repudiated by Andreas: allowing however (on vii. 2) that such things did happen to the Jewish Christians who escaped the evils inflicted on Jerusalem by the Romans, yet they more probably refer to the times of Antichrist. Arethas again, on Rev. i. 9, cites without any protest Eusebius, as asserting St. John's exile in Patmos to have taken place under Domitian.

20. Much more evidence on this subject from other later writers whose testimonies are of less consequence,—and more minute discussion of the earlier testimonies, will be found in Elliott, Horæ Apocalypticæ, i. pp. 31—46, and Appendix, No. i. pp. 503—517. In the last mentioned, he has gone well and carefully through the arguments on external evidence adduced by Lücke and Stuart for the writing under Galba and Nero respectively, and, as it seems to me, disposed of them all.

21. Our result, as far as this part of the question is considered, may be thus stated. We have a constant and unswerving primitive tradition that St. John's exile took place, and the Apocalypse was written, towards the end of Domitian's reign. With this tradition, as has been often observed, the circumstances seem to agree very well. We have no evidence that the first, or Neronic, persecution, extended beyond Rome, or found vent in condemnations to exile. Whereas in regard to the second we know that both these were the case. Indeed the liberation at Domitian's death of those whom he had exiled is substantiated by Dio Cassius, who, in relating the beginning of Nerva's reign, lib. lxviii. 1,

says, μίσει δὲ τοῦ Δομετιανοῦ αἱ εἰκόνες αὐτοῦ . . . συνεχωνεύθησαν . . . . καὶ ὁ Νερούας τούς τε κρινορένους ἐπ' ἀσεβείᾳ ἀφῆκε, καὶ τοὺς φεύγοντας κατήγαγε . . . . τοῖς δὲ δὴ ἄλλοις οὔτ' ἀσεβείας, οὔτ' Ἰουδαικοῦ βίου καταιτιᾶσθαί τινας συνεχώρησε.

22. Assuming then the fact of St. John's exile at Patmos during a persecution for the Gospel's sake, it is far more likely that it should have been under Domitian than under Nero or under Galba. But one main reliance of the advocates of the earlier date is internal evidence supposed to be furnished by the book itself. And this, first, from the rough and Hebraistic style. I have already discussed this point, and have fully admitted its difficulty, however we view it. I need only add now, that I do not conceive we at all diminish that difficulty by supposing it to be written before the Gospel and Epistle. The Greek of the Gospel and Epistle is not the Greek of the Apocalypse in a maturer state: but if the two belong to one and the same writer, we must seek for the cause of their diversity not in chronological but rather in psychological considerations.

23. Again, it is said that the book furnishes indications of having been written before the destruction of Jerusalem, by the fact of its mentioning the city and the temple, ch. xi. 1 ff., and the twelve tribes as yet existing, ch. vii. 4—8. This argument has been very much insisted on by several of the modern German critics. But we may demur to it at once, as containing an assumption which we are not prepared to grant: viz. that the prophetic passage is to be thus interpreted, or has any thing to do with the literal Jerusalem. Let the canon of interpretation be first substantiated, by which we are to be bound in our understanding of this passage, and then we can recognize its bearing on the chronological question. Certainly Lücke has not done this, pp. 825 ff., but, as usual with him, has fallen to abusing Hengstenberg, for which he undoubtedly has a strong case, while for his own interpretation he seems to me to make out a very weak one.

24. Another such assumption is found in the confident assertion by the same critics, that the passages in ch. xiii. 1 ff., xvii. 10 point out the then reigning Cæsar, and that by the conditions of those passages, such reigning Cæsar must be that one who suits their chronological theory. It is not the place here to discuss principles of interpretation: but we may fairly demur again to the thus assuming a principle irrespective of the requirements of the book, and then judging the book itself by it. This is manifestly done by Lücke, pp. 835 ff. Besides which, the differences among themselves of those who adopt this view are such as to deprive it of all fixity as an historical indication. Are we to reckon our Cæsars forwards (and if so, are we to begin with Julius, or with Augustus?), or backwards, upon some independent assumption of the time

of writing, which the other phænomena must be made to fit? If the reader will consult the notes on ch. xvii. 10, I trust he will see that any such view of the passages is untenable.

25. Upon interpretations like these, insulated, and derived from mere first impressions of the wording of single passages, is the whole fabric built, which is to supersede the primitive tradition as to the date of the Apocalypse. On this account, Irenæus must be supposed to have made a mistake in the date which he assigns, who had such good and sufficient means of knowing: on this account, all those additional testimonies, which in any other case would have been adduced as independent and important, are to be assumed to have been mere repetitions of that of Irenæus.

26. But it is most unfortunate for these critics that, when once so sure a ground is established for them as a direct indication in the book itself of the emperor under whom it was written, they cannot agree among themselves who this emperor was. Some among them (e. g. Stuart, al.) taking the natural (and one would think the only possible) view of such an historical indication, begin according to general custom with Julius, and bring the writing under Nero. Ewald and Lücke, on account of the οὐκ ἔστιν καὶ πάρεσται of ch. xvii. 8, which they wish to apply to Nero, desert the usual reckoning of Roman emperors, and begin with Augustus, thus bringing the writing under Galba. Again, Eichhorn and Bleek, wishing to bring the writing under Vespasian, omit Galba, Otho, and Vitellius, relying on an expression of Suetonius that their reigns were a mere "rebellio trium principum." Thus by changing the usual starting-point, and leaving out of the usual list of the Cæsars any number found convenient, any view we please may be substantiated by this kind of interpretation. Those whose view of the prophecy extends wider, and who attach a larger meaning to the symbols of the beast and his image and his heads, will not be induced by such very uncertain speculations to set aside a primitive and as it appears to them thoroughly trustworthy tradition.

27. It may be observed that Lücke attempts to give an account of the origin of what he calls the Irenæan tradition, freely confessing that his proof (?) of the date is not complete without such an account. The character of the account he gives is well worth observing. When, he says, men found that the apocalyptic prophecies had failed of their accomplishment, they began to give a wider sense to them, and to put them at a later date. And having given this account, he attempts to vindicate it from the charge of overthrowing the authority of Scripture prophecy, and says that though it may not be as convenient as the way which modern orthodoxy has struck out, yet it leads more safely to the desired end, and to the permanent enjoyment of true faith.

28. With every disposition to search and prove all things, and ground faith upon things thus proved, I own I am quite unable to come to Lücke's conclusions, or to those of any of the maintainers of the Neronic or any of the earlier dates. The book itself, it seems to me, refuses the assignment of such times of writing. The evident assumption which it makes of long-standing and general persecution (ch. vi. 9) forbids us to place it in the very first persecution and that only a partial one: the undoubted transference of Jewish temple emblems to a Christian sense (ch. i. 20) of itself makes us suspect those interpreters who maintain the literal sense when the temple and city are mentioned: the analogy of the prophecies of Daniel forbids us to limit to individual kings the interpretation of the symbolic heads of the beast: the whole character and tone of the writing precludes our imagining that its original reference was ever intended to be to mere local matters of secondary import.

29. The state of those to whom it was addressed furnishes another powerful subsidiary argument in favour of the later date. This will be expanded in the next section.

30. These things then being considered,—the decisive testimony of primitive tradition, and failure of all attempts to set it aside,—the internal evidence furnished by the book itself, and equal failure of all attempts by an unwarrantable interpretation to raise up counter evidence, —I have no hesitation in believing with the ancient fathers and most competent witnesses, that the Apocalypse was written *πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς*, i. e. about the year 95 or 96 A.D.

SECTION III.

TO WHOM ADDRESSED.

1. The superscription of the book plainly states for what readers it was primarily intended. At the same time indications abound, that the whole Christian church was in view. In the very epistles to the seven churches themselves, all the promises and sayings of the Lord, though arising out of local circumstances, are of perfectly general application. And in the course of the prophecy, the wide range of objects embraced, the universality of the cautions and encouragements, the vast periods of time comprised, leave us no inference but this, that the book was intended for the comfort and profit of every age of the Christian church. In treating therefore the question at the head of this section in its narrower

and literal sense, I am not excluding the broader and general view. It lies behind the other, as in the rest of the apostolic writings. "These things," as the older Scriptures, "are written for our ensamples, upon whom the ends of the world are come:" or, in the language of the Muratori fragment on the Canon, "et Johannes enim in Apocalypsi licet septem ecclesiis scribat, tamen omnibus dicit."

2. The book then was directly addressed to the seven churches of proconsular Asia. A few remarks must be made on the general subject of the names and state of these churches, before entering on a description of them severally.

3. First, as to the selection of the names. The number seven, so often used by the Seer to express universality, has here prevailed in occasioning that number of names to be selected out of the churches in the district. For these were not all the churches comprised in Asia proper. Whether there were Christian bodies in Colossæ and Hierapolis we cannot say. Those cities had been, since the writing of St. Paul's Epistle, destroyed by an earthquake, and in what state of restoration they were at this date, is uncertain. But from the Epistles of Ignatius we may fairly assume that there were churches in Magnesia and Tralles. The number seven then is representative, not exhaustive. These seven are taken in the following order: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea. That is, beginning with Ephesus the first city in the province, it follows a line from South to North up to Pergamum, then takes the neighbouring city of Thyatira, and follows another line from North to South.

4. As regards the general state of these churches, we may make the following remarks:

We have from St. Paul, setting aside the Epistle to the Ephesians, not from any doubt as to its original destination, but as containing no local notices, and that to Philemon, as being of a private character,—three Epistles containing notices of the Christian churches within this district. The first in point of time is that to the Colossians (A.D. 61—63): then follow the two to Timotheus, dating from 67 to 68. It is important to observe, that all these Epistles, even the latest of them, the second to Timotheus, have regard to a state of the churches evidently preceding by many years that set before us in this book. The germs of heresy and error there apparent (see Vol. III. prolegg. ch. vii. § i. par. 12 ff.) had expanded into definite sects (ch. ii. 6, 15): the first ardour with which some of them had received and practised the Gospel, had cooled (ch. ii. 4, 5, iii. 2): others had increased in zeal for God, and were surpassing their former works (ch. ii. 19). Again, the days of the martyrdom of Antipas, an eminent servant of Christ, are referred back to some time past (ch. ii. 13).

5. It is also important to notice that Laodicea is described (ch. iii. 17) as boasting in her wealth and self-sufficiency. Now we know from Tacitus (see below, par. 13), that in the sixth year of Nero, or in the tenth, according to Eusebius (and apparently with more accuracy), Laodicea was destroyed by an earthquake, and recovered herself propriis opibus, without any assistance from the Head of the state. How many years it might take before the city could again put on such a spirit of self-sufficing pride as that shewn in ch. iii. 17, it is not possible to fix exactly: but it is obvious that we must allow more time for this than would be consistent with the Neronic date of the Apocalypse. This is confirmed when we observe the spiritual character given of the Laodicean church,—that of lukewarmness,—and reflect, that such a character does not ordinarily accompany, nor follow close upon, great judgments and afflictions, but is the result of a period of calm and prosperity, and gradually encroaching compromise with ungodliness.

6. I may further mention, that the fact of the relation here shewn to exist between John and the churches of proconsular Asia, points to a period wholly distinct from that in which Paul, or his disciple Timotheus, exercised authority in those parts. And this alone would lead us to meet with a decided negative the hypothesis of the Apocalypse being written under Nero, Galba, or even Vespasian. At the same time, see note on ch. ii. 20,—the mention of *φαγεῖν εἰδωλόθυτα* there identifies the temptations and difficulties which beset the churches when the Apocalypse was written, with those which we know to have been prevalent in the apostolic age, and thus gives a strong confirmation of the authenticity of the book.

I now proceed to consider these churches one by one.

7. EPHESUS, the capital of proconsular Asia, has already been described and a sketch of its history given, in the Prolegg. to the Epistle to the Ephesians, Vol. III. prolegg. ch. ii. § ii. parr. 1—6. More detailed accounts are there referred to. The notes to the Epistle will in each case put the student in possession of the general character and particular excellencies or failings of each church, so that I need not repeat them here. In reference to the threat uttered by our Lord in ch. ii. 5, we may remark, that a few miserable huts, and ruins of great extent and massiveness, are all that now remains of the former splendid capital of Asia. The candlestick has indeed been removed from its place, and the church has become extinct. We may notice, that Ephesus naturally leads the seven, both as the metropolis of the province, and as containing that church with which the Writer himself was individually connected.

8. SMYRNA, a famous commercial city of Ionia, at the head of the bay named after it, and at the mouth of the small river Meles: from

which Homer, whose birthplace Smyrna, among other cities, claimed to be, is sometimes called Melesigenes. It is 320 stadia (40 miles) north of Ephesus. It was a very ancient city (Herod. i. 149): but lay in ruins, after its destruction by the Lydians (B.C. 627: cf. Herod. i. 16), for 400 years (till Alexander the Great, according to Pliny v. 31; Pausan. vii. 5. 1; till Antigonus, according to Strabo, l. xiv. p. 646). It was then rebuilt, 20 stadia from old Smyrna (Strabo, l. c.), and rose to be, in the time of the first Cæsars, one of the fairest and most populous cities in Asia (Strabo, ibid.). Modern Smyrna is a large city of more than 120,000 inhabitants, the centre of the trade of the Levant. The church in Smyrna was distinguished for its illustrious first bishop the martyr Polycarp, who is said to have been put to death in the stadium there in A.D. 166 (cf. Iren. Hær. iii. 3. 4, p. 176).

9. PERGAMUM (sometimes Pergamus), an ancient city of Mysia, on the river Caïcus, an ἐπιφανὴς πόλις (Strabo, l. xiii. p. 623). At first it appears to have been a mere hill-fortress of great natural strength; but it became an important city owing to the circumstance of Lysimachus, one of Alexander's generals, having chosen it for the reception of his treasures, and entrusted them to his eunuch Philetærus, who rebelled against him (B.C. 283), and founded a kingdom, which lasted 150 years, when it was bequeathed by its last sovereign Attalus III. (B.C. 133) to the Roman people. Pergamum possessed a magnificent library, founded by its sovereign Eumenes (B.C. 197—159), which subsequently was given by Antony to Cleopatra (Plut. Anton. c. 58), and perished with that at Alexandria under Caliph Omar. It became the official capital of the Roman province of Asia (Pliny, v. 33). There was there a celebrated temple of Æsculapius, on which see note, ch. ii. 13. There is still a considerable city, containing, it is said (Stuart, p. 450), about 3000 nominal Christians. It is now called Bergamah.

10. THYATIRA, once called Pelopia and Euippia (Plin. v. 31), a town in Lydia, about a day's journey south of Pergamum. It was perhaps originally a Macedonian colony (Strabo, xiii. p. 625). Its chief trade was dyeing of purple, cf. Acts xvi. 14 and note. It is said to be at present a considerable town with many ruins, called Ak-Hisar, and to contain some 3000 Christians.

11. SARDIS, the ancient capital of the kingdom of Lydia, lay in a plain between the mountains Tmolus and Hermus, on the small river Pactolus: 33 miles from Thyatira and 28 from Philadelphia by the Antonine Itinerary. Its classical history is well known. In the reign of Tiberius it was destroyed by an earthquake, but restored by order of that emperor, Tacit. Ann. ii. 47; Strabo xiii. p. 627. It was the capital of a conventus in the time of Pliny (v. 30); and continued a wealthy city to the end of the Byzantine empire. More than one Christian

council was held here. In the eleventh century Sardis fell into the hands of the Turks, and in the thirteenth it was destroyed by Tamerlane. Only a village (Sart) now remains, built among the ruins of the ancient city.

12. PHILADELPHIA, in Lydia, on the N.W. side of Mount Tmolus, 28 miles S.E. from Sardis. It was built by Attalus Philadelphus, King of Pergamum. Earthquakes were exceedingly prevalent in the district, and it was more than once nearly demolished by them: cf. Tacit. Ann. ii. 47; Strabo xiii. 628. It defended itself against the Turks for some time, but was eventually taken by Bajazet in 1390. It is now a considerable town named Allahshar, containing ruins of its ancient wall, and of about twenty-four churches.

13. LAODICEA, Laodicea ad Lycum, was a celebrated city in the S.W. of Phrygia, near the river Lycus. It was originally called Diospolis, and afterward Rhoas (Plin. v. 29): and the name Laodicea was owing to its being rebuilt by Antiochus Theos in honour of his wife Laodice. It was not far from Colossæ, and only six miles W. of Hierapolis. It suffered much in the Mithridatic war (Appian, Bell. Mithr. 20; Strabo xii. 578): but recovered itself, and became a wealthy and important place, at the end of the republic and under the first emperors. It was completely destroyed by the great earthquake in the reign of Nero: but was rebuilt by the wealth of its own citizens, without help from the state, Tacit. Ann. xiv. 27. Its state of prosperity and carelessness in spiritual things described in the Epistle is well illustrated by these facts. St. Paul wrote an Epistle to the Laodiceans, now lost. See Col. iv. 16, and Prolegg. to Vol. III. ch. xi. § iii. 2. It produced literary men of eminence, and had a great medical school. It was the capital of a conventus during the Roman empire. It was utterly ravaged by the Turks, and "nothing," says Hamilton, "can exceed the desolation and melancholy appearance of the site of Laodicea." A village exists amongst the ruins, named Eski-hissar.

14. See for further notices on the Seven Churches, Winer, RWB., and Dr. Smith's Dictionary of Geography: from which two sources the above accounts are mainly compiled. In those works will be found detailed references to the works of various travellers who have visited them. Also,

SECTION IV.

OBJECT AND CONTENTS.

1. The Apocalypse declares its own object (ch. i. 1) to be mainly prophetic; the exhibition to God's servants of things which must shortly come to pass. And to this by far the larger portion of the book is devoted. From ch. iv. 1 to xxii. 5, is a series of visions prophetic of things to come, or introducing in their completeness allegories which involve things to come. Intermixed however with this prophetic development, we have a course of hortatory and encouraging sayings, arising out of the state of the churches to which the book is written, and addressed through them to the church universal.

2. These sayings are mostly related in style and sense to the Epistles with which the book began, so as to preserve in a remarkable manner the unity of the whole, and to shew that it is not, as Grotius and some others have supposed, a congeries of different fragments, but one united work, written at one and the same time. The practical tendency of the Epistles to the Churches is never lost sight of throughout. So that we may fairly say that its object is not only to prophesy of the future, but also by such prophecy to rebuke, exhort, and console the Church.

3. Such being the general object, our enquiry is now narrowed to that of the prophetic portion itself: and we have to enquire, what was the aim of the Writer, or rather of Him who inspired the Writer, in delivering this prophecy.

4. And in the first place, we are met by an enquiry which it may be strange enough that we have to make in this day, but which nevertheless must be made. Is the book, it is asked, strictly speaking, a revelation at all? Is its so-called prophecy any thing more than the ardent and imaginative poesy of a rapt spirit, built up on the then present trials and hopes of himself and his contemporaries? Is not its future bounded by the age and circumstances then existing? And are not all those mistaken, who have attempted to deduce from it indications respecting our own or any subsequent age of the Church?

5. Two systems of understanding and interpreting the book have been raised on the basis of a view represented by the foregoing questions. The former of them, that of Grotius, Ewald, Eichhorn, and others, proceeds consistently enough in denying all prophecy, and explaining figuratively, with regard to then present expectations, right or wrong, all the things contained in the book. The latter, that of Lücke, De Wette, Bleek, Düsterdieck, and others, while it professes to recognize a certain kind of inspiration in the Writer, yet believes his view to have been entirely bounded by his own subjectivity and circum-

stances, denying that the book contains any thing specially revealed to John and by him declared to us; and regarding its whole contents as only instructive, in so far as they represent to us the aspirations of a fervid and inspired man, full of the Spirit of God, and his insight into forms of conflict and evil which are ever recurring in the history of the world and the Church.

6. I own it seems to me that we cannot in consistency or in honesty accept this compromise. For let us ask ourselves, how does it agree with the phænomena? It conveniently saves the credit of the Writer, and rescues the book from being an imposture, by conceding that he saw all which he says he saw: but at the same time maintains, that all which he saw was purely subjective, having no external objective existence: and that those things which seem to be prophecies of the distant future, are in fact no such prophecies, but have and exhaust their significance within the horizon of the writer's own experience and hopes.

7. But then, if this be so, I do not see, after all, how the credit of the Writer *is* so entirely saved. He distinctly lays claim to be speaking of long periods of time. To say nothing of the time involved in the other visions, he speaks of *a thousand years*, and of things which must happen at the end of that period. So that we must say, on the theory in question, that all his declarations of this kind are pure mistakes: and, in exegesis, our view must be entirely limited to the enquiry, not what is for us and for all the meaning of this or that prophecy, but what was the Writer's meaning when he set it down. Whether subsequent events justified his guess, or falsified it, is for us a pure matter of archæological and psychological interest, and no more.

8. If this be so, I submit that the book at once becomes that which is known as apocryphal, as distinguished from canonical: it is of no more value to us than the Shepherd of Hermas, or the Ascension of Isaiah: and is mere matter for criticism and independent judgment.

9. It will be no surprise to the readers of this work to be told, that we are not prepared thus to deal with a book which we accept as canonical, and have all reason to believe to have been written by an Apostle. While we are no believers in what has been (we cannot help thinking foolishly) called *verbal* inspiration, we are not prepared to set aside the whole substance of the testimony of the writer of a book which we accept as canonical, nor to deny that visions, which he purports to have received from God to shew to the Church things which must shortly come to pass, were so received by him, and for such a purpose.

10. Maintaining this ground, and taking into account the tone of the book itself, and the periods embraced in its prophecies, we cannot consent to believe the vision of the Writer to have been bounded by the

horizon of his own experience and personal hopes. We receive the book as being what it professes to be, a *revelation from God* designed *to shew to his servants things which must shortly come to pass*[3]. And so far from this word ἐν τάχει offending us, we find in it, as compared with the contents of the book, a measure by which, not our judgment of those contents, but our estimate of worldly events and their duration, should be corrected. The ἐν τάχει confessedly contains, among other periods, a period of a thousand years. On what principle are we to affirm that it does not embrace a period vastly greater than this in its whole contents?

11. We hold therefore that the book, judged by its own testimony, and with regard to the place which it holds among the canonical books of Scripture, is written with the object of conveying to the Church revelations from God respecting certain portions of her course even up to the time of the end. Whether such revelations disclose to her a continuous prophetic history, or are to be taken as presenting varying views and relations of her conflict with evil, and God's judgment on her enemies, will be hereafter discussed. But the general object is independent of these differences in interpretation.

12. The contents of the book have been variously arranged. It seems better to follow the plain indication of the book itself, than to distribute it so as to suit any theory of interpretation. We find in so doing, that we have,

I. A general introduction to the whole book, ch. i. 1—3:

II. The portion containing the Epistles to the seven churches, i. 4—iii. 22, itself consisting of

α. The address and preface, i. 4—8.

β. The introductory vision, i. 9—20

γ. The seven Epistles, ii. 1—iii. 22.

III. The prophetical portion, iv. 1—xxii. 5; and herein

α. The heavenly scene of vision, iv. 1—11.

β. 1. The sealed book, and the Lamb who should open its seven seals, v. 1—14.

2. The seven seals opened, vi. 1—viii. 5, wherein are inserted two episodes, between the sixth and seventh seals.

[3] Düsterdieck has stigmatized this view (Einl. p. 44) as that of *magical* inspiration, as distinguished from his own, which he designates as that of *ethical* inspiration. It is difficult to assign any meaning to these epithets at all corresponding to the nature of the case. Why that inspiration should be called *magical*, which makes the prophet the organ of communicating the divine counsels in symbolical language to the Church, it is difficult to say: and surely not less difficult to explain, how that inspiration can be called *ethical*, which makes him pretend to have received visions *from God*, which he has only imagined in his own mind.

a. the sealing of the elect, vii. 1—8.
b. the multitude of the redeemed, vii. 9—17.

γ. The seven trumpets of vengeance, introduced indeed before the conclusion of the former portion, viii. 2, but properly extending from viii. 6—xi. 19.

But here again we have two episodes, between the sixth and seventh trumpets,

a. the little book, x. 1—11.
b. the two witnesses, xi. 1—14.

δ. The woman and her three enemies, xii. 1—xiii. 18. And herein
a. the dragon, xii. 1—17.
b. the beast xii. 18—xiii. 10.
c. the second beast, or false prophet, xiii. 11—18.

ε. The introduction to the final triumph and the final vengeance, xiv. 1—20. And herein
a. the Lamb and his elect, xiv. 1—5.
b. the three angels announcing the heads of the coming prophecy:
1. the warning of judgments, xiv. 6, 7.
2. the fall of Babylon, xiv. 8.
3. the punishment of the unfaithful, xiv. 9—12.
4. a voice proclaiming the blessedness of the holy dead, xiv. 13.
c. the harvest (xiv. 14—16) and the vintage (xiv. 17—20) of the earth.

ζ. The pouring out of the seven last vials of wrath, xv. 1—xvi. 21.

η. The judgment of Babylon, xvii. 1—xviii. 24.

θ. The final triumph, xix. 1—xxii. 5. And herein
a. the church's song of praise, xix. 1—10.
b. the issuing forth of the Lord and His hosts to victory, xix. 11—16.
c. the destruction of the beasts and false prophet and kings of the earth, xix. 17—21.
d. the binding of the dragon, and the millennial reign, xx. 1—6.
e. the unbinding, and final overthrow, of Satan, xx. 7—10.
f. the general judgment, xx. 11—15.
g. the new heavens and earth, and glories of the heavenly Jerusalem, xxi. 1—xxii. 5.

IV. The conclusion, xxii. 6—21. See on all this the table at p. 260, in which the contents are arranged with a view to prophetic interpretation.

SECTION V.

SYSTEMS OF INTERPRETATION.

1. It would be as much beyond the limits as it is beside the purpose of these prolegomena, to give a detailed history of apocalyptic interpretation. And it would be, after all, spending much labour over that which has been well and sufficiently done already. For English readers, the large portion of Mr. Elliott's fourth volume of his Horæ Apocalypticæ which is devoted to the subject contains an ample account of apocalyptic expositors from the first times to the present: and for those who can read German, Lücke's Einleitung will furnish more critical though shorter notices of many among them[4]. To these works, and to others like them[5], I must refer my readers for any thing like a detailed history of interpretations: contenting myself with giving a brief classification of the different great divisions of opinion, and with stating the grounds and character of the interpretations adopted in the following Commentary.

2. The schools of apocalyptic interpretation naturally divide themselves into three principal branches:

α. The Præterists, or those who hold that the whole or by far the greater part of the prophecy has been fulfilled;

β. The Historical Interpreters, or those who hold that the prophecy embraces the whole history of the Church and its foes from the time of its writing to the end of the world:

γ. The Futurists, or those who maintain that the prophecy relates entirely to events which are to take place at or near to the coming of the Lord.

I shall make a few remarks on each of these schools.

3. α. The Præterist view found no favour, and was hardly so much as thought of, in the times of primitive Christianity. Those who lived near the date of the book itself had no idea that its groups of prophetic imagery were intended merely to describe things then passing, and to be in a few years completed[6]. The view is said to have been first promulgated in any thing like completeness by the Jesuit Alcasar, in his Vestigatio arcani sensus in Apocalypsi, published in 1614. He regarded

[4] It is to be regretted that Lücke should have performed this portion of his work so much in the spirit of a partisan, and not have contented himself with giving a résumé ab extra in the spirit of fairness, as Mr. Elliott has done. But his notices and remarks are very able and valuable.

[5] e.g. Dr. Todd on the Apocalypse, pp. 269 ff.: Mr. Charles Maitland's Apostolic School of Prophetic Interpretation, &c. Mr. Elliott has continued his notices down nearly to the present time in the appendix to his Warburtonian Lectures, pp. 510—566.

[6] Cf. Methodius, B. P. M. iii. 693: "Johannes non de præteritis, sed de iis quæ vel tunc fierent, vel quæ olim eventura essent, loquitur."

the prophecy as descriptive of the victory of the Church first over the synagogue, in chapters v.—xi., and then over heathen Rome, in chapters xii.—xix.: on which follows the triumph, and rest, and glorious close, chapters xx.—xxii. Very nearly the same plan was adopted by Grotius in his Annotations, published in 1644: and by our own Hammond in his Commentary, published in 1653: whom Le Clerc, his Latin interpreter, followed. The next name among this school of interpreters is that of Bossuet, the great antagonist of Protestantism. His Commentary was published in 1690. In the main, he agrees with the schemes of Alcasar and Grotius[7].

4. The præterist school of interpretation has however of late been revived in Germany, and is that to which some of the most eminent expositors of that nation belong[8]: limiting the view of the Seer to matters within his own horizon, and believing the whole denunciations of the book to regard nothing further than the destruction of Pagan and persecuting Rome.

5. This view has also found exponents in our own language. It is that of the very ample and laborious Commentary of Moses Stuart in America, and of Dr. Davidson and Mr. Desprez in England.

6. β. The continuous historical interpretation belongs almost of necessity to these later days. In early times, the historic material since the apostolic period was not copious enough to tempt men to fit it on to the symbols of the prophetic visions. The first approach to it seems to have been made by Berengaud, not far from the beginning of the twelfth century: who however carried the historic range of the Apocalypse back to the creation of the world[9]. The historic view is found in the fragmentary exposition of the Seals by Anselm of Havelsburg (1145): in the important exposition by the Abbot Joachim (cir. 1200)[1].

7. From Joachim's time we may date the rise of the continuous historic school of interpretation. From this time men's minds, even within the Romish church, became accustomed to the ideas, that the apocalyptic Babylon was in some sense or other not only Pagan but Papal Rome: and that Antichrist was to sit, whether as an usurper or not, on the throne of the Papacy.

8. I pass over less remarkable names, which will be found composing an interesting series in Mr. Elliott's history[2], noticing as I pass, that

[7] See Elliott, vol. iv. p. 480, and a very good description in Lücke, p. 540.

[8] e.g. Ewald, Lücke, De Wette, Düsterdieck.

[9] See Elliott, vol. iv. pp. 362 ff.

[1] Elliott, vol. iv. pp. 376—410: where see also a tabular view of Joachim's apocalyptic scheme.

[2] Vol. iv. pp. 416 ff.

such was the view held by the precursors and upholders of the Reformation: by Wicliffe and his followers in England, by Luther in Germany, Bullinger in Switzerland, Bishop Bale in Ireland; by Fox the martyrologist, by Brightmann, Pareus, and early Protestant expositors generally.

9. As we advance in order of time, the same view holds its ground in the main among the Protestant churches. It is, with more or less individual varieties and divergences, that of Mede (1630), Jurieu (1685), Cressener (1690), Vitringa (1705), Daubuz (1720), Sir Isaac Newton (first published in 1733, after his death; but belonging to an earlier date), Whiston (1706), and the Commentators further on in that century, Bengel and Bishop Newton,

10. Mr. Elliott very naturally makes the great French Revolution a break, and the beginning of a new epoch, in the history of apocalyptic interpretation. From it, the continuous historical view seemed to derive confirmation and consistency, and acquired boldness to enter into new details, and fix its dates with greater precision.

11. Some of the more marked upholders of the view since that great Revolution have been divided among themselves as to the question, whether the expected second advent of our Lord is to be regarded as preceding or succeeding the thousand years' reign, or millennium. The majority both in number, and in learning and research, adopt the premillenial advent: following, as it seems to me, the plain and undeniable sense of the sacred text of the book itself.

12. It is not the purpose of the present Prolegomena to open controversial dispute with systems or with individuals[3]. The following Commentary will shew how far our views agree with, how far they differ from the school of which I am treating. With this caution, I cannot refrain from expressing my admiration of the research and piety which have characterized some of the principal modern Protestant expositors of this school. I must pay this tribute more especially to Mr. Elliott, from whose system and conclusions I am compelled so frequently and so widely to diverge.

[3] The statement made above in the text will account for my not having noticed in detail, with a view to refutation, Mr. Elliott's work, "Apocalypsis Alfordiana," published since the first appearance of this volume. A careful perusal of that work has not altered my view on any of the points of interpretation whereon we differ. Its arguments are not formidable, consisting for the most part of confident re-assertion of the system which they uphold. In preparing the present edition of this volume I began by inserting in the notes elaborate answers to them: but I found that thus my pages became burdened with matter merely controversial, and moreover that I could not continue this course consistently with the unfeigned respect which I felt and wished to shew towards Mr. Elliott: the spirit of his book, which I forbear here from characterizing, rendering this wholly impossible.

13. γ. Our attention now passes to the Futurist school, consisting of those who throw forward the whole book, or by far the greater part of it, into the times of the great second Advent, denying altogether its historical significance.

14. Of these writers, some, who have been called the extreme futurists[4], deny even the past existence of the seven Asiatic churches, and hold that we are to look for them yet to arise in the last days: but the majority accept them as historical facts, and begin the events of the last days with the prophetic imagery in chap. iv. Some indeed expound the earlier seals of events already past, and then in the later ones pass at once onward to the times of antichrist.

15. The founder of this system in modern times (the Apostolic Fathers can hardly with fairness be cited for it, seeing that for them all was future) appears to have been the Jesuit Ribera, about A.D. 1580[5]. It has of late had some able advocates in this country. To it belong the respected names of Dr. Maitland, Dr. Todd, Mr. Burgh, Isaac Williams, and others.

16. I need hardly say that I cannot regard this scheme of interpretation with approval. To argue against it here, would be only to anticipate the Commentary. It seems to me indisputable that the book does speak of things past, present, and future: that some of its prophecies are already fulfilled, some are now fulfilling, and others await their fulfilment in the yet unknown future: but to class all together and postpone them to the last age of the world, seems to me very like shrinking from the labours which the Holy Spirit meant us, and invites us, to undertake.

17. In the exposition of the Apocalypse attempted in this volume, I have endeavoured simply to follow the guidance of the sacred text, according to its own requirements and the analogies of Scripture. I am not conscious of having any where forced the meaning to suit my own prepossession: but I have in each case examined, whither the text itself and the rest of Scripture seemed to send me for guidance. If a definite meaning seemed to be pointed at in such guidance, I have upheld that meaning, to whatever school of interpretation I might seem thereby for the time to belong. If no such definite meaning seemed to be indicated, I have confessed my inability to assign one, however plausible and attractive the guesses of expositors may have been.

18. The result of such a method of interpretation may be apparent want of system; but I submit that it is the only way which will conduct us safely as far as we go, and which will prevent us from wresting the

[4] e.g. the author of "The Jewish Missionary," and "The Sealed Book."

[5] Elliott, vol. iv. pp. 465 ff.

text to make it suit a preconceived scheme. This latter fault seemed to me so glaring and so frequent in our expositors of the historical school, and inspired me with such disgust, that I determined my own pages should not contain a single instance of it, if I could help it. And I venture to hope that the determination has been carried out.

19. The course which I have taken, that of following the text itself under the guidance of Scripture analogy, naturally led to the recognition of certain landmarks, or fixed points, giving rise to canons of interpretation, which I maintain are not to be departed from. Such are for instance the following:

20. The close connexion between our Lord's prophetic discourse on the Mount of Olives, and the line of apocalyptic prophecy, cannot fail to have struck every student of Scripture. If it be suggested that such connexion may be merely apparent, and we subject it to the test of more accurate examination, our first impression will I think become continually stronger, that the two, being revelations from the same Lord concerning things to come, and those things being as it seems to me bound by the fourfold ἔρχου, which introduces the seals, to the same reference to Christ's coming, must, corresponding as they do in order and significance, answer to one another in detail: and thus the discourse in Matt. xxiv. becomes, as Mr. Isaac Williams has truly named it, "the *anchor of apocalyptic interpretation:*" and, I may add, the touchstone of apocalyptic systems. If its guidance be not followed in the interpretation of the seals, if any other than our Lord is he that goes forth conquering and to conquer, then, though the subsequent interpretation may have occasional points of contact with truth, and may thus be in parts profitable to us, the *system* is an erroneous one, and, as far as it is concerned, the true key to the book is lost.

21. Another such landmark is found I believe in the interpretation of the *sixth seal:* if it be not indeed already laid down in what has just been said. We all know what that imagery means in the rest of Scripture. Any system which requires it to belong to another period than the close approach of the great day of the Lord, stands thereby self-condemned. I may illustrate this by reference to Mr. Elliott's continuous historical system, which requires that it should mean the downfall of Paganism under Constantine. A more notable instance of inadequate interpretation cannot be imagined.

22. Closely connected with this last is another fixed point in interpretation. As the seven seals, so the seven trumpets and the seven vials run on to the time close upon the end. At the termination of each series, the note is unmistakably given, that such is the case. Of the seals we have already spoken. As to the trumpets, it may suffice to refer to ch. x. 7, xi. 18: as to the vials, to their very designation τὰς ἐσχάτας,

and to the γέγονεν of ch. xvi. 17. Any system which does not recognize this common ending of the three, seems to me to stand thereby convicted of error.

23. Another such absolute requirement of the sacred text is found in the vision of ch. xii. 1 ff. In ver. 5, we read that the woman ἔτεκεν υἱὸν ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ, καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. All Scripture analogy and that of this book itself (cf. ch. xix. 15) requires that these words should be understood of our incarnate Lord, and of no other. Any system seems to me convicted of error, which is compelled to interpret the words otherwise.

24. Another canon of interpretation has seemed to me to be deducible from the great care and accuracy with which the Seer distinguishes between the divine Persons and the ministering angels. Much confusion is found in the apocalyptic commentaries from this point not being attended to. "Is such or such an angel Christ Himself, or not?" is a question continually meeting us in their pages. Such a question need never to have been asked. ἄγγελος, throughout the book, is an *angel:* never our Lord, never one of the sons of men. ⌜This holds equally, I believe, of the angels of the seven churches⌟ and of the various angels introduced in the prophetic vision.

25. Various other rules and requirements of the same kind will be found mentioned in the Commentary itself. It may be well to speak of some other matters which seem worthy of notice here.

26. The apocalyptic *numbers* furnish an important enquiry to every Commentator, as to their respective significance. And, in general terms, such a question can be readily answered. The various numbers seem to keep constant to their great lines of symbolic meaning, and may, without any caprice, be assigned to them. Thus *seven* is the number of perfection: seven spirits are before the throne (ch. i. 4; iv. 5): ⌜seven churches represent the church universal: the Lamb has seven horns and seven eyes⌟ (v. 6): in the several series of God's judgments, each of them complete in itself, each of them exhaustive in its own line of divine action, seven is the number of the seals, of the trumpets, of the thunders, of the vials.

27. ⌜*Four*, again, is the number of terrestrial extension.⌟ Four living-beings are the celestial symbols of creation (iv. 6 ff.): four angels stand on the four corners of the earth, holding the four winds of heaven (ch. vii. 1): four seals, four trumpets, four vials, in each case complete the judgments as far as physical visitations are concerned: four angels are loosed from the Euphrates to slay the destined portion out of all mankind (ix. 13 ff.), in obedience to a voice from the four corners of the altar: Satan deceives the nations in the four corners of the earth (xx. 8): the new Jerusalem lieth four-square, having all sides equal.

28. *Twelve* is the number especially appropriated to the Church, and to those appearances which are symbolically connected with her. Twice twelve is the number of the heavenly elders: twelve times twelve thousand, the number of the sealed elect: the woman in ch. xii. 1 has a crown of twelve stars: the heavenly city has twelve gates, at the gates twelve angels, and on them the names of the twelve tribes of Israel; also twelve foundations, and on them the names of the twelve Apostles: and its circumference (probably: see note, ch. xxi. 16) is twelve thousand stadii. Finally, in the midst of her the tree of life brings forth twelve manner of fruits.

29. The occurrence of aliquot portions of these numbers is also worthy of our attention. The half of seven, three and a half, is a ruling number in the apocalyptic periods of time. Three years and a half had been the duration of the draught prayed for by Elijah (see James v. 17, note: also Luke iv. 25); "a time, and times, and the dividing of time" was the prescribed prophetic duration of the oppression of the saints in Dan. vii. 25. Accordingly, we find in the Apocalypse (ch. xi. 2) that the two witnesses, one of whose powers is, to shut up heaven that there shall be no rain (xi. 6), shall prophesy 1260 days $= 3 \times 360 + 180 =$ three years and a half. And if this particular reminds us of Elijah, the other, the turning the water into blood and smiting the earth with plagues, directs our attention to Moses, whose testimony endured throughout the forty and two stations of the children of Israel's pilgrimage, as that of these witnesses is to endure forty and two months $= 3 \times 12 + 6$ months $=$ three years and a half. (Again, for three *days* and a half shall the bodies of these witnesses lie unburied in the street of the great city, after which they shall rise again.) The same period in days (1260) is the term during which the woman shall be fed in the wilderness (xii. 6). The same in months (42) is allotted (xiii. 5) to the power of the first wild-beast which ascended from the sea.

30. I have not pretended to offer any solution of these periods of time, so remarkably pervaded by the half of the mystic seven. I am quite unable to say, who the two witnesses are: quite unable, in common with all apocalyptic interpreters, to point out definitely any period in the history of the church corresponding to the 1260 days of ch. xii. 6, or any in the history of this world's civil power which shall satisfy the forty-two months of ch. xiii. 5. As far as I have seen, every such attempt hitherto made has been characterized by signal failure. One after another, the years fixed on for the consummation by different authors have passed away, beginning with the 1836 of Bengel: one after another, the expositors who have lived to be thus refuted have shifted their ground into the safer future.

31. It is not my intention to enter the lists on either side of the vexed

"year-day" question. I have never seen it proved, or even made probable, that we are to take a day for a year in apocalyptic prophecy: on the other hand I have never seen it proved, or made probable, that such mystic periods are to be taken literally, a day for a day. It is a weighty argument against the year-day system, that a period of "a thousand years" (xx. 6, 7) does occur in the prophecy: it is hardly a less strong one against literal acceptation of days, that the principles of interpretation given us by the Seer himself (xvii. 17) seem to require for the reign of the beast a far longer period than this calculation would allow. So that in the apparent failure of both systems, I am driven to believe that these periods are to be assigned by some clue, of which the Spirit has not yet put the Church in possession.

32. Still less can I offer any satisfactory solution of the prophetic number of the beast (xiii. 18). Even while I print my note in favour of the Λατεινός of Irenæus, I feel almost disposed to withdraw it. It is beyond question the best solution that has been given: but that it is not *the* solution, I have a persuasion amounting to certainty. It must be considered merely as worthy to emerge from the thousand and one failures strewed up and down in our books, and to be kept in sight till the challenge ὧδε ἡ σοφία ἐστίν is satisfactorily redeemed.

33. On one point I have ventured to speak strongly, because my conviction on it is strong, founded on the rules of fair and consistent interpretation. I mean, the necessity of accepting literally the first resurrection, and the millennial reign. It seems to me that if in a sentence where two resurrections are spoken of with no mark of distinction between them (it is otherwise in John v. 28, which is commonly alleged for the view which I am combating),—in a sentence where, one resurrection having been related, "the rest of the dead" are afterwards mentioned,—we are at liberty to understand the former one figuratively and spiritually, and the latter literally and materially, then there is an end of all definite meaning in plain words, and the Apocalypse, or any other book, may mean any thing we please. It is a curious fact that those who maintain this, studious as they generally are to uphold the primitive interpretation, are obliged, not only to wrest the plain sense of words, but to desert the unanimous consensus of the primitive Fathers, some of whom lived early enough to have retained apostolic tradition on this point. Not till chiliastic views had run into unspiritual excesses, was this interpretation departed from[6].

34. It now remains that I say somewhat respecting my own view of the character and arrangement of the prophecy, which may furnish the

[6] The student will find a good account of the history of opinions on this subject in Herzog's Encyclopädie, art. Chiliasmus.

reader with a general idea of the nature of the interpretation given in the notes.

35. And first for the principles on which that interpretation is based. *α*) The book is a revelation given by the Father to Christ, and imparted by Him through His angel to St. John, to declare to His servants things which must shortly come to pass: in other words, the future conflicts and triumphs of His church; these being the things which concerned "His servants."

36. *β*) Of all these, the greatest event is His own coming in glory. In consequence, it is put forward in the introduction of the book with all solemnity, and its certainty sealed by an asseveration from the Almighty and everlasting God.

37. *γ*) Accordingly we find every part of the prophecy full of this subject. The Epistles to the Churches continually recur to it: the visions of seals, trumpets, vials, all end in introducing it: and it forms the solemn conclusion, as it did the opening of the book.

38. *δ*) But it was not the first time that this great subject had been spoken of in prophecy. The Old Testament prophets had all announced it: and the language of this book is full of the prophetic imagery which we also find in them, The first great key to the understanding of the Apocalypse, is, the analogy of Old Testament prophecy.

39. *ε*) The next is our Lord's own prophetic discourse, before insisted on in this reference. He himself had previously delivered a great prophecy, giving in clear outline the main points of the history of the church. In this prophecy, the progress of the Gospel, its hindrances and corruptions, the judgments on the unbelieving, the trials of the faithful, the safety of God's elect amidst all, and the final redemption in glory of His faithful people, were all indicated. There, they were enwrapped in language which was in great part primarily applicable to the great typical judgment on the chosen people—the destruction of Jerusalem. When this book was written, that event had taken place: completing the first and partial fulfilment of our Lord's predictions. Now, it remained for prophecy to declare to the church God's course of dealing with the nations of the earth, by which the same predictions are to be again fulfilled, on a larger scale, and with greater fulness of meaning.

40. It is somewhat astonishing, that many of those who recognize to the full the eschatological character of the prophetic discourse of our Lord, should have failed to observe in the Apocalypse the very same features of arrangement, and an analogy challenging continual observation.

41. *ζ*) In accordance with the analogy just pointed out, I conceive that the opening section of the book (after the vision in the introduc-

tion), containing the Epistles to the Churches, is an expansion of our Lord's brief notes of comfort, reproof, and admonition addressed to His own in the prophecy on the Mount of Olives and elsewhere in His prophetic discourses.

42. "'It reveals to us our Lord as present with His people evermore in the fulness of His divine Majesty as the Incarnate and glorified Son of God: present with them by His Spirit to sympathize, to sustain, to comfort, to reprove, to admonish, as their need requires: his eye evermore on every heart, his love ever ready to supply all their need.[7] The Epistles are no other than the expression of that special message of rebuke or encouragement which day by day in all ages the Lord sees to be needed, in one or other of its parts, by every Church, and every Christian, on earth. Every body of Christians, we are reminded, like every individual, has at each moment, its own definite religious character and condition: like Ephesus, sound, but with declining love and faith: like Smyrna, faithful in tribulation and rich in good works: like Pergamum, steadfast under open trial, but too tolerant of compromises with the world's ways: like Thyatira, diligent in well-doing, and with many signs of spiritual progress, yet allowing false teaching and corrupt practice to go unchecked: like Sardis, retaining the form of sound doctrine, but in practice sunk into a deep slumber threatening spiritual death: like Philadelphia, faithful to the Lord's word and name, loving Him though in weakness, and therefore kept in safety: or finally like Laodicea, 'lukewarm, and neither cold nor hot:' self-satisfied, because sunk too deep in spiritual sloth and indifference to be conscious of her poverty, and ready therefore to lose all without struggle or regret[8]."

43. This first section has set before us the Lord present with His church on earth; the next introduces us at once to His presence in heaven, and to the celestial scenery of the whole coming prophecy. It is to be noted that this revelation of God is as the God of His Church. The Father, seated on the Throne: the Lamb in the midst of the throne, bearing the marks of His atoning sacrifice: the sevenfold Spirit with His lamps of fire: this is Jehovah the covenant God of His redeemed. And next we have Creation, symbolized by the four living-beings—the Church, patriarchial and apostolic, represented by the twenty-four elders: and the innumerable company of angels, minister-

[7] I borrow the words of a MS. Lecture on the Apocalypse by an old and valued friend.

[8] It has been supposed by some (the first of whom apparently was the Abbot Joachim) that these Epistles are in themselves prophetic of various states of the church from the time of the Apocalypse to the final close of the dispensation. One of the principal among these is Vitringa, in whose Commentary, pp. 27 ff., will be found a full account, and elaborate defence of the view. I need not say that I myself cannot subscribe to it.

ing in their glory and might, now by one of them, now by another, throughout the course of the prophecy.

44. In the next section, the Lamb, alone found worthy, opens one after another the seals of the closed book or roll, so that, when they are all opened, it may be unrolled and read. One point I have urged in the following notes: viz., that the roll is never during the prophecy actually opened, nor is any part of it read. The openings of its successive seals are but the successive preparations for its contents to be disclosed: and as each is opened, a new class of preparations is seen in prophetic vision. When the seventh is loosed, and all is ready for the unfolding and reading, there is a symbolic silence, and a new series of visions begins.

45. As regards the seals themselves, the first four are marked off from the other three in a manner which none can fail to observe. They represent, I believe, Christ's victory over the world in His appointed way. We have Himself going forth to conquer, and in His train, the sword which He came to send on earth, the wars, famines, and pestilences, which He foretold should be forerunners of His coming. At each of these appearances, one of the living-beings who symbolize Creation echoes with his ἔρχου the sighs of the world for the manifestation of the sons of God. I conceive it to be a mistake, necessarily involved in the consecutive historical interpretation, but sometimes found where that is not, to interpret these four seals, as succeeding one another in time. All are co-ordinate, all are correlative.

46. Next to the sighs of Creation for the Lord's coming, we have those of His martyred saints, crying from under His altar. Then, at the opening of the sixth seal, we have reproduced the well-known imagery of our Lord's discourse and of the O. T. prophets, describing the very eve and threshold, so to speak, of the day of the Lord: the portents which should usher in His coming: but not that coming itself. For the revelation of this, the time is not yet. First, His elect must be gathered out of the four winds—the complete number sealed, before the judgments invoked by the martyred souls descend on the earth, the sea, the trees. First, the Seer must be vouchsafed a vision of the great multitude whom none can number, in everlasting glory. The day of the Lord's coming is gone by, and the vision reaches forward beyond it into the blissful eternity. Why? Because then, and not till then, shall the seventh seal, which looses the roll of God's eternal purposes, be opened, and the book read to the adoring Church in glory. Then we have the last seal opened, and the half-hour's silence—the "initium," as Victorinus sublimely says, "quietis æternæ."

47. Thus far the vision of the seals necessarily reached onward for its completion. But there is much more to be revealed. God's judgments

on the earth and its inhabitants are the subject of the next series of visions. The prayers of the martyred saints had invoked them: with the symbolizing therefore of the answer to these prayers the next section opens. Then follow the trumpet-blowing angels, hurting the earth, the trees, the sea, the rivers, the lights of heaven. And here again, as before, the first four trumpets complete these œcumenical judgments, and with the fifth the three woes on mankind begin. The previous plagues have affected only the accessories of life: the following affect life itself.

48. In these latter we have the strictest correspondence with the foregoing vision of the seals. Two of them are veritably plagues, the one of the locust, the other of the horsemen. After this sixth trumpet are inserted two episodical passages, the one a vision, the other a prophecy (see below): then, when the seventh is about to sound, the consummation of God's judgments passes unrecorded, as it did under the seals; and at the seventh trumpet, we have the song of thanksgiving and triumph in heaven. Such remarkable and intimate correspondence carries its own explanation: the two visions of the trumpets and seals run on to one and the same glorious termination: the former, in tracing the course of the world as regards the Church, the latter, in tracing God's judgments of vengeance on the ungodly dwellers on earth: for it is for this that the heavenly song at its conclusion gives thanks.

49. If now we turn to the two episodes between the sixth and seventh trumpets, we find them distinctly introductory to that section which is next to follow. A little book is given to the Seer, sweet to his mouth, but bitter in digestion, with an announcement that he is yet again to prophesy to many nations—that a fresh series of prophetic visions, glorious indeed but woeful, was now to be delivered by him.

50. These begin by the measurement of the temple of God—seeing that it is the Church herself, in her innermost hold, which is now to become the subject of the prophecy. The course of the two witnesses, recalling to us by their spirit and power Moses and Elias, is predicted: and during the prediction, one principal figure of the subsequent visions is by anticipation introduced: the wild-beast that cometh up out of the abyss. That this is so, is at once fatal in my estimation to the continuous historical interpretation.

51. The student will find that there is no explanation of the two witnesses in the ensuing Commentary. I have studied the various solutions, and I own that I cannot find any which I can endorse as being that which I can feel to be satisfactory. I have none of my own. I recognize the characters: but I cannot appropriate them. I do not feel it to be any reproach to my system, or any disproof of its substance, that there are this and other gaps in it which I cannot bridge over.

Nay, on the contrary, if it be a sound interpretation, there must be. these: and to find events and persons which may fit the whole, ere yet the course of time is run, would seem to me rather writing a parody, than earnestly seeking a solution.

52. And now the seventh angel sounds; and as before at the opening of the seventh seal, the heavenly scene is before us, and the representatives of the church universal fall down and give thanks that God's kingdom is come, and the time of the dead to be judged. But though this series of visions likewise has been thus brought down to the end of the final consummation, there is more yet to be revealed; and in anticipation of the character of the subsequent visions, the temple of God in heaven is opened, and the pause between one and another series is announced, as before between the seals and the trumpets, and as after at the end of the vials, by thunders and lightnings and voices.

53. And now opens the great prophetic course of visions regarding the church. Her identification in the eyes of the Seer is first rendered unmistakable, by the scene opening with the appearance of the woman and the serpent, the enmity between him and her seed, the birth of the Man-child who should rule over the nations,—His ascension to heaven and to the throne of God. Here, at least, all ought to have been plain: and here again I see pronounced the condemnation of the continuous historical system.

54. The flight of the woman into the wilderness, the casting down of Satan from heaven, no longer to accuse the brethren there, his continued enmity on earth, his persecution of the remnant of the woman's seed, these belong to the introductory features of the great vision which is to follow, and serve to describe the state in which the Church of God is found during the now pending stage of her conflict.

55. What follows, carries out the description of the war made by the dragon on the seed of the woman. A wild-beast is seen rising out of the deep, uniting in itself the formerly described heads and horns of the dragon, and also the well-known prophetic symbols of the great empires of the world: representing, in fact, the secular powers antagonistic to the Church of Christ. To this wild-beast the dragon gives his might and his throne: and notwithstanding that one of its heads, the Pagan Roman Empire, is crushed to death, its deadly wound is healed, and all who are not written in the Lamb's book of life worship it.

56. The further carrying out of the power and influence of the beast is now set before us by the vision of another wild-beast, born of the earth, gentle as a lamb in appearance, but dragon-like and cruel in character. This second beast is the ally and servant of the former: makes men to worship its image and receive its mark, as the condition of civil rights and even of life itself. Here, in common with very many of the best

interpreters, I cannot fail to recognize the sacerdotal persecuting power, leagued with and the instrument of the secular: professing to be a lamb, but in reality being a dragon: persecuting the saints of God: the inseparable companion and upholder of despotic and tyrannical power. This in all its forms, Pagan, Papal, and in so far as the Reformed Churches have retrograded towards Papal sacerdotalism, Protestant also, I believe to be that which is symbolized under the second wild-beast.

57. Next, the apocalyptic vision brings before us the Lamb on Mount Sion with the first-fruits of His people, and the heavenly song in which they join,—as prefatory to the announcement, by three angels, of the prophecies which are to follow, so full of import to the people and church of God. These are, first, the proclamation of the everlasting Gospel as previous to the final judgments of God: next, the fall of Babylon, as an encouragement for the patience of the saints: third, the final defeat and torment of the Lord's enemies. After these is heard a voice proclaiming the blessedness of the holy dead. Then follow, in strict accord with these, four announcements, 1) the harvest and the vintage of the earth, and the seven last plagues, symbolized by the out-pouring of the vials: 2) the ample details of the fall and punishment of Babylon: 3) the triumph of the Church in the last defeat of her Lord's enemies: 4) the millennial reign, and finally, the eternity of bliss. But on each of these somewhat more must be said.

58. I have found reason to interpret the *harvest*, of the ingathering of the Lord's people: the *vintage*, of the crushing of His enemies: both these being, according to the usage of this book, compendious, and inclusive of the fuller details of both, which are to follow.

59. The vintage is taken up and expanded in detail by the series of the vials: seven in number, as were the seals and the trumpets before. These final judgments, specially belonging to the Church, are introduced by a song of triumph from the saints of both dispensations, and are poured out by angels coming forth from the opened sanctuary of the tabernacle of witness in heaven.

60. The course of these judgments is in some particulars the same as that of the trumpets. The earth, the sea, the rivers, the lights of heaven—these are the objects of the first four: but ever with reference to those who worship the beast and have his mark on them. At the fifth, as in each case before, there is a change from general to special: the throne and kingdom of the beast, the river Euphrates, these are now the objects: and the seventh passes off, as in each former case, to the consummation of all things.

61. Meantime, as so often before, anticipating hints have been given of new details belonging to the other angelic announcements. At the sixth vial, we have the sounds of the gathering of an approaching battle

of God's enemies against Him, and the very battle-field pointed out. After the seventh and its closing formula, Babylon comes into remembrance before God, to give her the cup of His vengeance. Thus then we pass to the second of the angelic announcements—the fall of Babylon. Here the Seer is carried in spirit into the wilderness, and shewn the great vision of the woman seated on the beast. I have entered in the Commentary into all the details of this important portion of the prophecy: and it is unnecessary to repeat them here. It may suffice to say, that the great persecuting city, the type of the union of ecclesiastical corruption with civil tyranny, is finally overthrown by the hands of those very kingdoms who had given their power to the beast, and this overthrow is celebrated by the triumphant songs of the Church and of Creation and of innumerable multitudes in heaven.

62. But here again, according to the practice of which I cannot too often remind the student, a voice from heaven announces the character of the new and final vision which is to follow: Blessed are they which are called to the marriage supper of the Lamb. And now, in the prophetic details of the third of the previous angelic announcements, and of the proclamation of the blessedness of the holy dead, the great events of the time of the end crowd, in their dread majesty, upon us. First, the procession of the glorified Redeemer with the armies of heaven following Him, coming forth to tread the winepress of the wrath of Almighty God. Then the great battle of the Lord against His foes, the beast and the false prophet, leagued with the kings of the earth against Him. Then, the binding of the dragon, the old serpent, for a season. Then, the first resurrection, the judgment of the church, the millennial reign: as to which I have again and again raised my earnest protest against evading the plain sense of words, and spiritualizing in the midst of plain declarations of fact. That the Lord will come in person to this our earth: that His risen elect will reign here with Him and judge: that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplishment:—this is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of His primitive apostolic Church, before controversy blinded the eyes of the Fathers to the light of prophecy.

63. But the end is not yet. One struggle more and that the last. At the end of the millennial period, Satan is unloosed, and the nations of the earth are deceived by him—they come up against and encircle the camp of the saints and the beloved city: and fire comes down out of heaven and consumes them: and the devil who deceived them is cast into the lake of fire. Then is described the general judgment of the dead, the destruction of death and Hades, and the condemnation of all whose names are not found written in the book of life.

64. Finally, in accord with the previous proclamation of the blessedness of the holy dead, the description of the heavenly Jerusalem forms the glorious close of the whole.

65. It remains that I say a few words in explanation of the annexed Table, which contains an arrangement of the Apocalyptic matter in accordance with the view upheld above.

66. In the upper part of the table, extending all across it, are specified the general subject of the book, printed in black, and the Epistles to the seven churches. Then follow, printed in red, the heavenly scenery and personages common to the whole following prophecy, till all the various visions merge, at the bottom of each column, in the new heavens and new earth, the description of which is again printed in red across the table beneath the columns.

67. The columns themselves contains the various visions, followed by the episodes which occur in them, in order: each in turn passing away into the great day of the Lord, and the events of the time of the end. Any one who has followed the Commentary, or even the epitome given in these Prolegomena, will have no difficulty in making use of the conspectus given in the table.

68. The words printed in thick type are intended to direct the reader's attention to their recurrence as furnishing landmarks, or tests of interpretation: e. g. the numbers, seven, four, twelve: the white horse and its Rider: the ruling the nations with a rod of iron, as unmistakably identifying the Man-child of ch. xii. with the Victor of ch. xix.: &c. &c.

69. I have now only to commend to my gracious God and Father this feeble attempt to explain the most mysterious and glorious portion of His revealed Scripture: and with it, this my labour of now eighteen years, herewith completed. I do it with humble thankfulness, but with a sense of utter weakness before the power of His Word, and inability to sound the depths even of its simplest sentence. May He spare the hand which has been put forward to touch His Ark: may He, for Christ's sake, forgive all rashness, all perverseness, all uncharitableness, which may be found in this book, and sanctify it to the use of His Church: its truth, if any, for teaching: its manifold defect, for warning. My prayer is and shall be, that in the stir and labour of men over His Word, to which these volumes have been one humble contribution, others may arise and teach, whose labours shall be so far better than mine, that this book, and its writer, may ere long be utterly forgotten.

ΑΜΗΝ ΕΡΧΟΥ ΚΥΡΙΕ ΙΗΣΟΥ.

I. III.

MUST SHORTLY

seven Churches of Asi

E COMETH.

i ; a sharp two-edged

s to the Churches.

V.

d in heaven.

thereon : His glorio

me come lightnings a

saying, Holy Holy Ho

and the honour and the

worthy to open it.

even eyes, which are th

eption. This is [illegible]

and about the throne, four living-beings, full of

sitteth on the throne, the twenty-four elders

th on the throne. The four-and-twenty elders

gs say Amen, and the four-and-twenty el

:II. XIV.

AND HER FOES.

n clothed with the sun,

twelve stars, is with ch

gon with seven heads

hen born.

o shall rule the nation

to God's throne. She flie

is nourished 1260 days

is Satan, cast down to t

e earth.

s mouth after the woman-

the seed of the woman.

sea, with ten horns an

istics of Daniel's empires

nd his throne. One of

en worship it, and wond

y-two months. It bla

ll worship it except tho

of life. Its weapons

phet), with two horns lik

wonders, serving the fir

mage, and receive its m

number may be calculat

the 144,000 virgins. Th

atory of the coming prop

ng Gospel to preach to

nts is come:

of Babylon (not yet de

ature punishment of

the number of his nam

dness of the holy dead

pements, we have comp

gathering of God's people

nishment of the wicked.

ast plagues, in which

D IS FULFILLED.

XXII.

The tabernacle of God

ne names of the twelve

s are never shut :

t each month, and its

R THE LORD GOVER

BEHOLD, I COMI

AIR. LORD JESU

seven candlesticks are the seven Churches.

throw nor crying nor pain. All things made new.

apostles of the Lamb. Its street is pure gold.

thter : but only those written in the Lamb's book.

OD AND THE LAMB ARE IN IT. HIS

XIX. 11—21. XX.

Heaven opened : a white horse and his Rider,

hful and True : with many crowns on, and names, and

ne which none knew but Himself : clad in a vesture

d in blood : His name,

THE WORD OF GOD.

e armies of heaven follow Him on white horses, in pure

linen. Out of His mouth comes a sharp sword,

like the nations : and He shall rule them with a

of iron, and tread the winepress of the wrath of

On His vesture and on His thigh a name written,

KING OF KINGS AND LORD OF LORDS.

an angel standing in the sun cries to the birds to gather

e great banquet of God.

e beast and the kings of the earth make war

st the Rider on the white horse and His armies.

beast and the false prophet are taken alive and

into the lake of fire. The rest who received the

k of the beast and the number of his name are

with the sword of His mouth, and feed the birds

their flesh.

An angel descends from heaven, having the key of

pit and a chain, and binds Satan for a thousand

rs.

vision of thrones, and those sitting on them, to whom

ment is given : the souls of those who were be-

ded for the witness of Christ and the word of God,

those who had not worshipped the beast nor his

ge, nor had received his mark : and they lived

reigned with Christ a thousand years.

fter the thousand years, Satan is unbound, and deceives

nations, gathering them to war. They surround the

p of the saints and the beloved city. Fire comes down

n heaven and destroys them. The devil is cast into the

of fire.

a great WHITE THRONE and ONE sitting on it, from

m heaven and earth flee away.

HE DEAD, SMALL AND GREAT, STAND BEFORE GOD:

BOOKS ARE OPENED: ALL ARE JUDGED ACCORDING

THEIR WORKS.

death and Hadés cast into the lake of fire, and all who

not found written in the book of life.

CHAPTER IX.

APPARATUS CRITICUS.

SECTION I.

LIST OF MANUSCRIPTS REFERRED TO IN THIS VOLUME.

Heb.	Cath.	Apoc.	Designation.	Date.	Name of Collator and other information.	Gosp.
A	A	A	Alexandrinus.	V.	*See Vol. I.*	A
B	B	—	Vatican, 1209.	IV.	*See Vol. I.*	B
—	—	[1]B	Basilianus, Vatican, 2066.	VIII.	Card. Quirini (for Wetstein), Tischendorf and Tregelles. Published by Tischendorf, and by Mai at the end of his edition of the Codex Vaticanus.	—
C	C	C	Ephraemi.	V.	*See Vol. I.*	C
D	—	—	Claromontanus[2].	VI.	*See Vol. II.*	—
H	—	—	Paris, Coisl. 202 A.	VI.	*See Vol. II.* Contains of this Vol. only Heb. ii. 11—16, iii. 13—18, iv. 12—15.	—
—	Hr	. .	*See* Heb. 179 *below*.			
K	K	—	Moscow Synod, 98.	IX.	*See Vol. II.*	—
L	L	—	Angelicus or Passionei.	IX.	*See Vol. II.*	—
M	—	—	Uffenbachianus.	X.	*See Vol. II.* (Def. Heb. iv. 8—xii. 20.)	—
P	P	P	St. Petersburg. Porphyrii[3].	VIII.	*See Vol. II.* (Def. Heb. xii. 9, 10; 1 Joh. iii. 19—v. 1; Jude 4—15; Rev. xvi. 12—xvii. 1, xix. 21—xx. 9, xxii—6—end.)	
ℵ	ℵ		Sinaiticus.	IV.	*See Vol. I.*	ℵ
			Frag. Mosquense.	VI?	Matthaei. Contains Heb. x. 1—7, 32—38.	—
[4]a	a	—	Lambeth, 1182.	XII.	Scrivener.	—
b	b	—	Lambeth, 1183.	1358	Scrivener.	—
[5]c	c	—	Formerly Lambeth, 1184.	XV.	Sanderson in Scrivener.	—

[1] In this edition we have distinguished this MS. from the preceding, by the use of a different type for the letter denoting it. The difference is further marked by quoting the cursive supplement to the great MS. uniformly as "Br," and no longer, with Tregelles, as "91."

[2] It seems no longer necessary to quote the Codex Sangermanensis ("E") side by side with this manuscript, as it has been clearly proved that the one is a transcript of the other.

[3] A few readings communicated by Dr. Tregelles were inserted in the third edition of the Apocalypse. [The whole of the Apocalypse has now (1871) been collated with Tischdf.'s ed. of the MS. in Mon. Sacra Inedit., vol. vi., and the readings in the Epp. inserted from Tregelles' New Test.]

[4] Appendix to Mr. Scrivener's edn. of the "Codex Augiensis," Cambridge, 1859. It has not been thought worth while to encumber the page with every various reading found in these manuscripts; but whenever any variation of the uncials is mentioned, the testimony of these accurately-collated documents is added.

[5] A manuscript once in the possession of Professor Carlyle; returned to the Patriarch of Jerusalem in 1817.

Heb.	Cath.	Apoc.	Designation.	Date.	Name of Collator and other information.	Gosp.
[6] d	d	—	Lambeth, 1185.	XV.	Scrivener	—
e	—	a	Lambeth, 1186.	XI.	Scrivener.	—
f	f	—	Theodori.	1295	Scrivener. Belonged to Pickering the publisher.	g
g	g	—	Wordsworth.	XIII.	Scrivener.	l
[7] h	h	b	Butler 2. Brit. Mus., Addl. 11837.	1357	Scrivener. (= Heb. 104, Cath. 91, Gosp. 201 below.)	m
—	j	—	Burney 48. Brit. Mus.	XIV.	Scrivener. Contains Catholic Epistles only. They are found at fol. 221 of the 2nd Vol. of a MS. of Chrysostom's homilies, but not in the same hand with them.	—
k	k	—	Trin. Coll. Camb. B. x. 16.	1316	Scrivener.	w
l	l	—	Chr. Coll. Camb. F. i. 13.	XII.	Scrivener. Mill (*Cant.* 2). (=Heb. 29, Cath. 24 below.)	—
—	—	c	Brit. Mus., Harl. 5678.	XV.	Scrivener. (= Apoc. 31 below.)	—
..	..	d	Brit. Mus., Harl. 5778.	XII.	Apoc., Scrivener. Epp., Mill (*Sin.*). (=Heb. 34, Cath. 28, Apoc. 8 below).	—
..	..	e	Brit. Mus., Harl. 5613.	1407	Scrivener (in Apoc.) 1 Pet., 1 John v. collated by Griesb. (= Heb. 63, Cath. 60, Apoc. 29 below.)	—
m	m	f	The Leicester MS.	XIV.	Scrivener. (= Heb. 37, Cath. 31, Apoc. 14.) *See* 69, *Vol. I.*	69
n	n	—	Emm. Coll. Camb. i. 4. 35.	XII.	Scrivener. Mill (*Cant.* 3). (= Heb. 30, Cath. 53.)	—
o	o	—	Camb. Univ. Lib., MS. Mm. 6, 9.	XII or XIII.	Scrivener. Mill's *Hal.* (= Heb. 61 and 221, Cath. 61 and 111, Gosp. 40.)	v
—	—	g	PARHAM No. 17.	XII.	Scrivener.	—
—	—	h	Parham No. 2.	XIV.	Scrivener.	—
—	—	j	Brit. Mus., Addl. MS. No. 17469.	XIV.	Scrivener.	—
—	—	k	Liber Canonicus, No. 34.	1516	Scrivener.	—
..	..	l	Brit. Mus., Harl. 5537.	1087	Apoc., Scrivener. Epp., Mill (*Cov.* 2). (= Heb. 31., Cath. 25, Apoc. 7 below.) (Def. 1 Joh. v. 15—2 Joh. 6.)	—
..	..	m	Middlehill, Worcestersh. No. 1461 (formerly Meerman 118).	XI. or XII.	Apoc., Scrivener. (= Heb. 242, Cath. 178, Apoc. 87. Epp., inspected by Scholz?) (Def. Heb. ix. 3—x. 29; Ja. i. 1—5; iii. 6—iv. 16; 2 Pet. iii. 10—1 Joh. i. 1; iii. 13—iv. 2; Jude 16—end.)	—
—	—	n	Bodleian, Baroc. 4.	XV.	Scrivener.	—
1	1	—	Reuchlini. Basle, K. iii. 3 (late B. vi. 27).	X.	Wetstein, "bis atque accurate," Tregelles and Roth. in Gosp. (See below, Apoc. 15 note.)	—

[6] "Might almost be considered a series of fragments in several different hands." The Catholic Epistles are written by one scribe, the Epistle to the Hebrews by another.

[7] Formerly Cod. Prædicatorum S. Marci, 701. See Scrivener, Collation of MSS. of Gosp. p. xlv. Introd. to N. T. Criticism, p. 163.

Heb.	Cath.	Apoc.	Designation.	Date.	Name of Collator and other information.	Gosp.
2	2	—	Basle (late B. ix. ult.).	XV.	Mill (*B* 2). The basis of Erasmus' 1st edn.	—
—	—	1	Reuchlini.	?	See note [8].	—
3	3	—	Vienna, F.'s 15, K.'s 5.	XII.	Alter. Known as Corsendoncensis.	3
4	4	—	Basle (late B. x. 20).	XV.	Wetstein throughout Epp. Mill (*B* 3), in 1, 2, 3 Joh.	—
5	5	—	Paris, 106.	XII.	Stephens' δ'. Scholz.	5
6	6	—	Paris, 112.	XI.	Stephens' ε'.	6
7	—	—	Basle (late B. vi. 17).	X.	Readings given in Wetstein. Text surrounded by various Scholia from Thdrt., Gennad., Œc., Sevrn., &c. On parchment. (Ends Heb. xii. 8.)	—
(8)	..	—	. . . . .	—	Stephens' ζ' (= Cath. 50. *Identified by some with Heb.* 132, *Cath.* 113 *below*).	—
9	7	—	Paris, 102.	X.	Stephens' ι'. No lacunæ.	—
(10)	(8)	—	*Not identified.*	—	Stephens' ια'.	—
11	9	—	Camb. Univ. Lib. MS. Kk. 6. 4.	XI.	Stephens' ιγ'. Belonged to Vatablus. (Def. Heb. vii. 26—xi. 10; xi. 23—end.)	—
12	10	2	Paris, 237.	X.	Stephens' ιε'. Wetstein "de integro." Many additional readings in Scholz.	—
(13)			. . . . .	—	*See Vol. III.*	
(14)	..	—	Jacobi Fabri Daventriensis.	XVI.	*See Vol. III.* (= Cath. 47.)	90
(15)	—	—	Amandi.	—	*See Vol. III.*	—
..	11	—	Paris, 103.	X.	(= Heb. 140.) Reiche (in Heb.), Wetstein (in Cath.) Marg. Schol. (Def. Heb. xi. 35—end. Heb. xi. 35—xii. 1, supplied in xiv. or xv. cent.)	—
—	—	(3)	*Not identified.*	—	Stephens' ις'.	—
16	12	[9]4	Paris, 219.	XI.	Wetstein. Inspected by Reiche. Apocalypse re-examined, in certain places, by A. W. Grafton. Text mixed up with commentary, but easily distinguishable. Belonged to J. Lascaris.	—

[8] The only MS. of the Apocalypse (containing i. 1—xxii. 16, γενος του δαδ|) used by Erasmus for his first edition. It was found in the library at Mayhingen by Prof. Delitzsch of Erlangen, who published an account of its readings as compared with the texts of Erasmus and Tischendorf. This account has been incorporated in the digest, the only exception to its faithful reproduction being that palpable and undeniable clerical errors in the MS. have not been noticed. Such, e.g., are, λευϊκός for λευκός, xix. 11: ἐκάθησαν for ἐκάθισαν, xx. 4: καὶ κοσμημένην (accents *sic*), xxi. 2: εἰς αὐτοὺς αἰῶνας, xxii. 5. The text in the MS. is mixed up with the commentary of Andreas, who lived in the latter half of Cent. V. Its age is not definitely stated; but it bears marks of being copied from an earlier uncial MS. See Delitzsch, Handschriftliche Funde, pt. i. pp. 7—16 and pt. ii. pp. 1—21.

[9] The mss. (of the Apocalypse) themselves were consulted by me in nearly every place where in the last edition they were either cited e silentio or queried. Roughly speaking, each manuscript was examined in about 200 readings, one or two of them in

Heb.	Cath.	Apoc.	Designation.	Date.	Name of Collator and other information.	Gosp.
		(5)	Various readings given by Laurentius Valla.			
17	13	—	Paris, 14. (Colb. 2844.)	XI.	Tregelles. *See* 33, *Vol. I.*	33
18	14	. .	Paris, Coisl. 199.	XI.	Wetstein. (= Apoc. 17 below.) A very few additional readings in Scholz. Apoc. re-examined.	35
—	15	—	Paris, Coisl. 25.	XI.	Wetstein. Scholia.	—
19	16	—	Paris, Coisl. 26.	XI.	Wetstein. Variorum Comm.	—
20	—	—	Paris, Coisl. 27.	X.	Wetstein. Varior. Comm. Mutilated.	—
21	17	. .	Paris, Coisl. 205.	XI.	Wetstein. (= Apoc. 19 below.) Apoc. re-examined. (Heb. xiii. 15—end of Ep. Apoc. i. 1—ii. 5, supplied in a recent hand.)	—
22	18	. .	Paris Coisl. 202 A.	XIII.	Wetstein. Variorum Comm. (= Apoc. 18 below.) Apoc. re-examined. Andreas' Comm.	—
23	19	—	Paris, Coisl. 200.	XIII.	Wetstein. Stephens δ'. "Continet totum N.T. præter Apoc. (nam in Catalogo hujus Bibliothecæ Apoc. pro. Ep. Paul. ponitur)." Wetstein.	33
24	..	—	Bodleian, Misc. 136.	XII.	Occasionally cited by Wetstein. Ebnerianus. (= Cath. 48 below.)	105
25	20	—	Brit. Mus., King's Lib. 1. B. 1.	XIV.	Wetstein (Westmonasteriensis 935). Mutilated.	—
(26)	21	—	Camb. Univ. Lib., MS. Dd. 11. 90.	XIII.	Wetstein. Identified with Mill's *Lee.* Belonged to "Jo. Luke." (The whole of Heb. is lost.)	—
27	—	—	Camb. Univ. Lib., MS. Ff. 1. 30.	XI.	Catena chiefly from Photius.	—
. .	22	—	Brit. Mus., Addl. MS. 5115-7.	XII.	Inspected by Wetstein. "Lectt. ex 1 Tim. communicavit. Rev. Paulus" (Griesbach). Belonged to Meade, and then to Askew. (= Heb. 75 below.) Gospels written in 1326.	109
28	23	6	Bodleian, Baroc. 3.	XI.	Mill (*Baroc.*). Caspar Wetstein. (Def. 1 Pet. iii. 7—23.) Scholia, that on Apoc. edited by Cramer.	
(29)	(24)	—	*The same MS. as* "1" *above.*			
(30)	..	—	*The same MS. as* "n" *above.*		(= Cath. 53.)	—
31	25	(7)	*The same MS. as* Apoc. "1" *above.*			
32	26	—	Brit. Mus., Harl. 5557.	XII.	Mill (*Cov.* 3).	—
33	27	—	Brit. Mus., Harl. 5620.	XV.	Mill (*Cov.* 4). No lacunæ (Griesb. Symb. Crit.). In Cath., either a transcript of 29, or derived from the same original.	—
34	28	(8)	*The same MS. as* Apoc. "d" *above.*			

very many more. ("4" and "9" were examined in about 182 places. "10" was collated up to ch. ii. 21, and consulted in the rest whenever there was reason to think that Mill had passed over any of the variations, the authorities for which were to be stated in the digest of this volume. "17" was examined in about 364 places; "18," in about 283; and "19," in about 220.) A. W. G. (note in 2nd edn.)

Heb.	Cath.	Apoc.	Designation.	Date.	Name of Collator and other information.	Gosp.
35	29	.—	Geneva, 20.	XII.	Mill (*Genev.*).	—
36	30	°9	Bodleian, Misc. 74.	XIII.	Mill (*Hunt.* 1). Apocalypse partially re-examined. Formerly known as Huntingdon 131.	—
—	—	°10	Camb. Univ. Lib., MS. Dd. 6. 69.	XIV.	Mill (*M.*). Apoc. re-examined. Marginal comm.	60
..	..	(11)	Petavii? *Situation unknown.*	?	Mill (*Pet.* 2). (= Heb. 45, Cath. 39.) (Def. Ja. i. 1—v. 17; 3 John 9—end of Jude.)	—
..	..	12	Vatican, Alex. 179.	—	Mill (*Pet.* 3). Zacagni. Birch. Inspected by Scholz. (= Heb. 46, Cath. 40.)	—
..	..	13	Frankfort on Oder. Seidel.	XI.	Middledorpf in Rosenmüller's Comm. Theol. Vol. 2. (= Heb. 48, Cath. 42.) (Def. 2 Pet. i. 1, 2; 1 Joh. v. 11—21.)	—
(37)	(31)	(14)	*The same MS. as* Heb. Cath. "m," Apoc. "f" *above.*			
38	32	—	Bodleian, Laud. 31 (late 715).	XIII.	Mill (*Laud.* 2). (Def. 2 Pet. iii. 2—18.)	51
39	33	—	Linc. Coll. Oxford, 82.	XI.	Mill (*Lin.* 2). (Entered among Latin MSS. in Coxe's Catalogue.) (Def. 2 Pet. i. 1—15.)	—
40	34	..	Dublin, Montfort. MS.	XVI.	Barrett (App. to edn. of Z. of Gosp.) and Dobbin. (= Apoc. 92.) The Apocalypse was certainly transcribed from Cod. Leicestrensis. In this edn. therefore citations are almost wholly confined to the concluding portion, where "f" is defective.	61
—	—	15	Basle fragment, A. N. iii. 12.	—	Rev. iii. 3—iv. 8 written in cursive letters in the volume referred to as "E" in the Gospels[1].	—
41	35	—	Magd. Coll. Oxf., 9.	XI.	Mill (*Magd.* 1)	57
—	36	—	New Coll. Oxf., 58.	XIII.	Mill (*N.* 1). Edited by Cramer. Catena.	—
43	37	—	New Coll. Oxf., 59.	XIII.	Mill (*N.* 2). Marginal gloss.	—
44	38	—	Leyden, 77 Voss.	XIII.	Sarrau. Wetstein. Addl. readings in Dermout (Mill's *Pet.* 1). No lacunæ (Dermout). Belonged to Petau and to Vossius.	—
(45)	(39)	..	*The same MS. as* Apoc. 11, *above.*			
46	40	..	*The same MS. as* Apoc. 12, *above.*			
47	—	—	Bodleian, Roe 16.	XII.	Mill (*Roe* 2). Marginal Scholia. [Tregelles.]	—
..	41	..	Vatican, 2080.	XII.	Inspected by Scholz. (= Heb. 194, Apoc. 20.) Part of the last chapter of Apoc. transcribed by Blanchini.	175
48	42	..	*The same MS. as* Apoc. 13, *above.*			
49	43	—	Vienna, L.'s 28, N.'s 300.	XII.	Alter. Mill's *Vien.*	76

[1] So Tischdf.; but Delitzsch states that it is in the cursive ms. "1" of the Gospels.

Heb.	Cath.	Apoc.	Designation.	Date.	Name of Collator and other information.	Gosp.
(50)	. .	—	*Situation unknown.*	—	A MS. brought from Rhodes, occasionally referred to by Stunica, one of the Complutensian editors. (= Cath. 52.)	—
(51)	(44)	. .	. . . . .	—	*See Vol. III. and* Apoc. 5 *above.*	82
52	45	16	Hamburg	XV.	Bengel's Uffenbachianus, in his Apparatus Criticus. In Apoc. closely allied with our "l" = 7 above.	—
(53)	—	—	*Part of the MS.* "M" *above.*			
55	46	—	Munich, 375.	XI.	Bengel (Augsburg 6). Œc. comm.	—
(56)					*See Vol. III. note.*	
. .	. .	[2]17	*The same MS. as* Heb. 18, Cath. 14, *above.*			
. .	. .	[2]18	*The same MS. as* Heb. 22, Cath. 18, *above.*			
. .	. .	19	*The same MS. as* Heb. 21, Cath. 17, *above.*			
. .	. .	20	*The same MS. as* Cath. 41, *above.*			
—	—	[2]21	Vallicella Lib. Rome, D. 20.	XIV.	Uncited. Andreas' comm.	—
. .	. .	[2]22	Vallicella Lib. Rome, B. 86.	XIII.	Inspected by Scholz. (= Heb. 204, Cath. 166.)	—
		(23)	. . . . .		See note [3].	
57	. .	. .	Vienna, L.'s 1, N.'s 23.	XIII.	Edited by Alter. (= Cath. 65, Apoc. 33.)	218
58	—	—	Vatican, 165.	XII.	Edited by Zacagni. Called Cryptoferratensis.	—
. .	(47)	—	*The same MS. as* Heb. 14, *above.*			
. .	48	—	*The same MS. as* Heb. 24, *above.*			
—	49	—	*Not known now.*	—	Wetstein (Andreæ Fæschii). Contains Cath. Epp. with Scholia of Sev., Ammon., Max.	92
. .	(50)	—	*The same MS. as* Heb. [8], *above.*			
. .	51	. .	Paris, 56.	XII.	Inspected by Scholz. (= Heb. 133, Apoc. 52 below.) [Def. Apoc. xxii. 17—21.]	—
. .	(52)	—	*The same MS. as* Heb. [50], *above.*			
. .	(53)	—	*The same MS. as* Heb. Cath. "n" *above.*			

[2] Scholz's citations of these numbers are taken from Wetstein, and not from these mss. as would be inferred from his list. Wetstein's 21, 22 are two (suppositious?) French mss. which appear in Bentley's specimen of the last chapter of Revelation in his proposals for a new edition of the Greek Testament.

[3] Scholz inserts here a MS. (Paris, Coisl. 200), which Wetstein says does not contain the Apocalypse. The Medicæan readings once designated by this number ought not to be reckoned as if they represented the variations of some one MS.

Heb.	Cath.	Apoc.	Designation.	Date.	Name of Collator and other infor
- -	54	—	Paris, Bibl. de l'Arsenal, 4.	XII.	Inspected by Scholz. Kno San-Maglorianus. (= Heb. below.)
—	(55)	—	*Not known now.*	—	A second copy of Ep. Jude, i MS. numbered Heb. 14, (47, above.
59 (60)	—	—	Paris, Coial. 204.	XI.	Inspected. Catena.
- -	- -	24	Vatican, 2062.	XI.	*See Vol. III. note.*
- -	- -	25	Vatican, Palat. 171.	XIV.	Inspected by Scholz. Read from the latter chapters of A given by Blanchini. (= Heb. Cath. 160.) Apoc. follows A (Def. Heb. ii. 1—end.)
—	—	26	Ch. Ch. Oxf., Wake [12. (1, Scholz)].	XI.	Zacagni. Readings given in A lotte's French version of Apocalypse. Additional re ings and corrections of ch. i. iii. 9, given in Birch. (= H 88, Cath. 77.)
- -	- -	27	Ch. Ch. Oxf., Wake 34 [2, Scholz].	XI.	Caspar Wetstein (= lect. 57).
—	—	(28)	*The same MS. as* Apoc. "n" *above.*		Caspar Wetstein. (= Heb. Cath. 190.) 1 Joh. collated Scholz. (Ja. and 1 Pet. trace contained in the MS.)
- -	56	—	Bodleian, Clarke 4.	XII.?	Date not given in the printed of Clarke's MSS. On parch Inspected by Scholz. (= Heb. 227.)
- -	57	·	Copenhagen, 1.	1278	Jude?) Hensler. Cited by Birch. (= Heb. 72.)
- -	58	—	Bodleian, Clarke 9.	XIII.?	Date not given in Cat. ment. Inspected by Heb. 224.)
- -	59	—	Brit. Mus., Harl. 5588.	XIII.	1 Pet. collated by Griesb. 62.)
(61)	60	29	*The same MS. as* Apoc. "e" *above.*		
62	(61)	—	*The same MS. as* Heb. Cath. "o" *above.*		
63	- -	- -	*The same MS. as* Cath. 59 *above.*		
65	62	—	*The same MS. as* Apoc. "e" Cath. 60 *above.*		
(66)			Paris, 60.	XIV.	
67	- -	- -	Vienna, L.'s 34, N.'s 302.	XII.	
68	63	—	Vienna, L.'s 35, N.'s [illegible] 313.		
69	64	—	Vienna, L.'s 36, N.'s XII 303.		

Heb.	Cath.	Apoc.	Designation.	Date.	Name of Collator and other information.	Gosp.
. .	. .	30	Wolfenbüttel, xvi. 7.	XIV.	Knittel in Matthæi's Appendix. (= Heb. 74, Cath. 69.)	—
—	—	31)	*The same MS. as* Apoc. "c" *above.*			
—	—	32	Dresden, Loescheri.	XV.	Matthæi (t in Appendix).	—
. .	65	33	*The same MS. as* Heb. 57 *above.*			
. .	66	34	*The same MS. as* Heb. 67 *above.*			
—	—	35	Vienna, 248.	XIV.	Alter. Collated with Apoc. 33. Andr. comm. Some readings in Delitzsch.	—
—	—	36	Vienna, Koll. 26.	XIV.	Alter. Collated with Apoc. 33. Andr. comm.	—
70	67	—	Vienna, L.'s 87, N.'s 221.	1331	Alter and Birch.	—
71	—	—	Vienna, F.'s 19, K.'s 10.	XII.	Alter and Birch.	—
72	. .	—	*The same MS. as* Cath. 57 *above.*			
73	68	—	Upsala, Sparwenfeld 42.	XI.	Aurivillius. Catena.	—
74	69	. .	*The same MS. as* Apoc. 30, *above.*			
75	. .	—	*The same MS. as* Cath. 22, *above.*			
77	70	. .	Vatican, 360.	XI.	Inspected by Birch and Scholz. (= Apoc. 66.)	131
78	71	—	Vatican, 363.	XI.	Inspected by Birch and Scholz.	133
79	72	37	Vatican, 366.	XIII.	Inspected by Birch and Scholz.	—
80	73	—	Vatican, 367.	XI.	Birch, "per omnia contuli."	—
—	—	38	Vatican, 579.	XIII.	Birch. Re-collated for this volume by B. H. Alford.	—
83	—	—	Vatican, 765.	XI.	Inspected by Birch. Comm. on marg.	—
84	—	—	Vatican, 766.	XII.	Inspected by Birch. Comm. on marg.	—
(85)	—	39	Vatican, 1136.	XII.	Birch (throughout Apoc.). (Does not contain Heb. Begins Apoc. iii. 8; but illegible to iv. 7.) Apoc. before Epp.	—
86	75	40	Vatican, 1160.	XIII.	Birch. "Apoc. accurate examinavi cætera cursim perlustrans."	141
87	76	—	Vatican, 1210.	XI.	"Ep. Jac., 1 et 2 Pet., 1 Joh. necnon 4 priora Cap. Ep. ad Ebræos exacte contuli." Birch.	142
88	77	. .	*The same MS. as* Apoc. 25, *above.*			
(89)	78	—	Vatican, Alex. 29.	XII.	Birch, "accurate exam." (Does not contain Heb.)	—
—	—	41	Vatican, Alex. 68.	XIV.	Birch (throughout Apoc.). Andr. comm.	—
90	79	—	Vatican, Urb. 3.	XI.	Inspected by Birch.	—
91	80	42	Vatican, Pio. 50.	XII.	Birch, "per omnia diligenter bis coll."	—
—	—	43	Barberini Lib. Rome, 23.	XIV.	Contains among other things a fragment of a catena upon the Apocalypse (ch. xiv. 17—xviii. 20). Collated by Birch.	—

Heb.	Cath.	Apoc.	Designation.	Date.	Name of Collator and other Information.	Gosp.
—	81	—	Barberini Lib. Rome, 377.	XI.	Inspected by Birch. Commentary.	—
92	82	44	Propaganda Lib. Rome, 250.	1274	Engelbreth in Birch. (Once *Borg.* 4.)	180
93	83	?	Naples i. B. 12.	XI.	Birch. Ja. i., ii. "per omnia contuli."	—
94	84	—	Laur. Lib. Florence, iv. 1.	X.	Inspected by Birch. Mutilated at end. Marginal commentary.	—
95	(85)	—	Laur. Lib. Florence, iv. 5.	XIII.	Inspected by Birch. Does not contain Cath. Epp. Thl.'s comm.	—
96	86	. .	Laur. Lib. Florence, iv. 20.	XI.	Inspected by Birch. Margl. comm. (= Apoc. 75.)	—
97	87	—	Laur. Lib. Florence, iv. 29.	X.	Inspected by Birch.	—
98	88	—	Laur. Lib. Florence, iv. 31.	XI.	Inspected by Birch.	—
99	89	45	Laur. Lib. Florence, iv. 32.	XI.	Inspected by Birch; and Apoc. i.—iii. collated.	—
—	90	—	Laur. Lib. Florence, viii. 14.	XI.	Inspected by Birch. Contains Ep. of Ja. with marginal scholia.	197
100	—	—	Laur. Lib. Florence, x. 4.	XII.	Inspected by Birch. Comm.	—
101	—	—	Laur. Lib. Florence, x. 6.	XI.	Inspected by Birch. Comm.	—
102	—	—	Laur. Lib. Florence, x. 7.	XI.	Inspected by Birch. Var. comm.	—
103	—	—	Laur. Lib. Florence. x. 19.	XI.	Inspected by Birch. Catena.	—
(104)	(91)	. .	*The same MS. as* Heb. Cath. "h." Apoc. "b" *above.*			201
105	92	—	Bologna, Can. Reg., 640.	XI.	Inspected by Scholz.	204
106	93	. .	St. Mark's Venice, 5	XV.	Rinck. (= Apoc. 88; Apoc. copied from 46 below.)	205
107	94	—	St. Mark's Venice, 6.	XV.	Rinck.	206
108	95	46	St. Mark's Venice, 10.	XV.	Rinck.	209
109	96	—	St. Mark's Venice, 11.	XIII.	Rinck.	—
110	—	—	St. Mark's Venice, 33.	XI.	Rinck. Comm.	—
111	—	—	St. Mark's Venice, 34.	XI.	Rinck. Comm.	—
112	—	—	St. Mark's Venice, 35.	XI.	Rinck. Comm. (Def. Heb. x. 25—end.)	—
. .	97	—	Wolfenbüttel, Gud. Gr. 104 A.	XII.	Cath., Langer in Griesbach (98). (= Heb. 241.) (Heb. inspected by Scholz.)	—
[4]113	98	—	(Moscow?)	XI.	Matthæi (a). Belonged to Matthæi himself.	—
114	99	—	Moscow, Synod. 5.	1445	Matthæi (c)	—
115	100	—	Moscow, Synod. 334.	XI.	Matthæi (d) Thl.'s comm.	—
116	101	—	Moscow, Synod. 333.	XIII.	Matthæi (f) Scholia.	—
(117)	(102)	—	*The same MS. as* Heb. Cath. "K" *above.*			
118	103	—	Moscow, Synod. 193.	XII.	Matthæi (h). A volume of scholia with texts on margin.	—
120	104	47	Dresden, Cod. Matth.	XI.	Matthæi (k).	241

[4] Rinck uses this number for St. Mark's Venice, 86.

Heb.	Cath.	Apoc.	Designation.	Date.	Name of Collator and other information.	Gosp.
121	105	48	Moscow, Synod. 380.	XII.	Matthæi (l).	242
122	106	—	Moscow, Synod. 328.	XI.	Matthæi (m).	—
123	—	—	Moscow, Synod. 99.	XI.	Matthæi (n).	—
—	—	49	Moscow, Synod. 67.	XV.	Matthæi (o). Andr. comm.	—
—	—	50	Moscow, Synod. 206.	XII.	Matthæi (p).	—
ℙ	(107)	—	Dresden, 252.	XV.	Matthæi (19). See App. to Joh. (Gosp.) p. 378. A Euchologium containing amongst other N. T. lections Heb. ii. 2—10; 11—18; vii. 26—viii. 2; xiii. 17—21; Ja. v. 10—20 (10—16 a 2nd time); 2 Pet. i. 10—19; 1 Joh. iv. 12—19. This MS. ought to be entered amongst the lectionaries (ev. 57).	—
125	—	—	Munich, 504.	1387	Inspected by Scholz.	—
126	—	—	Munich, 455.	XIV.	Inspected by Scholz. Prob. copied from same MS. as preceding.	—
128	. .	. .	Munich, 211.	XI.	Scholz says, "Coll. integer fere cod.," but it is only cited occasionally. (=Cath. 179, Apoc. 82.) Some readings in Apoc. given by Delitzsch.	—
129	—	—	Munich, 35.	XVI.	Inspected by Scholz. Thl.'s comm. (so Hardt.)	—
130	. .	—	*The same MS. as Cath.* 54, *above.*			
. .	[5]108	—	Escurial χ. iv. 17.	XI.	No published collation of the Epistles. (= Heb. 228.)	226
. .	[5]109	—	Escurial χ. iv. 12.	XIV.	No published collation of the Epistles. (= Heb. 229.)	227
. .	(110)	—	Camb. Univ. Lib., MS. Nn. 5. 27.	—	A folio copy of the Greek Bible printed "Basileæ per Joan. Hervagium 1545." A few notes are written on the margin. (= Heb. 222).	241
. .	([6]111)	—	*The same MS. as* Heb. Cath. "o" *above.*			
. .	([6]112)	—	*The MS. numbered* Heb. 11. Cath. 9, *above.*			
131	. .	—	Paris, Coisl. 196.	XI.	Inspected by Scholz. (=Cath. 132.)	330
132	113	51	Paris, 47.	1364	Reiche).	18
133	. .	52	*The same MS. as* Cath. 51, *above.*			

[5] These appear to be the MSS. spoken of by Rev. Edw. Clarke in his "Letters concerning the Spanish Nation," 4to, London, 1763, p. 133. "I took down two of the oldest MSS. of the Epistles which I could find in the Escurial. . . . Both concur word for word in this reading, "Οτι τρεῖς εἰσιν οἱ μαρτυροῦντες τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων κ.τ.λ." (This passage was kindly pointed out to me by Dr. Tregelles. A. W. G.)

[6] See Vol. III., note.

Heb.	Cath.	Apoc.	Designation.	Date.	Name of Collator and other information.	Gosp.
134	114	—	Paris, 57.	XIII.	Reiche.	—
(135)	115	—	Paris, 58.	XIII.	Inspected by Scholz. [Does not contain Heb.]	—
136	116	53	Paris, 59.	XVI.	Inspected by Scholz.	—
137	117	(54)	Paris, 61.	XIII.	Reiche (Epp.); who states that it does not contain the Apocalypse.	263
138	118	55	Paris, 101.	XIII.	Inspected by Scholz.	—
139	119	56	Paris, 102 A.	X.	Inspected by Scholz. Reic he.	—
140	. .	—	*The same MS. as* Cath. 11, *above.*			
141	120	—	Paris, 103 A.	XI.	Inspected by Scholz. (Def. 1 Joh. ii. 11—iii. 3; iii. 24—v. 14; 2 Joh.; 3 Joh. 11—end of Jude.)	—
142	121	—	Paris, 104.	XIII.	"Coll. max. cod. pars," Scholz.	—
143	122	—	Paris, 105.	XIV.	"Coll. max. cod. pars," Scholz. (Contains of Cath. Epp. only the follg. fragments: 1 Pet. ii. 20—iii. 2; iii. 17—end of 2 Pet.; 1 Joh. i. 1—iii. 5; iii. 21—v. 9[7]; 2 Joh. 8—3 Joh. 10; Jude 7—end.)	—
144	123	—	Paris, 106 A.	XIV.	"Coll. max. cod. pars," Scholz. Scholia. (Def. 1 Pet. i. 9—ii. 7.)	—
148	—	—	Paris, 111.	XVI.	Inspected by Scholz.	—
149	124	57	Paris, 124.	XVI.	Inspected by Scholz.	—
150	125	—	Paris, 125.	XIV.	Inspected by Scholz.	—
151	—	—	Paris, 126.	XVI.	Inspected by Scholz.	—
—	—	58	Paris, 19.	XVI.	Inspected by Scholz.	—
—	—	59	Paris, 99 A.	XVI.	Inspected by Scholz. Comm.	—
152	—	60	Paris, 136 A.	XVI.	Inspected by Scholz. Contains (only?) Heb. Apoc.	—
153	126	—	Paris, 216.	X.	Inspected by Scholz and Reiche. Scholia.	—
154	127	—	Paris, 217.	XI.	Inspected by Scholz and Reiche. Thdrt.'s comm.	
155	128	—	Paris, 218.	XI.	Inspected by Scholz. Catena.	—
156	129	—	Paris, 220.	XIII.	Inspected by Scholz. Comm., text often omitted.	—
—	130	—	Paris, 221.	XII.	Inspected by Scholz. Catena. (Def. 2 Pet. i. 14—end; 1 Joh. iv. 11—Jude 8.)	—
157	—	—	Paris, 222.	XI.	"Coll. magna codicis pars," Scholz.	—
158	131	—	Paris, 223.	1045	Inspected by Scholz and Reiche. Catena.	—
. .	132	—	*The same MS. as* Heb. 131, *above.*			
—	—	61	Paris, 491.	XIII.	A defective copy of the Apoc. among various works of Bas. Thdrt. Max.	
—	—	62	Paris, 239, 240.	XVI.	Inspected by Scholz. Andr. comm.	—
—	—	63	Paris, 241.	XVI.	Inspected by Scholz. Andr. comm.	—
159	—	64	Paris, 224.	XI.	Inspected by Scholz. Areth. comm.	—
160	—	—	Paris, 225.	XVI.	Inspected by Scholz. Fragments with Thl.'s comm.	—
163	—	—	Paris, 238.	XIII.	Inspected by Scholz. Contains Heb. i.—viii. with cat.	

[7] So Scholz: but on 1 John v. 7, he speaks of "123" as "*hoc loco mutilus.*"

Heb.	Cath.	Apoc.	Designation.	Date.	Name of Collator and other information.	Gosp.
. .	167	—	*The same MS. as* Heb. 185, *above.*			
205	168	—	Vallicella Lib., Rome, F. 13.	XIV.	Inspected by Scholz.	—
206	169	—	Ghigi Lib., Rome, R. v. 29.	1344	Inspected by Scholz.	—
207	—	—	Ghigi Lib., Rome, R. v. 32.	XV.	Inspected by Scholz. Comm.	—
208	—	—	Ghigi Lib., Rome, R. viii. 55.	XI.	Inspected by Scholz. Thdrt.'s comm.	—
—	—	72	Ghigi Lib., Rome, R. iv. 8.	XVI.	Inspected by Scholz. Andr. comm.	—
—	—	73	Corsini Lib Rome, 838.	XVI.	Andr. comm.	—
. .	170	—	*The same MS. as* Heb. 186, *above.*			
209	171	—	Two MSS. in the Library of the	XVI.	Inspected by Scholz.	—
210	172	—	Collegio Romano	XVI.	Inspected by Scholz.	—
(211)	(173)	—	Naples (no number).	XI.	Inspected by Scholz. *Apparently the same as* Heb. 93, Cath. 83, *above.*	—
212	174	—	Naples, 1. C. 26.	XV.	Scholz (magna pars).	—
213	—	—	Barberini Lib. Rome, 29.	1338	Inspected by Scholz. Scholia.	—
215	. .	74	*The same MS. as* Cath. 140, *above.*			
. .	. .	75	*The same MS. as* Heb. 96, Cath. 86, *above.*			
. .	. .	76	*The same MS. as* Heb. 183, Cath. 147, *above.*			
—	—	77	Laur. Lib., Florence, vii. 9.	XV.	Inspected by Scholz. Areth. comm.	—
. .	—	78	*The same MS. as* Heb. 197, *above.*			
—	—	79	Munich, 248, Codex Syrleti.	XVI.	F. Sylburg 1596 in ed. of Andr. comm. Some readings in Delitzsch. (Copied from the same MS. as Andr.a ?)	—
—	—	80	Munich, 544.	XIV.	Inspected by Scholz. (The same MS. as Andr.p ?)	—
—	—	81	Munich, 23.	XVI.	Theod. Peltanus 1547. Andr. comm.	—
216	175	—	Mon. of S. Bas. Messana, 2.	XII.	(Inspected by Munter ?)	—
217	—	—	Palermo.	XII.	Inspected by Scholz. (Def. Heb. ii. 9—end.)	—
218	176	—	Syracuse.	XII.	Inspected by Munter.	421
219	177	—	Leyden, Meerman, 116.	XII.	Dermout. (Def. 1 John iv. 20—end; 2, 3 John; Jude.)	122
. .	178	. .	*The same MS. as* Apoc. "m" *above.*			
. .	179	82	*The same MS. as* Heb. 128, *above.*			
. .	180	—	Strasburg, Molsheimensis.	XII.	Various readings communicated to Scholz. (= Heb. 238.)	431
220	181	—	Berlin, Dicz. 10.	XV.	Pappelbaum. (Def. Heb. i. 1—9.)	400

Heb.	Cath.	Apoc.	Designation.	Date.	Name of Collator and other information.	Gosp.
[6](221)	. .	—	*The same MS. as* Heb. Cath. "o" *above.*			
(222)	. .	—	*The same MS. as* Cath. (110) *above.*			
(223)	. .	—	*The same MS. as* Cath. (152) *above.*			
224	. .	—	*The same MS. as* Cath. 58, *above.*			
[6](225)	. .	—	*The MS. numbered* Heb. 11, Cath. 9, *above.*			
[6](226)	—	—	*The MS. numbered* Heb. 27, *above.*			
227	. .	—	*The same MS. as* Cath. 56, *above.*			
228	. .	—	*The same MS. as* Cath. 108, *above.*			
229	. .	—	*The same MS. as* Cath. 109, *above.*			
	. .	83	*The same MS. as* Heb. 170, Cath. 135, *above.*			
230	. .	84	*The same MS. as* Cath. 150, *above.*			
. .		—	Two MSS. in a Monastery on the Island of Patmos.	XII. XIII.	Inspected by Scholz (= Heb. 243.)	—
. .	182a					
231	183	—	Gr. Mon. Jerusalem, 8.	XIV.	Inspected by Scholz.	—
232	184	85	Gr. Mon. Jerusalem, 9.	XIII.	Inspected by Scholz. Comm.	—
233	185	—	Mon. S. Saba, nr. Jerusalem, 1.	XI.	Inspected by Scholz.	—
234	186	—	Mon. S. Saba, nr. Jerusalem, 2.	XIII.	Inspected by Scholz.	457
235	187	86	Mon. S. Saba, nr. Jerusalem, 10.	XIII.	Inspected by Scholz.	462
236	188	—	Mon. S. Saba, nr. Jerusalem, 15.	XII.	Inspected by Scholz.	—
. .	. .	(87)	*The MS. designated* Apoc. "m" *above.*			
. .	. .	88	*The same MS. as* Heb. 106, Cath. 93, *above.*			
237	189	89	Mon. S. Saba, nr. Jerusalem, 20.	XIII.	Inspected by Scholz.	466
238	. .	—	*The same MS. as* Cath. 180, *above.*			
239	. .	—	*The same MS. as* Cath. 141, *above.*			
240	. .	—	*The same MS. as* Cath. 153, *above.*			
241	. .	—	*The same MS. as* Cath. 97, *above.*			
242	. .	. .	*The same MS. as* Apoc. "m" *above.*			
243	. .	—	*The same MSS. as* Cath. 182, *above.*			
243A						

Heb.	Cath.	Apoc.	Designation.	Date.	Name of Collator and other information.	Gosp.
244	190	. .	*The same MS. as* Apoc. 27, *above.*			
245	191	—	Ch.Ch. Oxf., Wake 38 [3, Scholz].	XII.	(Inspected by Scholz?) Catena.	—
246	192	—	Ch.Ch. Oxf., Wake 37. [4, Scholz].	XI.	(Inspected by Scholz?)	—
8-pe	8-pe	—	St. Petersburg, xi. 1. 2. 230.	XII.	Muralto.	8-pe
—	—	90	Synod Lib., Moscow, Cod. Matth.	X.	Matthæi (a). (Scholz's (50^2.)	—
—	—	(91)	The cursive portion of Vatican 1209.	XVI.	Mico for Bentley. (Printed in App. to Woide's edn. of Cod. Alex.) Some readings, and a transcript of Rev. xxii. 17—21, by Brun in Delitzsch. *Cited as* Br.	
. .	. .	92	*The same MS. as* Heb. 40, Cath. 34, *above.*			

The following is a List of Lectionaries.

	Designation.	Date.	Name of Collator and other information
lect-1	Leyden, 243. Scaligeri.	XI.	Wetstein and Dermout. Contains . . . Heb. ix. 11—24; 1 Pet. i. 1—ii. 8; ii. 17—25; iii. 8—18; iv.; 1 Joh. i. 1—9; Jude 1—6. (= ev-6)
lect-2	Brit. Mus., Cotton. Vesp. B. 18.	XI.	"Contains the portions of Acts and Epp. appointed to be read throughout the whole year. Casley collated it in 1735, and Wetstein inserted his extracts." (Michaelis.) Mutilated at beg. and end.
lect-3	Bodleian, Baroc. 202?	995	(Quoted by Mill. Heb. x. 22, 23 qu.?)
lect-4	Brit. Mus., Harl. 5731.	XIV.	Griesbach. Contains the following fragments:—Heb. i. 1—12; ii. 2—10; id. 11—18; vii. 26—viii. 2; ix. 1—7; xi. 9, 10; id. 32—40; xiii. 17—21. (= Gosp. 117)
lect-5	Bodleian, Cromwell. 11. (Olim 226.) A liturgy book, containing 5thly (pp. 149—290), εὐαγγελιστοστόλων τῶν μεγάλων ἑορτῶν.	1225	Griesbach, who says "Variantes lectiones collegi e . . . . Heb. i. 1—12; iv. 14—v. 6; xi. 24—26; xi. 32—xii. 2."
lect-6	Göttingen (C. de Missy).	XV.	Matthæi (v.). See his appendix to Thess. Contains a large number of the usual lections, but not that which includes 1 Joh. v. 6—8.
lect-7	Copenhagen, 3.	XV.	Hensler in Birch. Not quoted at all in Epp. Cath. (= ev-44)
lect-8	Propaganda Lib., Rome, 287.	XI.	Birch. Contains Ja. v. 10—20. (= ev-37)
lect-9	Paris, 32.	XII.	Inspected by Scholz. (= ev-84)
lect-10	Paris, 33.	XII.	Inspected by Scholz. (= ev-85)
lect-11	Paris, 104	XII.	Inspected by Scholz.
lect-12	Paris, 375.	1022	Scholz. An important MS. (= ev-60)
lect-13	Moscow, Synod. 4.	X.	Matthæi (b)[6].
lect-14	Moscow, Synod. 291.	XII.	Matthæi (e)[6].
lect-15	Moscow, Typogr. 31.	1116	Matthæi (tz). Contains besides O. T. lections, only 3 pericopæ of 1 Joh. but not iv. 20 (or v. 5) to v. 21.
lect-16	Moscow, Synod. 266.	XV.	Matthæi (ξ) } Do not contain the 1 Joh. v. pericopa. (= ev-52)
lect-17	Moscow, Synod. 267.	XV.	Matthæi (χ) } (= ev-53)
lect-18	Moscow, Synod. 268.	1470	Matthæi (ψ) } (= ev-54)
lect-19	Moscow, Typogr. 47.	XVII.	Matthæi (ω). Contains Ja. v. 10—16; v. 7—18; 1 Joh. iv. 12—19; Ja. v. 10—20; 2 Pet. i. 10—19. (= ev-55)
lect-20	Moscow, Typogr. 9.	XVI.	Matthæi (16). Contains Heb. i. 1—12. (= ev-56)
lect-21	Paris, 294.	XI.	Inspected by Scholz. (= ev-83)
lect-22	Paris, 304.	XIII.	Inspected by Scholz.
lect-23	Paris, 306.	XII.	Inspected by Scholz.

[6] These contain the lection from 1 John v., but not the received gloss.

	Designation.	Date.	Name of Collator and other information.
lect-24	Paris, 306.	XIII.	Mostly O. T. lections; only three in 1 Joh.
lect-25	Paris, 319.	XI.	1 Pet. ii. iii. collated by Scholz.
lect-26	Paris, 320.	XII.	Inspected by Scholz. Mutilated.
lect-27	Paris, 321.	XIII.	1 Joh. collated by Scholz. Defective.
lect-28	Bodleian, Selden 2.	XV.	Griesbach. (= ev-26)
lect-29	Paris, 370.	XII.	Some lections from Gospp. and Epp., esp. Heb. (= ev-94)
lect-30	Paris, 373.	XIII.	
lect-31	Paris, 276.	XV.	Inspected by Scholz. (= ev-82)
lect-32	Paris, 376.	XIII.	Entered in list of MSS. of Gospels as 324. Inspected by Scholz.
lect-33	Paris, 382.	XIII.	"Cursim coll. magna codicis pars," Scholz.
lect-34	Paris, 383.	XV.	Inspected by Scholz.
lect-35	Paris, 324	XIII.	Inspected by Scholz. (ev-92)
lect-36	Paris, 326.	XIV.	Inspected by Scholz. (ev-93)
lect-37	Riccardi Lib., Florence, 84.	XV.	*See* 368. *Vol. I.*
lect-38	Vatican, 1528.	XV.	
lect-39	Vatican, Ottob. 416.	XIV.	(ev-1333)
lect-40	Barberini, Lib., Rome, 18.	XIV.	Some parts of Cent. X.
lect-41	Barberini, Lib., Rome (no number).	XI.	The first 114 leaves are lost.
lect-42	Vallicella Lib., Rome, C. 46.	XVI.	
lect-43	Riccardi Lib., Florence, 2742	?	(Inspected by Scholz?)
lect-44	Glasgow (Missy BB).		Manuscript collations by Missy were
lect-45	Glasgow (Missy CC).	1199	once in Michaelis' possession,
lect-46	Ambros. Lib., Milan, 63.	XIV.	Inspected by Scholz.
lect-47	Ambros. Lib., Milan, 72.	XII.	Inspected by Scholz. (ev-104)
lect-48	Laur. Lib., Florence, 2742.	XIII.	Inspected by Scholz. (ev-112)
lect-49	Mon. St. Saba, nr. Jerus., 16.	XIV.	(Inspected by Scholz?
lect-50	St. Saba, 18.	XV.	Inspected by Scholz.
lect-51	St. Saba, 26.	XIV.	Inspected by Scholz.
lect-52	St. Saba (no number).		Inspected by Scholz.
lect-53	St. Saba (no number).	XIV.	Inspected by Schoiz. (ev-160.)
lect-54	St. Saba (no number).	XIII.	
lect-55	Trèves Cathedral Lib., Codex S. Simeonis.	X.	Edited by Steininger. Contains 1 Pet. i. 3—9, 13—19, ii. 11—24; 1 Joh. iii. 21—iv. 6, iv. 11—16, id. 20—v. 5. (=ev-179)
lect-57	Ch. Ch. Oxf., Wake [12 (1, Scholz)].	XI.	(= 26 Apoc.)
lect-58	Ch. Ch. Oxf., Wake [35?].	1172	

SECTION II.

ANCIENT VERSIONS REFERRED TO IN THIS VOLUME.

vss. the versions in general.

vulg. the Latin VULGATE.

The following manuscripts are cited when they differ from the Clementine edition:—

am. amiatinus, written about A.D. 541. Tischendorf has edited it, and considers it the oldest and most valuable extant.

demid. demidovianus. Published by Matthæi. Written in the XIIth century.

fuld. fuldensis. Readings given by Lachmann. Written in the VIth century.

harl. harleianus, No. 1772. Collation given by Griesbach Symb. Crit.

lips-4. lips-5. lips-6. three manuscripts of the Apocalypse belonging to the University of Leipzig. Readings given by Matthæi.

lux. luxoviensis. A lectionary cited by Mabillon and Sabatier.

tol. toletanus. A collation was published by Blanchini in his "Vindiciæ Can. Script."

The OLD LATIN Version in use before Jerome's revision is known from the following documents:—

In the *Epistle to the Hebrews*, from the copy written side by side with the Greek of MS. D. Cited as D-lat when either the Latin words are quoted or the Greek and Latin are at variance.

In the *Third Epistle of John*, from the Latin of Codex Bezæ (D. of the Acts) of which a fragment is extant containing "qui malefacit," ver. 11 to end. Cited as D-lat.

In the *Epistle of James*, and beginning of 1 *Peter*, from two manuscripts:—

corb. Corbeiensis. Published by Martianay in 1695 from the MS. cited in the Gospels as lat-ff^1.

vind. Vindobonensis. A few palimpsest fragments of the Acts and Catholic Epistles, copied by Tischendorf. Contains Ja. i. 1—5, iii. 13—18, iv. 1, 2, v. 19, 20, and 1 Pet. i. 1—12.

In the *Apocalypse*, the citations from Primasius are the chief representatives of the old text.

spec. denotes the Latin readings contained in Mai's "Speculum."
latt. denotes the consent of the Latin versions.

Syr. The Peschito (or simple) SYRIAC version. Supposed to have been made as early as the *second century*[9].

syr. The later or Philoxenian version. Cent. V. Revised by Thomas of Harkel, A.D. 616.

syr-dd. (*in the Apocalypse*) a version of the Apocalypse published by De Dieu in 1627 from a MS. in the Leyden Library. Tregelles says, "It is possibly not really an ancient work; though its age is wholly uncertain, and its internal character and the nature of its text, as well as the want of all external credentials, place it indefinitely low as to critical value."

syrr. denotes the consent of the Syriac versions.

copt. the COPTIC or Memphitic Egyptian version.
sah. the Thebaic or Sahidic Egyptian version.
basm. the Bashmuric Egyptian version[1].
coptt. denotes that the Egyptian versions agree in supporting a given reading.
copt-wilk. Wilkins' edition of the Coptic version.
copt-schw. that of Schwartze.
copt-dz. Codex Diez, written about the *tenth century*.
sah-ming. Mingarel's; sah-mnt, Munter's edition of the Thebaic. sah-woide, the MS. of the Thebaic published in the appendix to Woide's edition of the Codex Alexandrinus.

goth. the GOTHIC version: made from the Greek by Ulphilas about the middle of the *fourth century*.

æth. the ÆTHIOPIC version: assigned to the *fourth century*.
æth-rom. the edition given in the Roman polyglott.
æth-pl. Pell Platt's edition.

arm. the ARMENIAN version: made in the *fifth century*.
arm-usc. arm-zoh. the editions of Uscan and Zohrab respectively.

[9] The Peschito does not contain 2 Pet., 2, 3 John, or Jude; they have been added in modern editions from a later Syriac version found by Pococke in a ms. in the Bodleian. This is cited as "syr-pk."

[1] This version follows sah so closely as to have no independent critical value except where sah is not extant. (See Treg. in Horne, vol. iv. p. 299.)

SECTION III.

FATHERS AND ANCIENT WRITERS CITED IN THE DIGEST TO THIS VOLUME.

(N.B.—The abbreviation is designated by the thick type. In the remainder of the word or sentence *Latin* writers are described in Italics.)

Ambr*ose, Bp. of Milan*, A.D. 374—397

Amphilochius, Bp. of Iconium, 374

Andreas, Bp. of Cæsarea in Cappadocia, Cent^{y}. VI., cited as **Andr-a** from Cod. Augustanus, twelfth century; **Andr-b**, from Cod. Bavaricus, sixteenth century (Delitzsch); **Andr-p**, from Cod. Palatinus, fifteenth century; and **Andr-coisl**, Cod. Coislinianus, No. 223, tenth century (see Tischdf.)

Andreas of **Cret**e, 635

Ansbert, *Ambrose, d.* 767

Antiochus of Ptolemais, 614

Antonius Monachus, b. 251, d. 356

Arethas, Bp. of Cæsarea in Cappadocia, Cent^{y}. X.[2]

Athanasius, Bp. of Alexandria, 326—373

Aug*ustine, Bp. of Hippo*, 395—430

Basil, Bp. of Cæsarea, 370—379

Bede, *the Venerable*, 731

Cassian*us, Cent^{a}. V.*

Cæsarius of Constantinople, 368

Cæsar*ius, Episc.* **Arel***atensis*, 502—544

Cassiod*orus*, b. 479, d. 575

Chrom*atius, Bp. of Aquileia*, 402

Chronicon Paschale, Cent^{y}. VII.

Chrysostom, Bp. of Constantinople, 397—407; **Chr-mss** as cited by Tischdf. from Matthæi; **-montf**, from Montfaucon; **Chr-wlf**, Wolfenbüttel ms. of Chr. written in the sixth century.

Clement of Alexandria, fl. 194

Clement, Bp. of **Rom**e, 91—101

Cosmas Indicopleustes, 535

Cypr*ian, Bp. of Carthage*, 248—258

Cyril, Bp. of Alexandria, 412—444

Cyril, Bp. of **Jer**usalem, 348—386

Damascenus, Johannes, 730

"**Dial**ogi de **Trin**itate," variously ascribed to Ath Thdrt Max

Didymus of Alexandria, 370

Dionysius, Bp. of Alexandria, 247—265

Ephrem the Syrian, b. 299, d. 378

Epiphanius, Bp. of Salamis in Cyprus, 368—403

Epistle **of** the **Church** of **Lyons**

Eusebius, Bp. of Cæsarea, 315—320

Euthalius, Bp. of Sulci, 458

Euthymius Zigabenus, 1116

Fast*idius, Bp. in Britain*, 430

Faustin*us*, 383

Firm*icus, Julius F. Maternus*, 345

Fulg*entius, Bp. in Africa*, 508—533

Gelasius of Cyzicum, fl. 476

Gild*as*, fl. 581

Glycas of Sicily, 1120

[2] Respecting the difficulties at present besetting the question of Arethas' text, see Delitzsch, Handschriftliche Funde, ii. p. 26 ff.

Haymo, *Bp. of Halberstadt*, 841—853
Hesychius of Jerusalem, Cent^{y}. IV. or VI.
Hilary, *Bp. of Poictiers*, 354—368
Hippolytus, disciple of Irenæus, Bp. of Portus, 220
Idacius, *the name under which Vig. published his work* "de Trinitate."
Irenæus, Bp. of Lyons, 178. Generally cited (as **Iren-int** or **Iren-lat**) from a Latin translation old enough to have been used by Tertullian.
Isidore of Pelusium, 412
Jerome, fl. 378—420
Leo, *Bp. of Rome*, 440—461
Lucifer, *Bp. of Cagliari*, 354—367
Macarius of Egypt, 301—391
Martin, *Bp. of Rome*, 649—655
Maximus Taurinensis, 430—466
Maximus Confessor, fl. 630—662
Meletius, Bp. of Antioch, 381
Methodius, fl. 290—312
Nazianzenus, Gregory, fl. 370—389
Nilus of Constantinople, end of Cent^{y}. IV.
Novatian, 251
Nyssa, Gregory, Bp. of, 371
Oecumenius, Bp. of Tricca in Thrace, Cent^{y}. XI. ?
Optatus, fl. 364—375
Origen, b. 185, d. 254
Orosius, 416
Orsiesius the Egyptian, 345
Pacianus, *Bp. of Barcelona*, 370
Pelagii *Ep. ad Demetr.* 417 ?
Peter, Bp. of Alexandria, 300—311
Philastrius, *Bp. of Brescia*, fl. 380
Philo Carpasius, Cent^{y}. V.
Phœbadius, *Bp. of Agen*, cir. 350—390
Photius, Bp. of Constantinople, 858—891
Polycarp, Bp. of Smyrna, d. 169
Primasius, Cent^{y}. VI.
Proclus, Bp. of Constantinople, 434
Procopius of Gaza, 520
"*De* **Promissionibus** *dimid. temp.*"
"**Quæstiones** *ex vet. et nov. Testt.*" *Printed among the works of Aug.*
Rufinus *of Aquileia*, 397
Salvianus, 440
Sedulius, 430
Severus of Antioch, Cent^{y}. VI.
"*De* **Singularitate Clericorum.**" *Among Cypr's works.*
Socrates of Constantinople, 440
Synopsis ascribed to Athanasius.
Tertullian, 200
Theodore, Bp. of **Mopsuestia**, 399—428
Theodore of the **Studium**, 795—826
Theodoret, Bp. of Cyrus, 420—458
Theophylact, Abp. of Bulgaria, 1071
Tichonius, 390
Timothy, Bp. of Alexandria, 380
Titus, Bp. of **Bostra**, cir. 360—371
Victor of Antioch, 401
Victor Vitensis, *an African Bp., Cent^{y}. V.*
Victorinus, 380
Victor, *Bp. of* **Tunis**, 565
Vigilius *of Thapsus*, 484
"*De* **Vocatione** *gentium.*"
Zeno, *Bp. of Verona*, 362—380

To this list it may be useful to add the following ABBREVIATIONS USED IN THE DIGEST:

aft, after.
al, alii.
appy, apparently.
bef, before.
beg, beginning.
comm, commentary—when appended to the name of a Father, denotes that the reading referred to is found in the body of his commentary, and not in the text (txt) printed at the head of the commentary. This last is often very much tampered with.
corr, corrector. corrd, corrected.
ctra, contra.
def, defective.
ed or edn, edition.
elsw, elsewhere.
elz, elzevir edition of the Greek Test.
e sil, e silentio collatorum.
exc, except.
expr, expressly.
follg or flg, the following words.
gr, Greek. gr-lat-ff, Greek and Latin Fathers.
ins, insert—"ins και AB" means that the MSS. A and B insert και.
int, interpreter or interpretation—appended to the name of a Father, means that the citation is made from a translation, not from the original.
marg, margin.
om, omit—"om και AB" means that the MSS. A and B omit the και given in the text or inserted by other MSS.
Ps, Pseudo—used in citing the spurious works ascribed to Ath. and other Fathers.
pref, prefix.
rec, the *textus receptus*, or received text of the Greek Testament. This is used when Steph and elz agree.
rel, reliqui—means that all the other manuscripts named on the margin have the reading to which it is appended[3].
simly, similarly.
Steph, Stephens' Greek Testament.
transp, transpose.

[3] rel-scr, occasionally used in the Apocalypse, means 'the rest of the mss. collated by Scrivener.'

txt, text—when followed by a list of MSS., versions, &c., means that the reading adopted in this edition is supported by those MSS., versions, &c. (See also under comm above.)

ver, verse.

vss, versions.

vv, verses.

The figures 2, 3, &c., inserted *above* the line to the right hand, imply a second, third, &c., hand in a MS. Thus B^1 means the original scribe of B; C^2, the first corrector of C; C^3, the second; D^r, a recent scribe in D, by whom corrections were made or parts not originally in the MS. supplied.

The same figures *below* the line, imply *recurrence* of the reading 2, 3, &c. times in the author mentioned; e.g. Aug_1, $Orig_6$, Bas_3:[4] similarly are used the words sæpe, aliq or alic (aliquoties or alicubi), ubique.

Words printed in the digest in the larger type used for the text itself are to be taken as of equal authority with the reading printed in the text: the place in the text where such readings occur being indicated by an asterisk.

SECTION IV.

LIST AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED, REFERRED TO, OR MADE USE OF IN THIS VOLUME.

(N.B.—Works mentioned in the lists given in the Prolegomena to the previous volumes are not here again noticed.)

ALTER, F. C., Novum Testamentum ad Codicem Vindobonensem græce expressum, varietatem lectionis addidit, Vienna 1787.

AMBROSE ANSBERT (+ 767) in S. Johannis Apocalypsin. Printed in the Bibliotheca Patrum maxima, vol. xiii. pp. 403 ff.

AUBERLEN, Der Prophet Daniel und die Offenbarung Johannis in ihren gegenseitigen Verhältniss betrachtet, u.s.w., Basel 1854.

BARKER, Rev. W. G., Friendly Strictures on certain portions of the Rev. E. B. Elliott's Horæ Apocalypticæ, London 1847.

BEDE, Opp. ed. Colon. 1688.

BENGEL, Erklärung der Offenbarung Joh. u.s.w., Stuttgart 1740 (cited second-hand).

Idem, Apparatus Criticus, Tubingen 1673.

[4] 2-mss. appended to the name of a Father means that the reading cited is contained in two mss. of that Father.
Chr-5-mss_2 means that in 5 mss. of Chrysostom the reading cited occurs 3 times.

BIRCH, Andreas, Variæ Lectiones ad Textum Apocalypseos, 8vo. Copenhagen 1800.

BIRKS, T. R., Outlines of Unfulfilled Prophecy, London 1854.

BLEEK, Der Brief an die Hebräer erläutert u.s.w., 3 vols., Berlin 1828—1840.

BOSSUET, L'Apocalypse, avec une Explication. Œuvres, ed. Versailles 1815, tom. 3.

BRIGHTMANN, Commentary on the Apocalypse, Lond. 1616.

CATENA in Epistolas Catholicas. Accesserunt Œcumenii et Arethae Commentarii in Apocalypsin ad fidem Codd. MSS. Edidit J. A. Cramer, S. T. P., Aulae Novi Hospitii Principalis, Oxon. 1840.

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EPISTLES

OF

ST. JOHN AND ST. JUDE: AND THE REVELATION.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

ABDK LMPN a b c d e f g h k l m n o 17. 47

I. 1 [a] Πολυμερῶς καὶ [b] πολυτρόπως [c] πάλαι ὁ θεὸς [d] λα-

[a] here only τ. (-φής, Wisd. vii. 22.)

[b] here only τ. οὗτος ὁ πόλεμος τοῖς πάθεσι ποικίλος, κ. ταῖς τύχαις πολυτροπώτατος, Plut. C. Mar. p. 424 C.

[c] Matt. xi. 21. Mark xv. 44. Luke x. 13. 2 Cor. xii. 19. 2 Pet. i. 9. Jude 4 only. Isa. xxxvii. 26 only.

[d] of divine revelations, ch. ii. 2, 3. iii. 5. v. 5. xi. 18. Luke i. 45, 70. xxiv. 25. Acts iii. 21, 24. vii. 6, 38, 44. viii. 26. x. 7. xxiii. 9. see also ch. vii. 14. ix. 19. xii. 24, 25. xiii. 7. never in St. Paul.

TITLE. Steph η προς εβραιους επιστολη παυλου, simly a h k o: εις η προς εβρ. επιστ., with g l: εγραφη απο ιταλιας δια τιμοθεου η προς εβρ. επιστ. εκτεθεισα ως εν τινσι M: του αγιου κ. πανευφημου αποστ. παυλ. επιστ. πρ. εβρ. L: [παυλ. επ. πρ. εβρ. P:] προς εβραιους ABℵ C(in subscr) [D(at head of pages)] K-marg m n 17 [47] fuld coptt.

CHAP. I. 1—II. 18.] AFTER MANIFOLD REVELATIONS IN FORMER TIMES, GOD HAS NOW REVEALED HIMSELF TO US IN HIS SON (i. 1—4), WHO IS GREATER THAN THE ANGELS, THE DISPENSERS OF THE LAW (i. 4—14; inference, ii. 1—4), THOUGH FOR A TIME HE WAS MADE LOWER THAN THE ANGELS, AND SUBJECTED TO SUFFERINGS, IN ORDER TO BE, AS OUR HIGH PRIEST, OUR RECONCILER TO GOD (ii. 5—18). And herein (i. 1—4), *introduction and statement of position.*

We may notice, 1. The opening of this Epistle without any address, or mention of the Author. Various reasons have been assigned for this, and inferences drawn from it (see Prolegg.). Some have said that the matter to be treated was so weighty, that the Writer merged altogether his own personality, and trusted to the weight of his subject to gain him a hearing. But, as Ebrard remarks, this would not account for entire omission of the name of the man and his standing. He therefore imagines that another shorter letter of a more private nature must have accompanied this. But we may reply, that this idea derives no countenance from the phænomena of the Epistle itself, containing as it does at the end private notices which might well have been dispensed with, if such a commendatory Epistle had accompanied it. We must therefore deal with this circumstance without any such hypothesis to help us. On the supposition of the Pauline authorship, some account may be given of it,—viz. that the name of the Apostle was concealed, from the nature of the relations between himself, and those to whom he was writing (see this hypothesis examined in the Prolegomena). And on the idea of Pauline *superintendence*, it would obviously admit of the same solution. 2. The carefully balanced and rhetorical style in which the Epistle begins, characteristic indeed of its whole diction (see Prolegg.), but especially marking this first period (vv. 1—4). The clauses are joined by close grammatical and rhetorical dependence: there is no anacoluthon, no carelessness of construction, but all is most carefully and skilfully disposed.

1.] In many portions (for the usage of πολυμερῶς and of its cognate adj. πολυμερής, we have two passages of Maximus Tyrius, in which πολύτροπος is also conjoined with it: Dissert. xvii. 7, τῇ τοῦ ἀνθρώπου ψυχῇ δύο ὀργάνων ὄντων πρὸς σύνεσιν, τοῦ μὲν ἁπλοῦ, ὃν καλοῦμεν νοῦν, τοῦ δὲ ποικίλου καὶ πολυμεροῦς καὶ πολυτρόπου, ἃς αἰσθήσεις καλοῦμεν: and ib. vii. 2, οὐθὲν δεῖ τῆς πολυμεροῦς ταύτης κ. πολυτρόπου μούσης τε καὶ ἁρμονίας: also ib. xxxix. 2, τὸ πολυμερὲς καὶ πολύφωνον τοῦ τῶν σωμάτων πολέμου, ἃς καλοῦμεν νόσους: Plut. de Virt. Mil. p. 757 D, ποικίλον τι δρᾶμα κ. πολυμερές: id. de Invid. et Odio, p. 537 D, ποιητὴς τὴν μὲν τοῦ τοῦ Θεσσίτου ὁ

e = Luke i. 72. xi. 48. John vi. 31. Acts iii. 13 al. fr. absol., John vi. 58. vii. 22. Acts vii. 10. xiii. 32. xxvi. 6. Rom. ix. 5. xi. 28. xv. 8. 2 Pet. iii. 4 only. f 3 Kings xxii. 38. g gen., Mark ii. 26. Luke ii. 2. iv. 27. Acts xi. 28. 1 Tim. vi. 13. h constr. (see note), 1 Pet. i. 20. Num. xxiv. 14. Deut. iv. 30. Dan. viii. 19, 23 x. 14.

λήσας [e] τοῖς [e] πατράσιν [f] ἐν τοῖς [b] προφήταις [g] ἐπ' [h] ἐσχά- ABDK LMPκ a b c d e f g h k l m n 17. 47

σώματος κακίαν πολυμερῶς καὶ περιοδευμένως ἐξεμόρφωσε, τὴν δὲ τοῦ ἤθους μοχθηρίαν συντομώτατα κ. δι' ἑνὸς ἔφρασεν. Aristotle (in Stephanus, but without a reference) has πολυμερέστατος πάντος, also De Part. Anim. iv. 7. 1, τῶν ὀστρακοδέρμων οὐκ ἔστι τὸ σῶμα πολυμερές, and Plato, Tim. Locr. p. 98 D, ὕδατος στοιχεῖον πολυμερέστατον. Hesychius interprets the adj. εἰς πολλὰ μεριζόμενον; and the adverb, πολυσχεδῶς. Hence we may gather the meaning to be 'in many portions,' or 'parts,' manifoldly as regards the *distribution*. "Non enim omnia, nec eadem, omnibus prophetis revelata sunt, sed quasi partibus mysteriorum distributis: alia aliis inspirata. Exempli caussa; Jesaiæ, partus virginis et passio Christi: Danieli, tempus adventus ejus: Jonæ, ejusdem sepultura: Malachiæ, adventus præcursoris. Ac rursum aliis plura, aliis pauciora." Estius. πολυμερῶς says Thdrt., τὰς παντοδαπὰς οἰκονομίας σημαίνει. So that "*at sundry times*" is not an accurate rendering: nor can it be said as by the schol. in ms. 113, cited by Bleek (τὸ πολυμερῶς τὸ διάφορον τῶν καιρῶν αἰνίττεται, καθ' οὓς ἕκαστός τις τῶν προφητῶν μερικήν τινα ἐνεχειρίζετο οἰκονομίαν), Calvin, Bleek, Lünemann, al., to *express* the meaning: *time* is a historical condition of the sequence of parts,—*persons to whom*, an anthropological condition,—but it does not follow that '*at sundry times*,' or '*to sundry persons*,' gives the force of '*in divers parts*:' because it might be the same thing which was revealed again and again. This revelation in portions, by fragments, in and by various persons, was necessarily an imperfect revelation, to which the one final manifestation in and by One Person is properly and logically opposed, without any ἐφάπαξ or ἁπλῶς as Tholuck seems to desiderate in the apodosis) **and in divers manners** (ἄλλως γὰρ ὤφθη τῷ Ἀβραάμ, κ. ἄλλως τῷ Μωυσῇ, κ. ἑτέρως Ἠλίᾳ, κ. ἄλλως τῷ Μιχαίᾳ. καὶ Ἡσαΐας δὲ κ. Δανιὴλ κ. Ἰεζεκιὴλ διάφορα ἐθεάσαντο σχήματα. Thdrt. Bleek remarks that in Num. xii. 6—8, the diversity of manner of revelation is recognized: dreams and visions being set beneath that open speaking, mouth to mouth, which the Lord used towards His servant Moses. Wetst. cites a remarkable parallel from Eustathius, where, speaking of Odysseus, he says, πολυτρόπως ἀνεγνωρίσθη πᾶσιν οἷς ἦλθεν εἰς γνῶσιν, μηδενὸς ἀναγνωρισμοῦ συμπεσόντος ἑτέρῳ ἀναγνωρισμῷ τὸ σύνολον· ἄλλως γὰρ τῷ Τηλεμάχῳ, ἑτέρως τῇ Εὐρυκλείᾳ, ἑτέρως τοῖς δούλοις, ἄλλον δὲ τρόπον τῷ Λαέρτῃ, καὶ ὅλως ἀνομοίως ἅπασι. See also ref. It will be seen, that I cannot agree with Chrys. and many others in regarding the two adverbs as a mere rhetorical redundance—τουτέστι διαφόρως. Both set forth the imperfection of the O. T. revelations. They were various in nature and in form: fragments of the whole truth, presented in manifold forms, in shifting hues of separated colour: Christ is the full revelation of God, Himself the pure light, uniting in His one Person the whole spectrum: see below on ἀπαύγασμα. Kypke, Bleek, and others, have pointed out the mistake of Lambert Bos (Observ. Misc. p. 109), who imagined, from the passage of Max. Tyr. Diss. vii. 2, cited above, that these words were originally applied to music) **in time past** (generally interpreted of the O. T. period, ending with Malachi. But, as Ebrard well observes, there is no need for cutting off the period there. In the interim between Malachi and the Writer's time, though the O. T. canon was closed, we cannot say that God's manifold revelations of Himself had absolutely ceased. Nay, strictly speaking, the Baptist himself belonged to the former, though he pointed on to the latter period. No doubt Bleek is right in denying that he was here in the Writer's view, and in maintaining that the period of former revelations is here regarded as distinct from the final Christian one: but for all that, we must not put an artificial terminus where he puts none) **God having spoken** (see the usage of λαλεῖν in this sense in reff. and Bleek, p. 12) **to the fathers** (see usage in reff. It is evident from this term being common to the Writer and his readers, where no reference is made to Jews in the context (as in Rom. ix. 5 al.), that he was writing as a Jew and to Jews. οἱ πατέρες, "qui in carne et in fide nos genuere." Ps.-Anselm) **in** (not = διά, though it includes it. The readers of Vol. III. of this work need hardly be reminded that such a rendering of ἐν has never been acquiesced in by me. Nor can I concede to any number of Commentators that, as Primasius here,—"Præpositio pro alia præpositione sæpe accipitur, sicut in multis locis epistolæ invenitur his præpositionibus indifferenter uti." Nor again

του τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, [2] *ὃν* [1] *ἔθηκεν*

[1] = Rom. iv. 17, from Gen. xvii. 5. 1 Tim. ii. 7. 2 Tim. i. 11. 2 Pet. ii. 6. Jer. i. 5.

CHAP. I. 1. rec *εσχατων*, with c l [47] hal[1] D-lat syrr [æth] Orig$_1$ Orthod$_1$ Ps-Ath$_1$ [Marcell. Tit-bostr$_1$] Cyr-jer$_1$: txt ABDKLM[P]ℵ rel vulg copt [arm] Orig$_1$ Eus$_2$ Ath$_1$ Did$_2$ Chr[-mss$_3$ Thdrt$_2$ Damasc] Cyr$_4$ Phot$_1$.

must we bring in the convenient solution of Hellenism, when we find the same usage in Greek classical writers, and the same inadequacy of explanation of it. In such expressions as λαλεῖν ἐν, viewed irrespectively of the idea of Beza, "Deum quasi prophetis ipsis insidere," the ἐν designates the *element in which* the λαλεῖν takes place, and holds therefore its own proper force. That we may be sometimes compelled by English idiom to render it '*by*,' is possible, though I do not at present recall any instance: certainly such an one does not occur here, where the contrast is much weakened by making it instrumental, instead of conditional. It may be well to state, that this merging of the proper force of prepositions is not confined to those who deal with Greek as a dead language. Chrys. here says, ἐν υἱῷ, διὰ τοῦ υἱοῦ φησι . . . . ὁρᾷς ὅτι καὶ τὸ ἐν, διά ἐστι: similarly Œc., Thl., Primasius (above), and in modern times Luther, Calvin, Grot., al., Reiche, Thol., Ebrard, Delitzsch, al. On the other hand, Thos. Aquinas (in Bl.: "Quod prophetæ non ipsi loquuti sunt ex se, sed Deus loquutus est in eis"), Beza (see above), Gerhard, Calov., Seb.-Schmidt, Owen, Wolf, Bengel ("Ergo Deus ipse erat *in* prophetis: tum maxime in Filio. Rex mortalis loquitur *per* legatum: non tamen in legato"), Uhland, Bleek, De W., Lünemann, al. Erasm.-Schmid, al. take ἐν προφήταις to mean, "in the prophetic writings:" but for this there seems no ground, and thus the antithesis would be marred.

The sense contended for above agrees with the expressions of Philo, e. g. De Præm. et Pœn. § 9, vol. ii. p. 417, ἑρμηνεὺς γάρ ἐστιν ὁ προφήτης, ἔνδοθεν ὑπηχοῦντος τὰ λεκτέα τοῦ θεοῦ. See also De Monarch. i. 9, pp. 221 f.: De Spec. Leg. § 8, p. 343: Quis Rer. Div. Hær. § 53, vol. i. p. 511: all these are cited in Bl.) the prophets (to be taken here apparently in the wider sense,—as including not only those whose inspired writings form the O. T. canon, but all who were vehicles of the divine self-manifestation to the fathers. Thus Enoch in Jude 14 is said προφητεῦσαι. Moses is of course included, and indeed would on any view be the *chief* of those here spoken of, seeing that by him the greater part of God's revelation of Himself to the fathers was made), —at the end of these days (see var. read. In order to understand this expression, it will be well to call to mind certain Jewish modes of speaking of time. The Rabbis divided the whole of time into עוֹלָם הַזֶּה *αἰὼν οὗτος*, and עוֹלָם הַבָּא, *αἰὼν ἐρχόμενος*, or *μέλλων*. There has been much learned dispute as to the exact limits of these two:—whether the days of the Messiah, יְמוֹת הַמָּשִׁיחַ, were counted in the former or in the latter. Bleek, aft. Witsius, Rhenferd, and Schöttg., has given Rabbinical passages favouring both views. A safe inference from the whole seems to be, that the days of the Messiah were regarded as a period of transition from the former to the latter,—His appearance, as the ushering in of the termination of *αἱ ἡμέραι αὗται*, the beginning of the end,—and His second coming in glory as the *συντέλεια τῶν ἡμερῶν τούτων* or *τοῦ αἰῶνος (τούτου)*. And with this, N. T. usage agrees,—see ref. 1 Pet., also James v. 3: Jude 18: 2 Pet. iii. 3. Thus ἐπ' ἐσχάτου τῶν ἡμ. τούτων would mean, 'at the end of *this age*,' in the technical sense of these words as signifying the whole world-period, the 'terminus ad quem' of which is the general Resurrection. And thus is the manifestation of Christ in the flesh ever spoken of, and especially in this Epistle: cf. ch. ix. 26; and notes on ch. ii. 5; vi. 5. See, on the whole, Bleek's note; and Stuart's, who however has mistaken the meaning, in rendering "*during the last dispensation*," and making τούτων to import that the period had already *begun*. It is not of a beginning, but of an *expiring* period, the Writer is speaking. The ancient expositors principally use these words as ground of *consolation*—ἐν τούτῳ αὐτοὺς διανίστησι λέγων ὅτι ἡ συντέλεια ἐγγύς. ὁ γὰρ ἐν τῷ ἀγῶνι καταμαλακισθείς, ἐπειδὰν ἀκούσῃ τοῦ ἀγῶνος τὸ τέλος, ἀναπνεῖ μικρόν. Thl. aft. Chr.) spake (not "*hath spoken*:" the ἔσχατον is looked back on as a definite point, at which the divine revelation took place. The attention of the readers is thus directed not so much to the present state in which they are, as to the act of God towards them. Thus, as almost always, the distinction between the aor. and perfect is important) unto us (i. e. all who have heard that voice, or to whom it is to be announced. There is no distinction between those who received God's revelation immediately from the Son, and those who received it mediately through others. To

Matt. xxi. 38 ||. Rom. iv. 13. Tit. iii. 7. ch. vi. 17. xi. 7. James ii. 5. Mic. i. 16. 17. Sir. xxxvi. 17.

j κληρονόμον πάντων, k δι' οὗ καὶ ἐποίησεν τοὺς l αἰῶνας,

k = John i. 3. Col. i. 16. l = ch. xi. 3. 1 Tim. i. 17.

ABDK LMP^{vid} a b c d e f g h k l m n o 17. 47

2. rec τους αιωνας bef εποιησεν (*corrn for mistaken emphasis: see note*), with D^{1}KL[P] rel syr [arm Orig$_{1}$ Did$_{2}$ Bas$_{1}$] Cyr-jer$_{1}$ Chr Cyr$_{1}$ Thdrt$_{2}$ [Damasc]: txt ABD$^{1\text{-}3}$MN m 17 latt Syr copt [æth Orig$_{1}$] Eus$_{2}$ Ath$_{1}$ Tit-bostr$_{1}$ Cyr$_{2}$ [Ambr$_{1}$].

this latter number belonged the Writer himself, cf. ch. ii. 3) in (see above) **his Son** (υἱῷ without the art. is to be noted, and has been variously explained. The omission would not at any time surprise us after a preposition; but here after ἐν τοῖς προφήταις, we should expect, as an antithesis, ἐν τῷ υἱῷ. Hence we must seek a reason beyond that usual idiomatic omission. Emphatic position will often dispense with the art.: and this may be alleged here. But even thus we do not get at the final cause. If the position of υἱῷ, whenever anarthrous, is emphatic *to this extent*, it must be for some reason still latent. Some have suggested official denomination, making υἱός into a quasi-proper name. But this again is only an introduction to the final reason. *Why* is such an anarthrous name here used, as designating our Lord? And thus we come to the word itself, as we must do in all such cases, for our account of the idiom. And that account here seems to be found in the peculiar and exclusive character of that relation to God, which **υἱός** expresses. We may say, that Jesus is '*the Son of God*:' by this is definitely enough expressed the fact, and the distinction from other sons of God implied: but we may also say that He is 'Son of God:' and we thus give the predicate all fulness of meaning and prominence, and even more emphatically and definitely express the exclusive character of His Sonship. And by this anarthrous appellation does the Writer frequently speak of Him: e. g. ch. vii. 28, ὁ νόμος γὰρ ἀνθρώπους καθίστησιν κ.τ.λ. . . . . ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον: see also iii. 6; v. 8; vii. 8. Nor is the usage confined to him: cf. John x. 36; xix. 7, and in the case of υἱὸς ἀνθρώπου, v. 27. So far is this or any other usage of the art. from being "arbitrary," as Stuart here maintains. I will quote his sentence for a caution to tiros: "After all the rules which have been laid down respecting the insertion or omission of the article in Greek, and all the theories which have been advanced, he who investigates for himself, and is guided only by *facts*, will find not a little that is arbitrary in the actual use of it. The cases are certainly very numerous, where Greek writers insert or reject it at pleasure." The direct contrary of this assertion is the fact, and cannot be too much impressed on every Greek Testament student. The rules respecting the art. are rigid, and are constantly observed; and there is no case of its omission or insertion in which there was not a distinct reason in the mind of the Writer,—usually, but not always, discernible by the patient and accurate scholar among ourselves. In this particular case our language, though it allows the predicate in the nominative, 'Son of God,' to be used anarthrously, does not allow it to be so used with a preposition, nor in the objective case: so that we are here obliged to take refuge in the nearly equivalent, though not so accurate '*in His Son*.' To render it '*in a Son*' would be directly to contravene the logical account of the anarthrousness of the predicate. We might periphrase, 'in Him who was Son of God.' We now pass off into a description of the dignity, and person, and work, of this Son of God: which description ends in asserting and proving Him to be higher than angels, the loftiest of created beings),

2.] **whom He constituted** (aor., not perfect, referring, as also ἐποίησεν, to the ἐν ἀρχῇ—the date of the eternal counsel of God. τίθημι with this double accusative is commonly reputed a Hebraism. But as Bleek remarks, our Epistle is singularly free from Hebraistic constructions, and there is in fact no reason whatever for deducing our present expression from such a source. Elsner gives from Xen. de Rep. Lac. p. 684, θεὶς τοὺς γέροντας κυρίους τοῦ περὶ τῆς ψυχῆς ἀγῶνος: Arrian. Epict. p. 264, τοιοῦτόν σε θῶμεν πολίτην κορυθίων: Eur. Hec. 722: and Bleek from Xen. Cyr. iv. 6. 2, ὅστις ἂν εὐδαίμονα πατέρα παῖς τιμῶν τιθείη) **heir** (ἔθηκε κληρονόμον, τουτέστι τοῦτον κύριον ἁπάντων ἐποίησεν . . . τῷ δὲ τοῦ κληρονόμου ὀνόματι κέχρηται δύο δηλῶν, καὶ τὸ τῆς υἱότητος γνήσιον, καὶ τὸ τῆς κυριότητος ἀναπόσπαστον. Chrys.: and so Thl. "Convenienter statim sub Filii nomen memoratur hæreditas." Bengel. That κληρ. is not equivalent to κύριον simply, is plain: the same expression could not, as Bleek well remarks, have been used of the Father. It is in virtue of the Sonship of our Lord that the Father constituted Him heir of all things, before

3 ὃς ὢν [m] ἀπαύγασμα τῆς δόξης καὶ [n] χαρακτὴρ τῆς [o] ὑπο-

m here only τ. Wisd. vii. 26 only. ἀπαύγ. τῆς μεγαλωσύνης αὐτοῦ, Clem. 1 ad Cor. 36.
n here only. Lev. xiii. 28. 2 Macc. iv. 10 only.
o 2 Cor. ix. 4. xi. 17. ch. iii. 14. xi. 1 only. Deut. i. 13.

the worlds began. "In Him also," says Delitzsch, "culminates the fulfilment of the promise given to the seed of Abraham, τὸ κληρονόμον εἶναι τοῦ κόσμου." See below. See for St. Paul's use of the word and image, reff.: and Gal. iv. 7) of all things (neuter: τουτέστι, τοῦ κόσμου παντός, Chr. And we cannot give this a more limited sense, nor restrict it to this world; especially as the subsequent portion of the chapter distinctly includes the angels in it. It is much disputed whether this heirship of Christ is to be conceived as belonging to Him essentially in his divine nature, or as accruing to Him from his work of redemption in the human nature. The Fathers, and the majority of the moderns, decide for the latter alternative. So Chrys., and even more emphatically Thdrt.: ἀπὸ τῶν ἀνθρωπίνων ὁ θεῖος ἀπόστολος ἤρξατο, καὶ τὰ ταπεινότερα πρῶτον λέγων οὕτως ἄπτεται μειζόνων. κληρονόμος γὰρ πάντων ὁ δεσπότης χριστὸς οὐχ ὡς θεός, ἀλλ' ὡς ἄνθρωπος. ὡς γὰρ θεός, ποιητής ἐστι πάντων ὁ δὲ πάντων δημιουργὸς φύσει πάντων δεσπότης. And so the Socinian and quasi-Socinian interpreters, arriving at the same view by another way, not believing the pre-existence of Christ. But it is plain that such an interpretation will not suit the requirements of the passage. For this humiliation of his, with its effects, first comes in at the end of ver. 3. All this, now adduced, is referable to his essential Being as Son of God; not merely in the Godhead before his Incarnation, but also in the Manhood after it, which no less formed a part of His 'constitution' by the Father, than his Godhead itself. So that the ἔθηκεν, as observed above, must be taken not as an appointment in prospect of the Incarnation, but as an absolute appointment, coincident with the σήμερον γεγέννηκά σε, belonging to the eternal Sonship of the Lord, though wrought out in full by his mediatorial work. Delitzsch contends for its exclusive application to the exaltation of Christ in his historical manifestation, beginning with the creation of the world: but I cannot see that he has proved his point), by whom (see ref. John: as His acting Power and personal instrument: so Thl., aft. Chrys.: ἐπειδὴ δὲ αἴτιος ὁ πατὴρ τοῦ υἱοῦ, εἰκότως καὶ τῶν ὑπ' αὐτοῦ γενομένων· διὰ τοῦτό φησι, δι' οὗ. ὁ πατὴρ γὰρ δοκεῖ ποιεῖν, ὁ τὸν ποιήσαντα υἱὸν γεννήσας. The idea of Grotius, fortified by a misrendering of Beza's, Rom. vi. 4,—that "δι' οὗ, *per quem*, videtur hic recte accipi posse pro δι' ὅν, *propter quem*," is only worth recording, to make us thankful that the labours of the great scholars of Germany have brought in a day when it no longer needs refutation) He also made (*created*. According to the ancient arrangement of the words, adopted in the text, the word brought into emphasis by καί is not τοὺς αἰῶνας, but ἐποίησεν. And so Bengel, "Emphasis particulæ *kal*, *et*, cadit super verbum *fecit*, hoc sensu: Filium non solum definiit hæredem rerum omnium, ante creationem: sed *etiam fecit* per eum sæcula") the ages (the meaning of τοὺς αἰῶνας has been much disputed. The main classes of interpreters are two. 1. Those who see in the word its ordinary meaning of "*an age of time*:" 2. those who do not recognize such meaning, but suppose it to have been merged in that of "*the world*," or "*the worlds*." To (1) belong the Greek Fathers: Chrys. (see however note on ch. xi. 3), Thdrt. (τοῦτο δηλωτικὸν τῆς θεότητος. οὐ μόνον γὰρ αὐτὸν δημιουργόν, ἀλλὰ καὶ ἀΐδιον ἔδειξεν· ὁ γὰρ αἰὼν οὐκ οὐσία τίς ἐστιν, ἀλλ' ἀνυπόστατον χρῆμα, συμπαρομάρτουν τοῖς γεννητὴν ἔχουσι φύσιν. καλεῖται γὰρ 'αἰὼν' καὶ τὸ ἀπὸ τῆς τοῦ κόσμου συστάσεως μέχρι τῆς συντελείας διάστημα. This he then supports by Matt. xxviii. 20: Ps. lxxxix. 8, LXX: Eph. i. 21; ii. 7; and concludes, αἰὼν τοίνυν ἐστὶ τὸ τῇ κτιστῇ φύσει παρεζευγμένον διάστημα. τῶν αἰώνων δὲ ποιητὴν εἴρηκε τὸν υἱόν, ἀΐδιον αὐτὸν εἶναι διδάσκων, καὶ παιδεύων ἡμᾶς ὡς ἀεὶ ἦν παντὸς οὐτινοσοῦν ὑπερκείμενος χρονικοῦ διαστήματος), Thl. (ποῦ δέ εἰσιν οἱ λέγοντες, ἦν ὅτε οὐκ ἦν; αὐτὸς τοὺς αἰῶνας ἐποίησε, καὶ πῶς ἦν αἰὼν ὅτε οὐκ ἦν αὐτός;), Œc. &c., and Thom. Aquin., and Heinsius. On the other hand, (2) is the view of the majority of Commentators. It is explained and defended at length by Bleek, none of whose examples however seem to me to be void of the same ambiguity which characterizes the expression here. The Jews, it appears, came at length to designate by their phrase עֹלָם נֶצַח (see above on ἐν' ἐσχάτου κ.τ.λ.), not only the present age, but all things in and belonging to it—and so of the "future age" likewise. He produces a remarkable instance of this from Wisd. xiii. 9, εἰ γὰρ τοσοῦτον ἰσχυσαν εἰδέναι, ὥστε δύνωνται στοχάσασθαι τὸν αἰῶνα, τὸν τούτων (of the things in the world) δεσπότην πῶς τάχιον οὐχ εὗρον; He therefore would regard τοὺς αἰῶνας as strictly parallel with πάντα above, and would interpret, "Whom He has constituted lord,

= here only (see note). Num. xi. 14. Deut. i. 9. q = Rom. xi. 36. 1 Cor. viii. 6. xi. 12. xv. 28. Eph. iii. 9. Phil. iii. 21. Col. i. 16, 17, 20. iii. 11. 1 Tim. vi. 13. ch. ii. 8, 10. Rev. iv. 11. Job viii. 3. r = ch. xi. 3. see Eph. v. 26. dat., 1 Cor. ix. 7. xi. 5. 2 Cor. i. 15 al.

στάσεως αὐτοῦ, ᵖ φέρων τε ᵠ τὰ πάντα τῷ ʳ ῥήματι τῆς

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3. for φερων, φανερων B¹(Tischdf expr: txt B³, but former reading restored in 18th cent).

possessor and ruler over all, over the whole world, even as by Him He has made all, the universe." And nearly so Delitzsch, Ebrard, and Lünemann: these two latter adding however somewhat, inasmuch as they take it of all this state of things constituted in time and space. Ebrard says: Die ewige Selbſt-offenbarung Gottes in ſich, durch das ewige Ausſprechen ſeiner Fülle im ewigen perſönlichen Wort, das Gott zu ſich (Joh. i. 1) redet, und im Weben des Ewigen Geiſtes, bildet den Grund und ſomit das Ewige (nicht zeitliche) Prius der vom Willen des Dreieinigen ausgehenden Offenbarung ſeiner in einer Sphäre, die nicht ewig, ſondern zeitlich räumlich, nicht Gott, ſondern Creatur iſt. And this last view I should be disposed to adopt, going however somewhat further still: for whereas Ebrard includes in τοὺς αἰῶνας God's revelation of Himself in a sphere whose conditions are Time and Space, and so would understand by it all things existing under these conditions, I would include in it also *these conditions themselves*,—which exist not independently of the Creator, but are His work—*His* appointed conditions of all created existence. So that the universe, as well in its great primæval conditions,—the reaches of Space, and the ages of Time, as in all material objects and all successive events, which furnish out and people Space and Time, God made by Christ. It will be plain that what has been here said will apply equally to ch. xi. 3, which is commonly quoted as decisive for the *material* sense here. Some (Schlichting, al.) have endeavoured to refer τοὺς αἰῶνας, 3. to the new or spiritual world, or the ages of the Messiah, or of the Christian Church: principally in the interests of Socinianism: or, 4. as Sykes and Pyle, to the various dispensations of God's revelation of Himself: or even, 5. as Fabricius (Cod. Apocr. i. p. 710, Bl.), to the Gnostic æons, or emanations from the Divine Essence, and so to the higher spiritual order of beings, the angels. Against all these, besides other considerations, ch. xi. 3 is a decisive testimony). It will be seen by consulting the note on John i. 1, how very near the teaching of Philo approached to this creation of the universe by the Son. See, among the quotations in my Vol. I. Edn. 6, p. 679, especially those from Philo, vol. i. p. 106: and that in p. 681 from ib. p. 162. See Isa. ix. 6 Heb. and LXX-AN.

3.] "The Son of God now becomes Himself the subject. The 'verbum finitum' belonging to the relative ὃς is not found till ἐκάθισεν at the end of the verse. But the intermediate participial clauses do not stand in the same relation to the main sentence. The first members, ὢν ἀπαύγασμα . . . δυνάμεως αὐτοῦ, still set forth those attributes of the Son of God which are of a permanent character, and belonging to Him before the Incarnation: whereas the following member, the last participial clause, stands in nearer relation to the main sentence, expressing as it does the purification of mankind from sin, wrought by the incarnate Son of God, as one individual historical event,—as the antecedent of that exaltation of Him to the right hand of God, which the main sentence enounces." Bleek.

Who (the ὃς represents, it will be evident, rather the præ-existent than the incarnate Logos. But it is perhaps a mistake to let this distinction be too prominent, and would lead to the idea of a change having taken place in the eternal relation of the Son to the Father, when He subjected himself to the conditions of space and time. Even then He could say of himself, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. See Ebrard's note), being (cf. ὑπάρχων, Phil. ii. 6, also of His præ-existent and essential being. This comparison seems decisive against Hofmann, who (Schriftbeweis, i. 140 ff.) takes ὤν and φέρων according to his theory that all the attributes of the Son of God spoken of in the N. T. are adduced in connexion with and as manifested by His work of Redemption. See against this view Delitzsch, h. l. p. 7. But it must also be remembered that ὤν and φέρων are *present* participles. They must not be rendered *utpote qui*, or *cum esset* and *ferret*, but kept to their essential and timeless sense,—'*being*,' and '*bearing*') the brightness (*effulgentia*, not "*repercussus*, qualis est in nube quæ dicitur παρήλιος," as Grot., Calv. ("splendor ex illius lumine refulgens,—refulgentia"), al. This latter would be legitimate, but does not seem to have been the ordinary usage. Bl. cites from Philo de Concupiscent. § 11, vol. ii. p. 356, τὸ δὲ ἐμφυσώμενον (Gen. ii. 7) δῆλον ὡς αἰθέριον ἦν πνεῦμα καὶ εἰ δή τι αἰθερίου πνεύματος κρεῖττον, ἅτε τῆς

δυνάμεως αὐτοῦ, [st] καθαρισμὸν τῶν [s] ἁμαρτιῶν ποιησάμενος [s] = 2 Pet. i. 9. Job vii. 21. (see note.)

[t] as above (s). Luke ii. 22. v. 14 ‖ Mk. John ii. 6. iii. 25 only. Lev. xiv. 32.

rec aft αυτου ins δι' εαυτου (*probably a gloss; see note*), with D²KLM rel syrr Ath$_1$ Chr$_1$ [Thdrt Damasc-txt] Aug$_1$; δι' αυτου D¹ Thdrt(τὸ Δι' αὐτοῦ δασέως ἀναγινώσκειν προσήκει ἀντὶ τοῦ Δι' ἑαυτοῦ); *per quem* copt, *et per quem* æth: om ABD*[P]ℵ 17 [47] vulg arm Ps-Ath$_1$ Cyr-jer$_1$ Cyr$_1$ [Dial$_1$ Euthal-ms] Damasc$_1$-comm$_1$ Sedul Cassiod$_1$. rec ποιησαμενος bef των αμαρτιων (*apply to bring the accus nearer the verb, esp as ημων also intervened*), with KL rel syr Chr Thdrt [Damasc$_1$-txt$_1$]: txt ABDM[P]ℵ m 17 [47] latt [arm] Ath$_1$ Ps-Ath$_1$ Cyr-jer$_1$ Cyr Did$_1$ Damasc-comm [Aug]. rec aft αμαρτιων ins ημων (*prob doctrinal corrn to shew that they were not his own. So Bleek*), with D²KL m [17. 47] syr [arm] Ath$_1$ Ps-Ath Chr Thdrt [Damasc$_{1.1}$]: ὑμων ℵ²: om ABD¹M[P]ℵ¹ rel latt Syr copt æth Ath$_1$ Cyr-jer$_1$ Did$_1$ Cyr[-p$_2$] Damasc$_1$ Aug Sedul Cassiod$_1$.

μακαρίας καὶ τρισμακαρίας φύσεως ἀπαύγασμα,—where the sense clearly is, that the breath breathed into man was as it were a *ray* of the divine nature itself. See also id. de Opif. Mund. § 51, vol. i. p. 35; de Plant. Noë, § 12, p. 154. Cf. Wisd. vii. 26, where wisdom is called an ἀπαύγασμα φωτὸς ἀϊδίου. And this (which, as Delitzsch remarks, is represented by the φῶς ἐκ φωτός of the Church) seems to have been universally the sense among the ancients: no trace whatever being found of the meaning '*reflexion*.' Nor would the idea be apposite here: the Son of God is, in this his essential majesty, the expression, and the sole expression, of the divine Light,—not, as in his Incarnation, its reflexion. So Thdrt.: τὸ γὰρ ἀπαύγασμα καὶ ἐκ τοῦ πυρός ἐστι, καὶ σὺν τῷ πυρί ἐστι· καὶ αἴτιον μὲν ἔχει τὸ πῦρ, ἀχώριστον δέ ἐστι τοῦ πυρός..... καὶ τῷ πυρὶ δὲ ὁμοφυὲς τὸ ἀπαύγασμα· οἰκοῦν καὶ ὁ υἱὸς τῷ πατρί. (Cf. Athanasius contra Arianos Orat. i. (ii.) § 12, vol. ii. (Migne) p. 328: τίς οὕτως ἐστὶν ἀνόητος, ὡς ἀμφιβάλλειν περὶ τοῦ ἀεὶ εἶναι τὸν υἱόν; πότε γάρ τις εἶδε φῶς χωρὶς τῆς τοῦ ἀπαυγάσματος λαμπρότητος;) And Thl.: καὶ γὰρ τὸ ἀπαύγασμα τῷ ἀπαυγάζοντι συνεμφαίνεται. οὔτε γὰρ ἥλιος ἀράθη ποτὲ χωρὶς ἀπαυγάσματος· οὔτε πατὴρ νοεῖται χωρὶς υἱοῦ. ὅταν οὖν ἀκούσῃς τῶν Ἀρειανῶν λεγόντων, ὅτι εἰ ἐκ πατρὸς ὁ υἱός, λοιπὸν ὕστερος αὐτοῦ· ἀντίθες αὐτοῖς, ὅτι καὶ τὸ ἀπαύγασμα ἐκ τοῦ ἡλίου, καὶ οὐχ ὕστερον αὐτοῦ. ἅμα γὰρ ἥλιος, ἅμα ἀπαύγασμα. And Origen, tom. xxxii. in Joann. § 18, vol. iv. p. 450: ὅλης μὲν οὖν οἶμαι τῆς δόξης τοῦ θεοῦ αὐτοῦ ἀπαύγασμα εἶναι τὸν υἱόν, κατὰ τὸν εἰπόντα Παῦλον Ὃς ὢν ἀπαύγασμα τῆς δόξης· φθάνειν μέντοι γε ἀπὸ τοῦ ἀπαυγάσματος τούτου τῆς ὅλης δόξης μερικὰ ἀπαυγάσματα ἐπὶ τὴν λοιπὴν λογικὴν κτίσιν· οὐκ οἶμαι γάρ τινα τὸ πᾶν δύνασθαι χωρῆσαι τῆς ὅλης δόξης τοῦ θεοῦ ἀπαύγασμα, ἢ τὸν υἱὸν αὐτοῦ. Hesychius gives as the meaning of ἀπαύγασμα, ἡλίου φέγγος: and the MS. Lexicon of Cyril, ἀκτὶς ἡλίου ἡ πρώτη τοῦ ἡλιακοῦ φωτὸς ἀποβολή. See also Clem-rom. in reff. and several other authorities cited in Bleek) of **His glory** (not simply *His light*: nor need ἀπαύγασμα be confined to such literal sense: cf. Clem.-rom. as above. His glory, in its widest and amplest reference. It has been attempted to give to ἀπ. τῆς δόξης the meaning *splendor gloriosus*, and to make αὐτοῦ below refer, not to the Father, but to ἀπαύγασμα. But to this Bleek answers after Seb.-Schmidt, that ἀπαύγασμα never is found without a genitive of the ἀπαυγαζόμενον, which genitive here can be no other than τῆς δόξης (αὐτοῦ, i. e. τοῦ θεοῦ). Again, Owen (vol. i. p. 85 f.) supposes the Shechinah to be alluded to; —Akersloot, the Urim and Thummim. It is hardly probable that in a preliminary description, couched in the most general and sublime terms, any such particular allusion should be intended. Notice again the anarthrous predicate, to which the same remarks will apply as to υἱῷ above.

Delitzsch remarks, Es ist kein Bild um Gott, welchen hier δόξα genannt wird, sondern die überſinnliche geiſtige Feuer und Lichtnatur Gottes ſelber, welche er, um ſich vor ſich ſelbſt offenbar zu werden, aus ſich herausſetzt) and impress ("*figura*," vulg.: "figure," Wiclif and Rheims: "very image," Tyndal and Cranmer: "ingraved forme," Geneva: "express image," E. V. The word χαρακτήρ, which by formation would be the stamp or die itself on which a device χαράσσεται, and which stamps it on other things, never appears to bear this meaning, but always to be taken for the impression itself so stamped. Thus Æsch. Suppl. 279, Κύπριος χαρακτὴρ τ' ἐν γυναικείοις τύποις εἰκὼς πέπληκται· "Aristot. Œc. ii. p. 689, ἀνενεχθέντος δὲ τοῦ ἀργυρίου ἐπικύψας χαρακτῆρα: id. Pol. i. 6, where χαρακτῆρα ἐπιβάλλειν is to stamp coin, and it is said, ὁ γὰρ χαρακτὴρ ἐτέθη τοῦ πόσου σημεῖον. Diod. Sic. xvii. 66,

u Eph. i. 20. ch. viii. 1. x. 12. xii. 2 only. ἐκ δεξ., Matt. xxi. 23 ‖. Mark xvi. 19. Sir. xii. 12. 1. 1 Pet. iii. 22 only. Ps. xv. 11. see Mark xvi. 5. lxxviii. 11 al. x here only. see note. v as above (u). Rom. viii. 34. Col. iii. w ch. viii. 1. Jude 25 only. 2 Kings vii. 21, 23. Ps.

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u ἐκάθισεν uv ἐν v δεξιᾷ τῆς w μεγαλωσύνης x ἐν x ὑψηλοῖς,

τέλαντα χρυσοῦ, χαρακτῆρα δαρεικὸν ἔχοντα. Hence the word is taken, 1. generally for any fixed and sharply marked lineaments, material or spiritual, by which a person or an object may be recognized and distinguished. Herod. i. 116, ὁ χ. τοῦ προσώπου. Diod. Sic. i. 82, τοὺς τῆς ὄψεως χαρακτῆρας, the lines of the countenance. Lucian, de Amoribus, p. 1061, calls mirrors τῶν ἀντιμόρφων χαρακτήρων ἀγράφους εἰκόνας, and ib. p. 1056, ἦς ὁ μὲν ἀληθῶς χ. ἄμορφος. Demosth. (in Stephan.), ἐν μὲν τοῖς ἐσόπτροις ὁ τῆς ὄψεως, ἐν δὲ ταῖς ὁμιλίαις ὁ τῆς ψυχῆς χαρακτὴρ βλέπεται. Philo, de Mund. Opif. § 4 (vol. i. p. 4), τοὺς χαρακτῆρας ἐνσφραγίζεσθαι, to impress on the mind the lines and forms of an intended city: id. Legg. Allegor. i. § 18 (vol. i. p. 55), ὁ τῆς ἀρετῆς χαρακτήρ, οἰκεῖος ὢν ἐν τῷ παραδείσῳ: id. de Mundi Opif. § 23 (p. 15), τὴν δὲ ἀμφίρειαν (the likeness of man to God) μηδεὶς εἰκαζέτω σώματος χαρακτῆρσιν, ib. § 53 (p. 36), τῆς ἑκατέρου φύσεως (viz. of God and the creation) ἀπεμάττετο (scil. man, while he was alone) τῇ ψυχῇ τοὺς χαρακτῆρας:—and, 2. of the objects themselves, on which the features of another are expressed,—which bear its peculiar image, so that they appear as if taken off from it by impression of a die. So Philo, Quod Det. Potiori Ins. § 23 (vol. i. p. 217), designates the πνεῦμα imparted by God to man τύπον τινὰ καὶ χαρακτῆρα θείας δυνάμεως, Moses naming the same εἰκών, to shew ὅτι ἀρχέτυπον μὲν φύσεως λογικῆς ὁ θεός ἐστι, μίμημα δὲ καὶ ἀπεικόνισμα ἄνθρωπος: De Plant. Noë, § 5 (p. 332), he says, Moses named the rational soul τοῦ θείου καὶ ἀοράτου εἰκόνα, δόκιμον εἶναι νομίσας οὐσιωθεῖσαν κ. τυπωθεῖσαν σφραγῖδι θεοῦ, ἧς ὁ χαρακτήρ ἐστιν ὁ ἀΐδιος λόγος. Here the λόγος is designated as the impress of the seal of God, by the impression of which in like manner on the human soul, this last receives a corresponding figure, as the image of the unseen and divine. Compare also Clem.-rom. ad Cor. c. 33, αὐτὸς ὁ δημιουργὸς κ. δεσπότης ἁπάντων . . . τὸν . . . ἄνθρωπον ταῖς ἰδίαις αὐτοῦ καὶ ἁμώμοις χερσὶν ἔπλασεν, τῆς ἑαυτοῦ εἰκόνος χαρακτῆρα. Hence the usage of χαρακτήρ here will be easily understood." Bleek: see also the word in Palm and Rost's Lex. καθ' ἑαυτὸν γάρ, φησίν, ὑφέστηκεν, ὅλον ἐν ἑαυτῷ δεικνὺς πατέρα. τοὺς γὰρ πατρικοὺς περιέκειται χαρακτῆρας. τοιοῦτο ἔοικε τὸ ὑπὸ τοῦ κυρίου πρὸς τὸν Φίλιππον εἰρημένον, ὁ ἑωρακὼς ἐμέ, ἑώρακε τὸν πατέρα μου. Thdrt.) of His substance (substantial or essential being: "*substance*," Wicl., Tynd., Cranm., Rheims: "*person*," Geneva, and E. V.: Wesen, Luther, &c., De Wette, Bleek, al.: das der Erscheinung unterliegende Wesen, der Wesensgrund, Delitzsch. The various meanings of ὑπόστασις are well traced by Bleek, from whom, as so often in this Epistle, I take the account. Etymologically, the word imports the lying or being placed underneath: and this is put in common usage for, 1. *substratum* or *foundation—fundamentum*. Diod. Sic. i. 66, ὑπόστασις τοῦ τάφου: id. xiii. 82, κατὰ τὸ μέγεθος τῆς ὑποστάσεως: Ezek. xliii. 11, κ. διαγράψεις τὸν οἶκον κ. τὰς ἐξόδους αὐτοῦ κ. τὴν ὑπόστασιν αὐτοῦ: Ps. lxviii. 2, ἐνεστάγην εἰς ἰλὺν βυθοῦ κ. οὐκ ἔστιν ὑπόστασις. Nearly connected with this is, 2. *establishment*, or the state of being established: hence—α. *firmness*,—to which idea the word approaches in the last citation: but especially in reference to firmness of spirit, confidence: see more on ch. iii. 14,—β. *substantial existence, reality*, in contradistinction to that which exists only in appearance or idea: Aristot. de Mundo iv. 19, τῶν ἐν ἀέρι φαντασμάτων τὰ μέν ἐστι κατ' ἔμφασιν, τὰ δὲ καθ' ὑπόστασιν: Artemidor. Oneirocrit. iii. 14, φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μή: Diog. Laert. ix. 91, ζητεῖται δ' οὐκ εἰ φαίνεται ταῦτα, ἀλλ' εἰ καθ' ὑπόστασιν οὕτως ἔχει: id. vii. 135, καὶ κατ' ἐπίνοιαν καὶ καθ' ὑπόστασιν. Hence—γ. generally, *consistence* or *existence*. So Philo, de Incorrupt. Mund. § 18, vol. i. p. 505, αἰσθητὴ ὑπόστασιν ἰδίαν οὐκ ἔχει, γεννᾶται δ' ἐκ φλογός: Ps. xxxviii. 5, καὶ ἡ ὑπόστασίς μου ὡσεὶ οὐθὲν ἐνώπιόν σου: Ps. lxxxviii. 47, μνήσθητι τίς ὑπόστασίς μου (in both places for the existence of man, Heb. חֶלֶד: hence also, as ὕπαρξις, for *possessions* or *goods*, as Deut. xi. 6: Jer. x. 17). Hence also—δ. it imports the *especial manner of being*, the *peculiar essence* of an object. Thus 1 Kings xiii. 21, τῇ ἀξίνῃ κ. τῷ δρεπάνῳ ὑπόστασις ἦν ἡ αὐτή: Wisd. xvi. 21, ἡ μὲν γὰρ ὑπόστασίς σου (τ. θεοῦ) τὴν σὴν γλυκύτητα πρὸς τέκνα ἐνεφάνισε. And this last seems to be the best meaning in our place: His *essential being*, His *substance*. For in regarding the history of the word, we find that the well-known theological meaning '*person*'

4 y τοσούτῳ z κρείττων γενόμενος τῶν ἀγγέλων, y ὅσῳ y constr., ch. vii. 20, 22 reff.

z = Paul, never (1 Cor. xii. 31 rec.), but ch. vi. 9. vii. 7, 19, 22. viii. 6 bis. ix. 23. x. 34. xi. 16, 35, 40. xii. 24 only. Judg. viii. 2 al.

4. [τοσουτων P.] om των B.

was not by any means generally received during the first four centuries. We have it indeed in Origen, tom. ii. in Joann. § 6, vol. iv. p. 61 (ἡμεῖς μέντοι γε τρεῖς ὑποστάσεις πεισθόμενοι τυγχάνειν, τὸν πατέρα, κ. τὸν υἱόν, κ. τὸ ἅγιον πνεῦμα, κ.τ.λ.): but the usage is by no means constant. The Nicene council itself uses ὑπόστασις and οὐσία in the same sense, and condemns the deriving the Son ἐξ ἑτέρας ὑποστάσεως καὶ οὐσίας from the Father (cited in Bleek, p. 60, note): and so usually (in the genuine works: e. g. Ep. ad Afros, c. 4, vol. ii. (Migne) p. 714: ἡ ὑπόστασις οὐσία ἐστί, καὶ οὐδὲν ἄλλο σημαινόμενον ἔχει ἡ αὐτὸ τὸ ὄν. . . . ἡ γὰρ ὑπόστασις καὶ ἡ οὐσία ὕπαρξίς ἐστιν. ἔστι γὰρ καὶ ὑπάρχει. See Gieseler, Kirchengesch. i. pt. 2, p. 63) Athanasius. The fact was, that the Easterns most commonly used ὑπόστασις to designate the three separate Persons (cf. e. g. Chrys. de Sacerdot. iv. 4, vol. i. p. 410 A, τὴν μὲν θεότητα πατρὸς κ. υἱ. κ. ἁγ. πν. μίαν ὁμολογοῦντας, προστιθέντας δὲ καὶ τὰς τρεῖς ὑποστάσεις, &c., and especially Basil, whom Gieseler regards as the representative of this view: Ep. 236. 6, vol. iv. p. 363, οὐσία κ. ὑπόστασις ταύτην ἔχει τὴν διαφοράν, ἣν ἔχει τὸ κοινὸν πρὸς τὸ καθ' ἕκαστον. See other passages in Gieseler, ubi supra) in distinction from Sabellianism, which acknowledged three πρόσωπα, but not three ὑποστάσεις, i. e. self-subsisting personalities: whereas the Westerns continued to regard ὑπόστασις as = οὐσία, and assumed but one ὑπόστασις: and the Western bishops, assembled with Athanasius at the council of Sardica in 347, distinctly pronounced the assumption of three hypostases heretical, i. e. Arian. Their words, as cited by Suicer from Theodoret, Hist. Eccl. ii. 6, are very decisive: τὸ τῶν αἱρετικῶν σύστημα φιλονεικεῖ, διαφόρους εἶναι τὰς ὑποστάσεις τοῦ πατρός, κ. τοῦ υἱοῦ, κ. τοῦ ἁγίου πνεύματος, κ. εἶναι κεχωρισμένας. ἡμεῖς δὲ ταύτην παρειλήφαμεν κ. δεδιδάγμεθα, κ. ταύτην ἔχομεν τὴν καθολικὴν παράδοσιν κ. πίστιν κ. ὁμολογίαν, μίαν εἶναι ὑπόστασιν, ἣν αὐτοὶ οἱ αἱρετικοὶ οὐσίαν προσαγορεύουσι, τοῦ πατρός, κ. τοῦ υἱοῦ, κ. τοῦ ἁγίου πνεύματος. Subsequently however to this, in the Synod assembled at Alexandria in 362, at which Athanasius, and bishops of Italy, Arabia, Egypt, and Libya were present, the Easterns and Westerns agreed, on examination of one another's meaning, to acknowledge one another as orthodox, and to allow indifferently of the use of τρεῖς ὑποστάσεις signifying 'Persons,' and μία ὑπόστασις signifying 'substance,' 'essence,' οὐσία. The Epistle from this synod to the bishops of Antioch is among the works of Athanasius, vol. ii. p. 615 ff., and is a very interesting document. But it attempted conciliation in vain, the Miletian schism at Antioch, which began on this point, having been confirmed and perpetuated by external causes. See on the whole subject, Bleek's note: Jerome, Epist. 15 (al. 57) ad Damasum, § 4, vol. i. p. 40; and on the use made of this description by orthodox and heretics in early times, Bleek, Chrys. in loc.: Calvin's note, where he gives some excellent cautions against the speculative pressing of each expression: "Nam hoc quoque notandum est, non hic doceri frivolas speculationes, sed tradi solidam fidei doctrinam. Quare debemus in usum nostrum hæc Christi elogia applicare, sicuti ad nos relationem habent." On all grounds it will be safer here to hold to the primitive meaning of the word, and not to introduce into the language of the apostolic age a terminology which was long subsequent to it), and (τε couples closely clauses referring to the same subject, and following as matter of course on one another) upholding (we have this sense of φέρειν in reff. and in the later Greek writers, e. g. Plut. Lucull. 6, φέρειν τὴν πόλιν. So in Latin, Val. Max. xi. 8. 5, "humeris gestare salutem patriæ:" Cic. pro Flacco, c. 38, "quam (remp.) vos universam in hoc judicio vestris humeris . . . . judices, sustinetis:" Senec. Ep. 31, "Deus ille maximus potentissimusque vehit omnia." But the usage is principally found in the Rabbinical writings, as appears from the extracts in Schöttgen,—e. g. Sohar Chadasch, fol. ix. 1, "Creator benedictus portans omnes mundos robore suo (סובל כל העולמות בכחו)," &c. Chrys. says, φέρων, τουτέστι κυβερνῶν, τὰ διαπίπτοντα συγκρατῶν: and so Thl.: "Sursum tenet, ne decidant, et in nihilum revertantur," Ps.-Anselm) the universe (the same πάντα as designated by πάντων above: not that the art. expressly refers back to that word, for τὰ πάντα is the ordinary expression for the aggregate of all things. The meaning attempted to be given by some Socinian expositors, "the whole kingdom of grace," is wholly beside the purpose: see reff., esp. Col. i. 17, καὶ τὰ πάντα ἐν αὐτῷ συν-

a compar., ch. viii. 6 only. = Gen. i. 27. Symm., ἐν εἰκόνι διαφορᾳ (for θεοῦ).
b = Luke iii. 13. ch. iii. 2. ix. 23. xii. 24 al. (see note.)
c = ver. 14. ch. vi. 12. xii. 17. Matt. xxv. 34. 1 Cor. vi. 9, 10. xv. 50. 1 Pet. iii. 9 al. Isa. lxv. 9. Sir. iv. 13.
d = Phil. ii. 9, 10.

[a] διαφορώτερον [b] παρ' αὐτοὺς [c] κεκληρονόμηκεν [d] ὄνομα.

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ἑστηκεν: Job viii. 3, ὁ τὰ πάντα ποιήσας: Rev. iv. 11, ὅτι σὺ ἔκτισας τὰ πάντα) by the word (*expressed command:* cf. ch. xi. 3, πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ) of his (Whose? His own, or the Father's? The latter is held by Cyril-alex. contra Julian. viii. vol. ix. p. 259 C, ὡς γὰρ ὁ πάνσοφος γράφει Παῦλος· φέρει τὰ π. ἐν τῷ ῥήματι τῆς δυν. αὐτοῦ, τοῦ πατρός. And so Grot., al. But Chrys., Thdrt., Thl., and the great body of Commentators understand αὐτοῦ to refer to the Son. That it may do so, it is not necessary to write αὐτοῦ, as is done in the cursive mss. (the uncial MSS. being mostly without accents) and in many modern editions. Bleek in his note (vol. i. p. 69) makes it probable that the abbreviated writing αὐτοῦ for ἑαυτοῦ had not been adopted in the days of the N. T. Even if it had, his rule seems a good one;—that αὐτοῦ should never be written unless in cases where, if speaking in the 1st or 2nd person, we should use ἐμαυτοῦ or σεαυτοῦ,—i. e. never except where emphatic. Now here, supposing the words *addressed to* the Son, σοῦ and not σεαυτοῦ would evidently be the word used: and consequently in expressing the same sentence in the 3rd person, αὐτοῦ, not αὐτοῦ (ἑαυτοῦ) ought to be written. The interpretation therefore is independent of this distinction. But the question recurs, which is the right one? The strict parallelism of the clauses would seem to require, that αὐτοῦ here should designate the same person, as it does before, after τῆς ὑποστάσεως. But such parallelism and consistency of reference of demonstrative pronouns is by no means observed in the N. T., e. g. Eph. i. 20, 22, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ (of the Father), ... καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ (of the Son). In every such case the reference must be determined by the circumstances, and the things spoken of. And applying that test here, we find that in our former clause, ὃν ἀπαύγασμα τ. δόξης κ. χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, it is quite out of the question that αὐτοῦ should be reflective, referring, as it clearly does, to another than the subject of the sentence. But when we proceed to our second clause, φέρων τε τὰ πάντα τῷ ῥ. τ. δυνάμεως αὐτοῦ, we find no such bar to the ordinary reflective sense of αὐτοῦ, but every reason to adopt it as the most obvious. For we have here an action performed by the Son, who φέρει τὰ πάντα. Whereby? τῷ ῥήματι τῆς δυνάμεως αὐτοῦ: where we may certainly say, 1. that had another than the subject of the sentence been intended, such intention would have been expressed: and, 2. that the assertion would be after all a strange and unexampled one, that the Son upholds all things by the word of the Father's power. So that, on all accounts, this second αὐτοῦ seems better to be referred to the Son) power (not to be weakened into the comparatively unmeaning τῷ ῥήματι αὐτοῦ τῷ δυνατῷ. His Power is an inherent attribute, whether uttered or not: the ῥῆμα is that utterance, which He has been pleased to give of it. It is a "powerful word," but much more is here stated—that it is the word of, proceeding from, giving utterance to, His power), having made (the vulg. "*faciens*" is an unfortunate mistranslation, tending to obscure the truth of the completion of the one Sacrifice of the Lord. The words δι' ἑαυτοῦ can hardly be retained in the text, in the face of their omission in the three most ancient MSS., joined to their internal character as an explanatory gloss. Dr. Bloomfield's strong argument in their favour, that they "are almost indispensable," in fact, pronounces their condemnation. The hypothesis of homœoteleuton suggests itself: but it is hardly likely in so solemn an opening passage, and weighs little against the probability the other way. Meanwhile, the gloss is a good and true one. It was δι' ἑαυτοῦ, in the fullest sense) purification of sins (as Bleek observes, there is no occasion to suppose the genitive here equivalent to ἀπὸ τῶν ἁμαρτιῶν, seeing that we may say καθαρίζονται αἱ ἁμαρτίαι τοῦ ἀνθρώπου, as we read, Matt. viii. 3, ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. Sin was the great uncleanness, of which He has effected the purgation: the disease of which He has wrought the cure. This καθαρισμός must be understood by the subsequent argument in the Epistle: for that which the Writer had it in his mind to expand in the course of his treatise, he must be supposed to have meant when he used without explanation a concise term, like this. And that we know to have been, the purifications and sacrifices of the Levitical law, by which man's natural uncleanness in God's sight was typically removed, and access to God laid open to him. Ebrard's note here is so important that, though long, I cannot forbear inserting it:—"καθαρίζειν answers to the Heb. כִּפֶּר, and its ideal explanation must be sought in the meaning which suits the Levitical

5 Τίνι γὰρ εἶπεν [e] ποτὲ τῶν ἀγγέλων [f] Υἱός μου εἶ σύ, ἐγὼ

e = 1 Cor. ix. 7. ver. 13.

f Acts xiii. 33. ch. v. 5. Psa. ii. 7.

5. των αγγελων bef ποτε D^1 o [Syr].

cleansing in the O. T. cultus. Consequently, they are entirely wrong, who understand καθαρίζειν of moral amelioration, and would so take καθαρισμὸν ποιεῖν in this place, as if the author wished to set forth Christ here as a moral teacher, who by precept and example incited men to amendment. And we may pronounce those in error, who go so far indeed as to explain the καθαρισμός of the propitiatory removal of the guilt of sin, but only on account of later passages in our Epistle, as if the idea of scriptural καθαρισμός were not already sufficiently clear to establish this, the only true meaning. The whole law of purification, as given by God to Moses, rested on the assumption that our nature, as sinful and guilt-laden, is not capable of coming into immediate contact with our holy God and Judge. The mediation between man and God present in the most holy place, and in that most holy place separated from the people, was revealed in three forms; α. in sacrifices, β. in the Priesthood, and γ. in the Levitical laws of purity. Sacrifices were (typical) acts or means of propitiation for guilt; Priests were the agents for accomplishing these acts, but were not themselves accounted purer than the rest of the people, having consequently to bring offerings for their own sins before they offered for those of the people. Lastly, Levitical purity was the condition which was attained, positively by sacrifice and worship, negatively by avoidance of Levitical pollution,—the condition in which the people was enabled, by means of the priests, to come into relation with God 'without dying' (Deut. v. 26); the result of the cultus which was past, and the postulate for that which was to come. So that that which purified, was sacrifice: and the purification was, the removal of guilt. This is most clearly seen in the ordinance concerning the great day of atonement, Levit. xvi. There we find those three leading features in the closest distinctive relation. First, the sacrifice must be prepared (vv. 1—10): then, the high priest is to offer for his own sins (vv. 11—14): lastly, he is to kill the sin-offering for the people (ver. 15), and with its blood to sprinkle the mercy-seat and all the holy place, and cleanse it from the uncleanness of the children of Israel (ver. 19); and then he is symbolically to lay the sins of the people on the head of a second victim, and send forth this animal, laden with the curse, into the wilderness. For (ver. 30) 'on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.' In the atonement, in the gracious covering (כִּפֻּר, ver. 30) of the guilt of sin, consists *purification* in the scriptural sense. (And so also were those who had become levitically unclean, e. g. lepers, Levit. xiv., cleansed by atoning sacrifices.) So that an Israelitish reader, a Christian Jew, would never, on reading the words καθαρισμὸν ποιεῖν, think on what we commonly call 'moral amelioration,' which, if not springing out of the living ground of a heart reconciled to God, is mere self-deceit, and only external avoidance of evident transgression: but the καθαρισμός which Christ brought in would, in the sense of our author and his readers, only be understood of that gracious atonement for all guilt of sin of all mankind, which Christ our Lord and Saviour has completed for us by His sinless sufferings and death: and out of which flows forth to us, as from a fountain, all power to love in return, all love to Him, our heavenly Pattern, and all hatred of sin, which caused His death. To speak these words of Scripture with the mouth, is easy: but he only can say Yea and Amen to them with the heart who, in simple truthfulness of the knowledge of himself, has looked down even to the darkest depths of his ruined state, natural to him, and intensified by innumerable sins of act,—and, despairing of all help in himself, reaches forth his hand after the good tidings of heavenly deliverance." It is truly refreshing, in the midst of so much unbelief, and misapprehension of the sense of Scripture, in the German Commentators, to meet with such a clear and full testimony to the truth and efficacy of the Lord's great Sacrifice. And I am bound to say that Bleek, De Wette, Lünemann, and Delitzsch, recognize this just as fully: the two former however referring on further in the Epistle for the explanation of the expression, and holding it premature to specify or explain it here. Observe now again, before passing on, the mistake of the vulgate in rendering ποιησάμενος "*faciens.*" The purification is *completed*, before the action next described takes place: this all seem to acknowledge here, and to find an exception to the ordinary rule that an aorist participle connected with an aorist verb, is contemporary with it. The reason seems to be principally pragmatic—that such session could not well be brought in until such purification

g = Rom. xv. 10, 11, 13. 1 Cor. iii. 20. ch. ii. 13 bis. x. 30. h 2 Kings vii. 14. 2 Cor. vi. 18. Rev. xxi. 7.

g σήμερον γεγέννηκά σε; καὶ g πάλιν h Ἐγὼ ἔσομαι αὐτῷ

ABDK ℵ LMP℟ a b c d e f g h k l m n o 17. 47

om αυτω ℵ¹(supplied by ℵ-corr¹).

had been accomplished: see above), **sat down** (*καθίζω* is always used intransitively in this Epistle, and always of this act of Christ. In fact it is always intransitive in the N. T., except in the two places, 1 Cor. vi. 4, *τούτους καθίζετε*, and Eph. i. 20, *καθίσας ἐν δεξιᾷ αὐτοῦ*) **on the right hand** (*'in the right hand,'* scil. *portion* or *side*. The expression comes doubtless originally from Ps. cx. (cix.) 1, cited below. Bleek, in the course of a long and thorough discussion of its meaning as applied to our Lord, shews that it is never used of his præ-existent coequality with the Father, but always with reference to His exaltation in his humanity after his course of suffering and triumph. It is ever connected, not with the idea of His equality with the Father and share in the majesty of the Godhead, but with His state of waiting, in the immediate presence of the Father, and thus highly exalted by Him, till the purposes of his mediatorial office are accomplished. This his lofty state is, however, not one of quiescence; for (Acts ii. 33) He shed down the gift of the Spirit, —and (Rom. viii. 34) He maketh intercession for us: and below (ch. viii. 1 ff.) He is, for all purposes belonging to that office, our High Priest in Heaven. This *'sitting at the right hand of God'* is described as lasting until all enemies shall have been subdued unto Him, i. e. until the end of this state of time, and His own second coming: after which, properly and strictly speaking, the state of exaltation described by these words shall come to an end, and that mysterious completion of the supreme glory of the Son of God shall take place, which St. Paul describes, 1 Cor. xv. 28. On the more refined questions connected with the expression, see Delitzsch's and Ebrard's notes here) **of majesty** (*μεγαλωσύνη*, said to belong to the Alexandrine dialect, is often found in the LXX, and principally as referring to the divine greatness: see reff.) **on high** (*in high places*, i. e. *in heaven*. Cf. Ps. xcii. 4, *θαυμαστὸς ἐν ὑψηλοῖς ὁ κύριος*, and cxii. 5, *ὁ ἐν ὑψηλοῖς κατοικῶν*: and the singular *ἐν ὑψηλῷ*, Isa. xxxiii. 5: *ἀφ' ὑψηλοῦ*, Isa. xxxii. 15: Jer. xxxii. (xxv.) 30. In the same sense we have *ἐν ὑψίστοις*, Luke ii. 14; xix. 38: Job xvi. 20: *ἥλιος ἀνατέλλων ἐν ὑψίστοις κυρίου*, Sir. xxvi. 16: and *ἐν τοῖς ὑψ.*, Matt. xxi. 9: Mark xi. 10. Cf. Ebrard: "HEAVEN, in Holy Scripture, signifies never unbounded space, nor omnipresence, but always either the starry firmament, or, more usually, that sphere of the created world of space and time, where the union of God with the personal creature is not severed by sin,—where no Death reigns, where the glorification of the body is not a mere hope of the future. Into that sphere has the Firstling of risen and glorified manhood entered, as into a place, with visible glorified Body, visibly to return again from thence." There is a question whether the word should be joined with *ἐκάθισεν*, or with *τῆς μεγαλωσύνης*: which again occurs at ch. viii. 1, where we have *ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς*. The strict grammarians contend for the connexion with the verb, on account of the omission of the art. *τῆς*. But the order of the words in both places makes the other connexion the more natural; and no scholar versed in N. T. diction will object to it. Cf. *τοῖς κυρίοις κατὰ σάρκα*, Eph. vi. 5, and note, also John vi. 32. The omission of the art. here gives majesty and solemnity—its insertion would seem to hint at other *μεγαλωσύναι* in the background). 4.] **having become** (*γενόμενος*, distinct from *ὤν* ver. 3: that, importing His essential, this, His superinduced state. This is denied by Chrys. (*τὸ γενόμενος ἐνταῦθα ἀντὶ τοῦ ἀποδειχθείς, ὡς ἂν εἴποι τις, ἐστίν*), Thl. (but not very clearly: *ἀντὶ τοῦ ἀποδειχθείς· ὥσπερ καὶ ὁ Ἰωάννης λέγει Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονε· τουτέστιν ἐντιμότερός μου ἀπεδείχθη· οὐ γὰρ δὴ περὶ οὐσιώσεως ἐνταῦθα λέγει*), Estius ("Significatur tum Christum angelis majorem effectum, i. e. excrevisse super angelos in hominum estimatione et fide, postquam cœpit sedere ad dexteram Dei"): but they certainly are wrong. For we are now, in the course of the enunciation,—which has advanced to the main subject of the argument, the proving of the superiority of the New Covenant,—treating of the post-incarnate majesty of the Son of God. He WAS all that has been detailed in ver. 3: He made purification of sins, and sat down at the right hand of the majesty on high, and thus BECAME this which is now spoken of. This is recognized by Thdrt., but in a form not strictly exact: *κ. τοῦτο δὲ κατὰ τὸ ἀνθρώπειον εἴρηκεν· ὡς γὰρ θεός, ποιητὴς ἀγγέλων κ. δεσπότης ἀγγέλων· ὡς δὲ ἄνθρωπος, μετὰ τὴν ἀνάστασιν κ. τὴν εἰς οὐρανοὺς ἀνάβασιν κρείττων ἀγγέλων ἐγένετο· ἐκειδὴ καὶ ἐλάττων ἦν ἀγγέλων*

[1] εἰς πατέρα καὶ αὐτὸς ἔσται μοι [1] εἰς υἱόν; [6] ὅταν δὲ πάλιν

[1] = (chiefly in citations) Matt. xix. 5 (from Gen. ii. 24). xxi. 42 al., from Ps. cxvii. 22. ch. viii. 10.

διὰ τὸ πάθημα τοῦ θανάτου (ch. ii. 9). ὅσπερ τοίνυν ἐλάττων ἦν ἀγγέλων ὡς ἄνθρωπος, ἐπειδὴ ἐκεῖνοι μὲν ἀθάνατον ἔχουσι φύσιν, αὐτὸς δὲ τὸ πάθος ὑπέμεινεν, οὕτω μετὰ τὴν εἰς οὐρανοὺς ἀνάβασιν κρείττων ἀγγέλων ἐγένετο. To this Bleek very properly objects, that the making this exaltation belong only to Christ's human nature, and supposing Him to have while on earth possessed still the fulness of the majesty of his Godhead, is not according to the usage of our Writer, nor of the N. T. generally, and in fact induces something like a double personality in the Son of God. The Scriptures teach us, that He who was with God before the creation, from love to men put on flesh, and took the form of a servant, not all the while having on Him the whole fulness of his divine nature and divine glory, but having really and actually emptied himself of this fulness and glory, so that there was not only a hiding, but an absolute κένωσις, a putting off, of it. Therefore His subsequent exaltation must be conceived of as belonging, not to his Humanity only, but to the entire undivided Person of Christ, now resuming the fulness and glory of the Godhead (John xvii. 5), and in addition to this having taken into the Godhead the Manhood, now glorified by his obedience, atonement, and victory. See Eph. i. 20—22: Phil. ii. 6—9: Acts ii. 36: 1 Pet. iii. 21, 22. Œcumenius, as an alternative, has given this well: ἢ τὸ γενόμενος οὐκ ἐπὶ σαρκὸς ἐκλάβοις, ἵνα μὴ διαιρεῖν νομισθῇς, ἀλλ' ἐπὶ τοῦ χριστοῦ τοῦ ἐν μιᾷ ὑποστάσει προσκυνουμένου, καὶ μετὰ τῆς σαρκὸς αὐτοῦ. The Son of God before his Incarnation was Head *over* Creation; but after his work in the flesh He had become also Head *of* Creation, inasmuch as his glorified Body, in which He triumphs sitting at God's right hand, is itself created, and is the sum and the centre of creation) **so much** (reff. Bleek cites from Philo, νομίζοντες ὅσῳ θεὸς ἀνθρώπων διαφέρει κατὰ τὸ κρεῖττον, τοσούτῳ καὶ βασιλείας ἀρχιερωσύνην. Leg. ad Cai. § 36, vol. ii. p. 586. In the classics, the idiom is common enough: see Palm and Rost's Lex. It is wholly unknown to the writings of St. Paul) **better than** (the usual word of general and indefinite comparison in our Epistle, whether of Christian with Jewish (ch. vii. 19, 22; viii. 6; ix. 23), heavenly with earthly (x. 34; xi. 16; xii. 24), eternal with temporal (xi. 35): see also vi. 9; vii. 7; xi. 40. It is used only three times by St. Paul, and never (unless 1 Cor. xii. 31 rec. be counted) in this sense: but thirteen times in this Epistle. "The Greeks used *οἱ κρείττονες*, to signify superhuman beings, gods and demi-gods," Bl. So on κρείττονας, Æsch. fragm. Ætn. 2, Hesych. explains, τοὺς ἥρωας. καὶ οἱ θεοί δέ. See also Eurip. Orest. 709: Plato, Sophist. p. 216 (extr. init.): and Philo above) **the angels** (of God: the heavenly created beings; afterwards, ver. 14, called λειτουργικὰ πνεύματα. All attempts to evade this plain meaning are futile; and proceed on ignorance of the argument of our Epistle, and of the Jewish theology: see some such noticed in Bleek. But *why* should the angels be here brought in? and why should the superiority of the Incarnate Son of God to them be so insisted on and elaborated? Bl. gives a very insufficient reason, when he says that the mention of God's throne brought to the Writer's mind the angels who are the attendants there. The reason, as Ebrard remarks, lies far deeper. The whole O. T. dispensation is related to the N. T. dispensation, as the angels to the Son. In the former, mankind, and Israel also, stands separated from God by sin; and angels, divine messengers (cf. "the angel of the covenant"), stand as mediators between man and God. And of these there is, so to speak, a chain of two links: viz. Moses, and the angel of the Lord. The first link is a mere man, who is raised above his fellow-men by his calling, by his office, the commission given to him,—and brought nearer to God; but he is a sinner as they are, and is in reality no more a partaker of the divine nature than they are. The second link is the angelic form in which God revealed himself to his people, coming down to their capacity, like to man, without being man. So that Godhead and Manhood approximated to one another; a man was commissioned and enabled to hear God's words: God appeared in a form in which men might see Him: but the two found no point of contact; no real union of the Godhead and the Manhood took place. Whereas in the Son, God and the Manhood not only approximated, but became personally one. God no longer accommodates Himself to the capacities of men in an angelophany or theophany, but has revealed the fulness of His divine nature in the man Jesus,—in that He, who was the ἀπαύγασμα of His glory, became man. The argument of the Writer necessarily then leads him to shew how *both* Mediators, the angel of the O. T. covenant, and Moses, found their

k (see note) – here only. (elsw. Luke only, exc. John xviii. 16.) εἰσαγάγῃ τὸν l πρωτότοκον εἰς τὴν m οἰκουμένην, λέγει

l Matt. i. 25 v. r. Luke ii. 7. Rom. viii. 29. Col. i. 15, 18. ch. xi. 28. xii. 23. Rev. i. 5 only. absol., here only. prob. from Ps. lxxxviii. 27. (-κια, ch. xii. 16.)

m see esp. Acts xvii. 31. Ps. xcvi. 4.

higher unity in Christ. First, he shews this of the angel or angels (for it was not always one individual angelic being, but various) by whom the first covenant was given: then of Moses, ch. iii. iv. This first portion is divided into two: vv. 4—14, in which he shews that the Son, as the eternal Son of God, is higher than the angels (see the connexion of this with the main argument below): then, after an exhortation (ii. 1—4) founded on this, tending also to impress on us the superior holiness of the N. T. revelation, the second part (ii. 5—18) in which he shews that in the Son, the manhood also is exalted above the angels (mostly from Ebrard)), **in proportion as** (see above) **he hath inherited** (as his own (*γνήσιον*): the word **κεκληρονόμηκεν** being perhaps chosen in reference to the O. T. prophecies, which promised it to Him: see below. The *perfect* is important, as denoting something belonging to His present and abiding state, not an event wholly past, as *ἐκάθισεν* above, indicating the first 'setting himself down:' though that word might also be used of a permanent state of session, as in *κεκάθικεν*, ch. xii. 2) **a more distinguished** (or **more excellent**, as E. V. This sense of **διάφορος** is confined to later writers, as Polybius and Plutarch: e. g. Polyb. vi. 23. 7, ἔχει δ' αὐτη (ἡ μάχαιρα) κέντημα διάφορον. So also Symm. in reff. The comparative is found only, besides ref., in Sextus Empir. Phys. i. 218, ὁ δ' Αἰνησίδημος διαφορώτερον ἐπ' αὐτῶν ἔχρητο ταῖς περὶ τῆς γενέσεως ἀπορίαις. For the construction, see below on **παρά**) **name** (to be taken in its proper sense, not understood, with Beza, Calov., al., to mean precedence or dignity; as ver. 5 shews: whence also we get an easy answer to the enquiry, *what name* is intended: viz. that of **υἱός**, in the peculiar and individual sense of the citation there. The angels themselves are called "*sons of God*," Job i. 6; ii. 1; xxxviii. 7: Dan. iii. 25, and Gen. vi. 2 (notwithstanding Ebrard's denial of this sense: see Delitzsch in loc., Jude 6, note, and Proleg. to Jude, § v. 11); but the argument here is, that the title 'SON OF GOD' is bestowed on Him individually, in a sense in which it never was conferred upon an angel. This view is far more probable than that of Bleek, who thinks that the Writer used only the LXX, in which **ἄγγελοι θεοῦ** stands in all these places except Gen. vi. 2, and there in the alex. MS. and Philo: and that he interpreted Ps. xxviii. 1; lxxxviii 6, of other than the angels. To say nothing of *à priori* considerations, the canon to be followed in such cases is clearly never to suppose partial knowledge in a sacred writer, except where the nature of the case compels us in common honesty so to do: and here that canon is not applicable. See as a parallel, Phil. ii. 9 ff. Still it must be remembered, as Delitzsch beautifully remarks, that the fulness of glory of the peculiar name of the Son of God is unattainable by human speech or thought: it is, Rev. xix. 12, an *ὄνομα ὁ οὐδεὶς οἶδεν εἰ μὴ αὐτός*. And all the citations and appellations here are but fragmentary indications of portions of its glory: are but beams of light, which are united in it as in a central sun. Der uberengeliſche Name ſelber, den der auf dem Wege der Geſchichte zu Gottes Thron Emporſteigende auf immer zu eigen bekommen, liegt jenſeit der begrifflich zerſplitternden Sprache der Menſchen. Die folgenden Schriftworte ſind nur wie aufwärts weiſende Fingerzeige, die uns ahnen laſſen, wie herrlich er iſt. *Since when* has Christ in this sense inherited this name? The answer must not be hastily made, as by some Commentators, that *κεκληρονόμηκεν* implies the glorification of the humanity of Christ to that Sonship which He before had in virtue of his Deity: e. g. Œc. (altern.): ἡ κληρονομία κυρίως τῶν προσηκόντων γίνεται, ἀλλ' οὐ τῶν ἠλλοτριωμένων· ἐκληρονόμησεν οὖν, ὅτερ ἄνωθεν ἐνῆν τῷ λόγῳ, τοῦτο πανταχόθεν δι' αὐτοῦ καὶ ἡ προληφθεῖσα σάρξ. τί δέ ἐστι τοῦτο; τὸ υἱός,—τὸ λέγεσθαι τὸν τῶν ὅλων θεὸν πατέρα αὐτῆς,—τὸ γεγέννηκά σε. Evidently so partial a reference cannot be considered as exhausting the sense of the Writer. Nor again can we say that it was at the time of His incarnation, though the words of the angel in Luke i. 35, *τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ*, seem to favour such a reference: for it was especially at His incarnation, that He was made a little *lower than the angels*, ch. ii. 9. Rather would the sense seem to be, that the especial name of SON, belonging to Him not by ascription nor adoption, but by his very Being itself, has been ever, and is now, His: *inherited* by Him, "quâ *γνήσιον*," as Chrys. says: the O. T. declarations being as it were portions of the instrument by which this inheritance is assured to Him, and by the citation of which it is proved.

[a]Καὶ [o]προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. 7 καὶ [a] Psa. xcvi. 7. also Deut. xxxii.

43 Ed-vat. (υἱοὶ θ. AB). o w. dat., Matt. ii. 3, 8, 11. John iv. 21, 23. Rev. iv. 10 al. Ps. xxviii. 2.

Observe, that the κρείττων γενόμενος is not *identical with* the κεκληρονόμηκεν, but *in proportion to* it: the triumphant issue of his Mediation is consonant to the glorious name, which is His by inheritance: but which, in the fulness of its present inconceivable glory (see above), has been put on and taken up by Him in the historical process of his mediatorial humiliation and triumph) than (this construction of a comparative with παρά is never found in St. Paul (Rom. xiv. 5, is a somewhat doubtful exception, and ἄλλος παρά occurs 1 Cor. iii. 11), but often in this Epistle; and once in St. Luke (reff.). It occurs in Esdr. iv. 35, ἡ ἀλήθεια . . . . ἰσχυροτέρα παρὰ πάντα: and in Thuc. i. 23: Herod. vii. 103) they. 5—13.] *Proof from Scripture of this last declaration.* 5.] For (substantiation of διαφορώτερον κεκλ. ὄνομα) to whom of (among) the angels did He (God, the subject of vv. 1, 2; as the subsequent citation shews) ever say (this citation from Ps. ii., has brought up in recent German Commentators the whole question of the original reference of that Psalm, and (as in Bleek) of O. T. citations in the N. T. altogether. These discussions will be found in Bleek, De Wette, and Ebrard. The latter is by far the deepest and most satisfactory: seeing, as he does, the furthest into the truth of the peculiar standing of the Hebrew people, and the Messianic import of the theocracy. Those who entirely or partially deny this latter, seem to me to be without adequate means of discussing the question. Ebrard's view is, that the Psalm belongs to the reign of David. The objection, that ver. 6 will not apply to David's anointing, inasmuch as that took place at Bethlehem in his boyhood, he answers, by regarding that anointing as connected with his establishment on Mount Zion, not as having locally taken place there, but as the first of that series of divine mercies of which that other was the completion. (Even Hupfeld gives up this objection.) He further ascribes the Psalm to that portion of David's reign when (2 Sam. viii.) Hadadezer, and many neighbouring nations, were smitten by him: which victories he looked on as the fulfilment to him of Nathan's prophecy, 2 Sam. vii. 8—17. In that prophecy the offspring of David is mentioned in the very words quoted below in this verse, and in terms which, he contends, will not apply to Solomon, but must be referred to the great promised Seed of David. He regards this triumphant occasion as having been treated by the royal Psalmist as a type and foretaste of the ultimate ideal dominion of the 'Son of David' over the kings of the earth. But I must refer the reader to his long note, which is well worth reading: and to Bleek's, in which are several suggestions, valuable as notices of the way in which the present and the future, the political and Messianic ideas, are intermingled in the Psalms. See also Delitzsch, h. l. Even Hupfeld, who denies Messianic reference wherever he can, is obliged to acknowledge that the Psalm "probably applies to no particular king, but is a glorification of the theocratic kingdom in general, with poetic reference to the universal dominion promised to it:" and confesses, that this is in fact the Messianic idea. He also connects the Psalm with the prophecy in 2 Sam. vii. We may observe, that the connexion here of the two, the triumphant expression of the Psalm, and the prophecy of Nathan, is a strong presumption in favour of Ebrard's view), Thou (the seed of David, anointed in God's counsels as king on His holy hill of Sion: see above) art my Son (according to the promise presently to be quoted, finding its partial fulfilment in Solomon, but its only entire one in the Son of David who is also the Son of God), I (emphatic: 'I and no other:' expressed also in the Hebrew) this day have begotten thee (First, what are we to understand by γεγέννηκα? Bleek says, "As Sonship, in the proper sense, is dependent on the act of begetting, so may, especially by the Hebrews, 'to beget' be figuratively used to express the idea of 'making any one a son,' in which derived and figurative reference this also may be meant. And we get an additional confirmation of this meaning from Jer. ii. 27, where it is said of the foolish idolatrous Israelites, τῷ ξύλῳ εἶπαν ὅτι ὁ πατήρ μου εἶ σύ, καὶ τῷ λίθῳ Σὺ ἐγέννησάς με. Accordingly, the meaning here is,—'I have made Thee my son' (so Ps. lxxxix. 20, 26, 27: 'I have found David my servant; with my holy oil have I anointed him: . . . He shall cry unto me, Thou art my Father . . . . Also will I make him my first-born, higher than the kings of the earth'):—namely, by setting Thee on the throne of my people: and the σήμερον will most naturally be referred to the time of the anointing of the King on Zion, as the act whereby he was manifested as Son of God in this sense." And so Calvin, whom Bl. cites, in his comm. on Ps. ii.:

p = Rom. x. 21. Luke xx. 19. q Psa. ciii. 4. r = Matt. xxi. 13. xxiii. 15. John ii. 16. vi. 15 al. Gen. xlv. 8.

p πρὸς μὲν τοὺς ἀγγέλους λέγει q Ὁ r ποιῶν τοὺς ἀγγέλους ABDK LMPN abcde fghkl mno 17. 47

7. aft 1st αγγελους ins αυτου D¹ 71 [æth] Chr$_{3}$.

"David genitus a Deo fuit, dum clare apparuit ejus electio. Itaque adverbium *hodie* tempus illud demonstrationis notat, quia, postquam innotuit creatum divinitus regem, prodiit tanquam nuper ex Deo genitus." The above remarks seem pertinent and unobjectionable, as long as we regard them as explaining the supposed immediate reference to David and present circumstances: but it is plain that, according to the above view of Ps. ii., and indeed to the usage of the N. T., in applying this passage to our Lord, we want another and a higher sense in which both words, γεγέννηκα and σήμερον, may be applicable to Him: a sense in which I should be disposed to say that the words must in their fulness of meaning be taken, to the neglect and almost the obliteration of that their supposed lower reference. For, granting the application of such sayings to our Lord, then must the terms of them, suggested by the Holy Spirit of prophecy, which is His testimony, bear adequate interpretations as regards His person and office. It has not therefore been without reason that the Fathers, and so many modern divines, have found in this word γεγέννηκα the doctrine of the generation of the Son of God, and have endeavoured, in accordance with such reference, to assign a fitting sense to σήμερον. As the subject is exceedingly important, and has been generally passed over slightly by our English expositors, I shall need no apology for gathering from Bleek and Suicer the opinions and testimonies concerning it. 1. One view refers σήμερον to the eternal generation of the Son, and regards it as an expression of the "*nunc stans*, as they call it" (Owen) of eternity. Thus Origen very grandly says, in Joann. tom. i. 32, vol. iv. p. 33: λέγεται πρὸς αὐτὸν ὑπὸ τοῦ θεοῦ, ᾧ ἀεί ἐστι τὸ σήμερον· οὐκ ἔνι γὰρ ἑσπέρα θεοῦ, ἐγὼ δὲ ἡγοῦμαι, ὅτι οὐδὲ πρωΐα, ἀλλ' ὁ συμπαρεκτείνων τῇ ἀγενήτῳ καὶ ἀϊδίῳ αὐτοῦ ζωῇ, ἵν' οὕτως εἴπω, χρόνος ἡμέρα ἐστὶν αὐτῷ σήμερον, ἐν ᾗ γεγέννηται ὁ υἱός· ἀρχῆς γενέσεως αὐτοῦ οὕτως οὐχ εὑρισκομένης, ὡς οὐδὲ τῆς ἡμέρας. And so Athanasius (de Decret. Nicæn. § 13, vol. i. p. 172, adv. Arian. iv. § 24, vol. i. (Migne) p. 503), Basil (contra Eunom. ii. 24, vol. i. p. 260), Aug. (on the Psalm: "Quanquam etiam possit ille dies in prophetia dictus videri, quo Jesus Christus secundum hominem natus est: tamen *hodie* quia præsentiam significat, atque in æternitate nec præteritum quidquam est, quasi esse desierit, nec futurum, quasi nondum sit, sed præsens tantum: quia quidquid æternum est, semper est: divinitus accipitur secundum id dictum *Ego hodie* genui te, quo sempiternam generationem virtutis et sapientiæ Dei, qui est unigenitus Filius, fides sincerissima et catholica prædicat"), Primasius, Thom. Aq.; of the Commentators on this place, Thl. (οὐδὲν ἕτερον δηλοῖ ἢ ὅτι ἀπ' ἀρχῆς, ἐξ οὗ ἐστιν ὁ πατήρ. ὅπερ γὰρ ὢν λέγεται ἀπὸ τοῦ ἐνεστῶτος καιροῦ, οὗτος γὰρ μάλιστα ἁρμόζει αὐτῷ, οὕτω καὶ τὸ σήμερον): and so Corn.-a-lap., Est., Calov., Seb.-Schmidt, Schöttg., al. 2. A second, to the generation, *in time*, of the Incarnate Son of Man, when Jesus assumed the divine nature on the side of his *Manhood also*: so Chrys. (curiously enough using the illustration from ὤν, which Thl. afterwards, copying verbatim from him, turns to the opposite purpose: ὅπερ δὲ ὢν λέγεται κ.τ.λ. as above under Thl. to ἁρμόζει αὐτῷ· οὕτω καὶ τὸ σήμερον ἐνταῦθά μοι δοκεῖ εἰς τὴν σάρκα εἰρῆσθαι), Thdrt. (οὐ τὴν αἰώνιον δηλοῖ γέννησιν, ἀλλὰ τὴν τῷ χρόνῳ συνεζευγμένην. And even more expressly on the Psalm: ταύτην δὲ τὴν φωνὴν οὐκ ἄν τις τῇ τοῦ θείου πνεύματος διδασκαλίᾳ πειθόμενος, τῇ θεότητι προσάψοι τοῦ δεσπότου χριστοῦ), Euseb., Cyr.-alex., Greg.-nyss. (see these in Suicer), Œc., Kuinoel, Stuart, &c. 3. A third, to the period when Jesus was manifested to men as the Son of God, i. e. by most, to the time of the Resurrection, with reference to Acts xiii. 33, where St. Paul alleges this citation as thus applying (so, recently, Delitzsch): by some, to that of the Ascension, when He was set at the right hand of God and entered on His heavenly High-priesthood (ch. v. 5): so Hilary (on the Psalm, § 30, vol. i. p. 48, "Id quod nunc in psalmo est, Filius meus es tu, hodie genui te, non ad virginis partum, neque ad lavacri generationem, sed ad primogenitum ex mortuis pertinere apostolica autoritas est:" and again, "Vox ergo hæc Dei patris secundum Apostolum (Acts l. c.) in die resurrectionis exstitit"), Ambrose (de Sacr. iii. 3, vol. iii. p. 362: "Pulchre autem Pater dixit ad Filium: 'Ego hodie genui te,' hoc est, quando redemisti populum, quando ad cœli regnum vocasti, quando implesti voluntatem meam: probasti meum esse te Filium"), Calv. ("Frivola Augustini argutia est, qui *hodie* æternum et continuum fingit. Christus

αὐτοῦ πνεύματα καὶ τοὺς [s] λειτουργοὺς αὐτοῦ [t] πυρὸς

[s] Rom. xiii. 6. xv. 16. Phil. ii. 25. ch. viii. 2 only. Ps. ciii. 21.

[t] Acts vii. 30. Rev. i. 14. ii. 18. xix. 12. Isa. xxix. 6. see 2 Thess. i. 8.

πνευμα D 1. 39. 67². 71 [æth].

certe æternus est Dei filius, quia sapientia ejus est ante tempus genita. Sed hoc nihil ad præsentem locum, ubi respectus habetur ad homines, a quibus agnitus fuit Christus pro filio Dei postquam eum Pater manifestavit. Hæc igitur declaratio, cujus etiam Paulus meminit ad Rom. i. 4, species fuit æternæ (ut ita loquar) generationis. Nam arcana illa et interior quæ præcesserat, hominibus fuit incognita, nec in rationem venire poterat, nisi eam Pater visibili revelatione approbasset"), Grot. (the Resurrection is "initium gloriæ Christi"), al.: Schlichting and the Socinians generally, Storr, Sack, Hengstenberg, &c. Owen also takes the same view ("The eternal generation of Christ, on which His filiation or sonship, both name and thing, doth depend, is to be taken only declaratively, and that declaration to be made in His resurrection, and exaltation over all, that ensued thereon"). Of these interpretations, I agree with Bleek that the *first* is that which best agrees with the context. The former verses represent to us the Son of God as standing in this relation to the Father before the worlds: and ver. 6, which plainly forms a contrast to this ver. 5 as to time, treats distinctly of the period of the Incarnation. It is natural then to suppose that this verse is to be referred to a time prior to that event. And he also remarks, that the sense of σήμερον thus adopted is by no means foreign to the Alexandrine theology: Philo, de Profugis, § 11, vol. i. p. 554, says, σήμερον δέ ἐστιν ὁ ἀτέρμων καὶ ἀδιεξίτητος αἰών. μηνῶν γὰρ καὶ ἐνιαυτῶν κ. συνόλως χρόνων περίοδοι δόγματα ἀνθρώπων εἰσὶν ἀριθμὸν ἐκτετιμηκότων, τὸ δὲ ἀψευδὲς ὄνομα αἰῶνος ἡ σήμερον. And in Leg. Allegor. iii. § 8, vol. i. p. 92, ἕως τῆς σήμερον ἡμέρας, τουτέστιν ἀεί. ὁ γὰρ αἰὼν ἅπας τῷ σήμερον παραμετρεῖται· μέτρον γὰρ τοῦ παντὸς χρόνου ὁ ἡμέριος κύκλος)? and again (how is the ellipsis here to be supplied? Probably, καὶ (τίνι εἶπεν ποτὲ τῶν ἀγγέλων) πάλιν: or perhaps πάλιν (see below on ver. 6) merely serves to introduce a fresh citation), I will be to him as ('for:' so the LXX often for the Heb. לְ: e. g. in the citation, ch. viii. 10. The more ordinary Greek construction would be as in Levit. xxvi. 12, κ. ἔσομαι ὑμῶν θεός, καὶ ὑμεῖς ἔσεσθέ μοι λαός) a father, and he shall be to me as (for) a son (the citation is from the LXX, as usual. It occurs in the prophecy of Nathan to David, respecting David's offspring who should come after him. The import of it has been above considered, and its connexion with Ps. ii. shewn to be probable. The direct primary reference of the words to Solomon, 1 Chron. xxii. 7—10, does not in any way preclude the view which I have there taken of their finding their higher and only worthy fulfilment in the greater Son of David, who should build the only temple in which God would really dwell. See Bleek in loc., who fully recognizes this further and Messianic reference)? 6.] But (δέ, because a further proof, and a more decisive one as regards the angels, is about to be adduced) when He again (or, *'when again He'?* Does πάλιν introduce a new citation, or does it belong to εἰσαγάγῃ, and denote a new and second introduction? This latter view is taken by many, principally the ancient expositors, Chrys., Thl., (not Thdrt. appy.,) Ambr., Œc., Anselm, Thos. Aquin., &c., and lately by Tholuck, De Wette, Lünemann, and Delitzsch,—interpreting the 'second introduction' diversely: some, as His incarnation, contrasted with His everlasting generation, or His creating of the world, which they treat as His first introduction: so Primasius, al.: others (Wittich, Surenhus., Peirce, al.), as His resurrection, contrasted with His incarnation: others (Greg.-nyss. contra Eunom. ii. vol. ii. p. 504 ed. Migne, Corn.-a-lap., Camerar., Gerhard, Calmet, Estius, Mede, Tholuck, De Wette, Lünemann, Delitzsch, Hofmann, in his Schriftbeweis, i. p. 151, al.), to His second coming, as contrasted with His first. The other view supposes a transposition of the adverb πάλιν, = πάλιν δέ, ὅταν εἰσαγάγῃ. And this is taken by the Syr., Erasm., Luth., Calv., Beza, Cappellus, Schlichting, Grot., Hammond, Owen, Bengel, Wolf, Kuin., al. Bleek discusses the question, and adopts this meaning: Ebrard sets it down as certain, and congratulates himself on being "spared the fruitless trouble of deciding which are the two introductions." But I think we shall find the matter not quite so clear, nor so easily to be dismissed. The two passages of Philo adduced by Bleek (after Carpzov) for the transposition of πάλιν, do not touch the present construction. They are, ὁ δὲ πάλιν ἀποδιδράσκων θεὸν. . . . φησιν, Leg. Alleg. iii. 9, vol. i. p. 93: and ἡ δὲ πάλιν θεὸν ἀποδοκιμάζουσα κ.τ.λ. ib. Now in both of these, as Lünemann has pointed out, the con-

ABDK LMPN a b c d e f g h k l m n o 17. 47

u as above (t). Luke xvi. 24 only. Isa. xxx. 30.

tu φλόγα. 8 πρὸς δὲ τὸν υἱὸν v Ὁ θρόνος σου w ὁ θεὸς εἰς

v Psa. xlv. 6 (B εἰς αἰῶνα αἰῶνος, but A ἀδιείαν). w = voc., Matt. xxvii. 29. Mark ix. 26. Luke viii. 54. xii. 33. xviii. 11, 13 al. Winer, § 29. 2.

trary suppositions have preceded: ὁ δὲ νοῦν τὸν ἴδιον ἀπολείπων . . . ὁ δὲ πάλιν ἀποδιδρ. κ.τ.λ.: ἡ μὲν γὰρ τὸν ἐπὶ μέρους, τὸν γεννητὸν κ. θνητὸν ἀπολιποῦσα . . . . ἡ δὲ πάλιν κ.τ.λ.: and consequently in both, πάλιν has the meaning of *e contra*, and necessarily stands after the subject of the sentence, as δέ would: and as we find it repeatedly in Plato, e. g. Gorg. § 83, νῦν δὲ πάλιν αὖθις (or αὐτὸς) ταὐτὸν τοῦτο ἔπαθε: Laches, § 22, νῦν δ' αὖ πάλιν φαμὲν κ.τ.λ.: Rep. x. § 11, ἐπειδὴ τοίνυν κεκριμέναι εἰσίν, ἐγὼ πάλιν ἀπαιτῶ κ.τ.λ. Now manifestly no such meaning can here have place (notwithstanding that Storr and Wahl so give it): nor can I find any analogous instance in prose of a transposition of πάλιν in its ordinary sense. In this Epistle, when it is joined to a verb, it always has the sense of '*a second time*:' e. g. ch. iv. 7; v. 12; vi. 1, 6. This being the case, I must agree with those who join πάλιν with εἰσαγάγῃ. And of the meanings which they assign to the phrase πάλιν εἰσαγ., I conceive the only allowable one to be, the second coming of our Lord to judgment. See more below) **hath** ('shall have:' this rendering, the 'futurus exactus,' is required by grammar: cf. the same verb in Exod. xiii. 5, 11, καὶ ἔσται ἡνίκα ἐὰν (ὡς ἂν) εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν τῶν Χαναναίων κ.τ.λ.: Luke xvii. 10, ὅταν ποιήσητε πάντα . . λέγετε, "when ye shall have done," &c.: Matt. xxi. 40, ὅταν ἔλθῃ ὁ κύριος . . , τί ποιήσει; See numerous other instances cited in Winer, § 42. 5. It would certainly appear from all usage that the *present* rendering is quite inadmissible) **introduced** (in what sense? See some of the interpretations above. But even those who hold the trajection of πάλιν are not agreed as to the introduction here referred to. Some hold one of the above-mentioned meanings, some another. I have discussed the meaning fully below, and gathered that the word can only refer to the great entering of the Messiah on His kingdom. At present, the usage of εἰσάγειν must be considered. It is the 'verbum solenne' for the 'introducing' the children of Israel into the land of promise, the putting them into possession of their promised inheritance: see Exod. above, and indeed Exod., Levit., Num., Deut., passim: also Ps. lxxvii. 54. It is sometimes used *absolutely* in this sense: e. g. Exod. xxiii. 23, εἰσάξει σε πρὸς τὸν Αμορραῖον κ. Χετταῖον κ.τ.λ. We have it again in Neh. i. 9, of the second introduction, or restoration of Israel to the promised land. The Prophets again use it of the ultimate restoration of Israel: cf. Isa. xiv. 2; lvi. 7: Jer. iii. 14: Ezek. xxxiv. 13; xxxvi. 24; xxxvii. 21: Zech. viii. 8. This fact, connected with the circumstances to be noted below, makes it probable that the word here also has this solemn sense of 'putting in possession of,' as of an inheritance. The sense ordinarily given, of 'bringing into the world,' the act of the Father corresponding to the εἰσέρχεσθαι εἰς τὸν κόσμον (ch. x. 5) of the Son, appears to be unexampled. Estius remarks, "Juxta hunc sensum (that given above) magis apparet ἐνέργεια vocis '*introducere*:' quatenus ea significatur id quod jurisperiti vocant *inducere* seu *mittere in possessionem*") **the firstborn** (only here is the Son of God so called absolutely. It is His title by præ-existence, πρωτότοκος πάσης κτίσεως, Col. i. 15 (where see the word itself discussed): — by prophecy, Ps. lxxxviii. 27, πρωτότοκον θήσομαι αὐτόν, ὑψηλὸν παρὰ τοῖς βασιλεῦσι τῆς γῆς:—by birth, Luke ii. 7, see also Matt. i. 18—25:—by victory over death, Col. i. 18, πρωτότοκος ἐκ τῶν νεκρῶν: Rev. i. 5: —and here, where he is absolutely ὁ πρωτότοκος, it will be reasonable to regard all these references as being accumulated—Him, who is *the Firstborn*,—of the universe, of the new manhood, of the risen dead. And thus the inducting Him in glory into His inheritance is clothed with even more solemnity. All angels, all men, are but the younger sons of God, compared to HIM, THE FIRSTBORN) **into the earth** (not = κόσμον, ch. x. 5: the 'inhabited earth:' and very frequently used by the LXX in prophetic passages, where the future judgments of God on mankind are spoken of. Cf. Ps. ix. 8; xcv. 13: Isa. x. 23; xiii. 5, 9; xiv. 26; xxiv. 1 al. fr., and see below on the citation. The usage would not indeed be decisive against referring the words to Christ's entrance into the human nature, but is much more naturally satisfied by the other interpretation), **He** (i. e. God, the subject of ver. 5) **saith, And let all the angels of God worship Him**— (there are two places from which these words might come; and the comparison of the two will be very instructive as to the connexion and citation of prophecy. 1. The words themselves, including the καί, which has no independent meaning here, come from Deut. xxxii. 43, where they conclude the dying song of Moses with a triumphant description of the victory of

τὸν [x] αἰῶνα τοῦ [x] αἰῶνος, καὶ ἡ [y] ῥάβδος [z] εὐθύτητος ἡ

x sing., here only. Ps. lxxxii. 17

al. see Eph. iii. 21. plur., ch. xiii. 21 al. fr.
z here only. — Josh. xxiv. 14. Ps. ix. 6. xxv. 12 al. fr.

y 1 Cor. iv. 21. Rev. ii. 27 al. fr. Ps. ii. 9.

8. om τον αιωνος B 17. rec om και (*see note, so* LXX), with D³KL[P] rel vulg-ed(with fuld demid) syrr [æth] Chr Cyr₂ Thdrt Damasc Chron₁ [Euthal-ms]: ins AB D¹MN 17 am(with tol) [copt Cyr₁]. rec om η (bef 1st ραβδος) (*as* LXX), with DKL[P] rel gr-lat-ff: ins ABMN 17 Cyr₁. (om from ραβδ. to ραβδ. N¹.) ins της

God over His enemies, and the avenging of His people. It will cause the intelligent student of Scripture no surprise to find such words cited directly of Christ, into whose hand all judgment is committed: however such Commentators as Stuart and De Wette may reject the idea of the citation being from thence, because no trace of a Messianic reference is there found. One would have imagined that the words οὔτε ἔστιν ὃς ἐξελεῖται ἐκ τῶν χειρῶν μου, occurring just before, ver. 39 (cf. John x. 28), would have prevented such an assertion. But those who see not Christ every where in the Old Testament, see Him no where. The fact of the usual literal citation of the LXX by our Writer, decides the point as far as the place is concerned from which the words are immediately taken. But here a difficulty arises. The words in the LXX, Deut. xxxii. 43, εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ, do not exist in our present Hebrew text. It is hardly however probable, that they are an insertion of the LXX, found as they are (with one variation presently to be noticed) in nearly all the MSS. The translators probably found them in their Heb. text, which, especially in the Pentateuch, appears to have been an older and purer recension than that which we now possess. It is true that AB have here υἱοὶ θεοῦ, and in the third clause of the verse ἄγγελοι θεοῦ: while the Ed-vat. reads as here. But our Writer cites from the Alexandrine text: and it has been noticed that the Alexandrine MS. itself in a second copy of this song, subjoined to the Psalter, reads ἄγγελοι, only prefixing to it οἱ. And Justin Martyr, Dial. 130, p. 222, quotes the words as here. 2. The other passage from which they might come is Ps. xcvi. 7, where however they do not occur verbatim, but we read προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ. This, especially the omission of the καί, which clearly belongs to the citation, is against the supposition of their being taken from thence: but it does not therefore follow that the Psalm was not in the sacred Writer's mind, or does not apply to the same glorious period of Messiah's triumph in its ultimate reference. Indeed the similarity of the two expressions of triumph is remarkable, and the words in the Psalm must be treated as a reference to those in Deut. at least in the LXX rendering, for the Heb. seems rather (as Delitzsch in loc.) to regard the gods of the heathen nations ("Worship Him, all ye gods"). As a corroboration of the view, that the Psalm was in the Writer's mind, it may be mentioned, that in introducing the description of the divine Majesty in ver. 4, we read ἔφανεν αἱ ἀστραπαὶ αὐτοῦ τῇ οἰκουμένῃ. Ebrard denies the reference to the Psalm, but has some valuable remarks on the Messianic import of the passage in Deut. See also the whole subject and context of it set forth in Delitzsch.

προσκυνέω classically governs the accus. Some exceptions are found in which it has a dat., e. g. Hippocrates, Præcept. i. p. 29, κακοτροπίῃ προσκυνεῦντες: and more among the later authors, and in Philo and Josephus. See Bernhardy, Synt. p. 113 and 266, and Kypke on Matt. ii. 8).

7.] **And (with reference) indeed to** (πρός as in reff.: but not exactly correspondent in the two cases πρὸς τ. ἀγγέλους and πρὸς τὸν υἱόν: the fact being, as Bl., that πρός with a person, after λέγειν and similar verbs, implies direction of the saying towards the person, usually by direct address, but sometimes by indirect reference. So Bengel here: "Ad angelos indirecto sermone, ad filium directo sermone:" μέν, corresponding to δέ below) **the angels He** (God) **saith, Who maketh his angels winds** (see below) **and his ministers a flame of fire** (the citation is after the LXX according to the Alexandrine MS., which indeed commonly agrees with the citations in this Epistle. And as the words stand in the Greek, the arrangement and rendering of them is unquestionably as above (see this argued below). But here comes in no small difficulty as to the sense of the original Hebrew. It stands thus: after stating, vv. 2, 3, that God takes light for His raiment, and the heavens for a tent, and the clouds for a chariot, we read, עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט, ver. 4. And it is usually contended that these words can only mean, from the context, "who maketh the winds his messengers, and flames of fire his servants." But, granting that this is so, the argument from the context can only be brought in as sub-

ABDK LMPℵ abc de fg h k l mn o 17. 47

ῥάβδος τῆς βασιλειας σου 9 *ἠγάπησας δικαιοσύνην καὶ*

bef *ευθυτ.*, and om *η* (bef 2nd *ραβδος*) ABM ℵ-corr[1] 17[from the space] Cyr[1]: txt DK L[1'] rel gr-lat-ff. for *σου, αυτου* Bℵ.

sidiary to that from the construction of the passage. And it will be observed that in this verse the order of the Hebrew words is not the same as that in the former verses, where we have הַשָּׂם עָבִים רְכוּבוֹ, "who maketh clouds his chariots." For this transposition those who insist as above have given no reason: and I cannot doubt that the LXX have taken the right view of the construction: that מְלָאכָיו is the object, and רוּחוֹת the predicate, and so in the other clause: and that the sense is, "who maketh his messengers winds, his servants flames of fire," whatever these words may be intended to import. And this latter enquiry will I imagine be not very difficult to answer. He makes his messengers winds, i. e. He causes his messengers to act in or by means of the winds; his servants flames of fire, i. e. commissions them to assume the agency or form of flames for His purposes. It seems to me that this, the plain sense of the Hebrew as it stands, is quite as agreeable to the context as the other. And thus the Rabbis took it, as we see by the citations in Schöttgen and Wetstein. So Schemoth Rabba, § 25, fol. 123. 3: "Deus dicitur Deus Zebaoth, quia cum angelis suis facit quæcumque vult. Quando vult, facit ipsos sedentes, Jud. vi. 11. Aliquando facit ipsos stantes, Isa. vi. 2. Aliquando facit similes mulieribus, Zech. v. 9. Aliquando viris, Gen. xviii. 2. Aliquando facit ipsos spiritus, Ps. civ. 4. Aliquando ignem, ib.:" and many other Rabbinical testimonies. The construction maintained above is also defended by Hofmann, Schriftbeweis, i. p. 283, and proved to be the only admissible one by Delitzsch, whose commentary has been published since this note was written. The only accommodation of the original passage made by the Writer, is the very slight one of applying the general terms "His messengers" and "His servants" to the angels, which indeed can be their only meaning. And this I should be bold to maintain, even though it be against Calvin ("Locus quem citat, videtur in alienum sensum trahi . . . nihil certius est quam hic fieri mentionem ventorum quos dicit a Domino fieri nuntios . . . nihil hoc ad angelos pertinet"), Kuinoel ("Verum enimvero Psalmi l. l., de angelis, tanquam personis, sermo esse non potest"), De Wette (on the Psalm: Sinn: er bedient ſich der Winde u. Feuerflammen als ſeine Werkzeuge: von Engeln als himmliſchen Weſen iſt hier gar nicht die Rede), Bleek, Ebrard, Lünemann, al. See the whole literature of the passage in the three last. Singularly enough, the ancient Commentators confine their attention to the part. *ποιῶν*, and seem simply to have taken the accusatives as epithets in apposition: e. g. Chrys.: *ἰδού, ἡ μεγίστη διαφορά· ὅτι οἱ μὲν κτιστοί, ὁ δὲ ἄκτιστος· κ. διὰ τί πρὸς μὲν τοὺς ἀγγέλους αὐτοῦ φησιν ὁ ποιῶν, πρὸς δὲ τὸν υἱόν, διὰ τί οὐκ εἶπεν, ὁ ποιῶν;* Similarly Thl. and Thdrt. (on the Psalm also). The sense of the words I have endeavoured to give in some measure above. It is evident that *πνεύματα* must be rendered **winds**, not "*spirits*:" from both the context in the Psalm and the correspondence of the two clauses, and also from the nature of the subject. *πάντες εἰσὶν πνεύματα*, as asserted below, ver. 14: therefore it could not with any meaning be said, that He *maketh them* spirits): but to (that this *πρός* is used of direct address, and not, as Delitzsch, al., of indirect reference, is manifest by *ὁ θρόνος σου* following: see also above. The difficulty mentioned by Ebrard, that thus we shall have the Writer implying that Ps. xlv. is a direct address to the Son of God, is not obviated by the indirect understanding of *πρός*, but is inherent in the citation itself, however the preposition is rendered) **the Son,—Thy throne, O God** (*ὁ θεός* is probably vocative: both here and in the Hebrew: and is so taken even by modern Unitarians (see Yates, Vindication of Unitarianism, p. 183, and notes), who seek their refuge by explaining away *θεός*. To suppose the words a parenthetical exclamation to God, or the meaning "Thy God-like Throne," or "Thy throne of God" (see De W. in Psal.), i. e. 'the throne of Thy God,' seems forcing them from their ordinary construction. The rendering of Grot., adopted by some modern Socinians, "Thy throne is God for ever and ever," is not touched by any of the principal Commentators on the Psalm, and seems repugnant to the decorum (for Ps. lxxii. 26, *ἡ μερὶς μου ὁ θεὸς εἰς τὸν αἰῶνα*, is no case in point, the idea being wholly different) and spirit of the passage. I need hardly adduce instances of *ὁ* with a nom. as a form of the vocative: they will be found in the reff.) (is) **for ever and ever** (see Ps. ciii. 5; cx. 3, 8, 10; and fuller still ix. 5, *εἰς τὸν αἰῶνα κ. εἰς τὸν αἰῶνα τοῦ αἰῶνος*); and (see var. readd.

Hofmann, Schriftbeweis i. 148, maintains that this *καί*, splitting as it does the

ἐμίσησας [a]ἀνομίαν· διὰ τοῦτο [b]ἔχρισέν σε ὁ θεὸς ὁ θεός

[a] opposed to δικ., 2 Cor. vi. 14. [b] Luke iv. 18, from Isa. lxi. 1. Acts iv. 27. x. 38. 2 Cor. i. 21 only.

9. *ανομιας* D^1: *αδικιαν* ℵ* 17 Eus Chr$_1$-mss Cyr$_1$ Chron$_1$, so also A Eus$_2$ Ath$_1$(in

citation into two, is intended by the Writer to mark off the former portion as addressed to Jehovah, and the latter only to the King, as indicated by *ὁ θεός σου*. But, as Delitzsch well replies, he would thus be cutting asunder the thread of his own argument, which depends on the address to the Son as *ὁ θεός*, as exalting Him above the angels) **the rod** (i. e. sceptre: see especially Esth. iv. 11: Judg. v. 14 (see Bertheau in loc.): Amos i. 5 (this latter in Heb. and E. V., not in LXX), where the same Heb. word שֵׁבֶט occurs) **of thy kingdom is the rod of straightness** (i. e. righteousness, justice: see reff. to LXX. Notice that the position of *ἡ ῥάβδος τῆς εὐθύτητος* in all probability, according to usage, points it out as the *predicate*; and the other, *ἡ ῥ. τ. β. σου*, is the subject). **Thou lovedst** (the Writer refers the words to the whole life of our Lord on earth, as a past period) **righteousness, and hatedst lawlessness** (in ℵ* &c. (see var. readd.) and in LXX-A, **iniquity**: which is therefore very probably the right reading, but is hardly strongly enough attested): **for this cause** (as *διό*, Phil. ii. 9: because of His love of righteousness and hatred of lawlessness, shewn by his blameless life and perfect obedience on earth. Some take **διὰ τοῦτο** here, and עַל־כֵּן in the Psalm, as introducing not the consequence, but the *reason* of what has preceded: so Aug. Enarr. in Ps. xliv. § 19, vol. iv. pt. i., "Propterea unxit te, ut diligeres justitiam, et odires iniquitatem:" Thos. Aq., Schöttgen, al. In ver. 2 of the same Ps. the same ambiguity occurs: and there Bl. pronounces the sense to be decidedly "*because*" and not "*therefore*," which latter however the E. V. has, and De W. without remark: and so also Aug. But the sense in both places seems decidedly '*therefore*,' and not '*because*:' the eternal blessing of ver. 2, and the anointing with the oil of gladness here, being much more naturally results of the inherent beauty and merit of the high Person addressed, than means whereby these are conferred) **God, thy God** (many Commentators of eminence, both ancient and modern, maintain that the first *ὁ θεός* here is as before, vocative. Some of them use the strongest language on the point: e. g. Aug. on the Psalm,—with regard to the *Greek*: "O tu Deus, unxit te Deus tuus. Deus unguitur a Deo. Etenim in Latino putatur idem casus nominis repetitus: in Græco autem evidentissima distinctio est, quia unum nomen est quod compellatur et alterum ab eo qui compellat, unxit te Deus. O tu Deus, unxit te Deus tuus: quomodo si diceret, Propterea unxit te o tu Deus, Deus tuus. Sic accipite, sic intelligite, sic in Græco evidentissimum est." And it is also assumed by Thl. (*ὅτι δὲ τὸ Ὁ θεός, ἀντὶ τοῦ Ὦ θεέ ἐστι, μάρτυς ἀξιόπιστος ὁ ἐχθρὸς Σύμμαχος, ἐκδοὺς οὕτω· Διὰ τοῦτο ἔχρισέ σε, θεέ, ὁ θεός σου ἔλαιον χαρᾶς παρὰ ἑταίρους σου*), Ps-Anselm ("Sicut et in Hebræo et Græco patet, primum nomen Dei vocativo casu intelligendum est, sequens nominativo"), Wolf, Bengel, Kuinoel, De Wette, Bleek, Lünemann, Stier, Ebrard, &c. The last goes so far as to say that the Heb. will not bear the construction of the two nominatives in apposition: "It is impossible that אֱלֹהִים can be in apposition with אֱלֹהֶיךָ: even in a vocative address, such a juxtaposition would be foreign to the spirit of Hebrew idiom: certainly here in a nominative sentence, or connexion of *subjects*, such a redundance would be the more out of place, that an emphasis of this kind would be entirely aimless and uncalled for." But against such a dictum I may set the simple fact that, in a *vocative* sentence, the apposition does occur in Ps. xliii. 4 (xlii. LXX), both in the Heb. and in the Gr.—אֱלֹהִים אֱלֹהָי, *ὁ θεός, ὁ θεός μου*, "O God, my God:" and in a nominative sentence again, with the very same words as here, in Ps. l. (xlix.) 7, אֱלֹהִים אֱלֹהֶיךָ אָנֹכִי, *ὁ θεός, ὁ θεός σου εἰμὶ ἐγώ*, "I am God, (even) thy God." See also Ps. lxvii. (lxvi.) 7, *ὁ θεός, ὁ θεὸς ἡμῶν*, "God, (even) our God." So that I confess I am unable to see the necessity of interpreting either the Hebrew or the Greek in the way proposed. I take both as giving two nominatives in apposition, 'God, thy God.' And so Origen appears to have taken it, Contra Cels. vi. § 79, vol. i. 692, *καὶ διὰ τοῦτο ἔχρισε καὶ αὐτοὺς ὁ θεός, ὁ θεὸς τοῦ χριστοῦ, ἔλαιον ἀγαλλιάσεως* (Chrys. and Thdrt. do not touch it), Grot., Estius (Calvin does not touch it), Owen, al. Delitzsch leaves it undecided, conceding that the vocative acceptation is inconsistent with the usage of the "Elohimpsalmen," but balancing this by the consideration that the sense would be consistent with the usage of references to the Messiah, as Isa. ix. 5; xi. 2) **anointed thee** (*how*? and *when*? We must distinguish this anointing from the *ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι*

c Mark vi. 13. James iv. 14 al. Deut. xxviii. 40. 4 Kings iv. 2. constr., Amos vi. 6 al. 24 only. Ps. lxiv. 12. 7. Eccl. iv. 10. (·χή, 2 Cor. vi. 14.)
e = ver. 4.
Winer, § 32. 4.
d Luke i. 14, 44. Acts ii. 46. Jude
f Heb. (ch. iii. 1, 14. vi. 4. xii. 8) only, exc. Luke v.

σου c ἔλαιον d ἀγαλλιάσεως e παρὰ τοὺς f μετόχους σου. ABDK LMPℵ a b c d e f g h k l m n o 17. 47

Ps xlv. 7). for ελαιον, ελεον (*itacism*) B¹L, ελεος D¹.

ἀγίῳ κ. δυνάμει of Acts x. 38, and the ἔχρισέν με of Isa. lxi. 1. For it is a consequent upon the righteous course of the Son of God in his Humanity, and therefore belongs to his triumph, in which He is exalted above his μέτοχοι (see below). Again the '*oil of gladness*' below seems rather to point to a festive and triumphant, than to an inaugurative unction. We should therefore rather take the allusion to be, as in Ps. xxiii. 5; xcii. 10, to the custom of anointing guests at feasts: so that, as the King in the Psalm is anointed with the oil of rejoicing above his fellows, because of his having loved righteousness and hated iniquity, so Christ, in the jubilant celebration of His finished course at his exaltation in heaven, is anointed with the festive oil παρὰ τοὺς μετόχους αὐτοῦ (see below). There is of course an allusion also in ἔχρισεν to the honoured and triumphant Name χριστός) **with** (χρίω is found with a double accus. in the N. T. and LXX (reff.); usually elsewhere with a dative. But, as Bl. remarks, the construction is in accordance with Greek idiomatic usage. He compares Aristoph. Acharn. 114, ἵνα μή σε βάψω βάμμα Σαρδιανικόν: Pind. Isthm. vi. 18, πίσω σφε Δίρκας ἀγνὸν ὕδωρ) **oil of rejoicing** (see above: oil indicative of joy, as it is of superabundance: cf. Isa. lxi. 3) **beyond thy fellows** (i. e. in the Psalm, "other kings," as De W., Ebrard, al.: hardly "brothers by kin" (other sons of David), as Grot., al. But to whom does *the Writer* apply the words? Chrys. says, τίνες δέ εἰσιν οἱ μέτοχοι, ἀλλ' ἢ οἱ ἄνθρωποι; τουτέστι, τὸ πνεῦμα οὐκ ἐκ μέτρου ἔλαβεν ὁ χριστός: Thdrt., μέτοχοι δὲ ἡμεῖς καὶ κοινωνοὶ οὐ τῆς θεότητος, ἀλλὰ τῆς ἀνθρωπότητος: and so Bengel, citing ὡραῖος κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων, ver. 2 (3) of this Psalm. Thdrt. on the Psalm (Bl.), Calvin ("Nos sibi adoptavit consortes"), Beza, al., think of believers, the adopted into God's family: Wittich, Braun, Cramer (in Bl.), of the high-priests, prophets, and kings, in the O. T., anointed as types of Christ: Klee, of *all creatures:* Kuinoel and Ebrard, as in the Psalm, of *other kings*. Camero says, "μετόχους in officio nullos, in natura humana omnes homines, in gratia omnes fideles habet Christus." Still we may answer to all these, that they do not in any way satisfy the requirements of the context. Were it the intent of the Writer to shew Christ's superiority over his human brethren of *every kind*, we might accept one or other of these meanings: but as this is not his design, but to shew His superiority to the angels, we must I think take μετόχους as representing other heavenly beings, partakers in the same glorious and sinless state with Himself, though not in the strict sense, His 'fellows.' De Wette objects to this sense, that the Writer places the angels far beneath Christ: Delitzsch, that the angels are not *anointed*, whereas there is no necessity in the text for understanding that the μέτοχοι are also anointed: the παρά may consist in the very fact of the anointing itself:—and Ebrard, speaking as usual strongly, says that "neither the Psalmist, nor our author if in his senses, could have applied the word to the angels." But this need not frighten us: and we may well answer with Lünemann, "1. that the general comparison here being that of Christ with the angels, the fresh introduction of this point of comparison in ver. 9 cannot of itself appear inappropriate. 2. Granted, that just before, in ver. 7, the angels are placed far beneath Christ,—we have this very inferiority here marked distinctly by παρά. 3. The angels are *next* to Christ in rank, by the whole course of this argument: to whom then would the Writer more naturally apply the term μέτοχοι, than to them?" I may add, 4. that the comparison here is but analogous to that in ver. 4, of which indeed it is an expansion: and, 5. that thus only can the figure of anointing at a triumphant festival be carried out consistently: that triumph having taken place on the exaltation of the Redeemer to the Father's right hand and throne (ver. 8), when, the whole of the heavenly company, His μέτοχοι in glory and joy, being anointed with the oil of gladness, His share and dignity was so much greater than theirs. This meaning is held by Peirce, Olshausen, Bleek, Lünemann. Some, as Grot., Limborch, Böhme, Owen, join the interpretations—"angels and men." Certainly, if the former, then the latter; but these are not present in the figure here used). It remains that we should consider the general import, and application here, of Ps. xlv. From what is elsewhere found in this commentary, it will not be for a moment supposed that I can give in to the view of such writers as De Wette and Hupfeld, who maintain that it was simply an ode to some king, uncer-

10 καὶ [g] Σὺ [h] κατ' [h] ἀρχάς, κύριε, τὴν γῆν [i] ἐθεμελίωσας, [g] Psa. ci. 25—27.
καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· 11 αὐτοὶ [k] ἀπο- [h] here only. Ps. cxviii. 152.
λοῦνται, σὺ δὲ [l] διαμένεις· καὶ πάντες ὡς ἱμάτιον [m] πα- [i] Matt. vii. 25. (Luke vii. 48 v. r.). Eph. iii. 18. Col. i. 23. 1 Pet. v. 10 only. Ps. xxiii. 2. lxxvii. 69, &c. i. 22. xxii. 26. Gal. ii. 5. 2 Pet. iii. 4 only. Jer. xxxix. (xxxii.) 14. 13 bis only. Deut. xxix. 5. Josh. ix. 13. Neh. ix. 21. Job xiii. 26.
[k] 1 Pet. i. 7 reff.
[l] Luke
[m] Luke xii. 33. ch. viii.

11. διαμενεῖς D³M 67² latt: txt (elder MSS uncert, having no accents) L.

tain whom, and has no further reference whatever. Granting that in its first meaning it was addressed to Solomon (for to him the circumstances introduced seem best to apply, e. g. the palace of ivory, ver. 9, cf. 1 Kings x. 18: the gold from Ophir, ver. 10, cf. 1 Kings ix. 28: the daughter of Tyre with her gift, ver. 13, cf. 2 Chron. ii. 3—16),—or even, with Delitzsch, to Joram, on his marriage with the Tyrian Athaliah,—we must yet apply to it that manifest principle, without which every Hebrew ode is both unintelligible and preposterous, that the theocratic idea filled the mind of the Writer and prompted his pen: and that the Spirit of God used him as the means of testifying to that King, who stood veritably at the head of the theocracy in the divine counsels. Thus considered, such applications as this lose all their difficulty; and we cease to feel ourselves obliged in every case to enquire to whom and on what occasion the Psalm was probably first addressed. And even descending to the low and mere rationalistic ground taken by De Wette and Hupfeld, we are at least safer than they are, holding as we do a meaning in which both Jews and Christians have so long concurred, as against the infinite diversity of occasion and reference which divides their opinions of the Psalm.

10.] **And** (πρὸς τὸν υἱὸν λέγει: see a similar καί introducing a new citation in Acts i. 20. The comma, or colon, or capital letter, as in text, should be retained after καί),—**Thou in the beginning** (Heb. לְקֶדֶם, *ad faciem, antea*; probably here rendered κατ' ἀρχάς by the LXX with reference to Gen. i. 1. The expression is found in Philo, and often in the classics: cf. Herod. iii. 153, 159, and instances in Wetst.; and see Kühner, Gr. Gr. § 607. 1), **Lord** (κύριε has no word to represent it in the Hebrew. But it is taken up from אֲדֹנָי in ver. 25; and indeed from the whole strain of address, in which יְהוָה has been thrice expressed—in vv. 1, 12, 15. The order of the words in this clause is somewhat different in our text from that of the LXX in either of the great MSS.; B having κατ' ἀρχὰς τὴν γῆν, σύ, κύριε, A κατ' ἀρχὰς σύ, κύριε, τὴν γῆν, and ℵ omitting σὺ κύριε. The transposition has apparently been made from the alex. text, and for the sake of throwing the κύριε into emphasis. On the bearing and interpretation of the Psalm, see below), **foundedst** ("A primis fundamentis terram fecisti, et simul eam firmam et stabilem fundasti." Corn.-a-lap., in Bleek, who remarks that the verb יָסַד, θεμελιόω, is not so usual of the heavens, as of the earth. Still in Ps. viii. 3, we have the Greek verb ἐθεμελίωσας, applied to the heavens: but the Heb. is עֹז יָסַדְתָּ) **the earth, and the heavens** ("Nil obstat," says Bengel, "quominus sub *coelis* angeli innuantur, quemadmodum creatio hominis innuitur sub *terra* prætereunte." The same thought is implied in Theodoret's διὰ γὰρ οὐρανοῦ κ. γῆς πάντα τὰ ἐν αὐτοῖς περιέλαβεν. Still, I would rather view the citation as made in proof of the eternal and unchangeable power and majesty of the Son, than as implicitly referred to the angels by the word οὐρανοί. And so most Commentators. The plur. οὐρανοί, representing the Heb. שָׁמַיִם, evidently includes in the Greek also the idea of plurality: see Eph. iv. 10: 2 Cor. xii. 2) **are works of thine hands** (see Ps. viii. 3. Bl. mentions an opinion of Heinrichs that the ἔργα τῶν χειρ. alludes to textile work, the heavens being considered as a *veil* spread out. But there does not seem sufficient warrant for this). 11.] **They** (seems most naturally to refer to οἱ οὐρανοί immediately preceding. There is no reason in the Psalm why the pronoun should not represent both antecedents, the heavens and the earth. Here, however, the subsequent context seems to determine the application to be only to the heavens: for to them only can be referred the following image, ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς) **shall perish** (as far as concerns their present state, cf. ἀλλαγήσονται below. ἐδήλωσε καὶ τῆς κτίσεως τὴν ἐπὶ τὸ κρεῖττον μεταβολὴν ἀπ' αὐτοῦ γεννησομένην, αὐτοῦ δὲ τὸ ἄναρχον καὶ ἀνώλεθρον. Thdrt. On this change, see the opinions of the Fathers in Suicer, vol. ii. pp. 151-2, 365, and 520 B), **but thou remainest** (Bleek prefers the fut. διαμενεῖς, see var. readd., on the ground of the verbs being all future in the Heb. text. But perhaps the consideration alleged by Lünemann, that the Writer, using only the LXX, seems to place σὺ δὲ διαμένεις and σὺ δὲ ὁ αὐτὸς εἶ as parallel clauses, is of more weight than the other. De Wette, on the Ps., renders the Hebrew

ABDℵ LMP𝔐 a b c d e f g h k l m n o 17. 47

n 1 Cor. xi. 15 only. Job xxvi. 6. Ps. ciii. 6.
o Rev. vi. 14 only. l. c. (see note.) Job xviii. 8. Isa. xxxiv. 4 only.
p Acts vi. 14. Rom. i. 23. 1 Cor. xv. 51, 52. Gal. iv. 20 only. Lev. xxvii. 23.
q = ch. xiii. 8.
r Luke xvi. 9. xxii. 32 only. Jer. vii. 28.
s Acts xiii. 34. 2 Cor. xii. 9. ch. iv. 3, 4, 7. x. 9, 15.
t ver. 5.
u Psa. cix. 1. Matt. xxii. 44 ||. Acts ii. 34. see 1 Cor. xv. 25.
v Matt. xx. 21, 23. xxv. 33, 34. Mark xvi. 19 al. 3 Kings ii. 19. Ps. xv. 8 al.

λαιωθήσονται, 12 καὶ ὡσεὶ [n] περιβόλαιον [o] ἑλίξεις αὐτοὺς καὶ [p] ἀλλαγήσονται, σὺ δὲ [q] ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ [r] ἐκλείψουσιν. 13 πρὸς τίνα δὲ τῶν ἀγγέλων [s] εἴρηκέν [t] ποτε [u] Κάθου [v] ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς

12. for ωσει, ως D¹ Damasc. for ελιξεις, αλλαξεις D¹ℵ¹ 43 latt(not fuld harl¹) Tert[from Ps, so also Bas, Iren-int, Orig-int₁]. aft αυτους ins ως ιματιον (*gloss? explaining* ωσει περιβ.) ABD¹ℵ fuld æth arm: om D³KLM[P] rel [vulg(with am demid al) syrr copt] ff. aft δε ins και ℵ¹(marked with dots *eadem manu*).

verbs *present*: Dieſelben vergehen, doch du beſtehſt. διαμένω, as in reff. and Ps. cxviii. 90, ἐθεμελίωσας τὴν γῆν καὶ διαμένει. The preposition gives the sense of endurance through all changes): **and they all shall wax old as a garment** (see besides reff. Isa. li. 6, ἡ δὲ γῆ ὡς ἱμάτιον παλαιωθήσεται: ib. l. 9; and Sir. xiv. 17, πᾶσα σὰρξ ὡς ἱμάτιον παλαιοῦται), **and as a mantle** (περιβόλαιον (reff.) is a word of unusual occurrence, found principally in the later classics; but also in Eurip. Herc. Fur. 549, θανάτου περιβόλαι' ἀνήμμεθα, and 1269, σαρκὸς περιβόλαια ἠβῶντα. It, as περιβολή, Gen. xlix. 11, signifies any enveloping, enwrapping garment) **shalt thou fold them up** (the Heb. here and apparently some copies of the LXX have the same verb as below: תְּחַלִּיפֵם,—ἀλλάξεις αὐτοὺς καὶ ἀλλαγήσονται,—"thou shalt change them, and they shall be changed." See also var. readd. here. LXX-A (not F.), with which Bℵ agree, reads as our text: and there can be little doubt that the Writer of this Epistle followed that text as usual. Grot. thinks ἑλίξεις has come into the Greek text from ref. Isa., ἑλιγήσεται ὁ οὐρανὸς ὡς βιβλίον. See also ref. Rev.), **and they shall be changed** (viz. as a mantle is folded up to be put away when a fresh one is about to be put on. Bleek quotes, as illustrating the idea, Philo de Profug. § 20, vol. i. p. 562, ἀνδύεται δὲ ὁ μὲν πρεσβύτατος τοῦ ὄντος λόγος ὡς ἐσθῆτα τὸν κόσμον γῆν γὰρ καὶ ὕδωρ καὶ ἀέρα καὶ πῦρ κ. τὰ ἐκ τούτων ἐναμπίσχεται): **but Thou art the same** (Heb. וְאַתָּה הוּא, "and Thou art He:" viz. He, which Thou hast ever been: cf. Isa. xlvi. 4 Heb. and E. V. Bleek compares Philo, de Profug. § 11, p. 554: ἥλιος γὰρ οὐκ ἀλλαττόμενος ὁ αὐτός ἐστιν ἀεὶ κ.τ.λ.), **and thy years shall not fail** (Heb., "Thy years end not," are never completed: so LXX render the same verb תָּמַם by ἐκλείπειν, Ps. ciii. 35: 1 Kings xvi. 11: 4 Kings vii. 13, &c.). The account to be given of Ps. cii. seems to be as follows: according to its title it is "a prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord." It was probably written during the Babylonian exile (cf. vv. 14, 15) by one who "waited for the consolation of Israel." That consolation was to be found only in Israel's covenant God, and the Messiah Israel's deliverer. And the trust of Israel in this her Deliverer was ever directed to the comfort of her sons under the immediate trouble of the time, be that what it might. As generations went on, more and more was revealed of the Messiah's office and work, and the hearts of God's people entered deeper and deeper into the consolation to be derived from the hope of His coming. Here then we have this sorrowing one casting himself on the mercy of the great Deliverer, and extolling His faithfulness and firmness over, and as distinguished from, all the works of His hands. To apply then these words to the Redeemer, is to use them in their sense of strictest propriety. See Delitzsch's note, where the whole matter is discussed.

13.] **But** (the contrast is again taken up from ver. 8. **δέ** is often found after the second word of a sentence and even later, when a preposition begins it: so κατὰ πόλεις δέ, Herod. viii. 68. 2: ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι, Thuc. i. 6: .... οὐχ ὑπὸ ἐραστοῦ δὲ κ.τ.λ., Plato, Phædr. 227 D: ξὺν τύχῃ δὲ πρόσφερε, Soph. Philoct. 764: πρὸς κακῶν δ' ἀνδρῶν μαθών, ib. 959: ἐν νυκτὶ δυσκύμαντα δ' ὡράρει κακά, Æsch Agam. 653. See also other cases without the prepositional construction, in Klotz ad Devar. p. 379: Hartung, Partikellehre, i. p. 190: the account to be given being, that the particle may be thus postponed, whenever for any reason the previous words can be considered as one) **to whom of the angels hath He** (God, as before) **ever said, Sit thou on my right hand** (see above on ver. 3. The phrase ἐκ δεξιῶν is not found in classical writers: but we have in Diod. Sic. iv. 56, τὴν γῆν ἔχοντας ἐξ εὐωνύμων. It is very common of standing or sitting or being on the right hand of another, in Hellenistic Greek: see

σου [w] ὑποπόδιον τῶν ποδῶν σου; [14] οὐχὶ πάντες εἰσὶν [x] λειτουργικὰ [y] πνεύματα, εἰς [z] διακονίαν [a] ἀποστελλόμενα διὰ τοὺς μέλλοντας [b] κληρονομεῖν σωτηρίαν; II. [1] διὰ τοῦτο δεῖ [c] περισσοτέρως [d] προσέχειν ἡμᾶς τοῖς ἀκουσ-

[w] Matt. v. 35. Acts ii. 35. vii. 49. ch. x. 13. James ii. 3 only. Ps. xcviii. 5. [x] here only. Exod. xxxi. 10. Num. v. 12, 26. vii. 5. 2 Chron. xxiv. 14. (-γός, ver. 7.) [y] = Luke xxiv. 37, 39. Acts xxiii. 8. 3 Kings xxii. 21. [z] = 2 Cor. xi. 8 al. (Esth. vi. 3 A. 1 Macc. xi. 58 only.) [a] Luke i. 19, 26. Rev. v. 6. Isa. vi. 6. [b] ver. 4 reff. Matt. xix. 29. [c] Paul, 2 Cor. i. 12. ii. 4 al[9]. ch. xiii. 19 (Mark xv. 14 v. r.) only ϒ. [d] = and constr., Acts viii. 6, 10, 11. xvi. 14. 1 Tim. i. 4. iii. 8. iv. 1, 13. Tit. i. 14. ch. vii. 13. 2 Pet. i. 19. Prov. i. 30. Sir. xxiii. 27.

14. διακονιας B Orig$_2$(txt$_8$).

CHAP. II. 1. περισσοτερως bef δει ℵ [aft προς. ημ. 17]. rec ημας bef προσεχειν, with KL[P] rel D-lat Thdrt [Damasc]: txt ABDℵ 17 vulg Ath$_1$ [Euthal-ms] Aug$_1$.

reff.) **until I place thine enemies (as) a footstool** (ὑποπόδιον, a word of later Greek, found in Athenæus, v. p. 192 E, ὁ γὰρ θρόνος .... ἐλευθέριός ἐστι καθέδρα σὺν ὑποποδίῳ: and xii. p. 514 f., Sextus Empir., al. The allusion is to the custom of putting the feet on the necks of conquered enemies, see Josh. x. 24 f.) **of thy feet**? Hardly any Psalm is so often quoted in the N. T. with reference to Christ, as Ps. cx. And no Psalm more clearly finds its ultimate reference and completion only in Christ, as even those confess, e. g. Bleek and De Wette, who question its being immediately addressed to Him at first: and regard the argument of our Lord to the Pharisees, founded on this place, as merely one 'ex concesso.' On the theocratic principle of interpretation, there is not the slightest difficulty in the application of the words directly to Him who is (and was ever regarded, even in David's time, as Ebrard well shews against Bleek) Israel's King, the Head and Chief of the theocracy. And see this further carried out in the note on ch. v. 6. Delitzsch, in loc., has devoted several pages to the discussion of the subject and arrangement of the Psalm.

14.] **Are they not all** (all the angels) **ministering** (in reference probably to λειτουργούς in ver. 7. The word λειτουργικός, not found in the classics, is used in the LXX (reff.) of any thing pertaining to the λειτουργοί or their service; the instruments, vessels, garments, or offerings for the ministry: here, of those devoted to or belonging to the ministry of God) **spirits** (unembodied beings, even as God Himself, but distinguished by the epithet λειτουργικά. The idea of "angels of service" or "of the ministry," is familiar to the Rabbis: see quotations in Wetstein) **sent forth** (mark the present participle, so also in ref. Rev.: he does not mean that angels have before now, in insulated cases, been sent forth, but that they are ever thus being sent forth,—it is their normal work and regular duty through all the ages of time) **for ministry** (in order to the ministration which is their work. The E. V. "sent forth to minister for them," gives a wrong idea of the meaning. The διακονία is not a *waiting upon men*, but a fulfilment of their office as διάκονοι of *God*. See Rom. xiii. 4. Schlichting observes, "Noluit dicere, ut ministrent iis qui &c. Non enim proprie ministratur et servitur illis, qui imperandi aut jubendi jus nullum habent, licet ministerium alteri præstitum in alterius commodum sæpe suscipiatur atque vertatur. Angeli proprie ministrant Deo et Christo, sed tamen in piorum usum et commodum. Idcirco maluit dicere, propter eos" &c. It may fairly be questioned whether the same idea, that of 'ministering to God in behalf of,' is not to be traced in such expressions as εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς, 1 Cor. xvi. 15: εἰς διακονίαν πέμψαι τοῖς ἀδελφοῖς, Acts xi. 29. Compare with this expression Col. i. 7, πιστὸς ὑπὲρ ἡμῶν διάκονος τοῦ χριστοῦ) **on behalf of those who are about to inherit salvation** (σωτηρία, in the highest sense—eternal salvation: not, as Kuin., al. "deliverance from dangers:" in so solemn a reference, that meaning would be quite beside the purpose. Those spoken of are the elect of God, they who love Him, and for whom all things work together for good, even the principalities and powers in heavenly places. And if it be said, that the ministration of angels has often been used for other immediate purposes than the behoof of the elect, we may answer, that all those things may well come under the διακονία διὰ τοὺς μέλλ. κληρον. σωτηρίαν: for all things are theirs; and for them, in and as united to Christ, all events are ordered)? Thus the Son of God is proved superior to the angels—i. e. to the highest of created beings: who, so far from being equal with Him, worship Him, and serve His purposes.

CHAP. II. 1—4.] *Practical inference from the proved superiority of the Son of God to the angels.* 1.] **On this account** (viz. because Christ, the mediator of the New Covenant, is far above all the angels, who were the mediators of the former Covenant) **it behoves us** (ταύτην τὴν διαφορὰν ἐπι-

θείσιν, μή ποτε [e] παραρυῶμεν. [2] εἰ γὰρ ὁ δι' ἀγγέλων ABDK LMPℵ a b c d e f g h k m n o 17. 47

[e] here only. Prov. iii. 21. Isa. xliv. 4 only.

(παραρυωμεν, so AB¹D¹L[P]ℵ n 17 [47] syr-marg-gr.)

σταμένους, Thdrt.: δεῖ, of moral necessity arising from the previous premises: so Matt. xviii. 33; xxv. 27: 2 Tim. ii. 6 al. There is no stress on ἡμᾶς according to the reading of the text) **to give heed** (προσέχειν usually in the classics is transitive, with τὸν νοῦν following: so e. g. Aristoph. Nub. 566, ὃ σοφώτατοι θεαταί, δεῦρο τὸν νοῦν προσέχετε, and Plut. 113, 151, al. In Demosth. both usages are found: e. g. p. 21. 26, εἴ τις ὑμῖν προσέξει τὸν νοῦν:—p. 132. 9, προσέχουσιν ἅπαντες, οὐχ οἷς εἴπομέν ποτε ἢ νῦν ἂν εἴποιμεν, ἀλλ' οἷς ποιοῦμεν. And later, intrans. usage prevailed: see reff.) **more abundantly** (some as Grot. ("*eo magis par est*"), Kuin., al. would join περισσοτέρως with δεῖ: but if so intended, it would certainly have been before that verb. We must not understand after the comparative, τοῦ νόμου, "than we did to the law," as Chrys., al.; or the aim of the Writer to be, to shew the superiority of the gospel over the law, as Thdrt.: but the adverb intimates how much our attention ought to be increased and intensified by our apprehension of the dignity of Him whose record the gospel is, and who is its Mediator) **to the things heard (by us)** (ἀκουσθεῖσιν is better taken neuter than masc., "the persons whom we have heard." Bleek remarks, after Böhme, the difference between the tone of exhortation here and in St. Paul, e.g. Gal. i. 6 ff.: but perhaps the remark is hardly just to the Pauline hypothesis: for difference of circumstances should be taken into consideration. Even the same person would not exhort in the same tone, converts to whom he stood in such different relations as St. Paul did to the Galatians and the Jewish converts. A similar criticism will apply to Bleek's second remark, that the Writer here classes himself absolutely with his readers who had heard the gospel from others. There may have been reasons for his descending to the level of those whom he was addressing. But see below on ver. 3, and on the authorship, the Prolegomena), **lest haply** (the ποτε is not to be pressed as meaning 'at any time:' it simply generalizes and renders indefinite the μή,—'ne forte,' dass nicht etwa) **we be diverted** (παραρυῶμεν is the 2nd aor. subj. passive (ἐρύην) from παραρέω, not the pres. subj. active from παραρυέω, which latter verb is not in use. The orthography with one ρ only is characteristic of the Alexandrine Greek: which usually wrote double consonants single. (See Sturz. de Dial. Maced.) The verb signifies to *flow by*: so Xen. Cyr. iv. 5. 2, πιεῖν ἀπὸ τοῦ παραῤῥέοντος ποταμοῦ: ref. Isa. ὡς ἰτέα ἐπὶ παραῤῥέον ὕδωρ. Bleek gives an example from Artemidorus viii. 27, where dreams of running water are interpreted to signify change and instability, διὰ τὸ μὴ μένειν τὸ ὕδωρ ἀλλὰ παραῤῥεῖν. Aristotle, de Part. Animal. iii. 3, uses this same passive form to indicate that which we familiarly call food *going the wrong way* in course of swallowing: ἐὰν γάρ τι παρεισρυῇ ξηρὸν ἢ ὑγρὸν εἰς τὴν ἀρτηρίαν, πνιγμοὺς καὶ πόνους κ. βηχὰς ἰσχυροὺς ἐμποιεῖ—συμβαίνει γὰρ φανερῶς τὰ λεχθέντα πᾶσιν οἷς ἂν παραῤῥυῇ τι τῆς τροφῆς: see also numerous instances of the same or a similar meaning, from Galen, in Wetst. Plut. Amator, p. 754 A, says of fear lest a ring should fall off, ὡς μὴ παραῤῥυῇ δεδιώς. Elsner quotes similar Latin usages, among which notice Cicero pro Balbo, c. i., "Oratio quæ non *prætervecta* aures vestras, sed in animis omnium penitus insederit." The meaning of the *verb* παραῤῥεῖν seems then to be clear—to flow past, or away, or aside, to fall off, deflect from a course. But it is to one *part* of that verb that our attention is here directed,—the 2 aor. passive: and it may be noticed that whereas in the above examples that which flows away or flows aside is said παραῤῥεῖν, that which is carried away or aside by floating on it, or which is caused to fall off or away, is said παραῤῥυῆναι: cf. also νιέ, μὴ παραρυῇς in ref. Prov. And so must the word be taken here. We, going onward in time, living our lives in one or another direction, are exhorted προσέχειν τοῖς ἀκουσθεῖσι, 'to adhere to the things we have heard' (see above), and that, μή ποτε παραρυῶμεν, '*that we do not at any time float past them*,' be not carried away beside them, led astray from the course on which they would take us. Two mistakes respecting the word are to be avoided: 1. that of Bos, Valcknaer, al., and the E. V., "ne quando præterfluere ea sinamus:" "*lest at any time we should let them slip.*" From what has been above said of the tense and voice, it will be clear that such cannot be the meaning. 2. Still worse is that of those who, misled by the vulgate "*perefluamus*," have thought of a comparison with a sieve, or leaking vessel. So Est. (preferring however the other, the "*ne defluamus*" of Aug.), Calv. ("Attenta

λαληθεὶς [f] λόγος ἐγένετο [g] βέβαιος, καὶ πᾶσα [h] παράβασις

f = Acts xviii. 15. 2 Tim. i. 13. Tit. i. 9. ii. 8. 1 John ii. 7. 19 only †. Wisd. vii. 23 only.
g Rom. iv. 16. 2 Cor. i. 7. ch. iii. 14. vi. 19. ix. 17. 2 Pet. i. 10, 15 only. Ps. c. 3. Wisd. xiv. 31. 2 Macc. xv. 31 only. (-βαίνειν, Matt. xv. 2, 3. -βάτης, James ii. 9.)
h Rom. ii. 23. iv. 15. v. 14. Gal. iii. 19. 1 Tim. ii. 14. ch. ix. 15 only.

mens similis est vasi bene obstructo: vaga autem et ignava, perforato"), Owen, al.: and I find it reproduced in Tait's commentary on the Hebrews: "*lest . . . . we should run out as leaking vessels.*" The meaning is as untenable, as the simile (after προσέχειν) is irrelevant. And, as Kuin. and Bleek remark, the passage of Terence cited in justification, Eun. i. 2. 25, "Plenus rimarum sum, hac atque illac perfluo," has reference not to forgetfulness, but to indiscreet loquacity. The Greek expositors, whose authority in matters of Greek verbal usage is considerable, all explain it as above:—so Chrys., τουτέστι, μὴ ἀπολώμεθα, μὴ ἐκπέσωμεν. καὶ δείκνυσιν ἐνταῦθα τὸ χαλεπὸν τῆς ἐκπτώσεως, ὅτι δύσκολον τὸ παραῤῥυὲν πάλιν ἐπανελθεῖν, καθότι ἐκ ῥαθυμίας τοῦτο συνέβη. ἔλαβε δὲ τὴν λέξιν ἀπὸ τῶν παροιμιῶν· "υἱὲ" γάρ, φησί, "μὴ παραῤῥυῇς:" Thdrt., μή τινα ὄλισθον ὑπομείνωμεν: Œc., τουτέστιν, ἐκπέσωμεν τοῦ καθήκοντος καὶ τῆς ἐπὶ σωτηρίαν ὁδοῦ: Hesych., ἐξολισθάνωμεν: Suidas, παραπέσωμεν. So also all the more accurate of the moderns) (from them) (such is the most natural object to supply after παρά: turned aside from and floated away from the course on which the προσέχειν to them would have carried us).

2.] For (introduces an argument (vv. 2—4) *a minori ad majus*. The law was introduced by the mere subordinate messengers of God, but was enforced with strict precision: how much more shall they be punished who reject that Gospel, which was brought in by the Son of God Himself, and continues to be confirmed to us by God's present power) **if the word which was spoken by means of angels** (i. e. the law of Moses: not as mentioned by way of alternative in Chrys., Œc., Thl., and adopted by Calv., al., *all commands in the O. T. delivered by angels* (excluding the law: or as Chrys., including it). For this would more naturally be οἱ . . . . λόγοι: and besides, in similar exhortations in our Epistle, the law and the gospel are so prominently set against one another, that there can be little doubt the same is the case here: see ch. iii. 1 ff., 7 ff.; iv. 2, 11; x. 28, 29; xii. 18—25. This will become even plainer still, when we enter on the consideration of δι' ἀγγέλων λαληθείς. These words seem to point especially at the law, which was διαταγεὶς δι' ἀγγέλων, Gal. iii. 19, where see note: cf. also Acts vii. 53, and Deut. xxxiii. 2, κύριος ἐκ Σινὰ ἥκει καὶ . . . . κατέσπευσεν ἐξ ὄρους Φαρὰν σὺν μυριάσι Καδής· ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ: on which see Ebrard's note: and Ps. lxviii. 17, E. V. The co-operation of angels in the giving of the law at Sinai was not merely a Rabbinical notion, but is implied in both the Old and New Testaments. There can consequently be little doubt that the Writer, in mentioning ὁ δι' ἀγγέλων λαληθεὶς λόγος, had reference to the law of Moses, and not to the scattered messages which were, at different times in O. T. history, delivered by angels. And so Origen, in Matt. tom. xvii. cap. 2, vol. iii. p. 767: Thdrt., δείκνυσιν ὅσον ὑπέρκειται τῶν νομικῶν διατάξεων ἡ τῶν εὐαγγελικῶν διδασκαλία. τῇ γὰρ θέσει τοῦ νόμου ἄγγελοι διηκόνουν κ.τ.λ. It has been sometimes supposed that the ἄγγελοι spoken of here are not angels, but merely human messengers. Chrys. says, τινὲς μὲν οὖν τὸν Μωυσέα φασὶν αἰνίττεσθαι· ἀλλ' οὐκ ἔχει λόγον· ἀγγέλους γὰρ ἐνταῦθα πολλούς φησι. And Olearius, Analys. Ep. ad Hebr. § v., says, "Per ἀγγέλους hic maxime intelligi existimem προφήτας, doctores et Sacerdotes: qui sunt ἄγγελοι θεοῦ, et ita passim vocantur." But this latter point wants proof. The difficulty as to whether God Himself, or an angel, is to be understood as giving the law in Exodus, raised by Cameron (see also Schlichting in Bleek), hardly seems legitimately to arise here, where the words are δι' ἀγγέλων λαληθείς, and the angels may manifestly be considered as the inferior agents, acting and speaking in God's name. Bl. remarks that the Writer would hardly have used this argument of depreciating contrast, had he regarded the law as given either to Moses or to the people by the direct ministry of the Son of God Himself) **was made** ("*factus est*" vulg., "*constitutus est*" Grot., "*became*," on being thus spoken by angels. The aorists point, hardly, as Lünemann, to the legal dispensation being past and gone by, but, since the same tenses are presently used of the gospel, to two historic periods compared with one another,—the giving of the law, and the promulgation of the gospel) **binding** (see reff.: *firm, ratified*: "*stedfast*," as E. V.: as applied to commands, —*imperative*,—not to be violated with impunity. Bleek quotes from Philo, Vit. Mos. ii. § 3, vol. ii. p. 136, τὰ δὲ τούτου μόνου (Μωυσέως νόμιμα) βέβαια, ἀσάλευτα, ἀκρᾴδαντα, καθάπερ σφραγῖσι φύσεως

καὶ [l] παρακοὴ ἔλαβεν [k] ἔνδικον [l] μισθαποδοσίαν, [3] πῶς [m] ἐκφευξόμεθα [n] τηλικαύτης [o] ἀμελήσαντες σωτηρίας,

ABDK LMPN a b c d e f g h k l m n o 17. 47

l Rom. v. 19. 2 Cor. x. 6 only †.
k Rom. iii. 8 only †.
l ch. x. 35. xi. 26 only †. v. 3. ch. xii. 25 only. L.P.H. Judg. vi. 11. xii. 3. 17. Wisd. iii. 10. 2 Macc. iv. 14 only.
m Luke xxi. 36. Acts xvi. 27. xix. 16. Rom. ii. 3. 2 Cor. xi. 33. 1 Thess. n 2 Cor. i. 10. James iii. 4. Rev. xvi. 18 only †. 2 Macc.
o Matt. xxii. 5. 1 Tim. iv. 14. ch. viii. 9 (from Jer. xxxviii. [xxxi.] 32) only. Jer. iv.

αὐτῆς σεσημασμένα), and every transgression (overstepping of its ordinances, or more properly, walking alongside of, and therefore not in, the path which it marked out. See above on παραρυῶμεν, an allusion to which the prepositions in παραβ. and παρακ. seem to contain. Cf. Rom. iv. 15 and note there. The substantive does not occur in this sense in the classics, and only once in the Canonical LXX, ref. Ps.: but the verb is found in Plato, Crito, p. 52 D, 53 A, and Legg. 714 D, and Demosth. p. 624. 1, παραβὰς τοὺς ὅρκους κ. τὰς συνθήκας: and in the LXX passim) and disobedience ("παρακούειν imports etymologically, '*to hear beside*:' and hence the Greeks use it principally in two senses: 1. to hear any thing by stealth, to overhear, as Aristoph. Ran. 749, καὶ παρακούων διστοτῶν ὅταν (ἔστ' ἄν, Bekker) λαλῶσι: and, 2. to hear any thing inaccurately, to mis-hear, as Plato, Theætet. p. 195 A, παροῦσί τε κ. παρακούουσι κ. παρανοοῦσι πλεῖστα. From this last meaning of the word comes the Hellenistic usage, in which it betokens a more intentional mis-hearing, a reluctance to hear (ein Nicht-hören-wollen), and hence includes also the idea of non-compliance, of disobedience. So Isa. lxv. 12, ἐκάλεσα ὑμᾶς κ. οὐχ ὑπηκούσατε, ἐλάλησα κ. παρηκούσατε: Esth. iii. 8, τῶν δὲ νόμων τοῦ βασιλέως παρακούουσι. See also Matt. xviii. 17, ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ. ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ κ.τ.λ. So also in Josephus. Accordingly, παρακοή in the N. T., where it occurs thrice only (see reff.: never in the LXX), is used of practical mis-hearing, not listening to, a teaching, or law, or person. The relation of these two words to one another in point of sense seems accordingly to be, that παράβασις denotes the outward act of transgression of the law, the practical withstanding of its precepts,—while παρακοή occurs when we fulfil not, and have no mind to fulfil, the precepts of the law: the former expresses, viewed *ab externo*, more something positive, the latter something negative, while at the same time it regards more the disposition of the man. Still, the distinction, as regards the moral region here treated of, is not of such a kind that each παράβασις may not also be treated as a παρακοή, and each παρακοή include or induce a παράβασις." Bleek) received just (ἔνδικος, found twice only (reff.) in N. T. and not at all in LXX, is a good classic word: see lexx.) recompense of reward (used only in this Epistle, and every where else in a good sense: cf. also μισθαποδότης, ch. xi. 6. The classical writers use μισθοδοσία (Thuc. viii. 83: Xen. Anab. ii. 5. 22: Polyb. i. 69. 3: Diod. Sic. xvi. 73) and μισθοδότης (Xen. Anab. i. 3. 9: Plato, Rep. v. p. 463 B: Æschin. p. 85. 10: Theocr. xiv. 59). In the passage of Diod. Sic., μισθαποδοσία is a various reading. To what does the Writer refer? To the single instances of punishment which overtook the offenders against the law, or as Grot. suggests, to the general punishment of the whole people's unbelief, as in ch. iii. 8; iv. 11; xii. 21, and see 1 Cor. x. 6 ff.? I should be disposed to think, to the former: such penalties as are denounced in Deut. xxxii. 35, and indeed attached to very many of the Mosaic enactments: as Owen: "The law was so established, that the transgression of it, so as to disannul the terms and conditions of it, had by divine constitution the punishment of death temporal, or excision, appointed unto it"), 3.] how shall we (emphatic: including Christians in general, all who have received the message of salvation in the manner specified below) escape (φεύγω and its compounds belong to that class of verbs which take the future middle, not using the active form of that tense. See a list of such in Krüger, Gr. Sprachlehre, § 39. 12. We may here either supply an object after the verb, such as ἔνδικον μισθαποδοσίαν, as in ref. Rom., 2 Macc. vii. 35, οὔπω γὰρ τὴν τοῦ . . . . θεοῦ κρίσιν ἐκπέφευγας, and ib. vi. 26,—or take ἐκφ. absolutely, as in the two last reff. and Sir. vi. 13, οὐκ ἐκφεύξεται ἐν ἁρπάγμασιν ἁμαρτωλός. The latter seems best, inasmuch as τὴν ἔνδ. μισθ. does not fulfil the perfectly general motive of the hypothesis, and we are hardly justified in inserting any other object, such as τὸ κρῖμα τοῦ θεοῦ in ref. Rom. The *forensic* sense of ἐκφεύγειν, *to be acquitted*, founded on that of φεύγειν, *to be accused*, maintained here by Wolf, appears to be merely imaginary, the forensic word being ἀποφεύγειν, not ἐκφ. So Thom. Mag.: φεύγω, τὸ κατηγορούμαι. κ. φυγή, ἡ κατηγορία. ἀποφεύγω δέ, ὅταν νικήσας ἀπολυθῇ τις τῆς κατηγορίας. In the passage of Aristophanes which he quotes to support his view, Vesp. 993, ἐκπέφευγας, ὦ Λάβης,—

p ἥτις q ἀρχὴν q λαβοῦσα λαλεῖσθαι διὰ r τοῦ κυρίου ὑπὸ τῶν ἀκουσάντων s εἰς ἡμᾶς t ἐβεβαιώθη, 4 u συνεπιμαρτυ-

p = 1 Cor. v. 1 al. fr.

q here only. τ. ἀρχὴν τοῦ γενέσθαι λαβὸν ἐν Αἰγύπτῳ, Philo, Vit. Mos. ii. § 14, vol. ii. p. 93.

r absol., = in this Ep., ch. xii. 14 only. Mark xvi. 20. Luke xxiv. 34 al. see ch. vii. 14. xiii. 20.

s so 2 Cor. x. 16. 1 Pet. i. 25.

t Mark xvi. 20. Rom. xv. 8. 1 Cor. i. 6, 8. 2 Cor. i. 21. Col. ii. 7. ch. xiii. 9 only. Ps. xl. 12. cxviii. 28 only.

u here only †. Clem. 1 Cor. § 23, 43.

4. for συνεπιμαρτ., συνμαρτ. B¹, συμμ. B².

the word, occurring as it does in the midst of the forensic use of ἀποφεύγειν (cf. vv. 985, 997), may very well be only in its ordinary meaning, '*thou hast escaped*') **if we have neglected** (the anarthrous participial construction implies a logical, i. e. here a hypothetical condition: the aor., that that condition will have been fulfilled at the date to which the fut. ἐκφ. refers) **so great** (καλῶς δὲ καὶ τὸ τηλικαύτης προσέθηκεν. οὐ γὰρ ἐκ πολεμίων, φησίν, ἡμᾶς διασώσει νῦν, οὐδὲ τὴν γῆν κ. τὰ ἐν τῇ γῇ ἀγαθὰ παρέξει, ἀλλὰ θανάτου κατάλυσις ἔσται, ἀλλὰ διαβόλου ἀπώλεια, ἀλλ' οὐρανῶν βασιλεία, ἀλλὰ ζωὴ αἰώνιος. Chrys.: and Theod.-inops. even more to the point,—ἐκεῖνο νομίμων δόσις ἦν μόνον, ἐνταῦθα δὲ κ. χάρις πνεύματος κ. λύσις ἁμαρτημάτων κ. βασιλείας οὐρανῶν ἐπαγγελία κ. ἀθανασίας ὑπόσχεσις· ὅθεν κ. δικαίως τηλικαύτης εἶπεν. τηλικαύτης might belong to ἥτις below, as Thol., assuming ἥτις = ὅστε, and referring to Matthiæ, Gr. Gr. § 479, obs. 1. The instances there given of relatives after οὕτως, ὅδε, τηλικοῦτος, τοιοῦτος, amply justify such a construction, e. g. Isocr. Epist. p. 408 D, χρὴ ἐπιθυμεῖν δόξης . . . . . τηλικαύτης τὸ μέγεθος, ἣν μόνος ἂν σὺ τῶν νῦν ὄντων κτήσασθαι δυνηθείης: Xen. An. ii. 5. 12, τίς οὕτω μαίνεται, ὅστις οὐ σοι βούλεται φίλος εἶναι; But it seems better here, and more befitting the majesty of the thing spoken of, to take τηλικαύτης absolutely, leaving the greatness and exalted nature of the salvation to be filled up, as Bleek says, in the consciousness of the readers. Still of course the ἥτις introduces, both by the sense and by its own proper meaning (*ut quæ*), an epexegesis of that which was enwrapped in τηλικαύτης) **salvation** (σωτηρία as in ch. i. 14; no need, as many Commentators, to supply λόγου before it), **the which** (= '*seeing that it*,' in a direct construction) **having begun** (ἀρχὴν λαβοῦσα = ἀρξαμένη. The phrase is found in the classics: e. g. Eur. Iph. in Aul. 1111, τίν' ἂν λάβοιμι τῶν ἐμῶν ἀρχὴν κακῶν; Ælian, Var. H. ii. 28, πόθεν δὲ τὴν ἀρχὴν ἔλαβεν ὅδε ὁ νόμος, ἐρῶ: Polyb. iv. 28. 3, τὰ κατὰ τὴν Ἰταλίαν . . . τὰς μὲν ἀρχὰς τῶν πολέμων τούτων ἰδίας εἰλήφει: see more instances in Bleek, Raphel, and the same usage of λαβεῖν in Plato, Rep. p. 497 E, λαβέτω τέλος ἡ ἀπόδειξις τούτου φανεροῦ γενομένου: Thuc. i. 91, ὅτι τειχίζεταί τε κ. ἤδη ὕψος λαμβάνει. Cf. Palm and Rost's Lex. in λαμβάνω) **to be spoken** (the construction is a mixed one; the inf. after the substantive would naturally have the art., τοῦ λαλεῖσθαι, but it is put without it as if ἀρξαμένη had preceded) **by means of** (He was the instrument in this case, as the angels in the other; but both, law and gospel, came at first hand not from the mediators, but from God. See Ebrard's mistaken antithesis treated below) **the Lord** (διὰ τ. κυρίου is to be joined with the whole ἀρχ. λαβ. λαλ., not with λαλεῖσθαι alone. τοῦ κυρίου, as Bl. remarks, has here an especial emphasis setting forth the majesty and sovereignty of Christ: αὐτὸς ὁ τῶν ἀγγέλων δεσπότης πρῶτος τὴν σωτήριον διδασκαλίαν προσήνεγκε, Thdrt. See reff.), **was confirmed** (see ref. Mark, where the word is used exactly in the same sense and reference. It seems to be used to correspond to ἐγένετο βέβαιος above, signifying a ratification of the gospel somewhat correspondent to that there predicated of the law: as also λαλεῖσθαι here answers to λαληθείς there. Thl. explains it, διεπορθμεύθη εἰς ἡμᾶς βεβαίως κ. πιστῶς) **unto us** (not = the simple dative, which would be a dat. commodi, but implying the transmission and its direction; see reff.: nor, as Wolf, Wahl, al., to be rendered "*usque ad*," a meaning of εἰς only to be assumed when defined by some indication of time or space in the context. Nor again must it be confounded with the idiom ἐβεβαιώθη ἐν ὑμῖν, "*among you*," 1 Cor. i. 6. The construction is a pregnant one) **by those who heard** (*it?* or *Him?* In the sense, the difference will be but little: in either case, those pointed at will be as Thdrt. οἱ τῆς ἀποστολικῆς ἀπολαύσαντες χάριτος: the αὐτόπται κ. ὑπηρέται τοῦ λόγου of Luke i. 2. From the usage, however, of the Writer himself, I prefer understanding 'it:' cf. ch. iii. 16; iv. 2; xii. 19) **it** (Ebrard (with whom Delitzsch partly agrees) arranges this whole sentence strangely, and I cannot doubt, wrongly, thus: "was confirmed to us by those who heard it, as having been from the beginning spoken by the Lord:" and brings out a contrast between the law, which was given through a mediator, and the gospel, which came direct from the Lord Himself. But thus all the parallel,

ρούντος τοῦ θεοῦ [v] σημείοις τε καὶ [w] τέρασιν, καὶ [x] ποικίλαις [y] δυνάμεσιν, καὶ πνεύματος ἁγίου [z] μερισμοῖς κατὰ [C μερισμοις... ABCDK LMP𝔑 a b c d e f g h k l m n o 17. 47] τὴν αὐτοῦ [a] θέλησιν;

v Mark xvi. 20. w in N. T. alw. w. σημ., Matt. xxiv. 24 ‖ Mk. John iv. 48. Acts ii. 19 (from Joel ii. 30), 22 al.
x Matt. iv. 24. 2 Tim. iii. 6. ch. xiii. 9. James i. 2. 1 Pet. i. 6. iv. 10. 1 Chron. xxix. 2.
y = Matt. vii. 22. xiii. 54. Mark vi. 14 al. fr.
z ch. iv. 12 only. Josh. xi. 23. xviii. 10 F.(not A) compl. Ezra vi. 18. Eccl. ii. 10 Ald. only.
a here only. Prov. viii. 35. Ezek. xviii. 23. (-μα, ch. x. 7, 9, 10.).

[om τε MP 17 vulg arm Chr$_{1}$.] θερισμοις ℵ^{1}(txt ℵ-corr^{1}). for αυτου, του θεου D^{1}.

and with it the true contrast, is destroyed. Both law and gospel, proceeding from God, were λαληθέντα to men: the former by angels, the latter by the Lord. Both were βεβαιωθέντα—the former absolutely, as exemplified by the penalties which followed its neglect, the latter relatively to us, as matter of evidence requiring our hearty reception; delivered by eye and ear witnesses, and further witnessed to by God Himself. And in proportion as the Mediator of the new covenant is more worthy than were the mediators of the old covenant, will our punishment be greater if we neglect it. So there can be no doubt that the Writer meant to convey the sense against which Ebrard protests, and that the beginning of the promulgation of the gospel by the Lord, and the handing down of it by those who were its first hearers, are alleged by him as two separate and coordinate circumstances. On the evidence furnished by this verse as to the Writer of the Epistle, see Prolegg. § i. parr. 130 ff.), **God also bearing witness to it** (nothing can be further from the truth than what Kuinoel, al., maintain, "συνεπιμαρτυρεῖν pro simplici μαρτυρεῖν positum esse." In his own rendering of the word, the force of both prepositions is to be traced: "Deo simul confirmante." μαρτυρεῖν is simply to *bear witness*: ἐπιμαρτυρεῖν to *attest*, to bear witness to: συνεπιμαρτυρεῖν to *join in, attesting*, or bearing witness to. The double compound is not uncommon in the later Greek writers: e. g. Aristot. de Mundo, v. 22, συνεπιμαρτυρεῖ ὁ βίος ἅπας: Polyb. xxvi. 9. 4, παρόντων δὲ τῶν Θετταλῶν, κ. συνεπιμαρτυρούντων τοῖς Δαρδανίοις. See examples from Sextus Empir., Galen, Philo, &c., in Bleek. On the sense, Chrys. remarks: πῶς οὖν ἐβεβαιώθη; τί οὖν εἰ οἱ ἀκούσαντες ἔκλασάν φησιν; τοῦτο τοίνυν ἀναίρων καὶ δεικνὺς οὐκ ἀνθρωπίνην τὴν χάριν, ἐπήγαγε "συνεπιμ. τ. θεοῦ" οὐκ ἂν γάρ, εἰ ἔκλασαν, ὁ θεὸς αὐτοῖς ἐμαρτύρησε· μαρτυροῦσι μὲν κἀκεῖνοι, μαρτυρεῖ δὲ καὶ ὁ θεός. οὐχ ἁπλῶς ἐπιστεύσαμεν ἐκείνοις, ἀλλὰ διὰ σημείων καὶ τεράτων, ὥστε οὐκ ἐκείνοις πιστεύομεν, ἀλλ' αὐτῷ τῷ θεῷ) **with signs and wonders** (Bleek remarks that these words are very commonly joined together, and cites numerous instances from the later classics, the LXX, and the N. T. His remarks are: "As regards the relation of the two expressions to each other in their combination here, as divine confirmations of human testimony, it is this: σημεῖον is a more general and wider idea than τέρας. Every τέρας, religiously considered, is also a σημεῖον, but not always *vice versa*. τέρας always includes the idea of something marvellous, something extraordinary in itself, betokens something which by its very occurrence raises astonishment, and cannot be explained from the known laws of nature. On the other hand a σημεῖον is each and every thing whereby a person, or a saying and assertion, is witnessed to as true, and made manifest: and thus it *may* be something, which, considered in and of itself, would appear an ordinary matter, causing no astonishment, but which gets its character of striking and supernatural from the connexion into which it is brought with something else, e. g. from a heavenly messenger having previously referred to some event which he could not have foreseen by mere natural knowledge. But it may also be a τέρας, properly so called. Still, it is natural to suppose that the biblical writers, using so often as they do the words together, did not on every occasion bear in mind the distinction, but under the former word thought also of events which of themselves would be extraordinary and marvellous appearances") **and various** (this adj. belongs only to δυνάμεσιν, not also, as Bleek, to the following clause, in which the μερισμοῖς of itself includes the idea of variety) **miraculous powers** (so δυνάμεις are used in reff.; and in Acts ii. 22: 2 Cor. xii. 22: 2 Thess. ii. 9, we find them joined with σημεῖα κ. τέρατα as here; and with σημεῖα only, in Acts viii. 13. See also 1 Cor. xii. 10, 28 f. In some of these places it is taken for the miraculous acts themselves which followed on the exercise of the powers: and so perhaps it may be here: but I prefer the other rendering on account of the near connexion with the following clause, which if we break by joining it to the foregoing, we destroy the grouping in couples, and also violate the proper construction of the σημείοις τε καὶ τέρασιν) **and distributions** (the rare word

5 Οὐ γὰρ ἀγγέλοις [b] ὑπέταξεν τὴν [c] οἰκουμένην τὴν [b ver. 8 reff. c = and w. μέλ. here only. see ch. i. 6.]

5. aft υπεταξεν ins ο θεος C vulg(with am demid hal agst fuld harl[1] tol) Chron[1].

μερισμός (see reff.) is in strict analogy with the usage of the verb: e. g. Rom. xii. 3, ἑκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως: 1 Cor. vii. 17, ἑκάστῳ ὡς ἐμέρισεν ὁ κύριος . . . περιπατείτω: 2 Cor. x. 13, κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου. But both, in their simple classical meaning, merely signify *division*, as in ch. iv. 12, and not distribution, which is a later sense, found in Polyb. xi. 28. 9, Diog. Laert., Herodian, &c. See Palm and Rost's Lexicon) **of the Holy Spirit** (is this a genitive of the object distributed, or of the subject distributing? The latter is held by Camerar., al., and κατὰ τὴν αὐτοῦ θέλησιν also referred to the will of the Holy Spirit. And so St. Paul certainly speaks, 1 Cor. xii. 11, πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται. But it does not thence follow that such is the sense here: and it seems much more natural to refer the pron. **αὐτοῦ** to God, the primary subject of the sentence. Otherwise we should have expected ἐκείνου. Still, it may be said that the reference of this genitive is independent of that of the pronoun αὐτοῦ, and that the clause πνεύματος ἁγίου μερισμοῖς should be considered on its own ground. But thus considered, if it be once granted that αὐτοῦ refers to God, we should have, on the supposition of the subjective genitive, an awkwardly complicated sense, hardly consistent with the assertion of absolute sovereignty so prominently made in the following clause. I take then the genitive with most Commentators, as objective, and the Holy Spirit as that which is distributed according to God's will, to each man according to his measure and kind. The declaration in John iii. 34, of Him whom God sent, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα, speaks of the same *giving*, but of its unmeasured fulness, as imparted to our glorious Head, not of its fragmentary distribution to us the imperfect and limited members), **according to His** (God's: see above) **will** (**θέλησις** is a rarer word (reff.) than θέλημα, both being Alexandrine forms. Pollux says of it, v. 165, βούλησις, ἐπιθυμία, ὄρεξις, ἔρως· ἡ δὲ θέλησις ἰδιωτικόν. It is best to refer this clause, not to the whole sentence preceding, with Böhme, nor to the two clauses, ποιεῖ δυν., κ. πν. ἁγ. μερ., as Bleek, Lünem., but to the last of these only, agreeably to 1 Cor. xii. 11, and to the free and sovereign agency implied in μερισμοῖς. See on the whole sense, Acts v. 32)? 5—18.] *The dogmatic argument now proceeds. The new world is subjected, by the testimony of the Scriptures, not to angels, but to Christ: who however, though Lord of all, was made inferior to the angels, that He might die for, and suffer with, being made like, the children of men.* 5.] The proposition stated. **For** (the connexion is with the sentence immediately preceding, i. e. with vv. 2—4. That former λόγος was spoken by angels: it carried its punishment for neglect of it: much more shall this σωτηρία, spoken by . . . &c., confirmed by . . . &c. FOR this whole state of things, induced by the proclamation of that salvation, is not subjected to angels, but to Christ, the Son of God. Then the fact that it is to MAN, and to Him AS MAN, that it is subjected, is brought in, and a new subject thus grafted on the old one of His superiority to the angels. See Bleek and Ebrard) **not to angels** (ἀγγέλοις stands in the place of emphasis, as contrasted with ἄνθρωπος below) **did He subject** (aor.: at the date of His arrangement and laying out of the same. The subjection of this present natural world to the holy angels, as its administrators, is in several places attested in Scripture, and was a very general matter of belief among the Jews. In Deut. xxxii. 8, we read in the LXX, ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδάμ, ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ. There, it is true, the Heb. text has, as E. V., "according to the number of the children (more properly, *the sons*, in the stricter sense) of Israel." Origen, on Numbers, Hom. xxviii. 4, vol. ii. p. 385, says, "Secundum numerum angelorum ejus, vel ut in aliis exemplaribus legimus, secundum numerum filiorum Israel:" but perhaps, as Bleek suggests, it was not Origen that was pointing to a various reading in the Heb. text, but only his translator that was noticing that the Latin versions differed from the LXX. But the doctrine rests on passages about which there can be no such doubt. See Dan. x. 13, 20, 21; xii. 1, for this committal of kingdoms to the superintendence of angels: Rev. ix. 11; xvi. 5 al., for the same as regards the natural elements: Matt. xviii. 10, as regards the guardianship of individuals: Rev. i. 20 &c., for that of churches (for so, and not of chief bishops, is the name to be understood: see note there). See also Dan. iv. 13. In the apocryphal and Rab-

d = Matt. xii. 32. Acts xxiv. 25. Rom. v. 14. viii. 38. ch. vi. 5 al. Isa. ix. 6 A al. al. 1 Thess. iv. 6. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1) only. Jer. vi. 10.

e elsw. L.P. (Luke xv. 26. Acts viii. 25

ABCDK LMPא a b c d e f g h k l m n o 17. 47

d μέλλουσαν περὶ ἧς λαλοῦμεν· 6 e διεμαρτύρατο δέ που

binical writings we find the same idea asserted, and indeed carried out into minute details. So in Sir. xvii. 17, *ἑκάστῳ ἔθνει κατέστησεν ἡγούμενον, κ. μερὶς κυρίου Ἰσραὴλ ἐστιν.* The Rabbinical authorities may be found in Bleek and Eisenmenger. See also a very elaborate article—"Engel"—by Böhme in Herzog's Encyclopädie: and testimonies to the view of the early church from Eusebius (Demonstr. Evang. iv. 2, vol. iv. p. 146), Justin Martyr (Apol. ii. 5, p. 92), Irenæus (iii. 12. 11, p. 197), Athenagoras (Legat. 24, p. 302), and Clement of Alexandria (Strom. vii. 2, p. 831 P) in Whitby's note. The idea then of subjection of the world to angels was one with which the readers of this Epistle were familiar) **the world to come** (the reference of this expression has been variously given by expositors. 1. Many imagine it to refer to the world which is, strictly speaking, *to come*, as distinguished from this present world. So Thdrt. (*οἰκουμ. μέλλ. τὸν μέλλοντα βίον ἐκάλεσεν*), Œc. (*μέλλ. οἰκ. φησὶ τὸν ἐσόμενον κόσμον, περὶ οὗ φησὶν ὁ ἅπας λόγος ἡμῖν· αὐτὸς γὰρ κριτὴς ὁ χριστὸς ἐκείνης καθεδεῖται οἰκουμένης, οἱ δὲ ἄγγελοι ὡς λειτουργοὶ κ. δοῦλοι παρίστανται*), Cajetan, Estius, a-Lapide, al. This meaning, as Bl. remarks, will hardly tally with the **γάρ**, nor with **περὶ ἧς λαλοῦμεν**: though it might be said that the future life, being the *completion* of the state of salvation by Christ, might very well here be spoken of as the subject of the present discourse. 2. Some have supposed a direct allusion to ch. i. 6. So Thl. (*περὶ ἧς λαλοῦμεν, τουτέστι περὶ ἧς ἀνωτέρω εἴπομεν ὅτι ὅταν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην*), Schlichting, Grot. ("λαλοῦμεν, id est ἐλαλήσαμεν . . . Respicitur enim id quod præcessit i. 6"), Böhme, al. But certainly in this case the verb would have been past; and besides, the addition of the epithet *μέλλουσαν* sufficiently distinguishes it from the mere *οἰκουμένη*, the inhabited world, in the other place. 3. Others again have thought of the heaven, which is to us future, because we are not yet admitted to its joys. So Cameron ("Mundus ecclesiæ desertum est, *οἰκουμένη* ecclesiæ est in cœlo, sicut Israelitarum in terra Canaan"), Calov., Limborch, Grot. ("In regione illa supersætherea sunt quidem angeli, sed non illi imperant ut Christus. Vocat hanc *οἰκ. μέλλ.*, non quia jam non exstat; sed quia nobis ea non plene nota est, nec adhuc contigit"), al. But this again would not agree with the **γάρ** and **λαλοῦμεν**. 4. The most probable account to be given is that the phrase represents the Heb. הָעוֹלָם הַבָּא (see note on ch. i. 1), and imports the whole new order of things brought in by Christ,—taking its rise in His life on earth, and having its completion in his reign in glory. So Calvin ("Nunc apparet non vocari orbem futurum duntaxat qualem e resurrectione speramus, sed qui cœpit ab exordio regni Christi: complementum vero suum habebit in ultima redemptione"), Beza, Cappellus (adding a remark, "Sed nec contemnendum discrimen illud quod videmus inter veteris et novi testamenti sæcula, sub vetere Abraham, Josue, Daniel coram angelis procumbentes non reprehenduntur: sub novo Johannes idem bis faciens bis reprehenditur, Apoc. xix. et xxii."). Chrys. and Thl. are commonly quoted for this view even by Bleek: but if I understand Chrys., he means, as Thl. certainly does, that the *οἰκουμένη* here is identical with that in ch. i. 6, and that the Writer calls it *μέλλουσαν*, because at the time of the divine decree here spoken of, it was not yet created: *μέλλουσαν δὲ αὐτὴν φησί, διότι ὁ μὲν υἱὸς τοῦ θεοῦ ἦν ἀεί, αὕτη δὲ ἔμελλε γίνεσθαι, μὴ οὖσα πρότερον δηλαδή. ὅσον οὖν πρὸς τὴν ἀΐδιον ὕπαρξιν τοῦ υἱοῦ, μέλλουσα ἦν ἡ οἰκουμένη.* And nearly so Chrys., but not so plainly. This last-mentioned view is by far the best, agreeing as it does with the connexion, for he has been speaking of the gospel above,—with the usus loquendi,—with the whole subject of the Epistle.

The word *μέλλουσαν* has by some been supposed to be used "ex prospectu veteris Test. prophetico in Novum Test.," as Bengel, who again says, "*Futurus* dicitur, non quin jam sit, sed quia olim prædictus." And so Bleek (as an additional reason why the word was used, besides that the completion of the state is yet to come), al. I should be disposed, standing as the expression does here without emphasis, to regard *μέλλουσαν* rather as a well-known and well-understood designation of the latter dispensation, here technically adjoined, than as requiring minute explanation in this place. *All* reference to the future need not be excluded: we Christians are so eminently "prisoners of hope," that the very mention of such a designation would naturally awaken a thought of the glories to come: but this reference must not be pressed as having any prominence. With this latter view agrees in the main that of Delitzsch, which I have seen since this note

τὶς λέγων [f]Τί ἐστιν ἄνθρωπος, ὅτι [g]μιμνήσκῃ αὐτοῦ, ἢ

[f] Pss. viii. 4—6.

[g] μιμν., ch. xiii. 3 only. Isa. lxii. 6.

6. for τι, τις (*as* LXX-A) C[1][P] lect-2 tol D-lat copt [Euthal-ms] Damasc.

was first written. He concurs with Hofmann, Weissag. u. Erf. ii. 23, in requiring a more concrete sense for the words, and understands them to point to the new world of Redemption, as distinguished from the old world of Creation, which by reason of sin is subject to death and decay. So that μέλλουσα is not used from the O. T. standing-point, but from the N. T. also, and points to the times of the Messiah in their ideal perfection which shall one day be realized), **of which we are speaking** (which forms the subject of our present argument: viz. that urged in vv. 1—4. The sense is strictly *present*; not past (see Grot. above), nor future ("enallage temporis; de quo in sequenti testimonio loquemur," as Vatablus). Bleek has here some excellent remarks: "As regards the whole thought, the non-subjection of the new order of the world to angels, it respects partly what is already present, partly what we have yet to wait for. Certainly, here and there in the N. T. history angels are mentioned: but they come in only as transitory appearances, to announce or to execute some matter which is specially entrusted to them: they never appear as essential agents in the introduction of the kingdom of God, either in general, or in particular: they do not descend on earth as preaching repentance, or preparing men to be received into God's kingdom. This is done by *men*, first and chiefly by Him who is Son of Man κατ' ἐξοχήν, and after Him by the disciples whom He prepared for the work. Even the miraculous conversion of Paul is brought about not by angels, but by the appearing of the Lord Himself. Our author has indeed in ch. i. 14, designated the angels as fellow-workers in the salvation of men: but only in a serving capacity, never as working or imparting salvation by independent agency, as does the Son of Man in the first place, and then in a certain degree his disciples also. So that we cannot speak with any truth of a subjection of this new order of things to the angels. Rather, even by what we see at present, does it appear to be subjected to the Redeemer Himself. And this will ever more and more be the case; for,—according to the prophetic declaration of the Psalm,—the whole world shall be put under His feet (ver. 8). Thus, by reminding them of the will of God declared in the holy Scriptures, does the Writer meet at the same time the objections of those of his readers and countrymen, to whom perhaps this withdrawal of the agency of the angels with the introduction and growing realization of the new order of things might appear an important defect"). 6.] But ("δέ introduces a contrast to a preceding negative sentence frequently in our Epistle: cf. ch. iv. 13, 15; ix. 12; x. 27; xii. 13. It makes a more sharply marked contrast than ἀλλά, as our aber or vielmehr as compared with sondern." Bleek. Cf. Thuc. i. 125, ἐνιαυτὸς μὲν οὐ διετρίβη, ἕλασσον δέ: ib. 5, οὐκ ἔχοντός πω αἰσχύνην τούτου τοῦ ἔργου, φέροντος δέ τι καὶ δόξης μᾶλλον: id. iv. 86, οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελήλυθα: Herod. ix. 8, οὔκω ἀποτετείχιστο, ἐργάζοντο δέ: and see many other examples in Hartung, Partikellehre, i. 171. δέ then here introduces the positive in contradistinction to the negative sentence preceding. An ellipsis follows it, to be supplied in the thought, 'it is far otherwise, for' . . . .) **one somewhere** (no inference can be drawn from this indefinite manner of citation, either that the Writer was quoting from memory, as Koppe, Schulz, al., or that he did not know who was the author of the Psalm, as Grot. Rather may we say, that it shews he was writing for readers familiar with the Scriptures, and from whom it might well be expected that they would recognize the citation without further specification. He certainly is not quoting from memory, seeing that the words agree exactly with the LXX: and Ps. viii. both in the Heb. and LXX has a superscription indicating that it was written by David. Chrys. says, τοῦτο δὲ αὐτὸ οἶμαι τὸ κρύπτειν κ. μὴ τιθέναι τὸν εἰρηκότα τὴν μαρτυρίαν ἀλλ' ὡς περιφερομένην κ. κατάδηλον οὖσαν εἰσάγειν, δεικνύοντός ἐστιν αὐτοὺς σφόδρα ἐμπείρους εἶναι τῶν γραφῶν. And Thl.. οὐ λέγει τὸ ὄνομα τοῦ εἰπόντος ἅτε πρὸς ἐπιστήμονας τῶν γραφῶν διαλεγόμενος. Bleek quotes numerous instances of the same formula citandi from Philo, as applied both to Scripture writers and profane authors. Thus De Ebrietate, § 14, vol. i. p. 365 end, εἶπε γάρ που τις, viz. Abraham, in Gen. xx. 12: De Opif. Mund. § 5, p. 5, ὅπερ καὶ τῶν ἀρχαίων εἴπέ τις, viz. Plato: al. And our Writer has again, ch. iv. 4, εἴρηκε γάρ που περὶ τῆς ἑβδόμης οὕτως, viz. Gen. ii. 2. In all such cases the indefiniteness is designed and rhetorical. We can hardly infer, with Bleek and De Wette, that the Writer meant to express his feeling that

h = Matt. xxv. 36, 43. Luke i. 68. vii. 16. James i. 27. Sir. vii. 35. i ver. 9. John iii. 30 only. 1 Kings xxi. 15. Philo de Opif. § 29, vol. i. p. 31, ἄνθρωπος διὰ τὴν τάξιν ἠλάττωται.

h υἱὸς ἀνθρώπου, ὅτι h ἐπισκέπτῃ αὐτόν; 7 i ἠλάττωσας αὐτὸν

the O. T. books had no human authors, but God Himself: for in this case, as Lünemann remarks, the personal τις would hardly have been used, but a passive construction adopted instead) **testified** (the word διαμαρτυρέω has in Attic law the technical sense of appearing as a witness previously to the admission of a cause into court, for the plaintiff or defendant, to substantiate or oppugn its admissibility: so Harpocration, πρὸ τοῦ εἰσαχθῆναι τὴν δίκην εἰς τὸ δικαστήριον, ἐξὴν τῷ βουλομένῳ διαμαρτυρῆσαι ὡς εἰσαγώγιμός ἐστιν ἡ δίκη, ἢ οὐκ εἰσαγώγιμος. Hence the deponent middle, διαμαρτύρομαι, is *to call in*, or *invoke witnesses* to the justice of one's cause or truth of one's assertion. And thus it acquires its less proper senses of *conjuring*, *earnestly beseeching*, on the one hand: and *affirming*, *positively asserting*, either absolutely, as here, or with an accusative of reference, on the other. Both these two are found in the N. T. See reff.: the former occurs chiefly in the pastoral Epistles, the latter in reff. Acts, 1 Thess., Jer.), **saying** (this seems the proper place for a few remarks on the sense of the citation which follows, and on the connexion of thought in the rest of the chapter. The general import of the *eighth Psalm* may be described as being, to praise Jehovah for His glory and majesty, and His merciful dealing with and exaltation of mankind. All exegesis which loses sight of this general import, and attempts to force the Psalm into a direct and exclusive prophecy of the personal Messiah, goes to conceal its true prophetic sense, and to obscure the force and beauty of its reference to Him. This has been done by Bleek and others, who have made 'the Son of Man' a direct title here of Christ. It is MAN who in the Psalm is spoken of, in the common and most general sense: the care taken by God of *him*, the lordship given to *him*, the subjection of God's works to *him*. This high dignity he lost, but this high dignity he has regained, and possesses potentially in all its fulness and glory, restored and for ever secured to him. How? and by whom? By one of his own race, the MAN Christ Jesus. Whatever high and glorious things can be said of man, belong *de proprio jure* to Him only, *proprid personâ* to Him only, but derivatively to us His brethren and members. And this is the great key to the interpretation of all such sayings as these: whatever belongs to man by the constitution of his nature, belongs κατ' ἐξοχήν to that MAN, who is the constituted HEAD of man's nature, the second Adam, who has more than recovered all that the first Adam lost. To those who clearly apprehend and firmly hold this fundamental doctrine of Christianity, the interpretation of ancient prophecy, and the N. T. application of O. T. sayings to Christ, become a far simpler matter than they ever can be to others. And so here, it is to MAN, not to angels, that the 'world to come' is subjected. This is the argument: and, as far as the end of ver. 8, it is carried on with reference to *man*, properly so called. There is *here* as yet no personal reference to our Lord, who is first introduced, and that in his lower personal human Name, at ver. 9. This has been missed, and thus confusion introduced into the argument, by the majority of Commentators. To hold that our Lord is from the first intended by ἄνθρωπος and υἱὸς ἀνθρώπου here, is to disturb altogether the logical sequence, which runs thus: 'It is *not to angels* that He has subjected the latter dispensation, but to *man*. Still, we do not see man in possession of this sovereignty. No; but we do see Jesus, whose humiliation fulfilled the conditions of manhood, crowned with glory and honour, and thus constituted the Head of our race, so that His death and sufferings were our deliverance and our perfecting. And for this to be so, the Sanctifier and the sanctified must be all of one race.' And the rest of the chapter is spent in laying forth with inimitable beauty and tenderness the necessity and effect of Jesus being thus made like us. The whole process of this second chapter stands without parallel for tender persuasiveness amidst the strictest logical coherence. And yet both of these are concealed and spoiled, unless we take these words of the Psalm, and the argument founded on them, of man generally, and then, and not till then, of Jesus, as man like ourselves. And so Clem.-alex. (Strom. iv. 3, pp. 566 f. P), Chrys., Thl., Thdrt. (τὸ δὲ "τί ἐστιν ἄνθρωπος" εἴρηται μὲν περὶ τῆς κοινῆς φύσεως, ἁρμόττει δὲ τῇ ἐξ ἡμῶν ἀπαρχῇ, ὡς οἰκειουμένῃ τὰ πάσης τῆς φύσεως. See also on the Psalm): so Pellicanus, Calvin, Piscator, Schlichting, Grot., Jansen., Bengel, and almost all the moderns, including Delitzsch. The principal upholders of the other view are Beza (in part), Calov., Seb.-Schmidt, and the Lutheran Commentators, and recently Bleek), **What is man** (some, e. g. Kuinoel, have understood this

[k] βραχύ τι [l]παρ' ἀγγέλους, δόξῃ καὶ τιμῇ [m] ἐστεφάνωσας

k = (see note) ver. 9. John vi. 7. 1 Kings xvi. 29. 2 Kings xix. 30. l = ch. i. 4 reff. m ver. 9. 2 Tim. ii. 5 only. Ps. v. 12.

to mean, "How great, how noble, is man; who even amongst the immensity of all these heavenly works of God, yet is remembered and visited of Him!" but against this are the words here used in the Heb.: אֱנוֹשׁ in the first member of the parallel, and בֶּן־אָדָם in the second, both betokening man on his lower side, of weakness and inferiority. There can be little doubt that the ordinary view is right—not '*quantus est homo*,' but '*quantulus est homo*.' This agrees far better also with the wonder expressed at God's thinking of and visiting him, below), **that thou art mindful of him** (i. e. objectively,—as shewn by Thy care of him), **or** (in the Heb. ו; ἤ is here doubtless substituted for it by the LXX, to indicate that the second member of the parallelism does not point to another subject additional to the first. Bleek is hardly right, when he says, that the ἤ has *here* a meaning somewhat modified from *καί*, as bringing out more definitely 'the Son of Man,' the Messiah, who follows. For (see above), the thought of Him is as yet in the background,—nay, carefully *kept* back; and the reference as yet to man generally) **the son of man** (proceeding on the same view as that given above, it would be irrelevant here to enter on an enquiry as to the application of this title to our Lord, by others and by Himself,—inasmuch as it is not here appropriated to Him, but used of any and every son of Adam. It is true, our thoughts at once recur to Him on reading the words—but, if we are following the train of thought, only as their ulterior, not as their immediate reference), **that Thou visitest** (reff.: the common word by which the LXX express the Heb. פָּקַד, and almost always in a good sense (see exceptions, Jer. v. 9, 29 al., in Trommius). The good sense is never departed from in the N. T. It is often found in the classics: e. g. in Ajax's celebrated speech, Soph. Aj. 854, *ὦ θάνατε θάνατε, νῦν μ' ἐπίσκεψαι μολών*: Eur. Heracl. 869, *ὦ Ζεῦ, χρόνῳ μὲν τἄμ' ἐπεσκέψω κακά*. It is very commonly used of a physician or other visiting the sick; so Xen. Cyr. v. 4. 10, *ὡς ἐπισκέψαιτο τὸν Γαδάταν πῶς ἔχοι ἐκ τοῦ τραύματος*: Mem. iii. 11. 10. See Palm and Rost's Lex.) **him?** 7.] **Thou madest him a little lower than the angels** (Heb., וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹהִים: which is literally, "Thou lettest him be little inferior to God." "חָסַר in Kal betokens 'to be without,' 'to fall short of,' and has, like all other verbs of abounding and wanting, the thing wanted in the accusative: see Gesen. § 135. 3. b. The causative Pihel, 'to make or let want,' takes consequently a double accusative, of the person (here הוּ) and of the thing (here מְעַט): see Gesen. § 136. 1. מִן is usually taken comparative, '*is comparison of God*:' according to Hupfeld, it is properly partitive, '*of God*:' of the attributes which constitute the essence of God." De Wette: and thus also Calvin: "Tot decoribus ornatos esse dicit ut eorum conditio divina et coelesti gloria non longe sit inferior." But when De W. goes on, in treating of מְעַט, to say that some understand it, *with the LXX*, of *time*, and refers to Heb. ii. 6, 7 to confirm this, I must venture to doubt, though I find the same very generally assumed (e. g. by Calvin,—"Videtur apostolus verba trahere in diversum sensum quam intellexerit David. Nam *βραχύ τι* videtur ad tempus referre ut sit *paulisper*, et imminutionem intelligit quum exinanitus fuit Christus, et gloriam ad resurrectionis diem restringit, quum David generaliter extendat ad totam hominis vitam." And then he defends this method of quotation on the ground of there being "nihil incommodi si allusiones in verbis quaerat ad ornandam praesentem causam." Similarly Schlichting, Grotius, Hammond, Limborch, and most of the moderns: and, maintaining the sense of *time* in the *Psalm also*, Beza, Gerhard, Calov., Peirce, Michaelis, al.), whether this is so certain after all. The expression **βραχύ τι** is used both in the classics and in Hellenistic Greek, just as much of space and quantity, as of time; as the following examples (besides reff.) will shew, gathered from Wetst., Bleek, and from various indices: Hippocrat. de Natur. Hominum i., *τὸ μὲν ὅλον βιβλίον σχεδὸν εἰς χ' στίχους ἢ βραχύ τι ἧττον ἐκτεταμένον*: Thucyd. i. 63, *βραχὺ μέν τι προῆλθον ὡς βοηθήσοντες*: 2 Kings xvi. 1, *καὶ Δαυεὶδ παρῆλθε βραχύ τι ἀπὸ τῆς Ῥώς*: Galen, de Usu Part. xiv., *ἐπειδὴ ἐν τῇ πρώτῃ διαπλάσει βραχύ τι πλημμεληθῇ*: id. de Facult. Med. Simpl. v., *ὑπερβάλλουσιν βραχύ τι ῥητίνῃ κ. πίττῃ*: ib. vi., *φαίνεται μὲν γὰρ ἐν αὐτῇ βραχύ τι τὸ δριμύ, πλεῖστον δὲ τὸ πικρόν*. Also Plato, Legg. x. p. 906 B, *βραχύ δέ τι καὶ τῆς ἓν τις τῶν τοιούτων ἐνοικοῦν ἡμῖν σαφὲς ἴδοι*. It is used of *time* in Luke xxii. 58: Acts v. 34; xxvii. 28: Isa. lvii. 17. This being the case, I do not see why it should be at once set down that the LXX or our Writer

n Luke x. 17, 20. Rom. viii. 20. 1 Cor. xv. 27 (from i. c.) 1 Pet. iii. 22. Matt. xiii. 4 al. fr. Ps. xvii. 47. o Matt. xxii. 44. q ch. i. 3 reff. Mark vi. 11. Rev. xii. 1. r = Acts xiv. 17. 1 Macc. i. 48. p ch. iii. 15. viii. 13. see ch. vi. 1.

αὐτόν, 8 πάντα [n] ὑπέταξας [o] ὑποκάτω τῶν [o] ποδῶν αὐτοῦ. [p] ἐν τῷ γὰρ [n] ὑποτάξαι αὐτῷ [q] τὰ πάντα, οὐδὲν [r] ἀφῆκεν

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7. rec at end ins καὶ κατεστησας αυτον επι τα εργα των χειρων σου (*prob adds from* LXX), with ACD[1]M[P]ℵ b m 17 latt [Syr(ed-widm)] syr-w-ast [copt æth arm Euthal-ms] Thdrt Sedul: om BD[3]KL rel Syr-mss-edd Chr Damasc Œc Thl.

8. rec γαρ bef τω, with ACKL[P] rel [Chr Euthal-ms Thdrt]: txt BDMℵ. τα παντα bef υποτ. αυτω D syr [copt].—om αυτω B D-lat [arm-usc: ins syr-w-ob].

necessarily referred it to time, either here or in ver. 9: see below. So also Kuinoel, Heinrichs, Wahl, and Bretschneider. The only point remaining for discussion is ἀγγέλους, the LXX rendering of אֱלֹהִים, and the meaning understood also by the Chaldee paraphrast. The best Hebrew scholars seem to agree that it represents, not the personal God, but the abstract qualities of Godhead, in which all that is divine, or immediately connected with the Deity, is included. This, as Hupfeld himself confesses, the angels may well be, in so far as they may be called אֱלֹהִים, or בְּנֵי אֱלֹהִים. If so, then the rendering of the LXX and our text is, though not exhaustive of the original, yet by no means an inaccurate one. The angelic nature, being the lowest of that which is divine and heavenly, marks well the terminus just beneath which man is set. And it must be remarked, that the stress of the argument here is not on this mention of the angels, but on the assertion of the sovereignty of man. The verb ἐλαττοῦν is in frequent classical use: see Palm and Rost's Lex.: and notice the parallel from Philo in reff.): **thou crownedst him with glory and honour** (I must remind the reader of what has been said before; that the quotation is adduced *here* not of the Messiah but of *man*, and that on this the whole subsequent argument depends. With this view vanish the difficulties which have been raised about the original and the here-intended meaning of this clause. It is, in fact, a further setting forth of the preceding one. Man, who was left not far behind the divine attributes themselves, was also invested with kingly majesty on earth, put into the place of God Himself in sovereignty over the world. That this has only been realized in the man Jesus Christ is not brought out till below, and forms the central point of the argument. Hupfeld remarks, that כָּבוֹד וְהָדָר, here rendered δόξῃ κ. τιμῇ, is a common expression for the divine majesty, and thence for the kingly, as a reflection of the divine: and the crowning represents the kingly majesty, with which man is adorned as with a kingly crown: Calv., "Decoratum esse honoris insignibus quæ non longe a divino fulgore absint"): 8.] **thou didst put** (the Heb. is *perfect*: on which Hupfeld remarks, "The imperf. is at first continued from the foregoing verses, but in the concluding sentence all is finished with the perfect שַׁתָּה, and treated as a standing arrangement and permanent ordering of things: 'all things hast thou put under his feet.'" So that our E. V., though imperfectly representing the Greek, is true to the original Heb.) **all things under his feet** (these words form in the Heb. and LXX the second member of a parallelism, the first of which, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου, is found indeed in our rec. text, but (see var. readd.) must be omitted on critical principles. The probable cause why the Writer omitted it, has been discussed by Bleek. He thinks that it was unnecessary to the argumentation, the latter clause expressing more definitely the same thing. This he gathers, believing the whole to apply to our Saviour: but the same will hold good on our understanding of the passage also.

The words themselves are plain. Universal dominion is bestowed on man by his constitution as he came from God. That that bestowal has never yet been realized, is the next step of the argument: the Redeemer being at present kept out of sight, but by and by to be introduced as the real fulfiller of this high destiny of man, and on that account, incarnate in man's nature. It is, as Ebrard remarks, astonishing that a thorough Commentator like Bleek should have so entirely misread and misunderstood the logical connexion of so clear a passage: while he himself confesses, that it looks as if the Person were first introduced in ver. 9, to whom vv. 6, 7, have been pointing: and yet denies that in ver. 6 ἄνθρωπος can mean 'mankind.' Besides all other objections, on Bleek's view, the question τί ἐστιν ἄνθρωπος κ.τ.λ. loses all appropriate meaning. The connexion was first laid out by Hofmann, Weissag. u. Erfüll. ii. 23 ff.: Schriftbeweis i. 185—188; ii. 1. 38 ff., and is adopted by Ebrard and Delitzsch).

For (Bleek thinks that the γάρ rather repeats the former γάρ, ver. 5, than has any

αὐτῷ [8] *ἀνυπότακτον· νῦν δὲ οὔπω ὁρῶμεν αὐτῷ* [9] *τὰ πάντα* [s] [s] 1 Tim. i. 9. Tit. i. 6, 10 only τ. [t] ver. 6 (reff.). [n] *ὑποτεταγμένα.* [9] *τὸν δὲ* [t] *βραχύ τι* [t] *παρ' ἀγγέλους*

logical force of its own here. This peculiar use of γάρ, he says, is characteristic of our Epistle: see ch. iv. 2, 3; iv. 15; v. 1; vii. 12, 13: see his vol. i. p. 330. Hofmann however protests strongly against this view (Weissg. ii. 26, &c. as above), holding the γάρ to be ratiocinative, and justificative of the Psalm, as referring back to Gen. i. 28 to substantiate the *ὑπέταξας*. But, as Delitzsch remarks, this would be but to prove *idem per idem;* for the *ὑπέταξας* itself necessarily refers back to Gen. i. 28. He therefore prefers Bleek's view, which is also that of Tholuck, De Wette, and Winer,—that γάρ grounds, or rather begins to ground, that already asserted in ver. 5) **in that he** (viz. God: not the writer of the Psalm, as Heinrichs: unless indeed we are to understand *ὑποτάξαι* to mean *εἰπεῖν ὅτι ὑποτέτακται*, as St. Paul expresses it 1 Cor. xv. 27: but the other is much simpler, more analogous to usage, and more in the sense of the Psalm, which is a direct address to God) **put all things** (*the universe:* not *πάντα*, as before, merely, but *τὰ πάντα*) **under him** (Man, again: not, Christ: see above, and remarks at the end of the verse) **He left** (aor. as in E. V.; not perfect, which would be *ἀφεῖκεν*) **nothing** ("Nec cœlestia videtur excepisse nec terrestria," Primasius: and so Estius, al. Possibly: and in the application itself, certainly: but we can hardly say that such was his thought *here*. The idea that angels are especially here intended, has arisen from that misconception of the connexion, which I have been throughout endeavouring to meet) **unsubjected** (see reff. where, as in *viol ἀνυπότακτοι*, Symm. 1 Kings ii. 12, it is in the sense of *rebellious*. The word belongs to later Greek: we have, Arrian, Epictet. ii. 10, *ταύτῃ* (to the will of man) *τὰ ἄλλα ὑποτεταγμένα, αὐτὴ δ' ἀδούλωτον κ. ἀνυπότακτον*: Porphyr. Oneirocrit. 196, **ἀνυπότακτος** *ἔσται πᾶσιν*: Philo, Quis Rer. Div. Hær. § 1, vol. i. p. 473. *ἀνυποτάκτῳ φορᾷ χρῆσθαι*: and in Polyb. several times, **ἀνυπότακτος** *διήγησις*, "narratio quæ non habet notitiam antecedentem in animo discentis cui ceu fundamento et basi innitatur." Casaubon) **to him: but** (contrast bringing out the exception) **now** ('ut nunc est:' in the present condition of things: not strictly temporal, but as the *νῦν*, ch. xi. 16, and the *νυνί*, ch. ix. 26) **we see not yet** (*cf.* on the whole, 1 Cor. xv. 24—27) **all things** (*τὰ π.*, again) **put under him** (the *αὐτῷ* in all three places referring to MAN: man has not yet attained his sovereignty. That the summing up of manhood in Christ is in the Writer's mind, is evident throughout, and that he wishes it to be before his readers' minds also; but the gradual introduction of the humiliation and exaltation of Christ in His humanity is marred by making all this apply personally to Him. Manhood, as such, is exalted to glory and honour, and waiting for its primæval prerogative to be fully assured, but it is IN CHRIST, and in Him alone, that this is true: and in Him it is true, inasmuch as He, being of our flesh and blood, and having been Himself made perfect by sufferings, and calling us His brethren, can lead us up through sufferings into glory, freed from guilt by His sacrifice for our sins). 9] We do not see man, &c.: **but** (**δέ**, strong contrast again: '*but rather*' —see on ver. 6) **him who is made** (better than '*was*,' or '*hath been, made;*' His humanity in its abstract position being in view) **a little** (not necessarily, here either, of time (as Delitzsch here, though not above): nor are we at liberty to assume such a rendering: though of course it is difficult to say, when the same phrase has two analogous meanings both applicable, as this, how far the one may have accompanied the other in the Writer's mind) **lower than (the) angels, we behold** (notice the difference between the half-involuntary *ὁρῶμεν* above, the impression which our eyes receive from things around us,—and the direction and intention of the contemplating eye (here, of faith: cf. ch. iii. 19; x. 25) in **βλέπομεν**), **(namely) Jesus** (Lünemann is quite right against Ebrard here. The latter would take the words thus: "*But we behold Jesus* (object) *τὸν βρ. τι παρ' ἀγγ. ἠλαττ.* (adjectival attribute to *Ἰησοῦν*), *ἐστεφανωμένον* (predicate)." But this would be to throw *Ἰησοῦν* into a position of emphasis: and would have been expressed *Ἰησοῦν δὲ τὸν κ.τ.λ.*, or, *τὸν δὲ βρ. τ. π. ἀγ. ἠλ. Ἰησοῦν βλέπομεν*. As it is, *Ἰησοῦν*, standing as it does behind the verb, is, as Lünem. well remarks, altogether unemphasized, and is merely an explicative addition, to make it clear who is intended by *τὸν βρ. τι παρ' ἀγγ. ἠλαττωμένον*. So that this latter clause is the object, *διά* to *ἐστεφ.* (see below) the predicate, and *Ἰησοῦν* an appositional elucidation of the object. So Hofmann *now*, Schriftb. i. 187. Formerly he took it as Ebrard; Weissag. u. Erfüll. ii. 28. Delitzsch takes *Ἰησοῦν* as the object and *τὸν ἠλαττωμ. κ.τ.λ.* as the appositional clause. But I prefer as above: see more

ABCDK LMPN abcde fghkl mno 17. 47

t see διά. Phil. ii. 9.
v ver. 10. ch. x. 20. elsew. Paul (Rom. vii. 5 al.) and 1 Pet. (i. 11 al.) only τ. 13 al. Winer, edtn. 6, § 20. 2. β.
w gen., John v. 20. 2 Cor. ix.

ἠλαττωμένον βλέπομεν Ἰησοῦν [u] διὰ τὸ [vw] πάθημα τοῦ

below), on account of his suffering of death (it has been much doubted whether these words belong, 1. to the foregoing clause, βραχύ τι παρ. ἀγγ. ἠλατ., or, 2. to the following, δόξῃ κ. τιμῇ ἐστεφανωμένον. The former connexion is assumed without remark by the ancient Commentators: so Origen in Joann. tom. ii. 6 (vol. iv. p. 62), ἀγγέλων ἐλάττονα διὰ τὸ πάθημα τοῦ θανάτου: Augustine, contra Maximin. ii. 25, vol. viii. (misquoted in Bleek), „Eum autem modico minus quam angelos minoratum vidimus Jesum propter passionem mortis. Non ergo propter naturam hominis, sed propter passionem mortis:" Chrys., Thdrt. (see below), (not Thl. as Bleek: see below), Beza, Schlichting, Justiniani, a-Lapide, Cameron (but interpreting it "per illud tempus quo passus est mortem"), Calov., Limborch, Owen, Michaelis, Baumgarten, Semler, Dindorf, Wakefield. And these interpret the words two ways: α. on account of the suffering of death, i. e. because He has suffered death (οὐ τῇ φύσει τῆς θεότητος τῶν ἀγγέλων ἠλάττωται, ἀλλὰ τῷ πάθει τῆς ἀνθρωπότητος, Thdrt.),—thus making βραχύ τι refer to the time of His sufferings and death, or as Chrys. (τὸ βραχὺ αὐτῷ ἂν ἁρμόσειε . . . τῷ τρεῖς ἡμέρας γενομένῳ ἐν τῷ ᾅδῃ μόνας), al., to the three days of His being in the grave: β. for the sake of the suffering of death, = εἰς τὸ πάσχειν τ. θ. So Aug. above, and most of the foregoing list. But, 2. the latter connexion, with the following clause, is adopted by Theophylact (as Thl. has been said by Bleek to maintain the other connexion, I give his note entire: σπουδάζει δεῖξαι τὰ ῥηθέντα τῷ χριστῷ προσαρμόζοντα, καὶ φησὶν ὅτι εἰ καὶ τὰ πάντα ὑπέταξεν οὕτω δοκεῖ ἁρμόζειν αὐτῷ, καίτοι ἐδείξαμεν ὅτι πάντως καὶ τοῦτο ἐκβήσεται. ἀλλ' οὖν τὸ βραχύ τι ἠλαττῶσθαι παρ' ἀγγέλους, τούτῳ ἁρμόζει ἢ ἡμῖν. καὶ γὰρ ὁ μὲν τρεῖς ἡμέρας γεγονὼς ἐν τῷ ᾅδῃ ὡς ἄνθρωπος, βραχὺ ἠλάττωται τῶν ἀγγέλων, ἅτε μηδ' ὅλως θανάτῳ ὑπαγομένων ἐκείνων· ἡμεῖς δὲ ἐπὶ πολὺ φθειρόμενοι, οὐ βραχὺ ἀλλὰ πάμπολυ αὐτῶν ἠλαττώμεθα. καὶ τὸ δόξῃ καὶ τιμῇ ἐστεφανῶσθαι διὰ τὸ πάθος, ἐκείνῳ μᾶλλον ἁρμόζει ἢ ἡμῖν. πάθημα δὲ θανάτου εἰπών, τὸν ἀληθῆ θάνατον ἐδήλωσεν. οὐ φαντασία γὰρ θανάτου, ἀλλὰ πάθημα ἦν ἐνεργον. ἀνέμνησε δὲ τοῦ σταυροῦ κ. τοῦ θανάτου, ἵνα πείσῃ αὐτοὺς γενναίως φέρειν τὰς θλίψεις, εἰς τὸν διδάσκαλον ἀφορῶντας. ἀλλὰ καὶ δόξα, φησί, καὶ τιμὴ ὁ σταυρὸς αὐτῷ γέγονεν· οὐκοῦν καὶ ὑμῖν αἱ θλίψεις κ. τὰ πάθη· τί οὖν ἀποκηδᾶτε τῶν στεφανούντων; ἐκεῖνος ὑπὲρ σοῦ τοῦ δούλου ἔπαθε· σὺ ὑπὲρ αὐτοῦ οὐκ ἀνέχῃ θλιβῆναι τοῦ δεσπότου; Here, although he partially adopts the notion of βραχύ τι referring to the three days, it is evident both from the words which I have noted by different type, and by the application which he makes to ourselves, that he joins διὰ τὸ πάθ. τ. θ. with δόξῃ κ. τιμῇ ἐστεφανωμένον, not with the preceding clause), Luther, Calvin, Estius, Grot., Seb.-Schmidt, Bengel, Wetst., Schulz, Böhme, Kuinoel, Bleek, Tholuck, Ebrard, Lünemann, Delitzsch, al. The question must be determined by the arrangement of the words, and by the requirements of the context. And both these seem to require the latter, not the former connexion. The words διὰ τὸ πάθ. τ. θ. are emphatic; they are taken up again in the next sentence by διὰ παθημάτων τελειῶσαι (which words themselves are a witness that suffering and exaltation, not suffering and degradation, are here connected). But emphatic they could not be in the *former* connexion, coming as they would only as an explicatory clause, after βραχύ τι παρ' ἀγγ. ἠλαττωμένον. Again, the former connexion hardly satisfies the διά with an accusative; certainly not if the sense α., *because He has suffered death*, be taken; and if the other, β., we should have expected rather εἰς τὸ πάθημα τοῦ θ., or εἰς τὸ παθεῖν τὸν θ. Whereas the latter connexion entirely satisfies the context, the sufferings of Christ being treated of as necessary to His being our perfect Redeemer: entirely also fulfils the requirements of διά with an accusative; wherein, which is no small consideration in its favour, it is in strict analogy with the construction in ref. Phil., γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν κ.τ.λ. And this connexion will be made even clearer by what will be said on the next clause, ὅπως κ.τ.λ.), crowned with glory and honour (viz. at His exaltation, when God exalted Him to His right Hand: not, as some (e. g. Hofmann, ubi supra: see also Schriftbeweis i. 271, um des Todes willen ist Jesus mit der Berufsherrlichkeit und Berufsehre gekrönt), at His incarnation, or His establishment as Saviour of the world: see above, ver. 7): in order that (how is this ὅπως logically constructed? In answering the question, we may at once dismiss all impossible senses of ὅπως, invented to

w θανάτου δόξῃ καὶ τιμῇ x ἐστεφανωμένον, ὅπως y χάριτι z ver. 7. y dat., Rom. iii. 24. xi. 6. 1 Cor. xv. 10. Eph. ii. 5, 8. Tit. iii. 7. P. H.

9. for χαριτι, χωρις M 67² Syr-mss(*"The common text of the Syriac has* χαριτι. *This reading has been considered to be Monophysite; and another which is found in some mss and in the edn of Tremellius, is equally supposed to be preferred by the Nestorians,* ' for he apart from God (or except God) should taste death,' &c. *But this latter reading is much more ancient than all questions about the Eutychian and Nestorian controversy; it is simply the rendering of* χωρις θεου *found in some authorities. Nestorians might* prefer *this, but they did not* (as Œc Thl say) *invent it."* Treg. in Horne iv. 262) [syr-ms] Orig(χωρὶς θεοῦ . . ἢ ὅπερ ἔν τισι κεῖται . . ἀντιγρ. χάριτι θεοῦ, and elsw ὅπως χάριτι ἢ χωρὶς θεοῦ κ.τ.λ.) Thdor-mops(expr: γελοιότατον δή τι πάσχουσιν ἐνταῦθα τὸ χωρὶς θεοῦ ἐναλλάττοντες καὶ ποιοῦντες χάριτι θεοῦ οὐ προσέχοντες τῇ ἀκολουθίᾳ τῆς γραφῆς κ.τ.λ.) Thdrt$_2$ Ambr$_1$ Fulg$_1$ Vig-tnps$_1$. (*Storr Griesb Kuin Scholz Mey Tischdf Delitzsch think that it may have been a marginal gloss on ver* 8, *arising from comparing* ουδεν αφηκ. αυτω ανυπ. *with* 1 *Cor* xv. 27; *and then erroneously taken into the text here: on the whole see note.*)

escape the difficulty: such as the supposed *ecbatic* sense, *"so that"* (Erasm. (paraphr.), Valck., Kuinoel, &c.), *"postquam* mortem gustavit," Schleusner; &c. &c. ὅπως has no such ecbatic sense any where: and its temporal sense is altogether unexampled with the subjunctive mood. It can have here none but its constant telic sense: *'in order that.'* And as to its dependence we must have recourse to no inversions of construction, but take it simply as we find it, however difficult. It depends then on the last clause, which clause it will be best to take in its entirety, διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον. The full connexion we cannot enter into, till the three other questions arising out of our clause are disposed of: χάριτι θεοῦ—ὑπὲρ παντός—and γεύσηται θανάτου) **by the grace of God** (here comes into question the very important various reading **χωρὶς θεοῦ**, the authorities for which see in the digest. That it does not owe its origin to the Nestorians, whatever use they may have made of it, is evident from Origen reading and expounding it. In his time it was the prevalent reading, the present ἐν χάριτι θεοῦ being found only ἔν τισιν ἀντιγράφοις. Theodoret here, and on Eph. i. 10 (see below), knew of no other reading: nor did Ambrose, nor Fulgentius. Jerome on Gal. iii. 10 says, "Quia Christus *gratia Dei*, sive ut in quibusdam exemplaribus legitur, *absque Deo*, pro omnibus mortuus est." In the Greek Church, the Nestorians mostly held fast to the old reading, as favouring their views. It may be well to cite Theophylact on this point: οἱ δὲ Νεστοριανοὶ παραποιοῦντες τὴν γραφὴν φασι· "χωρὶς θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου," ἵνα συστήσωσιν ὅτι ἐσταυρωμένῳ τῷ χριστῷ οὐ συνῆν ἡ θεότης, ἅτε μὴ καθ' ὑπόστασιν αὐτῷ ἡνωμένη, ἀλλὰ κατὰ σχέσιν. πρὸς οὓς ὀρθόδοξός τις χλευάζων τὴν ἀνοησίαν αὐτῶν εἶπεν· ὅτι ἐχέτω, ὡς φατε, ἡ γραφή, καὶ οὕτως ὑπὲρ ἡμῶν ἐστι τὸ λεγόμενον· χωρὶς γὰρ θεοῦ ὑπὲρ παντὸς ἄλλου ἀπέθανεν ὁ κύριος, καὶ ὑπὲρ τῶν ἀγγέλων αὐτῶν, ἵνα λύσῃ τὴν πρὸς ἡμᾶς ἐχθρὰν αὐτῶν καὶ χαρὰν αὐτοῖς περιποιήσηται. And similarly Œcumenius. In our copies of the Peschito this reading is not now found, but the passage runs "Nam ipse Deus per gratiam suam pro omni homine gustavit mortem" ("For He Aloha in his grace for every man hath tasted death," Etheridge's version): but (see digest) in certain mss., we have a combination of the readings, "Ipse enim excepto Deo per gratiam suam pro omni homine gustavit mortem," [but this combination appears to be due to Editors only, and not to mss.] Bleek adduces, from the 8th century, Anastatius Abbas, a writer of Palestine: "Absque Deo: sola enim divina natura non egebat." In modern times, the reading has been defended by Camerarius, Colomesius, Bengel, Ch. Fr. Schmid, Paulus, and more recently Ebrard and Baumgarten. Hofmann once defended it, Weissag. u. Erfüll. i. 92; but has now given it up;—Entstehungsgeschichte, u.s.w. p. 338. By those who have adopted it, it has been interpreted three different ways: 1. as Origen (ὑπὲρ πάντων χωρὶς θεοῦ), Thdrt. (πάντα γὰρ ὅσα κτιστὴν ἔχει τὴν φύσιν, ταύτης ἐδεῖτο τῆς θαραπείας· τοῦτο γὰρ εἶπεν· ὅπως χωρὶς θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου. μόνη φησὶν ἡ θεία φύσις ἀνενδεής, τἄλλα δὲ πάντα τοῦ τῆς ἀναθρωπήσεως ἐδεῖτο φαρμάκου), Thl. and Œc. (hypothetically, see above), and Ebrard; and in a modification, Bengel and Schmid ("Omne, præter Deum, Christo subjectum est," Beng.: in accordance with 1 Cor. xv. 27). 2. as Ambrose, Fulgentius, and the Nestorians, and Colomesius ("Ut divinitate tantisper deposita, ut homo mortem subiret pro omnibus"). 3. as Paulus and Baumgarten,—"forsaken of God," as witnessed by the cry on the cross. In considering the

s - John x. 11, 15. 2 Cor. v. 15. 1 Tim. ii. 6. 1 John iii. 16.
a so sing., ch. iii. 4. iv. 12. v. 1, 13. viii. 3. x. 11. xii. 11.
b Matt. xvi. 28 ii.
c ch. vi. 4, 5. 1 Pet. ii. 3 al. Job xx. 18. Ps. xxxiii. 8.
d Matt. iii. 15. 1 Cor. xi. 13. Eph. v. 3. 1 Tim. ii. 4. Tit. ii. 1. ch. vii. 26 only. Ps. lxiv. 1.

θεοῦ [s] ὑπὲρ [a] παντὸς [bc] γεύσηται [b] θανάτου. 10 [d] Ἔπρεπεν

probability of this reading, as to, α. external evidence, and, β. internal probability, it must, α. be confessed, that such instances as this, where an important reading, prevalent in the early ages, is found only in two or three of our present mss., tend considerably to shake the trustworthiness of mere manuscript evidence as to the original text of the N. T., and to enhance the testimony of those sources which are anterior to any of our present MSS., viz. the earlier Fathers. In treating of (β), we must deal with each of the assigned meanings separately. Of (1) it may be said, that however true in fact,—the thought that Jesus died for every rational being (παντὸς λογικοῦ as Origen), or for every thing (neut.), except God, is quite alien from the present context, where the sovereignty of MAN in the new world is the subject—of man, in and through the Son of man, Jesus Christ: cf. the πολλοὺς υἱούς ver. 10, τοῖς ἀδελφοῖς μου ver. 12: &c. &c. And as to (2), it is even more alien from the context, as it also is from the N. T. Christology. We have no analogical expression whereby to justify it, nor any safeguard against such a view being carried out at once into the bi-personality of the Nestorians. It is hardly to be imagined that the Writer here, with no end in view at all requiring such a severance of the two natures in Christ, should thus gratuitously have introduced a sentiment of the most novel and startling character. And with regard to (3) it may well be said, that we have no right to press the exclamation of our Redeemer in His agony to so bare and strong a dogmatic fact as that He really was χωρὶς θεοῦ on the cross. We no where find Himself so speaking, nor His Apostles: nay the Writer of our Epistle would be the first to testify against such an understanding of his words: cf. ch. v. 7, and indeed our next verse here. So that it does not seem possible to assign to the words χωρὶς θεοῦ a meaning in accordance with the demands of the context, and the analogy of Scripture. This indeed would be no argument against a reading universally and unobjectionably attested by external authorities; but where no such attestation exists, may well be brought in to guide us to a decision. If so then, and we reject χωρὶς θεοῦ, how are we to understand the rec. reading, χάριτι θεοῦ? At all events we have strong Scripture analogy for such an expression. In Gal. ii. 21, the Apostle's confession of faith in the Son of God, he says, οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα χριστὸς δωρεὰν ἀπέθανεν. And in Rom. v. 8, we read, συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς (ὁ θεός), ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. And in Titus ii. 11, ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις. So that, in point of meaning, no difficulty need be found in the words. It was by the love and grace, the χρηστότης and φιλανθρωπία of the Father, that all Redemption was effected, and above all that one sacrifice which was the crowning act of Redemption. Bleek's account of the origin of the reading χωρὶς in a mistake of a scribe, copying an illegible χάριτι, and Origen's possessing this copy or one made from it, and the further progress of the reading being due to his mention of it,—is perhaps a shade more probable than that mentioned in the digest,—but at the same time far from satisfactory. I may mention, as a curious instance of the helplessness of those who read Scripture in a version only, that (see Bleek) Primasius and Thom. Aquinas, in the sentence "Ut gratia dei pro omnibus gustaret mortem," take "gratia dei" as nominative, and interpret it as a title of Christ) He might for (ὑπέρ, 'on behalf of,' 'for the benefit of:' where this ordinary meaning of ὑπέρ suffices, that of vicariousness must not be introduced. Sometimes, as e. g. 2 Cor. v. 15, it is necessary. But here clearly not, the whole argument proceeding not on the vicariousness of Christ's sacrifice, but on the benefits which we derive from His personal suffering for us in humanity; not on His substitution for us, but on His community with us) every man (is παντός neuter or masculine? and if the latter, to what to be referred? Origen (apparently, see above), Thdrt., Œc., Thl. (above), take it as neuter, and apply it either to all nature, or to all reasonable beings. The latter see discussed below. The former can hardly be here meant: for of such a doctrine, however true, there is no hint (see above on the reading χωρὶς θεοῦ, β. 1). Then taking παντός masculine, are we to understand it "*for every one, angels included?*" So Ebrard: but where do we find any such usage of πᾶς, absolutely put as here? And where in this chapter again is any room for the position, that Christ suffered death for angels? In the logical course of the argument, we have done with them, and are

γὰρ αὐτῷ [e]δι' ὃν [f]τὰ πάντα καὶ [e]δι' οὗ [f]τὰ πάντα,

[e] Rom. xi. 36. 1 Cor. viii. 6. Col. i. 16.
[f] ch. i. 3 reff.

now treating of man, and of Him who was made man to be our High Priest and advocate. And therefore of none other than man can this word παντός be here meant, in accordance indeed with its universal usage elsewhere. If it be asked, why παντός rather than πάντων, we may safely say, that the singular brings out, far more strongly than the plural would, the applicability of Christ's death *to each individual man*: and we may say that this again testifies to the sense 'every man,' as there would be no such reason for individualizing other rational beings, as there is for shewing that the whole nature of man, to which this promise of sovereignty is given, is penetrated by the efficacy of Christ's death) **taste of death** (reff. and so γεύεσθαι frequently in the classics with other substantives, e. g. μόχθων Soph. Trach. 1103, πόνων Pind. Nem. v. 596, πένθους Eurip. Alcest. 1069, τῶν κακῶν Hecub. 379, δίστοῦ, ἀκωκῆς δουρός Homer, τῆς ἀρχῆς, τῆς ἐλευθερίης Herod. iv. 147; vi. 5,—but never with θανάτου. So that Bleek infers it has come into the N. T. diction from the Heb. phrase, which is not uncommonly found in the Rabbinical writings. Some have seen in the phrase an allusion to the shortness and transitoriness of the Lord's death: so Chrys., καὶ κυρίως εἶπεν, ὑπὲρ παντὸς γεύσηται θανάτου, καὶ οὐκ εἶπεν, ἀποθάνῃ. ὅσπερ γὰρ ὄντως γευσάμενος, οὕτω μικρὸν ἐν αὐτῷ ποιήσας διάστημα, εὐθέως ἀνέστη: then, comparing Christ to a physician who first tastes his medicines to encourage the sick man to take them, adds, οὕτω καὶ ὁ χριστός, ἐπειδὴ πάντες ἄνθρωποι τὸν θάνατον ἐδεδοίκεσαν, πείθων αὐτοὺς καταπολμᾶν τοῦ θανάτου, καὶ αὐτὸς ἀπεγεύσατο αὐτοῦ, οὐκ ἔχων ἀνάγκην. And so Thl. and Œc., καλῶς δὲ τὸ γεύσηται· οὐ γὰρ ἐνέμεινε τῷ θανάτῳ, ἀλλὰ μόνον αὐτὸν τρόπον τινὰ ἀπεγεύσατο. And so many other Commentators, among whom Beza and Bengel find also the *verity* of His Death indicated in the words. But it is well answered (not by Calvin, as Bleek; for he says, "Quod Chrysostomus *gustare mortem* exponit, quasi summis labris delibare, eo quod Christus victor e morte emerserit, non refello neque improbo, quanquam nescio an adeo subtiliter loqui voluerit apostolus"), that in none of the places where the phrase appears, either in the N. T. or in the Rabbinical writings, does any such meaning appear to be conveyed. Nor again can we, as Bleek himself, understand the implication to be that Christ underwent all the *bitterness* of death. But, as θανάτου has been just before mentioned, I cannot help regarding its position here behind the verb as throwing that verb into some little prominence, as θανάτου itself is this second time in a place of insignificance. Thus viewed, the phrase falls into exact accord with the general argument of the passage, that it became Christ, in order to be the great and merciful High Priest of humanity, to be perfected through human sufferings: and it forms in fact the first mention of this idea, and prepares the way for γάρ which follows. I would say then, that γεύσηται must be regarded as slightly emphatic, and as implying the personal undergoing of death and entering into its suffering. And I doubt much, whether it will not be found that in the other passages where the phrase occurs, this personal suffering of death, though not boldly prominent, is yet within view, and agreeable to the context. And now, having considered the three points, χάριτι θεοῦ—ὑπὲρ παντός—and γεύσηται θανάτου,—we return again to the question of the connexion of the ὅπως, with which this clause begins. We before stated that, avoiding all tortuous and artificial arrangements, we find it dependent on the former clause διὰ . . . . . ἐστεφανωμένον. This exaltation, being the τελείωσις (see ver. 10) of Christ, was arrived at διὰ παθημάτων, and διὰ τὸ πάθημα τοῦ θανάτου—both by means of and on account of, His suffering of death. And this exaltation has made Him the divine Head of our humanity—the channel of grace, and the ἀρχηγὸν τῆς σωτηρίας ἡμῶν. Without His exaltation, his death would not have been effectual. Unless he had been crowned with glory and honour, received to the right hand of the Father, and set in expectation of all things being put under his feet, His death could not have been, for every man, the expiation to him of his own individual sin. On the *triumphant issue* of His sufferings, their efficacy depends. And this I believe is what the sacred Writer meant to express. His glory was the consequence of His suffering of death;—arrived at through His suffering: but the applicability of His death to every man is the consequence of His constitution in Heaven as the great High Priest, in virtue of his blood carried into the holy place,—and the triumphant Head of our common humanity: which common humanity of Him and ourselves now becomes the subject

g Matt. xx. 28. Rom. viii. 29. ch. ix. 28. h = Rom. viii. 14 al. absol., Gal. iv. 6, 7. k = Rom. viii. 14. l Acts iii. 15. v. 31. ch. xii. 2 only. i = Rom. viii. 18. 1 Thess. ii. 12. 2 Thess. ii. 14. Isa. xxx. 4.

g πολλοὺς h υἱοὺς εἰς i δόξαν k ἀγαγόντα, τὸν l ἀρχηγὸν

of further elucidation). 10.] For (the connexion with the foregoing, see above. The γάρ renders a reason why the result just introduced by the ὅπως should have been one which the χάρις θεοῦ contemplated) it became (as matter not only of decorum, but of sequence from the data,—*'was suitable to,'* 'decebat:' not as matter of absolute necessity, which was not the question here. "The expression here glances at those who found in a suffering and crucified Messiah something unsuitable to the Godhead; and expresses not merely a negative, that it was not unsuitable, not unworthy of God,—but at the same time the positive, that it was altogether correspondent to and worthy of His Being and His Wisdom and His Love, to take this course: that it is so shaped, that he who knows the being and attributes of God, might have expected it. And thus it is indirectly implied, that it was also the most suitable, and that any other way would have been less correspondent to the being and purpose of God. In this sense we have πρέπει τῷ θεῷ and similar formulæ often in Philo: e.g. Leg. Allegor. i. 15, vol. i. p. 53, τί οὖν λεκτέον; ὅτι πρέπει τῷ θεῷ φυτεύειν κ. οἰκοδομεῖν ἐν ψυχῇ τὰς ἀρετάς: De Incorrupt. Mundi, § 13, vol. ii. p. 500, ἐμπρεπὲς δὲ θεῷ τὰ ἄμορφα μορφοῦν κ. τοῖς αἰσχίστοις περιτιθέναι θαυμαστὰ κάλλη. And so elsewhere also ἁρμόττει τ. θεῷ, πρεπῶδές ἐστιν, cf. Carpzov here." Bleek; who has some excellent remarks on the lingering of the offence of the cross among these Jewish Christians, who, although their ideas of the glory and kingly triumph of the Messiah had been in a measure satisfied by the resurrection and exaltation of Christ, and their hopes awakened by the promise of future glory at His second coming,—yet, in the procrastination of this great event, felt their souls languishing, and the old stumbling-block of Christ's sufferings recurring to their minds. To set forth then the way of suffering and the cross as one worthy of God's high purpose, would be a natural course for the argument of the Writer to take) Him, for whom (cf. εἰς αὐτόν in reff.) are all things (not only, "all those things which contribute to man's salvation," as Grot., al., but 'the sum total of things,' 'the universe,' as in the parallel passages. All created things are for God (see below), for His purpose and for His glory) and by whom (by whose will, and fiat, and agency, cf. ἐξ οὗ in ref. Rom., which perhaps would have been the expression here, had not the Writer preferred using the διά in its two senses: see below) are all things (WHO *is intended?* From the sequel of the sentence there can be no doubt that it is God the Father. For the subject of this clause is there said τελειῶσαι Christ: and this could be predicated of none but the Father Himself. That these expressions are found frequently used of the Son, need be no objection: whatever is thus said of Him as the End, and the Worker, in creation, may *à fortiori* be said of the Father who sent Him and of whose will He is the expression. As to the reason of this periphrasis here, Calvin well says: "Poterat uno verbo Deum appellare; sed admonere voluit pro optimo id habendum, quod statuit ipse cujus et voluntas et gloria rectus est omnium finis." And not only this: in introducing the πρέπον of Christ's sufferings by such a description of God, he reminds his readers that those sufferings also were δι' αὐτόν—contributing to His end and His glory—and δι' αὐτοῦ, brought about and carried through by His agency and superintendence. The words are referred to Christ by Theodoret (reading ἔπρεπε γὰρ αὐτόν), Primasius, al., taking τελειῶσαι neuter: Cramer refers this clause to Christ, and πολλ. *vi.* εἰς δόξ. ἀγ. to the Father: Chr. Fr. Schmid refers αὐτῷ to the Father, and δι' ὃν &c. to Christ: Paulus refers αὐτῷ δι' ὃν τὰ π. to the Father, and then begins the reference to Christ with δι' οὗ τ. π. None of these require a serious answer), bringing (a grave question arises: does this clause, πολ. *vi.* εἰς δ. ἀγ., belong to the subject of the preceding, αὐτῷ, δι' ὃν τ. π. κ. δι' οὗ τ. π., or to the object of the following, τὸν ἀρχηγὸν τ. σωτ. αὐτῶν? The latter is held by the Commentators mentioned above, who refer the former clause to Christ, and by Erasm. (paraphr.), Estius, Justiniani, Schöttg., Bengel, Pyle, and several others; recently also by Ebrard. It is argued that as τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον, above, ver. 9, was in apposition with Ἰησοῦν following, so is πολλοὺς υἱοὺς εἰς σωτηρίαν ἀγαγόντα with τὸν ἀρχηγὸν κ.τ.λ. here. At first sight, it forms an objection to this view, that the art. is expressed with ἠλαττωμένον, and not with ἀγαγόντα. And this objection is urged by Bleek. But as Lünemann has pointed out, it is not a valid one. Had the art. been expressed, then τὸν πολλ. *vi.* εἰς δ. ἀγαγόντα and τὸν ἀρχηγὸν τῆς σωτ.

τῆς σωτηρίας αὐτῶν διὰ [m]παθημάτων [n]τελειῶσαι. 11 ὃ

m 2 Cor. i. 5, 7. Phil. iii. 10. 1 Pet. iv. 13. v. 1 †. n ch. v. 9. vii. 19, 28. ix. 9. x. 1, 14. xi. 40. xii. 23, 32. Luke xiii. 32. (see note.)

αὐτῶν would be co-ordinate clauses in apposition, the latter being slightly emphasized. Whereas with the art. omitted, the former clause is subordinate to the latter —'the Captain of their salvation, while bringing many sons to glory.' The arrangement would indeed be exceedingly harsh, but not grammatically inadmissible. There are, however, serious objections to it. It would be contrary to all Scripture analogy, to represent us as *sons*, in relation to Christ. Nay, in the very next verses, the argument goes on to substantiate the community of our nature with Him by the fact of our being His *brethren*. And besides, on this hypothesis the sentence would contain little more than a tautology: πολλ. *vl. εἰς δόξ.* ἀγ., and τὸν ἀρχηγὸν τ. σωτηρίας αὐτῶν, being in fact mere assertions of the same thing. So that there can hardly be a doubt that the true application of the clause is to God the Father, the subject of the preceding. And so Chrys., Thl., Œc., Erasm. (annot.), Luth., Calv., Schlichting, Grot., Limb., and many others, and recently Bleek, Lünemann, and Delitzsch. The accusative ἀγαγόντα, after αὐτῷ, will not surprise any Greek scholar: cf. Herod. i. 87, τὰ κάλλιστα . . . ἡμῖν ἦν, ἔς τε πολέμους κ. ἐς ἄγρας φοιτέοντας εὐδοκιμέειν: vi. 109, ἐν σοὶ . . . ἔστι ἢ καταδουλῶσαι Ἀθήνας, ἢ ἐλευθέρας ποιῆσαντα μνημόσυνα λιπέσθαι . . . Thuc. ii. 39, περιγίγνεται ἡμῖν τοῖς τε μέλλουσιν ἀλγεινοῖς μὴ προκάμπτειν, καὶ ἐς αὐτὰ ἐλθοῦσαι μὴ ἀτολμοτέρους τῶν ἀεὶ μοχθούντων φαίνεσθαι. See many other examples in Matthiæ, § 536, obs. The most frequent in the N. T. are found in St. Luke, whose style approximates the closest to that of this Epistle: e. g. Luke i. 74: Acts (xi. 12 v. r.) xv. 22; xxv. 27. The aor. part. ἀγαγόντα is by many taken as an absolute past: so D-lat., "*multis filiis in gloriam adductis:*" the vulg., "*qui multos filios in gloriam adduxerat,*" and similarly Luther, Estius, al., and recently Hofmann, Schriftb. ii. 1. 39, referring the expression chiefly, or entirely, to the O. T. saints. These however can hardly be meant; for they cannot be said in any adequate sense to have been led to glory, or to have had Christ for the ἀρχηγός of their salvation. And surely it would be most unnatural to refer the part. to those saints only who had entered into glory since the completion of Christ's work, but before this Epistle was written. Bleek maintains that the aor. part., with an infinitive, may have sometimes a future sense, and would render, "intending to bring," &c., da er viele Söhne zur Herrlichkeit führen wollte: and he cites for this Bernhardy, p. 383 f.: who however only notices the use of the aor. with verbs of waiting, hoping, expecting, and says that in such cases it has eine entſchiedene Richtung zum Futurum. The fact seems to be that it has in all such cases reference to the *completion* of the action (being a *futurus exactus*): τὸ καταθανεῖν is to *have died*,—Anglicè, idiomatically, *to die*, but the act of death is regarded in both phrases as completed. And similar is the use of the aor. here. In Christ's being τετελειωμένος, the bringing many sons to glory is *completed*. Had it been ἄγοντα, we must have rendered, as indeed the E. V. has erroneously rendered now, "*in bringing:*" so that the Father's τελειῶσαι of Christ was *only a step in the process* of leading many sons to glory. But now it is *the whole process*. We cannot give in idiomatic English this delicate shade of meaning correctly: the nearest representation of it would perhaps be,—'it became Him . . . . , bringing, as He did, many sons to glory, to' &c. Various other renderings are "adducere decreverat," so Grot., al., and Kuinoel: that it signifies only the manner, without any temporal reference; so, after a long discussion, Tholuck (last edn.): that it is simply present; so Beza, "Ipsa sententia ostendit actum præsentem, non præteritum." But we need not have recourse to any elaborate and refined interpretations, where the simple force of the tense will serve) **many** (see reff. Not identical with πάντας, but as there, an indefinite expression, indicating great number, but no more. "πολλούς," says Delitzsch, "not in contrast to *all*, but in contrast to *few*, and in relation to *One*") **sons** (probably in the closer sense; not merely sons by creation, but sons by adoption. This seems necessitated by the next verse) **to glory** (the expression is not common in this meaning in our Epistle: and is perhaps chosen on account of δόξῃ in ver. 9. It is, that supreme bliss and majesty which rightly belongs to God only—of which His divine Son is (ch. i. 3) the ἀπαύγασμα, and of which believers in Christ are here in their degree partakers, and shall be fully so hereafter. It is the crowning positive result of the negative σωτηρία), **to make perfect** (τελειοῦσθαι is used often in our Epistle (reff.), and in various references. It is said of the Redeemer Himself, here, and in ch. v. 9; vii. 28,—of His people,

o = John xvii. 19. ch. ix. 13. x. 10, 14. 29. xiii. 12. Exod. xxix. 37. xxiii. 3). v. 15, 16. ix. 10. Gal. iii. 16, 20. ch. xi. 12. always masculine. p = Rom. xi. 36. 1 Cor. viii. 6 al. q Rom. iii. 12 (from Ps.

τε γὰρ [o]ἁγιάζων καὶ οἱ [o]ἁγιαζόμενοι [p]ἐξ [q]ἑνὸς πάντες·

who τελειοῦνται through Him, ix. 9; xi. 14, 40; xii. 23; and indeed xii. 2;—with a general reference, vii. 11, 19: see also τέλειος, ch. v. 14; ix. 11,—and τελειότης, ch. vi. 1. From all this it is evident, that some meaning must be looked for wide enough to include all these senses of the word itself and its cognates. And such a sense is found in the ordinary rendering of the word,—to '*accomplish*,' or '*make complete*,' or '*perfect*.' This accomplishment, completion, or perfecting of Christ was, the bringing Him to that glory which was His proposed and destined end: so Thl., τελείωσιν ἐνταῦθα νοεῖ τὴν δόξαν ἣν ἐδοξάσθη. Estius, "Consummaret, i. e. ad consummatam gloriam perduceret:" and it answers to the δόξῃ καὶ τιμῇ ἐστεφανωμένον of ver. 9: and to the δοξασθῆναι of St. John: and fits exactly the requirements of the other passages in our Epistle where our Lord is spoken of. Nor is such meaning at all misplaced in those passages where *we* are spoken of: seeing that it is a relative term, and our τελειωθῆναι is the being brought, each one of us, to the full height of our measure of perfection, in union with and participation of Christ's glory. Some Commentators, from the LXX usage of τελειοῦν τὰς χεῖρας for מִלֵּא יָדַיִם, in Exod. xxix. 9, 33: Levit. viii. 33; xvi. 32 (xxi. 10 Grabe on the authority of Codd. Ambros.-marg., Coisl.): Num. iii. 3, spoken of the consecration of a priest, and of τελείωσις for מִלֻּאִים in reference to the same, and especially for the offering offered on the occasion, in Exod. xxix. 22 ff.: Levit. vii. 27; viii. 21 ff., 33 (ἕως ἡμέρα πληρωθῇ, ἡμέρα τελειώσεως ὑμῶν· ἑπτὰ γὰρ ἡμέρας τελειώσει τὰς χεῖρας ὑμῶν),—have imagined that the meaning here and elsewhere in our Epistle is '*to consecrate*:' and understand the word of the setting apart or consecration of Christ to the high-priestly office. So Calvin (the first, as Bleek thinks, who propounded the view), Beza (in his earlier edd.), a-Lapide, Le Clerc, Schöttg., Peirce, Whitby, al. But Bleek replies well, that such a meaning will not suit the other passages in our Epistle, e. g. ch. vii. 11, 19; and that in the LXX itself τελειοῦν τινα is never simply used for consecrating any one (but see Levit. xxi. 10, AB Ald. &c.). He also notices the idea of Michaelis, al., that the word in this sense came from the Greek mysteries, and pronounces it to be without proof. Certainly, no such meaning is noticed in the best Lexicons. The word occurs in the sense of 'ad scopum perducere' in Herod. iii. 86, ἐπιγενόμενα δὲ ταῦτα τῷ Δαρείῳ ἐτελέωσέ μιν, ὥσπερ ἐκ συνθέτου του γενόμενα) the Leader [Author] (ἀρχηγός is illustrated very copiously by Bleek. In its literal sense it is often found in the LXX (see Trommius). Then we have the sense of the *progenitor of a race*: Τεῦκρος μὲν ὁ τοῦ γένους ἡμῶν ἀρχηγός, Isocr., Nicocl.: see other examples in Bleek. Then that of one who *precedes others by his example*, they following him. So Herodian vii. 1. 23, ἀρχηγὸς τῆς ἀποστάσεως: 1 Macc. x. 47, ὅτι αὐτὸς ἐγένετο αὐτοῖς ἀρχηγὸς λόγων εἰρηνικῶν: Polyb. ii. 40. 2, ἀρχηγὸν . . . τῆς ὅλης ἐπιβολῆς. So ch. xii. 2, τὸν τῆς πίστεως ἀρχηγὸν κ. τελειωτήν, [where the idea of *Author* and *Completer* is so closely allied to that in our verse, that the word *Author* should have been kept here also.] Hence comes easily the idea of *origination*; and so it frequently occurs in Greek writers, especially later ones, of the person from whom any thing, whether good or bad, first proceeds, in which others have a share: and sometimes so that it very nearly = αἴτιος. So Xen. Hell. iii. 3. 5, τὸν ἀρχηγὸν τοῦ πράγματος; Isocr. Panegyr. 16, ἀρχηγὸς ἀγαθῶν: and more examples in Bleek. Hence the usage here, and in Acts iii. 15, where Christ is called ὁ ἀρχηγὸς τῆς ζωῆς, is easily explained: on Him our salvation depends; He was its originator: as Chrys., τουτέστι τὸν αἴτιον τῆς σωτηρίας· ὁρᾷς ὅσον τὸ μέσον καὶ οὗτος υἱός, καὶ ἡμεῖς υἱοί· ἀλλ' ὁ μὲν σώζει, ἡμεῖς δὲ σωζόμεθα. εἶδες πῶς ἡμᾶς καὶ συνάγει καὶ διίστησι· πολλούς φησιν υἱοὺς εἰς δόξαν ἀγαγόντα· ἐνταῦθα συνήγαγε· τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν· καὶ πάλιν διέστησε. Principally from Bleek's note) of their salvation, through sufferings (i. e. His sufferings were the appointed access to and the appointed elements of, His glory: see more particularly below, on ch. v. 8, 9. Chrys., al., give a beautiful general application: δεικνὺς ὅτι ὁ παθὼν ὑπέρ τινος, οὐκ ἐκεῖνον ὠφελεῖ μόνον, ἀλλὰ καὶ αὐτὸς λαμπρότερος γίνεται καὶ τελειότερος). 11—13.] The connexion with the foregoing cannot be made plain, till we have discussed the meaning of ἐξ ἑνός below. It may suffice to say, that the assertion, and the quotations, are subordinate to the πολλοὺς υἱούς in ver. 10.

For both the Sanctifier and (notice the τε—καί, which bind closely together in one

H δ κψ. ABCDIÍ KLMPN a b c d e f g h k l m n o 17. 47

[r] δι' ἣν αἰτίαν οὐκ [s] ἐπαισχύνεται [t] ἀδελφοὺς αὐτοὺς καλεῖν, r Luke viii. 67. Acts x. 21. xxii. 26. xxiii.

28. 2 Tim. i. 6, 12. Tit. i. 13 only. L.P.H. Philo de op. mund. § 33, vol. i. p. 23 end. s = and constr., ch. xi. 16. absol., 2 Tim. i. 12. w. ἐπί, Isa. i. 29 AN[1-3b]. usually w. acc., as Mark viii. 38 bis ‖ L. al. Job xxxiv. 19 BN only. t Matt. xii. 49 ‖. xxv. 40 al.

category) the sanctified (both the participles are in their official substantival sense, as ὁ πειράζων, and the like. The imperfection of our passive in English prevents our accurately expressing a present passive participle: 'they that are being sanctified' is perhaps, though we are obliged sometimes to use it, hardly allowable English. The word ἁγιάζω (see reff.) signifies in LXX and N. T. usage the selecting out and adopting for God's service. It is not here, as Bleek infers, = σώζω, but as every where, when used in allusion to Christ's work on His people, involves that transforming and consecrating process, of which His Spirit is the actual agent. Hence, believers are ordinarily not ἡγιασμένοι, but ἁγιαζόμενοι, as here: the difference being, as may be traced in reff., that where their present state is spoken of, the participle is present: where God's purpose respecting them, and Christ's finished work, the perfect. Sanctification is glory working in embryo: glory is sanctification come to the birth and manifested. It is disputed whether the reference of these words is to be considered as general, applying to every case of sanctifier and sanctified, as, e. g., the priest and the people under the old law (so Schlichting, Schöttgen, al.), the firstfruits and the remaining harvest (so Cappellus): or is to be restricted to Christ and His people alone. Certainly the latter seems to be required by the context, and most of all by the assumption of the subject in the next clause tacitly as contained in ὁ ἁγιάζων. The ground on which Christ is our Sanctifier has also been variously alleged. Grotius leaves the connexion very loose, when he says, "Christus nos sanctos facit doctrina sua et exemplo. Ille ex Spiritu sancto conceptus est, et nos per Spiritum sanctum novam adipiscimur naturam; ita communem habemus originem." But this obviously does not reach the depth of the following argument, see especially ver. 17: and we must believe that there is a reference to the expiatory death of Christ: see also ch. x. 10, 14, and more in the note there) (are) of one (ἑνός, as will be seen by the usage in reff., must be taken as *masculine*; not with Carpzov, Abresch, al., supplied by σπέρματος or αἵματος, nor understood "ex communi massa," with Cappellus, al.,—"ex una natura," Calv.,—nor "puritatem conditionis spiritalis," as Cameron, similarly Corn.-a-lapide. And if masculine, what are we to supply? Erasm. (par.), Beza, Estius (as an altern.), Hofmann, al. say, *Adam*: Bengel (whose note is well worth consulting), Peirce, al., *Abraham*. But it seems far better and simpler here, on account of the πολλοὺς υἱούς above, and as satisfying fully the force of ἐκ, to understand *God* to be meant. So all the patristic Commentators, and almost all the recent ones, including Delitzsch: most of them however giving it the very wide sense of ref. 1 Cor. ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, which is referred to here by Chrys.,—(and so Thdrt., καὶ τοῦτο κατὰ τὸ ἀνθρώπινον λέγεται, κτιστὴ γὰρ ἡ ληφθεῖσα φύσις· εἷς δέ γε καὶ ἡμῶν καὶ αὐτῆς ποιητής). But this can hardly be. For the argument in this particular place is not to shew *by what means*, viz. by becoming man, Christ made men into sons,—but, that sonship of Himself and them towards the Father having been predicated, to justify the use of the common term. And thus we are driven to a sense of *viol* commensurate with ἁγιαζόμενοι, by which word the Writer takes it up again. So that it is not here the mere physical unity of all men with Christ which is treated, but the further and higher spiritual unity of the ἁγιάζων and the ἁγιαζόμενοι, as evinced by his speaking of them. The same is plain from ver. 14 below: see there. So that it is the higher Sonship of God, common to the Lord and those whom the Father by Him is leading to glory, which must be understood. See John viii. 47: 1 John iii. 10; iv. 6; v. 19: 3 John 11. Note, that the point brought out here is not that the holiness of our Lord's human nature, and our holiness, are both of one, viz. the Father (John x. 36): which, however true, would be introducing a matter not belonging to the argument *here*), all (of them) (after the τε—καί, πάντες forms a sort of pleonastic repetition; but comes with considerable force. On account of the τε—καί, it is quite impossible, with Bengel, al., to confine the πάντες to the ἁγιαζόμενοι only: and his argument,—"*utrosque*, dicturus, si *sanctificantem* τῷ πάντες, omnes, includeret,"—goes for nothing: the ἁγιαζόμενοι being not set over against the ἁγιάζων as a second *class*, but thought of in their multitudinous distinctness as individuals. The connexion with ver. 10 will now be plain: 'πολλοὺς υἱούς was the right expression to use of those who are

a Matt. xii. 18. 1 John i. 2, 3. Gospp. & Acts passim. Paul, 1 Cor. xiv. 26. 1 Thess. i. 9 only. Pss. lxx. 17, 18. (Psa. xxi. 22.) 6 reff. x 2 Cor. i. 9. t. 9 only. Pss. ii. 12. v Acts xvi. 25 (Matt. xxvi. 30 (Mk.) only. Isa. xii. 4, 5. w ch. i. 5 reff. y Isa. viii. 17. 2 Kings xxii. 3. y Mark x. 24. Luke xi. 32. xviii. 9. 2 Cor. z Isa. viii. 18.

12 λέγων ᵘ Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ᵛ ὑμνήσω σε· 13 καὶ ᵂ πάλιν Ἐγὼ ˣ ἔσομαι ˣʸ πεποιθὼς ʸ ἐπ' αὐτῷ· καὶ ᵂ πάλιν ᶻ Ἰδοὺ ἐγὼ

brought to glory, *for* they are of the same divine stock—have the same heavenly Father as their ἀρχηγός, the one proper Son of God.' And this will be now illustrated by His own words: **on which account** (reff. especially 2 Tim., Tit.: viz. because they are all of one) **He** (Christ: see above) **is not ashamed** (see ref. ὁρᾷς πῶς πάλιν δείκνυσι τὴν ὑπεροχήν: τῷ γὰρ εἰπεῖν οὐκ ἐπαισχύνεται, δείκνυσιν οὐ τῆς τοῦ πράγματος φύσεως, ἀλλὰ τῆς φιλοστοργίας τοῦ μὴ ἐπαισχυνομένου τὸ πᾶν ὄν, καὶ τῆς ταπεινοφροσύνης τῆς πολλῆς, Chrys.) **to call them** (τοὺς ἁγιαζομένους) **brethren** (the Commentators quote from Philo de Septenario, § 8, vol. ii. p. 284, τοὺς μὲν (scil. τοὺς ὁμοεθνεῖς) καλέσας εὐθυβόλως ἀδελφούς, ἵνα μηδεὶς φθονῇ τῶν ἰδίων ὡς ἂν ἐκ φύσεως συγκληρονόμοις ἀδελφοῖς), **saying, I will declare** (LXX, διηγήσομαι) **thy name to my brethren, in the midst of the assembly will I sing of thee** (it will be sufficient to refer, respecting the general sense and prophetic import of Ps. xxii., to what has been before said, on Ps. viii. (above, ver. 6), and on similar citations elsewhere. The Psalm was originally the expression of a suffering saint, in all probability David, communing with his God: laying forth to Him his anguish, and finally triumphing in confidence of His gracious help and deliverance. But by the mouth of such servants of God did the prophetic Spirit speak forth His intimations respecting the Redeemer to come. No word prompted by the Holy Ghost had reference to the utterer only. All Israel was a type: all spiritual Israel set forth the second Man, the quickening spirit: all the groanings of God's suffering people prefigured, and found their fullest meaning in, His groans, who was the chief in suffering. The maxim cannot be too firmly held, nor too widely applied, that all the O. T. utterances of the Spirit anticipate Christ, just as all His N. T. utterances set forth and expand Christ: that Christ is every where involved in the O. T., as He is every where evolved in the N. T. And this Psalm holds an illustrious place among those which thus point onward to Christ. Its opening cry, "My God, my God, why hast thou forsaken me?" was uttered by the Lord Himself in His last agony. The most minute particulars detailed in it are by the Evangelists adduced as exemplified in the history of His Passion: see e. g. (Matt. xxvii. 35 rec.) John xix. 24. And, as Bleek well observes, the particulars chosen out of that history by St. Matthew seem to have been selected with an especial view to the illustration and fulfilment of this Psalm. Ebrard, in his note here, insists on the authorship of the Psalm by David, and on its date, as belonging to the time of his persecution by Saul. Then he maintains the exact parallelism of the circumstances with those of the second and greater David, and refers the ἀδελφούς here to the countrymen of David, who were hereafter to be his subjects. I have no positive objection to this view. Subordinately to the deeper and wider one, it might be applicable in individual instances: but that other seems to me both safer and nearer the truth. See especially on the Psalm, Delitzsch, h. l. The particular verse here chosen, the 22nd, forms the transition-point from the suffering to the triumphant portion of the Psalm: and consequently the resolution expressed in it by the Messiah has reference to His triumphant state, in which he is still not ashamed to call his people brethren. It is characteristic of the object of this Epistle with reference to its intended readers, that whereas the Writer might have cited two instances as matters of fact, in which our Lord did call His disciples brethren after His resurrection (see John xx. 17: Matt. xxviii. 10), yet he has not done so, but has preferred to establish his point by O. T. citations).

13.] **And again, I will put my trust in Him** (there is considerable dispute as to the original place from which this citation comes. Most Commentators, and recently Bleek and Delitzsch, have believed it to be taken from Isa. viii. 17, where the words occur in the LXX, immediately preceding the next citation. The only objection to this view is, that it would be hardly likely in this case that the words καὶ πάλιν would have occurred, but the two citations would have proceeded as one. And hence the words have been sought in other places: e. g. in Ps. xviii. 3 (xvii. 2, LXX), where however the LXX have ἐλπιῶ ἐπ' αὐτόν: so Calv., Beza, Limborch, al.:—Isa. xlii. 1,—so Schöttgen; where however, besides the LXX being different (ἀντιλήψομαι αὐτοῦ), the words

καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός. 14 ἐπεὶ οὖν τὰ παιδία

are spoken in a totally different reference. The *same* words are found in the LXX in 2 Sam. (2 Kings) xxii. 3 (πεποιθὼς ἔσομαι ἐπ' αὐτῷ); and Isa. xii. 2, where however the Alexandrine recension, with which our Writer mostly agrees, has ἐν αὐτῷ. There is no objection to the first of these passages being the *origin* of our citation; and the alleged non-Messianic character of the Psalm will weigh very light with those who view the Psalms as above set forth.

Still, regarding the above-stated objection as of no weight,—owing to the diversity of the two cited clauses, the one expressive of personal trust in God, the other declaratory respecting a relation to others (cf. also ch. x. 30, which is a nearly though not exactly similar case),—I prefer, as the more natural, the opinion which derives both texts from the same place of Isaiah. On the sense then see below): **and again, Behold I and the children which God gave me** (Isa. viii. 18. Considerable difficulty has been made by the Commentators in applying these citations to Christ. I own that the question seems to me to be admirably stated by Theodoret on Ps. xxii., μᾶλλον γὰρ πιστευτέον τοῖς ἱεροῖς ἀποστόλοις κ. αὐτῷ τῷ σωτῆρι χρωμένῳ σαφῶς τῷ τοῦ ψαλμοῦ προοιμίῳ ἢ τοῖς παρερμηνεύειν ἐπιχειροῦσιν. But this does not preclude our entering on an attempt in each case to give a distinct account of the rationale of the application. In the passage of Isaiah (vv. 11—18), the Prophet is especially blaming the people of Judah under Ahaz, for having called in the help of the Assyrian king against Pekah king of Israel, and Rezin king of Syria. And in these verses (17 f.) the Prophet expresses his own determination, in spite of the reliance of the people on the confederacy, to wait for the Lord, and to remain, he and the children whom God had given him, for signs and wonders in Israel from the Lord of Hosts, which dwelleth in Zion. Then, from Isa. viii. 18 to ix. 7, is set forth the prospect of future deliverance to Judah coming from their God, ending with the glorious anticipation of the great future Deliverer. This confident speech of the Prophet our Writer adopts at once as the words of the greatest of all Prophets—thereby *assuming* the prophetic office of Christ. Thus the matter illustrated (for there is no demonstration here; this verse is a *consequence* of the last, of δι' ἣν αἰτίαν) is, that as the Prophet Isaiah withstood the human dependence of his age, and stood forth, he and the children whom God had given him, and who were begotten in pursuance of the divine command, as a sign to Israel,—so *the great Prophet* himself fulfilled the same office and had the same hopes, and bore the same relation to those among whom He prophesied, praising God with them, leading them in confidence on God, and speaking of them as one family and stock with Himself. So that our passage forms a notable instance of the prophetic office of Christ being taken as the antitype of the official words and acts of all the Prophets, just as His kingly office fulfils and takes up all that is said and done by the theocratic Kings, and His priestly office accomplishes all the types and ordinances of the O. T. Priesthood. There is one difference between Christ and the Prophet, which Ebrard, fully as he enters into the general argument, has missed, owing to his applying πολλοὺς υἱοὺς . . . ἀγαγόντα, above, to Christ. The παιδία are not the children of Christ (Chrys., Thdrt., vulg.: "*pueri mei*," al.), as they were of Isaiah, but the children of God. John xvii. 6, σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς ἔδωκας, seems decisive for this. They are God's children, and God has given them to Him. So also Schlichting, Grot., Kuin., Bleek, De W., Lünem., al. See on next verse: and Delitzsch's note here. He agrees in the main with the above, but would restrict the reference to Christ of prophetic words and acts, to those occasions when the Prophets were put eminently forward as signs, as Isaiah in this case. But is not the very fact of being commissioned as a prophet, such a putting forward? Cf. Hofmann's remarks in the Weissagung u. Erfüllung, ii. p. 110).

14.] The connexion and line of argument is this: in ver. 5 it was shewn, that *not to angels, but to* MAN, is the new order of things subjected: in vv. 6—8, that this domination was predicated of man in the O. T.: in ver. 9, that the only case of its fulfilment has been that of Jesus, who has been crowned with glory and honour on account of His suffering death. Then, vv. 10, 11 a, it is shewn that the becoming way for the Redeemer to this crown of glory, the purpose of winning which was to bring many sons of God to it, was, being perfected through sufferings, seeing that He must share with those whom He is to sanctify, in dependence on a common Father. Then vv. 11 b, 12, 13 have furnished illustrations confirmatory of this, from His own sayings in the Scripture. And *now* we are come to the proof, that He who was thus to be the Leader of the salvation of

a w. gen., here only. Prov. i. 11. dat., Rom. xii. 13. xv. 27. Gal. vi. 6. Phil. iv. 15. 1 Tim. v. 22. 1 Pet. iv. 13. 2 John 11 only. 16. Eph. vi. 12 only. Sir. xiv. 18. xvii. 31. 10. x. 17, 21, 30. ch. v. 13. vii. 13 only. Prov. i. 18. Esdr. v. 40 al.

a κεκοινώνηκεν b αἵματος καὶ b σαρκός, καὶ αὐτὸς c παρα- ABCDH KLMPN
πλησίως d μετέσχεν τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου a b c d e f g h k l

b Matt. xvi. 17. 1 Cor. xv. 50. Gal. i. 16. c here only †. (-ον, Phil. ii. 27.) d 1 Cor. ix. 12. m n o 17. 47

14. rec transp αιματος and σαρκος (*corrn to more usual order*), with KL rel vulg F-lat D-lat Syr [æth] Thdrt$_4$ [Euthal-ms Damasc Orig-int$_2$ Ambr$_1$] Jer$_1$ Aug$_1$: txt ABC D-gr M[P]ℵ m 17 [47] am(with fuld) syr copt arm Orig[-int$_1$] Eus$_2$ Ath$_2$ Cyr-jer$_1$ Chr$_1$ *Cyr*[-p Thdrt$_1$]. aft των αυτων ins παθηματων D^1 Eus$_1$ Thdrt$_1$ Jer$_1$, *eorundem passione* D-lat. aft 1st θανατου ins θανατου D^1.

these many sons, by trusting like them, and suffering like them, must Himself BECOME MAN like them, in order for that His death to have any efficacy towards his purpose. **Since then** (by ἐπεί, an inference is drawn from the words immediately preceding: by οὖν, the thought is cast back to the argument of which the citations had been an interruption: q. d. and by this very expression in our last citation, τὰ παιδία, we may substantiate that which our argument is seeking to prove) **the children** (before mentioned: "Articulus est ἀναφορικός: illi pueri, de quibus versu præcedente dictum." Gerhard, in Bleek:—not τά generic, and τὰ παιδία, little children, as Valcknaer and Heinrichs, and recently Hofmann, Schriftb. ii. 1. 40, which introduces a thought quite irrelevant: cf. Hofmann: Er von der Menſchwerdung Chriſti ſagen wollte, daß er in derſelben ein Kind wie andere Kinder, mit Fleiſch und Blut, geworden iſt) **are partakers of** (lit. "*have been constituted partakers of*,'—in the order established in nature, and enduring still. The κοινωνία is not with their *elders*, as Valcknaer (see above), but with *one another*. This absolute use of κοινωνεῖν is not often found: we have it in Xen. Mem. ii. 6. 22, 23, δύνανται πεινῶντες καὶ διψῶντες ἀλύπως σίτου κ. ποτοῦ κοινωνεῖν . . . . δύνανται δὲ καὶ χρημάτων οὐ μόνον τοῦ πλεονεκτεῖν ἀπεχόμενοι νομίμως κοινωνεῖν . . . . and Œcon. vi. 3, ἡδύ γ' οὖν ἐστιν . . . . ὥσπερ καὶ χρημάτων κοινωνήσαντας ἀναμφιλόγως διελθεῖν, οὕτω καὶ λόγους κοινωνοῦντας περὶ ὧν ἂν διαλεγώμεθα συνομολογοῦντας διεξιέναι. The verb itself is generally found in the N. T. with a dative of the thing shared: in the classics, as here, with a genitive. See many examples in Bleek) **blood and flesh** (this order, instead of the more usual one, σαρκ. κ. αἵμ., occurs in ref. Eph., and Polyænus, Stratagem. iii. 11. 1: ἐπειδὰν μέλλωμεν μάχεσθαι, μήτοι νομίζωμεν ὡς πολεμίοις συμβάλλοντες, ἀλλὰ ἀνθρώποις αἷμα κ. σάρκα ἔχουσι, κ. τῆς αὐτῆς φύσεως ἡμῖν κεκοινωνηκόσιν. Bleek however suspects that this expression itself, belonging as it does to the time of the Antonines, may be derived from biblical or Jewish usage. It is found frequently in the later Jewish writers. "It betokens," says Bleek, "the whole sensuous corporeal nature of man, which he has in common with the brutes, and whereby he is the object of sensuous perception and corporeal impressions: whereby also he is subjected to the laws of the infirmity, decay, and transitoriness of material things, in contrast to purely spiritual and incorporeal beings." Delitzsch remarks on the order, that it differs from σὰρξ κ. αἷμα in setting forth first the inner and more important element, the blood, as the more immediate and principal vehicle of the soul, ... before the more visible and palpable element, the flesh: doubtless with reference to the shedding of Blood, with a view to which the Saviour entered into community with our corporeal life), **He himself also in like manner** (*similarly*: the original idea of παραπλήσιος being that of lying close together all along: not exactly = ἴσος, for the two are not unfrequently found in conjunction, as ὁρῶντες στρατὸν ἴσον καὶ (where we should say, '*or*') παραπλήσιον τῷ προτέρῳ ἐκεκληυθότα: Thuc. vii. 42, nor = ὁμοῖος: cf. Herod. iii. 101, χρῶμα φορέουσι ὁμοῖον πάντες καὶ παραπλήσιον Αἰθίοψι: cf. also Thuc. i. 143, τὰ μὲν Πελοποννησίων ἔμοιγε τοιαῦτα καὶ παραπλήσια δοκεῖ εἶναι: but expressing a general similitude, a likeness in the main; and so not to be pressed here, to extend to *entire identity*, nor on the other hand to imply, of purpose, *partial diversity*; but to be taken in its wide and open sense—that He Himself also partook in the main, in like manner with us, of our nature. The ancient expositors dwell justly on the word as against the Docetæ, who held that our Lord's was only an apparent body. So Chrys., and more explicitly Thl.: οὐκ εἶπε γὰρ μόνον ὅτι μετέσχε σαρκὸς κ. αἵματος ὥσπερ τὰ παιδία, τοντέστιν οἱ λοιποὶ ἄνθρωποι· καίτοι εἰ καὶ τοῦτο εἶπεν, ἱκανὸν ἦν παραστῆσαι ὅτι ἀληθῶς ἐσαρκώθη· ἀλλὰ καὶ τὸ παραπλησίως προσέθηκε, ἵνα τὴν ἀπαράλλακτον πρὸς ἡμᾶς καὶ ἀληθινὴν σάρκωσιν παραστήσῃ. And Thdrt.: σφόδρα δὲ ἀναγκαίως καὶ τὸ

[e] καταργήσῃ τὸν τὸ [f] κράτος [f] ἔχοντα τοῦ θανάτου, [g] τουτ- e = 1 Cor. xv. 24. 2 Thess. ii. 8. 2 Tim. i. 10.
ἔστιν τὸν [h] διάβολον, 15 καὶ [i] ἀπαλλάξῃ τούτους ὅσοι
f here only. Herod. iii. 117. w. gen., iii. 69. g Acts xix. 4. Philem. 12. ch. vii. 5. ix. 11. x. 20. xi. 16. xiii. 15. 1 Pet. iii. 20. h Heb. here only. Matt. iv. 1, &c. ‖ L. 1 Tim. iii. 6, 7. 1 John iii. 8 al. Job i. 6, &c. i Luke xii. 58. Acts xix. 12. ordin. with gen., as Wisd. xii. 2, but see Job ix. 34.

15. αποκαταλλαξη A.

παραπλησίως τέθεικεν, ἵνα τὴν τῆς φαντασίας διελέγξῃ συκοφαντίαν) participated in (the E. V., "*took part*," is good, but it should be followed by '*in*,' not "*of*," which makes it ambiguous. Bleek remarks that κοινωνέω and μετέχω are almost convertible; and instances Lycurg. cont. Leocrat. p. 187 (154, Bekker), ἐξ ἴσου τῶν κινδύνων μετασχόντες, οὐχ ὁμοίως τῆς τύχης ἐκοινώνησαν: see also Xen. Anab. vii. 6. 28. So that minute distinction of meaning is hardly to be sought for. Notice the aorist, referring to the one act of the Incarnation) the same things (viz. *blood and flesh*: not τῶν παιδίων, nor as Bengel, "the same things which happen to his brethren, not even death excepted"), that by means of his death (διὰ τοῦ θανάτου αὐτοῦ ὃν ἀνεδέξατο, ὡς σαρκὸς κ. αἵματος δηλαδὴ μετασχών: Thl. "Paradoxon: Jesus mortem passus vicit: diabolus mortem vibrans succubuit:" Bengel. "Death itself, as Death, is that which Jesus used as the instrument of annihilating the prince of Death:" Hofm. Schriftb. ii. 1. 274, whose further remarks there see, and Delitzsch's comments on them, Hebr.-brf. p. 85. The latter quotes from Primasius, "Arma quæ fuerunt illi quondam fortia adversum mundum, hoc est, mors, per eam Christus illum percussit, sicut David, abstracto gladio Goliæ, in eo caput illius amputavit, in quo quondam victor ille solebat fieri." "Dominus itaque noster"—so Gregory the Great on Job xl. 19, "ad humani generis redemtionem veniens velut quemdam de se in necem diaboli hamum fecit . . . Ibi quippe inerat humanitas, quæ ad se devoratorem adduceret, ibi divinitas quæ perforaret: ibi aperta infirmitas, quæ provocaret, ibi occulta virtus, quæ raptoris famem transfigeret." Cf. the remarkable reading in D: and the old Latin epigram, "Mors mortis morti mortem nisi morte tulisset, Æternæ vitæ janua clausa foret") He might destroy (bring to nought: see reff. The word is found, besides here, once in Luke (xiii. 7), and twenty-five times in Paul) him that hath the power of death (the pres. part. is better taken of the office, q. d. 'the holder of the power,'—than of past time, "*him that had the power*," as E. V. The phrase τὸ κράτος ἔχειν has been abundantly illustrated by Bleek. Among his examples followed by a genitive, as here, are Herod. iii. 142, τῆς δὲ Σάμου Μαιάνδριος . . . . εἶχε τὸ κράτος: Aristoph. Thesmoph. 871, δωμάτων ἔχει κράτος: Jos. Antt. i. 19. 1, οἷς ἐγὼ τὸ ταύτης κράτος τῆς γῆς δίδωμι. It is evident that the gen. τοῦ θανάτου must be similarly taken here, and not, as Schlichting, al., as = "*mortiferum*" merely. The reason why this clause comes first, and not τὸν διάβολον, is probably, as Chrys. suggests, to exhibit the paradox mentioned above: τὸ θαυμαστὸν δείκνυσιν, ὅτι διὰ οὗ ἐκράτησεν ὁ διάβολος, διὰ τούτου ἡττήθη, καὶ ὅπερ ἰσχυρὸν ἦν αὐτῷ ὅπλον κατὰ τῆς οἰκουμένης, ὁ θάνατος, τούτῳ αὐτὸν ἔπληξεν ὁ χριστός. Thl. mentions some who thought that by τὸ κράτος τοῦ θανάτου was meant *sin*: and Œc. gives this interpretation. But it is hardly worthy of serious consideration), that is, the devil (cf. Wisd. ii. 24, φθόνῳ δὲ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον: and see Rev. xii. 9; xx. 2. So in the Rabbinical writings, Samael, the chief of the evil spirits, was called the angel of death: and it is said (Debarim Rabb. fin.), "Samael causa fuit mortis toti mundo:" and (Sohar, fol. xxvii. 3), "Filii serpentis antiqui qui occidit Adamum et omnes ab eo descendentes." τὸν διάβολον ὃς ἐκράτει τοῦ θανάτου πῶς; διὰ τῆς ἁμαρτίας. ἐπειδὴ γὰρ ἁμαρτάνειν ἐποίει τοὺς ἀνθρώπους ἐκ τῆς πράξης ἐκείνης παρακοῆς, αὐτὸς ἦν ὁ τὸν θάνατον δημιουργήσας, ὥσπερ τινὶ στρατιώτῃ αὐτῷ κ. ὅπλῳ ἰσχυρῷ χρώμενος κατὰ τῆς ἀνθρωπίνης φύσεως. Thl.: cf. Rom. v. 12: John viii. 44. Ebrard would make τοῦ θανάτου the subjective genitive, —"the power, which death has over us," and ἔχοντα to signify "*wielding*." But this seems far-fetched and unnecessary.

The Death of Christ brought to nought the agency of the devil in death, because, that Death of His being not the penalty of His own sin, but the atoning sacrifice for the sin of the world, all those who by faith are united to Him can now look on death no longer as the penalty of sin, but only as the passage for them, as it was for Him, to a new and glorious life of triumph and blessedness. But for those who are not united to Him, death, retaining its character of a punishment for sin, retains also therewith all its manifold terrors. Delitzsch, in treating of 'Him that has the power of death,' quotes an important

i gen. obj., Matt. xxviii. 4. John vii. 13. Rev. xviii. 10, 16 al. Ezek. xxxviii. 21 A. Sir. xl. 5. Jos. Antt. viii. 13. 7, end. j constr., Matt. xxvi. 66. Mark iii. 29. xiv. 64. 1 Cor. xi. 27. James ii. 10. Isa. liv. 17. dat., Matt. v. 31, &c. only. Deut. xix. 10. Job xv. 5 al. k here only. τὸν ἅπαντα χρόνον τοῦ ζῆν, m Rom. viii. 15, 21. Gal. iv. 24. v. 1 only. Exod. xx. 2 al

φόβῳ [i] θανάτου διὰ [k] παντὸς [k] τοῦ ζῆν [l] ἔνοχοι ἦσαν [m] δου-

remark of Gregory the Great, on Job i. 11, "Satanæ voluntas semper iniqua est, sed nunquam potestas injusta, quia a semet ipso voluntatem habet, sed a Domino potestatem"), and might deliver (the construction is somewhat doubtful. The more obvious way of taking the sentence would be, to join δουλείας with ἀπαλλάξῃ —'*might free from bondage*,' ἀπαλλάττω usually governing a genitive of the thing from which the deliverance is effected: see many examples in Bleek, from which the following may be selected as containing δουλείας: Jos. Antt. xiii. 13. 3, τῆς ὑπὸ τοῖς ἐχθροῖς αὐτοὺς δουλείας . . . ἀπαλλάττειν: Isocr. Plataic. 9, δουλείας ἀπηλλάγησαν. And this would also suit the ordinary construction of ἔνοχος with a dative: see reff., and examples from the classics in Bleek. Still, it is hardly natural to suppose that δουλείας, standing so far as it would thus from its verb, in a position of so little emphasis, and without any designating article or pronoun, can belong to ἀπαλλάξῃ. We are thus brought to the ordinary construction, viz. the taking ἀπαλλάξῃ absolute, and joining δουλείας with ἔνοχοι. And this latter is by no means an unusual construction, as the reff. will shew. Bleek divides the imports of a gen. after ἔνοχος into three: 1. *the punishment incurred*: so reff. Matt., Mark, Demosth. p. 1229. 11, ἔνοχοι δεσμοῦ γεγόνασι: 2. *the guilt incurred*: so 2 Macc. xiii. 6, τὸν ἱεροσυλίας ἔνοχον ὄντα: Lysias in Alcib. p. 140, ὡς οὐδεὶς ἔνοχος ἔσται λειποταξίου οὐδὲ δειλίας: &c.: 3. *the person or thing wherein the guilt is incurred*: so reff. 1 Cor., James, Isa. So that the construction with the genitive seems to embrace a wider range of meaning than that with the dative, and to put ἔνοχος rather in the place of a substantive, '*the subject of*,' to be interpreted by the context: whereas with a dative it rather stands in a participial connexion, = ἐνεχόμενος (cf. Gal. v. 1, μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε): 'entangled in,' '*liable to*.' Thus we shall here have ἔνοχοι δουλείας = those in a state of slavery; as (Bl.) in Sir. prol., οἱ φιλομαθεῖς καὶ τούτων ἔνοχοι γενόμενοι, those who are occupied with such things) those (τούτους is not, as Bengel, Kuinoel, al., to be referred to the preceding, whether υἱούς, ver. 10, or παιδία, ver. 14, but to the ὅσοι, which it designates and brings out. See below) who all (this use of ὅσος after a demonstrative pronoun is not very common. It does not in such a case imply the existence of *others who do not* fulfil the thing predicated, but rather takes, so to speak, the full measure of those indicated, being almost = '*who, every one of them*' . . . . Thus we have it after πᾶς in Æsch. Prom. 975 f., ἁπλῷ λόγῳ τοὺς πάντας ἐχθαίρω θεούς, ὅσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως. In fact it answers, as a relative of quantity, to ὅστις as a relative of quality. These persons whom Christ died to free, were all subject to this bondage induced by the fear of death. And these in fact were, all mankind; to whom the potential benefit of Christ's death extends) by fear of death (so Philo, Quod Omnis Probus Liber, § 17, vol. ii. p. 462, οἰόμεθα τοὺς μὲν ἀσκητὰς τῆς ἐν σώμασιν εὐτονίας ἐπιβεβηκέναι φόβῳ θανάτου: see also ref. Sir. The obj. gen. after φόβος, as θεοῦ, ἀνδρῶν, &c. is common enough) were through all their lifetime (= διὰ πάσης τῆς ζωῆς. This substantival use of τὸ ζῆν is found in Æschin. dial. iii. 4, ὥσπερ εἰς ἕτερον ζῆν ἐπιθανούμενος: Ignat. ad Trall. 9, οὗ χωρὶς τὸ ἀληθινὸν ζῆν οὐκ ἔχομεν: id. ad Eph. 3, καὶ γὰρ Ἰησοῦς χριστὸς τὸ ἀδιάκριτον ἡμῶν ζῆν. Bl. But the use with an adjective seems to want other examples. We have something approaching to it in the "Scire tuum nihil est, nisi te scire hoc sciat alter" of Persius) subjects of (on the construction of ἔνοχος with a genitive, see above. It is here not merely 'subject to,' so that they might or might not be involved in it, but their actual implication is inferred) bondage (Wetst. &c. quote Philo, Quod Omnis Probus Liber, § 3, vol. ii. p. 448, ἐπαινεῖται παρά τισιν ὁ τρίμετρον ἐκεῖνο ποιήσας — τίς ἐστι δοῦλος; τοῦ θανεῖν ἄφροντις ὤν; (the line is from Euripides, and is cited also by Plutarch. Bl.) ὡς μάλα συνιδὼν τὸ ἀκόλουθον· ὑπέλαβε γάρ, ὅτι οὐδὲν οὕτω δουλοῦσθαι πέφυκε διάνοιαν, ὡς τὸ ἐπὶ θανάτῳ δέος ἕνεκα τοῦ πρὸς τὸ ζῆν ἱμέρου. See also many passages to the same effect in Raphel and Wetstein. Calvin's note is well worth transcribing: "Hic locus optime exprimit quam misera sit eorum vita qui mortem horrent; ut necesse est omnibus sentiri horribilem, qui eam extra Christum considerant: nam tum in ea nihil apparet nisi maledictio. Unde enim mors, nisi ex ira Dei adversus peccatum? Hinc ista servitus per totam vitam, hoc est, perpetua anxietas qua constringuntur in-

λείας. 16 οὐ γὰρ [n] δήπου ἀγγέλων [o] ἐπιλαμβάνεται, ἀλλὰ [n here only †. ἴστε μὲν δήπου, Jos. Antt. xv. 5. 3.] [p] σπέρματος Ἀβραὰμ [o] ἐπιλαμβάνεται. 17 [q] ὅθεν [r] ὤφει-

...αβρααμ H. ABCDK LMPℵ a b c d e f g h k l m n o 17. 47

o here bis. ch. viii. 9, from Jer. xxxviii. (xxxi.) 32. Matt. xiv. 31. 1 Tim. vi. 12 al. = Sir. iv. 11. i. 56. John viii. 33, 37. Acts iii. 25 (from Gen. xxii. 16). vii. 5, 6. Rom. iv. 13. ix. 7. xi. 1.
p Luke 2 Cor. xi. 22.
q = Matt. xiv. 7. Acts xxvi. 19 (Paul). ch. iii. 1. vii. 25. viii. 3. ix. 18. xi. 19. Judith viii. 20. 3, 12. 1 Cor. vii. 36 ‡.
r = ch. v.

felices animæ. Nam semper ex peccati conscientia Dei judicium observatur. Ab hoc metu nos Christus liberavit, qui maledictionem nostram subeundo sustulit, quod in morte formidabile erat. Tametsi enim nunc quoque morte defungimur: vivendo tamen et moriendo tranquilli sumus et securi, ubi Christum habemus nobis præeuntem. Quod si quis animum pacare non potest mortis contemptu, is sciat parum se adhuc profecisse in Christi fide. Nam ut nimia trepidatio ex ignorantia gratiæ Christi nascitur, ita certum est infidelitatis signum. *Mors* hic non separationem modo animæ a corpore significat, sed pœnam quæ ab irato Deo nobis infligitur, ut æternum exitium comprehendat. Ubi enim coram Deo reatus, protinus etiam inferi se ostendunt."

16.] Epexegetic of ver. 15, by pointing out a fact well known to us all (see on δήπου below), that it was to help a race subject to death, that Christ came). **For, as we well know** (δήπου is a word of pure classical usage, see Xen., Plut., al. in Bleek: not found except here in the N. T. nor in the LXX. Its force will be reached by combining that of the two simple particles. δή, with an assertion, gives decision and confidence: που universalizes this decision and confidence: implies the success of an universal appeal for the truth of what is said. See Hartung, ii. 285: Klotz, Devar. p. 427 ff., where the various uses are fully gone into. Bengel compares προδηλον γάρ, ch. vii. 14), **it is not angels that He helpeth, but it is the seed of Abraham that He helpeth** (I have rendered thus, to preserve the emphasis on the two contrasted words, ἀγγέλων and σπέρματος Ἀβρ. ἐπιλαμβάνω, to receive in addition, 'insuper accipere,' also to take hold of or upon,—is found in the N. T. and the LXX, in the middle form ἐπιλαμβάνομαι only; and thus signifies, with the dynamic force of personal agency, to lay hold upon, to seize. It usually, after the analogy of λαμβάνομαι itself, has a gen. case: occasionally, e. g. Acts ix. 27; xvi. 19; xviii. 17, an accusative. When a person is the object, it may be used in a bad sense, *to seize hold of*, in order to overpower or lead away, e. g. ἐπειδάν σου ἐπιλαβόμενος ἄγῃ (ὁ δικαστής), Plato, Gorg. p. 527 A: Luke xxiii. 26 al.: as (more usually) in a good sense, *to take by the hand*, in order to help or lead, e. g. ἐπιλαμβάνεσθαι τῆς χειρός, Xen. Rep. Ath. i. 18: Matt. xiv. 31: Mark viii. 23: Luke xiv. 4: see also Jer. xxxi. 32 in our ch. viii. 9. From this latter meaning is easily derived that of *helping*, adopting for protection: e. g. ref. Sir., ἡ σοφία υἱοὺς ἑαυτῇ ἀνύψωσε κ. ἐπιλαμβάνεται τῶν ζητούντων αὐτήν: the Schol. on Æsch. Per. 742 (ἀλλ' ὅταν σπεύδῃ τις, αὐτὸς χὠ θεὸς ξυνάπτεται),—ὅταν σπεύδῃ τις εἰς καλὰ ἢ εἰς κακά, ὁ θεὸς αὐτοῦ ἐπιλαμβάνεται. And thus is the word best explained here: as referring back to the ἀπαλλάξαι just spoken of, and exactly answering to the βοηθῆσαι below in ver. 18. This help is not by Him rendered to *angels*: He is not the Captain of their salvation. And herein there is no contradiction to Col. i. 20: for the reconciliation which Christ has effected even for the things in the heavens, is not delivering them from fear of death, or bringing them through sufferings to glory, whatever mystery it may involve beyond our power of conception. σπέρματος Ἀβραάμ next comes under consideration. And we must here, as ever, render, and understand, according to the simple sense of the words used, regarding the circumstances under which they were used. Accordingly, we must not here understand *mankind*, as some have done: nor again with others, can we suppose the *spiritual* seed of Abraham to be meant (Gal. iii. 7, 29: Rom. iv. 11 f., 16),—because, as Bleek well remarks, the present context speaks not of that *into which* Christ has *made* those redeemed by Him, but of that *out of which* He has *helped* them. *The seed of Abraham* then means, *the Jewish race*, among whom Christ was born in the flesh, and whom He did come primarily to help: and the peculiarity of the expression must be explained with Estius, "Gentium vocationem tota hac epistola prudenter dissimulat, sive quod illius mentio Hebræis parum grata esset, sive quod instituto suo non necessaria:" and with Grotius, "Hebræis scribens satis habet de iis loqui: de gentibus aliter loquendi locus." I must not omit to mention, that the above manner of interpreting this verse, now generally acquiesced in, was not that of the ancient expositors. By them it was generally supposed that ἐπιλαμβάνεται referred to our Lord's taking upon Him of our nature: and they for the most part

s Acts xvii. 22. Gal. iii. 20, 22. ch. iv. 15 al. παίδα αὐτῷ γεννήσασθαι ὅμοιον κατὰ πάντα, Artemidor. i. 14. Isa. i. 9. elsw. Mt. Mk. L. only. t = Acts xiv. 11. Rom. ix. 29, from u Matt. v. 7 only. Exod. xxii. 17.

λεν [s] κατὰ πάντα τοῖς ἀδελφοῖς [t] ὁμοιωθῆναι, ἵνα [u] ἐλεήμων

make it into a past tense, and render as E. V.,—"*He took not upon him the nature of angels, but He took upon him the seed of Abraham,*" so Chrys. (οὐκ ἀγγέλων φύσιν ἀνεδέξατο, ἀλλ' ἀνθρώπων), Thl. (οὐ τῆς τῶν ἀγγέλων φύσεως ἐδράξατο οὐδὲ τανύτην ἐφόρεσεν), Thdrt. (εἰ γὰρ ἀγγέλων ἀνείληφε φύσιν, κρείττων ἂν ἐγεγόνει θανάτου. ἐπειδὴ δὲ ἀνθρώπειον ἦν ὃ ἀνέλαβε κ.τ.λ.), Ambros. (de Fide iii. 11, vol. ii. (iii. Migne) p. 512, al.), Primasius, the Syr. ("Non ex angelis sumsit sed ex semine Abrahami sumsit"): and so also Erasm., Luth., Calv., Beza, Owen, Calov., Wolf, and many others. On this I will give the substance of Bleek's remarks: "This interpretation has been favoured both by the preceding and following context, and also by the circumstance that in the Greek Church the words λαμβάνειν and ἀναλαμβάνειν are in use as representing the union of the two natures in Christ, the divine being the λαβοῦσα or ἀναλαβοῦσα, and the human the ληφθεῖσα or ἀναληφθεῖσα. But supposing that ἐπιλαμβάνειν might be similarly used, certainly the middle ἐπιλαμβάνεσθαι with a genitive cannot; and even independently of this, the formula 'to take on him the seed of Abraham, or the angels,' would be a most unnatural way of expressing 'to *take the nature* of either of these.' And the ancients themselves seem to have felt, that this formula of itself could not bear such a meaning. They assume accordingly that the Writer represents man and his nature, through sinfulness, alienated and flying from God and the divine nature, and the Son of God pursuing, overtaking, and drawing it into union with Himself. So Chrys., Œc., Thl.; so the Schol. in Matth.: οὐκ εἶπεν ἀνέλαβεν, ἀλλ' ἐπιλαμβάνεται, ἵνα δείξῃ ὅτι φεύγουσαν τὴν φύσιν ἡμῶν κ. μακρυνθεῖσαν ἐδίωξε καὶ φθάσας ἐπελάβετο αὐτῆς κ. περιεπλάκη ἑνώσας ἑαυτῷ κ. στήσας αὐτὴν τῆς ἀπ' αὐτοῦ φυγῆς: so also Primasius, Erasmus-not., Justiniani, a-Lapide, and Hammond." It needs little to shew how far-fetched and forced this interpretation of the words is, if it is intended to give the sense of *assuming the nature of man*. Nor would the *present* of the verb suit this sense: which present some explain as if it represented the *testimony of Scripture*, i. e. the prophetic or official present, as ὁ ἐρχόμενος, 'No where do we find it in Scripture that Christ has taken, or is to take,' &c. So Erasm., Calvin, Seb. Schmidt, Hammond, Wolf. But such sense altogether would be irrelevant in the context. Seeing that it has been in the preceding period maintained, that Christ was flesh and blood like those whom He is to sanctify,—we should not surely have γάρ introducing the same thought again, but this verse must somehow express *why* that other happened. Again, had that former thought been here expressed a second time, the following one could not have been joined to it by an ὅθεν: for the sense would be this: He was to take on Him human nature: therefore must He in all things be made like His brethren, = as they take on them human nature. And even were we, with Œc. and Thl., to lay an emphasis on κατὰ πάντα, thus—seeing that He was to take human nature on Him at all, He must also *in every thing* become like other men,—we might admit such a sense, if succeeded by, 'and therefore must He die,' or the like: but that which here follows, ἵνα ἐλεήμων γένηται κ.τ.λ., would be wholly out of place. The first who detected the error of this rendering was Castellio († 1563), who translates the word "*opitulatur*," which Beza calls "execranda audacia." Then the R.-Cath. expositors Ribera and Estius took up the true rendering, which was defended more at length and thoroughly by Camero (whose note see in the Critici Sacri) and Schlichting; and so adopted without further remark by Grotius. The conflict against this latter expositor and the Socinians (who all thus explain the word), induced many other Commentators, especially Lutherans, to hold fast obstinately to the old interpretations: see above. But this pertinacity, from the palpable untenableness of the sense, could not prevail widely nor long. The right view is taken by Witlich, Braun, Akersloot, Limborch, Calmet, Bengel, Peirce, Cramer, Michaelis, Ernesti (who however is wrong in saying it was the interpretation of the Greek Fathers), Storr, and the moderns almost without exception. Of these latter, Schulz has ventured to doubt the correctness of it, and to propose a new view—viz. that Death, or the Angel of Death, is the subject of the sentence; "for on angels truly he taketh not hold, but on the seed of Abraham he taketh hold." And this sense is doubtless both allowable and admissible in the context; but it is most improbable that the subject in this verse should be a different one from that in the foregoing,

γένηται καὶ [v]πιστὸς [w]ἀρχιερεὺς [x]τὰ [x]πρὸς τὸν θεόν, [y]εἰς [v] = 1 Tim. i. 15. 2 Tim. ii. 2. 1 Macc. xiv. 41.

[w] of Christ, Heb. only, ch. iii. 1. iv. 14 al. (vii. 27, 28 al.) elsw. Gospp. and Acts only. (Lev. iv. 3 only. Esdr. v. 40. ix. 40. 1 Macc. x. 20 al12. elsw. ὁ ἱερεὺς ὁ μέγας.)

[x] Rom. xv. 17. ch. v. 1. see 2 Pet. i. 3 al. [y] constr., Acts iii. 19. Rom. i. 11, 20. Gal. iii. 17. ch. vii. 25. viii. 3. xii. 10. xiii. 21.

seeing that the same person, the Son of God, is also the subject, without fresh mention, in ver. 17, which is so intimately connected with this). 17.] Because then He had this work to do for the seed of Abraham (sons of men, in the wider reference),—viz. to deliver them from *fear* of death, He must be made like them in all things, that He may be a merciful and faithful High Priest. Then ver. 18 gives the reason of this necessity. **Whence** (ὅθεν is a favourite inferential particle with our Writer. It never occurs in the Epistles of Paul. On ref. Acts, see Prolegg. to Acts, § ii. 17 δ. It is = δι' ἣν αἰτίαν, ver. 11) **it behoved Him** (not = ἔδει, used of the eternal purpose of God (Luke xxiv. 26):—but implying a moral necessity in the carrying out of His mediatorial work. Compare ch. v. 3, and especially ib. ver. 12, ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον) **in all things** (i. e. all things wherewith the present argument is concerned: all things which constitute real humanity, and introduce to its sufferings and temptations and sympathies. The exception, χωρὶς ἁμαρτίας, brought out in ch. iv. 15, is not in view here. τί ἐστι κατὰ πάντα; ἐτέχθη φησίν, ἐτράφη, ηὐξήθη, ἔπαθε πάντα ἅπερ ἔχρην, τέλος ἀπέθανε. Chrys.) **to be like** (not, 'made like:' see reff., and compare Matt. vi. 8; vii. 26 al. The aor. expresses that this resemblance was brought about by a definite act, other than His former state: an important distinction, which however we must rather lose in the English than introduce an irrelevant idea by the word 'made') **to his brethren** (the children of Israel, as above: but obviously also, his brethren in the flesh—all mankind), **that He might become** (γένηται, not simply ᾖ, because the High Priesthood of Christ in all its fulness, and especially in its work of mercy and compassion and succour, was not inaugurated, till He entered into the heavenly place: see ch. v. 9; vi. 19, 20; vii. 26; viii. 1, 4. His being in all things like his brethren, sufferings and death included, was *necessary* for Him, in order to his becoming, through those sufferings and death, our High Priest. It was not the death (though that was of previous necessity, and therefore is often spoken of as involving the whole), but the bringing the blood into the holy place, in which the work of sacerdotal expiation consisted: see Levit. iv. 13—20, and passim: and below, on εἰς τὸ ἱλάσκ. κ.τ.λ.) **a merciful** (Luther, Grot., Böhme, Bleek, De W., Tholuck, take ἐλεήμων (formed as τελήμων, αἰδήμων, νοήμων) alone, and not as an epithet to ἀρχιερεύς, and Bl. maintains that grammar requires such a rendering, on account of the order of the words and the interposition of the verb γένηται. On the other hand, Bengel, Cramer, Storr, Ebrard, Hofmann, Delitzsch, take ἐλεήμων with ἀρχ., and Ebrard asserts that, had it been otherwise, πιστός would have followed ἀρχιερεύς. There does not seem to me to be much weight in either argument: and the words might be rendered either way, were it not for the scope and object of our epistle, which is rather to bring out the facts and accessories of Christ's High Priesthood, and all His attributes as subordinate to it, than to place them, abstractedly, by the side of it, as would be the case if ἐλεήμων were to be taken independently here. Cf. ch. vii. 26, where many attributes of the Lord's High Priesthood are accumulated. And especially here, where the first mention of ἀρχιερεύς occurs, would it be unnatural to find a mere attribute contemplated abstractedly and made co-ordinate with the office on which the Writer has so much to say hereafter. I therefore adopt the latter view, joining ἐλεήμων with ἀρχιερεύς. Bengel, with his usual fine tact, accounts for the inversion of the words thus: "De tribus momentis unum, ἐλεήμων, *misericors*, ante γένηται, *fieret*, ponitur, quia ex ante dictis deducitur. Reliqua duo commode innectuntur, quia cum primo illo postmodum tractanda veniunt." Calvin has a beautiful note here: "In sacerdote, cujus partes sunt iram Dei placare, opitulari miseris, erigere lapsos, sublevare laborantes, misericordia inprimis requiritur, quam in nobis generat communis sensus. Earum enim est ut tangantur aliorum ærumnis qui perpetuo beati fuerunt. Certe hoc Virgilianum ex quotidiana hominum consuetudine sumptum est: 'Non ignara mali miseris succurrere disco.' Non quod experimentis necesse habuerit Filius Dei formari ad misericordiæ affectum, sed quia non aliter persuaderi nobis posset, ipsum esse clementem et propensum ad nos juvandos, nisi exercitatus fuisset in nostris miseriis; hoc enim ut alia nobis datum est. Itaque quoties nos urgent quævis malorum genera, mox succurrat nihil nobis accidere quod non in se expertus sit Filius

x constr., here (Luke xviii. 13) only. Ps. lxiv. 3 BN^1. (A def.) ch. v. 8. 1 Cor. vii. 1 al.

(ἐξιλ., Sir. xxviii. 5.)

a = Matt. i. 21. Luke i. 68, 77. ii. 10.

b (see note) attr.,

ABCDK LMPN a b c d e f g h k l m n o 17. 47

τὸ [x] ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ [a] λαοῦ. 18 [b] ἐν ᾧ γὰρ

17. ταις αμαρτιαις A 17 (so in some mss of Ath Chr).

Dei ut nobis condolescat: nec dubitemus ipsum nobis perinde adesse ac si nobiscum angeretur") **and faithful** (true to His office, not only (Delitzsch) as regards God (ch. iii. 5, 6), but as regards men also; to be trusted without fail: see ref., and cf. μαντεῖα πιστά, Soph. Trach. 77: also Philo, Quis Rer. Div. Hæres, § 18, vol. i. p. 486, ἀπιστῆσαι γενέσει τῷ πάντα ἐξ ἑαυτῆς ἀπίστῳ, μόνῳ δὲ πιστεῦσαι θεῷ τῷ καὶ πρὸς ἀλήθειαν μόνῳ πιστῷ, μεγάλης κ. ὀλυμπίου διανοίας ἔργον ἐστίν: and De Sacr. Abel et Cain, § 28, vol. i. p. 181, τοῦ . . . πιστευθῆναι χάριν ἀπιστούμενοι καταφεύγομεν ἐφ' ὅρκον ἄνθρωποι· ὁ δὲ θεὸς καὶ λόγων πιστός ἐστιν) **High Priest** (this is the first mention of the sacerdotal office of Christ, of which so much is afterwards said in the Epistle, and which recurs again so soon, ch. iii. 1: see note on γένηται above, and that on εἰς τὸ ἱλάσκ. below) **in matters relating to God** (so in reff., and in many other examples in Bleek, Elsner, and Kypke: e. g. Xen. Rep. Lac. xiii. 11, βασιλεῖ οὐδὲν ἄλλο ἔργον καταλείπεται . . . ἢ ἱερεῖ μὲν τὰ πρὸς τοὺς θεοὺς εἶναι, στρατηγῷ δὲ τὰ πρὸς τοὺς ἀνθρώπους: Soph. Philoct. 1441, εὐσεβεῖν τὰ πρὸς θεούς: &c. The words must not be referred to πιστός, but to ἀρχιερεύς, as in the example from Xenophon; or rather to the whole idea, ἐλεήμων καὶ πιστὸς ἀρχιερεύς), **to expiate the sins** (from ἵλαος, propitious, comes ἱλάσκεσθαι, properly used passively of the person to be rendered propitious, see ref. Luke: and 2 (4) Kings v. 18. The expression here and in ref. Ps. is not a strict one: but is thus to be accounted for: God ἱλάσκεται (pass.), is rendered propitious to the sinner, who has forfeited His favour and incurred His wrath. But (see Delitzsch's long and able note here) we never find in Scripture, O. T. or N. T., any such expression as ἱλάσθη ὁ πατὴρ περὶ τῶν ἁμαρτιῶν ἡμῶν διὰ τὸν θάνατον τοῦ υἱοῦ αὐτοῦ, or as χριστὸς ἱλάσατο (or ἐξιλάσατο) τὸν θεὸν (or τὴν ὀργὴν τοῦ θεοῦ) διὰ τοῦ αἵματος αὐτοῦ: never κατηλλάγη (or ἀποκατηλλάγη) ὁ θεός. "As the O. T. no where says, that sacrifice propitiated God's wrath, lest it should be thought that sacrifice was an act, by which, as such, man influenced God to shew him grace,—so also the N. T. never says that the sacrifice of Christ propitiated God's wrath, lest it may be thought that it was an act anticipatory of God's gracious purpose,—which obtained, and so to speak, forced from God previously reluctant, without His own concurrence, grace instead of wrath." Del. To understand this rightly, is all-important to any right holding of the doctrine of the Atonement. This then is not said: but the sinner is (improperly, as far as the use of the word is concerned) said on his part, ἱλάσκεσθαι, to be brought into God's favour; and if the sinner, then that on account of which he is a sinner, viz. his sin. The word here is middle, used of Him who, by His *propitiation*, brings the sinner into God's favour, = makes propitiation for, expiates, the sin. The Death of Christ being the necessary opening and condition of this propitiation,—the propitiation being once for all consummated by the sacrifice of His death, and all sin by that sacrifice expiated, we must of necessity determine (against the Socinian view of Christ's High Priesthood, which will again and again come before us in this commentary) that His High Priesthood was, strictly speaking, begun, as its one chief work in substance was accomplished, here below, during his time of suffering. That it is still continued in heaven, and indeed finds its highest and noblest employ there, is no reason against this view. The high priest had accomplished his sacrifice, before he went within the veil to sprinkle the blood: though it was that sprinkling of the blood (see on γένηται above) by which the atonement was actually made, as it is by the Spirit's application of Christ's atoning blood to the heart of each individual sinner that he is brought into reconciliation with God) **of the people** (again, the Jewish people, cf. ref. Matt. διὰ τί δὲ οὐκ εἶπε, τὰς ἁμαρτίας τῆς οἰκουμένης, ἀλλά, τοῦ λαοῦ; ὅτι τέως περὶ τῶν Ἰουδαίων ἦν ὁ λόγος τῷ κυρίῳ, καὶ διὰ τούτους ἦλθε προηγουμένως, ἵνα τούτων σωθέντων καὶ οἱ ἄλλοι σωθῶσιν, εἰ καὶ τοὐναντίον γέγονε. Theophyl.). 18.] Explanation, how the κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι has answered the end, ἵνα ἐλεήμων γένηται κ.τ.λ. **For He Himself having been tempted in that which He hath suffered, He is able to succour them that are** (now) **tempted** (the construction is much doubted. The ordinary rendering is to take ἐν ᾧ as equivalent to '*forasmuch as*,' "*in that*," E. V., and to justify it by the Hebrew בַּאֲשֶׁר. But it is doubt-

[c] πέπονθεν αὐτὸς [d] πειρασθείς, δύναται τοῖς [d] πειραζομένοις [e] βοηθῆσαι.

III. 1 [f g] Ὅθεν, [g] ἀδελφοὶ [g] ἅγιοι, [h] κλήσεως [i] ἐπουρανίου

c see ch. ix. 26 reff.
d Matt. iv. 1 al. fr. Gen. xxii. 1.
e Matt. xv. 25. Mark ix. 22, f ch. ii. 17 reff.
g here (1 Thess. v. 27 rec.) only. see Col. i. 2, note.
h 2 Pet. i. 10 reff.
i John iii. 12. Phil. ii. 10. ch. vi. 4. viii. 5. ix. 23. xi. 16. xii. 22. Dan. iv. 23 Theod.-A(οὐρ. B F.). (Eph. i. 20. Ps. lxvii. 14. 2 Macc. iii. 39 only.)

18. αυτος bef πεπονθεν D. om πειρασθεις ℵ¹(ins ℵ²).

ful whether ἐν ᾧ has ever this meaning absolutely. It seems only to approach to it through '*quatenus*,' '*in as far as*,' which is an extension of its strict meaning, '*in that particular in which*,' '*wherein*.' And this slightly extended meaning is preferable in all the places usually cited to justify that other: e. g. Rom. viii. 3: ch. vi. 17: Plato, Rep. v. p. 455 (ἔλεγες τὸν μὲν εὐφυῆ πρός τι εἶναι, τὸν δὲ ἀφυῆ, ἐν ᾧ ὁ μὲν ῥᾳδίως τι μανθάνοι, ὁ δὲ χαλεπῶς). And in places where there is no need even to strain the expression so far as this, it is far better to retain its literal rendering, '*in the thing in which*,' '*wherein*.' See Bernhardy, Syntax, p. 211: Fritzsche on Rom. viii. 3, who though he protests against *quoniam* in this place, seems too lenient to it in other passages.

But the difficulty by no means ends with taking '*wherein*' for ἐν ᾧ. The first clause or protasis is open to several logical arrangements and consequent renderings. 1. ἐν ᾧ γὰρ πειρασθεὶς αὐτὸς πέπονθεν, δύναται τοῖς (ἐν αὐτῷ) πειρ. βοηθ., "*for He is able to help those who are tried by the same temptations in which His own sufferings consisted*:" 2. ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς δυν. &c. as before, "*for having been Himself tempted in that which He suffered*," &c.: 3. with the same arrangement of the Greek words, "*for in that which He suffered when He himself was tempted, He is able to succour those who are tempted (in the same)*:" 4. resolving the participial construction, "*for in that in which He himself was tempted and hath suffered He is able*," &c. Of these I much prefer (2); because, α. it keeps together the prominent members of the logical comparison, πειρασθείς and πειραζομένους, giving ἐν ᾧ πέπονθεν as a qualification of πειρασθείς, and thus explaining wherein His temptation consisted. Nor, β. is it at all open to Lünemann's objection, that it limits the power of Christ to help, to those things merely in which He himself has suffered and been tempted: stating as it does generally the fact πειρασθείς, and then specifying in what, viz. ἐν ᾧ πέπονθεν. It also, γ. corresponds exactly in construction with the similar sentence ch. v. 8, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν, in supplying an object after πέπονθεν. And, δ. it seems more natural that an object should be required after the perfect, than that it should be used absolutely. After 'He hath suffered,' we enquire, 'What?' after 'He suffered,'—'When?' Of recent Commentators, Bleek takes nearly as above, after Chr. F. Schmid; and so Delitzsch in loc. (only maintaining that ἐν ᾧ is ἐν τούτῳ ὅτι, "in that He hath suffered," not ἐν τούτῳ ᾧ, "in that which He hath suffered:" so Hofmann also): Ebrard prefers (4): Luther, Casaubon, Valcknaer, Fritzsche, al., take (3): (1) is mentioned by Bleek, but I am not aware that it has met with any fautor. It may be necessary to guard readers against the citation, in Dr. Bloomfield's note, of Ebrard as if he rendered ἐν ᾧ "forasmuch as" or "in that." His rendering is, "Quibus in rebus tentatus ipse (est et) passus est, iis tentatos potest adjuvare." On the sense, see Calvin's note above. Christ's whole sufferings were a πειρασμός in the sense here intended: see ch. iv. 15: James i. 2.

The δύναται βοηθῆσαι here is not to be understood of the power to which the Lord has been exalted through death and suffering to be a Prince and a Saviour,—which is not here in question: but of the power of sympathy which He has acquired by personal experience of our sufferings. As God, He knows what is in us: but as man, He feels it also. And by this, wonderful as it may seem, He has acquired a fresh power, that of sympathy with us, and, in consequence, of helping us. See my sermon on this text, in Quebec Chapel Sermons, vol. iii. p. 84. And this is the general view of expositors, both ancient and modern. Chrys. says, ὁ δὲ λέγει τοῦτό ἐστι· δι' αὐτῆς τῆς πείρας ὧν ἐπάθομεν ἦλθε· νῦν οὐκ ἀγνοεῖ τὰ πάθη τὰ ἡμέτερα· οὐ γὰρ ὡς θεὸς μόνον οἶδεν, ἀλλὰ καὶ ὡς ἄνθρωπος ἔγνω διὰ τῆς πείρας ἧς ἐπειράσθη· ἔπαθε πολλά, οἶδε συμπάσχειν. And the Schol. in ms. 113, cited in Bleek, τουτέστι, προθυμότερον ὀρέξει χεῖρα τοῖς πειραζομένοις (so far Œc. also)· συγκαταβάσεως δὲ ὁ λόγος πρὸς τὸ νηπιώδες τῶν ἀκουόντων).

CHAP. III. 1—IV. 16.] THE SON OF GOD GREATER ALSO THAN MOSES: AND INFERENCES THEREFROM. The Writer

k ch. i. 9 reff. Clem.-rom. 1 ad Cor. 34.
l = Luke xii. 24, 27. Rom. iv. 19. ch. x. 24. Isa. v. 12.
m of Christ, here only.

k μέτοχοι, l κατανοήσατε τὸν m ἀπόστολον καὶ ἀρχιερέα ABCDK LMP𝔎 a b c d e f g h k l m n o 17. 47

CHAP. III. 1. κατανοησατε D¹[-gr].

has arrived through the reasonings of ch. i. ii., at the mention of the High Priesthood of Jesus. He might at once have passed thence to the superiority of His High Priesthood to that of the imperfect priests on earth. But one point yet remains, without which the gospel would not have its entire comparison with the law. The law was given by angels in the hand of a mediator. Moses was that mediator. Moses was above all others the Prophet by whom God had spoken to the Fathers in times past. Christ therefore must be compared with Moses, and shewn to be greater than he. This being done, he returns again to his central idea, the High Priesthood of Christ (ch. iv. 14); and from thenceforward treats of and unfolds it. Ebrard gives the detailed connexion well: "The angel of the covenant came in the name of God before the people of Israel; Moses in the name of Israel before God: the High Priest came in the name of God before Israel (with the name יהוה on his forehead), and in the name of Israel (with the names of the twelve tribes on his breast) before God (Exod. xxviii. 9—29 and 36—68). Now the N. T. Messiah is above the angels, according to ch. i. ii.: α. because in Himself as Son of God He is higher than they, and β. because in Him all humanity is exalted above the angels to lordship in the οἰκουμένη μέλλουσα, and that by this means, because the Messiah is not only πρόδ, but also ἀρχιερεύς,—not only messenger of God to men, but also the propitiatory sacerdotal representative of men before God. Now exactly parallel with this runs our second part. The fundamental thesis, ch. iii. 3, πλείονος γὰρ οὗτος δόξης παρὰ Μωυσῆν ἠξίωται, is plainly analogous in form with the fundamental thesis of the first part, i. 4, τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων. The N. T. Messiah is above Moses, because He, α. of Himself, as *Son* of the house (iii. 6), is above him who was only the *servant* of the house (cf. with iii. 5, θεράπων,—i. 14, λειτουργικὰ πνεύματα), and, β. because the work, of bringing Israel into rest, which was not finished by Moses, is now finished by Him (iv. 1 ff.). And this work Christ has finished, by being not, as Moses, a mere leader and lawgiver, but at the same time a propitiatory representative, an ἀρχιερεύς (ch. v. 11 ff.). So far does the parallelism of the two portions reach even into details, that as the two divisions of the former part are separated by a hortatory passage, so are those of this part also:—

"I. The Son and the angels.

α. The Son of God of Himself higher than the λειτουργικὰ πνεύματα of God, i. 5—14.

(Hortatory passage, ii. 1—4.)

β. In Him manhood is exalted above the angels, ii. 5—16.

For He was also High Priest, ii. 17, 18.

II. The Son and Moses.

α. The Son of the house of Israel higher than the θεράπων of the house, iii. 1—6.

(Hortatory passage, iii. 7—19.)

β. In Him Israel has entered into rest, iv. 1—13.

Thus He is also our High Priest, iv. 14—16." Comm. pp. 123 f.

Ebrard has perhaps not enough noticed the prevalence of the hortatory mood not only in the interposed passage, iii. 7—19, but all through the section: cf. iv. 1, 11, 14, 16.

1.] **Whence** (i. e. seeing that we have such a helper: it is connected with the result of ch. ii.: not, surely, with ch. i. 1, as De W. The fact just announced in ii. 18, is a reason for κατανοήσατε: see below), **holy brethren** (Michaelis proposed to put a comma at ἀδελφοί, and treat the two as separate,—*brethren* (and) *saints*. But, as Bleek observes, the rhythm seems against this, κλήσ. ἐπουρ. μέτοχοι following. And a graver objection may be found in the choice of the words themselves: for there can hardly be a doubt that both are used in reference to the ἁγιαζόμενοι and ἀδελφοί of ch. ii. 11, 12. Not that the ἀδελφοί here are *Christ's* brethren: but that the use of the word reminds them of that brotherhood in and because of Christ, of which he has before spoken. Whether the idea of common nationality is here to be introduced, is at least doubtful. I should rather regard it as swallowed up in the great brotherhood in Christ: and Bleek has well remarked, that, had the Writer been addressing believing Jews and Gentiles, or even believing Gentiles only, he would have used the same term of address and without any conscious difference of meaning), **partakers** (see on μετέχειν, ch. ii. 14: and reff. here) **of a heavenly calling** (κλῆσις, as usual, of the invitation, or summons, of God, calling men to His glory in Christ—and hence of the state

τῆς [n] ὁμολογίας ἡμῶν Ἰησοῦν, [2 o] πιστὸν ὄντα τῷ [p] ποιή-

n = (see note) ch. iv. 14. x. 23. 2 Cor. ix. 13. 1 Tim. vi. 12, 13 only L.P.H.‡ (Lev. xxii. 18 al.) 1 Kings xii. 6.

o Num. xii. 7.

p = (see note)

rec ins χριστον bef ιησ.; ins aft ιησ. $C^{2or3}D^{2}KL$ rel syrr arm $Orig_1$ Chr_1 $Thdrt_1$ [$Damasc_1$] Œc Thl Hil_1: om $ABC^{1}D^{1}M[P]\aleph$ 17 [47] latt coptt æth Ath_6 Cyr[-p_2] $Thdrt_1$ [Euthal-ms $Damasc_1$] $Ambr_1$ Jer Fulg Vig-taps.

which is entered by them in pursuance of that calling: cf. especially Phil. iii. 14, τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν χριστῷ Ἰησοῦ. Then also ἐπουράνιον (see reff.) —a calling made from heaven, see ch. xii. 25: "vocatio quæ de cœlo," Syr. Or it may mean, the calling which proposes a heavenly reward,—whose inheritance is in heaven. By far the best way is, to join the two meanings together: so Bengel, "per Dominum e cœlo factæ, et eo, unde facta est, perducentis." In fact the calling being ἐπουράνιος and proceeding from heaven, must of necessity be *heavenly* in its purport and *heavenward* in its result; eine vom Himmel aus ergangene und gen Himmel rufende: ihr Ausgangsort, ihr Inhalt, ihr Ziel—das Alles ist himmlisch. Delitzsch), **contemplate** (survey, with a view to more closely considering. The word is used of the survey of the spies at Jericho (λαβόντες γὰρ τὸ πρῶτον ἅπασαν ἐπ' ἀδείας τὴν πόλιν αὐτῶν κατενόησαν, τῶν τε τειχῶν ὅσα καρτερὰ κ.τ.λ. Jos. Antt. v. 1. 2: cf. also Gen. xlii. 9, κατάσκοποί ἐστε, κατανοῆσαι τὰ ἴχνη τῆς χώρας ἥκατε, and Num. xxxii. 8, 9); and of fixing the thoughts on any object, see reff. Luke, with whom it is a favourite word. The meaning then of the exhortation here is not, 'pay attention to' ("ut sedule attendant ad Christum," Calv.), 'be obedient to,' but as above) **the Apostle and High Priest** (notice that but one art. covers both ἀπόστ. and ἀρχ., thereby making it certain that both words belong to τῆς ὁμολογίας) **of our profession, Jesus** (ἀπόστολον, as superior to the ἄγγελοι, being Himself the angel of the covenant, God's greatest messenger: the word ἄγγελον being, as Ebrard, avoided, on account of its technical use before, to prevent Christ being confused with the angels in nature. He is ὁ ἀπεσταλμένος παρὰ πατρός: see John xx. 21. (I may remark, that the circumstance of the Writer using ἀπόστολος without scruple, as designating our Lord, may shew that the ἀπόστολοι as a class were not so distinctly marked as they have since been: a view supported also by some expressions of St. Paul: e. g. 2 Cor. viii. 23.) Ebrard well remarks, that all the difficulties which Commentators have found in this term vanish, on bearing well in mind the comparison between Christ and the angels in ch. i. ii. See an instance of this in the elaborate discussion of its meaning on Hebraistic grounds in the last edition of Tholuck; who, by rendering ἀπόστ., "*mediator*," has lost the joint testimony of the two, ἀπόστ. and ἀρχ., to Christ's mediatorship. Bengel says well on the two,—"τὸν ἀπόστ., eum qui Dei causam apud nos agit: τὸν ἀρχ., qui causam nostram apud Deum agit. Hic Apostolatus et Pontificatus uno *mediatoris* vocabulo continentur." τῆς ὁμολογίας ἡμ., **of our** Christian **confession**,—i. e. of our faith: so Thl., τουτέστι τῆς πίστεως· οὐ γὰρ τῆς κατὰ νόμον λατρείας ἀρχιερεύς ἐστιν, ἀλλὰ τῆς ἡμετέρας πίστεως. And so Thdrt., Œc., and Erasm., Calv., Beza, Grot., al. Tholuck objects, that thus we get no good sense for ἀπόστολος: but he does not seem to have taken into account the parallel with ch. i. 14. Thos. Aquinas, Luther, Camero, Calov., Owen (as an altern.), Wolf, al., and De Wette, and Tholuck, take the words as merely importing "*whom we confess*." But although De W. defends this from ch. iv. 14, it does not seem to agree with the usage there, κρατῶμεν τῆς ὁμολογίας,—nor with ch. x. 23, —nor 1 Tim. vi. 12, 13. To render ὁμολογία by "*covenant*," as Camerar., Tittmann, al., is not according to N. T. usage, which always has διαθήκη for this idea. There is a remarkable passage quoted by Wetst., out of Philo de Somn. i. § 38, vol. i. p. 654, containing the expression ὁ μέγας ἀρχιερεὺς τῆς ὁμολογίας: a parallel hardly to be accounted accidental, especially as the ἀρχιερεύς here spoken of is the λόγος (see above, § 37, p. 653, δύο ἱερὰ θεοῦ, ἓν μὲν ὅδε ὁ κόσμος, ἐν ᾧ καὶ ἀρχιερεύς, ὁ πρωτόγονος αὐτοῦ θεῖος λόγος). But Bleek has argued that, there being nothing in the context, or in the usage of Philo elsewhere, which can justify τῆς ὁμολογίας there, the only inference open to us is, that it has been inserted in Philo's text from this passage. 2.] First, a point of *likeness* between our Lord and Moses is brought out, and that by a reference to an O. T. declaration respecting the latter (μέλλει προεῖδον τὸν κατὰ σάρκα χριστὸν προτιθέναι Μωυσέως. ἀλλ' ἐπειδή, εἰ καὶ πιστοὶ ἦσαν οὗτοι πρὸς οὓς ὁ λόγος, μεγάλας ἔτι δόξας εἶχον περὶ Μωυσέως, ἵνα μὴ εὐθέως ἀποφράξωσιν αὐτῶν τὰ ὦτα, οὐκ εὐθέως προτίθησι Μωυσέως τὸν

σαντι αὐτόν, ὡς καὶ Μωυσῆς ἐν ὅλῳ τῷ °οἴκῳ αὐτοῦ. ABCDK LMPℵ abcde fghkl mno 17. 47

2. om ολω B coptt [Cyr$_1$] Ambr$_1$.

χριστόν, ἀλλὰ τέως ἐξισοῖ εἶτα προϊὼν προτίθησιν. Œc.), who is (not, 'was.' The present participle may always be contemporary with a previously expressed verb, of any tense, provided that verb be absolutely in construction with the participle, as ἀνέβλεψε τυφλὸς ὤν, "*he, being blind, received sight*" = he was blind and received sight. But a present participle standing absolutely, or with a present verb, must retain its present force; as τυφλὸς ὢν ἄρτι βλέπω, "*I, being a blind man, now see*," = 'whereas I am (by infirmity, as every one knows, not, "whereas I *was*," as in E. V. in loco, John ix. 25) blind, now I see.' And so the present sense must be retained here. Then a question arises: are we to understand it strictly of present time, of Christ now in heaven,—or as in the case cited, of general designation? Clearly, I think, of the latter: Jesus, whose character it is, that He is πιστός. For the strict present would, to say nothing of other objections, not apply to the ἀπόστολον portion of the Lord's office, but only to the ἀρχιερέα. It, as Lünemann has well expressed it, charakterisirt das Treuſein als inhärirende Eigenſchaft) faithful (it is questioned, whether or not this word refers back to the πιστὸν ἀρχιερέα of ch. ii. 18. The sense is certainly not the same: the faithfulness there being the fidelity wherewith He being like His brethren would, so to speak, reproduce their wants before God,—that here spoken of being His faithfulness to God, over whose house He is set, ver. 6. Still I cannot help thinking that the *word itself* is led to by, and takes up that other. That regarded more the *sacerdotal*, this regards the *apostolic* office of Christ) to him that made him (so we must render ποιήσαντι, not, "*that appointed him.*" And so D-lat., "fidelem esse creatori suo," Ambrose, de Fide iii. 11, vol. ii. (iii. Migne) p. 512 (quoting as above, he adds, "Videtis in quo creatum dicit; in quo assumsit, inquit, semen Abrahæ, corporalem utique generationem asserit"), Vigil-taps. (contra Varimadum, i. 4, Migne, Patr. Lat. vol. lxii. p. 366, "fidelem existentem ei qui creavit eum"), Primasius ("qui fidelis est eidem Deo Patri qui fecit eum (so vulg.), juxta quod alibi dicitur: qui factus est ei ex semine David secundum carnem (Rom. i. 3)." ibid.), Schulz, Bleek, Lünemann. The ordinary rendering, "who appointed Him" (viz. ἀπόστολον κ. ἀρχιερέα) does not seem to me to be sufficiently substantiated by any of the passages brought in its defence. That ποιεῖν with two accusatives signifies *to appoint, to make into*, of course no one doubts: cf. Gen. xxvii. 37: Exod. xviii. 25: John vi. 15: Acts ii. 36. But our question is not of such constructions: we want to know whether ποιεῖν τινα can ever be filled up with a second accusative out of the context. Two passages are most frequently alleged to prove the affirmative. One is ref. 1 Kings, μάρτυς κύριος ὁ ποιήσας τὸν Μωυσῆν καὶ τὸν Ἀαρὼν (אֲשֶׁר עָשָׂה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן), καὶ ὁ ἀναγαγὼν τοὺς πατέρας ὑμῶν ἐξ Αἰγύπτου. But here Bleek, against Gesenius and De Wette, holds fast, and I think rightly, to the original sense of עָשָׂה, and renders "*who made Moses and Aaron.*" The other place, Mark iii. 14, ἐποίησε δώδεκα ἵνα ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, is less still to the point, because there the ἵνα ὦσιν κ.τ.λ. qualifies the verb, and gives the second accusative, q. d. ἐποίησε δώδεκα τοὺς ἐσομένους κ.τ.λ. And the phrase ὁ ποιήσας αὐτόν, for God the Creator, is so common in the LXX, that had our Writer had that other meaning in his view, his readers would have been sure to misunderstand him. Bleek accumulates instances: cf. Isa. xvii. 7; xliii. 1; li. 13; liv. 5: Hosea viii. 14: Job xxxv. 10: Ps. xciv. 6 (xcv. 7); cxlix. 2: Sir. vii. 30; x. 12; xxxix. 5, and many other places. He also presses the fact that ὁ ποιῶν in the Hellenistic Greek of Philo is the constant designation of God as the Creator. The word thus taken, is of course to be understood of that constitution of our Lord as our Apostle and High Priest in which He, being human, was made by the Father: not of Him as the eternal Word (as even Bleek and Lünemann, explaining it of His generation before the worlds), which would be irrelevant here, besides being against all Scripture precedent. Even Athanasius himself, though arguing against this unwarranted inference of the Arians from the phrases, seems to have understood it as we have done above: for he says, Contra Arianos ii. (iii.) 8, vol. i. (ii. Migne), p. 376, οὐχ ὅτι ὁ λόγος, ᾧ λόγος ἐστί, πεποίηται, νοεῖν θέμις· ἀλλ' ὅτι λόγος ὢν δημιουργὸς ὕστερον πεποίηται ἀρχιερεὺς ἐνδυσάμενος σῶμα τὸ γεννητὸν καὶ ποιητόν. And so also the orthodox Latins, Ambrose, Vigil-taps., Primasius, explaining "*creatio*" by "*corporalis generatio.*" The Greek Fathers, generally, repudiate

3 [q] πλείονος γὰρ [r] οὗτος δόξης [s] παρὰ Μωυσῆν [t] ἠξίωται, [u] καθ' [u] ὅσον [q] πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ [v] κατα-

q ch. xi. 4 reff. r so ch. vii. 4. x. 12. s ch. i. 4 reff. t = & constr., 2 Thess. i. 11. 1 Tim. v. 17. ch. x. 29 only. 1 Macc. xi. 66. see Luke vii. 7 (Acts xv. 38. xxviii. 22). L.P.H. u ch. vii. 20. ix. 27 only. constr., ch. viii. 6. v here 3ce. ch. ix. 2, 6. xi. 7. Mark i. 2. Luke i. 17. viii. 27 ‖ Mt. 1 Pet. iii. 20 only. Num. xxi. 27.

3. rec δοξης bef ουτος, with KLM rel vulg [Euthal-ms Thdrt Damasc$_2$]: txt ABC D[P]ℵ m [47] Chr$_1$. μωυσεως D^1.

strongly this view, as was natural, living as they did in the midst of the strife. Chrys. says, τί ποιήσαντι; ἀπόστολον κ. ἀρχιερέα· οὐδὲν ἐνταῦθα περὶ οὐσίας φησίν, οὐδὲ περὶ τῆς θεότητος, ἀλλὰ τέως περὶ ἀξιωμάτων ἀνθρωπίνων. And so Œc. and Thl. Thdrt. even more plainly, ποίησιν δὲ οὐ τὴν δημιουργίαν, ἀλλὰ τὴν χειροτονίαν κέκληκεν. And Epiphan. Hær. lxix. 38, 39, vol. ii. (Migne), p. 761, distinctly denies any reference even to the humanity of Christ as created,—οὐδὲ τὴν αὐτὴν πλάσιν ἐνταῦθα διηγεῖται τοῦ σώματος, οὐδὲ τῆς αὐτοῦ ἐνανθρωπήσεως, οὐ περὶ κτίσεως ὅλως φάσκει, ἀλλὰ μετὰ τὴν ἐνδημίαν τοῦ ἀξιώματος τὸ χάρισμα. See other testimonies from the Fathers in Suicer, ii. p. 788), **as also** (καί, to take another instance of faithfulness: thus, with every circumstance of honour, is Moses introduced, before any disparagement of him is entered upon) **(was) Moses in all His house** (from ref. Num., οὐχ οὕτως ὁ θεράπων μου Μωυσῆς ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστι. 1. It may be well to remark, that the substitution of αὐτοῦ for μου at once indicates to whom αὐτοῦ is to be referred: viz. to God, τῷ ποιήσαντι αὐτόν: see also below on ver. 6. And so most ancient and modern Commentators. Ebrard would make it both times reflexive —"his house," i. e. the house to which he belongs: Bleek, both times to refer to Christ, whose house, as a Son, it is: Thl. gives the alternative, οἶκον τὸν λαὸν λέγει, ὡς καὶ ἡμεῖς εἰώθαμεν λέγειν, ὁ δεῖνα τῇδε τῇ οἰκίας ἐστίν· αὐτοῦ δέ, ἤτοι τοῦ θεοῦ, ἢ τοῦ Μωυσέως· καὶ γὰρ καὶ τοῦ Μ. ἐλέγετο ὁ λαός, ὡς τὸ ὁ λαός σου ἥμαρτεν. But this last expression had a special reference, and did not represent a general truth. 2. The circumstance of the quotation makes it far more natural to refer ἐν ὅλῳ τ. οἴκῳ αὐτοῦ to Moses directly, and not to Christ, as Ebrard, al., putting a comma at Μωυσῆς. 3. The ellipsis is to be filled up by πιστὸς ἦν after τῷ οἴκῳ αὐτοῦ, as in the place cited. 4. The signification of ὁ οἶκος αὐτοῦ is well illustrated by 1 Tim. iii. 15, πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος. It imports the Church of God: and is one and the same here and in ver. 6; not two different houses, but the same, in the case of Moses taken at one time only,—in that of Christ, in its whole existence and development). **3.] For** (the γάρ is best connected, as commonly, with the κατανοήσατε above: as containing the reason why our attention should be thus fixed on Jesus: *for*, though He has the quality of faithfulness in God's house in common with Moses, yet is He far more exalted and glorious than he. Bleek, understanding αὐτοῦ above of Christ, inclines to connect γάρ immediately with it: "it is *His* house, inasmuch as," &c. But surely a ratiocination so taken up from a pronoun of at least ambiguous reference, would, without something to emphasize αὐτοῦ as = ἑαυτοῦ, be exceedingly obscure to the reader. Others, as De Wette, would join it to the immediately preceding and render it explicatively: but this seems harsh and incoherent) **this person** (the transposition in the later MSS. to δόξης οὗτος has probably been made to bring οὗτος παρὰ Μωυσῆν together and πλείονος δόξης. But it is characteristic of our Writer to separate words constructed together by an emphatic word) **hath been held worthy** (the word includes, with the idea of '*accounting worthy*,' that also of the *actual* bestowal of the dignity. So Philo, of Moses when a child, De Vit. Mos. i. 5, vol. ii. p. 83, τροφῆς οὖν ἤδη βασιλικῆς κ. θεραπείας ἀξιούμενος. And De Decal. § 21, p. 198, τὴν μέντοι προνοίαν ἧς ἐν τοῖς οὖσιν ἐβδομὰς ἠξίωται: Diod. Sic. xix. 11, τὴν δ' Εὐρυδίκην . . . . ἔκρινε μείζονος ἀξιῶσαι τιμωρίας: Arrian, Var. Hist. xii. 10, τῶν ἀριστείων ἠξιώθησαν. See more examples in Bleek. The word refers to the honour and glory wherewith God hath crowned Christ, in His exaltation to His right Hand; which is taken for granted without further explanation, as a fact well known to the readers) **of more glory** (not, "of so much the more:" the construction is as in ch. viii. 6, διαφορωτέρας τέτυχεν λειτουργίας, ὅσῳ καὶ κρείττονός ἐστιν διαθήκης μεσίτης) **than** (on παρά after a comparative, see note, ch. i. 4), **Moses, inasmuch as** (this seems to give καθ' ὅσον very happily, with just the same blending of analogy and inference) **he hath more honour than the house** (so is this gen. to be rendered, and not '*in*,' or '*from the house*,' as D-lat., "quanto majorem honorem habet domus is qui præpa-

w ch. ii. 9 reff. σκευάσας αὐτόν· 4 ᵂπᾶς γὰρ οἶκος ᵛκατασκευάζεται ὑπὸ ABCDK LMPN abcdefghkl mno 17. 47

ravit eam:" and so vulg., Luther, but combining with it the other rendering also (nachdem der eine größere Ehre am Hause hat der es bereitet denn das Haus). Wolf, Peirce, al. This, that the Founder of the house had more glory from, or in the house, than Moses, was not true in fact of Christ: for they of the house had rejected Him. Cf. a very similar comparison in Philo, de Plant. Noë, § 16, vol. i. p. 340, ὅσῳ γὰρ ὁ κτησάμενος τὸ κτῆμα τοῦ κτήματος ἀμείνων, κ. τὸ ποιητικὸν τοῦ γεγονότος, τοσούτῳ βασιλικώτεροι ἐκεῖνοι. The majority of Commentators take it as above: e. g. Chrys, πλείονα τιμὴν ἔχει τῶν ἔργων ὁ τεχνίτης, ἀλλὰ καὶ τοῦ οἴκου ὁ κατασκευάζων αὐτόν: and Thdrt., ὅση φησὶ ποιήματος πρὸς ποιητὴν διαφορά, τοσαύτη Μωυσέως πρὸς τὸν χριστόν. For the argument, see below) who established it ("κατασκευάζειν οἶκον," says Bleek, "is not to 'found a household,' so that ὁ κατασκευάσας τὸν οἶκον should designate the paterfamilias,—a meaning which can hardly be defended:—but the formula refers beyond doubt primarily to the erection of an actual house. The word is so used, of the preparation of a building,—a house, or temple, or ship, or town, &c.,—and especially in later Greek. So in our Epistle (in St. Paul it never occurs), besides here and ver. 4,—as in reff. also. 1 Macc. xv. 3, κατεσκεύασα πλοῖα πολεμικά: Jos. Vit. § 12, καθαιρεθῆναι τὸν οἶκον ὑπὸ Ἡρώδου . . . κατασκευασθέντα: Herodian, v. 6. 13, κατεσκεύασε δὲ καὶ ἐν τῷ προαστείῳ νεὼν μέγιστόν τε καὶ πολυτελέστατον: ib. § 22, πύργους τε μεγίστους καὶ ὑψηλοτάτους κατασκευάσας: Plut. Numa, p. 67 A, ἐνταῦθα κατασκευάζεται κατάγειος οἶκος οὐ μέγας: Diod. Sic. xi. 62, ἄλλας τριήρεις πολλὰς κατεσκευάσαν, &c. In almost all these places, the verb may be so taken as to include not only the erection of the building, ship, &c., but also the fitting up, providing with proper furniture (κατασκευή, σκεύη), as indeed it is found more expressly used in Attic writers: e. g. Xen. Hiero ii. 2, μεγαλοπρεπεστάτας οἰκίας καὶ ταύτας κατεσκευασμένας τοῖς πλείστου ἀξίοις: id. Anab. iv. 1. 8, ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμέναι αἱ οἰκίαι, and al.; Demosth. p. 1208, ἔτι δὲ σκεύεσιν ἰδίοις τὴν ναῦν κατεσκεύασα: p. 689, οἷς κατεσκευασμένην ὁρᾶτε τὴν πόλιν: ib., ὥστε τινὲς μὲν αὐτῶν πολλῶν δημοσίων οἰκοδομημάτων σεμνοτέρας τὰς ἰδίας κατεσκευάκασιν οἰκίας. And here also we may say, that κατασκευάζειν means more than οἰκοδομεῖν οἶκον, and includes, besides the building of the house, the fitting it up, and providing it with all requisites. So that to this κατασκευή of the house belong servants, male and female; and so here we may say that the οἰκέται, the servants of the house, are included. The sense then is this: just as he who has built and furnished a house,—for himself namely, as master of the house,—stands higher in honour than the house itself and the individual οἰκέται, so does Christ higher than Moses: and Christ is thus represented as he who has prepared the house of God (and therefore as its lord), to whom Moses also belongs, as an individual οἰκέτης. And so Chrys., Œc., &c." Wetstein and Böhme have proposed a way of taking this verse which is at least specious: viz. to understand ὁ κατασκευάσας not of the Son, but of the Father, and the sentiment to be, inasmuch as he who established the house has more honour than the house, *which honour Christ, as His Son, shares*. But however suitable this idea may be in the next verse (see below), it is well answered by Bleek, al., that the insertion of it here would be quite alien from the object of the Writer, who is clearly comparing, directly, Moses and Christ: and that besides, a reference to a sentiment lying out of the immediate path of the argument would be introduced not by καθ' ὅσον, but by πλήν, or ἀλλά (or δέ, as in ver. 4). I am surprised to find Hofmann and Delitzsch upholding this last-mentioned interpretation as the only right one. Surely the ellipsis of the proposition 'the honour of the Father belongs to the Son also' is not for a moment to be assumed. And besides, to suppose οὗτος in this verse, and ὁ κατασκευάσας, not to refer to the same person, would involve a harshness and carelessness of style neither of which belongs to our Writer. See more on next verse). 4.] For (expansion and justification of ὁ κατασκευάσας) every house is established by some one (i. e. it belongs to the idea of a house that some one should have built and fitted it up: arrangement implies an arranger, design a designer): but (contrast as passing from the individual to the general) He which established all things is, God (= God is he which established all things; θεός being the subject, and ὁ τὰ πάντα κατασκ., the predicate. Before treating of the misunderstanding of this verse by the Fathers, and by many of the moderns, let us endeavour to grasp its true meaning. The last verse brings before us Christ as the κατασκευαστής of

τινός, ὁ δὲ πάντα [v] κατασκευάσας θεός. 5 καὶ Μωυσῆς [x] μὲν [x] πιστὸς ἐν ὅλῳ τῷ [x] οἴκῳ αὐτοῦ ὡς [y] θεράπων, [z] εἰς [z] μαρτύριον τῶν λαληθησομένων. 6 χριστὸς δὲ ὡς

x ver. 2. y here only. appl. to Moses, Exod. iv. 10. xiv. 31. Num. xi. 11; xii. z Matt. viii. 4 ‖. x. 18 ‖. xxiv.

8. Deut. iii. 24. Josh. i. 2(עֶבֶד). (-πεία, Luke xii. 42.) 14 ‖. James v. 3. Gen. xxi. 30.

4. rec ins τα bef παντα with C[3] or [3]D[1]L[P] rel [arm Euthal-ms Thdrt Damasc$_2$]: om ABC[1]D[1]KMℵ 17 Chr-ms.

the house of God. And this He is, in whatever sense *οἶκος* be taken: whether in the narrower sense which best suits this present comparison, or in the wider sense implied by the faithful centurion in Matt. viii. 9, in which all natural powers are His *οἰκέται*. But He is this not by independent will or agency. *δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας*, is our Writer's own language of the creation by Christ: and it is in accord with that of St. John, where he says *πάντα δι' αὐτοῦ ἐγένετο*. He, *as the Son*, is *ὁ κατασκευάσας* the house of God—the Church, or the world, or the universe; but, apparently (cf. ver. 6), the former of these: but it is as one with,—by virtue of his Sonship,—Him who is *ὁ πάντα κατασκευάσας*, viz. God. And thus the *αὐτοῦ*, twice repeated in vv. 5, 6, falls into its own place as belonging both times to God: Moses is His servant, part and portion of His household: Christ is His Son, over His household. And by this reference to God as the *πρωτοκατασκευαστής*, is the expression above, *τῷ ποιήσαντι αὐτόν*, illustrated and justified. So that this verse is not quasi-parenthetic, as almost all the recent expositors make it—e. g. Tholuck, Bleek, Ebrard, Lünemann,—but distinctly part of the argument. The ancient expositors, almost without exception, take *θεός* as predicate, and *ὁ (τὰ) πάντα κατασκευάσας* as a designation of Christ—"*now He that founded all things, is* (must be) *God:*" thus making the passage a proof of the deity of Christ. The short-hand writer has apparently here blundered over Chrysostom's exposition, for it is meagre and confused to the last degree; but Thdrt., Œc., and Thl., so explain it, regarding ver. 2 as an assertion of Christ's superiority to Moses *quoad* His human nature, and this verse as regards His divinity. *ὅρα πῶς ἤρξατο μὲν τῆς συγκρίσεως ἀπὸ τῆς σαρκός, ἀνέβη δὲ εἰς τὴν θεότητα, καὶ ἀσυγκρίτως ὑπερέχειν τὸν ποιητὴν τοῦ ποιήματος ἔδειξε*. And so also Beza, Estius, Cappellus, a-Lapide, Cameron, Seb. Schmidt, Calmet, Bengel (who however as well as Cappellus, takes *ὁ* as the personal pronoun referring to Christ, and (*τὰ*) *πάντα κατασκευάσας* as in apposition; but He, who &c., is God), al. But, apart from the extreme harshness and forcing of the construction to bring out this meaning, the sentiment itself is entirely irrelevant here. If the Writer was proving Christ to be greater than Moses inasmuch as He is God, the founder of all things, then clearly the mere assertion of this fact would have sufficed for the proof, without entering on another consideration: nay, after such an assertion, all minor considerations would have been not only superfluous, but preposterous. He does however, after this, distinctly go into the consideration of Christ being faithful not as a servant but as a son: so that he cannot be here speaking of His Deity as a ground of superiority). 5.] The argument proceeds, resuming the common ground of ver. 2: **and Moses indeed** (inasmuch as *δέ* following has the effect of bringing out, and thus emphasizing, *χριστός*, this *μέν* may almost be treated as a particle of disparagement: cf. Isocr. Panegyr. p. 178, *ἡ καλουμένη μὲν ἀρχή, οὖσα δὲ συμφορά*—"which is called indeed . . . but really is . . .") **(was) faithful in all His** (God's, cf. above the words of the citation, on ver. 2) **house, as a servant** (cf. as above; the word *θεράπων* (see reff.) is often applied by the LXX to Moses. So also Wisd. x. 16: Barnabas, Ep. c. 14, *Μωυσῆς θεράπων ὢν ἔλαβεν (τὰς πλάκας), αὐτὸς δὲ ὁ κύριος ἡμῖν ἔδωκεν. θεράπων* differs from *δοῦλος*, in embracing all who are, whether by occasion or by office, subservient to another: thus the Etym. Mag.: *θεράποντας οὐχ, ὅστερ οἱ νεώτεροι, δούλους, ἀλλὰ πάντας τοὺς θεραπευτικῶς ἔχοντας, ὡς "Δαναοὶ θεράποντες Ἄρηος"· καί, τὸν ἐν δευτέρᾳ τάξει φίλον, ὡς "Πάτροκλος Ἀχιλλέως θεράπων."* Wetst., who also cites Apollonius, Ammonius, and Eustathius, to the same effect. This of course would allow the same person to be called by both names, as Moses is in Josh. i. 1 and 2 F. (not A), and al. Bleek well remarks here, that *δοῦλος*, had it been used of Moses in the place cited, would have served the Writer's purpose here just as well for the argument, but not for the words *εἰς μαρτ. τῶν λαληθησομένων*, which here follow, indicating the nature of his *θεραπεία*), **for testimony of the things which were to be** (afterwards) **spoken** (these words are not to be joined with *θεράπων*, as Bleek, Lün.,

[a] Matt. xxv. 21, 23. (see ch. x. 21.)

υἱὸς [a] ἐπὶ τὸν οἶκον αὐτοῦ· οὗ [b] οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν ABCDK LMP𝔎 a b c d e f g h k l m n o

[b] 1 Tim. iii. 15. 1 Pet. iv. 17.

6. for ου, ος D¹M latt Lucif₁ Ambr₁ (not Did Chr Jer): ου ο 2. 122. rec εαυτερ, with ACD³KL𝔎³ rel [Chr₁ Euthal-ms Thdrt Damasc Lucif₁]: txt BD¹M[P](𝔎¹) 17. 17. 47

(𝔎¹ has εκαν, with the ε written above κ a 1. m.) (*As εαυτερ is found*, with no var *in*

al., nor, as Estius, al., with πιστός; but with the whole preceding sentence: the purpose of the faithful service of Moses in God's house was, εἰς μαρτ. κ.τ.λ. In considering the meaning of the words, surely we must look further than the commonly received shallow interpretation which refers them to the things which Moses himself was to speak to the people by God's command. For how could his fidelity ἐν ὅλῳ τῷ οἴκῳ θεοῦ, comprehending as it does the whole of his official life, be said to be εἰς μαρτύριον τῶν λαληθησομένων by him to the people? It seems to me that neither εἰς μαρτύριον (ἐν τῇ μαρτυρίᾳ) nor τῶν λαληθησομένων (τῶν λαληθέντων) will bear such an interpretation. And yet it is acquiesced in by Syr. ("in testimonium eorum quæ loquenda erant in ejus manu"), Chrys. (not perhaps exactly: τί ἐστιν, εἰς μαρτύριον; ἵνα δῶσι, φησί, μάρτυρες, ὅταν ἀναισχυντῶσιν οὗτοι: but this surely will not suit the gen. τῶν λαληθ.), Thdrt. (ἐκεῖνος μὲν πιστὸς ἐκλήθη, ἵνα δειχθῇ ἀξιόχρεως νομοθέτης. τοῦτο γὰρ εἶπεν, εἰς μαρτ. τῶν λαλ.), Thl. (ἵνα λαλῇ τὰ τοῦ δεσπότου τοῖς λοιποῖς οἰκέταις, κ. μάρτυς ᾖ τῷ θεῷ ἐν τῇ κρίσει τῶν λαληθέντων), Œc., Primas., Est., Corn.-a-Lap., Grot., Hamm., &c., Stuart, De W., Bleek, Lünem. But, 1. the εἰς with μαρτύριον seems best to express an ulterior purpose of the whole of that which is spoken of in the preceding clause: cf. the same combination in reff. Gospp.:—2. the neut. gen. after μαρτύριον is best understood of that to which the testimony referred, as in Acts iv. 33: 1 Cor. i. 6; ii. 1: 2 Tim. i. 8:—and 3. the future participle requires that the λαληθησόμενα should be referred to a time wholly subsequent to the ministry of Moses. This has been felt by some of the expositors, and curiously evaded: e. g. by Jac. Cappellus, "Rationi consentaneum erat ut *statim initio* fidelissimus compereretur Moses, quo fide dignius esset testimonium *quod postea perhibiturus erat* in monte Sinai." But unfortunately for this view, the incident from which this divine testimony to Moses is quoted, was long subsequent to the delivery of the law from Sinai. If then we are pointed onward to future time for τὰ λαληθησόμενα, what are they? What, but the matter of the divine ἐλάλησεν ἡμῖν ἐν υἱῷ of our ch. i. 1? The whole ministry of Moses was, εἰς μαρτύριον of these λαληθησόμενα. And when Bleek says that the participle would not be put thus absolutely with such a signification, but would be qualified by ἐπ' ἐσχάτου τῶν ἡμερῶν, or διὰ τοῦ υἱοῦ, or the like, or expressed τῶν μελλόντων λαληθῆναι, we may well answer that the Writer, having in ch. i. 1 laid down λαλεῖσθαι as a common term for the revelations of the two dispensations, and again taken it up ch. ii. 2, 3, had no need again to qualify it further than by the future participle. I interpret it then to mean the Gospel, with Calvin ("Moses, dum est ejus doctrinæ præco, quæ pro temporis ratione veteri populo erat prædicanda, simul testimonium Evangelio, cujus nondum matura prædicatio erat, reddidit. Nam certe constat, finem et complementum legis esse hanc perfectionem sapientiæ quæ evangelio continetur. Atque hanc expositionem exigere videtur futurum participii tempus"), Owen ("λαληθ. represents things future unto what he did in his whole ministry. This our translation rightly observes, rendering it, 'the things that should be spoken after.' And this as well the order of the words as the import of them doth require. In his ministry he was a testimony, or, by what he did in the service of the house he gave testimony: whereunto? to the things that were afterwards to be spoken, viz. in the fulness of time, the appointed season, by the Messiah: i. e. the things of the gospel. And this indeed was the proper end of all that Moses did or ordered in the house of God"), Cameron, Calov., Seb. Schmidt, Limborch, Wolf, Peirce, Wetstein, Cramer, Baumg., al., Ebrard, and, as I have found since writing the above note, Hofmann and Delitzsch): but Christ (scil. πιστός (ἐστιν), to correspond with the πιστὸν ὄντα, ὡς καὶ κ.τ.λ. above, ver. 2. Some would supply ἐστιν only, as Erasm. (paraphr.), "At Christus, ut conditor ac filius, administravit suam ipsius domum:" but thus the parallelism would be broken. Then, supplying πιστός, are we to join it with ἐπὶ τὸν οἶκ. αὐτοῦ, as in Matt. xxv. 21, 23, ἐπὶ ὀλίγα ἦς πιστός, or to insert it before ὡς υἱός, and take it absolutely? Certainly the latter, as shewn by the order of the words in the previous sentence; the ellipsis here being, to judge by that order, between δέ and ὡς, not between υἱός and ἐπί) as a Son over his house (αὐτοῦ here again *of*

[c] παῤῥησίαν καὶ τὸ [d] καύχημα τῆς [e] ἐλπίδος [f] κατάσχωμεν. c = Eph. iii. 12. 1 Tim. iii. 13. ch. iv. 16. x. 19, 35. 1 John ii. 28. iii. 21. iv. 17. v. 14. Job xxvii. 10. d elsw., P. only. = 2 Cor. v. 12. ix. 3. (Rom. iv. 2 al7.) Deut. x. 21. e = ch. vi. 11, 18. vii. 19. x. 23 f = Luke viii. 15. 1 Cor. xi. 2. xv. 2. 1 Thess. v. 21. ver. 14. ch. x. 23‡.

the MSS, *in ver* 14 *and ch* vi. 3, *it is prob here that the other ready is the true one.*) rec aft ελπιδος ins (*as in ver* 14) μεχρι τελους βεβαιαν, with ACDKLM[P]ℵ rel [vss]; *u. τ.* (only) Syr; *in æternum* æth-pl; *μ. τ. κατασχ. βεβ.* 4: om B æth-rom Lucif, Ambr.

God,—not primarily, though of course by inference, of Christ. The house is *God's* throughout: but Christ is of primary authority and glory in it, inasmuch as He is the Son in the house, and actually established the house. This, which I am persuaded is required by the context, is shewn decisively by ch. x. 21, ἔχοντες . . . ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ. So Chrys. (ἐκεῖνος μὲν εἰς τὰ πατρῷα ὡς δεσπότης εἰσέρχεται, οὗτος δὲ ὡς δοῦλος), Thdrt. (on the following words: οἶκον τοῦ θεοῦ κέκληκε τοὺς πιστεύοντας κατὰ τὴν προφητείαν τὴν λέγουσαν, ἐνοικήσω ἐν αὐτοῖς κ.τ.λ.), D-lat. (but with "*in*,"—"Christus autem tanquam filius in domo ejus:" vulg. has "in domo sua"), Jerome (Ep. 18, ad Damas. § 5, vol. i. p. 49, "Christus autem ut filius super domum ejus"), Corn.-a-Lap., Schlichting, Peirce, Bengel, Storr, Morus, Abresch, Dindorf, al.: and recently, Stuart (but only as a question between ἑαυτοῦ and αὐτοῦ, and apparently without being aware that αὐτοῦ may have both meanings), and Lünemann. The greater number of Commentators refer it to Christ: many of them writing it αὐτοῦ, to which Bleek well replies, that had the Writer intended the emphatic reflexive pronoun to be understood, writing as he did without accents, he would certainly have used ἑαυτοῦ, in a matter so easily confused. Of the rest, some, e. g. Ebrard, take αὐτοῦ as referring to Christ: and others, as simply the reflexive pronoun after the generic υἱὸς: "as a son over his (own) house:" thus Böhme, Bleek, De Wette, al. But thus the parallelism is destroyed, and in fact the identity of the house in the two cases, on which depends the strictness of the comparison between Moses and Christ. Most of the expositors have not felt this: but Ebrard has distinctly maintained that two houses are intended: "In the one house serves Moses for a testimony of the future revelations of God, the οἶκος itself being part of the μαρτύριον: the other οἶκος, the οἶκος of Christ, are *we*: it is a living house, built of living stones." But this introduces a complicated comparison, and to my mind infinitely weakens the argument. There is but one house throughout, and that one, the Church of God, in which both are faithful; one as a servant, the other as a son: this house was Israel, this house are we, if we are found faithful in the covenant. So also I am glad to see Delitzsch takes the sentence. Dec. 31, 1858), **whose** (not (except by inference) *Christ's*, as Œc., Jac. Cappellus, Estius, Owen, Bleek, De Wette, Ebrard, al., but, *God's*,—as Chrys. (οἶκος γάρ, φησίν, ἐσόμεθα τοῦ θεοῦ . . ἐάνπερ κ.τ.λ.), Thdrt. (see above on αὐτοῦ), Thl. (as Chrys., recognizing, however, Christ also, as the possessor of the house, οἶκον ἔχει καὶ ὁ χριστός, ἡμᾶς), Calvin ("Additur hæc admonitio, tunc eos in Dei familia locum habituros, si Christo pareant"), al., and Delitzsch. Besides the considerations urged above as affecting the question, we have the strong argument from Scripture analogy, cf. besides reff., 1 Cor. iii. 16, 17: 2 Cor. vi. 16: Eph. ii. 22: ch. x. 21; xii. 22: Rev. iii. 12: which alone, especially ch. x. 21, would go very far with me to decide the question) **house** (some, e. g. Bengel who would read ὃς οἶκος, urge the omission of the article here as against οὗ οἶκος: adducing such expressions as οὗ τὸ πτύον, ἧς ὁ ἀδελφός, ὧν τὸ στόμα, ὧν τὰ ὀνόματα, οὗ ἡ πληγή, ὧν τὰ κῶλα, οὗ ἡ φωνή, οὗ ἡ οἰκία. But in every one of these the subject is distributed: whereas here οἶκος and ἡμεῖς are not commensurate, the proposition merely expressing categorical inclusion, and God's house being far wider than ἡμεῖς. Compare the precisely similar passage, 1 Pet. iii. 6, ἧς (Σάῤῥας) ἐγενήθητε τέκνα ἀγαθοποιοῦσαι κ.τ.λ.) **are we** (the Writer and his Hebrew readers: = of whose house we are, even as Moses was), **if we hold fast** (reff. Bleek objects to the shorter text here, that the Writer has twice besides used this verb, and both times with a tertiary adjectival predicate: see reff. But such a consideration can hardly override critical evidence) **the confidence** (reff.: not, "*free and open confession*," as Grot. ("professio Christianismi aperta"), Hamm., Limborch, al., which would not suit κατάσχωμεν, a purely subjective word) **and the** (notice the article, which shews that this second noun is not merely explicative of the first, nor to be ranked in the same category with it) **matter of boasting** (the concrete: not here to be confounded (although the con-

g ch. ix. 8. x. 15. Acts i. 16. 2 Pet. i. 21.
h Psa. xciv. 7—11.
i constr., ver. 15 & ch. iv. 7, from l. c. ch. xii. 19. 1 John iv. 5, 6 al. fr.
j see note. vv. 13, 15. ch. iv. 7. Acts xix. 9. Rom. ix. 18 only. Jer. xix. 15.

ABCDK LMPN a b c d e f g h k l m n o 17. 47

7 Διό, καθὼς λέγει τὸ [g] πνεῦμα τὸ ἅγιον [h] Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ [i] ἀκούσητε, 8 μὴ [j] σκληρύνητε τὰς καρδίας

fusion certainly did take place sometimes) with *καύχησις*, the abstract, as is done by Bleek, De Wette, Tholuck, &c. As *παρρησία* was subjective, *our confidence*, so is this objective, *the object whereon that confidence is founded:* see notes on reff. 2 Cor., where the same mistake has been made. And *κατάσχωμεν* is no objection to this: we may 'hold fast' an object of faith, though (see above) we could not 'hold fast,' except in a very far-off sense, an outward practice, such as a bold profession) of our hope (*καλῶς εἶπε τῆς ἐλπίδος, ἐπειδὴ πάντα ἦν ἐν ἐλπίσι τὰ ἀγαθά· οὕτω δὲ αὐτὴν δεῖ κατέχειν, ὡς ἤδη κανχᾶσθαι ὡς ἐπὶ γεγενημένοις*: Chrys. See reff. and Rom. v. 2). 7—19.] See the summary at the beginning of the chapter. *Exhortation*, founded on the warning given by the Spirit in Ps. xcv., *not to allow an evil heart of unbelief to separate them from this their participation in the house of God.* 7.] Wherefore (i. e. seeing that they are the house of Christ if they hold fast their confidence and boast of hope. It has been disputed, what verb is to be connected with διό. Some (as Schlichting, J. Cappellus, Heinrichs, Cramer, Kuinoel, Ebrard, al.) join it immediately with *μὴ σκληρύνητε*, and regard the Writer as making the Spirit's words his own: but this labours under the great difficulty that in ver. 9 the speaker is God Himself, and so an unnatural break is made at the end of ver. 8 (Delitzsch acknowledges this difficulty, but does not find it insuperable, and adopts the view). Others, as De W. and Tholuck, believe that the construction begun with διό is dropped, and never finished, as in Rom. xv. 3, 21: 1 Cor. i. 31; ii. 9: supplying after διό, *μὴ σκληρύνητε τὰς καρδ. ὑμ.*,—or understanding διό more freely, "wherefore let it be so with you, as" &c. But by far the best way is, with Erasm. (annot.), Calv., Est., Pisc., Grot., Seb. Schmidt, Limborch, Bengel, Peirce, Wetst., Abresch, Böhme, Bleek, Lünem., al., to take the whole citation, including the formula of citation, as a parenthesis, and join διό with βλέπετε ver. 12. The length of such parenthesis is no objection to this view: see ch. vii. 20—22; xii. 18—24, where the Writer, after similar parentheses, returns back into the previous construction. Nor again is it any objection, that in the midst of the citation, another διό occurs, ver. 10: for that διό belongs strictly to the citation, and finds both its preparation and its apodosis within its limits. Nor again, that the sentence beginning with βλέπετε, ver. 12, is more an analysis of the citation than an application of it: had this been so, we should more naturally have expected to find βλέπετε οὖν,—ch. xii. 25 supporting, instead of impugning (as Tholuck) this last reply to the objection),—even as the Holy Spirit saith (in Ps. xcv., Heb. and Eng. This Psalm in the Heb. has no writer's name: in the LXX it is headed, *ἄινος ᾠδῆς τῷ Δαυείδ*. And it is ascribed to David in ch. iv. 7 below. The passage is cited as the direct testimony of the Holy Spirit, speaking through David: cf. reff.), To-day, if ye hear his voice (" In the Psalm, according to the Hebrew, the words corresponding to these, וְיוֹם אִם־בְּקֹלוֹ תִשְׁמָעוּ, the second hemistich of the 7th verse, form an independent sentence, to be taken as a powerful exhortation expressed in the form of a wish, אִם, *o si, utinam*, as often. The sense from ver. 6 is,—'Come let us fall down and bow ourselves, kneel before Jehovah our Creator. For He is our God and we the people of his pasture and the flock of his hand.' Then this sentence follows: 'O that ye might this day hearken to His voice!' וְיוֹם stands first with strong emphasis, in contrast to the whole past time, during which they had shewn themselves disobedient and rebellious against the divine voice, as e. g. during the journey through the wilderness, alluded to in the following verses: 'to-day' therefore means *'now,' 'nunc tandem.'* Then in the following verses, to the end of the Psalm, is introduced, in the oratio directa, that which the divine voice, which they are to hear, addresses to them. And it is probable that the LXX took the words in the sense of the Hebrew: at least their rendering of אִם by *ἐάν* elsewhere gives no sure ground for supposing the contrary, seeing that they often give *ἐάν* for אִם as *utinam*, and that, in places where they would not well have understood it otherwise: e. g. Ps. cxxxviii. 19. Yet it would be obvious, with such a translation, to take this period not as an independent sentence, but either in close connexion with the preceding period of the 7th ver., as a declaration of the condition of their being His people,—or in reference to the following, as a protasis to which ver. 8, *μὴ σκληρύνητε κ.τ.λ.*,

ὑμῶν ὡς ἐν τῷ [k]παραπικρασμῷ [l]κατὰ τὴν ἡμέραν τοῦ [m]πειρασμοῦ ἐν τῇ ἐρήμῳ, [9 n]οὗ [o]ἐπείρασαν οἱ πατέρες ὑμῶν ἐν [p]δοκιμασίᾳ, καὶ εἶδον τὰ ἔργα μου τεσσεράκοντα

k here and ver. 15 from l. c. only. (-ραίνειν, ver. 16. Ps. lxv. 7. lxvii. 6.)

l of time, Acts xvi. 25. xxvii. 27. Winer, § 49 d. b.
m = (see note) Deut. viii. 15. only †. Sir. vi. 21 only. Xen. Mem. ii. 2. 13 al. in Bleek.
n Matt. vi. 13. Luke iv. 13 al. Deut. vi. 16.
o = Acts v. 12. 1 Cor. x. 13. Ps. lxxvii. 46.
p here

8. for παραπικρασμω, πιρασμω ℵ.

9. for οὗ, ὅπου D¹. rec aft επειρασαν ins με (*as* LXX-Ed-vat ℵ²ᵃ), with D³KLM [P]ℵ² rel vulg [syrr arm] copt-wilk Chr Thdrt [Euthal-ms Damasc] Ambr$_1$: om (*as* LXX-A[B]ℵ¹) ABCD¹ℵ¹ 17 copt(Wetst) Lucif$_1$. rec (for εν δοκιμασια) εδοκιμασαν με (*corrn to* LXX), with D³KLℵ³ rel vulg syrr [æth arm Chr$_2$ Cyr$_1$ Thdrt Damasc Ambr$_1$]: txt ABCD¹M[P]ℵ¹ 17 copt (Clem) [Euthal-ms]. ειδον AC[P] 17 Did$_1$. rec τεσσαρακοντα, with B² (H in ver 17) KLM[P]: μ′ D: txt AB¹CN. (So also in ver 17.)

forms the apodosis. In this last way the Writer of our Epistle appears to have taken the words, from his beginning his citation with them: and yet more clearly from ver. 15, and ch. iv. 7." Bleek: and so De Wette, on the Psalm: and Tholuck and Lünemann: and Calv. as an alternative. σήμερον will thus refer to the day in which the Psalm was used in public worship, whenever that might be. See below), **harden not your hearts** (Heb. heart. Bleek remarks, that this is the only place (in Heb. and LXX: βαρύνειν τ. κ. of the act of man is found Exod. viii. 15, 32: 1 Kings vi. 6) where this expression 'to harden the heart' is used of *man's* own act: elsewhere it is always of *God's* act, cf. Exod. iv. 21; vii. 3 (vii. 22; viii. 19); ix. 12 (35); x. 20, 27; xi. 10; xiv. 4, 17: Isa. lxiii. 17, and τὸ πνεῦμά τινος, Deut. ii. 30; whereas when the hardening is described as the work of man, the formula σκληρύνειν τὸν τράχηλον αὐτοῦ is used, Deut. x. 16: Neh. ix. 17, 29: 2 Chron. xxx. 8 (where however B reads τὰς καρδίας); xxxvi. 13: Jer. vii. 26 al., or τὸν νῶτον αὐτοῦ, 4 Kings xvii. 14. For N. T. usage see reff.), **as in the provocation** (Heb. מְרִיבָה, "as (at) Meribah." In Exod. xvii. 1—7 we read that the place where the children of Israel murmured against the Lord for want of water was called Massah and Meribah,—καὶ ἐπωνόμασε τὸ ὄνομα τοῦ τόπου ἐκείνου Πειρασμὸς καὶ Λοιδόρησις, LXX. But the subsequent account of Num. xx. 1—13, makes it plain that the two names refer to two different events and places: and this is further confirmed by Deut. xxxiii. 8, "Thy holy One whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah." In the Psalm these two are mentioned together, and the LXX as usual *translate* the names, using here however the uncommon word παραπικρασμός, for λοιδόρησις, which is their word in Exod. xvii. 7, λοιδορία Num. xx. 24 (so AB), and ἀντιλογία in Num. xx. 13 (24 Ald.); xxvii. 14: Deut. xxxii. 51; xxxiii. 8: Ps. lxxx. 7; cv. 32; the only places where they have preserved the proper name, being in Ezek. xlvii. 19 (μαριμώθ), xlviii. 28 (βαριμώθ). In giving, for the proper names, their meaning and occasion, they have in fact cast light upon the sacred text; though it is rather exegesis than strict translation. The word itself, παραπικρασμός, is supposed by Owen to have found its way into the LXX from this citation: but there is no ground whatever for such a supposition. Though the subst. does not again occur, the verb παραπικραίνω occurs 35 times, and generally of men provoking God to anger. It has also been conjectured by Michaelis, that the LXX may, as they have never rendered Meribah by this word elsewhere, have read מָרָה, Marah, in their Hebrew text here, which they render πικρία in Exod. xv. 23: Num. xxxiii. 8, 9. This may have been so, but is pure conjecture), **in the time of** (the κατά, as the Writer takes it, seems, by ver. 16 below, where only the verb παρεπίκραναν introduces the question, not παρετ. καὶ ἐπείρασαν, —to be subordinate to the παραπικρασμός, and as so often, to signify '*during*,' at the time of: so οἱ καθ' ἡμᾶς, our contemporaries,—κατὰ Ἄμασιν βασιλεύοντα,—κατ' Ἀλέξανδρον: see Bernhardy, p. 241: Blomf., Glossary on Agam. 342. In the Heb. this second clause is distinct from the first, and introduces a fresh instance: see below) **the day of the temptation in the wilderness** (Heb., יוֹם מַסָּה בַּמִּדְבָּר, as in the day of Massah in the wilderness: viz. that of the second murmuring against Moses and Aaron for want of water: see Num. xx. 1—13. The place was in the wilderness of Sin, near Kadesh: ib. ver. 1), **where** (we have the same construction of οὗ after τῆς ἐρήμου in ref. ὅπου, τουτέστιν ἐν τῇ ἐρήμῳ· ἤ, οὗ ἐπείρασαν πειρασμοῦ, ἵνα ἡ τὸ οὗ ἄρθρον, ἀλλὰ μὴ τόπου δηλωτικόν. Œc. And in this latter way it is taken by Erasm. Schmid, Francke, Bengel, and Peirce. But the

q (and constr.) ver. 17 only. Gen. xxvii. 46. Ps. xxi. 24. Sir. vi. 25 al. w. ἐν, Num. xxi. 5. w. ἀπὸ προσώπου, xxii. 3. absol., Deut. vii. 26.

ἔτη. 10 διὸ [q] προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον Ἀεὶ ABCDK LMPℵ abcde

10. rec (for ταυτη) εκεινη (*corrn to* LXX, *where there is no var*), with CD³KL[P] rel Chr Thdrt: *ista* D-lat: txt ABD¹Mℵ 17 vulg Clem Did[from the Psalm]. fghkl mno 17. 47

ειπα (*as* LXX-Bℵ) A D²(appy) a c k 17 Chr-ms-corr [Euthal-ms Cyr$_1$]: ειπαν D¹: txt BCD³KLM[P]ℵ rel Clem Did [Chr Thdrt].

former way seems the more likely, on account of the arrangement of the words: if the latter had been intended, the order would more probably have been τοῦ πειρασμοῦ, οὗ ἐπείρασαν . . . . ἐν τῇ ἐρήμῳ. And the usage of οὗ for ὅπου, though not found elsewhere in this Epistle, is not uncommon in the LXX,—cf. Ps. lxxxiii. 3: Ezek. xxi. 16: Esth. iv. 3: Sir. xxiii. 21,—and is found 24 times in the N. T.) **your fathers tempted by way of trial** ('*tempted (me) in trying*,' or '*proving (me)*.' It will be seen that the more difficult reading is sustained by the consent of the most ancient MSS., and expressly supported by Clem.-alex.; who cites the whole passage, and, as is evident by his insertion of διό before προσώχθισα, from our Epistle: and continues, ἡ δὲ δοκιμασία τίς ἐστιν εἰ θέλεις μαθεῖν, τὸ ἅγιόν σοι πνεῦμα ἐξηγήσεται· καὶ εἶδον κ.τ.λ. The idea of such a reading being "an alteration to remove a seeming roughness of style" (Dr. Bloomfield) is simply absurd, the roughness existing not in the received text and LXX, but in the expression ἐπείρασαν ἐν δοκιμασίᾳ. It is very difficult to account for such a reading: and Bleek supposes that it may have existed in the Writer's copy of the LXX; ἐν δοκιμασίᾳ, i. e. ϵ̄ΔΟΚΙΜΑCΙΑ, being written for ϵΔΟΚΙΜΑCΑ; and instances ch. x. 5, σῶμα, and ch. xii. 15, ἐνοχλῇ, as similar cases. For the usage of the word δοκιμασία, see reff.), **and saw my works** (Heb., וַיִּרְאוּ פָעֳלִי, "*moreover they saw my work*"—i. e. my penal judgments; so Ewald, and Bleek: and so the word פֹּעַל is used in Ps. lxiv. 10: Isa. v. 12: Hab. i. 5; iii. 2: for these penal judgments lasted during the forty years, and it is they which are described in the next sentence. The meaning given by most expositors, "*although they saw my works* (miracles of deliverance, &c.) *for forty years*," is not so likely, seeing that these provocations happened at the beginning of the forty years. But see below) **forty years** (these words in the Heb. most probably belong, as rendered in our E. V., to what follows: an arrangement rendered impossible here, on account of διό following. But that such arrangement was not unknown to our Writer is plain, from his presently saying, ver. 17, τίσιν δὲ προσώχθισεν τεσσεράκοντα ἔτη; It is therefore likely that he did not choose this arrangement without reason. And if we ask what that reason was, we find an answer in the probability that the forty years' space is taken as representing to the Hebrews their space for repentance; their σήμερον, between the opening of the preaching of the gospel (cf. ch. ii. 2), and their impending destruction. This idea was recognized by the Jews themselves in their books: e. g. Sanhedr. fol. 99. 1, "R. Eliezer dixit: dies Messiæ sunt 40 anni, sicut dicitur, Quadraginta annos &c., Ps. xcv. 10;" and then follows a proof of it from this passage in the Psalm: Tanchuma, fol. 79. 4, "Quamdiu durant anni Messiæ? R. Akiba dixit, Quadraginta annos, quemadmodum Israelitæ per tot annos in deserto fuerunt." "And if," continues Bleek, "this idea of the days of the Messiah was prevalent, that they were the immediate precursors of the עוֹלָם הַבָּא (the age to come) as the time of the great Sabbath-rest, and the completed glory of the people of God,—this is something very analogous to the acceptation of the period of the forty years which seems to underlie what is said of them in our Epistle." If so, it is possible that the meaning of καὶ εἶδον τὰ ἔργα μου above may be, that they saw My wonderful works and took no heed to them, and thereby increased their guilt).

10.] **Wherefore** (see above: διό is inserted, to mark more strongly the reference of τεσσ. ἔτη to the preceding. It is impossible, with διό, to join those words to this sentence and understand διό as = διὰ ταῦτα, as Estius, Piscator, Grot., &c. Instead of being so anxious, at the expense of the meaning of words, to put our citations straight to the letter, it is far better to recognize at once the truth, for such it is, which Calvin here so boldly states: "Scimus autem apostolos in citandis testimoniis magis attendere ad summam rei, quam de verbis esse solicitos") **I was offended** (προσοχθίζω and ὀχθίζω are Alexandrine forms peculiar to the LXX. The classical word is ὀχθέω, frequently found in Homer; προσοχθέω is cited in Palm and Rost's Lexicon from Pisid. fragm. (?). The root seems to be ἔχω, from which also we have the cognate word ἔχθος, -ομαι, which, says Passow, differs from ὀχθέω in being always used of a literal and material burden, whereas this is always of a metaphorical and mental one. ἔχθος

r πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς s ὁδούς μου 11 ὡς ὤμοσα ἐν τῇ ὀργῇ μου t Εἰ εἰσελεύσονται εἰς

r = 1 Cor. vi. 9. 2 Tim. iii. 13. Tit. iii. 3 al. Isa. xxix. 24.
s = Acts xiii.
10. Rom. xi. 33. Rev. xv. 3. Ps. xvii. 21.
23. Num. xiv. 30. Deut. i. 35. 1 Kings iii. 14. xiv. 45. 2 Kings xi. 11. xx. 20 al.
t = ch. iv. 3, 5, from l. c. Mark viii. 12. Gen. xiv.

in all probability is another cognate word similarly derived. The substantive ὄχθη does not seem to be any further connected with ὀχθέω and ὀχθίζω than by derivation from a common root. ὄχθη is that which stands out or protrudes: ὀχθέω, to stand out against, to thrust oneself in the way of: "affinis phrasis, *adversum incedere*, Levit. xxvi. 24, 28," Bengel: hence ὄχθαι ποταμοῖο, the banks of a river: so Eustathius, ὄχθος, παρὰ τὸ ἔχειν (ἐξέχειν) τοπικὸν ἐκπαδστημα: but no nautical metaphor, as "*infringing* (impinging?) *upon the shore, running aground*" (Stuart, al., after Suidas, προσώχθικε· προσκέκρουκε, προσκέκοφεν ἀπὸ τοῦ τὰ ἐπινηχόμενα ταῖς ὄχθαις προσκρούεσθαι), is to be thought of. Hesychius interprets προσοχθισμός, πρόσκρουσις, δεινοπάθεια) **with this generation** (the LXX has ἐκείνῃ, as the rec. here: there is no demonstrative in the original Hebrew, בַּדּוֹר. I quite think with Böhme and Bleek, that the change is made by our Writer for a set purpose, viz. to extend the saying, by making γενεά thus import the whole Jewish people, over the then living race, as well as that which provoked God in the wilderness. Cf. Matt. xxiv. 34, and note), **and said, They do always err in their heart** (Heb., "*They are a people of wanderers in heart.*" Bleek thinks the ἀεί of the LXX is owing to the taking עַם, people, for עוֹלָם, or עַד, or עֵד, which last Symmachus has translated ἀεί in Ps. xlix. 10; cxxxix. 18), **but they** (in Heb., merely "*and they*," and so in the LXX-B, καὶ αὐτοὶ οὐκ ἔγν. Our text agrees with the alex. MS., which marks off the clause more strongly with δέ [so also ℵ]. Bengel justifies this: "הֵם in Hebr. iteratur magna vi. Accentus hic incipiunt hemistichium. Itaque non continetur sub εἶπον *dixi*, sed sensus hic est: illi me sibi infensum esse sentiebant, αὐτοὶ δέ, *iidem* tamen nihilo magis vias meas cognoscere voluerunt. Simile antitheton: *illi*, et *ego*, cap. viii. 9, coll. ver. 10. Sic, *at illi*, Ps. cvi. 43: cf. etiam Luc. vii. 5: Isa. liii. 7 in Hebr.") **knew not** (aor., as their iguorance preceded their wandering, and is treated as the antecedent fact to it. The *not knowing*, where matters of practical religion are concerned, implies the not following) **my ways** (i. e. the ways which I would have them to walk in, דְּרָכַי: so Gen. vi. 12: Exod. xviii. 20, σημανεῖς αὐτοῖς τὰς ὁδοὺς ἐν αἷς πορεύσονται, and passim. The meaning given to the clause by Stuart, al., "*They disapproved of* (?) *God's manner of treating them*," is quite beside the purpose, and surely not contained in the words: see on Rom. vii. 15: 1 Cor. viii. 3), **as** (this ὡς corresponds to the Heb. אֲשֶׁר, which is often used as a conjunction, with various shades of meaning all derivable from its primitive sense, as 'quod' in Latin. In Gen. xi. 7, which De W. on the Psalm adduces to justify ὃ ὀμ, it has a telic force: and so the LXX, ἵνα μὴ ἀκούσωσιν ἕκαστος τὴν φωνὴν τοῦ πλησίον. But it seems hardly to bear the ecbatic, "*so that*:" at least I can find no example. The sense here appears to be 'according as,' 'in conformity with the fact, that:' such conformity not necessarily implying that the excluding oath was *prior* to the disobedience, but only that the oath and the disobedience were strict correlatives of one another. As the one, so was the other) **I sware** (see Num. xiv. 21 reff.; xxxii. 10 ff.: Deut. i. 34 ff.) **in my wrath** (not, 'by my wrath,' though such a rendering would be grammatical (cf. Matt. v. 34; xxiii. 16: Rev. x. 6: Ps. lxii. 11); for such a method of swearing on God's part is never found), **If they shall enter** (this elliptical form of an oath stands for a strong negative: it is sometimes, when *man* is the speaker, filled up by "The Lord do so to me and more also, if . . ." Cf. ref. Mark: 2 Sam. iii. 35 al. It is interpreted below, ver. 18: τίσιν δὲ ὤμοσεν μὴ εἰσελεύσεσθαι κ.τ.λ.) **into my rest** (in the Psalm, and in the places referred to above, the *rest* is, primarily, the promised land of Canaan. Œc. says, εἰς τοσοῦτόν φησιν οὐκ ἔγνωσαν τὰς ὁδούς μου, ἕως εἰς τοῦτό με ἤγαγον, ὥστε ὀμόσαι μὴ εἰσελθεῖν αὐτοὺς εἰς τὴν κατάπαυσίν μου, τουτέστι τὴν γῆν τῆς ἐπαγγελίας, ἐν ᾗ εἰσελθόντες ἔμελλον ἀπὸ τῶν πολεμίων ἀναπαύεσθαι. In Deut. xii. 9, 10, the words κατάπαυσις and καταπαύσει ὑμᾶς are used of the promised inheritance of Canaan. But it has been well noticed, that after Joshua had led the people into the land, they never in reality enjoyed entirely the rest which had been promised;—and in consequence, the meaning of that threat of God opened out before them, and it became plain that more was denounced upon the γενεά than one generation merely could exhaust, more also than the mere not entering into

τὴν [u]κατάπαυσίν μου· 12 [v]βλέπετε, ἀδελφοί, μή ποτε
ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ [x]ἀπιστίας [y]ἐν τῷ
[z]ἀποστῆναι ἀπὸ [a]θεοῦ [a]ζῶντος· 13 ἀλλὰ [b]παρακαλεῖτε [c]ἑαυ-

u ver. 18. ch. iv. 1 &c. (6 times.) Acts vii. 49 (from Isa. lxvi. 1) only.
v = Matt. xxiv. 4. Acts xiii. 40. 1 Cor. viii. 9. x. 12. Gal. v. 15 ‡. 1. 18 al. Winer, § 56. 2. b. a. xiv. 25 only.
w indic. fut., Mark xiv. 2. Col. ii. 8. Xen. Cyr. iv.
x = Matt. xiii. 58 Mk. xvii. 20 v. r. Rom. iv. 20. ver. 19 al.† Wisd.
y ch. ii. 8 &c. Matt. xiii. 4. Acts iii. 26.
z Luke iv. 13. viii. 13. xiii. 27. Acts xii. 10 al. 2 Cor. xii. 8. 1 Tim. iv. 1. 2 Tim. ii. 19. Heb., here only. L.P.H. 2 Chron. xxx. 7. Wisd. iii. 10.
a Acts xiv. 15. 2 Cor. iii. 3. vi. 16. 1 Tim. iii. 15. iv. 10. ch. ix. 14. x. 31. xii. 22. Rev. vii. 2. xv. 7. Isa. xxxvii. 4, 17 al.
b Heb., ch. x. 25. xiii. 19, 22 only. = Acts xv. 32 al. fr.
c = Eph. iv. 22. Col. iii. 13. 1 Thess. v. 13. 1 Pet. iv. 8, 10.

Canaan. Hence the prophetic pregnancy of the oath became evident, and its meaning was carried on in this exhortation by the Psalmist, and is here carried on by the sacred Writer of this Epistle, to a further rest which then remained for Israel, and now still remains for the people of God. Bleek notices the use of κληρονομεῖν τὴν γῆν in the Psalms, as a promise of blessings yet future (cf. Ps. xxiv. 13; xxxvi. 9, 11, 22, 29), as pointing the same way: and it is interesting to remember that we have our Lord, in the opening of his ministry, taking up the same strain, and saying, μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν):— 12.] **take heed** (on the connexion of this with διό above ver. 7, see note there. βλέπετε is only again found in our Epistle at ch. xii. 25. This construction with an indicative future (see reff. on ἔσται) is hardly, as Bleek, to be explained by the interrogative force of μή: but falls under a class of constructions with ἵνα, ὅπως, ὅς, μή, in which there is a mingling, in case of μή, of the *fear lest it should*, and the *suspicion that it will*; and in case of the other particles, of the purpose that it may, and the anticipation that it will. This logical account of the construction is plainer when a past tense is concerned: as in Thuc. iii. 53, φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν, "We fear lest (*that*,—in English idiom) we have missed both at once." See Hartung, Partikellehre, ii. 140, and Bernhardy, p. 402: and cf. ref. Col.: and the examples in Bleek), **brethren, lest** (on ποτε not to be pressed as meaning 'at any time,' see above on ch. ii. 1) **there shall be** (for construction, see above) **in any one of you** (not the same as ἐν ὑμῖν. Calvin (see also Schlichting in Bleek) remarks well, "Nec tantum in universum præcipit Apostolus ut sibi omnes caveant, sed vult ita de salute cujusque membri esse sollicitos, ne quem omnino ex iis qui semel vocati fuerint, sua negligentia perire sinant. Atque in eo boni pastoris officium facit, qui ita excubare pro totius gregis salute debet, ut nullam ovem negligat") **an evil heart of unbelief** (the gen. ἀπιστίας is possessive; an evil heart (ἀεὶ πλανῶνται τῇ καρδίᾳ) belonging to, characteristic of, unbelief. This is plain, from the consideration that ἀπιστία is, throughout, the leading idea,—cf. ver. 19, and ch. iv. 3,—and not the καρδία πονηρά. Bleek, al. make it a gen. of origin, which in sense comes to the same, but is not so simple in grammar: Calv. ("Significat, conjunctam cum pravitate et malitia *fore* incredulitatem"), De W., al. a genitive of result (?), "which leads to unbelief:" this latter is logically wrong:— Delitzsch, a qualitative genitive in the widest sense: but this would put ἀπιστίας too much in the background. ἀπιστία must be kept to its simple primary meaning, not rendered, as Schulz, and Bretschneider and Wahl in their Lexicons, *disobedience*; it was not this, but disbelief in the strictest sense, which excluded them, and against which the Hebrews are warned. That it led on to ἀπείθεια, we all know, but this is not before us here), in (the element in which the existence of such an evil heart of unbelief would be shewn) **departing** (viz. in the sense indicated by the cognate substantive: apostatizing, falling from the faith: see below) **from** (ἀποστῆναι is commonly constructed with ἀπό in N. T. and LXX: reff. 1 Tim., and Wisd. are exceptions. The classical writers usually construct it with a genitive only, as in these two last passages: see Demosth. p. 78. 21, and numerous other examples in Reiske's index: and Bleek) **the living God** (by using this solemn title of God, he not only warns them from Whom, and at what risk, they would depart, but also identifies the God whom they would leave, with Him who had so often called Himself by this name as the distinctive God of Israel, and as contrasted with the dumb and impotent idols of other nations. And thus he shews them that Israel, and the privileges and responsibilities of Israel, were now transferred to the Christian Church, from which if they fell away, they would be guilty of apostasy from the God of Israel. Compare the three other places (reff.) where the term occurs in our Epistle, and the notes there),— 13.] **but** (ἀλλά after a negative sentence loses its stronger force of '*nevertheless*,' the contrast already lying in the context: and here the preceding exhortation though really a posi-

H εχρις ου—

...γαρ γε e. ABCDH KLMPℵ a b c d f g h k l m n o 17. 47

τοὺς [d] καθ' [d] ἑκάστην [d] ἡμέραν, [e] ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ [f] σκληρυνθῇ ἐξ ὑμῶν τις [g] ἀπάτῃ τῆς [h] ἁμαρτίας· 14 [i] μέτοχοι γὰρ τοῦ χριστοῦ [j] γεγόναμεν, [k] ἐάνπερ τὴν

[d] here only. Exod. v. 8. 1 Kings xviii. 10 A [not in B]. Esth. ii. 11. iii. 4. Job i. 4. Ps. vii. 11. cxliv. 2. see Acts xvii. 17.
[e] = Luke iv. 13. Acts xiii. 11. xx. 6. 2 Macc. xiv. 10. Xen. Cyr. v. 4. 16, ἄχρις οὗ ἀσφαλὲς ᾖστο εἶναι.
[f] ver. 8.
[g] Matt. xiii. 22 ‖ Mk. Eph. iv. 22. Col. ii. 8. 2 Thess. ii. 10. 2 Pet. ii. 13 only †. Judith ix. 10, 13. xvi. 8 only. (-τᾶν, James ii. 26.)
[h] = Rom. iii. 9, 20. v. 12 al.
[i] = ch. vi. 4. xii. 8. (i. 9 reff.)
[j] Heb., ch. v. 11, 12. vii. 16, 20, 22, 23. xii. 8.
[k] (ver. 6 v. r.) ch. vi. 3 only.

13. καλειτε AC. rec τις bef εξ υμων (*transposn in neglect of emphasis*), with ACHM[P]ℵ m 17 [47 Lucif$_1$]: txt BDKL rel syr Thdrt Damasc.

14. rec γεγοναμεν bef του χριστου, with K L(omg του) e rel (syrr copt) [arm Eus$_1$] Chr Thdrt: txt ABCDHM[P]ℵ m 17 latt Orig$_1$ Eus$_2$ Cyr$_1$ Damasc Lucif$_1$ Hil.

tive one, βλέπετε, passes as a negative one from the sense, as if it were, 'Let there not be,' &c.) exhort yourselves (so, in a literal rendering, should the word be given, and not "*one another*," though English idiom may require this latter in a version intended for use. I have already dealt with this supposed ἑαυτ. "*for* ἀλλήλ." on ref. Col.: and Bleek treats of it at some length here. "In the word ἑαυτούς we have merely this: that the action to which the *subject* is united, refers to the *subject itself*, i. e. to ὑμᾶς. Since however this is a plural idea, a multitude consisting of many members,—the words do not express whether an influence is meant which the different members are to exert one upon another, or each one on himself, or each on himself and on others as well: as regards the expression, it is just as general and indefinite as if it were said, ἡ ἐκκλησία παρακαλείτω ἑαυτήν. Still, in the idea of the verb, or otherwise in the context, it may be made clear which of these meanings is intended: and so we find this reflective third person plural frequently used,—whether it imply actually the third person, or the first or second,—where from the context it can only be taken in the second of the above senses, viz. that of an influence to be exerted, in a body consisting of many members, by one member upon another: where, in other words, ἀλλήλων might stand without change of the sense. So in reff.: and in the best Greek writers, e. g. Xen. Mem. iii. 5. 2, εὐμενεστέρους . . . ἑαυτοῖς: § 16, οἵγε ἀντὶ μὲν τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα, ἐπηρεάζουσιν ἀλλήλοις, καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις: ib. ii. 7. 12, and De Venat. vi. 12, &c. As regards our passage, this certainly is especially meant, that in the Church one should exhort another: yet not excluding the implication, that each one should himself be exhorted by his exhortation of the Church. In Col. iii. 16, we have the same relation expressed") **day by day** (reff.: so Xen. Mem. iv. 2. 12: De Re Equest. v. 9 al.: generally in the classics καθ' ἑκάστην, or καθ' ἡμέραν, elliptically), **as long as** (ἄχρις, connected with ἄκρος, as μέχρι with μακρός, properly means 'to the height of,' and hence, '*up to*,' of space,—'*until*,' of time. Hence, by a mixed construction, not unfrequently, as here, '*as long as*,' i. e. 'up to the moment of such or such a state enduring in existence:' see in reff.) **the (word) "To-day" is named** (i. e. as long as that period endures, which can be called by the name "*to-day*" as used in the Psalm. That period would be here, *the day of grace*; the short time (see ch. x. 25, 37) before the coming of the Lord. And so Chrys.: τὸ γὰρ σήμερον, φησίν, ἀεί ἐστιν ἕως ἂν συνεστήκῃ ὁ κόσμος:—on the other hand, many Commentators understand, *the term of their natural life*; so Basil (Ep. 42. 5, vol. iv. p. 130), Thdrt., Thl., Primasius, Erasm., Corn. a-Lapide, al. But the words themselves, τὸ σήμ. καλεῖται, are somewhat ambiguous in meaning. De W. with several others, take σήμερον as indicating the whole passage of which it is the first word, and καλεῖται as = κηρύσσεται: so Bengel, "Dum Psalmus iste auditur et legitur." But this seems neither so simple nor so applicable: seeing that, ch. iv. 7, he again calls attention to this σήμερον not as indicating the whole passages, but as πάλιν τινὰ ὁρίζων ἡμέραν), **that from among you** (emphatic, as contradistinguished from οἱ πατέρες ὑμῶν ver. 9. This not having been seen, the transposition, as in rec., has taken place) **no one be hardened** (as they, ver. 8) **by deceit of** (arising out of, belonging to) **his sin** (cf. Rom. vii. 11, ἡ γὰρ ἁμαρτία . . . . ἐξηπάτησέν με καὶ . . . . ἀπέκτεινεν. See also Eph. in reff. ὁρᾷς, says Chrysostom, ὅτι τὴν ἀπιστίαν ἡ ἁμαρτία ποιεῖ. And Œc., ἀπατηθεῖσα διὰ τῆς ἀπιστίας ἣν νῦν ἁμαρτίαν ἐκάλεσεν. In ch. xi. 25; xii. 4, ἁμαρτία is similarly used for defection from God). 14.] A reason given for βλέπετε κ.τ.λ., enforcing the caution; since it is only by endurance that

1 = 2 Cor. ix. 4. xi. 17. ch. (i. 3, xi. 1 only. Ruth i. 12. Ps. xxxvii. 7. Ezek. xix. 5. Matt. x. 22. xxiv. 13. ἀρχὴν τῆς [l] ὑποστάσεως [m] μέχρι [m] τέλους [n] βεβαίαν [o] κατά- σχωμεν, 15 [p] ἐν τῷ λέγεσθαι Σήμερον ἐὰν τῆς φωνῆς

ABCDH KLMP[ℵ] a b c d f g h k l m n o 17. 47

m here only. ἄχρι τ., ch. vi. 11. Rev. ii. 26. ἄνες, 1 Cor. i. 8. εἰς τέλος, n ch. ii. 2 reff. o ver. 6. p ver. 12.

aft υποστ. ins αυτου A 71. 219 vulg Jer$_1$[(om$_1$) Lucif$_1$] Vig-taps.

we can becoem partakers of Christ. **For we have become** (Bleek remarks, "Our Writer loves the use of this word *γέγονα*, where he desiguates a state to which any one has attained, even where it would have been sufficient to have expressed by *εἶναι* simply the being (das ſich befinden) in that state." See reff. But here it is rather perhaps proleptic, looking on to the fulfilment of the condition to be stated) **partakers of Christ** (some, e. g. Michaelis, Paulus, Bretschn., De Wette, take these words as *τοὺς μετόχους σου* ch. i. 9, to signify "*fellow-partakers with Christ*;" but as Bleek remarks, in all the places where our Writer *himself* uses *μέτοχος* with a gen. (ch. i. 9 being a citation), it ever signifies partaker '*of*,' and not '*with*,' that genitive noun. So *μετόχους γενηθέντας πνεύματος ἁγίου*, ch. vi. 4; also ch. iii. 1; xii. 8;—and *μετέχειν τινός*, ch. ii. 14; v. 13; vii. 13. So Chrys. (*μετέχομεν αὐτοῦ φησιν κ.τ.λ.*), Thl. (*μετέχομεν αὐτοῦ ὡς σῶμα κεφαλῆς*), Œc., Primas., Luther, Bengel, Bleek, Lünemann, &c.), **if, that is** (περ is originally the same as *περί*, and is found as an enclitic in Latin as well as in Greek, in 'paulisper,' 'parumper,' 'semper,'—bearing the sense of 'omnino,' or the German prefixed all, in allda, allwo, alſo, &c., and in our '*although*.' See an interesting chapter in Hartung ii. 327—344, and Donaldson's New Cratylus, p. 231 ff. ἐάνπερ does not occur in St. Paul, nor his usual εἴπερ in this Epistle. We have it in Herod. vi. 57, *πατροδόχου τε παρθένου πέρι, ἐς τὸν ἱκνέεται ἔχειν, ἢν μὴ περ ὁ πατὴρ αὐτὴν ἐγγυήσῃ*, '*if, that is* . . '*si omnino*' . . .), **we hold fast** (see on ver. 6) **the beginning of our confidence** (the earlier Commentators, down to Calvin, do not seem to have been aware that **ὑπόστασις** has in Hellenistic Greek the signification of '*confidence*.' That it has, is now proved beyond a doubt. Thus Polyb. iv. 54. 10, *οἱ δὲ Ῥόδιοι, θεωροῦντες τὴν τῶν Βυζαντίων ὑπόστασιν, πραγματικῶς διενοήθησαν πρὸς τὸ καθικέσθαι τῆς προθέσεως*: ib. vi. 55. 2, *οὐχ οὕτω τὴν δύναμιν, ὡς τὴν ὑπόστασιν αὐτοῦ καὶ τόλμαν κατακεπληγμένων τῶν ἐναντίων*: Diodor. Sic. Excerpta de Virt. et Vit. p. 557, *ἡ ἐν τοῖς βασάνοις ὑπόστασις τῆς ψυχῆς καὶ τὸ καρτερικὸν τῆς τῶν δεινῶν ὑπομονῆς περὶ μόνον ἐγενήθη τὸν Ἀριστογείτονα*. See more examples in Bleek and Lünemann. Diod. Sic. also uses *ὑποστατικός* of one who is of a confident nature (xx. 78), and Polyb. v. 16. 4, *ὑποστατικῶς*. See also notes on reff. 2 Cor.: and our ch. xi. 1, and the reff. in the LXX. The Greek Fathers mostly give **ἀρχὴν τῆς ὑποστάσεως** the sense of "our faith:" and Chrys. and Thl. explain how they came by this meaning: *τὴν πίστιν λέγει δι' ἧς ὑπέστημεν*. The Latins also, as vulg., "initium substantiæ ejus," or as Primasius, "fidem Christi per quam subsistimus et renati sumus, quia ipse est fundamentum omnium virtutum." And thus, or similarly, many of the moderns, even recently Bisping, "*the beginning of the subsistence of Christ in us*." Calvin himself gives it "fiduciæ vel subsistentiæ."

It is somewhat doubtful, whether **τὴν ἀρχὴν τῆς ὑποστ.** is to be understood '*the beginning* of our confidence,' i. e. our incipient confidence, which has not yet reached its perfection,—or, 'our *former* confidence,' *τὴν ὑπόστασιν τὴν ἐξ ἀρχῆς*, as 1 Tim. v. 12, *τὴν πρώτην πίστιν ἠθέτησαν* [cf. also Rev. ii. 4]. This latter is taken by very many, as Grot., Wolf, Tholuck, Delitzsch, al.: but the other is far better, inasmuch as it keeps the contrast between *ἀρχή* and *τέλος*; 'if we hold fast this *beginning* of our confidence firm until the *end*.' Otherwise, by making *ἀρχὴν τῆς* = *ἀρχαίαν*, the contrast vanishes) **firm unto the end** (see reff. The *end* thought of is, not the death of each individual, but the coming of the Lord, which is constantly called by this name), — **15.**] The whole connexion and construction of this verse is very difficult. I. *α.* Chrys., Œc., Thl., Erasm. (annot.), Grot., al. suppose a new sentence to begin, and a parenthetical passage to follow from the end of this verse to ch. iv. 1, where the sense is taken up again by *φοβηθῶμεν οὖν*. Besides the contextual objections to this (which see in the connexion below) there are these: 1. that *δέ* or some such connecting particle would thus be wanted here; 2. that thus the *οὖν* of ch. iv. 1 would be very unnatural. *β.* Semler, Morus, Storr, De W., Bleek, Tholuck, Lünem., Delitzsch, Winer (§ 63. I. 1, edn. 6), al. still regarding it as the beginning of a new sentence, believe the apodosis to follow at *τίνες γάρ*, the first question: and justify this use of *γάρ* at the beginning of a question. But here again the omission of *δέ* (*ἐν*

αὐτοῦ ἀκούσητε, μὴ [q]σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν [q]τῷ [q]παραπικρασμῷ. 16 τίνες [r]γὰρ ἀκούσαντες [s]παρεπί-

q ver. 8.
r Matt. xxiii. 17, 19. Luke xiv. 28 al. fr.
s here only. Ps. lxxvii. 17, 40. Ezek. ii. 3. (-ρασμός, vv. 8, 15.)

15. σκληρυνετε D¹.
16. rec τινές, with LM[P] latt syr copt [Euthal-ms]: txt (*see note*) ℵ Syr Chr Thdrt.

δὲ τῷ λέγ.) would be unnatural, besides that such a γάρ in a question does not seem precedented, when that question is in an apodosis with an ellipsis of λέγω or the like. γ. J. Cappellus, Carpzov, Kuinoel, al. beginning also a sentence at ἐν τῷ λ., believe the apodosis to commence at μὴ σκληρύνητε, from which words they conceive that the Writer adopts the words of the Psalm as *his own*. But thus no good sense is given: 'Harden not your hearts, because (or while) it is said "To-day &c."' And we should hardly find, in this case, ἐν τῷ παραπικρασμῷ thus standing without further explanation. II. The second class of interpreters are those who join ἐν τῷ λέγ. with the *foregoing*. And of these, δ. Bengel, Michaelis, al. regard ver. 14 as a parenthesis, and join ἐν τῷ λέγ. with ver. 13; "exhort one another," "as it is said,"—or "while it is said," or even, "by saying." This must be confessed to be very flat and feeble. ε. The Peschito ("acuti dictum est"), Primasius, Erasm. (par.), Luther, Calvin, Beza, Estius, Corn. a-Lap., Calov., Seb. Schmidt, Hammond, Wolf, Paulus, Lachmann (in his punctuation), Ebrard, take ἐν τῷ λέγ. as immediately connected with what preceded. Of these some, as e. g. Thl., Primasius, Luther, Calvin, Estius, al., connect it with ἕως τέλους—"*till the end, while or as long as it is said*," &c. Others connect it with the whole of the preceding sentence—"*if we hold fast the beginning of our confidence, seeing that it is said*," or "*exhorted by what is said*," or "*observing what is said*." Ebrard takes the words as a proof that we must hold fast &c. in order to be μέτοχοι χριστοῦ. And I own that this seems to me by far the most natural way, and open to none of the objections which beset the others. I would render then '*since it is said*,' or in more idiomatic English, **for it is said, To-day, if ye hear His voice, harden not your hearts, as in the provocation.** Thus the context goes on smoothly, and the purpose of the whole is to shew, as is summed up in ver. 12, that it is the καρδία πονηρὰ ἀπιστίας which they have above all things to avoid. This argument is now carried forward by taking up the word παραπικρασμῷ, and asking, in a double question, who they were that provoked, and with whom it was that He was offended. But here we are met by a curious phænomenon in Scripture exegesis. It is remarkable that, while all expositors ancient and modern are agreed to take the second τίσιν interrogatively, as indeed the form of the sentence renders necessary, the whole stream of interpreters down to Bengel, and many since, have taken τινες demonstratively, not interrogatively. The sense thus obtained would be as follows: indeed, as in E. V., "*For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses:*"—the exceptions being, Caleb and Joshua, and all under twenty years old, and the women and Levites. But if we come to examine, 1. what contextual sense such a sentence can bear, or even, 2. how our Writer would probably have expressed such a meaning, we shall find reason at once to reject the interpretation. For, 1. the purpose here is clearly not to bring out the *exceptions* to those who were included in this saying, a process which would have quite defeated the purpose of the exhortation, seeing that the rebellious would be designated merely by τινές, and the exceptions would appear to be by far the greater number: and so every reader might shelter himself under the reflection that he was one of the faithful many, not one of the rebellious τινές. Nor again, 2. would this, as mere matter of fact, have been thus expressed by the Writer. For it obviously was not so. The τινές were the faithful few, not the rebellious many: ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ηὐδόκησεν ὁ θεός, 1 Cor. x. 5. As regards the context, the course of thought is in fact just contrary to what this construction would require. The faithful exceptions are overlooked, and the whole of Israel is included in the παραπικρασμός, to make the exhortation fall more forcibly on the readers.

16.] For (on our understanding of the connexion of ἐν τῷ λέγεσθαι (see above) this γάρ is not the elliptic γάρ so often accompanying an interrogation, as on Bleek's rendering, but the ordinary γάρ, rendering a reason. 'You need indeed to be careful against unbelief:—*for* on account of this very unbelief all our fathers were excluded') WHO, **when they had heard** (in immediate reference to ἐὰν ἀκούσητε above), **provoked** (scil. God: see reff. and Ezek. xx. 13 A)? **nay, was it**

t = Luke xvii. 8. Matt. xi. 9 (see note). u ver. 10. v here only. = LXX, for פֶּגֶר, cadaver, Lev. xxvi. 30. Num. xiv. 29, 32, 33. 1 Kings xvii. 46 bis. Isa. lxvi. 24 only. w = Luke xxi. 24. Num. as above (v). x w. inf., here only. see Acts ii. 30. Tobit ix. 3 [not ℵ]. y ver. 11. z Acts xiv. 2. xix. 9. 1 Pet. ii. 7, 8. = Deut. i. 26 al. fr. in LXX.

κρανα·ν; [t] ἀλλ᾽ οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωυσέως; 17 τίσιν δὲ [u] προσώχθισεν τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ [v] κῶλα [w] ἔπεσεν ἐν τῇ ἐρήμῳ; 18 τίσιν δὲ [x] ὤμοσεν μὴ [y] εἰσελεύσεσθαι εἰς τὴν [y] κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς [z] ἀπειθήσασιν; 19 καὶ

...μη εισε H. ABCDK LMPℵ a b c d f g h k l m n o 17. 47

17. aft τισιν δε ins και A D-lat. for αμαρτ., απειθησασιν A 47. επεσαν D Cyr$_2$: επεσον a b f g k l Chr$_1$: txt ABCHKLM[P]ℵ Bas$_1$ Mac$_1$ [Euthal-ms] Damasc. (17 def.)

not (this ἀλλά, in a question which itself answers a question, is elliptical, and may be explained in two ways: 1. *'was it not, not a few but'* . . . . . : 2. by regarding the ἀλλά as expressing a negation of the uncertainty implied in the question—a ground why the question should not have been asked at all. And this is by far the better account: cf. ref. Luke: τίς δὲ . . . . . ἐξ ὑμῶν . . . . ὃς ἐρεῖ . . . ἀλλ᾽ οὐχὶ ἐρεῖ; q. d. 'what need to ask such a question?' Xen. Cyr. ii. 2. 21, καὶ τί δεῖ . . . . ἐμβαλεῖν λόγον περὶ τούτου, ἀλλ᾽ οὐχὶ προειπεῖν ὅτι οὕτω ποιήσεις; Aristid. Panath. i. p. 169, ἆρ᾽ ἴσον τὸ κεφάλαιον, ἢ μικρὸν τὸ διάφορον; ἀλλ᾽ οὐ πᾶν τοὐναντίον;) **all who** (Bengel and several others would take πάντες οἱ to signify "*men*," "*only those who*," a meaning which it cannot by any possibility bear. As above noticed, the exceptions are put out of sight, and that which was true of *almost all*, asserted generally) **came out from Egypt by means of Moses** (the construction is somewhat unusual. We should expect with διά a passive participle, like ἐξαχθέντες. Lünemann refers to δι᾽ ὧν ἐπιστεύσατε 1 Cor. iii. 5)? **and** (we cannot otherwise express in English this δέ, which simply brings out the very slight contrast of a second and new particular. It is "*but*" in the E. V.: but that is because they take ver. 16 in the manner above rejected, as an *assertion*) **with** WHOM **was He offended forty years** (see on vv. 9, 10 for the verb προσώχθισεν, and the consonance, in the connexion of τεσσ. ἔτη with it, with that in the Psalm, which was there departed from)? **Was it not with those who sinned** (some, as Bengel, Griesbach, Lachmann, Knapp, Vater, set the interrogation here, and take ὧν τὰ κῶλα κ.τ.λ. as an affirmative sentence. But it seems unnatural to insert an affirmative clause in the midst of a series of interrogatories, and therefore better to keep the interrogation for the end of the sentence, including that clause in it), **whose carcases** (κῶλα any members of the body, but especially the legs: taken also for the legs and arms, i. e. limbs: see example in Wetst. from Galen. The LXX, see reff., use it for פֶּגֶרִים, *corpses*: but probably with the meaning that their bodies should fall and perish limb from limb in the wilderness: so Beza: "Hoc vocabulo significatur, illos non tam sic ferente mortalitate vel quovis morbo, sed tabescentibus sensim corporibus in deserto veluti concidisse") **fell in the wilderness** (cf. 1 Cor. x. 5, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. The words here are exactly those of Num. xiv. 29. Again, we must remember, in explaining these words, that the Writer is not bearing in mind at this moment the exceptions, but speaking generally. So Calvin: "Quæritur, an Moses et Aaron ac similes in hoc numero comprehendantur. Respondeo, apostolum de universo magis corpore quam de singulis membris loqui")? **And to whom** (not "*concerning whom*," as Syr., al.: the dative after verbs of swearing or asserting is common, as expressing those towards whom the act is directed. So that it is not a dativus incommodi, as Lünemann) **sware He that they should not enter into His rest** (the construction here is somewhat anomalous with regard to the *subject* of the verb εἰσελεύσεσθαι. Ordinarily, the subject of the verb of swearing is identical with that of the verb expressing the act to which he binds himself. So in Xen. Hel. iii. 4. 6, Τισσαφέρνης μὲν ὤμοσε τοῖς πεμφθεῖσι πρὸς αὐτὸν . . . . ἢ μὴν πράξειν ἀδόλως τὴν εἰρήνην· ἐκεῖνοι δὲ ἀντώμοσαν . . . . Τισσαφέρνει, ἢ μήν, ταῦτα πράττοντος αὐτοῦ, ἐμπεδώσειν τὰς σπονδάς. See other examples in Bleek. But here the persons to whom the oath is directed, are the subject of the future εἰσελεύσεσθαι. We seem to want either a τό before μὴ εἰσελεύσ., or an αὐτούς after it. The latter construction is found in ref. Tobit, ὀμώμοκε Ῥαγουήλ, μὴ ἐξελθεῖν με), **except to those who disobeyed** (not, as vulg., "*increduli fuerunt*:" E. V., "*believed not*:" and so Luther, Estius, Calov., al.: this was a fact, and was indeed the root of their ἀπείθεια: but ἀπειθής, ἀπειθεῖν, are most commonly used of *practical* unbelief, i. e. disobedience: even in the passages in the Acts

[a] βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' [b] ἀπιστίαν. IV. [1] Φοβηθῶμεν οὖν μήποτε [c] καταλειπομένης [d] ἐπαγγελίας [e] εἰσελθεῖν εἰς τὴν [f] κατάπαυσιν αὐτοῦ, [f] δοκῇ τις ἐξ

a ch. ii. 9. x. 26. b ver. 12. c = Luke xx. 31. Rom. xi. 4, from 3 Kings xix. 18. Ps. xlviii. 10. see ver. 9. x. 15. d = ch. vi. 12 &c. vii. 6 al9. Luke xxiii. 49. Acts i. 4. Rom. iv. 13 &c. 1 Macc. e constr. inf., Winer, § 44. 1, edn. 6. f = (see note) here only. see 1 Cor. x. 12.

CHAP. IV. 1. καταλιπομενης D^1[ℵ] Mac_1 Thdrt. ins της bef επαγγ. D^1.

(reff.), where the meaning approximates the nearest to unbelief, it is best understood of 'contumacia.' Ref. Deut. seems decisive of the meaning here: see also Deut. ix. 7, 23, 24: Josh. i. 18 al.) ‡ 19.] And (thus) we see (Grot., al. give it, "ex historia cognoscimus:" but Bleek quotes from Seb. Schmidt, and it seems the correcter view, "βλέπομεν non de lectione aut cognitione historiæ, sed de convictione animi e disputatione seu doctrina præmissa") that they were not able to enter in (however much they desired it: they were incapacitated by not fulfilling the condition of inheriting all God's promises, belief and resulting obedience) on account of unbelief (see above on ver. 12. This verse forms a kind of 'quod erat demonstrandum' (as Ebrard), clenching the argument which has been proceeding since ver. 12. The Writer now proceeds to make another use of the example on which he has been so long dwelling).

CHAP. IV. 1—13.] *In the Son, Israel enters into the true rest of God.* On the mingling of the hortatory form with the progress of the argument, see the summary at ch. iii. 1. 1.] Let us fear therefore (Bleek remarks that the words φοβεῖσθαι μή, commonly used,—see Acts xxvii. 29: 2 Cor. xi. 3; xii. 20: Gal. iv. 11,—of fear of something happening, here include also the desire to avoid that contingency. It might have been σπουδάσωμεν, as ver. 11, or βλέπωμεν μήποτε, as ch. iii. 12, or ἐπισκοπῶμεν, as xii. 15. But the word seems purposely chosen to express the fear and trembling, Phil. ii. 12, with which every servant of God, however free from slavish terror and anxiety, ought to work out his salvation) lest (on μήποτε as only indefinite, not expressing, 'lest at any time,' see above on ch. iii. 12), a promise being still left us (notice the *present* —not καταλειφθείσης. On the force of this present, very much of the argument rests. Many Commentators, as Erasm., Luther, Calv., Est., Schlichting, Limborch, al., have mistaken this participle to mean "derelicta seu neglecta per infidelitatem ac diffidentiam pollicitatione divina" (Est.). The term καταλείπειν ἐπαγγελίαν might *perhaps* bear this meaning, which however is not substantiated as to the verb by Acts vi. 2, nor as to the *object* of the verb by Baruch iv. 1. But it is decisive against this interpretation, 1. that the participle is *present*, not past, which it certainly in that case must have been: 2. that ἀπολείπεται in vv. 6, 9 takes up again this word: 3. that the article would be wanted before καταλειπ., or it would stand τῆς ἐπαγ. τῆς κατ. The meaning given above, 'to leave behind for others,' so that καταλείπεσθαι = 'superesse,' is common enough. Bleek gives many examples: e. g. Xen. Cyr. iii. 1. 6, καλὸν . . . κ. αὐτὸν ἐλεύθερον εἶναι, κ. παισὶν ἐλευθερίαν καταλιπεῖν: and often in Polybius, καταλείπεται ἐλπίς: and οὐ μὴν κακῶν αἱρέσεως καταλειπομένης: see Raphel. Again, as to construction, some, as Cramer and Ernesti, make this genitive governed by the verb ὑστερηκέναι. But against this the want of the article is, if not decisive, a very strong presumption. Our Writer would certainly have expressed this τῆς ἐκ. τῆς κατ. It remains then to take it as a gen. absolute, representing the present matter of fact) of entering (compare ἐξουσίαν περιάγειν, 1 Cor. ix. 5: ὁρμὴ ὁβρίσαι, Acts xiv. 5: and such expressions as ὅρα ἀπιέναι, κωλύματα μὴ αὐξηθῆναι. The more usual construction would be ἐπαγγελία τοῦ εἰσελθ. See Winer, in reff.) into His rest (it is to be observed, that in the argument in this chapter, the Writer departs from the primary sense of the words κατάπαυσίν μου in the Psalm, and lays stress on αὐτοῦ, making it *God's* rest, the rest into which God has entered: see below on ver. 10. And this is very important as to the nature of the rest in question. So Estius: "Hic per requiem promissam non intelligit terram Chanaan de qua secundum literam Psalmus locutus est, sed patriam cœlestem, quam illa terrena quies mystice significavit." Of course all references of the rest spoken of to the period after the destruction of Jerusalem, as Hammond (see Whitby's note against him), or to the cessation of Levitical ordinances, as Michaelis (on Peirce: he does not however repeat it in his other works), are inadequate and out of the question), any one of you (although the communicative form has been used before in φοβηθῶμεν, the second

ὑμῶν [g] ὑστερηκέναι. 2 καὶ γάρ ἐσμεν [h] εὐηγγελισμένοι [i] καθά- ABCDK LMPN
περ κἀκεῖνοι, ἀλλ' οὐκ [j] ὠφέλησεν ὁ [k] λόγος τῆς [kl] ἀκοῆς a b c d f g h k l m n o 17. 47

g = Luke xxii. 35. Rom. iii. 23. 2 Cor. xi. 5. ch. xii. 15. Ps. xxxviii. 4.
h pass., = ver. 6. Matt. xi. 5 ‖ only (1 Pet. i. 25 al.). 2 Kings xviii. 31. Joel ii. 33.
i w. καί, Rom. iv. 6. 2 Cor. i. 14. 1 Thess. iii. 6, 12. iv. 5 only. see ch. v. 4. 2. Prov. x. 2.
j = 1 Cor. xiv. 6. Gal. v.
k 1 Thess. ii. 13. see Jer. x. 22.
l = Rom. x. 16, from Isa. liii. 1.

person is here returned to; and of purpose. A similar change is found in ch. x. 24, 25: and in Rom. xiv. 13. The reading ἡμῶν (mss. 5. 56 vulg.-sixt. Thdrt.) is too obvious an alteration to what might be expected, to come into the text except on overwhelming authority, which it has not) appear (see below) to have fallen short of it (i. e. be found, when the great trial of all shall take place, to have failed of, = to have no part in,—the promise. So δοκῇ is, as so many both of ancients and moderns have taken it, a mild term, conveying indeed a sterner intimation behind it. The Latin will bear the same idiom—"ne quis videatur non assecutus esse"—expressed without the softening word, "ne quis evadat non assecutus." So, but not exactly, Thl.: ἱλαρώτερον δὲ καὶ ἀνεπαχθέστερον τὸν λόγον ποιῶν οὐκ εἶπε· μὴ ὑστερήσῃ, ἀλλά· μὴ δοκῇ ὑστερηκέναι. I say, not exactly; for I should rather say that δοκῇ ὑστερηκέναι is used, not for ὑστερήσῃ, which would rather require the present, δοκῇ ὑστερεῖν, but for ἐλεγχθῇ, or φανερωθῇ, ὑστερηκώς. We thus fully account for the perfect, which almost all the Commentators who take δοκῇ as pleonastic or as softening, have not attempted, or have failed to do. Another and wholly different interpretation of δοκῇ (and indeed of ὑστερηκέναι) has been given by Schöttgen, Baumgarten, Schulz, Wahl, Bretschneider (both under ὑστερέω), Paulus, and recently taken up and defended with much spirit, and, as is his wont, with no little confidence, by Ebrard: "*lest any of you think that he has come too late for it*"—i. e. should suppose that, all the promises having been now fulfilled, he has been born too late to have any share in this one. As far as mere usage of individual words is concerned, this interpretation might stand: for δοκεῖν has often, and in our Epistle, this meaning, e. g. ch. x. 29, πόσῳ δοκεῖτε κ.τ.λ. And ὑστερεῖν has this meaning—ὑστερήσαντες τῆς μάχης, Polyb.; ὑστερούν τῆς βοηθείας, Diod. Sic. p. 391 c; ὑστερεῖν τῆς πατρίδος, Xen. Ages. ii. 1. And this view also seems favoured by the perfect ὑστερηκέναι. As indeed against the general idea of the pleonastic δοκῇ, the perfect would be a strong argument for it. But it is very difficult to persuade oneself that it suits either the mode of expression, or the context. For if this were the object of the caution, why put so prominent a solemn φοβηθῶμεν? would not the exhortation rather have been expressed in a reassuring form, μὴ οὖν τις ᾖ (or ἔστω) φόβος, or μὴ οὖν φοβηθῶμεν, or μὴ δοκῶμεν, or the like? Again, what end would so solemn a caution serve, if merely to explain to the Hebrew converts the fact that the promise had yet a fulfilment waiting for them? This fact indeed the Writer does prove in the subsequent verses; but it is introduced with a καὶ γάρ, and only subserves the purpose already enounced in this verse, that of awakening in them a fear lest their unbelief should be found in the end to have excluded them from the participation of that promise. The meaning here assigned to ὑστερέω, that of *falling short of*, is quite borne out: cf. Thucyd. iii. 31, ὁ δ' οὐδὲ ταῦτα ἐνεδέχετο, ἀλλὰ τὸ πλεῖστον τῆς γνώμης εἶχεν, ἐπειδὴ τῆς Μιτυλήνης ὑστερήκει (since he had failed of Mitylene), ὅτι τάχιστα τῇ Πελοποννήσῳ πάλιν προσμῖξαι: Jos. Antt. ii. 2. 1, οὐδενὸς ὅλως ὑστερεῖν. For the usage of δοκέω, the Commentators quote Jos. Antt. ii. 6. 10, οὐδ' ὧν εἰς ἐμὲ δοκεῖτε ἁμαρτάνειν, ἔτι μνημονεύω: which is a fair instance, notwithstanding Ebrard's nur auf eine Stelle beß ſchwülſtigen Joſephus: and in Latin, Cic. de Off. iii. 2. 6, "ut tute tibi defuisse videare." The usage in Gal. ii. 9, though not identical, is not very dissimilar, carrying the force of softening the verb to which it is attached). 2.] The former half of this verse substantiates the καταλειπομένης of the last verse. The stress is not, '*we*, as well as *they*,' which would require ἡμεῖς to be expressed: but lies on εὐηγγελισμένοι, which includes both us and them.

For good tidings have been also announced (καὶ γάρ is often used where the γάρ in fact belongs to the chief word in the sentence, but is transposed back to the καί, because it cannot well stand third: see Hartung, i. 138. This passive use of εὐαγγελίζομαι is found in reff.) to us, as likewise to them (they were not the *same* good tidings in the two cases: but the Writer treats them as the same. To them indeed it was primarily the inheritance of the land of promise: but even then, as proved below, the κατάπαυσίς μου had a further meaning, which meaning reaches even down to us): nevertheless the word of their hearing (τῆς ἀκοῆς,

ἐκείνους, μὴ [m] συγκεκερασμένους τῇ πίστει τοῖς ἀκούσασιν. m 1 Cor. xii. 24 only †. 2 Macc. xv. 39 only.

2. rec συγκεκραμενος, with vulg(with demid hal harl) Syr Thdrt-ed, *verbum auditus non temperatus fidem auditorum* D-lat Lucif(*fidei*): συνκεκερασμενος ℵ: συγκεκραμενους $D^3KL[P]$ rel(-μμ- d k l^1 n) arm Mac_1 Chr Cyr[-p_1] Thdrt Phot [Thl Œc]: συνκεκρασμενους 17[(appy) Cyr-ms-p_1(-κεκερ-)]: txt ABCD¹M m Thdor-mops [Euthalms], *non admixtis fidei* am(with fuld tol F-lat), *cum non admixti essent fidei qui audierant* syr, *quia non confusi sunt in fide cum iis qui audiverunt* copt. (συνκ. AB^1CD^1[ℵ].) for τοις ακουσ., των ακουσαντων D^1 syr-mg Lucif; *ex his* [*iis* vulg] *quæ audierunt* am(with fuld [demid] F-lat): τους ακουσαντας Chr-ms: τοις ακουσθεισιν 71 $Thdor\text{-}mops_{expr}$ Thdrt(appy).

gen. of apposition; the word and the ἀκοή being commensurate: '*the word of* (consisting in) *that which they heard.*' See note on ref. 1 Thess., where however ἀκοή is connected with παρ' ἡμῶν. Delitzsch says here: "The classical use of ἀκοή (e. g. ἀκοὴν ἔχω λέγειν τῶν προτέρων, i. e. a tradition from the ancients, Plato, Phædr. p. 274 c) does not by itself explain the apostolic; but we must refer to the Heb. שְׁמוּעָה, that which is received by hearing, the tidings (with the gen. of the thing declared 2 Sam. iv. 4, or of the declarer ref. Isa.). That is so called, which the Prophet hears from Jehovah and announces to the people, Isa. xxviii. 9: Jer. xlix. (xxix., LXX) 14: and thus there could not be a more appropriate word for that which is heard immediately or mediately from the mouth of the ἀκούσαντες (ch. ii. 3), and thus for the N. T. preaching, so that the λόγος ἀκοῆς, considered as one idea (ref. 1 Thess.), betokens the N. T. word preached. The expression of this idea not being of itself a N. T. one, it may, without supposition of any reference to such passages as Exod. xix. 5 (ἐὰν ἀκοῇ ἀκούσητε τῆς φωνῆς μου), be used of God's word spoken to Israel in the time of Moses") **did not profit them, unmingled as they were in faith with its hearers.** The passage is almost a locus desperatus. The question of *reading* may be solved by consulting the digest. The nominative, which *apparently* makes the sense so easy, "*the word, not being mingled with faith in them that heard it,*" rests on no manuscript authority, except that of the Codex Sinaiticus, but mainly on the Peschito and ancient Latin versions. It is notwithstanding retained by Mill, and Tischendorf ed. 7 [and 8], and defended, purely on subjective grounds, by Bleek, De Wette, Lünemann, Ebrard, and Delitzsch. I own that the temptation is strong to follow their example: but the evidence on the other side is very strong, and internal grounds seem to me as decisive in its favour as external. No doubt the difficulty is great: but not, I think, so great in reality, as on the other more tempting and apparently easy construction. I will first discuss this latter, and thus approach the question of the real meaning. The above rendering, "*the word, not being mingled with faith in them that heard it,*" is that of the great majority of modern expositors: who take τοῖς ἀκούσασιν as a dative either, α. commodi, "*for,*" or "*with*" ("*chez*") the hearers; β. as = ὑπὸ τῶν ἀκουσάντων, the dative of the subject after a passive; or, γ. as = "*with,*" i. e. so that the hearers are they *with whom* the word was not mingled in, or by, faith. This latter appears to be the sense of the Syr.: "*quoniam non commixtus erat per fidem cum iis qui eum audierant:*" (Etheridge's rendering however is "because not contempered with faith in them that heard it:") and the general understanding of this has been, that as food profits not, unless assimilated and mingled with the body of the eater, so the word did not profit, there being no assimilation of it by faith with (or, according to (α) and (β)), it not being mingled with faith in) the hearers. Ebrard, alone of all Commentators, strikes out confidently and with some assumption a different path, and, taking this reading, understands that not the non-receptivity of the hearers, but the incapacity of the O. T. word itself to carry faith with it, is meant. I need hardly remind the reader that such a sense is directly against the argument, which knows of but *one* word,—and against the plain assertion of ver. 12, which Ebrard tries, without the least indication in the text itself, to interpret of the N. T. word only. It is indeed lamentable that an able expositor, such as Ebrard on the whole is, should suffer himself to be so often carried away by unworthy crotchets, and when so carried away, to speak so confidently of them. But let us now discuss this whole class of renderings. The first objection to it appears to me to be, that it connects μὴ συγκεκραμένος with λόγος. Bleek felt this, and tried to help the sense by the conjecture τοῖς ἀκούσμασιν, originally suggested, from Thdrt.'s

n particip. aor., 2 Thess. ii. 12. Jude 5 al.

3 εἰσερχόμεθα γὰρ εἰς τὴν y κατάπαυσιν οἱ n πιστεύσαντες, ABCDK LMPN abcd fghkl mno 17. 47

3. εισερχωμεθα AC m¹ 17. for γαρ, ουν ACMN [47] copt. om 1st την BD¹.

explanation, by Nösselt. It would be surely unnatural that the *word itself*, and not the hearers, should be alleged as in any way the ground of *their rejection*. And if it be replied, that it is not the word itself, but the circumstance of its being not mixed with faith in them, I answer that such may have been the *fact*, but considering what our Writer says of the word of God in ver. 12, it seems to me very unlikely that *he should so have expressed it*. Then again the μή presents a difficulty on this interpretation. The usages of μή with participles are very difficult to limit accurately, amidst all the varieties of subjectivity introduced by personification and hypothesis: but I think we may safely say, that the occurrence of μὴ συγκεκραμένος applied to λόγος, and indicative of mere historical matter of fact, would not be so likely as that of μὴ συγκεκρασμένους, where *persons* are treated of. And yet more: it seems hardly probable from the form of the sentence, that ἐκείνους and τοῖς ἀκούσασιν should refer to the same persons, as they must do, in case of the nominative reading being adopted. Why not in this case αὐτοῖς, or ἐν αὐτοῖς, or simply τῇ πίστει? I feel however another, and a still weightier objection, to the art. τῇ, in that case. It *might* doubtless be there, and capable of a good meaning: but when we examine the habit of our Writer, we find that he *never* uses ἡ πίστις for '*faith*,' abstract, but always for '*the faith*,' concrete, of some person spoken of. And this usage is very marked: for in ch. xi. 1, where he gives a definition of Faith in the abstract, it is ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, not ἡ δὲ πίστις ἐστὶν κ.τ.λ. The other places where he uses it with the art. are ch. xi. 39, μαρτυρηθέντες διὰ τῆς πίστεως, "by their faith:"—xii. 2, εἰς τὸν τῆς πίστεως ἀρχηγόν, "of the faith:"—and xiii. 7, ὧν μιμεῖσθε τὴν πίστιν, "whose faith" . . . So that I conceive we cannot understand here otherwise than, 'in their faith,' although the word 'their' may be too strong when expressed in English, as almost implying the existence of real faith in them, which did *not* exist. And I own this consideration sets so strong a barrier against the rec. reading συγκεκραμένος, that, it seems to me, no difficulty consequent on adopting the other reading can bear me over it. On these grounds then, as well as external evidence, I feel that the accusative plural should be inflexibly maintained. Then, *how are we to understand the sentence?* The modern Commentators all declare that it cannot be understood at all. The Fathers, with the exceptions of Cyr.-alex. once, Thdrt. in one edition (both unreal ones, see Bleek, p. 505),—and Lucifer of Cagliari, all read the accus.; and mostly explain the clause, that *they* (ἐκεῖνοι) *were not mingled in* (in respect of) *faith with those who really listened and obeyed*, viz. Joshua and Caleb. So Chrys.: but his homilies on this Epistle have been so imperfectly reported, that he seems not unfrequently very confused: here, e. g., making Caleb and Joshua those who were not mixed with the multitude; so that Thl., who himself takes the above view, naïvely says of Chrys., τοῦτο δὲ κατὰ τὴν μεγάλην αὐτοῦ κ. βαθεῖαν σοφίαν ὁ ἅγιος οὗτος εἶπών, ἐμοὶ γοῦν τῷ ἀναξίῳ οὐκ ἔδοκε νοῆσαι πῶς αὐτὰ εἶπεν. And so Œc. and Photius (in Bleek), Hammond, Cramer, Matthæi, &c. But the objection to this reference will already have been seen by the student. The exceptions to tne general unbelief are not brought out by our Writer, anxious to include all under it for the greater warning to his readers. Theodoret, though quoting ἀκούσασιν, seems to have read ἀκούσμασιν or ἀκουσθεῖσιν, for he interprets μὴ πιστῶς δεξαμένους, κ. τῇ τοῦ θεοῦ δυνάμει τεθαρρηκότας, κ. οἷον τοῖς θεοῦ λόγοις (one ms. reads θεολόγοις) ἀνακραθέντας. And Theodore of Mopsuestia says, οὐ γὰρ ἦσαν κατὰ τὴν πίστιν τοῖς ἐπαγγελθεῖσι συνημμένοι· ὅθεν οὕτως ἀναγνωστέον· μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκουσθεῖσιν, ἵνα εἴπῃ ταῖς πρὸς αὐτοὺς γεγεννημέναις ἐπαγγελίαις τοῦ θεοῦ διὰ Μωυσέως. We have also a testimony from Irenæus of a character hardly to be doubted, pointing to the same reading. It occurs iii. 19. 1, p. 212, "Qui nude tantum hominem Eum dicunt ex Joseph generatum, perseverantes *in servitute pristinæ inobedientiæ moriuntur, nondum commisti verbo* Dei Patris." If we could set aside the objection to ἀκουσθεῖσιν, that it has next to no external authority in its favour, it would be a not improbable reading, for we have this very participle in ch. ii. 1; and in Stobæus xlv. 8, we find these lines from Menander: δεῖ τὸν πολιτῶν προστατεῖν αἱρούμενον τὴν τοῦ λόγου μὲν δύναμιν οὐκ ἐπίφθονον, ἦθει δὲ χρηστῷ συγκεκραμένην ἔχειν. But at present, it cannot

καθὼς [o] εἴρηκεν [p] Ὡς ὤμοσα ἐν τῇ ὀργῇ μου [p] Εἰ εἰσελεύ- [o] ch. i. 13 reff. [p] Psa. xciv. 11. ch. iii. 11 (reff.). [q] Acts xiv.
.. εις την σονται εἰς τὴν [p] κατάπαυσίν μου· [q] καίτοι τῶν [r] ἔργων
δι.

17 (xvii. 27 v. r.) only. καίτοιγε, John iv. 2. [r] Gen. ii. 2. = ch. i. 10. 2 Pet. iii. 10.

[καθως ειρ. bef οι πιστ. P. om ως A[1](appy).] om ει A o 108: η C[1] 17(ℵ).

come into question as a reading at all. Besides which, there would be this objection to it, that ἀκούσαντες has already occurred in this passage, and as implying those who heard the word, ch. iii. 16. Taking then τοῖς ἀκούσασιν, and rejecting the idea that it means Caleb and Joshua, or implies yielding assent and obedience, we have but this way open to us, which, though not without difficulty, is yet neither sinless nor contextwidrig. ὁ λόγος τῆς ἀκοῆς having been mentioned in the general sense of '*the word heard*,' οἱ ἀκούσαντες is also in the general sense of '*its hearers*,' and the assumption is made, that the *word heard* has naturally *recipients*, of whom the normal characteristic is 'faith.' And so these men received no benefit from 'the word of hearing,' because they were not one in faith with its hearers; did not correspond, in their method of receiving it, with faithful hearers, whom it does profit. So that I would take τοῖς ἀκούσασιν not as historical, 'those who heard it,' but as categorical, 'those who have heard it,' as in John v. 25, οἱ νεκροὶ ἀκούσονται . . . . κ. οἱ ἀκούσαντες ζήσονται. I fairly own that this interpretation *does not satisfy me:* but it seems the only escape from violation either of the rules of criticism or of those of grammar: and therefore I am constrained to accept it until some better is suggested.

3.] For (taking up again τῇ πίστει in ver. 2: not the καταλειπομένης ἐπαγγελίας of ver. 1, as rendering a new reason for it, as Bengel: nor the καὶ γὰρ ἐσμεν &c. of ver. 2, as De W. and Delitzsch. It may certainly be said, that the emphatic position of εἰσερχόμεθα includes *also* ver. 1 in that to which γάρ applies: but then it must not be forgotten that οἱ πιστεύσαντες is equally, if not more emphatic, and thus ver. 2 is included, at the very least) we do enter (are to enter, as ὁ ἐρχόμενος and the like. On the reading εἰσερχώμεθα, see on Rom. v. 1. Some Commentators have seen a communicative and conciliatory tone in the first person here. So Calvin: "In prima persona loquendo majori eos dulcedine allexit, ab alienis ipsos separans." But Bleek and Lünem. well remark that it is not so; for οἱ πιστεύσαντες brings out a class distinct from the rest, as in ch. vi. 18; xii. 25) into the (aforesaid) rest (not only, as E.V., "*into rest*," abstract), we who believed (the aor. is proleptical, the standing-point being the day of entering into the rest: so in reff. It was unbelief which excluded them: the promise still remains unfulfilled, see below: they who at the time of its fulfilment shall be found to have believed, shall enter into it), even as He hath said (this citation evidently does not refer to the whole of what has just been said, but only to the fact, that the rest has not yet been entered into in the sense of the promise. The condition, πιστεύσαντες, is not yet brought into treatment, but follows below in ver. 11 in hortatory form, having in fact been demonstrated already in ch. iii. 12—19. Œc. and Thl. understand the πιστεύσαντες as also substantiated by our verse: so also Bengel: "An vero ex hoc testimonio efficitur, nos per fidem ingredi in Dei regnum? minime id quidem per se: sed ita est si omnia connectas, tum præcedentia tum sequentia: nam si infidelitas arcet ab aditu, fides certe introducit." But this seems unnatural: see the connexion below), As I sware in my wrath, If (see above on ch. iii. 11) they shall enter into my rest: although (the context is much disputed. I believe it will be best taken thus: the Writer is leading on to the inference, that the entering into *God's rest* is a thing YET FUTURE for God's people. And this he thus brings about. ἡ κατάπαυσίς μου is not a thing future for God:—He has already entered therein,—καίτοι to αὐτοῦ end of ver. 4. Still (ver. 5) we have again, after God had thus entered in, the oath, They shall not, &c. Consequently, since (ver. 6) it remains that *some* must enter in, and they to whom it was first promised did not, on account of unbelief,—for that they *did not* (i. e. none of them did), is plain by His repeating in David, after the lapse of so many centuries, the same warning again (ver. 7), which He would not have done if Joshua had led Israel into that rest (ver. 8):—since this is so, the sabbatism of God's people is YET FUTURE (ver. 9), and reserved for that time when they shall rest from their labours, as God from His (ver. 10). Then follows a concluding exhortation, vv. 11—16. Thus all is clear, and according to the progress of the argument. The other views have been, α. that of Lyra, Calvin, Beza, Seb. Schmidt, Wolf, Kuinoel,

s Matt. xiii. 35. s ἀπὸ st καταβολῆς s κόσμου γενηθέντων 4 o εἴρηκεν γάρ ABCDK LPN
xxv. 34.
Luke xi. 50. u που περὶ τῆς v ἑβδόμης οὕτως, Καὶ w κατέπαυσεν ὁ θεὸς a b c d
ch. ix. 26.
Rev. xiii. 8. f g h k l
xvii. 8. πρό, 1 Pet. i. 20 reff. t alw. w. κόσμ. (see above), exc. ch. x. 11 +. 2 Macc. ii. 29 only. m n o
u so ch. ii. 6. εἶπε γάρ που Ὅμηρος, Xen. Symp. iv. 7. v = here only. Lev. xxiii. 16 A. τὴν ἑβδ, ἥν 17. 47
Ἑβραῖοι σάββατα καλοῦσι, Philo de Abr. § 5, vol. ii. p. 5. w Gen. ii. 2. vv. 8, 10. Acts xiv.
18 only. intr., Gen. viii. 22. Ezek. i. 24.

al., most of whom understand a second *κατάπαυσιν* before *τῶν ἔργων*,—and render *καίτοι*, "*idque*," "*and that*"—"in requiem meam, nempe illam ab operibus a fundatione mundi factis," as Seb. Schmidt. But this involves two mistakes: *καίτοι* can never mean *nempe* or *idque*, and this meaning would require *τῶν ἀπὸ κατ. κ. &c.*, without which article it is of necessity a primary, not a secondary predicate. And indeed thus some of the above (Limborch, Cramer) take it, and construe, still however forcing *καίτοι*,—"namely, into the rest which came in when the works were finished," &c. *β.* That of Calvin ("tametsi operibus a creatione mundi perfectis. Ut definiat qualis sit nostra requies, revocat nos ad id, quod refert Moses, Deum statim a creatione mundi requievisse ab operibus suis, et tandem concludit hanc esse veram fidelium requiem, quæ omnibus sæculis durat, si Deo sint conformes"), Beza, Böhme, &c. And there is some portion of truth in this, but it does not rightly represent the context. For the *fact*, that God's rest is that into which we are to enter, is *not proved*, nor *concluded*, but taken for granted, and underlies the whole argument, the object of which is to shew that that *κατάπ. μου* is, though not a future rest *for God*, a future rest *for us* to enter into, when we have finished our works, as He his. *γ.* That of Erasm.(par.), a-Lapide, Grot., Hamm., Calov., and many others, who hold that *two*, or as Chrys., Œc., Thdrt., Thl., that *three* different rests are spoken of (e. g. Thl., *ὅσπερ τὸ σάββατον κατάπαυσις λέγεται παρὰ τῇ γραφῇ, καὶ οὐδὲν ἐκώλυσε κατάπαυσιν μετὰ ταῦτα λεχθῆναι καὶ τὴν εἰς τὴν γῆν τῆς ἐπαγγελίας εἴσοδον οὕτως οὐδὲ νῦν κωλύει μετὰ ταύτην πάλιν κατάπαυσιν κληθῆναι τὴν μέλλουσαν, τὴν τῶν οὐρανῶν φημι βασιλείαν, εἰς ἣν οἱ ἀπιστήσαντες οὐκ εἰσελεύσονται*). But this is manifestly wrong: there is not a word nor a hint of a second or third rest: the *ordinance* of the Sabbath is not so much as alluded to: *ἡ κατάπαυσίς μου* is, all through, the rest *into which God has entered*; and the object, to shew that into this, God's people *have yet to enter*. The fact that men did not, by the ordinance of the Sabbath, enter into it, lies, as an easily to be assumed thing, beneath the surface, but is not asserted nor even implied. *δ.* It would be hardly worth while to mention Ebrard's view, were it not for his name and ability. It is strange in the last degree:—*ἔργα* are "*man's works*:" not exactly *good works*, for we have none: not the *works of the law*, for they came afterwards: but *all human works* (alles das, was *ἔργα* genannt werden könne), which had been going on since the creation, yet were not sufficient to bring us into God's rest, but required a new way of salvation, viz. not one of works, but of faith, to effect this. So that *τῶν ἔργων* is a contrast to *πιστεύσαντες*: and in ver. 4, *τῶν ἔργων αὐτοῦ* a contrast to *τῶν ἔργων* here, the one God's, the other man's, works. I need but state this to the reader, to shew him how utterly preposterous it is, and foreign from the context, in which not a word is indicated of the contrast between works and faith, but every thing of that between belief and unbelief) **the works** (viz. of God: an expression borrowed from the citation which follows) **were constituted** (i. e. finished. What Ebrard says against this meaning, that it is making the aorist participle = *γεγενημένων*, the perfect, is altogether without force. That the 1 aor. pass. of *γίνομαι* may almost always be tracked to its original *passive* meaning, once maintained in note on 1 Thess. i. 5, does not appear to be a safe assertion: see note there in 3rd and subsequent Edns. of Vol. III. In our Epistle, however, it may generally be done: e.g. ch. v. 5; vi. 4 (x. 33; xi. 34). This being so, *τὰ ἔργα ἐγενήθη* will simply mean, 'the works were constituted,' 'were settled in their established order,' 'were made;' and so by consequence 'were finished.' The word seems to be taken from the constant repetition of *ἐγένετο* in Gen. i., and the passive used because the agent is here in question) **from the foundation** (*καταβολή* occurs in the N. T. only in this connexion, except ch. xi. 11. See on ch. vi. 1) **of the world** (i. e., as explained above on *καίτοι*, and substantiated in next verse, though God Himself had not that rest *to enter into*, and did not mean this by *ἡ κατ. μου*, but had entered into the rest of which He speaks: the key verse to this being ver. 10). 4.] *Substantiation of the last assertion.* **For he** (God, not Moses, nor *ἡ γραφή*: see above on *εἴρηκεν*: see ch. xiii. 5) **hath spoken somewhere** (see

ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ· 5 καὶ [x] ἐν τούτῳ πάλιν, [p] Εἰ εἰσελεύσονται εἰς τὴν [p] κατάπαυσίν μου. 6 ἐπεὶ οὖν [y] ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον [z] εὐαγγελισθέντες οὐκ εἰσῆλθον διὰ [a] ἀπείθειαν, 7 πάλιν τινὰ [b] ὁρίζει ἡμέραν, Σήμερον [c] ἐν

x see ch. v. 6. y = ver. 9. ch. x. 26 only. (2 Tim. iv. 13. Jude 6 al.) ἀλλὰς ἀπολείπεται σωτηρίας, Polyb. p. 696. Bl. see ver. 1.

z ver. 2. a Rom. xi. 30, 32. Eph. ii. 2. v. 6. Col. iii. 6. ver. 11 only †. 23. Acts ii. 23. x. 42. xi. 29. xvii. 26, 31. L. only, exc. here & Rom. i. 4. Num. xxxiv. 6. i. 2. Rom. ix. 25. see Rom. xi. 2.

b Luke xxii.

c = Mark

4. om εν τη ημ. τη εβδ. A. 5. om ει D[1] d o 123. 8-pe: *et* D-lat.
6. (δια, so ACL a.) for απειθειαν, απιστιαν ℵ[1] [vulg Cyr[1]].
7. ορισει bef τινα ℵ[1].

above on ch. ii. 6) **concerning the seventh day** (so in Hellenistic Greek constantly for the Sabbath: as e. g. in the title of one of Philo's treatises, περὶ τῆς ἑβδόμης: and elsewhere: see Bleek. In 2 Macc. xv. 1, the Sabbath is called ἡ τῆς καταπαύσεως ἡμέρα) **on this wise, And God rested** (in classical Greek καταπαύω is transitive, with an accusative of the person and a genitive of the thing: so Xen. Cyr. viii. 5. 25, ἣν τις ἀρχῆς Κῦρον ἐπιχειρῇ καταπαύειν. For this other usage, see ver. 10, and reff. LXX. The rest here spoken of must not be understood only as that of one day after the completion of creation; but as an enduring rest, commencing then and still going on,—into which God's people shall hereafter enter. Still less must we find here any discrepancy with such passages as John v. 17: Isa. xl. 28: God's rest is not a rest necessitated by fatigue, nor conditioned by idleness: but it is, in fact, the very continuance in that upholding and governing, of which the Creation was the beginning) **on the seventh day from all His works:**

5.] **and in this** (place: but it is hardly necessary to fill up the ellipsis: Bleek quotes from Xen. Mem. ii. 1. 20, μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε. See reff. τούτῳ here means, not, *this which follows*, but *this passage* about which we are treating: our present passage) **again** (i. e. *on the other hand:* a citation which shall qualify and explain that other, making it impossible that men should have already entered into it), **If they shall enter into my rest** (these words are to be taken exactly as before, in a strong negative sense; not, as D[1](see var. read.), and Primas., Böhme, al., indicatively. The point raised is, that in the days of Moses, nay long after, of David, men had not yet, in the full sense at least, entered into that rest, because it was spoken of as yet *future:* it being of no import to the present argument, whether that future is of an affirmative or negative proposition: the negative denunciation in fact implying in itself the fact, that *some would* enter therein. So Calov. (in Bleek), "Et in dicto paulo ante loco iterum loquitur Spiritus Sanctus de requie sua, 'Non ingredientur in requiem meam,' significans scilicet hac comminatione, quandam adhuc quietem restare sperandam iis, qui non sunt increduli nec comminationi prædictæ obnoxii"). 6.] **Since then it yet remains** (see reff.: this is the sense in all three places in our Epistle: *remains over*, not having been previously exhausted. ἀπολείπεται, ἀπομένει, Hesych. The time indicated by the present here is that following on the threat above) **that some enter into it** (viz. by the very expectation implied in the terms of the exclusion—'*These shall not:*' therefore there are that shall: because, the εἰσελεύσεσθαι τινάς being a portion of God's purposes, the failure of these persons will not change nor set aside that purpose. This latter consideration however does not logically come into treatment, but is enthymematically understood;—"since what God once purposed, He always purposes."

We must beware of Delitzsch's inference, that the τινάς implies that some *had on each occasion entered into it*, meaning, "there are some left yet to enter." For thus the reasoning, as such, would be quite invalidated; which is concerned in establishing, not that *some part* of the entrance is yet future, but that the entrance itself, as such, is so. That *some have entered* in, as matter of fact, is true enough; but even they not yet perfectly, ch. xi. 39 f.; and the τινάς here is used, not in respect of others who *have entered in*, but in respect of those who *did not*, when the words were used on the former occasion), **and those who were formerly** (as contrasted with David's time, and with the present) **the subjects of its announcement** (viz. the Israelites in the wilderness) **did not enter in on account of disobedience** (not, "*unbelief:*" see on ch. iii. 18. The first clause—ἐπεὶ οὖν ἀπολ. τινὰς εἰσελθ., was a deduction from the terms

d = Rom. ix. 29. Gal. i. 9. 2 Pet. iii. 2. Jude 17.
e Psa. xcix. 7. ch. iii. 7, 8 reff.
f so ch. viii. 8.
g trans., Acts xiv. 18 only.
Exod. xxxiii. 14. Deut. iii. 20. v. 33. Josh. i. 13 al.
h = ver. 6 reff.

d Δαυεὶδ λέγων, μετὰ τοσοῦτον χρόνον, καθὼς d προείρηται ABCDK LPℵ a b c d f g h k l m n o 17. 47
e Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ e σκληρύνητε
τὰς καρδίας ὑμῶν. 8 e εἰ γὰρ f αὐτοὺς Ἰησοῦς g κατέπαυσεν,
οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας· 9 ἄρα h ἀπο-

rec ειρηται, with D³KL rel (æth) Damasc [Thl]: προειρηκεν B 73. 80: txt ACD¹ℵ[P 47] 17 latt syr copt arm Chr$_1$ [Euthal-ms] Cyr$_1$ Thdrt Lucif$_1$.

8. for ουκ αν, ουκ αρα B: non D-lat Lucif: nunquam vulg. μετ' αυτα C.

9. om ver ℵ¹(ins ℵ-corr¹).

of the divine denunciation, as to God's general purpose; and now this second clause is a particular concrete instance in which that general purpose was not carried out. Since *some must*, and *they did not*, the implied promise is again found recurring many centuries after), **again** (emphatic: *ανεω*) **He limiteth** (reff.: and Demosth. p. 952. 20, ὁ μὲν τοίνυν νόμος σαφῶς οὑτωσὶ τὸν χρόνον ὥρισεν—*has fixed*, specified, assigned, limited the time. See many more examples in Bleek) **a certain day** (Valcknaer and Paulus make τίνα interrogative, the former ending the question at ἡμέραν, the latter, at χρόνον. But this cannot well be, with the emphatic πάλιν prefixed), **saying "To-day"** (He begins his citation here with the word σήμερον; but having interrupted it by ἐν Δ. λέγων, μετὰ τοσοῦτον χρόνον, καθὼς προείρηται, takes it up again below. This is much the simplest way to take the sentence (so also Delitzsch): not, as Calv., Beza, Grot., Jac. Cappell., Bleek, De W., Bisping, to make the first σήμερον a terminus in apposition with τινὰ ἡμέραν, "a certain day, viz. 'To-day,'" and then to go on from ἐν to προείρηται before coming to the citation: nor again to understand with Heinrichs, al. and E. V., the first σήμερον as the whole of the first citation, and then to start with the second at καθὼς (προ)είρηται) in **David** ('in,' as in reff.: as we say, '*in Isaiah*,' meaning, 'in the book of Isaiah.' This is better and more natural than, with Luther, Grot., Lünem., Delitzsch, al., to understand ἐν instrumental (?), "*by David*;"—or with Bengel, al., as *he* understands ch. i. 1, ἐν προφήταις, ἐν υἱῷ, i. e. as *local*, dwelling in, inspiring,—though this is better than the other) **after** (the lapse of) **so long a time** (viz. the time between Joshua and David. The blunder of understanding the words, "*after such a time as we have before mentioned*, viz. *forty years* (?)" has been endorsed by Dr. Bloomfield from Whitby, although in his previous note he had given the right interpretation, and although he puts καθὼς εἴρηται in a parenthesis in his text), **as it has been said before** (viz. ch. iii. 7, 15. According to the reading προείρηται, there can hardly be a question that the reference of the words is backward, to what has been already cited, not forwards to the words which follow. This latter being imagined, the readings προείρηκεν and εἴρηται have arisen), **To-day, if ye hear His voice, harden not your hearts.**

8.] Confirmation of the above, as against an exception that might be taken, that notwithstanding the exclusion of many by unbelief, those who entered the promised land with Joshua *did enter* into that rest of God. **For if Joshua** (Ἰησοῦς is the constant Greek form of the name יְהוֹשֻׁעַ, or as in the later books, Chron., Ezra, and Nehemiah, יֵשׁוּעַ. It does not appear that any parallel between the typical and the great final Deliverer is intended: but it could hardly fail to be suggested to the readers. Our translators, in retaining the word "Jesus" here, have introduced into the mind of the ordinary English reader utter confusion. It was done in violation of their instructions, which prescribed that all proper names should be rendered as they were commonly used) **had given them rest** (led them into this rest of which we are treating: for the usage of καταπαύω, see above, on ver. 4: and compare reff.), **He** (God: the subject of ὁρίζει and λέγων above) **would not speak** (not "*have spoken*," as E. V. Compare Thuc. iii. 55, εἰ δ' ἀποστῆναι Ἀθηναίων οὐκ ἠθελήσαμεν (if we had not consented &c.) ὑμῶν κελευσάντων, οὐκ ἠδικοῦμεν (we should be doing no wrong),—and John xv. 24, εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχοσαν, "If I had not done &c.,—they would not have sin") **after this of another day.**

9.] *Consequence from the proposition* in ver. 6. *Some* must enter therein: some, that is, analogous to, inheriting the condition of and promises made to, those first, who did not enter in because of disobedience. These are now specified as '*the people of God*,' cf. reff., doubtless with a reference to the true spiritual character of Israelites indeed, represented under

λείπεται [1] σαββατισμὸς τῷ [j]λαῷ τοῦ θεοῦ. 10 ὁ γὰρ εἰς- [i] here only †. (-ίζω, Exod. xvi. 30. Lev. xxvi. 36.)
ελθὼν εἰς τὴν [k] κατάπαυσιν αὐτοῦ, καὶ αὐτὸς [l] κατέπαυσεν [j] ch. xi. 26. 1 Pet. ii. 10. see Rom. xi. 1.
ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν [m] ἰδίων ὁ θεός.

k ch. iii. 11 reff. l intr., ver. 4 (reff.). m so ch. vii. 27. ix. 13. xiii. 13.

απολειται B.

10. aft 1st απο ins παντων D^1 syr Cyr[-p_2] : πα is written over τω by $\aleph^3$ but erased.

their external name: and their rest is no longer a *κατάπαυσις*, but (see below) is called by a higher and nobler name. **Therefore** (see above) **there remains** (see on ver. 6: remains as yet unexhausted, unoccupied, unrealized) **a keeping of sabbath** (as regards the word, it is only found, besides here, in Plut. de Superstitione, c. 3, *ἃ βάρβαροι ἐξεύροντες, Ἕλληνες κακὰ τῇ δεισιδαιμονίᾳ, πηλώσεις, καταβορβορώσεις, σαββατισμούς, βίψεις ἐπὶ πρόσωπον, αἰσχρὰς προκαθέσεις, ἀλλοκότους προσκυνήσεις.* It is regularly formed from *σαββατίζω* (reff.), as *ἑορτασμός* from *ἑορτάζω*. It is used here to correspond to the *κατάπαυσίς μου*, specified and explained in ver. 4. God's rest was a *σαββατισμός*; so also will ours be. Thdrt. remarks: *σαββατισμὸν δὲ τὴν κατάπαυσιν κέκληκεν, ἐπειδὴ ἐν τῇ ἑβδόμῃ ἡμέρᾳ κατέπαυσεν ὁ θεὸς ἀπὸ πάντων τῶν ἔργων ὧν ἐποίησεν, ἐν τῷ μέλλοντι δὲ βίῳ ἄλυπος ἔσται ζωὴ κ. πόνων ἐλευθέρα καὶ φροντίδων ἀπηλλαγμένη. σαββατισμὸν τοίνυν ὠνόμασε τὴν τῶν σωματικῶν ἔργων ἀπαλλαγήν. τοῦτο γὰρ δηλοῖ τὰ ἑξῆς.* The idea of the rest hereafter being the antitype of the Sabbath-rest, was familiar to the Jews: see the quotations in Schöttg., Wetst., and Bleek. They spoke of the tempus futurum as the "dies qui totus est sabbathum." It is hardly probable that the sacred Writer had in his mind the object which Calvin mentions: "Non dubito quin ad Sabbathum data opera alluserit apostolus, ut Judæos revocaret ab externa ejus observatione: neque enim aliter potest ejus abrogatio intelligi, quam cognito spirituali fine." Still more alien from the sense and context is it to use this verse, as some have absurdly done, as carrying weight one way or the other in the controversy respecting the obligation of a sabbath under the Christian dispensation. The only indication it furnishes is negative: viz. that no such term as *σαββατισμός* could then have been, in the minds of Christians, associated with the keeping of the Lord's day: otherwise, being already present, it could not be said that it *ἀπολείπεται*) **for the people of God** (the well-known designation of Israel the covenant people. It occurs again, ch. xi. 25. Here it is used of that veritable Israel, who inherit God's promises by faith in Christ: cf. Gal. vi. 16. So Photius: *καὶ αὕτη οὐ τοῖς τυχοῦσι, ἀλλὰ τῷ λαῷ τοῦ θεοῦ ἀφιερωμένῃ, λαὸς δὲ ἀληθῶς τοῦ θεοῦ οἱ πιστεύσαντες εἰς αὐτὸν κ. φυλάσσοντες τὰ προστάγματα αὐτοῦ).*

Ver. 10 is taken in two ways (not to mention the untenable interpretation of Schulz, which refers *ὁ γὰρ εἰσελθών* to the people of God, "for, when it has entered," &c. This would be *εἰσελθὼν γάρ* without the article): 1. as a general axiom, justifying the use of the word *σαββατισμός* above: **For he that has entered into his** (God's) **rest, has himself also rested from his** (own) **works, like as God rested from his own.** This has been the usual explanation. Thl. says, *ἑρμηνεύει πῶς σαββατισμὸν ὠνόμασε τὴν τοιαύτην κατάπαυσιν· διότι φησὶ καταπαύομεν καὶ ἡμεῖς ἀπὸ τῶν ἔργων τῶν ἡμετέρων, ὅσπερ καὶ ὁ θεός, καταπαύσας ἀπὸ τῶν ἔργων τῶν εἰς σύστασιν τοῦ κόσμου, σάββατον τὴν ἡμέραν ὠνόμασεν.* This explanation labours under two difficulties: *α.* the aorist *κατέπαυσεν*, which thus is made into a perfect or a present. De Wette regards it as a reminiscence of the same word in ver. 4: so Delitzsch: but this is most unsatisfactory: *β.* the double reference of *αὐτοῦ*, first to God, and then to the man in question, especially when God's works are taken up by the strong term *τῶν ἰδίων*. 2. The other interpretation has been that of Owen, Alting, Stark, and more recently Ebrard, who refer *ὁ εἰσελθών* to Christ: **For He that entered into his** (own or God's) **rest, Himself also rested from His works like as God rested from His own:** and therefore, from our Forerunner having entered into this sabbatism, it is reserved for us, the people of God, to enter into it with and because of Him. Thus, as Ebrard says, Jesus is placed in the liveliest contrast to Joshua, who had not brought God's people to their rest; and is designated as 'That one, who entered into God's rest.' And to this view I own I am strongly inclined, notwithstanding the protest raised against it by Bleek, Lünemann, and Delitzsch. My reasons are, in addition to those implied above, *α.* the *form* of the assertion, as regards Joshua here and Jesus in ver. 14. That a contrast

n = 2 Pet. i. 10 reff. o bad sense, 2 Pet. ii. 6. good, John xiii. 15. James v. 10 (ch. viii. 5. ix. 23 only) †. Sir. xliv. 16. 2 Macc. vi. 28, 31 only. p Luke viii. 7. Ps. xxxiv. 6. Ezek. xxvii. 27. q ver. 6 reff. r = Acts vii. 38. John vi. 51. 1 Pet. i. 23. s see note. t 1 Cor. xvi. 9. Philem. 6 only †.

11 [n]σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν [k]κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις [o]ὑποδείγματι [p]πέσῃ τῆς [q]ἀπειθείας. 12 [r]ζῶν γὰρ ὁ [s]λόγος τοῦ θεοῦ καὶ [t]ἐνεργής, καὶ H ζων γαρ... ABCDH KLPN a b c d f g h k l m n o 17. 47

11. aft εισελθειν ins αδελφοι D[1]. om τις ℵ[1]. for απειθειας, αληθειας D[1], *a veritate* D-lat: απαθειας o.

12. ζω C. ενεργης B, *evidens* Jer[1]: *efficax* vulg Jer[2].

is intended between the Ἰησοῦς who did not give them rest, and the ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, seems very plain. And if so, it would be easily accounted for, that Christ should be here introduced merely under the designation of ὁ εἰσελθὼν εἰς τ. κατάπ. αὐτοῦ. β. The introduction of the words καὶ αὐτός, lifting out and dignifying the subject of this clause as compared with ὁ θεός, in a way which would hardly be done, had the assertion been merely of any man generally. γ. Scripture analogy. This rest, into which the Lord Jesus entered, is spoken of, Isa. xi 10, καὶ ἔσται ἡ ἀνάπαυσις αὐτοῦ, τιμή: and this work of His, in Isa. xl. 10, καὶ τὸ ἔργον ἐναντίον αὐτοῦ, and by Christ Himself, John ix. 4, ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. δ. The expression ἐκείνην τὴν κατάπαυσιν below, which stands harshly insulated unless it refers to the κατάπαυσιν in this verse. ε. The whole context: see summary at ch. iii. 1. Render then: **For He that entered into his** (either, 'God's;' or more probably merely 'his,' reflective, as in Isa. xi. 10 above: see also Matt. xxv. 21, 23, where the χαρά is τοῦ κυρίου σου) **rest, He Himself also** (on this, see above) **rested from his works** (see above) **as God from his own** (τῶν ἰδίων not with any distinction of kind, but used only to mark distinction of possession). 11—13.] *Exhortation*, so frequently interspersed in the midst of the argument: see on ch. iii. 1. **Let us therefore** (consequence from vv. 3—7; seeing that the promise is held out to us, as it was to them, and that they failed of it through disobedience) **earnestly strive** (not, as vulg., "*festinemus*:" see reff.) **to enter into that rest** (viz. that mentioned in ver. 10, into which Christ has entered before, cf. ver. 14; ch. vi. 20), **lest any one fall into** (so vulg., Luth., Beza, Corn. a-Lap., Grot., Abresch, Lünemann, Delitzsch, al., and rightly, both from usage and from the position of the verb. Had πέσῃ been absolute, '*fall*,' = ἐκπέσῃ, as Chrys., Œc., Thl., Calv., Schlichting, Wolf, Bengel, Bleek, De W., Thol., al., its position in the sentence certainly must have been more prominent. As it stands, it holds the most insignificant place, between the genitive in government and the word governing it. And usage abundantly justifies the idiom πίπτειν ἐν, for 'to fall into.' Cf. πεσεῖν ἐν ὕπνῳ, Pind. Isthm. iv. 39: ἐν ἀφύκτοισι γυιοπέδαις πεσών, Pyth. ii. 75: τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις πέπτωχ' ὁ τλήμων; Soph. El. 1475: ἐν κλύδωνι καὶ φρενῶν ταράγματι πέπτωκα δεινῷ, Eurip. Herc. Fur. 1092. The construction is simply a pregnant one—πίπτειν εἰς, so as to be ἐν) **the same example** (ὑπόδειγμα is found fault with by the Atticists: παράδειγμα λέγε, μὴ ὑπόδειγμα, Thom. Mag.: and similarly Phrynichus. But Bleek shews that it is in frequent use, from Xenophon downwards. Its proper meaning is, *something shown in a light and merely suggestive manner:* so in ch. viii. 5, οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων. But it is oftener used, as here, to signify a *pattern* or *example*, good or bad: cf. besides reff., Jos. B. J. vi. 1, καλὸν ὑπόδειγμα βουλομένῳ σάζειν τὴν πατρίδα σοι πρόκειται βασιλεὺς Ἰουδαίων Ἰεχονίας: and other examples in Bleek) **of disobedience** (not, *unbelief*: see on ch. iii. 18. It was οἱ ἀπειθήσαντες who failed to enter in). 12, 13.] Apart from the difficulties of some terms used, we may give the connexion thus: Such an endeavour is well worth all our σπουδή—*for* we have One to do with, who can discern and will punish every even the most secret disobedience. **For the word of God** (in what sense? 1. The λόγος ὑποστατικός, Personal Word, has been understood by many, e. g. the Fathers in general (see the copious reff. in Bleek's note here), Œc., Thl. (as commonly supposed, but see below, and judge), Thdrt. (by no means certain), Thom. Aquin., Lyra, Cajetan, Corn. a-Lap. ("Longe aptius et melius alii intelligunt Dei Filium"), Jac. Cappellus, Owen, Le Clerc, al. To this the first obvious objection is, that this mode of expression is confined to St. John among the N. T. writers. This, however, though clearly not to be met by alleging

[u] τομώτερος [v] ὑπὲρ πᾶσαν μάχαιραν [w] δίστομον, καὶ [u] here only †. ὅπλον τοῦ λόγος ἀνδρὶ

τομώτερόν ἐστι σιδήρου, Callim. Hymn. in Del. 94. [v] constr., Luke xvi. 8. 2 Cor. xii. 13 only. 3 Kings xix. 4. Judg. xi. 25 [24] B. [w] w. μάχ. here only. Judg. iii. 16. Prov. v. 4. elsw. w. ῥομφαία, Rev. i. 16. ii. 12 only. Ps. cxlix. 6. Sir. xxi. 3.

such passages as Luke i. 2 and Acts xx. 32, is not decisive. For our Epistle, though perhaps anterior to all the writings of St. John, is yet so intimately allied to the Alexandrine terminology, that it would be no matter of surprise to find its Writer using a term so nearly ripe for his purpose as we find ὁ λόγος in Philo (see below). The real objections to the Personal λόγος being simply and directly here meant, lie in the Epistle, and indeed in the passage itself. *In the Epistle:* for we have no where in it this term used with any definiteness of our Lord, nor indeed any approach to it; not even where we might have expected it most, in the description of His relation to the Father, ch. i. init. Every where He is the SON of God, not His Word. And in ch. vi. 5; xi. 3, that expression is changed for ῥῆμα θεοῦ, when, especially in the latter place, had the idea of the personal λόγος been familiar to the Writer, he would almost certainly have said νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας λόγῳ θεοῦ, not ῥήματι θ. *And in the passage itself:* for such adjectives as ἐνεργής and κριτικός, and even ζῶν, as matter of emphatic predication, would hardly be used of the Personal λόγος: and, which to my mind is stronger evidence still, had these words applied to our Lord, we should not have had him introduced immediately after, ver. 14, as Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ. But, 2. some of the ancient, and the great mass of modern Commentators, have understood by the term, *the revealed word of God*, in the law and in the gospel: or in the gospel alone, as contrasted with the former dispensation. And so even some of those who elsewhere in their writings have understood it of Christ: e. g. Origen (on Matt. xix. 12, tom. xv. 4, vol. iii. p. 656, εἰ τὸν λόγον τις ἀναλαβὼν τὸν ζῶντα κ. ἐνεργῆ κ.τ.λ., ... ἐκτέμνοι τὸ τῆς ψυχῆς παθητικόν: on Rom. xii. 7, lib. ix. 3, vol. iv. p. 650: "Verbum Dei omnia, etiam quæ in occulto sunt, perscrutatur: maxime cum vivens sit, et efficax &c. . . . . etenim cum moralis in ecclesia sermo tractatur, tunc uniuscujusque intra semetipsam conscientia stimulatur" &c.), Euseb., Aug. Civ. Dei xx. 21. 2 (vol. vii.) al. But neither does this interpretation seem to meet the requirements of the passage. The qualities here predicated of the λόγος do not appear to fit the mere written word: nor does the introduction of the written word suit the context. I should be rather disposed with Bleek to understand, 3. *the spoken word of God*, the utterance of His power, by which, as in ch. xi. 3, He made the worlds,—by which His Son, as in ch. i. 3, upholds all things. This spoken word it was, which they of old were to hear and not harden their hearts: σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε κ.τ.λ.: this spoken word, which interdicted them from entering into His rest —ὤμοσα ἐν τῇ ὀργῇ μου Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. It seems then much more agreeable to the context, to understand this *utterance* of God, so nearly connected with God Himself, the *breath of his mouth:* and I would not at the same time shrink from the idea, that the Alexandrine form of expression respecting the λόγος, that semi-personification of it without absolutely giving it hypostatical existence, was before the mind of the Writer. Indeed, I do not see how it is possible to escape this inference, in the presence of such passages as this of Philo, Quis Rer. Div. Hær. § 26, vol. i. p. 491, Ἵνα ἐννοῇς θεὸν τέμνοντα, τάς τε τῶν σωμάτων καὶ πραγμάτων ἐξῆς ἁπάσας ἡρμόσθαι καὶ ἡνῶσθαι δοκούσας φύσεις, τῷ τομεῖ τῶν συμπάντων αὐτοῦ λόγῳ, ὃς εἰς τὴν ὀξυτάτην ἀκοντηθεὶς ἀκμήν, διαιρῶν οὐδέποτε λήγει τὰ αἰσθητὰ πάντα, ἕπειδὰν δὲ μέχρι τῶν ἀτόμων καὶ λεγομένων ἀμερῶν διεξέλθῃ κ.τ.λ.: and again, ib. § 27, p. 492, οὕτως ὁ θεὸς ἀκοντηδόμενος τὸν τομέα τῶν συμπάντων αὐτοῦ λόγον, διαιρεῖ τήν τε ἄμορφον καὶ ἄποιον τῶν ὅλων οὐσίαν. See, on the whole, Delitzsch's note. The idea of Ebrard, that this word, meaning the gospel, is introduced to give weight to σπουδάσωμεν —"Let *us* do our part, for the gospel of God is not wanting in power on its part," is too absurd to need refutation or even mention, were it not for his name) is living (not, *in contrast with the dead works of the law* (Ebr.), of which there is no question here; nor, as Carpzov, *nourishing*, and able to preserve life: nor *enduring*, as Abresch and Schlichting: but as E. V., *quick*, i. e. having living power, in the same sense in which God himself is so often called "the living God," e. g. ch. x. 31. So in reff.: so Soph. Œd. Tyr. 482, speaking of the prophecies, τὰ δ' ἀεὶ ζῶντα περιπετᾶται, where the Schol. has, ἰσχύοντα τῇ ἀληθείᾳ. Thl., who besides

x here only. Exod. xxvi. 28. xxxvi. 33
x διϊκνούμενος y ἄχρι z μερισμοῦ ψυχῆς καὶ πνεύματος ABCDH KLP𝔑 a b c d f g h k l m n o 17. 47
F. (not in AB) only. y = Acts xxii. 4. Rev. ii. 10. xii. 11. z ch. ii. 4 (reff.) only.

διϊκνουμενος D^1. αχρις D. rec aft ψυχης ins τε, with DK rel [Œc]: om AB CHL[P]𝔑 b d^1 k 17 [47 (vss)] $Orig_2$ Eus_2 Ath_2 $Epiph_1$ Cyr_5 [$Cæs_2$ Chr Euthal-ms Thdrt Damasc]. (*None om τε aft αρμ.*)—om ψυχης $𝔑^1$ corrd "eadem ut videtur manu."

finds in ζῶν a proof of the hypostatic Personality, says well: *ὅταν τότε, φησίν, οὐ πόλεμος, οὐ μάχαιρα αὐτοὺς ἀπώλεσεν, ἀλλ' ὁ τοῦ θεοῦ λόγος, αὐτόματοι γὰρ κατέπιπτον, οὕτω καὶ ἐφ' ἡμῖν ἔσται. ὁ γὰρ αὐτὸς λόγος καὶ ἐκείνους ἐκόλασε καὶ ἡμᾶς κολάσει· ζῇ γὰρ ἀεὶ καὶ οὐκ ἔσβεσται.* The emphatic position of ζῶν, the omission of ἐστι, the frequent repetition of καί, all tend to increase the rhythm and rhetorical force of the sentence. Some have thought that the Writer was citing from some other source: but for this there does not appear any reason) **and active** (=*ἐνεργός*, which is the commoner form (see Bleek), found in Xen., Demosth., and often in Polybius, in which latter however the mss. often give us *ἐνεργής*. In one place, xi. 23. 2, this latter seems undoubted,—*ἐνεργῆ ποιούμενοι τὴν ἔφοδον*. It is a word of the *κοινή* or Macedonian dialect. This *activity* is the very first quality and attribute of *life*: so that the predicates form a climax: *not only living, but energizing: not only energizing, but τομώτερος κ.τ.λ.: and not only that, but διϊκνούμενος κ.τ.λ.: nor that only, but reaching even to the spirit, κριτικὸς ἐνθυμήσεων κ. ἐννοιῶν καρδίας*), **and sharper** (τομός, an adj. formed from *τέμνω*, is found in Plato, Tim. 61 E: Plut. Sympos. vi. 8; viii. 9: its comparative in ref., and Lucian, Toxar. ii. al.: the superlative, in the well-known exordium of Ajax's dying speech, Soph. Aj. 815) **than** (Bleek has shewn that the construction *τομώτερος ὑπὲρ μάχαιραν*, for *τόμος ὑπὲρ μ.* or *τομώτερος μαχαίρας*, is not Hebraistic; for in Heb. there is no comparative; we have it in ref. Judges, *ἀγαθώτερος σὺ ὑπὲρ Βαλὰκ υἱὸν Σεπφώρ*: and the similar construction with *παρά* in ch. i. 4, where see remarks) **every two-edged sword** (lit. two-*mouthed*: meaning, sharpened on both sides, both edge and back. The expression (reff.) is found in classic poetry, e. g. *δίστομον ξίφος*, Eurip. Hel. 992: *δίστομα φάσγανα*, id. Orest. 1296, and other instances in Bleek. The more usual word is *ἀμφήκης*, Il. *κ*. 256: Soph. Aj. 286: Electr. 485. We have *ἀμφίθηκτος*, Antig. 1309. As regards the comparison itself, of the word of God or of men to a sword, it is common in Scripture: see Ps. lvii. 4; lix. 7; lxiv. 3: Wisd. xviii. 15, 16: Rev. i. 16: and above all, Eph. vi. 17. It has been questioned, whether the office here ascribed to the word of God is *punitive*, or merely *searching*: whether it regards the foes, or the servants of God. There seems no reason why we should separate the two. **The same WORD,** to which evidently by the succeeding clause is attributed the searching power, is powerful also to punish. The *μάχαιρα* belongs to the surgeon, and to the judge: has its probing as well as its smiting office. And so Chrys.: *αὐτὸς τὰ ἐν τῇ καρδίᾳ κρίνει· ἐκεῖ γὰρ διαβαίνει καὶ κολάζων καὶ ἐξετάζων.* Bleek points out the close relation of this similitude to a series of passages in Philo, especially in the treatise Quis Rerum Divinarum Hæres. There, in speaking of Abraham's sacrifice, and explaining *διεῖλεν αὐτὰ μέσα*, which act he refers to God, he says: *τῷ τομεῖ τῶν συμπάντων αὐτοῦ λόγῳ ὅς, εἰς τὴν ὀξυτάτην ἀκοινητοῖς ἀκμὴν, διαιρῶν οὐδέποτε λήγει τὰ αἰσθητὰ πάντα, ἐπειδὰν δὲ μέχρι τῶν ἀτόμων καὶ λεγομένων ἀμερῶν διεξέλθῃ, πάλιν ἀπὸ τούτων τὰ λόγῳ θεωρητὰ εἰς ἀμυθήτους καὶ ἀπεριγράφους μοίρας ἄρχεται διαιρεῖν οὗτος ὁ τομεύς*, § 26, vol. i. p. 491. And further on, he divides these *διχοτομήματα* made by the *λόγος* into triads, and says, *ψυχὴ γὰρ τριμερής ἐστι, δίχα δὲ ἕκαστον τῶν μερῶν, ὡς ἐδείχθη, τέμνεται· μοιρῶν δὲ γινομένων ἓξ, ἑβδόμος εἰκότως τομεὺς ἦν ἁπάντων, ὁ ἱερὸς καὶ θεῖος λόγος.* From these and similar passages (cf. esp. Quod Deterior Potiori Insid. § 29, p. 212: De Cherubim, § 9, p. 144 ff.), we may reasonably infer, that the writings of Philo were not unknown to the Writer of this Epistle. The same conclusion has been also drawn by Grotius and Bleek. See Prolegg. § i. 155), **and reaching through** (so *ἱκνεῖται λόγος διὰ στήθεων*, Æsch. Sept. c. Theb. 515: *διικνεῖσθαι δι' ὅτων ποτὶ τὰν ψυχάν*, Tim. Locr. p. 101 A: *ἡ δόξα διῆκτο μέχρι βασιλέως*, Plut. Dem. 20) **even to dividing of soul and spirit, both joints and marrow** (there has been considerable diversity in the taking of these genitives. I have regarded them as follows: **ψυχῆς** and **πνεύματος**, not coupled by *τε καί*, but only by *καί*, denote two separate departments of man's being, each subordinate to the process indicated by *μερισμοῦ*. The *λόγος* pierces to the dividing, not of the *ψυχή from* the *πνεῦμα*, but of the *ψυχή* itself and of the

[a] ἁρμῶν τε καὶ [b] μυελῶν, καὶ [c] κριτικὸς [d] ἐνθυμήσεων καὶ

[a] here only †. Sir. xxvii. 2 only.

[b] here only. Gen. xlv. 18. Job xxi. 24 only. [c] here only †. [d] Matt. ix. 4. xii. 25. Acts xvii. 29 only †. Job xxi. 27 Symm. (-μημα, Jer. vii. 24 al.)

ἐνθυμησεως C^1D^1, *animi* D-lat Lucif$_1$ Ambr$_3$. for και εννοιων, εν. τε D^1.

πνεῦμα itself: the former being the lower portion of man's invisible part, which he has in common with the brutes, the ἄλογον τῆς ψυχῆς of Philo; the latter the higher portion, receptive of the Spirit of God, the λογικὸν τῆς ψυχῆς of the same; *both which* are pierced and divided by the sword of the Spirit, the word of God. Then, passing on to ἁρμῶν τε κ. μυελῶν, I do not regard these terms as co-ordinate with the former ψυχῆς κ. πνεύματος, but as subordinate to them, and as used in a spiritual sense, not a corporeal (as many Commentators and recently Delitzsch): implying that both the ἁρμοί and the μυελοί of the ψυχή and of the πνεῦμα are pierced and divided by the λόγος. This I conceive is necessitated both by the τε, expressed in this second clause, and by the sense, which otherwise would degenerate into an anti-climax, if ἁρμῶν τε κ. μυελῶν were to be understood of the body. (The metaphorical sense of μυελός is amply justified by such expressions as εἰσδεδυκνῖα (δδύη) εἰς αὐτὸν τὸν μυελὸν τῆς ψυχῆς, Themist. Orat. 32, p. 357: χρὴν γὰρ μετρίας εἰς ἀλλήλους φιλίας θνητοὺς ἀνακίρνασθαι καὶ μὴ πρὸς ἀκρὸν μυελὸν ψυχῆς, Eur. Hippol. 255 ff. And ἁρμός is not an anatomical, but a common term, which might be applied to any kind of compages, as ἁρμὸς θύρας, Dion. Hal. v. 7: ἁρμοὶ λίθων, ref. Sir. &c.) This, which is in the main the sense given by Grot., Kuin., Bl., De W., Lünem. (nearly also of Hofmann, Schriftbeweis, i. p. 258 f., who somewhat harshly makes the genitives ψυχῆς κ. πνεύματος dependent on ἁρμῶν τε κ. μυελῶν), being laid down, I proceed to examine the divergences from it. 1. That which regards the μερισμός as being a division of the *soul from the spirit, the joints from the marrow* (on this latter see below). This is given as early as by Chrys. as an alternative: ἢ γὰρ ὅτι τὸ πνεῦμα διαιρεῖ ἀπὸ τῆς ψυχῆς, λέγει· ἢ ὅτι καὶ αὐτῶν τῶν ἀσωμάτων διικνεῖται. And Œc., understanding πνεῦμα of the Holy Spirit: ἡγοῦμαι οὖν νῦν τοῦτο εἰρῆσθαι, ὅτι χωρισμὸν ἐργάζεται τοῦ ἁγίου πνεύματος, κ. ἀφαιρεῖται αὐτὸ ἀπὸ τῆς ψυχῆς: and so, but giving the alternative, Thl. And so Erasm.-paraph. ("adeo ut dissecet animam a spiritu"), J. Cappellus, Wolf, Bengel, al. The objections to this are both psychological and contextual. It has been rightly urged (see especially Ebrard's note here) that the soul and spirit cannot be said to be separated in any such sense as this: and on the other hand, the ἁρμοί and μυελοί could not be thus said to be separated, having never been in contact with one another. 2. Many Commentators, who hold the division of soul from spirit, are not prepared to apply the same interpretation to the ἁρμῶν τ. κ. μυελῶν; although, reading the former τε, it becomes philologically necessary that the two clauses should be strictly parallel. Not reading the former τε, it becomes possible to make ἁρμῶν τε κ. μυελῶν dependent, not on μερισμοῦ but on ἄχρι, which has been done by Cyril of Alexandria, de Fest. Pasch. Hom. xxii. vol. x. p. 275 b, καθικνεῖται δὲ καὶ μέχρις ἁρμῶν τε καὶ μυελῶν, and De Adorat. xvi. vol. i. p. 561, μέχρις ἁρμῶν τε κ. μυελῶν τὸν τοῦ θεοῦ καθικνεῖσθαι λόγον, and Schlichting (see below), C. F. Schmid, Paulus, al. But certainly, had this been meant, the ἄχρις would have been repeated before ἁρμῶν. Otherwise it would be exceedingly harsh. 3. Many understand μερισμοῦ to mean, not the act of division, but the *place where the division occurs*. So Böhme, "Ita ut per intervalla, si quæ sint, animæ animique, et compagum medullarumque penetret, seque insinuet:" Schlichting, "Ad loca usque abditissima ubi anima cum spiritu connectitur, itemque ubi sunt membrorum compages et medullæ." And so, more recently, Ebrard. The objection to this is, partly the omission of what would in that case be the requisite article before μερισμοῦ, and partly as before, that thus ἁρμ. τ. κ. μν. must be constructed with ἄχρι: see above. 4. One meaning is given by Œc. (after Cyril: ὁ ἐν ἁγίοις Κύριλλος ἐν προσφόρῳ χωρίῳ καὶ οὕτως ἐδέξατο . . . τὸ περὶ τοῦ θεοῦ κήρυγμα διαιρεῖ φησὶ καὶ μερίζει τὰ τῆς ψυχῆς μέρη, δεκτικὴν τοιῶν κ. χωρητικὴν τῶν ἀκουομένων), and Thl. (but not approved by the latter, as Bl. who has been misled by the Latin: for he says τινὲς δὲ οὕτως ἐδέξαντο τὸν λόγον, ἁμοὶ δοκεῖν οὐκ ἀκολούθως τῷ ἀποστολικῷ σκοπῷ, and then proceeds as Œc., except that he puts τοῦ μυστηρίου for τῶν ἀκουομένων). But clearly this cannot be the meaning, with γάρ after a caution), and a judger (or, discerner: not as Kuinoel, *condemner*. The word is good Greek, as a simple predicate: so Plato, Pol. 260 c, τὸ κριτικὸν μέρος: with a gen., it seems to be of later usage: Palm and Rost

e 1 Pet. iv. 1 only. Prov. xxiii. 19 (there also w. καρδ.) al. f = Rom. i. 26. viii. 39. Judith ix. 12. xii. 6 al.

ABCDH KLPא a b c d f g h k l m n o 17. 47

e ἐννοιῶν καρδίας· 13 καὶ οὐκ ἔστιν f κτίσις g ἀφανὴς h ἐνώπιον αὐτοῦ, πάντα δὲ i γυμνὰ καὶ j τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ· k πρὸς ὃν ἡμῖν ὁ k λόγος.

g here only †. Sir. xx. 30. 2 Macc. iii. 34 only. h Heb., ch. xiii. 21 only. = Luke
i = Job xxvi. 6. j here only †. (see note.) k 2 Kings ii. 14. 4 Kings ix. 5.

13. κρισις D¹[-gr].

quote ὀφθαλμοὶ κριτικοὶ τοῦ κάλλους from Basil the Great: but the government of a gen. by verbals in -ικός is regular: we have παρασκευαστικὸς τῶν εἰς τὸν πόλεμον, κ. πορισικὸς τῶν ἐπιτηδείων, Xen. Mem. iii. 1. 6: διδασκαλικὸς τῆς αὐτοῦ σοφίας, Plato, Euthyph. p. 3 c: see Kühner, § 530 h h; it is the genitivus materiæ) of (the) **thoughts** (ἐνθύμημα is the commoner word: but Thucyd. (i. 123), Eurip. (Frag. 20), Isæus, and Aristotle (Bl.) use -ησις in much the same sense; -ησις being properly the action of the thought itself, -ημα the thing conceived or thought of. But these two become frequently confused in later Greek) **and ideas** (this seems the nearest term to ἔννοια. Plato gives rather a mysterious definition of it—συντονία διανοίας. But the usage, where the word wavers, as here, between the process in the mind itself and that which is the result of the process, points very much to our '*idea*.' Thus ἔννοιαν λαμβάνειν τινός, Demosth. p. 157. 18: ἡ κοινὴ ἔννοιά τινος, Polyb. x. 27. 8. In ib. i. 4. 9, we have ἔννοια distinguished from ἐπιστήμη: ἔννοιαν μὲν γὰρ λαβεῖν ἀπὸ μέρους τῶν ὅλων δυνατόν· ἐπιστήμην δὲ καὶ γνώμην ἀτρεκῆ ἔχειν, ἀδύνατον. Certainly the "*intentiones*" of the vulg. ("*intents*," E. V.), though apparently answering to the Platonic definition, does not give it here (though this seems the sense in 1 Pet. iv. 1), nor does "*consilia*" of Erasmus: "*conceptus*" of Crell. is better. Bengel says, "ἐνθύμησις, *intentio*, involvit affectum; ἔννοια, *cogitatio*, quæ dicit simplicius, prius et interius quiddam." But though strictly speaking this might be the meaning of ἐνθύμησις (ἐν θυμῷ), it does not carry so much in ordinary usage) **of the heart** (the inner and thinking and feeling part of man in Scripture psychology; die innere Mitte des menſchlichen Weſenbeſtandes, in welcher das dreifache Leben des Menſchen zuſammenläuft, Delitzsch, biblische Psychologie, § 12 init., which see; and Beck, Umriss der biblischen Seelenlehre, p. 63 ff.): 13.] **and there is not a creature** (for the concrete κτίσμα, as so often, see reff. The term embraces all created things, visible and invisible, cf. Col. i. 16) **unseen** (a classical word: see Palm. and Rost's references) **in his presence** (first as to the gen. pron. αὐτοῦ: to what does it refer? to ὁ λόγος τοῦ θεοῦ, or to τοῦ θεοῦ itself? The idea of its referring to *Christ* falls with the untenableness of the personal meaning of λόγος: although Calov., Schöttgen, al., abandoning that, yet hold it. Then of the two other, it seems much the more obvious to refer it to τοῦ θεοῦ, especially in the presence of τοῖς ὀφθαλμοῖς αὐτοῦ, and πρὸς ὃν ἡμῖν ὁ λόγος below. Nor is there any harshness in this; from speaking of the uttered word of God, whose powers are not its own but His, the transition to Himself, with Whom that word is so nearly identified, is simple and obvious. The expression ἐνώπιον αὐτοῦ, common in the N. T. and especially in St. Luke, is apparently Alexandrine, and borrowed from the LXX, where it answers to the Heb. לִפְנֵי): **but** (δέ, in the strongly adversative sense which it several times has in our Epistle: cf. ch. ii. 6, and note there, also ver. 15 below; ch. ix. 12; x. 27; xii. 13. This it gains by its force of passing altogether to a new subject, excluding entirely from view that which is last treated: q. d. "tantum absit, ut . . . . ut . . . .') **all things are naked** (it had been said by Böhme, that this metaphorical meaning of γυμνός was unknown to the Greeks: but see Herod. viii. 19, ταῦτα μὲν εἰς τοσοῦτο παρεγύμνου: also i. 126; ix. 44: and γυμνῶν τῶν πραγμάτων θεωρουμένων, Diod. Sic. i. p. 69. The herald in the Areopagus forbade the witnesses λῃρεῖν πρὸς τὴν βουλὴν καὶ περιπέττειν τὸ πρᾶγμα ἐν τοῖς λόγοις, ὡς γυμνὰ τὰ γεγενημένα οἱ Ἀρεοπαγῖται βλέποιεν, Lucian, Gymnas. p. 401. And Marc. Antonin. xii. 2, says, in language very similar to this, ὁ θεὸς πάντα τὰ ἡγεμονικὰ γυμνὰ τῶν ὑλικῶν ἀγγείων καὶ φλοίων καὶ καθαρμάτων ὁρᾷ) **and prostrate** (see at the end of this note: *resupinata, manifesta*; πεφανερωμένα, Hesych. The various meanings given to this difficult word τραχηλίζειν, form a curious chapter in the history of exegesis. Its first and most common classical acceptation seems to be, to *take by the throat*, as an adversary in a struggle, or an athlete in wrestling might do, for the purpose of overthrowing. So (to give merely one example among many which will be found in Wetstein, and better arranged in Bleek) ὁρᾶτε τὸν ἀθλητὴν ὑπὸ παιδισκαρίου τραχηλιζόμενον, Plut. de Curiositate, p. 521 b. And

14 Ἔχοντες οὖν [l] ἀρχιερέα [m] μέγαν [n] διεληλυθότα τοὺς

l ch. ii. 17 reff. m = ch. x. 21. xiii. 20. Acts viii. 9 al. Lev. xxi. 10 al. fr. n Luke ii. 15. viii. 22 al. fr. (see note).

14. διεληλυθα (sic) ℵ.

thus some have interpreted it here: "*laid open*," as an athlete, caught by the neck and overthrown, lies for all to see. But as Bl. remarks, this last particular, which does in fact carry the whole weight of the comparison, comes in far too accidentally and subordinately. Another meaning has been proposed by Perizonius (on Ælian, Var. Hist. xii. 58) derived from the practice of stripping and bending back the necks of malefactors, that all might see their faces and shame, so producing the very opposite of the privacy which a man seeks when ashamed, by bowing down his head and covering his face. Thus Sueton. Vitel. 17: "(Vitellius) relegatis post terga manibus, injecto cervicibus laqueo, veste discissa, seminudus in forum tractus est—reducto coma capite ceu noxii solent, atque etiam mento mucrone gladii subrecto, ut visendam præberet faciem, neve submitteret." And Pliny, Panegyr. 34. 3: "Nihil tamen gratius, nihil æsculo dignius, quam quod contigit desuper intueri delatorum supina ora retortasque cervices, agnoscebamus et fruebamur, quum velut piaculares publicæ sollicitudinis victimæ supra sanguinem noxiorum ad lenta supplicia gravioresque pœnas ducerentur." And this is the interpretation followed by Elsner, Wolf, Baumgarten, Kuinoel, Bretschneider, Bleek, De Wette, al. But here again, though the *meaning* is apposite enough, we have no precedent for the Greek word being thus used, or for any such custom being familiar to Greeks. So that this interpretation can hardly be the true one. The ancients give very various renderings. Chrys. says: τετραχηλισμένα εἶπεν ἀπὸ μεταφορᾶς τῶν δερμάτων τῶν ἀπὸ τῶν σφαζομένων ἱερείων ἐξελκομένων: but does not justify such an application of the word. Œc.: τετραχηλισμένα δὲ φησὶ τὰ γυμνά, ἀπὸ μεταφορᾶς τῶν προβάτων τῶν ἐκ τοῦ τραχήλου ἠρτημένων κ. γεγυμνωμένων τῆς δορᾶς· ἢ . . ἀντὶ τοῦ κάτω κύπτοντα κ. τὸν τράχηλον ἐπικλίνοντα, διὰ τὸ μὴ ἰσχύειν ἀτενίσαι τῇ δόξῃ ἐκείνῃ τοῦ κριτοῦ καὶ θεοῦ ἡμῶν Ἰησοῦ. Thdrt.: ἐκ μεταφορᾶς τέθεικε τῶν θυομένων ζώων, ἃ παντελῶς ἄφωνα κεῖται, τῆς σφαγῆς τὴν ζωὴν ἀφελομένης, καὶ μετὰ τῆς ζωῆς τὴν φωνήν. οὕτω, φησί, καὶ ἡμεῖς κρινόμενοι θεώμεθα μὲν ἅπαντα τὰ δυσσεβῶς παρ' ἡμῶν ἢ παρανόμως γεγενημένα· σεγῶντες δὲ τὴν τῆς τιμωρίας δεχόμεθα ψῆφον, ἅτε δὴ τὸ δίκαιον αὐτῆς ἐπιστάμενοι. Thl.: ἀπὸ μεταφορᾶς τῶν ἐκδερομένων προβάτων. ὅπερ γὰρ ἐκείνων τραχηλισθέντων, ἤτοι κατὰ τοῦ τραχήλου τὴν μάχαιραν δεξαμένων καὶ σφαγέντων, μετὰ τὸ καθελκυσθῆναι τὸ δέρμα πάντα καὶ τὰ ἔνδον ἐκκαλύπτεται· οὕτω καὶ τῷ θεῷ πάντα δῆλα. τινὲς δέ, τετραχηλισμένα, τὰ ἐκ τοῦ τραχήλου, ἢ μᾶλλον κατὰ τοῦ τραχήλου κρεμάμενα ἐνόησαν. He then mentions the second alternative of Œc. above, and ends, σὺ δὲ τὸ πρῶτον δέξαι. I have given all these to shew how various have been the renderings, and how universally acknowledged the difficulty of the word. The objection to the *sacrificial* rendering is, that the word never seems to have been used of any such process:—see all the meanings given in Palm and Rost sub voce. In seeking for a way out of the difficulty, it seems to me that the frequent use of the word by Philo, ought, in a passage cast so much, as we have seen, in Philo's mode of rhetorical expression, to enter as a considerable element into our decision. Wetst. gives us twenty passages in which the word and its compound ἐκτραχηλίζω occur in that writer: and the uniform meaning is, to *lay prostrate*, generally in a metaphorical sense: e. g. De Cherub. § 24, vol. i. p. 153, μηδ' ὅσον ἀνακύψαι δυνάμενος, ἀλλὰ πᾶσι τοῖς ἐπιτρέχουσι καὶ τραχηλίζουσι δεινοῖς ὑποβεβλημένος: De Vita Mos. i. 54, vol. ii. p. 127, τραχηλιζόμενοι δὲ ταῖς ἐπιθυμίαις πάντ' ὑπομένουσι δρᾶν τε καὶ πάσχειν: Quod Omnis Probus Liber, § 22, p. 470, ὑφ' ἡδονῆς δελεάζεται, ἢ φόβῳ ἐκλύει, ἢ λύπῃ συστέλλεται, ἢ ὑπ' ἀπορίας τραχηλίζεται. And as we have seen in the beginning of this note, this is the simplest and most frequent sense in the classical writers. See also very numerous examples in Wetstein. I would therefore accept this metaphorical sense here, and regard the word as signifying entire prostration and subjugation under the eye of God: not only naked, stripped of all covering and concealment,—but also laid prostrate in their exposure, before His eye. I own myself not thoroughly satisfied with this, but I am unable to find a better rendering which shall at the same time be philologically justified) to His eyes (dat. commodi: for His eyes to see); with Whom we have to do (there could not be a happier rendering than this of the E. V., expressing our whole concern and relation with God, One who is not to be trifled with, considering that His word is so power-

o Eph. iv. 10. ch. vii. 26. viii. 1 al.
p Heb., ch. vi. 18 only (there also w. gen.). Prov. xvii. 21. = w. acc., Paul, Col. ii. 19. 2 Thess. ii. 15. also Mark vii. 3, 8. Rev. ii. 13 al.

ful, and His eye so discerning. And so Calv., Beza, Bengel, Kuin., Bleek, De W., Lünem., Ebrard, Delitzsch, al. The ancients, without exception, confined this relation to one solemn particular of it, and rendered, "*to whom our account must be given:*" so Chrys.: ἀντὶ τοῦ· αὐτῷ μέλλομεν δοῦναι εὐθύνας τῶν πεπραγμένων. And many of the moderns also take this view: e. g. Erasm. (par.), Michaelis, Bretschneider, Stuart, al. Others suppose it to mean, "concerning whom is our discourse," referring to ch. v. 11, περὶ οὗ πολὺς ἡμῖν ὁ λόγος. So Luther, a-Lapide, Schlichtiug, Grot., Wolf, al. But, even conceding that πρός may well bear this meaning, which has not been shewn (see Bleek, p. 591 note), the meaning itself is far too vapid here, and finds no fit representation in the Epistle itself, which cannot be said to be, in any such sense, πρὸς θεόν or περὶ θεοῦ.

As regards the punctuation, and emphasis, it seems better to make πρὸς ὃν ἡμῖν ὁ λόγος an independent clause and to set a colon at αὐτοῦ, than as commonly done, to join αὐτοῦ, πρὸς ὅν. For by so doing, we weaken very much the force of the sentence, in which, after the predicative clause, the stress is on ἡμῖν: and besides, we violate the strict propriety of αὐτοῦ, making it = ἐκείνου). 14—16.] *Hortatory conclusion of this second course of comparison* (see summary at ch. iii. 1); taking up again by anticipation that which is now to be followed out in detail, viz. *the High Priesthood of Jesus*. This point is regarded by many (e. g. Bl., De W., Lünem., Thol., Hofm.,—Schrb. ii. 1. 44,—after Beza, who says: "Hinc potius oportuerat novam sectionem aperiri") as the opening of the new portion of the Epistle: but on account of its hortatory and collective character, I prefer regarding it, with Ebrard, as the conclusion of the preceding: being of course at the same time transitional, as the close connexion of ch. v. 1 with our ver. 15 shews. It is much in the manner of the Writer, to *anticipate*, by frequently dropped hints, and by *asserting* that, which he intends very soon to *demonstrate*.

14.] Having therefore (οὖν refers rather to the whole exhortation than to the ἔχοντες: see Delitzsch) a great High Priest (the fact of this being Christ's office is as yet *assumed*: see above ch. ii. 17; iii. 1; and Philo cited in note there:—but now with more points of contact with what has been already said; e. g. ver. 10, where the εἰσελθὼν εἰς τ. κατάπαυσιν αὐτοῦ has close connexion with the High Priest entering within the veil. μέγαν, as in ch. xiii. 20, τὸν ποιμένα τῶν προβάτων τὸν μέγαν: answering very much to the use of ἀληθινός, in St. John,—ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή,—ἦν τὸ φῶς τὸ ἀληθινόν:—one archetypal High Priest,—one above all) passed through (not "*into*," as E. V., Calvin, al.: see below) the heavens (as the earthly high priest passed through the veil into the holiest place, so the great High Priest *through* the heavens to God's throne (on this, and its bearing on the Lutheran doctrine of Christ's ubiquity, see Bleek, Tholuck, and Delitzsch in loc.): cf. ch. ix. 11: with reference also to ver. 10, the entering of Jesus into His rest. In this fact, His greatness is substantiated. On οὐρανούς, plur., see on ch. i. 10. "Per cœlos intelliguntur omnes cœli, qui inter nos et Deum sunt interjecti: nempe et tota aeris regio, quæ etiam cœlum in scriptura vocatur, et cœli in quibus sunt sol, luna, cæteræque stellæ ac mundi luminaria, quibus omnibus Christus sublimior est factus, infra vii. 26: Eph. iv. 10. Post hos omnes est cœlum illud, in quo Deus habitat, immortalitatis domicilium, quod ingressus est pontifex noster, non supergressus." Schlichting. Thl. gives another expansion of the reference of this clause which may also have been intended: οὐ τοιοῦτος οἷος Μωυσῆς· ἐκεῖνος μὲν γὰρ οὔτε αὐτὸς εἰσῆλθεν εἰς τὴν κατάπαυσιν, οὔτε τὸν λαὸν εἰσήγαγεν· οὗτος δὲ διεληλυθὼς τοὺς οὐρανοὺς συνεδριάζει τῷ πατρί, κ. δύναται ἡμῖν τὴν εἰς οὐρανοὺς εἴσοδον δοῦναι, καὶ τῆς ἐν ἐπαγγελίαις καταπαύσεως κληρονόμους ποιῆσαι), Jesus the Son of God (certainly not so named in this connexion without an allusion to the Ἰησοῦς above mentioned. We cannot conceive that even a careful ordinary writer would have used the *same name* of two *different persons*, so designating the second of them, without intention. At the same time, there is no reason for supposing that such an allusion exhausts the sense of the weighty addition. It brings out the majesty of our High Priest, and justifies at the same time the preceding clause, leading the mind to supply 'to God, whose Son He is.' Besides which, it adds infinite weight to the exhortation which follows), let us hold fast (not as Tittmann, al., "lay hold of:" it is the opposite to παραπίπτειν, ch. vi. 6; παραρυῆναι, ii. 1. On the genitive, see reff. In ch. vi. 18, the aor. gives the sense '*lay hold of*') the

q ὁμολογίας. 15 οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον
r συνπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, s πεπειρασμένον δὲ
t κατὰ πάντα u καθ' uv ὁμοιότητα w χωρὶς ἁμαρτίας.

q ch. iii. 1 reff. r here only †. Symm. Job ii. 11. συμπάσχειν, Rom. viii. 17. 1 Cor. x ch. vii. s Matt. iv. 1 al. fr. 3 Kings x. 1. t ch. ii. 17 reff. u ch. vii. 15 only. Gen. i. 11, 12. v as above (u). Wisd. xiv. 19 only. w = Matt. xiii. 34. Heb., ch. vii. 7 al11. Luke xi. 49. Paul, Rom. iii. 21 al15.

...ασθεν. ημων H. ABCDK LP𝔐 a b c d f g h k l m n o 17. 47

15. (συνπαθησαι, so AB¹CD¹HN.) Steph πεπειραμενον, with CKL[P] rel Orig$_2$ [Syn-ep-Ant] Epiph$_3$ Cyr[-p$_1$] Nyss$_2$ Chr-3-mss Thdrt: txt ABDℵ Orig$_3$ Damasc [Thl].

confession (viz. of our Christian faith: not merely of Christ's ascension, nor merely of Christ as our High Priest: cf. ch. iii. 1 and note, and ch. x. 23, which gives more the subjective side, here necessarily to be understood also. See also ch. iii. 6.

Corn. a-Lapide gives a beautiful paraphrase: "Agite Hebræi, persistite in fide Christi, ad requiem in cœlis properate: esto cœli longe a nobis absint, facile eos conscendemus et penetrabimus, duce Christo, qui eos penetravit, eosque nobis pervios fecit, dummodo confessionem, i. e. professionem, scilicet fidei et spei nostræ, constanter retineamus"). 15.] For (how connected? certainly not as grounding the facts just stated; but as furnishing a motive for κρατεῖν τῆς ὁμολογίας. The effort is not hopeless, notwithstanding the majesty of our High Priest, and the power of the Word of our God: *for* we are sympathized with and helped by Him. As Schlichting, "Occupat objectionem. Poterat enim aliquis dicere: quid me magnus iste Pontifex dura confessionis nostræ causa patientem juvabit, qui quanto major est, quanto a nobis remotior, tanto minore fortassis nostri cura tangetur?" To suppose, as some have done, that a contrast to the Jewish high priests is intended, is to contradict directly ch. v. 2. Rather is our great High Priest in this respect expressly identified with them) we have not a high priest unable (thus better than "who is not able," τὸν μὴ δυνάμενον) to sympathize with ("The verb συμπαθέω, immediately from συμπαθής, as by the same analogy ἀντιπαθέω, δυσπαθέω, εὐπαθέω, ἡδυπαθέω, μετριοπαθέω, ὁμοιοπαθέω, is like all these derivative forms, good Greek. Stephanus states it is to be found in Isocrates: ὥστε καὶ ταῖς μικραῖς ἀτυχίαις ἕκαστος ἡμῶν πολλοὺς εἶχε συμπαθήσοντας. Philo de Septenar. § 18, vol. ii. p. 290: τῷ δὲ ἀπόρως ἔχοντι συνεπάθησε καὶ μετέδωκεν ἁλόνς κ.τ.λ. In St. Paul, we have συμπάσχειν (reff.) which our Epistle has not, but in a somewhat different meaning, that of actual community in suffering with another, whereas our word is spoken of one *sympathizing*, taking part in heart with the sufferings of another. Erasmus (annot.): 'Est affici moverique sensu alieni mali.' συμπάσχειν might indeed be used in this sense, but hardly συμπαθεῖν in the other." Bleek) our infirmities (not *sufferings*, as Chrys., Thdrt., al. For the idea would be here out of place, and the word cannot have this meaning. Bleek has well examined its region of significance; and shewn that it can only betoken primarily the inner and a priori weakness,—be that *physical*, and thereby leading to exposure to suffering and disease, which itself is sometimes called by this name (see John xi. 4: Luke v. 15; viii. 2 al.: ch. xi. 34), —or *spiritual* and moral,—whereby misery arises, and sin finds entrance, as in ch. v. 2; vii. 8. Both these, indeed *all* human infirmities, are here included. With all does the Son of God sympathize, and for the reason now to be given), nay rather (on δέ being a stronger adversative than ἀλλά, see on ver. 13 above), (one) tempted (Ebrard has a good note on the subject of our Lord's temptations) in all things (see on ch. ii. 17) according to (our) similitude (ἡμῶν is the natural word to supply. So in ch. vii. 15, κατὰ τὴν ὁμοιότητα Μελχισεδέκ. It might be πρὸς ἡμᾶς: so Aristot. de Mundo (Bl.), κατὰ τὴν πρὸς ταῦτα ὁμοιότητα: Philo de Profugis, § 9, vol. i. p. 553, κατὰ τὴν πρὸς ἄλλα ὁμοιότητα, see ref. Gen. St. Paul uses ὁμοίωμα, not ὁμοιότης: cf. Rom. i. 23; v. 14; vi. 5; viii. 3: Phil. ii. 7) apart from sin (so that throughout these temptations, in their origin, in their process, in their result,—sin had nothing in Him: He was free and separate from it. This general reference is the only one which fully gives the general predication, χωρὶς ἁμαρτίας. And so it has been usually taken. But there are considerable divergences. Œc.: ὅτι οὐχ ἁμαρτιῶν ἀτίνυτο δίκην ταῦτα, φησί, πάσχων. So Thl. altern.: Schlichting, "Ut ostendat, Christum innoxium prorsus fuisse, nec ullo modo hæc mala quæ passus est commeritum:" al. But this would require πεπειρασμένον to be confined in its meaning to such sufferings as might be inflicted on account of sin: and would altogether deprive it of the meaning 'tempted,' 'solicited towards, but short of sin.' Again, very many Commentators take the words to imply, that He was

x see note. 1 Pet. ii. 4. Jer. vii. 16. y Mark iii. 5. Luke xxiv. 52. Eph. iv. 2 al. fr. 1 Chron. xxix. 23. 1. 16. Jude 21. ciii. 26. 2 Macc. xiv. 29. xv. 20 only. z = ch. iii. 6 reff. a see ch. viii. 1 reff. b here only. c = 2 Tim. 1. 18. d Luke i. 30. Acts vii. 46 only. Deut. xxiv. 3 (1) al. fr. e Mark vi 21 only. Ps. f = here (Acts xxvii. 17) only. Ps. vii. 10 al.

16 x προερχώμεθα οὖν y μετὰ z παῤῥησίας τῷ a θρόνῳ τῆς a χάριτος, ἵνα b λάβωμεν bc ἔλεος καὶ d χάριν d εὕρωμεν εἰς e εὔκαιρον ·f βοήθειαν. V. 1 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀν- ABCDK LP𝔎 a b c d f g h k l m n o 17. 47

16. rec ελεον, with C²D³L rel [Chr Thdrt Damasc]: txt ABC¹D¹K[P]𝔎 g l 17 Antch$_{g}$. om ευρωμεν B. om εις D¹: om εις ευκαιρον f.

tempted in all other points, but not in sin: "*sin only excepted.*" So Jac. Cappellus, Storr, Ernesti, Heinrichs, Kuinoel, Schleusner, Wahl, and Bretschneider, and al. But the words certainly do not lead to any such interpretation. They would rather in this case be, *εἰ μὴ καθ' ἁμαρτίαν*, or *χωρὶς ἁμαρτίας* would stand before *καθ' ὁμοιότητα*. The Commentators refer to passages of Philo in which he states the High Priesthood and the sinlessness of the *λόγος* in a manner very similar: e. g. De Profugis, § 20, p. 562: *λέγομεν γάρ, τὸν ἀρχιερέα οὐκ ἄνθρωπον ἀλλὰ λόγον θεῖον εἶναι, πάντων οὐχ ἑκουσίων μόνον ἀλλὰ καὶ ἀκουσίων ἀδικημάτων ἀμέτοχον*). 16.] *Exhortation to confidence, even in our guilt and need, grounded on this sympathy of our great High Priest.* Let us therefore approach (*προσέρχεσθαι*, only once used by St. Paul, 1 Tim. vi. 3, and that in a totally different sense, *προσέρχεσθαι ὑγιαίνουσιν λόγοις*, is a favourite word in this Epistle, cf. ch. vii. 25; x. 1, 22; xi. 6; xii. 18, 22, and generally in the same sense as here, that of approach to God, either, as under the O. T., by sacrifices, or, as under the N. T., by the one sacrifice of Christ. The same idea is expressed Eph. ii. 18; iii. 12, by the word *προσαγωγή*: see also reff.) with confidence (ref. and note there) to the throne of grace (i. e. not, as Seb. Schmidt, al., Christ Himself,—nor, as Chrys., Œc., Thl., Thdrt., Primasius, Limborch, al., the throne of Christ,—nor is there any allusion to the lid of the ark of the covenant as the mercy-seat, which both would here be alien from the immediate context, and would introduce a confusion of metaphors in a purely spiritual passage: but, by the analogy of this Epistle, it is the *throne of God*, at the right hand of which (*ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης*, ch. viii. 1; *ἐν δεξ. τ. θρόνου τοῦ θεοῦ*, xii. 2) Jesus our Forerunner is seated. That it is here called the throne of *grace*, is owing to the complexion of the passage, in which the grace and mercy of our reconciled God are described as ensured to us by the sympathy and power of our great High Priest), that we may receive (*λαμβάνειν* here clearly in its passive recipient sense, as ch. ii. 2 al.) compassion (corresponding to that *συμπάθεια* of our High Priest above spoken of: but extending further than our *ἀσθένειαι*, to the forgiveness of our sins by God's mercy in Christ), and may find grace (we have *εὑρίσκειν ἔλεος*, in ref. 2 Tim. *εὑρ. χάριν* is common in the LXX. The meaning is not very different from *λαβεῖν ἔλεος*. Many distinctions have been set up, but none appear to hold. Both, the receiving *ἔλεος* and finding *χάριν*, apply to the next clause) for help in time (i. e. *σήμερον*, while it is yet open to us: as Chrys., *ἂν νῦν προσέλθῃς, φησί, λήψῃ καὶ χάριν καὶ ἔλεον· εὐκαίρως γὰρ προσέρχῃ. ἂν δέ ποτε προσέλθῃς, οὐκέτι· ἄκαιρος γὰρ ἡ πρόσοδος· οὐ γάρ ἐστι τότε. θρόνος χάριτος· θρόνος χαριτός ἐστιν ἕως κάθηται χαριζόμενος ὁ βασιλεύς, ὅταν δὲ ἡ συντέλεια γένηται, τότε ἐγείρεται εἰς κρίσιν*,—Thl., Calvin, referring to 2 Cor. vi. 2 (from Isa. xlix. 8), *καιρῷ δεκτῷ ἐπήκουσά σου . . . . ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος*, — Estius, al., Bleek, De W., Lünem., Ebrard, Tholuck. This is decidedly the right interpretation, and not as many Commentators and the E. V., "*in time of need*," "*as often as we want it*," which would be both flat, and hardly justified by usage, cf. ref. Mark. Delitzsch objects to the above view as weder dem Ausdruck noch der Situation recht entsprechend: but his own, that they were to apply for help which might come in good time, before the danger which surrounded them became so pressing that they must sink under it from inability to resist,—surely comes nearly to the same. There is no reason why the two should not be united: *εὔκαιρον*,—while the throne of grace is open, and you yourselves not overwhelmed by the danger).

CHAP. V. 1 — X. 18.] THE HIGH PRIESTHOOD OF CHRIST: and this in several points of view. That which has before been twice by anticipation hinted at, ch. ii. 17; iii. 1; iv. 14, 15, is now taken up and thoroughly discussed. First of all, vv. 1—10, two necessary qualifications of a high priest are stated, and Christ is proved to have fulfilled both: *α.* vv. 1—3, *he must be taken from among men, capable, in respect of infirmity, of feeling for men*, and, *β.* vv. 4—10, *he must not have taken*

θρώπων [g]λαμβανόμενος ὑπὲρ ἀνθρώπων [h]καθίσταται [i]τὰ [g] = Num. viii. 6. Acts xv. 14. Xen. Cyr. ii. 2. 15. h = Luke xii. 14. Tit. i. 5. ch. vii. 28. viii. πρὸς τὸν θεόν, ἵνα [klm]προσφέρῃ [l]δῶρά τε καὶ [m]θυσίας [n]ὑπὲρ [n]ἁμαρτιῶν, [2 o]μετριοπαθεῖν δυνάμενος τοῖς [p]ἀγνοοῦ-

3. Exod. ii. 14. 1 Chron. xii. 18. i ch. ii. 17 reff. k Heb., vv. 3, 7 al17. Paul never. l Matt. ii. 11. v. 23, 24. viii. 4. ch. viii. 3, 4. ix. 9. Lev. i. 2, 3 al. m Acts vii. 42 (from Amos v. 26). xxi. 26. ch. viii. 3. ix. 9. x. 1, &c. Gen. iv. 3 al. n 1 Cor. xv. 3. ch. vii. 27. x. 12. Ezek. xiv. 22. o here only †. Philo, de Abr. § 44, vol. ii. p. 67. p = 1 Tim. i. 13. Num. xii. 11. Gen. xx. 4.

CHAP. V. 1. om τε B D²(appy) [vss(exc syr)].

the dignity upon himself, but have been appointed by God. 1.] For (takes up again ch. iv. 15 with a view to substantiate it: see remarks below) **every high priest** (in the sense, Levitical high priest, the only class here in question. Delitzsch is however right in maintaining, that it is not right to limit the words to this sense, or to see in them this condition, which indeed is not brought forward, but only exists in the nature of the case, no other high priests being in view), **being taken from among men** (this participial clause belongs to the predicative portion of the sentence, and indeed carries the chief weight of it, having a slight causal force; 'inasmuch as he is taken from among men.' And thus the clause is understood by Chrys., Thl., Primas., and Calv., Schlicht., Grot., Beng., Bl., De W., Lünem., Ebrard, Delitzsch, al. Others, as Luth., Seb. Schm., Wetst., Storr, Kuinoel, al., take it as belonging to the *subject*, as does the E. V., "Every high priest taken from among men," and see in it a contrast, as in ch. vii. 28, between human high priests, and the Son of God. But such contrast here is not only not in, but inconsistent with, the context: which does not bring out as yet any difference between Christ and the Jewish high priests, but rather (see below) treats of the attributes of a high priest from their example. **λαμβανόμενος** is no technical word, as *'capi'* in Latin: "Eximie virgines Vestales, sed flamines quoque Diales, item pontifices et augures *capi* dicebantur," Aul. Gell. i. 12: for the question here is not of electing or appointing, which comes below in *καθίσταται*, but simply of *taking from among*, as in reff.), **is appointed** (the ordinary classical word: *ἰατροὺς κατέστησαν ὁκτώ*, Xen. Anab. iii. 4. 30: and the pass., *ἔδει βασιλέα καθίστασθαι*, id. Ages. iii. 1, see also reff., and numerous examples in Bleek) **for** (*on behalf of*, for the benefit of: vicariousness must not be introduced where the context, as here, does not require it: see note on ch. ii. 9) **men** (the stress is both times on this genitive and its preposition, **ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται**: the former justifying the latter. This is a powerful additional reason for taking **ἐξ ἀνθρ. λαμβ.** predicatively: for if it be taken as attached to the subject, "every high priest taken from among *men*," with a necessary stress in such case on *'men,'* the same stress must be laid on *'men'* in the **ὑπὲρ ἀνθρ.**, with an implication that Christ, with whom on this hypothesis the human high priest is contrasted, was *not* appointed for *men*) **in matters relating to God** (see note on ch. ii. 17. It is extraordinary how Calvin and Kypke could, in the face of usage and of ch. ii. 17 and vii. 28; viii. 3, have supposed *καθίστανται* to be active, and **τὰ πρ. τ. θ.** accus. after it: "*Curat* Pontifex, vel *ordinat, quæ ad Deum pertinent*: . . . constructio melius fluit, et sententia est plenior," Calv.: "Cultum divinum instituit," Kypke. So also Stuart in his summary, "that he may superintend or direct the concerns which men have with God;" but not in his commentary. All the instances of an active (dynamic) sense of the middle of *καθίστημι* adduced by Kypke are in the *aorists*, which stand on different ground from the *present*), **that he may offer** (the technical word: see reff.) **both gifts and sacrifices for sins** (**δῶρα** and **θυσίας** are both to be taken with **ὑπὲρ ἁμαρτιῶν**, as the **τε** shews: not, as Grot., Bengel, al., **δῶρα** alone, and **θυσ. ὑπὲρ ἁμ.** together; nor, as Delitzsch, is **ὑπέρ** to be taken with **προσφέρῃ**. And the sentence **ἵνα προσφ. κ.τ.λ.** is not, as Thl., a mere epexegesis of **τὰ πρὸς τὸν θεόν**, but is intimately connected by the word **ἁμαρτιῶν** with what follows: see below. **ὑπέρ**, i. e. *to atone for*, = *εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ*, ch. ii. 17: see also reff. No satisfactory distinction can be set up between **δῶρα** and **θυσίας**: properly speaking, the former would be *any manner of offerings*, the latter *slain beasts* only: but this usage is not observed in Scripture: see reff. Thl. says, *κατὰ μὲν τὸν ἀκριβῆ λόγον διαφέρουσι, παρὰ δὲ τῇ γραφῇ ἀδιαφόρως κεῖνται*), 2.] **being** (one who is) **able** (this clause is closely bound to the last, and belongs to it, not to the whole sentence. It is in fact a conditioning participial clause to **ἵνα προσφέρῃ**, and at the same time a retrospective epexegesis of **ἐξ ἀνθρώπων λαμβανόμενος**) **to be compas-**

q Matt. xxii. 29 ||. 1 Cor. vi. 9. 2 Tim. iii. 13. James v. 19. Isa. xliv. 8. r constr., Acts xxviii. 20. (ch. xii. 1 reff.) only. ii. 17. ver. 12 ‡. s Rom. vi. 19. 2 Cor. xii. 9. ch. iv. 15. t = 1 Cor. vii. 36. ch. u ver. 1 reff.

σιν καὶ [q]πλανωμένοις, ἐπεὶ καὶ αὐτὸς [r]περίκειται [s]ἀσθέ- ABCDK LPℵ
νειαν· 3 καὶ δι' αὐτὴν [t]ὀφείλει καθὼς περὶ τοῦ λαοῦ οὕτως a b c d
καὶ περὶ ἑαυτοῦ [u]προσφέρειν περὶ ἁμαρτιῶν. 4 καὶ οὐχ f g h k l
m n o
17. 47

2. for επει και, και γαρ D¹; *quoniam* D-lat.

3. rec δια ταυτην, with C³D³KL rel syr-mg Chr[-montf Antch₁] Thdrt₁: *propterea* vulg copt: *propter illam* D-lat: txt ABC¹ D¹[-gr P]ℵ 17 syrr Chr-2-mss [Euthal-ms] Cyr₁ Thdrt₁. for εαυτου, αυτου BD¹ [Thdrt₁]. rec (for 3rd περι) υπερ, with C³D³KL rel Chr[-montf] Thdrt₁ [Antch₁ Damasc]: txt ABC¹D¹[P]ℵ 17 [47] Chr-mss Thdrt₁ [Euthal-ms Cyr₁].

sionate (μετριοπαθέω is a word apparently invented to serve the view of the Peripatetic school, as opposed to the ἀπάθεια of the Stoics. They held that we ought to rule our passions by reason, and denominated such moderation *μετριοπάθεια*. The word is not found,—except in a Pythagorean fragment of Archytas in Stobæus, of doubtful authenticity,—before the time of Alexander: Diog. Laert. v. 31 says, ἔφη δὲ (Aristotle) *τὸν σοφὸν μὴ εἶναι μὲν ἀπαθῆ, μετριοπαθῆ δέ*. See numerous other examples in Bleek. Hence we have the verb and its cognates frequently used of moderating the passion of anger: Plut. de Ira Cohib. p. 453, *ἀναστῆσαι κ. σῶσαι κ. φείσασθαι κ. καρτερῆσαι πραότητός ἐστι κ. συγγνώμης καὶ μετριοπαθείας*: Appian, Bell. Hisp. p. 529, *εἰ μετριοπαθῶς σφίσι χρήσεται, παραδοῦσιν ἑαυτούς*: Jos. Antt. xii. 3. 2, *Οὐεσπατιάνου δ' ἂν τις καὶ Τίτου τὴν μεγαλοφροσύνην εἰκότως ἐκπλαγείη, μετὰ πολέμους κ. τηλικούτους ἀγῶνας, οὓς ἔσχον πρὸς ἡμᾶς, μετριοπαθησάντων*. So the Etym. Mag., *μετριοπαθεῖν ἐκ μέρους τὰ πάθη καταδέχεσθαι, συγγινώσκειν*: Hesych. *μετριοπαθῆς· μικρὰ πάσχων, ἢ συγγινώσκων ἐπιεικῶς*. The meaning here therefore must be given according to this analogy, and the dative following explained as one of *direction*, or perhaps *commodi*) **towards the ignorant and erring** (the former mild word, though frequently used of sinners elsewhere without (e. g. Hosea iv. 15: Sir. v. 15; xxiii. 2 al.: Judith v. 20: Esdr. viii. 75 (72): cf. 2 Chron. xvi. 9: and so Thl. here, *ὅρα δέ, ὅτι πᾶν ἁμάρτημα ἄγνοια κ. πλάνη γεννᾷ*) as well as with the implication of ignorance (see Eccles. v. 5: Levit. iv. 13; v. 18), seems to be here placed, as well as πλανωμένοις, itself at all events a milder term than *ἁμαρτάνουσιν*, as suitable to the tone of the sentence, in which the feeling of a sinner towards his fellow-sinners is expressed. The sense might be filled up, 'towards those who (possibly after all) are ignorant and deluded.' And thus the propriety of the next clause is rendered still greater; both these, ἄγνοια and πλάνη, being the results of *ἀσθένεια*, with which he himself is encompassed. On the exclusion on the one side from these designations of 'sinners with a high hand,' and the inclusion in them, as above, of much more than sins, strictly speaking, of ignorance, see Delitzsch's note), **seeing that he himself also is compassed about with infirmity** (on this construction of an acc. with περίκειμαι, compare ref. Acts: so *τεῖχος περιβαλέσθαι τὴν πόλιν*, Herod. i. 163: Eustath. on Il. τ. p. 1229: *ὅρα δὲ καὶ ὅτι τὸ περικεῖσθαι δοτικῇ συνέταξε, λαβὼν αὐτὸ ἀντὶ τοῦ συγκεῖσθαι κ. περιπεπλέχθαι· ἡ μέντοι συνήθεια ἐπὶ τοῦ βαστάζειν κ. φορεῖν τὴν λέξιν τίθησι κ. αἰτιατικῇ συντάσσει, ὡς ἐν τῷ περίκειται τῦφον ἢ πλοῦτον ἢ δυνάστειαν*. ἀσθένεια, as in ch. vii. 28, that moral weakness which makes men capable of sin. It is never predicated of Christ in this sense: nay, by the terms of vii. 28, He is excluded from it. That *ἀσθένεια* of the flesh, which He bore on Him, and thereby was capable of suffering and of death, was entirely distinct from this. Some have gone even further here, as Œc.—*τὸ "περὶ ἁμαρτιῶν" εἰπών, σαφῶς ἐδήλωσεν ὅτι ἀσθένειαν τὴν ἁμαρτίαν ἐκάλεσεν*). 3.] **And on account of it** (the infirmity wherewith he himself is encompassed; not fem. for neut., as Bengel, altern.: nor is αὕτη, Matt. xxi. 42, which he alleges, the slightest justification for such a notion) **he must** (not meaning, it is his appointed duty according to the law: but, it is necessary for him, a priori, on higher ground than, and before, the ordinance of the law. See on ch. ii. 17) **even as for the people, so also for himself, offer** (here only used absolutely in N. T., see Num. vii. 18) **for** (see on ch. x. 6) **sins** (and accordingly, such was the ordinance of the law: cf. Levit. iv. 3; ix. 7; xvi. 6 al. Much has been said as to the applicability or otherwise of these considerations to Christ. Some have considered all that has hitherto been said as spoken of human high priests in contradistinction to Him: but it is better to understand it all as spoken of high priests

ᵛ ἑαυτῷ τὶς ᵛ λαμβάνει τὴν ᵂ τιμήν, ἀλλὰ ˣ καλούμενος ὑπὸ τοῦ θεοῦ, ᵞ καθώσπερ καὶ Ἀαρών. 5 οὕτως καὶ ὁ χριστὸς οὐχ ἑαυτὸν ᶻ ἐδόξασεν ᵃ γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτὸν ᵇ Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·

v constr., Luke xix. 12. Rom. xiii. 2.
w = Jos. Antt. xii. 9. 7, τῆς ἀρχιερατικῆς τιμῆς, & al. fr.
x = ch. xi.

6. Isa. xlii. 6. xlviii. 12. see ch. ix. 15. Rom. viii. 30. viii. 54 al. fr. Esth. iii. 1. Isa. lv. 2 al. see Acts iii. 13. 10. Col. iv. 6. Rev. xvi. 9. winer, § 44. 1.
y here only. see ch. iv. 2.
z inf., Mark vii. 4. Acts xv.
b Acts xiii. 33. ch. i. 5. Psa. ii. 7.
y = John

4. λαμβανει bef τις D m: τις is insd above the line B¹[²·³(Tischdf)]. rec aft αλλα ins ο, with C³L[P] rel Cyr[-p Phot₁] Thdrt Thl: om ABC¹DKℵ b d h k l m o [Chr₁ Procop₁ Damasc]. rec καθαπερ, with C²D³KL[P]ℵ³ rel [Euthal-ms] Thdrt₂ Phot₁: καθως C¹(appy) Chr Procop₁: txt AB(C¹ ?)D¹ℵ¹ 17 [Cyr₁ Chron₁] Damasc. om και (C¹ ?)D¹ [vulg Syr Cyr₁ Chron₁]. rec ins ο bef ααρων, with Thdrt₁: om ABCDKL[P]ℵ rel [Chr Euthal-ms Cyr₁ Chron₁ Damasc].

5. γενεσθαι A 71 [arm(-ed Rieu)] Cyr-jer[-ed₁ Cyr₁ Chron₁ Phot₁].

in general: and then, as Ebrard well says, leave it to the Writer himself, ver. 5 ff., to determine how far these requisites are satisfied in Christ. The progress of the argument itself will shew us, ver. 8 f., and further on, ch. vii. 27, in how far Christ is unlike the O. T. high priest). 4—10.] Second requisite: *divine appointment.*

4.] **And** (couples to ver. 1, of which the subsequent verses have been epexegetical) **none taketh** (λαμβάνει, not altogether perhaps without an allusion to λαμβανόμενος above, ver. 1. So in Xiphilinus Galb. p. 187, νομίζων οὐκ εἰληφέναι τὴν ἀρχήν, ἀλλὰ δεδόσθαι αὐτῷ) **the office** (of the high priesthood: so τιμή, Herod. ii. 59, οὔτε τιμὰς τὰς ἐούσας συνταράξας (Πεισίστρατος), οὔτε θέσμια μεταλλάξας: see other examples in Bleek. Josephus uses it frequently of the high-priestly office: e. g Antt. iii. 8. 1, αὐτὸς ὁ θεὸς Ἀαρῶνα τῆς τιμῆς ταύτης ἄξιον ἔκρινε) **to himself** (dat. commodi: and carrying the stress of the sentence, although the construction of λαμβάνει with both clauses must be somewhat zeugmatic: it must have rather a more active sense in the case where he takes it to himself, than in that where he only receives it, being called by God. This is denied by Delitzsch, but I see not how we can altogether escape it. The construction with ἑαυτῷ in the one case necessarily throws a different tinge over the verb than when it is understood with καλούμενος ὑπὸ τοῦ θεοῦ) **but (only when) called by God** (with the ὁ of the rec. text, it would be, '*but only he who is called by God*'), **as indeed was Aaron** (see Exod. xxviii. 1; xxix. 4: Levit. viii. 1: Num. iii. 10; but especially Num. xvi.—xviii. Schöttgen quotes from the Rabbinical Bammidbar Rabba, § 18, fol. 234, "Moses ad Corachum ejusque socios dixit: Si Aaron frater meus sibimetipsi sacerdotium sumsit (נשל לעצמו = λαμβάνειν ἑαυτῷ) recte egistis, quod contra ipsum insurrexistis: jam vero Deus id ipsi dedit," &c. This divine ordinance of Aaron and his sons to be high priests endured long in the Jewish polity: but long before this time the rule had been disturbed: Jos. Antt. xx. 10. 5, relates, τὴν δὲ βασιλείαν Ἡρώδης παρὰ Ῥωμαίων ἐγχειρισθείς, οὐκέτι τοὺς ἐκ τοῦ Ἀσαμωναίου γένους καθίστησιν ἀρχιερεῖς, ἀλλὰ τισὶν ἀσήμοις, καὶ μόνον ἐξ ἱερέων οὖσι, πλὴν ἐνὸς Ἀριστοβούλου, τὴν τιμὴν ἀπένεμε. Some of the early Commentators, e. g. Œc., Thl., Primas., imagine that an allusion to this irregularity is here intended: αἰνίττεται δὲ ἐνταῦθα τοὺς τότε ἀρχιερεῖς τῶν Ἰουδαίων, οἳ ἐπεπήδων τῇ τιμῇ, ἀνηπτὴν ταύτην κτώμενοι, καὶ τὸν νόμον διαφθείροντες, Œc. But, though even Bleek imagines such an allusion may have been in the Writer's mind, it seems I own to me very improbable). 5.] **Thus Christ also** (as well as those others) **did not glorify HIMSELF to be made High Priest** (i. e. did not raise *Himself* to the office of High Priest. δοξάζειν is here used in its most general sense, of all those steps of elevation by which the dignity might be attained: see especially ref. John, which is exceedingly useful to the right understanding here. De Wette (so also Hofmann, Schrb. ii. 1. 182. See Delitzsch's note) is certainly very far wrong, in taking ἐδόξασεν of the ultimate well-known glorification of Christ, properly so called (ch. ii. 9), for thus confusion is introduced into the members of the parallel, seeing that this sentence, οὐχ ἑαυτὸν ἐδόξασεν γενηθ. ἀρχ., ought to correspond to οὐχ ἑαυτῷ λαμβάνει τὴν τιμήν above. In the construction, the inf. γενηθῆναι contains rather the result than the definite purpose: 'did not exalt himself so as to be made,' i. e. 'did not use that self-exaltation which might make him'), **but He** (i. e. the Father) **who spake to Him, Thou art my son, I have this day begotten thee** (see ch. i. 5, where this same saying is similarly adduced as spoken by the Heavenly Father to the

c see ch. iv. 5. d Psa. cix. 4. Luke i. 8. 1 Cor. xiv. 40. Col. ii. 6. ver. 10. ch. vi. 20. vii. 11, &c. only. = 2 Macc. ix. 18 (see note). 20. Phil. i. 22, 24.

6 καθὼς καὶ [c] ἐν ἑτέρῳ λέγει Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν [d] τάξιν Μελχισεδέκ. 7 ὃς ἐν ταῖς ἡμέραις τῆς [e] σαρκὸς

e = 1 Pet. iv. 2. 2 Cor. x. 3. Gal. ii.

ABCDK LPℵ a b c d f g h k l m n o 17. 47

6. aft ἐν ετερῳ ins παλιν D¹[-gr. aft συ ins ει P 47(Mill) syr copt basm arm Chron]. μελχισεδεχ (here and vii. 1) A vulg.
7. aft ος ins ων D¹[-gr].

Son. It must be carefully observed, that the Writer does not adduce this text as containing a direct proof of Christ's divine appointment to the High Priesthood: that follows in the next verse: nor again, does it merely assert, without any close connexion (cf. καθὼς καὶ ἐν ἑτέρῳ λέγει), that the same Divine Person appointed Him High Priest, who said to Him "Thou art my Son:" but it asserts, that such divine appointment was wrapped up and already involved in that eternal generation to the Sonship which was declared in these words. So Thl.: δοκεῖ δὲ ἀνάρμοστος εἶναι ἡ ἐκ τοῦ δευτέρου ψαλμοῦ προφητεία πρὸς τὸ προκείμενον· προὔκειτο μὲν γὰρ δεῖξουσα ἀποδειχθῆναι ἀρχιερέα τὸν χριστόν, αὕτη δὲ ἡ μαρτυρία τὸ ἐκ τοῦ πατρὸς γεννηθῆναι δηλοῖ. μάλιστα μὲν οὖν καὶ τὸ ὑπὸ τοῦ θεοῦ γεγεννῆσθαι προκατασκευή ἐστι τοῦ ὑπὸ τοῦ θεοῦ χειροτονηθῆναι. And similarly Chrys. Then again, we must beware of imagining that ὁ λαλήσας .... γεγέννηκά σε is a mere periphrasis of ὁ πατήρ, as some have done. The true account seems to be this: the word ἐδόξασεν contains in it the whole process of exaltation (through suffering) by which the Lord Jesus has attained the heavenly High Priesthood. This whole process was not *his own work*, but the Father's, John viii. 54. And in saying this, we involve every step of it, from the very beginning. Of these, unquestionably the first was His eternal generation by the Father. He did not constitute *himself* the Son of God, in virtue ultimately of which sonship He ἐγενήθη ἀρχιερεύς. And therefore in proving this, the sacred Writer adduces first the declaration of the Father which sets forth this His generation as Son of God, on which all His δοξασθῆναι depended,—and then, when He was completed by sufferings, vv. 7—10, the direct declaration of his High Priesthood, also by the Father. This class of interpretations has been much impugned, principally by the Socinian interpreters, and those who lean that way. Schlichting, Grot., Hammond, Limborch, Peirce, Storr, De Wette, and even Tholuck, refer the saying to the time of Christ's exaltation through death: and therein the more directly Socinian of them (e.g. Schlichtg.) see a disproof of the eternal generation of the Son. To take one of the arguments by which even such Commentators as Tholuck support this view; he alleges that it best agrees with the τελείωσις spoken of vv. 7 ff., in which Christ by obedience became perfect as our High Priest. How fallacious this is, may readily be seen from the words καίπερ ὢν υἱός, which according to this view He was not, in the present sense, till those sufferings were ended. Delitzsch also would understand the words entirely of His triumphant glorified state, beginning with the Resurrection: on the ground that there is no connexion in the proposition that He who designated Him as His Eternal Son, also appointed Him to the High Priesthood. But surely this is not so: see above. On the whole question of the interpretation of the words themselves, as cited from the Psalm, see on ch. i. 5, where I have fully discussed it).

6.] even as also he saith in another (place) (see on ref., ἐν τούτῳ), Thou art a priest for ever after the order of Melchisedek (on the relation of this Psalm to Christ, see generally on ch. i. 13. I may add to what was there said, that it is thus declared, that He, in whom all the theocratic promises find their fulfilment, in whom the true Kingdom of God comes and is summed up, was to be, as in Zech. vi. 12 ff., "a priest upon His throne," and such a priest (i. e. necessarily *High* Priest, if a King; as indeed the word is given in ver. 10 and ch. vi. 20) as should be after the order of Melchisedek. In examining this last predication, we find that κατὰ τὴν τάξιν, according to the ordinary meaning of τάξις, imports, *according to the office or order*, the rank which Melchisedek held. So Jos. Antt. vii. 11. 6, David appointed Amasa commander, καὶ τὴν τάξιν αὐτῷ ἐφ' ἧς Ἰωάβος ἦν, δίδωσιν: Polyb. ii. 24. 9, ἐφεδρείας ἔχοντες τάξιν: Demosth. 313. 18, οἰκέτου τάξιν, οὐκ ἐλευθέρου παιδός, ἔχων. See many other examples in Bleek. So that κατὰ τὴν τάξιν will be very nearly the same as κατὰ τὴν ὁμοιότητα, ch. vii. 15: and the Peschito has this latter expression both in the Psalm, and throughout our Epistle. On εἰς τὸν αἰῶνα, as indeed on the detailed application of the several expressions to Christ, see on ch. vii. 20 ff.).

7 ff.] The *sufferings* of Christ are now adduced, as a portion of his δοξασθῆναι to be made High Priest. They were all in subjection to the will of the Father: they

αὐτοῦ [fg] δεήσεις τε καὶ [gh] ἱκετηρίας πρὸς τὸν δυνάμενον [i] σώζειν αὐτὸν [l] ἐκ θανάτου [k] μετὰ [l] κραυγῆς [m] ἰσχυρᾶς καὶ [k] δακρύων [n] προσενέγκας, καὶ [o] εἰσακουσθεὶς [p] ἀπὸ τῆς

f Heb., here only. elsw. Luke (i. 13 all.) & Paul (Rom. x. 1 all.), exc. James v. 16. 1 Pet. iii. 12, from Ps. xxxiii. 15. only. Job as above. 2 Macc. ix. 18 only. 5. 1 Macc. ii. 59. iv. 31. Rev. xiv. 18. xvi. 4 only. = Esth. iv. 2. n John xvi. 2. (see note.) xxi. 2. cxiv. 1. cxviii. 28. ὅπως θαυμασθῇ ἀπὸ τῆς ἱππικοτροφίας, Thuc. vi. 12.

g Job xl. 22 (27). so Polyb. iii. 112. 8. i = (see note) John xii. 27. James v. 20. Jude 23. h here only. k Acts xix. 19, 31. ch. xii. 17. l Matt. xxv. 6. Acts xxiii. 9. Eph. m = Rev. xviii. 2. Dan. vi. 20 Theod. o Matt. vi. 7. Luke i. 13. Acts x. 31. 1 Cor. xiv. 21 only. Ps. p = Luke xix. 3. xxiv. 41. John xxi. 6. Acts xii. 14. xx. 9. xxii. 11. Ps.

om τε K o [Did$_1$] Chr-4-mss: expressed in syr, not in latt Syr copt [basm seth arm]. for εισακ., ακουσθ. D^1.

were all parts of his τελείωσις, by virtue of which He is now, in the fullest and most glorious sense, our High Priest. So that these verses are no digression, but stand directly in the course of the argument, as proving the proposition, *οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα*. Part of this connexion is recognized by Bleek, but not all. He regards the verses as introduced to shew that Christ was never, not even in his deepest humiliation, severed from the Father, whose Son He was, and who subsequently, at his resurrection, appointed Him to his High Priesthood: thus missing the one link which binds this passage into the argument, viz. that this obedience and these sufferings were all *a part of His being glorified* for his High Priestly office: *a part of that office itself*, performed before He was perfected by entrance, through the veil of His flesh by death, into the most holy place. This mistake about the time of commencement of the High Priesthood of Christ has misled several of the Commentators throughout this part of the Epistle. ὃς ἐν κ.τ.λ.] It will be best to mark at once what I believe to be the connexion of this much-disputed sentence, and then to justify each portion in detail afterwards. **Who in the days of his flesh, in that he offered up prayers and supplications with strong crying and tears to Him that was able to save him from death, and was heard by reason of his reverent submission, though He was a son, learned, from the things which He suffered, his obedience, and being made perfect, became the cause of eternal salvation to all who obey Him, being addressed by God as High Priest after the order of Melchisedek.** That is, being paraphrased,—'who had a course of glorifying for the High Priest's office to go through, not of his own choice, but appointed for Him by the Father, as is shewn by that sharp lesson of obedience (not as contrasted with disobedience, but as indicating a glorious degree of perfect obedience, τὴν ὑπακ.), familiar to us all, which He, though God's own Son, learned during the days of his flesh: when He cried to God with tears for deliverance from death, and was heard on account of His resignation to the Father's will ("Not my will, but Thine be done"),' &c. Then as to details: *ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ* I understand as a general wide date for the incident which is about to be brought in,—as contrasted with His present days of glorification in the Spirit.

προσφέρειν δέησιν is found in Achil. Tat. vii. 1 (Bl.), *ὡς δὲ οὐκ ἔπειθεν . . . . δευτέραν αὐτῷ προσφέρει δέησιν*, and Longin. Pastoral. ii. 23: Jos., B. J. iii. 8. 3, has *προσφέρει εὐχήν*. *ἱκετηρία* is properly an adjective used of *κλάδος, ῥάβδος*, &c. held out by the *ἱκέτης*. So Philo, Legat. ad Caium, § 36, vol. ii. p. 586, *γραφὴ δὲ μηνύσει μου τὴν δέησιν, ἣν ἀνθ' ἱκετηρίας προτείνω*. But it also was used as = *ἱκεσία* or *ἱκετεία*: so, joined as here with *δέησις*, by Isocr. de Pace 46, *πολλὰς ἱκετηρίας καὶ δεήσεις*: see reff. and more instances in Bleek. *πρὸς τὸν δυνάμ.* is to be taken with the substantives *δεήσεις τε καὶ ἱκετ.*, not with the verb *προσενέγκας*, in which case the words would most probably be placed after *μετὰ κραυγ. ἰσχ. κ. δακρ.*, next the verb. *σώζειν αὐτὸν ἐκ θανάτου* is by Estius, Schulz, al. understood to mean, not as generally, *to rescue Him from death*, but "*ut celeriter eriperetur a morte quam erat passurus*: quod," Estius adds, "factum est, quando a morte ad vitam immortalem resurrexit tertia die." So also more recently Ebrard. But this is not only against the usage of *σώζειν ἐκ θανάτου*: cf. reff., and the examples given in Bl.: e. g. Od. δ. 755, *ἡ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι*: Aristid. Plat. i. p. 90, *(ὁ κυβερνήτης) σώζων ἐκ θανάτου καὶ οὗτος ἀνθρώπους κ. αὐτοὺς κ. χρήματα*,—but still more decidedly against the truth of the sacred narrative: "Father, if it be possible, *let this cup pass from me*:" for we must of course assume, that in such a designation of the Father, the contents of the prayer made to Him are also indicated.

The *μετὰ δακρύων* is not distinctly asserted in the sacred narrative: but is a most obvious inference from what is there: cf. Matt. xxvi. 37 ||. Bl. has noticed that

q ch. xii. 28 only. Josh. xxii. 24. Prov. xxviii. 14. Wisd. xvii. 8 only. vii. 5. xii. 17. Phil. iii. 4. 2 Pet. i. 13 only. xxiv. 32 ‖ Mk. s so ch. iii. 6. t = Phil. iv. 11. u = Matt. v constr., 1 Cor. vii. 1. ch. ii. 18 (there also w. πάσχειν) al. r w. particip., ch. ABCDK LPℵ a b c d f g h k l m n o 17. 47

q εὐλαβειας, [8] r καίπερ ὢν [s] υἱός, [t] ἔμαθεν [u] ἀφ' [v] ὧν ἔπαθεν

from the juxtaposition of κραυγῆ and εἰσακουσθείς, it is probable that the Writer may have had before his mind such passages from the Psalms as xxi. 2, *ὁ θεός μου, κεκράξομαι ἡμέρας πρός σε καὶ οὐκ εἰσακούσῃ*: ib. ver. 24, *καὶ ἐν τῷ κεκραγέναι με πρὸς αὐτὸν εἰσήκουσέ* (ἐπήκ. A) *με*: Ps. cxiv. (cxvi.) 1. I may remark, that there seems no reason for understanding the *κραυγὴ ἰσχυρά* and *δάκρυα* of any other time than the agony at Gethsemane, as some have done. This is adduced as the most illustrious instance of that learning obedience from suffering. Epiphanius reports that this *weeping* of the Lord in His agony was once related in some texts of St. Luke: see note on Luke xxii. 43, 44.

εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας is rendered in three different ways. 1. "*He was heard on account of His pious resignation.*" 2. "*He was heard, and so delivered, from that which He feared.*" 3. "*He was heard by Him who was His fear.*" Of these, (3) may shortly be discussed. It is cited by Wolf, Curæ in loc., as the view of Albert Ehlers, and is justified by God being called "*the Fear of Isaac,*" Gen. xxxi. 42, 53. See also Isa. viii. 13. But as Wolf answers, "Si Deum indicare voluisset Apostolus, procul dubio scripsisset, ὑπ' αὐτοῦ, vel ἀπ' αὐτοῦ, cum antea τοῦ δυναμένου σώζειν, i. e. Dei facta fuisset mentio." And usage would be wholly against such a sense of εὐλάβεια. (2) has found a formidable phalanx of supporters. The old Latin versions, "exauditus a metu:" Ambrose on Ps. lxi. p. 957, "exauditus ab illo metu:" Calv., Beza, Schlichting, Grot., Gerhard, Erasm. Schmid, Jac. Cappell., Hammond, Limborch, Schöttgen, Wolf, Bengel, Wetst., Storr, Ernesti, Bretschn., Kuinoel, De Wette, Stuart, Tholuck, Ebrard, and many others. Of these, most understand εὐλάβεια of *His own fear* (abstr.), from which, by strengthening Him, God delivered Him: some, as Calv., Schlicht., Hamm., take it (concr.) of the *thing itself which* He feared, viz. death: "ex eo quod timebat," Calv. But neither can this be maintained. Bleek has most elaborately discussed the meanings of εὐλάβεια, and shewn, that however near it may seem to approach in some Greek sentences, to *fear*, yet it is always the fear of caution or modesty, not of terror: and even could it be thus taken (which Delitzsch, though interpreting the passage as I have done below, yet maintains it may be, on the strength of such examples as Sir. xli. 3, *μὴ εὐλαβοῦ κρῖμα θανάτου*), it would not be agreeable either to the propriety of the passage to express that Christ was delivered from death in such a phrase, when *σώζειν ἐκ θανάτου* has immediately preceded,—nor to its purpose, to predicate such a deliverance from death of Him at all, seeing that He did actually undergo that death which He feared. This would apply to the *concrete* acceptation of εὐλάβεια: and the *abstract* is precluded by the usage of the word. Besides which, the expression εἰσηκούσθη ἀπό would be, if not altogether unprecedented, yet so harsh as to be exceedingly improbable. None of the precedents alleged for it apply. In Ps. xxii. 22, "Thou hast heard me from among the horns of the unicorns," the LXX (xxi. 21) have κ. ἀπὸ *κεράτων μονοκερώτων τὴν ταπείνωσίν μου*, which is no example: in Job xxxv. 12, *ἐκεῖ κεκράξονται καὶ οὐ μὴ εἰσακούσῃ καὶ* (om. καί A) *ἀπὸ ὕβρεως πονηρῶν*, the ἀπό belongs to the former verb κεκράξονται. The only case of a pregnant construction at all similar, seems to be, Ps. cxvii. 5, *εἰσήκουσέ μου εἰς πλατυσμὸν* (κύριος): but as Bl. remarks, it surely is no reason, because a *translator* reproduces a Hebrew pregnancy, that a writer should have a far harsher construction of the same kind attributed to him when there is no such justifying reason. The other instances, from our Epistle, ch. x. 22, *ῥεραντισμένοι . . . ἀπὸ συνειδήσεως πονηρᾶς*, vi. 1, are to no purpose, as the verbs there carry in them the idea of being cleansed, or of turning, *from* something, and the prep. therefore naturally follows. It remains then to examine (1), against which it is urged by Beza, and even by Tholuck (but not in his last edn.), that ἀπό will not bear the meaning '*on account of*.' It is surprising that a scholar should ever have made such an objection, in the face of the instances in the reff., to which many more might be added out of the classics from those given by Bleek. The objection which Tholuck still brings, that such an interpretation would require *αὐτοῦ* after *τῆς εὐλαβ.*, is equally futile, the unusual expression of the art. after a preposition carrying the full force of a possessive. On the other hand it must be urged, that this meaning, '*He was heard on account of His pious resignation,*' as it is that given by all the Greek expositors, so is the only one which will satisfy the usage of εὐλάβεια. The account of the word, which I take mainly from Bleek, is this: it is derived from εὐλαβής, and that from εὖ and λαμ-

τὴν [w] ὑπακοήν, [9] καὶ [x] τελειωθεὶς ἐγένετο πᾶσιν τοῖς [y] ὑπ-

w Heb., here only. elsw., 1 Pet. i. 2, 14, 22, and Paul (Rom. i. 5 al10.). x ch. ii. 10 reff. y ch. xi. 8 reff.

9. rec τοις υπακ. αυτω bef πασιν, with KL rel Thdrt$_1$ Damasc$_1$ Œc: txt ABCD[P]ℵ m 17 [47] latt syrr copt [æth arm] Chr$_1$ Cyr$_1$ Thdrt$_2$ [Euthal-ms Antch$_1$ Damasc$_1$ Thl].

βάνειν, denoting one who lays hold of any thing well, i. e. carefully, so as not to break or injure it; and is used of a man proceeding cautiously in his design, so as to avoid injury to himself or another. As such, it is opposed to θράσος by Demosth. 517. 21, κ. γὰρ ἐκ τούτου φανερὰ πᾶσιν ὑμῖν ἥ τε τῶν ἄλλων ἁπάντων ὑμῶν εὐλάβεια γενήσεται κ. τὸ τούτου θράσος. Thus again in Plut. Marc. 9, p. 252, τὸ θαρραλέον αὐτοῦ κ. δραστήριον πρὸς τὴν ἐκείνου κερανν ύντες κ. ἁρμόττοντες εὐλάβειαν κ. πρόνοιαν. And Polyb. iii. 105. 8, διὰ μὲν τὴν Μάρκου τόλμαν ἀπόλωλε τὰ ὅλα, διὰ δὲ τὴν εὐλάβειαν τοῦ Φαβίου σέσωσται καὶ πρὸ τοῦ καὶ νῦν. And hence the meaning sometimes approaches very near to *fear*: but, as above observed, always the fear of great caution or great modesty, not that of terror in any case. So Liban. iv. 265 a, μεστός ἐστιν εὐλαβείας κ. δέδοικεν: Jos. Antt. vi. 9. 2, μὴ ταπεινὸν ἔστω φρόνημα μηδ' εὐλαβές, ὃ βασιλεῦ. And in Antt. xi. 6. 9, Esther is said to have come in to the king μετὰ δέους, but he laid the sceptre on her neck, εὐλαβείας αὐτὴν ἀπολύων. So far is the word from representing the fear of terror, that it is expressly opposed to it: as e. g. by Demosth. 405. 19, τίνα δὲ οὗτοι μὲν ἄτολμον κ. δειλὸν πρὸς τοὺς ὄχλους φασὶν εἶναι, ἐγὼ δὲ εὐλαβῆ; ἐμέ. Diog. Laert. says of Zeno, τὴν δ' εὐλάβειαν (ἐναντίαν φησὶν εἶναι τῷ φόβῳ) οὖσαν εὔλογον ἔκκλισιν φοβηθήσεσθαι μὲν γὰρ τὸν σοφὸν οὐδαμῶς, εὐλαβηθήσεσθαι δέ. See also in Bleek a remarkable extract from Plutarch, where he mentions εὐλάβεια being used by the Stoics as an euphemism for φόβος. From these meanings the transition was very easy to that cautious reverence with which the pious man approaches a Divine Being. So Plut. Camill., τὴν τοῦ Ἀλβίνου πρὸς τὸ θεῖον εὐλάβειαν κ. τιμήν: Plato, Legg. vi. p. 879, εὐλαβεῖσθαι θεόν: Philo, Quis Rer. Div. Hær. § 6, vol. i. p. 476, εὐλαβείᾳ τὸ θαρρεῖν ἀνακέκραται. τὸ μὲν γὰρ "τί μοι δώσεις (Gen. xv. 2);" θάρσος ἐμφαίνει· τὸ δὲ "ὦ δέσποτα," εὐλάβειαν: cf. also reff., especially ch. xii. 28, the only other place where it is found in the N. T. And this religious sense certainly suits remarkably well in our passage. No term could more exactly express the reverent submission to His Heavenly Father's will which is shewn in those words, "Not my will, but thine be done:" none the constant humbling of himself in comparison with the Father, and exalting Him in word and deed, of which our Saviour's life is full. I have no hesitation therefore in adopting this rendering, and feeling entirely satisfied with it. Besides fulfilling the requisites of philology and of fact, it admirably suits the context here, where the appointment of Christ by the Father to his High Priesthood and the various steps by which that High Priesthood was perfected, are in question. As the ancient schol. says, εἰ καὶ χάριτι, φησί, πατρικῇ ὡς υἱὸς εἰσηκούσθη, ἀλλ' ἀπὸ τῆς οἰκείας εὐλαβείας, εὐλαβείας γὰρ ἦν τὸ λέγειν Πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. The matter of fact represented by εἰσακουσθείς may require some explanation. He *was heard*, not in the sense of the cup passing away from Him, which indeed was not the prayer of his εὐλάβεια,—but in strength being ministered to Him to do and to suffer that will of his Father, to fulfil which *was* the prayer of his εὐλάβεια—"Not my will, but thine be done." And I have little doubt that the word immediately refers to the "angel from heaven, strengthening Him," of Luke xxii. 43. Calvin's remarks ("Ita sæpe fit, ut hoc vel illud petamus, sed in alium finem: ipse vero Deus quod petieramus, eo modo quo petieramus, non concedens, interea modum invenit, quo nobis succurrat"), however true in the Christian life, do not apply here, because the real prayer of our Lord, as εὐλαβὴς πρὸς τὸν πατέρα, was granted in the very form in which it was expressed, not in another. καίπερ ὢν υἱός] This clause, according to all analogy of the use of καίπερ with a participle, is to be taken by itself, not with what follows. So καίπερ πολλὰ παθόντα, Od. η. 224; καίπερ οὐ στέργων θυμῷ, Æsch. Sept. c. Theb. 714: &c. Bleek, who adduces many more examples, doubts whether any authentic instance of the use of καίπερ with a finite verb can be produced (not Rev. xvii. 8: see text there): see also reff. Thus much being certain, the next question is, to what these words are to be applied. A threefold connexion is mentioned by Photius (in Œc.). The first alternative involves an inversion which would be unnatural in the last degree: ὃτι ἐν τ. ἡμ. τῆς σαρκ. αὐτ., καίπερ ὢν υἱός, δεήσεις κ. ἱκ. . . . . προσενέγκας. The second is to take the words with the clause immediately pre-

x here only. 1 Kings xxii. 22. ακούουσιν αὐτῷ [x] αἴτιος [a] σωτηρίας [a] αἰωνίου, 10 [b] προσαγο- ABCDK LPℵ a b c d f g h k l m n o 17. 47

a here only. Isa. xlv. 17. see ch. vi. 2. ix. 12. b here only. Deut. xxiii. 6. = 2 Macc. iv. 7. x. 9. xiv. 37.

ceding: εἰσηκούσθη, φησί, καίπερ ὢν υἱός, κ. μὴ δεόμενος εἰσακουσθῆναι. And so Thl. (Chrys. in one place, but see also below; Phot. prefers it among the three), al. And this doubtless is possible, both grammatically and contextually. For the καίπερ ὢν υἱός would thus come in as an exceptional clause, not to εἰσακουσθείς, in which light Bleek, Lünem., al. object to it, seeing that his being a Son would be rather the reason why He should than why He should not be heard,—but to the whole clause εἰσακ. ἀπὸ τῆς εὐλαβείας,—though He was a Son, yet not this, but his εὐλάβεια, was the ground of his being heard: which gives an undoubted good sense. Not much dissimilar will be the sense given by the other and more general way: viz. to take the words with the following clause, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν: although He was a Son, He learned his obedience, not from this relation, but from his sufferings. So Chrys. (τί λέγεις; ὁ υἱὸς τοῦ θεοῦ ἀπὸ εὐλαβείας ἠκούετο; καὶ τί περὶ τῶν προφητῶν πλέον ἂν εἴποι τις; ποία δὲ καὶ ἀκολουθία εἰπεῖν εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, καὶ ἐπαγαγεῖν, καίπερ ὢν υἱὸς ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν; but see also above), Ambrose (Ep. lxiii. vol. iii. p. 1033: "et ex iis quæ passus est, quamvis esset filius Dei, discere videretur obedientiam:" and alibi), and almost all the moderns. And there can be little doubt that this yields the better sense, and points to the deeper truth. Christ was a Son: as a Son, He was ever obedient, and ever in union with his Father's will; but ἡ ὑπακοή, *His special* obedience, that course of submission by which He became perfected as our High Priest, was gone through *in Time*, and matter of *acquirement* for Him, and *practice*, by suffering. The expression, ἔμαθεν ἀφ' ὧν ἔπαθεν, brings to mind a number of Greek sayings founded on the proverb, παθήματα, μαθήματα. So Herod. i. 207, of Croesus, τὰ δέ μοι παθήματα, ἐόντα ἀχάριστα, μαθήματα γέγονε: Æschyl. Agam. 177, τὸν πάθει μάθος θέντα, and a very long list of examples in Wetstein and Bleek. The ancients found this assertion startling, attributing too narrow a sense to our Lord's παθήματα: so Thdrt., τὸ δὲ ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν, ὑπερβολικῶς ὁ ἀπόστολος τέθεικε· τὴν γὰρ ὑπακοὴν οὐ μετὰ τὸ πάθος, ἀλλὰ πρὸ τοῦ πάθους ἀπεδείξατο. And Chrys., ὁ μέχρι θανάτου πρὸ τούτου ὑπακούσας ὡς πατρὶ υἱός, πῶς δὲ καὶ ὕστερον ἔμαθεν; This indeed would be a difficulty, were the Writer speaking of the Passion only, in its stricter sense; but he is speaking, I take it, of that continuous course of new obedience entered on by new suffering, of which the prayer in Gethsemane furnishes indeed the most notable instance, but of which also almost every act of His life on earth was an example. Thl. is so scandalized by the whole passage as applied to Christ that he says, εἶδες πῶς διὰ τὴν τῶν ἀκροατῶν ὠφέλειαν οὕτω συγκατέβη Παῦλος, ὥστε καὶ ἀτοπά τινα λέγων φαίνεσθαι. Two mistakes must be avoided: 1. though He was *the* Son, which I find in Craik's new translation of the Epistle: cf. ch. iii. 5, 6, Μωυσῆς, ὡς θεράπων . . . χριστός, ὡς υἱός: and consider besides, that if we take from the simple predicative force of υἱός, as a well-known relative, we take from the καίπερ ὤν at the same time, by diminishing the general appreciation of the exceptional καίπερ: and, 2. that of Whitby, that ἔμαθεν here means "*taught* (us)." If such a meaning ever could be admitted, least of all could it, from the context, here, where the subject treated is entirely Christ Himself, in his completion as our High Priest, and not till this is finished does that which He became to others come into question. τελειωθείς, see note on ch. ii. 10, *perfected*, completed, brought to his goal of learning and suffering, through death: the time to which the word would apply is that of the Resurrection, when his triumph began: so our Lord Himself on the way to Emmaus, οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστόν, καὶ (τελειωθεὶς would come in here) εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; Thdrt., τελείωσιν δὲ τὴν ἀνάστασιν κ. τὴν ἀθανασίαν ἐκάλεσε· τοῦτο γὰρ τῆς οἰκονομίας τὸ πέρας. ἐγένετο, by means of that course which ended in His τελείωσις. In πᾶσιν τοῖς ὑπακούουσιν αὐτῷ there is probably an allusion to the ὑπακοή above. As He obeyed the Father, so must we obey Him, if we would be brought to that σωτηρία αἰώνιος into which He has led the way. The expression is strictly parallel with οἱ πιστεύσαντες, ch. iv. 3, and τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ, ch. vii. 25. Some have thought that in πᾶσιν, the Writer hints to his Jewish readers, that such salvation was not confined to them alone. But it hardly seems likely that such a by-purpose should lie in the word. This unlikelihood is increased if πᾶσιν (as it must do) begins, instead of closing the clause as in rec. αὐτῷ is of course Christ.

αἴτιος εἶναι τινί τινος is good Greek, and often found: see examples in Bleek, e. g. Xen. Cyr. viii. 5. 2, πολλῶν κ. ἀγαθῶν

ρευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν [c]τάξιν Μελχισεδέκ.

[c] ver. 6. [d] plur., so ch. ii. 5. vi. 9, 11. [e] here only †. Philo de Somn. i. § 22, vol. i. p. 649.

11 Περὶ οὗ πολὺς [d]ἡμῖν ὁ λόγος καὶ [e]δυσερμήνευτος

11. ins και bef περι D¹[-gr: add δε Syr]. om ο D¹[P arm].

αἴτιοι ἀλλήλοις ἔσεσθε: Diod. Sic. iv. 82, τοῖς ἄλλοις αἴτιος ἐγένετο τῆς σωτηρίας: and the same expression in Jos. Antt. iii. 3. 1; vii. 1. 1: Philo de Agric. § 11, vol. i. p. 315: De Vita Contempl. § 11, vol. ii. p. 485. See reff. also on σωτηρία αἰώνιος.

The next clause, προσαγορευθεὶς κ.τ.λ., depends closely upon τελειωθεὶς κ.τ.λ. above, and belongs to the time of Christ's exaltation, indicated by τελειωθείς: and therefore must not be divided by a colon, as done by Griesbach, Bengel, Matthäi, al., from the foregoing, nor supposed to refer to the whole from ver. 7. As to the word itself, it refers to the passage of the Psalm above, and carries with it a slight causal force, '*being*,' or '*inasmuch as He is*, named.' προσαγορεύω in this connexion has a force of solemnity and formal appellation: so, Xen. Cyr. vii. 2. 4, Crœsus says to Cyrus, χαῖρε ὦ δέσποτα· τοῦτο γὰρ ἡ τύχη καὶ ἔχειν . . . . δίδωσί σοι, καὶ ἐμοὶ προσαγορεύειν: Diod. Sic. i. 4, Γάϊος Ἰούλιος Καῖσαρ, ὁ διὰ τὰς πράξεις προσαγορευθεὶς θεός. See reff. 2 Macc., and many more examples in Bleek. So that it here implies, not '*appointed*' or '*inaugurated*,' but '*addressed as*,' '*named*,' it being of course implied that He was both appointed and inaugurated.

11—VI. 20.] *Digression*, before entering on the comparison of Christ with Melchisedek, *complaining of the low state of spiritual attainment of the readers* (11—14): *warning them of the necessity of progress and the peril of falling back* (vi. 1—8): *but at the same time encouraging them by God's faithfulness in bearing in mind their previous labour of love, and in His promises generally, to persevere in faith and patience to the end* (vi. 9—20).

11.] **Concerning whom** (i. e. *Melchisedek*, as Syr. (which expresses Melchisedek after the relative), Calv., a-Lap., al., Bleek, De W., Tholuck, al.: not as Œc., Prim., al., and Lünem., *Christ*, of whom such an expression as this would hardly here be used, seeing that the whole Epistle hitherto has been concerning Him: nor is οὗ neuter, as Schlichting, Grot., Storr, Kuinoel, al.: and more recently, Delitzsch (περὶ τοῦ εἶναι χριστὸν ἀρχ. κατὰ τ. ταξ. M.): for the Writer *returns to Melchisedek*, ch. vii. 1) **our discourse** (that which we have to say. The plural pronoun, not with any definite reference to Timothy or other companions of the Writer, nor intended to include the readers, which is here impossible: but as in some other places of the Epistle, see reff., merely indicating the Writer himself, as so frequently in the Epistles of St. Paul) **is** (not, as Erasm., Luther, a-Lap., al., "*would be*:" for we may safely say that in that case εἴη or ἂν εἴη would be supplied, as in the passage of Lysias cited below, and Dion. Hal. i. 23, περὶ ὧν πολὺς ἂν εἴη λόγος, εἰ βουλοίμην τὴν ἀκρίβειαν γράφειν) **much, and difficult of interpretation to speak** (the connexion of **δυσερμήνευτος** with λέγειν is somewhat dubious. Who is the ἑρμηνευτής? the *Writer*, so that it should be difficult *for him* to explain what he has to say to his readers, or the *readers*, so that it should be difficult *for them* to understand it for themselves? This latter alternative is taken by Grot. ("quem si eloquerer, segre intelligeretis"), Jac. Cappel., Peirce, Valcknaer, al. But surely this would be inadmissible as matter of construction, and would require ἐν τῷ λέγειν or ἐν τῷ λέγεσθαι. And in consequence, some who take this view connect λέγειν with λόγος, πολ. ἡμ. ὁ λ. κ. δυσερμ. λέγειν, referring, as Wetst., to Lysias adv. Pancleon. p. 167. 25, ὅσα μὲν οὖν αὐτόθι ἐρρήθη, πολὺς ἂν εἴη μοι λόγος διηγεῖσθαι. But, as Bleek has noticed, there is this difference between the passages: that in ours, the adjectives are almost necessarily predicates, whereas in Lysias they are epithets: and, in consequence, here the verb must depend on δυσερμήνευτος. We are driven then to the other alternative, of making the *Writer* the subject to be supplied: so Chrys. (ὅταν γάρ τις πρὸς ἀνθρώπους ἔχῃ μὴ παρακολουθοῦντας, μηδὲ τὰ λεγόμενα νοοῦντας, ἑρμηνεῦσαι καλῶς αὐτοῖς οὐ δύναται), and Thl. (διὰ τὴν ὑμετέραν οὖν ναθρείαν, φησί, δυσερμήνευτός ἐστιν ὁ λόγος ὁ περὶ τοῦ πῶς ἐστιν ὁ χριστὸς ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ, καὶ διότι οὐ συνίετε ὑμεῖς, διὰ τοῦτο ἐγὼ καλῶς ἑρμηνεῦσαι οὐ δύναμαι), Erasm. ("sed omnia perdifficile fuerit enarrare vobis, eo quod" &c.), Schlichting ("sermo difficilis ad eloquendum sic ut facile ab audientibus percipi et intelligi queat"), al.: Bleek, De W., Lünem., al. Then the infin. follows, as ὅπως ἂν ὦσιν (οἱ λόγοι) ὡς πιθανώτατοι λέγειν, Plato, Gorg. p. 479 c: σῆμα ταυρόπουν ὁρᾶν,

f constr., see note. f λέγειν, ἐπεὶ g νωθροὶ γεγόνατε ταῖς h ἀκοαῖς. 12 καὶ γὰρ
g ch. vi. 12 only. Prov. xxii. 29. i Str. iv. 29. xi. 12 only. see Prov. xii. 8. j ὀφείλοντες εἶναι διδάσκαλοι i διὰ τὸν χρόνον, πάλιν k χρείαν k ἔχετε τοῦ k διδάσκειν ὑμᾶς τινὰ τὰ l στοιχεῖα τῆς
h = Mark vii. 35. Luke vii. 1. Acts xvii. 20 al. 2 Macc. xv. 39. οἷς ὦτα μέν ἐστιν, ἀκοαὶ δὲ οὐκ ἔνεισιν. Philo, Quis Rer. Div. Hæres, § 3, vol. i. p. 474. i ver. 3. j = here only. see note. k constr., see note and Matt. iii. 14. xiv. 16. John xiii. 10. 1 Thess. i. 8. Dan. iii. 16. 1 Gal. iv. 3, 9. Col. ii. 8, 20. 2 Pet. iii. 10, 12 only †. Wisd. vii. 17. xix. 18 only.

ABCDK LPℵ a b c d f g h k l m n o 17. 47

12. om τινα 67².—τίνα (*interrog.*) CL[P](putting a stop bef it) [also B²]D² latt syr

Eur. Iph. Aul. 275: Γαλάτεια . . . λευκοτέρα πακτᾶς ποτιδεῖν, Theocr. xi. 20: and as in our phrase 'beautiful to look upon,' 'hard to work upon,' &c. Bleek (after Storr) and Lünemann have supposed that a kind of zeugma is necessary to connect λόγος with both predicates, πολύς regarding more the discourse itself and the explanation of the subject given by the Writer,—δυσερμήνευτος, the contents of the λόγος, as thus explained. But it does not seem to me that such a supposition is needed: our λόγος, that which we have to say, is both πολύς, abundant in quantity, and δυσερμήνευτος, difficult to state perspicuously to you, in quality. And so also Delitzsch), since (probably renders a reason only for the δυσερμήνευτος λέγειν, not belonging also to πολύς) **ye are become** (not, "*are*," as E. V., Luther (not De W.), al. Chrys. says well, δηλοῦντος ἦν, ὅτι πάλαι ὑγίαινον καὶ ἦσαν ἰσχυροί, τῇ προθυμίᾳ ζέοντες, καὶ ὕστερον αὐτοὺς τοῦτο παθεῖν μαρτυρεῖ) **dull** (νωθρός, a lengthened and later form of νωθής. It is found as early as Plato, Theætet. p. 144 B, but more commonly in the later writers, Aristid., Plut., Polyb., al. See Elsn. and Wetst. Bleek thinks the most probable formation of it is from the negative νη and ὠθέω, as νωδός toothless, νώδυνος painless, νώνυμος nameless, νήπιος from ἔπω, = 'in-fans.' Thus the two words mean, '*difficult to move*:' so ὄνος νωθής, Il. β. 559: ὄνων νωθρὸν δέμας, Oppian, Halieut. iii. 140. And so likewise as applied to the soul, Plut. Lycurg. 51 e: νωθρᾶς . . . . κ. πρὸς ἀρετὴν ἀφιλοτίμου ψυχῆς σημεῖον: and to the senses, Heliodor. v. 10, ἐγὼ μὲν οὖν οὐκ ἠσθόμην . . . . τάχα μέν που καὶ δι' ἡλικίαν νωθρότερος ὢν τὴν ἀκοήν· νόσος γὰρ ἄλλων τε καὶ ὤτων τὸ γῆρας. See many more examples in Bleek and Wetst.) **in your hearing** (more usually the accus., as in the last citation: but frequently in the (local or referential) dative, as e. g. 1 Cor. xiv. 20, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε. See examples in Winer, edn. 6, § 31. 6. ἀκοή is used in good Greek writers of the *ear*, with however this distinction, that it is of the ear with reference to the act of hearing, not merely as a member of the body. Philo draws the distinction, in ref. It is related to οὖς as ὄψις to ὀφθαλμός: cf. Xen. Mem. i. 4. 11, καὶ ὄψιν κ. ἀκοὴν κ. στόμα ἐνεποίησαν: Herod. i. 38, διεφθαρμένος τὴν ἀκοήν: and other examples in Bleek. The plur. here denotes not only the plurality of persons addressed, but also, as in ref. Mark, the double organ of hearing in each person). **12.**] **For though** (or, '*when*:' but in the presence of διὰ τὸν χρόνον, which gives the temporal reference, it is perhaps better not to repeat it) **ye ought** (see on ver. 3, and ch. ii. 17) **on account of the time** (i. e. the length of time during which you have been believers: οὕτω δὲ δείκνυσιν ἐκ πολλοῦ πεπιστευκότας αὐτούς, Œc. Cf. Polyb. ii. 21. 2, οἱ μὲν αὐτόπται γεγονότες τῶν δεινῶν ἐκ τοῦ ζῆν ἐξεχώρησαν διὰ τὸν χρόνον, ἐπεγένοντο δὲ νέοι: Diod. Sic. i. 12, βραχὺ μετατιθείσης διὰ τὸν χρόνον τῆς λέξεως: ib. c. 27, κατέφθαρται διὰ τὸν χρόνον: and other examples in Bleek. So that it is not "*jamdudum*," as Luther, al., nor "*after so long a time* (διὰ χρόνου)," as Schulz: nor "*on account of the present time* (διὰ τὸν καιρόν)," as proposed (not preferred, as Bl.) by Owen, and given by Braun: nor can we understand it, with a-Lapide, "pro longitudine temporis, quo tum in lege Mosi, quum in Christianismo estis eruditi." On the evidence given by expressions of this kind as to the time of writing the Epistle, and the persons to whom it is addressed, see Prolegg.) **to be teachers, ye again have need that some one teach you** (it is doubtful whether τινα represent the accus. sing. masc. (τινά) or the accus. plur. neut. (τίνα). The latter has been taken by our E. V., after considerable authorities: e. g. the Syr.; the Latin attached to D, "iterum necesse est doceri nos, quæ sint," &c.; vulg.; Aug. Tract. 98 in Joann. (vol. iii. pt. ii.): and indeed most Commentators, including Grot., Wolf, Bengel, Kuin., De Wette, Tholuck, Delitzsch. But the other rendering has also ancient authority for it: Œc. says, πάλιν χρ. ἔχετε τοῦ διδάσκειν ὑμᾶς τινα. τί δὲ διδάσκειν; τὰ στοιχεῖά φησι. And so Luth., Calv. ("ut quis vos doceat elementa"), al., and Lachmann, Bleek, Ebrard, Lünem. And indeed it is the only one which will fit either the context, or the construction strictly considered. The context: for it

[m] ἀρχῆς τῶν [n] λογίων τοῦ θεοῦ, καὶ [o] γεγόνατε [p] χρειαν [o] ἔχοντες [q] γάλακτος, καὶ οὐ [r] στερεᾶς [s] τροφῆς. 13 πᾶς

m ch. vi. 1. n Acts vii. 38 Rom. iii. 2. 1 Pet. iv. 11 only. Num. xxiv. 4, 16. = Ps. cvi. 11. cxviii. 67, 172. Isa. v. 24. o constr., Mark i. 4. ix. 3, 7. 2 Cor. vi. 14. Col. i. 18. Rev. iii. 2. xvi. 10. p w. gen., Matt. vi. 8. ix. 12. 1 Cor. xii. 21. 1 Thess. iv. 12. ch. x. 36. Rev. xxi. 23. Isa. xiii. 17. q 1 Cor. iii. 2. ix. 7. 1 Pet. ii. 2 only. Gen. xviii. 8. r = here bis (2 Tim. ii. 19. 1 Pet. v. 9) only. (Deut. xxxii. 13 al.) Diod. Sic. ii. 4 al. in Bl. = τέλειος or κραταιότερος in Philo. s Matt. iii. 4. Acts ii. 46. xxvii. 33 al. Ps. cxlv. 7.

copt [æth] Jer$_1$ Aug$_{1/}$, διδασκεσθαι τινα Orig$_1$ syr-mg. λογων D^1 3. 10-1. 108, *verborum* D-lat, *sermonum* vulg [Jer$_1$: simly copt æth arm]. om last και B^{2}CN^1 17 vulg copt Orig$_3$[int$_2$ Euthal-ms] Chr-2-mss$_1$ Cyr$_1$ Aug$_1$: ins AB^{1}DKL[P]N^2 rel.

was not loss of power in them to distinguish between first elements and other portions of Christian doctrine, of which he complains, but ignorance altogether, and slowness of ear to receive divine knowledge: and they wanted *some one* to begin again with them and teach them the very first elements. And so far from τινά, '*some one*,' being, as Delitzsch most absurdly says, matt und nichtssagend, it carries with it the fine keen edge of reproach; q. d. 'to teach you what all know, and any can teach.' Then again, had τινα been interrogative, we should have expected διδάσκεσθαι, or some personal pronoun before διδάσκειν. This is perhaps not altogether certain, in the face of οὐ χρείαν ἔχετε γράφειν, 1 Thess. iv. 9, where I have retained the rec. (as against the correction ἔχομεν, admitted by Lachmann) and defended it as a mixture of two constructions. Still we have no right to assume such an irregularity where the context manifestly admits the common construction. Cf. 1 Thess. v. 1, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι: and reff. The acceptation of τοῦ διδάσκειν as a substantival infinitive (*of the teaching*) is precluded by ὑμᾶς following) the rudiments (or 'elements:' see Gal. iv. 3 and note, and Ellicott there: the simple parts, out of which a body is compounded: Xen. Mem. ii. 1. 1, βούλει σκοπῶμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς ὅσπερ ἀπὸ τῶν στοιχείων: Galen, adv. Lycum, δῆλός ἐστι μηδὲ τὰ στοιχεῖα τῆς Ἱπποκράτους τέχνης ἐπιστάμενος: which are afterwards called αἱ συλλαβαὶ τῆς τέχνης, and τὰ πρῶτα τῆς τέχνης) of the beginning (so "prima elementa," Quintil. Instit. i. 1: Hor. Sat. i. 1. 26: "prima pueritiæ elementa," Justin. Hist. vii. 5. The genitive specifies the elements, that they are not only such, but also belong to the *very beginning* of divine knowledge) of the oracles (λόγιον, properly a diminutive from λόγος, is used both in classical and Hellenistic Greek for an *oracle*, or a *divine utterance*. Very numerous instances are given in Bleek from both sources: and such will occur at once to every scholar. See Herod. iv. 178: Thucyd. ii. 8: and reff. Here it betokens that Christian doctrine (cf. ch. vi. 1), which rests entirely on revelations from God: as Schlichting: "doctrinæ Christianæ, quæ nil nisi Dei eloquia et oracula continet") of God: and ye have become (καὶ οὐκ εἶτε· χρείαν ἔχετε, ἀλλὰ γεγόνατε χρ. ἔχοντες· τουτέστιν ὑμεῖς ἠθελήσατε, ὑμεῖς ἑαυτοὺς εἰς τοῦτο κατεστήσατε, εἰς ταύτην τὴν χρείαν. Chrys.: and Œc., γεγόνατε ἐκ ῥᾳθυμίας, οὐκ ὄντες τοιοῦτοι: and Thl. even stronger, ἐκ προαιρέσεως τοιοῦτοι γεγονότες) (persons) having need of milk, and not of solid food (see 1 Cor. iii. 2. The similitude is very common with Philo: see extracts in Wetst. and Bleek. Arrian, Epictet. ii. 17, has the contrast as here, οὐ θέλεις ἤδη ὡς τὰ παιδία ἀπογαλακτισθῆναι, κ. ἅπτεσθαι τροφῆς στερεωτέρας. What is the milk in the Writer's meaning, is plain from ch. vi. 1, where he enumerates several portions of Christian doctrine as parts of ὁ τῆς ἀρχῆς τοῦ χριστοῦ λόγος. The Fathers for the most part take the στοιχεῖα and the γάλα to mean the doctrine of the incarnation: so Chrys., στοιχεῖα ἀρχῆς τὴν ἀνθρωπότητα φησίν. ὅσπερ γὰρ ἐπὶ τῶν ἔξωθεν γραμμάτων πρῶτον τὰ στοιχεῖα δεῖ μαθεῖν, οὕτω καὶ ἐπὶ τῶν θείων λόγων πρῶτον περὶ τῆς ἀνθρωπότητος δεῖ διδάσκεσθαι: and similarly Thl. and Œc. Primasius more explicitly: "Lac ergo simplicis doctrinæ est incarnatio filii Dei, passio, resurrectio illius, ascensio ad cœlos; solidus vero cibus perfecti sermonis est mysterium Trinitatis, quomodo tres sint in personis et unum in substantia Deitatis." But nothing of this is found in the context: add to which, that the Writer has actually treated of the præ-existent state of Christ and of His incarnation, ch. i. ii. Thl. reckons the explanation about Melchisedek among the στοιχεῖα, not even to understanding which were they equal: and certainly this *might* be so: but from the form of the contrast drawn, and from ch. vi. 1, it is much more probable that the Writer regards that explanation as one of the more recondite things, and those enumerated ch. vi. 1, as the first principles. But it does not thence follow that these στοιχεῖα are of less importance than those deeper mysteries: these are the founda-

ABCDK LPN a b c d f g h k l m n o 17. 47

t ch. ii. 14 reff.
u here only. 1 Kings xvii. 39 Ald.
compl. Zech. xi. 15 (Jer. ii. 6 passive). Wisd. xiii. 18 only. ἀπ. τῆς παντικῆς, Herod. viii. 1, and passim in classics, see Bl.
v = ch. vi. 1.
w = (see .ote) ch. vii. 2. xi. 7.
x = Matt. xi. 25 ‖ L. Rom. ii. 20. 1 Cor. iii. 1. Eph. iv. 14. Ps. cxviii. 129. Pind. Pyth. iii. 149. 6. xiv. 20. Eph. iv. 13 al. gen., Acts i. 7. Rom. ix. 16.
y = 1 Cor. ii.

γὰρ ὁ [t]μετέχων [q]γάλακτος [u]ἄπειρος [v]λόγου [w]δικαιοσύ-
νης, [x]νήπιος γὰρ ἐστιν. 14 [y]τελείων δὲ ἐστιν ἡ [r]στερεὰ

13. aft δικαιοσυνης ins εστιν D[1] latt [Orig-int$_3$(om Orig$_2$) Aug$_1$]. aft γαρ ins ακμην D[1], *adhuc* D-lat.

tions, without which no building whatever can be raised. This is well expressed by Limborch, as cited by Bleek: "Hæc itaque sublimior doctrina non vocatur solidior cibus quia ad fidem Christianam magis est necessaria quam principia illa religionis: nihil minus: illis enim ignoratis, modo principia religionis Christianæ quis solida fide amplectatur, potest esse Christianus: non autem est Christianus, nisi illa firma fide amplexus fuerit: sed eo solum respectu, quod faciant ad solidiorem doctrinæ Christi confirmationem: sicuti solidus cibus non præcise est necessarius ad vitæ conservationem, sed ad virium majorum quæ ad labores sustinendos requiruntur, acquisitionem. Idque potissimum locum habet in Hebræis, qui multum addicti allegoricis interpretationibus, et de legis suæ divinitate persuasi, valde in fide Christiana confirmari poterant dilucida et distincta applicatione typorum V. T. ad Christum ejusque pontificatum"). Ver. 13 renders a reason for vv. 11, 12, and especially for δυσερμήνευτος. Having before stated that what he had to say would be hard for him to explain to them, and then that they were become persons needing milk and not solid food, he now proceeds to join these two positions together: **For every one who partakes of** (in the sense of *has for his share*, in ordinary feeding: not, partakes of in common with other things, for that adults do: see 1 Cor. x. 21) **milk, is unskilled in** (ἄπειρος, from πεῖρα, trial: opposed to ἔμπειρος, experienced: not to be confounded with another ἄπειρος, from πέρας: Etym. Mag., ἄπειρος, ὁ μὲν ἀμαθής, παρὰ τὸ μὴ ἔχειν πεῖραν· ὁ δέ, μέγας, παρὰ τὸ μὴ ἔχειν πέρας. It is of frequent use in the classics in this sense of unskilled: see numerous examples in Bleek: e. g. Plato, Rep. ix. p. 737, ἄπειροι ἀληθείας, and a passage not unlike this in its cast, Herodian v. 5. 1, αὐτὸς γὰρ ἦν νέος τε τὴν ἡλικίαν, πραγμάτων τε κ. παιδείας ἄπειρος) **the word of righteousness: for he is an infant** (that is, 'for every partaker of milk, in the metaphorical sense in which I just now used the word, i. e. every one who requires yet to be taught the first principles &c., is devoid of understanding in the word of righteousness, in, that is, the positions and arguments which treat of God's salvation by Christ: for he is an infant: takes the same rank in spiritual understanding, that an infant does in worldly.' Thus taken, I can see no difficulty such as Bleek represents in the contextual connexion. There is of course a mingling of the figure and the thing represented, which however is easy enough to any reader to whom both figure and thing are already familiar. But it is necessary to fix more satisfactorily the meaning of the somewhat obscure expression **λόγος δικαιοσύνης**. Chrys. says, r ἐσταῦθά μοι δοκεῖ καὶ βίον αἰνίττεσθαι· ὅπερ καὶ ὁ χριστὸς ἔλεγεν, Ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλέον κ.τ.λ. τοῦτο καὶ αὐτός φησιν· ἄπειρος λόγου δικαιοσύνης, τουτέστι, τῆς ἄνω φιλοσοφίας ἄπειρος, οὐ δύναται παραδέξασθαι βίον ἄκρον κ. ἠκριβωμένον. Similarly Thl., giving however the alternative that δικαιοσύνη may mean χριστὸς αὐτός. Œc. says, λόγον δὲ δικαιοσύνης λέγει τὸν περὶ τῆς θεότητος τοῦ κυρίου. Thdrt., generally, τὰ τελειότερα δόγματα. Primasius, "Alienus est a discretione perfectæ justitiæ, quia nondum potest penetrare arcana mysteriorum, nec scit, ut expedit, discretionem facere inter bonum et malum." And so a-Lapide, Bretschn., al. Others, as Beza, Pyle, Storr, Tholuck, al., take δικαιοσύνη of the doctrine of justification before God by faith in Christ: or, as Bengel and Cramer, justification and sanctification as well: uprightness of doctrine and practice. Calvin says, "justitiæ nomine perfectionem intelligens, de qua paulo post loquitur" (ch. vi. 1). Many others take λόγον δικαιοσύνης as = λόγου δικαίου: so Schlichting, Grot., Wahl, Kuinoel, al. Others again have appealed to the Heb. usage of צְדָקָה for *'truth,'* and understood it "*verbum veritatis:*" so, with minor differences, Michaelis, Zachariä, Dindorf. Bleek half adopts a hint given by Carpzov, who interprets it of the "doctrina de sacerdotio Jesu Christi Melchisedeciano, quæ dicitur λόγος δικαιοσύνης propterea quod Melchisedecus, vi nominis, βασιλεὺς δικαιοσύνης vertitur, vii. 2, eaque appellatio ad Christum sacerdotem applicatur, cujus πρέπον fuit πληρῶσαι πᾶσαν δικαιοσύνην, Matt. iii. 15:" Bleek, however, not accepting the reference in this shape, supposes that δικαιοσύνη is here used as belonging to the whole subject

[s] τροφή, τῶν διὰ τὴν [s] ἕξιν τὰ [a] αἰσθητήρια [b] γεγυμνασμένα [z] here only ‡. (Judg. xiv. 9 [θ] A. Ald. compl. 1 Kings xvi. 7. Sir. xxx. 14 only. Dan. vii. 15 Theod.) [a] here only. Jer. iv. 19 only. [b] 1 Tim. iv. 7. ch. xii. 11. 2 Pet. ii. 14 only †. 2 Macc. x. 15 only. ὃς μὲν γὰρ τὸ αἰσθητήριον ἔχει γεγυμνασμένον ἱκανῶς . . . οὗτος ἄριστος ἂν εἴη γνώμων, Galen. de Dign. Puls. iii. (-νασία, 1 Tim. iv. 8.) [c] = Acts iii. 10. ch. vi. 11. ix. 13. [d] Rom. xiv. 1. 1 Cor. xii. 10 only. Job xxxvii. 16 only. [e] so (πονηροῦ) 1 Thess. v. 22. (ἀγαθ.) Deut. i. 39. Isa. vii. 16.

[c] πρὸς [d] διάκρισιν [e] καλοῦ τε καὶ [e] κακοῦ. VI. [1] Διὸ

to which Melchisedek, as the βασιλεὺς δικαιοσύνης, also belongs: and that the δικαιοσύνη is that righteousness of which the fulness dwells in Christ, but of which Melchisedek, by his very name, was a type. But to this De Wette justly answers, that it would be very unnatural, to find a reference to an expression which, where it occurs, is not, any more than its cognate βασιλεὺς εἰρήνης, followed up,—and, so far from clearing this passage, itself needs explication. I incline more to Lünemann's view of the meaning, based as it is on the requirements of the passage, in which the stress is not on λόγον δικαιοσύνης, but on ἄπειρος, and λόγ. δικ. follows as something of course and generally understood. Feeling this, he interprets it of the gospel in general: that λόγος of which the central point is, the righteousness which is of God. And he refers to 2 Cor. iii. 9, ἡ διακονία τῆς δικαιοσύνης, and xi. 15, διάκονοι δικαιοσύνης. This acceptation would not altogether preclude βασιλεὺς δικαιοσύνης falling under the same general head, and thus would bring the two expressions into union, though without any distinct reference from one to another.

Delitzsch, whose commentary I have seen since writing the above, explains λόγ. δικ. "the capability to speak agreeably to righteousness" (die Fähigkeit, gerechtigkeitsgemäß zu sprechen), and takes the genitive as one of attribute. But I cannot see how the general context justifies this. It is not speaking, but apprehending, which is here surely required of the readers):

14.] but (continuation of and contrast to ver. 13) solid food belongs to (is the portion of) the grown up (so τέλειος often: e. g. Xen. Cyr. viii. 7. 3, ἐγὼ γὰρ παῖς τε ὢν τὰ ἐν παισὶ νομιζόμενα καλὰ δοκῶ κεκαρπῶσθαι· ἐπεὶ δὲ ἥβησα, τὰ ἐν νεανίσκοις· τέλειός τε ἀνὴρ γενόμενος, τὰ ἐν ἀνδράσι: Polyb. v. 29. 2, ἐλπίσαντες ὡς παιδίῳ νηπίῳ χρήσασθαι τῷ Φιλίππῳ, εὗρον αὐτὸν τέλειον ἄνδρα. The spiritual sense is found in reff.: Thl. says, ὁρᾷς νηπιότητα ἑτέραν, ἣν καὶ γέροντες ἔχουσι, τὴν τῶν φρενῶν, καὶ τελειότητα, ἣν καὶ νέους ἔχειν οὐδὲν ἐμποδίζει. Then the qualification of τελείων follows), to those who by virtue of their (long) habit (ἕξις from ἔχω, as 'habitus' from 'habeo.' Quintil. Inst. x. 1 iuit., "Sed hæc eloquendi præcepta, sicut cognitioni sunt necessaria, ita non satis ad vim dicendi valent, nisi illis firma quædam facilitas, quæ apud Græcos ἕξις vocatur, acceperit: quam scribendo plus, an legendo, an dicendo, consequamur, solere quæri scio." Aristot. Rhet. i. 1, οἱ μὲν εἰκῇ ταῦτα δρῶσιν, οἱ δὲ διὰ συνήθειαν ἀπὸ ἕξεως. Observe, on account of this meaning of the word as well as the accus. after διά, it is not, "*by means of skill acquired in practice*," as Œc. (τὴν ἕξιν λέγει τὴν τελειότητα, so also Thl., adding, καὶ τὴν παγιότητα τῶν ἐθῶν), Bengel ("ἕξις notat h. l. robur facultatis cognoscentis ex maturitate ætatis spiritualis existens"): but, '*on account of* (their) *long usage*,' so that ἕξις stands in a causal, not in an instrumental relation to the result. Notice also that διὰ τὴν ἕξιν is not = δι' ἕξιν, '*by virtue of habit*' (abstract),—and that, on account of its position, it belongs not to γεγυμνασμένα, but to the whole sentence) have their organs of sense (not, *their senses* themselves. Wetst. quotes a definition ascribed to Galen, τὸ αἰσθητήριον, τὸ αἴσθησίν τινα ἐμπεπιστευμένον ὄργανον . . . . ἤτοι ὀφθαλμός, ἢ ῥὶς, ἢ γλῶττα, ἃ καὶ ὄργανα αἰσθητικὰ προσαγορεύεται. Here again there manifestly is a mixture of the figure and the thing signified: on account of what follows, we must necessarily understand these αἰσθητήρια of the inner organs of the soul: as Œc., τὰ τῆς ψυχῆς αἰσθητήρια λέγει) exercised (reff.) with a view to (so in ref. 1 Tim., γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν: see also reff. here. πρός most likely belongs to γεγυμνασμένα, not to the whole τῶν . . . . ἐχόντων, because of the art. τά, which makes γεγυμνασμένα a predicate, not an epithet. See the very similar passage of Galen in reff.) distinction of good and evil (this puts us in mind, as Bleek remarks, of the common O. T. expression in describing childhood: e. g. Deut. i. 39, πᾶν παιδίον νέον, ὅστις οὐκ οἶδεν σήμερον ἀγαθὸν ἢ κακόν: Isa. vii. 16, πρὶν γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακόν. Cf. Sext. Empir. Hyp. Pyrrh. iii. 19, λείπεται δὲ τὸ ἠθικόν, ὅπερ δοκεῖ περὶ τὴν διάκρισιν τῶν τε καλῶν καὶ κακῶν καὶ ἀδιαφόρων καταγίγνεσθαι. The reference here of good and evil is manifestly not to *moral* qualities, but to excellence and inferiority, wholesomeness and corruptness in doctrine. Chrys. explains it well: νῦν οὐ περὶ βίου

f Matt. iv. 20, 22. xviii. 12. Mark vii. 8. Judg. ix. 9. τὴν ἀρχὴν ἀφεὶς πρὸς τὴν τελευτήν, ὕστερον οὖσαν, φέρῃ. Eurip. Androm. 393, al. in Bleek. g = ch. v. 12. h = ch. v. 13. al. in Bleek. i = here only. ἤξει δ' ἴσως ἐπ' ἐκεῖνον τὸν λόγον φερόμενος, Lycurg. adv. Leocr. p. 138, k Col. iii. 14 only. Judg. ix. 16, 19. l 1 Cor. iii. 11. 2 Tim. ii. 19. m here only. see note. (τιθέναι θ., Luke vi. 48, 49 al. διδόναι, Ezra v. 16. ἐμβάλλεσθαι, Esdr. vi. 20.) n = here (2 Cor. iv. 9) only ‡. (-βολή, ch. iv. 3.)

f ἀφέντες τὸν τῆς g ἀρχῆς τοῦ χριστοῦ h λόγον i ἐπὶ ABCDK LPℵ
τὴν k τελειότητα l φερώμεθα, μὴ πάλιν lm θεμέλιον mn κατα- a b c d f g h k l m n o 17. 47

CHAP. VI. 1. φερομεθα D[1](but βαπτισμον below) K[P] o(but τελειωτητα) syr.

ὁ λόγος, ὅταν λέγῃ· πρὸς διάκρ. καλοῦ κ. κακοῦ· τοῦτο γὰρ παντὶ ἀνθρώπῳ δυνατὸν εἰδέναι κ. εὔκολον· ἀλλὰ περὶ δογμάτων ὑγιῶν κ. ὑψηλῶν διεφθαρμένων τε καὶ ταπεινῶν. τὸ παιδίον οὐκ οἶδε τὴν φαύλην κ. τὴν δόκιμον τροφὴν διαιρεῖν· πολλάκις γοῦν καὶ χοῦν ἐνέβαλεν εἰς τὸ στόμα, καὶ τὸ βλαβερὸν ἐδέξατο, καὶ πάντα ἀδιακρίτως ποιεῖ· ἀλλ' οὐ τὸ τέλειον τοιοῦτον. τοιοῦτοί εἰσιν οἱ πᾶσιν ἁπλῶς προσέχοντες, κ. ἀδιακρίτως τὰς ἀκοὰς ἐκδιδόντες δόκιμοις. καὶ τούτους αἰτιᾶται ὡς ἁπλῶς περιφερομένους, κ. νῦν μὲν τούτοις νῦν δὲ ἐκείνοις διδόντας ἑαυτούς· ὃ καὶ πρὸς τῷ τέλει ᾐνίξατο λέγων· διδαχαῖς ποικίλαις κ. ξέναις μὴ παραφέρεσθε. τοῦτό ἐστι πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ· λάρυγξ μὲν γὰρ οἵτα γεύεται, ψυχὴ δὲ δοκιμάζει λόγους. But we must beware of the mistake to which Chrys. gives some countenance, and which Œc. and Thl. repeat, that the καλόν represents δόγματα ὑψηλά, and κακόν, δόγματα ταπεινά).

CHAP. VI. 1.] **Therefore** (on the connexion, see below) **leaving** (as behind, and done with; in order to go on to another thing. "Jubet omitti ejusmodi elementa, non quod eorum oblivisci unquam debeant fideles, sed quia in illis minime est hærendum. Quod melius patet ex fundamenti similitudine quæ mox sequitur. Nam in extruenda domo, nunquam a fundamento discedere oportet: in eo tamen jaciendo semper laborare ridiculum." Calvin) **the word of the beginning of Christ** (= ἡ ἀρχὴ τῶν λογίων τοῦ θεοῦ above, ch. v. 12: that word, or discourse, which has respect to the fundamental and elementary things mentioned below), **let us press on to maturity** (φέρωμαι in this sense is not uncommon: see Lycurg. in reff.: Xen. Venat. 3. 10, ἂν ποθεν ἀκούσωσι κραυγῆς, καταλείπουσαι τὰ αὐτῶν ἔργα ἀπροονόητοι ἐπὶ τοῦτο φέρονται: Polyb. v. 26. 6, πᾶσιν ἄδηλος ἦν, ἐπὶ τί φέρεται, καὶ ἐπὶ ποίας ὑπάρχει γνώμης. Bleek cites on Valcknaer's authority φέρεσθαι ἐπὶ τὴν φιλοσοφίαν: and in the Pythagorean school our very expression, φέρεσθαι ἐπὶ τὴν τελειότητα, was current. A question of some difficulty has divided the Commentators here: whether this sentence be meant as expressing the resolution of the Writer, as we say, 'let us now proceed' to this or that,—or as conveying an exhortation to the readers. Each view has a formidable array of supporters. On the side of the former are Primasius, Erasmus, Luther, a-Lapide, Grot., Limborch, Wolf, Bengel, Michaelis, al., and Storr, Heinrichs, Abresch, Wahl, Bretschn., Kuinoel, Baumg. Crus., De Wette, Tholuck, Conybeare, al. The latter is adopted by Chrys., Thdrt., Phot., and Gennadius (in Œc.), Thl. (not decidedly), Calvin, Justiniani, Estius, Jac. Cappellus, Böhme, Stuart, Bleek, Ebrard, Lünemann, Hofm. (Schrb. i. 553). Owen tries (and so also Delitzsch) to comprehend both meanings: giving, however, the alternative very lucidly: "The Apostle either assumes the Hebrews unto himself, as to his work, or joins himself with them as to their duty. For if the words be taken the first way, they declare his resolution in teaching: if in the latter, their duty in learning." Between these two, both equally legitimate, the context must decide. And in seeking for elements of decision, I own that the alternative seems to me to have been put too exclusively. What I mean will be plain, when we consider on the one hand that θεμέλιον καταβαλλόμενοι can hardly be properly said of any but a *teacher*: and on the other, that vv. 4 ff., ἀδύνατον γὰρ κ.τ.λ., must necessarily have a general reference of warning to the hearers. It seems to me that the fact may be best stated thus: The whole is a συγκατάβασις of the Writer to his readers: he with his work of teaching comes down to their level of learning, and regards that teaching and learning as all one work, going on together: himself and them as bound up in one progress. Thus best may we explain the expressions, which seem to oscillate alternately between writer and readers. And thus will διό retain all its proper meaning, which on the first hypothesis was obliged to be wrested: so Schlichting, its advocate, confesses, and joins διό to ch. v. 11. But now it will mean, 'Wherefore, seeing that we (you and I, by communication) are in so low a state, babes, instead of grown men, let us,' &c.): **not again laying the foundation** (θεμ. καταβάλλεσθαι is a phrase of common occurrence in later writers. Dion. Hal. iii.

βαλλόμενοι [o] μετανοίας [o] ἀπὸ [pq] νεκρῶν [q] ἔργων καὶ [r] πίστεως [s] ἐπὶ θεόν, [2 t] βαπτισμῶν διδαχῆς [u] ἐπιθέσεώς τε

o here only. see Acts viii. 22. Jer. viii. 6.

p Rom. vii.

8. James ii. 17, 26.
21. πρός, 1 Thess. i. 8. gen. obj., Mark xi. 22.)
† Mark vii. 4. [8.] ch. ix. 10. Col. ii. 12 only †. iv. 14. 2 Tim. i. 6 only ‡. 2 Chron. xxv. 27.

q ch. ix. 14.

r here only. (ἐν, Gal. iii. 26. εἰς, Acts xx.

s Acts xi. 17. xxi. 31. xvii. 19. Rom. iv. 5, 24.

u (N. T. always w. χειρῶν) Acts viii. 18. 1 Tim.

2. διδαχην B, *doctrinam* D-lat.

69, Ταρκύνιος . . . . τούς τε θεμελίους (τοῦ νεῶ) κατεβάλετο: Porphyr. de Abstin. viii. 10, οἰκίας θεμέλια καταβάλλεσθαι: Galen, Rat. Medendi ix., χρὴ γὰρ οἶμαι τὰ θεμέλια τοῖς οἰκοδομήμασιν ἰσχυρὰ προκαταβεβλῆσθαι: Jos. Antt. xi. 4. 4, εὐθὺς τοὺς θεμελίους κατεβάλετο: ib. xv. 11. 3, ἀνελὼν δὲ τοὺς ἀρχαίους θεμελίους, καὶ καταβαλόμενος ἑτέρους. Cf. 2 Macc. ii. 29, ἀρχιτέκτονι τῆς ὅλης καταβολῆς, and see examples also of βάλλεσθαι, in Bleek. It is a curious instance of the occasional singularity and perversity of Ebrard's exposition, that he insists here on καταβαλλόμενοι meaning "*pulling down*:" (which however, as Delitzsch remarks, partakes of the infirmity of all would-be original interpretations, falling under the proverb, "There is nothing new under the sun:" for the old Latin has "non iterum fundamenta *diruentes*.") Not to dwell on the entire inconsistency with the context, how can one be said καταβάλλεσθαι θεμέλιον, which is in the ground already?

The *subjects* to be supplied to καταβαλλόμενοι are the readers, with whom the Writer unites himself, as above explained) of (the genitives here indicate the materials of which the foundation consists. They are all matters belonging to the λόγος τῆς ἀρχῆς τοῦ χριστοῦ: extending indeed in their influence over the whole Christian life, just as the shape of the foundation is that of the building: but to be laid down once for all and not afterwards repeated) **repentance from dead works, and faith on God** (so in the opening of the Gospel, Mark i. 15, μετανοεῖτε κ. πιστεύετε ἐν τῷ εὐαγγελίῳ: and in its progress, Acts xx. 21, διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησιν τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν κύριον ἡμῶν Ἰησοῦν. These were the common conditions on which all mankind were invited to embrace the Gospel. And as the readers here were Jews, so would these words especially remind them of the form in which they were first invited by Christ's messengers. But we have to notice the qualifications which here follow each term —μετάνοια ἀπὸ νεκρῶν ἔργων—πίστις ἐπὶ θεόν. The νεκρὰ ἔργα are taken by all the patristic expositors to mean *sinful* works: so Chrys., τὰ ἡμαρτημένα: Thdrt., τὴν πονηρίαν: Thl., τουτέστι, τὴν ἀποταγὴν τῶν ἔργων τοῦ σατανᾶ: Primas., "Pœnitentiam ab operibus mortuis agere, est ipsa opera mala per pœnitentiam delere, quæ animum mortificabant: opera namque mortis sunt peccata." And so the great majority of modern Commentators also. And the justification of such an expression as νεκρὰ ἔργα for *sins* is variously given: as *causing death eternal*, Schlichting, J. Cappell., Limb., Peirce, Stuart, al.: as *polluting, like the touch of a dead body*, Chrys. (on ch. ix. 14, καλῶς εἶπεν, ἀπὸ νεκρῶν ἔργων. εἴ τις γὰρ ἥψατο τότε νεκροῦ, ἐμιαίνετο· καὶ ἐνταῦθα εἴ τις ἅψαιτο νεκροῦ ἔργου, μολύνεται διὰ τῆς συνειδήσεως), Œc. (ibid.), Storr, al. But neither of these meanings is borne out: the former being contrary to usage, the latter far-fetched and unlikely. It is much better to take νεκρός in its common and obvious meaning; *dead, devoid of life* and power: cf. νεκρὰ πίστις, and νεκρὰ ἁμαρτία in the reff. St. Paul speaks, Eph. v. 11, in nearly the same sense: cf. τὰ ἔργα τὰ ἄκαρπα τοῦ σκότους. And Tholuck cites from Epict. Dissert. iii. 23, 29, νεκρὸς λόγος, in the sense of discourse without convincing power. But such dead or lifeless works again may be variously understood: either of the works of the flesh in the unconverted man, or of the Jewish works of the law which could not give life. Considering the readers and object of the Epistle, it is much more likely that the latter are here meant: those works by which they sought to set up a righteousness of their own, before they submitted themselves to God's righteousness. And so, nearly, Delitzsch, and Hofm. Weiss. u. Erf. ii. 166. The best explanation of πίστις ἐπὶ θεόν is found in St. Paul's language, Rom. iv. 5, τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. And by this, our expression is defined to mean, *full trust, rested on God, that He has fulfilled his promises in Christ*: so Wittich, cited in Bleek: "Fides evangelio adhibita, hæc fides dicitur ἐπὶ θεόν, quia dum evangelio creditur, creditur præstitisse Deum promissa facta patribus eaque in Christo implevisse." We may observe, that the genitives arrange themselves in groups of pairs, of which this is the first), 2.] of the

v Heb., ch. xi. 35 bis only. w Matt. xxii. 31. Acts xvii. 32. xxiii. 6 al. 29. ch. v. 9 reff. x = Acts xxiv. 25. 1 Pet. iv. 17. Rev. xx. 4 y Mark iii.

v χειρῶν vw ἀναστάσεώς τε w νεκρῶν καὶ x κρίματος y αἰωνίου. ABCDK LPN a b c d f g h k l m n o 17. 47

om 2nd τε B D¹[-gr P]. for νεκρων, χειρων D¹[-gr].

doctrine of washings (not *baptisms*: βάπτισμα is generally the N. T. word for both Christian baptism and that of John. In reff., the word is used as here of washing, or lustration with water. On the meaning, see below. Our first question is, respecting the construction. The words are taken in two other ways besides that given above. 1. Some have taken βαπτισμῶν and διδαχῆς as two distinct genitives: so Chrys. (apparently, for he says, εἰ γὰρ πάλιν αὐτοὺς ἐβάπτισε καὶ ἄνωθεν κατήχησε, καὶ πάλιν ἐξ ἀρχῆς βαπτισθέντες ἐδιδάσκοντο τὰ πρακτέα κ.τ.λ.), an interp. given in Œc., . . . λόγον ποῖον δὴ τοῦτον; τὸν τῶν βαπτισμῶν καὶ διδαχῆς καὶ ἐπιθέσεως τῶν χειρῶν κ.τ.λ.: and so Cajetan, Luther, Semler, Michaelis, al., and De Wette. But this seems very improbable. The rhythm of the sentence, which in all the other cases has *two* substantives in a clause, seems to forbid insulating the two words and forming a clause out of each: besides which, a double objection arises from the words themselves; that thus the plural βαπτισμῶν would not be accounted for, and that thus also διδαχή would have to bear a meaning which it is very doubtful if it can bear. 2. The two substantives being taken together, διδαχῆς is made the genitive dependent on βαπτισμῶν,—those baptisms which were accompanied with διδαχή, in distinction from those other washings, which were not so accompanied. This view is taken by Bengel ("β. δ. erant baptismi quos qui suscipiebant, doctrinæ sacræ Judæorum sese addicebant; itaque adjecto διδαχῆς distinguuntur a lotionibus cæteris leviticis"), Winer (making however the distinction between Christian and Jewish baptism, § 30. 3, Rem. 4, edn. 6), Michaelis, al. Still it cannot be denied that this would be a very strange expression, and that thus the plur. βαπτισμῶν would be more unaccountable than ever, seeing that it would apply to one kind of baptism only, viz. the Christian. As regards the plur. βαπτισμῶν, it has been very variously taken: by some as put for the singular, in which number the Syr. translates it: by Chrys. (to whom Calv. assents), as implying the repetition of baptism involved in the πάλιν,—τί αὐτὸ πληθυντικῶς εἶπε; διὰ τὸ εἰπεῖν, μὴ πάλιν θεμ. καταβ. μετανοίας. εἰ γὰρ πάλιν αὐτοὺς ἐβάπτισε, καὶ ἄνωθεν κατήχησε, καὶ πάλιν ἐξ ἀρχῆς βαπτισθέντες ἐδιδάσκοντο τὰ πρακτέα, καὶ τὰ μὴ πρακτέα, διηνεκῶς ἔμελλον ἀδιόρθωτοι μένειν: by Thl. and Œc. as pointing to a practice among the Hebrews of frequently repeating baptism (ἴσως δὲ οὗτοι ὡς ἔτι τοῦ νόμου ἀντεχόμενοι πολλοὺς βαπτισμοὺς Ἰουδαϊκῶς καὶ ἐν τῇ χάριτι ἐπρέσβευον, Thl.): by others, as referring to the threefold immersion in baptism: by Grot., al., "de duplice baptismo, interiore et exteriore:" by Thdrt. of the plurality of the recipients, ἐπειδὴ πολλοὶ τῆς τοῦ βαπτίσματος ἀπολαύουσι χάριτος: so Primas., Beza, Erasm. Schmid. But none of these seem to reach the point so well as that given above, which includes in the idea those various washings which were under the law, the baptism of John and even Christian baptism also perhaps included, the nature of which, and their distinctions from one another, would naturally be one of the fundamental and primary objects of teaching to Hebrew converts. This meaning, which is that of Jac. Cappellus, Seb. Schmidt, Schöttg., Wolf, al., and Böhme, Kuinoel, Klee, Bleek, Tholuck, al., is strongly combated by Lünemann, and the insecurity of the consideration arising from the different form of βαπτισμός and -μα is urged on the ground that the Writer never uses βάπτισμα: but against this we may fairly allege that he *does use* βαπτισμός again (ch. ix. 10), and in the ordinary sense of Jewish washings, not in that of Christian baptism. When it is objected to the view (as e. g. by Stuart) that the doctrine of Jewish washings would have had nothing to do with the elements of Christian teaching, we may fairly say that such objection is brought in mere thoughtlessness. The converts being Jews, their first and most obviously elementary instruction would be, the teaching them the typical significance of their own ceremonial law in its Christian fulfilment. It is obvious from what has been above said, that we must not, as Erasm., Calv., Beza, Schlichting, al., understand "the teaching given as *introductory to baptism*:" Calvin identifying it with the other genitive terms of the sentence: "Quæ enim baptismatis est doctrina, nisi quam hic recenset de fide in Deum, de pœnitentia et de judicio, ac similibus?") and of laying on of hands (first, it is almost necessary, on account of the transposed place of βαπτισμῶν, and the coupling by τε, to understand ἐπιθέσεώς τε as gen. after διδαχῆς, and not after θεμέλιον (of the succeeding genitives, see

3 καὶ τοῦτο * ποιήσομεν [s] ἐάνπερ [a] ἐπιτρέπῃ ὁ θεός. 4 [b] ἀδύ- [s] ch. iii. (6 v. r.) 14 only.

a = 1 Cor. xvi. 7. Xen. Cyr. i. 1. 2. v. 5. 9. b ver. 18. ch. x. 4. xi. 6.

3. * ποιήσωμεν ACD[P 47] arm Chr-ms [Euthal-ms] Thdrt$_2$ Damasc: ποιησομεν BKLℵ rel latt Chr-montf$_1$ [Thl] Ambr$_1$.

below). And thus the doctrine of laying on of hands, like that of washings, not being confined to any one special rite, will mean, the reference and import of all that imposition of hands which was practised under the law, and found in some cases its continuance under the gospel. By laying on of hands, the sick were healed, Mark xvi. 18: Acts ix. 12, 17; xxviii. 8: cf. 2 Kings v. 11: Matt. ix. 18 al.; officers and teachers of the Church were admitted to their calling, Acts vi. 6; xiii. 3; 1 Tim. iv. 14; v. 22: Num. viii. 10; xxvii. 18, 23: Deut. xxxiv. 9; converts were fully admitted into the Christian Church after baptism, Acts viii. 17; xix. 6: 2 Tim. i. 6. And there can be little doubt that it is mainly to this last that the attention of the readers is here called, as the Writer is speaking of the beginning of Christian teaching: so Chrys., οὕτω γὰρ τὸ πνεῦμα ἐλάμβανον: and Thdrt., διὰ τῆς ἱερατικῆς χειρὸς ὑποδέχονται τὴν χάριν τοῦ πνεύματος. Some have thought that the principal reference is to the laying of hands on the scapegoat as a type of our Lord's taking our sins upon Him: but this is unlikely) **and of resurrection of the dead and eternal judgment** (these words, as well as the foregoing clause, depend on διδαχῆς. This would be evident, were it merely for the sense, seeing that it is not the facts themselves of the resurrection and the judgment which would be laid as the foundation of the τοῦ χριστοῦ λόγος, but the *doctrine* of these, that apprehension and recognition of them consequent on their being *taught*, as διδαχή implies. And then notice, that these also were points of Jewish doctrine, confirmed and brought into clearer light by the Gospel. Some, as Est., Schlicht., Schöttg., Michaelis, Storr, al., have supposed ἀναστ. νεκρῶν to refer only to the righteous, as in John vi. 39, 40, 44, 54,—**κρίματος αἰωνίου** only to the wicked. But it is more probable, in a passage of such very general reference, that the Writer speaks generally, without any such distinction here in view, of the two doctrines: of the ἀνάστασις ζωῆς and the ἀνάστασις κρίσεως of John v. 29. And it is probable that he uses **κρίματος** in the same indefinite meaning. Cf. ref. Acts. **κρῖμα**, properly the *result* of κρίσις, gradually became in later Greek, as other substantives in -μα, confounded with the *process* in σις, and the two used convertibly. Our Writer has both: cf. ch. x. 27. **αἰωνίου**, probably as part of the proceedings of eternity, and thus bearing the character and stamp of eternal: or perhaps as Thl., τουτέστι, τῆς κρίσεως τῆς αἰώνια διδούσης ἢ ἀγαθὰ ἢ κολάσεις. So Erasm. (par.) and many others). 3.] **And this** (viz. ἐπὶ τὴν τελειότητα φέρεσθαι, see below) **we will do** (on the reading, see digest. ποιήσομεν has been variously interpreted. Schlichting, Grot., Wetst., and several others, who suppose (see above) that φερώμεθα expresses the determination of the Writer, take it as referring to the participial clause μὴ πάλ. θεμέλιον καταβαλλόμενοι, and as meaning, "*even* (καί) *this* (τὸ πάλιν θεμέλιον καταβάλλεσθαι) *we will do.*" But surely this is impossible: first, we have to refer τοῦτο to a dependent clause, not to the whole sentence going before: and even if this could be got over, the μή attached to καταβαλλόμενοι is put aside, and the clause taken as if it were a positive one. Besides which, no convenient sense would be yielded by such a reference. For having asserted on this hypothesis that even the relaying of the foundation should be done, if God will, he goes on to say ἀδύνατον γὰρ κ.τ.λ., which would in no way (see below) fit in to the context. This being so, others, still regarding φερώμεθα as the first, refer the future ποιήσομεν to the φερώμεθα. So Primasius, "Et hoc faciemus, i. e. et ad majora nos ducemus, et de his omnibus quæ enumeravimus plenissime docebimus nos, ut non sit iterum necesse ex toto et a capite ponere fundamentum:" and Thl., τοῦτο ποιήσομεν. ποῖον; τὸ ἐπὶ τὴν τελειότητα φέρεσθαι. And doubtless so a very good sense is given. In favour of ποιήσωμεν, it may be said, that it corresponds better with the hortatory tone of φερώμεθα, and though the less obvious reading, is more in accordance with the style of the Epistle) **if, that is** (the force of περ in composition is to give thoroughness and universal reference to the particle to which it is attached: ἐάν, &c.: ἐάνπερ, 'si omnino:' so Hom. Il. ψ. 97, μίννυθά περ ἀμφιβαλόντε ἀλλήλους, "brevi omnino amplexu fruentes." See this well worked out, and its relation to περί, πέρας, &c. established, in Hartung's chapter on the particle, Partikellehre i. 327—344. The effect of this meaning in hypothetical sentences like the present, is to assume the hypothesis as altogether requisite to the previous position: so Soph. Œd. C. 909, εἴπερ ζῆν

c ch. ix. 7, 26, 27, 28. x. 2. xii. 26, 27. 2 Cor. xi. 25. Phil. iv. 16. 1 Thess. ii. 18. 1 Pet. iii. 18, 20. Jude 3, 5 only. Pss. lxxxviii. 35. 9. Eph. i. 18. iii. 9. ch. x. 32. Judg. xiii. 8, and 23 A. Ald. compl. 4 Kings xii. 2 al. 3. Ps. xxxiii. 8. ἐγεύσατο ἀρχῆς, Herod. iv. 147. ἐλευθερίης γευσάμενοι, ib. vi. 5.

d = John i. e ch. ii. 9. 1 Pet. ii.

ABCDK LPא a b c d f g h k l m n o 17. 47

νατον γὰρ τοὺς [c] ἅπαξ [d] φωτισθέντας [e] γευσαμένους τε τῆς

φιλεῖς, "if, that is, thou lovest life:" Æsch. Ag. 28, εἴπερ Ἰλίου πόλις ἑάλωκεν, ὡς ὁ φρυκτὸς ἀγγέλων πρέπει), **God permit** ((Ec., τὸ ἐάνπερ οὐ πρὸς τοῦτο εἶπεν, ὡς τοῦ θεοῦ οὐ πάντως ἐπιτρέποντος—ἐπιτρέπει γὰρ ἀεὶ ὁ θεὸς τὰ καλὰ καὶ τέλεια—ἀλλ' ὡς ἔθος ἡμῖν λέγειν·—θεοῦ θέλοντος τοῦτο ποιήσωμεν. And Thl., better, ἅμα δὲ καὶ διδάσκει ἡμᾶς ἐντεῦθεν, τὸ πᾶν τῆς ἐκείνου ἐξαρτᾶν θελήσεως, καὶ μηδὲ ἐπὶ τῶν ὁμολογουμένως καλῶν τῇ οἰκείᾳ θαρρεῖν κ. κρίσει κ. δυνάμει. It may here again be said, that the addition after the hortatory ποιήσωμεν is as delicate and beautiful, as it is frigid in the common acceptation after the indicative ποιήσομεν. For it is God who worketh in us both to will and to do of his good pleasure, Phil. ii. 13. And it leads the way beautifully to what follows: 'If,' I say, 'God permit: for when men have once fallen away, it is a thing impossible,' &c.). 4.] **For** (depends on the whole foregoing sentence, including the reference to the divine permission: not as Whitby and De Wette, on μὴ πάλιν θεμ. καταβαλλόμενοι. The connexion is: we *must* go on, for if we go back, it will be to perdition—a thing which (ver. 9) we do not think of you, and therefore expect your advance) **it is impossible, in the case of** (these words I insert, not as belonging to the Greek construction, but as necessary in English, to prevent the entire inversion of the Greek order of the sentence) **those who have been** (or, *were:* but the English perfect here represents idiomatically the Greek aorist, ἅπαξ in this clause referring pointedly enough to the time when the event took place. And indeed where there is no such plain reference as in the subsequent clauses, *we* are in the habit of expressing priority more by the perfect, the Greeks by the aorist. And here it is quite necessary to take our English perfect: for our indefinite past, 'who were enlightened and tasted . . . and were made . . . and tasted . . .' would convey to the mere English reader the idea that all this took place at one and the same time, viz. baptism,—whereas the participles clearly indicate progressive steps of the spiritual life. These remarks do not apply to cases like that of Acts xix. 2 f., but only to those where an aorist participle indicates priority to some present action) **once** (for all: indicating that the process needs not, or admits not, repetition: cf. reff. ἅπαξ occurs eight times in our Epistle, which is oftener than in all the rest of the N. T.) **enlightened** (Bleek gives a good résumé of the usage and meanings of φωτίζειν. It is a word of later Greek, principally found in the N. T. and LXX (reff.). It occurs in Polyb. xxx. 8. 1, τῶν γραμμάτων ἐαλωκότων κ. πεφωτισμένων, "taken and brought to light:" xxiii. 3. 10, ἐφώτισε τὴν ἑκατέρων αἵρεσιν: Arrian, Epict. i. 4, τῷ . . τὴν ἀλήθειαν . . . φωτίσαντι καὶ εἰς ἅπαντας ἀνθρώπους ἐξενέγκαντι: Diog. Laert. i. 57, μᾶλλον οὖν Σόλων Ὅμηρον ἐφώτισεν ἢ Πεισίστρατος. In all these places the sense is to *bring to light*, or *cast light upon*. The other meaning, to *enlighten*, applied to a person, is purely Hellenistic. So in ref. Judg., φωτισάτω ἡμᾶς, τί ποιήσωμεν τῷ παιδαρίῳ τῷ τικτομένῳ. And the LXX usage is generally simply *to teach, to instruct:* so in ref. 4 Kings, and ib. xvii. 27, φωτιοῦσιν αὐτοὺς τὸ κρῖμα τοῦ θεοῦ τῆς γῆς. Here it implies, *taught, by the preaching of the word of God.* An historic interest belongs to the occurrence of this word here, as having in all probability given rise to a meaning of φωτίζειν and φωτισμός, as denoting *baptism*, which was current throughout the Church down to the Reformation. Justin Mart. Apol. i. 61, p. 80 says, καλεῖται δὲ τοῦτο τὸ λοῦτρον φωτισμός, ὡς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων. Chrys. has two κατηχήσεις πρὸς τοὺς μέλλοντας φωτίζεσθαι, in the first of which (vol. ii. p. 228) he justifies the name φώτισμα for baptism by reference to the two places in this Epistle. Suicer (sub voce) gives a full account of this usage, from which it appears that the word never came simply and purely to signify outward baptism, but always included that illumination of the new birth which is the thing signified in the sacrament. So Ps.-Chrys., Hom. on John i. 1, vol. xii. p. 418, (οἱ αἱρετικοὶ) βάπτισμα ἔχουσιν, οὐ φώτισμα. καὶ βαπτίζονται μὲν σώματι, ψυχῇ δὲ οὐ φωτίζονται· ὅπερ γὰρ καὶ Σίμων ἐβαπτίσθη, ἀλλ' οὐκ ἐφωτίσθη· οὕτω καὶ αὐτοὶ ἀκολούθως εὑρίσκονται. The Syr. here translates, "qui semel ad baptismum descenderunt." And so all the ancient Commentators here, and some of the moderns, as Justiniani, Estius, a-Lapide, Calmet, Hammond, Pyle, Ernesti. Erasmus seems the first who interpreted the word aright ("qui semel reliquerint tenebras vitæ prioris, illuminati per doctrinam evangelicam"), and

[f] δωρεᾶς τῆς [g] ἐπουρανίου καὶ [h] μετόχους γενηθέντας πνεύ- [f] John iv. 10. Acts viii. 20. 2 Cor. ix. 15 al. Wisd. xvi. 25.
ματος ἁγίου [5] καὶ [i] καλὸν [j] γευσαμένους θεοῦ [ik] ῥῆμα [l] δυ-

[g] ch. iii. 1 reff. [h] ch. iii. 14 reff. [i] Josh. xxi. 43. (xxiii. 15.) Zech. i. 13. [j] w. acc., John ii. 9. Job xii. 11. 1 Kings xiv. 29 al. [k] Rom. x. 17. Eph. v. 26. vi. 17. ch. xi. 3. [l] = ch. ii. 4 reff.

4. γενηθεντας A f k m o. (simly elsw.)

almost all since have followed him), and (on the coupling by τε see below) **have tasted** (personally and consciously partaken of: see reff. 1 Pet. and Ps.: and on the general expression γεύεσθαί τινος, note on ch. ii. 9) **of the heavenly gift** (what is more especially meant? It is very variously given: Chrys. (τουτέστι, τῆς ἀφέσεως), Œc. (τῆς ἀφέσεως τῶν ἁμαρτιῶν τῆς ἐν τῷ βαπτίσματι), *remission of sins:* and so Thl., Faber Stap., Erasm.(par.) ("jamque per baptismum condonatis peccatis"), Hammond, De Wette, al.: Schlichting ("animi cum pax et tranquillitas quæ oritur ex notitia plenissimæ remissionis omnium peccatorum, tum liquidissimum illud gaudium et spes immortalis vitæ"), Grot. ("id est, pacem conscientiæ"), Justiniani, *joy and peace in believing:* Primas., Estius (only as "probabilitatem habens"), Michaelis, *the Sacrament of the Lord's Supper:* Owen, Calmet, Ernesti, *the Holy Spirit and His gifts:* Seb. Schmidt, Bengel, and many more, *Christ Himself:* Kuinoel, Heinrichs, al., *the religion of Christ,—the gospel:* Pareus, *faith:* Klee, *regeneration* in general as distinguished from the special gifts of the Spirit in Baptism: Bleek and Tholuck, on account of the close coupling by τε to what has preceded, the φῶς itself conveyed in the φωτισμός. But I would rather, considering the emphatic position of γευσαμένους, take, as indeed do Lünemann and Ebrard virtually (and Delitzsch, referring to 2 Cor. ix. 15), δωρεά to have a perfectly general reference, q. d. 'that which was bestowed on them thereby.' This heavenly gift the persons supposed have *tasted for themselves.* The τε, in the style of this Epistle and St. Luke in the Acts, cannot be pressed so securely as in ordinary Greek and in the rest of the N. T.: and indeed on this last rendering is fully justified) **and have been made** (see note on ch. iv. 3, for a discussion of the passive sense of ἐγενήθην: which, however true here, must not be too much pressed, so as to emphasize the participle: see below) **partakers** (see on ref.) **of the Holy Spirit** (outwardly, the agency would be the laying on of hands after baptism: but obviously the emphatic word is μετόχους—have become *real sharers—*εἰς ἓν πνεῦμα ποτισθέντες: so that the proper agent is He who only can bestow this participation, viz. God), 5.] **and have tasted** (see above: γευσ. is not emphatic here, as before, but having once borne its emphatic *meaning,* carries it again, in its repetition. On the government, see below) **the good word of God and the powers of the world to come** (Bengel, al. wish to establish a distinction here between the senses of the accus. and gen. government by γεύεσθαι. "Alter partem denotat: nam gustum Christi, doni cœlestis, non exhaurimus in hac vita: alter plus dicit, quatenus verbi Dei prædicati gustus totus ad hanc vitam pertinet, quanquam eidem verbo futuri virtutes sæculi annectuntur." But thus even Bengel's own account of the distinction halts on one foot; and moreover the distinction itself is untenable, witness ὡς δὲ ἐγεύσατο τὸ ὕδωρ οἶνον γεγενημένον, ref. John: this being merely as it would appear a Hellenistic impropriety, not found in good Greek. (Another distinction is made by Delitzsch, h. l., from Kühner, § 526, Anm. 3, al.; that words of bodily partaking take a gen. in a partitive sense, but an acc. where the object partaken is either considered as a whole, or is designated materially, or as an accustomed means of nourishment. But this also fails in the above instance, however true in general.) Here, as Bleek, after Böhme, suggests, the acc. perhaps was adopted to avoid the ambiguity which would have arisen, in καλοῦ γευσαμένους θεοῦ ῥήματος, as to whether καλοῦ agreed with θεοῦ or with ῥήματος. But now, *what are the things spoken of?* What is καλὸν θεοῦ ῥῆμα? The epithet is frequently applied to the word of God: see reff.: and usually with reference to its quickening, comforting, strengthening power, as sent or spoken by God to men. And in consequence it has been taken here to signify the comforting portion of the gospel, its promises: so Thdrt., τὴν ὑπόσχεσιν τῶν ἀγαθῶν: Est., Schlicht., Grot., Kuinoel, Thol., and many others. Others understand it more generally, as Chrys. (τὴν διδασκαλίαν ἐνταῦθα λέγει), Thl. (περὶ πάσης πνευματικῆς διδασκαλίας τοῦτό φησι), Œc. (τὴν περὶ τοῦ χριστοῦ διδασκαλίαν), Primas., Faber Stapul., Corn. a-Lap., Bengel, al. This latter, or that modification of it which understands by ῥῆμα θεοῦ the wholesome and soul-preserving utterance of God in the gospel,

ABCDE LPN a b c d f g h k l m n o

m Matt. xii. 32. Eph. i. 21 only. Isa. ix. 6 AN^{3a}. see ch. ii. 5. constr., ib. xxii. 4. Wisd. vi. 9. xii. 2.

ναμεις τε [m] μελλοντος [m] αιωνος, [6] και [n] παραπεσοντας, n here only. = Ezek. xiv. 13. xv. 8. xviii. 24. xx. 27, all with παράπτωμα;

5. for δυναμ. τε μ. αιωνος, *occidente jam ævo* Tert(readg as some conjecture δύναι ἔτι μέλλοντος αἰῶνος or δύναντος αἰῶνος). 17. 47

6. παραπεσοντος (*mechanical repetn*) D^1[-gr].

seems to me better than the meaning taken by Bleek, who thinks ῥῆμα to be a personified attribute of God, as λόγος τοῦ θ. ch. iv. 12, and the gospel, with its comforting message, an emanation from it, on which the soul feeds. Certainly the passage which he cites from Philo is much to the point: ζητήσαντες καὶ τί τὸ τρέφον ἐστὶ τὴν ψυχὴν . . . εὗρον μαθόντες ῥῆμα θεοῦ καὶ λόγον θεοῦ, ἀφ' οὗ πᾶσαι παιδεῖαι καὶ σοφίαι ῥέουσιν ἀένναοι, De Profug. § 25, vol. i. p. 566, said of the Israelites in the wilderness. See also Allegor. iii. § 60 f. p. 121 f., where the manna is said to be designated by the ῥῆμα θεοῦ and λόγος θεοῦ, with reference to Exod. xvi. 16, and to Deut. viii. 3. It certainly is not improbable that in using the expression τὸ καλὸν γευσαμένους θεοῦ ῥῆμα, the Writer may have had in view this latter text, ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος: but the supposed personification does not seem to suit the context.

Then it is a far more debated question, what is meant by **δυνάμεις μέλλοντος αἰῶνος**. Some have said, those *powerful foretastes of glory* which belong indeed to the future state in their fulness, but are vouchsafed to believers here: so Schlichting, interpreting γεύσασθαι of this foretaste; so Primas., Seb. Schmidt, al. But most Commentators, and rightly, take αἰὼν μέλλων as equivalent to οἰκουμένη μέλλουσα ch. ii. 5 (where see note), and as designating the Christian times, agreeably to that name of Christ in ref. Isa., πατὴρ τοῦ μέλλοντος αἰῶνος. Then the δυνάμεις of this 'world to come' will be as in ch. ii. 4, where we have ποικίλαις δυνάμεις enumerated with σημείοις τε καὶ τέρασιν and πνεύματος ἁγίου μερισμοῖς, as God's testimonies to the gospel. Thus they would mean the χαρίσματα, given by the Spirit in measure to all who believed, "distributing severally to every man as He will." We need not necessarily limit these to external miraculous powers, or even προφητεία and the like: but surely may include in them spiritual powers bestowed in virtue of the indwelling Spirit to arm the Christian for his conflict with sin, the world, and the devil.

The ancients were very uncertain in their exegesis of the words: Chrys., τίνας λέγει δυνάμεις; ἢ τὸ θαύματα ἐπιτελεῖν, ἢ τὸν ἀῤῥαβῶνα τοῦ πνεύματος. And some way on, he says, εἰπὼν δὲ Καλ. γευσ. θεοῦ ῥ. δυνάμ. τε αἰῶνος μέλλ., οὐκ ἀποκαλύπτει αὐτό, ἀλλ' αἰνίττεται, καὶ μονονουχὶ ταῦτα λέγει· ὅτι τὸ ζῆν ὡς ἀγγέλους, τὸ μηδενὸς δεῖσθαι τῶν ἐνταῦθα, τὸ εἰδέναι ὅτι τῆς τῶν μελλόντων αἰώνων ἀπολαύσεως πρόξενος ἡμῖν ἡ υἱοθεσία γίνεται, τὸ εἰς τὰ ἄδυτα ἐκεῖνα εἰσελθεῖν προσδοκᾶν, διὰ τοῦ πνεύματός ἐστι ταῦτα μαθεῖν. τί ἐστι, δυνάμεις τε τοῦ μέλλοντος αἰῶνος; ἡ ζωὴ ἡ αἰώνιος, ἡ ἀγγελικὴ διαγωγή. τούτων ἤδη τὸν ἀῤῥαβῶνα ἐλάβομεν διὰ τῆς πίστεως παρὰ τοῦ πνεύματος. Thdrt., δυνάμεις δὲ μ. αἱ. τὸ βάπτισμα προσηγόρευσε κ. τὴν χάριν τοῦ πνεύματος· διὰ τούτων γὰρ δυνατὸν τῶν ἐπηγγελμένων τυχεῖν ἀγαθῶν. Photius, ἀντὶ τοῦ, ἃ δύναται ὁ μέλλων αἰὼν ἐκμαθόντας, by catechees, for so he interprets γευσαμένους),

6.] **and have fallen away** (the classical usage of **παραπίπτω** is very different, as will be seen from the following examples: Herod. viii. 87, κατὰ τύχην παραπεσοῦσα νηῦς, i. e. impinging, coming into collision: Plato, Phileb. p. 14 C, τὸν νῦν δὲ παραπεσόντα (λόγον), "eum sermonem qui nobis se obtulit:" Legg. iii. p. 686, ἔδοξέ μοι θαυμαστὸν κτῆμα παραπεσεῖν τοῖς Ἕλλησιν, "Græcis accidisse." We first find trace of our present meaning in Xenophon, Hell. i. 6. 4, διαθρούντων . . . ὅτι Λακεδαιμόνιοι μέγιστα παραπίπτοιεν ἐν τῷ διαλλάττειν τοὺς ναυάρχους κ.τ.λ. Polyb. uses it frequently in this sense, but commonly with a gen. of that from which: so iii. 54. 5, πᾶν τὸ παραπεσὸν τῆς ὁδοῦ: xii. 7. 2, παραπίπτειν τῆς ἀληθείας: viii. 13. 8, τοῦ καθήκοντος: and xviii. 19. 6 absolutely, τοῖς ὅλοις πράγμασιν ἀγνοεῖν ἔφη καὶ παραπίπτειν αὐτόν. In the LXX it occurs often (reff.) in the ethical sense, and the cognate noun **παράπτωμα** often in the N. T. It is used here, as ἑκουσίως ἁμαρτάνειν, ch. x. 26, and ἀποστῆναι ἀπὸ θεοῦ ζῶντος, ch. iii. 12,—see also ch. x. 29, and παραρυῶμεν ch. ii. 1,—as pointing out the sin of apostasy from Christ: and the case supposed is very similar to that of the Galatians, to whom St. Paul says, κατηργήθητε ἀπὸ [τοῦ] χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε, Gal. v. 4; and ib. iii. 3, ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε; The fear was (see Prolegg. § iv. 1) lest these Hebrew converts should cast away their

· πάλιν [o] ἀνακαινίζειν [p] εἰς μετάνοιαν, [q] ἀνασταυροῦντας [o] here only. Ps. cii. 6. ciii. 30

al. τῆς ἔχθρας . . . . πάλιν ἀνακεκαινισμένης, Isocr. Areop. 3, al. in Bleek. (Paul, ἀνακαινόω, 2 Cor. iv. 16. Col. iii. 10. -νωσις, Rom. xii. 2. Tit. iii. 5.) [p] = Eph. ii. 22. [q] here only †. = (see note).

confidence in Christ, and take up again that system of types and shadows which He came to fulfil and abrogate: and nearly connected with this peril was their small progress in the doctrine of Christ. While speaking therefore of that, and exhorting them to be advancing towards maturity, he puts in this solemn caution against the fearful result to which their backwardness might lead), **again** (πάλιν does not belong to παραπεσόντας, but to ἀνακαινίζειν: the usual place of πάλιν, and the unvarying place in this Epistle, being before the verb to which it belongs) **to renew** (them) **to repentance** (there is no pleonasm, as Grotius thought, in πάλιν ἀνακαινίζειν. For the ἀνακαινίζειν would be the regenerating in any case, and the πάλιν ἀνακ., the renewal of it. Even in the first case, man ἀνακαινίζεται: in the second case, πάλιν ἀνακαινίζεται. As to the word, it is found, after Isocr. as in reff., in Appian, Lucian, Josephus (Antt. ix. 8. 2, βασιλέα Ἰώασον ὁρμή τις ἔλαβε τὸν ναὸν ἀνακαινίσαι τοῦ θεοῦ), Philo (Legat. ad Cai. § 11, vol. ii. p. 558, ἀνισότητα, τὴν ἀδικίας ἀρχήν, ἀνεκαίνισεν ἰσότητι, ἥτις ἐστὶ πηγὴ δικαιοσύνης), and freq. in LXX. Observe St. Paul's usage in reff. The usage of the word, as Bleek remarks, is without reference to any previous existence of the state into which the renewal takes place: e. g. we cannot say here that the perfect state of man before the fall was in the Writer's mind. The verb is active, and implies a subject. This by some is made to be the foregoing accusatives, and ἑαυτούς is supplied after ἀνακαινίζειν: so Origen cites it (in Joann. tom. xx. 12, vol. iv. p. 322, ἀνακαινίζειν ἑαυτόν in some mss., ἀνακαινισμὸν ποιεῖν ἑαυτῶν in others): so vulg. ("*renovari*"), and Erasmus, Vatabl., al. But it is far better, as in the translation, and usually, to make the subject indefinite: "it is impossible to" &c. "Instead of εἰς μετάνοιαν, one would expect ἐν μετανοίᾳ or διὰ μετανοίας, inasmuch as ἀνακαινίζεσθαι in full measure can only be brought about by μετάνοια, and must therefore be preceded by it. But on the other side, μετάνοια itself, the change of disposition, may be considered as the result of the renewal of the man having taken place: and so it is here: to renew to μετάνοια, i. e. so to form anew, that entire change of disposition precedes." Bleek. On the very general ancient reference of this to renewal of baptism, see below. It is really marvellous, that such a note as this of Dr. Burton's could have been written in England in the present century: "*ἀνακαινίζειν, once more to make them new creatures by baptism, εἰς μετάνοιαν, upon their repentance.* Even if they repent, there is no power to readmit them by baptism"), **crucifying as they do** ("*seeing they crucify*" as E. V. well. The ratiocinative force is given by the omission of the article before the participle, as the demonstrative would be by its insertion. Some ancient Commentators, especially those who refer the foregoing clause to the repetition of baptism, join these participles closely to the verb ἀνακαινίζειν, as epexegetical of it; as indicating, that is, what such a πάλιν ἀνακαινίζειν εἰς μετ. would be: that it would amount to a new crucifying and putting to shame the Son of God: and they refer to St. Paul's declaration, that in baptism is symbolized the crucifixion of the old man with Christ (Rom. vi. 3 ff.), and understand it thus, that if baptism be repeated, Christ also would appear to be crucified anew. So Chrys., Thdrt., Eulogius (Phot. Bibl. 280, ed. Bekk. p. 538 a), Phot. (in Œc.), Œc. (ὁ τοίνυν, φησίν, οἰόμενος εἶναι δεύτερον βάπτισμα, ὅσον τὸ κατ' αὐτόν, ἄνωθεν σταυροῖ τὸν κύριον. τί γὰρ ἕτερον ποιεῖ ὁ δεύτερον αὐτῷ διὰ τοῦ βαπτίσματος συσταυροῦσθαι νομίζων, ἢ ὅτι καὶ αὐτὸν ἡγεῖται δεύτερον ἐσταυρῶσθαι, δι' ὃν ποιεῖ; τὸ δὲ δεύτερον σταυροῦν, φησί, τὸν χριστόν, τὸ ὅσον ἦκεν εἰς αὐτόν, οὐδὲν ἕτερόν ἐστιν ἢ παραδειγματίσαι αὐτὸν καὶ καταισχῦναι. ἅπαξ γὰρ σταυρωθείς, ἀθάνατός ἐστι λοιπόν. ὁ δὲ ἀνασταυρῶν, ψεῦδος τοῦτο ποιεῖ, ὅπερ αἰσχύνην αὐτῷ φέρει ὡς ψευσαμένῳ τὸ ἅπαξ ἀποθανεῖν μόνον), Schol. Matthiæ, Thl., and similarly Faber Stapulensis, Erasm. (par.), Clarius. And so Calvin takes the connexion, even though he does not understand the foregoing of the repetition of baptism: that it is impossible that they should again be renewed to repentance, and their fall from Christ be forgiven them, for that thus God would be again crucifying His Son and putting Him to shame. This Beza also mentions as an alternative (giving it indeed his approval, "quam sententiam si amplectamur, uti sane probabilis et commoda mihi videtur, tum pro 'ut qui rursum crucifigant,' scribendum erit, 'rursum crucifigendo, et ad ignominiam exponendo'"). "But besides that which Seb. Schmidt adduces against the Greek Commentators, that they

r dat., = Gal. vi. 14.
s here and Matt. i. 19 v. r. only. Num. xxv. 4. Jer. xiii. 22. Ezek. xxviii. 17 only.

r ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ s παραδειγματίζοντας. ABCDK LPℵ a b c d f g h k l m n o 17. 47

παραδειγματιζοντες D.

wrongly assume *Christ* to be crucified in baptism, whereas it is only our old man that is crucified,—the whole construction is, grammatically speaking, very unnatural; and only tolerable, if the men spoken of, whose renewal is said to be impossible, were not the object but the subject, if, that is, instead of ἀνακαινίζειν we had a passive, or it could be taken intransitively. And since this cannot be done, it is only possible, grammatically, to take the participles as a close specification of the foregoing object, an emphatic setting forth of the grievous offence of which they have become guilty by their apostasy, and on account of which it has become impossible to renew them again to repentance." Bleek) **afresh** (it has been questioned by Lambert Bos, Exercitt., whether ἀνασταυροῦν can bear this meaning. He, and others who have taken his view, adduce multitudes of instances of the use of the word in the simple sense of 'to crucify,' the ἀνά being merely '*up*,' as in ἀνακρεμάω, ἀναρτάω, ἀνασκολοπίζω, &c. So in Herod. vi. 30, τὸ μὲν αὐτοῦ σῶμα . . . . ἀνεσταύρωσαν, and thus in Thucyd., Xen., Polyb., also in Plato, Plut., Diod. Sic., Ælian, Herodian, Galen, Lucian, Josephus. But it has been well answered by Bleek, and others, 1. that ἀνά in composition is not unfrequently found with the double meaning of *again*, or *back*, and also *up*: as e. g. in ἀναβλέπω, which signifies both *to look up*, and to *recover sight*; so of ἀναβαίνω, ἀνάγω, ἀναδύομαι, ἀναθέω, ἀνατρέχω, ἀνακαθίζω, ἀνακομίζω, ἀνατέμπω, ἀναπλέω, &c.: 2. considering, α. that the classical writers never had any occasion for the idea of re-crucifying, and, β. that our Writer could have used the word, however to be rendered, with no other idea here, it is very probable that the reiterative force of ἀνά is the right one to be adopted: 3. the consensus of the Greek interpreters is of great weight, in a question simply affecting the meaning of a Greek compound. Chrys., ἄνωθεν πάλιν σταυροῦντας: Thdrt., Œc., ἄνωθεν, φησί, σταυροῦντας: Phot., ἐπὶ δευτέραν σταύρωσιν κ. δεύτερον πάθος καλοῦντας αὐτόν: Thl. and Schol. Matth., ἄνωθεν σταυροῦντας· ἅπαξ γὰρ ἐσταυρώθη κ.τ.λ.: Syr., "denuo crucifigunt:" vulg., "*rursum crucifigentes*:" D-lat., "*recrucientes*:" Tert., "*refigentes cruci*." Jerome's testimony also is remarkable: "Pro *rursus crucifigentes* melius unum verbum compositum in Græco est ἀνασταυροῦντες, quod nos interpretari possumus *recrucifigentes*") **to themselves** (ἑαυτοῖς is not, as some of the Fathers, e. g. Œc., Thl., ὅσον τὸ ἐφ' ἑαυτοῖς,—nor *by their means*, as Schulz: but is that kind of 'dativus commodi' which approaches very nearly to mere reference, though there never is, properly speaking, a dative of mere reference. So in ref. Gal., δι' οὗ ἐμοὶ κόσμος ἐσταύρωται κἀγὼ κόσμῳ. Christ was their possession by faith: this their possession they took, and recrucified to themselves: deprived themselves of all benefit from Him, just as did the unbelieving Jews who nailed Him to the tree. Vatablus's "*in suorum perniciem*," approved by Lünemann, is too strong. The 'dativus incommodi' is only in fact a fine irony on the 'dativus commodi,' and its edge must not be turned by too rough use. Bengel's characteristic antithesis, "ἑαυτοῖς, *sibi*, facit antitheton ad παραδειγματίζοντας, ostentantes," is in this case more fanciful than real) **the Son of God** (for solemnity, to shew the magnitude of the offence), **and putting (Him) to open shame** (so in ref. Matt.: in ref. Num., the word is used of the actual hanging up on a tree: "Take all the heads of the people, καὶ παραδειγμάτισον αὐτοὺς τῷ κυρίῳ κατέναντι τοῦ ἡλίου." See other examples in Bleek. Here the word continues the action of the former participle: they crucify Him anew, and as at his former crucifixion, put Him to shame before all: as Bleek strikingly says, they tear Him out of the recesses of their hearts where He had fixed his abode, and exhibit Him to the open scoffs and reproach of the world, as something powerless and common: cf. ch. x. 29, τὸν υἱὸν θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας). It would be quite beyond the limits of mere annotation, to give any satisfactory analysis of the history of interpretation of this passage, and of the conflicts which have sprung up around it. Such accounts will be found admirably given in several of the Commentators, among whom I would especially mention Bleek and Tholuck; and for the English reader, Owen, who treats it at great length and very perspicuously. I will only mention the most notable points, and set down a few landmarks of the exegesis. 1. The passage was used by the Montanists and the Novatians, in ancient times, to justify the irrevocable exclusion from the Church, of those who had lapsed.

7 [t]γῆ γὰρ ἡ [t]πιοῦσα τὸν [u]ἐπ' αὐτῆς ἐρχόμενον πολλάκις [t] Deut. xi. 11. ἡ γῆ πί-
νουσα τὸ ὕδωρ, Herod. iii. 117. so iv. 198. [u] gen., Mark iv. 26. Rev. iii. 10 al. fr.

7. αυτην B^2 213-9^2. rec πολλ. bef ερχομ. with ACKL rel vulg [arm] Epiph$_1$ [Chr$_1$ Euthal-ms Cyr$_1$ Thdrt Damasc Orig-int$_1$]: bef τον b: txt BD[P]ℵ m (syrr copt) Chr$_1$.

Tertullian, de Pudicitia, § 20, vol. ii. p. 1021, cites it as the testimony of Barnabas, and adds, "Hoc qui ab apostolis didicit et cum apostolis docuit, nunquam mœcho et fornicatori secundam pœnitentiam promissam ab apostolis norat." See other testimonies in Bleek i. § 53, and h. l. But, 2. in the Catholic Church this view was ever resisted, and the Fathers found in the passage simply a prohibition against the repetition of baptism. So Athanasius expressly, Ep. 4, ad Serap. § 13, vol. i. (ii. Migne) p. 563, *οὐκ ἐκκλείδν ἐστι τῶν ἁμαρτανόντων τὴν μετάνοιαν, ἀλλὰ δεικτύνον, ἵν εἶναι τὸ τῆς καθολικῆς ἐκκλησίας βάπτισμα καὶ μὴ δεύτερον.* And so all the ancients who have noticed the passage, and some of the moderns: see above on *φωτίζω*. 3. In later times, the great combat over our passage has been between the Calvinistic and the Arminian expositors. To favour their peculiar views of indefectibility, the former have endeavoured to weaken the force of the participial clauses as implying any real participation in the spiritual life. So Calvin himself ("Hoc (the elect only being truly regenerate) obstare nego quominus reprobos etiam gustu gratiæ suæ adspergat, irradiet eorum mentes aliquibus lucis suæ scintillis, afficiat eos bonitatis suæ sensu, verbumque suum utrumque animis eorum insculpat"), Beza ("Aliud est vere credere . . . aliud vero gustum aliquem habere . . ."): so Owen ("The persons here intended are not true and sincere believers: . . . . for, 1) in their full and large description there is no mention of faith or believing," &c.), and recently Tait, Exposition of Epistle to the Hebrews. But all this is clearly wrong, and contrary to the plainest sense of the terms here used. The Writer even heaps clause upon clause, to shew that no such shallow tasting, no "primoribus tantum labris gustasse" is intended: and the whole contextual argument is against the view, for it is the very fact of these persons having veritably entered the spiritual life, which makes it impossible to renew them afresh if they fall away. If they have never entered it, if they are unregenerate, what possible logic is it, or even common sense at all, to say, that their shallow taste and partial apprehension makes it impossible to renew them: what again to say, that it is impossible *πάλιν ἀνακαινίζειν* persons in whose case no *ἀνακαινισμός* has ever taken place? If they have never believed, never been regenerated, how can it be more difficult to renew them to repentance, than the heathen, or any unconverted persons? One landmark of exegesis then must be, to hold fast the simple plain sense of the passage, and recognize the fact that the persons are truly the partakers of the spiritual life—regenerate by the Holy Spirit. *Elect* of course they are not, or they could not fall away, by the very force of the term: but this is one among many passages where in the Scripture, as ever from the teaching of the Church, we learn that '*elect*' and '*regenerate*' are not convertible terms. All elect are regenerate: but all regenerate are not elect. The regenerate may fall away, the elect never can. 4. Again, the word *ἀδύνατον* has been weakened down to "*difficile*" by the ancient Latin version in D, and thus explained by a-Lapide, Le Clerc, Limborch, Pyle, and many others. The readers of this commentary will not need reminding, that no such sense can be for a moment tolerated. And this is our second landmark of exegesis: *ἀδύνατον stands immoveable.* But let us see where, and how, it stands. It is the strongest possible case, which the Writer is putting. First there is *considerable advance in the spiritual life*, carefully and specifically indicated. Then there is *deliberate apostasy*: an enmity to Him whom they before loved, a going over to the ranks of His bitter enemies and revilers, and an exposing Him to shame in the sight of the world. Of such persons, such apostates from being such saints, the Writer simply says that it is impossible to bestow on them a fresh renewal to repentance. There remaineth *no more* sacrifice for sin than that one which they have gone through and rejected: they are in the state of crucifying the Son of God: the putting Him to shame is their enduring condition. How is it possible then to renew them to repentance? It is simply impossible, from the very nature of the case. The question is not, it seems to me, whether man's ministry or God's power is to be supplied as the agent, nor even whether the verb is active or passive: the impossibility lies merely within the limits of the hypothesis itself. Whether God, of His infinite mercy and almighty power, will ever, by judgments or the strong workings of His Spirit, reclaim the obdurate sinner, so that even

v Acts xiv. 17. xxviii. 2. James v. 18. Rev. xi. 6 only. Job v. 10. w = here only. γῆς τῆς πάντα τικτούσης, Philo, Opif. Mund. § 45, vol. i. p. 31. ἡ γῆ . . . τίκτουσα ποίαν, Exc. Cyclop. 223. x here only. Exod. ix. 22, 25. x. 12, 15. y Luke ix. 62. xiv. 35 only. Ps. xxxi. 6. Sus. 15 [Theod.] only.

ABCDK LPN a b c d f g h k l m n o 17. 47

he may look on Him whom he has pierced, is, thank Him, a question which neither this, nor any other passage of Scripture, precludes us from entertaining. There is no barring here of God's grace, but just as I have observed above, an axiomatic preclusion by the very hypothesis itself, of a renewal to repentance of those who have passed through, and rejected for themselves, God's appointed means of renewal. 5. Another dispute over our passage has been, whether the *sin against the Holy Ghost* is in any way brought in here. Certainly we may say that the fall here spoken of cannot be identical with that sin: for as Bleek has well remarked, that sin may be predicated of persons altogether outside the Christian Church, as were those with reference to whom our Lord uttered His awful saying on it. It is true, the language used in the parallel place, ch. x. 29, does approach that sin, where he says, τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας: but it is also clear that the impossibility here spoken of cannot depend on the fact of such sin having been committed, by the very construction of the participles, ἀναστανροῦντας and παραδειγματίζοντας, which themselves render the reason for that impossibility. 7, 8.] *Illustration of the last position*, by a contrast between profitable and unprofitable land. For land which has drunk in ("γῆ, indefinite: ἡ τοιοῦσα, defined as to the kind of γῆ meant. So Gal. ii. 20; iii. 21; iv. 27: Xen. Hell. i. 10. 1, ἀποτέμνεται χεὶρ ἡ δεξιά, 'a hand, namely, the right.'" Delitzsch) the rain frequently coming on it (so far, is the *subject* of both sides of the hypothesis: and not the word γῆ only. This is necessitated by the omission of the article at ἐκφέρουσα. The E. V., "But that which beareth thorns" &c., would require ἡ δὲ ἐκφέρουσα. Besides which, the E. V. has neglected the aorist part. here, in rendering, "*the earth which drinketh in.*" The drinking in the rain is an act prior to both the hypotheses: the participles which convey the hypothesis itself being present.

The verb πίνειν is not uncommonly used of land receiving rain, both in LXX (ref.), and classical writers: as, besides Herod. in reff., Anacreon xix. 1, ἡ γῆ μέλαινα πίνει: Virg. Ecl. iii. 111, "sat prata biberunt:" Georg. iv. 32. Here it implies not only that the earth has *received* the rain, but that it has *taken it in*, sucked it in, "being no impenetrable rocky soil, from which the rain runs off without sinking in. And thus it is an appropriate figure for men who have really taken into themselves the word of God, and experienced its power" (Bl.), and so furnishes an explanation of vv. 4, 5, as well as being explained by them. In the interpretation, ὑετός must not be too strictly confined to "teaching," as Chrys., Thl., Œc., but taken as widely as the participial clauses before extend, as importing all spiritual influences whatever. Notice ἐπ' αὐτῆς, not ἐπ' αὐτήν, as we should expect of the falling rain: the gen. being used to indicate that the rain lies and abides over it, not running off, nor merely falling towards, but covering, ready to be sucked in) and (καί serves, after the general clause, γῆ . . . ὑετόν, common to both alternatives, to introduce the first of them. We should more naturally expect τίκτουσα μέν to answer to ἐκφέρουσα δέ) brings forth (see reff. and Wetst.) plants (βοτάνη, from βόσκω, properly fodder, provender, for man or beast: generally used for grass, or corn, or any kind of green herb: so in reff. Bl. quotes from an Hexaplar transl. of Hab. iii. 17 (LXX, τὰ πεδία οὐ ποιήσει βρῶσιν), ἡ δὲ γῆ μὴ ἐκθάλῃ βοτάνην) fit (εὔθετος, a word peculiar to St. Luke elsewhere in N. T., is found in the later classics in this sense of 'aptus,' *convenient*. So Diod. Sic. ii. 57, πηγὰς . . . . εἰς λουτρὰ κ. κόπων ἀφαίρεσιν εὐθέτους: Dion. Hal. i. p. 10, χώρα εἰς νομὰς εὔθετος: Polyb. xxvi. 5. 6, πρὸς πᾶσαν σωματικὴν χρείαν . . . . . εὔθετος) for those (it is a question whether ἐκείνοις depends on εὔθετος or on τίκτουσα. It will be seen that in the instances above quoted εὔθετος is followed by εἰς or πρός and *not by a dative*. But the construction with a dative is not altogether unprecedented: e. g. besides Luke ix. 62, Nicolaus in Stob. Florileg. xiv. 7, οἶμαι δ' ἁμαυτὸν εὔθετον τῷ πράγματι, παῖδες, γεγονέναι: and the dative, whether after one or the other, is a dativus commodi, not equivalent, if taken after εὔθετον, to πρὸς ἐκείνους, but to πρὸς βρῶσιν ἐκείνοις. To the sense, it is quite indifferent which connexion we take. The sentence is perhaps better balanced by joining ἐκείνοις with τίκτουσα, τίκτουσα βοτάνην εὔθετον | ἐκείνοις δι' οὓς καὶ γεωργεῖται flowing more evenly than τίκτουσα βοτάνην | εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται. The absolute use of εὔθετον need make no difficulty: cf. ref. Ps., προσεύξεται πρός σε πᾶς ὅσιος ἐν καιρῷ

[z] καὶ [a] γεωργεῖται, [b] μεταλαμβάνει [c] εὐλογίας ἀπὸ τοῦ θεοῦ· 8 [d] ἐκφέρουσα δὲ [e] ἀκάνθας καὶ [eg] τριβόλους, [h] ἀδόκιμος καὶ [i] κατάρας [j] ἐγγύς, ἧς τὸ [k] τέλος [l] εἰς [lm] καῦσιν. 9 [n] Πεπεισ-

z = ch. vii. 26. a here only. 1 Chron. xxvii. 26. Esdr. iv. 6. 1 Macc. xiv. 8 only.

b ch. xii. 10. Acts ii. 46. xxiv. 25. xxvii. 33, 34. 2 Tim. ii. 6 only. LXX only in Apocr., Wisd. xviii. 9 & 2 Macc. iv. 21 al6. (-λημψις, 1 Tim. iv. 3.)
c = ch. xii. 17. 1 Pet. iii. 9. Gen. xlix. 25.
d = here (Mark viii. 23. Luke xv. 22. Acts v. 6, &c. 1 Tim. vi. 7) only. Gen. i. 12. Cant. ii. 13. Hagg. i. 11.
e Matt. vii. 16 al. Gen. iii. 18. Hos. x. 8.
f as above (e). Matt. xiii. 7 &c. ‖. xxvii. 29. Luke vi. 44. John xix. 2 only.
g as above (e) and Prov. xxii. 5 (2 Kings xii. 31) only.
h Rom. i. 28. 1 Cor. ix. 27. 2 Cor. xiii. 5, 6, 7. 2 Tim. iii. 8. Tit. i. 16 only. Prov. xxv. 4. Isa. i. 22 only.
i Gal. iii. 10, 13 bis. James iii. 10. 2 Pet. ii. 14 only. Gen. xxvii. 13, 13.
j ch. viii. 13. ἐμφ̣ίχαυσαν καὶ κατάρας ἐγγύς, Aristid. Orat. in Rom. 212 (Bleek).
k = Rom. vi. 21. 2 Cor. xi. 15. Phil. iii. 19. 1 Pet. iv. 17. Wisd. iii. 9. see James v. 11.
l Isa. xl. 16. xliv. 15.
m here only.
n Rom. xv. 14. βlur., ch. v. 11 reff.

om καὶ (bef γεωργ.) D¹ c d latt [Syr copt æth arm Orig-int$_{2}$]. om του D¹ d Damasc Thl.

εὐθέτῳ: Diod. Sic. v. 37, κατασκευάζουσιν εὔθετον τὴν πρὸς τὰς ἐργασίας πραγματείαν: also ref. Susan.), **on whose account** (the E. V. following the vulg. ("a quibus"), and Luther, Beza ("per quos"), Calv. ("quorum opera"), Erasm. (par.), al., render ungrammatically, "*by whom*," δι' ὧν or ὑφ' ὧν. It is a curious sign of the scholarship of Owen's days, that he says, "διά with an accusative case is not unfrequently put for the genitive . . . . unquestionable instances of this may be given, and amongst them that of Demosth. Olynth. i. is eminent: καὶ θεωρεῖ τὸν τρόπον δι' ὃν μέγας γέγονεν ἀσθενὴς ὢν τὸ κατ' ἀρχὰς Φίλιππος:" as if this were not a strictly normal use of διά with the accusative. Tert. and the old Latin version in D, have it right, "*propter quos*:" and Œc. says, γεωργεῖται δὲ δηλονότι εἰς σωτηρίαν κ. κέρδος αὐτῶν ἐκείνων τῶν καρποφορούντων. On the sense, see below) also (this καί is common in cases where some special reference of an already patent fact is adduced: so in ref., τοιοῦτος γὰρ ἡμῖν καὶ ἥρπεσεν ἀρχιερεύς: q. d. 'another consideration is' &c. Schlichting, al. have mistaken its sense, and regarded it as introducing γεωργεῖται as an additional particular over and above the πιεῖν τὸν ὑετόν: "Ait autem *et* colitur, ut ad imbrium irrigationem etiam terræ istius diligentem accedere culturam ostendat") **it is tilled** (*who are ἐκεῖνοι δέ? οὐδ καὶ γεωργεῖται*, in the interpretation? Thl. mentions two references: 1. to the men themselves: καὶ γὰρ αὐτοὶ ἐκεῖνοι οἱ καρποφοροῦντες τὴν ἀρετὴν ἀπολαύσουσι ταύτης: 2. to their teachers: καὶ γὰρ καὶ δι' αὐτοὺς γεωργεῖται ἡ ἀρίστη πολιτεία, ὡς καὶ αὐτῶν μετεχόντων τῆς τῶν μαθητῶν ἀρετῆς. But both these fall short of the mark: and there can be no doubt that if, as is probable, the features of the parable are to be traced in the interpretation, we must understand GOD as the owner of the land which is tilled, and the tillers are the teachers and preachers of the gospel. So 1 Cor. iii. 9, θεοῦ γεώργιον . . . . ἐστε), **partakes of** (the verb is often used without any necessary reference to *others also* being sharers: see reff.) **blessing** (Schlichting's remark is good: that the Writer has not so much the figure in mind, as the thing figured, viz. the men to whom, already having, more is given: and he refers to John xv. 2, πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ) **from God** (ἀπὸ τοῦ θεοῦ may be joined either with εὐλογίας or with μεταλαμβάνει. It is no objection to the former construction that it is not τῆς ἀπὸ τοῦ θεοῦ: the insertion of the art. would in fact encumber the sentence. And this is the connexion which seems to me the more probable; it has a share in εὐλογία ἀπὸ τοῦ θεοῦ. So also Delitzsch: Bleek and Lünemann support the other): but if it bear (Chrys., Œc., Thl., and some of the moderns, a-Lapide, Grot., al., have drawn a distinction between ἐκφέρουσα and τίκτουσα: ὅρα πῶς ἐπὶ τῶν ἀκανθῶν οὐκ εἶπε τίκτουσα ἀκάνθας, οὐδὲ χρησίμῳ τούτῳ ὀνόματι ἐχρήσατο, ἀλλὰ τί; ἐκφέρουσα ἀκάνθας, ὡς ἂν εἴποι τις ἐκβράσσουσα, ἐκβάλλουσα. But it has been observed by Elsner, Raphel, Wetst., al. that ἐκφέρειν is a general word for to bring forth fruit: e. g. Herod. i. 193, ἔστι δὲ χωρέων αὕτη ἀτρεκέων μακρῷ ἀρίστη . . . . Δήμητρος καρπὸν ἐκφέρειν. And see reff. LXX and other examples in Bleek and Wetst.) **thorns and thistles** (see reff.), **is accounted worthless** ('*reproba*,' '*rejectanea*,' tried and found wanting. It occurs in the N. T. elsewhere only in St. Paul, 7 times: see reff. Being thus rejected, it gets no share of God's blessing) **and nigh unto cursing** (see reff.: and compare Acts ix. 38; xxvii. 8, for the dative usage of ἐγγύς. There appears here to be an allusion to Gen. iii. 17, 18, —ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου . . . . ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι. Chrys. has noticed that in ἐγγύς there is a softening of the severity of the declaration: βαβαί, πόσην ἔχει παραμυθίαν ὁ λόγος. κατάρας μὲν εἶπεν ἐγγύς, οὐ

o Heb., here only. Paul, Rom. xii. 19, & fr. James (w. ἀδελφ.) i. 16, 19. ii. 5. 1 Pet. ii. 11 al7. 1 John ii. 7 al9. Jude 3, 17, 20. p = ch. i. 4 reff. q = here only. Ezek. i. 15, 19. ἀσεβείας ἐχόμενα, Ælian. Frag.(Elaner.) ἀρετῆς ἐχόμενα Philo de Agric. § 22, vol. i. p. 316. see Luke xiii. 33. Acts xiii. 44 al.

μεθα δὲ περὶ ὑμῶν, ° ἀγαπητοί, τὰ P κρείσσονα καὶ q ἐχό- ABCDK LP[א] a b c d e f g h k l m n o 17. 47

9. for αγαπ., αδελφοι א[1] [syrr]. [P]א b f l n o 17 [47]. rec κρειττονα, with D[1]K [rel] : txt ABCD[3]L

κατάρας· ὁ δὲ μηδέπω εἰς κατάραν ἐμπεσὼν ἀλλ' ἐγγὺς γενόμενος καὶ μακρὰν γενέσθαι δυνήσεται), of which the end is unto burning. There is considerable doubt both as to the connexion, and as to the interpretation of the sense when obtained. To what does ἧς belong? to γῆς, or to κατάρας? The latter is taken by (not Erasm. (par.), as so cited by Bleek: for it runs, "execrationi divinæ: cujus exitus huc tendit, non ut demetatur, sed ut exuratur:" where the passives make it almost necessary to apply "cujus" not to the curse, but to the land), Camerarius, Bleek, al.: the end, result, of which curse is that it tends to burning. But it does not seem to me that this would have been thus expressed. κατάρας holds a very subordinate predicatory place: and it is hardly likely that it should be taken up again and made the subject of a relative: especially in the presence of such phrases as reff. 2 Cor., Phil., and 1 Pet., in all of which the gen. aft. τέλος is of the finished, not of the finishing. I would therefore, with Chrys. (δηλῶν ὅτι ἐὰν μέχρι τέλους οὕτως ἐπιμείνῃ, τούτῳ (τοῦτο?) πείσεται), Thl. (οὐκ εἶπεν ἡ κατακαυθήσεται, ἀλλ' ἧς τὸ τέλ. εἰς κ., τουτέστιν, ἐὰν κ.τ.λ. as Chrys.), Luth., Bengel, and most Commentators (including Delitzsch), refer ἧς to γῆς. But then, with what view will this ultimate burning take place? Some have said, with a salutary end, as in Virg. Georg. i. 84—93 ("Sæpe etiam steriles incendere profuit agros, Atque levem stipulam crepitantibus urere flammis: Sive inde occultas vires et pabula terræ Pinguia concipiunt, sive illis omne per ignem Excoquitur vitium atque exsudat inutilis humor." See also Plin. H.N. xviii. 39 (72)). Strange to say, this meaning is adopted, not by Roman-Catholic Commentators, but by such as Schlichting, Stuart (apparently: "to have all its worthless productions consumed"), Dr. Bloomfield, al.: not seeing, except Schlichting, who attempts to repudiate it ("nam quod terra sterilis per incendium non corrumpatur sed corrigatur, hoc in similitudine hac non attenditur"), that the inevitable conclusion from such an acceptation would be, the existence of purgatorial fire. The reference clearly is, as the whole context and the words ἧς τέλος εἰς shew, not to purifying, but to consuming fire: as in ch. x. 26, 27, where the same ultimate fear is described as issuing in πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. So in Deut. xxix. 22, 23, the curse of the apostate land is described as consisting in "brimstone, and salt, and burning; that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah," &c. And this destruction by burning is quite according to N. T. analogy: e. g. John xv. 6: Matt. iii. 10, 12; vii. 19; xiii. 30, 40 ff.

εἰς καῦσιν is said by Kuin., Ebrard, al. to be a Hebraism for καῦσις. But this has been satisfactorily disproved by Winer, Gramm. § 29. 3 Remark. Chrys., continuing the same strain as above on κατάρας ἐγγύς, beautifully concludes, ὥστε, ἐὰν ἐκτέμωμεν κ. κατακαύσωμεν τὰς ἀκάνθας, δυνησόμεθα τῶν μυρίων ἀπολαῦσαι ἀγαθῶν, κ. γενέσθαι δόκιμοι, κ. εὐλογίας μετασχεῖν. And so Œc., Thl., Primas. The stronger Calvinistic interpreters regard ἐγγύς as betokening the *near approach* of the judgment; as in ἤγγικεν ἡ βασ. τῶν οὐρ.; and some refer the whole to the destruction of Jerusalem: so Bengel: "Strictura prophetica, per paucis annis ante *combustam* urbem Hierosolymorum. Perditissimi Judæorum erant, qui in urbe, et circum eam, fidei repugnabant."

9—20.] *Encouragement to perseverance:* and first (9—12), *from God's faithfulness:* see summary at ch. v. 11. καθαψάμενος τοίνυν αὐτῶν ἱκανῶς κ. φοβήσας κ. πλήξας, θεραπεύει πάλιν, ὥστε μὴ πλέον καταβαλεῖν, κ. ὑπτίους ἐργάσασθαι· τὸν γὰρ νωθρὸν ὁ πλήττων νωθρότερον ἐργάζεται. οὔτε οὖν πάντῃ κολακεύει ὥστε μὴ ἐπᾶραι, οὔτε πάντῃ πλήττει, ὥστε μὴ ὑπτιωτέρους ποιῆσαι· ἀλλ' ὀλίγον ἐμβαλὼν τὸ πληκτικόν, πολὺ τὸ θεραπευτικὸν προσφέρει διὰ τῶν ἐπαγομένων, ὥστε ὃ βούλεται κατορθῶσαι. Chrys. 9.] But we are persuaded (stronger than πεποίθαμεν, which would express only a subjective confidence, whereas πεπείσμεθα gives the result of actual conviction by proof. Notice the almost verbal correspondence of ref. Rom.) concerning you, beloved ("Apposite eos sic vocat (see reff.) ne putarent eum aliquo ipsorum odio laborare, sed ut scirent eum amore Christiano erga ipsos flagrare: qui amor facit ut semper meliora ominemur iis quos amamus, et si quid severius dicimus, animo corrigendi, non nocendi cupido, dicamus." Schlichting), the things which

μενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν. 10 οὐ γὰρ ἄδικος
ὁ θεὸς [r]ἐπιλαθέσθαι τοῦ [s]ἔργου ὑμῶν καὶ τῆς ἀγάπης
[t]ἧς [u]ἐνεδείξασθε [v]εἰς τὸ ὄνομα αὐτοῦ, [w]διακονήσαντες

r = Luke xii. 6. Ps. ix. 13, 10 al. fr. w. gen., ch. xiii. 2, 6 only. elsw., Matt. xvi. 5
s = 1 Thess. v. 13. 1 Pet. i. 17. Rev. xxii. 12.
t attr., Matt. xxiv. 50. Mark vii. 13. Acts i. 1. ch. x. 1 al. fr. Gen. xxii. 2. Winer, § 24. 1.
u — Rom. ix. 22 al. Heb. here (bis) only. elsw. Paul9 only. Gen. i. 16, 17.
v (see note.) Rom. v. 8. 2 Cor. ii. 6, 8 al. fr.
w ‖ Rom. xv. 25 al.†
‖ Mk. Phil. iii. 14. James i. 24 only. inf., as ch. v. 8 reff.

10. rec ins του κοπου bef της αγ. (*gloss from* 1 *Thess* i. 3), with $D^2K[L]$ rel copt Chr_2 [Thdrt Damasc Œc] : om ABCD¹[P]ℵ 17(appy) [47 m¹-marg] latt syrr [basm] æthi arm Chr_1 [Euthal-ms] $Antch_1$ Thl Jer_1. for ης, ην B^2.

are better (the better course as regards your moral state: or, the better fate, as regards your ultimate end. So Chrys., drawing the same distinction, ἤτοι περὶ πολιτείας (ὅτι οὐκ ἐστὲ ὑμεῖς τοιοῦτοι ἀκαυθάδεις, added by Thl.) ἢ περὶ ἀντιδόσεως (ὅτι οὐκ ἐστὲ κατάρας ἐγγύς, οὔτε πρὸς καῦσιν, ἀλλά τις ἄλλη ἀντιμισθία ὑμῖν ἀπόκειται, added by Thl.) ταῦτά φησιν. The latter is most probably the reference, seeing that what follows rests on God's ultimate faithfulness and justice in the day of retribution. The former is of course involved in it, as conditioning it.

The art. is used, because it is not merely 'better things,' of some sort, that he is persuaded, but, of two opposite courses, that one which is the more excellent), and (things) akin to salvation (the formula ἔχεσθαί τινος, 'to be next to,' 'bordering on,' has occasioned the participle ἐχόμενος to be used in the sense of *akin to, partaking of the nature of*. This use is frequent in Herodotus, e. g. v. 49, τοῖσι οὔτε χρυσοῦ ἐχόμενόν ἐστιν οὐδὲν οὔτε ἀργύρου: i. 120, τὰ τῶν ὀνειράτων ἐχόμενα: cf. also ii. 77; iii. 25, 66; viii. 142. So that Augustine's, Erasmus's, and Beza's rendering, "saluti adhærentia," is better than vulg., "viciniora saluti," or D-lat., "proximiora saluti." There may certainly be a reminiscence, in the expression, of κατάρας ἐγγύς above, as Schlichting, "saluti non maledictioni vicina:" but it seems hardly probable, for as Bleek remarks, had this been meant, the Writer would, considering his love for παρρησία, have used some more cognate expression. On σωτηρία, in the highest sense, *eternal salvation*, see note, ch. i. 14), if even we do thus speak (εἰ καί differs from καὶ εἰ, in that the force of the εἰ extends over the whole of the addition or climax expressed by the καί, 'if *even*:' whereas in καὶ εἰ, the hypothesis itself is included in the climax, '*even if*.' See Hartung, Partikellehre i. 189 f. The *present* enlarges the speaking, so that it refers not merely to what has just been said, but to a habit of thus speaking: βέλτιον γὰρ ὑμᾶς ῥήμασι φοβῆσαι, ἵνα μὴ τοῖς πράγμασιν ἁλγήσητε. Chrys.).

10.] For God is not unjust, (so as) to forget (first, of the construction, ἄδικος ἐπιλαθέσθαι. Cf. οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα, ch. v. 5: it is epexegetic, and designates the act whereby or wherein the quality just predicated would be shewn. The aor. ἐπιλαθέσθαι must not be rendered "ut oblitus sit," "so that He should have forgotten," as Seb. Schmidt: neither can we say with Kühner, § 445. 2, that there are infinitives in which all relation of time is lost, and the aor. = the pres.: but the distinction seems to be as in other cases where aorists and presents appear to be convertibly put, that whenever the act is one admitting of being treated as a momentary one, or of being grasped as a whole, the *aor.* is used: when, on the other hand, habit, or endurance is indicated, the *present*. This is strikingly shewn in one of Kühner's own examples: Xen. Cyr. v. 1. 2, καλέσας ὁ Κῦρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τήν τε γυναῖκα κ. τὴν σκηνήν—here is the whole act: as we say '*to keep safe*,' and αὐτῷ binds the office as one solemn duty on Araspes; but below, ib. 3, we have, ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάσσειν τὸν Ἀράσπην, ἕως ἂν αὐτὸς λάβῃ, where by ἕως ἄν, the duration of time is introduced, and the habitual present rendered necessary. Here, the *whole forgetfulness* would be one act of oblivion, which the aor. expresses. There are many places in the O. T. where forgetfulness on the part of God is thus denied: cf. Ps. ix. 12, 18; x. 12: Amos viii. 7: or deprecated, cf. 1 Sam. i. 11: Ps. xiii. 1; xlii. 9; xliv. 24; lxxiv. 19, 23: Isa. xlix. 14 ff.: Lam. v. 20 al.) your work (i. e. your whole Christian life of active obedience: so ἔργον absolutely in the passage 1 Cor. iii. 13—15; so besides reff., in Gal. vi. 4, τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος. See this *work* somewhat specified in ch. x. 32—34. It is a general term, including the labours of love mentioned below) and the love (the expressions nearly resemble those in 1 Thess. i. 3, from which the τοῦ κόπου of the rec. seems to have come) which ye shewed (ἐνδείκνυμαι (see reff.) is used in classical

τοῖς [x] ἁγίοις καὶ [w] διακονοῦντες. 11 [y] ἐπιθυμοῦμεν δὲ ABCDK LPℵ
ἕκαστον ὑμῶν τὴν αὐτὴν [w] ἐνδείκνυσθαι [z] σπουδὴν [a] πρὸς abcd
τὴν [b] πληροφορίαν τῆς [c] ἐλπίδος [d] ἄχρι τέλους, 12 ἵνα μὴ fghkl
mno
17. 47

x = Rom. xii. 13. 2 Cor. ix. 12.
y = Matt. xiii. 17. Luke xv. 16 al. Gen. xxxi. 20.
z = Rom. xii. 8, 11. 2 Cor. vii. 12 al. Ezra iv. 23. 2. 1 Thess. i. 5. ch. x. 22 only †. ch. iii. 14 reff.
a = Acts iii. 10. ch. v. 14. ix. 13. c ver. 18. ch. iii. 6. viii. 19. x. 23.
b Col. ii. d Rev. ii. 26. see

for διακονουντες, διακονοντες D[1]; *et audimus* D-lat.

Greek in this same sense, of exhibiting a quality or attribute of character: Aristoph. Plut. 785, ἐνδεικνύμενος εὔνοιαν: Plut. Cicero, p. 877, πᾶσαν ἐνδεικνύμενοι φιλοφροσύνην. See more examples in Bleek: and note on Eph. ii. 7. Here, as there, the dynamic middle gives the personal reference: but not here, as there, conscious and predetermined) **towards His name** (ἧς ἐνεδ. φησιν οὐχ ἁπλῶς εἰς τοὺς ἁγίους, ἀλλ' εἰς τὸν θεόν· τοῦτο γάρ ἐστιν εἰς τὸ ὄνομα αὐτοῦ, ὅσπερ ἔλεγε· διὰ τὸ ὄνομα αὐτοῦ πάντα πεποιήκατε. ὁ τοίνυν τοσαύτης παρ' ὑμῶν ἀπολαύων σπουδῆς κ. ἀγάπης, οὐ καταφρονήσει ποτὲ ὑμῶν οὐδὲ ἐπιλήσεται. Chrys. and similarly Œc. and Thl., Erasm., Calv., Luther, Justiniani, Seb. Schmidt, De W., al. And this seems better than with D-lat. and the vulg. ("*in nomine ejus* or *ipsius*"), and most Commentators, to suppose εἰς τὸ ὄν. αὐτ. a Hebraism for ἐν, or ἐπί, τῷ ὀνόματι αὐτ.: see Matt. x. 41, 42; xviii. 20. The ἅγιοι were those who were called by His name, so that beneficence towards them was in fact shewn towards His name. αὐτοῦ refers to God, as the antecedent expressed above: not to Christ, as Ernesti, Stuart (alt.), al.) **in having ministered** (probably, see ref. and 2 Cor. viii. 4, 19, 20; ix. 1: Acts xi. 29, if not exclusively, yet principally, in eleemosynary bestowals. It may hence perhaps be surmised that these Hebrews did not live in Judæa: see Prolegg. § ii. 15) **to the saints, and still ministering** (ὅρα δὲ πῶς θεραπεύει αὐτούς· οὐ γὰρ εἶπε διακονήσαντες καὶ ἔστη, ἀλλὰ προσέθηκε καὶ διακονοῦντες, τουτέστι, καὶ ἔτι αὐτὰ ποιοῦντες. Thl. There is a fine touch here of that delicate compliment, which is also characteristic of St. Paul. "Necdum hæc pietas in vobis cessavit, licet forte remiserit," as Schlichting: but the Writer leaves the defect to be understood and states the excellency at its utmost. On the Christian doctrine of reward, as declared in this passage, see note in Delitzsch, p. 242). 11.] **But** (the δέ carries a slight reproof, contrasting your need of exhortation to constancy with your past and partially remaining present practice) **we earnestly desire** (οὐκ εἶπε· θέλω, ὅπερ ἦν διδασκαλικῆς αὐθεντίας, ἀλλ' ὁ πατρικῆς ἦν φιλοστοργίας κ. πλέον τοῦ θέλειν, ἐπιθυμούμεθα· μονονουχὶ λέγων· σύγγνωτε κἂν φορτικόν τι φθεγξόμεθα. Chrys.: and Thl., οὐ γὰρ μέχρι ῥήματος τοῦτο βούλομαι, ἀλλ' ἡ ψυχή μου καίεται ὑπὲρ ὑμῶν) **that every one of you** (πολλὴ ἡ φιλοστοργία· κ. μεγάλων κ. μικρῶν ὁμοίως κήδεται, καὶ πάντας οἶδε, κ. οὐδένα παροράᾳ, ἀλλὰ τὴν αὐτὴν περὶ ἕκαστον κηδεμονίαν ἐπιδείκνυται, κ. τὴν ἰσοτιμίαν πρὸς πάντας· ὅθεν καὶ μᾶλλον ἔπειθε δέξασθαι τὸ φορτικὸν τῶν ῥημάτων. Chrys.) **do shew** (see above) **the same diligence** (τὴν αὐτήν, not as Peirce and Sykes, the same which *some have already shewn*: nor, the same as *ye have already shewn*, as Chrys. (οἷος ἦς πρότερον, τοιοῦτον εἶναι κ. νῦν κ. εἰς τὸ μέλλον), Œc., Thdrt., Thl., Grot., Limb., al., which would imply that the Writer was satisfied with their state hitherto, and only desired its continuance: an inference at variance with the facts of the Epistle: but, the same, with a view to the πληροφ. τῆς ἐλπ. ἄχρι τέλους, as they had already shewn with regard to the necessities of the saints. So Bengel, Cramer, Böhme, Bleek, Lünem., Ebrard, Delitzsch (doubtfully), al.) **with regard to** (the employment which this diligence is to find: the object with reference to which it is to energize) **the full assurance** (so, taking πληροφορία subjectively as in the other places of the N. T. (reff.), Erasm., Vatabl., Calvin, Beza, Estius, Jac. Cappell., Schlicht., Calov., Wolf, Tholuck, Ebrard, Lünem., Delitzsch,—and many others. And so in fact Thl.: ἵνα πλήρη κ. τελείαν τὴν ἐλπίδα ἐνδείξησθε κ. μὴ σκυλεθῆτε. But Corn. a-Lap., Grot., Schulz, De W., Bleek, al., take the word objectively, *the full formation*, in the sense, *to be diligent, evermore to form hope more completely* within you, so that you be not moved, but stedfast, until the great object of hope appear. This latter no doubt is excellent sense, but N. T. usage must prevail) **of your hope until the end** (cf. ch. iii. 14. The words ἄχρι τέλους belong to the whole sentence, not to the verb nor to πληρ. τῆς ἐλπίδος only. 'The end' is the coming of the Lord, looked for as close at hand, see note as above): 12.] **that ye become not** ("*be not*" misses the fine delicacy of the Writer: as Chrys., ἵνα μὴ νωθροὶ γένησθε, ἀκμὴν γένησθε. καὶ μὴν ἀνωτέρω ἔλεγεν, ὅτι νωθροὶ γεγόνατε ταῖς ἀκοαῖς. ἀλλ' ὅρα

[o] νωθροὶ γένησθε, [f] μιμηταὶ δὲ τῶν διὰ πίστεως καὶ [g] μακροθυμίας [h] κληρονομούντων τὰς [i] ἐπαγγελίας. 13 τῷ γὰρ Ἀβραὰμ [k] ἐπαγγειλάμενος ὁ θεός, ἐπεὶ [l] κατ' οὐδενὸς [m] εἶχεν μείζονος [n] ὀμόσαι, [n] ὤμοσεν [l] καθ' ἑαυτοῦ 14 λέγων [o] Εἰ μὴν

[o] ch. v. 11 (reff.) only. [f] 1 Cor. iv. 16. xi. 1. Eph. v. 1. 1 Thess. i. 6. ii. 14 only v. [g] = Col. i. 11. James v. 10. 2 Tim. iii. 10. iv. 2. Isa. lvii. 15. [h] ch. i. 4, 14. see ver. 17. ch. xi. 9. [i] plur., Heb., ch. vii. 6. viii. 6. xi. 13, 17, 33. Rom. ix. 4. xv. 8. 2 Cor. i. 20. vii. 1. Gal. iii. 16. [k] Mark xiv. 11. Acts vii. 5 al. fr. abs., Heb. only, ch. x. 23. xi. 11. xii. 26. Sir. xx. 23. [l] = Matt. xxvi. 63. Gen. xxii. 16. 2 Chron. xxxvi. 13. [m] = Luke vii. 43. xii. 4. Acts iv. 14. (xxv. 26.) Prov. iii. 27. [n] w. κατά, here bis and ver. 16 only. Gen. xxxi. 53. Isa. xlv. 23. Amos vi. 8 al. Philo (see note) al. (in Bleek) later authors. [o] Gen. xxii. 17. Num. xiv. 23, 35. Job i. 11.

12. aft δια ins της D¹ 108. μακροθυμουντας D¹[-gr].

14. rec η μην (*see note*), with K rel [Chr$_1$ Euthal-ms Cyr, Thdrt Thl$_{k.1}$ Œc], ἡμῖν L¹ o: ει μη CD²L², *nisi* latt Ambr$_1$ [Primas]: txt ABD¹[P]ℵ 17 [47¹] Did$_1$ Damasc.

πῶς ἐκεῖ μέχρι τῆς ἀκοῆς τὴν νωθρότητα ἔστησεν. ἐνταῦθά τε καὶ αὐτὸ τοῦτο φθέγγεται, ἀλλ' ἕτερόν τι αἰνίττεται· ἀντὶ γὰρ τοῦ εἰπεῖν, μὴ ἐναπομείνητε τῇ ῥᾳθυμίᾳ, μὴ νωθροὶ γένησθε, εἶπε. πάλιν αὐτοὺς εἰς τὸν μέλλοντα ἐξάγει καιρὸν τὸν ἀνεύθυνον, εἰκών, ἵνα μὴ νωθροὶ γένησθε· ἐκείνου γὰρ τοῦ μήπω παρόντος οὐκ ἂν εἴημεν ὑπεύθυνοι. ὁ μὲν γὰρ εἰς τὸ παρὸν παρακαλούμενος στουδάζειν, ὃς ῥᾳθυμῶν, ἴσως καὶ ἀκηρότερος ἔσται· ὁ δὲ εἰς τὸ μέλλον, οὐχ οὕτως) **sluggish** (see on ref. Lünemann observes that this μὴ νωθ. γένησθε is in no contradiction to νωθ. γεγόνατε there, the one being of sluggishness in hearing, the other in Christian practice. See Chrys. above), but (this again is a δέ bringing in a strong contrast —'nay, but rather:' passing to another subject altogether, as it were. See on ch. ii. 6) **imitators** (a favourite word with St. Paul, see reff.: Xen. Mem. i. 6. 3, οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσι. Herodian vi. 8. 5, ὡς μὴ μαθητὰς εἶναι μόνον, ἀλλὰ ζηλωτὰς καὶ μιμητὰς τῆς ἐκείνου ἀνδρείας) **of them who through faith and endurance** (see ref. Col., also ver. 15: James v. 7, 8. Both the noun and the verb belong to later Greek. They form a contrast to ὀξύ-θυμος, -έω, earlier and classical words. Here, that constant and patient waiting is implied, without which faith would be made void: of which it is said, "It is good that a man should both hope and wait for the salvation of the Lord." But there is no Hendiadys: faith is one thing, endurance another, superadded upon it) **inherit the promises** (what is meant by κληρονομούντων τὰς ἐπαγγελίας, and who are indicated by the expression? The two questions are very closely connected together. First observe that the participle is not κληρονομησάντων, but present: said not of any one act by which these persons entered on the inheritance of the promises, but of either, 1. a state now going on, '*who are inheriting*,' or, 2. in mere predication, '*who are inheritors of*.' That the first cannot be meant, is clear: for in ch. xi. where he enumerates the examples of faith and patience, he says, οὗτοι πάντες . . . οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν. This same consideration will prevent the reference very commonly here supposed, to Abraham and the patriarchs. Taking then (2), we may regard the participle as ὁ πειράζων and the like, used without reference to time, but as indicative of office, or standing, or privilege. Thus the reference of the words will be perfectly general: not, *who have inherited*, nor *who shall inherit*, nor *who are inheriting*, but '*who are inheritors of*,' *who inherit*, in all times and under all circumstances. Of these, Abraham is chosen as the most illustrious example). **13—20.**] The encouragement to perseverance is further confirmed by *God's express oath made to Abraham, the first inheritor of the promise.* **13.**] **For** ("His verbis non reddit rationem cur imitari debeant eos, qui per fidem et longanimitatem divinarum promissionum hæredes sunt facti, sed cur mentionem faciat talium. Poterat enim aliquis quærere, an tales aliqui sint, et quinam sint? his ergo verbis in exemplum istius rei adducit patrem omnium credentium Abrahamum, qui et in fide fuit constantissimus, et istius fidei fructum tulit maximum." Schlichting) **God when He promised** (not, as De W., Lün., al., *having promised*: for in matter of fact the oath preceded the statement of the promise, cf. ver. 14 below: but the aor. participle, as so often, is contemporaneous with the aor. verb, as in ἀποκριθεὶς εἶπε, &c. Bleek well remarks, that ἐπαγγειλάμενος is to be taken not only as "made a promise," but in the Messianic sense, "*gave the promise*," as τὰς ἐπαγγελίας above, and ἡ ἐπαγγελία vv. 15, 17 al., *al* ἐπαγγελίαι ch. vii. 6 al.: Rom. ix. 4: Gal. iii. 16) **to Abraham, since He could** (ἔχειν with an infin., 'to have the power, or the means, or the opportunity, to . . .' is good Greek, e. g. οὐκ ἔχω εἰπεῖν, common in Herod. See reff.) **swear by** (the classical construction of ὄμνυμι is with an accus. of the person

p = Acts iii. 26. Gal. iii. 9. Eph. i. 3 al. Gen. xxiv. 1.
q repet. as in cit., Acts vii. 34 (from Exod. iii. 7) al.
r = Acts vi. 1, 7. vii. 17 al. Exod.
s = Acts vii. 8. xvii. 33. Rom. v. 12 al.
t Matt. xviii. 26, 29. Luke xviii. 7. 1 Cor. xiii. 4. 1 Thess. v. 14. James v. 7 (bis), 8. 2 Pet. iii. 9 only. Prov. xix. 11.
u ch. xi. 33. (there also w. ἐπαγγ.) Rom. xi. 7 bis. James iv. 2 only. Gen. xxxix. 2. Prov. xii. 27 only.
v Gal. iv. 24. Col. ii. 23 al. Winer, § 63. ii. 3. e.
w ver. 13 reff.

ABCDK LP[א] a b c d f g h k l m n o 17. 47

15 καὶ [s]οὕτως [t]μακροθυμήσας [u]ἐπέτυχε τῆς ἐπαγγελίας. 16 ἄνθρωποι [v]μὲν γὰρ [w]κατὰ τοῦ μείζονος [w]ὀμνύουσιν,

16. om μεν ABD[1]א[P 47 syr arm Euthal-ms] Cyr: ins CD[2]KL rel Chr Thdrt Damasc.

sworn by, ὄμνυμι τοὺς θεούς: but κατά with a gen. is found when a thing is used as binding the oath, as ὄμνυμι κατ' ἐξολείας, Demosth. p. 553. 17 al.; καθ' ἱερῶν, p. 1306. 21 al. And this construction, applied to *persons*, appears to have arisen from that other. See Bleek's note) none (masc.) greater, swore by Himself (a singularly coincident passage occurs, of the same promise, in Philo, Legg. Allegor. iii. 72, vol. i. p. 127: εὖ καὶ τῷ ὅρκῳ βεβαιώσας τὴν ὑπόσχεσιν, καὶ ὅρκῳ θεοπρεπεῖ. ὁρᾷς γὰρ ὅτι οὐ καθ' ἑτέρου ὀμνύει θεός, οὐδὲν γὰρ αὐτοῦ κρεῖττον, ἀλλὰ καθ' ἑαυτοῦ, ὃς ἐστι πάντων ἄριστος), 14.] saying, Surely (in reff., the editions vary between εἰ μήν and ἦ μήν, but the greater MSS. have εἰ μήν: in fact, ει and η are constantly interchanged by the copyists. The expression occurs in formulæ jurandi in several places in the LXX (as e. g. Ezek. xxxiii. 27, ζῶ ἐγώ, εἰ μὴν οἱ ἐν ταῖς ἠρημωμέναις μαχαίραις πεσοῦνται: see also ib. xxxiv. 8; xxxv. 6; xxxvi. 5; xxxviii. 19), so that it could not be an unmeaning expression to the Hellenistic ear. Bleek thinks it came from the Hebraistic formula εἰ μή, which has sometimes been written and edited for it) blessing I will bless (thus frequently the LXX, for the Heb. idiomatic conjunction of the absolute infinitive with the finite verb: but sometimes they have it where the Heb. has no such conjunction, as in 1 Kings ii. 25: and something like it is found even in Greek writers, as e. g. Herod. v. 95, φεύγων ἐκφεύγει: Xen. Cyr. viii. 4. 9, ὑπακούων σχολῇ ὑπήκουσα: Lucian, Parasit. 43, φεύγων . . . κατέφυγε (none of which however are quite analogous, the second verb in all being coupled with some additional predicate, as in φεύγων ἐκφεύγει—'flying, he escapes, gets clear off'). See Winer, § 45. 8, edn. 6. At first the participle seems to have had a certain emphasis: but afterwards this was lost, and the expression became a mere formula) thee, and multiplying I will multiply thee (the LXX has for σε, τὸ σπέρμα σου. This the Writer alters, not from a wish to abbreviate (Jac. Cappell.) nor because he quoted from memory (Abresch), nor because he was unwilling to introduce Abraham's bodily descendants, but wished to direct his readers' thoughts to his spiritual seed (Böhme, Bisping, al.), but, as Bleek, De W., Lünem., al., because his concern here was with Abraham alone, and his spiritual example: or perhaps, as Delitzsch, seeing that πληθ. σε could only be understood of *posterity*, because he wished to concentrate the promise as much as possible): 15.] and thus (οὕτως belongs to ἐπέτυχε, not to μακροθυμήσας, as Tholuck, and Hofm. Enst. p. 311, for then some particular instance or kind of patience would be most naturally pointed out. It then signifies, *when he had received this promise*—being in this state of dependence on the divine promise: see below, and reff.) having endured with patience (viz. in his waiting so long for God's promise to be fulfilled—in having, when it was partially fulfilled, again shewn noble endurance in the will of God by offering up Isaac), he obtained the promise (i. e. not as Bleek, he had made to him the promise above related: this would nearly stultify the sentence, which proceeds on the faithfulness of God, confirming his promise with an oath by Himself, and the faith and endurance of Abraham, waiting for that promise to be fulfilled: but as Lün., he *obtained, got fulfilled to him*, the promise, the thing promised, to wit, the birth of Isaac, as the commencement of the fulfilment—as much of it as he could see. And thus Abraham became a κληρονόμος τῶν ἐπαγγελιῶν. That there is here no inconsistency with ch. xi. 39, see shewn there. ἐπιτυγχάνω is always used of the actual getting in possession: ἁλκάδος ἀναγομένης ἐπέτυχον, Thuc. iii. 3: εἰ ἀγαθοῦ ὑπηντοῦ ἐπιτύχομι, Xen. Œc. 2. 3: ἵππου ἐπιτυχὼν ἀγαθοῦ, ib. 12. 20: al. in Bleek. And the above is the explanation, I believe, of every expositor ancient and modern, except Schulz and Bleek. Ebrard indeed varies thus far, as to understand ἐπέτυχεν of Abraham's final and heavenly enjoyment of the fulfilment of the Messianic promises: but I believe the aorist will be generally considered to preclude this). 16—20.] *Security of this promise*, as being part of God's great promise, which He has fulfilled in Christ. These verses are transitional,

καὶ πάσης αὐτοῖς [x] ἀντιλογίας [y] πέρας εἰς [z] βεβαίωσιν ὁ [a] ὅρκος· 17 ἐν ᾧ [b] περισσότερον [c] βουλόμενος ὁ θεὸς [d] ἐπιδεῖξαι τοῖς [e] κληρονόμοις τῆς [f] ἐπαγγελίας τὸ [g] ἀμετάθετον

x = (see note) ch. vii. 7. xii. 3. Jude 11 (only). Polyb. v. 74. 9, πρὸς τὴν ἀντιλογίαν ἀνίσταντο πολλοί.

y sing., here only. Nah. iii. 9. Ps. cxviii. 96. (plur. Matt. xii. 42 ‖ L. Rom. x. 18 only.) πέρας ἅπασιν ἀνθρώποις ἐστὶ τοῦ βίου ὁ θάνατος, Dem. p. 258. 19.

z Phil. i. 7 only. Lev. xxv. 23. Wisd. vi. 18 only. see ch. ii. 2, 3.

a here bis. Matt. v. 33. xiv. 7, 9 ‖ Mk. xxvi. 72. Luke i. 73. Acts ii. 30. James v. 12 only. Gen. xxvi. 3.

b adv., Mark vii. 36. 1 Cor. xv. 10. ch. vii. 15.

c of God, James i. 18 reff.

d = Acts xviii. 28 ‡. (Isa. xxxvii. 36.)

e ch. i. 2 reff.

f so ch. xi. 9, 39.

g here (bis) only. 2 Macc. v. 1, 13. Polyb. ii. 22. 5, θεωροῦντες ἀμετάθετον οὖσαν τὴν ἐπιβολὴν τῶν Ῥωμαίων. and al. constr., Xenoph. Fragm. Ep. i. 2, τὸ ἀμετάλλακτόν σου τῆς γνώμης.

αντιλ. bef αυτοις D[1-3] [sytr].

17. for ω, τω D[1]. περισσοτερως B, *primum* D-lat, *abundantius* vulg. ο θεος bef βουλομενος D F-lat. επιδειξασθαι A 47. 115 Thl.

and lead us to the consideration of the Melchisedek-priesthood of our Lord in the next chapter. 16. For [indeed] (see var. readd. This μέν solitarium or ellipticum is common with γάρ, in the sense of the German zwar or freilich, and our '*of a truth*,' '*verily*:' so Eurip. Med. 698, ξυγγνωστὰ μὲν γὰρ ἦν σε λυπεῖσθαι, γύναι: Xen. Mem. iii. 10. 1, εἰσελθὼν μὲν γάρ ποτε πρὸς Παῤῥάσιον. See the elliptic μέν well discussed in Hartung, Partikellehre ii. 411 ff.) men (emphatic) swear (Bleek observes that it is a mistake to call the form ὀμνύουσιν Hellenistic (ὀλλύασιν, ὀμνύασιν, Ἀττικῶς· ὀλλύουσιν, ὀμνύουσιν, Ἑλληνικῶς. Moeris), for we have it in Xen. Mem. iv. 4. 16 (παντα χοῦ ὀμνύουσι τὸν ὅρκον τοῦτον) and Demosth. p. 622. 22) by the greater (one) (τοῦ μείζονος is undoubtedly masculine: it could not be predicated of any thing neuter, that it was *greater than the men* who swear. And by the expression here, generally taken, must be meant God Himself: that greater One, who is above all men. And so Primas., Grot., Bengel, al.), and an (*the* in the case supposed: the art. is generic: cf. Matt. xiii. 8, ὁ σπείρων: John xii. 24, ὁ κόκκος) oath is to them an end (see reff. and more examples in Bleek) of all gainsaying (E. V. with very many others, "*strife*," which is a legitimate meaning of ἀντιλογία (cf. Exod. xviii. 16: Deut. xix. 17; xxi. 5: 2 Kings xv. 4: Prov. xviii. 18: Xen. Hell. vi. 3. 20, εἰρήνην τῶν ἄλλων πεποιημένων, πρὸς δὲ Θηβαίους μόνους ἀντιλογίας οὔσης), but not borne out here by the context, seeing that there is no allusion to any instance in which God and men were at strife. And besides, in the only places where ἀντιλογία occurs in the N. T. (see reff.) it has the meaning '*gainsaying*:' e. g. ch. vii. 7, χωρὶς πάσης ἀντιλογίας, without possibility of gainsaying. So that it is best to take this meaning here, and understand that an oath puts an end to all gainsaying by confirming the matter *one way*, in which all parties consent), for confirmation (the E. V. with Beza, Erasm., al., ungrammatically joins these words with ὁ ὅρκος,—"*an oath for confirmation.*" It is obvious to every one, that they can only be joined, and that closely, with πέρας. The only reason why in the translation I have separated them from it, is for fear of introducing, in English, the ambiguity, 'for confirmation of all gainsaying.' Calvin's remark on this verse is pertinent: "Præterea hic locus docet aliquem inter Christianos jurisjurandi usum esse legitimum. Quod observandum est contra homines fanaticos qui regulam sancte jurandi, quam Deus lege sua præscripsit, libenter abrogarent. Nam Apostolus certe hic de ratione jurandi tanquam de re pia et Deo probata disserit. Porro non dicit olim fuisse in usu, sed adhuc vigere pronuntiat"). 17.] In which behalf (nearly equivalent to 'wherefore.' This seems the best rendering, and not, with some, to take ἐν ᾧ, as agreeing with ὅρκῳ "*in which*," or "*by which oath*:" cf. Thl. (alt.), Primas., al. It belongs, not exclusively to ὀμοσίτευσεν, nor to βουλόμενος, but to the whole sentence, as Delitzsch) God, willing ("βουλόμενος . . . βουλῇς, conjugata. Summa hic exprimitur benignitas," Bengel) to shew more abundantly ("quam sine juramento factum videretur," Beng. The word can hardly mean as Thl., ἐκ περιουσίας,—Beza, "amplius etiam quam necesse esset." The Commentators cite a very apposite passage of Philo, de Abr. § 46, vol. ii. p. 39: θεὸς ἐν οὐρανῷ, ὃς τῆς πρὸς αὐτὸν πίστεως ἀγάμενος τὸν ἄνδρα πίστιν ἀντιδίδωσιν αὐτῷ, τὴν δι' ὅρκου βεβαίωσιν ὃν ὑπέσχετο δωρεῶν, οὐκ ἔτι μόνον ὡς ἀνθρώπῳ θεός, ἀλλὰ καὶ ὡς φίλος γνωρίμῳ διαλεγόμενος. φησὶ γάρ· "κατ' ἐμαυτοῦ ὤμοσα," καθ' ᾧ ὁ λόγος ὅρκος ἐστίν, ἵνεκα τοῦ τὴν διάνοιαν ἀκλινῆ κ. παγίως ἔτι μᾶλλον ἢ πρότερον ἐρηρεῖσθαι) to the heirs of the promise (from ch. xi. 9, Isaac and Jacob were συγκληρονόμοι τῆς ἐπαγγελίας τῆς αὐτῆς with Abraham. But there is no need

ABCDK LP[N] a b c d f g h k l m n o 17. 47

h Luke vii. 30. Acts ii. 23. Eph. i. 11. Isa. xlvi. 10. i here only τ. intr., Jos. Antt. vii. 6. 5, ἐμεσίτευσεν πρὸς τὸν βασιλέα, but commonly trans., see Bleek. (-της, ch. viii. 6.) j gen., Matt. xviii. 16. xx. 24. Luke xii. 6. Phil. i. 23 al. Gen. xxxi. 25. k so ch. x. 1. xi. 1. l ver. 6 reff. m Rom. ix. 1 al. Ps. lxxxviii. 36. n see 2 Cor. x. 10 al. o = (see note) Acts xiii. 15. Rom. xii. 8. ch. xii. 5. xiii. 22. 1 Macc. x. 24. p Acts xiv. 6 only. Gen. xix. 20. Zech. ii. 11.

h τῆς βουλῆς αὐτοῦ i ἐμεσίτευσεν a ὅρκῳ, 18 ἵνα διὰ j δύο k πραγμάτων ε ἀμεταθέτων, ἐν οἷς l ἀδύνατον m ψεύσασθαι θεόν, n ἰσχυρὰν o παράκλησιν ἔχωμεν οἱ p καταφυγόντες

18. for δια, μετα D[1][-gr]. ins τον bef θεον AC[P]N[1] 17 Eus$_2$ Cyr$_1$ Did$_2$ Chr$_1$ Thdrt$_1$ Chron$_1$: om BDKL N[2s] rel Eus$_2$ Cyr-jer$_1$ Phot$_1$ [Euthal-ms Thdrt$_2$ Damasc Thl].

to confine the title to them: as Œc. (Chrys.), ἦλθε δὲ καὶ εἰς ἡμᾶς. ἡμεῖς γὰρ οἱ κληρονόμοι τῆς ἐπαγγελίας, οἱ κατ' ἐπαγγελίαν σπέρμα ὄντες τῷ Ἀβραάμ· εἰ δὲ σπέρμα, καὶ κληρονόμοι) **the unchangeableness** (see reff. Beware of supposing the words equivalent to τὴν βουλὴν αὐτοῦ τὴν ἀμετάθετον. It was not "His unchangeable counsel" that He would shew, but the fact that His counsel was unchangeable) **of His counsel, interposed** (μεσιτεύω, like μεσίτης, belongs to later Greek: and in its usage it is generally transitive. Thus Diod. Sic. xix. 71, μεσιτεύσαντος τὰς συνθήκας Ἀμίλκου: Polyb. ix. 34. 8, μεσιτεῦσαι τὴν διάλυσιν εὐνοϊκῶς, and other examples in Bleek: and thus some have rendered it here: ἐμεσίτευσεν ὅρκῳ τὴν ὑπόσχεσιν, Œc.: scil., τὴν βουλήν, Böhme: Thdrt. Eran. Dial. i. vol. iii. p. 84, ὁ γὰρ τοῖς ἄλλοις ἀπαγορεύων ὀμνύναι, τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, καθά φησι καὶ ὁ ἀπόστολος, ἐμεσίτευσεν ὅρκῳ. But it is also found with an intransitive sense, as in ref.; and thus we may best interpret it here: God came in as a middle person between Himself and Abraham. Men swear by God, as greater than themselves. So God becomes for men, when swearing, the third and higher person concerned, the Mediator between them: cf. Jos. Antt. iv. 6. 7, ταῦτα δὲ ὀμνύοντες ἔλεγον καὶ θεὸν μεσίτην ὃν ὑπισχνοῦντο ποιούμενοι. And thus when He Himself swears, having no greater to swear by, He swears by Himself, so making Himself as it were a third person between the parties to the oath: so, in the intransitive sense, μεσιτεύων. It is strange that Bleek quotes the E. V. as having here "*interposed himself by an oath*," whereas it has "*confirmed it by an oath*," taking the transitive sense. We may note, that this word ἐμεσίτευσεν has led the Greek expositors, Chrys., Œc., Thl., to fancy that the Son was the person swearing and sworn by. Thus Œc.: καλῶς δὲ ἔχει ἡ ἔννοια τῆς ἑρμηνείας, ἵνα οὕτως γ· ὁ θεὸς τοντέστιν ὁ λόγος, ἐπιδεῖξαι βουλόμενος τὸ ἀμετάθετον τῶν τῷ πατρὶ δοξάντων, ἐμεσίτευσε τῷ πατρὶ κ. τῷ Ἀβραὰμ ὅρκῳ, τοντέστι μεσίτης ἐν τῷ ὅρκῳ γέγονε· δι' αὐτοῦ γὰρ ὡς λόγου ὤμνυεν ὁ θεός) **with an oath** (dat. of the instrument: it was by means of the oath that He exercised the office of μεσίτης),

18.] that by means of two (δύο is here undeclinable, but not, as Delitzsch states, always in N. T. We have δύσιν in ch. x. 28: Matt. vi. 24; xxii. 40: Acts xii. 6 al.) **unchangeable things** (ποίου καὶ ποίου; τοῦ τε εἰπεῖν καὶ ὑποσχέσθαι, τοῦ τε ὅρκον προσθεῖναι τῇ ὑποσχέσει. Chrys., Thl.: δύο πράγματα τὸν λόγον καὶ τὸν ὅρκον εἴρηκε. καὶ μόνῳ γὰρ λόγῳ χρώμενος ὁ θεὸς πληροῖ τὴν ὑπόσχεσιν· πολλῷ δὲ μᾶλλον ὅρκον συνάπτων τῷ λόγῳ, Thdrt. Similarly Œc., Schol. Matth., Primas., Erasm., Calov., Beza, Schlichting, and almost all recent expositors. Primasius mentions an idea that one is the promise accompanied by the oath, the other the completion of the promise. Stuart thinks that the *two oaths* are meant, that to Abraham, and that to Christ by which He is constituted a priest after the order of Melchisedek, and refers to Storr as agreeing in substance with him. But this cannot be the meaning. For the Writer is not *recounting* God's promises made by oath, on which our Christian hope is founded: for thus he might say not *two* but many (e.g. "The Lord hath sworn unto David and will not repent: Of the fruit of thy body will I set upon thy seat"): but he is impressing on us the strength of that *method of assurance* which God has been pleased to give us, in that He has not only promised (in both cases in question) but also confirmed it by an oath), **in which** ("quæ quum adsint," as Böhme in Bl.: bei denen: much as ἐν ᾧ above [as the material of the lie, if it were possible]) **it is impossible for God ever** (this force is given by the aor. which distributes the proposition into separate incidents) **to lie** (in each and either of them, it is out of all question that falsehood should be suspected in Him. The stress is on ψεύσασθαι, not on θεόν) **we may have strong encouragement** (see below), **who have fled for refuge to lay hold on the hope set before us** (so (except "*consolation*" for '*encouragement*') E. V. and in my opi-

q κρατῆσαι τῆς r προκειμένης s ἐλπίδος· 19 ἣν ὡς t ἄγκυραν q ch. iv. 14 reff.
ἔχομεν τῆς ψυχῆς u ἀσφαλῆ τε καὶ uv βεβαίαν, καὶ εἰσερχο- r 2 Cor. viii. 12. ch. xii. 1, 2. Jude 7

only. Num. iv. 7. see exx. in Bl. & Wetst. s = Gal. v. 5. Col. i. 5. Tit. ii. 13. t Acts xxvii. 29, 30, 40 only †. u Wisd. vii. 23. Cebet. Tab. 9. 31 al. in Bl. v ch. ii. 2 reff.

19. εχωμεν D. ασφαλην ACD¹[P]: txt BD²KLN rel.

nion rightly. The construction, and with it the meaning of παράκλησις, is much controverted. The above view is that of Primas., Erasm., Beza, Schlicht., Grot., Wolf, Schulz, Böhme, Kuinoel, De Wette, Ebrard, Bisping, Tholuck, Delitzsch, and many others. On the other hand Œc. (*οἱ καταφυγόντες εἰς αὐτόν φησι. κρατῆσαι· ἰσχυρὰν παράκλησιν ἔχωμεν εἰς τὸ κρατῆσαι τῆς προκειμένης ἐλπίδος*), Thl. (*παράκλησιν παραίνεσιν μεγάλην κ. προτροπήν. . . . . τοῦ δὲ ἔχομεν τὴν προτροπήν; εἰς τὸ κρατῆσαι κ.τ.λ.*), (Chrys. gives no exposition), Camerarius, Camero, Seb. Schmidt, Heinrichs, Bleek, Lünem., Conybeare, Stuart, al. make κρατῆσαι dependent on παράκλησιν, which they render "*exhortation*," "*encouragement*." This necessitates making καταφυγόντες absolute, "*we who have fled for refuge*:" but from what, or to what? There is nothing in the context here, which could lead to this absolute use of such an expression. But if it be joined with *εἰς τὸ κρατῆσαι*, the idea of flying to an asylum is at once given, and the figure easily and naturally introduced. Besides which, had παράκλησις, meaning 'exhortation' or 'encouragement,' been followed by a verb, '*to hold fast*,' this could hardly have been expressed by an aorist: being an abiding condition, it must be *present*. Whereas now, we have fled to refuge in order to lay hold of—the whole Christian state in one act, which justifies the aorist. As regards the separate words, παράκλησις need not mean "*consolation*," but may here also be taken in the same sense as in the other two passages of our Epistle (reff.), viz. '*encouragement*' or 'exhortation,' without an infinitive following. Of these, the former is that which best bears *absolute* use in English, and I have therefore adopted it. καταφεύγω (see reff. and Jer. xxvii. (l.) 5: Ps. cxlii. 9) is generally used in the sense of *flying for refuge*: so Herod. ii. 113, of Paris, when shipwrecked in Egypt, and a suppliant in the temple of Hercules: vi. 75, of the Argives who had fled for sanctuary to the temple of Argos. See especially Raphel's note here. For κρατεῖν, see on ref.: where observe the present, giving the sense 'hold fast.' τῆς προκειμένης ἐλπίδος is not an easy expression. The verb *προκεῖσθαι* is often used of a prize proposed for a contest,—πρό giving the sense of *coram*, as in 'propono:' so Herod. ix. 101, *ὅς σφι καὶ αἱ νῆσοι καὶ ὁ Ἑλλήσποντος ἄεθλα προέκειτο*, and in numerous examples in Bl. from Xen., Polyb., Ælian, Jos., Philo. So in ch. xii. 2, *τῆς προκειμένης αὐτῷ χαρᾶς*. Hence it seems most natural to take ἐλπίς here objectively, or very nearly so;—hope, as embodying the thing hoped for. And especially is this so, when we compare Col. i. 5, *τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς*, and Titus ii. 13, *προσδεχόμενοι τὴν μακαρίαν ἐλπίδα*. Those who take κρατῆσαι for "*to hold fast*," are obliged here to regard *τῆς προκειμένης ἐλπίδος* as equivalent to *τῆς ἐλπίδος τῶν προκειμένων*: so Bleek: which is very forced: or, as Lünem., to regard ἐλπίς itself as a subjective quality made objective, which, as a privilege or a possession, is ready for and proposed to us in the Christian covenant. Calvin gives a curious explanation: "In vocabulo spei est metonymia: effectus enim pro causa accipitur: nam ego promissionem intelligo cui spes nostra innititur"): 19.] which (viz. the hope: in its subjective resting on objective grounds now to be set forth: not the παράκλησις, as Grot., Seb. Schmidt, al.) we have (not, "we hold fast," as Bretschn., Wahl, al., = *κατέχομεν*: this is forbidden by the unemphatic position of the word, as well as by the context) as an anchor of our soul (the similitude is a very common one in Greek and Roman writers; and on coins and medals, where hope is represented by an anchor. See Wetst. A saying is attributed to Socrates, *οὔτε ναῦν ἐξ ἑνὸς ἀγκυρίου οὔτε βίον ἐκ μιᾶς ἐλπίδος ὁρμιστέον*: see Kypke. Suicer gives some interesting remarks from the Fathers on the similitude) safe and firm (the adjectives belong to ἄγκυραν, not to ἐλπίδα. *οὐχ ἁπλῶς δὲ εἶπεν ἄγκυραν, ἀλλά, ἀσφαλῆ τε κ. βεβαίαν. ἔστι γὰρ ἄγκυρα μὴ φυλάττουσα τὸ σκάφος ἀσάλευτον, ἢ ὅταν σαθρά, ἢ ὅταν ἐλαφροτέρα.* Thl.) and entering into the part within the veil (first, to what is εἰσερχομένην to be referred? to ἄγκυραν, or to (ἣν) ἐλπίδα? The former is the more obvious construction: and has been accepted by Beza, Estius ("Sicut ancora navalis non in aquis hæret, sed terram intrat sub aquis latentem, eique infigitur: ita ancora animæ spes nostra non satis habet in vestibulum

w Acts xvi. 34 only. μένην εἰς τὸ [wx] ἐσώτερον τοῦ [xy] καταπετάσματος, 20 [z] ὅπου ABCDK LPN a b c d f g h k l m n o 17. 47

x Lev. xvi. 2, 12, 15. Exod. xxvi. 33. [a] πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν [b] τάξιν

y ch. ix. 3. x. 20. Matt. xxvii. 51 ‖ only. = Exod. xxvi. 31—35. Lev. xxi. 23 al. z = Matt. viii. 19. Luke ix. 57. John viii 21. 23 al. Ruth i. 16. a here only. Num. xiii. 21. Isa. xxviii. 4. Wisd. xii. 8 only.

b ch. v. 6 reff.

20. aft ιησ. ins χριστος D[1].

pervenisse, id est non est contenta bonis terrenis et visibilibus: sed penetrat usque ad ea, quæ sunt intra velum, videlicet in ipsa sancta sanctorum: id est, Deum ipsum et cœlestia bona apprehendit, atque in iis figitur"), Schlichting, Limborch, De Wette, Ebrard, Lünem., Delitzsch, al. This is said by Bleek to be too artificial, and he, with Abresch, Storr, Böhme, Kuinoel, al., takes *hope* as that which enters within the veil, simply, the figure being dropped. He refers for this to the Greek expositors also: but Chrys. says, ἄγκυραν δὲ οὐχ ἁπλῶς εἶπεν, ἀλλ' ἀσφαλῆ τε καὶ βεβαίαν· ἵνα δηλώσῃ τὸ ψευδὲς τῶν αὐτῇ ἐπερειδομένων εἰς σωτηρίαν· διὸ ἐπάγει, εἰσερχ. εἰς τὸ ἐσώτ. τοῦ καταπετ. τί ἐστι τοῦτο; ἀντὶ τοῦ δικνουμένην εἰς τὸν οὐρανόν: by which he clearly seems to refer it to the anchor. Thl. says beautifully on the other side, αὕτη γὰρ (ἡ ἐλπὶς) εἰσελθοῦσα ἔνδον τοῦ οὐρανοῦ, ἐποίησεν ἡμᾶς ἤδη εἶναι ἐν τοῖς ἐπηγγελμένοις, κἂν ἔτι κάτω ὦμεν, κἂν μήπω ἐλάβομεν τοσαύτην ἔχει τὴν ἰσχὺν ἡ ἐλπὶς, ὥστε τοὺς ἐπιγείους οὐρανίους ποιεῖν. And similarly Œc. But I must say that I prefer the other, being as it seems to me the simpler view. "Two figures are here not so much mixed, as wonderfully combined. The Writer might have compared the world to a sea, the soul to a ship, the future yet hidden glory to the concealed bottom of the deep, the far off terra firma, stretching away under the water and covered by it. Or, he might have compared the present earthly life with the forecourt, and the future blessedness with the heavenly sanctuary which is concealed from us by a veil. But he has combined both these. The Soul clings, as one in fear of shipwreck, to an anchor, and sees not whither the cable of the anchor runs,—where it is fastened: but she knows that it is fastened behind the veil which hides the future glory, and that she, if she only holds on to the anchor, shall in her time be drawn in where it is, into the holiest place, by the hand of the Deliverer." Ebrard. This is very beautiful, and in the main, simple and natural: only going off into fancy at the end, which is not required for the interpretation. The word καταπέτασμα is, as far as Bleek knows, Alexandrine: the classical form being παραπέτασμα. See reff. It was the name for the second veil or curtain (ch. ix. 3), which shut in the holy of holies; the first or outer one being called κάλυμμα, Philo, Vita Mos. iii. 9, vol. ii. p. 150, ἐν δὲ τῷ μεθορίῳ τῶν τεττάρων κ. πέντε κιόνων, ὅπερ ἐστὶ κυρίως εἰπεῖν πρόναον, εἰργόμενον δυσὶν ὑφάσμασι, τὸ μὲν ἔνδον ὃν καλεῖται καταπέτασμα, τὸ δ' ἐκτὸς προσαγορεύεται κάλυμμα. See further on ch. ix. 3. For the whole expression, see reff.), 20.] where (ὅπου is found in places where ὅποι ought rightly to stand, as in our own common phrase, '*Where* are you going?' It is in fact a constructio prægnans, become a familiar idiom. So Xen. Ages. vi. 6, ἄδηλος γιγνόμενος, ὅπου τε εἴη καὶ ὅπου ἴοι. See also reff.) as forerunner (not "*the forerunner*" as E. V.: the omission of the art. necessarily places πρόδρομος in the situation of predicate) on our behalf (it is disputed whether ὑπὲρ ἡμῶν is to be joined with πρόδρομος or with εἰσῆλθεν. Œc. and Thl. adopt the former: Thl. explaining very fully: οὐκ ἠρκέσθη δὲ εἰπὼν πρόδρομος, ἀλλὰ προσέθηκε καὶ τὸ ὑπὲρ ἡμῶν, εἰς πλείω πίστωσιν, ὡσανεὶ τοῦτο λέγων· οὐκ αὐτὸς ἔδειτο τοῦ ἐκεῖσε ἐλθεῖν· πῶς γάρ, θεὸς ὤν; ἀλλ' ὥσπερ σάρκα δι' ἡμᾶς ἔλαβεν, οὕτω καὶ δι' ἡμᾶς εἰσῆλθεν ἐσώτερον τοῦ οὐρανοῦ, ἵνα ἡμῖν ἀνοίξῃ τὴν ὁδόν. ὥστε ἀναγκαίως εἰσελευσόμεθα καὶ αὐτοί. ἢ τὸ ὑπὲρ ἡμῶν ἀντὶ τοῦ ἵνα ἐντυγχάνῃ ὑπὲρ ἡμῶν τῷ πατρί, ὡς καὶ ὁ ἀρχιερεὺς εἰσήει εἰς τὸ ἅγιον ἅπαξ τοῦ ἐνιαυτοῦ, ἐξιλασκόμενος ὑπὲρ τοῦ λαοῦ. And so Thdrt., referring to John xiv. 1 ff. And similarly many moderns also. But Bleek, De Wette, Lünem., Delitzsch, al. prefer joining ὑπὲρ ἡμῶν with the verb, as more simple. One objection to this they do not seem to have seen: the emphatic position which it gives to ὑπὲρ ἡμῶν, a position certainly uncalled for here. Besides which, the predicate πρόδρομος standing alone is bald and unexpected, whereas πρόδρομος ὑπὲρ ἡμῶν fully justifies itself. And the subsequent words, κατὰ τὴν τάξιν M. ἀρχιερεὺς γεν. εἰς τ. αἰ., are no confirmation of the other view, as Del. maintains. The Lord's entrance is *sacerdotal*, whether He is *forerunner for us*, or has *entered for us*. ὑπέρ is not pleonastic, as Œc.: but He is forerunner on our behalf, as representing, and introducing, us, who

Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα. VII. [1] Οὗτος γὰρ ὁ Μελχισεδὲκ βασιλεὺς [c] Σαλήμ, ἱερεὺς τοῦ

[c] Gen. xiv. 18. xxxiii. 18 (see note). John iii. 23. Judith iv. 4.

are to come after. πρόδρομος is a good classical word, signifying ordinarily the *scouts* who were *sent before* an army, Herod. i. 60; iv. 121-2; and see many examples in Bleek: but also *any others sent before*, reff.; and Herod. ix. 14, ἦλθε ἀγγελίη πρόδρομος. It is a figure analogous, in its propriety, to ἀπαρχὴ τῶν κεκοιμημένων, πρωτότοκος ἐκ τῶν νεκρῶν, in theirs. And it is one full of comfort to us: as Thl., ὁ γὰρ πρόδρομος, τινῶν ἐστιν ἀκολουθούντων πρόδρομος· καὶ οὐδὲ πάνυ πολὺ τὸ μέσον τοῦ προδρόμου καὶ τῶν ἑπομένων, ὥστερ οὐδὲ Ἰωάννου καὶ χριστοῦ. μὴ τοίνυν ἀσχάλλετε. ὁσονοῦπω εἰσελευσόμεθα ὅπου ὁ πρόδρομος ἡμῶν) entered Jesus, having become (see on ch. ii. 17) a High Priest for ever after the order of Melchisedek (the stress is on the words κατὰ τὴν τάξιν Μελχισεδέκ, which on that account are taken out of their order (see ch. v. 10) and put first. And this is so, because it is this particular point to which the Writer wishes to return in what follows. He assumes for the present ἀρχ. γεν. εἰς τὸν αἰῶνα as conceded, and takes up the mysterious point which he left at ch. v. 10, for elucidation. And thus ends the digression which began there).

CHAP. VII. 1—X. 18.] THE HIGH PRIESTHOOD OF CHRIST AFTER THE ORDER OF MELCHISEDEK, SET FORTH IN ITS DISTINCTION FROM THE LEVITICAL PRIESTHOOD: — THE NEW COVENANT BROUGHT IN BY CHRIST, IN ITS DISTINCTION FROM THE OLD: — AND THE FULL PROPITIATION WROUGHT BY HIM, IN DISTINCTION FROM THE PROPITIATORY SACRIFICES FORMERLY OFFERED. And herein, VII. 1—10.] *The priesthood of Melchisedek: its nature, as eternal* (1—3); *as superior to the Levitical* (4—10). 1—3.] This forms grammatically but one sentence, μένει being the only verb, and the adjectives ἀπάτωρ &c. being only epithets, not predicates. This has been mistaken by Erasmus, Luther, Calvin, Beza, al., who supply ἐστι to βασιλεὺς Σαλήμ and the following clauses. The epithetal clauses themselves however have some distinction from one another. As far as Ἀβραάμ, they are merely axiomatic, or historical, referring to matters of fact: after that they are predicatory, introduced and taken for granted by the Writer. For this Melchisedek, King of Salem (מַלְכִּי צֶדֶק מֶלֶךְ שָׁלֵם, Gen. xiv. 18. It is doubtful whether this *Salem* is a short form of *Jerusalem*, or some other place. Epiphan. Hær. lv. 2, vol. i. p. 469, says, περὶ ἧς ἄλλος ἄλλως ἐξέδωκε καὶ ἄλλος ἄλλως· οἱ μὲν γὰρ λέγουσιν αὐτὴν τὴν νῦν Ἱερουσαλὴμ καλουμένην,—ἄλλοι δὲ ἔφασαν ἄλλην τινὰ Σαλὴμ εἶναι ἐν τῷ πεδίῳ Σικίμων καταντικρὺς τῆς νυνὶ Νεαπόλεως καλουμένης. Josephus, Antt. i. 10. 2, understands it of Jerusalem: ὁ τῆς Σόλυμα πόλεως βασιλεὺς Μ. . . . . τὴν μέντοι Σόλυμα ὕστερον ἐκάλεσαν Ἱεροσόλυμα. So also the Targumists and most of the Fathers, from Theophilus ad Autolicum ii. 31, p. 372, and Greek expositors (e. g. Œc., οἴεσθαι δὲ χρὴ ὅτι καὶ Σαλὴμ ἐκείνης ἐτύγχανε βασιλεύς, ἥτις ἐστὶν Ἱερουσαλήμ): and most modern Commentators: among them being Grot., Drusius, Michaelis, Kuinoel, Gesenius, Hitzig on Isa. i. 1, Von Raumer, Winer (Realw.), Lünemann, Delitzsch, al. But many others, as Primasius, Jac. Cappell., Whitby, Cellarius, Reland, Rosenmüller, Bleek, Ewald, al., contend that Jerusalem cannot be meant, because Jebus, and not Salem, was its old name, and Salem for Jerusalem occurs only in Ps. lxxvi. 2, a song of late date (entitled in the LXX, who however render the word by εἰρήνη, φδὴ πρὸς τὸν Ἀσσύριον), and there as a poetical form, for the rhythm's sake. A prose writer of the primitive date of Genesis would not be likely to use such a form. They therefore suppose that this Salem was that mentioned John iii. 23 as near to Ænon, where John baptized: probably also in Gen. xxxiii. 18, where LXX, vulg., and E. V. all recognize שלם as the name of a place, though the Targumists, Josephus, al. regard it as an adjective. The same place seems to be mentioned in Judith iv. 4, τὸν αὐλῶνα Σαλήμ. And for this view, there is very ancient and weighty authority. Jerome, Ep. 73 (126), ad Evagr., vol. i. p. 445, says that he had learned "ex eruditissimis gentis illius, Salem non, ut Josephus et nostri omnes arbitrantur, esse Hierusalem nomen . . . sed oppidum juxta Scythopolim, quod usque hodie appellatur Salem." And he goes on to say, "et ostenditur ibi palatium Melchisedec ex magnitudine ruinarum veteris operis ostendens magnitudinem." And Bleek, from whom this notice is mainly taken, argues with some probability that the Writer of our Epistle can hardly have thought of Jerusalem as indicated by Salem, or he would have pressed, not merely the etymology of the name, but all those sacerdotal associations which belonged to the holy city. Similarly Philo, Legg.

d Mark v. 7 fl. Acts xvi. 17 only. l. c. Ps. lxxvii. 35, 56. see Acts vii. 48. Job xxxi. 28 al.
e ver. 10. Luke ix. 37. xxii. 10. Acts x. 25. xx. 22 only. Num. xxiii. 16.
f here only. Gen. xiv. 17. Deut. xxviii. 25. Josh. x. 20. Judith xv. 7 only.
g = Luke ii. 34. vv. 6, 7. ch. xi. 20, 21. Gen. xiv. 19.
h vv. 4, 8, 9 only. Gen. xiv. 20. Gen. xxviii. 22 al.
i = 1 Cor. vii. 17. 2 Cor. x. 13. Prov. xix. 14. Sir. xlv. 20.
k John i. (39 v. r.) 43. ix. 7 only. Ezra iv. 7 only.
l see Zech. ix. 9. Jer. xxiii. 5.
m Rom. xiv. 17.

ABCDK LPℵ a b c d f g h k l m n o 17. 47

d θεοῦ τοῦ d ὑψίστου, ὃς e συναντήσας Ἀβραὰμ ὑποστρέ-
φοντι ἀπὸ τῆς f κοπῆς τῶν βασιλέων καὶ g εὐλογήσας αὐτόν,
2 ᾧ καὶ h δεκάτην ἀπὸ πάντων i ἐμέρισεν Ἀβραάμ, πρῶτον
μὲν k ἑρμηνευόμενος l βασιλεὺς lm δικαιοσύνης, ἔπειτα δὲ καὶ

CHAP. VII. 1. εἰς om 2nd του: ins A B(Tischdf expr) CDKL[P]ℵ rel Clem$_1$ Eus$_1$ [ed Gaisfd]. rec (for ος) ο, with C^{1}L[P] rel [Euthal-ms]: txt ABC^{3}DKℵ 17. at end ins και (αβρααμ) ευλογηθεις υπ' αυτου D^1 o. (o has αβρ. below: D^1 omits it there.) 2. for ᾧ, ο D^1. εμερ. bef απο π. ℵ [47 Chr$_1$(and ms$_1$) Thdrt(not h. l.)]. om απο D^1 latt. παντος B. om δε και D-lat: om δε c d [Thdrt]: om και K vulg-mss F-lat [copt arm].

Alleg. iii. 25, vol. i. p. 102 (βασιλέα τε τῆς εἰρήνης, Σαλήμ, τοῦτο γὰρ εἰρηνεύεται), though elsewhere (De Somn. ii. 38, p. 691) he urges the sanctity of Jerusalem, and its etymological significance as ὅρασις εἰρήνης. And this latter view seems to me the more probable. As to the further question, whether Σαλήμ is here, or by Philo, meant *as the name of a place at all*, see on ver. 2), **priest of God the most high** (so Genesis l. c., כֹּהֵן לְאֵל עֶלְיוֹן). The appellation, here and in the O. T., belongs to the true and only God: cf. Gen. xiv. 19, 22, where in this same history both Melchisedek and Abraham speak of "the most high God, possessor of heaven and earth." Philo, in explaining this same office, Legg. Alleg. iii. § 26, p. 103, says, θεοῦ γὰρ ὑψίστου ἐστὶν ἱερεύς, οὐχ ὅτι ἐστί τις ἄλλος οὐχ ὕψιστος· ὁ γὰρ θεός, εἷς ὤν, "ἐν τῷ οὐρανῷ ἄνω ἐστὶ καὶ ἐπὶ γῆς κάτω, καὶ οὐκ ἔστιν ἔτι πλὴν αὐτοῦ." ἀλλὰ τῷ μὴ ταπεινῶς κ. χαμαιζήλως, ὑπερμεγέθως δὲ κ. ὑπεραύλως κ. ὑψηλῶς νοεῖν περὶ θεοῦ, ἔμφασιν τοῦ ὑψίστου κινεῖ. From the above passages it will appear, that the fact of the Phœnicians in their polytheism having had one god called עֶלְיוֹן, Élion, or ὕψιστος, see Bl., De Wette: Philo Byblius in Euseb. Præpar. Ev. i. 10, p. 36, cannot be any further apposite here, than in so far as that one may have been the true God, whose worship still lingered up and down in heathen countries. The union of the kingly and priestly offices in one belonged to the simplicity of patriarchal times, and is found in Abraham himself, who offers sacrifice: cf. Gen. xv. and xxii. Bleek cites Serv. ad Æn. iii. 80, "Sane majorum hæc erat consuetudo, ut rex etiam esset sacerdos vel pontifex:" and Arist. Pol. iii. 14, says of the heroic age, στρατηγὸς ἦν κ. δικαστὴς ὁ βασιλεὺς κ. τῶν πρὸς τοὺς θεοὺς κύριος. Remember the prophetic announcement Zech. vi. 13, so familiar to every Christian. Our beloved Saviour, as the πατὴρ μέλλοντος αἰῶνος, restores again that first blessed family relation, which sin had disturbed), **who met** (ὁ συναντ. would be by far the simpler construction, and in ὃς συν. we must assume an anacoluthon. It is curious to find, even in De Wette, such a remark as this: "ὅς, Lachm. after ADE 2 minuscc., requires no notice, as it mars the construction") **Abraham** (it was, as the narrative in Gen. literally stands, the king of Sodom, who ἐξῆλθεν εἰς συνάντησιν to Abraham: but Melchisedek is mentioned in the same sentence as having brought forth bread and wine, and must be included in the category of those who came out to meet him also) **returning from the defeat of the kings** (all this from the LXX, which only differs in having, κοπῆς τοῦ Χοδολλογομὸρ καὶ τῶν βασ. τῶν μετ' αὐτοῦ. κοπή in this sense is Hellenistic, as also is κόπτειν used of 'defeating,' 'cutting up' in war. See Palm and Rost's Lex.) **and blessed him** (Gen. ver. 19: see the argument below, vv. 6, 7), **to whom also Abraham apportioned a tenth of all** (Gen.: καὶ ἔδωκεν αὐτῷ Ἄβραμ (om. Ἄβρ. A) δεκάτην ἀπὸ πάντων: "*of all*," viz. the booty which he had taken from the kings: so Jos. Antt. i. 10. 2, τὴν δεκάτην τῆς λείας: and ver. 4 below. In the narrative, the whole has the solemnity of a formal act; of sacerdotal blessing on the part of Melchisedek, and recognition of him as High Priest of God on the part of Abraham. And so the Jews: the Targum of Pseudo-Jonathan, as cited in Bleek, and Philo, de Abr. § 40, vol. ii. p. 34, ὁ μέγας ἀρχιερεὺς τοῦ μεγίστου θεοῦ . . . τὰ ἐπινίκια ἔθυε. The custom of setting apart the tenth to divine uses, was heathen as well as Jewish: see numerous examples in Wetstein. So far (see the summary above) is purely historical: now follow the inductions from the history: as Chrys., θεὶς τὴν διήγησιν πᾶσαν ἐν συντόμῳ μυστικῶς αὐτὴν ἐθεώρηκε καὶ πρῶτον μὲν ἀπὸ τοῦ ὀνόματος),

βασιλεὺς Σαλήμ, ὅ ἐστιν [n] βασιλεὺς [mn] εἰρήνης, [3 o] ἀπάτωρ [n cf. Isa. ix. 6 A. o here only †. see note.]

first indeed being interpreted (i. e. as E. V., "*being by interpretation:*" his name bearing this meaning when translated into Greek) king of righteousness (מַלְכִּי־צֶדֶק). So also Josephus, Antt. i. 10. 2, Μελχισεδέκης, σημαίνει δὲ τοῦτο βασιλεὺς δίκαιος. And again, B. J. vi. 10, ὁ δὲ πρῶτος κτίσας (Ἱεροσόλυμα) ἦν Χαναναίων δυνάστης, ὁ τῇ πατρίῳ γλώσσῃ κληθεὶς βασιλεὺς δίκαιος· ἦν γὰρ δὴ τοιοῦτος. And Philo, Leg. Alleg. iii. 25, vol. i. p. 103. Bleek remarks, that βασιλ. δικαιοσύνης not only comes nearer to the Semitic form, but is no doubt purposely chosen, inasmuch as Melchisedek is a prophetic symbol of Him who is not only righteous, but the fount and ground of all righteousness before God. Zech. ix. 9: Isa. ix. 7: Jer. xxiii. 5, 6: Dan. ix. 24: Mal. iv. 2: 1 Cor. i. 30), and next also ('*being*,' not '*being interpreted*,' must be supplied. This is plain from the position of ἑρμηνευόμενος after πρῶτον, and from βασ. Σαλήμ representing a matter of fact, and the interpretation following) King of Salem, which is, King of peace (it has been much disputed, whether Σαλήμ is regarded by the Writer as the name of a town at all, and is not rather a portion of the personal appellation of Melchisedek. This latter has been held by Bleek, after Böhme, and Pet. Cunæus de Rep. Hebræorum, iii. 3, mainly from the consideration that no distinction here is made between the two expressions, 'King of righteousness,' and 'King of peace.' But, as Bl. himself confesses, we may well imagine that the Writer may wish to point out as a remarkable fact, that the city over which Melchisedek reigned, as well as his own name, was of typical significance; and in that case, does not ἔπειτα δὲ καί draw sufficient distinction between his personal appellation and that of his city? As regards the word itself, it appears that שָׁלֵם is the adjective, peaceful, belonging to the substantive שָׁלוֹם, peace. But Philo takes it as here, Legg. Alleg. iii. 25, vol. i. pp. 102 f., καὶ Μελχισεδὲκ βασιλέα τε τῆς εἰρήνης, Σαλήμ, τοῦτο γὰρ ἑρμηνεύεται, ἱερέα ἑαυτοῦ ποιοῦμεν ὁ θεὸς . . . . καλείσθω οὖν ὁ μὲν τύραννος ἄρχων πολέμου, ὁ δὲ βασιλεὺς ἡγεμὼν εἰρήνης, Σαλήμ. '*Peace*' is here used in that pregnant and blessed sense in which Christ is said to be "Prince of peace," Isa. ix. 6: see also Rom. v. 1: Eph. ii. 14, 15, 17: Col. i. 20: οὗτος γὰρ ἡμᾶς δικαίους ἐποίησε, καὶ εἰρηνοποίησε τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. Chrys. It is peace as the fruit of righteousness, cf. Isa. xxxii. 17: notice the order here, πρῶτον . . . . . βασ. δικαιοσύνης, ἔπειτα δὲ καὶ εἰρήνης. "Righteousness and peace," says Delitzsch, "form in O. T. prophecy, the characteristic of the times of the Messiah"), without father, without mother, without genealogy (it is very difficult to assign the true meaning to these predicates. The latter of them seems indeed to represent a simple matter of fact: viz. that Melchisedek *has not in Genesis any genealogy recorded*, by which his descent is shewn (see below). But as to the two former, it cannot well be denied that, while they also may bear a similar sense, viz. that no father and mother of his are recorded in the sacred narrative, it is very possible on the other hand to feel that the Writer would hardly have introduced them so solemnly, hardly have followed them up by such a clause as μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, unless he had coupled with them far higher ideas than the former supposition implies. I confess this feeling to be present in my own mind: —indeed I feel, that such solemn words as μήτε ἀρχὴν κ.τ.λ. seem to me to decide against that other supposition. So far I think all is clear: but when we come to enquire, *what* high and mysterious eminence is here allotted to Melchisedek, I own I have no data whereon to decide: nor, I think, is a decision required of us. The Writer assigns to him this mysterious and insulated position, simply as a type of Christ: and this type he is merely by virtue of negations, as far as these epithets are concerned: in what he was *not*, he surpasses earthly priests, and represents Christ: what he *was*, is not in the record. I would regard the epithets then as designedly used in this mysterious way, and meant to represent to us, that Melchisedek was a person differing from common men. It remains to give, 1. an account of each word used: 2. a summary of the opinions respecting the passage. 1. ἀπάτωρ, ἀμήτωρ occur in two senses: α. of those who *have lost father* or *mother*: so Pollux, Onomast. iii. 2. 4: see Herod. iv. 154: Soph. Trach. 300: Eur. Orest. 304: Herc. Fur. 114 f. This clearly has no place here. β. Of those who, with whatever meaning, can be said *not to have had father* or *mother*: whether it be meant *literally*, as where Plato, Symp. 8, calls the heavenly Aphrodite ἀμήτωρ, Οὐρανοῦ θυγάτηρ: so Διὰς ἀμήτορος Παλλάδος, Eur. Phœn. 676: and in Pollux,

°ἀμήτωρ °ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς ABCDK LPN a b c d f g h k l m n o 17. 47

ὁ μὴ ἔχων μητέρα ἀμήτωρ, ὅσπερ ἡ Ἀθηνᾶ, καὶ ἀπάτωρ ὁ μὴ ἔχων πατέρα, ὡς Ἥφαιστος (according to a legend that he was the son of Juno alone): see many other examples in Bleek:—or *improperly*, one whose father or mother is unknown, or ignoble—so Ion, Eur. Ion 850, is said to be ἀμήτωρ, ἀναρίθμητος, as being supposed to be the son of a humble slave: and in Horace's "viros nullis majoribus ortos," Sat. i. 6. 10: Cic. de Orat. ii. 64, "quibus nec mater nec pater, tanta confidentia estis?" (Bl. observes that neither the "patre nullo" of Livy iv. 3, nor the ὡς ἀμήτωρ ἀπάτωρ τε γεγώς of Ion 109 can be adduced here, because in the former case there was a myth according to which the word might be literally used of Servius Tullius, and in the latter the ὡς deprives the words of their true meaning. Delitzsch has quoted ἀμήτωρ as used of Sarah by Philo, de Ebriet. 14, vol. i. 365 f.: Quis Rer. Div. Hær. 12, p. 481, "quoniam ejus mater in sacris literis non memoratur" (Mangey): but this is not correct, for in both places Philo states the reason to be a mystical one, because she was related to Abraham by the father's, not by the mother's side.) ἀγενεαλόγητος occurs only here in all Greek literature. It can only mean, '*without genealogy*.' But this has been variously understood. Corn. a-Lapide says, "Per genealogiam accipe prosapiam non tam parentum quam filiorum Melchisedech: nam de patre et matre ejus jam dixerat." "Dicet aliquis," says Estius, "Quorsum addidit, 'sine genealogia,' cum jam dixisset 'sine patre, sine matre:' quæ pars genealogiam satis videbatur excludisse. Responderi potest, ea parte removeri genus, a quo Melchisedech descendit, id est, majores, non autem genus cujus ipse princeps fuit, id est, posteros ac nepotes. Proinde hujus generis gratia additum esse: 'sine genealogia.' Nam utroque modo *genus* accipi constat, etiam apud Græcos, ut et *generationem* apud Hebræos. Unde est illud Gen. v., 'Hic est liber generationis Adam,' et cap. x., 'Hæ generationes filiorum Noë,' et cap. xi., 'Hæ generationes Tharæ,' cum posteros eorum vellet recensere. Sic quidem Hieronymus hanc partem intellexit, quando eam interpretatur, *sine nuptiis*, lib. i. contra Jovinianum. Per nuptias enim genus in posteros propagatur. Unde et Martyr Ignatius in Epistola ad Philadelphios Melchisedech recenset inter sanctos qui cœlibem vitam duxerunt." But this, which would be at the best but a doubtful deduction from the use of "generatio," is precluded by ver. 6, in which ὁ μὴ γενεαλογούμενος ἐξ αὐτῶν clearly shews that it was ancestry, and not posterity, which was in the view of the Writer. 2. In giving a summary of the exegesis of the passage, I have made free use of the abundant materials at hand in the commentary of Bleek. The circumstance that Melchisedek is here stated to be ἀφωμοιωμένος τῷ υἱῷ τοῦ θεοῦ, has led many of the older expositors to regard these epithets as belonging to Melchisedek only in so far as he is a type of the Son of God, and as properly true of Him alone, not of Melchisedek, or only in an improper sense, and a subordinate manner. So Œc., ὁ γὰρ τύπος οὐ κατὰ πάντα ἴσος ἐστὶ τῇ ἀληθείᾳ: Schol. Matth., ἀεὶ γὰρ ἡ εἰκὼν ἀμυδροτέρα τοῦ πρωτοτύπου πρὸς ἀμφίρειαν. Accordingly, they understand ἀπάτωρ of Christ in reference to his Humanity (ἀπάτωρ . . ὡς ἄνθρωπος, ἐκ μόνης γὰρ ἐτέχθη μητρός, τῆς παρθένου φημί. Thdrt.), ἀμήτωρ, in reference to his Divinity (ὡς θεός, ἐκ μόνου γὰρ γεγέννηται πατρός, id.), and so also ἀγενεαλόγητος (οὐ γὰρ χρῄζει γενεαλογίας ὁ ἐξ ἀγεννήτου γεγεννημένος πατρός, id.). And so Chrys., Œc., Thl., Marcus Eremita de Melchisedec, § 4 (Migne, Patr. Gr. vol. lxv. p. 1121), Cosmas Indicopleustes (de Mundo v. in Galland. Bibl. Patr. xi. p. 478), Lactantius, Inst. iv. 13, vol. i. p. 482: Ambros. de Fide iii. 11 (88), vol. ii. p. 513 al. And so Corn. a-Lap., Jac. Cappell., Gerhard, Bisping, al. But, however the word ἀπάτωρ might perhaps be conceded to be not unnaturally applied to Christ in virtue of his Humanity, the words ἀμήτωρ and ἀγενεαλόγητος lie so far off any obvious application to his Divinity, that we may safely say this view could not well have been in the Writer's mind. See further reasons, on the words ἀφωμ. δὲ τῷ υἱ. τ. θεοῦ below, for applying these epithets to Melchisedek, and not to Christ. But *when they are so applied*, we are met by two widely divergent streams of opinion, partly hinted at in the explanation of the rendering given above. The one of these regards Melchisedek as a superhuman being: the other finds nothing in this description which need point him out as any thing beyond a man. Jerome (see Ep. ad Evagr., vol. i. p. 440 ff.) had received from Evagrius an anonymous work (which in all probability was the "Quæstiones in V. et N. Test.," by Hilarius the deacon), in which the "quæstio famosissima super Pontifice Melchisedec" was treated, and the writer tried to prove him "divinioris naturæ fuisse, nec de hominibus æstiman-

τέλος ἔχων, [p] ἀφωμοιώμενος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει

[p] here only †. Epist. Jer. 5, 63, 71 only. (-οιον, Prol. Sir.)

dum: et ad extremum ausus est dicere, *Spiritum Sanctum* occurrisse Abrahæ, et ipsum esse qui sub hominis figura visus sit." This strange opinion moved Jerome "revolvere veterum libros, ut videret quid singuli dicerent." And he found that Origen, in his 1st Hom. on Genesis (now lost), maintained him to have been *an angel*, as did Didymus the follower of Origen. Then he examined Hippolytus, Eusebius of Cæsarea, and Eus. of Emesa, Apollinarius, Eustathius of Antioch, and found that all these held him to have been *a man* of Canaan, King of Jerusalem, and endeavoured to prove it in different ways. He then mentions the opinion of the Jews, that Melchisedek was *Shem*, the eldest son of Noah; and gives their calculation that this may well have been, for Shem survived Abraham forty years. On this he pronounces no opinion. The view, that Melchisedek was the Holy Ghost, was also entertained by Hieracas the Egyptian, and by a branch of the Theodotian heretics, founded by a younger Theodotus (Epiphan. Hær. lv. vol. i. pp. 468 ff.: Aug. de Hær. c. 34, vol. viii.), and called Melchisedekites: and Marcus Eremita (cir. 400), who wrote a treatise on M., mentions heretics who believed him to be ὁ θεὸς λόγος, πρὶν σαρκωθῆναι ἢ ἐκ Μαρίας γεννηθῆναι. This opinion Epiphanius, Hær. lv. 7, mentions as held by some within the Church: and Ambrose, from his remarks, De Mysteriis ch. 8 (46), vol. ii. p. 337: De Sacram. iv. 3 (12), p. 368 f.: De Abrahamo i. 3 (16), vol. i. p. 288, seems to have held this: though, De Fide as above, he expressly states him to have been merely a holy man, a type of Christ. This last view was ever the prevalent one in the Church. Cyr.-alex., Glaphyr. ii. vol. ii. pp. 46 ff., combats the two opinions that Melchisedek was a vision of the Holy Spirit, and that he was a great angel. In later times the idea that he was the Son of God was revived by Molinæus (Vates, iv. 11 f.), by Cunæus (cited above), by Hottinger (De Decimis Judæorum, p. 15), Gaillard (M. Christus Unicus Rex Pacis, Ludg. Bat. 1686), and others. The theory that he was *Shem* has found many advocates: Lyra, Cajetan, Luther (on Gen. xv.), Melanchthon, Chemnitz, Gerhard, Selden (De Decimis, § 1), al. Jurieu (Histoire Crit. i. 10) believes him to have been *Ham;* Hulse (M. una cum Parente e Tenebris emergens, Lugd. Bat. 1706) and Calmet (Dissert. ii. pp. 271 f.), to have been *Enoch* reappearing on earth. Bleek refers, besides the above, for the general subject, to Deyling, Observv. Sacræ p. ii. pp. 71—87 (edn. 3, Lips. 1733): Fabricii Cod. Pseudepig. O. T. pp. 311—314 (edn. 2, 1722): Calmet, Bibl. Biblioth. pt. iv., where many dissertations are mentioned. A theory which identified Melchisedek with *Job* is mentioned by Wolf, Curæ Phil. in loc., and has recently been revived by Mr. Galloway, in his work, Egypt's Record of Time), **having neither beginning of days nor end of life** (these words are again taken by most Commentators to mean, that of Melchisedek, neither beginning of days nor end of life are related in Scripture. Some, e. g. Beza (as a deduction from the other: "sevi ac proinde sacerdotii"), Camero, Schlicht., Wittich, al., take ἀρχήν for the beginning of his sacerdotal life: others as Camero, Seb. Schmidt, Limborch, Schleusner, Kuinoel, take τέλος also for the end of his priestly life: "Nullus ante eum defunctus est sacerdotio cui ipse deinde successit . . . . nullus commemoratur ei successisse in sacerdotio: qua in re typus fuit Christi," Camero. But however ζωῆς τέλος may be legitimately thus referred, seeing that his priesthood and his life would expire together, ἀρχὴν ἡμερῶν can hardly be understood of any thing but his *natural life*, especially as following ἀπάτωρ, &c., and in the presence of the general biblical usage of *al ἡμέραι τινός* as a man's lifetime. Accordingly most expositors take the words in this their natural sense and interpret them as above. So Chrys. on Ps. cx. § 8, vol. v. p. 277, οὔτε ἀρχὴν οὖν ἡμερῶν φαίνεται ἔχων οὔτε ζωῆς τέλος ὁ Μ., οὐ τῷ μὴ ἔχειν, ἀλλὰ τῷ μὴ γενεαλογηθῆναι· ὁ δὲ Ἰησοῦς . . . τῷ καθ' ὅλον μὴ εἶναι ἐκ' αὐτοῦ ἀρχὴν χρονικὴν μηδὲ τέλος· τὸ μὲν γὰρ ἦν σκιά, τὸ δὲ ἀλήθεια. Similarly Thdrt.: Eranistes, Dial. ii. vol. i. p. 88 f.: Cyr.-alex. Glaph. ii. p. 63: Primasius, who ends, "neque enim sub quo natus est Melchisedek legitur, neque quando mortuus est narratur, sed subito introducitur sicut et Elias." Again however no one, I think, can help feeling that such an interpretation is in fact no worthy acceptation of these solemn words of the sacred Writer. The expressions become incomparably more natural, as Bleek says, if the Writer really meant that M. had not, as mortal men, a definite beginning and end of his life. It really would seem to me almost childish, to say thus solemnly of any whose acts were related

q ch. x. 1, 12, 14 only γ. Symm. Ps. xlvii. 14 = εἰς τοὺς αἰῶνας, LXX. Ps. xxxvi. 3.) Hellod. Æth. i. p. 25, φυγῇ με εἰς τὸ δ. ἐζημίωσαν. (BL) (-κῶς, Symm. r = here only. (Heb. here only. Paul, never. Hist. Books, freq.) s Gal. vi. 11 only. Zech. ii. 2. t ch. iii. 3. x. 12.

ἱερεὺς εἰς τὸ q διηνεκές. 4 r Θεωρεῖτε δὲ s πηλίκος t οὗτος, ABCDK LPℵ a b c d f g h k l m n o 17. 47

4. πηλ., ηλικος D¹. om outos D¹[-gr] 67².

in the O. T., but whose birth and death were not related, that *they had neither beginning of days nor end of life*. Suppose e. g. such a thing were said of Hobab, father-in-law of Moses. Here again Delitzsch, who takes strongly the other view, quotes from Philo an expression respecting Cain which he supposes analogous: ὁ Καὶν οὐκ ἀποθανεῖται, τὸ κακίας σύμβολον, ἣν ἀεὶ δεῖ ζῆν ἐν τῷ θνητῷ γένει παρ' ἀνθρώπους. But surely it is hardly legitimate to conclude that, because Philo means only thus much, the Writer of the Epistle to the Hebrews means no more), but (yea, rather) **likened to the Son of God** (ἀφομοιόω (reff.) is a classical word. Plato, Rep. ii. 382 D, ἀφομοιοῦντες τῇ ἀληθεῖ τὸ φεύδες: al. in Bl. Aristot. Polit. i., τὰ εἴδη τῶν θεῶν ἑαυτοῖς ἀφομοιοῦνται οἱ ἄνθρωποι. This clause stands alone and pendent, like the preceding, and must not be taken with μένει ἱερεὺς εἰς τὸ διηνεκές, as Syr. ("sed in similitudinem filii Dei manet sacerdos in æternum:" "but in the likeness of the Son of Aloha standeth his priesthood for ever." Etheridge's version), Schlichting ("assimilatus filio Dei, i. e. illic ubi comparatus est cum Christo. Non enim usquam Scriptura de Melchisedeco seorsim et expresse dixit, eum manere sacerdotem in perpetuum: sed tantum in comparatione cum Christo, in illis nempe verbis de Christo positis, Tu es Sacerdos" &c.). To this there are three objections: 1. it would be extremely unnatural to say that from a text where it is said that the Son of God is a priest for ever after the order of Melchisedek, Melchisedek himself derives the character of remaining a priest for ever: 2. it would be but a poor way of proving the eternal priesthood of Christ, to shew that He is a priest after the order of one who only appeared to have, but really had not, such eternal priesthood: and 3. it is clearly not in respect of *priesthood* that the ἀφομοίωσις is here meant, but in respect of the foregoing predicates: for it is as to these only that the Son of God would be an archetype for Melchisedek, seeing that, in respect of priesthood, Melchisedek was chronologically prior to our Lord. So Thdrt., τούτου χάριν (in reference to the ἀΐδιος γέννησις and the ἀθάνατος φύσις of the Son of God) οὐ τὸν δεσπότην χριστὸν τῷ Μελχισεδὲκ ἀφωμοίωσεν, ἀλλὰ τὸν Μ. τῷ χριστῷ· ἐκεῖνος γὰρ τούτου τύπος, οὗτος δὲ τοῦ τύπου ἡ ἀλήθεια· ἐν μέντοι τῇ ἱερωσύνῃ, οὐ Μελχισεδὲκ μεμίμηται τὸν δεσπότην χριστόν, ἀλλ' ὁ δεσπότης χριστὸς ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ, in loc.: so also Eranistes, Dial. ii. vol. i. p. 88. These very words shew that the Writer does not regard Melchisedek as an *appearance* of the Son of God: and are so adduced by Epiphan. Hær. lv. 7, p. 474: οὐ γάρ τις ἑαυτῷ ὅμοιος γενήσεται ποτε. The sense is then that Melchisedek, in being ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, personally, not typically, resembles the Son of God—in his personal attributes, as the Son of God subsequently in His incarnation, resembled *him* in His priesthood), **remaineth priest for ever** (εἰς τὸ διηνεκές = εἰς τὸν αἰῶνα above, ch. vi. 20: and see reff. The expression is one which must be interpreted in each case by the context in which it occurs. Thus Sylla and Cæsar were chosen dictators εἰς τὸ διηνεκές, "dictatores perpetui," that is, *for life*: Appian, B. C. i. p. 682. But that is no reason why here, where an eternal priesthood is in question, it should mean *for life*: indeed such meaning would be absurd, seeing that all were priests for life. In that case too, we should not have the present μένει. All kinds of ways have been devised to escape the plain assertion of these words. Most Commentators have had recourse to the same as before, viz. that *no end of his priesthood is related to us in Scripture*: so Œc., Thl., Cyr.-alex., Epiphan., and many moderns. Schlichting takes it, that as our Lord's High Priesthood, which is said to be eternal, will endure to that time when the high-priestly office will cease, so Melchisedek's priesthood is said to endure for ever, "quod et sacerdotium per longum aliquod temporis spatium egerit, et cum ipso veri Dei cultus et notitia inter homines illos extincta fuerit, ita ut sacerdotio, quod quidem vero Deo dicatum foret, nullus inter eos relictus esset locus. In æternum enim aliquid durare dicitur, quod et per longum tempus durat, et tamdiu duret quamdiu natura ipsius rei patitur. Sic David Deum se in æternum laudaturum dixit," &c. Stier says, "He stands in Scripture as a type of an eternal priest:" but the question here is not of *type*, but of *fact*. Tholuck, "He remains, in so far as the type remains in the antitype, in so far as his priesthood remains in Christ," after Primas., Haymo, Thos. Aq.

ᾧ καὶ [u] δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν [v] ἀκροθινίων ὁ [w] πατριάρχης. [5] καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν

u ver. 2 reff.
v here only †.
w Acts ii. 29. vii. 8, 9 only. 1 Chron. xxvii. 22.

om καὶ BD¹ fuld¹(with tol) Syr copt [Primas Quæst.] : ins ACD²KL[P]ℵ rel [vulg (with am F-lat &c) arm] syr Chr₁ Cyr₁ [Euthal-ms] Thdrt Damasc Aug₁. ἔδωκεν bef ἀβραὰμ A m syr : om ἀβρ. c.

5. rec λευι, with AD²·³KL rel : txt BCD¹ℵ.

But thus type and antitype are hopelessly confounded. Christ is to be proved to be a High Priest for ever after the order of Melchisedek. Can we conceive then that the Writer, in setting forth what the order and attributes of Melchisedek are, should go back to Christ to find them? Again, to shew to what shifts interpreters have been reduced here, Jac. Cappellus, Pyle, Peirce, and Storr, actually understand ὅτι before μένει, and construe, "*made like to the Son of God, who abideth*" &c. Every thing shews that which has been maintained all through this difficult passage, that the assertions are made, and this chief one is above all made, simply of Melchisedek, and they are, as matters of fact, inferred and laid down by the sacred Writer from the historic notices of him. What further inference lies from such dignity being here put on Melchisedek, is not, as I before said, for us to enquire: certainly, none which can in any way interfere with Christ's eternal and sole priesthood, can be correct. It is one of those things in which we must not be wise above that which is written, but must take simply and trustingly the plain sense of our Bibles on a deep and mysterious subject, and leave it for the day when all shall be clear, to give us full revelation on the matter. See on the whole, Bleek's long and interesting note, to which I must again acknowledge my obligations, and with which in the main I agree, against most expositors, and among them De Wette, Tholuck, Lünemann, Ebrard, and Delitzsch). 4—10.] See summary at ver. 1. *The Melchisedek priesthood greater than the Levitical, shewn by the fact that Melchisedek received tithes of Abraham and blessed him* (4—8), *and potentially, in Abraham, Levi* (9, 10). 4.] But observe (some take θεωρεῖτε indicative, but the imperative seems far better, both with regard to the sense of the verb, and the requirements of the context. The δέ also tends to sharpen up the verb. The distinction between θεωρέω and ὁράω, as *behold* and *see*, is, it is true, not always observed (see Luke xxiv. 39: John iv. 19; xii. 19: Acts xvii. 22), still less that laid down in Phavorinus, ὁρῶ μὲν ἐπὶ σώματος, θεωρῶ δὲ ἐπὶ ψυχῆς: but where the context plainly allows of the distinction, it ought to be borne in mind: so Demosth. p. 19. 23, θεωρῶν καὶ σκοπῶν εὑρίσκω: 93. 9, θεωρεῖτε γὰρ τὸ παρὸν πρῶτον ὃ γίνεται: Ceb. Tab. 38, σὺ τοίνυν οὕτω θεώρησον: and other examples in Bleek) how great ('quantus qualisque,' of what dignity and personal excellence) this man (was) (let it be noticed that the argument still puts forward the personal dignity of Melchisedek, in a way quite inconsistent with the commonly received interpretation of the predicates above), to whom Abraham paid tithes also (went so far as to pay tithes, the καί belonging to δεκάτην ἔδωκεν, and of these, rather to δεκάτην, separated as it is from its verb), from the best (of the spoil) (τὰ ἀκροθίνια, neut. plur. from ἀκροθίνιος,—literally that which comes from the top of an heap, and so the first-fruits, usually of spoils: Bl. quotes from the Schol. on Eur. Phœn. 213, ἀκροθίνια κυρίως αἱ τῶν καρπῶν ἀπαρχαί, παρὰ τὸν βῖνα, ὅ ἐστι, τὸν σῶρον τῆς ἅλω, καταχρηστικῶς δὲ λέγονται καὶ αἱ ἀπαρχαὶ τῆς λείας. So Herod. viii. 121, πρῶτα μὲν νῦν τοῖσι θεοῖσι ἐξαίλον ἀκροθίνια ἄλλα τε καὶ τριήρεας τρεῖς Φοινίσσας, and 122, πέμψαντες δὲ ἀκροθίνια οἱ Ἕλληνες ἐς Δελφούς. See many more examples in Wetst., Elsner, and Kypke. And in consequence, some have pressed here the proper meaning, and understood, that Abraham gave to Melchisedek the tenth of that portion of the spoil which was already set apart for God. But, considering that these words merely take up δεκάτην ἀπὸ πάντων of ver. 2 and of Genesis, it is more natural to understand τὰ ἀκροθίνια in a wider and less proper sense, of the booty itself, as indeed all booty brought away might be considered as the primitiæ, the choice part, in contradistinction to the more worthless portion which was left behind. This general sense does not indeed appear in classic Greek, nor elsewhere in Hellenistic: and when Hesych. and Phavorinus give as alternative meanings, σκῦλα, and τὰ ἀπὸ τῶν πολέμων λάφυρα, it is probable that this passage was before them. So that Bleek, with Hammond and Grotius, would understand, after Thl., ἐκ τῶν ἀκροθινίων, τουτέστιν ἐκ τῶν λαφύρων τῶν κρειττόνων καὶ τιμιωτέρων. This he thinks is favoured by the ἐκ, which rather indicates that whereof the tithe consisted, than that of which (ἀπό) it was the tithe), the

x Luke i. 9 only. Exod. xxix. 9 al. (-τεύειν, Luke i. 8. -τευμα, 2 Pet. i. 5, 9.) y Luke xix. 12. Rev. xvii. 12. see ch. v. 6. z John xiv. 21. 1 John iv 21. a Matt. xxiii. 23. Luke xi. 42. xviii. 12 only. Gen. xxviii. 22. Deut. xiv. 22. constr., 1 Kings viii. 15. 17. (δεκ., ver. 6.) b ch. ii. 14 reff. c ch. v. 8 reff. d here only. Gen. xxxv. 11. 2 Chron. vi. 9. e = Acts ii. 30. ver. 10 (Matt. iii. 4 ‖ Mk. Luke xii. 35. Eph. vi. 14. 1 Pet. i. 13) only.

ABCDK LP№ a b c d f g h k l m n o 17. 47

[x] ἱερατείαν [y] λαμβάνοντες, [z] ἐντολὴν [z] ἔχουσιν [a] ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, [b] τουτέστιν τοὺς ἀδελφοὺς αὐτῶν, [c] καίπερ [d] ἐξεληλυθότας ἐκ τῆς [de] ὀσφύος

rec ἀποδεκατουν, with ACD$^{2\cdot3}$KL[P]№ rel : txt BD^{1}. om τουτεστιν B^{1}(ins B^{2}).

patriarch (added at the end of the sentence to emphasize the title: '*and he, the illustrious patriarch:*' οὐχ ὁ τυχὼν ἄνθρωπος, ἀλλ' ὁ Ἀβραάμ, ὁ τοσοῦτος, ὁ πατριάρχης· οὐκ ἀλόγως γὰρ τὸ πατριάρχης προσέθηκεν, ἀλλ' ἵν' ἐξάρῃ τὸ πρόσωπον. Thl. Tholuck has noticed the full rhythm of the word itself, as forming the foot called Ionicus a minore, with which, and the Pæon tertius, orators love to end their sentences. "The word πατριάρχης is Hellenistic: formed from ἀρχή and πατριά, the last in the Hellenistic sense denoting single families and lines of descent, the minor subdivisions of races. It is often found in the LXX version of the Chronicles for the heads of these families. Later however it was used to signify also the head and originator of a race; in Acts vii. 8, 9, it is used of the twelve sons of Jacob, as heads of the tribes; in 4 Macc. vii. 19, of Abraham, Isaac, and Jacob; in Acts ii. 29, of David." Bleek). 5.] *Continuation of ver. 4, setting forth the reason of the* πηλίκος. And ('et quidem:' the E. V. "and verily," is rather too strong) **they of the sons of Levi who receive the priesthood** (or, and perhaps more properly, '*they of the sons of Levi, when they receive the priesthood:*' in either case meaning the family of Aaron, not as Wolf, al., the whole tribe of Levi, which indeed was appointed by God to receive tithes, see Num. xviii. 20: the words οἱ ἐκ τῶν υἱῶν Λ. will not admit of this interpretation. The Writer speaks of the custom, whereby not all the Levites, but the priests only, received tithes. λαμβάνοντες, as frequently, 'capessentes,' taking as of course and right: Xen. Cyr. i. 5. 2, ὁ δὲ Κυαξάρης . . . . τὴν ἀρχὴν ἔλαβε τῶν Μήδων. ἱερατείαν, the office of priest: mostly a late word, Dion. Hal., al.: but also found in Aristot. Pol. vii. 8, τὴν περὶ τοὺς θεοὺς ἐπιμέλειαν, ἣν καλοῦσιν ἱερατείαν. In vv. 11, 12, 24, ἱερωσύνη is used in the same sense. If any distinction is to be made between the two words, it would rather seem to be the opposite of that laid down by Schulz and others: ἱερατεία seems more to denote the *service* of the priest, ἱερωσύνη the *office* and *power*. So in Aristot. above: so Herod. iii. 142, ἱερωσύνην . . . αἱρεῦμαι αὐτῷ τε ἐμοὶ καὶ τοῖσι ἀπ' ἐμεῦ αἰεὶ γινομένοισι, τοῦ Διὸς τ. Ἐλευθερίου,—and Demosth. p. 1313. 20, προεκρίθην ἐν τοῖς εὐγενεστάτοις κληροῦσθαι τῆς ἱερωσύνης τῷ Ἡρακλεῖ) **have commandment to take tithes of** (δεκατεύω is the Greek form, -όω the Hellenistic. See reff.) **the people according to the law** (the words κατὰ τὸν νόμον have been joined by Seb. Schmidt, Hammond, al., to τὸν λαόν: "the (people according to law):" i. e. either God's people, who were under the law, or those who according to the law were the λαός, in distinction from the priests and Levites, as οἱ δὲ ἱερεῖς καὶ ὁ λαός, Exod. xix. 24. But, though an article after λαόν would not be, as commonly supposed, absolutely required in such a construction (witness οἱ νεκροὶ ἐν χριστῷ, τοῖς κυρίοις κατὰ σάρκα, and the like), yet it is difficult to imagine the construction without it here. Bleek would refer the words to ἐντολὴν ἔχουσιν, justifying it by ch. ix. 19, λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωυσέως, where however it is far better to join it with λαληθείσης. If it there belonged to πάσης ἐντολῆς, we should certainly expect either τῆς, or τῶν, κατὰ τὸν νόμον. The commandment referred to, on the ordinary construction of the first words of the verse would be Num. xviii. 20—32. But it seems more natural to understand those first words as I have given them in the alternative there, and then κατὰ τὸν νόμον falls into its place easily: 'Those of the sons of Levi, when they are invested with the priesthood, receive commandment to tithe the people according to the law.' On the ways in which the right of tithe was understood at different times, and how it became at length attached to the priesthood only, see Bleek's note), **that is, their brethren, though come out of the loins of Abraham** (the formula ἐξέρχεσθαι ἐκ τῆς ὀσφ. for to spring from, as an ancestor, is only Hellenistic, arising from the rendering by the LXX of the Heb. יָצָא מֵחֲלֻצֵי, as in reff. Compare ἐκ τῶν πλευρῶν σου, 3 Kings viii. 19; ἐκ τῶν μηρῶν αὐτοῦ, Gen. xlvi. 26. The meaning is very difficult to assign. Certainly it cannot be as Bleek, after

Ἀβραάμ· 6 ὁ δὲ μὴ [f]γενεαλογούμενος ἐξ αὐτῶν [g]δεδεκάτωκεν Ἀβραάμ, καὶ τὸν [h]ἔχοντα τὰς [hi]ἐπαγγελίας [k]εὐλόγηκεν. 7 [l]χωρὶς δὲ πάσης [m]ἀντιλογίας [n]τὸ [o]ἔλαττον ὑπὸ τοῦ [p]κρείττονος [k]εὐλογεῖται. 8 καὶ ὧδε μὲν [q]δεκάτας ἀποθνήσκοντες ἄνθρωποι [r]λαμβάνουσιν· ἐκεῖ δέ, [s]μαρτυρού-

f here only. 1 Chron. v. 1. Herod. ii. 146. iii. 75 al. (-γία, 1 Tim. i. 4. see ver. 3.)
g here and ver. 9 only. Neh. x. 37 only. (ἀποδεκ., ver. 5.)

h 2 Cor. viii. 1. vi. 16. xxv. 33) only. xvii. 24. xxi. 34.
i plur., ch. vi. 12 reff.
k ver. 1.
l 1 ch. iv. 15 reff.
m = ch. vii. 7. 1 Cor. i. 27, 28. Gal. iii. 22 al.
n neut., 1 Cor. i. 27, 28.
o John ii. 10. Rom. ix. 12 (from Gen. xxv. 23) only.
p ch. i. 4 reff.
q ver. 2 reff.
r = Matt. adv., 1 Tim. v. 9 only. Exod. xxx. 16.
s ver. 17. ch. xi. 2, 4, 5, 39. Rom. iii. 21. 1 Tim. v. 10 al.

6. rec ins τον bef αβρααμ, with AD$^{2\text{-}3}$KL[P]$\aleph^{2}$ rel Chr Thdrt Damasc: om BCD^{1}$\aleph^{1}$ 17. ευλογησεν AC[P 47 Euthal-ms] Chr$_{1}$.— ηυλ. AD^{1}.

Böhme, "Abrahamidas quidem, sed fratres tamen:" for this quite reverses the τουτέστιν and καίπερ. I take this to be intended: by the first clause, τουτέστιν τοὺς ἀδελφοὺς αὐτῶν, that the Levitical tithe right was all within the limits of one race, a privilege 'de Abrahamide in Abrahamidem,' and therefore less to be wondered at, and involving less difference between man and man, than the tithe right of Melchisedek over Abraham, one of different race, and indeed over all his progeny with him. Then the second clause, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβρ., is inserted to shew the deep subjection of the ordinary Abrahamid to the Melchisedek priesthood, seeing that, notwithstanding his privilege of descent, he was subjected to his own priest, his brother, who in turn paid tithes in Abraham to Melchisedek).

6.] But (apodosis to μέν, ver. 5), he whose pedigree is never (see below) reckoned from them (contrast—οἱ ἐκ τῶν υἱῶν Λευεί,—ὁ μὴ γενεαλογούμενος ἐξ αὐτῶν: also speaking for the connexion above advocated in ver. 5. The present part. gives the sense, '*who is not in the habit of having his genealogy made out*' . . ., whose descent no one thinks of deducing. This is also indicated by the subjective μή. Had it been οὐ (as οἱ οὐκ ἠλεημένοι, 1 Pet. ii. 10) it would denote the mere matter of fact,—'of whom no such genealogy exists.' This is better than with Winer, edn. 6, § 55. 5, to regard the μή as only a stronger form of negation. The verb is good Greek: the Egyptian priests in Herodotus, Ἑκαταίῳ γενεηλογήσαντι ἑωὑτὸν . . . . ἀντεγενεηλόγησαν κ.τ.λ., ii. 143, see also ib. 146; and in Xen. Symp. iv. 51, we have γενεαλογοῦσι τὴν συγγένειαν. ἐξ αὐτῶν, viz. τῶν υἱῶν Λευεί: not as Epiphan. Hær. lxvii. 7, p. 716, a-Lapide, al., τῶν υἱῶν Ἰσραήλ, nor as Grot., from *Levi and Abraham*: and it means '*from* them,' i. e. their line of descent) hath taken tithes of Abraham (not *took*, aor. The sentence is cast into this form, because of the *enduring nature* of the office and priesthood of Melchisedek, which is given by the perfect tense. Doubtless the perfect might be used without any such reference, meaning, 'as the fact now stands:' indicating, as Winer, § 40. 4, that the fact endures in its significance: see below, ver. 9: but considering the connexion here, I prefer supposing it to have been intended) and hath blessed the possessor of the promises (Klee would urge the present sense of the participle; "*him who now possesses the promises;*" but there seems to be no necessity for this. I should rather take ὁ ἔχων τὰς ἐπαγγ. for a quasi-official designation of Abraham (see on ch. vi. 12) as the *possessor of* the promises. As to the sense, Œc. has well expressed it: ἐξῆρε τὸν Ἀβραάμ, ἵνα πλεῖον ἐξάρῃ τὸν Μελχισεδέκ): 7.] and (our English '*and*' is the nearest to this use of δέ, which is a faint '*but*,' introducing merely a new proposition. Were it not in the middle of a sentence, '*now*' after a period would best give its sense) without all controversy (πάντες δὲ κοινῶς καὶ ἀναντιῤῥήτως οἴδαμεν. Thl. See on ch. vi. 16), the less is blessed by the better (the neuters here serve entirely to generalize, as in τὸ κατέχον οἴδατε, 2 Thess. ii. 6, taken up by ὁ κατέχων, ver. 7: see reff.; and Winer, § 27. 5. So Thuc. iii. 11, τὰ κράτιστα ἐπὶ τοὺς ὑποδεεστέρους ξυνεκῆγον: Xen. Anab. vii. 3. 11. On κρείττων, see note, ch. i. 4. It is obvious that the axiom here laid down only holds good where the blessing is a solemn and official one, as of a father, or a priest: as was the case here. In such cases the blesser stands in the place of God, and as so standing is of superior dignity).

8.] *Second item of superiority*, in that M.'s is an *enduring*, the Levitical a *transitory* priesthood. And here indeed (ὧδε, 'ut res nunc se habent:' the Levitical priesthood being still in existence in the Writer's time: οἱ μὲν γὰρ ὧδε, τουτέστιν, ἐν τῷ νόμῳ λαμβάνοντες δεκάτας. Thl.) men who die (ἄνοθν. first for emphasis as bringing out the point of the argument: but there is also a secondary emphasis on ἄνθρωποι: *men*, who *die*. Otherwise it

μενος ὅτι ζῇ. 9 καὶ ὡς [t] ἔπος εἰπεῖν, δι' Ἀβραὰμ καὶ Λευεὶς ὁ [q] δεκάτας [r] λαμβάνων [s] δεδεκάτωται· 10 ἔτι γὰρ ἐν τῇ [u] ὀσφύι τοῦ πατρὸς ἦν ὅτε [v] συνήντησεν αὐτῷ Μελχισεδέκ. 11 [w] εἰ [w] μὲν [w] οὖν [x] τελείωσις διὰ τῆς Λευειτικῆς ABCDK LPℵ a b d f g h k l m n o 17. 47

t here only. Sir. xliv. 5 only. (see note.) u ver. 5 reff. v ver. 1 reff. w ch. viii. 4 only. x Luke i. 45 only ‡. (Exod. xxix. 26. Jer. ii. 2.) see ch. ii. 10 reff. and note.

9. for ειπειν, ειπεν C[1] D[1][-gr]. (δι', so BD[1]ℵ c m [47].) rec (for λευεις) λευι, with C[3]DKL[P]ℵ[1] rel [vulg copt] : λευις A : txt BC[1]ℵ[2] [basm].

10. [αυτον P.] rec ins ο bef μελχισεδεκ, with AC[3]D[3]KL[P] rel [Chr-montf Euthal-ms Thdrt Damasc] : om BC[1]D[1]ℵ [47 Chr-ms].

11. for ει, η CL[1][P]. rec λευιτικ., with ACKL[P] rel : txt BDℵ.

need not have been expressed : see below) receive tithes (plur. as we also use the word, signifying the different sorts of tenths taken of different things): but there (ἐκεῖ δέ, τουτέστιν ἐν τῷ κατὰ Μελχισεδὲκ πράγματι, Thl.), one of whom it is testified (ἄνθρωπος is not again expressed, nor is it to be supplied. The mysterious character of Melchisedek is still before the Writer. It is hardly needful to say that *Christ* cannot be meant, as Justiniani, Jac. Cappellus, Heinsius, and Pyle have imagined. This passive sense of μαρτυροῦμαι (reff.) is unknown in classical Greek. The testimony meant is certainly that of *scripture*; probably, that in Ps. cx. 4, where an eternal priesthood, and therefore duration, is predicated of Melchisedek. So Thdrt., Bleek, al. It cannot well be, as Calv., Est., Drusius, Grot., Wolf, Bengel, Bisping, al., the mere negative fact of his death not being recorded, which would not amount to a testimony that he lives : and it is improbable that in so express a word as μαρτυρούμενος the Writer should, as Böhme, al. imagine, intend to combine both the positive testimony and the inference from the omission) that he liveth (this clearly cannot be interpreted of the *priesthood* of Melchisedek enduring, as Œc. : ἢ ἁπλούστερον δέξαι τὸ εἰρημένον, ὅτι ὁ τρόπος τῆς ἱερωσύνης τῶν μὲν Λευϊτῶν, ἀποθνήσκει· καὶ γὰρ ἐπαύσατο, τῆς ἀληθείας φανείσης· ὁ δὲ τοῦ Μελχισεδὲκ ζῇ· ζῇ γάρ : for what is here said is eminently personal, and that Melchisedek himself is meant, is shewn by the historical reference to the fact of his receiving tithes of Abraham. As Bleek well remarks, if ἀποθνήσκοντες applies personally to the sons of Levi, ζῇ must also apply personally to Melchisedek). 9.] The Jew might reply, that it was nothing to him, if Abraham paid tithes to Melchisedek : for Abr. was no priest, and therefore paid tithes naturally to a priest : the Writer therefore proceeds to a *third proof*, shewing that *in Abraham even Levi himself*, the patriarch of the Jewish priesthood, *paid tithes*. So Chrys., Thdrt. And so to speak (τὸ δέ, ὡς ἔπος εἰπεῖν, ἢ τοῦτο σημαίνει, ὅ τι καὶ ἐν συντόμῳ εἰπεῖν, ἢ ἀντὶ τοῦ ἵν' οὕτως εἴπω· ἐπειδὴ γὰρ τόλμημα ἔδοκει τὸ εἰπεῖν ὅτι ὁ Λευὶ μήπω εἰς γένεσιν παραχθεὶς ἐδεκατώθη παρὰ τοῦ Μελχισεδέκ, ἐκόλασε τοῦτο. Thl. The former of these meanings, '*in a word*,' is taken by Camerarius, Jac. Cappellus, Erasmus Schmid, Elsner ; the latter by vulg. ("*ut ita dictum sit*"), Erasm., Luther, Beza, Schlichting, Grot., and most Commentators. Bleek has gone into both these meanings, and proved by many examples that either is legitimate. Both in fact run into one. The phrase is used when any thing is about to be said that is unexpected, or somewhat strained, not likely to be universally recognized, at least in the general way in which it is asserted. So sometimes it is used for 'roughly,' 'improperly'—Plato, Legg. ii. 656 E, μυριοστὸν ἔτος .... οὐχ ὡς ἔτος εἰπεῖν μυριοστόν, ἀλλ' ὄντως. So that it may be here regarded as introducing and softening a strong saying : as Thl. above) by means of Abraham (Ἀβρ. is genitive, not accusative, as Aug. de Genesi ad lit. x. 19 (34), vol. iii. pt. ii., "*propter Abraham*," and Phot. (διὰ τὸν δεκατωθέντα Ἀβραάμ)) Levi also, who receiveth tithes (who is the head and representative of the tithe-taking tribe. Indeed the name here is almost a collective one, the personal reference being taken up in the next clause), hath been taken tithes of (on the perfect, see above, ver. 6) : 10.] for he was yet in the loins of his father (i. e. his forefather, Abraham : for Isaac was not yet born, much less Jacob. But we need not hence understand τοῦ πατρός to mean "*the patriarch*," as, strange to say, Bleek does. On the expression cf. ver. 5) when Melchisedek met him (on the questions, for the most part unprofitable (cf. ὡς ἔπος εἰπεῖν), which have been raised on this proof, see Bleek, Ebrard, and Owen. It may fairly be replied to one of them, whether *Christ also did not pay tithe in Abraham*, that He never was in the loins of an earthly father).

11—25.] *Further proofs of the perfec-*

ʸ ἱερωσύνης ἦν, ὁ λαὸς γὰρ ᶻ ἐπ' αὐτῆς ᵃ νενομοθέτηται, τίς ἔτι ᵇ χρεία κατὰ τὴν ᶜ τάξιν Μελχισεδὲκ ἕτερον ᵈ ἀνα-

y vv. 12, 24 only. 1 Chron. xxix. 22. Esdr. v. 38 al4.

z = here only. Exod. xxxiv. 27. (see note.) James iv. 12. -θεσία, Rom. ix. 4.)
a ch. viii. 6 (also pass.) only. Ps. xxiv. 8 al. (-θέτης, b Luke x. 42. Sir. iii. 22.
c ch. v. 6 reff.
d = Acts iii. 22, 26 al. Rom. xv. 12, from Isa. xi. 10.

om ην B. rec (for αυτης) αυτη, with D^2KL rel [Chr Thdrt Damasc Œc]: αυτην k o [Euthal-ms]: txt ABCD^1[LP]ℵ m 17 Cyr$_1$. rec νενομοθετητο, with D^2KL rel [Chr Thdrt Damasc]: txt ABCD^1[P]ℵ 17 [47 Euthal-ms] Cyr$_1$. aft τις ins γαρ D^1[-gr].

tion of Christ's priesthood, as compared with the Levitical: (11—14) *in that He sprang from a tribe not recognized as a priestly one by the law, thus setting aside the law:* (15—19) *in that He was constituted priest not after the law of a carnal commandment, but after the power of an endless life, thus impugning the former commandment as weak and unprofitable:* (20—22) *in that He was made with an oath, they without one:* (23, 24) *in that they by reason of their transitoriness were many, He, one and unchangeable.*

11.] If again (this seems the nearest English expression to *εἰ μὲν οὖν*. It takes up the reasoning, not from the point immediately preceding, but from the main line of argument, of which what has just preceded has been merely a co-ordinate illustration. So that it is not necessary to say here, as some have attempted to do, from what point in the preceding chapters the reasoning is resumed. The main line of thought is again referred to, dependently on the promise of Ps. cx. 4, as made to our Lord and verified in Him) **perfection** (in the widest sense: *the bringing of man to his highest state*, viz. that of salvation and sanctification: see on ver. 19, *οὐδὲν ἐτελείωσεν ὁ νόμος*. Commentators have too much limited it: Grot. understands *perfection of priesthood* ("quod in genere sacerdotii perfectissimum est"): Primasius and Beza, *moral perfection:* Estius, Schlichting, al., *perfect remission of sins*. But manifestly these two latter are included in the idea, which is a far more extensive one than either) **were** (ἦν may be rendered either by the imperf. subj. or pluperf. subj. The former, '*if perfection were*,' would imply '*it is not*:' the latter, '*if perfection had been*,' would imply, '*it was not*.' The difficulty of deciding here arises from the apodosis being given in an elliptic form, viz. in that of a question in which the verb is left out) **by means of** (could be brought about by the instrumentality of) **the Levitical priesthood** (on **ἱερωσύνη**, see note, ver. 5),—**for upon it** (i. e. *τῆς Λευϊτικῆς ἱερωσύνης*: not as, reading *ἐπ' αὐτῇ*, many Commentators, *τελειώσει, for the sake of obtaining perfection*. Three meanings are legitimate for **ἐπ' αὐτῆς**. 1. *Concerning it*, it being the objective basis or substratum of the *νομοθέτησις*: as in *οὐ λέγει . . . . ὡς ἐπὶ πολλῶν*, Gal. iii. 16: *σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων*, John vi. 2. This is taken by Schlichting, Grot., Bleek. So '*disserere*' or '*scribere super re*.' 2. *In its time*, as *ἐπ' Ὀλυμπιάδος, ἐπ' ἄρχοντος*. 3. *On its ground*, it being the subjective basis or substratum of the *νομοθέτησις*: it being presupposed, and the law-giving proceeding on it as ex concesso. This is taken with slight variations, by De Wette, Lünemann, Ebrard, al. And this seems most agreeable to the sense. For (1) would seem hardly to account for the insertion of the parenthesis at all: that the law was enacted *concerning* the priesthood, would certainly be no reason for here introducing it: still less would the *form* of the parenthesis thus be accounted for, **ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομ.**, see below: and (2) again, being a mere notice of date, would not account for the occurrence of the parenthesis. But if we consider the priesthood as the basis on which the law was constructed, so that not the priests only, but the *people* also (cf. the same *παντὶ τῷ λαῷ, πάντα τὸν λαόν*, in ch. ix. 19) were involved in the question of the dignity and finality of the priesthood, then a sufficient reason seems to be gained for inserting the parenthesis: q. d. not only they, but the whole system of which the priesthood was the basis and centre) **the people** (emphatic: not *ἐπ' αὐτῆς γὰρ ὁ λαός*, but *ὁ λαὸς γὰρ ἐπ' αὐτῆς*: see above) **hath received the law** (the verb **νομοθετεῖν** is common both in classical and Hellenistic Greek. It is used sometimes with a dative of the person, so Xen. Apol. 15, *περὶ Λυκούργου τοῦ Λακεδαιμονίοις νομοθετήσαντος*, — sometimes with an accus. of the thing, so Xen. Rep. Laced. v. 1, *ἃ μὲν οὖν ἑκάστῃ ἡλικίᾳ ἐνομοθέτησεν ὁ Λυκοῦργος*. The use of the passive hence is obvious: and although not justified by Greek usage, finds a parallel in such expressions as *πιστεύομαί τι, εὐαγγελίζομαι*, &c.: see Winer, § 39. 1, edn. 6. The LXX use the word rather differently, for *to teach*: e. g. Ps. xxiv. 8, *νομοθετήσει ἁμαρτάνοντας ἐν ὁδῷ*,—ver. 12, *νομοθετήσει αὐτῷ ἐν ὁδῷ*: Ps. cxviii. 33, *νομοθέτησόν με κύριε τὴν ὁδὸν τῶν δικαιωμάτων σου*. The perfect is used, as indicating

e ch. iii. 15. ix. 2, 3 al. f Acts vii. 16. Gal. i. 6. ch. xi. 5 bis. Jude 4 only. Deut. xxvii. 17. μετατίθεσθαι νόμους, Plato, Minos, p. 316 c. Xen. Mem. iv. 4. 14. Philem. 14. 1 ch. ii. 14 reff.

ABCDK LPℵ a b c d f g h k l m n o 17. 47

ἱστασθαι ἱερέα, και οὐ κατὰ τὴν [c]τάξιν Ἀαρὼν [e]λέγεσθαι;
12 [f]μετατιθεμένης γὰρ τῆς [g]ἱερωσύνης, [h]ἐξ [h]ἀνάγκης καὶ
νόμου [i]μετάθεσις γίνεται. 13 [k]ἐφ' ὃν γὰρ λέγεται ταῦτα
φυλῆς ἑτέρας [i]μετέσχηκεν, [m]ἀφ' ἧς οὐδεὶς [n]προσέσχηκεν

g ver. 11. h 2 Cor. ix. 7 only. κατ' ἀν., Philem. 14. i ch. xi. 5. xii. 27 only ϒ. 2 Macc. xi. 24 only. k = Mark ix. 12, 13. Rom. iv. 9. 1 ch. ii. 14 reff. m = John i. 46. xi. 1. xix. 38. n intr., 1 Tim. iii. 8. iv. 13. οἱ προσχόντες (τοῖς ναυτικοῖς), Thuc. i. 15.

[for ου, μη P.]
12. om και νομου B.
13. λεγει D¹. for προσεσχηκεν, προσεσχεν AC 17: μετεσκε [P] k: μετεσχηκεν a o: txt BDKLℵ rel [Chr$_1$ Euthal-ms Thdrt Damasc].

the fact that the people was still remaining and observing the law),—**what further need (was there)** (what need *after that,—any longer*, that being so: so Sext. Empir. cited by Wetst.: εἰ δὲ ἅπαξ ἐξ ὑποθέσεως λαμβάνεταί τινα, καὶ ἐστι πιστά, τίς ἔτι χρεία ἀποδεικνύναι αὐτά;) **that a different priest** (ἕτερον, more than ἄλλον—not only another, but of a different kind) **should arise** (Herod. iii. 66, Ξέρξεω .. βασιλέα ἀνεστεῶτα. See reff. There is no idea in it of suddenness or unexpectedness, as Böhme (not Tholuck in his last edn.)), **after the order of Melchisedek, and that he** (the priest that should arise) **is said to be not after the order of Aaron** (there have been various views as to the construction. Some, as Faber Stap., Luther, al., take the whole as one sentence only, thus: τίς ἔτι χρεία λέγεσθαι κατὰ τ. τάξ. Μ. ἕτ. ἀνίστ. ἱερέα, κ. οὐ κατὰ τ. τάξ. Ἀαρ., "*what further need was there for it to be said that another priest should arise, after Melchisedek's, and not after Aaron's order?*" But thus we should have expected ἀνίστ. to be *future* (this perhaps is not decisive, but notwithstanding Tholuck's protest against Bleek, I cannot help still believing it would have been so): besides that the transposition of the infinitives is very harsh (Tholuck tries to justify this by ὅσῳ . . . τοσούτῳ τὸ τί χρὴ ποιεῖν συμβουλεῦσαι χαλεπώτερον εἶναι, Demosth. p. 66. But the case is not parallel, inasmuch as there is no ambiguity in it). Besides which, ἕτερα can hardly have any other meaning than that in ver. 15, not = ἄλλος, but implying diversity of nature and order: in which case it cannot be the subject to λέγεσθαι, which has κατὰ τὴν τάξιν Ἀαρών for its predicate, thus nullifying the ἕτερον. So that we must either take λέγεσθαι impersonal, '*that it is said*,' or, which is preferable, supply as above, '*that he* (the coming priest) *is said*.' οὐ would more naturally be μή, in a sentence expressing necessity, which of itself involves a judgment, see Hartung, Partikell. ii. 125. But in such cases οὐ may stand where the denial is carried in the particle itself, which seems to bring out a negative expression as set over against a positive one: e. g. Aristoph. Eccles. 581, ἀλλ' οὐ μέλλειν ἀλλ' ἅπτεσθαι καὶ δὴ χρὴ τὰς διανοίας: Thuc. i. 51, ὑποστήσαντες ἀπ' Ἀθηνῶν εἶναι οὐχ ὅσας ἑώρων ἀλλὰ πλείους. So here the οὐ must be closely joined with κατὰ τὴν τάξιν Ἀαρ., not with λέγεσθαι: or we must with Bleek suppose that χρεία ἦν or ἠδύνατο is to be supplied with οὐ)?

12.] **For if the priesthood is changed** (better thus than E. V., "*the priesthood being changed*," which gives the reader the idea of μετατιθείσης), **there takes place of necessity a change of the law** (not '*of law*,' which would be decidedly wrong, and would require τοῦ νόμου, as in a general sentence, implying 'the law' of the particular case in view; νόμου, anarthrous, means that law, which had already begun to be used as a proper name, the well-known law of Moses) **also** (viz. of that law, which, as above, is legislated upon the ground of that priesthood: not, as Beza, Grot., al., of the *law of the priesthood* only, nor as Calvin, a-Lapide, Jac. Cappell., Böhme, Kuinoel, al., of the *ceremonial law* only. Chrys. says rightly: εἰ δὲ ἕτερον δεῖ ἱερέα εἶναι, μᾶλλον δὲ ἑτέραν ἱερωσύνην, ἀνάγκη καὶ νόμον ἕτερον εἶναι· τοῦτο δὲ πρὸς τοὺς λέγοντας· τί ἔδει καινῆς διαθήκης; The connexion is with the parenthesis in ver. 11, which was inserted to prepare the way for our verse. Bleek, De Wette, al. deny the reference to the parenthetical clause in ver. 11, and regard our verse as preparing the way for what follows: "It lays down the ground, why not without urgent cause a change of the priesthood took place" (De W.), that cause being that the law itself was to be abrogated. The Writer as yet expresses himself mildly and cautiously: the μετάθεσις here in fact amounts to the ἀθέτησις in ver. 18, but is not yet so expressed). **13.**] *Confirmation of the position that a change is made in the law, by another fact indicative of a change in the priesthood.* **For He with reference to**

τῷ θυσιαστηρίῳ· 14 [o] πρόδηλον γὰρ ὅτι ἐξ Ἰούδα [p] ἀνατέ- [o] 1 Tim. v. 24 only †. Judith viii. 29. 2 Macc. iii. 17. xiv. 39 only.
ταλκεν ὁ [q] Κύριος ἡμῶν, [r] εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν
Μωυσῆς ἐλάλησεν. 15 καὶ [s] περισσότερον ἔτι [t] κατάδηλόν
ἐστιν, [u] εἰ [vw] κατὰ τὴν [wx] ὁμοιότητα Μελχισεδὲκ [y] ἀνίσταται [p] Intr., Matt. iv. 16. Mark xvi. 2. James i. 11. 2 Pet. i. 19. Gen. xix. 25 al. see Zech. iii. 9. v. 32. 1 Pet. i. 11 only. [q] see ch. ii. 3. xiii. 20. [r] = Acts ii. 26. Eph. i. 4. 14. [s] ch. vi. 17 reff. [t] here only †. Herod. iii. 68. Xen. Mem. iv. 4. 14. [u] = Matt. vii. 11. John vii. 23. x. 35. [v] = Gal. iv. 28. Lam. i. 12. [w] ch. iv. 15 only. Gen. i. 11, 12. [x] as above (w). Wisd. xiv. 19 only. [y] ver. 11.

14. rec ουδ. π. ιερωσυνης, with D^2KL rel syrr [æth Chr-montf$_1$ Thdrt Damasc]: π. ιερωσ. ουδεν [C^3]D^2: txt ABC^{1}D^1[P]$\aleph^2$ 17 arm[: ουδ. π. ιερεων 47 vulg(and F-lat) coptt] Chr-mss$_1$ Cyr$_1$.—μωυσης bef ουδεν $\aleph^1$.

15. om την B.

whom (cf. reff.: and ὡς ἐπὶ τὸ πᾶν εἰπεῖν, Plato, Legg. ii. p. 667 D) **these things** (viz. the promise in Ps. cx.: not, these which I am now saying) **are said, is member of** (*hath taken part in*: the perfect implying the enduring of His humanity) **a different tribe** (from that of Levi, which has been already sufficiently indicated in the preceding context), **of which** (sprung from which, coming from which, see reff.) **no one hath** (ever, to this day) **given attention** (applied himself, see ch. ii. 1, note; and reff. So Demosth. p. 10. 25, τῷ πολέμῳ προσέχειν: Xen. Mem. iv. 1. 2, ταχὺ μαθόντων οἷς προσέχοιεν: Polyæn. p. 415, ταῖς γεωργίαις προσεῖχον) **to the altar** (i. e. as a general and normal practice, had any thing to do with the service of the priesthood). 14.] *Proof of ver.* 13. **For it is plain to all** (πρόδηλον, of that which lies before men's eyes, plain and undoubted. τὸ πρόδηλον, ὡς ἀναντίῤῥητον τέδειπε, Thdrt. Jos. B. J. ii. 3. 1, πρόδηλον ἦν τὸ ἔθνος οὐκ ἠρεμῆσον: and other examples in Wetst. and Bleek) **that our Lord** (this is the only place in Scripture where Christ is called by this appellation, now so familiar to us, without the addition of either His personal or official name. 2 Pet. iii. 15, τὴν μακροθυμίαν τοῦ κυρίου ἡμῶν, is hardly an exception: see there) **hath arisen** (some have thought that this word, which, as an intransitive verb, is generally used of the heavenly bodies, has reference to our Lord's rising as a Sun of righteousness: so Mal. iv. 2, ἀνατελεῖ ὑμῖν . . . ἥλιος δικαιοσύνης: Isa. lx. 1, ἥκει σου τὸ φῶς κ. ἡ δόξα κυρίου ἐπί σε ἀνατέταλκεν: Num. xxiv. 17, ἀνατελεῖ ἄστρον ἐξ Ἰακώβ, to which Thl. thinks there is allusion here: σεμνὴ ἡ λέξις τὸ ἀνατέταλκε, καὶ ἐκ τῆς τοῦ Βαλαὰμ προφητείας ληφθεῖσα καὶ ἐκ τοῦ Μαλαχίου κ.τ.λ. And it is quite legitimate, and a very beautiful thought, to regard these sublime ideas as having been in the Writer's mind, while at the same time we confess, that the word is used of the springing or rising up of other things, e. g. of water, Herod. iv. 52: and especially of the sprouting of plants—Jos. Antt. i. 1, εὐθὺς φυτά τε καὶ σπέρματα γῆθεν ἀνέτειλεν: and see reff. And in this sense probably is ἀνατολή given as the rendering of צֶמַח, "Branch," Zech. iii. 1; vi. 12, though the two ideas, of the Sun, and of a branch, came to be mingled together, as in Luke i. 78) **out of Judah** (this word may be the name, either of the tribe, or of the patriarch. From Gen. xlix. 9, 10, it would appear to be the personal name: but preceded and followed as it is here by φυλῆς ἑτέρας, and εἰς ἣν φυλήν, it would rather seem to be that of the tribe), **with reference to** (εἰς nearly as ἐπί above; that which is said with reference to any one, being regarded as tending towards, and finding its issue in him: for its usage, see reff.) **which tribe Moses said nothing concerning priests** (i. e. nothing to imply that any priest should be or be consecrated out of it: πάντα γὰρ τὰ τῆς ἱερωσύνης εἰς τὴν Λευϊτικὴν ἀνέθηκε φυλήν. Thl.).

15—17.] *Another proof that the law is changed* (set aside): *for our Lord could not be of the law* (= Levitical priesthood), *seeing He is an* eternal *Priest.*

15.] **And it** (viz. the change of the law; the proposition of ver. 12.: so Œc., οὐ μόνον ἔνθεν δῆλόν ἐστιν, ὅτι ἐνηλλάγη ἥ τε λατρεία καὶ ἡ διαθήκη . . . ἀλλὰ καὶ ἐξ ἐκείνου περισσῶς δῆλόν ἐστιν . . . καὶ ἐκ τούτου κατάδηλός ἐστιν ἥ τε ἐναλλαγὴ καὶ ἡ μετάθεσις τῆς παλαιᾶς διαθήκης. Chrys. takes 'it' to mean the distinction between the Levitical and the N. T. High Priesthood: τί ἐστι κατάδηλον; τὸ μέσον τῆς ἱερωσύνης. Jac. Cappellus, and Bengel —"illud quod in ver. 11 asseritur, nullam consummationem factam esse per sacerdotium Leviticum," and so Delitzsch. Primasius, Hammond, al., that the *priesthood* is altered: Ebrard strangely supplies, "that our Lord sprung from Judah:" indeed his whole comment on this verse is one of those curiosities of exegesis which unhappily abound in his otherwise valuable commentary. But the alteration of the *law* is the proposition here: and so Estius, Schlich-

ἱερεὺς ἕτερος, 16 ὃς οὐ [z] κατὰ [a] νόμον ἐντολῆς [b] σαρκίνης γέγονεν, ἀλλὰ [z] κατὰ δύναμιν ζωῆς [c] ἀκαταλύτου· 17 [d] μαρτυρεῖται γὰρ [e] ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν [f] τάξιν

z Matt. xxv. 15. Acts xxvi. 5. 2 Tim. i. 9.
a = Rom. vii. 21, 23.
b Rom. vii. 14. 1 Cor. iii. 1. 2 Cor. iii. 3 only.
2 Chron. xxxii. 8. Ezek. xi. 19. xxxvi. 26 only.
c here only †. Dion. Hal. x. 31, τὸ τῆς δημαρχίας ἀκατάλυτον ἐσεσθαι κράτος.
d ver. 8.
e = Gospp. passim. Heb., ch. x. 8. xi. 18.
Psa. cix. 4.
f ch. v. 6 reff.

16. rec σαρκικης, with C-corr D³K rel Chr-montf_2 Thdrt [Thl Œc]: txt ABC¹D¹ H(in title) L[P]ℵ a¹ d f h l n 17 Dion$_1$ Chr-3-mss$_1$ Cyr[-p$_2$ Euthal-ms Damasc]. (The title in H runs thus: ὅτι παύσεται ἡ τοῦ ἀαρὼν ἱερωσύνη ἡ ἐπὶ γῆς οὖσα· ἵσταται δὲ ἡ οὐράνιος ἡ χριστοῦ ἐξ ἑτέρου γένους, οὐ κατὰ σάρκα, οὐ διὰ νόμου σαρκίνου.)

17. rec μαρτυρει (for -ρειται), with CD³KL rel Thdrt [Damasc Œc]: txt ABD¹[P]ℵ 17 [syrr] coptt Chr [Euthal-ms] Cyr$_1$ Thl. aft συ ins ει D³K[P] b o [latt syrr coptt æth (so v. 21 also)].

ting, Seb. Schmidt, Kuinoel, Tholuck, Bleek, Lünem., al.) **is yet more abundantly** (see for περισσότερον, on ch. ii. 1) **manifest** (κατάδηλος is another stronger form of δῆλος, common in the classics (reff.), but found only here in LXX and N. T.), **if** (i. e. *siquidem*, seeing that: τὸ εἰ ἀντὶ τοῦ ὅτι νοήσεις, ἤγουν ἐναργῶς, Œc.: "*si* . . . rem dubitative loquitur, sed affirmative, quasi diceret . . . quia" &c., Primasius, in Bleek. See reff. ὅτι could not well have been used here, as the reader would have connected it with κατάδηλον, 'it is evident, that' &c.) **according to the similitude of** (= κατὰ τὴν τάξιν before) **Melchisedek ariseth a different priest** (it is best to take ἱερεὺς ἕτερος as the subject, ἕτερος being a mere epithet: not, as Schulz (also in ver. 11), ἱερεύς predicatively, "*another ariseth as priest*," nor as some (?) mentioned by Lünem., to take ἱερεύς and ἕτερος both predicatively, "*He ariseth as another priest*," viz. our Lord). 16.] **who** (viz. ἱερεὺς ἕτερος. τίς; ὁ Μελχισεδὲκ οὗτος; οὐ, ἀλλ' ὁ χριστός. Chrys.: and so Œc. Thl. mentions both ways of taking it, and expounds both at some length) **is appointed** (hath become priest) **not according to the law of a carnal commandment** (i. e. not in accordance with, following out, the rule and order of an exterior ordinance founded on the present fleshly and decaying state of things. So Thdrt., σαρκικὴν γὰρ ἐντολὴν τοῦτο κέκληκεν, ὡς τοῦ νόμου διὰ τὸ θνητὸν τῶν ἀνθρώπων κελεύοντος, μετὰ τὴν τοῦ ἀρχιερέως τελευτήν, τὸν ἐκείνου παῖδα τὴν ἱερωσύνην λαμβάνειν. And so most Commentators. But others take νόμος to mean strictly the law of Moses as a whole, and ἐντολῆς σαρκίνης as = a plural, and designating the character of those commandments of which the law was composed. So Syr., Chrys. (καλῶς αὐτόν—τὸν νόμον—ἐντολὴν ἐκάλεσε σαρκικὴν πάντα γὰρ ὅσα διωρίζετο σαρκικὰ ἦν. τὸ γὰρ λέγειν, περίτεμε τὴν σάρκα, χρῖσον τ. σάρκα, λοῦσον τ. σάρκα, καθάρισον τ. σάρκα, περίκειρον τ. σάρκα, ἐπίδησον τ. σάρκα, θρέψον τ. σάρκα, ἀργῆσον τῇ σαρκί, ταῦτα, εἰπέ μοι, οὐχὶ σαρκικά; εἰ δὲ θέλεις μαθεῖν καὶ τίνα ἃ ἐπηγγέλλετο ἀγαθά, ἄκουε· πολλὴ ζωή, φησί, τῇ σαρκί, γάλα κ. μέλι τῇ σαρκί, εἰρήνη τῇ σαρκί, τρυφὴ τῇ σαρκί. ἀπὸ τούτου τοῦ νόμου τὴν ἱερωσύνην ἔλαβεν ὁ Ἀαρών· ὁ μέντοι Μελχισεδὲκ οὐχ οὕτω), Œc. (τί ἐστι, κατὰ νόμον ἐντ. σαρκ.; ὅτι ὁ νόμος τὰς ἐντολὰς σαρκικὰς εἶχεν, οἷον περιτομήν, ἀργίαν, τόδε φαγεῖν κ. τόδε μὴ φαγεῖν, ὅπερ σαρκὸς ἦν κ. οὐ ψυχῆς καθάρσια· οὐ γέγονεν οὖν ἀρχιερεὺς ἀπὸ τοῦ νόμου τοῦ τὰς σαρκικὰς ἐντολὰς ἐντελλομένου). Other Commentators, who take **νόμον** as I have done above, yet understand **σαρκίνης** as a subjective epithet, a law which was in itself transitory: so Böhme, Kuinoel, al.), but **according to the power of an indissoluble life** (the two clauses closely correspond in rhythm, as is much the practice of the Writer. The *power* here spoken of does not, however, strictly correspond, in its relation to the priesthood spoken of, with 'the law of a carnal commandment' above. That was the rule, by and after which the priesthood was constituted: this, the vigour inherent in the glorious priesthood of Christ,—for it is of His enduring Melchisedek-priesthood in glory (see Delitzsch and Hofmann) that this is spoken—to endure for ever. Camero, Calovius, al., have thought **δύναμις** to be, Christ's power to confer life on others: Carpzov, al., the enduring nature of the divine decree which constituted this priesthood: but both are shewn to be wrong by the next verse, in which the ἱερεὺς εἰς τὸν αἰῶνα is the point brought out). 17.] *Proof of the last clause:* κατασκευάζει πῶς εἶπε τὸ ἀκατάλυτον ζωῆς, καί φησιν ὅτι ἡ γραφὴ λέγει αὐτὸν εἰς τὸν αἰῶνα εἶναι ἱερέα. Thl. The stress of the citation is on **εἰς τὸν αἰῶνα. For he** (the ἱερεὺς ἕτερος) **is borne witness of that** (just as in μαρτυρούμενος ὅτι ζῇ, ver. 8. The ὅτι belongs, not to the citation, but to the verb. If the rec. μαρ-

Μελχισεδέκ. 18 [g]ἀθέτησις μὲν γὰρ γίνεται [h]προαγούσης ἐντολῆς διὰ τὸ αὐτῆς [i]ἀσθενὲς καὶ [k]ἀνωφελές, 19 οὐδὲν γὰρ [l]ἐτελείωσεν ὁ νόμος, [m]ἐπεισαγωγὴ δὲ [n]κρείττονος [o]ἐλπίδος, δι' ἧς [p]ἐγγίζομεν τῷ [p]θεῷ. 20 Καὶ [q]καθ'

...ελπιδος d. ABCDK LP№ a b c f g h k l m n o 17. 47

g ch. ix. 26 only †. (-τειν, ch. x. 26.)
h = 1 Tim. i. 18 †. Int. Matt. xxi. 9 al. fr. Wisd. xix. 11.
i ch. ii. 1 = Gal. iv. 9. constr., Rom viii. 3. 10 reff. and note.
k Tit. iii. 9 only. Prov. xxviii. 3. Jer. ii. 8. m here only †. σβέννυσθαι τὸ πρὸς τὴν προτέραν φιλόστοργον ἐπίτασιν ἐπεισαγωγῇ, Jos. Antt. xi. 6. 2. see Thuc. viii. 92.
l ch. i. 4 reff. o = ch. iii. 6 reff.
n James iv. 6 only. Exod. xix. 22. xxxiv. 30. Lev. x. 3. Isa. xxix. 13. lviii. 2. Ps. cxlviii. 14.
p ch. iii. 6. ix. 27. see ch. viii. 6.
q ch. viii. 6.

18. προαγουσης D[1]-gr]. 19. επεισαγωγης D[1]-gr]. εγγιζωμεν A 31.

τυρεῖ be taken, ὁ θεός must be supplied, as in ch. i. 6, and passim in this Epistle. And then also the ὅτι belongs to the verb) **Thou art a priest for ever after the order of Melchisedek.** 18, 19.] These verses belong to the proof of 15—17, expanding the conclusion thence derived, and expressing it more decidedly than before in ver. 12.

For moreover (μὲν γάρ, at the same time that by the γάρ it carries on the reasoning, by the elliptic μέν suggests some succeeding position as introduced by a δέ. So Eurip. Med. 698, ξυγγνωστὰ μὲν γὰρ ἦν σε λυπεῖσθαι, γύναι—"certainly, I concede it, thy grief was pardonable, . . . (but . . .):" and in a sentence made as an example, ἐγὼ μὲν καὶ Διονύσιος δδειπνοῦμεν, σὺ μὲν γὰρ οὐ παρεγένου—"for you, you will remember, were not there (but we were)." See Hartung, Partikell. ii. 414. So here we may regard the μέν as elliptical, and pointing at an understood contrast in the permanence of the ζωὴ ἀκατάλυτος just mentioned. It is hardly possible, even with the right construction of the sentence (see below), to regard this μέν as answering to the δέ following ἐπεισαγωγή: its connexion with the γάρ will not allow this. If this had been intended, we should have expected the form of the sentence to be ἀθέτησις γὰρ γίνεται τῆς μὲν προαγούσης ἐντολῆς) **there takes place** (ἀπὸ κοινοῦ τὸ γίνεται, Œc.: that is, it belongs to both ἀθέτησις and ἐπεισαγωγή—see below) **an abrogation** (τί ἐστιν ἀθέτησις; ἀμαυρωσις, ἀκβολή, Chrys.: ἀθέτησις, τουτέστιν ἀναλλαγὴ κ. ἀκβολή, Thl. Though no where else found in all Greek, except in the two places in this Epistle, it is a perfectly regular word from ἀθετέω, as νουθέτησις, νομοθέτησις) **of the preceding commandment** (ἐντολῆς is anarthrous because the epithet προαγούσης is thrown strongly forward into emphasis, which emphasis would be weakened by τῆς preceding, and altogether lost in τῆς ἐντολῆς τῆς προαγούσης. The ἐντολή intended is that mentioned in ver. 16, according to which the priesthood was constituted, not, as Chrys., Thdrt., Œc., Thl., Prim., Calv., Grot., Hamm., Kuinoel, al., the whole Mosaic law, however much that may be *involved* in the assertion, cf. the parenthesis in ver. 11. This commandment went before—not merely in time, but was an introduction to and gave way before the greater and final ordinance) **on account of its weakness and unprofitableness** (on the neuter concrete where the abstract substantive would rather be looked for, see Winer, edn. 6, § 34. 2, and besides reff., Rom. ii. 4; ix. 22: ch. vi. 17 al. Rom. viii. 3, as Gal. iv. 9, is remarkably parallel, both in thought and mode of expression: one of those coincidences which could hardly take place where there was not community of thought and diction),—**for the law perfected nothing** (this parenthetical clause is inserted to explain the implication contained in αὐτῆς ἀσθενὲς κ. ἀνωφελές. The law had not the power to bring any thing whatever to perfection, to its appointed end and excellence:—perfection, in any kind, was not by the law. This assertion must not be limited by making οὐδέν represent a masculine, as Chrys. (τί ἐστιν, οὐδὲν ἐτελείωσεν; οὐδένα, φησίν, τέλειον εἰργάσατο παρακουόμενος. ἄλλως δέ· οὐδὲ εἰ ἠκούσθη, τέλειον ἐποίησεν ἂν καὶ ἐνάρετον. τέως δὲ οὐ τοῦτό φησιν ὁ λόγος ἐνταῦθα, ἀλλ' ὅτι οὐδὲν ἴσχυσε· καὶ εἰκότως· γράμματα γὰρ ἦν κείμενα, τόδε πρᾶττε καὶ τόδε μὴ πράττε· ὑποτιθέμενα μόνον, οὐχὶ δὲ καὶ δύναμιν ἐντιθέντα. ἡ δὲ ἐλπὶς οὐ τοιαύτη). Similarly Œc. and Thl.),—**and** (δέ, see above on μὲν γάρ: '*and*' is the only English conjunction which will preserve the true connexion and construction of the sentence) (there takes place; γίνεται belongs to this also, see below) **an introduction** (ἐπεισαγωγή, *superintroductio*, a *bringing in besides*: the law being already there, this is brought in to and upon it: see ref.) **of a better hope** (the contrast is between the προάγουσα ἐντολή, weak and unprofitable, and a better thing, viz. the ἐλπὶς which brings us near to God. This κρείττονός τινος, τουτέστιν, ἐλπίδος κ.τ.λ., is expressed by κρείττονος ἐλπίδος. This seems more natural, than with Chrys., Œc., Thl., Prim., to suppose any comparison between

r ch. i. 4. x. 26. Rev. xviii. 7.
s ch. ix. 7.

qr ὅσον s οὐ s χωρὶς t ὁρκωμοσίας· οἱ μὲν γὰρ χωρὶς t ὁρκω- ABCDK LPN a b e f g h k l m n o 17. 47

t here (3ce) and ver. 28 only. Exek. xvii. 18, 19. Esdr. viii. 93 (90) only. (see note.)

20. om οι μεν γαρ χωρις ορκωμοσ. (*homœotel*) D¹ 2. 21. 114 syr [(æth)].

the earthly hopes held out in the old covenant, and the heavenly hope of the new (εἶχε καὶ ὁ νόμος ἐλπίδα, φησίν, ἀλλ' οὐ τοιαύτην ἦλπιζον γὰρ εὐαρεστήσαντες ἕξειν τὴν γῆν, μηδὲν πείσεσθαι δεινόν· ἐνταῦθα δὲ ἐλπίζομεν εὐαρεστήσαντες, οὐ γῆν καθέξειν, ἀλλὰ τὸν οὐρανόν. Chrys.)), by means of which we draw near to God (this note, of personal access to God, has been twice struck before, ch. iv. 16; vi. 19, and is further on in the Epistle expanded into a whole strain of argument. See ch. ix. 11 ff.; x. 19 ff. It is that access, which was only carnally and symbolically open to them by shedding of the blood of sacrifices, but has been spiritually and really opened to us by the shedding of Christ's blood once for all, so that we being justified by faith can approach the very throne of God. The word ἐγγίζειν is the technical term in the LXX for the *drawing near* of the priests in their sacrificial ministrations.

Notice the reading ἐγγίζωμεν, found in A al., as throwing light on the famous ἔχωμεν, Rom. v. 1). It remains to treat of the connexion of the above sentence, vv. 18, 19, which has been entirely mistaken by many, and among them by E. V. The ending clause, ἐπεισαγωγὴ δὲ κ.τ.λ., has been wrongly joined with οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος: and that, either, 1. as *subject* to ἐτελείωσεν, as E V., "*but the bringing in of a better hope did*" (Beza appears here, as in so many other cases, to have led our translators into error; and so also render Castellio, Parœus, Schlichting, Seb. Schmidt, Michaelis, Stuart, al.): or, 2. as predicate to νόμος preceding, "*For the law perfected nothing, but was the introduction*," &c. So Faber Stap., Erasmus (par., "Lex . . . in hoc data est ad tempus ut nos perduceret ad spem meliorem"), Vatabl., Calvin, Jac. Cappel., Pyle, al. This latter is successfully impugned by Beza, on the ground that the law was not an ἐπεισαγωγή at all, from the very meaning (see above) of that word. The form of the sentence is also against it, in which the first member of the predicate, οὐδὲν γὰρ ἐτελ. ὁ ν., has a definite verb expressed, whereas the verb of the second member would have to be understood. But neither is Beza's own connexion allowable: for first, it would be difficult to take out a positive verb and object from the clause οὐδὲν γὰρ ἐτελ. ὁ νόμος to supply after the subject ἐπεισαγωγή: secondly, there is no proper opposition in the arrangement of the two clauses οὐδὲν γὰρ . . . ἐπεισαγωγὴ δέ: as the object was thrown emphatically forward in the first, so should it be at least expressed in the second: and thirdly, the position and anarthrousness of ἐπεισαγωγή itself are against the rendering: we should at least expect ἡ δὲ ἐπεισαγωγή, and probably ἡ δὲ κρείττονος ἐλπίδος ἐπεισαγ. There is a third alternative, which Calvin takes, "nihil enim lex perfecit, sed accessit introductio." But this, though tolerable sense, is harsher than either of the others. Ebrard indeed approves it, and in his usual slashing manner calls the interpretation of Bleek &c. ein sinnloser Gedanke: but as usual also, he misunderstands the intent of that Gedanke: viz. that *in these words*, σὺ ἱερεὺς εἰς τὸν αἰ. κ.τ.λ., there takes place both the ἀθέτησις and the ἐπεισαγωγή—a thought which, whether right or wrong, is surely not without sense.

20—22.] See summary at ver. 11. *Further proof of the superiority of the Melchisedek-priesthood of Christ—in that he was constituted in it by an oath*, thus giving it a solemnity and weight which that other priesthood had not. And inasmuch as (it was) not without an oath (Thdrt. and some of the older Commentators (hardly Chrys.) join this clause with the former verse, and understand it to apply to the certainty of the κρειττων ἐλπίς. αὕτη ἡμᾶς προσοικειοῖ τῷ θεῷ· ὅρκος δὲ ἡμῖν βεβαιοῖ τοῦ θεοῦ τὴν ὑπόσχεσιν. Thdrt. And so Calvin, "Nihil enim lex perfecit, sed accessit introductio ad spem potiorem per quam appropinquamus Deo: atque hoc potiorem, quod non absque jurejurando res acta sit." So Luther. The vulg., "et quantum est, non sine jurejurando," is apparently meant as an exclamation, as indeed Primas. and Justiniani take it. But there can be little doubt that the right connexion is to take καθ' ὅσον as the protasis, the following, οἱ μέν to εἰσίν, as a parenthesis, and κατὰ τοσοῦτο κ.τ.λ. as the apodosis. So, distinctly, Thl. (having before said on καθ' ὅσον κ.τ.λ.,—ἰδοὺ ἄλλη διαφορὰ τοῦ τε νέου ἱερέως πρὸς τοὺς παλαιοὺς κ.τ.λ., he explains κατὰ τοσοῦτο, τουτέστι, καθόσον ὤμοσεν ἀεὶ αὐτὸν ἔσεσθαι ἱερέα). And so I believe Chrys. meant, though ordinarily quoted on the other side. He is by no means clear: and indeed the notes of his lectures on parts of this Epistle are evidently very imperfect. So almost all the modern Commentators, including Delitzsch. As

μοσίας εἰσὶν ἱερεῖς γεγονότες, 21 ὁ δὲ μετὰ [t] ὁρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν, [u] Ὤμοσεν Κύριος καὶ οὐ [v] μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα· 22 κατὰ [r] τοσοῦτο καὶ [w] κρείττονος [x] διαθήκης γέγονεν [y] ἔγγυος Ἰησοῦς.

u Psa. cix. 4.
v Matt. xxi. 29, 32. xxvii. 3.
2 Cor. vii. 8 bis only.
Jer. xx. 16. see Rom. xi. 29.
w ch. i. 4 reff.
x (see note.) Matt. xxvi. 28. 2 Cor. iii. 6. ch. viii. 6 al15. Exod. xxiv. 8. Jer. xxxviii. (xxxl.) 31.
y here only †. Sir. xxix. 15, 16. 2 Macc. x. 28 only. ἔγγυον τῶν εἰκοσι ταλάντων, Polyb. v. 37. 1. (-νᾶσθαι, Prov. vi. 1.)

21. μετ' AB² k m Cyr-jer$_1$ Chr Thdrt: μετ' [B¹C]ℵ³ [Euthal-ms]. om εις τον αιωνα ℵ¹(ins in marg ℵ³). [aft συ ins ει D²KP vss Eus$_1$(om$_1$).] rec at end ins κατα την ταξιν μελχισεδεκ, with ADKL[P] ℵ³-marg rel syrr copt [æth] Eus$_2$ Chr Thdrt Chron: om BCℵ¹ 17 vulg sah arm [Euthal-ms] Ambr.

22. rec τοσουτον, with D²KLℵ³ rel [Ath-ed$_1$ Chr Euthal-ms Thdrt Damasc]: txt ABCℵ¹ 17 Ath-ms$_1$ [-τω D¹P]. rec om και, with AC²DKL[P]ℵ³ rel [vulg copt Ath$_1$ Chr Thdrt Thl]: ins BC¹ℵ¹ Damasc.

regards the ellipsis here, it is variously supplied. Some fill it up out of the apodosis, διαθήκης ἔγγυος γέγονε. And this seems on the whole more natural, and more agreeable to the style of our Epistle, than to put in, as E. V. after Œc., and Bengel, Lünem., al., γέγονεν ἀρχιερεύς, or as Bleek, al., τοῦτο (viz. ἐπεισαγωγὴ κρείττονος ἐλπίδος) γέγονεν (or γίνεται). ἡ ὁρκωμοσία, the swearing of an oath, is not found in classical Greek, but τὰ ὁρκωμόσια, in Plato, Phædr. p. 241 A, and Crito, p. 120 B, θύματα or ἱερεῖα being understood. Still, as Wolf remarks, ἡ ἀτωμοσία, ἡ διωμοσία, and many similar forms, are actually found),—**for they, as we know** (on μὲν γάρ, see above, ver. 18), **without swearing of an oath are made priests** (εἰσὶν γεγονότες, not only for the sake of rhythm, but as more strongly marking the existence of these priests at the time of writing. The quasi-aoristic use of γεγόνασιν is so common, that it would not convey to the reader here the meaning intended. Paulus and Klee render, "*are without an oath made priests:*" Böhme, "*sunt sacerdotes, sed sine juramento* (illi quidem singuli deinceps) *facti:*" which would require εἰσὶν ἱερεῖς χωρὶς ὁρκ. γεγονότες. Michaelis would render it "*fuerunt*, i. e. *esse desierunt:*" which is against both grammar and context), **but He with swearing of an oath, by Him who saith** (i. e. certainly not the Psalmist, as some (hardly Schlichting), who cannot be said to have spoken this πρὸς αὐτόν, unless indeed we take πρός in the mere secondary sense of 'with reference to.' In the following citation it is the words of address only to which this refers: the former part is the mere introduction to them. Not seeing this has led to the above mistake. It was God who addressed Him, God who made Him priest, God who sware unto Him) **to Him, The Lord** (κύριος, as commonly in LXX, for יְיָ) **sware, and will not repent** (so ref. Jer. Heb., לֹא יִנָּחֵם: i. e. the decree stands fast, and shall undergo no change), **Thou art a priest for ever** (see var. readd.):—**of so much** (in that same proportion, viz. as the difference between the oath and no oath indicates) **better a testament** (the meanings of διαθήκη, 1. an appointment, without concurrence of a second party, of somewhat concerning that second party,—of which nature is *a last will and testament;* 2. a mutual agreement in which all parties concerned consent, = *a covenant*, in the proper sense,—being confessed, our business here is, not, as Ebrard absurdly maintains, to enquire what is the fixed theological acceptance of the word, and so to render it here, irrespective of any subsequent usage by our Writer himself; but to enquire, 1. how he uses it in this Epistle, 2. whether he is likely to have used it in more than one sense:—and to render accordingly. Now it cannot well be doubted, that in ch. ix. 16, 17, he does use it in the sense of "*testament.*" And just as little can it be questioned, that he is speaking there of the same thing as here; that the καινὴ διαθήκη there answers to the κρείττων διαθήκη here, this first mention of it being in fact preparatory to that fuller treatment. I therefore keep here to the E. V., which Bleek also approves in spite of Ebrard's strong but silly dictum, that every passage is to be interpreted as a reader would understand it who had never read any further) **also hath Jesus become surety** (ἔγγυος, see reff., occurs in the Apocrypha, and in the later classics, e. g. Xen. Vectig. iv. 20, τῷ δημοσίῳ ἐστὶ λαβεῖν ἐγγύους παρὰ τῶν μισθουμένων, and Polyb. in reff.: but the form ἐγγυητής is much more common. Bl. remarks that Moeris's notice is wrong, ἔγγυον Ἀττικῶς, Μοιρις· ἐγγυητὴν Ἑλληνικῶς. "Jesus is become ἐγγυητὴν of the better covenant, i. e. in the surety of the better covenant is given His person security and certainty is given to men, that a better covenant is made and sanctioned by God. For Christ, the

s = Luke xi. 53. Acts ii. 40. xiii. 31 al. Num. ix. 19.
a Acts xvi. 6 al. Exod. xxxvi. 6.
b 1 Cor. xvi. 6. Phil. i. 25. James i. 25 only. Gen. xliv. 33 (see note).
c John viii. 35 bis. xii. 34. 2 Cor. ix. 9, from Ps. cxi. 9. 1 Pet. i. 25, from Isa. xl. 8. 1 John ii. 17 only. see ver. 3.
d here only † (see note).
e ver. 11.

23 καὶ οἱ μὲν [s] πλείονές εἰσιν ἱερεῖς γεγονότες, διὰ τὸ θανάτῳ [a] κωλύεσθαι [b] παραμένειν· 24 ὁ δὲ διὰ τὸ [c] μένειν αὐτὸν [c] εἰς τὸν αἰῶνα, [d] ἀπαράβατον ἔχει τὴν [e] ἱερωσύνην.

23. rec γεγονοτες bef ιερεις, with BL[P]ℵ rel vulg (Syr) syr copt [æth arm Euthalms] Eus$_2$ Chr Thdrt Damasc: om γεγ. K: txt ACD 17 Chr-ms Cyr$_2$[-p]. [rec P Eus-ms$_1$.]

24. for ιερωσυνην, ιερατιαν D^1.

Son of God, became man, to publish this covenant on earth,—has sealed it with His sufferings and death, and by His resurrection from the dead was declared with power to be sent by God as the Founder of such a Covenant." Lünemann. This seems better, considering the context, in which our hope mainly, and not at present Christ's satisfaction, is in question, than to bring in, as Calov., al., that satisfaction, or to regard His suretyship (Limborch, Baumgarten, al.) as meaning His mediatorship (see ch. viii. 6, where He is described as κρείττονος διαθήκης μεσίτης) seen from both sides—that He is God's surety for man and man's surety for God. Ἰησοῦς is emphatically placed at the end: cf. John xix. ult.).

23—25.] *Further proof still of the superiority of Christ's priesthood, in that the Levitical priests were continually removed by death: Christ is undying and abiding.* This point was slightly touched before in ver. 8, and again in ver. 16 *f.*: in the first place, it was to shew the abiding nature of the superiority of the priesthood—its endurance in Melchisedek, and in Christ, Melchisedek's antitype, as contrasted with dying men who here receive tithes. In the second, it was to bring out the difference between the ordinances which constituted the two priesthoods: the one, the law of a carnal commandment, the other, the power of an endless life. Here, the *personal* contrast is dwelt on: the *many*, which change: the ONE, who abides. **23.**] **And they indeed** (the οἱ μὲν γάρ of ver. 20: i. e. the Levitical priests) **are appointed** (on εἰσὶν γεγονότες, see above, ver. 20. ἱερεῖς is interposed to give it the secondary emphasis) **priests in numbers** (the chief emphasis is on πλείονες, as contrasted with ἀπαράβ. below. The alternative rendering given as possible in Bleek, "they indeed are many, who have been made priests," is hardly probable, seeing that thus the article οἱ would more naturally precede ἱερεῖς), **on account of their being by death hindered from continuing** (in *life?* or, in their *priesthood?* The latter is taken by Œc., Grot., Seb. Schmidt, Ernesti, Wahl and Bretschneider, Kuinoel, al. And this is the more probable. The verb is a vox media, and may be applied to any sort of endurance treated of in the context (so in the examples cited from Herod. i. 30, καί σφι εἶδε ἅπασι τέκνα ἐκγενόμενα καὶ πάντα παραμείναντα, and Artemidor. ii. 27, γυναικά τε κ. παῖδας μὴ παραμένειν μαντεύεται): which clearly here treats of abiding in the priesthood: besides which, it would be somewhat tautological to say that they were hindered by death from continuing in life. The other view is taken by Raphel, Wolf, Bengel, Michaelis, Schulz, De Wette, Lünemann; not seeing, says Delitzsch, was das für eine närrische platte Rede ist), **24.**] **but He, on account of his remaining for ever** (here again, our former argument conversely applies, and obliges us to understand this μένειν of endurance now in *life*, not in priesthood. It would be tautology to say, as Estius, Seb. Schmidt, al., "because He remains a priest for ever, He has an unchangeable priesthood:" besides that thus the members of the parallelism would not correspond. They, on account of their deaths, are subject to continual renewal: He, because He lives for ever, has, &c. See, besides reff., John xxi. 22 f.: 1 Cor. xv. 6: Phil. i. 25), **hath his priesthood unchangeable** (such is the construction: as in such sentences as εἶπε μεγάλῃ τῇ φωνῇ,—and χαλεπὴν ἔχει τὴν ἀποκάθαρσιν, Plut. de Discr. Am. et Adult., § 35, in Bl. The art. in such case is quasi-personal, and the adjective a pure predicate, not an epithet. ἀπαράβατος is a word of later Greek: see Lob. on Phryn. p. 313 (ἀπαράβατον παραιτοῦ λέγειν, ἀλλ' ἀπαραίτητον: on which Lob. says, "Ratio convenit: nam παράβατον vetus est sed poeticum: ἀπαράβατον neque vetus, neque oratoricum"). Many expositors, Thdrt., Œc., Thl., al., take it actively, διάδοχον οὐκ ἔχουσαν, μὴ παραβαίνουσαν εἰς ἄλλον. But it seems doubtful whether the word ever has this meaning. Palm and Rost give it, but cite only this place as justifying it. On the other hand, the examples in Bleek and Wetst. all tend to substantiate the passive meaning, *unalterable;* which may not

25 [f] ὅθεν καὶ σώζειν εἰς τὸ [g] παντελὲς δύναται τοὺς [h] προσ-
ερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν [i] εἰς τὸ [k] ἐντυγ-
χάνειν ὑπὲρ αὐτῶν. 26 [l] τοιοῦτος γὰρ ἡμῖν [m] καὶ [n] ἔπρεπεν
...ακακος C. ABDKL P ℵ a b c f g h k l m n o 17. 47 ἀρχιερεύς, [o] ὅσιος [p] ἄκακος [q] ἀμίαντος, [r] κεχωρισμένος

f ch. ii. 17 reff.
g Luke xiii. 11 (there also w. εἰς) only†. Jos. Antt. vi. 2. 3. (λῶς, 2 Macc. iii. 13.)
h ch. iv. 16 reff. and note.

i Acts iii. 19. vii. 19. Rom. i. 11, 20. ch. ix. 28 al.
k Acts xxv. 24. Rom. viii. 26, 34. xi. 2 only†. 2 Macc. iv. 36 al. (-τευξις, 1 Tim. ii. 1.)
l see ch. viii. 1. 1 Cor. v. 1.
m ch. vi. 7.
n = ch. ii. 10 reff.
o of persons, Acts ii. 27 & xiii. (34,) 35, from Ps. xv. 10. Tit. i. 8. (1 Tim. ii. 8.) Rev. xv. 4. xvi. 5 only. Ps. iv. 3 al.
p = here (Rom. xvi. 18) only. Jer. xi. 19.
q ch. xiii. 4. James i. 27. 1 Pet. i. 4 only†. Wisd. iii. 13. 2 Macc. xiv. 36.
r = Rom. viii. 35, 39 (see note). Neh. ix. 2.

26. rec om 1st καὶ, with CKL[P]ℵ rel latt copt [æth arm Bas$_1$ Chr$_1$ Euthal-ms Thdrt]: ins ABD syrr Eus$_1$. aft ἄκακος ins καὶ A.

be passed by or put aside. So Galen i. in Hippocr. says, πρὸς γὰρ τὸ κατεπεῖγον ἀεὶ χρὴ τὸν ἰατρὸν ἵστασθαι, καὶ μὴ καθάπερ νόμον ἀπαράβατον φυλάσσειν τὰ κελευθέντα πράττεσθαι. The same expression, νόμος ἀπαράβατος, is found in Epictet. 75. The sun, in Plut. de Oracul. Defect. p. 410, has a τάξις ἀπαράβατος: and Hierocles, Aur. Carm. p. 26, has, τὸ ἀπαράβατον τῆς ἐν τοῖς δημιουργηθεῖσιν εὐταξίας, and p. 72, ἡ τῶν καθηκόντων τήρησις ἀπαράβατος. So vulg. and D-lat., "*sempiternum*:" Ambr. de Fuga Sæculi c. 3 (16), vol. i. p. 424, "*imprævaricabile*:" Aug. de Pecc. Mer. i. 27 (50), vol. x. pt. i., "*intransgressibile*").

25.] **Whence** (ἐπειδή, φησίν, ἀεὶ ζῇ) **also** (as a natural consequence, something else, flowing from and accompanying the last: but with a slightly characteristic force: a new and higher thing follows. It is not easy to say whether καί belongs to σώζειν or to δύναται. Rather, perhaps, to the whole sentence, to δύναται-σώζειν-εἰς-τὸ-π. κ.τ.λ.) **He is able to save** (in its usual solemn N. T. sense, to rescue from sin and condemnation) **to the uttermost** (the Syr., vulg., Chrys. (οὐ πρὸς τὸ παρὸν μόνον φησίν, ἀλλὰ καὶ ἐκεῖ ἐν τῇ μελλούσῃ ζωῇ), Œc., Thl., Luth., Calv., Schlicht., Grot., al. take εἰς τὸ παντελές of *time*: "He is ever able to save," or "He is able to save for ever." But this is not the usage of the word. Bleek has shewn by very many instances, that *completeness*, not *duration*, is its idea: as indeed its etymology would lead us to expect. It *may* refer to time, when the context requires, as in Ælian, V. H. xii. 20, λέγει Ἡσίοδος τὴν ἀηδόνα μόνην . . . διὰ τέλους ἀγρυπνεῖν, τὴν δὲ χελιδόνα οὐκ εἰς τὸ παντελὲς ἀγρυπνεῖν, καὶ ταύτην δὲ ἀπολωλεκέναι τοῦ ὕπνου τὸ ἥμισυ. But even then it is *entirely, throughout*, and only thus comes to mean '*always*.' We have εἰς τὸ π. ἀφανισθῆναι, Philo, Leg. ad Caium, § 21, vol. ii. p. 567: γηραιὸς δὲ ὢν (Isaac) κ. τὰς ὄψεις εἰς τὸ π. ἠφανισμένος, Jos. Antt. i. 18. 5: τοὺς λεπροὺς εἰς τὸ π. ἐξήλασε τῆς πόλεως, ib. iii. 2. 3, &c. &c.) **those that approach** (cf. ἐγγίζομεν above, ver. 19) **through Him** (διὰ τῆς εἰς αὐτὸν πίστεως, Œc., Thl. The contrast is to those, whose approach to God was through the Levitical priesthood) **to God, ever living as He does** (this participial clause in fact is epexegetical of the ὅθεν, giving the reason which is wrapt up in that conjunction) **to intercede for them** (on ἐντυγχάνειν, see reff. "As regards its usage, it is found with a dative frequently in classic Greek: but in the definite meaning of '*adire aliquem*' in reference to (περί) a person or occasion, to approach any one interceding (ὑπέρ) or complaining (κατά), it is not found until the later Greek, Polyb., Plut., Themestius, Ælian: see Wetst. on Rom. viii. 26. Here it implies the whole mediatorial work, which the exalted Saviour performs for his own with his Heavenly Father, either by reference to his past death of blood by which He has bought them for himself, or by continued intercession for them. See Rom. viii. 34, below, ch. ix. 24: 1 John ii. 1. And cf. Philo on the mediatorial and intercessory work of the λόγος, Vita Mos. iii. 14, vol. i. p. 155: ἀναγκαῖον γὰρ ἦν τὸν ἱερωμένον τῷ τοῦ κόσμου πατρὶ, παρακλήτῳ χρῆσθαι τελειοτάτῳ τὴν ἀρετὴν υἱῷ, πρός τε ἀμνηστείαν ἁμαρτημάτων καὶ χορηγίαν ἀφθονωτάτων ἀγαθῶν: and Quis Rer. Div. Hær. 42, p. 501, ὁ δ' αὐτὸς ἱκέτης μέν ἐστι τοῦ θνητοῦ κηραίνοντος ἀεὶ πρὸς τὸ ἄφθαρτον, πρεσβευτὴς δὲ τοῦ ἡγεμόνος πρὸς τὸ ὑπήκοον." Bleek). 26—28.] *Further and concluding argument for the fact of Christ being such a High Priest: that such an one was necessary for us.* This necessity however is not pursued into its grounds, but only asserted, and then the description of His exalted perfections gone further into, and substantiated by facts in his own history and that of the priests of the law (ver. 28). 26.] **For such** (i. e. such as is above described: retrospective, not prospective, as some have taken it. Then the following adjectives serve as appositional predicates, carrying forward τοιοῦτος, and enlarging on the attributes of our High Priest, which

h ch. i. 3 reff. l see ch. iv. 16. Matt. xix. 28. xxv. 31. Isa. xxii. 23. m ch. i. 3 reff.

ἔχομεν ἀρχιερέα, [l] ὃς ἐκάθισεν [k] ἐν δεξιᾷ τοῦ [l] θρόνου τῆς [lm] μεγαλωσύνης ἐν τοῖς [n] οὐρανοῖς, [2] τῶν [o] ἁγίων [p] λειτουρ-

ABDKL PNa b c f g h k l m n o 17. 47

a ch. iv. 14 reff. o = ch. ix. 8, 12, 24, 25. x. 19. xiii. 11. p ch. i. 7 reff. see note.

γὸν τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος. [3] πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρα καὶ θυσίας κατίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ. [4] εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα· [5] οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν· ὅρα γάρ, φησίν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει. [6] νυνὶ δὲ διαφορωτέρας τέτευχεν λειτουργίας, ὅσῳ καὶ κρείττονος διαθήκης ἐστὶν μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. [7] εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. [8] μεμφόμενος γὰρ αὐτοῖς λέγει, ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν, [9] οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει κύριος· [10] ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν· [11] καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων, γνῶθι τὸν κύριον, ὅτι πάντες εἰδήσουσίν με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν· [12] ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. [13] ἐν τῷ λέγειν καινὴν πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

9 [1] καὶ ἡ μὲν πρώτη εἶχεν δικαιώματα λατρείας τό τε ἅγιον κοσμικόν. [2] σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἅγια· [3] μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἁγία ἁγίων, [4] χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πανταχόθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης, [5] ὑπεράνω δὲ αὐτῆς χερουβὶν δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος. [6] τούτων δὲ οὕτως κατεσκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες, [7] εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς, οὐ χωρὶς αἵματος ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· [8] τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν, [9] ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα καθ' ἣν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, [10] μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς καὶ δικαιώμασιν σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα. [11] Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως, [12] οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὑράμενος. [13] εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, [14] πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι; [15] καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. [16] ὅπου γὰρ διαθήκη θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου· [17] διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος. [18] ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται· [19] λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ παντὸς τοῦ λαοῦ τῷ Μωσῆ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τῶν τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν, [20] λέγων τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός· [21] καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λατρείας ὁμοίως τῷ αἵματι ἐρράντισεν· [22] καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις. [23] ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας. [24] οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν Χριστὸς ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν· [25] οὐδὲ ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὡς ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ, [26] ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. [27] καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, [28] οὕτως καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

10 [1] σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι· [2] ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔτι ἔχειν συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους; [3] ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν· [4] ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἁμαρτίας περιελεῖν. [5] διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· [6] ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας. [7] τότε εἶπον, ἰδοὺ ἥκω, ἐν κεφαλίδι βιβλίου γέγραπταί μοι, τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου. [8] ἀνωτέρω λέγων ὅτι θυσίας καὶ προσφορὰς καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες κατὰ νόμον προσφέρονται, [9] τότε εἴρηκεν, ἰδοὺ ἥκω τοῦ ποιῆσαι τὸ θέλημά σου. ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ. [10] ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ. [11] καὶ πᾶς μὲν ἱερεὺς ἕστηκεν καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε περιελεῖν ἁμαρτίας δύνανται· [12] οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ, [13] τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. [14] μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους. [15] μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι [16] αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς, [17] καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. [18] ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας. [19] Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, [20] ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ, [21] καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ, [22] προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ· [23] κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος· [24] καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, [25] μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν καθώς ἔθος τισίν, ἀλλὰ παρακαλοῦντες καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν. [26] ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία, [27] φοβερά τις δὲ ἐκδοχὴ κρίσεως καὶ πῦρ ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. [28] ἀθετήσας τις νόμον Μωσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει· [29] πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας; [30] οἴδαμεν γὰρ τὸν εἰπόντα, ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος· καὶ πάλιν, κρινεῖ κύριος τὸν λαὸν αὐτοῦ. [31] φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος. [32] ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων, [33] τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες· [34] καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὕπαρξιν καὶ μένουσαν. [35] μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν· [36] ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν. [37] ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίσει· [38] ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ. [39] ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

11 [1] ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων. [2] ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. [3] πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι. [4] πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκεν τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ. [5] πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ηὑρίσκετο διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται εὐηρεστηκέναι τῷ θεῷ. [6] χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεύειν γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. [7] πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινεν τὸν κόσμον καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος. [8] πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον ὃν ἦμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται. [9] πίστει παρῴκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· [10] ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός. [11] πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον· [12] διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν καθὼς τὰ ἀστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης τὸ ἀναρίθμητον. [13] κατὰ πίστιν ἀπέθανον οὗτοι πάντες μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς· [14] οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν· [15] καὶ εἰ μὲν ἐκείνης μνημονεύουσιν ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι· [16] νυνὶ δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν, ἡτοίμασεν γὰρ αὐτοῖς πόλιν. [17] πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, [18] πρὸς ὃν ἐλαλήθη ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα· [19] λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. [20] πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἠσαῦ. [21] πίστει Ἰακὼβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησεν καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. [22] πίστει Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. [23] πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ διότι εἶδαν ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. [24] πίστει Μωσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ, [25] μᾶλλον ἑλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἁμαρτίας ἀπόλαυσιν ἔχειν, [26] μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν. [27] πίστει κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν. [28] πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν. [29] πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν. [30] πίστει τὰ τείχη Ἰερειχὼ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. [31] πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης. [32] καὶ τί ἔτι λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, [33] οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, [34] ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων· [35] ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· [36] ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· [37] ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι· [38] ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς. [39] καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, [40] τοῦ θεοῦ περί τινος κρείττονος προβλεψαμένου ἡμῖν, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

12 [1] Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, [2] ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν. [3] ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι. [4] οὔπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, [5] καὶ ἐκλέλησθε τῆς παρακλήσεως ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται, υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος· [6] ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται. [7] εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ; [8] εἰ δὲ χωρίς ἐστε παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοί ἐστε. [9] εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; [10] οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ. [11] πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης. [12] διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε, [13] καὶ τροχιὰς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ ἰαθῇ δὲ μᾶλλον. [14] εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον, [15] ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ, μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ καὶ διὰ ταύτης μιανθῶσιν οἱ πολλοί, [16] μή τις πόρνος ἢ βέβηλος ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ· [17] ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὗρεν καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν. [18] Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ [19] καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων ἧς οἱ ἀκούσαντες παρῃτήσαντο μὴ προστεθῆναι αὐτοῖς λόγον, [20] οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται· [21] καὶ οὕτως φοβερὸν ἦν τὸ φανταζόμενον, Μωσῆς εἶπεν, ἔκφοβός εἰμι καὶ ἔντρομος· [22] ἀλλὰ προσεληλύθατε Σιὼν ὄρει καὶ πόλει θεοῦ ζῶντος, Ἰερουσαλὴμ ἐπουρανίῳ καὶ μυριάσιν ἀγγέλων πανηγύρει [23] καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ κριτῇ θεῷ πάντων καὶ πνεύμασιν δικαίων τετελειωμένων [24] καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ καὶ αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ. [25] βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον παραιτησάμενοι τὸν ἐπὶ γῆς χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι· [26] οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων, ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν. [27] τὸ δὲ ἔτι ἅπαξ δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα. [28] διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας· [29] καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.

13 [1] Ἡ φιλαδελφία μενέτω. [2] τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. [3] μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. [4] τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ μοιχοὺς κρ

γος, καὶ τῆς [qr]σκηνῆς τῆς [s]ἀληθινῆς, ἣν [rt]ἔπηξεν ὁ κύ- q = ver. 5. ch. ix. 1, &c. xiii. 10. Acts vii. 44.
ριος, οὐκ ἄνθρωπος. [3] πᾶς γὰρ ἀρχιερεὺς εἰς τὸ [u]προ- r Exod. xxxiii.

7. Josh. xviii. 1. t here only. s = ch. ix. 24. John i. 9. vi. 32. xv. 1. 1 Thess. i. 9. 1 John ii. 8. Jer. ii. 21. u ch. v. 1 (reff.).

2. rec ins *και* bef *ουκ*, with AD[3]KL[P] rel vulg syrr copt [æth arm] Eus[1] *Cyr*[-p] Chr Thdrt Damasc] Chron: om BD[1]ℵ 17 Eus[1].

The LXX use the verb and subst. to express the Heb. נָגַשׁ and נֶגֶשׁ, in reference to the sacerdotal service in the sanctuary: see, for the verb, Exod. xxviii. 31, 39 (35, 43); xxix. 30; xxxv. 18: Deut. xvii. 12: 3 Kings viii. 11: 1 Chron. vi. 32: 2 Chron. xiii. 10: Ezek. xliv. 27, where we have *λειτουργεῖν ἐν τῷ ἁγίῳ*: xlv. 4 al.: and for the subst., Neh. x. 39: Isa. lxi. 6: Sir. vii. 30) of the holy places (*τῶν ἁγίων* is taken as *masc.* by *tinet* in Thl., and by Œc., *τῶν ἡγιασμένων παρ' αὐτοῦ ἀνθρώπων ἡμῶν γάρ ἐστιν ἀρχιερεύς*. But *ἡμῶν ἀρχιερεύς* and *ἡμῶν λειτουργός* are very different things. The *λειτουργός* is *subordinate* to those whose minister he is, as in Josh. i. 1 A, *τῷ Ἰησοῦ . . . τῷ λειτουργῷ Μωυσῆ*: see also 2 Kings xiii. 18: 3 Kings x. 5: 4 Kings iv. 43; vi. 15: 2 Chron. ix. 4. See also Num. iii. 6; xviii. 2. It is taken by Luther (und ist ein Pfleger der heiligen Güter) as importing *holy things*, as it seems to be in Philo, Leg. Alleg. iii. 46, vol. i. p. 114, *τοιοῦτος δὲ ὁ θεραπευτὴς κ. λειτουργὸς τῶν ἁγίων*, and De Profug. 17, p. 560, *ἡ Λευϊτικὴ φυλὴ νεωκόρων κ. ἱερέων ἐστίν, οἷς ἡ τῶν ἁγίων ἀνάκειται λειτουργία*. But this does not seem to answer to the usage of *τὰ ἅγια* in our Epistle. Cf. reff., in which *τὰ ἅγια* imports the holy place, i. e. the holy of holies. It does not seem necessary to supply any thing after *τῶν ἁγίων*, as *τῶν ἀληθινῶν*, or *τῶν ἐν τοῖς οὐρανοῖς*: this distinction is brought out by what follows. As yet Christ is spoken of as being in common with the Levitical priests *τῶν ἁγίων λειτουργός*. See below), and of the true (archetypal, *only true*, as so often in St. John, and in one passage of St. Luke, xvi. 11: see reff. The difference between *ἀληθινός* and *ἀλήθης* is well sketched by Kahnis, Abendmahl, p. 119, cited in Delitzsch: "*ἀληθής* excludes the untrue and unreal, *ἀληθινός* that which does not fulfil its idea. The measure of *ἀληθής* is reality, that of *ἀληθινός* ideality. In *ἀληθής*, the idea corresponds to the thing, in *ἀληθινός*, the thing to the idea") tabernacle, which the Lord (here evidently the Father: see note on ch. xii. 14) pitched (the usual LXX word of fixing the tabernacle, or a tent: see reff. And so in the classics: e. g. Herod. vi. 12, and many examples in Bleek and Wetst. It is used similarly of the heaven in Isa. xlii. 5, *ὁ ποιήσας τὸν οὐρανὸν καὶ πήξας αὐτόν*), not (any) man (not *οὐχ ὁ ἄνθρωπος*, which would be the literal way of expressing 'not man,' generically: because by the indefinite *ἄνθρωπος*, anarthrous, every individual man is excluded. It is an important question, symbolically considered, whether any and what distinction is intended by the Writer, between *τῶν ἁγίων* and *τῆς σκηνῆς*. Delitzsch, in loc., has gone into it at length, and Hofmann has treated of it in two places especially, Weiss. u. Erf. ii. 188 ff. and Schriftb. ii. 1. 405 f. Both are agreed that *τὰ ἅγια* betokens the immediate, immaterial presence of God, the veritable Holy of Holies, beyond, and approached through, the heavens, ch. iv. 14. But as regards *σκηνή*, they differ. Hofmann maintains it to be the glorified body of Christ, and argues that it alone will satisfy such expressions as that in ch. ix. 11, *οὐ ταύτης τῆς κτίσεως*: in order to satisfying which, this *σκηνή* must belong to the new creation, the *παλιγγενεσία*, which commences with the glorification of Christ. This glorified body of His is the new and abiding temple of God, in which He dwells and meets with us who are united to and have put on that glorified body, our house, eternal in the heavens: for so Hofmann interprets 2 Cor v. 1 ff. On the other hand, Delitzsch controverts this view as inconsistent with the symbolism in ch. ix. 11, 12, where Christ *διὰ τῆς μείζονος κ. τελειοτέρας σκηνῆς . . εἰσῆλθεν . . εἰς τὰ ἅγια*, taking this connexion of the words: and also with our ver. 5, where the Mosaic tabernacle is set forth as the representation and shadow of the heavenly. Accordingly, he believes the *σκηνή* here to be the heavenly Jerusalem, the worship-place (Anbetungsstätte) of blessed spirits (Ps. xxix. 9) and of those men who have been rapt in vision thither (Isa. vi.),—the *ναὸς τῆς σκηνῆς τοῦ μαρτυρίου* of Rev. xv. 5,—the place where God's *visible* presence (in contradistinction to His personal and invisible presence in the *ἅγια*) is manifested to His creatures angelic and human. See much more, well worth studying, in his note here. In weighing these two opinions, I own they seem to me to run into one, and of that one by far the

v ch. ii. 17 reff. w = Acts xiii. 46. 2 Cor. ix. 5. Phil. i. 24. ii. 25. 2 Macc. ix. 21. u ch. vii. 11 only.

φέρειν [u] δῶρά τε καὶ [u] θυσίας [u] καθίσταται· [v] ὅθεν [w] ἀναγ- ABDKL Pat b c f g h k l m n o 17. 47
καῖον ἔχειν τι καὶ τοῦτον ὃ [u] προσενέγκῃ. 4 [x] εἰ [x] μὲν [x] οὖν

3. The last και is added over the line by ℵ[1] or ℵ-corr[1].
4. rec (for ουν) γαρ, with D[2]KL rel syr [arm] Chr Thdrt Damasc: ℭt ABD[1][P]ℵ

larger component is on Hofmann's side. For what is the heavenly Jerusalem? What, but the aggregate, in their persons and their glorious abiding-place, of the triumphant saints and servants of God? And what is this aggregate, but the mystical body, of which Christ is the Head and they are the members, in its fulfilment and perfection? That glorified body of His, in which they are accepted before God, and in which as a heavenly temple, they serve God, and God dwells, He has passed through, not by passing out of it, but by finally establishing it as an accomplished thing in God's sight, and in and as proceeding forth from it carrying on his intercession and λειτουργία τῆς σκηνῆς τῆς ἀληθινῆς in the ἅγια itself. See more on this subject, ch. ix. 11: and the views of Bleek, Tholuck, al.: also a sermon of Schleiermacher's on the text, vol. ii. of his Predigten, p. 504. The idea of the σκηνή being the body of Christ is found in Joh. Philoponus (Cent. vii.) on Gen. i. (in Bleek): τὸ δὲ τοῦ ἀποστόλου, "καὶ τῆς σκηνῆς . . . . ἀνθρωπος," οὐχ οὕτω περὶ τοῦ οὐρανοῦ λελέχθαι μοι δοκεῖ, καθά τινες ἔφρασαν, ὡς περὶ τοῦ κυριακοῦ σώματος, εἰ ἐπιστήσει τις ἀκριβῶν τῷ τόπῳ, κατὰ τὸ εἰρημένον,—καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν. It is also the view of Beza, Gerhard, Owen, Bengel, al.). 3—6.] *This heavenly office and work our High Priest must have, if He be veritably a High Priest.* 3.] **For every high priest is appointed to offer gifts and sacrifices** (see the very similar passage, ch. v. 1, and note there): **whence it is necessary that this (High Priest) also have somewhat which he may offer** (there is here considerable difficulty. For the Writer is evidently, from what follows, laying the stress on the *heavenly* λειτουργία of Christ: and this ὃ προσενέγκῃ applies therefore to His work not on earth, but in heaven. If so, how comes it to be said that He has somewhat to offer in heaven, seeing that His offering, of Himself, was made once for all, in contradistinction to those of the Levitical priests which were being constantly offered? See especially ch. x. 11, 12, which, on this view, brings the Writer here into direct contradiction to himself. In order to avoid this, Lünemann and Hofmann (Schriftb. ii. 1. 288) attempt to make the aor. προσενέγκῃ retrospective: "it is necessary for Him to have (there, in heaven) somewhat (viz. His body) which he may have offered." But surely this is a view of the aorist which cannot be admitted. In such sentences, the uses of the aor. and pres. seem to regard not the time, objectively, of the act expressed, but its nature, subjectively, as an act rapidly passing in each case, or enduring. The straightforward construction of our sentence makes it necessary that προσενέγκῃ should refer to an act done in the state pointed out by the ἔχειν, however the nature of that act may be, in each case of its being done, such as to be accomplished at the moment, and not enduring onwards: which latter, expressed by ὃ προσφέρῃ, would certainly involve the contradiction above spoken of. Thus regarded then, what is it which our High Priest in heaven has to offer? In ch. v. 7, He is described as προσενέγκας prayers and supplications in the days of His flesh: and it might be thought that His ἐντυγχάνειν ὑπὲρ ἡμῶν, ch. vii. 25, might be here meant, the offering being those intercessions. But this would hardly satisfactorily give the τι, which as Delitzsch remarks, is too concrete for such an interpretation. It must be something with which and by virtue of which, and as offering and applying which, our High Priest enters and ministers in the Holy of Holies above. Now if we look to the analogy of ch. ix. 7, 12, we see, 1. that the high priest entered the holy place οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ κ. τῶν τοῦ λαοῦ ἀγνοημάτων,—2. that Christ is entered into the ἅγια of heaven οὐ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος: see also ib. ver. 25. This BLOOD of the one offering, Christ is represented as bearing into the Holy Place, and its application is ever set forth to us as a continuing and constantly repeated one. Thus this *blood of sprinkling* is regarded as being *in heaven*, ch. xii. 24: *as being sprinkled on the believer as the end of his election*, 1 Pet. i. 2: as *cleansing us from all sin*, 1 John i. 7: as *that wherein the saints wash their robes and make them white*, Rev. vii. 14. Still, as Delitzsch also remarks, this is not the place to enlarge on this matter, seeing that it is merely incidentally introduced here, the present object being to shew that it is in heaven, and not

ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων τῶν [u]προσφερόντων [y] κατὰ [y] νόμον τὰ [u]δῶρα, 5 [z]οἵτινες [a]ὑποδείγματι καὶ [b]σκιᾷ [c]λατρεύουσιν τῶν [d]ἐπουρανίων, καθὼς [e]κεχρημά-

y Acts xxii. 12. Phil. iii. 5 al. z = Matt. xvi. 26. Mark iv. 20. Acts x. 41, 47 al. fr. a ch. iv. 11 reff.

b = Col. ii. 17. ch. x. 1. c = ch. ix. (9) 14. (x. 2.) xii. 28. (xiii. 10.) Matt. iv. 10, from Deut. vi. 13. d ch. iii. 1 reff. e = Matt. ii. 12, 22. Acts x. 22. ch. xi. 7. xii. 25. Job xl. 3. Joe. Antt. iii. 8. 6, Μωυσῆς...εἰς τὴν σκηνὴν εἰσιὼν ἐχρηματίζετο περὶ ὧν ἐδεῖτο παρὰ τοῦ θεοῦ.

17 latt copt [Euthal-ms]. rec ins *των ιερεων* bef *των προσφερoντων*, with D[3]KL rel syrr æth-pl [Thdrt]: om ABD[1][P]ℵ 17 latt copt æth-rom arm [Euthal-ms]. rec ins *τον* bef *νομον*, with DKL[P]ℵ[3] 37 [Chr Euthal-ms Damasc]: om ABℵ[1] 17 Thdrt.

on earth, that our High Priest ministers. The Roman Catholic interpretation of this place, as represented by Corn. a-Lapide, is worth noticing, if only to remark how absolutely inconsistent it is with the argument of the Epistle: "Ergo Christus in cœlo suas hostias et munera offert, scilicet suum in cruce sacrificium, quod olim in monte Calvariæ obtulit, nunc quoque id ipsum per continuam commemorationem Patri in cœlo offert. Secundo, *et proprie*, Christus in cœlo offert sacrificia missæ, quæ toto orbe quotidie celebrantur; in his enim primus et primarius sacerdos qui consecrat, offert, et transubstantiationem peragit, est Christus." Estius, more cautiously, "Probabile est apostolum loqui de ea oblatione qua se ipsum quondam in cruce passum et oblatum, continuo nunc repræsentat Patri in cœlis. Nam de altera (Christum, etsi in cœlo reguantem, offerre quotidie se ipsum adhuc in terris per ministros et vicarios suos sacerdotes) apostolus prorsus tacet, quia mysterium est, quod intelligendum relinquit fidelibus mysteriorum consciis." This last would make a curious canon of interpretation). 4.] Yea, if (or as rec., "*For if* . . ," which follows more smoothly and naturally on the position of ver. 2, and on that very account is probably a correction. Hofmann, as above, laying all the stress on the aor. *προσενέγκῃ*, takes the γάρ as justifying that aorist: Er muß ein nicht erſt darzubringendes, ſondern dargebrachtes Opfer haben:—denn wäre er auf Erden . . . But see on this above. The connexion is obvious: 'our High Priest must have somewhat to offer. But *on earth* this could not be: for' &c.) he were (not, "*had been*," though grammatically it might be so: the pres. part. *ὄντων*, which follows, and *λατρεύουσι*, continuing it, shew that this *ἦν* is spoken of a continuing, not of a past hypothesis) on earth (some, as Grot., Wolf, al., supply *μόνον* after *γῆς*—and something in the same view Œc., *τοῦτο δὲ ἦν εἰ μὴ ἐτεθνήκει, μηδὲ ἐγερθεὶς ἀνελήφθη*: and Thdrt., *περιττὸν ἦν αὐτὸν ἐν τῇ γῇ διαιτώμενον ἱερέα καλεῖν*: others, as Gerhard, Heinrichs, al., supply *ἀρχιερεύς* or *ἱερεύς*: but this it seems to me would stultify the argument. There is no need of any thing supplied) He would not even *be* a priest (observe the emphasis: which is not, as Bleek, He would not even be a *priest*, *much less a High Priest* (*οὐδ' ἱερεὺς ἂν ἦν*), but the stress is on the verb *ἦν*, and it is taken ex concesso that the *ἀρχιερεύς* belonged to the genus *ἱερεύς*: 'He would not even belong to the category of priests.' In the background lies, 'and if not so, certainly could not be a High Priest:' but it is not brought forward, nor does it belong to the argument, which continues *ὄντων*, not *ὄντος*), since there are (*ὄντων*, emphatic: 'there are already:' not, "*were*" (as Grot.: "*erant*, nempe quum Psalmus iste scriberetur"), as is shewn by *λατρεύουσιν* below. The time indicated is that of writing the Epistle) those who offer the gifts according to (the) law (*the* law, equally, with or without the article: not only because but one law can be meant, but because the art. is so constantly omitted after a preposition even when required in translation), 5.] men who (*ἱερεῖς τῶν Ἰουδαίων φησί*, Œc. By *οἵτινες* is pointed out the class, or official description: mean those who') serve (*λατρεύειν* occurs eight times in St. Luke, four times in St. Paul, and six times in this Epistle. It has more the general sense of 'serving,' either God, as almost always, or some especial portion of divine service or sacred things, as here and ch. xiii. 10. *λειτουργεῖν* is the more proper word for priestly ministration. On the construction, see below) the delineation (*ὑπόδειγμα* cannot as in ch. iv. 11 mean, a pattern, or example: but must be taken, less usually but more strictly as answering to *ὑποδεικνύναι*, 'oculis subjicere,' here and in ch. ix. 23, as meaning a suggestive representation, or sketch. So Thl., *ὑποδείγματα, τουτέστιν ἀμυδρὰ δείγματα καὶ οἷον σκιαγραφήματα τὰ ἐν τῇ παλαιᾷ ὑποδειχθέντα τῷ Μωυσεῖ*. It corresponds to *δειχθέντα σοι* in the following citation) and shadow ('adumbration,' *σκιαγράφημα*. See on ch. x. 1, where *σκιά* and *εἰκών* are contrasted. As regards the construction: Calvin, Bengel, al. take *λατρεύουσιν* absolutely, and *ὑποδείγματι*

τιστὰι Μωυσῆς μέλλων [f] ἐπιτελεῖν τὴν σκηνήν, [g] "Ορα γάρ ABDKL P ℵ a b
φησιν, ποιήσεις πάντα κατὰ τὸν [h] τύπον τὸν δειχθέντα σοι c f g h k l m n o
ἐν τῷ ὄρει. 6 νυνὶ δὲ [i] διαφορωτέρας [k] τέτυχεν [l] λειτουρ- 17. 47
γίας, [m] ὅσῳ καὶ [n] κρείττονός ἐστιν [o] διαθήκης [p] μεσίτης, [q] ἥτις

f Rom. xv. 28. 2 Cor. vii. 1. viii. 6 al. 1 Kings iii. 12.
g Exod. xxv. 40. xxvi. 30.
h Acts vii. 44. 1 Cor. x. 6. Rom. v. 14 al. l. c. and Amos v. 6 (cited in Acts vii. 43) only.
i compar., ch. i. 4 only.
k = Luke xx. 35. Acts xxiv. 3. 2 Tim. ii. 10. ch. xi. 35. 2 Macc. iv. 6.
l = Luke i. 23. (ch. ix. 2 reff.)
m constr., ch. iii. 3.
n ch. i. 4 reff.
o ch. vii. 22 reff.
p ch. ix. 15. xii. 14. Gal. iii. 19, 20. 1 Tim. ii. 5 only.
Job ix. 33 only. (-τεύειν, ch. vi. 17.)
q ver. 5 reff.

5. rec ποιησης: txt ABDKL[P]ℵ rel Orig$_1$ Eus$_2$ [Euthal-ms].
6. νυν BD^1 Ath$_1$ [Antch$_1$ Damasc$_1$]. rec τετευχε, with BD^{3}ℵ^2 rel Damasc$_1$: τετυχηκε [P 47] a b^1 Ath-3-mss [Chr$_1$ Thdrt Antch$_1$ Damasc$_1$], τετυχεκε 17: txt AD^1 KLℵ^1 Ath$_1$. om και D^{1}K m vulg-mss(not am fuld &c) [arm] Thdrt(but ins ms$_1$) Damasc$_1$. διαθ. bef εστιν [KP] ℵ-corr^1: the words from εστιν to κρειττοσ(. .) are omd by ℵ^1, but ℵ-corr^1 has supplied them except the last σ.

κ.τ.λ. ablatively: "who serve (God) in a delineation and shadow" &c. But this is far-fetched, and unnecessary, especially in the presence of ch. xiii. 10, where it is hardly possible to regard τῇ σκηνῇ otherwise than as the objective dative to λατρεύοντες) of the heavenly things (i. e. the things in heaven, in the heavenly sanctuary: correspondent to τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει: see also ch. ix. 23, 24. Chrys. understands it of *spiritual* things: τίνα λέγει ἐνταῦθα τὰ ἐπουράνια; τὰ πνευματικά· εἰ γὰρ καὶ ἐπὶ γῆς τελεῖται, ἀλλ' ὅμως τῶν οὐρανῶν εἰσιν ἄξια,—and then goes on to instance the work of the Spirit in baptism, the power of the keys, the utterance of Christian praise, &c. And Luther renders, der himmliſchen Güter. But the context clearly requires the other view): **even as Moses was commanded** ("*admonished of God*," E. V., an excellent rendering. χρηματίζω is used in the later classics, but as early as Demosthenes, for to give a decisive answer, "responsum ex deliberatione reddere," as Reiske. Hence it came afterwards to be appropriated mainly to responses, warnings, commands, given from the Deity: so Diod. Sic. iii. 6, τοὺς γὰρ θεοὺς αὐτοῖς ταῦτα κεχρηματικέναι: xv. 10, περὶ δὲ τῶν χρησμῶν ἔφησε, μὴ χρηματίζειν τὸν θεὸν καθόλου περὶ θανάτου. And so constantly in the Scriptures both LXX and N. T. reff. and Jer. xxxii. (xxv.) 30; xxxvii. (xxx.) 2: Luke ii. 26. The earlier classical verb is χράω of the deity giving the oracle, χράομαι of the person consulting it. Observe the perfect, not the aor., giving a fine distinction not reproducible in English: viz. that these figures of the heavenly things were still subsisting as ordained to Moses, when the Epistle was written) **when about to complete** (not in distinction from *beginning*, as if he were about to put the finishing stroke to the work already nearly ended: but involving the whole work: 'to take in hand and carry on to completion') **the tabernacle**: for (γάρ justifies the assertion by the following citation) **Take heed, He says** (supply ὁ θεός; there can be no doubt of this here, where the words following are God's own), **that thou makest** (ποιήσῃς and ποιήσεις give a like sense, and in English must be expressed by the same. The former is better Greek; the latter according to the LXX: manuscript authority must prevail) **all things** (πάντα is not in the LXX, nor in the Heb., but is supplied also by Philo, Legg. Allegor. iii. 33, vol. i. p. 108, κατὰ τὸ παράδειγμα τὸ δεδειγμένον σοι ἐν τῷ ὄρει πάντα ποιήσεις) **according to the pattern which was shewn** (LXX, δεδειγμένον) **thee in the mount**. If now we ask what this τύπος was, we are met with various replies. Faber Stapulensis says, "Arbitror id insinuare, non nudam veritatem in monte Mosi fuisse ostentatam, sed veritatis adumbrationem et remotam quandam ideam. Et quomodo etiam vidisset veritatem, nisi per speciem nude et revelate divina conspexisset, quod viatorum et adhuc in vita mortali peregrinantium non est. Typus igitur erat quod videbat, nondum ipsa veritas et archetypus." And so Schlichting, concluding, "adeo ut tabernaculum antiquum exemplar tantum fuerit exemplaris, et umbra umbræ." This view, which is that also of Bleek and Storr, is strongly controverted by Delitzsch, who takes the τύπος to be the veritable heavenly things themselves, not seen however by Moses directly and naturally, which would be impossible, but made visible to him in a vision. I do not see that there is much to choose between the two views. If the latter be taken, then surely the vision thus vouchsafed to Moses was itself only an intermediate representation, and so this view comes much to the same as the other.

6.] **But now** (the logical, not the temporal νυνί, as in ch. ix. 26; xi. 16 (νῦν), and frequently in St. Paul: 'ut res se habet:' νυνὶ δέ φησιν, ἐπειδὴ μὴ ἔστιν

r ἐπὶ n κρείττοσιν s ἐπαγγελίαις t νενομοθέτηται. 7 Εἰ γὰρ r see ver. 1. s plur., ch. vi. 12 reff. t ch. vii. 11 (reff.) only. u Luke i. 6. Phil. ii.
ἡ πρώτη ἐκείνη ἦν u ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο
v τόπος. 8 w μεμφόμενος γὰρ αὐτοῖς λέγει x Ἰδοὺ y ἡμέραι

15. iii. 6. 1 Thess. iii. 13 only. LXX, Job only, exc. Gen. xvii. 1. Wisd. x. 5, 15. (-τως, 1 Thess. ii. 10.)
v Acts xxv. 16. ch. xii. 17. w Rom. ix. 19 (Mark vii. 2 rec.) only †. Sir. xi. 7. xli. 7. 2 Macc. ii. 7 only.
x Jas. xxxviii. (xxxi.) 31—34. y so Luke xxiii. 29. Jer. ix. 25. xvi. 14 al.

7. for δευτερας, ετερας B[1]. 8. αυτους AD[1]K[P]ℵ[1] 17 [Euthal-ms] Thdrt.

ἐν τῇ γῇ, ἀλλ' ἐν τῷ οὐρανῷ, βελτίονος ἐπέτυχε λειτουργίας, τουτέστιν ἐπὶ βελτίονα λειτουργίαν ἐστὶν ἀρχιερεύς. Œc.) **He hath obtained** (τέτευχα (rec.) is properly the Ionic form of the perfect, but occurs in Aristotle and later writers: but τέτυχα is also found in later writers, as Plutarch and Diod. Sic. The other reading here, τετύχηκεν, is the true Attic form) **a more excellent ministry** (than that of any earthly priests), **in proportion as** (there is an ellipsis in the earlier clause of τοσούτῳ, which now lurks under the comparative: so in ch. iii. 3) **He is also** (καί, introducing a special reference to an already acknowledged fact, as in ch. vi. 7, where see note) **mediator** (see reff. The meaning of μεσίτης, a later Greek word, is not far from that of ἔγγυος,—one who becomes a goer between two persons, assuring to each the consent of the other to some point agreed on in common. The Atticists give us the Attic Greek for it, μεσέγγυος. Philo uses the title of Moses, οἷα μεσίτης κ. διαλλακτὴς . . . τὰς ὑπὲρ τοῦ ἔθνους ἱκετεῖτο. And so St. Paul, in ref. Gal. The genitive after μεσίτης may either be of the *persons between whom*, as in ref. 1 Tim., εἷς καὶ μεσίτης θεοῦ κ. ἀνθρώπων: or of *one of the parties concerned*, as in Jos. Antt. xvi. 2. 2, τῶν παρ' Ἀγρίππα τινῶν ἐπιζητουμένων μεσίτης ἦν: or of the *object of the mediation*, the agreement or covenant, as Diod. Sic. iv. 54, μεσίτην γεγονότα τῶν ὁμολογιῶν ἐν Κόλχοις: Jos. Antt. iv. 6. 7, ταῦτα ὁμνύοντες ἔλεγον καὶ θεὸν μεσίτην ὃν ὑπισχνοῦντο ποιούμενοι. And in this last sense is the gen. here. Jesus is the mediator, between God and us) **of a better covenant, of one which** (ἥτις, '*quippe quæ*,' as always. This specific relative brings the thing referred to into its category, not only identifying it as ἡ would do, but classing it, and educing its property as belonging to the matter in hand: and thus having a ratiocinative force) **has been laid down** (see on ref. The word **νόμος** is also used of the new covenant by St. James, i. 25; ii. 12: see also iv. 12, and St. Paul, Rom. iii. 27; viii. 2; ix. 31) **upon** (on the condition of . . .: so Xen. Hell. ii. 2. 20, ἐποιοῦντο εἰρήνην, ἐφ' ᾧ τά τε μακρὰ τείχη . . . καθελόντας κ.τ.λ.) **better promises** (viz. those which are about to be particularized in the following citation. Theodoret says, ἡ μὲν γὰρ παλαιὰ διαθήκη σωματικὰς ἐπαγγελίας εἶχε συνεζευγμένας, γῆν ῥέουσαν γάλα κ. μέλι . . . καὶ παίδων πλῆθος, κ. τὰ τούτοις προσόμοια· ἡ δὲ καινὴ ζωὴν αἰώνιον κ. οὐρανῶν βασιλείαν. And so Œc., Thl., Primas., Bengel, al. But as Bleek objects, it would be very improbable that the Writer should intend to refer the promises, on which the old covenant was based, to mere earthly blessings, in the face of such a designation of the hope of Abraham and the patriarchs as we find in ch. xi. 10—19). 7.] *Argumentation*, exactly as in ch. vii. 11, *from sayings of God, to shew the imperfection of the former covenant*. So Chrys.: ὅπερ γὰρ λέγει ὅτι εἰ ἡ τελείωσις κ.τ.λ. (vii. 11), οὕτω καὶ ἐνταῦθα τῷ αὐτῷ συλλογισμῷ κέχρηται. **For if that first** (covenant) **were** (or, had been. We are never sure of ἦν in such sentences, seeing that it is both imperfect and aorist. I prefer here the imperfect, seeing that the first covenant, in its ceremonial part, was yet observed. Bleek, after the vulg. ("si . . . culpa vacasset, non . . locus inquireretur"), prefers the aorist) **blameless** (τὸ ἄμεμπτος ἀντὶ τοῦ τελεία τέθεικε, τουτέστιν ἀποχρῶσα πρὸς τελειότητα, ἀμέμπτους τοὺς ἐργαζομένους ἐργαζομένη. Thdrt. It is the contrary of ἀσθενὲς κ. ἀνωφελές, ch. vii. 18), **a place would not be sought** (i. e. space opened, viz. in the words of the following prophecy, which indicate the substitution of such a covenant for the old one. Bleek gives a rather far-fetched interpretation,—that the τόπος is the place in men's hearts, as distinguished from the tables of stone on which the first covenant was written; referring to 2 Cor. iii. 3 for a similar distinction. But it is far better to understand it of a *place in history*, and regard the expression as τόπον εὑρίσκειν and τόπον λαμβάνειν in ref., see also τόπον διδόναι, Rom. xii. 19. ἐζητεῖτο must not be rendered pluperfect, as in E. V., al., but, as in vulg. above, imperf.) **for a second** (the emphasis is on δευτέρας).

8—13.] *Proof, that a place for a second is contemplated*, by citation from Jeremiah. 8.] **For** (there is an ellipsis of ζητεῖται δέ, and the γάρ introduces the substantiation of the assertion) **blaming them** (so ref. 2 Macc., μεμψάμενος αὐτοῖς

ABDKL PN a b c f g h k l m n o 17. 47

[y] ἔρχονται, [z] λέγει κύριος, καὶ [ab] συντελέσω [c] ἐπὶ τὸν οἶκον
'Ισραὴλ καὶ [c] ἐπὶ τὸν οἶκον 'Ιούδα [bd] διαθήκην [d] καινήν,
9 οὐ κατὰ τὴν [e] διαθήκην ἣν [e] ἐποιησα τοῖς πατράσιν αὐτῶν,

a Jer. l. c. AN. φησί, B. = Rom. ix. 26. Lam. ii. 17.
b (l. c. διαθήσομαι) Jer. xli. (xxxiv.) 8, 15.
c LXX, τῷ οἴκῳ.
d Luke xxii. 20 h. 2 Cor. iii. 6. ch. ix. 15.
e (l. c. διαθέμην) 2 Chron. xxxiv. 32. Isa. xxviii. 15. Jer. xli. (xxxiv.) 13.

om 2nd επι D¹. for 2nd οικον, οι (sic) ℵ¹.

εἶπεν. The dative after μέμφομαι is common in Greek: see Herod. iii, 4; iv. 180; Xen. Cyr. i. 4. 6, and many other examples in Bleek. But seeing that it appears difficult, after the word ἄμεμπτος has been used of the *covenant*, to apply the blame in μεμφόμενος to any object but the covenant, many Commentators have taken the participle absolutely, and joined αὐτοῖς with λέγει. So Faber Stapulensis, Piscator, Schlichting, Grot., Limborch, Peirce, Michaelis, Storr, Kuinoel, Bleek, De Wette, Lünem., al. But I cannot believe that the objective pronoun would be so loosely and ambiguously put, were it meant to be joined to λέγει. It surely must have been λέγει αὐτοῖς. And there is a propriety, which the ancients have not failed to observe, in αὐτοῖς, instead of αὐτῇ or αὐτήν. So Chrys., having explained εἰ . . . . ἦν ἄμεμπτος, by εἰ ἀμέμπτους ἐποίει, proceeds, ὅτι γὰρ περὶ τούτου φησίν, ἄκουε τὰ ἑξῆς· . . . οὐκ εἶπε μεμφόμενος δὲ αὐτῇ, ἀλλά, μ. δὲ αὐτοῖς. And so Syr., vulg., Œc., Thl., Luther, Calv., Beza, Bengel, Wolf, al.) **He saith** (the following citation is the great prophetic passage Jer. xxxi. (xxxviii.) 31—34, see also Ezek. xxxvi. 25—27. "After the sack of Jerusalem, Jeremiah with the other captives was brought in chains to Rama, where Nebuzaradan had his head-quarters. There took place, at God's special command, his prophecies of the future entire restoration of Israel, of another David, of Rachel's wailing over her children at Rama, and their future return, of the new covenant resting on absolute and veritable forgiveness of sins which Jehovah would make with his people, these prophecies forming the third part of the third trilogy of the three great trilogies into which the prophecies of Jeremiah may be divided: ch. xxi.—xxv., the book against the shepherds of the people; ch. xxvi.—xxix., the book of Jeremiah's conflict against the false prophets; ch. xxx. xxxi., the book of restoration." Delitzsch. "The question which has before now been abundantly handled, whether the saying refers to the return of the exiles, or to the covenant of which Christ is the mediator, or to the future general conversion of the Jews, or whether some things in it to one of these, some to another, or whether the whole in its lower literal sense to the return of the exiles and in its higher spiritual sense to Christ and His kingdom, must be answered by the considerations before adduced on ch. i. 5. It belongs throughout to the cycle of Messianic prophecies, and is one of the most beautiful and sublime of them; and its true fulfilment can only be sought in the covenant brought in by the Saviour, and in the salvation through Him imparted to mankind, and ever more and more unfolded and completed. This is the case, however this salvation, in the perception and declaration of the Prophet, is bound up with the restoration of the ancient covenant people and their reunion in the land of their home." Bleek), **Behold, the days come, saith the Lord** (φησι κύριος LXX-B, but λέγει AN. "The prophecy, taken from this rich cycle of eschatologic prophecies, whose clear Messianic sense allows of no evasion, begins with Jeremiah's constant formula, ἰδοὺ ἡμέραι ἔρχονται." Delitzsch), **and** (καί explicative, answering to the Heb. ו in an apodosis), **I will accomplish upon** (LXX, διαθήσομαι τῷ οἴκῳ κ.τ.λ. The difference is beyond doubt intentional, to set forth the completeness of the new covenant. Twice in this same book (reff.), the LXX have rendered this same Heb. expression, כָּרַת בְּרִית by συντελεῖν διαθήκην. Augustine urges the word "consummabo," De Spir. et Lit. c. 19 (34), vol. x. pt. i., "Quid est consummabo, nisi implebo?" ἐπί, with the accusative of motion, the covenant being brought upon them) **the house of Israel and upon the house of Judah** (both these, Israel first and Judah afterwards, were sent into captivity for their sins: and both are specified severally in God's promise of grace and restoration) **a new covenant** (on διαθήκη see on ch. vii. 22), 9.] (this covenant is first specified negatively: it is *not* to be like that first one) **not according to the covenant** (לֹא כַבְּרִית, different in quality from, not after the measure of) **which I made** (LXX again, διεθέμην: see reff.) **to** (not "*with*:" it is a pure dative, and betokens mere agency on the part of the subject, God: the people of Israel, the objects, being only recipients, not co-agents) **their fathers, in the day of my**

ἐν ἡμέρᾳ [f] ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ [g] ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ [h] ἠμέλησα αὐτῶν, [i] λέγει κύριος. 10 ὅτι αὕτη ἡ διαθήκη ἣν [k] διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, [i] λέγει κύριος, [i] διδοὺς νόμους μου εἰς τὴν [m] διάνοιαν αὐτῶν, καὶ [n] ἐπὶ καρδίας αὐτῶν [o] ἐπιγράψω

[f] ch. ii. 16 reff.
[g] constr., here only?
[g] constr., Acts xxviii. 30. Gal. iii. 10 (from Deut. xxvii. 26) only. dat., Acts xiv. 22.
[h] ch. ii. 3 reff.
[i] φησί, LXX.
[k] Luke xxii. 29 bis. Acts iii. 25. ch. ix. 16, 17. x. 16 (from l. c.) only. Gen. xv. 18. l = 1 Thess. iv. 8. Rev. xvii. 17. 2 Cor. i. 23 al. Neh. vii. 5.
[m] Matt. xxii. 37 ||. Eph. ii. 3. iv. 18 al. 1 Chron. xxix. 18.
[n] with gen., Rev. xiv. 1. Exod. xxxiv. 28. xxxvi. 39 (= xxxix. 30 F.). Num. xvii. 2, 3. Deut. xxvii. 3, 8. 2 Kings i. 16. Isa. xxx. 8. with accus., Rev. iii. 12. Deut. iv. 13. v. 22. vi. 9. x. 2, 4. xi. 20. 4 Kings xxiii. 3. Ps. cxxxviii. 16. Ezek. xxxvii. 16.
[o] Mark xv. 26 (‖ L. v. r.). Acts xvii. 23. ch. x. 13. Rev. xxi. 12 only. Prov. vii. 3.

9. ημεραις B 34. for γης, της D.

10. aft διαθηκη ins μου (*as* LXX-B) AD: om (*as* LXX-A *Frid-Aug*(=ℵ)) BKL[P]ℵ rel latt syrr coptt [Chr Euthal-ms]. καρδια εαυτων B^1(sic, see Table), *in corde* vulg Bede: καρδιαν αυτων (*as* LXX-ℵ) $K\aleph^1$ g Clem: καρδιας αυτων [P] 31, *in cordibus* D-lat Primas: txt [*as* LXX-B] ADL$\aleph^2$ rel [Chr, Euthal-ms Thdrt Damasc]. (om from αυτων to αυτων o.) γραψω (*as* LXX-B) B.

taking hold of their hand (the idiom is Hebraistic: בְּיוֹם הֶחֱזִיקִי בְיָדָם. Justin M. Dial. c. Tryph. c. 11, p. 112, cites it ἐν ἡμέρᾳ ᾗ ἐπελαβόμην. This expression would shew beyond a doubt, being one which the Writer of our Epistle would never have adopted in a translation of his own, that he is quoting the LXX) to bring them out of the land of Egypt: because they abode not in my covenant, and I disregarded them (thus, making ὅτι render a reason for the foregoing, and attaching it to the whole following sentence, most of the moderns: and this is apparently most agreeable to the Heb., אֲשֶׁר־הֵפָּה הֵחֵלּוּ אֶת־בְּרִיתִי, where, says Bleek, the אֲשֶׁר is only a particle of relation or connexion with the preceding, either for the subject, "quippe illi," or for the object, "quod fœdus meum:" and either way it = "*for* (or *because*) *they broke my covenant*." But many take the sentence beginning with ὅτι as an independent one —"because they abode not in my covenant, I also disregarded them." So Chrys. (αὐτὴν τὴν αἰτίαν δεικνύς, δι' ἣν καταλιμπάνει αὐτούς), Thl., Böhme, Kuinoel, Klee, al.), saith (φησί, LXX) the Lord.

On the fact, οὐκ ἐνέμειναν, Delitzsch gives a striking quotation from Schelling, Offenbarungsphilosophie,—"The Law appears to be the mere ideal of a religious constitution, as it has never existed in fact: in practice, the Jews were almost throughout polytheists. The substance of their national feeling was formed by heathendom: the accidents only, by revelation. From the queen of heaven down to the abominations of the Phœnicians, and even to Cybele, the Jews passed through every grade of paganism." "In fact," adds Delitzsch, "there is no period of the history of Israel before the captivity, in which more or less idolatry was not united with the worship of Jehovah, except the time of David and the first years of Solomon, during which the influence of Samuel still continued to be felt. And when by the captivity Idol-worship was completely eradicated from the people, as far at least as regards that part of it which returned, it is well known that a hypocritical letter-worship got the mastery over them, which was morally very little better." See note on Matt. xii. 43. 10.] For (γ': 'because' is too strong: the only reason rendered is for the expression καινήν above: '*new, I say: for . . .*') this (predicate, explained in what follows) is the covenant which I will establish to the house (cf. Aristoph. Av. 438, ἢν μὴ διάθωνται γ' οἵδε διαθήκην ἐμοί) of Israel (Israel here in its wider sense, comprehending both Israel proper and Judah: because then all Israel shall be again united), after those days (Œc. understands τὰς τῆς ἐξόδου, ἐν αἷς ἔλαβον τὸν νόμον: Thl. says, ἐμοὶ δοκεῖ περὶ ἐκείνων τῶν ἡμερῶν λέγειν, περὶ ὧν ἀνωτέρω εἶπεν, ἰδοὺ ἡμέραι ἔρχονται. μεθ' ὃ οὖν διέλθωσιν αἱ ἡμέραι ἐκεῖναι, τοιαύτην διαθήκην διαθήσομαι, οἵαν ἐξῆς ἀκούσῃ. But the ἐκείνας seems to point immediately to the time indicated by the aorist ἠμέλησα: and thus μετὰ τὰς ἡμ. ἐκ. will be, after the end of that dispensation, when those days of disregard are over), saith (φησί LXX) the Lord; giving (the LXX-BN have διδοὺς δώσω: the Heb. נָתַתִּי. But A agrees with the text: and by the Writer repeating the same in ch. x. 16, it is probable that he had this reading in his copy of the LXX. The participle, as it stands, is best joined, as Œc., with διαθήσομαι, and καὶ . . . ἐπιγράψω taken as a fresh and independent clause. This is

p = ch. i. 5 reff. q Luke xv. 15. xix. 14. Acts xxi. 39 only. Prov. xi. 9, 12. xxiv. 28. Jer. xxxvi. (xxix.) 23. r here only. see Rom. i. 21. Gal. iv. 9. 1 John iv. 6 al. 1 Kings iii. 7. 3 Kings viii. 34, 39, 50 al. s Acts viii. 10. Isa. xxii. 24. t Matt. xvi. 22 only. constr.,

αὐτούς, καὶ ἔσομαι αὐτοῖς [p] εἰς θεόν, καὶ αὐτοὶ ἔσονταί μοι [q] εἰς λαόν. 11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν [q] πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων [r] Γνῶθι τὸν [r] κύριον, ὅτι πάντες εἰδήσουσίν με [s] ἀπὸ μικροῦ [s] ἕως μεγάλου αὐτῶν, 12 ὅτι [t] ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ

ABDKL ℵ a b c f g h k l m n o 17. 47

for μοι, μου ℵ[1](corrd "ipsa ut videtur manu").

11. διδαξουσιν D[2] Chr-2-mss Cyr[1]. rec (for πολιτην) πλησιον, with a c f vulg syr-mg [æth] Chr[-montf Euthal-ms] Cyr[1] [Thl]: txt ABDKLℵ rel syrr coptt arm Chr-mss Thdrt Damasc Aug. for 1st αυτ., εαυτου D[1]. om 2nd αυτου D[1] 46.

The ησ. of ειδησουσιν is written above by the first hand in B. rec aft μικρου ins αυτων (*as* LXX-BN), with D[2]L rel syrr copt [æth] Thdrt Damasc Thl Œc: om (*as* LXX-A) ABD[1]K[P]ℵ 1 o 17 latt [basm arm Clem[1] Euthal-ms] Chr[1] Cyr[1]. [syr coptt Clem[1] om αυτων at end.]

the first of the κρείττονες ἐπαγγελίαι on which the new covenant is established) **my laws into their mind** (διάνοια, their inward parts, their spiritual man, as distinguished from the mere sensorium which receives impressions from without: Heb. קִרְבָּם), **and on their heart** (LXX-A, καὶ ἐπιγρ. αὐτοὺς ἐπὶ τὰς κ. αὐτῶν. Either gen., dat. (as B), or accus. is suitable: if accus., the act of transference by inscription, rather than the fact of being inscribed, is in view: if gen. sing., which from the analogy of διάνοιαν, and of Prov. vii. 3 [Alex.] Ald. [so Tromm.: not Holmes] (ἐπίγραψον ἐπὶ πλακὸς τῆς καρδίας σου), our καρδίας most likely is, then the fact of their superimposition and covering of the heart: if the dat., then that of their situation upon its tablet. See instances of the gen. and accus. in reff.) **will I inscribe** (γράψω LXX-B) **them** (contrast to the inscription of the old law, which was on tables of stone: see 2 Cor. iii. 3): **and I will be to them for** (εἶναι εἰς, הָיָה לְ, as ch. i. 5, which see) **a God, and they shall be to me for a people.**

11.] *Second of the* κρείττονες ἐπαγγελίαι —universal spread of the knowledge of God.: following on the other, that God would put His laws in their minds and write them in their hearts. **And they shall not have to teach** (see var. readd., which give the later usage of οὐ μή with the indic. fut.) **every man his** (fellow-)**citizen** (אֶת רֵעֵהוּ. LXX-A ἀδελφόν: BN, as text. The LXX have several times rendered רֵעַ by πολίτης, see reff.), **and every man his brother** (LXX-A πλησίον), **saying Know** (Heb. דְּעוּ, plural: "Know ye") **the Lord: because all shall know** (εἰδήσω is properly an Ionic future of εἴδω, but used, at least in its aoristic form εἴδησα, by the Attics also, e. g. Aristot. de Anima i. 2 (so Lobeck: but I cannot find it). See Lobeck, Phryn. p. 743, where more examples are given, but none of the Attic use of εἰδήσω: nor does this fut. seem to occur elsewhere either in the LXX or N.T.) **me, from the small (one)** (the Heb. bears out the rec. here (which agrees with LXX-BN) in expressing the αὐτῶν: לְמִקְטָנָם וְעַד־גְּדוֹלָם). The formula is found generally without the pronoun, as in reff. and Gen. xix. 11: 1 Kings v. 9; xxx. 2, 19: 4 Kings xxiii. 2; xxv. 26, &c.: but with it in Jer. vi. 13: Jonah iii. 5) **even to the great (one) of them** (that is, "they shall be all taught of God," as cited by our Lord in John vi. 45, from Isa. liv. 13, as written ἐν τοῖς προφήταις, alluding to such passages as this and Joel ii. 28, 29. See also 1 John ii. 20, 27, and notes there. Under the old covenant, the priests' lips were to keep knowledge, and they were to teach the people God's ways: under the New, there is no more need for the believer to have recourse to man for teaching in the knowledge of God, for the Holy Spirit, which is given to all that ask, reveals the things of Christ to each, according to the measure of his spiritual attainment and strength of faith. And the inner reason of this now follows, making, formally, the third of these better promises, but in fact bound up with, and the condition of, the last mentioned): 12.] **because** (not, as Michaelis on Peirce, "shall know me, that:" but ὅτι is the causal particle: see above, and cf. the conclusion, Isa. xxxiii. 24. "By God passing by the former guilt of His sinful people, and beginning a new relation of grace with them, is this blessed change made possible." De Wette. Bleek and Delitzsch have good notes here) **I will be merciful** (אֶסְלַח). "In other places also is the verb סָלַח given in the LXX by the formula ἵλεως εἶμι: always of God only, in reference to men; sometimes absolutely, 3 Kings viii. 30, 39: 2 Chron. vi. 21: Amos vii. 2; but generally with a dative, either of the per-

τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. 13 [u] ἐν τῷ λέγειν καινήν, [v] πεπαλαίωκεν τὴν πρώτην· τὸ δὲ [v] παλαιούμενον καὶ [w] γηράσκον [x] ἐγγὺς [y] ἀφανισμοῦ.

IX. [1] Εἶχεν μὲν οὖν καὶ ἡ πρώτη [z] δικαιώματα [a] λατρείας

u ch. ii. 8. iii. 15.
v here bis. Luke xii. 33. ch. i. 11 (refl.) only. see note.
w = here (John xxi. 18)
only. Job xiv. 8.
x = ch. vi. 8.
y here only. Deut. vii. 2. Jer. xxviii. (li.) 37 al. fr.
z = Luke i. 6. 1 Kings viii. 9, 11. x. 25. see Rom. i. 32.
a = ver. 6. Rom. ix. 4 (xii. 1. John xvi. 2) only. Exod. xii. 25, 26.

12. rec aft αμαρτ. αυτων ins και των ανομιων αυτων (*prob from* οὐ x. 17 : *see Bleek*), with ADKLℵ[3] rel [47 transpose ανομ. and αμαρτ.] syr [arm] Chr Thdrt Damasc : om Bℵ[1] [17] vulg Syr coptt [æth] (Clem). (In m the ver begins (*by homœotel*) και των ανομιων : but for αυτων, it has αυτου.) [μνησθησομαι 17.]

Chap. IX. 1. om και B a[1] b[1] k Syr coptt Thl. om η D[1]. rec aft πρωτη ins σκηνη, with rel copt [Euthal-ms Thdrt] ; εκεινη m : [*testamentum* æth :] om ABD KL[P]ℵ h l n[1] 17 latt syrr basm arm Thaum Chr$_1$ Cyr$_1$ Damasc Thl.

son whom God forgives, Num. xiv. 20 : Jer. v. 1, 7 ; xxvii. (l.) 20, or the sins which are forgiven, 1 (3) Kings viii. 34, 36, 50 : Jer. xliii. (xxxvi.) 3." Bleek) to their iniquities (plur. in N. T. here only, but frequently in LXX, e. g. 1 Kings iii. 13 : Jer. ii. 22 ; xviii. 23 : Ezek. xii. 2 : Hosea x. 13 &c.), and of their sins (see var. readd.) will I make mention no more.

13.] Transition to the antithetical parallel which he is about to draw between the former, earthly and ceremonial, and the latter, heavenly and actual tabernacle : see summary at ch. ix. 1. In saying (cf. reff. Here, as in each of those, the subject is God, belonging here to the following verb πεπαλαίωκεν : '*when God saith*'), "a new (covenant)," He hath made old (παλαιόω, a word peculiar to biblical usage, and in the N. T. to Heb. and St. Luke. The LXX have it a few times, in this same meaning : e. g. Lam. iii. 4, ἐπαλαίωσεν σάρκα μου καὶ δέρμα μου : Job ix. 5, ὁ παλαιῶν ὄρη. Cf. also Job xxxii. 15 : Isa. lxv. 22 : Dan. vii. 25 Theod. *Made old*, viz. by speaking of,—and where God is the speaker, actually in decree establishing, seeing that all God's sayings are realities, —a new one. Some have taken the word as signifying "*hath set aside, abrogated*," "*antiquavit*," as Erasmus. But this, besides being unexampled, and not answering to the technical meaning of 'antiquare,' does not tally with the present participle of the same verb below, which cannot be rendered 'is being abrogated :' see below. Far better is the rendering, of somewhat questionable Latinity, but very expressive, "veteravit," of the ital. and vulg. : see again below) the first (covenant). Now (transition, by δέ, from a particular assertion, to an axiomatic general truth : as in Rom. xiv. 23) that which is being made old (the saying of God πεπαλαίωκεν that first covenant : the state of παλαίωσις thereby induced, continues, as the perfect (not aor., ἐπαλαίωσε, because the act was not a passing one, contemporaneous with the saying) shews,—and hence the covenant παλαιοῦται continually. The vulg., which had "veteravit" before, here bis. Luke xii. 33. ch. i. 11 (refl.) only. see note. w = here (John xxi. 18) only. Job xiv. 8. x = ch. vi. 8. y here only. Deut. vii. 2. Jer. xxviii. (li.) 37 al. fr. z = Luke i. 6. 1 Kings viii. 9, 11. x. 25. see Rom. i. 32. a = ver. 6. Rom. ix. 4 (xii. 1. John xvi. 2) only. Exod. xii. 25, 26. "antiquatur" for the old ital. "veteratur," which, as above shewn, was far better) and getting into old age (see reff. : and cf. Xen. Vectig. i. 4, of fruits of the earth,—τοῖς ἐν ἐνιαυτὸν θάλλουσί τε καὶ γηράσκουσι : id. Ages. ii. 14, ἡ μὲν τοῦ σώματος ἰσχὺς γηράσκει, ἡ δὲ τῆς ψυχῆς ῥώμη . . . ἀγήρατός ἐστιν : Herodian iii. 2. 15, τὰ ἐκείνων γηράσαντα καὶ παρ' ἀλλήλοις συντριβέντα Μακεδόσιν εὐάλωτα καὶ Ῥωμαίοις δοῦλα γεγένηται), is nigh unto (see ref. and note) vanishing away (εἰς ἀφανισμὸν εἶναι or γενέσθαι is a common phrase with the LXX. See reff., and 3 Kings ix. 7 : 4 Kings xxii. 19 &c., in Trommius. The Writer uses the expression of the whole time subsequent to the utterance of the prophecy. At that time the παλαίωσις began, by the mention of a new covenant : and from that time the first covenant might be regarded as ever dwindling away, so to speak, and near its end, which God might bring on at any time. It is far better to regard the ἐγγὺς ἀφανισμοῦ thus, than, with some, to place it at the time of the Writer, when in fact it had already taken place).

Chap. IX. 1.] The chief train of thought and argument, although in the main forwarded, has been for the present somewhat broken, by the long citation in the last chapter. It is now resumed. Christ is the High Priest of a heavenly tabernacle, the Mediator of a covenant established upon better promises. This latter has been shewn out of Scripture : and it has been proved that the old covenant was by that Scripture pronounced to be transitory and near its end. As such, it is now *compared in detail with this second and better one, as to its liturgical apparatus, and proffered means of access to God.* These are detailed somewhat minutely, mention being

b = ch. viii. 2 reff. Exod. xxxviii. 23 [29]. c Tit. ii. 12 only †. (see note.) d ch. iii. 3, 4 reff.

τό τε [b] ἅγιον [c] κοσμικόν. [2] σκηνὴ γὰρ [d] κατεσκευάσθη ἡ

2. [κατεσκευασται 17.]

even made of some which are not insisted on, nor their symbolism explained: and the main point of comparison, the access into the holiest place, is hastened on. In this particular especially the infinite superiority of the new covenant is insisted on: and the whole access of Christ into God's presence for us is elaborately contrasted with the former insufficient ceremonial access by means of animal sacrifices. In one point, above all, is this contrast brought out: *the supreme efficacy of the blood of Christ, as set against the nullity of the blood of bulls and of goats to purge away sin.* Then the subject of the heavenly tabernacle and holy place is recurred to, and the future prospect of Christ's re-appearing from thence opened. 1—5.] *The liturgical appliances of the first covenant.* 1.] **Now accordingly** (μέν answers to δέ ver. 6, not to δέ ver. 11, see there. οὖν takes up the thought of ch. viii. 5, where the command is recited directing Moses to make the tabernacle after the pattern shewn him in the mount. In pursuance of that command it was that ἡ πρώτη κ.τ.λ.) **the first (covenant)** (not, the first *tabernacle*, as the rec. wrongly and clumsily glosses. There is no question between a first and second *tabernacle*: the μείζων καὶ τελειοτέρα σκηνή is a prototype, not an after-thought. The gloss has probably arisen from a blunder in interpreting τῆς πρώτης σκηνῆς in ver. 8: see there) had (it was no longer subsisting in the Writer's time as a *covenant*, however its observances might be still surviving. ἐσει ἔλεγε, τότε εἶχε, νῦν οὐκ ἔχει· δείκνυσιν ἤδη τούτῳ αὐτὴν ἐκκεχωρηκυῖαν· τότε γὰρ εἶχε, φησίν. ὥστε νῦν, εἰ καὶ ἔστηκεν, οὐκ ἔστιν. Chrys. Or perhaps the εἶχε may refer back to the time indicated in ch. viii. 5, when Moses made the tabernacle: had, when its liturgical appliances were first provided. But I prefer the other view) **also** (as well as this second and more perfect covenant: not that this has all the things below mentioned, but that it too possesses its corresponding liturgical appliances, though of a higher kind) **ordinances** ("The vulg. renders '*justificationes culturæ*.' But the idea of δικαίωμα is ever passive. It imports always the product of either right appointment, or righteous judgment, or righteous conduct: the ordinance having the force of right (ref. Luke), the righteously uttered judgment (Rom. v. 16), the decree according to righteousness (Rev. xv. 4), the righteous performance (Rom. v. 18); here beyond doubt, and ver. 10, in the first of these senses, in which the LXX have it for מִשְׁפָּט, חֹק and their synonyms. It is from δικαιοῦν, to give the force of law, to make of legal obligation. The old covenant also had liturgical ordinances, which were 'juris divini,' ordinances which rested their obligatory right upon revelation from God and declaration of His will." Delitzsch) **of service** (*worship*: see ch. viii. 5 and note), **and its** (or, *the*: see below) **worldly sanctuary** (Thom. Aq., Luther, al. take ἅγιον not in a local but in an ethical sense, = ἁγιότης: Wolf understands by it "vasa sacra totumque apparatum Leviticum." But as the whole passage treats of the distinction between two sanctuaries, one into which the Levitical priests entered, and the other into which Christ is entered, it is certain that the signification must be local only. As regards the meaning of κοσμικόν, it must not be taken with Homberg as = κόσμιον, 1 Tim. ii. 9; iii. 2, for both usage and the art. are against this: nor again, with Theodor.-mops., Thdrt., Œc.(alt.), Grot., Wetst., Hammond, as σύμβολον τοῦ κόσμου: nor again as Kypke, "toto terrarum orbe celebratum," as Jos. B. J. iv. 5. 2, where the high priests Ananus and Jesus are described as τῆς κοσμικῆς θρησκείας κατάρχοντες, προσκυνούμενοί τε τοῖς ἐκ τῆς οἰκουμένης,—a meaning which would apply only to the temple, not to the tabernacle, which, from ver. 2, is here spoken of: nor again as Chrys. (ἐπεὶ οὖν καὶ Ἕλλησι βατὸν ἦν, κοσμικὸν αὐτὸ καλεῖ· οὐ γὰρ δὴ οἱ Ἰουδαῖοι κόσμος ἦν), Thl., Erasmus, al., which would only be true of a part of the ἅγιον, viz. the court of the Gentiles: but as in ref., and constantly in the Fathers, "*mundanus*," belonging to this world. So Plut., Consol. in Bl., κατὰ . . . . . τὴν κοσμικὴν διάταξιν: Hierocl. Carm. Aur. 126, τῆς κοσμικῆς εὐταξίας. So that it stands opposed to ἐπουράνιον, and is an epithet distinguishing the sanctuary of the first covenant from that of the second, not one common to the two. This is also shewn by the art. τό, to the consideration of which we now come. The art. itself is remarkable, as is also the non-repetition of it before κοσμικόν. And this latter circumstance has induced some, among whom is Delitzsch, to take κοσμικόν as a predicate, "and its (or, the) sanctuary, a worldly one." For the necessity or very similitude of this, usage is alleged, and such

πρώτη, ἐν ᾗ ἥ τε [e] λυχνία καὶ ἡ [f] τράπεζα καὶ ἡ [g] πρόθεσις [e] Matt. iv. 15. Luke viii.

16 ‖ Mk. xi. 33 only, exc. Rev. i. 12 a‖. Exod. xxv. 31—39. [f] Matt. xv. 27 al. fr. Exod. xxv. 23—30. [g] 2 Chron. xiii. 11. 2 Macc. x. 3. elsw., ἄρτοι τῆς προθέσεως, as Matt. xii. 4 ‖. Exod. xl. 21. (23.)

passages as τὸ σῶμα θνητὸν ἅπαντες ἔχομεν, where we have ἔχω with a definite subst. as an object, and an indefinite predicate attached. But if I do not mistake, the peculiar arrangement of the clause here forbids such a rendering. For, 1. εἶχεν is not peculiar to this clause, but common to the two of which the sentence consists: and we should therefore expect, especially from a writer so careful of rhetorical equilibrium, that the objects in the two clauses should correspond: not that the first of them should be *merely* objective, and the second predicative. Again, 2. the use and position of the copula τε seems to forbid any such disjoining of substantive and epithet: being, however loosely used in later Greek, a closer copula than καί. I conceive the article to be rather used to distribute the object and epithet which follow it: the first covenant had not merely a worldly sanctuary, but the only sanctuary which was upon earth: that one which was constructed after the pattern of things in the heavens. Possibly another reason for inserting it might be, to define beyond doubt the substantival use of the neuter adj. ἅγιον when joined with an epithet such as κοσμικόν. As to the omission of the art. before κοσμικόν, it is no bar to rendering the adj. as an epithet: cf. τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ, Gal. i. 4).

2—5.] *Epexegetic of* τὸ ἅγιον κοσμικόν, *by a particular detail.* 2.] For the tabernacle (most Commentators, as De Wette, Bleek, Lünemann, Delitzsch, al., render (correctly enough for the Greek, cf. ch. vi. 7: Acts x. 41; xix. 11; xxvi. 22), "*a* tabernacle," and then take ἡ πρώτη as specifying. But I should rather query, whether this be not carrying nicety too far for the idiom of modern languages: and whether we can come closer in English to σκηνὴ ἡ πρώτη, and σκηνὴ ἡ λεγομένη ἁγία, than by 'the tabernacle, namely, the first one,' and 'the tabernacle which was called holy.' For as Delitzsch remarks, "the general idea σκηνή is put forward anarthrously, and afterwards defined by appositional epithets having the article." But when we say 'a tabernacle,' we do not express the general idea σκηνή, but an indefinite concrete example of it. The English only admits such expressions in plurals and abstracts: e. g. γῆ ἡ πιοῦσα, "land which hath drunk:" δυνάμεις οὐχ αἱ τυχοῦσαι, "miracles of no common sort." Or we may say that in both cases σκηνή being thrown emphatically forward, loses its article. At all events, by rendering it "a tabernacle" in both places, as Delitzsch (not the rest, that I can discover), we give a tinge of indefiniteness which certainly does not belong to it, and seem to lose the solemn reference to the well-known tabernacle) was established (on κατασκευάζω, see on ch. iii. 3. It is often found of the setting up or establishing of a tent: Xen. Cyr. ii. 1. 25, σκηνὰς αὐτοῖς κατεσκεύασε: ib. 30, Κῦρος δὲ αὐτῷ σκηνὴν μὲν κατεσκευάσατο: Jos. c. Apion. ii. 2, Μωυσῆς, ὅτε τὴν πρώτην σκηνὴν τῷ θεῷ κατεσκεύασεν) the first one (πρώτη, in situation, to those entering: see Acts xvi. 12 note, and compare the Homeric expression ἐν πρώτῃσι θύρῃσι. In the citation from Josephus above, the expression is used in a *temporal* sense, as distinguished from the subsequent one, in the temple of Solomon. The question, whether the Writer thinks (locally) of two tabernacles, or is speaking of the *first portion* of one and the same tabernacle, is of no great importance: the former would be but a common way of expressing the latter: and we can hardly deny that 'two tabernacles' are spoken of, in the presence of σκ. ἡ λεγομένη ἁγια ἁγίων below), in which were (not, "*are*," as Lünem., holding it to be ruled by λέγεται below. But λέγεται only refers to a name, now, as then, given: the position of the articles enumerated in the πρώτη σκηνή must be contemporaneous with κατεσκ. above) the candlestick (with seven lights: of gold, carved with almond flowers, pomegranates and lilies: see Exod. xxv. 31—39; xxxvii. 17—24. There were *ten* of these in the temple of Solomon, see 1 Kings vii. 49: 2 Chron. iv. 7: but in the second temple, the Mosaic regulation was returned to, and *only one* placed in the tabernacle: see 1 Macc. i. 21; iv. 49: Jos. Antt. xii. 7. 6: also B. J. v. 5. 5 (see below); vii. 5. 5, where he describes Vespasian's triumph, and the candlestick as borne in it, which is now to be seen in relief on the arch of Titus at Rome) and the table (for the shewbread; of shittim (acacia?) wood, overlaid with gold, Exod. xxv. 23—30; xxxvii. 10—16, of which there was *one only* in the Mosaic tabernacle, and in the second temple (1 Macc. ut supra), but *ten* in Solomon's temple, see 2 Chron. iv. 8; also ib. ver. 19: 1 Chron. xxviii. 16: 1 Kings vii. 48) and the shew of the bread (there can be little doubt that Tholuck and Delitzsch are right, who understand ἡ πρόθεσις τῶν ἄρτων not of the *custom of exhibiting* the bread, but, seeing that

h = ch. viii. 5 reff. i ch. vi. 19 reff. Exod. xxvi. 31 ff. k Num. iv. 19. 3 Kings viii. 6. 2 Chron. iv. 22. v. 7. 9. -αμε, ib. 10, 11.) l here only (see note.) m ch. xi. 7 reff. 2 Chron. xxvi. 19. Ezek. viii. 11 only. (-ων, Luke i. 9.) n Rev. xi. 19. Exod. xxxi. 7. Num. Deut. Josh. passim.

ABDKL PN a b e f g h k l m n o 17. 47

h τῶν ε ἄρτων, h ἥτις λέγεται h ἅγια. 3 μετὰ δὲ τὸ δεύτερον i καταπέτασμα σκηνὴ ἡ λεγομένη k ἁγία ἁγίων, 4 χρυσοῦν ἔχουσα l θυμιατήριον, καὶ τὴν m κιβωτὸν τῆς n διαθήκης

aft αρτων ins και το χρυσουν θυμιατηριον, omg χρ. θυμ. και in ver 4, B basm [æth]. ins τα bef αγια B. aft αγια. (sic A) ins αγιων AD¹ [Orig-int,].

3. ins τα bef αγια and των bef αγιων BD²KLℵ² [των(but not τα) P 47 coptt]: om AD¹ℵ¹ rel [Chr Euthal-ms Cyr, Thdrt Damasc].

the Writer is speaking of concrete objects, as 'strues panum,' the heap of bread itself thus exhibited. πρόθεσις, says Del., is the Greek word for מַעֲרֶכֶת. We have it similarly used in LXX, ref. 2 Chron. There it is in the plural, which Bleek maintains would have been the case here were it so meant, in reference to the double row of pieces: but I cannot see why the whole mass should not be called the πρόθεσις): **which tabernacle** (the categorical ἥτις, 'that tabernacle namely, which') **is called the holy place** (Erasmus, Steph., Eras. Schmid, Mill, al. write this ἁγία, as fem., and agreeing with σκηνή, and so Luther, die heilige, and E. V., "the sanctuary." The vulg., "quæ dicitur sancta," appears to refer the clause to "propositio panum" immediately preceding. D-lat. (see D¹ in digest) has "sancta sanctorum." There can be no doubt that it is neut. plur. This is insisted on as early as by Thdrt.: προπαροξυτόνως ἀναγνωστέον τὰ ἅγια· οὕτω γὰρ ἡμᾶς διδάσκει νοεῖν τὸ ἕτερον ὄνομα: viz. ἅγια ἁγίων, ver. 3. So Erasm. (annot.) and all the moderns. But even thus the omission of the art. is significant. The Writer is not so much speaking of the holy place by *name*, τὰ ἅγια, as by quality and predication, (the) holy (places). 3.] But (as bringing out by anticipation the same contrast which we have in vv. 6, 7, εἰς μὲν τὴν πρώτην . . . εἰς δὲ τὴν δευτέραν) **after** (i. e. in entering: '*behind*,' as we should say, if regarding it 'in situ.' So Herod. iv. 49, οἱ ἔσχατοι πρὸς ἡλίου δυσμέων μετὰ Κύνητας οἰκέουσι) **the second veil** (καταπέτασμα, class. παραπέτασμα, see ch. vi. 19, is used in the LXX for the veil or curtain hanging before the sanctuary. There were in reality two of these, as described in Exod. xxvi. 31—37: one before the holy of holies itself, פָּרֹכֶת (vv. 31—35), the other before the tabernacle door, מָסָךְ (vv. 36, 37). For both of these the LXX in Exod. l. c. have καταπέτασμα, and so also for the first veil in Num. iii. 26. And Josephus, B. J. v. 5. 4, πρὸ δὲ τούτων (the gates of the πρῶτος οἶκος) ἰσόμηκες καταπέτασμα: and below, § 5, τὸ δ' ἔνδοτάτω μέρος . . . διείργετο ὁμοίως καταπετάσματι πρὸς τὸ ἔξωθεν. Similarly in Antt. viii. 3. 3, κατεπέτασε δὲ καὶ ταύτας (the outside doors) τὰς θύρας, ὁμοίως τοῖς ἐνδοτέρω καταπετάσμασι. Usually however in the LXX, the exterior veil is called κάλυμμα or ἐπίσπαστρον, and the word καταπέτασμα reserved for the interior one. So Exod. xxvi. 36: cf. Levit. xxi. 23, πλὴν πρὸς τὸ καταπέτασμα οὐ προσελεύσεται: xxiv. 3: Num. iv. 5. And so in Philo, Vita Mos. iii. 9, vol. ii. p. 150, ὅπερ ἐστὶν εἰπεῖν πρόναον, εἰργόμενον δυσὶν ὑφάσμασι, τὸ μὲν ἔνδον ὃν καλεῖται καταπέτασμα, τὸ δ' ἐκτὸς προσαγορεύεται κάλυμμα: so also above, § 5, p. 148. But elsewhere he calls both by the name καταπέτασμα, by implication at least: e. g. De Victim. § 10, p. 246, ἀντικρὺ τοῦ πρὸς τοῖς ἀδύτοις καταπετάσματος, ἐσωτέρω τοῦ προτέρου: and De Gigant. § 12, vol. i. p. 270, τὸ ἐσώτατον καταπέτασμα κ. προκάλυμμα τῆς δόξης) the (not "a," see above) **tabernacle which is called holy of holies** (ἅγια again, not ἁγία, see above. קֹדֶשׁ הַקֳּדָשִׁים, sometimes τὸ ἅγιον τῶν ἁγίων, a periphrasis of the superlative adopted from the Heb.), 4.] **having** (on ἔχουσα, see below) **a golden censer** (or, altar of incense) ("Maxima totius epistolæ difficultas in verbis hisce consistit, atque hic locus fortasse præter cæteros dubium apud veteres reddidit hujus epistolæ auctoritatem." Calmet, in Tholuck. The first difficulty is respecting the meaning of the word θυμιατήριον. And here the etymology gives us no help. For the word is a neut. adj., importing any thing having regard to or employed in the burning of incense. It may therefore mean either an *altar upon which*, or a *censer in which*, incense was burnt. The latter meaning is found in Demosth. p. 617. 3, ἐκπώματα δὲ ἢ θυμιατήρια, ἂν μὲν ὑπερβάλλῃ τῷ πλήθει κ.τ.λ.: Thuc. vi. 46, ἐπέδειξαν τὰ ἀναθήματα, φιάλας τε καὶ οἰνοχόας καὶ θυμιατήρια κ.τ.λ.: and so LXX, reff.: Josephus, Antt. iv. 2. 4, κομίζων ἕκαστος θυμιατήριον οἴκοθεν σὺν θυμιάμασι. The former, in Herod. iv. 162, Εὐέλθων, ὃς τὸ ἐν Δελφοῖσι θυμιητή-

ο περικεκαλυμμένην p πάντοθεν χρυσίῳ, ἐν ᾗ q στάμνος ο (Exod. xxv. 11.) Mark xiv. 65 ‖ L. only. Exod. xxviii. 20. 3 Kings vii. 43. viii. 7 only. p Mark i. 45. Luke xix. 43 only. Jer. xx. 9. Sir. li. 7. Sus. 22 only. q here only. Exod. xvi. 33. 3 Kings xiv. 3 A (in B the omitted passage follows xii. 24) only.

4. [παντοχοθεν 47.]

ριον ἐὰν ἀξιοθέητον ἀνέθηκεν: Ælian, V. H. xii. 51, καὶ κατακλιθέντι (Μενεκράτει) θυμιατήριον παρέθηκε (Φιλίππου), καὶ ἐθυμιᾶτο αὐτῷ. It is true, the LXX have generally called the altar of incense τὸ θυσιαστήριον θυμιάματος or -των, cf. Exod. xxx. 1, 27: Levit. iv. 7: 1 Chron. vi. 49; xxviii. 18: 2 Chron. xxvi. 16, 19: or τὸ θυσιαστήριον τὸ χρυσοῦν, Exod. xl. 5, 24 (26): Num. iv. 11: 3 Kings vii. 48: 2 Chron. iv. 19: or τὸ θυσιαστ. τὸ ἀπέναντι κυρίου, Levit. xvi. 12, 18: or merely τὸ θυσιαστήριον, where the context shews which altar is meant, Levit. xvi. 20: Num. iv. 13, 14: Deut. xxxiii. 10: 3 Kings vi. 20: and also θυσιαστήρια, where both the altars, of burnt-offering and of incense, are intended, Exod. xxxi. 8: Num. iii. 31. But later, the more appropriate word θυμιατήριον became the usual Hellenistic name for the altar of incense. So Philo, Quis Rer. Div. Hær. § 46, vol. i. p. 504, τριῶν ὄντων ἐν τοῖς ἁγίοις σκευῶν, λυχνίας, τραπέζης, θυμιατηρίου, τὸ μὲν θυμιατήριον κ.τ.λ.: and id. Vita Mos. iii. § 7, vol. ii. p. 149, ἐδημιουργεῖτο καὶ σκεύη ἱερά, κιβωτός, λυχνία, τράπεζα, θυμιατήριον, βωμός. And Josephus, Antt. iii. 6. 8; iii. 8. 2, 3: B. J. v. 5. 5, καὶ τὸ μὲν πρῶτον μέρος . . . εἶχεν ἐν αὐτῷ τρία θαυμασιώτατα κ. περιβόητα πᾶσιν ἀνθρώποις ἔργα, λυχνίαν, τράπεζαν, θυμιατήριον. So also Clem.-alex. Strom. v. 6. 33, pp. 665 f. P., and other Fathers. And thus it has been taken here by the old lat. in D, by Œc. on ver. 7 (καὶ θυμιάσει ἐπ' αὐτοῦ, τουτέστιν, ἐπὶ τοῦ χρυσοῦ θυμιατηρίου οὗ ἦν ἐν τοῖς ἁγίοις τῶν ἁγίων κ.τ.λ.), and of later expositors Tostatus (on Exod. xxv. qu. 6; on 1 Kings vi. qu. 16), Calvin, Justiniani, Estius, Corn. a-Lap., La Cerda (Adverss. c. 81, p. 112), Schlichting, Junius, J. Cappellus. Gerhard, Brochmann, Mynster, Owen, Bleek, De Wette, Ebrard, Lünemann, Delitzsch. On the other hand, the meaning "*censer*" is adopted by Syr., vulg. ("*turibulum*"), Thl. (μετά γε τοῦ χρυσοῦ θυμιατηρίου ἅπαξ εἰσῄει τοῦ ἐνιαυτοῦ εἰς τὰ ἅγια τῶν ἁγίων· ἄλλο γὰρ θυμιατήριον καὶ ἄλλο θυσιαστήριον, on ver. 7), Anselm, Th. Aquin., Lyra, Luther, Grot., Villalpandus (on Ezek.), Hammond, De Dieu, Calov., Reland, Limborch, Wolf, Bengel, Wetst., Carpzov, Deyling, Michaelis, Schulz, Böhme, Stuart, Kuinoel, Von Gerlach, Stier, Bisping, al. And on this side of the question it is remarkable, that much stress is laid by the Mischna upon *the censer to be used on the day of expiation*, as distinguished from that used on any other day: on the fact of its being *of gold*, and of a particular and precious kind of gold. I give nearly the whole passage from Surenhusius, Ordo Festorum, ii. 229, as certainly forming an important element in deciding the difficulty. "In omni die deprompsit thuribulo argenteo et in aureum infundebat: hodie deprompsit aureo, et intrabat cum eo. In omni die deprompsit thuribulo quod quatuor cabos continebat, et in alterum infundebat quod tres cabos capiebat: hodie deprompsit thuribulo quod tres cabos capiebat, et intrabat cum eo. . . . In omni die grave, hodie leve: in omni die manus ejus brevis erat, hodie longa: in omni die aurum ejus viride erat, hodie rufum" (on which Sheringham notes, "Thuribulum quo singulis diebus odores incendebantur, ex auro viridi constabat, quod minus pretiosum erat, sed pretiosum tamen. Martial. xii. 15, 'miratur Scythicas virentis auri Flammas Jupiter, et stupet superbi Regis delicias.' Sed in die expiationis thuribulum rutilante auro coruscabat, quod genus auri pretiosissimum et præstantissimum fuit, et זהב פרוים, ut aiunt Talmudici, vocabatur, quia juvencorum sanguinem specie referebat. Quamvis verisimilius videtur a nomine loci sic vocari: vide 2 Chron. iii. 6"). See also the citation below on τὴν κιβωτόν. If this latter interpretation be adopted, we are involved in the following difficulty. This *golden censer* is no where named in the law: the word rendered "*censer*" by E. V., in Levit. xvi. 12, is מַחְתָּה, a shallow basin, in which the high priest on the day of atonement was to take incense from the incense-altar into the holy place: and is called in the LXX πυρεῖον, not θυμιατήριον. Besides which, it is not specified as golden; nor was it kept in the holy of holies. Indeed it could not have been, or the high priest would have been obliged to fetch it from thence before burning incense in it, which is most improbable. Of these, the first-mentioned objection is not decisive; for our Writer is speaking, not of Mosaic usage only, but of several things outside the provisions of the law itself; and thus our explanation of any difficulty need not be sought in the provisions of the law only, but also in subsequent Jewish usage. This especially against Delitzsch, who, strictly confining

r John vi. 31, 49. Rev. ii. 17 only. Num. xi. 6. 11. Isa. xxvi. 6. s Num. xvii. 1—11. t Matt. xiii. 36. Mark iv. 27. James v. 18 only. Gen. i.

χρυσῆ ἔχουσα τὸ [r] μάννα, καὶ ἡ [s] ῥάβδος Ἀαρὼν ἡ [st] βλασ- ABDKL Pℵab cfghk lmno 17. 47

om η (bef βλαστησασα) B m.

us to Mosaic ordinance *here*, and asserting that the Writer speaks of it and nothing else, yet *below*, on the pot of manna, &c., confesses that he follows tradition. If now, influenced by the above difficulties, we adopt the interpretation '*altar of incense*,' for θυμιατήριον, a difficulty arises, certainly not less than any of those adduced above. On the one hand the word ἔχουσα at first sight seems to admit of no other meaning than a local one, '*containing*.' The parallelism with ἐν ᾗ above appears to demand this, and the fact that the other things mentioned are beyond question intended to be *in*, not merely belonging to, the Holy of holies. On this, see more below. Taking it as our first impression, we are startled by the fact, that the altar of incense *was not in* the Holy of holies, but *outside it*, ἴσως τοῦ πρωτέρου καταπετάσματος, as Philo de Vict. Off. § 4, vol. ii. p. 253. Hence Bleek, De Wette, and Lünemann, suppose that the Writer has fallen into a mistake, and Bleek infers from this that he was not an inhabitant of Palestine, but an Alexandrine. But as Delitzsch observes, whichever he were, he must have been a Monstrum von Unwissenheit, to have fallen into any such error. "Then," continues Delitzsch, "since we cannot submit him to such an imputation, is there any intent which our Writer may have had, inducing him to ascribe the altar of incense to the Holy of holies, notwithstanding that he knew its local situation to be in the Holy place?" There is such an intent, recognized even by Bleek himself. "The Author," says Bleek, and after him Tholuck, "treats the Holy of holies, irrespective of the veil, as symbolical of the heavenly sanctuary, and had also a motive to include in it the altar of incense, whose offerings of incense are the symbol of the prayers of the saints, Rev. viii. 3 f." And even so it is. Not only the N. T. writings, but the O. T. also, Isa. vi. 6, speak of a heavenly altar, which is the antitype there of the earthly מִזְבַּח הַזָּהָב. Considering the fact that this antitypical altar belonged to the Holy of holies, into which Christ entered through the torn veil, it was obvious for our Writer to reckon the typical altar also among the things belonging to the Holy of holies. Philo, who regarded the λυχνία as the type of heaven, the θυμιατήριον as σύμβολον τῶν περιγείων, ἐξ ὧν αἱ ἀναθυμιάσεις (Vita Mos. iii. 10, vol. ii. p. 251), had no such motive. Our second question then is, whether our Writer is justified, having this motive, in reckoning the altar of incense among the furniture of the Holy of holies. And our answer is, Entirely so: but not for the reason given by Ebrard, because the smoke of the incense was not intended to roll backwards, but to penetrate into the holiest place as the symbol of supplication and homage: which reason is none at all (but see below), seeing that the same might be said of the smoke of the fat of the altar of burnt-offering, and in the same way the golden table and the shewbread might be reckoned in the Holy of holies; for the cakes, a thank-offering of the twelve tribes for the blessing bestowed on them, lay on the table, that He who sat between the cherubim might behold them. Nor can we refer to Exod. xxvi. 35, where the only reason for the altar of incense not being named among the furniture outside the veil, is, that its construction was not yet prescribed;—nor can we adduce the fact of its being called in Exod. xxx. 10, קֹדֶשׁ קָדָשִׁים, holy of holies, seeing that the altar of burnt-offering is in Exod. xl. 10, distinguished by the same name. But the following considerations have weight: α. that the altar of incense, by Exod. xxx. 6 and xl. 5, is to be placed before the ark of the covenant or before the Capporeth (mercy-seat), i. e. in the middle between the candlestick on the right and the table of shewbread on the left, so that its place is subordinate to the ark of the covenant: β. that on the day of atonement, it, as well as the mercy-seat, was sprinkled with the blood of the sin-offering: γ. that in 1 Kings vi. 22, as well as by our Writer, it is reckoned to the Holy of holies, being there called הַמִּזְבֵּחַ אֲשֶׁר לִדְבִיר, the altar belonging to the sanctuary (E.V., "*the altar that was by the oracle*"). Thenius indeed holds לַדְּבִיר to be an error for לִפְנֵי הַדְּבִיר, "before the sanctuary," but Keil maintains rightly that that passage of Kings and our passage here mutually defend and explain one another. The solution to be gathered from this would be, that the altar of incense, being appointed by the Mosaic ordinance to stand in immediate contiguity to the veil separating the Holy of holies, and being destined in its use especially for the service of the Holy of holies (for this, notwithstanding

τήσασα, καὶ αἱ [u]πλάκες τῆς διαθήκης· 5 [v]ὑπεράνω δὲ αὐτῆς

u 2 Cor. iii. 3 bis only. Exod. xxxi. 18. xxxii. 19. 3 Kings viii. 9.

v Eph. i. 21. iv. 10 only. Deut. xxvi. 19.

5. *υπερ δε αυτην* D[1], *super eam* D-lat, *superque eam* vulg.—*υπεραινων* m.

the objection brought by Delitzsch, might have weight; the exterior altar of burnt-offering did not belong in any such strict sense to the sanctuary and mercy-seat), and being described in more than one place of Scripture (e. g. Exod. xxx. 6: 1 Kings vi. 22) as connected with the sanctuary, is taken by the Writer as appertaining to the Holy of holies: he choosing, thus to describe it, the somewhat ambiguous word ἔχουσα, and not ἐν ᾗ as before. For we may set off against what was just now said about the strict parallel at first sight between ἐν ᾗ in the former clause and ἔχουσα in this, that it may be fairly alleged, that the very fact of variation of terms, in such a parallelism, points to some variation of meaning also. I have thus given both views of the solution to be sought: and will now state the result. 1. On either hypothesis, ἔχουσα cannot be kept to its stricter meaning of *containing*. For neither the censer nor the incense-altar was *kept in* the holy of holies. 2. The language of the Mischna concerning the golden censer is very strong, and more weight still is given to it when we reflect that it is especially of the day of expiation that our Writer is preparing to speak. 3. The word χρυσοῦν should not be overlooked in the consideration. When the ark of the covenant by and by is spoken of, which like the altar of incense was overlaid with gold, it is not said to be χρυσοῦν, but only περικεκαλυμμένη πάντοθεν χρυσίῳ. And this predicate being thus emphatically thrown forward, it is hardly possible to help feeling that a stress is laid on it, and it is not used without design. And if we enquire what this design is, we can hardly find fault with the reply which says that it is to distinguish a χρυσοῦν θυμιατήριον from some other kinds of θυμιατήρια. 4. On the whole then I should say that the balance inclines towards the 'censer' interpretation, though I do not feel by any means that the difficulty is removed, and should hail any new solution which might clear it still further) **and the ark of the covenant** (see Exod. xxv. 10 ff.; xxxvii. 1 ff.: called by this name, אֲרוֹן הַבְּרִית, Josh. iii. 6 and passim) **covered round on all sides** (ἔσωθεν καὶ ἔξωθεν, Exod. xxv. 11) **with gold** (χρυσίῳ, not χρυσῷ, perhaps for a *portion* of gold, or perhaps, as Delitzsch, for *wrought* gold. See Palm and Rost's Lex. But all distinction between the words seems to have been lost before Hellenistic Greek arose, and the tendency of all later forms of speech is to adopt diminutives where the elder forms used the primitives. The ark, a chest, was of shittim (acacia) wood, overlaid with plates of fine gold, Exod. l. c. The ark of the covenant was in the Holy of holies in the Mosaic tabernacle, and in the temple of Solomon, 1 Kings viii. 4, 6. In the sack by the Chaldeans, it disappeared. See a legend respecting its fate in 2 Macc. ii. 1—8, where curiously enough τὴν σκηνὴν καὶ τὴν κιβωτὸν καὶ τὸ θυσιαστήριον τοῦ θυμιάματος are classed together. The second temple did not contain it, but it was represented by a stone basement three fingers high, called אֶבֶן שְׁתִיָּה, "the stone of foundation" (Delitzsch: see Gesen. Thesaurus, under שְׁתִיָּה, iii.). So in the Mischna, "Ex quo abducta est arca, lapis ibi erat a diebus priorum prophetarum, et lapis fundationis fuit vocatus; altus e terra tribus digitis, et super ipsum thuribulum collocabat." So Jos. B. J. v. 5. 5, of the sanctuary, in his time, τὸ δ' ἐνδοτάτω μέρος εἴκοσι μὲν ἦν πηχῶν διεέργετο δὲ ὁμοίως καταπετάσματι πρὸς τὸ ἔξωθεν. ἔκειτο δὲ οὐδὲν ὅλως ἐν αὐτῷ, ἄβατον δὲ κ. ἄχραντον κ. ἀθέατον ἦν πᾶσιν, ἁγίου δὲ ἅγιον ἐκαλεῖτο), **in which** (was) **a golden pot** (Exod. xvi. 32—34. The word '*golden*,' λάβε στάμνον χρυσοῦν ἕνα, is added by the LXX: so also Philo de Congr. Quær. Erud. Gr. 18, vol. i. p. 533, ἐν στάμνῳ χρυσῷ: the Heb. has merely "a pot," as E. V.) **containing the manna** (viz. an omer, each man's daily share, laid up for a memorial, cf. Exod. xvi. 32 with ib. 16. That this pot was to be placed *in the ark*, is not said there, but it was gathered probably from the words "before the Lord." In 1 Kings viii. 9 and 2 Chron. v. 10, it is stated that there was nothing in the ark in Solomon's temple, except the two tables which Moses put therein at Horeb. But this, as Delitzsch observes, will not prove any thing against the pot of manna and the rod having *once* been there; nay rather, from the express declaration that there was *then* nothing but the tables of stone, it would seem that formerly there had been other things there. The Rabbis certainly treat of the pot of manna as of the rod, as *being in the ark*: see the testimonies of Levi ben Gershom and Abarbanel in Wetst., h. l.), **and the rod of Aaron which budded** (see Num. xvii. 1—11. It was to be laid up "before the testimony," in which Ben Gershom

w here only. Exod. xxv. 17 ff.
x = Acts vii. 2. Ps. xxviii. 2.
Sir. vii. 4. xxiv. 16. xlv. 7. l. 7. see Sir. xlix. 8.
y here only τ. (-σκιος, Ezek. xx. 28.) = συσκιάζ., l. c. σκιάζ., Exod. xxxviii. 8 A(not F.)B. περικαλύπτ., 2 Kings viii. 7. z Rom. iii. 25 only. Exod. l. c. xxxi. 7 al. a = here only. (see 1 Cor. xi. 20.) b here only. Prov. xxix. 11. Plato, Theæt. p. 157 B. Polyb. i. 4. 6 al. c = 1 Cor. xii. 27. xiv. 27. Rom. xi. 25 al.

ABDKL Pℵ a b c f g h k l m n o 17. 47

w χερουβὶν x δόξης y κατασκιάζοντα τὸ z ἱλαστήριον περὶ

z ὧν οὐκ a ἔστιν νῦν λέγειν b κατὰ bc μέρος. 6 τούτων δὲ οὕτως

rec χερουβιμ, with KL rel [vulg(with demid) copt Chr Euthal-ms Thdrt Damasc (-βειμ AP m Chr-2-mss)]: txt [D¹]ℵ [am(with fuld) sah Primas] (-βειν BD³).
ins και bef δοξης D¹. κατασκιαζον A[P] 17. ενεστιν (but εν erased) ℵ.

sees a proof that it was in the ark: "ex eo autem, quod dicit coram testimonio potius quam coram arca, discimus, intra arcam fuisse." Abarbanel refers to "traditio quædam Rabbinorum nostrorum." See Wetst. as above. The Gemara (Joma 52 b) mentions a tradition that with the ark disappeared the pot of manna, and the cruse of anointing oil, and the rod of Aaron with its almonds and blossoms, and the chest which the Philistines sent for a trespass-offering, 1 Sam. vi. 4, 8), **and the tables of the covenant** (viz. the tables of stone on which the ten commandments were written by the finger of God, Exod. xxv. 16; xxxi. 18: Deut. x. 1—5: 1 Kings viii. 9: 2 Chron. v. 10, as above. It will be seen from these references, that these tables were ordered to be put in the ark):

5.] **and** (δέ, as contrasted to 'within') **over above it** (the ark of the covenant) **(the) cherubim** (the well-known fourfold animal forms, fencing from human approach, and at the same time bearing up and supporting, the glory of God: symbolizing, as I believe and have elsewhere maintained (Hulsean Lectures for 1841, Lect. i. See also note on Rev. iv. 6—8), *the creation of God.* See more below) **of glory** (ἡ τὰ ἔνδοξα, ἢ τὰ ὄντα τῆς δόξης, τουτέστι τοῦ θεοῦ: Œc., Cyril, similarly Thl., ... ἢ τὰ λειτουργικὰ τοῦ θεοῦ, κ. πρὸς δόξαν αὐτοῦ ὄντα: and Chrys., ... ἢ τὰ ὑποκάτω τοῦ θεοῦ. There can be little doubt that the latter class of meanings is to be taken, though Camerar., Beza (vers.), Est., Corn. a-Lap., Schlichting, Kuinoel, al. adopt the former. For we may well say, why such a periphrasis if a mere epithet were intended, when we have already the epithets χρυσοῦν and περικεκαλυμμένην χρυσίῳ? The **δόξα** is the Shechinah, or bright cloud of glory, in which Jehovah appeared between the cherubic forms, and to which, as attendants, and watchers, and upholders, they belonged. The want of the art. before δόξης is no argument for the other view, as δόξα is often used thus anarthrous for the Shechinah: cf. Exod. xl. 28 (34), κ. ἐκάλυψεν ἡ νεφέλη τὴν σκηνὴν τοῦ μαρτυρίου, κ. δόξης κυρίου ἐπλήσθη ἡ σκηνή: 1 Kings iv. 22: Ezek. ix. 3; x. 18 al. On the Cherubim, see further Winer, Realw. sub voce) **overshadowing** (casting shadow down upon, causing to be κατάσκιον: see reff. Exod. χερουβὶν here, as usually, is neuter: cf. Gen. iii. 24: Exod. xxv. 18 al.: sometimes the LXX have used it masc.: e. g. Exod. xxv. 20; xxviii. 23 al. There seems to be a reason for the variation: the neut. being employed when they are spoken of merely as *figures*, the masc. when as *agents*. The neut. prevails in Philo: Josephus has οἱ χερουβεῖς Antt. iii. 6. 5, and αἱ χερουβεῖς ib. viii. 3. 3) **the mercy-seat** (the ἱλαστήριον ἐπίθεμα of Exod. xxv. 17: the massive golden cover of the ark of the covenant, on which the glory of Jehovah appeared between the cherubim: Heb. כַּפֹּרֶת, cover. It was that upon which especially the blood of the propitiatory sacrifice was sprinkled on the day of atonement, Levit. xvi. 15, and from this circumstance apparently, the propitiation taking place on it, it obtained its name of ἱλαστήριον. It was the footstool of God, 1 Chron. xxviii. 2: Ps. xcix. 5; cxxxii. 7: Lam. ii. 1; the spot where He, the God of the covenant, met with Israel, the people of the covenant: see Exod. xxv. 22: Levit. xvi. 2: Num. vii. 89. See also Philo de Prof. § 19, vol. i. p. 561, τῆς δὲ ἱλεως δυνάμεως, τὸ ἐπίθεμα τῆς κιβωτοῦ, καλεῖ δὲ αὐτὸ ἱλαστήριον: Vita Mos. iii. 8, vol. ii. p. 150, ἧς ἐπίθεμα ὡσανεὶ πῶμα τὸ λεγόμενον ἐν ἱεραῖς βίβλοις ἱλαστήριον: ib., τὸ δὲ ἐπίθεμα τὸ προσαγορευόμενον ἱλαστήριον. Thl., h. l., says, ἱλαστήριον ἐλέγετο τὸ πῶμα τῆς κιβωτοῦ, ὡς ἐκ τῆς γραφῆς αὐτῆς μαθήσῃ ἀκριβέστερον· καὶ μὴ ἀνατηθεὶς τοῖς τινων λόγοις, ἄλλο τι νοήσῃς τοῦτο εἶναι): **concerning which it is not** (opportune) (this use of ἐστιν with inf., = ἔξεστιν, is pure Attic) **now to speak one by one** (i. e. particularly, 'singillatim:' so κατὰ μέρος in Plato, Theæt. 157 B, δεῖ δὲ καὶ κατὰ μέρος οὕτω λέγειν καὶ περὶ πολλῶν ἀθροισθέντων: Polyb. iii. 32. 3; 19. 11, περὶ ὧν ἡμεῖς τὰ κατὰ μέρος . . . . διασαφήσομεν, al. in Bleek. The clause refers evidently not to the Cherubim only, but to all the contents of the sanctuary just mentioned. So Chrys., ἐνταῦθα ἠνίξατο ὅτι οὐ ταῦτα ἦν μόνον τὰ

[d] κατεσκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν [e] διὰ παντὸς [f] εἰσίασιν οἱ ἱερεῖς τὰς [g] λατρείας [h] ἐπιτελοῦντες, 7 εἰς δὲ τὴν δευτέραν [i] ἅπαξ τοῦ [i] ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς [k] οὐ [k] χωρὶς αἵματος, ὃ [i] προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ [m] ἀγνοημάτων· 8 τοῦτο [n] δηλοῦντος τοῦ [o] πνεύματος

d ch. iii. 3, 4 reff.
e Acts ii. 25 (from Ps. xv. 8). x. 2. Rom. xi. 10. (Exod. xxx. 7 ff.)
f w. εἰς, Acts iii. 3. xxi. 26 only. w. πρός, Acts xxi. 18 only †.
g ver. 1.
h ch. viii. 5 reff. of sacred rites, Lev. vi. 23. τὸν μέγαν ἀρχιερέα, ὑπότε μέλλοι τὰς νόμῳ προστεταγμένας ἐπιτελεῖν λειτουργίας, Philo, de Somn. i. 37, vol. i. p. 653.
i Exod. xxx. 10. Levit. xvi. 34. see ver. 25.
k ch. vii. 20.
l ch. v. 1 reff.
m here only. Gen. xliii. 12. Judith v. 20. Sir. xxiii. 2. li. 19. 1 Macc. xiii. 39 only.
n ch. xii. 27. 1 Cor. i. 11. iii. 13. Col. i. 8. 1 Pet. i. 11. 2 Pet. i. 14 only. Exod. vi. 3.
o ch. iii. 7 reff.

δρώμενα, ἀλλὰ αἰνίγματά τινα ἦν, περὶ ὧν οὐκ ἔστι φησὶ νῦν λέγειν κατὰ μέρος, ἴσως ὡς μακροῦ δεομένων λόγου). 6, 7.] We now have that whereunto the above details have been tending, viz. *the use made of the sanctuary by the high priest on the day of atonement.* 6.] But (transitional) **these things being thus arranged** (it is impossible in English to give the force of the perfect participle as connected with the present which follows. To say 'having been arranged,' and follow it by 'enter,' would be a solœcism: which shews, that our participle 'having been' is not so much a perfect as an aorist. Resolved, the sentence would be: '*these things have been thus arranged* (i. e. were thus arranged and continue so), *and the priests enter.*' In taking our present-perfect participle, 'being,' we lose the historical past involved in the perfect, pointing to the time when they were so arranged. To carry the sense of 'abiding even now,' in the perfect, so far, as to suppose the Writer to imagine that the ark &c. *were still,* at the time he was writing, *in the Sanctuary* (Bl., Lünem., De W.), is quite unnecessary, and indeed unreasonable: he clearly conceives of the whole system and arrangement as subsisting, but not in every minute detail. The arrangement was essential to the system: the failure of some of its parts, accidental to it. κατεσκευασμ. in allusion to the same word ver. 2), **into the first** (foremost) **tabernacle (indeed) continually** (i. e. day by day, at any time, without limits prescribed by the law: certainly, twice at least in every day, see Exod. xxx. 7 ff.) **enter** (on the *present,* see above. It must not, as in vulg., be rendered by an imperfect, "introibant;" D-lat., "intrabant:" Luther, gingen: and E. V., "went," which is remarkable, as Beza's version has "ingrediuntur") **the priests** (the ordinary priests) **accomplishing the services** (so Herod., ἄλλας τε θρησκίας μυρίας ἐπιτελέουσι: he uses ἐπιτελεῖν likewise of *θυσίας,* ii. 63; iv. 26: εὐχωλάς, ii. 63: ὀρτάς, iv. 186. See other examples in Bl. The services meant are the morning and evening care of the lamps, the morning and evening offering of incense, and the weekly change of the shew-bread), 7.] **but into the second** (innermost, the Holy of holies) **once in the year** (i. e. on the day of atonement, the 10th day of the 7th month: the same expression is used in reff. Exod. and Levit. The entrance took place, *on that day,* twice at least, from Levit. xvi. 12—16: the Mischna says, four (three?) times, Joma v. 1; vii. 4. Much trouble has been spent by antiquarians on the question: see the whole treated in Bleek, if it be thought worth while: it may suffice here to say that the Writer follows the ordinary way of speaking among the Jews and ourselves, meaning by 'once,' *on one occasion.* No one would think, if I said I was in the habit of seeing a certain person but once in every year, of asking how long I spent in his company during that day, and how often I looked upon him. Cf. Philo, Leg. ad Cai. § 39, vol. ii. p. 591, εἰς ἃ (ἅδυτα) ἅπαξ τοῦ ἐνιαυτοῦ ὁ μέγας ἱερεὺς εἰσέρχεται τῇ νηστείᾳ λεγομένῃ μόνον ἐπιθυμιάσων. So ἅπαξ δ' ἔτους, id. de Monarch. ii. 2, p. 223: ἅπαξ κατ' ἐνιαυτόν, Jos. B. J. v. 5. 7: and 3 Macc. i. 11) **the high priest alone, not without** (see ch. vii. 20) **blood, which he offers** (see ch. viii. 3) **on behalf of himself and the ignorances** (sins of ignorance, see ch. v. 2: cf. Philo, Plant. Noë, § 25, vol. i. p. 345, *αἱ . . . θυσίαι . . . ὑπομιμνήσκουσαι τὰς ἑκάστων ἀγνοίας τε κ. διαμαρτίας.* See Schweighäuser's Lexicon Polybianum, where he gives as the sense of ἄγνοια, "peccatum, delictum, præsertim errore et per imprudentiam commissum:" giving numerous instances. But further on, he says, "Nonnunquam tamen de graviori culpa et deliberato crimine usurpatur:" giving also examples. And similarly under ἀγνοέω, "nude, peccare: πολεμεῖν τοῖς ἀγνοήσασι, bellum gerere cum eis qui peccarunt, deliquerunt, v. 11. 5: τὰ ἠγνοημένα, errata, peccata, xxxviii. 1. 5." So that here the word may have a wider meaning than mere sins of ignorance) **of the people** (it has been a question, whether

p Rom. ix. 11 only. q Rom. xvi. 26 al. fr. Jer. xl. (xxxiii.) 6 only. r = ch. viii. 2 reff. s w. gen., Matt. x. 5. Gen. iii. 24. Prov. vii. 27. Jer. ii. 18 al. t = here (Luke xxiii. 9 ‖ Mk., 26. Acts xv. 2 al.) only. Polyb. v. 5. 3. τῶν ἐτησίων ἦδη στάσιν ἐχόντων = τῶν ἀτ. ἀνεχόντων, id. c. 6. u = ch. viii. 5 reff. v Gospp., passim (but Mt. Mk. L. only). Epp., ch. xi. 19 only. Eccl. i. 17 A(not F.)B^{2}.

τοῦ ἁγίου, [p] μήπω [q] πεφανερῶσθαι τὴν [r] τῶν ἁγίων [s] ὁδὸν [8] ἔτι τῆς πρώτης σκηνῆς ἐχούσης [t] στάσιν, [9] [u] ἥτις [v] παρα- ABDKL PN a b c f g h k l m n o 17. 47

8. μηπως πεφανερωσαι D^{1}[-gr]. for ετι, επι D^{1}[-gr].
9. aft ητις ins πρωτη D^{1}, *qui priori parabula* D-lat.

ἑαυτοῦ can be taken as dependent on ἀγνοημάτων—"on behalf of his own sins and those of the people." So vulg. ("pro sua et populi ignorantia"), Luth., Calv. (vers.), Schlichting, Limborch (vers.), al.: but as above Syr., D-lat. ("pro se et populi delictis"), Faber Stap., Vatabl., Erasm. (vers.), Beza(vers.), Calov., Bengel, Schulz, Böhme, De Wette, al. And no doubt grammatically this latter is in strictness right: the other rendering requiring τῶν before ἑαυτοῦ. The question however in all such cases is not whether the sense would not be better expressed by a more elegant construction, but whether the N. T. dialect was likely to have expressed it without that more elegant construction. And here, though I prefer the more strictly grammatical rendering, I am by no means sure that the other is absolutely excluded. The parallel of ch. vii. 27, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν, ... ἔπειτα τῶν τοῦ λαοῦ, is very strong: and we have a similar irregularity of grammatical construction in 1 John ii. 2, ἱλασμὸς περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου):

8.] the Holy Spirit signifying (by the typical arrangement of the sanctuary, excluding all from it except the high priest once a year: δηλοῦντος is not, as Semler, to be referred back to the prophecy of Jeremiah above quoted. We often have the verb in this meaning of '*signifying by a representation*:' so in ch. xii. 27, and Jos. Antt. iii. 7. 1, περιτίθεται τὸν μαναχασὴν λεγόμενον, βούλεται δὲ συνακτῆρα μὲν δηλοῦν, διάζωμα δ' ἐστὶ κ.τ.λ.: ib. 7. 7, δηλοῖ δὲ καὶ τὸν ἥλιον κ. τὴν σελήνην τῶν σαρδονύχων ἑκάτερος: cf. also viii. 6. 2. See Libanius and Hermogenes in Wetst. In the latter, δηλοῦν, "subindicare," is opposed to φανερῶς λέγειν) **this** (which follows), **that the way to** ('*of*:' so in reff.,—see Kühner ii. p. 176, Anm. 4: but not in τὴν εὐθὺς Ἄργους κἀπιδαυρίας ὁδόν, Eur. Hipp. 1197, where the genitives are governed by εὐθύς: cf. εὐθὺς σφῶν . . . πλεῖν, Thuc. viii. 96, and Lob. on Phryn. p. 144) **the holy places** (i. e. the true holy places in heaven: for it is of antitype, not of type, that the Writer is here speaking. Hence there is no danger of mistaking τὰ ἅγια here for the outer tabernacle: it is as in reff., and τὸ ἅγιον in Ezek. xli. 23 and Levit. xvi. 16, 17, 20, 23, 27, *the holy place* κατ' ἐξοχήν. Syr. has a curious rendering—"the way of the holy ones" (masc.)) **has not yet been manifested** (not, *had* not: the present form is maintained throughout: see below) **while the first tabernacle is as yet standing** (*what first tabernacle?* That which was first in *time*, or *first in order of space?* Clearly the latter, which has already been used in ver. 6: no reason can be given for changing the sense to the temporal one, especially as the Writer is regarding the whole as present, and drawing no contrast as to time. In fact, if time be regarded, the *heavenly*, not the earthly tabernacle is the first. Still less, with Peirce and Sykes, can we understand the tabernacle in the wilderness, as distinguished from the temple: which would yield no assignable sense. Bleek supposes that ἡ πρώτη σκηνή, thus understood, symbolizes the whole Jewish Levitical worship which took place in the first or outer tabernacle: Ebrard, that the whole, exterior and interior tabernacle, is symbolical, the exterior of relative, the interior of absolute boliness: and he sees an equality of ratios which he thus expresses—πρώτη σκηνή : ἅγια ἁγίων :: (πρώτη σκηνή + ἅγια ἁγίων) : Christ. But both of these ideas are well refuted by Delitzsch, who reminds us that the first as well as the second tabernacle was symbolical of heavenly things. Thl. says, ἄρχεται λοιπὸν ἀναγωγικώτερον θεωρεῖν τὰ περὶ τῶν σκηνῶν, καὶ φησίν, ὅτι ἐπειδὴ τὰ μὲν ἅγια τῶν ἁγίων ἅβατα ἦν τοῖς ἄλλοις ἱερεῦσιν, ἃ τύπος εἰσὶ τοῦ οὐρανοῦ, ἡ μέντοι πρώτη σκηνή, τουτέστιν ἡ μετὰ τὸ ἔξωθεν θυσιαστήριον τὸ χαλκοῦν πρώτη εὐθὺς οὖσα, βάσιμος ἦν αὐτοῖς διὰ παντός, σύμβολον οὖσα τῆς κατὰ νόμον λατρείας, ἐδηλοῦτο συμβολικῶς, ὅτι ἕως οὗ ἵσταται ἡ σκηνὴ αὕτη, τουτέστιν ἕως οὗ κρατεῖ ὁ νόμος καὶ αἱ κατ' αὐτὸν λατρεῖαι τελοῦνται, οὐκ ἔστι βάσιμος ἡ τῶν ἁγίων ὁδός, τουτέστιν ἡ εἰς τὸν οὐρανὸν εἴσοδος, τοῖς τὰς τοιαύτας λατρείας ἐπιτελοῦσιν, ἀλλὰ τούτοις μὲν ἀφανὴς ἐστι καὶ ἀποκέκλεισται, μόνῳ δὲ τῷ ἐνὶ ἀρχιερεῖ χριστῷ ἀφωρίσθη ἡ ὁδὸς αὕτη. The phrase στάσιν ἔχειν, besides ref. Polyb., occurs in Plut. Symp. viii. 8, εἰ νέα πάθη τότε

βολὴ [w] εἰς τὸν [w] καιρὸν τὸν [x] ἐνεστηκότα, [y] καθ' ἣν [z] δῶρά τε καὶ θυσίαι [z] προσφέρονται μὴ δυνάμεναι κατὰ [a] συνείδησιν [b] τελειῶσαι τὸν [c] λατρεύοντα, 10 μόνον [d] ἐπὶ [e] βρώμασιν

w Luke i. 20. 1 Pet. i. 11 only. x = Rom. viii. 38. 1 Cor. iii. 22. vii. 26. Gal. i. 4. 2 Thess. ii. 2. 2 Tim. iii. 1 only. 1 Macc. xii. 44.
y = Acts xv. 11. xxvii. 25. 2 Thess. ii. 3 al.
z ch. v. 1 reff. a Acts xxiii. 1. 1 Cor. viii. 7, &c. x. 25, &c. 2 Cor. i. 12. ch. x. 2 al. Eccl. x. 20. Wisd. xvi. 11 only. b ch. ii. 10 reff. c absol., ch. x. 2 reff. (ch. viii. 5 reff.)
d ch. viii. 1 reff. e plur., Matt. xiv. 15 ‖ L. Mark vii. 19. Luke iii. 11. 1 Cor. vi. 13. 1 Tim. i. 3. ch. xiii. 9 only. Job vi. 5.

rec (for ἣν) ὅν, with D³KL[P] rel D-lat [Euthal-ms] Thdrt Thl: txt ABD¹ℵ 17 vulg [Chr] Damasc Œc Primas.

πρῶτον ἔσχεν ἐν τῇ φύσει γένεσιν κ. στάσιν: and in Dion. Hal. vi. p. 415, μέχρις ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι. See other examples in Kypke. On the sense, cf. Jos. Antt. iii. 7. 7, τὴν δὲ τρίτην μοῖραν (τῆς σκηνῆς) μόνῳ περιέγραψε τῷ θεῷ διὰ τὸ καὶ τὸν οὐρανὸν ἀνεπίβατον εἶναι τοῖς ἀνθρώποις), 9.] **the which** (ἥτις = 'quippe quæ,' as almost always. ἥτις, viz. the first or anterior tabernacle, and that especially considered as obstructing, by its yet remaining, the way into the holiest. This is better than with Primasius to understand *quæ res*, and account for the gender by attraction) **is** (not, "*was*," see above) **a parable** (*τουτέστι τύπος κ. σκιαγραφία*, Thl. παραβολή is predicate, not subject, as Calvin, Storr, De W., al. If we make it subject, the verb to be supplied would not be the mere copula, but a significant verb, which would require to be expressed) **for** (in reference to: or it may be taken as indicating the terminus ad quem, '*until*:' but I prefer the other: see reff.) **the time** (period, or season, with reference to the divine dispensations) **now present** (so Primasius, commenting on the "parabola temporis instantis" of the vulg., "Quod enim agebatur in templo tum temporis, figura erat et similitudo istius veritatis quæ jam in ecclesia completur." And thus recently, and to my mind decisively, Delitzsch. But observe, the first tabernacle was not a parable *of* the present time, so that ὁ καιρὸς ὁ ἐνεστηκώς should be the thing represented:—but a parable,—*for*, reserved unto, or given in reference to, the present time,—of heavenly things, to which the access is in the present time revealed. This application of τὸν καιρ. τ. ἐνεστ. to *the time now present*, has not been the general view of Commentators. καιρὸν ἐνεστηκότα, says Chrys., ποῖον λέγει; τὸν πρὸ τῆς τοῦ χριστοῦ παρουσίας· μετὰ γὰρ τὴν παρουσίαν τοῦ χριστοῦ οὐκέτι καιρός ἐστιν ἐνεστώς· πῶς γάρ, ἐπιγενόμενος καὶ τέλος ἔχων; and thus Œc., Thl., Schlichting, Seb. Schmidt, Baumg., Bengel, Stein, al. But this meaning, "*the time which was instant*," would not agree with the pres. προσφέρονται, to which consequently those interpreters are obliged to do violence. Accordingly we have modifications of this view, e. g. that of Ebrard, al., reading καθ' ὃν below, that ὁ καιρ. ὁ ἐνεστηκώς is the present time of offering O. T. sacrifices, in which the readers of the Epistle were still taking a part. "The author might have called the time of the O. T. worship 'the past time,' and he would doubtless have so called it, had he been minded to speak from his own standing-point: but with practical wisdom he here speaks from that of his readers, who yet joined in the temple worship, and for whom the period of sacrifices was not yet passed away." Ebrard:—that of Bleek, Tholuck, and Lünemann, "This πρώτη σκηνή is, or there lies in its establishment, a parabolic setting forth of the character of the present time in general, i. e. of the time of the O. T.,—of Judaism." Bl. And so E. V., "which was a figure for the time then present." See more below under καιροῦ διορθώσεως), **according to which** (παραβολήν: so Œcum., καθ' ἣν παραβολὴν καὶ καθ' ὃν τύπον: i. e. *in accordance with which typical meaning;* a specification accounting for and justifying the profitless character of the ordinances about to be spoken of. Some (as Lün., al.) have referred ἣν to πρώτης σκηνῆς, but καθ' ἣν would hardly thus apply: we should rather expect ἐν ᾗ. Those who read καθ' ὃν naturally refer it to καιρόν, thereby modifying their view of what is to be understood by τὸν καιρ. τ. ἐνεστηκότα: see above) **both gifts and sacrifices are offered** (see reff. for these words. The *present* implies only the matter-of-fact endurance of the Levitical offerings, not their subsistence in the divine plan) **having no power** (μὴ δυν., subjective, 'quæ non valeant:' not οὐ δυν., 'invalida,' 'quæ non valent.' The gender of the participle, as so often, is taken from the subst. next to it) **to perfect in conscience** (see below) **him that serveth** (i. e. not the priests, as Est., al., who ἐκτελοῦν τὰς λατρείας, but the people, who offered through them. "The offering Israelite assures,—doing, as he does, that which God's law requires,—his part, as a

ABDKL PN a b c f g h k l m n o 17. 47

f 1 Cor. x. 3 only. Pa. ci. 9 only. Dan. i. 16, Theod. g Rom. xii. 5 (ch. i. 4. viii. 6) only. Deut. xxii. 9. 18. viii. 4. ver. 1. Rev. xv. 4. xix. 8 only. Exod. xv. 25, 26. xi. 23. Acts xx. 7. 1 Tim. vi. 14. ch. iii. 14 al. Pa. civ. 19. 19. 2 Tim. iv. 6 al. Pa. xxxvi. 39. 23. John xi. 38. xxi. 9. Acts xxvii. 20. 1 Cor. ix. 16 only. Job xix. 3.

καὶ [f]πόμασιν καὶ [g]διαφόροις [h]βαπτισμοῖς, [i]δικαιώματα [k]σαρκός, [l]μέχρι [m]καιροῦ [n]διορθώσεως [o]ἐπικείμενα. [11]χρι-

h = ch. vi. 2 reff. i Luke i. 6. Rom. i. 32. ii. 26. v. 16, k see Col. ii. 13. l of time, Matt. m and constr., Luke xix. 44. Acts iii. n here only †. Polyb. v. 88. 2 al. fr. o Luke v. 1. xxiii.

10. rec και δικαιωμασι, with D[3]KL rel vulg syr Chr Thdrt Damasc: δικαιωμα D[1] (and lat) sah: και δικαιωματα BN[3] 67[2]. 219: txt A[P]N[1] 17 Syr copt arm [Euthal-ms] Cyr[1]. (*The question seems to be whether δικαιωμασι was an alteration to suit the precedg datives, or δικαιωματα to suit the follg επικειμενα. In the former case και would find its way into the txt and the readg of* B *is a conjunction of the two: in the latter* και *would naturally be struck out as coupling different cases and the readg of* B *was previous to its being expunged.*)

member, in the people of the law and of the promised salvation: he obtains also, if he does this with right feeling, operations of divine grace, which he seeks in the way prescribed: but, seeing that the Holy of holies is not yet unveiled, the offerings cannot τελειῶσαι him κατὰ συνείδησιν, i. e. cannot put his moral-religious consciousness, in its inward feeling, into a state of entire and joyful looking for of salvation, so that his συνείδησις should be an onward-waxing consciousness of perfect restoration, of entire clearing up, of total emancipation, of his relation to God." Delitzsch: who continues, "The material offerings of animals are only parables, referring to the time when that which is parabolically set forth becomes actual and passes into reality. They are, considered of themselves, incapable of any action on the inner part of a man, they are"),

10.] only (consisting) in (supply οὖσαι or προσφερόμεναι, and understand ἐπί as pointing out the ground whereupon, the condition wherein, the offering of the δῶρά τε καὶ θυσίαι subsisted. Some of the ancient Commentators joined ἐπί with τελειῶσαι,—"not able to perfect .... in his conscience, only as regards meats and" ... So Œc., αἱ λατρεῖαι, φησίν, οὐκ ἰσχυον ψυχικῶς τινα τελειῶσαι, ἀλλὰ περὶ τὴν σάρκα εἶχον τὴν ἐνέργειαν κ. τὰ σαρκικὰ κ.τ.λ. And so recently Ebrard. But this is not the fact, as it would be here stated. The gifts and offerings, e. g. those of the day of atonement, had far other reference than merely to meats and drinks and washings: nay, these were parables in reference to higher things. Another set joined it with λατρεύοντα, "him who serveth under condition of meats" &c. But this is questionable as to usage, and would make a very lame and dragging sentence. Thl. apparently joins ἐπί with ἐπικείμενα below: μόνον, φησίν, ἐπικείμενα τοῖς τότε ἀνθρώποις κ. διατατόμενα περὶ βρωμάτων κ. πομάτων. Others, as Grot., Bengel, Bleek, De Wette, give ἐπί the meaning "*together with*," which is hardly either philologically or contextually suitable. If δικαιώμασιν be read, then on this view it would be more likely ἄλλοις δικαιώμασιν: if δικαιώματα, it could hardly be said that the meats and drinks and washings were δικαιώματα in the same sense as the δῶρά τε κ. θυσίαι, seeing that they were only their conditions, not their cognates) **meats and drinks and divers washings** (probably the Writer has in mind both the legal and the Talmudical conditions imposed upon the λατρεύοντες. See the very parallel place, Col. ii. 16. The law prescribed much about eating: nothing about drinking, except some general rules of uncleanness, such as Levit. xi. 34,—and in peculiar cases, such as the prohibition of wine to the Nazarite, Num. vi. 3,—and to the priests when on actual service in the tabernacle, Levit. x. 9. But subsequent circumstances and usage added other observances and precedents: as e. g. Dan. i. 8: Hagg. ii. 13. See Matt. xxiii. 24: Rom. xiv. 21. So there is no necessity to suppose that the allusion is to the feasts after sacrifice (ch. xiii. 10), or to the passover. The διάφοροι βαπτισμοί *may* refer to all the various washings ordained by the law, Exod. xxix. 4: Levit. xi. 25, 28, 32, 40; xiv. 6—9; xv. 5 ff.; xvi. 4, 24 ff.: Num. viii. 7; xix. 17 ff. al. But it seems likely that not the sacerdotal washings, so much as those prescribed to or observed by the people, are mainly in view: such as those mentioned in Mark vii. 4), **ordinances of (the) flesh** (i. e. belonging to flesh, as opposed to spirit. They regarded material things, gifts, sacrifices, meats, drinks, washings, which from their very nature could only affect the outward, not the inward man. Of course δικαιώματα σαρκός is in apposition with δῶρά τε καὶ θυσίαι. The ordinary reading, καὶ δικαιώμασιν, has, besides manuscript authority, these two objections against it: 1. seeing that the things mentioned were themselves δικαιώματα σαρκός, we should rather require (see above) καὶ ἄλλοις δικαιώμασιν: 2. we should have δυνάμεναι followed by ἐπικείμενα, which,

στὸς δὲ [p]παραγενόμενος ἀρχιερεὺς τῶν [q]μελλόντων [q]ἀγα-

p = Matt. iii. 1. 1 Macc. iv. 46.
q ch. x. 1. see ch. ii. 5. vi. 5. xiii. 14. Rom. v. 14.

11. for μελλοντων, γενομενων BD¹ syrr Chr-ms(secunda manu), *factorum* D-lat: txt AD³KL[P]ℵ rel vulg syr-mg coptt æth [arm] Eus₂ Cyr-jer₂ Cyr₁ Chr-2-mss(and montf) [Euthal-ms Ps-Ath₁ Procl] Thdrt Damasc.

however possibly allowable, would certainly be very harsh), imposed (cf. Il. ζ. 458, κρατερὴ ἐπικείσετ' ἀνάγκη: also Acts xv. 10, 28, which is a remarkable parallel. ἐπεὶ δὲ ζυγὸς ἦν ὁ νόμος βαρύς, εἰκότως εἶπε τὸ ἐπικείμενα. Thl.: who then, as Ec., quotes Acts xv. 10) **until the season of rectification** (i. e. when all these things would be better arranged, the substance put where the shadow was before, the sufficient grace where the insufficient type. διόρθωσις, cf. ref. and Aristot. Polit. 8: τῶν πιπτόντων οἰκοδομημάτων κ. δῶν σωτηρία καὶ διόρθωσις. See many more instances of its use in Lobeck's note on Phryn. p. 250 f. The expression probably refers to ch. viii. 8 f., —the time when God would make with His people a better covenant. I need hardly remind the reader who has kept pace with what has been said on τὸν καιρὸν τὸν ἐνεστηκότα above, that this καιρὸς διορθώσεως is one and the same with that. Those who give another meaning there, yet agree in referring these words to Christian times). 11, 12.] *The fulfilment of these types by Christ.* But (the contrast is to the μὴ δυνάμ. and the μέχρι καιρ. above— to the ineffectiveness and the merely provisional nature of the Levitical offerings) **Christ** (not 'Jesus' here: because the Writer will introduce with emphasis that name which carries with it the fulfilment of all type and prophecy. Nor again, ὁ χριστός (παραγεν. δὲ ὁ χρ.), because he will not say that 'the Messiah' was come, but will use that well-known name as a personal name belonging to Him whom now all Christians know by it) **having appeared** (παραγίγνεσθαι is the usual word for *appearing* or *coming forward* as a historical person: appearing on the stage of the world: see reff. And it is of this appearance of Christ in history that the word is here used. That appearance was the point of demarcation between prophecy and fulfilment, between the old covenant and the new. So that παραγενόμενος is rather to be taken of the whole accomplished course of Christ summed up in one, than either of His first incarnation upon earth, or of His full inauguration into His Melchisedek High Priesthood in heaven. Chrys., Thl., al. join it so closely to ἀρχιερεὺς τ. μ. ἀγ. as to make that predicatory clause the very object of His παραγενέσθαι: so Thl., οὐκ εἶπε δὲ γενόμενος ἀρχ. ἀλλὰ παραγενόμενος ἀρχ., τουτέστιν εἰς αὐτὸ τοῦτο ἐλθών. οὐ πρότερον παρεγένετο, εἶτα, συμβὰν οὕτω, ἐγένετο ἀρχιερεύς, ἀλλ' ὁ σκοπὸς τοῦ παραγεγονέναι αὐτὸν εἰς τὴν γῆν ἡ ἀρχιερωσύνη ἦν. Chrys. very similarly, adding, εἰς αὐτὸ τοῦτο ἐλθών, οὐχ ἕτερον διαδεξάμενος· οὐ πρότερον παρεγένετο, καὶ τότε ἐγένετο, ἀλλὰ ἅμα ἦλθε. But there is no need of this. It was not εἰς τὸ εἶναι ἀρχιερέα, but *as being* ἀρχιερεύς, that Christ παρεγένετο. There is no need for a comma after παραγενόμενος on the rendering above given) **as High Priest of the good things to come** (the question of the reading has much divided Commentators here. I have had no hesitation in retaining the rec., believing γενομένων to have been either a clerical error, or a correction in the sense given e. g. by Ebrard, who requires a contrast between the mere antitypical and foreshadowed goods of the O.T. and the substantial and fulfilled goods of the N.T. But no such contrast is here to be found. The contrast is between weak rites which could not, and the sacrifice of Christ which can, purify the conscience: the stress of our sentence is not at all on τὰ μέλλοντα or τὰ γενόμενα ἀγαθά, but on χριστός in the first degree, and on παραγενόμενος in the second. ἀρχιερεύς is the office common to both the subjects of comparison. τὰ μέλλοντα ἀγαθά are in this case the blessed promises of the Christian covenant, different, in the very nature of the case, from *their* μέλλοντα ἀγαθά, but still, in formal expression, a term common to them and us: so that the expression ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν might in its scantiness of sense have been used of a Jewish high priest, just as it is in its fulness of completed sense used of Christ now. Herein I should differ both from Hofmann and Delitzsch, the former of whom (Schriftb. ii. 1. 292) maintains that the difference between the O.T. and the N.T. High Priest is that the one is an ἀρχιερεὺς ἀγαθῶν, which the other was not: and the latter, disputing this distinction, states the difference to be, that the one is an ἀρχ. τῶν μελλόντων ἀγαθῶν, which the other was not. The fact being, that both might be described as ἀρχ. τῶν μελλόντων ἀγαθῶν, but that Christ has

r = Acts xiv. 22. 1 John v. 6. s = Matt. xi. 11. ch. vi. 13 al. fr. 24 only. t = Rom. xii. 2. 1 Cor. xiii. 10. James i. 25. u Acts vii. 48. xvii. 24. Eph. ii. 11. ver. 24 only. Isa. xvi. 12. v ch. ii. 14 reff. w = (see note) Rom. viii. 21.

r θῶν, r διὰ τῆς s μείζονος καὶ t τελειοτέρας σκηνῆς, οὐ u χειροποιήτου, v τουτέστιν οὐ ταύτης τῆς w κτίσεως, 12 οὐδὲ

by His revelation brought life and immortality to light; so that those words bear another and a more blessed meaning now than they could then: in fact, that, as brought out in ch. x. 1, which is a key-text to open this, the law had *σκιὰν τῶν μελλόντων ἀγαθῶν*, whereas we have *αὐτὴν τὴν εἰκόνα τῶν πραγμάτων*. After what has been said, it is hardly necessary to add that I take *μέλλοντα* as meaning not, which were future '*respectu legis*,' but which *are now* future; the *κληρονομία ἄφθαρτος* of 1 Pet. i. 4, the *ἑλπιζόμενα* of our ch. xi. 1: see our Writer's usage in reff. The gen. after *ἀρχιερεύς* is, as Hofm. and Delitzsch well remark, not an attributive, but an objective one; the *μέλλοντα ἀγαθά* are the objects and ultimate regard of his High Priesthood), **through the greater and more perfect tabernacle, not made with hands, that is, not of this creation** (1, *How are these words to be construed?* 2. *To what tabernacle do they refer?* 1, They belong to *εἰσῆλθεν* below, not to *παραγενόμενος ἀρχιερεύς* above, as Primasius, Luther, Schulz, al. For in that case, *οὐδέ* would be left without any preceding member of the negation to follow, or it must be considered as the sequence to *οὐ ταύτης τῆς κτίσεως*, or to *οὐ χειροποιήτου*, either of which would be absurd. So likewise recently Hofmann, joining however the whole, down to *ἰδίου αἵματος*, with the subject *ἀρχιερεύς*. Of his whole view, I shall treat below. 2. The *διά* is *local*: as the Jewish high priest passed through the *πρώτη σκηνή* in entering into the earthly *ἅγια*, so our High Priest has passed through the *μείζων κ. τελειοτέρα σκηνή* to enter into the heavenly *ἅγια* (on the second *διά*, see below). But, this settled, *what is* this greater and more perfect tabernacle? The Fathers for the most part interpret it of *Christ's body* or *human nature*. So Chrys. (not however excluding the other interpretation, but maintaining that different things are typified by the same types: *ὁρᾷς πῶς καὶ σκηνὴν κ. καταπέτασμα κ. οὐρανὸν τὸ σῶμα καλεῖ; . . . τίνος οὖν ἕνεκεν τοῦτο ποιεῖ; ἡμᾶς διδάξαι βουλόμενος, καθ' ἕτερον καὶ ἕτερον σημαινόμενον τὸν αὐτὸν λόγον ὄντα. οἷόν τι λέγω, καταπέτασμα ὁ οὐρανός ἐστιν· ὥσπερ γὰρ ἀποτειχίζει τὰ ἅγια καταπέτασμα, καὶ ἡ σὰρξ κρύπτουσα τὴν θεότητα· καὶ σκηνὴ ὁμοίως ἡ σάρξ, ἔχουσα τὴν θεότητα· καὶ σκηνὴ πάλιν ὁ οὐρανός· ἐκεῖ γάρ ἐστιν ἔνδον ὁ ἀρχιερεύς*), Thl.(similarly), Thdrt., Œc., Ambros. (on Psal. cxviii.), Primas., Clarius, Calvin, Beza, Est., Jac. Cappellus, Grotius, Hammond, Bengel, al. Ebrard takes it of *Christ's holy life*, and *τὰ ἅγια* of His exaltation; passing, in fact, from reality into symbol: Œcolampadius, Cajetan, Corn. a-Lap., Calov., Wittich, Wolf, al. of *the Church on earth*: Justiniani and Carpzov (relying on several passages of Philo, where the world is called the temple of God), *the whole world*: Hofmann, *the glorified Body of Christ*, which, and not the Body of His flesh, he maintains can alone be said to be *οὐ ταύτης τῆς κτίσεως*, and in which dwells (Col. ii. 9) all the fulness of the Godhead bodily. Bleek, De Wette, Lünem., and Stier, *the lower region of the heavens*, through which Christ passed in ascending to the throne of God: Tholuck, merely a superadded feature, having no representation in reality, but serving only to complete the idea of a heavenly sanctuary. Delitzsch keeps to his interpretation in ch. viii. 2 (which see discussed in note there) as against Hofmann. But here, as there, I believe that his and Hofmann's views run up into one: though perhaps here the weight is on his side, as it was there on Hofmann's. Hofm.'s reason for joining *διὰ τῆς μείζ. . . . ἰδίου αἵματος*, with *ἀρχιερεύς*, is, that unless it be so joined, the stress laid on *εἰσῆλθεν ἐφάπαξ* is split up and weakened by the negative and positive qualifications appended to *εἰσῆλθεν*. But the answer is plain, with Delitzsch, that nothing can be farther from the truth; these qualifications being in fact the very conditions, on which the completeness and finality of that entrance depended. Another of Hofm.'s objections may be as easily answered; viz. that if we join *διὰ . . . . δι'* both with *εἰσῆλθεν* we must understand the first *διά* local, the second instrumental. But as the preposition in Greek carries both meanings, so does it both in German (durch), and in English (through): and besides, both meanings are, in their inner import, one and the same. The *σκηνή* here, as in ch. viii. 2, is the *οὐρανοί* (ch. iv. 14, *διεληλυθότα τοὺς οὐρανούς*) through which Christ passed not only locally, but conditionally, being the abode of blessed spirits and just men made perfect = His mystical Body (see on ch. viii. 2: and below, on the other epithets of this tabernacle), and *τὰ ἅγια* is the *ὁ οὐρανὸς αὐτός* (ver. 24, *εἰς-*

d ιδιον... ABDKL Ρ ℵ a b e d f g h k l m n o 17. 47

[r] δι' αἵματος [xy] τράγων καὶ [xz] μόσχων, [r] διὰ δὲ τοῦ [a] ἰδίου [x] ver. 19. Levit. xvi. 14, 15. (LXX, for τρ..χίμαρος,

[r] δι' αἵματος εἰσῆλθεν [b] ἐφάπαξ εἰς [c] τὰ ἅγια, [d] αἰωνίαν [e] λύτρω-

but τρ. Ald. & some mss.) (x). Luke xv. 23, 27, 30. b ch. vii. 27 reff. i. 68. ii. 38 only. Ps. cx. 9. (see note.) c ch. viii. 2. y here, &c. (3ce) and ch. x. 4 only. Rev. iv. 7 only. Ezek. i. 10. d ch. v. 9 reff. fem., 2 Thess. ii. 16 only. a Acts xx. 28. ch. xiii. 12. iv. 10. e Luke z as above

12. ins εις τα αγια bef εφαπ., retaining same words below ℵ¹(ℵ-corr¹ disapproving). [aft τα αγ. ins των αγιων P.]

ἦλθεν εἰς αὐτὸν τὸν οὐρανόν), the especial abode of the invisible and unapproachable God. As regards the epithets of this σκηνή, first it is distinguished by the art. τῆς, = nearly ἐκείνης τῆς, '*that tabernacle of which we know.*' Then it is called μείζων, in contrast with the small extent and import of that other, and τελειοτέρα, in contrast with its ineffectiveness and its exclusion from the divine presence: perhaps also with its merely symbolical, and its transitory nature. "The indeterminate οὐ χειροποιήτου, a word of St. Luke in similar connexion, Acts vii. 48; xvii. 24, is explained by the Writer himself by οὐ ταύτης τῆς κτίσεως, and serves as an apposition to the preceding. That tabernacle is not built by hands of men, but by the Lord Himself, ch. viii. 2; it is of His own immediate placing, not belonging to this creation, not only not to this material creation which surrounds us, out of which we get our building materials, but altogether not to this first and present creation: it belongs to the age of the future, to the glorified world." Delitzsch. The rendering "*not of this building*," E. V., also Erasm., Luther, Beza, Wolf, Bengel, Kuinoel, al., is wrong, and misses the idea, giving in fact a tautological explanation for οὐ χειροποιήτου. As to the word χειροποιήτος, it is classical, see Herod. ii. 140: Thuc. ii. 77: Pausan. Eliac. ii. 19: Polyb. i. 75. 4; iv. 64. 4; and other examples in Bleek), **nor yet** (οὐδέ, exclusive, but not necessarily climacterical; q. d. 'no, nor with any of the typical accompaniments of that other tabernacle.' It is neatly stated by Delitzsch, that οὔτε is the opposite of καί '*and*,' οὐδέ of καί '*also*') **through** (as a medium of preparation and approach. The instrumental sense very nearly approaches the local: so that there need be no scruple about the apparently different senses given to διά in the two clauses: see above) **blood of goats and calves** (the plurals are simply generic: for the portion of the ceremonies of the day of atonement, see ref. Levit.), **nay rather** (on this strongly contrasting δέ, see note ch. ii. 6) **through** (see above; through, as His medium of entrance: it was as a key opening the holiest to Him) **His own blood** (not δι' αἵματος ἰδίου, nor διὰ τοῦ αἵματος τοῦ ἰδίου, but, which is more emphatic than either after the former anarthrous αἵματος, διὰ τοῦ ἰδίου αἵματος—q. d. '**through** that blood of His own.' St. Luke has used the very same expression in ref. Acts) **entered** (χριστός above is the emphatic subject of the whole sentence) **once for all** (see ref.) **into the holy places, and obtained** (on εὑρίσκω in this sense, see ch. iv. 16. The aor. part. is contemporary with the aor. itself εἰσῆλθεν. The redemption was not accomplished *when* He *entered*, but accomplished *by* His *entering*. And our only way of expressing this contemporaneity in English is by resolving the part. into another aorist with the copula, as in ἀποκριθεὶς εἶπε, and similar cases. Consult the note on ch. ii. 10, which is not, however, a strictly parallel case. Here as there, the contemporaneous *completion* of the two acts must be kept in view, and any such rendering as Ebrard's, "in bringing about," carefully avoided. The form of the word, εὑράμενος, is Alexandrine, found also in Philo, but not in Attic Greek: see Lobeck on Phryn. p. 139 f. The middle is of that force which Krüger calls dynamic, Sprachlehre § 52. 8. It imports the full casting of oneself into the action: thus in an ordinary case, τοὺς τὸν πόλεμον ποιοῦντας, Isocr., but Ἄγις οὐκ ἐκ παρέργου τὸν πόλεμον ἐποιεῖτο, Thucyd. So that εὑράμενος here gives an energy and full solemnity to the personal agency of our Redeemer in the work of our redemption, which εὑρών would not give) **eternal redemption for us** (αἰωνίαν, answering to ἐφάπαξ above: as Hofmann remarks, the λύτρωσις is the aim and end of the approach of our High Priest to God: if then this approach has once for all taken place, the λύτρωσις is therewith for ever accomplished. For the fem. form αἰωνίαν, see ref. 2 Thess. It occurs sometimes in the LXX: e. g. Num. xxv. 13: Isa. lxi. 4 al. λύτρωσις (reff.) is used elsewhere by St. Luke only: so also λυτρώτης, Acts vii. 35. λυτροῦσθαι, Luke xxiv. 21, is also used by St. Paul once, Titus ii. 14, and St. Peter, 1 Pet. i. 18. ἀπολύτρωσις is St. Paul's word, occurring also in Luke xxi. 28, and in our ver. 15, and ch. xi. 35. In both words, as applied to our final redemption at the coming of Christ, the idea of ransom is rather in the background,

f = ch. iv. 16 [Rom. iv. 1] al. Gen. xxvi. 13.
g ch. x. 4. Ps. xlix. 13. Isa. i. 11.
h as above (g). Matt. xxii. 4. Acts xiv. 13 only.
i Num. xix. 9 (ῥαντισμός).
k Matt. xi. 21. Luke x. 13 only.
l here only.
m vv. 19, 21. ch. x. 22 only. Lev. vi. 27. 4 Kings ix. 33. Ps. l. 7 (9) only. (-τισμός, ch. xii. 24.)
n = Matt. xv. 11, &c. ‖. Acts (x. 15. xi. 9) xxi. 28 only †.

σὶν [f] εὑράμενος. 13 εἰ γὰρ τὸ αἷμα [g] τράγων καὶ [h] ταύρων καὶ [i] σποδὸς [l] δαμάλεως [im] ῥαντίζουσα τοὺς [n] κεκοινωμένους

13. rec transp τραγων and ταυρων, with KL[P] rel syr [æth arm] Ath$_1$ Cyr-jer$_1$ Cyr[-p$_2$ Did$_1$ Chr$_1$ Euthal-ms Damasc] Ambr$_1$: txt ABDℵ latt Syr coptt Thdrt Primas. κεκοιμημενους D^1[-gr].

and that of deliverance prevails over it: but in both, as applied to the redemption which Christ wrought by His death, the idea of price paid for redemption and redemption by that price, is kept prominent. This may be especially shewn by the two great texts Matt. xx. 28 (and ‖ Mark), ὁ υἱὸς τ. ἀνθ. . . . ἦλθεν δοῦναι τ. ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, and 1 Tim. ii. 6, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων. The price paid for our redemption is His *death* (ver. 15) as the sacrifice of Himself, Titus ii. 14: 1 Tim. ii. 5 f.,—His *blood* Eph. i. 7, as the sacrifice of His life, Matt. xx. 28: 1 Pet. i. 19. And here also it is His blood which is the λύτρον. Delitzsch, from whom the substance of the above is taken, goes on to shew, on the ground of the analogy between Christ and the O. T. high priests who took the blood in before God and sprinkled it on His mercy-seat, that it was God to whom this λύτρον was paid, and not, as many of the Fathers held, Satan. See his notes, in his Comm. pp. 386-7. On the matter itself,—the entrance of Christ into the holiest διὰ τοῦ ἰδίου αἵματος, I cannot do better than refer the student to the following pages of Delitzsch, where he has treated at length, and in a most interesting manner, the various hypotheses. I do not sum up the results here, because it is a subject of such peculiar solemnity, that the mind requires its treatment in full, in order to approach it reverently: and such full treatment would far exceed the limits of a general commentary. I have indicated some of the principal lines of hypothesis on ch. xii. 24, where the direct mention of the αἷμα ῥαντισμοῦ makes it necessary).

13—X. 18.] *Enlargement upon, and substantiation of,* αἰωνίαν λύτρωσιν εὑράμενος: on which then follows, x. 19 ff., the third or directly hortatory part of the Epistle. "For the blood of His self-offering purifies inwardly unto the living service of the living God (vv. 13, 14): His redeeming death is the inaugurating act of a new covenant and of the heavenly sanctuary (vv. 15—23): His entrance into the antitypical holiest place is the conclusion of his all-sufficing atonement for sin (vv. 24—26), after which only remains His reappearance to complete the realization of Redemption (vv. 27, 28). In distinction from the legal offerings which were constantly repeated, He has, by his offering of Himself, performed the actual will of God which willed salvation (ch. x. 1—10): our Sanctification is now for ever accomplished, and the exalted Saviour reigns in expectation of ultimate victory (x. 11—14): and the promised new covenant has come in, resting on an eternal forgiveness of sins which requires no further offering (x. 15—18)." Delitzsch. **13, 14.**] *Argument,* 'a minori ad majus,' *to shew the cleansing power of Christ's blood.* **For** (rendering a reason for αἰων. λύτρ. εὑράμενος) **if** (with indic.,—'as we know it does') **the blood** (τὸ αἷμα, compared with τὸ αἷμα below, because it is not the one blood compared with the other in its quality, but the shedding of the one blood compared with the shedding of the other: the articles then *distribute* the *subject* in each case) **of goats and bulls** (viz. the yearly offering on the day of atonement, Levit. xvi. ταύρων this time, both as more precise, males alone being offered, and as forming an alliteration with τράγων) **and ashes of an heifer** (see the whole ordinance, full of significance, in Num. xix. 1—22. σποδὸς has no art. because the ashes were to be laid up, and a portion used as wanted) **sprinkling** (= ῥαντιζομένη ἐπί. ῥαντίζειν is a Hellenistic form: ῥαίνειν is the pure Greek, and also the commoner form in the LXX (14 times: the other 3 only. See reff.): who however in Num. xix. call the water in which were ashes of the red heifer, ὕδωρ ῥαντισμοῦ) **those who have been defiled** (D-lat., vulg., Luth., Calv., De Wette in his version, al. make this accus. depend on ἁγιάζει. But to this there are two objections: 1. it is much less likely that ῥαντίζουσα should be absolute, than that ἁγιάζει should: 2. on this hypothesis, those who were the subjects of the virtue of the blood of the goats and bulls would also be described as κεκοινωμένοι, which they were not in the same sense as those who were sprinkled with the water of separation containing the ashes of the heifer. This latter objection is to me decisive. The word κοινόω, in this usage of to make unclean, to defile, as the opposite of ἁγιάζω, as κοινός itself

ο ἁγιάζει ᵖ πρὸς τὴν τῆς σαρκὸς ᵠ καθαρότητα, 14 ʳ πόσῳ
ʳ μᾶλλον τὸ ˢ αἷμα τοῦ χριστοῦ, ὃς ᵗ διὰ ᵗ πνεύματος ᵘ αἰω-
...καθα B. ADKLP ℵabc dfghk lmno 17. 47 νίου ἑαυτὸν ᵛ προσήνεγκεν ᵛ ἄμωμον τῷ θεῷ, ˣ καθαριεῖ τὴν

o ch. ii. 11 reff.
p = Acts iii. 10. ch. v. 14. vi. 11.
q here only. Exod. xxiv. 10 A(-ρυό τῆς
B) only. Ps. lxxxviii. 45 Symm.
r Heb., here only. Matt. vii. 11 al. see ch. x. 29.
s 1 John i. 7. Rev. i. 5. vii. 14.
t see Rom. i. 4. 1 Tim. iii. 16.
u of πν., here only.
v vv. 7, 9. ch. v. 1 al. fr.
w of Christ, 1 Pet. i. 19 only. (Jude 24. reff.) of sacrifices, Num. vi. 14. xix. 2 al.
x 2 Cor. vii. 1. Eph. v. 26. Tit. ii. 14 al. Ezek. xxxvii. 23.

14. for αιωνιον, αγιον D¹[P]ℵ³ a b f h 67² latt coptt Cyr₁ Did₁ [Chr₁ Euthal-ms Damasc]: αγιου αιωνιου k: txt ABD³KLℵ¹ rel syrr arm Ath₁ [Did₁] Thdrt.

over against ἅγιος, is Hellenistic, and first found in the N. T.: the LXX have for it μιαίνω and βεβηλόω, and for the person defiled, ἀκάθαρτος. In 1 Macc. i. 47, 62 only, is κοινός found in the sense of unclean) **sanctifieth** to (so as to bring about) **the purity** (not "purifying," as E. V.) **of the flesh** (it is evident, that the Writer speaks only of the Levitical rites in their matter-of-fact results as 'opera operata,' not of any divine grace which might accrue to the soul of the faithful Israelite from a spiritual partaking in them. The outward effect of the sacrifices of the day of atonement, as well as of the sprinkling of the ashes of the heifer, was, to render ceremonially pure before God, in the one case from the imputation of the defilement of sin on the whole people, in the other, from the defilement actually contracted by contact with death or uncleanness. These effects they had in themselves: what others they had, out of themselves, belonged not so much to them, as to that great Sacrifice which they represented), **how much more** (see the logical connexion at the end) **shall the blood of** (the) **Christ, who through the eternal Spirit offered** HIMSELF (emphatic) **without fault to God** (first, *when* did He offer Himself? Clearly not, as Socinus, Schlichting, Grot., which last says, "Oblatio autem Christi hic intelligitur ea, quæ oblationi legali in adyto factæ respondet, ea autem est non oblatio in altari crucis facta, sed facta in adyto cœlesti:" with whom Bleek agrees. For, as Delitzsch rightly observes, when Christ is antitypically or by way of contrast compared with the *victims* of the O. T. sacrifices, as the ritual word ἄμωμον here shews that He is, then beyond question the offering on the cross is intended, which corresponds to the slaying the victim and offering him on the altar. Besides which, the "oblatio in adyto" was but the completion of the "oblatio in altari," and, when Christ's self-offering is spoken of generally, we are to take the whole from the beginning, not merely that which was the last act of it. This will guide us to the meaning of the somewhat difficult words **διὰ πνεύματος αἰωνίου**: for thus do we read, and not ἁγίου, which appears to have originated in a mistaken view of the words. The animals which were offered, had no will, no πνεῦμα of their own, which could concur with the act of sacrifice. Theirs was a transitory life, of no potency or virtue. They were offered διὰ νόμου rather than διά any consent, or agency, or counteragency, of their own. But Christ offered Himself, with His own consent assisting and empowering the sacrifice. And what was that consent? the consent of what? of the spirit of a man? such a consent as yours or mine, given in and through our finite spirit whose acts are bounded by its own allotted space in time and its own responsibilities? No: but the consenting act of His divine Personality—His πνεῦμα αἰώνιον, His Godhead, which from before time acquiesced in, and wrought with, the redemption-purpose of the Father. Thus we have πνεῦμα contrasted with σάρξ in speaking of our Lord, in several places: cf. Rom. i. 3, 4: 1 Tim. iii. 16: 1 Pet. iii. 18. This divine Personality it was, which in the Resurrection so completely ruled and absorbed His σάρξ: this, which causes Him to be spoken of by St. Paul in 1 Cor. xv. 45 as a πνεῦμα ζωοποιοῦν, and in 2 Cor. iii. 17 f. as absolutely τὸ πνεῦμα. Not however that any confusion hence arises in the distinction of the divine Persons: πνεῦμα αἰώνιον is not the Spirit of the Father dwelling in Christ, nor is it the Holy Spirit given without measure to Christ, but it is the divine Spirit of the Godhead which Christ Himself had and was in His inner Personality. And I conclude with Delitzsch as to the relevancy of such a clause here: the eternal spirit is absolute spirit, divine spirit, and thus self-conscious, laying down its own course purely of itself unbound by conditions, simply and entirely free: so that Christ's offering of Himself διὰ πνεύματος αἰωνίου is, as such, a moral act of absolute worth, as Baumg., Von Gerlach, Ebrard, Lünem., al. "Jam vero," says Seb. Schmidt, "cum hic Spiritus æternus adeoque infinitus sit, utique pondus meriti et satisfactionis, quod ab eodem spiritu est, æternum et infinitum est. Quod si æternum et infinitum sit, ne quidem infinita Dei justitia in eo aliquid desiderari potuit." The διά is beautifully

y ver. 9. z 2 Cor. vii. 1. Ps. l. 2 (4). a ch. vi. 1 (reff.). b ch. vii. 25 reff. c ch. viii. 5 reff. d ch. iii. 12 reff. e ch. viii. 6 reff. f ch. viii. 6 reff. g Luke xxi. 28. Rom. iii. 24. 1 Cor. i. 30. Eph. i. 7, 14. iv. 30. Col. i. 14. ch. xi. 35 only. Dan. iv. 33 (LXX) only.

y συνείδησιν ἡμῶν z ἀπὸ a νεκρῶν a ἔργων b εἰς τὸ c λατρεύειν d θεῷ d ζῶντι ; 15 καὶ διὰ τοῦτο e διαθήκης e καινῆς f μεσίτης ἐστίν, ὅπως θανάτου γενομένου, εἰς g ἀπολύτρωσιν C ἐστιν.. ACDKL PN a b c d f g h k l m n o 17. 47

rec υμων, with D³LN rel am(with [fuld] tol F-lat) syr basm [æth arm(rieu) Ath$_1$-2-mss Did$_1$ Mac$_1$] Chr-3-mss(and montf) Damasc: txt AD¹K[P] h vulg-ed D-lat Syr copt Ath$_1$ Cyr$_1$ [Euthal-ms] Thdrt. aft ζωντι ins και αληθινω A[P] 21^1. 31. 66-marg copt Mac$_1$ Chr-comm$_2$ Thl.

paraphrased by Œcolampadius, "per ardentissimam caritatem a Spiritu ejus æterno profectam." See for the prep., in this connexion, Acts i. 2; xi. 28; xxi. 4. It is by virtue of—so that His divine Spirit was the agent in the προσφορά, penetrating and acting on the Humanity. ἄμωμος, as above observed, is (reff.) the regular word of the ritual in reference to the victims which must be without spot when offered. Therefore to understand it of the perfection of the glorified human nature of the ascended Saviour, as Schlichting and the Socinian interpreters, is clearly beside the meaning, and contrary to analogy. See many further details on this difficult passage in Bleek and Delitzsch), **purify our** (the question of reading, ἡμῶν or ὑμῶν, is one not easy to settle. At the word καθαριεῖ we unfortunately lose the evidence of B, the MS. terminating there, and being completed by a later hand. From all analogy it would seem that we must infer ἡμῶν to have been its reading here. It is true, as Bl. and Delitzsch assert, that ὑμῶν has a more lively and emphatic aspect: "habet aliquid inexpectatum," as Böhme: but I cannot bring myself for this purely subjective reason to desert the guidance of the best and oldest MSS., though their company is now weakened by the defect of its most important member) **conscience** (our English word *conscience* does not reach the fulness of συνείδησις, the *self-consciousness as regards God*, the inner consciousness of relation to Him. This is, by the blood of Christ, shed in the power of the divine Spirit, thoroughly purified, freed from the terror of guilt, cleared from alienation from Him and from all selfish regards and carnal pretences, and rendered living and real as He is living and real) **from dead works** (just as death was under the old law the fountain of ceremonial pollution, and any one by touching a dead body became unclean, so carnal works, having their origin in sin, with which death is bound up, pollute the conscience. They are like the touching of the dead body, rendering the man unclean in God's sight, as not springing from life in Him: inducing decay and corruption in the spirit. See on ch. vi. 1, and Chrys. there quoted. Here, the reference to the dead body can hardly be set aside, being more pointed than there, where I have rather advocated the general sense of νεκρός.

The Writer does not here set forth *how* this blood of Christ acts in purifying the conscience: it is not his aim now to speak of *our* way of participation of its benefits, but merely of *its* cleansing power itself) **in order to the serving** (ministering to, which the unclean might not do in the ceremonial sanctuary, nor can the unclean do in heart and life) **the living God** (God in His spiritual reality and absolute holiness: not a God concealed by veils and signs, but approached in His verity by the sanctified soul)? 15.] See summary above at ver. 13. This pre-eminent spiritual virtue of His redeeming blood constitutes his fitness to be Mediator of the new covenant, the main blessing of which, forgiveness, extends even back over the insufficient former one, and ensures the inheritance to the called. **And on this account** (διὰ τοῦτο is not to be taken as Schlichting, Böhme, and Bleek, prospectively, responded to by the ὅπως below: for in this case we should have an entire break between the last verse and this. It is true, as Del. observes, that a new side of Christ's work is here introduced: but it is one which stands in the closest relation to that which has preceded. Rather should we refer διὰ τοῦτο backwards, and understand it, *on account of this virtue of His blood*: or if it seem better, extend its reference further back still, over vv. 11—14, *on account of the great work which He hath accomplished by his death*: = 'because these things are so') **is He mediator of a new covenant** (see ch. viii. 6 and note. There is a stress on καινῆς, but not so strong an one as Bl. and Del. suppose: Del. would explain,—therefore is the covenant, of which He is the mediator, a new one. But surely *this predicate* does not carry the logical weight of the sentence, but rather both the words, διαθήκης καινῆς, the latter of which is taken up and responded to by πρώτῃ below, and

τῶν [n] ἐπὶ τῇ [l] πρώτῃ διαθήκῃ [k] παραβάσεων, τὴν [hm] ἐπαγ- [h] 2 Cor. ii. 14. vii. 4. Phil. i. 3. vér. 26 al.
γελίαν [m] λάβωσιν οἱ [n] κεκλημένοι τῆς αἰωνίου [o] κληρονο- [i] ch. viii. 7. [k] ch. ii. 2 reff. [l] ch. iv. 1 reff. [m] ch. xi. 13. Acts ii. 33. see
μίας. 16 [p] ὅπου γὰρ [q] διαθήκη, θάνατον [s] ἀνάγκη [t] φέρεσθαι

ch. vi. 15. xi. 33, 39. n = Heb., here only. (see ch. iii. 1.) Rom. viii. 30. ix. 11. Gal. v. 8 al. o Heb., ch. xi. 8 only. 1 Pet. i. 4 reff. p = ch. x. 18. 1 Cor. iii. 3. James iii. 16.
q = here 3ce only? (Gal. iii. 15.) so διατίθεσθαι διαθήκην, Plato, Legg. 922 c. 923 x. (al. in Bleek.)
r ch. viii. 10 (reff.) x. 16. Acts iii. 25. s = ver. 23. Rom. xiii. 5. t = here only. (see note.)

the former by ὅπου γὰρ διαθήκη in the next verse. For its meaning here, see below), **in order that,—death having taken place, for the propitiation of the transgressions under the first covenant,—they who have been called may receive the promise of the eternal inheritance** (first, the object of the new covenant is an eternal *inheritance*,—cf. τὰ μέλλοντα ἀγαθά, ver. 11, ἡ οἰκουμένη ἡ μέλλουσα, ch. ii. 5: and therefore the idea of *inheritance* having once come in, gives to διαθήκη that shade of meaning which is deepened and insisted on below, viz. that of a TESTAMENTARY covenant or arrangement. Then, going backwards from κληρονομίαν,—ἐπαγγελίαν λάβωσιν, an expression (see reff.) used also by St. Luke, is to be taken in the sense of receiving the fulfilment of a promise, not merely of having the promise granted. Then, the κεκλημένοι are the κλήσεως ἐπουρανίου μέτοχοι of ch. iii. 1: cf. also ἡ ἄνω κλῆσις of Phil. iii. 14: and reff. here. Calvin well remarks, "Loquitur de vocatis, ut Judæos, qui hujus vocationis erant participes, magis officiat." This end, of the called being put in possession of the promise of the eternal inheritance, is to be attained, θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων. Without this death, it could not be attained. The full reason of this, that death must take place first, is presently gone into: it is with the concluding words of this clause that we are at present concerned. These *transgressions under the first covenant* are in fact those of all mankind. Israel was a pattern of God's dealings with all: and His revelation of His will to Israel extended categorically to all mankind. Against this will, primæval revealed, revealed to the patriarchs, revealed in the law, our parents and the antediluvian earth, the sons of Noah and the postdiluvian earth, Israel itself as a people, had deeply and repeatedly transgressed: and before a new inheritance by testament could come in, there must be a propitiation of all these former transgressions. All the propitiatory sacrifices, so called, of the former covenant, were but imperfect and typical: but as this is to be a real inheritance, so there must be real and actual propitiation. Cf. the remarkable parallel, Acts xiii. 39, ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωυσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται. See more below. This is fully and strikingly treated by Hofmann, Schriftb. ii. 1. 300: see also Delitzsch's note here.

It is right to mention that some versions and expositors take κεκλημένοι τῆς αἰωνίου κληρονομίας together. Thus Syr., Faber Stap., Chr. F. Schmid, al., and recently, Tholuck and Ebrard (this latter, apparently, missing the sense of ἐπαγγελίαν λαβεῖν): which arrangement would perhaps be grammatically justifiable, but according neither to our Writer's usage, nor to the requirements of the sentence. The severing of a genitive in government from its governing noun is not uncommon in our Epistle, and frequently found in other governments also, in St. Luke: and, the stress being here on *inheritance*, as presently taken up in the next verse, it is not probable that it would be introduced merely in the most insignificant place possible, as a mere adjunct to the description of the *subject* of the sentence. So that on all grounds the other and more usually accepted construction is to be preferred. The ἐπί *with dat.* τῇ πρώτῃ διαθήκῃ, in the sense of '*under*,' '*during the time of*,' the first διαθ., easily gets its meaning from the primitive sense of close superposition. The things happening ἐπὶ τῇ πρώτῃ διαθήκῃ, had it for their substratum, were superimposed on it, as it were. See ch. x. 28; and Winer, edn. 6, § 48. c).

16.] **For** (justification of θανάτου γενομένου, by an appeal to common usage) **where a testament is** (it is quite in vain to attempt to deny the testamentary sense of διαθήκη in this verse. Many have made the attempt: e. g. Codurcus, in a long excursus, which may be seen in Critici Sacri, vol. vii. part 2, fol. 1067 ff.: Whitby in loc., Seb. Schmidt, Michaelis, al., and recently Ebrard and Hofmann. As these recent expositors have written with the others before them, it may be well to give an account of their views of the passage. Ebrard understands it thus: "Wherever sinful man will enter into a covenant with the holy God, the man must first die,—must first atone for his guilt by death (or must put in a substitute for himself)." This he gives as the summary of his argumentation. But, as Hofmann asks, where

u ch. viii. 1. v ch. ii. 2 reff.

τοῦ [r]διαθεμένου· 17 [q]διαθήκη γὰρ [u]ἐπὶ νεκροῖς [v]βεβαία,

does he find one word of this in the general assertion of the Writer? The text speaks axiomatically of something which every one knows in common life. Ebrard interprets theologically: by a declaration which it requires a theologian to accept. The Writer speaks in the abstract—of all διαθῆκαι whatever: Ebrard interprets in the concrete—of one particular set of διαθῆκαι. It is true, Eb. attempts to anticipate this objection, by saying that from the context, every one would know what sort of διαθήκη was meant. But this does not meet it in the least degree. Our verse is a perfectly general axiom, extending over all διαθῆκαι, in whatsoever sense the word be taken. Hofmann on the other hand rejects (Schriftb. ii. 1. 302 ff.) both meanings, *testament* and *covenant*, and maintains that of *ordinance, disposition*, understanding that disposition to extend to the whole property. Then, he says (see also Weissagung u. Erfüllung, ii. 165), "This idea of necessity implies that he must die who makes such a disposition of his whole property: because, as long as he lives, he can be always adding to his property, so that this disposition (διαθήκη) cannot be meant to be used of the time while the disposer is alive." But this, though approaching nearer the true meaning, is just as futile as the other. Why may not a man yet living make such a disposition? And if it cannot be made till death, wherein does it in reality differ from a testament? It would be quite impossible to follow out the various argumentations by which the testamentary sense has been sought to be evaded. It will be far more profitable for us to endeavour to substantiate that which I believe to be the only admissible acceptation. And this I will do by starting from the word itself about which all the question is raised. διαθήκη, from διατιθέναι, '*disponere*,' διατίθεσθαι, '*disponere sibi*,' regards, in ordinary Greek usage, that disposition of a man's property which he makes in prospect of his death, and signifies, 1. *a will or testament*. So in Plato, Legg. xi. p. 926 B, ὃς ἂν διαθήκην γράφῃ, τὰ αὑτοῦ διατιθέμενος, and in reff.: in Demosth. 1136. 12, τὴν διαθήκην, ἣν ἂν γνησίων ὄντων παίδων ὁ πατὴρ διάθηται, ἐὰν ἀποθάνωσιν οἱ παῖδες πρὶν ἡβῆσαι, κυρίαν εἶναι, and al. On the other hand, the word is by no means tied to this its more usual meaning. The general one, of a *disposition* of any kind, is sometimes found applied to other circumstances than those at the close of life. So Aristoph. Av. 439, where Peisthetærus says, μὰ τὸν Ἀπόλλω 'γὼ μὲν οὔ, ἢν μὴ διαθῶνταί γ' οἵδε διαθήκην ἐμοί, . . . μήτε δάκνειν τούτους ἐμὲ κ.τ.λ.: where it evidently means a *covenant*, an *agreement*. And in this sense, either where there are two distinct parties, or where one only arranges or ordains a 'dispositio,' do we find the word most often used in the LXX and N. T. In the former sense, 2. of a *covenant*, with two agreeing parties, it is not so frequent as in the latter: but we find it Gen. xxi. 27, 32, διέθεντο ἀμφότεροι διαθήκην: in Job xl. 23 (xli. 4) of Leviathan, θήσεται δὲ μετὰ σοῦ διαθήκην: 2 Kings iii. 12: Josh. ix. 6, 11 al. fr. The other sense, 3. that of a *disposition* or *ordinance* made by God πρός τινα, or μετά τινος, is the most ordinary one in the LXX. To it may be referred almost all the passages where in a loose sense of the word we in English render '*covenant*:' e. g. Gen. vi. 18; ix. 9 &c.; xv. 18: and a hundred other places. In this latter sense it is that the word has come to be used absolutely and technically as in ἡ κιβωτὸς τῆς διαθήκης, ἡ διαθήκη κυρίου, &c.: and in the quotation in our ch. viii. 8 ff. Now, having these three leading senses of the word before us, we are to enquire, which of them our Writer is likely to have intended when he wrote as a general axiom, ὅπου διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. It is obvious that in no general axiomatic sense can it be predicated of a *covenant*, or of an *ordinance*. There may be particular instances where a death (setting aside for a moment τοῦ διαθεμένου) might have been the requisite ratification of a covenant, or result of an ordinance: but such particular cases are clearly not here in question. Only when we recur to sense (1), that of a *testament*, can it be true, that where a διαθήκη is, there must of necessity be death, and that, the death τοῦ διαθεμένου, of him who has made the testament. And if it be objected to this, that a testament may exist many years before the death of the testator, the answer is easy, that the Writer here defines his own meaning of ὅπου διαθήκη, when he says διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία: viz. that the document in question does not in reality become a διαθήκη, a *disposition*, till it is of force, till things are disposed by it. I believe then it will be found that we must at all hazards accept the meaning *testament* here, as being the only one which will in any way meet the plain requirements of the verse) **there is necessity that the death** (θάνατον is prefixed before

ἐπεὶ [w] μήποτε [x] ἰσχύει ὅτε ζῇ ὁ [r] διαθέμενος· 18 [y] ὅθεν [w] constr., here only. see Winer, § 55. 2. d. edn. 6.
ACDKL P𝔑abcdefgh klmno 17. 47 οὐδὲ ἡ πρώτη χωρὶς αἵματος [z] ἐγκεκαίνισται. 19 λαλη- [x] = Gal. v.

6. James v. 16. [y] ch. ii. 17 reff. [z] ch. x. 20 only. Deut. xx. 5. 3 Kings viii. 26. (-νια, John x. 22. -νισμός, Num. vii. 84. -νισις, ib. 88 A [-νωσις B].)

17. for μηποτε, μη τοτε D¹𝔑³ Isid$_{expr}$.

18. rec ουδ', with [K(e sil) P]𝔑 rel [Damasc]: txt ACDL a c h k o 17 [47 Chr Thdrt].—οδεν ουδεν η D¹. aft πρωτη ins διαθηκη D¹(and lat).

ἀνάγκη, as carrying the whole weight of emphasis, and is for this reason also anarthrous) of him who made it (the *testator*, as E. V., but it is important to mark that it is διαθεμένου, not διατιθεμένου, as it ought to be on the interpretation of Ebr. al. In the meaning, Christ is the διαθέμενος: and this agrees wonderfully with St. Luke's manner of speaking in that text which is in fact the key-text to this: κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, Luke xxii. 29. There the great and primary διαθέμενος is the Father, who is not here in question, as neither is His διαθήκη with His Son: but as regards *us*, the διαθέμενος is Christ; to whom alone, as human, the axiom, spoken of human relations, is applicable, and not to the divine Father. And when Ebrard insists on the former of these facts, and altogether omits noticing the second, saying that according to our interpretation God Himself must have died, we can only marvel at this fresh instance of the inconceivable rashness and carelessness which unfortunately characterize his spirited and clever commentary) be implied (it is not easy to express the exact sense of φέρεσθαι here. For we must remember, 1. that we have had θανάτου γενομένου in ver. 15, quite far enough off to prevent it being probable that φέρεσθαι is a mere rhetorical elegance to avoid repeating γενέσθαι, and inducing us to think that some meaning different from γενέσθαι is here intended: even could it be shewn that φέρεσθαι could bear to be rendered = γενέσθαι, which I am not aware that it has been: 2. that in looking for a sense for φέρεσθαι, we must be careful not to give too pregnant or emphatic an one, seeing that it holds a very insignificant and unemphatic place in the sentence. This being premised, I believe the most suitable sense will be found in such phrases as πάσας αἰτίας φέρειν, *to allege all grounds*, Demosth. p. 1328. 22; παραδείγματα φέρειν, *to produce examples*, Polyb. xvii. 13. 7; φέρειν τινὶ τοὺς ἀπολογισμούς, *to make one's apologies to*, id. i. 32. 4. And of these I would take '*alleged*,' '*carried in to the matter*,' in fact, '*implied*,' which seems the best word: he who speaks of διαθήκη, (ἅμα) φέρει, carries in to, involves in, that assertion, the death of the διαθέμενος. On the logical connexion, see below): 17.] for (renders a fresh reason within the domain of the former γάρ, explaining the axiom of ver. 16) a testament is of force (βεβαία, see on ch. ii. 2, and Rom. iv. 16) in the case of the dead (ἐπί, over, the thing predicated being the substratum or condition of the subject. Doubtless in choosing the plural, and indeed the word itself, the Writer has in his mind the transition which he is about to make from the death of the New Testament to the typical deaths of the Old, which were of animals, between which and men, νεκρά, not ἀποθανόντα, would be the common term), seeing that it (a διαθήκη) is never (we should expect οὔποτε here, the assertion being absolute and of matter of fact: but it appears to be a habit of later writers after ἐπεί to use the subjective, not the objective negation. So Ælian xii. 63, ἐπεὶ μὴ πάνυ ἦν πλούσιος: Lucian, Hermot. 47, ἐπεὶ μηδενὸς ἡγεμόνος τοιούτου ἔς γε τὸ παρὸν εὐπορούμεν: Ptol. Geogr. viii., ἐπεὶ μηδὲν εἶχε τοιοῦτον . . . ἀντιπαραγράφειν. But we must not render μήποτε as = μήπω, which vulg., Faber Stap., Erasm., Luther, Calv., Böhme have done. Many expositors take it interrogatively: "*surely it is not?*" &c. So Œc., Thl., De Dieu, Bengel, Lachmann, and even Delitzsch: but quite unnecessarily, as the above usage is undoubted, and the question introduces an unnecessary harshness) availing when (ὅτε corresponding to μήποτε) he that made it is alive 18.] Whence (τουτέστι, διότι ἀναγκαῖόν ἐστι τὸ θάνατον προηγεῖσθαι τῆς διαθήκης. Thl.) neither has the first (διαθήκη, testament) been inaugurated (perf., inasmuch as the rites &c. belonging to it were still subsisting. ἐγκαινίζω is an Alexandrine verb: used in the LXX for to *re-create* or make anew: also for to put forth as new, to *inaugurate*: see reff., and numerous citations in Trommius. Notice that the reference is, *here*, simply to the first ἐγκαινία of the law when it was put forth as new: not to any subsequent renewal of sacrifices by death: this is presently alluded to, vv. 21 ff. Thl. gives for ἐγκεκαίνισται,—τουτέστι, τὴν ἀρχὴν τῆς συντάσεως κ. τῆς βεβαιώσεως ἔλαβεν) without (apart from, free from the exhibition of) blood. 19.] For (explana-

ACDKL
P ℵ a b c
d e f g h
k l m n o
17. 47

a Acts xxii. 12. ch. viii. 4.
b Exod. xxiv. 6—8. ver. 12 reff.
c Rev. i. 14 only. Deut. xxii. 11.
d Matt. xxvii. 28. Rev. xvii. 3, 4. xviii. 12, 16 only. Exod. xxv. 4. Num. xix. 6. 13 reff.
e John xix. 29 only. Exod. xii. 22 al.
f = Luke iv. 17, 20.
g ver. h ch. x. 29 reff.
i Josh. xxiii. 16. Judg. ii. 20 al.
k attr., ch. vi. 10 reff.
l ch. xi. 22. w. πρός, here only. 1 Kings xx. 29. 2 Chron. xix. 9. Sir. xlv. 3. dat., Matt. iv. 6 ‖ I.. (from Ps.xc. 11). xvii. 9 al.

θείσης γὰρ πάσης ἐντολῆς [a] κατὰ τὸν νόμον ὑπὸ Μωυσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν [b] μόσχων καὶ τῶν [b] τράγων μετὰ ὕδατος καὶ [c] ἐρίου [d] κοκκίνου καὶ [e] ὑσσώπου, αὐτό τε τὸ [f] βιβλίον καὶ πάντα τὸν λαὸν [g] ἐράντισεν, 20 λέγων, Τοῦτο τὸ [h] αἷμα τῆς [hi] διαθήκης [k] ἧς [l] ἐνετείλατο

19. aft πασης ins της D¹ Chr₁. rec om τον (bef νομον), with D³K[P]ℵ¹ rel Chr Damasc: ins ACD¹Lℵ³ g k 17 [47 Euthal-ms] Chr-ms Thdrt Thl. om υπο D¹[-gr]. rec om των (bef τραγων), with [P] rel Thdrt [Damasc]: ins ACD[ℵ¹] latt [Euthal-ms] Thdrt-ms.—om και των τραγων (homœotel) KLℵ³ k syrr Chr₁: transp μοσχων and τραγων D. rec ερραντισεν, with [P] rel: txt ACDKLℵ f o 17 [47 Euthal-ms].
20. for ενετειλατο, διεθετο C lect-1.

tion of the assertion in last verse) **when every commandment had been spoken according to the law** (these last words, κατὰ τὸν νόμον, belong not to ἐντολῆς, as vulg. ("lecto enim omni mandato legis"), Schlicht., Calov., Jac. Cappell., Seb. Schmidt, Bengel, Chr. F. Schmid, Böhme, Bleek, De Wette, al., which would be more naturally τῆς κατὰ τ. ν. (as indeed Thl. gives it in his altern.: τουτέστι, καθὼς ὁ θεὸς ἐνομοθέτησεν ἵνα λαληθῶσιν εἰς τὰ ὦτα παντὸς τοῦ λαοῦ· ἤ, πάσης ἐντολῆς τῆς κατὰ τὸν νόμον, τουτέστι τῆς νομοθετηθείσης),—but to λαληθείσης, spoken according to the law, i. e. as the law directed, not varying from it in any point. The law was ὁ νόμος τῶν ἐντολῶν, and these ἐντολαί were faithfully reported) **by Moses to all the people** (see Exod. xxiv. 3, καὶ διηγήσατο τῷ λαῷ πάντα τὰ ῥήματα τοῦ θεοῦ καὶ τὰ δικαιώματα. The παντί, not given in Exodus, may be inferred from ἀπεκρίθη δὲ πᾶς ὁ λαός, which follows in the same verse), **taking the blood** (the additional detail of Exod. xxiv. 5 is omitted, viz. that "he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord." It was of this blood that Moses took) **of the calves and goats** (the former only are mentioned in Exodus: שְׁלָמִים לַיהוָה פָּרִים. But this is only said of the peace-offerings. The *burnt-offerings* (see above) after the analogy of the rites on the day of atonement, might be presumed to be goats. Indeed the key to the additions made here to the text of Exodus is, that the account is filled up by subsequent usage. We may presume, that the solemn legal appointment of various ceremonial details was in fact only a divine sanction of practices already existing: sacrifice having been long in use, and that under the direction and approval of God Himself) **with water** (prescribed, in Num. xix. 6, 17, to be mixed with the ashes of the red heifer which were to be kept for purifying: cf. also Levit. xiv. 50 f.: see above), **and scarlet wool and hyssop** (see Levit. xiv. 49 ff.: by comparing which with Num. xix. as above, it may fairly be inferred, as our text here assures us was the fact, that these instruments were the ordinary ones in cleansing and sprinkling, even before their positive enactment as such by the law. The hyssop indeed we find thus prescribed, ref. Exod., in sprinkling the blood on the door-posts at the Passover. As to the manner of using, the stalk or bunch of hyssop was wrapt round with scarlet wool to make it absorb the blood, being tied with the same wool to a staff of cedar-wood to keep it stiff. On *hyssop* itself, there are various opinions, enumerated in Winer, Realw., "Ysop." The most approved makes it to be a plant growing on walls, 'hyssopus officinalis,' with small lancet-formed woolly leaves, about an inch long, a knotty stalk from 1 foot to 1½ high, with blue (sometimes white) flowers), **he sprinkled both the book itself** (nothing is said of this in Exod. xxiv. And hence some have endeavoured to take αὐτό τε τὸ βιβλίον with λαβών, not with ἐράντισεν. So the Coptic and Arnen. versions: and so Grot., Wittich, Cramer, Bengel, Michaelis, Storr, al. But it is obvious, that the καί after βιβλίον renders this impossible. The book is of course that out of which he had just read the ordinances of God: τὸ βιβλίον τῆς διαθήκης. If, as Stier supposes, Moses took the book (Exod. xxiv. 7) from off the altar, where it was lying when he sprinkled the altar with blood, then the book was sprinkled likewise: but nothing in the text of Exodus implies this) **and all the people** (LXX, λαβὼν δὲ Μωυσῆς τὸ αἷμα, κατεσκέδασεν τοῦ λαοῦ. Of course the words πάντα τὸν λαόν are not to be taken to mean that he sprinkled every individual; but merely the whole mass, as they stood), **saying,** 20.] **This is the blood of the testament** (LXX, ἰδοὺ τὸ αἷμα τῆς διαθήκης. It has been suggested, first it

πρὸς ὑμᾶς ὁ θεός. 21 [m] καὶ τὴν σκηνὴν [m] δὲ καὶ πάντα τὰ [no] σκεύη τῆς [op] λειτουργίας τῷ αἵματι [q] ὁμοίως [s] ἐράν-

m Heb., here only. Matt. xvi. 18. Luke ii. 35 al.
s Matt. xii.

29 ii. 2 Tim. ii. 20 al. Exod. xl. 8 (10). o 1 Chron. ix. 28. see Num. iv. 12. 2 Chron. xxiv. 14.
p ch. viii. 8. Luke i. 23. 2 Cor. ix. 12. Phil. ii. 17, 30 only. q Heb., here only.

21. rec ερραντισε, with D³[P] rel: txt ACD¹KLℵ f o 17 [47].

would appear by Böhme, that the change has been made by the Writer after the tenor of the N. T. inauguration of the testament by our Lord, τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, Luke xxii. 20, the only Gospel in which ἐστιν fails) which God (LXX, κύριος: changed apparently to preserve more completely the O.T. character of the saying) commanded (LXX διέθετο, which would seem at first sight more appropriate to ver. 16. But ἐντέλλεσθαι διαθήκην is a common LXX expression elsewhere, see besides reff. Deut. iv. 13; xxix. 1: Ps. cx. 9: Jer. xi. 3) in regard to you (it is much disputed, how the logic of this passage can cohere: seeing that, how properly soever the latter διαθήκη may be spoken of and argued on as being a testament, the former one could have no such character, and consequently cannot be thus argued on. And the question is very variously answered according to the standing-point of different Commentators. Even such as Tholuck, Lünemann, and Bleek, question the applicability of the Writer's argument. But, I believe, wrongly. The matter seems to stand thus. The word διαθήκη has the double sense of a covenant and a testament. Both these senses may be applied to both διαθῆκαι: to the latter more properly belongs the testamentary sense, but to the former also in as far as it was typical of and foreshadowed the other. In the latter, all is clear. Christ, the heir of all things, has bequeathed to us His people an everlasting inheritance; has died, sealing the testament with His blood. In the former all this is formally, though inadequately represented. The κληρονομία, faintly shadowed forth by temporal possessions, had yet a recognized blessed meaning far beyond those possessions: the testator was imperfectly, but still was formally represented by the animals slain in sacrifice: *there* was a death, *there* was a sprinkling of and sealing by blood: and surely it requires no more stretch of concession to acknowledge the victim in sacrifice to represent the Lamb of God in his sonship and his heritorship, than it does in his innocence and propitiatory power. The one idea is just as poorly and inadequately set forth by it as the other. But in both cases there is an inheritance, and in both it is the same. In both it is bequeathed: in the latter actually by One who has come in person and died: in the former, only typically, by the same One ceremonially present. So that, if our ὅθεν in ver. 18 were to be filled up, it would be, 'Whence, i. e. since the former covenant also had its testamentary side, and thus was analogous to as well as typical of the latter.' The charge brought against the Writer on account of his transition of meaning in διαθήκη, is equally without foundation. He is thinking in Greek. In Greek, διαθήκη has these two meanings: not divided off from one another by any such line of demarcation as when expressed by two separate words, but both lying under one and the same word. What more common, or more ordinarily accepted, than to educe out of some one word its various shades of meaning, and argue on each separately as regards the matter in hand? Take the very word 'Testament' as an example. In our common parlance it now means a *book*: the *Old Testament*, the book of the former covenant, the *New Testament*, the book of the latter. But we do not therefore sink the other and deeper meaning; nay we rather insist on it, that it may not become lost in that other and more familiar one. I cannot see how the Writer's method of procedure here differs essentially from this). 21.] And moreover he in like manner sprinkled with the blood the tabernacle and all the vessels of the ministry (this cannot be spoken of the same occasion as that referred to in the previous verses: for at that time the tabernacle did not exist. Nor again can it be said of any practice of sprinkling with blood which existed throughout the legal ordinances: for the aorist shews the reference to be to some one act, and the subject of the verb is, as before, Moses. This being so, we must look beyond the ordinances of the law itself for the fact here detailed. For all that we have in the law respecting the dedication of the tabernacle and its vessels is in Exod. xl. 9, 10, where Moses is commanded to take the anointing oil, and to anoint the tabernacle and all that is therein, and to hallow it, and all the vessels thereof. So that our Writer is probably referring to some traditional account, which added to this anointing with oil, the sprinkling with blood. And this is not merely a hypothesis. For Josephus,

r Acts xiii. 44. xix. 26 only †. 2 Macc. v. 2 only. s = Matt. xii. 27, 28. Mark xiv. 1 al. t ver. 14. u ch. viii. 4. ver. 19. Acts xxii. 12 al. 29 (Luke iv. 19 bis) only. (ch. x. 16 al.) v here only †. see 3 Kings xviii. 26. x ver. 16. w absol., = Mark iii. y ch. iv. 11 reff. viii. 5.

τισεν, 22 καὶ [r] σχεδὸν [s] ἐν αἵματι πάντα [t] καθαρίζεται [u] κατὰ τὸν νόμον, καὶ χωρὶς [v] αἱματεκχυσίας οὐ γίνεται [w] ἄφεσις. 23 [x] ἀνάγκη οὖν τὰ μὲν [y] ὑποδείγματα τῶν ἐν ACDKL ℵ a b c d e f g h k l m n o 17. 47

Antt. iii. 8. 6, gives the following remarkable account, agreeing with ours almost verbatim: Μωυσῆς δὲ . . . . ἐκ τοῦ αἵματος τῶν τεθυμένων τήν τε στολὴν τοῦ Ἀαρῶνος καὶ αὐτὸν σὺν τοῖς παισὶν ἐῤῥαινεν, ... ἐπὶ μὲν οὖν ἡμέρας ἑπτὰ τοῦτον τὸν τρόπον αὐτούς τε καὶ τὰς στολὰς ἐθεράπευε, τήν τε σκηνὴν καὶ τὰ περὶ αὐτὴν σκεύη ἐλαίῳ τε προθυμιαμένῳ καθὼς εἶπον, καὶ τῷ αἵματι τῶν ταύρων καὶ κριῶν σφαγέντων καθ' ἑκάστην ἡμέραν ἑνὸς κατὰ γένος. In Levit. viii. 30, from which the account of anointing Aaron and his sons is taken, distinct mention is made of sprinkling on them, and on their garments, the blood which was on the altar. It was a natural addition, to extend that sprinkling to the tabernacle and its vessels: especially as (Levit. ver. 15) the altar was already to be touched with the blood. Philo, Vita Mos. iii. 18, vol. ii. p. 158, cited by Carpzov and others as asserting the same as our text, does not do so, as Bleek has pointed out. He merely exactly reproduces the directions of Levit. viii. 10, 30),

22.] and almost (one may say that) (the σχεδόν belongs, not to the πάντα, nor to the ἐν αἵματι (Bengel, Böhme), nor to the καθαρίζεται (as Chrys., Œc., Thl., διὰ τί τὸ σχεδὸν προσέθηκε; διότι ἐκεῖνα οὐκ ἦν καθαρισμὸς τέλειος), but to the whole assertion, ἐν αἵματι πάντα καθαρίζεται, καὶ χωρὶς αἵμ. κ.τ.λ. In the two other places where σχεδόν is used in the N. T. (reff.: both, observe, in St. Luke), it is closely joined with πᾶς) in blood all things are purified (there is a combination throughout of the ideas of the inheritance by testament, whereof the death is a condition, and the purification by covenant, whereof the death is the efficient cause. The combination is not a rhetorical figure in the mind of the Writer, but a deep truth in the verity of God. The same Death which purifies us from guilt, makes us partakers of the kingdom of glory: the same Blood which cleanses us from sin, seals the testament of our inheritance.

The fact that *almost* in all cases the law purified by blood, provides for such exceptions as Exod. xix. 10: Levit. xv. 5 ff.; xvi. 26, 28; xxii. 6: Num. xxxi. 22—24) according to the law (i. e. receive legal purification), and (σχεδόν still rules the sentence: see above) apart from shedding of blood (αἱματεκχυσία seems to be a word coined by the sacred Writer to express his meaning. There has been a question, whether it imports the shedding of blood in the slaughter of the victims, or the pouring out of the blood at the foot of the altar, so often enjoined in the ordinances of legal sacrifice. On this question I give the substance of Delitzsch's remarks. "For the second of these meanings it may be alleged, 1. that the mere *shedding* of blood (שְׁחִיטָה) is an expression in the O. T. ritual by no means confined to sacrificial rites properly so called, in which the catching of the blood by the priest is the first step: 2. that ἐκχέειν τὸ αἷμα (παρὰ or ἐπὶ τὴν βάσιν τοῦ θυσιαστηρίου) is the ordinary LXX expression for the usual שְׁפִיכָה (pouring out of the blood) in sin-offerings, while for the usual זְרִיקָה (sprinkling) in expiatory, peace, and whole burnt-offerings we have usually προσχέειν τὸ αἷμα (ἐπὶ or πρὸς τὸ θυσιαστήριον),—once περιχέειν, 2 Chron. xxix. 22, once at least ἐκχέειν, 4 Kings xvi. 15 Ed-vat. (προσχ. AB), and once προσεκχέειν, Exod. xxix. 16 Ald. (προσχ. AB) . . . . But still it is to me more probable that the Writer here has the *shedding of blood* in mind. It would not by any means follow, that he treats this blood-shedding as a propitiation. He does not directly call it the *medium* of forgiveness, he says only, that apart from it there was no remission, that it is the indispensable means to obtain the expiatory נֶפֶשׁ דָּם, life's blood. . . . . That however which determines me to refer the αἱματεκχυσία to the *shedding* of blood, is not entirely the usage, as Bl., but the τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον of the institution of the Lord's Supper in Luke xxii. 20 (cf. xi. 50),—at all events the close parallel in word and in thought to that. It is hardly probable that the Writer would mean an ἐκχέειν (-χύνειν) αἷμα of which that so called on Christ's part is not the antitype; not to say that since ver. 13, αἷμα and θάνατος have been ideas most closely connected." See this followed out much further in Delitzsch's note) there cometh not (taketh not place) remission (viz. ἁμαρτιῶν: an expression occurring eight times in St. Luke and the Acts to once in St. Matt. and twice in St. Mark. As to the fact, Levit. xvii. 11 sufficiently proves it: and the Rabbis deduced from that pas-

τοῖς οὐρανοῖς τούτοις [t] καθαρίζεσθαι, αὐτὰ δὲ τὰ [u] ἐπουράνια [u] ch. iii. 1 refl.

23. καθαριζεται D[1] 67[2] copt.

sage an axiom almost verbatim the same as our text: אֵין נְפָרָה אֶלָּא בְדָם, "non est expiatio nisi per sanguinem." The case of the poor man, who cannot afford the animal victim, Levit. v. 11—13, which seems to present an exception and to justify the application of the σχεδόν to this clause, is not counted as one by Delitzsch, but as merely a negative expression of the need of reconciliation. But I do not see how this can be said: see ver. 13 there). **23.**] **There (was)** (more probably than '*is*,' seeing that he was before speaking, not of the renewed cleansing year by year, but of the solemn inauguration: and much more, now that he is coming to speak of the heavenly sanctuary, must he be asserting a necessity not of continually renewed cleansing, but of a past one, once for all) **necessity therefore** (this first inference follows from the facts just mentioned: and is introduced only to lead the way to the second, αὐτὰ δὲ κ.τ.λ., which itself is a conclusion from the analogy between type and antitype, and is the converse of the 'a fortiori' proposition of vv. 13, 14) **that the delineations** not, "*patterns*:" at least not in the present acceptation of that word. The heavenly things themselves would be the patterns, or antitypes. See on ch. viii. 5) **of the things in the heavens** (i. e. of the heavenly tabernacle with its contents: see below) **should be purified** (for the ἐγκαινίζειν was in fact not only an inauguration, but a purification likewise: and the proposition of ver. 22,—'wherever there is ἄφεσις, there is *αἱματεκχυσία*,'—will bear converting,—wherever there is a sprinkling with blood, there is remission, and consequently, purification) **with these** (i. e. not the various purifications mentioned up to this time, the ashes of the red heifer included, as Lünem., al.; for these last were never used to purify the tabernacle or its vessels: nor again, "blood and the like," e. g. the oil which was used with it, as De Wette, al.; for this has not been mentioned: nor, "talibus, nempe rebus Leviticis," as Böhme, which is far too vague. It is the blood, and that only, which is meant: the plural being used most probably to indicate the animals slain, the τράγοι κ. μόσχοι), **but the heavenly things themselves** (i. e. heaven and the things therein: cf. εἰς αὐτὸν τὸν οὐρανόν in the next verse, of which Bleek well remarks, that the junction to this by γάρ can only then be valid when those words refer to the same as our αὐτὰ τὰ ἐπουράνια. But it has appeared difficult to Commentators to understand, how heaven itself should need this cleansing. Consequently various expedients have been adopted: and various meanings given, either to τὰ ἐπουράνια or to the verb. Luther, Calv., Beza, Grot., Le Clerc, Ebrard, Lünem., al. (not Bleek, as Ebr.) would understand καθαρίζεσθαι to be applied only by zeugma to the second member of our sentence, and would get out of it the idea ἐγκαινίζεσθαι, or "aditum pati," or something of the kind. But to this we may answer, with Delitzsch, that every kind of inauguration, or patefaction, passed upon the heavenly things themselves by means of *blood*, must mean an inauguration or patefaction by means of propitiatory purification: so that the difficulty remains where it was. Thos. Aquinas ("Mundantur coelestia, quatenus homines mundantur a peccatis"), Bengel ("i. e. usus redditus sanctus respectu nostri"), Tholuck, al. understand it of our being purified to inherit or enter heaven: which Delitzsch properly calls, after the difference which has been already in the text indicated between the purification of person and of the tabernacle, a precarious 'quid pro quo.' Still less can we accept the interpretations given in the ancient expositors, e. g. Chrys. (αὐτὰ τὰ ἐπουράνια, τουτέστι τὴν φιλοσοφίαν τὴν παρ' ἡμῖν, τοὺς ἐκεῖ κεκλημένους), Œc. (τουτέστι, τὰ τῆς νέας (διαθήκης)), Thdrt. (οὐράνια δὲ τὰ πνευματικὰ κέκληκεν, οἷς ἡ ἐκκλησία καθαίρεται), Thl. (τουτέστι, τὰ τῆς ἐκκλησίας τὰ ἡμέτερα): so also Primasius, Aymo, Pseudo-Anselm. See this view well met in Justiniani. More literally, some have interpreted it with a view to the expulsion of Satan from heaven spoken of Luke x. 18: John xii. 31, and especially Rev. xii. 7—9: see also our ch. ii. 14. So Akersloot, and Bleek. But this does not meet the requirements of the case. There would thus be no cleansing, as far as the relations of God and men are concerned: none, to which the propitiatory effect of blood would in any way apply. We must therefore rest in the plain and literal sense: that *the heaven itself needed, and obtained, purification* by the atoning blood of Christ. And if we enquire how this could be, we may find an answer in reflecting on the consequence of man's sin on the mind and aspect of God towards him. That unclouded benignity wherewith the Creator contemplated his creation, Gen. i. 31, had become overcast by the divine anger on account of sin, but was again restored by Him in whom the Father εὐδόκησεν, the

ACDKL P ℵ a b c d e f g h k l m n o 17. 47

[a] ch. i. 4 reff. [b] ch. xii. 24. [c] = ch. i. 4. ii. 7, 9. iii. 3 al. [d] ver. 11 reff. [e] = ch. viii. 2 reff.

[ab]κρείττοσιν θυσίαις [bc]παρὰ ταύτας. [24] οὐ γὰρ εἰς [d]χειροποίητα εἰσῆλθεν [e]ἅγια χριστός, [f]ἀντίτυπα τῶν [g]ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν [h]ἐμφανισθῆναι τῷ [i]προσ-

[f] 1 Pet. iii. 21 only†. [g] ch. viii. 2 reff. [h] = Matt. xxvii. 53. John xiv. 21, 22. (Acts xxiii. 15 al. ch. xi. 14) only. Exod. xxxiii. 13. [i] = Matt. xviii. 10. Luke i. 76. Acts iii. 19. 2 Thess. i. 9. 1 Pet. iii. 12, from Ps. xxxiii. 16.

24. rec *αγια* bef *εισηλθεν*, with CDKL rel [Nyss$_1$ Chr Thdrt Damasc]: txt A[P]ℵ 17 [Euthal-ms], *προσηλθεν αγια* m. rec ins *ο* bef *χριστος*, with C^{3}D$^{2\cdot3}$KL[P] rel Ath$_1$ Ps-Ath$_1$ [Nyss$_1$] Chr Thdrt Damasc: om AC^{1}D^{1}ℵ 17 [arm Euthal-ms Cyr-p$_1$].

darkness being by His blood turned into light, the frown into an eternal smile. So Delitzsch beautifully: "If I see aright, the meaning of the Writer is, in its ground thought, this: the supernal holiest place, i. e., as ver. 24 shews, *αὐτὸς ὁ οὐρανός*, the uncreated eternal heaven of God, although in itself untroubled light, yet needed a *καθαρίζεσθαι* in so far as the light of Love towards man was, so to speak, outflared and obscured by the fire of wrath against sinful man; and the heavenly tabernacle, i. e. the place of God's revealing of His majesty and grace for angels and men, needed a *καθαρίζεσθαι*, in so far as men had rendered this place, which was destined for them from the beginning, unapproachable by reason of their sin, and so it must be changed into an approachable place of manifestation of a God gracious to men") with sacrifices (categoric plural of an abstract proposition: not therefore implying that the sacrifice was repeated: applicable in its reality, only to the one Sacrifice of the body of Christ once for all, and most emphatically designating that *as a sacrifice*) better than (see on ch. i. 4) these.

24.] He now reasserts, under the fuller light which has since been cast upon it, that which was enounced in vv. 11, 12, and by it shews at what the word *ἐπουράνια* above pointed. In fact, as Delitzsch observes, the proposition of vv. 11, 12, has been in course of elucidation ever since: in vv. 13, 14 he explained *διὰ τοῦ ἰδίου αἵματος*, in vv. 15—23 the *ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν*, and now the *εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια*. For (resumption of *τὰ ἐπουράνια* above) not into holy places made with hands (such as those into which the Jewish high priests entered: see above, ver. 11: and the two expressions Acts vii. 48; xvii. 24) did Christ enter, counterfeits of the true (holy places) (*ἀντίτυπος*, correspondent to the *τύπος*; either, as in this case, *copies from* a pattern, viz. the *τύπος* shewn in the mount, however understood, ch. viii. 5, also Rom. v. 14, *ὅς* (Adam) *ἐστι τύπος τοῦ μέλλοντος*,—or the *reality corresponding to* a previously shewn figure (*τύπος*), as baptism in ref. 1 Pet., where Baptism is the *ἀντίτυπον* to the flood of Noah: and which latter is our more usual English sense of antitype. The ancients mostly take *ἀντίτυπα* here as = *τύπους*. So Chrys., Thl. (*τουτέστι, τοῦ οὐρανοῦ ἦσαν τύποι*), not Œc., Jac. Cappellus, Schlicht., al. A copious collection of the senses and examples of *ἀντίτυπος* may be found in Suicer, sub voce. The Sacraments were often designated by this epithet, as representing to us Christ: and indeed Baptism in both the senses here given: thus Cæsarius, Quæst. Ult. p. 208 (cited by Suicer, but not to be found in Edu. Migne), calls Baptism *ἀντίτυπον* of Circumcision; while Cyril-jerus., Catech. xx. 6, p. 313, calls it *τῶν τοῦ χριστοῦ παθημάτων ἀντίτυπον*. Several of the Fathers speak of the Eucharistic elements as *ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ χριστοῦ*. The *true*, genuine *holy places* are those in heaven, where God's presence is manifested. See below), but into the heaven itself (*αὐτὸς ὁ οὐρανός*,—none of the *οὐρανοί*, all of which the Lord *διελήλυθεν*, ch. iv. 14,—but the very holiest place, where God peculiarly reveals Himself, and which is uncreated. Delitzsch quotes from Seb. Schmidt, "Cœlum in quod Christus ingressus est, non est ipsum cœlum creatum, quodcunque fuerit, sed est cœlum in quo Deus est etiam quando cœlum creatum nullum est,—ipsa gloria divina." Hence what follows), now (in the present dispensation: almost = henceforth. It is an anticipation of the *οὐδ' ἵνα πολλάκις κ.τ.λ.* of the next verse) to be manifested (first, as to the *tense*. Hofmann, Schriftb. ii. 1. 368, says that the aorist forbids the enduring "henceforth" sense of *νῦν*. But there can be no doubt that he is wrong. The infinitive of *purpose* is often expressed in the aorist when duration is distinctly implied, but, I believe, only in those cases where the commencement of the fulfilment of the purpose is contemporaneous with the act narrated whereby the purpose is to be served: so *εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς*, Luke xxiv. 29: *ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ, τοῦ δοῦναι αὐτοῖς τὴν τροφήν*, Matt. xxiv. 45,—in these cases the *μένειν* and the *δοῦναι*, as here the *ἐμφανίζεσθαι*, beginning with the act related. It is obvious that these remarks

ὥπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν· 25 οὐδ' ἵνα πολλάκις [k] προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ [o] ἅγια [lm] κατ' [m] ἐνιαυτὸν [n] ἐν αἵματι [o] ἀλλοτρίῳ, 26 [p] ἐπεὶ ἔδει αὐτὸν πολλάκις [q] παθεῖν [r] ἀπὸ [r] καταβολῆς [r] κόσμου· νυνὶ δὲ [s] ἅπαξ

k ver. 14. l = ch. vii. 27. m ch. x. 1, 3 only. 2 Kings v. 11 al. n ver. 22. ch. x. 19. 1 John v. 6.

o ch. xi. 9 reff. never.) p = ver. 17. r ch. iv. 3 reff. q = (ch. ii. 18.) Luke xxii. 15. xxiv. 46. Acts i. 3 al. s ch. vi. 4 reff. (Paul,

ὑμων C 17.

25. ουδε C a[: ου γαρ P]. aft αγια ins των αγιων ℵ[2] k m [sah æth arm Chr$_2$].

26. for πολλακις, πολλα D^1[-gr]. rec νυν, with DK[(L ?)] rel [Chr$_1$ Thdrt

apply only to cases where an enduring course of action is described: in other cases the aorist would be accounted for in other ways. Next, as to the peculiar propriety of the word ἐμφανισθῆναι. It will be seen by reff., that it is one found mostly in St. Luke (Acts). It is there principally in the sense of *making manifest*, giving information: in ref. Matt. it is used of the bodies of the saints appearing to many: and in reff. John, of Jesus manifesting himself to his people. But the key-text to the understanding of it here is ref. Exod. ὀφθῆναι, not ἐμφανισθῆναι, is the word commonly used for the divine appearances: but Moses desired to advance beyond the mere ὄψις of God, and prayed ἐμφάνισόν μοι σεαυτόν. This, which might not be granted to Moses (nor to any man, cf. Levit. xvi. 13)—this open sight of God, is that which takes place between the Father and the Son. "None knoweth the Son but the Father." There is no veil hiding the Father's face from the Son: so completely does this ἐμφανισμός take place, that he is the perfect image of the Father: "He that hath seen me hath seen the Father:" "No man knoweth the Father but the Son and he to whom the Son will reveal Him." The Commentators refer to a treatise of Deyling's, "Jesu Christi ἐμφανισμός in conspectu Dei," Lips. 1722, which I have not seen) to (before) the face of God (see Rev. xxii. 4, where it is said that the servants of God shall see τὸ πρόσωπον αὐτοῦ. Commonly (see reff.) it is τὸ πρόσωπον (τοῦ) κυρίου. See Stier here) for us (this is the intent of His entrance into the heavenly sanctuary, to appear and to plead for us: see ch. vii. 25. "He brings before the face of God no offering which has exhausted itself and, as only sufficing for a time, needs renewal; but He himself is in person our offering, and by virtue of the eternal Spirit, i. e. of the imperishable life of His person, now for ever freed from death, our eternally present offering before God." Delitzsch): 25—28.] In ver. 24, His having entered into a mere typical sanctuary was denied: now it is denied, that His sacrifice needs, as those others did, to be repeated continually. 25.] nor yet (Œc. adds, ἀπὸ κοινοῦ λητέον,—εἰσῆλθεν εἰς τὸν οὐρανόν) that He may (i. e. with this intent, to) oftentimes offer Himself (before God in the holiest place: continue, as those high priests, year by year coming in before the face of God in His sanctuary. This προσφέρειν ἑαυτόν is not to be understood of Christ's *death*, nor confounded, as Owen, Thol., De Wette, Ebrard, Lünem., and many others have done, with παθεῖν below: see there), just as (in a manner corresponding to, that which follows. ὃς περ, as ὅς περ, ὅσος περ, and other words lengthened by περ (περί), implies a thorough similitude as far as the thing compared goes: Hartung (i. 340) illustrates such words by the obsolete German adverbs allba, allhier, allwo: cf. Judg. ix. 53, "and allto brake his skull") the (Jewish) high priest enters into the holy (holiest) place year by year with (ἐν, not instrumental, but elemental: he enters, furnished with, as it were clad with, that which follows. We use our 'in' of even the lesser articles of personal wear in a similar sense: 'a man in spectacles') blood of others (i. e. "not his own," as Syr., which is an important point of contrast with Christ: see this brought in in the argumentation below): 26.] since (in that case) it were necessary (no ἄν, which we should naturally expect: but the indicative is in fact dependent on and included in the hypothesis just made: "posito, eum ita cœlum intrasse, ut sæpius seipsum offerret, necesse erat . .:" see 1 Cor. v. 10; vii. 14: Rom. xi. 6: Winer, edn. 6, § 41, *a.* 2) that He should oftentimes suffer (not, "*have suffered*" as E. V.; by ἔδει we are already carried back to a time antecedent to the supposed repeated acts indicated by παθεῖν, and therefore do not need another carrying back in time. Notice, as against the Commentators mentioned above under προσφέρειν ἑαυτόν, and others, that this παθεῖν is here not equivalent to that προσφέρειν, but is emphatically placed as a new necessity, involved in that; the πολλάκις being common to both: the πολλάκις προσφέρειν necessitated the πολλάκις παθεῖν. If Christ's view in entering

t = ver. 15 ref. u elsew. in N. T. alw. w. αἰῶνος. v Matt. xiii. 39, 40, 49. xxiv. 3. xxviii. 20 only. Deut. xi. 12. Dan. xii. 4, 13. w ch. vii. 16 only γ. x = 1 Pet. i. 20. 1 John i. 2. iii. 5, 8. (see note.) y ch. iii. 3. vii. 20 only. z Luke xix. 20. Col. i. 5. 2 Tim. iv. 8 only. Gen. xlix. 10. Job xxxviii. 23. 2 Macc. xii. 45 only. v plur., ch. i. 2. xi. 3.

ACDKL Pא a b c d e f g h k l m n o 17. 47

t ἐπὶ u συντελείᾳ τῶν v αἰώνων εἰς w ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ x πεφανέρωται. 27 καὶ y καθ' ὅσον z ἀπό-

Damasc]: txt ACא[P m 47] Orig$_1$ Chr$_1$ [Euthal-ms]. ins της bef αμαρτιας A[P]א 17 [coptt. αμαρτιων D^1-gr Aug$_1$ (Orig$_1$)].

heaven was, to offer, present, himself often to God, then, as a condition of that frequent presentation, there would be an antecedent necessity for Him to *suffer* often: because that self-presentation is in fact the bringing in before God of the Blood of that his suffering: and if the one was to be renewed, so must the other be likewise. So that the meaning is not, that Christ must again and again have descended on earth and died. To such a descent there is no allusion, as there is none to a renewed entrance into the ἅγια in heaven. That entrance Christ has effected once for all: this lies, as a 'fait accompli,' at the ground of the hypothesis. But the rejected hypothesis is, that *once being in* the celestial ἅγια, Christ intended to renew often his oblation of Himself. And in that case, says our Writer, it would be necessary that he should often suffer, often die: because each such oblation necessitated as its condition a corresponding παθεῖν. When, as in the case of the Jewish high priests, the αἷμα was ἀλλότριον, such repetition was possible (see Levit. xvi. 14, 15): but not so, when the blood was τὸ ἴδιον. Thus, in the main, Delitzsch; and Hofmann, Schriftb. ii. 1. 311. Cf. also Thl., ἐπεί, εἰ ἔμελλε, φησίν, πολλάκις προσενεγκεῖν, δεῖ αὐτὸν καὶ πολλάκις ἀποθανεῖν, διὰ τὸ τὸ ἴδιον αἷμα ὀφείλειν προσάγειν) **since the foundation of the world** (why this addition? Not, as often understood, e. g. by Bengel ("pro peccatis ab initio mundi commissis"), Böhme, Thol., Bleek, De Wette, Lünem., so as to bring under the merits of the Suffering, all the sins of mankind past as well as future,—which thought, arising from the erroneous view of a frequently-repeated *entrance* into heaven being supposed, has nothing whatever to do with the argument: but, inasmuch as the theatre of Christ's sufferings is of necessity this present world, pointing out that those supposed repeated sufferings must necessarily in that case take place within the temporal limits indicated by ἀπὸ καταβολῆς κόσμου: that such sufferings would be spread over the space of time from the καταβολὴ κόσμου till He entered into the presence of God, each oblation of Himself there being the sequel of, and conditioned by, one such παθεῖν since the world has been. I may mention, that no parenthesis is here admissible. The words ἐπεί . . . . κόσμου are strictly and indispensably a link in the argument): **now, however** (νυνί, not temporal, but = 'ut res se habent'), **once** (for all, without need of renewal) **at** (as close upon, put in immediate contiguity with, 'sub finem mundi:' see Winer, edn. 6, § 48, c: superimposed, as an event, on its period as a substratum: see above on ver. 15) **the end of the ages of time** (i. e. when the whole period above indicated by ἀπὸ καταβολῆς κόσμου is gathered up and brought to an end. Between the first and second coming of Christ, the N. T. Scriptures know of no intermediate interposition of the divine dealings with men: in Him we are τέλειοι, and at His appearing, our αἰῶνες had their συντέλεια. All these centuries which have been since, are merely the lengthening out of the time in the mercy of God. The first Christians universally spoke of the second coming of the Lord as close at hand, as indeed it ever was and is: the σιτιστά are τεθυμένα, and all is ready: but the long-suffering of God waits while the guests are being gathered in: or, in the other view of His coming, while the ark is a preparing) **hath He been manifested** (viz. at His first coming in our flesh: the φανέρωσις ἐν σαρκί, spoken of 1 Tim. iii. 16: 1 Pet. i. 20. On the other meaning given, see below) **for the putting away of sin** (on ἀθέτησις see ch. vii. 18 note: putting away, i. e. abrogation, "quæ fit, quum peccato omnis vis et potestas adimitur. Quod dupliciter factum est: tum quatenus nullam vim habet ad homines condemnandos: tum quatenus vim non habet ad eosdem sub jugo suo retinendos. Utrumque enim ut fieret, Christus apparuit: tum ut homines a peccatorum reatu et pœnis, tum ut eosdem ab ipsis peccatis liberaret." Schlichting) **by means of His sacrifice** (i. e. in the sense, 'the sacrifice of Himself,' but not here so expressed: had the Writer intended αὐτοῦ to express ἑαυτοῦ, he would have so written it, as in ver. 25.

By very many expositors, the construction of this verse is differently taken. Some understand πεφανέρωται of His appearance before God—the ἐμφανισμός above mentioned. So Jac. Cappellus, Grot., Heinrichs, Schulz, al. But this

κειται τοῖς ἀνθρώποις [a]ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο [a]κρίσις, [28] οὕτως καὶ ὁ χριστὸς [a]ἅπαξ [b]προσενεχθεὶς [c]εἰς

a = ch. x. 27 al. fr.
b ver. 14.
c constr., ch. vii. 25 reff.

28. rec om *και*, with b: ins ACDKL[P]ℵ rel latt syrr coptt [æth arm Chr Euthal-ms

cannot be for a moment maintained. The analogy of the reff. is wholly against it, and so is the *ἐκ δευτέρου ὀφθήσεται* below: not to mention that had it been so, we should certainly have had *ἐνάπιον τοῦ θεοῦ*, or some such qualification, added. But more, keeping the right sense of *πεφανέρωται*, join *διὰ τῆς θυσίας αὐτοῦ* with it. So a gloss in Œc.: *διὰ τῆς θυσίας πεφανέρωται, τουτέστιν, μετὰ τῆς σαρκὸς ἐν τῷ κόσμῳ*: so Böhme, Tholuck, al. But none of the passages whereby this is defended, is applicable: neither vv. 12, 14 (*διά*), nor Rom. ii. 27: 1 John v. 6: and for this reason, that *θυσία*, as Delitzsch observes, is not a continuing state, nor an accompanying circumstance, but an *act*, by which *ἀθέτησις ἁμαρτίας*, the scope of the whole, is brought about). **27, 28.**] It is shewn by a comparison with our human lot in general, of which Christ, Himself man, is partaker, that this often suffering (dying) and often offering Himself, has no place: that as in our case, we die once only, and after that comes the judgment, for us who are to be judged, so for Him there was one death from sin, and after that no repetition of it, but the judgment, for Him who is to judge. But in this latter member of the comparison, the bright and saving side only is put forward (see below): it is not said he shall appear *to judge the world*, but He shall appear *without sin* (and therefore with no more purpose to expiate sin) *to them that wait for Him, unto salvation*: these last words carrying with them a hortatory force, that the readers might thus wait for Him. **27.**] **And inasmuch as** (not = *καθώς*, but bearing with it not only a comparative, but also a ratiocinative force, seeing that Christ is not only a *fit object of comparison* with man, but *is* man) **it is appointed** (*ἀπόκειται* properly of things laid aside for future use: hence, of those things which are laid up as our appointed lot by a higher Power: so Plato, Locr. p. 104 D, *κολάσεις ἀπαραίτητοι ἀπόκεινται δυσδαίμοσι νερτέροις*: Dion. Hal. v. 8, *ὅσα τοῖς κακούργοις ἀπόκειται παθεῖν*: see reff., and many other examples in Bleek) **to men** (all men: *τοῖς* generic) **once** (and no more) **to die** (see numerous illustrations of the sentiment from the classical authors in Wetstein), **and after that, judgment** (not necessarily here to be taken on its unfavourable side: the word is perfectly general, and anarthrous: nor is there, as Böhme imagined, any opposition between *τοῖς ἀνθρώποις* here and *τοῖς ἀπεκδεχομένοις αὐτόν* below. Such opposition indeed would mar the whole context, which has a totally different object, and deals with the general and inevitable fate of all men indiscriminately. Nor again must the question, whether judgment is spoken of as immediately to follow death, or after an interval, be imported into the consideration of the text. The indefinite *μετὰ τοῦτο* does not admit of any such question being raised. *Next* to death, with no more like events between, comes judgment: this is the fact contemplated—the appointed destiny of man, according to which that of the man Christ Jesus also, as far as it is applicable to Him, is apportioned): **28.**] **so also the Christ** (not *χριστός*, anarthrous, which would seem to point to some one contrasted with, or at all events merely compared with, *οἱ ἄνθρωποι*: but *ὁ χριστός*, that man who was God's Christ—*the Christ*, it being plain and palpable to all that *ὁ χριστός* belongs to the category *οἱ ἄνθρωποι*. Cf. the anarthrous *χριστός* in ver. 24, where the case is different) **once** (for all) **having been offered** (not = 'having offered himself:' for it might well have been *προσενέγκας ἑαυτόν*. The form and the meaning are both passive; and the reason of this is I believe to be found in the fact that it is in this verse not so much the agency, as the destiny of Christ, that is spoken of; that which, though the expression itself is avoided with regard to Him, *ἀπόκειται* for Him as for us. And this consideration removes from us all necessity of supplying an agent for this *προσενεχθείς*, as *ὑφ' ἑαυτοῦ* (Chrys.) or *ὑπὸ τοῦ θεοῦ* (al.), which as Delitzsch remarks would not be correct; Christ might be *δοθείς* or *παραδοθείς ὑπὸ τοῦ θεοῦ*, but not *προσενεχθείς*. Nor would *ὑπὸ τῶν ἀνθρώπων* express the right agency; for it was no conscious act of mankind, willing its sin to be atoned for, that offered up Christ: but if an agent must be supplied, it would be = *διὰ πνεύματος αἰωνίου* as in ver. 14,—the divine submission of our Lord subjecting Himself to the external force which was exerted against Him,—that force being in some sort the agent, but not without His own will co-operating. It is hardly necessary to mention, that the very terms of the context here necessitate the understanding this *προσενεχθῆναι* of the death of Christ, —not as in ver. 25, where the context, as

d ch. ii. 10 reff. τὸ [d] πολλῶν [e] ἀνενεγκεῖν ἁμαρτίας [f] ἐκ δευτέρου [g] χωρὶς
e ch. vii. 27. = 1 Pet. ii. 24. Isa. liii. 12.
f Matt. xxvi. 42. John ix. 24. Acts x. 15. xi. 9. Josh. v. 2. g ch. iv. 15. h = Acts xiii. 31. xxvi. 16. 1 Cor. xv. 5, &c.
i Rom. viii. 19, 23, 25. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. 1 Pet. iii. 20 only †.
[g] ἁμαρτίας [h] ὀφθήσεται τοῖς αὐτὸν [i] ἀπεκδεχομένοις εἰς
σωτηρίαν.

Thdrt Damasc]. απεκδεχομενοι C[1]: εκδεχομενοις D[1]. aft απεκδεχ. ins δια πιστεως m o(omg εις) arm; aft εις σωτηριαν A[P 47] hal fior syr [Euthal-ms] Damasc-comm.

there insisted, confines it to His offering of Himself to God in the heavenly sanctuary) to bear the sins of many (a plain allusion to ref. Isa., *αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν*: and here, as there, importing the "*bearing*," "*carrying on Himself*." Heb. נשׂא, cf. also in Levit. xxiv. 15, "Whosoever curseth his God shall *bear* (λήψεται LXX) his sin:" Num. v. 31, "the woman shall *bear* (λήψεται) her iniquity:" xiv. 34, "each day for a year shall ye bear (λήψεσθε) your iniquities, even forty years." And so in id. ver. 33, "shall bear your whoredoms," where the LXX have *ἀνοίσουσιν*. The Heb. word *may* also have the sense of *auferre*, which many (e. g. Luth., Schlicht., Grot., Limb., Bl., Lünem., Hofm.) have wished to give it here: but not so *ἀνενέγκαι*. The sense given by Syr., "sacrificed ("immolavit") the sins of many," and defended also by Chrys., Œc., Thl., would introduce a new and irrelevant idea, and cannot be maintained; so Michaelis also, taking however *ἁμαρτία* for a sin-offering, which it never means. Besides which, it is here *πολλῶν ἁμαρτίας*, which would at all events preclude that meaning. On *πολλῶν*, and its supposed contrast to *πάντων* (Chrys., *διὰ τί πολλῶν εἶπε, καὶ μὴ πάντων; ἐπειδὴ μὴ πάντες ἐπίστευσαν*: so Œc., Thl., and Thdrt., drawing from it the inference that Christ only *διέλυσε* the sin of believers), see above, ch. ii. 10, and Schlichting's true distinction, "Multi non opponuntur h. l. omnibus, sed tantum paucis." *πολλῶν* is, as Del. says, the qualitative designation of *πάντων*: *all men* are *many* in number. There is reference in it to *ἅπαξ*: He was offered, One, for all ("Multos uni opponit," Calv.): and once for all), shall appear (*ὀφθήσεται*, the usual verb of the appearances of Christ after his resurrection) a second time (reff.) without (separate from) sin (in order to understand this, we must remember what it is that the Writer is proving: viz. that Christ's death, the repetition of which would be the condition of a repeated offering of Himself in heaven to God, admits of no such repetition. It was a death in which He bore the sins of many—but He shall appear the second time *χωρὶς ἁμαρτίας*, with no sin upon Him, and consequently the whole work of atonement done and accomplished by that first offering. So that there is no need of any far-fetched explanation, either of *ἁμαρτίας*, or of *χωρὶς ἁμαρτίας*. We need not say with Storr, that it is without *an offering for* sin: nor with Klee, that it is without *punishment of* sin; nor with Bleek, without *meeting with* sin (so Thdrt., *οὐκέτι τῆς ἁμαρτίας κρατούσης, ἀντὶ τοῦ χώραν οὐκέτι ἐχούσης κατὰ τῶν ἀνθρώπων τῆς ἁμαρτίας*: and an explanation mentioned by Œc., *ἐκ δευτέρου ἐρχόμενος οὐχ ἥξει πάλιν διὰ τὰς ὑμῶν ἁμαρτίας ὀφείλων ἀποθανεῖν*): nor with Ebr., that He will have no more *concern with* sin: nor, with De Wette, without *contact with* sin: nor, with Lünem., free from all *reference to* sin. As distinguished from all these, we take, with Delitzsch and Hofmann, the simple sense of the words, and apply it to the argument in hand. At His first appearance in the world He came *with sin*, not *in* him, but *on* him: He was *made to be* *ἁμαρτία*: but this sin has been once for all taken away by his bearing it as our Sacrifice: and at his second appearance He shall appear *without*, having done with, separate from, *sin*. Theodore of Mopsuestia, though he has not exactly and clearly struck the right note, is yet very near it, when he says, *νῦν, φησίν, ὀφθείς, ὅτε τὴν ἁμαρτίαν κρατεῖν συνέβαινεν, ἀναγκαίως τὸν διὰ τὴν ἁμαρτίαν κρατοῦντα θάνατον ἐδέξατο, τότε δὲ τῆς ἁμαρτίας ὡς εἰκὸς λελυμένης, ἀνάγκη καὶ αὐτὸν ἀπαθῶς ὀφθῆναι· τὸ γὰρ χωρὶς ἁμαρτίας τοῦτο λέγει, ὅτι μὴ κρατούσης ἔτι τῆς ἁμαρτίας οὕτω καὶ αὐτὸς ἔξω παντὸς ἀνθρωπίνου πάθους ὀφθήσεται τότε*) to them that wait for Him (see reff.)—unto (to bring in: for the purpose of) salvation (these last words belong to *ὀφθήσεται*, not, as Primas., Faber Stap., Camer., Wolf, al., to *τοῖς ἀπεκδεχομένοις*. This latter notion has led to the curious insertion of the words *διὰ πίστεως* in A al. The object of Christ's second appearance shall be, to bring in salvation: this is the bright and Christian side of His appearing, the side which we, who ought to be *ἀπεκδεχόμενοι αὐτόν*, should ever look upon. As Chrys. beautifully says, *πῶς ὀφθήσεται; κολάζων, φησίν, ἀλλ' οὐκ εἶπε τοῦτο, ἀλλὰ τὸ φαιδρόν*).

Frag. Mosq. των μελλοντων.. ACDKL P𝔑 Frag. Mosq. a b c d e f g h k l m n o 17. 47

X. 1 [k] Σκιὰν γὰρ ἔχων ὁ νόμος τῶν [l] μελλόντων ἀγα- k ch. viii. 5. Col. ii. 17.
θῶν, οὐκ αὐτὴν τὴν [m] εἰκόνα τῶν [n] πραγμάτων, [o] κατ' [o] ἐνι- l ch. ix. 11. see ch. ii. 5. vi. 5. Rom. v. 14.
αυτὸν ταῖς αὐταῖς θυσίαις [p] αἷς [q] προσφέρουσιν [r] εἰς τὸ [r] δι- m = 2 Cor. iv. 4. Col. i.

15. Gen. v. 1. (see note.) vi. 10 reff. — q ch. v. 1 reff. — n = ch. vi. 18. xi. 1. — r ch. vii. 3 reff. — o ch. ix. 26 reff. — p attr., ch.

CHAP. X. 1. aft θυσιαις ins αυτων [P]𝔑. — rec (for αις) ας, with CD³K[P]𝔑 rel

CHAP. X. 1—18.] SOLEMN CONCLUSION OF THE ARGUMENT: 1. *Christ's voluntary self-offering, as contrasted with the yearly offerings of victims under the law, is the carrying out of God's real will* (vv. 1—10): 2. *Christ's priestly service, in contrast to the daily repeated service of the priests of the law, is for ever perfected by one High-priestly act, which has issued in His Kingly exaltation and waiting till His foes be subdued under Him* (vv. 11—14): 3. *Christ's finished work is the inauguration of that new covenant before referred to, in which, the law being written on the heart, and sin put away and forgotten, there is no more need for sin-offering* (vv. 15—18). And so, as Delitzsch observes, in this passage the leading thoughts of the whole argument are brought together in one grand finale, just as in the finale of a piece of music all the hitherto scattered elements are united in an effective whole. 1—10.] See above.

1.] **For** (γάρ connects with the whole passage ch. ix. 24—28: hitherto has been shewn the impossibility of Christ's offering being repeated as were those of the law: now is to be shewn its absolute perfection as compared with those of the law) **the law, having** (as it has; the participle has a ratiocinative force, which passes on upon what follows) **a shadow** (or, 'the shadow,' which in sense would be much the same. The putting forward of the word to the beginning of the sentence would render it anarthrous. I prefer, however, 'a shadow,' because of the meaning of σκιά, presently to be treated of: see below) **of the good things to come** (viz. the same good things of which, in ch. ix. 11, Christ is said to be the High Priest,—which belong to the μέλλων αἰών of ch. vi. 5, whose δυνάμεις are working in the present dispensation, —and to the *completion* of the οἰκουμένη μέλλουσα of ch. ii. 5: the good things which are still future to us as they were to those under the law, but are now made sure to us in and by Christ), **not the very image of the things** (every representation of μελλόντων ἀγαθῶν must be an εἰκών, whether it be in words, or in types, or in any other method of representation. The full description and entire revelation of the things thus designated will be αὐτὴ ἡ εἰκὼν τῶν πραγμάτων: which we possess in the gospel covenant: the very setting-forth and form of the heavenly realities themselves. So that the gen. πραγμάτων is the 'genitivus substantiæ,' as in Col. iii. 10, τὸν ἀνακαινούμενον . . κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, and Rom. viii. 29, συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ,—ὁ κτίσας in the one and ὁ υἱὸς αὐτοῦ in the other, being and furnishing the εἰκών. But the law had no such εἰκών constructed out of the heavenly realities themselves, "ipsas res, certa sua forma et effigie præditas," as Stier: it had merely σκιάν, merely a rough sketch or outline: so Chrys., not however to my mind entirely apprehending the identity of the εἰκών with the πράγματα which furnish it,—σκιὰν . . . . . τουτέστιν οὐκ αὐτὴν τὴν ἀλήθειαν. ἕως μὲν γὰρ ἂν ὡς ἐν γραφῇ περιάγῃ τις τὰ χρώματα, σκιά τις ἐστίν· ὅταν δὲ τὸ ἄνθος ἐπαλείψῃ τις καὶ ἐπιχρίσῃ τὰ χρώματα, τότε εἰκὼν γίνεται. See also Thdrt. and Œc.), **year by year with the same sacrifices** (most Commentators assume some inversion of arrangement in constructing the words κατ' ἐνιαυτόν: some (Calvin, Erasm. Schmid, Wolf, Heinrichs, Bleek, De Wette, Stuart, al.) joining them with αἷς προσφέρουσιν, others (Lünem., al.) with ταῖς αὐταῖς θυσίαις, others (Carpzov, al.) with τοὺς προσερχομένους. But there is no need to disturb the plain order of the sentence, in which κατ' ἐνιαυτόν belongs to all that follows, viz. to the verb, οὐδέποτε δύναται, with its instrumental clause, ταῖς αὐταῖς θυσίαις αἷς κ.τ.λ. And so Ebrard, Hofmann, and Delitzsch. "This," says Del., "is more accordant with the sense of the Writer: for he does not say, that the law by means of the offerings which were always the same year by year never was able to perfect, &c.,—but that the law, year by year, by the repetition of the same offerings, testified its inability to perfect, &c., viz. on the day of atonement, on which the same expiatory offerings were always repeated, being necessary, notwithstanding the many offerings brought throughout the year, and after which the same round of offerings again began anew." It will be evident that ταῖς αὐταῖς θυσίαις must refer, not to the daily offering, but to those of propitiation on the great day of atonement) **which they** (the ministering priests, not οἱ προσερχό-

s ch. ii. 10 reff. t constr., Luke v. 4. Acts v. 42. vi. 13. Eph. i. 16 al. Gen. xi. 8. u ch. ix. 9 reff. constr., 1 Pet. ii. 19. δια τ. συνειδησιν τοῦ μύσους εἰς μανίαν περιίστη, Diod. Sic. iv. 65. w ch. vi. 4 reff. x ch. ix. 14 reff. y (=) 1 Cor. xi. 24, 25 ‖ L. only. v absol., ch. ix. 9. Phil. iii. 3. Lev. xxiv. 7. Num. x. 10.

ηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους [s] τελειῶσαι. 2 ἐπεὶ οὐκ ἂν [t] ἐπαύσαντο [q] προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι [u] συνείδησιν ἁμαρτιῶν τοὺς [v] λατρεύοντας [w] ἅπαξ κεκαθαρισμένους; 3 ἀλλ' ἐν αὐταῖς [y] ἀνάμνησις ἁμαρτιῶν

ACDKL Pst Frag. Mosq. a b c d e f g h k l m n o 17. 47

[Chr, Damasc]: om A 17 [47 syrr arm]: txt D¹(L ?) Frag-mosq k D-lat Chr-ms [Euthal-ms(appy)] Thdrt. (ins αι bef ουδεποτε A² [syr arm].) δυναται ACD² [P]ℵ a² b¹ d f l¹ m n o 17 [47] (Syr) Chr-2-mss [Euthal-ms] Damasc (Thdrt Thl): om k. for τελειωσαι, καθαρισαι D¹(and lat).

2. elz om ουκ, with Frag-mosq¹ a c vulg-ed(with [demid] hal harl² F-lat) syrr Primas: ins ACDKL[P]ℵ rel Frag-mosq²(appy) am(with fuld harl¹ [tol]) copt arm Chr [Euthal-ms Thdrt] Damasc Thl Œc. om ετι D¹(and lat) Chr₁: ετι bef εχειν a. aft τους ins δε D¹[-gr]. rec κεκαθαρμενους, with L rel Chr Thdrt Damasc Thl Œc: txt DK[P]ℵ m 17, κεκαθαρισμενους AC.

3. αυτοις Frag-mosq.

μενοι, as Hofmann ii. 1. 314, which would be against all the terminology of the Epistle, in which προσφέρειν is without exception confined to priests. We have the same distinction as regards the προσερχόμενοι in ch. vii. 25) **offer continually** (Hofmann would join this with what follows, alleging that εἰς τὸ διηνεκές does not mean continu*ally* but continu*ously*. And so Lachmann punctuates. But against such a construction I conceive it to be decisive, that thus αἷς προσφέρουσιν would be in the last degree flat and unmeaning, and that the verb δύναται would have two qualifying adverbial predicates, εἰς τὸ διηνεκές and οὐδέποτε. I do not imagine that any one accustomed to the style of our Epistle would tolerate such a sentence. And with regard to εἰς τὸ διηνεκές, granting the meaning to be *continuously*, why may not that meaning be applicable here? Hofmann says that it is not applicable to a continually repeated act, but only to a continuously enduring agency. But why should not the offering of these sacrifices be looked upon as continuous, being unbroken from year to year? When I say, 'The celebration of the day of atonement continued unbroken till the destruction of Jerusalem,' I use the same method of expression, and might express my meaning in Greek by διηνεκὴς ἦν, ἕως) **never** (not even at any time) **is able to perfect** (see on ref., where I have entered into the meanings of τελειοῦν in our Epistle) **those who draw near** (to God, by means of them. Tholuck well remarks that this threefold κατ' ἐνιαυτόν, ταῖς αὐταῖς θυσίαις, εἰς τὸ διηνεκές, graphically sets forth the ever recurring cycle of the yearly sacrifices for sin). 2.] **For** (if it were so, if the law were able to perfect the worshippers) **would they** (αἱ αὐταὶ θυσίαι) **not have ceased being offered, on account of the worshippers** (the servers in the service of the tabernacle, used here in a wide sense, including priests and people) **having no longer any conscience of sins** (for construction, see reff.: = guilt of sin on the conscience, consciousness of the guilt of sin), **if once** (for all) **purified?** That this sentence is to be read ἐπεὶ οὐκ ἄν, and as a question, is pretty universally agreed. Some, as Thdrt. (apparently: διὰ τοῦτο τέλος ἐκεῖνα λαμβάνει), D-lat. ("nam nec cessassent offerri"), Beza (edd. 1, 2, "alioqui non desiissent offerri"), Whitby, Valcknaer, read οὐκ, and yet no question; understanding, "for then they would not have ceased to be offered," viz. on the coming in of the N. T. dispensation. But this is surely hardly worth refutation. The rec. not reading οὐκ, might indeed be well thus rendered, "for in that case they would have ceased to be offered." But then ἀλλά comes in awkwardly, which, when as here without any emphasis, more naturally follows a negative sentence. The taking our verse interrogatively is as old as Œc.: ἐπεὶ οὐκ ἂν ἐπαύσαντο κατ' ἐρώτησιν ἀνάγνωθι. So also Thl. 3.] Which cessation is far from being the case, as is the having no more conscience of sin:—**But** (on the contrary: ἀλλά opposes the whole question of ver. 2, in both its clauses) **in them** (the sacrifices: not in the fact of their being offered, but in the course of their being offered on the day of atonement, see below) **there is a recollection** ('recalling to mind;' the usual meaning of ἀνάμνησις: better than "public mention," as vulg., "commemoratio," Calv., Bengel, al.: so also Schlichting, Grot., Jac. Cappell., al., thinking on the solemn confession of the sins of Israel made by the high priest, Levit. xvi. 20 f. But the other is simpler, and suits the context better. Where sins are continually called to mind, there clearly

ο κατ' ο ἐνιαυτόν, 4 z ἀδύνατον γὰρ αἷμα a ταύρων καὶ a τρά- z ch. vi. 4 reff. a ch. ix. 13.
γων b ἀφαιρεῖν b ἁμαρτίας. 5 διὸ c εἰσερχόμενος εἰς τὸν c κόσ- b Rom. xi. 27, from Isa. xxvii. 9. Sir. xlvii. 11. (Jer. xi. 16.)
μον λέγει d Θυσίαν καὶ e προσφορὰν οὐκ f ἠθέλησας, σῶμα

c ch. i. 6. John i. 9. xii. 46. 1 Tim. i. 15. d Psa. xxxix. 6. e vv. 8, &c. ch. v. 1, 3. Acts xxi. 26. xxiv. 17. Eph. v. 2 only. Lc. Sir. xiv. 11. f constr., Matt. ix. 13 & xii. 7, from Hos. vi. 7. Ps. l. 16 (18).

at end ins γινεται D¹(and lat) o vulg [F-lat arm(Tischdf)].

4. [transp ταυρ. and τραγ. ℵ m basm arm-zoh.] αφελειν L 73. 106-8 Bʳ Chr-ms: so ℵ¹(appy) but corrd eadem manu.

the conscience is not clear from them. Several passages occur in Philo closely resembling this: e. g. De Plant. Noë, 25, vol. i. p. 345, βωμοῖς γὰρ ἀτίροις περὶ οὗς ἀρεταὶ χορεύουσι γέγηθεν ὁ θεός, ἀλλ' οὐ πολλῷ πυρὶ φλέγουσιν, ὅπερ αἱ τῶν ἀνιέρων ἄθυτοι θυσίαι συναναφλέξαν, ὑπομιμήσκουσαι τὰς ἑκάστων ἀγριότας τε καὶ διαμαρτίας. καὶ γὰρ εἶπέ που Μωυσῆς (Num. v. 15, θυσία μνημοσύνου ἀναμιμνήσκουσα ἁμαρτίαν) θυσίαν ἀναμιμνήσκουσαν ἁμαρτίαν: De Victim. 7, vol. ii. p. 244, εἴθιστο γάρ, τὰς θυσίας μὴ λήθην ἁμαρτημάτων, ἀλλ' ὑπόμνησιν αὐτῶν κατασκευάζειν: and Vita Mos. iii. 10, p. 151, εἰ μὲν γὰρ ἀγνώμων καὶ ἄδικος, ἄθυτοι θυσίαι, καὶ ἀνίεροι ἱερουργίαι, καὶ εὐχαὶ παλίμφημοι, παντελῆ φθοραὶ ἐνδεχόμεναι. καὶ γὰρ ὁπότε γίνεσθαι δοκοῦσιν, οὐ λύσιν ἁμαρτημάτων, ἀλλ' ὑπόμνησιν ἀργάζονται) **of sins year by year:** 4.] And that on account of inherent defect in the sacrifices themselves: **for it is impossible, that the blood of bulls and of goats should take away sin** (the Writer by no means denies the typical virtue of the O. T. sacrifices, but asserts that which the schoolmen explained by saying that they wrought remission of sin not 'propria virtute,' but 'per accidens,' viz. by means of the grace of the true Propitiation which was to come, and of faith directed to it. And thus only is it said, Levit. xvii. 11, that the blood upon the altar makes an atonement for the soul: it was shed, as Ebrard well observes, not as the instrument of complete vicarious propitiation, but as an exhibition of the postulate of vicarious propitiation). 5—10.] *Christ's voluntary self-offering shewn to be the perfect fulfilment of the will of God.*

5.] **Wherefore** (seeing that the animal sacrifices of the O. T. had no power to take away sin, and that for that end a nobler sacrifice was wanting) **coming into the world he saith** (first, on the citation from Ps. xl. That Psalm, which is inscribed "A Psalm of David," seems to be a general retrospect, in some time of trouble, of God's former mercies to him, and of his own course of loving obedience as distinguished from mere expression of outward thankfulness by sacrifice and offering. Thus understood, there will be no difficulty in the direct application of its words to Him, of whose sufferings and of whose obedience all human experiences in suffering and obeying are but a faint resemblance. I have entered on this subject in speaking of the Messianic citation in ch. ii., and need not lay down again the principles there contended for, further than to say, that the more any son of man approaches, in position, or office, or individual spiritual experience, the incarnate Son of God, the more directly may his holy breathings in the power of Christ's Spirit be taken as the utterances of Christ Himself. And of all men, the prophet-king of Israel thus resembled and out-shadowed Him the most. The Psalm itself seems to belong to the time of David's persecution by Saul; and the sentiment of this portion of it is, as Delitzsch observes, an echo of Samuel's saying to Saul in 1 Sam. xv. 22, "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord?" Next, what is **εἰσερχόμενος εἰς τὸν κόσμον**? It expresses, I believe, the whole time during which the Lord, being ripened in human resolution, was in intent devoting himself to the doing of his Father's will: the time of which that youthful question "Wist ye not that I must be ἐν τοῖς τοῦ πατρός μου?" was one of the opening announcements. See also Isa. vii. 16. To refer these words thus to his maturing purpose, seems far better than to understand them as Erasmus, "veluti mundum ingressurus," from the O. T. point of time:—or as Grot., with whom are Bleek and De W., "cum e vita privata egrediens nomine Dei agere cœpit cum populo," for that would more naturally require εἰσελθών, besides being liable to the objection, that it is not of Christ's declaration before the world, but of his purpose as regards the Father, that our text treats:—or as Lünem., "in intent to enter into the world," by becoming man: or "*nascendo*," as Böhme, and similarly Hofmann: for thus it could hardly be said, σῶμα κατηρτίσω μοι), **Sacrifice** (of slain animals) **and offering** (of any kind: see reff.) **thou**

g = ch. xi. 3. Rom. ix. 22. (see Matt. iv. 21. ch. xiii. 21.) Ps. lxxiii. 16. h Mark xii. 33 only. (pl., l. c. A. ὁλοκαύτωμα B-ℵ) Exod. x. 25. i = Rom. viii. 3. and ellips., Num. viii. 8. Lev. v. 11. vii. 27 (37). k constr., = Matt. xii. 18. Gen. xxxiii. 10. Job xiv. 6. Lev. xxvi. 34, 41 al. l here only. Ezra vi. 2. m Ezek. ii. 9. iii. 1, 2, 3. n constr., Matt. xiii. 3. Acts xviii. 10. xxvi. 18. Gal. iii. 10 al. Winer, edn. 6, § 44. 4. o Matt. vii. 21. John vii. 17. ver. 36. ch. xiii. 21 al. p voc., ch. i. 8 reff.

δὲ [g] *κατηρτίσω μοι·* [6] [h] *ὁλοκαυτώματα καὶ* [i] *περὶ ἁμαρτίας*
οὐκ [k] *ηὐδόκησας·* [7] *τότε εἶπον Ἰδοὺ ἥκω (ἐν* [lm] *κεφαλίδι*
[m] *βιβλίου γέγραπται περὶ ἐμοῦ)* [n] *τοῦ* [o] *ποιῆσαι,* [p] *ὁ θεός, τὸ*

6. ολοκαυτωμα D. (ηυδοκησας, so ACD[1][P] Frag-mosq m o[: also AD[1]P m in ver 8].)
7. aft ιδου ins εγω D[1][-gr] Syr: *ego ecce* D-lat. om ηκω ℵ[1](ins ℵ-corr[1]). [aft γεγρ. ins γαρ D[1].]

wouldest not (similar declarations are found frequently in the O. T., and mostly in the Prophets: see Ps. l. 7—15; li. 16 f.: Isa. i. 11: Jer. vi. 20; vii. 21—23: Hosea vi. 6: Amos v. 21 ff.: Micah vi. 6—8), **but a body didst thou prepare for me** (אָזְנַיִם כָּרִיתָ לִי, "*mine ears hast thou opened*," "fodisti," "concavas reddidisti," i. e. to hear and obey Thee. The idea of there being any allusion to the custom of boring through the ear of a slave who voluntarily remained subject to his master, Exod. xxi. 6 and Deut. xv. 17, seems to be a mistake. Neither the verb כָּרָה, nor the plural substantive אָזְנַיִם, will bear it without forcing: in Exod. l. c., the subst. is singular, and the verb is רָצַע. See Bleek, vol. ii. p. 633, note. The difficulty is, how such a clause can be rendered by **σῶμα κατηρτίσω μοι**, as it is in the LXX. Some (e. g. Bleek, Lünem., after Usher de LXX Int. Vers. p. 85 sq., Semler, Michaelis, Ernesti, al.) have supposed a *misreading*, owing to the last letter of the foregoing word ηθελησας preceding ΩΤΙΑ, the TI being mistaken for M. The reading **ὠτία** is now found only in one ms. of the LXX (Holmes, 39), **ὦτα** in two (Holmes, 142, 156): it is the rendering of Theodotion, of the Quinta and Sexta in Origen, of Jerome ("aures autem perfecisti mihi"), of Eusebius (comm. in loc. Bleek, ii. p. 631, note, *τὰ ὦτά μου καὶ τὴν ὑπακοὴν τῶν σῶν λογίων κατηρτίσω*), of the Psalterium San-Germanense (in Sabatier: "aures perfecisti mihi"), and Irenæus (Interp. iv. 17. 1, p. 248), which two last Delitzsch suspects, but apparently without ground, of being corrections from the vulgate. Over against this hypothesis, of the present LXX text having sprung from a misreading, we may set the idea that the LXX have *chosen this expression* **σῶμα κατηρτίσω μοι** *by which to render the Hebrew*, as being more intelligible to the reader. This is the hypothesis adopted by Delitzsch, and that which was maintained with slight variation by Jac. Cappellus ("quia rem, ut alias sæpe, spectarunt magis quam verba"), Wolf (whose note gives all the literature of the passage at his own time). His view is that the **σῶμα** of our Lord was the *μορφὴ δούλου*, and thus answers to the "perfossio auris"), Carpzov, Tholuck, Ebrard, al. Others again suppose that the Writer of this Epistle has altered the expression to suit better the prophetical purpose. So an old Scholiast in the Lond. edn. of the LXX, 1653: *τὸ ὠτία δὲ κατηρτίσω μοι ὁ μακάριος Παῦλος εἰς τὸ σῶμα μεταβαλὼν εἴρηκεν, οὐκ ἀγνοῶν τὸ Ἑβραϊκόν, ἀλλὰ πρὸς τὸν οἰκεῖον σκοπὸν τούτῳ χρησάμενος.* I would leave the difficulty an unsolved one, not being satisfied by either of the above views, and having no other to propound. As Christian believers, our course is plain. How the word **σῶμα** came into the LXX, we cannot say: but being there, it is now sanctioned for us by the citation here: not as the, or even a proper rendering of the Hebrew, but as a prophetic utterance, equivalent to and representing that other): **6.] whole burnt-offerings** (**ὁλοκαύτωμα**, a subst. from the Alexandrine form *ὁλοκαυτόω* (*-τέω*. in Xenoph. Cyr. viii. 3. 11: Anab. vii. 8. 3 al.), is the ordinary LXX rendering for the Heb. עֹלָה, an offering of a whole animal to be burnt on the altar. See Winer, Realw. art. Brandopfer) **and (sacrifices) for sin** (in the LXX also we have the same ellipsis: see reff.) **thou didst not approve** (it is probable that our Writer had **εὐδοκήσας** in his ms. of the LXX. He repeats it again below; and Cyr.-alex., even where he expressly cites the Psalm, has it. Possibly it may have come in here from the similarity to Ps. l. 16 (18), *ὁλοκαυτώματα οὐκ εὐδοκήσεις*: it is also possible, as Bl. suggests, that our Writer may have used the word, as a stronger one than **ᾔτησας** or **ἐζήτησας**, with reference to that well-known passage. The construction of *εὐδοκέω* with an accus. is not unfrequent in the LXX and Hellenistic Greek: see reff. *εὐδοκεῖν τινι* or *ἔν τινι* is more usual: Polyb. uses both): **7.] then I said** (viz. when Thou hadst prepared a body for me), **Behold, I am come, in the volume of the book it is written concerning me, to do, O God, thy will** (the connexion and construction are some-

..θελημα σου. Frag. Mosq. ACDKL Pℵ a b d e f g h k l m n o 17. 47

o θέλημά σου. 8 q ἀνώτερον λέγων r ὅτι θυσίας καὶ e προσ-
φορὰς καὶ h ὁλοκαυτώματα καὶ i περὶ ἁμαρτίας οὐκ f ἠθέλη-
σας οὐδὲ k εὐδόκησας, s αἵτινες t κατὰ [τὸν] νόμον u προσ-
φέρονται, 9 τότε εἴρηκεν Ἰδοὺ ἥκω u τοῦ o ποιῆσαι τὸ o θέ-
λημά σου. v ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον w στήσῃ.
10 x ἐν ᾧ θελήματι xy ἡγιασμένοι ἐσμὲν διὰ τῆς z προσφορᾶς

q = here (Luke xiv. 10) only ‡.
r ch. vii. 17 reff.
e = ch. viii. 5 reff.
t ch. ix. 19. Acts xxii. 12 al.
u ch. v. 1 reff.
v = here only. (elsw., chiefly '*to kill*,' as Matt. ii.

16. Luke xxii. 3. xxiii. 33. Acts ii. 23 al.) τοὺς μὲν ἀναιρεῖν τῶν νόμων, τοὺς δὲ καταλείπειν, Æsch. in Ctes. p. 82. 30. w = Rom. iii. 31. Gen. vi. 18. xxvi. 3. 1 Macc. x. 54. x Rom. xv. 16. John xvii. 17, 19. 1 Cor. i. 2. ver. 29. Isa. x. 17. y ch. ii. 11. z ver. 5 reff.

8. rec θυσιαν κ. προσφοραν, with D²KLℵ² rel syr [æth Chr Euthal-ms Thdrt Damasc]: txt ACD¹[P]ℵ¹ 17 latt Syr coptt [arm] Cyr$_1$ [Orig-int$_1$. αμαρτιων D. (A def.)] om τον ACℵ m 17 [47 Euthal-ms] Chr Cyr$_1$ Thdrt: ins (*the usage of this Epistle*) DKL[P] rel Damasc [Thl Œc].

9. rec aft ποιησαι ins ο θεος, with Lℵ³ rel vulg Syr syr-w-ast [Chr$_1$ Euthal-ms Thdrt Damasc]: aft το θελημα σου b [arm Damasc]: om ACDK[P]ℵ¹ 17 [harl] coptt æth Chr$_1$ [Cyr$_1$].

10. Steph aft εσμεν ins οι (*mistake arising from the terms σμενοι of precedg word*),

what differently given from those in the LXX. There it stands, τότε εἶπον Ἰδοὺ ἥκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι τὸ θέλημά σου, ὁ θεός μου, ἠβουλήθην, καὶ τὸν νόμον σου ἐν μέσῳ τῆς καρδίας μου: where τοῦ ποιῆσαι depends on ἠβουλήθην. And so in the Hebrew: see E. V. As our text stands, τοῦ ποιῆσαι depends on ἥκω, and ἐν κεφ. τ. βιβ. γέγρ. περὶ ἐμοῦ is parenthetical: see ver. 9. κεφαλίς is the LXX rendering of מְגִלַּת, a roll, or volume, as also in reff. Suid., κεφαλὶς βιβλίου, ὅπερ τινὲς εἱλημά φασι. κεφαλίς appears to have got this meaning from signifying the heads or knobs which terminated the cylinder on which the mss. were rolled, and which were called in Latin *umbilici*. On ποιῆσαι τὸ θέλημά σου, Thl. says, θέλημα δὲ τοῦ θεοῦ πατρὸς τὸ τὸν υἱὸν ὑπὲρ τοῦ κόσμου τυθῆναι κ. δικαιωθῆναι τοὺς ἀνθρώπους οὐκ ἐν θυσίαις ἀλλ' ἐν τῷ θανάτῳ τοῦ υἱοῦ αὐτοῦ: and Chrys., τοῦ ἐμαυτὸν φησιν ἐκδοῦναι, τοῦτο τοῦ θεοῦ θέλημα). 8.] The Writer now proceeds to expound the prophecy; and in so doing, cites it again, but in a freer form, and one accommodated to the explanation which he gives. **Saying** (as he does) **above** (the present participle is used, not εἰπών, because it is not the temporal sequence of the sayings, so much as their logical coherence, that is in the Writer's thoughts. Similarly we say, "Holding as I do that, &c., I have ever maintained, &c." The speaker is our Lord: cf. above, ver. 5, εἰσερχόμενος εἰς τὸν κόσμον λέγει), **that** (mere particle of recitation: cf. reff.) **sacrifices and offerings, and whole burnt-offerings, and sacrifices concerning sin thou wouldest not, nor yet didst approve** (observe that the two distinct clauses of the previous citation are now combined, for the sake of throwing into contrast the rejection of legal sacrifices and the acceptable self-sacrifice of the Son of God), **of such sort as** (αἵτινες does not, like the simple relative αἵ, identify, but classifies, the antecedent) **are** (habitually) **offered according to** (in pursuance of) **the** (whether the article is or is not retained, the English rendering will be the same; the νόμος according to which they were offered being not any general one, but the particular ordinance of Moses. If we say 'according to law,' we mean the same, but transfer ourselves to the standing-point of a Jew, with whom 'the law' was 'law') **law,—** 9.] **then** (more logical than chronological; but used probably in allusion to that τότε above, in the passage itself), **hath he said, Behold I am come to do thy will. He** (Christ again) **taketh away** (for ἀναιρεῖν, 'tollere,' see reff. and add Xen. Cyr. i. 1. 1, ὅσαι μοναρχίαι ὅσαι τε ὀλιγαρχίαι ἀνῄρηνται ἤδη ὑπὸ δήμων: Demosth. p. 246. 4, τὰ τῶν προγόνων καλὰ κ. δίκαια ἀναιρεῖν) **the first, that he may set up** (establish, see reff.) **the second** (ποῖόν ἐστι τὸ πρῶτον; αἱ θυσίαι. ποῖον τὸ δεύτερον; τὸ θέλημα τοῦ πατρός. Thl. It is a mistake to understand with Peirce, θέλημα after πρῶτον and δεύτερον: the contrast is between that which God wills not, and that which He wills. This is very plain both on other grounds, and on account of the ἐν ᾧ θελήματι in the next verse).

10.] In (the course of, the fulfilment of: not properly "by," which belongs more to the διά below) **which will** (viz. the will and purpose of God towards us by Christ: the will which He came to fulfil. There is no real difference, or alternative to be chosen, as Ebrard maintains, between the will of God to redeem us by the sufferings

a ch. vii. 27 reff. τοῦ σωματος Ιησοῦ χριστοῦ [a] ἐφάπαξ. 11 καὶ πᾶς μὲν ACDKL
b 1 Chron. xxiii. 30. Ps. cxxxiii. 1. see Deut x. 8. xviii. 7 Judg. xx. 28. ἀρχιερεὺς [b] ἑστηκεν [c] καθ' ἡμέραν [d] λειτουργῶν, καὶ τὰς PN a b c d e f g h k l m n o 17. 47

c ch. vii. 27 reff. d Acts xiii. 2. Rom. xv. 27 only. Num. xviii. 2.

with D[3]KL rel Damasc Thl Œc: om ACD[1][P]ℵ a[1] k 17 [47 Euthal-ms Cyr$_1$] Chr$_2$ Thdrt. for σωματος, αιματος D[1](and lat). rec ins του bef ιησου: om ACD KL[P]ℵ rel [Chr Euthal-ms Cyr$_1$ Thdrt Damasc Œc].

11. rec (for αρχ.) ιερευς, with DKLℵ rel copt Chr$_2$ [Euthal-ms] Thdrt(appy) Damasc; *sacerdos* latt(but in viii. 3, where αρχ. does not vary, D-lat has *sacerdos* though vulg reads *pontifex* there and in ix. 7; in ix. 7 D-lat has *summus sacerdos*): txt AC[P] a b[1] f g k m Syr syr-w-ast [basm arm] æth Cyr$_1$ [Thdrt-txt]. λειτ. bef καθ' ημ. ℵ[1]. om 2nd και D[1](and lat).

and death of Christ, and the will of God as fulfilled by Christ's obedience: the one includes the other: the latter was the condition of the former. Justiniani inclines to understand ἐν ᾧ θελήματι of the will of *Christ*, as expressed above: and so Calvin (quoting 1 Thess. iv. 3, "Hæc voluntas est *Christi*, sanctificatio vestra"), Schöttgen, and Carpzov. But clearly this cannot be so) **we have been sanctified** (see on the word ἁγιάζω, and on the use of the present and past passive participles of it, note on ch. ii. 11. Here the perfect part. is used, inasmuch as it is the finished work of Christ in its potentiality, not the process of it on us, which is spoken of: see ver. 14, τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους: which final completion is here indicated by the perfect part.) **through the offering of the body** (the reading αἵματος would, besides losing the reference to the σῶμα κατηρτίσω μοι, introduce an inaccuracy into the typology. It is by the Blood of Christ that we are reconciled to God, but by the offering of His Body that we are made holy. The one concerns our acceptance as acquitted from sin; the other our perfection in holiness by union with Him and participation in His Spirit. Thus we distinguish the two in the Communion Service: "that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood") **of Jesus Christ, once for all** (it may seem doubtful to which ἐφάπαξ belongs, whether to τῆς προσφορᾶς, or to ἡγιασμένοι ἐσμέν. For the former, may be said, that the *once-for-all-ness* of the offering of Christ is often insisted on by our Writer, cf. ch. vii. 27; ix. 12, 26, 28; vv. 12, 14. Against it, that thus we should seem to require the article τῆς before ἐφάπαξ. But this last is not needed, and no argument can be founded on its absence. Rather should we argue from the context, and say that the assertion is not mainly of our being sanctified once for all, though that does come in in ver. 14 as a consequence of the μία προσφορά, but of our sanctification having taken place by means of a final efficacious sacrifice, which does not, as those legal ones did, need repeating. I should therefore be disposed to join ἐφάπαξ with προσφορᾶς, with Syr., Œc., Thl. (διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ χριστοῦ τῆς ἐφάπαξ γενομένης), Schlichting, Jac. Cappell., Limborch, Stein, al., and against Bleek, Lünem., Hofm., Delitzsch, and most of the best Commentators). 11—14.] See summary at ver. 1. 11.] **And** (καί introduces a new particular of contrast: 'and besides') **every high priest** (much has of late been said by Delitzsch against the reading ἀρχιερεύς, as bringing in an inaccuracy which our Writer could not be guilty of, seeing that the *high* priests did not officiate in the daily sacrifice. But all such arguments are worthless against preponderating evidence, and rather tend the other way, viz. to shew how natural it was to alter ἀρχιερεύς to ἱερεύς, on account of this very difficulty. So that on the "procliviori præstat ardua" principle as well, we are bound I conceive to retain ἀρχιερεύς. And with regard to the alleged inaccuracy, I really think that if closely viewed, it will prove rather to be a fine and deep touch of truth. The High-priesthood of our Lord is to be compared with that of the Jewish legal high priests. On the one side is Jesus, alone in the glory of his office and virtue of his sacrifice; on the other is the Jewish high-priesthood, not one man but many, by reason of death; represented in all its acts, personal or delegated, by its holder for the time, by πᾶς ἀρχιερεύς, offering not one, but many sacrifices. This ἀρχιερεύς is the representative of the whole priesthood. Whether he ministered in the daily service of the temple himself or not, it is he who embodies the acts and sufferings of Israel in his own person. How Delitzsch can say that such an idea is foreign alike to the Bible and the Jewish mind, I am at a loss to understand, considering the liberation at the death of the high priest, not to insist on the ceremonies themselves at the day of

αὐτὰς πολλάκις [u] προσφέρων θυσίας, [s] αἵτινες οὐδέποτε [e] δύνανται [e] περιελεῖν ἁμαρτίας· 12 [f] οὗτος δὲ μίαν [g] ὑπὲρ [g] ἁμαρτιῶν [u] προσενέγκας θυσίαν [h] εἰς τὸ [h] διηνεκὲς [i] ἐκάθισεν [i] ἐν δεξιᾷ τοῦ θεοῦ, 13 [k] τὸ λοιπὸν [i] ἐκδεχόμενος ἕως τεθῶ-

[e] Acts xxvii. 20, 40. 2 Cor. iii. 1 only. = 1 Chron. xxi. 8. Zeph. iii. 15.

περιαιρήσεσθε τῶν πονηρῶν

ἀνθρώπων τὰς πανουργίας ἀκάσας, Dem. p. 962. 29.

[h] ch. vii. 3 reff. [i] ch. i. 3 reff. only ‡. (ch. xi. 10 reff.) Polyb. iii. 45. 6 al.

[f] see ch. iii. 3. vii. 4.

[k] = Matt. xxvi. 45 ‖. Heb., here only.

[g] ch. v. 1 reff. 1 also. here

12. rec αυτος (*see note*), with D³KL rel Cyr-jer$_1$ Thdrt [Damasc] Thl Œc: txt AC D¹[P]ℵ k 17 [47] Chr$_2$ [Euthal-ms] Cyr$_1$. εκ δεξιων A 31; εκ δεξια (sic) ℵ¹, *ad dexteram* harl.

atonement, when he was clearly the centre and representative of the priesthood, and indeed of all Israel. In treating of the Head of so compact a system as the Jewish priesthood it is clearly allowable, if any where, to bring in the principle, "qui facit per alterum, facit per se." See ch. vii. 27, where the very same καθ' ἡμέραν is predicated of the ἀρχιερεύς) **standeth** (see reff. No priest nor other person might *sit* in the inner court of the temple, except the king. There is perhaps more than a fortuitous contrast to ἐκάθισεν below. So Œc. and Thl., aft. Chrys.: ἆρα τὸ ἑστάναι σημεῖόν ἐστι τοῦ λειτουργεῖν, τὸ δὲ καθῆσθαι, ὅτιπερ ὁ χριστὸς ἐκάθισεν ἐν δεξιᾷ τοῦ πατρός, σημεῖόν ἐστι τοῦ λειτουργεῖσθαι οἷα θεὸν ὄντα. The vulgate rendering, "*præsto est*," is clearly wrong) **day by day ministering** (see note, ch. viii. 2), and (καί brings out that in the λειτουργία, which the Writer wishes most to emphasize) **often offering the same sacrifices, the which** (i. e. of a sort which, such as) **can never take away** (lit. 'strip off all round:' so of a ring, Gen. xli. 42: Esth. iii. 10: Jos. Antt. xix. 2. 3: Ælian V. H. i. 21: Herod. iii. 41: of clothes from the body, Gen. xxxviii. 14: Deut. xxi. 13: Jonah iii. 6: 2 Macc. iv. 38. See reff.: and many more examples in Bleek. And such a word is peculiarly fitting to express the removal of that of which it is said, ch. v. 2, αὐτὸς περίκειται ἀσθένειαν, and which is called, ch. xii. 1, ἡ εὐπερίστατος ἁμαρτία. The sacrifice might bring sense of partial forgiveness: but it could never denude the offerer of sinfulness—strip off and take away his guilt) **sins**:

13.] **but He** ('this (man),' or, (priest): but such rendering should be avoided if possible, as should all renderings which import a new generic idea into the text, as always causing confusion: cf. for a notable example, 1 Cor. ii. 11 end in E. V.) **having offered one sacrifice for sins** (on the punctuation, see below) **for ever** (εἰς τὸ διηνεκές may be joined either with the preceding or with the following words. If with the preceding, as Thl. (θυσίαν . . . εἰς τὸ δ. ἀρκοῦσαν ἡμῖν, and so Œc.), Luther, Castellio, Beza b, Chr. F. Schmid, Bengel, Böhme, Stein, al., we observe the usage of the Epistle, which is to place εἰς τὸ διηνεκές *after* that which it qualifies (reff.): we have μία θυσία εἰς τὸ διηνεκές opposed to τὰς αὐτὰς θυσίας πολλάκις; and we keep the propriety of the sense, according to what follows, τὸ λοιπὸν ἐκδεχόμενος ἕως κ.τ.λ., and according to 1 Cor. xv. 28, where we are expressly told, that the session of our triumphant Saviour will have its end as such. If we join the words with the following, as Syr., D-lat., Faber Stap., Erasm., Calvin, Schlichting, Grot., Wolf, al., Schulz, De Wette, Bleek, Lünem., Ebrard, Hofmann, Delitzsch, al., we more thoroughly satisfy the construction, in which εἰς τὸ διηνεκές seems to refer better to an enduring state than to a past act, or at all events not to this last without a harsh ellipsis, "*having offered one sacrifice* (the virtue of which will endure) *for ever*:" we preserve the contrast between ἕστηκεν καθ' ἡμέραν and εἰς τὸ διηνεκὲς ἐκάθισεν: we preserve also the balance between the clauses ending προσφέρων θυσίας, and προσενέγκας θυσίαν: and we are in full accordance with the ἱερεὺς εἰς τὸν αἰῶνα so often insisted on. And to this latter arrangement I incline, not however laying it down as certain. The objection taken above, as to the change in the nature of Christ's session at the end, when all things shall have been put under His feet, may be met by saying that such change, being obviously included in His ultimate state of reception into God's presence in heaven, does not here *count as* a change, where the question is of renewal of sacrifice, with regard to which that session is eternal) **sat down on the right hand of God,**

13.] **henceforth waiting** (this sense of ἐκδέχομαι is said to belong exclusively to later Greek: but not altogether accurately, cf. Soph. Phil. 123, κεῖνον ἐνθάδ' ἐκδέχου. It is, however, much more frequent in the later classics. We have ἐκδέχ. ἕως ἄν

e = ch viii. 2. gen., ch. ix. 8. f = Eph. iii 12. g ch. ix. 18 (reff.) only. i = 1 Pet. i. 3 reff.

e τῶν ἁγίων f ἐν τῷ αἵματι Ἰησοῦ, 20 ἣν g ἐνεκαίνισεν ἡμῖν ACDKL P ℵ a b c d e f g h k l m n o 17. 47 ὁδὸν h πρόσφατον καὶ i ζῶσαν, διὰ τοῦ k καταπετάσματος,

h (see note.) here only. (-τος, Acts xviii. 2.) Deut. xxxii. 17. Sir. ix. 10.

k ch. vi. 19 reff.

20. om και D¹.

exquisite is the skill of arrangement and development, that the very exhortation with which he closed the former portion of the Epistle where first he began to prepare the way for his great argument, ch. iv. 14—16, is now resumed, deepened indeed and expanded by the intervening demonstration, but in spirit and substance the same: προσερχώμεθα μετ' ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως here, answering to προσερχώμεθα μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος there, and κατέχωμεν τὴν ὁμολογίαν here to κρατῶμεν τῆς ὁμολογίας there.

19.] **Having** (ἔχοντες is placed first as carrying the emphasis: 'possessing, as we do . . .') **therefore** (as above proved: οὖν collects and infers), **brethren** (see on ch. iii. 1), **confidence** (see on ch. iii. 6. παῤῥησία here as well as there is not justification, right (ἐξουσίαν Hesych.) to enter, but purely subjective, *confidence*, boldness) **as regards the** (our, see below) **entering into the holy places** (for construction, see reff. καὶ γὰρ ἐπειδὴ ἀφέθησαν ἡμῖν τὰ ἁμαρτήματα, παῤῥησίαν ἔχομεν πρὸς τὸ εἰσέρχεσθαι εἰς τὰ ἅγια, τουτέστιν εἰς τὸν οὐρανόν. Thl. ἡ εἴσοδος is *our* entering, not *Christ's* entering, as Heinrichs and Dindorf: see ch. iv. 16, προσερχώμεθα μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος) **in the blood of Jesus** (the ἐν introduces that wherein the confidence is grounded: cf. ref., ἐν ᾧ ἔχομεν τὴν παῤῥησίαν καὶ [τὴν] προσαγωγήν. He having once entered in with His blood as our High Priest, and thereby all atonement and propitiation having been for ever accomplished, it is in that blood that our boldness to enter in is grounded. To understand ἐν, with Bleek and Stier, as in ch. ix. 25, εἰσέρχεται εἰς τὰ ἅγια . . . ἐν αἵματι ἀλλοτρίῳ, is in fact to make us, as priests, renew Christ's offering of Himself. "We enter," says Stier, "with the blood of Jesus, even with the same, wherewith He entered before us:" which is very like a contradiction in terms, and is at all events inaccurate theology. We do not take the blood of Christ with us into the presence of God: it is there already once for all, and our confidence of access is therein grounded, that it *is* there. See note on ch. xii. 24),

20.] **which** (entrance: so Œc. (below), Thl. (below), and most Commentators. Some, as Est., Erasm., Calv., Beza, refer the relative to αἵματι, making it attracted into the fem. by ὁδόν. Some again, as Seb. Schmidt, Hammond, al., and D-lat., refer it to παῤῥησίαν. The vulg., "quam initiavit nobis viam novam," will bear either) **He initiated** (first opened: better than E. V., "consecrated," which seems as if it existed before: so Œc., ἣν εἴσοδον τῶν ἁγίων νῦν νενεστὶ ἔτεμε: and Thl., ἤντινα εἴσοδον τῶν ἁγίων αὐτὸς ἡμῖν ὁδὸν ἐνεκαίνισε, τουτέστι νέαν ὁδὸν ἐποίησεν, αὐτὸς ταύτης ἀρξάμενος, καὶ αὐτὸς ταύτην βαδίσας πρῶτος. On the word, see note, ch. ix. 18) **for us** (as) **a way** (ὁδόν is predicative, 'to be a way') **recent** (ὡς τότε πρῶτον φανεῖσαν, Thdrt.: cf. Rom. xvi. 25, 26, μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, φανερωθέντος δὲ νῦν κ.τ.λ., and ch. ix. 26. "On the use of πρόσφατος, see esp. Wetst. h. l. and Lobeck on Phryn. p. 374 f. The original meaning is 'slain before,' from πρό and σφάζω or σφάττω; and thus, *just before, recently, slain* or *killed*: so Il. ω. 757. According to usage, it means 'fresh,' *recens*, in contrast to παλαιός, old or antiquated: and is used not only of recently slain meat (Hippocr.), or a fresh corpse, νεκρὸς πρόσφατος (Herod. ii. 89, 121), but also ἰχθύς, αἷμα, πόμα, σταφυλή (Dioscorid. v. 12: Num. vi. 3), ἔλφιτον, φῦκος, ἄνθος, ἔλαιον, ἔλκος, χιών (Polyb. iii. 55. 1), μάρτυρες (Aristot. Rhet. i. 15), νίκη (Plutarch), ἀτύχημα (Polyb. i. 21. 9), εὐεργεσίαι (id. ii. 46. 1), δίκαι (Æschyl. Choeph. 800), ὀργή (Lys. p. 151. 5: Jos. Antt. i. 18. 3), φθόνος (Plut. Themistocl. p. 124 a), Demosth. p. 551. 15, ἕκαστος, ἂν τι συμβῇ, πρόσφατος κρίνεται (see also reff.): and Eccles. i. 9, οὐκ ἔστι πᾶν πρόσφατον ὑπὸ τὸν ἥλιον." Bleek. Others, as Passow, derive the word from πρό, and φένω. But πρόσφατος has not, as Ebrard would make it, the meaning of "ever fresh:" only that of *new*, 'of late origin.' "None before Him trod this way: no believer under the O. T. dared or could, though under a dispensation of preparatory grace, approach God so freely and openly, so fearlessly and joyfully, so closely and intimately, as we now, who come to the Father by the blood of Jesus, His Son." Stier) **and living** (as contrasted with the mere dead ceremony of entrance into the earthly holy place. This entrance is a real, living

[l] τουτέστιν τῆς σαρκὸς αὐτοῦ, 21 καὶ ἱερέα [m] μέγαν [n] ἐπὶ τὸν [o] οἶκον τοῦ θεοῦ, 22 [p] προσερχώμεθα [p] μετὰ [q] ἀληθινῆς καρ-

l ch. vii. 5 reff. m ch. iv. 14 reff. n see ch. iii. 6. Matt. xxv. 21, 23. o = 1 Tim. iii. 15. 1 Pet. iv. 17. see 1 Pet. ii. 5. p ch. iv. 16. q = John iv. 37. xix. 35 al. Job ii. 3.

ins δια bef της D[1].

22. προσερχωμεθα D[-gr] KL[P] c d g h k o: txt ACℵ latt [Chr Euthal-ms Thdrt Damasc. μετ (for μετα) C Damasc.]

and working entrance; the animated substance of what is imported, not the dead shadow. And so Lünemann and Delitzsch: and very nearly, Ebrard and Stier. Most Commentators make ζῶσαν = ζωοποιοῦσαν, producing, or leading to life: so Faber Stap., Schlichting, Grot., Peirce, Wetst., Böhme, Kuinoel, De Wette, Olshausen. Others, as Bl., interpret it, "everlasting:" and so Chrys., οὐκ εἶπε ζωῆς, ἀλλὰ ζῶσαν αὐτὴν ἐκάλεσε, τὴν μένουσαν οὕτω δηλῶν: Œc., εἰς ζωὴν ὄντως φέρει, ὅτι καὶ αὐτὴ ζῇ καὶ διαιωνίζει. πρόσφατον εἰπών, ἵνα μή τις εἴπῃ· οὐκοῦν εἰ πρόσφατος, καὶ παυθήσεται· γηράσκουσα γὰρ καὶ παλαιουμένη καὶ αὐτή, ὥσπερ καὶ ἡ τῆς παλαιᾶς διαθήκης καταλυθήσεται· οὐ μὲν οὖν, φησίν, ἀλλὰ πρόσφατος οὖσα ἀεὶ νεάζουσα καὶ ζῶσα ἔσται, οὐδέποτε ἐπιδεχομένη θάνατον καὶ κατάλυσιν) through (διά here in its primary local meaning, 'through,' not in its derived instrumental one. But no οὖσαν or ἄγουσαν need be supplied, as Bleek: διά follows directly upon ἐνεκαίνισεν) the veil, that is, his flesh (on καταπέτασμα, see note, ch. vi. 19. The Flesh of Christ is here spoken of as the veil hung before the holiest place; that weak human mortal flesh was the state through which He had to pass before He could enter the holiest in heaven for us, and when He put off that flesh, the actual veil in the temple was rent from top to bottom, Matt. xxvii. 51. And so in the main, the great body of interpreters: the Greek Commentators however, not quite accurately: e. g. Chrys., ἡ γὰρ σὰρξ αὕτη ἔτεμε πρώτη τὴν ὁδὸν αὐτῷ ἐκείνην, ἣν καὶ ἐγκαινίσαι λέγει, τῷ καὶ αὐτὸς ἀξιῶσαι διὰ ταύτης βαδίσαι· καταπέτασμα δὲ εἰκότως ἐκάλεσε τὴν σάρκα· ὅτε γὰρ ῥηθῇ εἰς ὕψος, τότε ἐφάνη τὰ ἐν τοῖς οὐρανοῖς. And similarly Thl. and Œc., the latter however giving an alternative, καὶ ὅτι ἔκρυπτεν ἐν ἑαυτῇ τὴν θεότητα· καὶ τοῦτο γὰρ ἴδιον καταπετάσματος. Thdrt. understands it of the body of the Lord partaken in the Holy Communion: no less strangely than erroneously: for it is *not* the *Body*, but the *Flesh* of Christ which is the veil: and what our Writer means by that expression is evident from ch. v. 7, where ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ points to the time of His suffering Humanity),— 21.] and ('having:' τὸ ἔχοντες ἀπὸ κοινοῦ, Œc.) a great Priest (i. e. a great *High* Priest; but here his Priesthood, not his High-priesthood, is more brought into prominence. Do not suppose that μέγας ἱερεύς imports 'High Priest,' as ὁ ἱερεὺς ὁ μέγας in the LXX and Philo: our Writer always uses ἀρχιερεύς for it, and in ch. iv. 14, calls our Lord ἀρχιερέα μέγαν. He is ἱερεὺς μέγας, because He is a Priest on his throne, a "sacerdos regius et rex sacerdotalis," as Delitzsch quotes from Seb. Schmidt) over the house of God (this substitution of the preposition of motion for that of rest, is indicative of a later phase of a language, and requires the supplying of τεταγμένον, or some similar word, to make it good Greek: so Ξενοκλέα ἔταξεν ἐπὶ τοὺς ἱππεῖς, Xen. Cyr. iv. 5. 19. The οἶκος θεοῦ here need not be more limited in meaning than in the similar passage ch. iii. 2: οἶκον δὲ θεοῦ τοὺς πιστοὺς προσηγόρευσεν, Thdrt., Œc., Estius, al. But it is alleged that the expression here must mean the heaven: Thl. having mentioned the other, says, ἢ, ὅπερ οἶμαι μᾶλλον, τὸν οὐρανόν· ἐκεῖνον γὰρ καὶ ἅγια καλεῖ, καὶ ἐν ἐκείνῳ λειτουργεῖν τὸν ἱερέα λέγει, ὑπὲρ ἡμῶν ἐντυγχάνοντα: and so many Commentators. But Delitzsch well observes that the one meaning, the narrower, need not exclude the other, the wider. It is hardly probable, to begin with, that our Writer should in two places describe Christ as set ἐπὶ τὸν οἶκον τοῦ θεοῦ, in meanings entirely different from each other. Clearly, the heavenly sanctuary is regarded by him as also including the earthly, the Church above as the home of the Church below: see ch. xii. 22 ff.), 22.] let us approach (προσέρχεσθαι, see ref., = ἐγγίζειν τῷ θεῷ ch. vii. 19, and is a word belonging to worship. So that the participial clauses which follow are best regarded as both belonging to προσερχώμεθα, since they also describe requisite preparations for worship: see this further treated below, on ver. 23) with a true heart (χωρὶς ὑποκρίσεως, Chrys. So Hezekiah pleads, Isa. xxxviii. 3, ἐπορεύθην ἐνώπιόν σου μετὰ ἀληθείας ἐν καρδίᾳ ἀληθινῇ) in full assurance

r ch. vi. 11. Col. ii. 2. 1 Thess. i. 5 only †. s ch. ix. 13 reff. t = Acts xvi. 33. Sir. xxxi. (xxxiv.) 25. 21. see ch. ix. 9 reff. u so, but w. ἀγαθ., Acts xxiii. 1. 1 Tim. i. 5, 19. 1 Pet. iii. 16, v John xiii. 10. Acts ix. 37. xvi. 33. 2 Pet. ii. 22. Rev. i. 5 only. Lxvii. xvi. 4.

δίας ἐν [r]πληροφορίᾳ πίστεως [s]ῥεραντισμένοι τὰς καρδίας [t]ἀπὸ [u]συνειδήσεως πονηρᾶς καὶ [v]λελουμένοι τὸ σῶμα

rec ερραντισμενοι, with $D^3KL\aleph^3$ rel: εραντ. [m] 17: txt $ACD^1[P]\aleph^1$. λελουσμενοι $D^1[P]\aleph$ 39. 46. 73.

(πληροφορία, subjective, as in ch. vi. 11: see note there) **of faith** (with no doubt as to the certainty of our access to God by the blood of Jesus), **having our hearts sprinkled from** (pregnant construction for 'sprinkled, and by that sprinkling cleansed from') **an evil conscience** (a conscience polluted with the guilt of sin: for "if a man's practice be bad, his conscience, in so far as it is the consciousness of that practice, is πονηρά:" see Delitzsch, Biblische Psychologie, p. 163) **and having our body washed with pure water** (both these clauses refer to the legal purifications of the Levitical priests, which took place by means of blood and water. At their first dedication, Aaron and his sons were sprinkled with blood, their bodies and their clothes, Exod. xxix. 21: Levit. viii. 30. And so are we to be as God's priests, having access to Him, sprinkled with blood, not outwardly with that of the ram of consecration, but inwardly with that of the Lamb of God: the first could only produce καθαρότητα τῆς σαρκός (ch. ix. 13), but the second, pureness of heart and conscience in God's sight. The washing with water also (Exod. xxix. 4) was to be part of the cleansing of Aaron and his sons: nor only so, but as often as they entered the holy place or approached the altar, they were to wash their hands and feet in the brazen laver, Exod. xxx. 20; xl. 30—32: and the high priest, on the day of atonement, λούσεται ὕδατι πᾶν τὸ σῶμα αὐτοῦ, Levit. xvi. 4. There can be no reasonable doubt that this clause refers directly to Christian baptism. The λουτρὸν τοῦ ὕδατος of Eph. v. 26, and the λουτρὸν παλιγγενεσίας, Titus iii. 5, are analogous expressions: and the express mention of σῶμα here, as distinguished from καρδίας before, stamps this interpretation with certainty. This distinction makes it impossible, with Calvin, Limborch, Owen, Bengel, Ebrard, and the old Socinians, Schlichting, al., to spiritualize away the meaning into "Christi spiritus et doctrina, seu spiritualis illa aqua, qua suos perfundit Christus, ipsius etiam sanguine non excluso" (Schlichting); for σῶμα confines the reference to an outward act. And so Thl. (τῷ τοῦ βαπτίσματος ..... τοῦ σώματος ἕνεκα παραλαμβάνεται τὸ ὕδωρ· διττῶν γὰρ ὄντων ἡμῶν, διττὴ καὶ ἡ κάθαρσις), Thdrt., Œc., al. Böhme, Kuin., Thol., De W., Bleek, Lünem., Delitzsch, and the majority of Commentators. Still in maintaining the externality of the words, as referring, and referring solely, to Baptism, we must remember, that Baptism itself is not a mere external rite, but at every mention of it carries the thought further, viz. to that spiritual washing of which it is itself symbolical and sacramental. Notice here that the word is τὸ σῶμα, and not τὴν σάρκα, as ch. ix. 13: our whole natural life, and not the mere outside surface: that in which our soul dwells and works, the seat of the emotions and desires: this also must be purified in those who would approach God in Christ. So that I would understand with Delitzsch (whose note here by all means see), that the *sprinkling the heart from an evil conscience* is, so to speak, intra-sacramental, a spiritual application of the purifying Blood, beyond sacramental rites, and the *washing the body with pure water* is purely sacramental, the effect of baptism taken in its whole blessed meaning and fulfilment as regards our natural existence. The end of his note is very beautiful: "As priests we are sprinkled, as priests we are bathed: sprinkled so that our hearts are freed from an evil conscience, and thus from self-condemnation, sprinkled with Christ's Blood, to be sprinkled with which and to be certain of and joyful in justification before God is one and the same thing,—washed in Holy Baptism, whose pure water penetrates with its saving power not only into the depths of our self-conscious life, but also into the very foundation of our corporeity, and thus sanctifies us not only in the flesh, but in the body and in the spirit: so bringing us, in our whole personal existence, through the Blood speaking in the Sanctuary, through the Water welling forth out of the Sanctuary, into so real a connexion, so close an union with the Sanctuary itself, that we are at all times privileged to enter into the Sanctuary, and to use, in faith, the new and living way." On the further details of the passage see Hofmann, Weissagung u. Erfüllung, ii. 234: Schriftbeweis, ii. 2. 161. The perfect participles shew that a

[w] ὕδατι [w] καθαρῷ· 23 [x] κατέχωμεν τὴν [y] ὁμολογίαν τῆς [z] ἐλ-
πίδος [a] ἀκλινῆ, [b] πιστὸς γὰρ ὁ [c] ἐπαγγειλάμενος· 24 καὶ
[d] κατανοῶμεν ἀλλήλους εἰς [e] παροξυσμὸν ἀγάπης καὶ
[f] καλῶν [f] ἔργων, 25 μὴ [g] ἐγκαταλείποντες τὴν [h] ἐπισυναγω-

...παροξυσμον αγα C. ADKLP ℵ a b c d e f g h k l m n o 17. 47

w Num. v. 17. Ezek. xxxvi. 25.
x ch. iii. 6 reff.
y = ch. iii. 1 reff.
z = ch. iii. 6 reff.
a here only †. Job xli. 14
b so 1 Cor. i. 9. x. 13. 1 Thess. v. 24. 2 Thess. iii. 3 al. c see note. Tit. i. 2. James i. 12. ii. 5. 1 John ii. 25.
d = ch. iii. 1 reff. e = here (Acts xv. 39) only ‡. (Deut. xxix. 28. Jer. xxxix. [xxxii.] 37 only.)
f Matt. v. 16. xxvi. 10. John x. 32, 33. 1 Tim. iii. 1 al². Tit. ii. 7 al². 1 Pet. ii. 12 only. g Matt. xxvii. 46 ‖ Mk., from Ps. xxi. 1. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. ch. xiii. 5. Wisd. x. 13. h 2 Thess. ii. 1 only †. 2 Macc. ii. 7 only. (see note.)

23. της ελπ. bef την ομολ. D vulg [aft ακλινη 47]. aft ελπ. ins ημων ℵ¹(ℵ³ disapproving) [vulg F-lat Syr æth].

25. εγκαταλιποντες ℵ c l Chr-3-mss, -λειπόντες [D³] o: καταλιπ. D¹.

state is spoken of introduced by one act the effect of which is abiding): **23.**] (First we must treat of the punctuation and connexion. I have stated above the ground for attaching καὶ λελουμένοι κ.τ.λ. to the foregoing, with Syr., Primas., Faber Stap., Luther, E. V., Estius, Seb. Schmidt, Cramer, Michaelis (paraphr.), Wolf, Baumgarten, Storr, Kuin., De Wette, Bleek, Delitzsch,—not to κατέχωμεν with Erasm., Beza, Erasm. Schmid, Bengel, Peirce (and Michaelis as Peirce), Griesb., Knapp, Heinrichs, Schulz, Böhme, Lachmann, Tholuck, Tischdf. (edn. 2), Ebrard, Lünemann. Besides, 1. the ground there alleged, it may be further urged, 2. that the λελουμένοι has no imaginable connexion with κατέχωμεν κ.τ.λ., whereas it continues to describe the condition in which we are to approach God: and, 3. that by joining this participial clause with what follows, the rhythm of the sentence (agst. Lünem.) is entirely broken up. Then, thus much being determined, our next question is, what stop to set after καθαρῷ. Bleek prefers a period, Delitzsch a comma only. I believe a colon, as after ἐπαγγειλάμενος, would best give the form of the sentence, in which the three verbs, προσερχώμεθα . . . κατέχωμεν . . . καὶ κατανοῶμεν, are correlative) **let us hold fast** (= κρατῶμεν, ch. iv. 14: let us hold with full and conscious possession: see ch. iii. 6, 14) **the confession** (see on ch. iv. 14: subjective, but in a pregnant sense,—that which we confess, held in our confession of it) **of our hope** (see ch. iii. 6: and bear in mind that ἐλπίς is used also for the object of hope subjectivized: our hope (subj.), as including that on which it is fixed) **so that it may be without wavering** ("Valcknaer compares ἔχειν ἀκλινῆ τὸν λογισμόν, 4 Macc. vi. 7." Del. The adjective predicates that which the confession becomes by being held fast: = βεβαίαν, ch. iii. 14. The word itself is late Greek, found in Ælian, V. H. xii. 64: Lucian, Encom. Demosth. 33: Philo, al.): **for He is faithful that promised** (viz. God, see reff.: and ch. vi. 13; xi. 11; xii. 26, as referring to Him the title ὁ ἐπαγγειλάμενος. Thl. interprets it, ὁ χριστὸς ὁ εἰπών, ὅτι Ὅπου εἰμὶ ἐγώ, καὶ ὁ διάκονος ὁ ἐμὸς ἔσται, and similarly Œc., al., but not so accurately): **24.**] **and** ("How beautifully does this chain of exhortations of our Writer fall into a triple division, according to St. Paul's trias of the Christian life, 1 Cor. xiii. 13: 1 Thess. i. 3; v. 8: Col. i. 4 f. Next to an exhortation to approach God in full assurance of *faith*, follows one to hold fast the confession of *hope*, and now comes one to emulate one another in *love*." Delitzsch. On the connexion, see above: we are still dependent on ἔχοντες οὖν above) **let us consider one another** (all of us have all in continual remembrance, bearing one another's characters and wants and weaknesses in mind. This is far better than the merely *one*-sided explanation given by Chrys., Thl. (τουτέστιν, ἐπισκοπῶμεν εἴ τις ἐνάρετος, ἵνα τοῦτον μιμώμεθα· οὐχ ἵνα φθονῶμεν, ἀλλ' ἵνα παροξυνώμεθα μᾶλλον εἰς τὸ τὰ αὐτὰ ἐκείνῳ καλὰ ἔργα ποιεῖν), Thdrt., Primas., Michaelis, Bleek (who endeavours to unite both views): κατανοεῖν has already been noticed, ch. iii. 1) **with a view to provocation** (usually we have παροξυσμός in a bad sense, as our word *provocation*: so in reff. The verb is sometimes used in the classics in a good sense: e. g. Xen. Mem. iii. 3. 13, φιλοτιμίᾳ, ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἔντιμα: Œcon. 13. 9, αἱ φιλότιμοι τῶν φύσεων καὶ τῷ ἐπαίνῳ παροξύνονται: Thuc. vi. 88, παρελθὼν δὲ ὁ Ἀλκιβιάδης παρώξυνέ τε τοὺς Λακεδ. κ. ἐξώρμησε, λέγων τοιάδε. And thus the subst. must be taken here: "provocatio amoris et bonorum operum, cui," says Bengel, "contraria provocatio odii") **of** (tending to produce: or we may say that it is a παροξυσμὸς ἀγάπης, the love itself being thereby excited) **love and good works;** **25.**] **not deserting the assembling together of ourselves** (the word ἐπισυναγωγή, as its verb ἐπισυνάγειν, belongs to late Greek: Bleek gives

γὴν ἑαυτῶν, [l] καθὼς [lk] ἔθος [l] τισίν, ἀλλὰ [m] παρακαλοῦντες, καὶ [n] τοσούτῳ μᾶλλον [n] ὅσῳ [o] βλέπετε [p] ἐγγίζουσαν [q] τὴν [q] ἡμέραν. 26 [r] ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν [s] μετὰ τὸ

ADKLP ℵabcd efghk lmno 17. 47

l John xix. 40. see 1 Macc. x. 60. 2 Macc. xiii. 4.
k as above (i). elsw., Luke (i. 9 al[2]. Acts vi. 14 al[6].) only †.
m = 1 Cor. iv. 13. 2 Cor. iii. 1. x. 2. 1 Tim. i. 3 al.
n = ch. iii. 13 reff.
o = ch. vii. 20, 22 reff.
p = Matt. iii. 2 al. fr. Ezek. xii. 23.
q = 1 Cor. iii. 13. 1 Thess. v. 4.
r = here (1 Pet. v. 2) only. 2 Macc. xiv. 3. (-τος, Philem. 14.)
s = ch. vii. 20, 22 reff.
Wisd. xiv. 16. 2 Macc. xi. 25 only. constr., Acts xxv. 16. 1 Tim. i. 3 al.
ἀκουσίως ἁμ., Lev. iv. 2, 27. v. 15 al.
ὁ & constr., Rom. vii. 23.
ver. 15 reff.

for ἑαυτων, αυτων ℵ[1]. aft εθος ins εστιν D[1] vulg Chr-ms. οσον KN[1] [c].

examples from Polyb., Plut., Phædrus. The LXX use the verb many times, of gathering in a hostile sense (Micah iv. 11: Zech. xii. 3; xiv. 2: Ps. xxx. 14 AN: 1 Macc. iii. 58; v. 9) and of God gathering His people together (Ps. ci. 23 A (συναγ. BN); cv. 47; cxlvi. 2: 2 Macc. i. 27; ii. 18). And so in N. T. (Matt. xxiii. 37; xxiv. 31: Mark xiii. 27: Luke xiii. 34). In the only place (ref.) where the substantive occurs, it is of our gathering together to Christ at His coming, just as the verb in the above-cited places of the Gospels. Here, the question is whether it is to be understood of the congregation of the faithful generally, the Church,—as the word congregation has come from the act of assembling to signify the body thus assembled,—or of the single acts of assembling and gathering together of the various assemblies of Christians at various times. The former is held by Primasius ("congregationem fidelium"), Calvin, Justiniani ("Ego malim de tota ecclesia hæc verba Pauli intelligere, ut hortetur Hebræos ad retinendam fidem, utque a cœtu fidelium non recedant"), Jac. Cappell., Böhme, Bretschneider, al. But the other is held by most Commentators, and seems far more appropriate here. Thus Chrys. (οἶδεν ἀπὸ τῆς συνουσίας κ. τῆς ἐπισυναγωγῆς πολλὴν οὖσαν τὴν ἰσχύν), Œc. (τὸ γὰρ ἀεὶ συνῆχθαι ἐπὶ τὸ αὐτό, ἀγάπης ἐστὶ γεννητικόν), Thl. (similarly), Beza, Camero, Schlichting, Limborch, Schöttgen, Wolf, al., and Tholuck, De Wette, Ebrard, Lünem., Hofm., Delitzsch, al. Del. suggests that our Writer may have used ἐπισυναγωγή, not συναγωγή, to avoid the Judaistic sound of this latter. Otherwise the use would be accountable enough, ἐπισυναγωγή being a συναγ. ἐπὶ τὸ αὐτό, and thus pointing more at the several places where the assemblies were held), as is the habit with some (this καθὼς ἔθος τισίν pretty plainly shews that not formal apostasies, but habits of negligence, are in the Writer's view. How far these might in time lead to the other, is a thought which no doubt lies in the background when he says κατανοῶμεν ἀλλήλους, and παρακαλοῦντες: and is more directly suggested by the awful cautions which follow. Grot., al. compare Ignatius, ad Polycarp. 4, p. 721, πυκνότερον συναγωγαὶ γενέσθωσαν: and Ad Eph. 13, p. 656, σπουδάζετε οὖν πυκνότερον συνέρχεσθαι εἰς εὐχαριστίαν θεοῦ κ. εἰς δόξαν· ὅταν γὰρ πυκνῶς ἐπὶ τὸ αὐτὸ γίνεσθε, καθαιροῦνται αἱ δυνάμεις τοῦ σατανᾶ, κ. λύεται ὁ ὄλεθρος αὐτοῦ ἐν τῇ ὁμονοίᾳ ὑμῶν τῆς πίστεως), but exhorting (supply not τὴν ἐπισυναγωγήν, as Œc. (τίνα; τὴν ἐπισυναγωγὴν ἑαυτῶν, τουτέστιν, ἀλλήλους· ἀπὸ κοινοῦ γὰρ τὴν ἐπισυναγωγὴν ληπτέον), Hofmann, al., but ἑαυτούς, out of the ἑαυτῶν just preceding. See ch. iii. 13, ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν. An alternative in Œc. supplies τοὺς ἀσθενεστέρους: but it is an unnecessary limitation: all would need it); and so much the more (this τοσούτῳ μᾶλλον is better taken as belonging to the two preceding participial clauses only, to which it is syntactically attached, than as belonging to the whole from κατέχωμεν), as (= ὅσῳ μᾶλλον, 'the more;' must be joined with βλέπετε, not with ἐγγίζουσαν, 'the nearer ye see') ye see (this βλέπετε, in the second person, is unexpected in the midst of the 'oratio communicativa.' It appeals at once to the watchfulness and discernment of the readers as regards the signs of the times. That Day indeed, in its great final sense, is always near, always ready to break forth upon the Church: but these Hebrews lived actually close upon one of those great types and foretastes of it, the destruction of the Holy City—the bloody and fiery dawn, as Delitzsch finely calls it, of the Great Day) the day (this shortest of all designations of the day of the Lord's coming is found only in reff. "It is the Day of days, the ending-day of all days, the settling-day of all days, the Day of the promotion of Time into Eternity, the Day which for the Church breaks through and breaks off the night of this present world." Delitzsch) approaching. 26—31.] *Caution*, arising from the mention of that day,—which will be not a day of grace, but a day of judgment,—*of the fearful peril of falling away from Christ.* The passage finds a close parallel in ch. vi. 4 ff., and much of what was there said will apply here.

26.] For if we willingly sin (contrast to ἀκουσίως ἁμαρτάνειν, in reff. and the ἑκουσίως ἁμαρτάνοντες to the ἀγνοοῦντες

λαβεῖν τὴν [tu] ἐπίγνωσιν τῆς [u] ἀληθείας, οὐκ ἔτι [v] περὶ [t] Rom. i. 28. Eph. i. 17. 2 Pet. i. 2, 3, 8. ii. 20. Prov. iii. 6.
ἁμαρτιῶν [w] ἀπολείπεται θυσία, 27 [x] φοβερὰ δέ [y] τις [z] ἐκδοχὴ

u = 1 Tim. ii. 4. 2 Tim. ii. 25. iii. 7. Tit. i. 1. see 1 Tim. iv. 3. 6 reff.
t Θίαμα, Lucian, Philopat. 8.
x ver. 31. ch. xii. 21 only. Deut. i. 19 al.
v ver. 6.
w = ch. iv.
y w. adj., Acts viii. 9. φοβερόν
z here only †.

28. της επιγνωσιαν (sic) ℵ¹(την ℵ³ : -σιν ℵ-corr¹). ουκετι περιλειπεται θυσιαν περι αμαρτιας προσενενκιν D¹, *jam non restat peccatis hostia offere* D-lat. [The verse, except μετα . . . αληθειας is in Coisl-LXX-marg.]

κ. πλανάμενοι, ch. v. 2. The sin meant by ἁμαρτάνειν is sufficiently defined by the connexion (γάρ) with the preceding exhortations, and by the description of one who has so sinned in ver. 29. Neglect of assembling together, and loss of mutual exhortation and stimulus, would naturally result in (as it would be prompted by an inclination that way at first) the ἀποστῆναι ἀπὸ θεοῦ of ch. iii. 12; the παραπεσεῖν of ch. vi. 6. It is the sin of apostasy from Christ back to the state which preceded the reception of Christ, viz. Judaism. This is the ground-sin of all other sins. Notice the present, not the aor. part. 'If we be found wilfully sinning,' not 'if we have wilfully sinned,' at that Day. It is not of an act or of any number of acts of sin, that the Writer is speaking, which might be repented of and blotted out: but of a *state* of sin, in which a man is found when that day shall come) after the receiving (having received) the knowledge ("It is usually said that γνῶσις is the weaker word, ἐπίγνωσις the stronger: or, the former the more general, the latter the more special: or, the former the more quiescent, the latter the more active: the truth in all these is, that when ἐπίγνωσις is used, there is the assumption of an actual direction of the spirit to a definite object and of a real grasping of the same: so that we may speak of a false γνῶσις, but not of a false ἐπίγνωσις. And the Writer, by the use of this word, gives us to understand that he means by it not only a shallow historical notion about the Truth, but a living believing knowledge of it, which has laid hold of a man and fused him into union with itself." Delitzsch. It is most important here to keep this cardinal point distinctly in mind: that the ἑκουσίως ἁμαρτάνοντες are not mere professors of religion, but real converts, or else ver. 29 becomes unintelligible) of the truth (the truth of God, as so often in St. Paul and St. John), there is no longer left remaining (see on ch. iv. 6) a sacrifice for sins (for there is but One true sacrifice for sins: if a man, having availed himself of that One, then deliberately casts it behind him, there is no second left for him. It will be observed that one thing is not, and need not be, specified in the text. That he has exhausted the virtue of the one sacrifice, is not said: but in proportion to his willing rejection of it, has it ceased to operate for him. He has in fact, as Del. observes, shut the door of repentance behind him, by the very fact of his being in an abiding state of willing sin. And this is still more forcibly brought out when, which Del. does not notice, the scene of action is transferred to the great day of the Lord's coming, and he is found in that impenitent state irreparably. This verse has been misunderstood, 1. by the Fathers, who apply it to the Novatian controversy, and make it assert the impossibility of a second baptism: so e. g. Thl., οὐ τὴν μετάνοιαν ἀναιρῶν λέγει ταῦτα, ὥς τινες παρενόησαν, ἀλλὰ δείκνυσιν, ὅτι οὐκ ἔστι δεύτερον βάπτισμα· διὸ οὐδὲ δεύτερος θάνατος τοῦ χριστοῦ. θυσίαν γὰρ τοῦτον καλεῖ, ὡς καὶ ἐν τοῖς κάτοπιν. μιᾷ γὰρ θυσίᾳ τετελείωκεν εἰς τὸ διηνεκές· τὸ γὰρ βάπτισμα ἡμῶν τὸν θάνατον εἰκονίζει τοῦ χριστοῦ. ὅπερ οὖν ἐκεῖνος εἷς οὕτω καὶ τοῦτο ἕν. And similarly Chrys., Œc., and Augustine, Inchoat. Exposit. Ep. ad Rom. 19, vol. iii. pt. ii., al. 2. By Theodore of Mopsuestia and others, who interpret it only of those in a state of impenitence, understanding that on penitence they will again come under the cleansing influence of the blood of Christ: οὐδὲ γὰρ ἐπὶ τοῦ παρόντος βίου τὴν μετάνοιαν ἀναιρεῖ, ἀλλὰ τὸ μὴ εἶναι τότε συγχώρησιν λαβεῖν τὸν ἐπὶ τοῦ πταίειν ἐνταῦθα μεμενηκότα, καὶ μηδεμίαν ἐπὶ τὸ πταίειν δεξάμενον αἴσθησιν, ἀλογίᾳ τινὶ μετὰ πολλῆς ἡδονῆς ἐπιτελοῦντα ἁμάρτημα); 27.] but (there is left remaining: ἀπολείπεται is common to both clauses) a certain (this attaching of τις to an adjective is an elegance belonging to the more polished style of our Writer, and often found in the classics: e. g. ἐπίπονόν τινα βίον, Diod. Sic. v. 39: ὅτι μικρόν τι μέρος εἴη στρατηγικῆς τὰ τακτικά, Xen. Cyr. i. 6. 14: καὶ Κύρῳ δὲ μεγάλην τινὰ δοκῶ ἡμᾶς χάριν ὀφείλειν, ibid. vi. 4. 7: see also ref. Acts, and cf. Winer, § 25. 2. *c*. Bernhardy's account of the usage, Syntax, p. 442, seems to be the true one, that it has the power of a doubled adjectival sense, and generalizes the quality predi-

a ch. ix. 27. b Isa. xxvi. 11 c Zeph. i. 18. iii. 8. see Ps lxxviii. 5 al. d Col. ii. 15 only.

[a] κρίσεως, καὶ [bc] πυρὸς [bc] ζῆλος ἐσθίειν μέλλοντος τοὺς [bd] ὑπεναντίους. 28 [e] ἀθετήσας τὶς νόμον Μωυσέως χωρὶς [f] οἰκτιρμῶν [g] ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν [g] ἀποθνήσκει· ADKLP Nabcd efghk lmno 17. 47

e = Mark vii. 9. Luke vii. 30. 1 Cor. i. 19. Gal. ii. 21 al. Isa. xxiv. 16. (-τησις, ch. vii. 28.) f Rom. xii. 1 2 Cor. i. 3. Phil. iii. 1. Col. iii. 12 only. P.H. 2 Kings xxiv. 14. g Deut. xvii. 6. ἐπί = ch. ix. 17.

28. aft οικτ. ins και δακρυων D^1(and lat) syr-w-ast.

cated, indicating *some one* of that kind, it may be *any one*. This is exemplified where numerals, or the like of numerals are joined with τις,—e. g. πᾶς τις, ἕκαστός τις, οὐδείς τις, τισὶν οὐ πολλοῖς (Thuc. vi. 94), τινὲς δύο νῆες (id. viii. 100), ἑκατόν τι (Arr. Ind. 7), ταύτας τινὰς τρεῖς (Plato, Rep. x, p. 601 D), as Cicero, "tres aliqui." So here, some one φοβερὰ ἐκδοχή out of all that might befall various men and dispositions. The indefiniteness makes the declaration more awful) fearful (objective,—'tremendus,' not 'timidus,' furchtbar, not furchtsam: fearful to think of, frightful. No figure of hypallage must be thought of, as if φοβερὰ ἐκδοχὴ κρίσεως = ἐκδοχὴ κρίσεως φοβερᾶς, as Jac. Cappellus, Heinrichs, al., and Wolf, alt.) reception (i. e. *meed, doom:* not, as I believe universally interpreted without remark, *expectation*. ἐκδοχή appears never to have this sense, and this is the only place where it occurs in the N. T. Its meanings are, 1. *reception*, principally by succession from another: e. g. Æschin. παραπρεσβ. p. 32. 18, οὐκ ἄκυρον κατ' αὐτοῦ λέγειν Φιλίππου, ἐπιτιμῶν ὅτι τὴν ἐκδοχὴν ἐποιήσατο πρὸς τὴν πόλιν τοῦ πολέμου: Æschyl. Agam. 299, ἡγεῖρεν ἄλλην ἐκδοχὴν πόμπου πυρός: Eur. Hippol. 866, νεοχμὸν ἐκδοχαῖς ἐπεισφέρει κακόν: 2. peculiar to later Greek, and principally found in Polybius, *interpretation*, acceptation, e. g. of the sense of a sentence: so καθάπερ ἐποιοῦντο τὴν ἐκδοχὴν οἱ Καρχηδόνιοι, Polyb. iii. 29. 4: ἐξ ὧν ἀνάγκη ποιεῖσθαι τὴν ἐκδοχὴν ὅτι κ.τ.λ., "quibus ex rebus intelligi debet" &c., id. xii. 18. 7. And so Origen, comm. in Joann. tom. v. 4, vol. iv. p. 98, διὰ τὴν πρόχειρον αὐτῆς (τῆς γραφῆς) ἐκδοχήν. But of the subjective sense, derived from the later meaning of ἐκδέχομαι, I find no hint or example, except the mere assertion in our N. T. lexicons, that it has that meaning in this place. From what follows, it is much better to take it objectively; all which ἀπολείπεται is, the reception of the doom of judgment, and the πυρὸς ζῆλος, &c.) of judgment (i. e. by the *context*, unfavourable judgment), and fervour of fire (the stress is on πυρός, and πῦρ is personified. It is the fire of God's presence, identified with Himself, exactly as in ch. xii. 29, ὁ θεὸς ἡμῶν πῦρ καταναλίσκον: and it is the zeal, the fervour, the excandescence of this consuming fire, which awaits the apostate from Christ. τὸ πῦρ ἐκεῖνο, καθάπερ τις ὑπὸ ζήλου κεντούμενος, ὃν ἂν ἐπιλάβηται, οὐκ ἀφήσειν, ἀλλὰ τρώγει καὶ δαπανᾷ. Chrys. ὅρα, says Thl., πῶς οἷον ἐψύχωσε τὸ πῦρ) which shall (in μέλλοντος the Writer tranfers himself again to the present time: q. d. the fire which is destined to . . .) devour (οὐκ εἶπε φαγεῖν μόνον ἀλλ' ἐσθίειν, ἀϊδίως δηλαδή. Thl. The same expression is found in Il. ψ. 182, τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει) the adversaries (some have supposed the sense of *secret* enemies to be conveyed by ὑπεναντίους. But as Bl. remarks, the word is good Greek, and is constantly found, without any such further sense, representing merely *an enemy*, e. g. Xen. Cyr. i. 6. 38, where ἐξαπατᾶν τοὺς πολεμίους and ἐξαπατᾶν τοὺς ὑπεναντίους are used as synonymous: Herod. iii. 80, where τὸ ὑπεναντίον τούτου is simply 'the opposite of this:' see Lexx. The ὑπό is simply what may be called the 'subjectio rei secundaria:' the prime agent is ever supposed to be highest, and his accidents come up from beneath: thus ὑπέρχεταί μοί τι,—cf, ἵνα σφι γένεα ὑπογίνηται, Herod. iii. 159, &c. It is probable that the Writer has throughout this clause had in his mind ref. Isa., ζῆλος λήψεται λαὸν ἀναίδευτον, καὶ νῦν πῦρ τοὺς ὑπεναντίους ἔδεται). 28, 29.] *Argument 'a minori,' to shew how grievous will be the punishment of the apostate from Christ.* There is a very similar inference in ch. ii. 2, 3; xii. 25. 28.] Any one having set at nought the (not, 'a;' see ch. vii. 18, 19, both for ἀθετεῖν, and for the difference between νόμος and ἐντολή) law of Moses (we must not take this as a general assertion, as true of whoever in any way broke the Mosaic law: but as an alleging of a well-known fact, that in certain cases a breaker of that law was subject to the penalty following. The form of the sentence might be changed thus, 'If Moses' law could attach to violations of it the inexorable doom of death,' &c. For the logical purpose of the 'a minori ad majus,' the greater punishment includes the less. The reference is especially to Deut. xvii. 2—7, where the punishment of death is at-

29 h πόσῳ δοκεῖτε i χείρονος k ἀξιωθήσεται l τιμωρίας ὁ τὸν
υἱὸν τοῦ θεοῦ m καταπατήσας, καὶ τὸ n αἷμα τῆς n διαθή-
κης o κοινὸν p ἡγησάμενος q ἐν ᾧ qr ἡγιάσθη, καὶ τὸ s πνεῦμα

h clasw. w. μᾶλλον, ch. ix. 14 al. i 2 Pet. ii. 20 reff. k constr., ch. iii. 3 reff. τὴν δ' Εὐρυδίκην...ἔκρινε μείζονος ἀξιῶσαι τιμωρίας. Died. Sic. xix. 11. l here only. Prov. xix. 29 al. m Matt. v. 13. vii. 6. Luke viii. 5. xii. 1 only. Job xxxix. 15 al. n Matt. xxvi. 28. ch. ix. 20 (from Exod. xxiv. 8). xiii. 20. Zech. ix. 11. o see Mark vii. 2, 5. Acts x. 14, 28. xi. 8. Rom. xiv. 14 bis. 1 Macc. i. 47, 62. p = Acts xxvi. 2. Phil. ii. 25. ch. xi. 11, 26. 1 Pet. i. 13 al. Job xiii. 6. q Rom. xv. 16. ver. 10 al. r ch. ii. 11. s Zech. xii. 10.

29. om εν ω ηγιασθη A Chr-3-mss.

tached to the same sin as is here in question, viz. apostasy: ἐὰν εὑρεθῇ . . . . ἀνὴρ ἢ γυνὴ ὃς ποιήσει τὸ πονηρὸν ἐναντίον κυρίου τ. θεοῦ σου, παρελθεῖν τὴν διαθήκην αὐτοῦ, καὶ ἐλθόντες (ἀπελθόντες A) λατρεύσωσιν θεοῖς ἑτέροις κ.τ.λ.) dies (the normal present) **without benefit of** (χωρίς, apart from: not implying that no one felt compassion for him, but that such compassion, be it what it might, could not affect his doom) **mercies** (the merciful feelings of any who might be interested for him. οἰκτιρμός, see on ref. Rom., says Bleek, is a purely Alexandrine word, and in the LXX and N. T. is generally in the plural, answering to the Hebrew רַחֲמִים, bowels. χωρὶς οἰκτιρμῶν, φησί, ὥστε οὐδεμία συγγνώμη οὐδὲ ἔλεος ἐκεῖ. Chrys.) **before two or three witnesses** (ἐπί, as in ch. ix. 17, 'in the case of;' his death is an event contingent on, added to, the fact of two or three witnesses appearing. As to the sense, cf. Thl., τουτέστιν, ἐὰν ὁμολογηθῇ ὑπὸ δύο ἢ τριῶν μαρτύρων ὅτι παρέβη τὸν νόμον. The allusion is to Deut. as above, where it is said, ἐπὶ δυσὶν μάρτυσιν ἢ ἐπὶ τρισὶν μάρτυσιν ἀποθανεῖται): 29.] **of how much worse punishment** (though τιμωρία does not elsewhere occur in the N. T., we have the verb, Acts xxii. 5; xxvi. 11), **think ye** (δοκεῖτε stands separate from the construction, and forms an appeal to the judgment of the readers themselves), **shall he be found worthy** (viz. by God. The participle is in the aor., as pointing to the single fact of the doom, not to a continued estimate), **who trampled under foot** (aor. part. as spoken at that day, and looking back upon this life. τί δέ ἐστι καταπατήσας; τουτέστι καταφρονήσας· ὅπερ γὰρ τῶν καταπατουμένων οὐδένα λόγον ἔχομεν, οὕτω καὶ τοῦ χριστοῦ μηδένα λόγον ἔχοντες οὕτως ἐπὶ τὸ ἁμαρτάνειν ἐρχόμεθα. Thl. See reff., and cf. John xiii. 18. [Stier remarks, "Some of us remember the cry, 'Ecrasez l'infame!'"]) **the Son of God** (the higher title of the Mediator of the new covenant is used, to heighten the enormity of the crime), **and accounted common the blood of the covenant** (the **αἷμα τῆς διαθήκης**, being the τίμιον αἷμα of Christ Himself, far above all blood of sprinkling under the old covenant. Even that (Levit. xvi. 19) had hallowing power: how much more this. [But the apostate κοινὸν ἡγήσατο this blood—accounted it mere ordinary blood of a common man, and if so, consented to its shedding, for then Christ deserved to die as a blasphemer.] And this, of that holy Blood, by which we have access to God! So that we have quite enough for the solemn sense, by rendering κοινόν *common*, without going to the further meaning, *unclean*. Chrys. gives both meanings: κοινόν, τί ἐστι; τὸ ἀκάθαρτον, ἢ τὸ μηδὲν πλέον ἔχον τῶν λοιπῶν: Œc., κοινόν, τὸ μηδὲν τῶν ἄλλων διαφέρον, οἷον λέγουσιν οἱ φάσκοντες αὐτὸν ψιλὸν ἄνθρωπον· οὗτοι γὰρ οὐδὲν τοῦ ἡμετέρου διαλλάττον εἰς τιμὴν λέγουσιν αὐτό: Beza compares 1 Cor. xi. 29, μὴ διακρίνων τὸ σῶμα: and Bretschneider quotes Justin Mart. Apol. i. 66, p. 83, οὐ γὰρ ὡς κοινὸν ἄρτον οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν. Cf. Acts x. 28, ἐμοὶ ὁ θεὸς ἔδειξεν μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον, where the two are distinguished. Syr. has "hath counted the blood of the covenant of him by which (whom?) he hath been sanctified as that of every man." The reader will recall our Lord's own τὸ αἷμα τὸ τῆς κ. διαθήκης, cf. ref. Matt. || Mark. See also our ch. xiii. 20) **in which** (as sprinkled with which; as his element and condition of sanctification) **he was sanctified** (see Levit. xvi. 19 LXX, and our ch. xiii. 12 and ix. 13. [He had advanced so far in the reality of the spiritual life, that this blood had been really applied to his heart by faith, and its hallowing and purifying effects were visible in his life: which makes the contrast the more terrible.] And Delitzsch finely remarks, as against the assertors of mere shallow supralapsarianism, that without former experience of grace, without a life of faith far more than superficial, so irrecoverable a fall into the abyss is not possible. It is worthy of remark how Calvin evades the deep truth contained in the words ἐν ᾧ ἡγιάσθη: "Valde indignum est sanguinem Christi, *qui sanctificationis nostræ materia est*, profanare: hoc vero faciunt, qui desciscunt

t here only †. w. acc., Jos. Antt. i. 8. 1. v. 8. 12.
u Deut. xxxii. 35. see note.
v Luke xviii. 7, 8. xxi. 22. Acts vii. 24. xiv. 14 bis. Rom. xi. 3. xii. 19. 1 Tim. iii. 6, 7. vi. 9 only. 2 Kings xxiv. 14. 1 Chron. xxi. 13. Sir. ii. 18.
w Luke xiv. 14. Rom. xii. 19, from l. c. 2 Cor. vii. 11. 2 Thess. i. 6. 1 Pet. ii. 14 only. Ezek. xxv. 14. x ch. i. 6 reff.
y Deut. xxxii. 36. Psa. cxxxiv. 14. = ch. xiii. 4. z ver. 27. a Matt. xii. 11. Luke vi. 39. x. b ch. iii. 12 reff.
c & constr., Mark (xi. 21) xiv. 72. 1 Cor. iv. 17. 2 Cor. vii. 15 (2 Tim. i. 6) only. Num. v. 15.

τῆς [s]χάριτος [t]ἐνυβρίσας; [30] οἴδαμεν γὰρ τὸν εἰπόντα [u]Ἐμοὶ [v]ἐκδίκησις, ἐγὼ [w]ἀνταποδώσω, λέγει κύριος· καὶ [x]πάλιν, [y]Κρινεῖ κύριος τὸν λαὸν αὐτοῦ. [31] [z]φοβερὸν τὸ [a]ἐμπεσεῖν εἰς χεῖρας [b]θεοῦ [b]ζῶντος. [32] [c]Ἀναμιμνή-

30. om λεγει κυριος D¹[P]ℵ¹ 17. 23¹. 67² latt Syr copt æth-rom Ambr$_1$ Primas. aft παλιν ins οτι (*as in Deut* xxxii. 36: *Ps* cxxxiv. 14) D latt æth-pl[(Tischdf) Euthal-ms Antch$_1$] Thdrt$_1$(om$_1$). rec κυριος bef κρινει, with L[P]ℵ² rel copt Chr Thdrt$_1$: txt ADKℵ¹ 17 latt syrr æth [arm Euthal-ms Antch$_1$] Thdrt$_1$ Primas.

a fide:" thus making ἡγιάσθη into ἁγιαζόμεθα. Lightfoot's idea, that *Christ* is the subject of ἡγιάσθη, is hardly worth refutation (Hor. Hebr. in 1 Cor. xi. 29): as neither is that of Claudius, in Wolf, that διαθήκη is the subject), **and insulted** (ἐνυβρίζω, in prose, belongs to later Greek: but is found in the poets, e. g. Eur. Electr. 68, ἐν τοῖς ἐμοῖς οὐκ ἐνυβρίσας κακοῖς: Aristoph. Thesm. 719, τάχ' οὐ χαίρων ἴσως ἐνυβρίσεις: Soph. Philoct. 342, with an accus. as here, πρᾶγμ' ὅτῳ σ' ἐνύβρισαν. In prose it is found in Ælian, Polybius, Herodian, Josephus, principally with a dative of the object) **the Spirit of grace** (for τὸ πν. τῆς χάριτος, see ref. No two things can be more opposed, as Del. remarks, than ὕβρις and χάρις. And this remark guides us to the answer to the question whether χάριτος here is a gen. objective or subjective: whether it is the πνεῦμα which belongs to χάρις, so that it is the gift of the divine χάρις (so Grot., Schlicht., De W., Bleek, Lünem., and most of the moderns), or χάρις which belongs to πνεῦμα, so that it is the gift of and the character of the πνεῦμα. The latter is adopted by Calv., Estius, a-Lapide, Justiniani (altern., but prefers it. He gives the alternative very neatly put by Pseudo-Anselm: "Spiritui sancto gratis dato, vel gratiam danti"), Beza, Owen, al., Böhme, Von Gerlach, Delitzsch, al., and is much the more probable, both on account of the prophecy which is referred to, ἐκχεῶ . . . πνεῦμα χάριτος κ. οἰκτιρμοῦ,—and on account of ἐνυβρίσας, which is most naturally referred to a Person as its object. Chrys. strikingly says, ὁ τὴν εὐεργεσίαν μὴ παραδεχόμενος, ὕβρισε τὸν εὐεργετήσαντα. ἐποίησέ σε υἱόν· σὺ δὲ θέλεις γενέσθαι δοῦλος; ἦλθε κατασκηνῶσαι πρός σε· σὺ δὲ ἐπεισάγεις σαυτῷ πονηροὺς λογισμούς. He does not hold with any definiteness that apostasy is here meant, but applies the whole text homiletically to wilful sin of any kind. Thl., in reproducing Chrys.'s sentence, puts τὸν διάβολον for πονηροὺς λογισμούς) ? **30, 31.**] And this ἐκδοχὴ κρίσεως and πυρὸς ζῆλος are certainties, testified to by God Himself. **30.**] **For we know Him who said, To me belongeth vengeance, I will repay, saith the Lord** (the citation is from Deut. xxxii. 35, and is given not in agreement with the Hebrew text (לִי נָקָם וְשִׁלֵּם, "To me (belongeth) vengeance and recompense") nor with the LXX (ἐν ἡμέρᾳ ἐκδικήσεως (i. e. יוֹם) as is read in the Samaritan Pent.) ἀνταποδώσω, so also Philo, Leg. Alleg. iii. § 34, vol. i. p. 108), but, remarkably enough, in verbal accordance with St. Paul's citation of the same text, Rom. xii. 19, even to the adding of the words λέγει κύριος, which are neither in the Heb. nor the LXX. Two solutions of this are possible: 1. that the expression had become a common saying in the Church; 2. that our Writer takes it from St. Paul's citation. A third alternative is of course open; that it is St. Paul himself, who quotes here as there. For a solution, see Prolegg. on the authorship of this Epistle): **and again, The Lord will judge His people** (no doubt quoted primarily from the passage where it primarily occurs, in ref. Deut. The κρινεῖ there expresses another function of the judge from that which is adduced here. There, He will judge for rescue and for defence: here, for punishment and for condemnation. But the *office of Judge*, generally asserted by κρινεῖ, involves all that belongs to a judge: and if there it induces the comforting of those whom He εἶδεν παραλελυμένους, κ. ἐκλελοιπότας ἐν ἐπαγωγῇ, κ. παρειμένους, here the same general office of judgment also induces the punishment of the wilful sinner and apostate). **31.**] *Axiomatic conclusion of these solemn warnings.* **It is a fearful thing to fall into the hands of the living God** (yet in ref. Kings, 1 Chron., David says, ἐμπεσοῦμαι δὴ εἰς χεῖρας κυρίου, ὅτι πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ σφόδρα, εἰς δὲ χεῖρας ἀνθρώπου

σκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς [d] φωτισθέντες πολλὴν [e] ἄθλησιν [f] ὑπεμείνατε [g] παθημάτων, 33 [h] τοῦτο μὲν [i] ὀνειδισμοῖς τε καὶ θλίψεσιν [k] θεατριζόμενοι, [h] τοῦτο δὲ [i] κοινωνοὶ τῶν οὕτως [m] ἀναστρεφομένων γενηθέντες· 34 καὶ γὰρ τοῖς

d ch. vi. 4 ref. e here only †. Polyb. v. 64. 6. vii. 16. 2. Ælian, V. H. ii. 23. xi. 3. (-λεῖν, 2 Tim. ii. 5.) f constr., 1 Cor. xiii. 7. ch. xii. 2, 3. James i. 12. Wisd. xvi. 22. only. classics, passim. g 2 Cor. i. 6. 2 Tim. iii. 11 al.† h here Isa. xliii. 28. m Matt. i Rom. xv. 3. 1 Tim. iii. 7. ch. xi. 26. xiii. 13 only. P.H. k here only †. = ἐκθεατρίζειν, Polyb. iii. 91. 10 al. xvii. 23. 2 Cor. i. 12. ch. xiii. 18 al. Josh. v. 5. 1 2 Cor. i. 7 al. Isa. i. 23. Ezek. xix. 6.

Frag. Mosq. ὑπεμειναται... ADKL P𝔐 Frag. Mosq. a b c d e f g h k l m n o 17. 47

32. ταις προτ. ημεραις D¹. for ημερας, αμαρτιας ℵ¹.—add υμων ℵ¹(ℵ² disapproving) [m 17 copt].

33. for θεατρ., ονειδιζομενοι D¹.

οὐ μὴ ἐμπέσω: and in ref. Sir. we have ἐμπεσούμεθα εἰς χεῖρας κυρίου, καὶ οὐκ εἰς χεῖρας ἀνθρώπων· ὡς γὰρ ἡ μεγαλωσύνη αὐτοῦ, οὕτω καὶ τὸ ἔλεος αὐτοῦ. But the two sentiments are easily set at one. For the faithful, in their chastisement, it is a blessed thing to fall into God's hands: for the unfaithful, in their doom, a dreadful one. On ζῶν, as a characteristic of θεός, see on ch. iii. 12. Here, the idea of life and energy, attached to the name of God, brings vividly out the ζῆλος with which He will consume His adversaries). **32—34.**] As in ch. vi. 9—12, so here, the Writer turns from solemn exhortation and warning to *encouragement arising from the conduct of his readers in the past.* This their firmness did not look likely to end in apostasy: and accordingly by the memory of it he now cheers and invigorates them. φησὶν οὖν ὅτι μὴ ἄλλους τινὰς μιμήσασθε, ἀλλ' αὐτοὶ ἑαυτούς. ὅρα δὲ πνευματικὴν σοφίαν· πρότερον κατασείσας αὐτῶν τὰς ψυχὰς διὰ τοῦ τῆς γεέννης ἀναμνῆσαι, νῦν μαλάττει δι' ἐγκωμίων, οὐ κολακεύων, ἀλλὰ δι' αὐτῶν τούτων προτρεπόμενος· ἀξιοπιστότερος γὰρ ὁ συμβουλεύων τινὶ ἑαυτὸν μιμήσασθαι καὶ ἃ προειργάσατο ἔργα. Thl.: and Thdrt., κερδάνυσι τῶν εἰρημένων τὸ αὐστηρὸν τῇ μνήμῃ τῶν ἤδη κατωρθωμένων. οὐδὲν γὰρ οὕτως εἰς προθυμίαν διεγείρει ὡς τῶν οἰκείων κατορθωμάτων μνήμη. **32.**] But (in contrast to these fearful things which have been spoken of) **call ever to mind** (ἀναμιμνήσκεσθε, stronger than the simple verb—call over in your minds, one by one: this meaning seems legitimate when a plural follows: and *present*, as implying a constant habit. The verb may be indicative, but is from the whole cast of the sentence, much more likely imperative) **the former days** (the accus. after ἀναμιμνήσκομαι is as good Greek as the gen.), **in which when (first) enlightened** (see on φωτίζω, note, ch. vi. 4), **ye underwent** (scil. with fortitude: which though not implied in the word, signifying mere endurance, yet often is in the context: cf. Xen. Hiero 7. 4 (Bl.), ὅστε ἐμοὶ μὲν εἰκότως δοκεῖτε ταῦτα ὑπομένειν, ἃ φέρετε ἐν τυραννίδι, ἐκεῖνα τιμᾶσθε διαφερόντως τῶν ἄλλων ἀνθρώπων) **much** ('multum magnumque:' πολύς when used with words whose sense admits intensifying, strengthens, as well as repeats, the idea) **contest** (ἄθλησις tells its own meaning, from ἆθλος, ἀθλέω, as 'certamen,' a struggle or contest: and in this sense it occurs in reff.) **of sufferings** (the gen. may be either subjective, implying that your contest *consisted of* sufferings; or objective, that it was *waged with* sufferings, as the foe to be contended against: the former perhaps is the more probable from what follows: cf. συνεπαθήσατε, ver. 34), **33.**] (the *nature of these sufferings* is now specified) **partly** (see reff.) **being made a spectacle** (the theatre being the place where conspicuous punishments were inflicted, on account of the multitudes there assembling. See Acts xix. 29. The word θεατρίζω may therefore be literally taken, if (see Prolegg. § ii. and § iii. 3) the Epistle was written *to Rome, after the Neronian persecution.*) See reff., and cf. 1 Cor. iv. 9, θέατρον ἐγενήθημεν τῷ κόσμῳ. Thl. says, θεατριζόμενοι, τουτέστιν ὥσπερ ἐπὶ θέατρον παραδειγματιζόμενοι, καὶ ταῦτα τυχὸν παρὰ εὐτελῶν καὶ εὐδαιμόνων. And Chrys., οὐχ ἁπλῶς εἶπεν, ὀνειδισμοῖς, ἀλλὰ . . . μετ' ἐπιτάσεως πολλῆς θεατριζόμενοί φησιν· ὅταν μὲν γάρ τις ὀνειδίζηται καθ' ἑαυτόν, λυπηρὸν μέν, πολλῷ δὲ πλέον, ὅταν ἐπὶ πάντων) **in reproaches** (ὀνειδισμός is a word of later Greek. The dat. is one of manner in which) **and tribulations; partly also** (see above), **having become** (there is something of purpose in γενηθέντες, almost a middle sense, 'having made yourselves.' It is a fine encomium on their Christian sympathy and love) **partakers with them who were thus living** (viz. ἐν ὀνειδισμοῖς τε κ. θλίψεσιν: so Œc. and Thl. Some would give ἀναστρεφομένων an ethical sense: "who walk," have their Christian walk and conduct, "in this way," viz. as he exhorts *them* to endure, manfully and firmly. So

n ch. xiii. 3 reff.
o ch. iv. 15 (reff.) only.
p Matt. xxiii. 25. Luke xi. 39 only. Isa. iii. 14.
q Matt. xix. 21. Luke xi. 21. 1 Cor. xiii. 3 al. Gen. xxiv. 59.
r Matt. xiii. 20. Phil. i. 3. ii. 29. ch. xiii. 17. 1 Chron. xxix. 22.
s = ch. xi. 35.
t ch. i. 4 reff.
u Acts ii. 45 only. 2 Chron. xxxv. 7 al.
v = John xv. 16. 2 Cor. iii. 11. ch. xii. 17. 1 Pet. i. 23, 25, from Isa. xl. 8.
w Mark x. 50 only. Prov. xxviii. 24 BN. Isa. i. 30. Jer. iii. 2 compl.
x = ch. iii. 6 reff.
y = ch. viii. 5 reff.

ADKL P^{N} Frag. Mosq. a b c d e f g h k l m n o 17. 47

[n] δεσμίοις [o] συνεπαθήσατε, καὶ τὴν [p] ἁρπαγὴν τῶν [q] ὑπαρ-
χόντων ὑμῶν [r] μετὰ χαρᾶς [s] προσεδέξασθε, γινώσκοντες
ἔχειν ἑαυτοῖς [t] κρείσσονα [u] ὕπαρξιν καὶ [v] μένουσαν. 35 μὴ
[w] ἀποβάλητε οὖν τὴν [x] παῤῥησίαν ὑμῶν, [y] ἥτις ἔχει μεγάλην

34. rec (for δεσμιοις) δεσμοις μου (*see note*), with D^{2}KL[P]$\aleph$ rel [æth Orig$_{1}$] Clem$_{1}$ Euthal$_{1}$: *vinculis eorum* D-lat: txt AD^{1} h 17 [47] vulg syrr copt [arm Euthal-ms Antch$_{1}$] Chr$_{2}$. γινωσκον (sic) $\aleph$. rec ins εν bef εαυτ., with d e g k [Antch$_{1}$]: om ADKL[(P)]$\aleph$ rel [Chr$_{1}$ Isid$_{1}$ Thdrt Damasc].—εαυτους A$\aleph$ Frag-mosq [copt] Clem (Orig) [Euthal-ms: *vos* latt]. rec κρειττονα, with DKL[P] rel [Clem Orig Euthal-ms Isid Antch$_{1}$]: txt A$\aleph$ 17 [Chr$_{1}$]. rec aft υπαρξιν ins εν ουρανοις, with D^{2}KL [P]$\aleph^{2}$ Frag-mosq^{2} rel syrr [æth-pl arm] Orig$_{1}$ [Chr Isid$_{1}$ Euthal-ms Thdrt Antch$_{1}$ Damasc]: om AD^{1}$\aleph^{1}$ Frag-mosq^{1} 17 latt copt æth[-rom] Clem$_{1}$ Chron$_{1}$ Primas.

35. for αποβαλητε, απολυητε D^{1}. rec μισθαπ. bef μεγαλην, with KL rel Chr Thdrt Damasc: txt AD[P]$\aleph$ Frag-mosq m 17 (latt) Clem$_{1}$ Orig$_{1}$ Eus$_{1}$ [Euthal-ms].

Kypke, Kuinoel, al. But I prefer the other as more in accord with N.T. usage: cf. reff.). **34.**] *Illustration*, in reverse order, of the two particulars mentioned in ver. 33. **For ye both** (better than 'also,' seeing that this sentence is not additional to, but illustrative of the last in both its members) **sympathized with** (see on συμπαθέω, ch. iv. 15) **them who were in bonds** (first as to the reading. The mere diplomatic evidence is given in the var. read. Estius appears to be right when he says, "Porro facillimum fuit, Græca mutari unius literulæ ablatione, ut scriberetur δεσμοῖς pro δεσμίοις, cui lectioni deinde addiderunt pronomen μοῦ, eo quod Paulus alibi sæpe vinculorum suorum mentionem faciat." It is not easy on the other hand to explain how δεσμίοις should ever have been substituted for δεσμοῖς μου. The idea that συμπαθῆσαι requires a person and not a thing as its object, which is supposed by some to have caused the alteration to δεσμίοις, is not likely to have influenced a Greek copyist, seeing that it is wholly unfounded in Greek. We have συμπαθεῖν ταῖς ἀσθενείαις, ch. iv. 15; συμπ. καὶ ταῖς μικραῖς ἀτυχίαις, Isocr. p. 64 B, and δεσμοί are, after all, the *state* of the captive person. δεσμίοις is held to be the original by Grot., Beng., Wetst., Griesb., Scholz, Knapp, Lachm., Tischendorf, and is rejected, out of critical editors, only by Matthæi and Rink, who read δεσμοῖς μου, and Mill and Nösselt, who omit μου. Of commentators, the rec. is defended by Wolf, Carpzov, Michaelis, al. A full account is given of all the testimonies each way by Bleek: see also Delitzsch's note), **and ye took** (προσδέχομαι not only of expectation, but of reception: so in ref., οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν. So Chrys. and Thl. here, τὸ προσεδέξασθε τὴν ἐκούσιον αὐτῶν ὑπομονὴν δηλοῖ) **with joy the plundering of your goods** (so reff.: in Luke viii. 3, we have τὰ ὑπάρχοντά τινι. Bleek quotes ἁρπαγὰς ὑπαρχόντων from Polyb. iv. 17. 4), **knowing that ye have for yourselves** (ἑαυτοῖς dat. commodi) **a better possession** (reff.: a word of St. Luke's) **and abiding** (τί ἐστι μένουσαν; βεβαίαν, οὐχ οὕτως ἀπολλυμένην ὥσπερ ταύτην [cf. Matt. vi. 20]). **35—39.**] *Hortatory conclusion*, enforced by (ver. 36) the need of endurance, which itself is recommended by the assurance of the speedy coming of the Lord, and the knowledge that we are not of the number of the backsliders, but of those who live by that faith by which our hope is substantiated. **35.**] **Cast not away therefore** (it is better to keep the active, *intentional* sense of ἀποβάλλω, *to cast away*, than to take the accidental and involuntary sense, 'lose not,' with the vulg., "nolite amittere." This latter sense is common enough, e. g. Herod. viii. 65, τὸν ναυτικὸν στρατὸν κινδυνεύσει βασιλεὺς ἀποβαλέειν: see many more examples in Bleek: and Dio Chrys. (in Wetst.) xxxiv. p. 425, ἐὰν γὰρ ἀλόγως ἐνίοτε ἐγκαλεῖν δόξητε καί τις ὑμῶν περιγένηται, ... δέδοικα μὴ τελέως ἀποβάλητε τὴν παῤῥησίαν. But seeing that we have such expressions as κατέχειν τὴν παῤῥησίαν, ch. iii. 6, it is more probable that the other meaning is intended. So in ref. Mark: so Ælian, Var. Hist. x. 13, τὴν ἀσπίδα ἀπέβαλλεν, &c.) **your confidence** (on the subjective sense of παῤῥησία, see ch. iii. 6, note), **the which** (ἥτις, not ἥ. The simple relative would predicate what follows of the one preceding individual antecedent only, whereas ἥτις predicates it of a whole class of which that antecedent is one. The Latin '*quippe*

[z] μισθαποδοσίαν. 36 [a] ὑπομονῆς γὰρ [b] ἔχετε [b] χρείαν, ἵνα τὸ [c] θέλημα τοῦ θεοῦ [c] ποιήσαντες [de] κομίσησθε τὴν [ef] ἐπαγγελίαν. 37 [g] ἔτι γὰρ [ghi] μικρὸν [ik] ὅσον [k] ὅσον [l] ὁ [m] ἐρχόμενος ἥξει καὶ οὐ [n] χρονιεῖ. 38 [o] ὁ δὲ δίκαιός μου ἐκ πίστεως

z ch. ii. 2. xi. 26 only. (-δότης, ch. xi. 6.)
a Luke viii. 15. Rom. ii. 7. Col. i. 11. ch. xii. 1. James i. 3, 4. 2 Pet. i. 6. Rev. i. 9 al. Ezra x. 2.
b ch. v. 12 reff.
c ver. 7. 19 al.
d ch. xi. 9 al. Exod. xvii. 4.
e ch. xi. 39.
f ch. iv. 1 reff.
g John xiii. 33. xiv. 19.
h as above (g). Matt. xxvi. 39, 73. John xvi. 16—19. 1 Cor. xi. 1, 16 only.
i Isa. xxvi. 20.
k here only. τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλην, Aristoph. Vesp. 213.
l Hab. ii. 3, 4.
m see Matt. xi. 3 (& note) al.
n Matt. xxiv. 48. xxv. 5. Luke i. 21. xii. 45 only. Isa. xiv. 1 (xiii. 22).
o Rom. i. 17 & Gal. iii. 11, from Hab. ii. 4.

36. χρειαν bef εχετε ℵ[1]. κομισασθαι (sic) ℵ.
37. [for οσον οσον ο, οθεν D-gr.] χρονισει [D[1]]ℵ[1].
38. rec om 1st μου (*see note*), with D[3]KL[P] Frag-mosq[2] rel [syrr æth] copt Chr[1] [Eus[1] Euthal-ms Thdrt[h.l.] Damasc] : ins AℵFrag-mosq[1] vulg arm Clem[1] Thdrt[1] Sedul Primas, and (after πιστεως, *as* LXX-Bℵ) D[1] syrr Eus[1].

quæ' expresses it well: 'being of such sort, as . . .') **hath** (*present*, although the reward is future: hath, set down over against it: possesses in reversion) **great recompense of reward** (see on μισθαποδοσία, ch. ii. 2, note; also reff.). **36.**] For (justification of the foregoing μὴ ἀποβάλητε κ.τ.λ.) **of endurance** (ὑπομονῆς is placed first, carrying the main emphasis. "Paulatim," says Bengel, "Apostolus ab hoc versu ad 38 prophetam inducit." For in Hab. ii. 2, 3, the whole passage runs thus: ἐὰν ὑστερήσῃ, ὑπόμεινον αὐτόν· ὅτι ἐρχόμενος ἥξει καὶ οὐ μὴ χρονίσῃ. ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ πίστεώς μου (μου ἐκ πίστεως A) ζήσεται) **ye have need, that ye may do the will of God and receive the promise** (the aor. part., preceding an aor. verb, is often contemporary with it in time, and so requires to be rendered in English by a synchronous tense, as in the case of ἀποκριθεὶς εἶπε, he answered and said. And thus it certainly ought to be taken here. No endurance or patience would be wanted, when they had done the will of God, to receive the promise; because such interval as should elapse between their ποιῆσαι τὸ θέλημα τοῦ θεοῦ in this sense, and κομίσασθαι τὴν ἐπαγγελίαν, would be not here, but in the intermediate state. But that which they really do want ὑπομονή for is that they may δοκιμάζειν τί τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον, and thus receive the promise: see ch. xiii. 21. ἐπαγγελία, as in reff., not the *word* of promise, but the substance of the promise, the promise in its fulfilment. κομίζεσθαι, reff., of gathering a reward, or a prize from a contest, see Eur. Hipp. 432, δόξαν ἐσθλὴν κομίζεται: Thuc. iii. 58, σώφρονα ἀντὶ αἰσχρᾶς κομισασθαι χάριν). **37, 38.**] *Encouragement* to this endurance, by the fact of the time being short, and at the same time further proof of the necessity of it by God's renunciation of him that draws back: all from the same prophecy of Habakkuk.

37.] **For yet a little little while** (this expression is not in Habakkuk, but is found in ref. Isa., ἀποκρύβηθι μικρὸν ὅσον ὅσον, ἕως ἂν παρέλθῃ ἡ ὀργὴ κυρίου, to which the Writer probably alludes. μικρόν is the accus. neut.: some (Lün., Del.) say, an independent nominative, referring to John xiv. 19; xvi. 16; but neither of those places determines the case. ὅσον is often joined to adjectives and nouns, &c., which denote size, to give a certain definiteness to the idea: so μικρὸν ὅσον, Lucian Hermot. 60; ὀλίγον ὅσον, ib. p. 62: and among other places in Wetst. and Loesner, we have the ὅσον repeated in ref.: in Arrian, Indic. 29, ὀλίγοι δὲ αὐτῶν σπείρουσιν ὅσον ὅσον τῆς γῆς: cf. Hermann on Viger, p. 726: Winer, § 36. 3, note. It gives the sense of very small, "aliquantillum" as Hermann expresses it: τὸ δὲ ὅσον ὅσον τὸ πάνυ μικρὸν δηλοῖ, Thl.), **He that is coming** (the solemn prophetical ὁ ἐρχόμενος, 'He that is to come:' see reff. There is no art. in the LXX, and ἐρχόμενος refers to the vision, or as αὐτόν and ἐρχόμενος in the masc. after ὅρασις, both are naturally referred to some one indicated by the ὅρασις; and ἐρχόμενος ἥξει, "coming it will come," is paraphrased into ὁ ἐρχόμενος ἥξει, 'He that is coming shall come.' So Bengel: "Apostolus, articulo addito, verba prophetæ eleganter flectit ad Christum") **shall come, and shall not tarry.** **38.**] *Continuation of the paraphrase:* the two clauses of Hab. ii. 4 being transposed. In the original it runs as in E. V.: "Behold his soul (which) is lifted up is not upright in him: but the just shall live by his faith:" or, an ambiguity extending to all three places where the saying is quoted, here, and reff. Rom., Gal., "The just by his faith, shall live." But the other is more probable: see, on all points regarding the Hebrew text, Delitzsch's note. The transposition is apparently made on

p Acts xx. 20, 27. Gal. ii. 12 only. Job xiii. 8.
q Matt. xii. 17 ||. xvii. 5. 1 Cor. x. 5. 2 Cor. xii. 10. [2 Thess. ii. 12.] 2 Kings xxii. 20.
r here only.
s gen., Luke ix. 55 v. r. Acts ix. 2. ch. xii. 11, only. = Rom. ix. 22. Phil. i. 28. iii. 19 al.
t Heb., here w = ch. vi. 18. x. 1.
u 1 Pet. ii. 9 reff.
v ch. iii. 14 reff.

p ζήσεται, καὶ ἐὰν p ὑποστείληται, οὐκ q εὐδοκεῖ ἡ ψυχή μου ...ψυχη μου Frag. Mosq. ADKLP ℵ a b c d e f g h k l m n 17. 47
q ἐν αὐτῷ. 39 ἡμεῖς δὲ οὐκ ἐσμὲν r ὑποστολῆς εἰς t ἀπ-
q ὠλειαν, ἀλλὰ s πίστεως εἰς u περιποίησιν ψυχῆς.

XI. 1 v Ἔστιν δὲ πίστις ἐλπιζομένων v ὑποστασις, w πραγ-

2nd μου bef η ψυχη $D^{1.2}$. 39. απωλιας ℵ¹.

purpose, to prevent ὑποστείληται being understood to refer to ἐρχόμενος as its subject. **But my just man** (there is much controversy about μου, whether to insert it, and where to insert it. On the whole I agree with Bleek, that the position after δίκαιος, which is found in the LXX-A, was most probably that adopted by our Writer. This, being different from many copies of the LXX, would naturally be altered: and St. Paul's citations not having μου, it would naturally be omitted from our copies here. Delitzsch's reason for omitting it, that because our Writer quotes as St. Paul in ver. 30, he probably does here also, is in fact a depriving of that fact of all its real interest. Placed as in our text, μου will point out that man who is just before God, who belongs to God's people) **shall live by faith**: and (this καί has no place in the LXX, the first clause, here put last, being there asyndetous) **if he** (i. e. the δίκαιος, as Delitzsch very properly insists: not τις understood, nor ἄνθρωπος taken out of δίκαιος, but, in the true spirit of this whole cautionary passage, the very man himself who was justified, and partakes of the Christian life, by faith. The possibility of such a fall is, as he observes, among the principal things taught us by this Epistle) **draw back** (cf. ref. Gal., note. The middle and passive of ὑποστέλλω have usually an accus. of the object of fear: so Dinarchus contra Demosth. p. 11, τῆς ἐξ ἀρείου πάγου βουλῆς οὔτε τὴν Δημοσθένους οὔτε Δημάδου δύναμιν ὑποστειλαμένης: Demosth. p. 630, μηδὲν ὑποστελλόμενον μηδ' αἰσχυνόμενον. But sometimes it is absolute, as here: so Eur. Orest. 606, ἐπεὶ θρασύνῃ κοὐχ ὑποστέλλῃ λόγῳ. See several more instances in Kypke), **my soul** (τίνος ἡ ψυχή; τοῦ θεοῦ, κατὰ τὸ ἴδίωμα τῆς γραφῆς, ὡς τό, τὰς ἑορτὰς ὑμῶν μισεῖ ἡ ψυχή μου (Isa. i. 14), ἢ τοῦ χριστοῦ. The former reference is doubtless right, not the latter, nor that given by Calvin, "Perinde accipiendum est, ac si ex suo sensu Apostolus proferret hanc sententiam") **hath not pleasure in him** (for construction see reff.). **39.**] Here again he returns from that which is threatening in appearance to that which is encouraging and reassuring. **But we** (emphatic; bringing with it, in its mention, all that we are as Christians and that God has made us: you and I, κλήσεως ἐπουρανίου μέτοχοι, ch. iii. 1) **are not of backsliding** (there is no ellipsis after ἐσμέν, as υἱοί, or τέκνα: the gen. of category is common enough: see Bernhardy, Syntax, p. 165, who gives many examples. ὑποστολή takes up ὑποστείληται above. The word is found in Josephus, in several places: Kypke quotes οὐδεμίαν ὑποστολὴν ποιοῦνται κακοηθείας, and λάθρα τὰ πολλὰ καὶ μεθ' ὑποστολῆς ἐκακούργησε: but both his references, as well as those given by Bleek, are wrong. He also quotes from Plutarch, Moral. p. 501, ὅτε μάλιστα δεῖται ὑπομονῆς κ. σιωπῆς κ. ὑποστολῆς ὁ ἄνθρωπος) **unto** (as its result: so Rom. vi. 19 bis, εἰς τὴν ἀνομίαν, εἰς ἁγιασμόν) **destruction** (in St. Paul's sense: see reff.: the verb ἀπόλλυμαι is equally foreign to this Epistle, only occurring in the citation, ch. i. 11), **but of faith unto** (the) **preservation of** (the) **soul** (see on περιποίησις, note, 1 Thess. v. 9. But Delitzsch is right when he warns us against interpreting περιποίησιν ψυχῆς simply by περιπ. ζωῆς or σωτηρίας. "The soul (ψυχή) is the subject of life and salvation. Faith saves the soul, by linking it to God, the living One. The unbelieving man loses his soul: for not being God's, neither is he his own: all that his personality has in itself and round itself, is fallen under wrath and the powers of wrath").

CHAP. XI.]—'We are of FAITH,' concluded the last chapter. And now this great word comes before the mind of the Writer for its *definition*, its *exemplification*, its *triumphs*. By this, all the servants of God from the first have been upheld, and stimulated, and carried through their glorious course. By this exemplification the Writer evermore warmed and carried forward breaks out at last into a strain of sublime eloquence, in which he gathers together in one the many noble deeds of faith which time and space would not allow of his specifying severally.

1.] **Now Faith is** (the rec. text has a

μάτων [x] *ἔλεγχος οὐ βλεπομένων.* [2 y] *ἐν ταύτῃ γὰρ* [z] *ἐμαρ-*

[x] here (2 Tim. iii. 16 v. r.) only. Job xiii. 6. [y] = 1 Tim. v. 10. 2 Cor. viii. 20. [z] pass., ch. vii. 8 reff.

comma after *πίστις*, thus throwing the stress upon *ἔστιν*, and making it mean either, "Now there is a faith, which is" &c., or "Now faith really exists, being" &c. And the alleged ground for this arrangement is, that the ordinary rendering, "Now faith is," would require *πίστις δέ ἐστιν*, or *ἡ δὲ πίστις ἐστίν*. But this argument is nugatory. *ἔστιν* at the opening of the sentence does, it is true, often indicate emphatically absolute existence, e. g. ch. iv. 13: Acts xiii. 15: 1 Cor. viii. 5; xv. 44 al. fr. (in Del.); but frequently it is the mere logical copula, with a certain emphasis on it, carrying a strong affirmation or negation of the truth of the subsequent predication. See Delitzsch here, and Winer, § 7. 3. So that our Writer does not say, 'There is a faith, which is . . . . ,' nor 'Faith has a real existence, being . . . . ,' but he describes that *πίστις* to which in ch. x. 39 he had stated us to belong. And this word 'describes' is perhaps more strictly correct than 'defines:' for the words which follow are not a definition of that in which faith consists, but of that which faith serves as and secures to us. A *definition* would approach rather from the side of the subjective phænomena of faith. Yet when speaking broadly and not strictly, we may well call this the definition of faith: and nearly so Thomas Aquinas (in Del.), "Respondeo dicendum, quod licet quidam dicant prædicta Apostoli verba non esse fidei definitionem, quia definitio indicat rei quidditatem et essentiam, tamen, si quis recte consideret, omnia, ex quibus potest fides definiri, in prædicta descriptione tanguntur, licet verba non ordinentur sub forma definitionis." Delitzsch compares several forms of similar definitions in Philo, e. g. *ἔστι δὲ στεναγμὸς σφόδρα καὶ ἐντεταμένη λύπη* (Leg. Alleg. iii. 75, vol. i. p. 129): *ἔστι δὲ εὐχὴ αἴτησις ἀναθῶν παρὰ θεοῦ* (Quod Deus Immut. 19, p. 285): *ἔστι γὰρ φιλοσοφία ἐπιτήδευσις σοφίας, σοφία δὲ ἐπιστήμη θείων κ. ἀνθρωπίνων καὶ τῶν τούτων αἰτιῶν* (De Congr. Quær. Erud. Gr. 14, p. 530): and an appositional one of faith itself, De Conf. Ling. 9, p. 409, where it is said to be *ἡ ὀχυρωτάτη καὶ βεβαιοτάτη διάθεσις*, and, De Migr. Abr. 9, p. 442, he says of faith, *ἀρτηθεῖσα γὰρ καὶ ἐκκρεμασθεῖσα ἐλπίδος χρηστῆς, καὶ ἀνενδοίαστα νομίσασα ἤδη παρεῖναι τὰ μὴ παρόντα, διὰ τὴν τοῦ ὑποσχομένου βεβαιοτάτην πίστιν, ἀγαθὸν τέλειον, ἆθλον εὕρηται.* It was this passage apparently which led Jerome to make the remark which Grotius quotes in his note on James ii. 23, "Quæ si quis recte consideret, inveniet optime concurrere cum eo quod Scriptor ad Hebræos, *Philoneum aliquid spirans* ut Hieronymo videtur, scripsit, *ἔστι δὲ πίστις κ.τ.λ.*" Notice that it is of *faith* in general, *all* faith, not here of faith in God in particular, that the Writer is speaking: and *πίστις* is anarthrous, as throughout the chapter) confidence (there has been much difference concerning the meaning of *ὑπόστασις*. The ancients for the most part understand it here as "substantia" (so vulg.), substance, the real and true essence: faith gives reality to things not yet seen, so that they are treated as veritably present. So e. g. Chrys., *ἐπειδὴ γὰρ τὰ ἐν ἐλπίδι ἀνυπόστατα εἶναι δοκεῖ, ἡ πίστις ὑπόστασιν αὐτοῖς χαρίζεται· μᾶλλον δὲ οὐ χαρίζεται ἀλλ' αὐτό ἐστιν οὐσία αὐτῶν· οἷον ἡ ἀνάστασις οὐ παραγέγονεν οὐδέ ἐστιν ἐν ὑποστάσει, ἀλλ' ἡ ἐλπὶς ὑφίστησιν αὐτὴν ἐν τῇ ἡμετέρᾳ ψυχῇ*: Thdrt., *δείκνυσιν ὡς ὑφεστῶτα τὰ μηδέπω γεγενημένα*: Œc., *πίστις ἐστὶν αὐτὴ ἡ ὑπόστασις καὶ οὐσία τῶν ἐλπιζομένων πραγμάτων· ἐπειδὴ γὰρ τὰ ἐν ἐλπίσιν ἀνυπόστατά ἐστιν ὡς τέως μὴ παρόντα, ἡ πίστις οὐσία τις αὐτῶν καὶ ὑπόστασις γίνεται, εἶναι αὐτὰ καὶ παρεῖναι τρόπον τινὰ παρασκευάζουσα διὰ τοῦ πιστεύειν εἶναι*: Thl., *οὐσίωσις τῶν μήπω ὄντων καὶ ὑπόστασις τῶν μὴ ὑφεστώτων*: Ambr. (De Pœnit. ii. 3 (15), vol. ii. p. 419), Aug. (In Joann. Tract. lxxix. 1, vol. iii. pt. ii.), Vatablus ("rerum quæ sperantur essentia"), H. Steph. ("illud quod facit ut jam exstent, quæ sperantur"), Schlichting, Bengel, Heinrichs, Bisping, al. Others have rendered it "*fundamentum*:" so Faber Stap., Erasm.(paraphr.), Calvin, Beza ("illud quo subsistunt"), Clarius, Stein, Sykes, Carpzov, al. On the other hand the majority of modern Commentators have preferred the meaning which *ὑπόστασις* bears in ch. iii. 14, where see note: viz. "confidence." So Luther, Camero, Grotius, Hammond, Wolf, Böhme, Bleek, De Wette, Tholuck, Stuart, Ebrard, Lünemann, Delitzsch, al. And there can be no reasonable doubt, that this is the true rendering here. Thus only do the two descriptions given correspond in nature and quality: and thus only does *ὑπόστασις* itself answer to what we might expect by *ἐλπιζομένων* being used and not some word like *ἀνυποστάτων*. The one being subjective in both these cases of parallel, it is but reasonable that the other should be also. Delitzsch, as usual when any psycho-

a = Matt. xv. 2 ‖ only. b = Matt. xxiv. 15. Rom. i. 20. 2 Tim. ii. 7. Prov. i. 2, 6. c = Rom. ix. 22. Ps. lxxiii. 16. lxxxviii. 37.

a τυρήθησαν οἱ a πρεσβύτεροι. 3 Πίστει b νοοῦμεν c κατηρ-

logical question arises, has gone into this matter at great length, and his note should by all means be read. He compares a very remarkable passage of Dante, Paradiso, xxiv. 52—81) **of things hoped for** (the old Latin versions were certainly wrong in rendering ἐλπιζομένων "*speran-tium.*" But, granting that it is neuter, a question arises as to the arrangement of the word πραγμάτων, whether it belongs to ἐλπιζομένων or to οὐ βλεπομένων. Chrys., Œc., the vulg., Calvin in his version, Estius, Böhme, al. join it with the former: Thl., Ambrose, Aug., Faber Stap., most of the Commentators, and, as Bleek believes, all the editions, with the latter. And for two reasons, this seems to be the right connexion. It preserves the rhythm better, which otherwise would halt, by the second clause being so much shorter than the first,—and it is more likely that πραγμάτων, indicating as it does rather material objective facts than objects of hope, should be joined with the objective οὐ βλεπομένων, than with the subjective ἐλπιζομένων), **demonstration** (another dispute has arisen, about the meaning of ἔλεγχος. From ἐλέγχειν, to *convict*, or *convince*, of persons,—to *prove* or *demonstrate*, of things, comes ἔλεγχος, *conviction*, or *proof*: Aristot. Rhet. ad Alex. c. 14, ἔλεγχος δέ ἐστιν ὁ μὲν μὴ δυνατὸς ἄλλως ἔχειν ἀλλ' οὕτως ὡς ἡμεῖς λέγομεν. So the vulg. has rendered "*argumentum*,"—Aug., Prosper., Mutianus, "*convictio*,"—Calvin, "*demonstratio*" or "*evidentia*" ("evidence," E. V.), Hammond (and similarly Luther), "*firma persuasio.*" Chrys. says, βαβαί, οἵᾳ ἐχρήσατο λέξει εἰπὼν ἔλεγχος οὐ βλεπομένων· ἔλεγχος γὰρ λέγεται ἐπὶ τῶν λίαν ἀδήλων (but the reading of the best mss. and of the Benedictine edn. is δήλων)· ἡ πίστις τοίνυν ἐστὶν ὄψις τῶν ἀδήλων, φησί, καὶ εἰς τὴν αὐτὴν τοῖς ὁρωμένοις φέρει πληροφορίαν τὰ μὴ ὁρώμενα: Œc., ἀπόδειξις τῶν οὐ βλεπομένων· ἀποδεικνυσι δὲ ὁρατὰ τὰ ἀόρατα ἡ πίστις· πῶς; τῷ νῷ καὶ ταῖς ἐλπίσιν ὁρῶσα τὰ μὴ φαινόμενα: Thl., ἔλεγχος, τουτέστι δεῖξις καὶ φανέρωσις ἀδήλων πραγμάτων· ποιεῖ γὰρ ταῦτα βλέπεσθαι τῷ νῷ ἡμῶν ὡς παρόντα. The old Latin version in D renders most strangely, "*accusator non videntium.*" The modern Commentators are divided: some have taken the subjective sense of *conviction*,—*inward persuasion of the truth of*: so Menken, Bleek, De W., Lünem. But, as Tholuck remarks, this sense of the word is hardly borne out by usage. And therefore we seem driven back on the objective meaning as referred to things, viz. *proof*, or *demonstration*. This is adopted by Bengel, Böhme, Stier, Ebrard, Hofmann, al. As far as the *sense* is concerned, both come to the same in the end. It is faith, an act of the mind, which *is* this demonstration: it is therefore necessarily subjective in its effect,—is the demonstration *to him who believes*) **of matters** (see above) **not seen** (this πράγματα οὐ βλεπόμενα is a much wider designation than ἐλπιζόμενα, embracing the whole realm of the spiritual and invisible, even to the being and essence of God Himself: see below, ver. 6; and cf. Rom. viii. 24, where St. Paul's expressions differ slightly in form from these. There is no ground whatever for saying that our Writer makes faith identical with hope. Faith is the ὑπόστασις of ἐλπιζόμενα: Hope *exists* independently of it, but derives its reality, and is ripened into confidence, by its means. And faith is the demonstration to us of that which we do not see: cf. the beautiful words of Calvin: "Nobis vita æterna promittitur, sed mortuis: nobis sermo fit de beata resurrectione, interea putredine sumus obvoluti: justi pronuntiamur, et habitat in nobis peccatum: audimus nos esse beatos, interea obruimur infinitis miseriis: promittitur bonorum omnium affluentia, prolixe vero esurimus et sitimus: clamat Deus statim se nobis adfuturum, sed videtur surdus esse ad clamores nostros. Quid fierit, nisi spei inniteremur, ac mens nostra præluceute Dei verbo ac spiritu per medias tenebras supra mundum emergeret?"). 2.] **For** (q. d. 'and so high a description of faith is not undeserved, seeing that . . .' The γάρ does not bring in any proof of the foregoing description, only shews that faith is noble enough to be dignified with the offices just named) **in** (not, "*by*," merely: but elemental; in the domain, or region, or matter, of: so ἐπαινέσω ὑμᾶς ἐν τούτῳ, 1 Cor. xi. 22: and "*vituperari in amicitia*," in Cicero (Del.)) **this** (not αὐτῇ, "*it*:" but more graphic and encomiastic: in this it was, that . . .) **the elders** (i. e. not merely those who lived before us, but those ancients whom we dignify with the name of elders: cf. Philo de Abrahamo, § 46, vol. ii. p. 39, ὁ γὰρ ἀληθείᾳ πρεσβύτερος, οὐκ ἐν μήκει χρόνου, ἀλλ' ἐν ἐπαινετῷ βίῳ θεωρεῖται: and Thdrt., τουτέστιν οἱ πάλαι γεγενημένοι, οἱ πρὸ τοῦ νόμου καὶ ἐν τῷ νόμῳ διαλάμψαντες ἅγιοι. Bleek cites Æschin. p. 20. 4, Ὁμήρου, ὃν ἐν τοῖς

τίσθαι τοὺς [d]αἰῶνας [e]ῥήματι θεοῦ, [f]εἰς τὸ μὴ ἐκ [g]φαινο-

d = ch. i. 2 reff. e ch. i. 3. vi.

5 reff. f = 2 Cor. vii. 3. viii. 6. Philo, Conf. Ling. 34, vol. i. p. 431.

g κόσμος, τὸ τοῦ φαινομένου τοῦδε ἀρχέτυπον,

πρεσβυτάτοις καὶ σοφωτάτοις τῶν ποιητῶν εἶναι τάττομεν. So also οἱ πατέρες, see Rom. ix. 5: Heb. i. 1) were testified of (so reff. In this absolute usage, it is of course implied, that the testimony was a good one. The usage is principally that of St. Luke, Acts vi. 3; x. 22; xvi. 2; xxii. 12. There is no need with Bleek and Lünem. to separate the verb from ἐν ταύτῃ, and supply after 'hac in fide,' "constituti" or the like: see on the construction above).

3.] The Writer now begins his series of examples of the power of faith. But instead of opening them with the example of our first parents, which he probably passes over as not sufficiently recorded in Scripture, he adduces the great and primary postulate of faith which has regard to a fact contemporaneous indeed with them, and holding this first chronological place in the series: viz. the creation of the world itself. By faith (πίστει is the instrumental dative, nearly = διὰ πίστεως, with which indeed it is interchanged in ver. 33) we perceive (see ref. Rom., where the verb is used in the same sense of intellectual perception, τὰ ἀόρατα of God being the νοούμενα. The world itself, and the things therein, καθοράται by us: but the fact of its creation by God νοεῖται, with our rational or spiritual faculties) the ages (see note on ch. i. 2, where I have maintained that the expression οἱ αἰῶνες includes in it all that exists under the conditions of time and space, together with those conditions of time and space themselves, conditions which do not bind God, and did not exist independently of Him, but are themselves the work of His word. Chrys. here replaces τοὺς αἰῶνας in his paraphrase by τὰ πάντα, the universe. Since writing the note above referred to, I have seen Delitzsch's commentary, which strongly maintains the mere material sense of οἱ αἰῶνες, but not to me convincingly) to have been framed (so E. V. for κατηρτίσθαι: and we cannot perhaps do better. It is rather however, *furnished forth*, 'made to be, and to be what we find them:' see reff. Ps.) by the word of God (so Philo, in Del., διὰ ῥήματος τοῦ αἰτίου ὁ σύμπας κόσμος ἐδημιουργεῖτο. ῥῆμα differs from λόγος, in being the *spoken word*, the command, as throughout Gen. i., whereas λόγος may be, as Del., the inward shaping of the thing willed, as well as its outward manifestation. Cf. Philo de Sacr. Abel et Cain, § 18, vol. i. p. 175, ὁ γὰρ θεὸς λέγων ἅμα ἐποίει μηδὲν μεταξὺ ἀμφοῖν τιθείς. ῥῆμα must not here be taken for the personal word: ch. i. 2 is on a different matter), so that (it seems necessary here, with almost all Commentators except Hofmann, Lünem., and Delitzsch, to keep to the ecbatic εἰς τό as against the telic. For even granted that we have on the whole a good sense given by the telic,—that God's purpose in framing the αἰῶνες was that &c. (which I own I can hardly see), yet there would be two weighty reasons against admitting it here: 1. that it would be unnaturally introduced, because it is not this *purpose of God* which we apprehend by faith, but the fact which is supposed to testify to this purpose: whereas if we take the telic sense of εἰς τό, we must include the purpose itself in that which we apprehend: 2. that it does violence to γεγονέναι, which on that hypothesis ought to have been some subjective word, not, as it is now, a mere record of past fact. It would be philological labour thrown away to shew that the ecbatic sense of εἰς τό is legitimate. The directive force of εἰς may lie either in the purpose of the worker, or in the tendency of the result. Cf. esp. Luke v. 17) not out of things apparent hath that which is seen (i. e. the visible world) been made (the first and chief difficulty here is in the position of μή, and the conclusion which we are thence to form as to our rendering. Most of the translations (Syr., D-lat., "*ut ex non apparentibus*," vulg., "*ut ex invisibilibus*," Erasmus, Luther, al.) regard it as belonging to φαινομένων, and render as if it were ἐκ τῶν μὴ φαινομένων (so Scriv.'s a, *a secunda manu*). And so likewise Chrys. (ἐξ οὐκ ὄντων τὰ ὄντα ἐποίησεν ὁ θεός), Thdrt. (ἐξ ὄντων γὰρ δημιουργοῦσιν οἱ ἄνθρωποι, ὁ δὲ τῶν ὅλων θεὸς ἐκ μὴ ὄντων τὰ ὄντα παρήγαγε), Œc., Thl., Faber Stap., Jac. Cappell., Estius, Calov., Heinrichs, Valcknaer, Tholuck, al. And, thus taking the construction, these render in two different ways: 1. take the μὴ φαινόμενα as things unseen, in contrast to the things seen; 2. as things non-existent, as contrasted with things existent. The former of these regard the assertion as meaning that God created the world out of the previously non-apparent Chaos, the "Thohu wa-Bohu" of Gen. i. 3; the latter as referring to the creation out of the ideas in the divine mind, in which (see this ably argued out in Delitzsch's Biblische Psychologie, pp. 23, 24) all creation pre-existed from eternity. As against both these views it is asserted positively by

h = John i. 3. ch. iv. 3. Gen. ii. 4. i = ch. iii. 3. Matt. vi. 25. xii. 41, 42. Mark xii. 33. (Rev. i. 19?) k ch. i. 4 reff. l = ch. v. 1 reff.

μένων τὸ βλεπόμενον [h] γεγονέναι. [4] Πίστει [l] πλείονα θυσίαν Ἄβελ [k] παρὰ Κάϊν [l] προσήνεγκεν τῷ θεῷ, δι' ἧς

ADKLP Nabcd efghk lmno 17. 47

CHAP. XI. 3. rec τα βλεπομενα (*change of number to suit φαινομενων*), with D^3KL rel vulg [syrr arm] Chr$_2$ [Thdrt Damasc]: txt A D^1(and lat) [P]ℵ 17 copt [æth] Clem$_1$ Ath$_1$ [Chr-2-mss$_1$ Euthal-ms].

Lünemann, and contended by Bleek and De Wette, that such a transposition of the negative particle is altogether impossible. Delitzsch replies that Chrys. and the Greek interpreters who so transposed it, understood their own language: and argues for the admissibility of the transposition, citing such expressions as ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων, Thuc. i. 5, and οὐκ ἐπὶ μεγάλοις μεγάλως διεσπουδάζετο, Arrian. Alex. vii. 23. 12, and such opinions as that of Valcknaer here, who calls it "consuetam Græcis transpositionem voculæ negantis," and Rost, § 135. 1, "If a single idea expressed by a noun is to be emphatically denied, which noun is preceded by an article or a preposition, then the particle of negation is put before the article or the preposition." And certainly it does seem difficult to deny the existence of such cases, and to say with Bleek, that no examples have been given where a μή or οὐ belonging to a participle or adjective is separated from it by a governing preposition: the only apparently applicable instance, 2 Macc. vii. 28, ὅτι οὐκ ἐξ ὄντων ἐποίησεν αὐτὰ ὁ θεός, being struck away by the Vatican reading being ἐξ οὐκ ὄντων. Still, if we grant the legitimacy of the inversion in cases of emphatic denial, it will remain for us to consider, whether such inversion is to be assumed here. And, I own, it seems to me quite unnecessary. The ultimate sense is in the main the same in either case; but the straightforward construction of the words gives by far the more apposite expressed meaning. In all that we see with our sense, of re-creation and reproduction, τὸ βλεπόμενον ἐκ φαινομένου γέγονεν. The seed becomes the plant: the grub the moth. But that which is above sight, viz. faith, leads us to apprehend, that this has not been so in the first instance: that the visible world has not been made out of apparent materials. On this acceptation of the construction, we need not interpret φαινόμενα otherwise than according to its plain meaning, things apparent: nor does the text stand committed to the before-mentioned præ-existence, or to any Philonian scheme of creation: being simply a negative proposition).

4.] **By faith** (see above) **Abel offered to God a more excellent sacrifice than Cain** (not elliptic, for παρὰ τὴν τοῦ Κάϊν: but as in reff., 'than Cain did.' But how πλείονα θυσίαν? First, there can be no doubt that the adj. must be taken not of quantity, but of quality. So Chrys., τὴν ἐντιμοτέραν λέγει, τὴν λαμπροτέραν, τὴν ἀναγκαιοτέραν: and Thdrt. and Thl., τὴν τιμιωτέραν. But how was it so? Our text answers us, πίστει. The more excellence must be looked for then rather in the disposition with which the sacrifice was offered than in the nature of the sacrifice itself. Gregory the Great (cited by Del.) says well, "Omne quod datur Deo, ex dantis mente pensatur; unde scriptum est, 'Respexit Deus ad Abel et ad munera ejus, ad Cain autem et ad munera ejus non respexit.' Neque enim sacrum eloquium dicit, respexit ad munera Abel et ad Cain munera non respexit, sed prius ait quia respexit ad Abel, ac deinde subjunxit, 'et ad munera ejus.' Idcirco non Abel ex muneribus, sed ex Abel munera oblata placuerunt." This beyond doubt is the principal ground of the πλείονα. With regard to the sacrifices themselves; with our present knowledge of type and sacrifice, many reasons might be alleged why that of Abel should be more according to God's will than that of Cain; but none of those reasons can be safely or decisively applied here. That Abel's consisted of the firstlings of his flock and of the fat thereof—the *first and the best*, whereas Cain's was merely an offering of the fruit of the ground, perfunctory and common-place,—may be a circumstance not without weight in appreciating the term πίστει. That Abel's was an offering of slain animals, God's own appointed way, so soon after, of the sinner's approach to Him, whereas Cain's was only a gift, as if he could approach God without shedding of blood,—this may also be an important element in the term πίστει. But it would not be safe here to insist on either of these. The difference alleged by Hofmann, Schriftb. ii. 1. 141, that Abel brought the flesh of those beasts whose skin had covered his bodily nakedness,—in faith, as an offering imputing the covering of his soul's nakedness by God's grace,—is too far-fetched, and too alien from any subsequent typology of sacrifice, to be entertained for a moment), **by means of**

[m] ἐμαρτυρήθη εἶναι [n] δίκαιος, μαρτυροῦντος [o] ἐπὶ τοῖς [p] δώροις αὐτοῦ τοῦ θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ. 5 Πίστει Ἐνὼχ [q] μετετέθη [r] τοῦ μὴ [st] ἰδεῖν [t] θάνατον, καὶ

m ver. 2. n Matt. xxiii. 35. see 1 John iii. 12. o = ch. viii. 1 reff.

p ch. v. 1 reff. 7, 9 reff. Ps. lxxxviii. 48. q ch. vii. 12 reff. r = Gen. v. 24. Wisd. iv. 10. Sir. xliv. 16. s = Acts ii. 27, from Ps. xv. 10. t Luke ii. 26. John viii. 51. see r ch. x.

4. for του θεου, τω θεω AD¹ℵ¹ 17 [Euthal-ms¹]: txt D³KL[P]ℵ rel vulg syrr copt [arm Clem₁ Chr Euthal-ms² Thdrt Damasc]. δια ταυτης D¹. rec λαλειται (*perhaps a change to a more obvious meaning,* 'is spoken of:' *perhaps, with Bloomf, though not very prob, a mistake of the scribes by reason of a flourish after the* ει. *See note*), with DKL rel-harl [æth] Thdrt(*but see note*) Œc: txt A[P]ℵ a² 17 [47] vulg syrr copt [arm] Clem₁ Orig₁ Ath₁ Chr₃ [Euthal-ms] Primas.

which (viz. which *faith*, not, which *sacrifice*, as Cramer: δι' ἧς must apply to the same as δι' αὐτῆς below, and that surely can refer to nothing but the πίστις which is the great leading idea of the chapter) **he was testified** (see above, ver. 2) **to be righteous** (when? by whom? not, by our Saviour, nor by St. John (reff.), though in both places such testimony is borne to him: but as explained in the next clause, at the time of his sacrifice, and by God Himself), **God bearing testimony upon** (in regard to: the same prep. and case, as in Gen. iv. 4, καὶ ἐπεῖδεν ὁ θεὸς ἐπὶ Ἀβὲλ καὶ ἐπὶ τοῖς δώροις αὐτοῦ) **his gifts** (of what kind this testimony was, there can be little doubt. Theodotion's rendering, καὶ ἐνεκύρισεν αὐτὰ ὁ θεός, though wrong as a rendering, is probably right in fact. Cf. Exod. xiv. 24: 1 Kings xviii. 24, 38. Chrys. refers to this rendering, but erroneously attributes it to the Syr.: Thl. says, λέγεται δὲ ὅτι καὶ πῦρ κατελθὸν ἀπὸ τοῦ οὐρανοῦ ἀνήλωσε τὴν θυσίαν, καὶ ἐκ τούτου καὶ ὁ Κάϊν ἐπέγνω ὅτι προετιμήθη ὁ Ἀβέλ. πῶς γὰρ ἂν ἄλλως; διὸ καί τις τῶν μεταθεμένων τὴν Ἑβραΐδα εἰς τὴν Ἑλλάδα γλῶτταν οὕτως ἔθηκεν, Ἐπέβλεπεν ἐπὶ τὰς θυσίας Ἀβὲλ ὁ κύριος καὶ ἐνέπρησε. Œc. also mentions the report); **and by means of it** (his faith, again, not, as Œc., al., his sacrifice: see above) **having died** (join together, not δι' αὐτῆς ἀποθανών, as Œc., πρόφασις γὰρ αὐτῷ γέγονεν ἡ θυσία σφαγῆς, but δι' αὐτῆς λαλεῖ: see below) **he yet speaketh** (viz. as interpreted by the parallel place, ch. xii. 24, where it is said of the αἷμα ῥαντισμοῦ, that it κρεῖττον λαλεῖ παρὰ τὸν Ἀβέλ,—by means of his blood, of which it is said by God in Gen. iv. 10, φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρός με ἐκ τῆς γῆς. So Th. Aquinas, Galen, Ribera, Jac. Cappell., Grot., Erasm., al., Bleek, De Wette, Lünem., Ebrard, Delitzsch. The interpretation of λαλεῖ (and of λαλεῖται, so that no safe inference can be gathered as to the reading from the fact of this interpretation) has usually been as in Chrys., πῶς ἔτι λαλεῖ; τοῦτο καὶ τοῦ ζῆν σημεῖόν ἐστιν καὶ τοῦ παρὰ πάντων ᾄδεσθαι θαυμάζεσθαι καὶ μακαρίζεσθαι (see also below): Thdrt., τὸ δὲ ἔτι λαλεῖ, ἀντὶ τοῦ ἀοίδιμός ἐστι μέχρι τοῦ παρόντος καὶ πολυθρύλλητος, καὶ παρὰ πάντων εὐφημεῖται τῶν εὐσεβῶν: Œc., λαλεῖ δὲ τῇ φήμῃ, τῇ δόξῃ, τῇ μνήμῃ: Thl., δοξάζόμενος, μνημονευόμενος λαλεῖ, ὡς καὶ ὁ οὐρανὸς λαλεῖ ὁρώμενος μόνον. Probably the change to the passive has been due to this interpretation, that voice seeming more naturally to express it. Some of those who read λαλεῖ, have taken it in the sense of "speaks to us to follow his example." So Chrys. in the next words to those quoted above: ὁ γὰρ παραινῶν τοῖς ἄλλοις δικαίοις εἶναι, λαλεῖ: Thl., ἡ πίστις αὐτὸν ἐποίησεν ἔτι ζῆν καὶ διδάσκαλον καθίστασθαι πᾶσι, λαλοῦντα μονονουχὶ Μιμήσασθέ με κ.τ.λ.: Corn. a-Lapide,—joining however the two,—"Pietas, martyrium et memoria adhuc recens est et celebratur apud omnes fideles eoeque ad sui imitationem exhortatur melius quam si Abel mille linguis eos exhortaretur:" Valcknaer, Kuinoel, al. And perhaps Stuart may be partly right, who, recognizing the allusion to Gen. iv. 10, says, "The form of expression only in our verse seems to be borrowed from Gen. iv. 10; for here it is the *faith* of Abel which makes him speak after his death; viz. to those who should come after him, exhorting and encouraging them to follow his example." I say *partly* right, for however this may be in the background, the cry of his blood is obviously primary in the Writer's thought, from ch. xii. 24, where the voice of Abel is contrasted with that of the Christian blood of sprinkling. Calvin and Delitzsch appear to have exactly hit the right point, in saying, "Porro singulare divini erga eum amoris hoc testimonium fuit, quod Deus curam habuit mortui: atque inde patet reputari inter Dei sanctos, quorum mors illi pretiosa est"). 5, 6.] The *example of Enoch: and axiomatic declaration upon it.* 5.] **By faith** (πῶς δὲ πίστει μετετέθη; ὅτι τῆς μεταθέσεως ἡ εὐαρίστησις αἰτία, τῆς δὲ εὐαρεστήσεως ἡ πίστις. Chrys.)

u ch. vii. 12. xii. 27 only †. 2 Macc. xi. 24 only.
v here bis, ch. xiii. 16 only. Gen. l. c. vi. 9 al. (-τος, Wisd. iv. 10.)
w ch. iv. 16. vii. 25. x. 1, 22.
x Acts xv. 17 from Amos ix. 12. Rom. iii. 11, from Ps. xiii. 2.
y here only †. (-δοσία, ch. ii. 2.)
z = ch. viii. 5 reff.
a here only.
b here (Acts xxiii. 10 v. r.) only ‡. Prov. xxx. (see xxiv.) 5. Deut. ii. 4. i. 17. ch. iii. 3, 4 bis. ix. 2, 6. 1 Pet. iii. 20 only. Num. xxi. 27. 36. Luke xvii. 27 (ch. ix. 4. Rev. xi. 19) only. Gen. vi. 14 al.
c Matt. xi. 10 ¶ L. Mark i. 2. Luke
d = 1 Pet. iii. 20. Matt. xxiv.

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οὐχ ηὑρίσκετο, διότι [q] μετέθηκεν αὐτὸν ὁ θεός. πρὸ γὰρ τῆς [u] μεταθέσεως [m] μεμαρτύρηται [v] εὐαρεστηκέναι τῷ θεῷ. [6] χωρὶς δὲ πίστεως ἀδύνατον [v] εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν [w] προσερχόμενον τῷ θεῷ, ὅτι ἐστίν, καὶ τοῖς [x] ἐκζητοῦσιν αὐτὸν [y] μισθαποδότης γίνεται. [7] Πίστει [z] χρηματισθεὶς Νῶε περὶ τῶν [a] μηδέπω βλεπομένων [b] εὐλαβηθεὶς [c] κατεσκεύασεν [d] κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ,

5. (ηυρισκ., so ADℵ.) for διοτι, οτι ℵ¹. μετετεθηκεν D².³LΨ¹ d [Euthal-ms]. rec aft μεταθεσεως ins αυτου, with D³KLℵ³ rel syr [(Syr) arm Chr$_1$ Thdrt Damasc]: om AD¹[P]ℵ¹ 17 [47] latt copt [Euthal-ms]. (ευαρεστηκεναι, so AKL o 17 [47] Thl.)

6. om τω D²ℵ¹ [k] 17.

Enoch was translated, not to see death (cf. LXX, Gen. v. 24, after which this verse is framed: καὶ εὐηρέστησεν Ἐνὼχ τῷ θεῷ, καὶ οὐχ εὑρίσκετο ὅτι (ηὑρ. διότι A) μετέθηκεν αὐτὸν ὁ θεός. μετετέθη, as in reff., by a sudden disappearance from this earth: οὐχ ηὑρίσκετο, cf. the similar expression of Livy i. 16, in relating the supposed disappearance of Romulus in the storm, "nec deinde in terris Romulus fuit." This translation was hardly, as Calvin, "mors quasdam extraordinaria," though he means this in no rationalistic sense, as is plain from his accompanying remarks:—but rather a change which passed upon him altogether without death, from corruptibility to incorruptibility, from the natural body to the spiritual. The τοῦ μὴ ἰδεῖν is purpose and purport in one. The construction, after a sentence and in relation to it, is said by Winer, § 44. 4. *b*, to be chiefly familiar, in the N. T., to St. Luke and St. Paul. See reff.), **and was not found** (see above), **because God translated him. For before his translation a testimony is given to him** (the perfect implies the continued existence of the testimony in the text of Scripture) **that he hath pleased God** (on εὑρ. and εὐαρ. see Winer, § 12. 3. *b*. The temporal augment, usual after εὐ- and δυς-, is omitted in the κοινὴ διάλεκτος): **6.] but apart from faith it is impossible** (it is a general axiom, not a mere assertion regarding Enoch; if it were, we should expect ἀδύνατον (ἦν) αὐτῷ) **to please** (Him, as is evident) **at all** (this sense of doing a single act well pleasing to God, is given by the aorist: cf. Rom. viii. 8, οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται. The aor. expresses simply the verbal idea without reference to time; and therefore when in a negative sentence gives the exclusive meaning 'at any time,' 'at all'): **for it behoves him that cometh to God** (Luther, al. render, "him that will come:" but it is much more probable that ὁ προσερχόμενος is the habitual, official present—'the comer to God.' For the expression, see reff. It is that approach which is elsewhere designated ἐγγίζειν τῷ θ., ch. vii. 19,—for the purposes of worship or of communion, or of trust, or service generally) **to believe** (aor., not πιστεύειν, because it is not here the state in which the comer is at his coming, but the state which has originated his coming, of which that coming is the fruit, which is insisted on) **that He is** (exists: his faith being to him thus a πράγματος ἔλεγχος οὐ βλεπομένου), **and becomes** (is eventually: 'evadit') **a renderer of reward** (ch. ii. 2) **to them that seek Him out** (ἐκζητέω, more than ζητέω, as 'exoro' than 'oro.' Thus his faith is also to him an ἐλπιζομένων ὑπόστασις: God's existence is realized to him by it, and by it his future reward assured). 7.] *Example of* Noah. Gen. vi. 8 ff. **By faith, Noah, having been warned** (viz. by God, Gen. vi. 13 ff. On the word, see note ch. viii. 5) **concerning the things not yet seen** (these words belong to χρηματισθείς, not to εὐλαβηθείς, as Erasm.(vers.) and Grotius. The latter asserts that εὐλαβεῖσθαι περί τινος occurs in Plato; but the passage appears to be Legg. xi. p. 927 c, εὐλαβούμενον περὶ τροφήν τε καὶ παιδείαν ὀρφανῶν, and it is asserted by others that εὐλαβεῖσθαι περί τινος is not found. Still it might surely be legitimate: we have εὐλαβεῖσθαι ἀμφί τινι in Lucian, Gall. 21. But the other arrangement is more rhythmical, and more obvious), **taking forethought** (see, on ch. v. 7, the distinction made by the Stoics, Diog. Laert. vii. 63: φοβηθήσεσθαι μὲν τὸν σοφὸν οὐδαμῶς, ἀλλ' εὐλαβηθήσεσθαι· εὐλάβειαν εἶναι

δι' ἧς [e] κατέκρινεν τὸν [f] κόσμον, καὶ [g] τῆς [g] κατὰ πίστιν [e] δικαιοσύνης ἐγένετο [h] κληρονόμος. 8 Πίστει [i] καλούμενος

e = Matt. xii. 41, 42 ‖ L. Wisd. iv. 16.
f = ver. 38. James i. 27. 2 Pet. ii. 5. elsw., John passim. Phil. iii. 9. simple gen., Rom. iv. 11, 13.
g κατά, here only. ἐκ, Rom. x. 6. διά, & ἐπί, w. dat., h ch. i. 2 reff. i ch. v. 4 reff.

8. ins *o* bef *καλουμενος* AD[1] 17 arm Thdrt, *qui vocatur* latt.

ἐναντίαν τῷ φόβῳ, οὖσαν εὔλογον ἔκκλισιν. Many interpret it, "fearing God," understanding *θεόν*: and most, "fearing," but the above distinction is important) **prepared** (so 1 Pet. iii. 20; the LXX in Gen. vi. 15 have *ποιεῖν*) **the ark** (not "*an* ark:" see 1 Pet. l. c. The word **κιβωτός** had become appropriated to the well-known ark, and so was used anarthrously) **for the preservation of his house** (cf. Philo de Abr. § 8, vol. ii. p. 8, *μόνος δὲ εἶς οἶκος, ὁ τοῦ λεχθέντος ἀνδρὸς δικαίου καὶ θεοφιλοῦς, διασώζεται*); **by means of which** (to what does **ἧς** refer? to *σωτηρίαν*, to *κιβωτόν*, or to *πίστει*? Certainly not to the former: for thus Noah's *σωτηρία* would be the inheriting of the righteousness which is by faith. Possibly, to *κιβωτόν* (so Chrys., Œc., Thl., Faber Stap., Calvin, Beza, Jac. Cappell., Grot., Carpzov, Cramer, Michaelis, Bisping, al.); for it was by the building of it that he condemned the world in its unbelief, and by it that in some sense, as the manifested result of his faith, he became heir of the righteousness which is by faith. But it must be confessed that this latter part of the interpretation halts considerably. And on this account as well as on account of its inadequacy to the spirit of the passage, I do not hesitate, with Primas., Thomas Aquin., Luther, Cajetan, Justiniani, Wolf, Bengel, and most of the recent Commentators, to prefer *πίστει* as the antecedent: 'by which faith,' as above on *δι' αὐτῆς*, ver. 4. It is true, that *πίστει* here is somewhat far off; but it is the burden of the chapter, and continually before the Writer's mind, and it was by his *faith*, rather than by the results of that faith that he *κατέκρινεν κ.τ.λ.*, and *κληρ. ἐγένετο κ.τ.λ.*) **he condemned** (**κατέκρινεν** may be either imperfect, he condemned, while building the ark, the unbelieving world around,—or aor., he once for all condemned the unbelieving then, and in them, the world, which lies in unbelief. Better perhaps the latter. On the sense, Limborch says, "Et ille dicitur aliquem damnare, qui suo facto ostendit quid alterum oportuerit facere, et, quia non fecit, illum criminis commissi convincit, ac propterea juste puniri." See a like use in reff.) **the world** (reff.), **and became heir of the righteousness which is according to faith** (Noah is the first in Scripture who is called *δίκαιος*, צַדִּיק, Gen. vi. 9, as Philo, *πρῶτος οὗτος δίκαιος ἐν ταῖς ἱεραῖς ἀνερρήθη γραφαῖς*, Congr. Erud. Grat. § 17, vol. i. p. 532. Elsewhere Philo interprets the name itself of Noah thus: *ἑρμηνεύεται γὰρ Νῶε ἀνάπαυσις ἢ δίκαιος*, Leg. Alleg. iii. 24, p. 102: *ὃς Ἑβραίων μὲν γλώττῃ καλεῖται Νῶε, τῇ δὲ Ἑλλήνων ἀνάπαυσις ἢ δίκαιος*, De Abr. 5, vol. ii. p. 5. See also Ezek. xiv. 14, 20, where he is named together with Daniel and Job as an example of *δικαιοσύνη*: and Wisd. x. 4, 6: Sir. xliv. 17: 2 Pet. ii. 5; where he is called *κήρυξ δικαιοσύνης*. And this righteousness, which is matter of history in the O.T., our Writer refers to his faith as its measure. So Calvin, "Moses refert illum fuisse justum: causam et radicem hujus justitiæ fidem fuisse, quia ille historice non refert, ex re ipsa apostolus testatur." This **δικαιοσύνη κατὰ πίστιν** seems to be altogether in St. Paul's sense, the righteousness which is by faith, Rom. iv. 13, though the expression itself is foreign to St. Paul. The *κληρονόμος* idea is also according to St. Paul. It should be noticed that the whole expression is used, in an Epistle in which righteousness by faith forms no part of the main subject, as one familiar and well known to the readers). 8—22.] Thus far the examples have been taken from the antediluvian world. Next, he takes them from the patriarchs of Israel; with whom *the promise* was ever the object of faith: a *land*, in which they were strangers: a son, who was not yet born: a people, who were yet to be. 8.] ABRAHAM'S *example*. **By faith Abraham, being called** (viz. by God, Gen. xii. 1 ff. With the art. (see var. read.), **ὁ καλούμενος** Ἀβραάμ can hardly mean any thing but 'he that was called, named, Abraham.' And the sense thus would be very good,—whatever Bleek and Delitzsch have said against it,—when we take into account the meaning of the name Abraham, the father of nations. That this change of name did not take place till 25 years after his removal from Haran, is no objection, but is just what would be the point raised: 'By faith, he who was (afterwards) called Abraham, father of nations' &c. Lünemann's rendering of *ὁ καλούμενος*, "he that was called by God," hardly requires refutation. But on the whole, I adhere to the rec. text.

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k ch. v. 9. Matt. viii. 27 v. Rom. vi. 12, &c. 1 Pet. iii. 6. w. inf., here only. see note.
l = Matt. viii. 4 al. fr.
m elsw., = John (iii. 8 al7. 1 John ii. 11) only.
n pres., John i. 40. Acts iv. 13. ix. 26. Gal. ii. 14. ver. 13. 1 Macc. vi. 9. Winer, § 40. 2. c.
o Luke xxiv. 18 only. Gen. xvii. 8. xx 1. xxi. 23, 34. xxiv. 37. xxvi. 3. xxxv. 27. Exod. vi. 4. (-κος, Gen. xxiii. 4. -κησις, ib. xxviii. 4.)
p constr., Mark i. 39 al. fr.
q so χρόνος τ. ἐπ., Acts vii. 17.
r Acts vii. 6. Luke xvi. 12. Ps. cvii. 11.
s Acts xi. 29. 2 Kings xi. 11.
t Rom. viii. 17. Eph. iii. 6. 1 Pet. iii. 7 only τ. (-μεῖν, Sir. xxii. 26.)
u so ch. vi. 17.
v Acts xvii. 16. 1 Cor. xi. 33. xvi. 11. ch. x. 13. James v. 7 only ‡. Gen. xliii. 9 al.
w Rev. xxi. 14, 19. Ps. lxxxvi. 1.

Ἀβραὰμ [k] ὑπήκουσεν ἐξελθεῖν εἰς τόπον ὃν ἔμελλεν λαμ-
βάνειν [l] εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος
[m] ποῦ [n] ἔρχεται. 9 Πίστει [o] παρῴκησεν [p] εἰς [q] γῆν τῆς
[q] ἐπαγγελίας ὡς [r] ἀλλοτρίαν, [s] ἐν σκηναῖς [s] κατοικήσας μετὰ
Ἰσαὰκ καὶ Ἰακὼβ τῶν [t] συγκληρονόμων [u] τῆς ἐπαγγελίας
τῆς αὐτῆς· 10 [v] ἐξεδέχετο γὰρ τὴν τοὺς [w] θεμελίους ἔχου-

εις τοπον bef ἐξελθ. D latt. rec ins τον bef τοπον (*in ignorance of the usage aft a prep*), with D³KLℵ³ rel [arm] Chr Thdrt Damasc: om AD¹[P]ℵ¹ 17 [Euthal-ms]. rec ημελλεν, with D³L[P]ℵ Euthal-ms] Thdrt Œc: txt A[Woide] D¹K Chr Damasc Thl. εις κληρ. bef λαμβ. ℵ¹.—om εις ℵ¹(insd by origl scribe or ℵ-corr¹).

9. for πιστει, και D¹(and lat). aft παρωκ. ins αβρααμ D³[P] m o. rec ins την bef γην, with D¹·³ rel Chr Thdrt Thl: om AD³KL[P]ℵ a¹ b¹ c d e g h k 17 [47 Euthal-ms] Damasc Œc. συνκληρονομων ADℵ 17. for της αυτης, αυτου D¹ 38: αυτων 88th: om της ℵ¹: αυτης bef επαγγ. ℵ-corr¹.

The manuscript evidence is strong for the other, but not overwhelming; and the comparison of πίστει χρηματισθεὶς Νῶε with πίστει καλούμενος Ἀβραάμ gives great support to the rec. In fairness it should be said, as Del. points out, that (ὁ) καλούμενος, appended to names, is exceedingly common with St. Luke (Luke i. 36; vi. 15; vii. 11; viii. 2; x. 39, &c.), and, as he also remarks, it may appear that Clem.-rom. read and understood this "he that was called Abraham," for he says, Ἀβραὰμ ὁ φίλος προσαγορευθεὶς πιστὸς εὑρέθη ἐν τῷ αὐτὸν ὑπήκοον γενέσθαι τοῖς ῥήμασι τοῦ θεοῦ. Of the Greek Commentators, Thdrt. says, τὸ ὁ καλούμενος Ἀβραάμ, διὰ τὴν τοῦ ὀνόματος ἐναλλαγὴν εἴρηκεν: Œc., θεοῦ καλοῦντος ὑπήκουσε, πιστεύσας ὅτι ἐπ' ἀγαθῷ καλεῖ: Thl., πίστει ὑπήκουσεν Ἀβραάμ, κελευόμενος ἀφεῖναι τὴν πατρίδα) **obeyed to go out** (the infin. is epexegetic, explaining *wherein* he obeyed. Cf. Rev. xvi. 9: Col. i. 22, &c. Winer, § 44. 1) **to a** (or, 'the,' even without τόν, after a preposition) **place which he was hereafter to receive for an inheritance** (not that he was conscious even of this promise when he went out, for it was made to him afterwards in Canaan, see Gen. xii. 7), **and went out, not knowing where** (whither) **he was** (is) **going** (coming. The indic. ἔρχεται is perfectly normal, a matter of fact, not one of possibility only, being in question. Cf. εἶδον ποῦ μένει, ref. John: ἐπίστασθε . . . πῶς μεθ' ὑμῶν ἐγενόμην, Acts xx. 18. But οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ, Matt. viii. 20, when the matter is one of mere possibility. See Winer, § 41. 4).

9.] **By faith he sojourned** (παροικεῖν in classical Greek signifies to dwell in the neighbourhood of, and is followed by a dative: so Thuc. iii. 93, φοβούμενοι μὴ σφισι μεγάλη ἰσχὺς παροικῶσιν. Isocrates uses it in the sense of "to dwell alongside of," with another reference, and an accus.: ἀπὸ Κνίδου μέχρι Σινώπης Ἕλληνες τὴν Ἀσίαν παροικοῦσι, p. 74. But the Hellenistic sense is, to dwell as a stranger, to sojourn only. So LXX in reff.: so Philo, Quis Rer. Div. Hær. § 54, vol. i. p. 511, τῷ φιλαρέτῳ κατοικεῖν οὐ δίδωσιν ὁ θεός, ὡς ἐν οἰκείᾳ γῇ, τῷ σώματι, ἀλλὰ παροικεῖν ὡς ἐν ἀλλοδάπῃ μόνον ἐπιτρέπει χώρᾳ. And Confus. Ling. § 17, p. 416, κατῴκησαν ὡς ἐν πατρίδι, οὐχ ὡς ἐπὶ ξένης παῴκησαν) **in** (pregnant construction, as often in St. Luke, see Acts vii. 4; viii. 40; xii. 19; xviii. 21: Luke xi. 7: he went into the land and sojourned there) **the land** (γῆ is one of those words which very commonly drop the article, especially when in government) **of the promise** (concerning which the promise, Gen. xii. 7, had been given) **as a stranger's** (as if it did not belong to him, but to another: see ref. Acts, which is strictly parallel, and cf. γῇ οὐκ ἰδίᾳ, Gen. xv. 13), **dwelling** (the aor. part. is contemporary with the aor. before) **in tents** (cf. Gen. xii. 8; xiii. 3; xviii. 1 ff. ὅτερ τῶν ξένων ἐστί, τῶν ἄλλοτε εἰς ἄλλο μέρος μεταβαινόντων διὰ τὸ μὴ ἔχειν τι ἴδιον. Thl.) **with Isaac and Jacob** (Thl., Bengel, Böhme, Kuinoel, Griesb., Lachm., al. join these words with παῴκησεν above. But they more naturally belong to ἐν σκηναῖς κατοικήσας, which has just preceded: for otherwise we should expect ἐξεδέχοντο in ver. 10) **the heirs with him of the same promise** (τῆς ἐπ. τῆς αὐτῆς, as

σαν [x]πόλιν, ἧς [y]τεχνίτης καὶ [z]δημιουργὸς ὁ θεός. 11 Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς [a]καταβολὴν [b]σπέρ-

x ch. xiii. 14. y Acts xix. 24, 38. Rev. xviii. 22 only. z Wisd. xiii. 1. x. 2.) only. Num. v. 13.

a here only †. 2 Macc. iv. 1. = Xen. Mem. i. 4. 7. Philo, passim. (·γεῖν, 2 Macc. a = ch. iv. 3. ix. 36 (see note) †. (2 Macc. ii. 29 only.) b = here

11. aft σαρρα ins η στειρα D² m [Euthal-ms]; στειρα D¹(and lat) vulg; στειρα ουσα [P 47] f syrr coptt [æth arm Thl].

τοιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, Luke ii. 8; the only other place where this arrangement is found. What is implied is, not so much that the promise was renewed to them, as that all three waited for the performance of the same promise, and in this waiting, built themselves no permanent abode): 10.] for (reason of his παροικία in the land of promise as in a strange land) he waited for (the prep. in ἐκδέχομαι, as in ἐκζητέω above, ver. 6, intensifies the expectation) the city which has the foundations (beyond doubt, the heavenly city, the ἄνω Ἱερουσαλήμ, thus contrasted with the frail and moveable tents in which the patriarchs dwelt. Delitzsch shows that the idea was an Old Testament one; and no other interpretation will suit the language here used. The πόλις θεοῦ ζῶντος of ch. xii. 22, and the μέλλουσα πόλις of ch. xiii. 14, must be here meant also. Of the earthly Jerusalem indeed it is said, ref. Ps., οἱ θεμέλιοι αὐτοῦ ἐν τοῖς ὄρεσι τοῖς ἁγίοις: but it is impossible that the earthly Jerusalem can be meant here. The lives of the dwellers in her rather corresponded to the precarious dwelling in tents than to the abiding in a permanent city: and the true reference of τοὺς θεμελίους ἔχουσα is to be found in ref. Rev., τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα. As having these foundations, it forms a contrast to the tent, placed on the ground, and easily transported. Ebrard objects to this view, that it is unhistoric to say that the patriarchs looked for the heavenly city: but Del. well answers, that it is not the mere historic question, what they knew and expected, with which our Writer is concerned, but the question what it was that their faith, breaking through this knowledge in its yearnings for the future, framed to itself as matter of hope. The expectation of the literal fulfilment of a promise is one thing: the hopes and prospects and surmises built upon the character of that promise, another. The one is mere belief: the other is faith), of which the architect and master-builder is God (very similarly, ch. viii. 2, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος: cf. also ver. 16 below. τεχνίτης, so ref. Wisd., οὔτε τοῖς ἔργοις προσσχόντες ἐπέγνωσαν τὸν τεχνίτην. And Philo, Leg. Alleg. i. 7, vol. i. p. 47, οὐ τεχνίτης μόνον ἀλλὰ καὶ πατὴρ ὢν τῶν γιγνομένων: De Mut. Nom. § 4, p. 583, ὁ γεννήσας καὶ τεχνιτεύσας πατήρ: ib. (of man), δημιούργημα τοῦ τῶν καλῶν καὶ ἀγαθῶν μόνου τεχνίτου. In Xen. Mem. i. 4. 7, it is said of the world, πάνυ ἔοικε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζώου τεχνήματι: and Plato, Tim. § 9, calls God δημιουργὸν τοῦ κόσμου καὶ τεκταινόμενον αὐτόν. See Wetst.). 11.] *Example of* SARAH, *whose faith worked with that of Abraham to produce Isaac.* By faith Sarah herself also (the καὶ αὐτή has been very variously interpreted. "Even S. who before was barren," says Schlichting: and to this view perhaps the gloss στεῖρα, or ἡ στεῖρα, or στεῖρα οὖσα, is owing (see digest): Chrys. says, ἐντρεπτικῶς ἐνταῦθα ἥρξατο, εἴ γε γυναικὸς ὀλιγοψυχότεροι φανεῖεν: and similarly Thl., Œc., al.: Bleek says, "even S. who was once incredulous:" and so De W., Winer, Lünem. But I believe Delitzsch is perfectly right in rejecting all these and falling back on St. Luke's usage of αὐτός and καὶ αὐτός, which is very frequent, as Winer remarks, § 22. 4, Remark: see Luke xx. 42, καὶ αὐτὸς Δαυεὶδ: xxiv. 15, καὶ αὐτὸς Ἰησοῦς: Acts viii. 13, ὁ δὲ Σίμων καὶ αὐτός: and especially καὶ αὐτὸς ἦν Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, Luke iii. 23: from which it appears that the words merely indicate transition from one personal subject to another, the new subject being thus thrown out into prominence) received power for (δύναμις εἰς is an expression of St. Luke's, Luke v. 17, δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν: the preposition indicating the direction in which the power is exercised) the deposition of seed (power, to fructify seed deposed. So Œc., ἐνεδυναμώθη εἰς τὸ ὑποδέξασθαι παιδοποιὸν σπέρμα. I am satisfied that this and no other is the meaning, from the fact that the expression is one so constantly used in this sense, and that the Greek reader would be sure thus to take it. No Greek Father, no ancient version, dreamt of any other meaning. So Chrys., εἰς τὸ κατασχεῖν τὸ σπέρμα, εἰς ὑποδοχὴν δύναμιν ἔλαβεν. Thl., τουτέστιν, ἐνεδυναμώθη εἰς τὸ ὑποδέξασθαι καὶ κρατῆσαι τὸ καταβληθὲν εἰς αὐτὴν σπέρμα τοῦ Ἀβραάμ (giving another alt., dependent on the idea τὴν γυναῖκα οἷόν τι σπέρμα ἀφ' ἑαυτῆς συνεισάγειν and

c = 2 Cor. viii. 3.
d = Matt. vi. 27. Luke ii. 52. xii. 25. (xix. 3.) John ix. 21, 23 (Eph. iv. 13) only. Job xxix. 18. Jos. Antt. vii. 8. 4.

ματος ἔλαβεν καὶ [c] παρὰ καιρὸν [d] ἡλικίας, ἐπεὶ [c] πιστὸν ADKLP ℵabcd
[f] ἡγήσατο τὸν [e] ἐπαγγειλάμενον. 12 [g] διὸ [g] καὶ ἀφ' [h] ἑνὸς efghk lmno
ἐγενήθησαν, καὶ [i] ταῦτα [j] νενεκρωμένου, καθὼς τὰ [k] ἄστρα 17. 47
τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡς ἡ [l] ἄμμος ἡ παρὰ τὸ
[m] χεῖλος τῆς θαλάσσης ἡ [n] ἀναρίθμητος. 13 [o] Κατὰ πίστιν

e ch. x. 23 (reff.). f ch. x. 29 reff. g ch. xiii. 12. Luke i. 35. Acts x. 29. xiii. 35. xxiv. 26. Rom. i. 24. iv. 22. xv. 23 al. L.P.H. h ch. ii. 11 reff. Ezek. xxxiii. 24. i 1 Cor. vi. 8 (rec.). Xen. Anab. ii. 4. 15. j Rom. iv. 19. Col. iii. 5 only τ. k Luke xxi. 25. Acts vii. 43 (from Amos v. 26). xxvii. 20 only. Exod. xxxii. 13. l Matt. vii. 26. Rom. ix. 27. Rev. xii. 18. xxii. 8 only. Gen. xxii. 17. m = here only. (ch. xiii. 15 al.) Judg. vii. 12 al. Herod. i. 180 al. "labrum fossæ," Liv. xxxvii. 37. n here only. Job xxi. 33. Prov. vii. 26. o ver. 7.

γύναιον τὴν ἡλικίαν ἤδη προβεβηκός.

aft ελαβεν ins εις το τεκνωσαι D¹ m: simly syr. [om 2nd και D¹-gr sah]. rec aft ηλικιας ins στειρα, with D³KL[P]ℵ³ rel syrr [arm Chr$_1$ Thdrt Damasc]: om AD¹ℵ¹ 17 latt coptt æth Chr-ms [Euthal-ms].

12. rec εγεννηθησαν, with D²·³Lℵ Chr Thdrt Damasc Thl: txt AD¹K[P 17 Euthal-ms]. rec (for ως ἡ) ωσει, with (c, e sil) [Chr$_1$ Euthal-ms Thdrt]: txt ADKL[P]ℵ rel [Chr-ms Thl.—καθως η D¹ n]. om η παρα το χειλος D¹(and lat) æth[Tischdf].

interpreting the καταβολή of herself). Thdrt., ἀπηγόρευσε γὰρ τὸν τόκον οὐ μόνον τὸ γῆρας, ἀλλὰ καὶ τῆς μήτρας ἡ πήρωσις. With regard to the phrase, see numerous examples in Wetst. and Bleek. Galen has, among many other passages, τὸ τοῦ ἄῤῥενος σπέρμα τὸ καταβαλλόμενον εἰς τὰς μήτρας τοῦ θήλεως. But this is objected to by several modern Commentators, Böhme, Stier, Bleek, De Wette, Lünem., who take καταβολή as in καταβολὴ κόσμου, and σπέρμα the seed which should descend from her, her posterity, as in Gen. xii. 7 al. freq., and in ver. 18 and ch. ii. 16 of our Epistle. Of this meaning instances are not wanting, but all of them derive that sense from the other, and it is hardly possible, though such expressions as καταβολὴ Ῥωμύλου (Plut. de Fort. Rom. p. 320), γενῶν ἀρχαὶ καὶ καταβολαί (Plut. Vita Marc. Anton. p. 932) may occur, where the context makes it plain what is meant, that such an one as καταβολὴ σπέρματος should occur, so calculated to mislead, if both words had been intended in an unusual and metaphorical sense), and that (see Hartung, Partikellehre i. 145. His most apposite instances are in Latin: e. g. Plaut. Rud. i. 2. 33, "dabitur opera, atque iii negotio:" Terent. Andr. ii. 1. 37, "ego vero, ac lubens") beyond (in inconsistency with, contrary to the law of) the time of age (proper for the καταβολὴ σπέρματος. So Abraham and Sarah are called ὑπερήλικες in Philo de Abr. § 22, vol. ii. p. 17: ἤδη γὰρ ὑπερήλικες γεγονότες διὰ μακρὸν γῆρας ἀπέγνωσαν παιδὸς σποράν. And Plato, Theæt. p. 149 c, has τοῖς δ' ἡλικίαν ἀτόκοις προσέταξε), seeing that she esteemed Him faithful who had promised (see ref.). 12.] *Wonderful result of this faith of Abraham and Sarah.* Wherefore also (διὸ καί, which occurs again ch. xiii. 12, is frequent in St. Luke and St. Paul, see reff.) from one sprung there (the reading is doubtful, but ἐγεν. ἀπό seems to suit better the *father*, whereas ἐγενν. ἀπό, 'these were born from,' would almost necessarily be said of the *mother*) and that (there is no foundation for Lünemann's notion, that the plur. ταῦτα has reference to the two circumstances, the deadness of Abraham and the unbelief of Sarah: ταῦτα in such sentences is perpetually the collective plural, = τοῦτο. Cf. Kühner, Gram. § 667 c, who gives as examples, Plato, Rep. iii. p. 404 B, Ὅμηρος . . . ἐν ταῖς τῶν ἡρώων ἐστιάσεσιν οὔτε ἰχθύσιν αὐτοὺς ἑστιᾷ, καὶ ταῦτα ἐπὶ θαλάττῃ τῇ Ἑλλησπόντῳ ὄντας: Demosth. c. Phorm. Extr., θανάτῳ ζημιώσαντες εἰσαγγελθέντα ἐν τῷ δήμῳ, καὶ ταῦτα πολίτην ὑμέτερον ὄντα, "quamvis civis vester esset") (from one) deadened (past that vital power which nature requires: see ref. Rom.) even as (it may be asked what is the subject to ἐγενήθησαν? Some supply τέκνα or ἔκγονοι, see Winer, § 64. 3: but it is better to make the whole, καθώς to the end, the virtual subject, latent in καθώς = ὡμοιωμένοι τοῖς ἄστρ. κ.τ.λ.) the stars of the heaven in multitude, and as the sand which is by the lip (margin, cf. παρὰ χεῖλος ἑκατέρου τοῦ ποταμοῦ in ref. Herod. and Polyb. v. 14. 6; iii. 43. 8 al. fr. in index) of the sea which is innumerable (so ran the promises to Abraham, Gen. xiii. 16, καὶ ποιήσω τὸ σπέρμα σου ὡς τὴν ἄμμον τῆς γῆς: Gen. xv. 5, ἀνάβλεψον δὴ εἰς τὸν οὐρανόν, καὶ ἀρίθμησον τοὺς ἀστέρας, εἰ δυνήσῃ ἐξαριθμῆσαι αὐτούς· καὶ εἶπεν, Οὕτως ἔσται τὸ σπέρμα σου: and more fully Gen. xxii. 17, πληθύνων πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ, καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης. The comparison with the sand as indicating great number is frequently found in the

ἀπέθανον οὗτοι πάντες, μὴ [p]λαβόντες τὰς [pq]ἐπαγγελίας, ἀλλὰ [r]πόρρωθεν αὐτὰς ἰδόντες καὶ [s]ἀσπασάμενοι, καὶ [t]ὁμολογήσαντες [t]ὅτι [u]ξένοι καὶ [v]παρεπίδημοί [w]εἰσιν ἐπὶ τῆς γῆς. 14 οἱ γὰρ τοιαῦτα λέγοντες [x]ἐμφανίζουσιν ὅτι [y]πατρίδα [z]ἐπιζητοῦσιν. 15 καὶ εἰ μὲν ἐκείνης [a]ἐμνημόνευον

p ch. ix. 15. q plur., ch. vi. 12 reff. r Luke xvii. 12 only. Isa. xxxiii. 13. s so πόρρωθεν ἀσπάζεσθαι, Themist. Orat. xvi. p. 211 B. see note. t constr., John i. 20. 1 John iv. 15 (Acts xxiv. 14) only. u = Matt. xxv. 35, &c. Acts xvii. 21. Eph. ii. 19. 3 John 5 only. 2 Kings xv. 19. v 1 Pet. i. 1. ii. 11 only. Gen. xxiii. 4. Psa. xxxviii. 14. w pres., ver. 8 reff. x ch. ix. 24 reff. y elsw., Gospp. (Matt. xiii. 54, 57 ‖ Mk. L. John iv. 44) only. Esth. ii. 10. z Matt. vi. 32. xii. 39. Acts xii. 19. Phil. iv. 17 al. 1 Kings xx. 1. a = Acts xx. 35 al. 1 Chron. xvi. 15.

13. for λαβοντες, προσδεξαμενοι (*see note*) A: κομισαμενοι (*see ver* 39) [P]ℵ[1] 17. 23[1]. 39. 57. 71. 80 Chr-3-mss [Euthal-ms Damasc] Thl]. rec aft ἰδοντες ins και πεισθεντες (with c, e sil): om ADKL[P]ℵ rel [vss gr-ff Aug[1]]. aft ξενοι ins και παροικοι D[1](not lat).

14. ζητουσιν (*inquirere* D-lat) D[1] 109-78 Chr-ms Procop[1].

15. μνημονευουσιν ℵ 47. 73. 80 [Euthal-ms] Thdrt[1]: μνημονευουσαν D[1]: εμνημονευσαν

O. T., e. g. Gen. xli. 49: Josh. xi. 4: 1 Sam. xiii. 5: 2 Sam. xvii. 11: 1 Kings iv. 29: Isa. x. 22. Cf. also Herod. i. 48, οἶδα δ' ἐγὼ ψάμμου τ' ἀριθμόν, καὶ μέτρα θαλάσσης, and Pind. Olymp. ii. in fine, ἐπεὶ ψάμμος ἀριθμὸν περιπέφευγεν). 13—16.] Before the Writer passes on to more examples of faith, he looks back over the patriarchal age, and gathers in one the *attributes of their faith*. 13.] In (according to, consistently with, in the course of: not this time πίστει, because their deaths were not the results of their faith, but merely according to and consistent with it) **faith died these all** (there is no need to say with Œc., Thl., Primas., al., ἐξῃρημένου τοῦ Ἐνώχ: the promises began with Abraham, and it is evident from the end of our verse, and from ver. 15, that the reference is solely to the patriarchs), **not having received** (the participial clause conditions and substantiates the κατὰ πίστιν .. ἀπέθανον: and for this reason it is μὴ λαβ. and not οὐ: 'as those who did not receive' &c.) **the promises** (plur., because the promise was again and again repeated to the patriarchs, see the citations from Gen. above, and add Gen. xvii. 5—8; xxvi. 3, 4; xxviii. 13, 14. The ἐπαγγελία here as so often comprehends τὸ ἐπηγγελμένον), **but having seen them from afar** (καὶ πεισθέντες, see var. readd., has come in from a gloss: so Chrys., οὗτοι πεπεισμένοι ἦσαν περὶ αὐτῶν ὡς καὶ ἀσπάσασθαι αὐτάς: Œc., καὶ ἀσπασάμενοι· πεισθέντες), **and greeted them** ("From afar they saw the promises in the reality of their fulfilment, from afar they greeted them as the wanderer greets his longed-for home even when he only comes in sight of it at a distance, drawing to himself as it were magnetically and embracing with inward love that which is yet afar off. The exclamation, 'I have waited for thy salvation, O Lord,' Gen. xlix. 18, is such an ἀσπασμός, such a greeting of salvation from afar." Delitzsch. Wetst. quotes Virg. Æn. iii. 522, "Quum procul obscuros colles humilemque videremus Italiam .... Italiam læto socii clamore salutant"), **and confessed that they were strangers and sojourners upon the earth** (this Abraham did, ref. Gen., to the children of Heth, πάροικος καὶ παρεπίδημος ἐγώ εἰμι μεθ' ὑμῶν: and Jacob, Gen. xlvii. 9, to Pharaoh, αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου ἃς παροικῶ κ.τ.λ. See Ps. cxviii. 19: Eccles. xii. 5: Philo de Agricult. § 14, vol. i. p. 310, τῷ ὄντι πᾶσα μὲν ψυχὴ σοφοῦ πατρίδα μὲν οὐρανόν, ξένην δὲ γῆν ἔλαχεν: and Confus. Ling. § 17, p. 416, διὰ τοῦτο οἱ κατὰ Μωυσῆν σοφοὶ πάντες εἰσάγονται παροικοῦντες· αἱ γὰρ τούτων ψυχαὶ στέλλονται μὲν ἀποικίαν δή ποτε τὴν ἐξ οὐρανοῦ. In Wetst., several citations are given from the classics where human life is called a παρεπιδημία. The word is found in Ælian (V. H. viii. 4) and Polybius (xxxii. 22. 4), and παρεπιδημέω and -μία often). 14.] **For** (justification of the assertion, that it was κατὰ πίστιν that they ran and finished their course, by the inference from their own confession) **they who say such things make manifest** (so Acts xxiii. 15: where see examples in Wetst. The word in this sense is pure classical Greek: cf. Plato, Soph. p. 244, ὑμεῖς αὐτὰ ἡμῖν ἐμφανίζετε ἱκανῶς, τί ποτε βούλεσθε σημαίνειν, ὁπόταν ὄν φθέγγησθε; and p. 218, ζητοῦντι καὶ ἐμφανίζοντι τί ποτε ἐστίν) **that they seek after** (in ἐπιζητέω, the preposition implies the direction of the wish or yearning) **a home** (our English word 'country,' without some possessive pronoun, does not give the idea strongly enough. Even Bleek, who might have given it, daß ſie ein Vaterland ſuchen, has rendered, daß ſie nach der Heimath ſuchen:—οἱ ξένους ἑαυτούς, φησίν, ὀνομάζοντες, δηλοῦσιν ὡς οὐδὲν

b here only. Josh. iv. 16 al.
c w. inf., 1 Pet. iv. 17. Rev. xi. 18 al. Esth. ii. 12.
d Matt. ii. 12. Luke x. 6. Acts xviii. 21 only. Exod. xxxii. 27. Judg. xi. 39 A. e ch. i. 4 reff. f 1 Tim. iii. 1. vi. 10 only ϒ. (act., Job viii. 20 Symm.) g ch. ii. 14 reff. h ch. iii. 1 reff. i ch. ii. 11 reff. j constr., Mark viii. 38 bis ‖ L. Rom. i. 16. 2 Tim. i. 8. (Isa. i. 29 AN[1-3b].) k Exod. iii. 6, 15, 16. 1 inf., aft. ἐπαισχ., ch. ii. 11. m Matt. xx. 23. xxv. 34. John xiv. 2, 3. Gen. xxiv. 14. n ver. 10.
o ch. v. 1 reff.

ἀφ' ἧς [b] ἐξέβησαν, εἶχον ἂν [c] καιρὸν [d] ἀνακάμψαι· 16 νῦν δὲ [c] κρείττονος [f] ὀρέγονται, [g] τουτέστιν [h] ἐπουρανίου· διὸ οὐκ [i] ἐπαισχύνεται [j] αὐτοὺς ὁ θεὸς [k] θεὸς [l] ἐπικαλεῖσθαι [k] αὐτῶν· [m] ἡτοίμασεν γὰρ αὐτοῖς [n] πόλιν. 17 Πίστει [o] προσενήνοχεν

ADKLP ℵ[a] b c d e f g h k l m n o 17. 47

17. 31 B[r] Chron[1]. rec (for εξεβησαν) εξηλθον, with D[3]KLℵ[3] rel [Chr Procop[1] Thdrt], εξηλθεν o: txt AD[1][P]ℵ[1] 17 [Euthal-ms Ps-]Ath[1] Chron[1] Damasc[2]. om αν D[1].

16. rec νυνι, with d e g h: txt ADK L[e sil P]ℵ rel [Ps-]Ath Chr [Euthal-ms Procop[1]] Thdrt Chron[1] [Damasc]. επικαλ. αυτων bef 2nd θεος D[1](and lat) [P] 115.—καλεισθαι K: αυτους [L].

οἰκεῖον κρίνουσι τῶν παρόντων, ἀλλ' ἑτέρων ἐπιθυμοῦσι πραγμάτων. Thdrt.).

15.] **And if indeed** ('posito,' that . . . . . : hence the indicative) **they were mindful** (see below. Bl., De W., Lünem. render it, "had made mention," as in ver. 22. And so Del. inclines. But this would necessitate a very harsh ellipsis: If we found them making mention &c., they might have had opportunity to gratify the wish thus expressed) **of that** (home) **from which they went out, they would continually be having opportunity to return** (ἀνακάμπτω is neuter generally, in classical Greek also: cf. Herod. ii. 8, ταύτῃ μὲν λῆγον ἀνακάμπτει εἰς τὰ εἴρηται τὸ ὄρος. The two imperfects in this sentence present some little difficulty. The general rendering of dependent imperfects is as in John v. 46, εἰ ἐπιστεύετε Μωυσεῖ, ἐπιστεύετε ἂν ἐμοί, "If ye believed Moses, ye would believe me." So also in Latin: "Servi . . . . mei si me isto pacto metuerent, ut te metuunt omnes cives tui, domum meam relinquendam putarem," Cic. in Cat. i. 7: "If my slaves feared me . . . . I should think." But such a rendering here is out of the question, both events being past and gone: we could not say, 'If they remembered . . . . they might have opportunity.' It would therefore seem that the imperfects are here used not so much in their logical temporal places, as on account of the *habitual* sense which both members of the sentence are meant to convey: 'If they were, through their lives, mindful &c., they would have through their lives,—they would continually be having, opportunities' &c.): 16.] **but now** (as the case now is: the logical νῦν: see 1 Cor. xiii. 13 note, and our ch. viii. 6) **they desire** (ὀρέγεσθαί τινος, classical: see many instances in Wetst. on 1 Tim. iii. 1) **a better** (home), **that is, a heavenly one** (the justification of this assertion, which seems to ascribe N. T. ideas to the O. T. fathers, must be found in such sayings as that of the dying Jacob, Gen. xlix. 18, which only represent a wide class of their faithful thoughts): **wherefore God is not ashamed of them** (reff.) **to be called** (here ἐπαισχύνεσθαι has a double object, αὐτούς and ἐπικαλεῖσθαι. For the latter construction also see reff.) **their God** (viz. in reff. Exod. Thdrt. (not Chrys. as Bleek) says, ὁ γὰρ τῶν δυνάμεων κύριος καὶ τῶν ἀγγέλων δεσπότης καὶ οὐρανοῦ καὶ γῆς ποιητής, ἐρωτηθεὶς Τί ὄνομά σου, τἄλλα πάντα καταλιπὼν ἔφη Ἐγὼ θεὸς Ἀβραάμ, καὶ θεὸς Ἰσαάκ, καὶ θεὸς Ἰακώβ. From the present ἐπαισχύνεται, and especially from the clause which follows, it is probable, as Bleek has well remarked, that the Writer intends not merely to adduce that God did once call Himself their God, but that he is *now* not ashamed to be so called, they enduring and abiding with Him where He is: in the same sense in which our Lord adduces the same circumstance, Matt. xxii. 31 ff and ‖. See below): **for He prepared for them a city** (permanent and eternal, in contrast to the tents in which they wandered. There are two ways of understanding this clause: 1. with Schlichting, Grot., Böhme, De W., Hofmann, Delitzsch, to take the aor. as a pluperfect, "for God had prepared for them a city:" "quia Deus coelestem illam patriam et regnum suum Abrahamo, Isaaco, et Jacobo destinavit, propterea se Deum illorum summumque patronum jure et merito appellat," Schlicht.: 2. with Thl., al., and Bleek, τοσοῦτον οὐκ ἐπαισχύνεται αὐτούς, ἀλλ' οἰκείους ἔχει, ὅστε καὶ τὴν πόλιν, ἣν ἐπεθύμουν, τὴν ἐν τοῖς οὐρανοῖς, ἡτοίμασεν αὐτοῖς. I would adopt a modification of this last. God is not ashamed of them, nor to be called their God: and we find proof of this not only in His thus naming Himself, but in His *preparing* for them a city: the home for which they yearned: He did not deceive their hopes, but acted as their God by verifying those hopes. Thus, and thus only, does

Ἀβραὰμ τὸν Ἰσαὰκ [p]πειραζόμενος, καὶ τὸν [q]μονογενῆ [o]προσέφερεν ὁ [r]τὰς ἐπαγγελίας [s]ἀναδεξάμενος, 18 πρὸς ὃν ἐλαλήθη [t]ὅτι ἐν Ἰσαὰκ [u]κληθήσεταί σοι σπέρμα· 19 [v]λογισάμενος ὅτι καὶ [w]ἐκ νεκρῶν [w]ἐγείρειν δυνατὸς ὁ θεός,

p Gen. xxii 1. q Luke vii. 12. viii. 42. ix. 38. 1 John iv. 9 al. Tobit viii. 15. r plur., ch. vi. 12 reff.

s = here (Acts xxviii. 7) only †. (2 Macc. vi. 19. viii. 36 only.) t ch. vii. 17 reff. u = Rom. ix. 7, from Gen. xxi. 12. Isa. xlviii. 1. v = & constr., Rom. ii. 3. viii. 18. 2 Cor. x. 7, 11. 1 Macc. vi. 9. w Matt. xvii. 9. 1 Cor. xv. 12. Gal. i. 1. 1 Pet. i. 21 al.

17. om αβρααμ 8-pe Chr-3-mss: marked with ast in syr: ins aft πειραζ. D^1(and lat); bef προσεν. 71. ισακ (sic) [D^1]ℵ, so ver 18 (and 20 [D^1] ℵ-corr[1]).

18. om οτι D^1(and lat) [P] a^1 238 Chr_2[ins$_1$].

19. for εγειρειν, εγειρε (= -ραι) A; εγειραι [P] 17 [Euthal-ms] Chron. δυναται AD^2, *possit* D-lat: txt $D^{1\cdot3}$KLℵ rel $Orig_1$ Cyr[-p_1 Euthal-ms] Chr_3 Thdrt $Chron_1$ [Damasc$_1$, δυνατος εστιν P], *potens est* vulg [Orig-int$_1$].—ο θς εγειρει, omg δυνατος, o.

ἡτοίμασεν keep its proper emphasis, and the aor. its proper time: *they looked for a city*: and God refused not to be called their God, for He *prepared* for them that city, verified those their hopes. And if we ask for the *interpretation* of ἡτοίμασεν, I answer, in the preparation of the way of Christ, and bringing in salvation by Him, of which salvation they in their anticipation of faith were partakers, John viii. 56, Ἀβραὰμ . . . ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη).

17—31.] Having spoken thus generally of the faith of the patriarchs, he returns to *individual instances*, and begins again with Abraham, recounting the severest test to which his faith was put. ἐνταῦθα οὐ τοὺς ἀνθρωπίνους μόνον ὑπερβῆναι ἐχρῆν λογισμούς, ἀλλὰ καὶ ἕτερόν τι πλέον ἐπιδείξασθαι· τὰ γὰρ τοῦ θεοῦ ἐδόκει τοῖς τοῦ θεοῦ μάχεσθαι, καὶ πίστις ἐμάχετο πίστει καὶ πρόσταγμα ἐπαγγελίᾳ κ.τ.λ. Chrys. Cf. Sir. xliv. 20 (καὶ ἐν πειρασμῷ εὑρέθη πιστός): Wisd. x. 5 (αὕτη . . τὸν δίκαιον . . ἐπὶ τέκνου σπλάγχνοις ἰσχυρὸν ἐφύλαξεν): 1 Macc. ii. 52: James ii. 21. 17.] **By faith, Abraham hath offered** (perfect, as if the work and its praise were yet enduring: not, "was offering" as commonly taken, "was in purpose to offer," which would be the imperfect. Bleek quotes from Salvian de Gubernat. Dei i. 8, p. 17, "Immolari sibi Deus filium jussit: pater obtulit, et quantum ad defunctionem cordis pertinet immolavit." Besides which consideration, the προσφέρειν, the ἀνενέγκαι αὐτὸν ἐπὶ τὸ θυσιαστήριον, did actually take place) **Isaac when tempted** (cf. καλούμενος ver. 8: and ref. Gen.), **and** (the καί rises into climax: not only Abraham Isaac, but &c.) **he that had accepted the promises** (ἀναδεξάμενος, more than ἔχων, ch. vii. 6; he had as it were with open arms accepted and taken to himself each and all of the promises, the possession of Canaan, the multiplication of his seed, the blessing of all nations in his seed) **was offering** (now the Writer transforms the time into the purely temporal and strict one—he was in the act of offering—the work was begun) **his only-begotten** (so Aquila, and similarly Symm. (τὸν μόνον σου) in Gen. xxii. 2, for אֶת־יְחִידְךָ τὸν υἱόν σου τὸν ἀγαπητόν, LXX. And so Philo de Somn. i. § 34, vol. i. p. 650, Ἀβραὰμ ἐπὶ τῆς τοῦ ἀγαπητοῦ καὶ μόνου παιδὸς ὁλοκαυτώσεως. Chrys. says, τί οὖν ὁ Ἰσμαήλ; πόθεν ἦν; μονογενῆ λέγω, φησίν, ὅσον εἰς τὸν τῆς ἐπαγγελίας λόγον), 18.] **he to whom** (πρὸς ὃν refers, not to Isaac, as many Commentators and our E. V., "of whom it was said," but to Abraham, the immediate antecedent in the text, and the immediately resumed subject, after the relative clause, λογισάμενος κ.τ.λ.) **it was spoken** (by God: but the aor. need not be made into a pluperfect), In **Isaac** (the ὅτι is found in ref. Gen., and in a causal meaning. The most probable account of its appearing here is, that the Writer takes it from the O. T. text, but uses it as the recitative particle) **shall thy seed be called** ("Three ways," says Delitzsch, "of interpreting this are possible, 1. after Isaac shall thy seed be named (Hofm.): 2. in, through, of, Isaac shall seed be called into being to thee (Drechsler): 3. in Isaac shall seed be named to thee, i. e. in or through him shall it come that a seed of Abraham shall be possible (Bleek)." Then he puts aside the first, seeing that only once is the seed of Abraham called Isaac (Amos vii. 9), and the second, seeing that נָקָה (though sometimes bearing the meaning, see Isa. xli. 4) never so absolutely signifies "to call into existence" as it must on that interpretation: and prefers the third. In Isaac, through and in descent from him, shall thy seed be called thy seed: only Isaac's descendants shall be known as Abraham's seed): 19.] (reason of this paradoxical conduct: because Abraham's faith was able, in anticipation, to clear the suspicion of God's faithfulness by the suggestion of His power. He could

x = (see note) Matt. xii. 44.
y = (see note) ch. ix. 9.
z = Matt. xxv. 27. Gen. xxxviii. 20 al.

x ὅθεν αὐτὸν καὶ ἐν y παραβολῇ z ἐκομίσατο. 20 Πίστει ADKLP ℵabcd efghk lmno 17. 47

and would make a way to the keeping of His own promise) **reckoning that God is** (not, *was*, see below) **able to raise** (no supply of "*him*" is admissible, as mistakenly inserted by many Commentators and even by the E. V. It was not God's power to raise *Isaac*, but God's power, generally, to raise from the dead, that Abraham believed. This, which is so plain from the form of the sentence, is made plainer still by the use of the present ἐγείρειν, not the aor. ἐγεῖραι which would more probably be used if a single case had been in view: see Matt. xvi. 21: Mark xiv. 28: Luke iii. 8; ix. 22. The aor. here (see digest) has probably been a correction arising from the application to Isaac) **even from (among) the dead** (St. Matt. commonly uses, with ἐγείρειν, ἀπὸ τῶν νεκρῶν: St. Luke, John, Paul, ἐκ νεκρῶν), **from whence** (i. e. from the dead: so Thdr.-mops., Castellio, Beza, Schlichting, Grot., Lamb. Bos, Michaelis, Schulz, Böhme, Bleek, De Wette, Tholuck, Stier, Hofmann, Delitzsch. But most Commentators regard ὅθεν as the illative particle, "whence," "unde," as in the other five places where it occurs in this Epistle, ch. ii. 17; iii. 1; vii. 25; viii. 3; ix. 18. The whole meaning is discussed below) **he also** (*καί*; *besides the* λογίσασθαι. It belongs, not to ἐν παραβολῇ alone, but to the whole fact, ἐν παραβολῇ ἐκομίσατο—to the verb with its qualifying adverb) **received him back** (so κομίζεσθαι often: e. g. Polyb. i. 83. 8; iii. 51. 12, of captives: i. 59. 7, of money expended: iii. 40. 10, of hostages: x. 34. 3, 8, 10, of wife and children (μάλιστα πεπεισμένος οὕτως τὴν γυναῖκα καὶ τὰ τέκνα κομιεῖσθαι): of a fortress or city, ii. 51. 6 al. fr. So Philo de Joseph. § 35, vol. ii. p. 71, κομίσασθαι τὸν ἀδελφὸν ἀνύβριστον: § 38, p. 74, τίς γὰρ ἂν γένοιτο πατρὶ δωρεὰ μείζων ἢ τὸν ἀπογνωσθέντα (Joseph) κομίσασθαι; And Josephus, Antt. i. 13. 4, uses the word of Abraham and Isaac on the very occasion here in question: οἱ δὲ παρ' ἐλπίδας ἑαυτοὺς κεκομισμένοι. See also reff. and 1 Macc. xiii. 37: 2 Macc. vii. 29; x. 1. In the face of these examples, Sykes and Schulz assert that the word never has this meaning) **in a parable** (figuratively: in what sense, see below). This clause has been very variously interpreted. The prevalent understanding of it, since Camerarius and Raphel, has been, "whence (= wherefore) also he received him by means of (*in*, instrumental) his surrender of him." And this Lünemann, who has adopted it, calls the simple and only right sense of the words. According to this view παραβολή signifies a giving up to danger, a παραβάλλεσθαι (τὴν ψυχήν), which latter is an expression often found, e. g. Hom. Il. ι. 322: Thuc. ii. 44. But though there is abundant example of the verb in this sense, there is none of the substantive, nor any thing approaching to one (in Passow indeed we have as a sense of παραβολή, das Drangesetzen, aufs Spiel setzen, Wagen, Wagniß, Wagstück: and in Liddell and Scott, "the making a venture;" but it is entirely unsupported by example, either in classic or Hellenistic Greek, and therefore very properly excluded by Palm and Rost). This rendering then must fall to the ground, unless it can be shewn that no other will serve, and thus we are justified in supposing it the only case in which παραβολή occurs in this sense. Near akin to this is the view of Raphel (and Krebs), who says, "Quemadmodum ἐν ἀληθείᾳ pro ἀληθῶς, ἐν τάχει pro ταχέως, aliaque hujusmodi dicuntur: ita etiam ἐν παραβολῇ pro παραβόλως puto accipi posse: quo verbo sæpius utitur Polybius: cujus interpres Casaubonus, licet verterit *audacter*, et Camerarius in comment. utriusque linguæ *periculose*, certum tamen est, aliquibus locis etiam *insperato* verti posse:" cf. παρ' ἐλπίδας in Josephus, above. Then he attempts to prove this from Polybius and from Pliny, Ep. ix. 26. 4, "Sunt enim maxime mirabilia quæ maxime insperata, maxime periculosa, utque Græci magis exprimunt, παράβολα." But neither this nor any of the passages from Polyb. proves his point; every one of them having the meaning *boldly*, not *unexpectedly*. It seems then that we must abandon all idea of this class of interpretations, and fall back on the usual one, found in our ch. ix. 9, and every where else in the N. T., of a likeness or figure. In favour of this meaning it may also be asked, Is it in the least probable that our Writer would have put before his readers so common an expression in so uncommon a sense? But, when we have taken the more ordinary meaning, we are by no means set at rest. For, a. Hammond, Lamb. Bos, Alberti, Mill, Sykes, Schulz, Stuart, refer the words to the *birth* of Isaac,—"from whence," i. e. ἐκ νενεκρωμένου σώματος, "he had at first received him." But, 1. this would certainly require the more definite pluperfect, not the quasi-pluperfect of an aorist reaching back beyond λογισάμενος; and, 2. it

καὶ περὶ μελλόντων [a]ηὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἡσαῦ. 21 Πίστει Ἰακὼβ [b]ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ ηὐλόγησεν, καὶ [c]προσεκύνησεν [c]ἐπὶ τὸ [d]ἄκρον

a ch. vii. 1. Gen. xxvii. 27 ff.
b Gen. xlviii. 21. so -κεν, Luke viii. 42.
c Gen. xlvii. 31. 3 Kings i. 47.
d Matt. xxiv. 31 ‖ Mk. Luke xvi. 24 only. 1 Kings xiv. 27.

20. rec om 1st καὶ, with D³KL[P]ℵ rel syrr coptt [æth arm Chr$_1$ Sevrn$_1$]: ins AD¹ b¹ m 17 latt Chr$_1$ [Euthal-ms] Thdrt Damasc Primas. (ηὐλογησεν, so A m 17 Chr$_1$ [Euthal-ms] Thdrt.) om ισαακ ℵ¹(ins ℵ-corr¹·³).
21. (ηυλογησεν, so AD 17 Chr$_1$ [Euthal-ms] Thdrt$_{\frac{1}{2}}$.)

would be harsh and unnatural that the ἐκ νεκρῶν should refer to the person himself who ἐκομίσατο αὐτόν. β. Corn. a-Lapide regards Isaac himself as the παραβολή, interpreting by the Latin "in parabolam (εἰς παραβολήν); id est, ut Isaac esset parabola, fabula, proverbium, exemplum memorabile &c. . . . ut cum Deus per se aut suos nobis aliquid jusserit licet arduum et difficile, exemplum Isaac ob oculos habentes, fidenter et generose nos offeramus," &c. γ. Bengel, on the other hand, regards Abraham as the παραβολή, "omnis enim posteritas celebrat fidem Abrahæ, offerentis unigenitum." δ. Others take ἐν παραβολῇ to mean, *as a type;* either of the Resurrection generally (so Thdrt., ὡς ἐν συμβόλῳ καὶ τύπῳ τῆς ἀναστάσεως· τῇ γὰρ τοῦ πατρὸς ἀναιρεθεὶς προθυμίᾳ, τῇ τοῦ κεκωλυκότος τὴν σφαγὴν ἀνεβίω φωνῇ—but afterwards he refers the figure to the passion of Christ: al.),—or of our Lord's sufferings (so Chrys., τουτέστιν, ἐν ὑποδείγματι· ἐν τῷ κριῷ, φησί. πῶς; τοῦ γὰρ κριοῦ σφαγισθέντος οὗτος ἐσώθη· ὥστε διὰ τοῦ κριοῦ αὐτὸν ἔλαβεν, ἀντὶ τούτου σφάξας ἐκεῖνον. ταῦτα δὲ τύποι τινὲς ἦσαν· ἐνταῦθα γὰρ ὁ υἱός ἐστι τοῦ θεοῦ ὁ σφαγιαζόμενος: Œc., among many interpretations, Primas., Carpzov, al.). But, undeniable as is the typical reference of the whole occurrence to Christ, His sufferings and Resurrection, it seems exceedingly improbable that our Writer should have intended so much for his readers by ἐν παραβολῇ. We come then, approaching what I believe to be the true meaning, to, ε. that given by Theodore of Mopsuestia: τοῦτο λέγει, ὅτι ἀκολούθως ἔτυχεν τῇ ἑαυτοῦ πίστει· τῇ γὰρ ἀναστάσει πιστεύσας, διὰ συμβόλων τινῶν ἀποθανόντα αὐτὸν ἐκομίσατο. τὸ γὰρ ἐν πολλῇ τοῦ θανάτου προσδοκίᾳ γενόμενον μηδὲν παθεῖν, τοῦ ἀληθῶς ἀναστησομένου σύμβολον ἦν, ὅσον τοῦ θανάτου πρὸς βραχὺ γευσάμενος, ἀνέστη μηδὲν ὑπὸ τοῦ θανάτου παθών· τὸ γοῦν ἐν παραβολῇ ἀντὶ τοῦ ἐν συμβόλοις. So Calvin, "Tametsi vere non resurrexerit Isaac, quodammodo tamen videtur resurrexisse, quum repente et mirabiliter inexspectata Dei gratia eripitur:" Castellio, Beza, Schlichting, Grot., Jac. Cappell., Scaliger, Heinsius, and many others, Bleek, De W., Stier, Hofmann, Delitzsch. The objection to this seems to be that which Del. himself brings against some of its supporters, that it does not go far enough for ἐν παραβολῇ, but by its "*quodammodo,*" and "*similitudine quadam,*" weakens it too much. We may with reason ask, *What was* the παραβολή? if it is meant merely, that though not actually, yet in some sense, Abraham received Isaac from the dead, would not ὡς ἔπος εἰπεῖν be the more obvious way of expressing this? The true identification of the παραβολή is I am persuaded to be found in the figure under which Isaac was sacrificed, viz. the ram, as already hinted by Chrysostom. Abraham virtually sacrificed his son: God designated Isaac for the burnt-offering, but provided a ram in his stead. Under the figure of that ram, Isaac was slain, being received back by his father in his proper person, risen from that death which he had undergone ἐν παραβολῇ, in, under, the figure of the ram. Chrys. himself afterwards, in recapitulating, gives this very interpretation as an alternative: δθεν αὐτὸν φησί, καὶ ἐν παραβολῇ ἐκομίσατο· τουτέστιν, ἐν αἰνίγματι· ὅσπερ γὰρ παραβολὴ ἦν ὁ κριὸς τοῦ Ἰσαάκ.

20.] **By faith, Isaac blessed Jacob and Esau concerning things future also** (the καί belongs, not to πίστει,—πίστει καὶ περὶ μελλ., by faith and that respecting things future,—as Lünem., al. (Syr. joins πίστει περὶ μελλ.), for πίστις περί, though good Greek, is not N.T. language,—but to περὶ μελλ.,—blessed them concerning not only things present, but things future also. Jacob is named before Esau, as the worthier and more important in the theocratic sense; perhaps also as having gained the greater portion of the blessing).

21.] **By faith Jacob, when dying** (reff.), **blessed each of the sons of Joseph** (the faith consisted in transposing his hands wittingly, laying the right hand on the head of the younger, Ephraim, who was to become the greater tribe): **and he worshipped** (this incident is not connected

τὴν ῥάβδον αὐτοῦ. 22 Πίστει Ἰωσὴφ τελευτῶν περὶ ADKLP Nabcd efghk lmno 17. 47

in quo utique senex jacebat, et sic positum habebat, ut in eo sine labore, quando vellet, oraret. Nec ideo tamen quod septuaginta interpretati sunt, nullum vel levem sensum habere putandum est." The reader will observe that there is nothing here of adoring the staff or the top of the staff. What Jerome thought of such an idea, is plainly seen, Quæst. Heb. in Genesin, vol. iii. p. 371: "In hoc loco quidem frustra simulant adorasse Jacob summitatem sceptri Joseph, quod videlicet honorans filium, potestatem ejus adoraverit: cum in Hebræo multo aliter legatur,—et adoravit, inquit, Israel ad caput lectuli: quod scilicet, postquam ei juraverat filius, securus de petitione quam rogaverat adoraverit Deum contra caput lectuli sui. Sanctus quippe et Deo deditus vir, oppressus senectute, sic habebat lectulum positum, ut ipse jacentis habitus absque difficultate ulla ad orationem esset paratus." The idea itself is found in Chrys., but without the *image*: τουτέστι, καὶ γέρων ὢν ἤδη προσεκύνει τῷ Ἰωσήφ, τὴν πάντων τοῦ λαοῦ προσκύνησιν δηλῶν τὴν ἐσομένην αὐτῷ. And so Thl., Phot. in Œc., and apparently Thdrt.: so Erasm. (par.), "Longius etiam prospiciebat senis fides, cum exosculans virgam filii Joseph, veneraretur in eo Christum omnibus imperaturum, cujus ille delatus et proditus a fratribus imaginem gesserat." I will only cite the inference from the above ancient data in Corn. a-Lapide, as most instructive regarding the grounds on which age after age the chief abominations of the church of Rome have been introduced: "Recte ergo ex hoc *adoratione sceptri Josephi* Patres Concilii Nicæni II. *probant adorationem et cultum imaginum*, eamque non in imagine hærere, sed ad prototypum suum referri et transire docent." The real question with regard to the passage is confined within very narrow limits. The same Hebrew word מַטֶּה signifies a staff, or a bed, according as it is pointed מִטָּה or מִטָּה. And, as there are no points in the ancient Heb text, it is an open question, which meaning we are to take. The LXX have taken ῥάβδος, thought, as Jerome notices, it too, thus have rendered the same word xlvii. 31, xlviii. 2, two verses after. Our E. V. has taken this latter: "And Israel bowed himself upon the bed's head." And so almost all the moderns agree in taking it. Stuart [illegible] has argued at some length for the meaning "staff," on the ground that the eastern beds have no [illegible] being merely a [illegible] on the ground. But

τῆς [f] ἐξόδου τῶν υἱῶν [j]Ισραὴλ [g] ἐμνημόνευσεν, καὶ περὶ τῶν [h] ὀστέων αὐτοῦ [i] ἐνετείλατο. 23 Πίστει Μωυσῆς γεννηθεὶς ἐκρύβη [j] τρίμηνον ὑπὸ τῶν [k] πατέρων αὐτοῦ, διότι εἶδον [l] ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ [m] διάταγμα τοῦ βασιλέως. 24 Πίστει Μωυσῆς [n] μέγας γενόμενος

f = here (Luke ix. 31. 2 Pet. i. 15) only. Ps. cxliii. 1.
g with περί here only, see note.
h = 2 Kings xiv. 11.
i Matt. xxiii. 27. Luke xxiv.

39. John xix. 36, from Exod. xii. 46 [Eph. v. 30] only. Gen. l. 25.
6 || L. (from Ps. xc. 11) only. Num. xxvii. 19.
31 B. xxiv. 8. 2 Chron. xxxvi. 2, 9 only. see John iv. 35. (fem.) Herod ii. 124, τὴν τρίμηνον ἑκάστην.
k = here only. (Eph. vi. 4. Col. iii. 21. Prov. xix. 14?) see note.
m here only. Ezra vii. 11. Wisd. xi. 7 (of the same order) only.
11. Exod. ii. 11. Hom. Odyss. β. 314. σ. 217.
i w. περί, Matt. iv.
j here only. Gen. xxxviii. 24. 4 Kings xiii.
l Acts vii. 20 only. Exod. ii. 2.
n = (Rom. ix. 12.) Gen. xxxviii.

23. (only the Δ of διαταγμα is left in A, and there could hardly have been room for the word on the part which has perished.) at end ins πιστι μεγας γενομενος μωυσης ανιλεν τον αιγυπτιον καταοων την ταπινωσιν των αδελφων αυτου (*prob interpols from Acts* viii. 23) D vulg-3-mss(apud Sabatier).

he has in his mind in thus objecting, a bed*stead*, not a bed. The head of a bed, be it where or what it may, is that part of it where the person's head lies: and Delitzsch has made it probable from the Heb. verb, וַיִּשְׁתָּחוּ, "se prostravit," that Jacob turned himself in his bed so as to lay his face to the pillow: cf. Isa. xxxviii. 2. If the 'staff' is to be taken, then it must be his own, not Joseph's staff, which is indicated, and the gesture might have had a meaning correspondent to the thought in Gen. xxxii. 10, ἐν τῇ ῥάβδῳ μου διέβην τὸν Ἰορδάνην τοῦτον: viz. the recognition of that God who had supported him through life, and declaration of his having done with all human supports. On the whole, see Suicer, vol. ii. p. 858. It is due to the better R.-C. Commentators, such as Estius and Justiniani, to say, that no such inference as that cited above is to be found in them. Some have expressed surprise that no mention is made of the far more important blessings of the twelve sons of Jacob in Gen. xlix.: and conjectures have even been made to amend the text: e. g. that of Böhme, ἕκαστον τῶν υἱῶν αὐτοῦ καὶ τῶν υἱῶν Ἰωσήφ: but both without reason. Delitzsch says well, "He plucks, so to speak, only the flowers which stand by his way, and leaves the whole meadow-full to his readers").

23.] **By faith, Joseph when dying** (the word in ref. Gen.) **made mention of** (every where else in the N. T. μνημονεύω is, as in the classics, to *remember* (see on ver. 15), and is found either with a gen. or with an accus., but not with περί, e. g. Luke xvii. 32: Acts xx. 35: Matt. xvi. 9: 1 Thess. ii. 9) **the exodus** (by this time technically so known, from the title of the second book of Moses: see ref. Ps., and Jos. Antt. v. 1. 20) **of the sons of Israel, and commanded concerning his bones** (viz. when he said καὶ συνανοίσετε τὰ ὀστᾶ μου ἐντεῦθεν μεθ' ὑμῶν. Even Joseph, who had attained such eminence and power in Egypt, did not account it his country, but in faith spoke of the promise of God as certain, Gen. l. 24, and realized it so as to enjoin the removal of his own remains when it should come to pass).

23.] Now the writer passes on to Exodus, and its chief example, Moses, who even in his preservation by his parents was the child of faith. **By faith Moses when born was hidden three months** (τρίμηνον is probably feminine, see ref. Herod., and cf. τὴν δευτέραν ἑκμηνον, Polyb. xxvii. 6. 2: τὸν χρόνον τὸν τῆς τριμήνου, Æschin. Ctes. p. 63. 34. τὸ τρίμηνον is also in use: Polyb. i. 38. 6; v. 1. 12, and in Plut. and Ptolemy: and we have ὁ ἑξάμηνος, Xen. Hell. ii. 3. 9) **by his parents** (οἱ πατέρες is explained by Bengel, al., "Occultatus est Moses a *patribus*, id est a patre (Amram) et ab avo, non materno, qui erat ipse Levi, sed paterno, qui erat Kohath. Vixit ergo Kohath, nascente Mose. Magnus loci hujus recte explicati usus est in chronologia sacra." But whatever inferences are deduced from it rest, it is to be feared, on a very slender foundation: for there can be no doubt that οἱ πατέρες does signify *parents*. In a passage of Parthenius, Erot. 10, cited by Wetst., we have εἰς ἐπιθυμίαν Λευκώνης ἐλθών, παρὰ τῶν πατέρων αἰτησάμενος αὐτὴν ἠγάγετο γυναῖκα. See other Greek and Latin examples in Wetst. The instance given by Delitzsch from Plato, Legg. vi. p. 772 end, is not decisive, ἀγαθῶν πατέρων φύντι. In the Hebrew text of Exod. ii. 2, it is his mother only who does the whole: but the LXX have the plural as here), **because they saw the child was comely** (so in Exod. ἀστεῖον, τουτέστιν ὡραῖον, τῷ ὄψει χαρίεν, Thl.: καὶ νῦν ἀστεία εἶ σὺ ἐν τῷ εἴδει σου, Judith xi. 23. Thdrt. says, εἰς γὰρ τὸ τοῦ παιδὸς ἀποβλέψαντες εἶδος, θείας αὐτὸ κηδεμονίας ἠλπισαν ἀπολαύσασθαι): **and they feared not the command of the king** (to destroy all the male children, Exod. i. 22. So Philo,

o = here only. Wisd. xii. 27. Jos. Antt. iv. 6. 1.

ο ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ, 25 ᵖ μᾶλλον
ᵖᑫ ἑλόμενος ʳ συγκακουχεῖσθαι τῷ ˢ λαῷ τοῦ θεοῦ ἢ ᵗ πρόσ-
πσίας; μισθὸν γὰρ καιρὸν ἔχειν ᵘ ἁμαρτίας ᵛ ἀπόλαυσιν· 26 μείζονα ʷ πλοῦτον
ˣ ἡγησάμενος τῶν Αἰγύπτου ʸ θησαυρῶν τὸν ᶻ ὀνειδισμὸν

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p here only. Jer. viii. 3 A. classics, passim in Wetst.
q Phil. i. 22. 2 Thess. ii. 13 only. Deut. xxvi. 18.
r here only †. κακουχεῖσθαι, ver. 37 reff.
s ch. iv. 9. 1 Pet. ii. 10. see Rom. xi. 1.
t Matt. xiii. 21 ‖ Mk. 2 Cor. iv. 8 only †.
u = ch. iii. 13 al. (see note.)
v 1 Tim. vi. 17 only †. w. gen., Xen. Mem. ii. 1. 33 al. in Bleek and Wetst. (-λαύειν, Prov. vii. 18.)
w = Rom. xi. 12.
x = ch. x. 29 reff.
y elsw., Mt. Mk. L. only, exc. 2 Cor. iv. 7. Col. ii. 3. Deut. xxviii. 12 al. fr.
Rom. xv. 3. 1 Tim. iii. 7. ch. x. 33. xiii. 13 only. Isa. xliii. 28.

26. rec **εν αιγυπτω**, with rel Cyr-jer$_1$ Chr-mont^{ff}, [Damasc Œc], **εν αιγυπτου** (*itacism*) A 17: *αιγυπτιων* 23, *ægyptiorum* vulg: *ægypium* D-lat: txt D[-gr] KL[P]ℵ e f h n [47] syrr copt [æth arm Orig$_1$ Syn-ep-Antch$_1$] Clem$_1$ Eus$_1$ Chr-3-mss Thdrt Phot$_1$ [Thl].

Vita Mos. i. 3, vol. ii. p. 82, *γεννηθεὶς ὁ παῖς εὐθὺς δῆλον ἐνέφηνεν ἀστειοτέραν ἢ κατ' ἰδιώτην, ὡς καὶ τῶν τοῦ τυράννου κηρυγμάτων ἐφ' ὅσον οἷόν τε ἦν τοὺς γονεῖς ἀλογῆσαι.* Their faith was, loving trust in God who had given them so fair a child, which led them to perform as far as in them lay, the duties of parents to it, and not the cruel part which the tyrant prescribed. **διάταγμα** is a word of later Greek: see reff., and Philo de Decal. § 4, p. 183).

24—28.] *The faith of Moses when come to man's estate.* **24.**] **By faith Moses, when grown up** (*μέγ. γεν., τουτέστιν ἀνδρωθείς*, Thl. The expression is from ref. Exod. Schulz and Bretschn. imagine it to mean, having become great, viz. in dignity as a citizen: but the usage is the other way, see reff.), **refused** (add to reff., Herod. iii. 1, *οὐκ εἶχε οὔτε δοῦναι οὔτε ἀρνήσασθαι*: vi. 13, *εἶδον γὰρ τοὺς Ἴωνας ἀρνευμένους εἶναι χρηστούς*: Eur. Iph. Aul. 972, *οὐκ ἠρνούμεθ' ἂν τὸ κοινὸν αὔξειν*) **to be called son of a daughter of Pharaoh** (perhaps **θυγατρός** is indefinite; but it is by no means certain: all these nouns of relation are used constantly without the article, when they are undeniably definite. There is no record in the O. T. of this refusal of Moses: but the fact of the adoption was matter of Jewish traditionary belief, see Philo below, and the Rabbinical testimony in Schöttgen: and the refusal is fairly gathered from his whole conduct. It is interesting to read and to compare the inflated account of the same in Philo, Vita Mos. § 7, p. 85 f.: *ὁ δὲ ἐπ' αὐτὸν φθάσας τὸν ὅρον τῆς ἀνθρωπίνης εὐτυχίας, καὶ θυγατριδοῦς μὲν τοῦ τοσούτου βασιλέως νομισθείς, τῆς δὲ παππφας ἀρχῆς ὅσον οὐδέπω γεγονὼς ἐλπίσι ταῖς ἁπάντων διάδοχος, καὶ τί γὰρ ἄλλ' ἢ ὁ νέος βασιλεὺς προσαγορευόμενος, τὴν συγγενικὴν καὶ προγονικὴν ἐζήλωσε παιδείαν, τὰ μὲν τῶν εἰσποιησαμένων ἀγαθά, καὶ εἰ λαμπρότερα καιροῖς, νόθα εἶναι ὑπολαβών· τὰ δὲ τῶν φύσει γονέων, εἰ καὶ πρὸς ὀλίγον ἀφανέστερα, οἰκεῖα γοῦν καὶ γνήσια),* **25.**] **choosing rather** (**μᾶλλον αἱρεῖσθαι** with an accus. of a noun or an infin. of a verb, is very common in the best Greek. Wetst. has accumulated two whole columns of examples) **to suffer affliction with** (reff.) **the people of God, than to possess a temporary enjoyment of sin** (is **ἁμαρτίας** gen. objective, of the thing enjoyed (as usually, see examples in Bleek) or gen. subjective, of the thing to which the enjoyment belongs? Delitzsch maintains the latter (so also Bleek), resting on the nature of the contrast: participation of the lot of God's people being set against the enjoyment of sin: so that the lot of God's people is parallel with *ἁμαρτία*, the latter signifying apostasy from God and his people. But surely the antithesis is a false one. It is *κακουχία* on the one hand, which is opposed to *ἔχειν ἀπόλαυσιν ἁμαρτίας* on the other: the possession of affliction (with God's people), to the possession of the enjoyment of sin. Thus we have *αἱ τῶν ἀφροδισίων ἀπολαύσεις*, Xen. Hier. i. 26: *σίτων καὶ ποτῶν ἀπόλαυσις*, id. Mem. ii. 1. 33 al. And I do not see how the other view accords with the anarthrous *ἀπόλαυσιν*), **26.**] **esteeming** (the second aor. part. is contemporary, not antecedent, to the first: it comes in with a slightly ratiocinative force—"esteeming, as he did") **the reproach of Christ** (what is the **ὀνειδισμὸς τοῦ χριστοῦ**? Certainly not, with Thl. (so even Lünem.), merely reproach *similar to that of Christ: ὅπερ γὰρ ὕστερον τὸν χριστὸν ὠνείδιζον οἱ παρ' αὐτοῦ εὐεργετούμενοι, καὶ τελευταῖον ἐσταύρωσαν· οὕτω καὶ πρότερον Μωσῆν οἱ παρ' αὐτοῦ εὐεργετούμενοι*: nor again does the more usual explanation, *τὸ διὰ χριστὸν ὀνειδίζεσθαι* (Chrys.), satisfy the genitive here; nor even the modification of it which makes Moses thus choose, from a principle of faith in the Messiah to come. Thdrt. is better, who explains it *τὸ ἐν τύπῳ χριστοῦ*: but then he generalizes it off into *τὸ κατὰ τῆς εὐσεβείας ὑπὸ τῶν ἐναντίων τολμώμενον*, as Thl. above. The typical sense is not excluded:

τοῦ [a]χριστοῦ, [b]ἀπέβλεπεν γαρ εἰς τὴν [c]μισθαποδοσίαν. [a] gen., = ch. xiii. 13.
27 Πίστει [d]κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν 2 Thess. iii. 5. 2 Cor. i. 5.
...γαρ n. τοῦ βασιλέως, τὸν γὰρ [e]ἀόρατον ὡς ὁρῶν [f]ἐκαρτέρησεν. [b] here only. Ps. x. 5. Cant. v.

17 (vi. 1). εἰς μόνον τὸ λυσιτελὲς τὸ ἐκ τῶν ἀρτιαγῶν ἀποβλέπων, Jos. B. J. ii. 15. 1. [c] ch. ii. 2. x. 35 only †. (-δότης, ver. 6.) [d] Matt. iv. 13. 1 Kings xxxi. 7. [e] Rom. i. 20. Col. i. 15, 16. 1 Tim. i. 17 only. Gen. i. 2. Isa. xlv. 3. 2 Macc. ix. 5 only. [f] here only. Job ii. 9. Isa. xlii. 14. Thuc. ii. 44 al. in Bl.

27. κατελιπεν (*itacism*) AL²[1(Tischdf)] d o 17 [47¹].

but it is included in a higher one. Far better is Bleek, "reproach which Christ had to bear in his own person, and has to bear in his members." And in this view, we may say, as Del. and Hofm., that all Israel's reproach was Christ's reproach: Israel typified Christ; all Israel's sufferings as the people of God were Christ's sufferings, not only by anticipation in type, but by that inclusion in Christ which they, His members before the Head was revealed, possessed in common with us. So Estius, "*improperium Christi*, i. e. populi Dei Christum exspectantis, quatenus injuria membrorum in caput redundat." Nay Christ was ever present in and among God's people: and thus De Wette well and finely says here, "The Writer calls the reproach which Moses suffered, the reproach of Christ, as Paul, 2 Cor. i. 5: Col. i. 24, calls the sufferings of Christians the sufferings of Christ, i. e. of Christ dwelling, striving, suffering, in his Church as in His body; to which this reproach is referred according to the idea of the unity of the Old and New Testaments, and of the eternal Christ (the Logos) already living and reigning in the former." And so Tholuck. See the whole well discussed in Delitzsch's note: and in Bleek. Cf. ch. xiii. 13) **greater riches than the treasures of Egypt: for he looked** (ἀποβλέπειν εἰς is well defined by Bl., "so to look at any thing, as to be by waiting for it, or generally by the regard of it, determined or strengthened in a course of action." So Demosth. Mid. p. 515, *οὐδ' ἀπέβλεψεν εἰς τὰς οὐσίας τὰς τούτων*: Isocr. ad Nicocl., *ὅταν μὲν γὰρ ἀποβλέψωσιν εἰς τὰς τιμὰς κ. τοὺς πλούτους κ. τὰς δυναστείας*: and often in Plato, e. g. Gorgias, p. 474 D, 503 D: Alcib. (2) 145 A: Legg. iv. 707 c) **to the recompense of reward** (reff.: viz. the great eternal reward spoken of vv. 39 f.: not the possession of Canaan merely, as Grot.). 27.] **By faith, he left Egypt, not fearing the wrath of the king** (*when?* this is much disputed. Was it when he fled after the murder of the Egyptian? or when he left Egypt with the children of Israel, of which Jos. says, Antt. ii. 11. 1, *κατέλιπον τὴν Αἴγυπτον μηνὶ Ξανθικῷ*? Against the latter, which is the opinion of Lyra, Calvin, Schlichting, Grot., Calov., Heinr., Böhme, Kuin., Bleek, Ebrard, Bisping, al., it seems a decisive objection, that the Exodus was made not in defiance of the king of Egypt, but with his consent, and at his urgent instance. It is also a lesser objection to it that thus the chronological order is broken, the next particular, the institution of the Passover, having taken place previously to the Exodus. A third objection is, and one not easily got over, that the singular *κατέλιπεν* cannot well be referred to an event in Israel's history, but must refer to the personal history of Moses. Otherwise we should expect *διέβη* below in ver. 29. Regard being had to these objections, I cannot but think that to understand *κατέλιπεν* of the Exodus is altogether impossible. It must then refer to the former flight. And this is the view of all the ancient expositors, Greek and Latin: and among the moderns, of Zeger, Jac. Cappell., Heinsius, Calmet, Bengel, Michaelis, Schulz, De Wette, Stengel, Thol., Lünem., Delitzsch, al. But we are here met by a startling difficulty. In Exod. ii. 14 we read that on finding that his slaying of the Egyptian was known, *ἐφοβήθη Μωυσῆς*: here we read, *μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως*. Were it not for this difficulty, we may safely say that the other interpretation would never have been thought of; but standing as it does, it is no wonder that it has driven Commentators to another resource. Still, if owing to other circumstances in the text it is, as we have seen it to be, necessary to refer it to that first leaving of Egypt, we have no right to set those aside on account of this difficulty: rather should we say that there must be some solution of it, however difficult to find. Those which have been given are certainly not satisfactory. The old ones (Chrys., Thl., Œc., al.) go mainly on this, that he so left Egypt, as intending to return to it, but avoiding the thrusting of himself into danger at the moment. Thdrt. seems to regard *μὴ φοβηθεὶς* as a pluperfect aor. part., "when he had set at nought" the king's anger: *τὴν μὲν Αἴγυπτον φοβηθεὶς κατέλιπε, θαρσαλέως δὲ τὸν Αἰγύπτιον κατηκόντισε, τὴν φυγὴν τοίνυν ἀντὶ τῆς αἰτίας τέθεικε τῆς φυγῆς*. Of the moderns, Bengel says, "*Timuit*, et

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g = Matt. xxvi. 18. (see Acts xviii. 21 v. r.) Deut. xvi. 1 al.
h here only†.
i here only.
Exod. xii. 23. (-ευτής, 1 Cor. x. 10. ἐξολεθρ., Acts iii. 23. 1 Chron. xxi. 12, 15.) xii. 13. Ps. civ. 36. k Col. ii. 21. ch. xii. only. Exod. xix. 12 only. l ch. i. 6 reff. Exod. xvi. 9 only. Gen. xxxi. 21. m Acts vii. 36 only. Exod. x. 19 al. alw. w. θάλ., exc. Isa. lxiii. 2. l Luke xvi. 26. Acts

28 g αἵματος, ἵνα μὴ ὁ i ὀλεθρεύων τὰ j πρωτότοκα k θίγῃ αὐτῶν. 29 Πίστει l διέβησαν τὴν m ἐρυθρὰν θάλασσαν ὡς

28. (ολεθρευων, so AD Damasc.)

fugit: *non timuit* neque respexit, quam in partem rex vel cædem Ægyptii vel fugam Mosis esset accepturus." De Wette supposes that the Writer did not remember the expression in Exodus: Lünem. makes a distinction between objective and subjective fear, which, in that shape, seems too refined for use here: Delitzsch, while objecting to Lün., yet takes one form of his view, that the *flight* was occasioned by fear, but the *leaving Egypt* was done without regard to what might be the anger of the king and court thereupon. In attempting to give a solution of it, I may confess that I see as yet no *satisfactory* one. It may be that the truth is, that though the fact of his flight was the effect of his fear, the same flight itself, the dereliction of Egypt and reserving himself for further action, shewed that that fear did not *possess* nor bear him away. But on any solution, the difficulty remains. Had it stood φοβηθείς, instead of μὴ φοβηθείς, the whole would have been plain enough: 'when he feared the anger of the king'): **for he endured as seeing the invisible One** (or, 'the King who is invisible:' cf. 1 Tim. i. 17. Some, as Bengel, Schulz, al., join τὸν ἀόρατον, as an object, with ἐκαρτέρησε, which is against usage, καρτερέω being never found with a personal object: see reff. and other examples in Bl. So also the vulg., "invisibilem tanquam videns sustinuit." Ebrard calls it a pregnant construction for τὸν ἀόρατον τιμῶν ἐκαρτέρησε: but this is little better and quite unnecessary. The simple and usual construction is the right one, and that adopted by the Greek expositors: so Thl., ὑπερεὶ γὰρ ὁρῶν τὸν θεὸν συνόντα αὐτῷ, οὕτως ἐκαρτέρει πάντα. Jos. says of Moses similarly, Antt. iii. 11. 1, ἄπορός τε ὢν τροφῆς ἀπηλλάττετο τῇ καρτερίᾳ καταφρονῶν). **28.] By faith he hath celebrated** (ποιεῖν τὸ πάσχα is ever used simply for to keep the passover, and though Bl. and Lünem. see here a mingling of the ideas of celebrating and instituting, it seems better to keep to universal usage. The perf. is used, on account of the Passover being a still enduring feast) **the Passover** (not as some interpret πίστει, in faith of the Redeemer to come, which point does not enter into consideration here: but by that faith which was to him the evidence of things unseen, viz. of the promise that the Destroyer should *pass over* and not hurt them. So Calvin well, "Qui fide celebratum fuisse pascha interpretantur, quia Moses in Christum respexerit, verum quidem dicunt: sed apostolus simpliciter hic fidei meminit, quatenus in solo Dei verbo acquiescit, ubi res ipsa non apparet: ideo intempestivum est subtilius philosophari") **and the affusion of the blood** (viz. of the blood of the paschal lamb on the lintel and door-posts: πρόσχυσιν αἵματος ἐκάλεσε τὴν κατὰ τῶν φλιῶν τῶν θυρῶν χρίσιν, Œc. The word προσχέειν is the common rendering by the LXX of the Heb. זָרַק, to sprinkle, and is ordinarily used of those cases where the blood was sprinkled round the altar, e. g. Levit. i. 5; vi. 32 al. fr. So that the word applies well to this ordinance, where the blood was sprinkled by means of a bunch of hyssop), **that he who destroyed the firstborn might not touch them** (the ἵνα μή belongs to both the preceding clauses, not to the latter only, as Del.. for though it is true that it was the sprinkling of the blood only which caused the destroyer to pass over, yet this sprinkling itself was only a subordinate part of ποιεῖν τὸ πάσχα. The ὀλεθρεύων τὰ πρ., the destroying angel, see reff. and cf. Sir. xlviii. 21, is the הַמַּשְׁחִית of Exod. xii. 23, the πληγὴ τοῦ ἐκτριβῆναι of ib. ver. 13; understood by Asaph, Ps. lxxviii. 49, of evil angels. The verb ὀλεθρεύειν is Alexandrine, and with its compound ἐξολ- frequently found in the LXX. The neuter πρωτότοκα includes all of both sexes of man and beast: so Exod. xii. 12, πᾶν πρωτότοκον . . . ἀπὸ ἀνθρώπου ἕως κτήνους: and in ref. Ps. It is hardly necessary to observe, that the connexion of the words is as above, and not ἵνα μὴ ὁ ὀλεθρεύων θίγῃ τὰ πρωτότοκα αὐτῶν. The common construction of θιγγάνω is with the partitive genitive: it is (reff.) of rare use in the Greek Scriptures. **αὐτῶν**, of a subject not before expressed, is to be understood out of the context as meaning the Israelites, who sprinkled the blood. It prepares the way for the change into the plur. at the next verse). **29.] By faith, they** (see above) **crossed** (the verb διαβαίνω is used of crossing water, whether

διὰ [n] ξηρᾶς γῆς, ἧς [o] πεῖραν [p] λαβόντες οἱ Αἰγύπτιοι [q] κατεπόθησαν. 30 Πίστει τὰ [r] τείχη Ἰεριχὼ ἔπεσαν, [s] κυκλωθέντα [t] ἐπὶ ἑπτὰ ἡμέρας. 31 Πίστει Ῥαὰβ ἡ [u] πόρνη οὐ [v] συναπώλετο τοῖς [w] ἀπειθήσασιν, [x] δεξαμένη τοὺς [y] κατα-

n = Matt. xxiii. 15 only. Exod. xiv. 29.
o ver. 36 only. Deut. xxviii. 56 only (both w. λαμβ.).
= Xen. Cyr. vi. 1. 28 al. see Bl.
p = 2 Tim. i. 5. 2 Pet. i. 9.
q = here only. (1 Pet. v. 8 reff.) Exod. xv. 4 (B), 12. Num. xvi. 30, 32. Deut. xi. 6. Josh. vi. 20. Ps. lxxvii. 53. Jer. xxvi. 32, &c. only.
r Acts ix. 25. 2 Cor. xi. 33. Rev. xxi. 12, &c. only. Josh. vi. 20.
s Luke xxi. 20. John x. 24. Acts xiv. 20 (Rev. xx. 9 v. r.) only. Josh. vi. 6 (7).
t = Acts xiii. 31. xix. 8, &c.
u Matt. xxi. 31, 32. James ii. 25 al. Josh. ii. 1. vi. 25.
v here only. Gen. xviii. 23. xix. 15 al.
w ch. iii. 18 reff.
x Matt. x. 40, 41 al.
y here only. Gen. xlii. 9, &c. (-πεῖν, Gal. ii. 4.)

29. rec om γης (as LXX), with D³KL[P] rel Thdrt Damasc: ins AD¹ℵ 17 [47] latt Syr copt [æth arm Euthal-ms] Chr Thdrt-ms. κατεποντισθησαν k 10. 31. 49. 71-3. 109. 218 Chr$_3$(but mss vary) Thdrt.

30. rec επεσε, with K rel; επεσαν D³L [Euthal-ms]: επεσον m Chr-2-mss: txt AD¹[P]ℵ 17 Chr-ms.

31. aft η ins επιλεγομενη ℵ¹(ℵ² disapproving) [Ephr$_1$].

in boats, or on a bridge, or swimming or wading: e. g. Herod. i. 75, of the river Halys, Κροῖσος, ... κατὰ τὰς ἐούσας γεφύρας διεβίβασε τὸν στρατόν: . . . . ἀπορέοντος ὅκως οἱ διαβήσεται τ. ποταμὸν ὁ στρατός: . . . . ἐπεί τε καὶ ἐσχίσθη τάχιστα ὁ ποταμός, ἀμφοτέρῃ διαβατὸς ἐγένετο. Here it is used of a *bridge*, of *crossing, generally*, and of a *ford*. See other examples in Bl.) **the red sea** (so the LXX always for יַם־סוּף, the sea of (red) weeds) **as through dry land** (we should rather expect ὡς ξηρὰν γῆν; but the unusual expression is apparently borrowed from the narrative in Exodus (ref.), οἱ δὲ υἱοὶ Ἰσραὴλ ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ τῆς θαλάσσης): **of which** (viz. of the *red sea*, not, of the *dry land*, as Böhme, Kuinoel, and Klee. For as Lün. observes, the idea of the sea is necessarily called up again by κατεπόθησαν, shewing that it, and not the dry land, is the leading idea) **the Egyptians making experiment** (here, πεῖραν λαμβάνειν is in an active sense: in ver. 36, in a passive. Both are sufficiently common: e. g. for the active, Plato, Protag. p. 342 A, εἰ βούλει λαβεῖν μου πεῖραν ὅπως ἔχω: ib. 348 A: Gorg. 448 A: Polyb. ii. 32. 5, ἔκριναν τῆς τύχης λαβεῖν πεῖραν. See many others in Bleek: and for the other sense, on ver. 36) **were swallowed up** (by the sea. The verb is a general one, qualified by the particular mode of καταπίνεσθαι. So in reff. Exod. and Num.: Diod. Sic. i. 32, τῶν δ' ἀποσχιζομένων μερῶν τὸ μὲν . . . . ὑπ' ἄμμου καταπίνεται. And Polyb. ii. 41. 7, using the word of drowning, qualifies it: Ἑλίκης, τῆς . . . . ὑπὸ τῆς θαλάττης καταποθείσης. There is something to be said for the reading κατεποντίσθησαν, though it is weakly supported by mss.,—as being the Alex. reading of the LXX in Exod. xv. 4, and found in Chrys. and Thdrt. Bleek inclines to think that our Writer may have had it in his Alexandrine LXX). 30.] *A second example of the strength of faith in Israel generally.* **By faith** (of Israel, who obeyed the command of Joshua through all the days, which to the unbeliever would seem irrational. Cf. Chrys., οὐ γὰρ δὴ σαλπίγγων ἠχὴ λίθους οἷα τε καταβάλλειν ἐστί, κἂν μυρία τις ἔτη σαλπίζῃ, ἀλλ' ἡ πίστις πάντα δύναται), **the walls of Jericho** (more commonly τῆς Ἰεριχώ: but our Writer frequently omits the demonstrative article, see ver. 17; ch. iv. 7; vii. 11; ix. 4) **fell** (cf. Josh. vi. 5, 20. In the former of these it is πεσεῖται τὰ τείχη, in the latter ἔπεσεν ἅπαν τὸ τεῖχος: our Writer uses the plural verb with τείχη: each and every defence fell together), **having been compassed about** (see the narrative in Josh. vi.) **during seven days** (ἐπί, of time, with an accusative, gives the whole duration: see reff., and Winer, 49. l. 2).

31.] The *last example* is one connected with the taking of Jericho, just mentioned. **By faith** (shewn in her confession Josh. ii. 9, "I know that Jehovah hath given you the land:" and ib. ver. 11, "Jehovah your God, He is God in heaven above and in earth beneath") **Rahab the harlot** (not to be softened into "*cauponaria*," as Valcknaer, al. Clement of Rome devotes to her a whole chapter of his Epistle to the Corinthians, and has no idea of her other than as an harlot. Calvin says well, "Hoc (epitheton) ad anteactam vitam referri certum est: resipiscentiæ enim testis est fides." See note, Matt. i. 5) **did not perish with them who were disobedient** (on the word ἀπειθέω, see note ch. iii. 18. The inhabitants of Jericho were disobedient to the will of God manifested by the signs and wonders which he had wrought for Israel: as is implied by Rahab's speech, Josh. ii. 9—12), **having received** (viz. to her house: κατέλυσαν ἐκεῖ, Josh. ii. 1) **the spies** (sent by Joshua to Jericho: ἀπέστειλεν Ἰησοῦς δύο νεανίσκους κατασκο-

ADKI.P Nabcd efghk lmo 17. 47

σκόπους [z] μετ' εἰρήνης. 32 Καὶ [a] τί ἔτι λέγω; [b] ἐπι-
λείψει με γὰρ [c] διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ
τε καὶ Σαμψὼν καὶ Ἰεφθάε, Δαυεὶδ τε καὶ Σαμουὴλ καὶ
τῶν προφητῶν, 33 οἳ διὰ πίστεως [d] κατηγωνισαντο βασι-

z Acts xv. 33 only. Gen. xxvi. 29.
a see John xi. 47.
b here only †. Obad. 5 Edvat. A(not B F.) (Jer. xxxiii. 17, 18 compl.) only. see note. 27. xii. 27 only.
c Mark v. 16 ‖ L. ix. 9. Luke ix. 10. Acts viii. 33 (from Isa. liii. 8). Ix.
d here only †. later writers, Plutarch, Ælian (V. H. iv. 8), Polyb. freq. (Bl.)

32. om ετι D¹[-gr]. rec γαρ bef με, with D³KL[P] rel Clem [Chr Euthal-ms Thdrt]: om γαρ b¹: txt AD¹[ℵ] 17. aft περι ins δε D¹[-gr]. om τε και (aft βαρακ) ℵ 17 vulg copt Clem [Epiph$_1$ Cyr$_1$] Ambr$_1$.—και βαρακ κ. σ. D¹. om και (bef ιεφθαε) ℵ 17 Clem [Epiph$_1$ Cyr$_1$].

πεῦσαι, Josh. ii. 1) **with peace** (reff.: so that they had nothing hostile to fear from her). On the introduction of Rahab in James ii. 25, as an example of justification by works, see note there.

32—40.] The Writer breaks off, feeling that such an illustration of faith by examples would be endless, and *gathers up those many which remain in one*,—ξυλλήβδην τῶν λοιπῶν μνημονεύει, as Thdrt.

32.] **And what say I** (λέγω is most probably indicative, not subjunctive: cf. ref.: and see Winer, 41. *a.* 3: Bernhardy, p. 396. The sense is the same: 'What am I saying, going to say, more,' is tantamount to 'what shall I say more') **yet** (more, any further)? **for the time** (ὁ χρόνος ὁ τῇ ἐπιστολῇ, φησίν, ἁρμόδιος καὶ οἷον ἡ συμμετρία, Œc.: ποῖος; ἡ ὁ πᾶς· εἴρηται δὲ τοῦτο, ὡς συνηθὲς ἡμῖν λέγειν, ὑπερβολικῶς· ἤ, ὁ τῇ ἐπιστολῇ σύμμετρος, Thl. The latter is the more probable) **will fail me** (ἐπιλίποι ἄν με would imply, *if I undertook it*,—the hypothesis affecting the whole clause: the ind. future states the failure of the time as a positive certainty, the hypothesis now lying in the pres. part. διηγούμενον. The phrase is a common one, and the construction regular: cf. Demosth. p. 324. 17, ἐπιλείψει με λέγοντα ἡ ἡμέρα τὰ τῶν προδοτῶν ὀνόματα: Julian, Orat. i. p. 341 B, ἐπιλείψει με τἀκείνου διηγούμενον ὁ χρόνος: Philo de Merc. Meretr. § 3, vol. ii. p. 167, ἐπιλείψει με ἡ ἡμέρα λέγοντα τὰ τῶν κατ' εἶδος ἀρετῶν ὀνόματα: and many other examples, Greek and Latin, in Wetst. and Bloek) **narrating** (if I narrate) **concerning** (so we have in Plato, Euthyd. p. 6 C, πολλὰ περὶ τῶν θείων διηγήσομαι) **Gideon** (it is almost impossible to determine satisfactorily the arrangement of the copula from the manuscript evidence: and if once we allow subjectivities to creep in, there is no end to the varieties which different men may find suitable. I have left the rec. text, which though against ℵA, has the great body of manuscripts with it. And thus standing, the names form two groups: 1. Γεδεών, Βαράκ τε καὶ Σάμψων, καὶ Ἰεφθάε, ... 2. Δαυεὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν: the former, the Judges: the latter, the Prophets, David and Samuel at the head of them, the former as a king, the latter as a judge, being exceptional and transitional. The order is not chronological: Gideon, the first mentioned, is posterior in time to Barak, the second; Samson, the third, to Jephthah, the fourth; and David, the first of the second group, posterior to Samuel, the second. The reason for this may be the greater celebrity of Gideon as a champion of the faith than of Barak, and of Samson than of Jephthah: and in the second group, it is natural to put David, for his eminence, first, and besides, Samuel thus becomes the first in the rank of the Prophets properly so called, Acts iii. 24. Delitzsch's arrangement, which makes Γεδεὼν Βαράκ τε καὶ Σάμψων the first group, Ἰεφθάε, Δαυεὶδ τε καὶ Σαμουὴλ the second, and the Prophets a third, suits indeed the strictly pressing of the τε καί in the two places, which is a trifling matter,—but by placing Jephthah with David, and separating Samuel from the Prophets, breaks up the real and far more important classification. The τε καί is in fact no more than the simple copula in sense, but a little varied: and as De Wette has remarked, Gideon and Barak, David and Jephthah are not more nearly connected by it, than the other names by καί. On Gideon, see Judg. vi.—viii.) **and Barak** (Judg. iv. v. Barak was not so strong in faith as he might have been, though he did believe, and go to the fight, and triumph: see Judg. iv. 8, 9) **and Samson** (Judg. xiii.—xvi.) **and Jephthah** (Judg. xi. 1—xii. 7) **and David and Samuel and the prophets**; **33.**] **who** (οἵ does not strictly identify the antecedents, but more nearly = οἵτινες, 'quales' rather *which* than *who*: for many of the actions which follow were done by others than those previously mentioned) **through faith** (these words **διὰ πίστεως**, apply to the whole sentence as far as ἀλλοτρίων ver. 34. **διὰ πίστεως** instead of πίστει for the first time in the chapter, suits perhaps better the miscel-

λείας, [e] εἰργάσαντο [e] δικαιοσύνην, [f] ἐπέτυχον [f] ἐπαγγελιῶν, [gh] ἔφραξαν [g] στόματα [i] λεόντων, 34 [j] ἔσβεσαν [k] δύναμιν [k] πυρός, ἔφυγον [l] στόματα [l] μαχαίρης, [m] ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, [n] παρεμβολὰς

e Acts x. 35. James i. 20. Ps. xiv. 2. f ch. vi. 15 reff. g Rom. iii. 19. 2 Macc. xiv. 36 Ald. Dan. vi. 22 Theod.

h as above (g). 2 Cor. xi. 10 only. Prov. xxi. 13. 3). xxv. 8. i Rev. iv. 7 reff. j Matt. xii. 20 (from Isa. xlii. Mark ix. 44, &c. (from Isa. lxvi. 24.) Eph. vi. 16. 1 Thess. v. 19 only. k Wisd. xvi. 19. l Luke xxi. 24. Josh. xix. 48 al. m elsw., P. only (Rom. iv. 20. Eph. vi. 10 al4.), exc. Acts ix. 22. Judo. vi. 34 AB(not Ed-vat. F). Ps. ii. 7 (9) only. n = here (ch. xiii. 11, 13. Acts xxi. 34, 37. xxii. 24. xxiii. 10, 16, 33. Rev. xx. 9) only. Judg. iv. 16. vii. 14 al.

33. ηργασαντο $D^1\aleph^1$ [47¹]. στομα D^1[-gr].

34. (μαχαιρης, so AD ℵ, also [$D^1\aleph$] in ver. 37.) ενεδυναμωθ. A$D^{[2-3]}$: εδυναμωθ. $\aleph^1$.

laneous verbs of predication which follow, e. g. **ἔσβεσαν δύναμιν πυρός**) **subdued kingdoms** (on the verb, see reff., and examples in Wetst. and Bl.,—Plut. Numa, § 19, **ἀπὸ Καίσαρος, τοῦ κατηγωνισαμένου Πομπήϊον**, &c. The acts referred to may be Gideon's victory over the Midianites (Judg. vii.), Barak's over the Canaanites (ib. iv.), Samson's over the Philistines (ib. xiv. ff.), Jephthah's over the Ammonites (ib. ix.), David's over the Philistines (2 Sam. v. 17—25; viii. 1; xxi. 15 ff.), Moabites, Syrians, Edomites (ib. viii. 2 ff.), Ammonites (ib. x. xii. 26 ff.)), **wrought righteousness** (so Samuel, the righteous judge, 1 Sam. xii. 3, 4: David, the righteous king, 2 Sam. viii. 15: 1 Chron. xviii. 14: and indeed in a wide sense all of them, see Jer. xxiii. 5: Ezek. xlv. 9, **τοῦτο κοινὸν τῶν ἁγίων ἁπάντων**, as Thdrt.), **obtained promises** (the words are capable of two senses: 1. got from God spoken promises, as e. g. the Prophets: or 2. obtained the fulfilment of promises. (1) is taken by Chrys. (referring it to the promise to David that his seed should sit on his throne), Thdrt., Primas., Schlicht., Bleek, Ebrard, al. But it seems to me altogether improbable that the Writer should thus illustrate faith by a fact which, though it may have accompanied faith in the recipient, was certainly no fruit or direct triumph of it: and that in the face of such sayings as Josh. xxi. 45 and 1 Kings viii. 56, and of Gideon's trials of God. The objection which is brought against (2), that it is inconsistent with **μὴ λαβόντες τὰς ἐπαγγελίας**, ver. 13, and with **οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν**, ver. 39, is very simply answered: it is not said that they **ἐπέτυχον τῶν ἐπαγγελιῶν** or **τῆς ἐπαγγελίας**, but anarthrously: they obtained promises, but not *the* promises which were yet future. And so most Commentators), **stopped the mouths of lions** (referring principally, it may be, to Daniel, of whom it is said, Dan. vi. 22, that God sent his angel and stopped (חָסַם, **ἐνέφραξε** Theodotion; LXX freely, **ἔσωσέν με ἀπὸ τῶν λ.**) the mouths of the lions: where notice also the addition (ver. 23 Theod.), **ὅτι ἐπίστευσεν ἐν τῷ θεῷ αὐτοῦ**. But reference may be also to Samson, Judg. xiv. 6, and David, 1 Sam. xvii. 34: and I may add, Benaiah the son of Jehoiada, 2 Sam. xxiii. 20: 1 Chron. xi. 22),

34.] **quenched the power of fire** (so the three companions of Daniel,—Shadrach, Meshach, and Abednego, Dan. iii. Thl. says, **οὐκ εἶπε δὲ ἔσβεσαν πῦρ, ἀλλὰ δύναμιν πυρός, ὃ καὶ μεῖζον· ἐξαπτόμενος γὰρ ὅμως δύναμιν τοῦ καίειν οὐκ εἶχε κατ' αὐτῶν**. It is said of them, 1 Macc. ii. 59, that they **πιστεύσαντες ἐσώθησαν ἐκ φλογός**. Delitzsch reminds us that one of the two martyrs at Brussels, Henry Voes and Joh. Esche, when the flames of the faggots rose round him, said, that it felt to him as if they were strewing roses under him), **escaped the edge** (**στόματα**, plur., because the Writer has various examples in mind) **of the sword** (e. g. David from Saul, 1 Sam. xviii. 11; xix. 10, 12; xxi. 10: Elijah, 1 Kings xix. 1 ff.: Elisha, 2 Kings vi. 14 ff., 31 ff.: Jeremiah, Baruch, Jer. xxxvi. 26: Ebedmelech, Jer. xxxviii. 8 ff., compared with xxxix. 18), **were made strong out of weakness** (so Samson, after his hair grew, Judg. xvi. 28 ff.: David, who ends so many of his plaintive psalms with jubilant thanksgiving: Hezekiah, who after deadly sickness was restored to fifteen years of health, 2 Kings xx.: Isa. xxxviii. [see also ref. Judg., of Gideon]. The ancient expositors refer the words, not so probably, to the strengthening of Israel after the return from the captivity: so Chrys., **ἀπὸ ἀσθενείας, τουτέστιν, ἀπὸ αἰχμαλωσίας. τὰ κατὰ τὴν ἐπάνοδον τὴν ἀπὸ Βαβυλῶνος ἐνταῦθα αἰνίττεται**), **were made** (see note on ch. iv. 3) **strong in war** (Thdrt. says, **καὶ οἱ προρρηθέντες, καὶ οἱ τοῦ Ματταβίου παῖδες, Ἰούδας καὶ Ἰωνάθης καὶ Σίμων**. It is not improbable that these later glories of the faith were also before the Writer's mind: they unquestionably are in the next verse), **put to flight** (the classical usage: so Il. ε. 37, **Τρῶας δ' ἔκλιναν Δαναοί**: Il. ξ. 510: Od. ι. 59) **armies** (**παρεμβολή**, which occurs in ch. xiii. (reff.) in its usual sense of a *camp*, is

o = here only. Homer, passim.
p = here only. Isa. i. 7. Ps. cviii. 11 al. fr.
q = 4 Kings iv. 36, 37. only. (ch. ix. 15 al.)
r here only †. (-νον, 2 Macc. vi. 19, 28.)
u = ch. i. 4 reff.
s = ch. x. 34.
t = here

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o ἔκλιναν p ἀλλοτρίων. 35 q ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν, ἄλλοι δὲ r ἐτυμπανίσθησαν, οὐ s προσδεξάμενοι τὴν t ἀπολύτρωσιν, ἵνα u κρείττονος ἀνα-

35. γυναικας AD¹ℵ¹, *acceperunt mulieres de resurrectione mortuorum suorum* D-lat: *accep. mul. de res. mortuos suos* vulg. ανετυπανισθ. D¹.

not unfrequently used in Hellenistic Greek for the army which is in the camp: see reff., and add Ælian, Var. Hist. xiv. 46, *οἱ κύνες προπηδῶντες ἐτάραττον τὴν παρεμβολήν*) of aliens (see reff. The word is common in the LXX, of Gentiles, aliens from God's people. The reference of the fact may be general, to many who have preceded: but I should rather regard it as describing the Maccabæan victories. Delitzsch would understand all from *ἔφυγον στόματα μαχαίρας*, of those times: the escape of Mattathias and his sons into the mountains, the increase and success of the little band that strengthened itself in God, the first victories of Judas Maccabæus over Apollonius, Seron, and others, the formal and victorious war of the Asmonæan heroes with the Syrians and neighbouring people. "That the Writer," he continues, "should recognize these as illustrious deeds of faith, is no wonder. In our times indeed it is the custom to represent the mighty revival of the Maccabæan period rather as human than divine, rather as patriotic and popular than theocratic and national: but the book of Daniel shews us, in prophetic delineation of that time, the holy people of the Most High, conflicting with the atheistic and antichristian prince of this world, and ascribes to this conflict the highest imaginable importance in reference to the sacred history. Therefore I hold that the clauses from *ἔφυγον* pass beyond *τῶν προφητῶν*, and over the book of Daniel to the first of Maccabees, which in the LXX is attached to it: which indeed is generally acknowledged with regard to the two last clauses, and is the more certain because *παρεμβολή* (מַחֲנֶה), both in the sense of a *camp*, and in that of an army in order of battle, is one of the favourite words in 1 Macc., and ἀλλότριοι (as well as ἀλλόφυλοι) occurs there, as the translation of זָרִים or נֵכָרִים: e. g. i. 38; ii. 7: cf. xv. 33." And perhaps after all, this may be the true view).

35.] Women received (back: so Xen. Cyr. v. 1. 1, *ταύτην οὖν* (*τὴν γυναῖκα*) *ἐκέλευσεν ὁ Κῦρος διαφυλάττειν . . ἕως ἂν αὐτὸς λάβῃ*. See also below) their dead by (out of, by means of, their reception springing out of it as its cause) resurrection (not, *the resurrection*: see below. The cases alluded to seem to be those of the widow of Zarephath, 1 Kings xvii. 17 ff., and the Shunamite, 2 Kings iv. 17 ff., whose sons were raised, the former by Elijah, the latter by Elisha. The faith must be that of the women themselves, the subject of the sentence, not merely that in the Prophets): but (for the contrast, see below) others were broken on the wheel (the case especially referred to is that of Eleazar, 2 Macc. vi. 18—end; and the *τύμπανον* seems to have been an instrument like a wheel or drumhead, on which the victim was stretched and scourged to death: cf. reff. Josephus, de Macc. v. 9, 10 (4 Macc. v. 32), makes Eleazar say to Antiochus, *πρὸς ταῦτα τροχοὺς εὐτρέπιζε κ.τ.λ.* And in the deaths of the seven brothers, which are related differently from the account in 2 Macc. vii., we read of the first (4 Macc. ix. 12), *ἀνέβαλον αὐτὸν ἐπὶ τὸν τροχόν*, and similarly of several of the others. See Bleek and Wetst. for examples of the word. It occurs in the Schol. to Aristoph. Plut. 476, *ὦ τύμπανα καὶ κύφωνες, οὐκ ἀρήξετε*, where the Schol. says, *τύμπ., ξύλα, ἐφ' οἷς ἐτυμπάνιζον· ἐχρῶντο γὰρ ταύτῃ τῇ τιμωρίᾳ*. And in Aristot. Rhet. ii. 5 al.), not accepting (οὐ, because the fact of their absolutely refusing is mainly in view) the deliverance (offered to them: see in the deaths of the seven brethren passim, 2 Macc. vii. Eleazar himself says, 2 Macc. vi. 30, *δυνάμενος ἀπολυθῆναι τοῦ θανάτου, σκληρὰς ὑποφέρω κατὰ τὸ σῶμα ἀλγηδόνας*), that they might obtain a better resurrection (there can I think be little doubt that Chrys.'s explanation of κρείττονος is right: *κρείττονος; . . . οὐ τοιαύτης, οἵας τὰ παιδία τῶν γυναικῶν*. Those sons were raised by a kind of resurrection to a life which should again end in death: but these expected a glorious resurrection to endless life. Cf. 2 Macc. vii. 9, *ὁ δὲ τοῦ κόσμου βασιλεὺς ἀποθανόντας ἡμᾶς ὑπὲρ τῶν αὐτοῦ νόμων εἰς αἰώνιον ἀναβίωσιν ζωῆς ἡμᾶς ἀναστήσει*: also ib. vv. 11, 14, 20, 23, 36. And so Thl., Bengel, Schulz, Böhme, Bleek, De Wette, Stuart, Ebrard, Delitzsch, al. Œc. understands *κρείττονος* as opposed to the resurrection of the ungodly to judgment, Dan. xii. 2:

στάσεως [v] τύχωσιν, 36 ἕτεροι δὲ [w] ἐμπαιγμῶν καὶ [x] μαστίγων [y] [x] πεῖραν [y] ἔλαβον, ἔτι δὲ [a] δεσμῶν καὶ φυλακῆς, 37 [b] ἐλιθάσθησαν, [c] ἐπρίσθησαν, [d] ἐπειράσθησαν, [e] ἐν [f] φόνῳ [f] μα-

v = Luke xx. 35. 2 Tim. ii. 10 al. L.P.H. 2 Macc. iv. 6. w here only. 2 Macc. vii. 7. (-αίζειν, Matt. xx. 19 al.) x = Acts xxii. 24 (Mark iii. 10. v. 29, 34. Luke vii. 21) only. 2 Macc. (vi. 30.) vii. 1. y ver. 29. = Xen. Anab. v. 8. 15. z = Wisd. xviii. 20. 25. 2 Macc. viii. 9. a Luke viii. 29. Acts xvi. 26. Phil. i. 7 al. Pa. cvi. 14. b John [viii. 5] x. 31, 32, 33. xi. 8. Acts v. 26. xiv. 19. 2 Cor. xi. 25 only. 3 Kings xvi. 6, 13 only. c here only. Amos i. 3. Sus. 59 [Theod. (κατεπ. LXX)] only. d (see note.) (James i. 2) e Rev. vi. 8 reff. xxii. 10. f here only. Num. xxi. 24. Deut. xiii. 15 al.

36. επτεγματων D^1 : επτεγμων ℵ.
37. for επρισθ. επειρασθ., επιρασθ. επιρασθ. D^1 : επειρασθ. bef επρισθ. L[P]ℵ 17

κρείττονος . . . ἡ οἱ λοιποὶ ἄνθρωποι· ἡ μὲν γὰρ ἀνάστασις πᾶσι κοινή, ἀλλ' οὗτοι ἀναστήσονται, φησίν, εἰς ζωὴν αἰώνιον, καὶ οὗτοι εἰς κόλασιν αἰώνιον. And so Thl. as an altern. Seb. Schmidt, Hammond, Winer, Lünemann, al. strangely regard it as comparing the ἀνάστασις with the mere temporal ἀπολύτρωσις just spoken of: but if so, why not κρείττονος ἀπολυτρώσεως? Hence we may perhaps understand the ἄλλοι δέ, distinguishing these even higher triumphs of faith from these former): 36.] others again (no further contrast need be brought out; ἄλλοι μέν, ἕτεροι δέ, is common enough in recounting various classes) had trial (the passive sense of πεῖραν λαμβάνειν, as we had the active before, ver. 29, where see examples of that use. The passive signification is found Polyb. xxviii. 9. 7, πολλοὺς ἂν ἐποίησε τῆς αὐτῆς τύχης πεῖραν αὐτῷ λαβεῖν: Diod. Sic. xii. 24, τὴν θυγατέρα ἀπέκτεινεν, ἵνα μὴ τῆς ὕβρεως λάβῃ πεῖραν: Jos. Antt. ii. 5. 1, οὗ (τοῦ θεοῦ) πεῖραν τῆς προνοίας εὐθὺς ἐλάμβανον. See more in Bleek on ver. 29) of cruel mockings (so the E. V. well: for the word must mean insult accompanied with cruelty, judging from its use in the place here referred to, viz. 2 Macc. vii. 7, τὸν δεύτερον ἦγον ἐπὶ τὸν ἐμπαιγμόν: and 10, μετὰ δὲ τοῦτον ὁ τρίτος ἐνεπαίζετο. See also 1 Macc. ix. 26) and of scourgings (see reff. 2 Macc.), yea moreover (ἔτι δέ rises in climax: so out of many examples in Bleek, Xen. Œcon. v. 12, ἔτι δὲ ἡ γῆ θέλουσα . . . διδάσκει, "and moreover the earth of herself teaches," &c.) of bonds and prison (so Jonathan, 1 Macc. xiii. 12. But perhaps he now speaks more generally, e. g. of Hanani, 2 Chron. xvi. 10, Micaiah, the son of Imlah, 1 Kings xxii. 26, and Jeremiah, Jer. xxxii. 2, 3 al.): 37.] they were stoned (so Zechariah, son of Jehoiada, 2 Chron. xxiv. 20—22, referred to by our Lord, Luke xi. 51 and Matt. xxiii. 35: and thus Chrys. and Thdrt. There was a tradition, reported by Tertull. (Cont. Gnost. Scorpiac. 8, vol. ii. p. 137, "Hieremias lapidatur"), Ps.-Epiphanius (De Vit. et Obit. Prophet.), Jerome (Advers. Jovinian. lib. ii. 37, vol. ii. p. 381), al., that Jeremiah was stoned at Daphne in Egypt, by the people: and perhaps the Writer refers to this also. Carpzov fancies it to refer still to the Maccabæan times, which cannot be, seeing that stoning was not a Greek but purely Jewish punishment. (Œc., Thl., Grot., al. refer to Naboth, 1 Kings xxi.: but this is hardly probable), they were sawn asunder (the traditional death of Isaiah (found in Justin M., Trypho, § 120, p. 213: Tertull. as above, and De Patient. 14, vol. i. p. 1270: Origen, Ep. ad African. 9, vol. i. p. 19: Lactant. Instt. iv. 11, vol. i. p. 477: Aug. C. D. xviii. 24, vol. vii.: Jerome on Isa. lvii. 1, vol. iv. p. 666 al.: see also Wetst. here, and Suicer ii. 831) at the hands of King Manasseh. There seems no reason to doubt, that this tradition was known in the apostolic times: Jerome calls it a "certissima traditio apud Judæos," and says "unde et nostrorum plurimi illud quod de sanctorum passione ad Hebræos ponitur, 'et serrati sunt,' ad Esaiæ referunt passionem." The account is given in the apocryphal Ascensio Isaiæ, which was written by a Christian author in Greek, probably in the second century: and the Ethiopic version of which was published by Abp. Laurence. The punishment was used sometimes in the case of captives in war: see 2 Sam. xii. 31: 1 Chron. xx. 3), were tempted (certainly it is surprising, to meet with so mild a word in the midst of torments and ways of dreadful death. Our surprise is not much mitigated by the sense given e. g. by Stuart, "temptations presented by persecutors to the victims of their torture, in order to induce them to forsake their religion, and worship the gods of the idolaters." And this surprise having been all but universally felt, various have been the conjectures resorted to. 1. Some have been for leaving out the word altogether. Its very form, coming so soon after ἐπρίσθησαν, was suspicious. It might have been a mistake for it, and thus admitted by its side in some MS. which was made from copies containing both: it might have been a marginal gloss of some dull student: besides (see digest), authority

ADKLP Nabcd efghk lmo 17. 47

g Acts xix. 13. xxviii. 13. 1 Tim. v. 13 only. Wisd. vi. 13. h here only. 3 Kings xix. 13, 19. 4 Kings ii. 8, 13, 14 only. (see Clem. in note.) i here only. Exod. xxv. 4. xxxv. 6, 26. Num. xxxi. 20 only. k here only. Exod. xxv. 5. see Zech. xiii. 4. Matt. iii. 4 ‖ Mk. l = Luke xv. 14. 2 Cor. xi. 8. Phil. iv. 12. Deut. xv. 8 A Ald. compl. Sir. xiii. 4. m 2 Cor. i. 6. iv. 8. vii. 5. 1 Thess. iii. 4. 2 Thess. i. 6, 7. 1 Tim. v. 10 (Matt. vii. 14. Mark iii. 9) only. Ps. cxix. 1. n ch. xiii. 3 only. 3 Kings ii. 26 bis. xi. 39 A (not in B) only. o gen. of pers.; Matt. x. 37 bis, 38. Wisd. iii. 5. see 3 John 6. p = ver. 7 reff. q Matt. xv. 33. Mark viii. 4. 2 Cor. xi. 26 only. Ezek. xxxv. 4.

[Euthal-ms] : om ἐπειρασθ. 2. 43 lectt 8-17 Syr æth Orig$_1$(ins$_4$) Eus$_1$ [Ephr$_1$ Socr$_1$] Thl. κακοχουμ. D^{3}L [m 47 Eus$_1$: κακοχομ. P] : κακωχ. K.

38. rec (for επι) εν, with DKL rel Clem Orig$_2$ Eus$_2$: txt AN 17. 71-3. 118 Orig$_1$ Ath$_1$ Socr$_1$.

is not altogether wanting for its omission. The Syr. omits it, which is of some weight. 2. It has seemed to many critics that some mention of *fire* might well be expected here: so they have conjectured ἐκρήσθησαν, ἐκυράσθησαν, ἐκυρώθησαν, ἐκυρίσθησαν, ἐνεκρήσθησαν, ἐνεκυρίσθησαν. Others, 3. have thought that *mutilation* was more probably intended, and have conjectured ἐκηρώθησαν. Many other conjectures may be seen in Bleek, Lünem., and Delitzsch: ἐκπάρθησαν (from πείρω, Beza, edd. 1, 2 al., adopted by Luther in his version: but hardly a legitimate formation), ἐκπεράθησαν (from περάω (?): Wakefield), ἐσκειράσθησαν or -άθησαν (from σκεῖρα = τροχός: so Alberti), ἐκπράσθησαν (*were sold*: Le Moyne), ἐκπρεισάσθησαν (Reiske as quoted in Wetst.), ἐκπέρθησαν, ἐσφαιρίσθησαν, ἐταριχεύθησαν (but this last only ironically in Matthæi). *If any conjecture is to be made*, I would say that either the omission, or ἐκρήσθησαν, would appear to me the most probable. The former is advocated by Erasm., Calv., Beza, Grot., Hammond, Whitby, Calmet, Storr, Valcknaer, Schulz, Böhme, Kuinoel, Klee, Delitzsch: the latter by Junius and Piscator: and *some word* indicating death by fire, by Beza, edd. 3, 4, 5, Gataker, Colothesius, Sykes, De Wette, Ebrard, al. As it stands, I do not see how any appropriate meaning can be given to the mere enduring of temptation, placed as it is between being sawn asunder and dying by the sword), **died in the murder of the sword** (i. e. were slain by the sword: see reff. One Prophet only perished by the sword in the kingdom of Judah, viz. Urijah, Jer. xxvi. 23: but under Israel it is said, 1 Kings xix. 10, "they (the house of Omri) have slain thy Prophets with the sword." Perhaps the Maccabæan persecutions may again be before the Writer's mind: see 2 Macc. vii. 4. Chrys. says beautifully, τί ἐστι τοῦτο; τί λέγεις; οἱ μὲν ἔφυγον στόματα μαχαίρας, οἱ δὲ ἐν φόνῳ μαχαίρας ἀπέθανον· τί ἐστι τοῦτο; ποῖον ἐταινεῖς; ποῖον θαυμάζεις; τοῦτο ἡ ἐκεῖνο; ναί, φησί, καὶ τοῦτο κἀκεῖνο· δύο γάρ ἐστι τὰ θαύματα τῆς πίστεως, ὅτι καὶ ἀνύει μεγάλα, καὶ πάσχει μεγάλα καὶ οὐδὲν ἠγεῖται πάσχειν): **37 b, 38.**] *Examples of those who, though not put to violent death, lived lives of apparent wretchedness in the endurance of faith.*

37 b.] **they wandered about** (τὸ περιῆλθον διώκεσθαι αὐτοὺς δηλοῖ, ἢ ἀστατεῖν. Thl.) **in sheepskins** (μηλωτῇ, προβάτειος δορά, Etym. Mag. But also, as Hesych., πᾶσα βύρσα, ὅ ἐστι πᾶν δέρμα, μηλωτὴ λέγεται. μῆλον was the name for small kine, whether sheep or goats, and the μηλωτή was the skin of such kine with the hair on. The LXX (reff.) use the word for Elijah's garment, to whom the allusion seems principally to be. Clem.-rom. ad Cor. 17, p. 241, says, μιμηταὶ γενώμεθα κἀκείνων, οἵτινες ἐν δέρμασιν αἰγείοις καὶ μηλωταῖς περιεπάτησαν, κηρύσσοντες τὴν ἔλευσιν τοῦ χριστοῦ, λέγομεν δὴ Ἠλίαν κ. Ἐλισσαῖον, ἔτι δὲ καὶ Ἰεζεκιήλ, τοὺς προφήτας. Clem.-alex. Strom. iv. 17, § 107, p. 610 P., citing this, inserts after μηλωταῖς,—καὶ τριχῶν καμηλείων πλέγμασιν. See more particulars in Suicer, sub voce: and cf. Matt. vii. 15) **and goats' skins** (this, coming after μηλωταῖς, which may mean the same, has surprised some, and has seemed to them a mere gloss on that word. But it is quoted by Clem. and Orig., besides being found in all mss. and vss. Delitzsch says that "it not only explains the former, but intensifies it: for the (commonly) black goat's skin shewed, even more than the (commonly) white sheepskin, the deep earnestness of one thrust out from the world, and dead to it." Perhaps: but it is more probable that the Writer regarded μηλωτή as merely the sheepskin, and mentioned the other because goats were as often kept and their skin as often worn), **destitute** (reff.), **afflicted** (reff.), **in misery** (cf. ver. 25); **38.**] **of whom** (viz. those who wandered about as in ver. 37: for the participial construction is resumed below, and in reference to these same persons. οὗτοι πάντες first occurs in the next verse.

καὶ ὄρεσιν καὶ [r] σπηλαίοις καὶ ταῖς [s] ὀπαῖς τῆς γῆς. 39 καὶ οὗτοι πάντες [t] μαρτυρηθέντες διὰ τῆς πίστεως οὐκ [u] ἐκομίσαντο τὴν [u] ἐπαγγελίαν, 40 τοῦ θεοῦ περὶ ἡμῶν [v] κρεῖττόν τι [w] προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν [x] τελειωθῶσιν.

r Matt. xxi. 13 ii. John xi. 38. Rev. vi. 15 only. 3 Kings xviii. 4, 13. 2 Macc. vi. 11.
s James iii. 11 only. Exod. xxxiii. 22.
t ch. vii. 8 reff. only. Ps. x xxvi. 13 only.
u ch. x. 36 (reff.).
x ch. ii. 10 reff.
v ch. i. 4 reff.
w here

39. παντ. μαρτ. bef ουτοι D[-gr]. τας επαγγελιας A 80 Eus$_1$ Cyr[-p$_1$] Aug$_1$.
40. κρειτ. τι bef περι ημ. D^1 B^r [copt] Orig$_1$[txt$_2$ Eus$_1$] Procop$_1$.

Of course, Carpzov's reference of ὧν is inadmissible, "quorum indignus malorum erat mundus: id est, tam crudelibus affecti sunt suppliciis, ut illa mundo indigna sint: ut orbem terrarum non deceat, tam horrenda ac φοβερώτατα de eo dici") **the world was not worthy** (the world, by casting them out and persecuting them, proved that it was not fit to have them in it: condemned itself, in condemning them. Cf. Calvin, "Quum ita profugi inter feras vagabantur sancti Prophetæ, videri poterant indigni quos terra sustineret. Qui fit enim ut inter homines locum non inveniant? Sed Apostolus in contrariam partem hoc retorquet, nempe quod mundus illis non esset dignus. Nam quocunque veniant servi Dei, ejus benedictionem, quasi fragrantiam boni odoris, secum afferunt. Sic domus Potiphar benedicta fuit in gratiam Josephi, Gen. xxxix. 5, et Sodoma salva futura erat, si in ea inventi fuissent decem justi homines, Gen. xviii. 32"); **wandering in deserts and mountains and caves, and the chinks of the earth** (the Holy Land was especially calculated, by its geological formation, and its wildernesses, to afford shelter to persecuted persons: so did it to a hundred of the Lord's prophets whom Obadiah hid by fifty in a cave (σπήλαιον), 1 Kings xviii. 4, 13: to Elijah, ib. xix. 9, 13: to Mattathias and his sons, who fled to the mountains, 1 Macc. ii. 28 f., and many others in the wilderness: to Judas Maccabæus, who fled with others εἰς τὴν ἔρημον and there lived ἐν τοῖς ὄρεσι like the wild beasts, 2 Macc. v. 27. Cf. also ib. vi. 11; x. 6. Jos. Antt. xii. 6. 2, of Mattathias, καὶ ταῦτα εἰπὼν μετὰ τῶν τέκνων εἰς τὴν ἔρημον ἐξώρμησε, καταλιπὼν ἅπασαν τὴν αὐτοῦ κτῆσιν ἐν τῇ κώμῃ. τὸ δὲ αὐτὸ καὶ πολλοὶ ποιήσαντες, μετὰ τέκνων καὶ γυναικῶν ἔφυγον εἰς τὴν ἔρημον καὶ ἐν τοῖς σπηλαίοις διῆγον. But τῆς γῆς must not be taken for "*the land*," viz. Palestine, as Böhme: it is general). 39.] **And these all** ('these, every one of them.' πάντες οὗτοι would be 'all these.' All, viz. all that have been named or referred to throughout the chapter: not only, as Hammond, al., those ἄλλοι since ver. 35), **borne witness to by their faith** (the emphasis is on μαρτυρηθέντες, not on διὰ τῆς πίστεως: and the sense is rather '*though* borne witness to,' than '*being*' or '*because*, borne witness to.' On the word and its import see vv. 2, 4, 5), **did not receive the promise** (many promises indeed they did receive, ver. 33: but not THE PROMISE κατ' ἐξοχήν, the promise of final salvation, or as it is called ch. ix. 15, τὴν ἐπαγγ. τῆς αἰωνίου κληρονομίας: the perfection, to which without us they were not to attain. "But," says Delitzsch, "do we not read ch. vi. 15, of Abraham, ἐπέτυχεν τῆς ἐπαγγελίας? Certainly, he has obtained the promise, yet not this side the grave, but, as we there maintained, in his life on the other side the grave: the general and actual salvation of the N. T. is, in their heavenly estate, the joy of the patriarchs. And this view is confirmed by looking forward to ch. xii., where the O. T. believers translated into heaven are called the πνεύματα δικαίων τετελειωμένων, or at all events are included in that designation. And another question arises. It is said of the O. T. saints, that they did not obtain the promise: but is it not plain, from ch. x. 36, that κομίζεσθαι τὴν ἐπαγγελίαν is for us also a thing future? Doubtless, but with a significant difference. For them, final salvation was a thing purely future: for us, it is a thing present as well as future: present, in that it is once for all brought about by Christ's offering of Himself,—future, inasmuch as the unfolding of all the fulness of that which we possess, and the taking possession of it, when unfolded in its fulness, is for us yet to come: cf. ch. ix. 28 with x. 14"), 40.] **God** (Clem.-alex. Strom. iv. § 16, p. 609 P., cites this with τοῦ θεοῦ joined to τὴν ἐπαγγελίαν, and so does the liturgy of Chrysostom in some manuscripts. In that case προβλεψαμένου would be in apposition with θεοῦ. But such a connexion is not likely) **having provided** (foreseen from far (ref.): προοράω, προϊδεῖν, προϊδέσθαι are more usual words) **concerning us** (περὶ ἡμῶν has the emphasis, as contrasted with οὗτοι πάντες, us, viz. the Writer and his readers, as belonging to the N. T. church) **something**

XII. 1 Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περι- ADKLP ℵabcd efgh k lmo 17. 47

[1] 1 Thess. iv. 8 only. Job xxii. 10

[2] = here (ch. v. 2. Mark ix. 42. Luke xvii. 2. Acts xxviii. 20) only †. τὸ ἔθνος στρατοπέδῳ κυ πέφρακτο διὰ τὸ περικείμενον πλῆθος.....βαρβάρων, Herodian vii. 9. 3.

CHAP. XII. 1. for τοσουτον, τηλικουτον ℵ¹.

better (what is this κρεῖττόν τι? The Fathers generally interpret it of the ultimate state of glorious perfection, which shall only then come in, when all the number of the elect shall be accomplished. So Chrys., Ἐννοήσατε .... τί ἐστι, καὶ ὅσον ἐστὶ τὸν Ἀβραὰμ καθῆσθαι, καὶ τὸν ἀπόστολον Παῦλον, περιμένοντας τότε σὺ τελειωθῆς, ἵνα δυνηθῶσι τότε λαβεῖν τὸν μισθόν.] On this view, as Delitzsch says, the κρεῖττόν τι would consist in this, that the history of mankind has not been cut short as it would have been if the ancients had received the promise in this sense, but has been continued for us to partake of our present privileges under the N.T. But, he continues, this eschatological narrow acceptation of the promise, has against it not only what is said of Abraham in ch. vi. 15, viz. ἐπέτυχεν τῆς ἐπαγγελίας, but also the whole spirit of the Epistle, which regards final salvation as brought in with the propitiation of Christ, and τὸ ἔσχατον τῶν ἡμερῶν as begun with His first Advent.] The Writer cannot be ignoring this all-inclusive beginning of the N.T. fulfilment of the promises, in attributing to us κρεῖττόν τι than the O.T. believers had. And consequently we must understand by the expression, something better than they had, viz. the enjoyment, here, of the fulfilment of the promise, which they never had here, and only have there since Christ's descent into Hades and ascension into heaven. It is that κρεῖττόν τι for which the Lord felicitates his disciples, Matt. xiii. 17, the revelation of the Son of God, ch. i. 1, the σωτηρία of ch. ii. 3), that they should not apart from us be made perfect (the design of God in this provision of something better for us was, that they, the O. T. saints, should not be perfected without us, i. e. independently of the N. T. salvation of which we are partakers,—cut off from Christ's universal Church of which we are members. But we read, ch. xii. 23, of them as τετελειωμένοι now. And therefore the Writer implies, as indeed ch. x. 14 seems to testify, that the Advent and work of Christ has changed the estate of the O. T. fathers and saints into greater and perfect bliss; an inference which is forced on us by many other places in Scripture. So that their perfection was dependent on our perfection: their and our perfection was all brought in at the same time, when Christ μιᾷ προσφορᾷ ἐτελείωσεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους. So that the result with regard to them is, that their spirits, from the time when Christ descended into Hades and ascended up into heaven, enjoy heavenly blessedness, and are waiting, with all who have followed their glorified High Priest within the veil, for the resurrection of their bodies, the Regeneration, the renovation of all things. This thought naturally leads on to the opening verses of the next chapter).

CHAP. XII. 1—11.] EXHORTATION, *mixed with reproof, on looking back at all these witnesses, and looking also to Jesus, who has come to glory through suffering, not to faint in the conflict with sin; nor to forget the love of our Father, who visits us with chastisement that we may bring forth the fruit of righteousness.* This exhortation was begun at ch. x. 19, and broken off by the insertion of all those examples of the nature and triumphs of faith. It is now resumed, having, so to speak, accumulated new momentum by the interruption, and is pressed home directly on the readers.

1.] **Wherefore** (τοιγαροῦν is an earnest and solemn inference, only found at the beginning of a sentence. "τοι," says Delitzsch, "affirms the conditions of fact, γάρ grounds on them, οὖν follows thereupon; so that the whole amounts to an earnest *ergo*") **we also** (as well as those just enumerated) **having so great a cloud** (see below) **of witnesses surrounding us** (in order to understand μαρτύρων aright, we must bear in mind both the similitude here used, and the connexion with the preceding chapter. "Hic versus totus constat vocibus agonisticis," says Hammond. And this being so, who can help referring this cloud of witnesses which surrounds us to the agonistic scene which is depicted, and regarding them as lookers on while our race is run? Whoever denies such reference, misses, it seems to me, the very point of the sense. But even thus we have not exhausted the meaning of μάρτυρες. It is improbable, as Delitzsch well observes, that the Writer should have used the word μάρτυρες so closely upon μαρτυρηθέντες, ch. xi. 39, without any reference to that idea. See also ib. vv. 2, 4, 5. So that we can hardly help giving to 'witnesses' a sense not confined to their looking on upon us, but extending to their ethical condition of witnesses for the faith. But we may notice, that De-

κείμενον ἡμῖν [a] νέφος μαρτύρων, [b] ὄγκον [c] ἀποθέμενοι

a here only †. Hom. Il. δ.

274 al. Eur. Hec. 607. Apoll. Rhod. Arg. iv. 398. (al. in Bleek.)

b here only †. (see note.)

c James i. 21 reff.

litzsch in contending for this double sense, has in fact a triple reference of the word to justify: they are *borne witness to*, they have their μαρτυρία, ch. xi. 5: and by this they become μάρτυρες: and they carry out that office in being witnesses of our conflict here below. Böhme (cited by Del.) remarks, that this manifold reference of the word has been the reason why the Writer has not written μάρτυρες τῆς πίστεως or the like. And now the propriety of the other words used at once appears. **νέφος**, not only an immense multitude (νέφος μιμούμενον τῇ πυκνότητι, Thdrt.: cf. ἅμα δὲ νέφος εἵπετο πεζῶν, ref. Hom.: τοῖον Ἑλλάνων νέφος ἀμφί σε κρύπτει, ref. Eur.), and that number as it were pressing us all around as the spectators did the combatants in the circus (περικείμενον, see reff. τουτέστι, πάντοθεν ἡμᾶς περιέχον, Thl.),—but also fitly compared to a cloud from the fact of its being *above us*, they looking on from that heavenly bliss which they entered at Christ's triumph. So that the words must be taken as distinctly so far implying community between the church triumphant and the church below, that they who have entered into heavenly rest are conscious of what passes among ourselves. Any interpretation short of this leaves the exhortation here tame and without point. If they are merely quasi-witnesses, merely witnesses in a metaphor, the motive, as far as this clause supplies one, is gone. The Greek expositors generally regard μαρτύρων as referring only to their having witnessed for the faith. So Chrys., ἐμαρτύρησαν τῇ τοῦ θεοῦ μεγαλειότητι: Thdrt., πλῆθος τοσοῦτον . . . μαρτυρεῖ τῇ δυνάμει τῆς πίστεως: Thdr.-mops., μαρτύρων ἐνταῦθα οὐ τῶν πεπονθότων λέγει, ἀλλὰ τῶν μαρτυρούντων πρὸς τὴν πίστιν. Most of the moderns take this meaning (even Lünemann); others that of martyrs, rejected above by Thdr.-mops.: cf. Acts xxii. 20: Rev. ii. 13 (xi. 3); xvii. 6. **νέφος** is interpreted by the Greek expositors (not Thdrt.) as *affording shade and protection*. So Chrys., περικείμενον κύκλῳ, ἐν μείζονι ἀδείᾳ εἰκότως εἶναι ποιήσει: and Œc., in his altern. more explicitly, νέφος δὲ ἐκάλεσεν αὐτούς, ἢ ἀπὸ μεταφορᾶς τῶν ὑπὸ καύματος καταφλεγομένων καὶ ὑπεισελθόντων εἰς νεφελὴν δροσίζουσαν καὶ παραμυθηθέντων. καὶ γὰρ ἡ τῶν ἀγίων μνήμη τοὺς ὑπὸ τοῦ καύσωνος τῶν πειρασμῶν ἐκλελυμένους παραμυθεῖται. ἢ ὅτι νοητὴν (spiritual) ἡμῖν, φησί, δρόσον νέμουσιν, ὑπὲρ ἡμῶν τὸν θεὸν ἱκετεύοντες. I need not say, that such an idea is completely precluded by the nature of the argument, and the following participial clause in ver. 2. The best note on the whole idea and imagery is that of Schlichting: "Introducit nos veluti in theatrum quoddam amplissimum, in quod magna spectatorum turba confluxerit, quæ, omnibus locis et subselliis repletis, veluti nubes quædam densa in medio certantibus circumfusa videatur. In tantæ multitudinis totque spectatorum veluti oculis certantes nos facit. Quemadmodum autem olim certantibus tanta spectatorum multitudo addebat animos, et ingens erat ad summam vincendi contentionem stimulus: sic et nobis tot testes, qui et ipsi in eodem certamine desudarunt, alacritatem addere debent, ut summis viribus cœptum stadium decurramus. Testes autem eos vocat, non tantum per prosopopœiam quandam alludens ad certaminum spectatores ut dictum est, qui sunt testes quidam virtutis eorum qui certant: sed etiam, idque multo magis, propterea, quod de Deo ejusque bonitate et justitia testentur, et omnes uno veluti dicant ore, esse Deum, et esse remuneratorem eorum qui ipsum quærunt: apud eum, tanquam summum agonothetam, brabeum esse strenue certantibus repositum: veracem illum esse in suis promissionibus: etiam post mortem posse reddere felices eos, qui ipsius causa vitam prodegissent. Testium enim nomine illi imprimis hoc loco sunt intelligendi, qui suo sanguine de Dei fide et bonitate testantur. Unde et κατ' ἐξοχήν *martyres*, id est, testes, hic appellantur"), **laying aside all superfluous weight** (**ὄγκος**, according to Buttmann, Lexil., from ἔγκω, from which comes ἤνεγκον,—*any superfluous mass or burden*, as in the case of the pregnant, so Eurip. Ion 15, γαστρὸς διήνεγκ' ὄγκον: or the corpulent, so Ælian, Hist. Anim. ii. 13, σαρκὸς ὄγκος: *a state of being puffed up*, either literally or metaphorically. It is used doubtless here with direct reference to athletes, who before running trained themselves so as to get rid of all superfluous flesh. So Galen, in Epid. Hippocr. iii. 6 (Bl.), καὶ γὰρ δρόμοι ταχεῖς καὶ γυμνάσια τοιαῦτα καὶ σαρκῶν ὄγκον καθαίρει καὶ χυμῶν πλῆθος κενοῖ: see other examples in Bl. But ὄγκος is also used of weight accessory from without, as well as of weight carried on the person. So Xen. Venat. viii. 8, διὰ τὸ βάθος τῆς χιόνος καὶ διὰ τὸ κάτωθεν τῶν ποδῶν λασίων ὄντων προσέχεσθαι αὐτῷ ὄγκον πολύν. So that the word may be taken, as in E. V., of every weight of every kind which may

d here only †. (see note)
e Isocr. viii. 26.

πάντα καὶ τὴν [d] εὐπερίστατον ἁμαρτίαν, [e] δι' ὑπομονῆς

weigh down the runner; though, on account of what follows, I should understand it rather of weight *of* the person than weight *on* the person. See below. Some, as Castellio, Heinsius, Bengel, interpret it "*fastus*," haughtiness or pride, which it may be, but the sense does not seem to belong here) and sin which is ever besetting us (εὐπερίστατος, being an ἅπαξ λεγόμενον in all ancient Greek literature, has been very variously interpreted. Its sense must be sought purely from derivational usage, and the requirements of the context. Some have taken it actively, from the sense of περίστημι 'to circumvent:' so Carpzov, "*dolosum, seducens;*" Schulz, "which hems us in on all sides." But against this is the fact that though verbals in *-τος* are often active, no case has been adduced of any such verbal derived from ἵστημι or its compounds being active: they are all intransitive or passive: e. g. στατός, ἄστατος, ἀνάστατος; διάστατος, ἀδιάστατος; εὐκατάστατος, δυσκατάστατος; ἀμετάστατος, εὐμετάστατος; ἀσύστατος; ὑπόστατος: and so περίστατος and ἀπερίστατος: and thus our word might be taken passively,—'which can easily be avoided,' lightly evaded: cf. περιΐστασο 2 Tim. ii. 16: Titus iii. 9, and Hammond here: or, 'which can be easily circumvented,' and so conquered. Thus in the interpretation which Chrys. prefers before the active one: his words are, εὐπερίστατον, ἤτοι τὴν εὐκόλως περισταμένην ἡμᾶς, ἢ τὴν εὐκόλως περίστασιν δυναμένην παθεῖν, λέγει· μᾶλλον δὲ τοῦτο· ῥᾴδιον γάρ, ἐὰν θέλωμεν, περιγενέσθαι τῆς ἁμαρτίας: so Ps.-Athanas. quæst. 130 de Parabol. Scripturæ, vol. iv. p. 280, εὐπερίστατον εἶπε τὴν ἁμαρτίαν, ἐπειδὰν μόνιμον στάσιν οὐκ ἔχει, ἀλλὰ ταχέως τρέπεται καὶ καταλύεται: Hesych., εὔκολον, εὐχερῆ: Suidas, μωρόν, ταχέως περιτρεπόμενον: D-lat, "*fragile*:" Le Clerc, al., "*quæ facile circumvenitur, vincitur.*" But to this there are two objections. First the word περιΐστασθαι does not seem ever to have this meaning, *overcoming*: and then that it would be exceedingly out of place thus to describe sin, and especially that sin against which the Writer considers it necessary to warn his readers, by one single epithet, as a thing lightly to be got rid of. Just as unnatural would be the sense given by Wetst., "peccatum vestrum .... non in occulto potest committi et latere, non magis quam lapsus cursoris, sed conspicietur ab omnibus." Another passive sense is given by Ernesti after Homsterhuis, "a spectatoribus circumdatus," "surrounded by men who look on:" so Isocrat. de Permut., θαυματοποιΐαις ταῖς .... ὑπὸ τῶν ἀνοήτων περιστάτοις γενομέναις, which Suidas interprets περὶ ἃς κύκλῳ ἵστανται οἱ θεώμενοι: Jambl. Vit. Pyth. v. 7, εὐθὺς δὲ περίβλεπτος καὶ περίστατος ἐγένετο: and so ἀπερίστατος is used of a man whom others do not gird around, one void of friends: so Phocyl. 24, σῶσον δ' ἀπερίστατον ἄνδρα. And thus Ernesti here would have us understand εὐπερίστατος of sin as being *very popular*, having many friends and frequenters. This sense Bleek thinks has much to be said for it, both as to analogy and as fitting the context. I own I do not feel that the analogy of εὖ in composition quite justifies it. But he prefers the ordinary acceptation of the word here, and in this I fully agree. Taking περιΐστασθαι as a middle, to *place itself around, be around*, and hence to *surround*, we should have, *sin which easily surrounds us.* And so the former of the alternatives in Chrys. (see above), which he does not prefer in his homily on this passage, but adopts in several other places: e. g. Hom. on Ps. xlviii. § 3. 4, vol. v. p. 227 (Migne), ταύτην οὖν δέδοικα τὴν ἀπατῶσάν με ἁμαρτίαν, τὴν κυκλοῦσάν με. διὸ καὶ ὁ Παῦλος αὐτὴν εὐπερίστατον καλεῖ, τὴν συνεχῶς περιβάλλουσαν δηλῶν, τὴν εὐκόλως, τὴν ῥᾳδίως. And on 2 Cor. Hom. ii. vol. x. p. 402, εὐπερίστατον γὰρ ἡ ἁμαρτία, πάντοθεν ἱσταμένη, ἔμπροσθεν, ὄπισθεν, καὶ οὕτως ἡμᾶς καταβάλλουσα. And so the vulg. "*circumstans*:" the E. V., "which doth so easily beset us:" and by far the greater part of expositors, some with, some without the sense of active hostility. Thus Syr., "quod omni tempore paratum est nobis:" Ps.-Anselm, "quod nos inique impellit et circumvallat:" Castellio, "nos ambiens, sicut arbores hedera:" Valcknaer, "quod ad cingendum et irretiendum promptum est:" Bugenhagen, "semper oppugnans nos peccatum:" Erasm.(par), "quod nos undique complectitur:" al. The word being thus taken, the various acceptations of the similitude intended are well summed up by Bleek: we must understand ἁμαρτίαν either as our inner propensity to sin, which clings fast to us and will not part from us (Erasm.(vers. and not.), Luther, Vatabl., Calv., Gerhard, Seb. Schmidt, Calov., Ernesti: cf. ch. v. 2, περίκειται ἀσθένειαν): or as a cumbersome garment girding us round and hindering us from running (Jac. and Lud. Cappell., Schlichting,

[f] τρέχωμεν τὸν [g] προκείμενον ἡμῖν [fh] ἀγῶνα, [2 i] ἀφορῶντες [f] πολλοὶ πολλάκις ἀγῶνες δραμοῦνται εἰς τὸν τῆς πίστεως [k] ἀρχηγὸν καὶ [l] τελειωτὴν Ἰησοῦν,

περὶ σφέων αὐτέων οἱ Ἕλληνες, Herod. viii. 102. τὸν ὑπὲρ τ. ψυχῆς ἀγῶνα τρέχει, Dion. Hal. vii. 48 (al. in Bl.). g ch. vi. 18. 2 Cor. viii. 12. Jude 7 only. Lev. xxiv. 7 al. ἀγῶνος μεγίστ. προκειμένου. Herod. ix. 60. h = 1 Tim. vi. 12. 2 Tim. iv. 7 (Phil. i. 30. Col. ii. 1. 1 Thess. ii. 2) only. Isa. vii. 13. Wisd. iv. 2. i here only τ. (see note.) k (=) Acts iii. 15. v. 31. ch. ii. 10 only. (Isa. xxx. 4.) 1 Macc. x. 47. l here only τ. (no Gr. author.)

Wittich, Braun, Wakefield, al.), or personified, as an adversary, who surrounds us on all sides and waylays us to make us his prey (Beza, Cramer); or generally, as something which lies about us and is ever ready to catch us (De Dieu, and Syr. above): or which is ever from all sides standing in the way so as to entangle and impede our course (Grot., Limborch, Baumgarten, Bretschn., al., and recently Delitzsch). But the connexion with ἀποθέμενοι, which evidently Del. feels, seems to me fatal to his view, and indeed to all views except that which makes ἁμαρτία to lie about us, as a garment, or beset us, as an inward propensity. Of both these ἀποθέσθαι may be said; of the former literally, of the latter figuratively. And in choosing between these two, I have no hesitation in choosing the former. The Writer is speaking of our race: and having expected us to lay aside all superfluous weight of body, which the athletes did, he passes to their other lightening for the race, viz. *stripping naked*, and exhorts us to put off sin, which lies so easily about us. And thus we have a strict analogy with the imagery in Eph. iv. 22, 24, ἀποθέσθαι ὑμᾶς . . . τὸν παλαιὸν ἄνθρωπον . . . καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον,—and with Col. iii. 9, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ. Most likely the sin alludes especially, though it need not exclusively, to apostasy. There does not seem to be any allusion to the different sins which may, in the sense now so common, and originally derived from this passage in E. V., "*beset*" various persons: though, of course, such an *application* of the passage is quite admissible. The above note, as to its enumeration of opinions, is principally gathered from Bleek and Delitzsch, both of whom have gone into the matter at far greater length. Various other shades and subtleties of meaning will be found discussed by them), let us through (not merely "*with*," but as *the state in, by means of which*: cf. 2 Cor. v. 7, διὰ πίστεως περιπατοῦμεν) endurance run the race (see reff. and add Statius, Theb. iii. 116, "Quisque suas avidi ad lacrymas miserabile currunt certamen;" and Eurip. Orest. 869, ἀγῶνα θανάσιμον δραμούμενον) set before us (reff., and Lucian, Anachars. 15, κοινός τις ἀγὼν . . τοῖς ἀγαθοῖς πολίταις πρόκειται: Cicero pro Flacco, 37 (92), "magnum ei erat certamen propositum"); 2.] looking unto (so E. V. very exactly. ἀφορᾶν εἰς, or πρός τι, is an ordinary word for to direct the gaze upon any thing. So, of the outward eye, Jos. Antt. iv. 4. 7, Ἀαρὼν . . . θνήσκει, τοῦ πλήθους εἰς αὐτὸν ἀφορῶντος: of the inward eye, Arrian, Epictet. iv. 1, εἰς ταῦτα ἀφορᾷ τὰ παραδείγματα: Jos. B. J. ii. 17. 2, μάλιστα δὲ ἀφορῶντες εἰς τὸν Ἐλεάζαρον στρατηγοῦντα: Arrian, Epict. ii. 19, εἰς τὸν θεὸν ἀφορῶντας ἐν παντὶ μικρῷ καὶ μεγάλῳ. See many more examples in Bleek. There does not appear to be in the preposition ἀφ-, any intimation of looking *off from every thing else unto*, as sometimes asserted. It merely implies direction from the person acting, or the place from which he acts, as in the similar compounds ἀπιδεῖν, ἀποβλέπειν (ch. xi. 26), ἀφορμᾶσθαι (εἰς), ἀφικνεῖσθαι, &c.) the Leader (one who precedes others by his example, they following him: [or rather Author:] see the note on ch. ii. 10, where the meanings of ἀρχηγός are classified) and Perfecter (τελειωτής, only found here, is variously interpreted. Chrys. says, τὸν ἀρχηγὸν καὶ τελειωτήν. τί ἐστι τοῦτο; τουτέστιν αὐτὸς ἐν ἡμῖν τὴν πίστιν ἐνέθηκεν, αὐτὸς τὴν ἀρχὴν δέδωκεν (John xv. 16). . . . . εἰ δὲ αὐτὸς τὴν ἀρχὴν ἡμῖν ἐνέθηκεν, αὐτὸς καὶ τὸ τέλος ἐπιθήσει. And so Œc. and Thl., Primas., Erasm.(par., "quod cœpit in nobis consummabit"), Jac. Cappell., Wittich, Braun. Another view is that He perfects the faith by bringing it to an end in the capacity of βραβευτής, giving it its final reward: so Schlichting, Grot., Limborch, Calmet, al. Again Bl., De Wette, Ebrard would understand merely that He exhibited faith in perfection in his own example. And so nearly Bengel ("fidei princeps et consummator dicitur, quia ipse fidem Patri ab initio ad exitum præstitit"): and Thdrt., when he says, κατὰ τὸ ἀνθρώπινον ἀμφότερα τέθεικεν. And doubtless this meaning must not be excluded; but neither must it be held exclusively. He ἐτελείωσεν (τὴν) πίστιν, inasmuch as He perfected faith in his own person and example: but He ἐτελείωσεν τὴν πίστιν also, inasmuch as He became the Author of perfect salvation to them that obey Him.

m = ver. 16. Matt. xvii. 27. xx. 28.
n = Matt. xxv. 21.
o = ch. x. 32 reff.
r Matt. vi. 24 ‖ L. Rom. ii. 4. 1 Tim. iv. 10. 2 Pet. ii. 10 al.
p Heb., here only. elsw., Gospp. & P. (only) passim.
q Rev. iii. 18 reff.
s ch. viii. 1.
t ch. i. 3 reff.

ὃς [m]ἀντὶ τῆς [s]προκειμένης αὐτῷ [n]χαρᾶς [o]ὑπέμεινεν [p]σταυ- ADKL
ρόν, [q]αἰσχύνης [r]καταφρονήσας, [st]ἐν δεξιᾷ τε τοῦ [s]θρόνου ℵabcd efghk lmo 17. 47

2. ins τον bef σταυρ. D[1] Cyr-jer[1].

His going before us in faith has made faith possible for us: His perfecting faith in his own person and example, has made faith effectual for us) of the faith (viz. that faith of which we have been speaking through ch. xi.: and thus rather '*the faith*' than "*our faith*," which latter is liable to the mistake so often made in English, viz. to being taken as if it = *faith in us*, so that Jesus should be said to be "author and finisher" of each individual Christian's faith which he has within him. We may render merely 'faith' without the art.; but seeing that πίστις has been anarthrous before (ch. xi. 1) when it was abstract, it would seem most probable that the art. here is intended to have a definite force. Besides which, the ascription of faith to our Lord is so plain in our Epistle (cf. ch. ii. 13; iii. 2) that we must not seem to exclude this sense in our rendering, which we certainly do by "*our faith*:" whereas '*the faith*' includes both, and satisfies that which follows, in which His own example of endurance in prospect of triumph is set before us), (even) Jesus, who for the joy set before Him (ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς has been otherwise interpreted both by ancients and moderns. The Syr., Nazianz. in Œc., Beza, al. take it to mean, "*instead of the joy which He had before His incarnation.*" ᾧ ἐξὸν μένειν ἐπὶ τῆς ἰδίας δόξης τε καὶ θεότητος, οὐ μόνον ἑαυτὸν ἐκένωσεν ἄχρι τῆς δούλου μορφῆς, ἀλλὰ καὶ σταυρὸν ὑπέμεινεν. Naz. But this, though more according to the common meaning of ἀντί, seems to me doubly objectionable. First, which many have noticed, χαρά which He already had could not well be designated as προκειμένη: and then, which I have not seen noticed, χαρά can hardly be used of a state of bliss in which one already is, a quiescent or præ-existent joy, but more naturally applies to joy prompted by some cause of active rejoicing. Then another modification of this same view is found in Chrys., τουτέστιν, ἐξὴν αὐτῷ μηδὲν παθεῖν, εἴπερ ἐβούλετο. οὐδὲ γὰρ ἁμαρτίαν ἐποίησεν, οὐδὲ δόλος εὑρέθη ἐν τῷ στόματι αὐτοῦ· καθὼς καὶ αὐτός φησιν ἐν τοῖς εὐαγγελίοις· ἔρχεται ὁ τοῦ κόσμου ἄρχων, καὶ οὐκ ἔχει ἐν ἐμοὶ οὐδέν. προὔκειτο τοίνυν αὐτῷ, εἴπερ ἐβούλετο, μὴ ἐλθεῖν εἰς τὸν σταυρόν· ἐξουσίαν γὰρ ἔχω, φησί, θεῖναι τὴν ψυχήν μου, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. And so Œc., Thl., Luther (da er wohl hätte mögen Freude haben, duldete er u.s.w.), Calvin ("Significat enim, quum integrum esset Christo se eximere omni molestia, vitamque felicem et bonis omnibus affluentem degere, ipsum tamen ultro subiisse mortem acerbam et plenam ignominiæ"), al. But this again, though it might satisfy προκειμένης, falls short of the above sense maintained for χαρᾶς. Another kindred meaning is found in Erasm.(paraphr., "contemtis hujus vitæ gaudiis, subit mortem"), Wolf, Raphel, Carpzov, Wetst., Paulus, Bretschn. This makes χαρά = ἡδονή, besides giving a low and unworthy sense to ἡ προκειμένη αὐτῷ χαρά, in making it to mean the pleasures of this life. The sense given above, 'for the joy set before Him,' i. e. as in comparison with, as in exchange for, the joy which was to come after, in the day of His triumph, is adopted by Thdrt. (but interpreting the χαρά of the salvation of men, —χαρὰ τοῦ σωτῆρος τῶν ἀνθρώπων ἡ σωτηρία· ὑπὲρ ταύτης τὸ πάθος ὑπέμεινε), Primasius, Corn. a-Lap., Justiniani, Schlichting, Grot., Hammond, Seb. Schmidt, Braun, Limborch, Bengel, Winer, Böhme, De Wette, Kuinoel, Bleek, Tholuck, Ebrard, Lünem., Delitzsch, al. And it is fully borne out both by usage, and the context. For thus we have ἀντί in reff., and in Xen. Hell. iv. 8. 6, ὀργιζόμενος τοῖς Λακεδαιμονίοις ἀνθ' ὧν ἐπετόνθει: Aristoph. Plut. 434, ἢ σφὼ ποιήσω τήμερον δοῦναι δίκην ἀνθ' ὧν ἐμὲ ζητεῖτον ἐνθένδ' ἀφανίσαι. See Winer, § 47. a) endured crucifixion (σταυρόν, anarthrous and put after the verb; and thus representing rather in the abstract, the kind of death, than in the concrete, "the cross" on which He was crucified), despising shame (or, "*the shame*:" when an anarthrous noun comes before a verb in the place of emphasis, it is not so easily determined whether it is definite or indefinite. But from the analogy of σταυρόν before, it is most probable that this is indefinite also,—every kind of shame, even to that of the shameful death which He died), and (τε is used as a copula, apart from καί, *once* by St. Matt. (xxviii. 12), *once* by St. Mark (xv. 36), *twice* by St. John (iv. 42; vi. 18), *four* times by St. Paul (Rom. ii. 19; xvi. 26: 1 Cor. iv. 21:

τοῦ θεοῦ [t] κεκάθικεν. 3 [u] ἀναλογίσασθε γὰρ τὸν τοιαύτην [o] ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν [v] ἀντιλογίαν, ἵνα μὴ [w] καμητε ταῖς ψυχαῖς ὑμῶν [x] ἐκλυόμενοι. 4 οὔπω [y] μέχρις αἵματος [z] ἀντικατέστητε πρὸς τὴν ἁμαρ-

u here only†. 3 Macc. vii. 7. Ps. lxxvi. 6 Symm. (see note.)
v ch. vi. 16. vii. 7. Jude 11 only. Prov. xvii. 11. (-λέγειν, Luke ii. 34. John xix. 12.)
w James v. 15 (Rev. ii. 3 rec.) only. Job x. 1 (w. ψυχ.). Wisd. xv. 9 only.
x here bis. Matt. xv. 32 ‖ Mk. Gal. vi. 9 only. 1 Kings xiv. 28. 1 Macc. iii. 17. ἐξελύετο τῇ ψυχῇ, Polyb. xxix. 6. 14 al.
y = Phil. ii. 8. 2 Tim. ii. 9. (2 Macc. xiii. 14.) μέχ. αἵμ. στάσις, Heliod. vii. 8. Wetst.
z here only. Deut. xxxi. 21. Josh. v. 7. Mic. ii. 8 A (only?).

om του θεου ℵ. rec εκαθισεν: txt ADKL[P]ℵ rel.

3. om τον D¹. for υπο, απο D¹. rec (for εαυτον) αυτον, with D²KL rel [Chr Damasc]: αυτους ℵ² 17 [Euthal-ms] Thdrt: εαυτους D¹ℵ¹: semetipsos am(with fuld¹ harl) [(Syr)]: in vobis D-lat: txt A[P Damasc-ms]. εκλελυμενοι D¹.

4. aft ουπω ins γαρ D¹[-gr] L o vulg(with demid, agst am fuld) coptt arm. μεχρι D¹. αντεκατεστητε L¹ d k l m 17 Chr-ms Thdrt [Damasc-ms] Thl-ms: αντεστητε K: αντεκατε (sic) o.

Eph. iii. 19): but *seventy-nine* times by St. Luke: and in this Epistle four times (i. 3; vi. 5; ix. 1; xii. 2) **is set down** (so E. V. rightly, reading the perfect as in text. The aor. would express the fact, as it happened: the perf. gives it as it now endures, having happened. So that the latter is more real and graphic as concerns the readers) **on the right hand of the throne of God** (i. e. on the throne of God, at His right hand: see on ch. viii. 1, and cf. Rev. iii. 21). 3.] **For** (q. d. and there is reason in what I say; ἀφορῶντες &c., for He like yourselves had much and continual conflict with the sinners of His day. γάρ is not as Lünem., "*Yea*," merely strengthening the imperative: I heartily concur with the dictum of Hermann, cited here by Delitzsch: "γάρ semper reddit rationem antecedentis sententiæ vel expressæ vel intellectæ") **compare** (with yourselves. **ἀναλογίσασθε** is very difficult to express in English. It is as Bengel, "comparatione instituta cogitare," "to think on, by way of comparison." So Plato, Theæt. p. 186 A, ἀναλογιζομένη ἐν ἑαυτῇ τὰ γεγονό- καὶ τὰ παρόντα πρὸς τὰ μέλλοντα (*comparing*): Diod. Sic. xx. 8, τὸ μέγεθος τοῦ διείργοντος πελάγους ἀναλογιζόμενοι, τὴν σωτηρίαν ἀπεγίνωσκον (*reputantes*, bethinking themselves of, comparing with their power to cross it). So here it is, consider Him as set in comparison with yourselves. If the word to '*ponder*' had any trace left of its primitive meaning, it might serve; but it has now become equivalent to '*meditate*') **Him who hath endured** (perf. part. again, to set before them Christ as not merely a character of the past, but one ever present) **such contradiction** (ἀντιλογία need not be confined to *words*: see note on ch. vi. 16, and cf. ref. John, ἀντιλέγει τῷ Καίσαρι. Œc. says, ἀντιλογίαν δέ φησι τὸν γέλωτα, τὰς πληγάς, τὰς χλευασίας, καὶ ὅσα ἀντέλεγον τοῖς αὐτοῦ δόγμασι καὶ διδάγμασι, καὶ τὰς ἐπὶ τοῦ Πιλάτου κραυγάς. And so Chrys. and Thl. Lünemann in vain denies this sense of ἀντιλογία and ἀντιλέγειν: see reff., and Bleek's and Delitzsch's notes) **by the sinners against Himself** (i. e. by those who sinned against Him. Whether ἑαυτόν or αὐτόν be read, the sense will be the same. Beware of Ebrard's strange interpretation, given below on τὴν ἁμαρτίαν: "All mankind would be opposed to Christ as *the sinners* (the *class* of sinners); but the enemies of the gospel could not be opposed to the readers of the Epistle as *the sinners*, seeing that those readers themselves were sinners." All such notions of οἱ ἁμαρτωλοί arise from wrongly connecting εἰς ἑαυτόν, which follows ἁμαρτωλῶν and not ἀντιλογίαν. So ἥμαρτον εἰς τὸν οὐρανόν Luke xv. 18, 21. See also Luke xvii. 4: Acts xxv. 8), **that ye weary not** (reff.), **fainting in your souls** (ταῖς ψ. ὑμῶν may be joined either with κάμητε or with ἐκλυόμενοι. In ref. Job, we have κάμωσιν τῇ ψυχῇ μου: and ἐκλύεσθαι τῇ ψυχῇ is found in Polyb. ref., and xx. 4. 7, οὐ μόνον τοῖς σώμασιν ἐξελύθησαν, ἀλλὰ καὶ ταῖς ψυχαῖς. So also in Diod. Sic. xx. 1, διὰ τὸ μῆκος καὶ τὴν ἀκαιρίαν τοῦ συγγραφέως ἐκλυθέντες τὰς ψυχάς. And this latter is preferable, on account of the rhythm, and the improbability of the participle standing thus alone at the end of the sentence). 4.] Bengel's remark, which De Wette charges with pedantry, "a cursu venit ad pugilatum, ut Paulus, 1 Cor. ix 26," is nevertheless a just one. **Not yet have ye resisted** (so ἀντικαθίστασθαι absolutely, Thuc. i. 62, εἶδον τοὺς ἐναντίους παρασκευαζομένους εἰς μάχην, ἀντικαθίσταντο καὶ αὐτοί: and 71, ταύτης

τίαν [a] ἀνταγωνιζόμενοι, [b] καὶ [b] ἐκλέλησθε τῆς [c] παρακλή- ADKLP
σεως, [d] ἥτις ὑμῖν ὡς υἱοῖς [e] διαλέγεται, [f] Υἱέ μου, μὴ [e] ℵabcd
[g] ὀλιγώρει [h] παιδείας κυρίου, μηδὲ [x] ἐκλύου ὑπ' αὐτοῦ efghk
[i] ἐλεγχόμενος. [6] ὃν γὰρ ἀγαπᾷ κύριος [j] παιδεύει· [k] μασ- lmo 17. 47

a here only †. b here only †. Ps. xii. 2 Symm. τῆς τοῦ ποταμοῦ βίας ἐξελανθάνοντο, Polyb. v. 48. 6. c = Acts xiii. 15. xv. 31. 1 Tim. iv. 13 al. L.P.H. 1 Macc. x. 24. d = ch. viii. 5 reff. e Acts xvii. 2, 17. xviii. 4. Exod. vi. 27. &c. 4 times. Eph. vi. 4. 2 Tim. iii. 16 only. f Prov. iii. 11, 12. g here only. l. c. only. h here Prov. xv. 10. i = Rev. iii. 19. Prov. ix. 7, 8 al. j = Luke xxiii. 16, 22. 2 Cor vi. 9. 2 Chron. x. 11. Prov. xix. 18. k Matt. x. 17. xx. 19 ‖. xxiii. 34. John xix. 1 only. = Ps. lxxii. 5. Job xxx. 21 al.

5. εκλελυσθε K a[1] 106-8-14 Chr(τοῦτ' ἔστι παρήκατε τὰς χεῖρας, ἐξελύθητε) [Euthalms]. ins παρα bef της παρακλησεως D[1][-gr]. om μου (*as* LXX) D[1](and lat) a m Clem[1] [Antch[2] Damasc-ms Orig-int[2]]. ελενχομενος bef υπ' αυτου D[-gr Orig-int[1]].

μέντοι τοιαύτης ἀντικαθεστηκυίας πόλεως, ὦ Λακεδαιμόνιοι, διαμέλλετε. See below) unto blood (many take this to mean, have not yet sacrificed your lives. So Chrys., ὁ δὲ λέγει, τοῦτό ἐστιν· οὔπω θάνατον ὑπέστητε· μέχρι χρημάτων ὑμῖν ἡ ζημία, μέχρι δόξης, μέχρι τοῦ ἐλαύνεσθαι. And Thl., οὔπω, φησίν, ἄχρι θανάτου ἐφθάσατε, ἀλλὰ ἄχρι διωγμῶν, ἄχρις ἁρπαγῆς· ὁ δὲ χριστὸς ἄχρι θανάτου ἦλθεν. And this may be so: but I would rather abide by the idea of the pugilistic figure being intended, and apply μέχρις αἵματος to the figure, not to the interpretation. Cf. Seneca, Ep. i. 13, "Non potest athleta magnos spiritus ad certamen afferre, qui nunquam suggillatus est. Ille qui vidit sanguinem suum, cujus dentes crepuerunt sub pugno, ille qui supplantatus adversarium toto tulit corpore, nec projecit animum projectus, qui quoties cecidit contumacior resurrexit, cum magna spe descendit ad pugnam." For the expression, cf. reff., and Niceph. Hist. a. 741, ἐνωμότους αὐτῷ συνθήκας δεδώκεσαν, ὡς μέχρις αἵματος ὑπὲρ αὐτοῦ ἀνελέσθαι τὸν κίνδυνον. On the relation of such passages as this to the date of the Epistle, see in the Prolegomena, § ii. 29 ff.), **contending against** (πρός, of the direction towards which the athlete's force was directed: cf. μάχεσθαι πρὸς Τρῶας, Il. ρ. 471: Matthiæ, § 591, and Winer, § 49, h. α.) **sin** (personified, as an adversary: not to be limited in its meaning to sin in themselves, or to sin in their persecutors, but understood of both. Delitzsch, who would confine it to the latter, says that it was not sin in themselves which would *shed* their blood, but rather, which would *spare* its being shed. Yes, and for this very reason the *resisting* that sin of unfaithfulness which would lead them to *spare* their blood, would if carried far enough, lead to the shedding of it. Similarly, the sin in their persecutors, which they were to resist, would, if yielded to, spare their blood by seducing them into apostasy. The joining πρὸς τὴν ἁμαρτίαν with ἀνταγωνιζόμενοι is even more certain than the similar connexion in ver. 3, seeing that ἀντικατέστητε has already had its qualifying clause in μέχρις αἵματος. And so almost all Commentators, except Bengel). 5.] **And ye have completely forgotten** (ἐκλανθάνεσθαι, more usually ἐπιλανθάνεσθαι, is seldom found. See in reff.: Il. π. 602, οἳδ' ἄρ' Ἀχαιοὶ ἀλκῆς ἐξελάθοντο. It is perhaps chosen here, as Del. suggests, not without some reference to the sound of ἐκλυόμενοι before and ἐκλύου following. See var. readd.

There is a great difference among Commentators as to whether these words are to be read affirmatively or interrogatively. The former view is taken by all the ancient expositors, and many moderns, among whom are Wittich, Surenhusius, Wolf, Bengel, Kuinoel, Klee, Tholuck, De Wette, Ebrard. The interrogative view is taken by Calvin, Beza (b), Braun, Böhme, Lachmann, Bleek, De Wette, Bisping, Lünemann, Delitzsch. The ground on which this latter is defended is that, if declarative, the words would be too severe for the general tenor of the passage. I own I cannot see this. The fact of their having thus forgotten the exhortation is surely assumed below, in vv. 7—11: and from this point forward the Writer takes up the tone of reproof, which comes to its height in vv. 16, 17. And not only this. The interrogative form would surely be most unnatural, coupled closely as it would be with an assertion of fact, οὔπω . . . . ἀντικατέστητε) **the exhortation** (παράκλησις, as elsewhere in N. T. and especially in St. Luke (reff.), unites the ideas of exhortation and consolation. See on ch. vi. 18, and on παρακαλεῖν, ch. iii. 13), **the which** (that kind of exhortation, of which the following is a specimen: such seems to be the force of ἥτις instead of ἥ) **discourses with you** (so διαλέγεσθαι in the Acts, of opening a discourse with any one: see reff.) **as with sons, My son** (υἱέ in LXX: see digest), **despise not** (ὀλιγωρέω is not uncommon in the classics,

τιγοῖ δὲ πάντα υἱὸν ὃν [1]παραδέχεται. 7 εἰς [g]παιδείαν 1 Mark iv. 20. Acts xv. 4. xvi. 21. xxii. 18. 1 Tim. v. 19 only. Exod. xxiii. 1. (= προσδ., Ezek. xx. 40, 41. xliii. 27. Mal. i. 8.)

7. rec (for εις) ει, with rel [Euthal-ms Thl]: txt ADKL[P]ℵ 1^1 m o 17 [47 Syr coptt æth arm] Chr(*see note*) $Procop_1$ $Damasc_2$ Œc, *in disciplina* vulg Orig-int$_1$, *in disciplinam* fuld D-lat.

and with a genitive, as here) **the chastening of the Lord, nor faint, when corrected by Him** (Heb., "and have no aversion to His correction"): 6.] **for whom the Lord loveth, He chasteneth** (ἐλέγχει, LXX-B; Aℵ have as text: in ref. Rev., both are combined, *ἐγὼ ὅσους ἂν φιλῶ, ἐλέγχω καὶ παιδεύω*), **yea, and** (the δέ throws out the new feature into a climax) **scourgeth every son whom He receiveth** ("In the Heb. this clause according to the present punctuation is וְאֵת בֵּן יִרְצֶה, 'and (that) as a father the son in whom he delighteth.' The LXX, instead of וְאֵת, have expressed וְאָב, the Pihel of אָבַב 'to feel pain,' and have taken it as = 'to cause pain,' as the Hiphil הֵכְאִיב occurs sometimes, e. g. Job v. 18, of God's chastisement of men. Certainly by this rendering the parallelism with the first hemistich, and the whole expression, gain in completeness, whereas according to the Masoretic punctuation there is an appearance of lameness about it." Bleek: who thinks, as does Del., that the LXX have expressed better the sense of the Writer than the Masoretic punctuators. "For the translation of וְאָב by *μαστιγοῦν, to scourge, to whip*, instead of generally *to punish*, cf. Ps. xxxii. (xxxi.) 10, *μάστιγες* for מַכְאֹבִים: and for the use of the Greek verb for divine chastisement (reff.), Tobit xi. 14 [AB (not ℵ)], *ἐμαστίγωσας κ. ἠλέησάς με*: xiii. 2 (5, 9), *αὐτὸς μαστιγοῖ κ. ἐλεεῖ*: Judith viii. 27, *εἰς νουθέτησιν μαστιγοῖ κύριος τοὺς ἐγγίζοντα αὐτῷ*." **ὃν παραδέχεται**, see reff., whom He takes to him as a veritable son, receives in his heart and cherishes). 7, 8.] *Application of the passage of Scripture to the readers.* 7.] First, as to the reading. As between **εἰς** and **εἰ**, the case stands thus: **εἰ** is found in "*minuscc. multis ut videtur*," Tischdf. (edn. 7 [8]): in Chrys. (but more than doubtful: see below), in Thdrt. (also doubtful), in Thl. (certain). This is really all the authority that can be cited for it. **εἰς** is found in the six uncial MSS. which contain the passage, in about thirty cursive mss., in all the ancient versions (apparently): in all the Fathers who cite and explain the words: e. g. Chrys. (in whose text in this Homily (xxix.) the *εἰ παιδείαν ὑπομένετε* is evidently a correction to the later reading: for, after quoting the text as in rec., his sentence runs, *εἰ παιδεύει, ἄρα εἰς διόρθωσιν, ἀλλ' οὐκ εἰς κόλασιν, οὐδὲ εἰς τιμωρίαν, οὐδὲ εἰς τὸ κακῶς παθεῖν*: where it must be obvious to any one that *εἰ παιδεύει* ought to be *εἰς παιδείαν*, or the sentence is without coherence. In the Catena, this appears still more decisively: where he says, *εἰς παιδείαν ὑπομένετε, φησὶν οὐκ εἰς κόλασιν, οὐδὲ εἰς τιμωρίαν*),—Thdrt. (in all probability: his present text runs thus: *εἰ παιδείαν ὑπομένετε· εἰ φέρετε γενναίως τὰς ἐπιφερομένας· παιδείας*. But it is hardly possible that *εἰ φέρετε γενναίως* should be the exposition of *εἰ ὑπομένετε*, in the sense which the verb must bear in the rec. text, and it is here again to be suspected, as even Bleek confesses, that the *εἰ* has been a correction to the rec.),—Œc. (*ὑπομένετε, φησί, τὴν παιδείαν*). Of modern critical editors, Matthæi regards **εἰς** as the right reading, Griesbach puts it in his inner margin, Lachmann of course adopts it, and Tregelles: also Tischendorf edd. 7, 8, but in his 2nd edn. he retained the rec.: as do Bleek, Tholuck, and Lünem.: and among ourselves, Dr. Bloomfield, who tries to explain the (angebliche) correction into **εἰς** by saying that *εἰ* "*seldom begins a sentence.*" In the N. T., where *εἰ* stands alone without *μή*, it begins a sentence at least nine times out of ten. See Brüder. **εἰς** is adopted and strongly defended, by Ebrard and Delitzsch. And it seems to me the only defensible reading. The mere fact that *εἰ* appears at first sight to yield a better sense, should never be allowed to weigh against the almost unanimous consent of antiquity. And if we examine closer this supposed better sense, we shall find it fail us. For first, the verb *ὑπομένειν* is not one which will bear the mere accidental sense thus given to it. The sense which we want, with *εἰ*, is, 'If ye are suffering chastisement:' asserting a mere matter of fact. *παιδείαν ὑπομένειν* can only signify, '*patiently to endure* chastisement.' Then, taking this only possible meaning, what have we? 'If ye patiently endure chastisement, God is dealing with you as with sons:' i. e. 'your method of endurance is a sign of God's method of treatment:' a sentence which stultifies itself. Next, what is the sense with **εἰς**? I see no reason for departing from that given by Chrys. in the Catena (see above): "It is for chastisement that

ADKLP ℵ a b c d e f g h k l m o 17. 47

m ver. 2. n = here only †. πάντα τρόπον ὡς πολεμίοις προσφέρεσθαι, Jos. B. J. vii. 8. 1 al. (Plato, Philo al. in Bl.) o ch. i. 9 reff. p here only †. Wisd. iv. 3 only. q Mark iv. 17 al. Job xii. 2 (only ℵ). r = ch. v. 7 reff. xviii. 2, 4 (1 Cor. iv. 14. 2 Thess. iii. 14. Tit. ii. 8) only. s Rom. ii. 20 only. Hos. v. 2. Sir. xxxvii. 19 only. t = Matt. xxi. 37 ||. Luke u ver. 25. Xen. Anab. ii. 3. 13.

[m] ὑπομένετε, ὡς υἱοῖς ὑμῖν [n] προσφέρεται ὁ θεός· τίς γάρ [ἐστιν] υἱός, ὃν οὐ [j] παιδεύει πατήρ; [8] εἰ δὲ χωρίς ἐστε [h] παιδείας, ἧς [o] μέτοχοι γεγόνασιν πάντες, ἄρα [p] νόθοι καὶ οὐχ υἱοί ἐστε. [9] [q] εἶτα τοὺς μὲν τῆς [r] σαρκὸς ἡμῶν πατέρας εἴχομεν [s] παιδευτὰς καὶ [t] ἐνετρεπόμεθα· οὐ [u] πολὺ

ὑπομενατε D[1]. om εστιν A[P]ℵ[1] vulg sah [æth Bas[1]] Orig[-int[1]]: ins DKLℵ[2] rel [Syr copt arm Chr Euthal-ms Thdrt Antch[1] Damasc[2]].

8. νοθροι A. rec 2nd εστε bef κ. ουχ υιοι, with D[2]KL[P] rel Syr Mac Chr Thdrt Damasc: txt AD[1·2]ℵ m 17 latt Chr-3-mss [Euthal-ms Orig-int[1]].

9. rec πολλω, with D[2]KL rel [Chr Thdrt Damasc[2]]: txt AD[1]ℵ 17 [Euthal-ms Damasc-ms. (P def.)] aft πολυ ins δε D[1][-gr] ℵ[2].

ye are enduring, not for punishment, not for any evil purpose." "Your ὑπομονή, like His ὑπομονή, will not be thrown away. He had joy before Him, you have life (καὶ ζήσομεν, ver. 9) before you." Or if we please we may take ὑπομένετε, as Œc. above, imperatively: "Endure with a view to chastisement:" which sense however is not so good nor so natural, nor is it so likely, from the collocation of the words: for thus ὑπομένετε would come first, and it would probably be εἰς τὸ παιδεύεσθαι.

It is for chastisement that ye are enduring: as with sons, God is dealing with you (προσφέρεσθαι, see reff., united with οὕτως, τούτῳ τῷ τρόπῳ, βέλτιον, φιλικῶς, and similar adverbs, is common in good Greek of all ages. Bleek brings forward several passages very similar in construction to this: αἷς ἐὰν ὡς μιᾷ προσφέρῃ ..... ἐὰν δὲ ὡς πολλαῖς κ.τ.λ., Plato, Rep. p. 425 A: Πυθαγόρας ἐρωτηθείς, πῶς δεῖ ἀγνωμονούσῃ πατρίδι προσφέρεσθαι, εἶπεν ὡς μητρί, &c., Stobæus, c. 39). **For what son is there** (two other ways of taking the words are possible: 1. as Luther, adopted by Delitzsch, to make τίς the subject and υἱός the predicate, "who is a son?" 2. as Böhme, to make υἱός the subject and τίς the predicate, "of what sort is a son?" Both of these are bad: the former, from the exceeding harshness and oddity of the question, "what man is a son, whom, &c.?" the second, from the forcing of τίς, where its natural sense serves, and from the absence of the art. before υἱός. As usually rendered, the question is exactly like τίς [ἐστιν] ἐξ ὑμῶν ἄνθρωπος; Matt. vii. 9; xii. 11. See also 1 Cor. ii. 11, τίς γὰρ οἶδεν ἀνθρώπων;) **whom a father** (possibly, 'his father:' for πατήρ (not υἱός) is one of those words which, from their being singular in their kind, often lose the article) **chasteneth not?**

8.] **But if ye are without** (separate from, no partakers in) **chastisement, of which all** (God's sons: or those above mentioned, ch. xi., which is better, on account of the perfect verb) **have been made partakers** (μέτοχοι, see reff. and note), **then ye are** (ἄρα, the inferential particle, in late and N. T. Greek, is found at the beginning of a clause: but never in classical Greek. Delitzsch compares two examples, one from Lucian, Jup. Tragœd. § 51, εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσὶ βωμοί, εἰσὶν ἄρα καὶ θεοί, the other, the well-known "cogito, ergo sum;" which in later and modern Greek is στοχάζομαι, ἄρα εἰμί (εἶμαι). He proceeds to say that Klotz's view, that ἄρα is not properly syllogistic but only expresses "leviorem et liberiorem quandam ratiocinationem," is not confirmed by N. T. usage, nor indeed by classical, cf. Plato, Phædo § 26, οὐχ ὁρατόν· ἀειδὲς ἄρα) **bastards** (νόθος, ὁ μὴ γνήσιος υἱός, ἀλλ' ἐκ παλλακίδος, Phavorinus. But it is only one side of the similitude which is brought out. So Philo, De Confus. Ling. 28, vol. i. p. 426, speaking of the υἱοὶ τῶν ἀνθρώπων who built Babel, says that they were τῶν ἐκ πόρνης ἀποκυηθέντων οὐδὲν διαφέροντες, οὓς ὁ νόμος ἐκκλησίας ἀπελήλακε θείας. Chrys. explains it well: ὁρᾷς ὅτι ὥσπερ ἔφθην εἰπών, οὐκ ἔνι μὴ παιδευόμενον εἶναι υἱόν; ὥσπερ γὰρ ἐν ταῖς οἰκίαις τῶν νόθων καταφρονοῦσιν οἱ πατέρες, κἂν μηδὲν μανθάνωσι, κἂν μὴ ἔνδοξοι γένωνται, τῶν δὲ γνησίων ἕνεκεν υἱῶν δεδοίκασι μήποτε βαθυμήσωσι, τοῦτο καὶ ἐπὶ τοῦ παρόντος. εἰ τοίνυν τὸ μὴ παιδεύεσθαι νόθων ἐστί, δεῖ χαίρειν ἐπὶ τῇ παιδείᾳ, εἴγε γνησιότητος τοῦτό ἐστιν), **and not sons.**

9.] **Then again** (εἶτα brings in a fresh argument: "furthermore," as E. V. "deinde considerare debemus," Primas. It is taken interrogatively here by Raphel, al., as in Plato, Apol. Socr. p. 28 B, εἶτ' οὐκ αἰσχύνει, ὦ Σώκρατες κ.τ.λ.; But, 1. this would be only admissible in the case of strong indignation being expressed, which is not so here: and, 2. it would certainly

[u] μᾶλλον [v] ὑποταγησόμεθα τῷ πατρὶ τῶν [w] πνευμάτων καὶ [v] Luke ii. 51. Rom. viii. 7, 20. Eph. v. 21, 24. James iv. 7. 1 Pet. ii. 13 al. Ps. lxi. 1.
[x] ζήσομεν; 10 οἱ μὲν γὰρ [y] πρὸς ὀλίγας ἡμέρας κατὰ τὸ
δοκοῦν αὐτοῖς [z] ἐπαίδευον· ὁ δὲ [a] ἐπὶ τὸ [b] συμφέρον, [c] εἰς

w = ch. i. 14. Job iv. 18. 5. James iv. 14 al. b = Acts xx. 20. 1 Cor. xii. 7. Deut. xxiii. 6. x ch. x. 38. z vv. 6, 7. Rom. viii. 13 al. a = Luke xxiii. 48. c ch. vii. 25 reff. Matt. iii. 7. y = Luke viii. 13. 1 Cor. vii. Winer, § 49. l. 3. d.

10. for οι, ο ℵ¹. εταιδ[ευεν (sic)] ημας και τα δοκουντα αυτοις D¹: *erudiebant nos secundum voluntatem suam* D-lat. om εις το ℵ¹.

require καὶ οὐ πολὺ μᾶλλον κ.τ.λ.),—we once had (imperfect, of a state of former habit) the fathers of our flesh (see below) as chastisers (τοὺς πατ. is the object, παιδευτάς the predicate: not as E. V., "*we have had fathers of our flesh who corrected us*" (πατέρας μὲν τῆς σαρκὸς ἡμῶν εἴχομεν τοὺς παιδεύοντας)) and reverenced them (reff.: ἐντρέπομαι is found in classical Greek with a gen. of the object, e. g. τί βαιὸν ἐντρέπει σῆς συμμάχου; Soph. Aj. 90: but in later (e. g. LXX, Polyb., Dionys., Diod. Sic., Plutarch, al.) and N. T. Greek with an accus.): shall we not much rather be in subjection (so the E. V. well expresses the subjective force of the fut. pass.) to the Father of spirits (or, 'of *our spirits*,' understanding ἡμῶν again. But (see also below) the other is more majestic, and more in accord with the text which probably was before the Writer's mind, Num. xvi. 22, θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, and again xxvii. 16) and live (viz. in life eternal, as in reff.)? An enquiry arises out of the πατέρας τῆς σαρκὸς ἡμῶν and πατρὶ τῶν πνευμάτων here, in what sense our earthly fathers are said to be the fathers of our flesh, and God the Father of (our) spirits. To deal with the latter first: several explanations have been given. Understanding ἡμῶν, some have taken it as, the Creator of human souls. So Primasius ("creator animorum"), Thl. (as Chrys. below, but preferring this), and among the moderns, Calvin, Beza, Jac. Cappell., Estius, Justiniani, Wetst., Heinrichs, Ernesti, al., and more recently Delitzsch, as a proof of the doctrine of Creationism (the direct creation of every man's soul by God) against Traducianism (the derivation of our souls *ex traduce* from parent to parent). Some again, as the *originator of spiritual life*: so Seb. Schmidt, Calov., Cramer, Grotius, Hammond(par.), Limborch, Corn. a-Lapide, and more recently Bleek, De Wette, Lünem., Ebrard. Others, not understanding ἡμῶν, take it as *the Father of the spirit-world*, of spiritual existences. So Erasm. Schmid, Bretschn. (lex.), al. All these three meanings are enumerated by the ancient expositors: by Chrys. without deciding between them, τῷ πατρὶ τῶν πνευμάτων· ἤτοι τῶν χαρισμάτων λέγει, ἤτοι τῶν εὐχῶν (read ψυχῶν), ἤτοι τῶν ἀσωμάτων δυνάμεων: so Œc.: Thl. says, πατέρα δὲ πνευμάτων ἢ τῶν χαρισμάτων ἢ τῶν ἀσωμάτων δυνάμεων· ἤ, ὅπερ καὶ οἰκειότερον, τῶν ψυχῶν· πρὸς γὰρ ἀντιδιαστολὴν τῶν σαρκικῶν πατέρων εἶπε τὸν πνευματικόν. Thdrt. takes the meaning, Author of spiritual life, alone: πατέρα γὰρ πνευμάτων τὸν πνευματικὸν πατέρα κέκληκεν, ὡς τῶν πνευματικῶν χαρισμάτων πηγήν· δι' ἐκείνων δὲ ἡμῖν δέδωκε τὸ τῆς υἱοθεσίας ἀξίωμα. Others understand by πατέρα not the *originator*, but the *upholder, cherisher*: so Morus, Dindorf, Kuinoel, Böhme ("quorumlibet hominum tanquam immortalium pater, i. e. patronus, tutor, sospitatorque"), Bretschn. (lex. under πατήρ, "qui animum castigat, docet, emendat"). But, though this latter sense must not be excluded, being as it is manifestly operative in inducing present submission, to remember present dependence, so neither must the idea of origination be excluded, for it is from that fact that all a father's rights and loving-kindnesses spring. In endeavouring to decide between these meanings, one safe standing-place may, I think, be gained, by getting free from that class of meanings which understands ἡμῶν, any further than it is necessarily involved in all spirits. τοὺς τῆς σαρκὸς ἡμῶν πατέρας, and τῷ πατρὶ τῶν πνευμάτων without ἡμῶν, are widely and surely purposely distinct. He is described here as the Father of spirits, not as the Father of our spirits. And therefore I would understand the expression as an exalted contrast of God, a Spirit Himself, and the Creator of spirits, His like, to men, flesh themselves, and the progenitors ("creatores, quod ad similitudinem attinet") of fleshly bodies, their like. On the consequence, as regards Creationism and Traducianism, I will not here enter. It would require far more comparison of other passages and more deliberate estimation how far this one propounds a further truth than the argument requires, to be included in a mere note. Cf. Delitzsch's argument here. 10.] The a fortiori is strengthened, by bringing out the difference between the two chastisements as to their *character*. For they indeed (our

d ch. vi. 7 reff. τὸ [a] μεταλαβεῖν τῆς [e] ἁγιότητος αὐτοῦ. [11] πᾶσα δὲ [f] παι- ADKLP
e 2 Cor. i. 12 Nabcd
only †. 2 Macc. xv. 2 only. f ver. 5, &c. efgh k
lmo

11. for 1st δε, μεν [P]ℵ[1] 17. 21 D-lat [Orig-int$_1$] : om D[1][-gr] 31. 109 lect-19 [æth] arm Chr-3-mss. 17. 47

earthly parents) **for a few days** (see the meaning below. πρός as in reff. mainly temporal, but also indicating reference: 'during, and with a view to.' See below) **chastised us** (imperf. as above, ver. 9) **after their own pleasure** (according to that which seemed good to them: their standard and rule of action in the matter was at best their own view of what was right, and too often their own caprice or temper, ἡδονὴν πληροῦντες πολλάκις, Chrys.), **but He in order to** (ἐπί, of the contemplated direction of the result) **that which is profitable, in order to our partaking of His holiness** (ἁγιότης, except in the two places in reff., no where found in Greek literature. It is a more complete abstract than ἁγιωσύνη, which is rather inherent and attributive. The becoming partakers of God's holiness is manifestly to be taken subjectively: becoming holy like Him. So Thl. partly after Chrys.: τῆς ἁγ., τουτέστι, τῆς καθαρότητος αὐτοῦ ὥστε, φησί, γενέσθαι ἡμᾶς δεκτικοὺς τῶν αὐτοῦ ἀγαθῶν· ἆρα οὖν ἡ παιδεία μετάληψις ἁγιότητός ἐστι, καὶ εἰκότως· συστρέφει γὰρ τὴν ψυχὴν πρὸς τὸν ἅγιον θεόν, μὴ ἐῶσα αὐτὴν πρὸς ἀνθρώπινόν τι ῥέμβεσθαι). Two questions arise regarding this verse: 1. what is the intended reference of πρὸς ὀλίγας ἡμέρας? 2. what are the clauses opposed to one another? The former of these questions in fact involves the latter. πρὸς ὀλίγας ἡμέρας has been understood by many of the *duration of our natural life*, as the term to which the chastisement of our natural parents had reference, whereas that of our Heavenly Father regarded eternity. So Calv., Estius, Justiniani, Corn. a-Lap., Calmet, Schlichting, Limborch, Bengel, Tholuck, Ebrard, al. But this cannot be the meaning of the Writer. For in the first place it is not true that all earthly correction had regard only to the present life. And in the next, there is not one word in the latter clause expressing the eternal nature of God's purpose, which surely there would have been. The other interpretation, 'during and in reference to the time of our being subject to their chastisement,' is certainly the right one. So Œc. (ἡ γὰρ θάνατος τοῦ πατρός, ἡ αὔξησις τοῦ παιδός, ἵστησι τὴν παιδείαν), Thl., Schol.-Matthæi, vulg. ("in tempore paucorum dierum"), D-lat., Erasm. (par.), Luth., Jac. Cappell., Grot., Wetst., Böhme, Kuinoel, Bleek, Lünem., Delitzsch, al. Then we come to the second question, how the antitheses are to be arranged. Some, as Wetst., Storr, Böhme, Kuinoel, and Bleek, have thought that πρὸς ὀλίγας ἡμέρας is to be supplied in the second member of the sentence also: seeing that the divine chastisement, like the human, lasts for a few days only, i. e. for the term of this time of trial. Others again would supply in the second member some *contrast* to πρὸς ὀλ. ἡμ. So Œc. (ὁ δὲ θεὸς ἀεὶ παιδεύων τελείους ποιεῖ), Thl., Jac. Cappell., al. Delitzsch takes the antithesis thus: The second pair of contrasts, with which he begins, is κατὰ τὸ δοκοῦν αὐτοῖς and ἐπὶ τὸ συμφέρον. The other is, πρὸς ὀλίγας ἡμέρας, and εἰς τὸ μεταλ. τ. ἁγιότητος αὐτοῦ. As in πρός the meanings of duration and intention are mingled, so in εἰς the meanings of intention and result. But I cannot think that Delitzsch is right. Both order of words, and correspondence of meaning, are against him. Surely the true antithesis is that pointed out by the order of the clauses themselves, and by their correspondence: 1. πρὸς ὀλίγας ἡμέρας and ἐπὶ τὸ συμφέρον: 2. κατὰ τὸ δοκοῦν αὐτοῖς and εἰς τὸ μεταλ. τ. ἁγ. αὐτοῦ. In (1), we have set over against one another, —the short time during which, the temporary reference with which, their chastisement was inflicted,—and the great purpose, implied as eternal from its very expression as τὸ συμφέρον for an immortal being, for which He chastises us: and in (2), are opposed,—their purpose and standard of action, to satisfy their own seeming, be it good or bad,—and His purpose, to make us partakers of His holiness, which holiness, absolute and pure, is His rule of acting, and no mere δοκοῦν αὐτῷ. Thus all is straightforward, and no clause need be supplied. 11.] Recurrence to the common ground of ver. 8, in describing the attribute of *all* chastisement, divine as well as human. That this reference of the verse is right, I am fully persuaded. Delitzsch's view, that divine chastisement only is intended, confuses the logical sequence, and would certainly require, after what has gone before, some distinctive mark to indicate such restriction of the sense. The sequence of οἱ μὲν .... ἐπαίδευον .... ὁ δὲ ... (παιδεύει) ..... πᾶσα δὲ παιδεία could not be otherwise interpreted than by taking πᾶσα as including the οἱ μέν and the ὁ δέ. It is true that in asserting what he does of πᾶσα παιδεία, the Writer lets

δεία [y]πρὸς μὲν τὸ [g]παρὸν οὐ δοκεῖ [h]χαρᾶς εἶναι, ἀλλὰ [h]λύπης· ὕστερον δὲ [ik]καρπὸν [l]εἰρηνικὸν τοῖς δι' αὐτῆς [m]γεγυμνασμένοις [n]ἀποδίδωσιν [k]δικαιοσύνης. 12 Διὸ τὰς [o]παρειμένας χεῖρας καὶ τὰ [p]παραλελυμένα γόνατα [q]ἀνορ-

g so Thuc. ii. 22 al. fr. neut., here only.
h gen., ch. x. 39 reff.
i = Rom. xv. 26. Gal. v. 22. Eph. v. 9.

k Phil. i. 11. James iii. 18. Prov. xi. 30. l James iii. 17 only. Deut. xxiii. 6 al. m ch. v. 14 reff. n Matt. xxi. 41. Rev. xxii. 2. Lev. xxvi. 4. o = here (Luke xi. 42) only. 2 Kings iv. 1. Zeph. iii. 16. Sir. ii. 12, 13. iv. 29. (Isa. xxxv. 3.) p Luke v. 18, 24. Acts viii. 7. ix. 33 only. l. c. Jer. vi. 24. Ezek. vii. 27 al. q Luke xiii. 13. Acts xv. 16 only. Ps. xvii. 36.

δι' αυτου D[1]-gr.

fall out of view the capricious nature and uncertain result of human chastisement, and regards it more as a type and representative of that which is divine: all παιδεία properly so called, and answering its proper purpose. This is brought out in the second clause: the first is equally true of every sort of παιδεία. **Now** (exactly gives the δέ, which resumes the general from the particular, introducing an axiom to which all will assent) **all chastisement for the time present** (πρός, as before, ver. 10, 'during and in respect of:' our '*for*' exactly gives it. Cf. ref. Thucyd., ὁρῶν αὐτοὺς πρὸς τὸ παρὸν χαλεπαίνοντας) **seems** (καλῶς εἶπεν· οὐ δοκεῖ. οὐδὲ γὰρ ἐστὶ λύπης ἡ παιδεία, ἀλλὰ μόνον δοκεῖ. Chrys.) **not to be matter of joy** (χαρᾶς is the gen. of category, and requires no ellipsis supplied: see on ch. x. 39, and cf. Thuc. iii. 70, βουλῆς ὤν), **but of grief: but afterwards it yields** (see reff. and Herod. i. 193, ἐπὶ δηκόσια μὲν τὸ παράπαν ἀποδιδοῖ) **peaceable fruit of righteousness** (the gen. is one of apposition; the righteousness is the fruit, the παιδεία being the tree. The words are otherwise taken, making δικαιοσύνης a gen. subjecti, and righteousness that which yields the fruit, by Thl. (making δικαιοσύνη to be God's righteousness: δίκαιος ὢν ὁ θεός, τοὺς ἐν τῷ αἰῶνι τούτῳ λυπηθέντας ἐκεῖ ἀναπαύει), Jac. Cappell. (Calv. in Bleek, but he says, "Fructus justitiæ dicitur timor Domini:" which is rather the other way), Schulz, Kuinoel, Klee, al., who make δικαιοσ. an attribute not of God, but of the men spoken of: as in ref. Phil., πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ χριστοῦ, and in Liban. Decl. i. p. 198 B, μηδὲ τοῦτ' ἄδηλον, πότερον ὁ τῆς δικαιοσύνης καρπὸς ἡ τῆς πονηρίας ἀμείνων. But seeing that παιδεία καρπὸν ἀποδίδωσιν, it must be its own fruit, and not that belonging to righteousness, that it yields. And thus Estius, Schlichting, Calov., Bengel, Storr, Böhme, Bleek, De Wette, Lünem., Delitzsch, al. And this fruit, thus considered, is the practical righteousness which springs from faith, not the forensic righteousness which comes by faith (as in Rom. v. 1). And this fruit is called εἰρηνικός, in contrast to the ἀγών by which it is won: it is, as Tholuck expresses it, "fruit of righteousness to be enjoyed in peace after the conflict." This is far better than to understand it 'salutaris' because שָׁלוֹם, peace, is used also for salvation (so Castellio, Michaelis, Storr, Ernesti, Dindorf, Schleusner, Wahl, Bretschn., Kuinoel): or with Primas., Grot., Wittich, Braun, Lamb. Bos, to take it as = "gratissimum atque acceptissimum." The same sounding words occur together in ref. James, but the reference is different: see note there) **to those who have been exercised by it** (viz. παιδείας. The γεγυμνασμένοις is a clear reference to the conflict alluded to in the former verses. τί ἐστι, τοῖς δι' αὐτῆς γεγυμν.; τοῖς ἀνασχομένοις ἐπὶ πολὺ καὶ καρτερήσασιν. ὁρᾷς πῶς καὶ εὐφήμῳ ὀνόματι κέχρηται; ἁρά γυμνασία ἐστὶν ἡ παιδεία, τὸν ἀθλητὴν ἰσχυρὸν ἐργαζομένη καὶ ἀκαταγώνιστον ἐν τοῖς ἀγῶσι καὶ ἄμαχον ἐν τοῖς πολέμοις. Chrys.).

12—17.] *Further exhortation, rather to promote the running the Christian race, and to take care, following peace and holiness, that there be no bitter root of sin among them, which, as in Esau's case, might deprive them of the promised blessing.*

12.] **Wherefore** (connects with the reasoning, and also with the imagery, of the foregoing verses: because suffering chastisement is the part of God's sons—because the running the race successfully brings joy and peace. And so Chrys., ὡς πρὸς δρομεῖς καὶ πύκτας καὶ πολεμιστὰς διαλέγεται· ὁρᾷς πῶς αὐτοὺς καθοπλίζει, πῶς αὐτοὺς ἐπαίρει; and I see no reason with Bleek to doubt this. He does so mainly because ver. 14 would come in abruptly on the other view. But of that see below) **put straight again** (into their proper places) **the relaxed hands** (παρειμένος, not far from παραλελυμένος in sense—unstrung by infirmity, so as to be incapable of healthy motion. The two words are frequently joined together: in ref. Isa., with the same substantives as here, but ἀνειμένα for παρ-: ἰσχύσατε χεῖρες ἀνειμέναι καὶ γόνατα παραλελυμένα: in Sir. xxv. 23, the very same words, χεῖρες παρειμέναι καὶ γόνατα

r Prov. iv. 26. ib. ver. 11. s here only. Prov. as above & ii. 15. v. 6, 21 only. t Acts xiv. 10 only. u = here only. (elsw. lit., Gospp. & Acts only.) see 2 Kings xviii. 21. v 1 Tim. i. 6. v. 15. vi. 20. 2 Tim. iv. 4 only. Amos v. 8 only. w 2 Tim. ii. 22. x = Rom. ix. 30. 1 Pet. iii. 11 (from Ps. xxxiii. 14) al. y = Rom. xii. 16. z Paul (Rom. vi. 19, 22. 1 Cor. i. 30. 1 Thess. iv. 3 al4.) only, exc. here and 1 Pet. i. 2. 2 Macc. xiv. 36.

ADKLP Nabcd efghk lmo 17. 47

r θώσατε 13 καὶ s τροχιὰς t ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ u χωλὸν v ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον. 14 w εἰρήνην wx διώκετε wy μετὰ πάντων, καὶ τὸν z ἁγιασμόν,

13. ποιειτε ℵ¹[P 17].

παραλελυμένα: in Deut. xxxii. 36, εἶδε γὰρ παραλελυμένους αὐτοὺς . . . . . καὶ παρειμένους. And so Polyb. i. 58. 9, τήν τε δύναμιν παρελέλυντο καὶ παρεῖντο. In ref. 2 Kings, we have ἐξελθήσαν αἱ χεῖρες αὐτοῖς κ. πάντες οἱ ἄνδρες Ἰσραὴλ παρείθησαν. See other examples in Bl.) **and the paralysed knees** (παραλελυμένος is a word confined to St. Luke elsewhere in the N. T. It is used generally, of lameness, by the LXX and later writers: cf. reff., and Arrian, Epict. ii. 18, πῶς σου τὰ σκέλη παραλύεται;): 13.] **and make straight tracks for your feet** (Carpzov appears first to have noticed that these words, καὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, constituted an hexameter line. They are quoted in substance from Prov. iv. 26, ὀρθὰς τροχιὰς ποίει σοῖς ποσίν. τροχιά is properly the mark left by the τροχός, the rut or wheel-mark, indicating a track or road. See reff. τοῖς ποσίν is best taken dative, '*for* your feet,' not ablative (Schulz, Thol., Bleek, De Wette, Lünem., al.) "*with* your feet" as instrumental: see on the following clause. And the meaning seems to be, Let your walk be so firm and so unanimous in the right direction, that a plain track and highway may be thereby established for those who accompany and follow you to perceive and walk in. Cf. Isa. xxxv. 8), **that that which is lame be not turned out of the way, but rather be healed** (τὸ χωλόν indicates that part of the church which was wavering between Christianity and Judaism: answering to the ἀσθενεῖς of the Epistle to the Romans. If the whole congregation, by their united and consistent walk, trod a plain and beaten path for men's feet, these lame ones, though halting, would be easily able to keep in it, and by keeping in the τροχιὰ ὀρθή, would even acquire the habit of walking straight onward, and so be healed: but if the tracks were errant and confused, their erratic steps would deviate more and more, till at length they fell away out of the right way altogether. This connexion between the clauses only subsists entire when τοῖς ποσίν is taken as dative: if as ablative, with your feet, it is not easy to say what sequence there would be between the making of such tracks and the healing of the lame without a very harsh ellipsis between the two clauses, 'in which others may walk,' or the like. ἐκτραπῇ is rendered by many of the ancient and some modern expositors, "*be dislocated.*" So Œc. (ἵνα μὴ τὸ ἐναρχθὲν κακόν, τοῦτο γὰρ τὸ χωλόν, εἰς ἀνήκεστον ἔλθῃ, μᾶλλον δὲ διορθωθῇ), Thl. (ἔτι προσπλάγητε καὶ ἐκτραπῶσιν οἱ πόδες ὑμῶν, τουτέστι παντελῶς στρεβλοὶ γένωνται), Schlichting, Grot., Wolf, Carpzov, Cramer, Michaelis, Ernesti, Schleusner, Heinrichs, Bretschn., Klee, De Wette, Stuart, al. But against this there are two objections: 1. the common usage of the word; which (see Wetst. on 1 Tim. i. 6, and reff.) is, *to be turned aside:* and even in the place quoted from Galen by Carpzov to justify the other meaning, it far more likely has this one: τῆς ὑγιεινῆς ἔργον, τὸ κατὰ μικρὰ τὴν εἰς τὸ παρὰ φύσιν ἐκτροπὴν (deviation) ἐπανορθοῦσθαι: 2. the μᾶλλον δέ, introducing the second clause, which seems to shew, that more is contained in the contrast than was in the member with which it was contrasted, and thus fully justifies the falling short in the meaning of ἐκτραπῇ from that of *ἰαθῇ*: q. d. 'should not be turned out of the way; nay rather than suffer any the least increase of its infirmity, should be healed of it.' It should be noticed that the Writer has still the image of a race before him. The making a beaten track for all is, that they may not miss the way and lose the prize). 14.] **Follow peace with all** (μετὰ πάντων belongs to εἰρήνην, not to the verb. Some have understood πάντων to refer not only to the brethren, but to unbelievers also. So Œc. (μεθ' ἑαυτῶν καὶ τῶν ἐπηρεαζόντων· πολὺ γὰρ τὸ πλάτος τοῦ μετὰ πάντων), Thl. (οὐ μόνον πρὸς τοὺς οἰκείους, ἀλλὰ καὶ πρὸς τοὺς ἐχθροὺς εἰρηνεύειν παραινεῖ), Jac. Cappell., Grot., Calov., al., and Böhme, Lünem., al. But thus taken the exhortation would lose much of its proper force here. For it is introduced by a caution that the lame be not turned out of the way, and followed by taking heed that none fail of the grace of God: and between these two an exhortation to follow peace with all mankind would come in very flat and disjointed. It is clearly the brethren who are here meant by πάντων: and this is further shewn by the collocation of the

οὗ χωρὶς οὐδεὶς [a] ὄψεται τὸν κύριον, 15 [b] ἐπισκοποῦντες μή τις [c] ὑστερῶν ἀπὸ τῆς [d] χάριτος τοῦ θεοῦ, μή τις [e] ῥίζα [f] πικρίας [g] ἄνω [h] φύουσα [i] ἐνοχλῇ, καὶ διὰ ταύτης [k] μιαν-

a = Matt. v. 8. ch. ix. 28. 1 John iii. 2.
b here [1 Pet. v. 2] only †. Esth. ii. 11 al.
c ch. iv.
d = Tit. ii. 11. 2 Cor. vi. 1.
e Deut. xxix. 18. = 1 Tim. vi. 10. Sir. i. 20. 1 Macc. i. 10. 31 only. Deut. l. c. xxxii. 32.
f Acts viii. 23. Rom. iii. 14. Eph. iv. 31 only. Deut. l. c. xxxii. 32.
g John xi. 41. Acts ii. 19.
h = here (pass., Luke viii. 6, 18) only. Sir. xiv. 18. Iliad. ζ. 149.
i Luke vi. 18 only, l. c. ABl [not Ed-vat.]. Gen. xlviii. 1. 1 Kings xix. 14 al. (Xen. Plato in Wetst.)
k John xviii. 28. Tit. i. 15 bis. Jude 8 only. Ezek. xxiv. 13.

1reff. w. ἀπό, here only. Ecel. vi. 2. Sir. vii. 34.

15. aft επισκ. ins ινα D[1]. for χαριτος, δοξης K. δι' αυτης A[P] k 17 [47] Clem[1] Chr-comm[1] [Euthal-ms] : txt DKLℵ rel [Chr[3]] Thdrt Damasc.

words, which on the other view would more naturally be εἰρήνην μετὰ πάντων διώκετε. The sentiment thus is the same as in Rom. xiv. 19, ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους), and **sanctification** ("The connexion of καὶ τὸν ἁγιασμόν is much as in ver. 1; ch. xi. 38: the Writer uses the art., when he appends the particular to the general." Delitzsch. ἁγιασμός is not = ἁγιότης, but is the putting on of it and becoming ἅγιοι. Many Commentators, misled by the peculiar contextual reference of the word in 1 Thess. iv. 3, have restricted the meaning here to *chastity*. So Chrys. (τὸν ἁγιασμὸν τί φησι; τὴν σωφροσύνην καὶ τὴν κοσμιότητα τὴν ἐν γάμῳ), Thdrt., Œc., Thl., Jer., Aug., and Jac. Cappell., Bengel, al. But the wider meaning, as a rule, must always be kept where the context does not require a narrower. And thus understood, the reference of it is well given by Limborch: "ne, dum paci studeat, nimis aliis obsequendi studio quidquam contra sanctimoniam Christianam delinquat"), **without** (apart from) **which** (χωρὶς seems to be put after its case for rhythm's sake. In Palm and Rost's art. on χωρίς, this arrangement is quoted frequently from the poets and tragedians, but does not seem to occur often in prose) **none shall see the Lord** (whether κύριον is to be applied to Christ, or to the Father, is uncertain. The article determines nothing. ὁ κύριος is clearly the Father in ch. viii. 2: as clearly the Son in ch. ii. 3. But here it would seem that the Father is intended. For we know, Matt. xxiv. 30: Rev. i. 7, that every eye shall see the Son, even in His glory: whereas we have our Lord using, in an ethical sentence not much unlike this one, the expression αὐτοὶ τὸν θεὸν ὄψονται):

15.] **looking well** (ἐπισκοποῦντες, τουτέστιν, ἀκριβῶς ἐρευνῶντες, ἐπισκεπτόμενοι, καταμανθάνοντες, Chrys. τουτέστιν, ἀκριβῶς προσέχοντες καὶ ἐρευνῶντες, Œc. The word is found in Plato, e. g. Cratyl. 399 c, ὃν ὁρᾷ οὐδὲν ἐπισκοπεῖ, al.: in Xenophon, e. g. De Laced. Rep. 3. 1, ὁ βουλόμενος καὶ ταῦτα ἐπισκοπείσθω, al. freq.), **lest any one falling short of the grace of God** (on ὑστερέω, see on ch. iv. 1. It is here explained by Chrys., καθάπερ ὁδόν τινα μακρὰν ὁδευόντων ἐν συνοδίᾳ πολλῇ, βλέπετε, φησί, μή τις ἀπέμεινεν: and so Thl. In that case ἀπό must mean 'far from' the grace of God, as the goal to which the journey is being made. But it is far more probably in its ordinary sense, and ἀπό as in reff., and as Œc.: μή τις εἴη ἀπολελειμμένος τῆς χάριτος τοῦ θεοῦ. The whole sentence is imitated from Deut. xxix. 18, μή τις ἐστὶν ἐν ὑμῖν ἀνὴρ ἢ γυνὴ ἢ πατριὰ ἢ φυλή, τινὸς ἡ διάνοια ἐξέκλινεν ἀπὸ κυρίου τοῦ θεοῦ ὑμῶν, πορευθέντες λατρεύειν τοῖς θεοῖς τῶν ἐθνῶν ἐκείνων· μή τις ἐστὶν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ. And perhaps to this the ἀπό may be due, as Delitzsch suggests. But however this may be, the *form* of this sentence may certainly be inferred from observing that one. It is broken off at τοῦ θεοῦ in order to take up the second clause of that, μή τις ῥίζα κ.τ.λ. So that we need not understand ᾖ after the participle here, as generally done, even by Thol. and Ebrard, but may pass on to the next clause, finding a common verb to both subjects in ἐνοχλῇ below. And so Heinrichs, Bleek, De Wette, Lünem., Delitzsch), **lest any root of bitterness** (not = ῥίζα πικρά, but πικρία is the origin and the ingrained character of the root, not its mere attribute. So Chrys. well, οὐκ εἶπε πικρά, ἀλλά, πικρίας· τὴν μὲν γὰρ πικρὰν ῥίζαν ἐστὶ καρποὺς ἐνεγκεῖν γλυκεῖς, τὴν δὲ πικρίας ῥίζαν καὶ πηγὴν καὶ ὑπόθεσιν οὐκ ἐστὶ ποτὲ γλυκὺν ἐνεγκεῖν καρπόν· πάντα γάρ ἐστι πικρά, οὐδὲν ἔχει ἡδύ, πάντα πικρά, πάντα δηδῆ, πάντα μίσους καὶ βδελυγμίας γέμοντα. And similarly Œc. and Thl. and several moderns) **springing up** (φύω intrans., see reff.) **trouble you** (it is remarkable that the LXX [as edited] (see above) in Deut. l. c. has not ἐνοχλῇ, but ἐν χολῇ, as the Heb.: and Delitzsch supposes that the Writer followed the sound of ἐν χολῇ and substituted for it ἐνοχλῇ: as in Jude 12 the ἀπάταις of 2 Pet. ii. 13 is changed into ἀγάπαις (or vice versa). But this is hardly likely, especially when we find that

11 Cor. v. 9, 10, 11. vi. 9. Eph. v. 5. 1 Tim. i. 10. ch. xiii. 4. Rev. xxi. 8. xxii. 15 only †. Sir. xxiii. 16, 17 only. Acts xxiv. 5.) n = ver. 2. v. 8. vii. 9 only. Gen. xxv. 33. only †. Judith ix. 5. 3 Macc. iii. 24.

θῶσιν οἱ πολλοί· 16 μή τις [l]πόρνος ἢ [m]βέβηλος ὡς Ἡσαῦ, ὃς [n]ἀντὶ [o]βρώσεως μιᾶς [p]ἀπέδετο τὰ [q]πρωτοτόκια ἑαυτοῦ. 17 [r]ἴστε γὰρ ὅτι καὶ [s]μετέπειτα θέλων [t]κληρονο-

C μη τις ACDKI ...PN a b c d e f g h k l m o 17. 47

m 1 Tim. i. 9. iv. 7. vi. 20. 2 Tim. ii. 16 only. Lev. x. 10 al. (-λοῦν, o = here only. (John iv. 33 al.) 3 Kings xix. 6. p = Acts q here only. Gen. l. c. r James i. 19 reff. s here t = ch. i. 4 reff.

rec om οι, with DKL[P] rel [Chr$_3$ Damasc]: ins ℵ^{c} 17 [47] Clem$_1$ [Euthal-ms] Thdrt. 16. om ος D^{1}[-gr]. rec απεδοτο, with DKL[P]ℵ^{c} rel: txt AC. rec αυτου, with D^{1}KL[P]ℵ^{3} rel: txt ACD$^{2\cdot3}$ℵ^{1}. 17. for θελων, λεγων D^{1}[-gr].

the Alexandrine copy of the LXX, with which our Writer so often agrees, has ἐνοχλῇ [as has also B^{1}]. Delitzsch indeed supposes that this reading crept in after our Epistle was written: and strengthens his view by the superfluous and unintelligible καὶ πικρία following the word in the alex. text. But clearly that is no reason: nor is it probable that such correction should have been only one of four which are found in the mss. in Holmes, the other three being εν οχλῃ, ενοχῃ, εν ω χολῃ. The fact of ἐνοχλεῖν, ref. Luke, ὀχλεῖν Acts v. 16, παρενοχλεῖν Acts xv. 19, being all in St. Luke, does not make for Delitzsch's view: all men (taking his hypothesis of the authorship by St. Luke) are more free in quoting sayings where their own favourite words occur), and by its means the many (the whole congregation: see Gal. v. 9 quoted below) be polluted (how? by intercourse, by compromise, by over-persuasion, by imitation. The kind of pollution he explains in the next verse to arise from fornication and profanity. Thl. says, ὁ δὲ ἀλλαχοῦ γράφει· μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ (Gal. v. 9), τοῦτο καὶ ἐνταῦθά φησι· μή τις πονηρὸς εἰς λύμην πλειόνων εἶναι συγχωρείσθω): 16.] lest (there be) (this is a far more probable filling up of the construction, as an independent elliptic sentence, than to suppose it to furnish another subject to ἐνοχλῇ) any fornicator (to be taken literally, not as alluding to spiritual fornication, cf. Deut. xxxi. 16: Exod. xxxiv. 15 f.: for as Del. observes, this sense is foreign to the N. T. except in the Apocalypse: and it is very unlikely that the Writer should have used a meaning lying so far from the context, and not suggested either by the passage of Deut. to which he was before alluding, or by the history of Esau which he is now introducing. Nearly connected with the question of the sense of πόρνος, is that of the punctuation: whether by a comma after it we are to sever it from connexion with Esau, or not. Most Commentators join it with what follows. So Thdrt., Schol.-Matthæi, Isidor.-pelus., Primas., al., and explain it partly of the gluttony of Esau, partly of his having wedded strange women, partly by the character of a fornicator which is given him by later Jewish tradition: cf. numerous testimonies in Wetst. But others divide πόρνος from what follows. So Chrys., Joh. Damasc. (ἐνταῦθα στέξαι δεῖ, ἵνα ᾖ τελεία διάνοια, καὶ τὸ ἐπιφερόμενον· καὶ βέβηλος ὡς Ἡσαῦ, cited in Wetst. var. readd.), Thl. (οὐ τοῦτό φησι, ὅτι πόρνος ἦν Ἡσαῦ, ἀλλ' ἄχρις αὐτοῦ στῆσον, μή τις πόρνος ἐν ὑμῖν ἦτω. εἶτα ἀπ' ἄλλης ἀρχῆς εἶπε· μηδὲ βέβηλος ὡς Ἡσαῦ κ.τ.λ.): and so Calvin, Seb. Schmidt, Sykes, Cramer, Heinrichs, Bleek, De Wette, Bisping, Lünem. It seems hardly possible to decide. The character of Esau, from Scripture as well as tradition, will very well bear the designation πόρνος: and the balance of the sentence is better preserved by applying both to him, than by leaving πόρνος insulated. The objection, that the relative clause, ὃς ἀντὶ κ.τ.λ., applies only to βέβηλος, does not amount to much: for as Bengel remarks, "libido et intemperantia cibi affines." On the other hand Delitzsch's argument, that had πόρνος been intended to be separate, it would have stood μή τις πόρνος ᾖ, ἢ κ.τ.λ., is not sound: for the ellipsis might just as well stand in both clauses, as in one. He notices that in Philo, Quæst. in Gen. xxvii. 11, lib. iv. § 201 Potter's Appendix, p. 404, "Pilosus intemperatus libidinosusque est") or profane person (τουτέστι, γαστρίμαργος, κοσμικός, τὰ πνευματικὰ βεβηλῶν καὶ καταπατῶν, Thl.: a man of low views, who has no appreciation of any high or divine thing: ὃς τὴν παρὰ τοῦ θεοῦ τιμὴν ταύτην διὰ τῆς οἰκείας ῥᾳθυμίας ἀπέδοτο, καὶ μικρᾶς ἡδονῆς χάριν τὴν μεγίστην τιμὴν καὶ δόξαν ἀπώλεσε, Chrys.) as Esau, who for (on ἀντί, see on ver. 2) one meal sold (the use of ἀποδίδομαι, middle, for *to sell*, is common in good Greek) his own birthright ('rights of primogeniture:' τὰ πρωτοτόκια or -εῖα is the usual word in the LXX for the Heb. בְּכֹרָה or מִשְׁפַּט הַבְּכֹרָה, see Gen. xxv. 31—34: 1 Chron. v. 1: Deut. xxi. 17.

μῆσαι τὴν [u]εὐλογίαν [v]ἀπεδοκιμάσθη· μετανοίας γὰρ [w]τόπον [u] ch. vi. 7 reff.
[v] Matt. xxi. 42 ‖ and 1 Pet. ii. (4)
οὐχ εὗρεν, [x]καίπερ [y]μετὰ δακρύων [z]ἐκζητήσας αὐτήν.
7 (from Ps. cxvii. 22). Luke ix. 22 ‖ Mk. xvii. 25 only. Jer. vi. 30. [w] = Acts xxv. 16. Rom. xv. 23. Wisd. xii. 10. [x] ch. v. 8 reff. [y] Acts xx. 19, 31. ch. v. 7. [z] ch. xi. 6. Luke xi. 50, 51. Acts xv. 17. Rom. iii. 11. 1 Pet. i. 10 only. Eccl. i. 13.

The Greeks use for it ἡ πρεσβεία or τὸ πρεσβεῖον: Josephus has this last in this narrative, Antt. ii. 1. 1, and the LXX in Gen. xliii. 33. The reflexive ἑαυτοῦ, which must be read, may seem to be superfluous; but it serves to intensify the unworthiness of the act). 17.] For (the γάρ gives a reason for the caution, from the terrible result in Esau's case) ye know (ἴστε is not imperative, as the vulg. ("*scitote*") and Luther, but indicative. It was a fact of which no Hebrew could be ignorant) that when he afterward on his part (καί brings out this: *he* dishonoured his inheritance, but was in his turn rejected from the blessing) wished to inherit (see on this wide sense of κληρονομέω, ch. i. 4) the blessing, he was rejected (some supply παρὰ τοῦ θεοῦ, some παρὰ τοῦ πατρός. But there is no reason why both should not be joined. His father's blessing was God's blessing; his father's rejection was God's rejection. And so Thl., ἢ .... παρ' ἀμφοτέρων δῆλον γὰρ ὅτι καὶ ὁ πατὴρ κατὰ θεὸν ἀπεδοκίμασεν αὐτόν); for he found not place of repentance (*whose* repentance—*his own*, or *his father's?* The former is held by all the Greek expositors: by Luther, Calvin, Zeger, Grot., Bengel, De Wette, Bleek, Hofmann, Delitzsch, al. The latter, by Beza, Jac. Cappell., Schlichting, Raphel, Wolf, Carpzov, Tholuck, Ebrard, Stuart, Lünem., and most moderns except those named above. But the former I believe to be the only admissible sense. It is no mean argument for it, that the Fathers thought not of the other, though it would have been so useful to them in the Novatian controversy. Theodore of Mops. (Migne, Patr. Gr. vol. lxv. p. 968), though he wrests the passage from those who wished τὴν μετάνοιαν ἀνελεῖν, never hints at any other meaning. And his explanation is surely the right one: οὐχὶ συγχωρήσεως ἁμαρτημάτων μετανοήσας οὐκ ἔτυχεν ἐκεῖνος, οὐ γὰρ τοῦτο ἤτει τότε, ἀλλ' εὐλογίαν, ἣν κατὰ τὴν ἀξίαν τοῦ τρόπου τῷ ἀδελφῷ δοθεῖσαν ἀφαιρεθῆναι αὖθις οὐδαμῶς οἷόν τε ἦν καὶ δοθῆναι αὐτῷ πάλιν. It would surely be a most unnatural use of the phrase μετανοίας τόπον εὑρεῖν (cf. ref. Wisd., κρίνων δὲ κατὰ βραχὺ ἐδίδους τόπον μετανοίας: Clem.-rom. ad Corinth. 7, p. 225, μετανοίας τόπον ἔδωκεν ὁ δεσπότης τοῖς βουλομένοις ἐπιστραφῆναι ἐπ' αὐτόν: Liv. xliv. 10, "poenitentiæ relinquens locum:" Plin. Ep. x. 97. 10, "ex quo facile est opinari, quæ turba hominum emendari possit, si sit poenitentiæ locus:" and other examples in Bleek), to understand by μετανοίας, repentance not in the subject of εὑρεν, but in some one else. And thus referred to Esau himself, it will mean much as Thdr.-mops. above, that he found no way open to reverse what had been done, by repentance: the sin had been committed and the consequence entailed, irrevocably. He might change, but the penalty could not, from the very nature of the circumstances, be taken off. So that μετάνοια, in its full sense, had no τόπος. And such is the meaning of the 'locus poenitentiæ,' wherever occurring. We do not mean by it an opportunity to repent in a man's own bosom, to be sorry for what he has done, for this may be under any circumstances, and this might have been with Esau: but we mean, *a chance, by repenting, to repair.* So when a condemned criminal has a 'locus poenitentiæ' allowed him, we do not mean that he may die penitent, but that he is reprieved. I see not how else to understand this, and what follows: and thus understood nothing can be plainer), although he earnestly sought (reff.) it (*what?* not εὐλογίαν, as Thl., τινές in Œc., Calvin, Bengel, C. F. Schmid, Bleek, and even Delitzsch: for this would be, as Ebrard characterizes it, most unnatural, εὐλογίαν being separated from αὐτήν by a whole intervening clause, which will not bear parenthesizing, because ἐκζητήσας immediately takes up εὗρεν—he found it not, though he sought it. Regarding μετανοίας then as the only admissible antecedent for αὐτήν, the explanation will be very simple. μετανοίας τόπος is, in fact, μετάνοια. He found no place for μετάνοια: if he had found one, μετάνοια would have been secured: this was what he sought. So, when μετανοίας τόπον is taken up again, the mere secondary τόπος disappears, and it is αὐτήν, not αὐτόν, agreeing with the great thing really sought. This as against the arguments alleged in Delitzsch, al., who taking μετάνοια merely subjectively, maintain that it was not what Esau sought) with tears (Gen. xxvii. 38. It is obvious, that our passage, rightly understood, cannot by any means favour the exclusion of any sinner from repentance. In Esau's case the μετανοίας τόπος (see above) was closed, by circumstances themselves: the blessing had been given and could not be

a = ch. xi. 6 reff. Deut. iv. 11.
b Luke xxiv. 39. Acts xvii. 27. 1 John i. 1 only. Gen. xxvii. 12. c Deut. iv. 11. v. 23, also ix. 15. Rev. xxi. 8. d here only. Deut. i. c. Zeph. i. 15 al. (-φώδης, Exod. xix. 10.) e 2 Pet. ii. 4, 17. Jude 6, 13 only †. Symm., Ps. x. 2. xc. 6. f here only. Deut. i. c. v. 22. Exod. x. 22 only.

18 Οὐ γὰρ [a] προσεληλύθατε [b] ψηλαφωμένῳ, καὶ [c] κεκαυ-
μένῳ [c] πυρί, καὶ [d] γνόφῳ καὶ [e] ζόφῳ καὶ [f] θυέλλῃ, καὶ

18. rec aft ψηλαφ. ins ορει (*to supply the sense as below, ver* 22), with D[-gr] KL[P] rel [vulg-ed arm] Ath$_1$ Ps-Ath$_1$ Thdrt Damasc Œc [Orig-int$_1$]: bef ψηλαφ. m 116 [Chr$_2$]: om ℵ^{CR} 17 [47] am(with demid fuld harl tol F-lat) D-lat Syr coptt æth Chr-comm(τί τὸ ψηλαφώμενον πῦρ πρὸς τὸν ἀψηλάφητον θεόν;) Thl [Euthal-ms Orig-int$_1$] Primas. om 1st και D^1[-gr] 67^2 harl coptt arm. for κεκαυμ., κεκαλυμμενῳ D^1[-gr] Ps-Ath. rec (for ζοφῳ) σκοτῳ (*from Deut* iv. 11 ; v. 22), with D$^{2.3}$Lℵ^3 rel [Chr Thdrt Damasc]: txt ACD^1[P]ℵ^1 17 [Euthal-ms].—om και ζοφῳ K.

recalled. And this is our warning. It may be so, in many cases, with us. That it is always so, is not even hinted: but warning is given us that a path is not safe where even such a possibility may be encountered. See Prov. i. 24—32).

18—29.] Connected with what has preceded by γάρ. *Take heed that there be not such* (as in vv. 15, 16) *among you:* for (*not only have we the solemn warning of Esau, but*) *we are not under the law with its terrors, but under the gospel with its promises,—hearing one who speaks for the last time, who speaks from heaven—and receiving a kingdom which shall not be moved.* 18.] For (see above) **ye have not drawn near to** ('in your approaching unto God (reff.), it has not been to, &c.' The E. V. "ye are not come unto" omits the approach to God implied in προσέρχεσθαι) **that which was being touched** (understand ὄρει, which is expressed below with Σιών, and hence has come in as a gloss here. From the seeming difficulty of this, and from all who omit ὄρει here having taken the two dative participles as agreeing with πυρί, and in consequence giving no adequate sense, many even of our critical editors and expositors have here forsaken the testimony of antiquity, and inserted the ὄρει. But if we suppose Σιὼν ὄρος to have been before the Writer's mind from the first, there is no difficulty in his deferring the ὄρος so long. ψηλαφωμένῳ has been variously interpreted. Some, as Schöttgen, Kypke, Bengel, al., and Bretschneider, and even Palm and Rost, Lex., understand it, "*touched* by the fire of God," cf. Ps. ciii. 32, ὁ ἅπτόμενος τῶν ὀρέων καὶ καπνίζονται. But this seems hardly consistent with the present part., nor indeed at all with the sense of the word itself, which is to touch by feeling about, as a blind man does, *contrecto, palpo*—Isa. lix. 10, ψηλαφήσουσιν ὡς τυφλοὶ τοῖχον: Gen. xxvii. 12, μήποτε ψηλαφήσῃ με ὁ πατήρ: ib. 21, 22: Judg. xvi. 26, ἄφες με καὶ ψηλαφήσω τοὺς κίονας: Deut. xxviii. 29, καὶ ἔσῃ ψηλαφῶν μεσημβρίας, ὡσεί τις ψηλαφήσαι τυφλὸς ἐν τῷ σκότει: Job v. 14, τὸ δὲ μεσημβρινὸν ψηλαφήσαι-σαν ἴσα νυκτί: xii. 25, ψηλαφήσαισαν σκότος καὶ μὴ φῶς: Exod. x. 21, γενηθήτω σκότος . . . ψηλαφητὸν σκότος. And this sense will I believe fit our passage very well. Mount Sinai was a material mountain, which not only *might* be *touched*,—as many (Knapp, Böhme, Bleek, De Wette, Tholuck, Ebrard, Bisping, al.), identifying ψηλαφώμενον with ψηλαφητόν, —but *was being touched*, would have been touched by the people had it not been forbidden. So that the part. pres. (or imperf.) is in that peculiar sense of incompletion in which we so often find the imperf. itself, inviting after it an *el μή* in Greek, or a '*ni*' in Latin. Unless we bear this in mind, we are open to the objection that, while it was forbidden to be touched, it yet was touched. The other objection, brought by Delitzsch, that the Writer mentions this fact of *touching* below in other terms, with θιγγάνειν, is readily answered, that he is there using the very words of the prohibition in Exodus, whereas here he is giving scope to the graphic and rhetorical style of the passage. For the whole, cf. Exod. xix. 12, 13, where οὐχ ἅψεται αὐτοῦ χείρ leads very naturally to ψηλαφώμενον), **and which was burnt with fire** (cf. the same expression in reff. Deut., where nearly the same words, σκότος, γνόφος, θύελλα, following, put it beyond all doubt that πυρί is used here ablatively, not as a dative with κεκαυμένῳ, as Erasm., Calv., Beza, Bengel, Knapp, and more recently Delitzsch. (Such a connexion is perfectly allowable, against Ebrard, who ventures here one of his rash assertions: "κεκαυμένῳ cannot be an attribute of πυρί: for to designate a fire as 'a burning fire' would be superfluous, unless a burning fire is to be contrasted with a painted fire, which is not the case here." And this in the face of πῦρ διαπαντὸς καυθήσεται ἐπὶ τὸ θυσιαστήριον, Levit. vi. 13: see numerous other examples in Bleek.) The perfect participle, in either case, is somewhat startling. The present would

g σάλπιγγος h ἤχῳ, καὶ i φωνῇ i ῥημάτων, 19 ἧς οἱ ἀκού- g Exod. xix. 16. Matt. xxiv. 31. 1 Thess. iv. 16 al.
σαντες j παρῃτήσαντο μὴ k προστεθῆναι αὐτοῖς λόγον· h = Acts ii. 12. Luke iv. 37 only. Ps. cl. 3. see Luke iv. 8. constr., m Matt. xvi. o Col.
20 οὐκ l ἔφερον γὰρ τὸ m διαστελλόμενον, n Κἂν θηρίον
M βολη- o θίγῃ τοῦ ὄρους, p λιθοβοληθήσεται· 21 καὶ, οὕτως
θησεται ... ACDKL MPℵ a b c d e f g h k l m o 17. 47

xxi. 25. i Deut. iv. 12. j ver. 25 bis. Luke xiv. 18, 19. 1 Tim. iv. 7 al. Esth. here only. k Deut. v. 25. xviii. 16. = Gal. iii. 19. l = Rom. ix. 22. 20. Mark v. 43 al4. Acts xv. 24 only. Ezek. iii. 18. n Exod. xix. 12, 13 (freely). ii. 21. ch. xi. 28 only. Exod. l. c. only. p Matt. xxi. 35. Acts vii. 58, 59 al. Exod. l. c. viii. 26 al.

19. om μη ℵ¹[P Chr-2-mss$_1$]. προσθειναι A.

20. rec at end ins (*from* LXX) η βολιδι κατατοξευθησεται, with o(but aft κ. ουτως ver 21) : om ACDKLM[P]ℵ rel [vss Chr Euthal-ms Thdrt Damasc Thl Œc-comm].

21. rec ουτω, with Aℵ¹ rel : ου D¹ : txt CD²·³L[MP]ℵ³ k l m.

seem the more natural. But if in the case where it is taken with πυρί it is rendered '*kindled*' (see Del.), there can be no reason why it should not in the other be rendered '*lit up*.' '*Consumed*' would be κατακεκαυμένῳ: cf. Exod. iii. 2, ὅρα ὅτι ὁ βάτος καίεται πυρί, καὶ ὁ βάτος οὐ κατεκαίετο), **and to blackness and darkness and tempest** (cf. reff. Deut.), **and to sound of trumpet** (see ref. Exod. The Writer avoids the φωνή there used, having so soon to use φωνὴ ῥημάτων. As regards the method of declining ἦχος, see Winer, § 9, Remark 2. This form, which is blamed by Thomas Magister, is very commonly used by the classics. When Delitzsch states that it is the only form known to common Greek, he is as wrong the other way: see Aristoph. Av. 215: Plato, Rep. vii. p. 435: Herod. ix. 34: Callim. Hymn. in Jov. 53: Pind. Ol. 14. 29. Cf. Palm and Rost's Lex.) **and the voice of words** (ref.),

19.] **which they who heard** (ἧς, referring to φωνῇ, is governed by ἀκούσαντες, not as Storr, by λόγον) **entreated** (παραιτεῖσθαί τι = αἰτεῖσθαί τι παρά τινος, in all senses, but more usually in the deprecatory sense. Hence simply to *deprecate* (Thuc. v. 63, ὁ δὲ παρῃτεῖτο, μηδὲν τούτων δρᾶν): hence further, to *refuse* or *forbid*, as in Acts xxv. 11, and even more directly in ver. 25 below) **that** (more) **discourse should not be added to them** (αὐτοῖς might agree with τοῖς ῥήμασιν, but much more probably agrees with τοῖς ἀκούσασιν, from the form of construction in Deut. l. c., where they say that they should die, ἐὰν προσθώμεθα ἡμεῖς ἀκοῦσαι (A, προσθῶμεν ἀκοῦσαι ἡμεῖς) τὴν φωνὴν τοῦ θεοῦ ἡμῶν ἔτι. Calvin explains the sense, "Cæterum quod dicit populum excusasse, non ita debet accipi quasi populus renuerit audire Dei verba, sed deprecatus est, ne Deum ipsum loquentem audire cogeretur. Persona enim Mosis interposita horrorem nonnihil mitigabat"): 20, 21.] *Parenthetical, explaining the reason of this horror on the part of the hearers.*

20.] **for they could not bear that which was commanded** (Œc. and Thl. take this as an independent sentence, said of the general fearful character of the commands: τουτέστι τὸ διαλαλούμενον παρὰ τοῦ θεοῦ οὐκ ἠδύναντο τοῖς ὠσὶ στέγειν ὡς φοβερόν. And so Schlichting. But this would be exceedingly harsh, and finds no justification in the reason assigned by Schlichting, viz. that thus "sequentia verba tanquam per se posita, ad exaggerandum magis spectaculi illius terrorem pertinebunt." It is manifest, from the retention of the future λιθοβοληθήσεται, that the words are a citation, and this clause the introduction of it. But among those who agree thus far, there is another wide difference about the *voice* of the participle, as to whether διαστελλόμενον is middle or passive. Storr, Heinrichs, Schulz, Delitzsch, take it middle, in an active sense, "that which ordered:" viz. the divine voice. But surely this is, if admissible grammatically (see Mark vii. 36 and viii. 15, where only διεστέλλετο is found, all the other cases having the 1 aor. διαστεῖλασθαι, which stands on its own ground), yet contextually most improbable: 1. that God, or the voice of God, should be thus described by a neuter part.: 2. that with τὸ φανταζόμενον just below, in strict parallelism, τὸ διαστελλόμενον should signify any thing but that which was commanded), **Even if a beast** (much more if a man) **touch the mountain, it shall be stoned** (an abbreviation of Exod. xix. 12, 13, καὶ ἀφοριεῖς τὸν λαὸν κύκλῳ, λέγων, Προσέχετε ἑαυτοῖς τοῦ ἀναβῆναι εἰς τὸ ὄρος καὶ θιγεῖν τι αὐτοῦ· πᾶς ὁ ἁψάμενος τοῦ ὄρους θανάτῳ τελευτήσει. οὐχ ἅψεται αὐτοῦ χείρ· ἐν γὰρ λίθοις λιθοβοληθήσεται ἢ βολίδι κατατοξευθήσεται· ἐάν τε κτῆνος ἐάν τε ἄνθρωπος, οὐ ζήσεται):

21.] **and** (this clause is diversely punctuated. Before Beza, there was no comma at καί, and the sense was read straight on, "and so terrible was the sight, (that) Moses said," as in E. V. So the Fathers: so some MSS. of the vulg. So Mill, Bengel, Michaelis, and Lachmann. And thus, as Bl. well observes, should we

q ch. x. 27, 31 only. Deut. i. 19 al.
r here only †. Wisd. vi. 16. Sir. xxxi. (xxxiv.) 5 only. (-τασμα, Matt. xiv. 26.)
t 1 Macc. xiii. 2.
x ch. iii. 1 reff. 2. Dan. vii. 10.

q φοβερὸν ἦν τὸ r φανταζόμενον, Μωυσῆς εἶπεν u v Ἔκ- ACDKL
φοβός εἰμι καὶ tu ἔντρομος. 22 ἀλλὰ v προσεληλύθατε c d e f g
Σιὼν ὄρει, καὶ πόλει w θεοῦ ζῶντος Ἰερουσαλὴμ x ἐπου- h k l m o
ρανίῳ, 23 καὶ y μυριάσιν, ἀγγέλων z πανηγύρει καὶ ἐκ- 17. 47

s Mark ix. 6 only. Deut. ix. 19. 1 Macc. xiii. 2 Aℵ only. (-βεῖν, 2 Cor. x. 9.)
u Acts vii. 32. xvi. 29 only. Ps. xvii. 7. v ver. 18. w ch. iii. 12 reff.
y Luke xii. 1. Acts xix. 19. xxi. 20. Jude 14. Rev. v. 11 bis. ix. 16 only. Deut. xxxiii.
z here only. Ezek. xlvi. 11. Hos. ii. 11. ix. 5. Amos v. 21 only.

[for ην, η ℵ¹ 17.] om ειμι ℵ¹. εκτρομος D¹[ℵ].

22. for αλλα, ου γαρ A. om 1st και D¹(and lat) [æth Eus₁ Hil₁]. επουρ. bef ιερ. D¹·²(and lat).

23. for μυριασιν, μυριων αγιων D¹ [μυριασιν αγιων D²: txt D³], *multitudinem angelorum frequentem* D-lat, *multorum millium angelorum frequentiam* vulg Jer. ACLM[P 17. 47] a b d h k l m o vulg Orig₂ Eus$_{\text{saepe}}$ place a stop at πανηγ.

have punctuated in an Epistle of St. Paul, who is full of those broken constructions. But nothing can be more different than the style of this Epistle, which is weighed and rhetorically balanced with constant care. There can be little doubt in any who take this style into account, that the punctuation which began with Beza is right, viz. the setting a comma at καί, and regarding οὕτως φοβ. ἦν τὸ φαντ. as a parenthesis. καί must not, with Carpzov, Cramer, al., be taken for "*even*," for thus we should have an asyndeton: and it is too far separated from Μωυσῆς),—**so fearful was that which was revealed** (which appeared to them as a vision of the glory and majesty of Jehovah: φανταζόμενον δ' εἶπεν, ἐπειδὴ οὐκ αὐτὸν ἑώρων τὸν τῶν ὅλων θεόν, ἀλλά τινα φαντασίαν τῆς θείας ἐπιφανείας, Thdrt.),—**Moses said, I am in great terror and in trembling** (no such saying of Moses at this time is to be found in the sacred narrative. In ref. Deut. he says, καὶ ἔκφοβός εἰμι, which εἰμί should be ἦμην, and refers to the time when Moses went up to the mount after he had broken the tables. Our Writer probably transfers these words from that time to this, indicative of the terror which Moses felt at the divine presence on Sinai. Some have supposed that the saying is taken from some tradition: but none has been found to justify the idea. Others, as Calvin, suppose that "hæc communis totius populi querimonia; sed Moses inducitur, qui fuit veluti commune os omnium." But if so, where would be any climax, as there manifestly is in this verse?): 22—24.] *Contrast to the above negation, in setting forth that to which they are come.* There is apparently no studied logical order in the following clauses: and Bl. supposes there must have been some ancient inversion of them in our copies, seeing that πνεύμασι δικαίων τετελειωμένων would most naturally follow after μυριάσιν ἀγγέλων. But see on the several clauses, and the general concluding note. 22.] **but ye have drawn near** (both congregations drew near, cf. Deut. iv. 11, καὶ προσήλθετε καὶ ἔστητε ὑπὸ τὸ ὄρος: the difference is in that, to which. So that Chrys. misses the mark, when he says, ἐκεῖνοι οὐ προσῆλθον, ἀλλὰ πόρρωθεν εἱστήκεισαν, καὶ ὁ Μωυσῆς· ὑμεῖς δὲ προσεληλύθατε: and Thl., when he adds, ὁρᾷς τὴν ὑπεροχήν) **to Mount Sion** (here at length ὄρει is expressed: see above. Böhme and Kuinoel would take the following ἐπουρανίῳ as an epithet belonging to all three, ὄρει, πόλει, and Ἰερουσαλήμ: and so apparently did Œc.: ἀντὶ τοῦ Σινᾶ ὄρους, φησί, ἐνταῦθά ἐστιν, ὁ οὐρανός· τοῦτον γὰρ καλεῖ Σιὼν ὄρος καὶ Ἰερουσαλήμ. ὅθεν ἐπάγει ἐπουρανίῳ. But the form of the sentence will not allow this. Mount Sion, the abode of God which He loved and where He will abide continually, is used to signify, not its mere representative, which men know by that name, but the reality, God's own abode in heaven. See Ps. lxxviii. 68; cx. 2; cxxxii. 13 ff.: Isa. ii. 2 f.; xxviii. 16: Joel ii. 32: Micah iv. 1 f.: Obad. 17 al. And so Thl., ἀντὶ τοῦ Σινᾶ ἔχομεν Σιὼν ὄρος νοητὸν καὶ πόλιν νοητὴν Ἰερουσαλήμ, τουτέστιν αὐτὸν τὸν οὐρανόν. See Delitzsch's long note) **and to the city of the living God, the heavenly Jerusalem** (as the earthly Jerusalem, situate on Mount Sion, was the πόλις τοῦ μεγάλου βασιλέως, Matt. v. 35, so in a more blessed sense is that heavenly city the city of the living God. He is its maker and builder, ch. xi. 10: nor only so, but also evermore dwells in it with the light of His presence, cf. Rev. xxi. 22—24): 23.] Before rendering this verse, the difficult question of its punctuation must be dealt with. I extract in substance Delitzsch's note. The following varieties are possible, and occur, not only as proposed by Commentators, but as set down in MSS. and editions:—

κλησίᾳ [a] πρωτοτόκων [b] ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ ch. i. 6. Rom. viii.

29 al. = here only. see Num. iii. 40—43. xxii. 20 only. 3 Macc. iv. 14. (-γραφή, Acts v. 37.)

b Luke ii. 1, 3, 5 only. Judg. viii. 14 A. Prov.

rec ἐν ουρανοις bef απογεγρ., with K rel [Cosm$_1$] Damasc: txt ACDLM[P]ℵ m 17 [47] latt Syr coptt [æth arm] Clem$_1$ Orig$_3$[int$_2$] Eus$_4$ Chron$_1$ [Euthal-ms Cosm$_1$].

I. καὶ μυριάσιν ἀγγέλων πανηγύρει, καὶ . . .

a. καὶ μυριάσιν, ἀγγέλων πανηγύρει, καὶ . . .

b. καὶ μυριάσιν ἀγγέλων, πανηγύρει, καὶ . . .

II. καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ . . .

III. καὶ μυριάσιν, ἀγγέλων πανηγύρει καὶ . . .

According to I., which is found in most uncial MSS., &c., and is adopted by Erasmus, and by Tischendorf, the inner relation of the words of which the clause consists is left uncertain: all is undefined, for we punctuate as if it were καὶ μυρίων as in D^1, or as it might certainly be, καὶ μυριάδων ἀγγέλων πανηγύρει. This inaccuracy precludes both I. a (Griesbach, Knapp, Seb. Schmidt, Wolf, Böhme, Kuinoel, Tholuck), as making μυριάσιν in apposition with ἀγγέλων πανηγύρει,—and I. b (Œc. (πανηγύρει ἐν μυριάσιν ἀγγέλων ὑπερεχούσῃ), Thl. (ἡ πανήγυρις οὖν αὐτὴ ἐν μυριάσιν ἀγγέλων συνίσταται), Syr. ("*ad coetus myriadum angelorum*"), D-lat. ("*et multitudinem angelorum frequentem*"), Ambr. (below), Jerome ("*et multorum millium angelorum frequentiam*"): E.V. ("*to an innumerable company of angels*"), and so in A, C, and many cursive mss.), which makes πανηγύρει in apposition with μυριάσιν ἀγγέλων. The former of these two has nothing against it except that one cannot see any reason for μυριάσιν standing first so isolated: the latter is condemned by the unmeaning πανηγύρει lagging at the end. According to II. (Elzev., Beza, Jo. Gregor., Matthæi: also Calov., Kypke, Carpzov, Cramer, Baumgarten, Storr, De Wette (transl. 2nd edn.)), a new clause begins with πανηγύρει καὶ ἐκκλησίᾳ: for which arrangement Lünemann and Hofmann have decided, the former remarking, that πανήγυρις assembles the company of the firstborn in feast and jubilee, while ἐκκλησία binds them together in unity; the latter, that πανήγυρις and ἐκκλησία answer to the Heb. עֲצָרָה and קָהָל, the one denoting an assembly for worship, the other an assembly politically ordered. But it is difficult to see why the coupling of clause to clause by καί, which prevails through the sentence, should thus be broken through: and while the former of these Hebrew words is only once (ref. Amos) rendered πανήγυρις by the LXX, the two words never occur together in the O. T. We have then left III. (Bengel, C. F. Schmid, Ernesti, Schulz, Vater, Lachm., De Wette (transl. 3rd edn.), Theile), for which Bleek also decides, remarking rightly, that only on this view is the beginning of the sentence by the simple word μυριάσιν explained. The Writer begins with it, in order afterwards to say *per partes* of what these myriads consist, as in the O. T. also we read of רִבְבוֹת both of angels, ref. Deut., and of the congregation, Num. x. 36. πανήγυρις is the complete, multitudinous, above all, jubilant, festal and blissful assembly: thus Ambrose renders "et decem millibus lætantium angelorum," and Aug. "exultantium." Adopting then this arrangement, the verse will stand,—**and to myriads** (reff.: commonly used of the angelic company surrounding Jehovah), **the festal host of angels and the assembly of the firstborn which are written in heaven** (who are these? Why are they put with the angels? Why does the Writer place κριτῇ θεῷ πάντων between the assembly of the firstborn and the spirits of just men made perfect? These, says Delitzsch, are three closely connected questions, and among the very hardest in our Epistle. The answers to them are very various. Many understand them of the first-fruits of the Christian church (ἀπαρχή, Rev. xiv. 4: see also 2 Thess. ii. 13 v. r.): so De Wette, "those who are fallen asleep in the faith of Christ, and possibly also glorified by martyrdom, who have entered earlier than others, as it were the firstborn, into blissful union with God and Christ." As Del. observes, if we hold them to be martyrs, the following words, καὶ κριτῇ θεῷ πάντων, might have a certain propriety from Rev. vi. 9 f., where the souls of the martyrs under the altar cry, ἕως πότε . . . . οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς; But this view seems altogether to fail when we attempt to explain by it ἀπογεγραμμένων ἐν οὐρανοῖς. Those of whom our Lord says, Luke x. 20, χαίρετε ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς, are *yet living on earth*. According to St. Luke's manner of speaking, the firstborn are hereby designated as enrolled (see reff. Luke) in the heavenly roll: and Scripture usage seems to demand that we consider one thus described, as not yet in possession of everlasting life in the fullest

c = James iv. 12 reff. d = Luke xxiv. 37, 39. Acts vii. 59. 1 Pet. iii. 19. 46. Wisd. iii. 1. e Cant. Tr. Puer. 63. f = Matt. xxv. 37, g ch. ii. 10 reff. xi. 40.

c κριτῇ θεῷ πάντων, καὶ de πνεύμασιν ef δικαίων g τετε- ACDKL MPℵ a b c d e f g h k l m o 17. 47

πνευματι D¹(and lat) [demid Cosm,]. for δικαιων τετελειωμενων, τελιων δεδικαιωμενοις ℵ¹.—τεθεμελιωμενων D¹, *funditorum* D-lat, *fundatorum* Hil.

sense, but as destined to life (cf. Isa. iv. 3: Acts xiii. 48). This would forbid us from thinking of the 144,000 whom St. John saw with the Lamb on the heavenly Sion, who bore on their foreheads the name of the Lamb and of the Father. For this sealing was among the insignia of their eternal glorification: whereas the being enrolled in the book of life is the token to us, while here below, of our heavenly citizenship, and seems to lose all its significance, as soon as we have entered the heavenly city and need no assurance of our citizenship either for ourselves or for others. So that though we are tempted, both by the fact of their being classed with the angels, and by their being πρωτότοκοι (cf. ἀπὸ τῶν ἀνθρώπων ἀπαρχή, Rev. xiv. 4), to identify these with the χιλιάδες seen by St. John, we must give up the parallel, these ἀπογεγραμμένοι ἐν οὐρανοῖς being not yet citizens of heaven who have taken up their full citizenship by passing through death, but persons to whom their citizenship is assured, they being as yet here below. Add to which, that they are distinguished from the spirits of just men made perfect, by the term ἐκκλησία: and that it would be difficult or rather impossible, on this hypothesis, to give any account of the sense or arrangement of the two following clauses. Just as inadmissible is it, or even more so, to understand, with Lünem., by the πρωτότοκοι the patriarchs and saints of the O. T., and then by πνεύμασι δικαίων τετελ., not, as De W., the O. T. but the N. T. saints. So that, to say nothing of other varieties of interpretation not worth mentioning, there is no way left but to see, in the ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, THE CHURCH BELOW. And this view, far from being a last refuge, is justified by every consideration. For, 1. thus ἐκκλησία is explained, which every where when used of men and not of angels, Ps. lxxxviii. 5, designates the assembly of saints on earth: 2. the adjunct ἀπογεγρ. ἐν οὐρ. is accounted for, indicating as it does the heavenly charter of the church below, the invisible side of their sonship and citizenship (cf. 1 John iii. 2), with which in this description of heaven we are mainly concerned: 3. we get an explanation of the choice of the term πρωτοτόκων to describe Christian believers. The Writer having given the warning example of Esau, who for a morsel of meat sold his birthright, has prepared the way for such a designation, while at the same time, as Knapp rightly remarks, the long sentence beginning at ver. 18 aims at this, "ut Christiani contra ἀπιστίαν muniantur et bona sua (τὰ πρωτοτόκια αὐτῶν) nosse discant." There is no distinction between firstborn and later-born Christians, but, as Hofmann also acknowledges, all Christians as such are called πρωτότοκοι because of their heritorship of the heavenly inheritance. We may also remark that thus the analogy with the firstborn of Israel is completely fulfilled. They were dedicated to God specially as his priests (Exod. xiii. 1, 2, 11—15), and royal succession was in the firstborn: so that in πρωτότοκοι we have that which St. John says: ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ. This primogeniture, which belonged to Israel as such (Exod. iv. 22), belongs to Christians as such, and to every one of them: they are enrolled not merely in an earthly register, cf. Num. iii. 42, but in the book of life in heaven. We also thus, 4. obtain an explanation of the juxtaposition in the sentence of the myriads of angels and the myriads of the firstborn: the key to it being found in ch. i. 14, where God is said to have apportioned the angels as λειτουργικὰ πνεύματα to minister to the *heirs of salvation*. Thus we have the heavenly spirits and the firstborn whose names are in heaven, the jubilant choir above and the militant church below, ranged together. But, 5. we also get, what we find on no other hypothesis, an explanation of the sequence of κριτῇ θεῷ πάντων on ἐκκλησίᾳ πρωτοτόκων, and of that of πνεύμασιν δικαίων τετελειωμένων on κριτῇ θεῷ πάντων. The key to the words is in ch. x. 30, κύριος κρινεῖ τὸν λαὸν αὐτοῦ. The church militant here below brings to mind those enemies and persecutors, for deliverance and righting from whom she looks to the righteous judgment of God. And he who is in fellowship (1 John i. 7) with the great Judge has no judgment to fear, but is δεδικαιωμένος; thereby leading on to the πνεύμασιν δικαίων τετελειωμένων which follows. Thus, according to Delitzsch's note, which in the main I have here followed, the connexion between the clauses is established, and the arrangement justified: and I own this interpretation seems to me the only one which in any way fulfils those requirements. A summary of other interpreta-

λειωμένων, [24] καὶ [h] διαθήκης [hi] νέας [k] μεσίτῃ Ἰησοῦ, καὶ [h] here only. (see note.)

[i] Luke v. 39. 1 Cor. v. 7. Col. iii. 10. Lev. xxiii. 16. [k] ch. viii. 6 reff.

24. μεσιτης D[1][-gr] 109.

tions may be seen in Bleek and Lünemann. There is a monograph by Mosheim, De Ecclesia Primogenitorum in Cœlo adscriptorum ex Hebr. xii., Helmst. 1733, which I have not seen. He takes them, in common with Bleek, De W., al., as the first converts to Christianity already entered into glory. Estius most nearly approaches the interpretation given above. His whole note is very good; the conclusion especially so: "Sensus igitur hujus partis est: aggregati estis et adscripti in societatem eorum qui præ cæteris mortalibus electi sunt a Deo et ab aliis separati, tanquam primogeniti, et in cœlis, tanquam beatitudinis cœlestis hæredes, conscripti. Hæc vero dicens significat et ipsos esse primogenitos et conscriptos in cœlis"), and to **God the judge of all** (not, as many moderns,—Erasm.(annot. appy.), Hermann de Wall, Bengel, Wetst., Cramer, Michaelis, C. F. Schmid, Storr, Knapp, Dindorf, Vater, Paulus, De Wette, Bleek, Stuart, Lünem., Delitzsch,—"to the (a) judge, the God of all." For, 1. the order of the words in the clause is the natural one where a predicate is brought out into prominence for any reason, whether to be affirmed, or made the subject of attention: cf., for the first, 1 Thess. iv. 6, διότι ἔκδικος κύριος περὶ πάντων τούτων, and for the second James i. 5, παρὰ τοῦ διδόντος θεοῦ πᾶσιν: 2. all the Greek expositors, and the ancients without exception, took the words so, e. g. as Thl., πάντων γάρ, οὐχὶ Ἰουδαίων μόνον, ἀλλὰ καὶ πιστῶν ἐστι κριτής: 3. if they meant, "to a judge, the God of all," surely they would have been otherwise expressed, —κριτῇ (τῶν) πάντων θεῷ or the like: 4. thus only, by uplifting the universal right judgment of God, does the clause fit the context, coming between the mention of the elect, written in heaven, and the spirits of the *just*, shewing that the ἀπογραφή is no arbitrary selection,—the δικαίωσις no unreasonable procedure. It is not improbable that the Writer may have had in view Abraham's question Gen. xviii. 25, "Shall not the judge of all the earth do right?" I only stop to protest, even for those who adopt the θεῷ πάντων view, against the idea of Delitzsch, al., that πάντων is neuter. God could not be said to be θεὸς πάντων in the neuter sense of πάντα. He is ὁ ἐπὶ πάντων θεός, Rom. ix. 5, which is widely different: δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, ch. ii. 10, which again is widely different: He is θεὸς τῶν πνευμάτων καὶ πάσης σαρκός: but He is not θεὸς τοῦ κόσμου, nor θεὸς τῶν πάντων (neut.). He is God of πάντες, but not of πάντα; the God not of the dead, but of the living. Primas., Œc., Thl., Faber Stap., Braun understand this of Christ: but it is a characteristic of this Epistle that all judgment is formally, and in words, referred to God the Father: see ch. iv. 11 f.; x. 30 f.; ver. 29; ch. xiii. 4), **and to the spirits of just men who have been perfected** (i. e. the whole number of the just who have passed into their rest, from righteous Abel downwards; not yet δικαίοις τετελειωμένοις, because they are as yet disembodied and awaiting the resurrection, but πνεύμασιν δικαίων τετελειωμένων. This τελείωσις has been through sufferings, through trials, through running and having ended their race. All is accomplished, their probation, their righteousness, God's purposes respecting them. They are not sleeping, they are not unconscious, they are not absent from us: they are perfected, lacking nothing, except, and that is our defect because we are as yet imprisoned in an unspiritual body, communion with us: their spirits are perfect, and therefore not suspended from the spirit life, but waiting only for bodily perfection also. The exposition of this clause has been much disturbed by the mistaken views taken of the former ones. It has been variously explained; of the N. T. saints only (Grot., Mosh., Bengel, Sykes, Baumgarten, C. F. Schmid, Storr, al.), of the O. T. saints (Corn. a-Lap., Schlicht., Wolf, Schulz, Bleek, De W., Ebrard). It is understood as above by Knapp, Böhme, Tholuck, Bisping, Delitzsch. The Greek expositors also give it a general reference: e. g. Thl., τουτέστι, ταῖς ψυχαῖς τῶν εὐδοκιμησάντων καὶ τελείων φανέντων παρὰ θεῷ, διὰ πίστεως δηλαδή, ὡς ἀπέδειξεν. This perfection of the just is the result of the (anticipated) just judgment of God, and thus aptly follows κριτῇ θεῷ πάντων),

24.] **and to the mediator of the latter covenant** (νέας, not = καινῆς. νέος is *recens*: καινός, *novus*: νέος, the more objective word, καινός, the more subjective. But this must not be taken exclusively. νέος carries with it the freshness of youth, and is the livelier, more graphic word. See reff., esp. Col. In ch. ix. 15 our Lord is characterized as διαθήκης καινῆς μεσίτης), **Jesus** (the mention of the δίκαιοι τετελειωμένοι at once introduces that of Him who was Himself τετελειωμένος, ch.

αἵματι [l] ῥαντισμοῦ [m] κρεῖττον λαλοῦντι [n] παρὰ τὸν Ἄβελ. ACDKL MP ℵ a b
25 [o] βλέπετε μὴ [p] παραιτήσησθε τὸν λαλοῦντα. εἰ γὰρ c d e f g
ἐκεῖνοι οὐκ [p] ἐξέφυγον ἐπὶ γῆς [q] παραιτησάμενοι τὸν h k l m o
17. 47

l p Pet. i. 2 only †. Num. ix. 9, &c. Zech. xiii. 1 A(not F.) ℵ[3b] only. (-τίζειν, ch. ix. 13.) q ch. ii. 3 reff.

m ch. i. 4 reff. n ch. ix. 23 reff. o ch. iii. 12 reff. p ver. 19 reff.

rec κρειττονα, with 17 [47 Thdrt Cosm$_1$]: txt ACDKLM[P]ℵ rel.

25. aft λαλουντα ins υμιν D^1 harl^1 [sah æth], *in vobis* D-lat. rec (for εξεφ.) εφυγον, with D^{3}KLMℵ^3 rel Thdrt Damasc, εφυγαν D^1: txt AC[P]ℵ^1 17 Chr$_1$ Cyr$_1$ Damasc-comm, *effugerunt* vulg(and F-lat) D-lat. rec ins της bef γης, with Cyr [Damasc]: om ACDKLM[P]ℵ rel [arm Chr$_1$ Euthal-ms Cyr$_1$ Thdrt]. rec τον bef επι γης παρ., with KL[P]ℵ^3 rel [Chr Thdrt Damasc]: txt ACDMℵ^1 m 17 [Euthal-ms] Cyr$_1$.

ii. 10, and who is the τελειωτὴς τῆς πίστεως, ver. 2. Cf. ch. vii. 22. Our Writer especially loves to use the name JESUS. To *Christ*, all that is predicated of our Lord belonged officially: but when it is predicated of Jesus, it becomes personal fact, realized in one whom we know and who loves us. That Christ is the mediator of the new covenant, is a theological truth: that Jesus is, is a glorious token of God's love manifested to us men), **and to the blood of sprinkling** (naturally following on the mention of διαθήκη, for no διαθήκη is consecrated without blood, ch. ix. 18, 22. And if Moses had blood wherewith to sprinkle the people, much more Jesus, of whom Moses was a shadow. And therefore the Writer, enumerating the great differences of our Sion from their Sinai, though he has not recounted their blood of sprinkling, as not being worthy of mention in the face of the terrors of God's law, mentions ours, by which we were redeemed unto God, and assigns it a place in the heavenly city, next to, but separate from, Jesus Himself in His glorified state. If we come to enquire how this can be, we enter on an interesting but high and difficult subject, on which learned and holy men have been much divided. Our Lord's Blood was shed from Him on the Cross. And as His Body did not see corruption, it is obvious to suppose, that His Blood did not corrupt as that of ordinary men, being as it is so important a portion of the body. Hence, and because His resurrection Body seems to have been bloodless,—see Luke xxiv. 39: John xx. 27, and notes,—some have supposed that the Blood of the Lord remains, as it was poured out, incorruptible, in the presence of God. On such a matter I would neither affirm nor deny, but mention, with all reverence, that which seems to suit the requirements of the words before us. By that Blood we live, wherever it is: but as here it is mentioned separately from the Lord Himself, as an item in the glories of the heavenly city, and as "yet speaking," it seems to require some such view to account for the words used. Bengel has here a long excursus on the point, in which he takes strongly the above view. Chrys. also seems to have done so, Hom. xxxiii. on Heb. xiii., vol. xii. p. 229, where the text is in some confusion, but Mutianus seems to have expressed the sense (p. 447): "Foris quippe passus est, sed ad cœlum sanguis sublatus est" (εἰς τὸν οὐρανὸν τὸ αἷμα ἀνηνέχθη). The blood of Christ is called αἷμα ῥαντισμοῦ, inasmuch as, like that sacrificial blood of old materially, it is spiritually sprinkled on the conscience of those who come unto God by Him, cf. ch. ix. 13 ff.; x. 22; xiii. 12) **speaking better** (κρεῖττον adverbially: as in 1 Cor. vii. 38, κρεῖσσον ποιεῖν is opposed to καλῶς ποιεῖν. And the adverb refers not to the *manner* of the speaking (as Thdrt., διὰ τῶν πραγμάτων φθεγγόμενον: Chrys., τοῦτο γὰρ πάντας ἐκάθηρε, καὶ φωνὴν ἀφίησι λαμπροτέραν καὶ εὐσημοτέραν, ὅσῳ μείζονα τὴν μαρτυρίαν ἔχει τὴν διὰ τῶν πραγμάτων: and Schol.-Matthæi, τὸ μὲν γὰρ τοῦ Ἄβελ ᾅδεται μόνον, τοῦτο δὲ ἐνεργεῖ τὴν τῶν ἀνθρώπων σωτηρίαν. This accords with their understanding of λαλεῖ above in ch. xi. 4), but to the matter spoken. So, after Cyr.-alex. de Adorat. in Spir., and ver. xv., vol. i. p. 528, Œc., τὸ μὲν γὰρ Ἄβελ αἷμα κατακεκράγει τοῦ φονευτοῦ, τὸ δὲ χριστοῦ ὑπὲρ ἡμῶν λαλεῖ πρὸς τὸν πατέρα: "ille flagitabat ultionem, hic impetrat remissionem," Erasm.(par.). And so most later Commentators. Delitzsch unites both views) **than Abel** (not, "*than that of Abel:*" for in ch. xi. 4, it is Abel himself who speaks, in his blood: see note there). **25.**] This voice of the blood of sprinkling, just mentioned, leads naturally to the *caution not to despise that voice, nor put it by as they of old did the* φωνὴ ῥημάτων *from Sinai.* **Take heed** (more forcible without any inferential particle such as οὖν) **that ye decline not** (see above on ver. 19) **him that speaketh** (i. e. God in Christ, see below). **For if they did not escape** (how? in one of two senses: either, 1. they did not escape hearing the voice on account of this their παραίτησις: or, 2., which seems more probable, they did

[r] χρηματίζοντα, [s] πολὺ [s] μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν [t] ἀποστρεφόμενοι· 26 οὗ ἡ φωνὴ τὴν γῆν [u] ἐσάλευσεν τότε,

r = ch. viii. 5 reff.
s ver. 9.
t = Matt. v. 42. 2 Tim. i. 15. Tit. i. 14. Wisd. xvi. 3.
u Acts iv. 31. xvi. 26 al. Judg. v. 5. Ps. cxiii. 7.

rec πολλῳ, with D[3]KLM[P] rel [Chr Euthal-ms Cyr[1] Thdrt Damasc]: txt ACD[1]ℵ 17. υμεις C 43[-7. ουρανου MN [b c d f h k l] Chr[1].

not escape God's vengeance in punishment: the Writer taking this their παραίτησις of the divine voice as a sort of sample of their disobedient and unbelieving spirit), declining as they did (not 'who declined,' *ol παραιτ.*) him who spoke (χρηματίζων, see on ch. viii. 5, of an oracular command given by the Deity: and here the *χρηματίζων* is God, see below) on earth (on Mount Sinai. The construction is a trajection not unusual with our Writer: cf. ch. ix. 15, 16, and ver. 11), much more we (shall not escape), who are turning away from (ἀποστρεφόμενοι, '*aversantes*:' so we have an accusative after ἑστῆναι, ὑπεκστῆναι, ὑπεκτρέπεσθαι, ἐκτρέπεσθαι, ἀφίστασθαι, &c. See Kühner, § 551, Anm. 3. Cf. ἐξαναχωρεῖν τὰ εἰρημένα, Thuc. iv. 28) him (who χρηματίζει) from (the) heavens (we now come to the somewhat difficult question, the answer to which we have taken for granted in the rendering of this verse: viz. *who are intended by* the various objects, τὸν λαλοῦντα, τὸν ἐπὶ γῆς χρηματίζοντα, τὸν ἀπ' οὐρανῶν. Let us take the second of these first, as furnishing the key to the others. τίνα λέγει; (says Chrys.) ἐμοὶ δοκεῖ, Μωυσῆν. And so Œc., Carpzov, al. But this cannot well be. For παραιτησάμενοι manifestly refers back to ver. 19: where it was not Moses, but God, whom they παρητήσαντο. It must be laid down then as certain, that ὁ ἐπὶ γῆς χρηματίζων is God. Then if so, who is ὁ ἀπ' οὐρανῶν, or in other words who is ὁ λαλῶν, for these two are manifestly the same? Clearly, not Jesus: for by οὗ ἡ φωνή, which follows, the voice of this same speaker shook the earth at the giving of the law: and it can by no ingenuity be pretended, that the terrors of the law proceeded from the Son of God; especially in the face of the contrast drawn here, and in ch. ii. 2 ff. And it would be against all accuracy and decorum in divine things, to pass from the speaking of the God of Israel to that of our Lord Jesus Christ in the way of climax as is here done, with πολὺ μᾶλλον, 'much more shall we not escape.' Add to which, that, if Christ is to be understood as the subject of vv. 26 ff., we shall have Him uttering the prophetic words ἔτι ἅπαξ κ.τ.λ., whereas both from our Writer's habit of quoting prophecy (cf. ch. i. 1; iv. 7; vi. 13; viii. 8; xi. 11) and from the context of the prophecy itself, they must be attributed to the Father. How then are these difficulties to be got over? Simply by taking as above, the speaker in both cases to be GOD: in the first, as speaking from Mount Sinai by His Angels: in the second, as speaking from His heavenly throne through His exalted Son. Thus it is true we lie open to one objection, viz. that the giving of the law is ever regarded in the O. T. as a speaking from heaven: so Exod. xx. 22, ὑμεῖς ἑωράκατε, ὅτι ἐκ τοῦ οὐρανοῦ λελάληκα ὑμῖν: cf. Deut. iv. 36: Neh. ix. 13. But this objection, though at first sight weighty, is by no means decisive. The οὐρανός spoken of is surely nothing but the material heaven, as apparent to the Israelites in the clouds and darkness which rested on Sinai, and totally distinct from the οὐρανός here, the site of our blessed Lord's glorification, who is spoken of, ch. iv. 14, as διεληλυθὼς τοὺς οὐρανούς. Thus the words have been explained from early times: e. g. by Theodoret (παρακελεύεται αὐτοῖς μὴ ζηλῶσαι τὴν ἐκείνων ταχύτητα, μηδὲ παραπλησίως ἐκείνοις καταλιπεῖν τὸν δεσπότην, καὶ πρὸς τὸν οἰκέτην δραμεῖν, καὶ ἀντὶ τοῦ θεοῦ τὸν Μωυσέα λαβεῖν, καὶ ἀντὶ τῶν καινῶν προσμεῖναι τοῖς παλαιοῖς. καίτοι, φησίν, οὐκ οὐρανόθεν αὐτοῖς ὁ θεός, ἀλλ' ἐν τῷ Σινᾷ ὄρει τὴν νομοθεσίαν ἐδίδου· ἡμεῖς δὲ τὴν ἀπ' οὐρανῶν ἐπιφάνειαν προσδεχόμεθα τοῦ δεσπότου, καὶ διδάσκων ὡς αὐτὸς καὶ τούτων κἀκείνων νομοθέτης γεγένηται, ἐπήγαγεν: where it is true in the last clause he seems rather to incline to believe that the Second Person of the Trinity is throughout spoken of), Calvin, Schlichting, Owen (in the main: "God himself, or the Son of God"), Grot. ("Utrovis modo legas, τόν quod hic legitur et quod sequitur, non distinguit eum cui parendum sit, sed modum quo is se revelavit"), Limborch, Bengel, Peirce, Carpzov, Wetst., Baumgarten, al., Bleek, De Wette, Tholuck, Lünemann, Delitzsch, al.); 26.] whose voice (see on last verse) shook the earth then (ὅτε, φησί, ἐνομοθέτει ἐν τῷ ὄρει τῷ Σινᾷ. So in ref. Judg., in Deborah's Song, γῆ ἐσείσθη . . . ὄρη ἐσαλεύθησαν ἀπὸ προσώπου κυρίου ἑλωΐ, τοῦτο Σινᾶ ἀπὸ προσώπου κυρίου θεοῦ Ἰσραήλ. Cf. ref. Ps. In Exod. xix. 18, where the E. V. has after the Heb.,

v perf. act., Rom. iv. 21 (pass., Gal. iii. 19) only. 1 scr., James i. 12 al. 4. Rev. vi. 13 only.

νῦν δὲ ᵛ ἐπήγγελται λέγων ʷ Ἔτι ˣ ἅπαξ ἐγὼ ʸ σείσω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. 27 Τὸ δὲ ἔτι ˣ ἅπαξ ACDKL MPℵab cdefg hklmo

w Hag. ii. 6, 7 (freely). x ch. vi. 4 reff. y Matt. xxi. 10. xxvii. 51. xxviii. 17. 47

26. *εγω* bef *απαξ* D¹(and lat). rec *σειω*, with DKL[P] rel Ath-2-mss Chr₁ [Quæst₁ Euthal-ms Damasc] Thdrt: txt ACMℵ 17 [47] vulg Syr coptt [æth] Ath₁ Cyr₁ Cosm₁ Andr₂ Areth₂. add *λεγει* D¹(and lat).

"the whole mount quaked greatly," the LXX render, *καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα*: reading, perhaps, with some Hebrew mss., הָהָר instead of הָרֵי. *σαλεύειν* is intransitive as well as transitive in the classics (e. g. Soph. Œd. Tyr. 23), but in Hellenistic Greek transitive only: see reff. Some take this shaking of the earth to be meant of a figurative excitement of men's minds: so Justiniani ("Ait Apostolus divinam vocem tunc movisse terram, cum angeli opera tam multa signa in monte Sinai edidit, quæ non modo ingentem admirationem pepererunt, sed non exiguum incusserunt terrorem: nonnullam etiam lætitiam attulerunt bonis, quod legem ab ipso Deo immortali acciperent"), Estius. But there can be little doubt, that the material explanation is the true one. The so-called pentameter, *οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε*, could hardly have been observed, but by one whose eye was quicker than his ear), but **now** (*νῦν*, not only *ut res nunc se habent*, but here in a more temporal sense, as opposed to *τότε*: *now*, under the prophetic revelations since the captivity,—under the N. T. dispensation in which those prophecies will find their fulfilment) **hath He** (God: see above) **promised** (perf. pass., in middle sense, see ref. and Winer, § 39. 3. Cf. also Acts xiii. 2; xvi. 10; xxv. 12: Exod. iii. 18 al. Böhme and Vater would render it passive, "hath it been promised:" but *λέγων* following, though it might suit the style of the Apocalypse, will not agree with the careful precision of our Epistle), **saying, Yet once (more), and I will shake not only the earth, but also the heaven.** The prophecy in Haggai is uttered, like the whole of his prophecies, with reference to the second temple, which was then rising out of the ruins of the first, smaller indeed and poorer, but destined to witness greater glories. It was to be the scene of the last revelation of Jehovah to His people: and the house of David, then so low, was to rise above the ruins of the thrones of the earth, and endure as the signet on God's right hand (Hag. ii. 21—23). It is this ruin of earthly powers, this antitypical shaking of the earth and all that is in it, after the typical material shaking at Sinai, of which the Prophet speaks. And the result of this shaking was to be, that the best treasures of all nations (not to be understood personally of Christ, but as LXX, *ἥξει τὰ ἐκλεκτὰ πάντων τῶν ἐθνῶν*), should be brought to adorn that temple. The expression here (as in LXX) rendered *ἔτι ἅπαξ κ.τ.λ.* is in the Heb. עוֹד אַחַת מְעַט הִוא, i. e., as in E. V. (see Hofmann, Weissag. u. Erfüll. i. 330, and Hitzig in loc.), "Yet once, it is a little while, and:" i. e. the period which shall elapse shall be but one, not admitting of being broken into many; and that one, but short. Thus the prophecy seems to point to the same great final bringing of all the earth under the Kingdom of God, which is spoken of in Zechariah xiv. when the Lord shall come and all his saints with Him, the great antitype of Sinai (cf. Deut. xxxiii. 2), so often the subject of ancient prophecy. See this more fully entered upon in Hofmann, as above, and in Delitzsch's note here. It is clearly wrong, with some interpreters, to understand this shaking of the mere breaking down of Judaism before the gospel, or of any thing which shall be fulfilled *during* the Christian œconomy, short of its glorious end and accomplishment. The *οὐ μόνον, ἀλλὰ καί*, which the Writer has substituted for the simple *καί* of the LXX, is adopted for the sake of bringing out the point which is before him, the earth, and the speaking from the earth, on the one hand, the heaven, and the speaking from the heaven, on the other. But the *οὐρανός* here, that is to be shaken, is the material heaven stretched above this earth.

27.] **But (now) this yet once (more)** (Hengstenberg's idea that the Writer lays no stress on *ἔτι ἅπαξ*, but, in citing these words, means in fact the whole of the prophecy ("this, *ἔτι ἅπαξ κ.τ.λ.*"), is evidently absurd. It is *on these words* that the Writer's argument depends, there being nothing in the following words of the prophecy to imply this removing, but only in the *ἔτι ἅπαξ*. Still as Delitzsch well argues, the argument does not stand and fall with the *ἔτι ἅπαξ* of the LXX. The great final shaking which is to introduce the accomplished kingdom of God is at all events that after

ᶻ δηλοῖ τὴν τῶν ᵘ σαλευομένων ᵃ μετάθεσιν ὡς πεποιημένων, ᵃ ch. ix. 8 reff. a ch. vii. 12 reff. ἵνα ᵇ μείνῃ τὰ μὴ ᵘ σαλευόμενα. 28 διὸ ᶜ βασιλείαν b = ch. x. 34 reff.

c Dan. vii. 18. v. 31. Herod. ii. 126. iii. 68 (al. in Bl.).

27. rec των σαλ. bef την, with D³KL[P] rel Ath₁ [Chr Euthal-ms Thdrt Damasc]: om την D¹M: ins in both places ℵ³: txt ACℵ¹ 17 [Cosm₁]. om ινα μειν τα μη σαλ. A.

which there shall be no other. At this the words ἔτι ἅπαξ point: but it does not rest on them for its proof) indicates (see ch. ix. 8, note) **the removal of the things shaken, as of things which have been made, in order that the things which are not** (i. e. cannot be, which the μή hints at) **shaken may abide** (three ways of taking this sentence are grammatically and philologically possible. 1. That given above, to the consideration of which I will presently return. 2. We may join ἵνα &c., not with the fact pointed at, the μετάθεσις τῶν σαλευομένων, as its purpose, but with πεποιημένων, 'as of things which have been made in order that the things which cannot be shaken may remain:' i. e. the scope of Creation has been, the establishing of the kingdom of Redemption: that it, the transitory and baseless, may pass away when its work is fulfilled, and give place to that which shall never pass away. This view is strongly taken by Delitzsch, after Grotius, Bengel, Tholuck, al. Before discussing it, we may notice and dismiss (3), which is a mere variety of it, and consists in taking μένειν in the sense of "to await," or "wait for," "as of things which have been made in order that they should wait for the things which cannot be shaken." So Paul Baudry in 1699 (see Wolf, Curæ, p. 795, h. l.), Storr, Böhme, Kuinoel, Klee. But, though μένειν does undoubtedly occur in this sense in Acts xx. 5, 23, yet the usage of this Epistle is for the other sense, cf. ch. vii. 3, 24; x. 34; xiii. 14. And another objection to this meaning seems to me to be, that in this case it would not be the aorist μείνῃ, indicating the final purpose as expressed once for all, but the present μένῃ, indicating the continuous attitude of expectancy. So that, although the sense would thus be good, and altogether according to St. Paul in Rom. viii. 18—25, we must pass this by, for the *absolute* sense of μείνῃ, may abide, endure: cf. Acts xxvii. 41, ἔμεινεν ἀσάλευτος: and Isa. lxvi. 22, ὃν τρόπον ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινή, ἃ ἐγὼ ποιῶ, μένει ἐνάντιον ἐμοῦ κ.τ.λ. Nor again can I accede to (2), beautiful as is the thought, and strictly true, that Creation was made but to subserve Redemption: the things removeable, to give place to the things unremoveable. For, α. the word μείνῃ will thus have an exceedingly awkward elliptic sense, "that the things which cannot be shaken may remain," i. e. "may come into the place of those removed, and thus abide for ever:" for things which cannot be shaken *remaining* merely, would be a matter of course. This is confessed by Grot.: "nam in id facta est hæc quam videmus machina, ut olim alteri meliori et non immutandæ locum faciat." But certainly this does not lie in the word μείνῃ. β. The logical propriety as well as the rhythm of the sentence is thus destroyed. For we should on this rendering have the ἵνα clause entirely subordinated to the πεποιημένων, and indicating, not the purpose of the main action of the sentence, but that of the creation, a matter lying quite out of the present record. Certainly, if this were the meaning, we should have had the part. πεποιημένων introduced with a καί, as is generally done when an outlying circumstance is taken into account by the way: as e. g. in 1 Pet. ii. 8, οἳ προσκόπτουσιν, τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν. Besides which, I should have expected in this case the aor. part., not the perf., the ἵνα of purpose relating to the time when the Creation took place, rather than to its subsistence since then. So that it seems to me, we must fall back on (1), viz. the making ἵνα belong to μετάθεσιν, the action of the sentence. This, it is true, is not without difficulty. For, α. even thus we must go some little out of our way for a sense for μείνῃ, though not so far as in the other case. μείνῃ must then mean, *may remain over*, when the σαλευόμενα are gone: may be permanently left: to which sense there is no objection in Greek any more than in English, but it does not exactly fit the requirements of the sentence: β. if πεποιημένων be taken absolutely, "as of things which have been made," we might be met by the ἃ ἐγὼ ποιῶ in the citation from Isa. lxvi. 22 above, to shew that the new heavens and the new earth are also πεποιημένα: see also Isa. lxv. 17, 18. The answer to this must be, though I own it is not altogether a satisfactory one, that the ποιεῖσθαι is not the same in the two cases: that this word carries rather with it χειροποίητος, ταύτης τῆς κτίσεως, as that word is explained ch. ix. 11: whereas the other ποιῶ rests in the almighty power of God, by which

d Acts xxvii. 41 only. Exod. xiii. 16. Deut. vi. 8. xi. 18 only. e — Luke xvii. 9. 1 Tim. i. 12. 2 Tim. i. 3. ch. xi. 5, 6.) 30 al⁹. f ch. viii. 5 reff. g here only †. (-τος, ch. xiii. 21. -τεῖν, 2 Macc. iii. 17, h = ch. iv. 16 reff. i ch. v. 7 (reff.) only. k here only †. 2 Macc. iii. 33. 1 Deut. iv. 24. ix. 3. m here only. Deut. l. c. Zeph. i. 18 al.

ACDKL MPℵ a b c d e f g h k l m o 17. 47

d ἀσάλευτον c παραλαμβάνοντες e ἔχωμεν c χάριν, δι' ἧς f λατρεύωμεν g εὐαρέστως τῷ θεῷ h μετὰ i εὐλαβείας καὶ k δέους· 29 καὶ γὰρ l ὁ θεὸς ἡμῶν πῦρ m καταναλίσκον.

28. ἐχομεν K[P]ℵ a c d e² f k m 17 vulg(and F-lat, not demid) D-lat æth Ath$_1$ Cyr$_1$ Antch$_1$ [Cosm$_1$] : Chr[-txt]-mss vary. λατρευομεν KM[P]ℵ rel Ath$_1$ Chr-3-mss [Euthal-ms] Thl Œc: txt ACDL f l 17 [Chr$_1$ Cyr$_1$ Thdrt Cosm$_1$ Damasc-comm], *serviamus* vulg(and F-lat) D-lat. for ευαρεστως, ευχαριστως D[-gr¹] f 52-6. [μετ' D Cosm$_1$]. rec (for ευλ. κ. δεους) αιδους κ. ευλ., with KL rel Chr$_1$ [Thdrt (Cosm$_1$) Damasc]: ευλ. κ. αιδους D²·³M[P]ℵ²ᵃ, *metu et verecundia* D-lat, *metu et reverentia* vulg(and F-lat): txt ACD¹ℵ¹(³ᵇ)17 coptt[(appy) Syr arm Chr-ms$_1$ Euthal-ms].

29. for και, κυριος D¹(and lat).

the spirit-world as well as the world of sense was called into existence. See by all means, on the whole, Luke xxi. 26).

28.] **Wherefore** (διό gathers its inference, not from the whole preceding paragraph, but from the yet once more shaking and consequent removing of earthly things before those things which shall remain) **receiving as we do a kingdom which cannot be shaken** (the pres. part., with the slightly ratiocinative force. παραλαμβάνοντες, not, as Calvin, "Modo fide ingrediamur in Christi regnum;" and so Schlichting, Limborch, Bengel, Semler; nor does the participial clause belong to the exhortation: but it indicates matter of fact, from which the exhortation sets out, and means (as in Dan. vii. 18, *καὶ παραλήψονται τὴν βασιλείαν ἅγιοι ὑψίστου*, which probably was in the Writer's mind,—and in other reff.) being partakers of, coming into possession of, βασ. or ἀρχὴν παραλαμβάνειν, 'regnum capessere.' The participle then will be descriptive of our Christian state of privilege and expectation: proleptically designating us as in possession of that, whose firstfruits and foretastes we do actually possess), **let us have thankfulness** (*τουτέστιν, εὐχαριστῶμεν τῷ θεῷ*, Chrys.: *τουτέστι μὴ ἀλγῶμεν μηδὲ δυσπετῶμεν, ἀλλ' εὐχαριστῶμεν τῷ τοιαῦτα καὶ ἤδη δόντι καὶ μέλλοντι δώσειν*, Thl. And so Elsner, Wolf, Bengel, Böhme, Kuinoel, Bleek, De Wette, Lünemann, Ebrard, Delitzsch. Others render, "let us hold fast grace." So Syr., Beza, Jac. Cappell., Est., Schlichting, Grot., al. But this is impossible: ἔχωμεν would be *κατέχωμεν* (ch. iii. 6, 14; x. 23) or *κρατῶμεν* (ch. iv. 14), and the words would probably be in inverted order; besides that χάριν would hardly be anarthrous. On the sense see Ps. l. 23, "whoso offereth me thanks and praise, he honoureth me;" and on *χάριν ἔχειν*, besides reff., Jos. Antt. vii. 9. 4: Polyb. v. 104. 1: Xen. Mem. i. 2. 7; ii. 6. 21; iii. 11. 2, and many other examples in Bleek), **by which** (thankfulness) **let us serve** (the indicative readings, ἔχομεν and λατρεύομεν, are weakly supported, and do not suit the sense nor the inferential διό. And λατρεύωμεν cannot be taken, as in E. V., "by which *we may serve*," but must be hortatory like the other) **God well-pleasingly** (the dative τῷ θεῷ belongs to the verb, not to εὐαρέστως as Valcknaer) **with reverent submission and fear** (see on ch. v. 7 for εὐλάβεια. The rec. reading has *against* it, 1. the frequent conjunction in ordinary Greek of *αἰδώς* and *εὐλάβεια*, of which Bleek gives many examples, and, 2. the fact that δέος occurs no where else in the N. T. or LXX). **29.**] **For moreover our God is a consuming fire** (καὶ γάρ, as in ch. iv. 2; v. 12, and in Luke xxii. 37, introduces the reason rendered by γάρ as an additional particular not contained in what went immediately before,—answering to the Latin '*etenim*.' It is quite impossible that the Writer should have meant, "For *our God also*, as well as the God of the Jews:" as even Bleek, De Wette, Tholuck, and Bisping make him say. Besides the utter incongruity of such a mode of expression with any thing found in our Writer or in the N. T., this would certainly have been expressed *καὶ γὰρ ἡμῶν ὁ θεός*. The words are taken from Deut. iv. 24, *ὅτι κύριος ὁ θεός σου πῦρ καταναλίσκον ἐστί, θεὸς ζηλωτής*. Cf. ib. ix. 3. And thus the fact that God's anger continues to burn now, as then, against those who reject his Kingdom, is brought in; and in the background lie all those gracious dealings by which the fire of God's presence and purity becomes to his people, while it consumes their vanity and sin and earthly state, the fire of purity and light and love for their enduring citizenship of his kingdom).

XIII. [1] Ἡ [n] φιλαδελφία [o] μενέτω. [2] τῆς [p] φιλοξενίας
μὴ [q] ἐπιλανθάνεσθε, διὰ ταύτης γὰρ [r] ἔλαθόν τινες [s] ξενί-
σαντες [t] ἀγγέλους. [3] [u] μιμνήσκεσθε τῶν [v] δεσμίων ὡς [w] συν-
δεδεμένοι· τῶν [x] κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες [y] ἐν

a Rom. xii. 10. 1 Thess. iv. 9. 1 Pet. i. 22. 2 Pet. i. 7 bis only †. (-φος, 1 Pet. iii. 8.)
o = 1 Cor. xiii. 13 al.
p Rom. xii. 13

only †. (-νος, 1 Pet. iv. 9.)
q ch. vi. 10 reff.
r constr., here only ‡. (Mark vii. 24. Luke viii. 47. Acts xxvi. 26. 2 Pet. iii. 5, 8 only. Job xxviii. 21.) in Gr., passim.
s = Acts x. 6, &c. (xvii. 29.) xxi. 16. xxviii. 17 (1 Pet. iv. 4, 12) only †. Sir. xxix. 28 (2 Macc. ix. 6) only.
t Gen. xviii. 1. xix. 1, 2.
u = 1 Cor. xi. 2. 2 Tim. i. 4. Prov. xxxi. (xxiv.) 7. (see Gal. ii. 10. Col. iv. 18.) μιμν., ch. ii. 6 (from Ps. viii. 4) only.
v ch. x. 34. Eph. iii. 1. iv. 1 al. Lam. iii. 34.
w here only. = 1 Kings xviii. 1 A (B def.).
x ch. xi. 37 (reff.(only.
y 2 Cor. v. 6. xii. 2, 3.

Chap. XIII. 2. την φιλοξενιαν ℵ¹.
3. for δεσμιων, δεδεμενων D¹. κακωχουμενων D³KLM[P] d m [Euthal-ms Antch₁]; κακωχουμενων C.

Chap. XIII. 1—16.] *Various exhortations to Christian virtues:* more especially *to the imitation of the faith of their leaders who had departed in the Lord: to firmness in the faith: and following of Jesus, who suffered outside the camp to teach us to bear His reproach.* 1.] **Let brotherly love** (φιλαδελφία in the classics, the love of brothers and sisters for one another: in the N. T., the love of the Christian brethren. In ref. 2 Pet. it is expressly distinguished from ἀγάπη, the more general word) **remain** (we learn from the Acts,—on the hypothesis of this Epistle being addressed to the church at Jerusalem (on which however see Prolegg.),—how eminent this brotherly love had been in that church, and, without any hypothesis as to the readers, we see from our ch. x. 32 ff. that the persons here addressed had exercised it aforetime, and from ch. vi. 10, that they still continued to exercise it. Let it then remain, not die out. And it is put first, as being the first of the fruits of faith. The exhortations in ch. iii. 12 f.; x. 24 f.; xii. 12 ff., point the same way). 2, 3.] φιλαδελφία is now specifically urged in two of its departments, hospitality, and care of prisoners. 2.] **Forget not hospitality to strangers** (so in ref. 1 Pet., after recommending ἀγάπην ἐκτενῆ εἰς ἑαυτούς, he proceeds φιλόξενοι εἰς ἀλλήλους. Cf. also ref. Rom., and Titus i. 8: 1 Tim. iii. 2. Bleek remarks that the notices found in the writings of the enemies of Christianity shew how much this virtue was practised among the early believers: and refers to Julian, Ep. 49, and Lucian de Morte Peregrini, ch. 16): **for thereby** (by exercising it) **some unawares entertained angels** (viz. Abraham, Gen. xviii., Lot, Gen. xix. Certainly it would appear at first sight from the former account, that Abraham regarded the "three men" from the first as angels: but the contrary view has nothing against it in the narrative, and was taken by the Jewish expositors: cf. Philo de Abr. § 22, vol. ii. p. 17, θεασάμενος τρεῖς ὡς ἄνδρας δδοιποροῦντας, οἱ δὲ θειοτέρας ὄντες φύσεως ἐλελήθεισαν: and Jos. Antt. i. 11. 2, θεασάμενος τρεῖς ἀγγέλους . . . . καὶ νομίσας εἶναι ξένους, ἡσπάσατό τε ἀναστάς, καὶ παρ' αὐτῷ καταχθέντας παρεπάλει ξενίων μεταλαβεῖν. On the motive propounded, Calvin remarks, "Si quis objicint rarum illud fuisse, responsio impromptu est, non angelos tantum recipi, sed Christum ipsum, quum pauperes in ejus nomine recipimus." He further notices, "In Græcis elegans est allusio (ἔλαθον and ἐπιλανθάνεσθε) quæ Latine exprimi non potest." On ἔλαθον ξενίσαντες, Chrys. says, τί ἐστιν ἔλαθον; οὐκ εἰδότες φησὶν ἐξένισαν: and Thl., ἀντὶ τοῦ ἠγνόησαν ὅτι ἄγγελοι ἦσαν οἱ ξενιζόμενοι, καὶ ὅμως φιλοτίμως αὐτοὺς ἐξένισαν. Cf. Herod. i. 44, οἰκίοισι ὑποδεξάμενος τὸν ξεῖνον φονέα τοῦ παιδὸς ἐλάνθανε βόσκων. The vulg. rendering, "latuerunt quidam angelis hospitio receptis," has led some R.-Cath. expositors mentioned in Estius to imagine that Lot's escape by the men of Sodom being smitten with blindness is alluded to. Bleek refers to, and with reason, a very beautiful sermon of Schleiermacher's, vol. i. p. 645, "Ueber die Christliche Gastfreundschaft." He there sets forth, how the motive, though no longer literally applying to us, is still a real one, inasmuch as angels were the messengers of God's spiritual purposes, and such messengers may be found in Christian guests, even where least expected). 3.] **Remember** (cf. ch. ii. 6) **them that are in bonds, as if bound with them** (cf. 1 Cor. xii. 26: as fully sympathizing with them in their captivity: not, as Böhme, al., "quippe ejus naturæ et conditionis homines, qui ipsi quoque pro captivis sint, nimirum in ecclesia pressa degentes," which is travelling too far from the context): **those in distress** (κακουχουμένων is the general idea, including captives and any other classes of distressed persons: as Œc. and Thl., ἢ ἐν φυλακαῖς ἢ ἐν λιμῷ ἢ ἐν ἑτέρᾳ θλίψει), **as also yourselves being in the body** (i. e. as in reff., bound up with a body which has the same capacity of

σώματι. 4 [z]τίμιος ὁ [a]γάμος [b]ἐν πᾶσιν, καὶ ἡ [c]κοίτη ACDKL
ἀμίαντος· [d]πόρνους γὰρ καὶ [f]μοιχοὺς [g]κρινεῖ ὁ θεός. MPℵab
cdefg
hklmo
17. 47

a = here only (see note). Wisd. xiv. 24, 26. b = 1 Tim. iii. 11. 2 Tim. iv. 5. Tit. ii. 9, 10 al. c Luke xi. 7. Rom. ix. 10. xiii. 13 only. = Gen. xlix. 4. d ch. vii. 26 reff. e ch. xii. 16 reff. f Luke xviii. 11. 1 Cor. vi. 9 only. Job xxiv. 15. g = ch. x. 30.

z = Acts v. 34. 1 Cor. iii. 12. (so Rev. xvii. 4 al.) 1 Pet. i. 19. Prov. iii. 15.

4. rec (for γαρ) δε, with CD³KL rel Syr æth-rom [arm] Clem₁ Cæs₂ [Eus, Ephr, Epiph₁] Did₁ Amphil₁ Chr Thdrt, *autem* F-lat Ambr: txt AD¹M[P]ℵ copt [Euthal-ms] Primas, *enim* vulg D-lat.

suffering. The words have been differently rendered. Calvin says, "Refero ad ecclesiæ corpus, ut sit sensus, Quandoquidem estis ejusdem corporis membra, communiter vos afflici decet alios aliorum malis:" and so Braun, al. But this cannot be extracted from the words ἐν σώματι, without the article. Beza renders, "ac si ipsi quoque corpore adflicti essetis:" and says, "ἐν σώματι prorsus videtur illud declarare quod in vernaculo sermone dicimus *en personne*:" in other words, says Bleek, as Philo expresses it, De Spec. Legg. ad 6. 7, § 30, vol. ii. p. 326, ὡς ἐν τοῖς ἑτέρων σώμασιν αὐτοὶ κακούμενοι. But this is equally out of the question: and there can be no doubt that the simple meaning is the true one. So Œc. (εἰ γάρ τις ἀναλογίσαιτο, ὅτι καὶ αὐτὸς περίκειται ὁμοιοπαθὲς ἐκείνοις σῶμα, ἐλεήσει μᾶλλον αὐτοὺς διά τε τὴν συμπάθειαν καὶ διὰ τὸν φόβον μὴ τὰ ὅμοια ἐκ τῆς ἀνθρωπίας πάθῃ), Thl., and most Commentators).

4.] *Exhortation to chastity.* **Let your marriage** (γάμος, elsewhere in N.T. in the sense of a *wedding*, here has its ordinary Greek meaning) **be (held) in honour in all things** (see below) **and your marriage bed be undefiled: for fornicators and adulterers God shall judge.** There are several debateable matters in this verse. First, is it a command or an assertion? The latter view is taken in Syr. "Honourable is marriage among all, and their bed is undefiled:" Beza, Grot., our E. V., al. And so Chrys. (πῶς τίμιος ὁ γάμος; ὅτι ἐν σωφροσύνῃ, φησί, διατηρεῖ τὸν πιστόν), Œc., Thdrt. (apparently). But against this is the following clause, καὶ ἡ κοίτη ἀμίαντος: for it is impossible to keep to the same rendering in this case: cf. Syr. above: the E. V. has evaded this difficulty by rendering, "and the bed undefiled," leaving it, as its guide Beza does, uncertain whether "undefiled" is an epithet, as usually taken by English readers, or a predicate, as the Greek absolutely requires. For had the meaning been, "Marriage is honourable among all, and the (an) undefiled bed," certainly the article could not have stood before κοίτη without standing also before ἀμίαντος: it must have been καὶ κοίτη ἀμίαντος or καὶ ἡ κοίτη ἡ ἀμίαντος. So that the indicative supplement, ἐστιν, must be dismissed, as inconsistent with the requirements of the latter clause; and, I might add, with the context: in which, besides that the whole is of a hortatory character, the very same collocation of words immediately follows in ἀφιλάργυρος ὁ τρόπος, where no one suggests ἐστιν as our supplement. The imperative view has accordingly been taken by very many Commentators as e. g. by Thl. (see below), and the great mass of moderns. Delitzsch holds that no supplement is wanted, the clause being an exclamation carrying with it a hortatory force. But surely this is equivalent to supplying ἔστω. The next question respects ἐν πᾶσιν, whether it is to be taken as masculine, 'among all men,' or as neuter, 'in all things.' The doubt was felt as early as Thl., who thus expresses it: ἐν πᾶσιν οὖν, μὴ ἐν τοῖς προβεβηκόσι μέν, ἐν δὲ τοῖς νέοις οὔ, ἀλλ' ἐν πᾶσιν. ἢ καὶ ἐν πᾶσι τρόποις καὶ ἐν πᾶσι καιροῖς, μὴ ἐν θλίψει μέν, ἐν ἀνέσει δὲ οὔ, μὴ ἐν τούτῳ μὲν μέρει τίμιος, ἐν ἄλλῳ δὲ οὔ, ἀλλ' ὅλος ἐν ὅλῳ τίμιος ἔστω. The masculine is taken by Erasmus, Cajetan, Luther, Calvin, Beza, and most Commentators, especially Protestants, and in later times by Schulz, Böhme, De Wette, Wahl, Kuinoel, Tholuck. And it is variously interpreted: either, α. as by Luther, that all should keep marriage in honour, by not violating it; β. as by Böhme, Schulz, al., that the unmarried should not despise it, but it should be *held* in honour by all; or, γ. as Calvin, al., that it is allowed to all conditions of men, not denied to any, as e. g. it is to the Romish priesthood. But it is altogether against the masculine sense, 1. that ἐν πᾶσιν would not be the natural expression for it, but παρὰ πᾶσιν: cf. Matt. xix. 26 (bis), and ‖: Acts xxvi. 8: Rom. ii. 13: 2 Thess. i. 6: James i. 27 (ἀμίαντος παρὰ τῷ θεῷ): and, 2. that our Writer uses ἐν πᾶσιν in this very chapter for 'in all things,' ver. 18. See also reff., and Col. i. 18: Phil. iv. 12. So that the neuter view is to be preferred: and so Œc., Corn. a-Lap., Calmet, the R.-Cath. expositors generally, Bleek, De Wette, Lünem., Delitzsch, al. For the phrase κοίτη ἀμίαντος, Wetst. quotes from Plutarch de Fluviis, p. 18, ὑπὸ τῆς μητρυιᾶς φιλούμενος, καὶ μὴ θέλων μιαίνειν τὴν

[h] ἀφιλάργυρος ὁ [l] τρόπος, [k] ἀρκούμενοι τοῖς [l] παροῦσιν. αὐτὸς γὰρ εἴρηκεν [m] Οὐ μή σε [n] ἀνῶ, οὐδ' οὐ μή σε [o] ἐγκαταλείπω· [6] ὥστε [p] θαῤῥοῦντας ἡμᾶς λέγειν [q] Κύριος ἐμοὶ [r] βοηθός, [καὶ] οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος; [7] [s] Μνημονεύετε τῶν [t] ἡγουμένων ὑμῶν, [u] οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν.

h 1 Tim. iii. 3 only †. l = here only‡. 2 Macc. v. 25. Herod. iv. 26. vii. 126. Xen. Cyr. ii. 2. 9, ἐγίλασεν, τῶν τρόπων εἰδότες αὐτοῦ. al. in Bleek. (constr., Rom. xii. 9.)

k & constr., Luke iii. 14. 1 Tim. vi. 8 (Matt. xxv. 9 al.)‡. 2 Macc. v. 15. w. ἐπί, 3 John 10.

l = here only. Gr., freq. Xen. Symp. iv. 42 al. in Bl.

m Josh. i. 5 (also Gen. xxviii. 15. 1 Chron. xxviii. 20. Deut. xxxi. 6, 8. see note).

n Acts xvi. 26. xxvii. 40. Eph. vi. 9 only. LXX, as above, Deut., 1 Chron.

o ch. x. 25 reff. LXX, as above (m).

p (-βῤῥ-) elsw. Paul (2 Cor. v. 6, 8. vii. 16. x. 1, 2) only. Prov. i. 21 (xxxi. 11 [א] Ald.) only.

q Psa. cxvii. 6.

r here only. Isa. i. 7 al. fr. (-θεῖν, ch. ii. 18. -θεια, iv. 16.)

s = (see note) Luke xvii. 32. John xv. 20. xvi. 4. Acts xx. 35. 1 Chron. xvi. 15. 10. xv. 22. vv. 17, 24. Jer. iv. 22.

t = Luke xxii. 26. Acts vii.

u = ch. viii. 5 reff.

5. [for ειρηκεν, εφη C-corr.] rec εγκαταλιπω (*see* LXX-B[1]), with D[1] rel [Clem[1] Chr[1] Thdrt Damasc[h.l.] Thl]: txt ACD[3]KLM[P]ℵ c d f h m o 17 Chr-2-mss [Euthalms Damasc-ms Œc].

6. λεγειν bef ημας D[-gr: *ita audiente* (sic) *dicite* D-lat]: om ημας M. om και C[1][P] ℵ[1](*not in* LXX-ℵ) 17 vulg(and F-lat) D-lat Syr copt [æth].

7. προηγουμενων D[1] [*præpositorum* latt].

κοίτην τοῦ γεννήσαντος. The latter clause carries with it the anticipation of *condemnation* in κρινεῖ. Man may, or may not, punish them: one thing is sure: they shall come into judgment, and if so into condemnation, when God shall judge all.

5, 6.] St. Paul usually couples with filthy desire, *filthy lucre*, as both of them incompatible with the kingdom of God: e. g. 1 Cor. v. 10, 11; vi. 9 f.: Eph. v. 3, 5: Col. iii. 5. 5.] **Let your manner of life** (reff.) **be void of avarice: contented** (sufficed) **with things present** (the construction is precisely as in ref. Rom., ἡ ἀγάπη ἀνυπόκριτος· ἀποστυγοῦντες τὸ πονηρὸν κ.τ.λ. On ἀρκούμενος and τοῖς παροῦσιν, see Bleek's examples. Among them, we have the very phrase in Teles. in Stobæus, serm. 95, βιώσῃ ἀρκούμενος τοῖς παροῦσι, τῶν ἀπόντων οὐκ ἐπιθυμῶν: Democrit. in Stobæus, serm. 1, τοῖς παρεοῦσιν ἀρκεῖσθαι: Phocyl. 4, ἀρκεῖσθαι παρεοῦσι, καὶ ἀλλοτρίων ἀπέχεσθαι. The construction ἀρκεῖσθαί τινι occurs in Herod. ix. 33, οὐδ' οὕτω ἔφη ἔτι ἀρκέεσθαι τούτοισι μούνοισι, and al. (Bl.): see also reff.): **for He** (viz. ὁ ἐπαγγειλάμενος, of ch. x. 23, God, already named ver. 4. "In post-biblical Hebrew," says Delitzsch, "יהוה and אני are used as the mystical names of God") **hath said, I will not leave thee, no nor will I forsake thee** (passages bearing some resemblance to this are found in the O. T., but no where the words themselves: see reff. But in Philo, Confus. Ling. § 32, vol. i. p. 431, we have, λόγιον τοῦ ἱλεω θεοῦ μεστὸν ἡμερότητος ἐλπίδας χρηστὰς ὑπογράφον τοῖς παιδείας ἐρασταῖς ἀνῄρηται τοιόνδε, Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω. This is certainly singular, and cannot be mere coincidence. Bleek and Lünemann suppose the Writer to have made the citation direct from Philo (see Prolegg. § i. par. 156), whereas Delitzsch believes that the expression was taken from Deut. xxxi. 6 Ā, οὐ μή σε ἀνῇ οὐδ' οὐ μή σε ἐγκαταλείπῃ, and had become inwoven into some liturgical or homiletic portion of the services in the Hellenistic synagogue. οὐδ' οὐ μή occurs again Matt. xxiv. 21): 6.] **so that we say** (not '*can* say' nor '*may* say,' both which weaken the confidence expressed) **with confidence, The Lord** (יהוה in the Psalm, and probably used of the Father, as in other citations in this Epistle, e. g. ch. vii. 21; viii. 8—11; x. 16, 30; xii. 5 al., and without a citation ch. viii. 2) **is my helper** (in the Heb. only לִי יְהוָה), [and (not in Heb., see also digest)], **I will not be afraid: what shall man do unto me** (such is the connexion, both in the Heb. and here: not, "I will not be afraid what man shall do unto me," as the English Prayer Book after the vulg., "non timebo quid faciat mihi homo," which is ungrammatical (τί ἂν ποιῇ or ποιήσῃ))? 7.] **Remember** (may be taken in two ways, as Thl., βοηθεῖν αὐτοῖς ἐν ταῖς σωματικαῖς χρείαις, ... ἢ καὶ πρὸς μίμησιν αὐτῶν ἐπαλείφει τούτους. The former meaning would agree with μιμήσκεσθε in ver. 3: but it is plain from what follows here (e. g. ἐλάλησαν and ἔκβασιν) that the course of these ἡγούμενοι is past, and it is remembering with a view to imitation that is enjoined) **your leaders** (ἡγούμενοι, vv. 17, 24, are their leaders in the faith: cf. also προηγούμενοι, in Clem.-rom. ad Cor. i. c. 21, p. 256. It is a word of St. Luke's, cf. reff., answering to the προϊστάμενοι of St. Paul, 1 Thess. v. 12. It is found in later Greek, —in Polyb., Herodian, Diod. Sic. al.,—in this same sense. See also Sir. ix. 17; x. 2

ACDKL MPℵ a b c d e f g h k l m o 17. 47

v Acts viii. 26. xiii. 46. xiv. 25. xvi. 6, 32. w Acts xvii. 23 only †. Diod. Sic. xii. 15 al. in Bl. x 1 Cor. x. 13 only †. Wisd. ii. 17. viii. 8. xi. 14 only. y Gal. i. 13. Eph. iv. 22. James iii. 13. 1 Pet. i. 15 a[2]. 2 Pet. ii. 7. iii. 11 † Tobit 4. 14 AB(om ℵ). 2 Macc. v. 8. Ed-vat.(not AB) only. z 2 Thess. iii. 7, 9. 3 John 11 only †. Wisd. iv. 2 BℵT. xv. 9 only. a John iv. 52. Acts vii. 26 only. Gen. xxxi. 6. Josh. iii. 4 al. b = ch. i. 12, from Ps. ci. 27. c plur., here only. d ch. ii. 4 reff. e = Acts xvii. 18. 1 Pet. iv. 12. Wisd. xvi. 2, 3, 16. f = Jude 12 (Mark xiv. 36 ‖ L.) only. 1 Kings xxi. 13 (Ezra x. 7) only. g Rom. xiv. 21. 1 Cor. viii. 1. Gal. iv. 18. h = Rom. xi. 6. Eph. ii. 5, 8 al. i ch. ii. 3 reff.

τινες ᵛ ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν ᵂ ἀναθεω-
ροῦντες τὴν ˣ ἔκβασιν τῆς ʸ ἀναστροφῆς ᶻ μιμεῖσθε τὴν
πίστιν.

8 Ἰησοῦς χριστὸς ᵃ ἐχθὲς καὶ σήμερον ᵇ ὁ αὐτός, καὶ
εἰς τοὺς αἰῶνας. 9 ᶜ διδαχαῖς ᵈ ποικίλαις καὶ ᵉ ξέναις μὴ
ᶠ παραφέρεσθε· ᵍ καλὸν γὰρ ʰ χάριτι ⁱ βεβαιοῦσθαι τὴν καρ-

ἀναθεωρησαντες C.

8. rec (for ἐχθες) χθες, with $C^2D^3KL[P]$ rel $Orig_2$ Ath_2 $Epiph_1$ Cyr-jer$_1$ [Euthal-ms Cyr_1]: txt $AC^1D^1M\aleph$. aft αιωνας ins αμην D^1(and lat).

9. rec περιφερεσθε, with KL d e g l o [47 arm Thl]: txt ACDM[P]ℵ rel vulg Syr copt [Bas_1 Chr Euthal-ms Thdrt Damasc Œc].

which (of that kind, who) **spoke to you the word of God** (the aor. shews that this speaking was over, and numbers these leaders among those in ch. ii. 3: as those who heard the Lord, ὑφ' ὧν εἰς ἡμᾶς ἐβεβαιώθη (ἡ σωτηρία). The phrase λαλεῖν τὸν λόγον τοῦ θεοῦ, is the usual one with St. Luke, cf. reff.), **of whom surveying** (ἀνα-θεωρεῖν, like ἀνα-ζητεῖν, to *contemplate*, or search from one end to the other. Bl. quotes from Winer de Verborum cum Prepp. compos. in N. T. Usu, p. iii, "aliquam rerum seriem ita oculis perlustrare, ut ab imo ad summum, ab extremo ad principium pergas." Similarly Chrys., συνεχῶς στρέφοντες παρ' ἑαυτοῖς. The word occurs elsewhere in St. Luke only (ref.)) **the termination** (by death: not as Œc., but without deciding, πῶς διεξέρχονται καλῶς τὴν ἐν τῷ βίῳ ἀναστροφήν: nor, as Braun and Cramer, the result *for others* of their Christian walk, viz. their conversion: nor as Storr, al., the result *for themselves*, viz. their heavenly reward, which their followers could not in any sense ἀναθεωρεῖν. We have ἔξοδος in the sense of death Luke ix. 31: 2 Pet. i. 15: and ἄφιξις Acts xx. 29. It is perhaps to be inferred that these died by martyrdom, as Stephen, James the brother of John, and possibly (but see the matter discussed in Prolegg. to James, and in Delitzsch's note here) James the brother of the Lord: and possibly too, St. Peter (see Prolegg. to 1 Pet.). So the ancient Commentators: so Thdor.-mops., Θεόδωρός φησιν ἡγουμένους τοὺς παρ' αὐτοῖς καταγγείλαντας τὸν λόγον τῆς εὐσεβείας καὶ τελειωθέντας ὑπὸ Ἰουδαίων αὐτόθι· πολλοὶ δὲ ἦσαν, οὔτε Στέφανος μόνον καὶ Ἰάκωβος ὁ μαχαίρᾳ ἀναιρεθείς, ἀλλὰ καὶ ὁ τοῦ κυρίου ἀδελφὸς Ἰάκωβος, ἕτεροι δὲ πλεῖστοι σωτῆρι παραδεδομένοι. Similarly Thdrt., al.) **of their conversation** (i. e. their Christian ἀναστρέφεσθαι, behaviour, walk, course. No English word completely gives it. For usage, see reff.), **imitate the faith.**

8.] **Jesus Christ is yesterday and to-day the same, and for ever** (as to the *construction*, ὁ αὐτός is the predicate to all three times, not as vulg. (not Syr., if at least Etheridge's version of it is to be trusted), "Jesus Christus heri et hodie: ipse et in sæcula;" Ambr.(passim), Calvin, al. As to the *connexion*, the verse stands as a transition from what has passed to what follows. 'It was Christ whom these ἡγούμενοι preached, ἐλάλησαν τὸν λόγον τοῦ θεοῦ: Christ who supported them to the end, being the author and finisher of their faith; and He remains still with regard to you (ὅστερ τοὺς ἡγουμένους ὑμῶν οὐ κατέλιπεν, ἀλλ' ἐν πᾶσιν ἀντελαμβάνετο αὐτῶν, οὕτω καὶ ὑμῶν ἀντιλήψεται· ὁ αὐτὸς γάρ ἐστι, altern. in Thl. Similarly Chrys. alt.) *the same:* be not then carried away' &c. As to the *meaning* of the words, ἐχθές (the common and also Attic form, whereas χθές is Epic, Ionic, and Attic) refers to the time past, when their ἡγούμενοι passed away from them; σήμερον to the time present, when the Writer and the readers were living.

In our E. V., this verse, by the omission of the copula 'is,' appears as if it were in apposition with "the end of whose conversation:" and in the carelessly printed polyglott of Bagster, the matter is made worse, by a *colon* being substituted for the *period* after "conversation." Observe Ἰησοῦς χριστός, not common with our Writer: only e. g. ver. 21, where he wishes to give a solemn fulness to the mention of the Lord: Jesus, the Person, of whom we have been proving, that He is χριστός, the Anointed of God. Cf. also ch. x. 10).

9.] **Be not carried away** (the rec. περιφ. is probably from Eph. iv. 14. παρα-

δίαν, οὐ [k]βρώμασιν, [l]ἐν οἷς οὐκ [m]ὠφελήθησαν οἱ [l]*περι- [k] = ch. ix. 10 reff. (see note.)
...φαγειν πατήσαντες. [10] [n]Ἔχομεν θυσιαστήριον, [n]ἐξ οὗ [no]φαγεῖν [l] = Eph. ii. 10. Col. iii.

7. Prov. viii. 20. 26, 50, 51. Rev. ii. 7. m pass., Matt. xvi. 26 ‖ L. 1 Cor. xiii. 3. Jer. ii. 11. o 1 Cor. ix. 4. n John vi.

*περιπατοῦντες AD[1]ℵ[1] vulg: περιπατησαντες CD[2]KLM[P]ℵ[2] rel [arm Chr Euthal-ms Thdrt Damasc].

φέρεσθαι, as the prep. indicates, is to be carried out of the right course. So Plato, Phædr. p. 265 B, ἴσως μὲν ἀληθοῦς τινος ἐφαπτόμενοι, τάχα δ' ἂν καὶ ἄλλοσε παραφερόμενοι: Plut. Timoleon 6, αἱ κρίσεις ..... σείονται καὶ παραφέρονται ῥᾳδίως ὑπὸ τῶν τυχόντων ἐπαίνων καὶ ψόγων, ἐκπρουόμενοι τῶν οἰκείων λογισμῶν. Ælian has ὑπὸ τοῦ οἴνου παραφερόμενος. Œc. says, τὸ δὲ παραφ. ἀπὸ μεταφορᾶς τῶν μαινομένων τῶν τῇδε κἀκεῖσε παραφερομένων εἴρηται. The fixed point from which they are not to be carried away, is clearly that given in the last verse, viz. Jesus Christ) by various (ποικίλαις, παντοδαπαῖς· αἱ τοιαῦται γὰρ οὐδὲν βέβαιον ἔχουσιν, ἀλλ' εἰσὶ διάφοροι· μάλιστα δὲ τὸ τῶν βρωμάτων διάφορον. Chrys. Thl. says, τουτέστιν παρὰ τοῦδε τόδε καὶ παρὰ τοῦδε τόδε ..... ἡ γὰρ ἀλήθεια μονοειδής, καὶ πρὸς ἓν ἀφορῶσα. The reference, from what follows, is to teachings about various meats) and strange (τουτέστιν, ἀλλότριαι τῆς ἀληθείας, Thl. The use of ἕτερος is similar, from which ἑτεροδοξία has its technical sense) doctrines (teachings: so διδασκαλίαι, Matt. xv. 9: Col. ii. 22: 1 Tim. iv. 1): for it is good that the heart be confirmed (reff.) with grace (God's grace, working *on us* by faith: δείκνυσιν ὅτι τὸ πᾶν πίστις ἐστίν· ἂν αὐτῇ βεβαιώσῃ, ἡ καρδία ἐν ἀσφαλείᾳ ἔστηκεν, Chrys.), not with meats (it is a question whether βρώμασιν be meant of meat eaten after sacrifices, or of "meats" as spoken of so much by St. Paul, meats partaken of or abstained from as a matter of conscience: cf. 1 Cor. viii. 8, βρῶμα ἡμᾶς οὐ παρίστησιν τῷ θεῷ: ib. ver. 13; ib. vi. 13: Rom. xiv. 15, 20, μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. The former view is taken by Schlichting, Bleek, Lünemann, al., on the grounds, 1. that the expression will not suit meats *abstained from*, only those partaken of: "Cor non reficitur cibis non comestis, sed comestis. Ciborum ergo usui, non abstinentiæ, opponitur hic gratia," Schlicht.; 2. that ver. 10, which is in close connexion with this, speaks of an altar and of partaking of meats sacrificed: and, 3. that this same reference, to meats offered in sacrifice, is retained throughout, to ver. 15. The other view is taken by Chrys., Thdrt., Œc., Thl., Primas., Faber Stap., Erasm., Calv., Beza, the great body of later Commentators, and recently by Böhme, Tholuck, and Delitzsch. It is defended against the above objections, 1. by remembering that in the other passages where βρώματα occurs with this reference, it is used not merely in the concrete, for meats absolutely partaken of, but in the abstract, for the whole department or subject of βρώματα, to be partaken of or abstained from: 2. see below on the verse: (3) stands or falls with (2). And besides, it is supported by the following considerations: 4. that βρώματα is a word not found in the law where offerings are spoken of (in Levit. xix. 6 and xxii. 30, we have βρωθήσεται of peace-offerings and thank-offerings): but in the distinction of clean and unclean, Levit. xi. 34: 1 Macc. i. 63: 5. that in all N. T. places, where βρῶμα is used in a similar connexion, it applies to clean and unclean meats: 6. that διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε must refer, not to meats eaten after sacrifices, but to some doctrines in which there was variety and perplexity, as to those concerning clean and unclean. And I own these reasons incline me strongly to this view, to the exclusion of the other. Two 'monstra interpretationis' need only be mentioned: that of the R.-Cath. Bisping, who interprets χάριτι "by the eucharist:" and that of Ebrard, who renders βεβαιοῦσθαι, "*cling fast to*," and χάριτι and βρώμασιν as datives), in which (the observance of which, βρώματα, as above, being used for the observance of rules concerning meats and drinks &c.) they who walked were not profited (the ἐν belongs, not to ὠφελήθησαν, but to περιπατήσαντες, according to the very usual construction, περιπατεῖν ἔν τινι, for to observe, to live in the practice of any thing: see reff. and Acts xxi. 21. So Chrys., τουτέστιν, οἱ διὰ παντὸς φυλάξαντες αὐτά. These, who walked in such observances, are the whole people of God under the O. T. dispensation (notice the historic aorists), to whom they were of themselves useless and profitless, though ordained for a preparatory purpose: so that Calvin's objection is answered, "Certe patribus qui sub lege vixerunt utilis fuit pædagogia cujus pars erat ciborum discrimen." Yes, and so was the shedding of the blood of bulls and goats part of the

p w. inf., Heb. here only. Matt. ix. 6 ‖. Luke xii. 5. Acts ix. 14 al. 1 Macc. x. 35. q constr., ch. viii. 5.

οὐκ op ἔχουσιν op ἐξουσίαν οἱ τῇ σκηνῇ q λατρεύοντες. ACDK MPℵ a b c d e f g h k l m o 17. 47

10. om εξουσιαν (*from similarity to* εχουσιν?) D¹(and lat) M Damasc.

pædagogia: but it was useless to take away sin. Cf. Thl., *οἱ τῇ τῶν βρωμάτων τηρήσει στοιχήσαντες διὰ παντὸς οὐδὲν εἰς τὴν ψυχὴν ὠφελήθησαν, ὡς τῆς πίστεως ἔξω ὄντες καὶ τῷ νόμῳ τῷ ἀνωφελεῖ δουλεύοντες.* But he understands it of *τοὺς τὴν Ἰουδαϊκὴν παρατήρησιν τῶν βρωμάτων εἰσάγοντες*). 10.] *What is the connexion with ver.* 9? It is represented as being entirely done away by our interpretation of *βρώματα*. If I regard it aright, it is not only not done away, but established in its proper light. Those ancient distinctions are profitless: one distinction remains: that our true meat is not to be partaken of by those who adhere to those old distinctions: that Christianity and Judaism are necessarily and totally distinct. See more below. **We have an altar** (to what does the Writer allude? Some have said (Schlichting, Sykes, Michaelis, Kuinoel, and even Tholuck) that no distinct idea was before him, but that he merely used the term *altar*, to help the figure which he was about to introduce. And this view has just so much truth in it, that there is no emphasis on *θυσιαστήριον*; it is not *θυσιαστήριον ἔχομεν*. The altar bears only a secondary place in the figure; but still I cannot think that it has not a definite meaning. Others understand by the altar, *Christ himself*. So Suicer, Wolf, al. So Cyr.-alex. de Adoratione, ix. vol. i. p. 310, *αὐτὸς οὖν ἄρα ἐστὶ τὸ θυσιαστήριον, αὐτὸς δὲ τὸ θυμίαμα, καὶ ἀρχιερεύς*. This again has so much truth in it, that the Victim is so superior to the altar as to cast it altogether into shade; but still is not Himself the altar. Some again (Corn. a-Lapide, Böhme, Bähr, Ebrard, Bisping, Stier, al.) understand, *the table of the Lord*, at which we eat the Lord's Supper. This is so far true, that that table may be said to *represent* to us the Cross whereupon the Sacrifice was offered, just as the bread and wine, laid on it, represent the oblation itself: but it *is* not the altar, in any propriety of language, however we may be justified, in common parlance, in so calling it. Some again, as Bretschneider, have interpreted it to mean the *heavenly place*, where Christ now offers the virtue of His Blood to the Father for us. This again is so far true that it is the antitype of the Cross, just as the Cross is the antitype of the Lord's table: but we do not want, in this word, the heavenly thing represented by, any more than the enduring ordinance representing, the original historic concrete material altar: we want that altar itself: and that altar is, the CROSS, on which the Lord suffered. That is our altar: not to be emphasized, nor exalted into any comparison with the adorable Victim thereon offered; but still our altar, that wherein we glory, that for which, as "pro aris," we contend: of which our banners, our tokens, our adornments, our churches, are full: severed from which, we know not Christ; laid upon which, He is the power of God, and the wisdom of God. And so it is here explained by Thos. Aquinas, Jac. Cappell., Estius, Bengel, Ernesti, Bleek, De Wette, Stengel, Lünem., Delitzsch) **to eat of which** (cf. esp. 1 Cor. ix. 13, *οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται*) **they have not licence who serve the tabernacle** (who are these? Some, as Schlichting, Morus, and strange to say more recently Hofmann, Schriftb. ii. 1. 322 ff., understand by them the same, viz. Christians, as the subject of *ἔχομεν*. We Christians have an altar whereof (even) they who serve the (Christian) tabernacle have no right to eat: i. e. as explained by Hofmann, as the high priest himself did not eat of the sin-offerings whose blood was brought into the tabernacle, but they were burnt without the camp, so we Christians have no sacrifice of which we have any right to eat, no *further profit* to be derived from that one sacrifice, by which we have been reconciled to God. But this is, 1. false in fact. We *have a right* to eat of our Sacrifice, and are commanded so to do. All that our Lord says of eating His Flesh and drinking His Blood (explain it how we will) would be nullified and set aside by such an interpretation. And, 2. it is directly against the whole context, in which the *βρώματα*, whatever they are, are pronounced profitless, and they who walked in them contrasted with us who have higher privileges. To what purpose then would it be to say, that we have an altar of which we *cannot* eat? that we have a sacrifice which brings us no profit, but only shame? I pass over the interpretation which understands by the words some particular class of Christians among the Hebrews, because it involves the anachronism of a distinction between clergy and laity which certainly then had no place: and also because it

11 ὧν γὰρ [r] εἰσφέρεται [s] ζώων τὸ αἷμα εἰς τὰ [t] ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα [u] κατακαίεται ἔξω τῆς [v] παρεμβολῆς· 12 [w] διὸ [w] καὶ Ἰησοῦς, ἵνα [x] ἁγιάσῃ διὰ τοῦ [y] ἰδίου αἵματος τὸν [z] λαόν, ἔξω τῆς πύλης [a] ἔπαθεν.

r = Luke v. 18, 19. 1 Tim. vi. 7 only. Lev. xvi. 27.
s 2 Pet. ii. 12. Jude 10 only, exc. Rev. iv. 6 & passim. Ezek. x. 20.
t = ch. viii. 2 reff. 34. ch. xi. 4.) l. c. Lev. iv. 12 al. fr. ix. 12 reff.
u Exod. xxix. 14. x ch. ii. 17 reff.
2 Pet. iii. 10 reff. w ch. xi. 12 reff. a ch. ix. 26 reff.
v = Rev. xx. 9 only. (Acts xxi. x ch. ii. 11 reff.
y ch.

11. rec aft αιμα ins περι αμαρτιας, with [C³]DKM[P]ℵ rel vulg Chr-comm$_1$ Thdrt: aft αγια C¹ Syr copt [arm]: om A æth-rom. for κατακαιεται, καταναλισκονται D¹: κατα (sic) m: καιεται k o.

12. om επαθεν ℵ¹.

would furnish no sense at all suiting the passage, referring as it then would to some Christians only, not to all. The only true reference of our words, as also that which has been all but universally acknowledged, is that to the Jewish priesthood, and in them to those who have part with them in serving the rites and ordinances of the ceremonial law. These have no right to eat of our altar: for just as the bodies of those beasts whose blood was brought into the sanctuary were burnt without the camp, so Jesus suffered altogether without the gate of legal Judaism. Let us then not tarry serving that tabernacle which has no part in Him, but go forth to Him without the camp, bearing His reproach. For we cleave not to any abiding city, such as the earthly Jerusalem, but seek one to come. Let us then not tarry in the Jewish tabernacle, serving their rites, offering their sacrifices; but offer our now only possible sacrifice, that of praise, the fruit of a good confession, acceptable to God through Him. Thus and thus only does the whole context stand in harmony. Thus the words in *οἱ τῇ σκηνῇ λατρεύοντες* keep their former meanings: cf. ch. viii. 5, where we have *λατρεύοντες ὑποδείγματι καὶ σκιᾷ τῶν ἐπουρανίων*: and remember that *ἡ σκηνή*, barely so placed, cannot by any possibility mean any part of the Christian apparatus of worship, nor have an antitypical reference, but can only import that which throughout the Epistle it has imported, viz. the Jewish tabernacle: cf. ch. viii. 5; ix. 21 al. Bengel, with his keen sight for nice shades of meaning, has noticed, "est aculeus, quod dicit *τῇ σκηνῇ*, non *ἐν τῇ σκηνῇ*"). 11.] **For** (reason why this exclusion has place: because our great Sacrifice is not one of those in which the servants of the tabernacle had any share, but answers to one which was wholly taken out and burnt: see below) **of the animals of which the blood is brought into the holy place by the high priest, of these the bodies are consumed by fire outside the camp** (there was a distinction in the sacrifices as to the subsequent participation of certain parts of them by the priests. Those of which they *did partake* (I take these particulars mainly from Delitzsch) were: 1. the sin-offering of the rulers (a male kid), and the sin-offering of the common people (a female kid or lamb), Levit. iv. 22 ff., 27 ff. (compare the rules ib. ch. vi. about eating and not eating the sacrifices): 2. the dove of the poor man, Levit. v. 9: 3. the trespass-offering, Levit. vii. 7: 4. the skin of the whole burnt-offering, ib. ver. 8: 5. the wave-breast and heave-shoulder of the peace-offerings: 6. the wave-offerings on the feast of weeks, entire. But those of which they *did not partake* were, 1. the sin-offering of the high priest for himself, Levit. iv. 5—7, esp. ver. 12: 2. the sin-offerings for sins of ignorance of the congregation, Levit. iv. 16—21, cf. Num. xv. 24: 3. the sin-offering for high priest and people combined, on the great day of atonement, the blood of which was brought not only into the holy but into the holiest place, Levit. xvi. 27. Besides which we have a general rule, to which doubtless the Writer here alludes, Levit. vi. 30, "No sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." As regards particular expressions: *τὰ ἅγια* here, as in ch. ix. 8, 12, 24, 25, and x. 19, probably means not the holy place commonly so called, but the holy of holies, into which the blood of the sin-offering was brought on the day of atonement, and which only typified heaven, whither Christ as High Priest is entered with His Blood. *ἔξω τῆς παρεμβολῆς* refers to the time when Israel was encamped in the wilderness: the enclosure of the camp was afterwards replaced by the walls of Jerusalem, so that *ἔξω τῆς πύλης* below answers to it).

12.] **Wherefore** (as being the antitype of the sin-offering on the day of atonement: "ut ille typus veteris testamenti impleretur, illa figura quæ est de carnibus extra castra comburendis," Est.) **Jesus also, that He might sanctify** (see on ch. ii. 11)

13 b τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς v παρεμβολῆς, ACDK
τὸν c ὀνειδισμὸν αὐτοῦ φέροντες· 14 οὐ γὰρ ἔχομεν d ὧδε MPℵ a b
e μένουσαν f πόλιν, ἀλλὰ τὴν g μέλλουσαν h ἐπιζητοῦμεν. c d e f g
h k l m o
17. 47

b Luke xx. 25. 1 Cor. ix. 26 (James ii. 24 v. r.) only. position, Isa. lii. 10. v. 13 al.
c ch. xi. 26 reff.
d = 1 Cor. iv. 2.
e = ch. xii. 27.
f = ch. xi. 10.
g = ch. x. 1 reff.
h ch. xi. 14 reff.

13. εξερχομεθα D[-gr] K[P 47¹] k Cyr₁ [Euthal-ms].

the people (see on ch. ii. 17) **through His own blood, suffered** (see on ch. ix. 26 on the *absolute* meaning of παθεῖν) **outside the gate** (ἔξω τῆς πόλεως Ἱερουσαλήμ, Œc. It is necessary in order to understand this rightly, to trace with some care the various steps of the symbolism. The offering of Christ consists of two parts: 1. His offering on earth, which was accomplished on the cross, and answered to the slaying of the legal victim and the destruction of its body by fire, the annihilation of the fleshly life: and, 2. His offering in the holy place above, which consisted in His entering heaven, the abode of God, through the veil, that is to say His flesh, and carrying His blood there as a standing atonement for the world's sin. This, the sanctifying of the people through His own blood, was the ulterior end of that sacrifice on earth: and therefore whatever belonged to that sacrifice on earth is said to have been done in order to that other. This will sufficiently account for the telic clause here, without making it seem as if the ultimate end, the sanctification of God's people, depended on the subordinate circumstance of Christ's having suffered outside the gate. It did depend on the entire fulfilment by Him of all things written of Him in the law: and of them this was one).

13.] **So then** (τοίνυν commonly in Greek stands second at least in a sentence. But in later writers as in the LXX (reff.), it is not uncommonly put first, as here; and sometimes even in classical Greek: cf. Lobeck on Phrynichus, p. 342 f., who gives an example from Aristoph. Acharn. 904, ἐγῷδα· τοίνυν συκοφάντην ἔξαγε: and several from later authors) **let us go forth to Him outside the camp** (ἀντὶ τοῦ ἔξω τῆς κατὰ νόμον γενώμεθα πολιτείας, Thdrt. This is certainly intended, and not the meaning given by Chrys. (τὸν σταυρὸν αὐτοῦ αἰρῶμεν καὶ ἔξω κόσμου μένωμεν, in his *second* exposition in Hom. xxxiii. His *first* exposition is very similar, not as quoted by Bleek, that we should follow the Lord in his sufferings: this latter is the explanation of τὸν ὀνειδισμὸν αὐτοῦ φέροντες: see below. I may mention that the fact of Chrys. having given two expositions of the passage, as of some others, has much bewildered the Commentators. Delitzsch, e. g., charges Bleek with error in saying that Chrys. omits περὶ ἁμαρτίας in ver. 11. He does omit it the second time, but not the first), Limborch, Heinrichs, Kuinoel, al., nor that of Schlichting ("exilia, opprobria, &c., cum illo subeamus"), Grot., Michaelis, Storr, al. Both these may be involved in that which is intended; the latter particular is presently mentioned: but they are not identical with it. Possibly there may be a reference to Exod. xxxiii. 7, ἐγένετο, πᾶς ὁ ζητῶν κύριον ἐξεπορεύετο εἰς τὴν σκηνὴν τὴν ἔξω τῆς παρεμβολῆς. Bleek objects that if so, we should not expect ἡ σκηνή to have been so shortly before mentioned as representing the Jewish sanctuary, in distinction from the Christian. But this seems hardly sufficient reason for denying the reference. The occasion in Exod. xxxiii. was a remarkable one. The people were just quitting Sinai, the home of the law; and the πᾶς ὁ ζητῶν τὸν κύριον seems to bear more than ordinary solemnity), **bearing His reproach** (see on ch. xi. 26. τουτέστι, τὰ αὐτὰ πάσχοντες. κοινωνοῦντες αὐτῷ ἐν τοῖς παθήμασιν, Chrys., Œc.).

14.] **For** (reason why such going forth is agreeable to our whole profession: not, as Bengel, al., why the word παρεμβολή, and not πόλις, is used above) **we have not here** (on earth: not, as Heinrichs, in the earthly Jerusalem. ὧδε in a local sense is said by Böhme, after Aristarchus, to be hardly Greek: but it is a mistake; the sense being found in the classics from Homer downwards. Palm and Rost, sub voce, maintain the correctness of Aristarchus's view: but it seems beyond question that in such expressions as Ἡφαῖστε προμόλ' ὧδε, the local meaning must be recognized) **an abiding city, but we seek for** (ἐπιζητεῖν, see on ref.) **that** (abiding city) **which is to come** ("Futuram civitatem hanc vocat, quia *nobis* futura est. Nam Deo, Christo, Angelis jam præsens est." Schlichting. Yet this is not altogether true. The heavenly Jerusalem, in all her glory, is not yet existing, nor shall be until the number of the elect is accomplished. Then she shall come down out of heaven as a bride prepared for her husband, Rev. xxi. 2. This verse certainly comes with a solemn tone on the reader, considering how short a time the μένουσα

15 [i] Δι' αὐτοῦ οὖν [k] ἀναφέρωμεν θυσίαν [l] αἰνέσεως [m] διὰ παντὸς τῷ θεῷ, [n] τουτέστιν [o] καρπὸν [op] χειλέων [q] ὁμολογούντων τῷ ὀνόματι αὐτοῦ. 16 τῆς δὲ [r] εὐποιΐας καὶ [s] κοινωνίας μὴ [t] ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις [u] εὐαρεστεῖται ὁ θεός.

17 Πείθεσθε τοῖς [v] ἡγουμένοις ὑμῶν καὶ [w] ὑπείκετε· αὐτοὶ γὰρ [x] ἀγρυπνοῦσιν ὑπὲρ τῶν [y] ψυχῶν ὑμῶν ὡς [z] λόγον [z] ἀποδώσοντες, ἵνα [a] μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ

i Rom. i. 8. 1 Pet. ii. 5.
k ch. vii. 27 reff.
l here only. w. θυσία, 2 Chron. xxix. 31. xxxiii. 16. Ps. xlix. 14 al.
m Acts ii. 25 (from Ps. xv. 8). x. 2. Rom. xi. 10. ch. ix. 6.
n ch. ii. 14 reff.
o = Hosea xiv. 3. (Prov. xviii. 20.

xxxi. 31 A [not F.] BN.) p = Matt. xv. 8 ‖ Mk., from Isa. xxix. 13. Rom. iii. 13. 1 Cor. xiv. 21. 1 Pet. iii. 10 (ch. xi. 12) only.
q dat., = here only. (w. ἐν, Matt. x. 32 al. fr.) ἐξομ., Matt. xi. 25. Ps. cxxxv. 1. cxxxviii. 1.
r here only †. s = Rom. xv. 26. 2 Cor. ix. 13 only. (1 John i. 3 al.)
t = ver. 2. u ch. xi. 5, 6 (reff.) only. v ver. 7.
w here only †. Gr. freq. x Mark xiii. 33. Luke xxi. 36. Eph. vi. 18 only. Prov. viii. 34 al. (-νία, 2 Cor. xi. 27.)
y = 2 Cor. xii. 15. 1 Pet. ii. 11. z Matt. xii. 36. Luke xvi. 2. Acts xix. 40. 1 Pet. iv. 5. Dan. vi. 2. Theod.
a ch. x. 34 reff.

15. om ουν D[1]N[1][PSyr]. 16. ins της bef κοινωνιας D.
17. aft υπεικετε ins αυτοις N[3]. ως λογ. αποδ. bef υπερ τ. ψυχ. υμ. A vulg[(and F-lat) Orig-int$_1$] Primas. [αποδωσονται D[1]-gr. add περι υμων D[1](and lat) copt.]

πόλις did actually remain, and how soon the destruction of Jerusalem put an end to the Jewish polity which was supposed to be so enduring). 15.] **Through Him** (placed first, as carrying all the emphasis—through Him, not by means of the Jewish ritual observances) **therefore** (this οὖν gathers its inference from the whole argument, vv. 10—14) **let us offer up** (see on ref.) **a sacrifice of praise** (θυσία αἰνέσεως is the term for a thank-offering in the law: see Levit. vii. 12 (5, LXX). Cf. reff. and Ps. xlix. 23, θυσία αἰνέσεως δοξάσει με, and cxv. 17 (cxvi. 8), σοὶ θύσω θυσίαν αἰνέσεως. The Commentators quote an old saying of the Rabbis, "Tempore futuro omnia sacrificia cessabunt, sed laudes non cessabunt." Cf. Philo de Victim. Offer. § 3, vol. ii. p. 253, τὴν ἀρίστην ἀνάγουσι θυσίαν, ὕμνοις τὸν εὐεργέτην καὶ σωτῆρα θεὸν γεραίροντες) **continually** (not at fixed days and seasons, as the Levitical sacrifices, but all through our lives) **to God, that is, the fruit of lips** (καρπὸν χειλέων is from Hosea (ref.), where the LXX give ἀνταποδώσομεν καρπὸν χειλέων ἡμῶν as the rendering of פָּרִים שְׂפָתֵינוּ, "we will account our lips as calves" (for a sacrifice): E. V., "we will render the calves of our lips." The fruit of the lips is explained by the next words to be, a good confession to God) **confessing to His name** (i. e. the name of God, as the ultimate object to which the confession, δι' αὐτοῦ, Jesus, is referred. For the construction, see reff.). 16.] **But** (q. d. the fruit of the lips is not the only sacrifice: God must be praised not only with the lips but with the life. So Thdrt., ἔδειξε τὴν τῆς αἰνέσεως θυσίαν ἀρέσκουσαν τῷ θεῷ· συνέζευξε δὲ αὐτῇ καὶ τὴν τῆς εὐποιΐας ἣν κοινωνίαν εἰκότως ἐκάλεσε) **of beneficence** (εὐποιΐα is a word of later Greek: Wetstein gives many examples of it. Pollux says εὐεργεσία, χάρις, δωρεά. τὸ γὰρ εὐποιΐα οὐ λίαν κέκριται) **and communication** (of your means to others who are in want, see reff.: an usage of the word which, as Bleek remarks, sprung up in the primitive Christian church, as also the corresponding one of the verb: see on ch. ii. 14) **be not forgetful** (ver. 2): **for with such sacrifices** (viz. εὐποιΐᾳ καὶ κοινωνίᾳ, not including ver. 15, which is complete in itself) **God is well pleased** (εὐαρεστοῦμαί τινι (ref.) is not elsewhere found in N. T. or LXX, but in the later Greek writers, e. g. Diog. Laert. iv. 6. 18: Diod. Sic. iii. 54; xx. 18: Clem.-alex. Strom. vii. 7, § 45, p. 858, ib. 12, § 74, p. 876 P.: and so in Polyb. iii. 8. 11, δυσηρεστοῦντο τοῖς ὑπ' Ἀννίβου πραττομένοις).

17—END.] *Concluding exhortations and notices.* 17.] Having already in ver. 7 spoken of their deceased leaders in the church, and thereby been reminded of *their* stedfastness in the faith, he has taken occasion in the intervening verses to admonish them respecting the danger of apostasy to Judaism, and to exhort them to come fearlessly out of it to Christ. Now he returns to their *duty to their leaders.* **Obey your leaders** (περὶ ἐπισκόπων λέγει, Œc., Thl.), **and submit** (**to them**) (πείθεσθαι, in the regular course of your habits, guided by them, persuaded that their rule is right: ὑπείκειν, where that rule interferes with your own will: πείθεσθαι has more of free following, ὑπείκειν of dutiful yielding): **for they** (on their part, brought out by the αὐτοί) **keep watch on behalf of your souls** (not = ὑπὲρ ὑμῶν as Böhme, but rather = ὑπὲρ ὑμῶν εἰς σωτηρίαν: the

ACDK MPℵ a b c d e f g h k l m o 17. 47

b Mark vii. 34. Rom. viii. 23. 2 Cor. v. 2, 4. James v. 9 only. Isa. xxiv. 7.
c here only †. Gr. freq.
d Luke vi. 28. Acts viii. 15. Col. i. 3.
e plur., see note.

[b] στενάζοντες, [c] ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο. 18 [d] Προσ-
εὔχεσθε [d] περὶ [e] ἡμῶν· πειθόμεθα γὰρ ὅτι [f] καλὴν [f] συνεί-
δησιν ἔχομεν, [g] ἐν πᾶσιν καλῶς [h] θέλοντες [i] ἀναστρέφεσθαι·
19 [k] περισσοτέρως δὲ [l] παρακαλῶ τοῦτο ποιῆσαι, ἵνα
[m] τάχιον [n] ἀποκατασταθῶ ὑμῖν.
20 Ὁ δὲ [o] θεὸς τῆς [o] εἰρήνης, ὁ [p] ἀναγαγὼν ἐκ νεκρῶν

f Acts xxiii. 1. see ch. x. 22 reff. g = ver. 4 reff. h John v. 35, 40. 2 Tim. iii. 12. i = 2 Cor. ii. 12. Eph. ii. 2. 1 Tim. iii. 15. 1 Pet. i. 17. 2 Pet. ii. 18. k ch. ii. 1 reff. l = Rom. xii. 1 al. fr. (ch. iii. 13 reff.)
m John xiii. 17. xx. 4. 1 Tim. iii. 14. ver. 23 only †. Wisd. xiii. 19. 1 Macc. ii. 40 only. n = here (Mark iii. 5 ‖. viii. 25. ix. 12 ‖ Mt. Acts i. 6) only. Hos. xi. 11. Polyb. viii. 29. 6, ἀποκατέστησαν αὐτὸν εἰς οἶκον. o Rom. xv. 33. xvi. 20. 1 Cor. xiv. 33. 2 Cor. xiii. 11. Phil. iv. 9. 1 Thess. v. 23. p = Rom. x. 7. Ps. xxix. 3.

18. ins και bef περι D^1(and lat) Chr_1. rec (for πειθομεθα) πεποιθαμεν, with $C^3D^3K\aleph^3$ rel [arm Chr Euthal-ms Thdrt Damasc], *confidimus* vulg: txt AC^1D^1M[P] 17, *suademus* D-lat. ($\aleph^1$ reads περι ημων οτι καλην. θα ̔αρ οτι καλην.)

ψυχή bringing in the idea of immortality), **as having to give an account** (Thdrt. well-remarks, παραινεῖ μὲν τοῖς μαθηταῖς ὑπακούειν τοῖς διδασκάλοις· διήγειρε δὲ κατὰ ταὐτὸν καὶ τοὺς διδασκάλους εἰς πλείονα προθυμίαν· διδάσκει γὰρ αὐτοὺς ἀγρυπνεῖν καὶ τὰς εὐθύνας δειμαίνειν. Chrys. de Sacerdotio, lib. vi. init., vol. i. 2, p. 677 (Migne), says, τὸ γὰρ πείθεσθε τοῖς ἡγ. κ.τ.λ. . . . . ἀποδώσοντες, εἰ καὶ πρότερον εἶπον, ἀλλ' οὐδὲ νῦν σιωπήσομαι· ὁ γὰρ φόβος ταύτης τῆς ἀπειλῆς συνεχῶς κατασείει μου τὴν ψυχήν): **that they may do this** (viz. *watch*, not give an account, for thus the present ποιῶσιν, and τοῦτο γὰρ ἀλυσιτελὲς ὑμῖν would be inapplicable) **with joy, and not lamenting** (over your disobedience): **for this** (their having to lament over you) **is unprofitable for you** (λυσιτελεῖ is found in Luke xvii. 2. "The exhortation is like Paul in its spirit, cf. 1 Thess. v. 12, 13, but more like Luke in its expression. And as we proceed, St. Luke's and St. Paul's expressions are found mingled together." Delitzsch). 18.] **Pray for us** (here, as elsewhere, it is probably a mistake to suppose that the first person plural indicates the Writer alone. As Del. observes, the passage from the ἡγούμενοι to the Writer individually would be harsh. And when Bleek finds in ver. 19 a proof that the Writer only is meant, he misses the point, that this ἡμῶν, including the Writer and his companions, is in fact a transition note between ver. 17 and ver. 19. Cf. Eph. vi. 19: Rom. xv. 30: 2 Cor. i. 11): **for we are persuaded** (πειθόμεθα, which is St. Luke's way of speaking, cf. Acts xxvi. 26, has been changed into πεποίθαμεν, which is St. Paul's, cf. Gal. v. 10: Phil. i. 25; ii. 24) **that** (Bengel, al. pause at πεποίθαμεν (rec.) γάρ, rendering ὅτι "quia: nam *confidimus* ponitur absolute, uti *audemus*, 2 Cor. v. 8." But the other is the better and more probable rendering, even with the rec.: and with πειθόμεθα, more necessary still) **we have a good conscience** (St. Luke's expression, see reff.: and here chosen perhaps to correspond to καλῶς below), **desiring in all things** (not as Chrys., Erasm.(par.), Luth., al., masculine,—οὐκ ἐν ἐθνικοῖς μόνον, ἀλλὰ καὶ ἐν ὑμῖν,—but as in ver. 4) **to behave ourselves with seemliness** (τουτέστιν, ἀπροσκόπτως διάγειν σπουδάζοντες καὶ ἀσκανδαλίστως. Thl. This appears to point at some offence of the same kind as we know to have been taken at the life and teaching of St. Paul with reference to the law and Jewish customs). 19.] **But I the more abundantly** (see on ch. ii. 1) **exhort you to do this** (ποῖον τοῦτο; τὸ εὔχεσθαι περὶ ἡμῶν, Œc.), **that I may be the sooner** (τάχιον is the form of the comparative usual in later Greek: in Attic θᾶσσον is commoner: Herod. uses ταχύτερον: cf. Palm and Rost in ταχύς, and Lobeck on Phryn. p. 77, who adds "In vulgari dialecto quantopere hoc nomen viguerit, innumera Diodori, Plutarchi, Dionysii et æqualium, exempla docent, quæ sciens prætermitto") **restored to you** (reff., and Polyb. iii. 98. 7, ἐὰν ἐξαγαγὼν τοὺς δημότους ἀποκαταστήσῃ τοῖς γονεῦσι καὶ ταῖς πόλεσιν. Cf. St. Paul's expression Philem. 22, ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. On the inferences from this and the other notices in this concluding passage, see Prolegg.).

20, 21.] *Solemn concluding prayer.* πρῶτον παρ' αὐτῶν αἰτήσας τὰς εὐχάς, τότε καὶ αὐτὸς αὐτοῖς ἐπεύχεται πάντα τὰ ἀγαθά. Chrys. 20.] **But** (δέ often introduces a concluding sentence, breaking off, as we use *but*: see again ver. 22, and passim at the end of St. Paul's Epistles) **the God of peace** (so, often, at the end of St. Paul's Epistles: see reff., and 2 Thess. iii. 16. In the presence of so many instances of the expression under different circumstances, it would perhaps be hardly safe to infer from it here any

τὸν [qr] ποιμένα τῶν [q] προβάτων τὸν [s] μέγαν ἐν [t] αἵματι [tu] διαθήκης [u] αἰωνίου τὸν κύριον ἡμῶν Ἰησοῦν, 21 [v] καταρτίσαι

q John x. 2. Isa. lxiii. 11.
r of Christ, John x. 1, 14. Matt. t ch. x. 29 reff
xxvi. 31, from Zech. xiii. 7. 1 Pet. ii. 25.
u so Jer. xxxix. (xxxii.) 40. xxvii. (l.) 5 al.
s = ch. iv. 14 reff.
v = 1 Cor. i. 10. 2 Cor. xiii. 11. 1 Pet. v. 10. Ezra iv. 13

20. aft ησ. ins χριστον D[1] f 17 [47] vulg[not am fuld[1]] D-lat Syr copt [æth arm-edd Euthal-ms] Chr Thdrt.

reference to danger of strife within the church addressed. Still the words are not a mere formula, and in all the above places, some reference is made, doubtless, to circumstances either of internal dissension or external tribulation. And certainly both the exhortations in vv. 17—19 point to a state in which there was danger of disobedience within and suspicion towards the Writer and those who were on his part. So that 'peace' was a natural wish for them, even without taking into account those troubles which harassed and threatened them from without, in regard of which it would be also a haven, where they would be), **who brought up from the dead** (περὶ ἀναστάσεως εἴρηται τοῦτο, Chrys. But perhaps not of the Resurrection only, but of the Ascension also. Delitzsch well remarks that ἀνά is not only *rursum*, but *sursum*: and Bl. refers to Plato, Rep. vii. p. 521 C, πῶς τις ἀνάξει αὐτοὺς εἰς φῶς, ὅσπερ ἐξ ᾅδου λέγονται δή τινες εἰς θεοὺς ἀνελθεῖν; "This is the only place where our Writer mentions the Resurrection. Every where else he lifts his eyes from the depth of our Lord's humiliation, passing over all that is intermediate, to the highest point of His exaltation. The connexion here suggests to him once at least to make mention of that which lay between Golgotha and the throne of God, between the altar of the Cross and the heavenly sanctuary, the resurrection of Him who died as our sin-offering." Delitzsch) **the great Shepherd of the sheep** (the passage before the Writer's mind has been that in the prophetic chapter of Isaiah (ref.), where speaking of Moses, it is said, ποῦ ὁ ἀναβιβάσας ἐκ τῆς θαλάσσης τὸν ποιμένα τῶν προβάτων, where A and the Codex Marchalianus read ἐκ τῆς γῆς, as 46 Chrys. read here, ℵ and the Complutensian having ἐκ γῆς. In Isa. the shepherd is Moses; and the comparison between Moses and Christ is familiar to our Writer, ch. iii. 2—6. The addition of τὸν μέγαν as applied to Christ, is correspondent to His title ἱερεὺς μέγας, ch. x. 21. To deny this reference, with Lünemann, seems impossible, with the remarkable conjunction of τὸν ποιμένα τῶν προβάτων. The connexion here in which this title of our Lord is brought in, may be, that οἱ ἡγούμενοι having been just mentioned, and himself also, and his labours and theirs for the settlement of the Church in peace being before his mind, he is led to speak of Him who is the Chief Shepherd (1 Pet. v. 4), who was brought again from the dead by the God of Peace), **in the blood of the everlasting covenant** (but in what sense? First διαθήκη αἰώνιος is as Thdrt., αἰώνιον δὲ τὴν καινὴν κέκληκε διαθήκην, ὡς ἑτέρας μετὰ ταύτην οὐκ ἐσομένης· ἵνα γὰρ μή τις ὑπολάβῃ, καὶ ταύτην δι' ἄλλης διαθήκης παυθήσεσθαι, εἰκότως αὐτῆς τὸ ἀτελεύτητον ἔδειξε. Then, the expression itself can hardly but be a reminiscence of Zech. ix. 11, καὶ σὺ ἐν αἵματι διαθήκης σου ἐξαπέστειλας δεσμίους σου ἐκ λάκκου οὐκ ἔχοντος ὕδωρ: and if so, the import of the preposition here will be at least indicated by its import there. And there it is, by virtue of, in the power of, the blood of thy covenant, i. e. of that blood which was the seal of the covenant entered into with thee. So also we must understand it here. Did the sentence apply only to the exaltation of Christ, the ἐν might be taken as by Bleek after Calv., '*with* the blood,' so that Christ took the blood with Him. So Œc. and Thl., ἤγειρεν αὐτὸν ἐκ νεκρῶν σὺν αἵματι διαθήκης αἰωνίου, τουτέστι σὺν τῇ ἐγέρσει αὐτοῦ καὶ τὸ αἷμα αὐτοῦ κεχάρισται ἡμῖν εἰς διαθήκην αἰώνιον: and Calvin, "Videtur mihi apostolus hoc velle, Christum ita resurrexisse a mortuis, ut mors tamen ejus non sit abolita, sed æternum vigorem retineat: ac si dixisset, Deus Filium suum excitavit, sed ita ut sanguis, quem semel in morte fudit, ad sanctionem fœderis æterni post resurrectionem vigeat, fructumque suum proferat perinde ac si semper flueret." But here it is joined to the exaltation only by means of the resurrection. And thus, as Del. maintains, the instrumental, conditioning-element force of ἐν seems to predominate: through, or in virtue of, the blood (Acts xx. 28). It is surely hardly allowable to join the words ἐν αἵματι διαθήκης αἰωνίου with τὸν ποιμένα τὸν μέγαν. Yet this is done by Beza, Estius, Grot., Limborch, Schulz, Böhme, Kuinoel, Lünem., Ebr., al., some of them joining it with μέγαν. It seems to me that τόν would in this case be repeated after μέγαν. The *idea* however is no less true, and is indeed involved in the connexion with

ACDK MPℵ ab cdefg hklmo 17. 47

ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ [w] εἰς τὸ [x] ποιῆσαι τὸ [x] θέλημα αὐτοῦ, ποιῶν [y] ἐν ὑμῖν τὸ [z] εὐάρεστον [a] ἐνώπιον αὐτοῦ διὰ Ἰησοῦ χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

22 [b] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, [c] ἀνέχεσθε τοῦ [d] λόγου τῆς [de] παρακλήσεως· καὶ γὰρ [f] διὰ βραχέων [g] ἐπέστειλα

w ch. vii. 25 reff.
x ch. x. 7 reff.
y = Phil. i. 6. ii. 13 al.
z elsew. P. (Rom. xii. 1, 2 Eph: v. 10 al.) only. Wisd. iv. 10. ix. 10 only. (-τως, ch. xii. 28. -τεῖν, ver. 16.) 19.
a Heb., ch. iv. 13 only. = Acts vi. 5. 1 Tim. ii. 3. 1 John iii. 22. Ps. cxiv. 9.
b ver. 19. c Matt. xvii. 17. Acts xviii. 14. 2 Tim. iv. 3. Job vi. 26.
d Acts xiii. 15 only. 1 Macc. x. 24.
e = Rom. xii. 8. ch. vi. 18. L.P.H.
f (see Acts xiv. 23.) διὰ βραχέων κ. κεφαλαιώδως, Polyb. ii. 46. 8. Plato. Demosth., Isocr., in Wetst. & Bl.
g Acts xv. 20. xxi. 25. 3 Kings v. 6 A (not F.) only.

21. ημας D[1]-gr]. om εργω [D[1]]ℵ. aft εργω ins και λογω [A] Chr-comm. aft ποιησαι ins ημας D[1]-gr]. ins αυτω bef ποιων AC[1] ℵ[1](ℵ[2] disapproving); αυτος 71, ipso facienle D-lat. ημιν D[-gr] KMℵ d e f g k 17 [47 arm] Syr Thdrt Œc. om των αιωνων C[3] D[-gr] m arm Thdrt[1]: ins AC[1]KM[P]ℵ rel vulg Syr copt [æth Chr Euthal-ms Thdrt[1/2] Damasc]. (D-lat def.)
22. om γαρ ℵ[1]. απεστειλα D[-gr] a b[1].

ἀναγαγών, and thus with the whole sentence. The Lord Jesus did become, in His mediatorial work, the great Shepherd of the sheep, by virtue of that covenant which was brought in by His blood (Acts, ubi sup.): and by virtue of that blood also He was raised up as the great Shepherd, out of the dead, and to God's right hand. Cf. on the whole, reff.; and Isa. lv. 3; lxi. 8: John x. 11—18), **even our Lord Jesus** (here the personal name, **Jesus**, is joined with the assertion of His lordship over us: below, where the inworking of the Spirit through Him is spoken of, it is διὰ Ἰησοῦ χριστοῦ, His office as Christ at God's right hand having made Him the channel of the Spirit to us: the anointing on Him, the Head, flowing down to the skirts of the raiment. Cf. Acts ii. 36, ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι καὶ κύριον αὐτὸν καὶ χριστὸν ὁ θεὸς ἐποίησεν, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε),

21.] **perfect you** (πληρώσαι, τελειώσαι, Œc. μαρτυρεῖ αὐτοῖς μεγάλα· τὸ γὰρ καταρτιζόμενόν ἐστι τὸ ἀρχὴν ἔχον, εἶτα πληρούμενον, Chrys. Still, as Bleek remarks, the praise of having made a beginning is not necessarily involved in the wish that they may be perfected) **in every good work, towards the doing His will** (cf. ch. x. 36. The expression here is in the same final sense as there, as the aor. shews: it is not εἰς τὸ ποιεῖν, 'to the habit of doing,' but εἰς τὸ ποιῆσαι, 'to the having done,' i. e. 'to the accomplishing'), **doing in you** (ποιῶν chosen expressly as taking up εἰς τὸ ποιῆσαι, in exact correspondence with St. Paul's saying Phil. ii. 13, ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν) **that which is well-pleasing in His sight** (ἐνώπιον τοῦ θεοῦ, an expression of St. Luke's principally. It is a pregnant construction, involving τὸ ἀγαθὸν ἐνώπιον αὐτοῦ, καὶ διὰ τοῦτο εὐάρεστον αὐτῷ. See Eph. v. 10 al.), **through Jesus Christ** (the reference is variously given: to εὐάρεστον, well-pleasing &c. through J. C.; so Grot., Hammond ("secundum Christi præcepta" &c.), al.: or to the verb, ποιῶν, as Thl., ὅστε, ὅταν ποιῶμεν ἡμεῖς τὸ καλόν, ὁ θεὸς ποιεῖ τοῦτο ἐν ἡμῖν διὰ Ἰησοῦ χριστοῦ, τουτέστι, μεσίτῃ κ. ἐνέργῳ τούτῳ χρώμενος: so Œc. The latter is by far the more probable, as the former would introduce a superfluity): **to whom** (i. e. to God, the chief subject of the whole sentence, God, who is the God of peace, who brought up the Lord Jesus from the dead, who can perfect us in every good work, to accomplish His will, and works in us that which is well-pleasing to Him through Jesus Christ. The whole majesty of the sentence requires this reverting to its main agent, and speaks against the referring ᾧ ἡ δόξα to our blessed Lord, who is only incidentally mentioned. See the very similar construction 1 Pet. iv. 11, where however the reference is not by any means equally certain) **be** (in 1 Pet. l. c. ἐστίν: and possibly also here: but perhaps ἔστω is the more probable supplement) **the glory for ever. Amen.** 22.] **But** ('claudendi,' see above, ver. 20) **I beseech you, brethren, endure** (reff.) **the word of my exhortation** (or, *of exhortation*. ἀσμένως δέξασθε τὰ παρ' ἐμοῦ γράμματα, Schol.-Matth. Cf. Philo, Quod Omn. Prob. Liber, § 6, vol. ii. p. 451, καὶ· πῶς πατρὸς μὲν ἢ μητρὸς ἐπιταγμάτων παῖδες ἀνέχονται; I may observe, that παράκλησις is rendered by the vulg. wrongly "*solatium*." In that case no ἀνέχεσθε would have been needed. The expression λόγος παρακλήσεως applies without doubt to the whole Epistle, from what follows: not as Beza, Calov., al., to the few exhortations preceding, nor as Grot. to ch. x.—xiii. only: nor as Kuinoel, al., to the exhorta-

ὑμῖν. 23 Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον [h] ἀπολελυμένον, μεθ' οὗ, ἐὰν [1] τάχιον ἔρχηται, ὄψομαι ὑμᾶς. 24 Ἀσπάσασθε πάντας τοὺς [k] ἡγουμένους ὑμῶν καὶ πάντας τοὺς [l] ἁγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. ...αμην M. 25 [m] ἡ χάρις μετὰ πάντων ὑμῶν, ἀμήν.

h Epp., here only. = Acts xvi. 35—or iii. 13. see note.
1 ver. 19 reff.
k vv. 7, 17.
l Acts ix. 13, 32, 41. xxvi. 10. Epp. passim. Heb., ch. vi. 10 only.
m absol., Eph. vi. 24. Col. iv. 18. 1 Tim. vi. 21. 2 Tim. iv. 22. Tit. iii. 15.

ΠΡΟΣ ΕΒΡΑΙΟΤΣ.

23. rec om ημων, with $D^{2\cdot3}K[P]$ rel Chr_2 [Euthal-ms] Thdrt$_2$ Damasc: ins ACD^{1}M $\aleph^1$($\aleph^3$ disapproving) m 17 [47] vulg Syr copt [æth arm] Euthal$_1$ Dial-trin$_1$. for ερχηται, ερχησθε $\aleph^1$.
25. for υμων, των αγιων D^1. om αμην $\aleph^1$ 17 fuld [arm-zoh].

SUBSCRIPTION. rec προς εβρ. εγραφη (31 adds εβραιστι) απο της ιταλιας δια τιμοθεου, with d; simly most of our mss: προς εβρ. εγραφη απο ρωμης A: προς εβρ. εγραφη απο ιταλιας [P 47, and adding] δια τιμοθεου K [Euthal-ms]: om DM l m: txt C$\aleph$ 17.

tions scattered up and down in the Epistle. It is St. Luke's expression, see reff.): for also (besides other reasons, there is this) in (by means of, in the material of) few (words) (few in comparison of what might have been said on such a subject. τοσαῦτα εἰπὼν δμως βραχέα ταῦτά φησιν, ὅσον πρὸς ἃ ἐπεθύμει λέγειν. Thl.: for the expression, see reff.) I have written (the epistolary aorist, as 'dabam,' ἔγραψα, freq. in St. Paul, al. The word is elsewhere peculiar to St. Luke in N. T., see reff.) to you. 23.] Know (γινώσκετε can hardly but be imperative, standing as it does at the beginning of the sentence. In τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, Phil. ii. 22, it is otherwise arranged. When the knowledge already exists, the *fact* is the prominent thing: when the knowledge is first conveyed, the *information*) that our brother Timotheus is dismissed (the construction is good Greek: Del. gives as instances ἤκουσε τὴν χάραν δηουμένην, Xen. Anab. v. 5. 7: πυθόμενοι βασιλέα τεθνηκότα, Thuc. iv. 50: γνῶτε ἀναγκαῖον ὂν ὑμῖν ἀνδράσιν ἀγαθοῖς γενέσθαι, ib. vii. 77. It is in fact the original government of the accus. and inf. with a participial predicate substituted for the infinitive: 'Know him being,' for 'know him to be.' ἀπολύειν, on which see Prolegg. § ii. 24, does not occur in St. Paul, but is frequent in St. Luke; e. g. Luke xxii. 68; xxiii. 16 ff.: Acts iii. 13; iv. 21, of dismissal from prison or custody; Acts xiii. 3; xv. 30, of official sending away; Acts xv. 33, of solemn dismissal, and Acts xix. 41; xxiii. 22, of simple dismissal), with whom, if he come (πρός με . . . εἰκὸς γὰρ ἦν, ἀπολελύσθαι μὲν αὐτόν, μήπω δὲ ἀπεληλυθέναι πρὸς τὸν Παῦλον. (Ec.) soon (Luther, Schulz, al. take this in the Attic sense of ἐὰν θᾶττον or ἐπειδὰν θᾶττον, "as soon as," "simul atque:" but such can hardly be the sense here), I will see you (πρὸς ὑμᾶς ἐρχόμενος. (Ec.).
24.] Salute all your leaders, and all the saints. They from Italy salute you (on this, see Prolegg. § ii. 13). 25.] Grace (the grace, viz. of God. "Non exprimit, cujus gratiam ac favorem, unde omnis felicitas oritur, illis optet, quippe rem Christianis notissimam, Dei nimirum, Patris nostri, et Jesu Christi, Domini nostri." Schlichting. Where ἡ χάρις is not put thus barely, as in the similar places of St. Paul, it is always filled up by τοῦ κυρίου (ἡμῶν) Ἰησοῦ (χριστοῦ), e. g. (Rom. xvi. 24) 1 Cor. xvi. 23: 2 Cor. xiii. 13 al. fr.) be with all of you (πάντων first, carrying the emphasis. ὑμῶν πάντων would express more the totality of the church: πάντων ὑμῶν, every individual). Amen.

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.

a so Rom. i. 1. Phil. i. 1. (Tit. i. 1.) 2 Pet. i. 1. Jude 1.
b Matt. xix. 28. Luke xxii. 30. (see Acts xxvi. 7.) Exod. xxiv. 4. Ps. cxlvi. 2. 2 Macc. ix. 19.
c John vii. 35. 1 Pet. i. 1 only. Isa. xlviii. 22. lvii. 21.)‡. Esdr. viii.
d = Acts xv. 23. xxiii. 26. (3 John 10, 11.

ABCKL P[N] a b c d f g h j k l m o 13

I. [1] Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ χριστοῦ [a] δοῦλος
ταῖς [b] δώδεκα [b] φυλαῖς ταῖς ἐν τῇ [c] διασπορᾷ [d] χαίρειν.

TITLE. Steph ιακωβου καθολικη επιστολη, with g h: επ. ιακ. καθ. k o: επ. καθ. ιακ. a c: ιακ. επ. καθ. 13: καθ. επ. ιακ. j: εις ιακ. του αποστ. επ. καθ., with (but omg του) [P] l: επιστ. τ. αγ. αποστ. ιακ. καθ. m: επ. καθ. τ. αγ. αποστ. ιακ. L: γραμμα προς εβραιους ιακωβου αδελφοθεου f: txt BK, also A in subscr. (In ACN the title is wanting.)

CHAP. I. 1.] ADDRESS AND GREETING. James (for all questions who the Author of this Epistle was, see the Prolegomena. I assume here that which I have there endeavoured to establish, that it is "James the Lord's brother," the first president or bishop of the church at Jerusalem, an Apostle, but not one of the Twelve), **servant** (not necessarily, as Huther, an official appellation; but implying, as he also confesses, devotion to God and His work alone, irrespectively of self-will or other men's will. Œc. says, ὑπὲρ πᾶν δὲ κοσμικὸν ἀξίωμα οἱ τοῦ κυρίου ἀπόστολοι τὸ δοῦλοι εἶναι χριστοῦ καλλωπιζόμενοι, τοῦτο γνώρισμα ἑαυτῶν βούλονται ποιεῖσθαι, καὶ λέγοντες, καὶ ἐπιστέλλοντες καὶ διδάσκοντες. Similarly Didymus, and Incert. in Catena) **of God, and of the Lord Jesus Christ** (not '*of the God and Lord, J. C.*' but as Œc., θεοῦ μέν, τοῦ πατρός· κυρίου δέ, τοῦ υἱοῦ. Huther remarks, that in all the addresses of Epistles, the whole name Ἰησοῦς χριστός is given. St. James mentions our Lord only here and ch. ii. 1 in this Epistle, and not at all in his speeches in Acts xv. and xxi. Bengel says, "Videri potuisset, si Jesum sæpe appellaret, id ex ambitione facere, cum esset frater Domini. Atque eo minus novit Christum secundum carnem"), **to the twelve tribes** (of Israel: nor can there be any reasonable doubt that this Epistle was addressed to Jewish Christians in the first place. Not however to them, as distinguished from Gentile Christians: for the two classes appear to have been not as yet distinct. If the later date of the Epistle be taken (see Prolegg), then the Jewish Christians are addressed as the nucleus and kernel of all Christendom. But to my mind, the former is more probable) **which are in the dispersion** ("Legimus, occiso a Judæis B. Stephano, quia facta est in illa die persecutio magna in ecclesia quæ erat Hierosolymis, et omnes dispersi sunt per regiones Judææ et Samariæ, præter Apostolos. His ergo dispersis qui persecutionem passi sunt propter justitiam, mittit Epistolam." Bede. This is hardly correct; but more probable than De W.'s view that the words are used merely to describe the scattered and distressed state of the Christians, as διασπορά did of the Jews. The most likely reference of διασπορά is to the literal and actual Jewish dispersion, as in reff.: and the Epistle must be considered as addressed, from the head of the mother church in Jerusalem, to the Jewish believers, residing among the dispersed tribes of Israel), **greeting** (the formula χαίρειν is not found in the address of any other apostolical Epistle; but it occurs in the Epistle drawn up under the direction of James to the

2 [e] Πᾶσαν χαρὰν [f] ἡγήσασθε, ἀδελφοί μου, ὅταν [g] πει-
ρασμοῖς [h] περιπέσητε [i] ποικίλοις, 3 γινώσκοντες ὅτι τὸ
[k] δοκίμιον ὑμῶν τῆς πίστεως [l] κατεργάζεται [m] ὑπομονήν.
4 ἡ δὲ [m] ὑπομονὴ [no] ἔργον [p] τέλειον [o] ἐχέτω, ἵνα ἦτε [p] τέλειοι

e = Phil. ii. 29. 2 Cor. xii. 12. ver. 21. 1 Pet. v. 10 al.
f = Heb., x. 29 reff. 2 Pet. iii. 15. Eur. Med. 454. πᾶν κέρδος ἡγοῦ.
g = Acts xx. 19. 1 Pet. i. 6. Sir. xxxvi. (xxxiii.) 1. Jer. xxvii. 41 only. 2 Kings i. 6.
h Luke x. 30. Acts xxvii. 21 only. (-μος, ver. 12.)
i Heb. ii. 4 reff.
k 1 Pet. i. 7 only. Ps. xi. 6. Prov. viii. 15. Rom. ii. 7. 2 Thess. i. 4. 2 Thess. i. 11 al.
l = Rom. iv. 15. v. 3. vii. 8. 2 Cor. iv. 17 al. Heb. xii. 1. ch. v. 11. 2 Pet. i. 5. Ezra x. 2.
m Luke xxi. 19. 1 Thess. i. 3. 2 Thess. iii. 5. Heb. x. 36. ch. iii. 2. Ps. cxxxviii. 22.
n = 1 Thess. o ch. ii. 14, 16. p Matt. v. 48. xix. 21. James, vv. 17,

CHAP. I. 3. om της πιστεως B^2 81 lat-ff$_1$ syr: $AB^1CKL[P]\aleph$ rel vulg vind Syr copt æth arm Thl_1 [Aug_1] $Bede_1$.

Gentile churches in Acts xv. 23).

2—12.] *Exhortations regarding the endurance of trials.* 2.] Think it all joy (χαράν, following up χαίρειν, a characteristic of the style of this Epistle: so ὑπομονήν· ἡ δὲ ὑπομονή, ver. 3; λειπόμενοι· εἰ δέ τις λείπεται, ver. 4 f.: διακρινόμενος· ὁ δὲ διακρινόμενος, ver. 6; ἀπείραστός ἐστι . . . πειράζει δέ, ver. 13; βραδὺς εἰς ὀργήν· ὀργὴ γάρ, ver. 19 f.; τὸν ἔμφυτον λόγον . . . γίνεσθε δὲ ποιηταὶ λόγου, ver. 21 f.; τούτου μάταιος ἡ θρησκεία· θρησκεία καθαρὰ κ.τ.λ., ver. 26 f.;—yea, and that when &c. πᾶσαν, as in reff., not "*all* (*of it*) *joy*," eitel Freude, as Luther: but "*all sorts of*," "*every kind of*," "*all conceivable*," "rem revera omnique ex parte lætam," as Theile, in Huther. Bengel's idea is good, that 'all' is used as applying to all kinds of temptations; transferred from the subject to the predicate), my brethren (this is the constant address in our Epistle. It betokens community of origin and of faith), whensoever ye fall into (περιπίπτειν is used of becoming unexpectedly surrounded by adverse circumstances of any kind: so in reff.: so ὅστις ἂν τοιαύταις ξυμφοραῖς περιπέσῃ, Plato, Legg. ix. p. 877 c: μεγάλοις ἀτυχήμασιν ὑπ' Αἰτωλῶν, καὶ μεγάλαις συμφοραῖς περιπεσόντες, Polyb. iv. 19. 13: περιπεσὼν βιαίοις πληγαῖς, ib. iii. 116. 9. Herodotus also uses the expression, cf. vi. 16, and Thuc. ii. 54) various temptations (the πειρασμοί here are not only what we properly call *temptations*, but any kind of distresses which happen to us, from without or from within, which in God's purpose serve as *trials* of us: the latter word being, in this its now common general meaning, a word derived from the Christian life. See ref. 1 Pet., which is strictly parallel. Œc. says, after Chrys. (in Catena), τὴν κατὰ θεὸν λύπην καὶ τοὺς πειρασμοὺς τούτους καὶ ἐπαινετοὺς οἶδε καὶ χαρᾶς ἀξίους· δεσμὸς γὰρ οὗτοί εἰσιν ἀῤῥαγής, καὶ αὔξησις ἀγάπης καὶ κατανύξεως. Then, after quoting Sir. ii. 1: John xvi. 33: and Matt. vii. 14, ... οὐ γάρ ἐστιν ἐκτὸς γυμνασίων οὔτε κοσμικῶν οὔτε τῶν κατὰ θεὸν στεφάνων ἀξιωθῆναι): 3.] *Ground of this joy:* knowing (as you do) that the proof of your faith (δοκίμιον, or δοκιμεῖον, Plato, Tim. p. 65 c. Pott explains it, "quo quid exploratur;" Heisen, "quo rei, quæ sub examen vocatur, manifestatur sinceritas, eaque probatur omne id intrinseca virtute possidere, quod extrinsecus specie et nomine præ se fert." So in Dion. Hal. Rhetor. ii., δεῖ δὲ ὅστις κανόνα εἶναι καὶ σταθμήν τινα καὶ δοκίμιον ὡρισμένον πρὸς ὃ τις ἀποβλέπων δυνήσεται τὴν κρίσιν ποιεῖσθαι: so, but joining with the idea of a test that of amelioration and perfecting also, Herodian ii. 10. 12, δοκίμιον δὲ στρατιωτῶν κάματος ἀλλ' οὐ τροφή. The word must be taken here as abstract, 'the *proving*,' not as concrete, 'the *medium of proof*,' viz. the temptations. See further on 1 Pet. i. 7) worketh (reff.) endurance (ὑπομονή, "perseverantia, quod magis est quam patientia," Theile. But does not St. Paul, Rom. v. 3, 4, state precisely the converse, viz. that ἡ θλῖψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμήν? Doubtless: but it is really the same that is said: θλῖψις there = τὸ δοκίμιον here. As De Wette observes, the thought is not carried to its end as in Rom., but the Apostle breaks away at ὑπομονήν to exhort respecting it): 4.] but (q. d. and be not weary of enduring: but) let endurance have a perfect work (σκόπει, οὐκ εἶπε τὴν ὑπομονὴν ὁριστικῶς, ὅτι ἔργον τέλειον ἔχει, ἀλλὰ προστακτικῶς, ἐχέτω· οὐ γὰρ προὐποκειμένην ἀρετὴν ἐξαγγέλλει, ἀλλὰ νῦν ἐγγινομένην ὡς χρὴ γενέσθαι νομοθετεῖ. Œc. In fact, from the repetition of ἔργον from κατεργάζεται, it is much as if he had said ἡ δὲ ὑπομονὴ κατεργαζέσθω σωτηρίαν τέλειον. The allusion seems to be to our Lord's saying Matt. xxiv. 13, ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. So that the words are to be taken simply and literally; ὑπομονή as the abstract, endurance, and ἔργον as the work wrought out (see reff.) by ὑπομονή in its continuance: not as by De Wette after Erasmus ("Tolerantia non

q 1 Thess. v. 23 only. Deut. xxvii. 6 al. r neut., so Heb. xiii. 4 reff. s = ch. ii. 15 (Lake xviii. 22. Tit. i. 5. iii. 13) only ‡. t = ch. iii. 13, 15, 17. 9. Acts iii. 2. ix. 2. Zech. x. 1 al. x Matt. xi. 20 al. Sir. xli. 22. xx. 15. 20. xiv. 23. Jude 22‡. (Jer. xv. 10.)

καὶ [q] ὁλόκληροι, ἐν [r] μηδενὶ [s] λειπόμενοι. 5 εἰ δέ τις ὑμῶν [s] λείπεται [t] σοφίας, [uv] αἰτείτω [v] παρὰ τοῦ διδόντος θεοῦ πᾶσιν [w] ἁπλῶς καὶ μὴ [x] ὀνειδίζοντος, καὶ [y] δοθήσεται αὐτῷ. 6 [u] αἰτείτω δὲ ἐν πίστει, μηδὲν [z] διακρινόμενος· ὁ γὰρ

ABCKL Pʜᴙ a b c d f g h j k l m o 13

u in James (ch. v. 2, 3) and 1 John (iii. 22. v. 14, &c.) always of prayer. v John iv. w here only. Prov. x. 8. Wisd. xvi. 27. 2 Macc. vi. 6 only. y Matt. vii. 7. z Matt. xxi. 21. Acts x. 20. Rom. iv.

5. του θεου bef του διδοντος A: om θεου j.

habebit laudem absolutam, nisi quemadmodum in malis tolerandis fortis est et alacris, ita in bonis operibus exercendis sibi constet"), Calov., Morus ("Tolerantia adjunctum habent factum"), Pott ("Perseverantiæ fructus sit perfectum virtutis studium"), al., to be understood as if ὑπομονή were ὁ ὑπομένων, and ἔργον the aggregate of ἔργα. And τέλειος is not to be understood as = εἰς τέλος ὑπομένων, but in its ordinary sense of 'perfect,' fully brought out and accomplished. And as Bengel remarks, "Perfecta est patientia, quæ gaudet"), that ye may be perfect (for the work of God in a man *is* the man. If God's teaching by patience have had a perfect work in you, *you* are perfect: His is a λόγος ἔμφυτος, ver. 21. And the purpose of that work is, to make us perfect) and entire (that in which every part is present in its place: so we have ὁλόκληρος καὶ ὑγιής, Plato, Tim. p. 44 c: τὸ βασίλειον ὂν ἐν ὁλοκλήρῳ τῷ γένει, Corp. Inscrip. 353. 26. The word is much used in Philo (see also Athenæus vii. p. 700 and Pollux i. 1 in Wolf here) of sacrifices and sacrificing priests, in a technical sense, of which however there is no trace here), deficient in nothing (the subjoining a negative corroboration to a positive clause is characteristic of St. James: cf. vv. 5 and 6. The expression here is illustrated by Raphel from Polyb. p. 1202, l. 15, ἐν τῇ πρὸς Ῥωμαίους εὐνοίᾳ παρὰ πολὺ τἀδελφοῦ λειπόμενος. Here however there is no comparison with others, only one implied with that ὁλοκληρία which ought to be their ultimate state). 5.] But (q. d. but this perfection and entireness, this defect in nothing, will not be yet attained; and you will find, when you aim at it, that you are lacking in the very first requisite) if any of you (εἰ τις is not "quandoquidem," as Estius, but εἴ τις is as usual 'if any,' and nearly = ὅστις ἄν) is deficient in (*of*, gen. as in ch. ii. 15) wisdom (τὸ αἴτιον τοῦ τελείου ἔργου σοφίαν λέγει, Œc. Huther quotes from the Etym. Mag., γνῶσις μέν ἐστι τὸ εἰδέναι τὰ ὄντα· σοφία δέ, καὶ τὸ τὰ ὄντα γινώσκειν καὶ τὸ τὰ γνωστὰ πράττειν. For what is meant by wisdom here, see ch. iii. 15—17), let him ask (either supply 'ἐάν,' or take the verb absolutely, which is better: so E. V., see below) from God who giveth (the part. is put first because it is that which is to be brought out in the sentence: q. d. 'from the giver, God.' Thus asking and giving are put forward as belonging to us and God in the abstract, and we do not want any object, as τὴν σοφίαν, supplied) to all men simply (so Rom. xii. 8, ὁ μεταδιδούς, ἐν ἁπλότητι: but perhaps ἁπλότης may also signify *liberality*. See note on that place. It is not however necessary here to render "*benigne*," as Bede, Casaubon, al.: nor "*affluenter*," as Erasm., Grot., Est., al.; nor "*candide*," "*sincere*," as Pott, Theile, al.; nor = συντόμως, καθάπαξ, as Hesychius: but we must interpret by what follows, and understand it of *simply giving*, and adding nothing afterwards which may take off from the graciousness of the gift) and upbraideth not (in what sense is rather doubtful. Many (Morus, Carpzov, Storr, al.) interpret it of sending away with a refusal: but as Huther remarks, though καταισχύνειν may bear this meaning, ὀνειδίζειν is never found so used: certainly not in Sir. xx. 15, ἄφρων . . . ὀλίγα δώσει καὶ πολλὰ ὀνειδίσει. By far the greatest part of Commentators understand it of reproaching by the recounting of benefits bestowed. But this again does not reach the full and general nature of the expression here: nor does it find any justification in that of Demosthenes, p. 316. 10, ὑπομιμήσκειν τὰς ἰδίας εὐεργεσίας μικροῦ δεῖν ὅμοιόν ἐστι τῷ ὀνειδίζειν: for it is one thing to say that such reminding is almost equivalent to ὀνειδίζειν, and another and a widely different one to use ὀνειδίζειν in this sense, which is never done. The real meaning here is just as in Sir. xx. 15 above, and in Sir. xli. 22, μετὰ τὸ δοῦναι μὴ ὀνείδιζε, viz. upbraiding with any kind of reproaches, as God might well do, so unworthy are we to approach Him with any request. This of course would include that other: but as Semler, "Non tantum significat molestam commemorationem beneficiorum, sed etiam qualemcunque reprehensionem." So De Wette and Huther), and it shall be given to him (viz. σοφία, see 3 Kings iii. 9—12.

[z] διακρινόμενος [a] ἔοικεν [b] κλύδωνι θαλάσσης [c] ἀνεμιζομένῳ καὶ [d] ῥιπιζομένῳ. 7 μὴ γὰρ [e] οἰέσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι [f] λήμψεταί τι παρὰ τοῦ κυρίου. 8 ἀνὴρ [g] δίψυχος, [h] ἀκατάστατος ἐν πάσαις ταῖς [i] ὁδοῖς αὐτοῦ. 9 [j] καυχάσθω

a = ver. 23 only. Xen. Mem. i. 6. 10.
b Luke viii. 24 only. Jon. i. 4, 11, 12.
c here only †.
d here only †. (-πή, 1 Cor. xv. 52.)
e constr., here only. (John xxi. 25. Phil. i. 17 only. Job xi. 2. 1 Macc. v. 61. 2 Macc. v. 21. vii. 24 only.)
f constr., Acts ii. 33. iii. 5. xxvi. 10. 2 Pet. i. 17. Rev. ii. 27. g ch. iv. 8 only †.
h ch. iii. 8 only. Isa. liv. 11 only. (-στασία, ch. iii. 16.) i = Matt. xxi. 32. xxii. 16. Luke i. 79. Acts xiii. 10. xiv. 16. Rom. iii. 16 (from Isa. lix. 7) al. j ch. iv. 16. elsw., P. (Rom. ii. 17. v. 3. Gal. vi. 13 [all these w. ἐν]) only. Jer. ix. 23.

7. om τι [C¹(appy : οτι to παρα is written over an erasure] ℵ 36.

The whole verse seems to be written in remembrance of Matt. vii. 7—12). 6.] **But let him ask in faith** (persuasion that God can and will give: cf. Matt. xxi. 22, πάντα ὅσα ἐὰν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε: and cf. εὐχὴ τῆς πίστεως, ch. v. 15), **nothing** (μηδέν is adverbial, as in Mark v. 26: Luke iv. 35: Acts iv. 21; x. 20, μηδὲν διακρινόμενος as here: so also xi. 12 al. In all these places it will of course admit of being understood 'in nothing,' the accus. of reference: but it is simpler to believe that it had got past this and become an adverb) **doubting** (cf. Matt. xxi. 21, from which this is evidently taken, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, &c. Huther says well, "διακρίνεσθαι is not = ἀπιστεῖν (Luke xxiv. 11), but includes in it the essential character of ἀπιστία: while πίστις says 'Yes,' and ἀπιστία 'No,' διακρίνεσθαι is the union of 'Yes' and 'No,' but so that 'No' is the weightier: it is that inward giving way which leans not to πίστις, but to ἀπιστία.] The deep-lying ground of it is *pride*, and so far Thl. is right in saying, διακρινόμενος δὲ ὁ μεθ' ὑπεροψίας αἰτῶν· ὑβριστὴς ὁμολογουμένως ὁ διακρινόμενος: whereas Œc. in the words, λέγων ἐν σεαυτῷ ὅτι πῶς δύναμαι αἰτῆσαί τι παρὰ τοῦ κυρίου καὶ λαβεῖν, ἡμαρτηκὼς τοσαῦτα εἰς αὐτόν, brings out a point which belongs not to διακρίνεσθαι, but to a yet weak faith"]: **for he that doubteth is like** (reff.) **a wave of the sea** (reff. The verb κλυδωνίζεσθαι occurs Eph. iv. 14 and Isa. lvii. 20, οἱ ἄδικοι . . κλυδωνισθήσονται) **driven by the wind** (a word no where else found. The corresponding ἀνεμοῦσθαι occurs in Hippocr., Plato (Tim. p. 83 A), Ælian, Lucian, al. It explains itself) **and tossed about** (ῥιπίζεσθαι, from ῥιπή (ῥιπαὶ ἀνέμων, Pind. Pyth. ix. 85: Soph. Antig. 137 al.; κυμάτων ἀνέμων τε, Pind. Pyth. iv. 346), to be blown about by wind: so τί δέ, εἰ μὴ πρὸς ἀνέμου ῥιπίζοιτο τὸ ὕδωρ, Philo de Mundo, § 18, vol. ii. p. 620: δῆμος ἄστατον κακόν, καὶ θαλάσσῃ πάνθ' ὅμοιον ὑπ' ἀνέμου ῥιπίζεται, Dio Chrys. Orat. xxxii. p. 368 B. The more usual meaning of the verb (from ῥιπίς), to kindle (ῥιπίζεται, κατακαίεται, Hesych.), is not applicable here. The word forms a synonym with ἀνεμίζεσθαι; and the use of these synonymous expressions so close to one another is again a characteristic of St. James. A good explanation of the figure is quoted by Wiesinger from Heisen: "Modo ad litus fidei speique jactatur, modo in abyssum diffidentiæ revolvitur; modo in sublime tollitur fastus mundani, modo imis arenis miscetur nunc desperationis nunc afflictionis" &c.):

7.] **for** (takes up and repeats the former γάρ: not as Calvin, "non ergo existimet," nor as Huther, = nämlich) **let not that man** (said with a certain slight expression of contempt) **think** (cf. Matt. v. 17, μὴ νομίσητε ὅτι κ.τ.λ.) **that he shall receive any thing** (sc. τῶν αἰτουμένων: some things, as life, food, raiment, &c., he does continually receive) **from the Lord** (i. e. as usually in this Epistle, from GOD. So ch. iv. 10, 15; v. 4, 10, 11: see at each of those places. On the other hand, ὁ κύριος, ch. v. 7, 14, 15, is used of Christ. Hofmann remarks that where the Father is not expressly distinguished from the Son by the context, the Godhead, in its unity, is to be understood by ὁ θεός: and the same may be said of ὁ κύριος). 8.] **He is a man with two minds, unstable** (cf. Dio Chrys. above. Hippocrates uses it of fevers which observe no fixed periods: Demosth. p. 303, of the wind, ἀκατάστατον ὥσπερ ἐν θαλάττῃ πνεῦμα. We have ἀκαταστασία ch. iii. 16, and in Luke xxi. 9: 1 Cor. xiv. 33: 2 Cor. vi. 5; xii. 20) **in all his ways** (such is the best way of taking this sentence, making it all predicate and all to apply to ὁ ἄνθρωπος ἐκεῖνος as its subject. The common way, to take ἀνὴρ δίψυχος as a new subject, as E. V., "a double-minded man is unstable," has this against it, that it makes the very unusual word δίψυχος, found here and in ch. iv. 8 for the first time in Greek literature, to be a mere usual epithet and word of passage. Another way, taken by Beza, al., is to make ἀνὴρ δίψυχος, ἀκατάστ. κ.τ.λ., *all subject*, and in apposition with ὁ ἄνθρωπος ἐκεῖνος,—"ut qui sit animo duplici," &c. There is no objection to this, but that it

k Matt. xi. 29. Luke i. 52. Rom. xii. 16. 2 Cor. vii. 6. x. 1. ch. iv. 6, & 1 Pet. v. 5 (both from Prov. iii. 34) only. Isa. xi. 4. 18. iv. 8. Rev. xxi. 16 only. Job v. 11.) n here bis and 1 Pet. i. 24, from Isa. xl. 6 only. Ps. ciii. 15. (n). Matt. vi. 30 al.

δὲ ὁ ἀδελφὸς ὁ [k]ταπεινὸς ἐν τῷ [l]ὕψει αὐτοῦ, [10] ὁ δὲ πλούσιος ἐν τῇ [m]ταπεινώσει αὐτοῦ, ὅτι ὡς [no]ἄνθος [np]χόρ-

ABCK Γ. PN a b c d f g h j k l m o 13

l = here only. (Luke i. 78. xxiv. 48. Eph. iii. 18. iv. 8. Rev. xxi. 16 only. Job v. 11.) m Luke i. 48. Acts viii. 33 (from Isa. liii. 8). Phil. iii. 21 only. o as above (n). Job xiv. 2. p as above

9. om *o* (bef *αδελφος*) B 65 [arm].

does not so well suit the abrupt and predicative style of St. James. How De Wette can say that it would require the article, I cannot imagine: the art. would be only admissible in two cases: 1. if (*δ*) *ἀνήρ* were subject, and *δίψυχος, ἀκατάστ.* . . . predicate; 2. on the rendering of the E. V., "The (a) double-minded man (generic) is," &c. But then we should surely not have *ἀνήρ*, but *ἄνθρωπος*. From this passage the use of *δίψυχος* spread onwards in the Fathers: we have very early, in the Apostol. Constt. vii. 11, *μὴ γίνου δίψυχος ἐν προσευχῇ εἰ ἔσται ἢ οὔ*: in Clem.-rom. i. 23, p. 260, *ταλαίπωροί εἰσιν οἱ δίψυχοι, οἱ διστάζοντες τὴν ψυχήν*. The *διακρίνεσθαι* arises out of the *διψυχία*: this causes him, as Sir. ii. 12, *ἐπιβαίνειν ἐπὶ δύο τρίβους*. Cf. also Sir. i. 27, *μὴ ἀπειθήσῃς φόβῳ κυρίου, καὶ μὴ προσέλθῃς αὐτῷ ἐν καρδίᾳ διστῇ*, and Tanchuma Rabba in Deut. xxvi. 17, "Ne habeant (qui preces ad Deum facere velint) duo corda, unum ad Deum, aliud vero ad aliam rem directum").

9.] The connexion appears to be this: we must not pray before God, we must not be before God, double-minded; in our trials, we shall get no heavenly wisdom, if this is so. This double-mindedness, one soul drawn upwards to God, the other drawn downwards to the world, causes nothing but instability, and cannot result in that joy which is to be *our* attitude in trial. And it arises from misapprehension of our appointed state in trial: the poor and humble forget the exceeding honour thus done to them, which ought to be to them ground of boasting, far more worthy than (see below) the rich in this world have in their riches which shall so soon fade away: whereas (ver. 12) he that is tried shall receive a crown of life from the Lord. **But** (contrasted with the *διψυχία* above) **let the brother** (the Christian believer) **who is low** (poor and afflicted; not merely, low in station: this explanation goes with the view that *ὁ δὲ πλούσιος* below is Christian also) **glory in his exaltation** (which he has obtained by being admitted into the fellowship of Christ's sufferings, and which he has further in reversion in the glorious crown of life hereafter, ver. 12): 10.] **but the rich** (not *ὁ ἀδελφὸς ὁ πλούσιος*, nor is the *πλούσιος* to be understood any otherwise than in the rest of the Epistle, cf. ch. ii. 6 *f.*; v. 1 ff. There are difficulties either way; but on mature consideration I find those on the usual hypothesis, of the *πλούσιος being also a brother*, insuperable. For in that case, 1. a most unnatural change in the sense is necessary at *ὅτι*: 'Let the rich brother glory in his humiliation, for, or because, *considered merely as a rich man*,' &c.: so that *ὁ πλούσιος* is a Christian brother at first, and then a mere rich man in the next clause: 2. such a meaning will not suit *οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται*, which is simply predicated of *ὁ πλούσιος*, the subject enunciated in *ὁ δὲ πλούσιος* above, and cannot with any probability be supposed to be said of him merely quoad his riches. Whereas on the other view the difficulties are no more than arise from a confessedly elliptical parallelism. After *ὁ δὲ πλούσιος* we must supply, not necessarily *καυχάσθω*, but rather *καυχᾶται*: 'Let the *ταπεινός* glory in his exaltation, whereas the rich man glories in his debasement,' cf. Phil. iii. 19, *ὧν ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν*. The above view, as far as *πλούσιος* is concerned, is adopted by the author of the Comm. on the Lamentations in Jerome's works ("Quod autem dicit, filiam Edom gaudere et lætari quod pervenerit ad eam calix Domini, per ironiam legendum est, et est illud in epistola Jacobi apostoli . . . . 'dives autem in humilitate sua,' subauditur a superiore glorietur, quod non tamen ad gloriam, sed ad humilitatem ejus et damnationem pertinet"), Bede, Lyra, Thomas Aq., Beza, Wetst., Pott, Hottinger, Huther, al.: but impugned by De Wette, Wiesinger, Stier, al.) **glories** (see above) **in his humiliation** (cf. ref. Phil.: in that which is in reality his debasement, just as in the other case the lowly Christian is called on to boast in what is in reality his exaltation. Thus, and thus only, the parallelism coheres. On the ordinary view, the *ὕψος* of the *ταπεινός brother* is, that which is really but not apparently his exaltation, whereas the *ταπείνωσις* of the *πλούσιος brother* is that which is apparently but not really his debasement); **because as a flower of the grass** (refl.) **he shall pass away.**

11.] For (justification of *ὡς ἄνθος χόρτου*

του [q]παρελεύσεται. 11 [r]ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ [s]καύσωνι καὶ [t]ἐξήρανεν τὸν [p]χόρτον, καὶ τὸ [o]ἄνθος αὐτοῦ [u]ἐξέπεσεν καὶ ἡ [v]εὐπρέπεια τοῦ [w]προσώπου αὐτοῦ [x]ἀπ-ώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς [y]πορείαις αὐτοῦ [z]μαρανθήσεται. 12 μακάριος ἀνὴρ ὃς [a]ὑπομένει [b]πειρασ-μόν, ὅτι [c]δόκιμος γενόμενος λήμψεται τὸν [de]στέφανον τῆς [df]ζωῆς, ὃν [g]ἐπηγγείλατο τοῖς [h]ἀγαπῶσιν αὐτόν. 13 μηδεὶς [i]πειραζόμενος λεγέτω ὅτι [k]ἀπὸ θεοῦ [l]πειράζο-

q 2 Pet. iii. 10 reff.
r = Matt. xiii. 6 ‖ Mk. at. intr., Heb. vii. 14 reff.
s Matt. xx. 12. Luke xii. 55 only. Jonah iv. 8. Ezek. xvii. 10.
t = Matt. xiii. 6 ‖ L. (xxi. 19.) Ezek. xvii. 24.
u Acts xii. 7. = 1 Pet. i. 24. Isa. xxviii. 1, 4.
v here only. Ps. xlix. 2. Lam. i. 6.
w = Luke xii. 56. Ps. cii. 20.
x = 1 Pet. i. 7 reff.
y Luke xiii. 22 only. = plur., Ps. lxvii. 24. Nah. ii. 5.
z here only. Job xxiv. 24. Wisd. ii 8. xix. 20 only.
a = & constr., Heb. x. 32 reff.
b = ver. 2.
c Rom. xiv. 18. xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15 only. 3 Kings x. 18.
d Rev. ii. 10. e 2 Tim. iv. 8. 1 Pet. v. 4 al. Prov. iv. 9.
f = 1 Pet. iii. 7. Phil. ii. 16.
g = Heb. x. 23 reff. acc. rel, Rom. iv. 21. dat. pers., Heb. vi. 13 al.
h Rom. viii. 28. 1 Cor. ii. 9. ch. ii. 5.
i = 1 Cor. vii. 5. x. 13. Gal. vi. 1 al.
k = Acts ii. 22. 2 Cor. iii. 16.

11. om 2nd αυτου B. πορειαις A[ℵ] 40. 89. 97 Thl. for 3rd αυτ., ἑαυτου C^1(appy).

12. for ανηρ, ανθρωπος A 70. 104. υπομενει KL[P] f i l, υπομενη m; sustinuerit lat-ff$_1$ Chrom$_1$: sufferi vulg: υπομειναν 13. rec aft επηγγειλατο ins ο κυριος, with KL[P] rel syr arm-zoh(1805) Thl Œc, κυριος C 117; ο θεος 4. 13(appy). 27-9. 103 vulg Syr copt æth: om ABℵ a^1 lat-ff$_1$ arm-usc.

13. for απο, υπο ℵ a. rec ins του bef θεου: om ABCKL[P]ℵ rel Eus Cyr[-P_a] Damasc Thl Œc.

παρελεύσεται) **the sun arose** (it is given in the form of a tale, a narration of what happened and ever does happen: see Isa. xl. 7, from which the whole is adapted) **with the heat** (or, the hot east wind, the חַרְמָה: this interpretation seems approved by ref. Jonah, καὶ ἐγένετο ἅμα τῷ διανεῖλαι τὸν ἥλιον, καὶ προσέταξεν ὁ θεὸς (κύριος ὁ θ. A) πνεύματι καύσωνι (-νος ABℵ): see Winer, Realw. art. "Wind." But καύσων in ref. Matt. and Isa. xlix. 10, is evidently only *heat*: and considering, 1. the relation between that Gospel and St. James, and, 2. that the LXX, when the *Kadim* is intended, almost always add ὁ ἄνεμος or τὸ πνεῦμα, I prefer the other meaning, the arid scorching which accompanies the increasing power of the sun), **and dried up the grass, and the flower thereof fell away** (all from Isaiah), **and the beauty of its appearance** (so πρόσωπον in reff., the external appearance of any thing) **perished: thus also shall the rich man** (the same as was spoken of ver. 10: not ὁ πλοῦτος αὐτοῦ, but the πλούσιος himself) **wither** (reff.: the verb continues the similitude) **in his ways** (cf. ref. Psalm and Prov. ii. 8. Luther's translation, in seiner Habe, rests on the reading πορίαις). 12.] We now return to the suffering and tempted Christian, who has his μακαρισμός, and a possession more precious and more sure than worldly wealth. **Blessed is the man** (no stress on ἀνήρ, cf. vv. 7, 8, 20) **who endureth** (the emphasis is on ὑπομένει, which distinguishes this saying from that in ver. 2; it is not the mere περιπεσεῖν πειρασμοῖς, but the ὑπομένειν πειρασμόν, which is felicitated. There is no reason to read ὑπομενεῖ, as Bengel. The blessing is categorical, and as well expressed by the present as by the future) **temptation: because when he has become approved** (by the trial: when he has undergone the δοκίμιον, ver. 2. This δόκιμος γενόμενος, as connected with that verse, furnishes some support to the reading which omits τῆς πίστεως there. The δοκίμιον is of himself, and it is he that becomes δόκιμος by it) **he shall receive the crown of life** (τῆς ζωῆς is gen. of apposition: the crown *is* life eternal: τῆς ζωῆς, 'vitæ illius,' of that life of which we know, which is glorious and eternal. No image derived from *athletes* must be thought of in the verse, as is done by many: such an image would be foreign to the ideas of Jews, with whom the receiving a crown from God was a familiar image, irrespective of any previous contest for a prize: cf. Ps. xxi. 3: Wisd. v. 16, λήψονται τὸ βασίλειον τῆς εὐπρεπείας καὶ τὸ διάδημα τοῦ κάλλους ἐκ χειρὸς κυρίου), **which He promised to them that love Him** (*who* promised it, is understood: God, repeatedly, in substance: whenever a kingdom is foretold as the future inheritance of His people: τοῖς ἀγαπῶσιν αὐτόν, cf. 2 Tim. iv. 8, and the same words again in ch. ii. 5. It is a formula frequently occurring in the law and the Prophets: cf.

μαι. ὁ γὰρ θεὸς [1]ἀπείραστός ἐστιν κακῶν, [1]πειράζει δὲ αὐτὸς οὐδένα, [14] ἕκαστος δὲ [l]πειράζεται ὑπὸ τῆς ἰδίας [m]ἐπιθυμίας [n]ἐξελκόμενος καὶ [o]δελεαζόμενος· [15] [p]εἶτα ἡ

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1 here only †. ἀπείρατος συμφορῶν, Jos. B. J. iii. 7. 32. m sing., Rom. vii. 7, 8. Col. iii. 5. 1 Thess. iv. 5 al. o 2 Pet. ii. 14, 18 only †. n here only ‡. (Prov. xxiv. [xxx.] 33 only.) ἐξελκύειν, Job xx. 15. p Mark iv. 7. Luke viii. 12. 1 Cor. xv. 24 al.

15. om η (bef επιθυμια) C.

Exod. xx. 6: Deut. vii. 9: Judg. v. 31: Neh. i. 5: Ps. v. 11; cxliv. 20: Dan. ix. 4: Sir. xxxi. (xxxiv.) 16; xlvii. 22).

13—15.] *The truth respecting temptation.*

13.] **Let no one when tempted** (in the manner hitherto spoken of through the chapter. There is no warrant for changing in the slightest degree the reference of the word. The 'tentatio' is a trying of the man by the solicitation of evil: whether that evil be the terror of external danger, or whatever it be, all πειράζεσθαι by means of it arises not from God, but from ourselves —our own ἐπιθυμία. God ordains the temptation, overrules the temptation, but does not tempt, is not the spring of the solicitation to sin) **say that** (ὅτι recitantis) **I am tempted from God** (by agency proceeding out and coming from God: very different from ὑπὸ θεοῦ, which would represent God as the agent: as indeed He is in πειράζει δὲ αὐτὸς οὐδένα below. See Winer, § 47 *b. b* note. Thus the man would transfer his own responsibility to God. There does not seem to be any allusion to the fatalism of the Pharisees, as Schneckenburger, al. seem to think: the fault is one of common life, and is alluded to Sir. xv. 11, μὴ εἴπῃς ὅτι διὰ κύριον ἀπέστην): **for God is unversed in things evil** (the meaning usually given, "*untempted*," or "*not able to be tempted*," is against the usage of the word. It occurs in four forms, ἀπείρᾱτος, ἄπειρᾰτος, ἀπείρητος (Ion.), and ἀπείραστος; and in all of them seems to have but two meanings: 1. *that has not been tried:* so οὐδὲν ἀπείρατόν ἐστί τινι, Dem. p. 310; πόντος ἀπείρατος ὢν τοῖς Ἕλλησι, Luc. Tox. 3: 2. *that has not tried:* so οὐκ ἀπείρατος καλῶν, Pind. Ol. 10 (11). 18; ἀλλοδαπῶν οὐκ ἀπείρατοι δόμοι, id. Nem. 1. 33; κακῶν ἀπείρατος (that has never experienced adversity), Plut. παῤῥησίας, ἔρωτος ἀπείρατος, unversed in free speaking, in love, Lucian, Plut. See Palm and Rost's Lex., and numerous other examples in Wetstein. And even if we chose here to depart from usage, and suppose that ἀπείραστος is not a later form of ἀπείρατος, but a verbal from πειράζω, to be interpreted by the meaning of that verb in the context, we should get a meaning for ἀπείραστος entirely foreign from the context: viz. that God is not tempted of evil, whereas there is no question here of God *being tempted*, but of God *tempting*. Some have endeavoured to escape this by giving ἀπείραστος an active sense—"God is not one who tempteth to evil." So Schol. in Cramer's Catena: ὅτι ὁ θεὸς πειράζων ἐπ' ὠφελείᾳ, οὐκ ἐπὶ τῷ κακοποιῆσαι· διὸ καὶ ἐλέχθη ὅτι ὁ θεὸς ἀπείραστός ἐστι κακῶν: so the Æthiopic version: the vulg., "Deus intentator malorum est:" Luther, al. This doubtless it *may have*: we find μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς, Soph. Ant. 1011: τέμῳ τάνδρὶ μεμπτός, id. Trach. 446: ὅπουτος Τρωϊκῆς ἀλώσεως, Eur. Hec. 1117. But there are two objections: 1. that this sense would be tautological, the succeeding clause only repeating the assertion: 2. that thus the gen. κακῶν can only mean 'of evil men:' 'God is no tempter of evil men,' which is out of the question. It seems then that we must take refuge in the ordinary meaning of the word, and render it '*unversed in*,' 'having no experience of.' And thus De Wette and Huther. Œc. takes the words as in the citation from Plutarch above: τὸ θεῖόν τε καὶ μακάριον οὔτε αὐτὸ πράγματα ἔχει, οὔτε ἑτέροις παρέχει: which is decidedly wrong. Taken as above, ἀπείραστος does not carry a negation of πειράζει, but forms a paronomasia with it: and the sentiment is just as in the passage of Sir. above quoted, which goes on πᾶν βδέλυγμα ἐμίσησεν κύριος), **but** (the δέ takes up the contrast again from πειράζομαι: 'not so, but.' I may observe that the δέ is against the ordinary acceptation of ἀπείραστος, on which it ought to be καί) **HE tempteth no man** (the αὐτός does not, as commonly supposed, bring out God's action in distinction to His not being tempted—'as He is not tempted, so neither does He himself tempt any man' (see this urged in Wiesinger): but brings out this, that the temptation indeed takes place, but from another cause. Huther gives the sense well: "Let none say when he is tempted to evil, From God am I tempted: for God hath no part in evil: but as to the temptation, He tempteth no man" &c.): 14.] **but each man is tempted, being** (slightly causal, 'in that he is') **drawn out and enticed by his own lust** (the image, if

m ἐπιθυμία q συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία q = Luke i. 24, 31, 36. ii. 21 (v. 9 al.) only. Gen. iv. 1, 17 al.
r ἀποτελεσθεῖσα s ἀποκύει θάνατον. 16 t Μὴ πλανᾶσθε,

r Luke xiii. 32 only †. 2 Macc. xv. 39 only. Plato, Gorg. 503, ἀποτελεῖν ἐπιθυμίαν. s ver. 18 only †. t 1 Cor. vi. 9. xv. 33. Gal. vi. 7. Isa. xliv. 8.

we are justified in supposing that a fixed one was contemplated from the first, seems to be, as Pott observes (in Huther), "ἐπιθυμία, ἁμαρτία, et θάνατος personarum vim habent: imaginem meretricis suppeditant voces συλλαβεῖν, τίκτειν, ἀποκύειν, necnon et ἑξέλκειν atque δελεάζειν." The participles ἑξελκόμενος and δελεαζόμενος are abundantly illustrated by the Commentators, e. g. in Wetst. by Xen. Mem. ii. 1. 4, τὰ . . ζῶα . . τούτων γὰρ δῆπου τὰ μὲν γαστρὶ δελεαζόμενα . . . τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενα πρὸς τὸ δέλεαρ, ἁλίσκεται. And Herod. ii. 70, of taking the crocodile, ἐπεὰν νῶτον ὗς δελεάσῃ περὶ ἄγκιστρον κ.τ.λ. . . . ὁ κροκόδειλος . . . ἐπεὰν ἑξελκυσθῇ ἐς γῆν κ.τ.λ. Schneckenburger says, "ἑξέλκειν et δελεάζειν sunt verba e re venatoria et piscatoria in rem amatoriam et inde in nostrum tropum translata:" only we must not here interpret ἑξέλκειν which precedes δελεαζ., as in Herod. above, "to draw to land," but rather as Schultheß, "elicere bestias ex tuto, ubi latent, in locum hamis retibusque expositum." But, as Huther observes, it is hardly likely that the original reference of the words would be distinctly before the Apostle as he used them. Cf. Aristot. Polit. v. 10, παρὰ τῆς γυναικὸς ἑξελκυσθείς, "ab uxore sollicitatus." In the Test. XII. Patrum, p. 702 (Kypke), Joseph says of Potiphar's wife, εἰς πορνείαν με ἐφελκύσατο. And cf. Homer's αὐτὸς γὰρ ἑφέλκεται ἄνδρα σίδηρος, Od. π. 294: and, which is the nearest correspondence of all, Plut. de Sera Numinis Vindicta (in Huther), τὸ γλυκὺ τῆς ἐπιθυμίας ὥσπερ δέλεαρ ἑξέλκειν (ἀνθρώπους). With regard to the matter treated, and the proper sense of ἐπιθυμία here, it seems to me that Huther is right in setting aside the difficulties which Hofmann (Schriftb. i. p. 415) and after him Wiesinger, have found in this passage as compared with Rom. vii. 7. St. James is not here speaking of the *original* source of sin in man, but of the actual source of temptation to sin, when it occurs. The ἁμαρτία of St. Paul, the sinful principle in man, is not here in question: we take up the matter, so to speak, lower down the stream: and the ἐπιθυμία here is the ἐπιθυμία there, itself the effect of sin (abstr.) in the members, and leading to sin (concrete) in the conduct):

15.] **then lust having conceived, bringeth forth sin: and** (δέ brings out the new subject) **sin, when completed, bringeth forth death** (it has been questioned whether ἁμαρτία is here in one, or in two senses. De Wette holds that the first ἁμαρτία is the purpose, or inner act, of sin,—the ἀποτελεσθεῖσα carrying this ἁμαρτία out into an act, which act brings forth death, the wages of sin. But this is decidedly wrong. Wiesinger has disputed it, and insisted rightly that the *inner act* is the union of the will with the ἐπιθυμία, the τίκτει denoting extrusion into outward act: then the second ἁμαρτία, — which Huther rightly maintains to be, not as Wiesinger, after Calvin, "cursus peccandi completus," but the sinful act when brought to perfection in all its consequences, in a series of results following on one another and bringing a man under bondage to his sin,—being thus perfected, brings forth eternal death. The imagery is throughout consistent. The harlot ἐπιθυμία, ἑξέλκει and δελεάζει the man: the guilty union is committed by the will embracing the temptress: the consequence is that she τίκτει ἁμαρτίαν, sin, in general, of some kind, of that kind to which the temptation inclines: then, ἡ ἁμαρτία, that particular sin, when grown up and mature, —herself ἀποκύει, 'extrudit,' as if all along pregnant with it, Death, the final result of sin. So that temptation to sin cannot be from God, while trial is from Him. The one, being δοκίμιον ἡμῶν, κατεργάζεται ὑπομονήν· ἡ δὲ ὑπομονή, ἔργον τέλειον ἔχουσα, τὴν ζωήν: the other, being ἑξέλκυσις κ. δέλεαρ arising from ἐπιθυμία, τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον. The English reader will not fail to remember Milton's sublime allegory in Paradise Lost, where Satan, by his own evil lust, brings forth sin: and then by an incestuous union with Sin (which doubtless may be said to lie here also in the background, no cause being assigned for the ἀποκύει) causes her to bring forth Death. As regards the single expressions, συλλαβοῦσα τίκτει is a regular LXX formula for וְהָרָה וְיָלְדָה: cf. reff. Gen., also xxx. 17 al. fr. ἀποκύειν, or ἀποκυεῖν (either is allowable, see Winer, § 15) is found principally in later Greek: Wetst. gives examples from Maximus Tyr., Herodian, Lucian, Phlegon,—all with this meaning. For ἀποτελεσθεῖσα, cf. Polyb. ii. 58. 7, τὸ μέγιστον ἀνέβημα κατὰ προαίρεσιν ἀπετέλεσαν). 16—18.] The idea that God tempts to sin has been as yet only negatively contradicted. But so far

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u 2 Pet. iii. 15. address, 1 Cor. xv. 58. ver. 19. ch. ii. 5 only. v Phil. iv. 15 only. Prov. xxi. 14. w Rom. v. 16 only †. x ver. 4 reff. y = John iii. 31. xix. 11. ch. iii. 15, 17 only. z = Matt. iii. 16 xxviii. 2. John iii. 13 al. constr., Luke i. 10, 20 al. fr. Prov. vi. 3. a = 2 Cor. i. 3. Eph. i. 17. b here only. see Ps. xxxv. 9. c = (see note) here only. (plur., Acts xvi. 29 only.) d = Matt. xix. 26. Luke ii. 52. 1 Pet. ii. 4, 20. iii. 6 al. Luke xi. 41. e 1 Cor. vi. 5. Gal. iii. 28 (3ce). Col. iii. 11 only. see f here only. 4 Kings ix. 20 only.

17. καταβαινων A 13. for ενι, εστιν [P]ℵ b¹ c d o 36.

u-u ἀδελφοί μου ἀγαπητοί. 17 πᾶσα v-v δόσις ἀγαθὴ καὶ πᾶν w-w δώρημα x-x τέλειον y-y ἄνωθέν ἐστιν z-z καταβαῖνον ἀπὸ τοῦ a-a πατρὸς τῶν b-b φώτων, c-c παρ' ᾧ οὐκ e-e ἔνι f-f παραλλαγὴ

is it from this being so, that *He is the Author of all good.* 16.] **Do not err** (some have ended the paragraph with these words: some have begun a new one. But Theile (in Huther) rightly remarks of this formula, "Ubi antecedentia respicit, nunquam finit cohortationem, sed ita interpositum est, ut continuet et firmet, nunc illustrando, nunc cavendo." It occurs in reff.: see also 1 John iii. 7 (μηδεὶς πλανάτω ὑμᾶς). Still we must not take Theile's further exposition, "Nolite in alterum errorem abstrahi, ut nempe bona quoque a summo numine abjudicetis:" for this does not lie in the context), **my beloved brethren** (both this earnest address, and the caution, shew how important the Writer feels this to be, which he is about to enunciate): 17.] **every good gift** (**δόσις**, properly *the act of giving*: but the ideas of the giving and the gift are so convertible, that it as often has the passive meaning: as πρᾶξις, and other similar words. So in ref. Prov., δόσις λάθριος ἀνατρέπει ὀργάς, δώρων δὲ ὁ φειδόμενος θυμὸν ἐγείρει ἰσχυρόν) **and every perfect gift** (we cannot express **δόσις** and **δώρημα** by two words in English. There is a slight climax in **δώρημα**, as there is in τέλειον compared with ἀγαθή: it brings out the gratuitous and 'proprio motu' element in the gift, as is done again by βουληθείς below. **πᾶσα** and **πᾶν** are taken by Raphel, Bengel, al. in an exclusive sense, "nothing but good gifts and perfect gifts" &c. This is perhaps allowable, but it weakens the force of the sentence and spoils the context, the object of which is to shew, not that God's gifts are all good, but that all good gifts come from Him. So that **πᾶσα** and **πᾶν** are better kept in their ordinary senses, and the stress laid, in each case, on the adjectives, ἀγαθόν and τέλειον) **descendeth from above** (ἄνωθέν ἐστιν καταβαῖνον belong together, not as E. V., Grot., Wolf, al., ἄνωθέν ἐστιν, καταβαῖνον. This is shewn by ἄνωθεν καταρχομένη, ch. iii. 15. ἐστιν serves to bring out the essential quality of the gift; is, by its nature, sent down from above. Wies. quotes from Bereschith Rabba, 51. 1, "Dixit R. Chanina, Non est res mala descendens desuper"), **from the Father of the lights (of heaven)** (it seems now generally agreed that by τὰ φῶτα here is meant the *heavenly bodies*, and by **πατήρ** the creator, originator, as in Job xxxviii. 28, τίς ἐστιν ὑετοῦ πατήρ; Being this, being the Father of those glorious fountains of light, and thus (see below) purer and clearer than they all, it cannot be that He should tempt to evil. Our very life, as renewed in Christ, is of His begetting, and we are a firstfruit of His new world.

Various meanings have been given to τῶν φώτων—spiritual light, Grot.: illumination, with reference to the Urim, Heisen: "luminum spiritualium in regno gratiæ et gloriæ," Bengel: "omnis perfectionis, bonitatis, sapientiæ et prosperitatis," Wolf, Benson, al.: "omnis et præstantiæ et bene compositi ordinis," Calv. As regards the word **φῶτα**, we have, Ps. cxxxv. 7 ff., τῷ ποιήσαντι φῶτα μεγάλα . . . τὸν ἥλιον . . . τὴν σελήνην καὶ τοὺς ἀστέρας κ.τ.λ.: Jer. iv. 23, ἐνέβλεψα ἐπὶ τὴν γῆν, καὶ ἰδοὺ οὐθέν, καὶ εἰς τὸν οὐρανόν, καὶ οὐκ ἦν τὰ φῶτα αὐτοῦ. In Gen. i. 14, 16 they are φωστῆρες), **with** ('chez,' 'apud,' bei: see reff.) **whom there is** (ἔνι, abbreviation of ἔνεστι: see reff. Not = ἔστι, but carrying the meaning 'inest,' 'there is in Him') **no change** (πόθεν δέ, says Arrian on Epict. i. 14, p. 62, πρὸς τὴν αὔξησιν καὶ μείωσιν τῆς σελήνης, καὶ τὴν τοῦ ἡλίου πρόσοδον καὶ ἄφοδον, τοσαύτη παραλλαγὴ καὶ ἐπὶ τὰ ἐναντία μεταβολὴ τῶν ἐπιγείων θεωρεῖται. This sentence confirms what Gebser (in Huther, al.) has observed, that **παραλλαγή** never occurs as an astronomical term: seeing it is used in its common sense, even where the heavenly bodies are being spoken of. Besides which, it is not at all probable that St. James should write to the dispersed Jewish Christians in the technical language of astronomy. I take then the word in its ordinary sense, 'change:' that uncertainty of degree of light which we see in the material heavenly bodies, but which is not in God their Creator. So in Wetst., we have Theophrastus speaking of a παραλλαγὴ τις εὐσομίας καὶ ἀσομίας: Plato, Rep. vii., of the absurdity of one who looks on the order and

ἢ [g]τροπῆς [h]ἀποσκίασμα. 18 [i]βουληθεὶς [k]ἀπεκύησεν ἡμᾶς [l]λόγῳ [l]ἀληθείας, [m]εἰς τὸ εἶναι ἡμᾶς [n]ἀπαρχήν [o]τινα τῶν αὐτοῦ [p]κτισμάτων.

g here only. = Job xxxviii. 33. Plato, Rep. p. 270, τῶν περὶ τὸν οὐρανὸν

γιγνομένων τροπῶν πασῶν. h here only †. i of God, 1 Cor. xii. 11. Heb. vi. 17. 2 Pet. iii. 9 only. 1 Kings ii. 26. k ver. 15 only †. 1 2 Cor. vi. 7. Eph. i. 13. 2 Tim. ii. 15 only. m constr., Heb. vii. 25 reff. n Rom. viii. 23. xi. 16. xvi. 5. 1 Cor. xv. 20, 23. xvi. 15. Rev. xiv. 4 only. Num. xv. 20, 21. o see Heb. x. 27. p 1 Tim. iv. 4. Rev. v. 13. viii. 9 only †. Wisd. ix. 2.

τροπ. αποσκιασματος BN[1] : *vicissitudinis obumbratio* vulg, *conversionis obumbraculum* Jer : *modicum obumbrationis* lat-*ff*$_1$: *momenti*(ροπης) *obumbratio* Aug$_{saepe}$.

18. εαυτου AC[P]N[3b] 105.

symmetry of the heavenly bodies, and νομίζοντα γίνεσθαί τε ταῦτα ἀεὶ ὡσαύτως, κ. οὐδαμῇ οὐδὲν παραλλάττειν σῶμά τε ἔχοντα καὶ ὁράμενα : Plotinus, Enn. vi. 6. 8, of a παραλλαγὴ ἡμερῶν πρὸς νύκτας : Diogenes Laert. vii. 145 Zeno, of the moon eclipsing the sun, καὶ πάλιν παραλλάττουσα) or **shadow** (**ἀποσκίασμα**, the dark mark of shadow,—σκίασμα, the result of σκιάζεσθαι, cast ἀπό, from, any object) **of turning** (arising from turning. Here again we must look for a common-sense, not for an astronomical meaning of the word. τροπαὶ ἡλίου are, it is true, the solstices : but they have nothing to do with any darkening of the sun. So that I would take τροπή in the general sense of *turning*, or *revolution*, in which the heavens are ever found : by means of which the moon turns her dark side to us, in a constant state of παραλλαγή and τροπῆς ἀποσκίασμα : by means of which the moon is eclipsed by the shadow of the earth, and the sun by the body of the moon, or, if you will, though this is hardly so likely to have been in view, is hidden from us during the night. From all these God, the Father of lights, is free ; as 1 John i. 5, ὁ θεὸς φῶς ἐστιν, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. It only remains to repudiate altogether, as inadmissible, the meaning given by Œc., the metaphorical acceptation of ἀποσκίασμα, ἀντὶ τοῦ οὐδὲ μέχρις ὑπονοίας τινὸς ὑποβολή, not a shadow of any change. So Hesych. (ἀλλοιώσεως καὶ φαντασίας ὁμοίωμα), Wolf, Lösner, Morus, Rosenm., al.).

18.] *The greatest example of this position*, that all good and perfect gifts come from Him : mentioned not merely as an example, but as leading on to the following context. **Because He willed it** (the aor. part. is, 1. contemporary with the verb : 2. slightly causal, involving the condition of the act which follows. It was of His own mere will, 'proprio motu,' and the emphasis is on this word. "Exprimit quod Deus pro suo beneplacito nos genuerit, atque ita sibi fuerit causa. Unde sequitur, naturale esse Deo benefacere." Calvin) **begat He** (**ἀποκύειν** or **-εῖν** (see above, ver. 15), here in the sense *generare*, as there *parere*. Cf. 1 Pet. i. 23 : 1 John iii. 9. The spiritual birth, not the natural, is meant, as is evident by what follows) **us** (**ἡμᾶς**, twice-repeated, signifies the Writer and his readers, not Christians in general : not especially as *Jewish* Christians, Ἰουδαίῳ πρώτῳ,—for that is not (see below) the reference here) **with the word of truth** (the gen. is one of apposition : cf. John xvii. 17, ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. And the word of truth is the gospel, preached, and ἔμφυτος as below : cf. 1 Pet. i. 23, ἀναγεγεννημένοι . . διὰ λόγου ζῶντος θεοῦ. The failure of the articles does not alter the sense. It is especially a characteristic of the abrupt sententious style of our Apostle. Cf. ποιηταὶ λόγου, ver. 22, where λόγος must be 'the word;' and indeed passim. Œc. makes λόγος personal : ἵνα μή τις ὑπολάβῃ ὁμοίως ἡμῖν καὶ τὸν υἱὸν ἀποτεκεῖν αὐτόν, καὶ μεθ' ἡμῶν καὶ τὸν υἱὸν γεγεννῆσθαι, ἐπάγει τό, λόγῳ ἀληθείας, πάντα γὰρ κατὰ τὸν θεῖον Ἰωάννην διὰ τοῦ υἱοῦ ἐγένετο : and so Athanasius, Serm. iii. advers. Arianos, vol. ii. p. 483 ; and Bernard, Serm. ii. ad Fratres (?) : which is clearly wrong), **that we should be** (aim, but not the primary aim, of the ἀποκυῆσαι. His gracious purpose with regard to *us* in particular was, that we should be, &c. His great purpose with regard to *all* Christians is not here in question. Hence **ἡμᾶς** is repeated) **a kind of firstfruit** ("τινα similitudinis est nota, nos quodammodo esse primitias," Calv. It does not appear to be intended as Bengel, "'*Quædam*' habet modestiam, nam primitiæ proprie et absolute est Christus." Rather, I should say, it would point to the early date of our Epistle, in which an idea afterwards so familiar is thus introduced as it were with an apologetic explanation. The figure in **ἀπαρχή** is from the appointment of the law by which the firstborn of man, of cattle, of fruits &c., were to be consecrated to God ; and the word must be taken with this sacred meaning, not merely as a 'verbum commune' indicating priority. The first Christians, to whom St. James is writing, were as firstborn of the

q Acts xxvi. Eph. v. 6. Heb. xii. 17 only†. r ver. 16.

19 q"Ιστε, r ἀδελφοί μου r ἀγαπητοί· ἔστω δὲ πᾶς ἄνθρω- ABCKL Pא a b c d f g h j k l m o 13

19. rec (for ιστε) ωστε, with KL[P] rel syr Thl Œc: *et vos, fratres mei dilecti, quisque ex vobis sit* Syr: και νυν αδελφ. ημων εστω æth-pl: εστε αδ. ημ. κ. εστω æth-rom: ιστω ℵ¹: txt ABCℵ²ᵇ latt syr-mg copt arm Bede$_1$. (13 def.) aft ιστε ins δε A. rec om δε, with KL[P²] rel [syrr æth arm] Thl Œc: ins BC[P¹]ℵ latt copt Bede$_1$: και εστω A 13.

great family, dedicated as firstfruits to God. Wiesinger beautifully says, "The thought fully given would be this: they by Regeneration were dedicated as the firstfruits of a sacrificial gift which shall only be completed with the offering up of all κτίσματα") of His creatures (τὰ κτίσματα αὐτοῦ manifestly extends wider than merely to the great multitude of the regenerated whom no man can number; it embraces all creation, which we know shall partake in the ultimate glorious perfection of the sons of God: cf. Rom. viii. 20, 21. Obviously, the κτίσματα are not the καινὴ κτίσις, as Grot. and many others). Wiesinger has an important note, shewing from this verse what must be the right understanding of much which follows in this Epistle. "This passage," he says, "is among those which reveal the depth of Christian knowledge in which the practical and moral exhortations of the Writer are grounded: lying as it does expressly (διό, ver. 21) at the basis of them. We will here bring together in a few words the teaching of the passage, for the sake of its important bearing on the rest of the Epistle. It teaches us, 1. as a positive supplement to vv. 14, 15, that the life of man must be renewed, from its very root and foundation: 2. it designates this renewal as God's work, moreover as an imparting of the life of God (ἀπεκύησε), as only possible by the working of the Spirit, only on the foundation of the objective fact of our Redemption in Christ, which is the content of the λόγος ἀληθείας: 3. it sets forth this re-generation as an act once for all accomplished (ἀπεκύησεν, aor.) and distinguishes it from the gradual penetration and sanctification of the individual life by means of this new principle of life imparted in the re-generation: 4. it declares also expressly that the re-generation is a free act of God's love (βουληθείς) not induced by any work of man (Eph. ii. 8, 9: Titus iii. 5), so that man is placed by God in his right relation to God, antecedently to all works well-pleasing to God: for this the expression ἀπεκύησεν involves: cf. ἐξελέξατο, ch. ii. 5, and in so far as this ἀπεκύησεν necessarily implies the justification of the sinner (the δικαιοῦσθαι of St. Paul), it is plain also, that St. James cannot, without contradicting himself, make this δικαιοῦσθαι, in the sense of St. Paul, dependent on the works of faith. 5. λόγος ἀληθείας is specified as the objective medium of re-generation: and herewith we must have πίστις as the appropriating medium on the part of man himself: of the central import of which πίστις in St. James also we have already seen something (vv. 3, 6), and shall see more (ch. ii. 5, 14 ff.). 6. Together with this act of re-generation proceeding from God, we have also the high destination of the Christian, which the Apostle gives so significantly and deeply in εἰς τὸ εἶναι κ.τ.λ. And that which God has done to him, is now in the following verses made the foundation of that which the Christian has on his part to do: by which that which we said under (3) and (4) receives fresh confirmation. This passage is one to be remembered, when we wish to know what the Apostle understands by the νόμος τέλειος (i. 25; ii. 12), and what he means, when (ii. 14 ff.) he deduces δικαιοῦσθαι from the works of faith. As regards the dogmatical use, which some make of this passage, wishing to shew that regeneration is brought about by the word, as distinguished from the Sacrament of Baptism (Titus iii. 5—7), we may remark, that seeing that λόγος ἀληθείας designates the gospel, as a whole, without any respect to such distinction, nothing regarding it can be gathered from this passage. The word of the Lord constitutes, we know, the force of the Sacrament also. 'Accedit verbum ad elementum et fit Sacramentum.' And is it meant to be inferred that the readers of this Epistle were *not baptized?*"

19—27.] *Exhortation to receive rightly this word of truth.* (See the general connexion in the Prolegomena.)

19.] First, as to the reading. For the external evidence, see the digest. It is of a kind which can hardly be rejected. And all internal considerations make the same way. It is hardly possible that the simple and obvious ὅστε should have been altered into the difficult ἴστε. Whether the connexion with the last verse was plain, is not a consideration which usually entered into the minds of transcribers. They were much more likely to attempt to establish some connexion, plain or not, especially

ποις [s]ταχὺς [t]εἰς τὸ ἀκοῦσαι, [u]βραδὺς [t]εἰς τὸ λαλῆσαι, [u]βραδὺς [t]εἰς ὀργήν· 20 ὀργὴ γὰρ [v]ἀνδρὸς [v]δικαιοσύνην [v]θεοῦ οὐκ [w]ἐργάζεται. 21 διὸ [x]ἀποθέμενοι πᾶσαν [y]ῥυ-

s adj., here only. Sir. v. 11.
t Rom. xvi. 19 al.
u = here bis (Luke xxiv. 25) only †.
v = vv. 12, 23. ch. iii. 2. = Rom. x. 3 (2 Pet. i. 1 reff.).
w = Acts x. 35. Rom. ii. 10. Heb. xi. 33 al. Ps. xiv. 2.
x = Eph. iv. 22, 25. Col. iii. 9. Heb. xii. 1. 1 Pet. ii. 1 (Matt. xiv. 3. Acts vii. 58) only. (2 Chron. xviii. 26.)
y here only †. (-παρός, ch. ii. 2. -παίνειν, Rev. xxii. 11. -πος, 1 Pet. iii. 21.)

20. rec *ου κατεργαζεται*, with C[1]KL[P] rel Ath$_1$ Ps-Ath$_2$ [Ephr$_1$] Thl Œc: txt ABC[3]ℵ l[1] m 31 [Ephr$_1$].

when so unusual a word as ἴστε admitted of change to so obvious an one as ὅτε. Next, comes the question how ἴστε is to be taken, whether imperatively or indicatively. If the former, the sense will be, '*Know, my beloved brethren*' (either what has preceded or what follows: if the latter, then the introduction of ἴστω κ.τ.λ. with a δέ gives it as a generally received saying, possibly as a reference to ref. Sir., γίνου ταχὺς ἐν ἀκροάσει σου, καὶ ἐν μακροθυμίᾳ φθέγγου ἀπόκρισιν: if the former, the imperative sense seems hardly applicable). On the whole I much prefer the indicative sense, for which we have a precedent in reff. Heb. and Eph., the only other places where the form occurs in the N. T. And taking this indicative sense, I refer the word not to what follows, but to what precedes, making it an appeal to their knowledge of the momentous facts which he has just stated: You are well aware of this: but (i. e. and having this knowledge &c.). Thus we bring ἴστε here into strict accord with its meaning in those two other places, where it is, "Ye are aware;" appealing to a well-known fact. **Ye know it, my beloved brethren: but** (consequently) **let every man be swift to hear** (the word of truth which has so great power for good and for life: we need not actually *supply* τὸν λόγον τῆς ἀληθείας as Est., al., De W., Wiesinger do: the verb is absolute and general, having only *reference* to the word of truth), **slow to speak** (λαλῆσαι need not refer only to the caution μὴ πολλοὶ διδάσκαλοι γίνεσθε, ch. iii. 1, though it includes that, being general. The meaning is, be eager to listen, not eager to discourse: the former may lead to implanting or strengthening the new life, the latter to wrath and suddenness of temper, so often found in the wake of swift rejoinder and ready chattering. Œc. reminds us that τὶς ἀνὴρ θεῖος φησίν, ὁ λαλήσας μετέγνω πολλάκις, ὁ δὲ σιωπήσας οὐδέποτε), **slow to wrath** (Bengel and others interpret ὀργή, "ira sive impatientia erga Deum," and so nearly Calvin: but the reference is more general, as the precept is. The quick speaker is the quick kindler. See below. We have in Philo de Confus. Ling. § 12, vol. i. p. 412, βραδὺς ὠφελῆσαι, ταχὺς βλάψαι: but the words occur in contrast only here in the N. T.): **20.] for the wrath** (any wrath, all wrath) **of man** (ἀνήρ is used by our Apostle without any such definite precision as has been supposed here by Bengel, "*Sexus virilis* maxime iram alit:" or Thomas, "Non dicit *pueri*, quæ cito transit." Cf. ἀνὴρ δίψυχος, ver. 8, and reff.) **worketh not** (ἐργάζεται and κατεργάζεται would differ here slightly in sense: the latter would signify more 'worketh out,' 'bringeth to issue or existence,' the former, 'practiseth,' 'worketh habitually,' and each of these would throw its own shade of meaning on δικαιοσύνη—see below) **the righteousness of God** (if ἐργάζεται, = that which is righteousness in God's sight = τὸ δίκαιον ἐνώπιον τοῦ θεοῦ: if κατεργάζεται, = that righteousness, to produce which is God's end in begetting us to a new life. In other words, the more general ethical sense is given by ἐργάζεται: the more particular theological one by κατεργάζεται. At all events, we must not interpret δικ. θεοῦ the state of righteousness before God, as some, or that righteousness *in another*, into which God begets men by his word of truth, as Hofmann (Schriftb. 1. 548 f.) and Wiesinger. When this latter asks, What relevance here has the remark that anger doeth not that which is right in the sight of God?—an easy answer can be given. Be not intemperately zealous, hastily rash to speak and to be angered, even in God's behalf (for this is implied): be humble, ready to listen, for your angry zeal, your quick speaking, work not God's righteous purposes—serve not Him, are not carriers forward of that righteousness which is the characteristic of His kingdom, ch. iii. 18. How many an endeavour, which might have ended in ἐργάζεσθαι δικαιοσύνην θεοῦ, has been diverted and blighted by hasty speaking and anger, and ended only in disgracing ourselves, and Him whom we would have served, before men! So Bengel, "Ira plane impedit justitiam Dei; tametsi sibi dum fervet, quam maxime operari eam videatur. Purius sine ira

x Rom. v. 17. 2 Cor. viii. 2. x. 15 only. Eccl. i. 3 al. a Eph. iv. 31. Col. iii. 8. 1 Pet. ii. 1, 16. 1 Kings xxiv. 12. b Paul, 1 Cor. iv. 21. 2 Cor. x. 1. Gal. v. 23 al8. ch. iii. 13. 1 Pet. iii. 15 only. Ps. xliv. 4. c = Luke viii. 13. Acts viii. 14. 1 Cor. ii. 21. 1 Thess. i. 6. 2 Thess. ii. 10. Prov. iv. 10. d here only †. Wisd. xii. 10 only.

παρίαν καὶ [x] περισσείαν [a] κακίας ἐν [b] πραΰτητι [c] δέξασθε ABCKL ℵ a b c d f g h j k l m o 13
τὸν [d] ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς

21. περισσευμα A. 13. 68. εμ πραυτ. ℵ [P adds σοφιας].

fit"). 21.] **Wherefore** (consequence from ver. 20: seeing that ὀργή excludes you from having a share in the righteous work of God) **putting off** (reff.: aor., because it must be done as a single act, antecedently to that which follows. The previous putting off is the condition of the subsequent reception) **all filthiness** (ῥυπαρία is here figurative, as ῥυπαρός and ῥυπαρεύω in ref. Rev.: in the other reff. the word occurs in its literal sense. Some Commentators take it here as standing alone: others join it with καὶ περισσείαν, as belonging to the genitive κακίας, which seems better for the context, which concerns not the putting away of moral pollution of all kinds, but only of that kind which belongs to κακία: see below. And thus taken it will mean that κακία pollutes the soul, and renders it unfit to receive the ἔμφυτος λόγος. It is very possible that the agricultural similitude in ἔμφυτος may have influenced the choice of both these words, ῥυπαρία and περισσεία. The ground must be ridded of all that pollutes and chokes it, before the seed can sink in and come to maturity: must be cleaned and cleared) **and abundance** ("*superfluity*" is perhaps too strong; it is, if the above figure be allowed, the rank growth, the abundant crop. Beza, Erasm. Schmid, al. take it as = περίσσωμα, "excrementum;" Pott, Schneckenb., De Wette, al., as "*efflorescence*," as Lösner, "ramos in vite vel arbore abundantes, falceque resecandos;" Michaelis, al. take it as the remnant of κακία surviving from old times = περίσσευμα Mark viii. 8. But the usual meaning seems preferable, as being both philologically correct, and suiting in its simplicity the solemn character of the exhortation) **of malignity** (evil disposition towards one another, as in reff. The word carries on the ὀργή above: which springs from (see note on ref. Eph.) κακία, evil disposition, which is inherent in our hearts, and requires putting off before we can receive the word of God. That this is so, is evident from ἐν πραΰτητι which follows. However the exhortation may apply in the wider sense, it is not its sense here, as the context plainly shews), **in mildness** (towards one another, reff.: not "modestia et facilitas mentis ad discendum composita," Calv., nor "docili animo," Grot., al.: see above on κακία) **receive** (cf. reff. and παραδέχονται, Mark iv. 20, of the good ground) **the implanted word** (the word spoken of is beyond doubt the same as the λόγος ἀληθείας above—i. e. the gospel, in its fulness. But the epithet makes some little difficulty. First of all, it clearly is not, as Œc. seems to take it, "innate:" τὸν διακριτικὸν τοῦ βελτίονος καὶ τοῦ χείρονος, δι' ὃ καὶ λογικοὶ ἐσμὲν καὶ λεγόμεθα: and so in the Apostolical Constt. viii. 12, νόμον δέδωκας ἔμφυτον, for this would stultify δέξασθε, we having it already. Nor must ἔμφυτος be taken as proleptic, "ita ut inseratur," as Calvin, Semler, De Wette (but doubtfully), al. Nor again can it mean 'the word which has been planted in the whole of Christendom,' seeing that individuals are here being dealt with: but the allusion is apparently to the parable of the sower, and it is the word implanted (= which has been sown), the word whose attribute and ἀρετή it is to be ἔμφυτος, and which is ἔμφυτος, awaiting your reception of it to spring up and take up your being into it and make you new plants), **which is able to save your souls** (cf. Rom. i. 16, where the εὐαγγέλιον is said to be δύναμις θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι. "Magnificum cœlestis doctrinæ encomium, quod certam ex ea salutem consequimur. Est autem additum, ut sermonem illum instar thesauri incomparabilis et expetere et amare et magnificare discamus. Est ergo acris ad castigandam nostram ignaviam stimulus, sermonem cui solemus tam negligenter aures præbere, salutis nostræ esse causam. Tametsi non in hunc finem servandi vis sermoni adscribitur, quasi aut salus in externo vocis sonitu inclusa foret, aut servandi munus Deo ablatum alio transferretur. Nam de sermone tractat Jacobus, qui fide in corda hominum penetravit: et tantum indicat, Deum salutis auctorem evangelio suo eam peragere." Calvin. Observe ψυχάς. It is the ψυχή which carries the personality of the man: which is between the πνεῦμα drawing it upwards, and the σάρξ drawing it downwards, and is saved or lost, passes into life or death, according to the choice between these two. And the λόγος ἔμφυτος, working through the πνεῦμα and by the divine πνεῦμα, is a spiritual agency, able to save

ὑμῶν· 22 γίνεσθε δὲ [e] ποιηταὶ λόγου, καὶ μὴ [f] ἀκροαταὶ μόνον [g] παραλογιζόμενοι [h] ἑαυτούς. 23 ὅτι εἴ τις [f] ἀκροατὴς λόγου ἐστὶν καὶ οὐ [e] ποιητής, [i] οὗτος [k] ἔοικεν ἀνδρὶ [l] κατανοοῦντι τὸ πρόσωπον τῆς [m] γενέσεως αὐτοῦ ἐν [n] ἐσόπτρῳ· 24 [l] κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ

e = ch. iv. 11 reff.
f ver. 25. Rom. ii. 13 only. Isa. iii. 3 only.
g Col. ii. 4 only. Gen. xxix. 25. Josh. ix. 22. Judg. xvi. 10 A. compl.
h 2nd pers., ch. ii. 4. 4 al. fr. 32 al. xiii. 12 only †.
i Matt. iii. 9. Acts v. 35. Phil. ii. 12. 1 John v. 21 [e]l. k ver. 6 only. Xen. Mem. i. 6. 10. m = here (ch. iii. 1. Matt. i. 1, 18. Luke i. 14) only. Wisd. vii. 26.
l Matt. vii. 3. Heb. iii. 1 reff. gen., Phil. iii. 21. Sir. xii. 11 only.
n = Ps. xxxvi. 1 Cor. xiii. 12.

22. for λογου, νομου C² c 9. 38 æth [Damasc₁] Thl. rec μονον bef ακροαται, with ACKL[P]ℵ rel [Damasc₁] Œc: txt B a latt syrr copt [æth arm] Thl. (13 def.)
23. om οτι A 13: *si quis enim* Syr copt. κατανοουντες (sic) ℵ¹.

the ψυχή. And σῶσαι, the aor., because the power is to complete the work and to have done it for ever). 22.] The ταχὺς εἰς τὸ ἀκοῦσαι and βράδυς are qualified, at the same time that they are enforced, by a caution. But be ye (not, '*become ye*,' any more than in Matt. vi. 16; x. 16; xxiv. 44: John xx. 27: Rom. xii. 16. In all these places no other meaning will suit the context but simply "*be ye*:" with reference indeed to some future act by which the word γίνεσθαι gets its propriety; but 'become' in English carries a very different meaning, viz. that of *change into* the state mentioned from some other previous one, which is in none of these cases implied) doers of the word (viz. of the λόγος ἔμφυτος, the λόγος τῆς ἀληθείας. Theile remarks well, "Substantiva plus sonant quam participia;" the substantive ποιητής carries an enduring, a sort of official force with it: 'let this be your occupation.' For the expression, see reff.), not hearers only (ἀκροατής in classical Greek carries rather the idea of attentive observance with it, which cannot be the case either here or in ref. Rom.), deceiving yourselves (see note on ref. Col. παραλογίζεσθαι is used here probably as allusive to λόγος, and means, to deceive by a false logical conclusion. The 'hearer only' does this, when he infers that the mere sound of the word received in his outward ear will suffice for him. Cf. ἀπατῶν καρδίαν αὐτοῦ, ver. 26. Hesych. gives ἀκάτῃ λογισμοῦ as the explanation of παραλογισμός. See Suicer, sub voce). 23—25.] *Justification of παραλογιζόμενοι, and of the foregoing exhortation.* 23.] Because, if any is a hearer of the word and not (the hypothesis being one of fact, that he ἀκούει καὶ οὐ ποιεῖ, οὐ is used, where we should rather expect μή, and where in the exhortation, μή has been used. Strictly, it is 'if any one is a hearer, and a not-doer') a doer, this man (the demonstrative pronoun points more markedly at the individual in whom the hearing and not-doing are united: see reff.) is like to a man (ἀνδρί general again: see vv. 8, 12, &c. Huther quotes a curious comment from Paes: "Viri obiter tantum solent specula intueri, muliebre autem est curiose se ad speculum componere") contemplating (reff. Probably the example was meant to have a general reference: for though it may be true, as De Wette says, that many men remember well their appearance in the mirror, the common rule is that men forget it. Had a particular case of one who looks and forgets been intended, the next sentence would not surely have been introduced with the aor. and γάρ, but with καί and participles) the countenance of his birth (i. e. as E. V., "*his natural face*:" the face he was born with. The expression is to be explained apparently as Wiesinger: "Not that he can see in the glass any other than his natural face, but the addition τῆς γενέσεως αὐτοῦ serves more plainly to point out the sphere of mere material perception from which the comparison is taken, as distinguished from the ethical sphere of ἀκροᾶσθαι, and at the same time hints at the easy translation of the remark from the one department to the other, in which 'the word of God is a mirror in which we may and ought to see our moral visage,' as De Wette." Various other explanations have been given: by Pott, "Formam vultus nativam transeundo animadvertit: supple, non item maculas vultui haud ex γενέσεως insitas, sed propria culpa adspersas:" Luther, Michaelis, Benson, Knapp imagine a contrast to be intended between his natural face and τὸ τοῦ πνεύματος πρόσωπον: Schulthess, between the natural face and a mask: &c. Whether the gen. αὐτοῦ (not αὐτοῦ) belongs to πρόσωπον or to τῆς γενέσεως, is uncertain as the words stand: more probably however to the latter: cf. τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, Col. i. 13) in a mirror (see reff.: and Pind. Nem. vii. 20): 24.] for (this seems to stamp the example as a general one, apply-

p = ch. i. 6. Col. iii. 16 al.
q Rom. ii. 11. Eph. vi. 9. Col. iii. 25
r only τ. (-στεῖν, ver. 9. -στης, Acts x. 34. see Gal. ii. 6.)
s 1 Cor. ii. 8. see Acts vii. 2. Eph. i. 17. Pa. xxviii. 3. double gen., 2 Pet. iii. 2.

II. 1 Ἀδελφοί μου, μὴ P ἐν q προσωπολημψίαις r ἔχετε ABCKL P𝔑 a b c d f g h j k l m o 13
τὴν r πίστιν τοῦ s κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῆς s δόξης.

ἀπάτης αὐτοῦ φθειρόμενον: but, as in ch. iv. 4, *the whole earthly creation*, separated from God and lying in sin, which, whether considered as consisting in the men who serve it, or the enticements which it holds out to evil lust (ἐπιθυμία), is to Christians a source of continual defilement. They, by their new birth unto God, are taken out of the world; but at the same time, by sin still dwelling in them, are ever liable to be enticed and polluted by it: and therefore must keep themselves (cf. 1 Tim. vi. 14), for fear of such pollution. This keeping is indeed in the higher sense God's work: cf. John xvii. 15: but it is also our work, 1 Tim. v. 22. The Commentators compare Isocr. ad Nicocl. p. 36, ἡγοῦ τοῦτο εἶναι θῦμα κάλλιστον καὶ θεραπείαν μεγίστην, ἂν βέλτιστον καὶ δικαιότατον σεαυτὸν παρέχῃς. Also Ps. l. 8—15: 1 Sam. xv. 22: Ps. xl. 7 f.: Sir. xxxv. 2).

CHAP. II. 1—13.] THE SIN OF RESPECT OF PERSONS: as the first of a series of reproofs for errors in practice which spring out of the mention of the νόμος τέλειος ὁ τῆς ἐλευθερίας: cf. ch. i. 25 and ver. 12. The Apostle begins, as is his wont, with strong blame of the sin: then illustrates it, vv. 2—4: then gives the ground of its sinfulness, vv. 5—11, and concludes, vv. 12, 13, with a reference again to the law of liberty.

1—4.] *The warning, and its practical ground.* 1.] **My brethren, do not** (ἔχετε is not, as Schneckenburger, al., interrogative, but imperative, as ch. i. 16; iii. 1. The interrogative with μή may not always require a negative answer, but it always implies a doubt as to the fact questioned: 'Surely .... not ...?' e. g. μήτι οὗτός ἐστιν ὁ χριστός; "Surely this cannot be the Christ?" John iv. 29: μὴ πλείονα σημεῖα ποιήσει; "Surely he will not do more signs?" John vii. 31: &c. See Winer, § 57. 3, *b*. And this clearly cannot be the case here) **in respectings of persons** (ἐν, 'in,' i. e. in the practice of, in the midst of: see on ἔχετε below. The subst. is plur., to point out the various kinds and occasions of the fault. The fault itself, as here intended, is easily explained by the context, where an example is taken of one kind of it. Theile says well that it is, "iniquitas singulos Christianos non virtute sua christiana, sed fortuna qualitatibusque externis metiendi atque secundum hanc normam alios aliis præferendi." Notice, that ἐν προσωπολ. is put first, as carrying the weight of the dehortation, ἔχειν τὴν πίστιν following, as matter of course and existing fact) **hold** (ἔχετε has been taken wrongly: e. g. by Grot., "detinere velut captivam et inefficacem," = κατέχειν in the saying of St. Paul in Rom. i. 18, τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων: by Pott, as ἔχειν τινὰ ἐν ὀργῇ, ἐν αἰτίαις, ἐν ἐπιγνώσει, as Rom. i. 28, explaining it "religiosis partibus nimium studere," which however this construction would hardly bear. ἔχειν is simply to have or to hold, as ever in St. James, cf. ch. i. 4; iii. 14: and see reff.) **the faith** (not merely 'faith in,' but *the faith of*, thus setting before them more forcibly the utter inconsistency of such respect of persons with the service of Christ) **of our Lord Jesus Christ, (the Lord) of glory** (such I believe, with most Commentators, to be the construction of τῆς δόξης, though it is somewhat harsh and unusual. Others have been proposed, but all of them are more objectionable still: e. g. by Erasm. ("Nolite facere discrimen personarum juxta rerum mundanarum æstimationem"), and Calvin ("ex opinione"), as if it were ἐν δόξῃ προσωπολημψίας or -ῶν: by Bengel ("Est appositio, ut ipse Christus dicatur ἡ δόξα, gloria, cf. Luc. ii. 32: Is. xl. 5: Eph. i. 17: 1 Pet. iv. 14;" none of which places justify the idea, seeing that in the two former a genitive follows δόξα, and the two latter rather support the common view): by Laurentius, who unites τῆς δόξης with χριστοῦ ("Christus gloriæ = Christus gloriosus"): finally by Huther, who would join τῆς δόξης with τὴν πίστιν (differing however from Grot. who doing this had made τοῦ κυρίου dependent on it, τὴν πίστιν τῆς δόξης τοῦ κυρίου, and from Gataker and Hottinger, who also doing it, make it = τὴν πίστιν ἔνδοξον), making it a gen. of the object, and τοῦ κυρ. ἡμ. Ἰ. χρ. a gen. of the subject—the faith, resting on our Lord Jesus Christ, in the (future) glory, i. e. τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς, Rom. viii. 18. And, he adds, this belief in the glory which shall be revealed is the more naturally mentioned here, because of the contrast between it and the passing glory of this world's pomp. Exactly: but that contrast is just as vivid on the common hypothesis. This last, complicated and harsh as it is, seems to me the only admissible one of all these interpretations. But it is surely far better, either to govern τῆς δόξης

2 ἐὰν γὰρ εἰσέλθῃ εἰς [t]συναγωγὴν ὑμῶν ἀνὴρ [u]χρυσο-
δακτύλιος ἐν [v]ἐσθῆτι [w]λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν
[x]ῥυπαρᾷ [v]ἐσθῆτι, 3 [y]ἐπιβλέψητε δὲ ἐπὶ τὸν [z]φοροῦντα
τὴν [v]ἐσθῆτα τὴν [w]λαμπράν, καὶ εἴπητε Σὺ κάθου ὧδε
[a]καλῶς, καὶ τῷ πτωχῷ εἴπητε Σὺ στῆθι ἐκεῖ ἢ κάθου

t = here only. (Rev. ii. 9. iii. 9.) = ἐπισυν., Heb. x. 25.
u here only †. (not elsw.)
v here 3ce. Luke xxiii. 11. xxiv. 4. Acts (i. 10 v. r.) x.
w of clothing, here bis. Luke xxiii. 11. Acts x. 30. Rev. xv. 6. xix. 8. (xviii. 4. xxii. 1, 16) only †. (Sir. xxix. 22 al.)
x Rev. xxii. 11 only. Zech. iii. 4, 5 only. (-ποs, 1 Pet. iii. 21. -ρία, ch. i. 21.)
y Luke i. 48. ix. 38 only. Lev. xxvi. 9. 1 Kings i. 11.
z Matt. xi. 8. John xix. 5. Rom. xiii. 4. 1 Cor. xv. 49 (bis) only. Prov. xvi. 23, 27. Sir. xi. 5. xl. 4 only.
a see Luke vi. 26.

CHAP. II. 2. rec ins την bef συναγωγην, with AKL[P]ℵ² rel Cyr[-p₁ Antch₁] Thl Œc: om BCℵ¹ c.

3. rec (for επιβλεψ. δε) και επιβλεψ., with A[K]Lℵ rel [vulg Syr sah æth] Œc Bede: txt BC[P] a c lat[-ff₁] syr Thl. rec aft ειπητε ins αυτω, with KL[P] rel vulg am [demid Syr coptt æth] Œc Bede: om ABCℵ a c j 13 fuld(and harl) lat-ff₁ syr arm Hesych-int Thl. η [και C] καθου bef εκει B lat-ff₁. rec aft 2nd καθου ins ωδε, with C²KL[P]ℵ rel Syr coptt [æth] Thl Œc: om ABC¹ a c 13 latt syr arm Cyr[-p₁]

by κυρίου, as a second genitive, or to regard it as the epithetal genitive which so constantly follows the mention of the divine Name, as ὁ θεὸς τῆς εἰρήνης and the like. Both these are abundantly justified: see reff. Huther's objection to the first, that the full name Ἰησοῦ χριστοῦ entirely completes the idea, and forbids another genitive following, is not decisive: just for the same reason that the full Name is given, viz. to make the contrast more solemn and striking, is the additional title τῆς δόξης given, to increase still further that solemnity. It is to be again noticed, how expressly St. James grounds Christian practice on the faith of Christ, in all its fulness. The θρησκεία just spoken of is here taken up and enlarged on; but its root and ground is πίστις, and that, ἡ πίστις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῆς δόξης). 2—4.] *Hypothetical example*, to explain to them that to which he especially points. The hypothesis carries however in itself a foundation of fact, and appeals (γάρ) to the consciences of the readers whether it were not so. 2.] For (q. d. that which I mean, is) **if there chance to have come** (aor. because the entrance is accomplished when that which is alleged takes place. This is better than to account for the aor., with Huther, by its being St. James's manner to designate by aorists a fact habitually repeated; the examples which he gives, ch. i. 11, 24, resting on another ground: see there) **into your assembly** (some have too hastily inferred from the word συναγωγή that the *Jewish synagogue* is meant. This, in the face of the organization of the church implied in ch. v. 14, would be impossible. The word may well be understood of a Christian assembly, so in Test. XII. Patrum, p. 747, ἐν ταῖς συναγωγαῖς τῶν ἐθνῶν, —or as merely an assembly in general, cf. ref. Heb., μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν. But it is most likely here, from the allusions to sitting and standing below, a place of Christian worship, the name being a natural one, considering by whom the Epistle was written and to whom it is addressed) **a man with gold rings** (this ἅπαξ λεγόμενον is expressed by χρυσόχειρ in Lucian, Timon, § 20. Wetst. has accumulated evidence of the practice of overloading the fingers with rings: e. g. Lucian, Somn. (Gall) 12, ἐγὼ δὲ ἔχων . . . . . δακτυλίους βαρεῖς ὅσον ἑκκαίδεκα ἐξημμένους τῶν δακτύλων: Martial xi. 60, "Senos Charinus omnibus digitis gerit, Nec nocte ponit annulos, nec dum lavatur") **in a splendid garment** (glittering, either in colour, or with ornaments), **and there have come in also a poor man in a vile garment** (reff.),

3.] **and** (the δέ just expresses the change of subject, from the persons entering in, to the congregation) **ye look upon** (with respect, see reff.: so as to take into consideration) **the man wearing a splendid garment** (thus designated, because it is this which wins for him the respect—which attracts your notice) **and say, Sit thou** (κάθου for κάθησο, occurring Matt. xxii. 44: Luke xx. 42: Acts ii. 34: 1 Kings i. 23; xxii. 5: 4 Kings ii. 6 al., is not found in pure Greek. See Winer, § 14. 4) **here** (pointing out a spot to him: and that, as the contrast between ὧδε and ἐκεῖ shews, in the midst, near (for the words must be supposed to be spoken by those who would be the mouthpiece of the assembly) those in honour) **in a good place** (not, "*honorifice*," as Wahl, still less must καλῶς be supposed to mean "be so good as to" &c., as Storr), **and ye say to the poor man, Stand thou there, or sit under** (i. e. not literally *underneath*; but 'on the ground beside,' 'down by') **my**

b Matt. v. 35. Acts ii. 35. vii. 49. Heb. i. 13. x. 13 only. Pa. cix. 1. d Matt. xvi. 7, 8. 20. Ps. xciii. 11. e 2nd pers., ch. i. 22 reff. gen., ch. i. 26 reff. c = Matt. xxi. 21 ‖ Mk. Acts x. 20. (xi. 12 v. r.) f ch. iv. 11. Rom. iv. 20. xiv. 23. ch. i. 6 (bis). g = Rom. i. 21. 1 Cor. iii. h Matt. xv. 19.

ὑπὸ τὸ [b]ὑποπόδιόν μου, [4] οὐ [c]διεκρίθητε [d]ἐν [e]ἑαυτοῖς, καὶ [f]ἐγένεσθε [f]κριταὶ [gh]διαλογισμῶν [h]πονηρῶν; [5] ἀκού- ABCKL PN a b c d f g h j k l m o 13

[Hesych-int] Aug$_1$. for υπο, επι B^2(assigned by Tischdf to his B^3) [P] a c d 13 syr sah [arm]. aft υποποδιον ins των ποδων A 13 vulg syrr [æth] Aug$_1$ Hesych-int$_1$.

4. rec ins και bef ου, with KL[P] rel Thl$_{expr}$ Œc$_{expr}$: om ABCℵ a b^2 c h 13. 36 vulg syrr coptt [æth] arm Cyr[-p$_1$] Antch$_1$ [Hesych-int] Aug Bede.—om ου B^1 lat-ff$_1$.

footstool (Wiesinger calls ὑποπόδιον an ἅπαξ λεγόμενον: but see reff. Thus it is implied that the speaker is in a good place and furnished with a footstool. The question, argued at considerable length by Wiesinger and Huther, who these incomers are supposed to be, whether Christians, or Jews who have looked in as strangers, is perhaps hardly worth the trouble spent upon it. The illustration merely requires that they should be strangers, not having a regular place in the congregation. Certainly so far I agree with Huther, that there appears nothing in the text which compels us to assume them to be Christians. They are taken merely as samples of a class, the rich and the poor: and these two are dealt with again in vv. 5 ff., as classes of persons, out of one of which God hath chosen His people for the most part, and out of the other of which the oppressors of His people arise. So that it is better to leave the examples in their general reference), **4.**] (Now comes the apodosis in the form of a question)—**did ye not** (in the case supposed) **doubt** (such is the constant sense of διακρίνομαι in the N. T. throughout (reff.), except in two passages, Acts xi. 2: Jude 9, where it means "disputing," a sense which cannot enter here (on Jude 22, see there). And here, the sense seems very good: 'Did ye not, in making such distinction between rich and poor, become of the number of those who doubt respecting their faith, ch. i. 6? Your faith abolishes such distinction: you set it up in practice. You are not then whole in that faith.' Various other explanations have been given, which Huther enumerates thus: διακρίνεσθαι 1. = "*separare:*" thus Schulthess, Semler, Erasm. Schmid, al., with the verb either passive, "Nonne inter vos ipsos estis discreti et separati?" or middle, "Nonne vos discernitis inter vos ipsos?" 2. = "*discrimen facere:*" a. the verb *active*, and that, *α. interrogative:* "Nonne discrimen fecistis apud vos ipsos?" so Laurentius, Grot., Wolf, Hottinger, Knapp: thus ἐν ἑαυτοῖς = ἐν ἀλλήλοις: Schneckenburger however gives it "in animis vestris," and makes "discrimen facere" to pass into an act of individual judgment, "statuere:" *β. negative:* "Then ye have not made a sound distinction in yourselves:" so Grashof: b. the verb *passive*, "Inter vos ipsos non estis discriminati, N. E. cessat piorum et impiorum differentia," Oeder. 3. = "*judicare:*" a. the verb *active:* and that, *α. interrogative:* "Nonne judicastis, deliberastis ipsi?" i. e. are ye not yourselves persuaded how wrong this is? Augusti: *β. negative:* "Non discrevistis justa deliberatione, considerantia et æstimatione, quid tribuendum esset pauperi potius vel certe non minus quam diviti," Bengel (Luther combines this rendering with that under (2): und bedenket es nicht recht, sondern ihr werdet Richter, und macht böse Unterschied): here also comes in the explanation of Œc.: τὸ διακριτικὸν ὑμῶν διεφθείρατε, μηδεμίαν συζήτησιν ποιήσαντες πότερον τιμητέον, ... ἀλλ' οὕτως ἀδιακρίτως κ. ἐν προσωπολημψίᾳ τὸν μὲν ἐτιμήσατε . . . . . τὸν δὲ ἠτιμάσατε: b. the verb *passive:* and that, *α. interrogative:* "Nonne vos in conscientiis dijudicati, h. e. convicti estis?" Paræus: *β. negative:* "Et dijudicati inter vos ipsos non estis ut judicastis secundum prava ratiocinia vestra," Heisen. Cajetan, somewhat differently, "Hæc faciendo non estis judicati in vobis ipsis, sed estis judicati in vestibus et divitis et pauperis:" laying the chief stress on ἐν ἑαυτοῖς. 4. διακρίνεσθαι = '*dubitare,*' to entertain doubts: *α. interrogative:* "Et non dubitastis apud vosmet-ipsos? et facti estis iniqui judices?" "Should you not yourselves have entertained doubts? should you actually have passed evil-minded judgment?" Theile: *β. negative:* "Non dubitastis apud animum, ne scilicet quidem hæc cogitatio, id factum forte malum esse, sed certo apud vos statuistis id jure ac bene fieri."

The meaning above given is held by Keen, De Wette, Wiesinger, Huther) **within yourselves** (in your own minds, being at issue with your own faith), **and become judges** (in the case of the rich and poor; judges of the case before you), **of evil thoughts** (the gen. is one of quality, like ὁ κριτὴς τῆς ἀδικίας, Luke xviii. 6: ἀκροατὴς ἐπιλησμονῆς, ch. i. 25: not an objective

σατε, [l] ἀδελφοί μου [l] ἀγαπητοί, οὐχ ὁ θεὸς [k] ἐξελέξατο τοὺς πτωχοὺς [l] τῷ κόσμῳ πλουσίους [m] ἐν πίστει, καὶ [n] κληρονόμους τῆς [o] βασιλείας [p] ἧς ἐπηγγείλατο τοῖς [q] ἀγαπῶσιν αὐτόν; [6] ὑμεῖς δὲ [r] ἠτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι [s] καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ [t] ἕλκουσιν ὑμᾶς εἰς [u] κριτήρια; [7] οὐκ αὐτοὶ [vw] βλασφημοῦσιν τὸ καλὸν

l ch. i. 16 reff. k Mark xiii. 20. John vi. 70 al. 1 Cor. i. 27 bis, 28. Eph. i. 4 only in Epp. Deut. vii. 7. l dat., Acts vii. 20. 2 Cor. x. 4 al. Winer, § 31. 4. m = 1 Tim. i. 2. (Eph. ii. 4.) n Heb. i. 2 reff. o Gal. v. 21. Matt. xxv. 34 & passim. p attr., Heb. vi. 10 reff. q ch. i. 12 reff. r Mark xii. 4. Luke xx. 11. John viii. 49. Acts v. 41. Rom. i. 24. ii. 23 only. Prov. xxii. 22. s Acts x. 38 only. Ezek. xviii. 12, 16. t Acts xxi. 30 only. Eccl. i. 5. (-κύειν. Acts xvi. 19.) u 1 Cor. vi. 2, 4 only. Judg. v. 10 B. 3 Kings vii. 7. v = Rom. iii. 8. Tit. iii. 2. 2 Pet. ii. 2. w Rom. ii. 24 (from Isa. lii. 5). Rev. xiii. 6. xvi. 9.

5. rec (for τῳ κοσμῳ) του κοσμου τουτου, with æth: του κοσμου A²C²KL[P] rel lat: ff₁ Syr copt arm Thl Œc-comm: txt A¹BC¹ℵ [syr].—εν τω κοσμω 27. 43. 64: εν τ. κ. τουτω 29 vulg. for βασ., επαγγελιας Aℵ¹.

6. ουχι AC¹ a c. for υμων, υμας A[ℵ¹] 19. 65 Hr.

7. for ουκ, και A c 13 syr æth.

gen., as Elsner, "Iniquas illas cogitationes approbastis:" and Bengel, "judices, approbatores, malarum cogitationum: i. e. divitum, foris splendentium, sed malis cogitationibus scatentium." The evil thoughts are in the judges themselves, and consist in the undue preference given by them to the rich. The same blame, of being a judge when a man ought to be an obeyer of the law, is found in ch. iv. 11. Notice also the parallel containing the same paronomasia, in Rom. xiv.: σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; (ver. 10:) . . . . ὁ δὲ διακρινόμενος ἐὰν φάγῃ κατακέκριται (ver. 23)) ¶

5.] **Listen, my beloved brethren** (bespeaking attention to that which follows, as shewing them in a marked manner the sin of their προσωπολημψία), **Did not God choose out** (in His proceeding, namely, in the promulgation of the gospel by Christ, Matt. v. 3 ff.: Luke vi. 20. See also 1 Cor. i. 27) **the poor** (τούς, as a class, set against οἱ πλούσιοι as a class, below) **as regards the world** (reff.: or, those who in the world's estimation are accounted poor; but the dative of reference is most likely here, as in παιδία ταῖς φρεσίν, and the like) **rich in faith** (i. e. to be rich in faith, or so that they are rich in faith: the words are not in apposition with τοὺς πτωχούς, as Erasmus, al., but form a predicatory specification of them. ἐν πίστει, as the element, *the world*, so to speak, *in which they pass for rich*, as in ref. 1 Tim.: not as the material of which their riches consist, as in ref. Eph. Wiesinger well says, "Not the measure of *faith*, in virtue of which one man is richer than another, is before the Writer's mind, but the *substance* of the faith, by virtue of which substance every believer is rich. The riches are the treasures of salvation, and especially, owing to the following κληρονόμους, the sonship in God's family." And similarly Calvin, "Non qui fidei magnitudine abundant, sed quos Deus variis Spiritus sui donis locupletavit, quæ fide percipimus"), **and heirs of the kingdom which He promised** (Luke xii. 31, 32 al.) **to them that love Him** ¶

6.] *Contrast to God's estimate of the poor.* **But ye dishonoured the poor man** (in the case just now put: with reference also to which the aor. is used. "Indignum est dejicere quos Deus extollit, et quos honore dignatur probrose tractare: atqui Deus pauperes honorat: ergo pervertit Dei ordinem quisquis eos rejicit." Calv. This is his first argument. Now, vv. 6, 7, he brings in another, deduced from the conduct of rich men towards Christians and towards Christ Himself). **Do not the rich** (opposed as a class, to τοὺς πτωχούς above. This serves to shew that ὁ πλούσιος, when generally spoken of in the Epistle, as e. g. ch. i. 10, is not the Christian rich man, but the rich man as such, in his worldliness and enmity to God) **oppress you** (see ref. So κατακυριεύειν, Matt. xx. 25: 1 Pet. v. 3: κατεξουσιάζειν, Matt. xx. 25: all signifying to use power, or lordship, or licence, against any to his hurt), **and is it not they that** (such is the force of the αὐτοί, again repeated below: not that they themselves ἕλκουσιν κ.τ.λ.) **drag you** (so "a lictoribus trahi," Livy ii. 27: see reff. The term implies violence) **to courts of judgment** (see ch. v. 6, κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον. The words may refer either to persecutions, or to oppressive law-suits; or perhaps to both, as Apollinarius in the Catena, τοῦτο μὲν οἱ τῶν Ἰουδαίων ἄρχοντες, ἐκ τῶν καρποφοριῶν πλουτοῦντες· τοῦτο δὲ καὶ οἱ τὰ Ῥωμαίων διοικοῦντες πράγματα, εἰδωλολατροῦντες τότε. See on the matter, ref. 1 Cor.) ¶

7.] **Is it not they that** (on αὐτοί, see above) **blaspheme**

ABCKL P𝔓 a b c d f g h j k l m o 13

w ὄνομα τὸ x ἐπικληθὲν ἐφ' ὑμᾶς; 8 εἰ y μέντοι νόμον z τε-
λεῖτε a βασιλικόν, b κατὰ τὴν b γραφήν, c Ἀγαπήσεις τὸν
πλησίον σου ὡς σεαυτόν, d καλῶς d ποιεῖτε· 9 εἰ δὲ e προσ-

w Acts xv. 17, from Amos ix. 12.
x John iv. 27 al. 2 Tim. ii. 19. Jude 6 only.
y = Rom. ii. 27. Gal. v. 16.
z 1 Cor. xv. 3, 4. 38. Phil. iv. 14. ver. 18. 2 Pet. i. 19.
a Acts xii. 20, 21 (John iv. 46, 49) only. Num. xx. 17 (see note).
b Matt. v. 43 al., from Levit. xix. 18.
c = Acts x. 33. 1 Cor. vii. 37, 2 Kings viii. 6.
d = Acts x. 33.
e here only †. see ver. 1 reff.

ἐπικληθεν C[1].

8. βασιλικον bef τελειτε C syr Antch$_1$ [ins τον bef βασ. P]. for σεαυτ., σαυτον B: εαυτον b c d f j k m o^2 36 [Antch$_1$]: εαυτους a.

(actually and literally, in words, it being, as we have maintained throughout, ungodly and heathens who are pointed at. Those who maintain them to be Christian rich men, would understand βλασφημεῖν, to disgrace by their lives: but apart from other objections, Huther has remarked well, that when the verb is thus used, it is ordinarily in the passive with διά,—see Rom. ii. 24: Titus ii. 5: 2 Pet. ii. 2: Isa. lii. 5,—not as a direct active governing a case, which is far more naturally taken in its literal sense) **the goodly name which was called on you** (i. e. which when you were admitted into Christ's Church by baptism was made yours, so that you are called χριστοῦ, 1 Cor. iii. 23 (not necessarily χριστιανοί: no particular form of the appropriation of the name is alluded to, but only the fact of the name being called over them. The appellation may or may not have been in use at this time, for aught that this shews). The name is of course that of *Christ:* not that of "God," as Storr and Schulthess, nor that of "brethren," as some. On the phrase ἐπικληθὲν ἐφ', see, besides reff., Deut. xxviii. 10: 2 Chron. vii. 14: Isa. iv. 1: also Gen. xlviii. 16) † So that if ye thus dishonour the poor in comparison with the rich, you are, 1. contravening the standard of honour which God sets up in His dealings: 2. opposing your own interest: 3. helping to blaspheme the name of Christ. 8—11.] *Proof that this behaviour is a transgression of God's law.* The connexion is somewhat recondite. The adversative μέντοι clearly takes exception at something expressed or understood. Calvin, Corn. a-Lap., Laurentius, al., and Theile, Wiesinger, and Huther, suppose the Apostle to be meeting an objection of his readers: "But thus, according to you, we should be breaking the injunction, Love thy neighbour &c., for we should view the rich with hatred and contempt." Then he replies, "Certainly, if ye &c. ye do well:" understanding καλῶς π. as a very feeble approbation. But this seems to me very unnatural. It contains indeed the germ of the true view, which appears to be this: The Apostle is not replying to a fancied objection on the part of others, but is guarding his own argument from misconstruction: q. d. 'All this is true of the rich. Still I do not say, hate them, drive them from your assemblies &c.: if you choose to observe faithfully the great command, Love others as yourselves, in your conduct to all, well and good (καλῶς ποιεῖτε): but respect of persons, instead of being a keeping, is a breach of this law; for I have proved it to be sin, and he who commits sin is a transgressor of the law, of the whole law, by the very terms of legal obedience.' Thus the context seems to run smoothly and naturally. 8.] **Yet** (for the connexion see above. Keen, Schneckenburger, al. try to make μέντοι mean "*igitur*," which it never can: see reff.) **if ye fulfil** (emphasis on τελεῖτε, as put before the epithet; if ye really choose to *fulfil* in its completeness that law) **the royal law** (the law which is the king of all laws, as the old saying makes law itself king of all: νόμος πάντων βασιλεύς. Love fulfils the whole law, πλήρωμα νόμου ἡ ἀγάπη, Rom. xiii. 10. See similar expressions in Wetst. and Kypke from Plato, al.: the most remarkable being this: ἐν τοῖς συγγράμμασι τοῖς περὶ τῶν δικαίων καὶ ἀδίκων, καὶ ὅλως περὶ πόλεως διακοσμήσεώς τε καὶ περὶ τοῦ ὡς χρὴ πόλιν διοικεῖν, τὸ μὲν ὀρθὸν νόμος ἐστὶ βασιλικός, τὸ δὲ μὴ ὀρθὸν οὐ δοκεῖ νόμος εἶναι βασιλικός. . . . . ἐστὶ γὰρ ἄνομον. Plato, Minos, pp. 566 f. The explanations, Because it proceeds from God, the great King (Raphel, Wetst., Wolf, al.), from Christ (Grot.), because it applies to kings as well as other men (Michaelis), because "reges facit" (Thomus), Calvin's, "Regia lex dicitur, ut *via regia*, plana scilicet, recte et æquabilis, qui sinuosis deverticulis, vel ambagibus tacite opponitur," &c., are all objectionable, as not bringing in any epithet contextually justified, or peculiarly belonging to this and not to other laws: whereas "that first of all laws" fits excellently the requirements of the context), **according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well** (i. e. *well and good:* see above: if you choose to do this, '*do manus,*' I have nothing to object.

ωπολημπτεῖτε, ἁμαρτίαν [f] ἐργάζεσθε, [g] ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς [h] παραβάται. 10 ὅστις γὰρ ὅλον τὸν [i] νόμον [ik] τηρήσῃ, [l] πταίσῃ δὲ ἐν ἑνί, γέγονεν πάντων [m] ἔνοχος. 11 ὁ γὰρ εἰπὼν [n] Μὴ μοιχεύσῃς, εἶπεν καὶ [n] Μὴ φονεύσῃς· εἰ δὲ οὐ μοιχεύεις φονεύεις δέ, γέγονας [h] παραβάτης

f = Matt. vii. 23. Acts x. 35 al. Ps. xiii. 4. xxviii. 3.
g = & constr., Luke iii. 19. [John viii. 9 v. r.] 1 Cor. xiv. 24. (Heb. xii. 5.) h here bis. Rom. ii. 25, 27. Gal. ii. 18 only†. Ps. xvi. 4 Symm. (-βασις, Heb. ii. 2) v. r.) only. see Wisd. vi. 18.
i Acts xv. 5 (24 v. r.) only. see Wisd. vi. 18. k = Matt. xix. 17. Acts xxi. 25. 1 Tim. vi. 14. l (=) Rom. xi. 11. ch. iii. 2 (bis). iii. 29. xiv. 64. 1 Cor. xi. 27. 2 Pet. i. 10 only. Heb. ii. 15 only. 1 Kings iv. 2. (Matt. v. 21, &c.) m constr., Matt. xxvi. 66. 2 Macc. xiii. 6. Mark n Exod. xx. 13, 14. Deut. v. 17, 18.
i John ii. 3 al.

10. for *ostis, os* C. *τον νομον* bef *ολον* C m. rec *τηρησει*, with KL[P] rel coptt: *πληρωσει* A a c 63-9 [syr(appy)]: *πληρωσας τηρησει* 13: txt BCℵ Thl Œc, *servaverit* latt Jer$_{1}$. rec *πταισει*, with KL[P] rel: txt ABCℵ Thl Œc Jer$_{2}$, *peccaverit* lat-*ff*$_{1}$, *offendat* vulg.

11. *ειπας* A. *μοιχευσις* ℵ [13: *-σεις* L k]. transp *μοιχευσης* and *φονευσης* (*order of ref Deut and Exod*-A) C a c 69. 106 syr arm Thl. rec (2nd time) *μοιχευσεις φονευσεις*, with K rel Thl [*-σης* LP], *mœchaberis occideris* latt(*occides* vulg): txt ABCℵ 36. for *γεγονας, εγεγον* A 13. for *παραβ., αποστατης* A (but not 13 as Tischdf [ed 7] from Scholz).

But then, this you can never do, as long as you respect persons): 9.] **but if ye respect persons, it is sin that ye are working** (not obedience to this royal law), being (i. e. seeing that ye are) **convicted by the law as transgressors** (viz. by virtue of what I have already proved as wrong in your conduct. "Deus enim proximos jubet diligere, non eligere personas." Calv.). 10.] *The fact of transgression of this law is proved* by its *solidarity*, not admitting of being broken in one point and yet kept in the whole. "Hoc tantum sibi vult," says Calvin, "Deum nolle cum exceptione coli, neque ita partiri nobiscum, ut nobis liceat si quid minus allubescit, ex ejus lege resecare." **For whosoever shall have kept** (reff.) **the whole law, but shall have offended** (stumbled) **in** (the matter of: as in ch. iii. 2: see there) **one thing** (one thing enjoined, one commandment, as by and by explained: not as Schulthess, *ἑνὶ ἀνθρώπῳ*; nor as Œc., al., *τοῦτο περὶ ἀγάπης εἴρηκε* (so the Schol.-Matthæi, *ἐν ἑνὶ πταίσειν ἐστί, τὸ μὴ τελείαν ἔχειν ἀγάπην*): nor is it to be limited to commandments carrying capital punishment, as Grot., al. It is better to understand *ἐντάλματι* than *νόμῳ* (as De W., Wies., Huther, al.), seeing that *νόμος* here is evidently used collectively for the sum of the commandments, and so *πάντων τῶν νόμων* could not be said), **has become guilty** (brought into the condemning power of, involved in, see reff. The more usual construction is to put the *punishment*, in which a man is involved, in the genitive, as in reff. Matt. and Mark: sometimes in the dative, as in Matt. v. 21 f. The classical construction is to put both the crime and the punishment in the dative: so *ἔνοχος τῇ προδοσίᾳ*, Demosth.: *τῇ γραφῇ, δίκαις, ὀνείδει*, &c., Plato, Xen. Sometimes however we have the gen.: as *ἔνοχος λειποταξίου*, Demosth. See Palm and Rost, sub voce) **of all** (things mentioned as objects of prohibition—for such is the reference here, see below—in the law). 11.] *Reason for this assertion:* the unity of the divine Author of the whole law, and of that law, as the exponent of His will: "Unus est, qui totam legem tulit: cujus voluntatem qui una in re violant, totam violant," Bengel. Cf. also Aug. Ep. ad Hieronym. on this passage. **For He who said, Commit not adultery, said also, Commit not murder; now if thou committest no adultery** (*οὐ*, and not *μή*, because the attention is fixed on the fact of *no* committal of adultery having taken place. It corresponds, *in fact*, to *μὴ μοιχεύσῃς* above in prohibition. See Winer, § 55. 2, *c. d*: and cf. ch. i. 23; iii. 2: 1 Cor. xvi. 22), **but committest murder, thou hast become a transgressor of the law.** (Various fanciful reasons have been given for the selection of these two commandments: "because these two were punished with death," Baumgarten: "because no one had laid a charge of adultery against the readers, but the other they violated by violating the law of love," Wiesinger. But it is far more likely that they are alleged as the two first which regard our duty to our neighbour generally: *μὴ μοιχεύσῃς* being put first, as in Mark x. 19: Luke xviii. 20: Rom. xiii. 9: Philo de Decalog. § 10, 12, 24, 32, vol. ii. pp. 186, 189, 201, 207, who lays a stress on this order as shewing that adultery is *μέγιστον ἀδικημάτων*: see also De Spec. Leg. ad 6 et 7 Dec. Cap. § 2, p. 300. So that this order must have been one preserved in

ABCKL ℵ a b c d f g h j k l m o 13 [P is much mutilated in vv. 12—21.]

o John vii. 46. 1 Cor. iii. 18. ix. 26. Eph. v. 26.
p ch. i. 25 reff.
q see Acts xvii. 31. 2 Tim. iv. 1. (1 Pet. iv. 5.)
r = Matt. xii. 41 t L. Luke x. 14 al.
s here only †. (1.) 11, 26. Zech. x. 12 only.
t Luke i. 73. x. 37. Gen. xl. 14. constr., 1 Tim. v. 11.
u Rom. xi. 18 bis. ch. iii. 14 only. Jer. xxvii.
v ver. 16. 1 Cor. xv. 32 only. Job xv. 3 only.
w ver. 1 reff.

νόμου. 12 ο οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ο ὡς διὰ
P νόμου P ἐλευθερίας q μέλλοντες q κρίνεσθαι. 13 r ἡ γὰρ
r κρίσις s ἀνέλεος τῷ μὴ t ποιήσαντι t ἔλεος. u κατακαυ-
χᾶται ἔλεος κρίσεως.
14 v Τί τὸ v ὄφελος, ἀδελφοί μου, ἐὰν v πίστιν λέγῃ τὶς

13. rec αυλεως, with L a b² d [Ephr₁ Cas₁] Chr₁ Thl: ανιλεος b¹ l³: ανηλεος h 13: ανελεως f: txt ABCKℵ rel 36 Œc [(. . .)λεος P]. rec ins και bef κατακαυχ., with æth Thl: add δε A ℵ²(but erased) [13(Tischdf)] 40. 73. 83. 101 vulg lat-ff₁ syr Œc: txt BCKLℵ¹ rel 36 Syr coptt. [P def.] κατακαυχασθε A 13. 27-9 copt: -χασθε C² Syr: txt B(-χατε, sic: see table) KLℵ rel 36 latt Thl Œc Aug. [P def.] for 2nd ελεος, ελεον CKL rel 36 Œc: txt ABℵ a b¹ c g o Thl. [P def.]
14. om το BC¹ [arm]. τις bef λεγη AC 56 [latt coptt].

ancient tradition: or perhaps found anciently in the LXX. The Rabbis have the same sentiment as this: Wolf quotes from the Talm. Sabbath, fol. lxx. 2, where R. Jochanan says of the 39 precepts of Moses, "Quod si faciat omnia, unum vero omittat, omnium et singulorum reus est.")

12, 13.] *Concluding and summary exhortations*, to speak and act as subject to the law of liberty and love. 12.] So speak (pres. as regarding a habit of life) and so do (οὕτως both times does not regard what has gone before, but what follows: οὕτως, ὅτι. *Speaking* had been before hinted at in ch. i. 19: and will come again under consideration in ch. iii.), as being about to be judged by (by means of, as the measure by which your lives will be estimated) the law of liberty (the same as in ch. i. 25: that perfect expansion of God's will, resting on the free unrestrained principle of love, which is the moral code of the gospel. And the point of the exhortation is as Schol.-Matthæi, οὕτως τὸ ἀγαθὸν ἐργάζεσθε ὡς μὴ ὑπὸ νόμου ἀναγκαζόμενοι, ἀλλ' ἀβιάστως). 13.] *Reason why we should be careful thus to speak and do:* viz. that if we do not, we cast ourselves out of that merciful judgment at God's hands which is promised to the merciful: Matt. v. 7, μακάριοι οἱ ἐλεήμονες ὅτι αὐτοὶ ἐλεηθήσονται, which is the key to our verse. For the judgment (which is coming) (shall be) unmerciful (Luther makes ἀνέλεος an epithet, es wird ein unbarmherziges Gericht ergehen, which would require the absence of the article) to him who wrought not (the aor. is proleptical, the Writer standing at the day of the judgment and looking back over life) mercy: mercy boasteth over judgment (without a copula, the sentence is introduced more emphatically and strikingly. The meaning is, the judgment which would condemn any and all of us, is, in the case of the merciful, overpowered by the blessed effect of mercy, and mercy prevails over it. The saying is abstract: to turn it into a concrete, 'the merciful man,' or to appropriate the ἔλεος, 'the mercy of God,' is to limit that which is purposely and weightily left unlimited as an universal truth). 14—26.] In close connexion with what has gone before, the Apostle sets forth that *bare faith without works can never save a man*. The following remarks of De Wette on the passage are important, and well condensed. They have been impugned by many, among whom are Neander, Schneckenburger, Theile, Thiersch, Hofmann: but they seem to me best to represent the simple and honest view of the matter, without any finessing to make the two Apostles in exact accord in their meaning of terms and their positions respecting them (Hofmann, Schriftbeweis, i. pp. 556—563, is worth consulting for a good statement of the other view): "In order rightly to understand this polemical passage, it is necessary accurately to define St. James's ideas of *faith*, of *works*, and of *justification*, and to compare them with those of St. Paul. *Faith* is, according to St. James, the result of the reception of the Word (ch. i. 22), especially in a moral point of view: *moral conviction* (Rom. xiv. 23): and although he recognizes it also as belief in Christ (ch. ii. 1), *as trust* (i. 6; v. 15), and *truth* (i. 3), yet he makes these particulars here of so little moment, that he regards it as *theoretical* belief only, and ascribes it to the evil spirits (ii. 19). Widely different from this is St. Paul's idea of faith, which presupposes self-abasement, the feeling of unworthiness and incapability (Rom. iii. 9 ff., 23), and consists in trust on the grace of God revealed in the atoning death of Christ (Rom. iii. 25; v. 8: 2 Cor. v. 18 f.). Of this faith, moral faith is a branch (Rom. xiv. 23): but this

w ἔχειν, x ἔργα δὲ μὴ x ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι
αὐτόν; 15 ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ y ὑπάρχωσιν

x ch. i. 4.
y Luke vii. 25. Acts viii. 16. Gal. i. 14. 2 Pet. i. 8. ii. 19. iii. 11.

15. om δε BN d m 13 lat-ff$_1$(and spec) copt arm. [P def.]

latter, which is the adoption of the working principle of love (Gal. v. 6), can only spring from the purification of the inner man by faith in the atonement. So that it is impossible to say, as some have done, that the idea of faith in the two Apostles is the same. Works, according to St. James, are not the works of the law in the lower sense, the mere observance of carnal ordinances and usages,—but an active life of practical morality, the rule of which is indeed found in the Mosaical law, and especially in the command to love one another, but so found, as apprehended and appropriated by the spirit of liberty (see ch. i. 25; ii. 12). St. Paul also understands by 'the works of the law' not merely ceremonial observances, as plainly appears from Rom. vii. 14 ff.: but when he contends against the Jewish righteousness by works, and their pride, as in Rom. ix. 30 ff., he includes these observances in that to which he refers. As regards *justification*, St. James understands it in a *proper*, or moral sense (cf. Matt. xii. 37), which St. Paul also recognizes. But in the latter Apostle's idea of justification, we must distinguish a threefold point of view: 1. the general moral, at which he stops, Rom. ii. 13 (cf. ib. ver. 5 ff.), taking no account, *how* the highest aim of morality, there indicated, is *to be* attained, and *is* attained: 2. in his polemical point of view, as combating Jewish righteousness by works, he denies that we can, by the fulfilment of the law (even of its moral part, seeing that no man fulfils it aright), attain justification or well-pleasingness to God (Rom. iii. 20: Gal. ii. 16): 3. in the third point of view also, in the Christian life itself, St. Paul recognizes the inadequacy of a good conscience to give peace and blessedness to men (1 Cor. iv. 4), and finds peace only in faith in God, who justifies him of His free grace, i. e. so looks on and accepts him, as if he were righteous. This higher kind of justification, St. James does not recognize." A good résumé of the literature of the passage will be found in Wiesinger, p. 122, note. The whole question of fact, as to whether St. Paul's teaching, or some misunderstanding of it, or neither the one nor the other, was in St. James's view here, I have discussed in the Prolegomena, § iii. 5 ff. 14.] **What is the profit** (arising from that to be mentioned: the resulting profit), **my brethren, if** (so ἐάν after τί ὠφεληθήσεται, Matt. xvi. 26: 1 Cor. xiii. 3) **any man say** (there is no emphasis on λέγῃ, as many (Vorst, Piscator, Wolf, Baumgarten, Pott, Stier) have supposed: both its place in the sentence, after πίστιν, forbids this, and more decisively still the context, in which the whole argument proceeds on the hypothesis of his *possessing* faith: and in ver. 19, faith is actually ascribed to the τίς. At the same time it is not to be wholly passed over, that the Apostle has written not ἔχῃ, but λέγῃ ἔχειν. While this does not imply any want of genuineness in the faith, it perhaps slightly distinguishes the possession of such faith from the absolute πίστιν ἔχειν: or, as Huther, belongs to the dramatic form of the hypothesis, in which the man is introduced boasting of and appealing to his faith) **that he has faith** (no stress to be laid on the failure of the art. before πίστιν, as is done by Schneckenburger, "Recte articulo caret, quum non habeat τὴν πίστιν." This is sufficiently refuted by St. Paul's similar anarthrous use of πίστις, where it is spoken of in the highest sense, and by our Lord's command, ἔχετε πίστιν θεοῦ, Mark xi. 22) **but have not works** (i. e. those acts in his life which are proofs and fruits of faith: not mere ceremonial works: see De Wette's remarks cited above)? (a note of interrogation, not a comma, is to be placed here. The sentence contains two distinct but connected questions: 'What is the profit, if' &c.? and, 'Can' &c.? Otherwise we leave τί τὸ ὄφελος insulated, and make μὴ δύναται stand unnaturally in an interrogative apodosis) **Can (his) faith** (ἡ, merely because, by the hypothesis λέγῃ πίστιν ἔχειν, the πίστις is now become definite, is appropriated, according to the general rule by which that which has been anarthrously introduced at the first mention, has the art. when next mentioned: not as Bede, "fides illa, quam vos habere dicitis:" nor as Theile, "quæ non habetur revera sed dicitur tantummodo et jactatur") **save him** (see for σῶσαι, ch. i. 21. αὐτόν is noticeable, as confining the question within the limits of the hypothesis, by making this particular man, who has faith and not works, the object of the question, and not τινα, any, or every man. Here, and not in λέγῃ, nor in ἡ πίστις, lies the true key to the nullity of the faith in question)? 15, 16.] *The quality, and us-*

a = ch. i. 4, 5 (reff.) only.
a here only ὑ. ἐφ. τρ., Dion. Hal. viii. 41.
b see Mark v. 34. Acts xvi. 36. Luke vii. 50.
c Mark xiv. 54, 67 ‖ J. only. Job xxxi. 20. Hag. i. 6.
d Matt. v. 6. xiv. 20 al. Ps. xxxvi. 19.
e here only. 1 Chron. xxviii. 2 only. Wisd. iv. 5 al.
h Acts xxviii. 16 only. Gen. xliii. 32. see Rom. xiv. 22.
f ver. 14.
i 1 Cor. xv. 35.
g = Heb. vi. 1. ix. 14. Rev. iii. 1.

καὶ [a]λειπόμενοι τῆς [a]ἐφημέρου τροφῆς, 16 εἴπῃ δέ τις ABCKL
αὐτοῖς ἐξ ὑμῶν [b]Ὑπάγετε ἐν [b]εἰρήνῃ, [c]θερμαίνεσθε καὶ P𝔎 a b c
[d]χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ [e]ἐπιτήδεια τοῦ σώ- d f g h j
ματος, τί τὸ [f]ὄφελος; 17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ k l m o
[f]ἔχῃ [f]ἔργα, [g]νεκρά ἐστιν [h]καθ' ἑαυτήν. 18 ἀλλ' [i]ἐρεῖ 13
τις Σὺ [f]πίστιν [f]ἔχεις, κἀγὼ [f]ἔργα [f]ἔχω· δεῖξόν μοι τὴν
πίστιν σου χωρὶς τῶν ἔργων, κἀγὼ δείξω σοι ἐκ τῶν

rec aft λειπομενοι ins ωσι, with AL[P] rel Thl Œc: om BCK𝔎 syrr coptt [æth arm] Antch$_1$.

16. for ειπη δε, και ειπη A d 13 Syr sah æth.—ειπει 𝔎^1. for τις, τι 𝔎^1. υπαγε C^1(appy) 63. om το BC^1. [P def.]

17. rec εργα bef εχη, with L rel (copt) [æth] Thl Œc: txt ABCK𝔎 a b d m o 13. 36 latt sah, απεχη εργα c. [P def.]

18. rec (for χωρις) εκ, with KL rel Thl: om ABC[P]𝔎 a m 13 latt syrr coptt [æth] arm. rec aft 1st εργων ins σου, with CKL rel [æth] Thl: om AB[P]𝔎 a c 13 latt syrr coptt [arm] (om μου also (aft 2nd εργων) latt syr). σοι bef δειξω B𝔎 a c j m:

profitableness, of such faith shewn, as in vv. 2, 3, *by a familiar example.* 15.] **But** (δέ takes up the argument against the person supposed, or against his fautors: and is not, as Wiesinger, merely transitional [it is best rendered in English by beginning the sentence abruptly, not giving any word for it]) **if a brother or a sister** (the case of a Christian brother or sister is supposed, to bring out more strongly the obligation to help, as a duty) **be** (found, on your access to them: see, on ὑπάρχω and εἰμί, reff.: and note, Acts xvi. 20) **naked** (there is no need to interpret γυμνοί "*male vestiti*," as so many Commentators: extreme destitution and nakedness in the literal, or almost literal sense, might well go together) **and destitute of** (reff.: Pind. Isthm. ii. 18, κτεάνων λειφθεὶς ἅμα καὶ φίλων: Soph. Trach. 932, οὔτ' ὀδυρμάτων ἐλείπετ' οὐδέν. The usage is confined to St. James in the N. T.) **daily food** (the food for each day, τῆς καθ' ἡμέραν ἀναγκαίας τροφῆς: not "*quod in unum diem suffioit*," as Morus, nor "for the current day," as Hottinger), 16.] **and** (δέ brings in the slight contrast between the want and the manner of its supply) **some one from among you** (not, as Grot., of you "qui fidem creditis sufficere ad salutem," but generally; and put in this form to bring the inference nearer home to themselves) **say** (rather, '*shall have said*,' not λέγῃ: but the force of the aor. cannot be given in English without overdoing it), **Go in peace** (see, besides reff., Judg. xviii. 6: 2 Kings xv. 9 LXX. The words would imply, that the wants were satisfied), **be warmed** (as being γυμνοί) **and filled** (both are in the present, as indicating the state in which),—**but ye** (answering to the τίς ἐξ ὑμῶν, and now applying the hypothesis to all) **give them not** (*have not given them*: but see above on εἴπῃ) **the necessaries of the body** (so Herod. ii. 174, ὅκως μὴν ἐπιλείποι τὰ ἐπιτήδεια κ.τ.λ.: Thuc. ii. 23, ὅσον εἶχον τὰ ἐπιτήδεια. See Kypke's note here, and Wetstein), **what is the profit** (τό, see above, ver. 14)? 17.] *Application of the similitude.* **So also faith, if it have not** (be not accompanied by as its proper result. Here, again, the quasi-identification of the πίστις with the man, and ascription of the ἔργα to it as a possession, shew in what relative places the two stand in the Apostle's estimate) **works, is dead** (so Plautus in a remarkably similar passage, Epidic. i. 2. 13, "Nam quid te igitur retulit Beneficum esse oratione, si ad rem auxilium emortuum est?") **in itself** (not as E. V., "being alone," καθ' ἑαυτὴν οὖσα: nor, "against itself" = καθ' ἑαυτῆς, as Möller, al.; nor is it to be joined to πίστις, "fides sola," as Knapp and Baumgarten ("*in as far as it is alone*"): but the words belong to and qualify νεκρά, as De W., Huther, al.; it is dead, not merely "ad rem," as Plaut. above, but absolutely, καθ' ἑαυτήν, in itself: has no living root whereby it energizes. Cf. Palm and Rost under ἑαυτοῦ, καθ' ἑαυτό, an und für sich). 18.] **But** (in any case of faith without works, analogous to that supposed above, of one of you having dismissed the naked and hungry with mere words) **some one will say** (he will be liable to this reproach from any one who takes the more effectual and sensible method, of uniting faith with works), **Thou hast faith, and I have works: shew me** (not, '*prove*

ἔργων μου τὴν πίστιν. 19 σὺ πιστεύεις ὅτι εἷς ὁ θεός ἐστιν. [j] καλῶς [j] ποιεῖς· καὶ τὰ [k] δαιμόνια [l] πιστεύουσιν, καὶ [m] φρίσσουσιν. 20 [n] θέλεις δὲ γνῶναι, ὦ ἄνθρωπε

[k] Goepp. passim. Acts xvii. 18. 1 Cor. x. 20 bis. 1 Tim. iv. 1. Rev. ix. 20. Deut. xxxii. 17. [l] plur., Matt. vi. 26. 1 Cor. x. 11. Rev. i. 19 al. Ps. cxliv. 10. Winer § 66. 3, a. [m] here only. Job iv. 15. Jer. ii. 12. [n] John v. 40. 1 Pet. iii. 10 reff.

om δ. σ. lat-ff$_1$ æth. [P def.] rec aft 3rd πιστιν ins μου, with AKL [P(.)ου] rel Thl Œc: om BCℵ a c 13 lat-ff$_1$ [arm].

19. rec ο θεος bef εἷς, with L rel Did$_1$ Œc: εἷς εστ. ο θ. Aℵ 68 vulg Syr coptt æth-pl arm Cyr$_1$[-p]: ο θ. εστ., addg εἷς in marg bef εστ., K: txt (B)C (a c) lat-ff$_1$ syr æth [-rom] Thl.—om ο B a c l m [Thl].—om εστιν lat-ff$_1$ æth-rom Cyr$_{1.}$ [P def.]

to me,' but 'exhibit to me,' 'ostenta mihi') **thy faith without the works** (which ought to accompany it), **and I will shew thee my faith by** (from the evidence of, out of, as the ground of the manifestation) **my works.** The whole difficulty found in this verse by Commentators has arisen from overlooking the fact that it continues the argument from the previous verses, and does not begin a new portion of the subject. And the reason why this has been overlooked, is, the occurrence between the two of the general clause in ver. 17. The same mistaken person is in the Apostle's view throughout, down to ver. 22: and it is as addressed to him, on the part of a chance objector to his inconsistency, that the ἀλλ' ἐρεῖ τις is introduced: the ἀλλά conveying the opposition of an objection not to the Apostle himself, but to him whom the Apostle is opposing. For the various and curious difficulties and confusions which have been raised on the verse, see Huther's note. 19.] Still addressed to the same soli-fidian, but now directly, and not in the person of the ἀλλ' ἐρεῖ τις. This is better than to suppose the τις still speaking; on account of the length of argumentation before the second person singular is dropped, and the analogy of the two arguments drawn from Abraham and Rahab, both of which most naturally come, as the latter on any view does, from the Apostle himself. **Thou believest** (better without an interrogation: see John xvi. 31, note) **that God is one** (or with the reading εἷς θεός, 'that there is one God.' The Apostle selects, from all points of dogmatic belief, that one which stands at the head of the creed of Jews and Christians alike. Cf. especially Deut. vi. 4: Neh. ix. 6: Mark xii. 29, 32: Rom. iii. 30: 1 Cor. viii. 4, 6: ch. iv. 12: and the Shepherd of Hermas, ii. 1, p. 914, πρῶτον πάντων πίστευσον ὅτι εἷς ἐστιν ὁ θεός. De Wette and Wiesinger have noticed that the construction with ὅτι after πιστεύεις instead of εἰς or ἐν, implies that merely a theoretical faith is spoken of. But against this view there are two objections: 1. that εἰς or ἐν could hardly have been used in this case, where the existence (εἷς θεός) or the unity (εἷς ὁ θεός) of God is spoken of as the object of belief: 2. that ὅτι after πιστεύω does undoubtedly elsewhere express the highest kind of realizing faith: e. g. Mark xi. 23, 24: John vi. 69; xi. 27, 42; xiv. 10, 11; xvii. 8, 21; xx. 31 al.): **thou doest well** (i. e. either understood simply, 'so far is well:' 'it is a good faith, as far as it goes:' or understood ironically, as Calv. al., "ac si dixisset, Hoc magnum est, infra diabolos subsidere:" only that "*infra* diab." is further than the text assumes: rather, 'diabolis, quod ad fidem, æquari.' The former seems preferable; it is hardly likely that the Apostle would speak slightingly even 'argumenti causa,' of so fundamental an article of the faith): **the dæmons also** (not, the *dæmoniacs*, as Wetst., though his explanation is specious, "qui per exorcismos et pronuntiationem nominum Dei Hebræorum sanari dicuntur:" nor as Schneckenburger, al., the *dæmons in the possessed*, who trembled at the sacred Name: but simply, as usually, the evil spirits) **believe** (the verb is purposely used absolutely: not merely, 'believe this truth,' but, '*thus far, are believers* in common with thyself'), and (not to be diluted into ἀλλὰ καί, as Pott, or "*atqui*," as Theile: the keenness of the sarcasm lies in the simple copula) **shudder** (φρίσσω, properly of the hair standing on end with terror. Their belief does nothing for them but certify to them their own misery. "Hoc, præter expectationem lectoris additum, magnam vim habet." Bengel). 20—23.] *Proof of the uselessness of faith without works, from the example of Abraham: introduced by a severe and triumphant appeal to the objector.* 20.] **But** (passing on to another example which is to prove it even more certainly) **wilt thou know** (the use of θέλεις serves to shew that the knowledge itself is plain and palpable, and the resisting it can only arise from perversity), **O** (this interjection is generally found, in the N. T., in conjurations or vituperations: e. g. Rom. ii. 1, 3;

ABCKL Pʀ a b c d f g h j k l m o 13

o = here only. (see Acts iv. 25. 1 Cor. xv. 10, &c.) p = 2 Pet. i. 8 (reff.). Wisd. xiv. 5. q Luke i. 73. John viii. 53. Rom. iv. [1.] 12. r vv. 24, 25. Rom. iii. 20. iv. 2. Gal. ii. 16 (3ce). t - Heb. vii. 27 reff. Gen. xxii. 2. 28. 1 Cor. xvi. 16. 2 Cor. vi. 1 only †. ii. 10 reff. 1 John ii. 5 al. s = Luke xviii. 14. Rom. ii. 13 al. fr. (chiefly Paul.) Ps. cxlii. 2. u = 2 Cor. vii. 8. Heb. iii. 19. v Mark xvi. 20. Rom. viii. w see Heb. x = Matt. i. 22 al. fr. in Gospp. 2 Chron. xxxi. 21, 23.

20. rec (for *αργη*) *νεκρα*, with AC³KL[P]ℵ rel vulg copt [syrr arm-usc (Orig₁ Cyr₂ ?)] Thl Œc : txt BC¹ am²(with demid fuld) lat-*ff*₁ sah arm-zoh(1805) Bede₁.

22. *συνεργει* Aℵ¹, *cooperatur* vind.

ix. 20 : 1 Tim. vi. 20 : Gal. iii. 1 : see also Luke xxiv. 25 : Acts xiii. 10) **empty** (void of knowledge and seriousness : content with a dead and bootless notion : *κενὸν ἐκάλεσεν ἄνθρωπον τὸν ψιλῇ τῇ πίστει αὐχοῦντα, μηδὲν τῆς διὰ τῶν ἔργων ὑποστάσεως κεκτημένον εἰς πλήρωσιν*, Œc.) **man** (so in Rom. ix. 20), **that faith** (here abstract : all faith, faith *αὐτὸ καθ' αὑτό* : not merely *πίστις*, faith, in any supposed case) **separate from works** (here again, *τὰ ἔργα*, abstract ; and therefore, in subordination to the former abstract noun, the works which belong to it, which might be expected from it) **is idle** (bootless, without result : see reff. So Demosth. p. 815, *ἀργὰ χρήματα* : Isocr. Panegyr. p. 49, § 48, *μήτε τοῖς ἰδιώταις μήτε . . . . ἀργὸν εἶναι τὴν διατριβήν*. The idea is much the same if we read *νεκρά* ; but seeing that none read *ἀργή* in vv. 17, 26, and it was hardly likely that the easy *νεκρά* here would be changed into the difficult *ἀργή*, this latter is beyond reasonable doubt the genuine reading) ?

21.] *The example of Abraham.* **Was not Abraham our father** (the Apostle and his readers being all Jews) **justified** (accounted righteous before God. No other meaning will satisfy the connexion, inevitable to any intelligent reader, between this *ἐδικαιώθη* and the *σῶσαι* of ver. 14 : which again is connected with the *μέλλοντες κρίνεσθαι* of ver. 12. Commentators have endeavoured to evade this full meaning, in various ways. Thus e. g. Calvin, "Notanda est hæc amphibologia ; justificandi verbum Paulo esse gratuitam justitiæ imputationem apud Dei tribunal : Jacobo autem esse demonstrationem justitiæ ab effectis, idque apud homines, quemadmodum ex superioribus verbis colligere licet : ostende mihi fidem tuam" &c. It is manifest, that by such "amphibology," any difficulties whatever may be explained away. On the difficulty itself, see in the Prolegomena) **by** (out of, as the ground of the justification : precisely as St. Paul so constantly uses the phrase *δικαιοῦσθαι ἐκ πίστεως*) **works** (the category to which the ground of his justification belonged. It was one especial work, in matter of fact : and that work, itself springing out of pre-eminent faith) **when he offered** (not, as E. V., al., "*had* offered :" the aor. part., as so often, is synchronous with the aor. itself in the same sentence. *ἀναφέρω* in this reference with *ἐπί* is not 'to offer up in sacrifice,' but simply to offer, to bring as a sacrifice to the altar : whether the entire 'offering up' takes place or not. Where it did take place, the general meaning may be given : where it did not, as here, the particular one must be kept. Cf. 1 Pet. ii. 24) **Isaac his son at the altar ?**

22.] **Thou seest** (better not a question : in which case the *καί* of ver. 23 does not follow so naturally as when we couple the direct verb *βλέπεις* with the direct verb *ἐπληρώθη*) **that** (not, "*how*," as E. V. : it is not the manner in which, nor even "how" in the sense of '*how that*,' which is meant. The assertion is, that the inference is indubitable, that the fact was as stated) **faith** (the art. is abstract here, not possessive, as *αὐτοῦ* being expressed below shews) **wrought** (at the time, 'was working,' imperf.) **with his works** (*τοῖς ἔργοις* again categorical, the work in the example being but one), **and by** (*out of*, as the ground and source) **works** (again categorical ; the general proposition proved by the particular case. Doubtless this second time it *might be* 'by his works, his faith,' &c. : but the other is more like St. James, who is singularly given to introduce abstract propositions as applicable to particular cases) **faith** (see above) **was made complete** (in one act, once for all : not imperf. as *συνήργει*, but aor. : not, as again many Commentators, even Bengel and De Wette, and so Calvin, "quod vera esse inde comprobetur ;" an impossible meaning, and very far from the context of the Apostle's argument ; which is, that faith is developed and brought to perfection by obedience : see below on ver. 26. And

ῥώθη ἡ γραφὴ ἡ λέγουσα [y]Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ [z]ἐλογίσθη αὐτῷ εἰς δικαιοσύνην καὶ [a]φίλος [a]θεοῦ ἐκλήθη. 24 [b]ὁρᾶτε [b]ὅτι [r]ἐξ ἔργων [rs]δικαιοῦται ἄνθρωπος, καὶ οὐκ [r]ἐκ πίστεως μόνον. 25 [c]ὁμοίως [c]δὲ

y John v. 24, 38. Acts v. 14. Rom. iv. 3, & Gal. iii. 6, from Gen. xv. 6.
z = Rom., Gal., Gen. as above. Acts
a (Gen. xviii. 17.) see note.
b constr., here only. Exod. iii. 2 al. see Heb. ii. 8. vii. 3, 4 only.
c Matt. xxvii. 41 (‖ Mk. v. r.)
r Luke v. 10. x. 32. 1 Cor. xix. 27. Rom. ii. 26 al. Pa. cv. 31.
rs = Rom., Gal. ii. 16. iii. 11. Acts xiii. 39. Rom. iii. 20. 1 Tim. iii. 16. Luke vii. 29. Matt. xi. 19. Rev. xxii. 11.

24. rec aft ορατε ins τοινυν, with KL rel Œc: om ABC[P]ℵ c d 13. 36 latt syrr copt æth [arm] Thl.

25. for ομοιως, ουτως C Syr copt [(æth) arm]. om δε C 5. 6. 76 [vulg-clem]

hence also is it evident, how faith *συνήργει τοῖς ἔργοις αὐτοῦ*. By the Apostle's own comparison, ver. 26, faith is the body, obedience the spirit: faith without obedience is dead, until obedience, the spirit, sets faith in motion: then faith, like the limbs of the body, moves with and works with the acts of obedience. Which is prior in time, which the ground of the other, is a point not touched by St. James at all. Pool collects well in his Synops. ad loc., the opinions of others: "Opera autem fidem perficiunt ratione operationis et consummationis, quum per opera fides ad maturitatem pervenit, quomodo arbor perfecta sit quum ita excrevit ut fructum ferat, Num. xvii. 8; et peccatum perficitur, Jac. i. 15, quum in habitum evasit . . . Fides tum demum consummata redditur, postquam bonos fructus protulit." But when he goes on to say, "Fides est causa: opera, effectus. Causa autem non perficitur a suo effectu, sed perfecta declaratur: ut fructus boni arborem bonum non efficiunt, sed indicant," he is travelling out of the record, and giving meanings unknown to this passage): **23.**] **and the Scripture was fulfilled which saith, But** (*καί*, LXX) **Abraham believed God, and it was reckoned unto him for righteousness** (i. e. that saying of Scripture, which long preceded the offering of Isaac, received its realization, not, it may be, its only realization, but certainly its chief one, in this act of obedience. It was not, until this, fulfilled, in the sense of being entirely exemplified and filled up. Wiesinger combats this sense as an unworthy one, and follows Wolf and Knapp in understanding πληρωθῆναι and τελεσθῆναι not only "cum illud ipsum quod prædictum erat evenit, sed etiam ubi tale quid accidit quo ejusmodi dicta . . . . quoquo modo vel confirmantur et illustrantur." But this is not satisfactory, unless the case in point be such a prominent illustration as to constitute the main fulfilment; and then we come to much the same point. No such objection as that which Wiesinger brings (viz. that we make thus the truth of God's saying depend on Abraham's subsequent conduct) lies against our view, that the saying received on and not till this occasion its entire and full realization. It was true, when uttered: but it became more and more gloriously true of Abraham's life and acts till it reached this its culminating point, in his chief act of self-denying obedience): **and he was called** (couple with *ἐπίστευσεν* not with *ἐλογίσθη*) **God's friend** ('amatus a Deo,' not 'amans Deum.' This appellation of Abraham is not found in the LXX. In ref. Gen., where they have *Ἀβραὰμ τοῦ παιδός μου*, Philo, De Resip. Noë, § 11, vol. i. p. 401, cites it *Ἀβρ. τοῦ φίλου μου*. And in Isa. xli. 8 the words *σπέρμα Ἀβραὰμ ὃν ἠγάπησα* are rendered by the vulg. "semen Abraham amici mei," and by the E. V. "the seed of Abraham my friend." So also in 2 Chron. xx. 7). **24.**] *General inference from the example of Abraham.* **Ye see** (not imperative, nor interrogative) **that by** (from, out of, as a source) **works a man is justified** (accounted righteous before God, as above: not, as Calvin, "Fructibus cognoscitur et approbatur ejus justitia"), **and not by** (from) **faith only** (notice *μόνον*: St. James never says that a man is not justified by faith, provided that faith include in it the condition of obedience: but by faith *μόνον, χωρὶς ἔργων*, is no man justified. *μόνον* must be joined with *πίστεως*, not with *οὐκ*, as Theile, "Appositionis lege explenda est oratio: non solum fide, sed etiam operibus . . . . nempe cum fide conjungendis:" see similar instances of adverbs joined to substantives in 1 Cor. xii. 31: 2 Cor. xi. 23: Gal. i. 23: Phil. i. 26: and cf. Winer, § 54. 2, *b*). **25.**] *The example of Rahab.* Various reasons have been assigned for this example being added. Bede says, "Ne se causarentur opera tanti patris Abrahæ imitari non valere, præsertim cum nullus eos modo cogeret Deo filios offerre perimendos, ... addit et mulieris exemplum, mulieris criminosæ, mulieris alienigenæ, quæ tamen per opera misericordiæ, per officium hospitalitatis, etiam cum periculo vitæ suæ Dei famulis exhibitum, justificari a peccatis meruit" &c. Grotius, "Abrahami exemplum Hebræis ad Chris-

d Heb. xi. 31 reff. Josh. ii. 1.
e Luke x. 38. xix. 6. Acts xvii. 7 only †. Tobit vii. 8. 1 Macc. xvi. 15 only.
f = Matt. ix. 25. Mark i. 43. Acts ix. 40 al. 2 Chron. xxiii. 14.
g = Matt. xxvi. 41. xxvii. 50 al. xiii. 1. 1 Cor. xii. 28, 29. Eph. iv. 11. 14. 1 Cor. xvi. 13. Job xxxv. 5.
h = ver. 17. Heb. vi. 1. ix. 14. k Mark xii. 40 ‖ L. Rom. xiii. 2.
i = Acts l = Matt. ix.

ABCKL ℵ a b c d f g h j k l m o 13

[c] καὶ Ῥαὰβ ἡ [d] πόρνη οὐκ [r] ἐξ ἔργων [m] ἐδικαιώθη, [e] ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρᾳ ὁδῷ [f] ἐκβαλοῦσα; 26 ὥσπερ γὰρ τὸ σῶμα χωρὶς [g] πνεύματος νεκρόν ἐστιν, οὕτως καὶ ἡ πίστις χωρὶς τῶν ἔργων [h] νεκρά ἐστιν.

III. 1 Μὴ πολλοὶ [i] διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον [k] κρῖμα [k] λημψόμεθα. 2 [i] πολλὰ γὰρ

Syr copt arm (but not 13 as Scholz [and Tischdf]). for ἀγγελους, κατασκοπους C K-marg L d g lat-ff$_1$ Syr syr-mg[(addg ιησου) arm æth].

26. for γαρ, δε lat-ff$_1$ Orig$_1$: om B Syr æth arm. om των Bℵ a 69 Orig$_1$.

tum conversis sufficere debebat, sed quia etiam alienigenis scribebat, adjunxit exemplum fœminæ extraneæ:" and similarly Hofmann, Schriftb. i. 557. Schneckenburger, "Novum additur exemplum e sexu muliebri sumptum:" and so Bengel, "Post virum ponitur mulier: nam viros et mulieres appellat," ch. iv. 4 (see note there). When Delitzsch, on Heb. xi. 31, assigns as a reason that der Paulinismus had already used this example to prove justification *sola ex fide*, he does not necessarily assume the later date for our Epistle. See the whole matter discussed in the Prolegomena. **And** (the δέ brings out the contrast of the example, again affirming the Apostle's proposition, to the ἐκ πίστεως μόνον, which has been just denied. Huther understands the δέ as bringing out the dissimilarity between the examples implied in πόρνη) **in like manner** (with Abraham) **was not Rahab the harlot** (not "caupona" or "hospita," as Grot., not "idololatra," as Rosenmüller, but to be taken literally: see on Heb. xi. 31) **justified by works, when she received** (not necessarily "*clam excepit*," as Theile, see reff. It may be so, but the *word* does not express it. The word in Heb. is δεξαμένη) **the messengers** (κατασκόπους, Heb. xi. 31), **and thrust them forth** (in haste and fear, Josh. ii. 15, 16: ἐκβαλεῖν is not simply 'emittere:' see reff.) **by another way** (viz. διὰ τῆς θυρίδος, Josh. ii. 15 LXX. For the local dative, see Rom. iv. 12: Rev. xxii. 14: and Winer, § 31. 9) ‡ 26.] *General conclusion to the argument*, but in the form of a comparison, as in ver. 17. **For** (γάρ binds the verse on to the foregoing, and makes *it* rather depend on this axiom, than this axiom a conclusion from it: 'it must be so, Rahab must have been thus justified, seeing that' &c.) **just as the body without** (separate from) **spirit** (or, the spirit) **is dead, so also faith without works** (or without its works, the works belonging to it: as in ver. 20) **is dead.** This comparison has been found matter of surprise to some Commentators, inasmuch as the things compared do not seem relatively to correspond. Faith is unquestionably a thing spiritual: works are external and material: so that it would seem as if the members of the comparison should have been inverted, and works made the body, faith the spirit. But the Apostle's view seems rather to be this: Faith is the body, the sum and substance, of the Christian life: works (= obedience), the moving and quickening of that body; just as the spirit is the moving and quickening principle of the natural body. So that as the body without the spirit is dead, so faith without works is also dead.

CHAP. III. *a.* 1—12.] *The danger*, as connected with the upholding of faith without works, *of eagerness to teach:* and, by occasion, *the manifold and irrepressible sins of the tongue.* Then follows, *b.* 13—18.] *an exhortation, to prove a man's wisdom by mildness, not by a contentious spirit.* 1.] The more the idea prevailed, that faith, without corresponding obedience, was all that is needful, the more men would eagerly press forward to teach: as indeed the Church has found in all ages when such an opinion has become prevalent: for then teachers and preachers of their own appointing have rapidly multiplied. **Be not** (*become not:* let not that state of things prevail among you in which you become) **many teachers** (πολλοὶ belongs not to the predicate, as Schneckenb. al., so that πολλοὶ γίνεσθαι should = *multiplicari:* nor does it mean "nimii in docendo," as Baumgarten: nor = πάντες, as Grotius: but is to be taken with διδάσκαλοι, and in its proper meaning. And διδάσκαλοι is not, as E.V., "masters," which conveys a wrong idea: but *teachers*, persons imparting knowledge in the congregation. This in the primitive times might be done by all in turn, as we know from 1 Cor. xiv. 26—33: and St. James exhorts against the too eager and too general assumption of this privilege), my

[m] πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ [m] πταίει, οὗτος [no] τέλειος [o] ἀνήρ, δυνατὸς [p] χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. 3 εἰ δὲ τῶν ἵππων τοὺς [q] χαλινοὺς εἰς τὰ στόματα [r] βάλλομεν [s] εἰς τὸ πείθεσθαι ἡμῖν αὐτούς, καὶ

m ch. ii. 10 reff.
n ch. i. 4 reff.
o Eph. iv. 13.
p 2 Kings xxii. 26.
q ch. i. 26 only † (ref.). Rev. xiv. 20 only. Zech. xiv. 20.
r = Mark vii. 33. John xviii. 11. xx. 25 bis, 27 al.
s = ch. ii. 17 reff.

CHAP. III. 2. [for αν., παντες P.—om 1st clause K.] δυναμενος ℵ a c h [Cyr$_1$ Damasc$_1$ Thl]. aft δυν. ins τε C(appy) vulg.

3. rec (for ει δε) ιδου, with f: ιδε C[P] rel [arm] Thl: ειδε γαρ ℵ^1(ℵ^2 disapproving γαρ): om o: *ecce* syr sah, *ecce enim* Syr, *et ecce* æth-pl: txt ABKL l m 13. 86(sic) Damasc Œc, *si autem* vulg lat-ff$_1$, *quare ergo* spec, *et insuper* æth-rom. rec (for εις) προς, with AKL[P] rel [Thl Œc]: txt BCℵ Damasc$_1$. rec αυτους bef ημιν, with BKL[P]ℵ rel Damasc$_1$ Thl Œc: txt AC 13.

brethren, knowing (as ye do: or, as ye ought to do: it is a good remark of Huther's, that **εἰδότες**, being closely joined to the imperative, is itself hortatory: 'knowing, as ye might know') **that we** (i. e. as many of us as are teachers) **shall receive greater condemnation** (than others who are not teachers: **κρῖμα**, in the phrase *κρῖμα λαμβάνειν*, according to N. T. usage, is not a 'vox media,' but signifies *condemnation* only: see besides reff. 1 Tim. v. 12. This being so, it has surprised some Commentators, that the Apostle includes himself with those whom he is dissuading: and Grot., al. would understand *κρῖμα* as meaning "responsibility:" but the solution is easy,—viz. that he includes himself out of humility, and obviously on the assumption that the office of teacher is not faithfully performed. The sense might be thus filled up, as, indeed, it is virtually filled up in ver. 2: 'be not many teachers, for in such office there is great danger of failing, and if we teachers fail, our condemnation will be greater'). 2.] **For** (see above: this supplies the ellipsis) **oftentimes** (adverbial: see reff. and Winer, § 54. 1) **we all** (without exception: **ἅπαντες** is a stronger form than *πάντες*, being originally contracted from *ἅμα πάντες*) **offend** (**πταίω**, cognate with *πίπτω*, *πέπτωκα*, **πτῶσις**, see Buttmann, Lexil. i. p. 295, to stumble, fall: cf. the proverb, *μὴ δὶς πρὸς τὸν αὐτὸν λίθον πταίειν*: hence figuratively, to err or offend morally. The present assertion is to be taken in the widest moral sense, as an axiom applying to our whole conduct. It is in the next clause limited to the subject in hand, viz. the tongue): **if any man** (see ch. i. 5, 23, 26) **offendeth not** (is void of offence: **οὐ**, because the negative belongs, not subjectively to the hypothesis, but objectively to the fact included within the hypothesis) **in word** (in speaking: and therefore the hypothesis is applicable to these many who set up for teachers, seeing that thus their chances of offence would be multiplied many fold), **he** (is) **a perfect man** (explained by what follows), **able to bridle the whole body also** (I cannot see the force of De Wette's objections against the general sense of the *πολλὰ πταίομεν ἅπαντες*. The sense surely runs well thus: We all oftentimes offend: and of those frequent offences, sins of the tongue are so weighty a part and so constant a cause, that he who is free from them may be said to be perfect, inasmuch as he is able to rule every other minor cause of offence: 'the whole body' standing for all those other members by which, as by the tongue, sin may be committed: which may be *ὅπλα ἀδικίας τῇ ἁμαρτίᾳ* or *ὅπλα δικαιοσύνης τῷ θεῷ*, Rom. vi. 13). 3—6.] *The importance and depravity of the tongue, so small a member, is illustrated by comparisons: 1. with the small instrument, the horse-bit*, ver. 3: 2. *with the small instrument, the ship-rudder*, ver. 4: 3. *with a small fire burning a great forest*, vv. 5, 6. 3.] This mention of **χαλιναγωγῆσαι**, and the situation of the tongue where the *χαλινός* also is placed, introduce this similitude: which circumstances will also account for **τῶν ἵππων** standing first and emphatic, *χαλινός* and *στόμα* being ideas already given by the context. **But** (transitional) **if** (as we do: = in our vernacular, '*when*,' '*as often as*') **of horses** (this would not be English, but indicates the emphatic place of *τῶν ἵππων*. The gen. depends on *τὰ στόματα*, not on *τοὺς χαλινούς*) **we put** (so *χαλινὸν ἵππῳ ἐμβάλλειν*, Ælian V. H. ix. 16) **bits** (**τούς**, which are in common use: the bits, of which every one knows) **into the mouths, in order to their obeying us** (thus shewing, by the expression of this purpose, that we recognize the principle of turning the whole body by the tongue),—(now comes the apodosis after the **εἰ**: see below) **we turn about also** (in turning the bit one

ABCKL P𝔎 a b c d f g h j k l m o 13

t here bis only †. 2 Chron. xxxvi. 3 al. u 2 Cor. i. 10. Heb. ii. 3. Rev. xvi. 18 only †. 2 Macc. xii. 6. v = here (Matt. xxi. 24. John vi. 60. Acts xxvi. 14. Jude 15) only. Prov. xxvii. 16. w = Luke viii. 29. 2 Pet. ii. 17 (Mark vi. 48. John vi. 19) only. Sir. xxxviii. 25. 2 Macc. ix. 4. x Acts xxvii. 40 only †. y Acts xiv. 5 only. Prov. iii. 26. z = here (John i. 23) only. Num. xxii. 23. a here bis. ch. iv. 1. Matt. v. 29, 30. Paul, Rom. vi. 13 bis al27. Lev. i. 6. b here only †. see Ps. ix. 18 (36). Ezek. xvi. 50. Zeph. iii. 11. Isoc., Lysias, Plato, in Wetst. c here bis. Col. ii. 1 only †. d here only. = Isa. x. 17. Sir. xxviii. 10. e Luke xii. 49. (Acts xxviii. 2 v. r.) only. 2 Chron. xiii. 11.

τ ὅλον τὸ σῶμα αὐτῶν [t] μετάγομεν. 4 ἰδοὺ καὶ τὰ πλοῖα [u] τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων [v] σκληρῶν [w] ἐλαυνό- μενα [t] μετάγεται ὑπὸ ἐλαχίστου [x] πηδαλίου, ὅπου ἂν [y] ὁρμὴ τοῦ [z] εὐθύνοντος βούληται· 5 οὕτως καὶ ἡ [a] γλῶσσα μικρὸν [a] μέλος ἐστίν, καὶ μεγάλα [b] αὐχεῖ. ἰδοὺ [c] ἡλίκον πῦρ [c] ἡλίκην [d] ὕλην [e] ἀνάπτει, 6 καὶ ἡ γλῶσσα

μεταγομεν bef αυτων A 13. 36: om αυτων 2. 30 spec Œc.

4. ins τα bef τηλικαυτα B. rec σκληρων bef ανεμων, with AL rel æth Thl: txt BCK[P]𝔎 a b c h m o 36 latt Damasc$_1$. om αν B𝔎 sah. βουλεται B[L]𝔎 Damasc$_1$: βουληθη 13: βουλοιτο a.

5. for ουτως, ωσαυτως A d 5. 64-5. 71. 133. rec (for μεγαλα αυχει) μεγαλαυχει, with KL𝔎 rel, *magna exaltat* vulg Bede, *magna gloriatur* latt-*ff*$_1$, *magna exultat* fuld: *magne exultat* harl: *magniloqua* spec: txt A B(see table) C^1[P Ephr$_1$]. rec (for ηλικον) ολιγον, with A^1(as origly written) C^{2}KL rel lat-*ff*$_1$(with spec) [syrr coptt æth arm] Damasc$_1$ Thl: txt A(as corrd by origl scribe) BC^1[P]𝔎 vulg Antch$_1$ Œc.

6. om 1st και 𝔎^1.

way or the other) **their whole body** (cf. Soph. Antig. 473, *σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους Ἵππους καταρτυθέντας*). 4.] The *second comparison* takes up, not the protasis with its *εἰ δέ*, but only the apodosis foregoing. **Behold, even** (or also) **the ships, though so great** (the participle carries a slightly ratiocinative force, illative or exceptive according to the circumstances), **and driven by fierce** (see reff.: and cf. Ælian de Animal. v. 13, *σκληρὸν πνεῦμα*: and Hist. Var. ix. 14, *ἵνα μὴ ἀνατρέπηται ὑπὸ τῶν ἀνέμων, εἴποτε σκληροὶ κατέπνεον*. See other citations in Wetst.) **winds** (Bede interprets this as having a meaning respecting ourselves: "Naves magnæ in mari, mentes sunt hominum in hac vita, sive bonorum sive malorum. Venti validi, a quibus minantur (?), ipsi appetitus sunt mentium, quibus naturaliter coguntur aliquid agere" &c. But it is not likely that the Apostle had any such meaning), **are turned about by a very small rudder, whithersoever** (*ὅπου* for *ὅποι*, which is not used in N. T. So also in the classics: e. g. Soph. Trach. 40, *κεῖνος ὅπου βέβηκεν*) **the desire** (not, as many Commentators, the external impulse given by the hand. Cf. Plato, Phileb. p. 35 D, *ξύμπασαν τὴν τε ὁρμὴν καὶ ἐπιθυμίαν καὶ τὴν ἀρχὴν τοῦ ζώου παντός*) **of the steersman** (him who actually handles the tiller) **may wish.** The same thought occurs in Aristot. Quæst. Mechan. 5, *τὸ πηδάλιον, μικρὸν ὄν, καὶ ἐπ' ἐσχάτῳ τῷ πλοίῳ, τοσαύτην δύναμιν ἔχει, ὥστε ὑπὸ μικροῦ οἴακος, καὶ ἑνὸς ἀνθρώπου δυνάμεως, καὶ ταύτης ἠρεμαίας, μεγάλα κινεῖσθαι μεγέθη πλοίων*. Philo, In Flacc. 5, vol. ii. p. 521, joins the two ideas together, *ἐμπειροτάτους κυβερνήτας, οἳ καθάπερ ἀθλητὰς Ἵππους ἡνιοχοῦσιν, ἁπλανῆ παρέχοντας τὸν ἐπ' εὐθείας δρόμον*. Cf. also Lucret. iv. 899, and other examples in Wetst. 5.] *Application of the comparison.* **Thus also the tongue is a little member, and boasteth great things** (*μεγάλα αὐχεῖ* (or *μεγαλαυχεῖ*) is interpreted by Œc., *μεγάλα ἐργάζεται*, and so Thl., Calv., De Wette, al., in the Homeric sense of *εὔχεται εἶναι*. But Huther well observes that there is no need for thus forcing the word out of its ordinary meaning, for the *deeds* of the tongue follow. This *μεγάλα αὐχεῖ* is the method which it uses to accomplish its deed; it vaunts great words which bring about great acts of mischief). **Behold, how small** (*ἡλίκος* is 'quantulus' as well as 'quantus,' e. g. in Lucian, Hermot. 5, *παπαί, ὦ Ἑρμότιμε, ἡλίκους ἡμᾶς ἀποφαίνεις, οὐδὲ κατὰ τοὺς πυγμαίους ἐκείνους, ἀλλὰ χαμαιπετεῖς παντάπασιν ἐν χρῷ τῆς γῆς*. De Wette however understands it here "how great," and thinks that not the smallness of the first spark, but the greatness of the fire in its ultimate extent, is intended. Against this, as Wiesinger and Huther observe, is *ἀνάπτει*, which can hardly mean 'consumes,' but must be said of the first lighting up. Seneca has the very similar words, "quam lenibus initiis quanta incendia oriantur," Contr. v. 5) **a fire kindleth how great a forest** (*ὕλη* is taken by some Commentators to mean "materia, lignorum congeries," as in ref. Sir. So Jerome on Isa. lxvi. 15, 16, vol. iv. p. 813, "Parvus ignis quam grandem succendit

πῦρ, ὁ [f]κόσμος τῆς [g]ἀδικίας. ἡ γλῶσσα [h]καθίσταται ἐν τοῖς [a]μέλεσιν ἡμῶν ἡ [i]σπιλοῦσα ὅλον τὸ σῶμα, καὶ [j]φλογίζουσα τὸν [k]τροχὸν τῆς [l]γενέσεως, καὶ [j]φλογι-

f = Prov. xvii. 6 (4). see
g = John xxi. 26. gen., ch. i. 26 reff.
h = ch. iv. 4. Rom. v.

19. 2 Pet. i. 8. 3 Macc. iii. 5. i Jude 23 only †. Wisd. xv. 4 only. (-λος, 1 Pet. ii. 13. -λές, Jude 12.) j here bis only. Exod. ix. 24. k here only (see note). Ps. lxxvi. 18. Isa. xxviii. 27 al. l = here (ch. i. 23 reff.) only (see note).

rec ins ουτως bef 2nd η γλωσσα, with [P] rel syr-w-ast Thl Œc: ουτως και L 106: om ABCKℵ c latt Syr coptt arm Antch$_1$ Damasc$_1$. [καθισται B^1.] for 3rd η, και ℵ^1. aft γενεσεως ins ημων ℵ [7. 25. 33-marg. 68. 83. 96^2 vulg Syr æth].

materiam:" Erasm., Grot., al. But the ordinary meaning gives a far livelier and more graphic sense here. Cf. also Hom. Il. β. 455, ἠΰτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην, and λ. 155, ὡς δ' ὅτε πῦρ ἀΐδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ. The comparison is beautifully used in a good sense by Philo, De Migr. Abr. § 21, vol. i. p. 455, σπινθὴρ γὰρ καὶ ὁ βραχύτατος ἐντυφόμενος ὅταν καταπνευσθεὶς ζωπυρηθῇ, μεγάλην ἐξάπτει πυράν· καὶ τὸ βραχύτατον οὖν ἀρετῆς, ὅταν ἐλπίσι χρηστοῖς ὑποθαλπόμενον ἀναλάμψῃ, καὶ τὰ τέως μεμυκότα καὶ τυφλὰ ἐξομμάτωσε, καὶ τὰ ἀφανισθέντα ἀναβλαστεῖν ἐποίησε, καὶ ὅσα ὑπὸ ἀγονίας ἐστείρωτο εἰς εὐφορίαν εὐτοκίας περιήγαγεν [Tischdf. in his 8th edn., omitting with ℵ^1 the καί in ver. 6, carries on the sentence to ἡ γλῶσσα, construing ἡλίκον πῦρ as an accusative, and ἡλίκην ὕλην as in apposition with it]).

6.] **Likewise the tongue is a fire, that world of iniquity** (these latter words are still in apposition with ἡ γλῶσσα (and belong appositionally to the *subject*, not to πῦρ the predicate: as e. g. in Æsch. Choeph. 529 f., ἐν σταργάνοισι παιδὸς ὁρμῆσαι δίκην, τινὸς βορᾶς χρῄζοντα, νεογενὲς βάκος); not, as many Commentators, an elliptical clause requiring ὕλη to complete it—"igni respondet lingua, materiæ seu silvæ respondet mundus improbus," Morus, in Huther. But, when taken as a designation of ἡ γλῶσσα, the interpretations are various. 1. Œc. mentions as an alternative the signification "adornment" for κόσμος. After giving the ordinary interpretation, he says, ἢ κόσμος ἐστίν, ἤτοι κοσμοῦσα τὴν ἀνθρωπίνην φύσιν κ.τ.λ., and before, κοσμεῖ τὴν ἀδικίαν διὰ τῆς τῶν ῥητόρων εὐγλώττου δεινότητος. And so it is taken by Wetst., Elsner, Wahl, and others. But it is rightly objected by Huther, that κόσμος never signifies that which (actively) adorns, but that wherewith a thing or person is adorned, as in 1 Pet. iii. 3: so that it would be here that *wherewith*, not that *whereby*, iniquity is adorned. 2. Estius makes the words mean, a world of iniquity, "quia (lingua) peccata omnigena parit." 3. Le Clerc, Hammond, Kuinoel, al. hold the words to be spurious, and a gloss: but most absurdly. We have the similar use of ὁ κόσμος in ref. Prov., τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ βόλος: and the Latins often use 'abyssus,' 'mare,' 'oceanus,' in the same sense [a complete repertory of all wickedness, as the world is of all things]. The use of the art. in titular appositional clauses of this kind is natural as designating the thing pointed at—'mundus ille iniquitatis'): **the tongue** (we must not, although we omit οὕτως, follow Lachmann, and Tischdf. [edn. 7], in destroying the stop at ἀδικίας and carrying the sense on to this clause: for thus we make a very lame sentence, with the subject, ἡ γλῶσσα, twice repeated. The new sentence begins here) is (perhaps we cannot find in English a better word for καθίσταται, though it does not give the exact meaning, which is as in vulg., "*constituitur*." Any rendering of this in English would be too forcible; as if some divine arrangement were spoken of: "collocata est" (Beza, Piscator, Schneckenburger, al.) is not exact. See reff.) **among our members that one which** (De Wette compares for the construction, Phil. ii. 13, ὁ θεὸς . . . ἐστιν ὁ ἐνεργῶν) **defileth** (ref.) **the whole body** (thus justifying the title given to it of ὁ κόσμος τῆς ἀδικίας) **and setteth on fire** (the other clause, καὶ ἡ γλῶσσα πῦρ, is now taken up. By the construction, strictly considered, these two participles, φλογίζουσα and φλογιζομένη, are (as Wiesinger) subordinated to ἡ σπιλοῦσα, there being no articles before them. But forasmuch as thus we should find a difficulty in the sense, in that the action indicated by the first of these participles can hardly take place within our members, it is better, with Huther, to regard the participles as new particulars, and the construction as not a strictly exact one. Something of the same inaccuracy is found in ch. iv. 11, but not in iv. 14, as Huther also alleges) **the orb of the creation** (in interpreting the difficult words τὸν τροχὸν τῆς γενέσεως, one thing must especially be borne in mind: that like ὅλον τὸ σῶμα, they designate some material thing which agreeably to the figure used may be set on

ζομένη ὑπὸ τῆς [m] γεέννης· [7] πᾶσα γαρ [n] φύσις [o] θηρίων ABCKL P𝔑abc dfghj klmo 13

m Gospp., Matt. v. 22 al. fr. Epp., here only †. n = (see note) here only †. Wisd. vii. 20 only. Jos. B. J. vii. 5. 5, ζώων τε πολλαὶ φύσεις παρήγοντο. so Sooh. Antig. 366, εἰναλίαν φύσιν. o Acts xi. 6.

fire. This would at once set aside all figurative explanations, such as "rotam originis nostræ, quæ, simul atque nati sumus, cursum suum auspicatur," Gebser, al.,—*τὸν χρόνον, τὸν τροχοείδη δηλονότι, τῆς ζωῆς*, Isidor.-pelus.,—founded on the parallel in Anacreon (iv. 7), *τροχὸς ἅρματος γὰρ οἷα βίοτος τρέχει κυλισθείς*. So likewise Œc., *τροχός, ὁ βίος εἰς ἑαυτὸν ἀνελιττόμενος*, illustrating it by the Psalmist speaking of *ὁ στέφανος τοῦ ἐνιαυτοῦ*: such again as that of Wolf, "indesinens successio hominum aliorum post alios nascentium," after the Syr., "It turneth the course of our generations which run as a wheel." In seeking then for some material interpretation, we come first to that of Wiesinger,—*the whole body—the circumference of our corporeal being*, the *τροχὸς τῆς γενέσεως*, as the *πρόσωπον τῆς γενέσεως* in ch. i. 23: *the circumference* (of the body) *which is congenital with us*. But, as Huther has observed, it would be in the highest degree unnatural, when the Writer has just expressed *ὅλον τὸ σῶμα* without a figure, that he should again express it *in a figure*, and that without the least indication of the identity of meaning. The same objection is fatal to Bengel's view, who also understands it of the body, but gets this meaning by an allegorical method, "Rota sive sphæra superior est ipsa natura humana rationalis: gehenna vero est pars profundior, cor: lingua in medio ex inferioribus inflammatur et superiora inflammat." More ingenious is the idea of Beza (ed. 1598), "Jacobus mihi videtur alludere ad rapiditatem circumactæ rotæ, suo motu flammam concipientis:" and this is followed by Benson, who says, "The present life of man is here compared to a wheel, which is put in motion at our birth, and runs swiftly till death puts a stop to it. By the rapidity of its (?) motion the tongue sets this wheel in a flame, which sometimes destroys the whole machine." Cf. Hor. Od. i. 1. 3, "metaque fervidis evitata rotis:" but it seems to lie too far from the words for us to suppose that the Apostle can have thus intended to express it. And besides, the propriety of the comparison is not satisfied: for in the case of a wheel, it is set on fire by *its own* rapid motion, not by any thing without it. It appears then to me that we are driven to the rendering given above, on which Beza says (ed. 1565), "Mihi videtur minus dura explicatio, si *τὸν τροχὸν* accipiamus *ἀντὶ τοῦ κύκλου*, et *τῆς γενέσεως* pro *τῆς κτίσεως*, ut significetur linguam posse vel totum orbem conditum accendere." In favour of this, we have, that *τροχός* is used for "orbis" in Aristoph. Thesmoph. 17: for circular enclosures, Plato, Critias, p. 113 ff.; Soph. frag. 222 d; Schol. on Plato, Legg. iii. p. 451: see also Odyss. *μ.* 173; *φ.* 178, 183: and that *γένεσις* is used in the concrete sense of "creation" by Plato, Tim. p. 29 D, E (*λέγωμεν δὴ δι' ἥντινα αἰτίαν γένεσιν καὶ τὸ πᾶν τόδε ὁ ξυνιστὰς ξυνέστησεν*), and by other writers. And it is remarkable also (De W.), that just below, when St. James would speak of men as created after God's image, he uses not *κτισθέντας* but *γεγονότας*. Cf. also his use of *τὸ πρόσωπον τῆς γενέσεως*, before cited, in ch. i. 23, "the face wherewith he was created." This sense, *the whole orb* or *cycle of creation*, is not, as Wiesinger affirms, "at least not favoured" by ver. 7, but on the contrary agrees exceedingly well with it. After the mention of the *τροχὸς τῆς γενέσεως*, it is natural that the Apostle should take up with the *γάρ* the details of creation, and assert that they might all be tamed by man, but that the tongue is untameable. Again, such sense is most agreeable to the similitude just used, of a small spark kindling a vast forest. This sense is found in Syr., æth., Crusius, Cocceius, and De Wette [the expression in E. V., **the course of nature**, is sufficiently near the meaning, and expresses it in better English, perhaps, than any other]), **and itself set on fire** (notice the *present*, indicating that it is habitually, continually, so set on fire: see below) **by hell** (which is itself *γέεννα τοῦ πυρός*, ref. and al. These words are not to be explained away, as Theile, "igne fœdissimo ac funestissimo:" such is not St. James's teaching, cf. ch. iv. 7, where the devil, as a tempter to evil, is personally contrasted with God: but are to be literally taken. It is the devil, for whom hell is prepared, that is the tempter and instigator of the habitual sins of the tongue. It is out of the question (see above) to regard **φλογιζομένη** as alluding to the original temptations of the fall: equally so, to suppose it to have a future reference, and to imply that the tongue shall be tormented in (*ὑπο* ?) hell: as some in Œc., *ἀλλὰ καὶ αὐτὴ φησι φλογίζεται ὑπὸ τῆς γεέννης, ὃς δῆλον ἀπὸ τοῦ τὴν γλῶσσην ἀποτηγανιζομενου πλουσίου*: so also Grot., Benson, Semler, Storr, Rosenmüller. I need hardly add, that the foolish conjectural emendation *γέννης*, "*a* (*ὑπο* ?) *nativitate*," insisted on with much confidence in a note to an

τε και [op] πετεινῶν [op] ἑρπετῶν τε καὶ [s] ἐναλίων [t] δαμάζεται καὶ [t] δεδάμασται τῇ [n] φύσει τῇ [u] ἀνθρωπίνῃ, [8] τὴν δὲ γλῶσσαν οὐδεὶς [t] δαμάσαι δύναται ἀνθρώπων· [v] ἀκατάστατον κακόν, [w] μεστὴ [x] ἰοῦ [y] θανατηφόρου. [9] [z] ἐν αὐτῇ

p as above (o). Acts x. 12. Rom. i. 23. Ps. cxlviii. 10.
q as above (o, p) Matt. vi. 26 al. in Gospp.
r as above (o, p) Ps. viii. 8. only. Gen. i.

24. s here only †. Soph. as above (n). t here 3ce. Mark v. 4 only. Dan. ii. 40 (bis Theod.) only.
u 1 Pet. ii. 13 reff. v ch. i. 8 only. Isa. liv. 11 only. w Matt. xxiii. 28. John xix. 29. xxi. 11. Rom. i. 29. xv. 14. ver. 17. 2 Pet. ii. 14 only. Ezek. xxxvii. 1. x = Rom. iii. 13 (ch. v. 3) only. Ps. cxxxix. 3. y here only. Num. xviii. 32. Job xxxiii. 23. z = Matt. v. 13 al. fr.

7. om 2nd τε A a 11. 47 [arm : και ερπ. c]. transp δαμαζεται and δεδαμασται C b o [arm(Tischdf)] : om κ. δεδ. Syr.

8. [om δε P.] rec δυναται ανθρωπων bef δαμασαι, with L rel [arm] Cyr[-p$_1$] Damasc$_1$ Thl Œc : δυναται bef δαμασαι AK[P]ℵ a c m : δαμασαι bef ουδεις 18 : txt BC syr. rec ακατασχετον, with CKL rel spec syrr [æth arm(Treg) Cyr-p$_1$] Epiph$_1$ Damasc$_{\text{allc}}$ Thl Œc : txt AB[P]ℵ vulg lat-ff$_1$ copt arm[(Griesb) Damasc-ms$_1$] Jer. (13 def.)

anonymous version of St. James and St. Peter (Hatchard, 1842), is quite out of the realm of, as the construing proposed on its adoption is beneath, legitimate criticism [though it can claim the support of spec '*a genitura*']. Wiesinger says, "This passage reminds us, in its general sense, of the O. T. sayings, Prov. xvi. 27 : Ps. cxx. 2—4 : Sir. xxviii. 11 ff." The last clause, καὶ φλογ. ὑπὸ τ. γ., is strikingly paralleled by the Targum on Ps. cxx. 2, where the deceitful tongue is compared "cum carbonibus juniperi, qui incensi sunt in gehenna inferne." But none of these passages treats of the destruction which the tongue brings on its own body (cf. Wiesinger's interp. above)). 7, 8.] *The untameableness of the tongue.* The thought in ver. 3, though not directly leading on to this, yet is a hint tending towards it.

7.] **For** (a fresh fact is adduced, substantiating the strong terms used of the mischief of the tongue) **every nature** (natural generic disposition and character; and so below, when joined to ἀνθρώπινος : not, "*kind*," "genus," as E. V. and many Commentators) **of beasts** (quadrupeds, see below) **and winged things, of creeping things and things in the sea** (creation is divided into four classes : θηρία, πετεινά, ἑρπετά, and ἐνάλια. The first then is not to be taken in its wide sense, as Acts xxviii. 4, 5, but as distinguished from the other three, i. e. as = quadrupeds, beasts of the earth, proper. The classification in Peter's vision, ref. Acts, is different : τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία κ. τὰ ἑρπετὰ κ. τὰ πετεινὰ τοῦ οὐρανοῦ, θηρία there at least including the fishes) **is** (habitually, pres.) **tamed and hath been tamed** (has long been reduced into subjection : such taming has become (perf.) an enduring fact in the world's history, exemplified (pres.) every day) **by** (not, '*to*,' as a 'dativus commodi :' it is the dat. of the agent, after a passive verb, = the construction with ὑπό and a gen., as is shewn by the following active construction with οὐδεὶς ἀνθρώπων) **the nature** (not, "ingenii sollertia," as Schneckenb., al. ; but φύσις as before, natural generic character) **of man :**

8.] **but** (exception) **the tongue no one of men can tame** (the assertion is absolute, not to be weakened by εὐκόλως κ. ἄνευ πόνου, as the Schol. in Matthæi. And it is plain that to read it, as Œc., interrogatively (*εἰ τὰ ἀτίθασσα θηρία ὁ ἄνθρωπος τιθασσεύει καὶ χειροήθη ποιεῖ, ἆρα τὴν ἑαυτοῦ γλῶσσαν οὐ δαμάσει ;*), is quite out of the question. Observe δαμάσαι, aor., 'even to tame once,' not habitually, pres. Now we see fully the meaning of ver. 2) : **it is a restless mischief** (ἀκατάστατον expresses both fickleness and restlessness, see above on ch. i. 8 and Dio Chrys. there, who calls a democracy ἄστατον κακόν. The figure here seems to correspond nearly to what is related of Proteus, that he eluded the grasp of Menelaus under many various shapes. Cf. Hermas, Pastor ii. 2, p. 916, ὃ πόσον πονηρά ἐστιν ἡ καταλαλιά, καὶ ἀκατάστατον δαιμόνιον), (it is) (the supply of a copula is necessary on account of the change of gender, referring back again to γλῶσσα. Or, the two clauses may be rendered without any copulæ, as quasi-exclamations) **full of death-bringing poison** (cf. ref. Ps., ἠκόνησαν γλῶσσαν αὐτῶν ὡσεὶ ὄφεως, ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν). I cannot forbear referring the reader to Erasmus's very elegant paraphrase of these two verses, 7, 8 ; and thanking Wiesinger for directing attention to it. 9, 10.] *Exemplification of ἀκατάστατον κακόν, by the inconsistent use of the tongue.* 9.] **Therewith** (there could not be a word more accurately expressing the instrumental sense, as it is called, of ἐν : it is as *clad in*, and working in the realm and sphere of, that this use is found, as we say 'a man in armour,' 'in a helmet :' ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς)

ABCKL ℵ a b c d f g h j k l m o 13

a = Luke ii. 28. xxiv. 53 al. b here only. c Matt. (v. 44 v. r.) xxv. 41. Mark xi. 21. Luke vi. 28. Rom. xii. 14 only. Eccl. vii. 22, 23. d here only. Gen. i. 26. e = Gen. ii. 7 al. fr. f Matt. xv. 18. g 1 Cor. x. 16. Gal. iii. 14. Rev. v. 12, 13. vii. 12. Neh. ix. 6. vii. 16. John iv. 29. Mal. iii. 8. xxxiii. 22. Obad. 3. bis. Rev. x. 9, 10 only. Judg. xiv. 14. h Heb. vi. 8 reff. i here only. k 2 Pet. ii. 17 reff. l Heb. xi. 36 only. m here only †. n neut. adj., so Matt. x. 42. p here bis only. Jer. xxiii. 16. q Matt. xxi. 19 al. Judg. ix. 10 al. r = here only. Mic. vi. 15. s = Matt. iii. 8, 10 al. fr. Isa. v. 2, 4. xxxiv. 3, 12. t Matt. vii. 16. Mark xi. 13. Luke vi. 44 only. 4 Kings xx. 7. u here only. Num. j Matt. Exod. o here

[a] εὐλογοῦμεν τὸν [b] κύριον καὶ [b] πατέρα, καὶ [z] ἐν αὐτῇ [c] καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' [d] ὁμοίωσιν θεοῦ [e] γεγονότας· 10 [f] ἐκ τοῦ αὐτοῦ [f] στόματος [f] ἐξέρχεται [g] εὐλογία καὶ [h] κατάρα. οὐ [i] χρή, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι. 11 [j] μήτι ἡ [k] πηγὴ ἐκ τῆς αὐτῆς [l] ὀπῆς [m] βρύει τὸ [no] γλυκὺ καὶ τὸ [np] πικρόν; 12 μὴ δύναται, ἀδελφοί μου, [q] συκῆ [r] ἐλαίας [s] ποιῆσαι ἢ ἄμπελος [t] σῦκα; οὔτε [u] ἁλυκὸν [o] γλυκὺ [s] ποιῆσαι ὕδωρ.

9. rec (for κυριον) θεον, with KL rel vulg syr Epiph$_1$ Damasc$_2$ Thl: txt ABC[P]ℵ 13 vulg-ms lat-ff$_1$ Syr copt arm Cyr$_1$. for γεγονοτας, γεγενημενους A d 13 Damasc$_1$.

12. rec (for ουτε) ουτως ουδεμια πηγη, with KL [P(ουτε μια)] rel (syr) Thl Œc (οὐδὲ μία h j k l o): οὔτε μία πηγη, omg ουτως, c: ουτως ουδε ℵ [Cyr-p$_1$]: ουτως ουτε C^2 13(sic) Syr copt æth [arm]: txt ABC^1.—rec aft αλυκον ins και, with KL[P] rel [syr] Thl Œc: om ABC^{1}ℵ c m 13 latt Syr (æth) Cyr$_1$.

bless we (i. e. as applied to God, 'praise we:' cf. Ps. cxliv. 21 LXX. The first person is used of mankind in general, considered as one agent) **the Lord and Father** (an unusual connexion to designate God: cf. ch. i. 27, where we have the more usual one, found also here in the rec. Both terms are to be taken of the Father: the former, on the side of His Power: the latter, on that of His Love), **and therewith curse we men** (generic), **which** (not, *who*, which would personally designate *certain men* thus made; but *which*, generic. This distinction, which some modern philologists are striving to obliterate, is very important in the rendering of Scripture, and has been accurately observed by our English translators) **have been created** (and are still, as the perf. part. shews. See below) **after the likeness of God** (which remains in us, marred indeed, but not, as is sometimes carelessly said, destroyed. This likeness we ought to revere, in ourselves and in others: and he who curses, despises it. Not man's original state, but man's present state is here under consideration: and on that consideration depends the force of the Apostle's argument). 10.] **Out of the same mouth cometh forth blessing and cursing** (by this resuming and collocation of the two opposite acts, the inconsistency is further shewn). **These things, my brethren, ought not** (χρή is not elsewhere found in the N. T., but always δεῖ) **so to take place.** 11.] *Illustration from nature, that such conduct is unnatural.* **Doth a fountain** (the fountain, generically, as ὁ κόκκος τοῦ σίτου, John xii. 24: ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι, Matt. xiii. 3: τὰ κοινοῦντα τον ἄνθρωπον, ib. xv. 19, 20 al. freq.) **out of the same chink** (hole, from which the water flows, in a rock, or in the earth. The word is probably connected with ὄψ, ὄπτομαι) **send forth** (βρύω, which is generally intransitive,—cf. Soph. Œd. Col. 16 f., χῶρος δ' ὅδ' ἱερός, ὡς σάφ' εἰκάσαι, βρύων | δάφνης ἐλαίας ἀμπέλου,—is used transitively by Anacreon, 37. 2, ἴδε πῶς, ἔαρος φανέντος, χάριτες ῥόδα βρύουσιν) **the sweet and the bitter** (water, of course: but there is no need to supply any thing: the contrast is in the contrary nature of the two)? 12.] Shews further that *natural organizations do not bring forth things opposite to or inconsistent with their usual fruits*, but each one has one result, and that always. **Can, my brethren, a fig-tree bring forth** (see on the whole, and on ποιῆσαι in this sense, Matt. vii. 16 ff. But De Wette is wrong, when he says that thistles or the like would be here, as there, more agreeable to the similitude. For the reasoning is not here, that we must not look for good fruit from a bad tree: but that no tree can bring forth fruit inconsistent with its own nature: as in Arrian, Epict. ii. 20, πῶς δύναται ἄμπελος μὴ ἀμπελικῶς κινεῖσθαι, ἀλλ' ἐλαϊκῶς; ἢ ἐλαία πάλιν μὴ ἐλαϊκῶς ἀλλ' ἀμπελικῶς; ἀμήχανον, ἀδιανόητον) **olives, or a vine figs**? **Nor** (as if the former sentence had been a negative one) **can salt** (water) **bring forth sweet water** (i. e. if the mouth emit cursing, thereby making itself a brackish spring, it cannot to any purpose also emit the sweet stream of praise and good words: if it appear to do so, all must be hypo-

13 Τίς [v] σοφὸς καὶ [vw] ἐπιστήμων ἐν ὑμῖν; [x] δειξάτω [x] ἐκ τῆς καλῆς [y] ἀναστροφῆς τὰ [z] ἔργα αὐτοῦ ἐν [a] πραΰτητι [b] σοφίας. 14 εἰ δὲ [cd] ζῆλον [p] πικρὸν ἔχετε καὶ [de] ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ [f] κατακαυχᾶσθε καὶ [g] ψεύδεσθε [g] κατὰ τῆς [h] ἀληθείας. 15 οὐκ ἔστιν αὕτη ἡ [b] σοφία [i] ἄνωθεν

v Deut. i. 13, 15. iv. 6.
w here only.
x ch. ii. 18.
y Heb. xiii. 7 reff.
z = John iii. 19, 20, 21.
a ch. i. 21 reff.
b = ch. i. 5.
c = Acts v. 17. xiii. 45.

Rom. x. 2 al. Sir. xxx. 24. 6. Phil. i. 17. ii. 3 only τ. 18. v. 19 only.
d here bis. 2 Cor. xii. 20. f ch. iii. 13 reff.
Gal. v. 20. g see Matt. v. 11.
e as above (d). Rom. ii. h James, ch. i. i = ch. i. 17 reff.

14. aft ει δε ins αρα A[P] 13. 56. 106(sic). ταις καρδιαις ℵ [b j o 4. 16. 27-9. 66². 106 latt syrr copt arm Antch₁]. καυχασθε A a m 14¹-6-9. 22-3-6. 37. 46. 69. 78. 123-77. (κατα) της αληθειας bef και ψευδεσθε ℵ [Syr].—om κατα ℵ¹.
15. η σοφια bef αυτη C a c Did₁ [Ephr₁] Thl: om αυτη lat-ff₁.

crisy and mere seeming). 13—18.] *Wisdom must be shewn by meekness and peaceableness, not by contentiousness.* This paragraph is closely connected with the subject of the chapter as enounced in ver. 1. Where that ambition, and rivalry to be teachers, existed, there was sure to be contentiousness and every evil thing.

13.] **Who is** (cf. the similar question in Ps. xxxiii. 12, τίς ἐστιν ἄνθρωπος ὁ θέλων ζωὴν κ.τ.λ.; παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ κ.τ.λ.) **wise and a man of knowledge** (the same adjectives are joined in reff. It is not easy to mark the difference, if any is here intended. Wiesinger says, "σοφός is a general term for the normal habit as regards intelligence, cf. ch. i. 5: while ἐπιστήμων denotes the practical insight which in any given case judges rightly and teaches the right way to put σοφία in practice." Rather would it follow the general analogy of the words to regard σοφία as denoting general ability backed by knowledge, ἐπιστήμη as acquaintance with particular facts and departments of knowledge. The σοφός is an able man, the ἐπιστήμων a well-informed man. But the distinction must be very uncertain: for while Plato says, Rep. v. p. 477 B, ἐπιστήμη ἐπὶ τῷ ὅντι πέφυκε γνῶναι ὡς ἔστι τὸ ὄν, in the Phædrus, p. 96 B, he says again, οἱ σοφοὶ ἐπιστήμῃ σοφοὶ εἰσιν . . . . . ἐπιστήμη ἄρα σοφία ἐστίν) **among you? Let him shew** (aor. because referring to each individual ἔργον when performed, rather than to his general habit) **out of** (ref.: to which passage and its reasoning the Apostle seems again to be referring. The σοφία and ἐπιστήμη would be dead without this exhibition, as faith without works) **his good conduct** (in life: see reff.) **his works** (the good conduct is the general manifestation: the works, the particular results of that general manifestation. The sum of both makes up the ἔργα in the former case, ch. ii.) **in meekness of wisdom** (an adverbial clause belonging to δειξάτω: not to be tamed down into πραεία σοφία as Beza, Grot., al., nor into πραΰτης σοφή as Laurentius: meekness is the attribute, σοφία the character to which it belongs: 'in that meekness which is the proper attribute of wisdom').

14—16.] *Consequences of the opposite course.*

14.] **But if ye have** (as is the fact: this is implied by the indic.: cf. Col. iii. 1, εἰ οὖν συνηγέρθητε τῷ χριστῷ κ.τ.λ.) **bitter emulation** (πικρόν seems to refer back to the example in vv. 11, 12. "Non damnatur," says Bengel, "zelus dulcis et ira dulcis, ex fide et amore") **and rivalry** (see on ἔριθος and ἐριθεία in note, Rom. ii. 8. Beware of confounding ἐριθεία with ἔρις, as is very generally done) **in your heart** (*out of which* come thoughts and words and acts, see Matt. xv. 18, 19), **do not** (in giving yourselves out for wise, which (cf. ver. 15) you cannot really be) **boast against** (ref.) **and lie against the truth** (q. d. κατακαυχᾶσθε κ. καταψεύδεσθε, but the latter compound is resolved to bring out more forcibly the ψεῦδος in their conduct. Some, as De W. and Wiesinger, suppose κατακαυχ. κατά to belong together, and καὶ ψεύδεσθε to be an insertion of the Apostle further to define the κατακαυχᾶσθε. Others again have taken pains to excuse the imagined tautology in ψεύδεσθε κατὰ τῆς ἀληθείας, which however is no tautology at all. ἡ ἀλήθεια, from its following κατακαυχᾶσθε, is necessarily not subjective, '*truth*' merely, as a quality absent from the conduct of those thus acting, but objective, '*the truth*,' of which their whole lives would be thus a negation and an opposition;—which would be in their persons vaunted against and lied against).

15.] *Designation of such pretended wisdom.* **This wisdom is not one descending from above** (the verb is purposely resolved, to throw out the negation οὐκ ἔστιν, and to put the categorical κατερχομένη into prominence as a class to which this σοφία does not belong. So that we must not miss this purpose by making ἐστιν κατερχομένη = κατέρχεται, as does E. V., Schneckenb., al.: still less must we with Luth., al.,

ABCKL P ℵ a b c d f g h j k l m o 13

k = here only. participp. constr., ch. i. 17 reff.
l John iii. 12. 1 Cor. xv. 40 bis. 2 Cor. v. 1. Phil. ii. 10. iii. 19 only †.
m 1 Cor. ii. 14. xv. 44 bis, 46. Jude 19 only †.

k κατερχομένη, ἀλλ' l ἐπίγειος, m ψυχική, n δαιμονιώδης. 16 o ὅπου γὰρ cd ζῆλος καὶ de ἐριθεία, ἐκεῖ p ἀκαταστασία καὶ πᾶν q φαῦλον r πρᾶγμα. 17 ἡ δὲ l ἄνωθεν b σοφία πρῶτον μὲν s ἁγνή ἐστιν, ἔπειτα t εἰρηνική, u ἐπιεικής, v εὐπειθής, w μεστὴ x ἐλέους καὶ y καρπῶν y ἀγαθῶν, z ἀδιάκριτος,

n here only †. Ps. xc. 6 Symm. o Heb. ix. 16 reff. p Luke xxi. 9. 1 Cor. xiv. 33. 2 Cor. vi. 5. xii. 20 only. Prov. xxvi. 28. Tobit iv. 13 (not in ℵ) only. (-τατος, ch. i. 8.)
q John iii. 20. v. 29. Rom. ix. 11. Tit. ii. 8 only. Prov. xxii. 8. r = Heb. vi. 18. x. 1. xi. 1 al.
s 2 Cor. vii. 11. xi. 2. 1 John iii. 3 al. Ps. xviii. 9. (-νότης, 2 Cor. vi. 6.) t Heb. xii. 11 only. Deut. xxiii. 6 al.
u 1 Pet. ii. 18 reff. v here only †. εὐπειθεστέρῳ πρὸς τὸ παρακαλούμενον, Polyb. i. 66. 3. w ver. 8.
x ch. ii. 13. y here only. elsw. κ. καλός, as Matt. iii. 10. vii. 16 &c. z here only ‡. Prov. xxv. 1 only.

ἀλλα B[ℵ].

16. for ερι|θεια [-ρειθ- B¹], ερεις C [ερις P Antch$_1$] aft εκει ins και A ℵ 4. 13. 73. 101 vulg-mss Syr.

17. aft καρπων ins εργων C(erased by C^2 ?) 27-9. 66^2. 106 Did$_1$. rec ins και

render ungrammatically, "this is not the wisdom which cometh down" (ἡ ἄνωθεν κατερχομένη)), but earthly (as the sharpest contrast to ἄνωθεν κατερχομένη: belonging to this earth, and its life of sin and strife), sensual (it is almost impossible to express satisfactorily in English the idea given by ψυχικός. Our '*soul*' is so identified with man's spiritual part in common parlance, that we have lost the distinction between ψυχή and πνεῦμα, except when we can give a periphrastic explanation. The idea here is, belonging to the unspiritual mind of man. See the whole treated in the note on Jude 19, ψυχικοὶ πνεῦμα οὐκ ἔχοντες), devilish (like, or partaking of the nature of, the devils. This word must not be figuratively taken, as by Hottinger (in Huther), "impuro genio magis quam homine digna:" it betokens both the origin of this hypocritical wisdom (cf. φλογιζομένη ὑπὸ τῆς γεέννης above, ver. 6), and its character: it is from,—not God, the giver of all true wisdom, ch. i. 5, but—the devil,—and bears the character of its author). 16.] *Justification of the foregoing assertion.* For where is emulation (in a bad sense) and rivalry (see above), there is confusion (ref. 1 Cor.: anarchy, restless disturbance. Cf. ref. Prov., στόμα ἄστεγον ποιεῖ ἀκαταστασίας), and every evil (reff.) thing (or, deed).

17, 18.] *Character and praise of heavenly wisdom.* 17.] But (contrast) the wisdom from above is first of all pure ("Ad duplex genus qualitas revocatur: altero interna vis uno vocabulo exprimitur, quippe una ipsa cæterarumque effectrix, altero externæ rationes sex notationibus describuntur, quæ ad primarium scriptoris consilium invidiæ rixisque occurrendi omnes redeunt." Theile. ἁγνή, καθαρὰ καὶ ἀρύπαρος, μηδενὸς τῶν σαρκικῶν ἀντεχομένη, Œc. It is hardly necessary to guard any scholar against the abuse of this text often found, when it is made to signify that the heavenly-wise must be pure, i. e. free from all contact with any thing that offends, *before he can be* peaceable: and thus it is used to further, instead of to discourage, an uncharitable spirit), then (= in the second place: its external qualities are now enumerated) peaceable, forbearing (μὴ ἀκριβοδίκαιος ἐπὶ τὸ χεῖρον, Aristot. Eth. Nic. x. 6. See note on Phil. iv. 5), easily persuaded ("suadibilis," vulg. The word occurs in the active sense of "easily persuading," in Æschyl. Agam. 274, πότερα δ' ὀνείρων φάσματ' εὐπειθῆ σέβεις: and Choeph. 259, πέμπειν ἔχοις ἂν σήματ' εὐπειθῆ βροτοῖς: but not, that I am aware, in this passive sense), full of compassion (the great triumph of the Christian practical life is won by ἔλεος: see ch. ii. 13) and good fruits (contrast to πᾶν φαῦλον πρᾶγμα above), without doubting (as might be expected, from the various meanings of διακρίνεσθαι, this word has been variously interpreted. Luther, E. V., and most Commentators render it "*without partiality*," unparteiisch, thus giving to a passive adjective an active meaning: and in the same spirit, Œc., μὴ διακρίνουσα παρατηρήσεις βρωμάτων κ. διαφόρων βαπτισμάτων: Beza, "*absque disceptatione*:" vulg., "*non judicans*:" Calvin, "Nimis anxiam et scrupulosam inquisitionem notat, qualem fere in hypocritis cernere licet, qui dum nimis exacte inquirunt in fratrum dicta et facta, nihil non in sinistram partem rapiunt:" Bengel, "Non facit discrimen ubi non opus est, v. gr., inter potentes et tenues." The passive sense is kept by Gebser, who understands "undivided:" the heavenly-wise keeping banded together in love: Wetst., "*non duplex*." Two considerations contribute to substantiate the rendering given above, which is that of De Wette, Wiesinger, and Huther. 1. The word would seem, from its close junction with ἀνυπόκριτος, rather to betoken an inner

[a] ἀνυπόκριτος. 18 [b] καρπὸς δὲ [b] δικαιοσύνης ἐν εἰρήνῃ [a] Rom. xii. 9. 2 Cor. vi. 6. 1 Tim. i. 5. 2 Tim. i. 5. 1 Pet. i. 22 only +. Wisd. v. 18. xviii. 16 only. [b] Phil. i. 11. Heb. xii. 11. Prov. xi. 30.
σπείρεται τοῖς [d] ποιοῦσιν [d] εἰρήνην.

IV. 1 [e] Πόθεν πόλεμοι καὶ [e] πόθεν [f] μάχαι ἐν ὑμῖν; Isa. xlv. 7. see Matt. v. 9.
οὐκ [g] ἐντεῦθεν, ἐκ τῶν [h] ἡδονῶν ὑμῶν τῶν [i] στρατευο-

c = Gal. vi. 8 al. Prov. xxii. 8. d Eph. ii. 15 only. e Epp., here bis only. = Luke i. 43 al. f 2 Cor. vii. 5. 2 Tim. ii. 23. Tit. iii. 9 only. Gen. xiii. 7. g = (& Epp.) here only. (John xviii. 36 al.) h = here bis (Luke viii. 14. Tit. iii. 3. 2 Pet. ii. 13) only. i 1 Pet. ii. 11 reff.

bef *ανυποκριτος*, with KL rel Syr [sæth] Thl Œc: om ABC[P]ℵ a 13 latt syr copt arm Did$_1$ [Ephr$_1$ Antch$_1$] Damasc$_1$.

18. rec ins *της* bef *δικαιοσυνης*, with K rel Œc: *o*(but erased) ℵ: om ABCL[P] a c d h k [arm Ephr$_1$ Antch$_1$ Damasc$_2$] Thl.

CHAP. IV. 1. rec om 2nd *ποθεν*, with KL rel vulg vind Syr [sæth] Œc: ins ABC[P]ℵ a c m 13 lat-*ff*$_1$(and spec) syr copt arm Antch$_1$ Thl. *εν υμ.* bef *κ. ποθ. μαχ.* A [arm-mss]; bef *μαχαι* 13 [Syr].

quality than (as Gebser above) an outward circumstance: 2. when thus used of an inner quality, cf. ch. i. 6 and ii. 4, our Apostle, in common with other N.T. writers, signifies by it '*to doubt*.' So that I would understand by it "expers omnis cujuscunque ambiguitatis et simulationis," as Huther), **without feigning** ("These two characteristics are also added with especial reference to the state of things among the readers: on ἀδιάκριτος, cf. ch. i. 6—8; ii. 4: on ἀνυπόκριτος, ch. i. 22, 26; ii. 1." Huther). 18.] Before, in ver. 16, after the characterization came the *statement of the result*: and so now here. That result was designated as a present one, *ἀκαταστασία κ. πᾶν φαῦλον πρᾶγμα*: this is a future one, but beautifully anticipated by the pregnant expression *καρπὸς σπείρεται*: see below. **But** (δέ passes from the subjective character to the objective result) **fruit** (or, *the fruit*, *καρπός* being in the emphatic place and therefore losing its article) **of righteousness** (genitive of apposition: that fruit which is righteousness: see ref. Heb. and cf. Isa. xxxii. 17: righteousness in its wider sense: in themselves and in others; in practice and in reward; in time and in eternity) **is sown** (in saying *καρπὸς σπείρεται* the Apostle uses a prolepsis, as if a husbandman should this autumn be said to sow next year's bread) **in peace** (not as De W., for *εἰς εἰρήνην*, but betokening the spirit and mode in which the sowing takes place, as opposed to *ὄπου ζῆλος κ. ἐριθεία*) **by them who work** (better than "make," which seems to confine the meaning to the reconciling persons at variance. So also in ref. Matt. The dative participle is not a 'dativus commodi,' but the dat. of the agent: the former view would leave out of the proposition that which is in fact its necessary and most important feature, viz. that the peace-workers themselves are the sowers of the fruit) **peace.**

CHAP. IV. 1—10.] *Exhortations and pleadings, as connected with what preceded, first against wars and fightings, then against the lusts and worldly desires out of which these spring.* And herein, 1—3.] *against wars and fightings, the origin of which is detailed and exposed.*

1.] **Whence are wars, and whence fightings among you** ("By what follows, it is not contentions *between teachers* that are meant, as Schneckenb., al., or *sects*, as Semler, al.,—but concerning 'meum' and 'tuum.' Grot. refers them to the tumults which preceded the destruction of Jerusalem. *πόλ.* and *μάχ.* are strong expressions, as in Arrian, Epict. iii. 21 in Raphel, and Wetst. *πρὸς τὸ παιδάριον πόλεμος, πρὸς τοὺς γείτονας κ.τ.λ.*" De Wette. The above assertion, that these are strifes about mine and thine, confines them perhaps to too narrow a space; they seem rather, as Huther, to represent all those quarrels which spring up about common worldly interests from selfish considerations of pride, envy, covetousness, and the like) **? Are they not from hence** (this second question contains in fact the answer to the former, in an appeal to the consciences of the readers), **from your lusts** (an unusual sense of *ἡδοναί*, hardly distinguishable from *ἐπιθυμίαι*: in fact taken up by *ἐπιθυμεῖτε*) **which militate** (campaign, have their camp, and, as it were, forage about. There seems no need, with De W., Calov., al., to supply *κατὰ τῆς ψυχῆς* or *κατὰ τοῦ νοός*, as in ref.: Huther observes well, that, had this been intended, it would have been more plainly expressed. Schneckenb., Theile, al. understand it of militating *one against another*, but this again is not consistent with the context, in which *αἱ ἡδοναὶ ὑμῶν* are treated as a class, united for one purpose, cf. ver. 3 fin. Wiesinger thinks that the adversaries are to be found in

k ch. iii. 5, 6 reff. μένων ἐν τοῖς [k]μέλεσιν ὑμῶν; [2 l] ἐπιθυμεῖτε, καὶ οὐκ
l absol., Gal. v. 17. 2 Kings xxiii. 15. [m] ἔχετε· φονεύετε καὶ [n] ζηλοῦτε, καὶ οὐ δύνασθε [o] ἐπι-
m Matt. xix. 16. n Acts vii. 9. xvii. 5. 1 Cor. xiii. 4. Gen. xxxvii. 11. τυχεῖν· [p] μάχεσθε καὶ [q] πολεμεῖτε. οὐκ ἔχετε διὰ τὸ μὴ
o Rom. xi. 7 bis. Heb. vi. 15. xi. 33 only. [r] αἰτεῖσθαι ὑμᾶς· [3 r] αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι
Gen. xxxix. 2. Prov. xii. 27 only. [s] κακῶς [r] αἰτεῖσθε, ἵνα ἐν ταῖς [h] ἡδοναῖς ὑμῶν [t] δαπανήσητε.
p John vi. 52. Acts vii. 26. 2 Tim. ii. 24 only. Gen. xxvi. 20. q here only, exc. Rev. ii. 16 al[3]. Ps. xxxiv. 1 al. fr. r of prayer, ch. i. 5 reff. Matt. vii. 7. s = John xviii. 23. Acts xxiii. 5 (from Exod. xxii. 28) only. 1 Macc. vii. 42. t Mark v. 26. Luke xv. 14. Acts xxi. 24. 2 Cor. xii. 15 only †. Judith xii. 4 al.

...πολεμειτε C. ABKLP ℵ a b c d f g h j k l m o 13

2. rec aft 2nd ουκ εχετε ins δε: pref και [P]ℵ a b[2] c f g k l[2] 36 latt syrr copt [(æth) arm] Thl Œc: om ABKL rel fuld(with tol).

3. [aft αιτειτε add δε P d m.] καταδαπανησητε ℵ[1]: δαπανησετε B.

the fact of the ἐπιθυμεῖν having set over against it an οὐκ ἔχειν, an οὐ δύνασθε ἐπιτυχεῖν. But this again would not, except by implication (this οὐ δύνασθε implying a neighbour who is the obstacle), touch the point of wars and fightings. It is far better therefore to see as the adversaries, our fellow-men, against whom, to put down whom and set ourselves up, our lusts are as it were an army of soldiers ever encamped within us and waging war) in your members (see a remarkable parallel in Plato, Phædo, p. 66 c: καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο παρέχει ἡ τὸ σῶμα καὶ αἱ τούτου ἐπιθυμίαι)?

Ver. 2 *carries on the assertion in detail.* Ye desire (generally: it is not said what: but evidently worldly possessions and honours are intended by the context, vv. 4 ff.), and possess not (lust of possession does not ensure possession itself, then comes a further step, out of this lust): ye murder (but how comes φόνος to be introduced at this early stage of the development of ἐπιθυμία, before ζῆλος, which itself leads on to μάχαι κ. πόλεμοι? Three solutions of this difficulty may at once be set aside, as out of the question: 1. that which makes the words mean "*ye envy even unto death*," giving the so-called adverbial meaning to φονεύετε καί. So Carpzov, Pott, Schneckenburger, al. Against this, besides its exceeding lameness and clumsiness, is, that in this case the subordinate verb φονεύετε must come *last*, not first. 2. That which gives to φονεύετε the unexampled sense, "*ye murder in thought*," have the intent to murder. So Estius, Calov., Bengel, De Wette, Huther, Wiesinger. But even if such a meaning might be justified, which I doubt, by the strong figurative cast of the passage, yet the matter of fact character of the following clause, καὶ οὐ δύνασθε ἐπιτυχεῖν, makes it more probable that a matter of fact is here also pointed at, and that φονεύετε is rather qualified by καὶ ζηλοῦτε than strictly parallel with it. 3. That of Œcum., which as far as I know stands alone: ἐπισταίεν δὲ ὡς φόνον ἐνταῦθα καὶ πόλεμον οὐ τὸν σαρκικόν φησι. τοῦτο γὰρ βαρὺ καὶ κατὰ λῃστῶν ἐννοεῖν, μὴ ὅτι κατὰ πόσως πιστῶν καὶ τῷ κυρίῳ προσερχομένων. ἀλλ' ὅς γέ μοι δοκεῖ, φονεύειν φησὶ τοὺς τὴν ἑαυτῶν ψυχὴν ἀποκτίννυντας ταῖς τολμηραῖς ταύταις ἐπιχειρήσεσι, δι' ἃς καὶ ὁ πρὸς τὴν εὐσέβειαν αὐτοῖς πόλεμος. Another inadmissible expedient is, to suppose φθονεῖτε to be the true reading; there being no authority whatever for it in manuscripts. Thus Erasm., Luther, Calvin, Beza, Piscator, Benson, and many others. It only remains then to take the word literally, and understand it to allude to such cases, e. g. as those in the O.T. of David and Ahab, who, in their desire to possess, committed murder. And if it be said, as Œc. above, that this is a hard saying of those who feared the Lord, be it remembered that the Apostle is speaking of πόλεμοι καὶ μάχαι, and though he may include under these terms the lesser forms of variance, the greater and more atrocious ones are clearly not excluded. In the state of Jewish society during the apostolic age, it is to be feared that examples of them were but too plentiful, and there is no saying how far the Christian portion of Jewish communities may have suffered themselves to become entangled in such quarrels and their murderous consequences) and envy, and are not able to obtain: ye fight and make war (these words form the final answer to the πόθεν κ.τ.λ. with which the section begins: and are therefore not to be joined with the following as by δέ in the rec.).

Reason why ye have not. Ye have not, because ye ask not (in prayer to God: in the following verse he explains, and as it were corrects this): 3.] ye ask (notice the unaccountable interchange of active and middle, αἰτεῖσθαι . . . αἰτεῖτε . . . αἰτεῖσθε, all referring to the same act) and do not receive, because ye ask amiss (with evil intent, see below), that ye may spend

4 [u] μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ [v] φιλία τοῦ κόσμου [w] ἔχθρα τοῦ θεοῦ ἐστιν; ὃς ἂν οὖν [x] βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ [y] καθίσταται. 5 [z] ἢ [z] δοκεῖτε [z] ὅτι [a] κενῶς ἡ [b] γραφὴ [b] λέγει [c] Πρὸς [cd] φθόνον [e] ἐπιποθεῖ

u Matt. xii. 39. xvi. 4 ‖ Mk. Rom. vii. 3 bis. 2 Pet. ii. 14 only.
v here only. Mal. iii. 5 ah Prov. x. 12.
w Rom. viii. 7. Luke xxiii. 12. Gal. v. 20. Eph. ii. 15, 16 only. Gen. iii. 15.
x = 1 Tim. vi. 9.
y = ch. iii. 6 reff.
z Matt. xxvi. 53.
a here only (see 2 Cor. vi. 1 al.). Isa. xlix. 4 only. ἀσήμως καὶ κενῶς, Arrian, Epict. ii. 17. Wetst.
b Rom. iv. 3. 1 Tim. v. 18 al.
c = here only. so πρὸς ὀργήν, Soph. El. 372. Winer.
d 1 Pet. ii. 1 reff.
e w. πρός, here only. Ps. xli. 1. — 2 Cor. ix. 14. Phil. i. 8. (1 Pet. ii. 2 reff.)
w. ἐπί, Deut. xiii. 8. Ps. xli. 1.

4. rec ins μοιχοι και bef μοιχαλιδες, with KL[P]^{2} rel syr Thl Œc: om AB^{1} 13 Syr copt æth arm, *adulteri* vulg, *fornicatores* lat-ff$_{1}$.—B joins μοιχαλιδες with the precedg. aft 1st κοσμου ins τουτου $ [68 vulg Syr æth arm Orig-int$_{1}$]. εστιν bef τω θεω $. om ος $^{1}. for αν, εαν B[P]^{1} a c 5. 22. 69 [Cyr-p$_{1}$ Damasc$_{1}$]. βουληθης (but s erased) $^{2}. εχθρα $^{1}.

5. λεγει is joined to πρ. φθον. follg in A h j [4. 10-1-4-5-6. 21. 38] 40. 66. 73-8. 97. 104

(it) (that which ye ask for) in ('in the exercise of,' 'under the dominion of:' ἐν does not belong to the verb (δαπανᾶν ἐν, 'to spend on,' "that ye may consume it upon" as E. V., which would be δαπανᾶν εἰς), but to the state in which the spenders are, q. d. in the course of satisfying) your lusts. The general sense is: if you really prayed aright, this feeling of continual craving after more worldly things would not exist: all your proper wants would be supplied: and these improper ones which beget wars and fightings among you would not exist. Ye would ask, and ask aright, and consequently would obtain.

4.] Ye adulteresses (the occurrence of the fem. only is rightly explained by Theile: "A fœm. nec vero a masc. facta denominatio suppeditari poterat ipsa imagine. Ea quum Deum sistat *maritum*, homines *fœminam*, non minus recte singuli homines *scorta* dicentur, quam totum genus atque universa aliqua gens *scortum*." Nor is De Wette's protest needed that only das Volk im Ganzen, only the entire people, is thus called: nor Huther's consequent modification of Theile, that St. James is addressing Churches here. For God is the Lord and husband of every soul that is His, as much as of every church; and the indignant μοιχαλίδες of the Apostle is just as applicable to every one who forsakes his or her God, as to an apostate church. This is one of those cases where the testimony of our ancient MSS. is so valuable, in restoring to us the nervous and pregnant rebuke of the original), know ye not that the friendship of the world (ὁ κόσμος here, precisely as in ch. i. 27, men, and men's interests and ambitions and employments, in so far as they are without God. So that we must not understand merely *worldly goods*, as Schneckenburger, Theile, al., nor merely *worldly desires* (Didymus, Laurentius), nor both of these together (De Wette), to neither of which will φιλία properly fit) is enmity ('the state of being an enemy:' not ἐχθρά, "inimica," as vulg., which destroys the parallelism and force) of God (the man who is taken out of the world by Christ, cannot again become a friend and companion of worldly men and their schemes for self, without passing into enmity with God, of whose family he was a reconciled member. God and the world stand opposed to one another: so that a man cannot join the one without deserting the other. This is further stated in what follows) whoever therefore (particular consequence on the general axiom just stated, carried however further, into all approach to, and not merely the completion of, the outward state) shall be minded (no *stress* on βουληθῇ: it is a mere statement of fact as to the man who becomes a friend of the world, and therefore, in so doing, sets his mind and thought and wish that way. So that we need not say with Laurentius, "Non is tantum est inimicus Dei, qui est ipso opere amicus mundi, sed etiam ille qui cum non possit, vult tamen." But he is so far right, that the Apostle certainly means to say, He that *would be* a friend of the world, must make up his mind to be God's enemy) to be a friend of the world, is (thereby, by the proceeding in the direction indicated by that βουλή) constituted (as above, ref.; not merely "is," or 'becomes:' 'becomes ipso facto,' 'then and there,' is rather the meaning of καθίσταται) an enemy of God.

5, 6.] *Testimony from Scripture* to convince further those who might question what has just been stated. 5.] Or (ref. the formula puts a hypothetical alternative, the assumption of which negatives itself) do ye think that the Scripture saith in vain, The Spirit that He (God) placed in us (viz. when the Spirit descended on the church. We have κατοικίζω somewhat

f here only. Gen. iii. 24 al. fr. g see below (m).

τὸ πνεῦμα ὃ [f]κατῴκισεν ἐν ἡμῖν; [6] μείζονα δὲ [g]δίδωσιν ABKLP Nabcd fghjk lmo13

arm Œc. rec κατωκησεν (*itacism*), with KL[P] rel Thl Œc, *habitat* latt syrr copt: κατωκισεν A: txt BN.

similarly used Æsch. Prom. 250, τυφλὰς ἐν τοῖς θνητοῖς ἐλπίδας κατῴκισα) jealously (πρὸς φθόνον, as πρὸς βίαν and the like: see below) desireth (us for his own)? These words connect naturally with the foregoing. We are married to one, even God, who has implanted in us His Spirit: and He is a jealous God, who will not suffer us to be friends of His enemy and His friends at the same time. The only difficulty seems to be, to trace this latter saying in any part of Scripture. For that this is the quotation, and no other, must be maintained against very many Commentators (see below) on account of λέγει, which can hardly be otherwise used than at introducing the thing said. I will state the solution which seems to me the most probable, and then give an account of other methods of solving it. The emphasis of this clause lies on the πρὸς φθόνον ἐπιποθεῖ: and, interpreting those words as above, we are naturally led to ask, is there any chapter or passage especially, where such a mind towards His people is ascribed to God? And this directs our thoughts at once to Deut. xxxii., where the love of Jehovah for Israel, and His jealousy over them is described. In that song of Moses we have this very word used of God, ver. 10 f., ἐκύκλωσεν αὐτὸν καὶ ἐπαίδευσεν αὐτόν, καὶ διεφύλαξεν αὐτὸν ὡς κόρην ὀφθαλμοῦ· ὡς ἀετὸς σκεπάσαι νοσσιὰν αὐτοῦ καὶ ἐπὶ τοῖς νοσσοῖς αὐτοῦ ἐπεπόθησεν: and ver. 19, καὶ εἶδεν κύριος καὶ ἐζήλωσεν, καὶ παρωξύνθη δι' ὀργὴν υἱῶν αὐτοῦ καὶ θυγατέρων· καὶ εἶπεν, Ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν κ.τ.λ. So that here we have the elements of the sense of that which is cited, viz. the jealous desire of the Lord over His people. And for the rest, τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν, the only solution seems to be, that the Apostle translates into the language of the Gospel the former declarations of the God of Israel, e. g. such as that Num. xxxv. 34, ἐγὼ γάρ εἰμι κύριος κατασκηνῶν ἐν μέσῳ τῶν υἱῶν Ἰσραήλ, combining them with such prophecies as Ezek. xxxvi. 27, καὶ τὸ πνεῦμά μου δώσω ἐν ὑμῖν. I own that such a solution does not seem to me wholly satisfactory: still there is nothing improbable in the idea that St. James may have combined the general sense of Scripture on the point of God's jealousy over His people, and instead of the God who dwelt in Israel, may have placed the Holy Spirit who dwelleth in us. At all events it is better to understand it thus, than to make λέγει mean 'speaks,' or to force the words of the citation from their simple meaning. I now proceed to state other interpretations. And 1. of those who have recognized the fact that the words πρὸς φθόνον κ.τ.λ. *are a citation*. Of these, understanding the words variously (see below), Grotius believes them to refer to Gen. vi. 3, 5: Beza, Erasm. Schmid, to Gen. viii. 21: Witsius, to Num. xi. 29: Schneckenb. to Deut. v. 9 ff.: Le Clerc, to Ps. cxix. 20 ff.: Michaelis, to Prov. xxi. 10: Cocceius, to Cant. viii. 6: Wetstein, to Wisd. vi. 12. Others have supposed the N. T. to be intended by ἡ γραφή. Thus Benson believes the reference to be to Matt. vi. 24: Storr, al., to Gal. v. 17: Bengel, to 1 Pet. ii. 1 ff.: and Semler again, to a passage in the apocryphal book called the Testament of the XII Patriarchs. Bewildered by these differences, many Commentators, among whom are Œc., Bede, Calv., Est., Wolf, al., either deny the fact of a citation altogether, or refer the λέγει either on to the citation following in ver. 6, or back to what went before,—or, as I have done above, believe that the general sense of Scripture on the subject, and not any particular text, is adduced. Before passing from this part of my note, I may remark that Huther's objection, that against the view here given, the formula citandi, ἡ γραφὴ λέγει, is decisive, is not valid: see Wolf's Curæ, vol. v. p. 66: and cf. John vii. 38, 42, where though the formula εἶπεν ἡ γραφή is used, the general sense, and not the exact words, is given.

2. The sense of the words themselves, πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν, is very variously given. *a.* πρὸς φθόνον is by some referred back to λέγει,—ἡ γρ. λέγει πρὸς φθόνον: "An putatis, quod scriptura in vanum loquatur adversus invidiam? Spiritus *desideria excitat*, sed meliora desideriis carnis:" so Du Mont, in Huther. But this "*desideria excitare*" is an unexampled sense of ἐπιποθεῖν. Gebser takes this connexion, and renders, "Think ye, that the Scripture speaks in vain, and enviously?" And nearly so Œcumenius, ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει, ἢ πρὸς φθόνον; οὐδὲν τούτων· ἀλλ' ἐπιποθεῖ κ.τ.λ. But, as Huther remarks, this necessity for ἤ sufficiently condemns this view: and

ε χάριν· h διὸ h λέγει, i Ὁ θεὸς j ὑπερηφάνοις k ἀντιτάσ- h Eph. iv. 8. v. 14.
σεται, l ταπεινοῖς δὲ m δίδωσιν m χάριν. 7 n ὑποτάγητε j Prov. iii. 34. Luke i. 51. Rom. i. 30. 2 Tim. iii. 2. 1 Pet. v. 5.
οὖν τῷ θεῷ. o ἀντίστητε δὲ τῷ διαβόλῳ p καὶ q φεύξεται

only. Ps. cxviii. 21. k 1 Pet. v. 5 reff. l = Matt. xi. 29. 1 Pet. v. 5 al. Ps. xxxiii. 18.
m = Eph. iv. 29. 1 Pet. v. 5 from l. c. (1 Cor. i. 4 al.) see Exod. iii. 21. n Rom. viii. 7. = Heb. xii. 9 reff.
o Matt. v. 39. Eph. vi. 13. 1 Pet. v. 9. Job xli. 2. p = John ii. 19. Eph. v. 14. Rev. ii. 10.
q mid., John x. 5 only. Lev. xxvi. 17 al. fr.

7. rec. om δε, with KL[P] f h k 36 Thl Œc: ins *et* bef *αντιστ.* spec Syr sth [arm]: txt ABℵ rel [latt] syr copt.

thus ἐπιποθεῖ would be left here without any qualifying adverb to fill out its sense. β. Taking then πρὸς φθόνον with ἐπιποθεῖ, we have the following various views taken: I. πνεῦμα as the *subject*. And herein A. τὸ πν. = the human spirit, in its natural condition. So Hottinger, "Animus hominis natura fertur ad invidendum aliis:" so also Beza, Laurentius, Grot., al., and E. V. B. τὸ πν. = the Spirit of God, whom God hath caused to take up His dwelling in us: and then a. πρὸς φθ. = "*ad invidiam:*" in which case the clause is interrogative: "Num ad invidiam proclivis est Spiritus, qui nobis inest? minime:" similarly Bede ("Numquid spiritus gratiæ, quo significati estis in die redemptionis, hoc concupiscit ut invideatis alterutrum"), Witsius, Calv., Wolf, al. b. πρὸς φθ. = "*contra invidiam:*" so Luther, der Geiſt .... gelüſtet wider den Haß,—Pareus, Bengel, al. c. πρὸς φθ. = "*invidiose:*" so De Wette, much as the interp. given above, neidiſch liebt (uns) der Geiſt: so Schneckenburger, and in substance many old Commentators (see Pol. Synops. v. p. 1459, col. 1), rendering it "*atque ad invidiam:*" e. g. Tirinus, Menochius, Cajetan, al. II. πνεῦμα as the *object*, supplying ὁ θεός as the subject, understanding πν. the human spirit, and taking πρὸς φθόν. adverbially. So Wiesinger, "The Love of God jealously desires as an object your love:" so Theile, supplying however ἡ γραφή as the subject, as also does Œcumenius, continuing from the words cited above, οὐδὲν τούτων· ἀλλ' ἐπιποθεῖ ἤτοι ἐπιζητεῖ τὴν διὰ τῆς παρακλήσεως αὐτῆς ἐγκατοικισθεῖσαν ἡμῖν χάριν: and below, πνεῦμα τὴν ἀγαθὴν φησι προαίρεσιν.

In judging of the above interpretations (the classification of which I have mainly taken from Huther), we may notice, that to interpret πρὸς φθόνον ἐπιποθεῖ, as if it were κατὰ φθόνον ἐπιθυμεῖ, see Gal. v. 17, is to do violence to the construction and meaning of the words: besides which, there is no mention here of envy, as a human passion, the discourse being of the enmity to God incurred by those who would be friends to the world; of God's enmity to the proud and upholding of the humble. So that God must be the subject of this clause, as expressed by τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν. This being so, our only rendering of πρὸς φθόνον will be as above, adverbially, as so very frequently, e. g. πρὸς δίκην, πρὸς ἡδονήν, πρὸς χάριν, πρὸς λύπην, πρὸς ὀργήν, πρὸς βίαν, πρὸς ὕβριν, &c. &c. See Palm and Rost's Lex. under πρός, vol. ii. p. 1138, col. 2, where many examples are given, e. g. πρὸς χάριν ἢ πρὸς ἀτέχθειαν διαιτᾶζειν, Lucian: πρὸς ὀργὴν ἀκούειν, &c. With regard to the sense above given, as fitting into the context, Theile well says, ἐπιποθεῖν with an accusative, "desiderio alicujus teneri," to love eagerly, as reff. 2 Cor., Phil., introduces us into the same figurative realm of thought in which μοιχαλίδες placed us before. The Apostle is speaking of the eager and jealous love of God towards those whom He has united as it were in the bond of marriage with Himself. 6.] **But He** (God, by His Holy Spirit dwelling in us, the same subject as in the previous sentence) **gives the more grace** (the more and greater, for this longing and jealous desire): **wherefore he saith** (the Spirit, again: for it is the same Spirit who is implanted in us that speaks in Scripture. This is better than to supply 'the Scripture;' far better than to take λέγει impersonally, "it is written," as Kern), **God** (κύριος, LXX: and the same variation is found where the words are again cited in 1 Pet. v. 5) **is set against the proud** (reff.), **but giveth grace to the lowly** (see Rom. xii. 16. This is a proof that the ambitious and restless after worldly honours and riches, are God's enemies, whereas the humble and lowly are the objects of His gifts of ever-increasing grace. The inference follows in the shape of *solemn exhortation* (vv. 7—10)). 7.] **Submit yourselves therefore to God** (addressed mainly to the proud—the μοιχαλίδες above; but also to all): **but resist the devil** (the ἄρχων τοῦ κόσμου τούτου) **and he shall flee** (better than E. V., "*will flee,*" which is merely an assurance as from man to man: this is a divine promise. Huther refers to Hermas, Pastor ii. 12. 5, p. 949,

ABKLP ℵ a b c d f g h j k l m o 13

ἀφ' ὑμῶν, 8 [r] ἐγγίσατε τῷ θεῷ [p] καὶ [r] ἐγγιεῖ ὑμῖν. [s] καθ-
ἁρίσατε χεῖρας, ἁμαρτωλοί, καὶ [t] ἁγνίσατε καρδίας, [u] δί-
ψυχοι. 9 [v] ταλαιπωρήσατε καὶ [wx] πενθήσατε καὶ [wy] κλαύ-
σατε· ὁ [z] γέλως ὑμῶν εἰς [a] πένθος [b] μεταστραφήτω, καὶ
ἡ χαρὰ εἰς [c] κατήφειαν. 10 [de] ταπεινώθητε [f] ἐνώπιον κυρίου,
καὶ [d] ὑψώσει ὑμᾶς. 11 Μὴ [g] καταλαλεῖτε ἀλλήλων, ἀδελ-

r = Heb. vii. 19 reff.
s = Acts xv. 9. 2 Cor. vii. 1. Eph. v. 26. Tit. ii. 14. Sir. xxxviii. 10.
t John xi. 55. Acts xxi. 24, 26. xxiv. 18. 1 Pet. i. 22. 1 John iii. 3 only. Num. xxxi. 23.
u ch. i. 8 only †.
v here only.
w = Ps. xxxvii. 6. (-ρία, ch. v. 1.)
x as above (w).
w Mark xvi. 10. Luke vi. 25. Rev. xviii. 11, 15, 19.
2 Kings xix. 1.
y ch. v. 1 al. fr.
z here only. Eccl. ii. 2. (-λᾶν, Luke vi. 21, 35.)
a Rev. xviii. 7 bis, 8. xxi. 24 only. Gen. l. 4.
b Acts ii. 20 (from Joel ii. 31). Gal. i. 7 only. Amos viii. 10. 1 Macc. ix. 41.
c here only †. (-φής, Wisd. xvii. 4.)
d Matt. xxiii. 12 bis. Luke xiv. 11 bis. xviii. 14 bis.
2 Cor. xi. 7. 1 Pet. v. 6.
Jos xxii. 23. Sir. ii. 17.
e as above (d). Matt. xviii. 4. Luke iii. 5 (from Isa. xl. 4).
2 Cor. xii. 21.
Phil. ii. 8. iv. 12 only.
f James, here only. al. freq.
g here 3ce. 1 Pet. ii. 12. iii. 16 only.
Job xix. 3. (-λος, Rom. i. 30. -λία, 2 Cor. xii. 20.)

8. εγγισει B.

9. om και (bef κλαυσατε) Aℵ: om κ. κλαυσ. 15-8. 36 Syr Aug$_1$. for μεταστραφ., μετατραπητω B[P] a c 69 Thl.

10. rec ins του bef κυριου, with L rel Thl Œc: om ABK[P]ℵ a c 13 Orig$_1$ Hesych$_1$.

11. αδελφ. μου αλληλων A 13(sic).

δύναται ὁ διάβολος παλαῖσαι, καταπαλαῖσαι δὲ οὐ δύναται. ἐὰν οὖν ἀντίστῃς αὐτόν, νικηθεὶς φεύξεται ἀπὸ σοῦ κατησχυμμένος) **from you:** 8.] **draw near to God, and He will draw near** (here better *'will:'* in speaking of the divine dealings, positive declarations are better softened: cf. John xvi. 23, E. V. Not that this is always observed: cf. Rev. vii. 17, E. V.) **to you.** But it is only the pure in heart and hand that can approach God: therefore—**Purify your hands** (the hands being the external organs of action, and becoming polluted by the act, as e. g. by blood in the act of murder: cf. Isa. i. 15, *αἱ γὰρ χεῖρες ὑμῶν αἱμάτων πλήρεις*: lix. 3: 1 Tim. ii. 8. And, for both the particulars here mentioned, Ps. xxiii. 4, *ἀθῷος χερσὶ καὶ καθαρὸς τῇ καρδίᾳ*), **ye sinners: and make chaste your hearts** (in allusion to *μοιχαλίδες* above), **ye double-minded** (ye whose affections are divided between God and the world. The Apostle is addressing not two classes of persons, but one and the same: "Eosdem vocat *peccatores* et *duplices animo*," Calv.). 9.] This cannot be done without *true and deep repentance*, leading them through *deep sorrow*. **Be wretched** (in your minds, from a sense of your sinfulness. That such feeling will have its outward demonstrations is evident: but this word itself does not allude to them, as Grot., "Affligite vosmetipsos jejuniis et aliis corporis *σκληραγωγίαις*:" so likewise Est., al. Beza also misses the point of the exhortation, when he says, "*ἀναλγησίαν* primum reprehendit in adversis, deinde immoderatam in rebus prosperis exultationem." "Vestram persentiscite miseriam," of Theile, is nearest the mark) **and mourn and weep** (here again Grot. refers the exhortation to outward things—"Lugubrem habitum induite, saccum et cilicia." These may follow on that which is here commanded, but are not the thing itself): **let your laughter** ("lautæ vitæ," Theile) **be turned into mourning** (these more of the outward manifestations) **and your joy into humiliation** (**κατήφεια**, lit. casting down of the eyes: hence shame or humiliation, which produces such downcast looks: cf. Il. γ. 51, where Hector, addressing Paris, calls Helen *πατρί τε σῷ μέγα πῆμα, πόλῃ τε παντί τε δήμῳ, Δυσμενέσιν μὲν χάρμα, κατηφείην δέ σοι αὐτῷ*. These latter, more of the inner states of mind). 10.] *Conclusion of the exhortation:* the true way to exaltation, through humility. Calvin quotes from Augustine, "Sicuti arborem, ut sursum crescat, profundas subtus radices agere oportet, ita quisquis in humilitatis radice fixum animum non habet, in ruinam suam extollitur." **Be humbled before the Lord** (ref. Matt. and 1 Pet. v. 6: but *ὑπὸ τὴν χεῖρα τοῦ θεοῦ* there is not = *ἐνώπιον κυρίου* here. This latter gives more the realization in the soul of the presence of God, as drawing near to Him in humility: that, the subjection to Him in recognition of His providence and His judgments. **κυρίου**, not Christ, but the Father: see on ch. i. 7), **and He shall exalt you** (both here and hereafter: by His grace and counsel here (not exactly as Grot., who is too external throughout this passage, "Sublimes facie' *donis suis*") to the hidden glory of His waiting children, and by His fruition and presence hereafter (*ἐν καιρῷ* as 1 Pet. v. 6) to the ineffable glory of His manifested children. Cf. besides reff. Luke i. 52: Job v. 11: Ezek. xxi. 26). 11, 12.] *Exhortation against evil speaking and*

φοι· ὁ [g] καταλαλῶν ἀδελφοῦ ἢ [h] κρίνων τὸν ἀδελφὸν αὐτοῦ [g] καταλαλεῖ νόμου καὶ [h] κρίνει νόμον· εἰ δὲ νόμον [h] κρίνεις, οὐκ εἶ [ik] ποιητὴς [l] νόμου ἀλλὰ [l] κριτής. 12 εἷς ἐστιν ὁ [m] νομοθέτης καὶ [n] κριτής, ὁ δυνάμενος σῶσαι καὶ [o] ἀπολέσαι· σὺ δὲ [p] τίς εἶ ὁ [p] κρίνων τὸν πλησίον;

h = Matt. vii. 1. John vii. 24. Rom. xiv. 3. Col. ii. 16.
g = Rom. ii. 13 only. 1 Macc. ii. 67 only.
k = as above (i). ch. i. 22. v. 6 (Acts xviii. 28)

i only. 1 ch. ii. 4. m here only. Ps. ix. 20 only. (-τεῖν, Heb. vii. 11.) n = Acts x. 42. 2 Tim. iv. 8. Heb. xii. 23. ch. v. 9. Isa. xxxiii. 22. o = Rom. xiv. 15. 1 Cor. viii. 11. xv. 18. 2 Pet. iii. 9. Matt. x. 28. p Rom. xiv. 4.

rec (for η) και, with KL rel flor lat-ff$_1$(and spec) [æth(Tischdf) Antch$_1$] Œc: txt AB[P]ℵ c j o 13 vulg syrr coptt arm [Damasc$_1$] Thl.

12. [om 1st o BP.] rec om και κριτης, with KL c d f k l Thl-comm Œc: ins AB [P]ℵ rel 36 latt Syr syr-w-ast coptt [æth arm Cyr-p$_1$] Did$_2$ Antch$_1$ Thl[-txt] Cassiod$_1$. [om 2nd o A.] rec om δε, with a b c g h sah [arm] Œc: ins ABKL[P]ℵ rel 36 latt Syr syr[-w-ast] copt Antch$_1$ Thl. rec (for ο κρινων) ος κρινεις, with KL rel Œc: txt AB[P]ℵ a c m 13 coptt Thl. rec (for πλησιον) ετερον, with KL rel [æth] Œc: txt AB[P]ℵ a c 13 latt syrr coptt [Antch$_1$] Thl. add οτι ουκ εν ανθρωπω αλλ' εν θεω τα διαβηματα ανθρωπου κατευθυνεται (see Ps xxxvi. 23) K Euthal$_1$.

uncharitable judgment. Some have thought that there is no close connexion with the preceding: and Huther urges this from the milder word ἀδελφοί being here used, whereas before it was μοιχαλίδες, ἁμαρτωλοί, δίψυχοι. But it may be observed, that St. James frequently begins his exhortations mildly, and moves onward into severity: in this very paragraph we have an example of it, where unquestionably the σὺ τίς εἶ ὁ κρίνων τὸν πλησίον; is more severe than the ἀδελφοί with which it began. The connexion is with the whole spirit of this part of the Epistle, as dissuading mutual quarrels, undue self-exaltation, and neighbour-depreciation. Chap. iii. dealt with the sins of the tongue: and now, after speaking against pride and strife, the Apostle naturally returns to them, as springing out of a proud, uncharitable spirit. 11.] **Do not speak against one another** (it is evident what sort of καταλαλεῖν he means, by the junction of κρίνων with it below: it is that kind which follows upon unfavourable judgment: depreciation of character and motive), **brethren** (ἀδελφοί prepares the way for the frequent mention of ἀδελφός below): **he that speaketh against a brother** (but not necessarily indefinite: the relations of life, πατήρ, μήτηρ, ἀδελφός &c. frequently lose their articles even when put definitely), **and judgeth his brother** (the expression of αὐτοῦ in this second case brings out more strongly the community under the νόμος, which such an one violates), **speaketh against the law** (of Christian life: the old moral law glorified and amplified by Christ: the νόμος βασιλικός, ch. ii. 8; νόμος τῆς ἐλευθερίας, i. 25), **and judgeth the law** (viz. by setting himself up over that law, as pronouncing upon its observance or non-observance by another. This is far better, than with Grot., al., "Doctrinam evangelicam homo talis spernit et damnat ut imperfectam: Christus enim tales non damnat:" or than Laurentius, cited with approbation by Huther, "Is qui detrahit proximo, detrahit legi, quia lex prohibet omnem detractionem: sed et judicat idem legem, quia hoc ipso quod contra prohibitionem legis detrahit, judicat quasi, legem non recte prohibuisse." This is condemned by the word *quasi*: for such an argument might be used of every transgressor. See below): **but if** (as thou dost) **thou judgest the law, thou art not a doer of the law, but a judge** (seeing that he who judges, judges not only the man before him, but the law also: for he pronounces not only on the fact, but on that fact being, or not being, a breach of the law. So that thus to bring men's actions under the cognizance of the law, is the office of a judge. There is no need to supply νόμου after κριτής: indeed it destroys the sense by removing the point of the assertion. That the evil speaker *judges the law*, was before asserted; *now*, he is stated to be thereby removed from the Christian brotherhood of doers of the law, and become categorically *a judge*. And then in the next verse, the inconsistency and absurdity of his placing himself in that category is shewn). 12.] **One** (God) **is the lawgiver and judge** (unites these two offices in His own person: the latter of them depending on the former), **He who is able to save and destroy** (this second clause, ὁ δυνάμ. κ.τ.λ., is an epexegesis of εἷς, and belongs closely to the subject, not to the predicative part of the sentence, as De Wette gives it, Einer iſt der Geſetzgeber und Richter, der da vermag zu retten und zu verderben. ὁ δυνάμενος, because

13 q ν Ἄγε r νῦν οἱ λέγοντες s Σήμερον καὶ s αὔριον πορευ- ABKLP
σόμεθα εἰς t τήνδε τὴν πόλιν καὶ u ποιήσομεν ἐκεῖ ἐνιαυτὸν ℵ a b c d
ἕνα καὶ v ἐμπορευσόμεθα καὶ w κερδήσομεν, 14 x οἵτινες f g h j k
l m o 13

q ch. v. 1 only. Judg. xix. 6 B.
r = 1 John ii. 28.
s Luke xiii. 32, 33. Exod. xix. 10. xiii. 23. 3 Symm.
t = (see note.)
u = Acts xv. 33. xviii. 23. xx. 3. 2 Cor. xi. 25. Rev. xiii. 5 (?). Prov. xiii. 23.
v = here (2 Pet. ii. 3) only. Gen. xxxiv. 10, 21.
w Matt. xvi. 26 al. fr.† Job xxii.
x Heb. viii. 5 reff.

13. εἰς (for 1st καὶ) η, with BℵΝ 13 latt Syr coptt [æth] Jer$_1$: txt AKL[P] rel 36 syr [arm] Cyr[-p$_1$] Thl Œc. Steph πορευσωμεθα and ποιησωμεν, with AKL rel 36 Œc: -σωμεθα and -σομεν Thl: -σομεθα and -σωμεν ℵ b^1 g: txt B[P] b^2 (c?) d l latt Cyr[-p$_1$]. om εκει A 13 Cyr$_1$. om ἕνα B[P]ℵ 36 latt coptt Jer$_1$. Steph. εμπορευσωμεθα κ. κερδησωμεν, with KL rel 36 Thl: -σομεθα and -σωμεν b^1 13: txt AB[P]ℵ b^2 (c?) d l &c.

He alone has the power to carry out His judgment when pronounced: "Nostrum non est judicare, præsertim cum exequi non possimus," Bengel. On σῶσαι, see on ch. i. 21 and ii. 14, as relating to ultimate salvation: and on κ. ἀπολέσαι, ref. Matt., to which this is the key text, fixing the reference there to God, and not to God's Enemy): **but thou, who art thou** (thou, feeble man, who hast no such power, and who art not the lawgiver) **that judgest thy neighbour** (see ref. Rom., the influence of which on our readings here it is, as usual in such cases, very difficult to estimate)?

13—17.] *Against ungodly and presumptuous confidence in our worldly plans for the future.* This again falls into the previous context, where we are warned against hearts divided between God and the world. But, as has been rightly remarked as early as Bede, and by many since, e. g. Œc., Semler, al., St. James, though carrying on the same subject, is no longer, from this place to ch. v. 6, addressing members of Christ's church, but those without: the ungodly and the rich in this world. This however must be taken with just this reservation,—that he addresses Christians in so far as they allow themselves to be identified with those others. This first paragraph, for example, might well serve as a warning for Christians who are in the habit of leaving God out of their thoughts and plans. That it is still *Jews* who are addressed, appears from ver. 15, and ch. v. 4.

13.] **Go to now** ("interjectio ad excitandam attentionem," Beng. This seems to be the true view of it: 'come on,' q. d. let us reason together: cf. δεῦτε, διελεγχθῶμεν, Isa. i. 18. The νῦν serves to mark the time, as noted by the point to which the argument of the Epistle has arrived. It is hardly purely temporal, but as so often, slightly ratiocinative, = 'rebus sic stantibus,' 'quæ cum ita sint:' see on 1 Cor. xiii. 13), **ye that say** (no stress on λέγοντες: not as Theile, "qui non solum cogitare soletis, sed etiam dicere audetis." The fault is even oftener perhaps committed in word than in thought. We speak more presumptuously before men than we think in our own hearts; though there also we are too liable to forget God), **To-day and to-morrow** (the ἤ of the rec. would suppose an alternative, "to-day, it may be, or to-morrow:" with καί, the two days are assigned for the journey, without any alternative. Bengel and Wiesinger take καί, as in δύο μαρτύρων καὶ τριῶν, 2 Cor. xiii. 1, as combining two possible cases: "Nunc dicit *hodie*, idem aliusve *cras*, ut commodum est," Beng. This is possible: but I prefer the other) **we will go** (the indic. fut. (see var. readd.) gives the fixed certainty of the assumption) **into this** (most Commentators render, "*this or that*," = "such a," as E. V.: and Winer, Gramm. § 23. 5, refers to Plutarch, Sympos. i. 6. 1, for this usage of ὅδε. But his reference does not quite bear him out. Plutarch is proving the vinosity of Alexander from the βασιλικαὶ ἐφημερίδες, in which is found very often written ὅτι τήνδε τὴν ἡμέραν ἐκ τοῦ πότου ἐκάθευδεν, ἔστι δ' ὅτε καὶ τὴν ἐφεξῆς: where τήνδε τὴν ἡμέραν is clearly a quotation from the diary, not 'this or that day,' but "this day:" and then τὴν ἐφεξῆς is an improper elliptical way of recording, that against the next day a similar entry was made. So that I should much doubt this usage of ὅδε, there being no mention of it in the best Lexx., and apparently no other example: and should consider τήνδε τὴν πόλιν as a sort of 'oratio mixta,' to express in general terms the city then present to the mind of the speaker) **city, and will spend** (reff. for this temporal sense of ποιέω) **there one year** (ἐνιαυτὸν ἕνα is the accus. not of duration, but of the object, after ποιήσομεν. So that the E. V. "continue there a year," is not accurate. It should have been 'spend a year there,' which savours of presumption much more strongly and vividly. ἐνιαυτ. ἕνα: "Sic loquuntur, quasi mox etiam de insequentibus annis deliberaturi." Beng.), **and** (Bengel remarks well: "καί frequens:

οὐκ [y]ἐπίστασθε τὸ τῆς [z]αὔριον· [a]ποία γὰρ ἡ [b]ζωὴ ὑμῶν; [c]ἀτμὶς γάρ ἐστε ἡ [d]πρὸς ὀλίγον φαινομένη ἔπειτα καὶ [e]ἀφανιζομένη. 15 [f]ἀντὶ τοῦ λέγειν ὑμᾶς [g]Ἐὰν ὁ [g]κύριος [g]θελήσῃ καὶ ζήσομεν καὶ ποιήσομεν [h]τοῦτο ἢ [h]ἐκεῖνο. 16 νῦν δὲ [i]καυχᾶσθε ἐν ταῖς [k]ἀλαζονείαις ὑμῶν· πᾶσα [i]καύχησις τοιαύτη πονηρά ἐστιν. 17 [m]εἰ-

y Acts xviii. 20. xix. 15. Jude 10.
z Matt. vi. 34.
a = John xii. 33. xxi. 19. 1 Cor. xv. 26.
b = 1 Cor. xv. 19. Phil. i. 20. 1 Pet. iii. 10 (from Ps. xxxiii. 12).
c Acts ii. 19 (from Joel ii. 30) only. Lev. xvi. 13.
d = Luke viii. 13. 1 Cor. vii. 5. Heb. xii. 10 al.
e Matt. vi. 16, 19, 20. Acts xiii. 41 (from Hab. i. 5) only. Hos. ii. 12.
f = here only. (Ps. cviii. 4.)
g 1 Cor. iv. 9.
h see Wisd. xvi. 4.
i Rom. ii. 17. 2 Cor. x. 15. Gal. vi. 13, 14 al. Sir. xi. 4.
k 1 John ii. 16 only †. Wisd. xvii. 7. (-ζων, Rom. i. 30.)
1 here only, exc. Paul, Rom. iii. 27 al10. Jer. xii. 13.
m constr., Phil. iv. 12. Job xxxiv. 19.

14. for το, τα A[P] a c 13 [syr]: om B. om 1st γαρ BN[1] c syr æth-rom arm. om 1st η B [Damasc$_1$]. om ατμις γαρ AN vulg copt: om γαρ 13. rec (for εστε) εστιν, with L rel latt [Damasc$_1$] Thl Jer Bede: om N: txt B d syr æth [arm], εσται AK[P] f g j k m 36 Œc. om η (bef προς) B[P]. rec (for και) δε, with l 13 sah Thl Œc: δε και L[P] rel: om a c h 38. 69 fuld(with harl tol) syr copt: txt ABKN lat-ff$_1$ Damasc, so vulg(et deinceps) æth [and (omg επειτα) Syr arm].

15. for θελησῃ, θελη B[P] a c d 69. rec ζησωμεν, with KL rel 36 [vulg] Thl Œc: txt AB[P]N c d k l, vivemus lat-ff$_1$. Steph ποιησωμεν, with KL rel Thl Œc: txt AB[P]N c d k l 36 Cyr, faciemus lat-ff$_1$.

16. κατακαυχασθε N. [αγαλλασθε N.]

polysyndeton exprimit libidinem animi securi") **will traffic** (this word brings up the worldly nature of the plan) **and get gain:** 14.] **whereas ye know not** (so, admirably, the E. V.: exactly hitting the delicate force of οἵτινες, 'ut qui,'—'belonging, as ye do, to a class which') **the (event)** (or, *matter*, or *content*: the more general and indefinite, the better) **of the morrow: for** (γάρ substantiates the ignorance just alleged) **of what sort** (depreciative, as in 1 Pet. ii. 20) **is your life? for** (γάρ refers to the depreciative force in ποία: 'I may well pour contempt on it, for,' &c.) **ye are** (ye yourselves: so that any thing of yours, even your life, must partake of the same instability and transitoriness. ἐστε, so in ch. i. 10 the πλούσιος is said to pass away as the flower of the grass. It is not your *life*, which is not a thing seen, but *ye*, that πρὸς ὀλίγον φαίνεσθε) **a vapour, which appeareth for a little time, afterwards as it appeared,** so (this is the force of καί, 'vanishing as it came;' which not having been seen, δέ has been substituted, or the two, καὶ δέ, combined. It is not a case where (Bloomf.) the variations point to the original absence of a particle: for the καί in the text is not a particle of connexion, as the δέ is. For it to be so, the var. read. must have been καὶ ἔπειτα, not ἔπειτα καί) **vanishing:** 15.] (ver. 14 was parenthetical, and demonstrated the folly of their conduct. Now the sense proceeds, but with ὑμᾶς inserted by way of taking it up, after the parenthesis, direct from λέγοντες above) **instead of** (your) **saying, If the Lord** (God, as usual in this Epistle: see on ver. 10) **will** (not θέλῃ, but aor.: properly, shall have willed; i. e. have so determined it in His counsel), **we shall both live** (with the reading ζήσωμεν, it would be hardly grammatically allowable to make this clause part of the hypothesis, 'and if we live.' With the subjunctive ζήσωμεν of the rec., this will be the right rendering: but even then it is more probable that the ἐάν would have been repeated, than that two such incongruous members as κύριος θελήσῃ and ζήσωμεν should be included under one hypothetical ἐάν. The escape from this, "si Deo placet ut vivamus" (Schneckenb., so Grot., al.), is clearly unallowable) **and shall do this or that.** 16.] **But** (contrast to the spirit of resignation to the divine will just recommended) **now** (as things now are, see 1 Cor. v. 11; xiv. 6) **ye boast in** (not, as in ch. i. 9, "make your boast in:" the ἐν indicates the state, as in ch. iii. 18, and iv. 3 especially. The ἀλαζονεία is the source, but not the material of the boasting) **your vain-gloriousnesses** (see note on ref. 1 John. Here ἀλαζονεία is the self-deceived and groundless confidence in the stability of life and health on which the worldly pride themselves. On this, as on its foundation, your boastful speeches, σήμερον καὶ αὔριον κ.τ.λ., are built): **all such boasting** (all boasting so made and so grounded) **is wicked.** 17.] This conclusion is most naturally understood to refer to the universal notoriety of the shortness of human life, and to apply only to the subject just treated. Otherwise, if, as many Commentators, we take it for a *general* conclusion to all that has gone before, we must understand it as Estius, "Jam de his omnibus satis vos admonui, vobis bene

δότι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία [n] αὐτῷ ἐστιν. ABKLP ℵabcd fghjk lmo 13

V. 1 [o] Ἄγε νῦν οἱ πλούσιοι, κλαύσατε [p] ὀλολύζοντες [q] ἐπὶ ταῖς [r] ταλαιπωρίαις ὑμῶν ταῖς [s] ἐπερχομέναις. 2 ὁ πλοῦτος ὑμῶν [t] σέσηπεν καὶ τὰ ἱμάτια ὑμῶν [u] σητόβρωτα γέγονεν· 3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος [v] κατίωται,

n dat., Rom. xiv. 14. 1 Cor. iv. 3.
o ch. iv. 13 only. Judg. xix. 6 B.
p here only. Isa. xiv. 31. xv. 3 al.
q = Acts xx. 38 al.
r Rom. iii. 16 (from Isa. lix. 7) only. Isa. xlvii. 11 al.
s = Luke xxi. 26, 35. Acts viii. 24. xiii. 40. Judg. ix. 57. absol., Eph. ii. 7.
t here only. Ps. xxxvii. 5 al. only. Sir. xii. 11 only.
u here only. Job xiii. 28 only. (Matt. vi. 19, 20.)
v here

Chap. V. 1. at end ins νμιν ℵ 5. 8. 25 vulg Syr copt æth arm: *divitiis vestris*, omg πλουτος υμων, spec.

3. κατιωται bef και ο αργυρος A 13.

nota sunt:" in which case this would hardly be the place for it, considering that more exhortations follow, ch. v. Grotius takes it to mean, "Moniti estis a me, ignorantiam non potestis obtendere, si quid tale posthac dixeritis, gravior erit culpa:" and so Theile, Wiesinger, De Wette, al. But in this case, why should such a conclusion follow this, rather than any other exhortation? **So that** (οὖν here does not prove what follows, but refers the particular case to the general principle; q. d. therefore we see 'hoc exemplo' the truth of the general axiom, &c.) **to him who knoweth to do good** (not τὸ καλόν: καλόν is not any positive good, as beneficence; but merely the opposite of πονηρόν. So Wiesinger, rightly: and ποιεῖν is the object after εἰδότι, not the epexegetic inf. as De Wette, "knows the good, that he must do it") **and doeth it not** (not merely, *omits to do it*, as might be the case if it were some one definite deed that was spoken of. It is not sins of *omission* that men are here convicted of, as so often mistakenly supposed: but the doing πονηρόν, as in the case of the speech above supposed, where καλόν is easy and obvious), **it is sin to him** (i. e. reckoned to him as sin. Schneckenburger well remarks, "Videre licet, Jacobum omnia .... ad thema suum primarium revocare, recti scientiam requirere recti exercitationem").

Chap. V. 1—6.] *Denunciation of woe on the rich in this world.* These verses need not necessarily be addressed (as Huther) to the same persons as ch. iv. 13 ff. Indeed the ἄγε νῦν repeated seems to indicate a fresh beginning. Commentators have differed as to whether this denunciation has for its object, or not, exhortation to repentance. I believe the right answer to be, much as De Wette, that in the outward form indeed the words contain no such exhortation: but that we are bound to believe all such triumphant denunciation to have but one ultimate view, that of grace and mercy to those addressed. That such does not here appear, is owing chiefly to the close proximity of judgment, which the writer has before him. Calvin then is in the main right,—when he says, "Falluntur qui Jacobum hic exhortari ad pœnitentiam divites putant: mihi simplex magis denuntiatio judicii Dei videtur, qua eos terrere voluit *absque spe veniæ*,"—except in those three last rather characteristic words. **1.] Go to now** (see above, ch. iv. 13), **ye rich, go weep** (the imper. aor. gives the command a concentrated force, as that which ought to be done at once and without delay), **howling** (the part. is not merely a rhetorical reduplication of κλαύσατε, but describes the mode of the κλαῦσαι by a stronger and more graphic word, in the present, as thus habitual during the κλαῦσαι. ὀλολύζειν (reff.) is a word in the O. T. confined to the prophets, and used, as here, with reference to the near approach of God's judgments. Thus in Isa. xiii. 6, ὀλολύζετε, ἐγγὺς γὰρ ἡμέρα κυρίου) **over your miseries which are coming on** (no supply of ὑμῖν (see digest) is required after ἐπερχ. These miseries are not to be thought of as the natural and determined end of all worldly riches, but are the judgments connected with the coming of the Lord: cf. ver. 8, ἡ παρουσία τοῦ κυρίου ἤγγικεν. It may be that this prospect was as yet intimately bound up with the approaching destruction of the Jewish city and polity: for it must be remembered that they are Jews who are here addressed). **2.] *The effect of the coming judgment is depicted as already present*, and its material as already** stored up against them. What is meant by the figure used, we learn in ver. 4. **Your riches are corrupted** (see besides reff., Job xxxiii. 21; xl. 7. σήπω is transitive—σῆπον δὲ ἀσεβεῖς παραχρῆμα, Job xl. 7 (12),—but σέσηπα the perf. middle. The expression is figurative, and πλοῦτος to be understood of *all* riches: 'your possessions') **and your garments** (the general term πλοῦτος is now split into its component parts.

καὶ ὁ [w] ἰὸς αὐτῶν [x] εἰς [x] μαρτύριον ὑμῖν ἔσται, καὶ [y] φάγεται τὰς [y] σάρκας ὑμῶν ὡς πῦρ. [z] ἐθησαυρίσατε ἐν [a] ἐσχάταις ἡμέραις. [4] ἰδοὺ ὁ μισθὸς τῶν [b] ἐργατῶν τῶν [c] ἀμησάντων τὰς [d] χώρας ὑμῶν ὁ [e] ἀπεστερημένος [f] ἀφ' ὑμῶν

w – here (ch. iii. 6. Rom. iii. 13) only. Ep. Jer. 13, 24. see Ezek. xxiv. 6, 11, 12.
x Heb. iii. 5 reff.
y (plur.) Rev. xvii. 16. xix. 18, 21 only. Lev. xxvi. 29. 4 Kings ix. 36. Mic. iii. 2, 3.
z Matt. vi. 19, 20. Luke xii. 21. Rom. ii. 5. 1 Cor. xvi. 2. 2 Cor. xii. 21. 2 Pet. iii. 7 only. Mic. vi. 10.
a Acts ii. 17. 2 Tim. iii. 1. (Heb. i. 1.)
b Matt. xx. 8. Luke x. 7 al.† Wisd. xvii. 17 al.
c here only. Mic. vi. 15.
d = Luke xii. 16. John iv. 35. Acts viii. 1. 2 Chron. xxxii. 13. (Mark x. 19. 1 Cor. vi. 20. vii. 5. 1 Tim. vi. 5) only. Mat. iii. 5.
e – here
f = (see note) Exod. ii. 23. (see Gen. iv. 10. Hab. ii. 11.)

for φαγεται, φαιεσε ℵ¹. aft σαρκ. υμ. ins ο ιος A[P]ℵ² 13 syr [Damasc₁].
AL k o have a stop bef ως πυρ. ημεραις bef εσχαταις A 13.
4. αφυστερημενος B¹ℵ: αποστερημενος [K]L [Damasc₁-ms].

clothing and treasure) are become moth-eaten (ref.: see also Isa. li. 8: Acts xii. 23. The reference to Matt. vi. 19, 20 is obvious): 3.] your gold and your silver is rusted through ("Loquitur populariter, nam aurum proprie æruginem non contrahit." Horneius, in Huther. In ref. Ep. Jer., we have of golden and silver images of idols, οὐ διασώζονται ἀπὸ ἰοῦ. Rust, happening generally to metals, is predicated of gold and silver without care for exact precision. So that there is no need to seek for some interpretation which may make the κατίωται true of gold, as that (Bretschn.) copper vessels plated with gold are intended. The stern and vivid depiction of prophetic denunciation does not take such trifles into account. In κατ-ίωται, the prep. gives the sense of entireness; 'thoroughly rusted'), and the rust of them shall be for a testimony to you (not, as Œc., καταμαρτυρήσει ὑμῶν, ἐλέγχων τὸ ἀμετάδοτον ὑμῶν,—the rust which you have allowed to accumulate on them by want of use, shall testify against you in judgment,—but, as Wiesinger and Huther rightly, seeing that the rust is the effect of judgment begun, not of want of use,—the rust of them is a token what shall happen to yourselves: in the consuming of your wealth, you see depicted your own), and shall eat (φάγεται is a well-known future, contracted from φαγήσεται: cf. John ii. 17, and the prophecy ref. 4 (2) Kings, καταφάγονται οἱ κύνες τὰς σάρκας Ἰεζαβέλ) your flesh (plur. in reff. Huther remarks that in almost all the places cited, the same verb is used with the noun) as fire (i. e. as fire devours the flesh; which will account for the use of τὰς σάρκας, without giving it any emphatic meaning ("your bloated bodies," "your flesh of which alone you consist," and the like: see De Wette), seeing that fire consumes the flesh first). The Syr., Œc., Grot., Knapp, Wiesinger, al. place the period at ὑμῶν, and connect ὡς πῦρ with ἐθησαυρίσατε, explaining it, ἐν ἐσχάταις ἡμέραις εὑρήσετε τὸν πλοῦτον ὑμῶν ὡς πῦρ ταμιευθέντα ὑμῖν εἰς ὅλεθρον (Œc.),—"quasi ignem in vestro malo asservastis" Grot.). But the reasons given for this are not satisfactory. There is in reality no confusion of metaphor in φάγεται τ. σάρ. ὑμ. ὡς πῦρ, and no want of an expressed object in ἐθησαυρίσατε ἐν ἐσχ. ἡμ., the verb θησαυρίζειν containing its object in itself. Ye laid up treasure in the last days (i. e. in these, the last days before the coming of the Lord, ye, instead of repenting and saving your souls, laid up treasure to no profit; employed yourselves in the vain accumulation of this world's wealth. The aor., as so often when the course of life and action is spoken of, is used as if from the standing-point of the day of judgment, looking back over this life. ἐν is not for εἰς, here or any where: nor is the meaning '*for*' or '*against*' the last days. Estius, Calvin, al., with this idea, follow the vulg. in supplying "iram" after "thesauravistis," as in Rom. ii. 5. Wolf and Morus understand by *the last days*, the last days of life: "Accumulavistis divitias extremæ vitæ parti provisuri:" but this is clearly wrong in N. T. diction: cf. reff.).

4—6.] *Specification of the sins, the incipient judgments for which hitherto have been hinted at* under the figures of rust and moth. And 4.] *the unjust frauds of the rich*, in non-payment of just debts. Behold (belongs to the fervid graphic style), the hire of the workmen (the sentence would be complete without the words τῶν ἐργατῶν: but probably there is tacit reference to the well-known saying (see on 1 Tim. v. 18) used by our Lord, ref. Luke (Matt. x. 10), ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ) who mowed (ἀμάω, from ἅμα, properly to gather together; but commonly used as here of reaping or mowing corn for harvest. So Il. σ. 551, ἔνθα δ' ἔριθοι ἤμων, ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες. See Soph. Antig. 598, and Hermann's note) your fields (reff.), which has been held back (for the sense cf. Levit. xix. 13: Jer. xxii. 13, and esp. ref. Mal. In Sir. xxxi. (xxxiv.)

ABKLP ℵabcd fghjk lmo 13

g = here only. (see Gen. iv. 10. Deut. xxiv. 17 [15].)
h here only. Exod. ii. 23.
i Kings iv. 14.
i Matt. vi. 26
‖ L. Lev. xxiii. 10, 22.
k 1 Pet. iii. 12. Isa. v. 9. xvii. 6. vi. 10 al. Prov. xxix. 21. Amos vi. 4. see Wetst.) 32 (from Isa. liii. 7). Rom. viii. 36 (from Ps. xliii. 22) only. Jer. xii. 3 al. 37 (bis) only. Ps. xxxvi. 33.
l Isa. as above (k) and generally. (claw. usually, = παντοκράτωρ or τῶν δυνάμεων.)
m Ps
n here only. Neh. ix. 25. Isa. lxvi. 11. Sir. xiv. 1 only. (-φή, 2 Pet. ii. 13.)
o Matt.
p 1 Tim. v. 6 only. Ezek. xvi. 49. Sir. xxi. 15 only. (-λη, Sir. xxviii. 13. καταστατελάσε, q = Luke xxi. 34. Ps. ciii. 15. r Acts viii.
s Matt. xiii. 7, 37. Luke vi.
t so 2 Pet. ii. 8.
u 1 Pet. v. 5.

g κράζει, καὶ αἱ h βοαὶ τῶν i θερισάντων εἰς τὰ k ὦτα κυρίου l Σαβαὼθ m εἰσεληλύθαν. 5 n ἐτρυφήσατε o ἐπὶ τῆς γῆς καὶ p ἐσπαταλήσατε, ἐθρέψατε τὰς q καρδίας ὑμῶν ἐν ἡμέρᾳ r σφαγῆς. 6 s κατεδικάσατε, ἐφονεύσατε t τὸν δίκαιον· οὐκ u ἀντιτάσσεται ὑμῖν.

rec εισεληλυθασιν, with KLℵ rel [Thl Œc]: txt B[P], -θεν A [Damasc$_1$].

5. om και A 73 copt [-p$_1$]. rec ins ως bef εν ημερα, with KLℵ^3 rel syrr [arm Ephr$_1$ Antch$_1$] Cyr$_1$ Thl Œc: om AB[P]ℵ^1 18 latt copt.

22, we have ἐκχεῶν αἷμα δ ἀποστερῶν μισθὸν μισθίου), **crieth out** ("Vindictam quasi alto clamore exposcit," Calv. Cf. Gen. iv. 10) **from you** (this, which was suggested by Huther, is better than to take refuge in the idea that ἀπό = ὑπό, and to render, "which has been held back by you:" or than Wiesinger's interpretation, which, recognizing the difference between the two prepositions, makes ἀπό designate, not the direct origin of the act, but the proceeding of the act of robbery from them: and so Winer, § 47, ἀπό, note [2, p. 464, Moulton's Edn.]: but none of the examples which he gives at all come near this one. The most plausible, Luke ix. 22 and xvii. 25, ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων κ.τ.λ., differs in this, that a *Person* is spoken of, whose ἀποδοκιμασία will come from the πρεσβύτεροι: whereas here, where a *thing* is in question, with which the ἀποστεροῦντες deal, we can hardly say that *its* ἀποστέρησις proceeds from them. The other construction is amply justified by reff. The μισθός, which was kept back, and rests with you, cries out *from you*, your coffers, where it lies): **and the cries of them who reaped have entered into the ears of the Lord of hosts** (not only does the abstracted hire cry out from its place, but the defrauded victims themselves join, and the cry is heard of God. For the expressions see reff. This is the only place in the N. T. where κύριος Σαβαώθ is used by any writer: Rom. ix. 29 is a citation. The Jewish character of the whole will sufficiently account for it. Bede gives another reason, which also doubtless was in the Apostle's mind: "Dominum exercituum appellat, ad terrorem eorum, qui pauperes putant nullum habere tutorem").

5.] *Second class of sins: luxury and self-indulgence.* **Ye luxuriated on the earth** (the last words of ver. 4 placed the thought in heaven, where the judgment is laid up) **and wantoned** (ἐτρυφ., ἐσπαταλ., "luxuriare, lascivire: alterum deliciarum, alterum prodigentiæ," Theile. See on ref. 1 Tim.), **ye nourished** (satiated, fattened) **your hearts** (καρδίας as in reff., and in Acts xiv. 17, ἐμπιπλῶν τροφῆς . . τὰς καρδίας ἡμῶν. Although the body is really that which is filled, the heart is that in which the satisfaction of repletion is felt) **in the** (the omission of the art. as so common before ἡμέρα, ὥρα, καιρός: cf. Matt. viii. 29: Winer, § 19. 1) **day of slaughter** (i. e. as Theile, "Similes sunt pecudibus quæ ipso adeo mactationis die se pascunt saginantque lætæ et securæ." Cf. ref. Jer. ἐν is again not for εἰς. This seems the simplest and most obvious interpretation. It need not be dependent on the insertion of the ὡς; the sudden and direct application of the image to the persons addressed requires no particle of comparison. And it is no reason against it, which Huther somewhat petulantly alleges against De Wette, that beasts do not eat more greedily on the day of their slaughter than on any other day; for this is not implied. Even if we grant Huther's own view, that ἡμέρα σφαγῆς is an expression for the day of judgment, this expression derives its force from the above comparison, and will not let us forget it. Many Commentators, as Calvin, Beza, Grot., Laurentius, Bengel, al., understand ἡμ. σφαγῆς to mean a day of banqueting, when oxen and fatlings are slain. Calvin says, "Solebant in sacrificiis solemnibus liberalius vesci quam pro quotidiano more. Dicit ergo divites tota vita continuare festum." This might be allowable, were it not that the analogy of ἐν ἐσχάταις ἡμέραις above seems to demand the other. It is no objection to it (Huther), that thus all allusion to the judgment is lost; this comes in with the other interpretation, and appositely: but is not absolutely required by the sentiment of the verse, which regards the self-indulgence, &c., of the rich while on earth). 6.] *Third class of sins: condemning the innocent.* **Ye condemned, ye murdered the**

7 [v]Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς [w]παρουσιας [v] Heb. vi. 15 reff.
τοῦ κυριου. ἰδοὺ ὁ [x]γεωργὸς [y]ἐκδέχεται τὸν [z]τίμιον [w] Matt. xxiv. 3, 27, 37, 39 only in Gospp. Epp., 1 Cor. xv. 23, 1 Thess. ii. 19. iii. 13
καρπὸν τῆς γῆς, [va]μακροθυμῶν [a]ἐπ' αὐτῷ ἕως λάβῃ
[bc]πρώϊμον καὶ [bd]ὄψιμον· 8 [v]μακροθυμήσατε καὶ ὑμεῖς,

al. fr. [v] 2 Macc. viii. 12. xv. 21 only. [x] Matt. xxi. 33 &c. ||. John xv. 1. 2 Tim. ii. 6 only. Joel i. 11. [y] = Heb. xi. 10 reff. [z] = Acts xx. 24. 1 Pet. i. 19 al. Prov. iii. 15 al.
[a] Matt. xviii. 26, 29. Luke xviii. 7. Sir. xviii. 11. xxxii. (xxxv.) 18. [b] Deut. xi. 14. Jer. v. 24. Joel ii. 23. [c] here only. Hos. vi. 4. [d] here only. Prov. xvi. 15.

7. for αυτω, αυτου KL c f g h k l Thl. rec aft 2nd εως ins αν, with [P]ℵ rel syr-mg [Antch$_1$] Œc-comm: om ABKL d j k l 36 sah Thl. rec ins υετον bef πρωιμον, with AKL[P]13 syrr Thl Œc; καρπον ℵ(ℵ^1 has καρπον τον, ℵ^2 disapproving τον) 9 lat-ff$_1$ syr-mg copt Antch$_1$ Cassiod$_1$: om B m vulg sah arm. πρωιμον AB^1[P]ℵ.
8. aft μακροθυμ. ins ουν Lℵ [vulg-ed] (with fuld tol, not am demid) æth [Antch$_1$].

just man (these words are probably spoken generally, the singular being collective. τὸν δίκαιον, not merely τὸν ἀθῷον; it is his justice itself which provokes the enmity and cruelty of the πλούσιοι. It has been usual to refer these words to the condemnation and execution of Christ. So Œc., ἀναντιῤῥήτως τό, ἐφονεύσατε τὸν δίκαιον, ἐπὶ τὸν χριστὸν ἀναφέρεται. τῇ μέντοι ἐπιφορᾷ, τῇ, οὐκ ἀντιτάσσεται ὑμῖν, ἐκολύνσε τὸν λόγον καὶ πρὸς τοὺς ἄλλους τοὺς τὰ ὅμοια παρὰ τῶν Ἰουδαίων παθόντας. ἴσως δὲ καὶ προφητικῶς τὸ περὶ ἑαυτὸν ὑπεμφαίνει πάθος. So Bede, at some length; Grot., al. But there is surely nothing in the context to indicate this, further than that such a particular case may be included in the general charge, as its most notorious example. I cannot see, with Huther, how the *present* ἀντιτάσσεται makes against this: for anyhow we must suppose a change of sense before the *present* can be introduced: and then it may as well be a description of Christ's patient endurance, or of His present long-suffering, as of the present meekness of the (generic) δίκαιος. But I prefer the latter, and with it the other reference throughout): he (the δίκαιος; Bentley more ingeniously than happily conjectured ὁ κύριος, as an emendation for οὐκ) doth not resist you (the behaviour of the just under your persecutions is ever that of meekness and submission. "οὐκ ἀντιτάσσεται sine copula et pronomine ponderose additur." Schneckenb.). This last clause serves as a note of transition to what follows. So Herder remarks, as cited by Wiesinger: "And thus we have as it were standing before us the slain and unresisting righteous man, when lo the curtain falls: Be patient, brethren, wait!" See, on the whole sense, Amos ii. 6, 7; v. 12; and the description in Wisd. ii. 6—20.

7—11.] *Exhortation to suffering Christians to endure unto the coming of the Lord.* On the connexion, see above. 7.] Be patient (reff.) therefore (the οὖν (ἰδόν. 'matters being so') is a general reference to the prophetic strain of the previous passage: judgment on your oppressors being so near, and your own part, as the Lord's δίκαιοι, being that of unresistingness), brethren (contrast to οἱ πλούσιοι, last addressed), until (ἕως as a preposition, see Winer, § 54. 6. "Non tempus tantum sed rem quoque indicat, qua ἡ θλῖψις μακροθύμως toleranda tollatur." Schneckenb.) the coming of the Lord (i. e. here, beyond all reasonable question, of Christ. ὁ κύριος, it is true, usually in this Epistle is to be taken in the O. T. sense, as denoting the Father: but we have in ch. i. 1 and ii. 1 examples of St. James using it of our Saviour, and it is therefore better to keep so well known a phrase to its ordinary meaning, than with Theile and De W. (but only wahrſcheinlich) to understand it, "Dei, qui Messia adventante invisibili modo præsens est"). *Encouragement by the example of the husbandman.* Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it (with reference to it: quasi sitting over it and watching it: this local superposition is the root of all derived meanings of ἐπί with a dative), till it (better than "he," as Luth. and E. V.) shall have received the early and latter (rain) (see reff., and Winer, Realw. under Witterung. From the latter it appears that the πρώϊμος fell in Oct., Nov., and Dec., extending, with occasional snow, into Jan. (see reff. Deut., Jer.): and after fine spring weather in Feb., the ὄψιμος in March to the end of April (reff. and Jer. iii. 3 Heb. and E. V.). Œc. gives a curious interpretation of the early and latter rain: πρώϊμος ὑετός, ἡ ἐν νεότητι μετὰ δακρύων μετάνοια· ὄψιμος, ἡ ἐν τῷ γήρᾳ. As to ὑετόν has been supplied than that it has been erased): 8.] be ye also patient (as well as, after the example of, the husbandman): establish (confirm, strengthen, both which are required for patience) your

e = Luke xxii. 32. Rom. i. 11. xvi. 25 al. Ps. cxi. 11. (1 Pet. v. 10. Ezek. vi. 2 al.)
f = 1 Pet. iv. 7 reff.
g = here only. (Heb. xiii. 17 reff.)
h Matt. vii. 1.
i ch. iv. 12 reff.
k Acts v. 23. xii. 6. see Matt. xxiv. 23. Rev. iii. 20.
r = ch. i. 3, 4 reff. x. 6. Gal. ii. 14.

ABKLP ℵ a b c d f g h j k l m o 13

[e] στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ [w] παρουσία τοῦ κυρίου [f] ἤγγικεν. 9 μὴ [g] στενάζετε, ἀδελφοί, κατ' ἀλλήλων, [h] ἵνα μὴ [h] κριθῆτε· ἰδοὺ ὁ [i] κριτὴς [k] πρὸ τῶν [k] θυρῶν ἕστηκεν. 10 [l] ὑπόδειγμα λάβετε, ἀδελφοί, τῆς [m] κακοπαθείας καὶ τῆς [n] μακροθυμίας τοὺς προφήτας οἳ ἐλάλησαν τῷ [o] ὀνόματι κυρίου. 11 ἰδοὺ [p] μακαρίζομεν τοὺς [q] ὑπομείναντας. τὴν [r] ὑπομονὴν Ἰὼβ [s] ἠκούσατε, καὶ τὸ [t] τέλος κυρίου [u] ἴδετε,

l Heb. iv. 11 reff. m here only. Mal. i. 13. 2 Macc. ii. 26, 27 only. (-θεῖν, ver. 13.)
n Heb. vi. 12 reff. o so Matt. vii. 22 (3ce). Mark ix. 38 v. r. Lev. xix. 12. p Luke i. 48 only. Gen. xxx. 13.
q = Matt. x. 22. xxiv. 13 ‖ L. Rom. xii. 12. 2 Tim. ii. 12. 1 Pet. ii. 20. Job xiv. 14.
s = Matt. xi. 2. Gal. i. 13 al. 3 Kings x. 1. t see Heb. vi. 8. u so Matt.

9. aft ἀδελφοι ins μου A d 13. 36 Syr coptt [Antch$_1$]. rec κατ' αλληλων bef ἀδελφοι, with Lℵ rel syrr coptt [arm] Thl Œc: om ἀδελφοι K 23. 36. 64. 100-2: txt AB[P] a c d m 13 latt æth.—κατα ℵ. rec κατακριθητε, with Œc: txt ABKL[P]ℵ rel [Antch$_1$] Thl. rec om δ: ins ABKL[P]ℵ rel Thl Œc.

10. om λαβετε A 13 [æth]. rec aft ἀδελφοι ins μου, with KLℵ rel Syr coptt Thl Œc: om AB[P] a c h 13 latt syr arm Chr$_1$ Bede$_1$. rec τ. κακοπ. bef ἀδελφοι, with Œc: txt ABKL[P]ℵ rel latt syrr coptt Chr$_1$ Thl. καλοκαγαθιας ℵ. ins εχετε bef τ. προφ. Aℵ^3: δεχεστε 13 [*sunt* æth]. ins εν bef τω ονοματι B[P] a h l^2 m, *in nomine* latt [arm].—εν ονοματι ℵ [Chr$_1$].

11. rec υπομενοντας, with KL rel: txt AB[P]ℵ a latt(*qui sustinuerunt*) syrr. rec ειδετε, with B^{1}Kℵ: txt AB^{2}L[P] j k m 13 Thl.

hearts, because the coming of the Lord is nigh (perf.: 'hath (already) drawn near, and is therefore at hand,' as the perfects ἕστηκα, ἔγνωκα, &c. Calvin says, "Colligendum robur ad durandum: colligi autem melius non potest, quam ex spe et quasi intuitu propinqui adventus Domini"). 9.] *Exhortation to mutual forbearance.* "Quos ad manifestas et gravissimas improborum injurias fortiter ferendas incitarat, eos nunc hortatur, ut etiam in minoribus illis offensis quæ inter pios ipsos sæpe subnascuntur, vel condonandis vel dissimulandis promti sint. Contingit enim ut qui hostium et improborum maximas sæpe contumelias et injurias æquo animo tolerant, fratrum tamen offensas multo leniores non facile ferant." Horneius (in Huther). **Murmur not, brethren, against one another** (there is not any imprecation of Divine vengeance to be thought of, as Calvin, Theile, al.), **that ye be not judged** (seeing that murmuring against one another involves the violation of our Lord's μὴ κρίνετε (ref. Matt.), he finishes with the following clause there, ἵνα μὴ κριθῆτε: the passive verb here, as there, being to be taken in a condemnatory sense, or at all events as assuming the condemnatory issue): **behold, the Judge standeth before the door** (reff. The Judge, viz. the Lord. These last words are added with a view to both portions of the sentence preceding, not to the latter one only as Huther: μὴ στεν. involving in itself μὴ κρίνετε: the near approach of the Judge is a motive for suspending our own judgment, as well as for deterring us from incurring that speedy judgment on ourselves which we shall incur if we do not suspend it). 10, 11.] *Encouragement to patience in affliction by O. T. examples.* **Take, my brethren, as an example of affliction** (not, 'of enduring' or "suffering affliction," E. V.: the word is strictly objective, and is found parallel with ξυμφορά and the like: so in reff.: and Thucyd. vii. 77, ἐλπίδα χρὴ ἔχειν, μηδὲ καταμέμψασθαι ὑμᾶς ἄγαν αὐτούς, μήτε ταῖς ξυμφοραῖς, μήτε ταῖς παρὰ τὴν ἀξίαν νῦν κακοπαθείαις (spoken by Nicias to the suffering Athenian army in Sicily): so Isocr. p. 127 C, μηδὲ μικρὰν οἴεσθαι δεῖν ὑπενεγκεῖν κακοπάθειαν: which examples are decisive) **and of patience** (beware of the silly hendiadys, which indeed can have no place at all with the right meaning of κακοπάθεια) **the prophets** (so Matt. v. 12) **who spoke in the name** (or, **by the name.** We may consider τῷ ὀνόμ. as equivalent to ἐν τῷ ὀν., or we may explain it as De Wette 'by means of the name') **of the Lord** (God). 11.] *Another example,* in which a further point is gained. **Behold, we count happy them that have endured** (see Matt. v. 10. ὑπομείναντας *may* be a correction to suit the sense, and τέλος below, but it must be adopted as the most ancient reading, and it is connected with Matt. l. c., μακάριοι οἱ δεδιωγμένοι, they who have been persecuted):

ὅτι [v]πολύσπλαγχνός ἐστιν ὁ κύριος καὶ [w]οἰκτίρμων. v here only †. w Luke vi. 36 bis only. Exod. xxxiv. 6. (-μός, Heb. x. 28.)
12 [x]πρὸ πάντων δέ, ἀδελφοί μου, μὴ [y]ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ [z]ὅρκον· [a]ἤτω x 1 Pet. iv. 8. a 1 Cor.

y constr., here only. Isa. lxv. 16. w. ἐν, & εἰς, Matt. v. 34, 35. xvi. 23. Ps. ciii. 21. 1 Macc. x. 31. z Heb. vi. 16, 17 reff.

om ὁ κυριος KL rel vulg-mss Thl : ins A(B)[P]ℵ latt syrr coptt [æth arm] Œc.—om ὁ B.
12. for 1st δε, ουν ℵ¹ [om K l 106-80 arm]. ορκ. bef τινα A.

ye (have) heard of the endurance of Job; see also (not 'and have seen,' which Wiesinger renders even with the reading ἴδετε. The imperative is not as Huther auffallend, but natural enough, see ch. i. 6, 7) **the end of the Lord** ('the termination which the Lord (in O. T. sense) gave:' do not limit your attention to Job's sufferings, but look on to the end and see the mercy shewn him by God); **for** (better than "that," as Huther, al.: the sense being, 'Job's patience is known to you all: do not rest there, but look on to the end which God gave him: and it is well worth your while so to do, for you will find that He is' &c. And this has apparently occasioned the repetition by the Apostle of the word ὁ κύριος, which has been left out by those who imagined that ὅτι introduced merely the result of the inspection, and that therefore no new subject was needed) **the Lord is very pitiful** (πολύσπλαγχνος, a word no where else found: coined after the Heb. רַבְרַחֲמָן (Wiesinger), which the LXX render πολυέλεος, Exod. xxxiv. 6 al., always joined with μακρόθυμος: see in Trommius. We have εὔσπλαγχνος, Eph. iv. 32; 1 Pet. iii. 8) **and merciful** (reff. This remembrance of God's pity and mercy would encourage them also to hope that whatever their sufferings, the τέλος κυρίου might prove similar in their own case).

12—20.] *Various exhortations and dehortations*, connected with the foregoing chiefly by the situation, sufferings, and duties of the readers. 12.] This dehortation from swearing is connected with what went before by the obvious peril that they, whose temptations were to impatience under suffering, might be betrayed by that impatience into hasty swearing and imprecations. That this suffering state of theirs is still in view, is evident from the κακοπαθεῖ τις which follows: that *it alone* is not in view is equally evident, from the εὐθυμεῖ τίς which also follows. So that we may safely say that the Apostle passes from their particular temptations under suffering to their general temptations in life. **But** (contrast of the spirit which would prompt that which he is about to forbid, with that recommended in the last verses) **above all things** (ref.: qu. d. 'So far is the practice alien from Christian meekness, that whatever you feel or say, let it not for a moment be given way to'), **my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath** (ὅρκος for '*formula jurandi*.' The construction of ὄμνυμι with an accus. of the thing sworn by is classical: that with εἰς or ἐν, as in ref. Matt., according to Hebraistic usage. Huther's note here is valuable and just: "It is to be noticed, that swearing *by the name of God* is not mentioned: for we must not imagine that this is included in the last member of the clause, the Apostle intending evidently by μήτε ἄλλον τινὰ ὅρκον to point only at similar formulæ, of which several are mentioned in ref. Matt. Had he intended to forbid swearing by the name of God, he would most certainly have mentioned it expressly: for not only is it in the law, in contradistinction to other oaths, commanded,—see Deut. vi. 13; x. 20: Ps. lxiii. 11,—but in the Prophets is announced as a token of the future turning of men to God: ref. Isa.: Jer. xii. 16; xxiii. 7, 8. The omission of notice of *this oath* shews that James in this warning has in view only the abuse, common among the Jews generally and among his readers, of introducing in the common every-day affairs of life, instead of the common yea and nay, such asseverations as those here mentioned: so that we are not justified in deducing from his words any prohibition of swearing in general, as has been attempted by many expositors of our Epistle, and especially by Œc., Bede, Erasm., Theile, De Wette, Neander, al. (on the other hand the following Commentators refer St. James's prohibition to light and trifling oaths: Calv., Est., Laurentius, Grot., Pott, Michaelis, Storr, Morus, Schneckenburger, Kern, Wiesinger, al.). The use of oaths *by heaven*, &c., arises on the one hand from forgetting that every oath, in its deeper significance, is a swearing *by God*, and on the other from a depreciation of simple truth in words: either way therefore from a lightness and frivolity which is in direct contrast to the earnest which is in direct contrast to the earnest seriousness of a Christian spirit." See my note on Matt. l. c.): **but** (contrast to the habit of swearing) **let** (on the form ἤτω,

δε υμῶν τὸ [b] ναὶ ναὶ καὶ τὸ [b] οὒ οὔ, ἵνα μὴ [c] ὑπὸ κρίσιν [c] πέσητε. 13 [d] κακοπαθεῖ τὶς ἐν ὑμῖν; προσευχέσθω· [e] εὐθυμεῖ τίς; [f] ψαλλέτω. 14 ἀσθενεῖ τὶς ἐν ὑμῖν; [g] προσκαλεσάσθω τοὺς [h] πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν [i] ἐπ' αὐτὸν [k] ἀλείψαντες αὐτὸν [km] ἐλαίῳ ἐν τῷ [n] ὀνόματι κυρίου, 15 καὶ ἡ [n] εὐχὴ τῆς πίστεως [o] σώσει τὸν

...προσευξασθ. 1. ABKLP ℵ a b c d f g h j k m o l3

b Matt. v. 37. see 2 Cor. i. 17 &c. c here only. ὥστε μηδ' ὑπὸ λόγον πίπτειν τὴν ἀδικίαν αὐτῶν, Polyb. iv. 15. 11. d 2 Tim. ii. 9. iv. 5 only. Jon. iv. 10 only. (-θεια, ver. 10.) c Acts xxvii. 22 only τ. hypoth. indic., 1 Cor. vii. 18, 27. f Rom. xv. 9. 1 Cor. xiv. 15 bis. Eph. v. 19 only. Judg. v. 3 al. fr. g Matt. x. 1 al. fr. h = 1 Pet. v. 1 reff. i = Mark xv. 24. John xix. 24 (from Ps. xxii. 19). 1 Cor. vii. 36. k Mark vi. 13. Luke vii. 46. 2 Kings xiv. 2. l as above (k,). Matt. vi. 17. Mark xvi. 1. Luke vii. 38, 46. John xi. 2. xii. 3 only. m Matt. xxv. 3 &c. Heb. i. 9 al. n = here only. (Acts xviii. 18. xxi. 23 only.) Prov xv. 29. o = Matt. ix. 21. Mark v. 23 al.

ins ο λογος bef υμων (*from Matt* v. 37) ℵ[1](ℵ[3] disapproving) [8. 25. 33-marg vulg(not fuld harl) copt æth]. Steph ins εις bef υποκρισιν, with KL[P] rel arm Antch$_1$ Thl Œc: om ABℵ 13 latt syrr coptt æth [Damasc$_1$].

14. for 1st αυτον, αυτους ℵ[1] [26]. om 2nd αυτον B[P] a lat-*ff*$_1$ [Damasc$_1$]. rec ins του bef κυριου, with KL[P]ℵ rel [Damasc$_1$] Chr$_1$ Thl Œc: om A f 38. 67. 100 lectt-17-18 [arm].—om κυριου B.

[15. προσευχη P b o 27-9. 66[2]. 96. 142.]

see Winer, Gramm. § 14. 2. It is found *only*, in all Greek classical literature, in Plato, Rep. ii. p. 361 c) **your yea be yea, and (your) nay, nay** (it is hardly possible here to render 'But let yours be (your habit of conversation be) yea yea and nay nay,' on account of the *position* of the emphatic **ὑμῶν**: which in that case must have stood before the verb, **ὑμῶν δὲ ἤτω**, and even then might have been rendered the other way. As it is, the **ὑμῶν τὸ ναί** lies too close together to be disjoined as subject, leaving the other **ναί** for predicate. So that, in form at least, our precept here differs slightly from that in St. Matt. The fact represented by both would be the same: confidence in men's simple assertions and consequently absence of all need for asseveration): **that ye fall not under judgment** (i. e. condemnation: not as the meaning of **κρίσις**, but as the necessary contextual result. The words in fact nearly = **ἵνα μὴ κριθῆτε** above. Notice, that there is here no exhortation to truthful speaking, as so many Commentators have assumed, e. g. Thl., Œc., Zwingle, Calv., Grot., Bengel, Schneckenb., Stier, al.: that is not in question at all). **13.**] The connexion seems to be, Let not this light and frivolous spirit at any time appear among you; if suffering, or if rejoicing, express your feelings not by random and unjustifiable exclamations, but in a Christian and sober manner, as here prescribed. **Is any among you in trouble** (the classical usages are **κακοπαθοῦντες τοῦ χωρίου τῇ ἀπορίᾳ**, Thuc. iv. 29, of the Athenian soldiers besieging the Lacedæmonians in Sphacteria,—ib. i. 122, **πόλεις τοσάσδε ὑπὸ μιᾶς κακοπαθεῖν**, &c. The *suffering inflicted, not the state of him who suffers*, is called **κακοπάθεια**; see on ver. 10) **? let him pray. Is any in joy** (light of heart) **? let him sing praise** (lit. play on an instrument: but used in reff. Rom. and 1 Cor. and elsewhere of singing praise generally. The word '*Psalm*' is an evidence of this latter sense). **14.**] **Is any sick among you** (here one case of **κακοπάθεια** is specified, and for it specific directions are given) **? let him summon to him** (send for) **the elders of the congregation** (to which he belongs: but not, *some one among those elders*, as Estius, Corn. a-Lap., and other Rom.-Cath. interpreters: cf. the Council of Trent, Sess. xiv. De Extr. Unct. can. 4 ("Si quis dixerit, presbyteros Ecclesiæ, quos beatus Jacobus adducendos esse ad infirmum inungendum hortatur, non esse sacerdotes ab Episcopo ordinatos, sed ætate seniores in quavis communitate, ob idque proprium Extremæ Unctionis ministrum non esse solum sacerdotem: anathema sit"), and Justiniani's vindication of the application of this passage to their sacrament of extreme unction: on which see below. The **πρεσβύτεροι** are not simply "ætate seniores in quavis communitate," but those who were officially **πρεσβύτεροι**, or **ἐπίσκοποι**, which in the apostolic times were identical: see notes on Acts xx. 17, 28: so that "sacerdotes ab Episcopo ordinatos" above, would, as applied to the text, be an anachronism), **and let them pray over him** (**ἐπ' αὐτόν**, either, 1. literally, as coming and standing over his bed: or, 2. figuratively, with reference to him, as if their intent, in praying, went out towards him. Either way, the signification of *motion* in **ἐπί** with an accus. must be taken into account, and we must not render '*for him*.' On the Pres-

p κάμνοντα, καὶ q ἐγερεῖ αὐτὸν ὁ κύριος· κἂν r ἁμαρτίας ᾖ πεποιηκώς, t ἀφεθήσεται αὐτῷ. 16 u ἐξομολογεῖσθε

p Heb. xii. 3 (Rev. ii. 3 rec.) only. Job x. 1.
q = Mark i. 31. Matt. viii. 15. ix. 5, 6, 7 al.
r 1 Pet. ii. 22 reff.
s = 1 Cor. vi. 18.
t = & constr., Matt. xii. 31, 32.
u = Matt. iii. 6 ‖ Mk. Acts xix. 18 ‡.

byters praying, Bengel says, "qui dum orant, non multo minus est quam si tota oraret Ecclesia"), **anointing** (or, *when they have anointed*) **him with oil in the name of the Lord** (the ἐν τῷ ὀν. κυρ. belongs to ἀλείψαντες, not, as Gebser, to προσευξ., nor as Schneckenburger, to both. And thus joined, they shew that the anointing was not a mere human medium of cure, but had a sacramental character: cf. the same words, or ἐπὶ τῷ ὀν., εἰς τὸ ὀν., used of *baptism*, Matt. xxviii. 19: Acts ii. 38; x. 48; xix. 5: 1 Cor. i. 13, 15. κυρίου here is probably Christ, from analogy: His name being universally used as the vehicle of all miraculous power exercised by his followers). 15.] **And the prayer of faith** (gen. subj.: the prayer which faith offers) **shall save** (clearly here, considering that the forgiveness of sins is separately stated afterwards, σώσει can *only* be used of *corporeal healing*, not of the salvation of the soul. This has not always been recognized. The R.-Cath. interpreters, who pervert the whole passage to the defence of the practice of extreme unction, take σώσει of the salvation of the soul. Thus Corn. a-Lapide: "*Oratio fidei*, id est, sacramentum et forma sacramentalis extremæ unctionis, *salvabit infirmum*, hoc est, conferet ei gratiam qua salvetur anima." Some Commentators, as Lyra and Schneckenb., take both meanings. The Council of Trent prevaricates: "Ægroti animam alleviat et confirmat (unctio extrema), magnam in eo divinæ misericordiæ fiduciam excitando: qua infirmus sublevatus, et morbi incommoda ac labores levius fert, et tentationibus dæmonis calcaneo insidiantis facilius resistit: et sanitatem corporis interdum, ubi saluti animæ expedierit, consequitur") **the sick man** (κάμνω, *ægroto*, is classical, even in its absolute use: cf. Soph. Phil. 262: Xen. Cyr. i. 6. 16), **and the Lord** (most probably Christ, again: He who is Lord in the Christian Church) **shall raise him up** (from his bed of sickness: see reff. Here again our R.-Cath. friends are in sad perplexity. The vulg. led the way with its "*alleviabit*." The interpretations may be seen in Corn. a-Lap., Justiniani, Estius, al. Cf. the Council of Trent above. A curious contrast is furnished by the short comm. of Œc.: τοῦτο καὶ τοῦ κυρίου ὅτι τοῖς ἀνθρώποις συναναστρεφομένου οἱ ἀπόστολοι ἐπίλουν, ἀλείφοντες τοὺς ἀσθενοῦντας ἐλαίῳ καὶ ἰάμενοι): **even if** (κἂν precedes a climax: see the sense below. So that the καί is not copulative, but the sentence is abruptly introduced) **he have committed** (he be *in a state of having committed*, i. e. abiding under the consequence of, some commission of sin; for so the *perf.* implies; and hereby the sin in question is presumed to have been the working cause of his present sickness. So Bede: "Multi propter peccata in anima facta, infirmitate vel etiam morte plectuntur corporis:" citing 1 Cor. xi. 30. On this necessary force of the perfect, see Winer, § 40. 4: and on the sense, cf. Matt. ix. 2, 5 f.: John v. 14) **sins, it shall be forgiven him** (supply as a subject, τὸ πεποιηκέναι, from the foregoing). Among all the daring perversions of Scripture by which the Church of Rome has defended her superstitions, there is none more patent than that of the present passage. Not without reason has the Council of Trent defended its misinterpretation with the anathema above cited: for indeed it needed that, and every other recommendation, to support it, and give it any kind of acceptance. The Apostle is treating of a matter totally distinct from the occasion, and the object, of extreme unction. He is enforcing the efficacy of the prayer of faith in afflictions, ver. 13. Of such efficacy, he adduces one special instance. In sickness, let the sick man inform the elders of the Church. Let them, representing the congregation of the faithful, pray over the sick man, accompanying that prayer with the symbolic and sacramental act of anointing with oil in the name of the Lord. Then, the prayer of faith (see Corn. a-Lap. above for the audacious interpretation) shall save (heal) the sick man, and the Lord shall bring him up out of his sickness; and even if it were occasioned by some sin, that sin shall be forgiven him. Such is the simple and undeniable sense of the Apostle, arguing for the efficacy of prayer: and such, as above seen, the perversion of that sense by the Church of Rome. Here, as in the rest of these cases, it is our comfort to know that there is a God of truth, whose judgment shall begin at His Church. Observe, the promises here made of recovery and forgiveness are unconditional, as in Mark xvi. 18 al. 16.] *A general injunction* arising out of a circumstance necessarily to be inferred in the preceding example. There, the sin would of necessity have been

v Matt. vi. 14, 15. xviii. 35. 2 Cor. v. 19. Eph. i. 7 al. Ezek. iii. 20. w = Gal. v. 6. Heb. ix. 17. x 1 Tim. ii. 1. Heb. v. 7 reff. only ℣. Wisd. vii. 3 only.

οὖν ἀλλήλοις * τὰ [v]παραπτώματα, καὶ εὔχεσθε ὑπὲρ ABKLP
ἀλλήλων, ὅπως ἰαθῆτε. πολὺ [w]ἰσχύει [x]δέησις δικαίου [y]ἐνεργουμένη. 17 Ἠλίας ἄνθρωπος ἦν [z]ὁμοιοπαθὴς ἡμῖν, ℵ a b c d f g h j k m o 13

y = Gal. v. 6. Col. i. 29. 2 Thess. ii. 7 al. z Acts xiv. 15

16. rec om οὖν, with L rel lat-ff$_1$ æth [arm] Thl Œc: ins ABK[P]ℵ a c g 36 vulg syr coptt. * τὰς ἁμαρτίας AB[P]ℵ a c d 13 [Ephr$_1$]: τα παραπτωματα KL rel [Damasc$_1$-ed] Thl Œc. προσευχεσθε A B[(-θαι B^1) Ephr$_1$].

confessed to the πρεσβύτεροι, before the prayer of faith could deal with it. And seeing the blessed consequences in that case, —'generally,' says the Apostle, in all similar cases, 'and one to another universally, pursue the same salutary practice of confessing your sins.' **Confess therefore to one another** (emphatically placed before τὰ παραπτώματα—'not only to the presbyters in the case supposed, but to one another generally') **your transgressions** (i. e. not merely, as Wolf, al., offences against your brethren; but also sins against God: cf. ref. Matt. vi.), **and pray for one another, that ye may be healed** (in case of sickness, as above. The context here forbids any wider meaning: and so rightly De Wette, Wiesinger, and Huther. So even Corn. a-Lap., "id est, ut sanemini, scilicet, ab infirmitate quæ vos detinet." On the other hand Justiniani, "recte Latinus interpres animæ sanitatem intellexit, hoc est, salutem sempiternam." And similarly Estius, Carpzov, Grot., al. Baumgarten, Schneckenburger, Kern, al., would join both). It might appear astonishing, were it not notorious, that on this passage among others is built the Romish doctrine of the necessity of confessing sins to a priest. As a specimen of *the way in which* it is deduced, I subjoin Corn. a-Lapide's exegesis: "'*Alterutrum*,' id est, homo homini, similis simili, frater fratri confitemini, puta sacerdoti, qui licet officio sit superior, natura tamen est par, infirmitate similis, obligatione confitendi æqualis." Cajetan, on the contrary, denies that "sacramental confession" is here spoken of: "nec hic est sermo de confessione sacramentali" [here, as in so many other cases, the much-vaunted unity of Roman interpreters embracing the most opposite opinions]. **The supplication of a righteous man** (i. e. of one who shews his faith by his works, see ch. ii. 24) **availeth much in its working** (i. e. worketh very effectually. Much doubt has arisen about the meaning and reference of ἐνεργουμένη. It is usually taken as in E. V., "the effectual fervent prayer,"—as an epithet to δέησις, setting forth its fervency. Œc. seems to take it passively, "helped forward by the sympathy of the person prayed for:" for he says, ἐνεργεῖται ἡ τοῦ δικαίου εὐχή, ὅταν καὶ ὁ ὑπὲρ οὗ εὔχεται συμπράττῃ διὰ κακώσεως πνευματικῆς τῷ εὐχομένῳ. ἂν γάρ, ἑτέρων ὑπὲρ ἡμῶν εὐχομένων, σπαταλαῖς ἡμεῖς σχολάζωμεν κ. ἀνέσεσι κ. ἐκδεδιητημένῳ βίῳ, ἐκλύομεν διὰ τούτου τὸ σύντονον τῆς εὐχῆς τοῦ ὑπὲρ ἡμῶν ἀγωνιζομένου. The following is from Huther's note: "Michaelis explains it 'preces agitante Spiritu sancto effusæ:' Carpzov, δέησις διὰ πίστεως ἐνεργουμένη: Gebser understands prayer in which the suppliant himself works for the accomplishment of his wish: similarly Calvin,—'Tunc vere in actu est oratio, quum succurrere contendimus iis, qui laborant.' Commonly, ἐνεργουμένη is assumed to be synonymous with ἐνεργής or ἐνεργός (ἐκτενής, Luke xxii. 44: Acts xii. 5), 'strenuus,' 'intentus,' 'earnest,' &c.: and this qualification of the prayer of the righteous man is attached to πολὺ ἰσχύει as its condition (so Wiesinger, and similarly Erasm., Beza, Gataker, Horneius, Grot., Wolf, Baumg., Hottinger, Schneckenb., Kern, Theile, al.). This interpretation however has not only, as Wiesinger confesses, N. T. usage against it, but can hardly be justified from the context, it being necessarily implied that the prayer of the righteous man is not a dead and formal one. Besides which, the force of the general sentence, πολὺ ἰσχύει δέησις δικαίου, suffers much from the appending of a condition under which alone the sentence could be true. Rightly therefore does Pott adhere to the *verbal* meaning of the participle ἐνεργουμένη, in periphrasing, πολὺ ἰσχύει ἐνεργεῖν, or πολὺ ἰσχύει καὶ ἐνεργεῖ δέησις: but both these periphrases are arbitrary: the first weakens the force of ἰσχύει, and the second makes the two ideas co-ordinate, which the Apostle never intended. At all events we must connect ἐνεργουμένη closely with ἰσχύει: not as above, but so that by it may be expressed that which is the field or element of the πολὺ ἰσχύειν: the prayer of the righteous can do much *in its working* (not, as De Wette, if it developes itself in act). That it *does work*, this is assumed: that, besides working, it πολὺ ἰσχύει, this is it which St. James puts forward, and confirms by the follow-

καὶ [a]προσευχῇ [ab]προσηύξατο [c]τοῦ μὴ [d]βρέξαι, καὶ οὐκ [d]ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ· 18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς [ef]ὑετὸν [e]ἔδωκεν, καὶ ἡ γῆ [g]ἐβλάστησεν τὸν καρπὸν αὐτῆς.

19 Ἀδελφοί μου, ἐάν τις ἐν ὑμῖν [h]πλανηθῇ ἀπὸ τῆς [i]ἀληθείας καὶ [k]ἐπιστρέψῃ τὶς αὐτόν, 20 γινώσκετε ὅτι ὁ

a see Eph. vi. 18. b constr. inf. (w. τοῦ here only), Luke xxii. 40. c Matt. ii. 13. Acts xxi. 12. d here bis. Matt. v. 45. Luke vii. 38, 44. xvii. 29. Rev. xi. 6 only. (3 Kings xvii. 1.) Isa. v. 6. e 3 Kings xviii. 1. Acts xiv. 17. Job v. 10. f as above (c). Acts xxviii. 2. Heb. vi. 7. Rev. xi. 6 only. g trans., here only. Gen. i. 11. intr., Matt. xiii. 26. Mark iv. 27. Heb. ix. 4. h Heb. v. 2 reff. i ch. iii. 14. k trans., Luke i. 16, 17. Lam. v. 21.

18. εδωκεν bef υετον A 13. 73 latt Syr coptt: εδωκεν τον υετον ℵ.

19. rec om μου, with L rel Did$_1$ Œc: ins ABK[P]ℵ a b c d m o 36 [latt syrr coptt arm] Thl. ins οδου της bef αληθειας ℵ d j [5. 7. 8. 13. 22. 36. 40-marg. 65 Syr copt arm].

20. rec γινωσκετω, with AKL[P]ℵ rel latt: txt B c m syr æth. (13 def.)

ing example of Elias"). **17, 18.**] *Example of this effectual prayer, in the case of Elias.* **17.**] **Elias was a man of like passions with us** (this precedes, to obviate the objection that the greatness of Elias, so far out of our reach, neutralizes the example for us weak and ordinary men. There is no contrast to δίκαιος intended, as Gebser, but rather Elias is an example of a δίκαιος: nor again can ὁμοιοπαθής be taken to signify "involved in like sufferings," as Laurentius and Schneckenb.: see reff.), **and he prayed with prayer** (made it a special matter of prayer: not, "*prayed earnestly*," as E. V., Schneckenb., Wiesinger, al. This adoption of the Heb. idiom merely brings out more forcibly the idea of the verb) **that it might not rain** (the gen. of the intent: the purport and purpose of the prayer being mingled, as so commonly: cf. on the similar προσεύχεσθαι ἵνα, note, 1 Cor. xiv. 13. This fact is not even hinted at in the O. T. history in 1 Kings xvii. ff.; nor the following one, that he prayed for rain at the end of the drought: though this latter may perhaps be implied in 1 Kings xviii. 42 ff.), **and it rained not** (the use of βρέχειν for to rain is found first in prose, according to Lobeck, Phryn. p. 291, in Polyb. xvi. 12. 3: then in Arrian, Epict. i. 6. 30, and in LXX, N. T. and subsequent writers. Classically, it is poetical only. The impersonal use appears to be confined to later writers) **on the earth for three years and six months** (so also Luke iv. 25: and in the Jalkut Simeoni, on 1 Kings xvi., where we have, "Anno xiii. Achabi fames regnabat in Samaria per tres annos et dimidium anni." There is no real discrepancy here, as has been often assumed, with the account in 1 Kings: for as Benson has rightly observed, the words "in the third year" of 1 Kings xviii. 1 by no necessity refer to the duration of the famine, but most naturally date back to the removal of Elijah to Zarephath, ib. xvii. 8 ff.: cf. the same "many days" in ib. ver. 15, where indeed a variation is "for a full year." I cannot see how Huther can hold this to be an insufficient explanation, because we are bound to regard the drought as beginning immediately after Elijah's announcement 1 Kings xvii. 1: nor how it appears that that announcement must necessarily have been made at the end of the summer season during which it had not rained):

18.] **and again he prayed** (see above), **and the heavens gave rain** (reff.) **and the earth brought forth** (βλαστάω or -άνω is properly an intr. verb, but used transitively in the 1 aor., as some other verbs. So in Hippocrates (Palm and Rost's Lex.), Apoll. Rhod. i. 1131 (*οὔ ποτε νύμφη Ἀγχιάλη, Δικταῖον ἀνὰ στέος, ἀμφοτέρῃσιν Δραξαμένη γαίης Οἰαξίδος ἐβλάστησε*), and later writers) **her fruit** ("quas ferre solet," Schneckenb.).

19, 20.] *The importance and blessing of reclaiming an erring brother.* This is very nearly connected with the foregoing; the duty of mutual advice and correction, with that of mutual confession and prayer. **19.**] **Brethren, if any among you be seduced** (lit. passive; and there is no reason why the passive signification should not be kept, especially when we remember our Lord's warning, βλέπετε μή τις ὑμᾶς πλανήσῃ) **from the truth** (not merely truth practical, of moral conduct, but that ἀλήθεια which is the subject of the λόγος whereby our regeneration took place, ch. i. 18—the doctrine of Christ, spiritual and practical), **and one convert him** (turn him back to the truth, reff.),

20.] **know** (or, with the rec. γινωσκέτω, *let him know*, viz. the last τις, ὁ ἐπιστρέψας—for his comfort, and for the

l = Rom. i. 27. 2 Pet. ii. 18. Jude 11. Jer. xxiii. 17.
m Heb. v. 7 reff.
n 1 Pet. iv. 8.
o Ezek. xxviii. 16.

[k] ἐπιστρέψας ἁμαρτωλὸν ἐκ [l] πλάνης ὁδοῦ αὐτοῦ [m] σώσει ABKLP ℵ a b c d
[m] ψυχὴν ἐκ θανάτου, καὶ [n] καλύψει [no] πλῆθος [o] ἁμαρτιῶν. f g h j k m o 18

ΙΑΚΩΒΟΥ.

ins την bef ψυχην A 73. 81 [arm]. add αυτου A[P]ℵ 13. 36 vulg vind Cyr[1-P] Did[1] Ambrst Cassiod. aft θανατου ins αυτου B [lat-ff[2] æth].

SUBSCRIPTION. τελος· του αγιου αποστολου ιακωβου επιστολη καθολικη L: [ιακ. αποστ. επ. καθολ. P 63:] τελος h: om rel: ιακωβου επιστολη A 40. 69: επιστολη ιακωβου ℵ: txt B.

encouragement of others to do the like by this proclamation of the fact), **that he who converteth** (not, '*has converted*:' our English present, when connected with a future, exactly gives the aor. participle. The first action is necessarily antecedent to the second, which is all that the Greek requires) **a sinner from the error of his way** (thus is the person converted more generally expressed than before; not only, τὸν πλανηθέντα, but any ἁμαρτωλόν) **shall save a soul from death** (in eternity: the future shews that the σωτηρία spoken of is not contemporary with the ἐπιστρέψαι, but its ultimate result), **and shall cover a multitude of sins** (viz. by introducing the convert into that state of Christian faith, wherein all sins, past, present, and future, are forgiven and done away. See reff. and for the expression, Ps. xxxi. 1: Neh. iv. 5 LXX. The ἁμαρτιῶν, following ἁμαρτωλόν, necessarily binds the reference to the converted, not the converters. It is not τῶν ἁμαρτιῶν αὐτοῦ (as Syr., "hideth the multitude of his sins"), because the Apostle wishes to put in its most striking *abstract* light the good deed thus done. The objection (Whitby) that thus we should have a tautology,—the saving of his soul including the covering of his sins, is entirely obviated by this latter consideration: even without Wiesinger's reply, that "the words carry on further the σώσει ψυχήν, and state the ground of that salvation." The idea that they are the sins of the converter (Zacharias Ep. i. ad Bed., Erasmus, Whitby, Hammond, al.) is thus as abhorrent from the context, as it is generally repugnant to apostolic teaching: cf. on the whole, 1 Pet. iv. 8. "Commendat," says Calvin, "fratrum correctionem ab effectu, ut majore studio in eam intenti simus").

ΠΕΤΡΟΥ Α.

ABKLP ℵ a b c d f g h j k m o 13 I. [1] Πέτρος ἀπόστολος Ἰησοῦ χριστοῦ [a] ἐκλεκτοῖς [b] παρ- [a] ch. ii. 4 &c. Matt. xx. 16. Luke xviii. 7. Tit. i. 1.
ἐπιδήμοις [c] διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, [2 John 1 al. Isa. xliii. 20.
Ἀσίας καὶ Βιθυνίας, [2] κατὰ [d] πρόγνωσιν θεοῦ πατρός, [b] Heb. xi.
13 reff. 6. xi. 19 only. [c] John vii. 35. James i. 1 only. Ps. cxlvi. 2. [d] Acts ii. 23 only ℣. Judith ix.

TITLE. Steph πετρου καθολικη επιστολη πρωτη: elz πετρου του αποστολου επιστολη καθ. πρωτη: επ. καθ. α' του αγιου και πανευφημου αποστολου πετρου L: πετρου επιστολη α' ACℵ j k m o 13: [πετρου . . . P:] txt B. (After the title three lines are lost in C.)

CHAP. I. 1. aft εκλεκτοις ins και (but erased) ℵ[1] [syrr]. om ασιας ℵ[1]. om και βιθυνιας B[1].

CHAP. I. 1, 2.] ADDRESS AND GREETING: corresponding generally with those of St. Paul's Epistles, designating however himself more briefly, and his readers more at length. 1.] **Peter** (the Greek form of the name Cephas, a stone, given him by our Lord, see John i. 43: in 2 Pet. i. 1 it is "Symeon Peter") **an apostle of Jesus Christ, to the elect strangers** (see on παρεπιδήμοις, Heb. xi. 13 note. ἐκλεκτοῖς, chosen of God to His adopted family in Christ. The construction is irregularly carried on from ἐκλ. by κατὰ πρόγνωσιν κ.τ.λ. below, where see) **of the dispersion** (i. e. belonging to the *Jewish* dispersion, as in reff. This leading character of the readers of 1 Peter has been acknowledged generally: see testimonies in Prolegg. At the same time, as there argued (§ iii. 3 ff.), there is no reason to exclude Gentile Christians from among them, as forming part of the Israel of God. Indeed, such readers are presupposed in the Epistle itself: cf. ver. 14; ch. ii. 10; iv. 3) **of Pontus** (see Acts ii. 9, note), **Galatia** (see Prolegg. to Gal. § ii.), **Cappadocia** (Acts, ut supra), **Asia** (not quite as in Acts ii. 9; xvi. 6, where Phrygia is distinguished from it: here it must be included) **and Bithynia** (Acts xvi. 7, note: and on the whole geographical extent embraced by the terms, and inferences to be gathered from their order of sequence, see Prolegg. § iii. 6 ff., iv. 17). 2.] **according to** (i. e. *in pursuance of*. The local meaning of κατά with an accus., 'along (down) the direction of,' gives at once the derived meaning here. κατὰ πρόγ. κ.τ.λ. follows ἐκλεκτοῖς, the emphatic position of the predicative epithet having as it were left its sound yet ringing in the ear, so that this epexegesis of it, though unusual, does not occasion any difficulty. Œc., as also Cyr.-alex. de Recta Fide (Huther), joins κατὰ πρόγν. with ἀπόστολος: which can hardly be) **foreknowledge** (not merely "prævisio fidei," as Calov., but nearly synonymous with βουλή or προορισμός. It may be, and often is, this "prævisio" merely: see the word πρόγνωσις in Suicer, and Origen in Cramer's Catena: but can hardly be this here, where it is made distinctly to be the moving cause of election. See again on ver. 20, where the signification "fore-decreed" is necessary to the context. "The difference between προγιγνώσκειν and προορίζειν is this, that in the former idea, the fact of knowledge is especially put forward, seeing that all God's decrees rest on the ground of His omniscience." Huther. "Eligendos facit Deus, non invenit," is an important remark of Augustine. Cf. Hofmann's Schriftbeweis, i. 228 ff.) **of God the Father** (thus indicated, as

e 2 Thess. ii 13. f 1 Thess. iv. 3 &c. g & constr., Rom. i 5. xvi. 26. 2 Cor. x. 5. (Heb. v. 9 reff.) h Heb. xii. 24 (reff.) only. i gen., 2 Cor. xi. 26. j = Matt. xxiv. 12. 2 Pet. i. 2. Jude 2. Dan. iii. 31. 31. Eph. i. 3 only. Gen. ix. 26. James i. 27. m Eph. ii. 4 al. Num. xiv. 19. 51. vii. 38. Acts vii. 38. Heb. x. 20. ch. ii. 4.

ἐν [e][f] ἁγιασμῷ [g] πνεύματος, εἰς [g] ὑπακοὴν καὶ [h] ῥαντισμὸν [f] αἵματος Ἰησοῦ χριστοῦ. χάρις ὑμῖν καὶ εἰρήνη [j] πληθυνθείη.

3 [k] Εὐλογητὸς ὁ [l] θεὸς καὶ [l] πατὴρ τοῦ [l] κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ [m] ἔλεος [n] ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα [o] ζῶσαν δι' [p] ἀναστάσεως Ἰησοῦ

C πνευματος... ABCKL Pℵ a b c d f g h j k m o 13

k Mark xiv. 61. Luke i. 68. Rom. i. 25. ix. 5. 2 Cor. i. 3. xi. 31. Eph. i. 3 only. Gen. ix. 26. l Paul (Rom. xv. 6. Eph. i. 3 al.) only, exc. here and Rev. i. 6. see James i. 27. m Eph. ii. 4 al. Num. xiv. 19. n ver. 23 only †. o = John iv. 10. vi. 51. vii. 38. Acts vii. 38. Heb. x. 20. ch. ii. 4. p Luke xx. 35. Acts iv. 2. see Phil. iii. 11.

3. [εἰς ὑμας, with 23. 38[1]: txt ABCKLPℵ rel.] διὰ ℵ a[2].

leading on to the great mystery of the Holy Trinity in the work of our salvation) **in** (not "*through*," as E. V.: the **κατά** betokens the origin, and enduring pattern after which,—**ἐν**, the conditional and abiding element in which, and **εἰς**, the result for which. So that **ἐν** is nôt = **εἰς τὸ εἶναι ἐν** as De Wette) **sanctification** (reff.) **of the Spirit** (gen. subjective, or rather *efficient*, the Spirit being the worker of the sanctification: **πνεύματος**, not, as Beza, "vel spiritus sanctus, vel anima, quæ sanctificatur") **unto** (*result as regards us*—the fruit which we are to bring forth, and the state into which we are to be brought) **obedience** (absolutely, Christian obedience, the obedience of faith, as in ver. 14: see reff.: not to be taken with **Ἰησοῦ χριστοῦ**, which belongs closely to **αἵματος**) **and sprinkling of the blood of Jesus Christ** (i. e. admission into and standing in that covenant, whose atoning medium is Christ's blood,—and mode of application, the sprinkling of that blood on the heart by faith. The allusion is to Exod. xxiv. 8, where the covenant was inaugurated by sprinkling the blood on the people. This, as Huther remarks, was the only occasion on which the blood was thus sprinkled on *persons*: for on the great day of atonement, only the sacred vessels were thus sprinkled. So also in Heb. ix. 13. But we need not confine the virtue of the sprinkling to *admission into* the covenant. Doubtless its *purifying power*, especially as connected with **ὑδρακοή**, is also in the mind of the Apostle. And thus Hofmann, Schriftb. ii. 1. 305: maintaining that the Death of Christ is not only, *as looking back on the past*, a propitiation for sin, thereby removing the obstacle which stood in the way of God's gracious purpose towards man,—but also, *looking forward to the future*, a capacitating of us for the participation in God's salvation: just as Israel, sin having been atoned for by the sacrifice itself, was admitted into the actual state of reconciliation by the sprinkling on them of the sacrificial blood. The gen. **αἵματος** is that of the object, or material with which: cf. Heb. ix. 21, **αἵματι ἐρράντισεν**. "By this description of the readers, an anticipation is given of the whole train of thought in the Epistle: the aim of which is to impress the blessed certainty of salvation, and with that, the obligations incurred by receiving God's gift." Harless): **grace and peace be multiplied unto you** (so, but more fully, in reff. 2 Pet. and Jude. "Pax a gratia distinguitur, tanquam fructus et effectus a sua causa." Gerhard. "Pax vestra multiplicetur" is quoted as a Rabbinical salutation by Wetstein and Schöttgen).

3—12.] The Apostle *begins*, much after the manner of St. Paul in the opening of his Epistles, *with giving thanks to God for the greatness of the blessings of salvation*; thus paving the way for the exhortations which are to follow. And herein, he directs his readers' look, first, *forward into the future* (vv. 3—9); then *backward into the past* (vv. 10—12). **3—5.**] *Thanksgiving for the living hope into which the Christian has been begotten.* **3.**] **Blessed be** (**εὐλογητός** is used in the N. T. of God only: and so almost always in the O. T.: while **εὐλογημένος** is applied to men. The shade of distinction is perhaps this: that **εὐλογητός** carries with it rather the imperative, 'Blessed be' &c.,—**εὐλογημένος** the indicative, 'Blessed is' &c. This is better than Van Hengel's distinction (on Rom. p. 140), that the verbal adjective gives "quod sibi constat,"—the participle, "quod aliunde pendet:" for thus we should not get the idea of praise in **εὐλογητός**) **the God and Father of our Lord Jesus Christ** (so verbatim ref. Eph., where see note), **who according to** (see on ver. **2**, **κατὰ πρόγνωσιν κ.τ.λ.**) **his much mercy** (cf. **πλούσιος ὢν ἐν ἐλέει**, ref. Eph.) **begat us again** (as in ref. and elsewhere in the N. T., where the idea, though not the word, occurs,—of the new birth from the state of nature to the state of grace,

χριστοῦ [p] ἐκ νεκρῶν, [4] εἰς [q] κληρονομίαν [r] ἄφθαρτον καὶ [s] ἀμίαντον καὶ [t] ἀμάραντον, [u] τετηρημένην ἐν [v] οὐρανοῖς εἰς

q = Eph. i. 14, 18. v. 5. Col. iii. 24. Heb. ix. 15.
r Rom. i. 23. 1 Cor. ix. 25. xv. 52. 1 Tim. i. 17. ver. 23. ch iii. 4 only †. Wisd. xii. 1. xviii. 4 only.
s Heb vii. 26 reff.
t here only †. Wisd. vi 12 only. (-τινος, ch. v. 4.)
u = John ii. 10. w. εἰς, John xii. 7. Acts xxv. 21. 2 Pet. ii. 4.
v = Matt. v. 12. xix. 21. Phil. iii. 20. Col. i. 5.

1 και αμαραντον...

4. transp αμιαντον and αμαραντον ℵ [Cyr$_1$ Gild]: om και αμαρ. o [Oros$_1$]. τετηρημενον ℵ^1. ουρανω ℵ.

the work of God the Spirit (ver. 2), by means of the word (ver. 23), in virtue of Christ's propitiatory sacrifice and of union with Him (vv. 2, 18; ch. ii. 24; iii. 18)) **unto** (**εἰς**, either *telic*, unto as aim and end, = 'that we might have,' or *local*, unto = into; = 'so that we have.' The latter is here preferable, seeing that hope is not the aim but the condition of the Christian life) **a living hope** (**ζῶσαν**, as connected with **ἀναγεννήσας**; it is a life of hope, a life in which hope is the energizing principle. This is better than to understand it as contrasting our hope with that of the hypocrite, which shall perish: as Leighton, in some of his most beautiful language. **ἐλπίς** is not to be understood of the *object of hope*, but of hope properly so called, subjectively. This hope of the Christian "has life in itself, gives life, and looks for life as its object," De Wette) **through the resurrection of Jesus Christ from the dead** (to what does **δι'** refer? Œc. says, **καὶ πόθεν τὸ ζωὴν ἔχουσα; ἀπὸ τοῦ ἐκ νεκρῶν ἀναστάντος Ἰησοῦ χριστοῦ.** And similarly, referring **διά** to **ζῶσαν**, Luth., Bengel, De W., al. But, while we retain distinctly the connexion of our *living* hope with the *life* of Him on whom it depends, it is much more natural to join this instrumental clause with the verb **ἀναγεννήσας**, as bringing in with it the whole clause, **ἡμᾶς εἰς ἐλπίδα ζῶσαν**, by which it is defined. The resurrection of Christ, bringing in life and the gift of the life-giving Spirit, is that which potentiates the new birth unto a living hope),

4.] **unto** (this **εἰς**, as the former one, depends on **ἀναγεννήσας**, and is coordinate to the other. It introduces the objective end to which our hope is directed. "Quamdiu peregrinamur, habemus spem vivam: finita peregrinatione, **ζῶσα ἐλπὶς** fit **κληρονομία τῆς ἐπαγγελίας.**" Steinmeyer, in Wies.) **an inheritance** ("By **κληρονομία** (cf. ch. iii. 7, 9) is imported the whole fulness of blessings not seen, of which the Christian as a child of God (**ἀναγεννηθείς**, ver. 3) has expectation, cf. Gal. iv. 7. This inheritance is more closely defined, as **σωτηρία** (vv. 5, 9), as **χάρις, χάρις ζωῆς** (ver. 13; ch. iii. 7), as **δόξα** (ch. v. 1), as **ἀμαράντινος τῆς δόξης στέφανος** (ch. v. 4), or **ἡ αἰώνιος τοῦ θεοῦ δόξα** (ch. v. 10). The simplest expression for that, which the Apostle calls **κληρονομία**, is on the one side the **χάρις ζωῆς** with its **δόξα**, on the other the **σωτηρία ψυχῶν.** This **κληρονομία** is the full possession of that, which was promised to Abraham and all believers (Gen. xii. 3, see Gal. iii. 6 ff.), an inheritance, as much higher than that which fell to the children of Israel in the possession of Canaan, as the sonship of the regenerate, who have already received the **ἐπαγγελία τοῦ πνεύματος διὰ τῆς πίστεως** as a pledge of their **κληρονομία**, is higher than the sonship of Israel: cf. Gal. iii. 18, 29: 1 Cor. vi. 9: Eph. v. 5: Heb. ix. 15: and De Wette, h. l." Wiesinger) **incorruptible** (not liable to **φθορά**, decay. "We are here *inter peritura perituri*: the things are passing which we enjoy, and we are passing who enjoy them. . . . When death comes, that removes a man out of all his possessions to give place to another: therefore are these inheritances decaying and dying in relation to us, because we decay and die: and when a man dies, his inheritances, and honours, and all things here, are at an end in respect of him: yea we may say the world ends to him." Leighton), **undefiled** (Leighton quotes from Jerome, "Dives aut iniquus est, aut iniqui hæres." "All possessions here are defiled and stained with many defects and failings: still somewhat wanting, some damp on them, or crack in them: fair houses, but sad cares flying about the gilded and ceiled roofs: stately and soft beds and a full table, but a sickly body and queasy stomach. . . . All possessions are stained with sin, either in acquiring or using them, and therefore they are called mammon of unrighteousness, Luke xvi. 9") **and unfading** (in its beauty; which in all earthly things is passing and soon withered: see ver. 24. So that our inheritance is glorious in these three respects: it is in *substance*, incorruptible: in *purity*, undefiled: in *beauty*, unfading. "Amat Petrus synonyma cumulata: vv. 7, 8, 19; cap. v. 10." Bengel), **reserved** (= **ἀποκειμένην**, laid up, Col. i. 5) **in the heavens** ("ut sciamus eam esse extra periculum," Calv.: also reflecting back on the epithets above, because all that is *there* is incorruptible and undefiled and

w 1 Cor. ii. 6. 2 Cor. vi. 7.
x 2 Cor. xi. 32. Gal. iii. 23. Phil. iv. 7 only †. Judith iii. 6.
y Rom. iii. 22. 2 Cor. v. 7 al. fr.
z = John vii. 6. w. inf., Luke xxii. 33. w. τοῦ, Acts xxiii. 15. Mic. vi. 8.
a = Rom. viii. 18. h. v. 1. Isa. lvi. 1.
b w. καιρ., here only. = John vi. 39 &c. see ver. 20.
c Matt. v. 12. Acts xvi. 34. ver. 8. ch. iv. 13. Rev. xix. 7. Ps. ii. 11.
d = Mark vi. 31. ch. v. 10. Rev. xvii. 10. Prov. xxiv. 33.
e Acts xix. 36 only. 1 Macc. xii. 11. see 1 Tim. v. 13.

ABCKL P ℵ a b c d f g h j k l m o 13

ὑμᾶς τοὺς [w] ἐν δυνάμει θεοῦ [x] φρουρουμένους [y] διὰ πίστεως εἰς σωτηρίαν [z] ἑτοίμην [a] ἀποκαλυφθῆναι ἐν καιρῷ [b] ἐσχάτῳ. 6 ἐν ᾧ [c] ἀγαλλιᾶσθε, [d] ὀλίγον ἄρτι, εἰ [e] δέον

rec ημας, with c [5. 38¹. 42] harl copt Thl: txt ABCKL[P]ℵ rel latt syrr [arm] Jer Aug Gild Bede.

5. ετοιμως ℵ¹. [ανακαλυφθηναι P.]

6. om εν ω C² [æth]. om εστιν Bℵ¹ c Clem₁ Thl₁-comm(ins₂): om ει δεον

unfading. The Greek interpreters make these words an argument against the millenarians: so Œc., εἰ ἐν οὐρανοῖς ἡ κληρονομία, μυθώδης ἡ χιλιοέτης ἀποκατάστασις. See also in Cramer's Catena) for (with a view to, see Rom. viii. 18) you (turning again to his readers from the general statement of ver. 3), 5.] who are being guarded ("Quid juvat, salutem nobis in cœlo esse repositam, quum nos in mundo tanquam in turbulento mari jactemur? quid juvat, salutem nostram statui in tranquillo portu, quum inter mille naufragia fluctuemur? Prævenit apostolus ejusmodi objectiones," &c. Calvin. "Hæreditas servata est: hæredes custodiuntur: neque illa his, neque hi deerunt illi. Corroboratio insignis." Bengel. "Militare est vocabulum φρουρά: præsidium. Pii igitur dum sunt in periculis, sciant totidem eis divinitus parata esse præsidia: millia millium custodiunt eos." Aretius, in Huther) in (ἐν, of the power in which, and by virtue of which, the φρουρά is effectual: not, as Steinmeyer, al., "is," as in a φρουρά or fortress) the power of God by (the δύναμις θεοῦ was the efficient cause: now we come to the effective means) faith ("The causes of our preservation are two: 1. Supreme, the power of God; 2. Subordinate, faith. . . . Our faith lays hold upon this power, and this power strengthens faith, and so we are preserved." Leighton) unto (the end and limit of the φρουρεῖσθαι: cf. the very similar expression, in ref. Gal., ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. Calvin, Steiger, al. take this εἰς as co-ordinate with εἰς κληρ. above, and this clause as a second (third) pendant on ἀναγεννήσας: "Rem unam duobus modis exprimit," Calv. But it seems better, as in Gal. l. c., to attach εἰς to φρουρουμένους) salvation (σωτηρία, though in itself a merely negative idea, involves in itself, and came to mean in the N. T., the positive setting in bliss of the people of God: cf. ver. 9: James i. 21 al. fr.) ready (stronger than μέλλουσαν, Gal. iii. 23: Rom. viii. 18: ch. v. 1) to be revealed (see the two last cited places. The stress of the ἑτοίμην ἀποκαλυφθῆναι is, as Wiesinger well remarks, not the nearness of the ἀποκάλυψις, but the fact of the salvation being *ready* to be revealed: not yet to be brought in and accomplished, but already complete, and only waiting God's time to be manifested. On the inf. aor. after ἑτοίμην, here giving the rapid completion of the act of ἀποκάλυψις as contrasted with the enduring φρουρεῖσθαι, see Winer, § 44. 7, *b*, *c*) in the last time (not, as Bengel, "in comparatione ad tempora V. T.," but absolutely, as in τῇ ἐσχάτῃ ἡμέρᾳ. It is otherwise in Jude 18, where see): 6—9.] *Joy of the Christian at the realization of this end of his faith.* 6.] It has been much disputed whether this verse (as also ver. 8, see there) is to be taken of *present* joy, or of *future*. In the latter case the present ἀγαλλιᾶσθε in both places must be a categorical present, used of a future time: as Thl., Œc. τὸ ἀγαλλιᾶσθε ἀντὶ μέλλοντος εἴληπται. And this sense seems to be sanctioned by ver. 8, in which he could hardly predicate of his readers, that they at the present time rejoiced χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ. To avoid this, those who suppose the whole to allude to the time present, and the realization of future bliss by faith, imagine the present ἀγαλλιᾶσθε (not to be an imperative, as Aug., al., but) to have a slight hortatory force, reminding them of their duty in the matter. This however again will hardly suit the very strong qualifying terms above quoted from ver. 8. On the whole, after consideration, I prefer the former interpretation, and the quasi-future sense of ἀγαλλιᾶσθε in both places, with Syr., Œc. (alt.), Thl., Erasm., Luther, Huther, Wiesinger, against Calv., Estius, Grot., Calov., Steiger, De Wette, al. And this interpretation will be found confirmed, as we proceed, by many lesser accuracies and proprieties of rendering. In which (i. e. ἐν ἐσχάτῳ καιρῷ: the ἐν ᾧ is temporal, ἐν bearing the same sense in the resumption as it did at the end of ver. 5, from which it

e ἐστίν, f λυπηθέντες ἐν g ποικίλοις h πειρασμοῖς, 7 ἵνα τὸ i δοκίμιον ὑμῶν τῆς πίστεως, j πολυτιμότερον χρυσίου τοῦ k ἀπολλυμένου, διὰ πυρὸς δὲ l δοκιμαζομένου, m εὑρεθῇ n εἰς no ἔπαινον καὶ p δόξαν καὶ p τιμὴν q ἐν qr ἀποκαλύψει 'Ιησοῦ χριστοῦ, 8 ὃν οὐκ ἰδόντες ἀγαπᾶτε, s εἰς ὃν ἄρτι μὴ

Matt. xvii. 23. 2 Cor. ii. 2. 1 Thess. iv. 13 al. Gen. xiv. 5. g Heb. ii. 4 reff. h = Luke xxii. 28. Acts xx. 19. 1 Cor. x. 13. James i. 2, 12. Rev. iii. 10 al. Deut. iv. 34. i James i. 3 only. Ps. xi. 6. Prov. xxvii. 21 only. j Matt. xiii. 46. John xii. 3 (li v. r.) only †. k = John vi. 27. Heb. i. 11 (from Ps. ci. 26). James i. 11. art. w. particip., ver. 21. Winer, § 20. 4. see Acts viii. 20 (Pet.). l = Luke xiv. 19. 1 Cor. iii. 13. Gal. vi. 4 al. Zech. xiii. 9. m = Rom. vii. 10. 1 Cor. iv. 2. 2 Cor. v. 3 al. n Eph. i. 6, 12, 14. Phil. i. 11. ch. ii. 14. o = Rom. ii. 29. p Rom. ii. 7, 10. q 2 Thess. i. 7. ver. 13. ch. iv. 13. r = as above (q) & 1 Cor. i. 7 only. (2 Cor. xii. 1, 7, al.) s chiefly John (i. 12. ii. 11 al. fr.). Acts x. 43 (Peter). Rom. x. 14 al.

εστιν Syr. λυπηθεντας LN[1] d f j (k ?) m: λυπηθηναι 105 vulg.

7. rec πολυ τιμιωτερον, with KL rel Clem Orig Thl Œc-txt: txt A B(sic: see table) C[P]ℵ b d j k m o [Euthal$_1$]. χρυσου B. rec transp δοξαν and τιμην, with KL[P] Syr Thl Œc: txt ABCℵ a c d h m 13. 36 vulg syr copt [arm] Orig$_1$.[—ins εις bef δοξαν KLP.]

8. rec ειδοτες, with AKL[P] rel copt Clem$_1$ [Cyr$_1$ Euthal$_1$] Thl Œc: txt BCℵ j o vulg syrr æth [arm] Polyc$_1$ Iren-int$_2$.

is resumed. Such is our Apostle's manner, to resume, in proceeding further, the thing or person just mentioned, in the same sense as before: cf. vv. 5, 8, 10. Or, ἐν ᾧ may mean, 'at which,' 'wherein,' as ch. iv. 4: the καιρὸς ἔσχατος being not the time, but the object of your joy. Those who regard ἀγαλλιᾶσθε as strictly present, understand ἐν ᾧ as in ch. iv. 4, but refer it to the whole preceding: so Calv., "Articulus, 'in quo,' refert totum illud complexum de spe salutis in cœlo repositæ") **ye rejoice** (ἀγαλλ. is a stronger word than χαίρειν, implying the external expression and exuberant triumph of joy. It is sometimes joined with χαίρειν, as in reff. Matt. and Rev.), **for a little time** (as in ch. v. 10 and other reff.) **at present** (ἄρτι would, on the hypothesis of ἀγαλλιᾶσθε being a proper present, be superfluous) **if it must be so** (= 'si res ita ferat,'—if it be God's will that it should be so: 'si' is hypothetical, not affirmative as Bengel. Cf. Œc. (alt.), τουτέστιν, εἰ καὶ τοῦτο δεῖ· οὐ γὰρ πάντες οἱ ἅγιοι θλίβονται) **having been afflicted** (this past part., more than any thing, favours the quasi-future acceptation of ἀγαλλιᾶσθε: looking back from the time of which exultation, the grief is regarded as passed away and gone. It carries with it a slightly adversative sense —'though ye were troubled,' 'troubled as ye were,' or the like) **in** (not = διά, but the element and material of the λύπη) **manifold temptations** (πειρασμοῖς, as in ref. James, trials, arising from whatever cause; here, mainly from persecution, see ch. iv. 12 ff., on the πύρωσις πρὸς πειρασμὸν ὑμῶν γινομένη. ποικίλοις: cf. James i. 2: "non unam tentationem ponit, sed plures; neque unum tantum genus, sed diversa." Calv.), 7.] **that** (end and aim of those temptations) **the proof** (see on ref. James) **of your faith** (= the fact of your faith being proved, and so, by an easy transition, the result of that proof, the purified and proved faith itself), **more precious than gold which perisheth** (πολυτιμότερον is in apposition with δοκίμιον above, forming part of the *subject* of εὑρεθῇ, not a predicate after it. No supply before 'gold,' such as "*of*," E. V., or '*that of*,' is legitimate. It is not '*the proof*' which is precious, though the literal construction at first sight seems to be this, but the faith itself: see above), **yet is** (usually, habitually) **proved by fire** (the δέ in this clause brings out this, that gold though perishable yet needs fire to try it—the inference lying in the background, how much more does your faith, which is being proved for eternity, not for mere temporary use, need a fiery trial?), **may be found** (finally and once for all, aor., as the result of the judicial trial at that day = 'evadat.' εὑρ. εἰς, see ref. Rom.) **unto** (having as its result: εἰς belongs to εὑρεθῇ, not (De W.) to the whole sentence) **praise and glory and honour** (*whose?* "Hic agitur de ipsorum electorum laude," Beza, rightly: and so most of the Commentators. Some have pressed the meanings of the separate words: ἔπαινος being the praise from the Judge, His εὖγε δοῦλε ἀγαθέ: δόξα, admission into His glory, ch. v. 1, 10: τιμή, the dignity and personal honour thence accruing, ch. iii. 7. But perhaps, as in Rom. ii. 7, we should rather regard them here as cumulative) **in** (i. e. 'at the day of:' the element, in time, in which it shall be manifested) **the revelation of Jesus Christ** (i. e. His return, who is now withdrawn from our sight, but shall then appear again: and with His ἀποκάλυψις shall come also the ἀποκάλυψις τῶν υἱῶν τοῦ θεοῦ, Rom. viii. 19: 1 John iii. 2):

ὑμῖν δὲ [p] διηκόνουν αὐτά, ἃ νῦν [q] ἀνηγγέλη ὑμῖν διὰ τῶν [r] εὐαγγελισαμένων [r] ὑμᾶς [s] πνεύματι ἁγίῳ [t] ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ [u] ἐπιθυμοῦσιν ἄγγελοι [v] παρακύψαι. 13 Διὸ [wx] ἀναζωσάμενοι τὰς [wy] ὀσφύας τῆς [z] διανοίας ABCKL P ℵ a b c d f g h j k l m o 13

p transit. 2 Cor. iii. 3. viii. 19, 20. 2 Tim. i. 18. ch. iv. 10 only τ. q John iv. 25. Acts xx. 20. 1 John i. 5 al. Isa. xl. 21. r constr., Luke iii. 15. Acts viii. 12. xiv. 15, 21. xvi. 10. Gal. i. 9. s dat., Acts vi. 10 (ψ). see 1 Cor. xiv. 15. t of the H. Spirit, here only. see Luke xxiv. 49. u = ἐ constr., Matt. xiii. 17. Luke xxii. 15 al. Prov. xxiv. 1. v James i. 25 reff. w here only. Prov. xxxi. 17 only. x as above (w) only. y = Luke xii. 35. Eph. vi. 14. (Heb. vii. 8 reff.) Exod. xii 11. z = Matt. xxii. 37. Col. i. 21. 2 Pet. iii. 1. 1 Chron. xxix. 18.

rec ημιν, with K b d l o Syr copt [arm Cyr_2] Thl Œc : txt ABCL[P]ℵ rel vulg syr æth Vig Bede. rec ins εν bef πνευματι, with CKL[P]ℵ rel copt Thl Œc Vig_1 : om AB 13 vulg Did_1 Cyr[-p_1] Hil Ambr Vict-vit Bede.

history, with the sole exception of Daniel, as before : β. that it would rather indicate a stop and discouragement of their search, than its legitimate result. Add to this, that the cases in which St. Peter himself, in the Acts, cites the prophecies, shew how he intended this ἀπεκαλύφθη to be taken : e. g. he quotes Joel, Acts ii. 17, speaking of the things prophesied by him as to take place ἐν ταῖς ἐσχάταις ἡμέραις : he says of David, ib. ver. 31, προϊδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως : and ib. iii. 24, he says, καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. From these examples it would appear, that the ἀπεκαλύφθη here is not said of any result or consequence of their ἐραυνῆσαι, but of the general revelation made to them : that it is co-ordinate with, not subordinate to ἐραυνῶντες. So in substance Wiesinger : the great stream of interpreters being the other way, or not touching the difficulty at all), that (not, '*because*,' as on interpretation (1) above it must be, and as Luther, al. take it : this clause does not contain the reason for the ἀπεκαλύφθη, but the content and purport of the ἀποκάλυψις) not to themselves (dat. commodi) but to you they were ministering (i. e. by announcing, foretelling : see reff. : Orig. on Ps. xlviii., vol. ii. p. 718, διακονεῖν τὸν λόγον : Jos. Antt. vi. 13. 6, of David's message to Nabal, ταῦτα τῶν πεμφθέντων διακονησάντων πρὸς τὸν Νάβαλον κ.τ.λ.) the things (in their previous announcement and foreshadowing) which now have been declared (aor., '*were declared*:' νῦν embracing the N. T. period : but we in English cannot join '*were*' with '*now*') unto you by means of those who preached the gospel to you by (dat. instrumental) the Holy Spirit sent (historic tense again, referring distinctly to the day of Pentecost) from heaven (herein consists the great difference between Prophet and Evangelist : the former was the organ of τὸ ἐν αὐτῷ πνεῦμα χριστοῦ, the latter preached by the πνεῦμα ἅγιον ἀποσταλὲν ἀπ' οὐρανοῦ. Still, both are one in design, and in the contents of their testimony : cf. the τῆς εἰς ὑμᾶς χάριτος, and τὰ εἰς χριστὸν παθήματα. And both are here mentioned, to set before the readers their exceeding happiness in being the favoured objects of the ministration of salvation by Prophets and Apostles alike. "Ideo præcesserunt eorum vaticinia, quo certior esset fides nobis, qui nunc eadem vobis nuntiamus facta quæ prædixerant illi futura." Erasm. (paraph.)), which things (viz. the things announced to you : the αὐτὰ . . . ἅ : not, as many, the future glories promised to us : see below) angels (generic, as προφῆται above : see there) desire to look into (παρακύψαι, see reff., to stoop down and peer into. It enhances further still the excellence of the salvation revealed to us, that angels, for whom it is not designed as for us (Heb. ii. 16), long to pry into its mysteries. To the principalities and powers in heavenly places is made known, by the Church, the manifold wisdom of God, Eph. iii. 10. Hofmann remarks, Schriftb. i. 313, "Angels have only the contrast between good and evil, without the power of conversion from sin to righteousness. Being then witnesses of such conversion to God, they long to penetrate the knowledge of the means by which it is brought about. . . . They themselves are placed outside the scheme of salvation : therefore it is said that they desire to look into the facts of the apostolic preaching").

13—II. 10.] GENERAL EXHORTATIONS FOUNDED ON THE BLESSEDNESS OF THE CHRISTIAN STATE. 13.] *First exhortation—to* WATCHFULNESS *and* ENDURANCE OF HOPE. Wherefore (αἰτιολογικῶς ἀπὸ τῶν προτιμηθέντων ἡ παράκλησις· εἰπὼν γὰρ ὅτι οἱ προφῆται διηκόνησαν ἡμῖν τὰ τῆς σωτηρίας ἡμῶν, ταῦτα δὲ οὕτως ἦν θαυμαστά, ὡς, καὶ ἀγγέλοις ἐράσμια καταστῆναι, . . . ἐπάγει τὸ αἴτιον τούτων καί φησιν, ἐπεὶ οὖν τοιαῦτα τὰ δεδιηκονημένα ὑμῖν πᾶσι καὶ ἐράσμια καὶ τριπόθητα οὐ μόνον ἀνθρώποις ἀλλὰ καὶ ἀγγέλοις, διὰ τοῦτο μηδὲ ὑμεῖς ἀμε-

ὑμῶν, [a] νήφοντες, [b] τελείως [c] ἐλπίσατε [c] ἐπὶ τὴν [d] φερομένην ὑμῖν χάριν [e] ἐν [e] ἀποκαλύψει Ἰησοῦ χριστοῦ. 14 ὡς [f] τέκνα [g] ὑπακοῆς, μὴ [h] συνσχηματιζόμενοι ταῖς [i] πρότερον

a 1 Thess. v. 6, 8. 2 Tim. iv. 5. ch. iv. 7. v. 8 only †.
b here only †. Judith xi. 6. 2 Macc. xii. 43.
c 1 Tim. v. 5. Ps. lxxvii. 22. dat., Rom. xv. 12. 1 Tim. iv. 10. vi. 17. Ps. xxi. 5.
d = 2 Pet. i. 17, 18, 21. τὴν ἐκείνου ἐορτὴν πολλοῖς φέρειν συμφοράν, Herodian v. 6.
e ver. 7 reff.
f (see note.)
g Heb. v. 9 reff.
h Rom. xii. 2 only †.
i = Heb. x. 32.

14. συσχηματιζομεναι B.

λῶς πρὸς αὐτὰ διατεθῆτε, ἀλλὰ συντείναντες ἑαυτοὺς κ. ἀνδρικῶς διατεθέντες. Œc. This connexion is better than that imagined by some Commentators, with vv. 5—9 generally; nor is the reason underlying **διό**, "because the Christian must through trial and proof reach glory" (De Wette), which rather lies in vv. 5—7, and is not again mentioned in the course of these exhortations) **gird up** (dynamic middle: the aor. conveying the sense of completeness and once-for-all-nature of the action) **the loins of your mind** (the figure is *one* throughout,—not *your loins*, viz. *those of your mind*, τὰς ὀσφύας ὑμῶν τῆς διανοίας. On **διάνοια**, see note on ref. 2 Pet. The exhortation seems to be taken from our Lord's command, Luke xii. 35, where, as here, the girding up is a preparation for the coming of the Lord. On the figure see Eph. vi. 14 ff., and Œc. above), **being sober** ("Mentis sobrietas et vigilantia requiritur, sicque metaphora in lumborum cinctura prius reposita ἐξηγητικῶς explicatur." Gerhard in Wiesinger. Calvin explains it well, "Non temperantiam solum in cibo et potu commendat, sed spiritualem potius sobrietatem, quum sensus omnes nostros continemus, ne se hujus mundi illecebris inebrient." Observe **νήφοντες**, pres. part., indicating the continuing state in which the **ἀναζώσασθαι** and the **ἐλπίσαι** take place), **hope perfectly** (i. e. "without doubt or dejection, with full devotion of soul," De W.: even better Wahl, Lex., "ita, ut nihil desideretur." Erasm., Grot., Bengel take **τελείως** as merely temporal, "*in finem usque*;" and so E. V., "*hope to the end*:" but this clearly does not reach the full meaning. Syr., Œc., Jer., Benson, Semler, al. join **τελείως** with **νήφοντες**, which is of course possible, and better satisfies the rhythm of the sentence, in which on the other view **νήφοντες** stands rather feebly alone. But all things considered, I feel persuaded the majority of Commentators are right in making it an emphatic adjunct to the great word of exhortation, **ἐλπίσατε**) **for** (in the direction of: so ref. 1 Tim.) **the grace** (i. e. the great *gift* of grace, the crowning example of grace. Syr., Œc., al. read **χαράν**) **which is being brought** (E. V., "*is to be brought*;" not amiss, but not giving, what **φερομένην** expresses, the near impending of the event spoken of: q. d. 'which is even now bearing down on you') **to you in the revelation of Jesus Christ** (the meaning of St. Peter's own **ἐν ἀποκαλύψει Ἰησοῦ χριστοῦ**, as applied to the revelation of the Lord at His second advent, ver. 7, seems to fix the meaning of the above words as here given, and to preclude the rendering of Erasm. ("dum vobis patefit, seu manifestatur, Jesus Christus:" but doubtfully), Luther, Calov., Bengel, Steiger, al., who take the whole as referring to the present revelation of grace made by the gospel, in which Jesus Christ is revealed. The right meaning is given by Œc., Calv. (but taking **ἐν** for **εἰς** "usque ad"), Beza, Grot., Est., Semler, Pott, De W., Huther, Wiesinger). 14—21.] *Second Exhortation—to* OBEDIENCE, *and* HOLINESS, *and* REVERENCE. This exhortation is intimately connected with the former; but not therefore, as Wiesinger, to be regarded as one and the same. Each of these is evolved regularly out of the last (cf. again ver. 22), but each is an advance onward through the cycle of Christian graces and dispositions. 14.] **As** ("**ὡς** here, as in ch. ii. 2, 5; iii. 7, does not serve for comparison, but marks the essential quality of the subject: Lorinus says on ch. ii. 14 rightly, 'Constat hujusmodi particulas sæpe nihil minuere, sed rei veritatem magis exprimere.'" Huther) **children of obedience** (cf. **τέκνα ὀργῆς**, Eph. ii. 3; **τέκνα φωτός**, ib. v. 8; and esp. **τοὺς υἱοὺς τῆς ἀπειθείας**, ib. v. 6: **τέκνα κατάρας**, 2 Pet. ii. 14. "This mode of expression," says Winer, Gram. § 34. 3. *b*, Remark 2, "must be referred to the more vivid way of regarding things prevalent among the Orientals, which treats intimate connexion, derivation and dependence, even in spiritual matters, as the relation of a child or a son. 'Children of disobedience' are accordingly those, who belong to **ἀπείθεια** as a child to its mother, to whom disobedience is become a nature, a ruling disposition." Hence the student may learn to rise above all such silly and shallow interpretations as that **τέκνα ὑπακοῆς** is a Hebraism for **τέκνα ὑπήκοα**. The depths

ABCKL PNabc dfghj klmo 13

k Acts iii. 17. xvii. 30. Eph. iv. 18 only. Wisd. xiv. 22. l = ch. ii. 11 reff. m = Eph. iv. 24. n Heb. ix. 15 reff.

ἐν τῇ [k] ἀγνοίᾳ ὑμῶν [l] ἐπιθυμίαις, [15] ἀλλὰ [m] κατὰ τὸν [n] καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ [o] ἀναστροφῇ γενήθητε, [16] [p] διότι γέγραπται [q] Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος. [17] καὶ εἰ πατέρα [r] ἐπικαλεῖσθε τὸν [s] ἀπροσωπολήμπτως

o Gal. i. 13. Eph. iv. 22. 1 Tim. iv. 12. Heb. xiii. 7. James iii. 13. ver. 18. ch. ii. 12. iii. 1, 2, 16. 2 Pet. ii. 7. iii. 11 †. Tobit iv. 14 AB (om. ℵ). 2 Macc. v. 8 Ed-rat. (not AB) only. (art. omd., Eph. ii. 21. Col. iv. 12.) p = ver. 24. q Levit. xi. 44. xix. 2. xx. 7, 26. r = Acts ii. 21 (from Joel ii. 32). ix. 14. Rom. x. 12. 2 Tim. ii. 22 al. s here only †. Clem. ad Cor. § 1, p. 208.

16. for διοτι, διο [C]ℵ. aft γεγραπται ins οτι B m [syrr æth]. rec (for εσεσθε) γενεσθε, with K[P] rel, γενεσθε L b² h j k m Thl Œc [*estote* am(and harl tol) spec Syr coptt arm]: txt ABCℵ a d 13. 36 [vulg-ed syr æth] Clem Cyr[-p₃] (Opt₁). for οτι, διοτι ℵ [Clem₁]. rec aft αγιος ins ειμι, with CKL[A²P] rel [vss] Thl Œc: om A¹Bℵ Clem₁ Cyr[-p₁].

of the sacred tongue were given us to descend into, not to bridge over) **not conforming yourselves** (thus only, by expressing a middle sense, can we bring out the present participle as combined with the subjective prohibitory particle: and so E. V., well: "*not fashioning yourselves according to.*" [But it would have been better to keep the same English for the word as is given in] ref., where the expression, and tense, are similar. The word **συνσχηματιζεσθαι** belongs to later Greek. The participial construction is variously explained: Wiesinger refers it back to *ἀναζωσάμενοι* and *νήφοντες* above; Bengel *supplies γενήθητε*; De Wette connects it with *γενήθητε* following, *ἀλλά* being inserted in negligence of the strict construction; Huther regards it as belonging not to *γενήθητε*, but to *κατὰ τὸν καλέσ. ὑμ. ἅγιον* below (?). De Wette's view is in the closest analogy with the construction in ver. 22, *ἠγνικότες . . . . ἀγαπήσατε*: and perhaps therefore to be preferred: but Wiesinger's is very obvious and natural) **to your lusts (which were) formerly in your ignorance** (**ἄγνοια**, as in reff., ignorance of things divine, even to the extent of heathenish alienation from God, which latter is most probably here pointed at. Cf. Rom. i. 18 ff. This ignorance marks not only the period, but also the ground and element of these lusts prevailing in fashioning the life. As to the construction in *ταῖς | πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν | ἐπιθυμίαις,—πρότερον-ἐν-τῇ-ἀγν.-ὑμῶν*, which would more naturally stand as predicate (*ταῖς ἐπιθυμίαις ταῖς πρότ.-ἐν-τῇ-ἀγν.-ὑμ.*), forms an adjectival epithet),

15.] **nay rather** (owing to the broken construction, **ἀλλά** is not, strictly speaking, the negation of *μὴ συνσχημ.*, but of whatever we supply to complete it; and thus is stronger than merely 'but.' So Œc., *ἀλλὰ νῦν γοῦν, λέγει, τῷ καλέσαντι συσχηματιζόμενοι, ἁγίῳ ὄντι κ.τ.λ.*) **after the pattern of** (the prep. still carries on the idea of conformity of *σχῆμα*) **that Holy One** (**ἅγιον** is a substantive, not an adjectival predicate, as Œc. above, E. V., and De Wette) **who called you, be ye yourselves also** (**γενήθητε**, aor. imperat., setting forth the completeness with which this holiness is to be put on. But the passive sense of *ἐγενήθην* must not be every where pressed: see notes on 1 Thess. i. 5: Heb. iv. 3. The attempt to assign an agent wherever *ἐγενήθην* is used, quite breaks down in some passages, e. g. 2 Cor. iii. 7; vii. 14) **holy in all** (manner of, every instance of: not *πάσῃ τῇ* nor *τῇ πάσῃ*: nor need we suppose, as De W., an irregular construction such as it is almost impossible to avoid recognizing in Eph. ii. 21) **behaviour** (conversation, in the old sense of turning and walking about in life: "Nulla sit pars vitæ quæ non hunc bonum sanctitatis odorem redoleat." Calv.):

16.] **because it is written** (**διότι** gives the reason not only for the designation of God as the Holy One, but for the whole exhortation which precedes—for the duty of assimilation to Him in His Holiness), **Ye shall be holy because I am holy** (see Matt. v. 48: Eph. v. 1: 1 John iii. 3).

17.] *Further exhortation*, in consideration of our close relation of children to God our Judge, *to reverence and godly fear*. **And if** ("*Si* non dubitantis est, sed supponentis rem notam. Est enim omnium renatorum communis oratio, Pater noster qui es in cœlis." Estius. The **εἰ** introduces an hypothesis with an understood background of fact: If, (as is the case) &c.) **ye call upon as father** (**πατέρα**, not, as E. V. "*the Father*," but used predicatively and prefixed for emphasis) **Him who judgeth impartially** (see Acts x. 34: James ii. 1 reff. The pres. part. gives the attribute or office: "Him, who is the Judge," see ref. So that there is not even an apparent inconsistency with the declaration that the Father judgeth no man, but hath committed all judgment unto the Son, John v. 22: for this last fact of itself implies that the Father *is the Judge*, the 'fons judicii' as Didymus says here,

[t] κρίνοντα κατὰ τὸ ἑκάστου [u] ἔργον, ἐν φόβῳ τὸν τῆς [v] παροικίας ὑμῶν χρόνον [w] ἀναστράφητε, 18 εἰδότες ὅτι οὐ [x] φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, [y] ἐλυτρώθητε ἐκ τῆς [z] ματαίας ὑμῶν [a] ἀναστροφῆς [b] πατροπαραδότου, 19 ἀλλὰ [c] τιμίῳ αἵματι ὡς [de] ἀμνοῦ [ef] ἀμώμου καὶ [g] ἀσπίλου χριστοῦ,

t pres. as ch. ii. 23.
u = Acts iii. 16. Rom. vii. 5. 1 Cor. iii. 13. Heb. vi. 10. Rev. xxii. 12. Ps. xxvii. 4.
v Acts xiii. 17 only. Ezra viii. 35, (-κεῖν, Heb. xi. 9.)
w = Heb. xiii. 18 reff.
only †. Wisd. ix. 15 al². 2 Macc. vii. 16. Ps. cxxix. 8.
x Rom. i. 23. 1 Cor. ix. 25. xv. 53, 54. ver. 23
y Luke xxiv. 21. Tit. ii. 14 (w. ἀπό) only. w. ἐκ, a ver. 15 reff.
b here only †.
c = Acts xx. 24. James v. 7. 2 Pet. i. 4 al. Prov. iii. 15. viii. 11. d John i. 29, 36. Acts viii. 32 (from Isa. liii. 7) only.
e Num. vi. 14.
f Heb. ix. 14 reff.
g James i. 27 reff.

17. κρινοντα C. αναστρεφομενοι ℵ¹(Tischdf$_{expr}$).
18. φθαρτου αργυριου ℵ¹. πατροπαρ. bef αναστρ. C a m arm Thl.
19. ins τω bef τιμιω C m [Cyr$_1$].

"judicante Filio Pater est qui Judicat") **according to the work of each man** (ἔργον: "Unius hominis unum est opus, bonum malumve." Bengel. Cf. James i. 4: Gal. vi. 4. ἑκάστου, be he Jew or Gentile, high or low, rich or poor: thus by setting God's just judgment above all alike, His Majesty, as inculcating godly fear, is enhanced), **behave** (see on ἀναστροφή above) **during the time of your sojourning** (on παροικέω, see note, Heb. xi. 9. The Christian, who calls God his Father, is in exile, tarrying in a strange country, while here on earth) **in fear** (ἐν φόβῳ stands first as emphatic. How, it is asked, is this, seeing that "there is no fear in love: for perfect love casteth out fear: because fear hath torment" (1 John iv. 18)? Œc. answers, that the fear here recommended is not the φόβος καταρκτικός, leading to repentance, but the φόβος τελειωτικός, which accompanies the Christian through his whole course. And Leighton beautifully says, "This fear is not cowardice: it doth not debase, but elevates the mind: for it drowns all lower fears, and begets true fortitude and courage to encounter all dangers for the sake of a good conscience and the obeying of God. The righteous is as bold as a lion, Prov. xxviii. 1. He dares do any thing, but offend God: and to dare to do that, is the greatest folly, and weakness, and baseness, in the world. From this fear have sprung all the generous resolutions, and patient sufferings of the saints and martyrs of God: because they durst not sin against Him, therefore they durst be imprisoned, and impoverished and tortured and die for Him. Thus the prophet sets carnal and godly fear as opposite, and the one expelling the other, Isa. viii. 12, 13. And our Saviour, Luke xii. 4, 'Fear not them which kill the body, but fear Him' &c. Fear not, but fear: and therefore fear, that you may not fear"), 18] **knowing** (being aware: this argument enhances the duty of godly fear by the consideration of the inestimable price at which they were redeemed. This consideration is urged through vv. 18—21) **that not** (emphatic) **with corruptible things** (φθαρτοῖς subst.; not, as Luther, agreeing with ἀργυρ. ἢ χρυσίῳ), **silver or gold** (notice ἀργυρίῳ ἢ χρυσίῳ, not ἀργύρῳ ἢ χρυτῷ. The diminutive forms stand generally (not always, cf. Palm and Rost in χρυσίον) for the coined or wrought metal: and such a sense would be applicable here), **were ye redeemed** (bought out of, by the payment of a λύτρον, presently to be specified: see reff., and cf. ἀγοράζεσθαι, 1 Cor. vi. 20; vii. 23; ἐξαγοράζεσθαι, Gal. iii. 13) **out of your vain conversation** (ματαίας ἀναστρ., "vana vivendi ratio, quæ, ubi tempus præteriit, nil reliqui fructus habet." Beng.) **delivered to you from your fathers** ("unus Pater imitandus ver. 17: idem antitheton, Matt. xxiii. 9." Bengel. This again makes it probable that the persons here more especially addressed are Gentile Christians. The Apostle, himself a Jew, would hardly speak of the vain ungodly lives of Jews as πατροπαράδοτα, without more explanation. Benson, in loc., imagines that there is an allusion to the Jewish practice of paying down money as a ransom for life, Exod. xxi. 30; xxx. 11—16: Num. iii. 44—51; xviii. 15: but there does not seem any ground for this view here: the words following on ἐλυτρώθητε do not give countenance to it, but rather favour the view that it is the *buying out of captivity* which is in the Apostle's mind: see below),— 19.] **but with precious** (τιμίῳ is not, as Huther, in opposition to φθαρτοῖς; nor does it signify "*imperishable*," but simply and generally '*precious*,' '*of worth*') **blood, as of a lamb blameless and spotless** (see Exod. xii. 5: Levit. xxii. 20), **(even the blood) of Christ** (this I believe to be the more natural construction. The other, adopted by E. V., De Wette, Huther, Wiesinger, and many Commentators, "*but with the precious blood of Christ, as of a lamb*"

h = Rom. viii. 29. xi. 2 (Acts xxvi. 5. 2 Pet. iii. 17) only †. Wisd. vi. 13. viii. 6. xviii. 6 only.
i John xvii. 24. Eph. i. 4 only. (ἀπό, Heb. iv. 3 reff.)
k Heb. ix. 26 reff. l Heb. i. 1 reff. m Acts iii. 16. n constr., here only. see Acts xvi. 15.
o = Acts xx. 21. xxiv. 15. xxvi. 18. p Heb. xi. 19 reff. q James iv. 8 reff.

ABCKL Pℵabc dfghj klmo 13

20 h προεγνωσμένου μὲν l πρὸ l καταβολῆς l κόσμου, k φανε-
ρωθέντος δὲ ἐπ' l ἐσχάτου τῶν χρόνων δι' ὑμᾶς 21 τοὺς
m δι' αὐτοῦ n πιστοὺς o εἰς θεόν, τὸν p ἐγείραντα αὐτὸν p ἐκ
i νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ
ἐλπίδα εἶναι o εἰς θεόν. 22 Τὰς ψυχὰς ὑμῶν q ἡγνικότες

20. προεγνωσμενου C[1]: ανεγνωσμενου ℵ[1]. rec εσχατων, with KL[P] rel vulg sah [æth arm Did] Thl Œc: txt ABCℵ d 13. 36 syrr copt Cyr[-p1]. του χρονου ℵ[1]. ημας A k.

21. rec (for πιστους) πιστευοντας, with CKL[P]ℵ rel [syrr] Thl Œc: πιστευσαντας 13: txt AB vulg Vocat. εγειροντα ℵ[1].

&c., is of course legitimate; and in that case τιμίῳ being prefixed for emphasis, is explained by the ὡς ἀμνοῦ clause inserted between it and χριστοῦ. We have a somewhat similar arrangement in Heb. xii. 27, δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων. But I prefer the other, as bringing forward the τιμίῳ αἵματι in contrast to the φθαρτοῖς, ἀργ. ἢ χρυσ. and then explaining the τιμίῳ by a climax finding its highest point in χριστοῦ. The question, with what particular lamb Christ is here compared, will be found discussed in the main on John i. 29. Our reply here however will be somewhat modified by the consideration, that the figure of buying out of the ματαία ἀναστροφή seems to contain an allusion to the bringing up out of Egypt, and the προεγνωσμένου following, to the taking up of the paschal lamb beforehand, cf. Exod. xii. 3, 6. And thus I believe Wiesinger and Hofmann are right in maintaining here the reference to the paschal lamb. "As Israel's redemption from Egypt required the blood of the paschal lamb, so the redemption of those brought out of heathendom required the blood of Christ, the predestination of whom from eternity is compared with the taking up of the lamb on the tenth day of the month." Hofmann, Schriftb. ii. 1. 326. See, for a further discussion of this point, Wiesinger's note here: and Hofmann, Schriftb. ii. 1. 194 ff.): **20.**] The preciousness and completeness of this redemption is further enhanced by *God's foreordination* of it, and His *bringing it to glorious completion* in His due time. **Who** (viz. χριστός, as shewn by the αὐτόν and αὐτῷ below) **hath been foreordained indeed** (see on ver. 2) **before the foundation of the world** (see reff. The same thought is foremost in the Apostle's speech in Acts ii. 23, iii. 18), **but manifested** (brought out of the κρυπτόν of God's purposes into the φανερόν of Incarnation and historical world-fact. The same word occurs in ch. v. 4 of the yet future manifestation of Christ at His second coming) **at the end of the times** (cf. ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων, Heb. i. 1, and note there: and for this substantive sense of ἐσχάτου, Acts i. 8; xiii. 47. This φανέρωσις of Christ, as Wiesinger remarks, marks this as the end of the times, and this last time shall only endure so long, as this φανέρωσις requires) **for your sakes** (an additional and weighty intensification of their obligation) **21.**] **who are through Him** (surely not only, as Wies., through His manifestation; but through Him personally, made to you all that He is made as the medium of your faith in God: the resurrection and glory being included. In fact τὸν ἐγείραντα κ.τ.λ. is an epexegesis of δι' αὐτοῦ) **believers on God** (a similar specification is found at ver. 4, εἰς ὑμᾶς τοὺς κ.τ.λ.) **who raised Him from the dead, and gave Him glory** ("That we are redeemed from our vain conversation, is owing to the blood of Christ: but that we have faith and hope in God, is brought about by God having raised Christ from the dead, and given Him glory." Hofm. Schriftb. ii. 1, p. 383. Wies. remarks that the δόξαι of ver. 11 are here separately specified), **so that your faith and hope are** (not, as Syr., Vulg., Œc., Luth., Calv., Beza, Est., al., and E. V., "that your faith and hope *might be;*" nor, as Aretius (in Huth.), "so that your faith and hope *ought to be:*" but simply announcing a matter of fact. Your faith rests on Christ's resurrection—it was God who raised Him: your hope, on Christ's glorification: it is God who has given Him that glory. Closely accordant with this is St. Peter's first public speech in the Acts, ii. 22 ff., where all that has happened to Christ is referred to God as the doer of it) **on** (resting on and in) **God.**

22—25.] *Third exhortation, to* LOVE OF ONE ANOTHER, *from the consideration of their new birth by the word of God.*

22.] **Having purified** (i. e. 'seeing that ye have purified:' the part. carries with it

εν τῇ [r]ὑπακοῇ τῆς [s]ἀληθείας εἰς [t]φιλαδελφίαν [u]ἀνυπόκριτον, [v]ἐκ καρδίας ἀλλήλους ἀγαπήσατε [w]ἐκτενῶς, 23 [x]ἀναγεγεννημένοι οὐκ ἐκ [y]σπορᾶς [z]φθαρτῆς ἀλλὰ [a]ἀφθάρτου, διὰ λόγου [b]ζῶντος θεοῦ καὶ μένοντος. 24 [c]διότι

r ver. 14.
s Rom. ii. 8. Gal. v. 7.
t Rom. xii. 10. 1 Thess. iv. 9. ch. ii. 17. iii. 8. 2 Pet. i. 7 bis only †.
u James iii. 17 reff.

v = Rom. vi. 17. Mark xii. 30, 33 al. 12 only. (see Luke xxii. 44. Acts xxvi. 7. ch. iv. 6.) only. 4 Kings xix. 29. 1 Macc. x. 30 only. 3 reff.
w Acts xii. 5 only. Joel i. 14. Jon. iii. 8. Judith iv. x ver. 3 only †. y here
z ver. 18. a ver. 4 reff. b ver. c ver. 16.

22. rec aft αληθειας ins δια πνευματος, with KL[P] rel spec Thl Œc Gild Vig: om ABCℵ 13 vulg syrr copt arm[-usc Clem$_1$]. rec ins καθαρας bef καρδιας, with CKL [P]ℵ^1 rel tol(and harl) [syrr copt arm Antch$_2$] Thl Œc: om AB vulg Gild.—καρδ. αληθινης ℵ^3.

23. for σπορας, φθορας ACℵ. rec aft μενοντος ins εις τον αιωνα, with KL[P] rel vulg Syr Thl Œc: om ABCℵ 13 fuld(and demid [harl]) syr copt arm Did$_1$ Cyr$_4$ Jer$_1$.

an inferential force as to the exhortation, and besides, assumes that as a fact to which it covertly exhorts. "Luther has rendered it, not exactly, but according to the sense: machet keuſch . . . und . . ." Huther. ἁγνίζειν, of *moral* purification, as in ref.) **your souls** (the ψυχαί, as the centres of personality, though here described as purified *by the persons* themselves, yet are not so except by a process in which the whole person is employed: the habit of obedience) **in** (the course of: the region, in which the purification takes place) **your obedience of** ('*to*,' so that τῆς ἀλ. is gen. objective. It might be, obedience brought about by the truth, gen. subjective: but not so simply. 'The truth' is that of the Gospel of Christ in its largest sense, not merely as Calv., "regula, quam nobis Dominus in evangelio præscribit:" and ὑπακοὴ τῆς ἀληθείας nearly = ὑπ. (τῆς) πίστεως, Rom. i. 5 and elsewhere. Compare St. Peter's own saying, Acts xv. 9, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν) **the truth** (see above), **unto** ('*with a view to*,' '*in the direction of*,' it might be with or without intention: the legitimate tendency of that purification, which ought to have been going on in your souls, was toward) **unfeigned** (reff.) **brotherly love** (love of Christians towards one another: see reff.), **love one another from the heart earnestly** (καρδία is the seat of the affections: let the love come straight and pure from thence, not short of it, from any secondary purpose as its origin. ἐκτενῶς is proscribed by Phrynichus, p. 311, where see Lobeck's note. But the adj. is not, as sometimes stated, a word of later Greek: we have ἐκτενὴς φίλος in Æsch. Suppl. 990. '*Intente*' exactly gives the sense: with the energies on the stretch):

23.] *Ground of the exhortation*, carried up further than the act of ἡγνικέναι above, to the state of the new life of which that was an act; even to the beginning of that new life in their regeneration by the divine word. And the begetting cause of this new birth being God's living and imperishable word, from that fact come in new considerations, enforcing that pure love which belongs not to a transitory and shifting but to an eternal and abiding state. **Being born again, not of** (out of, as origin) **corruptible seed** (σπορά, not in its strict and proper sense, '*sowing*' (ref. 4 Kings), but in its looser one of *seed*. And the seed spoken of is not, as Huther, that of plants; but the *semen humanum*, as the sequel shews), **but incorruptible, by means of** (not ἐκ this time. The word of God is not the begetting principle itself, but only that by which the principle works: as it were the coccus or grain which is the involucrum and vehicle of the mysterious germinating power. We are not regenerated ἐκ but διὰ λόγου. But on the other hand, the word itself is no mere perishing vehicle; no mere sacramental symbol, lost in the using: but it lives by and with the divine principle of life which it conveys and expands, and abides for ever. The ἐκ of origination rests in God Himself, the Father, who begat us of his own will: the διά of instrumentality moves on and abides for ever) **the** (the definite art. is necessary in English, for the very reason for which it is omitted in Greek: viz. to prevent the λόγου from becoming concrete, and keep it to its widest general and abstract reference) **word of God, living and abiding** (ζῶντος is thrown forward, as an emphatic predicate, before θεοῦ. That the two participles belong to λόγου, not to θεοῦ, is decisively shewn by the sequel, where the abiding nature, not of God, but of the word of God, is set forth. Many, however, have taken them with θεοῦ; so vulg. ("per verbum Dei vivi"), (not Œc. as commonly cited, for he says, *on this verse*, εἰς τὸν αἰῶνα δὲ μένειν αὐτὸ διαβεβαιοῦται), Beza (who however prints "per verbum Dei vivum et permanentis,"

d Matt. xxiv. 22 John xvii. 2 al. Isa. xl. 6.
e James i. 10, 11 (reff.).
f = Rom. x. 8. Heb. vi. 5 reff.
g Heb. vii. 24 reff.
h pass., = ch. iv. 6. Luke xvi. 16. Gal. i. 11 only ‡. (Heb. iv. 2 al.;

d πᾶσα σὰρξ ὡς e χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς e ἄνθος ABCKL
e χόρτου e ἐξηράνθη ὁ e χόρτος, καὶ τὸ e ἄνθος [αὐτοῦ] P[vid] a b c d f g h j k l m o
e ἐξέπεσεν· 25 τὸ δὲ f ῥῆμα κυρίου g μένει g εἰς τὸν αἰῶνα. 13
τοῦτο δέ ἐστιν τὸ f ῥῆμα τὸ hi εὐαγγελισθὲν i εἰς ὑμᾶς.

II. 1 k Ἀποθέμενοι οὖν πᾶσαν k κακίαν καὶ πάντα δόλον
καὶ l ὑποκρίσεις καὶ m φθόνους καὶ πάσας n καταλαλιάς,

i 2 Cor. x. 16. see 1 Thess. ii. 9. Heb. ii. 3. k = James i. 21 (reff.).
l Matt. xxiii. 28. Mark xii. 15. Luke xii. 1. Gal. ii. 13. 1 Tim. iv. 2 only †. 2 Macc. vi. 25 only. m Matt. xxvii. 18 & Mk. Rom. i. 29. Gal. v. 21. Phil. i. 15. 1 Tim. vi. 4. Tit. iii. 3. James iv. 5 only †. Wisd. vi. 23 (25). 1 Macc. vii. 16 only. n 2 Cor. xii. 20 only †. Wisd. i. 11 only. (-λαλέω, ver. 12.)

24. om 1st ως AN[2] [ωσει N[1]] a 13. 36 am[1](with harl) syrr [æth] (Orig[1]) Thl Zeno. ins η bef δοξα N[1]. rec (for αυτης) ανθρωπου, with [KLP] rel Chr[2] Œc: αυτου N[1]: txt ABCN[2] a 13. 36 vulg syrr copt æth Orig[1] Did[1] Zeno Bede. om αυτου ABN a c 13 am[and fuld] syrr arm Orig[1] Did[1] Œc Bede[1]: ins CKL[P] rel [vulg] (and demid harl tol) copt æth.

25. om το ρημα το A.

CHAP. II. 1. υποκρισιν B Syr copt Aug [Clem[1] Orig-int[1] Gild], -σεις or -σειν N[2]. φονους B. πασαν καταλαλιαν N[1] [copt]: om πασας A Syr æth Clem[1] [Orig-int] Aug Gild.

sic), Calv. (altern., preferring this), Aretius, Grot. (expressly, alleging for it Dan. vi. 26, Theod., *ὅτι αὐτός ἐστιν θεὸς ζῶν καὶ μένων εἰς τοὺς αἰῶνας*), al.).

24.] **Because** (Scripture proof that the word of God lives and abides. "Locum Jes. xl. 6 f. citat ad probationem utriusque membri, hoc est ut constet, quam fluxa et misera sit prima hominis nativitas, et quanta regenerationis gratia." Calv.) **all flesh** (= man in his life of *σῶμα* and *ψυχή* only: "homo ex vetere generatione," as Bengel) **is as** (*ὡς* is neither in Heb. nor in LXX) **grass, and all glory of it** ("quicquid ex carne veluti flos ex gramine suo efflorescit," Wies.) **as flower of grass. The grass was dried up** (the aor.; the fact being related as in a tale; so in James i. 11. In more idiomatic English, we should say "*hath dried up*"), **and the flower** (thereof) **fell** (*is fallen*, see above) **away:**

25.] **but the word** (the change from *λόγος* to *ῥῆμα* may be on account of the citation. Yet it is not easy to see why it would have been more difficult to change *ῥῆμα* to *λόγος* than *τοῦ θεοῦ ἡμῶν* to *κυρίου*. *ῥῆμα* is rather the word uttered, the '*dictum*:' *λόγος*, the word, uttered or unuttered, single or manifold, concrete or abstract) **of the Lord** (LXX, *τοῦ θεοῦ ἡμῶν*: changed here probably on account of the application which follows, as De W.) **remaineth for ever. And** (the *δέ* applies what has gone before: the contrast being between the general truth and the particular identification) **this** (*predicate*, logically considered, *not subject*, as Wies., al.: "The word which was &c. is this very *ῥῆμα* here spoken of") **is the word which was** (Angl. has been) **preached to you** (in the declaration of the gospel. **εἰς ὑμᾶς**, not merely the dative commodi *ὑμῶν*, but as addressed to you and diffused among you: see reff. The logical inference to be drawn is, 'and consequently the word preached to you is imperishable and eternal, and demands of you that you earnestly and intently follow up that new life which by it has been implanted in you.' Hence the connexion of ch. ii. 1—3).

CHAP. II. 1—10.] *Exhortations to nourish and perfect this new life, under the image, α. of newborn babes* (1—3), *β. of God's spiritual temple and priesthood* (4—10). 1.] **Laying aside** (nor., 'once for all:' 'having laid aside') **therefore** (on the connexion, see above, ch. i. ult.) **all** (manner of) **malice** (*κακία* here *proper*; "nocendi cupiditas," as Hemming (in Huther): not as Aretius, ib., the genus, of which the following are species. This cannot be well, on account of *πάντα δόλον* below, which shews that clause to be parallel, not subordinate, to this) **and all guile** (cf. ver. 22; ch. iii. 10: John i. 48; and *ἄδολον* below) **and hypocrisies** (closely connected with *δόλους*, and therefore not requiring *πάσας*, which is supplied from *πάντα* preceding. **δόλος** is the abiding disposition, *ὑποκρίσεις* are the acts of personation and deception which are some of its manifestations) **and envies** (again embraced under *δόλον*, but not perhaps so closely connected with it. The guileless disposition knows not envy), **and all slanderings** (ref. 2 Cor. The verb, but not the subst., is found in classical Greek. Aug., cited by Gerhard, says, "Malitia malo delectatur alieno: invidia bono cruciatur alieno: dolus duplicat cor: adulatio duplicat linguam: detrectatio vulnerat famam"), 2.] **as newborn**

2 ὡς [o]ἀρτιγέννητα [p]βρέφη τὸ [q]λογικὸν [r]ἄδολον [s]γάλα [t]ἐπιποθήσατε, ἵνα [u]ἐν αὐτῷ [v]αὐξηθῆτε [w]εἰς σωτηρίαν, 3 [x]εἴπερ [y]ἐγεύσασθε ὅτι [z]χρηστὸς ὁ κύριος. 4 πρὸς ὃν [a]προσερχόμενοι λίθον [b]ζῶντα, ὑπὸ ἀνθρώπων μὲν

o here only †. Lucian, in Wetst.
p Luke i. 41, 44 al9. Acts vii. 19. 2 Tim. iii. 15 only †. Sir. xix. 11. 1 Macc. i.

61. 2 Macc. vi. 10 only. q Rom. xii. 1 only †. Ens. H. E. i. 1. r here only †. (-ως, Wisd. vii. 13.) s 1 Cor. iii. 2. ix. 7. Heb. v. 12, 13 only. Gen. xvlii. 6. t & constr., 2 Cor. ix. 14. Phil. i. 8. ii. 26. (Rom. i. 11. 2 Cor. v. 2. 1 Thess. iii. 6. 2 Tim. i. 4. James iv. 5.) Ps. cxviii. 173. u = ch. i. 22 al. fr. v transit., 1 Cor. iii. 6, 7. 2 Cor. ix. 10. Gen. xvii. 20. pass. (mid.) 2 Cor. x. 15. Col. i. 6, 10. Exod. i. 7. w so Eph. ii. 21. iv. 15. x Rom. viii. 9. 1 Cor. xv. 15. 2 Thess. i. 6. y constr. (w. ὅτι), here only. Psa. xxxiii. 8. Prov. xxxi. 18. (Heb. ii. 9 reff.) z = l. c. Matt. xi. 30. Luke (v. 39) vi. 35. Rom. ii. 4. (1 Cor. xv. 33.) Eph. iv. 32 only. a = Heb. iv. 16 (note). constr., here only. 1 Kings xiv. 36 al. b = ch. i. 3 reff. Psa. cxvii. 22. Matt. xxi. 42.

2. *αρτιγεννητα* A [Cyr$_2$]. ins *και* bef *αδολον* a d g 13 am(with tol) syrr arm Orig[-int$_1$(om$_1$) Cyr$_1$] Aug. rec om *εις σωτηριαν*, with L c d f k l Thl-comm Œc: ins ABCK[P]ℵ rel [syrr copt æth arm] Clem$_1$ Cyr[-p] [Orig-int] Aug Ruf.

3. for *ειπερ*, *ει* ABℵ^1 Syr Clem$_1$: *εισπερ* (sic) 13. for *χρηστος*, *χριστος* or *χς* KL d f m 13 Clem$_1$.

4. for *υπο*, *απο* C: *υπ'* B.

babes (so the Rabbis, of their neophytes: see Wetst. h. l.), **long after** (*ἐπι-* gives, not intensity, but direction) **the** (the art. confines the reference to the gospel alone) **spiritual** (I thus render *λογικόν*, for want of a better and more distinctive word. Its sense is as in ref. Rom., to distinguish the *γάλα* spoken of from mere *σαρκικὸν γάλα*, and to shew that it is spoken figuratively and spiritually: "Lac illud animi, non corporis, lac mente hauriendum." Our English is too poor in psychological distinctions to be able to express it by any appropriate adjective: "*reasonable*" (vulg.) is decidedly wrong, as E. V. in Rom.; and "*of the word*," as E. V., here after Beza, is just as bad) **guileless** (not 'unadulterated,' in contrast to less pure human teachings (cf. *δολοῦν τὸν λόγον*, 2 Cor. iv. 2): but, in contrast to *δόλος* above, 'that is without guile,' has no byends, no one purpose but to nourish and benefit the soul) **milk** (not here in contrast, as in 1 Cor. iii. 2 and Heb. v. 12, 13, to strong meat: but simply in reference to its nourishing qualities), **that on it** (as *τεθραμμένος ἐν*, 'fed on,' see Winer, § 48. *a* (3). d, note [3, p. 485, Moulton's edn.]) **ye may grow** (properly passive: be nourished up) **unto salvation** (the growth is the measure of the fulness of that—not only rescue from destruction, but—positive blessedness, which is implied in *σωτηρία*; see on the word above, ch. i. 5): **3.] if, that is** (wenn anders of the German. The *περ* conditions the *εἰ*, see reff. and notes there: and Æsch. Ag. 28, *εἴπερ Ἰλίου πόλις ἑάλωκεν, ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει* [if so be expresses the same, viz. that the necessary condition of the above exhortation is assumed as having place in the readers]), **ye tasted** (have tasted. The infant once put to the breast desires it again: the Apostle appeals to this their first taste as an incentive to subsequent ones) **that** (the formula, from the well-known and beautiful Ps. xxxiv.) **the Lord** ("quod subjicitur: ad quem accedentes, non simpliciter ad Deum refertur, sed ipsum designat qualis patefactus est in persona Christi." Calv.) **is good** (reff. Perhaps the simplest meaning of *χρηστός*, as applied to meats and drinks, is here intended: as vulg., "*dulcis*:" see Palm and Rost, *χρηστός*, 1. a). **4, 5.]** *Exhortation to come to Christ the chosen stone, and be built up into a spiritual temple unto God.*

4.] To whom (i. e. *τὸν κύριον*) **approaching** (pres., representing the daily habit of the Christian life, not something to be done once for all. *προσέρχεσθαι* is elsewhere in the N. T. always with a dat. Its signification here is, the approach made by faith, when the Christian closely realizes the presence and seeks the communion of his Lord), **a** (or, "*the*:" the omission of the art. seems to be very frequent in this Epistle, where yet a definite reference is undeniable) **stone** ("Petrus a petra Christo sic denominatus metaphora petræ delectatur, ac suo exemplo docet omnes debere esse petros, h. e., vivos lapides supra Christum fide ædificatos." Gerhard, in Wies. The allusion is to Ps. cxviii. 22 and Isa. xxviii. 16. Obs. that no *ὡς* must be supplied before *λίθον*, as is done in E. V. al.: Christ *is* the stone: we do not come to Him *as* we come to a stone) **living** (*ζῶντα* points not only to the figure being realized in a higher department of being than its natural one, but also to the fact of the Lord being alive from the dead. It would be unnecessary, were not the idea broached by Steiger, to protest against any allusion being intended to "*saxum vivum*" (Æn. i. 171: Ov. Met. xiv. 714) as distinguished from broken stones), **by men indeed rejected** (in Ps. l. c. *ὃν ἀπεδοκίμασαν οἱ οἰκοδοµοῦντες*), **but in the sight**

c here bis. Matt. xxi. 42 ||, from Psa. cxvii. 22. Luke ix. 22 || Mk. xvii. 26. Heb. xii. 17 only. Jer. vi. 30.

ABCKL P𝔐 a b c d f g h j k l m o 13

c ἀποδεδοκιμασμένον d παρὰ δὲ θεῷ e ἐκλεκτόν, e ἔντιμον,
5 καὶ αὐτοὶ ὡς λίθοι f ζῶντες g οἰκοδομεῖσθε h οἶκος
i πνευματικός, k εἰς l ἱεράτευμα ἅγιον, m ἀνενέγκαι i πνευμα-
τικὰς θυσίας n εὐπροσδέκτους θεῷ διὰ Ἰησοῦ χριστοῦ.

d = James i. 17 reff. e see ver. 6. f = Rom. vi. 11. 2 Cor. vi. 9. Gal. ii. 19. g Matt. &c., as above, from l. c. = 1 Thess. v. 11. see 1 Cor. iii. 9. Eph. ii. 21 al. h see Heb. iii. 6 reff. i = 1 Cor. x. 3, 4. Eph. i. 3. [v. 19.] Col. i. 9. iii. 16. k = 1 Thess. v. 11. Eph. ii 22. l ver. 9 only. Exod. xix. 6 only. (see Luke i. 8, 9.) m = Heb. vii. 27 reff. n Rom. xv. 16, 31. 2 Cor. vi. 2. viii. 12 only †.

5. for λιθοι ζωντες, λιθος οντες ℵ¹. επιοικοδομεισθε A²CN b d o 36 vulg Cyr[-p$_{4}$] Procop$_{1}$ Bede. for πνευματικος, πνευματος ℵ¹. rec om εις, with KL[P] rel vulg syr Clem Orig$_{1}$ Thl Œc Bede: ins ABCN 36 tol copt æth arm Orig$_{3}$[-int$_{1}$] Eus$_{1}$ Procop$_{1}$ Hil$_{1}$ [Ambr]. ανενεγκας ℵ¹ [ενεγκαι 13]. om πνευματικας ℵ [Syr-ms]. rec ins τω bef θεω, with KL[P]ℵ³ rel Clem$_{1}$ Orig$_{1}$ Thl Œc: om ABCN¹ arm. (13 def.)

of God (with God. "Deo judice, coram Deo") **chosen** (not merely "eximius," but selected, chosen out), **had in honour** (see below on ver. 6), 5.] **be ye also as living** (see above) **stones built up** (it is disputed whether **οἰκοδομεῖσθε** is indicative or imperative. Much is to be said both ways. Wiesinger, who is the ablest recent advocate for the indicative, maintains that the passage is epexegetical of the preceding *ἵνα ἐν αὐτῷ αὐξηθῆτε*, shewing how love to the word, seeking in the word the Lord Himself and His goodness, of itself leads to the completion set forth in ver. 5. But I cannot help feeling that this view of epexegesis of *ἵνα ἐν αὐτ. αὐξ.* is much weakened by the fact that *πρὸς ὃν* must be referred to *κύριος*, which is already separated from *ἵνα κ.τ.λ.* by *εἴπερ ἐγεύσασθε κ.τ.λ.* And other weightier reasons are behind. On the indicative view, the pres. part. *προσερχόμενοι* could hardly have been used, but it would surely have been *προσελθόντες*. This is felt by Luther, who renders it zu welchem ihr gekommen ſeyd. Again, the connexion with the foregoing by a participle, proceeding on to an imperative, exactly corresponds to the former hortatory sentences, ch. i. 13, 14, 22, and ver. 1. Finally, the long procession of mere predications, on this view, would be tame and almost tautological, in comparison with the powerful gathering up with the **οὖν**, ver. 7, of the high and holy state on which the preceding exhortation depends, as contrasted with that of the unbelieving. I therefore decide for the imperative, against Syr. (Etheridge: "you also as living stones are builded"), Estius, Grot., Beng., al., and Wiesinger, and with Œc., Syr. (as commonly quoted), Beza, Aret., Benson, Steiger, De Wette, Huther) **a spiritual house** (**οἶκος** = *ναός*, 1 Cor. iii. 16: Eph. ii. 21: as before, the stones are called *living*, and the house *spiritual*, not merely to signify that they are not dead stones, and the house not a material one, but on account of the life which Christians derive from Christ, the living Stone, and of the service which they render in virtue of being a body dwelt in by the Holy Spirit) **for** (see var. readd.) **an holy priesthood** (abstract, office of priesthood, including in itself the individual priests: see ref. Exod. Being God's spiritual temple, they form an holy priesthood to Him, approaching and serving before Him in virtue of that Living and Holy One, whose mystic Body they are, and in whom the Father is well pleased. And they need no other by whom to approach God: being all priests, they require not, nor admit of, any distinct body of men among themselves specially called priests, nearer to God than themselves. No where is this more clearly declared by inference, than here) **to offer up** (**ἀναφέρειν**, not occurring in St. Paul, nor in the classics, but (reff.) in Heb. and St. James, is the regular LXX word for offering up sacrifice. The aor. is here used, because no habitual offering, as in rite or festival, is meant, but the one, once-for-all, devotion of the body, as in Rom. xii. 1, to God as His. On the infin. of the purpose, see Winer, § 44. 1) **spiritual sacrifices** (cf. especially Heb. xiii. 15, 16. Spiritual, because as the temple, as the priests, as the God, so the offering. It is this, rather than any distinction from the O. T. sacrifices, that is pointed at in **πνευματικάς**) **acceptable** (reff.) **to God through Jesus Christ** (these last words may be joined, either, 1. with *εὐπροσδέκτους*, or, 2. with *ἀνενέγκαι*. This latter has for it the analogy of Heb. xiii. 15, *δι' αὐτοῦ οὖν ἀναφέρωμεν κ.τ.λ.*, and is preferred by Grot., Aret., De Wette, Huther, Wiesinger: and I think reasonably. The introduction of **διὰ Ἰησοῦ χριστοῦ** as a mere appendage of **εὐπροσδέκτους** would not satisfy the weighty character of the words, nay would seem to put them in the wrong place, seeing that not merely the acceptability, but the very existence, and possibility of offering, of those sacrifices depends on the mediation of the great High Priest).

6 ° διότι ᵖ περιέχει ἐν γραφῇ ᵠ Ἰδοὺ τίθημι ἐν Σιὼν λίθον ʳ ἀκρογωνιαῖον, ˢ ἐκλεκτόν, ᵗ ἔντιμον, καὶ ὁ ᵘ πιστεύων ᵘ ἐπ' αὐτῷ οὐ μὴ ᵛ καταισχυνθῇ. 7 ʷ ὑμῖν οὖν ἡ ˣ τιμὴ τοῖς πιστεύουσιν ʸ ἀπειθοῦσιν δέ, ᶻ λίθος ὃν ᵃ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη ᵇ εἰς ᶜ κεφαλὴν ᵈ γωνίας, καὶ ᵉ λίθος ᶠ προσκόμματος καὶ ᵍ πέτρα ʰ σκανδάλου, 8 οἳ

° = ch. i. 16, 24.
ᵖ = Acts xxiii. 25 (Luke v. 9) only‡.
ᵠ 1 Macc. xv. 2 al. see ref. to Jos. in note.
ʳ Isa. xxviii. 16.
ˢ Eph. ii. 20 only. 1. c. only.
ᵗ ver. 4. (Matt. xx. 16 al. fr.) = Luke xxiii. 35. 1. c.
ᵘ Luke xxiv. 25. Rom. ix. 33 & x. 11 (from 1. c. AN). 1 Tim. i. 16.
ᵛ = Rom. as above, and v. 5. 1 Cor. i. 27 al.
ʷ dat. commodi, 2 Cor. v. 13. Rom. xiv. 6 al. Winer, § 31. 4. b.
ˣ = John iv. 44. Rom. ii. 7. Col. ii. 23 al.
ʸ = Acts xiv. 2. Rom. x. 21 (from Isa. lxv. 2). xi. 30. ver. 8. ch. iii. 1, 20. iv. 17. Deut. i. 26.
ᶻ Psa. cxvii. 22.
ᵃ ver. 4 reff.
ᵇ Matt. xix. 5. xxi. 42 ‖ (from 1. c.) al.
ᶜ = Matt. xxi. 42 ‖, and Acts iv. 11 (from 1. c.) only.
ᵈ as above (c). Matt. vi. 5. Acts xxvi. 26. Rev. vii. 1. xx. 8 only.
ᵉ Isa. viii. 14. Rom. ix. 32, 33.
ᶠ Rom. as above, & xiv. 13, 20. 1 Cor. viii. 9 only. Isa. xxix. 21.
ᵍ Rom. ix. 33 from 1. c. only.
ʰ = Matt. xviii. 7 al. Ps. cv. 34.

6. rec (for διοτι) διο και, with (13?) Œc: διο b 19. 68: txt ABCKL[P]ℵ rel vulg syrr copt Thl Aug Bede. (13 illegible?) rec ins τη bef γραφη, with KL[P] rel Thl Œc: ἡ (for ἐν) C [a d h] vulg lat-ff: txt ABℵ k 13. εκλεκτον bef ακρογων. B m [(Syr) copt arm Cyr_1]. αυτον ℵ¹ [d].

7. ημιν ℵ¹, but ν is written over appy by origl scribe. for απειθουσιν, απιστουσιν BCℵ a. (13 def.) rec λιθον [1st] (*to conform to LXX and Matt, where there is no var read*), with C²(appy) KL[P]ℵ¹ rel Thl: txt AB C¹(appy) ℵ² c Œc. (13 def.) πετραν ℵ.

8. for οι, οσοι C¹ a m 36. (13 def.) aft οι ins και ℵ².

6.] *The exhortation* of the previous verses is *substantiated* in its form and its assertions *by O. T. prophecy*. **Because** (q. d. the aforesaid is so, on the ground of Scripture) **it is contained** (reff.: and for the impersonal sense, Jos. Antt. xi. 4. 7, καθὼς ἐν αὐτῇ (τῇ ἐπιστολῇ) περιέχει. Hence περιοχή, the contents or argument of a book or portion of a book, in later Greek) **in Scripture** (γραφῇ, in its technical sense, anarthrous: not so found in the Gospels, but Rom. i. 2; xvi. 26: 2 Pet. i. 20), **Behold, I place in Zion a chief corner-stone, chosen, had in honour** (the citation is a free one: τίθημι ἐν Σιών representing ἐμβάλλω εἰς τὰ θεμέλια Σιών, —the epithet πολυτελῆ being omitted, and ἐκλεκτόν and ἀκρογωνιαῖον transposed): **and he that believeth on Him** (or, '*it*:' ἐπ' αὐτῷ is not in the LXX-B., but is found in AN) **shall not be ashamed** (it is remarkable, that St. Paul in citing the same prophecy, Rom. ix. 33, has in common with St. Peter the two divergences from the LXX, the τίθημι ἐν Σιών, and the insertion (?) of ἐπ' αὐτῷ. On ἀκρογωνιαῖον, see ref. Eph. note. Here, whatever may be the case there, can hardly be any idea of the 'lapis summangularis' joining the two walls, Jewish and Gentile, together, as some (e. g. Œc.) have thought). 7, 8.] *Appropriation of the honour* implied in the last clause *to believers*: and per contra, *to unbelievers*, of *another and opposite effect of the exaltation of this corner-stone*. 7.] **To you** (dat. commodi) then (inference from the ὁ πιστεύων ἐπ' αὐτῷ κ.τ.λ.) **is the honour** (the τιμή belonging to the Stone itself (ἔντιμον above), with which you are united in the building: the honour implied in the οὐ μὴ καταισχυνθῇ said of those who believe on Him. There can be, I think, no doubt that these two commonly divergent accounts given of the word τιμή ought to be combined in one. That the result of the οὐ μὴ καταισχυνθῇ is what the Apostle means to state, is evident by the οὖν and τοῖς πιστεύουσιν: that the form in which this is stated is ὑμῖν ἡ τιμή, is evidently owing to the occurrence of ἔντιμον above. It is as plainly altogether beside the purpose, with Erasm., Luth., Calv., Aret., Bengel, al., to understand 'Christ,' or 'the Stone,' as the subject, and render as E. V., "He is precious," making ἡ τιμή predicate instead of subject) **who believe: but to the disobedient** (not, the *unbelieving*: see Heb. iii. 18, note. Unbelief is the *root* of ἀπείθεια: but it is the manner of Scripture, to follow it out into disobedience, its invariable effect, when spoken of in contrast to πίστις. The dat. is not one of reference, but incommodi. Then what follows is in the form of another quotation, or rather combination of quotations: the first from Ps. cxviii. 22), **the stone which the builders rejected, this has become for a** (has been made into a) **head corner-stone** (this is true with regard to believers also: but to them it is grace and glory, to these it is terror and destruction), **and a stone of stumbling and rock of offence** (second quotation from Isa. viii. 14. Here again, St. Paul in Rom. ix. 33 has taken the

ABCKL P$ a b c d f g h k l m o 13

d Matt. xxiv. 22. John xvii. 2 al. Isa. xl. 6. e James i. 10, 11 (reff.). f = Rom. x. 8. Heb. vi. 5 reff. g Heb. vii. 24 reff. h pass., = ch. iv. 6. Luke xvi. 16. Gal. i. 11 only ‡. (Heb. iv. 2 al.)

[d] πᾶσα σὰρξ ὡς [e] χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς [e] ἄνθος [e] χόρτου· [e] ἐξηράνθη ὁ [e] χόρτος, καὶ τὸ [e] ἄνθος [αὐτοῦ] [e] ἐξέπεσεν· 25 τὸ δὲ [f] ῥῆμα κυρίου [g] μένει [g] εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστιν τὸ [f] ῥῆμα τὸ [hi] εὐαγγελισθὲν [i] εἰς ὑμᾶς.

II. 1 [k] Ἀποθέμενοι οὖν πᾶσαν [k] κακίαν καὶ πάντα δόλον καὶ [l] ὑποκρίσεις καὶ [m] φθόνους καὶ πάσας [n] καταλαλιάς,

1 Matt. xxiii. 28. Mark xii. 15. Luke xii. 1. Gal. ii. 13. 1 Tim. iv. 2 only †. 2 Macc. vi. 25 only. m Matt. xxvii. 18 ‖ Mk. Rom. i. 29. Gal. v. 21. Phil. i. 15. 1 Tim. vi. 4. Tit. iii. 3. James iv. 5 only †. Wisd. vi. 23 (25). 1 Macc. vii. 16 only. n 2 Cor. xii. 20 only †. Wisd. i. 11 only. (-Λαία, ver. 12.)

k = James i. 21 (reff.).

l 2 Cor. x. 16. see 1 Thess. ii. 9. Heb. ii. 3.

24. om 1st ως AN^3 [ωσει N^1] a 13. 36 am^1(with harl) syrr [æth] (Orig$_1$) Thl Zeno. ins η bef δοξα N^1. rec (for αυτης) ανθρωπου, with [KLP] rel Chr$_2$ Œc: αυτου N^1: txt ABCN^3 a 13. 36 vulg syrr copt æth Orig$_1$ Did$_1$ Zeno Bede. om αυτου ABN a c 13 am[and fuld] syrr arm Orig$_1$ Did$_1$ Œc Bede$_1$: ins CKL[P] rel [vulg] (and demid harl tol) copt æth.

25. om το ρημα το A.

CHAP. II. 1. υποκρισιν B Syr copt Aug [Clem$_1$ Orig-int$_1$ Gild], -σεις or -σειν N^3. φονους B. πασαν καταλαλιαν N^1 [copt]: om πασας A Syr æth Clem$_1$ [Orig-int] Aug Gild.

sic), Calv. (altern., preferring this), Aretius, Grot. (expressly, alleging for it Dan. vi. 26, Theod., *ὅτι αὐτός ἐστιν θεὸς ζῶν καὶ μένων εἰς τοὺς αἰῶνας*), al.).

24.] **Because** (Scripture proof that the word of God lives and abides. "Locum Jes. xl. 6 f. citat ad probationem utriusque membri, hoc est ut constet, quam fluxa et misera sit prima hominis nativitas, et quanta regenerationis gratia." Calv.) **all flesh** (= man in his life of *σῶμα* and *ψυχή* only: "homo ex vetere generatione," as Bengel) **is as** (*ὡς* is neither in Heb. nor in LXX) **grass, and all glory of it** ("quicquid ex carne veluti flos ex gramine suo efflorescit," Wies.) **as flower of grass. The grass was dried up** (the aor.; the fact being related as in a tale; so in James i. 11. In more idiomatic English, we should say "*hath dried up*"), **and the flower (thereof) fell** (*is fallen*, see above) **away:**

25.] **but the word** (the change from *λόγος* to *ῥῆμα* may be on account of the citation. Yet it is not easy to see why it would have been more difficult to change *ῥῆμα* to *λόγος* than *τοῦ θεοῦ ἡμῶν* to *κυρίου*. *ῥῆμα* is rather the word uttered, the '*dictum*:' *λόγος*, the word, uttered or unuttered, single or manifold, concrete or abstract) **of the Lord** (LXX, *τοῦ θεοῦ ἡμῶν*: changed here probably on account of the application which follows, as De W.) **remaineth for ever. And** (the **δέ** applies what has gone before: the contrast being between the general truth and the particular identification) **this** (*predicate*, logically considered, *not subject*, as Wies., al.: "The word which was &c. is this very *ῥῆμα* here spoken of") **is the word which was** (Angl. has been) **preached to you** (in the declaration of the gospel. **εἰς ὑμᾶς**, not merely the dative commodi *ὑμῶν*, but as addressed to you and diffused among you: see reff. The logical inference to be drawn is, 'and consequently the word preached to you is imperishable and eternal, and demands of you that you earnestly and intently follow up that new life which by it has been implanted in you.' Hence the connexion of ch. ii. 1—3).

CHAP. II. 1—10.] *Exhortations to nourish and perfect this new life, under the image, α. of newborn babes* (1—3), *β. of God's spiritual temple and priesthood* (4—10). **1.**] **Laying aside** (nor., 'once for all:' 'having laid aside') **therefore** (on the connexion, see above, ch. i. ult.) **all** (manner of) **malice** (**κακία** here *proper*; "nocendi cupiditas," as Hemming (in Huther): not as Aretius, ib., the genus, of which the following are species. This cannot be well, on account of *πάντα δόλον* below, which shews that clause to be parallel, not subordinate, to this) **and all guile** (cf. ver. 22; ch. iii. 10: John i. 48; and *ἄδολον* below) **and hypocrisies** (closely connected with *δόλους*, and therefore not requiring *πάσας*, which is supplied from *πάντα* preceding. **δόλος** is the abiding disposition, *ὑποκρίσεις* are the acts of personation and deception which are some of its manifestations) **and envies** (again embraced under *δόλον*, but not perhaps so closely connected with it. The guileless disposition knows not envy), **and all slanderings** (ref. 2 Cor. The verb, but not the subst., is found in classical Greek. Aug., cited by Gerhard, says, "Malitia malo delectatur alieno: invidia bono cruciatur alieno: dolus duplicat cor: adulatio duplicat linguam: detrectatio vulnerat famam"), **2.**] **as newborn**

2 ὡς ° ἀρτιγέννητα P βρέφη τὸ q λογικὸν r ἄδολον s γάλα
t ἐπιποθήσατε, ἵνα u ἐν αὐτῷ v αὐξηθῆτε w εἰς σωτηρίαν,
3 x εἴπερ y ἐγεύσασθε ὅτι z χρηστὸς ὁ κύριος. 4 πρὸς
ὃν a προσερχόμενοι λίθον b ζῶντα, ὑπὸ ἀνθρώπων μὲν

o here only †. Lucian, in Wetst.
p Luke i. 41, 44 al^{19}. Acts vii. 19. 2 Tim. iii. 15 only †. Sir. xix. 11. 1 Macc. i. 61. 2 Macc. vi. 10 only.
q Rom. xii. 1 only †. Eus. H. E. i. 1.
r here only †. (-ως, Wisd. vii. 13.)
s 1 Cor. iii. 2. ix. 7. Heb. v. 12, 13 only. Gen. xviii. 8.
t & constr., 2 Cor. ix. 14. Phil. i. 8. ii. 26. (Rom. i. 11. 2 Cor. v. 2. 1 Thess. iii. 6. 2 Tim. i. 4. James iv. 5.) Ps. cxviii. 173.
u = ch. i. 23 al. fr.
v transit., 1 Cor. iii. 6, 7. 2 Cor. ix. 10. Gen. xvii. 20. pass. (mid.) 2 Col. x. 15. Col. i. 6, 10. Exod. i. 7.
w so Eph. ii. 21. iv. 15.
x Rom. viii. 9. 1 Cor. xv. 15. 2 Thess. i. 6.
y constr. (w. ὅτι), here only. Psa. xxxiii. 8. Prov. xxxi. 18. (Heb. ii. 9 reff.)
z = 1. c. Matt. xi. 30. Luke (v. 39) vi. 35. Rom. ii. 4. (1 Cor. xv. 33.) Eph. iv. 32 only.
a = Heb. iv. 16 (note). constr., here only. 1 Kings xiv. 36 al.
b = ch. i. 3 reff. Psa. cxvii. 22. Matt. xxi. 42.

2. *αρτιγεννητα* A [Cyr$_2$]. ins *και* bef *αδολον* a d g 13 am(with tol) syrr arm Orig[-int$_1$(om$_s$) Cyr$_1$] Aug. rec om *εις σωτηριαν*, with L c d f k l Thl-comm Œc: ins ABCK[P]ℵ rel [syrr copt æth arm] Clem$_1$ Cyr[-p] [Orig-int] Aug Ruf. —

3. for *ειπερ*, *ει* ABℵ^1 Syr Clem$_1$: *ειπερ* (sic) 13. for *χρηστος*, *χριστος* or *χς* KL d f m 13 Clem$_1$.

4. for *υπο*, *απο* C: *υπ'* B.

babes (so the Rabbis, of their neophytes: see Wetst. h. l.), **long after** (ἐπι- gives, not intensity, but direction) **the** (the art. confines the reference to the gospel alone) **spiritual** (I thus render **λογικόν**, for want of a better and more distinctive word. Its sense is as in ref. Rom., to distinguish the *γάλα* spoken of from mere *σαρκικὸν γάλα*, and to shew that it is spoken figuratively and spiritually: "Lac illud animi, non corporis, lac mente hauriendum." Our English is too poor in psychological distinctions to be able to express it by any appropriate adjective: "*reasonable*" (vulg.) is decidedly wrong, as E. V. in Rom.; and "*of the word*," as E. V., here after Beza, is just as bad) **guileless** (not 'unadulterated,' in contrast to less pure human teachings (cf. *δολοῦν τὸν λόγον*, 2 Cor. iv. 2): but, in contrast to *δόλος* above, 'that is without guile,' has no byends, no one purpose but to nourish and benefit the soul) **milk** (not here in contrast, as in 1 Cor. iii. 2 and Heb. v. 12, 13, to strong meat: but simply in reference to its nourishing qualities), **that on it** (as *τεθραμμένος ἐν*, 'fed on,' see Winer, § 48. *a* (3). d, note [3, p. 485, Moulton's edn.]) **ye may grow** (properly passive: be nourished up) **unto salvation** (the growth is the measure of the fulness of that—not only rescue from destruction, but—positive blessedness, which is implied in *σωτηρία*; see on the word above, ch. i. 5): **3.] if, that is** (wenn anders of the German. The **περ** conditions the **el**, see reff. and notes there: and Æsch. Ag. 28, *εἴπερ Ἰλίου πόλις ἑάλωκεν, ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει* [if so be expresses the same, viz. that the necessary condition of the above exhortation is assumed as having place in the readers]), **ye tasted** (have tasted. The infant once put to the breast desires it again: the Apostle appeals to this their first taste as an incentive to subsequent ones) **that** (the formula, from the well-known and beautiful Ps. xxxiv.) **the Lord** ("quod subjicitur: ad quem accedentes, non simpliciter ad Deum refertur, sed ipsum designat qualis patefactus est in persona Christi." Calv.) **is good** (reff. Perhaps the simplest meaning of **χρηστός**, as applied to meats and drinks, is here intended: as vulg., "*dulcis*:" see Palm and Rost, *χρηστός*, 1. a). **4, 5.] *Exhortation to come to Christ the chosen stone, and be built up into a spiritual temple unto God.***

4.] To whom (i. e. *τὸν κύριον*) **approaching** (pres., representing the daily habit of the Christian life, not something to be done once for all. **προσέρχεσθαι** is elsewhere in the N. T. always with a dat. Its signification here is, the approach made by faith, when the Christian closely realizes the presence and seeks the communion of his Lord), a (or, "*the*:" the omission of the art. seems to be very frequent in this Epistle, where yet a definite reference is undeniable) **stone** ("Petrus a petra Christo sic denominatus metaphora petræ delectatur, ac suo exemplo docet omnes debere esse petros, h. e., vivos lapides supra Christum fide ædificatos." Gerhard, in Wics. The allusion is to Ps. cxviii. 22 and Isa. xxviii. 16. Obs. that no *ὡς* must be supplied before *λίθον*, as is done in E. V. al.: Christ *is* the stone: we do not come to Him *as* we come to a stone) **living** (**ζῶντα** points not only to the figure being realized in a higher department of being than its natural one, but also to the fact of the Lord being alive from the dead. It would be unnecessary, were not the idea broached by Steiger, to protest against any allusion being intended to "*saxum vivum*" (Æn. i. 171: Ov. Met. xiv. 714) as distinguished from broken stones), **by men indeed rejected** (in Ps. l. c. *ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες*), **but in the sight**

k = here only. see James iv. 1 (also Luke iii. 14. 1 Cor. ix. 7. 2 Cor. x. 3. 1 Tim. i. 18. 2 Tim. i. 6). Isa. xxix. 7.
l ch. i. 18 reff.
m = ver. 16. ch. iv. 6. Heb. vii. 24. Acts ii. 44.
n = Rom. ii. 1. xiv. 22.
o James iv. 11 (reff.). ch. iii. 16 only.
p here bis. (John xviii. 30 rec.)
q Heb. x. 24 reff.
r ch. iii. 2 only τ. Ps. ix. 34 (14) Symm. Demosth. 166. 13. Polyb. v. 69. 6 al.
s = Matt. v. 16. ix. 8 al.
t = Luke xix. 44 (Acts i. 20. 1 Tim. iii. 1) only. Job x. 12. Isa. x. 3. Jer. vi. 15.
u Heb. xii. 9 reff.
v Acts xvii. 25. Rom. vi. 19. 1 Cor. ii. 13. iv. 3. x. 13. James iii. 7 only. Num. v. 6.
w see note & Mark xvi. 16. Col. i. 23 al.

ABCKL PN a b c d f g h j k l m o 13

τινες [k] στρατεύονται κατὰ τῆς ψυχῆς, 12 τὴν [l] ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν [m] ἔχοντες καλήν, ἵνα [n] ἐν ᾧ [o] καταλαλοῦσιν ὑμῶν ὡς [p] κακοποιῶν, ἐκ τῶν [q] καλῶν ἔργων [r] ἐποπτεύοντες [s] δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ [t] ἐπισκοπῆς. 13 [u] Ὑποτάγητε πάσῃ [v] ἀνθρωπίνῃ [w] κτίσει

12. for 1st υμων, υμιν ℵ. εχοντες καλην bef εν τοις εθνεσιν KL[P] rel [Syr copt] Clem$_1$ Œc Polyc-int Cypr$_2$: om εχοντες B: txt ACℵ (a) m [13] 36 [vulg æth Clem$_1$ Thl]. rec εποπτευσαντες, with AKL[P] rel [Clem$_1$]: txt BCℵ a j m 36 [vulg syrr] Thl Œc [Cypr$_2$]. δοξασουτρεμουσιν (*see* 2 *Pet* ii. 10) ℵ^1.

13. rec aft υποταγ. ins ουν, with KL[P] rel vulg[-ed] syr Thl Œc Bede: om ABCℵ m 13 [am(and fuld demid tol) coptt æth arm] Did$_1$ Cassiod$_1$. κτισει bef ανθρωπ C m syr coptt [Eus$_1$] Did$_1$: om ανθρωπ. ℵ^1.

See them enumerated in Gal. v. 19—21), **the which** (αἵτινες, not = αἵ, but gathers up into a class the ἐπιθυμίαι and asserts it of all of them that they &c.: thus rendering a reason, 'quippe quæ.' With αἵ, it might have been taken, "from *those* fleshly lusts, *which*" &c.) **war** (ref. James and Rom. vii. 23. "Non modo impediunt, sed oppuguant: grande verbum." Bengel) **against the soul** (ψυχή, the man's personal immortal part, as opposed to his body, his μέλη in which the ἐπιθυμίαι στρατεύονται, is held in suspension between influences from above and influences from beneath: drawn up and saved, or drawn down and ruined. And among its adversaries are these fleshly lusts, warring against it to its ruin): 12.] *Positive result of this abstinence*, and its important fruit: **having** (we have the same disjunction of the construction in Eph. iv. 1, 2, παρακαλῶ . . ὑμᾶς . . . ἀνεχόμενοι. It serves to give vividness to the description, taking the participle out from under the παρακαλῶ, and depicting, as it were, the condition recommended, as actually existing. It is so eminently, though not under exactly the same circumstances as to construction, in the beautiful procession of participles and adjectives in Rom. xii. 9—19) **your behaviour among the Gentiles comely** (as over against the ματαία ἀναστροφή of the Gentiles, ch. i. 18. Cf. ch. iii. 16), **that** (aim of the preceding) **in the matter in which** (so ἐν ᾧ in reff.: not, '*while*,' for that would not apply to δοξάσωσιν below: both could not be going on *together*: nor "*whereas*," E. V., "pro eo quod," Beza, for which sense of ἐν ᾧ there is no precedent. The sense is, 'that that conduct, which was to them an occasion of speaking against you as evil-doers, may by your good works become to them an occasion of glorifying God.' And '*that, in which*,' will be in fact your whole Christian life) **they speak against you as evil-doers** (often the Christians would be compelled to diverge from heathen customs and even to break human laws, and thus would incur the imputation of malefactors), **they may, on the ground of your good works, being spectators of them** (contrast to the ignorance assumed in the ἀγνωσία τῶν ἀφρόνων ἀνθρώπων below, ver. 15. On the word, see reff.: and cf. ἐπόπτης, an eye-witness, 2 Pet. i. 16), **glorify God in** (the) **day of visitation** (i. e., the day when God visits,—ἐπισκέπτεται, Luke i. 68, 78: Acts xv. 14,—mankind with His offers of mercy and grace: cf. also ref. Luke, where our Lord says of Jerusalem, οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου. The word has been variously understood: the Fathers generally (cf. Suicer in voc.), Lyra, Erasm., Beza, De Wette, al. explain it as above: Œc., Wolf, Bengel, al. think that the day of *inquisition before earthly magistrates* is meant (ἡμέραν δὲ ἐπισκοπῆς τὴν κατὰ κόσμον ἐξέτασιν καλεῖ· ἐξετάσεως γὰρ ὑπ' αὐτῶν τοῦ βίου ἡμῶν γενομένης, εἶτα πρὸς τὸ ἐναντίον τῆς ὑπολήψεως τῶν πραγμάτων εὑρισκομένων αὐτοί τε πρὸς οὓς αἰσχύνονται ἐπανορθοῦνται, καὶ ὁ θεὸς δυξάζεται. Œc.). Bede, al. understand it of the day of judgment. But the former sense is far preferable on account of usage, and for its fitness in the context). 13—17.] *Exhortation to subjection to secular rule.*

13.] **Be subjected** (aor. pass. with a quasi-middle sense, given by the aorist coupled with the fact of the command: be in a condition of having been subjected: on the medial signification of aorists passive in N. T., see on ch. v. 6) **to every human institution** ("quod creat et condit homo,"

διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς [x] ὑπερέχοντι 14 εἴτε [y] ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς [z] ἐκδίκησιν [p] κακοποιῶν, [a] ἔπαινον δὲ [b] ἀγαθοποιῶν. 15 ὅτι [c] οὕτως ἐστὶν τὸ [d] θέλημα τοῦ θεοῦ, [e] ἀγαθοποιοῦντας [f] φιμοῦν τὴν τῶν [g] ἀφρόνων ἀνθρώπων [h] ἀγνωσίαν· 16 ὡς ἐλεύθεροι,

x = Rom. xiii. 1 (Phil. ii. 3. iii. 8. iv. 7) only. Gen. xli. 40.
y = Matt. x. 18. Mark xiii. 9 h L. elsw. of Rom. govrs., exc. Matt. ii. 6. Epp., here only †. Sir. xlii. 14 only, but in bad sense. (-ποιΐα, ch. iv. 19.)
z Heb. x. 30 reff.
a ch. i. 7 reff.
b here only †. Sir. x. 36.
c = Matt. i. 18.
d Rom. xii. 2. Heb. e = ver. 20. ch. iii. 6, 17. 3 John 11. (Num. x. 32 al.) Tobit xii. 13 B (not AN).
f Matt. xxii. 12, 34. Mark i. 25 h L. iv. 39. (1 Cor. viii. 9 v. r.) 1 Tim. v. 18 only. Deut. xxv. 4 only.
g Luke xi. 40. Rom. ii. 20 al. Ps. xciii. 8.
h 1 Cor. xv. 34 only. Job xxxv. 16. Wisd. xiii. 1 only.

14. rec aft εκδικησιν ins μεν, with C(appy) [P] rel syr-w-ast [Damasc$_1$] Thl Œc: om ABKLℵ d g k l m 13 vulg spec [Syr copt arm Antch$_1$].
15. αγαθοποιουντας C: -ποιειν 13. add υμας C b m o Thl [syrr]; και 13. φιμουν ℵ^1.

Luth. Such, and not "*every human creature*," as Syr., Erasm., Estius, Pott, De Wette, is the meaning. The latter would stultify what follows: for it is not to the king as a man, but to the king as a human institution, that we are to be subject. And so Œc., κτίσιν ἀνθρωπίνην τὰς ἀρχὰς λέγει τὰς χειροτονητὰς ὑπὸ τῶν βασιλέων, ἢ καὶ αὐτοὺς τοὺς βασιλεῖς, καθότι καὶ αὐτοὶ ὑπὸ ἀνθρώπων ἐτάχθησαν ἤτοι ἐτέθησαν. It is no objection to this, that all powers are ordained of God: for that consideration does not come into notice in these words, but in those which follow, διὰ τ. κύριον. *Here*, it is the *lower side* of such institutions, the fact of their being ordained and upheld by men, that is brought into sight) **for the Lord's sake** (i. e. Christ's: **κύριος** with St. Peter, except in O.T. citations, is always our Lord. And here there is additional reason, for that He, the Head of all principality and power, is yet in us his members subject to them, until the day when all shall be put under His feet): **whether to king** (general,—but, from the nature of the case as regarded those to whom the Epistle is addressed, here the Roman Emperor) **as supereminent** ("qui ita imperat, ut ab aliis hominibus ipsi non imperetur," Gerh.), 14.] **or to governors** ("ἡγεμόνες præsides provinciarum, qui a Cæsare mittebantur in provincias," Gerh.) **as to men sent** (*in the habit of being sent*,—sent from time to time: the pres. part. describes the genus: the particular ἡγεμόνες would be described as πεμφθέντες) **through him** (*the king*, not κυρίου, as some, and Calvin very positively, "qui pronomen ad regem referunt multum falluntur." But there can be little doubt that he is wrong. For first the analogy of the clauses, ὡς ὑπερέχοντι . . . ὡς δι' αὐτοῦ πεμπομένοις, shews that the grounds of obedience in each case, all being alike διὰ κύριον, belong to the actually existing rights of power in that case. The king is supreme, in his own right: governors rule by delegation from the king, '*mittuntur*' δι' αὐτοῦ. Then, the right understanding of διὰ κύριον, as applying to all, forbids this view. For thus we should obey the king as ὑπερέχων, no mention of the Lord being made, whereas rulers are to be obeyed as sent by the Lord. Finally, the prep. διά, as distinguished from ὑπό, designates rather the subordinate than the original sender. A governor could surely not be said to be sent διὰ κυρίου) **for** (to bring about) **vengeance on** (as in ref.: ἐκδίκησις, being a 'vox media,' has another meaning, that of "avenging of," in Luke xviii. 7, 8. Œc., taking it in this latter meaning, gives a convenient limitation to the duty, which was the furthest possible from the mind of the Apostle: ἔδειξε καὶ αὐτὸς ὁ Πέτρος τίσι καὶ ποίοις ἄρχουσιν ὑποτάσσεσθαι δεῖ, ὅτι τοῖς τὸ δίκαιον ἐκδικοῦσιν) **evil-doers, and praise of well-doers.** 15.] **For** (ground of ὑποτάγητε; correlative with, but not going so far as, the purpose announced in ver. 12) **so** (after this manner, in this direction and wise: viz. as follows, ἀγαθοποιοῦντας φιμοῦν κ.τ.λ.) **is** ('*se trouve*,' κεῖται) **the will** (thing willed, concrete result of the will) **of God, that doing good** (the anarthrous participle carries the reason with it: by doing good: "*with well-doing*," E. V.) **ye** (necessarily understood) **put to silence the ignorance** ("Locutio quam usurpat, 'obstruere ignorantiam,' quamvis per novitatem dura sit, sensum tamen non obscurat." Calv. On the word φιμόω, see reff.; and Palm and Rost's Lex. ἀγνωσία, see the instructive parallel, ref. 1 Cor., is not simply ignorance of this or that fact, but a state of lack of knowledge or understanding, habitual ignorance. This state is here introduced as speaking, "having (as Wiesinger) ever its mouth open rather than its eyes," ready to cry out upon any mere appearance of things as misunderstood by it) **of the foolish men** (above

ABCKL P𝔐 a b c d f g h j k l m o 13

καὶ πάσχοντες [e] ὑπομενεῖτε, [v] τοῦτο γὰρ [w] χάρις παρὰ θεῷ. 21 [g] εἰς τοῦτο γὰρ [g] ἐκλήθητε, ὅτι καὶ χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν [h] ὑπολιμπάνων [i] ὑπογραμμὸν ἵνα [k] ἐπακολουθήσητε τοῖς [l] ἴχνεσιν αὐτοῦ, 22 ὃς [m] ἁμαρτίαν οὐκ [m] ἐποίησεν οὐδὲ [n] εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ, 23 ὃς [o] λοιδορούμενος οὐκ [p] ἀντελοιδόρει, πασχων οὐκ [q] ἠπείλει,

e ver. 9 reff. h here only ϯ. i here only ϯ. 2 Macc. ii. 28 only. Polyc. ad Phil. § 8, p. 1012. Clem. ad Cor. I 33, p. 275. k Mark xvi. 20. 1 Tim. v. 10. 24 only. Job xxxi. 7. l Rom. iv. 12. 2 Cor. xii. 18 only ‡. Sir. xxi. 6. 4, 8, 9 only. 3 Kings xvi. 19. (Isa. liii. 9.) 10. Rev. xiv. 5. ch. iii. 9. -ρος, 1 Cor. vi. 10.) Eph. vi. 9.) m = John viii. 34. 2 Cor. xi. 7. James v. 15. 1 John iii. n = Matt. i. 18. Luke xvii. 18. Acts viii. 40. Rom. vii. act., John ix. 26. Acts xxiii. 4. Deut. xxxiii. 8. (-ρία, o pass., 1 Cor. iv. 12 only ‡. p here only ϯ. q Acts iv. 17 only. Gen. xxvii. 42. (-λή,

om 2nd υπομεινετε C : υπομενετε m o vulg spec [Anton$_2$]. rec om 2nd γαρ, with BCKL[P]ℵ rel vulg spec [syrr coptt æth arm Damasc-ms]: ins A k 13 Thl Œc Tert$_1$. ins τω bef θεω A a c d h k m 36 Thl.

21. om και A vulg-mss syr [(sah)]. ins ο bef χριστος ℵ o. for επαθεν, απεθανεν ℵ [Syr arm Damasc$_1$ Ambr$_2$ Fulg Quæst]. for υπερ, περι A. Steph ημων ημιν, with d Syr copt [Damasc$_1$] Aug$_1$: ημων υμιν KL[P] a f h j l o 13. 36 [vulged] fuld^1 Thl Tert$_1$ Cypr$_1$: txt ABCℵ rel am(with demid fuld^2 harl tol) syr sah æth [Damasc-ms] Œc Ambr.

23. for αντελοιδ., ελοιδορει ℵ^1 [*maledicebat* vulg Did-int$_1$].

but if well-doing and suffering (for it) (these last words are amply justified by the logical connexion of the participles, see above) ye shall endure it (it is glory) (with the reading τοῦτο γάρ below, it becomes necessary to supply, mentally at least, some such words): for this is thankworthy (see above) with (in the estimation of: see Luke ii. 52) God.

21.] For (proof that undeserved suffering is χάρις παρὰ θεῷ, by the instance of Christ's sufferings, which were our example) to this (state, viz. the endurance of wrongful sufferings) ye were called: because (ground of the assertion εἰς τοῦτο ἐκλήθητε) Christ also (the καί applies to the ἔπαθεν ὑπὲρ ὑμῶν, the words ὑπὲρ ὑμῶν carrying with them the ἀγαθοποιῶν, as explained below, ver. 24) suffered for you, leaving behind for you (emphatic repetition from the former ὑμῶν. Tischendorf's reasoning, edn. 7, that ἡμῶν, ὑμῖν was probably the original reading, and has given rise to ἡμῶν ἡμῖν and ὑμῶν ὑμῖν, may be met by the above consideration in favour of the more ancient reading. [In edn. 8 Tischdf. reads as in text.] ὑπολιμπάνω is a late form of ὑπολείπω. Themist. Orat. x. p. 139 D, is the only place quoted for this sense: Dion. Hal. i. 23 uses the 2 aor. in an intransitive sense, of streams failing,—τὰ δ' ὑπελίμπανε θέρους, τὰ δ' εἰς τέλος ἀπεσβέννυτο. On the pres. part. here, Bengel remarks, "in abitu ad Patrem." It gives the abiding intent of the single fact ἔπαθεν: and might be rendered 'ut relinqueret') a copy (ὑπογραμμός, a pattern to write or paint by: technically, ὑπογραμμοὶ παιδικοί were formulæ given by writing-masters to their pupils, containing all the letters of the alphabet. Clem. Strom. v. 8. 50, p. 675 P., who gives examples of them) that ye should follow upon (ἐπακολουθέω, follow close upon, the ἐπί denoting close application to: it is a word commonly used of following behind another) His footsteps (so in reff.): 22.] *Further expansion of this example of Christ*, making it plain that He ἀγαθοποιῶν καὶ πάσχων ὑπέμεινεν:—who never did (the aor. gives the force, as distinguished from the imperf. ἐποίει, of "never in a single instance") sin (the words are almost a citation from Isa. liii. 9, A[ℵ^{2a}], ἀνομίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ) nor yet (climax: not only did He never sin in act, but not even . . .) was guile ever found ("non deprehendebatur fraudulenta locutus," Wiesinger: cf. Winer, § 65. 8, on this sense of εὑρίσκομαι) in His mouth: 23.] who when reviled, reviled not again (a proof of his ὑπομονή. Isa. liii. 7 is before the Apostle), when suffering threatened not (both these, imperfects, denoting constant habit. The order is again that of climax: from λοιδορούμενος to πάσχων, from οὐκ ἀντελοιδόρει to οὐκ ἠπείλει): but (see on this particular use of δέ as a stronger contrast than ἀλλά, on Heb. ii. 6. It is nearly our 'yea, rather:' removing the thing previously negatived altogether out of our field of view, and substituting something totally different for it) delivered (them) (see below) up (what? Most Commentators supply ἑαυτόν [so E. V.], or 'causam suam,' both of which seem out of place and hardly justified by the usage of the verb. Rather would I supply an object out of the λοιδορούμενος and πάσχων foregoing, either, with Huther and Wiesinger,

r παρεδίδου δὲ τῷ s κρίνοντι t δικαίως, 24 ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς u ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ v ξύλον, ἵνα ταῖς w ἁμαρτίαις x ἀπογενόμενοι τῇ w δικαιοσύνῃ ζήσωμεν, y οὗ τῷ z μώλωπι y [αὐτοῦ] ἰάθητε· 25 ἦτε γὰρ ὡς z πρόβατα z πλανώμενοι, ἀλλ' a ἐπεστράφητε νῦν ἐπὶ τὸν b ποι-

r see Matt. v. 25. s ch. i. 17. t Luke xxiii. 41. 1 Cor. xv. 34. 1 Thess. ii. 10. Tit. ii. 12 only. Deut. i 16. Sir. xxxii. (xxxv.) 17 (22) BN^{2a}. u = Heb. ix. 28 only. (see ver. 5.) Isa. liii. (11) 12. Rom vi. 2, 11. Gal. ii. 19. Matt. iii. 13. Acts xv. 17, from Amos ix. 12. a = here only. (see John xii. 40.)

v = Acts v. 30. x. 39. Gal. iii. 3, from Deut. xxi. 23. x here only †. Herod. ii. 85. Thucyd. ii. 34. Isa. xliv. 22. Joel ii. 12.

w dat., y constr., z here only. Isa. liii. 5, 6. b Heb. xiii. 20 reff.

for δε, τε C.

24. υμων B. om εν ℵ^1. aft αμαρτιαις ins υμων A seth. συνζησωμεν C. om 2nd αυτου ABCK rel: ins L[P]ℵ^1(ℵ^3 disapproving) b^2 f g h j k l Thl Œc.

25. om ητε γαρ B. rec πλανωμενα, with CKL[P] rel Thl Œc: txt ABℵ. αλλα B. επεστραφητε C [a (c)]: επιστραφητε [P]ℵ.

"His reproaches and sufferings," or, which seems to me better, "those who inflicted them:" perhaps not without reference to "Father, forgive them: for they know not what they do") **to Him that judgeth** (pres., whose office it is to judge) **righteously** (i. e. the Father: designated in ref. as ὁ ἀπροσωπολήμπτως κρίνων. Calv. says well, "Qui sibi ad expetendam vindictam indulgent, non judicis officium Deo concedunt, sed quodam modo facere volunt suum carnificem"). 24.] **who Himself** (now the ἀγαθοποιῶν reaches its height. He was not only negatively innocent, ver. 22, but suffered in the pursuance of the noblest purpose of love, and that love *towards us:* by which fact His example is further brought home and endeared to us) **bore our sins** (but in the pregnant sense of "bore to sacrifice," "carried and offered up:" see notes on James ii. 21, Ἀβραὰμ . . . . ἀνενέγκας Ἰσαὰκ . . . ἐπὶ τὸ θυσιαστήριον: see Levit. xiv. 20; Heb. vii. 27. It is a word belonging to *sacrifice*, and not to be dissociated from it. In Isa. .iii. 12, αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν, (Heb. ix. 28,) we have the sense of bearing on Himself more prominent: and by that passage our rendering here must be regulated: always remembering that the other sense lies behind) **in His (own)** (this is almost required by the repetition of αὐτοῦ after αὐτός, when it might have been well omitted, if no emphasis had been intended) **body on the tree** (constr. prægn., "took them to the tree and offered them up on it;" as the above sense of ἀνήνεγκεν necessitates. Cf. Vitringa in Huther: "Vix uno verbo ἔμφασις vocis ἀναφέρειν exprimi potest. Nota *ferre* et *offerre*. Primo dicere voluit Petrus, Christum portasse peccata nostra, in quantum illa ipsi erant imposita. Secundo, ita tulisse peccata nostra, ut ea secum obtulerit in altari. Respicit ad animantes, quibus peccata primo imponebantur, quique deinceps peccatis onusti offerebantur. Sed in quam aram ξύλον alt Petrus, lignum, h. e., crucem"); **that** (purpose of that great and crowning suffering of the Lord) **having died** (not, as some Commentators, "having past away," being removed to a distance ("longefacti a peccatis," Grot.), but literally, "having died:" so Herod. ii. 85, 136, μηδ' ἄλλον μηδένα τῶν ἑαυτοῦ ἀπογενόμενον θάψαι: v. 4, vi. 58, and other examples in Raphel and Wetstein) **to our sins** (reff.), **we should live to righteousness** (the same contrast is found, but with another image, of being freed from, and become servants to, in Rom. vi. 18. In ib. ver. 11, where the same figure of death and life is used, it is νεκροὺς τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ θεῷ), **by whose stripe ye were healed** (μώλωψ, the weal left by a stripe. From Isa. liii. 5, τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν. "Paradoxon apostolicum: vibice sanati estis. Est autem μώλωψ, vibex, frequens in corpore servili, Sir. xxiii. 10." Bengel).

25.] **For** (justification of the last assertion by another allusion to Isa. liii.) **ye were straying like sheep** (so in ref. Isa., πάντες ὡς πρόβατα ἐπλανήθημεν): **but ye have returned** (not, "have been converted:" the 2 aor. pass. ἐπεστράφην occurs often in a middle sense, and it is impossible to press the passive: cf. Matt. (ix. 22) x. 13; Mark v. 30. Wiesinger's reason for doing so, that this word corresponds to ἰάθητε, is hardly tenable: it may with just as much plausibility be alleged that it corresponds to ἦτε πλανώμενοι) **now unto the Shepherd** (cf. ch. v. 4, and the prophecies in Isa. xl. 11; Ezek. xxxiv. 23, xxxvii. 24, also John x. 11) **and Bishop** (there may be a reference to Ezek. xxxiv. 11, ἰδοὺ ἐγὼ ἐκζητήσω τὰ πρόβατά μου καὶ ἐπισκέψομαι αὐτά (not to ref. Job, as some): but the most likely account of the expression is, that the Apostle transfers the well-known name of the elders of the churches, ἐπίσκοποι, to the great Head of the Church, of whom they were all the servants and representatives. On

[c] Acts xx. 28. Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7 only. Job xx. 29. [d] Heb. xii. 9 reff. [e] 2nd pers., Luke vi. 41. 1 Thess. ii. 14. [f] ch. ii. 7. constr., ch. iv. 17. i. 17. only †. (reff.)

μένα καὶ [c] ἐπίσκοπον τῶν ψυχῶν ὑμῶν. III. [1] Ὁμοίως, [ai] γυναῖκες, [d] ὑποτασσόμεναι τοῖς [e] ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες [f] ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν [g] ἀναστροφῆς [h] ἄνευ [i] λόγου [k] κερδηθήσονται, [2] [l] ἐποπτεύσαντες τὴν ἐν φόβῳ [m] ἁγνὴν [g] ἀναστροφὴν ὑμῶν· [3] ὧν

ABCK[L] P[†] s b d f g h[l] k l[mo] n[1] 13

[g] ch. i. 15 reff. [h] Matt. x. 29. ch. iv. 9 only. Amos iii. 5. [i] = 1 Cor. [k] = Matt. xviii. 16. 1 Cor. ix. 19 &c. † ind. fut., Rev. iii. 9 reff. 1 ch. ii. 12 [m] = Tit. ii. 5. 2 Cor. xi. 2. Prov. xix. 3.

CHAP. III. 1. om αι AB[ℵ]¹: ins CKL[P]ℵ² rel Thl Œc. ει bef και CK b m o: om και B a copt arm Ps-Ath[-int,] Fulg: txt AL[P]ℵ rel vulg Clem, Aug Bede.—εστιν, omg ει, a c. rec κερδηθησονται, with a b¹ j o [Damasc-ed]: txt A B(sic, see table) CKL[P]ℵ rel 36(sic) Clem, [Damasc-ms] Thl Œc.

2. επιποτευσοντες ℵ¹ a.

the name and office, see notes, Acts xx. 17, 28; Phil. i. 1) **of your souls** (so in ch. i. 9, 22, and in ver. 11).

CHAP. III. 1—7.] *Exhortations in regard to the married state:* and (1—6) *to wives:* (7) *to husbands.* 1.] **In like manner** (i. e. after the same general principle, enounced in ch. ii. 13, as the οἰκέται in *their* relation) **wives** (γυν., as οἱ οἰκέται, ch. ii. 18, οἱ ἄνδρες, ver. 7, is vocative. This is decisively shewn by ὑμῶν below, as in ver. 7. By the context γυναῖκες is shewn to be *wives*) **[by being] in subjection to** (the participle, as in ch. ii. 18: carrying on the general πάντας τιμήσατε) **your own husbands** (ἰδίοις gives point to the obligation, but is without any distinctive emphasis: see the parallel place, Eph. v. 22, and note), **that even if** (καὶ εἰ puts into climax the hypothesis: εἰ καί, only that which follows the καί, i. e. the fact assumed: see for the full elucidation of this, 1 Cor. vii. 21 note, and Winer, § 53. 7, Hermann on Viger, p. 832, Klotz, Devar. ii. 519 f., Hartung i. p. 139; the views of Hermann and Klotz differing slightly from the above and Hartung, but coming to the same in the end. In this place, as De Wette remarks, καὶ εἰ assumes as possible, the apparently exceptional case which may seem to justify the wives' disobedience: εἰ καί would concede that the fact was so and direct notice to the fact itself) **any** (husbands) **are disobedient to the word** (in a state of unbelieving disobedience; most probably, though this is not directly nor necessarily assumed, heathens), **they shall be won** (see reff.: converted to faith and obedience: made a gain for Christian love, and for Christ Himself. Cf. Leighton: "A soul converted is gained to itself, gained to the pastor, or friend, or wife, or husband who sought it, and gained to Jesus Christ: added to His treasury, who thought not His own precious blood too dear to lay out for this gain." On ἵνα with an indic. fut., see Winer, § 41. *b.* 1. b: and cf. reff.) **without word** (without the wives preaching to them, or exhorting them, but simply by your Christian behaviour. The grammarians call this way of speaking, in which a word (λόγου) is intentionally used in two different senses in the same sentence, *anta-naclasis.* The other rendering, '*without the word,*' is not indeed, as Wiesinger, precluded by the absence of the article, for λόγου, *indefinite,* might just as well, with the exclusive preposition ἄνευ, refer to the Gospel,—but on account of the general improbability of such a saying, seeing that faith is grounded on hearing, and hearing on the word of God. Besides which, the wives' conversation, being a shewing forth of obedience to the word, could not be said to produce its effect ἄνευ (τοῦ) λόγου. Œc. proposes a curious alternative rendering: ἄνευ λόγου, ἤτοι σχολάζοντος παντὸς λόγου καὶ πάσης ἀντιλογίας ἤ (then follows the interpretation as given above, but very well put) ὡς τῆς διὰ τῶν ἔργων ἐπιδείξεως ἐναργεστέρας οὔσης τῆς διὰ τῶν λόγων περιεργίας. ἄφωνον γὰρ ἔργον κρεῖσσον ἀπράκτου λόγου) **by means of the behaviour of their wives,**

2.] **when they beheld** (lit. "having beheld:" the time of the ἐποπτεῦσαι is slightly antecedent to that of κερδηθήσονται, but not enough to justify the use of the past. part. in English. On the verb, see ref.) **your chaste behaviour** (ἁγνήν, in the largest sense, not with its proper reference only: modest and pure) **coupled with fear** (so the E. V., admirably: conducted, led, maintained, in a spirit of reverence to your husbands, cf. Eph. v. 33, ἡ δὲ γυνὴ ἵνα φόβηται τὸν ἄνδρα. The connexion of words is τὴν ἐν φόβῳ | ἁγνὴν ἀναστροφήν, not, as Huther, τὴν | ἐν φόβῳ ἁγνὴν | ἀναστροφήν). 3.] **Of whom** (the wives; you, who are addressed) **let** (the adornment) **be** (much better so, supplying the word from κόσμος expressed below, than either, 1. as E. V. al. taking

ἔστω οὐχ ὁ [n] ἔξωθεν [o] ἐμπλοκῆς [p] τριχῶν καὶ [q] περιθέσεως [r] χρυσίων ἢ [s] ἐνδύσεως ἱματίων [t] κόσμος, 4 ἀλλ' ὁ [u] κρυπτὸς [v] τῆς καρδίας [w] ἄνθρωπος [x] ἐν τῷ [y] ἀφθάρτῳ τοῦ [z] πραέος καὶ [a] ἡσυχίου [b] πνεύματος, ὅ [c] ἐστιν ἐνώπιον τοῦ θεοῦ [d] πολυτελές. 5 οὕτως γὰρ [e] ποτὲ καὶ αἱ ἅγιαι γυναῖκες αἱ [f] ἐλπίζουσαι [f] εἰς θεὸν [g] ἐκόσμουν ἑαυτάς, [h] ὑποτασσόμεναι

n = 2 Cor. vii. 5. 2 Tim. iii. 7. Rev. xi. 2.
o here only †. (see Exod. xxxv. 22. Isa. iii. 18, 20.)
p Epp., here only. Matt. x. 30 al.
q here only †. (-τίθεναι, 1 Cor. xii. 23.)
r Acts iii.
s here only. Job xli. 4 (5) only.
t = here only. 2 Kings v see ch. i. 22. Rom. ii. 15, 29. 1 Cor. iv. 5 al.
u = Rom. ii. 29. 1 Cor. xiv. 25.
v see ch. i. 22. Rom. ii. 15, 29. 1 Cor. iv. 5 al.
w so Rom. vii. 22. 2 Cor. iv. 16. Eph. iii. 16.
x = Luke iv. 14. Rom. ii. 29. 1 Cor. iv. 21.
y ch. i. 4 reff. constr., Rom. viii. 3. Phil. iv. 5. Winer, § 34. 2. τὸ πιστὸν τῆς πολιτείας, Thuc. i. 68. τὸ
v. θεῖον εὐμενές, Demosth. p. 20 a. xxxvi. 11. s Matt. v. 5. xi. 29. xxi. 5 (from Zech. ix. 9) only Ps.
c subjective, Luke xvi. 15. 1 Tim. ii. 3. v. 4 al. fr. Ps. cxiv. 9. b = 1 Cor. iv. 21. Gal. vi. 1
i. 13 al. a 1 Tim. ii. 2 only. Isa. lxvi. 2 only. f 2 Cor. i. 10. d Mark xiv. 3. 1 Tim. ii. 9 only. Prov.
i. 13 reff. e ch. ii. 10. John v. 45 only. Ps. cxliv. 15. Isa. iii. 5 bis, see ch.
. g Matt. xii. 44 ‖ L. 1 Tim. ii. 9. Rev. xxi. 2 al. Ezek. xvi. 11 reff. h ver. 1.

3. om τριχων Carm Clem$_1$. ins η bef περιθεσεως C vulg spec Syr Ps-Ath[-int$_1$] Cypr. 4. om των ℵ^1 [εν τω φθαρτω A^1]. πραεως BKLℵ c f m 13 [Damasc-ms$_1$]. om και ℵ^1. ησυχιους (sic) ℵ. transp πρ. and ησυχ. B vulg spec copt Ps-Ath$_1$ Aug Ambr. 5. εκοσμουν εαυτας bef αι ελπιζουσαι επι τον θεον ℵ. rec (for εις) επι, with KL[P]ℵ rel Œc: txt ABC a c d 13. 36 Damasc$_1$ Thl. rec ins τον bef θεον, with ℵ rel 36 Œc: om ABCKL[P] b d m o 13 Damasc$_1$ Thl.

the word κόσμος expressed below as the subject, and supplying it after ἔξωθεν, which however comes to the same in sense, or, 2. as Huther, taking ὃν ἔστω as complete in itself, "let whose business be;" which is against not only probable construction, but the analogy of 1 Tim. v. 9, which see) not the outward adornment (ὁ ἔξωθεν κόσμος belong together, the intermediate words merely serving to define the κόσμος as that most usually adopted by women) of braiding of hair (cf. 1 Tim. ii. 9, μὴ ἐν πλέγμασιν, and Ellicott's note there) and putting round (the head, as diadems, or the arm, as bracelets, or the leg, as anklets, or the finger, as rings, or generally, hanging the body round with) of golden ornaments (χρυσίον, see ch. i. 7, 18, and note at the latter place) or of putting on of dresses ("the sex which began first our engagement to the necessity of clothing, having still a peculiar propensity to be curious in that, to improve the necessity to an advantage." Leighton. The three verbal substantives, as Bengel, "innuunt operam comendi multa tempora absumentem"):

4.] but (rather let their adornment be) the hidden man of the heart (= ὁ ἔσω [θεν] ἄνθρωπος, see reff. Here, as Wies. well argues, it is not, as in ref. Rom., merely the inner man as distinguished from the outer man, which unbelievers have as well as believers: and that for this reason, that the κρυπτὸς ἄνθρωπος is not here that which is *to be adorned*, but is itself the adornment: and consequently is of necessity the regenerate life itself in its freshness and beauty. And this is designated as being τῆς καρδίας, a gen. of apposition,—consisting in the heart, changed, and lovely with Christian affections and graces), in (standing in, as its condition and element. No art. is needed before ἐν, because this clause is further descriptive, not of ἄνθρωπος, but of κόσμος) the incorruptible (ornament) (τῷ ἀφθάρτῳ, a concrete adj. used by preference over the abstract noun, apparently as contrasted with the concretes just mentioned) of the meek and quiet spirit ("mansuetus, qui non turbat: tranquillus, qui turbas aliorum fert placide. Ad illud refer ver. 5 fin.: ad hoc, ver. 6 fin." Bengel) which (viz. the meek and quiet spirit: not, as Grot. al., the whole preceding, ἀλλ' . . . πνεύματος, nor, as Bengel and Steiger, τὸ ἄφθαρτον. The art. before πραέος marks the antecedent to the ὅ) is in the sight of God ("qui interna, non externa spectat," Bengel) of great price (reff.: the word used for costly ointment and raiment).

5.] For (enforcing of the same by example) in this manner (i. e. with the ornament of a meek and quiet spirit) formerly also (as well as you, if you obey) the holy women (ἅγιαι, as in Luke i. 70; Acts iii. 21; Eph. iii. 5; women of blessed note in the sacred history as servants of God), who hoped (ἐλπίζουσαι, part. of the imperfect, according to Winer, § 45. 1: but is it not rather the indefinite pres. part. defining the quality or office, as ὁ σπείρων, ὁ πειράζων?) in God (i. e. whose hope was directed towards, and rested in, God. Bengel remarks, "vera sanctitas, spes in Deum: est hoc epitheton pars subjecti"), adorned themselves, being in subjection to their own husbands (this clause describes the state in which the adornment was put on, to which it belonged: being thus in subjection, they were adorned with the meek

τοῖς [h] ἰδίοις [h] ἀνδράσιν, [6] ὡς Σάρρα [l] ὑπήκουσεν τῷ Ἀβραάμ, [k] κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε [l] τέκνα [m] ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν [n] πτόησιν. [7] Οἱ ἄνδρες ὁμοίως [o] συνοικοῦντες κατὰ [p] γνῶσιν ὡς ἀσθενεστέρῳ

ABCKL P𝔑 a b c d f g h j k l m o 13

1 = Heb. xl. 8 reff.—aor, as Gal. iv. 8. 1 Cor. ix. 20.
k Gen. xviii. 12.
l Gal. iv. 31.
m ch. ii. 15 reff.
n here only. Prov. iii. 25.
1 Macc. iii. 26 Ed-vat. [πτυη (?), ABℵ] only. (-ῖσθαι, Luke xxi. 9.)
o here only. = Sir. xxv. 6, 16.
p = 2 Pet. i. 5, 6.

6. υπηκουεν B(sic: see table) m vulg spec Syr seth[?] Aug$_2$ Fulg.
7. om οι B. for συνοικουντες κατα γνωσιν, συνομιλουντες ℵ[1]. rec συγκλη-

and quiet spirit which belongs to it):
6.] As (e. g.) **Sarah obeyed** (aor. It refers to her whole course of obedience considered as a completed whole: cf. reff., and John xvii. 4) **Abraham calling him lord** (ref.: ὁ δὲ κύριός μου πρεσβύτερος): **of whom ye have become** (i. e. by your implanting through faith into the family of faithful Abraham. The aor. properly refers back to the precise time when they were so made; but cannot be so expressed in English) **children, if** (the connexion of the following participles is variously taken. The worst way is with Bengel, Ernesti, al. to suppose them in apposition with ὑποτασσόμεναι above, ἧς . . . τέκνα being in a parenthesis: for there is nothing in either of the participles which finds any historical justification in the history of the holy women. Didymus, al., understand them of the manner in which ye are to become Sarah's children: Harless, Wies., al., of the sign by which your having so become is to be known: but it is perhaps better to take them as the condition on which: and so most Commentators and virtually the E. V. "as long as," rendering literally the *dum* of Beza) **ye do good, and are not afraid of any sudden fear** (to what do these words allude? As in reff., they appear to be a citation from Prov.: where it is said to him that obeys the counsels of wisdom, οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν, οὐδὲ ὁρμὰς ἀσεβῶν ἐπερχομένας. This passage, the coincidence with which can hardly be fortuitous, seems to point to the objective rather than the subjective sense of πτόησις, so that φοβεῖσθαι πτόησιν is not = φοβεῖσθαι φόβον, but πτόησις is some external cause of terror. And such a meaning would suit very well with the context, in which as in ver. 14, the Apostle is often encouraging his readers to bear affliction and persecution cheerfully. So that we may interpret πτόησιν with Est., "quod dum facitis, non est quod metuatis quidquam mali: velut, ne maritis vestris displiceatis, si minus corruptæ inceditis: aut ne serviliter vos tractent, si faciles ad obsequium vos præbeatis; ut solet sexus muliebris vanis pavoribus esse obnoxius. Sed et si forte nacti estis maritos iniquiores, silentio potius ac patientia, quam multis verbis studete eorum animos lenire." Cf. Luke xxi. 9; xxiv. 37. Huther quotes from Stephanus an extraordinary explanation, "jubentur mulieres officium facere etiam cum nullus eas metus constringit, i. e. sponte et ultro." And Œc., interpreting ἀγαθοποιοῦσαι of doing good deeds of benevolence, understands this of the wives not being afraid of the account which their (unbelieving) husbands would require of them: ἐλεήμονας αὐτὰς εἶναι παραινεῖ, μηδὲν ὑποβλεπομένας τὸν ἀπὸ τῶν ἀνδρῶν αὐτῶν διὰ τοῦτο ἐκλογισμόν. See Winer, § 32. 2. *b*, who however interprets πτόησιν subjectively). With regard to the much-disputed question whether by the preceding injunction all ornament of dress is forbidden, or only the making such ornament *the adorning*, it may safely be left to the Christian wisdom of believing women, to be not unwise, but understanding what the will of the Lord is, in this as in other similar matters. Within the limits of propriety and decorum, the common usage is the rule. There is sin in singularity, both as ministering to pride in ourselves, and as giving offence to others and discommending our holy religion. As Leighton well says, "There may be in some an affected pride in the meanness of apparel; and in others, under either neat or rich attire, a very humble unaffected mind .... 'Magnus qui fictilibus utitur tanquam argento; nec ille minor qui argento tanquam fictilibus,' says Seneca: Great is he who enjoys his earthenware as if it were plate, and not less great is the man to whom all his plate is no more than earthenware."

7.] *Duty of husbands to their wives.* **Ye husbands in like manner** (ὁμοίως, not as Est., Grot., Steiger, al., '*vicissim*,' but referring back to the πάντας τιμήσατε ch. ii. 17: cf. τιμήν below. This has not been seen, owing to inattention to the aor. there: even Huther, who interprets ὁμοίως rightly, that there is a certain τιμή due to the wife, as to the husband and the master before, does not connect the idea with the general precept under which all these are ranged) **dwelling** (συνοικεῖν is referred by the older expositors (e. g. Jerome contra Jov. i. 7, vol. ii. p. 248, Aug. in Ps. cxlvi., vol. iv. pt. ii.,

[q]σκεύει τῷ [r]γυναικείῳ, [s]ἀπονέμοντες τιμὴν ὡς καὶ [t]συγ- κληρονόμοις [u]χάριτος [v]ζωῆς, [w]εἰς τὸ μὴ [x]ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

8 [y]Τὸ δὲ τέλος πάντες [z]ὁμόφρονες, [a]συμπαθεῖς, [b]φιλ-

q (see note.) Rom. ix. 21. 2 Tim. ii. 21. 1 Thess. iv. 4.
r here only.
Esth. ii. 11. Tobit ii. 11.
s here only. Deut. iv. 19

only. w. τιμ., Jos. Antt. i. 7. 1. xxii. 26.) u = ch. i. 13. reff. x Acts xxiv. 4. Rom. xv. 22. y = here only. Xen. Cyrop. i. 4. 1. Hes. Theogon. 60. ὁμόφρονα θυμὸν ἔχοντες, Theognis 81. (-θειν, Heb. iv. 15. x. 34.)

t Rom. viii. 17. Eph. iii. 6. Heb. xi. 9 only †. (-μεῖν, Sir. v = James i. 12 reff. w = Heb. ii. 17
Gal. v. 7. 1 Thess. ii. 18 only †. Dan. ix. 26 Theod-Ald. only.
z here only (see Rom. xii. 16) †. ἐννία κούρας ὁμόφρονας, a here only †. Jos. Antt. xix. b here only †. 2 Macc. xv. 14 only. (-φία, ch. i. 22.)

ρονομοι, with ACKL[P] rel syr Jer$_1$: -μους ℵ^1: txt B ℵ^2 m o [13] vulg spec Syr [copt (appy)] æth arm Thl Œc Aug Ambr Cassiod. ins ποικιλης bef χαριτος (*see ch* iv. 10) AC^{2}ℵ a c Jer. rec εκκοπτεσθαι, with C^{2}KL rel Thl$_{1_{ms}}$, *ut non intercidantur* syr: txt AB[P] d j k l, *ενκ.* ℵ c, *ut ne impediantur* vulg spec [Ambr Aug] Jer. (C^1 uncert.) ταις προσευχαις B, *impingatis in orationibus vestris* Syr [(copt)].

8. (B has φιλαδελφοι, not φυλ., see table.)

al.) to the 'uxori conjugalis consuetudo:' but for this there seems no reason, as the word is often used of the whole conjugal life: so Kypke here, "*connubio juncti vivant:* ad totum respicit vitæ consortium, in quo justo copulati matrimonio vitam transigunt. Est hæc frequentior vocis notio, quæ apud Græcos antiquiores, ni fallor, sola occurrit. Demosth. in Neæram, p. 534, scopum τοῦ συνοικεῖν esse dicit, ut liberi gignantur legitimi et ingenui, et ab hoc distinguit τὸ ἑταίρας καὶ παλλακὰς ἔχειν") according to knowledge (in an intelligent and reasonable manner, well aware of the ἀσθένεια spoken of below: see reff.) with the feminine as with the weaker vessel (γυναικείῳ is an adj. not a subst. as Wahl: see reff. For σκεῦος, instrument, applied to the wife, see ref. 1 Thess. Here the man is a σκεῦος also; both being God's instruments in His beneficent work of the multiplication of mankind. The higher use of the word as a vessel of grace, or of wrath, does not preclude the lower one which is most obvious here, where the married relation is the subject of consideration. On ἀσθενεστέρῳ, Bengel says, "comparativus: etiam vir habet infirmitatem:" and so Steiger: but this is plainly not so: the word 'weaker' being used as comparing with something which is stronger, viz. the man. Some, as Luth., Calv., Beza, Est., Grot., Hamm., E. V., join these words, ὡς ἀσθενεστ. κ.τ.λ., with ἀπονέμοντες τιμήν. But this mars the parallelism and the sense. For the Apostle prescribes two things: 1. consideration for the wife, as of the weaker sex: 2. honour for the wife, as a fellow-heir of the grace of life. Œc. carries on the same idea, of not exacting too rigid accounts, as on ver. 6: τουτέστιν, εἰδότες λαμβάνοντες τῆς τοῦ θήλεος κουφότητος καὶ τοῦ εὐπαραφόρου ἐν πᾶσι, καὶ εἰς μικροψυχίαν εὐολίσθου, μακρόθυμοι γίνεσθε πρὸς αὐτάς, μὴ λόγον ἀπαιτοῦντες πικρῶς τῶν κατὰ τὴν οἰκίαν αὐτῶν εἰς ταμιείαν παρακατατιθέντων. But for this there does not seem any reason), giving (ἀπονέμων, to apportion, see reff.) honour as to those who are also (besides being your wives) fellow-inheritors (with you) of the grace of life (i. e. God's gracious gift of life eternal: ch. i. 4, 13 suffice to clear the meaning, the former explaining κληρον., the latter, χάρτ. So that χάρις ζωῆς must not be weakened into χάρις ζῶσα with Erasm., nor into χάρις ζωοποιοῦσα with Grot. The reading συγκληρονόμοι, which it is now proved that B has not [Tischdf. however, though he assigns the *s* to B^1(appy), does not think it quite free from doubt], seems to have arisen from the mistaken joining of ὡς ἀσθ. κ.τ.λ. with ἀπονέμοντες τιμήν: see var. readd.): in order that your prayers be not hindered (ἐγκόπτειν, ἐμποδίζειν, διακωλύειν, Hesych. The hindrance meant seems to be, that which would be occasioned by the man not giving his wife proper honour as a fellow-heir of the grace of life; in which case the peculiar promise of advantage in social united prayer would be lost: cf. Matt. xviii. 19. According to this view, the united prayers of man and wife are meant. And so most of the Commentators. Cf. Schol.-Matth., ὁ γὰρ περὶ τὴν οἰκίαν θόρυβος τῶν κατὰ θεὸν ἔργων ἐμπόδιον: and Lyra, "Cum vir et uxor non sunt bene concordes, minus possunt orationi vacare, et eorum orationes sunt minus exaudibiles." De Wette understands it of losing the confidence requisite for (mutual?) prayer; Wiesinger, of the prayers of the husband alone. If ἐκκόπτεσθαι be read, it must be "be not cut off," see Rom. xi. 22, 24; 2 Cor. xi. 12).

8, 9.] *General summary exhortations to mutual forbearance and love.* 8.] Finally (τὸ τέλος, adverbial accusative, as μακράν, μάτην, ἀκμήν, τὴν ἀρχήν, John viii. 25, δωρεάν, &c. See Winer, § 32. 6. Œc. gives the connexion well: τί χρὴ ἰδιωτολο-

c Eph. iv. 32 only †. d here only. Prov. xxix. 23. [Plut. Mor. p. 336 e.] e = Rom. xii. 17. 1 Thess. v. 15. f here bis. 1 Tim. v. 14 only. Prov. x. 18. (-ρεῖν, ch. ii. 23.) g 2 Cor. ii. 7. Gal. ii. 7 only †. 3 Macc. iii. 23. k = Heb. vi. 7 reff. 12. 1 Tim. i. 7. 2 Tim. iii. 12. James ii. 20. l. c. and xxxix. 14. xii. 1. x. 3 reff.) v ch. ii. 1, 22 al.

ἀδελφοί, [c] εὔσπλαγχνοι, [d] ταπεινόφρονες, [9] μὴ [e] ἀποδιδόντες [e] κακὸν ἀντὶ [e] κακοῦ ἢ [f] λοιδορίαν ἀντὶ [f] λοιδορίας, [g] τοὐναντίον δὲ [h] εὐλογοῦντες, ὅτι [i] εἰς τοῦτο [i] ἐκλήθητε ἵνα [k] εὐλογίαν [l] κληρονομήσητε. 10 [m] ὁ γὰρ [n] θέλων [o] ζωὴν [p] ἀγαπᾶν καὶ [q] ἰδεῖν [r] ἡμέρας ἀγαθὰς [s] παυσάτω τὴν γλῶσσαν [s] ἀπὸ κακοῦ καὶ [t] χείλη [u] τοῦ μὴ λαλῆσαι [v] δόλον,

ABCKL P𝔎 a b c d f g h j k l m e 13

h = Luke vi. 28. Rom. xii. 14 al. m Psa. xxxiii. 13—16 freely. o = James iv. 14 reff. q = John iii. 3. Luke ii. 26. xvii. 22. Heb. xi. 5. s act., here only. constr., w. ἀπό, here only. t = Heb. xiii. 15 reff. u constr., Luke iv. 42. xxiv. 16. Acts x. 47 al.

i ch. ii. 9 reff. n = Gal. iv. 21. vi. p = 2 Tim. iv. 8. Ps. r see Eccles. Ps. xxxvi. 8. gen., ch. iv. 1. (w. particip., Heb.

rec (for ταπεινόφρονες) φιλόφρονες, with K[P] rel: φιλοφ. ταπεινοφ. L vulg-ed(and some mss) Thl Œc: txt ABC𝔎 a c d g j 13 am(with demid [fuld]) syrr [arm] copt Clem$_1$ Antch$_1$.

9. rec ins εἰδοτες bef οτι, with L[P] rel syr-mg Thl Œc: om ABCK𝔎 13 vulg [spec] syrr copt [æth arm] Antch$_2$ Damasc$_1$.

10. ημερας bef ἰδεῖν C a c h [vulg-ed]. rec aft γλωσσαν ins αυτου, with KL[P]𝔎 rel vulg syrr copt [æth arm Thl Œc]: om ABC 13 [Anton$_1$]. ins τα bef χειλη C^1. rec aft χειλη ins αυτου, with L[P] rel [vulg Syr copt æth arm Thl Œc]: om ABCK𝔎 a 13 fuld syr.

γεῖσθαι; ἁπλῶς πᾶσι φημί· τοῦτο γὰρ τέλος καὶ πρὸς τοῦτο πᾶσιν ὁ σκοπὸς ἀφορᾷ τῆς σωτηρίας, καὶ τοῦτο νόμος πᾶσιν ἀγάπης), all (being) (the adjective construction still carried on [from ch. ii. 17]) of one mind (reff.), sympathising (συμπάθεια δ πρὸς τοὺς κακῶς πάσχοντας ὅς καὶ ἐφ' ἑαυτοῖς ἔλεος, Œc. But the meaning is not confined to cases of sorrow: the χαίρειν μετὰ χαιρόντων is also included), loving the brethren, compassionate (in classical Greek, *of strong courage*, lit. "of strong bowels," as in Hippocr. p. 89 c (Huther); here, and in ref., as Bengel, "misericordes erga afflictos"), humble-minded (the word forms a note of transition to the next verse: humility being essential both to true gentleness of love and to true patience under injuries); 9.] not giving back [to others] evil for evil, or reproach for reproach ("non malum pro malo in factis injuriosis, nec maledictum pro maledicto in verbis contentiosis." Lyra), nay rather (the δέ sharpens the contrast more than ἀλλά: see above, on ch. ii. 23) on the contrary, blessing (scil., the evil doer or speaker. The word *blessing*, in E. V., is liable to be, and generally is, mistaken for the substantive εὐλογίαν): because to this end (viz. that which follows with ἵνα, as in ch. iv. 6: not as Œc., Grot., Calv., Steiger, De Wette, al., that which has gone before, which would leave a very lame connexion of the sentence: see below) ye were called (by God), that ye might inherit blessing ("qui celeste regnum aliquando hereditare debent, illi sunt benedicti ac filii benedictionis, non solum passive sed etiam active, benedictionem spiritualem a Deo per fidem recipientes et vicissim aliis ex caritate benedicentes." Gerhard. And this is obviously the right connexion; for, as Wies. remarks, it is not in order to inherit a blessing that we must bless; but because our portion is, blessing: and the reasoning is much as in Eph. iv. 32, χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν χριστῷ ἐχαρίσατο ὑμῖν). 10.] For (*the above exhortations are impressed by a citation* from Ps. xxxiv. (xxxiii. LXX) 13—17. That the citation cannot, as De Wette maintains, apply directly to the last written words, is plain, by the verb κληρονομήσητε, necessarily referring to the future life, whereas the blessings promised in the Psalm as necessarily refer to the present. So that we must connect the citation mainly with the εὐλογοῦντες, and if we take in the intermediate clause, it must be only secondarily, as connecting, generally, blessing with blessing) he who desireth to love life (the citation is curiously divergent from the LXX, and very difficult to understand. The LXX have, τίς ἐστιν ἄνθρωπος ὁ θέλων ζωήν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς; Here all is plain: whereas θέλων ζωὴν ἀγαπᾶν is hardly intelligible. Commentators have endeavoured to make it so by introducing some foreign idea into one or other of the verbs: thus the 'gloss interlinearis,' De Wette, al., "qui vult ostendere, se dilectionem habere:" Bengel and Steiger, "qui vult ita vivere, ut ipsum non tædeat vitæ." Huther, understanding ζωή of the future life, "He that will love life," seeing that the love of life, in this sense, is dependent on a certain moral relation of man and is impossible without love. But if we are to take the words as they stand, and not rather regard them as another way

11 [y] ἐκκλινάτω δὲ [z] ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, [a] ζητησάτω εἰρήνην καὶ [a] διωξάτω αὐτήν. 12 ὅτι [b] ὀφθαλμοὶ κυρίου [b] ἐπὶ δικαίους καὶ [c] ὦτα αὐτοῦ [d] εἰς [e] δέησιν αὐτῶν, πρόσωπον δὲ κυριου ἐπὶ [f] ποιοῦντας [f] κακά. 13 καὶ τίς ὁ [g] κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ [h] ζηλωταὶ γένησθε; 14 ἀλλ' εἰ καὶ [i] πάσχοιτε διὰ [k] δικαιοσύνην, μακάριοι.

y = (intr.) Rom. xvi. 17. Ps. xxxvi. 27. (Rom. iii. 12 [from Ps. xiii. 3] only.)
z = Matt. vi. 33. Col. iii. 1. 1 Macc. ii. 29.
a = Rom. ix. 30. 2 Tim. ii. 23. Heb. xii. 14 al.
b = w. gen., Deut. xi. 12. acc., but in bad sense, Amos ix. 8.
c James v. 4.
d see Matt. v. 35.
e Heb. v. 7 reff.
f John xviii. 30.
g Acts vii. 6 (from Gen. xv. 13), 19. xii. 1. xiv. 2. xviii. 10 only. Exod. v. 23. Isa. l. 9.
h = Acts (i. 13) xxi. 20. Tit. ii. 14 al. 2 Macc. iv. 2.
i opt. elsw. only in parenth., as 1 Cor. xv. 37. ver. 17.
k = Matt. v. 10.

11. rec om δε, with C²KL[P]ℵ rel vulg(with am¹ [demid]) Syr copt [arm Anton₁] Thl Œc: ins ABC¹ a c m am²(and [fuld] harl tol) syr [(æth)].

12. rec ins οι bef οφθαλμοι, with C² c j 36 Œc: om ABC¹KL[P]ℵ rel [arm] Thl. ins την bef δεησιν C.

13. (B has ει, not εαν as Muralto; see table.) rec (for ζηλωται) μιμηται, with KL[P] rel Œc: txt ABCℵ a c d 13 vulg [syrr copt æth arm] (Clem₁) Damasc₁ Thl. γενοισθε B; γενεσθαι ℵ¹.

14. for αλλ' ει, ει δε Aℵ² 13: αλλα ει ℵ¹ [αλλα και ει P]. aft μακαριοι ins εσται

of expressing the same as in the Psalm, it may well be, "He that loves life and wishes to continue to do so") and to see (reff.) good days, let him refrain (the LXX proceed in the 2nd person, παῦσον . . . . σου.

The word itself, like the English one "refrain," implies a natural tendency towards that from which the abstention is to take place) his tongue ("primum notat, quæ linguæ vitia cavenda sint, nempe ne contumeliosi ac petulantes simus: deinde ne fraudulenti ac duplices. Hinc ad facta descendit, ne quem lædamus, vel ne cui inferamus damnum." Calv.) from evil, and lips, that they never speak (aor. referring to single occasions, or, better perhaps, to the whole life considered as one fact) deceit (i. e. speak one thing and mean another):

11.] moreover (the δέ brings up a new particular, belonging to a different sphere of conduct) let him turn away from (in act, that is: see reff.) evil, and do good: let him seek peace, and pursue it (because it is not always to be found, and when not immediately found, may require diligent pursuit: cf. ref. Heb. and St. Paul's *εἰ δυνατόν, τὸ ἐξ ὑμῶν κ.τ.λ.* Rom. xii. 18. The 'glossa interlinearis' is good: "inquirat pacem ut rem absconditam, et persequatur eam ut rem fugitivam"). 12.] *The citation continued, and a reason given for the foregoing conditions of prosperity.* Because the eyes of the Lord (Jehovah) are (directed, in a favourable sense,—for good) upon righteous men ("inde vitam habent et dies bonos," Bengel), and His ears (inclined) unto their supplication: but the face of the Lord is (directed, in an unfavourable sense,—for wrath) upon men doing evil things.

13—IV. 6.] *Exhortation to right behaviour towards the world in persecutions which come upon them for righteousness' sake* (13—17): and that *by the example of Christ* (18—22), *whose suffering in the flesh, and* by consequence *whose purity and freedom from sin they are to imitate* (iv. 1—6). 13.] And (connected with what preceded: seeing that God takes such care for the righteous, and that the result of that care will be a life worthy to be loved, and good days. Beza, Bengel, al., would make the καί only a 'formula interrogandi.' But the other is to me much more probable: and indeed, as De W. well says, even in cases where καί appears merely to introduce a question, it in reality always connects) who is he that shall harm you (not, as Wies., if I understand him, "that will have any mind to harm you" (nicht in dem Sinne . . . . . daß Niemand ihnen etwas anhaben kann . . . . sondern in dem Sinne, daß ihnen Niemand Uebles wird thun wollen): many will have this: but your μακαριότης will be such as to turn off all their malice and make even suffering itself to be happiness) if ye be (by having become: aor.: but we cannot express this in English otherwise than by expressing its result, ye be) emulous [i. e. as in E. V. followers: the Rheims version has emulators, which if it were sufficiently English would be better] of that which is good (τοῦ ἀγαθοῦ is first, for emphasis: "if it be that which is good, of which you are zealous?" Thus the contrast between κακώσων and τοῦ ἀγαθοῦ is stronger. The adj. has been taken by some as masc.: but probably only on account of the apparent difficulty of μιμηταί (rec.) being joined with it. This latter reading has most likely come in from 3 John 11, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν)! 14.] But if even (see

ABCKL P𝔑 a b c d f g h j k l m o 13

m Mark iv. 41. Luke ii. 9. Jonah i. 10. Isa. viii. 12, 13.
n indef. prom., John viii. 44. Rom. ii. 26. Luke xxiii. 51. Winer, § 22. 3. 3.
o l. c. = Matt. ii. 3. xiv. 26. John xiv. 1. Eth. iii. 15. 23. Sir. xxxiii. 4. 7, 16. constr., 1 Cor. ix. 3.
p Col. iii. 24.
q = Matt. vi. 9. Exod. xx. 8. Isa. xxix.
r = ver. 4 reff.
s Tit. iii. 1.
t = Acts xxii. 1. (xxvi. 2.) Phil. i. absol., 2 Cor. vii. 11. 2 Tim. iv. 16 only †.
u Heb. xiii. 17 reff.
v = Heb. iv. 16 reff.
w James i. 21 reff.
x Heb. (ix. 9) x. 22 reff.

τὸν δὲ [m] φόβον [n] αὐτῶν μὴ [m] φοβηθῆτε μηδὲ [o] ταραχθῆτε,
15 [p] κύριον δὲ τὸν [p] χριστὸν [q] ἁγιάσατε ἐν ταῖς [r] καρδίαις
ὑμῶν. [s] ἕτοιμοι [δὲ] ἀεὶ [s] πρὸς [t] ἀπολογίαν παντὶ τῷ
αἰτοῦντι ὑμᾶς [u] λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος ἀλλὰ [v] μετὰ
[w] πραΰτητος καὶ φόβου, 16 [x] συνείδησιν ἔχοντες [x] ἀγαθήν,

𝔑 [arm]. om μηδε ταραχθητε BL.

15. rec (for χριστον) θεον, with KL[P] rel Thl Œc: om [τ. χρ.] seth Promiss: txt ABC𝔑 a c 13 vulg syrr coptt arm Clem$_1$. om 2nd δε BC𝔑 a b c o 13. 36 vulg [spec] copt arm Orig$_3$ Bede. απαιτουντι A𝔑^2 [Damasc-ms]. rec om αλλα, with KL[P] rel [spec] Syr Œc: ins ABC𝔑 a c 13 vulg syr copt arm Clem$_1$ Damasc$_1$ Thl.

on εἰ καί, above, ver. 1) **ye chance to suffer** ("levius verbum quam κακοῦσθαι." Beng. In fact the πάθημα need not be a κακόν, but may be an ἀγαθόν, and is, in the case supposed. The opt. after εἰ usually takes place when "illa quæ ponitur conditio, non revocatur ad veritatem, sed fingitur tantummodo cogitatione." Klotz, Devar. ii. p. 491) **on account of righteousness** (Wies. quotes Augustine's "martyrem facit non pœna sed causa." δικαιοσ., that right and holy living to which you devote yourselves and which gives offence to the ungodly world. διὰ δικ. = ἕνεκεν δικαιοσύνης in our Lord's saying Matt. v. 10, and ἕνεκεν ἐμοῦ, ib. ver. 11), **blessed are ye** ("ne hoc quidem vitam beatam vobis aufert, immo potius auget." Beng.). **But** ("docet quomodo suscipienda sint adversa, ne beatitas imminuatur." Beng. The words are almost verbatim from Isa. viii. 12, 13) **be not afraid with their terror** (not, "afraid of," as E. V. φόβον is, as in l. c., subjective, and φοβηθῆναι φόβον merely as χαίρειν χαράν and the like. The command amounts to this, "be not affected in heart by the fear which they strive to inspire into you") **nor be troubled** ("sicut summum malorum quæ lex minatur est cor pavidum et formidine plenum, Lev. xxvi. 36, Deut. xxviii. 65, ita maximum bonorum quæ Christus nobis promeruit inque Evangelio offert, est cor de gratia Dei certum ac proinde in omnibus adversis et periculis tranquillum." Gerh.):

15.] **nay rather** (the sharply adversative δέ, see above on ch. ii. 23) **sanctify** (reff.) **in your hearts** (in the O. T. passage it is added, καὶ αὐτὸς ἔσται σου φόβος. "This addition is not made here, but ἐν ταῖς καρδ. ὑμῶν, to bring out that the ἁγιάσατε must be perfected in the inner parts of a man and so keep him from all false fear. As if he would say, Care only for this, that your heart may be a temple of Christ, in which becoming honour may be given to Him as Lord; then will nothing further disturb you: you have in Him all that you can need." Wiesinger) **Christ as Lord** (κύριον is emphatically placed forward as predicate; and the expression τὸν κύριον τῶν δυνάμεων αὐτόν (LXX-F., not A) changed in a Christian sense into κύριον δὲ τὸν χριστόν): [but (so far from being afraid of men, be ever ready to give them a gentle and reverent answer when they enquire of your hope)], (being) (the same adjectival sentences as before) **ready always for** (ἑτοιμ. πρός, ref. [i. e. to give]) **an answer** (an apologetic justification, in the primitive Christian sense. This was most commonly given before official persons and on trial, but in the present case is expressly extended to every person and occasion) **to every man** (παντί, dat. aft. ἀπολογίαν, as in ref. 1 Cor.) **that asketh of you a reason** (a reasonable account) **concerning the hope** [that is] **in you** (ἐλπίς, not as Calvin = πίστις ("spes hic per synecdochen pro fide capitur"), but as Luth.: "in persecutione oportet nos habere spem: si ratio spei exigitur, oportet nos habere verbum." And Bengel: "spes christianorum sæpe commovit alios ad percontandum"), **but** (ἀλλά makes a contrast to the ἑτοιμότης—ready, but not over ready: see Luther, below) **with meekness** (see above on ver. 4) **and fear** (another antanaclasis, after μὴ φοβηθῆτε φόβον above. This fear is not the fear of God exclusively, nor that of men, but the aspect of the mind as regards both: proper respect for man, and humble reverence of God. The case supposed would generally occur when some one invested with authority asked a reason: and the complexion of the answer to be given is taken from that circumstance. On the injunction, Luther says, speaking from his own experience at Worms and elsewhere, "Then must ye not answer with proud words and bring out the matter with a defiance and with violence as if ye would tear up trees, but with such fear and lowliness as if ye

ἵνα [y] ἐν ᾧ [yz] καταλαλεῖσθε [a] καταισχυνθῶσιν οἱ [b] ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν χριστῷ [c] ἀναστροφήν. 17 [d] κρεῖττον γὰρ [e] ἀγαθοποιοῦντας εἰ [f] θέλοι τὸ θέλημα τοῦ θεοῦ πάσχειν ἢ [g] κακοποιοῦντας, 18 ὅτι καὶ χριστὸς [h] ἅπαξ [i] περὶ [i] ἁμαρτιῶν [k] ἔπαθεν [l] δίκαιος ὑπὲρ [m] ἀδίκων, ἵνα ἡμᾶς

y ch. ii. 12. z James iv. 11 reff. a = ch. ii. 7 reff. b Luke vi. 28 (Matt. v. 44 v. r.) only †. (-αστής, Ps. lvi. 2 Symm.)

c ch. i. 15 reff. ii. 15 reff. d = 1 Cor. vii. 9. Phil. i. 23. f opt., see ver. 14. h = Heb. ix. 26, 27, 28. x. 2. Heb. ix. 26 reff. 2 Pet. ii. 21. (Heb. i. 4 reff.) Prov. iii. 14. g Mark iii. 4 ‖ L. 3 John 11 only. i Heb. x. 7, 8 al. fr. l 1 John ii. 1. e ch. k absol. of Christ, m Matt. v. 45. Acts xxiv. 15.

16. Steph (for καταλαλεισθε) καταλουσιν [*appy from* ch ii. 12], with ACK[P]ℵ b[2] d f h 13 [vulg], καταλουσιν j: elz καταλαλωσιν, with L rel Syr copt Thl Œc Bede[1]: txt B a c 69. 137 syr Clem[1]. rec adds υμων ως κακοποιων [*also from* ch ii. 12], with ACKL[P]ℵ 13 fuld(and harl tol) Syr syr-w-ast copt [æth] Thl Œc Bede[1]: om B a c 69. 137 vulg spec arm Clem[1]. εν χριστω bef αγαθην (C)[KL] a b c o.—for αγαθην, αγνην C [syr-mg]. for εν χριστω, εις χν. ℵ[1].

17. [αγαθοποιουντες and] κακοποιουντες C. rec θελει, with 13: om l 26: txt ABCKL[P]ℵ rel Clem[1] Thl Œc. for η, ει ℵ[1][L].

18. om και ℵ [harl Cyr[1] Orig-int[1] Aug[1]]. ins των bef αμαρτιων ℵ[1](ℵ[2] disapproving). aft αμαρτιων ins ημων [C[2](appy)] vulg-ed Syr Cypr[1] Aug[1]; υπερ ημων [C[1](appy)] Lℵ c 13. 36 [copt Did[1]]; υπερ υμων A a b o [arm]: om BK[P] rel am tol [Cyr[1] Thl Œc]. for επαθεν, απεθανεν A[C]ℵ a k 13 vulg syrr copt [æth arm] Cyr[1] Did[2] Sev[1] Cypr[1] Aug[1]: txt BKL[P] rel Thl-comm Œc Aug[1]. om ημας ℵ[1]: υμας B a b j m o syrr arm.

stood before God's tribunal . . . . so must thou stand in fear, and not rest on thine own strength, but on the word and promise of Christ," Matt. x. 19 f. (in Wiesinger)): 16.] **having a good conscience** (viz. when you make your apology, "quia parum auctoritatis habet sermo absque vita, ideo fidei professioni bonam conscientiam adjungit." Calv. This is better, seeing that the same subject, that of behaviour under persecution, is afterwards carried on, ver. 17, than with De Wette and Steiger to regard these words as taking up the former part of ver. 15), **that in the matter in which** (ἐν ᾧ, see note on ch. ii. 12) **ye are spoken against** (see var. readd.) **they who traduce** (ref. Aristotle, Rhet. ii. 2, gives the idea of ἐπηρεασμός: ἔστιν ὁ ἐπηρεασμὸς ἐμποδισμὸς ταῖς βουλήσεσιν, οὐχ ἵνα τι αὐτῷ, ἀλλ' ἵνα μὴ ἐκείνῳ. If so, when applied to words, it will mean envious detraction) **your good** (ἀγαθός = καλός, ch. ii. 12) **conversation** (behaviour in life) **in Christ** (as Christians, —your whole life being *in Christ*, as its element: see 1 Cor. iv. 17; Col. ii. 6) **may be ashamed.** 17.] **For** (confirmation of the exhortation to a good conscience above: Œc., al., refer it to ver. 14, μακάριοί ἐστε) **it is better** (we have had a similar argument in ch. ii. 19, 20, from which passage the sense of κρεῖττον here is made clear: there it is said of the suffering for well-doing, that it is χάρις, that it is κλέος, that εἰς τοῦτο ἐκλήθητε. "Beatius," says Bengel, "infinitis modis:" "Hæc consolatio," says Calvin, "arcana potius meditatione, quam longo verborum circuitu percipitur:" and Gerhard, "Occurrit tacitæ objectioni . . . . Non adeo graviter . . . . ferrem, si essem promeritus. Respondet Petrus, satius est te non esse meritum, ut benefaciens ac male audiens te verum Christianum probes" (mainly from Wiesinger)) **to suffer** (for) (see ch. ii. 20, and the connexion as given there) **doing well, if the will of God should will** (it so) (on the optative after εἰ, signifying "if perchance it should be so," see above on ver. 14. In the expression, *εἰ θέλοι τὸ θέλημα, τὸ θέλημα* is the divine Will itself, *τὸ θέλειν* is the putting forth of that Will in act: see Winer, § 65. 2. Luther (in Wies.) says beautifully, **Gehe du hin in Glaube und Liebe: kommt das Kreuz, so nimm es an: kommt es nicht, so such' es nicht), than** (for) **doing ill:** 18—22.] *Establishment of the above position on the fact of Christ having Himself suffered, being righteous,* and through death, even in death vanquishing the power of death, entered into His glory at God's right hand: 18.] **because** (not 'for:' it does not only render *a reason*, but lays down *the reason* why Christian suffering for well-doing is blessed) **Christ also** (as well as yourselves if ye be so called as to suffer) **suffered for sins** (the thought is somewhat similar to that in ch. ii. 21, but the intent of it different: there, it was as an example *to us* that the sufferings of Christ were adduced: here, it is as a proof of the blessedness and advantage of suffering for well-doing, that proof being closely applied to us by the fact that that suffering was undertaken on our behalf, and that

n = Luke ix. 41. Acts xvi. 20. Gen. xlviii. 9. (-αγωγή, Rom. v. 2. Eph. ii. 18. iii. 12.) xxiii. 15. ἐν σ. or κατὰ σ. r = ch. iv. 6. 1 Cor. v. 5 al. p dat. (1 Cor. vii. 28. 2 Cor. xii. 7. Gal. v. 13. Col. ii. 5.) Gal. iii. 3. ch. iv. 1, 6. elsw., o Matt. x. 21 al⁵. in gospp. Rom. vii. 4 al³. (Paul) only. 2 Chron. 13 q 1 Cor. xv. 22, 36, 45. Rom. iv. 17. viii. 11. John v. 21. 4 Kings v. 7. s = Rev. xx. 7. t = Heb. xii. 23 reff.

ABCKL P𝔓 a b c d f g h j k l m o

[n] προσαγάγῃ τῷ θεῷ, [o] θανατωθεὶς μὲν [p] σαρκί, [q] ζωοποιη-
θεὶς δὲ [r] πνεύματι, 19 ἐν ᾧ καὶ τοῖς ἐν [s] φυλακῇ [t] πνεύμασιν

om τω θεω B: om τω C: τω πατρι b o. [om μεν A¹(appy) Epiph₅.] rec ins τω bef πνευματι, with g 13 Epiph₂: om ABCKL[P]ℵ rel [arm] Orig₁ [Petr₁ Ath₁] Epiph₃ Did₁ Cyr₂.

19. aft εν φυλακη ins κατακεκλεισμενοις C 8. 25 [harl tol] Ath₁ Aug₂ Ruf₁.

blessedness is our salvation. περὶ ἁμαρτιῶν I distinctly hold, with Wiesinger, to come in, as a point of comparison between Christ and ourselves, under the καί,—against most Commentators, among whom are De Wette and Huther. Considering St. Peter's love of antanaclasis (using the same term in two meanings), of which we have already had several examples, e. g. vv. 9, 14, 15, I have no hesitation in applying the παθεῖν περὶ ἁμαρτιῶν the one time to Christ, the other to ourselves, though His suffering for sin, and ours, are two very different things. He, the sinless One, suffered περὶ ἁμαρτιῶν, for sins; as a sacrifice for sin, as a sinner, made sin for us, dying the death of a criminal: we, though not sinless, yet ἀγαθοποιοῦντες, are to suffer if God's will so will it, περὶ ἁμαρτιῶν, for sins which we are supposed to have committed, and as sinners. To miss this, is to miss one of the cardinal points of the comparison) **once** ("from this ἅπαξ, through the καί," as has been beautifully said (Besser, in Wies.), "a beam of comforting light falls on the sufferings of Christians." He suffered *once*: His sufferings are summed up and passed away: He shall suffer no more. And we are suffering ἅπαξ: it shall be soon so thought of and looked back upon. For this reason doubtless, and not as Œc. to shew τὸ τοῦ παθόντος δραστήριόν τε καὶ δυνατόν, nor as Pott, al., to contrast the sufferings of Christ as in Heb. x. 1, 2, with the often-repeated sacrifices of the O. T., is ἅπαξ inserted), **a just person** (δίκαιος is purely predicative: not as E. V. 'the just,' which again loses the point of comparison) **on behalf of unjust persons** (this again, though the resembling tints are beginning somewhat to fade off, is another point of comparison: He suffered, just, righteous, ὑπὲρ ἀδίκων: He represented, He was offered for, the unjust, the unrighteous: and so we in our turn, though in a far less deep and proper meaning, when we, being δίκαιοι (ver. 12), suffer as ἄδικοι, though not in any propitiatory sense ὑπὲρ ἀδίκων. We have similar uncertainty and play of meaning where the same subject is treated Rom. vi. 10, 11, τῇ ἁμαρτίᾳ ἀπ-
έθανεν . . . ζῇ τῷ θεῷ, οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ θεῷ: where the two expressions, though they have a common meaning of small extent, are in their widest and most important references of necessity widely divergent), **that** (with this ἵνα we leave the comparison, as far as suffering is concerned, returning to it presently for a moment with the θανατωθείς, and pass up to the μακαριότης of His innocent suffering, and to that which makes it so glorious and precious to us, as the ground of all our blessedness in suffering) **He might bring us near to God** ("ut nos, qui abalienati fueramus, ipse abiens ad Patrem, secum una, justificatos adduceret in cœlum, ver. 22, per eosdem gradus quos ipse emensus est, exinanitionis et exaltationis. Ex hoc verbo Petrus, usque ad cap. iv. 6, penitus connectit Christi et fidelium iter sive processum (quo etiam ipse *sequebatur* Dominum, ex ejus prædictione, Joh. xiii. 36) infidelitatem multorum et pœnam innectens." Bengel: who also remarks on τῷ θεῷ, "Deo id volenti. Plus notatur per dativum quam si diceretur *ad Deum*"), **put to death** (this participial clause conditions the ἵνα προσαγάγῃ, giving the manner of that bringing us near to God) **indeed in the flesh** (of this there can be no doubt, and in this assertion there is no difficulty. σαρκί is adverbial; it was thus, in this region, under these conditions, that the death on the cross was inflicted: His flesh, which was living flesh before, became dead flesh: Christ Jesus, the entire complex Person, consisting of body, soul, and spirit, was put to death σαρκί), **but made alive (again) in the spirit** (here there may seem to be difficulty: but the difficulty will vanish, if we guide ourselves simply and carefully by the former clause. 'Quod ad carnem,' the Lord was put to death: 'quod ad spiritum,' He was brought to life (for this, and not "remained alive," must be insisted on as the meaning of ἐζωοποιήθη). His flesh was the subject, recipient, vehicle, of inflicted death: His spirit was the subject, recipient, vehicle, of restored life. But here let us beware, and proceed cautiously.

[u] πορευθεὶς [u] ἐκήρυξεν 20 [v] ἀπειθήσασιν [w] ποτὲ ὅτε [x] ἀπεξεδέ- u Mark xvi. 15. (see note.)

v = ch. ii. 7, 8 reff. w = ver. 5. x Rom. viii. 19, 23, 25. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix 28 only†.

20. rec απαξ εξεδεχετο (*from Erasmus' conjecture?*), with Orig-ed$_1$, Œc-txt-ed: απαξ εδεχετο [K P] m Amerbach's Basle ms (Delitzsch ii. 24): txt ABC K[appy] L[P]ℵ rel [vulg syr copt] Orig$_3$[and ms$_1$] lat-ff. (13 is defective, only εδεχετο being legible.)

What is asserted is not that the *flesh died* and the Spirit was *made alive;* but that 'quoad' the flesh the Lord died, 'quoad' the Spirit He was made alive. He, the God-man Christ Jesus, body and soul, ceased to live in the flesh, began to live in the Spirit; ceased to live a fleshly mortal life, began to live a spiritual resurrection life. His own Spirit never died, as the next verse shews us. "This is the meaning, that Christ by His sufferings was taken from the life which is flesh and blood, as a man on earth, living, walking, and standing in flesh and blood ..... and He is now placed in another life and made alive according to the Spirit, has passed into a spiritual and supernatural life, which includes in itself the whole life which Christ now has in soul and body, so that He has no longer a fleshly but a spiritual body." Luther. And Hofmann, Schriftb. ii. 1. 336, says, "It is the same who dies and the same who is again made alive, both times the whole Man Jesus, in body and soul. He ceases to live, in that *that*, which is to His Personality the medium of action, falls under death; and He begins again to live, in that He receives back this same for a medium of His action again. The life which fell under death was a fleshly life, that is, such a life as has its determination to the present condition of man's nature, to the externality of its mundane connexion. The life which was won back is a spiritual life, that is, such a life as has its determination from the Spirit, in which consists our inner connexion with God." It is impossible, throughout this difficult and most important passage, to report all the various shades of difference of opinion which even the greater expositors have given us. I shall indicate only those which are necessary to be mentioned as meanings to be distinguished from that which I advocate, or as errors likely to fall constantly under the eye of my readers. Of this latter class is the rendering of the E. V. here, "*by the Spirit*," which is wrong both grammatically and theologically: the explanation of Œc., Calov., al., τουτέστιν ἀναστὰς ἐκ νεκρῶν τῇ τῆς θεότητος δυνάμει: ἀνέστη γὰρ ἐκ νεκρῶν οὐχ ὡς ἄνθρωπος, ἀλλ' ὡς θεός: and that of Grot. that πνευματι = ἐκ δυνάμεως θεοῦ, 2 Cor. xiii. 4): **19.**] **in which** (viz. πνεύματι, in the spirit, according to which His new life was. ἐν ᾧ, not simply ᾧ this time: see below) **He also went and preached** (πορευθείς of a local transference here, just as below in ver. 22, πορευθεὶς εἰς οὐρανόν: and ἐκήρυξεν of a preaching good news, nearly = εὐηγγελίσατο, as in all other places of the N. T.) **to the spirits in prison** (the disembodied spirits, which were kept shut up (Jude 6: 2 Pet. ii. 4) in the place of the departed awaiting the final judgment: in Scheol, as Syr.), **20.**] **which were once disobedient** (this clause is a secondary and dependent one, descriptive of the spirits intended: that they were those of men who were formerly disobedient) **when** (ὅτε marks distinctively the time intended by the ποτέ) **the longsuffering of God was waiting** (and this marks the period of their disobedience, viz. those 120 years of Gen. vi. 3. ἀπεξεδέχετο, imperf.: the ἀπ- betokening the full time during which it was exercised. "Exspectabat donec exspectandi finis erat." Beng.) **in the days of Noah while the ark** (κιβωτοῦ anarthrous as the well-known name for the ark in the LXX) **was being prepared, in which** (pregn. constr., "by having entered into which:" not "into which," see below) **a few persons, that is eight souls** (individuals: ψυχαί, as being in the body: the distinction may be noted here, but is not always kept: the disembodied are ψυχαί in Rev. vi. 9, xx. 4) **were saved** (from drowning) **by water** (not, "into which a few, &c. got safe through the water," which was not the fact. The water is in the Apostle's view the *medium of saving*, inasmuch as it bore up the ark: cf. the next verse: or it may be, and so Bengel, Steiger, De Wette, Huther, "through (the) water"). So much for the exegesis of the detail of this passage; from which it will be seen that we have regarded it, in common with the majority of Commentators, as necessarily pointing to an event in our Lord's redemptive agency which happened, as regards time, in the order of the context here: and that that event was, His going (whether between His death and resurrection, or after the latter, will be presently discussed) to the place of custody of departed spirits, and there preaching to those spirits, which were formerly disobedient when God's longsuffering waited in the days of Noah.

y = Rom. ii. 4. ix. 22. 2 Pet. iii. 15. Prov. xxv. 15. z Matt. xxiv. 37. Luke xvii. 26. a = Heb. xi. 7 (reff.).

χετο ἡ τοῦ θεοῦ [y] μακροθυμία ἐν [z] ἡμέραις [z] Νῶε [a] κατασκευα- ABCKL P, a b c d f g h j k l m o 13

for η . . μακροθυμια, την . . μακροθυμιαν ℵ (την is corrected, but not μακροθυμιαν)

Thus far I conceive our passage stands committed: and I do not believe it possible to make it say less, or other, than this. What was the intent of that preaching, and what its effect is not here revealed; the fact merely is stated. The statement of the fact, however, has been felt to be accompanied by such great difficulties, that other meanings have been sought for the passage than that which the words present at first sight. Expositors have endeavoured to remove the idea that the gospel was preached to the dead in Hades, either, 1. by denying the reference to our Lord's descent thither at all, or, 2. by admitting that, but supposing it to have had another purpose. I give, following the classification in Huther's note, an account of the principal upholders of these views. Under I., I place all those who deny any reference to Christ's descent into Hades, distinguishing the minor differences between them as to what κήρυγμα is there indicated.

I. 1. Augustine, Bede, Thos. Aquinas, Lyra, Hammond, Beza, Scaliger, Leighton, Horneius, Gerhard, al., and recently Hofmann, Schriftbeweis ii. 1. 335—341, maintain that the κήρυγμα was the preaching of righteousness *by Noah to his contemporaries:* that Noah thus preached not of himself, but by virtue of the Spirit of Christ inspiring him; and that thus his preaching was in fact a preaching by Christ in the Spirit. So, e. g. Augustine, Ep. 164 (99), vol. ii., suggests, that the "spiritus conclusi in carcere" may be "animæ quæ tunc erant in carne, atque ignorantiæ tenebris velut carcere claudebantur." Also that Christ had not indeed come in the flesh, but from the beginning of the race came from time to time to convict the evil, to console the good, or to admonish both. For this He came not in flesh, but in spirit, i. e. in substantia Deitatis. But he qualifies this by asking, "Quid facit Filius sine Spiritu Sancto, vel sine Patre, cum inseparabilia sint omnia opera Trinitatis?" But this arbitrary interpretation of φυλακή = "caro, et ignorantiæ tenebræ," is not common to all the supporters of this view. Beza represents a large class: "Christus . . . . jam olim in diebus Noe . . . . prædicavit spiritibus illis, qui *nunc in carcere* meritas dant pœnas, utpote qui recta monenti Noe . . . . parere olim recusarint." Thus Scaliger, Horneius, al.: and Hofmann, except that he joins ποτέ with πορευθεὶς ἐκήρυξεν, not with ἀπειθήσασιν. It must be evident to every unprejudiced scholar, how alien such an interpretation is from the plain meaning and connexion of the words and clauses. Not a word is indicated by St. Peter on the very far-off lying allusion to the fact that the Spirit of Christ preached in Noah: not a word, here, on the fact that Noah himself preached to his contemporaries. Again, the same subject χριστός runs through the whole, without a hint, that we are dealing with historical matter of fact in ἔπαθεν, θανατωθεὶς, ζωοποιηθεὶς, and with recondite figure in πορευθεὶς ἐκήρυξεν. Again, whether we take the metaphorical φυλακή of Aug., which I suppose will find hardly any advocates, or the τοῖς νῦν ἐν φυλακῇ of Beza, al., it cannot surely be doubted that we are equally putting force on the Apostle's words, and that the τοῖς ἐν φυλακῇ πνεύμασιν must describe the local condition of the πνεύματα *at the time when the preaching took place.* Moreover πορευθεὶς, as compared with ver. 22 (which Hofmann gets most lamely over, by saying that it presents no greater difficulty than the statement that Christ accompanied the Israelites through the wilderness in 1 Cor. x. 4: to which we may answer, If this were a plain statement involving such an application of the word, we might then discuss the intelligibility of it)—the part. ἀπειθήσασιν, marked off by the ποτέ as not belonging to the same time as the ἐκήρυξεν (which Hofmann shews he feels, by his impracticable attempt to connect ποτέ with ἐκήρυξεν), shew, as plainly as words can shew, that we are reading of some act of Christ which He *then, at the time described, went and did, with reference to spirits who were, at some other time* (ποτέ) *specified* (ὅτε), *in a certain state* (ἀπειθήσασι). And, which has not been sufficiently noticed, a crowning objection to this view is the use of the word πνεύμασιν, connecting ἐν ᾧ (πνεύματι) our Lord's state, with the state of those to whom He preached: a word only used of men when departed out of this life (ref.).

I. 2. Several Commentators, principally Socinian, but also Vorst., Grot., Schöttgen, al., understand by τὰ ἐν φυλ. πν. either the Gentiles, or the Jews ("sub jugo legis existentes") and Gentiles ("sub potestate diaboli jacentes:" so in both cases, Schöttg. and Amelius) together, and by ἐκήρυξεν the preaching of the Spirit of Christ by the Apostles. These expositors take the mention of the disobedient in Noah's time to

ζομένης [b] κιβωτοῦ, [c] εἰς ἣν ὀλίγοι, [d] τουτέστιν ὀκτὼ [e] ψυχαὶ [b] Heb. xi. 7 reff. [c] constr., see Luke iv. 44. [d] Heb. ii. 14 reff. [e] = Acts ii. 41. vii. 14. xxvii. 37. Exod. i. 5.

[vulg-ed(with harl) Orig-int$_1$]. rec ολιγαι, with CKL[P] rel syr [Cyr$_1$ Damasc$_1$] Thl Œc: txt ABN vulg Orig$_1$[-int$_2$] Cypr$_2$ Aug$_2$ Vig Fulg Bede.

be merely by way of sample of the disobedient in all time, or, at least, in the time when the Apostle was writing. So Grot.: "adjungere voluit Petrus similitudinem a temporibus Noe, ut ostendat quanto res nunc melius per Christum quam tunc per Noen processerit." As Huther well says, "How this interpretation heaps on caprice upon caprice, need not be shewn." I will add, that its fautors do not appear to attempt to justify it philologically, as indeed it is plain they cannot. Every word of every clause protests against it.

II. We now come to those who understand the passage of our Lord's descent into Hades, but, offended by the idea of the possibility of salvation being opened to spirits of the disobedient kept awaiting judgment, diverge from one another and from the 'prima facie' explanation.

II. 1. Flacius, Calov., Buddæus, Wolf, Aretius, al., understand τὰ ἐν φυλ. πν. of souls awaiting condemnation, but explain ἐκήρυξεν of announcing, not salvation, but condemnation. So Hollaz (in Huther), —"fuit prædicatio Christi in inferno non evangelica, quæ hominibus tantum in regno gratiæ annunciatur, sed legalis, elenchtica, terribilis, eaque tum verbalis, qua ipsos æterna supplicia promeritos esse convincit, tum realis, qua immanem terrorem iis incussit." But, besides that κηρύσσειν, as remarked above, has, as applied to Christ and His Apostles, but the one meaning of preaching the good tidings of salvation,—besides the utter superfluity of such a 'concio damnatoria' to spirits already reserved to damnation,—what a context would such a meaning give, in the midst of a passage intended to convey consolation and encouragement by the blessed consequences of Christ's sufferings! See this well insisted on in Wiesinger's careful discussion of the opinions on our passage, p. 241.

II. 2. Some of the Fathers, as Iren. (iv. 27. 2, p. 264; v. 31. 1, p. 331; al.; see Stieren's Index, p. 1017), Tertullian, Hippolytus, — the Schoolmen, Zwingle, Calvin, al., explain ἐκήρυξεν rightly, of announcing salvation, but regard τὰ ἐν φυλ. πνεύματα as the spirits of the *just*, especially of the O. T. saints. The most extraordinary instance of this class of interpreters is Calvin, who explains φυλακή to mean "specula, sive ipse excubandi actus:" and the spirits in φυλακή are, according to him, those which were in waiting for Christ's salvation: "piæ animæ in spem salutis promissæ intentæ, quasi eminus eam considerarent." Then he proceeds, "Postquam dixit, Christum se mortuis manifestasse, mox addit: *quum increduli fuissent olim*; quo significat, nihil nocuisse sanctis patribus quod impiorum multitudine pene obruti fuerint:" and regards this consideration as one calculated to console the believers, few as they were in the midst of the ungodly world. And having thus interpreted, he ingenuously confesses, "Discrepat, fateor, ab hoc sensu Græca syntaxis; debuerat enim Petrus, si hoc vellet, genitivum absolutum ponere. Sed quia apostolis novum non est liberius casum unum ponere alterius loco, et videmus Petrum hic confuse multas res simul coacervare, nec vero aliter aptus sensus elici poterat: non dubitavi ita resolvere orationem implicitam, quo intelligerent lectores, alios vocari incredulos, quam quibus prædicatum fuisse evangelium dixit." A sentence to be well remembered for many reasons.

II. 3. Suarez, Estius, Bellarmine, Luther (on Hos. iv. 2, anno 1545, quoted in Bengel), Peter Martyr, Bengel, al., assume that the words refer, not to all the unbelievers of Noah's time, but only to those who repented at the last moment when the flood was upon them. "Probabile est," says Bengel, "nonnullos ex tanta multitudine, veniente pluvia, resipuisse: cumque non credidissent dum exspectaret Deus, postea cum arca structa esset et pœna ingrueret, credere cœpisse: quibus postea Christus, eorumque similibus, se præconem gratiæ præstiterit."

II. 4. Athanasius, Ambrose, Erasmus, Calvin (Instit. ii. 16. 9), hold both kinds of prædication, the 'evangelica' to the spirits of the just, the 'damnatoria' to those of the disobedient.

One or two singular interpretations do not fall under any of the above classes: e. g. Marcion maintained that the preaching of Christ was to those whom the O. T. calls ungodly, but who were in reality better than the O. T. saints; Clem.-alex. (Strom. vi. 6, p. 762 P.), that they were the δίκαιοι κατὰ φιλοσοφίαν, who were nevertheless imprisoned under idolatry.

It remains that we should enquire, whether this preaching to the imprisoned spirits by our Lord, took place between His death and His resurrection, or after the latter. The answer will very much

i = Heb. xi. 8 reff.—aor., as Gal. iv. 8. 1 Cor. ix. 20. k Gen. xviii. 12. l Gal. iv. 31. m ch. ii. 15 reff. n here only. Prov. iii. 25. 1 Macc. iii. 25 Ed-vat. [πτοης (?), ABℵ] only. (-σῖσθαι, Luke xxi. 9.) o here only. p = 2 Pet. i. 5, 6. r = Sir. xxv. 6, 16.

τοῖς [h] ἰδίοις [h] ἀνδράσιν, [6] ὡς Σάῤῥα [i] ὑπήκουσεν τῷ Ἀβραάμ, [k] κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε [l] τέκνα [m] ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν [n] πτόησιν. [7] Οἱ ἄνδρες ὁμοίως [o] συνοικοῦντες κατὰ [p] γνῶσιν ὡς ἀσθενεστέρῳ ABCKL Pst a bc d f g h j k l m o 13

6. υπηκουεν B(sic : see table) m vulg spec Syr æth[?] Aug$_2$ Fulg.
7. om οι B. for συνοικουντες κατα γνωσιν, συνομιλουντες ℵ[1]. rec συγκλη-

and quiet spirit which belongs to it):

6.] **As** (e. g.) **Sarah obeyed** (aor. It refers to her whole course of obedience considered as a completed whole: cf. reff., and John xvii. 4) **Abraham calling him lord** (ref.: ὁ δὲ κύριός μου πρεσβύτερος): **of whom ye have become** (i. e. by your implanting through faith into the family of faithful Abraham. The aor. properly refers back to the precise time when they were so made; but cannot be so expressed in English) **children, if** (the connexion of the following participles is variously taken. The worst way is with Bengel, Ernesti, al. to suppose them in apposition with ὑποτασσόμεναι above, ὡς . . . τέκνα being in a parenthesis: for there is nothing in either of the participles which finds any historical justification in the history of the holy women. Didymus, al., understand them of the manner in which ye are to become Sarah's children: Harless, Wies., al., of the sign by which your having so become is to be known: but it is perhaps better to take them as the condition on which: and so most Commentators and virtually the E. V. "as long as," rendering literally the *dum* of Beza) **ye do good, and are not afraid of any sudden fear** (to what do these words allude? As in reff., they appear to be a citation from Prov.: where it is said to him that obeys the counsels of wisdom, οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν, οὐδὲ ὁρμὰς ἀσεβῶν ἐπερχομένας. This passage, the coincidence with which can hardly be fortuitous, seems to point to the objective rather than the subjective sense of πτόησις, so that φοβεῖσθαι πτόησιν is not = φοβεῖσθαι φόβον, but πτόησις is some external cause of terror. And such a meaning would suit very well with the context, in which as in ver. 14, the Apostle is often encouraging his readers to bear affliction and persecution cheerfully. So that we may interpret πτόησιν with Est., "quod dum facitis, non est quod metuatis quidquam mali: velut, ne maritis vestris displiceatis, si minus corruptæ inceditis: aut ne serviliter vos tractent, si faciles ad obsequium vos præbeatis; ut solet sexus muliebris vanis pavoribus esse obnoxius. Sed et si forte nacti estis maritos iniquiores, silentio potius ac patientia, quam multis verbis studete eorum animos lenire." Cf. Luke xxi. 9; xxiv. 37. Huther quotes from Stephanus an extraordinary explanation, "jubentur mulieres officium facere etiam cum nullus eas metus constringit, i. e. sponte et ultro." And Œc., interpreting ἀγαθοποιοῦσαι of doing good deeds of benevolence, understands this of the wives not being afraid of the account which their (unbelieving) husbands would require of them: ἐλεήμονας αὐτὰς εἶναι παραινεῖ, μηδὲν ὑποβλεπομένας τὸν ἀπὸ τῶν ἀνδρῶν αὐτῶν διὰ τοῦτο ἐκλογισμόν. See Winer, § 32. 2. *b*, who however interprets πτόησιν subjectively). With regard to the much-disputed question whether by the preceding injunction all ornament of dress is forbidden, or only the making such ornament *the adorning*, it may safely be left to the Christian wisdom of believing women, to be not unwise, but understanding what the will of the Lord is, in this as in other similar matters. Within the limits of propriety and decorum, the common usage is the rule. There is sin in singularity, both as ministering to pride in ourselves, and as giving offence to others and discommending our holy religion. As Leighton well says, "There may be in some an affected pride in the meanness of apparel; and in others, under either neat or rich attire, a very humble unaffected mind . . . . 'Magnus qui fictilibus utitur tanquam argento; nec ille minor qui argento tanquam fictilibus,' says Seneca: Great is he who enjoys his earthenware as if it were plate, and not less great is the man to whom all his plate is no more than earthenware."

7.] *Duty of husbands to their wives.* **Ye husbands in like manner** (ὁμοίως, not as Est., Grot., Steiger, al., '*vicissim*,' but referring back to the πάντας τιμήσατε ch. ii. 17: cf. τιμήν below. This has not been seen, owing to inattention to the aor. there: even Huther, who interprets ὁμοίως rightly, that there is a certain τιμή due to the wife, as to the husband and the master before, does not connect the idea with the general precept under which all these are ranged) **dwelling** (συνοικεῖν is referred by the older expositors (e. g. Jerome contra Jov. i. 7, vol. ii. p. 248, Aug. in Ps. cxlvi., vol. iv. pt. ii.,

[q]σκεύει τῷ [r]γυναικείῳ, [s]ἀπονέμοντες τιμὴν ὡς καὶ [t]συγ- κληρονόμοις [u]χάριτος [v]ζωῆς, [w]εἰς τὸ μὴ [x]ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

8 [y]Τὸ δὲ τέλος πάντες [z]ὁμόφρονες, [a]συμπαθεῖς, [b]φιλ-

q (see note.) Rom. ix. 21. 2 Tim. ii. 21. 1 Thess. iv. 4.
r here only. Esth. ii. 11. Tobit ii. 11.
s here only. Deut. iv. 19

only. w. τιμ., Jos. Antt. i. 7. 1. xxii. 28.)
t Rom. viii. 17. Eph. iii. 6. Heb. xi. 9 only †. (-μεῖν, Sir.
u = ch. i. 13.
v = James i. 12 reff.
w = Heb. ii. 17
reff.
x Acts xxiv. 4. Rom. xv. 22. Gal. v. 7. 1 Thess. ii. 18 only †. Dan. ix. 26 Theod-Ald. only.
y = here only. Xen. Cyrop. i. 4. 1.
z here only (see Rom. xii. 16) †. ἀνδρία κοῦραι ὁμόφρονες, Hes. Theogon. 60. ὁμόφρονα θυμὸν ἔχοντες, Theognis 81.
a here only †. Jos. Antt. xix. 7. 3. (-θειν, Heb. iv. 15. x. 34.)
b here only †. 2 Macc. xv. 14 only. (-φία, ch. i. 22.)

ρονομοι, with ACKL[P] rel syr Jer$_1$: -μους ℵ^1: txt B ℵ^2 m o [13] vulg spec Syr [copt (appy)] æth arm Thl Œc Aug Ambr Cassiod. ins ποικιλης bef χαριτος (*see* ch iv. 10) AC^{3}ℵ a c Jer. rec εκκοπτεσθαι, with C^{3}KL rel Thl$_2$, *ut non intercludantur* syr: txt AB[P] d j k l, *ενκ.* ℵ e, *ut ne impediantur* vulg spec [Ambr Aug] Jer. (C^1 uncert.)

ταις προσευχαις B, *impingatis in orationibus vestris* Syr [(copt)].

8. (B has φιλαδελφοι, not φυλ., see table.)

al.) to the 'uxori conjugalis consuetudo:' but for this there seems no reason, as the word is often used of the whole conjugal life: so Kypke here, "*connubio juncti vivant:* ad totum respicit vitæ consortium, in quo justo copulati matrimonio vitam transigunt. Est hæc frequentior vocis notio, quæ apud Græcos antiquiores, ni fallor, sola occurrit. Demosth. in Neæram, p. 534, scopum τοῦ συνοικεῖν esse dicit, ut liberi gignantur legitimi et ingenui, et ab hoc distinguit τὸ ἑταίρας καὶ παλλακὰς ἔχειν") **according to knowledge** (in an intelligent and reasonable manner, well aware of the ἀσθένεια spoken of below: see reff.) **with the feminine as with the weaker vessel** (γυναικείῳ is an adj. not a subst. as Wahl: see reff. For σκεῦος, instrument, applied to the wife, see ref. 1 Thess. Here the man is a σκεῦος also; both being God's instruments in His beneficent work of the multiplication of mankind. The higher use of the word as a vessel of grace, or of wrath, does not preclude the lower one which is most obvious here, where the married relation is the subject of consideration. On ἀσθενεστέρῳ, Bengel says, "comparativus: etiam vir habet infirmitatem:" and so Steiger: but this is plainly not so: the word 'weaker' being used as comparing with something which is stronger, viz. the man. Some, as Luth., Calv., Beza, Est., Grot., Hamm., E. V., join these words, ὡς ἀσθενεστ. κ.τ.λ., with ἀπονέμοντες τιμήν. But this mars the parallelism and the sense. For the Apostle prescribes two things: 1. consideration for the wife, as of the weaker sex: 2. honour for the wife, as a fellow-heir of the grace of life. Œc. carries on the same idea, of not exacting too rigid accounts, as on ver. 6: τουτέστιν, ἀξιοῦσιν λαμβάνοντας τῆς τοῦ θήλεος κουφότητος καὶ τοῦ εὐπαραφόρου ἐν πᾶσι, καὶ εἰς μικροψυχίαν εὐολίσθου, μακρόθυμοι γίνεσθε πρὸς αὐτάς, μὴ λόγον ἀπαιτοῦντες πικρῶς τῶν κατὰ τὴν οἰκίαν αὐτῶν εἰς ταμιείαν παρακατατιθέντων. But for this there does not seem any reason), **giving** (ἀπονέμων, to apportion, see reff.) **honour as to these who are also** (besides being your wives) **fellow-inheritors** (with you) **of the grace of life** (i. e. God's gracious gift of life eternal: ch. i. 4, 13 suffice to clear the meaning, the former explaining κληρον., the latter, χάριτ. So that χάρις ζωῆς must not be weakened into χάρις ζῶσα with Erasm., nor into χάρις ζωοποιοῦσα with Grot. The reading συγκληρονόμοι, which it is now proved that B has not [Tischdf. however, though he assigns the *s* to B^1(appy), does not think it quite free from doubt], seems to have arisen from the mistaken joining of ὡς ἀσθ. κ.τ.λ. with ἀπονέμοντες τιμήν: see var. readd.): **in order that your prayers be not hindered** (ἐγκόπτειν, ἐμποδίζειν, διακωλύειν, Hesych. The hindrance meant seems to be, that which would be occasioned by the man not giving his wife proper honour as a fellow-heir of the grace of life; in which case the peculiar promise of advantage in social united prayer would be lost: cf. Matt. xviii. 19. According to this view, the united prayers of man and wife are meant. And so most of the Commentators. Cf. Schol.-Matth., ὁ γὰρ περὶ τὴν οἰκίαν θόρυβος τῶν κατὰ θεὸν ἔργων ἐμπόδιον: and Lyra, "Cum vir et uxor non sunt bene concordes, minus possunt orationi vacare, et eorum orationes sunt minus exaudibiles." De Wette understands it of losing the confidence requisite for (mutual?) prayer; Wiesinger, of the prayers of the husband alone. If ἐκκόπτεσθαι be read, it must be "be not cut off," see Rom. xi. 22, 24; 2 Cor. xi. 12).

8, 9.] *General summary exhortations to mutual forbearance and love.* 8.] **Finally** (τὸ τέλος, adverbial accusative, as μακράν, μάτην, ἀκμήν, τὴν ἀρχήν, John viii. 25, δωρεάν, &c. See Winer, § 32. 6. Œc. gives the connexion well: τί χρὴ ἰδιολο-

τῶν ἐθνῶν [1] κατειργάσθαι, [k] πεπορευμένους ἐν [l] ἀσελ-
γείαις, [a] ἐπιθυμίαις, [m] οἰνοφλυγίαις, [n] κώμοις, [o] πότοις, καὶ
[p] ἀθεμίτοις [q] εἰδωλολατρείαις· [4 r] ἐν ᾧ [s] ξενίζονται μὴ [t] συν-
τρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς [u] ἀσωτίας [v] ἀνάχυσιν,

{James i. 3 reff. k w. ἐν, Luke i. 6. 2 Pet. ii. 10. 1 Kings viii. 5. dat., Acts ix. 31 al. l Mark vii. 22. Rom. xiii. 13. 2 Cor. xii. 21

al.† Wisd. xiv. 26 only. m here only†. Xen. Œc. i. 22. Æl. V. H. iii. 14. (-γεῖν, Deut. xxi. 20. Isa. lvi. 12 F. Ald. compl. (the ver. is not found in the uncial MSS.).) n Rom. xiii. 13. Gal. v. 21 only†. Wisd. xiv. 23. 2 Macc. vi. 4 only. o here only. Gen. xix. 3. xl. 20. p Acts x. 28 only†. 2 Macc. vii. 1 al². Jos. B. J. iv. 9. 10. Xen. Mem. i. 1. 9 (-ισται). q 1 Cor. x. 14. Gal. v. 20. Col. iii. 5 only†. r constr., ch. i. 6. s = ver. 12. see Acts xvii. 20. Heb. xiii. 2 (reff.). w. ἐπί, Jos. Antt. i. 1. 2. Polyb. ii. 27. 4. διά, id. i. 49. 7. κατά, i. 33. 1. dat., i. 23. 5 al. absol., iii. 49. 1. t = here (Mark vi. 33. Acts iii. 11) only. Ps. xlix. 18. Demosth. 214. 7. u Eph. v. 18. Tit. i. 6 only. Prov. xxviii. 7. 2 Macc. iv. 6 only. (-τος, Prov. vii. 11. -τως, Luke xv. 13.) v here only†.

rec κατεργασασθαι, with KL[P] rel Œc: κατειργασασθαι, but ασ appy erased, C: txt ABℵ a Clem$_1$ Thl. [πορευομενους ℵ.] ονοιφλυγιοις B[1]: οινοφρυγιαις ℵ[1]. αθεμιταις C.

actual matter-of-fact element, in which we corporeally live and move for a certain time). 3.] For (follows on τὸν ἐπίλοιπον χρόνον: "I say, the rest of the time, for the past time surely" &c.) **sufficient is the past time** ("μείωσις. Nam ne pristina quidem tempora debuere peccatis teri. Fastidium peccati apud resipiscentes." Bengel) **to have wrought out** (κατεργάζομαι cannot always be pressed in the sense of "to work out to an end," as distinguished from ἐργάζομαι: but this sense may fairly be insisted on here. The perf. implies that the course is closed and done, and looked back on as a standing and accomplished fact) **the will of the Gentiles** (that which the Gentiles βούλονται, would have you do. In ref. Rom. it is used of God. The N. T. line of demarcation between θέλω and βούλομαι appears to be but slender: and slenderer still that between their derivatives. We may perhaps say here, that the θέλημα, used of God, carries with it more of authority and "willing," βούλημα, used of man, more of persuasion, and wishing (cf. 1 Tim. vi. 9): so that the βούλημα is that which we may be overpersuaded into following, the θέλημα that which we are bound to obey. τῶν ἐθνῶν, used not of any national distinction, but of heathens as distinguished from Christians, shews that the majority of the readers of the Epistle had been Gentiles, among these ἔθνη, themselves. Cf. a very similar passage in Isocr. Panegyr. p. 75 D: ἄξιον δ' ἐπὶ τῆς νῦν ἡλικίας ποιήσασθαι τὴν στρατείαν, ἵν' οἱ τῶν συμφορῶν κοινωνήσαντες, οὗτοι καὶ τῶν ἀγαθῶν ἀπολαύσωσι· καὶ μὴ πάντα τὸν χρόνον δυστυχοῦντες διαγάγωσιν. ἱκανὸς γὰρ ὁ παρεληλυθώς, ἐν ᾧ τί τῶν δεινῶν οὐ γέγονεν;), **walking as ye have done** (the perf. part. connects with κατειργάσθαι: the absence of the art. gives it the slight inferential force which justifies the former assertion) **in lasciviousnesses** (outbreaks of ἀσέλγεια), **lusts** (here perhaps not general, as in ver. 2, but particular, lusts of uncleanness), **wine-bibbings** (οἰνοφλυγία ἐστὶν ἐπιθυμία οἴνου ἄπλητος, Andronicus Rhodius, περὶ παθῶν, p. 6. But from the other examples of its use in Wetst., it seems to express not only the desire, but its indulgence), **revellings** (see for a full explanation of κῶμοι, the word in Palm and Rost), **drinking-bouts** (Appian says of Sertorius, Bell. Civ. i. p. 700 (Wetst.), τὰ πολλὰ ἦν ἐπὶ τρυφῇς, γυναιξὶ καὶ κώμοις καὶ πότοις σχολάζων. Suidas gives, ποτὸς τὸ πινόμενον, πότος δὲ τὸ συμπόσιον), **and nefarious** ("quibus sanctissimum Dei jus violatur," Beng.) **idolatries** (I may remark as against the view that this Epistle was written to Jews, that this passage cannot be explained on that supposition. The Jews certainly never went so far into Gentile abominations as to justify its assertions): 4.] **at which** ([**wherein**, viz. at] your having done with such practices, implied in the κατειργάσθαι and πεπορευμένους above: then the gen. absolute following further explains the ἐν ᾧ. ἐν, as the element in which their ξενίζεσθαι is versed. The aim of this verse is well given by Gerhard: "monuit hæc προθεραπεία ipsorum animos, ne perversis et præposteris illis impiorum judiciis ac blasphemis sermonibus turbentur, multo vero minus ad pristinorum vitiorum societatem sese pertrahi patiantur." They *must* give offence to their former companions: for this there is no help) **they are astonished** (think it strange, as E. V. see reff.), **that you run not** (the μή puts the reader on *their* footing: "when they notice that you run not") **with them** (συντρεχ., 'turmatim,' 'avide,' Bengel) **to** (εἰς, of the direction and purpose of the confluence) **the same slough** (of ἀνάχυσις, Strabo iii. p. 206 A, says, λέγονται δὲ ἀναχύσεις αἱ πληρούμεναι τῇ θαλάττῃ κοιλάδες ἐν ταῖς πλημμυρίσι:

[w] βλασφημοῦντες, [5] οἳ [x] ἀποδώσουσιν [x] λόγον τῷ [ya] ἑτοίμως ...νεκρους C. ABKLP ℵabcd fghjk lmo 13 [ya] ἔχοντι [b] κρῖναι [b] ζῶντας καὶ [b] νεκρούς. [6] [c] εἰς τοῦτο γὰρ καὶ νεκροῖς [d] εὐηγγελίσθη, ἵνα κριθῶσιν μὲν [e] κατὰ [e] ἀνθρώπους [f] σαρκί, ζῶσιν δὲ [g] κατὰ [g] θεὸν [f] πνεύματι.

w absol., Acts xiii. 45. xviii. 6. 2 Macc. x. 34.
x Heb. xiii. 17 reff.
y Acts xxi. 13. 2 Cor. xii. 14 only. Dan. iii. 15. z as above (y). Josh. iii. 17 F(not A) compl. only. a see above (y). w Matt. viii. 16. Mark v. 23. Acts vii. 1. 1 Tim. v. 25. b 2 Tim. iv. 1. see Acts x. 42. Rom. xiv. 9.
c Rom. xiv. 9. John xviii. 37 al. d constr., Rom. i. 15. Gal. i. 8. iv. 13. pass., ch. i. 25 reff.
e Rom. iii. 5. 1 Cor. iii. 3. xv. 32. Gal. i. 11. iii. 15. f ch. iii. 18. g Rom. viii. 27. 2 Cor. vii. 9—11. Eph. iv. 24 only.

4. for βλασφημουντες, και βλασφημουσιν C ℵ[1] 27. 29 (sth).
5. om οι αποδωσουσιν λογον ℵ[1]. for τω, οι ℵ[1](corrd eadem manu). for εχοντι, κριναι, κρινοντι B C[1](perhaps) a 69. 137 : txt AC[2]KL[P]ℵ rel.
6. ζησωσι ℵ[3].

æstuaries: and so ἀναχ. = 'sentina,' a sink, or slough, or puddle: and this is the meaning taken by Huther and Wiesinger. But Suidas interprets it βλακεία, ἔκλυσις; and ἀνακεχυμένος,—ἀνειμένος, κεχαυνωμένος, ἀνετός. Hence Gerhard takes it for 'virium exsolutio, mollities.' De Wette follows Grotius: 'profusio,' which in its etymology, though not in its ordinary acceptation, exactly answers to ἀνάχυσις. On the whole the local meaning is I think to be preferred, on account of the figure in συντρεχόντων) **of profligacy** (ἀ, σώζειν: see note on ref. Eph.), **speaking evil of you** ("jactantes convicia in vos superbiæ, singularitatis, occultæ impietatis," &c. Bengel. The early apologists testify abundantly to the fact): **5.] who** (your blasphemers. The consideration is propounded for the comfort and stay of Christians unjustly slandered) **shall render account** (reff.) **to Him that is ready** (reff.) **to judge** (aor.: once for all, decisively) **living and dead. 6.] For** (assigns a reason for the κρῖναι νεκρούς just mentioned) **to this end** (viz. that enunciated by the ἵνα which follows: see ref. John; ch. iii. 9) **to dead men also** (as well as to *living*, which is the ordinary case: καί carrying with it a climax,—"even to the dead") **was the gospel preached** (when, and by Whom, see below), **that they might indeed be judged** (aor.) **according to men as regards the flesh, but might live on** (pres.) **according to God as regards the spirit.** In examining into the meaning of this difficult verse, one thing may be laid down at the outset, as certain on any sure principles of exegesis: and thereby a whole class of interpretations removed out of our way. Seeing that γάρ binds vv. 5 and 6 logically together, and that καὶ νεκροῖς distinctly takes up the νεκρούς before in this logical connexion, all interpretations must be false which do not give νεκροῖς in ver. 6 the same meaning as νεκρούς in ver. 5: i. e. that of *dead men*, literally and simply so called: men who have died, and are in their graves. This at once rids us of all the Commentators who interpret this second νεκροῖς of the *dead in trespasses and sins*, so Aug., Cyril, Œc.(only as an altern., and he blames the interpretation, saying that οἱ παλαιοὶ τῶν πατέρων so explained it, οὐδὲν φροντίσαντες τῆς συνεχείας τῶν ἄνω, οὐδ' ὅτι αἰτιολογικῶς εἰρημένων δεῖ πρὸς τὰ πρὸ αὐτοῦ ἀναφέρεσθαι. He himself interprets it of the descent of our Lord into Hades), Bede, Erasmus, Luther, Whitby, Gerhard, al., as well as those who to gain this meaning here, distort νεκρούς in ver. 5 from its constant reference in that connexion, to mean the *spiritually dead*, or the *Gentiles*, as e. g. Severus in Cramer's Catena, Huss, Benson, Macknight. A second principle which we may lay down is this: that νεκροῖς in ver. 6 must be kept as wide in its *reference* as νεκρούς in ver. 5: i. e., that it must not be interpreted as applying merely to the blasphemers of the Christians who should have died before the judgment, or merely to such blasphemed Christians themselves as shall have then died, or merely to the spirits in prison of ch. iii. 19, but must be treated as a general assertion in the literal meaning of νεκροῖς. The want of the article does not justify any limitation of this word: for the art. is also wanting before νεκρούς in ver. 5, which indisputably is universal in its reference. At the same time, seeing that νεκροῖς asserts that which it asserts of the *genus*, the *ground* of so doing may be the occurrence of it with reference to certain forementioned instances, though those instances themselves are not the subjects here. So that we cannot remove from consideration these last-mentioned interpretations, but must deal with them seriatim. First then comes that of Hofmann (Schriftb. ii. 1. 339—341), al., that the Apostle comforts his readers in persecution and slander, by the thought that bodily death would not exempt their adversaries from the divine judgment. In this case νεκροῖς would mean "*now dead*," and εὐηγγελίσθη would point to the time

h = Matt. xxiv. 6, 14. 1 Cor. xv. 24. viii 36. Rom. xii. 3. 2 Cor. v. 13. Tit. ii. 6 only ϯ. i = Matt. iii. 2. Rom. xiii. 12. Heb. x. 25. James v. 8 al. j Mark v. 15. Luke ABKLP Nabcd fghjk lmo13

7 Πάντων δὲ τὸ [h]τέλος [i]ἤγγικεν· [j]σωφρονήσατε οὖν

when the gospel was preached to them, before they died. This of itself is a very weighty objection. Such a divulsion of the verb from its object by an intervening change of state and time was precisely that against which we protested in τοῖς ἐν φυλακῇ πνεύμασιν ἐκήρυξεν above, ch. iii. 19. But even granting that this might be so, other as great objections remain. For how does it consist with the ἑτοίμως ἔχειν above, that the Apostle should assume the deaths of these persecutors as a matter of course, to happen before the Lord's coming to judgment? Again, even granting such assumption, the number of their persecutors who would be amenable to punishment would thus be confined to those to whom the Gospel had been preached: any who might never have heard it would, by this reasoning, escape such judgment. Again, even supposing that all such objections were removed, the point established would be an utterly unworthy one. For who ever thought, that the fact of death before the Lord's coming would exempt any man from judgment? And to what purpose would it be, to speak to the readers in so marked a manner of their *dead* persecutors, in the midst of exhortations concerning their behaviour amidst their living ones? Next, we have the view (Calv., al.) that the particular case, on which the general νεκροῖς is founded, is that of such *persecuted Christians* as should decease before the Lord's coming. To this the first of the before raised objections, that νεκροῖς must mean '*now* dead,' and εὐηγγ. refer to a *former* preaching when they were alive, applies in full force. And this I should hold to be fatal to it. It must be confessed, that it agrees better with the context than the last: for while that finds no assignable contextual justification, it might be said in this case, that for this very reason was the Gospel preached to those among you who have suffered death at the hands of persecutors,—even hereunto were they called,—that they might indeed be judged, condemned, by human persecution, as regards the flesh, but notwithstanding might live eternally with God as regards the spirit. Still I conceive we are not at liberty to receive it, on account of the above objection. If καὶ νεκροῖς εὐηγγελίσθη may mean, "the Gospel was preached to some during their lifetime, who are now dead," exegesis has no longer any fixed rule, and Scripture may be made to prove any thing. (Bengel takes it in *both* the last-mentioned references: to the persecutors, and to the Christians.) It remains that we consider the view, that the persons pointed at are those spirits in prison to whom our Lord went and preached, ch. iii. 19. This supposition, but always with the protest raised above, that νεκροῖς does not refer only to these, but to the dead generally, and that these are only the occasion of the general assertion, is also adopted by Wiesinger. And it may be thus defended: granted, that the γάρ of our verse assigns a reason, not for the persecutors giving an account to the judge of the quick and dead, nor for the Christians bearing up under the prospect of martyrdom,—it will follow of necessity that it assigns a reason for the κρῖναι ζῶντας καὶ νεκρούς which it immediately follows: or rather, for the νεκρούς portion of that clause. Our Lord is ready to judge the dead: and with reason: for even they have not been without opportunity of receiving His gospel: as the example which was adduced in ch. iii. 19 shews. For this end the gospel was preached even to the dead,—that they might—not indeed escape the universal judgment on human sin, which is physical death,—but, *that they might be judged* (aor.; be in the state of the completed sentence on sin, which is death after the flesh) *according to* (as) *man as regards the flesh* (this first clause following ἵνα being the subordinate one, of the state which the εὐηγγελίσθη left remaining), but (notwithstanding) *might live* (pres.; of a state to continue) *according to God* (a life with God, and divine) *as regards the spirit*: so that the relation of these two clauses with μέν and δέ is precisely as in Rom. viii. 10, εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην: where the former clause in the apodosis is not the consequence of the protasis, but an abiding fact, seeming to militate against, but really not hindering that consequence. And this interpretation I adopt, believing it to be the only one which satisfies the philological conditions of the sentence: which justifies the γάρ as accounting for the κρῖναι νεκρούς: the καί, as taking up, and bringing into prominence and climax the νεκροῖς: the νεκροῖς, as used in precisely the same sense as in the last verse, and contemporary with the verb which governs it: the εὐηγγελίσθη, as grounded on a previously announced fact, ch. iii. 19: the aim and end introduced by the ἵνα, which on this, and on no other rendering, receives meaning and perspi-

καὶ [k] νήψατε [l] εἰς προσευχάς, [8 m] πρὸ πάντων τὴν [n] εἰς [o] ἑαυτοὺς [n] ἀγάπην [p] ἐκτενῆ [q] ἔχοντες, ὅτι ἀγάπη [r] καλύπτει

k 1 Thess. v. 6, 8. 2 Tim. iv. 5. ch. i. 13. v. 8 only †. l = Eph. vi. 18. m James v. 12. n Rom. v. 8. Eph. i. 15. Col. i. 4. o = (see note.) Heb. iii 13 reff. p here only †. (see ch. i. 22 reff.) Polyb. xxii. 5. 4. q = ch. ii. 12 reff. r James v. 20. Prov. x. 12.

7. om καὶ ℵ[1]. rec ins τας bef προσευχας, with KL[P] rel (Polyc) Thl Œc: om ABℵ b[1] c d j k o (13) [Cyr$_1$].

8. rec aft παντων ins δε, with KL[P] rel [vulg](with fuld demid) spec syr coptt [Antch$_1$] Thl Œc Bede: om A(appy) Bℵ 13 am(with harl tol) arm [Cyr$_1$] Aug$_3$. elz ins η bef αγαπη, with a b f g h m [Cyr$_1$ Antch$_1$] Thl: om ABKL[P]ℵ rel Clem-rom$_1$ Clem$_3$ Chr$_2$ Œc. rec καλυψει, with L[P]ℵ rel æth Œc: txt ABK a c h o 13. 36 vulg syrr copt arm Clem-rom$_1$ Clem$_3$ Cyr$_1$ Chr$_2$ Antch$_1$ Tert$_1$ [Hil].

cuity. And so, in the main, with minor deviations, the more accurate of the modern Commentators: Steiger, De Wette, Huther, Wiesinger, Weiss.

7—V. 11.] *General exhortations with reference to behaviour within the Christian body, in contemplation of the approaching end.* This portion of the Epistle falls into three sections: 7—11, *Christian and social duties*, in consideration of the end being at hand: 12—19, *Christian bearing of suffering*, in the same consideration: v. 1—11, *ecclesiastical and general mutual ministrations*: passing off into fervent *general exhortations and aspirations*. 7.] **But** (the connexion is close with what had gone before: the ἑτοίμως ἔχοντι of ver. 5 is in the Apostle's mind: and he passes, with it before him, from considerations external to the church, to those affecting its internal condition) **the end of all things** (not, '*of all men*:' nor as Œc. altern. is τέλος, the τέλος πάντων προφητῶν· τοῦτο δὲ ἀληθεῖ λόγῳ, ὁ χριστός: but simply *the end*, as in reff. Observe the emphatically prefixed πάντων, almost bearing the sense of τούτων πάντων: as Bengel: "Finis adeoque etiam petulantiæ malorum et passionum piorum") **is at hand** (on this being the constant expectation of the apostolic age, see Acts i. 7, note: 1 Thess. iv. 15, note): **be therefore of temperate mind** (see note on 1 Tim. ii. 9), **and be sober unto** (with a view to) **prayers** (the τάς before προσευχάς, which Tischdf. in his 7th edition has again inserted [not in edn. 8], as probably omitted in AB &c., because its force was not perceived, may just as well be regarded as an insertion owing to the plural seeming strange, which has also led to the correction into προσευχήν in ms. 13. Possibly Polycarp's νήφοντες πρὸς τὰς εὐχάς, ad Phil. 7, p. 1012, led to the change. At all events, where subjective considerations are so equivocal, it is our simple duty to follow the most ancient testimonies), 8]. **above all things** (πρὸ πάντων, as Wies. well remarks, not placing love above prayer, but because all social life and duty must presuppose love as its necessary bond and condition. Here again it is just as likely that the δέ was inserted because there seemed to be no immediate connexion, as that it was omitted to produce that connexion), **having your love towards one another** (on ἑαυτούς in this sense, see note, Col. iii. 13) **intense** (see ch. i. 22. "Amor jam præsupponitur: ut sit vehemens, præcipitur." Beng.): **because love covereth a multitude of sins** (from ref. Prov., except that there it is כָּל־פְּשָׁעִים, all sins. The LXX have translated this word wrongly πάντας τοὺς μὴ φιλονεικοῦντας. De Wette denies the reference, seeing that if St. Peter had cited from the Heb., he would in all probability have written πάσας τὰς ἁμαρτίας, or rather πάντα τὰ ἀδικήματα, as in Prov. xvii. 9: and thinks, on account of the verbal correspondence with ref. James, that the expression was a proverb in common use. But even if so, there can be no reasonable doubt that Prov. x. 12 was the source of it: so that it comes to nearly the same thing. As to the meaning, the words here are used in a different reference from that in St. James, where see note. Here it is the hiding of offences (both from one another and in God's sight: see below) by mutual forbearance and forgiveness, which is meant. This has been recently denied by De Wette and Huther, the former understanding the sins rather as those of the Christian body, which mutual love keeps back from being committed, and the latter not excluding the other meaning. They would understand the words, as of old Œc., ὁ μὲν γὰρ εἰς τὸν πλησίον ἔλεος, τὸν θεὸν ἡμῖν ἵλεων ποιεῖ, and many Commentators both Romanist (not Estius) and Protestant, that love causes God to overlook a multitude of sins. This they do partly on account of ἁμαρτιῶν, which they maintain cannot well be applied to the mutual offences of common life (see however Matt. xviii. 15, ἐὰν ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου) and partly on account of ὅτι, which "indicare videtur incitamentum aliquod, quo Christianus amor

ABKLP ℵ a b c d f g h j k l m o 13

[e] Ezek. xxviii 16. [f] πλῆθος [g] ἁμαρτιῶν. [9] [t] φιλόξενοι εἰς ἀλλήλους [u] ἄνευ
[t] 1 Tim. iii. 2. Tit. i. 8 only. [v] γογγυσμοῦ· [10] ἕκαστος [w] καθὼς ἔλαβεν [x] χάρισμα, εἰς
[v] γογγυσμός only. (-νία, Heb. xiii. 2.) [o] ἑαυτοὺς αὐτὸ [y] διακονοῦντες ὡς [z] καλοὶ [a] οἰκονόμοι [b] ποι-
[u] ch. iii. 1 reff. κίλης χάριτος θεοῦ· [11] εἴ τις λαλεῖ, ὡς [c] λόγια θεοῦ·
[v] John vii. 12. Acts vi. 1. Phil. ii. 14 only. Exod. xvi. 7, 9. εἴ τις [d] διακονεῖ, [e] ὡς [ef] ἐξ [f] ἰσχύος ἧς [g] χορηγεῖ ὁ θεός· ἵνα
[w] = Mark iv. 32. Acts xi. 30. Num. xxvi. 54. [h] ἐν πᾶσιν [i] δοξάζηται ὁ [i] θεὸς διὰ Ἰησοῦ χριστοῦ, ᾧ ἐστιν
[x] Rom. i. 11. xii. 6. 1 Cor. i. 7 al.† ἡ [k] δόξα καὶ τὸ [l] κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

[y] trans., ch. i. 12 reff. [z] = John x. 11. 1 Tim. iv. 6. 2 Tim. ii. 3.
[a] = 1 Cor. iv. 1. Tit. i. 7. [b] Heb. ii. 4 reff. [c] Acts vii. 38. Rom. iii. 2. Heb. v. 12 only. Isa. v. 24. [d] absol., 1 Tim. iii. 10, 13.† (so διακονία, Rom. xii. 7.) [e] 2 Cor. ii. 17. [f] Mark xii. 30 ‖ L., 33. [g] 2 Cor. ix. 10 only. 2 Kings iv. 7 bis. Judith xii. 2 al. [h] = 1 Tim. iii. 11.
[i] ver. 16. Luke v. 25, 26 al. fr. in gospp. Acts iv. 10. Gal. i. 24 al. [k] Jude 25 reff. [l] in doxoll., 1 Tim. vi. 16. ch. v. 11. Jude 25. Rev. i. 6. v. 13.

9. rec γογγυσμων (*see Phil* ii. 14), with KL[P] rel Œc: txt ABℵ a b d 13 vulg spec syrr [sah arm(appy) Damasc-ms] Thl Fulg$_{\frac{1}{2}}$.
11. [for ης, ως KLP m.] om εστιν A d k l 13 arm [Damasc-ms].

commendatur" (Hottinger in De W.). And doubtless there is something in this latter consideration, especially when we remember that the nearness of the divine judgment is a pressing motive throughout these exhortations. I do not see why we should not take the saying in its widest reference, understanding it primarily perhaps of forgiveness, but then also of that prevention of sin by kindliness of word and deed, and also that intercession for sin in prayer, which are the constant fruits of fervent love. It is a truth from which we need not shrink, that every sin which love hides from man's sight, is hidden in God's sight also. There is but One efficient cause of the hiding of sin: but mutual love *applies* that cause: *draws the universal cover over the particular sin.* This meaning, as long as it is not perverted into the thought that love towards others covers a man's own sin 'ex promerito,' need not and should not be excluded):—

9.] **hospitable towards one another** (see besides reff., Rom. xii. 13. "Loquitur non de pomposa hospitalitate Luc. xiv. 12, ... sed de Christiana illa et sancta hospitalitate, qua peregrinos egenos, maxime vero propter religionis verse professionem exules Christiani ex sincera caritate promte in sedes suas recipiunt, eos amanter et benigne complectuntur, tanquam Christi membra et ecclesiæ concives fovent" &c. Gerhard) **without murmuring** (see ref. Phil. and note. The opposite to γογγυσμός in hospitality is simple open-heartedness, Rom. xii. 8: the consequence of it, "occulta maledicentia, odiosa exprobratio beneficiorum," as Gerhard here):

10.] And this is to be so, not merely in the interchange of this world's good offices, but also in the communication of the gifts of the Spirit, which are the common endowment of the whole body, individual Christians being only the stewards of them. **Each man even as** (in whatever quality and quantity: but the subsequent injunctions seem more to regard the quality than the quantity. It is otherwise in Eph. iv. 7; Rom. xii. 3. The καθώς has no reference to the *manner* of reception,—"Sicut gratis accepimus, ita gratis demus," Lorinus in Huther) **he received a gift of grace** (see Rom. xii. 6 ff.: 1 Cor. xii. 4, 28. χάρισμα, anarthrous, any one of the gifts known by that name), **to each other** (see above ver. 8: the ἑαυτούς here brings up strikingly the idea that all are members of one body) **ministering it** (διακονεῖν, transitive, as in ch. i. 12: ministering to the need of others; his store out of which he ministers being that gift thus bestowed upon him) **as** (being: or, as becometh: see ch. i. 14) **good** (reff.) **stewards** (reff., there is most likely a reference to our Lord's parable of the talents) **of the various** (see this illustrated 1 Cor. xii. 4; Matt. xxv. 15; Luke xix. 13) **grace of God.**

11.] And this both in speaking and acting. **If any one speaketh** (as a προφήτης or διδάσκαλος, see 1 Cor. xii. 8, 10, where the several branches of this gift are laid out), **speaking** (understand λαλοῦντες, from the former construction, not λαλείτω) **as oracles** (not, "the oracles;" the meaning is not, speaking in accord with Scripture, but, speaking what he does speak, as God's sayings, not his own: as a steward, "non liberalis de proprio sed de alieno," as Gerh. on the last verse. On λόγια, see note, ref. Heb.) **of God: if any one ministereth** (in Rom. xii. 8; 1 Cor. xii. 28, we have the several parts of this διακονία laid out), (διακονοῦντες) **as** (see above) **out of** (as his store and power of ministration) **the power** (thus to minister) **which God bestoweth** (ἐπιχορηγέω is commoner than the simple word: cf. 2 Pet. i. 11; 2 Cor. ix. 10; Gal.

12 Αγαπητοί, μὴ [m]ξενίζεσθε τῇ ἐν ὑμῖν [n]πυρώσει [o]πρὸς [p]πειρασμὸν ὑμῖν γινομένῃ, ὡς [q]ξένου ὑμῖν [r]συμβαίνοντος, 13 ἀλλὰ [s]καθὸ [t]κοινωνεῖτε τοῖς τοῦ χριστοῦ

m ver. 4 reff. n Rev. xviii. 9, 18 only. Prov. xxvii. 21. o = 1 Cor. x. 11. xii. 7. 2 Cor. i.

20. viii. 19 al. p Luke iv. 13. 1 Tim. vi. 9 al. Sir. xxvii. 5. q = Acts xvii. 18. Heb. xiii. 9. Wisd. xvi. 2, 3, 16. r = & constr., Mark x. 32. (Luke xxiv. 14.) Acts iii. 10. xx. 19. (xxi. 35.) 1 Cor. x. 11. 2 Pet. ii. 22 only. Josh. ii. 23. s Rom. viii. 26. 2 Cor. viii. 12 bis only. Levit. ix. 5 B. t Rom. xii. 13. Gal. vi. 6. Phil. iv. 15 al. Wisd. vi. 25. Polyb. ii. 32. 8 al.

13. εἰς καθως: txt ABKL[P]ℵ rel Clem$_1$ Did$_1$ Thl Œc. (B does not om του as Btly: see table.)

iii. 5; Col. ii. 19: and ἐπιχορηγία Phil. i. 19; Eph. iv. 16. From signifying the supply of means to furnish a chorus for the public performances at Athens, it came to mean generally, to *supply*, or *furnish*): **that** (aim and end of all this, as of every act both of the Christian community and of the Christian man) **in all things** (not, as De Wette, in all of you as His organs, referring to John xiii. 31, xvii. 10: but as in ref. The fact that all things are referred to God and done as of and to Him, is His being glorified in the Christian church. Œc. gives as an altern., ἐν πᾶσιν ἔθνεσιν, which is still more in fault) **God may be glorified through Jesus Christ** ("sicut a Deo per Christum omnia beneficia ad nos descendunt, ita quoque . . . per Christum omnia ad Dei gloriam referri debent." Gerh.), **to whom** (viz. to God, as the main subject of the foregoing, and also because ἡ δόξα refers back to δοξάζηται. Grot., Calov., Steiger, al. refer the words to Christ, which is not so natural here, seeing that διὰ Ἰησοῦ χριστοῦ is introduced only secondarily. The case is very similar to Heb. xiii. 21, where see note. See similar doxologies, ch. v. 11; Rom. xi. 36; Eph. iii. 21) **is the glory and the might** (exactly so in Rev. i. 6; see also ib. v. 13) **to the ages of the ages** (i. e., for ever and ever, see note, 1 Tim. i. 17). **Amen** (is, as Harl., not a note of conclusion, but of strong emotion of heart).

12—19.] *Exhortations* (see summary above) *in reference to the trial of affliction which they were to undergo*: and that, in view of the end of things. The section falls into three parts: 1) vv. 12, 13,—these sufferings, as participation in Christ's sufferings, are to be rejoiced in, as in prospect of participation of His glory also: 2) 14—16—if really sufferings for Christ, the glory of Christ already rests on you: take care then that they *be verily* sufferings for Him: 3) 17, 18, these sufferings are a part of the coming judgment which begins at the house of God. Then ver. 19 concludes. This passage is no repetition of ch. iii. 13—iv. 6, which treated of their sufferings with reference to their inflictors: whereas this proceeds wholly on reference to a Christian's own inner hopes, and considerations within the church itself. 12, 13.] See above.

12.] **Beloved** (so ch. ii. 11; here it begins an affectionate address in which comfort and joy is about to be introduced), **be not astonished at** (see on ver. 4: think it not a thing alien from you, in which you are not at home. St. Peter himself ἐξενίζετο at our Lord's sufferings, when he said ἵλεώς σοι, κύριε. On the construction with dat. of reference, cf. Brasidas, Thuc. iv. 85, θαυμάζω δὲ τῇ τε ἀποκλείσει μου τῶν πυλῶν, καὶ εἰ μὴ κ.τ.λ.: and Winer, § 31. 1. *f*) **the passing through the fire** (πύρωσις, lit. *burning*: in its later use, smelting, trying of metal by fire: cf. Ps. lxv. 10 LXX, ἐπύρωσας ἡμᾶς, ὡς πυροῦται τὸ ἀργύριον: Prov. xxvii. 21, δοκίμιον ἀργυρίῳ καὶ χρυσῷ πύρωσις. See also Rev. iii. 18. Œc. says, πύρωσιν τὰς θλίψεις εἶπών, ἐνέφηνεν ὡς διὰ δοκιμασίαν αὐτοῖς αὗται) **which is taking place** (γινομένῃ (not τῇ γινομένῃ) may be rendered "taking place," as predicate after πυρώσει: so that the object of their astonishment was τὸ τὴν ἐν αὐτοῖς πύρωσιν γίνεσθαι: the sentence would thus stand, "at the πύρωσις in your case happening for a πειρασμός to you." But this is not grammatically necessary, and would be pragmatically hardly justifiable: because it would take the occurrence of the πύρωσις for granted, and make its *purpose* alone matter of astonishment: which was not so) **in your case** (ἐν ὑμῖν is rendered "among you" by De Wette and Huther (einige in eurer Mitte betreffende, De W.), and this may be: we can hardly say with Wiesinger that it is afterwards treated as a trial for all: the εἰ ὀνειδίζεσθε and εἴ (τις πάσχει) ὡς χριστιανός necessarily assume that there were exceptions from the supposition. But I prefer the other rendering, as the Apostle evidently is in this and the next verse speaking generally) **for a trial to you** (ὑμῖν, dat. commodi), **as if** (explanatory of ξενίζεσθε) **some strange thing were happening to you** (συμβαίνοντος, as Bengel, "temere:" were falling by chance on you: opposed to πρὸς πειρασμὸν γινομένῃ, done with a purpose, by One who knows how to serve that purpose): 13.] **but in as far as** (καθό, not "*in that*," "*inasmuch as*," E. V., nor

ABKLP ℵ a b c d f g h j l m o 13

u ch. i. 11 reff.
v ch. i. 7 reff.
w see ch. v. 1.
x Matt. v. 12. Rev. xix. 7. see John viii. 56. ch. i. 8.
y ch. i. 6 reff.
z Matt. v. 11.
a = Luke x. 6. Acts iv. 22. {Rom. iii. 22}
b = and w. ὅτι, here only. (Matt. xi. 29. xxii. 7. Acts iii. 14. vii. 52. xxviii. 6. 19 al. Exod. xxii. 7. see 2 Pet. iii. 10. 1 Cor. xvi. 16 al.) Isa. xi. 2.
c see ch. iii. 13.
d Matt. e = Matt. vi.
f ch. ii. 12 reff.

14. om εν ℵ¹ l. aft δοξης ins και δυναμεως A[P] a c g k 13. 36 vulg-ed[with demid harl tol] syr sch [æth arm] Ath$_1$ Did$_1$ [Antch$_1$ Damasc-ms] Cypr$_2$: και της δυναμεως αυτου ℵ(ℵ³ disapproving αυτου): om BKL rel am(with [fuld] lux) Syr Clem$_1$ [Ephr$_1$ Thl] (Ec Tert Fulg$_1$. επαναπαυεται A [: επαναπεπαυται] ℵ³(Treg) c: επαναπεπαυται ℵ³(Tischdf, expr [who cites for this readg 13 Damasc-ms and the fathers given under αναπεπαυται]): αναπεπαυται (see 2 Cor vii. 13) b d f g h k o 13 Ath Did Ephr Antch. rec at end ins κατα μεν αυτους βλασφημειται κατα δε υμας δοξαζεται, with KL[P] rel am(with harl tol) syr-w-ast sch Thl (Ec Cypr$_2$: om ABℵ a c d 13 vulg-ed (with fuld demid) Syr copt æth arm [Ephr$_1$] Tert$_1$.

quando, Pott: see reff.) **ye are partakers with the sufferings of Christ** (i. e. have a share, in your own persons, of those sufferings which He personally bare: cf. 2 Cor. iv. 10; Phil. iii. 10; Heb. xiii. 13 &c. It is not the sufferings of Christ mystical in His Body the church (cf. Col. i. 24) which are meant: in these the readers might bear their part, but could hardly be said κοινωνειν), **rejoice, that** (ἵνα simply of the scope of that joy, as the preparation for what follows) **ye may also at** (in, i. e. "in the day or time of:" not to be taken with χαρητε, as indicating that at which or because of which the joy takes place) **the revelation of His glory rejoice** (aor.: χαίρετε before, of the habit of life; now χαρῆτε, of the single event of that day) **exulting** ("quia prius illud cum dolore et tristitia mixtum est, secundum cum exultatione conjungit." Calv.). 14—16.] See the summary above, at ver. 12.

14.] **If ye are reproached in** [i. e. in the matter of, for] **the name of Christ** (see Matt. v. 11, from which the words are adopted, as also ch. iii. 14. The word there added, ψευδόμενοι, comes below, vv. 15, 16. On ὀνειδ. Bengel says, "probrum putabant gentes si quem appellarunt Christianum, ver. 16." But probably the reference is more general, and Calv. is right, "probrorum meminit, quoniam plus sæpe acerbitatis in se habent quam bonorum jactura, vel etiam tormenta et cruciatus corporis: itaque nihil est quod ingenuos animos magis frangat." And ἐν ὀνόματι χριστοῦ also must have a wider sense: on account of your confession of Christ in word and deed, as De Wette: cf. ἐν ὀνόματι ὅτι χριστοῦ ἐστέ, Mark ix. 41), **blessed are ye** (cf. ch. iii. 14: blessed, and that even now), **because the Spirit of glory and that of God** (the Apostle does not mean, by repeating the art., two different spirits, but identifies the same Spirit under two different denominations: the Spirit of glory, which is also the Spirit of God: "qui idem Spiritus Dei." Winer, § 20. 1. *c*, compares Thuc. i. 126, ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ: and Plato, Rep. viii. 565 D, περὶ τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς ἱερόν, both of which however want the καί. Huther strangely takes τὸ τῆς δόξης alone, independent of πνεῦμα, as a periphrasis of δόξα: Bengel takes τῆς δόξης as concrete, "ut sit appellatio Christi, Jac. ii. 1," and remarks, "ut innuatur, Spiritum Christi eundem esse Spiritum Dei Patris") **resteth upon you** (from ref. Isa.: on you, as on Him: cf. also Num. xi. 25, 26; 4 Kings ii. 15. ἐφ' ὑμᾶς, prægn., "demissus in vos requiescit in vobis," as Wahl: not, as Huther, "the construction of the prep. with the acc. denotes the living operation of the Spirit on him upon whom He rests:" for no such idea as living operation, however true the fact may be, is contained in ἀναπαύεται).

It is of course possible that the clause which follows in the rec. (see var. readd.) may have fallen out by similarity of endings, ἀναπαύεται . . . . δοξάζεται: but in judging of this as a likelihood, we must remember that not only the three great MSS. ABℵ omit it, but so many of the ancient versions, as to make it very improbable that it has been thus overlooked: and its very glossematic appearance, to explain τῆς δόξης, is against it.

15, 16.] *Negative, and positive, resumptions and enlargements of* ἐν ὀνόματι χριστοῦ. 15.] In the name of Christ, I say: **for let no one of you suffer** (reproach or persecution: suffer in any way) **as** (being) **a murderer, or a malefactor** (as opposed to ἀγαθοποιῶν, ch. iii. 17), **or as** (the re-

g ἀλλοτριοεπίσκοπος· 16 εἰ δὲ ὡς h χριστιανός, μὴ i αἰ-
σχυνέσθω, k δοξαζέτω δὲ τὸν k θεὸν ἐν τῷ l ὀνόματι τούτῳ.
17 ὅτι ὁ m καιρὸς n τοῦ o ἄρξασθαι τὸ p κρῖμα o ἀπὸ τοῦ
q οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ r τέλος τῶν
s ἀπειθούντων τῷ t τοῦ θεοῦ t εὐαγγελίῳ ; 18 καὶ u εἰ ὁ

g here only † (not found elsw.). h Acts xi. 26. xxvi. 28 only. i Luke xvi. 3. 2 Cor. x. 8. Phil. i. 20. 1 John ii. 28 only. Jer. xii. 13. Sir. xlii. 1.

k ver. 11. l = Mark ix. 41. Rev. iii. 1. m w. inf., Heb. xi. 15 reff. Eccl. iii. 2, &c. n gen., Luke i. 57. ii. 6. xxii. 6. Acts xiv. 9. Winer, § 44. 4, a. 47. [John viii. 9.] Acts i. 22. viii. 35 al. Ezek. ix. 6. o Matt. xx. 6. Luke xxiv. 27, p Acts xxiv. 25. Heb. vi. 2. Rev. xx. 4. q = Heb. iii. 6 reff. r = Heb. vi. 8 reff. s ch. ii. 7, 8 reff. constr., ch. iii: 1. t Rom. xv. 16. 2 Cor. xi. 7. 1 Thess. ii. 2, 8, 9. u Prov. xi. 31.

15. αλλοτριεπ. BN [d]: αλλοτριος επισκ. A m [Ephr$_1$].
16. χρηστιανος ℵ(but corrd). rec (for ονοματι) μερει, with KL[P] rel Thl: txt ABℵ m 13 vss Ephr$_1$ Cyr[-p$_1$] Œc Tert$_1$ Aug Promiss.
17. om ὁ Aℵ c d j. [for αφ'] απο B. υμων A^{2}ℵ^1 c j m æth[-rom(Tischdf)] Thl Œc-comm. aft τω ins λογω ℵ^1: but "prima manus puncta imposuit." (Tischdf.)

petition of ὡς separates the following word from the foregoing, as belonging to a separate class) **a prier into other men's matters** (ὁ ἐπισκεπτόμενος τὰ ἀλλότρια. "Hanc explicationem," says Gerhard, "probat 1) ipsa vocis compositio, 2) veterum expositio, Tert. Cypr. Aug. (Œc., ὁ τὰ ἀλλότρια περιεργαζόμενος), 3) temporis et loci circumstantia. Procul dubio quidam Christiani, ex incogitantia, temeritate et levitate, in actiones infidelium utpote vicinorum suorum curiosius inquirebant, eas proprio arbitrio redarguebant, ac judices eorum esse volebant, quod non pertinebat ad eorum vocationem." Wies. suggests that the word probably alludes to the ἐπίσκοπος of the church, combining it with ἀλλοτριο-, to shew the incongruity). 16.] **But if** (he suffer) **as** (being a **Christian** (see reff. The word appears here, as in Acts xxvi. 28, to be used as carrying contempt, from the mouth of an adversary) **let him not be ashamed, but let him glorify God in this name** (viz. that of χριστιανός: at, or in, the fact that he is counted worthy to suffer by such a name. This seems better, with Wies., al., than to take ὀνόματι as = μέρει, the word substituted for it in the later MSS., as "causa nominata," "behalf" E. V., "regard, matter," as most Commentators. Even in ref. Mark, ἐν ὀνόματι ὅτι does not lose its allusion to the ὄνομα itself: see there. On the sense, Bengel well remarks, "Poterat Petrus antitheti vi dicere, honori sibi ducat: sed honorem Deo resignandum esse docet").

17—19.] See summary at ver. 12. The thought which lies at the root, is this: all men must come under the judgment of God. His own family He brings first under it, chastising them in this life: let then those who suffer for His sake glorify Him for it, as apprehending their part in His family, and as mindful of the terrible lot of those whom His judgment shall find impenitent and unchastised. It is this latter thought, the escape from the weight of God's hand (ch. v. 6), and not (Gerh.) the thought of the terrible vengeance which God will take on their persecutors, which is adduced as the second ground of comfort to the persecuted Christians. 17.] **Because** (grounds the δοξαζέτω, and the whole behaviour implied in it) **it is the season** (now: "the time is come," as E. V.) **of the judgment** (nouns in -μα and -σις became very much confounded in later Greek: witness καύχημα, sometimes hardly distinguishable from καύχησις, even in the passages where we have maintained the concrete meaning, 2 Cor. v. 12, ix. 3. And κρῖμα must very often be simply rendered "judgment," "act of judging:" cf. reff.) **beginning at** (ἀπό, reff.: and proceeding onward from) **the house of God** (explained in the next clause (ἀφ' ἡμῶν) to mean the church, the temple of living stones, the οἶκος πνευματικός of ch. ii. 5. The reference is to prophecies like Jer. xxv. 15 ff., especially ver. 29: xlix. 12: Ezek. ix. 6: Amos iii. 2. "Hanc sententiam ex trita et perpetua Scripturæ doctrina sumpsit Petrus: idque mihi probabilius est, quam quod alii putant, certum aliquem locum notari." Calv. Wiesinger reminds us that it is hardly possible that the destruction of Jerusalem was *past*, when these words were written: if that had been so, it would hardly have been said, ὁ καιρὸς τοῦ ἄρξασθαι): **but if first** (it begin) **at us** (= τοῦ οἴκου τοῦ θεοῦ, cf. Heb. iii. 6. The argument, 'a minori ad majus,' see expanded above. Cf. our Lord's question, Luke xxiii. 31, εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;), **what** (will be) **the end of them that disobey** (reff.) **the gospel of God** (τοῦ θεοῦ prefixed to εὐαγγ. for emphasis: q. d. "the blessed tidings of the very God who is to judge them." Bengel's summary is excellent: "Judicium, initio tolerabilius,

ABKLP ℵabcd fghjk lmols

δίκαιος [v] μόλις [w] σώζεται, ὁ [xy] ἀσεβὴς καὶ [y] ἁμαρτωλὸς ποῦ φανεῖται; 19 [z] ὥστε καὶ οἱ [a] πάσχοντες κατὰ τὸ [b] θέλημα τοῦ θεοῦ [c] πιστῷ [d] κτίστῃ [e] παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν [f] ἀγαθοποιΐᾳ.

V. 1 [g] Πρεσβυτέρους οὖν ἐν ὑμῖν [h] παρακαλῶ ὁ [i] συμ-

v Acts xiv. 18. xxvii. 7, 8, 16. Rom. v. 7 only ϯ. Wisd. ix. 16 BC. (μόγις, AN.) Sir. xxi. 20 al3.
w pres., see ch. iii. 21 reff.
x Jude 4 reff.
y 1 Tim. i. 9. 1. c. (Jude 15.) iii. 17.
z = 1 Cor. iii. 7, 21. Phil. ii. 12. iv. 1 al. c = 1 Cor. i. 9. x. 13. 2 Cor. i. 18. 1 Thess. v. 24. 2 Thess. iii. 3. 2 Tim. ii. 13 al. only. 2 Kings xxii. 33. Judith ix. 12. Sir. xxiv. 8. 2 Macc. i. 24 only. 46. = Acts xiv. 23. xx. 32. 17, 19. Tit. i. 5. James v. 14.
a see ch. iii. 16. d here only ϯ. (-ποιός, ch. ii. 14.) h = Heb. xiii. 19, 22 al.
b see ch. e Psa. xxx. 6. Luke xxiii. f here only ϯ. g = Acts xi. 30. 1 Tim. v. i here only.

18. ins δε bef ασεβης B[1] 137 syr. ins ο bef αμαρτωλος AN[c] l 3. 95[1-6].

19. rec ins ως bef πιστω, with KL[P] rel syr Thl Œc Hil[1]: om ABN d 13 vulg copt [æth arm] Ath[1]. rec εαυτων, with in [(before ψυχ.) 13(e sil)]: om B: txt AKL[P]N rel Thl Œc. αγαθοποιαις A b[1] d o 13 vulg syrr [arm].

Chap. V. 1. rec om ουν, with KL[P]rel copt Thl Œc: ins ABN a o 36. 69. 137 vulg syr-w-ast [arm Cyr[1]] Jer[1].—in N the ο is written over the traces of a τ. rec ins τους bef εν υμιν, with KL[P]N rel [vulg spec syrr copt Cyr-p[1] Thl Œc]: om AB a c

sensim ingravescit. Pii sua parte perfuncti cum immunitate spectant miserias impiorum: impii dum pios affligunt, suam mensuram implent et discunt quæ sua ipsorum portio futura sit: sed id melius sciunt pii, quare patientes sunt") ? **18.**] **and** (the question of the last verse is again repeated under a well-known form, taken from the O. T., which however casts solemn light on both members of the interrogation: explaining what is meant by judgment on God's people and also by the end of the disobedient. The citation is verbatim from the LXX, except that *μέν* is omitted between *ὁ* and *δίκαιος*. The LXX departs from the Heb. text, which is as the E. V., "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner") **if the righteous is** (*is being*, see reff.: or rather perhaps the pres., of that which is to be) **with difficulty saved** (on account of the sharpness of the trial, and his own weakness. "Hoc *μόλις* temperatur 2 Pet. i. 11 prolixe." Bengel. Cf. Rev. v. 4, 5. The *μόλις* does not induce any *doubt* as to the issue, only *wonder*: if we be *δίκαιοι* by faith in Christ, our salvation, however difficult and apparently impossible, is as certain as Christ's own triumph), **the ungodly** (*ἀσεβής*, 'impius,' the man who in his innermost heart cares not for God and turns not to Him) **and sinner** (he that is devoted to sin. The absence of a second article, and the singular verb, both shew, that the same person is meant by both), **where shall he appear** (so in Ps. i. 5: where shall he stand and find an abiding place in the judgment?) ? **19.**] **Wherefore** (*general conclusion* from vv. 17, 18. If the sufferings of Christians as Christians are a sign of God's favour towards them, in subjecting them to His judgments, with a view to their not perishing with the ungodly world, then have they every reason to trust Him in those sufferings, and to take comfort: continuing in that same well-doing which is their very element and condition) **let also them who suffer** (*καί*, as well as all other persons: not as Bengel, *καί*, concessive: "*καί*, etiam, cum participio, idem quod *εἰ καί*, et si, cum verbo:" for it is on this very *εἰ καί* hypothesis that the Apostle has been long proceeding; so that it would be unnatural for him to introduce it here again with a climax:—nor as De Wette and Huther, is it to be taken with *ὥστε*) **according to** (in pursuit of, along the course of) **the will of God** (see on ch. iii. 17: here especially in reference to our ver. 17, seeing that it is God's will that judgment should begin at His house), **commit** (reff. deliver (subjectively) into the hands of, and confidently leave there) **their souls** (their personal safety and ultimate *σώζεσθαι*, ver. 18) **in** (*ἐν*, as clad in, accompanied with, subsisting and employed in) **well-doing** (as contrasted with the opposite characters in ver. 15. Huther says well: "This addition, *ἐν ἀγαθοπ.*, shews that the confident surrender to God is to be joined, not with careless indolence, but with active practice of good") **to a faithful Creator** (in God being our *Creator*, without whom not a hair falls to the ground, we have an assurance that we are not overlooked by Him: in His being a *faithful* Creator (*ἀσφαλὴς κ. ἀψευδὴς κατὰ τὰς ἐπαγγελίας αὐτοῦ*, Œc.), whose covenant truth is pledged to us, it is implied that we are within that covenant, suffering according to His will and as His children. *κτίστης* must not be understood of the second creation in the new birth, nor must it be rendered *possessor*, as Calvin).

πρεσβύτερος καὶ [k] μάρτυς τῶν τοῦ χριστοῦ [l] παθημάτων, ὁ καὶ τῆς [m] μελλούσης [mn] ἀποκαλύπτεσθαι [n] δόξης [o] κοινωνός, [2 p] ποιμάνατε τὸ ἐν ὑμῖν [q] ποίμνιον τοῦ θεοῦ[, [r] ἐπισκοποῦντες] μὴ [s] ἀναγκαστῶς ἀλλὰ [t] ἑκουσίως, μηδὲ [u] αἰσ-

k = Luke xxiv. 48. Isa. xliii. 10.
l = ch. i. 11. iv. 13 al.†
m Rom. viii. 18. Gal. ii. 23. see ch. i. 5 reff.
n see ch. iv. 13.
o 1 Cor. x. 18. 2 Cor. i. 7. 2 Pet. i. 4 al. Isa. i. 23. Sir. vi. 10.
p Matt. ii. 6. John xxi. 16. Acts xx. 28 al. 1 Kings xxv. 16. Isa. xl. 11.
q here bis. Luke xii. 32. Acts xx. 28, 29. Zech. x. 3 al.
r Heb. xii. 15 only. 2 Chron. xxiv. 13 al.
s here only†. t = here only. (Heb. x. 26 only.) Ps. liii. 6 (5).
u here only†. (see Tit. i. 7, 11.)

69. 137. δοξης bef αποκαλυπτεσθαι A arm.

2. for υμιν ποιμνιον, υμνιον ℵ¹. om επισκοπουντες BN¹ 27-9 [Ps Chr, Anton$_1$] Jer$_1$ [Vig$_1$]. (αλλα, so BN 13.) aft εκουσιως ins κατα θεον A[P]ℵ a m 13 vulg syr copt [æth arm Thl] Antch$_1$; και κατα θν b o. for μηδε, μη AL c² Syr æth Œc [Anton$_1$].

CHAP. V. 1—11.] *Last hortatory portion of the Epistle;* in which the word ending the former portion, ἀγαθοποιΐᾳ, is taken up and spread over various classes among the readers: thus vv. 1—4, he exhorts the *leaders of the church;* ver. 5, the *younger members* (see note there); vv. 6—9, *all in common.* Then, vv. 10, 11, follows his general *parting wish* and *ascription of praise to God.* 1.] **Elders therefore among you I exhort** (any who are in the situation of πρεσβύτεροι, anarthrous: the omission of τούς after πρεσβ. is not surprising in St. Peter's style, but has apparently led to the insertion of the art. by those who did not advert to this peculiarity. The designation here is evidently an official one (ver. 2), but at the same time reference to age is included: cf. νεώτεροι, ver. 5. The οὖν takes up the above exhortation, ch. iv. 19) **who am a fellow-elder** (with you: "Hortatio mutua inter æquales et collegas inprimis valet," Beng.), **and witness of the sufferings of Christ** (μάρτυς, not in the sense of Acts i. 8, 22, ii. 32, x. 39, al. (De Wette, al.),—a witness to testify to by words,—nor as Heb. xii. 1; Acts xxii. 20; Rev. ii. 13, xvii. 6, a witness, in bearing about in his own person (Luth., Calv., Huther),—nor both of these together ("Petrus et viderat ipsum Dominum patientem, et nunc passiones sustinebat," Bengel);—but in the sense of an *eye-witness,* on the ground of which his apostolic testimony rested: q. d. I who say to you χριστὸς ἔπαθεν σαρκί, say this of sufferings which my own eyes saw. Thus this clause links on the following exhortation to the preceding portion of the Epistle concerning Christian suffering, and tends to justify the οὖν. Observe that it is not ὁ καὶ μάρτυς, but συμπρεσβ. κ. μάρτυς are under the same art.: q. d. "the one among the συμπρεσβύτεροι who witnessed the sufferings of Christ"), **who am also a partaker of the glory which is about to be revealed** (I prefer to take this as an allusion to our Lord's own words John xiii. 36, ὕστερον ἀκολουθήσεις μοι, rather than regard it as alluding to the Transfiguration, as some (e. g. Dr. Burton), or to the certainty that those who suffer with Him will be glorified with Him (see above on this view of μάρτυς). As bearing that promise, he came to them with great weight of authority as an exhorter—having seen the sufferings of which he speaks, and being himself an heir of that glory to which he points onwards),—

2.] **tend** ([or **keep**] the aor. stronger than the pres. in the imperative: gathering together the whole ποιμαίνειν into one ποίμανα as the act of the life) **the flock** (compare the injunction given to St. Peter himself in John xxi. 16, ποίμαινε τὰ πρόβατά μου. "Quam ergo ovium pascendarum curam a Christo sibi noverat commendatam, in ejus societatem presbyteros vocat," Gerhard. The verb includes in one word the various offices of a shepherd; the leading, feeding, heeding: "pasce mente, pasce ore, pasce opere, pasce animi oratione, verbi exhortatione, exempli exhibitione," Bernard, in Wiesinger. Our only, but not sufficient, word is, 'tending') **of God** (cf. Acts xx. 28. The similitude is among the commonest in Scripture: cf. Jer. iii. 15, xxiii. 1—4; Ezek. xxxiv. 2 ff.; John x. 11 ff.) **which is among you** (τὸ ἐν ὑμῖν is taken by Erasm. and Calvin to mean "quantum in vobis est:" and no doubt this is possible; yet it sounds more Latin than Greek, which would rather perhaps be τὸ καθ' ὑμᾶς, or τὸ ἐξ ὑμῶν, as Wies. observes. But the sense is the greatest objection: "Petrus noverat sibi a Christo non esse dictum, pasce quantum in te est, oves meas, sed absolute et simpliciter, pasce," as Gerhard. And the ἐν ὑμῖν above seems decisive against this meaning. But even then we find various renderings: as "vobis pro vestra parte commissum," Bengel, as εἶναι or κεῖσθαι ἔν τινι, and so Luther (die Heerde, ſo euch befohlen iſt), Steiger, al.: Huther says, ἐν signifies here, as elsewhere also, inner communion, not merely local presence: "the

v here only. 2 Chron. xxix. 34. Tobit vii. 8 al². Deut. ix. 29.

χροκερδῶς ἀλλὰ ᵛ προθύμως, 3 μηδ' ὡς ᵛ κατακυριεύοντες ABKLP
τῶν ˣ κλήρων ἀλλὰ ʸ τύποι γινόμενοι τοῦ ᵍ ποιμνίου· 4 καὶ ℵabcd
fghjk
lmo 13

w = Matt. xx. 25 || Mk. (Acts xix. 6) only. Num. xxi. 24 al. x = here only. see note, and
y = Phil. iii. 17. 1 Thess. i. 7. 2 Thess. iii. 9. 1 Tim. iv. 12. Tit. ii. 7.

3. om ver. B.

flock which is under your charge." Gerhard gives "qui vobiscum est, videlicet cum quo unum corpus, una ecclesia estis," to which I do not see that Huther has any right to object, as he does. But the mere local meaning is by far the best. He orders them to feed the flock of God, not generally, nor œcumenically, but locally, as far as concerned that part of it found among them) [, **overseeing** (it) (the word ἐπισκοποῦντες, which tallies very much with St. Peter's participial style, has perhaps been removed for ecclesiastical reasons, for fear πρεσβύτεροι should be supposed to be, as they really were, ἐπίσκοποι: "ipsum episcopatus nomen et officium exprimere voluit," Calv.)] **not constrainedly** ('coacte:' as Bengel, "necessitas incumbit, 1 Cor. ix. 16, sed hujus sensum absorbet lubentia. Id valet et in suscipiendo et in gerendo munere. Non sine reprehensione sunt pastores qui, si res integra esset, mallent quidvis potius esse:" Bede, "Coacte pascit gregem Dei, qui propter rerum temporalium penuriam non habens unde vivat, idcirco prædicat Evangelium ut de Evangelio vivere possit." And then, as Calv., "Dum agimus ad necessitatis præscriptum, lente et frigide in opere progredimur") **but willingly** (not exactly, as Bede, "supernæ mercedis intuitu," but out of love to the great Shepherd, and to the flock. The addition in ℵ al., κατὰ θεόν, is curious, and not easily accounted for. It certainly does not, as Huther says, clear up the thought, but rather obscures it. The expression is seldom found; and never in the sense here required. Cf. Rom. viii. 27; 2 Cor. vii. 9 ff.), **nor yet** (μηδέ brings in a climax each time) **with a view to base gain** ("propter quæstum et terrena commoda," as Bede. Cf. Isa. lvi. 11; Jer. vi. 13, viii. 10; Ezek. xxxiv. 2, 3, &c.; and Tit. i. 7) **but earnestly** (as 2 Cor. xii. 14 (cf. προθυμία, 2 Cor. viii. 11, ix. 2), prompted by a desire not of gain, but of good to the flock;—ready and enthusiastic, as (the illustration is Bede's) the children of Israel, and even the workmen, gave their services eagerly and gratuitously to build the tabernacle of old): 3.] **nor yet as lording it over** (the κατα as in reff. and in καταδυναστεύω James ii. 6, κατακαυχάομαι Rom. xi. 18, James ii. 13, καταμαρτυρέω Matt. xxvi. 62, carries the idea of hostility, and therefore, when joined with κυριεύω, of oppression; of using the rights of a κύριος for the diminution of the ruled and the exaltation of self. Christian rulers of the church are προϊστάμενοι (1 Thess. v. 12; Rom. xii. 8), ἡγούμενοι (Luke xxii. 26), but not κυριεύοντες (Luke xxii. 25, 26). One is their κύριος, and they are His διάκονοι) **the portions** (**entrusted to you**) (so is κλῆρος understood by (not Cyril, as commonly cited: see below) Bede apparently, Erasm. ("gregem qui cuique forte contigit gubernandus"), Estius ("gregis Dominici portiones, quæ singulis episcopis pascendæ et regendæ velut sortito obtigerunt"), Calov., Bengel, Wolf, Steiger, De Wette, Huther, Wiesinger, al. And so Theophanes, Homil. xii. p. 70 (in Suicer), addresses his hearers, ἡμεῖς δέ, ὦ κλῆρος ἐμός: cf. also Acts xvii. 4 (of which I do not see why De Wette should say that it has nothing to do with the present consideration). On the other hand, 2. *'the heritage of God'* is taken as the meaning by Cyril (on Isa. iii. 12 (vol. iii. p. 63), not i. 6, as commonly cited by all, copying one from another. But the passage is not satisfactory. In the Latin, we read "non ut dominentur in clero, *id est, populo qui sors Domini est:*" but the words in italics have no representatives in the Greek, which simply quotes this verse without comment), Calv. ("quum universum ecclesiæ corpus hæreditas sit domini, totidem sunt veluti prædia, quorum culturam singulis presbyteris assignat"), Beza (and consequently E. V.), Grot., Benson, al. But the objections to this are, that κλῆροι could not be taken for portions of κλῆρος,—and that θεοῦ could in this case hardly be wanting. Again, 3. some, principally R.-Cath. expositors, have anachronistically supposed κλῆροι to mean the *clergy:* so even Œc.,—κλῆρον τὸ ἱερὸν σύστημα καλεῖ, ὅπερ καὶ νῦν ἡμεῖς, and Jer., Epist. ad Nepot. (lii. 7, vol. i. p. 262): so Corn. a-Lap. ("jubet ergo S. Petrus Episcopis et Pastoribus, ne inferioribus clericis imperiose dominari velint"), Justiniani (doubtfully: "sive P. de fideli populo universo, sive de ordine ecclesiastico loquatur"), Feuardentius, al. 4. Dodwell understood it of the *church-goods:* which view has nothing to recommend it, and is refuted by Wolf, Curæ, h. l. That the first meaning is the right one, is decided by τοῦ ποιμνίου below: see there), **but becoming** (it is well, where it

[z] φανερωθέντος τοῦ [a] ἀρχιποίμενος [b] κομιεῖσθε τὸν [c] ἀμα-
ράντινον τῆς δόξης [d] στέφανον. 5 Ὁμοίως νεώτεροι [e] ὑπο-
τάγητε πρεσβυτέροις, πάντες δὲ ἀλλήλοις τὴν [f] ταπεινο-

z = 2 Cor. v. 10. Col. iii. 4. 1 John ii. 28.
a here only †. 4 Kings iii. 4 Incert. in Hex. see
Heb. xiii. 20 reff. b = ch. i. 8 reff. c here only †. d 1 Cor. ix. 25. 2 Tim. iv. 8. James i. 12. Rev. ii. 10. Prov. iv. 9. e Heb. xii. 9 reff. f Acts xx. 19. Eph. iv. 2. Phil. ii. 3. Col. iii. 12. Paul only, exc. here †. (-φρων, ch. iii. 8. -φρονῶν, Ps. cxxx. 2.)

5. aft ομοιως ins δε ℵ¹(ℵ³ disapproving) [syr]: δε οι b o: δε και οι a c: και οι m. ins τοις bef πρεσβυτεροις ℵ g. rec aft αλληλοις ins υποτασσομενοι, with KL[P] rel syr [æth] Thl Œc: om ABℵ 13 vulg Syr copt arm [Ephr,] Antch,.

can be done, to keep the distinctive meaning of γίνομαι. This more frequently happens in affirmative than in negative sentences: cf. μὴ γίνου ἄπιστος ἀλλὰ πιστός, John xx. 27, where this distinctive meaning can be well brought out in the latter clause, but not in the former) **patterns of the flock** (the tyrannizing could only apply to the portion over which their authority extended, but the good example would be seen and followed by the whole church: hence τῶν κλήρων in the prohibition, but τοῦ ποιμνίου in the exhortation. τύποι, because the flock will look to you: "pastor ante oves vadit." Gerh. The Commentators quote from Bernard, "Monstrosa res est gradus summus et animus infimus, sedes prima et vita ima, lingua magniloqua et vita otiosa, sermo multus et fructus nullus:" and from Gregory the Great, "Informis est vita pastoris, qui modo calicem Domini signat, modo talos agitat: qui in avibus cœli ludit, canes instigat," &c.); 4.] **and (then)** (καί of the result of something previously treated, as Matt. xxvi. 55; John x. 16 al. fr.: see Winer, § 53. 3) **when the chief Shepherd** (see ch. ii. 25; Heb. xiii. 20: and compare Ezek. xxxiv. 15, 16, 23; Matt. xxv. 32) **is manifested** (used by St. Peter, as ἀποκαλύπτω, in a double reference, to Christ's first coming, and His second also: cf. ch. i. 20: so also by St. Paul, Col. iii. 4; 1 Tim. iii. 16: by St. John, 1 John ii. 28, iii. 2, 5, 8. Here, clearly of the second coming. It would not be clear, from this passage alone, whether St. Peter regarded the coming of the Lord as likely to occur in the life of these his readers, or not: but as interpreted by the analogy of his other expressions on the same subject, it would appear that he did), **ye shall receive** (reff.) **the amarantine** (ἀμαράντινος is adj. from ἀμάραντος, the everlasting, or unfading, flower. Most Commentators have assumed without reason that it = ἀμάραντος, ch. i. 4, unfading. Philostr. in Heroicis, p. 741, cited in Wolf, has δθεν καὶ στεφάνους ἀμαραντίνους εἰς τὰ κήδη πρῶτοι Θετταλοὶ ἐνόμισαν: see also Palm and Rost, sub voce. In the sense, there will be no difference: but the Apostle would hardly have used two derivatives of the same word, to express one and the same quality) **crown** (reff.) **of His glory** (or, of glory: but I prefer the other. That we shall share His glory, is a point constantly insisted on by St. Peter: cf. ver. 1, ch. iv. 13, i. 7: and above all, ver. 10 below. This idea reaches its highest in St. John, with whom the inner unity of the divine life with the life of Christ is all in all. Cf. especially 1 John iii. 2 f.).

5—7.] *Exhortation to the younger, and to all, to humility and trust in God.* 5.] **In like manner** (i. e. 'mutatis mutandis,' in your turn: see ch. iii. 7: with the same recognition of your position and duties), **ye younger, be subject to the elders** (in what sense are we to take νεώτεροι and πρεσβύτεροι here? One part of our answer will be very clear: that πρεσβύτεροι must be in the same sense as above, viz., in its official historical sense of presbyters in the church. This being so, we have now some clue to the meaning of νεώτεροι: viz. that it cannot mean younger in age merely, though this, as regarded *men*, would generally be so, but that as the name πρεσβύτεροι had an official sense, of superintendents of the church, so νεώτεροι likewise, of those who were the ruled, the disciples, of the πρεσβύτεροι. Thus taken, it will mean here, the rest of the church, as opposed to the πρεσβύτεροι. Nor will this meaning, as Weiss maintains, p. 344, be at all impugned by πάντες δέ which follows, inasmuch as that clearly embraces both classes, πρεσβύτεροι and νεώτεροι. As Wiesinger well says, The Apostle is teaching what the πρεσβ. owe to the church, what the church to them, what all without distinction to one another. Weiss would understand these νεώτεροι as he does in Acts v. 6, and νεανίσκοι ib. ver. 10 (but see note there), young persons, who were to subserve the ordinary wants of the elders in the ministration. Luther, Calv., Gerhard, al., and more recently De Wette and Huther, take νεώτεροι for the younger members of the congregation: in which case, as most of these confess, we must enlarge the sense of πρεσβυτέροις here,

φροσύνην [g] ἐγκομβώσασθε, ὅτι [h] ὁ θεὸς [i] ὑπερηφάνοις [k] ἀντιτάσσεται, [l] ταπεινοῖς δὲ [m] δίδωσιν [m] χάριν. [6] [n] ταπεινώθητε οὖν ὑπὸ τὴν [o] κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς [p] ὑψώσῃ [q] ἐν [q] καιρῷ, [7] πᾶσαν τὴν [r] μέριμναν ὑμῶν [s] ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ [t] μέλει περὶ ὑμῶν.

ABC Nᵃᶜ fg 13.

[g] (see note) here only ϯ. (-βωμα, Isa. iii. 20 Theod.) Prov. iii. 34. James iv. 6. [i] James iv. 6 reff. [k] Acts xviii. 6. Rom. xiii. 2. James iv. 6 (from l. c.). v. 6 only. 3 Kings xi. 34 bis. Hos. ii. 6 bis only. James iv. 6. Ps. xxxiii. 18. [l] = Matt. xi. 29. Eph. vi. 13. James iv. 6. Ps. xxxiii. 18. [m] James iv. 6 (bis) reff. [n] Luke xviii. 14 ‖. 2 Cor. xi. 7. Gen. xvi. 9. Isa. xl. 4. [o] here only. Exod. iii. 19. Deut. iii. 24. Job xxx. 21. [p] James iv. 10 reff. [q] Matt. xxiv. 45. Luke xx. 10. Ps. i. 3. [r] Matt. xiii. 22 ‖. Luke xxi. 34. 2 Cor. xi. 28 only. Ps. iv. 22. [s] Luke xix. 35 only. l. c. Numbers xxxv. 20, 22. [t] & constr., Matt. xxii. 16 ‖. John x. 13. xii. 6. Wisd. xii. 13.

om ὁ B 177¹(Clem₁).

6. χειραν [A]ℵ. aft εν καιρω ins επισκοπης A[P] 13 vulg spec syr-w-ast copt [sth arm] Ephr.

7. rec επιρριψαντες, with B²KL[P] rel: txt AB¹ℵ. for 2nd υμων, ημων ℵ¹ [13].

which in my mind is a fatal objection to the view. The above interpretation, that νεώτεροι are the rest of the congregation as distinguished from the πρεσβύτεροι, is that of Bede, Est., Benson, Pott, al., and of Wiesinger): yea (the E. V. happily thus gives the sense of the δέ: q. d. Why should I go on giving these specific injunctions, when one will cover them all?) all gird on humility to one another (an allusion to our Lord's action of girding Himself with a napkin in the servile ministration of washing the disciples' feet: of which He himself said, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. The impression made on St. Peter by this proof of his Master's love is thus beautifully shewn. As to the details: the ὑποτασσόμενοι of the rec. has probably been a clumsy gloss to help out the construction of the dat. commodi ἀλλήλοις. ἐγκομβώσασθε is variously interpreted. Its derivation is from κόμβος, a string or band attached to a garment to tie it with: hence κόμβωμα, an apron, through κομβόω, to gird or tie round; and thus ἐγκομβόω, to gird on, and -όομαι, to gird on one's self. ἐγκόμβωμα is used for a kind of girdle by Longus, Pastoralia ii. 33, and Pollux iv. 119. See in Wetst. The Schol. in ms. 16 says, ἀντὶ τοῦ ἀνειλήσασθε, περιβάλεσθε, ἢ ἀναστείλασθε. In Hesych., the κομβολύτης is explained to be a βαλαντιότομος. There is a very complete and learned dissertation on this passage in the Fritzschiorum Opuscula, pp. 259—275, containing all the literature of the subject. The result there is, "omnes lectores, oratione in eos conversa, admonet, ut quemadmodum servi heris se modeste submittunt (the ἐγκόμβωμα being a servile garment or apron), ita unus alteri tanquam minor majori cedens obsequiosum modestumque se præbeat: 'omnes autem lubenter alter alteri cedentes modestiam vobis pro servorum encombomate incingite.'" This is perhaps going too far, to seek the meaning of the verb altogether in its derivative: but the reference is at least possible. For more particulars consult the dissertation itself, and Wetstein's note. Some put a comma after ἀλλήλοις, and join πάντες δὲ ἀλλήλοις to the preceding, 'yea, all of you (be subject) to one another.' But this is unnecessary, the dative being in this sense abundantly justified: cf. Rom. xiv. 6; 1 Cor. xiv. 22; 2 Cor. v. 13. Winer, § 31. 4. *b*): because (reason why you should gird on humility) God (the citation agrees verbatim with James iv. 6) opposeth Himself to the proud ("reliqua peccata fugiunt Deum, sola superbia se opponit Deo; reliqua peccata deprimunt hominem, sola superbia erigit eum contra Deum. Inde etiam Deus superbis vicissim se opponit," Gerhard. The student will remember the saying of Artabanus to Xerxes, Herod. vii. 10, ὁρᾷς τὰ ὑπερέχοντα ζῷα ὡς κεραυνοῖ ὁ θεός, οὐδὲ ἐᾷ φαντάζεσθαι, τὰ δὲ σμικρὰ οὐδέν μιν κνίζει; . . . φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν), but giveth grace to the humble (ταπεινοῖς here in a subjective sense, the lowly-minded, those who by their humility are low. "Humilitas est vas gratiarum," Aug. in Gerh.).

6.] Humble yourselves (on the medial signification of some verbs in the aor. 1 pass. in the N. T., see Winer, § 39. 2. The commonest example is ἀποκριθείς. Cf. also διεκρίθη, Matt. xxi. 21; Rom. iv. 20, &c.) therefore (the same spirit as before continues through this and the following verses: the μέριμνα here, and the παθήματα, ver. 9, keeping in mind their persecutions and anxieties, as also does κραταιὰν χεῖρα, see below) under the mighty hand of God (on the expression, see reff., LXX. The strong hand of God is laid on the afflicted and suffering, and it is for them to acknowledge it in lowliness of mind), that He may exalt you (the Apostle

8 [u] Νήψατε, [v] γρηγορήσατε· ὁ [w] ἀντίδικος ὑμῶν διάβολος
ὡς [x] λέων [y] ὠρυόμενος περιπατεῖ [z] ζητῶν τίνα [a] καταπιεῖν,
9 ᾧ [b] ἀντίστητε [c] στερεοὶ τῇ πίστει, [d] εἰδότες [e] τὰ αὐτὰ τῶν

u ch. iv. 7 reff.
v Matt. xxiv. 42 al. Jer. i. 12. 1 Macc. xii. 27.
w Matt. v. 25 bis. Luke xii. 58. xviii. 3 only. 1 Kings ii. 10.
x Rev. iv. 7 reff.
y here only. Judg. xiv. 5. Ps. xxi. 13. Zech. xi. 3.
z Matt. xii 46, 47. Acts xiii. 8. Gal. i 10 al.
a Matt. xxiii. 24. 1 Cor. xv. 54. 2 Cor. ii. 7. v. 4. Heb. xi. 29. Rev. xii. 16 only. Num. xvi. 32.
b James iv. 7 reff.
c 2 Tim. ii. 19. Heb. v. 13, 14 only. Deut. xxxii. 13.
d so ch. i. 18.
e see 1 Cor. xi. 5.

8 rec ins ὅτι bef ὁ ἀντιδικος, with LN[3] a c h m 13 [vss Antch$_1$ Damasc$_1$] Œc [Orig-int$_2$ Cypr$_1$ Cassiod$_1$]: om ABK[P]N[1] rel 36 Thl [Orig$_1$(-int$_1$) Eus$_1$ Lucif$_1$]. om τινα B: κατακ. bef τινα m. rec for (καταπιειν) καταιηι, with A rel: καταιει (d[1] ?) j k l 13. 180 Ps-Ath: txt BKL[P]N[3](-τιν N[1]) c h m copt [Orig-ms$_1$ Damasc-ms] Cypr Hil$_1$.

refers to the often repeated saying of our Lord, Matt. xxiii. 13, Luke xiv. 11, xviii. 14. The same is also found in the O. T., Ps. xviii. 27; Prov. xxix. 23) **in (the) time (appointed)** (ἐν καιρῷ is one of those phrases in which the article is constantly omitted: see reff., and Winer, § 19. 1. This humility implies patience, waiting God's time: "ut nimiæ festinationi simul obviam eat," Calv. The καιρός need not necessarily be understood as Bengel ("Petrus sæpe spectat diem judicii") of the end; it is more general: cf. ἐν καιροῖς ἰδίοις, 1 Tim. vi. 15): 7.] **casting** (aor., once for all, by an act which includes the life) **all your anxiety** (πᾶσαν τήν, 'the whole of;' not, every anxiety as it arises: for none will arise if this transference has been effectually made. This again is an O. T. citation (ref. Ps.), ἐπίρριψον ἐπὶ κύριον τὴν μέριμνάν σου. The art. also shews that the μέριμνα was not a possible, but a present one; that the exhortation is addressed to men under sufferings. As to the connexion, we may remark, that this participial clause is explanatory of the former imperative one, inasmuch as all anxiety is a contradiction of true humility: μέριμνα, by which the spirit μερίζεται, part for God, part for unbelief, is in fact an exulting self against Him) **upon Him, because** (seeing that: the justifying reason for the ἐπιῤῥίψαι) **He careth** (αὐτῷ prefixed for emphasis, to take up the ἐπ' αὐτόν) for (about: the distinction between περί and ὑπέρ after verbs of caring is thus given by Weber, Demosth. p. 130 (see Winer, § 47. *l*): "περί solam mentis circumspectionem vel respectum rei, ὑπέρ simul animi propensionem significat." But perhaps it must not be too much pressed) **you.** 8, 9.] *Other necessary exhortations under their afflictions;* and now with reference to the great spiritual adversary, as before to God and their own hearts. "Ne consolatione illa, quod Deo sit cura de vobis, ad securitatem abutamur, prænonet nos Apostolus de Satanæ insidiis," gloss. interlin. 8.] **Be sober** (see ch. iv. 7, and Luke xxi. 34, 36. This sobriety of mind, as opposed to intoxication with μέριμναι βιωτικαί, is necessary to the ἀντιστῆναι στερεοί: only he who is sober stands firm), **be watchful** (can it be that Peter thought of his Lord's οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ, on the fatal night when he denied Him?

Bengel says, "νήψατε, vigilate, *anima*: γρηγορήσατε, vigilate, *corpore*:" but the distinction is not borne out: both words are far better taken as applying to the mind; as Aug. in Wies.: "corde vigila, fide vigila, spe vigila, caritate vigila, operibus vigila"): **your adversary** (the omission of any causal particle, as ὅτι, inserted in the rec., makes the appeal livelier and more forcible, leaving the obvious connexion to be filled up by the reader. ὁ ἀντίδ. ὑμ., *your great and well-known adversary*: "ut sciant, hac lege se Christi fidem profiteri, ut cum diabolo continuum bellum habeant. Neque enim membris parcet, qui cum capite prœliatur," Calv. ἀντίδικος properly, and in reff. an adversary in a suit at law: but here = שָׂטָן, an enemy in general) **the devil** (anarthrous as a proper name, as in Acts xiii. 10; Rev. xx. 2) **as a roaring lion** ("comparatur diabolus leoni famelico et præ impatientia famis rugienti, quia perniciem nostram inexplebiliter appetit, nec ulla præda ei sufficit," Gerh.) **walketh about** (cf. Job i. 7, ii. 2) **seeking whom to devour** ("incorporando sibi per mortalem culpam," Lyra: see reff.): 9.] **whom resist** (see ref. James) **firm in the faith** (dat. of reference, as σχήματι εὑρεθεὶς ὡς ἄνθρωπος Phil. ii 8, τέκνα φύσει ὀργῆς Eph. ii. 3, &c.), **knowing** (*being aware*: it is an encouragement against their giving way under Satan's attacks, to remember that they do not stand alone against him; that others are, as Gerhard expresses it, not only παθημάτων συμμέτοχοι, but in "precibus et pugna contra Satanam σύμμαχοι") **that the very same sufferings** (this construction, a gen. after ὁ αὐτός, is not elsewhere found in N. T. In it, as in the dat. construction in reff., the adj. is made into a subst. to express more completely the identity. It

f ch. ii. 17 only †. 1 Macc. xii. 10, 17 only. g Heb. viii. 5 reff. h see 2 Cor. i. 3. ix. 8. i ch. ii. 9 reff. k 2 Tim. ii. 10. see 2 Cor. iv. 7.

παθημάτων τῇ ἐν κόσμῳ ὑμῶν [f] ἀδελφότητι [g] ἐπιτελεῖσθαι. ABKLP ℵabcd
10 ὁ δὲ θεὸς [h] πάσης χάριτος ὁ [i] καλέσας ὑμᾶς [i] εἰς τὴν fghjk
[k] αἰώνιον αὐτοῦ [k] δόξαν ἐν χριστῷ Ἰησοῦ [l] ὀλίγον παθόντας lmo 13
αὐτὸς [m] καταρτίσει, [n] στηριξει, [o] σθενώσει, [p] θεμελιώσει·
11 αὐτῷ τὸ [q] κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

l = ch. i. 6 reff. m Heb. xiii. 21 reff. n = Luke xxii. 32. Rom. i. 11. xvi. 25 al. Ps. l. 12.
o here only †. (-νος, Job xvi. 16.) p = Eph. iii. 18. Col. i. 23 (Heb. i. 10 reff.) only. q = 1 Tim. vi. 16. ch. iv. 11. Jude 25. Rev. i. 6. v. 13.

9. for 2nd τη, την ℵ[1] (but corrd). ins τω bef κοσμω B[ℵ].

10. rec ημας, with K c g k vulg Syr Did[1] Œc Vocat: txt ABL[P]ℵ rel demid syr copt [æth arm] Thl. ins τω bef χριστω B. om ιησου Bℵ a c[1] insd in syr with ast. rec καταρτισαι, with KL[P] rel (Syr) syr Thl Œc: txt ABℵ d 13 vulg æth arm Vocat. rec aft καταρτισ. ins υμας, with KL[P] rel syr-w-ast copt [æth] Thl Œc: om ABℵ a 13 vulg arm Vocat. rec στηριξαι σθενωσαι, with b[2] c g syr Thl Œc: txt ABKL[P]ℵ rel vulg copt æth arm Vocat. rec θεμελιωσαι, with b[2] c g [syr copt]: om (*homœotel*) AB vulg [Syr] æth Vocat: txt KL[P]ℵ rel [arm] Thl Œc.

11. rec ins η δοξα και bef το κρατος, with L[P]ℵ vulg-ed(with demid harl [tol]) æth-pl Thl: η δοξα κρατος, omg και το, K j l: το κρ. κ. η δοξ. a c[1] m 13 syrr copt arm: txt AB am(and fuld) æth-rom. om των αιωνων B 36 copt arm.

is (see Winer, § 34. 2) much as when an adj. is made into a subst. governing a gen.: e. g. τὸ ἀμετάθετον τῆς βουλῆς Heb. vi. 17, τὸ ὑπερέχον τῆς γνώσεως Phil. iii. 8, τὸ πιστὸν τῆς πολιτείας Thuc. i. 68, τὸ ὑπερβάλλον τῆς λύπης Plato, Phædr. 240 A) **are being accomplished in** (*the case of*: the dat. of reference, as in γίνεσθαι ὑμῖν and similar phrases. Much unnecessary difficulty has been found in the word ἐπιτελεῖσθαι. It has its usual N. T. meaning of 'accomplish,' 'complete,' as in reff. and Phil. i. 6, al.; these sufferings were being accomplished, their full measure attained, according to the will of God, and by the appointment of God, in, with reference to, in the case of, the ἀδελφότης. The Dative must not be regarded as = a gen. with ὑπό: but there is another way of taking it, viz. as dependent on τὰ αὐτά, making ἐπιτελεῖσθαι middle: "knowing that ye are accomplishing the same sufferings with" &c. This is defended by Harless; but in this case we should certainly expect ὑμᾶς to be inserted, as αὐτόν in Luke iv. 41, and σεαυτόν in Rom. ii. 19) **your brotherhood** (ref.) **in the world** (ἐν κόσμῳ, not to direct attention to another brotherhood not in the world, as Huther; but as identifying their state with yours: who, like yourselves, are in the world, and thence have, like yourselves, to expect such trials). 10, 11.] *Final assurance of God's help and ultimate perfecting of them after and by means of these sufferings.* 10.] **But** (q. d. however you may be able to apprehend the consolation which I have last propounded to you, one thing is sure: or as Bengel, "vos tantum vigilate et resistite hosti: cætera Deus præstabit") **the God of all grace** (who is the Source of all spiritual help for every occasion: see reff.) **who called you** (which was the first proof of His grace towards you) **unto** (with a view to; 'consolationis argumentum:' He who has begun grace with a view to glory, will not cut off grace till it be perfected in glory. Cf. 1 Thess. ii. 12; 2 Thess. ii. 14) **His eternal glory in Christ Jesus** (ἐν χρ. Ἰησ. belongs to καλέσας, which has since been defined by ὑμᾶς εἰς τ. αἰ. αὐ. δόξ. Christ Jesus is the element in which that calling took place. The words cannot, as Calov., al., be joined with what follows), **when ye have suffered a little while** (these words belong to what has gone before, ὁ καλέσας ὑμᾶς κ.τ.λ., not to what follows, as is decisively shewn by the consideration that all four verbs must belong to acts of God on them *in this life*, while these sufferings would be still going on. The ὀλίγον παθόντας expresses the *condition* of their calling to glory in Christ, viz. after having suffered for a short time. παθόντας, as in all cases of an aor. part. connected with a future verb, is to be taken in the strictness of its aoristic meaning as a futurus exactus: the παθήματα are over when the δόξα comes in), **shall Himself** (αὐτός, solemn and emphatic: "ostendit enim Apostolus ex eodem gratiæ fonte et primam ad gloriam cœlestem vocationem et ultimam hujus beneficii consummationem provenire," Gerhard) **perfect** (**you**) (see ref. Heb. and note: "ne remaneat in vobis defectus," Beng.), **shall confirm** (establish you firmly, so as to be στερεοὶ τῇ πίστει: "ne quid vos labefactet," Beng.), **shall strengthen** (the word σθενόω belongs to later Greek), **shall ground** (**you**) (fix you as on a foundation, "ut superetis omnem vim adversam. Digna *Petro* oratio. Con-

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ ὡς [r]λογίζομαι [s]δι' [s]ὀλίγων [t]ἔγραψα [u]παρακαλῶν καὶ [v]ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ· [w]εἰς ἣν [x]στῆτε. 13 [y]ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι [z]συνεκλεκτή,

r — Rom. viii. 18. Phil. iii. 13. Heb. xi. 19. Wisd. xv. 12.
s here only, see Eph. iii. 3.
t so Gal. vi. 11. Philem. 19, 21.
u absol., Luke iii. 18. 1 Cor. iv. 13. 2 Tim. iv. 2 al.
v here only †. (-ρεσθαι, Neh. ix. 30.)
w constr., Matt. ii. 23. Mark i. 39. xiii. 16. John i. 16 al.
x = Rom. v. 2. 1 Cor. xv. 1.
y = Rom. xvi. 3, 16, &c. Col. iv. 10, 15 al.
z here only †.

12. σιλβανου B. ins και bef ταυτην ℵ¹(ℵ³ disapproving). rec (for στητε) εστηκατε, with KL[P] rel Thl Œc: txt ABℵ j 13.
13. aft βαβυλωνι ins εκκλησια ℵ 4-marg 33-marg vulg Syr arm Œc.

firmat fratres suos," Bengel. Cf. Luke xxii. 32, σὺ ποτὲ ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου: and 2 Tim. ii. 19, ὁ στερεὸς θεμέλιος τοῦ θεοῦ ἕστηκεν):

11.] to Him (again emphatic: "ne quidquam laudis et gloriæ sibi vindicent," Gerh.) be (i. e. *be ascribed:* or, as ch. iv. 11, ἐστιν, *is*, i. e. is due) the might (which has been shewn in this perfecting, confirming, strengthening, grounding you, and in all that those words imply as their ultimate result,—of victory and glory) to the ages of the ages. Amen.

12—14.] Conclusion. By Silvanus the faithful brother (there seems to be no reason for distinguishing this Silvanus from the companion of St. Paul and Timotheus, mentioned in 1 Thess. i. 1; 2 Thess. i. 1; 2 Cor. i. 19, and known by the name of Silas in the Acts. See further in Prolegomena, § iv. 19), as I reckon (ὡς λογίζομαι belongs most naturally to τοῦ πιστοῦ ἀδελφοῦ, not to δι' ὀλίγων which follows: and indicates the Apostle's judgment concerning Silvanus, given, not in any disparagement of him, nor indicating, as De W. and Bengel, that he was not known to St. Peter, but as fortifying him, in his mission to the churches addressed, with the Apostle's recommendation, over and above the acquaintance which the readers may already have had with him), I have written (the epistolary aor. See reff.) to you (ὑμῖν is taken by some, as E. V., Luther, Steiger, al., as dependent on πιστοῦ, which is harsh, and leaves ἔγραψα without any object of address) in (by means of, as my vehicle of conveying my meaning) few words (Erasm., Grot., Pott, al. fancy that this ἔγρ. δι' ὀλίγων refers to the second Epistle: but see 2 Pet. iii. 1. On δι' ὀλίγων, cf. Heb. xiii. 22. It perhaps may here refer to some more copious instructions which Silvanus was to give them by word of mouth: or may serve to fix their attention more pointedly on that which had been thus concisely said), exhorting (such in the main is the character of the Epistle) and giving my testimony (the ἐπί in ἐπιμαρτυρῶν indicates merely the direction of the testimony, not as Bengel, "testimonium jam per Paulum et Silam audierant pridem: Petrus *insuper testatur*") that this (of which I have written to you; see below) is (the inf. εἶναι belongs to both παρακαλῶν and ἐπιμαρτυρῶν) the true grace (not "doctrina evangelii" as Gerh., nor "state of grace" as De Wette, but simply "grace" ch. i. 2, as testified by the preaching of the Apostles to be covenanted and granted to them by God. This identification of the preached and written message with the true mind of God towards man, is not uncommon with our Apostle: e. g., ch. i. 12, 25 (ii. 10, 25). The reason of this was not any difference, as some would have us believe, between the teachings of St. Peter and St. Paul, but the difficulty presented to the readers in the fact of the fiery trial of sufferings which they were passing through) of God, in which stand ye (the construction is pregnant; into which being admitted, stand in it. On every account, we are bound to read στῆτε, not ἑστήκατε, which has apparently come in from the similar ἐν ᾗ (ᾧ) ἑστήκατε in reff. Every reason which Wiesinger gives against στῆτε, is in fact a reason for it. στῆτε εἰς is, he says, evidently wrong, because the readers were already in the grace:—I answer,—and consequently it was corrected to what seemed right: εἰς ἣν στῆτε, he says further, would not fit the context:—and consequently, we may reply, the temptation would be stronger to correct it. The idea of its having been an emendation to suit παρακαλῶν is simply absurd; that participle referring back to the contents of the Epistle, not requiring any justification in this sentence; as any, even the dullest copyist, must see. As it stands, it is a short and earnest exhortation, containing in it in fact the pith of what has been said by way of exhortation in the whole Epistle). 13.] She that is elected together with you in Babylon salutes you (*who*, or *what is this?* The great majority of Commentators understand it to mean a *sister congregation*, elect like yourselves, ch. i. 1. So ℵ al.

καὶ Μάρκος ὁ [a]υἱός μου. 14 [y]ἀσπάσασθε ἀλλήλους [b]ἐν ABKLP
[bcd]φιλήματι [d]ἀγάπης. [e]εἰρήνη ὑμῖν πᾶσιν τοῖς [f]ἐν Nabcd
χριστῷ. fghjk
lmo13

a (see note) = (?) here only. see 1 Tim. i. 2 2 Tim. i. 2.
b (ἁγίῳ) Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26.
c as above (b). Luke vii. 45. xxii. 48. Prov. xxvii. 6. Cant. i. 2 only. d here only. e 3 John 15.
f Rom. viii. 1. xvi. 7. 2 Cor. v. 17.

ΠΕΤΡΟΥ Α.

14. ειρηνης (but s erased) ℵ. rec aft χριστω ins ιησου, with KL[P]ℵ rel vulg-ed(with am [tol]) syr copt [arm] Thl Œc: om AB 13(appy) 36 fuld(with demid harl) Syr æth. rec adds αμην, with KL[P]ℵ rel vulg-ed(with demid fuld [tol]) syrr [arm] Thl Œc: om AB 13 am(with harl) copt æth.

SUBSCRIPTION. om (K?) rel: εγραφη απο ρωμης f h: η πρωτη πετρου επιστολη εγραφη απο ρωμης j: τελος της πρωτης επιστολης καθολικης πετρου 36: του αγιου αποστολου πετρου καθολικη επιστολη α' L: [πετρ. απ. επ. α' P:] txt ABℵ.

in digest, E. V., Luth., Calv., Gerhard, Steiger, &c., and the more recent interpreters, De Wette, Huther, Wiesinger. And this perhaps may be a legitimate interpretation. Still it seems hardly probable, that there should be joined together in the same sending of salutation, an *abstraction*, spoken of thus enigmatically, and a *man*, Μάρκος ὁ υἱός μου, by name. No mention has occurred in the Epistle of the word ἐκκλησία, to which reference might be made: if such reference be sought for, διασπορά, in ch. i. 1, is the only word suitable, and that could hardly be used of the congregation in any particular place. Finally, it seems to be required by the rules of analogy, that in an Epistle addressed to ἐκλεκτοὶ παρεπίδημοι, individually, not gregatim, ἡ ἐν Βαβυλῶνι συνεκλεκτή must be an individual person also. These considerations induce me to accede to the opinion of those, who recognize here the ἀδελφὴ γυνή whom St. Peter περιῆγεν, 1 Cor. ix. 5: and to find, in the somewhat unusual periphrastic way of speaking of her, a confirmation of this view. Bengel, who defends it, adduces ch. iii. 7, where the wives are called συγκληρονόμοι χάριτος ζωῆς. Still, I own, the words ἐν Βαβυλῶνι a little stagger me in this view. But it seems less forced than the other. On the question, *what Babylon* is intended, whether Rome, or the Chaldæan capital, or some village in Egypt, see Prolegomena, § iv. 10 ff.), **and Marcus my son** (perhaps, and so most have thought, the well-known Evangelist (see Eus. H. E. ii. 15: Orig. in Eus. vi. 25: Œc. al.): perhaps the *actual son* of St. Peter, bearing this name (Œc.-altern., Bengel, al.). The fact of Peter taking refuge in the house of Mary the mother of John Mark (Acts xii. 2), casts hardly any weight on the side of the former interpretation: but it derives some probability from the circumstance that St. Mark is reported by Eus. l. c., and iii. 39, v. 8, vi. 14, 25, to have been the ἀκόλουθος and μαθητὴς and ἑρμηνευτὴς Πέτρου, on the authority of Papias and Clement of Alexandria: and that Irenæus (Hær. iii. 11, p. 174, Eus. v. 8) reports the same. The υἱός is understood either spiritually or literally, according as one or other of the above views is taken).

14.] **Salute one another in** (as the medium of salutation) **a kiss of love** (see on ref. Rom. where, as every where except here, φίλημα ἅγιον is the expression. For a full account of the custom, see Winer, Realw. art. Kuß). **Peace be to you all that are in Christ** (the concluding blessing of St. Paul is usually χάρις, not εἰρήνη: cf. (Rom. xvi. 24) 1 Cor. xvi. 23; 2 Cor. xiii. 13; Gal. vi. 18; Eph. vi. 24 (where however εἰρήνη τοῖς ἀδελφοῖς κ.τ.λ. precedes); Phil. iv. 23; Col. iv. 18; 1 Thess. v. 28; 2 Thess. iii. 18; 1 Tim. vi. 21; 2 Tim. iv. 22; Tit. iii. 15; Philem. 25 (Heb. xiii. 25). "Formula petita," says Gerhard, "ex salutatione Christi præsertim post resurrectionem usitata." The blessing differs also from those in St. Paul, in the limitation implied by ὑμῖν πᾶσιν τοῖς ἐν χριστῷ, whereas St. Paul has ever μετὰ πάντων ὑμῶν. Here it is, "peace to you, I mean, all that are, and in as far as they are, in Christ;" in union and communion with Him. τοῖς ἐν χριστῷ is quite in St. Paul's manner, cf. reff. See also our ch. iii. 16, v. 10).

ΠΕΤΡΟΥ Β.

I. [1] Συμεὼν Πέτρος [a] δοῦλος καὶ ἀπόστολος Ἰησοῦ χριστοῦ τοῖς [b] ἰσότιμον ἡμῖν [c] λαχοῦσιν πίστιν [d] ἐν [e] δικαιοσύνῃ τοῦ [e] θεοῦ ἡμῶν καὶ [f] σωτῆρος Ἰησοῦ χριστοῦ.

a James i. 1 reff. b here only †. ἰσοτίμους ἀνέθεμεν, Jos. Antt. xii. 3. 1. Xen. Hier. viii. 10. 47. Wisd. viii. 19 only.) 3. James i. 20. c = Acts i. 17 (Luke i. 9. John xix. 24) only. 3 Macc. vi. 1. (1 Kings xiv. d see Rom. v. 9. xv. 13. e Rom i. 17. iii. 5, 21, 22. x. f ver. 11. ch. ii. 20. iii. 2, 18. so 2 Tim. i. 10. Tit. i. 4. ii. 13. iii. 6.

TITLE. Steph επιστολη πετρου καθολικη δευτερα: elz πετρ. του αποστ. επιστ. καθ. δευτερα: επιστολη καθολικη δευτ. του αγιου αποστολου πετρου L: πετρου επιστ. β' CK [P(appy)] j l m o 13. 86 (δευτερα K j l m o): txt ABℵ.

CHAP. I. 1. σιμων B a[1] c l m Œc (σειμων B[3](Tischdf, expr)). (In C the 3 lines following the title are almost totally illegible; Tischdf however thinks that he can distinguish a Π at the beg of the 1st line, and hence conjectures that the ms omitted συμεων.) εις δικαιοσυνην ℵ. for θεου, κυ ℵ [syr-pk sah].

CHAP. I. 1, 2.] ADDRESS AND GREETING. **Symeon** (see var. readd. The form, as belonging to our Apostle, is found, besides here, only in Acts xv. 14. Its occurrence is at all events a testimony in favour of the independence of the second Epistle. It was not *adapted* to the first; which, considering that it *refers to* the first, is a note, however slight, on the side of its genuineness) **Peter, a servant** (Rom. i. 1) **and apostle** (an ingenious reason is given by De Wette for the occurrence of both these designations: that the Writer combined 1 Pet. i. 1, with Jude 1) **of Jesus Christ, to them that have obtained** (λαγχάνειν (with acc. as reff. Acts, 3 Macc.) shews, as Beng., that "non ipsi sibi pararunt:" as Huss in Huther, "sicut sors non respicit personam, ita nec divina electio acceptatrix est personarum") **like precious faith** (*faith*,—i. e. substance of truth believed: faith objective, not subjective,—*of equal value:* not, as De W., which confers equal right to God's kingdom, equal honour and glory: such a meaning would be unexampled. The E. V. has hit the meaning very happily by *like precious*. Cf. 1 Pet. ii. 7. Huther quotes from Horneius (similarly Estius); "dicitur fides æque pretiosa, non quod omnium credentium æque magna sit, sed quod per fidem illam eadem mysteria et eadem beneficia divina nobis proponantur") **with us** (apparently, in the first place, the Apostles: but more probably, in a wider sense, the Jewish Christians, with whom the Gentiles had been admitted into the same covenant, and the inheritance of the like precious promises) **in the righteousness of our God and** (our) **Saviour Jesus Christ** (first, concerning ἐν δικαιοσύνῃ. Some Commentators, as Beza, Grot., Piscator, al., take δικ. for an attribute of God, and ἐν as instrumental, by the righteousness, goodness, truth, of God: others, as Estius, Horneius, al., understand δικ. as "justitia quam Deus nobis dat et Christus peperit" (Horn.), explaining ἐν as 'cum' or 'per:' but, as Huther well replies, this is objectionable, seeing that righteousness comes by faith, not faith by righteousness. De Wette would give two different meanings to δικ. as applied to the Father and to the Son, in the former case making it mean *grace*, in the latter *love:* but this is evidently quite arbitrary. Gerhard would confine it altogether to the "obedientia et satisfactio Christi," against which is τοῦ θεοῦ ἡμῶν. The best explanation seems to me that of Huther, that δικαιοσύνη here betokens the righteous dealing of God, corresponding to His attribute of righteousness, as opposed to προσωπολημψία: and that the words are to be taken in close connexion with the foregoing, τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν, ἐν being used of the conditional element, in which the λαχεῖν πίστιν ἰσότιμον is

g = 1 Pet. i. 2 (reff.). h Heb. x. 26 reff. i w. gen. abs., 1 Cor. iv. 18. 2 Cor. v. 20. k = here bis (Acts xvii. 29) only. Job xxvii. 3. 2 Macc. iii. 29. l Luke xiv. 32. xix. 42. Acts xxviii. 10. Heb. ii. 17. m Acts iii. 12. 1 Tim. ii. 2 al7. 2 Tim. iii. 5. Tit. i. 1. vv. 6, 7. ch. iii. 11 only. Isa. xi. 2. (-βείαν, Acts xviii. 23. -βήτε, ch. ii. 9. -βῶς, Tit. ii. 12.) n here bis. Mark xv. 45 only. Gen. xxx. 20. o Heb. ix. 15 reff. p = 1 Pet. ii. 9. (ver. 6.)

C χαριτι ABCKL P𝔑 a b c d f g h j k l m o 13

2 g χάρις ὑμῖν καὶ g εἰρήνη g πληθυνθείη ἐν h ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.

3 i Ὡς πάντα ἡμῖν τῆς k θείας δυνάμεως αὐτοῦ l τὰ πρὸς ζωὴν καὶ m εὐσέβειαν n δεδωρημένης διὰ τῆς h ἐπιγνώσεως τοῦ o καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ p ἀρετῇ,

2. aft ιησου ins χριστου ALℵ (a c) 36 [syrr] copt æth arm; bef ιησ., d g^2 13 vulg [-ed(with tol)] Aug_1.—του κυ ημων ιυ χυ, omg του θυ και, a c 69. 137-63 spec syrr: του κυ και θυ ημων, omg ιησου, j: om τ. θεου κ. ιησ. [P] am(with demid fuld harl).

3. ins τα bef παντα AℵC 13 Did_2. aft προς ins τον θεον και $ℵ^1$($ℵ^2$ disapproving). rec (for ιδια δοξη κ. αρετη) δια δοξης κ. αρετης, with BKL rel Thl Œc., δοξης κ. αρετης, omg δια, l: txt ACℵ[P a e] 13. 36 vulg spec Did_2 [Cæs$_1$] $Bede_{\frac{1}{2}}$, δοξη κ. αρετη, omg ιδια, a c.

grounded: so that the sense is, in His righteousness, which makes no difference between the one party and the other, God has given to you the like precious faith, as to us. De W.'s objection to this, that thus the Epistle must be regarded as written to Gentile Christians, is not valid, or proves too much: for at all events there must be *two* parties in view in the words ἰσότιμον ἡμῖν, whatever these parties be. Next, as to the words **τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ**. Undoubtedly, as in Titus ii. 13, in strict grammatical propriety, both θεοῦ and σωτῆρος would be predicates of Ἰησοῦ χριστοῦ. But here, as there, considerations interpose, which seem to remove the strict grammatical rendering out of the range of probable meaning. I have fully discussed the question in the note on that passage, to which I would refer the reader as my justification for interpreting here, as there, τοῦ θεοῦ ἡμῶν of the Father, and σωτῆρος Ἰησοῦ χριστοῦ of the Son. Here, there is the additional consideration in favour of this view, that the Two are distinguished most plainly in the next verse): **2.**] **grace to you and peace be multiplied** (so in ref.: but further specified here by what follows) **in** (as the vehicle, or conditional element of the multiplication) **knowledge** (ἐπίγνωσις, "cognitio maturior:" but this can hardly be given in English without too strong a phrase) **of God, and of Jesus our Lord** (every unusual expression, like Ἰησ. τοῦ κυρ. ὑμῶν, occurring only Rom. iv. 24, should be noticed as a morsel of evidence to the independence of the Epistle).

3—11.] *Exhortation to advance in the graces of the spiritual life:* introduced (vv. 3, 4) by a consideration of the rich bestowal from God of all things belonging to that life by the knowledge of Him, and the aim of His promises, viz. that we should partake in the divine nature. **3.**] **Seeing that** (the connexion with the greeting which precedes must not be broken: it is characteristic of this Epistle, to dilate further when the sense seems to have come to a close. The sense of ὡς with a gen. absolute is, "assuming that," "seeing that;" cf. Plato, Alcib. i. p. 10, σὺκοῦν ὡς διανουμένου σου ταῦτα ἐρωτῶ, ἀφίημί σε διανοεῖσθαι: Xen. Cyr. iii. 1. 9, ἀλλ' ἐρώτα, ἔφη, ὦ Κῦρε, ὅτι βούλει, ὡς τἀληθῆ ἐροῦντος. See Matthiæ, § 568. 2. Winer, § 65. 9. The latter explains the usage thus, "ὡς with a participle in the gen. absolute construction, gives to the idea of the verb a subjective character, of assumption, or intention") **His divine** (θεῖος, a word peculiar in N. T., as an adjective, to this Epistle: see reff.) **power hath given** (δεδωρημένης, middle in signification, as perfect passives so often: so προσκέκλημαι αὐτούς, Acts xiii. 2, xvi. 10, xxv. 12: ὃ ἐπήγγελται, Rom. iv. 21; Heb. xii. 26: see Winer, § 39. 3) **us all things** (πάντα is prefixed by way of emphasis) **which are** (requisite) **for** (reff.) **life and godliness** (εὐσέβεια is a mark of the later apostolic period: reff.), **through** (by means of, as the medium of attainment: "Dei cognitio principium est vitæ (John xvii. 3) et primus in pietatem ingressus." Calv.) **the knowledge** (ἐπιγν. see above) **of Him that called us** (i. e. of God, who is ever the Caller in the N. T.: see e. g. 1 Pet. ii. 9) **by** (dat. of the instrument, as in Acts ii. 33, v. 31; James iii. 7) **His own glory and virtue** (αἱ ἀρεταί are predicated of God in ref. 1 Pet. However these words be read, whether as in text, or διὰ δόξης κ. ἀρετῆς, both substantives belong to God, not to us: still less must we render, as in E. V., "called us to glory and virtue," of which meaning there is not a trace in either reading. Bengel seems to give the meaning well, "ad gloriam referuntur attributa Dei naturalia, ad virtutem ea quæ dicuntur moralia: intime

ᵖ δι' ὧν τὰ μέγιστα καὶ ᵠ τίμια ἡμῖν ʳ ἐπαγγέλματα ᵑ δεδώρηται, ἵνα διὰ τούτων γένησθε ᵏ θείας ˢ κοινωνοὶ φύσεως, ᵗ ἀποφυγόντες τῆς ἐν κόσμῳ ᵘ ἐν ᵛ ἐπιθυμίᾳ ʷ φθορᾶς. ⁵ ˣ καὶ ʸ αὐτὸ τοῦτο ˣ δὲ ᶻ σπουδὴν ᵃ πᾶσαν ᵇ παρεισ-

q 1 Pet. i. 19 reff.
r ch. iii. 13 only †. Demosth. 397. 3.
s 1 Pet. v. 1 reff.
t ch. ii. 18, 20 only †. Sir. xxii. 22 only.
u = Tit. iii. 5 al.
v absol., Rom. vii. 7, 8. 1 Thess. iv. 5. James i. 14, 15. (see ch. ii. 10, 18.)
w Rom. viii. 21. 1 Cor. xv. 42, 50. Gal. vi. 8. Col. ii. 22. ch. ii. 12 bis, 19 only. Ps. cii. 4.
x Matt. x. 18. John vi. 51. viii. 16, 17. xv. 27. Acts iii. 24 al.
y = here only. (Rom. ix. 17 al.) Winer, § 21. 3, Remark 2.
z Rom. xii. 8, 11. Jude 3 al. Exod. xii. 11.
a = Acts xx. 19. Phil. ii. 29 al.
b here only †. Demosth. 464. 1, 12.

4. transp μεγιστα and τιμια BKLℵ rel spec syr Thl Œc: txt AC[P] m 13. 36 vulg syr-pk coptt Did$_{1}$ Jer$_{1}$.—rec ημιν bef και, with KLℵ rel Œc: txt (A)BC[P] a c m 13 vulg spec syr[-txt] Did Thl.—for ημιν, υμιν A 66-8 syr-pk syr-mg. φυσεως bef κοινωνοι ℵ. ins τω bef κοσμω ABLℵ. for εν επιθ., επιθυμιας και C 69. 137-63 syr arm [και (only) P]: επιθυμιας 13 vulg lat-ff.—την εν τω κ. επιθυμιαν ℵ [Jer$_{1}$].

5. αυτοι A 13 vulg spec æth. δε bef τουτο C^{3}ℵ a c d h 13. 36 [syrr arm] Thl: om τουτο A. om πασαν C a c am^{1}(but added by origl scribe) Thl, insd in syr

unum sunt utraque." Cf. Gal. i. 15, καλέσας διὰ τῆς χάριτος αὐτοῦ), 4.] **through which** (His attributes and energies) **He hath given to us** (δεδώρηται again middle in sense, see above: not as E. V., passive: the subject is ὁ καλέσας) **the** [or, **His**] **greatest and precious promises** (ἐπαγγέλματα, as in ch. iii. 13, *promises:* not, *things promised* (Est., Beng., al.), still less, as Dietlein, proclamations of Christian doctrine, which the word cannot mean. Benson's idea, that by ἡμῖν are meant the Apostles, and that the second person γένησθε refers to the Gentile Christians, seems quite beside the purpose), **that by means of these** (promises: i. e. their fulfilment: not to be referred, as Calv., Benson, De Wette, to τὰ πρὸς ζωὴν κ.τ.λ. as the antecedent: nor, as Beng., to δόξη καὶ ἀρετῇ: τούτων shews pointedly that the last-mentioned noun is the antecedent) **ye may become** (aor., but not on that account to be rendered, as Huther, würdet, *that ye might be*, adding, that the Writer assumes the participation to have already taken place: for the aor. is continually thus used of future contingencies without any such intent: e. g. πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε, John xii. 36. The account of this usage of the aor. has not been any where, that I have seen, sufficiently given. It is untranslateable in most cases, but seems to serve in the Greek to express that the aim was not the procedure, but the completion, of that indicated: not the γίνεσθαι, the carrying on of the process, but the γενέσθαι, its accomplishment) **partakers of the divine nature** (i. e. of that holiness, and truth, and love, and, in a word, perfection, which dwells in God, and in you, by God dwelling in you: "vocat hic divinam naturam id quod divina præsentia efficit in nobis, i. e. conformitatem nostri cum Deo, seu imaginem Dei quæ in nobis reformatur per divinam præsentiam in nobis." Hemming in Huther: which is only so far wrong, that it confounds our κοινωνία in the divine nature, of which the above would be a right description, with that nature itself), **having escaped** (not a conditional participial clause, but like ὀλίγον παθόντας in 1 Pet. v. 10, merely a note of matter of fact, bringing out in this case the negative side of the Christian life, as the former clause did the positive:—'when ye have escaped') **from** (the construction, of ἀποφεύγω with a gen. is not very usual. Matthiæ gives a similar instance from Xen. An. i. 3. 2, ἐξέφυγε τοῦ μὴ καταπετρωθῆναι, and another from Soph. Antig. 488, οὐκ ἀλύξετον μόρου κακίστου. In Philoct. 1034 we have δοκοῦμ' ἂν τῆς νόσου πεφευγέναι. These last instances shew that the gen. here is due, not to the preposition ἀπο, but to the idea of separation and distance implied in the sense of the verbs) **the corruption** (= destruction, of soul and body) **which is in the world in** (consisting in, as its element and ground) **lust** (Calvin: "hanc non in elementis quæ nos circumstant, sed in corde nostro esse ostendit, quia illic regnant vitiosi et pravi affectus, quorum fontem vel radicem voce concupiscentiæ notat. Ergo ita locatur in mundo corruptio, ut sciamus in nobis esse mundum").

5—7.] *Direct exhortation*, consequent on vv. 3, 4, *to progress in the spiritual life.* 5.] **And on this very account** (αὐτὸ τοῦτο, lit. "*this very thing:*" but just as τί, "*what,*" has come to mean "*why?*" "*for what reason?*" so αὐτό, or τοῦτο, or the strengthened demonstrative produced by the juxtaposition of both, has come to mean, "*wherefore,*" "*for this reason.*" See Winer in reff.: and cf. Xen. Anab. i. 9. 21, αὐτὸ τοῦτο οὔτερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι, ... καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι,—'for the very reason, for which he thought that he himself wanted

ABCKL Pʀabc dfghj klmo 13

c 2 Cor. ix. 10. Gal. iii. 5. Col. ii. 19. ver. 11 only †. Sir. xxv. 23 only. (-γία, Phil. i. 19)
d = here bis. Phil. iv. 8 only. (1 Pet. ii. 9. ver. 3 only.) Wisd. viii. 7.
e = 1 Pet. iii. 7.
f here bis. Acts xxiv. 25. Gal. v. 23 only †. Sir. xviii. 30 (title) only.
g James i. 3, 4 reff.
h ver. 3 reff.
i Rom. xii. 10. 1 Thess. iv. 9. Heb. xiii. 1. 1 Pet. i. 22 only †. (-φος, 1 Pet. iii. 8.)
k Acts iii. 6. iv. 37. xxviii. 7. Sir. xx. 16.
l elsw. Paul only. = Rom. v. 20 bis. vi. 1. 2 Cor. iv. 15. Phil. iv. 17 al 2 Chron. xxiv. 11. 20 only. Wisd. xv. 15.
m Matt. xii. 36. xx. 3, 6. 1 Tim. v. 13 bis. Tit. i. 12. James iii.

ενέγκαντες c ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν d ἀρετήν, ἐν δὲ τῇ d ἀρετῇ τὴν e γνῶσιν, 6 ἐν δὲ τῇ e γνώσει τὴν f ἐγκράτειαν, ἐν δὲ τῇ f ἐγκρατείᾳ τὴν g ὑπομονήν, ἐν δὲ τῇ g ὑπομονῇ τὴν h εὐσέβειαν, 7 ἐν δὲ τῇ h εὐσεβείᾳ τὴν i φιλαδελφίαν, ἐν δὲ τῇ i φιλαδελφίᾳ τὴν ἀγάπην. 8 ταῦτα γὰρ ὑμῖν k ὑπάρχοντα καὶ l πλεονάζοντα οὐκ m ἀργοὺς

with ast. in ℵ the επι of επιχορηγησατε is written over the line appy by the original scribe. ημων C: om spec.

7. for 1st τη, την (sic) ℵ.

8. for υπαρχοντα, παροντα A 5. 9. 73 vulg sah [syr-pk and sæth, appy] Cyr[?] Ps-Chr$_1$.

friends . . . . he also tried to be' &c.: and Plato, Protag. p. 310 B, αὐτὰ ταῦτα νῦν ἥκω παρά σε. The reason here being, ὡς . . . . δεδωρημένης κ.τ.λ., above: so that this forms a sort of apodosis to that sentence. The E. V. '*beside this*' is entirely at fault. Nor can we, as Dietlein, make αὐτὸ τοῦτο the object after ἐπιχορηγήσατε) giving on your part (παρεισενέγκαντες, lit. *introducing by the side of*: i. e. besides those precious promises on God's part, bringing in on your part) all diligence (so σπουδὴν εἰσενέγκαι or εἰσενέγκασθαι in Libanius, Josephus, Antt. xx. 9. 2, Diod. Sic. p. 554, in Wetst.), furnish (from the original meaning of the verb, to *provide expenses for a chorus*, it easily gets this of *furnishing forth*: see reff. And the construction and meaning of the following clauses is not as Horneius and the E. V., "adjicite fidei virtutem &c.," but the ἐν is each time used of that which is assumed to be theirs, and the exhortation is, to take care that, in the exercise of that, the next step is developed: "præsens quisque gradus subsequentem parit et facilem reddit: subsequens priorem temperat ac perficit," Bengel) in your faith (Bengel remarks, "fides, Dei donum: ideo non jubemur subministrare fidem, sed in fide fructus illos, qui septem enumerantur: fide chorum ducente, amore concludente") virtue (best perhaps understood with Bengel as "strenuus animi tonus ac vigor." Œc. gives it τὰ ἔργα; but this seems too general: it is indeed that which *produces* τὰ ἔργα, without which faith is dead: and hence the connexion), and in your virtue, knowledge (probably that practical discriminating knowledge, of which it is said Eph. v. 17, μὴ γίνεσθε ἄφρονες, ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου: "quæ malum a bono secernit, et mali fugam docet," Beng.: not as Œc., ἡ τῶν τοῦ θεοῦ ἀποκρύφων μυστηρίων εἴδησις), 6.] and in your knowledge, self-restraint (ἐγκράτεια, τὸ μηδενὶ ἀκοσύρεσθαι πάθει, as Œc. "Temperance" is now too much used of one sort only of self-restraint, fully to express the word. The Commentators compare Sir. xviii. 30, where under the head ἐγκράτεια ψυχῆς is said, ὀπίσω τῶν ἐπιθυμιῶν σου μὴ πορεύου, καὶ ἀπὸ τῶν ὀρέξεών σου κωλύου. The connexion is: let such discriminating knowledge not be without its fruit, of steady holding in hand of the passions and tempers), and in your self-restraint, patient endurance (in afflictions and trials), and in your patient endurance, godliness (i. e. it is not to be mere brute Stoical endurance, but united with God-fearing and God-trusting. Or it *may* perhaps be used without direct reference to God, as in Dio Cass. xlviii. 5, διὰ τὴν πρὸς τὸν ἀδελφὸν εὐσέβειαν: but the other is much more likely in the N. T.: especially as the social virtues follow), 7.] and in your godliness, brotherly kindness (not suffering your godliness to be moroseness, nor a sullen solitary habit of life, but kind and generous and courteous), and in your brotherly kindness, love (universal kindness of thought, word, and act towards all: a catholic large-heartedness, not confining the spirit of φιλαδελφία to ἀδελφοί only, Matt. v. 46, 47. So that these two last correspond to the ἀγάπη εἰς ἀλλήλους καὶ εἰς πάντας of 1 Thess. iii. 12. 8, 9.] *Reasons for the foregoing exhortations*: 1. *positive*, the advantage of these Christian graces in bringing forth fruit towards the mature knowledge of Christ: 2. *negative*, the disadvantage of their absence from the character. 8.] For these things (the above-mentioned graces) being in you (ὑπάρχειν of previous subsistence, εἶναι of mere matter-of-fact being: see note on Acts xvi. 20) and multiplying (not merely as E. V. "*abounding*:" see reff.) render you (not pres. for

οὐδὲ [n] ἀκάρπους [o] καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ [p] ἐπίγνωσιν. [9] ᾧ γὰρ μὴ [q] πάρεστιν ταῦτα, τυφλός ἐστιν, [r] μυωπάζων, [s] λήθην [t] λαβὼν τοῦ [u] καθαρισμοῦ τῶν [v] πάλαι αὐτοῦ ἁμαρτιῶν. [10] Διὸ μᾶλλον,

n Matt. xiii. 22 | Mk. 1 Cor. xiv. 14. Eph. v. 11. Tit. iii. 14. Jude 12 only. Jer. ii. 6. Wisd. xv. 4 only.

o James iii. 6 reff. p ver. 2. q = here only. (see Heb. xiii. 5.) Wisd. xiii. 1. r here only †. (see note.) s here only. Jos. Antt. ii. 9. 1, διὰ χρόνου μῆκος λήθην λαβόντες. Deut. viii. 19. Wisd. xvi. 11. t so 2 Tim. i. 5. Heb. xi. 29. u Heb. i. 3 (reff.). Job vii. 21. v Heb. i. 1 reff. w. art., here only. Gr. ἀπεq.

aft ἀκαρπους, ουδ is written but marked for erasure by ℵ¹.

9. for ἁμαρτιων, ἁμαρτηματων AKℵ d 36(sic) [arm Marc$_1$] Damasc$_1$ Ps-Chr$_1$ [*delictorum* vulg spec].

future, but as expressing the habitual character and function of these virtues) **not idle** (ἀργός = ἄεργος) **nor yet** (οὐδέ introduces a slight climax: a man may be in some sense not unworkful, but yet unfruitful) **unfruitful towards** (εἰς not = ἐν as E. V. after Luth., Calv., Grot., al.: these virtues are all regarded as so many steps in advancing towards the ἐπίγνωσις of Christ, which is the great complex end of the Christian life) **the perfect knowledge** (here, considering the place which it holds, it is well to give the full sense of ἐπίγνωσις) **of our Lord Jesus Christ** (in Him are hid, ethically as well as doctrinally, all the treasures of wisdom and knowledge: the knowledge of Him is the imitation of Him: for as it is true that hereafter the seeing Him as He is will ensure our being perfectly like Him, so it is true that here the only way in any degree increasingly to see Him as He is, is to become increasingly like Him. He only can declare Christ, who reflects Christ). 9.] **For** (*negative reason*: see above: and that, with reference not only to the exhortations of vv. 5, 6, 7, but by this γάρ connected also with ver. 8: the advantage of the presence is great, for the disadvantage of the absence indicates no less than spiritual blindness and oblivion) **he to whom these are not present** (contrast to ταῦτα ὑμῖν ὑπάρχοντα κ. πλεονάζοντα, ver. 8) **is blind** (lacks discernment altogether of his own state as a member of Christ and inheritor of heaven), **short-sighted** (μυωπάζειν λέγονται οἱ ἐκ γενετῆς τὰ μὲν ἐγγὺς βλέποντες, τὰ δὲ ἐξ ἀποστάσεως οὐχ ὁρῶντες· ἐναντία δὲ πάσχουσιν οἱ γέροντες τοῖς μυωπάζουσιν, τὰ γὰρ ἐγγὺς μὴ ὁρῶντες τὰ πόρρωθεν βλέπουσιν, Aristot. Probl. § 31. Hence some, e. g. Beza, Grot., Est., De W., Huther, interpret the word of not being able to see the heavenly things, which are distant, only earthly, which are close at hand. Perhaps, however, Horneius is right in characterizing this as an "interpretatio argutior quam ut Apostolo proposita fuisse videri possit." The vulg. "manu tentans" (Luth., und tappet mit der Hand: "manu viam tentans," Erasm.) seems to have come from the gloss ψηλαφῶν. Thl. explains it by τυφλώττειν, ἀπὸ τῶν ὑπὸ τὴν γῆν μυῶν τυφλῶν εἰς ἅπαν διατελούντων: but thus we should have a mere tautology. Wolf adopts the interpretation "shutting the eyes," seeing that Hesych. and Suidas explain it by καμμύειν, and that μυωπάζειν is only μύειν τὰς ὄψεις. "Itaque," he proceeds, "τυφλὸς μυωπάζων is dicitur qui ideo cæcus est, quia sponte claudit oculos, ut ne videat, aut qui videre se dissimulat, quod vel invitus cernit." This was also the opinion of Bochart, Hieroz. i. 4, whose arguments will be found reproduced in Suicer sub voce. On the whole I prefer the interpretation "*short-sighted*," without endorsing the ingenious explanation of Beza al. above), **having incurred forgetfulness** (reff. and Athen. xii. 5, p. 523, λήθην λαβόντες τῆς Κρητῶν περὶ τὸν βίον εὐκοσμίας. See more examples in Kypke, Krebs, and Loesner, h. l. Bengel says, "participio *nactus* exprimitur quod homo volens patitur." But surely this is very doubtful; certainly not upheld by the usage of the phrase) **of the purification of his former sins** (i. e. of the fact of his ancient, pre-Christian, sins having been purged away in his baptism. This, and not the purification of the sins of the world, and of his among them, by the cross of Christ, is evidently the sense, by the πάλαι and αὐτοῦ. And thus almost all the Commentators. καὶ γὰρ καὶ οὗτος ἐπιγνοὺς ἑαυτὸν διὰ τὸ καθαρθῆναι τῷ ἁγίῳ βαπτίσματι, ὅτι πλήθους ἁμαρτιῶν ἐξεπλύθη, δέον εἰδέναι ὅτι καθαρθεὶς καὶ ἁγιότητα ἔλαβε, νήφειν ἵνα διαπαντὸς τηρῇ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον, ὁ δὲ ἐπελάθετο. Œc. and so Thl.).

10, 11,] The *exhortation is resumed*, and *further pressed*, both on the preceding grounds, and on account of its blessed ultimate results, if followed. 10.] **Wherefore the rather** ("quæ cum ita sint, impensius." διό referring to the two considerations urged in vv. 8, 9, and μᾶλλον making them reasons for increased zeal in complying with the exhortation), **brethren**

ABCK L P𝔑 a b c d f g h j k l m o 13

ἀδελφοί, [w] σπουδάσατε [x] βεβαίαν ὑμῶν τὴν [y] κλῆσιν καὶ [z] ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ [a] πταίσητέ ποτε. 11 [b] οὕτως γὰρ [c] πλουσίως [d] ἐπιχορηγηθήσεται ὑμῖν ἡ [e] εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ [f] κυρίου ἡμῶν καὶ [f] σωτῆρος Ἰησοῦ [f] χριστοῦ.

12 Διὸ [g] μελλήσω ἀεὶ ὑμᾶς [h] ὑπομιμνήσκειν περὶ τούτων,

w Gal. ii. 10. Eph. iv. 3. 1 Thess. ii. 17. 2 Tim. ii. 15 al. Isa. xxi. 3.
x Heb. ii. 2 reff.
y Rom. xi. 29. Eph. i. 18. Phil. iii. 14. Heb. iii. 1 al. Jer. xxxviii. (xxxi) 6. Judith xii. 10 A compl. Akh. only.
z Acts ix. 15. Rom. ix. 11. xi. 5, 7, 28. 1 Thess. i. 4 only †. Isa. xxii. 7 Aq.
a (=) Rom. xi. 11. James ii. 10. iii. 2 (bis) only. 1 Kings iv. 3, 3.
b = Acts vii. 8. xvii. 33. xxviii. 14. 1 Thess. iv. 17 al.
c Col. iii. 16. 1 Tim. vi. 17. Titus iii. 6 only †.
d ver. 5 reff.
e Acts xiii. 24. 1 Thess. i. 9. ii. 1. Heb. x. 19 only. 1 Kings xvi. 4.
f ch. i. 1 reff.
g fut., Matt. xxiv. 6 only.
h Luke xxii. 61. John xiv. 26. 2 Tim. ii. 14. Tit. iii. 1. 3 John 10. Jude 5 only †. Wisd. xviii. 22 only.

10. aft σπουδασατε ins ινα δια των καλων υμων εργων A 25 syr-pk æth: ινα δια των καλων εργων 𝔑 a c 5. 15. 86. 69. 73. 99 vulg syr coptt [arm]: δι' αγαθων εργων υμων 13. παρακλησιν A. [ins την bef εκλογην P.] ποιεισθε A a c 5. 25. 36. om ποτε A 73 æth Ambr$_1$.

11. om η 𝔑 b^1. αιωνιαν C^1. και σωτηρος bef ημων A 106 æth: om και σωτηρος a k 32: ημ. [twice] syr-pk coptt.

12. rec (for μελλησω) ουκ αμελησω, with KL rel syrr Thl Œc: txt ABC[P]𝔑 vulg coptt [æth] arm Bede. (13 defective.) rec υμας bef αει, with A a c k vulg [syrr copt æth] Œc [om αει P sah]: περι τουτων υπομιμνησκειν bef υμας 𝔑: txt BCKL rel

(making the appeal more close and affectionate), **give diligence** (so the E. V. admirably. 'Be earnest' would express rather σπουδάζετε pres., whereas the aor. includes the whole σπουδάσαι in one life-long effort) **to make** (not ποιεῖν, which lay beyond their power, but ποιεῖσθαι, on their side, for their part. But the verb must not be explained away into a pure subjectivity, 'to make sure to yourselves:' it carries the reflective force, but only in so far as the act is and must be done for and quoad a man's own self, the absolute and final determination resting with Another. Calvin's "studete ut re ipsa testatum fiat, vos non frustra vocatos esse" (**βεβαίαν ποιεῖσθαι**?) is a very weak dilution of the sense. We must take the passage as we find it: and as it stands its simple and irrefragable sense is that by σπουδὴν παρεισενέγκαι ἐπιχορηγῆσαι ἐν κ.τ.λ. is the way βεβαίαν ποιεῖσθαι our κλῆσιν and ἐκλογήν. How this is to be reconciled with the fact, that our κλῆσις and ἐκλογή proceed entirely and freely from God, would not be difficult to shew: but it must not be done, as Calvin attempts it, by wresting plain words and context) **your calling and election** (as Grot., al., "vocatio quæ vobis contigit per evangelium, et electio eam secuta, qua facti estis Dei populus." Both these were God's acts, cf. ver. 3 and 1 Pet. i. 1, 2) **secure** ('*ratæ*,' as Grot.: for both, in as far as we look on them from the lower side, not able to penetrate into the counsels of God, are insecure unless established by holiness of life. In His foreknowledge and purpose, there is no insecurity, no uncertainty: but in our vision and apprehension of them as they exist in and for us, much, until they are made secure in the way here pointed out): **for, doing these things** (act., **ποιοῦντες**, now, because these are works done. And the participle is conditional, carrying with it an hypothesis: as E. V. '*if ye do these things*'), **ye shall never offend** (reff. stumble and fall): 11.] **for thus** (i. e. ταῦτα ποιοῦντες) **shall be richly** (the adverb **πλουσίως** is not, as Huther, surprising, but most natural and obvious with the verb ἐπιχορηγηθήσεται, which is one of furnishing and ministering; therefore of quantity. The adverb belongs to the figure latent in the verb: and must therefore be interpreted in and with the interpretation of the verb: in which case it will indicate high degrees and fulness of glory) **furnished to you** (the verb seems expressly chosen in order to answer to ἐπιχορηγήσατε, ver. 5: "furnish forth your own lives with these Christian graces, so shall be furnished to you" &c.) **the** [or, **your**] **entrance** (which all Christians look for: not the fact of this entrance taking place, but the fact of its πλουσίως ἐπιχορηγηθῆναι, is that asserted) **into the eternal kingdom of our Lord and Saviour Jesus Christ.** 12—21.] *The above exhortations confirmed* by the consideration of the *certainty of the power* and announced *coming of Christ*, as shewn, 1. by *apostolic testimony*, 2. by O. T. *prophecy*. 12—15.] *The Apostle holds it necessary to remind them of this truth, and will do so up to his approaching end.* 12.] **Wherefore** (namely, because ταῦτα ποιοῦντες is the only way to a rich participation in the blessings and glories of Christ's kingdom) **I will be sure** (**μελλήσω**, ref., is of very rare occurrence.

[i]καίπερ [k]εἰδότας καὶ [l]ἐστηριγμένους ἐν τῇ [m]παρούσῃ ἀληθείᾳ. 13 [n]δίκαιον δὲ [o]ἡγοῦμαι, [p]ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ [q]σκηνώματι, [r]διεγείρειν ὑμᾶς ἐν [s]ὑπομνήσει, 14 εἰδὼς ὅτι [t]ταχινή ἐστιν ἡ [u]ἀπόθεσις τοῦ [q]σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς χριστὸς [v]ἐδήλωσέν μοι. 15 [w]σπουδάσω δὲ καὶ [x]ἑκάστοτε [y]ἔχειν ὑμᾶς μετὰ τὴν

i Heb. v. 8 reff.
k 1 Pet. i. 18. v. 9.
l 1 Pet. v. 10 reff.
m = Col. i. 6.
n = Phil. i. 7. Jos. Antt. iv. 8. 2.
o = Heb. x. 29 reff.
p = Matt. ix. 15. Xen. Cyr. v. 5. 8.

q here bis. Acts vii. 46 (from Ps. cxxxi. 5) only. (-νος, 2 Cor. v. 1, 4.) Luke viii. 24. vi. 18) only †. 2 Macc. vii. 21. xv. 10 only. xvi. 11. 2 Macc. vi. 17 only.
r = ch. iii. 1 (Mark iv. 39. s 2 Tim. i. 5. ch. iii. 1 only †. Wisd. t ch. ii. 1 only. Isa. lix. 7.
u 1 Pet. iii. 21 only †.
v Heb. ix. 8 reff. Jonah xxi. 18, 19. w ver. 10.
x here only †. Xen. Conv. i. 14.
y = Luke vii. 42. Eph. iv. 26.

Thl. (13 def.) om καιπερ to υμας next ver (homoiotel υμας . . υμας) ℵ¹.
13. om τω C¹(appy). ins τη bef υπομνησει AN 5.
14. om καθως to ημων ℵ. 15. σπουδαζω ℵ [m arm.

The expression is nearly equivalent to "I will take care" (σπουδάσω, Hesych.): for (see Lexx. and esp. Palm and Rost) the original idea of μέλλω (akin to μέλω and the Latin "velle") includes purpose; and the verb is very commonly used, by Homer, e. g., to signify intent: so Od. ν. 293, οὐκ ἄρ' ἔμελλες λήξειν ἀτατάων, and in other examples in Palm and Rost. At the same time there is an objectivity in the word, of which it is not possible to divest it, implying that the thing intended is surely about to happen: and which I have tried to express as above) **always to remind you concerning these things** (τούτων, the things just now spoken of: in the widest sense: it does not merely take up the ταῦτα of ταῦτα ποιοῦντες, nor merely, as De W., refer to the kingdom of Christ and His coming), **although ye know them** (ἕκαστον ὑμῶν, καίπερ ἀκριβῶς εἰδότα, ὅμως ἐναμνῆσαι βούλομαι. Demosth. p. 74. 7) **and are confirmed** (firmly established) **in the truth which is present with you** (the words "*the present truth*," E. V., give a wrong idea to the English reader: seeming to mean, the truth at present under notice. The meaning is exactly as in ref., τοῦ εὐαγγελίου τοῦ παρόντος εἰς ὑμᾶς:—'which is (known and professed) among you.' "Vos quidem, inquit, probe tenetis quænam sit evangelii veritas, neque vos quasi fluctuantes confirmo, sed in re tanta monitiones nunquam sunt supervacuæ, quare nunquam molestæ esse debent. Simili excusatione utitur Paulus ad Rom., xv. 14." Calvin).

13.] **But** (notwithstanding this previously conceded fact, that you know and stand firm in the truth) **I think it right** (*why*, follows, ver. 14) **as long as** (ἐφ' ὅσον, scil. χρόνον, see Rom. vii. 1 al.) **I am in this tabernacle** (see for the sense 2 Cor. v. 1 ff.: and below), **to stir you up in** (not, "*by*:" *in*, as the medium in which I strive towards the stirring up, and in using which it has place) **reminding** (the same phrase occurs in ch. iii. 1):

14.] **knowing** (as I do: reason for δίκαιον ἡγοῦμαι above) **that rapid is** (see below. ἔστιν, of that which is to be: the normal present) **the putting off** (the two figures, of a tabernacle or tent, and a garment, are intermingled, as in 2 Cor. v. 1 ff.) **of my tabernacle, even as our Lord Jesus Christ declared to me** (the allusion is to John xxi. 18 ff., where a swift and sharp death is announced to St. Peter by our risen Lord. And the sentence does not mean to say, as commonly understood, that he must *soon* put off his tabernacle, but that the putting off, whenever it did come, would be sudden and quick; so vulg.: "certus quod velox est depositio tabernaculi mei" (which can hardly be interpreted with Estius, "id est, brevi futura est"): so Bengel, "*repentina est; præsens.* Qui diu ægrotant, possunt alios adhuc pascere. Crux id Petro non erat permissura. Ideo prius agit quod agendum est." So Eur. Hippol. 1044, ταχὺς γὰρ ᾅδης ῥᾳστος ἀνδρὶ δυστυχεῖ: Soph. Ajax 833, σὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι πλευρὰν διαῤῥήξαντα: Mosch. iii. 26, σεῖο, Βίων, ἔκλαυσε ταχὺν μόρον αὐτὸς Ἀπόλλων. Missing this point, some have imagined that some other special revelation to St. Peter is implied: and such revelations are related by Hegesippus de excid. Hierosol. iii. 2, Ambros. Sermo de bas. trad. Ep. 21 (32), vol. iii., p. 867: see especially Corn. a-Lapide h. l. But even if ταχινή be understood '*soon*,' '*not far off*,' no such inference need be drawn. For it might well be that advancing old age might lead the Apostle to the conclusion that the end prophesied to him ὅταν γηράσῃς could not be far off. The Commentators quote Jos. Antt. iv. 8. 2, where Moses says, ἐπεὶ . . . δεῖ με τοῦ ζῆν ἀπελθεῖν . . . . δίκαιον ἡγησάμην μηδὲ νῦν ἐγκαταλιπεῖν τὸ ἐμὸν ὑπὲρ τῆς ὑμετέρας εὐδαιμονίας πρόθυμον).

15.] **Moreover** (δὲ καί both serve for con-

ABCKL P^{vid} a b c d f g h j k l m o 13

s = Luke ix. 31 (Heb. xi. 22) only. Wisd. iii. 2. a here only. Ps. xxix. 4. μν. ποι., Thuc. ii. 54. b = here (2 Tim. iii. 15) only. Herod. ii. 66, πρὸς ταῦτα σοφίζονται τάδε. c 1 Tim. i. 4. iv. 7. 2 Tim. iv. 4. Tit. i. 14 only τ. Sir. xx. 19 only. d ch. ii. 2, 15 only. Isa. lvi. 11. Sir. v. 2 (see note). e = 1 Cor. xii. 3. xv. 1. 2 Cor. viii. 1 al. Jer. xvi. 20.

[s]ἐμὴν [s]ἔξοδον τὴν τούτων [a]μνήμην ποιεῖσθαι. 16 οὐ γὰρ [b]σεσοφισμένοις [c]μύθοις [d]ἐξακολουθήσαντες [e]ἐγνω-

μνειαν P 13 Œc.

nexion with the foregoing) **I will endeavour that ye may on every occasion have it in your power** (reff.) **after my decease** (it is at least remarkable that, with the recollection of the scene on the mount of transfiguration floating in his mind, the Apostle should use so close together the words which were there also associated, viz. σκήνωμα and ἔξοδος: see Luke ix. 28 ff. The coincidence should not be forgotten in treating of the question of the genuineness of the Epistle) **to exercise the memory of these things** (μνήμην ποιεῖσθαι is almost always used for to *make mention of*: so Herodot. vi. 19, 55, vit. Hom. 14, and other examples in Wetst.: but such evidently is not its sense here. In Thucyd. (ref.) the sense is ambiguous, but from οὕτως ἔφασαν following, it would appear that to *quote* or *make mention* is also the sense there, though Palm and Rost give it as here. An interpretation has been given to this latter clause which the very position of the Greek words, μετὰ τὴν ἐμὴν ἔξοδον, after ἔχειν ὑμᾶς, ought sufficiently to have guarded against: viz. that St, Peter says σπουδάσω καὶ μετὰ τὴν ἐμὴν ἔξοδον, meaning, as Œc. and Thl. mentioning this view, ὅτι καὶ μετὰ θάνατον οἱ ἅγιοι μέμνηνται τῶν τῇδε, καὶ πρεσβεύουσιν ὑπὲρ τῶν ζώντων (but not with approval, merely stating that τοῦτό τινες ἐν ὑπερβάτῳ ἀκούοντες (per hyperbaton intelligentes) βούλονται παριστᾶν ἀπὸ τούτου ὅτι κ.τ.λ.), Many of the R.-Catholic interpreters take this view; so Corn. a-Lap., ἔχειν, "habere scilicet in mente et memoria mea (?) ut crebro vestri sim memor apud Deum, eumque pro vobis orem, ut horum monitorum meorum memoriam vobis refricet. Ita Œcumenius (compare above. The more candid Estius confesses, "Œc. etiam hujus meminit interpretationis, sed alteram præfert ut simpliciorem"), &c." and he concludes: "Hinc patet S. Petrum et Sanctos vita functos curare res mortalium, ideoque esse invocandos." And so Justipigni, but not so confidently: Feuardentius, doubtingly at first, but "vires acquirens eundo," and ending with a vehement invective against the heretics who hold the interpretation which he himself had previously given. Estius, on the other hand, impugns this view, supporting the ordinary one, and ending "Jam quid attinet, statuere velle doctrinam certissimam argumento incerto, cum alia certissima nequaquam desint?" It is most instructive, especially in our days, to take up any of the texts, **by which the abuses of Rome are supposed** to be sanctioned, and to trace their interpretations through the R.-Cath. Commentators themselves. It will be most frequently found, as here, that the confident allegation of them has arisen at first out of some merely conjectural sense, impugned by the very authorities which they quote for it, or supported, as in this case (compare the citations in Corn. a-Lap. and Estius), by spurious writings attributed to the Fathers. 16–18.] *Corroboration of the certainty of the facts announced by apostolic eye-witness.*

16.] **For** (reason for the zeal which he had just predicated of himself) **not in pursuance of** (ἐξακολ., see reff. The preposition must not perhaps be pressed: certainly not as Bengel, "τὸ ἐξ errorem notat, cap. ii. 2, 15." If it is to be rendered, its sense may be much as in our expression, "following out," i. e. "in pursuance of," as given above) **cunningly-devised fables** (add to reff., Aristoph. Nub. 543, ἀεὶ καινὰς ἰδέας σοφίζομαι. They are, as Pott (in Huther), "fabulæ ad decipiendos hominum animos artificiose excogitatæ atque exornatæ." The Commentators quote from the proœmium of Josephus, οἱ μὲν γὰρ ἄλλοι νομοθέται τοῖς μύθοις ἐξακολουθήσαντες κ.τ.λ. Such cunningly-devised fables would be the mythologies of the heathen, the cabalistic stories of the Jews; and these may be alluded to, and perhaps also the fables of the Gnostics, which could, it is true, only be in their infancy, but still might be pointed at by St. Peter, as by St. Paul in reff.: see Prolegomena, Vol. III. ch. vii. § i. 34) **did we make known to you** (the Writer of this Epistle, says De Wette, wishes to appear to stand in closer relation to his readers, than the writer of 1 Peter: cf. 1 Pet. i. 12. But why so? May not the same Apostle in one place mean the actual preachers who delivered the Gospel to them, in the other, the Apostles, who were its first witnesses? For observe, that first Epistle is addressed to certain definite churches; this, to all Christians generally. Or again, why should it be regarded as absolutely impossible that

ῥίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ δύναμιν [f] καὶ [f] παρουσίαν, ἀλλ' [g] ἐπόπται γενηθέντες τῆς ἐκείνου [h] μεγαλειότητος. 17 [i] λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς [k] ἐνεχθείσης αὐτῷ [l] τοιᾶσδε ὑπὸ τῆς [m] μεγαλοπρεποῦς [n] δόξης ° Ὁ υἱός μου ὁ ° ἀγαπητός μου οὗτός

f James v. 7, 8 reff. Pet., ch. iii. 4, 12 only. here only †. (2 Macc. iii. 30. vii. 35. 3 Macc. ii. 21.)
g Luke ix. 43. Acts xix. 27 only. Jer. xl. (xxxiii.)
h Dan. vii. 27 LXX. Esdr. i. 5 only.
i Winer, § 45. 6. b.
k = 1 Pet. i. 13. ver. 21.
l partic. constr., 2 Cor. v. 6. vii. 5 al. Lev. iv. 5. only. Deut. xxxiii. 26. (-στεια, Ps. xx. 5.)
m here only.
n = (see note) δυνάμεως, Matt. xxvi. 64 ||.
o Matt. (iii. 17 ‖) xvii. 5. Gen. xxii. 2.

16. om χριστου P. aft δυν. ins τε P 13.]
17. ins του bef θεου CN a c 69. ανεχθεισης C³. τοιασδε bef αυτω C¹ 13 Thl [om αυτω P]. rec ουτος εστιν bef ο υι. μ. ο αγαπ., omg 2nd μου (*as elsewhere*), with ACKLN rel [vss: P has ουτος εστιν in both places]: txt B.

the publication of some one or more of the existing Gospels may have taken place, and may be alluded to in these words ?) **the power** (viz., that conferred on Him by the Father at His glorification, of which the following scene testified, and the actuality of which He himself asserted, when He said, Matt. xxviii. 18, *ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς*: in the strength of which He will come to judge the world) **and coming** (i. e., as ever, second and glorious coming: not, as Erasm. and many others, His first coming. Nor must the two words be made by hendiadys into "præsentissima majestas," as Bengel) **of our Lord Jesus Christ, but (in virtue of) having been admitted** (the part., as so often, renders the reason,—the enabling cause of the act. The *γενηθέντες may here* be pressed to its passive sense, 'having been admitted as:' seeing that *γενόμενοι* would have been the more natural word, were no such meaning intended) **eye-witnesses** (*ἐπόπτης* is a technical word, used of those who were admitted to the highest degree of initiation in the Eleusinian mysteries: and, considering the occasion to which allusion is made, there seems no reason for letting go altogether this reference here: "admitted as initiated spectators." Still, in English, we have no other way of expressing this than as above. Any attempt to introduce the allusion would overcharge the language. The word "admitted" gives a faint hint of it) **of His majesty** (viz. on the occasion to be mentioned. The words must not be generalized, to reach to all occasions of such witnessing: but it is obvious that neither must the Transfiguration be regarded as standing altogether alone in such an assertion. It is indeed here that incident which marked, to the Apostle's mind, most certainly the reality of Christ's future glory: but it was not the only occasion when he had seen the exhibition of divine power by Him as a foretaste of His power at his return to judgment: cf. John v. 25—28, with John xi. 40—44).

17.] For (justification of the above assertion that we were admitted witnesses of His majesty) **having received** (the construction is an interrupted one, and seems rightly explained by Winer, as in reff.: "the construction is broken off by the parenthetical clause *φωνῆς . . . . εὐδόκησα*, and the Apostle continues, ver. 18, *καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν*, instead, as he would have said, *ἡμᾶς εἶχε ταύτην τὴν φωνὴν ἀκούσαντας* (*-οντας* ?), or the like." So that the participle does not want supplying by *ἦν* or *ἐτύγχανε*, nor is it put for the finite verb) **from God the Father** (not *τοῦ πατρός*, or *τοῦ π. αὐτοῦ*, because *θεὸς πατήρ* was a term well known: cf. the same in Gal. i. 3; Eph. vi. 23; Phil. ii. 11; 1 Thess. i. 1; 2 Tim. i. 2; Tit. i. 4; 1 Pet. i. 2; 2 John 3; Jude 1) **honour and glory** (honour, in the voice which spoke to him: glory, in the light which shone from Him), **when a voice was borne to Him** (the occurrence of a similar expression in ref. 1 Pet. is to be noticed. The dative is purely local) **of such a kind** (viz. as is stated in what follows: "purporting as follows") **by** (uttered by: the *ὑπό* of agency after a passive verb. As Winer remarks, § 47, all other renderings are arbitrary) **the sublime glory** (the words seem to be a periphrasis of God Himself. In ref. Deut., God is called *ὁ μεγαλοπρεπὴς τοῦ στερεώματος*. So Gerh., De Wette, Huther. Others understand them of the bright cloud which overshadowed the company: others of the heaven: but *ὑπό*, in its only admissible meaning (see above), will not suit either interpretation), **This is my beloved Son, in whom I am well pleased** (the words are as in Matt. xvii. 5, where however we have *ἐν ᾧ* for *εἰς ὃν*, and *αὐτοῦ ἀκούετε* is added. In Mark and Luke the words *εἰς ὃν κ.τ.λ.* are wanting [and in the critical text of St. Luke it is *ὁ υἱός μου ὁ ἐκλελεγμένος*]. It is worth notice, that the words are in

ABCK Ε Pא a b c d f g h j k l m o 13

p here (Matt. xii. 18 v. r.) only. (Heb. x. 6, 8, 38 al.)
q Ps. ii. 6.
r Matt. iv. 5. Rev. xi. 2. xxi. 2, 10. Exod. iii. 5.
s Heb. ii. 2 reff. comp., here only. μὴ προσέχοντες, Jos. Antt. xi. 6. 12.
t Rom. xvi. 26 only τ. v = Heb. ii. 1 reff.
u James ii. 3 reff. οἷς ποιήσετε καλῶς

ἐστιν, [p] εἰς ὃν ἐγὼ [p] εὐδόκησα. 18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ [k] ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ [q r] ἁγίῳ [q] ὄρει. 19 καὶ ἔχομεν [s] βεβαιότερον τὸν [t] προφητικὸν λόγον, ᾧ [u] καλῶς [u] ποιεῖτε [v] προσέχοντες

ηυδοκησα A m 13. 40 Thl.

18. [ταυτης της φωνης . . ενεχθησις(sic) 13. Steph ημεις (misprint).] for εξ, εκ του ℵ. for συν, ουν ℵ[1]. rec τω ορει τω αγιω, with AC[3]KL[P]ℵ rel vulg Œc Aug: txt BC[1] 13 [arm] Thl Promiss.

an independent form here. εἰς ὃν is a pregnant construction,—"on whom my pleasure has lighted and abides." εὐδόκησα, aor., but only to be given in Eng. by the present. If an account is to be given of the aoristic sense, it must be "my pleasure rested from eternity").

18.] Substantiation of the personal testimony above adduced by reference to the fact. **And this voice we** (Apostles: Peter, James, and John) **heard borne from heaven** (not, as E. V. ungrammatically, "*this voice which came from heaven*" (*τὴν ἐξ οὐρ. ἐν.*): we heard it borne, witnessed its coming, from heaven), **being with Him in the holy mount** (De Wette is partly right, when he says that this epithet "holy" shews a later view of the fact than that given us in the evangelistic narrative: but not right when he designates that later view wunderglaubig*ere*. The epithet would naturally arise when the gospel history was known, as marking a place where a manifestation of this divine presence and glory had taken place. The place whereon Moses stood is said, ref. Exod., to be *holy ground*. So that really all we can infer from it is, that the history was assumed to be already well known: which is one entirely consistent with the probable date of the Epistle: see Prolegg. It is hardly necessary to refute Grotius's idea, that Mount Sion is meant, and that the voice referred to is that related in John xii. 28).

19—21.] *The same*—i. e. the certainty of the coming of Christ, before spoken of,—*is further confirmed by reference to* O. T. *prophecy*. 19.] **And we have more sure the prophetic word** (first, for the construction: **βεβαιότερον** is predicative after **ἔχομεν**: '*we have more sure*:' either in the sense of, a. we *hold faster*, making *βεβαιότερον* quasi-adverbial: or, b. we *possess, more secure*. . . . . Of these, the latter (see below) is the only one which suits the interpretation of the comparative which we prefer. And thus a double explanation is possible: 1. that the comparative alludes to what has gone before as its *reason*, as if it had been said **διὰ ἔχομεν βεβαιότερον**, or **καὶ τοῦν ἔχ. . . .** or **καὶ ἐκ τούτου ἔχ.**: i. e. 'on account of this voice from heaven which we heard, we have firmer hold of, or esteem (possess) more sure, the prophetic word, as now having in our own ears begun its fulfilment.' So Œc., *ἐπεὶ δὲ διὰ τῶν πραγμάτων ἔγνωμεν διὰ τῆς πείρας τὰ ὑπὸ τῶν προφητῶν προκατηγγελμένα, βεβαιότεραν κρίνομέν φησι διὰ τούτων τὴν προφητείαν αὐτῶν*: the scholia, Grot., Bengel ("firmior fit sermo propheticus ex implemento"), al., and hesitatingly, De Wette. The great objection to such a view is, the omission of any such connecting particles as those above supplied. It is true the Apostle may have omitted them: but even supposing that, it is further against the view, that if such be the force of the comparative, the thought is not at all followed up in the ensuing verses. We come then to the other possible force of the comparative: 2. that it is used as comparing the prophetic word with something which has been mentioned before, as being firmer, more secure than that other. And if so, what is that other? The most obvious answer is, the voice from heaven: and this is at first sight confirmed by the consideration that one *word* would thus be compared with another, the *φωνή* with the *λόγος*. But then comes in the great difficulty, How could the Apostle designate the written word of God, inspired into and transmitted through men, as something firmer, more secure, than the uttered voice of God Himself? And our reply must be, that only in one sense of *βεβαιότερος* can this be so, viz. as being of wider and larger reference, embracing not only a single testimony to Christ as that divine voice did, but *τὰ εἰς χριστὸν παθήματα, κ. τὰς μετὰ ταῦτα δόξας*: as presenting a broader basis for the Christian's trust, and not only one fact, however important. This is a modification of Huther's view, which takes the comparison to be, that the testimony of the Transfiguration presented only the glory of Christ in the days of His flesh, whereas the prophetic word substantiates His future glory also. But this is in-

ὡς [wx] λύχνῳ [wy] φαίνοντι ἐν [z] αὐχμηρῷ τόπῳ, ἕως οὗ [a] ἡμέρα [b] διαυγάσῃ καὶ [c] φωσφόρος [d] ἀνατείλῃ ἐν ταῖς καρδίαις

w John v. 35. x John, as above. Matt. v. 15. vi. 22. Mark iv.

21. Luke viii. 16 al5. Rev. xviii. 23 al2. only. Ps. cxviii. 105.
8. Rev. i. 16. viii. 12. xxi. 23 only. Gen. i. 17.
y = John i. 5. v. 35. 1 John ii.
z here only †. Xen. Mem. ii. 1. 31.
a = Rom. xiii. 13. 1 Thess. v. 5, 8. Rev. xxi. 21. see 1 Kings xiv. 36.) 16 ‖ Mk. Mark xvi. 2. Heb. vii. 14. James i. 11 al. Gen. xix. 25.
b here only †. Polyb. iii. 104. 8, ἅμα τῷ διαυγάζειν. (-γής, c here only (see note) †.
d intr., Matt. iv.

19. αχμηρω A 26. 33. ins η bef ημερα [P]ℵ m [13].

sufficient, or rather is not strictly correct: for the Apostle clearly does regard the voice at the Transfiguration as a pledge of Christ's future glory. Either of these is better than Calvin's view:—"non difficilis est hujusmodi solutio, quia hic respectum habet gentis suæ Apostolus: . . . . quum apud Judæos indubium esset, a Domino profectum quicquid Prophetæ docuerant, non mirum est si dicat Petrus, firmiorem esse eorum sermonem: jam vetustas quoque ipsa semper aliquid reverentiæ secum trahit." Bede's view is worth quoting: "si enim quispiam (inquit) nostro testimonio discredendum putaverit, quod in secreto gloriam Redemptoris nostri conspeximus divinam, quod vocem Patris ad eum factam audierimus, certe sermoni prophetico nemo contradicere, nullus de hoc ambigere audebit, quem divinis Scripturis jam olim insertum omnes verum esse testantur." And so nearly, Estius. But in this case we should have expected ἔχομεν δὲ καὶ . . . . . A modification of this view is found in Augustine, in Joh. Tract. xxxv. 8, vol. iii. pt. ii., "quia *nos* non ibi fuimus, et istam vocem de cœlo tunc non audivimus, ait ad nos ipse Petrus, Et habemus certiorem propheticum sermonem. Non audistis vocem de cœlo delatam, sed certiorem habetis propheticum sermonem" (see the same more fully expanded in his Serm. de Scripturis xliii. (xxvii.) 3, 4 (5), vol. v. p. 256). But then we should have expected ἔχετε. Of course, all attempts to shelve the comparative by making it into a positive (Wir haben ein feſtes prophetiſches Wort, Luth.), or a superlative ("habemus firmissimum sermonem propheticum," Beza), are out of the question. τὸν λόγον προφητικόν cannot be as Sherlock, Griesb., N. T. prophecies,—nor as Benson, al., O. and N. T. prophecies combined, on account of the subsequent expression in ch. ii. 1, which confines it to O. T. times), **to which ye do well in paying attention** (cf. Joseph. in reff. προσέχοντες, sc. τὸν νοῦν, gives the idea of adherence, not merely of notice: compare Heb. ii. 1), **as to a candle** (the figure is taken from the lighting of a candle at night, and the imagery is as in Rom. xiii. 12, ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν) **shining in a dark place** (αὐχμηρὸς (αὖος), lit. *dry, arid*: hence neglected, dirty, dark: "Aristoteles de coloribus opponit τὸ στίλβον κ. λαμπρὸν τῷ αὐχμηρῷ καὶ ἀλαμπεῖ." Wetst. (which seems to answer Kypke, who questions if the sense "dark" can be proved except from Suidas and the grammarians). Suidas gives αὐχμηρόν, στυγνόν, ἢ σκοτεινόν: and so Hesych., ξηρόν, σκοτῶδες) **until day shall dawn** (aor. in the sense of 'futurus exactus:' the fact involved in the διαυγάσαι coming in upon and putting an end to the state indicated by the pres. participles above. The ἕως οὗ belongs more naturally to προσέχοντες than to φαίνοντι, because that which follows ἕως οὗ relates to the readers, not to the word of prophecy. For διαυγάζειν in the sense of dawning, see ref. Polyb. Plut. moral., p. 893 B, uses it of lightning, τῇ πληγῇ καὶ τῷ σχισμῷ διαυγάζει) **and the morning-star shall rise in your hearts** (it is said by the Commentators quoting from one another, that φωσφόρος is taken by Hesych. for the sun. But he merely says, φωσφόρος, φωτοδότης, λαμπρὸς ἀστήρ. And as there is no precedent, so also is there no occasion, for thus understanding it here. The dawn of the day is accompanied by the rising of the morning-star. It is not quite clear, *what time* is here pointed out by the ἕως οὗ. Gerhard says, "Petrus h. l. docet, scripta prophetica lucem quandam tenuem tempore V. T. exhibuisse, donec per verbum evangelii et operationem Spiritus sancti uberior, clarior et perfectior lux divinæ notitiæ in N. T. fuerit secuta." But it is entirely against this view, that the pres. ᾧ καλῶς ποιεῖτε προσέχοντες makes it necessary, as indeed does the whole context, that the time spoken of, which the ἕως οὗ is to put an end to, should be *present*. De Wette modifies this last view by saying, that this O. T. darkness of the pre-Christian time still endures for those who have not yet embraced the Christian faith. But this would make the readers, who are said, ver. 12, to be ἐστηριγμένοι ἐν τῇ παρούσῃ ἀληθείᾳ, to be still unconverted to Christianity. Bede, Calvin, al., understand it of the glorious day which is to come when the Lord shall be manifested. So Bede: "ad lucernam nocturnam pertinet quod 'filii Dei sumus et nondum apparuit quid erimus.' Et in comparatione quidem impiorum, dies sumus, Paulo di-

ABCKL P^{vid} a b c d f g h j k l m o 13

ᵉ so Heb. x. 36. James i. 3. ch. iii. 3. ᶠ = Matt. xiii. 14. epp., here only Rev. i. 3 (cf. 6) al⁹. ἀποφθέγγεται, Philo, Quis rer. div. haer. 53, vol. i. p. 510. ᵍ = 1 Tim. v. 16. ch. iii. 16 al. ʰ προφήτης ἴδιον οὐδὲν i here only †. Gen. xl. 8 Aq.

ὑμῶν, 20 τοῦτο πρῶτον ᵉγινώσκοντες, ὅτι πᾶσα ᶠπρο-
φητεία ᵍγραφῆς ʰἰδίας ⁱἐπιλύσεως οὐ γίνεται. 21 οὐ

cente, Fuistis aliquando tenebræ, nunc autem lux in Domino. Sed si comparemur illi vitæ in qua futuri sumus, adhuc nox sumus, et lucerna indigemus." So Calvin, "Ego hanc caliginem ad totum vitæ stadium extendo, ac diem tunc nobis illucere interpretor, quum facie ad faciem videbimus quod nunc cernimus per speculum et ænigmate:" so Dietlein, al. Others, as Grot., al., De Wette, Huther, think that some state *in the readers themselves* is pointed at, which is to supervene upon their present less perfect state: Grot. interpreting it of their attainment of the gift of prophecy: De Wette of their arriving at full conviction of the certainty of the coming of Christ: Huther, much the same, adding, "The writer distinguishes between two degrees of the Christian life: in the first, faith rests upon outward evidences, in the second, on inward revelations of the Spirit: in the first, each detail is believed separately as such: in the second, each is recognized as a necessary part of the whole. And hence the being in the former is naturally called a walking ἐν τόπῳ αὐχμηρῷ, in the light of a λύχνος, while the being in the latter is a walking in the light of the morning." And this latter I believe to be nearly the true account. That which refers the words to the time of the Lord's coming is objectionable, because thus, 1. the time of the Christian's walk here, in which he is said to be light in the Lord, would, not comparatively (as Bede above), but absolutely, be described as a walking in darkness by the slender light of O. T. prophecy: 2. the morning-star arising *in men's hearts* is not a description which can apply to the Lord's coming. So that, whatever apparent analogy there may be with the comparison used in Rom. xiii. 11 ff., the matters treated of seem to be different. At the same time it may well be, that the Apostle should have mingled both ideas together as he wrote the words; seeing that even in our hearts the fulness of the spiritual day will not have arisen, until that time when we see face to face, and know even as God knew us);

20.] *Caution as to the interpretation of O. T. prophecy:* to be borne in mind, while taking heed to it. **This first knowing** (τοῦτο, viz. what follows, introduced by ὅτι. πρῶτον, not as Bengel, "prius quam ego dico," but first and as most important in applying yourselves to prophetic interpretation. γινώσκοντες, as in reff., *being aware of*, and bearing in mind: = εἰδότες, 1 Pet. i. 18), **that no prophecy of Scripture** (γραφή most probably here imports the O. T. only, from the ποτε, and indeed the aorists in the next verse.

πᾶσα . . . οὐ, in the Hebr. manner for οὐδεμία: see Rom. iii. 20; 1 Cor. i. 29 al.) **comes of private interpretation** (how are these words to be understood? Two references seem to be possible: 1. *to us*, who try to understand written prophecies: 2. *to the prophets themselves*, as they spoke them. And of these the former, maintained by Bede, Erasm., Aret., Gerhard, Pott, Steiger, al., seems precluded by the context, the next verse assigning as a reason for the position in this, that the prophets spoke not of themselves, but as they were moved by the Holy Ghost. And though this might have been alleged as a reason why private interpretation cannot solve those prophecies, yet in that case we should expect not οὐ γάρ, which simply assigns the direct reason, but οὐδὲ γάρ, which assigns an analogical or remote reason. So that we seem driven to the conclusion that the saying regards, not our interpretation of prophecy, but its *resolution*, or *interpretation*, *by the prophets themselves*. And so Œc.: τουτέστιν ὅτι λαμβάνουσι μὲν ἀπὸ θεοῦ οἱ προφῆται τὴν προφητείαν, ἀλλ' οὐχ ὡς ἐκεῖνοι βούλονται, ἀλλ' ὡς τὸ κινοῦν αὐτοὺς ἐνεργεῖ πνεῦμα. καὶ ᾔδεσαν μὲν καὶ συνίεσαν τὸν καταπεμπόμενον αὐτοῖς προφητικὸν λόγον, οὐ μέντοι καὶ τὴν ἐπίλυσιν αὐτοῦ ἐποιοῦντο: and below, ... καίτοι εἰδότες οὐ χρείαν εἶχον ἑρμηνεύειν τὰ ὑπ' αὐτῶν, ἀλλ' ἑτέροις διηκόνουν ταῦτα, ἡμῖν γάρ. Similarly Thl.: and De Wette, adding, that this is said to excuse the difficulty of the interpretation of prophecy, and to remove occasion of unbelief and scoffing (ch. iii. 3). But as Huther well remarks, this last purpose is not only not indicated in the context, but is quite out of the question; the Apostle referring to prophecy not as difficult of interpretation, but as a candle shining in a dark place, nay, as being even more firm and secure than external proofs of the same truths. I believe Huther's view to be the true one: which arises from this consideration, that ἐπίλυσις is not the subsequent interpretation of a prophecy already given, but the intelligent apprehension of the meaning of the prophecy, out of which (but not ἰδίας on the part of those

γὰρ [k] θελήματι ἀνθρώπου [l] ἠνέχθη [f] προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου [m] φερόμενοι [n] ἐλάλησαν [o] ἀπὸ θεοῦ ἄνθρωποι.

k of man, Luke xxiii. 25. John i. 13. 1 Cor. vii. 37. xvi. 12. Eph. ii. 3. 3 Kings v. 8. dat.

II. [l] Ἐγένοντο δὲ καὶ [p] ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται [q] ψευδοδιδάσκαλοι, [r] οἵτινες [s] παρ-

l = ver. 17. see 2 John 10.

m see Acts xxvii. 15,

17. Job xvii. 1. φερόμενος τ. θυμοῖς, Jos. B. J. vi. 5. 2. 24. xxviii. 25. Jer. i. 7. vi. 26. Acts xiii. 6. 1 John iv. 1. Rev. xvi. 13 all. r = Heb. viii. 5 reff. ἐντὸς τῶν τειχέων, Diod. Sic. xii. 41. (-αστος, Gal. ii. 4.)

n = Luke xxiv. 25. Acts iii. 21, o John v. 30. vii. 17, 18. p Matt. vii. 15. xxiv. 11, 24 ‖ Mk. Luke Zech xiii. 2. a here only. Polyb. iv. 20. 5 & freq. q here only τ. οἱ προδόται τούτους παρεισαγαγόντες

21. rec ποτε bef προφητεια, with ALℵ rel vulg [syr-pk arm] Œc Promiss Cassiod$_1$: txt BCK[P] a c m 13. 36 syr copt Did$_1$ Thl. (αλλα, so Bℵ g j.) rec (for απο) οι αγιοι, with vulg syr-pk Œc Fulg$_3$; αγιοι KLℵ rel; αγιοι του A: απο[. . .]αγιοι C 27-9 æth Did$_1$: txt B[P] a 66^2-8-9. 137 syr (copt) [arm].

CHAP. II. 1. om εν τω λαω ℵ^3 [arm Cyr$_1$].

by whom it is sent) the prophecy itself springs. And this is much confirmed by γίνεται, which with a gen. as here, is not = ἐστιν, but rather seems to denote *origin*. So that the sense will be, that prophecy *springs not out of human interpretation*, i. e. is not a prognostication made by a man knowing what he means when he utters it: but &c. Thus, and thus alone, the whole context coheres. And this appears to be Bengel's view, though he does not express himself very clearly: "ut callide concinnatis fabulis opponitur spectatio apostolica: sic propriæ interpretationi opponitur φορά, vectura prophetica. Itaque ἐπίλυσις dicitur interpretatio qua ipsi prophetæ res antea plane clausas aperuere mortalibus. Prophetia nec primo humana est, nec a se ipsa unquam ita desciscit ut incipiat esse verbum propriæ, i. e. humanæ ἐπιλύσεως, sed plane divinæ patefactionis est, et in rebus exituque talis cognoscitur, imo etiam firmior fit"). 21.] *Reason of the above position.* For prophecy was never (at any time: ποτέ belongs to the negative, and though pointing, as do likewise the aorr., to a state of things passed away, and therefore not to be referred to N. T. prophecies, (see on ch. ii. 1,) must not be rendered as E. V. (after Beza, as usual) "*in old time*") sent ('*allata*,' vulg.: cf. above, vv. 17, 18) after the will (dat. of the cause; or rule, by or according to which: as in τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; 1 Cor. ix. 7: cf. 1 Cor. xi. 5; Heb. xii. 18) of man: but men spoke from God (spoke as with the voice of, as emissaries from, God: the ἀπο of ἀποστέλλω and ἀπόστολος. Besides critical considerations, probability seems against the reading ἅγιοι, in that, on account of the repetition, ἁγίου . . . . ἅγιοι, the stress, in the latter part of the sentence, would be laid on the fact of ἁγιότης, which does not form any logical contrast to ἰδίας ἐπιλύσεως, instead of on the fact of the φορά and the λαλιά coming from God, which *does*), [being] borne (borne along, carried onward, as a ship by the wind, reff. Acts. "Impulsos fuisse dicit, non quod mente alienati fuerint (qualem in suis prophetis ἐνθουσιασμόν fingunt Gentiles) sed qui nihil a se ipsis ausi fuerint, tantum obedienter sequuti sint Spiritum ducem." Calv. See besides reff., Jos. Antt. iv. 6. 5, οὐκ ὢν ἐν ἑαυτῷ, τῷ δὲ θείῳ πνεύματι κεκινημένος: Macrob. i. 23, speaking of the processions carrying the image of the Sun at Heliopolis,—"ferunturque divino spiritu, non suo arbitrio, sed quo deus propellit vehentes") by the Holy Spirit.

CHAP. II. 1—22.] DESCRIPTION OF ERRONEOUS TEACHERS WHO SHOULD ARISE: THEIR UNGODLY PRACTICES, AND CERTAIN DESTRUCTION. On the close parallelism with Jude 4—19, see in Prolegg. The fact will necessitate continual reference to that Epistle. 1.] *Transition to the new subject.* But (contrast to last verse) there were false prophets also (as well as the true prophets, just spoken of) among the people (of Israel. These words, more than any that have preceded, define the prophecies spoken of before as O. T. prophecies), as there shall be among you also (καί with ἐν ὑμῖν. On ἔσονται, Bengel says "et jam esse cœperunt tunc." It was so, see vv. 9 ff.: still the future in ἔσονται is simple, and this first declaration a pure prophecy) false teachers (teachers of falsehood: cf. ψευδόλογος. In the case of ψευδοπροφῆται, the ψευδο- is ambiguous, whether subjective, pretenders to be prophets when they were not, or objective, prophesiers of false things: cf. for the latter Jer. xiv. 14, LXX, ψευδῆ οἱ προφῆται προφητεύουσιν . . .; ib. 15; xxiii. 25, al. fr.), the which (οἵτινες, of a class: not simply identifying the individuals) shall introduce (shall bring in by the side of that teaching which ye have received. There is a hint of secrecy and

t = (see note) here only. Acts v. 17 al⁵. 1 Cor. xi. 19. Gal. v. 20 only. 1 Macc. viii. 20.
u Matt. vii. 13. 2 Thess. ii. 3 al. Isa. lvii. 4. gen., ver. 10.
v = 1 Cor. vi. 20. vii. 23. Rev. v. 9. xv. 3, 4. 4. Rev. vi. 10. (1 Pet. ii. 18 reff.) Job v. 8. 22, 23. Jude 4 al.‡ (Gen. xviii. 15.)
a ch. i. 16 reff.
b Mark vii. 22 al.†
c Acts ix. 2. xix. 9, 23 al. see Rom. iii. 16. vv. 15, 21. ix. 5. Eph. iv. 19 al. Jer. xxii. 37.
w of Christ, here only. see Luke ii. 29. Acts iv. 24. Jude
x = Matt. x. 33. Acts iii. 13. 1 Tim. v. 8. 1 John ii.
y Acts v. 28. ver. 5 only. Gen. vi. 17. Wisd. xiv. 26 only. plur., Rom. xiii. 13. 1 Pet. iv. 3. ver. 18.
z ch. i. 14.
d = James ii. 7 reff.
e Mark vii. 22. 2 Cor.
f here only†.

εισάξουσιν t αἱρέσεις u ἀπωλείας, καὶ τὸν v ἀγοράσαντα αὐτοὺς w δεσπότην x ἀρνούμενοι, y ἐπάγοντες ἑαυτοῖς z τα-
χινὴν u ἀπώλειαν, 2 καὶ πολλοὶ a ἐξακολουθήσουσιν αὐτῶν
ταῖς b ἀσελγείαις, δι' οὓς ἡ c ὁδὸς τῆς ἀληθείας d βλασ-
φημηθήσεται· 3 καὶ ἐν e πλεονεξίᾳ f πλαστοῖς λόγοις

γράμματα πλαστὰ προσφέρειν, Plut. Thes. 20.

for εαυτ., αυτοις B¹ [m].
2. rec (for ασελγειαις) απωλειαις, with [copt] Œc-ed : txt ABCKL[P]ℵ rel vss [Thl].
for οδος, δοξα Aℵ³ 9 sah [æth].

unobservedness, but not so strong as in E. V. "*shall privily bring in.*" It is stronger in the παρεισέδυσαν of Jude 4) **heresies** (αἱρέσεις here rather in the sense in which we now understand the word, new and self-chosen doctrines, alien from the truth: not sects (vulg.), which may be founded, but can hardly be said to be introduced) **of destruction** (whose end is destruction, Phil. iii. 19. The expression is not to be resolved as E. V. (after Beza, as usual) by an adjective, "*damnable heresies,*" as it thereby loses its meaning, merely conveying the writer's own [judgment of] condemnation), **and denying** (a remarkable word from St. Peter) **the master** (compare τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν χριστὸν ἀρνούμενοι, Jude 4) **who bought them** (reff. No assertion of universal redemption can be plainer than this. "Ex hoc loco bene colligitur," says Estius, endeavouring to escape the inference, "Christum redemisse quosdam reprobos, nimirum illos, qui redemptionis ejus secundum aliquos effectus facti sunt participes: cujusmodi erant hi, de quibus Petrus loquitur: utpote per fidem in baptismo regenerati, et peccatorum veniam consecuti, licet postea in veterem peccati servitutem lapsi. . . . Sed ne hinc colligas, ad omnes omnino homines effectum redemptionis extendi." Calvin passes it without a word. It may be noted that by the use of this particular predication for Christ here, those heresies seem especially to be aimed at, which denied or explained away the virtue of the propitiatory sacrifice of our Lord, by which He has bought us to Himself), **bringing upon themselves** (the construction is not very plain. Of the two participial clauses, . . . ἀρνούμενοι, and ἐπάγοντες . . ., one must be taken as equivalent to a finite verb, corresponding to παρεισάξουσιν above: unless indeed we understand καί to mean "even," and make both participial clauses follow παρεισάξουσιν . . . as epexegetical of it. This, however, would leave the ἐπάγοντες awkwardly pendent, and requiring "*and*" to fill it up, as in E. V. As regards then the alternative before proposed, Huther thinks it most natural to regard ἐπάγοντες as a finite verb: "who, by denying &c., bring on themselves &c.:"—Winer, § 45. 6. *a*, prefers making both depend on παρεισάξουσιν, regarding them however not as co-ordinate, but ἐπάγοντες as a sequel added to the sentence οἵτινες . . . . ἀρνούμενοι. I much prefer taking καί as the simple copula, and regarding ἀρνούμενοι as standing in the place of a finite verb, co-ordinate with παρεισάξουσιν followed, as a consequence, by ἐπάγοντες κ.τ.λ.) **swift** (see note on ref., not *speedy*, but as Horneius in Huther, "inopinatam et inexspectatam") **destruction** [cf. αἱρέσεις ἀπωλείας above]: **2. and many shall follow after** (see on ch. i. 16) **their licentiousnesses** (the connexion of depraved moral conduct with erroneous doctrine was in the early ages of the church almost universal: see the Pastoral Epistles passim, and below vv. 18, 19. In ‖ Jude, the two are expressed co-ordinately: τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν, κ. τὸν μόνον δεσπότην κ. κύρ. ἡμ. Ἰ. χ. ἀρνούμενοι) **on whose account** (*by reason of whom*, i. e. from the ἀσέλγειαι of those who follow after the false teachers: for to these, and not to the false teachers themselves, is the οὓς most likely referable. It is those who, seeming to be in the way of truth, yet favour and follow false teachers, that cause most scandal to the way of truth itself) **the way of truth** (reff. and Ep. Barnab. 5, p. 734, "homo habens viam veritatis") **shall be evil spoken of** ("ab iis qui foris sunt, discrimen ignorantibus verorum et falsorum Christianorum." Bengel): **3.] and in** (i. e. living in, girt about with, as their element, not as E. V. "*through*") **covetousness with feigned speeches** (Wetstein quotes Artemid. i. 53, πλάσσειν δοκεῖ . . . ἀγαθὸν ῥήτορσι . . . καὶ πᾶσι τοῖς ἀπατεῶσι, διὰ τὸ τὰ μὴ ὄντα ὡς ὄντα δεικνύειν τὰς

ὑμᾶς [g] ἐμπορεύσονται, οἷς τὸ [h] κρῖμα [i] ἔκπαλαι οὐκ [k] ἀργεῖ, καὶ ἡ [l] ἀπώλεια αὐτῶν οὐ [m] νυστάζει. 4 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων οὐκ [n] ἐφείσατο, ἀλλὰ [o] σειροῖς [p] ζόφου [q] ταρταρώσας [r] παρέδωκεν [s] εἰς [t] κρίσιν [s] τηρου-

[g] = here (James iv. 13) only. ἐμπορεύεσθαι τ. ὥραν τ. σώματος, Jos. Antt. iv. 6. 8.

n -μαρτησ-... ABCKL P ℵ a b c d f g h j k l m n o 13

h = 1 Cor. xi. 29. (Gal. v. 10, w. gen.) 1 Tim. v. 12. James iii. 1. 1 eh. iii. 5 only †. k here only. see Eccl. xii. 3. Esdr. ii. 30 (25). l ver. 1. m Matt. xxv. 5 only. Ps. cxviii. 28 A B2ℵ(not F. B1 def.). cxx. 3, 4. n Acts xx. 29. Rom. viii. 32. xi. 21. 1 Cor. vii. 28 al. Jer. xiii. 14. o here only †. see note. p Heb. xii. 18 reff. q here only †. r = Luke xxiii. 25 al. s John xii. 17. Acts xxv. 21. 1 Pet. i. 4. t = Matt. x. 15. 2 Thess. i. 5 al. fr.

3. [υμας bef λογοις K: aft εμπ. m.] εκπορευσονται ℵ¹. νυσταξει KL h j k l m o Thl.

4. for ει, η (but corrd) ℵ¹. rec σειραις, with KL [P(appy)] rel [vulg-ed syrr copt arm Ephr$_1$ Did$_1$] Cyr[-p] Procop$_1$ [Damasc$_1$] Thl Œc: txt ABCℵ vulg syr-pk. ζοφοις AN¹. rec τετηρημενους, with b [Ephr$_1$] Thl Œc: κολαζομενους τηρειν AN syr[-pk syr-w-ast] copt: κολαζομενους τηρεισθαι 13: txt BC¹KL[P] rel [syr-txt arm] Procop [τηρουμ. κολαζομ. τηρειν C², *cruciandos in judicium* (*in jud. cruc.* am) *reservari* vulg].

τέχνας ταύτας) **they will make gain of you** ("quæstum ex vobis facient, ad quæstum suum vobis abutentur." Gerb. See ref., and Athenag. xiii. 569, Ἀσπασία ἐνεπορεύετο πλήθη γυναικῶν: Philo in Flacc. § 16, vol. ii. p. 536, ἐνεπορεύετο τὴν λήθην τῶν δικαστῶν (Huther). Pott tries to give the word the classic meaning of *lucrari*, 'to gain over:' "sectæ suæ conciliare conantur:" and this is borne out by Prov. iii. 14, LXX, κρεῖσσον αὐτὴν ἐμπορεύεσθαι, ἢ χρυσίου κ. ἀργυρίου θησαυρούς: but the other meaning seems better here. These false teachers would care not for their sect, but for their gain), **for whom** (οἷς is the dat. incommodi: its antecedents being the subjects of the verb ἐμπορεύσονται, viz. the false teachers) **the sentence** (of God, decreeing their ἀπώλεια) **from long since** (ἔκπαλαι cannot surely, as De Wette, be joined predicatively with τὸ κρῖμα, 'the sentence from of old decreed,' cf. οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, Jude 4: in this case we should at all events expect τὸ κρῖμα τὸ ἔκπαλαι. Rather, with most Commentators, should ἔκπαλαι be taken adverbially with the following verb. The word is found, besides ref., in Arrian, Exp. Alex. i. 9, εἰς λογισμὸν τοῦ ἔκπαλαι: Jos. Antt. xvi. 8. 4, ἔκπαλαι μὲν συνεδρεύων αὐτῷ προσέκειτο: Plut. Aristid. p. 328 E, ἀνὴρ θυμοειδὴς κ. φιλοκίνδυνος, ἔκπαλαι πρὸς τὴν μάχην σπαργῶν. Phrynichus, p. 45, condemns it: ἀπόπαλαι, ἔκπαλαι· ἀμφοῖν δυσχέραινε, ἐκ παλαιοῦ γὰρ χρὴ λέγειν: where see Lobeck's note) **is not idle** (i. e. is working itself out, is living and in action), **and their destruction slumbereth not** (i. e. is awake, and ready to seize them: ἀπώλεια being personified: for the verb, see reff.). 4—11.] *Argument, enforced by three historical proofs, that God will assuredly punish these wicked persons.* The protases, εἰ γὰρ . . . . καὶ ἀρχ. κόσμ. . . . . καὶ πόλεις, have no single apodosis, properly so called, to answer to them, but the apodosis when it comes, is complicated with an additional protasis καὶ δίκαιον Λὼτ κ.τ.λ. which causes it to consist of two members, the deliverance of the righteous, and the punishment of the wicked. 4.] *First historical proof: the punishment of the apostate angels.* Cf. Jude 6. **For** (connect with the position immediately preceding, οἷς τὸ κρῖμα κ.τ.λ.) **if God spared not angels having sinned** (how, is not here specified; but Jude, ver. 6, is more particular: see note there. ἁμαρτησάντων, anarthrous, is not = τῶν ἁμ., "that sinned:" but carries a ratiocinative force, giving the reason of οὐκ ἐφείσατο: "for their sin"), **but casting them into hell** (the word is no where else found: but its meaning must be plain by analogy. Tartarus is no where else mentioned in the N. T. or LXX: there can be no doubt that it is used as equivalent to γέεννα. It seems best to take the verb absolutely, by itself, and join σειροῖς ζόφου to παρέδωκεν, as is done in E. V. So Huther after Calov., Pott, Wahl, al., against De Wette, Dietlein, al. The aor. participle is contemporary with the aor. verb παρέδωκεν, as in ἀποκριθεὶς εἶπε) **delivered** (them) **over** ("παρέδωκεν is here, as often, used with an implied idea of punishment." Huther) **to dens** (so with the reading in txt: σειρός, the same as σίρος, or σιρρός, properly *a cave where corn is stored*, so Demosth. p. 100 ult., ὀλυρῶν τῶν ἐν τοῖς Θρᾳκίοις σιροῖς, also p. 135. 5. The form σειρός is found (as a var. read. in Demosth. also) in Pollux ix. 49; Phot. p. 504. 23; Varro de re rust. i. 57. The word is used for a *wolf's den*, by Longus i. 11. The other reading, σειραῖς, has perhaps come from the δεσμοῖς ἀϊδίοις of ‖ Jude, and would seem to suit the sense better: see there)

u Matt. v. 21. Acts xv. 21. Sir. xvi. 7. xxxix. 1.
v = here (Luke i. 69. Acts vii. 8. Rev. xvii. 11. xxi. 20) only.
w. αὐτός, Thucyd. passim, & Gr. writers. see 2 Macc. v. 27.
x abs., John xvii. 12. Jude 24.
a ver. 1. b here only †. Matt. xx. 18 ‖ Mk. Ed-vat.). Zeph. iii. 11.
c Heb. iv. 11 reff.
d Heb. i. 2 reff.
e Heb. iv. 11 reff.
f = Heb. i. 2 reff.
w 1 Tim. ii. 7. 2 Tim. i. 11 only. Gen. xli. 43. Dan. iii. 4. Sir. xx. 15 only.
y Matt. xxiv. 38, 39. Luke xvii. 27. Gen. vi. 17, &c.
z Jude 4 reff.
(-φρα, Tobit viii. 2.)
c 2 Tim. ii. 14 only. Gen. xix. 29.
d w. dat., f Jude 15 only. Dan. ix. 5 LXX & Theod.-AB(not h so τ. πιστῆ Ἀβρ., Gal. iii. 9.

μένους, 5 καὶ [u] ἀρχαίου κόσμου οὐκ [n] ἐφείσατο, ἀλλὰ [v] ὄγδοον Νῶε δικαιοσύνης [w] κήρυκα [x] ἐφύλαξεν [y] κατακλυσμὸν κόσμῳ [z] ἀσεβῶν [a] ἐπάξας, 6 καὶ πόλεις Σοδόμων καὶ Γομόρρας [b] τεφρώσας [c] καταστροφῇ [d] κατέκρινεν, [e] ὑπόδειγμα μελλόντων [f] ἀσεβεῖν [g] τεθεικώς. 7 καὶ [h] δίκαιον ABCKL Pκ a b e d f g h j k l m n o 13

5. (αλλα, so ABCLℵ g j l.) for κοσμω, κοσμον ℵ¹.
6. om καταστροφη BC¹ copt [κατεστρεψεν (omg κατεκρινεν) P]. for ασεβειν, ασεβεσι B[P] a 69. 137.

of darkness (if the reading σειραῖς be retained, the expression is remarkably illustrated by Wisd. xvii. 17, ἀλύσει σκότους ἐδέθησαν: and will probably mean, as there, that darkness itself is the chain, gen. of apposition) in custody (pres.: "*being kept*." The readings are in great confusion, from the combined influence of ‖ Jude, and our ver. 9) unto (with a view to: or merely temporal, *until*: but this is not probable here, as the want of μεγάλης ἡμέρας, Jude 6, removes all definite allusion to the *time* of the judgment) judgment: 5.] *Second historical proof —the flood.* Wanting in Jude—and spared not the ancient world, but preserved (here first comes in the idea of the preservation of the righteous, which is worked out further in the next verse) Noah the eighth person (i. e. with seven others: according to the well-known formula, generally found in Greek with αὐτός: so Thucyd. ii. 79, ἐστρατήγει δὲ Ξενοφῶν ὁ Εὐριπίδου τρίτος αὐτός, and passim. But the shorter phrase is not without classic example: e. g. Plato, Legg. iii. p. 695 C, λαβὼν τὴν ἀρχὴν ἕβδομος, and other examples in Winer, § 37. 2: and in Wetstein. The numeral adj. must be taken with Νῶε, not with κήρυκα) preacher of righteousness (the obvious construction would be, "*as a preacher of righteousness*:" so Huther: but we should thus be introducing an element logically extraneous to the context, which treats not of the *purpose why* the righteous are preserved, but simply of their preservation. And in these later Epistles, all considerations based on stricter views of the usage of the article before substantives are exceedingly unsafe. The fact, that Noah was thus a preacher of (moral) righteousness to the depravity of his age, is found alluded to in Jos. Antt. i. 3. 1,—ὁ Νώεος δέ, τοῖς πραττομένοις ὑπ' αὐτῶν δυσχεραίνων καὶ τοῖς βουλεύμασιν ἀηδῶς ἔχων, ἔπειθεν ἐπὶ τὸ κρεῖττον αὐτοὺς τὴν διάνοιαν καὶ τὰς πράξεις μεταφέρειν: Bereschith Rabba xxx. 6, in Wetst. "κῆρυξ generationis diluvii, id est, Noachus:" al. in De Wette), bringing (= "*when He brought*," or, "*and brought*:" contemporary with the ἐφύλαξεν above) the flood (anarthrous, as well known; in the earlier written reff. Matt., Luke, the art. is expressed) on the world (again anarthrous) of ungodly men (Dietlein, in his commentary, attaching ver. 4 to ver. 5, and believing the crime of the angels to be that in Gen. vi. 2 (see note on Jude 6), holds that only one example is furnished by them both, as declaring God's dealings with the *old* world; vv. 7, 8 giving corresponding testimony with regard to the *new*. But his reasons, as Huther has shewn, will not hold: seeing that, 1. the sentences are strictly co-ordinate with each other, ver. 6 : ver. 5 :: ver. 5 : ver. 4, all being simply coupled by καί: 2. there is no mention of the *new* world at ver. 6, as there is none of the *old* at ver. 4: 3. the angels cannot be part of the κόσμος ἀσεβῶν. And Dietlein's idea, that if we take *three* examples, both members of the apodosis ver. 9, will not be represented in ver. 4, proves nothing, because that apodosis answers not to each of vv. 4, 5, 6, separately, but to vv. 4—7 generally: the idea of rescuing the righteous coming in as secondary, by the way. And the repetition of οὐκ ἐφείσατο, vv. 4, 5, by which Dietlein tries to strengthen his position, is in fact against him: marking off, as it does, expressly, ver. 5 from ver. 4, as a second example of God's unsparing vengeance):

6.] *Third historical proof: the destruction of Sodom and Gomorrha,* Jude 7. And burning to ashes (Suidas, τεφρώσας, ἐμπρήσας, στοδώσας. The aor. part. is contemporary with the aor. following) the cities of (gen. of apposition) Sodom and Gomorrha, condemned (them) (κατέκρινεν, not imperf., but first aor. as παρέδωκεν and ἐφύλαξεν in the co-ordinate verses above) to (better than "*with*:" see reff.: not "eversione damnavit," "funditus evertendo punivit," as Gerh.: but "in cineres redigens damnavit ad ever-

Λὼτ [l] καταπονούμενον ὑπο τῆς τῶν [k] ἀθέσμων ἐν [l] ἀσελ-
γείᾳ [m] ἀναστροφῆς [n] ἐρύσατο· 8 [o] βλέμματι γὰρ καὶ [p] ἀκοῇ
[q] ὁ δίκαιος [r] ἐγκατοικῶν [s] ἐν αὐτοῖς [t] ἡμέραν [t] ἐξ ἡμέρας
ψυχὴν δικαίαν [u] ἀνόμοις ἔργοις [v] ἐβασάνιζεν· 9 [w] οἶδεν
κύριος [x] εὐσεβεῖς ἐκ [y] πειρασμοῦ [n] ῥύεσθαι, ἀδίκους δὲ εἰς
[z] ἡμέραν [z] κρίσεως [a] κολαζομένους [b] τηρεῖν, 10 μάλιστα δὲ
τοὺς [cd] ὀπίσω [c] σαρκὸς ἐν [e] ἐπιθυμίᾳ [f] μιασμοῦ [g] πορευομέ-

k Acts vii. 24 only †. 2 Macc. viii. 2 AB (not Edvat. F) only. k ch. iii. 17 only †. 3 Macc. v. 12. Diod. Sic. i. 14, τῆς ἀθέσμου βίας. l ver. 2 reff. m 1 Pet. i. 15 reff. n Luke i. 74. Rom. vii. 24. 2 Cor. i. 10 al. Exod. vi. 6. Ps. cxxxix. 1. Wetst.) o here only †. (Gr. freq. see p = 1 Cor. xii. 17. Xen. Mem. i. 4. 6. q so James v. 6. r here only †. Baruch ii. 17 (23) Alld. only. s = Acts ii. 29. Num. xxiii. 21. t here only. Gen. xxxix. 10. Esth. iii. 7. Isa. lviii. 2. Eurip. Rhes. 445. u of things, here only. (see Acts ii. 26 al.) Jer. vi. 13. v = here only. (Matt. xiv. 24 ‖ Mk.) w = Matt. vii. 11 ‖ L. Luke xii. 56. Phil. iv. 12 bis. 1 Tim. iii. 5. James iv. 17. Xen. Cyr. i. 6. 46. x Acts x. 2, 7 only. Isa. xxiv. 16. (see ch. i. 3 reff.) y = 1 Pet. i. 6 reff. z Matt. x. 15 aB. ch. iii. 7. 1 John iv. 17. see Rev. xiv. 7. Jude 6. a Acts iv. 21 only †. Wisd. xi. 16. prec. particip, see note, and Winer, § 45. 1. b (3rd). b = ver. 4. c Jude 7. d = 1 Tim. v. 15 al. Judg. ii. 19. e ch. i. 4 reff. f here only (-μα, ver. 20). Wisd. xiv. 26, 1 Macc. iv. 48 only. g = ch. iii. 3. Jude 16, 18. Jer. vii. 9, 24.

7. λωθ B[1] am(with fuld). αναστροφη A. (ερυσατο (one ρ), so B[1].)

8. om ο B.

9. πειρασμων ℵ[1] a h m [tol syr copt Ephr, Antch, Damasc, Œc-comm]. aft δε ins πεφυλακισμενους(so Tischdf, expr: περιφυλ. Treg) ℵ[1](ℵ[3] disapproving). for ημεραν, ηραν ℵ.

10. επιθυμιαις C[P a] 5. 6. 9. 15-8. 26-7-9. 36-7 syrr copt Thl Jer, : επιθυμιας ℵ[1].

sionem," as Pott, Wahl, Winer, De Wette, Huther) **overthrow** (καταστροφή is the word used (ref. Gen.) in the history), **laying down an example** (cf. πρόκειται δείγμα, Jude 7) **of** (i. e. that which might shew forth the fate of) **those that should in after time live ungodly** (so the E. V. well, but with "*after*"): 7.] **and rescued** (the contrast, the deliverance of the righteous, is here brought out at more length. This contrast is wanting in Jude, where only the punitive dealings of God are treated) **righteous Lot** (δίκαιον, as repeating the δικαιοσύνη of ver. 5: see also again, ver. 8) **distressed** (καταπονέω, properly to *wear down* or tire out by toil, as τῇ ἐνδείᾳ τῆς τροφῆς τὴν ἀλκὴν τοῦ θηρίου καταπονεῖν, Diod. iii. 37: Ἡρακλῆς ὁ καταπονούμενος τῷ τῆς Δηϊανείρας χιτῶνι, Pol. xl. 7. 3: hence to *oppress*, as in ref. Acts, or *harass beyond bearing* as here) **by the behaviour of the lawless** (ἄθεσμοι, "homines nefarii, qui nec jus nec fas curant") **in licentiousness** (ἐν ἀσελγ. ἀναστροφή is to be taken together, as ἐν ἀσελγ. ἀναστρέφεσθαι; ἐν ἀσελγ. denoting the character of the behaviour or manner of life): 8.] *Explanation of* καταπονούμενον. **For by sight and hearing** (these datives belong to ἐβασάνιζεν below, not as vulg., Erasm., al., ungrammatically, to ὁ δίκαιος,—"*adspectu et auditu justus erat*," nor as Gerh. to ἐγκατοικῶν: nor again are they to be understood of the Sodomites, as Wetstein,—"Lotus vultu eorum meretricio conspecto, et audita fama impudicitiæ eorum . . . ." It was by his own sight and hearing of what went on around him, that he ψυχὴν δικαίαν ἐβασάνιζεν. βλέμμα is more usually of the look of a man from without: so in Demosth. Mid. in Wetst. τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ, and in numerous other examples in Wetst. The transition from this to the subjective sense is obvious) **the righteous man, dwelling among them, day by day tormented his righteous soul with their lawless deeds** (the form of the sentence is peculiar: that being represented as a deliberate act of Lot on himself, which was in fact the impression made on him by the lawlessness around him. The same way of speaking is common among us, when we say that a man "distresses himself" at any occurrence: cf. Isa. lviii. 5, "a day for a man to afflict his soul,"—ἡμέραν ταπεινοῦν ἄνθρωπον τὴν ψυχὴν αὐτοῦ. The older expositors have curiously and characteristically missed the right sense: so Œc., πρὸς ζῆλον τῶν ἀσεβῶν αὐτῶν πράξεων ἡμέραν ἐξ ἡμέρας παρακαλούμενον, εἶτα βασανίζοντα τὴν ἑαυτοῦ ψυχὴν διὰ τῆς τούτων ἀκοῆς καὶ ἐγκρατείας (which he further expands afterwards): and similarly Thl.):

9.] (*Apodosis;* the last verse having been quasi-parenthetical, explanatory of καταπονούμενος. See above on ver. 4) **the Lord knoweth how** (reff. The expression indicates both the apprehension of the manner of the act and the power to perform it) **to rescue godly** (men) **out of temptation** (as in ref. 1 Pet., where see note,—trials, persecutions, and the like), **and to reserve unrighteous** (men) **under punishment** (not as most, *cruciandos*: "*to be punished*," E. V.: but as in ver. 4, actually in a penal state, and thus awaiting their final punishment) **to the day of judgment** (the great final doom: see reff.): 10.] **but chiefly** (cf. Jude 8) **those who go after the**

νους καὶ [h] κυριότητος [i] καταφρονοῦντας. [k] τολμηταί, [l] αὐ- ABCKL
θάδεις, [m] δόξας οὐ [n] τρέμουσιν [o] βλασφημοῦντες, [11] [p] ὅπου Pᴺ a b c
[q] φέρουσιν d f g h j
ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ k l m n o
[q] κατ' αὐτῶν παρὰ κυρίῳ [r] βλάσφημον [s] κρίσιν. [12] οὗτοι 13

h Eph. i. 21. Col. i. 16. Jude 8 only †. i Heb. xii. 2 reff. k here only †. Jos. B. J. iii. 10. 2. l Tit. i. 7 only. Gen. xlix. 3. Prov. xxi. 24 only. m = Jude 8 only (see note). n Mark v. 33 ; L. only. Isa. lxvi. 2. o = ver. 2 al. fr. constr., ch. i. 19. p see Heb. ix. 16 reff. q = John xviii. 29. Acts xxv. 18 only. r Acts vi. 11 (13 rec.). 1 Tim. i. 13. 2 Tim. iii. 2. Rev. xiii. 5 only. Isa. lxvi. 3 only. Wisd. i. 6 al. s = Jude 9. John vii. 24. viii. 16. Deut. xix. 6.

καταφρονουντες A.

11. om παρα κυριω A a d 13 vulg syr-pk copt æth [Ephr$_1$] Bede [syr has it with ast].

flesh (more general here than in || Jude, where ἑτέρας defines the particular sin. Here, all following after unlawful carnal lusts is meant) **in lust of pollution** (lust, hankering after unlawful and polluting use of the flesh. The gen. is not to be resolved into an adjective, "*cupiditas fœda*," as Wahl), **and despise lordship** (so in Jude 8, κυριότητα ἀθετοῦσιν: where see note). **Darers** (the construction suddenly alters to a description of the wicked persons who were the object in the former sentence. Cf. ref. and Thucyd. i. 70, where the Corinthians characterize the Athenians as καὶ παρὰ δύναμιν τολμηταί, καὶ παρὰ γνώμην κινδυνευταί), **self-willed** (see note on ref. Tit., where the word is explained. Both these plurals are used as substantives, in apposition with each other and with 'they,' the understood subject of the following verb), **they tremble not (when) speaking evil of** (this participial construction, meaning much the same as an infinitive, is common: see ref. and Acts v. 42, xii. 16; and Winer, § 45. 4. *a*) **glories** (what is meant by this, is somewhat doubtful: see on || Jude. We might take the word here, as there also, in its widest sense, as any dignities or glories, human or divine, were it not for the example there following. The vulg. has a curious rendering here: "sectas (δόξας) non metuunt introducere blasphemantes:" whereas in Jude it renders "majestatem autem blasphemant:" on which Estius, "cur autem interpres eandem vocem hic *sectas*, apud Judam *majestatem*,—seu *majestates* transtulerit in sententia simili, seu potius eadem, mihi non liquet"); 11.] **where** (i. e. "in cases where:" nearly = *whereas:* so reff., and Thucyd. viii. 96, ὅπου γὰρ .... τοσαύτη ἡ ξυμφορὰ ἐπεγεγένητο, πῶς οὐκ εἰκότως ἠθύμουν;) **angels, being greater (than they) in strength and might** (such is of necessity the meaning, and not the curious and hardly grammatical interpretation of Huther, "angels who are greater in strength and might than the other angels," as, e. g., the archangel Michael in || Jude. This meaning would require ἄγγελοι οἱ ἰσχ. κ. δυν. μείζ. ὄντες. As it is, the ὄντες carries a slight ratiocinative force with it: "being," i. e. "though they be:" and the thought is not, as Huther, a lame one, but shews forcibly the unbecomingness of their irreverence, seeing that even angels who are so far above them yet do not bring railing accusations against δόξαι), **bring not against them** (scil. δόξαι: in the interpretation, *bad angels*, fallen from their heavenly estate, but regarded here according to their essential condition as sons of glory. Cf. Milton's "excess of glory obscured," as descriptive of Satan,—an expression probably taken from the study of the original text in this place or in || Jude. The vulg. rendering, 'adversum se,' is clearly wrong: see below) **before the Lord** ("apud Dominum, judicem, eumque præsentem, reveriti, abstinent judicio," Bengel. It is to me on the whole more probable that the words παρὰ κυρίῳ should have dropped out, as not occurring in || Jude, than that they should have been inserted owing to any idea of a contention in the divine Presence being there intended: for no such intention is apparent there, but rather the contrary) **a railing judgment** (= κρίσιν βλασφημίας, Jude 9. **βλάσφημον**, in allusion to βλασφημοῦντες above.

As a curiosity in the way of erroneous rendering and more erroneous exegesis founded on it, we may notice the vulg. here:—"ubi angeli fortitudine et virtute cum sint majores, non portant adversum se execrabile judicium:" and Lyra's comment, "*ubi*, i. e. in pœna inferni: *angeli*, scil. mali: *non portant*, i. e. vix sustinent: *execrabile judicium*, i. e. pœnam." Cf. Estius, h. l. and the extraordinary commentary of Feuardentius on this Epistle, in which he derives from this interpretation an argument *à fortiori*, "If angels cannot bear their punishment, how much less heretics, Luther, Calvin, Bucer, &c.").

12—22.] *Further description and denunciation of these persons.* 12.] Cf. Jude 10. In words this verse is very similar to that, but in meaning quite different: and this fact, so often occurring in the passage, strongly confirms the view of the common matter taken in the Prolegg., [ch. iv. § iii., and specially par. 11, p. 147.] See the separate sense of this verse and of

δέ, ὡς [t] ἄλογα [u] ζῶα γεγεννημένα [v] φυσικὰ εἰς [w] ἅλωσιν καὶ [x] φθοράν, [y] ἐν οἷς [z] ἀγνοοῦσιν [a] βλασφημοῦντες, [b] ἐν τῇ [xc] φθορᾷ αὐτῶν καὶ [b] φθαρήσονται 13 [de] κομιούμενοι [efg] μισθὸν [eg] ἀδικίας. [h] ἡδονὴν [i] ἡγούμενοι τὴν ἐν [j] ἡμέρᾳ [k] τρυφήν, [l] σπίλοι καὶ [m] μῶμοι [n] ἐντρυφῶντες ἐν ταῖς [o] ἀπάταις αὐτῶν

t = Jude 10 (Act. xxv. 27) only. (Exod. vi. 12. Num. vi. 12.) Wisd. xi. 15 only.
u Heb. xiii. 11. Jude 10 only, exc. Rev. iv. 6, & παιsim. Ezek. x. 20.
v Rom. i. 26, 27 only †. (-κῶς, Jude 10.) Antt. ii. 10. 2 al.
w here only. Jer. l. (xxvii.) 46 only. Job xxiv. 5 Aq. Jos. x = here bis only. (ch. i. 4 reff.)
y constr., Heb. v. 8 al. Winer, § 24. 2. g (2nd). 10 al. Bel and Dr. 9.
z = 1 Cor. xiv. 38. Sir. v. 15.
a w. ἐν, here only.
w εἰς, Luke xii. b so Jude 10.
c Isa. xxiv. 3.
d = 1 Pet. i. 8 reff.
e 2 Macc. viii. 33.
f Jude 11. Mic. iii. 11.
g ver. 15.
h James iv. 1, 3 reff.
i Heb. x. 29 reff.
j = (& w. ἐν) here only. Cf. δάκτυλος ἀμέρα, Frag. Lyr. 25 only. Gen. xlix. 20. Prov. xix. 10. (-φῇν, James v. 5.)
k Luke vii. 11. 3. (-λαῖς, Jude 12. -λοῦν, Jude 23.)
l Eph. v. 27 only †. Jos. Antt. xiii. 15 al. (-μείσθαι, 2 Cor. vi. 3.)
m here only. Levit. xxi. 16—23 al. met., Sir. xviii.
n here only. Isa. lv. 2. lvii. 4.
o Heb. iii. 13 reff.

12. αυτοι ℵ. Steph γεγεννημενα, with A²KLℵ rel syrr Œc, γεννημενα m: txt A¹BC[P] a [(spec æth)] Ephr₁ Thl. rec φυσικα bef γεγ., with KL rel Œc: om φυσικα 36: txt ABC[P]ℵ a d h m 13 syrr [arm] Ephr Thl. for αγνοουσιν βλασφημουντες, αγνοουντες βλασφημουσιν ℵ. rec (for και φθαρησονται) καταφθαρησονται, with C²KLℵ³ rel vulg[-ed(with demid tol)] spec syr-pk coptt [arm(?)] Thl Œc: txt AB[C¹P]ℵ¹ am(with fuld harl¹) syr æth[-rom] Jer₁.

13. for κομιουμενοι, αδικουμενοι Bℵ¹[P syr-pk (arm)]. for απαταις, αγαπαις A-corr B vulg spec syr-pk syr-mg sah æth [Ephr₁] Sing-cler. aft αυτων ins σπιλαδες C.

Jude 10, in the notes on each verse. **But** (contrast to the angels, just mentioned) **these, as irrational animals, born naturally** (thus vulg. rightly, '*naturaliter*,' according to the transposition in the text; **φυσικά** being nearly = *ψυσικῶς*. According to the other reading, **φυσικά** is a second epithet to *ἄλογα ζῶα*, as Œc.: *κατ' αἴσθησιν μόνον ζῶντα, οὐ κατὰ νοῦν κ. τὴν νοερὰν ζωήν*) **for** (with a view to) **capture and destruction** (i. e. not to take and to destroy, but to be taken and destroyed. Wetst. quotes from the Rabbinical Bava Mezia, p. 85. 1, "Quidam vitulus, cum ad mactandum adduceretur, R. Judam accessit, caputque in ejus gremium reponens flevit. Sed ille, Abi, inquit, in hunc finem creatus es"), **speaking evil** (as they do: the part. includes the ground of their perishing) **in the matter of things which they know not** (thus, viz., by *ἐν τούτοις, ἃ ἀγνοοῦσι, βλασφ.* and not by *ταῦτα, ἐν οἷς ἀγνοοῦσιν, βλ.*, I prefer to resolve the attraction. We have *βλασφημεῖν εἰς* as analogous to *βλασφ. ἐν*: on the other hand *ἀγνοεῖν ἐν* might be tolerated, as *ἀγνοεῖν περί*, 1 Cor. xii. 1; 1 Thess. iv. 13. But the former construction seems better; because, it being almost necessary to suppose *οἷς* neuter, not masculine, it is not so natural to have a *neut.* accus. after *βλασφημεῖν*, as a neut. dative with *ἐν*), **in their corruption** (in their practising, and following out, of this corruption to which they have devoted themselves) **shall even perish** (shall go on till they perish; not only being found in it, living in it, advancing in it, but going on also to its final issue, viz. eternal perdition). **13 a.] receiving as they shall** (fut. part.) **(the) reward of unrighteousness** (not, as Wolf, = *μισθὸν ἀδικον*, but exactly as in ver. 15, wages or retribution for unrighteousness: the only difference being that Balaam followed its temporal wages, they shall receive its eternal). **13 b, 14.**] These verses most probably, as to construction, form an independent participial sentence, connected by apposition with what precedes. This is better than to consider them as all belonging to *ἐπλανήθησαν* in ver. 15, which clearly is confined in its reference to its own sentence,—or as giving the ground of *φθαρήσονται* above. **Imagining a pleasure delicate living for a day** (the interpretations of *ἐν ἡμέρᾳ* have been various. Œc. gives it, *τὴν ἀληθῆ κ. ἐπέραστον εὐφροσύνην κ. ἡδονὴν ἐν τῇ καθ' ἡμέραν τιθέμενοι τοῦ λαιμοῦ ἀπολαύσει.* And similarly Thl., Beza, al. But this seems inadmissible for *ἐν ἡμέρᾳ*. Some, as Erasm., Benson, Morus, E. V., al., take it for "*in the daytime*," as implying absence of all shame; but this would give a very lame and frigid sense, and is inconsistent with *τρυφήν*, which is not revelling or rioting, but delicate living, which those who practise carry on as much in the daytime as by night, being the habit of their lives. Bede's explanation is remarkable: he understands 'voluptas *diei*' to mean true pleasure, "qua sancti quoque delectantur in Domino," and "voluptas *noctu*" to be the unlawful pleasure of the ungodly. Then he takes *ἡδονὴν τὴν ἐν ἡμέρᾳ* together as predicate, understanding, "cum deliciis . . . vacent . . ., has tamen ipsi optimas et quasi lucifluas judicent." Few will accept this, though it is very ingenious. There can be little doubt that the true rendering is as vulg. "voluptatem existimantes diei delicias:" Grot., "in

p Jude 12 only †. Jos. Antt. iv. 8. 7. (εὐωχ.. Judith i. 16.)
q James ii. 8 reff.
r James iv. 4 reff.
s here only †. Polyb. iv. 17. 4.
t James i. 14. ver. 18 only †. see note.
u ch. iii. 16 only †.
v Heb. v. 14 reff.
w ver. 3. gen., x Heb. vi. 8 reff. gen., see 2 Thess. ii. 3. ver. 13. Isa. lvii. 4.
y 1 Pet. i. 14 (note).
z = Acts vi. 2. Gen. ii. 24
a Luke iii. 3 y, 6 (from Isa. xl. 3, 4). Acts viii. 21. ix. 11. xiii. 10 only.
b Acts xiii. 10.
c ch i. 16 reff.
d — Jude 11.

ABCKL PN a b c d f g h j k l m n o 13

p συνευωχούμενοι ὑμῖν, 14 ὀφθαλμοὺς ἔχοντες q μεστοὺς
r μοιχαλίδος καὶ s ἀκαταπαύστους ἁμαρτίας, t δελεάζοντες
ψυχὰς u ἀστηρίκτους, καρδίαν v γεγυμνασμένην w πλεονεξίας
ἔχοντες, x κατάρας y τέκνα, 15 z καταλιπόντες ab εὐθεῖαν b ὁδὸν
ἐπλανήθησαν, c ἐξακολουθήσαντες τῇ d ὁδῷ τοῦ Βαλαὰμ

14. for μοιχαλιδος, μοιχαλιας AN 13. ακαταπαστους AB: ακαταπαυστου b k 13. 40 vulg syrr copt Thl Jer Sing-cler. αμαρτιαις N [spec]. rec πλεονεξιας, with a b f 36 sah: txt ABCKL[P]N rel vulg syrr copt [arm] Thl Œc.
15. καταλειποντες A[B¹]N 13. rec ins την bef ευθειαν, with Thl Œc: om

diem, id est ad breve tempus:" Calv., Est., "Felicitatem statuunt in præsentibus deliciis." And so Corn. a-Lap., De Wette, Huther, al. With this also agrees the article τήν and its position: "that delicate living which is but for a day"), spots (but σπιλάδες, Jude 12, where see note) and blemishes (disgraces, disfigurements, causing shame: ἐθέλεις δέ κε μῶμον ἀνάψαι, Od. β. 86), luxuriating in their deceits (i. e. as explained by Huther, in those things or materials of luxury, which they have fraudulently gotten, the abstract for the concrete. But, granting that interpretation as the words stand, there seems to be considerable doubt and difficulty about both reading and meaning. In Jude 12 they stand οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι ἀφόβως, instead of, as here, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν συνευωχούμενοι ὑμῖν. It seems hardly possible to imagine that there has not been some error in reading which has now become inveterate. And to this conclusion tends very much the testimony of C, which reads ἀπάταις in both places, and is thus nearly neutralized here. While therefore reading ἀπάταις, in deference to the weight of MSS. combined with critical principles, I have the strongest suspicion that ἀγάπαις is the original reading. The αὐτῶν is no witness against it, as De Wette thinks: the ἀγάπαι become αὐτῶν by their perversion of them while they συνευωχοῦνται ὑμῖν. And on this supposition, the meaning will be, that in their love-feasts (see on ‖ Jude) they find occasion of luxuriating and delicate living, while feasting with you. This view is favoured also by the emphatic position of ἐντρυφῶντες. On the verb, Loesner says, "Philo de Jos. (34, vol. ii. p. 70), Josephum ait epulas quibus fratres exceperit jussisse fieri modicas, quod noluerit ταῖς ἑτέρων ἀτυχίαις ἐντρυφᾶν, inter aliorum penuriam deliciis uti") while they feast with you (this at all events refers to the love-feasts, whatever be read above. See on ‖ Jude), 14.] having eyes full of an adulteress ("quasi dicat, tam libidinosos eos esse, ut in ipsorum oculis quasi adulteræ habitent, seu ut adulteras semper in oculis ferant." Horneius, in Huther) and that cannot be made to cease from sin (cf. ὁ παθὼν ἐν σαρκί, πέπαυται ἁμαρτίας, 1 Pet. iv. 1. Kypke quotes from Jos. B. J. vii. 37 (10. 2), ἀκατάπαυστον νεωτεροποιΐαν), laying baits for (Demosth., p. 241. 2, speaks of τῇ καθ' ἡμέραν ῥᾳστώνῃ κ. σχολῇ δελεαζόμενοι) unstable souls (ref. The word occurs in Musæus, 295: βέηθεα δ' ἀστήρικτα καὶ ὑγρὰ θέμεθλα θαλάσσης: the signification, as here, unstable, unfixed, "in fide et pietatis studio nondum satis fundatus et formatus"), having a heart practised in covetousness (this construction, a gen. after γυμνάζεσθαι, is not without example: see Thomas Magister sub voce, and Hemsterhuis's note. So some in Acts xxii. 3 (see note there), cf. Hom.-Clem. iv. 7 (vol. ii. p. 123, Migne), πάσης Ἑλληνικῆς παιδείας ἐξησκημένος. The phrases, τόξων, οἰωνῶν, πολέμων, εἰδώς, are common in Homer: so οὐ πρὶν εἰδυῖα τόκοιο, Il. ρ. 5: διδασκόμενος πολέμοιο, π. 811: οὔτε τι ναυτιλίης σεσοφισμένος, Hesiod. ἔργ. κ. ἡμ. 649. The true account of such genitives seems to be, not, as Hemst. that the participles are taken as nouns, but as in ἀκούειν, αἰσθάνεσθαι, τινός, that they are partitive genitives), children of curse (i. e. as in ref. 2 Thess., ὁ υἱὸς τῆς ἀπωλείας, John xvii. 12, persons devoted to the curse, accursed. But the E. V., "*cursed children*," does not give the meaning, τέκνα being used in the original simply with reference to κατάρας. 15.] The last clauses, from ὀφθαλμούς to τέκνα, have no representatives in Jude. Now again the parallelism begins, cf. Jude 11: but the sentiment is more expanded here. The construction is altered, and becomes direct and regular, καταλιπόντες ... ἐπλανήθησαν. Which have forsaken the right way (ref.) and are gone astray (the aor. part. and aor. verb are contemporary: and both require, as so often, to

τοῦ Βοσόρ, ὃς [o] μισθὸν [o] ἀδικίας ἠγάπησεν, 16 [f] ἔλεγξιν δὲ ἔσχεν ἰδίας [g] παρανομίας· [h] ὑποζύγιον [i] ἄφωνον ἐν ἀνθρώπου φωνῇ [k] φθεγξάμενον [l] ἐκώλυσεν τὴν τοῦ προφήτου [m] παραφρονίαν. 17 οὗτοί εἰσι [n] πηγαὶ [o] ἄνυδροι καὶ [p] ὁμίχλαι

o vrr. 13. f here only. Job xxi. 4. xxiii. 2 only. g here only. Prov. v. 23. h Matt. xxi. 5 (from Zech. ix. 9) only. Gen. xxxvi. 24 al. 29 only.

i Acts viii. 32 (from Isa. liii 7). 1 Cor. xii. 2. xiv. 10 only. Wisd. iv. 19 2 Macc. iii. k ver. 18. Acts iv. 18 only. Job xlii. 7 al. l = Luke xxiii. 2 al. Ps. xxxix. 9. m here only † (not elsw.). (περί, 2 Cor xi. 23.) n Mark v. 29. John iv. 6 bis, 14. James iii. 11 (12 v. r.). Rev. vii. 17 aM. Exod. xv 27. o Matt xii. 43 ¶ L. Jude 13 only. Ps. lxii. 1. Jer. ii. 6. p here only. Job xxxviii. 9.

ABCKL[P]ℵ rel. for βοσορ, βεωρ B 81 tol syr-pk sah arm: βεωρσορ ℵ¹. om ος Bℵ¹ arm. ηγαπησαν B arm.

16. om εν ℵ¹ [vulg-ed(with demid harl) Eus, Orig-int,]. ανθρωπουν C¹: ανθρωποις B.

17. rec (for και ομιχλαι) νεφελαι, with L rel syr-pk Thl: txt ABCℵ 13. 36 vulg syr coptt æth [και ομιχλη and ελαυνομενη below P m syr-mg-gr]. (om και ομιχλ. to end of ver K.)

be rendered by our English perfect; the English bare past not involving any present consequence, but rather leaving it to be inferred that the state predicated is over now), **following out** (this seems to be all that the ἐξ- implies; see on ch. i. 16. It is noticeable, that in ‖ Jude the expression is ἐξεχύθησαν) **the way of Balaam** (τῇ ὁδῷ, not merely figuratively, the way (of life), but literally, seeing that it was by a *journey* that Balaam displeased God: cf. the frequent repetition of the word in Num. xxii. 23, and the words of the angel in ib. 32, οὐκ ἀστεία ἡ ὁδός σου ἐναντίον ἐμοῦ) **(the son) of Bosor** (Grot. supposes Bosor to be a corruption of the name פְּתוֹר, "Pethor," Num. xxii. 5: Vitringa, Observ. Sacræ, vol. i. pp. 936 f., maintains rightly that τοῦ βοσόρ rather signifies parentage than habitation, and that βοσόρ is a way of writing בְּעוֹר, Beor, owing to a peculiar pronunciation of the ע, which he traces in the formation of *salio* from יָלַע, and in the case of other sibilants from aspirates, as *sal* from ἅλς, *septem* from ἑπτά, *sisto* from ἵστημι. And he conjectures that, coupled with an intimation that the Galileans gave a softer sound than others to the ע, this may have been connected with the Galilean dialect which betrayed Peter on a memorable occasion, Matt. xxvi. 73. So far well: but he goes on also to say, that the Apostle had a mystical reason for choosing this form, in allusion to the temptation which Balaam cast before Israel, because בְּשָׂר signifies *flesh*, "elegante hoc lusu subinnuens, Bileamum, suadendo voluptatum carnalium exercitium, merito dicendum esse filium βοσόρ, id est, carnis." It certainly is not beyond possibility that a Hebrew ear may have found such an allusion obvious: but the reference seems here rather to be to Balaam's attempt to curse Israel, than to his subsequent temptation of them), **who loved the wages of unrighteousness** (viz. which he vainly thought he might get by disobeying the command of God. See Bp. Butler's masterly sermon on the character of Balaam, in his well-known volume),

16.] **but had a rebuke for his own iniquity** (what sort of a reproof, is shewn below. If any force can be given to ἴδιας, it will be found in the fact that the reproof came from an animal which was part of his own substance: he himself furnished the conviction of his own iniquity, from the animal on which he rode): a (or, "*the*:" we are never sure of our ground with anarthrous substantives in these later Epistles) **dumb beast of burden** (ὑποζύγιον is apparently used as synonymous with ὄνος in ref. Matt. If so, the universal practice of riding on the ass in Palestine must be regarded as the reason) **speaking** (aor. part. contemporary with aor. verb following) **in man's voice** (not, "by speaking in man's voice:" the participial clause brings into notice the miraculous character of the incident) **hindered** (not in matter of fact, for Balaam went on his way: but subjectively, more as the *imperfect* is often used: "*withstood*," or as E. V. "*forbade*") **the madness of the prophet** (a discrepancy has been discovered between this and the Mosaic account, seeing that it was the angel, and not the ass, from whom the rebuke came, the ass having merely deprecated ill-treatment at Balaam's hands. But the Apostle evidently regards not so much the words of rebuke uttered, as the miraculous fact, as being the hindrance. It was enough to have prevented his going onward, when the dumb animal on which he rode was gifted with speech to shew him his madness).

17, 18.] *Further designation of these false teachers, and justification of it.* Cf. Jude 12, 13, which is here much abridged. 17.] **These are wells without water** (in ‖ Jude, clouds without water. Œc. understands this, ἐτεικάζει αὐτοὺς πηγαῖς ἀνύδροις, ὡς ἀκολουθήσαντας τὸ τῆς ζωῆς ὕδωρ, τουτέστι, τὸ τοῦ κηρύγματος

ὑπὸ [q] λαίλαπος [r] ἐλαυνόμεναι, οἷς ὁ [st] ζόφος τοῦ [t] σκότους [st] τετήρηται. 18 [u] ὑπέρογκα γὰρ [v] ματαιότητος [w] φθεγγόμενοι, [x] δελεάζουσιν ἐν [y] ἐπιθυμίαις [y] σαρκὸς [z] ἀσελγείαις τοὺς [a] ὀλίγως [b] ἀποφεύγοντας τοὺς ἐν [c] πλάνῃ [d] ἀναστρεφομένους, 19 [e] ἐλευθερίαν αὐτοῖς [f] ἐπαγγελλόμενοι, αὐτοὶ [g] δοῦλοι [h] ὑπάρχοντες τῆς [gi] φθορᾶς· ᾧ γάρ τις [k] ἥττηται, τούτῳ καὶ [l] δεδούλωται. 20 εἰ γὰρ [b] ἀποφυγόντες τὰ

ABCKL P𝔑 a b c d f g h j k l m o 15

q Mark iv. 37 ; L. only.
r Jer. xxxii. (xxv.) 32.
s = James iii. 4 reff.
t ver. 4.
u Jude 16 only. Exod. xviii. 22 al.
v Rom. viii. 20. Eph. iv. 17 only. Pss. xxx. 6.
w ver. 16.
x ver. 14.
y Gal. v. 16. Eph. ii. 3. 1 John ii. 16. (Rom. xiii. 14. see 1 Pet. ii. 11.)
z ver. 2.
a here only τ.
b ch. i. 4 reff.
c = Rom. i. 27. ch. iii. 17. Jude 11 al6. Prov. xiv. 8.
d = Heb. xiii. 18 reff.
e 1 Cor. x. 29. Gal. ii. 4. v. 1, 13 al.
f constr., James i. 12 reff.
g see Rom. viii. 21.
h James ii. 15 reff.
i ch. i. 4 reff.
k here bis. 2 Cor. xii. 13 only. Isa. l v 17. Jobn viii. 34. Rom. vi. 16. ἑρωτι τῆς παιδὸς ἡττηθείς, Jos. Antt. i. 19. 4.
l Acts vii. 6 (from Gen. xv. 13). Rom. vi. 18, 22. 1 Cor. vii. 15. ix. 19. Gal. iv. 3. Tit. ii. 3 only. Wisd. xix. 13. 1 Macc. viii. 11 only.

rec ins εις αιωνα bef τετηρηται (*from* ‖ *Jude*), with ACL[P] rel æth-pl Thl Œc: om B𝔑 vulg syrr coptt æth-rom Jer Aug Bede.

18. ματαιοτης B[1]: μαθηταιοτητος 𝔑[1](but corrd). [ασελγειας (for -αις) P a vulg syrr copt Ephr, Aug Jer.] for [1st] τους, του 𝔑[1]. rec οντως (ΟΛΙΓΩΣ *is easily mistaken for* ΟΝΤΩΣ), with CKL[P]𝔑[1] rel arm Thl Œc, ονταs k: txt AB𝔑[2] 13 vulg syrr coptt [æth] Jer Aug Bede, ολιγον a. rec αποφυγοντας, with KL[P] rel Œc Jer Aug: txt ABC𝔑 13 vulg syrr Thl Bede.

19. 𝔑[1] repeats ελευθεριαν. [ins και bef αυτοι B[2](appy).] aft υπαρχοντες ins οντες A 27. om και B𝔑[1] [coptt æth].

καθαρὸν κ. πότιμον ὕδωρ. But this is going too far into specialities: the comparison, in both Epistles, is simply to that which may be expected to yield water, and yields none. In this case the πηγή seems to be the spring itself, which ought to send forth water but does not), **and mists** (οὐκ εἶσι, φησί, διαυγεῖς ὥσπερ οἱ ἅγιοι οἱ ὄντες νεφέλαι, ἀλλ' ὁμίχλαι, τουτέστι σκότους καὶ γνόφου μεστοί, ὑπὸ τοῦ πονηροῦ πνεύματος ἐλαυνόμενοι. Comm. in Catenn) **driven along by a whirlwind** (λαῖλαψ, according to Aristotle de mundo, is πνεῦμα βίαιον καὶ ἐλούμενον κάτωθεν ἄνω), **for whom the blackness of darkness is reserved** (see ‖ Jude. It is obvious that no just chargo of inappropriateness can be brought against our passage because this clause occurs in a different connexion from that in Jude. There it is said of wandering stars, here of driven clouds: of each, with equal appropriateness: darkness being predicable of clouds, as well as of stars extinguished).

18.] *Justification of the description.* **For, speaking great swelling things** (**ὑπέρογκος** is a classical word, occurring in Plato and Demosth., generally signifying excessive magnitude, as in μεγάλαι οὐσίαι κ. ὑπέρογκοι, Plut. Ep. iii. p. 317 C. δύναμις ὑπέρογκος as opposed to ταπεινή, Dem. p. 46. 16. Xen. Hell. v. 4. 58, uses it in the literal sense, γενομένης δὲ τῆς κνήμης ὑπερόγκου: and Plut. Lucull. 21, in a figurative,—φρόνημα τραγικὸν κ. ὑπέρογκον ἐν ταῖς μεγάλαις εὐτυχίαις) **of vanity** (whose *characteristic* is ματαιότης: as in the genitive σῶμα τῆς ἁμαρτίας, Rom. vi. 6, and the like: see Winer, § 30. 2. β) **they allure** (above, ver. 14) **in lusts** (ἐν ἐπιθ. describes the state of the tempters, and the element in which their laying of enticing baits is situated) **by licentiousnesses** (ἀσελγ. are the instrument, the bait itself. Far better so, with Huther, than with De Wette to regard ἐν as = διά, and ἀσελγ. as in apposition with ἐπιθυμίαις. Œc. inverts this construction, δελεάζουσι διὰ τῆς σαρκικῆς ἐπιθυμίας ἐν ταῖς ἀσελγείαις) **of the flesh those who are scarcely** (οὐκ ὀλίγως occurs in the Anthol xii. 205, in the sense of "not a little:" and as a var. read. in Plato, Alcib. ii. p. 149 A. It may signify here, by degrees, = κατ' ὀλίγον: but the other, = ὀλίγου, seems more generally accepted as the sense [with very little space, or very little time, for such escape]) **escaping from them who live in error** (some take τοὺς ἐν πλ. ἀναστρ. as a clause co-ordinate and in apposition with τοὺς ὀλίγως ἀποφεύγοντας: but the other rendering is far better: these unhappy persons who are but just escaping from the influence of those who live in error (the heathen), are then laid hold of by these deceivers, enticing them with licentiousness), 19.] **promising them liberty** (these are the great swelling things which they speak; holding out a state of Christian liberty, which proves to be the bondage of corruption) **while they themselves are** (all the while: ὑπάρχω, of previous entity: see on Acts xvi. 20) **slaves of corruption** (cf. the same words occurring together in ref. Rom., αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ: which it is very likely St. Peter had in view: cf. ch. iii. 15. They promise that liberty of the sons of God, being themselves in the bondage of

[m] μιάσματα τοῦ κόσμου ἐν [n] ἐπιγνώσει τοῦ κυρίου καὶ [o] σωτῆρος Ἰησοῦ χριστοῦ, τούτοις δὲ πάλιν [p] ἐμπλακέντες [k] ἡττῶνται, γέγονεν αὐτοῖς τὰ [q] ἔσχατα [qr] χείρονα τῶν [q] πρώτων. 21 [s] κρεῖττον γὰρ ἦν αὐτοῖς μὴ [t] ἐπεγνωκέναι τὴν [u] ὁδὸν τῆς δικαιοσύνης, ἢ [t] ἐπιγνοῦσιν [v] ὑποστρέψαι ἐκ τῆς [w] παραδοθείσης αὐτοῖς [x] ἁγίας ἐντολῆς. 22 [y] συμβέβηκεν αὐτοῖς [z] τὸ τῆς ἀληθοῦς [a] παροιμίας, [b] Κύων [c] ἐπιστρέψας

m here only. Ezek. xxxiii. 31. (-μος, ver. 10.)
n ch. i. 2. Heb. x. 26 reff.
o ch. i. 1 reff.
p 2 Tim. ii. 4 only. Prov. xxviii. 18 only.
q Matt. xii. 45 ‖ L. also ib. xxvii. 64. see Rev. ii. 19. Ps. lxxii. 17.
s = 1 Pet. iii. 17 reff. t = Col. i. 6. 1 Tim. iv. 3. Job xxxiv. 27. u see ver. 2. v Luke iii. 20. Acts viii. 25. Gal. i. 17. Heb. vii. 1 al. Josh. ii. 23. w = Acts xvi. 4. 1 Cor. xi. 2. Jude 3. x Rom. vii. 12. y 1 Pet. iv. 12 reff. z so Matt. viii. 33. xvi. 22. xxi. 21. Rom. viii. 5. a John x. 6. xvi. 25 bis, 29 only. Prov. i. 1 al². Sir. vi. 35 al⁴. only. b Matt. vii. 6. Luke xvi. 21. Phil. ii. 22. Rev. xxii. 15 only. Prov. xxvi. 11 (freely, see note). c = Matt. xii. 44. Gal. iv. 9. Jer. xl. 10.

20. aft κυριου ins ημων ACL[P]ℵ a d f vulg syrr coptt æth [arm] Ps-Chr$_1$ Thl Aug Fast Salv: aft σωτηρος, g. om και σωτηρος L f copt æth Ps-Chr$_1$: σωτ. κ. κυρ. o.

21. κρεισσον Aℵ 13 [Cyr$_2$ Damasc Max$_1$]. αυτοις bef ην A[P] m. rec επιστρεψαι, with KL rel [Max$_1$] Thl Œc: ανακαμψαι Aℵ 13 Cyr[-p$_3$] Ps-Chr$_1$: txt BC [P] Damasc$_1$.—pref εις τα οπισω Aℵ a 13 Cyr[-p$_3$] Ps-Chr$_1$: j adds. for εκ, απο Aℵ a 13 Cyr[-p$_3$] Thl.

22. rec aft συμβεβηκεν ins δε, with CKL[P]ℵ^3 rel [syrr Anton$_1$ Max$_1$] Thl Œc: om

corruption. φθορά here, moral decay of sin, ending in perdition): **for by what (ever) a man is overcome, by the same he is also enslaved** (cf. ref. John, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστιν τῆς ἁμαρτίας: and ref. Rom., ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε. These passages were certainly in the Apostle's mind. ἡττάομαι, generally found with a gen. of the agent, has here a dat. The classical rendering here would be "in whatever a man is overcome (by another), in that particular he is also enslaved (by that other)." But the context makes it clear that the datives are intended to designate the agent, not the mode). 20—22.] *Further description of these deceivers as apostates from Christ, and designation of their terrible state as such.* 20.] **For if, having escaped** (it might seem at first sight as if the ἀποφεύγοντας of ver. 18 were meant: but on close inspection it is plain that this is not so, but that we are continuing the description of the δοῦλοι τῆς φθορᾶς, viz. the deceivers themselves: the ἥττηται and ἡττῶνται marking the identity) **the pollutions** (reff.) **of the world, in** (element and condition of their escape) **knowledge** (ἐπιγνώσει, genuine and accurate knowledge: shewing that he is treating of men who have not been mere professors of spiritual grace, but real possessors of it) **of the Lord and Saviour Jesus Christ** (expressed at length, to set forth more solemnly that from which they fall), **but having again become entangled in these, they are overcome** (the construction is ordinarily regarded as broken by the δέ, placed as if ἀποφύγοσιν and not ἀποφυγόντες had preceded: "*if, after they have, &c., they are again entangled and overcome,*" as E. V. But it is better to regard ἡττῶνται as the apodosis to both the participial clauses, and δέ as coupling them to each other), **their last state is** (we cannot say in English "has become," for we thereby convey an idea that it was not always so, but has undergone a change) **worse than the first** (αὐτοῖς, dat. incommodi. The saying is our Lord's own: see reff. Matt. ‖ L.). 21.] *Reason of these last words.* **For it were** (that use of the imperfect without ἄν, answering to the Latin "faciebam, ni:" see on Rom. ix. 3) **better for them not to have known the way of righteousness** (viz. the Christian life: cf. ἡ ὁδὸς τῆς ἀληθείας, ver. 2) **than, having known it** (dat. instead of accus. by a very common attraction), **to turn back** (not perf., but aor.: now implying merely the final character of the act) **from** (out of, as out of a way) **the holy commandment** (the moral law of the gospel: here so designated, because it is of moral corruption that the Apostle is treating) **delivered to them** (cf. ref. Jude, τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει: where the arrangement of words is the same as here: παραδοθείσῃ being thrown forward and having the emphasis). 22.] *Further description of their state by two proverbial expressions.* **There hath happened to them that of the true proverb** (for construction, see reff.: and Lucian, dial. mort. viii. 1, τοῦτο ἐκεῖνο τὸ τῆς παροιμίας, ὁ νεβρὸς τὸν λέοντα), **The dog gone back** (i. e. "*which has gone back:*" ἐπιστρέψας is not a finite verb, but simply a predicate of κύων) **to his own vomit** (in ref. Prov. we have ὥσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον καὶ μισητὸς γένηται, οὕτως

ABCK L P κ a b c d f g h j k l m n o 13

d here only †. (-ρᾶν, Lev. xviii. 23 Aq.)
e here only. Prov. xi. 22 al3.
f Heb. x. 22 reff.
g here only †. Prov. ii. 18 Theod. (-λίσιν, Mark ix. 30.)
h here only. Jer. xlv. (xxxviii.) 6 bis only.
i Heb. vi. 9 reff.

ἐπὶ τὸ ἴδιον [d] ἐξέραμα· καί, [e] Ὗς [f] λουσαμένη εἰς [g] κυλισμὸν [h] βορβόρου.

III. [1] Ταύτην ἤδη, [i] ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς [k] διεγείρω ὑμῶν ἐν [k] ὑπομνήσει τὴν [l] εἰλικρινῆ [m] διάνοιαν [2] [n] μνησθῆναι τῶν [no] προειρημένων [n] ῥημάτων ὑπὸ τῶν [p] ἁγίων [p] προφητῶν καὶ τῆς τῶν [q] ἀποστόλων ὑμῶν [q] ἐντολῆς τοῦ [nq] κυρίου καὶ [r] σωτῆρος, [3] [s] τοῦτο πρῶτον [s] γινώσκοντες, ὅτι ἐλεύσονται ἐπ' [t] ἐσχάτων τῶν

k ch. i. 13 (reff.). n Jude 17. 1. Acts v. 32. 3 only. see Heb. i. 1 reff.
l Phil. i. 10 only †. o Heb. iv. 7 reff. r ch. i. 1. ii. 20.
Wisd. vii. 25 only. (-εια, 1 Cor. v. 8.) p Luke i. 70. Acts iii. 21. s ch. i. 20 (reff.).
m = 1 Pet. i. 13 reff. q double gen., James ii. t plur. (w. ἡμ.), James v.

ABℵ[1] am spec sah Salv, Promiss. rec κυλισμα, with AKL[P]ℵ rel Cyr[-p] Damasc, Anton, Max,] Thl Œc: txt BC[1] a Ps-Chr [Ambr,].

CHAP. III. 1. αγαπητοι bef ηδη K.

2. rec ημων, with k Œc: txt ABCKL[P]ℵ rel 36(sic) vulg arm Thl.

3. προγινωσκοντες C[1][appy]. rec εσχατου, with KL[P] rel syrr Œc Aug,: εσχατω

ἄφρων τῇ ἑαυτοῦ κακίᾳ ἀναστρέψας ἐπὶ τὴν ἑαυτοῦ ἁμαρτίαν. It may seem however somewhat doubtful, whether the proverbs, as here cited, be meant to be taken from Scripture, or rather not both of them from the popular parlance, as here expressed. ἐξέραμα seems hardly to be found elsewhere than here (Schleusner cites Dioscorides vi. 19: adding "et alii," but qu. ?): the verb ἐξεράω occurs in ref., and Aristoph. Vesp. 993, Hippocrates, al. See Lobeck on Phryn. p. 64: and Schleusner in voce); and, **The sow after washing** (the middle sense must not be pressed: it is the word commonly used of men, transferred to an animal) **to** (ἀναστρέψασα is generally understood before εἰς. But it seems better, with Huther, to understand the proverb as self-contained, and elliptical, as in "Sweets to the sweet": so, "The washed sow to the mire") **wallowing in the mire** (if we read κύλισμα, we must render "the place of wallowing." In either case, the gen. βορβόρου imports that which characterizes the wallowing, and is a possessive gen. It is of, belongs to, mire).

CHAP. III. The general subject: THE CERTAINTY OF CHRIST'S COMING ESTABLISHED AGAINST CERTAIN SCOFFERS WHO SHALL CALL IT INTO DOUBT. EXHORTATIONS are intermingled, and follow as a CONCLUSION.

1.] **This Epistle now, beloved, a second, write I unto you** (or, "This second Epistle now write I unto you:" but the position of δευτέραν seems rather to shew that the emphasis of the sentence is on it): **in which Epistles** (E. V. well, "*in both which*:" viz. this and the first, implied in δευτέραν) **I stir up your pure** (see ref. Phil., note) **mind** (διάνοια is that aspect of the spiritual being of man, in which it is turned towards the outer world; his mind for business and outer interests, guiding him in action: see Beck, Umriss der biblischen Seelenlehre, p. 58. And this may be said to be εἰλικρινής, when the will and affection being turned to God, it is not obscured by fleshly and selfish regards: the opposite being ἐσκοτωμένοι τῇ διανοίᾳ, Eph. iv. 18. It seems impossible to reproduce in English these distinctions; we can only give them a general rendering, and leave all besides for explanatory notes) **in reminding** (see the same expression and note, ch. i. 13); 2.] **that ye should remember** (= εἰς τὸ μνησθῆναι:—compare the infinitives ποιῆσαι and μνησθῆναι abruptly introduced in a similar manner in Luke i. 72) **the words spoken before by the holy prophets** (i. e. the O. T. prophets, as referred to above ch. i. 19 ff. The vulg. has curiously misrendered: "*eorum quæ prædixi verborum a sanctis prophetis*"), **and the commandment of the Lord and Saviour given by your apostles** (as commonly taken, this sentence is made to contain a violent inversion, τοῦ κυρ. κ. σωτ. being taken out of its place after ἐντολῆς and attached to τῶν ἀποστόλ. ὑμῶν. Any how, the construction is harsh, the double gen. being unavoidable: but it is surely much better to take ἐντολῆς in its most obvious connexion, and make τῶν ἀποστόλων ὑμῶν the second genitive—the command originating in our Lord, and given you by the Apostles who preached to you: τῶν ἀπ. ὑμῶν meaning "*your* Apostles" as we call St. Paul ἀπόστολον ἐθνῶν. It is quite impossible that ἡμῶν can stand: and difficult, even if it did, to render as E. V. "of us the Apostles." It is obvious, from the constant independence even in very similar sentences, of the two Epistles, that the ‖ place in St. Jude, where it

ἡμερῶν ἐν [u] ἐμπαιγμονῇ [v] ἐμπαῖκται [w] κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν [w] πορευόμενοι καὶ λέγοντες [4 x] Ποῦ ἐστιν ἡ ἐπαγγελία τῆς [y] παρουσίας αὐτοῦ; ἀφ' [z] ἧς γὰρ οἱ [a] πατέρες [b] ἐκοιμήθησαν, πάντα οὕτως [c] διαμένει [d] ἀπ' ἀρχῆς [de] κτίσεως. [5 f] λανθάνει γὰρ αὐτοὺς τοῦτο [g] θέλοντας, ὅτι

u here only †. v Jude 18 only. Isa. iii. 4 only. (-παίζειν, Matt. xxvii. 29 al. -παγμός, Heb. xi. 36.) w Jude 16, 18. 2 Chron. xxviii. 2.

x = Luke viii. 25. Gal.-iv. 15. Ps. xli. 3. lxxviii. 10. Mal. ii. 17.
z ellips. of ἡμ., Luke vii. 11, 45. John i. 29, 35. 1 Macc. i. 11. xxvii. 52. Acts vii. 60. 1 Thess. iv. 13 al. Isa. xiv. 6. 6. xiii. 19. see Rom. i. 20. xiii. 2 reff.) Levit. v. 3, 4.
y = ch. i. 16. ver. 12, 16. a Heb. i. 1 reff. b Matt. c Heb. i. 11 reff. d Mark x. f constr., Acts xxvi. 26. ver. 8. (Heb. e = Sir. xlix. 16. g see Col. ii. 18.

C[1]: txt ABC[2]ℵ a d h k l vulg coptt [æth arm] Ps-Hip[1] Antch[1] Ps-Chr[1] Thl Jer[1]. rec om εν εμπαιγμονη, with KL rel Ps-Hip Thl Œc: [om εν CP:] ins ABℵ 13 vulg syrr coptt æth Ps-Chr[-montf], εν εμπαιγμων 36. rec αυτων bef επιθυμιας, with Aℵ a[2] m[2] 36 Œc: om αυτων a[1] [vulg Ps-Chr[1]]: txt BCKL[P] rel Ps-Hip Thl.

stands ὑπὸ τῶν ἀποστόλων τοῦ κυρ. ἡμ. Ἰησ. χριστοῦ, is no guide here, nor reason why the same words should be joined together):— **3.**] **knowing this first** (cf. ref., where the same phrase occurs. The nom. **γινώσκοντες** is joined loosely with μνησθῆναι. Jude introduces the same prophetic fact with ὅτι ἔλεγον ὑμῖν, ver. 18), **that there shall come in the last of the days** (see note on Heb. i. 1: and 1 Pet. i. 20. It slightly differs from ἐπ' ἐσχάτου τῶν ἡμ., at the *end* of the days, as extending, by the plur., the expression, though perhaps not the meaning, over a wider space: = ἐπ' ἐσχάτου [τοῦ] χρόνου, Jude 18) **scoffers in (their) scoffing** (scoffers making use of scoffing: cf. Rev. xiv. 2, κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν: 2 Kings xx. 22, ἐλάλησεν (ἡ γυνὴ ἡ σοφὴ) ἐν τῇ σοφίᾳ αὐτῆς: Dan. i. 4 Theod., συνιέντας ἐν πάσῃ σοφίᾳ, κ. γινώσκοντας γνῶσιν, κ. διανουμένους φρόνησιν. On the sense, cf. Jude 18), **walking according to their own lusts** (so Jude 18 and 16, here combined), **4.**] **and saying, Where is the promise of His coming** (ποῦ ἐστιν, implying that it is no where, has passed away and disappeared: cf. reff. αὐτοῦ, of Christ: whose name would be understood as of course)? **for from the day when** (ἀφ' ἧς, sc. ἡμέρας: reff.) **the fathers fell asleep, all things continue thus from the beginning of creation** (the assertion is not easy to apportion grammatically. One thing is certain and may be first cleared away, that we cannot after οὕτως supply ὡς ἦν, "as they were," E. V.: οὕτως simply referring to the present; as they are, as we now see them, and ἀπ' ἀρχῆς κτίσεως belonging only to the verb, διαμένει. This being so, we still have two predicatory clauses following the verb: ἀφ' ἧς οἱ πατ. ἐκοιμ., and ἀπ' ἀρχῆς κτίσεως. The way of explaining this must be, that the time of waiting for the promise necessarily dates from the death of the πατέρες, and the duration of things continuing as they are now extends back beyond the death of the fathers: so that the meaning will be, ever since the death of those to whom the promise was made, things have continued as we now see them (and as they have ever continued even before those fathers) from the beginning of creation. So that πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως is a general proposition applicable to all time: ἀφ' ἧς οἱ πατέρες ἐκοιμήθησαν, the 'terminus a quo' this general proposition is taken up and applied to the case in hand. And now we have cleared the way to enquiring, who are meant by οἱ πατέρες. And the answer is plain: largely and generally, those to whom the promise was made: the same as are indicated Rom. ix. 5, ὧν οἱ πατέρες: yet not exclusively these, but simultaneously with them any others who may be in the same category,—e. g. those who bear to the N. T. church the same relation as they to that of the O. T. The assertion, as coming from the ἐμπαῖκται, must not be pressed to any particular date, but given that wide reference which would naturally be in the mind of one making such a general charge). **5—10.**] *Refutations of this their scoffing inference.* **5—7.**] *First refutation:* from the biblical *history of the creation.* **5.**] **For** (i. e. they speak thus, because) **this** (viz. this fact which follows) **escapes them** (passes unnoticed by them) **of their own will** (i. e. they shut their eyes to this fact. So we have θέλων in Od. γ. 272, of Paris and Helen, τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε; Il. δ. 300, al. Some, among whom are Rosenmüller, Pott, Bretschneider, Huther, take τοῦτο to refer to the saying of ver. 4, and render θέλοντας '*meaning*,' 'supposing,' as in Herodian, v. 3. 11, εἰκόνα τε ἡλίου ἀνέργαστον εἶναι θέλουσι. But besides that this would introduce an unusual meaning for θέλω, and that meaning not in its usual application to an hypothesis or assumption, but to an asserted fact,—a stronger objection is, that thus the sentence becomes a very flat one, and quite out

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οὐρανοὶ ἦσαν [h] ἐξ ὕδατος καὶ δι' ὕδατος [i] συνεστῶσα τῷ τοῦ θεοῦ [k] λόγῳ, [6] δι' ὧν ὁ [l] τότε κόσμος ὕδατι [m] κατακλυσθεὶς ἀπώλετο, [7] οἱ δὲ [n] νῦν οὐρανοὶ καὶ ἡ γῆ τῷ [o] αὐτοῦ [p] λόγῳ [q] τεθησαυρισμένοι εἰσὶν [r] πυρὶ

ABCK[P]ℵ a b d f g k l m c 13

h ch. ii. 5 only. i ver. 7 only. k ch. iii. 7. l only ver. 11. m ch. iii. 6. n ver. 7 only. o ch. iii. 10. p ver. 12 only. q ch. iii. 7. r ver. 10 only. s ch. iii. 12 only. t ch. iii. 5 only. u ch. iii. 10 only. v ch. iii. 7 only. w ch. iii. 11 only. x ch. iii. 12 only. y ch. iii. 13 only. z ch. iii. 14 only. a ch. iii. 15 only. b ch. iii. 16 only. c ch. iii. 17 only. d ch. iii. 18 only. e ch. iii. 19 only. f ch. iii. 20 only. g ch. iii. 21 only. h ch. iii. 22 only. i ch. iii. 23 only. k ch. iii. 24 only. l ch. iii. 25 only. m ch. iii. 26 only. n ch. iii. 27 only. o ch. iii. 28 only. p ch. iii. 29 only. q ch. iii. 30 only. r ch. iii. 31 only. s ch. iii. 32 only. t ch. iii. 33 only. u ch. iii. 34 only. v ch. iii. 35 only. w ch. iii. 36 only. x ch. iii. 37 only. y ch. iii. 38 only. z ch. iii. 39 only. a ch. iii. 40 only. b ch. iii. 41 only. c ch. iii. 42 only. d ch. iii. 43 only. e ch. iii. 44 only. f ch. iii. 45 only. g ch. iii. 46 only. h ch. iii. 47 only. i ch. iii. 48 only. k ch. iii. 49 only. l ch. iii. 50 only. m ch. iii. 51 only. n ch. iii. 52 only. o ch. iii. 53 only. p ch. iii. 54 only. q ch. iii. 55 only. r ch. iii. 56 only. s ch. iii. 57 only. t ch. iii. 58 only. u ch. iii. 59 only. v ch. iii. 60 only. w ch. iii. 61 only. x ch. iii. 62 only. y ch. iii. 63 only. z ch. iii. 64 only. a ch. iii. 65 only. b ch. iii. 66 only. c ch. iii. 67 only. d ch. iii. 68 only. e ch. iii. 69 only. f ch. iii. 70 only. g ch. iii. 71 only. h ch. iii. 72 only. i ch. iii. 73 only. k ch. iii. 74 only. l ch. iii. 75 only. m ch. iii. 76 only. n ch. iii. 77 only. o ch. iii. 78 only. p ch. iii. 79 only. q ch. iii. 80 only. r ch. iii. 81 only. s ch. iii. 82 only. t ch. iii. 83 only. u ch. iii. 84 only. v ch. iii. 85 only. w ch. iii. 86 only. x ch. iii. 87 only. y ch. iii. 88 only. z ch. iii. 89 only. a ch. iii. 90 only. b ch. iii. 91 only. c ch. iii. 92 only. d ch. iii. 93 only. e ch. iii. 94 only. f ch. iii. 95 only. g ch. iii. 96 only. h ch. iii. 97 only. i ch. iii. 98 only. k ch. iii. 99 only. l ch. iii. 100 only. m ch. iii. 101 only. n ch. iii. 102 only. o ch. iii. 103 only. p ch. iii. 104 only. q ch. iii. 105 only. r ch. iii. 106 only. s ch. iii. 107 only. t ch. iii. 108 only. u ch. iii. 109 only. v ch. iii. 110 only. w ch. iii. 111 only. x ch. iii. 112 only. y ch. iii. 113 only. z ch. iii. 114 only. a ch. iii. 115 only. b ch. iii. 116 only. c ch. iii. 117 only. d ch. iii. 118 only. e ch. iii. 119 only. f ch. iii. 120 only. g ch. iii. 121 only. h ch. iii. 122 only. i ch. iii. 123 only. k ch. iii. 124 only. l ch. iii. 125 only. m ch. iii. 126 only. n ch. iii. 127 only. o ch. iii. 128 only. p ch. iii. 129 only. q ch. iii. 130 only. r ch. iii. 131 only. s ch. iii. 132 only. t ch. iii. 133 only. u ch. iii. 134 only. v ch. iii. 135 only. w ch. iii. 136 only. x ch. iii. 137 only. y ch. iii. 138 only. z ch. iii. 139 only. a ch. iii. 140 only. b ch. iii. 141 only. c ch. iii. 142 only. d ch. iii. 143 only. e ch. iii. 144 only. f ch. iii. 145 only. g ch. iii. 146 only. 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only. v ch. iii. 385 only. w ch. iii. 386 only. x ch. iii. 387 only. y ch. iii. 388 only. z ch. iii. 389 only. a ch. iii. 390 only. b ch. iii. 391 only. c ch. iii. 392 only. d ch. iii. 393 only. e ch. iii. 394 only. f ch. iii. 395 only. g ch. iii. 396 only. h ch. iii. 397 only. i ch. iii. 398 only. k ch. iii. 399 only. l ch. iii. 400 only. m ch. iii. 401 only. n ch. iii. 402 only. o ch. iii. 403 only. p ch. iii. 404 only. q ch. iii. 405 only. r ch. iii. 406 only. s ch. iii. 407 only. t ch. iii. 408 only. u ch. iii. 409 only. v ch. iii. 410 only. w ch. iii. 411 only. x ch. iii. 412 only. y ch. iii. 413 only. z ch. iii. 414 only.

[a] τηρούμενοι [a] εἰς [t] ἡμέραν [t] κρίσεως καὶ [u] ἀπωλείας τῶν [v] ἀσεβῶν ἀνθρώπων. 8 ἓν δὲ [w] τοῦτο μὴ [x] λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι [y] μία ἡμέρα [z] παρὰ κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. 9 οὐ [a] βραδύνει κύριος τῆς [b] ἐπαγγελίας, ὡς τινὲς [c] βραδυτῆτα [d] ἡγοῦνται, ἀλλὰ [e] μακροθυμεῖ εἰς ὑμᾶς μὴ [f] βουλόμενός τινας [g] ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν [h] χωρῆσαι. 10 [i] ἥξει δὲ [k] ἡμέρα

a ch. ii. 4 reff. t ch. ii. 9 reff. u ver. 16. Rom. ix. 22. Phil. i. 28. iii. 19 al. Jer. xxvi. (xlvi.) 21. v Jude 4 reff. w see 1 Pet. ii. 19 reff. x = ver. 5. y Psa. lxxxix. 4. z = James i. 17 reff. a 1 Tim. iii. 15 only. Deut. vii. 10. Sir. xxxii. (xxxv.) 18. b gen., see note and Winer, § 30. 5. b. c here only τ. Xen. Hell. iv. 6. 5. d constr., Heb. x. 29 reff. e Heb. vi. 15 reff. see note. f of God, James i. 18 reff. g = James iv. 12 reff. h = & w. εἰς, Matt. xv. 17 only‡. (2 Macc. xv. 37.) Æschyl. Pers. 379 (385). Jos. B. J. vi. 2. 5. i = Luke xiii. 35. John ii. 4. Ps. xxxvi. 13. k Acts ii. 20, from Joel ii. 31. 1 Thess. v. 2 (1 Cor. i. 8. 2 Cor. i. 14. 2 Thess. ii. 2) only. Isa. ii. 12.

πυρι C[1][P] 27-9. for απωλειας, ασεβειας A.

8. ημας C. κυριου ℵ. om και χιλια ετη (*homœotel*) ℵ.

9. rec ins *o* bef κυριος, with KL rel Thl Œc: om ABC[P]ℵ h j n 13. 36 [arm]. for 1st εις, δι' Aℵ a 13 vulg spec syrr sah æth Aug Fulg Fast: εφ c. rec ημας, with KL rel copt Thl Œc: txt ABC[P]ℵ c m 13 vulg spec syrr sah Aug Fulg Fast. [τινα (for -νας) P 13 am(and tol) spec copt arm Thl Aug Fulg.] παντες ℵ.

10. rec ins η bef ημερα, with AKL[P]ℵ(Tischdf, expr) rel [Damasc[1]] Thl Œc: om

(as with αὐτοῦ) to the prophetic word, which has announced that which comes to be mentioned) **word are treasured up** (perf. "have been, and are still," kept in store, put by, against a certain time: see especially ref. Rom. Dietlein fancies that the idea of θησαυρός must be kept hold of, the οὐρανοὶ κ. γῆ being the stored-up material for wrath to be exercised on: but this is mere fancy, and is contradicted by Rom. ii. 5, where the reference is the same), **being kept** (present, denoting that it is only God's constantly watchful Providence which holds together the present state of things till His time for ending it) **for fire** (πυρί, dat. commodi) **against the day of judgment and perdition of impious men** (τῶν ἀσεβῶν ἀνθρώπων does not, as Dietlein imagines, import that οἱ ἄνθρωποι, mankind, are ἀσεβεῖς: but = τῶν ἀσεβῶν ἐν ἀνθρώποις). 8—10.] *Second contradiction* to the scoffers: *we are not to judge God*, in the case of *delay*, *as we do men*, seeing that His thoughts are not as our thoughts. 8.] **But let this one thing not escape you, beloved** (ἓν τοῦτο, as especially important: λανθανέτω ὑμᾶς, in allusion to ver. 5), **that one day is with the Lord as a thousand years, and a thousand years as one day** (the saying is the completion of that in Ps. xc. (reff.), setting forth also in a wonderful way, that one day may be in God's sight as productive of events as a millennium: in other words, when both clauses are considered, placing Him far above all human limits of time. "Summa: Dei œonologium (sic appellare liceat) differt ab horologio mortalium. Illius gnomon omnes horas simul indicat in summa actione et in summa quiete. Ei nec tardius nec celerius labuntur tempora, quam Ipsi et œconomiæ ejus aptum sit. Nulla causa est cur finem rerum aut protelare aut accelerare necessum habeat. Qui hoc comprehendemus? Si comprehendere possemus, non opus foret a Mose et Petro addi, *apud Dominum.*" Bengel). 9.] **The Lord** (i. e. God, the Father, as so often in this and in the first Epistle) **is not tardy** (βραδύνειν, not merely to *delay*, but to *be late*, beyond an appointed time; so Gerh.: "discrimen est inter tardare et differre: is demum tardat, qui ultra debitum tempus quod agendum est differt") **concerning his promise** (so, connecting the gen. with the verb, and not with ὁ κύριος, must the words be taken. The gen. is one of partition, as in ὑστερεῖν τινος, 2 Cor. xi. 5, xii. 11,—παύεσθαί τινος, 1 Pet. iv. 1,—&c., the being late implying a falling short) **as some** (viz. the scoffers in question, who are pointed at) **account** (His conduct) **tardiness** (better thus, making βραδυτῆτα predicate, than to render νομίζουσιν "think concerning," "define," "explain," and make βραδυτῆτα object only): **but He is long-suffering towards you** (μακροθυμεῖν with εἰς here only: with ἐπί, Matt. xviii. 26, 29; Luke xviii. 7; James v. 7; with πρός, 1 Thess. v. 14:—ὑμᾶς, the readers of the Epistle; not as a separate class, but as representing all, cf. πάντας below), **not willing that any should perish, but** (willing) **that all should go forward** (reff.) **to repentance** (Calvin is quite wrong in his rendering, "omnes ad pœnitentiam recipere:" equally wrong, in his alternatives, "aut colligi, vel aggregari." Plutarch has the very expression, De flum. p. 19 (Wetst.), ὀλίγον δὲ σωφρονήσας, καὶ εἰς μετάνοιαν ἐπὶ τοῖς πραχθεῖσι χωρήσας).

10.] *Assertion of the conclusion as against the scoffers—the certainty, suddenness, and effect of the day of the Lord.* **But** (notwithstanding the delay) **the day**

1 Thess. v. 2. 1 Pet. iv. 15 reff. m here only †. (-ζειν, Cant. iv. 15. -ζος, Wisd. v. 11.) o = ver. 12 only †. Wisd. xix. 18. (Heb. v. 12 reff.) 14. vv. 11, 12. 1 John iii. 8. plur., Rev. i. 19 reff. 12. Ezek. xx. 47. form also, see 1 Cor. iii. 15. Rev. viii. 7. n = Matt. v. 18. xxiv. 34, 35 ||. 2 Cor. v. 17. James i. 10. Ps. lxxxix. 5. Esdr. i. 55 (52). p ver. 12 only †. q = John ii. 19. Eph. ii. r = Heb. i. 10. iv. 3. s Matt. iii.

k κυρίου ὡς l κλέπτης, ἐν ᾗ οὐρανοὶ m ῥοιζηδὸν n παρελεύσονται, o στοιχεῖα δὲ p καυσούμενα q λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ r ἔργα s κατακαήσεται. 11 τούτων οὕτως πάντων

ABΣ Ps. d f k

BCN(Treg) k l 36 Cyr$_{p}$. rec aft κλεπτης ins εν νυκτι, with CKL rel syr Thl Œc: om AB[P]ℵ k 13 vulg spec syr-pk coptt [æth] arm *Cyr*[-p] Did-int$_{1}$ Aug Pelag. om οι KLℵ a d h j k l m [Cyr$_{p}$ Damasc-ms$_{1}$]. aft ουρανοι ins μεν ℵ d j. ρυζηδον [AK]ℵ. om 1st και ℵ [Cyr$_{p}$]. λυθησεται BCℵ Cyr$_{p}$[-p(txt$_{p}$)]. ins η bef γη C[P] m. for κατακαησεται, ευρεθησεται BK[P]ℵ syr-mg (sah) [arm]: αφανισθησονται C syr-pk.

11. ins δε bef ουτως C[P]. rec (for ουτως) ουν, with AKLℵ rel vulg [syr-pk copt arm(Treg)] Thl Œc [Pelag: ουν ουτως syr-mg sah arm(? Tischdf or as CP above)]: txt BC[P] a syr[-txt].—ουν παντων ουτως m [Aug$_{1}$]: om ουν παντων a. [απαντων

(the art. is not needed for definiteness in the later Epistles, cf. ver. 7; Phil. i. 6, 10, ii. 16) of the Lord (= τοῦ θεοῦ, below, ver. 12) shall come (ἥξει has the emphasis, as opposed to all the doubts of the scoffers. It is more than merely "shall come," though no one word will give the exact force in English: "shall be here," "shall be upon you") as a thief (ref. 1 Thess.: from which place probably the expression is taken, as reference is made below to the Epistles of St. Paul); in which the heavens shall pass away (reff. Matt.; and Rev. xxi. 1) with a rushing noise (ῥοιζηδόν, τὸ μετὰ ἤχου· ἴδιος δὲ ὁ τοιοῦτος ἦχος πυρὸς ἐν τοῖς ὑπὸ πυρὸς καταβοσκομένοις, Œc. ῥοῖζος is the rush of a bird, ref. Wisd., of an arrow, Il. π. 361, of the music or a shepherd's pipe, Od. ι. 315: and, see Palm and Rost's Lex., of any thing rapidly moving. Some understand it of the actual noise of the flames which shall consume the heavens: others, as De W., of the 'ruina,' or crash with which they shall fall: "magno impetu," vulg.; "in modum procellæ," Calv.: "cum stridore," Beza: alii aliter), and the heavenly bodies (στοιχεῖα, according to Bede, *the four elements*, fire, air, earth, and water: but he is obliged to modify the meaning of λυθήσονται, inasmuch as fire cannot dissolve or consume fire: according to Bengel, *the sun, moon, and stars*, defending it by this word being often used in that sense by Theoph. of Antioch and others in Suicer sub voce. Certainly Justin Martyr so uses the word several times: cf. Apol. ii. 5, p. 92, τὰ οὐράνια στοιχεῖα εἰς αὔξησιν καρπῶν κ. ὡρῶν μεταβολὰς κοσμήσας: and Dial. Tryph. 23, p. 122, Epist. ad Diognet. 7 (Migne, Patr. Gr. vol. ii. p. 1177), and Otto's notes. And considering that this clause, on account of the δέ, followed presently by the καί when we come to speak of the earth, necessarily belongs to the heavens,—considering also that the mention of the heavenly bodies as affected by the great Day is constant in Scripture, cf. Matt. xxiv. 29; Isa. xiii. 9, 10, xxiv. 23, xxxiv. 4, &c., I should be inclined on the whole to accept this interpretation, feeling that the above-named reasons overbear the objection alleged by De Wette, that the word does not bear this sense in any other passage of Scripture. This objection is also weakened by remembering, 1. that it occurs in a physical sense here only: 2. that in Gal. iv. 3, where it is clearly not in a physical sense, the Greek interpreters give it this meaning: see in Suicer sub voce, and mine and Bishop Ellicott's notes on Gal. l. c., and note on Matt. xxiv. 29) being scorched up (καυσούμενα, classically, to suffer from excessive heat: to be in a burning fever. The pres. part. gives the ground and reason of the following verb) shall be dissolved (not literally, *melt* [that is expressed by τήκεται below]: cf. λυομένων next verse, and reff. here), and the earth and the works in it (ἔργα may mean either the works of men, buildings and the like,—or, the works of the Creator: perhaps both of these combined, "opera naturæ et artis," Bengel. Estius's sense, "opera peccatorum," is out of the question: nor does 1 Cor. iii. 15 &c. apply here, any further than that the same purifying fire is spoken of) shall be burned up (the var. readd. are very curious. That of BK[P]ℵ, εὑρεθήσεται, has plainly arisen from the Latin *reperiatur*. That it has so arisen, is a most instructive fact, and leads to inferences which cannot be here followed out).

11—18.] EXHORTATIONS WITH REFERENCE TO THE APPROACH OF THE DAY OF GOD. 11—13.] In direct reference to what has just been said, *waiting and eager expectation is enjoined.* 11.] These things being thus to be dissolved (τούτων, this heaven and earth which surround us. According to the reading in the text, there is no particle of inference: but the inference is all the more vivid. οὕτως: viz. in the manner just described.

[qt]λυομένων, [u]ποταποὺς δεῖ [v]ὑπάρχειν ὑμᾶς ἐν ἁγίαις [w]ἀναστροφαῖς καὶ [x]εὐσεβείαις 12 [yz]προσδοκῶντας καὶ [a]σπεύδοντας τὴν [b]παρουσίαν τῆς τοῦ [c]θεοῦ [yc]ἡμέρας, δι' ἣν οὐρανοὶ [d]πυρούμενοι [e]λυθήσονται καὶ [e]στοιχεῖα [e]καυσούμενα [f]τήκεται. 13 [g]καινοὺς δὲ [g]οὐρανοὺς καὶ [g]γῆν [g]κατ-

t pres. part., = Matt. xxvii. 63. John xxi. 23. Gal. iii. 8.
u Matt. viii. 27. Mark xiii. 1 bis. Luke i. 29. vii. 39. 1 John iii. 1 only †.
v James ii. 15 reff.
w 1 Pet. i. 15 reff. plur. here only. see 1 Pet. ii. 1.
x ch. i. 3 reff. plur., as above (w).
y see Matt. xxiv. 50. Luke xii. 46. (Acts xxvii. 33. Lam. ii. 16.)
z vv. 13, 14. elsw. (see above, y) Gospp. & Acts only.
a transit., here (Luke ii. 16. xix. 5, 6. Acts xx. 16. xxii. 18) only. Isa. xvi. 5. Hom. Il. v 236.
b = 2 Cor. vii. 6. Phil. i. 26. ii. 12. James v. 7, 8 reff.
c here only.
d 1 Cor. vii. 9. 2 Cor. xi. 29. Eph. vi. 16. Rev. i. 15. iii. 18 only. Prov. x. 20.
e ver. 10 (reff.).
f here only. Isa. lxiv. 1, 2 al. Isa. xxxiv 4.
g Isa. lxv. 17. lxvi. 22. Rev. xxi. 1.

P. δειν P.] for υμας, ημας ℵ¹: om B: υμας bef υπαρχειν d.

12. [ins τους bef προσδ. P m.] om και σπευδοντας ℵ¹. for θεου, κυριου C[P] d 27-9 vulg(not fuld) spec [Pelag$_{1}$]. for τηκεται, τακησεται C 36. 137: *tabescent* vulg [syrr] lat-ff [τακησονται P Thl].

13. καινην bef γην AN 13 vulg æth[(Tischdf) Cyr-p$_{6}$ Thl] Cosm.

λυομένων, the *present* implying destiny, as ὁ ἐρχόμενος, He that should come: cf. Winer, § 40. 2. *a*. It *might* be, with οὖν, a present *proper*, "are in course of dissolution;" but οὕτως forbids this: for they *are not* in course of dissolution by fire ῥοιζηδόν &c.), **what manner of men** (if we take ποταπούς interrogatively, we must not, as some (Pott, Meyer in his translation), put our interrogation at ὑμᾶς, or as others (Griesb., al.) at εὐσεβείαις: far better carry on the question to the end of ver. 12, as more like the fervent style of our Epistle. But (reff.) ποτατός seems in the N. T. never directly to ask a question, but always to belong to an exclamation. Certainly reff. Luke are close approaches to the interrogatory sense, so that I would not, as Huther, altogether exclude it, but only protest against dividing the sentence. Still I prefer the non-interrogatory form, as in the other reff. On the word, see note, 1 John iii. 1) **ought ye to be** (when the event comes: ὑπάρχειν seems to imply some fact supervening upon the previously existing state: see Acts xvi. 20, 21, 37 and notes) **in holy behaviours and pieties** (the plurals mark the holy behaviour and piety in all its different forms and examples. The words *may* be referred to ὑπάρχειν: but thus the strong ποταπούς would only be weakened, and it stands far better alone. So that I would join ἐν ἁγίαις κ.τ.λ. with what follows) **12.] looking for and hastening** (the older Commentators mostly supplied εἰς after σπεύδοντας. So E. V., "*hasting unto*:" but there seems no reason for this. Two meanings are possible, regarding the accus. as in direct government by the participle: 1. '*busied about*:' so in reff.; also Pind. Isthm. v. 22, σπεύδειν ἀρετάν. But in each of these, the object of σπεύδειν seems more properly to belong to the action than here. In Isa., and in Pind., it is an abstract substantive: in Hom., it is ταῦτα, matters within the power and personal employment of the speakers. And so in the numerous other examples in Palm and Rost. Whereas the παρουσία κ.τ.λ., a future thing, no matter of human practice, does not appear with equal propriety to be in this sense an object of σπεύδειν. 2. We have the other and cognate meaning of σπεύδειν transitive, to "*hasten*," "*urge on*:" which I agree with De Wette in adopting, and in understanding as he does, "They hasten it by perfecting, in repentance and holiness, the work of the Gospel, and thus diminishing the need of the μακροθυμία ver. 9," to which the delay of that day is owing. Huther's objection to this is not difficult to answer. It is true, that the delay or hastening of that day is not man's matter, but God's: but it is not uncommon in Scripture to attribute to *us* those divine acts, or abstinences from acting, which are really and in their depth, God's own. Thus we read, that "He could not do many mighty works there because of their unbelief," Matt. xiii. 58 compared with Mark vi. 5, 6: thus repeatedly of man's striving with, hindering, quenching, God's Holy Spirit) **the advent** (παρουσία elsewhere commonly used of a person, and most usually of the presence or advent of the Lord Himself) **of the day of God** (= ἡμέρας κυρίου above. De W. compares Clem.-rom. Ep. ii. ad Cor. 12, p. 345, οὐκ οἴδαμεν τὴν ἡμέραν τῆς ἐπιφανείας τοῦ θεοῦ. See also Tit. ii. 13), **by reason of which** (δι' ἣν, scil. ἡμέραν; or, but not so well, παρουσίαν, on account of, for the sake of, which) **the heavens being on fire** (the pres. part. gives the reason of the fut. verb following) **shall be dissolved, and the heavenly bodies being scorched up are to be melted** (τήκεται, the pres. of destiny: see above on λυομένων, ver. 11. De Wette thinks the meaning is not to be literally pressed, as if the στοιχεῖα were a solid mass which would actually liquefy: but why not? The same liquefaction has actually taken

νὴν κατὰ τὸ [h]ἐπάγγελμα αὐτοῦ [i]προσδοκῶμεν, ἐν οἷς δικαιοσύνη [j]κατοικεῖ. 14 διό, ἀγαπητοί, ταῦτα [i]προσδοκῶντες [k]σπουδάσατε [l]ἄσπιλοι καὶ [m]ἀμώμητοι [n]αὐτῷ [o]εὑρεθῆναι [p]ἐν εἰρήνῃ, 15 καὶ τὴν τοῦ κυρίου ἡμῶν [q]μακροθυμίαν σωτηρίαν [r]ἡγεῖσθε, καθὼς καὶ ὁ [s]ἀγαπητὸς ἡμῶν [s]ἀδελφὸς Παῦλος κατὰ τὴν [t]δοθεῖσαν αὐτῷ σοφίαν ἔγρα-

ABCK P𝔓 a b c d f g i k l m n 15

h ch. i. 4 only τ. Demosth. 397. 3.
i ver. 12.
j = Eph. iii. 17. Isa. xxxii. 16.
k ch. i. 10 reff.
l 1 Tim. vi. 14. James i. 27. 1 Pet. i. 19 only. Job xv. 15 Nvmm.
m here (Phil. iv. 15 v. r.) only τ. (-μος, Jude 24.)
n dat., Luke xxiv. 35. 2 Cor. xii. 20.
o = 2 Cor.
v. 3. Phil. iii. 9.
p = Acts xvi. 36. James ii. 16.
q 1 Pet. ii. 20 reff.
r = ver. 9.
s so Eph. vi. 21. Col. iv. 7, 9.
see James i. 16 reff.
t Rom. xii. 3, 6. xv. 15 al.

for κατα το επαγγελμα, και τα επαγγελματα A am(with demid fuld harl) sah [Cyr-p$_2$] Jer$_1$ Bede$_1$: κατα τα επαγγελματα ℵ [vulg copt Cyr-ed$_1$ Did$_1$ Aug$_2$ Promiss.] ενοικει A a 13. 14. αμωμοι A d 13 Phot$_1$.

15. [om 1st ημων P syr-pk arm Damasc$_1$.] for ηγεισθε, αγεισθαι ℵ^1. [2nd ημ. bef αδελφος K a o.] rec αυτω bef δοθεισαν, with L rel Œc: txt ABCK [P]ℵ a b d m o 13. 36 vulg syrr coptt Phot Thl. In ℵ the σ of δοθεισαν is written over the line.

place in the crust of the earth wherever the central fires have acted on it. All our igneous rocks have been in a liquid state: why should not that day, in its purifying process, produce a similar effect on the earth again, and on her cognate planets, if they are to be included?

In this recapitulation, the Apostle mentions that part only of the destruction of that day which concerns the *heavens*: arguing à majori. The similarity to Isa. xxxiv. 4 can hardly escape notice, *καὶ τακήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν*. See also Micah i. 4). 13.] *The positive result of that day, as regards the church.* But (contrast to the destructive effects of the day lately dwelt on: not "*nevertheless*" as E. V., which looks as if the two effects were in antagonism, and the earth were to be *annihilated*, of which idea there is no trace. The flood did not annihilate the earth, but changed it; and as the new earth was the consequence of the flood, so the final new heavens and earth shall be of the fire) **according to His** (God's) **promise** (viz., that written in ref. Isa.) **we** (no stress, as is almost unavoidable in the E. V. "*Nevertheless we, according to his promise:*" there is no ἡμεῖς, nor is the distinction drawn between us and any other class of persons) **expect new heavens and a new earth, in which** (heavens and earth, plur.) **righteousness dwelleth** (ref. Isa., cf. also *οὐκ ἀδικήσουσιν, . . . ἐπὶ τῷ ὄρει τῷ ἁγίῳ μου, λέγει κύριος*, of Isa. lxv. 25). 14.] *Exhortation founded on this expectation.* **Wherefore, beloved, expecting** (as ye do) **these things** (the pres. part. gives the reason of the verb following: and does not, as Huther and Dietlein, belong to the exhortation, *προσδοκῶντες σπουδάσατε*: for the Apostle has just assumed *προσδοκῶμεν* as a patent fact), **be earnest** (*σπουδάσατε*, aor.: not the daily habit so much, as the one great life-effort which shall accomplish the end, is in the Apostle's mind) **to be found** (at His coming. This word shews plainly enough that a personal coming of the Lord, as in ver. 4, is in the view of the Apostle throughout, as connected with the proceedings of the great Day. The form of expression reminds us forcibly of Matt. xxii. 11 ff.) **spotless** (reff.) **and blameless** (cf. 2 Cor. vi. 3, viii. 20; also *σπίλοι κ. μῶμοι*, the contrast, above, ch. ii. 13. From the connexion there with a feast, it seems very probable that in both passages the parable of the wedding garment was floating before the Apostle's mind) **in His sight** (so, and not, "*by Him*," or "*of Him*," as E. V., must we render: see reff.) **in peace** (second predicate after *εὑρεθῆναι*: the *ἄσπιλοι κ. ἄμωμοι* were with reference to God (*αὐτῷ*); this, in reference to your own state and lot: in peace *among* yourselves, in peace *with* yourselves, in peace *for* yourselves, with God. But perhaps an expression so familiar to the Eastern tongue as *ἐν εἰρήνῃ*, may have an onward as well as a present meaning, as in *πορεύεσθαι ἐν εἰρήνῃ* and *εἰς εἰρήνην* (reff. and Luke vii. 50, viii. 48): and be taken of that eternal peace, of which all earthly peace is but a feeble foretaste):

15.] **and account the long-suffering of our Lord** (*τοῦ κυρίου ἡμῶν*, thus expressed, is hardly to be dissevered from Him who is expressly thus named below, ver. 18. And if so, then, throughout this weighty passage, the Lord Jesus is invested with the full attributes of Deity. It is He who waits and is long-suffering: He, in His union and co-equality with the Father, who ruleth all things after the counsel of His own will) **salvation** (contrast to *βραδυτῆτα ἡγοῦνται*, ver. 9): **even as also** (besides myself) **our beloved brother** (this term is probably used in a closer sense than as merely signifying fellow-Christian: our beloved fellow-Apostle) **Paul according to the wisdom given to him** (cf. 1 Cor. iii. 10, *κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων κ.τ.λ.* Also Gal. ii. 9; Eph. iii. 2, 7, 8; Col. i. 25)

ψεν ὑμῖν, 16 ὡς καὶ ἐν πάσαις ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστιν [u] δυσνόητά τινα, ἃ οἱ [v] ἀμαθεῖς καὶ [w] ἀστήρικτοι [x] στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς [y] γραφάς, πρὸς τὴν [z] ἰδίαν [z] αὐτῶν [a] ἀπώλειαν.

u here only †.
v here only †. Ps. xlviii. 11 Symm.
w ch. ii. 14 only †.
x here only. 2 Kings xxii. 27 B only.
y = ch. i. 20 al.
a = ver. 7 reff.
z so John x. 12. Acts i. 19. ii. 8. Demosth. 1244. 24.

16. rec aft πασαις ins ταις, with KL[P]ℵ rel Phot Thl Œc: om ABC 13. αυτοις A l 9. 21. 47. rec (for αις) οις, with CKL[P] rel Phot, Œc: txt ABℵ a d j m 13 syrr Thl. for εστ., εισιν A c d h l 13 sah. [στρεβλωσουσιν C¹P d: στρεβλωσιν C².]

wrote to you (What? Where? to whom? By some the reply to the first has been found in the preceding clause, τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε: which, in sense, is almost identical with Rom. ii. 4, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει. So Œc., Grot., al., and more recently Huther, Dietlein. But surely the reference is too narrow to satisfy what follows here, λαλῶν ἐν αὐταῖς περὶ τούτων, where the reference must be to ταῦτα, which we Christians προσδοκῶμεν, viz. to the coming of the day of the Lord. Thus then we should interpret the καθὼς καί &c. of some particular passage in which St. Paul had exhorted to readiness in expectation of that day, and the ὡς καὶ ἐν πάσαις κ.τ.λ., ver. 16, of the frequent mention of that day in his other Epistles. In searching then, 2. for some passages which may fulfil the above condition, it seems to me that we need not go beyond the earliest Epistle of St. Paul, viz. 1 Thessalonians. There, in ch. iv. 13—v. 11, we have a passage on this very point, and the more satisfactory, because St. Peter seems, in our ver. 10, to have had 1 Thess. v. 2 before his mind. And as to, 3. ὑμῖν, there seems no need to press it as identifying any particular church, seeing that this our Epistle is addressed to all Christians alike: cf. ch. i. 1. All that follows from ὑμῖν is what may also be gathered from ver. 16, that our Epistle belongs to a date when the Pauline Epistles were no longer the property only of the churches to which they were written, but were dispersed through, and considered to belong to, the whole Christian Church. What date that is, I have discussed in the Prolegomena. There have been very various opinions as to the passage and Epistle meant: Estius, Calov., Spanheim, Bengel, Gerhard, al., think it to be the Epistle to the Hebrews, on account of ch. ix. 26 ff., x. 25, 37 (see on these in the Prolegg. to the Hebrews, § i. par. 6): Jachmann, the Epistles to the Corinthians, especially 1 Cor. i. 7—9, finding an allusion to 1 Cor. ii. 1 ff. in κατὰ σοφίαν κ.τ.λ.: Benson, the Epistles to the Gal., Eph., Col., being addressed to Asia Minor churches, as he holds this to be: Augusti, referring ἐν εἰρήνῃ to the difference between Paul and Peter, the Epistle to the Gal.: Pott, and Morus, some Epistle which has not come down to us), **16.] as also in all** (*his*, but not expressed: with the ταῖς it would mean, in all his Epistles *as a finished whole*: without it, in *all Epistles which he writes*, leaving room for the possibility that the number of those Epistles was not complete, but still being added to) **Epistles, speaking in them** (as he does: the pres. part. contains the justification of the assertion: not as Huther, "when he speaks") **of these things** (viz. the coming of our Lord, and the end of the world), **in which** (Epistles, if αἷς be read: if οἷς, "*in which sayings of his*:" not, "in which things," "in which subjects," as some (e. g. Bengel) have rendered by way of escape from the supposed difficulty: for οἷς is correlative with τὰς λοιπὰς γραφάς, and must therefore designate some writings previously mentioned: or else the sentence is stultified) **are some things difficult to understand** (De W. especially refers to 2 Thess. ii. 1 ff.: and it is not improbable that this may have been particularly in the Apostle's mind. See note on 2 Tim. ii. 18. Grot. is clearly wrong in extending the list to difficulties about faith and works, &c.), **which the ignorant** (unintelligent, uninformed: hardly, as De W., with an understood meaning of rebellion and unbelief: for that would be too much here. ἀμαθία may arise from many causes: but the misunderstanding of difficult Scriptures is common to the ἀμαθεῖς in general) **and unstable** (ref.: those who, wanting firm foundation and anchorage, waver and drift about with every wind of doctrine. Such persons are stirred from their Christian stability by every apparent difficulty: are rendered anxious and perplexed by hard texts: and shewing more anxiety to interpret them somehow, than to wait upon God for their solution, rush upon erroneous and dangerous ways of interpretation) **distort** (στρεβλόω, properly, to twist with a handscrew or windlass, στρέβλη: σκάφος στρέβλαισι ναυτικαῖς προσηγμένον, Æsch. Suppl. 441. Hence to torment with the στρέβλη: and then met., to distort, pervert, strain, in meaning. Œc. gives for it ἐνδιαστρόφως ἐξαγγέλ-

17 ὑμεῖς οὖν [b] ἀγαπητοί, [c] προγινώσκοντες [d] φυλάσσεσθε ἵνα μὴ τῇ τῶν [e] ἀθέσμων [f] πλάνῃ [g] συναπαχθέντες [h] ἐκπέσητε τοῦ ἰδίου [i] στηριγμοῦ, 18 [k] αὐξάνετε δὲ ἐν [l] χάριτι καὶ [m] γνώσει τοῦ κυρίου ἡμῶν καὶ [n] σωτῆρος Ἰησοῦ χριστοῦ. [o] αὐτῷ ἡ [o] δόξα καὶ νῦν καὶ εἰς [p] ἡμέραν [p] αἰῶνος. [ἀμήν.]

b vv. 1, 14. c Acts xxvi. 5. Rom. viii. 29. xi. 2. 1 Pet. i. 20 only τ. Wisd. vi. 13. viii. 3. xviii. 6 only. d constr., here only. see Job xxxvi. 21. Sir. xxii. 13. elsw. w. ἀπό, as Luke xii. 15, or acc. as Acts xxi. 25 al. 13 only. Exod. xiv. 6 only. 1 Symm. Diodor. Sic i. 61. (-ίζειν, ch. i. 12.) v. 10. Jude 4. i. 6. e ch. ii. 7 (reff.) only. h = Gal. v. 4. (James i. 11 reff.) m = Phil. iii. 8. p here only. see Isa. xviii. 7. (Micah iv. 7.) f ch. ii. 18 reff. h intransit. Matt. vi. 28. a ch. i. 1 reff. g Rom. xii. 16. Gal. ii here only τ. Isa. m. Eph. iv. 15 al. ‡ o Rom. xv. 33. Eph. iii. 21. Rev. l = 1 Pet. i. 20.

ΠΕΤΡΟΥ Β.

17. προγινωσκοντες bef αγαπητοι C: om αγαπητοι a. προγιν. A: γινωσκοντες m. 18. αυξανεσθε C[P] 15. 40. [om δε P a. for γνωσει, πιστει P m.] om αμην B o 10 harl[1] Aug Bede$_{1}$.

Subscription. om a b c d f g l m o: επιστολαι πετρου α' και β' 13: του αγιου αποστολου πετρου επιστολη δευτερα L: [πετρου . . . . επ. καθολικη β' P:] επιστολη πετρου β' n: πετρου καθολικη C: txt ABℵ.

λειν), as also the other Scriptures (or, passages of Scripture having reference to this great subject: as we have ἑτέρα γραφὴ λέγει John xix. 37, πᾶσα γραφὴ θεόπνευστος (see note) 2 Tim. iii. 16. Whichever be understood, it is plain, 1. that by these words St. Paul's Epistles are reckoned among the Christian scriptures: 2. that there were at this time besides those Epistles, other writings holding a similar place, known as γραφαί; probably, at least, the three Gospels (and Acts?), and some of the earlier written catholic Epistles. That by τὰς λοιπὰς γραφάς should be meant the O. T. scriptures, is not probable: these would have been more fully designated than by being placed in the same category with the inspired writings of recent or living men), to (as a contribution to—towards,—so as to help towards) their own perdition (τὴν ἰδίαν αὐτῶν, more strongly reflective than with one of these merely). 17, 18.] *Concluding exhortations:* conveyed first in the form of a caution (ver. 17), then in that of a positive exhortation to increase in grace and wisdom. 17.] Ye therefore, beloved, knowing (as ye do) beforehand (viz. the whole announcement of which this chapter has been full; the certainty that such false teachers will arise, and the course which they will take), take heed (be on your guard) lest (ἵνα μή aft. φυλάσσομαι, here only. In Xen. Mem. i. 2. 37, we have, in Charicles's famous answer to Socrates, φυλάττου ὅπως μὴ καὶ σὺ ἐλάττους τοὺς βοῦς ποιήσῃς) being led away together with (it is a remarkable coincidence, that St. Peter, well acquainted as he was with St. Paul's writings, should have written this word, which is the very one used by that Apostle (ref. Gal.) of Barnabas, at Antioch, when he συναπήχθη with the hypocrisy of Peter and the other Jews) the error (not, *the deceit*, act., deceiving others: but the aberration, wandering out of the right way, so as to follow it and become partakers with it) of the lawless (reff.) ye fall from (reff.: aor., because the fall would be one and decisive) your own steadfastness (contrast to ἀστήρικτοι above: see note there): 18.] but (contrast to the fall just predicated as possible) grow (not only do not ἐκπέσητε τοῦ στηριγμοῦ, but be so firmly rooted as to throw out branches and yield increase. "Hæc unica est perseverandi ratio, si assidue progredimur." Calv.) in the grace and knowledge of our Lord and Saviour Jesus Christ (the gen., τοῦ κυρ. κ.τ.λ., belongs to both χάριτι and γνώσει, as is sufficiently shewn by the preposition extending over both. The common rendering, "*in grace and in the knowledge of* . . ." would more naturally be ἐν χάριτι καὶ ἐν γνώσει. Taken as above, the genitive stands in somewhat different relation to the two datives. As regards χάριτι, it is a subjective gen.,—the grace of which Christ is the author and bestower; of which it is said, ἡ χάρις διὰ Ἰησοῦ χριστοῦ ἐγένετο: as regards γνῶσις, it is an objective genitive,—the knowledge of which Christ is the object).

Concluding doxology: "hymnus Christo quasi Deo," as Pliny's letter. To Him [be, or is] the glory (*the* glory—i. e. all glory that is rendered: the sum total of glory) both now and to the day of eternity (ἡμέρα αἰῶνος, the day which shall dawn at the end of time, and being eternal, itself know no end: "tota æternitas una dies est," as Estius. Bengel takes it to mean "dies sine nocte, merus et perpetuus:" and so Calov.: but this idea does not seem so congruous here, as that of mere duration. Grot., Beza take ἡμέρα for *time*. But considering how frequent ἡμέρα has been in this chapter, we have no right to seek for an unusual meaning, when the common one suits so well). [Amen (cf. Jude 25).]

ΙΩΑΝΝΟΥ Α.

ℵBCKL P𝔑 a b c i f g h j ι l m n o 13

I. [1] Ὃ [a] ἦν [b] ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς

[a] John i. 1. Rev. i. 4 reff. [b] = 2 Thess. ii. 13. ch. ii. 13, 14 (iii. 8. John viii. 44). Hab. i. 12.

TITLE. Steph επιστολη ιωαννου καθολικη πρωτη: elz ιωαννου του αποστολου επιστολη καθολικη πρωτη, with rel: βροντης υιος ιωαννης ταδε χριστιανοισιν f: ιω. του αποστολου και ευαγγελιστου επιστολη α' n: [ιω. τ. ευαγ. κ. αποσ(τολου επ.) a P:] ιωαννου επιστολη α' ευαγγελικη θεολογια περι χῡ 13: επιστολη καθολικη του αγιου αποστολου ιωαννου L: ιωαννου επιστολη πρωτη ℵ(α') j l m o: καθ. α' επ. ιω. h: επ. ιω. πρ. k: the title has perished in C: txt AB.

CHAP. I. 1. [εωρακαμεν B¹ (so vv 2, 3, and A ver 1).] Tischendorf [ed 7] edits εωρακαμεν, but, apparently, on insufficient grounds. The following is a statement of the evidence. The tense occurs six times in this epistle and once in 3 Jn, in all of these B¹ has εωρ., in addition to this B¹ has εωρ. in Jn ix. 37; xx. 25; 1 Cor ix. 1; and Col ii. 18; A has εωρ. once (or perhaps twice); C, twice (Lu ix. 36; Col ii. 1); D, once (Acts vii. 44); and ℵ thrice (1 Cor ix. 1; Col ii. 1, 18). On the other hand the word occurs in 23 other passages, in all of which B has εωρ. (so Vercellone, nemine contradicente [except Tischdf who (Nov. Test. Vat.) assigns εωρ. to B¹ in Lu i. 22; Jn i. 18; vi. 46 bis; viii. 57; xx. 25]: he seems to have paid especial attention to this point in preparing the 2nd edition [in ed 8 Tischdf has εωρ.].)

CHAP. I. 1—4.] INTRODUCTION: THE PERSONAL AUTHORITY OF THE WRITER, AND OBJECTS OF THE EPISTLE. This Epistle does not begin with an *address*, properly so called. But there is in this sentence the latent form of an address: the ὑμῖν of ver. 3, and the ἵνα ἡ χαρὰ . . . . πεπληρωμένη, answering to the more usual χαίρειν, seem to shew that what follows is an Epistle, not a treatise. The construction of these verses is difficult, and has been variously given. The simplest view, and that generally adopted (Syr., Vulg., Œc., Bullinger, Calv., Beza, Socinus, Grot., Calov., Fritzsche, Lücke, De Wette, Huther, &c.) is, that in ver. 1 a sentence is begun, which is broken off by the parenthetical ver. 2 inserted to explain ver. 1, and carried on again in ver. 3, some words being, for the sake of perspicuity, recited again from ver. 1. This construction was doubted by Winer in the earlier editions of his Grammar, but has now in the 6th edit. been adopted (§ 63, i. 1, note). The smaller clauses, ὃ ἦν, ὃ ἀκηκόαμεν, &c., are co-ordinate with each other, not to be arranged as subject and predicate, as Capellus, "quod erat ab initio, hoc ipsum est, quod audivimus, &c." or, as Paulus, who begins his predicatory apodosis at καὶ αἱ χεῖρες, "*that which, &c., &c., our hands also have handled.*" So that there is no need to adopt Calvin's solution of "abrupta et confusa oratio:" the sentence and construction flow smoothly and regularly.

That which was (not '*took place*,' as Crell., Schöttg., al. ἦν is not = ἐγένετο, as their very marked distinction in John i. 1 ff. might have shewn. See this idea discussed and refuted in a note to the dissertation de Epistt. Johannearum locis difficilioribus, in the Fritzschiorum Opuscula, p. 284 ff.: and in Düsterdieck's Comm. in loc. Œc. and Thl. say well, τὸ δὲ ἦν τοῦτο οὐ χρονικὴν παρίστησιν ὕπαρξιν, ἀλλ' ἐνυποστάτου πράγματος οὐσίαν) **from the beginning** (ἀπ' ἀρχῆς is not synonymous with ἐν ἀρχῇ, though in the depth of its meaning it is virtually the same. It sets before us the terminus a quo, but without meaning strictly to define it as such exclusively. So μέχρι, ἄχρι, and words of this kind are not unfrequently

c Luke xxiv. 39. Acts xvii. 27. Heb. xii. 18 only. Gen. xxvii. 12. d Phil. ii. 16 only. see Acts v. 20. John vi. 68. e = John i. 4.

ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ABCKL Prabc
c ἐψηλάφησαν, περὶ τοῦ d λόγου τῆς d ζωῆς 2 (καὶ ἡ e ζωὴ dfgij klmao 13

used: see Fritzsche on Matt. p. 53 *f.*: and *cf.* Acts xx. 6, Rom. viii. 22, 2 Cor. iii. 14. The interpretation, "*Since the beginning of the Gospel*," is connected with the misunderstanding of the whole passage by the Socinian interpreters, and cannot stand for a moment when we consider the context with ver. 2, and the use of ἀπ' ἀρχῆς by St. John when applied to Christ or to supernatural beings: see reff. Wherever he uses it of the preaching of the Gospel, it is definitely marked as bearing that meaning: cf. ch. ii. 7, 24, iii. 11. On the meaning of this clause, see below), **that which we have heard** (the perfect extends the reference of the verb from the beginning, and that which the Apostle might have heard concerning Christ, e. g. from John the Baptist, down to the time when he was writing; regards his hearing as a finished and abiding possession. This verb, ἀκηκόαμεν, rules the form of the sentence: hence περί below: see more there), **that which we have seen with our eyes** (the same is true again. The seeing as well as the hearing is a finished and abiding possession. The clauses rise in climax: seeing is more than hearing: τοῖς ὀφθ. ἡμῶν emphasizes the fact of eye-witness), **that which we looked upon** (now, the tense is altered: because the Evangelist comes from speaking of the closed testimony which abode with him as a whole, to that of the senses actually exercised at the time when Christ was on earth. Notice the climax again: θεᾶσθαι, 'intueri,' to look upon: ὁρᾶν, merely 'videre,' to see: so Beza here: "quod ego his oculis vidi, idque non semel nec obiter, sed quod ego vere et penitus sum contemplatus." See more below), **and our hands handled** ("attulerunt viri docti Joh. xx. 20, 27: Luc. xxiv. 39. Sed nihil hujusmodi opus est. An probandum, Johannem, amatissimum et ἐπιστήθιον Christi discipulum, Dominum suum manibus contrectasse?" Fritzsche, Opusc. p. 295. These words are not for a moment to be washed out with a 'veluti' or 'quasi:' they are literal matter of fact, and form one of the strongest proofs that what is said, is said of no other than the personal incarnate Son of God) **concerning the Word of life** (the *construction* seems to be this: the περί depends strictly upon ἀκηκόαμεν, loosely upon the other clauses. The *exegesis* turns wholly upon the sense which we assign to the words τοῦ λόγου τῆς ζωῆς: and here there has been great diversity among Commentators. This diversity may be gathered under two heads: those who make λόγου the personal hypostatic Logos, who is ζωή, and those who make it the account, or preaching, or doctrine, concerning ζωή. Of this *latter* number, are for the most part, Socinus and his school (see an exception below), and some few other expositors, e.g., Grotius, Semler, Rosenmüller. Of recent writers, the most distinguished is De Wette. The *former*, including Œc., Thl., Aug. ("forte de verbo vitæ sic quisque accipiat quasi locutionem quandam de Christo, non ipsum corpus Christi quod manibus tractatum est. Videte quid sequatur: *et ipsa vita manifestata est.* Christus ergo verbum vitæ." In Ep. Joh. Tract. i. 1, vol. iii. p. 1978), Bede, Calvin (gives both), Beza, Luther, Schlichting ("id est de Jesu quem suo more Sermonem appellat"), Episcopius (who however strikes a middle course, "utrumque simul intelligi, Evangelium, quatenus partim ab ipso Christo revelatum est, partim de ipso Chr. J. agit"), Calov., Bengel, Wolf, Lücke, Fritzsche, Baumg.-Crus., Sander, Huther, al., have been most worthily represented among modern Commentators by O. F. Fritzsche, in his Commentatio I. de Epistolarum Johannearum locis difficilioribus, in the Fritzschiorum Opuscula, pp. 276 ff. And with his interpretation, *in the main*, I agree, diverging from him in some points of more or less importance. And as this περὶ τοῦ λόγου τῆς ζωῆς is the keystone of the sentence, it will be well to set out the interpretation once for all. I regard then ὁ λόγος τῆς ζωῆς as the designation of our Lord Himself. He is the λόγος, and is the λόγος τῆς ζωῆς, this gen. being one of apposition, as He describes Himself as being the ζωή, John xi. 25, xiv. 6,—the ἄρτος τῆς ζωῆς, vi. 35, 48: the φῶς τῆς ζωῆς, viii. 12: cf. also i. 4. This being so, the ὃ —, ὃ —, ὃ —, ὃ —, are all matters concerning, belonging to, regarding, Himself, the Lord of Life: all zeugmatically predicated of Him by the περί, which more properly belongs to the one verb ἀκηκόαμεν (notice that in ver. 5, where the nature of the ἀγγελία is stated, ἀκηκόαμεν alone, of all these verbs, is repeated). The ὃ ἦν ἀπ' ἀρχῆς is His eternal præ-existence and inherent Life and Glory with the Father: this is what, in a sense slightly, though but slightly differing from the common one, may be said to have been ἀπ' ἀρχῆς περὶ τοῦ

[f] ἐφανερώθη, καὶ ἑωράκαμεν, καὶ [g] μαρτυροῦμεν, καὶ [h] ἀπ- f = John i. 31 al. ch. ii. 19 al. Heb. ix. 26 al. 2 (Jer. xl. [xxxiii.]
αγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, [i] ἥτις ἦν [j] πρὸς

6 only.) g = John i. 7, 15 & passim. Acts xxiii. 11. 1 Tim. vi. 13. h John, iv. 51, and here bis only. (Paul, 1 Cor. xiv. 25. 2 Thess. i. 9 only. Heb. ii. 12. Gospp. Acts and LXX passim.)
i = Heb. viii. 6. Rev. i. 12. xi. 8. xii. 13. xix. 2. ii. 5. (see 1 Cor. xvi. 6, 7. Gal. i. 18. iv. 18.) j = John, i. 1. Mark ii. 3 ‖ Mt. ix. 19 ‖ L. 2 Thess.

2. ins *o* bef *εωρακαμεν* B 40. [om *την ζωην* K (at end of page).]

λόγου τῆς ζωῆς: that which was inherent indeed in Him, but by being announced to you, takes the form of being περί Him; His well-known character and attribute. The ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμ. ἡμῶν, hold a middle place between the eternal and præ-existent and the cosmical and human things περὶ τοῦ λόγου τῆς ζωῆς: the hearing of the ear embracing all the teaching of the Lord respecting ὃ ἦν ἀπ' ἀρχῆς, and the seeing of the eye taking in both His glory, as on the Mount of Transfiguration, and the human Body which He assumed, with all its actions and sufferings: cf. John xix. 35. Then, still lingering on the combined testimony to his præ-existent glory and His human presence in the flesh, he adds, ὃ ἐθεασάμεθα, which 'contemplari,' as he himself tells us, saw through the human into the divine, John i. 14 (so Bede: "perspexerunt, cujus divinam quoque virtutem spiritalibus oculis cernebant"), besides its earnest and diligent observation of His human life ('mit allem Fleiß und genau beſchauet und betrachtet,' Luther. But when Œc. and Thl. say θεᾶσθαι ἐστὶ τὸ μετὰ θαύματος κ. θάμβους ὁρᾶν, it is more than is in the word or in the context). Finally, he comes down to that which though the most direct and palpable proof for human testimony, is yet the lowest, as being only material and sensuous, the (ὃ) αἱ χεῖρες ἡμῶν ἐψηλάφησαν. All this concerning Him, who is ὁ λόγος τῆς ζωῆς, as recapitulated again in ver. 3 under its two great heads, ὃ ἑωράκαμεν κ. ἀκηκόαμεν, we ἀπαγγέλλομεν καὶ ὑμῖν. I would refer the reader who wishes to see the various other interpretations discussed, to the dissertation of Fritzsche before named: to Huther's Commentary: to Brückner's ed. of De Wette's Handbuch, where the other view from that taken here is ably defended: and to the Commentary of Düsterdieck, who has gone at great length into the history of the exegesis. Lücke, in loc., has very fairly stated, and refuted, the Socinian view which makes ὃ to be the teaching of Jesus from the beginning of His official life onwards, and (cf. Socinus in loc.) ὁ λόγος τῆς ζωῆς, as in ch. ii. 7, ὁ λόγος ὃν ἠκούσατε: rightly stating the fatal and crucial obstacle to this view to consist in αἱ χεῖρες ἡμῶν ἐψηλάφησαν, which none of its advocates can in any way get over: from Œc. and Thl. who interpret it μετὰ πολλὴν ψηλάφησιν (τουτέστι συζήτησιν, adds Œc.) ἐρευνῶντες τὰς περὶ αὐτοῦ μαρτυρούσας γραφάς, to Grot., who supplies "panes multiplicatos, Lazarum," &c., and De Wette, who explains it to mean "die Beſtätigung des Geſehenen zur vollen Realität mit demjenigen Sinne, welcher keine Täuſchung zuläßt," evading the direct application of the words to the human body of Jesus). And the life (i. e. the Lord Himself who is the Life,—ἡ αὐτοζωή, ἡ πηγάζουσα τὸ ζῆν, as Matthai's Catena: cf. John i. 4, ἐν αὐτῷ ζωὴ ἦν. This verse is parenthetical, taking up the last clause, and indeed the whole sense, of ver. 1, and shewing how the testimony there predicated became possible) was manifested (from being invisible, became visible: see reff.), and we have seen (it), and bear witness (of it), and declare (the verb ἀπαγγέλλομεν does not, either here or below, refer to the declaration in this present Epistle: it is the general declaration, in word and writing, of which the γράφομεν below, ver. 4, is the special portion at present employed) to you that life which is eternal (it is better thus, with Fritzsche, to supply an object for ἑωράκαμεν and μαρτυροῦμεν from ἡ ζωὴ above, than, with Lücke, to carry on the sense from them to τὴν ζωὴν τ. αἰώνιον below: for if this latter be done, 1) the sentence drags, by the verbal portion of its last clause being overdone; 2) the middle term between the manifestation and the announcement, viz. the sight and testimony of the announcer, would be wanting: 3) it is not the ζωὴ αἰώνιος, but the ζωή in Christ, which the Evangelist saw and of which he witnessed, and the predicative epithet ἡ αἰώνιος first comes in with the verb ἀπαγγέλλομεν), the which (ἥτις identifies not the individual only, but the species also: and thus gives a sort of causal force, 'quippe quæ.' The force of this here, as Düsterdieck remarks, is to refer the ἦν πρὸς τὸν πατέρα back to the ὃ ἦν ἀπ' ἀρχῆς: q. d. "that very before-mentioned life, which was with the Father") was with the Father (see on John i. 1. The prep. implies not juxtaposition only, but relation: hardly

ABCKL P ℵ abc d f g h j k l m n o 13

k — (absol.), John passim. elsw., Matt. xi. 27 bis ‖ L. xxiv. 36 ‖ Mk. xxviii. 19. Luke ix. 36. Acts i. 4, 7. ii. 33. Rom. vi. 4. 1 Cor. viii. 6. Eph. ii. 18. Col. i. 12. vi. 2. Wisd. viii. 19 only.) see Job xxxiv. 6. 21 al. 2 Macc. v. 15 Edd.-vat.-Ald. (not AB).

k τὸν k πατέρα, καὶ f ἐφανερώθη ἡμῖν) g ὃ ἑωρακαμεν καὶ ἀκηκόαμεν, h ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς l κοινωνίαν ἔχητε μεθ' ἡμῶν. m καὶ ἡ l κοινωνία m δὲ ἡ ἡμετέρα μετὰ k τοῦ k πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ

l constr., w. μετά, vv. 6, 7 only. (Acts ii. 42. 1 Cor. i. 9 al. fr. Lev. m John vi. 51. viii. 16, 17. xv. 27. Acts iii. 24. Heb. ix.

3. rec om 2nd καί, with KL rel [vulg-ed] (with demid tol) copt [Dion] Œc Aug$_1$ Bede: ins ABC[P]ℵ 13. 40 harl syr-w-ast æth arm Did Aug$_{1/}$, so Syr sah but om καί follg; καί bef ἀπαγ. k am Tbl.—ℵ reads ἀκηκοαμεν και εωρακαμεν και απαγγελλομεν ι και υμιν (but ι erased by ℵ^1). om δέ C^1[P] a^1 13 syr sah arm (Orig-int). aft ἡμετερα ins υμων ℵ^1(ℵ^2 disapproving).

however, as some here, *love*: at the same time it sets forth plainly the distinction of Persons: as Basil: ἵνα τὸ ἰδιάζον τῆς ὑποστάσεως παραστήσῃ . . . ἵνα μὴ πρόφασιν δῷ τῇ συγχύσει τῆς ὑποστάσεως), **and was manifested to us** (here the parenthesis ends, and the construction of ver. 1 is resumed. But on account of the distance at which that verse now stands, the leading particulars of its sense are recapitulated. Huther objects to the parenthetical view, that ὃ ἑωρ. κ. ἀκηκ. is not a full resumption, ὃ ἦν ἀπ' ἀρχῆς not appearing in it. But it is included in the hearing, as the other sensuous clause in the seeing): **that which we have heard and seen, we declare to you also** (the καί of the old mss. here seems to give to the Epistle the character of being addressed to some special circle of Christian readers, beyond those addressed at the conclusion of the Gospel, ch. xx. 31, or we may, with Socinus (in Huther), take the καί as indicating "vos, qui nimirum non audistis, nec vidistis, nec manibus vestris contrectastis verbum vitæ." But the other is more likely: a supposition which is confirmed when we look further into it: see the Prolegomena. It is quite beyond all probability that the καί should have been inserted to suit καὶ ὑμεῖς which follows, as De Wette imagines: far more probable that the very occurrence of those words so near made it seem superfluous, or even that it was erased to give the Epistle a more general character, as ἐν Ἐφέσῳ, ἐν Ῥώμῃ, at the opening of those Epistles), **in order that ye also** (see above) **may have communion with us** (not,—as Socinus ("non nos solum, sed vos etiam nobiscum eam communionem cum patre et filio habeatis"), Episcopius ("τό *nobiscum* nihil aliud sibi vult, quam 'sicut nos habemus'"), Bengel ("eandem, quam nos, qui vidimus"),—*the same communion which we have*, viz. that presently mentioned: but in the sense of κοιν. μετά immediately following, and in vv. 6, 7, communion *with us*, the Apostle and eye-witnesses (for thus I would take the ἡμεῖς throughout, and not, as Fritzsche, al., of the Evangelist himself only: "nobiscum, i. e. mecum"): τὸ γενέσθαι ἡμῶν κοινωνοί, as Schol. in Cramer's Catena; being bound in faith and love to them, as they were to Christ. ἔχειν must not be taken, with Corn.-a-lap., for "*pergere et in ea proficere et confirmari*," nor with Fritzsche, for "*to obtain*," "assequi," but in its simple meaning, *to have, to possess*. It may be very true, as Fr. insists, that here the Evangelist is speaking of his general work in the world, and below, ver. 4, the special object of writing this Epistle comes in: but even thus, the end proposed is simply that they might κοινωνίαν ἔχειν in the ordinary sense, of course by acquiring it; but this is not of necessity in the word ἔχειν): **and indeed** (see reff. for καὶ δέ. Here its use is to bring up something connected with what went before by καί, but contrasted with it by the δέ: the contrast here lying in the immeasurably more solemn and glorious character of the second κοινωνία, as compared with the first, which is the inlet to it: q. d. "and this κοινωνία μεθ' ἡμῶν will not stop here: for we are but your admitters into &c." See this same *coupled contrast* in reff.) **our communion is** ("pessime vulg. Grot., al. *sit*." Fritz. Even Augustine, Bede, Erasm.(paraphr., not in notes), Luth., Calv., take this: against which the δέ is decisive) **with the Father and with** (observe the repeated μετά, distinguishing the Personality, while the very fact of the κοινωνία with Both unites the Two in the Godhead. It is not, communion with God and us, but with us, whose communion is with God, the Father and the Son) **His Son Jesus Christ** (the personal and the Messianic Names are united, as in John i. 17, where He is first mentioned, as here. The question has been sometimes asked, why we have not here καὶ μετὰ τοῦ πνεύματος τοῦ ἁγίου? The answer to which is not, as Lücke, because the divine Personality of the Holy Ghost was not found in the apostolic mode of thought ("ſcheint mir nicht in der apoſtoliſchen

χριστοῦ. 4 καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ [n] χαρὰ ἡμῶν [n] John iii. 29. xv. 11. xvi. 24. xvii. 13. 2 John 12. Phil. ii. 2. ἦ [n] πεπληρωμένη. 5 καὶ ἔστιν αὕτη ἡ [o] ἀγγελία ἣν ἀκη-

2. (Acts xiii. 52 al.) [o] ch. iii. 11 only. Prov. xii. 25. xxvi. 16. (-λλειν, John xx. 18 only.)

4. rec (for ημεις) υμιν, with CKL rel vss Œc Thl Aug Bede: txt B[P]ℵ 13 harl[1] sah. (υμιν A. "υ, ι, et ν rescripta sunt a prima ut videtur manu. Olim ημεις" Woide.) elz υμων, with A(C)K[P] rel demid syr copt æth arm Aug Bede: txt BLℵ b f g h k l m n o (40?) am fuld harl tol (Syr) sah Œc-comm Thl-comm.—aft πεπλ. ins εν ημιν C[1]: εν υμιν Syr.

5. rec αυτη bef εστιν, with A rel syr-mg: txt BCKL[P]ℵ a c f g h k l m n 40 syr-txt Œc Thl. rec επαγγελια, with C[P] rel syr coptt: txt ABKLℵ[3] c d f g h j k l n 36 vulg Syr æth arm Did-comm Thl-comm Œc-comm.—ℵ[1] has α(γαπη της ε)παγγελιας, the portion in brackets being a correction above the line.

Denkweise zu liegen"), but because, the blessed Spirit being God dwelling in man, though we may be said to have τὴν κοινωνίαν τοῦ ἁγίου πνεύματος, 2 Cor. xiii. 13,—we would hardly be said to have κοινωνίαν μετὰ τοῦ ἁγίου πνεύματος). **And these things** (i. e. this whole Epistle: not, as Sander, the foregoing, nor as De Wette (altern.), and Düst., the immediately following) **we write** (the reading ἡμεῖς finds no favour with most of the modern critical editors, as neither does ἡμῶν below. It is objected to the former, that thus an irrelevant emphasis will be introduced into the clause. But it has not been observed, that it is in St. John's manner thus to use ἡμεῖς with a verb, perhaps without any especial emphasis being conveyed: e. g. John viii. 48, οὐ καλῶς λέγομεν ἡμεῖς . . ., where as here the pron. follows the verb: ib. vi. 42, ix. 24, 29 (1 John iii. 14), al. Besides which, the ἡμεῖς is by no means otiose here, whether we read ὑμῶν or ἡμῶν below. If the former, the contrast would be plain: if the latter, we must take this ἡμεῖς to be the apostolic first person—"I, as one of the eye and ear witnesses:" and the ἡμῶν following in a wider sense, "our joy"—"the joy of us and you:"—or, it may be, our joy in accomplishing the end and bringing you into communion with us and through us with the Father and the Son: so Thl.: ἡμῶν γὰρ ὑμῖν κοινωνούντων πλεῖστον ἔχομεν τὴν χαρὰν ἡμῶν, ἣν τοῖς θεριστοῖς ὁ χαίρων σπορεὺς ἐν τῷ τοῦ μισθοῦ ἀντιλήψει βραβεύσει χαιρόντων καὶ τούτων ὅτι τῶν πόνων αὐτῶν ἀπολαύουσι. Similarly Œc.: Schol. in catena, ἐπειδὰν δὲ ταύτην ἔχητε κοινωνίαν, χαρᾶς ἐσόμεθα μέτοχοι, ὅτι τῷ θεῷ ἐκολλήθημεν: Bede, "gaudium Doctorum sit plenum, cum multos prædicando ad sanctæ Ecclesiæ societatem, atque ad ejus per quem Ecclesia roboratur et crescit, Dei Patris et Filii ejus Jesu Christi, societatem perducunt:" referring to Phil. ii. 2, πληρώσατέ μου τὴν χαράν, κ.τ.λ. As regards possibility of change of reading, it is far more probable that the not very obvious ἡμεῖς and ἡμῶν should have been altered to the very obvious ὑμῖν and ὑμῶν, so exactly correspondent to John xv. 11, xvi. 24), **that our** (see above) **joy may be full** (this rendering better represents the perfect than "*may be filled up*," which would indicate the process rather than the completion. The joy spoken of is the whole complex of the Christian life here and hereafter; its whole sum is, JOY. As Düsterdieck beautifully says, "The peace of reconciliation, the blessed consciousness of sonship, the happy growth in holiness, the bright prospect of future completion and glory,—all these are but simple details of that which in all its length and breadth is embraced by one word, Eternal Life, the real possession of which is the immediate source of our joy. We have joy, Christ's joy, because we are blessed, because we have Life itself in Christ." He quotes Augustine, Confess. x. 22 (32), vol. i. p. 793: "Est enim gaudium quod non datur impiis, sed eis tantum qui te gratis colunt, quorum gaudium tu ipse es. Et ipsa est beata vita gaudere ad te, de te, propter te, ipsa est et non altera." It has been noticed before, sub initio, that this verse fills the place of the χαίρειν so common in the opening of Epistles, and gives an epistolary character to what follows).

5—II. 28.] FIRST PART OF THE EPISTLE: the message, that, *if we would have communion with Him who is Light, we must walk in light, keeping His commandments.* See the discussion on the division of the Epistle, in the Prolegomena.

5.] In each of these divisions, the first verse contains the ground-tone of the whole. And so here—GOD IS LIGHT. And (καί is not a sequence on what goes before (*igitur*, Beza) any further than it refers back by the words ἀγγελία ἣν ἀκηκόαμεν to ὃ ἀκηκόαμεν ἀπαγγέλλομεν above. It serves to introduce the new subject) the message (De Wette supposes ἀγγελία to be a correction from the more difficult ἐπαγγελία. But as Düsterdieck has well argued, the great manuscript authority for ἀγγ., com-

p John iv. 25 al⁵. 2 Cor. vii. 7 al. Josh. iv. 10. q John i. 7. iii. 19. ch. ii. 8—10. (John only.) see James i. 17. r John i. 5 al. John only, exc. Matt. iv. 16. x. 27 ‖ L. Job xxviii. 3 only. see Rom. xiii. 12. Eph. v. 8, 11. 1 Thess. v. 4. s ver. 8. see Acts xiii. 15. t ver. 3. u John, here and John iii. 19 only. see (r) above. v John xi. 9, 10. xii. 35. Eph. v. 2. ch. ii. 11 al. 4 Kings xx. 3. (see Isa. ii. 5. ix. 2, iii. 9 al. Prov. xiv. 5. x John iii. 21. w — Rom. ix. 1. Rev.

ABCKL Pvg t: d f g: k l m: 13

p ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς
q φῶς ἐστὶν καὶ r σκοτία s ἐν αὐτῷ οὐκ t ἔστιν οὐδεμία.
6 ἐὰν εἴπωμεν ὅτι t κοινωνίαν ἔχομεν t μετ' αὐτοῦ, καὶ ἐν
τῷ u σκότει v περιπατῶμεν, w ψευδόμεθα καὶ οὐ x ποιοῦμεν

ουκ εστιν bcf εν αυτω B m 13. 180 Syr coptt æth Clem Orig$_4$[and int$_1$ Cass]: txt ACKL[P]ℵ rel vulg syr arm Orig$_5$.

6. ins γαρ bef ειπωμεν A. ποιωμεν A.

bined with the fact that in ch. iii. 11 ἐπαγγ. is also read, and with this also, that ἐπαγγ. is a very common word in the N. T., whereas ἀγγ. occurs only in these two places, precludes De W.'s supposition. The correction from ἀγγ. to ἐπαγγ. was very obvious from ch. ii. 25, which also suggested transposing ἔστιν αὕτη to αὕτ. ἐστ.) **which we have heard from Him** (viz. from Christ), **and announce to you** ("quod filius annunciavit a patre, hoc apostolus acceptum a filio renunciat nobis." Erasm. Düsterd. remarks that St. John seems every where to observe the distinction between ἀν- and ἀπ-αγγέλλειν, to *announce* and to *declare*. And to this distinction ἀγγελία here exactly corresponds (as Bengel, "quæ in ore Christi fuit ἀγγελία, eam Apostoli ἀναγγέλλουσι: nam ἀγγελίαν ab ipso acceptam reddunt et propagant"); whereas ἐπαγγελία, which means in the N. T. nothing but "*promise*" (neither in 2 Tim. i. 1, nor in Acts xxiii. 21 has it any other sense; see note on the latter place), seems to carry no meaning here, and has, as above, evidently crept in from ch. ii. 25), **is this** (αὕτη predicate, as always in such sentences): **that God is light** (not, as Luther, "a light:" φῶς is purely predicative, indicating the essence of God: just as when it is said in ch. iv. 8, ὁ θεὸς ἀγάπη ἐστίν. There it is true the predicative is purely ethical, and thus literal, when used of God who is a Spirit, whereas here, φῶς being a material, not an ethical object, some amount of figurative meaning must be conceded. But of all material objects, light is that which most easily passes into an ethical predicative without even the process, in our thought, of interpretation. It unites in itself purity and clearness and beauty and glory, as no other material object does: it is the condition of all material life and growth and joy. And the application to God of such a predicative requires no transference. He is Light, and the Fountain of light material and light ethical. In the one world, darkness is the absence of light: in the other, darkness, untruthfulness, deceit, falsehood, is the absence of God. They who are in communion with God, and walk with God, are of the light, and walk in the light), **and there is not in Him any darkness at all** (it is according to the manner of St. John, to strengthen an affirmation by the emphatic negation of its opposite; cf. ver. 8: ch. ii. 4, 10, 27, &c. Of the ethical darkness here denied, the Schol. says, οὔτε γὰρ ἄγνοια, οὔτε πλάνη, οὔτε ἁμαρτία, οὔτε θάνατος. The οὐδεμία strengthens the negative—"no, not even one speck." The Greek expositors ask the question respecting this message, καὶ τοῦ τοῦτο ἤκουσε;—and answer it, ἀπ' αὐτοῦ τοῦ χριστοῦ, ἐγὼ εἰμὶ τὸ φῶς τοῦ κόσμου λέγοντος. Their reply is right, but their reference to those words of our Lord is wrong. It was ἀπ' αὐτοῦ τοῦ χριστοῦ: viz. from the whole revelation, in doings and sufferings and sayings, of Him who was the ἀπαύγασμα τῆς δόξης of the Father. With that revelation those His words admirably and exactly coincided: but they were not the source of the message, referring as they did specially to Himself, and not directly to the Father. In His whole life on earth, and in the testimony of His Spirit, ἐκεῖνος ἐξηγήσατο αὐτόν. So that this message is the result of the whole complex of ver. 1).

6.] *None can have communion with Him who walk in darkness.* **If we say** (the hypothesis is not assumed,—"If we say, as we do:"—but is purely hypothetical, "say who will and when he will." This ἐάν with the subj. is repeated in every verse as far as ch. ii. 1. The 1st pers. plur. gives to the sayings a more general form, precluding any from escaping from the inference: at the same time that by including himself in the hypothesis, the Apostle descends to the level of his readers, thus giving to his exhortations the "come," and not "go," which ever wins men's hearts the most) **that we have communion with Him** (see on ver. 3. "Communion with God is the very innermost essence of all true Christian life." Huther), **and walk in the darkness** (περιπατῶμεν, as so often in N. T., of the whole being and moving

τὴν [xy] ἀλήθειαν· 7 ἐὰν δὲ ἐν τῷ [q] φωτὶ [r] περιπατῶμεν ὡς [y] αὐτός ἐστιν ἐν τῷ φωτί, [t] κοινωνίαν ἔχομεν [t] μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ [z] καθαρίζει ἡμᾶς ἀπὸ

y = John chiefly, ch. ii. 4, 21 al. Eph. i. 13. 2 Tim. ii. 18. James v. 19 al.

z John, here bis only. = Acts xv. 9. Eph. ix. 26. Tit. ii. 14. Heb. ix. 14, 22, 23. Pa. xviii. 13.

7. om εστιν L Clem. for αλληλων, αυτου tol æth-pl Clem Tert Did-int: *inter nos cum eo* æth-rom: *cum deo* harl. (A deficient.) rec aft ιησ. ins χριστου, with AKL rel vulg syr-w-ast copt Œc Thl Tert Aug Bede: om BC[P]ℵ a fuld Syr sah æth-rom arm Clem Jer Fulg Leo. (om ιησ. Aug$_1$: om τ. υι. αυ. æth.)

and turning in the world: as Bengel, "actione interna et externa, quoquo nos vertimus:" see reff. τῷ σκότει, τῷ φωτί, mark off the two more distinctly than could be done without the art., as two existing separate ethical regions, the God and no-God regions of spiritual being), **we lie** (ψευδόμεθα is used with reference to εἴπωμεν: our assertion is a false one), **and do not the truth** (this clause is not a mere repetition, in a negative form, of the preceding ψευδόμεθα, as e. g. Episcopius, "hoc dicentes non facimus quod rectum est:" but is an independent proposition, answering to ἐν τῷ σκότει περιπατῶμεν, and asserting that all such walking in darkness is a not-doing of the truth. Christ is "the Truth:" and all doing the Truth is of Him, and of those who are in union with Him. So that ἡ ἀλήθεια is objective, not as ἀλήθεια alone might be, subjective, and imports "God's truth," καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ, Eph. iv. 21. We may observe how closely the teaching here as to φῶς and ἀλήθεια resembles that in Eph. iv. v. See also John iii. 21) 7.] (is not merely the contrasted hypothesis to ver. 6, but together with that contains a further unfolding of the subject): **but if** (see on ἐάν with the subj. above) **we walk in the light** (this walking in the light is explained by what follows, ὡς αὐτός ἐστιν ἐν τῷ φωτί, and by the apodosis, which gives the result of so walking,—viz. communion, &c. See Eph. v. 8 ff. for the ethical details), **as He** (God) **is in the light** (because the Christian is made θείας κοινωνὸς φύσεως, 2 Pet. i. 4. ἐστιν ἐν τῷ φωτί is parallel with φῶς ἐστίν above, ver. 5. ἐστιν, as of Him who is eternal and fixed; περιπατῶμεν, as of us who are of time, moving onward: so Bede, "notanda distinctio verborum, quia Deum esse in luce dicit, nos autem in luce ambulare debere. Ambulant enim justi in luce, cum virtutum operibus servientes ad meliora proficiunt:" see note on ch. ii. 6: τὸ φῶς is the element in which God dwelleth: cf. 1 Tim. vi. 16. Notice that this walking in the light, as He is in the light, is no mere imitation of God, as Episcopius, al., but is an identity in the essential element of our daily walk with the essential element of God's eternal being: not imitation, but coincidence and identity of the very atmosphere of life), **we have communion with one another** (these words, κοινωνίαν ἔχομεν μετ' ἀλλήλων, are to be taken in their plain literal sense, and refer, not to our communion with God, which is assumed in our walking in the light as He is in the light, but to our mutual communion with one another by all having the same ground-element of life, viz. the light of the Lord, Isa. ii. 5. This has been very commonly misunderstood: e. g. by Œc. (ὥστε τῆς κοινωνίας ἐχόμενοι τῆς ἀλλήλων, δῆλον δὲ ὅτι τῆς ἡμῶν τε καὶ τοῦ φωτός, so Thl. also), Schol. in Oxf. Cat., Aug. ("ut possimus societatem habere cum illo"), Beza ("interpretor cum illo mutuam: agitur enim nunc de communione non sanctorum inter se, sed Dei et sanctorum"), Calv., Socinus, al.: even De Wette interprets "Gemeinſchaft unter einander, nämlich mit Gott:" and Bengel wavers between the two. The words are taken rightly by Bede (who however regards them as putting forward mutual love as the necessary result of walking in the light), Erasmus, Lyra, Luther, Grot., Estius, (Bengel,) Lücke, Baumg.-Crus., Neander, Sander, Düsterd., al. The words are evidently an allusion to ver. 3, and as there communion with God the Father and His Son Jesus Christ is expressed, so here it lies in the background, but need not be supplied. De Wette's remark is most true; Christian communion is then only real, when it is communion with God), **and the blood of Jesus His Son cleanseth us from all sin** (in order to understand rightly this important sentence, we must fix definitely two or three points regarding its connexion and construction. First then, καί connects it, as an additional result of our walking in the light, as He is in the light, with κοινωνίαν ἔχομεν μετ' ἀλλήλων: just as in ch. iii. 10, end, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. Consequently, the proposition contained in it cannot be as Œc., Thl., Beza, Wolf, Sander, al., imagine, the *ground* (καὶ γάρ) of the former one, that "if we walk, &c., we have communion,

a John ix. 41. xv. 22, 24. xix. 11. (Acts xxiii. 29. 1 Tim. v. 13.)

πάσης ἁμαρτίας. 8 ἐὰν εἴπωμεν ὅτι [a] ἁμαρτίαν οὐκ ABCKL Pκabc dfghj klmnc 13

&c.," but follows as a co-ordinate result with κοιν. ἔχ. κ.τ.λ. Secondly, καθαρίζει is the present tense, and must be kept to its *present* meaning. This consideration precludes all such meanings as the former of the two given by Jerome ("quod scriptum est 'et sanguis Jesu filii ejus mundat nos ab omni peccato' tam in confessione baptismatis, quam in clementia pœnitudinis accipiendum est," adv. Pelag. ii. 8, vol. ii. p. 750), and Bede ("sacramentum namque (καί) dominicæ passionis et præterita nobis omnia in baptismo pariter peccata laxavit (notice the past tense), et quidquid quotidiana fragilitate post baptisma commisimus ejusdem Redemtoris nostri gratia dimittit"): and as that of Calvin ("hæc igitur summa est, ut certo statuant fideles se acceptos esse Deo, quia sacrificio mortis Christi illis placatus est"), Calovius, Episcopius, al. *Thirdly*, the *sense* of καθαρίζει must be accurately ascertained and strictly kept to. In ver. 9, ἵνα καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας is plainly distinguished from ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας: distinguished, as a further process; as, in a word, sanctification, distinct from justification. This meaning then, however much it may be supposed that justification is implied or presupposed, must be held fast here. *Fourthly*, the sense of τὸ αἷμα Ἰησοῦ must be also clearly defined. The expression is an objective one, not a subjective: is spoken of that which is the objective cause ab extra, of our being cleansed from all sin. And this is the material Blood of Jesus the personal Redeemer, shed on the cross as a propitiatory sacrifice for the sin of the world. So we have the same Blood said in Col. i. 20 to be the great medium of pacification between God and the world: so in Eph. i. 7, to be the means of our ἀπολύτρωσις: so in Heb. ix. 14, which approaches very nearly to our passage, to cleanse (καθαρίζειν as here) our conscience from dead works to serve the living God. In all these places, and similar ones, whatever application to ourselves by faith or otherwise may lie in the background, it is not that which is *spoken of*, but the Blood of Christ itself, as the actual objective cause, once for all, of our reconciliation and sanctification. These considerations remove much of the difficulty and possible misunderstanding of the sentence. Thus understood, it will mean, much as in the second clause of Bede's interpretation, that this our walking in light, itself necessarily grounded in communion with the Father and the Son, will bring about, that whatever sins we may still be betrayed into by the infirmity of our nature and the malice of the devil, from them the Blood of Jesus purifies us day by day. Observe, not, the *application* of that Blood: for we are speaking of a state of faith and holiness, in which that blood is continually applied: the περιπατεῖν ἐν τῷ φωτί is, in fact, *the application*: is that, which, as a subjective conditional element, makes that Blood of Christ's cross to be to us a means of purifying from all sin. The whole doctrine of this verse is fully and admirably set forth in Düsterdieck. The sum of what he says may be thus stated. St. John, in accord with the other Apostles, sets forth the Death and Blood of Christ in two different aspects: 1) as the one sin-offering for the world, in which sense we are justified by the application of the Blood of Christ by faith, His satisfaction being imputed to us. 2) as a victory over Sin itself, His blood being the purifying medium, whereby we gradually, being already justified, become pure and clean from all sin. And this application of Christ's blood is made by the Spirit which dwelleth in us. The former of these asserts the imputed righteousness of Christ put on us in justification: the latter, the inherent righteousness of Christ, wrought in us gradually in sanctification. And it is of this latter that he here is treating. Cf. next verse). 8—II. 2.] *Unfolding of the idea of purification from sin by the blood of Christ, in connexion with our walking in light.* This last is adduced in one of its plainest and simplest consequences, viz. the recognition of all that is yet darkness in us, in the confession of our sins. "Si te confessus fueris peccatorem, est in te veritas: nam ipsa veritas lux est. Nondum perfecte splenduit vita tua, quia insunt peccata: sed tamen jam illuminari cœpisti, quia inest confessio peccatorum." Aug. The light that is in us convicts the darkness, and we, no longer loving nor desiring to sin, have, by means of the propitiatory and sanctifying blood of Christ, both full forgiveness of and sure purification from all our sins. But the true test of this state of communion with and knowledge of God is, the keeping of His commandments (ii. 3—6), the walking as Christ walked: and this test is concentrated and summed up in its one crucial application, viz. to the law of love (ii. 7—11). 8.] If we say (see on ἐάν with subj. above, ver. 6) that we have not sin (i. e. in the course and abiding of our

[a] ἔχομεν, [b] ἑαυτοὺς [c] πλανῶμεν καὶ ἡ [g] ἀλήθεια οὐκ ἔστιν [b] 1st pers., Acts xxiii. 14. 2 Cor. iii. 1 al. fr. Gen. xliii. 22.
[d] ἐν ἡμῖν. 9 ἐὰν [e] ὁμολογῶμεν τὰς [e] ἁμαρτίας ἡμῶν, [f] πιστός

c = ch. ii. 26. iii. 7. John vii. 12. Matt. xxiv. 4. 1 Cor. vi. 9. Isa. xlvi. 8. d John v. 38. Acts xiii. 15. 2 Cor. xi. 10. v. 16. al. Deut. xxxii. 4.
e here only. (Susan. 14 Theod.) elsw., ἐξομολ., as Matt. iii. 6 ‖ Mk. James
f = 1 Cor. i. 9. x. 13. 2 Cor. i. 18. 1 Thess. v. 24. 2 Thess. iii. 3. 2 Tim. ii. 13

8. εν ημιν bef ουκ εστιν ACK[P] a d j m[1] 13. 36(υμιν) vulg spec syr arm Thl Opt er Aug[saepe] Oros (so also al am syrr Thl in ver 10): txt BLℵ rel Syr coptt Œc Tert.

walking in light: if we maintain that we are pure and free from all stain of sin. St. John is writing to persons whose sins have been forgiven them (ch. ii. 12), and therefore necessarily the present tense ἔχομεν refers not to any previous state of sinful life before conversion, but to their now existing state and the sins to which they are liable in that state. And in thus referring, it takes up the conclusion of the last verse, in which the onward cleansing power of the sanctifying blood of Christ was asserted: q. d. this state of needing cleansing from all present sin is veritably that of all of us: and our recognition and confession of it is the very first essential of walking in light. The Socinian interpreters, Socinus, Schlichting, and following them Grotius, go in omnia alia, and understand the passage of sins before conversion, or of the general imputation of sin. And our own Hammond has been entirely led away from the sense of the passage by the unfortunate notion of Gnostics being every where aimed at in this Epistle: imagining that their profession of perfection while living impure lives was here intended. See these erroneous interpretations refuted at length in Lücke and Düsterdieck), **we are deceiving ourselves** (causing ourselves to err from the straight and true way), **and the truth** (God's truth, objective) **is not in us** (has no subjective place in us. That truth respecting God's holiness and our own sinfulness, which is the very first spark of light within, has no place in us at all. It would be mere wasting of room and of patience, at every turn to be stating and impugning the inadequate interpretations of the Socinian Commentators and of their followers, Grotius, Semler, &c. It may be sufficient here just to notice Grotius's "non est in nobis studium veri," and Semler's "castior cognitio." Even Lücke has gone wrong here; "die Selbſttäuſchung beruhet auf Mangel an innerem Wahrheitsſinn und iſt dieſer Mangel ſelbſt." ἑαυτούς = ἡμᾶς αὐτούς, see Winer): **if we confess our sins** (it is evident, from the whole sense of the passage, which has regard to our walking in light and in the truth, that no mere outward lip-confession is here meant, nor on the other hand any mere being aware within ourselves of sin (as Socinus: "confiteri significat interiorem ac profundam suorum peccatorum cognitionem"), but the union of the two, an external spoken confession springing from genuine inward contrition. As evident is it, that the confession here spoken of is not confined to confession to God, but embraces all our utterances on the subject, to one another as well as to Him; cf. James v. 16: and see more below), **He** (God, the Father; not, Christ, though this may at first sight seem probable from ver. 7 and ch. ii. 1; nor, the Father and Christ combined, as Lange and Sander hold. God is the chief subject through the whole passage: cf. ὁ θεός, ver. 5: μετ' αὐτοῦ, ver. 6: αὐτός, and τοῦ υἱοῦ αὐτοῦ, in ver. 7. It is ever God's truth (1 Cor. i. 9, 10, 13; 2 Cor. i. 18; 1 Thess. v. 24) and righteousness (John xvii. 25; Rom. iii. 25; Rev. xvi. 5) that are concerned in, and vindicated by, our redemption) **is faithful and just** (His being faithful and just does not *depend on* our confessing our sins: He had both these attributes before, and will ever continue to have them: but by confessing our sins, we cast ourselves on, we approach and put to the proof for ourselves, and shall find operative in our case, in the ἀφῇ and καθαρίσῃ, &c., those His attributes of faithfulness and justice.

On the former of these adjectives, πιστός, almost all Commentators agree. It is, faithful to His plighted word and promise: see reff. and citations above. Œc. and Thl. alone have given a singular and not very clear interpretation: πιστὸν δὲ τὸν θεὸν ἀντὶ τοῦ ἀληθῆ εἴρηκε. πιστὸς γὰρ οὐ μόνον ἐπὶ τοῦ πεπιστευμένου, ἀλλὰ καὶ ἐπὶ τοῦ πιστωτικοῦ εἴρηται, ὃς ἀπὸ τοῦ ἑαυτοῦ ἀληθοῦς τρόπου ἔχει καὶ τὸ τοῖς ἄλλοις τοῦτον μεταδιδόναι. The latter, δίκαιος, has not been so unanimously interpreted. The idea of God's *justice* seeming strange here, where the remission of and purification from sin is in question, some Commentators have endeavoured to give δίκαιος the sense of *good, merciful*: so Grot., Rosenm.; or, which amounts to the same, *fair, favourably disposed*: so Semler, Lange, Carpzov Bretschn. Lex. But Lücke has

g = John viii. 56. xi. 15. xii. 23.
h John xx. 23. ch. ii. 12. Matt. ix. 2 al. fr. Ps. xxiv. 18.
i ch. v. 17.
k John viii. 44, 55. ch. ii. 4, 22. iv. 20. v. 10. Rom. iii. 4 al. Ps. cxv. 2. 1 ch. v. 10 only.

ἐστιν καὶ δίκαιος, [g] ἵνα [h] ἀφῇ ἡμῖν τὰς [h] ἁμαρτίας καὶ [2] καθαρίσῃ ἡμᾶς ἀπὸ πάσης [i] ἀδικίας. 10 ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, [k] ψεύστην [l] ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν [d] ἐν ἡμῖν.

ABCKL Pא a b c d f g h, k l m a e 13

9. om εστιν ℵ¹. [Damasc Jer Aug].
aft 2nd αμαρτιας ins ημων CN a j vulg syrr coptt æth arm [καθαρισαι AC² 13.]
om ημας C.

shewn, that in none of the O. T. passages which are cited to substantiate these meanings, have they really place; but in all, righteousness, justice, is the fundamental idea, and the context only makes it mean, justice in this or in that direction. See note on Matt. i. 19. The meaning then being **just**, we have still to decide between several different views as to what particular phase of the divine justice is meant. Some, as Calov., Wolf, al., understand that God's justice has been satisfied in Christ, and thus the application of that satisfaction to us if we confess our sins, is an act of divine justice: is due to us in Christ. But this is plainly too much to be extracted from our verse. In Rom. iii. 26, where this *is* asserted, the reason is given, and all is fully explained: whereas here the ellipsis would be most harsh and unprecedented, and thus to fill it up would amount to an introduction into the context of an idea which is altogether foreign to it. (The notion that δίκαιος = δικαιῶν need only be mentioned to refute itself: Rom. iii. 26 is decisive against it.) The correct view seems to be, that δίκαιος as well as πιστός here is an attribute strictly to be kept to that which is predicated of it under the circumstances, without entering upon reasons external to the context. God is *faithful*, to His promise: is *just*, in His dealing: and both attributes operate in the forgiveness of sins to the penitent, now and hereafter; and in cleansing them from all unrighteousness. The laws of His spiritual kingdom require this: by those laws He acts in holy and infinite justice. His promises announced it, and to those promises he is faithful: but then those promises were themselves made only in accordance with his nature, who is holy, just, and true. In the background lie all the details of redemption, but they are not here in this verse: only the simple fact of God's justice is adduced) **to forgive us our sins** (ἵνα here is not = ὅστε: it is not "so as to forgive, &c.," but "that He may forgive, &c." His doing so is in accordance with, and therefore as with Him all facts are purposed, is in pursuance of, furthers the object of, His faithfulness and justice. "So that He is faithful and just, in order that He may, &c." See John iv. 34 note: reff. here: and Winer, § 44. 8 *c*. With regard to the particular here mentioned, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας is the continued remission of the guilt of each committed sin, which is the special promise and just act of God under the Gospel covenant: see Heb. x. 14, 18), **and cleanse us from all unrighteousness** (the explanation of the sense, see above. Here ἀδικίας is used, in reference to δίκαιος above, as corresponding to ἁμαρτίας in ver. 7. The divine δικαιοσύνη is revealed in God's law: every transgression then of that law (ἁμαρτία, ἀπὸ τοῦ ἁμαρτάνειν τοῦ σκόπου: cf. Theodorus Abukara in Suicer, s. v. ἁμαρτία) is of its nature and essence an ἀδικία, an unrighteousness, as contrary to that δικαιοσύνη. Observe, the two verbs are aorists, because the purpose of the faithfulness and justice of God is to do each as one great complex act—to justify and to sanctify wholly and entirely.

10.] Not a mere repetition, but a confirmation and intensification of ver. 8. Huther well remarks, that this verse is related to ver. 9 as ver. 8 to ver. 7). **If we say that we have not sinned** (if we deny, that is, the fact of our commission of sins in our Christian state. The perf., so far from removing the time to that before conversion, brings it down to the present: had it been ἡμαρτήσαμεν, it might have had that signification. ἡμαρτήκαμεν answers in time to ἁμαρτίαν οὐκ ἔχομεν: the one representing the state as existing, the other the sum of sinful acts which have gone to make it up), **we make Him** (God, see above) **a liar** (this is the climax, gradually reached through ψευδόμεθα ver. 6, and ἑαυτοὺς πλανῶμεν ver. 8. And it is justified, by the uniform assertion of God both in the O. T. and N. T. that all men are sinners, which we thus falsify as far as in us lies), **and His word is not in us** (*cf.* John v. 38. ὁ λόγος αὐτοῦ may be interpreted generally,—"that which He saith." "Deus dixit '*peccasti:*' id negare nefandum est. Verbum nos vere accusat, et contradicendo arcetur a corde." Bengel. οὐκ ἔστιν ἐν ἡμῖν, as in John l. c., **has no abiding place in**, within, us: is something heard by the ear, and external to us, but

II. [l] [m] Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε. καὶ ἐάν τις ἁμάρτῃ, [n] παράκλητον ἔχομεν [o] πρὸς

m John (xiii. 33. vv. 12, 28. ch. iii. 7, 18. iv. 4. v. 21) only, Job xvi. 2 Aq.

exc. Gal. iv. 19 †.
o = John v. 45.
n (see note.) John xiv. 16, 26. xv. 26. xvi. 7 only †.

not finding place among the thoughts and maxims of our heart and life. God declares that to be true which we assume to be untrue. It is evident that with Œc., Grot., De Wette, to understand the O. T. by ὁ λόγος αὐτοῦ is to miss the connexion, seeing that it is of the sins of *Christians* that St. John is treating, to whom ὁ λόγος αὐτοῦ has become a far higher revelation of His will, viz. that given by Christ, and brought home to the heart by His indwelling Spirit. This final revelation of God includes the O. and N. T., and all other manifestations of His will to us: and it is this as a whole, which we reject and thrust from us, if we say at any time that we have not sinned, for its united testimony proclaims the contrary). CHAP. II. 1.] The connexion is thus given by Augustine: "Et ne forte impunitatem videretur dedisse peccatis (but see below) quia dixit: fidelis est et justus qui mundet nos ab omni iniquitate, et diceret jam sibi homines: peccemus, securi faciamus quod volumus, purgat nos Christus:—tollit tibi malam securitatem et inserit utilem timorem. Male vis esse securus, sollicitus esto: fidelis enim est et justus ut dimittat nobis delicta nostra, et semper tibi displiceas, et muteris donec perficiaris. Ideo quid sequitur? Filioli, &c. Sed forte surrepit de vita humana peccatum. Quid ergo fiet? Jam desperatio erit? Audi. Si quis, inquit, peccaverit, &c." See more below. So also Bede, Calvin, Luther, Calov. But there is more in the connexion than this. It is not corrective only of a possible mistake, but it is progressive—a further step taken in the direction of unfolding the great theme of this part of the Epistle, enounced in ch. i. 5. The first step for those walking in the light of God was, that they should confess their sins: the next and consequent one, that they should forsake them, and, agreeably to their new nature, keep His commandments. This verse introduces that further unfolding of our subject, which is continued, and especially pressed as regards the one great commandment of love, in our vv. 3—11.

1.] **My little children** (see reff.: the diminutive expresses tender affection: perhaps also is used in reference to his age and long standing as a father in Christ. Compare the beautiful legend in Eus. H. E. iii. 23, where St. John calls back the young man to him with the words τί με φεύγεις, τέκνον, τὸν σαυτοῦ πατέρα;) **these things I write unto you, that ye may sin not (at all)** (this exclusive meaning is given by the aor. implying the absence not only of the habit, but of any single acts, of sin. ταῦτα γράφω, not as Bengel, *that which follows*; nor, as Grot., both the preceding and the following: but as most Commentators, the preceding only, viz. the concluding verses 8—10 of the former chapter, not in their details merely, but as Düsterd., "in seiner lebendigen Harmonie." The object of writing that passage was, to bring about in them the forsaking of sin. The very announcement there made, that if we confess our sins He in His faithfulness and righteousness will *cleanse us from all sin*, sufficiently substantiates what the Apostle here says, without, with Aug., al. (see above), bringing out too strongly the contemplation of a supposed misunderstanding on the part of the readers. To do this is to miss the deeper connexion in which these words stand to the great whole in its harmony, and to give instead only an apparent and superficial one. The reference of this exhortation to the unconverted among them, and rendering of ἵνα μὴ ἁμάρτητε, "ne maneatis in peccato," maintained by Socinus and his followers, need only be mentioned to be refuted. The aor. alone, ἁμάρτητε, may serve to shew its utter untenableness). **And if any man have sinned** (aor., have committed an act of sin: still speaking of those spots of sin which owing to the infirmity of the flesh remain even in those who are walking in the light. By this ἐάν τις ἁμ., there is not, as Benson objects to this interpretation, any doubt expressed that all do occasionally sin, but the hypothesis is made, as ever by this formula, purely and generally. The resumption of the first person immediately, makes it evident that the hypothesis is in fact realized in us all), **we have an Advocate with** (here the sense of πρός, as a prep. of reference, is more brought out than when it is joined with a merely essential verb, as in John i. 1, and our ch. i. 2) **the Father, Jesus Christ** (the principal word requiring elucidation here is παράκλητον. There are two classes of interpretations of it, which, as already remarked (on John xiv. 16), by no means exclude one another. Of these, that one which may be summed up under the meaning "COMFORTER," has already been treated, on John, l. c. With the other we have now to deal. ADVOCATE, *advocatus*, παράκλητος, 'causæ patronus,' is the

p = Matt. xxvii. 19. Luke xxiii. 47. Acts vii. 52. xxii. 14. 1 Pet. iii. 18. Zech. ix. 9.
r so w. ἱλάσκεσθαι, Exod. xxxii. 14 A.

τὸν πατέρα, Ἰησοῦν χριστὸν [p] δίκαιον, [2] καὶ αὐτὸς [q] ἱλασμός ἐστιν [r] περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν

ABCKL Pa b c d f g j k l m o 13

q ch. iv. 10 only. Num. v. 8 B. (ἐξιλ. A.) Ps. cxxix. 4. Ezek. xliv. 27.

CHAP. II. 2. ἐστιν bef ἱλασμος A 180 vulg Syr Cypr Hil Aug$_{alic}$: txt B(sic: see table)

commoner sense of the word, answering as it does more closely to its etymology. It is found in Demosth. (p. 343. 10) and the orators: and occurs frequently in Philo in the same peculiar reference as here: e. g. in Flacc. 3, vol. ii. p. 519, where Macro is called the παράκλητος of Caius with Tiberius: de Jos. 40, p. 75: and most notably for our present place, de vita Mos. iii. 14, p. 155, ἀναγκαῖον γὰρ ἦν τὸν ἱερώμενον τῷ τοῦ κόσμου πατρὶ, παρακλήτῳ χρῆσθαι τελειοτάτῳ τὴν ἀρετὴν υἱῷ πρός τε ἀμνηστίαν ἁμαρτημάτων καὶ χορηγίαν ἀφθονωτάτων ἀγαθῶν. In patristic literature, Düsterd. cites the Epistle of the Churches of Lyons and Vienne (Eus. H. E. v. 1), where a young Christian, named Vettius Epagathus, ἠξίου καὶ αὐτὸς ἀκουσθῆναι ἀπολογούμενος ὑπὲρ τῶν ἀδελφῶν, ... ἀνελήφθη καὶ αὐτὸς εἰς τὸν κλῆρον τῶν μαρτύρων, παράκλητος χριστιανῶν χρηματίσας, ἔχων δὲ τὸν παράκλητον ἐν ἑαυτῷ: where Ruffinus's version, "habens in se advocatum pro nobis Jesum," is certainly not right; τὸν παράκλητον meaning the Holy Spirit. Cyril Alex. in the Acts of the Council of Ephesus, p. 164 (Suicer), says, παράκλητος καὶ ἱλαστήριον ὁ υἱὸς ὠνόμασται· καθίστησι γὰρ τοῖς ἐπὶ γῆς εὐμενῆ τὸν πατέρα, καὶ παντὸς ἡμῖν εὑρίσκεται πρόξενος ἀγαθοῦ. Augustine gives the sense thus, in words following those above cited: "Ille est ergo advocatus: da operam tu ne pecces: si de infirmitate vitæ subrepserit peccatum, continuo vide, continuo displiceat, continuo damna; et cum damnaveris, securus ad judicem venies. Ibi habes advocatum: noli timere ne perdas caussam confessionis tuæ. Si enim aliquando in hac vita committit se homo disertæ linguæ et non perit: committis te verbo, et periturus es?" There is no discrepancy between this passage, where the Son is our παράκλητος, and John xiv. 16, where the Holy Spirit is called by the same name: rather is there the closest accordance, seeing that there our Lord says He will pray the Father and He will send us ἄλλον παράκλητον: Himself, the Son of God, being thus asserted to hold this office in the first place, and the Holy Spirit to be His Substitute in His absence. See on the definite idea of the detail of the advocacy of the Son of God, Huther's important note here) (being) righteous (the adj. δίκαιον, without the art., carries a ratiocinative force; "in that He is righteous," as a contrast to ἐάν τις ἁμάρτῃ. In a strict rendering, this force of the anarthrous adj. should be kept, and pointed out in exegesis: in an English version, it is hardly possible to render it otherwise than our translators have done, "the righteous," though it is not τὸν δίκαιον. The definite art. in English calls attention at once to the predicate, as does the *omission of the definite art.* in Greek: and thus the purpose of the writer is answered. And this is often the case: a vernacular version, in order to bring out in English the same idea which is expressed by the Greek, is constrained to adopt a phrase which is not in the Greek, and which sometimes looks as if the translators had made a blunder in grammar. It would be well if this were always carefully kept in mind by those who would revise our authorized version. No supposed by-sense of δίκαιος, bonus, lenis (Grot.), or = δικαιῶν (see Wolf), must (see above on ch. i. 9) be for a moment thought of. "The righteousness of Christ stands on our side: for God's righteousness is, in Jesus Christ, ours." Luther):—

2.] and He ("idemque ille," as Lücke. καί is merely the copula, not = *quia*, as Corn.-a-lap.; nor γάρ, as Syr. (not in Etheridge), Beza; it serves to bind the fundamental general proposition which follows, to the resulting particular one which has preceded) is a propitiation ("the abstract verbal substantive in -μος betokens the intransitive reference of the verb," see Kühner's Gr. Gr. vol. i. § 378. So that ἱλασμός is not, as Grot., in his notes, = ἱλαστής, but is abstract, as ἁγιασμός applied to Christ 1 Cor. i. 30, ἁμαρτία 2 Cor. v. 21. Düsterdieck here has given a long and able exposition of the word and idea, in refutation of Socinus, and of Grotius's *notes*. Grot. himself, being suspected of Socinianism, wrote his "Defensio fidei catholicæ de satisfactione Christi adversus Faustum Socinum," in which, ch. vii.—x., he gives a full and satisfactory explanation "de placatione et reconciliatione, de redemptione, de expiatione nostra per Christi mortem facta." Socinus had maintained that ἱλάσκεσθαι does not mean "ex irato mitem reddere," but merely "*declarare* quod pertinet ad pœnas peccatorum, ejus animum cujus est eas sumere

ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ [s] ὅλου του κοσμου. [3] καὶ [t] ἐν τούτῳ [t] γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν

[s] constr., John v. 36. 1 Cor. i. 25.
[t] John xiii. 35. 1 John passim. Gen. xlii. 33. see 1 Cor. iv. 6. ch. iii. 10 al.

CKL[P]ℵ rel Clem Orig$_{sæpe}$ Petr Ath$_2$ Thl Œc Tert Aug$_6$ Vig. μονων B 80^1 coptt Orig$_1$. [του κοσμου bef ολου P m.]

3. γινωσκωμεν A.

atque repetere, mitem atque pacatum: *declarare*, fore ut peccata meritas pœnas non luant." But against this Grot. shews that ἱλάσκεσθαι, as εἱρηνοποιεῖν and καταλλάσσειν, imports 'placare,' i. e. 'iram avertere;' and Christ has, as our ἱλασμός or ἱλαστήριον, i. e. as a sin-offering, reconciled God and us by nothing else but by His voluntary death as a sacrifice: has by this averted God's wrath from us. According to the constant usage of Scripture, God is in so far ἵλεως in regard to the sins of men, as He suffers His ἔλεος to prevail instead of His ὀργή. See LXX in 2 Chron. vi. 25, 27; Jer. xxxviii. (xxxi.) 34, xliii. (xxxvi.) 3, Num. xiv. 18 ff. And the Greek usage entirely agrees; see Hom. Il. a. 147, ὄφρ' ἡμῖν ἑκάεργον ἱλάσσεαι, and Alberti's note on Hesych. s. v. ἱλάσκεσθαι. Hesych. gives the sense of ἱλάσκεσθαι, ἐξιλεοῦσθαι, and of ἱλασμός, εὐμένεια, συγχώρησις, διαλλαγή, πραότης) for (περί, as so often in similar connexions, cf. Heb. x. 6, 8, and reff., concerning, i. e. in behalf of; not so strong as ὑπέρ, which *fixes* the latter meaning, excluding the wider one) **our sins: yet not for ours only, but also for the whole world** (in the latter clause there is an ellipsis very common in ordinary speech in every language: "*for the whole world*" = "for the sins of the whole world." See besides reff., Rev. xiii. 11, 2 Pet. i. 1; and Winer, edn. 6, § 66. 2 f. "Quam late patet peccatum, tam late propitiatio," Bengel. But this has been misunderstood or evaded by many interpreters. Cyril and Œc. (alt.) explain ἡμετέρων to refer to the Jews, ὅλου τοῦ κόσμου to the Gentiles. And many others, taking the former in its true sense, yet limit the latter, not being able to take in the true doctrine of universal redemption. So Bede, "non pro illis solum propitiatio est Christus quibus tunc in carne viventibus scribebat Joannes, sed etiam pro omni Ecclesia quæ per totam mundi latitudinem diffusa est, (a) primo nimirum electo usque ad ultimum qui in fine mundi nasciturus est porrecta... Pro totius ergo mundi peccatis interpellat Dominus, quia per totum mundum est Ecclesia, quam suo sanguine comparavit." (This latter part is an evident reference to Augustine; but it is remarkable that on referring to Augustine we find "Ecce habes Ecclesiam per totum mundum;" but he ends, "... sed et totius mundi, quem suo sanguine comparavit.") Similarly Calvin: "neque enim aliud fuit consilium Johannis, quam toti Ecclesiæ commune facere hoc bonum. Ergo sub *omnibus*, reprobos non comprehendit: sed eos designat qui simul crediturí erant, et qui per varias mundi plagas dispersi erant." But this unworthy and evasive view is opposed by the whole mass of evangelical expositors. The reason of the insertion of the particular here, is well given by Luther: "It is a patent fact that thou too art a part of the whole world: so that thine heart cannot deceive itself and think, The Lord died for Peter and Paul, but not for me").

3—11.] *This communion with God consists, secondly, in keeping His commandments, and especially the commandment to love one another.* No new division of the Epistle begins, as in Sander: ver. 3 is closely joined to ch. i. 5, 6, which introduced the first conditional passage i. 7—ii. 2. The great test of communion with God, walking in the light, first requires that we confess our sins: next requires that we keep His commandments. So in the main Œc.: εἰρηκὼς ἄνω τοὺς εἰς τὸν κύριον πεπιστευκότας κοινωνίαν ἔχειν πρὸς αὐτόν, πιστωτικὰ τῆς κοινωνίας τῆς πρὸς αὐτὸν παρατίθεται. **And in this** (ἐν, of the conditional element: in this is placed, on this depends, our knowledge. In ch. iii. 24 (see below), the ἐν τούτῳ is resumed by ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν) **we know** (pres.: from time to time, from day to day) **that we have the knowledge of him** (perf.: have acquired and retain that knowledge: and this γινωσκέναι is not, as some (Lange, Carpzov., Wahl) make it, the *love* of God, as neither of course is it mere theoretical knowledge: but is that inner and living acquaintance which springs out of unity of heart and affection), if ("St. John uses the formula ἐν τούτῳ γινώσκομεν first as referring the demonstrative pronoun back to what has gone before, as e. g. in our ver. 5, and in ch. iii. 10. If however the demonstrative pronoun in this or a like formula looks onward, and the token itself, with the circumstance of which it is a token, follows, he expresses this token variously and significantly, according to the various shades of meaning to be conveyed. Some-

u Matt. xix. 17. John xiv. 15. xv. 10. ch. iii. 22, 24. Rev. xii. 17 al.† see 1 Cor. vii. 10. Sir. xxxv. (xxxii.) 23. v ch. iv. 6 reff. w ch. i. 10 reff. 8, 10. xxii. 7, 9. J. 1 Kings xv. 11 B. 15. ch. iii. 17. iv. 12. v. 3. x ch. i. 8. Luke xi. 42. 2 Thess. iii. 5. y John viii. 51, 52, 55. xiv. 23, 24. xv. 20. xvii. 6. Rev. iii. z = John iv. 42. viii. 31. a = John v. 42. ver.

τὰς u ἐντολὰς αὐτοῦ u τηρῶμεν. 4 ὁ λέγων ὅτι v ἔγνωκα αὐτόν, καὶ τὰς u ἐντολὰς αὐτοῦ μὴ u τηρῶν, w ψεύστης ἐστίν, καὶ x ἐν τούτῳ ἡ x ἀλήθεια οὐκ ἔστιν· 5 ὃς δ' ἂν y τηρῇ αὐτοῦ τὸν y λόγον, z ἀληθῶς ἐν τούτῳ ἡ a ἀγάπη τοῦ ABCKL Pא a b c d f g t j k l m n o 13

for τηρωμεν, φυλαξωμεν א¹.

4. rec om οτι, with CKL[P] rel copt æth arm Clem₁ Œc Lucif₁: ins ABא a j syrr sah Clem₁ Thl Cypr Lucif₁ Tich. om 2nd και A[P] 13. 27-9. om εν τουτω א. aft αληθεια ins του θεου א 25 æth.

[5. η αγαπη του θεου bef εν τουτω P.]

times the token implied in the demonstrative follows in a separate sentence, as in ch. iv. 2: sometimes the construction is slightly changed, and the sentence begun with *ἐν τούτῳ* is not regularly brought to a close, but continued in a new and correlative form: e. g. ch. iii. 24, where *ἐν τούτῳ γινώσκ.* is taken up by *ἐκ τοῦ πν.* And this way of expression is closely parallel to that where *ὅτι* completes the construction begun with *ἐν τούτῳ*. So ch. iii. 16, 19; iv. 9, 10, 13. In these cases, the full objective reality of the token as a fact, is set forth. It is an undoubted fact that He has given us of His Spirit, that He has sent His Son: and from these facts our inference is secure to the other facts in question, that He abideth in us, &c. But in other passages, we find instead of this *ὅτι*, an *ἵνα*, as ch. iv. 17 (but see note there: the case surely is not quite parallel, H. A.), or an *ἐάν*, as here, John xiii. 35, or *ὅταν*, ch. v. 2. This *ἐάν, ὅταν*, mark the token implied in *ἐν τούτῳ* as one not actually existent, an historical or objectively certain fact; but as a possible contingency, something hypothetically, and conditionally assumed: in other words as ideal." Düsterdieck, pp. 172 f. And so here: the token, that we have the knowledge of Him, is present, *if*, posito that) **we keep** (pres., as a habit, from time to time, *ἐντολαί* being necessarily prescriptions regarding circumstances as they arise) **His commandments** (first as to the expression. St. John never uses the word *νόμος* for the rule of Christian obedience: this word is reserved for the Mosaic law, John i. 17, 46, and in all, fifteen times in the Gospel: but almost always *ἐντολαί*,—sometimes *λόγος θεοῦ* or *χριστοῦ*, John viii. 51 f., xiv. 23 f., xvii. 6, our ver. 5. And as a verb he always uses *τηρεῖν*, very seldom *ποιεῖν* (only in the two controverted places, ch. v. 4, Rev. xxii. 14 v. r.: ch. i. 6, ii. 17 are not cases in point). *τηρεῖν* keeps its peculiar meaning of *watching*, guarding as some precious thing, "observing to keep." Next, *whose* commandments? The older expositors for the most part refer *αὐτόν, αὐτοῦ, αὐτῷ*, vv. 3—6, to Christ: so Aug., Episcop., Grot., Luther, Seb.-Schmidt, Calov., Wolf, Lange, Bengel, Sander, Neander. Socinus inclines to this view, but doubtfully; Erasmus understands *αὐτός* vv. 3, 4, of God, *αὐτός* and *ἐκεῖνος* vv. 5, 6, of Christ. Most modern Commentators understand *αὐτόν, αὐτοῦ, αὐτῷ* throughout of God, and *ἐκεῖνος* of Christ. So Lücke, Baumg.-Crus., De Wette, Huther, Brückner, and in old times Bede and Œc. That this latter is the right understanding of the terms, is supposed to be shewn by the substitution (?) in ver. 5 of *τοῦ θεοῦ* for *αὐτοῦ*, and its taking up again by *ἐν αὐτῷ* in ver. 6, followed by *καθὼς ἐκεῖνος περιεπάτησεν*. But of this I am by no means thoroughly persuaded: see note, ver. 6). 4.] *Assertion*, parallel with ch. i. 8, *of the futility of pretending to the knowledge of God where this test is not fulfilled.* **The man saying** (*ὁ λέγων* answers to *ἐὰν εἴπωμεν*, ch. i. 8. *ὅτι* recitantis cannot be expressed in English), **I have the knowledge of Him** (see above) **and not keeping His commandments, is a liar** (answers to *ἑαυτοὺς πλανῶμεν* ch. i. 8), **and in this man the truth is not** (see above on ch. i. 8, where the words are the same: 5.] *assertion of the other alternative*, not merely as before, but, as usual, carried further and differently expressed: "oppositio cum accessione," as Grot.):—**but whosoever keepeth His word** (synonymous with *τὰς ἐντολὰς αὐτοῦ*, considered as a whole: on the mode of expression, see above), **of a truth in him is the love of God perfected** (why should this transition be made from knowledge to love? "Amor præsupponit cognitionem," as Grot.: and is a further step in the same *κοινωνία* with God: not indeed that the former step is passed through and done with, but that true knowledge and love increase together, and the former is the measure of the latter, just as keeping God's commandments is the test and measure of true knowledge of Him. And thus in the

[a] θεοῦ [b] τετελείωται. [t] ἐν τούτῳ [t] γινώσκομεν ὅτι [c] ἐν αὐτῷ ἐσμέν. [6] ὁ λέγων [c] ἐν αὐτῷ μένειν [d] ὀφείλει καθὼς ἐκεῖνος [e] περιεπάτησεν καὶ αὐτὸς [οὕτως] [e] περιπατεῖν. [7] [f] ἀγαπητοί, οὐκ [g] ἐντολὴν [g] καινὴν γράφω ὑμῖν, ἀλλ' ἐν-

b = ch. iv. 12, 17, 18. John iv. 34 al. see James ii. 22.
c John xv. 2, 4, &c.
d = John xiii. 14. xix. 7. Rom. xv. 1. ch. iii. 16. iv. 11. 3 John 8 ‡.
e absol., 1 Cor. vii. 17. see ch. i. 6 reff.
f John, ch. iii. 2, 21 al7. Rom. xii. 19. Jude 3, 17, 20.
g here bis. John xiii. 34. 2 John 5 only.

6. rec ins ουτως, with CK[P]ℵ rel syr (copt) arm Thl Œc: om AB d vulg Syr sah æth Clem Cyr Cypr Cæs-arel.—om και αυτ. (ουτ.) περιπ. L.

7. rec (for αγαπητοι) αδελφοι, with KL rel æth Œc: in red, beg of pericope, a: om j: txt ABC[P]ℵ d 13. 36. 40 vulg syrr coptt arm Thl Did-int Aug Bede.

final and perfect ideal, the two are coincident: the perfect observation of His commandments is the perfection of love to Him. It is manifest, from what has been said, that ἡ ἀγάπη τοῦ θεοῦ must be our love towards God, not His love towards us: τοῦ θεοῦ a gen. objective, not subjective. Some Commentators have held the other meaning: partly because τετελείωται seemed better to be interpreted thus, and partly from doctrinal motives, as in the case of Flacius and Calovius, to keep out the Romish folly of supererogation. But the explanation, though the words themselves admit it (see ch. iv. 9), is manifestly alien from the context. And of any foolish dreams of perfection or super-perfection there is no fear, if we understand the passage as intended by the Apostle, as setting forth the true ideal and perfection of knowledge and love to God, as measured by the perfect keeping of His word: which though none of us can fully reach, every true Christian has before him as his aim and final object. So that there is no need again to depart from the meaning of τετελείωται, as has been done by Beza ("itaque τελειοῦν hoc in loco non declarat perfecte aliquid præstare, sed mendacio et simulationi, inani denique speciei opponitur: ut hoc plane sit quod dicimus in vulgato sermone, mettre en exécution"). **In this** (in the fact of our progress towards this ideal state of perfection of obedience and therefore of love:—thus assured that the germ of the state is in us and unfolding) **we know that we are in Him** (this completes the logical period which began in ver. 3, by reasserting that verse, carrying however that assertion yet deeper, by substituting ἐν αὐτῷ ἐσμέν for ἐγνώκαμεν αὐτόν. This "being in Him" is in fact the Christian life in its central depth of κοινωνία with God and with one another: the spiritual truth corresponding to the physical one enunciated by St. Paul, Acts xvii. 28, ἐν αὐτῷ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν). 6.] The state of being in Him is carried forward a step further by the expression "abide in Him:" ("Synonyma cum gradatione: *Illum nosse: in Illo esse: in Illo manere:* cognitio: communio: constantia." Bengel:) and the way is prepared, by what follows, for the coming exhortation vv. 7—11, to walk in love. **The man saying that He abideth in Him** (God, as above) **ought** (see reff. Huther well remarks, that the obligation is grounded on the λέγειν, the profession, being one of consistency with it; not on the μένειν, which would imply that which follows, as matter of necessity), **even as He** (Christ: by ἐκεῖνος (see above) a third person is introduced: not necessarily, see 2 Tim. ii. 26 and note, but apparently by the requirements of this passage, αὐτός having come down all the way from ch. i. 5 as referred to God. I say *apparently:* because I do not regard it as by any means a settled matter that this αὐτός does not throughout apply to Christ, and then this ἐκεῖνος will merely refer to a different phase of predication respecting the same person as the ἐν αὐτῷ designates, as in the examples produced in the note as above) **walked** (during His life upon earth: see below), **himself also thus to walk** (not any one particular of Christ's walk upon earth is here pointed at, but the whole of his life of holiness and purity and love. This latter, as including all the rest, is most in the Apostle's mind. So in Eph. v. 1, 2, where St. Paul exhorts us to be followers of God, he adds, καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς ἠγάπησεν ὑμᾶς. Luther simply but appositely remarks, that it is not Christ's walking on the sea, but His ordinary walk, that we are called on here to imitate).

7—11.] *The commandment of Love.* The context see below. **Beloved, I write not to you a new commandment, but an old commandment, which ye had from the beginning: the old commandment is the word which ye heard** (on the right understanding of this verse, very much depends. The great question is, To what commandment does ἐντολή refer? Does it point forward to the commandment of brotherly love, in ver. 9, or back to that of walking as Christ walked, in ver. 6? One

h Rom. vi. 6. 1 Cor. v. 7, 8. 2 Cor. iii. 14. John, here bis only. i = John xv. 27. ch. iii. 11. 2 John 5, 6. see Isa. xlviii. 16.

τολὴν [h]παλαιάν, ἣν εἴχετε [i]ἀπ' [i]ἀρχῆς. ἡ ἐντολὴ ἡ ABCKL
παλαιά ἐστιν ὁ [k]λόγος ὃν ἠκούσατε. [8] πάλιν [g]ἐντολὴν Pta b c
d f g h j
k l m n o
13

k = Acts xviii. 15. ch. i. 1 al.

rec aft ηκουσατε ins απ' αρχης (*see ver* 24, *ch* iii. 11, *&c*), with KL rel Ath Œc Did-int: om ABC[P]ℵ d j 13 vss Thl Aug Cassiod Bede.

or other of these views has generally been taken decidedly, and exclusively of the other. The former view has been upheld by Aug., Bede, Œc., Thl., Luther, Calv., Grot., Wolf, Bengel, Knapp, Baumg.-Crus., De Wette, Neander, Sander, Düsterdieck, al.; the latter by Beza, Socinus, Seb.-Schmidt, Piscator, Episcopius, Flacius, Calov., Lücke, Fritzsche, Jackmann, al. Of these, some on both sides may fairly be dismissed, as maintaining preposterous meanings for some of the terms used. Thus Flacius, Seb.-Schmidt, Calov., understand ἐντολή to be, not a *commandment*, which from usage and from ver. 3 and ch. iii. 23, v. 3, it must be, but the whole "doctrina de Christo ejusque beneficiis," including the forgiveness of sins, vv. 1, 2, 12. Then thus taking it, the epithets "old" and "new" become the O. T. prophecies of Christ, and their N. T. fulfilment. Thus on the other side some, e. g. Aug., Bede, Beza, Luther (2), Seb.-Schmidt, Wolf, al., understand "new" and "old" not of time, but in a tropical meaning, with reference to the old Jewish or heathen darkness and the new light of Christ: a view which cannot possibly be maintained in the face of so plain a token of time as is furnished by ἀπ' ἀρχῆς and by the aor. εἴχετε and ἠκούσατε. These being so far set aside, the above classes of interpreters are again divided as to their understanding of the epithets "old" and "new." Those who understand the ἐντολή vv. 7, 8, of the command of love, mostly explain the oldness and newness of the difference between O. and N. T. revelation (so the Greeks, Grot., and Wolf), and some go on to understand the ἀπ' ἀρχῆς of the original obscure and imperfect command to love one another in the O. T. which failed in the crowning particular of love towards enemies. Of these, the Greeks, holding not Jewish Christians alone, but Gentile also to be addressed, interpret παλαιὰ ἀπ' ἀρχῆς and ἠκούσατε of the testimony of conscience to the law of love among the Gentiles: so Œc. and the Scholl. speak of ἡ κατὰ τὰς φυσικὰς ἐννοίας φιλικὴ διάθεσις. Wolf tries to distinguish the two by referring εἴχετε to the Jews, ἠκούσατε to the Gentiles. On the other hand, those who refer ἐντολή in vv. 7, 8, to ver. 6, mostly understand the "old" and "new" of the different aspects in which the following the example of Christ would be regarded, within the limits of the N. T. period, since the readers had begun their Christian lives: so Socinus, Jackmann, Piscator, Episcopius, Lücke. The last-named reference of ἀπ' ἀρχῆς to the beginning of the Christian life of the readers, and the corresponding explanation of the "oldness" of the commandment, is combined by De Wette and Neander only with their view of ἐντολή as the law of love. Düsterdieck, from whom the above particulars are mainly taken, finds fault with the exclusive reference maintained for the most part by the interpreters on both sides, and believes that a via media may be found more agreeable to the ethical habits of thought of the Apostle, and to the context of the passage. This context requires, 1) that we maintain a logical connexion between ver. 6 and ver. 7, as indicated by ὀφείλει and ἐντολή: 2) that we maintain the like logical connexion between ver. 8 and ver. 9, as indicated by the figure common to them both, of the darkness and the light. Now, of these, 1) is neglected by those who understand the ἐντολή barely as the law of love; 2) is neglected by those who understand it barely of following Christ's example. The former make ver. 7 spring out of no contextual development: the latter treat similarly ver. 9. And the true view is to be found as thus indicated: the walk of Christ, which is our example, is essentially and completely summed up in one word, Love: and so the command, to walk as he walked, essentially and completely resolves itself into the law of brotherly love: for this last, taken in all its depth, includes not one special detail in a holy Christian life, but the whole of that life itself. Taking then this view, how are we to interpret in detail? What is καινήν? what is παλαιάν? what is ἀπ' ἀρχῆς? For these clearly all hang together. If ἀπ' ἀρχῆς is to signify 'from the beginning of O. T. revelation,' or 'from the beginning of God's testimony in man's conscience,' we seem to be doing violence to the simple mode of address which is prevalent in our Apostle's style. The εἴχετε and ἠκούσατε, especially the latter, will hardly bear interpreting of the remote forefathers of the readers, as on this hypothesis they must, but require to be confined to the readers themselves, especially as

g καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς l ἐν αὐτῷ καὶ l ἐν ὑμῖν, ὅτι ἡ m σκοτία n παράγεται καὶ τὸ mn φῶς τὸ o ἀληθινὸν ἤδη φαίνει.

17 only‡. intr., John [viii. 59] ix. 1 al. Ps. cxxviii. 8.

l = ver. 8.
m so John i. 5. iii. 19. see ch. i. 5.
n = (mid.) ver. 17.
o = John i. 9. iv. 23 al. fr.

8. εν αυτω bef αληθες A. aft αληθες ins και ℵ. for 2nd υμιν, ημιν A c m tol syr-mg Jer: txt BCKL[P]ℵ rel vss Thl Œc Aug Bede. for σκοτια, σκια A. for 2nd το, τον(sic) ℵ[1]

they are aorists and not perfects. And if so, the meaning of ἀπ' ἀρχῆς is fixed to be, from the beginning of the Christian lives, from the time when τὸν λόγον ἠκουσαν. Then as to καινήν, and παλαιάν, the explanation will be simple enough. The command to love one another cannot be said to be new, for it forms a part of the λόγος ὃν ἠκούσατε, nay, is the very sum and centre of that λόγος: but again, it may be said to be new, inasmuch as it ever assumes new freshness as the Christian life unfolds, as the old darkness is more and more cleared away and the true light shineth: in that light we see light; in the light of Him who maketh all things new.

That the ἐντολή as such refers to the law of love, thus indeed connected with Christ's example here, but still to the law of love and no other, is plain from the whole usage of the Apostle; compare especially 2 John 4—6, where the very same train of thought occurs as here, the περιπατεῖν ἐν ἀληθείᾳ being = περιπατεῖν ἐν φωτί here, being followed up by καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός, and that ἐντολή being characterized, as here,—οὐχ ὡς ἐντολὴν γράφων σοι καινήν, ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, and finally being stated to be ἵνα ἀγαπῶμεν ἀλλήλους. Indeed the whole process of that passage from this point is most instructive as to our present one: καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἡ ἐντολή ἐστιν, καθὼς ἠκούσατε ἀπ' ἀρχῆς ἵνα ἐν αὐτῇ περιπατῆτε: where the same complex of the whole Christian walk is included in the one idea of love, and ἀγάπη identified with walking according to His commandments. Again in ch. iii. 11, the same formula is used in speaking of the law of love—αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους: cf. also ch. iv. 21, v. 3, iii. 22—24: again ch. iii. 14, iv. 16, John xiii. 35; ch. v. 1, 2, John xv. 10.

To recapitulate: on the interpretation here adopted, which is also that of Düsterdieck and Huther, the ἐντολή is the command to walk as Christ walked, passing as the passage advances into the law of love. This ἐντολή is no καινή, but παλαιά, seeing that they had it ἀπ' ἀρχῆς, from the beginning of their faith, and it was in fact the sum of the λόγος which they ἠκουσαν).

8.] Again (this πάλιν is what is called ἀνορθωτικόν; takes up and contravenes what has been as yet said: q. d., "in another view of the subject, ...:" "et contrarietatem declarat et iterationem, hic autem non repetitionis sed contrarietatis est declaratio," as Erasm. It refers to the whole sentence, not merely to γράφω. The emphasis is on καινήν) a new commandment write I unto you ("*novo*," in three possible ways of interpretation: 1) "novum dicit quod Deus quotidie suggerendo veluti renovat: . . . . Joannes negat ejusmodi esse doctrinam de fratribus diligendis, quæ tempore obsolescat: sed perpetuo vigere," Calv.: or 2) "illam præceptionem quam vobis dudum cognitam esse dixi, sic vobis denuo commendo atque injungo, tanquam si nova esset, nec vobis antehac unquam cognita," Knapp, and so Neander; or 3) in that it was first promulgated with Christianity and unknown before. The two first are condemned by the fact, that the word in each case on which the stress of the interpretation rests, is not expressed in the text: there is for 1) no *del*, for 2) no *νῦν*. The third agrees well both with the context and with St. John's habit of thought, as well as with matter of fact, and our Lord's own words, John xiii. 34, xv. 12. When Lücke objects to it that thus we have to take παλαιάν and καινήν in two different senses, he hits in fact the very point in which this interpretation approves itself the most to those who are familiar with the oxymoron of St. John's style. As Düsterd. replies, "when I stand at the point of time indicated by ἀπ' ἀρχῆς, and look forwards on the Christian life of the readers, the ἐντολή appears as one long known; the readers have known it from the beginning as an essential commandment, they have had it as long as they have been Christians: on the other hand, if I look backward on the life of the readers before that ἀρχή, whether they were before that Jews or Gentiles, this same commandment of necessity appears as a new one, essentially Christian, first beginning for the readers with that beginning; for even for the Jewish Christians the command of brotherly love is a new one, seeing that it is ordained *in imitation of Christ*, John xiii. 34"), which (thing, viz

ABCKL Prabc dfgbj klmno 13

p Act., John i. 4. v. 35. 2 Pet. i. 19. Rev. i. 16. viii. 12. xxi. 23. Gen. i. 17. always intr. in N. T. and LXX. q ch. i. 7. Col. i. 12. Isa. ix. 5.

θινὸν ἤδη [p]φαίνει. [9] ὁ λέγων [q]ἐν τῷ [q]φωτὶ εἶναι καὶ

the fact that the commandment is a new one: see below) is true in Him and in you: because the darkness is passing away, and the true light is now shining (i. e. the commandment *is a new one*, and this is true both in (the case of) Him (Christ) and in (the case of) you: because (*ἐν ὑμῖν*) the darkness is passing away, and (*ἐν αὐτῷ*) the true light is shining: therefore on both accounts the command is a *new* one: new as regards you, because you are newly come from darkness into light: new as regards Him, because He uttered it when He came into the world to lighten every man, and began that shining which even now continues. This reference of the two clauses I hold fast against Düsterdieck, who maintains that the ὅ refers to the content of the *ἐντολή*, viz. walking in brotherly love: that the commandment finds its fulfilment (*ἀληθές ἐστιν* ?) in the walk of Christians in union with Christ. But to this there are several objections which he has not noticed: 1) the probable logic of the sentence. The Apostle has made what is apparently a paradoxical assertion. He has stated that the commandment is not new but old, and then has, notwithstanding, asserted its newness. Then he proceeds ὅ *ἐστιν ἀληθὲς . . . . ὅτι κ.τ.λ.* Is it not probable that this form of sentence introduces the explanation of the paradox? Is it probable, as would be the case on the other view, that so startling a proposition (after ver. 7) as *πάλιν ἐντολὴν καινὴν γράφω ὑμῖν*, would remain altogether unexplained? 2) the word *ἀληθές*. Düsterd. says, "The Apostle calls that which is enjoined in the *ἐντολή*, *ἀληθές*, because it finds its truth in its living activity, in its practical reality: it is in deed and truth (*ἀληθῶς*, ver. 5, John iv. 42, (vi. 55)) living and present, and so far *true, real*." But even granting this sense of *ἀληθής* to be possible (which may be doubted: *ἀληθῶς* is clearly no case in point, its adverbial character removing it into another phase of predication), is it likely that so unusual and harsh a word would be chosen as the adj. *ἀληθές* (rather than the adv. *ἀληθῶς*) when the obvious sense of *ἀληθές* would so naturally refer it, in the reader's mind, to the *καινότης* just asserted? 3) Düsterd. has entirely neglected the repetition of the prep. *ἐν*, which fact separates off *ἐν αὐτῷ* and *ἐν ὑμῖν* as two distinct departments, and prevents their being considered in union. "Him," Christ, the Head, and "you," the readers, as the members, which depend on the Head as the grapes on the true vine, the Apostle regards as united in the real community of life (ch. i. 3 f.), &c. But this would require *ἐν αὐτῷ καὶ ὑμῖν*: and accordingly a little below he says, "Ihm und Euch ist es wahr, was Johannes förbert." 4) The strict present *παράγεται* is disregarded by D.'s explanation. He upholds indeed a present sense, as against the "*transierunt* tenebræ" of the vulgate ("the darkness is *past*," E. V.), but makes no further remark, not seeing apparently how peculiarly this present fits the application of the sentence to accounting for the *newness* of the commandment—"You are living in a time when the darkness is rolling away, even now passing:" so that the command, which is of the Light, is well said to be "*new*."

As in almost every verse of this difficult portion of the Epistle, the divergencies of interpretation are almost endless. Some few only of them can be mentioned here. That recently defended (as above) by Düsterdieck, was before taken by Œc., Luther, Grot., Knapp, Baumg.-Crus., Semler, &c.: that which I have maintained, by Calvin, Socinus, Flacius, Calov., Morus, Horneius, De Wette, Lücke, Neander, Huther. Some take the *ὅτι* as declarative: "it is true, that the darkness," &c.: so Castellio, Socinus, Bengel, "*ὅτι, quod*: hoc est illud præceptum, amor fratris, ex luce." Erasm., Episcopius, Grot., separate the words ὅ *ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν* into subject and predicate: "quod verum est in illo (Christo), id etiam in vobis verum est," or "esse debet." The whole discussion, carried into most minute detail, may be seen in Düsterdieck's note. To mention two matters of verbal nicety: 1) *παράγεται* need not be pressed, with Bengel, to its passive meaning: "non dicit *παράγει, transit*, sed *-εται*, traducitur, commutatur, ut tandem absorbeatur. Idem verbum, ver. 17, ubi opponitur mansioni." But the passive is not necessary for this sense: nay, in ver. 17 it is hardly admissible, and there can be no doubt that the middle was intended, in the same sense as the intr. act., 1 Cor. vii. 31: 2) *ἤδη φαίνει*, joined with the present *παράγεται*, is best taken to mean, not the full and entire shining of the true light, but its beginning to shine: its full light at the coming of the Lord, is indeed close at hand, ver. 18, and to that the *ἤδη φαίνει* looks on.

τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ [r]σκοτίᾳ ἐστὶν [s]ἕως [t]ἄρτι. 10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ [q]ἐν τῷ [q]φωτὶ μένει, καὶ [t]σκάνδαλον οὐκ ἔστιν ἐν αὐτῷ· 11 ὁ δὲ μισῶν

r ch. i. 5 reff. s John ii. 10. v. 17. xvi. 24. Matt. xi. 12. 1 Cor. iv. 13. viii. 7. xv. 6 only. t John, Rev. ii. 14 only. = Matt. xvi. 23. xviii. 7 al. Ps. cxviii. 165. Judith v. 20.

9. aft μισων ins ψευστης εστιν και ℵ 15. 43. 98. 137 æth arm Cypr$_1$.

10. rec εν αυτω bef ουκ εστιν, with BKL[P] rel vulg syr arm Thl Œc Aug Fulg Bede: txt ACℵ j spec Syr (copt) sah Lucif.

9, 10.] We now come to the *enunciation of the law of brotherly love*, and in a form resembling that used in ch. i. 8, 10: and in vv. 4 f. First is asserted the incompatibility of living in hatred and walking in the light: then the identity of walking in love and walking in the light: then lastly as a contrast to the last (ὁ ἀγαπῶν .... ὁ δὲ μισῶν), the same fact with regard to hatred and the darkness, and the blinding effect on him who walks in it. The φῶς is as before, the light of Christ, now partially shining, but one day to be fully revealed: the σκοτία is the darkness of this present world, now passing away). **He that saith that he is in the light, and hateth his brother, is in the darkness until now** (Düsterd. has very properly protested against the softening down of μισεῖν into "minus diligere, posthabere, non colere," &c. "Nothing," he says, "can be more shallow and weak as compared with the ethics of the whole Scripture. All the truth, depth, and power of Christian ethics rests on the 'aut . . aut,' so distinctly insisted on by St. John. On the one side is God, on the other the world: here is life, there is death (ch. iii. 14): here, love; there, hate, i. e. murder (ch. iii. 14 ff.), there is no medium. In the space between, is nothing. Life may as yet be merely elementary and fragmentary. Love may be as yet weak and poor, but still, life in God and its necessary demonstration in love is present really and truly, and the word of our Lord is true, 'He that is not against me is with me,' Luke ix. 50: and on the other side, the life according to the flesh, the attachment to the world, and the necessary action of this selfishness by means of hatred, may be much hidden, may be craftily covered and with splendid outer surface; but in the secret depth of the man, there where spring the real fountains of his moral life, is not God but the world; the man is yet in death, and can consequently love nothing but himself and must hate his brother: and then that other word of the Lord is true, 'He that is not for me is against me,' Luke xi. 23. For a man can only be either for or against Christ, and consequently can only have either love or hate towards his brother." Bengel says well, on ver. 11, "oppositio immediata: ubi non est amor, odium est: cor enim non est vacuum." It has been questioned, who is meant by **τὸν ἀδελφὸν αὐτοῦ**. It seems plain that the expression here is not = τὸν πλησίον αὐτοῦ, seeing that St. John is writing to Christians, and treating of their κοινωνία μετ' ἀλλήλων. On the other hand, if we are to restrict the meaning, as is done by most modern Commentators, to Christian brotherhood, it is plain that we cannot understand strictly τὸν ἀδελφὸν αὐτοῦ in vv. 9, 11, seeing that the man there spoken of is in reality not a Christian at all. So that either we must enlarge the sense of ἀδελφός, or suppose some impropriety of language in the use of the term in these verses, q. d. him who ought to be loved by him as a Christian brother, supposing himself to be really a Christian. This difficulty does not seem to have struck any of the Commentators: but it is one which certainly will not allow us to confine the term to its utmost strictness of meaning. **ἕως ἄρτι**, *up to this moment:* notwithstanding any apparent change which may have taken place in him when he passed into the ranks of nominal Christians). 10.] **He that loveth his brother abideth in the light** (i. e. the continuance of the habit of brotherly love is a measure of and a guarantee for his continuance in that light whose great command is Love), **and there is no occasion of stumbling in him** (so E. V., excellently. For it is clear by the parallel in ver. 11, that this is what is meant, and not that he gives no occasion of stumbling to others, as Calov., al., "Qui fratrem odit, ipse sibi offendiculum est, et incurrit in seipsum et in omnia intus et foris; qui amat, expeditum iter habet." Bengel. Cf. also John xi. 9, 10, which is in more than one respect the key-text here. For it also explains the apparently difficult ἐν αὐτῷ, occurring as it does there in ver. 10, ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. The light, and the darkness, by which we walk safely, or stumble, are within ourselves; admitted into us by the eye, whose singleness fills the whole body with light).

11.] **But** (= whereas) **he that hateth**

ABCKL Pvr abc d f g h j k l m n o 13

u John xii. 35. v ch. i. 6, 7 reff. w as above (u). John iii. 8. viii. 14 bis. xiii. 36. xiv. 5. xvi. 5. x of motion, as above (u, w). John xi. 34. xx. 2, 13, 15. Heb. xi. 8. Gen. xvi. 8. y John xii. 40 (cf. Isa. vi. 10). 2 Cor. iv. 4 only. Isa. xlii. 19 only. z ver. 1 reff. a ch. i. 9 reff. b John xv. 21. Matt. x. 22. xxiv. 9 ||. (Acts iv. 30. 1 Cor. i. 10.) Rev. ii. 3 only. c see Acts vii. 2. xxii. 1.

τὸν ἀδελφὸν αὐτοῦ ἐν τῇ [r] σκοτίᾳ ἐστίν, καὶ [u] ἐν τῇ [r] σκοτίᾳ [uv] περιπατεῖ καὶ [u] οὐκ οἶδεν [uwx] ποῦ [uw] ὑπάγει, ὅτι ἡ [r] σκοτία [y] ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

12 Γράφω ὑμῖν, [z] τεκνία, ὅτι [a] ἀφέωνται ὑμῖν αἱ [a] ἁμαρτίαι [b] διὰ τὸ [b] ὄνομα αὐτοῦ. 13 γράφω ὑμῖν, [c] πατέρες,

[11. for ἐστιν, μενει (see ver 9) P.]

his brother (see above) **is in the darkness** (has never come out of it: corresponds to ἐν τῷ φωτὶ μένει above: denotes his state, whereas περιπατεῖ indicates more his outward acts), **and walketh in the darkness, and knoweth not where** (see reff. ποῦ with a verb of motion obviously *includes* that motion: but it includes also the spot on which the motion is taking place: e. g., here, not only the destination to which, but also the way by which, he is going. In some places, this cannot be pressed, as in John viii. 14, where πόθεν ἦλθον and ποῦ (ποῖ) ὑπάγω are opposed to one another) **he goeth, because the darkness blinded** (it is a matter of old standing: "*blinded*," and not "*hath blinded*," because it is no new effect of a state into which he has lately come, but the long past work of a state which is supposed to be gone by, and is not) **his eyes.**

12—14.] *Threefold address to the readers, accompanied by a threefold reason for writing to them; all repeated by way of parallelism, with some variations and enlargements.* On the connexion and explanation of these verses, it may be observed, 1) that we have three classes of readers, denoted the first time by τεκνία, πατέρες, νεανίσκοι, and the second time by παιδία, πατέρες, νεανίσκοι. 2) that all three are addressed the first time in the present γράφω, the second time in the aorist ἔγραψα. 3) that while to the πατέρες and νεανίσκοι the same words are each time used (to the latter with an addition the second time), the τεκνία and παιδία are differently addressed. The first question arising is, what do these three classes import, and how are they to be distributed among the readers? It is obvious that the chief difficulty here is with τεκνία and παιδία. The former word is used by our Apostle once with μου, ver. 1, and six times without μου; ver. 28, ch. iii. 7, 18, iv. 4, v. 21; but always as importing the whole of his readers; and once it is reported by him as used by our Lord, also in a general address to all His disciples, John xiii. 33. παιδία is used by him similarly in our ver. 18, and reported by him as used by our Lord in a general address, John xxi. 5. These facts make it very probable that both the words are here used as general designations of all the readers, and not as a designation of any particular class among them. And this is made more probable, by the fact that if τεκνία and παιδία did point out the children among them, properly or spiritually so called, the rank of classes would be different from that which would occur to any writer, viz. neither according to ascending age nor to descending, but children, fathers, young men. We seem then to have made it highly probable that τεκνία and παιδία address all the readers alike. Now if we lay any stress on the third circumstance above mentioned, that τεκνία and παιδία are differently addressed, and not so πατέρες and νεανίσκοι, and endeavour therefrom to deduce any distinction between τεκνία and παιδία in the age or qualities expressed by them, I conceive that we shall establish nothing satisfactory. If a reason for this variation of address is to be discovered, it must be sought in the parallelism of the passage. With these preliminary remarks, we come to the details. **I write to you, little children** (see above), **because** (Socinus, Seb.-Schmidt, Schött., Bengel, Paulus, Sander, Neander, render ὅτι "*that*." But the meaning seems determined for us by ver. 21, where it is quite impossible thus to render it: although even there Bengel tries to be consistent. It is manifest that we must keep the same rendering throughout. The particle then gives the reasons why he writes (*what*, see below on the first ἔγραψα) to each class among them) **your sins have been** (perf.: see note on Matt. ix. 2) **forgiven you for the sake of His** (Christ's) **name** (Ἰησοῦς χριστός, the Saviour, the anointed one, bringing to mind all the work wrought out by Him for us, and all the acceptance of that work by the Father: so that it may be well said that on account of, for the sake of, that Name which the Father hath given Him, which is above every name, our sins are forgiven).

13.] **I write to you, fathers, because ye know Him that was** (cf. ὃ ἦν ἀπ' ἀρ-

ὅτι [d] ἐγνώκατε τὸν [e] ἀπ' ἀρχῆς. γράφω ὑμῖν, [f] νεανίσκοι, [d] ch. iv. 6 reff. [e] see ch. i. 1 (reff.). [f] Matt. xix. 20. Acts ii. 17, from Joel ii. 28. xxi. 5. ver. 18.
ὅτι νενικήκατε τὸν [g] πονηρόν. ἔγραψα ὑμῖν, [h] παιδία, ὅτι [f] [g] masc., Matt. xiii. 19, 38. Eph. vi. 16. ch. iii. 12. v. 18, 19. [h] = John

13. rec (for εγραψα) γραφω, with K rel Orig-int$_1$ Œc: txt ABCL[P]ℵ a j o 13. 36. 40 syrr coptt æth Orig-int$_1$ Cyr Phot Thl.—om from εγραψα to αρχης ver 14 vulg(not demid fuld harl).—fuld demid harl have *scribo* 5 times, am in the 5th place has *scripsi*.

χῆς, ch. i. 1) **from the beginning** (i. e. in St. John's usage of speech, Christ; see ch. i. 1 and notes). **I write to you, young men, because ye have conquered the wicked one** (the proper attribute of youth is, to carry on the active parts of life: if soldiers, to be engaged in all active service: that of age, to contemplate, and arrive at sound and matured knowledge. The latter have conquered as well, but the burden and heat of their struggle is past: "viribus fortibus et robustis tribuitur supra fortissimum et robustissimum victoria." Carpzov. The πονηρός is he in whom, in whose power, the whole world lieth, ch. v. 19, John xii. 31, xiv. 30, xvi. 11: the διάβολος, who deceives from the beginning, John viii. 44, ch. iii. 8, 10, 12: whose works Christ came into the world to destroy, ch. iii. 8. He is conquered once and for all, by those who have passed from darkness to light, and from the power of Satan to God, to communion with the Father and the Son, ch. v. 18. Whatever conflict remains for them afterwards, is with a baffled and conquered enemy: is a τηρεῖν αὐτοὺς (ἐκ τοῦ πονηροῦ), ch. v. 18, which τηρεῖν (see note there), owing to their whole life being led in communion with the Father and Son, is a τηρεῖσθαι, John xvii. 15). He now repeats (see above) the three classes, but with some variations and additions in his reasons for writing to each, and with the aor. ἔγραψα instead of the present γράφω. In seeking a reason for this change of tense, we have a choice between several views of Commentators. These are rather complicated by the fact that many of them read γράφω in the fourth place, against almost all authority. Of those, some, as Calvin, have been fairly baffled by the two aorists following the four presents, and have imagined ver. 14 to be interpolated: "Quanquam fieri potest ut Joannes ipse sententiam de adolescentibus augendi causa secunde inseruerit (illic enim addit fortes esse, quod non prius dixerat), librarii autem temere numerum implere voluerint." Of the rest, some (Storr, Lange, Baumg.-Crus., Schött.) think that the allusion is to St. John's Gospel: others, as Michaelis, to a former epistle; by far the greater part however agree rightly that this Epistle must be meant by both: see Gal. vi. 11, Philem. 19, 21; our vv. 21, 26; ch. v. 13. Still, there is a wide difference in giving each tense a distinct reference. Bengel holds them to import much the same: "a *scribo* transit ad *scripsi*: non temere: scilicet verbo scribendi ex præsenti in præteritum transposito immisit commonitionem firmissimam:" and so Sander, and in the main Neander: "as John has said 'I write to you,' so now he takes up again and sums up that which he has written, saying, 'I have written to you:' q. d., it stands fast: I have nothing more to say: this you must regard as my permanent testimony." And Paulus, comparing the formula "we decree and have decreed." But as Huther remarks, this view presupposes the false rendering of ὅτι by "that." Lücke, after Rickli, with much ingenuity tries to fix ἔγραψα on the preceding portion of the Epistle, keeping γράφω for the following. And in so doing, he fancies he sees a correspondence, in what has preceded and in what follows, with these addresses to different classes of hearers: e. g., in ch. i. 5—7, and ii. 15—17, with ἀφίενται αἱ ἁμ.: in i. 8—ii. 2, and ii. 18—27, with ὅτι ἐγνώκατε . . .: in ii. 3—11, and ii. 28—iii. 22, with ὅτι νενικήκατε . . . But no such correspondence really subsists: and Lücke himself subsequently gave up this view:—see note in Bertheau's edn. of Lücke, p. 265. De Wette and Brückner, with whom Huther agrees, believe γράφω to refer to the immediate act of writing, going on at the moment: ἔγραψα, to what has preceded this point: so that the former refers more to the whole Epistle, the latter to the contents of what has gone before. Düsterdieck disapproves this, and, following Beza, refers both γράφω and ἔγραψα to the *whole Epistle*: the former to the Apostle's immediate act of writing, the latter to the readers' act of reading when complete. In deciding between these two last views, we must bear in mind the epistolary use of the aor. ἔγραψα, according to which it refers, never, that I am aware, when thus used absolutely, to a previous portion of the Epistle, but always to the whole: which circumstance would seem to rule the meaning here, and to determine for Beza and Düs-

i ch. 1. 2 reff.
j John, here and Rev. (v. 2 al.) only. = 1 Cor. iv. 10. Heb. xi. 34.
k = John (only) v. 38. xv. 7, 11. ch. iii. 9, 17 al.

ABCKL PNabc d f g h j k l m o ιο ιι

[d] ἐγνώκατε [i] τὸν [i] πατέρα. [13] ἔγραψα ὑμῖν, [c] πατέρες, ὅτι
[d] ἐγνώκατε [e] τὸν [e] ἀπ' ἀρχῆς. ἔγραψα ὑμῖν, [f] νεανίσκοι, ὅτι [j] ἰσχυροί ἐστε καὶ ὁ [k] λόγος τοῦ θεοῦ [k] ἐν ὑμῖν
[k] μένει καὶ νενικήκατε τὸν [g] πονηρόν. [15] μὴ ἀγαπᾶτε τὸν

14. for 1st *τον, το* B. om *του θεου* B sah.

terdieck. And no objection lies against their view, as Huther urges, from the change of persons to be supplied (see above): the supply may just as well be thus made, understanding the reference both times to be to the Apostle himself: "I write (*γράφω*), now that I am writing:" "I wrote (*ἔγραψα*), when I wrote." **I wrote to you, children** (by *παιδία* all the readers are meant: see above), **because ye know the Father** (the very word *παιδία* reminds of *πατήρ*: and the relation is close, between this and that which is said before, that their sins are forgiven for Christ's name's sake. They are received thus by adoption into God's family, and He is become *their* reconciled Father, as He is the Father of Him through whom they have received their adoption: and one of the first evidences of dawning intelligence in a child is the recognition of its father. But this knowledge of the Father does not precede, nay, it presupposes, communion with the Son: for none knoweth the Father but the Son, and he to whom the Son will reveal Him, Matt. xi. 27). **I wrote to you, fathers, because ye know Him that was from the beginning** (verbatim as before: to shew perhaps in strong light the great truth of John xvii. 3, that the whole sum of Christian ripeness and experience is, this knowledge of *σὲ τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν χριστόν*. Bengel gives another reason: "Hoc comma ex versu præcedente, non additis pluribus verbis, repetit propositioni tractationem æque brevem subjungens, et modestia ad patres utens, quibus non opus erat multa scribi"). **I wrote to you, young men, because ye are strong** (Ovid, Met. xv. 208, "Transit in ætatem post ver robustior annus, Fitque valens juvenis, neque enim robustior ætas Ulla." Wetst. *ἰσχυρός*, strong in fight: so in ref. Heb., Luke xi. 21 ||), **and the word of God abideth in you** (i. e. the whole announcement of the good news of the gospel in Christ has found entrance into your hearts and an abiding place there, and there dwells and works. The copulæ may be supplied as Grot., "Illud prius *καί* valet hic *quia*, alterum *καί* positum est pro *ob id*. . . . . Fortes jam estis, non vestris viribus, verum ideo quod verbum illud Dei, profectum a Christo, est in vobis: inde vobis robur tantum obtigit, ut et mundi hujus principem vinceretis"), **and ye have conquered the wicked one** (see above).

15—17.] *Dehortation from the love of the world.* The preceding designation of the different classes has been, as so frequently in St. John, their ideal designation, in the perfection of their several states of Christian life: and now, as so often, he brings that ideal state to bear on real temptations and duties. The love of the Father, the abiding in Him by His word abiding in them, the victory over him in whom *ὅλος ὁ κόσμος κεῖται*,—these particulars have been enounced: and though there may be a more apparent reason why the young should have this dehortation addressed to them, and more apparent allusion to the *νενικήκατε τὸν πονηρόν* in the bringing out of the *κόσμος*, yet there can be no doubt that it is to *all* that this address is made. All are in the world, and as long as they are, are in danger of being betrayed by the senses to cleave to the things present and seen, to the forgetfulness of those which are absent and unseen. This general reference is shewn by the *ἐάν τις* which follows. **Love not the world** (what is *ὁ κόσμος*, in the diction of St. John? And what does he import by *ἀγαπᾶν τὸν κόσμον*? When we read John iii. 16, *οὕτως ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν*, κ.τ.λ., are we to understand the same thing by the words as here? and if not, are *both κόσμος* and *ἀγαπᾶν* taken in a different sense, or if one only, *which*? Beza replies, "Mundum considerat quatenus cum Dei voluntate non consentit, et enim amorem damnat qui nos a Deo abducit: alioquin dicitur Deus ipse suum mundum infinito quodam amore dilexisse, id est, eos quos ex mundo elegit." The palpable error of this last "id est," directs us to the right solution of both questions. The *κόσμος* in both cases is the same, the *ἀγαπᾶν* is different. In John iii. 16 it is the love of divine compassion and creative and redeeming mercy: here, it is the love of selfish desire, cherishing avarice or pride. But then recurs our question, What is *ὁ κόσμος*? And it is no easy one to

κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον,

answer. If we reply so as to make it *personal*, we are met at once by the difficulty of *τὰ ἐν τῷ κόσμῳ*: from which we cannot escape by saying that these are as below *ἡ ἐπιθυμία κ.τ.λ.*, for none can be said *ἀγαπᾶν τὴν ἐπιθυμίαν*, but the *ἐπιθυμία is* the *ἀγάπη*. Hence some have been led to take these three, *ἡ ἐπιθ. τῆς σαρκός, ἡ ἐπιθ. τῶν ὀφθ., ἡ ἀλαζονεία τοῦ βίου*, as put for the things desired, and the material of the *ἀλαζονεία*. So Calvin, Episcopius, Bengel: but this manifestly will not hold, owing to the opposition in ver. 17 between *ὁ κόσμος κ. ἡ ἐπιθυμία αὐτοῦ* on the one hand, and *ὁ ποιῶν τὸ θέλημα τοῦ θεοῦ* on the other, which evidently requires that its first member should be personal as well as its second. And this last will be a weighty reason also against 2) taking *ὁ κόσμος* as merely material, the present order of things, in so far as it is alien from God. We are thus brought to a point, for our understanding of *ὁ κόσμος*, intermediate between personal and material. But then our question is, which of the two is to take the first place? Is *ὁ κόσμος* the world of matter, including the men who dwell in it, or is it the world of man, including matter as subordinate to man? If the former, we seem in danger of falling into a dualism, in which God and the world of matter should be set over against one another as independent existences: for thus the evil one, the *ἄρχων τοῦ κόσμου*, and his agents the *κοσμοκράτορες*, would themselves be included in the *κόσμος*, and adjuncts to the world of matter: a mode of thought which no where appears in the apostolic writings. We are thus narrowed to our other alternative, that of understanding *ὁ κόσμος* as of human persons, including the inferior ranks of created being, and the mass of inanimate matter which they inhabit. Let us see whether this view will meet the necessities of our text and of similar passages. Thus understood, the *κόσμος* was constituted at first in Adam, well-pleasing to God and obedient to Him: it was man's world, and in man it is summed up: and in man it fell from God's light into the darkness of selfish pursuits and *ἐπιθυμίαι κοσμικαί*, in and by which man, who should be rising through his cosmic corporeal nature to God, has become materialized in spirit and dragged down so as to be worldly and sensual and like him who has led him astray, and who now, having thus subjected man's nature by temptation, has become the *ἄρχων τοῦ κόσμου*. And thus the *κόσμος* is "*man and man's world*," in his and its fall from God. It was this world which God loved, in its enmity to Him, with the holy love of Redemption: it is this world which we are not to love, in its alienation from Him, with the selfish love of participation. And this *κόσμος* is spoken of sometimes as personal, sometimes as material, according to the context in which it occurs. To give but a few decisive examples; of the purely personal sense, John xv. 18, *εἰ ὁ κόσμος ὑμᾶς μισεῖ κ.τ.λ.*, followed by *εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν*, where the singular is broken up into the individual persons: of the purely material, John xi. 9, *ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει*. And in passages like the present, these two senses alternate with and interpenetrate one another: *e. g.* in *τὰ ἐν τῷ κόσμῳ*, the *κόσμος* is apparently material and local: in the opposition which follows, between the love of the world and the love of the Father, the personal meaning begins to be evident: in what follows, *πᾶν τὸ ἐν τῷ κόσμῳ*, which at first sight seems material, is explained by *ἡ ἐπιθυμία τῆς σαρκός, κ.τ.λ.*, which are the subjective desires of the *τὰ ἐν τῷ κόσμῳ*, not the things themselves: then, finally, in ver. 17 where *ὁ κόσμος καὶ ἡ ἐπιθυμία αὐτοῦ* is opposed to *ὁ ποιῶν τὸ θέλημα τοῦ θεοῦ*, it is plain that we have passed, by the transition in the last verse, from the material to the personal sense altogether. This account may serve to explain that which has given so much trouble to Commentators here, the question whether *ἐπιθυμία* is not put for the thing itself which is desired: the fact being that, the *κόσμος* including the material world *is* the men, the *ἐπιθυμίαι*, which are in the men, are in the *κόσμος*, as well as the things of which they are the desires, and which are in their turn included in them. See on the whole, the long and elaborate note in Düsterdieck, the results of which are nearly the same as those arrived at above. To detail all the shades of opinion, would be hopeless: they will mostly be found, classified and discussed, in the note referred to), nor yet (not = *μήτε*, but carrying with it an exclusive and disjunctive force, implying that what follows is not identical with what went before. That was spoken of the world itself, the totality: "have no love for this present world as such." But an escape from this prohibition might be sought by men who would deny in the abstract the charge of worldly-mindedness,

1 = ver. 8 refl. m Gal. v. 16. Eph. ii. 3. 2 Pet. ii. 18. (Rom. xiii. 14.)

οὐκ ἔστιν ἡ [1] ἀγάπη [1] τοῦ πατρὸς ἐν αὐτῷ· [16] ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ [m n] ἐπιθυμία τῆς [m] σαρκὸς καὶ ἡ [n] ἐπιθυμία

ABCKL Pit a b c d f g h j k l m n o 13

n John viii. 44. Jude 16, 18. Rev. xviii. 14.

15. [η αγαπη του πατρος bef ουκ εστιν P : η αγ. τ. π. εν αυ. bef ουκ εστιν m.] for πατρος, θεου AC d 13 harl æth Cyr: txt BKL[P]ℵ rel vulg syrr coptt arm Orig Thl Œc Cypr$_3$ Aug.

but devoted themselves to some one object of those followed by worldly men: so that it is necessary to add, after "Love not the world,"—"no, nor any thing in it") the things in the world (explained above: here, the objects after which the ungodly world's ἐπιθυμία reaches out, and on which its ἀλαζονεία is founded). If any man (see on the same expression above, ver. 1) love the world, the love of the Father is not in him (ἡ ἀγ. τοῦ πατρός, love *to* the Father, as opposed to his love to the world: not as Luther (2), Seb.-Schmidt, and Calov., the love *which the Father hath shewed to us*: nor as Bengel, "amor Patris erga suos et filialis erga Patrem." As Bede, "unum cor duos sibi tam adversarios amores non capit." Philo says, fragm. ex Joh. Damasceni sacris parallelis, p. 370 B (vol. ii. p. 649), ἀμήχανον συνυπάρχειν τὴν πρὸς κόσμον ἀγάπην τῇ πρὸς τὸν θεὸν ἀγάπῃ, ὡς ἀμήχανον συνυπάρχειν ἀλλήλοις φῶς καὶ σκότος). 16.] *Gives a reason for the assertion in ver.* 15: viz. the entire separation from one another of the world and God. In order to understand clearly the following, it is necessary to define strictly the things mentioned, and to lay down explicitly the apposition between πᾶν τὸ ἐν τῷ κ., and the three particulars which follow as included in that category. By some Commentators this has been altogether passed over: by others very variously done. I apprehend it can only be rightly done by bearing in mind what was said before,—that, as the world is summed up in man, both those objective material things which are properly τὰ ἐν τῷ κ., and those inward subjectivities which are in man and grounded on his cosmic state, are regarded as being ἐν τῷ κ., and these pass into, and are almost interchanged with, one another. Now here, the three things spoken of as examples of τὰ ἐν τῷ κ., are all purely subjective,—ἐπιθυμία, ἐπιθυμία, ἀλαζονεία. But they are subjectivities having their ground in the objectivities of the ungodly world: the first ἐπιθυμία springs out of (see below) the σάρξ, the human nature unrenewed by God: the second resides in that sense which takes note of outward things and so is inflamed by them; and the ἀλαζονεία is that belonging to ὁ βίος, the manner of life of worldly men among one another, whereby pride as to display and pomp is cherished. Now each one of these three is included in, and includes in itself, love to the world: and he that loves the world falls into, walks after, becomes part of, these lusts, and this ἀλαζονεία, which is not of the Father but of the world. Loving the things of the world, he becomes *conformed* to the world, and following the lusts and pride which are in the world, he himself becomes one of the things in the world. Because every thing that is in the world, (namely, or for instance) the lust of the flesh (τῆς σαρκός is not, as made by so many Commentators, ar. objective gen., so that the words should mean, "lust after the flesh," i.e. impure desire: this they include, but far more. The gen. is subjective, the flesh being that wherein the lust dwells, as in reff.: and in ἐπιθ. τῶν καρδιῶν, Rom. i. 24: cf. Prov. xxi. 26, Sir. v. 2, xviii. 30,—τοῦ σώματος, Rom. vi. 12,—τῶν ἀνθρώπων, 1 Pet. iv. 2: cf. 2 Pet. iii. 3, Jude 16, 18,—and cf. also such expressions as ἐπιθυμίαι κοσμικαί, Tit. ii. 12, and σαρκικαί, 1 Pet. ii. 11. The gen. after ἐπιθυμία is never, either in LXX or N. T., objective. Cf. some passages in which it occurs in other than the subjective sense, but never of the object desired: Eph. iv. 22, 2 Pet. ii. 10. In Phil. i. 23, only Origen reads after ἐπιθυμίαν ἔχων, τοῦ ἀναλῦσαι instead of εἰς τὸ ἀν.), and the lust of the eyes (subjective gen. as before: the lust which the eye begets by seeing. In the apocryphal Testament of the twelve patriarchs (Fabricius, cod. Pseudepigr. Vet. Test. i. p. 522), among the seven πνεύματα τῆς πλάνης is enumerated the πνεῦμα ὁράσεως, μεθ' ἧς γίνεται ἐπιθυμία. Sander, whose commentary, otherwise useful, is disfigured throughout by an ill-natured spirit of carping at Lücke and De Wette, denies the applicability of this passage, understanding ἐπιθυμ. τῶν ὀφθ. as (if I rightly take his meaning, which is not very clear) the desire of seeing, as of the man who would not come to the supper because he must *go and see* his five yoke of oxen. But his whole view of this difficult passage is very superficial), and the vainglory of life (the ἀλαζων is one who lays claim to credit or glory which is not his own: see notes on Rom. i. 30 and

τῶν [o]ὀφθαλμῶν καὶ ἡ [p]ἀλαζονεία τοῦ [q]βίου, οὐκ ἔστιν [r]ἐκ [s]τοῦ πατρός, ἀλλ' [r]ἐκ τοῦ κόσμου ἐστίν. 17 καὶ ὁ κόσμος [t]παράγεται, καὶ ἡ [u]ἐπιθυμία αὐτοῦ· ὁ δὲ [u]ποιῶν τὸ [u]θέλημα τοῦ θεοῦ [v]μένει [v]εἰς τὸν αἰῶνα. 18 [w]Παιδία,

o see Ezek. xxiv. 16. Gen. iii. 6. p James iv. 16 only. Wisd. xvii. 7. Hos. v. 5 Aq. Theod. (-ζων, 2 Tim. iii. 2.)

q = Luke viii. 14. r = 2 Tim. ii. 4. John iii. 31. viii. 23, 44. ch. iii. 10. iv. 1, &c. s = ch. i. 3 reff. t ver. 8 reff. u John iv. 34. vi. 38. vii. 17. ix. 31. Matt. vii. 21. xii. 50 || Mk. Eph. vi. 6. Heb. x. 7, 9 (from Ps. xxxix. 8), 36. v John viii. 35. xii. 34. 2 Cor. ix. 9. Heb. vii. 24. 1 Pet. i. 25 only. Ps. lxxxviii. 36. w = ver. 13.

16. (αλλα BC Thl.) 17. om αυτου A[P] 5. 13. 27-9 (66) arm-zoh Orig.

James iv. 16. **βίος** here as in ref. is men's way or course of life. So in Polyb. vi. 57. 6, *ἡ περὶ τοὺς βίους ἀλαζονεία κ. πολυτέλεια*: he having before observed, *τοὺς βίους γενέσθαι πολυτελεστέρους*. This *βίος* comprehends in it the means of living and fashion of living,—table, furniture, equipage, income, rank; and the **ἀλαζονεία** arising out of these is that vainglorious pride, which is so common in the rich and fashionable), **is not of** (springs not from, has not as its source: see below) **the Father** (this name is again used for God, in reference to *τεκνία* and *παιδία* above), **but is of the world** (has its origin from the world). It is necessary, in opposition to all such interpretations as that of Socinus, "valde dissident ab eis quæ Deus per Christum nos sectari jussit," and Rosenmüller, "non est in his perfectio moralis," to lay down very distinctly St. John's limits of thought and speech in this matter. "Through our whole Epistle," says Düsterdieck (cf. especially ver. 29, ch. iii. 7 ff., iv. 2 ff., 7 ff., v. 1 ff.), "runs the view, which also is manifest in the Gospel of St. John, that only the mind which springs from God is directed to God. He who is born of God, loves God, knows God (vv. 8 ff.), does God's will. God Himself, who first loved us, viz. in Christ His incarnate Son, begot in us that love which of moral necessity returns again to the Father, and of like necessity embraces our brethren also. This love is hated by the world, because it springs not from the world. It depends not on the world, any more than that perverted love which springs from the world and is directed towards the world, the lust of the flesh, &c., can be directed to the Father, or to God's children. So that John grasps in reality down to the very foundations of the moral life, when he reminds his readers of the essentially distinct origin of the love of the world, and the love of God. The inmost kernel of the matter is hereby laid bare, and with it a glimpse is given of the whole process of the love of the world, and the love of God, even to the end; and this end is now set forth expressly with extraordinary power:" viz., in the next verse).

17.] **And the world is passing away, and the lust of it** (**αὐτοῦ** is subjective again: not as Lücke, Neander, Sander, objective, "*the lust after it*," but as in ver. 16, which see on the construction: **ἡ ἐπιθ. αὐτοῦ** summing up in one the three which are there mentioned. **παράγεται** as in ver. 8: not declaring merely an attribute, that it is the quality of the world and its lust to pass away,—but a matter of fact, that it is even now in act so to pass. See Meyer on 1 Cor. vii. 31. It is no objection to this, that the **μένει**, which is opposed to *παράγεται*, contains, not a matter of fact, but a qualitative predication. This is made necessary by the words *εἰς τὸν αἰῶνα* which that clause contains): **but he that doeth the will of God abideth for ever** (in this latter member of the contrast, we have a clearly personal agent introduced: and therefore, as above remarked, we may expect that the former member also will have a like personal reference. But this expectation must not be pushed *too far*: seeing that in the *κόσμος*, the ungodly men, who are in all their desires and thoughts *ἐκ τοῦ κόσμου*, are included. They and their lusts belong to, are part of, depend on, a world which is passing away. On the other hand, eternal fixity and duration belongs only to that order of things, and to those men, who are in entire accordance with the will of God. And among these is *he that doeth that will*, which is (see vv. 3—6) the true proof and following out of love towards Him. As God Himself is eternal, so is all that is in communion with Him: and this are they who believe in Him and love Him, and do His will).

18—28.] WARNING AGAINST ANTICHRISTS AND FALSE TEACHERS (vv. 18—23): AND EXHORTATION TO ABIDE IN CHRIST (vv. 24—28). The place which this portion holds will be best seen by strictly recapitulating. "God is light, and in Him is no darkness:" that (ch. i. 5) is the ground-tone of this whole division of the Epistle. In ch. i. 5—ii. 11, the Apostle shews, wherein the believer's

x = Acts ii. 17. 2 Tim. iii. 1. James v. 3. 1 Pet. i. 5. Isa. ii. 2. 3. 2 John 7 only †. y = John iv. 21, 23. Rev. iii. 10. xv. 7, 15. z here bis. ver. 22. ch. iv. ABCKL P a b c d f g h j k l m n o 13

x ἐσχάτη y ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι z ἀντί-

18. om 1st και K. om 1st οτι AL seth-rom. [P def.] rec ins ο bef αντι-

walking in light consists. At ver. 12, his style takes at once a hortatory turn. In his addresses to the various classes of his readers, the tone of warning is slightly struck by *νενικήκατε τὸν πονηρόν*: if indeed the whole form of assertion of an ideal state in each case do not of itself carry a delicate shade of warning. Hence the transition is easy to actual warning. And this in vv. 15—17 begins by general dehortation from the love of the world as excluding the love of God, and now proceeds by caution against those in the world who would rob them of Him by whom alone walking in the light of God is made both possible and actual to us. The note of transition from the last verses is the *παράγεται*, here taken up by *ἐσχάτη ὥρα ἐστίν*. The world is passing away: and those temptations and conflicts of which ye have heard as belonging to its last period, are now upon you: those adversaries who would endanger your abiding in Him and being found in Him at His coming.

18.] **Children** (*παιδία*, as before, is addressed not to any one class, but to all the readers), **it is the last time** (what is exactly the Apostle's meaning by these words? Clearly, *in some sense or other*, that it is the last period of the world. For we must at once repudiate such views as that of Bengel, who, strange to say, seems to understand it as "*extrema Johannis ætas*," and that of Steinhofer, who explains it to be John's own time as the *close of the Apostolic age*: and even more decidedly that of Œc. (*ἔστι δὲ τὸ ἔσχατον καὶ κατὰ τὸ χείριστον ἐκλαβεῖν, ὁπόταν φαμέν, εἰς ἔσχατον ἀφῖγμαι κακοῦ*), Schöttgen, Carpzov., Rosenm., for all other reasons, and on account of the saying 2 Tim. iii. 1, *ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί*. These then being cleared away, we come to the view of Grot.: "ultimum tempus, ubi ad Judæos sermo est, significat tempus proximum excidio urbis ac templi et reipublicæ Judæorum," proceeding to interpret the *ἀντίχριστοι* to be the many false Christs who arose in that period, and *ἀντίχριστος* to be the chief of them, Barchochebas. So Hammond, Mede, Lightfoot, Socinus: and similarly, but not so decidedly, Episcopius. But two sufficient replies may be given to this view. First, that thus these false Messiahs of the Jews must have gone forth *ἐξ ἡμῶν*, i. e. from the Christian Church, which they did not. Secondly, what would the approximation of the destruction of Jerusalem, viewed merely as a Jewish event (which it must be, on the hypothesis here, as *ἐσχάτη* would only be true as addressed to Jews), have to do with the subject of our Epistle?

And thus we have arrived at the views of those who recognize here the last age of the world, but are anxious to get rid of the idea that the Apostle, in thus speaking, regarded the coming of the Lord as near at hand, and endeavour to give some meaning to the expression which shall preclude this (to them) objectionable notion. Among these may be mentioned Calvin, and many of the elder Commentators (e. g. Aug., Bede, Schol. I., Œc., Thl.), who understand the *latter dispensation*: the time from Christ's advent in the flesh to His coming to judgment. This is (Calv.) "ultimum tempus, in quo sic complentur omnia, ut nihil supersit præter ultimam Christi revelationem." With this in the main, Beza, Wolf, Lücke, De Wette, Neander, Sander, also agree. But, apart from considerations of the unfitness of such an idea in the context, in which *παράγεται*, vv. 8, 17,—and our ver. 28, shew that it is the coming of the Lord which is before the mind of the Apostle,—this objection is fatal to it: that manifestly not this whole period itself, but some time within its limits is meant, from the nature of the sign given below, *ὅθεν γινώσκομεν κ.τ.λ.* If the whole Christian dispensation were intended by *ἐσχάτη ὥρα*, it would not be stated as a sign of its presence, that already there were many antichrists, but rather that already He was come who is to be the final revelation of the Father. The circumstance of there being already many antichrists, corresponds with a prophecy delivered by our Lord, not of the general character of the whole of the last dispensation, but of the particular character of the time preceding *τὸ τέλος*, to which prophecy and to which time the Apostle here beyond question alludes.

Düsterdieck's interpretation is founded in some respects on those of Socinus and Grotius, impugned above,—but with this difference, that he believes the expression to refer to the destruction of Jerusalem considered not as a Jewish, but as a Christian event: as opening that period of judgment, which shall precede the end, and the

χριστος [a] ἔρχεται, καὶ νῦν [z] ἀντίχριστοι πολλοὶ γεγό- [a] pres., Matt. xi. 3. xvii. 11. John iv. 25. vii. 41, 42 al. [z] Isa. v. 26.

χριστος, with AKLN[3] rel Thl Œc: om BCN[1] arm Orig[2] Epiph[2]. [P def.]

length of which was no where laid down in our Lord's prophecies, nor revealed to the Apostles. But thus, with all his anxiety to escape the ascribing to the Apostles a mistaken view as to the nearness of the Lord's second coming, he does in fact fall unavoidably into that class of interpreters, by regarding that as left uncertain, of which the apostolic prophecies seem to speak with some certainty. And I believe that if we are to deal ingenuously both with words and with facts, we must recognize this difficulty here, as well as in such passages as 1 Cor. xv. 52; 2 Cor. v. 1 ff.; 1 Thess. iv. 15 ff.; and understand the Apostle to be speaking, as any one in any subsequent age of the Church might have spoken, and as we may speak now, of his time as being the last time, seeing that the signs of the last time were rife in it. How long it may please God to prolong this ἐσχάτη ὥρα, how long to permit the signs to continue which demonstrate each age of the church to have this character, is a question to which it was not given to him, and is not given to us, to reply. To him indeed many prophetic visions were given, and have been recorded for us; but what is their plain and unmistakable import, will only then be known, when it becomes necessary for the churches to see clearly the signs of His coming): **and even as ye heard** (in our preaching, when ye received the Gospel) **that antichrist cometh** (ἔρχεται, the present of ordained fixity: "*is to come.*" But who, and what, is ἀντίχριστος? As far as the meaning of the word is concerned, it may mean, either 1) one who stands *against* Christ, or 2) one who stands *instead of* Christ. The latter meaning is strenuously maintained here by Grotius, who holds that our ἀντίχριστος here has nothing to do with the ἀντικείμενος of St. Paul, 2 Thess. ii. 3: that being "qui Deo summo se hostem profitetur," whereas this is "qui se Christum facit:" understanding this and what follows (see above) of the ψευδόχριστοι prophesied of by our Lord, Matt. xxiv. 5, 24. This he defends by ἀντιβασιλεύς, meaning a *viceroy*, not an adversary of the king. And as Düsterd. suggests, he might have cited more instances on his side: ἀντίψυχος, in Ignat. Smyrn. 10, p. 716; Eph. 21, p. 661; Polyc. 2, 6, pp. 721, 725, in the sense of ἀντίλυτρον: the Homeric ἀντίθεος, "equal to the gods:" ἀνθύπατος, a proconsul, &c. But seeing that the other meaning, "adversarius Christi," is also upheld by precedent,—e. g. τύπος—ἀντίτυπος, ἀντιφιλόσοφος, ἀντιφάρμακον, ἀντίθεος in Homer also = enemy to the gods (so Chrys. on 2 Thess. ii. 4, ἀντίθεός τις ἔσται, κ. πάντας καταλύσει τοὺς θεούς, κ. κελεύσει προσκυνεῖν αὐτὸν ἀντὶ τοῦ θεοῦ), ἀντιφύλαξ, ἀντιμαχητής, ἀντικάτων (the book written by Cæsar against Cato), &c.,—it is clear that we cannot solve the doubt by philology alone, but must take into account other considerations. And first among these comes the fact, that St. John, who was acquainted with the form ψευδόχριστος, using as he does ψευδοπροφήτης, ch. iv. 1, never uses it, but always (see reff.) this word ἀντίχριστος. Is it not hence probable that he intended to signify, not a false Christ, but an antichrist? Next, we may fairly allege the ancient interpretations, as shewing how Greeks themselves understood the word. In these we do not find a vestige of the meaning ψευδόχριστος being attached to the term ἀντίχριστος (Hippolyt. de Antichristo, § 6, p. 734, Migne, κατὰ πάντα ἐξομοιοῦσθαι βούλεται ὁ πλάνος τῷ υἱῷ τοῦ θεοῦ, is not really to the point; it does not give a meaning to ἀντίχριστος, but only alleges an undeniable feature in his character. The same may be said of Iren. Hær. v. 28. 2, p. 326, "ut sicut Christum adorent illum qui seducentur ab illo:" and of that of Hippolytus, de Christo et Antichristo, c. 49, p. 768, ἐξομοιοῦσθαι μέλλει τῷ υἱῷ τοῦ θεοῦ, and indeed of all the passages where the Greek Fathers, as Cyril, Theodoret, &c., speak of the likeness of antichrist to Christ), but every where (see e. g. the quotations in Suicer) they interpret ἀντίχριστος by ἐναντίος τῷ χριστῷ. The most decided is Thl., πάντως ὁ ψεύστης ἐναντίος ἂν τῇ ἀληθείᾳ ἤτοι τῷ χριστῷ ἀντίχριστός ἐστι. So also the Latins: Tert. de præscr. hær. 4, vol. ii. p. 16,—"qui antichristi, interim et semper, nisi Christi rebelles?" —Aug. in loc.,—"Latine Antichristus est, contrarius Christo:" and so Bede. And lastly our ver. 22 is quite against Grot.'s view, where ἀντίχριστος is interpreted, not ὁ προσποιούμενος χριστὸν εἶναι, but ὁ ἀρνούμενος τὸν πατέρα κ. τὸν υἱόν, which is explained, ver. 23, to be involved in ἀρνεῖσθαι τὸν υἱόν. Taking then (δ) ἀντίχριστος for Christ's adversary, I would refer to the disquisition and summary of opinions in the Prolegomena to Vol. III. on

b = Heb. ii. 17. viii. 3 al.
c Matt. ii. 6. Acts xv. 24. Deut. xiii. 13.
d so Mark xiv 20. see ver. 16.

νασιν, [b] ὅθεν γινώσκομεν ὅτι [x] ἐσχάτη [y] ὥρα ἐστίν. 19 [c] ἐξ ἡμῶν [c] ἐξῆλθαν, ἀλλ' οὐκ ἦσαν [d] ἐξ ἡμῶν, εἰ γὰρ ἦσαν ABCKL Pa i c d f g k l m n 13

γινωσκωμεν A.

19. (ἐξηλθαν, so ABC.) εξ ημων bef ησαν (2nd time) BC a (Syr) syr coptt

2 Thess. ii. 1 ff., where the reasons which have induced me to expect a personal Antichrist are given in full: as are also the indications furnished by prophecy, and by the history of the church and the world, as to his probable character and work), **even now there have arisen many antichrists** (not, "even now many have become antichrists:" this would rather be ἀντίχριστοι γεγόνασιν πολλοί, or πολλοὶ ἀντίχ. γεγ. By the πολλοί being thrown between the subst. and the verb, it is shewn to be only an epithet, not the subject of the proposition. But what are we to understand the Apostle as saying? Is this fact alleged as a presumption that ὁ ἀντίχριστος is *near*, these πολλοὶ ἀντίχριστοι prefiguring and heralding him,—or as a proof that he is come, being in fact the aggregate of these? The question is an important one, as affecting that of a personal or collective antichrist. And the first thing to be noticed in answering it is, that these ἀντίχριστοι πολλοί are explained by the Apostle himself, ver. 22 f., to be deniers of the Father and the Son: i. e. of the Son: and even more explicitly, ch. iv. 3, deniers that Jesus Christ is come in the flesh. Here, however, this latter point is not yet brought out: here it is as ψεῦσται that we hear of them: as *deniers* of the truth, which Truth is Jesus Christ, the Son of God: as not having the Spirit, which is truth and no lie, ver. 27. They are said to have gone forth from the Christian church, but not to have been ἐξ ἡμῶν, as their spirit ἐκ τοῦ θεοῦ οὐκ ἔστιν, ch. iv. 3. They are ἀντίχριστοι; their spirit is τὸ πνεῦμα τοῦ ἀντιχρίστου, ibid., of which the readers had heard that it should come, and it was in the world already. From much of this it might at first sight appear as if these ἀντίχριστοι in their aggregate formed ὁ ἀντίχριστος. But a nearer inspection will convince us that this cannot be so. (ὁ) χριστός and (ὁ) ἀντίχριστος stand over against one another, and analogy requires that if the one be personal, the other should be also. And in ch. iv. 3 we are not told that merely the spirit is ἀντιχρίστου, but that it is τοῦ ἀντιχρίστου, the personal reference being still kept. Again, we have ἔρχεται, the present future of prophetic fixity, in both places, here and in ch. iv. 3, set against γεγόνασιν and ἐστίν: and the verb itself, in its prophetic sense, one regularly used of Christ, as here of antichrist. So that our only refuge in order to consistent interpretation here, is to regard these ἀντίχριστοι πολλοί clothed with the attributes and having the spirit of ὁ ἀντίχριστος, as being his forerunners, in the sense of 2 Thess. ii. 7, τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας: meaning, as I have explained at length in the summary referred to above, that the antichristian principle was then, as it is now, and will be in every age, working, realizing, and concentrating itself from time to time, in evil men and evil books and evil days, but awaiting its final development and consummation in (ὁ) ἀντίχριστος, who shall personally appear before the coming of the Lord. In St. John's time these ἀντίχριστοι πολλοί were to be seen in the early heretical teachers whose false and corrupting doctrine and practice was beginning to trouble the church. See again, Düsterdieck's long and elaborate note, in which he has discussed all the difficulties of the subject. He in the main agrees with the conclusion given above; as do also De Wette, Lücke, Erdmann): **from whence we know that it is the last time** (these words are a formal statement of the connexion between the first and second members of the foregoing sentence, which without them it would be left for the reader to supply in his mind). 19.] These antichrists are designated as having been formerly attached to the Christian church, but never really members of it. They had not that communion with the Father and the Son in which the communion of Christians with one another really consists, inasmuch as they deny the Father and the Son. **They went out from among us, but they were not of us** (it is plain that the prep. ἐξ must in this sentence be taken in two different meanings: first, with ἐξῆλθαν, in the mere local reference, and even so our Lord Himself uses the expression, John viii. 42, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἥκω, words which are varied, John xiii. 3, by ἀπό, and xvi. 27 by παρά. And in xiii. 3, the local meaning is stamped as the true one by the addition of καὶ πρὸς τὸν θεὸν ὑπάγει. On the other hand, ἐκ with εἶναι is very frequently used by our Apostle to denote that inner and vital dependence which betokens *origin*: cf. John iii. 31, vii. 17, viii. 23,

[d] ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα [e] φανερωθῶσιν

[e] John iii. 21. 2 Cor. iii. 3.

Tert Opt Ambr$_3$: txt AKL[P]ℵ rel vulg arm Clem Orig Cyr-jer Epiph Thl Œc Iren-int Orig-int Cypr Lucif.

44, &c. It is clear then from this double meaning of ἐξ, that ἐξῆλθαν ἐξ ἡμῶν should be rendered with Aug. and Bede, "ex nobis exierunt," and not "ex nobis *pro*dierunt," as vulg. The idea of origin should be kept out of view, as necessarily not contained in the words, which are to be understood as Œc. and Thl., γεγονότες μαθηταὶ ἀπέστησαν τῆς ἀληθείας καὶ ἰδίας βλασφημίας ἐξεῦρον. Aug. and Bede illustrate their relation to the body of Christ by a homely but instructive comparison: "quandoquidem adhuc curatur corpus ipsius (Domini nostri Jesu Christi), et sanitas perfecta non erit nisi in resurrectione mortuorum; sic sunt in corpore Christi, quomodo humores mali. Quando evomuntur, tunc relevatur corpus: sic et mali quando exeunt, tunc ecclesia relevatur. Et dicit quando eos evomit atque projicit corpus, ex me exierunt humores isti, sed non erant ex me. Quid est, non erant ex me? Non de carne mea præcisi sunt, sed pectus mihi premebant dum inessent." Aug. in Ep. Joh. Tract. iii. 4, vol. iii. p. 1999. On this, see more below): for if they had been of us (ἐξ ἡμῶν is emphatically repeated), they would have remained with us (the E. V. inserts "*no doubt*," as representing the "*utique*" of the vulgate, which was the result of the futile endeavour to render the Greek verbatim, and was intended to give the ἄν. In some places this endeavour has produced results more serious than here. In John iv. 10, σὺ ἂν ᾔτησας is rendered "*tu forsitan petiisses*," and by the Rheims version, "Thou perhaps wouldest have asked of Him:" in John v. 46, "*si enim credueretis Mosi, credueretis forsitan et mihi*:" see also Vulgate, and Rheims, and Bishops' Bible, in John viii. 42, Matt. xi. 23. I am indebted for this useful remark to the Rev. Henry Craik of Bristol.

The sense is, if they had really belonged to our number, had been true servants of Christ, they would have endured, and would not have become ἀντίχριστοι: their very becoming so, proves the unreality of their Christian profession. This point is now brought out in what follows): but (the ellipsis is variously supplied: by ἐξῆλθαν from above; so the Syr., Bengel, Lücke, al.: by τοῦτο πεποιήκασιν, πεπόνθασιν, as Œc., Thl.: "hoc factum est," as Socinus: "hæc facit Deus," as Calvin. All these in fact come to the same, provided that we keep ἵνα to its true telic meaning, which must imply a *doer*; and that doer, God. So that it will be better, as the divine purpose must be understood in the depth of the meaning, whatever be supplied, to take the simplest supplement, viz. the ἐξῆλθαν, which is already the expressed verb of the sentence) in order that they may be made manifest, that all are not of us (the construction is a mixed one, compounded of two, 1) ἵνα φανερωθῶσιν ὅτι οὐκ ἦσαν ἐξ ἡμῶν, and 2) ἵνα φανερωθῇ ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν: and the meaning is, that by their example it may be made manifest that all (who are among us) are not of us. This is shewn by the change of tense from ἦσαν to εἰσίν: and by the impossibility of giving any adequate grammatical sense to the words on the other hypothesis, viz. that πάντες means "they all," viz. the ἀντίχριστοι. For, of the two ways in which the words have been taken, we have 1) that of the E. V. "that they were not all of us," which leaves open the inevitable conclusion that *some of them are of us*. Œcumenius indeed tries to make the distinction in another way,—τουτέστι κατάδηλοι γέγονται ὅτι πάντη ἀπηλλοτρίωνται ἡμῶν καὶ μετὰ τῶν οὐχ ἡμετέρων προσεκολλήθησαν. εἰσὶ γάρ τινες ἐν τούτοις καὶ οὐκ ἐξ ἡμῶν ὄντες, οἷς δηλαδὴ συνῆψαν ἑαυτοὺς οἱ ἐξ ἡμῶν ἐξελθόντες . . . . ἡμῶν γὰρ ἀπορραγέντες τῶν οἰκείων, ἄλλοις ἐκολλήθησαν τοῖς ἀλλοτρίοις ἡμῶν. But this is manifestly a mistake, and is in fact a confounding of ἐξ ἡμῶν εἰσιν with ἐξ ἡμῶν ἐξῆλθαν, which the Apostle expressly distinguishes. Then 2) we have the way proposed by Socinus, to take οὐ πάντες for "nulli;" not "non omnes" but "omnes non:" in fact making οὐκ belong to the predicate, εἰσὶν ἐξ ἡμῶν, not to the subject, πάντες; which is the case in Rom. iii. 20, ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ. But it may fairly be replied here, that whereas in that passage there is no ambiguity whatever, the words πᾶσα σάρξ falling emphatically at the end, here there would be every chance of the reader mistaking the meaning, no such stress lying on the πάντες as would lie if the arrangement were οὐκ εἰσὶν ἐξ ἡμῶν πάντες, or πάντες οὐκ εἰσὶν ἐξ ἡμῶν. So that our only refuge seems to be, to believe that the Apostle makes their φανέρωσις the proof not that *they* were not of us, but that *all* are not of us, scil. who are commonly found among us. This is the rendering of the principal

θῶσιν [o] ὅτι οὐκ εἰσὶν πάντες [d] ἐξ ἡμῶν. [20] καὶ ὑμεῖς ABCKL P[vid] a b c d f g h j k l m n o 13

modern Commentators: cf. Lücke, De Wette, Düsterdieck, Huther. See on the sense, 1 Cor. xi. 19, δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα (καὶ) οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. It is not my intention to go at length into the question as to the dogmatic consequences which have been deduced from this verse. It may be sufficient to refer my readers to the principal sources of the two antagonistic opinions as to the final perseverance (not of the elect, which is a truism, but) of those who have been once truly children of God. They will find the most complete statement of the predestinarian view as founded on our passage, in Augustine, De dono perseverantiæ, 8, 9 (19, 21), vol. x. p. 1003 f. and De correptione et gratia, 9 (20), p. 928. In the former passage he says, "Hominibus videtur omnes qui boni apparent fideles perseverantiam usque in finem accipere debuisse. Deus autem melius esse judicavit, miscere quosdam non perseveraturos certo numero sanctorum, ut quibus non expedit in hujus vitæ tentatione securitas, non possint esse securi, 1 Cor. x. 12. Ex duobus autem piis cur huic donetur perseverantia usque in finem, illi autem non detur, inscrutabiliora sunt judicia Dei. Illud tamen fidelibus debet esse certissimum, hunc esse ex prædestinatis, illum non esse. Nam si fuissent ex nobis, ait unus prædestinatorum, qui de pectore Domini bibebat hoc secretum, mansissent utique nobiscum." See also Calvin h. l., who sums up all thus, "Quare non immerito dicit, ubi efficax est Dei vocatio, illic certam perseverantiam fore." The other side is ably stated by Didymus (cited in Düsterd.), whose conclusion is, "Igitur, licet figurate dicta sint hæc, attamen voluntariam necessitatem ostendunt, a quorum et cohabitatione quæ potest esse malis viris cum bonis abcesserint, dum vitio suo tales sint facti. Non igitur oportet intelligi contrarietatem hoc verbo significari naturarum." The various opponents of the predestinarian view as such, have had recourse, as so often, to various unworthy artifices and untenable explainings away of words, to escape from the inference pressed on them. Thus Socinus and Episcopius lay stress on the fact that ἦσαν is imperfect, not perfect: "non enim Apostolus dicit antichristos illos nunquam antea vere Christianos fuisse, sed tantum quod tum, vel jam antequam antichristos se esse profiterentur, non erant ii, qui esse debebant," &c. And so even Grot. ("qui ista crepitabant, jam deseruerant Christianam professionem . . . Si illi tunc ex animo fuissent Christiani cum ista inciperent, non deseruissent cœtus nostros"). Calov. again tries to escape from the inference, by making ἐξ ἡμῶν apply not to Christians in general, but to the Apostles only.

The best account of the whole matter is found in Düsterdieck's long note, in which he has thoroughly gone over all the opinions and given his own conclusion. It is, in the main, as follows. The Apostle is speaking here not dogmatically but ethically. As Didymus above, if there is a necessity in the μεμενήκεισαν, it is a "necessitas voluntaria." As Aug. in his comm. here (written sixteen years before the treatise De dono perseverantiæ), "de voluntate sua quisque aut Antichristus, aut in Christo est. Aut in membris sumus, aut in humoribus malis. Qui se in melius commutat, in corpore membrum est: qui autem in malitia permanet, humor malus est: et quando exierit, relevabuntur qui premebantur." We must take these words, ver. 19, in intimate connexion with the enunciation of this whole portion of the Epistle, ch. i. 5—7. The object of this portion is, ch. i. 3, that ye may have fellowship with us, in that we have fellowsbip with the Father and the Son. This aim penetrates all the warning and exhortation vv. 18—28. This fellowship depends on the walking in light, i. e. on knowledge of the truth as regards ourselves and God, and love to God and the brethren. He who departs from the truth, he who loves not God and the brethren, belongs not to this fellowship, and shews that he belongs not to it. If he had belonged to it, he would have held fast his walk in the light, as shewn by these indications. This is the human side, on which our passage regards the act and fact. There is also a divine side. They who attain eternal life are given by the Father to the Son, and no man can come to the Son except the Father draw him (John vi. 37, 44, 65, xvii. 6), and such are kept by God (ib. xvii. 11); but also we read that they believe on the Son, receive the word of the Son, and keep themselves (John vi. 40, xvii. 6 f., i. 12, James i. 27). And so again on the other side, they who remain at last excluded from eternal life, are thus excluded not only by God's decree, but by their own evil choice and will. The words cited above, John vi. 65, were spoken by our Lord with direct reference to the traitor Judas: but on the other hand St. John gives notices of the ethical development of Judas which leave no doubt that his depravity went hand in hand with God's judgment on him. Judas

[f] χρῖσμα ἔχετε ἀπὸ [g] τοῦ ἁγίου, καὶ [h] οἴδατε *[h] πάντα. [f] ver. 27 bis only. Exod. xxix. 7 al. [g] = John vi. 69. Acts iii. 14. [h] Jude 5.

20. om καὶ B sah. *πάντες B[P]ℵ sah : παντα ACKL rel vss.

was covetous: his heart was inclined to mammon; hence he understood not the love of Mary when she anointed Jesus with her precious ointment: he grudged his Lord this token of love: he could not abide with Christ, because he shut his heart through greed, through love of the world, against the love of Christ; for the knowledge of the Lord, faith in Him, fellowship with Him, are all summed up in Love. Thus we see that in the rejection, as in the acceptance of eternal life, the two factors, God's will and man's will, are to be regarded in their ethical connexion only. In order to that knowledge of God, which is eternal life, man must be *taught* of God (John vi. 45): but man must also *learn* of God. And the more St. John sets forth the essential nature of this knowledge of God and Jesus Christ as *ethical*, the more does he recognize, in putting forward God's will in the matter, man's will also. Christ is the Saviour of the whole world, ch. ii. 2, iv. 14. But in the personal appropriation of this universal salvation, not all really take it to themselves,—and many, who have taken it, fall away again, because they do not keep the grace given, do not abide in Christ, do not walk in the light. This last is by no means denied by St. John when he says "if they had been of us they would have remained with us." The words set forth an ideal (ἄν, not γε or a similar particle) similar to that in ch. ii. 5, iii. 9, v. 18. As in no one of those places can the Apostle possibly mean, that a true believer, one really born of God, has perfect love to God and cannot sin (for what then would ch. ii. 1 mean?),—so neither here can he mean that whoever once inwardly and truly belongs to the communion of believers cannot by any possibility fall from it. I have abridged Düsterd.'s remarks, and thereby, I fear, not increased their perspicuity. Those who are able (and I would hope, for the sake of English theology, that this number is daily increasing) should by all means give some days to the thorough study of them).

20, 21.] The Apostle puts them in mind, in an apologetic form, of the truth which they as Christians possessed, and the very possession of which, not the contrary, was his reason for thus writing to them. This reminiscence carries at the same time with it the force of an exhortation, as so many of the ideal statements on Christian perfection in our Epistle. What they *have* in the ideal depth of their Christian life, that they ought to have in living and working reality. **And** (hardly as Lücke, logically adversative to what preceded: so De Wette (abet), and many others. Huther ascribes this interpretation virtually to Düsterdieck, but wrongly: for the latter keeps καί in its simple copulative meaning, and only asserts that what adversative meaning there is consists in the *sense*, not in the outward expression. "John," he says, "denotes only the passage to a new particular, without distinctly marking its adversative relation to the last") **ye** (expressed, as emphatic: see above) **have an anointing** (χρῖσμα is properly the oil or ointment with which the anointing takes place, not the act itself of anointing. For this we have in English no word adequate to the necessity of the passage: "unguent" is the nearest approach, but is still inadequate. It is certain that in later Greek there arose a considerable confusion between verbal nouns in -μα and their cognates in -σις. Thus in Exod. xxix., the ἔλαιον τοῦ χρίσματος, ver. 7, becomes the ἔλαιον τῆς χρίσεως, in ver. 21. On the meaning, see below) **from the Holy One** (viz. from Christ, the δίκαιος of our ver. 1, the ἁγνός of ch. iii. 3, the ἅγιος of Acts iii. 14, and ἅγιος τοῦ θεοῦ of John vi. 69: cf. also Rev. iii. 18, where the Laodicean church is counselled to buy of *Christ* κολλύριον ἐγχρῖσαι τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. This is agreed to by almost all Commentators: even Socinus says that the Apostle "de Deo simul et Christo loqui, non secus ac si ambo una tantum persona essent:" and Schlichting concedes that the words *may* be understood of Christ), **and know all things** (the full and perfect knowledge of Christian truth is the ideal completion of those who have this anointing. This of course must not be understood as actually predicated of these readers: but the expression explains itself as referring to all things needful for right action in the matter under consideration: q. d. πάντα ταῦτα. So most Commentators. "Quod autem omnia dicit novisse, non universaliter capi, sed ad præsentis loci circumstantiam restringi debet," Calv. See note on John xvi. 13: cf. also 1 Cor. i. 5, viii. 1; Eph. i. 18; Col. ii. 2. Some understand, all things necessary to Christian life and godliness: so Œc., Wolf, Bengel, Neander: "quæ ut

1 ch. iii. 15. Rev. xvii. 23. xxii. 3. k = Rom. i. 25. 2 Thess. ii. 11. l = ver. 16. m ch. i. 10 reff. n constr., ch. v. 5.

21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι [i]πᾶν [k]ψεῦδος [l]ἐκ τῆς ἀληθείας [l]οὐκ ἔστιν. 22 τίς ἐστιν ὁ [m]ψεύστης, [n]εἰ μὴ ὁ [o]ἀρ-

ABCKL Prab c d f g h j k l m a e 13

o w. ὅτι, here only.—follld by neg., see Luke xx. 27. Soph. Antig. 436, 439.

21. om παν C.

homines a Spiritu Sancto uncti doctique tum ad salutem, tum ad cavendos illos seductorum et antichristorum errores scire debetis," Wolf. The alternative reading πάντες would mean "*ye all know it:*" a sense which hardly seems to be applicable.

But now the question recurs, What is this χρῖσμα, and what leads the Apostle to use this peculiar expression here? The reply to the latter question is probably, as Bengel, "Alludit appellatio *chrismatis* ad antichristi nomen, ex opposito." The Apostle sets his readers, as χριστούς, anointed of God, over against the ἀντίχριστοι. Then as to the nature of the χρῖσμα, we can hardly fail to be right in interpreting it of the *Holy Ghost*. For "Christ received the Holy Ghost without measure (John iii. 34): on Him the Holy Ghost abode (ib. i. 33): God ἔχρισεν αὐτὸν πνεύματι ἁγίῳ (Acts x. 38). Christ baptizeth with the Holy Ghost (John i. 33): He sends the Holy Ghost, who takes of His and shews it to believers (John xv. 26, xvi. 14, Acts ii. 33). And seeing that the Son hath all which the Father hath, the Father is said to send forth the Spirit of His Son into the hearts of His children (Gal. iv. 6: cf. Eph. iii. 16, Phil. i. 19, 2 Cor. iii. 17 ff.), and this, at the prayer, in the name, through the mediation, of the Son (John xiv. 16, xvi. 7 f.): the Father anoints believers by giving them His Spirit (2 Cor. i. 21 f.), as He has anointed the Son with the Holy Ghost. And hence the Spirit, which we have received, is the token that we are in the Father (ch. iii. 24), and in the Son (ii. 27), that we are children of God (Rom. viii. 14 ff., Gal. iv. 6). The Holy Ghost teaches the faithful the truth and keeps them in it: that truth, in the knowledge of which they have eternal life, having thereby the Father and the Son." Düsterdieck, p. 354 f. This anointing, by virtue of which they are Christ's and the Father's, and without which a man is none of Christ's (Rom. viii. 14, 9), in respect of which they are χριστοί, the ἀντίχριστοι attack in its very root, and would rob them of, thereby severing them from the Son and from the Father: from light and truth and life. And this very χρῖσμα is the means and weapon whereby *they* must be detected and resisted). 21.] I did not write to you (see on ἔγραψα above, vv. 13, 14. It may refer either to what has immediately preceded, or to the whole Epistle: here probably to the immediately preceding) **because ye know not the truth, but because ye know it, and because no lie is of the truth** (i. e. coupling the fact of your knowledge of the truth with the fact that no lie is of the truth, I wrote to supply the link between these two, to point out to you the lie and the liar, that you might at once act on that your knowledge of the truth, and not listen to them that deceive you. Thus we keep ὅτι and καὶ ὅτι correlative. So Justiniani, Schlichting, and Neander: but almost all the expositors take the second ὅτι as dependent on οἴδατε, "because ye know the truth, and (also know) that no lie, &c." So Aug., Bede, Erasmus, Grot., Calvin, Luther, Estius, Corn.-a-lap., Socinus, Episcopius, Wolf, Whitby, Hammond, Lücke, Baumg.-Crus., De Wette, Sander, Düsterd., Huther, and many others. But this surely does violence to the construction: ὅτι οἴδατε αὐτήν, καὶ ὅτι . . . οὐκ ἔστιν. ὅτι twice repeated, and each time with an indicative verb, surely must be kept to one and the same meaning in both clauses. Nor does the sense gain any thing, as Düsterd. maintains. For their knowing the truth and their knowing that no lie is of the truth, the one a cognition of God and His Son, the other a mere apprehension of a truism, are no logical correlatives, nor can be concurrent reasons for the Apostle's writing: whereas the two facts, the one, their knowing the truth, the other, that no lie belongs to that truth, are concurrent reasons for the Apostle's writing: viz. that he may set plainly before them what the lie is, that they may at once discern their entire alienation from it. And this accordingly he proceeds to do in the next verse. As regards the construction of πᾶν ψεῦδος . . . . οὐκ ἔστιν, it is not, as so many of the Commentators, a Hebraism, but merely that common one of attaching the negative to the predicate, instead of to the subject. πᾶν ψεῦδος (every lie) ἐκ τῆς ἀληθείας οὐκ ἔστιν (is excluded from being of the truth)). 22.] Who is the liar (the question passes from the abstract τὸ ψεῦδος to the concrete ὁ ψεύστης. "Quis est illius mendacii reus?" as Ben-

νούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός; οὗτός ἐστιν ὁ [p] ἀντίχριστος, ὁ [q] ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. 23 πᾶς ὁ [q] ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα [r] ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα [r] ἔχει. 24 ὑμεῖς ὃ

4. Rev. ii. 13. iii. 8.

p ver. 18 reff.
q = Matt. x. 33 bis. Luke xii. 9. Acts iii. 13, 14. vii. 35. 1 Tim. v. 8. 2 Tim. ii. 12. 2 Pet. ii. 1. 2 John 9. Jude
r = ch. v. 12.

22. aft ἀρνουμενος ins και (but marked and erased) ℵ¹.

23. rec om 2nd clause, with KL rel harl(Tischdf) sah(prob) Œc: ins ABC[P]ℵ a b² j 13. 36 vss Clem Orig₃ Ath Cyr-jer Cyr Thl Vig Pel. (*The omission arose from the* τον πατερα εχει *occurring twice.*)

24. rec aft υμεις ins ουν, with KL rel Thl Œc Aug: om ABC[P]ℵ a 13 vulg syrr

gel. The Apostle proceeds to identify the utterer of the ψεῦδος of which he has just spoken. We have a similar question in ch. v. 4, 5: where after describing the victory that overcometh the world, he rejoins τίς ἐστιν ὁ νικῶν κ.τ.λ. εἰ μὴ ὁ, as here. Some have neglected the article altogether; so Luther, and the E. V.; others have given it merely the force of pointing out as "insigne:" so Calv. ("nisi hoc censeatur mendacium, aliud nullum haberi posse"), Seb.-Schmidt; Socin. ("mendacium, quo nihil possit esse majus"). De Wette ('dieſe Irrlehre gilt dem Xp. ſtatt aller, ſcheint ihm alle andern einzuſchließen'). So also Lücke, and Huther. But there can be little doubt that the ὁ refers as above to the preceding ψεῦδος), but ("if not:" so εἰ μή in ref. and Luke xvii. 18, Rom. xi. 15, 1 Cor. ii. 11, 2 Cor. ii. 2) **he that denieth that Jesus is the Christ** (lit. "*denieth* (to the effect) *that Jesus is not the Christ.*" "This *excepting* εἰ μή," says Kühner, Gram. ii. p. 561, "is frequently found after τί (= τί ἄλλο), and also after οὐδείς ἄλλος. Hom. hymn. Cer. 78, οὐδέ τις ἄλλος ἀτιτος ἀθανάτοισιν, εἰ μὴ νεφεληγερέτα Ζεύς: Aristoph. Eq. 1106, μηδὲν ἄλλ', εἰ μὴ ἴσθιε: Xen. Œc. ix. 1, τί δέ, εἰ μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι; Cf. Cyr. i. 4. 13." So the Greeks often, bringing out more distinctly the negative proposition involved in the verb of negation,—so Demosth. p. 871: ὡς δ' οὐκ ἐκεῖνος ἐγεώργει τὴν γῆν, οὐκ ἠδύνατ' ἀρηθῆναι,—or prohibition,—so Herod. iii. 128, Δαρεῖος ἀπαγορεύει ὑμῖν μὴ δορυφορέειν Ὀροίτεα. See Kühner, Gram. ii. p. 410. On the meaning, see below)? **This** (the ψεύστης just described; ὁ ἀρνούμενος, &c. below being appositional, and an additional consequence from his former denial) **is the antichrist** (on the personal interpretation, see above, ver. 18. ὁ ἀντίχρ. is obviously here used not as predicating the one person in whom the character shall be finally and centrally realized, but as setting forth identity of character with him, and participation in the same development of the antichristian principle. Nor is this, as Huther characterizes it, a "willkürliche Umdeutung und Erganzung," but something of the kind must be understood, whichever way antichrist be taken, collective or personal), **who denieth the Father and the Son** (it is implied then, that the denying Jesus to be the Christ, is equivalent to denying the Father and the Son. And this the Apostle carefully asserts in the next verse). **23.] Every one that denieth the Son, neither hath he the Father** (the οὐδέ is exclusive and climacteric; not only hath he denied the Son, but he cannot hold, possess the Father): **he that confesseth the Son hath also the Father.** As nearly the whole of this Epistle, so especially such an assertion as this, formed a battle-field for the old rationalists. Some of the early Commentators and Fathers imagining that *Jewish* error was indicated by the denying that Jesus is the Christ, the idea has been again taken up by Semler, al., and pressed in the anti-trinitarian interest. Grot., Socinus, Episcopius, all evade the Apostle's words by inadequate or far-fetched interpretations, understanding the expressions in this verse, of not obeying the teaching, not following the example, &c. of the Son, and by consequence of the Father. But the deeper and truer meaning of the Apostle's words has been recognized by all the better Commentators, with some variations from one another. While some, as Beza, Calov., Seb.-Schmidt, mark perhaps too precisely the doctrinal character of the words, others, as Lücke and De Wette, make their force consist too much in an ideal and economical relation between the divine Persons. Still all are agreed, that that which is spoken of is the revelation of the Father by the Son only, and that he who rejects this in its fulness rejects all that can be known of the real essence and nature of the Father Himself; "nempe quia Deus se totum nobis in Christo fruendum dedit," as Calvin. "The antichrists denied that Jesus, the definite Person whom the Apostles had seen, heard, and handled, is the Christ. In whatever sense this denial is to be taken,—the Apostle speaks merely of the fact, as known to the readers;—at all

s = ver. 7 reff. t see John xv. 7. u John, here only. Luk: xxiv. 49. Acts, Paul, Heb., passim. 2 Pet. iii. 4, 9. Esth. iv. 7.

ἠκούσατε ˢἀπ' ἀρχῆς ᵗἐν ὑμῖν ᵗμενέτω. ἐὰν ᵗἐν ὑμῖν ABCKL
ᵗμείνῃ ὃ ˢἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ᵗἐν τῷ υἱῷ καὶ ℵ a b c
ἐν τῷ πατρὶ ᵗμενεῖτε. 25 καὶ αὕτη ἐστὶν ἡ ᵘἐπαγγελία d f g h j
k l m s o
13

arm Cyr Bede. ακηκοατε(twice) ℵ. om 2nd εν ℵ¹. ακηκοατε bef 2nd απ αρχης ℵ vulg Syr coptt. om last εν B vulg Melet-ap-Epiph lat-ff: ins ACKL [P]ℵ rel demid syrr sah Cyr Thl Œc. transp υιω and πατρι ℵ c h 5. 38. 80. 96 Syr.

events there is involved in it a denial of the Son of God; because it is only as the incarnate Son of God (ch. iv. 2), that Jesus is the Christ. And in the denial of the Son is involved necessarily the denial of the Father, since the Father cannot be known without the Son, and the Father cannot be perceived, believed on, loved, by any man, without the Son, or otherwise than through the Son, i. e. the Son manifested in the flesh, the Christ, which is, Jesus. So that in St. John's development of the argument there are three essentially connected points: denial of the Christ, of the Son, of the Father. The middle link of the chain, the denial of the Son of God, shews how the denial of the Father is of necessity involved in the denial of Christ. And the cogency of this proof is made yet more stringent by another equally unavoidable process of argument. The antichristian false doctrine consists mainly in a negation, in the denying of the fundamental Christian truth, that Jesus is the Christ. But in this is involved the denial of the essence of the Son as well as of the Father, and again in this denial is involved the losing, the virtual *not-having* of the Son and of the Father. In the sense of St. John, we may say, taking the first and last steps of his argument and leaving out the intervening ones: *He who denieth that Jesus is the Christ, hath not the Father.* And this necessary connexion between denying and not having, is perfectly clear, the moment we understand the ethical character, the living realism, of St. John's way of regarding the subject. As (ver. 23) we cannot separate the knowledge and confession of the Christ, the Son, the Father, from the *having*, the real possession of, the practical fellowship with, the actual remaining in the Son and the Father, so conversely, together with the denial is necessarily given the *not-having*; together with the loss of the truth of the knowledge, the loss of the life which consists in that knowledge (John xvii. 3). In such a connexion, the *confession* of the truth is as essential on the one side, as the *denial* on the other. Each is the necessary manifestation of the belief or unbelief hidden in the heart. And this ὁμολογεῖν is not to be understood of the 'confessio cordis, vocis, et operis' (Bede), but only as ch. i. 9, of the confession of the mouth (στόματι ὁμολογεῖται, Rom. x. 10, see John xii. 42). It is parallel with φέρειν διδαχήν, 2 John 7, 10; and indicates the definite utterance of the doctrine which was made known by the apostolic preaching, ver. 24." Düsterdieck. **24, 25.**] *Exhortation to perseverance in the truth delivered to them, and statement of the promise connected with it:* connected with the foregoing by the ὁμολογεῖν, as involving an ἀκούσαι: see the concluding sentence of Düsterd. above. **Ye** (the ὑμεῖς stands alone, serving to mark more distinctly the change of person. We have a similar anacoluthon in ver. 27. Kühner, Gram. ii. p. 156, says: "The word which exceeds in significance the other members of the sentence, is sometimes with rhetorical emphasis not only put at the beginning of the sentence, but also expressed in a form calculated to shew that it is the subject underlying the whole sentence, although the grammatical structure would require another and dependent case. So Plato, Cratyl. p. 403, Α, ὁ δὲ Ἅιδης, οἱ πολλοὶ μέν μοι δοκοῦσιν ἀπολαμβάνειν τὸ ἀειδὲς προσευρῆσθαι τῷ ὀνόματι τούτῳ: and ib. p. 404, Περσέφαττα δέ, πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα." Some however explain the position of ὑμεῖς here by a trajection: so Bengel, "antitheton est in pronomine, ideo adhibetur trajectio;" and so Beza, Socinus, and even De Wette. But the other is more probable),—**let that which ye heard from the beginning, abide in you** (i. e. not merely as Thl., φυλάττετε παρ' ἑαυτοῖς, but as in ch. iii. 9, σπέρμα αὐτοῦ ἐν αὐτῷ μένει, the truth respecting the Father and the Son once heard is regarded as a seed, dropt in and abiding in the man. ἀπ' ἀρχῆς, necessarily bound here to the subjects of ἠκούσατε, just as it is necessarily bound in ch. i. 1, to the subject of ἦν,—as Beza, "Ex quo institui cœpistis in primis christianæ religionis rudimentis"). **If that which ye heard from the beginning abide** (aor. in the sense of the futurus exactus, "shall have abode." The result in the apodosis will be brought about by the accumulative accomplishment of the supposition) **in you, ye also** (on your part;

v ἣν αὐτὸς w ἐπηγγείλατο ἡμῖν, v τὴν x ζωὴν τὴν x αἰώνιον. 26 ταῦτα ἔγραψα ὑμῖν περὶ τῶν y πλανώντων ὑμᾶς. 27 καὶ z ὑμεῖς τὸ a χρῖσμα ὃ b ἐλάβετε b ἀπ' αὐτοῦ μένει ἐν ὑμῖν, καὶ οὐ c χρείαν ἔχετε c ἵνα τὶς διδάσκῃ ὑμᾶς, ἀλλ' ὡς

v attr., 2 Cor. x 13. w so James i. 12. ii. 5. x Matt. xix. 16 ||, 29 ¶. xxvi. 46. Luke x. 25. John iii. 15, and passim. Acts xiii. 46, 48. Paul, Rom. ii. 7 al². Dan. xii. 2. y ch. i. 8 reff. z anacol., Luke xxi. 8. Rom. viii. 3 al. Winer, edn. 6, § 63. I. 2. d. 23 reff. a ver. 20. b ch. iii. c John ii. 25. xvi. 30 only. see note.

25. ὑμιν B m¹ am: txt ACKL[P]ℵ rel vss Thl Œc Aug Bede. αιωνιαν B.
26. aft ταυτα ins δε ℵ Syr æth(*et hoc*).
27. for 1st χρισμα, χαρισμα B 10². ελαβατε B¹. rec εν υμιν bef μενει, with KL rel syr Œc: txt (A)BC[P]ℵ d¹ m 13 vulg (Syr) coptt æth arm Ath Cyr Did Thl Aug.—μενετω [P] a d m 13. 27-9. 66². 68-9. 81. 137 vulg syr Thl Aug: ημιν A¹? διδασκει (for -κῃ) CKL c d f m¹ n 13. for αλλ' ως, αλλα B 25 sah æth Aug Jer.

vicissim, as Bengel. If it abide in you, ye too shall abide . . . .) **shall abide in the Son and in the Father** (here again the rationalizing Commentators, Socinus, Grotius, Hammond, Semler, have endeavoured to explain away the close personal relation and immanence in God expressed by the Apostle's words: "ita cum Patre et Filio conjunctum esse, ut bonorum ab utroque proficiscentium quis sit particeps," Socinus, —and similarly Semler: "summo eorum favore et amicitia fruemini," Grot., Hamm. But here as every where else, they entirely miss the sense. He in whom abides the message of life in Christ which he has heard, not only has received the tidings of that life, but is transformed into the likeness of Him whose seed he has taken into him: is become a new creation: and the element in which and by which he lives and acts is even He in whom and by whom this new life comes, even Christ the Son of God. And thus living in the Son, he lives in the Father also: for Christ the Son of God is the manifestation and effulgence of the Father, himself abiding ever in the Father, as His people abide in Him. See the same truth declared John vi. 56; xv. 1 ff.; xvii. 23 (Eph. iii. 17; 1 Cor. iii. 16; vi. 17)). **And** (καί is the simple copula: not put *αἰτιολογικῶς*, as Œc., Thl.) **the promise** (the preceding μενεῖτε naturally carried the mind onwards into the future. The result of that abiding will be the fulfilment, not only in partial present possession but in complete future accomplishment, of Christ's promise to us. This taking up again and explaining of something expressed (see ch. iii. 23, v. 11) or implied (see ch. i. 5, iv. 21, v. 14) before, is often found in our Apostle's style) **which Ho Himself** (Christ; cf. ὃ ἀκηκόαμεν περὶ τοῦ λόγου τῆς ζωῆς, ch. i. 1: cf. αὐτῷ, ver. 8; αὐτοῦ, ver. 27; αὐτῷ, ver. 28) **promised to us** (in many passages of the Gospel: e. g., John iii. 15; iv. 14; vi. 40, 47, 57; xi. 25, 26; xvii. 2, 3) **is this**, (even) **eternal life** (accus. instead of nom., by a common attraction of the subject of the sentence into the case of the relative clause: "urbem quam statuo vestra est." The fact of ζωὴν αἰώνιον being put in logical apposition with ἐπαγγελία must not make us suppose, that ἐπαγγελία means the *thing promised*. The aor. ἐπηγγείλατο plainly enough shews that ἐπαγγ. is to be taken in its usual sense of a spoken promise. Then, when the purport of this promise comes to be explained, it is not "that we should inherit eternal life," but, instead, the *subject* of the spoken promise is expressed, as very commonly in ordinary discourse. "He promised me such or such a price" is a case in point). 26, 27.] *Conclusion of the section concerning antichrist.* **These things I wrote to you concerning them that deceive you** (ταῦτα, the whole since ver. 18. The pres. part. πλανώντων describes the occupation, the endeavour of the antichrists: what result it had had, is not expressed: some result seems implied by ver. 19). **And you** (the same anacoluthon rhetoricum as in ver. 24: again setting his believing readers in marked contrast to the deceivers just mentioned),—**the anointing which ye received from Him** (Christ, ver. 25: see above, ver. 20: as also on χρῖσμα) **abideth in you** ("habet hic indicativus perquam subtilem exhortationem, conferendam ad 2 Tim. iii. 14." Bengel), **and** ("et ideo," Beng.) **ye have no need that any one teach you** (the construction = χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, Heb. v. 12, or that with the simple infin., Matt. iii. 14, xiv. 16, al. See reff. The ἵνα in such cases cannot be pressed to its telic meaning; rather we should say that the clause beginning with ἵνα is epexegetical of the verb preceding. Some Commentators have understood the διδάσκειν of the teaching of the antichrists: so Corn.-a-lap., "non est necesse ut pseudo-apostoli et hæretici vos doceant veram fidem et doctrinam:" so Semler, Sander, al.: but manifestly from want of apprehension of the Apostle's meaning. His assertions here are so many delicate exhortations,

d so (art. bef. αὐτοῦ) Heb. ii. 4. James i. 18. 2 Pet. iii. 7.

ABCKL P[N] a b c d f g h j k l m n o 13

[d] τὸ [d] αὐτοῦ [a] χρῖσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀλη- θές ἐστιν καὶ οὐκ ἔστιν [e] ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς

e ver. 21.

rec (for αυτου) αυτο, with AKL rel copt Œc Thl Jer: txt B(see table at end of prolegg) C[P]ℵ k 36 vulg syr sah æth arm Ath Cyr Did Aug Fulg Bede. for 2nd χρισμα, χαρισμα 10². 13: πνευμα ℵ¹ 25. 81 copt æth Cyr$_1$. [ψευδες C(appy) P.] om last και A sah Aug.

veiled under the declaration of their true ideal state of unction with the Holy Spirit who guides into all truth. If that unction were abiding in them in all its fulness, they would have no need for his or any other teaching. And in what is said, he does not indeed say that it is not abiding in them; but the contrary, thus reminding them what their real state is): but (contrast to the οὐ χρείαν ἔχετε) as his anointing teacheth you concerning all things (if we read τὸ αὐτό, it is not, as Bengel, "semper idem, sibi constans:" but marks merely the identity of the anointing which they once received with that which was now abiding in them. On the reading, see the digest. Our διδάσκει ὑμᾶς περὶ πάντων is parallel to ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν, John xvi. 13.

Two ways are open to us of taking what follows. Either 1) καὶ ἀληθές ἐστιν καὶ οὐκ ἔστιν ψ., καὶ καθὼς ἐδίδαξεν ὑμᾶς is all part of the protasis, which begins with ὡς above, and the apodosis begins with μένετε,—or 2) the apodosis to ὡς κ.τ.λ. is καὶ ἀληθές ἐστιν κ. οὐκ ἔ. ψ., and then comes a new protasis, κ. καθὼς ἐδ. ὑμ., with its apodosis μένετε κ.τ.λ. The former view is taken by Œc. and Thl., by Lücke, De Wette, Neander, Düsterdieck, al.: the latter by Luther, Calv., Baumg.-Crus., Sander, Brückner, Huther, and indeed most Commentators. If we take the former, we must regard καὶ ἀλ. ἐ. κ. οὐκ ἔ. ψ. as a parenthetical insertion, stamping the character of the διδαχὴ περὶ πάντων just mentioned, and then καὶ καθὼς ἐδ. ὑμ. as a resumption, slightly varied, of ὡς . . . διδάσκει ὑμ. before. To this it is objected, that it is harsh, and not so like St. John's style as the other: that καθώς does not naturally resume ὡς, nor καί, ἀλλά,—nor the aor. ἐδίδαξεν the pres. διδάσκει: that περὶ πάντων in the former clause has no correspondent in μένετε ἐν αὐτῷ in the latter. But it is answered on the other side, that these divergences from the former expression are entirely in accordance with the vivid and rapid movement of the thought in the Apostle's style, and cannot in any way tend to obscure the connexion. The ἀλλά above was occasioned by the preceding οὐ χρείαν ἔχετε ἵνα, whereas the καί before καθώς seems to take up again the construction broken by the parenthesis κ. ἀλ. . . . ψ. Again καθώς, the fuller and more precise conjunction, not only repeats but enforces the ὡς above. And the change of the pres. διδάσκει into the aor. ἐδίδαξεν is no objection, but a recommendation, to this view. For by it we have, as so often in St. John's repetitions, a new side of the subject brought out: viz. the absolute historical fact, that at a certain time this teaching came to them from Christ, viz. when they heard the apostolic preaching: so that the ὡς διδάσκει, its enduring teaching, is not only taken up again but placed in a new light, by its commencement being referred to. And as to the last objection, which is Huther's, of there being in the resumption no member corresponding to περὶ πάντων, it seems to me to amount to nothing. The correspondent member would be found not in the apodosis, μενεῖτε or μένετε,—but in the resumption of the protasis: and there it may be well understood to be implied in ἐδίδαξεν, there being no reason why it should be again expressed. But against the second view there are weightier objections. First, the καί before ἀληθές is in this case no natural introduction to an apodosis. Huther compares it with the καί before ὑμεῖς in ver. 24: but that, giving (see there) the sense of "ye too," is quite another thing. Here, there is no mutual correspondence, and the καί merely drags on the ear. Then, the apodosis thus introduced is no logical apodosis: "as it teaches you concerning all things, (so) it is true and is not a lie," is not a connected judgment: its being true and not a lie may be an authoritative assertion inserted by way of reminding, but cannot be a logical inference from its teaching being universal; for universal teaching may be false, as well as true. For these reasons I prefer, and adopt the former rendering), —and is true, and is not a lie (*what* is true, and not a lie? the anointing itself, or that which it teaches about all things? Œc. and Thl. understand the latter: ἀληθὲς γάρ ἐστι κ. οὐκ ἔστι ψεῦδος ὃ δηλονότι ἐδίδαξεν ὑμᾶς. But the construction seems to require the other view: ἀληθές is in strict concord with τὸ χρῖσμα, and to supply τὸ διδασκόμενον would be very harsh. And this is quite correspondent to the fact

μένετε ἐν αὐτῷ. 28 [f] Καὶ [f] νῦν, [g] τεκνία, μένετε ἐν αὐτῷ, [f] ἵνα ἐὰν [h] φανερωθῇ, σχῶμεν [i] παῤῥησίαν καὶ μὴ [jk] αἰσχυνθῶμεν [l] ἀπ' αὐτοῦ [m] ἐν τῇ [m] παρουσίᾳ αὐτοῦ.

f = John xvii. 6. Acts iii. 17. vii. 34. x. 5. xx. 22, 25. xxii. 16. 2 Thess. ii. 6. Gen. xl. 6.

g ver. 1 reff. h = Col. iii. 4. 1 Pet. v. 4. ch. iii. 5. i = Eph. iii. 12. 1 Tim. iii. 13. Heb iii. 6. iv. 16. x. 19, 35. ch. iii. 21. iv. 17. v. 14. Job xxvii. 10. j Phil. i. 20. Prov. xiii. 5 k as above (j). Luke xvi. 3. 2 Cor. x. 8. 1 Pet. iv. 16 only. Ps. xxxiv. 4. l Sir. xli. 17. xxi. 22. see ch. iii. 17. 2 Thess. i. 9. m = 1 Cor. xv. 23. 1 Thess. ii. 19. iii. 13. v. 23.

rec μενετε, with KL rel Thl Œc: txt ABC[P]ℵ vss a d 40 Cyr Phot.

28. om και to αυτω (*homœotel*) ℵ a m. [for τεκνια, τεκνα P.] add μου K b l 40 coptt æth. rec (for εαν) οταν, with KL rel vulg syrr copt Thl Œc: txt ABC[P]ℵ d 13 sah æth arm. rec (for σχωμεν) εχωμεν, with KLℵ[1] rel Œc: txt ABC[P]ℵ[2] d 40 Thl. εν τη παρουσια αυτου bef απ' αυτου ℵ.

that the Spirit who is this anointing, is the Spirit of Truth (John xiv. 17) and therefore leads into all truth (ib. xvi. 13). As Düsterd. remarks, "the chrisma which abides in and teaches believers, is essentially true, is not a lie, and hence nothing can come from it which is a lie")—**and even as He** (or, *it?* so Erasmus, paraphrasing χρῖσμα by 'Spiritus' and adding "perseveretis in eo quod Ille vos semel docuit;" and so Düsterd.: but the change to the aor. seems necessarily to refer to Christ as the subject,—the ἅγιος from whom the χρῖσμα came, and who is ever in the Writer's mind, a subject ever ready to be supplied) **taught you, abide in Him** (or, "in *it*," as Erasmus? or, in that which it teaches, as Baumg.-Crus.? Neither of these: for the μένετε ἐν αὐτῷ is immediately after repeated, and the reference of αὐτῷ fixed, by what follows, to be to Christ. (But I see that Estius, holding it improbable that this αὐτῷ refers to Christ, makes that also to mean "in eo quod doctum fuerat:" supplying "Christ" as a subject before φανερωθῇ.)

As regards μένετε, Huther, who upholds this reading, takes it as indicative here, and imperative in the next verse. But, apart from the arbitrariness of such a distinction, would it be quite true or according to the Apostle's way of asserting as existent the ideal Christian state of his readers? True, he does assert that the chrisma μένει in them, and from that abiding, important consequences are hortatively deduced: one of the most important of which is, the enduring and ultimate abiding in Christ. Therefore I much prefer taking μένετε imperative. The reading μενεῖτε is variously understood: by Socinus, Corn.-a-lap., Estius, Lorinus, Semler, al., as an imperative: by others as a pure future: so Beza, "mihi videtur omnino servanda futuri propria significatio ut est optime sperantis:" and Bengel, "vim consolandi et hortandi habet hoc futurum." But see Digest). **28.**] *Conclusion of this part of the Epistle:* forming also a transition to the next part: see below. **And now** (by καὶ νῦν, the preceding considerations are linked on to the exhortation regarding present practice which follows: see reff. On ἀλλὰ νῦν, νῦν δέ, νῦν οὖν see Düsterdieck's note), **little children** (the affectionate repetition of τεκνία binds this on to ver. 18, and to the ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα, ver. 17), **abide in Him** ("repetitio est præcepti cum blanda appellatione, qua paternum erga eos amorem declaret," Estius. αὐτῷ, Christ: as before, ver. 27: but here even more decidedly,—pace Estii, see above: and against the Socinian interpreters): **in order that if He should be manifested** (in case of His second coming taking place. The ἐάν differs from ὅταν, in marking, not time but reality only. We may supply, "*in our time*:" but it is better to leave it unsupplied), **we** (observe that he changes to the communicative way of speaking. This was not a matter in which Apostle and converts, teacher and hearer, were separate: but one in which all had a share: viz. the Christian hope of standing before the Lord with joy at His coming. This is far the most likely reason, and not as Seb.-Schmidt, mere modesty, still less, as Sander, because the failure of any of his τεκνία at that day would be a detraction from his full apostolic reward: for the relation between shepherd and flock,—minister and people, is not in question here) **may have confidence** (παῤῥησία, subjective: not *freedom of speech*, but *confidence*,—see note on Heb. iii. 6; and the reff. Cf. also Suicer, sub voce), **and may not shrink with shame from Him** (the ἀπ' in ἀπ' αὐτοῦ, expresses the flying from His presence, which the shame in αἰσχυνθῶμεν would suggest: see reff. (Hammond renders, "turn with shame from Him.") It is not equivalent to *coram*, as many Commentators: nor to ὑπό, as Socinus: nor to both of these together, as Sander, who however quotes πορεύεσθε ἀπ' ἐμοῦ, Matt. xxv. 41: nor can the words mean, as Erasmus thought, "ut illum non pudeat nostri." "He who has not abode in the Lord (ἐν αὐτῷ), will flee

a see John xv. 18.
o ch. iii. 7, 10. Matt. vi. 1 only. Ezek. xviii. 17.
p ch. iv. 7 reff.

29 ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, [a] γινώσκετε ὅτι καὶ πᾶς ABCKL
ὁ [o] ποιῶν τὴν [o] δικαιοσύνην ἐξ αὐτοῦ [p] γεγέννηται. Pe a b c
d f g h j
k l m o
13

29. ἰδῆτε AKL[P] b[1] f g m n o copt æth Thl: γνῶτε j: οἴδατε c. rec om και, with BKL rel am(and harl tol) syr copt æth arm Thl Œc Ambr Aug Vig: ins AC[P]ℵ a d 13 demid fuld Syr sah.

from Him (ἀπ' αὐτοῦ) with shame and confusion when He appears." Düsterd.) at His coming (Bengel remarks, "Epistolam igitur hanc prius scripsisse videtur quam apocalypsin, in qua demum adventus magis est dilatus." On this, see Prolegomena).

II. 29—V. 5.] THE SECOND GREAT DIVISION OF THE EPISTLE: *the doing of righteousness, the sign of new birth from God: the opposite, the sign of not being of God.* This main subject, enunciated in verse 29, is carried onward throughout, and more especially with reference to brotherly love, which is the great and obvious example of likeness to God, and its absence the most decisive proof of alienation from Him. The various subdivisions see, as the exegesis proceeds. II. 29—III. 3.] Connected with the principle enounced ii. 29, is its obvious *application to ourselves, as children of God.* Hoping as we do to be entirely like Christ at His appearing, each one of us, in pursuance of this hope, is even now approximating to this perfect likeness by purifying himself even as He is pure.

29.] **If ye know** (appeal to their recognition of the divine character as that which he describes it) **that He is righteous** (of whom is this said? If of Christ, as seems most natural after αὐτοῦ .... αὐτοῦ preceding, we find a difficulty in ἐξ αὐτοῦ γεγέννηται below, seeing that we are never said to be born anew of *Christ*, but always of God (through Christ), ch. iii. 1, 9; iv. 7; v. 1, 4, 18 &c. If on the other hand they are said of God, it seems strange that after a change of reference from the preceding αὐτοῦ, another subject should be expressed in ch. iii. 1 by the words ὁ πατήρ. In consequence of these difficulties, some, as Storr, Lücke, al., have referred δίκαιός ἐστιν to Christ, and ἐξ αὐτοῦ to God; which cannot well be. It would be possible, doubtless, to understand the whole of Christ, without change of subject from ver. 28; and to leave the γεγέννηται ἐξ αὐτοῦ as we find it. If it occurs no where else in reference to Christ, there is in it nothing abhorrent from our Christian ideas. And in St. John's sense of the intimate union between the Father and Son, he who is born of the Father might be said to be born of the Son also. Another reason for this might be the easily occurring reference, in δίκαιός ἐστιν, to Ἰησοῦν Χριστὸν δίκαιον, ver. 1. This view is taken by Bengel, Corn.-a-lap., Lorinus, al. But after all, the other, which is that of most ancient expositors, of Baumg.-Crus., De Wette, Neander, Düsterdieck, al., must, I apprehend, be adopted. The analogy of the passage, as shewn in ch. iii. 1, 2, 9, 10, fixes the ἐξ αὐτοῦ γεγέννηται to birth from God: and the absence of a new expressed subject in δίκαιός ἐστιν must be accounted for by remembering that this verse, as ch. i. 5, is the opening, and general statement, of a new section of the Epistle. And the essential unity of the Father and the Son comes in on this side also: so that the judgment alluded to ver. 28, which shall be executed by the Son, being judgment committed to Him by the Father, brings to mind the justice and righteousness in which that judgment is founded.

The whole subject of the righteousness of God is fully treated by Düsterd. in his note here. The definition which seems to him to express it most fully, is that of Hollaz, one of the best of the old Lutheran dogmatists (died 1713),—in his Examen theologicum,—"Justitia Dei est attributum divinum ἐνεργητικόν, vi cujus Deus omnia quæ æternæ suæ legi sunt conformia, vult et agit; creaturis convenientes leges præscribit, promissa facta hominibus implet, bonos remuneratur et impios punit"): **ye know** (many, as vulg., which Aug., Bede, and the R.-C. expositors follow, also Luth., Calv., Socin., Episcop., Grot., Carpzov., Lücke, Sander, al., take γινώσκετε as *imperative*. But the whole tone of the Epistle is against this: which is one not of authoritative revelation of truth, but of inferring ethical truth from previously known theosophic facts. And with such a tone it is much more consonant to say, "If ye know the one, ye know—that knowledge sets forth and assumes—the other:" than to say, "If ye know the one, know the other." Not to insist, that γινώσκειν is more the apprehension, εἰδῆτε the possession, of knowledge; if ye are already aware, ... ye thereby know ....) **that also every one who doeth righteousness** (τὴν δικαιοσύνην, the righteousness which is implied in δίκαιος above: if it were not too strong, we might almost say,

III. 1 Ἴδετε [q]ποταπὴν ἀγάπην [r]δέδωκεν ἡμῖν [s]ὁ [s]πα- q 2 Pet. iii. 11 reff. r so James iv. 6. s ch. i. 2, 3 reff.

CHAP. III. 1. for δεδ., εδωκεν AL c d 13: txt BCK[P]ℵ rel Thl Œc. υμιν

"that righteousness:" the art. shewing that there is no other. πᾶς, "omnis, et solus," says Bengel: every one, and no one else. The proposition will bear converting: not logically, but theologically. ποιῶν, for (see Hollaz's definition above) all righteousness is energetic: it springs out of holiness, truth, love: πρακτικαὶ γὰρ αἱ ἀρεταί, καὶ ἐν τῷ γίνεσθαι ἔχουσι τὸ εἶναι· πανσάμεναι γὰρ ἡ μέλλουσαι οὐδὲ τὸ εἶναι ἔχουσι. Œc. on ch. iii. 3), is born (= hath been begotten) of Him (God: see above: ὁ δίκαιος γὰρ δικαίους γεννᾷ. The inference here must be carefully kept to the Apostle's words and obvious sense. And those require that we should understand it thus: God is *righteous*. This is our axiom, from which we set out. And if so, then the *source* of righteousness. When therefore a man doeth righteousness, γινώσκομεν, we apprehend, we collect, from our previous knowledge of these truths, that the source of his righteousness is God: that in consequence he has acquired by new birth from God, that righteousness which he had not by nature. We argue from his ποιεῖν τὴν δικαιοσύνην to his γεγεννῆσθαι ἐκ θεοῦ. And the right apprehension of this is the more important, because the whole mass of Socinian and Pelagian Commentators have reversed the members of the argument, and made it conclude that ποιεῖν τὴν δικαιοσύνην is the condition, on our part, of *becoming* a child of God. So Socinus, Episcopius, Grot., Hammond, Semler, Rosenmüller, al. And the R.-C. expositors, while they avoid this error, making the good works spoken of to be, as Lyra, "opera justitiæ infusæ, quæ datur cum gratia, per quam homo constituitur in quadam participatione supernaturali esse divini," yet go equally wrong, in understanding γεγέννηται not as the statement of a past and abiding fact, but as the ground of a confidence as to the future: "habebit omnimodam fiduciam, quia judici suo justo similis, imo ex ipso natus est, hoc est, ipsius filius et hæres est." Corn.-a-lap.). III. 1—10.] *The true and distinguishing signs of the children of God and the children of the devil.* 1—3.] The foundation and source of all righteousness in us is, the essential righteousness of God. All our doing of righteousness is a mere sign that He has begotten us anew—that we are *His children*. And what great things are contained in this name—how precious treasures of faith, of hope, of love! On this thought the Apostle now enters. He places the whole glory of the children of God before his readers. The being righteous as He is righteous, is the token of that new birth, and the measure of the life which began with it: the striving to perfect and mature this token, to fill up this measure, is an additional proof that a man is of God. 1.] Behold (as in John i. 29; xix. 5, does not express the Writer's own astonishment, but directs the attention of those who are addressed: "commendat Apostolus his verbis magnum Dei beneficium," Estius. But there immediately follows ἡμῖν, the communicative address, so that in fact the Apostle does in a manner include himself among those addressed in ἴδετε), what manner of (thus the E. V., literally and rightly. ποταπός, properly ποδαπός, originally meant, "*of what country*;" and occurs in this sense continually in the classics: e. g. Herod. vii. 218, εἴρετο . . . ποδαπὸς (or ὁποδ-) εἴη ὁ στρατός, al. Its derivation is matter of dispute: whether from δάπος, τάπος, which forms enter into δάπεδον, ἔδαφος, τόπος; so Valcknaer: or from ἀπό, as Buttm. Lexil. comparing ἀλλοδάπος, παντοδάπος &c., δ being inserted as in *prodire, prodesse*. Then in later writers it came to signify "*of what kind*," as e. g. in Demosth. p. 782, 8, τίς ὁ κύων καὶ ποδαπός; οἷος μὴ δάκνειν, al. The signification *quantus* seems never to have belonged properly to the word. It may of course be often included in *qualis*, as it undoubtedly is here: "what manner of" including "how great," "how free," "how precious"—in fact all the particulars which are afterwards brought out respecting this love: see ver. 16, ch. iv. 9, 16) love (is ἀγάπην here, joined as it is with the verb δέδωκεν, literally *love itself*, or does it import some gift, bestowal, or fruit of love? The latter (caritatis munus) is taken by Beza: and similarly, *beneficium*, or the like, by Socinus, Episcopius, Seb.-Schmidt, Grot., Est., Rosemm., Neander, al. But there seems no necessity for diverting the word from its proper meaning. As in ch. iv. 9, the proof of the love is that which is imported, not by the love itself, but by the verb joined with it; as by ἐφανερώθη there, so by δέδωκεν here. So that in fact δέδωκεν, which has been the motive for these renderings, speaks, as Düsterd. observes, most decidedly against them. He quotes from Luther's scholia, "Usus autem est Joannes singulari verborum pondere:

t here bis. ver. 10. ch. v. 2. John i. 12. xi. 52. Rom. viii. 16 (17), 21. ix. 6. Phil. ii. 15 only. w ch. iv. 6 reff.

t τὴρ ἵνα t τέκνα t θεοῦ u κληθῶμεν, καὶ ἐσμέν. v διὰ τοῦτο ABCK Pvid ab: d f g k] m n. 13

u Matt. v. 9. Hos. i. 10. v Matt. xxiv. 44. John v. 16. xii. 39.

BK¹ m¹(Scriv): txt ACL[P] rel vss. rec om και εσμεν, with KL rel arm-zoh Œc: ins ABC[P]ℵ a 13. 36 (vss) Thl Aug Bede. υμας KL[P]ℵ¹ b¹ f g k l m n o arm-ms Thl Œc. [εγνωκατε P 192(Sz): εγνωτε b (?) o.]

non dicit dedisse nobis Deum donum aliquod, sed ipsam caritatem et fontem omnium bonorum, cor ipsum, idque non pro operibus aut studiis nostris, sed gratuito." Cf. χάριν δίδόναι, ref. James) **the Father** (ὁ πατήρ, spoken here not, as some, of God in general, the whole three Persons in the blessed Trinity, but personally, of the Father, as distinguished from the Son, in whom we have received our adoption. Even the Socinian Schlichting has recognized this: "Nempe Pater ille Jesu Christi et consequenter omnium in Jesum Christum credentium, unus ille Deus, qui si Pater Jesu Christi non esset, nec Jesus Christus ejus Filius ille singularissimus, neque nobis tanta ejus ac vere paterna gratia unquam obtigisset") **hath given** (see above) **unto us, that** (how is ἵνα here to be taken? is it to be kept to its strong telic sense, indicating that our being called the children of God is the purpose of that gift of love just spoken of, or does it, as so often in St. John, introduce the purport of that love, stated in the form of an end to be gained by its manifestation? Lange, Lücke, De Wette, and Brückner keep the strong telic sense. "What great love," says Lücke, "hath the Father shewn us (viz. in sending His Son, ch. iv. 10), in order to make us children of God!" But the objection to this is, that thus a proof of the divine Love is hinted at in our verse which is not expanded, but is left to be gathered from elsewhere: and the purpose introduced by ἵνα becomes the secondary and remote subject of the sentence, whereas, from τέκνα θεοῦ taking up the preceding γεγέννηται, and being again taken up in verse 2, it is evidently the primary subject. The other meaning of ἵνα is taken by the ancient Greek expositors, so Œc., Thl., εἴδετε γὰρ ὅτι ἔδωκεν ἡμῖν τέκνα θεοῦ γενέσθαι τε καὶ κληθῆναι (λογισθῆναι Thl.). And this is not to confound ἵνα with ὅτι. Of the latter construction we have a plain example with ποταπός, in Matt. viii. 27: ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι . . . ὑπακούουσιν αὐτῷ. There, the *matter of fact* is the ground of the wonderment expressed in the ποταπός—"What a man must this be, seeing that . . .:" whereas here the ground of the wonderment is in the *result*: "what manner of love . . . resulting in, proved by, our being, &c." The effect of the love, that at which it is aimed in its immediate bestowal (its Ziel), is, that we should be called children of God: its ultimate purpose (its Zweck) is another thing. Cf. vv. 11, 23, where we have the same construction) **we should be called children of God** (why has the Apostle rather used κληθῶμεν than ἄμεν? Probably to bring forward the title, the reality of which, notwithstanding its non-recognition by the world, he is about to assert immediately. It is not that κεκλῆσθαι, as Baumg.-Crusius, = ἐξουσίαν ἔχειν γενέσθαι, John i. 12, so that the sense should be, "that we have a right to presume to call ourselves children of God," Neander: against this the aor. κληθῶμεν is decisive, signifying our reception of the title once for all, and identifying this reception with the gift of love spoken of above. In this definite reference to an actual bestower of the name, probably an allusion is made to such prophecies as that cited 2 Cor. vi. 18); **and we ARE** (so): **for this cause the world doth not know** (apprehend, recognize) **us; because it did not know Him** (viz. God: the Father. The insertion of καὶ ἐσμέν appears to serve the purpose of bringing out the reality of the state conferred upon us with this title, in spite of any non-recognition of it by the unbelieving world. To those, as Lücke and De Wette, who regard the preceding ἵνα as telic, the clause has no meaning, and they at once reject it as a gloss. Had it been, it would surely have been καὶ ἄμεν, as the vulg. *et simus*. But in our rendering of the passage, καὶ ἐσμέν is of the highest possible significance. On ἐσμέν depends διὰ τοῦτο: and we ARE God's children; for *this very reason*, because we bear not the name only but the essence, the world knows us not: and then, as a reason for this ignorance following on this reality of our derivation from Him,—because it knew Him not. The reality of a believer's sonship of God, and his non-recognition by the world, are thus necessarily connected together. But Whom did the world not know, and when? αὐτόν here, by the very requirements of the logic of the passage, must be the Father, who not

2 x ἀγαπητοί, νῦν [t] τέκνα [t] θεοῦ ἐσμέν, καὶ οὔπω [y] ἐφανερώθη x ch. ii. 7 reff. y ch. ii. 28 reff.
τί ἐσόμεθα. οἴδαμεν ὅτι ἐὰν [y] φανερωθῇ, ὅμοιοι αὐτῷ

2. [θεου bef τεκνα P m.] rec aft οιδαμεν ins δε, with KL rel Syr copt æth Orig$_1$ Thl Œc Ambr$_1$ Jer$_1$ Quæst: om ABC[P]ℵ 13 vulg syr sah arm Orig$_2$ Did Tert Aug$_{saepe}$

being recognized, neither are His children: τὸν υἱοθετήσαντα, as Œc.; Aug., Benson, al., understand *Christ*: "ambulabat et ipse Dominus Jesus Christus, in carne erat Deus, latebat in infirmitate." But this can only be, if we understand that the world rejected that revelation of the Father which was made by Christ His Son. And if we introduce this element, we disturb the strictness of the argument. It is the world's ignorance of God, considered (and this is the force, if it is to be pressed, of the aor. ἔγνω) as one great act of non-recognition, disobedience, rebellion, hate (for all these are involved in St. John's οὐ γνῶναι, as their opposites in his γινώσκειν), which makes them incapable of recognizing, loving, sympathizing with, those who are veritably children of God: cf. ch. v. 1). 2.] **Beloved, now are we children of God** (the world recognizes us not: but our sonship is real: none the less real, that we ourselves know not our future condition in all its manifestation. So that the next member of the sentence is introduced not with an ἀλλά, but with a καί: the two are not contrasted, but simply put in juxtaposition as components of our present state. We are really sons of God, even *now*: and we look (this very word νῦν suggesting a future) for an inheritance in virtue of that sonship: it has not been yet manifested of what sort that inheritance shall be: thus much we know &c. Such seems to be the simple connexion, without any adversative particles expressed or understood), **and it was never yet manifested** (on any occasion: such is the force of the aor. And ἐφανερώθη, as so often in St. John, and as in the next sentence, does not mean, made manifest to *knowledge* or *anticipation*,—for that it is, as asserted below: but, shewn forth *in actuality*, come to its manifestation) **what we shall be** (understand, in virtue of this our state of sons of God: to what new development or condition this already existing fact will lead. But we must take care not to fall into Grot.'s error, "quo modo futuri simus filii Dei:" for as Calov. rightly remarks, "non dantur gradus υἱότητος:" we are as truly, and in the same sense, children of God now, as we shall be then: but now (cf. Gal. iv. 1) we are children waiting for an unknown inheritance—then we shall be children in full possession of that inheritance. And hence, from the reality and identity of that sonship, comes what follows,—our certain knowledge, even in this absence of manifestation in detail, that our future condition will consist in likeness to Him. As Œc., τὸ γὰρ νῦν ἄδηλον φανερὸν γενήσεται, ἐκείνου ἀποκαλυπτομένου. ὅμοιοι γὰρ αὐτῷ ἀναφανέντες τὸ τῆς υἱοθεσίας λαμπρὸν παραστήσομεν. οἱ γὰρ υἱοὶ πάντες ὅμοιοι τῷ πατρί). **We know** (no contrast—see above: what we know of this τί ἐσόμεθα is this. There is not even a *correction* of the preceding as Düsterd.: the connexion is simply, "This future condition of ours hath never yet appeared: thus much we know of it." οἴδαμεν, as always, of certain, well-assured cognition) **that if it were manifested** (viz. the τί ἐσόμεθα; this φανερωθῇ takes up again the former one. So Didymus (Aug. is quoted on both sides by the Commentators, but he does not really commit himself on the point), Œc. (τὸ γὰρ νῦν ἄδηλον φανερὸν γενήσεται), Luther, Seb.-Schmidt, Socinus, Episcopius, Schlichting, Grotius, Spener, Bengel, Benson, Rosenm., Lücke, Sander, De Wette, Baumg.-Crus., Neander, Düsterd., Huther, and others: on the other hand, Bede, Calvin, Beza (and the E. V.: Tyndale and Cranmer had "*it*"), Aretius, Whitby, Calov., Estius, al., supply "*He*," understanding *Christ*: appealing to St. John's well-known usage which we have in ch. ii. 28, and below in our ver. 5. But it may be replied, that in the former case the subject was plainly suggested by ἐν αὐτῷ in the latter actually expressed in ἐκεῖνος: whereas here the reference of the verb is no less plainly given by the preceding ἐφανερώθη. Besides which, ἐκεῖνος in verse 5 clearly shews that the divine subject of these verses is not Christ but the Father. Estius and Lyra indeed seem to hold it possible to supply ὁ θεός as a subject to φανερωθῇ here, but not even themselves have propounded this for their own interpretation: indeed the former sets it aside, and the latter seems to be only paraphrasing when he says, "cum nobis se patrem ostenderit in possessione cœlestis hæreditatis." On the ἐάν, hypothetical, see above, ch. ii. 28. As there, the φανερωθῇ is the futurus exactus: "on its manifestation:" and here the hypothesis, from the repetition of the verb, necessarily gains emphasis, almost = that, *even if it were* manifested,

ἐσόμεθα, ὅτι [2] ὀψόμεθα αὐτὸν καθὼς ἐστίν. [3] καὶ πᾶς

[2] Matt. v. 8. Heb. xii. 14. Rev. xxii. 4.

. . . This consideration has an important bearing on what follows), **we shall be** (ἐσόμεθα taken up again from above, and the emphatic ὅμοιοι αὐτῷ corresponding exactly to τί above) **like Him** (*God*; as Œc. above, and most Commentators. See below), **because** (ὅτι must be kept firm to its causal meaning, and all the difficulties of the sentence met thus, not by explaining it away, as even Œc. (ἀλλὰ καί), Schol. ii. (ὅτε καί), Luther (*et*). Nor does it express merely the *mode* of the transformation, as Lyra. Still less must we, with Calvin ("neque enim docet similes ideo nos fore, quia fruemur adspectu, sed inde probat nos divinæ gloriæ fore participes, quia nisi spiritualis et cœlesti beataque immortalitate prædita esset natura, ad Deum nunquam tum prope accederet"), Seb.-Schmidt ("Qui visurus est Deum sicuti est, eum oportet esse perfecte similem Deo"), and Socinus ("neque enim fieri potest ut quis ipsum Deum videat, . . . nisi ei similis aliquo modo . . . . fuerit"), —and so even Huther, endorsing Calvin's statement, "ratio hæc ab effectu sumta est non a causa,"—reverse the causal connexion, and make the seeing Him as He is merely a proof that we shall be like Him (ὅτι = γάρ). Whatever consequences it may entail, it is philologically certain that the proposition introduced by ὅτι contains the real essential cause and ground of that which it follows) **we shall see Him** (God: see below) **as He is** (with St. John, the recognition and knowledge of God is ever no mere cognition, but the measure of the spiritual life: he who has it, possesses God, has the Father and the Son: becomes more and more like God, having His seed in him. So that the full and perfect accomplishment of this knowledge in the actual fruition of God Himself must of necessity bring with it entire likeness to God. And this is the part of the future lot of the sons of God which is certain. Because we shall see Him as He is,—which is taken for granted as a Christian axiom, —it of necessity follows that we shall be entirely like Him: ethically like Him: we shall behold, as Œc., δίκαιον δίκαιοι, ἁγνὸν ἁγνοί. The difficulty that no man can see God, is not in reality contained here, any more than it is in our Lord's "Blessed are the pure in heart, for they shall *see* God." The word, however understood, has for its limit, that no created eye even in the glorified body can behold the Creator: that beyond its keenest search there will be glory and perfection baffling and dazzling it: but this incapacity does not prevent the vision, as far as it can reach, being clear and unclouded: being, to the utmost extent of which our glorified nature is capable, ὡς ἔστιν—a true and not a false vision of God. And if it be again objected that we seem to be thus confounding the ethical sight of God which is the measure of our likeness to God, with corporeal sight of Him in the resurrection body, I answer that in the realm where our thoughts are now employed, I cannot appreciate that distinction between ethical and corporeal. We are speaking of things which eye hath not seen, nor mind conceived: what a σῶμα πνευματικόν may imply, our ideas now do not enable us to conceive: but I suppose it must at all events be a body, all of whose senses are spiritually conditioned and attuned: that what τὰ φυσικά are to our bodies here, τὰ πνευματικά will be there: and feeling this, however little I may know of the details of the great fact, it removes from me all insuperable difficulty as to the ὀψόμεθα αὐτὸν καθὼς ἐστίν. "I know that in my flesh I shall see God," may not be the right expression in Job, but it is the expression of my hopes as a son of God: it is the one expression of a hope in which all other hopes culminate and centre. And every son of God knows, that for it ever to be fulfilled, he must be growing onward in likeness to Him, pure, even up into His purity: for in His light only shall we see light. The literature of this verse would far surpass our limits, even in an abridged summary. It will be found in Düsterdieck's Commentary, vol. ii. pp. 56—82. One point only must be noticed before passing onward; the fact that several of the great interpreters understand αὐτῷ and αὐτόν of *Christ*. This has partly of course been occasioned by their supplying Christ as a subject to the verb φανερωθῇ above. Augustine has one of his most beautiful passages, explaining how at Christ's appearing, the impious shall see only *formam servi*, but we *formam Dei*. The whole view, however, does not satisfy the requirements of the passage. It is the τέκνα θεοῦ who are addressed: and the topic of exhortation is that they be righteous as God their Father is righteous. Christ is expressly introduced below in ver. 5 (see on ver. 3) by ἐκεῖνος. Augustine concludes with a burst of eloquence which describes just as well the true view of the vision: "Ergo visuri sumus quandam visionem, fratres, quam

ὁ ἔχων τὴν [a] ἐλπίδα ταύτην [a] ἐπ᾽ αὐτῷ [b] ἁγνίζει ἑαυτὸν καθὼς ἐκεῖνος [c] ἁγνός ἐστιν. 4 πᾶς ὁ [d] ποιῶν τὴν [d] ἁμαρ-

[a] Ps. lxi. 7. see 1 Pet. i. 13. iii. 5.
[b] James iv. 8 reff.
c 2 Cor. vii. 11. xi. 2. Phil. iv. 8. 1 Tim. v. 22. Tit. ii. 5. James iii. 17. 1 Pet. iii. 2 only. Ps. xi. 6.
d vv. 8, 9. John viii. 34. 2 Cor. xi 7. James v. 15. 1 Pet. ii. 22 only. 3 Kings xvi. 19.

nec oculus vidit, nec auris audivit, nec in cor hominis ascendit: visionem quandam, visionem præcellentem omnes pulchritudines terrenas, auri, argenti, nemorum atque camporum, pulchritudinem maris et nëris, pulchritudinem solis et lunæ, pulchritudinem angelorum, omnia superantem, quia ex ipsa pulchra sunt omnia." Tract. in Ep. Joh. iv. 5, vol. iii. p. 2008).

3.] **And every one that hath this hope** (viz., that of being like Him hereafter) **on Him** (i. e. rested and grounded on God. In God, and grounded on His promises, is all our hope), **purifieth himself** (these words are not to be taken in any Pelagian sense, as if a man could of himself purify himself: "apart from me," says our Lord, "ye can do nothing." John xv. 5. The man who purifies himself has this hope, resting upon God. This mere fact implies a will to purify himself, not out of, nor independent of, this hope, but ever stirred up by, and accompanying it. So that the will is not his own, sprung out of his own nature, but the result of his Christian state, in which God also ministers to him the power to carry out that will in self-purification. So that Aug. who pleads strongly for free will here, is right when he says "castificas te, non de te, sed de illo qui venit ut inhabitet te." See 2 Cor. vii. 1, which is remarkably parallel: and 1 Pet. i. 21, 22. The idea of ἁγνίζειν is much the same as that of καθαρίζειν, ch. i. 9: it is entire purification, not merely from unchastity but from all defilement of flesh and spirit. "In the LXX, the word (ἁγνός) appears to be synonymous with καθαρός, being used for טָהוֹר and like words. Levitical purity of persons and things (Num. viii. 21, xxxi. 19, 23; 1 Chron. xv. 12), the pure life of the Nazarenes (Num. vi. 2, 3), the purity of God's word (Ps. xi. 7, xviii. 10), all these are expressed by ἁγνός, ἁγνίζειν &c. And correspondent to this is N. T. usage. The purity of the wisdom that cometh from above (James iii. 17), the purity of those who had to keep a vow (Acts xxi. 24, 26, xxiv. 18), the absence of moral stain in the Christian character generally, which includes above all things purity of heart (1 Pet. i. 22; James iv. 8; 2 Cor. vi. 6; 1 Tim. v. 22: cf. Phil. iv. 8; 1 Pet. iii. 2), and the particular purity of chastity (Tit. ii. 5; 1 Tim. iv. 12, v. 2; 2 Cor. xi. 2),—all these are rightly included in the name ἁγνεία." Düsterdieck), **even as He is pure** (Who is intended by ἐκεῖνος? Clearly below in ver. 5, Christ, from the facts of the case. But is it as clear here? Almost all the modern Commentators assume it. And certainly, first appearances are greatly in its favour: the usual rule requiring that ἐκεῖνος shall point to a third person as yet not spoken of in the context, and differing from αὐτός. The inference is also upheld by a first view of ch. ii. 6, where much the same expression is used, and used of Christ. But there are some weighty considerations against the view. First, it is the *Father*, of whom it is written, "Be ye holy, for (or, as) I am holy," 1 Pet. i. 15, 16; Levit. xi. 44, xix. 2: cf. also Matt. v. 48. Secondly, it would be very harsh thus to introduce a new subject, in the face of this Scripture usage. Thirdly, it would be against the whole spirit of the context: in which sonship of God and likeness to God are joined together, and the hopes belonging to the state are made motives for the duty. Fourthly, if it be asserted that Christ is our Pattern, in whom we see the Father's purity shewn forth; I answer that this would be perfectly intelligible, if allusion was made, as in ch. ii. 6, to some historical manifestation in our Lord's life (καθὼς ἐκεῖνος περιεπάτησεν): but being as it is in the present tense, it refers to the essential divine attribute of purity: and if so, then to that attribute in its primary inherence in the Father. Fifthly, the usage of ἐκεῖνος with αὐτός does not at all require the change of persons, only a change of the phase of predication regarding the same person, and the throwing up into emphasis some new particular which is brought into view. See this discussed on 2 Tim. ii. 26, and consult also the note on ch. ii. 6, where it is very doubtful whether αὐτός and ἐκεῖνος do not refer to the same divine Person. For these reasons, I would interpret ἐκεῖνος here of the Father, in whom essentially abides this perfection of purity, and after continual increase of likeness to whom his sons, having the ultimate hope of being completely like Him, will be striving. In ver. 5 the case is otherwise: see there, and also on ver. 7).

4—10.] *The irreconcileability of sin with the work of redemption, with communion with Christ, and with being born of God.* So De Wette: and the passage seems thus to be well described. But the difficulty has been, to mark distinctly the connexion

e Matt. xiii. 41 only. Ps. xxxvi. 1. f ch. i. 2 reff.

τίαν καὶ τὴν [e] ἀνομίαν [e] ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. [5] καὶ οἴδατε ὅτι ἐκεῖνος [f] ἐφανερώθη ἵνα τὰς ABCKL Pא a b c d f g h j k l m n o 13

4. aft ἐστιν ins και (but marked for erasure) א¹.
5. οιδαμεν א 40. 98 sah arm Fulg.

with the foregoing. In order to discover this, we must go back to the theme of the whole section of the Epistle, in ch. ii. 29: "If God is righteous, then every one that doeth righteousness, is born of Him." Hitherto the positive side of this position has been illustrated: the inseparability of birth-from-God and likeness-to-God. Now, the Apostle comes to treat its negative side: the incompatibility of sin with birth-from-God. And this he deals with essentially and in the ideal, as always. The whole is in the closest connexion with the foregoing, and is developed step by step with the minutest precision, as will be seen in the exegesis. 4.] In this verse we have ver. 3 taken up (cf. πᾶς ὁ ἔχων . . . . πᾶς ὁ ποιῶν) ex adverso. There, God's essential purity formed a law, according to which the child of God, having hope of ultimate complete likeness to Him, purifies himself. Here we have it declared that the sinner goes counter to (this and all other) law: indeed the two terms, sin and lawlessness, are synonymous and convertible. **Every one that committeth sin, also committeth transgression-of-law: and sin** (abstract and in general) **is transgression-of-law** (abstract and in general. The assertion amounts to the identification of the terms, and the ἐστίν amounts to "is equivalent to." If either of the words were anarthrous, it would become predicative of quality,—"is of the nature of"—as in θεὸς ἦν ὁ λόγος: *both* having the article, both are *distributed* logically, and the one is asserted to be co-extensive and convertible with the other. And from the nature of the foregoing clause, which was to declare the ἀνομία of sin, it would appear here also that we must take ἡ ἁμαρτία as the subject and ἡ ἀνομία as the predicate, not the converse. This being so, *what is it exactly that our verse asserts* respecting these two things, sin, and transgression-of-law? First and obviously, no appropriation must be made, in this verse and throughout this passage, of ἁμαρτία to *one kind* of sin, whether it be mortal sin as distinguished from venial (so the R.-C. expositors, e. g. Estius, but hesitatingly, "loquitur præcipue de peccato mortali, quamquam et venalia sunt iniquitates quædam et legi divinæ alicui repugnant, et ab ingressu regni cœlestis ac similitudine Christi participanda remorantur, donec expurgata fuerint"), or notorious and unrepented sins, or sins against brotherly love (as Luther, and Aug. on ver. 9): "peccare contumaciter," Aret.: "peccato dare operam," Beza, Piscator: "peccare scientem et volentem," Seb.-Schmidt, Spener. The assertions are all perfectly general, and regard, in the true root and ideal, every sin whatever. Every sin whatever then is a transgression of God's law: as indeed its very name implies: ἁμαρτάνειν being to *miss a mark*, and the mark being that will of God which is the νόμος and σκοπός to him who ποιεῖ τὸ θέλημα τοῦ θεοῦ, ch. ii. 17. Œc. gives the meaning very well, except that he understands of the law of nature only, what ought to be understood of the law of God, the revelation of His will, in whatever way made: ἰστέον δὲ ὡς ἁμαρτία μὲν ἡ τοῦ ἀγαθοῦ ἀπόπτωσίς ἐστιν, ἀνομία δὲ ἡ περὶ τὸν θεῖον νόμον πλημμέλεια. καὶ ταύτην ἔχουσιν ἀρχὴν ἑκάτερον τούτων, τὸ μὲν τὴν ἀπὸ τοῦ ἀγαθοῦ ἔκπτωσιν, τὸ δὲ τὴν περὶ τὸν θεῖον νόμον πλημμέλειαν. συμφέρονται δὲ ταύταις καὶ κατὰ ταὐτόν. ὅ τε γὰρ ἁμαρτάνων τοῦ κατὰ τὴν φύσιν καὶ ἐν τῇ φύσει ἀπέτυχε σκοποῦ. σκοπὸς γὰρ τῇ ἀνθρωπείᾳ φύσει τὸ κατὰ τὸν λόγον ζῆν, τῆς ἀλογίας πόρρω ἀπῳκισμένης. ὡσαύτως καὶ ὁ ἄνομος πλημμελεῖ περὶ τὸν ἐν τῇ φύσει δεδομένον νόμον, διαγινόμενος ἀκρατῶς, καλῶς οὖν ὁ μαθητὴς τοῦ κυρίου εἰς ταὐτὸν ἀμφότερα περιέστησεν). 5.] *Additional argument* for the incompatibility of sin with the life of God's children; that He, Christ, in and by whom we have this adoption (John i. 12), and by being in whose likeness alone we can be perfectly like God, was manifested to take away all sins, being Himself sinless. **And ye know** (the Apostle assumes it as known by those who had an anointing from the Holy One and knew all things, ch. ii. 20) **that He** (now clearly Christ, from the context, which (see above on ἐκεῖνος, ver. 3) can alone decide the reference in each case) **was manifested** (viz. by His appearing in the flesh, and all that He openly and visibly did and taught in it, or may be known, by the Spirit, to have done and taught) **in order that He may** (might) **take away** (aor. "take away by one act and entirely." The meaning, "*take away*," and not "*bear*," is necessitated here by the context. Sin is altogether alien from Christ. He became in-

ἁμαρτίας [g] ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν. [6] πᾶς [h] ὁ [h] ἐν αὐτῷ [h] μένων οὐχ ἁμαρτάνει. πᾶς ὁ ἁμαρτάνων

[g] John i. 29. Col. ii. 14. 1 Kings xv. 25. xxv. 28. see Exod. xxviii. 34 (38). Levit. x. 17.
[h] ch. ii. 24.

rec aft αμαρτιας ins ημων, with CKLℵ rel vulg-ed Syr sah Ath Thl Œc Bede: om AB[P] 13 am(with fuld demid harl tol) syr copt æth arm Tert Aug Fulg Cassiod. ουκ εστιν bef εν αυτω ℵ coptt æth.

carnate that He might blot it out: He has no stain of it on Himself. If we render ἄρῃ "bear," this coherence is lost. Of course this fact is in the background, that He took them away by bearing them Himself: but it is not brought out, only the antagonism between Him and sin. See, on the word, the note on ref. John) **sins** (τὰς ἁμαρτ., *all* sins, not merely certain sins. The object of his manifestation is stated not only categorically, but definitively. Compare the striking parallel Heb. ix. 26, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται); and **in Him sin is not** (as His work, in being manifested, was, altogether to take away sin, so likewise is He himself free from all spot of sin. The καί serves to co-ordinate the last clause with the first, not to subordinate it, as many Commentators have supposed, and even Aug.: "In quo non est peccatum, ipse venit auferre peccatum: nam si esset et in illo peccatum, auferendum esset illi, non ipse auferret:" and Œc., τὸ καὶ ἀντὶ τοῦ διότι: and afterwards, ἵνα ὡς μὴ ἁμαρτίαν ποιήσας τὰς ἁμαρτίας ἡμῶν ἄρῃ: so also Corn.-a-lap., Lorinus, Baumg.-Crus., Sander, Neander. This interpretation is confuted by the ἐστιν, which should have been ἦν: and by the following context, in which this fact of the sinlessness of Christ serves as the foundation for what is said, verse 6. The most palpable violations of the construction and sense are made by the rationalists, of whom Grotius may serve as an example: "præsens pro præterito: peccatum in eo non erat, nempe cum vitam mortalem viveret." Socinus, feeling that this could not be, tries to explain away *peccatum*, as meaning "non vitium aliquid in moribus," but the consequences of sin, "omnia mala, omnesque perpessiones, una cum ipsa morte," from which Christ is now (hodie) for ever free, "utpote beatissimus, et impatibilis atque immortalis." And strange to say, Calvin so far misunderstands what is here said as to write "non de Christi persona hic agit, sed de toto corpore. Quocunque vim suam diffundit Christus, negat amplius locum esse peccato." This would deprive ἐν αὐτῷ μένων, verse 6, of all its meaning as referring back to the ἐν αὐτῷ here, and make it merely tautological. It is only by holding fast here the personal reference to Christ in himself, that we keep the logical coherence between that verse and this: the reasoning from that which He is not, and cannot be, to that which they that abide in Him are not and cannot be).

6.] The connexion see above. **Every one that abideth in Him** (μένει ἐν αὐτῷ is not to be weakened down, with Semler, Episcopius, al., by any rationalistic interpretation as "credere in Christum," "Christi discipulum esse:" still less as Œc., does ἀνενδότως τὰς ἀρετὰς μετιών express ὁ ἐν αὐτῷ μένων. Grot. is better this time,—"qui vero amore Christo conjungitur;" but this is not enough. This a man might be to an earthly friend: but could not be said ἐν αὐτῷ μένειν. See the sense expanded in the note on ch. ii. 24. Nothing short of personal immanence in the personal Christ will satisfy the words: a living because He lives, and as receiving of His fulness) **sinneth not** (nor again is this to be tamed down, as has been done by far more and better interpreters than in the last case, by making it mean "does not persist in sin;" so Luther, "does not allow sin to reign over him"—so Hunnius: and similarly Socinus, Episcopius, Calvin, Beza, the Schmidts, Calov., J. Lange, Bengel ("bonum justitiæ in eo non separatur a malo peccati"), Sander, al. Against all such the plain words of the Apostle must be held fast, and explained by the analogy of his way of speaking throughout the Epistle of the ideal reality of the life of God and the life of sin as absolutely excluding one another. This all the best and deepest Commentators have felt: so Augustine and Bede, "in quantum in ipso manet, in tantum non peccat." The two are incompatible: and in so far as a man is found in the one, he is thereby separated from the other. In the child of God is the hatred of sin; in the child of the devil, the love of it; and every act done in virtue of either state or as belonging to either, is done purely on one side or purely on the other. If the child of God falls into sin, it is an act against nature, deadly to life, hardly endured, and bringing bitter repentance: it is as the taking of a poison, which if it be not corrected by its antidote, will sap the very springs of life. So that there is no real contradiction to ch. i. 8—10, ii. 2, where

i ch. iv. 8 reff. k ch. ii. 1 reff. l ch. i. 8 reff. m ch. ii. 29 reff.

οὐχ ἑώρακεν αὐτὸν οὐδὲ [l] ἔγνωκεν αὐτόν. 7 [k] Τεκνία, μηδεὶς [l] πλανάτω ὑμᾶς. ὁ [m] ποιῶν τὴν [m] δικαιοσύνην δί- ABCKL Pst a b c d f g h j k l m n o 13

7. for τεκνια, παιδια AC[P] 13 syr-mg copt arm, *filii* Lucif: txt BKLℵ rel sah Thl Œc, *filioli* vulg spec syrr Tert. for μηδεις, μη τις A. om την ℵ¹.

this very falling into sin of the child of God is asserted and the remedy prescribed. The real difficulty of our verse is in that which follows); **every one that sinneth hath not seen Him, neither hath known Him** (here it seems to be said that the act of sinning not only "in tantum" excludes from the life in God and Christ, but proves that that life *has never existed* in the person so sinning. That this cannot be the meaning of the Apostle, is evident from such passages as ch. i. 8—10, ii. 2, and indeed from the whole tenor of the Epistle, in which the νῦν τέκνα θεοῦ ἐσμέν occurs in combination with μηδεὶς πλανάτω ὑμᾶς and the like: whereas if the above view were correct, the very fact of πεπλανῆσθαι not only would cause them to cease from being τέκνα θεοῦ, but would prove that they never had been such. If then this cannot be so, what meaning are we to put upon the words? First observe the tense in which the verbs stand: that they are not aorists but perfects: and that some confusion is introduced in English by our perfect not corresponding to the Greek one, but rather partaking of the aoristic sense: giving the impression "hath *never* seen Him nor known Him:" whereas the Greek perfect denotes an abiding present effect resting on an event in the past. So much is this so, that ἔγνωκα, and many other perfects, lose altogether their reference to the past event, and point simply to the abiding present effect of it: ἔγνωκα is the present effect of a past act of cognition, = "I know." In the Greek perfect, the *present* predominates: in the English perfect (and in the German still more), the *past*. Hence in very many cases the best version-rendering of the Greek perfect is by the English present. And so here, without for a moment letting go the true significance of the tense, I should render, if making a version, "*seeth Him not, neither knoweth Him.*" But manifestly such an interpretation would be philologically insufficient, and would only be chosen as the less of two evils, and as bringing out that side of the Greek perfect which, besides being the prevalent one, is less liable to mistake than the other. In exegesis, we must take in not merely the absence of such sight and knowledge in the present state of the sinner, but the significance of such present failure as regards the past: that his sight and knowledge are so far annulled as to their validity and reality. In fact, we get to much the same declaration as that in ch. ii. 19, εἰ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν: and their very going out shewed that they were not (all are not) of us: so here: the cutting off by an act of sin of the sight and knowledge of Christ, shews, and shews in proportion as it prevails, unreality in that sight and knowledge.

As regards the relation of the words themselves, ἑώρακεν and ἔγνωκεν; some, with whom Düsterd. in the main agrees, hold that there is no perceptible difference: but that the latter word fixes and specifies the necessarily figurative meaning of the former: οὐδέ being simply copulative (= οὔτε). Lücke would understand ὁρᾶν of knowledge obtained by historical information, which matures and completes itself into γινώσκειν (edn. 3); taking οὐδέ also merely as copulative. But this seems hardly according to St. John's practice, who uses ὁρᾶν either of bodily sight (John i. 18, 1 John i. 1, &c., &c.),—or of an intuitive immediate vision of divine things, such as Christ has of the Father and heavenly things (John iii. 11, 32, vi. 46, viii. 38), —or of spiritual intuition gained by knowledge of Christ and the divine life (John xiv. 7, 9; 3 John 11): and there can be little doubt that this last is the meaning here: as Sander; and thus οὐδέ will retain its proper exclusive and climacteric force: ὁρᾶν is a further step than γινώσκειν: a realization of Christ's personality and of the existence of heavenly things which is the result of spiritual knowledge: and thus the sinner "hath not seen Him, nor yet known Him"). 7, 8.] *The contrast is again stated*, and introduced by a solemn warning not to be misled respecting it: and, as usually in St. John's repetitions, a new feature is brought in, which the following verses take up and further treat: viz. ἐκ τοῦ διαβόλου ἐστίν. 7.] **Little children, let no one deceive you** (it does not seem that any particular false teacher is here in St. John's view; but he alludes to all who would sever ethical likeness to God from the Christian life): **he that doeth righteousness** (τὴν δ., perhaps as being abstract, but more probably because the righteousness spoken of is but one, and that God's: the righteousness which is His) **is righteous, even as He** (here apparently, God, notwithstanding

καιός ἐστιν καθὼς ἐκεῖνος δίκαιός ἐστιν· 8 ὁ [n] ποιῶν τὴν [n] ἁμαρτίαν [o] ἐκ τοῦ [o] διαβόλου ἐστίν, ὅτι [o] ἀπ' ἀρχῆς ὁ

[n] ver. 4. [o] John viii. 44.

8. ins δε bef ποιων A k 25. 68 tol Syr(*sch*) copt æth arm Lucif.

the apparent parallel of Ἰησοῦν χριστὸν δίκαιον in ch. ii. 2: for we are by this saying, as by that in verse 3,—where see note,—referred back to the great Source of our spiritual birth, ch. ii. 29, and our likeness to Him insisted on: ὁ ποιῶν τὴν δικαιοσύνην ἔγνωκεν τὸν δίκαιον, καὶ δίκαιός ἐστιν ὡς καὶ ἐκεῖνος δίκαιός ἐστιν, τουτέστιν ὁ θεός) is righteous.

This verse has absolutely nothing to do with the sense which the R.-Cath. expositors have endeavoured to extract from it, "adversus hæreticos hodiernos, simili ratione populum seducentes, cum negant per bona opera quemquam justum esse coram Deo," Est., and so Lyra, Corn.-a-lap., and Tirinus. But this is altogether to invert the proposition of the Apostle, who is reasoning, not from the fact of doing good works to the conclusion that a man is righteous, but from the hypothesis of a man's being a child of God, born of Him and like Him, to the necessity of his purifying himself and doing righteousness. And in doing this, he ascribes the ποιεῖν τὴν δικαιοσύνην to its source, and the ποιεῖν τὴν ἁμαρτίαν to its source: the one man is of God, the other is of the devil. As Luther well says (in Düsterd. h. l.), "good works of piety do not make a good pious man, but a good pious man does good pious works. . . . . Fruits grow from the tree, not the tree from fruits").

8.] *Contrast to ver.* 7: cf. ὁ ποιῶν . . . ὁ ποιῶν: but here by the necessity of the case, when a *positive* assertion comes to be made respecting the sinner, the new element ἐκ τ. διαβ. ἐστίν is introduced: see below. **He that doeth sin is of the devil** (notice first ὁ ποιῶν τὴν ἁμαρτίαν, as indicative not so much of individual acts as of a state, corresponding to ὁ ποιῶν τὴν δικαιοσύνην. And then ἐκ τοῦ διαβόλου ἐστίν must not be rationalized away, as is done by those who deny the personal existence of the devil. It is the distinct opposite correlative of ἐκ τοῦ θεοῦ ἐστιν (ver. 10 al. freq.), and implies a personal root and agency just as much as that other does. But again, it does not imply any physical dualism on the part of the Apostle. "Neminem fecit diabolus," says Aug. h. l. Tract. iv. 10, 11, vol. iii. p. 2011, "neminem genuit, neminem creavit; sed quicunque fuerit imitatus diabolum, quasi de illo natus, fit filius diaboli, imitando, non proprie nascendo . . . . Omnes peccatores ex diabolo nati sunt, in quantum peccatores. Adam a Deo factus est; sed quando consensit diabolo, ex diabolo natus est, et tales omnes genuit qualis erat. . . ." And below, § 11, "Ergo duas nativitates attendite, Adam et Christi. Duo sunt homines, sed unus ipsorum homo homo, alter ipsorum homo Deus. Per hominem hominem peccatores sumus, per hominem Deum justificamur. Nativitas illa dejecit ad mortem, ista nativitas erexit ad vitam: nativitas illa trahit secum peccatum, nativitas ista liberat a peccato: ideo enim venit Christus homo, ut solveret peccata hominum." Origen (in Joan. tom. xx. 13, vol. iv. p. 325 D) remarks that ἐστίν is said ἐπὶ τοῦ ἐκ τοῦ διαβόλου, not ἐπὶ τῶν ἐκ τοῦ θεοῦ, and on the other hand γεγεννημένος is said ἐπὶ τῶν ἐκ τοῦ θεοῦ, not ἐπὶ τῶν ἐκ τοῦ διαβόλου. This must not be urged too far, seeing that St. John does speak of εἶναι ἐκ τοῦ θεοῦ, e. g. ch. v. 19, and places over against one another the τέκνα τοῦ θεοῦ and the τέκνα τοῦ διαβόλου ver. 10: besides which, the devil is said to be ὁ πατήρ of the unbelieving (John viii. 44). All that we can say is, that the two are not strictly correspondent: that Origen's latter assertion is true—we have no γεγεννῆσθαι ἐκ τοῦ διαβόλου. In the case of the children of God, there is a definite time, known to Him, when they passed from death unto life (ch. ii. 29, iii. 14, v. 11; John i. 12, iii. 3 ff., v. 24, &c.): from which their new life unto God dates: but there is no such point in the life of those who are the children of the devil: no regeneration from beneath corresponding to that from above: the natural life of men is not changed by seed of the devil as it is by seed of God. Rather may we say, that in those who are of the devil this latter change has never taken place. Since sin has come to reign in the world by man's sin, our natural birth, which is properly and essentially a birth from God, a creation by the eternal Word, has become a birth from the devil: so that it is, as Bengel expresses it, "corruptio, non generatio," and there is no trace of a physical dualism in St. John's doctrine: nay, the idea is at once precluded by the fact that according to the Apostle (John i. 12) those who are children of God have become so from having been children of the devil. See this expounded, as usual, in Düsterd.'s note, from which much of the above is gathered): **because the devil**

p John xviii. 37. Mark i. 38. Acts ix. 21. Rom. xiv. 9 al. διάβολος ἁμαρτάνει. [P] εἰς τοῦτο [q] ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα [r] λύσῃ τὰ [s] ἔργα τοῦ [s] διαβόλου. [9] πᾶς ὁ [t] γε- ABCKL Pit a b c d f g j; k l = 20 13

q ver. 8. r = John ii. 19. Eph. ii. 14. 2 Pet. iii. 10, 11, 12. Esdr. i. 55 (32). s compare John viii. 41, 44. t ch. iv. 7 reff.

[λυθη P(sic, Tischdf).]

sinneth from the beginning (= 'sinned in the beginning, and has never ceased to sin since:' as Bede: "cum præmitteret 'ab initio,' subjunxit verbum præsentis temporis 'peccat:' quia ex quo ab initio cœpit diabolus peccare, nunquam desiit." But the question meets us, what is ἀπ' ἀρχῆς? Bede, al., understand it of the beginning of all creation: "neque enim dubitandum est inter primas creaturas angelos esse conditos; sed cæteris ad laudem Creatoris gloriam suæ conditionis referentibus, ille qui primus est conditus, mox ut altitudinem suæ claritatis aspexit, contra conditorem cum suis sequacibus superbus intumuit, perque eandem superbiam ex initio peccans, de archangelo in diabolum est versus." Many Commentators, to avoid all chance of dualism, make it mean not from the time of his creation, but from that of his fall: so Estius, understanding the ἀρχή of the beginning of *our world*: "statim a mundi creatione diabolum peccasse, cum prius nullum esset in mundo peccatum:" Calvin, "nihil aliud vult Johannes, quam diabolum statim a creatione mundi fuisse apostatam." But again, others suppose the term to mark the beginning of the devil's own apostasy: so Bengel, "ex quo diabolus est diabolus," Sander, al. And lastly, Lücke, De Wette, Brückner, Düsterd., Neander, take it with Seb.-Schmidt, "ab initio τοῦ peccare," from the time when any began to sin. And this seems, when we compare John viii. 44, to be the true interpretation. He has ever been the depositary, as it were, of the thought and the life of sin: the tempter to sin: the fountain out of which sin has come, as God is the fountain out of which has come righteousness. See on this subject, my Sermons on Divine Love, Serm. v. pp. 68 ff., "the First Sinner;" and Sartorius, "Lehre von der heiligen Liebe," i. pp. 115 ff.). **To this end was the Son of God manifested** (viz. in His incarnation, pregnant with all its consequences), **that He might destroy** (do away, break up, pull down: see reff.: of a building, or a law, or an organized whole) **the works of the devil** (what are these? Clearly, in the first place, works whereof the devil is the *author*: not as Baumg.-Crus., merely *devilish works*. And then, are we to include in the list not only sins, which manifestly belong to it, but also the consequences of sin, pain, sorrow, death? The *fact* would be true if we did: for Christ hath abolished death (2 Tim. i. 10): and Estius's objection need not have any weight with us, "mors peccatum non est, sed pœna peccati, Deum habens auctorem. ... Destruitur mors per Christum, non quod ipsa sit opus diaboli sed quod ex opere diaboli justo Dei judicio subsecuta:" for even thus considered, it would be implicitly one of those works. But the context seems to require that we should at all events keep death and the results of sin in the background, as no mention is made of them here, and sinful works are clearly in the Apostle's mind. These works the whole φανέρωσις of Christ went directly to nullify: more especially His Death, in which His power over Satan reached its highest point,—the bruising of His heel, in which He bruised the Enemy's head:—for it was in that, that He won for us that acceptance which is sealed by His glorification, and in virtue of which the Holy Spirit is given us, of whose work in us it is said that we πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦμεν, Rom. viii. 13).

9, 10.] *The contrast taken up again*, and from the converse: he that is born of God cannot sin: he that does not righteousness, is not of God: i. e. is a child of the devil. Then we have the usual new particular, to give the transition note to that which is to follow,—including in this last category him that loveth not his brother. **Every one that is begotten of God, doeth not sin** (the meaning of this declaration has been treated of above, ver. 6. Here we meet it in its barest and plainest form—the two states, being begotten of God, and sin, absolutely excluding one another), **because His seed abideth in him** (i. e. because that new principle of life from which his new life has unfolded, which was God's seed deposited in him, abides growing there, and precludes the development of the old sinful nature. So the majority of the better expositors, defining somewhat differently, when they come to explain in detail this germ of spiritual life: &c.,—ἤτοι (1) τὸ πνεῦμα ὃ διὰ τοῦ χαρίσματος ἐλάβομεν, ... ἢ (2) καὶ αὐτὸς ὁ χριστός, ὃς ἐνοικῶν ἐν τοῖς πιστοῖς ποιεῖ αὐτοὺς υἱοὺς θεοῦ: Severus in Cramer's Catena, ἢ τοῦ ἁγίου πνεύματος ἐπιφοίτησις δι' ἧς ἀνεγεννήθημεν: so (1) Lücke, Düsterd.;

γεννημένος [t] ἐκ τοῦ θεοῦ [n] ἁμαρτίαν οὐ [n] ποιεῖ, ὅτι [u] σπέρμα [u] = here only.

—"Spiritus sanctus et virtus ejus," Calvin, Beza; "gratia," Lyra, Tirinus, Corn.-a-lap.; "nativitas spiritualis," Estius, Luther; "vires regenerationis quæ a Spiritu sancto fit," Seb.-Schmidt; "the power of the divine life," De Wette (= τὸ πν. τοῦ θ.), Baumg.-Crus., Neander, Erdmann, De W.; "the spirit of man new begotten by the Spirit of God, in contrast to the flesh," Sander. Some of the ancients understood it of the *word* of God, as in the parable of the sower, Matt. xiii. 3 ff. So Clem. Alex. (but not as exegesis on this passage: at least if the passage in Strom. i. 1. 1, p. 317 P be meant,—ὁ Σαλομὼν (Prov. ii. 1) . . . σπειρόμενον τὸν λόγον κρύπτεσθαι μηνύει καθάπερ ἐν γῇ τῇ τοῦ μανθάνοντος ψυχῇ, καὶ αὕτη πνευματικὴ φυτεία), Aug. (Tract. v. § 7, vol. iii. p. 2016, "Semen Dei, id est, verbum Dei: unde dicit apostolus, Per evangelium ego vos genui, 1 Cor. iv. 15"), Bede (h. l.), Luther (1), Spener, Grotius, Calov., Bengel, Benson, Whitby, Socinus, Schlichting, Rosenmüller, al. This last interpretation has been impugned by all the moderns, but I cannot see that they have made good their objection: the force of which, as stated by Huther and Düsterd., amounts to this; that the word of God is not so much the *Seed*, as *the means whereby the begetting to the new life takes place* ("das Mittel der Erzeugung des neuen Lebens," Huth.). But whether we regard the generation of plants, or animal procreation, which latter is more in question here, what words can more accurately describe the office of the seed, than these? and what is the word of God but the continually abiding and working seed of the new life, in the child of God? Nay, it seems to be that exactly of which we are in search: not the Holy Spirit, the personal agent; not the power of the new life, the thing begotten; but just that which intervenes between the two, the word, the utterance of God—dropt into the soul of man, taking it up by divine power into itself, and developing the new life continually. This is in the most precise and satisfactory sense the σπέρμα τοῦ θεοῦ: and on this all Scripture symbolism is agreed: cf. 1 Pet. i. 23, James i. 18. In fact the very passage which is the key to this, is John v. 38, τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα. Nor should any exception have been taken by Huther and Düsterd. to the comparison with the parable of the Sower ("wie viele ältere Ausleger mit ungeschickter Vergleichung von Matt. xiii. 3 ff.," Düsterd.), for though the attendant circumstances of generation are different, the analogy is the same.

There is a novel and extraordinary rendering proposed by Bengel, who, after explaining σπέρμα by "verbum Dei cum sua virtute," says, "vel potius sic: Semen Dei, i. e. is qui natus est ex Deo, manet in Deo. σπέρμα, natus. Tales sunt vere זֶרַע אֱלֹהִים, semen Dei: Mal. ii. 15:"—and adopted by Sander,—see above. This hardly needs refutation: we can only say that any one who can persuade himself that σπέρμα αὐτοῦ, anarthrous, and loco subjecti, can mean ὁ ἐκ τοῦ θεοῦ γεγεννημένος, has, both philologically and exegetically, much yet to learn. The reason of this absence of the article is plain: the seed is thought of not individually, but categorically: q. d., "because seed of His abideth in him"); **and he cannot sin** (there is no climax in καὶ οὐ: if there is any, it rests entirely with δύναται. No explaining away of this declaration must be attempted, as is done by Corn.-a-lap., who understands it of *deadly* sin; by Aug. and Bede, who confine the ἁμαρτάνειν to the violation of brotherly love: or as Grot. "res de qua agitur aliena est ab ejusmodi ingenio." The Apostle is speaking not only of the ideal, but of the real state of those born of God: drawing the strongest possible contrast between the life of God and the life of sin, as excluding one another absolutely. And there is no contradiction between what is here said and ch. i. 8, 9; nay, rather that passage shews, by the strong desire to be cleansed from all sin, which it assumes, the same incompatibility as is here insisted on), **because he hath been begotten of God** (almost all the expositors, from the first times until now, make this ὅτι more or less represent ἐφ' ὅσον, *in quantum, quam diu, quatenus*, and the like. And where τὸ ἐν αὐτῷ μένειν was the matter to be measured, as in ver. 6, no doubt this might be: but τὸ ἐκ τοῦ θεοῦ γεγεννῆσθαι is an absolute fact, to which an ἐφ' ὅσον refuses to be applied: it either has been, or it has not been: its effect either endures, or does not endure. And in this last consideration lies the true solution of the difficulty. As before in ver. 6, so now, the Greek perfect is especially to be held firm in our exegesis. The Apostle does not say οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ ἐγεννήθη: this would testify to a past fact, once for all occurring, without any reference to its present permanence: but he has said ὅτι ἐκ τ. θ. γεγέννηται,—because he *has abiding in*

αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ABCKL Pa b c d f g h j k l m n o 13
u see ch. ii. 3, reff. t ἐκ τοῦ θεοῦ t γεγέννηται. 10 u ἐν τούτῳ φανερά ἐστιν τὰ

him that his birth from God. So that the ἐφ' ὅσον explanation, though falling far short of the real meaning, has at least a feeling after the truth of the Apostle's assertion in it. The abiding force of this divine generation in a man, excludes sin ("qui eam indolem retinebit, non peccabit," as Grotius, thus far right): where sin enters, that force does not abide: the γεγεννῆσθαι is in danger of becoming a γεννηθῆναι, a fact in the past instead of a fact in the present: a lost life, instead of a living life. And so all such passages as this, instead of testifying, as Calvin would have this one do ("Johannes non solum docet quam efficaciter agat semel Deus in homine, sed clare affirmat, Spiritum suum gratiam in nobis ad extremum usque persequi, ut ad vitæ novitatem inflexibilis perseverantia accedat"), to the doctrine of final perseverance of the regenerate, do in fact bear witness to the very opposite: viz., that, as the Church of England teaches, we need God's special grace every day to keep us in the state of salvation, from which every act and thought of sin puts us in peril of falling away. Jerome, advers. Jovin. ii. 1, vol. ii. p. 321, quotes Jovinian as maintaining, from this verse, "eos qui fuerint baptizati a diabolo non posse tentari: quicunque autem tentati fuerint, eos aqua tantum et non spiritu baptizatos;" which view Lücke ascribes to his desire, in a spirit of ethical reform, to bring back men's minds to the fundamental and ideal contrasts of Scripture itself. But surely in such a case, "a diabolo non posse tentari" was rather beyond the mark. Before leaving this important passage, I must quote Düsterdieck's concluding remarks. "The difference between the older and more modern expositors (as Lücke, Rickli, De Wette, and Neander) lies in this, that the former are more anxious to moderate the details of the Apostle's sentiment, and to tone down his assertion to the actual life of Christians, while the moderns recognize the full precision of the text as it stands, but then remind us that the ideal truth of the principle announced by St. John continually so to speak floats above the actual life of believers as their rule and aim, and that, in so far, the Apostle's saying finds in such actual life only a relative fulfilment. None however of all the expositors, who in any way has recognized the ideal character of St. John's view, has overlooked the fact, that even in the actual life of all that are born of God there is something which in full verity answers to the ideal words 'they cannot sin.' The children of God, in whom the divine seed of their eternal life abides, have, in reality, a holy privilege, as Steinhofer says,—they sin not, and they cannot sin, just in proportion as the new divine life, unconditionally opposed to all sin, and manifesting itself in godlike righteousness, is present and abides in them. Expositors of all theological tendencies, in all times, e. g. Didymus, Œc., Est., Schlichting, Luther, Hunnius, Seb.-Schmidt, Calov., Bengel, Joachim Lange, Rosenm., Lucke, Neander, &c. point to this, that the new life of believers, veritably begotten by regeneration from God, is simply incompatible with sin (ἀνακόλουθον καὶ ἀνάρμοστον, Didymus);—the life which essentially alienates the spirit from all sin (ἀνεπίδεκτον ἁμαρτίας τὸν νοῦν ἡμῶν ποιεῖ, Œc.), fills it with an irreconcilable hate against every sin, and urges it to an unceasing conflict against all unrighteousness. Luther excellently says, that a child of God in this conflict receives indeed wounds daily, but never throws away his arms or makes peace with his deadly foe. Sin is ever active, but no longer dominant: the normal direction of life's energies in the believer is against sin, is an absence of sin, a no-will-to-sin and a no-power-to-sin. He that is born of God has become, from being a servant of sin, a servant of righteousness: according to the divine seed remaining in him, or, as St. Paul says, according to the inner man (Rom. vii. 15 ff.), he will, and he can work only that which is like God,—righteousness, though the flesh, not yet fully mortified, rebels and sins: so that even in and by the power of the new life sin must be ever confessed, forgiveness received (ch. i. 8 ff.), the temptation of the evil one avoided and overcome (ch. v. 18), and self-purification and sanctification carried on").

10.] "*Epilogus superioris argumenti,*" as Luther: with the insertion, in the latter half, of the new particular which is to form the argument of the next section. But this latter half belongs not only to that next section, but to this as well: its assertion πᾶς ὁ μὴ κ.τ.λ., is requisite for the carrying out fully of the ἐν τούτῳ, which at the same time looks backward and forward: backward, for the children of God have already been designated by the absence of sin, ver. 9: forward, for the children of the devil are designated below by the presence of sin in the second half of the verse. In this

v τέκνα τοῦ v θεοῦ καὶ τὰ w τέκνα τοῦ w διαβόλου. πᾶς ὁ μὴ x ποιῶν x δικαιοσύνην οὐκ ἔστιν y ἐκ τοῦ θεοῦ, καὶ ὁ μὴ z ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ· 11 ὅτι z αὕτη ἐστὶν ἡ a ἀγγε-

v vv. 1, 2 reff.
w see Acts xiii. 10.
x ch. ii. 29 reff.
y ch. ii. 26 reff.
z ver. 23 reff.
a ch. i. 5 only. Prov. xii. 26. xxvi. 16.

10. [See Tischdf Cod. Ephr. p. 344.] ins την bef δικαιοσυνην (*from ver 7*) ACK[P] c f g k m: om BLℵ rel.

11. επαγγελια C[P]ℵ a n 40 syr-mg-gr coptt Cyr Lucif: txt ABKL rel vulg Thl Œc-comm Aug Bede: *mandatum* harl Syr æth arm.

(fact, circumstance: *is* better than *by*, which gives the idea that this is the *only* sign) are manifest (it has been asked, *to whom?* Lücke, Sander, and Düsterd. say, to God's unerring eye alone. True, in the full and deep truth of the saying: but surely in degree and proportion to those whom the unction from the Holy One enables to know all things: in proportion as sin is manifested, or hatred and avoidance of sin is manifested, in a character. And the especial sign which follows, the sin of hate, is one which is plainly open to men's eyes, at least in its ordinary manifestations) the children of God and the children of the devil (see these expressions explained and vindicated from the charge of dualism, above, ver. 8. Cf. John viii. 44, Acts xiii. 10. Socinus remarks well, "Ex Apostoli verbis satis aperte colligi potest, quod inter filios Dei et filios diaboli nulli sint homines medii"): every one that doeth not righteousness (see ch. ii. 29: the difference here being that δικαιοσ. having no art. is more general, whereas it was την δικαιοσ. there in reference to the δίκαιος which was predicated of God. It is natural that, in a recapitulation, the language should be more general, though the same thing is intended) is not of God (= is not a child of God. It may be observed that Orig., Tert., Cypr., al. read ὁ μὴ ὢν δίκαιος, which is edited by Lachmann), and he that loveth not his brother (see below, these words pointing on to the next section).

11—24.] Of *brotherly love*, as the sum and essence of δικαιοσύνη: as Christ's command (ver. 11): whereas in the world there is hate (12, 13): bound up with life, as hate with death (14, 15): finding its great pattern in Christ (16); to be testified not in word only but in deed (17, 18); as the ground of confidence toward God and the granting of our prayers to Him, being obedience to His will (19—22); which obedience consists in faith and love (23), and is testified to by the witness of His Spirit (24).

Before entering on ver. 11, the latter half of ver. 10 must be considered, as belonging properly, in its sense, to this section, though in arrangement inseparable from the last. The καί, which binds on the additional particular in the last clause, serves, as in ver. 5, to co-ordinate that clause with the foregoing: not in this case as excluded from the forementioned category, but as one particular, taken out from among the general category, and put into a co-ordinate position with it. And it is thus put, as being the most eminent, and most of the nature of a summary, and criterion, of the rest, of any of those graces which are necessarily involved in δικαιοσύνη. Aug. beautifully says, "Dilectio sola discernit inter filios Dei et filios diaboli. Signent se omnes signo crucis Christi: respondeant omnes Amen: cantent omnes Halleluia: baptizentur omnes, intrent ecclesias, faciant parietes basilicarum: non discernuntur filii Dei a filiis diaboli nisi caritate." And this love, thus constituted into "magnum indicium, magna discretio" (Aug.), is necessarily the family love of brother for brother within the limits of those who are begotten of God. Universal love to man is a Christian grace—but it is not that here spoken of: it neither answers the description of the ἀγγελία given in ver. 11, nor corresponds to the context here in general, the drift of which is that a test of our belonging to God's family is our love towards His children who are our brethren in that family: cf. ch. v. 1 ff. But, while there can be no doubt that this is the right understanding of the brotherly love here insisted on, we incur at once a formal difficulty in applying this meaning to the negative or exclusive side of the test. He who does not love his brother, has in strict fact *no brother to love*, for he is not a child of God at all. Hence we must understand, strictly speaking, τὸν ἀδελφὸν αὐτοῦ in this case as importing his hypothetical brother: him, who would be, were he himself a true child of God, a brother, and if so, necessarily beloved. That this love does not exist in him, demonstrates him not to be of God's family.

11.] Because (proof that absence of love of the brethren excludes from God's family) the message which ye heard from the beginning (the announcement which from the beginning of the preaching of the Gos-

λία ἣν ἠκούσατε [b] ἀπ' ἀρχῆς, [s] ἵνα [c] ἀγαπῶμεν [c] ἀλλήλους· ABCKL P𝔑 a b c d f g h j k l m n o 13
12 οὐ καθὼς Κάϊν [y] ἐκ τοῦ [d] πονηροῦ ἦν, καὶ [e] ἔσφαξεν τὸν
ἀδελφὸν αὐτοῦ. καὶ [f] χάριν τίνος [e] ἔσφαξεν αὐτόν; ὅτι
τὰ [gh] ἔργα αὐτοῦ [g] πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ
[h] δίκαια. 13 Μὴ [i] θαυμάζετε, ἀδελφοί, [i] εἰ μισεῖ ὑμᾶς ὁ

b ch. ii. 7 reff. c John xiii. 34. xv. 12, 17. ch. iv. 7, 11, 12 al. John only, exc. Rom. xiii. 8. 1 Thess. iv. 9. 1 Pet. i. 22. d ch. ii. 13 reff. e here bis. Rev. v. 6 al7. only. J. Gen. xxii. 10. f John, here only. Luke vii. 47. Gal. iii. 19. Eph. iii. 1, 14. 1 Tim. v. 14. Tit. i. 5, 11. Jude 16 only. 3 Kings xiv. 16 A &c. (B def.) only. Sir. xxxiv. (xxxi.) 6. g 2 John 11 reff. h here only. see Phil. iv. 8. Matt. xxiii. 35. Heb. xi. 4. i Mark xv. 44. see Sir. xxvi. 11.

13. at beg ins και (C[1] ?)[P]𝔑 29. 66[2]. 98. 191 Syr æth arm. rec aft αδελφοι ins μου, with KL rel syrr coptt Thl Œc: om ABC[P]𝔑 d m 13. 36(sic) vulg arm Did-int Lucif Aug Ors Bede.

pel was made to you. ἀγγελία is not here = ἐντολή, though that which is cited *is* a commandment: but it is an ἐντολή conveyed in words and by messengers, and thus become an ἀγγελία) is this (in all such sentences as this, the demonstrative pronoun which begins them is in reality the predicate, and often might in English be transposed to the end with advantage), **that we love one another** (on ἵνα, see note, ver. 1. It is impossible here, as there, to press the strong telic sense. The particle carries that combination of purpose and purport which we have so many times had occasion to notice: see e. g., note on 1 Cor. xiv. 13). 12, 13.] See summary above: *example of the first instance of the world's hate*, by way of contrast. 12.] **Not as Cain was of the wicked one and slew his brother** (the construction is elliptic, or rather brachylogic, for nothing is to be supplied, as ἐσμέν (Sander), or ἤμεν ἐκ τοῦ πονηροῦ, as Grot., Lücke, or *diligamus*, as Corn.-a-lap.; or a relative ὅς before ἐκ τ. πον. ἦν, as Beza and Socinus. The construction is just as in John vi. 58, and in the passage of Demosth. p. 415 A, which Winer adduces, οὐ γὰρ ἐκ πολιτικῆς αἰτίας, οὐδ' ὅσπερ Ἀριστοφῶν . . . ἔλυσε τὴν προβολήν. It would be simpler, οὐ καθὼς Κάϊν ἔσφαξε τὸν ἀδ. αὐτοῦ, ἐκ τοῦ πονηροῦ ὤν. The word σφάζω properly means to kill by cutting the throat. It is said to occur in LXX and N. T. in the general sense of killing (so Düsterd.); but I cannot find any instances which will not bear the precise meaning as well as a more general one. It is remarkable however, that St. John only of N. T. writers uses the verb, and that in every place there is nothing *requiring* the proper sense: so that any inference from its occurrence here as to the manner of Cain's murder of Abel would be unsafe. In ἐκ τοῦ πονηροῦ ἦν we have a resumption of ἐκ τοῦ διαβόλου ἐστίν from above, ver. 8: the word πονηροῦ being used probably on account of τὰ ἔργα αὐτοῦ πονηρὰ ἦν following. Observe, the ἐκ τοῦ πονηροῦ ἦν is the inference from that great proof which he gave of it by killing his brother: as is also the reason given in what follows: see below. So that here the assertion of his being of the wicked one is, as above, strictly ethical, and in no way physical or dualistic: "Cain erat filius non Dei sed diaboli, non generatione, sed imitatione et suggestione," Corn.-a-lap.). **And for what reason** (reff.) **slew he him? because his (own) works were wicked, and those of his brother righteous** (it has caused some difficulty, that no mention of this ethical difference is made in the narrative in Genesis. It has been supposed, e. g. by Socinus, that the Apostle gathers it from God's differing acceptance of the offerings of the two: others, as Lyra, have called the ethical characters of the two the "occasio prævia," whereas the immediately exciting cause was the "occasio propinqua," of the murder. But properly considered, the Apostle's assertion here is only a "deductio ex concesso." Cain murdered his brother: therefore he hated him: and hate belongs to the children of the evil one,—classes him at once among those whose works are evil, and who hate those who, like Abel, are testified to (Heb. xi. 4) that they are of the children of God who work righteousness. Whatever might be the exciting occasion of the murder, this lay at the root —the hatred which the children of the devil ever bear to the children of God. The various legends, about Cain being the child of the serpent by Eve, and the characters of Cain and Abel, see in Lücke, edn. 3, pp. 317, 318, notes; and the former in Huther, p. 148). 13.] The connexion with verse 12 is close: the world (= the children of the devil) began so, and will ever go on as it began. **Marvel not, brethren, if** (no *doubt* is expressed by this εἰ. The hypothesis is set forth as actually fulfilled. See on this (originally Attic) use of εἰ after θαυμάζω, and like verbs, in Kühner, § 771. Among his examples are the following: οὐ δὴ θαυμαστόν ἐστιν εἰ στρατευόμενος κ. πονῶν ἐκεῖνος . . . ἡμῶν μελλόντων . . . περιγίγνεται,

κόσμος. 14 ἡμεῖς οἴδαμεν ὅτι [k] μεταβεβήκαμεν ἐκ τοῦ [k] John v. 24.
[k] θανάτου εἰς τὴν [k] ζωήν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς.
ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. 15 πᾶς ὁ μισῶν τὸν

14. μεταβεβηκεν(sic) ℵ. aft αδελφους ins ημων ℵ lect-58 Syr. rec aft αγαπων ins τον αδελφον, with CKL[P] rel syrr copt sah-woide æth Thl Œc Cassiod: om ABℵ 13 vulg sah-mnt arm Did-int Lucif Aug Bede.

Demosth. p. 24. 23: ἀλλ' ἐκεῖνο θαυμάζω, εἰ Λακεδαιμονίοις μέν ποτε ... ὑπὲρ τῶν Ἑλληνικῶν δικαίων ἀντήρατε νυνὶ δὲ ἐκεῖτε, κ.τ.λ., ib. p. 52. 43: in both which places *matters of fact* follow the *εἰ*. Kühner ascribes the idiom to the Attic urbanity, which loved to give to speech a certain tinge of doubt and uncertainty) **the world hateth you** ("magis esset mirabile si diligerent eos," says Didymus. This verse is in close sequence on the example just given: Cain being taken as the prototype and exemplar of such hate).

14, 15.] See summary above on ver. 11. The connexion with the foregoing is very close. We learnt from ver. 10, that the love of the brethren is that which makes manifest the children of God and the children of the devil. And now again, having spoken of the hate of the world as a thing to be looked for, the Apostle brings up this sign as one tending to comfort the child of God, and shew him that, notwithstanding the world's hate, he has more to rejoice at than to fear from the fact: he is in life, they in death. **We** (ἡμεῖς, emphatic: we whom the world hates: we, as set over against the world) **know** (see above, ver. 2 al.: of certain knowledge) **that we have passed over out of death into life** (notice both times the articles after the prepositions, removing the nouns in this case out of the abstract, and giving them a concrete totality—*the death*, which reigns over the unregenerate: *the life*, which is revealed in Christ), **because** (ὅτι gives the ground and cause, not of the μεταβεβήκαμεν, but of the οἴδαμεν) **we love the brethren** (here distinctly, our Christian brethren: the term οἱ ἀδελφοί being that well-known one by which the body of Christians was represented. It is curious to follow Düsterdieck in his recension of the R.-Cath. and Socinian interpretations of this verse, and to see how they both run into one in wresting it to their own doctrines. First, the former begin with οἴδαμεν. Lyra would confine it to the *Apostles; they* knew "certitudinaliter, de hoc per divinam revelationem certificati;" but "si ad alios refertur, tum hoc *scire* accipitur pro probabili conjectura." Similarly Corn.-a-lap., Tirinus, and Estius (and I may add, Justiniani, even more strikingly; see below), denying that St. John speaks of the certainty of assurance grounded on faith by the heretics, but "de certitudine morali et conjecturali, concepta ex testimonio bonæ conscientiæ, innocentia vitæ et consolatione Spiritus Sancti." (Justiniani's words are, "Recte ait (Didymus) nos *disciplinabiliter* id scire, ut formidinem quidem exeludat, nihil tamen præter probabilitatem ex scientia offerat.") Estius predicates the knowledge indeed simply of Christians respecting all the "boni fideles," "quorum e numero nos esse singuli confidimus." On the other hand Socinus, remarking that the Scripture writers (and even our Lord Himself, for which he refers to the Beatitudes) often "hyperbolicis quibusdam amplificandæ rei causa loquutionibus utuntur," says of the test here proposed, "nam qui tali animo est præditus, vix fieri potest quin alias etiam Christianas qualitates habeat, quæ necessariæ sunt ad vitam æternam consequendam." This remark brings us on common ground with the R.-Catholics, who would do violence to the express perfect tense μεταβεβήκαμεν to suit their purpose. So even Didymus, "quoniam qui diligit fratres secundum Deum, ad vitam ex morte *transit*:" (so Justiniani, making brotherly love the instrument of our μετάβασις, instead of the sign of its having taken place: "amor itaque ex caritate a morte nos ad vitam *traducit*:") so Bede, who having explained rightly μένει ἐν τῷ θανάτῳ below, "quod in anima mortui omnes in hanc lucem nascimur," goes on to say, "in illa utique morte, ... si fratres perfecte amaret, *exsurgere posset*:" so Lyra,—"opera ex caritate facta sunt meritoria;" so the Socinians, e. g. Schlichting ("docet quid maxime Deum impellat, ut nos ex morte transferre velit in vitam æternam"), adding, as we might expect, "dicit *transivimus*, per enallagen temporis pro *transibimus*:" so the rationalists, Grotius ("juri ad rem sæpe datur nomen rei ipsius"), and Carpzov. It is very remarkable, that the fine exegetical tact of Estius causes him on the one hand to deliver a clear and decided interpretation of the verse as it really is ("non hic significatur meritum aut omnino causa dictæ translationis, quasi prius sit, diligere fratres, posterius autem, et effectus illius, transferri de morte ad vitam, id est, justificari.

l here bis. John viii. 44 only τ. m ch. ii. 21 reff. n ch. ii. 25 reff.

ἀδελφὸν αὐτοῦ [l] ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι [m] πᾶς [ABCKL Pℵ a b c d f g h j k l m ao 13]

[l] ἀνθρωποκτόνος [m] οὐκ ἔχει [n] ζωὴν [n] αἰώνιον ἐν * αὐτῷ μένουσαν.

15. εαυτου B. * ἑαυτῷ AC[P]ℵ rel 40 vulg Cyp: αυτω BKL (c?) m 13. 36(sic) Thl Œc.

Neque enim opera bona præcedunt justificandum, sed sequuntur justificatum, ut concinne B. Augustinus dicit, de fid. et op. c. 14 (21, vol. vi. p. 211). . . . . Sed causalitas hæc referenda est ad cognitionem. Nam ex dilectione fraterna velut effectu et signo cognoscimus, nos de morte ad vitam translatos esse: et quantum de illa certi sumus, tantum et de isto"), while his doctrinal bias leads him, a few lines after, to strike out the whole of this sound exposition by saying, "Veruntamen etsi dilectio Dei et proximi justificationem nostram totam, cujus initium est a fide, nec mereatur, nec præcedat, sed sub ea comprehendatur tanquam pars ejus, impetrat tamen remissionis gratiam, juxta verbum Domini Luc. 7, *Remittuntur ei peccata multa quoniam dilexit multum*: sed et *augendæ justificationis* est causa, ut *qui justus est*, opera caritatis exercendo *justificetur adhuc*, Apoc. ultimo." I have not considered it beside my purpose to spend even a long note on recounting the above interpretations. It may conduce to a right estimate of the doctrines of men and churches, and put younger Scripture students on their guard, to see the concurrent habits and tendencies of interpreters apparently so opposite. When Pilate and Herod are friends, we know what work is in hand. But as a conclusion, I will quote the clear and faithful exposition of a greater and better man: "Quid nos scimus? quia transivimus de morte ad vitam. Unde scimus? quia diligimus fratres. Nemo interroget hominem: redeat unusquisque ad cor suum: si ibi invenerit caritatem fraternam, securus sit quia transiit a morte ad vitam. Jam in dextera est: non attendat quia modo gloria ejus occulta est; cum venerit Dominus, tunc apparebit in gloria. Viget enim, sed adhuc in hyeme: viget radix, sed quasi aridi sunt rami: intus est medulla quæ viget, intus sunt folia arborum, intus fructus: sed æstatem exspectant." Aug. in 1 Joan. Tract. v. § 10, vol. iii. p. 2017): **he that loveth not** (there is this time no qualifying object, as τὸν ἀδελφόν: the absence of love from the character is the sign spoken of. τὸν ἀδελφόν is right enough as a gloss, but the Apostle's saying is more general), **abideth in death** (ἐν τῷ θανάτῳ: on the art., see above: in that realm of death, in which all men are by nature: see Bede, quoted above. Here again, the absence of love is not the reason, why he remains in death; but the sign of his so remaining. The μετάβασις has not passed upon him. The words have no reference to *future* death any further than as he who is and abides in death, can but end in death: "notandum quod non ait qui non diligit, venturus est in mortem, quasi de pœna perpetua loqueretur, quæ restat peccatoribus in futurum: sed 'qui non diligit,' inquit, '*manet*' in morte." Bede). 15.] **Every one that hateth his brother is a manslayer** (in these words, (1) the ὁ μὴ ἀγαπῶν which preceded is taken up by πᾶς ὁ μισῶν: shewing, as most Commentators have remarked, that the two are identical: the living spirit of man being incapable of a state of indifference: that he who has banished brotherly love has in fact abandoned himself to the rule of the opposite state. In the ethical depth of the Apostle's view, love and hate, like light and darkness, life and death, necessarily replace, as well as necessarily exclude, one another. He who has not the one, of necessity has the other in each case. (2) He who hates his brother is stated to be an ἀνθρωποκτόνος. The example given, ver. 12, shewed the true and normal result of hate: and again in the Apostle's ethical depth of view, as in our Lord's own (Matt. v. 21 ff., 27 ff.), he who falls under a state, falls under the normal results of that state carried out to its issue. If a hater be not a murderer, the reason does not lie in his hate, but in his lack of hate. "Quem odimus, vellemus periisse," says Calvin. Some would make ἀνθρωποκτόνος mean, a destroyer of *his own* soul: so Ambrose (partly), precat. ad Missam: Lyra (not Corn.-a-lap., as Düsterd. implies), Tirinus. But this, as well as the view (Corn.-a-lap., al.) that it is the murder of his brother's *soul* which is intended, "provocando eum ad iram et discordiam,"—errs by pressing the reference to the example of Cain above. Some again, as Sander, would interpret it by a reference to John viii. 44, understood as pointing to the ruin of Adam by the Tempter. But as Düsterd. remarks (referring to a paper on John viii. 44, by Nitzsch, in the Theolog. Zeitschrift, Berlin, 1822, Heft. 3, p. 52), far rather should we say that this passage throws back a light on that passage, and makes it likely that the case of Cain, and not that of Adam, is there referred to); **and ye know that**

σαν. 16 ° ἐν τούτῳ ° ἐγνώκαμεν τὴν ἀγάπην, ᵖ ὅτι ἐκεῖνος ὑπὲρ ° ch. ii. 3, 5 reff.
ἡμῶν τὴν ᵠ ψυχὴν αὐτοῦ ᵠ ἔθηκεν· καὶ ἡμεῖς ʳ ὀφείλομεν ᵖ ch. iv. 9, 10, 13.
ᵠ here bis. John x. 11, &c. xiii. 37, 38. xv. 13 only. J.
ʳ = ch. ii. 6 reff.

every manslayer hath not (is without the possession of) **eternal life abiding in him** (οἴδατε, viz. by your own knowledge of what is patent, and axiomatic in itself. We must not fall into the error of referring the saying to the future lot of the murderer, as Bede, "Etsi hic per fidem inter sanctos vivere cernitur, non habet in se perpetuo vitam manentem; nam ubi retributionis dies advenerit, cum Cain . . ., damnabitur:" it regards his present state, and is another way of saying that he *μένει ἐν τῷ θανάτῳ*, ver. 14. Eternal life, which abides in God's children, which is the living growth of the seed of God in them, is evidenced by love: if the very crown and issue of hate, homicide, be present, it is utterly impossible that this germ of life can be coexistent with it; can be firmly implanted and abiding (cf. John v. 38) in the man.

Socinus (and Corn.-a-lap.) gives the syllogism contained in these verses thus: "nullus homicida habet vitam æternam in se manentem: verum qui fratrem suum odit est homicida: ergo qui fratrem suum odit, non habet vitam æternam in se manentem. Hoc syllogismo probat Apostolus eum qui non diligit fratrem suum manere in morte"). 16—18.] *Description and enforcement of true love.* "Exposui hactenus et probavi, quod dilectio fratrum verissima et optima nota sit discernendi filios Dei et filios diaboli. Sed ne quis hic loci vel seipsum decipiat, vel ab aliis decipiatur, ... exponendum etiam erit, ... quæ sit vera et christiana caritas." Seb.-Schmidt, in Düsterd. 16.] *Example of true love in Christ, and enforcement of it on us.* **In this** (on **ἐν τούτῳ**, see above, ver. 10, and note, ch. ii. 3) **we have the knowledge of** (**ἐγνώκαμεν**, "we have arrived at and possess the apprehension of:" *γινώσκειν* implying knowledge as an act of the understanding proceeding on intellectual grounds. Here however it is used entirely within the sphere of the Christian life of union with Christ. None can understand true love as shewn in this its highest example, but he who is one with Christ, and has felt and does feel that love of His in its power on himself. See note on ch. ii. 3) **love** (i. e. what love is: the nature of love true and genuine: "amoris naturam," Bengel; "veram indolem amoris," Rosenmüller. And Aug., "perfectionem dilectionis dicit, perfectionem illam quam commendavimus." And so most of the Commentators. Some have held to the insertion of *τοῦ θεοῦ* after *ἀγάπην*, which has hardly any authority (only one cursive ("52") vulg. arm-usc). So Beza, Socinus, Whitby, Grot., Seb.-Schmidt, Calov. And others, as Spener, Carpzov., Episcopius, though they do not read *θεοῦ*, yet would supply it, or *χριστοῦ*, in the sense of Rom. v. 8, John iii. 16. But there can be but little doubt that the other is the right view. The love of God to us is not that which would, *as such*, be adduced as a pattern to us of brotherly love; it is true that in the depth of the matter, all true love is love after that pattern: but in a passage so logically bound together it is much more probable that the term common to the two, Christ and ourselves, would be, not divine love, which as such is peculiar to Him, but love itself simply, that of which He has given the great example which we are to follow), **that He** (Christ, as the words beyond question shew) **laid down His life for us** (*ψυχὴν τιθέναι*, as "vitam ponere" in Latin, to lay aside life, to die: not as Grot., who in all the places where it occurs maintains that it is only "vitam objicere periculis," which would entirely enervate the Apostle's saying here. **ὑπὲρ ἡμῶν** carries in it and behind it all that we know of the nature of the death which is spoken of: but the vicariousness and atoning power of Christ's death are not here in consideration: it is looked on here as the greatest possible proof of love, as in John xv. 13. It is the very perversity of unsound reasoning to maintain, as Paulus (in Düsterd.), that because our imitation of Christ's example, insisted on below, cannot have the virtue commonly ascribed to his death, therefore his death had in reality no such virtue): **and we** (**ἡμεῖς**, emphatic: we on our part, as followers of Christ) **ought on behalf of the brethren to lay down our lives** (on **ψυχάς**, Socinus says well: "Non dicit nos debere *animam* ponere, quasi ut unus pro multis morti sit obstrictus, sed *animas*, quia singuli pro singulis mori debemus." The Apostle states the duty generally: and thus stated it is clear enough. As Christ did in pursuance of His love, so ought we to do in pursuance of ours, bound as we are to Him not by the mere force of an outward example, but by the power of an inward life. But naturally and necessarily the precept finds its application only in those cases where our Heavenly Father's will sets the offer-

s = Luke viii. 43. xv. 12, 30. xxi. 4 ||. Prov. xxxi. 14 B[א]l F(not A[א]²).
t John ii. 23 al[23]. Rev. xi. 11, 12. N. T. passim, but chiefly John, Paul never, exc. in Acts. Heb. vii. 4. Prov. xxxi. 16.
u absol., Mark ii. 25. Eph. iv. 28.
v = here only. (John xx. 19, 26.)
w John, here only. = 2 Cor. vi. 12. Col. iii. 12 al. Prov. xxi. 10.
x see ch. ii. 28 reff.
y = ch. ii. 5 reff.
z ch. ii. 1 reff.

ABCKL P[א] a b c d f g[1] j k l m n c 13

ὑπὲρ τῶν ἀδελφῶν τὰς [q] ψυχὰς [q] θεῖναι. 17 ὃς δ' ἂν ἔχῃ τὸν [s] βίον τοῦ κόσμου καὶ [t] θεωρῇ τὸν ἀδελφὸν αὐτοῦ [u] χρείαν [u] ἔχοντα καὶ [v] κλείσῃ τὰ [w] σπλάγχνα αὐτοῦ [x] ἀπ' αὐτοῦ, πῶς ἡ [y] ἀγάπη τοῦ [y] θεοῦ μένει ἐν αὐτῷ; 18 [z] τεκνία,

16. [for 2nd ὑπερ, περι P.] rec (for θεῖναι) τιθεναι, with KL (13 appy) rel Œc: txt ABC [P(θηναι)] ℵ 36 Thl.

17. ἐχει L d f k 13. θεωρει KL a[1] c l[1] k m 36(sic). for κλεισῃ, κλησει L 13. μενει B[2]KL d f j.

18. rec aft τεκνια ins μου, with KL rel vulg-ed seth Thl Œc Bede: om ABC[P]ℵ

ing of such a sacrifice in the course and pursuance of our brotherly love, which He has ordained. Of such an occasion the aor. θεῖναι gives perhaps a hint: not τιθέναι, as a habit of mind ever ready: but θεῖναι, once for all, on occasion given. It is not the place here to enter on, or even to enumerate, the various cases of conscience which casuists have raised as to the question, *when* a Christian ought to lay down his life for a brother. The subject will be found discussed in such commentaries as those of Corn.-a-lap., Justiniani, Estius, Episcopius; and a summary is given by Düsterdieck h. l.). 17.] But ("by the adversative connexion of ver. 17 with ver. 16 the Apostle marks the passage from the greater, which is justly demanded of us, to the lesser, the violation of which is all the more a transgression of the law just prescribed." Düsterd.) whosoever hath the world's sustenance (βίος, as in ch. ii. 16, and in reff., for that whereon life is sustained. Grotius quotes the classical proverb, βίος βίον δεόμενος οὐκ ἔστι βίος. Œc. and some others have misunderstood τὸν βίον τοῦ κόσμου as if it meant excessive wealth: Œc. even making τοῦ κόσμου a gen. of apposition: οὐ τοὺς βίον σκανίζοντας λέγω, ἀλλὰ καὶ τοὺς ὅλον τὸν κόσμον σχεδὸν ὑπαρξιν ἔχοντας πλούτου. And Piscator makes it mean "victus, cui acquirendo mundus est deditus." But there can be little doubt that most Commentators are right in explaining the expression to mean, with Beza, "mundanæ facultates," "les biens de ce monde;" as E. V., "this world's good"), and beholdeth (θεωρῇ gives more than the casual sight: it is the standing and looking on as a spectator: so that it ever involves not the eye only, but the mind also, in the sight: it is *contemplari*, not simply *videre*. So Chrys. in Joh. Hom. lxxv. 1, vol. viii. p. 405, οἶδεν ἡ γραφὴ ἐπὶ ἀκριβοῦς γνώσεως θεωρίαν λέγειν· ἐπειδὰν γὰρ τῶν αἰσθήσεων τραυτέρα ἡ ὄψις, διὰ ταύτης ἀεὶ τὸν ἀκριβῆ παρίστησι γνῶσιν. St. John is very fond of the word (reff.), and wherever it occurs, this its meaning may be more or less traced. There is then in this unmerciful man not merely the being aware of, but the deliberate contemplation of the distress of his brother) his brother having need, and shutteth up (by the slight addition of "*up*," we faintly represent the force of the Greek aor. κλείσῃ, as implying that the shutting is then and there done, as the result of the contemplation: not a mere constitutional hardness of heart, but an act of exclusion from sympathy following deliberately on the beholding of his brother's distress) his bowels (= his heart, the seat of compassion: as so often in the N. T. See reff., and Luke i. 78, 2 Cor. vii. 15, Phil. i. 8, ii. 1, Philem. 7, 12) from him (ἀπ' αὐτοῦ is pregnant, as in ch. ii. 28, "aversandi notionem habens." There is no Hebraism: nor is any supply such as ἀποστρεφόμενος wanted. κλείειν ἀπό is just as good Greek as κρύπτειν ἀπό, John xii. 36 al. As Düsterd. remarks, the fact that a man shuts up his heart against his brother, includes in it the fact that that brother is excluded *from* the heart thus shut up), how (can it be that; as in ch. iv. 20, πῶς δύναται ἀγαπᾶν;) doth the love of God (i. e. from the very express filling out of the thought in ch. iv. 20, "*love to God*;" not God's love to us. See also ch. ii. 5, where we have the same expression and reference to the love of God being in a man. The context indeed here might seem, as the mention of Christ's love to us has so immediately preceded, to require the other meaning; or at least, that of "the love whereof God hath set us a pattern:" and accordingly both these have been held: the former by Luther, in his second exposition, and Calov., the latter by Socinus and Grotius. But I see not how we can escape the force of the passages above cited) abide in him (Lücke and Düsterd. are disposed to lay a stress on the μένει here, thereby opening a door for the view that the love of God may indeed be in him in some sense, but not as a firm abiding principle; that at all events

μὴ ἀγαπῶμεν [a]λόγῳ μηδὲ τῇ [b]γλώσσῃ, ἀλλ' ἐν [a]ἔργῳ καὶ [c]ἀληθείᾳ. 19 [καὶ] [o]ἐν τούτῳ [o]γνωσόμεθα ὅτι [d]ἐκ τῆς ἀληθείας [d]ἐσμέν, καὶ [e]ἔμπροσθεν αὐτοῦ [f]πείσομεν τὰς

[a] Rom. xv. 18. 2 Cor. x. 11. Col. iii. 17. [b] see note. [c] 2 John 1, 3. 3 John 1. Matt. xxii. 16. 2 Chron. xix. 9. [d] John xviii. 37. see Rom. ii. 8. [e] = Matt. xxv. 32. Luke xxi. 36. 2 Cor. v. 10. 1 Thess. ii. 19. [f] = (see note) 2 Cor. v. 11. Gal. i. 10 al.

a d 36 am spec syr arm Clem Damasc Aug. (13 def.) for μηδε, και ℵ Syr æth. rec om τη, with [P]ℵ d n 13. 36 arm Clem Œc: ins ABCKL rel 40 Thl. (αλλα Aℵ.) rec om εν, with K rel Œc: ins A B(sic: see table at end of Prolegg) CL[P]ℵ a b g h k l m o 40 arm Clem Thl. (40 also ins εν bef λογω.)

19. rec ins 1st και, with CKL[P]ℵ rel Syr sah æth arm Thl Œc Aug: om AB d 40 vulg syr copt Clem. (αλλ' εκ τουτου a.) rec (for γνωσομεθα) γινωσκομεν, with KL rel vulg syrr æth Thl Œc Aug Bede: txt ABC[P]ℵ a j 36. 40 coptt arm Clem Damasc, cognoscemur syr. (13 def.) εκπροσθεν(sic) ℵ. for τας καρδιας, την καρδιαν

at the moment when he thus shuts up his bowels of compassion, it is not *abiding* in him. But this would seem to violate the ideal strictness of the Apostle's teaching, and the true sense rather to be, "How can we think of such an one as at all possessing the love of God in any proper sense?" giving thus much emphasis to *μένει*, but not putting it in opposition to *ἐστίν*, as Lücke does; for it is, in the root, equivalent to it. Here again, many questions of casuistry have been raised as to the nature and extent of the duty of almsgiving, on which it is impossible to enter here, and for which I must refer my readers as before. The safest answers to them all will be found in the Christian conscience enlightened by the Holy Spirit, guiding the Christian heart warmed by the living presence of Christ)? 18.] *Exhortation to true brotherly love:* following naturally on the example of the want of it given in the last verse. **Little children, let us not love with word nor yet with tongue, but** (let us love) **in deed and truth** (there is some little difficulty in assigning these words their several places in the contrast. We may notice first, that the two former, λόγῳ and γλώσσῃ, are simple datives of the instrument, whereas the two latter are introduced by the preposition *ἐν*, denoting the element in which. The true account of the arrangement seems to be, that the usual contrast of λόγῳ and *ἐν ἔργῳ* is more sharply defined by the epexegetic *τῇ γλώσσῃ* and *ἐν ἀληθείᾳ*: *τῇ γλώσσῃ* giving, by making the mere bodily member the instrument, more precisely the idea of absence of truth than even λόγῳ, and (*ἐν*) *ἀληθείᾳ* more definitely the idea of its presence than even *ἐν ἔργῳ*. Similar contrasts are adduced by the Commentators from the classics: especially from Theognis; e. g. 973 f., *μή μοι ἀνὴρ εἴη γλώσσῃ φίλος, ἀλλὰ καὶ ἔργῳ χερσίν τε σπειδοι χρήμασί τ' ἀμφότερα*: 63, *ἀλλὰ δοκεῖ μὲν πᾶσιν ἀνὸ γλώσσης φίλος εἶναι*: 96, *ὃς κ. εἴπῃ γλώσσῃ λῷστα, φρονῇ δ' ἕτερα*. As connected with the exhortation in this verse, I may cite the tradition reported by Jerome in his Commentary on Gal. vi. 10, vol. vii. p. 528 f.: "Beatus Joannes Evangelista cum Ephesi moraretur usque ad extremam senectutem, et vix inter discipulorum manus ad ecclesiam deferretur, nec posset in plura vocem verba contexere, nihil aliud per singulas solebat proferre collectas, nisi hoc: 'Filioli, diligite alterutrum.' Tandem discipuli et fratres qui aderant, tædio affecti, quod eadem semper audirent, dixerunt: Magister, quare semper hoc loqueris? Qui respondit dignam Joanne sententiam: Quia præceptum Domini est, et si solum fiat, sufficit"). 19—24.] See the summary at ver. 11. *The blessed effects of true brotherly love as a test of the Christian state.* 19, 20.] [And] in this (on *ἐν τούτῳ*, see above, vv. 10, 16. It here refers to what had gone before: viz. to the fulfilment of the exhortation in ver. 18, as the future shews: q. d., which thing if we do, ... This has been very generally acknowledged: some Commentators mentioning, but only to repudiate, the connexion with what follows, *ὅτι ἐὰν κ.τ.λ.* Some, as De W., refer *ἐν τούτῳ* back to vv. 10, 16; others, as Lücke, to ver. 14. But to whichever of these it is referred, the sense is much the same. The context which follows is best satisfied by taking it as above: see on *ἐξ ἀληθείας ἐσμέν* below) **we shall know** (on the *future*, see above. It is the result consequent on the fulfilment of the condition implied in *ἐν τούτῳ*, De Wette's idea, after Bengel, that the rec. *γινώσκομεν* has been altered to the future to suit the following future *πείσομεν*, is not to be thought of, in the presence of the common formula *ἐν τούτῳ γινώσκομεν*, ch. ii. 3, iii. 24, iv. (2, 6,) 13, v. 2. The prevalent form was adopted by the transcribers, *regardless* of the future following) **that we are of the truth** (*ἐν τίνι*: *ἐν τῷ μὴ λόγῳ ἀγαπᾷν, ἀλλὰ ἔργῳ καὶ ἀληθείᾳ* . . . . *καὶ πῶς*; *ὁ γὰρ ἄλλο μὲν*

g here bis. Gal. ii. 11 only. Deut. xxv. 1. Sir. xiv. 2.

καρδίας ἡμῶν 20 ὅτι ἐὰν [g]καταγινώσκῃ ἡμῶν ἡ καρδία, ... καρδίας ἡμων P.

A[1](originally) B Syr sah æth Aug: txt A(as anciently corrd, perhaps 1. m.) CKL[P]ℵ rel syr copt arm Thl Œc Bede.

λέγων, ἄλλο δὲ ποιῶν, μὴ σύμφωνον ἔχων τῷ λόγῳ τὴν πρᾶξιν, ψεύστης ἐστὶ καὶ οὐκ ἀληθής. Œc. But, true as this is, and self-evident, it does not reach the depth of the meaning: as of course do not the many rationalistic paraphrases which have been given: "congruere evangelio," Grot., Whitby, &c. To be ἐκ τῆς ἀληθείας, is a different matter from to be truthful or true men. Estius *approaches* the meaning, understanding ἀλήθεια to be the truth of God in His promises, and so ἐκ τῆς ἀλ. ἐσμέν to mean "are of the number of the elect." Bede's interpretation, "ex veritate quæ Deus est," in which Lyra, Tirinus, Calvin agree, is nearer still: but had the Apostle intended this, he surely would have written ἐκ τοῦ θεοῦ. The Lutheran Commentators have come nearer still, making ἡ ἀλήθεια to be "verbum veritatis" by which we are begotten anew unto God: so Luther, Seb.-Schmidt, Calov., Spener, Bengel, Lücke, De Wette. But why stop at that which after all is itself ἐκ τῆς ἀληθείας? Why not mount up to the ἀλήθεια itself, that pure and objective Truth which is the common substratum and essential quality of the Spirit Himself, of the Word, of those who are born of the Word by the Spirit? and thus Düsterd., Huther, al.), and shall persuade our hearts before him (i. e. and in and by this same sign, shall still the questionings of our hearts before God, by the assurance that we are His true children. This meaning has been acquiesced in by almost all Commentators both ancient and modern. Fritzsche alone maintains a different one: "Et coram Deo, i. e. Deum intuiti et reveriti, animos nostros flectemus (viz. ad amorem vita factisque ostendendum), quia, si animus nos hujus officii præstermissi condemnet, quia major est, inquam, Deus animo nostro et omnia scit." He denies that πείσομεν is to be referred to ἐν τούτῳ, and, as above, interprets that by the consideration of God's greatness and omniscience we are to persuade our hearts to love in truth. This view is impugned and satisfactorily confuted by Lücke, on the following grounds: 1. that after so solemn an exhortation to brotherly love on the deepest grounds, it is not likely that the Apostle would subjoin another, grounded on less deep and more general motives: 2. that every thing said by way of a motive in ἔμπροσθεν αὐτοῦ has been included in what has been said before: 3. (And this is the weightiest objection of all, enlarged on and pressed further by Düsterdieck) in this case τὰς καρδίας here must denote the heart as the seat of the affections, whereas in ver. 20 ἡ καρδία must denote the heart as the seat of the conscience. Whereas on the common view, καρδία is, throughout, the heart as the seat of the conscience, giving rise there to peace or to terror, according as it is at rest or in disquietude: nearly as Thl., πείσομεν τὴν συνείδησιν ἡμῶν, τοῦτο γὰρ βούλεται σημαίνειν διὰ τὰς καρδίας:— only that this view of the *identity* of the conscience with the καρδία is not correct. St. John uses καρδία for the innermost seat of our feelings and passions: of alarm (John xiv. 1, 27), of mourning (xvi. 6), of joy (xvi. 22); it was into the καρδία of Judas that the devil put the intent of betraying the Lord (xiii. 2): and the καρδία here is the inward judge of the man,— whose office is, so to say, promoted by the conscience, accusing or else excusing (Rom. ii. 15). Then, as to πείσομεν, there is no need to give to the verb any unusual meaning. It does not mean "quiet" or "assure," except in so far as its ordinary import, "persuade," takes this tinge from the context. And so it is, in every instance cited by the Commentators for this unusual meaning: e. g. in Matt. xxviii. 14, Acts xii. 20, and reff.: in Jos. Antt. vi. 5. 6, where Samuel ὑπισχνεῖται καὶ παρακαλέσειν τὸν θεὸν συγγνῶναι περὶ τούτων αὐτοῖς καὶ πείσειν: in the passage in Plutarch, where one says ἀπολοίμην εἰ μή σε τιμωρησαίμην, and the other answers, ἀπολοίμην εἰ μή σε πείσαιμι.

It must be plain from what has been said, that the future πείσομεν is not, on account of ἔμπροσθεν αὐτοῦ, to be taken as referring to the future day of judgment, as some (e. g. Benson, Lücke, De Wette) have done. In ch. iv. 17, which is in some respects parallel with this, that day is expressly named: whereas in our passage, an equally clear indication is given, by the parallelism of γνωσόμεθα and πείσομεν, that no such reference is intended. ἔμπροσθεν αὐτοῦ is not, at His appearing, but, *in His sight*, as placed before His all-seeing eye: ὡς ὑπὸ θεῷ μάρτυρι, as Œc., though misunderstanding the whole: see above: so Aug. ("ante Deum es: inter-

...της καρδι n. ABCKL Nabcd fghjk lmo 13

[h] ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει [h ('see note') ch. v. 9.]

20. for εαν, αν A (34. 96 Sz). καταγινωσκει L f k n 13. om 2nd στι A d 13. 33-4. 63 vulg coptt æth arm Œc Aug Bede: ins BCKLN rel syrr Thl. for θεος, κυριος C.

roga cor tuum .... si persuademus cordi nostro, coram ipso persuademus"), Bede, Corn.-a-lap., Luther, Calov., Bengel, Neander, Huther, Sander, Erdmann, Düsterd. It may be remarked finally, that by ἔμπροσθεν αὐτοῦ being thus put first, it has evidently the emphasis: and this is important for that which follows. 20.] *takes up this matter of the persuading our hearts before God*, and *shews its true importance* and rationale. This is carried on in the following verses, but is here and in ver. 21 placed as its ground. If our heart, ἔμπροσθεν αὐτοῦ, judges us unfavourably —we may be quite sure that He knowing more than our heart does, judges us more unfavourably still: if our heart condemn us not, again ἔμπροσθεν αὐτοῦ, judging and seeing in the light of His countenance, then we know that we are at one with Him, and those consequences follow, which are set forth in ver. 22.

But before arriving at this sense, there are several difficulties of no slight weight to be overcome. With these it will be best to deal, before translating the verse. Three principal questions must be answered: 1. What is the first ὅτι? 2. What is the second ὅτι? 3. What is the meaning of μείζων? 1, 2. Some monstra of exegesis must first be eliminated. It has been tried to make ὅτι ἐάν = ὅταν, "whensoever?" For this is quoted *Sam. Andreä*, of whom I can discover nothing. This of course is impossible. Equally impracticable are the endeavours to alter the text; by striking out the 2nd ὅτι as Grot., or making this one into ἔτι (H. Stephanus, Pricæus, Piscator). Again it is quite out of the question to supply before the second ὅτι, "ehen nobis," as Episcopius,—"scimus, aut scire debemus," as Calov., al. Of other interpretations, the first requiring notice is that upheld by De Wette, and pronounced the only tenable one by Brückner, which would make the second ὅτι independent of the first, and regard it as containing the reason of the final clause, καὶ γινώσκει πάντα. The objection to this is, not the καί before γινώσκει, which would be natural enough, —"because God is greater than our heart, it follows that . . .;" such an apodosis being very commonly introduced by καί,— but 1) the sense thus obtained, which would be illogical, as it would not follow, *because* God is greater than our heart, that He knows all things: and 2) that brought by Düsterd., the exceeding harshness and clumsiness thus introduced into the style, whereas St. John is singularly lucid, and has but very few inversions, none indeed at all approaching the harshness of this. Bengel, Hoogeveen, Morus, Nösselt, Baumg.-Crus., Huther, regard the first ὅτι as the pronoun relative, ὅ τι: "coram ipso secura reddemus corda nostra quocunque tandem crimine damnat nos cor," as Hoogeveen. The objection to this is not N. T. usage, as alleged, e. g. by Düsterdieck against ὅστις ἐάν, for we read ὅστις ἐάν Gal. v. 10, and ἥτις ἐάν Acts iii. 23: but sense, context, and analogy. Sense,—for it would surely be monstrous to make the Apostle say that if we have brotherly love, we may make ourselves easy, whatever else our consciences accuse us of: context,—for in this sentence no logical reason would thus be given by the following ὅτι, which Hoog. renders *quia*: analogy, as shewn in the parallelism ἐὰν καταγινώσκῃ and ἐὰν μὴ καταγινώσκῃ, which we thus altogether destroy. Another interpretation is given, and, as usual, defended with extreme fervency and bitterness against those who differ, by Sander. He would make the whole of ver. 20 depend on ἐν τούτῳ γινώσκομεν and on πείσομεν (some others had done the same before, e.g. Meyer. See also Erdmann below); and regard it as meant in a consolatory sense: by thus loving in deed, &c., we shall know, &c., and shall persuade our hearts that if our heart condemn us, God (he is troubled with the second ὅτι, and offers to his readers the alternative of erasing it with Lachmann or reading ὅτι with Stephens) is greater than our heart and knoweth all things: i.e. knows us to be His children and better than we seem to ourselves. With this in the main Erdmann agrees: "Hoc igitur apostolus dicit: filiis Dei, si forte in peccata inciderint, et conscientiæ accusatione perterriti fuerint, quum e conscientia vera caritatis erga Deum et fratres pro certo sciant se ex veritate esse, vitæque novitatem in Dei patris societate accepisse, persuasum fore, τὸ καταγινώσκειν, conscientiæ magnitudine et potestate gratiæ divinæ illoque Dei γινώσκειν πάντα superari."

But how any exegete of tact and discernment can hold this, I am at a loss to imagine. Leaving for the present the question respecting the sense of μείζων ἐστὶν κ.τ.λ., can we conceive the Apostle to write so loosely as this—"we shall per-

1 ch ii. 7 reff. πάντα. 21 [1] ἀγαπητοί, ἐὰν ἡ καρδία [ἡμῶν] μὴ [5] καταγι- ABCKL ℵabcd fghjk lmo13

21. for αγαπητοι, αδελφοι ℵ. for εαν, αν A. rec ins 1st ημων, with CKLℵ rel vulg syrr coptt æth arm Thl Œc Cypr Aug$_1$ Jer$_1$ Hesych: om AB 13 fuld Aug$_1$ Jer$_1$. καταγινωσκει AL c f k 13: -σκω ℵ^1(sic).

suade our hearts, that if our heart condemn us . . . ?" For, in this case, the καρδίας of the former clause has no connexion with the καρδία of the latter, but, as Erdmann confesses, is equivalent to ἡμᾶς αὐτούς, whereas in the latter, καρδία is the "conscientia reatus." And besides, the πείσομεν has already had its emphatic completion in the words ἔμπροσθεν αὐτοῦ, declaring its meaning to be absolute, and preventing its passing on to the ὅτι.

It would seem then that the first ὅτι cannot be "that," but must be causal. And if the first, then the second, which, as far as I know, no one has attempted to render "*that*" after rendering the other "because." How then is the repetition to be interpreted? The first ὅτι furnishes the reason for introducing the clause: what purpose is served by the second? The old scholium says, τὸ δεύτερον ὅτι παρέλκει. And so several of the Commentators, adducing instances of a repeated and superfluous ὅτι from Xenoph. Anab. v. 6. 19, λέγουσιν ὅτι, εἰ μὴ . . . . ὅτι κινδυνεύσει . . . . : and so Anab. vii. 4. 5: Eph. ii. 11, 12 in N. T. But in all these places ὅτι is "*that*," not "*because*:" nor can an instance be produced of the repetition of a causal ὅτι. This resource thus seems taken from us. The second ὅτι must have its distinct place and meaning assigned it. And, reserving the consideration of the meaning thus obtained, till we treat of μείζων ἐστὶν κ.τ.λ.,—there is one legitimate way of taking it, which does not seem to have been suggested: viz., that there is an ellipsis of the verb substantive before the 2nd ὅτι, and that the clause, thus introduced, forms the apodosis to the ἐὰν κ.τ.λ.: "because if our heart condemns us, (it is) because God, &c." Instances of similar ellipses after εἰ or ἐάν are of course common enough: εἴ τις ἐν χριστῷ, καινὴ κτίσις, 2 Cor. v. 17: εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς κ. εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα χριστοῦ, ib. viii. 23. Nearer to the point is 2 Cor. i. 6, εἴτε θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας: 1 Cor. xiv. 27, εἴτε γλώσσῃ τὶς λαλεῖ, κατὰ δύο . . . .

But this brings us to consider (3) the meaning of the words μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. Two ways of taking them have been prevalent: the ancients regarded them as intensifying the ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία: as the Schol. in Cramer's Catena, εἰ γὰρ ἁμαρτάνοντες, τὴν καρδίαν ἑαυτῶν λαθεῖν δυνάμεθα (qu. οὐ δυνάμ.?) ἀλλὰ νυττόμεθα ὑπὸ τοῦ συνειδότος, πόσῳ μᾶλλον τὸν θεὸν πράττοντές τι τῶν φαύλων δυνήθωμεν (οὐ δυν.) λαθεῖν; and so Aug., &c., and of the moderns, Calvin, Beza, Socinus, Grot., Corn.-a-lap., Castalio, Estius, Calov., Semler, Lücke, Neander, al. On the other hand, Luther, Bengel, Morus, Spener, Nösselt, Rickli, Baumg.-Crus., Sander, Besser, Düsterd., Huther, Erdmann, regard them as consolatory in their tendency, and as softening our self-condemnation by the comforting thought of God's greatness and infinite mercy. Erdmann remarks, "Respondet his sententia S. Pauli ad Rom. v. 20 sq.: οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις. Luther ad h. l. dicit: Das Gewiſſen iſt ein einziger Tropfen, der verſöhnte Gott aber iſt ein Meer voller Troſtes." He compares John xxi. 17, κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε.

But beautiful and true as this is, and the similar considerations which have been urged by others of the above Commentators, it is to me very doubtful whether they find any place in the context here. That context appears to stand thus. The Apostle in ver. 19 has said that by the presence of genuine love we shall know that we are of the truth, and shall persuade our hearts in God's presence. He then proceeds to enlarge on this *persuading* our hearts, *in general*. If our heart condemn us, what does it import? If our heart acquit us, what? The ἐὰν καταγινώσκῃ, and the ἐὰν μὴ καταγινώσκῃ, are plainly and necessarily *opposed*, both in hypothesis and in result. If the *consolatory* view of ver. 20 is taken, then the general result of vv. 20, 21 will be, whether our heart condemn us or not, we have comfort and assurance: and then what would be the import of πείσομεν τὰς καρδίας ἡμῶν at all? But on the other interpretation, taken with some modifications, all will be clear. I say, taken with some modifications: because the sense has been much obscured by the introduction of the particular case treated in ver. 18 into the general statements of vv. 20, 21. It is not, If our heart condemn us *for want of brotherly love*, as Lücke for instance, calling it a statement 'e contrario' to ver. 19: but this test is dropped, and the general subject

νώσκῃ ἡμῶν, [kl] παῤῥησίαν [kl] ἔχομεν [km] πρὸς τὸν θεόν, [22] καὶ [k] δ ἐὰν [n] αἰτῶμεν [op] λαμβάνομεν [p] ἀπ' αὐτοῦ, ὅτι τὰς [q] ἐντολὰς

[k] ch. v. 14. [l] ch. ii. 28. iv. 17. Eph. iii. 12. Heb. x. 19. Job xxvii. 10. see 2 Cor. iii. 12. vii. 4. Heb. iii. 6. 14, &c. reff. [m] = Rom. v. 1. 2 Cor. vii. 4. [n] ch. v. [o] = Matt. vii. 8. xxi. 22 ||. John xvi. 24. [p] Matt. xvii. 25. ch. ii. 27. 3 John 7 only. 4 Kings v. 20 Ed-vat. (παρά, AB.) [q] ch. ii. 3, 4 reff.

om 2nd ημων BC (Orig$_1$): ins AKLℵ rel vss. for εχομεν, εχει B 29.

22. for εαν, αν B a m Orig. αιτωμεθα ℵ Orig. λαμβανομεν A k m, *accipiemus* vulg syr sah Cypr Lucif. rec (for απ') παρ', with KL rel Orig Thl Œc: txt ABCℵ a 13.

of the testimony of our hearts is entered upon. Thus we get the context and rendering, as follows): **because** (q. d., and this ἔμπροσθεν αὐτοῦ πεῖσαι τὰς καρδίας ἡμῶν is for us a vital matter, seeing that condemnation and acquittal by our own hearts bring each such a weighty conclusion with it) **if our heart condemn** (notice the words γνωσόμεθα . . . . καταγινώσκῃ . . . . γινώσκει: for the meaning, see reff. It is a word especially appropriate to self-consciousness: "know (aught) against us") **us, it is because** (our self-condemnation is founded on the fact, that) **God is greater than our heart, and knoweth all things** (i. e. the condemning testimony of our conscience is not alone, but is a token of One sitting above our conscience and greater than our conscience: because our conscience is but the faint echo of His voice who knoweth all things: if it condemn us, how much more He? and therefore this πεῖσαι, for which this verse renders a reason, becomes a thing of inestimable import, and one which we cannot neglect, seeing that the absence of it is an index to our standing condemned of God. And then, having given the reason why the καταγινώσκειν should be set at rest by the πεῖσαι, he goes on to give the blessed results of the πεῖσαι itself in verses 21, 22). **Beloved** (there is no adversative particle, because ἀγαπητοί throws up the contrast quite strongly enough, as introducing the very matter on which the context lays the emphasis, viz., the πεῖσαι τὰς κ. ἡμῶν), **if our heart** (so it will stand, whether ἡμῶν be read or not) **condemn us not, we have confidence towards God** (reff.: said generally: not with direct reference to that which follows, ver. 22, which indeed is one form of this confidence: see ch. v. 14, where the connexion is similar. The confidence here spoken of is of course present, not future in the day of judgment, as Estius. πρὸς τὸν θεόν, with reference to God: but more than that: to God-ward, in our aspect as turned towards and looking to God. It must be remembered that the words are said in the full light of the reality of the Christian state,—where the heart is awakened and enlightened, and the testimony of the Spirit is active: where the heart's own deceit does not come into consideration as a disturbing element), **and** (such another καί as that in ver. 10 above, where, after πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, we have καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, i. e. after the general statement, καί introduced the particular instance in which the general truth was carried forward. So here: By dwelling and walking in love, we can alone gain that approval of our conscience as God's children, which brings real confidence in Him and real intercommunion in prayer, which is a result and proof of that confidence) **whatsoever we ask, we receive** (pres.: not for future, as Grot. The Apostle is setting forth actual matter of fact) **from Him** (these words must be taken in all their simplicity, without capricious and arbitrary limitations. Like all the sayings of St. John, they proceed on the ideal truth of the Christian state. "The child of God," as Huther says, "asks for nothing, which is against the will of its Father"), **because** (ground of the above λαμβάνομεν) **we keep His commandments, and do the things which are pleasing in His sight** (on the last expression (and parallelism) see Exod. xv. 26; also Deut. vi. 18, xii. 25, Ezra x. 11, Isa. xxxviii. 3. It is added, not as epexegetical of τὰς ἐντολὰς αὐτοῦ τηροῦμεν, as Sander, but as Düsterd., to connect with His granting our prayers, since our lives are in accord with His good pleasure. This however brings us to the theological difficulty of our verse, wherein it would seem at first sight as if the granting of our prayers by God depended, as its meritorious efficient, on our keeping of His commandments and doing that which pleases Him. And so some of the R.-Catholic expositors here: Corn.-a-lap., with the curious peculiarity of distinguishing τὰς ἐντολὰς αὐτοῦ τηρεῖν, the keeping of the moral law of the decalogue, from τὰ ἀρεστὰ ἐνώπ. αὐτοῦ ποιεῖν, the doing of "consilia evangelica, viz. continentia, obedientia et paupertas," the observance of which goes "augere gratiam Dei et merita." This is refuted by the parallelism, in which (see above) the second clause takes up the first and applies it to the matter in hand. And it is further refuted

r John viii. 29. Acts vi. 2. xii. 3 only. see note. s = John, here only. Luke xvi. 15. Acts iv. 19. 1 Tim. ii. 3. v. 4.

αὐτοῦ [q] τηροῦμεν καὶ τὰ [r] ἀρεστὰ [s] ἐνώπιον αὐτοῦ ποιοῦμεν. ABCKL ℵ a b c d
23 καὶ [t] αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, [t] ἵνα [u] πιστεύ[σ]ωμεν τῷ f g h j k
ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ καὶ [v] ἀγαπῶμεν l m o 13
[v] ἀλλήλους καθὼς [w] ἔδωκεν [w] ἐντολὴν ἡμῖν. 24 καὶ ὁ [q] τη-

t ver. 11. ch. (iv. 17.) v. 3. John vi. 29, 39. (xv. 8.) xvii. 3 al. John only. ch. v. 13 reff.) of pers. = John viii. 31 (?). 31 only. Sir. xlv. 5.
u w. dat. of ὄνομ. here only. (see v ver. 11 reff.
w John xi. 57. xii. 49. xiii. 34. xiv.

τηρωμεν AKℵ 40.

23. rec πιστευσωμεν, with BKL rel Œc: πιστευωμεν ACℵ a f l 13 Thl; -ομεν c. om του υιου A 43: om ονοματι του υιου 13 æth; τω υιω, oing τω ονοματι, d. χριστω A d 13. om ημιν KL rel 40: ins ABCℵ a m 13. 36 vulg Syr copt Thl Œc-ms Lucif Bede.

by the usage of the expression τὰ ἀρεστά, by which never "consilia evangelica," but always things ethically pleasing to God, as commanded by Him, are denoted: cf. ref. John, Rom. xii. 1, xiv. 18, 2 Cor. v. 9, Eph. v. 10, Phil. iv. 18, Col. iii. 20. Estius again has pressed the words as against the heretics, who say "omnia justorum opera esse peccata;" "nisi," he adds, "dicant, quod absque blasphemia dici non potest, peccata esse Deo placita." But both here and elsewhere the solution of the difficulty is very easy, if separated from the party words of theology, and viewed in the light of Scripture itself. Out of Christ, there are no good works at all: entrance into Christ is not won nor merited by them. In Christ, every work done of faith is good and is pleasing to God. The doing of such works is the working of the life of Christ in us: they are its sign, they its fruits: they are not of us, but of it and of Him. They are the measure of our Christian life: according to their abundance, so is our access to God, so is our reward from God: for they are the steps of our likeness to God. Whatever is attributed to them as an efficient cause, is attributed not to us, but to Him whose fruits they are. *Because* Christ is thus manifested in us, God hears our prayers, which He only hears for Christ's sake: *because* His Spirit works thus abundantly in us, He listens to our prayer, which in that measure has become the voice of His Spirit. So that no degree of efficacy attributed to the good works of the child of God need surprise us: it is God recognizing, God vindicating, God multiplying, God glorifying, His own work in us. So that when, e. g., Corn.-a-lap. says, "congruum est et congrua merces obedientiæ et amicitiæ, ut si homo faciat voluntatem Dei, Deus vicissim faciat voluntatem hominis," all we can reply is that such a duality, such a reciprocity, does not exist for Christians: we are *in God*, He in us: and this St. John continually insists on. We have no claim ab extra: He works in us to do of His good pleasure: and the works which He works, which we work, manifest before Him, and before all, that we are His children. The ὃ ἐὰν αἰτῶμεν, λαμβάνομεν, I reserve to be treated of on ch. v. 14, 15, where it is set forth more in detail). 23.] *Summing up of all these commandments in one: faith in Christ, and brotherly love according to Christ's command.* **And** (see καί similarly used, ch. i. 5, ii. 17, ver. 3) **His commandment** ("singulari numero mandatum præmisit, et duo subsequentia adjungit mandata, fidem scilicet et dilectionem, quia nimirum hæc ab invicem separari nequeunt. Neque enim sine fide Christi recte nos alterutrum diligere, neque vere in nomine Jesu Christi sine dilectione possumus credere," Bede: and Œc., ἔχοντες ἐντολήν, ἵνα τῇ πίστει τῇ ἐν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησ. χρ. ἀγαπῶμεν ἀλλήλους) **is this, that** (see on ἵνα, ver. 11) **we should believe** (the aor. imports one act of receptive faith: the present, a continuing habit) **the name** (this unusual expression, πιστεύειν τῷ ὀνόματι (reff.), is well explained by Calvin and Beza,—"nomen ad prædicationem respicit:" so that, as Seb.-Schmidt, it is "credere merito, satisfactioni, omnibusque promissionibus Christi et de Christo:" to believe the Gospel message concerning Him, and Him as living in it, in all His fulness. We have similar expressions, πιστεύειν τῇ γραφῇ, John ii. 22; τοῖς ῥήμασι, v. 47; τῇ ἀκοῇ, xii. 38) **of His Son Jesus Christ, and love one another** (pres., of a continued habit), **even as He gave us commandment** (some Commentators have referred these words to both πιστεύσωμεν and ἀγαπῶμεν, and understood ὁ θεός as the subject of ἔδωκεν. So Estius, Hunnius, Bengel, Sander. But this would seem to introduce too much of a tautology: "God's commandment is, that we should, &c. . . . . as He gave us commandment." It seems more natural, with the generality of Commentators, to understand Christ as the subject to ἔδωκεν, and by the commandment, John xiii. 34, xv. 12, 17). 24 a.] *General return,*

ρῶν τὰς [q]ἐντολὰς αὐτοῦ [x]ἐν αὐτῷ μένει, καὶ αὐτὸς [x]ἐν αὐτῷ. καὶ [y]ἐν τούτῳ [yz]γινώσκομεν ὅτι μένει [x]ἐν ἡμῖν, [z]ἐκ τοῦ [a]πνεύματος [b]οὗ ἡμῖν [a]ἔδωκεν.

IV. [1c]Ἀγαπητοί, μὴ παντὶ [d]πνεύματι [e]πιστεύετε,

x John xv. 4, 7. ch. ii. 27 al. fr.
y ch. ii. 3, 5 reff.
z Matt. xii. 33. Luke vi. 44. ch. iv. 6. see John i. 49.
a Luke xi. 13. Acts viii. 18. xv. 8.
b attr., John vii. 39. Acts i. 1. Jude 15 bis. Rev. xviii. 6 al. fr.
c ch. ii. 7 reff.
d = 1 Cor. xii. 10. xiv. 32. 1 Tim. iv. 1.
e = John ii. 23. iv. 21 al. fr.

24. om last καὶ ℵ¹ c g h 80 sah. ἔδωκεν bef ημιν Κℵ a b d m o Ath Cyr Thl Œc lat-ff.

with reference to what has been said in the last verses, *to the great key-note of the Epistle*, μένετε ἐν αὐτῷ, with which the former part of it concluded, ch. ii. 28. This keeping of His (God's) commandments is the abiding in God: this of which brotherly love is the first and most illustrious example and summary. So that the exhortation given at the beginning of this portion of the Epistle is still in the Apostle's mind, as again ch. iv. 15, 16, and v. 20; see also ch. ii. 6, iii. 6, 9. **And he that keepeth His** (God's) **commandments abideth in Him** (God), **and He** (God) **in him** (Sander, Neander, al., hold that αὐτός, αὐτῷ are to be referred to Christ. And no doubt they would be perfectly true, and according to our Lord's own words, when thus applied: cf. John xiv. 15, xv. 5 ff. Still, from the context (cf. on ἔδωκεν below), it is better to refer them to the chief subject, viz. to God. In the sense, the difference is not important. It is one of the most difficult questions in the exegesis of this most difficult of Epistles, to assign such expressions as the present definitely to their precise personal object).

24 b.] And of one part of this mutual indwelling there is *a sign and token*, given us by God Himself, viz. *the Holy Spirit*. By the mention of the Spirit, the Apostle makes these words the note of transition to the subject of the next section, ch. iv. 1—6, which is parenthetical, of the discerning of true and false spirits, and after which the main subject of brotherly love is resumed again. **And in this we** (all the children of God; not as the R.-Cath. expositors, Lyra, Corn.-a-lap., Estius, the Apostles, or the apostolic church, only) **know that He abideth in us, from the Spirit** (the change of construction is unusual. It arises from the Apostle having combined together two ways of speaking in this connexion,—ἐν τούτῳ γινώσκομεν, ὅτι . . ., see vv. 16, 19, and ἐκ τούτου γινώσκομεν, ch. iv. 6. The knowledge is ἐν τούτῳ, in this element or department of fact, and it is ἐκ τούτου, derived from, as its source, that which follows) **which He gave us** (ἔδωκεν, aor.; at a certain time, by a definite act, viz. on the day of Pentecost, when the Father bestowed the Holy Spirit on the Church. And this ἔδωκεν is one sign that the whole is to be referred to the Father: seeing that our Lord says, κἀγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν . . . τὸ πνεῦμα τῆς ἀληθείας, John xiv. 16, 17. This indwelling Spirit of God is to the child of God the spring and source of his spiritual life, the sure token of his sonship, Rom. viii. 14, 15, Gal. iv. 6, and of his union with God in Christ).

CHAP. IV. 1—6.] *Warning against, and criteria whereby to distinguish, false teaching.* This passage takes up again, with reference to this portion of the Epistle, the similar warning given in the former portion, ch. ii. 18 ff. It is intimately connected with what has immediately preceded. By brotherly love we are to know that we are of the truth, ch. iii. 19,—and the token that He abideth in us is to be the Spirit which He gave us. This Spirit, the Spirit of Truth, it becomes then all-important for us to be able to distinguish, and not to be led astray by any false spirits pretending to his character and office. Such false spirits there are, which are not of God, but of the world, and which make up that spirit of antichrist, of which prophecy had already spoken.

1.] **Beloved** (so verse 7, and ch. iii. 2, 21, marking a transition to a subject on which the Apostle affectionately bespeaks their earnest attention), **believe not every spirit** (the expressions πᾶν πνεῦμα, τὰ πνεύματα, indicating plurality of spirits, are to be explained by the fact that both the Spirit of Truth and the spirit of error speak by the spirits of men who are their organs. So we have, in reference to prophecy, 1 Cor. xiv. 32, πνεύματα προφητῶν προφήταις ὑποτάσσεται. By the nature of the testimony of the human spirits, we shall know whether they are of God or not; whether they are organs of the πνεῦμα τῆς ἀληθείας or of the πνεῦμα τῆς πλάνης. It will be observed that this interpretation of πᾶν πνεῦμα, and the Apostle's way of speaking, rest on the assumption of there being One Spirit of Truth, from God, and one spirit of error, from the world; as opposed to all rationalizing interpretations, such as "*sensus*

ABCKL ℵ a b c ć f g h j k l m o 13

f = Luke xiv. 19. 1 Cor. iii. 13. 2 Cor. viii. 8. 1 Thess. ii. 4 (2nd). v. 21 al. Prov. xvii. 3.
g ch. ii. 16 reff.
h Matt. vii. 15. xxiv. 11, 24. Mk. Luke vi. 26. Acts xiii. 6. 2 Pet. ii. 1. Rev. xvi. 13 al. only. Jer. vi. 13. Zech. xiii. 2.
i 2 John 7. so John i. 44. Matt. xi. 7. xxii. 10 al. (see John vi. 14. xvi. 28. xviii. 37.)
k ch. ii. 3. 5 reff.
l constr., John ix. 22. 2 John 7. see Wisd. xviii. 13.
m 2 John 7.
n Rom. ii. 28. 2 Cor. x. 3. 1 Tim. iii. 16. 1 Pet. iv. 1, 2. see John i. 14.
o see ch. v. 6. Matt. xvi. 27, 28. xxi. 9. Mark ix. 1 al.

ἀλλὰ [f]δοκιμάζετε τὰ [d]πνεύματα, εἰ [g]ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ [h]ψευδοπροφῆται [i]ἐξεληλύθασιν [i]εἰς τὸν κόσμον. 2 [k]ἐν τούτῳ [k]γινώσκετε τὸ πνεῦμα τοῦ θεοῦ. πᾶν πνεῦμα ὃ [l]ὁμολογεῖ [lmn]Ἰησοῦν χριστὸν [mn]ἐν σαρκὶ [mo]ἐληλυ-

CHAP. IV. 1. ins παντα bef τα πνευματα K. ψευδοπροφηται(sic) ℵ¹.

2. γινωσκεται (*itacism*) K rel vulg Syr Cyr Thl Did-int Aug Bede: -κομεν ℵ¹ a 9. 14². 69 arm: txt ABCLℵ² l 13 syr coptt æth Œc Iren-int Lucif. χριστον bef ιησουν C: om χρ. a Orig. for εληλυθοτα, εληλυθεναι B 99 Thdrt; venisse vulg Iren-int Cypr.

hominis aliquo modo inspiratus," Socinus; "*doctrina,*" Episcopius: as opposed also to all figurative understanding of the word, as Calv., "metonymice accipio pro eo qui spiritus dono se præditum esse jactat ad obeundum prophetiæ munus," Beza, Grot., Whitby, Wolf, and even Lücke, who explains it by λαλοῦντες ἐν πνεύματι. It is not the men themselves, but their spirits as the vehicles of God's Spirit or the spirit of antichrist, that are in question. In πιστεύετε some have seen a figure drawn from the physical meaning of πνεῦμα; so Corn.-a-lap.,—"Respicit ad nautas, qui non credunt omni spiritui, id est, vento." But this is far-fetched and unlikely, in the universal acceptance of the spiritual meaning of both words), but try the spirits (this δοκιμάζειν is enjoined not on the "ecclesia in suis prælatis," as Estius and the R.-Cath. expositors, but on all believers, as even he reluctantly admits: and the test is one of plain matter of fact, of which any one can be judge. The Church by her rulers is the authoritative assertor of this δοκιμασία in the shape of official adoption or rejection, but only as moved by her component faithful members, according to whose sense those her formularies are drawn, of which her authorities are the exponents) whether they are of God (bear the character of an origin from Him): because (ground for the necessity of this trial) many false-prophets (= ἀντίχριστοι πολλοί, ch. ii. 18: προφῆται, not as foretelling future things, but as the mouth-pieces of the πνεῦμα which inspires them. Cf. 2 Pet. ii. 1, where the N. T. false teachers are called ψευδοδιδάσκαλοι, and compared to the O. T. ψευδοπροφῆται) are gone forth (scil. from him who sent them: even as Jesus Himself is said, John viii 42, xiii. 3, xvi. 27, 28, ἐξεληλυθέναι from God. Or we may take it as in ch. ii. 19, ἐξ ἡμῶν ἐξῆλθον,—from the Church: but the other is more likely. Socinus and Grotius take it of "prodire ad munus suscipiendum:" but it certainly means more than this) into the world (cf. John xvi. 28, which tends to fix the ἐξεληλύθασιν above). 2, 3 a.] *Test, whereby the spirits are to be tried.* In this (see above, ch. iii. 10, &c.) ye know (apprehend, recognize. γινώσκετε is taken as imperative, on account of the preceding πιστεύετε and δοκιμάζετε, by Huther, De Wette, Lücke (most Commentators do not touch it). But on account of the very frequent ἐν τούτῳ γινώσκομεν, I should let analogy prevail, and take it as indicative) the Spirit of God (the Holy Spirit, present, inspiring, and working in men's spirits). Every spirit which confesseth ("spiritui tribuitur actio quæ hominis est per spiritum." Schlichting. The confession is necessarily, from the context here, not the genuine and ascertained agreement of lips and life; but the outward and open profession of faith: see 2 John 7—10, where ταύτην τὴν διδαχὴν . . . . φέρειν is its equivalent) Jesus Christ come in the flesh (Ἰ. χρ. primary predicate: ἐν σαρκὶ ἐληλυθότα, secondary predicate: = Ἰ. χρ. ἐρχόμενον ἐν σαρκί, 2 John 7. Cf. the same arrangement of predicates 1 Cor. i. 23, κηρύσσομεν χριστὸν ἐσταυρωμένον: 2 Cor. iv. 5, κηρύσσομεν χριστὸν Ἰησοῦν κύριον. In all these cases it is important to observe, that the construction is not equivalent to an accusative with an infinitive, Ἰ. χριστὸν ἐν σαρκὶ ἐληλυθέναι. If it were, the confession, or the preaching, would be simply of the fact announced: whereas in each case it is the PERSON who is the object or primary predicate: the participle carrying the attributive or secondary predicate. This is abundantly shewn here, by the adversative clause, where it is simply μὴ ὁμολογοῦν τὸν Ἰησοῦν. The confession required is, "Jesus Christ come in the flesh;" ἐληλυθώς here standing midway between the ἐρχόμενος of 2 John 7, which is altogether timeless, and the ἐλθών of ch. v. 6, which is purely historical. This perfect gives

...θεου C. ABKLN a b c d f g h j k l m o 13 θότα, [g] ἐκ τοῦ θεοῦ ἐστίν. [3] καὶ πᾶν πνεῦμα ὃ μὴ [1]ὁμο-

3. for *ο μη ομολογει, ο λυει* old-MSS-mentioned-by-Socr vulg Iren Orig Tert$_1$ Fulg$_1$: *qui negat* Did-int Tert$_1$ Cypr: *qui destruit* Lucif: txt all-known-Greek-manuscripts vss Polyc Cyr Thdrt Thl Œc Fulg$_1$. (Socr. H. E. vii. 32 states *γέγραπτο ἐν τοῖς παλαιοῖς ἀντιγράφοις ὅτι πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν, ἀπὸ τοῦ θεοῦ οὐκ ἔστιν.* That Irenæus and Origen really had this reading before them is evident from the whole context as given by their interpreters. Iren. (iii. 16. 8, p. 207) says, *Igitur omnes extra dispositionem sunt, qui sub obtentu agnitionis alterum quidem Jesum intelligunt, alterum autem Christum, et alterum Unigenitum, et alterum Salvatorem. . . Sententia enim eorum homicidalis, Deos quidem plures confingens et Patres multos simulans. Comminuens autem et per multa dividens Filium Dei; quos et Dominus nobis cavere prædixit et discipulus ejus Ioannes in prædicta epistola fugere eos præcepit dicens: "Multi seductores exierunt in hunc mundum, qui non confitentur Jesum Christum in carne venisse. Hic est seductor et Antichristus. Videte eos, ne perdatis quod operati estis." Et rursus in epistola ait: "Multi pseudoprophetæ exierunt de sæculo. In hoc cognoscite Spiritum Dei. Omnis spiritus qui confitetur Jesum Christum in carne venisse, ex Deo est. Et omnis spiritus* qui solvit *Jesum, non est ex Deo, sed de Antichristo est." Hæc autem similia sunt illi quod in evangelio dictum est, quoniam "Verbum caro factum est, et habitavit in nobis."* Orig on Matt xxv. 14 thus writes (Com. Ser. 66, vol. iii. p. 1703 f.): *Secundum hanc divinitatis suæ naturam non peregrinatur, sed peregrinatur secundum dispensationem corporis quod suscepit. . . . Hæc autem dicentes non* solvimus *suscepti corporis hominem, cum sit scriptum apud Joannem "Omnis spiritus qui* solvit *Jesum non est ex Deo:" sed unicuique*

the present endurance of a past historical fact. If we enquire what that fact is, we are met by two widely divergent interpretations. On the one side we have the Socinian view, which, while it keeps to the strict philological sense of the words, ἐν σαρκί and ἔρχεσθαι (see below), distorts the meaning to bring the Apostle into accord with the tenets of that school: e. g. Socinus: "Jesum Christum, i. e. Jesum qui dicitur Christus, non modo mortalem hominem fuisse, sed etiam innumeris malis et denique ipsi cruentæ morti obnoxium:" and Grotius,—"non cum regia pompa et exercitibus, sed in statu humili, abjecto, multisque malis ac postremum cruci obnoxio." But no such sense of ἐν σαρκί can be or has been attempted to be adduced. On the other hand we have many of the orthodox expositors, who strive to make the words not implicative only, but directly assertive of the Incarnation. So Piscator, who plainly asserts that ἐν σαρκί = εἰς σάρκα: so others who waver between ἐν and εἰς, e. g. Hunnius,—"tunc venire in carne dicitur Jesus Christus, quando λόγος ex sua velut arcana sede prodiens assumta visibili carne se in terris manifestat:" so Bengel (apparently), al. And among this number must proximately be reckoned Augustine, who introduces in the train of the Incarnation the death and redeeming love of Christ, and makes the confession or denial depend on "caritatem habere:" "Deus erat et in carne venit: Deus enim mori non poterat, caro mori poterat: ideo ergo venit in carne ut moreretur pro nobis. Quemadmodum autem mortuus est pro nobis? Majorem hac caritatem nemo habet, quam ut animam suam ponat pro amicis suis. Caritas ergo illum adduxit ad crucem. Quisquis ergo non habet caritatem, negat Christum in carne venisse." As between these two, the recent Commentators, Lücke, De Wette, Düsterd., Huther, appear to have taken the right path, in keeping ἐν strictly to its proper meaning, 'in,' 'clothed with,' = διά, ch. v. 6: and ἔρχεσθαι also to its proper meaning, to "*come forward*," "*appear*," "*prodire*:" and in interpreting the words as directed against the Docetæ, who maintained that the Son of God had only an apparent, not a real human body. I cannot however agree in Huther's view, that Ἰησοῦν is here to be taken alone as the object, and χριστὸν ἐν σαρκὶ ἐληλ. together as predicate: Jesus as Christ come in the flesh. For first, it would be against the usage of our Apostle, see ch. v. 1, in this case, to leave out the article before χριστόν: secondly, Ἰησοῦν χριστόν thus in conjunction, could hardly but express the joint Name so well known: and thirdly, the sense required, that Jesus is the Christ, is assumed, by the very juxtaposition of the names. The words imply the præ-existence and incarnation by their very terms: but they do not *assert* these doctrines, only the verity of our Lord's human nature), is of God (has its origin and inspiration from Him by His Spirit):

3 a.] ex adverso: and every spirit which does not confess (as Huther rightly remarks, μή sets forth, not only the *non*-confession as matter of fact, but the opposition to, the denegation of the confession:

λογεῖ τὸν Ἰησοῦν [g] ἐκ τοῦ θεοῦ οὐκ ἐστιν, καὶ τοῦτό ἐστιν ABKL[ℵ] a b c d f
[p] ch. ii. 18 (reff.). τὸ τοῦ [p] ἀντιχρίστου, ὃ ἀκηκόατε ὅτι [p] ἔρχεται, καὶ νῦν ἐν g h j k l
[q] ch. ii. 1 reff. τῷ κόσμῳ ἐστὶν ἤδη. [4] ὑμεῖς [g] ἐκ τοῦ θεοῦ ἐστέ, [q] τεκνία, m o 13
καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν

substantiæ proprietatem servamus Si enim omnis homo fidelis "qui conjungitur Domino unus spiritus est:" quanto magis homo ille quem secundum dispensationem carnis Christus suscepit non est solvendus *ab eo, nec alter est dicendus ab eo? Et vide quomodo ait: "sicut homo peregre futurus" quoniam non erat homo, sed sicut homo et quasi homo peregrinabitur, qui erat ubique secundum divinitatis naturam.*

On the other hand Polycarp (Ep. ad Phil. cap. 7, p. 1112) seems to quote, though loosely, the received text—Πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι· καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ ἐκ τοῦ διαβόλου ἐστί· καὶ ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας καὶ λέγῃ μήτε ἀνάστασιν μήτε κρίσιν εἶναι, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ.) om τον KℵA b c d g h l 40 Polyc Thl: ins ABL rel Cyr Thdrt Socr. rec aft ιησουν ins χριστον, with KL rel am demid sah Polyc Thl Œc Aug; κυριον ℵ: om AB a 18 fuld syrr copt arm Cyr Thdrt Socr Iren-int Orig-int Did-int Lucif Fulg, Tich. rec further adds εν σαρκι εληλυθοτα, with KLℵ rel syrr arm Thl Œc Iren-int Cypr; εν σαρκι εληλυθεναι 13(-ηναι) Polyc Thdrt: om AB vulg coptt æth-rom(omg τ. ιησ.) Iren Cyr Socr Orig-int Did-int Lucif Fulg$_1$ Bede. om εκ KL k 36. for ὁ ακηκοατε, οτι ακηκοαμεν ℵ 5.

q. d. "*refuseth to confess*") Jesus (τὸν Ἰησοῦν, in the complex of all that He is and has become, involved as it is in His having come in the flesh), **is not of God.** Some notice must be taken of the remarkable reading ὃ λύει τὸν Ἰησοῦν. The words of Socrates (see Digest) hardly seem to amount to an absolute assertion that the reading was found in any mss. extant in his time, and it appears to have been regarded rather as an interpretation against the Nestorians than as a part of the ancient text. Bengel says well of it, "humanam potius artem quam apostolicam redolet sapientiam." The appearance of it in the vulgate is remarkable, seeing that not one of our present mss. has it, and not one version besides. 3 b.] This has been already virtually explained on ch. ii. 18. **And this is the (spirit)** (so nearly all the Commentators supply the ellipsis, and rightly. Episcopius, Valla, Zeger, the R.-Cath. Mayer, and Huther, render it, this is "proprium antichristi." But this would not surely be τὸ τοῦ ἀντιχρίστου, but τοῦ ἀντιχρίστου only. None of the passages cited by Huther touch the point, Matt. xxi. 21, τὸ τῆς συκῆς, "this of the fig-tree;" 1 Cor. x. 24, τὸ τοῦ ἑτέρου, "that which belongs to his brother;" 2 Pet. ii. 22, τὸ τῆς παροιμίας, "that of the proverb;" James iv. 14, τὸ τῆς αὔριον, "the event of to-morrow." In every one of these the genitive belongs to the subject: but Huther would attach it to the predicate, "hoc est proprium antichristi," in which case I cannot see how the article could be there. Besides, the ὃ ἀκηκόατε ὅτι ἔρχεται would be awkwardly said as applied merely to an abstract fact, the τὸ μὴ ὁμολογεῖν τὸν Ἰησοῦν, to which it must be referred if τοῦτο is subject, and the genitive imports *proprium antichristi*) **of antichrist (of) which ye have heard** (the reference is not to ch. ii. 18 (ἠκούσατε), but to the course of their Christian instruction in which this had been taught them) **that it cometh** (the present used as so often of that which is a thing fixed and determined, without any reference to time: "*that it should come*" of the E. V. is in sense very good, but does not quite suit the perf. ἀκηκόατε, which seems grammatically in English to require "that it shall come:" "*that it must come*" would perhaps be better), **and now it is** (not, *now is:* this ἐστίν is not dependent on the preceding ὅτι, but introduces a fresh assertion) **in the world already** (viz., in the person of these ψευδοπροφῆται, who are its organs). 4.] **Ye** (so we had ὑμεῖς ch. ii. 24, 27: his readers clearly and sharply set against the antichristian teachers) **are of God, little children** (thus he ever speaks to his readers, as being children of God, see ch. iii. 1 ff.), **and have overcome** (there need not be any evading or softening of this perfect: see ch. ii. 14. It is faith outrunning sight: the victory is certain in Him who said ἐγὼ νενίκηκα τὸν κόσμον, John xvi. ult. The ground of this assurance follows) **them** (αὐτούς, the false prophets, thus identified with antichrist. The vulg. has the unjustified reading *eum*, which is naturally referred to antichrist (Aug., Bede, and the R.-C. expositors generally); to the *world*, "devincendo con-

τῷ κόσμῳ. 5 αὐτοὶ [r] ἐκ τοῦ κόσμου [r] εἰσὶν διὰ τοῦτο [r] ἐκ τοῦ κόσμου [r] λαλοῦσιν, καὶ ὁ κόσμος αὐτῶν ἀκούει. 6 ἡμεῖς ἐκ τοῦ θεοῦ ἐσμέν· ὁ [s] γινώσκων τὸν θεὸν ἀκούει ἡμῶν· ὃς [t] οὐκ ἔστιν ἐκ τοῦ θεοῦ [t] οὐκ ἀκούει ἡμῶν. [u] ἐκ τούτου [u] γινώσκομεν τὸ [v] πνεῦμα τῆς [v] ἀληθείας καὶ τὸ πνεῦμα τῆς [w] πλάνης.

r John iii. 31. s John viii. 55. xvii. 3, 25. Rom. i. 21. 1 Cor. i. 21. Gal. iv. 9. ch. ii. 4, 13, 14. iii. 1, 6. Jer. ix. 3. t John viii. 47. u ch. iii. 24 reff. v John xiv. 17. xv. 26. xvi. 13. w 1 Thess. ii. 3. 2 Thess. ii. 11. Prov. xiv. 8. see 1 Tim. iv. 1.

6. om ος ουκ to ημων (homœotel) AL. for εκ τουτου, εν τουτω A vulg coptt Bede.

cupiscentiam," by Lyra; to "antichrist and the world," by Erasmus), **because greater is He (that is) in you than he (that is) in the world.** ὁ ἐν ὑμῖν is most naturally understood of GOD, seeing that ἐκ τοῦ θεοῦ ἐστέ preceded; for he who is ἐκ τοῦ θεοῦ has God dwelling in him. Though, as Düsterd. remarks, it matters not much whether we take it thus, or of the indwelling of God by His Spirit, or of the life of Christ in believers. The former of these is taken by Lücke, al., the latter by Aug., Bede, Grot., Corn.-a-lap., al.

ὁ ἐν τῷ κόσμῳ is the devil, the prince of this world. Having said this, he proceeds in the next verse to identify these false prophets with the κόσμος of which he has spoken. 5.] **They are of the world** (this description is not ethical, as Socinus and Grot.,—"affectus habent, quales habet mundus, i. e. pars longe maxima humani generis: amant splendorem hujus vitæ, opulentiam et voluptates:" —but betokens the origin and source of that which they are and teach, as ἐκ τοῦ θεοῦ ἐστέ did on the other side. That origin and source is the world, unregenerate human nature, ruled over and possessed by the devil, the prince of this world): **for this cause they speak of** (not *concerning*, but of, as *out of* and *from*; the material of what they say being cosmic: "ex mundi vita et sensu sermones suos promunt," Bengel) **the world, and the world heareth them** (loving as it does its own, who are of it, John xv. 19, from which our verse is mainly taken: see also John viii. 47, xviii. 37). 6.] *contrast.* **We** (emphatic, as opposed to them: but who are meant? The Apostles and their companions in the ministry, or all believers? Or again, all teachers of God's truth, the Apostles included? It is hardly likely that the wider meaning has place here, seeing that 1) he has before said ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, and 2) he is here opposing one set of *teachers* to another. On the other hand, it is not likely that he should confine what is said to the Apostles only: such as are mentioned with praise in 3 John 5—8 would surely be included) **are of God** (see above): **he that knoweth** (pres.: apprehendeth: hath any faculty for the knowledge of. The Apostle sets ὁ γινώσκων τὸν θεόν in the place of ὁ ὢν ἐκ τοῦ θεοῦ, as belonging more immediately to the matter in hand, the hearing, and receiving more knowledge. This γινώσκειν τὸν θεόν, the apprehension and recognition of God, is the peculiar property of God's children, not any natural faculty in which one unrenewed man differs from another. All rationalistic interpretations of these words, e. g., that of Socinus, Schlichting, al. "animi probitas et studium ea faciendi quæ Deo probantur," are quite beside the purpose) **God heareth us: he who is not of God doth not hear us** (here we must remember carefully, what the context is, and what its purpose. The Apostle is giving a test to distinguish, not the children of God from those who are not children of God, but the spirit of truth from the spirit of error, as is clear from the words following. And this he does by saying that in the case of the teachers of the truth, they are heard and received by those who apprehend God, but refused by those who are not of God. It is evident then that these two terms here, ὁ γινώσκων τὸν θεόν, and ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ, represent two patent matters of fact, —two classes open and patent to all: one of them identical with the κόσμος above: the other consisting of those of whom it is said above, ἐγνώκατε τὸν πατέρα, . . . ἐγνώκατε τὸν ἀπ' ἀρχῆς, ch. ii. 13, 14. How these two classes are what they are, it is not the purpose of this passage to set forth, nor need we here enquire: we have elsewhere tests to distinguish them, ch. iii. 9, 10, and have there gone into that other question. We have a striking parallel, in fact the key to these words, in the saying of our Lord to Pilate, John xviii. 37). **From this** (viz., not, as Düsterd., al., the whole foregoing train of circumstances; nor, those tests proposed in vv. 2, 3: but the facts set forth in vv. 5, 6: the reception of the false teachers by the world

x ch. ii. 7 reff.
y ch. iii. 11 reff.
z ch. ii. 26 reff.
a Matt. i. 3, 5, 6, 16 (xix. 12). John i. 12. iii. 5, 6 bis, 8. viii. 41. ch. ii. 29. iii. 9 bis, v. 1 bis, 4, 18, bis only. Ezra x. 44.

7 x Ἀγαπητοί, y ἀγαπῶμεν y ἀλλήλους, ὅτι ἡ ἀγάπη z ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν a ἐκ τοῦ θεοῦ a γεγέννηται καὶ a γινώσκει τὸν θεόν. 8 ὁ μὴ ἀγαπῶν οὐκ a ἔγνω

ABKLℵ a b c d f g h j k l m o 13

7. aft ο αγαπων ins τον θεον A, *fratrem* demid tol Fulg (Did-int).
8. om 1st clause (*homœotel*) ℵ¹(ins, exc τον θεον, ℵ²) d. for ουκ εγνω, ου γινωσκει A 13: εγνωκεν ℵ³ m.

the reception of the true teachers by those that apprehend God, and their rejection by those who are not of God: as Schlichting, who however means the words in his rationalistic sense, "ex assensu et dissensu proborum et improborum." The same point is touched by our Lord in John x. 8, ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα) **we know** (in this unemphatic first person the Apostle includes his readers: we, all God's children. γινώσκομεν, *distinguish, recognise*, as so often) **the Spirit of truth** (the Spirit that cometh of God and teacheth truth: see reff.) **and the spirit of error** (the spirit that cometh of the devil, teaching lies and seducing men into error: see ch. i. 8, ii. 26).

7—21.] The Apostle again takes up his exhortations to brotherly love, but this time in nearer and deeper connexion with our birth from God, and knowledge of Him who is Himself Love, vv. 7, 8. This last fact he proves by what God has done for us in and by His Son, vv. 9—16: and establishes the necessary connexion between love to God and love to man, vv. 17—21.

The passage is in connexion with what went before, but by links at first sight not very apparent. The great theme of the whole was enounced ch. ii. 29. The consideration of that has passed into the consideration of that δικαιοσύνη in its highest and purest form of love, which has been recommended, and grounded on His love to us, in ch. iii. 11—18, where the testimony of our hearts came in, and was explained—the great test of His presence in us being the gift of His Spirit, ch. iii. ult. Then from the necessity of distinguishing and being sure of that His Spirit, have been inserted the foregoing tests and cautions respecting truth and error. And now he returns to the main subject. The γινώσκει τὸν θεόν, ἐκ τοῦ θεοῦ ἐστιν and γεγέννηται, the taking up again of God's love to us in Christ at ver. 9 from ch. iii. 16, the reiteration of the testimony of the Spirit in ver. 13, all serve to shew that we are reading no collection of spiritual apophthegms, but a close and connected argument, though not in an ordinary style.

7, 8.] **Beloved** (as before, marks the fervency and affection of the Apostle turning to his readers with another solemn exhortation. Here the word is especially appropriate, seeing that his own heart is full of that love which he is enjoining), **let us love one another: because** (he at once rests the exhortation on the deepest ground) **love** (ἡ ἀγάπη, abstract, in the widest sense, as the following words shew) **is from God** (has its origin and source in God: He is the wellspring and centre of all love. No such weakening as "Deo maxime placet" (Grot.) must be thought of. It is remarkable that Didymus understood ἀγάπη here of Christ,—ἥντινα οὐκ ἄλλην εἶναι νομιστέον ἢ τὸν μονογενῆ, ὅστερ θεὸν ἐκ θεοῦ, οὕτω καὶ ἀγάπην ἐξ ἀγάπης ὄντα:—and Augustine, fitting together "Dilectio est ex Deo," and "Dilectio est Deus," infers that "Dilectio est Deus ex Deo," which comparing with Rom. v. 5, he infers that love is the Holy Spirit: Tract. vii. 6, vol. iii. p. 2032): **and every one that loveth** (there is no need to supply an object after ἀγαπῶν, as τὸν θεόν in A, "his brother" as some latt., and Lücke: indeed to do so would be to narrow the general sense of the Apostle's saying: all love is from God: every one that loveth, taking the word of course in its pure ideal sense in which the assertion follows from the former), **hath been begotten of God** (has truly received within him that new spiritual life which is of God: see note on ch. ii. 29), **and knoweth** (pres.: in his daily walk and habit, recognizes and is acquainted with God: by virtue of that his divine birth and life) **God:** 8.] (*Contrast*, but with some remarkable variations) **he that loveth not** (general, as before: no object: he that hath not love in him) **hath never known God** (aor.: hath not once known: has never had in him even the beginnings of knowledge of God: as Lücke, "noch gar nicht kennen gelernt hat." So that the aorist makes a far stronger contrast than the present οὐ γινώσκει would. That is excluded, and much more); **because** (reason why he who loveth not can never have known God. ὅτι cannot well be "*that*," dependent on ἔγνω, as e. g. Tirinus (cited by Düsterd.) seems to make it: "non novit, saltem practice non ostendit se nosse et agnoscere, Deum esse . . . caritatem:" in that case

τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη [b] ἐστίν. 9 [c] ἐν τούτῳ [d] ἐφανερώθη ἡ [e] ἀγάπη τοῦ [e] θεοῦ [d] ἐν ἡμῖν, [c] ὅτι τὸν υἱὸν αὐτοῦ τὸν [f] μονογενῆ [g] ἀπέσταλκεν ὁ θεὸς [g] εἰς τὸν κόσμον, ἵνα [h] ζήσωμεν [h] δι' αὐτοῦ. 10 [i] ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ [c] ὅτι

[b] see ch. i. 5. [c] ch. iii. 16. [d] = John ix. 3. see 2 Cor. viii. 7. [e] gen. subj., Rom. v. 5. viii. 35. Eph. iii. 19 al. see ch. ii. 5. [f] of Christ, John i. 14, 18. iii. 16, 18 (Luke vii. 12 al. Heb. xi. 17) only. (Ps. xxi. 20.) [g] John iii. 17. x. 36. [h] John vi. 57 (but acc.). [i] so ἐν, Luke i. 77. Eph. i. 17. Heb. iii. 12.

9. for απεσταλκεν, απεστειλεν K Ath.
10. aft αγαπη ins του θεου ℵ coptt.

for ζησωμεν, ζωμεν ℵ[1].

it would be either οὐκ ἔγνω, ὅτι ὁ θεός . . . or οὐκ ἔγνω τὸν θεόν, ὅτι ἀγ. ἐστίν) God is love (ἀγάπη, not ἡ ἀγάπη: love is the very essence, not merely an attribute, of God. It is co-essential with Him: He is all love, love is all of Him: he who has not love, has not God. It is not the place here to enter on the theological import of this weighty and wonderful sentence. It will be found set forth in Augustine, de Trinitate, ix. 2 ff., vol. viii. p. 961 ff.: in Sartorius, die Lehre von der heiligen Liebe, i. 1, and in the first of my Sermons on Divine Love, which are founded on Sartorius's work. Düsterd. refers also to Nitzsch, über die wesentliche Dreieinigkeit Gottes, in the Studien u. Kritiken for 1841, 2, p. 337: and Liebner, Christologie, p. 135. But it may be necessary to put in a caution against all inadequate and shallow explanations of the saying: such as that of Grotius (after Socinus), "Deus est plenus caritate,"—Benson, "God is the most benevolent of all beings: full of love to all His creatures,"—Whitby, "The Apostle intends not to express what God is in his essence . . but what He is demonstrativè, ἐνεργητικῶς, shewing great philanthropy to men:"—Hammond, "God is made up of love and kindness to mankind:"—Calvin, "hoc est quod ejus natura sit, homines diligere . . . de essentia Dei non loquitur, sed tantum docet qualis a nobis sentiatur:" &c. &c. In all these,—in the two last by supplying an object, "homines," which is not in the sacred text,—the whole force of the axiom as it stands in the Apostle's argument is lost. Unless he is speaking of the essential being of God, quorsum pertineat, to say that he that loveth not never knew God, because "God is love?" Put for these last words, "God is loving," and we get at once a fallacy of an undistributed middle: He that loveth not never knew what love is: God is loving: but what would follow? that in as far as God is loving, he never knew Him: but he may have known Him in as far as He is just, or powerful. But take ὁ θεὸς ἀγάπη ἐστίν of God's essential being,—as a strict definition of God, and the argumentation will be strict: He that loveth not never knew love: God is love (the terms are co-essential and co-extensive): therefore he who loveth not never knew God).

9, 10.] *Proof of this* as far as we are concerned, in God's sending His Son to save us. In this (viz. which follows: the ὅτι is the apodosis, as in ch. iii. 16) the love of God was manifested in regard to us (ἐν ἡμῖν must be taken with the verb, not with ἡ ἀγάπη, which in this case (*pace Huther:* being the case of a particular manifestation of that which has been before generally stated. The combination of anarthrous predicatory clauses only takes place when the whole will bear running together into one idea, as τοῖς κυρίοις κατὰ-σάρκα) would require the article ἡ ἐν ἡμῖν. Many Commentators have thus wrongly connected it, and in consequence have been compelled to distort ἐν into εἰς: so Luther, Seb.-Schmidt, Spener, Beza, Socinus, Schlichting, Episcop., Grot., Benson, Neander, al. Bengel has fallen into the former fault, though not into the latter: "amor Dei qui nunc *in nobis* est, per omnem experientiam spiritualem." This is upheld also by Sander, who defends it by Gal. i. 16, where a totally different matter is treated of. Connected then with the verb, it must not be taken as = εἰς, but as in reff., especially John ix. 3, where the same phrase occurs: "in," i. e. "in the matter of," in regard of: cf. ver. 16 below: the manifestation not being made *to us* as its spectators, but in our persons and cases, as its "materies." ἡμῖν, communicative, believers in general), that God hath sent (perf. The manifestation is regarded as one act, done implicitly when God sent His Son: but the sending is regarded in its present abiding effects, which have changed all things since it took place) His only begotten Son into the world, that we might live through Him (no words can be plainer than these and need less explanation to any one acquainted with St. John. The endeavours of the old rationalists, Socinus, Schlichting, Grotius, to escape from the assertion of Christ's pre-existence, by rendering εἰς τὸν κόσμ. "ad mundum," μονογ., "dilectissimum," &c.,

s ch. iii. 24 reff. t = ch. ii. 5 (reff.) u ch. ii. 3, 5 reff. v so Matt. xxv. 8. w ch. iii. 24 reff. x ch. i. 2 reff.

θεὸς [s]ἐν ἡμῖν [s]μένει, καὶ ἡ [t]ἀγάπη [t]αὐτοῦ [t]τετελειωμένη ABKLN a b c d f
ἐστὶν ἐν ἡμῖν. 13 [u]ἐν τούτῳ [u]γινώσκομεν ὅτι [s]ἐν αὐτῷ g h j k l
[v]μένομεν καὶ αὐτὸς [s]ἐν ἡμῖν, ὅτι [v]ἐκ τοῦ πνεύματος αὐτοῦ m o 13
[w]ἔδωκεν ἡμῖν. 14 καὶ ἡμεῖς [x]τεθεάμεθα καὶ [x]μαρτυροῦ-

12. rec εστιν bef 2nd εν ημιν, with KL rel syrr coptt æth arm Œc Aug: εν ημιν bef τετελειωμενη A a m vulg Thl: εν ημιν τετελειωται και τετελειωμενη εστιν 13: txt BN.
13. for δεδ., εδωκεν A c 13 Did Ath$_3$ Chr$_3$: txt BKLN rel Thl Œc.
14. for τεθεαμεθα, εθεασαμεθα A Cyr: txt BKLN rel Thl Œc.

towards our brethren whom we have seen. By our love to them are we to know, how far we have love to Him: if that be present, He dwelleth in us, and ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. And thus (see below) the way is prepared for vv. 15, 16, which take up and bring to a conclusion the reasoning): **if we love one another, God abideth in us** (for the reason already stated in ver. 8, and restated in immediate connexion with this very matter in ver. 16, that God is Love, and every one that loveth is born of God, knows God, abides in God and God in him), **and** (simply the copula: not as Calvin, "copulam accipit causalis particulæ loco") **the love of Him** (i. e. ἡ ἀγάπη αὐτοῦ, as in ch. ii. 5, where we had the same expression, *our love to Him*, not, as Beza, Bengel, Sander, al., *His love to us*. This is evident not merely from ch. ii. 5, but from the context here: see it explained above, and remember that it is our love to God which is here the subject, as evinced by our love to our brethren. This is further shewn by the recurrence of the same expression in ver. 17, ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, and ver. 18, ὁ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. And so the majority of Commentators. Calvin proposes as a possible alternative, "caritas, quam nobis inspirat." Socinus renders "dilectio quam ipse Deus nobis præscripsit." But both these are forced, and agree neither with usage nor with the context) **is perfected** (see note ch. ii. 5. Here, as there, it signifies, has reached its full maturity: the ἀγαπᾶν ἀλλήλους being the token and measure of it. The form τετελειωμένη ἐστίν, like all resolved forms of verbal tenses, brings out more strongly the peculiar temporal force of the verb substantive united with the import of the participle as a predicate. Hence in this case, the *present* sense always contained in the perfect, predominates, and there is more reason than ever for rendering "is," not "hath been") **in us** (on the view above maintained of ἡ ἀγάπη αὐτοῦ, ἐν ἡμῖν keeps its primary and obvious sense, "*in us*," "within us," as in ch. ii. 5).

13.] **In this we know that we are abiding in Him and He in us, because He hath given us of His Spirit** (nearly repeated from ch. iii. 24. But why introduced here? In the former verse, the *fact* of His abiding in us was assured to us, if we love one another. Of this fact, when thus loving, we need a token. Him we cannot see: has He given us any testimony of His presence in us? He has given us such a testimony, in making us partakers of His Holy Spirit. This fact it is to which the Apostle here calls our attention, as proving not the external fact of the sending of the Son (ver. 14), but one within ourselves,—the indwelling of God in us, and our abiding in Him. It is obvious that all inferences from the expression ἐκ τοῦ πν. against the personality of the Holy Ghost are quite beside the purpose: compare Acts ii. 17 with Joel ii. 28 (Heb. and E V.). We each have the indwelling of one and the same personal Spirit, but each according to our measure, 1 Cor. xii. 4, 11. One only had the Spirit without measure, in all His fulness: even Christ; John iii. 34. And the presence of the Holy Spirit is most aptly adduced here where love is in question, His first fruit being love, and His presence being tested by His fruits). 14, 15, 16.] The connexion seems to be this: the inward evidence of God's abiding in us and we in Him, is, the gift of His Spirit. But this is not the only evidence nor the only test which we have. This internal evidence is accompanied by, nay, is itself made possible (see ver. 19) by, our recognition of the Father's love in sending His Son as our Saviour: which last is a fact, testified by human evidence. This recognition of God's love is a condition of abiding in Him and He in us: in a word, is the μένειν ἐν τῇ ἀγάπῃ, which is equivalent to abiding in Him. **And we** (this ἡμεῖς brings up in sharp relief the apostolic body whom Christ appointed His witnesses, John xv. 27, Acts i. 8. The assertion is of the same kind as that in ch. i. 1) **have beheld** (τεθεάμεθα is joined closely to μαρτυροῦμεν, and in common with it belongs to the ὅτι following. No object must be supplied after it, as "Deum ejusque virtutes imprimis carita-

μεν ὅτι [y] ὁ [y] πατὴρ [k] ἀπέσταλκεν [ks] τὸν υἱὸν [a] σωτῆρα τοῦ [a] κόσμου. 15 ὃς ἂν [b] ὁμολογήσῃ [b] ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς [s] ἐν αὐτῷ μένει καὶ αὐτὸς [s] ἐν τῷ θεῷ. 16 καὶ ἡμεῖς ἐγνώκαμεν καὶ [c] πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς [d] ἐν ἡμῖν. ὁ θεὸς [e] ἀγάπη ἐστίν, καὶ ὁ [s] μένων ἐν τῇ ἀγάπῃ [s] ἐν τῷ θεῷ μένει, καὶ ὁ θεὸς [s] ἐν αὐτῷ μένει. 17 [f] ἐν τούτῳ [t] τετελείωται [tg] ἡ ἀγάπη [h] μεθ' ἡμῶν, ἵνα

y ch. i. 3 reff.
k absol., Matt. xi. 27 ||. John, passim.
ks John iv. 43 only. see Eph. v. 23.
a John iv. 42.
b constr., Matt. viii. 23. John i. 20. Heb. xi. 13.
c constr., John xi. 26. Acts xiii. 41 (from Hab. i. 5). 1 Cor. xiii. 7 only.
d ver. 9.
e ver. 8.
f with ἵνα, John xv. 8. (ch. iii. 23 reff.)
g = (gener.) ver. 16.
h so 2 John 2.

15. εαν B a k. for ομολογηση, ομολογη A. aft ιησους ins χριστος B spec arm.
16. for πεπιστευκ., πιστευομεν A 13 am tol copt Aug: txt BKLℵ rel demid harl Thl Œc. om 4th ὁ ℵ. rec om 2nd μενει, with A rel vulg æth Thl Œc Cypr$_1$ Bede: ins BKLℵ b^1 f g j k l m 36(sic) 40 syr coptt Cypr$_1$ Aug. (coptt add it also at end of ver 15.)
17. aft ημων ins εν ημιν ℵ.

tem." Piscator. The construction of θεᾶσθαι with ὅτι is found John vi. 5) and do testify that the Father hath sent (not merely to the historical fact as a thing past, but to its abiding influence as implied by σωτῆρα τ. κόσμου below: q. d., that the Father sent the Son, and that the Son is the Saviour of the world) the Son (better here than "*His* Son:" ὁ πατήρ, τὸν υἱόν, are *termini theologici*) as Saviour of the world (σωτῆρα, anarthrous, is not appositive but predicatory = in meaning "to save the world," but one degree removed back from it in telic force: σώζειν τὸν κόσμον would express more strongly the ultimate view of His mission; σωτῆρα τοῦ κόσμου gives the mediate aim, leaving it possible that another may be yet behind. τοῦ κόσμου here, as in ch. ii. 2, John iii. 16, in its widest sense: no evasion of this sense, such as the "electorum in omnibus populis" of Piscator and Aretius, is to be endured). 15.] And recognition of this fact is a condition and proof of the life of God. Whosoever confesseth (the aorist can only be given by the English present and an exegesis,—viz. that this present betokens not a repeated act and habit, but a great act once for all introducing the man into a state of ὁμολογῆσαι. All futures, "*shall confess*," and futuri exacti, "*shall have confessed*," are objectionable; the one as losing the retrospective tinge, the other as making it unduly prominent, and indeed imparting a slight hue of transitoriness, which least of all belongs to the word.

The same remark holds good of this confessing, as before with regard to denying, ch. ii. 23: viz., that we must not bring into it more than the Apostle intends by it: it is not the "confession of the *life*" which is here spoken of, but that of the lips only. Of course it would be self-evident that this is taken by the Apostle as ruling the life: but simply *as* a matter of course. He speaks of the ideal realized) that Jesus is the Son of God (i. e. receives the testimony in the last verse as true), God abideth in him, and he in God. 16.] a) And we (not now the apostolic body only, but communicative, the Apostle and his readers. This is evident and necessary (against Episcopius, Huther, al.), because on the other view the ἐν ἡμῖν which follows, interpreted as it must necessarily be of the same persons, would fit awkwardly on to the repeated general proposition with which the verse concludes) have known and have believed (the two roots which lie at the ground of ὁμολογεῖν, ἐγνώκαμεν and πεπιστεύκαμεν, are in St. John's language, most intimately connected. "True faith is, according to St. John, a faith of knowledge and experience: true knowledge is a knowledge of faith." Lücke. Cf. John vi. 69) the love, which God hath in regard to us (ἐν ἡμῖν as above, ver. 9: not "towards us," as Beza (and E. V.), Estius, Luther, Socinus, Grot., &c. b) God is Love, and he that abideth in love abideth in God and God (abideth) in him (this is the solemn and formal restatement of that which has been the ground-tone of the whole since ver. 7. And here, as there, ἀγάπη is in its widest abstract sense. Its two principal manifestations are, love to God, and love to one another: but this saying is of Love absolute). 17, 18.] These verses, which are parallel with ch. iii. 19—21, set forth the confidence with which perfect love shall endow the believer in the great day of judgment. In this is love perfected with us (for ἐν τούτῳ, see below. ἡ ἀγάπη, not, as Luther, Calv., Spener, Grot., Calov., Bengel, Semler, al., God's *love to us*: this is forbidden by the whole

i ch. iii. 21 reff. k John, here only. 2 Pet. ii. 9 reff. l ch. iii. 3.

ABKLN a b c d f g h j k l m o 13

i παῤῥησίαν l ἔχωμεν ἐν τῇ k ἡμέρᾳ τῆς k κρίσεως, ὅτι l καθ- ὡς l ἐκεῖνος ἐστὶν καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ τούτῳ.

for ημερα, αγαπη ℵ. εχομεν ΚΝ c f. for εσμεν, εσομεθα ℵ.

context: our verse is introduced by ὁ μένων ἐν τῇ ἀγάπῃ, and continued by φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ: it is love dwelling and advancing to perfection in us. And again, not love to God merely, nor love to our brethren merely; these are concrete manifestations of it: but love itself in the abstract—the principle of love, as throughout this passage. This sense of ἀγάπη will point out that of μεθ' ἡμῶν, which belongs not to ἡ ἀγάπη but to the verb, as in ver. 12. Love is considered as planted in us; its degrees of increase take place μεθ' ἡμῶν—not merely "*bei uns*," "*chez nous*," πρὸς ἡμᾶς, but as *concerned with us*; in a sense somewhat similar to that in which ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, Luke i. 58. See 2 John 2, where however the idea of dwelling with is more brought out than here), **that we have confidence in the day of judgment** (ἵνα gives not the purpose of the τετελείωται, but the apodosis to the ἐν τούτῳ, as in reff.: "in this love is perfected in us, viz. that we, &c." So most, and nearly all the best Commentators. Beza (and E. V.), Socinus, Grot., Mayer, give ἵνα its telic force, regarding ὅτι as the apodosis (not so E. V.), and assuming a trajection: the objection to which is, not the transposition, but the sense so gained, as belonging to the context. On this view, the aim given by the ἵνα comes in altogether disjointed from the context, and the perfection of love in us is stated to be found in a fact which is objective, not subjective. It is only necessary to cite Grotius's exegesis to shew the incongruity, even in his understanding of ἡ ἀγάπη. "Hic est summus gradus dilectionis Dei erga nos, si qualis in hoc mundo Christus fuit, i. e. mundi odiis et propterea plurimis malis expositus tales et nos simus (Joh. xv. 18; 1 Pet. ii. 19, iv. 16). Ideo hoc Deus ita disponit, ut cum bona fiducia appareamus in die judicii. Nam constans perpessio malorum ad exemplum Christi efficit, ut a Christo optima exspectemus, quippe ipsi similes." Can any thing be more broken and farfetched than such a connexion? to say nothing of its "si simus" for ὅτι ἐσμέν.

On the right interpretation, the confidence which we shall have in that day, and which we have even now by anticipation of that day, is the perfection of our love; grounded on the consideration (ὅτι καθὼς κ.τ.λ.) which follows: casting out fear, which cannot consist with perfect love, ver. 18): because even as He (Christ, see below) is, we also are in this world (this is the reason or ground of our confidence: that we, as we now are in the world, are like Christ: and in the background lies the thought, He will not, in that day, condemn those who are like Himself. In these words, the sense must be gained by keeping strictly to the tenses and grammatical construction: not, as e. g. Œc. ὡς ἐκεῖνος ἦν ἐν τῷ κόσμῳ, by changing the tenses (so also Thl., Tirin., Corn.-a-lap., Mayer, Grot., Luther, Calov., Rickli, al.), nor by referring the words ἐν τῷ κόσμῳ τούτῳ to Christ, as several of the above, and Socinus. And when we have adhered to tense and grammar, wherein is the likeness spoken of to be found? Clearly, by what has been above said, not in our trials and persecutions. Nor by our being not of the world as He is not of the world (Sander, who however adds, 'clothed with His righteousness'): nor in that we, as sons of adoption through Him, are beloved of God, even as He is beloved (Tirinus, Neander); nor as Huther, in that we live in Love, as He lives in Love: but in that we are righteous as He is righteous, ch. ii. 29, iii. 3 ff., 10, 22: this being evinced by our abiding in Love. And so mainly (Œc., Thl., with the mistake pointed out above), Beza, Corn.-a-lap., Mayer, Socinus, Lücke, De Wette, Rickli, Düsterd., al. Many indeed of these approach to Huther's view impugned above, and make it to be *love* in which we are like Christ: but Düsterd. brings rightly this logical objection,—that St. John does not say that Love is perfected in confidence in us, because we resemble Christ in Love; but he refers to the fundamental truth on which our Love itself rests, and says; because we are absolutely like Christ, because we are in Christ Himself, because He lives in us, for without this there cannot be likeness to Him; in a word, because we are, in that communion with Christ which we are assured of by our likeness to Him in righteousness, children of God, therefore our love brings with it also full confidence. Essentially, the reason here rendered for our confidence in the day of judgment is the same as that given ch. iii. 21 f. for another kind of confidence, viz., that we keep His commandments. This also betokens the δικαιοσύνη, of which Christ is the essential exemplar and which is a necessary attribute of those who

18 φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ [m]τελεία ἀγάπη [n]ἔξω [n]βάλλει τὸν φόβον, ὅτι ὁ φόβος [o]κόλασιν [p]ἔχει, ὁ δὲ φοβούμενος οὐ [q]τετελείωται ἐν τῇ ἀγάπῃ. 19 ἡμεῖς

m = Rom. xii. 2. 1 Cor. xiii. 10. James i. 4.
n Matt. v. 13. xiii. 48. Luke xiv. 35. John xv. 6.
o Matt. xxv. 46 only. Ecclus. xliii. 11.
p so Matt. vi. 1.
q ch. ii. 5 reff.

18. αλλα B. 19. aft ημεις ins ουν A g k m 13 vulg Syr Pel Leo Bede.

through Christ are children of God).

18.] Confidence in (or as understood, as to) that terrible day presupposes the absence of fear: and this casting out of fear is the very work of love, which in its perfect state cannot coexist with fear. **Fear** (**φόβος**, abstract and general: anarthrous, on account of the negative predication) **existeth not in love** (**τῇ ἀγάπῃ**, abstract and general also, as in ver. 17: not "*God's love to us*," as Calv., Calov., Spener, al.: nor "*brotherly love*," as Lücke, al.), **nay perfect** (see on τετελείωται in ver. 17) **love casteth out fear, because fear hath torment** (see below): **but he that feareth hath not been perfected in** (his) **love.** The points here to be noticed are, 1) the emphatic **οὐκ ἔστιν**, which is better rendered as above, than "There is no fear in love," in order to keep **φόβος**, which is the subject in the Greek, also the subject in the English: 2) **ἀλλά**, which is not here the mere adversative after a negative clause, in which case it would refer to something in which fear *is*, e. g. *φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' (ἐστιν) ἐν τῷ μίσει*: but it is the stronger adversative, implying "nay far otherwise:" "tantum abest ut . . . ut:" 3) the argument in **ἀλλ' . . . ἔχει**, which is doubly enthymematic, having in it two assumptions or suppressed premisses, *α*) that nothing having **κόλασις** can consist with perfect love: *β*) that fear is in us by nature and needs *casting out* in order to its absence:

4) the meaning of **κόλασιν ἔχει**. There are two opinions: a) that **κόλασις** is merely pain or torment; so Aug. ("tormentum habet"), Erasmus ("punitionem seu potius cruciatum habet"), Tirinus ("parit animi perturbationem cruciatum et tormentum, ob impendens, quod metuit, malum seu pœnam"), Luther, Calvin, Schlichting, Beza (and E. V.), Piscator, Aretius, Episcopius, Rosenm., Bengel ("nam diffidit, omnia inimica et adversa sibi fingit ac proponit, fugit, odit"), Joach. Lange (who interprets it, compunction at the preaching of the law), Sander, al.: b) that **κόλασις** is properly *punishment*. So Lyra (but mistaking **κ. ἔχει**; "debetur pœna timori servili"), Corn.-a-lap., Estius (well: "pœnam, quam commeruit, semper animo versat"), Mayer, Seb.-Schmidt, Calov., Spener, Benson, Whitby, Baumg.-Crus., Neander, Lücke (includes in itself punishment, i. e. consciousness of deserving it), De Wette, Düsterd., Huther. And this last is certainly the sense, both from the usage of the word (reff.), and from the context, in which the day of judgment is before us. Fear, by anticipating punishment, has it even now; bears about a foretaste of it and so partakes of it: 5) the last clause, **ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ**, is intimately connected with what follows (see on ver. 14) as well as with what went before. The **δέ** is adversative to the whole preceding sentence, **ἡ τελεία ἀγάπη κ.τ.λ.**, and mainly to the idea of **τελεία ἀγάπη** therein expressed. As regards the absence of fear from the love of the Christian believer, it has been well observed by Œcum., that there are two kinds of godly fear, *φόβος προκαταρκτικός*, which afflicts men with a sense of their evil deeds and dread of God's anger, and which is not abiding: and *φόβος τελειωτικός*, of which it is said, "The fear of the Lord is clean and endureth for ever," Ps. xix., and which *δέους τοιούτου ἀπήλλακται*. And Bengel says in his brief pointed manner, "Varius hominum status: sine timore et amore: cum timore sine amore: cum timore et amore: sine timore cum amore." The difference is finely wrought out by Augustine, in loc. Tract. ix. 5—8, vol. iii. p. 2048 ff.

19.] I am sorry to be obliged here to differ from the best modern Commentators, Lücke, De Wette, Düsterdieck, Huther, as well as from Episcop., Grot., Luther, Calov., Spener, al., and the Commentators on the vulgate, in holding firmly that **ἀγαπῶμεν** is indicative, not imperative (i. e. hortative). This I do not merely on account of the expressed **ἡμεῖς**, though that would be a strong point in the absence of stronger, but on account of the context, which appears to me to be broken by the imperative. He that feareth is not perfect in love. Our love (abstract, not specified whether to God or our brother) is brought about by, conditioned by, depends upon, His love to us first: it is only a sense of that which can bring about our love: and if so, then from the very nature of things it is void of terror, and full of confidence, as springing out of a sense of His love to us. Nor only so: our being new begot-

r absol., ver. 7. s ch. ii. 9. iii. 15. t ch. i. 10 reff. u John i. 18. v John xiv. 21. Heb. vii. 5. (so λαμβ., 2 John 4 reff.) w John xi. 57. xv. 12. ch. iii. 23 al. J. only, exc. Acts xvii. 15. x constr., John vi. 69. xx. 31. Matt. ix. 28 al. Job xv. 31.

[r] ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. 20 ἐάν ABKLℵ a b c d f g h j k l m o 13
τις εἴπῃ ὅτι ἀγαπῶ τὸν θεόν, καὶ τὸν [s] ἀδελφὸν αὐτοῦ
[t] μισῇ, [t] ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν
αὐτοῦ ὃν ἑώρακεν, τὸν [u] θεὸν ὃν οὐχ [u] ἑώρακεν οὐ δύναται
ἀγαπᾶν. 21 καὶ ταύτην τὴν [vw] ἐντολὴν [v] ἔχομεν ἀπ' αὐτοῦ,
[w] ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

V. 1 Πᾶς ὁ [x] πιστεύων [x] ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς

rec aft αγαπωμεν ins αυτον, with KL rel Thl Œc Aug$_1$; του θεου ℵ a c d 13 demid(and harl) syrr copt arm Leo, Bede: om AB am(with fuld) Aug$_1$ Pel. for αυτος, ο θεος A 13 vulg Pel: txt BKLℵ rel harl syrr coptt æth arm Thl Œc Aug$_1$ Bede.

20. om ειπη ℵ^1(ins ℵ-corr^1(appy)). rec (for ου) πως, with AKL rel vulg Syr copt æth arm Thl Œc Cypr Ambr Aug Cæs-arel Bede: txt Bℵ a syr sah Lucif Zeno. om οτι ℵ. μεισει K ℵ-corr(-σι) m 13. 36(sic). 66.

21. for απ' αυτου, απο του θεου A am demid Bede: txt BKL rel fuld Lucif Aug. om του θεον αγαπα και (*passing from* του *to* του) A^{1}B^1(sic: see table at end of prolegg.): in both cases inserted by the original scribe or one of the same age, see Woide and Rulotta.

ten in love is not only the effect of *a sense of* His past love, but is the effect of that love itself: **We** (emphatic—one side of the antithesis) **love** (see above. The indic. is taken by Calvin, Beza, Aretius, Socinus, Schlichting, Seb.-Schmidt, Whitby, Bengel, Rickli, Neander, al. Most Commentators supply αὐτόν or ἀλλήλους, but unnecessarily. It is of all love that he is speaking; of love in its root and ideal), **because He** (God: see the parallel, ver. 10) **first loved us** (viz. in the sending of His Son). **20.**] The connexion is most close: and the error great of those who, as e. g. Erdmann, have made a new section begin here. This ἀγάπη is universal, necessarily manifested in *both* of the two great departments of its exercise. Love, living and working in the heart as a principle, will fix first upon objects at hand and seen: those objects being natural objects for it to fix on. How then can a man love God, the highest object of love, who is removed from his sight, and at the same time refuse to love his brother, bearing the mark of a child of God, before his eyes from day to day? Put in a brief form, the argument, as connected with the last verse, is this: His love has begotten *us* anew in love: in this *us* are included our brethren, objects of our daily sight: if therefore we do not love them, we do not love Him. **If any say** (aor. "have said;" i. e. at any time: the saying once, rather than the habit, is the hypothesis) **I love God, and hate** (pres. of habit) **his brother, he is a liar: for** (here again the argument is enthymematic, and we must supply from our common sense ἐφελκυστικὸν γὰρ ὄρασις πρὸς ἀγάπην, Œc.: "oculi sunt in amore duces," &c.) **he that loveth not his brother whom he hath seen** (perf.: and continues to feel the influence of that sight. We do not say "I have seen him" of the dead, but of the living only), **cannot love God whom he hath not seen** (St. John does not say that there is no love without sight; nor that we love all we see better than any thing we do not see: his argument rests on a deeper and truer position: viz. on that assumed in the word ἀδελφόν, which carries with it the consideration that he of whom it is said is begotten of God. Both ὁ ἀδελφός and ὁ θεός are used within the limits of the Christian life, of which that is true, which is unfolded ch. v. 1, that this ἀδελφός as begotten of God is a necessary object of love to one that loves Him that begat him. *Here*, a lower step of the same argument is taken; but without this great truth, lying beneath the word ἀδελφός, it would carry no conviction with it). **21.**] And besides this argument from common sense, there is another most powerful one, which the Apostle here adds. "Quomodo diligis eum, cujus odisti præceptum?" as Aug. **And this commandment we have from Him** (God: not, Christ: see below), **that he who loveth God, love also his brother** (where have we this commandment? In the great summary of the law, "Thou shalt love the Lord thy God with all thy heart, ... and thy neighbour as thyself," so often cited by our Lord; see Matt. xxii. 37—39). CHAP. V. **1.**] And who is our brother? and why does this name carry with it such an obligation to love? These questions, in closest connexion with the last verse, the Apostle answers in this.

P θεου... ABKLP ℵ a b c d f g h j k l m o 18 y ἐκ τοῦ θεοῦ y γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννή- y ch. iv. 7 reff. z ch. ii. 3, 5 reff.
σαντα ἀγαπᾷ καὶ τὸν y γεγεννημένον y ἐξ αὐτοῦ. 2 z ἐν a ch. iii. 1, 2 reff.
τούτῳ z γινώσκομεν ὅτι ἀγαπῶμεν τὰ a τέκνα τοῦ a θεοῦ, b John, here (Rev. xxii. 14 v. r.) only. Matt. v. 19 al. Deut. xix. 9.
ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς b ἐντολὰς αὐτοῦ b ποιῶμεν. c ch. iii. 23 reff. d = ch. ii. 5 e ch. ii. 3, 4 reff.
3 c αὕτη γάρ ἐστιν ἡ d ἀγάπη τοῦ d θεοῦ, c ἵνα τὰς e ἐντολὰς
reff.

CHAP. V. 1. om 2nd και B 13β am(with demid tol) sah Hil$_1$ Aug Vig Fulg: ins AKL[P]ℵ rel vulg-ed syrr æth arm Cyr-jer Thdrt Thl Œc Hil$_1$ Bede. for 2nd τον, το ℵ(Tischdf: not Treg) m.

2. rec (for ποιωμεν) τηρωμεν, with KL[P]ℵ rel tol Œc: txt B a d g vulg syrr coptt æth arm Thl Lucif Aug$_2$ Bede.—A 100-1 pass from εντολας αυτου ver 2 to εντολας αυτου ver 3.

Every one that believeth (not as Grot. "qui credere se ostendit:" it is the faith itself which is spoken of) **that Jesus is the Christ hath been begotten of God** (to whom do these words apply? from what follows, in which the γεγέννηται is taken up by τὸν γεγεννημένον, to the brother whom we are to love as a necessary accompaniment of our loving God. But most Commentators, including Lücke, De Wette, Huther, Düsterd., assume that it is of *ourselves* that this is said: *our* birth of God depends on and is in closest union with our faith, ch. iii. 23, 24. Then the connexion between this and the following clause must be made by filling up an ellipsis, "and if born of God we love God." But this is far-fetched and, as has been above shewn implicitly, alien from the context, the object of which is to point out who those are whom we are bound to love if we love God. Then having made this predication of all the children of God, πᾶς ὁ πιστ. κ.τ.λ., he, as so frequently, takes it up again below, ver. 4, with a more general reference, and dwells on our faith as the principle which overcomes the world: see there): **and every one who loveth him that begot** (these words take up again the ἐάν τις εἴπῃ ὅτι ἀγαπῶ τὸν θεόν, of ch. iv. 20), **loveth also him that is begotten of him** (viz. the brother of whom the former clause spoke: not, as Aug., Hil., Corn.-a-lap., al., Christ, the Son of God. As Calvin, "sub numero singulari omnes fideles designat. Est enim argumentum ex communi naturæ ordine sumptum").

2.] And indeed so inseparable are the two, that as before, ch. iv. 20, our love to our brethren was made a sign and necessary condition of our love to God, so conversely, our love to God, ascertained by our keeping His commandments, is itself the measure of our love to the children of God. Either of the two being found to be present, the presence of the other follows. **In this we know that we love the children of God** (τὰ τέκνα τοῦ θεοῦ takes up again τὸν γεγεννημένον ἐξ αὐτοῦ of the preceding verse) **when** (the indefiniteness in ὅταν is to be taken not within the limits of each case, "*whensoever we*," but as belonging to the cases collectively, "in every case where") **we love God, and do His commandments** (this adjunct is made, as the following verse shews, in order to introduce an equivalent to ἀγαπῶμεν τ. θεόν by which its presence may be judged. It will be seen from what has been said, that all the devices which have been used to extract from this verse a sense different from that which it really conveys, are wholly unneeded, nay, out of place. Such are those of some of the ancient versions: "per hoc cognoscimus quod diligimus *Deum*, si dileximus Eum et fecimus mandatum ejus," æth: "per hoc cognoscimus *nos esse Dei filios* quum Deum dilexerimus," &c. arab: of Œc., who seems to be confused in his account, for after citing the words he says, καὶ δεῖγμα τῆς εἰς θεὸν ἀγάπης τὴν εἰς ἀδελφὸν ἀγάπην τίθεται: of Grotius, who says, "facilis fit connexio si trajectio fiat, qualem ego libenter facerem, si librum aliquem veterem haberem auctorem, ἐν τ. γινώσκ. ὅτι τ. θεὸν ἀγ., ὅταν ἀγ. τὰ τέκνα αὐτοῦ κ. τ. ἐντολὰς αὐτ. τηρ.:" that of anon. in Schulz, Konject. ub. d. N. T., who wanted to transpose ὅτι and ὅταν: that of Rosenmüller, who coolly says, "permutantur h. l. significationes particularum ὅτι et ὅταν, quod contextus necessario postulat"). **3.**] **For** (explaining the connexion of the two preceding clauses) **the love of God is this** (consists in this: αὕτη, as the demonstrative pronoun, in all such sentences, being the predicate), **that** (ἵνα introduces the apodosis to αὕτη as in ch. iv. 17, where see note) **we keep His commandments. And His commandments are not grievous** (the reason, why they are not grievous, is given in the next verse. Almost all the Commentators refer to Matt. xi. 30, ὁ ζυγός μου χρηστός, κ. τὸ φορτίον μου ἐλαφρόν ἐστιν. Œc., however, al., repu-

f = here only. (Matt. xxiii. 4, 23. Acts xx. 29. xxv. 7. 2 Cor. x. 10 only. Prov. xxvii. 3.)
g neut., = John (iii. 6.) vi. 37, 39. xvii. 2.

ABKLP ℵabcd fghjkl mo 13

αὐτοῦ [c] τηρῶμεν. καὶ αἱ ἐντολαὶ αὐτοῦ [f] βαρεῖαι οὐκ εἰσίν, [4] ὅτι [g] πᾶν τὸ [y] γεγεννημένον [y] ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον. καὶ [h] αὕτη ἐστὶν ἡ νίκη ἡ [f] νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. [5] τίς ἐστιν ὁ [f] νικῶν τὸν κόσμον, [k] εἰ μὴ ὁ [x] πιστεύων [x] ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ; [6] οὗτός

h constr., ch. ii. 25. ch. ii. 13, 14. iv. 4. see John xvi. 33.
f John (esp. Rev.) only, exc. Luke xi. 22. Rom. iii. 4 (from Ps. l. 4). xii. 21 bis. past.
k constr., ch. ii. 22.

4. αυτης(εἰς) ℵ[1].

5. aft τις ins δε K[P]ℵ a c 13. 36 demid tol syr copt arm Cyr Thl Did-int; γαρ Syr: pref και æth Leo: aft εστιν ins δε B: txt AL vulg-ed(with am) sah. [πιστευσας P.]

diate this reference, but apparently on account of the form of expression; observing that the Apostle has said not ἐλαφραὶ εἰσίν, but βαρεῖαι οὐκ εἰσίν; but the comment of Œc. is in confusion, and not easy to understand. The Schol. in the Oxf. Catena well remarks, εἴ τις προσελθὼν αὐταῖς μὴ ὃν δεῖ τρόπον λέγει αὐτὰς βαρείας, τὴν ἑαυτοῦ ἀσθένειαν ᾐτιάσατο· φίλον γὰρ τοῖς ἄγαν ἀποβάλλουσιν ἰσχὺν βαρέα νομίζεσθαι καὶ τὰ πάνυ ἐλαφρὰ καὶ κοῦφα. This declaration, that His commandments are not grievous, has, as did ch. iii. 9, furnished some of the R.-Cath. Commentators with an opportunity of characterizing very severely the Protestant position that none can keep God's commandments. But here as there the reply is obvious and easy. The course of the Apostle's argument here, as introduced in the next verse by ὅτι, substantiates this βαρεῖαι οὐκ εἰσίν by shewing that all who are born of God are standing in and upon the victory which their faith has obtained over the world. In this victorious state, and in as far as they have advanced into it, in other words in proportion as the divine life is developed and dominant in them, do they find those commandments not grievous. If this state, in its ideality, were realized in them, there would be no difficulty for them in God's commandments: it is because, and in so far as sin is still reigning in their mortal bodies and their wills are unsubdued to God's will, that any βάρος remains in keeping those commandments), **4.] because** (reason, why His commandments are not grievous: not, as Œc., ἐπιτίθησι τοῖς ἤδη εἰρημένοις καὶ ἕτερον ἐπακτικὸν πρὸς τὴν μεταχείρισιν τῆς ἀγάπης, making καὶ αἱ ἐντ. αὐ. β. οὐκ εἰσ. merely parenthetical) **all that is born of God** (the neuter is here used as gathering together in one, under the category of "born of God," the ἡμεῖς implied in the last verses. So St. John uses the comprehensive categorical neuter in reff. Œc. seems to deny this personal meaning of πᾶν, and to understand it "every thing," applying it afterwards to ἡ πίστις ἡμ. as one such thing. Aretius and Paulus take it similarly. But besides the Apostle's usage cited above, the whole analogy here is against such an interpretation. It is we, not our faith, of which the term ἐκ τοῦ θεοῦ γεγεννῆσθαι is used) **conquereth** (νικᾷ, of habit: simply predicated of the category πᾶν τὸ κ.τ.λ.) **the world** (the kingdom of evil under its prince the devil, God's adversary; in the main as Calv., "quicquid adversum est Dei spiritui. Ita naturæ nostræ pravitas pars mundi est, omnes concupiscentiæ, omnes Satanæ actus, quicquid denique nos a Deo abstrahit." The argument then is this: The commandments of God are not grievous: for, although in keeping them there is ever a conflict, yet that conflict issues in universal victory: the whole mass of the born of God conquer the world: therefore none of us need contemplate failure, or faint under his struggle as a hard one), **and the victory which** (hath) **conquered the world is this, our faith** (the identification of the victory with the faith which gained it, is a concise and emphatic way of linking the two inseparably together, so that wherever there is faith there is victory. And this is further expressed by the aorist participle, by which, as Estius (notwithstanding that the vulgate has "quæ vincit"), "significatur victoria jam parta:" cf. ch. ii. 13, iv. 4. Socinus absurdly explains the aorist as speaking of those whose Christian course is done, against the plain ἐστίν, not only here but in ver. 5). **5.] If it be asked,** How does our faith overcome the world? this verse furnishes the answer; because it brings us into union with Jesus Christ the Son of God, making us as He is, and partakers of His victory, John xvi. 33. Through this belief we are born again as sons of God; we have Him in us, One greater than he who is in the world, ch. iv. 4. And this conclusion is put in the form of a triumphant question: What other person can do it? Who that believes this,

ἐστιν ὁ ἐλθὼν [1]δι' ὕδατος καὶ αἵματος, Ἰησοῦς χριστός· [1] = Acts xiv. 22. see note. Winer, edn. 6, § 47. i.

6. δια ℵ. aft αιματος ins και πνευματος AN a 13. 36 tol syr coptt: bef κ. αιμ. [P] æth arm: om BKL rel vulg Syr Cyr$_1$ Thl Œc Tert Rebapt Aug$_1$.—for αιμ., πνευμ. 103-4 Cyr$_1$ Ambr Aug$_1$. rec (aft ιησ.) ins ὁ, with b f 13 Thl-comm$_1$ Œc-comm$_1$: om ABLℵ rel 40 Cyr$_2$ Thl Œc: χρ. ιησ. K[P] 36 sah Ambr.

can fail to do it? **Who is he that conquereth the world, except he that believeth that Jesus is the Son of God?** By comparing ver. 1 a, we find 1) that ὁ χριστός there answers to ὁ υἱὸς τοῦ θεοῦ here; 2) that by the combination of the two verses, we get the proposition of ver. 4 a. Episcopius gives well the meaning: "Lustrate universum mundum et ostendite mihi vel unum, de quo vere affirmari possit, quod mundum vincat, qui Christianus et fide hac præditus non est."

6—21.] THE THIRD AND LAST DIVISION OF THE EPISTLE. This portion falls naturally into two parts: vv. 6—13, and vv. 14—21: the former of which treats of the concluding part of the argument, and the latter forms the close of the Epistle.

6—13.] As in the former portions, our communion with God who is light (ch. i. 5 ff.) was treated, and our birth in righteousness from God who is righteous (ii. 29 ff.), by faith in Jesus the Son of God,—so now we have another most important element of the Christian life set before us: the testimony to it arising from that life itself: *the witness of the spiritual life to its own reality*. This witness rests not on apostolic testimony alone, but on the Holy Spirit, which the believer has in himself (ver. 10), and which is God's testimony respecting His Son (vv. 9, 10), and our assurance that we have eternal life (ver. 13). There is hardly a passage in the N. T. which has given rise to more variety of interpretation: certainly none which (on account of the apparent importance of the words interpolated after ver. 7) has been the field of so much critical controversy. Complete accounts of both the exegesis and the criticism will be found in the recent monographs on the Epistle: more especially in that of Düsterdieck. I shall indicate the more salient points of the divergent interpretations as I proceed.

6.] **This** (viz. the person spoken of in the last verse; Jesus. This, which is maintained by most Commentators, is denied by Knapp and Huther, who refer οὗτος to ὁ υἱὸς τοῦ θεοῦ: "This Son of God is he &c.:" making the proposition assert the identity of the Son of God with the historical Jesus, not the converse. This Huther supports on two grounds: 1) that the fact that Jesus came by water and blood needed no proof even to Heretics: 2) that on the ordinary interpretation the following words, Ἰησ. (ὁ) χριστός, become altogether superfluous. But to these it is easily replied, 1) that although the fact might be confessed, that was not confessed to which the fact bore testimony, viz. that Jesus who came in the flesh was the Son of God: 2) that the appositional clause Ἰησ. (ὁ) χριστός is by no means superfluous, being only a solemn reassertion of our Lord's Person and Office as testified by these signs. The main objection to Huther's view is, that, as well stated by Düsterd., it makes the coming by water and blood, which, by the context, is evidently in the Apostle's argument a substantiating consideration, to be merely an exceptional one: "this Son of God is Jesus (the) Christ, *though* He came by water and blood." Therefore the other interpretation must stand fast. It is well defended also by Lücke) **is he that came by water and blood** (the words δι' ὕδατος κ. αἵματος have been universally and rightly taken with ἐλθών. Only Hofmann, in the Schriftbeweis, ii. 1, p. 331, maintains the joining δι' ὕδ. κ. αἵμ. to ἐστιν, understanding ἐλθών, "He that has come," in the sense of ὁ ἐρχόμενος. But this latter idea is wholly without N. T. precedent, and condemns the whole. It indeed, without Hofmann's construction, is taken by several Commentators, Corn.-a-lap., Tirinus, Calov., Bengel ("Jesus est is quem propter promissiones venire oportuit, et qui venit revera"), Knapp, &c. But if this meaning is in ἐλθών, then it cannot be the mere exponent of δι' ὕδ. κ. αἵμ., but must take an emphatic place of its own, and δι' ὕδ. κ. αἵμ. must stand awkwardly alone, "and that by water and blood," or must, as Hofmann, belong to ἐστιν.

Taking then the generally received construction, we may observe that the article before the aor. part. ἐλθών, makes οὗτός ἐστιν ὁ ἐλθών to be the identification of οὗτος with ὁ ἐλθών, i. e. with one who as an historical fact, ἦλθεν, precluding such renderings as "came" for ἐστιν ὁ ἐλθών; also forbidding the making the aor. into a present, "this is He that cometh," as Luther, Seb.-Schmidt, J. Lange, Rickli,

m = Heb. ix. 25. (see ch. iv. 2.)

οὐκ [m] ἐν τῷ ὕδατι μόνον, ἀλλ' [m] ἐν τῷ ὕδατι καὶ [m] ἐν ABKLP Nabrd fghjst mo

μονω B. for αλλ', αλλα A, αλλα και b o. rec om 3rd εν, with KN rel vulg Cyr$_2$ Thl Œc Aug: ins ABL[P] j k 13. 36(sic). 40 Cyr$_2$. [transp υδατι and αιματι

Sander, al., and perhaps Œc., as has been inferred from his understanding ὕδωρ and αἷμα of present means of grace and salvation: ὁ γὰρ ἐλθὼν Ἰησοῦς ὁ χριστὸς δι' ὕδατος ἀναγεννᾷ καὶ αἵματος. But he may have been misunderstood: the ἐλθών in this comment, and the circumstance that he afterwards dwells on the historical facts of the Baptism and the Crucifixion, seem to shew that he understood the participle aoristically. We may clearly do so, and still regard the water and blood as present in their effects and testimony. All Commentators, except Hofmann (see above), regard ἐλθών as referring, not to the Lord's birth in the flesh, but to His open manifestation of himself before the world. See above on ch. iv. 2.

The prep. διά, which passes into ἐν in the next sentence, is thereby explained to bear its very usual sense of through or by means of, as said of that which accompanies, as the medium through which, or the element in which. We have an example of ἐν passing into διά, 2 Cor. vi. 6, 7: and the very same phrases, δι' αἵματος and ἐν αἵματι, are used of our Lord in Heb. ix. 12, 25, which chapter is the best of all comments on this difficult expression.

δι' ὕδατος κ. αἵματος has been very variously understood. Two canons of interpretation have been laid down by Düsterd., and may safely be adopted: 1) "Water" and "blood" must point both to some purely historical facts in the life of our Lord on earth, and to some still present witnesses for Christ: and 2) they must not be interpreted symbolically, but understood of something so real and powerful, as that by them God's testimony is given to believers, and eternal life assured to them. These canons at once exclude such interpretations as that of Wetst., al., "probavit se non phantasma sed verum hominem esse qui ex spiritu (sive aëre, ver. 8) sanguine et aqua seu humore constaret, Joh. xix. 34:"—as the purely symbolical interpretation, of which there are two kinds:—1) that of Socinus and his school, in which ὕδωρ stands for the purity and innocence of the life and doctrine of Christ, Heb. x. 22, Eph. v. 26,—and αἷμα of the death of Christ as His testimony of Himself. So Schlichting and Grotius: 2) that given by Clement of Alex., Adumbrationes ad h. l. 1011 P (not in Migne), in which ὕδωρ represents regeneration and faith, and αἷμα, knowledge (cognitionem): by Beza,—in which ὕδωρ is "ablutio a peccati labe, cujus nunc tessera est Baptismus,"—αἷμα, "expiatio et persolutio pro peccatis:" by Calvin, in which he explains both ὕδωρ and αἷμα by "summatim ostendit quorsum præcipue tenderent ceremoniæ veteres: nempe ut homines ab inquinamentis purgati et soluti omnibus piaculis, Deum haberent propitium et illi consecrarentur." By the latter of our two canons is excluded also the idea of mere symbolic reference to the sacraments, as e. g. Beza (see above), Luther, Calvin, al.

Düsterdieck observes that it is remarkable that the best R.-Cath. expositor, Estius (whose commentary is unfortunately broken off at this verse), does not as some have done, interpret αἷμα of the Sacrament of the Lord's Supper, but puts together ὕδωρ and αἷμα, as Calvin and Luther: "per sanguinem vivificat tum in baptismo aquæ, tum in aliis sacramentis, tum etiam extra sacramenta." So that, as Düsterdieck proceeds, the great leaders of the three schools of theology have had the tact to see that which their less skilful followers have missed seeing,—that αἷμα cannot by any means be understood of the Lord's Supper, as has been done by Hunnius, Seb.-Schmidt, Calov., Wolf, Bengel, Carpzov., Sander, al.

The next point which comes before us is, to enquire whether at all, or how far, our passage is connected with John xix. 34? It occurs here, because many Commentators, e. g., Bede, Hunnius, Seb.-Schmidt, Calov., Wolf, Bengel, &c., have seen in the incident there related a miraculous symbolizing of the two sacraments, and in this passage an allusion to that incident. To deny all such allusion, as is done by Düsterdieck, seems against probability. The Apostle could hardly both here and in that place lay such evident stress on the water and blood together, without having in his mind some link connecting this place and that. That in the Gospel it is αἷμα and ὕδωρ,—in this place ὕδωρ and αἷμα,—a difference of which Düsterd. makes much, is surely not worth mentioning. The idea that we have here nothing more than a reference to the fact of John xix. 34, is against our 2nd canon

τῷ αἵματι· καὶ τὸ [n] πνεῦμά ἐστιν τὸ [n] μαρτυροῦν, ὅτι τὸ [n] John xv. 26. Heb. x. 15. see Acts v. 32.

P m[1] (5. 83 Sz):] for αιματι, πνευματι A 21. 41 Cyr: al vary.

above: but that John xix. 34 and this refer to the same fundamental truth, is I conceive hardly to be doubted.

It rests now then that we enquire into the meaning of each expression. On **αἷμα**, there cannot surely be much uncertainty. The blood of His Cross must, by all Scripture analogy, be that intended. The pouring out of this blood was the completion of the baptism which He had to be baptized with, Mark x. 38, 39, Luke xii. 50. And if this is so, to what can **ὕδωρ** be referred so simply, as to that baptism with water, which inaugurated the Lord's ministry? It might indeed be said that the baptism which He instituted for His followers, better satisfies the test of our 2nd canon, that viz. of being an abiding testimony in the Christian Church. But to this there lies the objection, that as **αἷμα** signifies something which happened to Christ Himself, so must **ὕδωρ** likewise, at least primarily, whatever permanent testimony such event may have left in the Christian Church. And thus some modern Commentators have taken it: as uniting the historical fact of the Lord's baptism with the ordinance of baptism, grounded on it, and abiding in the Christian Church. So Semler, Rosenm., Baumg.-Crus., Brückner, Neander, Huther. Düsterd. refuses to accept this view, denying that our Lord's Baptism was any proof or testimony of His Messiahship, and understanding **ὕδωρ** of the ordinance of baptism only. But surely we are not right in interpreting **ὁ ἐλθὼν δι' ὕδατος**, *He that ordained baptism:* nor, whatever Düsterd. may say, in giving the two, **αἷμα** and **ὕδωρ**, an entirely different reference. For his endeavour to escape from this by making **αἷμα** not Christ's death but His blood, applied to us, cannot be accepted, as giving a "non-natural" sense to **ἐλθὼν δι' αἵματος** likewise.

All this being considered, it seems impossible to avoid giving both to **αἷμα** and **ὕδωρ** the combined senses above indicated, and believing that such were before the Apostle's mind. They represent,—**ὕδωρ**, the baptism of water which the Lord Himself underwent and instituted for His followers, **αἷμα**, the baptism of blood, which He Himself underwent, and instituted for His followers. And it is equally impossible to sever, as Düsterd. does, from these words, the historical accompaniments and associations which arise on their mention. The Lord's baptism, of itself, was indeed rather a result than a proof of his Messiahship: but in it, taking St. John's account only, a testimony to His divine Sonship was given, by which the Baptist knew Him to be the Son of God: **ἐγὼ ἑώρακα κ. μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ**, are his words, John i. 34; and when that blood was poured from His "riven side," he that saw it again uses the same formula, **ὁ ἑωρακὼς μεμαρτύρηκε**. It cannot be that the word **μαρτυρία** being thus referred to two definite points of our Lord's life, should not apply to these two, connected as they are with **ὕδωρ** and **αἷμα** here mentioned, and associated by St. John himself with the remarkable preterite **μεμαρτύρηκεν**, of an abiding **μαρτυρία** in both cases. But these past facts in the Lord's life are this abiding testimony to us, by virtue of the permanent application to us of their cleansing and atoning power. And thus both our canons are satisfied, which certainly is not the case in Düsterdieck's interpretation, though they were laid down by himself), **Jesus Christ** (see above on **οὗτος**. As now, with the art. omitted, the words are merely the name, "Jesus Christ:" if it were inserted, the adjunct **ὁ χριστός** would be an appositional predicate, and would necessarily send the thought back to the **ἐλθὼν δι' ὕδ. κ. αἵμ.** as a proof of the Messiahship of Jesus. It may be remarked, however, that in all the places where St. John uses this Name, it has a solemn meaning, and is by the emphasis thus thrown on the official designation of our Lord, nearly = **Ἰησοῦς ὁ χριστός**. Cf. John i. 17, xvii. 3: 1 John i. 3, ii. 1, iii. 23, iv. 2, v. 20: 2 John 3, 7): **not in the water only, but in the water and in the blood** (**ἐν**, see above on **διά**. The sense of the two is there shewn to be closely allied, **ἐν** giving rather the "element in which," **διά**, the medium through which. The art. before each dative shews not merely, as Huther, that **ὕδωρ** and **αἷμα** have been before named, but that they are well-known and solemn ideas. It is inserted not as matter of course, but as giving solemnity.

But why has the Apostle added this sentence? Schöttgen thought that it is to give Christ the preference over Moses, who came only by water (1 Cor. x. 2), and Aaron, who came only by blood (of sacrifice), whereas Christ united both. But this is too far-fetched. Baumgarten-Crusius again regards the words as directed against those who despised the Cross of Christ (1 Cor. i. 23): but a more definite expla-

o see ch. iv. 6 reff. ° πνεῦμά ἐστιν ἡ ° ἀλήθεια. 7 ὅτι τρεῖς εἰσιν οἱ μαρτυ- ABKLP ℵabcd fghjk lmo 13

for 2nd το πνευμα, χριστος 84 vulg arm-usc Ambr$_1$-ms Aug$_1$. (*This reading is found in but one Greek copy which at this point is remarkably conformed to the vulg current in the xvith cent. The variation sprung from the confusion in Latin MSS of the contractions* SPS *and* XPS. *See Treg in Horne vol* IV. *p.* 215.)

7. aft ὁτι ins οι ℵ.

nation than this is required. And those can hardly be wrong, who find it in such words as those of the Baptist in John i. 25, ἐγὼ βαπτίζω ἐν ὕδατι, μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἴδατε: cf. the emphatic repetitions below, ib. ver. 31, ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων, and ver. 33, ὁ πέμψας με βαπτίζειν ἐν ὕδατι. The baptism of Jesus was not one of water only, but one of blood,—ἴδε ὁ ἀμνὸς τοῦ θεοῦ—and something more than that, which follows in the next clause): **and the Spirit is that which witnesseth, because the Spirit is the truth** (that is, as explained by the next verse, the Spirit is an additional witness, besides those already mentioned, to the Messiahship of Jesus, and in that, to the eternal life which God has given us in Him. This at once removes the meaning "that," which some have given to ὅτι. It is not to the fact that the Spirit is the truth, that the Spirit gives witness: but the fact, that He is the truth, is that which makes Him so weighty a witness; which makes the giving of witness so especially His office.

Very various however have been the meanings here given to τὸ πνεῦμα. The scholium in Matthäi understands, the spirit of our Lord (τὸ πν. τῆς ψυχῆς) which He when dying commended into His Father's hands. Augusti, who explains ὕδωρ and αἷμα of the two Sacraments of Baptism and the Lord's Supper, sees in πνεῦμα, in connexion with John xx. 22 ff., a third Sacrament of *absolution*. Ziegler and Stroth regard it as = ὁ πνευματικός, i. e. St. John himself. Œc. and Knapp regard it as = ὁ θεός—διὰ δὲ τοῦ πνεύματος, ὅτε ὡς θεὸς ἀνέστη ἐκ νεκρῶν· θεοῦ γὰρ τοῦτο μόνου λοιπόν, τὸ ἀνιστᾶν ἑαυτόν. τῇ δὲ τοῦ πνεύματος φωνῇ σημαίνεται ὁ θεός: thus making the threefold witness to the υἱοθεσία of Jesus, τὸ βάπτισμα, ὁ σταυρός, ἡ ἀνάστασις. Then again Socinus, Schlichting, Grot., Whitby, al., interpret it of the Divine power by which Christ wrought His miracles: "id est," says Grot., "per μετωνυμίαν, admiranda ejus opera, a virtute divina manifeste procedentia." But this, as well as Bede's interpretation, that the Spirit which descended on the Lord at His baptism is meant, inasmuch as it testified to His being "verus Dei filius,"—fails, in giving no *present abiding* testimony such as the context requires. Others again understand by πνεῦμα the ministry of the word: so Aretius, J. Lange, Hunnius ("Spiritus per externam prædicationem verbi testificatur de Jesu Christo, atque simul intrinsecus in cordibus fidelium hanc Christi notitiam obsignat"), Luther, Piscator, Carpzov., Rosenmüller (the Gospel), Seb.-Schmidt ("verbum evangelii et cum eo ministerium ecclesiasticum"), &c. Most of these, as well as Bengel, whose whole interpretation is confused by his attempt to force the interpolated words in ver. 7 into the context, understand πνεῦμα here and in ver. 8 differently. But nothing can be plainer than that we must not alter the meaning, where the ὅτι binds together the sentences so closely.

The above interpretations (to which we may add that of Sander, that τὸ πν. = τὸ χάρισμα, the transformation of a man which takes place by the agency of the Holy Spirit) failing to give any satisfactory account of the text, we recur to the simple and obvious meaning, *the Holy Spirit*. This is taken by Schol. I., Estius, Corn.-a-lap., Tirinus, Calvin, Calov., Lücke, Rickli, De Wette, Huther, Neander, Düsterdieck, al. And it seems fully to satisfy all the requirements of the passage. The Holy Spirit is He, who testifies of Christ (John xv. 26), who glorifies Him, and shews of the things which belong to Him (John xvi. 14). It is by the possession of Him that we know that we have Christ (ch. iii. 24). And the following clause, "because the Spirit is the Truth," exactly agrees with this. He is the absolute Truth (John xiv. 17, xv. 26), leading into all the Truth (John xvi. 13 f.). And in this consists the all-importance and the infallibility of His witness. "Testimonium ejus haudquaquam rejici potest, quoniam Spiritus est veritas, quum sit Deus, ideoque nec falli potest, nec fallere." Estius).

7.] "Johannes hic causam reddit, cur locutus fuerit non de Spiritu tantum, cujus præcipua in hoc negotio est auctoritas, verum etiam de aqua et sanguine, quia in illis etiam non exigua est testimonii fides, et ternarius numerus in testibus est perfectissimus." Grot. For (from what has been just cited from Grot. it will be seen that "because" would be here, as so often,

ροῦντες, [8] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ

7, 8. rec aft μαρτυρουντες ins εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εισι και τρεις εισιν οι μαρτυρουντες εν τη γη, with (34. 162) 173[2]-marg vulg(demid tol &c, not am fuld al$_{50}$), supposed to be alluded to or cited by Tert Cypr Phœbad(see below), clearly cited by Vig Fulg Cassiod Ansbert Ps-Jer(prologue to Cath epp), also(as given by Vict-vit) in a confession of faith drawn up at end of the 5th cent by Eugenius(or, as some, Vig), and further by many writers after the 9th cent: OMITTED in ALL GREEK MSS previous to the beginning of the 16th century; ALL the GREEK FATHERS (even when producing texts in support of the doctrine of the Holy Trinity: as e. g. by Clem Iren Hipp Dion Ath Did Bas Naz Nys Epiph Cæs Chr Procl Andr Damasc Œc Thl Euthym); ALL THE ANCIENT VERSIONS (including the Vulgate (as it came from Jerome, see below) and (though interpolated in the modern editions) the Syriac); AND MANY LATIN FATHERS (viz Novat Hil Lucif Ambr Faustin Leo Jer Aug Hesych Bede).

(The following is a statement of the most important details:—

I. Scholz numbers 192 cursive mss in the Acts and Catholic Epistles. Of these; *six* do not contain 1 John, viz. "55. 74. 85. 90. 157. 159;" *six* are defective at this point, viz. "53 (= Scrivener's n). 108. 120. (122 ?) 130. 177;" *seven* are identical with mss named on our margin, viz. "13," "24" = "l," "31" = "m," "61" = "111" = "o" (see Scriv.), "91" = "h," and "102" = "K;" *two*, viz. "110" and "152," are not mss at all but printed books; *one*, viz. Cantab. Kk 6. 4 (= *2068 of Nasmith's index), is cited twice, first as "9," and then as "112" (cf. "o"); and *three* more must be dismissed from the enumeration for separate reasons ("107" is a lectionary, and does not contain the pericopa, "44" represents not a ms but an ancient collection of various readings, and "83" is probably the same ms as "173"). We have thus left 165 (including (see prolegomena) "108" and "109"), all of which, together with H[r], and the *eighteen* given on the margin, 184 in all [*nineteen* are now given on the margin, making 185 in all. R. H.], have been examined and found to omit the disputed passage. This statement however is not really quite as accurate and complete as at first sight it might seem to be. *Nine* of the number named above (viz. "c. f. 8. 39. 47. 49. 50. 52. 98") may possibly be hereafter identified with others as yet denoted by a separate symbol, for it is not distinctly known where they are now preserved. When we say then that all known manuscripts, with the exception of two, omit the words in question; let it be understood that we mean, to begin with, 175 [176] mss to be found at the places indicated in the list prefixed to this volume; and in addition probably not less than 70 more seen and examined by trustworthy persons. (The nine named above; the ms entered as 182 a in our list; eighteen given by Scrivener, Introd. to N. T. Crit. pp. 199, 200; and about 50 lectionaries.) We have thus, at least 175 [176], possibly as many as 250 manuscripts, of all ages, to be set against 2 of the 16th century. Codex Ravianus at Berlin and two mss at Wolfenbüttel are sometimes brought forward to support the insertion. Cod. Rav. and one of the Wolf. mss were made from the printed text: the former "from the Complutensian Polyglott, imitating its very misprints" (Treg. on P. T.); part of the plan of the latter (written in the 17th century) is to give various readings from the Latin translations of Erasmus, Beza, &c. In the other Wolf. ms, and in that at Naples cited as "173," the addition is only found on the margin and in writing not earlier than the 16th century. Even "34" and "162" cannot be admitted as trustworthy witnesses. Written at the time when the contest was going on in favour of the current Latin text as opposed to the Greek, they differ from the received text and from one another. Both read πατηρ λογος και πνευμα αγιον (an expression which it is instructive to compare, as to the omission of the articles, with Erasmus' latin-derived text of Rev. xxii. 16—21. Erasmus himself, however (edd. 1527, 1535), *here* inserted the articles in his text, though in his quotation of "Cod. Brit." they do not occur). "34" has εν τω ουρανω and εν τη γη;

too strong a causal rendering for ὅτι, and that even at the risk of identifying it with γάρ, logical accuracy requires the slighter causal conjunction) those who bear witness are three (τρεῖς εἰσιν is copula and predicate. The three are considered as living and speaking witnesses; hence the masculine form. By being *three*, they fulfil the requirements of the Law as to full testimony: cf. Deut. xvii. 6, xix. 15: Matt. xviii. 16, 2 Cor. xiii. 1), the Spirit, and the water, and the blood (now, the Spirit is put first: and not without reason. The Spirit is, of the three, the only living and active witness, properly speaking: besides, the water and the blood are no witnesses without Him; whereas He is independent of them, testifying both in them and out of

r Matt. xix. 5. xxi. 42. Luke iii. 5. Rom ii. 26. Gen. xv. 6 — q so John xi. 52. xvii. 23. — r John iii. 11, 32, 33.

r τρεῖς pq εἰς τὸ q ἕν εἰσιν. 9 εἰ τὴν r μαρτυρίαν τῶν ἀνθρώ- ABKLP ℵabcd fghjk lmo13

"162," απο του ουρανου and επι της γης. "162" omits the received ουτοι and inserts εις το bef ἓν εισι.

All the lectionaries which contain the passage omit the disputed words. (They are sometimes reckoned as about 50 in number, but are possibly much fewer.)

II. The Vulgate is cited in support of the disputed passage. It is true that it is found in the mass of the later mss of that version; but it is wanting in the two earliest (written in the 6th century), in those revised by Alcuin and in about fifty others; whilst those that contain it differ both as to the words themselves and as to their position. Some have it as it stands in the authorized editions: others (as demid tol) insert it after verse 8. Some have it in the ordinary form; others (and these after verse 8) *Sicut et in cælo tres sunt, pater, verbum, et spiritus; et tres unum sunt.* (For minor variations, see Tischendorf.)

III. The testimony of the Latin fathers, taken as a whole, has been relied upon by the advocates of the received text.

It is as follows:—

"Cæterum de meo sumet," inquit, "sicut ipse de Patris." Ita connexus Patris in Filio et Filii in Paracleto, tres efficit cohærentes alterum ex altero: qui tres unum sunt, non unus; quomodo dictum est: "Ego et Pater unum sumus," ad substantiæ unitatem, non ad numeri singularitatem. (Tertull. adv. Praxean c. 25, vol. ii. p. 188.)

Si baptizari quis apud hæreticos potuit, utique et remissam peccatorum consequi potuit. Si peccatorum remissam consecutus est, et sanctificatus est, et templum Dei factus est; . . . quæro cujus Dei? Si Creatoris; non potuit quia in eum non credidit: si Christi; non hujus fieri potuit templum, qui negat Deum Christum: si Spiritus Sancti, cum tres unum sint, quomodo Spiritus sanctus placatus esse ei potest, qui aut Filii aut Patris inimicus est? (Cypr. ad Jubaianum 12, Migne Patr. ii. p. 1117.) *Dicit Dominus "Ego et Pater unum sumus;" et iterum de Patre et Filio et Spiritu Sancto scriptum est, "Et hi tres unum sunt."* (Cypr. de unitate ecclesiæ, § 6, p. 503 f.) *Si ea quæ his significata sunt velimus inquirere non absurde occurrit ipsa Trinitas qui unus . . . est deus, Pater et Filius et Spiritus Sanctus, de quibus verissime dici potuit "Tres sunt testes et tres unum sunt:" ut nomine spiritus significatum accipiamus Deum Patrem . . .; nomine autem sanguinis, Filium . . .; et nomine aquæ, Spiritum Sanctum.* (Augustin. contra Maximin. Arianum, lib. ii. c. 22. 5, vol. viii. p. 795.) *Sic alius a Filio Spiritus, sicut a Patre Filius. Sic tertia in Spiritu ut in Filio secunda persona: unus tamen Deus omnia, tres unum sunt.* (Phœbadius, contra Arianos 22, Migne, vol. xx. p. 30.) *Plures tamen hic ipsam interpretatione mystica intelligunt Trinitatem.* (Eucherius de Quæst. N. T. (Instruct. i. 2, Migne Patr. vol. l. p. 810 f.)) *Johannes Evangelista . . . ad Parthos "Tres sunt" inquit "qui testimonium perhibent in terra, aqua, sanguis et caro, et tres in nobis sunt; et tres sunt qui testimonium perhibent in cælo Pater, Verbum, et Spiritus, et ii tres unum sunt."* (Vigilius of Thapsus against Varimadus, i. 5, p. 367. For this and further quotations, see Davidson's Bibl. Criticism and Tischendorf b. l.)

The words cited from St. Augustine form the commencement of an elaborate justification of the mystical meaning assigned by him to "the spirit," "the water," and "the blood." Throughout the whole, there is no allusion to the disputed words; though them), **and the three concur in one** (contribute to one and the same result: viz. the truth that Jesus is the Christ and that we have life in Him. Corn.-a-lap.'s mistake, "in unum, ad unum, scil. Christum," cannot have come (as Düsterd.) from a misunderstanding of the vulgate, seeing that it has "hi tres unum sunt:" but is merely an exegesis, and in the main a right one. But the words simply signify in themselves, "are in accord." And this their one testimony is given by the purification in the water of baptism into His name, John iii. 5: by the continual cleansing from all sin which we enjoy in and by His atoning blood: by the inward witness of His Spirit, which He hath given us).

The question of the genuineness of the words read in the rec. at the end of ver. 7, has been discussed, as far as external grounds are concerned, in the digest; and it has been seen, that unless pure caprice is to be followed in the criticism of the sacred text, *there is not the shadow of a reason for supposing them genuine.* Even the supposed citations of them in early Latin Fathers have now, on closer examination, disappeared (see Digest)

πων [r] *λαμβάνομεν, ἡ* [s] *μαρτυρία τοῦ θεοῦ* [s] *μείζων ἐστίν, ὅτι* [s] John v 36.

a simple quotation of that one sentence would have had greater controversial value than the most perfect proof of the symbolical meaning of the other clause. So far is he from knowing the words, that he brings forward John viii. 18 and xv. 26 to shew that it is not improper to speak of the Persons of the Ever Blessed Trinity as "witnesses." If he had had any thing plainer to urge, he would not have contented himself with "NON ABSURDE *occurrit ipsa Trinitas.*" The authority of so great a father would soon lead to the noting down of the substance of his interpretation, on the margin of the books belonging to the orthodox. From the margin to the text is but one step. At the end of the 5th century, Vigilius, perhaps (see Davidson), quotes the interpretation as part of the text. There is no real citation before this date. The passages brought forward from Tertullian and Cyprian contain only the words "*Et hi tres unum sunt,*" or the like: this being the Latin form of the corresponding clause in either verse, there is nothing in the words themselves to shew from which they came. In the two first passages it would be hard to prove that there is any thing more than a simple statement of the Catholic doctrine. In the third, Cyprian, treating of the unity of the Church, urges that very analogy between earthly and heavenly things, the acknowledgment of which seems to have led first to the use of "*hi tres unum sunt*" as a convenient formula in speaking of the Holy Trinity; next, to Augustine's mystical interpretation; and then, to the received gloss. With the teaching of his "master" Tertullian in his mind, Cyprian would not hesitate to speak as he does of the unchallenged verse; had his copies contained the words we reject, we might naturally expect that he would quote the whole passage as fitting in precisely with the course of his argument.

IV. The Greek words were first inserted in the Complutensian edition of 1514. When Erasmus enquired whether the editors really had mss so different from any he had seen, the answer given by one of them was, "Sciendum est Græcorum codices esse corruptos; nostros vero (i. e. Latinos) ipsam veritatem continere." Erasmus unfortunately pledged himself to insert the words if they existed in any one Greek ms. A Codex Britannicus was at length found which contained them. Erasmus, in his 3rd edition (1522), fulfilled his promise. In his annotations, however (ed. 1535, p. 770), after giving the words precisely as they stand in Cod. Montf., he writes thus, "Ex hoc igitur Codice Britannico reposuimus, quod in nostris dicebatur deesse: ne cui sit ansa calumniandi. Tametsi suspicor codicem illum ad nostros esse correctum." A. W. G.)

8. om *οι τρεις εις το εν εισιν* 34. 162. (so also the vulgate in the Complutensian edition.)

9. for *των ανθρωπων, του θεου* ℵ[1]. om 1st *οτι* K arm.

Something remains to be said on internal grounds, on which we have full right to enter, now that the other is secured. And on these grounds it must appear, on any fair and unprejudiced consideration, that the words are 1) alien from the context: 2) in themselves incoherent, and betraying another hand than the Apostle's. For 1) the context, as above explained, is employed in setting forth the reality of the substance of the faith which overcomes the world, even of our eternal life in Jesus the Son of God. And this is shewn by a threefold testimony, subsisting in the revelation of the Lord Himself, and subsisting in us His people. And this testimony is the water of baptism, the blood of atonement, the Spirit of truth, concurrent in their witness to the one fact that He is the Son of God, and that we have eternal life in Him. Now *between two steps* of this argument,—not as a mere analogy referred to at its conclusion,—insert the words "For there are three that bear witness in heaven, the Father, the Word, and the Holy Spirit: and these three are one," and who can fail to see, unless prejudice have blinded his eyes, that the context is disturbed by the introduction of an irrelevant matter? Consequently, Bengel, one of the most strenuous upholders of the words, is obliged tamely to take refuge in the transposition of vv. 7 and 8 (which was perhaps the original form of its insertion in the vulgate; see Digest I. II. and the quotation by Vigilius), so as to bring into treatment the matter in hand, before the illustration of it is introduced. But even suppose this could be done; what kind of illustration is it? What is it to which our attention is directed? Apparently the mere fact of the triplicity of testimony: for there is not the remotest analogy between the terms in the one case and those in the other; the very order of them, differing as it does in the two cases, shews this. Is this triplicity a fact worthy of such a comparison? And then, what is the testimony in heaven? Is it borne to men? Certainly not: for God hath no man seen,

t (double ὅτι). ch. iii. 20. u John i. 7. 8. 15. ii. 25 and passim. John only. v John ii. 11, and usually. this ep., these three times only.

αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, [t]ὅτι [u]μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. 10 ὁ [v]πιστεύων [v]εἰς τὸν υἱὸν τοῦ ABKLP ℵ a b c d f g h j k l m o 13

rec (for 2nd οτι) ἣν, with KL[P] rel arm Thl Œc: txt ABℵ 13 vulg coptt Cyr, Aug Bede.

as He is there: His only-begotten Son hath declared Him to us on earth, where all testimony affecting us must be borne. Is it a testimony to angels? Possibly: but quid ad rem? And then, again, what but an unworthy play on words can it be called, to adduce the ἕν εἰσιν on the one side, the essential unity of the ever blessed Godhead, and on the other the εἰς τὸ ἕν εἶσιν, the concurrence in testifying to one fact,—as correspondent to one another? Does not this betray itself as the fancy of a patristic gloss, in the days when such analogies and comparisons were the sport of every theological writer? And 2) the very words betray themselves. ὁ πατήρ and ὁ λόγος are never combined by St. John, but always ὁ πατήρ and ὁ υἱός. The very apology of Bengel, "*Verbi* appellatio egregie convenit cum testimonio," may serve to shew how utterly weak he must have felt the cause to be.

The best conclusion to the whole subject is found in the remark of Bengel himself on another occasion (cited by Lücke here), of the practice reprobated, of which he himself furnishes here so striking an instance: "male strenuos ii se præbent in bellis Domini, qui ita animum inducunt, 'Dogmati elenchoque meo opportunus est hic textus: ergo me ipse cogam ad eum protinus pro vero habendum: eumque ipsum, et omnia quæ pro eo corradi possunt, obnixe defendam.' Atqui veritas non eget fulcris falsis, sed se sola multo melius nititur." A sketch of the principal particulars of the dispute and of the books relating to it is given in Horne's Introduction, vol. iv. pp. 355—388.

9.] An argument *a minori ad majus*, grounded on the practice of mankind, by which it is shewn that God's testimony must be by *all* means believed by us. **If we** (mankind in general: all reasonable men) **receive** (as we *do*: εἰ with an indic.: cf. John vii. 23, x. 35, xiii. 14. On the expression μαρτ. λαμβάνειν, see reff. It is, to receive with approval, to *accept*) **the testimony of men** (τῶν ἀνθρ., generic; τὴν μαρτ. in any given case. No special testimony need be thought of, as touching this present case: the proposition is general), **the testimony of God is greater** (supply in the argument, "and therefore much more ought we to receive that." The testimony of God here spoken of is not any particular testimony, as the prophecies concerning Christ (Bede), or the testimony of the Baptist and other eye-witnesses to Him (Wetstein, Storr), or the Prophets, the Baptist, Martyrs, and Apostles (Bengel, Episcopius, al.): it is general, as is the testimony of men with which it is compared. The particular testimony pointed at by the general proposition is introduced in the following words): for (see above at the beginning of ver. 7. Here, there is an ellipsis: "and this maxim applies in the case before us, because"), **the testimony of God is this, that He hath borne testimony concerning His Son** (i. e. the testimony of God to which the argument applies is this, the fact that He hath borne testimony to His Son: αὕτη ἐστὶν ἡ μαρτυρία, ὅτι . . . , as in ver. 11. The correction to the easier ἣν, as in ver. 10, gives a wrong reference for αὕτη, making it refer back to that mentioned in vv. 6—8, and throws back also a wrong shade of meaning over ver. 9, making "the testimony of God" there particular instead of general. The absolute sense of μεμαρτύρηκεν is found in the Gospel, i. 32, xiii 21, xix. 35: see also vv. 6, 7 above).

10—12.] The perfect μεμαρτύρηκεν, ver. 9, shewed that the testimony spoken of is not merely an historical one, such for instance as Matt. iii. 17, which God ἐμαρτύρησεν, but one abiding and present. And these verses explain to us what that testimony is. **He that believeth in the Son of God hath the testimony** (just spoken of; τοῦ θεοῦ, as the gloss adds: see var. readd.) **in him** (i. e. in himself. The two readings do not differ in sense. The object of the divine testimony being, to produce faith in Christ, the Apostle takes him in whom it has wrought this its effect, one who habitually believes in the Son of God, and says of such an one that he possesses the testimony in himself. What it is, he does not plainly say till below, ver. 11. But easily enough here we can synthetically put together and conjecture of what testimony it is that he is speaking: the Spirit by whom we are born again to eternal Life, the water of baptism by which the new birth is brought to pass in us by the power of the Holy Ghost (John iii. 5, Tit. iii. 5), the Blood of Jesus by which we have reconciliation with God, and purification from our sins (ch. i. 7, ii. 2), and

θεοῦ [w] ἔχει τὴν μαρτυρίαν [w] ἐν αὐτῷ· ὁ μὴ [x] πιστεύων [x] τῷ θεῷ [y] ψεύστην [y] πεποίηκεν αὐτόν, ὅτι οὐ [v] πεπίστευκεν [v] εἰς τὴν [z] μαρτυρίαν ἣν [us] μεμαρτύρηκεν ὁ θεὸς [u] περὶ τοῦ υἱοῦ αὐτοῦ. 11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι [a] ζωὴν αἰώνιον [a] ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ [b] ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. 12 ὁ [c] ἔχων τὸν υἱὸν [d] ἔχει τὴν [d] ζωήν· ὁ μὴ

w see John v. 36.
x of the Father. John v. 34. Gal. iii. 6 (from Gen. xv. 6) al.
y ch. i. 10 (reff.)
z John v. 32. Rev. i. 2 only
a John x. 28. xvii. 2.
b John i. 4. v. 26.

c = ch. ii. 23 bis. 2 John 9. Rev. ii. 25. iii. 11.

d John v. 26 bis, 40. vi. 53. x. 10. xx. 31.

10. aft μαρτυριαν ins του θεου A b² d 13(appy) vulg copt æth Bede: om BKL[P]ℵ rel syrr sah arm Cyr₂ Thl Œc Aug. rec εαυτω, with ℵ rel spec Cyr₂ Œc: txt ABKL[P] d f g j k l 56 Thl. for θεω, υιω A b² c d k vulg syr-mg; υιω του θεου 56 sah arm; υιω αυτου æth; *Jesu Christo* spec: om am: txt BKL[P]ℵ rel syrr copt Cyr₂ Thl Œc Aug Vig. (13 def.) ουκ επιστευκεν and εμαρτυρηκεν(sic) ℵ: ουκ επιστευσεν A d 3. (13.) 43. 65.

11. ο θεος bef ημιν B h m 38 vulg syr sah. εστιν bef η ζωη A.

eternal life (John vi. 53 ff.),—these three all contribute to and make up our faith in Christ, and so compose that testimony, which the Apostle designates in ver. 11 by the shorter term which comprehends them all. This is rightly maintained by Düsterd. as the exegesis: identifying the μαρτυρία here with that in ver. 11, us against numerous expositors who make the one differ from the other. It is plain that all evasive senses of ἔχει ἐν αὐτῷ, such as "recipit in se" of Socinus, Grot., Rosenmüller, are inadmissible): **he that believeth not God** (St. John, as so frequently, proceeds to put his proposition in the strongest light by bringing out the opposite to it. The reading τῷ θεῷ is internally as well as externally substantiated. The participle with the dative is wholly different from the same above with εἰς τὸν υἱόν. That is the resting trust of faith: this the mere first step of giving credit to a witness. Huther well fills in τῷ θεῷ by τῷ μεμαρτυρηκότι. And thus it is tacitly assumed that one who does not believe in the Son of God, gives no credit to God Himself) **hath made Him a liar** (perf. because the state of discredit implies a definite rejection still continuing. On the expression, see ch. i. 10), **because he hath not believed in** (here, not only, hath not credited, though that was the more shameful rejection of God's word: but now the *full* rejection—the refusal to *believe in*, cast himself on God's testimony) **the testimony which God hath testified concerning His Son.** 11.] Wherein this testimony consists. **And the testimony** (just spoken of) **is this, that** (consists in this, namely, that . . .) **God gave** (not, "hath given." This is of especial importance here, where not the endurance of a state, but the fact of the gift having been once made, is brought out. The present assurance of our possessing this gift follows in the next clause, and in ver. 12) **to us** (not "*decrevit*," "*promisit*," as Socinus, Schlichting, Episcopius, &c.,—nor as Bede, "dedit . . . sed adhuc in terra peregrinantibus in spe, quam daturus est in cœlis ad se pervenientibus in re") **eternal life, and** (ὅτι is not to be supplied, nor does this clause depend on αὕτη ἐστὶν κ.τ.λ., but it is appositional and co-ordinate with it) **this life is in His Son** (is, as Düsterd. quotes from Joachim Lange, in Him, οὐσιωδῶς (John i. 4, xi. 25, xiv. 6), σωματικῶς (Col. ii. 9), ἐνεργητικῶς (2 Tim. i. 10). Here again, as ever in this Epistle, we have to guard against the evasive and rationalistic interpretations of Socinus, Grotius, Schlichting, al., such as "vitæ æternæ a Deo consequendæ rationem totam inveniri in ipso Jesu" of Socinus: "*in* pro *per*," and "*est* pro *contingit*," of Grot.: "illa vita æterna ipsa est quam Jesus revelavit," of the same). **12.**] *Conclusion of the whole argument* from ver. 6: dependent on the last clause of ver. 11, and carrying it on a step farther, even to the absolute identity as matter of possession for the believer, of the Son of God, and eternal life. **He that hath the Son, hath the life: he that hath not the Son of God, the life hath he not.** First notice the diction and arrangement, on which Bengel has well remarked, "Habet versus duo cola: in priore non additur *Dei*, nam fideles norunt Filium: in altero additur, ut demum sciantinfid eles, quanti sit non habere. Priore hemistichio cum emphasi pronunciandum est *habet:* in altero, *vitam*." This latter furnishes a simple and beautiful example of the laws of emphasis in arrangement: ἔχει τὴν ζωήν—τὴν ζωὴν οὐκ ἔχει. Next, the ἔχειν τὸν υἱόν must not be explained away with Grotius by "verba illa retinere quæ Pater Filio mandavit," nor ἔχειν τὴν ζωήν, with the same, by "jus certum habere ad

[c] ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν [d] ζωὴν οὐκ [d] ἔχει. 13 ταῦτα ABKLP
ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι [d] ζωὴν [d] ἔχετε αἰώνιον, τοῖς ℵa b cd
[ve] πιστεύουσιν [ve] εἰς τὸ [e] ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 14 Καὶ f g h j k
αὕτη ἐστὶν ἡ [f] παῤῥησία ἣν [f] ἔχομεν [f] πρὸς αὐτόν, ὅτι ἐάν l m o 13
τι [g] αἰτώμεθα [h] κατὰ τὸ [h] θέλημα αὐτοῦ, [i] ἀκούει ἡμῶν.

c John i. 12. ii. 23. iii. 15 only. see ch. iii. 23. f ch. iii. 21 (reff.). g ch. iii. 22. John xiv. 13. xv. 7 al. Ps. xxvi. 4. h Gal. i. 4. 1 Pet. iv. 19. see Rom. viii. 27. Eph. i. 5, 11. i = John ix. 31. xi. 41.

13. rec aft υμιν ins τοις πιστευουσιν εις το ονομα του υιου του θεου, with KL[P] rel Thl Œc: om ABℵ 13(prob) vulg syrr coptt æth arm Cassiod Bede. αιωνιον bef εχετε KL[P]ℵ rel Thl Œc: txt AB c m 36 vulg Cassiod Bede. rec (for τοις πιστευουσιν) και ινα πιστευητε, with KL[P] rel arm Thl Œc: οι πιστευοντες Aℵ³ 13 Cassiod Bede: txt Bℵ¹. (vss uncertain.)

14. εχωμεν A. for οτι εαν τι, ο τι αν A: οτι ο εαν 13 vulg Syr æth: οτι εαν m.

vitam æternam." The *having the Son* is the possession of Christ by faith testified by the Spirit, the water, and the blood: and the *having the life* is the actually possessing it, not indeed in its most glorious development, but in all its reality and vitality. Thirdly, it must be remarked that the question as to whether eternal salvation is altogether confined to those who in the fullest sense have the Son (to the exclusion, e. g., of those who have never heard of Him), does not belong here, but must be entertained on other grounds. See note on 1 Pet. iii. 19. Düsterd. has remarked that the use of ὁ μὴ ἔχων, not ὁ οὐκ ἔχων (cf. οἱ οὐκ ἠλεημένοι 1 Pet. ii. 10), shews that the Apostle is contemplating, at all events primarily, rather a possible contingency than an actual fact: and thus is, primarily again, confining his saying to those to whom the divine testimony has come. To them, according as they receive or do not receive it, according as they are οἱ ἔχοντες or οἱ μὴ ἔχοντες τὸν υἱὸν τοῦ θεοῦ, it is a savour of life unto life, or of death unto death. **13.**] This verse seems, as John xx. 30 f., like an anticipatory close of the Epistle: and its terms appear to correspond to those used in ch. i. 4. This view, which is maintained by Düsterd., is far more probable than that it should refer only to what has occurred since ver. 6, as ch. ii. 26 to ver. 18 ff. there (so De Wette): or only to vv. 11, 12, as Huther. Still less likely is it that the concluding portion of the Epistle *begins* with this verse, as Bengel, Baumg.-Crus., Lücke, Sander, and Tischendorf in his editions. **These things wrote I to you that ye may know that ye have eternal life, (to you) that believe in the name of the Son of God** (as to the reading, I believe the text, which is found in Bℵ¹ only, to be the "fons lectionum." The unusual position of the dative seeming hard, it was altered to the nominative as in A al., or transposed with its accompanying words, to follow ὑμῖν. Then the final clause, not having been struck out, was adapted to the preceding ἵνα εἰδῆτε, or to John xx. 31, from whence came the reading (see Tischdf.) πιστεύσητε. The two readings come, in the sense, to much the same. If the rec. be followed, then the πιστεύητε must be interpreted "continue to believe"). **14—21.**] CLOSE OF THE EPISTLE. The link which binds this passage to ver. 13 is the παῤῥησία, taken up again from the εἰδῆτε ὅτι of that verse. This παῤῥησία is the very energizing of our spiritual life: and its most notable and ordinary exercise is in communion with God in prayer, for ourselves or for our brethren, vv. 14—17. Then vv. 18—20 continue the explanation of the "sin unto death," and the "sin not unto death," by setting forth the state of believers as contrasted with that of the world, and the truth of our eternal life as consisting in this. Then with a pregnant caution, ver. 21, the Apostle closes his Epistle.

14, 15.] *The believer's confidence as shewn in prayer.* **And the confidence which we have towards Him** (which follows as a matter of immediate inference from the fact of our spiritual life: see ch. iii. 19—21) **is this, that if we ask any thing according to His will, He heareth us** (this confidence may be shewn in various ways, including prayer as one, ch. iii. 22. And that one, of prayer, is alone chosen to be insisted on here. As regards the construction, there is no ellipsis between ἡ παῤ. and ὅτι; "our confidence is this, (the confidence) that . . .," as some, e. g. Lücke, have thought. ἡ παῤῥησία is itself subjective, the feeling of confidence.

αὐτόν and τὸ θέλημα αὐτοῦ must by all analogy be referred to the Father, not to the Son, by whom we have access to the Father. See especially ch. iii. 21, 22.

The truth that God hears (ἀκούει, as in reff.) all our prayers, has been explained on ch. iii. 22. The condition here

15 καὶ [k] ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὃ ἂν [g] αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ [lm] αἰτήματα ἃ [gmn] ᾐτήκαμεν [n] παρ' αὐτοῦ. 16 ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ [o] ἁμαρτάνοντα [o] ἁμαρτίαν μὴ [p] πρὸς θάνατον, [g] αἰτήσει, καὶ [qr] δώσει αὐτῷ [r] ζωήν, τοῖς ἁμαρτάνουσιν μὴ [p] πρὸς θάνατον. ἔστιν

k w. ind., 1 Thess. iii. 8. so ἐὰν σὺ ᾖσθα, Job xxii. 3. see Winer, edn. 6, § 41. 2.
l Luke xxiii. 24. Phil. iv. 6 only.
m 1 Kings i. 17. 2 Kings iii. 5. Dan. vi. 7 Theod.
n John iv. 9. Acts iii. 2. ix. 2. James i. 5. Exod. iii. 22.
o here only. Exod. xxxii. 30.
p = John xi. 4. Luke xiv. 32. xix. 43. 2 Pet. i. 3.
q see James v. 15, 20.
r = ver. 11.

15. for ἐαν, αν B: om vulg Did-int. AN[1] 19. 96 pass (*by homœotel*) from ημων at end of last ver to ο αν αιτ. in this: for οιδαμεν, ιδωμεν N[2] copt. for αν, εαν L[P]N a c d f g h k l 3. 36. 43. 66 Thl. (not B.) for εχομεν, εαν εχωμεν N[1](N[2] disapproving εαν). for παρ', απ BN 13.

16. for ιδῃ, εἶδῃ 13 vulg lat-ff. αιτησεις and δωσεις N[1](but corrd). ins μη bef αμαρτανουσιν and αμαρτιαν bef μη πρ. θαν. A.

attached, that the request be κατὰ τὸ θέλημα αὐτοῦ, is in fact no limitation within the reality of the Christian life, i.e. in St. John's way of speaking according to the true ideal. For God's will is that to which our glorious Head himself submitted himself, and which rules the whole course of the Christian life for our good and His glory: and he who in prayer or otherwise tends against God's will is thereby, and in so far, transgressing the bounds of his life in God: see James iv. 3. By the continual feeling of submission to His will, joined with continual increase in knowledge of that will, our prayers will be both chastened, and directed aright. If we knew His will thoroughly, and submitted to it heartily, it would be impossible for us to ask any thing, for the spirit or for the body, which He should not hear and perform. And it is this ideal state, as always, which the Apostle has in view. In this view he goes still farther in the next verse).

15.] **And if we know that He heareth us whatsoever we ask** (= our every petition: the condition, κατὰ τὸ θέλημα αὐτοῦ, is omitted this time as being supposed to be fulfilled), **we know that we have the petitions** (τὰ αἰτήματα, 'res petitas,' as Huther from Lorinus) **which we have asked from Him** (notice the pres. ἔχομεν with the perf. ᾐτήκαμεν. The perf. reaches through all our past prayers to this moment. All these we ἔχομεν: not one of them is lost: He has heard, He has answered them all: we know that we have them in the truest sense, in possession. If the perf. were pres., αἰτούμεθα, the assertion ἔχομεν would be merely of habit, on each occasion: as it is, it is of the present possession of all past requests. The παρ' αὐτοῦ belongs, by the arrangement of the words, to ᾐτήκαμεν, not to ἔχομεν, as Huther). 16, 17.] Join together the confidence concerning prayer just expressed, and the all-essential Christian principle of brotherly love, and we have following, as matter of course, the duty, and the practice, of intercession for an erring brother. And of this, with a certain not strictly defined limitation, these verses treat. **If any man see** (on any occasion, aor. "*shall have seen*") **his brother** (as throughout the Epistle, to be taken in the stricter sense: not "*proximus quicunque*," as Calov., but his Christian brother, one born of God as he is himself) **sinning** (Düsterd. remarks, that the present part. is not merely predicative, as would be the infin. ἁμαρτάνειν, but more graphic, as describing the 'brother' actually in the act and under the bondage of the sin in question) **a sin not unto death** (see below), **he shall ask** (the future conveys not merely a permission, "licebit," but a command, taking for granted the thing enjoined as that which is to happen), **and shall give him life** (viz. the *asker* shall give: not, as Beza, Piscator, Socinus, Grot., Benson, Bengel, Lücke, Sander, al., *God* shall give, though of course this is so in reality: but the words mean, he, interceding for his brother, shall be the means of bestowing life on him: "rogans vivificabit," as the æthiopic version. The vulg. evades it by "*dabitur ei vita.*" This bestowal of life by intercessory prayer, is not to be minutely enquired into, whether it is to be accompanied with "correptio fraterna,"—whether it consists in the giving to the sinner a repentant heart (Grot., al.), but taken as put by the Apostle, in all its simplicity and breadth. *Life*, viz., the restoration of that divine life from which by any act of sin he was in peril and indeed in process of falling, but his sin was not an actual fall) **for them that sin not unto death** (the clause takes up and emphatically repeats the hypothesis before made,

s so John xvi. 26. xvii 9 bis. Luke iv. 38. Isa. xiv. 11.
t John, vii. 19. ch. i. 9 only. Luke xiii. 27 al. Job xxxvi. 10.

ABKLP ℵabcd fgjk lmo 13

s ἐρωτήσῃ 17 πᾶσα t ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν

ins τις bef ερωτηση d 36. 43 Orig Tert$_2$; aft ερ. add τις vulg(not fuld lux tol) Syr Clem: ερωτησης ℵ^2.

viz., that the sin of the brother is not unto death. It does so in the plural, because the αὐτῷ before being indefinite, all such cases are now categorically collected: q. d. "shall give this life, I repeat, to those who sin not unto death"). **There is a sin unto death: concerning it I do not say that he should make request** (leaving for the present the great question, I will touch the minor points in this verse. First, it necessarily by the conditions of the context involves what is equivalent to a prohibition. This has been denied by many Commentators, "Ora si velis, sed sub dubio impetrandi," says Corn.-a-lap. And it is equally denied, without the same implied meaning being given, by Socin., Schlichting, Grot., Carpzov., Neander, Lücke, De Wette, Huther: some of these, as Neander, thinking it implied, that prayer may be made, though the obtaining of it will be difficult,—others, as De Wette, that it will be in vain, others as Huther, that St. John simply says such a case was not within his view in making the above command. And most of even those who have recognized the prohibition, strive to soften it, saying, as e. g. Lyra, that though "non est orandum pro damnatis," yet we may pray for such a sinner, "ut minus peccaret et per consequens minus damnaretur in inferno:" or as Bengel, "Deus non vult ut pii frustra orent, Deut. iii. 26. Si ergo qui peccatum ad mortem commisit ad vitam reducitur, id ex mero provenit reservato divino." Calvin indeed holds fast the prohibition in all its strictness, but only in extreme cases: adding, "Sed quia rarissime hoc accidit, et Deus, immensas gratiæ suæ divitias commendans, nos suo exemplo misericordes esse jubet: non temere in quemquam ferendum est mortis æternæ judicium, potius nos caritas ad bene sperandum flectat. Quod si desperata quorundam impietas non secus nobis apparet, ac si Dominus eam digito monstraret, non est quod certemus cum justo Dei judicio, vel clementiores eo esse appetamus."
Certainly this seems, reserving the question as to the nature of the sin, the right view of the οὐ λέγω. By an express command in the other case, and then as express an exclusion of this case from that command, nothing short of an implied prohibition can be conveyed.

The second point here relates to the difference between **αἰτεῖν** and **ἐρωτᾶν**. The first is *petere*, the second *rogare*: as in Cicero, Planc. x. 25, "Neque enim ego sic rogabam ut petere viderer, quia familiaris esset meus." Cf. Trench, N. T. Synonyms, pp. 140—143, edn. 1865. αἰτεῖν is more of the petition of the inferior: "in victum quasi et reum convenit," as Bengel: ἐρωτᾶν is more general, of the request of the equal, or of one who has a right. Our Lord never uses αἰτεῖν or αἰτεῖσθαι of His own requests to God, but always ἐρωτᾶν, John xiv. 16, xvi. 26, xvii. 9, 15, 20. It is true, Martha says, ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός, John xi. 22, but it was in ignorance, though in simplicity of faith, see Bengel in loc.: Trench, p. 142: and my note, Vol. I. And this difference is of importance here. The **αἰτεῖν** for a sin not unto death is a humble and trusting petition in the direction of God's will, and prompted by brotherly love: the other, the **ἐρωτᾶν** for a sin unto death, would be, it is implied, an act savouring of presumption—a prescribing to God, in a matter which lies out of the bounds of our brotherly yearning (for notice, the hypothesis that a man sees a brother sin a sin unto death is not adduced in words, because such a sinner would not truly be a brother, but thereby demonstrated never to have deserved that name: see ch. ii. 19), how He shall inflict and withhold His righteous judgments.

And these latter considerations bring us close to the question as to the nature of the sin unto death. It would be impossible to enumerate or even classify the opinions which have been given on the subject. Düsterdieck has devoted many pages to such a classification and discussion. I can do no more than point out the canons of interpretation, and some of the principal divergences. But before doing so, ver. 17 must come under consideration). **17**] **All unrighteousness is sin** (in the words **πᾶσα ἀδικία** we have a reminiscence of ch. i. 9, ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας, and also, but not so directly, of ch. iii. 4, which is virtually the converse proposition to this. Here the Apostle seems to say, in explanation of what he has just written,

ἁμαρτία οὐ [p] πρὸς θάνατον. 18 οἴδαμεν ὅτι πᾶς ὁ [u] γε- u ch. iv. 7 reff.

17. om ου 13. 67[1] vulg syr sah æth-rom arm Tert(teste Wtst). (Simly d in ver 16 has την for 1st μη.)

"SIN is a large word, comprehending all unrighteousness whatever: whether of God's children, or of aliens from Him." The thoughts which have been brought into these words,—that ἀδικία is a mild word, meant to express that every slight trip of the good Christian falls under the category of sin, and so there may be a sin not unto death,—or, on the other hand, that it is a strong word, as Grot., "ἀδικίαν vocat non quamvis ignorantiam aut obreptionem subitam, sed quicquid peccatur aut cum deliberatione aut dato ad deliberationem spatio,"—or thirdly, as Beza, that "peccata omnia hactenus paria sunt, ut vel minima minimi peccati cogitatio mortem æternam millies mereatur . . ." and "omnia per se lethalia esse peccata,"—are equally far from the meaning of the words, whose import is, as above, to account for there being a sin not unto death as well as a sin unto death); and there is a sin not (in this case not μή, because no hypothetical case is put, nor one dependent on judgment, but an objective fact) unto death (not having death for its issue: within the limit of that ἀδικία, from all of which God cleanseth all those who confess their sins, ch. i. 9).

Our *first* canon of interpretation of the ἁμαρτία πρὸς θάνατον and οὐ πρὸς θάνατον is this: that *the θάνατος and the ζωή of the passage must correspond*. The former cannot be bodily death, while the latter is eternal and spiritual life. This clears away at once all those Commentators who understand the sin unto death to be one for which bodily death is the punishment, either by human law generally, as Morus and G. Lange, or by the Mosaic law, as Schöttgen,—or by sickness inflicted by God, as our Whitby and Benson; or of which there will be no end till the death of the sinner, which Bede thinks possible ("Potest etiam peccatum ad mortem, p. usque ad mortem, accipi." But he rejects this himself), and Lyra adopts. This last is evidently absurd, for how is a man to know whether this will be so or not?

Our *second* canon will be, that this sin unto death being thus a sin leading to eternal death, being no further explained to the readers here, must be presumed as *meant to be understood by what the Evangelist has elsewhere laid down* concerning the possession of life and death. Now we have from him a definition immediately preceding this, in ver. 12, ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. And we may safely say that the words πρὸς θάνατον here are to be understood as meaning, "involving the loss of *this life* which men have only by union with the Son of God." And this meaning they must have, not by implication only, which would be the case if any obstinate and determined sin were meant, which would be a *sign* of the fact of severance from the life which is in Christ (see ch. iii. 14, 15, where the inference is of this kind), but directly and essentially, i. e. in respect of that very sin which is pointed at by them. Now against this canon are all those interpretations, far too numerous to mention, which make *any* atrocious and obstinate sin to be that intended. It is obvious that our limits are thus confined to *abnegation of Christ*, not as inferred by its fruits otherwise shewn, but as the act of sin itself. And so, with various shades of difference as to the putting forth in detail, most of the best Commentators, both ancient and modern: e. g. Aretius, Luther, Calvin, Beza, Piscator, Corn.-a-lap., Tirinus, Baumg.-Crus., Lücke, Huther, Düsterd.

Our *third* canon will help us to decide, within the above limits, what especial sin is intended. And it is, that by the very analogy of the context, it must be *not a state of sin, but an appreciable* ACT *of sin*, seeing that that which is opposed to it *is the same kind*, as being not unto death, is described by ἐάν τις ἴδῃ ἁμαρτάνοντα. So that all interpretations which make it to be a *state* of apostasy,—all such as, e. g. Bengel's "peccatum ad mortem est peccatum non obvium, neque subitum, sed talis status animæ in quo fides et amor et spes, in summa, vita nova, exstincta est,"—do not reach the matter of detail which is before the Apostle's mind.

In enquiring what this is, we must be guided by the analogy of what St. John says elsewhere. *Our* state being that of life in Jesus Christ, there are those who have gone out from us, not being of us, ch. ii. 19, who are called ἀντίχριστοι, who not only "have not" Christ, but are Christ's enemies, denying the Father and the Son (ii. 22), whom we are not even to receive into our houses nor to greet (2 John 10, 11). These seem to be the persons pointed at here, and this the sin: viz. the denial that Jesus is the Christ the

t = John xvii. 11, 12, 15. 1 Tim. v. 22. Jude 21. Rev. iii. 10. Prov. xvi. 17.

ABKLP ℵabcd fghjk lmo13

γεννημένος [u] ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει· ἀλλ' ὁ [u] γενν-ηθεὶς [u] ἐκ τοῦ θεοῦ, [v] τηρεῖ αὐτόν, καὶ [w] ὁ πονηρὸς οὐχ

u = ch. ii. 13 reff.

18. αλλα B(sic: see table at end of prolegg) Orig. rec εαυτον, with KL[P]ℵ rel Orig: txt A(ε written over the line by origl scribe) B vulg Jer.

incarnate Son of God. This alone of all sins bears upon it the stamp of severance from Him who is the Life itself. As the confession of Christ, with the mouth and in the heart, is salvation unto life (Rom. x. 9), so denial of Christ with the mouth and in the heart, is sin unto death. This alone of all the proposed solutions seems to satisfy all the canons above laid down. For in it, the life cast away and the death incurred strictly correspond: it strictly corresponds to what St. John has elsewhere said concerning life and death, and derives its explanation from those other passages, especially from the foregoing ver. 12: and it is an appreciable act of sin, one against which the readers have been before repeatedly cautioned (ch. ii. 18 ff., iv. 1 ff., vv. 5, 11, 12). And further, it is in exact accordance with other passages of Scripture which seem to point at a sin similarly distinguished above others; viz. Matt. xii. 31 ff., and, so far as the circumstances there dealt with allow common ground, with the more ethical passages, Heb. vi. 4 ff., x. 25 ff. In the former case, the Scribes and Pharisees were resisting the Holy Ghost (Acts vii. 51) who was manifesting God in the flesh in the Person and work of Christ. For them the Lord Himself does not pray (Luke xxiii. 34): they knew what they did: they went out from God's people and were not of them: receiving and repudiating the testimony of the Holy Ghost to the Messiahship of Jesus.

18—20.] *Three solemn maxims* of the Epistle regarding sin, and the children of God and the world, and our eternal life in Christ, *are repeated* as a *close* of the teaching of the Apostle. Ver. 18 seems to be not without reference to what has just been said concerning sin. In actual life, even our brethren, even we ourselves, born of God, shall sin, not unto death, and require brotherly intercession: but in the depth and truth of the Christian life, sin is altogether absent. It is the world, not knowing God, which lies under the power of the wicked one: God's new-begotten children he cannot touch: they are in and they know the True One, and in Him have eternal life. These maxims are introduced with a thrice-repeated *οἴδαμεν*, the expression of full persuasion and free confidence. They form a triumphant repetition of and anticipation of the attainment of the purpose expressed in ver. 13, *ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον*.

18.] **We know that every one who is born of God, sinneth not** (see on ch. iii. 9, from which place our words are almost repeated. As explained there and in our summary of these verses there is no real inconsistency with what has been just said. And that there is none the second member of the verse shews): **but he that hath been born of God** (*γεννηθείς*, aor. this time. The perf. part. expresses more the enduring abidance of his heavenly birth, and fits better the habitual *οὐχ ἁμαρτάνει*: the aor. part., calling attention to the historical fact of his having been born of God, fits better the fact that the wicked one toucheth him not, that divine birth having severed his connexion with the prince of this world and of evil. So Düsterd. and Huther. See also the construction according to the true reading below. Sander, in apparent ignorance of the force of the tenses, has curiously taken them exactly vice versa: and Bengel has failed to hit the difference when he says, "Præteritum grandius quiddam sonat quam Aoristus: non modo qui magnum in regeneratione gradum assecutus, sed quilibet qui regenitus est, servat se." The distinction is ingenious, but is not contained in the tenses) **it keepeth him** ("*it*," viz. the divine birth, pointed at in the aor. part. *γεννηθείς*. So the vulg., but omitting the pendent nom., "sed generatio Dei conservat eum." It is this, and not the fact of his own watchfulness, which preserves him from the touch of the wicked one: as in ch. iii 9, where the same is imported by *ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, κ. οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται*. The rationalistic Commentators insist on *τηρεῖ ἑαυτόν*, as shewing, as Socinus, "aliquid præstare eum atque efficere, qui per Christum regeneratus fuerit:" and the orthodox Commentators have but a lame apology to offer. Düsterd. compares *ἁγνίζει ἑαυτόν* ch. iii. 3. But the reference there is wholly different—viz. to a gradual and earnest striving after an ideal model; whereas here the *τηρεῖσθαι* must be, by the very nature of the case, so far complete, that the wicked one cannot approach: and whose self-guarding can ensure this even for a day? Cf. John xvii. 15, *ἵνα*

[x] ἅπτεται αὐτοῦ. 19 οἴδαμεν ὅτι [y] ἐκ τοῦ θεοῦ [y] ἐσμέν, καὶ ὁ κόσμος ὅλος [z] ἐν [w] τῷ πονηρῷ [z] κεῖται. 20 οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ [a] ἥκει, καὶ δέδωκεν ἡμῖν [b] διάνοιαν [c] ἵνα

x = Job i. 12. Wisd. xviii. 20.
y ch. ii. 16 reff.
z constr., here only. 2 Macc. iii 11.

a = John viii. 42. Heb. x. 7 (from Ps. xxxix. 7).
b = Eph iv. 18. 1 Pet. i. 13 al. Prov. ix. 10.
c w. prea. ind., 1 Cor. iv. 6. Gal. iv. 17. but see notes on these places. Tit. ii. 4. (John xvii. 3. 1 Thess. iv. 13 v. r.)

20. for οιδαμεν δε, και οιδ. A a d 13. 36 vulg spec syrr sah arm Did Ps-Ath Cyr: οιδαμεν (alone) L[P] j æth Cyr Did-int: txt BKℵ rel copt Thl Œc. for δεδ., εδωκ. A a c 13 Did Cyr Ps-Ath.

τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ, which is decisive. There is a possible construction of the clause which I do not remember to have seen suggested, but which should hardly be left out of account. ὁ γεννηθεὶς ἐκ τοῦ θεοῦ might be taken as meaning the Son of God: "He that was begotten of God keepeth him." But this would hardly suit the analogy of the Epistle: see e. g. ver. 1 and note), and the wicked one (Satan: see reff. and notes) doth not touch him (Düsterd. approves of Calvin's paraphrase, which is self-condemnatory—"continet se in Dei timore, nec se *ita abripi patitur*, ut *exstincto pietatis sensu* diabolo et carni *totum se permittat*"—as the meaning of ὁ πον. οὐχ ἅπτεται αὐτοῦ. Of course the words must not be understood as saying that he is not tried with *temptation* by the evil one: but imply that as the Prince of this world had nothing in our blessed Lord, even so on His faithful ones who live by His life, the Tempter has no point d'appui, by virtue of that their γέννησις by which they are as He is. "Malignus appropinquat," says Bengel, "ut musca lychnum, sed non nocet, ne tangit quidem").

19.] *Application* of that which is said ver. 18, to the Apostle and his readers: and that, in entire separation from ὁ πονηρός, the ruling spirit of this present world. We know (see summary above) that we (not emphatic: no ἡμεῖς as set over against ὁ κόσμος. It is not the object now to bring out a contrast, but to re-assert solemnly these great axioms of the Christian life) are of God (i. e. born of God: identifying us with those spoken of ver. 18), and the whole world lieth in the wicked one (this second member of the sentence does not depend on the preceding ὅτι, but like those of vv. 18, 20, is an independent proposition. τῷ πονηρῷ, by the analogy of St. John's diction, is masculine, not neuter, as Lyra ("in maligno. i. e. in malo igne concupiscentiæ"), Socinus, Schlichting, Episcopius ("in peccandi consuetudine tenentur"), Grotius (but with an allusion to ὁ πονηρός), al., and E. V. ("lieth in wickedness"). This neuter sense can hardly stand after comparing ch. ii. 13, 14, iii. 8, 10, 14, iv. 4: John xvii. 14 f., and above all after the preceding verse here. For κεῖσθαι ἐν in this sense, there is, as in reff., no other example. That in Polybius, vi. 14. 6, ἐν τῇ συγκλήτῳ κεῖται, "lies in the power or determination of the Senate," is an approximation, but not quite the same sense. θεῶν ἐν γούνασι κεῖται, so common in Homer, is another. The idea is *the power of*, and the *local* idea, seem to be combined. ὁ πονηρός is as it were the inclusive abiding-place and representative of all his, as, in the expressions ἐν κυρίῳ, ἐν χριστῷ, ἐν χριστῷ Ἰησοῦ, ἐσμὲν ἐν τῷ ἀληθινῷ, ver. 20, the Lord is of His. And while we are ἐκ τοῦ θεοῦ, implying a birth and a proceeding forth and and a change of state, the κόσμος, all the rest of mankind, κεῖται ἐν τ. π., remains where it was, in, and in the power of, ὁ πονηρός. Some Commentators have been anxious to avoid inconsistency with such passages as ch. ii. 2, iv. 14, and would therefore give κόσμος a different meaning here. But there is no inconsistency whatever. Had not Christ become a propitiation for the sins of the whole world, were He not the Saviour of the whole world, none could ever come out of the world and believe on Him; but as it is, they who do believe on Him, come out and are separated from the world: so that our proposition here remains strictly true: the κόσμος is the negation of faith in Him, and as such lies in the wicked one, His adversary).

20.] Yet another οἴδαμεν: and that in general, as summing up all, the certainty to us of the Son of God having come, and having given us the knowledge of God, and of our being in Him: and the formal inclusion, in this one fact, of knowledge of the true God here, and life everlasting hereafter. Moreover (δέ closes off and sums up all: cf. 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20, 22, al. fr. This not being seen, it has been altered to καί, as there appeared to be no contrast with the preceding) we know that the Son of God is come (the incarnation, and work, and abiding presence of the Son of God, is to us a living fact. HE IS HERE—all is full of Him—ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ

d 1 Thess. i. 9. e so Luke i. 32. Acts ix. 20, 22. f John xvii. 3. see note.

ABKLP ℵ a b c d f g h j k l m e ll

γινώσκομεν τὸν [d]ἀληθινόν, καὶ ἐσμὲν ἐν τῷ [d]ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ χριστῷ. [e]οὗτός ἐστιν ὁ [f]ἀλη-

rec γινωσκωμεν, with B²K rel Thl: txt AB¹L[P]ℵ c g¹ Cyr. for τον, το ℵ¹. aft αληθινον ins θεον A a d 13. 40-8. 65-6² vulg copt (æth) arm-usc Ath₄ Cyr₂ Did Bas Aug Pel. for εσμεν, ωμεν 34 vulg spec arm-usc Hil. ιησ. χρ. bef τω υιω αυτου 162 am(with harl) Leo: om ιησ. χρ. A vulg: txt BKL[P]ℵ rel demid (and tol) vss Ath$_{sepe}$ Cyr Did Thl Œc Hil Faustin Aug Jer.—ℵ¹ has χῡ by mistake

θε), and hath given (the subject to δέδωκεν is ὁ υἱὸς τοῦ θεοῦ, not, as Bengel, "Deus" understood. It is the Son of God who is to us the bestower of this knowledge, see ver. 13: it is He who is here at the end of the Epistle made prominent, as it is He who is to us eternal life, and he who hath Him hath the Father) to us (an) understanding (διάνοια, the divinely empowered inner sense by which we judge of things divine: see Beck, Umriss der biblischen Seelenlehre, p. 58. It is not the wisdom or judgment *itself*, but the faculty capable of attaining to it. Compare John i. 12, 18, xvii. 2 f., 6 f., 25 f.; 2 Cor. iv. 6; Eph. i. 18) that we know (with the indic. as in the other places where it occurs, or seems to occur, in the N. T., ἵνα must bear a sort of pregnant sense, of a purpose accomplished or at least secured. See note on ἵνα with the future indicative Gal. ii. 4, and cf. Rev. iii. 9, vi. 4, xiii. 12, xiv. 13, and for the present indicative, reff.: and see the whole discussed and examples given from later Greek writers, in Winer, edn. 6, § 41, *b.* 1. *b*, *c*) the true One (i. e. God: cf. John xvii. 3, ἵνα γινώσκωσίν (-ουσιν al.) σε τὸν μόνον ἀληθινὸν θεόν. The adjective ἀληθινόν is not subjective, = ἀληθῆ, but objective, in its usual sense of genuine, in distinction from every 'deus fictitius.' So Calvin: "verum Deum intelligit non veracem, sed cum qui revera Deus est eum ab idolis omnibus discernat. Ita verus fictitio opponitur." And thus the way is prepared for the warning against all false gods, ver. 21): and we are (again, as in vv. 18, 19, this second member is an independent proposition, not dependent on the ὅτι nor on the ἵνα as in the vulgate, "et simus . . .") in (see above on κεῖται ἐν, ver. 19) the true One (viz. God, as above), in His Son Jesus Christ (i. e. by virtue of our being in His Son Jesus Christ: this second ἐν is not in apposition with, but as αὐτοῦ shews, is epexegetic of the former). This (viz. God, the Father: the ὁ ἀληθινός, who has been twice spoken of: see below) is the true God, and eternal life. There has been great controversy, carried on principally from doctrinal interests, respecting the reference of this οὗτος: whether it is to be understood as above, or of ὁ υἱὸς αὐτοῦ Ἰησοῦς χριστός, just mentioned. The Fathers who were engaged against Arian error, and most of the orthodox expositors since, regarding the passage as a precious testimony for the Godhead of the Son, have maintained this latter view, rather doctrinally than exegetically. To this list belong Bede, Lyra, a-Lapide, Tirinus, Barthol.-Petrus (the continuator of Estius), Mayer, Luther, Calvin, Beza, Aretius, Piscator, Erasm.-Schmidt, Seb.-Schmidt, Spener, Whitby, Calov., Wolf, Joach. Lange, Bengel, Sander, Stier: and even Episcopius takes this view, not being able, says Düsterd., to bear the caprice and tortuousness of the Socinian exegesis. The opposite doctrinal interest has led many of those who deny this application: e. g. Schlichting (who combats the other view simply by abusing the Trinitarians), Socinus, Grotius, Benson, Samuel Clarke, Semler, which last takes οὗτος in as far as it belongs to ἀληθ. θεός as referring to the Father, in as far as to ζωὴ αἰώνιος, to the Son. To these have succeeded another set of expositors with whom not doctrinal but exegetical considerations have been paramount: e. g. Wetstein, Lücke, De Wette, Rickli, Baumg.-Crusius, Neander, Huther, Hofmann (Schriftb. i. 128), Düsterdieck, Erdmann.

The grounds on which the application to Christ is rested are mainly the following: 1) that οὗτος most naturally refers to the last-mentioned substantive: 2) that ζωὴ αἰώνιος, as a predicate, more naturally belongs to the Son than to the Father: 3) that the sentence, if understood of God the Father, would be aimless and tautological. But to these it has been well and decisively answered by Lücke and Düsterd., 1) that οὗτος more than once in St. John belongs not to the nearest substantive, but to the principal one in the foregoing sentence, e. g. in ch. ii. 22 and in 2 John 7: and that the subject of the whole here has been the Father, who is the ὁ ἀληθινός of the last verse, and the Son is referred back to Him as ὁ υἱὸς αὐτοῦ, thereby keeping *Him*, as the primary subject, before the mind. 2) that as little can ζωὴ αἰώνιος

θινὸς [f] θεὸς καὶ [f] ζωὴ [f] αἰώνιος. 21 [g] Τεκνία, [h] φυλάξατε [i] ἑαυτοὺς [h] ἀπὸ τῶν [k] εἰδώλων.

[g] ch. ii. 1 reff. [h] = Luke xii. 15. 2 Thess. iii. 3. Ps. xvii. 23. [i] 2nd pers., Matt. iii. 9. Acts xx. 28. Phil. ii.

ΙΩΑΝΝΟΥ Α.

3. 2 John 8. Jude 20, 21 al. [k] 1 Thess. i. 9 al. fr. Exod. xx. 4. cf. 1 Cor. viii. 10 al.

for χῶ. rec ins η bef ζωη, with a n 36. 40 arm Ath$_2$ Thl : η ζωη η L[P] rel : ζωη η K a b^2 Ath$_3$ Cyr Antch : txt ABℵ b^1 d j o 13 Cyr$_1$ Did$_2$ Ath$_4$ Euthal.

21. εαυτα BLℵ^1 c m : txt AK[P]ℵ^2 rel Thl Œc, αυτους a. rec at end ins αμην, with KL[P] rel : om ABℵ d 13 am(with demid tol) syrr coptt arm æth.

SUBSCRIPTION. elz om, with a b c d g k l m o 13 : απο αφεσου f : τελος της α ιωαννου επιστολης ητις εγραφη απο εφεσου j : Steph ιω. επιστ. καθολικη πρωτη εγραφη εν στιχοις σογ′ (with K ?) : ιω. ευαγγελιστου επ. α′ [137(Sz)] : του αγιου και πανευφημου αποστολου ιω. και θεολογου επιστολη καθολικη α′ L : txt ABℵ[, and, prefg επιστ., P].

be an actual predicate of Christ as of the Father. He is indeed ἡ ζωή ch. i. 2, but not ἡ ζωὴ αἰώνιος. Such an expression used predicatively, leads us to look for some expression of our Lord's, or for some meaning which does not appear on the surface to guide us. And such an expression leading to such a meaning we have in John xvii. 3, αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσίν σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν χριστόν. He is eternal life in Himself, as being the fount and origin of it: He is it to us, seeing that to know Him is to possess it. I own I cannot see, after this saying of our Lord with σὲ τὸν μόνον ἀληθινὸν θεόν, how any one can imagine that the same Apostle can have had in these words any other reference than that which is given in those: 3) this charge is altogether inaccurate. As referred to the Father, there is in it no tautology and no aimlessness. It serves to identify the ὁ ἀληθινός mentioned before, in a solemn manner, and leads on to the concluding warning against false gods. As in another place the Apostle intensifies the non-possession of the Son by including in it the alienation from the Father also, so here at the close of all, the ἀληθινὸς θεός, the fount of ζωὴ αἰώνιος, is put before us as the ultimate aim and end, to be approached ἐν τῷ υἱῷ αὐτοῦ, but Himself the One Father both of Him and of us who live through Him. 21.] *Parting warning against idols.* Little children (see reff. He parts from them with his warmest and most affectionate word of address), keep yourselves from idols (the εἴδωλον is properly a figure of an imaginary deity, —while an ὁμοίωμα is that of some real person or thing made into an object of worship. So in an old Etymologicum ineditum in Biel sub voce (Düsterdieck),— τὸ μὲν εἴδωλον οὐδεμίαν ὑπόστασιν ἔχει, τὸ δὲ ὁμοίωμα τινόν ἐστιν ἴνδαλμα καὶ ἀπείκασμα. So Rom. i. 23, 1 Cor. x. 19, xii. 2, and especially ref. 1 Thess., where, as here, θεὸς ζῶν καὶ ἀληθινός is opposed to εἴδωλα. And there seems no justification for the departing from the plain literal sense in this place. All around the Christian Church was heathenism: the born of God and the κείμενοι ἐν τῷ πονηρῷ were the only two classes: those who went out of one, went into the other: God's children are thus then finally warned of the consequence of letting go the only true God, in whom they can only abide by abiding in His Son Jesus Christ, in these solemn terms,—to leave on their minds a wholesome terror of any the least deviation from the truth of God, seeing into what relapse it would plunge them. This is a more satisfactory view than that taken by Düsterdieck, that having so long and so much warned them against error in Christian doctrine, he could not part without also warning them against that of which they were indeed in less danger, relapse into heathenism:—and far better than that of Hammond, al., that the εἴδωλα were the fictions of Gnostic error).

ΙΩΑΝΝΟΥ Β.

a 3 John 1. see 1 Pet. v. 1. Philem. 9.
b ver. 13. Matt. xx. 16. Luke xviii. 7. Tit. i. 1. 1 Pet. i. 1. Ps. cv. 23.
c ver. 5 only. (Isa. xxiv. 2) αἱ γυναῖκες κυρίαι καλοῦνται ἀπὸ τεσσαρεσκαίδεκα ἐτῶν, Epictet. Enchirid. c. 40.
d 1 John iii. 18 reff.
e John viii. 32. see 1 Tim. ii. 4. iv. 3. 2 Tim. ii. 25. iii. 7. Tit. i. 1. Heb. x. 26. 1 John ii. 21.
f 1 John i. 8. ii. 4.
g see 1 John ii. 14 (reff.), 24.
h change of constr., see Luke xvii. 31. 1 Cor. vii. 13, 13. Winer, edn. 6, § 63. ii. 1.
i so 1 John iv. 17.

ABKLP ℵ a b c d f g h j k l m o 13 vv. 1 to 5 m mutilated.

1 Ὁ [a] πρεσβύτερος [b] ἐκλεκτῇ [c] κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ [d] ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ [e] ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν [f] ἀλήθειαν τὴν [g] μένουσαν [fg] ἐν ἡμῖν, [h] καὶ [i] μεθ' ἡμῶν ἔσται

Title. Steph επιστολη ιωαννου δευτερα, with [P(β)] k 36(β΄): elz ιω. του αποστολου επιστ. καθολ. δευτ.: του αγιου αποστ. ιω. του θεολογου επιστ. δευτ. L: ιω. καθ. επ. δευ. h: ιω. επ. καθ. δευτ. m(Treg expr. "sic fuit anno 1853"): ιω. επ. καθ. β΄ K l: θειος ιω. ταδε δευ. τοις προτεροισιν f: in A the title is torn away: ιω. επ. β΄ 13: ιω. επ. δευ. o: txt BN.

Verse 1. for και ουκ εγω, ουκ εγω δε A 73 syr-pk Thl: και ουκ εγω δε L.
2. for μενουσαν, ενοικουσαν A, ουσαν d 13 copt. [for ημιν, υμιν P c j 100-4.]

1—3.] Address and greeting. The elder (the Apostle, known by this name: see prolegg., "On the writer of the Epistle") to the (not, an: see prolegg. "To whom the Epistle was written") elect lady (see prolegg. ibid.), and to her children whom (οὓς, masc., probably embraces the whole, mother and children of both sexes: see 3 John 1. Ver. 4 is no reason why we should regard the masc. relative as applying to sons only: when proceeding to single out some for praise, as there, he naturally speaks in the masculine) I love in truth (not merely, in reality, as Œc., ἔστι γὰρ καὶ ἐπιπλάστως ἀγαπᾶν, στόματι: but in truth, such truth being the result, as stated below, of *the truth* of the Gospel abiding in him: "amor non modo verus amor, sed veritate evangelica nititur." Bengel. See 1 John iii. 18, and note on iii. 19), and not I alone, but also all who know the truth (there is no need to limit this πάντες to all dwelling in or near the abode of the Writer, as Grot., Carpzov., De Wette, al., or all who were personally acquainted with those addressed, as Lücke: it is a general expression: the communion of love is as wide as the communion of faith), on account of the truth (objective: God's truth revealed in His Son, see 1 John ii. 4), which abideth in us, and shall be with us (the Apostle continues the construction as if he had previously written ἡ μένει) for ever (cf. John xiv. 16, 17. These words are a reminiscence of our Lord's words there, παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἐστίν. The future is not the expression of a wish, as some, e.g. Lücke, have supposed; but of confidence, as that also which follows, which takes its tinge and form from this): there shall be with us (by the ἡμῶν the Apostle includes *himself* in the greeting, as he had before done in the introductory clauses. ἔσται, again, not a wish: see above: we must of necessity connect this second ἔσται with the first. But the very fact of a greeting being conveyed, must somewhat modify the absolute future sense, and introduce something of the votive character.

εἰς τὸν αἰῶνα· [3] ἔσται [l] μεθ' ἡμῶν [kl] χάρις, [km] ἔλεος, [klm] εἰ- [k] 1 Tim. i. 2. 2 Tim. i. 2 only.
ρήνη, παρὰ θεοῦ πατρὸς καὶ παρὰ Ἰησοῦ χριστοῦ τοῦ [l] Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. Phil. i. 2. Col. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. Tit. i. 4. Philem. 3. 1 Pet i. 2. 2 Pet. i. 2. Rev. i. 4. [m] Jude 2 only. [n] Luke xxiii. 8. 3 John 3 only. [o] Rev. v. 9. xi. 9. see 1 John iv. 13. [p] 3 John 3, 4 only. see 1 John i. 6, 7. Eccl. xi. 9. [q] John x. 18. Acts xvii. 15. Col. iv. 10 only.
υἱοῦ τοῦ πατρός, [d] ἐν ἀληθείᾳ καὶ ἀγάπῃ.

[4] [n] Ἐχάρην [n] λίαν ὅτι εὕρηκα [o] ἐκ τῶν τέκνων σου [p] περιπατοῦντας [p] ἐν ἀληθείᾳ καθὼς [q] ἐντολὴν [q] ἐλάβομεν

3. om εσται μεθ' ημων A.—elz νμων, with K rel vulg syr copt: txt BL[P]ℵ g[1] k l 13 am syr-pk sah Thl-comm Œc-comm. for 1st παρα, απο ℵ' c 42. 57. 126. om 2nd παρα ℵ[1] f am. rec ins κυριου bef ιησ. χρ., with KL[P]ℵ rel tol syr copt arm Thl Œc: om AB (d) vulg syr-pk (sah) æth. for του πατρος, αυτου f: αυτου του πατρος ℵ[1].

4. for ελαβομεν, ελαβον ℵ 13. 28.

It is as Bengel, "votum cum affirmatione" —a wish expressed by a confident assertion of its fulfilment) **grace, mercy, peace** (see reff. Trench says well, N. T. Synonyms, pp. 164, 5, edn. 1865, "χάρις has reference to the *sins* of men, ἔλεος to their *misery*. God's χάρις, His free grace and gift, is extended to men as they are guilty: His ἔλεος is extended to them as they are miserable." And thus χάρις always comes first, because guilt must be done away, before misery can be assuaged: see further in Trench, and in Düsterdieck, h. l. εἰρήνη is the whole sum and substance of the possession and enjoyment of God's grace and mercy; cf. Luke ii. 14; Rom. v. 1 (x. 15); John xiv. 27, xvi. 33) **from God the Father and from Jesus Christ the Son of the Father** (from the Father as their original fountain, who of His great love hath decreed and secured them for us: from Jesus Christ the Son of the Father, this solemn title being used for the more complete setting forth of the union of Jesus with the Father in the essence of the Godhead), **in truth and love** (not to be understood of the Holy Spirit, the third Person in the blessed Trinity, as Lyra,—nor to be joined with τοῦ υἱοῦ τ. πατρός, "filio verissimo et dilectissimo," as Barthol.-Petrus (continuator of Estius) and Whitby, nor to be filled up by "ut perseveretis," as Corn.-a-lap.,—nor to be taken as adding two more to χάρις ἔλεος εἰρήνη, making ἐν = *cum*, as Tirinus and Schlichting;—nor as Grot., al.—is it "per cognitionem veri et dilectionem mutuam: nam per hæc Dei beneficia provocamus, conservamus, augemus:" but the real sense is an approximation to this last;—truth and love are the conditional element in which the grace, mercy, and peace are to be received and enjoyed. So Bengel, Lücke, De Wette, Huther, Düsterdieck).

4—11.] *Truth and love:* These were the two ground-tones of the Epistle. And now the Apostle proceeds to describe his joy at finding the children of the ἐκλεκτὴ κυρία walking in truth (ver. 4), and to enforce the commandment to love one another (5, 6): and this in presence of the fact that many deceivers are in the world who would rob us of our Christian reward, and of our share in God (7—9). These are not to be treated as brethren, nor greeted, lest we partake of their evil deeds (10, 11). 4.] **I rejoiced greatly** (at some definite time indicated by the aor., *perhaps:* and so it is taken by Huther and Düsterdieck; but it may also be the epistolary aor., as ἔγραψα so often: and this is made more probable by the perf. εὕρηκα which follows. See however 3 John 3), **that I have found** (there is not a word nor a hint of the assumption of Sander, that this finding was the result of proof and trial. The most obvious interpretation is, that at some place where the Apostle was, he *came upon* these who are presently mentioned: as in Acts xviii. 2, (ὁ Παῦλος) . . . ἦλθεν εἰς Κόρινθον· καὶ εὑρών τινα Ἰουδαῖον ὀν. Ἀκύλαν, κ.τ.λ.) **of thy children** (no τινάς is needed as a supply: it is contained in the participle which follows) **walking in truth** (i. e. not only in honesty and uprightness, but in that truth which is derived from and is part of the truth of God and Christ: see above on ver. 1. Again, there is no hint whatever given that the rest, or that others, of her children were not walking in truth. The Apostle apparently, as above, in some place where he was, lit upon these children of the κυρία, and sends her their good report. Respecting the rest, he makes no mention nor insinuation) **according as we received commandment from the Father** (viz. to walk in the truth: not, as Lücke, to love one another, making this clause a further description of the manner in which they were walking in truth. And τοῦ πατρός must not be taken with Œc., πατέρα νῦν τὸν χριστὸν καλεῖ, ἐπεὶ καὶ πατήρ ἐστι τῶν διὰ τῆς οἰκονομίας αὐτῷ

ABKLP ℵabcc fghjkl me13

r 1 John i. 3 reff.
s constr., Luke vii. 36. John iv. 47. xvii. 15.
t ver. 1.
u 1 John ii. 7 (reff.).
v 1 John iii. 11 reff.
w constr., 1 John iii. 23 reff.
x = Mark vii. 5. Rom. viii. 4. xiv. 15. 1 Cor. iii. 3. vi. 8. 1 Tim. iv. 1 only.
y 1 John iii. 11. Job xix. 4. Jer. xxiii. 32 only.
z 1 John i. 6, 7 reff.
a here bis. Matt. xxvii. 63. 2 Cor. b 1 John iv. 1 reff.
c constr., 1 John iv. 2.

παρὰ [r]τοῦ [r]πατρός. [5] καὶ νῦν [s]ἐρωτῶ σε, [t]κυρια, οὐχ
ὡς [u]ἐντολὴν γράφων σοι [u]καινήν, ἀλλὰ ἣν [u]εἴχομεν [u]ἀπ'
ἀρχῆς, [s]ἵνα [v]ἀγαπῶμεν [v]ἀλλήλους. [6] καὶ [w]αὕτη ἐστὶν
ἡ ἀγάπη, [w]ἵνα [x]περιπατῶμεν [x]κατὰ τὰς ἐντολὰς αὐτοῦ.
[w]αὕτη ἡ ἐντολή ἐστιν, καθὼς [y]ἠκούσατε [y]ἀπ' ἀρχῆς
[w]ἵνα [z]ἐν αὐτῇ [z]περιπατῆτε· [7] ὅτι πολλοὶ [a]πλάνοι [b]ἐξῆλ-
θον [b]εἰς τὸν κόσμον, οἱ μὴ [c]ὁμολογοῦντες Ἰησοῦν χρισ-

for παρα, απο A 73. om του B.

5. Steph (for γραφων) γραφω, with c? d^1 65-6 syrr: txt ABKL[P]ℵ rel 40 vulg sah Thl Œc.—καινην bef γρ. σοι AN d m 13. 36. 65 vulg copt. ins εντολην bef ην ℵ (syr-w-ast sah). ειχαμεν AN: εχομεν a b^1 c h j k l^2 m(Treg) o: ειχωμεν 13.

6. aft αυτου ins και καθως (but marked for erasure) ℵ^1. rec εστιν bef η εντολη, with L[P]ℵ rel vulg-ed coptt arm Thl Œc Lucif: txt ABK m 13 am syr. (in ℵ λη of εντολη is not written, but αυτου is added.) ins ινα bef καθως AKℵ m 13. 36 vulg coptt arm (of these all but A m omit it below). περιπατειτε L o 13 Thl: περιπατησητε ℵ. [P def.]

7. rec (for εξηλθον) εισηλθ., with KL[P] rel Thl Œc: txt ABℵ d 36 vulg syrr sah

παρὰ τοῦ ἑαυτοῦ πατρὸς δοθέντων υἱῶν, which is unlikely and unprecedented,—but as applying to the Father, as in ver. 6).

5.] And now (so καὶ νῦν, coupling to what has gone before, 1 John ii. 28. It has also a force of breaking off, and passing to that which is the main subject, or most in the Writer's thoughts, which here is, that this walking in truth is a walking after God's commandments in love) **I entreat thee** (see on ἐρωτάω and αἰτέω, 1 John v. 15, 16. Here ἐρωτῶ carries, as Schlichting, "blandior quædam admonendi ratio:" with the assumed fact of a right thus to entreat) **lady, not as writing to thee a new commandment, but** (as writing to thee . . : the construction is not strictly logical) **that which we had from the beginning** (see on this, 1 John ii. 7), **that** (ἵνα here is not epexegetic of ἐντολή, as so often in St. John, but is to be taken in its proper sense, as the aim of ἐρωτῶ, and dependent on it) **we love one another** (the expression of the commandment in the first person is a mark of gentleness and delicacy: a sign that he who wrote it kept the commandment himself.) **6.] And** ("eine eigenthumliche Kreisbewegung der Gedanken, wie Johannes sie liebt." Düsterd.) **this is the love** (ἡ ἀγάπη here is subject, not predicate: **the love** (intended by this command) **is this**, i. e. may be thus described), **that** (the explicative ἵνα of St. John) **we walk according to His commandments. The commandment** (the one commandment in which God's other commandments are summed up) **is this, even as ye heard from the beginning that ye should walk in it** (the apodosis to αὕτη ἐστίν begins with καθώς: = "is this, even that which ye heard from the beginning, that ye should walk in it," viz. in ἀγάπη. ἀπ' ἀρχῆς, as above, ver. 5, and 1 John ii. 7). **7.] The** condition of Love is Truth, see ver. 3. And the necessity of fresh exhortation to walk in love, in that love whose condition is truth, lies in the fact that there are many deceivers gone forth, denying the Truth: of whom we are to beware, and not, by extending to them a spurious sympathy, to become partakers with them. **Because** (see above. ὅτι cannot be referred to βλέπετε ἑαυτούς, ver. 8, for its apodosis, as is done by Grot., Carpzov., J. Lange, as this would involve a length of protasis, broken by a parenthetical clause, οὗτός ἐστιν κ.τ.λ., quite alien from St. John's style. Nor can we well understand ὅτι with Bengel, "ratio cur jubeat retinere audita a principio:" because the foregoing is not a command "retinere audita a principio;" this latter particular being only introduced by the way, not as a principal feature) **many deceivers** (makers to wander, see reff.) **went forth** (here probably, on account of the aor., "from us," as in 1 John ii. 19. In 1 John iv. 1, it is perf., ἐξελήλυθασιν, where I have preferred the sense, "are gone forth from him who sent them," viz. the evil one. Huther prefers this latter sense here also) **into the world** (**namely**) **they who confess not** (instead of οὐχ ὁμολογοῦντες, the Apostle writes οἱ μὴ ὁμολογοῦντες, thereby not merely characterizing the πλάνοι as not confessing &c., but absolutely identifying all who repudiate the confession which follows, as belonging to the class of πλάνοι. The subjective μή is the necessary consequence

τὸν [d]ἐρχόμενον [e]ἐν σαρκί. οὗτός ἐστιν ὁ [a]πλάνος καὶ ὁ [f]ἀντίχριστος. 8 [gh]βλέπετε [hl]ἑαυτούς, ἵνα μὴ [k]ἀπολέσητε ἃ [l]εἰργασάμεθα, ἀλλὰ [mn]μισθὸν [no]πλήρη [p]ἀπολάβητε. 9 πᾶς ὁ [q]προάγων καὶ μὴ [r]μένων [r]ἐν τῇ [s]διδαχῇ

d pres.,=John iii. 31. xi. 27. 1 Cor. xv. 35.
e 1 John iv. 2 reff.
f 1 John ii. 18 bis, 22. iv. 3 only.
g = 1 Cor. x. 12. xvi. 10 al.‡
h Mark xiii. 9. 42. Mark ix. 41 al. Isa. xlix. 20. vi. 23 al.
i 2nd pers., 1 John v. 21 reff.
k = Matt. x. 42. Luke
l = John vi. 27.
m John iv. 36. Matt. x. 42. Luke
n Ruth ii. 12. 30. xxiii. 4. Num. xxxiv. 14.
o = Mark iv. 28.
p = Luke xvi. 25. xviii.
q = Mark xi. 9. Luke xviii. 39. (see note.)
r = John viii. 31. see 1 John iii. 24 reff.
s = John vii. 16, 17. xviii. 19. Rev. ii. 14, 15, 24.

arm Ps-Chr Iren-int Bede.— -θαν A. om 2nd ὁ ℵ k 3.

8. αυτους KL, εος Iren-int Lucif. rec απολεσωμεν and απολαβωμεν, with KL[P] rel: txt AB(ℵ) d f j 13. 36. 40 vulg syrr coptt æth arm Ps-Chr Isid Thl-comm Œc-comm Iren-int Lucif. (13 [not B, as Bch: see table] has απολεσητε: απολησθε ℵ¹.)—for ειργασαμεθα, ειργασασθε AℵC d f j 13. 36 vulg syrr copt æth arm Ps-Chr &c: txt BKL[P] rel 40(so Zacagni) syr-mg sah. (ηργ. B¹.) πληρης L.

9. rec (for προαγων) παραβαινων, with KL[P] rel syrr Thl Œc, *ambulans extra* copt: txt ABℵ, *præcedit* am(with fuld harl al) sah, *recedit* vulg(with demid al) Did-int

of such an arrangement, involving an hypothesis within the limits of the relative οἵ,—the repudiation of the confession: see 1 John iv. 3, note) **Jesus Christ coming in (the) flesh** (ἐρχόμενον, altogether timeless, and representing the great truth of the Incarnation itself, as distinguished from its historical manifestation (ἐλθών, 1 John v. 6), and from the abiding effect of that historical manifestation (ἐληλυθότα, 1 John iv. 2): and all three, as confessions of the Person Ἰησοῦς χριστός, distinguished from the accus. with infin. construction: see note on 1 John iv. 2. He who denies the ἐρχεσθαι ἐν σαρκί, denies the *possibility* of the Incarnation: he who denies the ἐλθεῖν or ἐληλυθέναι, denies its *actuality*. Other interpretations, such as that of Œc., εἰκὸν δέ, ... ἐρχόμενον ἐν σαρκί, ἀλλ' οὐκ ἐληλυθότα, ἐμφαίνοντός ἐστιν ὡς τοὺς ἀθετοῦντας λέγει τὴν δευτέραν τοῦ κυρίου παρουσίαν, . . . that of Erasm., Schlichtl., Bengel,—"*qui veniebat*," and of Baumg.-Crus., "*who was to come*," are beside the mark). **This** (viz., "he that fulfils the above character." No supply, such as ὃς οὖν μὴ ταῦτα ὁμολογεῖ, Œc., is needed. See the same construction, 1 John ii. 22) **is the deceiver and the antichrist** (see notes on 1 John ii. 18, 22, as to the personal relation of these πολλοί to the one great Antichrist of prophecy. The οὗτος, pointing to a class, makes each one of these, in his place, a representative and "præcursor Antichristi"). 8.] The warning is suddenly introduced without any coupling particle, and becomes thereby so much the more solemn and forcible. **Look to yourselves** (the construction with the reflective pronoun is not usual, see reff. ἑαυτούς here probably implies not as Bengel, "me absente," but "yourselves," as contrasted with the deceivers, that ye too become not as they), **that ye lose not the things which we wrought** (i. e. that ye, Christian converts, lose not that your Christian state of truth and love which we, Apostles and Teachers, wrought in you. This not being understood, the verbs have been altered in the various texts to the first or to the second person to conform to one another. The Apostles were God's ἐργάται, Matt. ix. 37, 38; Luke x. 2, 7; 2 Tim. ii. 15: the ψευδαπόστολοι were ἐργάται δόλιοι, 2 Cor. xi. 13, κακοὶ ἐργάται, Phil. iii. 2: the true ἔργον was to cause men to believe on Christ, John vi. 29: and this ἔργον the false teachers put in peril of loss), **but receive reward in full** (what μισθός? The connexion of εἰργασάμεθα with μισθόν must not be broken. The idea is a complex one. Ye, our converts, are our μισθός in the day of the Lord: and this has suggested the use of the well-known word, even where it manifestly applies not to the teachers but to the taught, whose μισθός is the eternal life, which shall receive on that day its glorious completion: which is ἔχειν τὸν υἱὸν, κ. τὸν πατέρα: see 1 John iii. 2. If this reading be right, the use which Roman-Catholic expositors, as Bart.-Petrus, Mayer, al., have tried to make of this verse to establish the merit of human works ("opera bona per Spiritum Dei facta mercedem apud Deum mereri," B.-Petrus), falls at once to the ground. Nor indeed does it fare much better if either of the other readings be taken. If the whole be in the first person, then the apostolic μισθός, the souls which are to be their hire, must be understood: if in the second, no human merit, but the reward laid up for faithfulness, and for every thing done in His name, must be understood, which is reckoned of grace, and not of debt). 9.] Explanation of this *loss*, that it is the non-possession of God, which

t 1 John ii. 23. u = John xviii. 29. Ac - xxv. 18. 2 Pet. ii. 11. Jer. xlvi. (xxxix.) 16. v = John vi. 21. xix. 27. see also John i. 12. v. 43. w Matt. xxvi. 49. xxviii. 9. Luke i. 28. Acts xv. 23. xxiii. 26. James i. 1. iv. 18 only.

τοῦ χριστοῦ θεὸν οὐκ ἔχει· ὁ [r] μένων [r] ἐν τῇ [s] διδαχῇ, οὗτος καὶ τὸν [t] πατέρα καὶ τὸν [t] υἱὸν [t] ἔχει. 10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν [s] διδαχὴν οὐ [u] φέρει, μὴ [v] λαμβάνετε αὐτὸν [v] εἰς οἰκίαν, καὶ [w] χαίρειν αὐτῷ μὴ λέγετε· 11 ὁ λέγων γὰρ αὐτῷ [w] χαίρειν [x] κοινωνεῖ τοῖς [y] ἔργοις αὐτοῦ τοῖς [y] πονηροῖς.

ABKLP ℵabcd fghjkl mo 13

Isa. xlviii. 22. Esdr. viii. 9. xliv. 9 (11) Ald. Compl. Wisd. vi. 23 (25).

x = & constr., Rom. xv. 27. 1 Tim. v. 22. (Heb. ii. 14 reff.) Isa. y John iii. 19. vii. 7. 1 John iii. 12. Col. i. 21. 2 Tim.

Lucif. aft μενων και μη is repeated, but marked for erasure by ℵ¹. rec aft 2nd διδαχη ins του χριστου, with KL[P] rel copt æth Thl Œc; αυτου syr-pk syr-w-ast Lucif$_2$: om ABℵ 13 vulg sah arm Did-int Fulg. transp πατερα and υιον A (m) 13 am(with demid fuld harl tol) Fulg (m om 2nd τον): txt BKL[P]ℵ rel syrr coptt æth arm Thl Œc Did-int Lucif$_2$.

10. aft την, ē was written by ℵ¹ and erased [την is repeated by B¹(Tischdf)].

11. rec γαρ bef λεγων, with KL[P] rel Iren Thl Œc Lucif: txt ABℵ m 13. om αυτω K k l Œc.

is incurred by all who abide not in Christ's teaching. **Every one that goeth before (you)** (such I believe to be the meaning of the somewhat difficult προάγων: every one who would set up for a teacher, ἔμπροσθεν τῶν προβάτων πορευόμενος, as John x. 4, and they following. The expositors who take this reading interpret it, "goeth forward too fast," "maketh false and unsound advance," regarding it, either as ironical (so Huther), or as serious (so Düsterdieck)), **and not abiding in the doctrine of Christ** (i. e. in Christ's doctrine,—that truth which Christ Himself taught. This is far more likely than that the gen. should be objective, as Bengel ("in doctrina, quæ Jesum docet esse filium Dei"), Lücke, Sander, al.: and thus we have the personal gen. after διδαχή wherever it occurs in the N. T.: cf. Matt. vii. 28 ||, Mark iv. 2, John xviii. 19, Acts ii. 42, al. fr.), **hath not God** (see 1 John ii. 23, v. 12, notes): **he that abideth in the doctrine, that man hath both the Father and the Son** (see as above. The order in the text is the theological one, the Father being mentioned first, then the Son. That in A &c. (see digest) is the logical and contextual one, seeing that the test is, abiding in the doctrine of Christ. Thus he has Christ, and through Him, the Father). 10, 11.] The exercise of the love of the brethren is conditioned and limited by the truth: and is not to be extended to those who are enemies and impugners of the truth. Those who harbour or encourage such, make common cause with them, and their evil deeds. **If any cometh to you, and bringeth not** (the indic. after εἰ shews that the case supposed actually existed: that such persons were sure to come to them: cf. John xi. 12, 2 Cor. ii. 5, 1 John iv. 11. It is not = ἐάν with subj., which always carries a purely hypothetical force, corresponding to an interrogation, whereas the other corresponds to an assertion: e. g. in 1 John ii. 15, ἐάν τις ἀγαπᾷ τὸν κόσμον, which may be resolved, "Does any among you love the world? If he do," &c. On the other hand, εἴ τις ἔρχεται πρὸς ὑμᾶς may be resolved, "Some will come to you," &c., "If any does," &c.) **this doctrine** (the expression ταύτην τὴν διδαχὴν οὐ φέρει points out the person as a teacher, not a mere traveller seeking hospitality. And the οὐ, not μή, distinctly reverses the φέρει: he not only comes without this doctrine, but by so doing brings the contrary doctrine. The absence of testimony for the truth is, in one who brings any testimony at all, equivalent to testifying for error), **receive him not into (your) house, and do not bid him good speed**: **for he that biddeth him good speed, partaketh in his evil deeds** (these words must be understood with their right reference: "non de iis qui alieni semper fuerunt ab ecclesia, 1 Cor. v. 10, sed de iis qui volunt fratres haberi et doctrinam evertunt," as Grot. These were not to be received with the φιλοξενία with which all Christian brethren were to be entertained. Such reception of them would in fact be only opening an inlet for their influence. But this is not the point on which the Apostle mainly dwells. It is the κοινωνία which the host in such a case would incur with them and their antichristian designs, by encouraging them. And this is further impressed by the caution against saying χαίρειν to them: which is to be understood not with Clem.-Alex., of the solemn salutation after prayer, "quoniam in oratione quæ fit in domo, post-

12 [z] Πολλὰ [z] ἔχων ὑμῖν [z] γράφειν οὐκ [a] ἐβουλήθην διὰ [b] χάρτου καὶ [c] μέλανος· ἀλλὰ ἐλπίζω [d] γενέσθαι πρὸς ὑμᾶς καὶ [e] στόμα πρὸς [e] στόμα λαλῆσαι, ἵνα ἡ [f] χαρὰ ὑμῶν ᾖ [f] πεπληρωμένη. 13 ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς [g] ἐκλεκτῆς.

[z] 3 John 13. constr., John viii. 26. xvi. 12.
[a] 1 nor. pass., Matt. i. 19. James i. 18. iv. 4 only. Exod. x. 27.
[b] here only. Jer. xliii. (xxxvi.) 2 A, 6 AN, 23 only (-τιον, ib. ver. 4, &c.).

ΙΩΑΝΝΟΥ Β.

[c] = 2 Cor. iii. 3. 3 John 13 only ‡. (Matt. v. 36. Rev. vi. 5, 12 only. Zech. vi. 2.) 10, 13. 1 Cor. ii. 3. xvi. 10. see John vi. 25. xxi. 16 Ald., εἰς AB). στ. κατὰ στ., Num. xii. 8. i. 4 reff.
[d] Acts vii. 31. x.
[e] 3 John 14. = Jer. xxxix. (xxxii.) 4 only (4 Kings ἕνος πρὸς ἕνος, Plato, Sophist. p. 217.
[f] 1 John g ver. 1 reff.

12. for εχων, εχω A[1]ℵ[1] o æth: but in A, ν is written over the line by an ancient, perhaps the original, scribe. γραψαι A g 73. (εβουληθην, so ABKL[P]ℵ a b g h l m o 36. 40 Thl.) for αλλα ελπιζω, ελπ. γαρ A d 13. 36(sic) vulg copt æth arm: txt BKL[P]ℵ rel syrr sah Thl Œc.—αλλ' L[P] a h j m. rec (for γενεσθαι) ελθειν, with KL[P] rel tol syr-pk sah æth arm: txt ABℵ d 13 vulg syr Thl. στοματι ℵ[1]. rec ημων, with KL[P]ℵ rel syrr (sah) arm Thl Œc: txt AB c 13 vulg copt æth. πεπληρωμενη bef η Bℵ vulg(exc am) Thl.—ℵ[1] has ην, ℵ[3] ῆ(sic), having erased ν.

13. rec at end ins αμην, with KL rel fuld syrr Thl Œc, *vale* some-mss-of-vulg; η χαρις μεθ' υμων or μετα σου 68-9. 103 syr-pk syr-w-ast æth-rom arm: om AB[P]ℵ d 13 vulg coptt Bede.

SUBSCRIPTION. elz om, with rel: τελος στχ λ' h: ιωαννου επιστολη β' L: txt Aℵ. [P doubtful.]

quam ab orando surgitur salutatio gaudii est et pacis indicium," Adumbrat. in 2 Joan. juxt. fin., p. 1011 P. (not in Migne): nor with Corn.-a-lap., of all intercourse whatever, "omne colloquium, omne consortium, omne commercium cum hæreticis:" but it is a further intensification of the exclusion from the house, and forms a climax, καὶ μή = μηδέ: do not even, by wishing him χαίρειν, good speed, and if spoken by a Christian, *God* speed, identify yourselves with his course and fortunes. If you do, you pronounce approval of his evil deeds, and so far share his guilt, advancing their success by your wishes for it.

This command has been by some laid to the fiery and zealous spirit of St. John, and it has been said that a true Christian spirit of love teaches us otherwise. But as rightly understood, we see that this is not so. Nor are we at liberty to set aside direct ethical injunctions of the Lord's Apostles in this manner. Varieties of individual character may play on the surface of their writings: but in these solemn commands which come up from the depths, we must recognize the power of that One Spirit of Truth which moved them all as one. It would have been infinitely better for the Church now, if this command had been observed in all ages by her faithful sons).

12, 13.] CONCLUSION. **Having many things to write to you, I would not (communicate them) by means of paper and ink** ("ὁ χάρτης," says Lücke, "the Egyptian papyrus, probably the so-called Augustan or Claudian,—τὸ μέλαν, the ink, commonly made of soot and water thickened with gum,—ὁ κάλαμος (3 John 13), the writing-reed, probably split, μεσοσχιδής or μεσότομος,—were the N. T. writing materials"), **but I hope to come to you** (reff., and note on Rev. i. 9) **and to speak mouth to mouth** (so πρόσωπον πρὸς πρόσωπον 1 Cor. xiii. 12. στόμα πρὸς στόμα in Xen. Mem. ii. 6. 32 is not said of conversation), **that your joy may be filled full** (see 1 John i. 4, viz. by hearing from the mouth of the Apostle himself those messages of life and truth which he forbore writing now; not, as Schlichting and Benson, by his bodily presence: still less as Bart.-Petrus, "Apostolos non omnia voluisse scripto committere quæ ad salutem pertinentia vellent nota esse fidelibus, sed multa sermone solo tradidisse" (see also Corn.-a-lapide h. l.), than which it is hardly possible to imagine a sillier comment: for *the first Epistle was written* with this very same view, i. 4). **There greet thee the children of thine elect sister** (these words are variously interpreted according as the κυρία is understood of a lady, or of a church. The non-mention of the κυρία herself here seems, it must be confessed, rather to favour the latter hypothesis). See on the whole, the prolegomena.

ΙΩΑΝΝΟΥ Γ.

1 [a] Ὁ [a] πρεσβύτερος Γαΐῳ τῷ [b] ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ [c] ἐν ἀληθείᾳ.

2 Ἀγαπητέ, περὶ πάντων [d] εὔχομαί σε [e] εὐοδοῦσθαι καὶ [f] ὑγιαίνειν, καθὼς [e] εὐοδοῦταί σου ἡ ψυχή. 3 [g] ἐχάρην C σχεφν ... ABCKL Pst a b c d f g h j k l m o l3

a 2 John 1 reff. b 1 John ii. 7 reff. Ps. xliv. tit. c 1 John iii. 18 reff. d Acts xxvi. 29. xxvii. 29. Rom. ix. 3. 2 Cor. xiii. 7, 9. James v. 6 only. Num. xi. 2. al. (-δος, Num. xiv. 41. -δως. Prov. xxx. 29.) in pastoral epp. met.). Gen. xxix. 6.

e here bis. Rom. i. 10. 1 Cor. xvi. 2 only. Gen. xxxix. 3, 23 f Luke v. 31. vii. 10. xv. 27 only (exc. 1 Tim. i. 10 aD). g Luke xxiii. 8. 2 John 4 only.

TITLE. Steph επιστολη ιωαννου τριτη : elz ιω. του αποστολου επιστ. καθολικη τριτη : αλλα παλιν τριτα ταυτα περικλυτος ιωαννης f : ιω. τρ. επ. h : επ. τρ. ιω. καθ. k : ιω. επ. καθ. γ′ l : ιω. καθ. τρ. m : επ. ιω. καθ. γ′ o : ιω. επ. γ′ C : επ. τρ. του αγιου αποστ. ιω. L : A's title is lost : txt BN. [P doubtful.]

1.] ADDRESS. **The elder** (see prolegg. to the two Epistles) **to Caius the beloved** (on Caius, see prolegg. The epithet **τῷ ἀγαπητῷ** seems to be used this first time in a general sense: cf. *ἐγώ* below), **whom I** (for my own part: Caius was generally beloved, and the Apostle declares that he personally joins in the affection for him) **love in (the) truth** (see 2 John 1, note. Ἐν ἀληθείᾳ ἀγαπᾷ ὁ κατὰ κύριον ἀγαπῶν ἐνδιαθέτῳ ἀγάπῃ, Œc.). 2—4.] *Wish that Caius may prosper, as his soul prospers: and ground of this latter assertion.* **Beloved** (the repetition of *ἀγαπητέ* is due perhaps more to the fact that the direct address begins here, than to any specific motive, such as the supposed ill-health of Caius, as Düsterd. from Lücke (but not in his 3rd edn.)), **I pray that concerning all things thou mayest prosper** (**περὶ πάντων** is taken by many, e. g. Beza (E. V.), Wahl, Lücke (1st edn.), al., and recently by Düsterd., as signifying "above all things:" for which they allege Hom. Il. *a.* 287, ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων. But it has been urged on the other side 1) that Homeric usage is no real index to N. T. usage: 2) that the meaning in Homer is not that sought here: 3) that it would be unnatural for the Apostle to pray for Caius's bodily health and prosperity "above all things." And hence the other modern Commentators, Lücke (edn. 2), De Wette, Huther, Sander, have taken the above meaning: which cannot be impugned, as Düsterd., by saying that *περί* is never found joined with *εὐοδοῦσθαι*, or that *ἐν πᾶσιν* would be more natural than *περὶ πάντων*. **περί** with a gen. is too usual signifying reference, to be set aside or judged of by the consideration of the verb which precedes: St. John himself uses it with verbs of very various classes. **εὐοδοῦσθαι** is pass. of *εὐοδόω*, of which the neut. form is *εὐοδόω*, from *εὐοδία*, to have a *καλὴ ὁδός*: *-όω*, to make, or give a *καλὴ ὁδός*. So Hesych., *εὐοδώσει, κατευθυνεῖ· εὐωδώθη, ἡτοιμάσθη.* So that the pass. *εὐοδοῦσθαι* comes to much the same as the intrans. *εὐοδεῖν*. Its use is common, and regular, in the LXX. See notes on reff., and Lücke's and Düsterd.'s account of the usages, here) **and be in health** (i.e. bodily health. **περὶ πάντων**, in all probability, does not belong to **ὑγιαίνειν**, but only to

γὰρ [g] λίαν ἐρχομένων [h] ἀδελφῶν καὶ [i] μαρτυρούντων σου τῇ ἀληθείᾳ, [j] καθὼς σὺ [k] ἐν ἀληθείᾳ [k] περιπατεῖς. 4 [l] μειζοτέραν [m n] τούτων οὐκ ἔχω χαράν, [n] ἵνα [o] ἀκούω τὰ ἐμὰ τέκνα [k] ἐν τῇ ἀληθείᾳ [k] περιπατοῦντα.

vv. 5—10 m *mutilated.*

5 [b] Ἀγαπητέ, [p] πιστὸν [q] ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς [i] ἀδελφοὺς [r] καὶ [r] τοῦτο [s] ξένους, 6 οἳ [i] ἐμαρτύρησάν σου τῇ

h = Acts ix. 30. al. fr.
i = Rom. iii. 21 ‡. constr., here bis, ver. 12. John iii. 26. v. 33. xviii. 37. Luke iv. 22.
j = Acts xv. 14 only.
k here bis. 2 John 4 only. see 1 John i. 6, 7.

l here only †.
m plur. indef., see 1 Cor. vi. 11.
n constr., John xv. 13.
o constr., Luke iv. 23. Acts vii. 12.
p = 1 John i. 9.
q so οὐχ Ἑλληνικὸν τοῦτο ποιεῖς, Liban. ad Max.
r Rom. xiii. 11. 1 Cor. vi. 6, 8. Eph. ii. 8. Phil. i. 28. xvii. 21. Eph. ii. 19. Heb. xi. 13 only. Ruth ii. 10.
s = Matt. xxv. 35, &c. xxvii. 7. Acts (-νίζειν, Heb. xiii. 2. -ροδοχεῖν, 1 Tim. v. 10.)

VERSE 3. om γαρ ℵ d 13. 65. 100 vulg sah æth arm. B omits the -των of μαρτυρουντων. om σου A.

4. χαραν bef ουκ εχω C 68 æth, χ. ταυτης ουκ εχω m (syr coptt).—εχων B[1](ita cod). —χαριν B 7. 35 vulg(not tol) copt. rec om τη, with C-corr KL[P]ℵ rel Thl Œc: ins AB(ita cod) C[1].

5. εργαζη A. (*quidquid operaris* vulg Jer.) rec (for τουτο) εις τους, with KL[P] rel Thl Œc: τους, omg εις, d: txt ABCℵ vss.

6. for οι, ὅ K.

εὐοδοῦσθαι: the latter verb is a particular, taken out of the former, which is general), **even as thy soul prospereth** (viz. ἐν τῇ κατὰ τὸ εὐαγγέλιον πολιτείᾳ, Œc.: as is shewn by what follows. There is a passage in Philo, Quis rer. div. hæres, § 58, vol. i. p. 514, in which the well-being of body and soul are similarly compared: ὅταν εὐοδῇ μοι τὰ ἐκτὸς πρὸς εὐπορίαν καὶ εὐδοξίαν· εὐοδῇ τὰ σώματος πρὸς ὑγείαν τε καὶ ἰσχύν, εὐοδῇ δὲ καὶ τὰ ψυχῆς πρὸς ἀπόλαυσιν ἀρετῶν). **For I rejoiced greatly when the brethren came and testified to thy truth** (the participles ἐρχ. and μαρτ. are in reality timeless, and convey merely the reason of the ἐχάρην: but such a connexion is given in English by the temporal adverb, which has in this case rather a ratiocinative than a purely temporal force. In σου τῇ ἀληθείᾳ, the subst. is necessarily subjective—thy share of that Truth in which thou walkest, see below), **even as** (almost = **how that**, see below) **thou walkest in truth** (this clause is not an independent one, adding the testimony of the Apostle to that of the brethren,—"as (I know that) thou walkest &c.:" but is epexegetical of the former clause, and states the substance of the testimony of the brethren, as is shewn by what follows, ἀκούω τὰ ἐμὰ τ. κ.τ.λ.).

4.] Explains ἐχάρην λίαν above. **I have no greater** (the form μειζότερος is condemned by some (Phryn. Lob. p. 136, Œc. h. l.) as barbarous. But these comparatives of comparatives and superlatives are found both in classical and in N. T. Greek: see Eph. iii. 8, and note) **joy than this** (lit. "than these things:" following the usage by which ταῦτα is so often put where one thing only is intended: cf. the formula, καὶ ταῦτα, "idque:" so Plato, Phæd. p. 62, D, ἀλλ' ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου. See Kühner, Gr. ii. p. 48), **that** (explicative, as constantly in St. John after the demonstrative pronoun) **I hear of my children walking in the truth** (on the participial construction, see note on 2 John 7. The expression τέκνα here seems rather to favour the idea that the κυρία of the 2nd Epistle is a Church: but see prolegg. to 2 John).

5—8.] *Praise of the hospitality shewn by Caius; and reason of that praise.* **Beloved** (beginning again of new address: see above on ver. 2), **thou doest a faithful act** (ἄξιον πιστοῦ ἀνδρός, as Œc. and most interpreters. De W. and Bengel explain it "fidele facis: facis quiddam quod facile a te pollicebar mihi et fratribus." But the other is better. In πιστὸς ὁ λόγος, 1 Tim. i. 15 al., there is possibly the same allusion: not only a saying worthy of credit, but one belonging to those who are of the πίστις) **whatsoever thou workest** (the aor. betokens these deeds as summed up in one and characterized as πιστόν) **towards** (so the Lord in Matt. xxvi. 10 describes His anointing by Mary thus, καλὸν ἔργον εἰργάσατο εἰς ἐμέ) **the brethren, and that** (and those brethren), **strangers** (φιλοξενία is an especial mark of Christian ἀγάπη, Rom. xii. 13, 1 Tim. iii. 2, Tit. i. 8, Heb. xiii. 2, 1 Pet. iv. 9), **who** (the above-named ξένοι ἀδελφοί) **bore testimony to thy love in the presence of the church** (viz. where St. John was at

t = Acts iv. 10. xix. 9. 1 Cor. i. 29.
u = Acts x. 33. 1 Cor. vii. 37, 38. Phil. iv. 14. James ii. 8, 19. 2 Pet. i. 19. 2 Chron. vi. 8.
v Acts xv. 3. xx. 38. xxi. 5. Rom. xv. 24 al.† 1 Macc. xii. 4 al. Jos. Antt. xx. 2. 5. w Rom. xvi. 2. Eph. iv. 1. Phil. i. 27. (Col. i. 10. 1 Thess. ii. 12 only†. Wisd. vii. 15. xvi. 1. Sir. xiv. 11 only. x Acts v. 41 (ellips.). ix. 16. xv. 26. xxi. 13. Rom. i. 5 only. y = Luke ix. 6. Acts xv. 40 al. z = Matt. xxi. 34. Exod. xxx. 16. a 1 John iii. 22 reff. b Matt. v. 47. vi. 7. xviii. 17 only†. (-κῶς, Gal. ii. 14.) c = 1 John ii. 6 reff. d = here (Acts i. 9. ii. 18. Luke vii. 43. x. 30) only. Ps. xxix. 1. οἱ σύνοροι τοὺς ἐνδεεῖς ὑπολαμβάνουσιν, Strabo, p. 653. Diod. Sic. xix. 67.

ABCKL PN abc dfg hjk lmo 13

ἀγάπῃ [t] ἐνώπιον ἐκκλησίας, οὓς [u] καλῶς [u] ποιήσεις [v] προ-
πέμψας [w] ἀξίως τοῦ θεοῦ. 7 [x] ὑπὲρ γὰρ τοῦ [x] ὀνόματος
[y] ἐξῆλθον μηδὲν [za] λαμβάνοντες [a] ἀπὸ τῶν [b] ἐθνικῶν.
8 ἡμεῖς οὖν [c] ὀφείλομεν [d] ὑπολαμβάνειν τοὺς τοιούτους,

for *ους, ον* B[1]. *ποιησας προπεμψεις* C arm. (*benefaciens deduces* vulg-ed, but not am fuld &c.)

7. *γαρ* is repeated in ℵ. elz aft *ονοματος* ins *αυτου*, with b g m o vulg syr-pk syr-w-ast æth-ms arm: om ABCKL[P]ℵ rel am coptt arm. *εξηλθαν* BN. om *των* C. rec (for *εθνικων*) *εθνων*, with KL[P] rel Thl Œc, *gentibus* am sah: txt ABCℵ 13. 40, *gentilibus* fuld tol copt.

8. rec *απολαμβ.*, with C-corr KL[P] rel: txt ABC[1]ℵ 13 vulg.

the time of writing. They were Evangelists, ver. 7: and thus would naturally give the church an account of their missionary journey, during which they were so hospitably treated by Caius): **whom thou wilt do well if thou forward on their way** (as Bengel says, the future is a "morata formula hortandi." The aor. part. presents no difficulty: it will then, and not till then, be a good act, when it is done. And this would only be expressed by the fut. with an aor. part.: *οὓς καλῶς ποιήσεις προπέμπων* would be liable to be rendered "whom thou wilt benefit by forwarding &c."—the present part. being, in such a conjunction, timeless, and merely ratiocinative. On *προπέμψ.*, see reff. and Tit. iii. 13) **worthily of God** (this qualification belongs to *προπέμψας*, not as Carpzov., who supplies a *καί* before *ἀξίως*, to *ποιήσεις*,—"well and worthily of God." The words mean, in a manner worthy of Him whose messengers they are and whose servant thou art). **For on behalf of the Name** (*of Christ*: see the second ref., and cf. Ignat. ad Eph. 3 and 7, pp. 648 f., and ad Philad. 10, p. 705, *δοξάσαι τὸ ὄνομα*. Bengel says, "subaudi, Dei, Lev. xxiv. 11. Conf. Jac. ii. 7." But neither of these places applies. O. T. usage is naturally no guide for us here; and St. James alludes to the name of *Christ*) **they went forth** (on their missionary journey: not, as Beza, Erasm.-Schmidt, Wolf, Carpzov., Bengel, "were driven forth:" see more below), **taking nothing** (receiving nothing by way of benefaction or hire: even as St. Paul in Achaia, 1 Cor. ix. 18, 2 Cor. xi. 7 ff., xii. 16 ff., 1 Thess. ii. 9 ff.: against Huther, who denies the applicability of the comparison, seeing that in St. Paul's case they were *Christian churches*: but so must these have been, before they would contribute to the support of their missionaries. Notice *μηδέν*; implying that it was their own deliberate purpose; refusing to take any thing: *οὐδέν* would have expressed only the *fact*, which might have arisen from the remissness of the *ἐθνικοί*, and might have been considered by themselves as a hardship. This is the force of *μηδέν*, and not as Dusterd., that *οὐδέν* would only have stated the fact, but by *μηδέν* the Apostle presents it for the consideration of his readers) **from the heathens** (reff. The expositors spoken of above under *ἐξῆλθον*, take these words as belonging to it, "expulsi sunt a paganis," and interpret *μηδὲν λαμβάνοντες*, "nihil secum asportantes," "omnibus rebus spoliati." Grot., who takes *ἐξῆλθον* of expulsion, understands it to have been "a Judæa, per Judæos incredulos, ob Christum:" and takes the rest as meaning "potuerant in ista calamitate adjuvari misericordia *τῶν ἔξω*, sed maluerunt omnia Christianis debere." But the whole interpretation is forced and unnatural, and the ordinary one obvious, and very suitable, considering the motive put forward in ver. 8, which clearly shews them to have been workers for God's truth. The pres. part. *λαμβάνοντες* indicates, not what they did *when* they *ἐξῆλθον*, but their habit after their setting out: and is as so often, indicative of norm, without any particular time being pointed out. So that we need not, with Huther and Düsterd., imagine that there is an allusion to a missionary *maxim*, to take nothing from the heathen, in accordance with which they acted). **We therefore** (*ἡμεῖς*, contrast to the *ἐθνικοί*: *οὖν*, because they *μηδὲν λαμβάνουσιν ἀπὸ τ. ἐθνικῶν*) **ought to support** (see Strabo in reff. Notice the allusion to *λαμβάνοντες* above. The word

ἵνα [e]συνεργοὶ γινώμεθα τῇ [f]ἀληθείᾳ. 9 Ἔγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ [g]φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ [h]ἐπιδέχεται ἡμᾶς. 10 διὰ τοῦτο, ἐὰν ἔλθω, [i]ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ λόγοις πονηροῖς [j]φλυαρῶν ἡμᾶς, καὶ μὴ [k]ἀρκούμενος ἐπὶ τούτοις [l]οὔτε αὐτὸς [h]ἐπιδέχεται

[e] John. and w. dat., here only. Paul. Rom. xvi. 3 all1.† 2 Macc. viii. 7. xiv. 5 only. (-γεῖν, James ii. 22.)
[f] so ver. 12.
[g] here only †. (-τος, Polyb. frag. 115.)
[h] here his only †. 1 Macc. xii. 8 al. Polyb. vi. 24. 7. see notes.
[i] Luke xxii. 61. John xiv. 26. 2 Tim. ii. 14. Tit. iii. 1. 2 Pet. i. 12. Jude 5 only †. Wisd. xviii. 22 only. (-μνησις, 2 Pet. i. 13.)
[j] here only †. (not transit. elsw.) Xen. Anab. iii. 1. 26. (-ρος, 1 Tim. v. 13.)
[k] elsw. w. dat., Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5. 2 Macc. v. 15. (sct., Matt. xxv. 9. John vi. 7. xiv. 8. 2 Cor. xii. 9 only.)
[l] so John iv. 11. v. 37, 38.

γινομεθα C c: γενωμεθα K f[1] 36(sic) Thl. for αληθεια, εκκλησια ℵ[1].
9. εγραψας B. rec om τι, with KL[P] rel æth Thl Œc: for τι, αν ℵ[3] d 13. 36. 40 syrr, *scripsissem forsitan* vulg: αν τι 29. 66[2]: txt ABCℵ[1] coptt.
10. for εαν αν A. ins εις bcf ημας C. (*garriens in nos* vulg.)

does not seem to signify "receive hospitably," as some have explained it, nor does it imply, as Œc., Thl., appealing to ὑπέλαβόν με ὡσεὶ λέων ἕτοιμος εἰς θήραν, Ps. xvi. 12, anticipating, not waiting to be asked, in the exercise of good offices) **such persons, that we may become fellow-workers (with them) for the truth** (this, and not as vulg. "ut cooperatores simus veritatis" (so Luth., Grot., Bengel, al.), is the construction. Those with whom one is *συνεργός*, are put in the *gen.*, see Rom. xvi. 3, 9, 21, 1 Cor. iii. 9 al. The dat. is commodi: to promote the cause of the truth: so συνεργοὶ εἰς τὴν βασιλείαν τ. θεοῦ, Col. iv. 11,—συνεργὸν τοῦ θεοῦ ἐν τῷ εὐαγγελίῳ, 1 Thess. iii. 2).

9, 10.] *Notice of the hostility of Diotrephes.* **I wrote somewhat to the church** (the τι does not imply that the thing written was specially important, nor on the other hand does it depreciate; but merely designates indefinitely: cf. Acts xxiii. 17, ἔχει γάρ τι ἀπαγγεῖλαί τι αὐτῷ, and Luke vii. 40, Σίμων, ἔχω σοί τι εἰπεῖν: and Matt. xx. 20. The contents of the Epistle are not hinted at. The "scripsissem forsitan" of the vulgate (ἔγραψα ἄν, see var. readd.) has arisen from a foolish notion that the Apostle must not be represented as having written any thing which has been lost to us. The ἐκκλησία is apparently the church of which Caius was a member: not as Bengel, that out of which the missionaries of ver. 7 had gone forth): **howbeit** (ἀλλά after an affirmative sentence is stronger than the mere adversative *but*: see Kühner, Gr. ii. p. 436) **Diotrephes who loveth pre-eminence** (ὁ ὑφαρπάζων τὰ πρωτεῖα as the ancient Schol. He appears to have been not, as Bede, "hæresiarcha temporis illius quidam superbus et insolens, malens nova dicendo primatum sibi usurpare scientiæ quam antiquis sanctæ Ecclesiæ, quæ Johannes prædicabat, humiliter auscultare mandatis:" so much is not implied in the words, but only that he was an ambitious man who willed that not the Apostle but himself should rule the church) **over them** (the members of the church, implied in the word ἐκκλησία. The gen. after verbs of pre-eminence, as ὃς ἀριστεύεσκε μάχεσθαι Τρώων, Il. ζ. 460: καλλιστεύσει πασέων τῶν ἐν Σπάρτῃ γυναικῶν, Herod. vi. 161. See Kühner, ii. p. 197) **receiveth us not** (does not recognize our authority: here in an improper sense, but in the next verse probably literal: see there. Its more usual sense in Polybius, who uses it frequently, is to *admit of*, τοῦ καιροῦ οὐκ ἐπιδεχομένου καταμονήν, iii. 79. 12. The ἡμᾶς wants no explanation such as "monita nostra," "συστατικάς nostras," or the like: in rejecting the Apostle's person, he rejected all his influence). **On this account, if I should come** (see for ἐάν 1 John ii. 28), **I will bring to mind** (i. e. as Bede, "in omnium notitiam manifestius arguendo producam:" see reff. No αὐτόν is understood: it is not to *his* mind, but to the minds of all) **his works which he doeth** (what they were, is explained by the participle following), **prating against us** (this is the best rendering of φλυαρῶν, which conveys not only the λοιδορῶν, κακολογῶν of Œc., but also that the reproaches were mere tattle, worth nothing, irrelevant: so Eustathius on Il. χ. 361, in Raphel, h. l., τὸ ἐν οὐ δέοντι λόγους προϊέναι φλυεῖν λέγεται κ. φλυαρεῖν. Cf. 1 Tim. v. 13) **with wicked speeches: and not satisfied with** (ἀρκεῖσθαι is ordinarily (see reff.) with a dative: the ἐπί, as in χαίρειν ἐπί, and similar expressions, introduces the ground on which the ἀρκεῖσθαι superimponitur) **this** (more probably plur., as in ver. 4, where the whole matter in question is meant, than as agreeing with the λόγοι πονηροί, which had not been the only

τοὺς ἀδελφοὺς [l] καὶ τοὺς βουλομένους καλύει καὶ ἐκ τῆς ἐκκλησίας [m] ἐκβάλλει. ABCKL P ℵ a b c d f g h j k l m o 13

11 [n] Ἀγαπητέ, μὴ [o] μιμοῦ [pq] τὸ κακόν, ἀλλὰ [qr] τὸ ἀγαθόν. ὁ [s] ἀγαθοποιῶν [t] ἐκ τοῦ θεοῦ ἐστίν· ὁ [u] κακοποιῶν οὐχ [v] ἑώρακεν τὸν θεόν. 12 Δημητρίῳ [w] μεμαρτύρηται ὑπὸ πάντων καὶ ὑπ' αὐτῆς τῆς [x] ἀληθείας· [y] καὶ ἡμεῖς [y] δὲ

m = John ix. 34, 35. Prov. xxii. 10.
n ver. 1.
o 2 Thess. iii. 7, 9. Heb. xiii. 7 only τ. Wisd. iv. 2 BN. xv. 9 only. (-μητής, Heb. vi. 12.)
p Rom. ii. 9. vii. 21. xii. 21 bis. xiii. 4 bis. xvi. 19. 1 Cor. xiii. 5 only.
q Rom. xii. 21. (2 Cor. iv. 10.) Deut. xxx. 15.
r Matt. xix. 17. Luke vi. 45. Rom. ii. 10. vii. 13 bis. 1 Pet. iii. 13. 2 Kings xiv. 17.
s Luke vi. 9 ‖ Mk., 33, 35. 1 Pet. ii. 15, 20. iii. 6, 17 only. Num. x. 32. (-εία, 1 Pet. iv. 19. -ός, 1 Pet. ii. 14.)
t 1 John ii. 16 reff.
u Mark iii. 4 ‖ L. 1 Pet. iii. 17 only. Lev. v. 4. (-ός, 1 Pet. iii. 16.)
v 1 John iii. 6.
w pass., Acts x. 22. xvi. 2. xxii. 12. dat., vv. 3, 6 reff.
x so ver. 8.
y 1 John i. 3 reff.

for βουλομενους, επιδεχομενους C vulg syr-pk syr-mg sah arm: txt ABKL[P]ℵ rel am syr-txt copt æth Thl Œc. om εκ ℵ b h [not B, Tischdf expr].

11. rec ins δε bef κακοποιων, with L a h m tol copt æth arm Thl Œc Did-int: ins και bef ο κακ. syr-pk: om ABCK[P]ℵ rel 40 vulg syr(Treg) sah.

12. ins εκκλησιας και bef της αληθειας C syr-pk syr-mg arm. (α, λ, η re-written by an ancient hand in A; there is no reason to suppose that the original scribe wrote εκκλησιας, see Woide.) υπο [C]ℵ.

things mentioned of him), **neither doth he himself receive the brethren** (here ἐπιδέχομαι seems best taken in its literal sense, as in Polyb. xxii. 1. 3, ἅπαντας ἐπεδέχετο φιλανθρώπως (if the reading can be depended upon), of entertaining hospitably, see 2 John 10. The ἀδελφοί are probably the same as in ver. 5, the travelling missionaries), **and** (so καί after οὔτε in reff., and Eur. Iph. Taur. 595 f., εἰ γὰρ οὔτε δυσγενὴς, καὶ τὰς Μυκήνας οἶσθα. τε is more frequently found, see Kühner, Gramm. ii. p. 441. The occurrence of the construction explains itself. It is found when the negative form of the first member of a series of connected clauses, is not possible or not convenient in the second or any following one. Here it might have been, but not so forcibly expressed, οὔτε τοὺς βουλομένους ἐᾷ) **hinders** (by forbidding: cf. 1 Thess. ii. 16) **those that would** (receive them), **and casts them** (those that would receive the brethren: not, as C. F. Fritzsche, Carpzov., al., the travelling brethren themselves) **out of the church** (manifestly, by excommunication, which owing to his influence among them he had the power to inflict. There is no difficulty, nor any occasion to take the word as pointing at that which Diotrephes was *attempting* to do or *threatening* to do, and so as spoken in irony (Huther): the present tense indicates his habit, as ἐπιδέχεται and ποιεῖ above. He was evidently one in high power, and able to forbid, and to punish, the reception of the travelling brethren. See prolegg.).

11.] Upon occasion of the hostility just mentioned, St. John *exhorts Caius to imitate not the evil but the good*,—probably as shewn in the praises of Demetrius which follow. **Beloved, imitate not evil** (τὸ κακόν, abstract), **but good** (abstract also). **He that doeth good, is from God** (is born of God, and has his mission and power from Him: as so often in the first Epistle): **he that doeth evil, hath not seen God** (so in ref., πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτόν, where see note. And yet this expression is called by Lücke and De Wette "unjohanneisch," and 1 John iv. 20, adduced to prove it, where the word ἑώρακεν is used in its literal physical sense).

12.] *The praise of Demetrius.* **Testimony hath been borne to Demetrius by all** (scil. who know him, and have brought report concerning him: "nemo qui non"), **and by the truth itself** (it is not very easy to explain this expression. If we understand it that the reality of facts themselves supports the testimony of the πάντες, we have abundance of authority for the expression in classical usage: Wetst. gives, from Demost. contra Near. (qu. page?), δεῖ δ' ὑμᾶς ἐξ αὐτῆς τῆς ἀληθείας τὴν ἀκρίβειαν ἀκούσαντας τῆς τε κατηγορίας καὶ τῆς ἀπολογίας οὕτως ἤδη τὴν ψῆφον φέρειν: de corona, p. 232, τούτων τοιούτων ὄντων καὶ ἐπ' αὐτῆς τῆς ἀληθείας οὕτω δεικνυμένων. And from Æsch., contra Timarch., καταμεμαρτυρημένος ὑπὸ τοῦ ἑαυτοῦ βίου καὶ τῆς ἀληθείας. And thus Œc. (ὑπ' αὐτῆς τῆς ἀλ., τοῦ ἐνεργοῦς λόγου· εἰσὶ γάρ τινες οἷς μαρτυρεῖται μὲν ἀρετή, κατεψευσμένη δὲ ἐπὶ ἀπράκτῳ λόγῳ), Corn.-a-lap., Bart.-Petr., Grot. ("rebus ipsis"), Joach.-Lange, Carpzov., G. Lange, al., and Beausobre, who (Düsterd.) explains it "sa conduite est un témoin réel

μαρτυροῦμεν, καὶ [z] οἶδας ὅτι ἡ [z] μαρτυρία ἡμῶν [z] ἀληθής ἐστιν.

[13] Πολλὰ [a] εἶχον γράψαι σοι, ἀλλ' οὐ θέλω διὰ [b] μέλανος καὶ [c] καλάμου σοι γράφειν, [14] ἐλπίζω δὲ εὐθέως σε ἰδεῖν, καὶ [d] στόμα πρὸς [d] στόμα λαλήσομεν. [15] [e] εἰρήνη σοι.

[z] John v. 32. xxi. 24.
[a] 2 John 12.
[b] 2 Cor. iii. 3. 2 John 12 (reff.) only‡.
[c] = here only. Ps. xlv. 1. (Matt. xi. 7. Rev. xi. 1 al.)
[d] 2 John 12 reff.
[e] John xx. 19, 26. 1 Pet. v. 14. Judg. vi. 23.

rec (for οιδας) οιδατε, with KL rel syrr Thl Œc: οιδαμεν b^2 c h: om και οιδας a: txt ABC[P]ℵ d g 36 vulg D-lat coptt æth arm. αληθης εστιν bef η μαρτυρια ημων m æth: αληθ. ημ. εστ. η μαρτ. C 68.

13. rec (for γραψαι σοι) γραφειν, with KL[P] rel Œc: txt ABCℵ m 40 D-lat syrr coptt æth arm Thl, *tibi scribere* vulg. [αλλα B(Tischdf, expr)]. for ου θελω, ουκ εβουληθην A vulg. καλαμω (*itacism*) L. rec (for γραφειν) γραψαι, with KL[P] rel Thl Œc: txt ABCℵ m.—γρα. bef σοι A 13 vulg D-lat syrr copt: om σοι arm.

14. rec ιδειν bef σε, with KL[P]ℵ rel copt Thl Œc: txt ABC m vulg D-lat (σε is omd in both edns of Mai. the reading of B is as here stated: see table at end of prolegg). [for προς, προ B^1(Tischdf).] λαλησωμεν K Thl: λαλησαμεν $ℵ^1$, but ο is written over α (1 m?).

de sa vertu." But there are two reasons against this view: 1) that it does not correspond to the objective fact asserted in the *μεμαρτύρηται*, nor to the parallelizing of this testimony with that of the *πάντες* and that of the Apostle: and 2) that thus the Christian and divine sense of *ἡ ἀλήθεια* which St. John seems always to put forward, would be entirely sunk. Nor is the former of these met either by Schlichting, who says, "si ipsa veritas loqui posset, homini isti præberet testimonium virtutis et probitatis," or by Lücke, "if infallible Christian truth itself, cf. ver. 3, could be asked, it would bear favourable witness of him." Against both there is the *μεμαρτύρηται*, as matter of fact, not of hypothesis. Baumg.-Crus. would understand that Demetrius had done much for the truth, and his deeds were his witness: but this is hardly a witness of *ἡ ἀλήθεια* to him. Sander takes refuge in the extraordinary supposition, that the Holy Spirit had revealed to the Apostle the truth respecting Demetrius. Huther regards the testimony borne by the truth to be that furnished by the *πάντες*, whose evidence was decisive, not from their credit as men, but because they all spoke of and from the truth of Christ dwelling in them. This would reduce this new *μαρτυρία* to the former, and would in fact besides include the following in it likewise. The best interpretation is that of Düsterdieck (from whom much of this note is derived). The objective Truth of God, which is the divine rule of the walk of all believers, gives a good testimony to him who really walks in the truth. This witness lies in the accordance of his walk with the requirement of God's Truth. It was the mirror in which the walk of Demetrius was reflected: and his form, thus seen in the mirror of God's Truth, in which the perfect form of Christ is held up to us (1 John ii. 6, iii. 3, 16), appeared in the likeness of Christ; so that the mirror itself seemed to place in a clear light his Christian virtue and uprightness, and thus to bear witness to him): **yea, we too** (see ref. and note there. The contrast here is between his own personal testimony (for to that and not to any collective one does *ἡμεῖς* refer) and the two testimonies foregoing) **bear testimony, and thou knowest that our testimony is true** (see reff.).

13—15.] *Close of the Epistle.* **I had** (not, as Huther, for *εἶχον ἄν*: it is a pure imperfect, describing that which has not come to pass, but might have done so under certain conditions: cf. Acts xxv. 22: Rom. ix. 3, also alleged by Düsterd. is not quite a case in point. He gives the meaning here well: "I had indeed much to write: that I have not written it is owing to this, that I wish not, &c.") **many things to write to thee, howbeit I will not to write** (present, not only "to write them," which would be aorist, but to write at all, to write any more) **by means of ink and reed** (see on 2 John 12): **but** (on the other hand) **I hope immediately to see thee, and** (then) **we shall speak mouth to mouth** (see 2 John 12). **Peace be to thee** (beautifully paraphrased by Lyra, "Pax interna conscientiæ, pax fraterna amicitiæ, pax superna gloriæ." Remember our Lord's legacy, John xiv. 27, and His greeting after the Resurrection, *εἰρήνη ὑμῖν*, John xx. 19, 26). **The**

f John x. 3 only. ἀσπάζονταί σε οἱ φίλοι. ἀσπάζου τοὺς φίλους [f] κατ' ὄνομα.

...j ABCKL Prabc dfghk lmcli

ΙΩΑΝΝΟΥ Γ.

15. for φιλοι, αδελφοι A d m 13 syr-mg æth. ασπασαι ℵ. at end ins αμην L 15. 26; *vale* tol.

Subscription. elz om, with rel: τελος h: επιστολη γ' του αγιου αποστολου ιωαννου L: ιωαννου επιστολη γ' C: txt ABℵ. [P doubtful.] Here, as elsewhere, B spells ιωαννου with only one ν.

friends salute thee. Salute the friends by name ("non secus ac si nomina eorum præscripta essent." Bengel). The reason why St. John mentions φίλοι (see John xi. 11, xv. 15; Acts xxvii. 3), and not ἀδελφοί (1 Cor. xvi. 20; Phil. iv. 21; Eph. vi. 23), is probably to be found in the personal character of the Epistle, not addressed as from an Apostle to a church, but as from a friend to his friend, in which mutual friends on both sides would be the senders and receivers of salutation.

ΙΟΥΔΑ.

..c

1 Ἰούδας Ἰησοῦ χριστοῦ [a] δοῦλος, ἀδελφὸς δὲ Ἰακώ-
βου, τοῖς [b] ἐν θεῷ πατρὶ [b] ἡγαπημένοις καὶ Ἰησοῦ χριστῷ
[c] τετηρημένοις [d] κλητοῖς· 2 [e] ἔλεος ὑμῖν καὶ [e] εἰρήνη καὶ
[e] ἀγάπη [f] πληθυνθείη.

[a] Phil. i. 1. James i. 1. Eph. vi. 6.
[b] here only. see note.
[c] = John xvii. 11.
[d] = Rom. i. 6, 7. 1 Cor. i. 24.
[e] here only. see 2 John 3 reff.
[f] 1 Pet. i. 2. 2 Pet. i. 2. Dan. iii. 31 (98).

TITLE. εἰς ιουδα του αποστολου επιστολη καθολικη [with P?]: Steph επ. τ. ιουδα καθ.: επ. του αγιου αποστ. ιουδα L al Thl: αλλος αδελφοθεος ταδ' ιουδας ευσεβεσιν f: επ. ιουδα αδελφου ιακωβου k: ιουδα καθολικη επ. h o: ιου. επ. καθ. l m: ιουδα επιστολη A(appy) CK 13. 36(sic): txt BN.

VERSE 1. χριστου bef ιησου K[P] b c d k l o 40 demid tol: txt ABLN rel vss Orig Synop Lucif. rec (for ηγαπημενοις) ηγιασμενοις, with KL[P] rel Thl: txt ABN vulg syrr coptt arm Orig Ephr Synop Œc Thl-comm Lucif Aug Cassiod Bede. (13 def.) 2. om 1st και K.

1, 2.] *Address and greeting.* **Judas, a servant of Jesus Christ** (δοῦλος, probably not here in the wider sense, in which all Christians are servants of Christ—but in that special sense in which those were bound to His service who were employed in the preaching and disseminating of His word: see reff.: on the absence of any official designation, see prolegomena), **and brother of James** (see prolegomena), **to the called** (in the sense of St. Paul (reff.); effectually drawn by God the Father to the knowledge of the Gospel), **beloved in** (the phrase is one not elsewhere found, and difficult of interpretation. The meanings "*by*," = ὑπό, cf. 2 Thess. ii. 13, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου; "*on account of*," understanding ἠγαπημένοις "beloved *by the writer*," are hardly admissible. The only allowable sense of ἐν seems to be, "in the case of," "as regards," understanding of course that the love of the Father is spoken of) **God the Father** (St. Paul ordinarily in his greetings adds ἡμῶν to θεὸς πατήρ, cf. Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Eph. i. 2; Phil. i. 2; Col. i. 2· 2 Thess. i. 1; Philem. 3. But he has θεὸς πατήρ absolutely in the following places; Gal. i. 1, 2; Eph. vi. 23; Phil. ii. 11; 2 Thess. i. 2; 1 Tim. i. 2; 2 Tim. i. 2; Tit. i. 4; as also St. Peter, 1 Pet. i. 2; 2 Pet. i. 17; St. John, 2 John 3. It became more frequently used, as might be expected, in the later days of the canon) **and kept for Jesus Christ** (reserved, to be His at the day of His coming: the dative is commodi. If the question be asked, kept by whom? the answer must be, by God the Father: though constructionally the words are not connected. Observe the perfect participles, giving the signification "from of old and still"): **mercy to you and peace and love be multiplied** (all three proceeding from God: God's mercy, God's peace, God's love: see ver. 21. In the somewhat similar passage, Eph. vi. 23, εἰρήνη τοῖς ἀδελφοῖς κ. ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς κ. κυρίου Ἰησοῦ χριστοῦ, the love and faith are clearly, in themselves, the gift of God: mutual love or love towards God. But the other seems better here).

h = Matt. i. 21. Luke ii. 32 al. fr. Deut. iv. 20. i John xii. 27. Heb. v. 7. 1 Macc. ii. 59. k 2 Cor. xiii. 2. Gen. (xxii. 15.) xxvii. 36.

ABCKL Nabc. fghkl mo

5 Ἰησοῦς [h] λαὸν [i] ἐκ γῆς Αἰγύπτου [i] σώσας, [k] τὸ δεύτερον τοὺς [i] μὴ [i] πιστεύσαντας ἀπώλεσεν. 6 ἀγγέλους τε τοὺς μὴ [m] τηρήσαντας τὴν ἑαυτῶν [n] ἀρχήν, ἀλλὰ [o] ἀπολιπόντας τὸ [p] ἴδιον [q] οἰκητήριον, [r] εἰς [s] κρίσιν [t] μεγάλης [t] ἡμέρας

l 2 Thess. ii. 12. m = Rev. xvi. 15 reff. n Eph. i. 21. iii. 10. Col. i. 16. ii. 10 al. Gen. xli. 13 o = here (2 Tim. iv. 13, 20. Tit. i. 5. Heb. iv. 6, 9 x. 26) only. p = Gal. vi. 9 al. q 2 Cor. v. 2 only. (Jer xxxii. (xxv.) 30 Alex.) r John xii. 7. Acts xxv. 21. 1 Pet. i. 4. 2 Pet. ii. 4. s = Matt. x. 15. xi. 22. 2 Thess. i. 5 al. fr. Isa. i. 24. t = Rev. vi. 17 reff.

τας syr-pk. (C[1] is lost.) rec (for ιησους) ο κυριος, with (C[1] ?) KL rel syr Synop (Ec Thl, κυριος ℵ : ο θεος C[2] 5. 8. 68 tol syr-pk arm Clem Lucif : txt AB(sic : see table) 13 vulg coptt æth Cyr Did-int Jer Cassian.

6. for τε, δε A f vulg syr copt Ath-4-mss Thl Jer Cassiod : txt BCKLℵ rel syr-pk sah æth arm Clem Orig Ath-ms Œc Lucif Vig. for αλλα, αλλ C a h k m Ath Thl.

tremely curious relation of the two passages to each other, that many common terms are used in different senses).

5—7.] *Examples of Divine vengeance.*

5.] *First example:* unbelieving Israel in the wilderness. Cf. Heb. iii. 16—iv. 5. **But** (solemn contrast to the conduct just mentioned) **I wish to remind you, knowing as ye do** (better here than "although ye know," on account of ἅπαξ. "Causa, cur admoneat duntaxat; quia jam sciant, semelque cognitum habeant." Bengel. The E. V. is doubly wrong: in rendering εἰδώς as an aor. part., "*though ye . . . knew*," and in giving to ἅπαξ the signification of "*olim*," "*once*") **once for all** (i. e. having once for all received the knowledge of) **all things** (all that refers to that of which I am speaking: the τοῦτο of the rec. was a good explanation: but πάντα is more forcible, and carries with it a latent admonition, to apply other examples for yourselves), **that Jesus** (critical principles seem to require this remarkable reading. It is not entirely precedented by 1 Cor. x. 4: for there St. Paul uses not the personal human name, but χριστός, in which there is no such difficulty. The only account to be given seems, that the Person designated by the two names being the same, they became sometimes convertibly used in popular exhortation. On the fact see Exod. xiv. 19; xxiii. 20, 23; xxxii. 2; Isa. lxiii. 9, where however note the remarkable rendering of the LXX), **having saved the people** (perhaps "*a people:*" λαός is not one of those words of which we can say that they are constantly found without the art. where yet their meaning is definite: cf. Acts xv. 14, Rom. x. 21, 2 Cor. vi. 16, Heb. viii. 10, 1 Pet. ii. 9 (10). But we are never safe in strictness on this point in these later Epistles; and especially when an objective case is thus thrown forward into emphasis, which emphasis often does the work of the definite article) **out of the land of Egypt, secondly** (not as E. V., "afterward:" still less with Grot., Wolf, "*ex contrario:*" but it indicates a second deed of the Lord, His first-mentioned having been the deliverance out of Egypt. By this τὸ δεύτερον the former aor. part. is marked as being not contemporary with but antecedent to the aor. verb following) **destroyed them that believed not** (viz. by forbidding their entrance into the land of promise (cf. Heb. iii. 18), and slaying them in the wilderness. This example is not mentioned in 2 Pet. ii., but instead of it, the judgment of the flood).

6.] *Second example:* the rebel angels. See 2 Pet. ii. 4. **And** (τε shews that the connexion with the foregoing is very close) **angels, those which kept not** (ἀγγέλους is probably indefinite, and then the art. τούς designates those angels who are meant. μή stands with the part., not οὐ, because μὴ τηρήσαντας conveys not only the fact (cf. οἱ οὐκ ἠλεημένοι, 1 Pet. ii. 10), but the reason for what follows: cf. Matt. xviii. 25, μὴ ἔχοντος αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι. See Acts xxi. 34: Luke xii. 47, ἐκεῖνος ὁ δοῦλος ὁ . . μὴ ἑτοιμάσας μηδὲ ποιήσας . . . δαρήσεται πολλάς: and many more examples in Winer, edn. 6, § 55, where the whole matter is ably discussed) **their own dignity** (some interpret ἀρχή, as E. V., "*first estate*," "original condition." So Erasm., Calv., and Beza, "originem:" Stier, "ihren ersten Grund:" some again, "*the government which was over them*," viz. that of God: so Ollarius in a dissertation on this passage, cited in Wolf, h. l. But seeing that angels are often in the N. T. called ἀρχαί, as they also were among the Jews, and that such meaning answers best to the parallel clause which follows, there can be little doubt that the Vulg. "principatum" is right. The fact alluded to is probably that which is obscurely indicated in Gen. vi. 2. See prolegomena), **but left their own** (proper) **habitation** (viz. heaven), **He hath kept** (τετήρηκεν, in sharp contrast to τοὺς μὴ τηρήσαντας. The word is a pregnant one, ἔδησεν or περιέθηκεν, τοῦ

[u] δεσμοῖς [v] ἀϊδίοις ὑπὸ [w] ζόφον [x] τετήρηκεν· 7 [x] ὡς Σόδομα
...και αι m. ABCKL ℵ a b c d f g h k l o 13 καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον [y] τρό-
πον τούτοις [z] ἐκπορνεύσασαι καὶ [a] ἀπελθοῦσαι [a] ὀπίσω
σαρκὸς [b] ἑτέρας, [c] πρόκεινται [d] δεῖγμα [e] πυρὸς [e] αἰωνίου
[f] δίκην [g] ὑπέχουσαι. 8 ὁμοίως [h] μέντοι καὶ οὗτοι [i] ἐνυπνια-

u Luke viii. 29 al. fr. Pe. ii. 3
v Rom. i. 20 only †. Wisd. vii. 26 only. (-ότης, Wisd. ii. 23 F [not ABℵ].)
w Heb. xii. 18. 2 Pet. ii. 4.

17. ver. 13 only †. Symm., Ps. x. 2. xc. 6. Matt. xxiii. 37 al. fr. Isa. xiv. 34.
x = Luke xx. 37. 1 Thess. ii. 11.
y constr., xii. 19. see Deut. iv. 3.
z here only. Gen. xxxviii. 24.
a Mark i. 20. John vi. 18. xii. 1, 2 only. Levit. xxiv. 7 al.
b = here only. (1 Cor. xiv. 21.) Exod. xxx. 9.
c 2 Cor. viii. 12. Heb. ix. 48. Ps. lxxxviii. 50. Lam. v. 7 only.
d here only †. (ὑπόδ, 2 Pet. ii. 6. παράδ., 2 Macc. ii. 5.)
e Matt. xviii. 8.
f Acts xxviii. 4. 2 Thess. i. 9 only. Ezek. xxv. 12.
g here only. 2 Macc. τούτου δικην ὑπεχειν, Xen. Mem. ii. 1. 8. ὑπεχειν θανάτου κρίσιν, Polyb. xii. 8. 5. see also xvi. 27. 2 al. in index.
h James ii. 8 reff.
i Acts ii. 17 only, from Joel ii. 28. Gen. xxxvii. 6, 9, 10. Isa. xxix. 8. lvi. 10.

7. rec τουτοις bef τροπον, with KL rel arm Œc Thl: om τουτοις 40 vulg sah: txt ABCℵ 13 syrr copt Ephr. aft προκειται ins δε ℵ. υπερεχουσαι A: απεχουσαι 40: ουκ εχουσιν ℵ¹: υπεχουσιν ℵ².

8. for ομοιως, ομως A.

τηρῆσαι) **against the judgment of the great day** (at the end of the world) **in eternal bonds under darkness** (cf. Hes., Theogon. 729, ἔνθα θεοὶ Τιτῆνες ὑπὸ ζόφον ἠερόεντα | κεκρύφαται βουλῇσι Διὸς νεφεληγερέταο | χώρῳ ἐν εὐρώεντι. The ὑπό in both cases is to be accounted for by the darkness being considered as brooding over them, and they under it. There is apparently a difference which we cannot explain, between the description of the rebel angels here and in ‖ 2 Pet., and that in the rest of the N. T., where the devil and his angels are said to be powers of the air, and to go about tempting men. But perhaps we are wrong in absolutely identifying the evil spirits mentioned here with those spoken of in 2 Pet.).

7.] *Third Example:* Sodom and Gomorrha. See 2 Pet. ii. 6. **How** (not "even as," E. V.; "wie auch," Luther; "*similiter*," Semler, al.; nor does it answer to ὁμοίως below, ver. 8; but is dependent on ὑπομνῆσαι ὑμᾶς βούλομαι above, ver. 5, and parallel with ὅτι there: see reff.) **Sodom and Gomorrha, and the cities about them, following fornication** (the ἐκ, as in ref. Gen., seems to mean, to its fulfilment, thoroughly, without reserve: hardly, as Stier, "beyond the bounds of nature," though this was so) **in like manner to these** (τούτοις, the angels above mentioned. The manner was similar, because the angels committed fornication with another race than themselves, thus also ἀπελθόντες ὀπίσω σαρκὸς ἑτέρας. So τούτοις is taken by Lud.-Cappell., Herder, Augusti, Schneckenberger, Fachmann, De Wette, Arnaud, Stier, Huther. But other references have been attempted. Beza, Est., Calov., Krebs, understand the inhabitants of Sodom and Gomorrha to be intended: justifying the construction by such passages as Jos. Vita 69, τίνα τρόπον ἐξαρπάσω τὴν Τιβεριάδα τῆς Γαλιλαίων ὀργῆς ἔτι αὐτούς. But it is fatal to this, that thus we should have αἱ περὶ αὐτὰς πόλεις as the main subject of the sentence, and Sodom and Gomorrha only mentioned by the way. Again, Bengel and Rosenmüller have referred τούτοις to the ungodly men who are being treated of. But this is still less likely, seeing that they come in ver. 8, evidently after a series of examples in which they have not been mentioned, with ὁμοίως μέντοι καὶ οὗτοι) **and going away after** (see reff. Here more stress is to be laid on the ἀπ-, than in those passages: it was a departure from the appointed course of nature and seeking after that which was unnatural) **other flesh** (than that appointed by God for the fulfilment of natural desire: as Œc., σάρκα ἑτέραν τὴν ἄῤῥενα φύσιν λέγει, ὡς μὴ πρὸς συνουσίαν γενέσεως συντελοῦσαν: the sin of Sodom was afterwards common in the most enlightened nations of antiquity, see Rom. i. 27.) But in all probability Sodom and Gomorrha must be numbered among those whose sin went farther even than this: cf. Levit. xviii. 22—25. See 2 Pet. ii. 10), **are set forth as an example** (reff. Libanius says of Troy, κεῖται παράδειγμα δυστυχίας), **undergoing** (to this day, pres. part. alluding to the natural phænomena of the Dead sea: cf. Wisd. x. 7, οἷς ἐπὶ μαρτύριον τῆς πονηρίας καπνιζομένη καθέστηκε χέρσος: and Winer's Realw., "Todtes Meer") **the just punishment of eternal fire** (δίκην ὑπέχειν, see reff.: especially 2 Macc., and add δίκην τίειν, 2 Thess. i. 9. πυρὸς αἰωνίου is far better joined with δίκην than with δεῖγμα as Huther: and the sense is, undergoing the punishment, as may even now be seen, of eternal fire: of that fire which shall never be quenched).

8 ff.] *Designation of these evil men as*

ABCKL ℵ a b c d f g h k l o 13

ζόμενοι σάρκα μὲν [k] μιαίνουσιν, [l] κυριότητα δὲ [m] ἀθετοῦσιν, [n] δόξας δὲ [o] βλασφημοῦσιν. 9 ὁ δὲ Μιχαὴλ ὁ [p] ἀρχάγγελος, ὅτε τῷ διαβόλῳ [q] διακρινόμενος [r] διελέγετο [s] περὶ τοῦ Μωυσέως σώματος, οὐκ [t] ἐτόλμησεν [u] κρίσιν [v] ἐπενεγκεῖν [w] βλασφημίας, ἀλλὰ εἶπεν [x] Ἐπιτιμήσαι σοι κύριος. 10 οὗτοι

k John xviii. 20. Tit. i. 15 (bis). Heb. xii. 5 only. Ezek. xviii. 6.
l Eph. i. 21. Col. i. 16. 2 Pet. ii. 10 only †.
m Mark vii. 9. Luke x. 16. John xii. 48.
n = 2 Pet. ii. 10 only. (see Philo in note.)
o = 2 Pet. ii. 2, 10 al. fr. Isa. lii. 5.
p 1 Thess. iv. 16 only †. see Dan. xii. 1 LXX.
q = Acts xi. 2 (but w. πρός) only. (ver. 22.) Jer. xv. 10.
r Acts xvii. 2. xix. 8. xx. 7 al. Exod. vi. 27. 2 Macc. xi. 20.
s Acts xxiv. 25 only.
t = Acts v. 13. Rom. v. 7. 1 Cor. vi. 1. 2 Cor. x. 12. Esth. vii. 5.
u (see Polyb. under g.) = John vii. 24. viii. 16. 2 Pet. ii. 11. Deut. xix. 6.
v = Rom. iii. 5 only. Gen. xxxvii. 21. = φέρειν, Acts xxv. 18. 2 Pet. ii. 11.
w Rev. xiii. 1. xvii. 3. Ezek. xxxv. 12. (-μος, 2 Pet. ii. 11.)
x goepp. (exc. John) passim. elsewhere, 2 Tim. iv. 2 only. Ecclus. iii. 2 (? see note).

κυριοτητας ℵ Orig-int. 9. for ο δε and οτε, ο τε or οτε and τοτε B.
(αλλα, so AB.) [σοι is repeated by B¹] for κυριος, ο θεος ℵ¹, ο κυριος ℵ².

following the same destructive courses. **In like manner nevertheless** (i. e. notwithstanding these warning examples) **these men in their dreams** (ἐνυπνιαζόμενοι, by the construction of the sentence which proceeds with σάρκα μὲν μιαίνουσιν, κυρ. δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν, —must belong not to the first member alone, but to all. This necessity precludes the whole class of meanings represented by "de somniis, in quibus corpus polluitur:" explained by Calv., "est metaphorica loquutio, qua significat, ipsos esse tam hebetes, ut sine ulla verecundia ad omnem turpitudinem se prostituant." And those being got rid of, and *a fortiori* the interpretation given by Bretschneider, "falsis oraculis decepti, vel falsa oracula edentes" (see reff.),—we have but this left, that the word should represent that state of dreaming in the sleep of sin, out of which men are so often called on to awake to righteousness and the light of Christ: so (in Huther) Horneius: "tam insipientes sunt, ut quasi lethargo quodam sopiti non tantum impure vivant, sed etiam quæ non norunt tam audacter vituperent:" and Arnaud (ibid.), "cependant ceux-ci, comme des gens qui agissent sans savoir ce qu'ils font, comme s'ils rêvaient, pour ainsi dire, . . . ") **defile the flesh** (by unnatural lusts, as in ver. 7. σάρκα, generally: not, '*their* flesh,' but our common flesh), **and despise lordship and speak evil of glories** (of what sort? Calv., Beza, Grot., Leclerc, Wolf, Semler, al., understand those of kings and Cæsars: Œc. alt., Hammond, include ecclesiastical rulers and Apostles. But to neither of these meanings can vv. 9, 10 be fitted: and it becomes therefore necessary to understand the words of celestial lordships and dignities: probably in both cases those of the holy angels. So De Wette: similarly Huther, but understanding κυριότητα of God, and δόξας of the angels. It is against this last view, that κυριότης, in reff. Eph. Col., is used of angels. Philo de Monarchia i. 6, vol. ii. p. 218, says, δόξαν δὲ σὴν εἶναι νομίζω τὰς σε δορυφορούσας δυνάμεις. The ancient interpretations were curious, as given in the Oxf. Catena: τὴν μίαν κυριότητα κ. δόξαν τῆς ἁγίας Τριάδος βλασφημοῦντες:— again, δόξας ἐκάλεσε τὰς δύο διαθήκας, ὡς ὁ Παῦλος φησίν, εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῷ μᾶλλον ἡ διακονία τῆς δικαιοσύνης δόξα: and so Severus also, and Œc. alt.): 9.] **But Michael the archangel, when contending with the devil he disputed concerning the body of Moses, dared not** (by the context, from reverence for Satan's former glory) **bring against him a judgment of evil speaking** (i. e. as E. V., a railing accusation: a sentence savouring of, belonging to, βλασφημία; not as Calov., "ultionem de blasphemia sumere:" the blasphemy is not one spoken *by*, but *against*, the devil), **but said, The Lord rebuke thee** (the source of the tradition to which St. Jude here refers as familiar to his readers, is not known with any certainty. Origen, περὶ ἀρχῶν, iii. 2. 1, vol. i. p. 138, says, "primo quidem in Genesi serpens Evam seduxisse describitur: de quo in Adscensione Mosis, cujus libelli meminit in Epistola sua Apostolus Judas, Michael archangelus cum diabolo disputans de corpore Mosis, ait . . . " Œc. h. l. says, λέγεται τὸν Μιχαὴλ τὸν ἀρχάγγελον τῇ τοῦ Μωϋσέως ταφῇ δεδιηκονηκέναι, τοῦ διαβόλου τοῦτο μὴ καταδεχομένου, ἀλλ' ἐπιφέροντος ἔγκλημα αὐτῷ τοῦ Αἰγυπτίου φόνου, ὡς αὐτοῦ ὄντος τοῦ Μωϋσέως, καὶ διὰ τοῦτο μὴ συγχωρεῖσθαι αὐτὸν τυχεῖν ἐντίμου ταφῆς. No such tradition is found in any apocryphal or rabbinical book now extant. In the targum of Jonathan in Deut. xxxiv. 6, it is stated that the grave of Moses was given into the special custody of Michael. See also several Rabbinical

δὲ ὅσα μὲν οὐκ οἴδασιν [y]βλασφημοῦσιν, ὅσα δὲ [z]φυσικῶς ὡς τὰ [a]ἄλογα [b]ζῶα [c]ἐπίστανται, [d]ἐν τούτοις [de]φθείρονται. 11 [f]οὐαὶ αὐτοῖς, ὅτι τῇ [g]ὁδῷ τοῦ Κάϊν [h]ἐπορεύθησαν,

y ver. 8. 2 Pet. ii. 12.
z here only †. Diod. Sic. xx. 55. (-κός, 2 Pet. ii. 12.)
a = 2 Pet. ii. 12 (Acts xxv. 27) only. (Exod. vi. 13. Num. vi. 12.) Wisd. xi. 15 only.
b Rev. iv. 6 ref.
c Acts xviii. 25. xix. 15. James iv. 14. Job xiii. 2.
d 2 Pet. ii. 12. Rev. xix. 2.
e as above (d). 1 Cor. iii. 17. xv. 33. 2 Cor. vii. 2. xi. 3. Eph. iv. 22 only. Gen. vi. 11. John) & Rev. passim. elsewhere, 1 Cor. ix. 16 only. Hos. vii. 13.
f gopp. (exc. h constr., Acts ix. 31. xiv. 16 only. Prov. xxviii. 26.
g = 2 Pet. ii. 15. 3 Kings xv. 34.

legends having more or less reference to the point in Wetstein. Some, mentioned as early as Severus in the Catena, have given an allegorical interpretation, understanding by τὸ σῶμα Μωϋσέως the law, or Jewish polity, or even people: and, thus interpreting, fix the occasion very variously: at the giving of the law (τινές in Severus): at the siege under Hezekiah, or the rebuilding under Zerubbabel (Starck, in Wolf). All such explanations are of course out of the question: and the literal matter of fact alone to be held fast. It is, however, remarkable, that the same words, ἐπιτιμήσαι (ἐν) σοι κύριος, are spoken by the angel (κύριος, LXX) to the devil in Zech. iii. 1—3. This has led some, e. g. Bede, to imagine, that this was the occasion referred to, when Joshua and Satan stood as adversaries concerning the deliverance of Israel from captivity. Another and more curious explanation is given in the Catena: ὅτε ἤγαγεν (ὁ Μιχαὴλ) Μωϋσῆν ἐν τῷ ὄρει ἔνθα μετεμορφώθη ὁ κύριος, τότε ἔλεγεν ὁ διάβολος τῷ Μιχαήλ, ἐψεύσατο ὁ θεὸς εἰσαγαγὼν τὸν Μωϋσῆν, ἔνθα ἄμοσε μὴ εἰσελθεῖν αὐτόν. The whole matter is thoroughly discussed, and every source of illustration exhausted, in Rampf, Der Brief Judæ u. s. w. pp. 201—253. His conclusion, in which I entirely agree, is that St. Jude took the incident from primitive tradition, which tradition slightly modified, is also given by the prophet Zechariah. That the incident is related as matter of fact, and not as an "argumentum ad hominem," is evident by the very form of it. That, being thus related as matter of fact, it *is* matter of fact, is a conclusion which will or will not be made, according as we are or are not persuaded of the authenticity of our Epistle as a part of canonical Scripture: and according as we esteem that canonical Scripture itself).

10.] *Contrast of the behaviour of these persons to that just related.* 2 Pet. ii. 12. **These on the other hand, whatever things they know not, speak evil of** (the reference in ὅσα μὲν οὐκ οἴδασιν is to the spiritual world. Those who understand κυριότητα and δόξας above of human authorities, are at a loss for an explanation here: so Arnaud, "il est assez difficile de préciser, quelles étaient ces choses qu'ignoraient ces impies"): **but whatever things naturally, as the irrational animals, they understand** (viz. the objects of sense: of which σάρξ ver. 8 has already been mentioned as one. φυσικῶς, as Œc., φυσικῇ ὁρμῇ ἀδιακρίτως: Wetst. cites Xen. Cyr. 7, μάχη, ἣν ὁρῶ πάντας ἀνθρώπους φυσικῶς ἐπισταμένους: but it appears from Sturz, Lex. Xen. φύσις, 1. f. that the place is Cyr. ii. 3. 5, and the word φύσει, not φυσικῶς. In Xen. Apol. Socr. iii. 9. 1, we have ἡ ἀνδρεία πότερον εἴη διδακτὸν ἢ φυσικόν. In 2 Pet. ii. 12, the comparison to irrational creatures is not confined to the sort of knowledge which they have, but is extended to the persons themselves and their conduct), **in these** (in the element and region of these) **they corrupt themselves** (or, are depraved). 11.] The description is interrupted by a *denunciation on them for having followed in the steps of former ungodly men.* **Woe unto them** (see reff.: from which it appears that Bengel is not exact, when he says "uno hoc loco unus hic apostolus væ intentat"): **for they went by the way** (the dat. is probably one of rule, cf. reff., rather than one following ἐν understood. The aorists ἐπορεύθησαν, &c. are probably proleptic, as looking back on their course; as those in John xvii.,—ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς, &c. In an English *version* we are almost compelled to render these by our perfect, "they have gone," &c.) **of Cain** (how? Œc. answers, διὰ τῆς ἀδελφοκτονίας, by perverse doctrine, or even according to his interpretation of ἐννυνιαζόμενοι above, by abusing that process by which men might be born into the world: Grot., "Cain fratri vitam caducam ademit: illi fratribus adimunt æternam." But these explanations do not seem to fit the context, where as yet no indication has been given of their *seducing* power. Some (e. g. Lyra) have answered, from their persecuting the believers: but neither does this appear in the context: others, as De Wette and Arnaud, have regarded Cain simply as a representative of all bad men: Schneckenb., as that of all unbelievers, according to Jewish tradition ("respondit Cain . . . non est judicium nec judex, nec est aliud sæculum,"

i Rom. i. 27. Eph. iv. 14. James v. 20. 2 Pet. ii. 15. iii. 7 al. Jer. xxiii. 17. k 2 Pet. ii. 13, 15. Micah iii. 11. (constr., see note.) l = here only. Sir. xxxvii. 29. see note. m Heb. xii. 3 ref. n = here only †. o here only †. p 2 Pet. ii. 13 only †. Jos. Antt. iv. 6. 7. (συνεχ., Judith i. 16.) q Luke i. 74. 1 Cor. xvi. 10. Phil. i. 14 only. Prov. i. 33. Wisd. xvii. 4 BN^2 (-βος, AC. Prov. iii. 24 al.) only.

καὶ τῇ πλάνῃ τοῦ Βαλαὰμ [k] μισθοῦ [l] ἐξεχύθησαν, καὶ τῇ ἀντι
[m] ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο. [13] οὗτοί εἰσιν οἱ ἐν ταῖς ὑμ
[n] ἀγάπαις ὑμῶν [o] σπιλάδες, [p] συνευωχούμενοι [q] ἀφόβως,

12. aft οντοι εισιν ins γογγυσται μεμψιμοιροι κατα(κα (sic) ℵ^1) τας ιδιας(om ιδιας ℵ^1) επιθυμιας αυτων πορευομενοι (*ver* 16) C^{2}ℵ^1 arm (sah æth). (C^1 is lost: ℵ^2 corrects κατα but disapproves the whole insertion.) rec om οι, with C^2(but see above) Kℵ^1 rel vulg Œc Thl Lucif: ins A B(sic: see table at end of prolegg) Lℵ^3 13. 36 syrr copt Pallad Did-int Aug. for αγαπαις, απαταις AC: ευωχιαις 6. 66^2: txt BKLℵ rel vss Pallad Œc Thl Lucif Did-int Aug. for υμων, αυτων A vulg syr-pk arm Lucif Bede: txt BCKLℵ rel syr coptt æth Œc Thl Lucif Did-int. (αυτων, though written by A^1, is over an erasure.) aft συνευωχουμενοι ins υμιν C copt (sah) arm.

&c. Targ. Hieros. ad Gen. iv. 7: see also Philo, "quod deterius," &c., p. 155 ff., De agriculturâ, p. 169. De Wette). The most probable answer is that given by Stier and Huther, that the point of comparison is that selfish regard and envy which was at the root of Cain's sin), **and rushed after** (ἐκχυθῆναι, "effundi in," as Tacitus, Ann. i. 54, "Mœcenate effuso in amorem Bathylli:" so Polyb. xxxii. 11. 4, οἱ δ' εἰς ἑταίρας ἐξεκέχυντο: Clem. Al. Strom. ii. 20 (118), p. 491 P., εἰς ἡδονὴν ἐκχυθέντες) **the error of Balaam for reward** (such, and not as De Wette, "they were poured out (ruined) by the deception of the reward of Balaam." So also Horneius, "deceptione mercedis qua deceptus fuit Balaam, effusi sunt." For this latter disturbs the parallelism of the three clauses, in which we have τῇ ὁδῷ τοῦ Κάϊν, . . . τῇ πλάνῃ τοῦ Βαλαάμ, . . . τῇ ἀντιλογίᾳ τοῦ Κορέ, strictly correlative. De Wette's reasons for his view are (1) that the ordinary rendering severs the purpose, "for reward," from the error of Balaam: 2) that "for reward" does not suit ἐξεχύθησαν, which implies recklessness. But it may be answered to 1) that this by no means follows: for under the μισθοῦ may be well implied, "as Balaam did," or we may take μισθοῦ—ἐξεχύθησαν as one idea, "they ran-greedily-for reward," and τῇ πλάνῃ τοῦ B., after the error of Baalam, i. e. as Balaam did in his πλάνη: and to 2) that although ἐκχυθῆναι implies recklessness, yet it may be reckless pursuit of some favourite end, as in "alienari in libidinem." As to the construction, πλάνῃ may be either the normal dative, as τῇ ὁδῷ above, or the dat. of direction, = εἰς τὴν πλάνην: and the gen. μισθοῦ is the usual one of price, as in 1 Cor. vii. 23, τιμῆς ἠγοράσθητε), **and perished in the gainsaying** (ἀντιλογίᾳ, either the instrumental dative, "perished by gainsaying, as Korah," or the dative with ἐν implied, "perished in," i. e. as included in, "the gainsaying of Korah," i.e. when we read of Korah and his company perishing in their gainsaying, we read of these too, as perishing after the same example. This latter seems preferable, on account of the parallelism with the other two clauses) **of Korah** (the common point being, that they like Korah despised God's ordinances. ἀντιλογίᾳ, because Korah and his company ἀντέλεγον τῷ Μωϋσεῖ. See reff., and cf. τὸ ὕδωρ τῆς ἀντιλογίας, Num. xx. 13 (24), xxvii. 14; Deut. xxxii. 53, xxxiii. 8; Ps. lxxx. 7, cv. 32).

12, 13.] *Continuation of the description of these ungodly men.* 2 Pet. ii. 13, 17. **These are the rocks (which are) in your love-feasts** (σπιλάδες, *al* θύφλοι πετρ. Etymol. M. Cf. Od. ε. 405, ἀλλ' ἄκρα προβλῆτες ἔσαν, σπιλάδες τε πάγοι τε. See Wetst.'s note. They are the rocks on which the ἀγάπαι stand in danger of being wrecked. Cf. Œc., as quoted under ἀφόβως below. It is unnecessary and unjustifiable to attempt to give σπιλάδες any other meaning, as some have done on account of the σπίλοι in 2 Pet. ii. 13. But each passage must stand on its own ground. See Palm and Rost's Lex., who however give at the end, = ὁ σπίλος, citing for it this passage and Orph. lith. 614. Arnaud endeavours to unite both meanings, resting on the etymology as given by Eustathius (see Wetst.), παράλιαι πέτραι, παρὰ τὸ σπιλοῦσθαι τῇ ἴχνῃ: "les rochers continuellement battus par les flots de la mer et souillés par son écume:" but this is too far-fetched. See by all means the illustrations in Wetstein. As regards the construction, we might, as Stier, take οἱ with σπιλάδες but the above may, supplying ὄντες, seem better, as ἀγγέλους τοὺς μὴ τηρήσαντας κ.τ.λ. ver. 6. ἀγάπαις has generally been taken to refer to the love-feasts: thus ἐν ταῖς ἐκκλησίαις γινόμεναι τράπεζαι,

ἑαυτοὺς [r]ποιμαίνοντες· νεφέλαι [st]ἄνυδροι ὑπὸ ἀνέμων [u]παραφερόμεναι, δένδρα [v]φθινοπωρινὰ [tw]ἄκαρπα [x]δὶς [y]ἀποθανόντα [z]ἐκριζωθέντα, 13 [aa]κύματα [ab]ἄγρια θαλάσσης

r Matt. ii. 6 al. Ezek. xxxiv. (2, 8) 10. s Matt. xii. 43 ‖ L. 2 Pet. ii. 17 only. Ps. lxii. 1. t Jer. iii. 6.

u ← Heb. xiii. 9 (Mark xiv. 36 ‖ L.) only. 1 Kings xxi. 13 (Ezra x. 7) only. v here only †. Polyb. iv. 37. 2. w Matt. xiii. 22 ‖ Mk. 1 Cor. xiv. 16. Eph. v. 11. Tit. iii. 14. 2 Pet. i. 8 only. Jer. ii. 6. Wisd. xv. 4 only. x Mark xiv. 30, 72. Luke xviii. 12. Phil. iv. 16. 1 Thess. ii. 18 only. 3 Kings xi. 9. y Matt. xiii. 29. xv. 13. Luke xvii. 6 only. Jer. i. 10. z Matt. viii. 24. xiv. 24 Mark iv. 37 ¦ Acts xxvii. 41 ¦ only. aa Wisd. xiv. 1. ab Matt. iii. 4 ‖ Mk. only.

for υπο ανεμων, παντι ανεμω ℵ 25-6 Lucif. rec περιφερομεναι, with copt Œc, *circumferuntur* vulg$_{1}$: *circumferendæ* Lucif: φερομεναι k: txt AB(-νοι, sic, see table) CKLℵ rel 40 syr(appy) sah æth (arm) Thl. φθινοπωρικα ℵ^{1}.

13. αγρια bef κυματα ℵ: om αγρ. sah.

καὶ Παῦλός φησιν ἐν τῇ πρὸς Κορινθίους, ἃς καὶ ἀγάπας ἐκάλουν: see Winer, Realw. Erasmus would keep the ordinary meaning, "in dilectionibus vestris," or "inter charitates vestras." But the συνευωχούμενοι seems to fix the other. St. Peter has for ἀγάπαις, ἀπάταις, as at present read: see note there), **feasting with you** (συνευωχούμενοι *may* mean, feasting together: but the ὑμῶν preceding makes the other more probable) **fearlessly** (ἀφόβως is joined with ἑαυτ. ποιμ. by Erasm., Beza (and consequently E. V.), Tricæus, and Stier: but thus συνευωχ. would be left standing very badly alone. "Cum timore colenda sunt convivia sacra. Convivari per se nihil vitii habet. Ideo 'sine timore' huic verbo annecti debet," Bengel. Œc. mentions both arrangements: ἀφόβως συνευωχούμενοι, τουτέστιν, μηδένα φόβον τοῖς συνευωχυμένοις προσδοκῶσιν, ἐξαίφνης ὥσπερ σπιλάδες ἐπάγοντες αὐτοῖς τὸν ὄλεθρον τῶν ψυχῶν. ἢ, πρὸς τὸ ποιμαίνοντες, τό, ἀφόβως ἑαυτοὺς συντάττοντες), **pasturing their own selves** (using the ἀγάπαι not for their legitimate purpose, the realization of the unity of Christians by social union, but for *their own* purposes, the enjoyment of their lusts, and the furtherance of their schemes. See Ezek. xxxiv. 1 ff.; the parallelism of which has however been too far pressed here by Grot. ("se dum saginent, gregem negligunt"), Bengel ("non gregem"); which thought does not seem to be in the context, but merely that they feed and pasture *themselves* in the ἀγάπαι, having no regard to the Shepherd (or shepherds) set over them. Erasmus widens the sense too far—"suo ductu et arbitrio viventes"): **clouds without water** (see on πηγαὶ ἄνυδροι in 2 Pet. ii. 17. Water is *expected* from clouds), **carried out of course by winds** (here *our* text is the more concise: St. Peter having, as above, the πηγαὶ ἄνυδροι separate from the ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι. Cf Prov. xxv. 14, Heb. or E. V. παραφερόμεναι, borne by, or as above, borne out of their course, hither and thither), **autumn trees** (i. e. as trees are in the late autumn (ἄκαρπα explaining it, see below): as Bengel, "arbor tali specie qualis est autumno extremo, sine (foliis et ?) pomis:" not "*frugiperdæ*," as Grot.: and so Erasm., Beza (and consequently E. V.), al., and Stier, for which meaning there is no authority in usage: as neither for Schöttgen's, "quæ non nisi auctumno senescenti fructus ferunt immaturos et nulli usui futuros"), **without fruit** (as trees at the time above mentioned; but there is nothing in this word to indicate whether fruit has been on them or not), **twice dead** (it is not easy to explain these words in reference to trees. For that we must do so, and not, as Beza, Est., Bengel, Schneckenb., al., desert the similitude, and understand it of spiritual death twice inflicted, or of death here and in eternity (so Grot.: "neque hic bonum habebunt exitum, neque in sæculo altero"), must be evident by ἐκριζωθέντα following. Œc. says, τὰ φθινοπωρινὰ δένδρα δὶς ἀποθνήσκοντα, ἔν τε τῇ τοῦ καιροῦ αὐτῶν ἀποβολῇ, καὶ ἐν τῇ τῶν φύλλων ἀπορροῇ: and then he explains the first particular as above: Beza, Rosenm. explain δὶς by "plane," "prorsus," which meaning, though denied by Bretschneider, De Wette illustrates by "bis dat qui cito dat:" and Horace's "pro quo bis patior mori." But the most likely reference of the word is to the double death in a tree, which is not only as it seems to the eye in common with other trees, in the apparent death of winter, but really dead. dead to appearance, and dead in reality. Huther comes near this, but does not quite reach it, when he says, "not only without fruit, but dead and dried up:" but this would not be two deaths; whereas the other is), **rooted out** (the various descriptive clauses form a climax: not only without leaves and fruit, but dead: not only dead, but plucked up and thrown aside. "Tous ces mots sont des métaphores énergiques pour montrer le néant de ces impures, la légèreté de leur conduite, la stérilité de leur

c here only †. ἁ δὲ θέλ. κυρτὸν ἐπαφρίζῃ, Mosch Idyll. v. 5.
d Luke xiv. 9. 2 Cor. iv. 2. Phil. iii. 19. Heb. xii. 2. Rev. iii. 18 only. Ps. cviii. 29. plur., see 1 Pet. iv. 3.
e Matt. ii. 2, &c. xxiv. 29
f here only.
g Mk. 1 Cor. xv. 41 (3ce). Rev. i. 16 al13. Gen i 16.
h (without art.) here (2 Pet. ii. 17 rec.) only. 2 Chron. ix. 8 B.
i = ver. 6 reff. constr., 2 Pet. ii. 17.
j dat., Luke xviii. 31. 3 Kings xxii. 19. see Matt. xiii 11.
k = Luke xiv 31. Acts viii. 14. (Matt. xxvi. 37. Rom. v. 21 al.) 1 Macc. xi. 15.
l Heb. xii. 23 reff.
m = Luke xviii. 7, 8. Acts vii. 24 Micah v. 15. see Mark xv. 1.
n = John v. 27 only. Gen. xviii. 25 Ezek. xxviii. 26 Ald.
o = John iii. 20. viii. 46. xvi. 8 al. 1 Chron. xii. 17.
p ver. 4 reff.
q Rom. i. 18. xi 26. 2 Tim. ii. 16. Tit ii. 12. ver. 18 only. Jer. v. 6.
r attr., 1 John iii. 24 reff.
s 2 Pet. ii. 6 only. Dan ix. 5 LXX & Theod-A. Zeph. iii. 11.
t = John vi. 60 (Matt. xxv. 24 Acts xxvi. 14. James iii. 4 only Gen. xlix. 7, 30.

ABCL ℵ a : c f g i : o L

P ed. ουν—

ἀναφριζοντα C 5. 13. 180. πλανητες B. om *o* and *του* B. rec ins *των* bef *αἰωνα*, with K b g l o Ps-Chr: om ABCLℵ rel 40 Ephr Pallad Œc.

14. *επροφητευσεν* B[1]: *προεπροφητευσεν*(sic) ℵ(Tischdf: txt Treg). om δὲ A. ins *o* bef *κυριος* ℵ 96. 142. rec *μυριασιν* bef *αγιαις*, with C syr copt æth: *μυριασιν αγιων αγγελων* ℵ 26 sah arm: alii aliter: txt ABKL rel vulg Chron Œc Thl Did-int.—om *αυτον* ℵ syr-pk.

15. rec *εξελεγξαι*, with c Œc: txt ABCKLℵ rel 40 Ephr Chron Phot Thl. for *παντας τους ασεβεις, πασαν ψυχην* ℵ. rec aft *τους ασεβεις* ins *αυτων*, with KL rel Œc Thl: om ABC(ℵ) b[1] d o 13. 36 vss Chron Did-int Ps-Cypr Vig. om *ασεβειας* C 36. 68 demid syr-pk arm Damasc: om *ασεβειας αυτων* ℵ tol sah. aft *σκληρων* ins *λογων* CR 13. 36 syr-pk sah Ephr Damasc.

foi et l'absence de leurs bonnes mœurs." Arnnud):

13.] wild waves of the sea, foaming up their own shames (cf. Isa. lvii. 20, in Heb. and E. V.: "The wicked are like the troubled sea, whose waters cast up mire and dirt," which beyond doubt has been in the Writer's mind. **αἰσχύνας**, plur., either, each his own *αἰσχύνη*, or all their own *αἰσχύνας*, disgraces, instances of disgraceful conduct), **wandering stars, for whom the blackness of darkness is reserved for ever** (cf. 2 Pet. ii. 17, where nearly the same words occur. **ἀστέρες πλανῆται** would seem most probably to indicate *comets*, which (as in Oct. 1858) astonish the world for a time, and then pass away into darkness. The similitude would not find any propriety as applied to the *planets*, properly so called: for there can be no allusion to the astronomical fact of their being naturally opaque bodies, as Bengel imagines. Many Commentators have supposed that the similitude is to be understood of teachers, who would enlighten others, and yet are doomed to darkness themselves: so Œc., comparing the transformation into an angel of light, 2 Cor. xi. 14. But the context does not justify this. Rather should we say, these professing Christians, by their profession lights in the world, instead of letting that light shine on more and more into the perfect day, are drifting about in strange errors of doctrine and practice till it will be utterly extinguished in eternal darkness).

14, 15.] *Prophecy of Enoch respecting them*:—see below. **Yea, and** (**δὲ καί** are better taken together, applying to the whole sentence, than separated, joining *καί* with *τούτοις*, "of these as well as of others," for no other prophecies of Enoch are alluded to) **of these** (**προφητεύειν** is usually joined with *περί*: here and in ref. only (*γεγραμμένα*) with a dat. It is the dat. of reference, answering to *πρὸς αὐτούς*, Mark xii. 12: see Winer, edn. 6, § 31. 4) **prophesied Enoch seventh from Adam** ("ut vaticinii antiquitatem commendet," Calv. Possibly also the fact of seven being the sacred number may have been in view, as Bengel: "mysterii non expers, in quo immunitas a morte et numerus sanctus concurrunt." Cf. Wetstein's note, in which several similar designations are quoted: e. g. Philo, Vit. Mos. i. 2, vol. ii. p. 81, alleges Moses to have been the seventh generation from Abraham. R. Berbai, on Num. xxv. 12, says, "Erat autem Phineas septima progenies a Jacobo patre nostro," &c.), **saying, Behold, the Lord** ("Jam Henochi tempore nomen Jehovah notum erat," Bengel) **came** (the historic tense of prophecy) **among** (in, as surrounded by) **His holy myriads** (of angels: cf. Deut. xxxiii. 2: Zech. xiv. 5, Heb. xii. 23), **to execute judgment** (reff.) **upon all, and to convict all the impious concerning all their works of impiety**

κατ' αὐτοῦ ἁμαρτωλοὶ [p] ἀσεβεῖς. 16 οὗτοί εἰσι [u] γογγυσταί [v] μεμψίμοιροι, [w] κατὰ τὰς [w] ἐπιθυμίας αὐτῶν [w] πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ [x] ὑπέρογκα, [yz] θαυμάζοντες [z] πρόσωπα, [a] ὠφελείας [b] χάριν. 17 ὑμεῖς δέ, [c] ἀγαπητοί, [d] μνήσθητε τῶν [d] ῥημάτων τῶν [de] προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, 18 ὅτι ἔλεγον

u here only †. (-ζειν, 1 Cor. x 10. -σμός, 1 Pet. iv. 3. Wisd. i. 10, 11.)
v here only †. (see note.)
w 2 Pet. iii. 3. see 1 Pet. iv. 3. 2 Pet. ii. 10. 2 Chron. xxviii. 2.
x 2 Pet. ii. 18 only. Exod. xviii. 22 al. Gen. xix. 21. Lev. xix 15. iii. 12 reff. 9 †. 2 Macc vi. 29 al
y constr. particip., 2 Cor. ix. 11. Col. ii. 2. Winer. edn. 6, § 63 i 2. a. c ver. 3. 2 Pet. iii. 1 al.
z here only. Gen. xix. 21. Lev. xix 15. a Rom. iii. 1 only. Job xxii. 3. Ps. xxix 9. d 2 Pet. iii. 2.
b 1 John iii. 17. e = Rom. ix. 29. Gal. i.

16. for 1st αυτων, εαυτ. CL[P] a c d f g l: txt ABKℵ rel Œc Thl. for 2nd αυτων, αυτω A.

17. τ. προειρ. ρημ. A Ephr Lucif.

which they impiously did, and concerning all the hard things which impious sinners spoke against Him. I have discussed in the prolegomena the question as to the source of this citation, and its relation to the present apocryphal book of Enoch. I will only here set down the passage as it at present stands in De Sacy's version: "Et venit cum myriadibus sanctorum, ut faciat judicium super eos et perdat impios et litiget cum omnibus carnalibus pro omnibus quæ fecerunt et operati sunt contra eum peccatores et impii."

16.] *Continuation of the description*, especially with reference to the concluding words of the prophecy. **These are murmurers** (γογγυσταί, *οἱ ὑπ' ὀδύνται καὶ ἀπαρρησιάστως τῷ δυσαρεστουμένῳ ἐπιμεμφόμενοι*, Œc. Murmurers against what, is not said: probably, against the appointments and ordinances of God. Bengel's distinction between the two words, "γογγ. adversus homines, μεμψ. contra Deum," does not appear justified) **dissatisfied with their lot** (see on μεμψιμοιρία, Theophrastus, Char. xvii. Wetst. and Elsner give examples: e.g. Philo, Vit. Mos. i. 33, vol. ii. p. 109, of the Israelites, *καὶ πάλιν ἠρξαντο μεμψιμοιρεῖν*: Lucian, Sacrif. 1, *τῆς Ἀρτέμιδος μεμψιμοιρούσης, ὅτι μὴ παρειλήφθη πρὸς τὴν θυσίαν ὑπὸ τοῦ Οἰνέως*. μεμψίμοιρος is interpreted by Hesych., *μεμφόμενος τὸ ἀγαθόν· ἢ φιλεγκλήμων, ἢ φιλαίτιος*), **walking according to their lusts** (this is closely connected with the preceding: "quia sibi in pravis cupiditatibus indulgent, simul difficiles sunt ac morosi, ut illis nunquam satisfiat: hinc fit ut semper obmurmurent ac querantur." Calv.), **and their mouth speaking great swelling things** (see 2 Pet. ii. 18 note), **admiring** (the nom. part. belongs not to εἰσίν above, but to αὐτῶν immediately preceding, being joined to it by a loose construction: see reff.) **(men's) persons** (see reff.: holding mere outward appearances, dignities, of men in admiration. In ref. Gen., it is God who says to Abraham, *ἰδού, ἐθαύμασά σου τὸ πρόσωπον*, "Behold, I have regarded (E. V., accepted) thee." In the ref. Levit., the word imports as here, and is parallel with *οὐ λήψῃ πρόσωπον* in the preceding clause. The Commentators quote Lysias, Orat. 31, *οὔτε γὰρ τοὺς πονηροὺς ὑπερορᾷ, οὔτε τοὺς ἀγαθοὺς θαυμάζει, ἀλλ' ἴσον ἑαυτὸν παρέχει πᾶσιν*, said of *death*. In 4 Kings v. 1 Naaman is said to have been a man *τεθαυμασμένος προσώπῳ*, of high dignity) **for the sake of advantage** ("magniloquentiam taxat, quod se ipsos fastuose jactent: sed interea ostendit illiberali esse ingenio, quia serviliter se dimittant." Calv. Compare *μισθοῦ*, ver. 11). 17, 18.] *Exhortation to remember how the Apostles forewarned them of these men.* **But ye, beloved** (see again below, ver. 20), **remember the words which were before spoken** (not "prophesied:" see reff.) **by the Apostles of our Lord Jesus Christ** (this can hardly be cited as evidence on one side or the other on the question whether St. Jude himself was an Apostle. He *might* use the expression, being himself an Apostle: he is certainly more likely to have used it, not being one. According to the critical text, St. Peter uses the same expression, without the *ἡμῶν*, 2 Pet. iii. 2: and whichever view is taken as to the genuineness or otherwise of 2 Peter, there could be no intention by such an expression to exclude either the real or the pretended St. Peter from the number of the Apostles), **that they told you** (whether by writing, or by word of mouth, does not appear: so that we cannot say, with Bengel, "ergo hi, ad quos Judas scribit, cæteros quoque Apostolos audierant." It is worthy of remark that he does not say *ἔλεγον ἡμῖν*, but *ὑμῖν*; hereby again not indeed making it certain that he included himself among the Apostles, but making it

ABCKL Prab d f k t l o i.

ὑμῖν ὅτι [f] ἐπ' ἐσχάτου [τοῦ] χρόνου ἔσονται [g] ἐμπαῖκται [w] κατὰ τὰς ἑαυτῶν [w] ἐπιθυμίας [w] πορευόμενοι τῶν [h] ἀσεβειῶν. 19 οὗτοί εἰσιν οἱ [i] ἀποδιορίζοντες, [k] ψυχικοὶ [l] πνεῦμα μὴ [l] ἔχοντες. 20 ὑμεῖς δέ, [m] ἀγαπητοί, [n] ἐποικοδομοῦντες [o] ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν [p] πίστει, [q] ἐν [q] πνεύματι ἁγίῳ

f see Heb. i. 1 reff
g 2 Pet. iii. 3 only Isa. iii. 4 only. (-αιζειν, Matt. xxvii. 29 al -παιγμός, Heb. xi. 36.)
h ver 15 reff constr., see note.
i here only † (διαφ., Lev. xx. 24.)
k 1 Cor. ii. 14. xv. 44 (bis), 46. James iii. 15 only ν.
l 1 Cor. vii. 40. Rom. viii. 9.
m vv. 3, 17.
n 1 Cor. iii. 10, &c. Eph. ii. 20. Col. ii. 7 only. Num. xxxii 38 Ald (οἰκ., AB) only.
o = 1 John v. 21 reff.
p = ver. 3 refl.
q Rom. ix. 1. xiv. 17. xv 16. 1 Cor. xii 3, 9. 2 Cor. vi. 6. 1 Thess. i. 5. Rev. i. 10. iv. 2. Micah iii. 8.

18. ελεγεν ημιν K. om 2nd οτι L-txt ℵ Lucif. rec εν εσχατω χρονω, with KL rel vulg Œc: [εν εσχ. τω χρονω P:] επ εσχατων των χρονων g 68. 126-30 syr-pk: επ' εσχατου των χρονων 36: txt ABCℵ 13 Did Thl, but του is omd (*homœotel?*) in BC. for εσονται, ελευσονται AC²ℵ³ 13. 36 vulg coptt æth Ephr Did Cyr: txt BC¹KL[P]ℵ¹ rel syrr Ps-Hipp Ps-Chr Cyr Œc Thl Lucif.

19. for εαυτων επιθ., επιθυμιας αυτων ℵ¹ 42. (57?) 163, επιθ. εαυτων ℵ³ f 73-8. 104. marks of disapproval have been placed by ℵ³ over απο in αποδιοριζοντες, but erased. elz aft αποδιοριζοντες ins εαυτους, with C b d g o vulg(with am demid tol) Aug Fulg Bede: om ABKL[P]ℵ rel 40 fuld syrr(sic, Treg) coptt æth arm Ephr Did Œc Thl Lucif Cassiod.

20. ημεις C arm. rec τη αγιωτατη υμων πιστει bef εποικοδομουντες εαυτους, with KL[P] rel syr-pk arm Ephr Thl Œc: txt AB(C)ℵ d 13 vss Clem-frag-int Bede.—ημων C.

very uncertain, whether he intends to *exclude* himself) **that at the last of the time** (see notes on 2 Pet. iii. 3: Heb. i. 1: 1 Pet. i. 20: = at the end of the world, in the last age of the Church) **there shall be scoffers** (men who sport with what is holy and good: the λοιμοί of Ps. i. 1. The prophecy is contained in 2 Tim. iii. 1, 1 Tim. iv. 1, Acts xx. 29, and doubtless formed a constant subject of viva voce warning. 2 Pet. iii. 1, 2, can hardly be supposed to be referred to, for that place is, as this, a reminiscence of things before said by the Apostles, and nearly in the same words), **walking according to their own lusts of impieties** (ἀσεβειῶν, gen. after ἐπιθυμίας, indicating the direction, or perhaps the character, of those desires. Cf. the same words above, ver. 16). 19.] *Last characteristics of these men.* **These are they that separate** (or "are separating," viz. from the Church, having no real sympathy with the spirit of the Gospel. The act. verb does not seem to require ἑαυτούς to be supplied: that draw lines of distinction, by walking after their own desires, not in the path of the Church's obedience, thus separating both themselves from you, and you from themselves), **sensual** (we have no English word for ψυχικός; and our biblical psychology is, by this defect, entirely at fault. The ψυχή is the centre of the personal being, the "I" of each individual. It is in each man bound to the spirit, man's higher part, and to the body, man's lower part; drawn upwards by the one, downwards by the other. He who gives himself up to the lower appetites, is σαρκικός: he who by communion of his πνεῦμα with God's Spirit is employed in the higher aims of his being, is πνευματικός. He who rests midway, thinking only of self and self's interests, whether animal or intellectual, is the ψυχικός, the selfish man, the man in whom the spirit is sunk and degraded into subordination to the subordinate ψυχή. In the lack of any adequate word, I have retained the "sensual" of the E. V., though the impression which it gives is a wrong one: "selfish" would be as bad, for the ψυχικός may be an amiable and generous man: "animal" would be worse: "intellectual," worse still. If the word were not so ill-looking in our language, "psychic" would be a great gain), **not having the spirit** (πνεῦμα, see above, not directly the Holy Spirit of God (the absence of the art. would be no objection to this: see reff. and Rom. viii. 14, 1 Cor. ii. 4, al. fr.), but the higher spiritual life of man's spirit in communion with the Holy Spirit. These men have not indeed ceased to have πνεῦμα, as a part of their own tripartite nature: but they have ceased to possess it in any worthy sense: it is degraded beneath and under the power of the ψυχή, the personal life, so as to have no real vitality of its own. See Delitzsch, Biblische Psychologie, v. Abschn. § 2, "das neue Geistesleben:" and Beck, Umriss der biblischen Seelenlehre, p. 35 ff.).

20—23.] CONCLUDING EXHORTATION TO THE READERS: and a) vv. 20, 21, *as to their own spiritual life.* **But ye, beloved** (resumed from ver. 17), **building up yourselves** (ἑαυτούς, not = ἀλλήλους, but as

προσευχόμενοι, 21 [o]ἑαυτοὺς ἐν [l]ἀγάπῃ [r]θεοῦ [s]τηρήσατε, [t]προσδεχόμενοι τὸ [u]ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ [v]εἰς [w]ζωὴν [w]αἰώνιον. 22 καὶ [x]οὓς μὲν [y]ἐλέγχετε [z]διακρινομένους, 23 [x]οὓς δὲ σώζετε [a]ἐκ πυρὸς [b]ἁρπάζοντες,

r 1 John iv. 9 reff.
s 1 John v. 18 reff.
t = Mark xv. 43. Luke ii. 25, 38 al. 2 Macc. ix. 25 Ed-vat. (not AB).
u 1 John ii. 25 reff.
v = Matt. z = Matt. b = John

o = 2 Tim. i 18 Heb. v. 16. l = Acts xi. 18. Rom vi. 22. x. 1.
x = Matt xiii. 8. Rom xiv. 5 al. y = John xvi. 8. 1 Tim. v. 20 al. Prov. ix. 8. xxi. 21 ‖ Mk Acts x 20 Rom. iv. 20. James i. 6 ‡. a Zech. iii. 2. Amos iv. 11. x 28 29 Acts xxiii 10 2 Kings xxiii. 21.

21. τηρησαμεν B C[1](perhaps) syrr.

22. rec (for ελεγχετε) ελεειτε, with KL[P] rel: ελεατε BC[2]ℵ: txt AC[1] (13) 40 vulg copt æth arm Œc-comm Cassiod Bede. rec διακρινομενοι, with KL[P] rel copt(appy): txt ABCℵ 13 vulg syrr arm Clem Œc-comm lat-ff.

23. om 1st ους δε B. rec ins εν φοβω bef σωζετε, with KL[P] rel: om ABCℵ d 13. 40 vulg copt æth arm Œc-comm(appy) Cassiod Bede. rec ins του bef πυρος, with b d f g o: om ABCKL[P]ℵ rel 36(sic) 40 arm. ον of αρπαζοντες is written over a previous ε by ℵ[1].

in Phil. ii. 12) **upon** (as a foundation) **your most holy faith** (the *faith* here is the foundation: viz., the *fides quæ creditur*, the object of faith. Bullinger (in Huther), "Vestræ fidei superstruentes vos ipsos." Elsewhere in Scripture, CHRIST is this foundation, see 1 Cor. iii. 11; which in fact comes to the same, for He is the Author and Finisher of our Faith, the α and ω), **praying in the Holy Spirit** (as the means of thus building yourselves up. The expression προσεύχεσθαι ἐν πν. ἁγίῳ is not found elsewhere, but is in strict analogy with Scripture usage: cf. λαλεῖν ἐν πν. ἁγ., also Rom. viii. 26, Eph. vi. 18. Some, e.g. Luther, join ἐν πν. ἁγ. with what has gone before, and this is approved by De Wette: but surely προσευχόμενοι would not be left thus standing alone. De W. cites Œc. for this arrangement, but it is very doubtful whether he adopts it: ὑμεῖς δὲ τῇ ἁγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες, ἤτοι ἑαυτοὺς ἀνακτώμενοι ἐν πνεύματι ἁγίῳ, τουτέστι, κατὰ τὴν τοῦ ἁγίου πνεύματος διδασκαλίαν τὰς ἑαυτῶν ἀθροίσεις ἐν ταῖς προσευχαῖς ὑμῶν ποιούμενοι: where it is evident that there should be a period at ἀνακτώμενοι, and that προσευχόμενοι has been omitted, or perhaps was never expressed, after ἁγίῳ; at any rate the latter sentence is an explanation of ἐν πν. ἁγ. προσευχόμενοι), **keep yourselves** (aor. of the one great life-long act to be accomplished by the ἐποικοδομεῖν and προσεύχεσθαι) **in the love of God** (within that region of peculiar love wherewith God regards all who are built up on the faith and sustained by prayer: θεοῦ being a subjective gen., "God's love," not objective, as Grot., Semler, Bengel, Vorstius, Arnaud, al. The expression is very like μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ, John xv. 9, where κἀγὼ ὑμᾶς ἠγάπησα preceding fixes the meaning to be Christ's love to them), **looking for** (present part. as in Tit. ii. 13, where see note. It is to be the habit of the life, as those other pres. participles, ἐποικ. and προσευχόμενοι) **the mercy of our Lord Jesus Christ** (viz. that which He will shew at His coming, τὸν εἰς τὴν ἐσχάτην ἡμέραν τῆς αἰωνίου ζωῆς βραβευόμενον ὑμῖν, Œc.: cf. Tit. ii. 13. Huther remarks that ἔλεος, more usually predicated of the Father, is in the addresses of the Pastoral Epistles, and of 2 John, attributed to the Father and Son jointly) **unto eternal life** (these words may be joined with ἔλεος,—that mercy, whose issue shall be eternal life; or with προσδεχόμενοι,—as the issue and aim of the expectation; or with τηρήσατε,—as the final terminus of that watchful guarding. Perhaps the right choice between the three will be to combine the two last: for προσδεχόμενοι is subordinate and conditional to τηρήσατε: "keep yourselves . . . in expectation of . . . unto"). The direct and studied reference to the Blessed Trinity will not escape the reader. b) vv. **22, 23.**] *Exhortation as to their conduct with reference to the persons* previously stigmatized in the Epistle. **And some indeed convict when contending with you** (or, "when separating from you." These appear to be the only two meanings which suit the context. Œc. takes the latter, but apparently including in it the idea of hostile disputation: κἀκείνους δέ, εἰ μὲν ἀποδιίστανται ὑμᾶν, τοῦτο γὰρ σημαίνει τὸ διακρίνεσθαι . . . where the Latin renders, "illos vero si vobis resistant, nam id significat *disceptantes* . . ." The Vulg. renders it passive: "et hos quidem arguite judicatos," which can hardly stand as giving the pres. part. διακρινομένους, and representing rather διακρίνοντες. De Wette, following Bengel, understands it "doubting"—"convince," "persuade in the right direction," "those who doubt." But thus the sense of ἐλέγχετε is missed,

ABCKL P𝔐 a b c d f g h l o l j

οὓς δὲ [c] ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς [d] ἐσπιλωμένον [e] χιτῶνα.

24 Τῷ δὲ δυναμένῳ [f] φυλάξαι αὐτοὺς [g] ἀπταίστους

c of man, Matt. xviii. 33. Rom. xii. 8. Job xix. 21. of God, Matt. v. 7 al. fr. pres. -ῶν, Rom. ix. 15, 16, 18 v. r. only. Prov. xxi. 26 A(not F) BℵR.
d James iii. 6 only †. Wisd. xv. 4 only.
e = Matt. v. 40. John xix. 23. Acts ix. 39 al. Gen. xxxvii 3, &c.
f absol., John xvii. 12. Acts xiv. 6. 2 Pet. ii. 5. Ps. cxliv. 20.
g here only †. 3 Macc vi 39. ἀπτ. ὕπνος, Xen. de re eq. i 6.

rec om οὓς δε ελεατε εν φοβω, with KL[P] rel: om οὓς δε ελεατε C syr: ins ABℵ k 13. 40 vulg copt (æth) arm.—ελειτε A: ελεγχετε k: txt Bℵ 13. 40.

24. elz (for αυτους) υμας, with BCLℵ rel vss Thl; ημας A 4²: txt K[P] a b c g h l o

which is never simply to convince, but always carries the punitive idea with it, to *convict*. Grot. gives another meaning, "reprehendite eos qui se cæteris præferunt." Huther goes with Œc. The sense of *contending*, for διακρίνομαι, is found both in classical writers and in the N. T., e.g. Acts xi. 2, and our Epistle, ver. 9 (which is no slight indication of the meaning here): cf. διακρίνεσθαι μάχῃ Herod. ix. 58, ὅπλοις κ. λόγοις Demosth. p. 163. 15 al. in Palm and Rost's Lex.

This is the first class: that of those who oppose themselves, who must be convicted and down-argued. According to the rec. οὓς μὲν ἐλεεῖτε διακρινόμενοι, the rendering will be, as E. V., "*of some have compassion, making a difference*," viz. between them and the others); **but others save** (pres., attempt to save; not σώσατε, which would imply that you had the power, and must do it effectually), **snatching them from the fire** (the same passage in the prophets, Zech. iii. 1—3, which has already been before St. Jude's mind in ver. 9, again furnishes him with the material of this figure. There we read οὐκ ἰδοὺ τοῦτο ὡς δαλὸς ἐξεσπασμένος ἐκ πυρός; cf. also ref. Amos. Notice too the repetition of διακρίνεσθαι in close connexion, which speaks not a little for the sense above given to it. The πῦρ is most probably not future eternal fire, as Œc. ἐκ τοῦ ἠπειλημένου αὐτοῖς πυρός: but the present hell into which their corrupt doctrines and practices have cast them, not however without reference to its ending in fire eternal. This is the second class; as Œc., εἰ δὲ πρὸς ἴασιν ἀφορῶσι: or rather perhaps, any over whom your influence extends, as younger members of the Church, &c., whom you can thus rescue by snatching them out of the fire of temptation and peril), **and others compassionate** (the form ἐλεάω for the usual ἐλεέω is also found in reff. Rom.; and ἀλλογᾶν, Rom. v. 13 (in A(ℵ)), Philem. 18. See Winer, edn. 6, § 15) **in fear** (on what account, is shewn by what follows. Œc. rightly, except that (see below) he identifies this class with the last,—προσλαμβάνεσθε δὲ μετὰ τοῦ ἐλεεῖν αὐτοὺς καὶ μετὰ φόβου, περισκεπτόμενοι μή πως ἡ πρόσληψις τούτων, ἀμελῶς ὑμῶν τὰ πρὸς αὐτοὺς διακειμένων, λύμης ὑμῖν γενηται αἰτία. This is the third class: consisting of those whom not falling in the way of so as personally to convict, nor having influence over so as to rescue, the believers could only compassionate (and on occasion given, lovingly help) as led away hopelessly to their ruin: but in shewing such compassion, they were to maintain a wholesome fear of their deadly error, for fear they themselves should become defiled by it. It may suffice to repudiate at once Bengel's interpretation of ἐν φόβῳ, "clementer, metu duntaxat incusso." The following clause is epexegetical of ἐν φόβῳ), **hating** (not, "seeing that ye hate," as De W., nor "though ye hate," as Jachm.: the pres. part. simply falls under and expands the verbal clause ἐλεᾶτε-ἐν-φόβῳ, thus forming part of the command) **even the** (or, "*their*," cf. Œc. below) **garment which has received defilement from the flesh** (τῷ ἐλέῳ τῷ πρὸς αὐτοὺς συνεπέσθω τὸ μῖσος τὸ πρὸς τὰ μιαρὰ αὐτῶν ἔργα, μισούντων ὑμῶν καὶ βδελυσσομένων, καὶ τὸν ἀπὸ τῆς σαρκὸς αὐτῶν ἐσπιλωμένον, ἤτοι μεμιασμένον αὐτῶν χιτῶνα, ὡς τῇ πρὸς τὴν αὐτῶν σάρκα προσψαύσει, καὶ αὐτοῦ βδελυροῦ χρηματίζοντος. And so Bengel, understanding χιτῶνα of their garment, which you are to loathe, and to be afraid even to touch: "*tunica* est totius vitæ habitus exterior, qua ab aliis attingimur." This *may* be, but it is more probable that the χιτών is literal, and the saying a proverbial one—hating not merely fleshly pollution itself, but even the traces and outskirts of it; even that, be it what it may, which has its mark and stain upon it. On the sense, see Rev. iii. 4).

24, 25.] CONCLUDING DOXOLOGY, conceived in terms referring to their state of danger and necessity of divine upholding. **But** (the δέ, as in Rom. xvi. 25, closes off all other considerations and sums up all in this one. It is not at all given by the "now" of the E. V., which conveys a

καὶ [h]στῆσαι [ik]κατενώπιον τῆς δόξης αὐτοῦ [l]ἀμώμους ἐν [m]ἀγαλλιάσει 25 [n]μόνῳ [no]θεῷ [o]σωτῆρι ἡμῶν διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν, [p]δόξα, [q]μεγαλωσύνη, [r]κράτος καὶ [s]ἐξουσία [t]πρὸ [t]παντὸς τοῦ [t]αἰῶνος καὶ νῦν καὶ [u]εἰς [u]πάντας τοὺς [u]αἰῶνας. ἀμήν.

h – Matt. xxv. 33. Acts vi. 6.
i Eph. i. 4. Col. i. 22.
k as above (i) only. Josh. i. 5.
l as above (i). Eph v. 27. Phil. ii. 15. Heb. ix. 14. 1 Pet. i. 19. Rev. xiv. 5 only. Ps. xvii. 23. (-μητος, 2 Pet. iii. 19.)

ΙΟΥΔΑ.

m Luke i. 14, 44. Acts ii. 46. Heb. i. 9 (from Ps. xlv. 7) only. (-λιᾶν, Rev. xix. 7.)
n John v. 44. (xvii. 3. Rom. xvi. 27.) 1 Tim. i. 17 only.
o Luke i. 47. 1 Tim. i. 1. ii. 3. iv. 10. Tit. i. 3. ii. 10. iii. 4 only. Ps. xciv. 1.
p – Luke ii. 14. xvii. 18. John ix. 24. Acts xii. 33. Rom. xvi. 27 al. Ps. xcv. 7.
q Heb. i. 3. viii. 1 only. 2 Kings vii. 21, 23. Ps. lxxviii. 11 al.
r 1 Pet. iv. 11 reff.
s in doxoll. here only.
t here only. see Prov. viii. 23. 1 Cor. ii. 7.
u here only. see Luke i. 33 al.

Œc. aft απταιστους και ins ασπιλους και C k syrr (arm Thl). for κατενωπ., ενωπιον C. for αμωμους, αμεμπτους A: om k.

25. rec aft μονῳ ins σοφῳ, with KL[P] rel Œc Thl: om ABCℵ m(Treg) 13. 40 vss Ephr Fulg Bede. rec om δια ιησου χριστου του κυριου ημων, with K[P] rel Œc: ins ABCLℵ k 13. 36. 40 vss Ephr Thl Fulg Bede. ins ω bef δοξα ℵ¹ am. rec aft δοξα ins και, with KL[P] rel 40 vulg-ed syr-pk copt Œc Thl Bede: om ABCℵ k 13 am(with demid fuld tol) syr arm Ephr Fulg. rec om προ παντος του αιωνος, with K[P] rel syr-pk Œc: ins ABCLℵ d 13 (36) 40 vulg syr copt æth arm Ephr Thl Fulg Cassiod Bede. om παντας K(Sz) ℵ 27. 36. 99 copt. aft αιωνας ins των αιωνων L 13 vulg(demid tol, but not am fuld) syr-mg (copt) Fulg Bede.

Subscription. om rel: τελος h: τελος συν θῶ αγιω των πραξεων και των επιστολων των αγιων αποστολων ων και του ιουδα τετελειωται δια στιχων ξη'· αμην f: ιουδα επιστολη καθολικη C al: του αγιου αποστολου ιουδα επιστολη L al: ετελειωθη συν θεω και η του ιουδα καθολικη επιστολη. δοξα σοι ο θεος (thrice repeated), ο μακροθυμων επ' εμοι τω αναξιω δουλω σου K: [επ. ιουδα απ. P:] ιουδα επιστολη A: txt BℵC.

strictly temporal idea to the hearer) **to Him that is able** (exactly thus, Rom. xvi. 25) **to keep them** (the occurrence of αὐτούς (which is almost beyond doubt the true reading instead of ὑμᾶς or ἡμᾶς) can only be accounted for by the supposition that St. Jude writes here, as of all to whom he has been addressing himself, in the third person, as if he was praying to God for them. His reason for not using ὑμᾶς may have been his desire to include also in the term those who might be convicted, rescued from the fire, and compassionated, as well as his more immediate reader. But it is hardly likely, in the solemn close of his Epistle, that he should mean by αὐτούς, those *only*) **without falling** (see reff.: and for πταίειν, James ii. 10, iii. 2), **and to set (them) before-the-presence-of His glory** (which will be revealed when the Son of man shall come, ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων, Luke ix. 26, in the ἐπιφανείᾳ τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ, Tit. ii. 13) **blameless** (see reff. and 1 Thess. iii. 13) **in** (element, in which they will be found) **great-rejoicing** (tripudiatio, the exuberance of triumphant joy: see reff.: and the verb in 1 Pet. i. 6 reff.), **to the only God our Saviour through Jesus Christ our Lord** (on the union of θεός with σωτήρ, see Prolegg. to Vol. III., ch. vii. § i. 34. Observe the qualification here), **be** (on account of πρὸ παντὸς τοῦ αἰῶνος below, De Wette insists as necessary that ἐστιν, as 1 Pet. iv. 11, not ἔστω, is here to be supplied. But ἔστω might be in the Writer's mind, while the precise periods embraced by it might rather be left to the fulness of his devout spirit than marked by strict precision) **glory, majesty, might, and power, before all time** (before the whole age, scil. of the world. Thus we have eternity "a parte ante"), **and now** (thus, time present), **and to all the ages** (thus, eternity "a parte post"). **Amen** (the ordinary conclusion of a doxology: cf. Rom. i. 25, 1 Pet. iv. 11 (and 2 Pet. iii. 18, where as here it stands at the end of the Epistle)).

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ.

[a] gen., = 2 Cor. xii only. (1 Cor. i. 7. Gal i. 12. 2 Thess. i. 7. 1 Pet i. 7, 13. Ser. xlii. 1 [xli 22.] -ύπτειν, Eph. iii 5. Dan. x. 1 Theod. [b] John xvii. 7, 8.

I. 1 [a] Ἀποκάλυψις [a] Ἰησοῦ χριστοῦ, ἣν [b] ἔδωκεν αὐτῷ

A Prs 1 a to B 1 2. 4. 6. 9. 10-3 1' to 19. 28-7. 30. 32 to 38 40 to 42. 47 to 51. 56 Ep.

TITLE. rec ἀποκαλυψις ιωαννου του θεολογου, with f j 9. 17: ἀποκαλυψις του ἁγιου ιω. τ. θ. b c n f. 25. 33-8. 47(prefg ἡ). 50. 90: ἀποκ. ιω. τ. θ. και εναγγελιστου B 12-8: ἀποκ. ιω. του αποστολου κ. εναγ. 41-2: [η αποκ. τ. απ. ιω. κ. εναγ. P:] του ἁγιου ιω. τ. θεολ. αποκ. 13: ἀρχη της ἀποκαλυψεως του ἁγιου ιωαννου του θεολογου 32: ιω. του θεολ. κ. ηγαπημενου αποκ. 4: ἀποκ. ιω. τ. αποστ. τ. θεολ. 17: ιω. τ. θεολ. ἀποκ. 19: ἀποκ. του ἁγιου αποστ. κ. εναγ. ιω. τ. θε. 10. 37, simly e h: ἀποκ. του ἁγιου ενδοξοτατου αποστ. κ. εναγ. παρθενου ηγαπημενου επιστηθιου ιω. θεολ. 30: ἀποκ. τ. ἁγ. κ. ενδοξου αποστ. κ. εναγ. ιω. τ. θε. ην εν πατμω νησω εθεασατο l: ἀποκ. τ. ἁγ. ιω. τ. θε. ην ειδεν εν πατμω m, simly ην εν πατμω τη νησω εθεασατο is added in 16: ιησου χριστου ἀποκαλυψις δοθεισα τω θεολογω ιωαννη 26: om k 48-9: ιωαννου ἀποκαλυψις a d g: txt CN. (The title of A has perished, but the subscription confirms txt.)

CHAP. I. 1. for αυτω, αυτη B. (So Tischdf [N.T. ed 7] agst Mai.)

CHAP. I. 1—3.] SUPERSCRIPTION: in which the contents and Writer of the book are declared, and the importance of its subject indicated by a blessing on those who shall read and hear it.

The Revelation (ἀποκάλυψις ἐστιν ἡ τῶν ἱερῶν μυστηρίων δήλωσις, καταυγαζομένου τοῦ ἡγεμονικοῦ τῆς ψυχῆς, εἴτε διὰ θείων ὀνειράτων, εἴτε καθ' ὕπαρ ἐκ θείας ἐλλάμψεως. Arethas. Here, the word need not be taken in any but this its general sense, as in 2 Cor. xii. 1, where it is plural; the particular purpose of this revelation follows, with the inf. δεῖξαι below. ἀποκάλυψις is one of those words which have passed, in their later usage, from indicating the *act*, to signify that with which the act is concerned: so καύχησις, 2 Cor. i. 12, vii. 14. Jerome on Gal. i. 11, 12, vol. vii. p. 387, says: "Verbum ipsum ἀποκαλύψεως, id est, revelationis, proprie scripturarum est, et a nullo sapientum sæculi apud Græcos usurpatum." But Plutarch, de placit. philos. i. 7, τίς ἐστιν ὁ θεός, says that Euripides was an atheist, but ἀποκαλύψασθαι οὐκ ἠθέλησε, δεδοικως τὸν ἄρειον πάγον. Porphyry's use of the word, vit. Plotin. c. 16, is no exception. It is said to be later Greek for ἀνακαλ.) **of Jesus Christ** (how is this genitive to be understood? Is our Lord the subject or the object? Clearly here the former: for it is not Christ who is here revealed, except in a remote sense: but Christ who reveals, as is plain in what follows: see also ref. Ebrard makes the gen. *possessive*, which comes to the same thing. Heinrichs understands ἀποκ. Ἰ. χρ. of the appearance of our Lord which is related below, after St. Paul's manner (but not in 2 Cor. xii. 1), and St. Peter's (reff.: and 1 Pet. iv. 13, v. 1), see also Luke xvii. 30. But see below. The not very important distinctions between ἀποκάλυψις and its result προφητεία are laid down at great length in Hengstenberg, h. l.), **which God** (the Father) **gave to Him** (Stern asks, "How are we to understand this? Is not Christ very God, of one essence with the Father from eternity? Did He not, by virtue of the omniscience of His divine nature, know as exactly as the Father, what should be the process of the world's history, what the fate of the Church? What purpose was served by a revelation from God to Jesus?" He proceeds to say that the words cannot refer

ὁ θεός, δεῖξαι τοῖς [c]δούλοις [c]αὐτοῦ ἃ [de]δεῖ [d]γενέσθαι [df]ἐν [c]ch. ii. 20 of Christ. [d]ch. xxii. 6.

[e]ch. iv. 1. Matt. xxiv. 6 t. xxvi. 64. Dan. ii. 28. 45. Rom. xvi. 20. Deut. ix. 3. [f]Luke xviii. 8. Acts xii. 7. xxii. 18. xxv.

for δουλοις, αγιοις ℵ¹(txt ℵ³ᵃ).

merely to the revelation as made to *us*, but are clearly against such an interpretation: and gives, at some length and very well, that which in one form or other all will accept as the true explanation, in accordance with John vii. 16, xiv. 10, xvii. 7, 8. The man Christ Jesus, even in his glorified state, receives from the Father, by his hypostatic union with Him, that revelation which by His Spirit He imparts to His Church. For, Acts i. 7, the times and seasons are kept by the Father in his own power: and of the day and the hour knoweth no man, not the angels in heaven, nor even the Son, but the Father only, Mark xiii. 32. I may observe, that the coincidence in statement of this deep point of doctrine between the Gospel of St. John and the Apocalypse, is at least remarkable), to shew (is this infinitive of the purpose dependent on ἔδωκεν, or on the subst. ἀποκάλυψις? Is it the purpose of God in giving, or the purpose of the revelation in revealing, that is asserted? At all events, Heinrichs is wrong, who takes ἣν ἔδωκεν δεῖξαι together, "*which God gave* (empowered) *Him* to shew." But of the others, the construction with ἔδωκεν is the more probable, as being the more usual: "that He might shew," &c. δεῖξαι must not here be confined to its stricter meaning of shewing in vision, as Hengst.; for then, as De W. remarks, we must confine τοῖς δούλοις αὐτ. to the Apocalyptic Seer alone: but must be taken in its wider sense of exhibiting as knowledge, informing of. So in Matt. xvi. 21: where however Hengst. strangely denies this meaning, and upholds that of prove, demonstrate: which our Lord did not do till after His resurrection) to His (*Christ's*, most probably, as below in this verse, and in ref.: for thus the αὐτός is kept to the same subject throughout) servants (here meaning all Christians, not, as Hengst., prophets only: indeed his sense of δεῖξαι, which necessitates this, brings confusion into the whole sentence. That John himself is one of these δοῦλοι below, does not affect this general meaning) what things must (by the necessity of the divine decree: see besides reff., Matt. xvii. 10, al.) come to pass shortly (i.e. '*before long*:' see reff. especially Luke. The context, the repetition below, ὁ γὰρ καιρὸς ἐγγύς, and the parallel ch. xxii. 6, followed ib. 7 by ἰδοὺ ἔρχομαι ταχύ, fix this meaning here, as distinguished from the other of '*swiftly*,' which indeed would be hardly intelligible with the historic aorist γενέσθαι. This expression, as De W. well remarks, must not be urged to signify that the events of apocalyptic prophecy were to be close at hand: for we have a key to its meaning in Luke xviii. 7, 8, where our Lord says, ὁ δὲ θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας κ. νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει: where long delay is evidently implied. Hengstenberg repudiates this, and says it is self-evident that these words can only be adduced here "nach unrichtigen Auslegung." But surely the two cases are exactly parallel: and Hengst.'s strong language, here as elsewhere, proves nothing. His own interpretation of the words, natural as he seems to think it, is forced and unwarrantable. He (in common with many others) takes them to mean that the events spoken of would very soon *begin* to take place. The axe, he says, lay at the root of the Roman Empire when John wrote this, as it did at the root of the Persian Empire when Daniel wrote. But this interpretation is not borne out by the Greek. ἃ δεῖ γενέσθαι ἐν τάχει is not "which must soon *begin* to come to pass," but, in the well-known sense of the aorist, "which, in their entirety, must soon come to pass:" γενέσθαι being in fact, a past tense, "must *have* come to pass," "be fulfilled:" so Bengel most truly, "Totus liber tanquam unum verbum uno momento pronunciatione debet accipi." So that we are driven to the very same sense of ἐν τάχει as that in Luke xviii. above, viz. to *God's speedy time*, though He seem to delay: in spite of the scorn which Hengst. pours on this meaning. His maxim, that a Prophet, speaking to men, must speak according to men's ideas, is quite worthless, and may be confuted by any similar prophetic saying, even by the one which he brings in its favour, Hagg. ii. 7: and his complaint, that thus we make the Seer and even the Lord Himself like bad physicians who delude their patients with false hopes (so, in the main, Stern also), is unworthy of a Christian Expositor, after our Lord's own plain use of the same method of speech again and again in His prophecies in the Gospels and in this book. It re-

e = (of proph.), John xii. 33. xviii. 32. xxi. 19. Acts xi. 28 (xxv. 27 only) ‡. (Exod. xviii. 20 al.) f τάχει, καὶ g ἐσήμανεν dh ἀποστείλας b διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, 2 ὃς ik ἐμαρτύρησεν τὸν l λόγον

C ac– ACP* a to κ. 1 2. 4. 6. 7. 8. 10 3 16 to 12 2 - 7. 8. 10 to 38. 40 to 42. 47 to 51. 30 B*.

i constr., 1 Tim. vi. 13. ch. xxii. 16, 20. aor. epistol., Philem. 19. 1 John ii. 14. 2 John 12. h = Esth. iii. 13. Prov. xxvi. 6. see Matt. xi. 2. 2 Kings xx. 25. k 1 John v. 10 reff. l = Jer. i. 2.

for τω δουλω, του δουλου ("*ex alliteratione*" Beng.) A. ιωαννι ℵ¹.

mains to observe, that these words cannot with any fairness be used as furnishing a guide to the interpretation of the prophecy. They are far rather to be regarded as a prophetic formula (see Beza), common with him to whom a thousand years are as one day, and used in order to teach us how short our time, and the time of this our world, is. See, on the whole, Ebrard's able note, and his remarks on the absurdity of Hengstenberg's pressing the words in favour of his prætorist scheme.

τὴν ἔκβασιν δὲ τῶν χρηματιζομένων ἐν τάχει ὑπισχνεῖται προβῆναι, οὐχ ὡς ἔτυχεν, ἀλλὰ παραμετρῶν τὰ ἀνθρώπινα τοῖς θείοις, οἷς καὶ τὰ πολυχρονίως καὶ χιλιαστῶς ἐκτελούμενα ὡς ἡ χθὲς ἡμέρα, καὶ ἡ ἐν νυκτὶ φυλακὴ κρίνεται. Arethas. There is a profitable and consolatory exegesis of the words in Ambrose Ansbert, B. P. M. ix. pt. 2, p. 310. Dionysius of Alexandria, as cited in Eus. H. E. vii. 25, omits the words ἃ δεῖ γενέσθαι, joining δεῖξαι with ἐν τάχει); **and He** (Ἰησοῦς χριστός, not ὁ θεός, see ch. xxii. 16: the subject is changed, and the relative construction abandoned. So almost all Commentators) **signified** (it) (it is remarkable (see reff.), that with one exception, this prophetic use of σημαίνω is confined in the N. T. to the Evangelist St. John) **sending by His angel** (the aor. part. is contemporary with the aor. verb, not necessarily antecedent to it. ἀποστ. διά, as in reff. No word, as τὴν ἀποκάλυψιν, need be supplied, the verb being used absolutely after the manner of the Heb. שָׁלַח בְּיַד of Exod. iv. 13 and ref. 2 Kings. Still less must διά be taken with ἐσήμανεν, as Hengst. The Angel mentioned is perhaps the same who informs the Seer in ch. xvii. 1, 7, 15, xix. 9, xxi. 9, xxii. 1, 6, which latter place takes up this; ib. 8 ff.; and who is spoken of by our Lord ib. 16. It is remarkable that this angel does not appear as the imparter of the visions until ch. xvii. Some indeed, as Ewald, have fancied that they trace his presence in ch. iv. 1 and throughout: but ch. xvii. 1 is too manifestly the introduction to a new appearance for this to be the case; and previously to that the Seer receives his information from different persons. Our Lord Himself opens the Apocalyptic vision. It is another voice which calls John up to the place of heavenly vision, ch. iv. 1. In vii. 13, one of the four and twenty elders speaks to him; in x. 8, it is the former voice again which addresses him, and in ib. 9, it is the angel who stands on the earth and the sea that gives him the book. Only in the great close of the prophecy, opening with ch. xvii., does one angel stand by him; referred to, as here, under the name ὁ ἄγγελος. In the visions of Daniel and Zechariah an angel mediated: Dan. viii. 16, ix. 20, x. 10 ff., Zech. i. 1, 19, al.) **to His servant John** (on the whole question of the writer of the book, see prolegomena), **2.] who testified of the word of God and the testimony of Jesus Christ, whatsoever things he saw** (these words must, in all fairness of construction, be referred to this present book, and not, as by some of the older Expositors, and recently by Ebrard, to the Gospel of St. John. The reasons given by Ebrard for such reference will not hold. He objects to ἐμαρτύρησεν being taken of this book, that such a use of the aor. would be peculiar to the Epistolary style, whereas this book, though containing Epistles, is not itself an Epistle. Even were the usage thus confined, it might be answered from verse 4, that the whole *is* in an Epistolary form. But the usage is not thus confined, as every scholar knows. Witness Thucyd. i. 1, Θουκυδίδης Ἀθηναῖος ξυνέγραψε τὸν πόλεμον κ.τ.λ. Again, Ebrard objects that the sense thus obtained would be a strange one: "God gave the Revelation to Christ; He signified it by His angel to John, which last hereby makes it known." But I own I am unable to see any strangeness in it. It seems to me the obvious way in which a faithful account of this Revelation would be prefaced by its Writer. On the other side, the objections to Ebrard's reference are to me insuperable. First, as to its *introduction with the simple relative ὅς*. We may safely say that had any previous writing or act been intended, we should have had ὅς καί, or in St. John's simple style, even more than this, ὅς καὶ τὸ πρότερον, or ὅς καὶ ἐν ἄλλῳ βιβλίῳ. The ὅς as it stands, I submit, carries on the action, and does not identify John as the same who at a previous time did some other action. Next,

τοῦ θεοῦ καὶ τὴν [km] μαρτυρίαν [l] Ἰησοῦ χριστοῦ, [n] ὅσα [n] εἶδεν. 3 μακάριος ὁ [o] ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς [p] λόγους τῆς [pq] προφητείας καὶ [r] τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ [s] καιρὸς [s] ἐγγύς.

m ver. 9. ch. xii. 17. xix. 10 bis. xx. 4 only. see John i. 19. 1 John v. 9 (ch. vi. 9. xi. 7. xii. 11).
n see ver. 19.
o Acts viii.

28. xv. 21. 2 Cor. iii. 15. Neh. viii. 3, 8, 18. 14. 2 Pet. i. 20, 21. 2 Chron. xv. 8. = 1 Tim. vi. 14 only. Prov. iii. 21.

p = ch. xxii. 7, &c.
r Gospp. (not Luke) & Acts pass. but John princ. Paul,
s ch. xxii. 10 reff. Joel i. 15.
q = Matt. xiii.

2. rec aft ὁσα ins τε, with 1 Areth: om AC[P]ℵ B rel vulg syr-dd copt æth Dion Andr Primas. ἰδεν AN B 16. 33: txt C[P] &c. aft εἶδεν ins και ατινα εισι και α(τινα) χρη γενεσθαι μετα ταυτα h l n 10-2-6-8. 37-8. 45-9. 90 Br; και ατινα εισι 13.

3. for τους λογους, τον λογον ℵ B: του λογου 36. aft λογ. ins τουτους C. aft της προφητειας ins ταυτης l 16 vulg(with am demid &c agst fuld tol &c) syr-dd copt (Vict) Primas.

as to the *things witnessed*. The words ὁ λόγος τοῦ θεοῦ κ. ἡ μαρτυρία Ἰ. χρ. cannot with any likelihood be taken to mean "the (personal) Word of God, and the testimony of Jesus Christ;" for why, if the former term refer to Christ personally, should He be introduced in the second member under a different name? Besides, the words occur again below, ver. 9, as indicating the reason why John was in the island Patmos; and there surely they cannot refer to his written Gospel, but must be understood of his testimony for Christ in life and words: moreover, ἡ μαρτυρία Ἰησοῦ is itself otherwise explained in this very book, ch. xix. 10. But there is yet another objection to the supposed reference to the Gospel, arising from the last words, ὅσα εἶδεν. First, the very adjective ὅσα refutes it. For the Evangelist distinctly tells us, John xx. 30, that in writing his Gospel, he did not set down ὅσα εἶδεν, but only a portion of the things which Jesus did in the presence of His disciples, whereas in the case of this Revelation it was otherwise: he set down all which he saw, as a faithful transmitter of the Apocalyptic vision to the churches. But still more does the verb εἶδεν carry this refutation. In no place in the Gospel does St. John use this verb of his eye-witnessing as the foundation of his testimony; indeed he only uses it of himself at all on two occasions, John i. 40, and xx. 8. But in this book, it is the word in regular and constant use, of the seeing of the Apocalyptic visions; being thus used in it no less than 55 times. And some of these usages are such that there can be no doubt this place is connected with them; e. g., ver. 19, γράψον οὖν ἃ εἶδες, and the repetition itself so frequently occurring καὶ εἶδον καὶ ἰδού. Taken then as representing the present book, τὸν λόγον here will be the aggregate of οἱ λόγοι ver. 3: ἡ μαρτυρία Ἰησ. χρ. will be the πνεῦμα τῆς προφητείας, embodied in writing for the Church in all ages).

3.] **Blessed is** (or *be*, in the ordinary meaning of μακάριος: not necessarily referring on to eternal blessedness, as Hengst.) **he that readeth, and they that hear the words of the prophecy and observe the things written in it; for the time is near** (it can hardly be reasonably denied that in the ὁ ἀναγινώσκων and the οἱ ἀκούοντες, the Apostle had in his mind the one public reader and the many hearers. Ebrard attempts to deny this, but it seems to me unsuccessfully. His instance of St. John's passing from a singular to a plural, πᾶς ὀφθαλμός, καὶ οἵτινες αὐτὸν ἐξεκέντησαν, ver. 7, would be applicable only if we had here πᾶς ὁ ἀναγινώσκων. Considering that no *such* transition is elsewhere found, we can hardly escape the inference that it was intended. And so the great majority of Commentators: so Andreas ("plures uno legente possunt audire," Gloss. ord.), Bede ("doctores et auditores"), Lyra ("*qui legit*, quantum ad doctores: *qui audiunt*, quantum ad discipulos"), &c.: Bengel ("unus, ille primum, per quem Johannes librum ex Patmo in Asiam misit, legebat publice in ecclesiis, et multi audiebant"), Ewald, Hengst., De Wette, Stern, Gräber, &c. Others have explained the change of number variously: e. g., Beza, ex Hebraismo; Cotter (in Pool), "quia soli legimus, audimus conjuncti:" Ribera, "quoniam multo plures audiunt, quam legunt:" &c. If the words are to be understood as above, they form at least a solemn rebuke to the practice of the Church of England, which omits with one or two exceptions the whole of this book from her public readings. Not one word of the precious messages of the Spirit to the Churches is ever heard in the public services of a Church never weary of appealing to her *Scriptural* liturgies. Surely it

t ~ Acts ii. 9 al.
u see 2 John 3 reff., and note.
v ver. 8. ch. iv. 8. (xi. 17. xvi. 5. Exod. iii. 14.) solœc., ver. 5. Winer, edn. 6, § 10. 2.
x ~ ch. xi. 6 al.
y ch. iv. 5. 6, 10. vii. 9, 15. xiv. 3 al.
w ch. iii. 1. iv. 5. v. 6. (Zech. iv. 2, 10.)

4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ [t]Ἀσίᾳ. [u]χάρις ὑμῖν καὶ [u]εἰρήνη ἀπὸ [v]ὁ ὢν καὶ [v]ὁ ἦν καὶ [v]ὁ ἐρχόμενος, καὶ ἀπὸ τῶν [w]ἑπτὰ [w]πνευμάτων ἃ [x][y]ἐνώπιον τοῦ

ACP[א] a 7c z. 2 4. 5 10-3. 6 to 13 2. 7. 38. 52 to 33 4. to 42 5. to 51. 90 B[r].

4. rec ins *του* bef *ο ων*, with 4 (30. 48, e sil): ins *θεου* B (11[2]) 33(sic, Del; *του θεου*, 35-6 e sil) rel arm Andr-coisl Vict Primas: ins *κυριου* c Cassiod: om AC[P]ℵ h l n 1. 2. 6. 10-2-6-7. 37-8. 49. 51 B[r] Andr-p. for ὁ, *των* Aℵ 47 Andr-a: om 80. rec aft ὁ ins *εστιν*, with [P] n 1. 10-corr[1] 33 (h l 16. 37-8. 49 B[r], e sil); *εισιν* 36: om ACℵ B rel Andr-coisl Areth.

is high time, that such an omission should be supplied. Notice that not three classes of persons, but two only, are here indicated: he that reads, and they that hear and do. Had there been an article before *τηροῦντες*, these latter would have formed a separate class from the *ἀκούοντες*.

The E. V. is right in the sense, in rendering *τῆς προφ.*, *'this prophecy:'* it = *τῆς προφ. τοῦ βιβλίου τούτου*, ch. xxii. 7. *τὰ ἐν αὐτῇ γεγραμμένα* are the several exhortations to repentance, faith, patience, obedience, prayer, watchfulness, stedfastness, which are scattered up and down in the prophecy. The *time being near* makes the book of the more importance, and the blessedness of reading and observing it greater. The *nearness* spoken of is to be understood as the *ἐν τάχει*, ver. 1, which see. We know little now of relative nearness and distance in point of time: when the day of the Lord shall have opened our eyes to the true measure, we shall see, how near it always was).

Ch. I. 4—III. 22.] Introduction to the prophecy, in the form of a *sevenfold Epistle* to the seven churches of Asia. And herein, vv. 4—6, *address and greeting*, ending with *doxology*. (Ebrard, who seems to love singularity for its own sake, objects to the above arrangement, because the sevenfold epistle has not yet begun, and prefers calling this a dedicatory title to the whole book. But the other view is far simpler and better. The sevenfold Epistle is clearly before St. John's mind, and, full of the images of the vision which he had seen, he only interrupts it by solemn ejaculatory references to the glories of that vision and the sublime announcement of the Lord's coming, and then hastens on to introduce it by a prefatory account of his own circumstances when the Epistles were entrusted to him and of the appearance of the Lord who thus entrusted them.) **John to the seven churches which are in Asia** (the form of address is exactly that in the Epistles of St. Paul: see Rom. i. 1 ff., 1 Cor. i. 1 ff., &c. That St. Paul in Rom. and elsewhere is careful to designate himself and his office, and St. John introduces himself without any such designation, belongs doubtless in part to the individual character of the two Apostles, but is besides a strong testimony that the John who here writes needed no such designation in the eyes of those to whom he was writing. See this, and other evidence as to the authorship, urged in the prolegomena. See on the seven churches prolegg. § iii. 7 ff. Ἀσία, as always in the N. T., is the proconsular province so called. "Constabat,—ut a Cicerone alicubi dicitur illa proconsularis Asia, quæ inter præcipuas Romani orbis provincias olim habita,—ex Phrygia, Mysia, Caria, Lydia; sub quibus insuper, sub Mysia nempe et Lydia, intelligi debent Ionia et Æolis, ac addi præterea vicinæ maris Ægæi insulæ. Qui amplissimus terrarum tractus, præ aliis Romani orbis provinciis, ingenti imprimis urbium, et multarum ex iis insignium et magnarum, numero gaudebat. Dicebatur Proconsularis, quod eadem a viro consulari sub Proconsulis nomine regebatur." Spanheim de usu numismatum, p. 610 (from Hengstenb.)); **grace be to you and peace** (so St. Paul in all his Epistles except the two to Timothy) **from Him who is and who was and who is to come** (a paraphrase of the unspeakable name יהוה, resembling the paraphrase אֶהְיֶה אֲשֶׁר אֶהְיֶה in Exod. iii. 14, for which the Jerusalem Targum has, as here, *qui fuit, est, et erit:* as has the Targum of Jonathan in Deut. xxxii. 39, Schemoth R. iii. f. 105. 2: "Dixit Deus S. B. ad Mosen: Ego fui et adhuc sum, et ero in posterum." Schöttg., Wetst., De Wette. "*ὁ ἐρχόμενος, instans*, i. e., *futurus:* ut Marc. x. 30. Caret lingua Hebræa participio quale est *ἐσόμενος*." Ewald. Each of the appellations by itself is to be regarded as a proper name—*ὁ ὤν*, —*ὁ ἦν* (not ὃ ἦν: the imperf.—or aor.—being used in the lack of a past participle of *εἰμί*), and *ὁ ἐρχόμενος*: and it follows from what is remarked above that the meaning of *ἐρχόμενος* is not here to be pressed as referring to any future *coming*,

ʸ θρόνου αὐτοῦ, [5] καὶ ἀπὸ Ἰησοῦ χριστοῦ, ὁ ᶻ μάρτυς ὁ ᶻ πιστός, ὁ ᵃᵇ πρωτότοκος τῶν ᵃ νεκρῶν, καὶ ὁ ἄρχων τῶν

ᶻ = ch. iii. 14. (Ps. lxxxviii. 37.) solœc. ver. 4. ch. i. 20 reff. Exod.

v. 14. xviii. 6 al. i. 7. Rom. viii. 29. Heb. i. 6 alᵖ. only.

ᵃ = Col. i. 18. constr., Col. i. 15. Gen. iv. 4.

ᵇ as above (a). Luke

5. rec ins εκ bef των νεκρων (*from Col* i. 18), with h 10 (1. 37. Bʳ, e sil) Andr-p(and comm): om AC[P]ℵ B rel vulg syr-dd copt Meth, Ep-of-ch-of-Lyons(in Eus) Epiph

any more than in its English representative, "He that is *to come*." By doing so we should confuse the meaning of the compound appellation which evidently is all to be applied to the Father, ὁς αὐτοῦ περιέχοντος ἐν ἑαυτῷ πάντων τῶν ὄντων τὴν ἀρχὴν καὶ τὰ μέσα καὶ τὰ τελευταῖα, as the second alternative in the Catena. In the first (Arethas?) ὁ ὤν is supposed to mean the Father (ἐγὼ εἰμὶ ὁ ὤν, as said to Moses), ὁ ἦν the Son (ἐν ἀρχῇ ἦν ὁ λόγος), and ὁ ἐρχόμενος the Spirit, as ever proceeding forth and descending on the Church. Hengstenb., who presses the literal sense of ἐρχόμενος, avoids this confusion, but falls into that of making the covenant Jehovah, Father, Son, and Spirit, come to judge the world and the Church. At least so it would seem: for when he comes to this the weak part of his exegesis, he obscures his meaning by raising a cloud of rhetorical description of what shall take place at that coming. He connects ἐρχόμενος with ἰδοὺ ἔρχεται μετὰ τῶν νεφ. below, in spite of the καὶ ἀπὸ . . . καὶ ἀπό intervening. It is needless to say, that that ἔρχεται is to be referred to the last subject only, viz. to Ἰησοῦς χριστός. And wherever the ἔρχομαι ταχύ, with which he also connects it, occurs, it is distinctly said of the glorified Saviour), **and from the seven spirits which (are) before His throne** (Andreas, in catena, takes these for the seven principal angels (ch. viii. 2): so Clem.-Alex., Beza, Lyra, Ribera, Hammond, Bossuet, Wetst., al. But this is highly improbable, as these angels are never called πνεύματα, and as surely mere creatures, however exalted, would not be equalized with the Father and the Son as fountains of grace. The common view is doubtless right, which regards the seven as τὰς ἐνεργείας τοῦ ἁγίου πνεύματος (so τινές in catena: Andr., Victorin., Primas., al.):—"Thou the anointing Spirit art, Who dost thy sevenfold gifts impart:" but rather perhaps to be regarded as expressing His plenitude and perfection, than to be separately assigned as (but qu.?) in the following lines of the hymn Veni Creator Spiritus. The key to this expression, which is an anticipation of the visions afterwards to be related, is ch. v. 6, where see notes: as also on ch. iv. 5. The ἑπτά can hardly be entirely without allusion to the ἑπτὰ ἐκκλησίαι, and to the *sevenfold* imagery throughout. The number seven denotes completeness, and, as Schöttgen shews h. l., was much noted by the Jewish Commentators as occurring in the O. T. The seven spirits betoken the completeness and universality of working of God's Holy Spirit, as the seven churches typify and indicate the whole church. The reference to Isa. xi. 2 is but lamely made out, there being there but *six* energies of the Spirit mentioned. That to Zech. iv. 2, 10 is more to the point: see notes as above. The ὁ, without its verb, is solœcistic), **and from Jesus Christ** (as we have before had the Father and the Holy Spirit mentioned as the sources of grace and peace, so now the Son, coming last, on account of that which is to follow respecting Him: "quia de illo continuanda erat oratio," Vitr., who also notices that what follows has respect to His threefold office of Prophet, King, and Priest: see however below), **the faithful witness** (see John xviii. 37, εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. It is to the general mission of the Redeemer to bear witness to the truth, and not merely to the apocalyptic portion of His testimony which is to follow (De W.), that this title must be referred. This book (ver. 2) is ἡ μαρτυρία Ἰησοῦ χρ.: but the *title* reaches far wider. Embracing as it does that μαρτυρία before Pontius Pilate, and indeed that of His whole life of witnessing to the truth, we can perhaps hardly say that it marks out his prophetic office with sufficient distinctness for us to believe it indicated here), **the first-born of the dead** (death is regarded as the womb of the earth, from which the resurrection is the birth: see note on ref. Col.: and Acts ii. 24 note. πρωτότοκος must not with Hengst. be diluted into πρῶτος. The ἀπαρχὴ τῶν κεκοιμημένων, 1 Cor. xv. 20, is quite a different figure), **and the Ruler of the kings of the earth** (this kingly office of Christ is reached through his death and resurrection. In Ps. lxxxviii. 27, the combination of titles is much as here, κἀγὼ πρωτότοκον θήσομαι αὐτόν, ὑψηλὸν παρὰ τοῖς βασιλεῦσι τῆς γῆς.

βασιλέων τῆς γῆς. τῷ [c] ἀγαπῶντι ἡμᾶς καὶ [d] λ[ο]ύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν [ἡμῶν] [e] ἐν τῷ αἵματι αὐτοῦ, [6] καὶ [f] ἐποίησεν ἡμᾶς [g] βασιλείαν, [g] ἱερεῖς τῷ [h] θεῷ καὶ [h] πατρὶ αὐτοῦ, αὐτῷ ἡ [i] δόξα καὶ τὸ [i] κράτος εἰς τοὺς αἰῶνας, ἀμήν.

ACP№ a Ao n 1 2. 4. 6 10-3. 3 to 19. 25-7. 31 32 to 34. 40-1-2. 47 to 5. 90 Br.

c pres., John iii. 35.
d (λούειν) constr. with ἐκ, Acts xvi. 33. – here (John xiii. 10. Acts ix. 37. Heb. x. 22. 2 Pet. ii. 22) only. (ἀγγελός, Acts xxii. 16. 1 Cor. vi. 11.) see Ps. l. 2.
e pres., John iii. 35.
f change of constr., Mark vi. 9 al. Winer, edn. 6, § 66. 11.
6.] apposn., see Winer, edn. 6, § 63. ii. 2 fin.
g ch. v. 10. (xx. 6. 1 Pet. ii. 9. Exod. xix. 6.) Winer, edn. 6, § 32. 1. 3. 1 Pet. i. 3.
h Rom. xv. 6. 2 Cor. i. 3. xi. 31. Eph. i. 3. Col. i. 3. 1 Pet. i. 3.
i Jude 25 (reff.).

Andr Areth Primas Bede. βασιλειων(but corrd) ℵ¹. rec τω αγαπησαντι, with [P] h n 1. 10. 36 (37 Br, e sil) Andr-a-p Areth: του αγαπησαντος 12²: ος ηγαπησεν m 34-5² Andr-coisl: txt AC(ℵ) B rel syr-dd.—om τω ℵ¹. λυσαντι ACℵ n 1. 6. 12¹. 36-8. 69. 79 syr-dd arm Andr-a-txt Primas Cassiod: λουσαντι [P] B rel vulg copt æth Andr-p Areth, λουσαντως 12²(sic, Birch), ελουσεν m 34-5² Andr-coisl.—λυσαντι και των της αμαρτιας κηλιδων λουσαντι τη εκχυσει του ζωοποιου αιματος και υδατος και ποιησαντι ημας βασιλειον ιερατευμα και λουσαντι (*from Andreas*) 1 7. 16. 45. 69. om 2nd ημας ℵ¹ 36. rec for εκ, απο, with [P] B rel vulg Andr-coisl Areth Primas: txt ACℵ n¹ 1. 12. 36-8 Andr. rec ins ημων, with C[P]ℵ B rel vss Andr Areth Bede: om A 1. 12-6 Andr-p Primas.

6. for εποιησεν, ποιησαντι B f 9. 13-6. 27. 36. ημιν A c 13. 27. 38. 55. 76: ημων C, *nostrum regnum* am(with fuld harl tol): txt [P]ℵ B rel vulg syr-dd copt Andr Areth. rec (for βασιλειαν ιερεις) βασιλεις και ιερεις, with [P] n 1. 36. 79 Andr-a-p: βασιλεις ιερεις 30-8: βασιλειον ιερεις B: βασιλειον ιερατευμα f 13. 27. 55 Andr-comm: βασιλειον και ιερατυμα 9: βασιλειαν και ιερεις ℵ²ᵃ: txt ACℵ¹ rel am syr-dd copt æth Andr-coisl Areth Vict. for τους αιωνας, τον αιωνα ℵ¹. rec aft αιωνας ins των αιωνων ("*ex formula usitata*" Beng), with Cℵ B rel vulg syr-dd Andr-p-coisl Areth: om A[P] j n 9 copt Andr-a. om αμην 33 tol: ins AC[P]ℵ B rel.

See also Isa. lv. 4, ἰδοὺ μαρτύριον ἐν ἔθνεσιν ἔδωκα αὐτόν, ἄρχοντα καὶ προστάσσοντα ἔθνεσιν. "That which the Tempter held forth to Jesus, Matt. iv. 8, on condition of worshipping him, He has now attained by the way of his humiliation unto death: viz. victory over the world, John xvi. 33." De Wette). Now follows, consequent upon the glorious titles of Christ which have been enumerated, an ascription of praise to Him for His inestimable love to us. **Unto Him that loveth us** (ἀγαπῶντι,—*present* part., not imperf. as Bengel,—includes in itself ἀγαπήσαντι, which is the feebler, as it is the more obvious reading. It is His ever-abiding character, that He loveth His own, John xiii. 1: out of that love sprang the mighty act of love which follows: but it did not exhaust its infinite depth: it endures now, as then. The waiting till He become, in the unfolding of the Father's purposes, the acknowledged Head over his Church, is in reality as great a proof of that love now, as the Cross was then) **and washed** (or, **loosed**) **us from our sins in His blood** (the aor. points to a definite event, viz. his sacrifice of Himself. In such an image as this, which occurs again ch. vii. 14, we have enwrapped together the double virtue of the atoning blood of Christ in justification, the deliverance from the guilt of sin, and sanctification, the deliverance from the power of sin: the forensic and the inherent purity, of both which it is the efficient medium: of the former by its application in faith, of the latter by such faith, in its power, uniting us to Him who is filled with the Spirit of holiness. See 1 John i. 7 and note), 6.] **and He made** (the breaking up of the participial into the direct construction is Hebraistic: so De W., al. "It belongs to the delicacy of the Hebrew diction, to follow up the participle which gives the tone to the sentence by finite verbs, which, through the influence of the relative notion embodied in the participle, are themselves to be taken as conditioning clauses." Delitzsch on Habak. (in Hengst.)) **us a kingdom** (viz. the kingdom of God or of heaven, so much spoken of by our Lord Himself and his Apostles: consisting of those who are His, and consummated at His glorious coming. This kingdom is one in which his saints will themselves reign, see the parallel place ch. v. 10, where καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς is added: and Dan. vii. 27: but above all the place which is here referred to, Exod. xix. 6, ὑμεῖς δὲ ἔσεσθέ μοι βασίλειον ἱεράτευμα καὶ ἔθνος ἅγιον (1 Pet. ii. 9)), **priests** (the βασιλείαν was the collective description: ἱερεῖς is the individual designation. See on the union of the two characters in the individual Christian, the note on 1 Pet. ii. 9) **to** (as *belonging to*;

7 Ἰδοὺ [k] ἔρχεται [l] μετὰ τῶν [lm] νεφελῶν, καὶ [no] ὄψεται [k] = Matt. xvi. 27. Mal. iii. 1.
αὐτὸν πᾶς ὀφθαλμὸς καὶ [p] οἵτινες αὐτὸν [nq] ἐξεκέντησαν, [1] Mark xiv. 62.
καὶ [r] κόψονται ἐπ' αὐτὸν πᾶσαι αἱ [s] φυλαὶ τῆς γῆς. [t] ναί, Dan. vii. 13 Theod. [m] Matt. xxiv.

30 ‖. xxvi. 64. 1 Thess. iv. 17. [n] John xix. 37, from Zech. xii. 10 (Ald. & some mss.).
[o] = Matt. xxiv. 30 ‖. xxvi. 64 ‖. [p] = ch. ii. 24. ix. 4. xx. 4. Acts x. 41, 47 al. [q] John,
as above (n) only. Judg. ix. 54. [r] mid. w. ἐπί, ch. xviii. 9 (but dat.). 2 Kings xi. 26 A(om ἐπί, B). Zech. xii. 10. w. acc., Luke viii. 52. xxiii. 27. absol., Matt. xi. 17. xxiv. 30 only. act., Matt. xxi. 8 ‖ Mk. only. [s] Matt. xxiv. 30. Zech. xii. 12. [t] see 2 Cor. i. 20. ch. xxii. 20.

7. for μετα, επι C Ephr. οψονται ℵ 1. 12. for πας, παρ(sic) ℵ. for 1st αυτον, αυτω 37: om 1. om 2nd αυτον ℵ. om εν αυτον 1: om εν ℵ¹.

the Father being the ultimate object of reference, as His will is the origin, and His glory the result, of all that is brought about by the mediatorial work of Christ) **God and His Father** (to Him who is God and His Father: or, to His God and Father. The former is the more probable here, Ebr. remarks, on account of St. John's habit of repeating the possessive genitive after words of possession: e. g. ch. vi. 11, *οἱ σύνδουλοι αὐτῶν κ. οἱ ἀδελφοὶ αὐτῶν*: ix. 21, *ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τ. φαρμάκων αὐτῶν οὔτε ἐκ*, &c.: John ii. 12, which is more to the point here,—*ἡ μήτηρ αὐτοῦ κ. οἱ ἀδελφοὶ [αὐτοῦ] κ. οἱ μαθηταὶ αὐτοῦ*. See notes on the places where the expression occurs in St. Paul (reff. Rom. Eph.), where I have taken the other rendering), to Him be (or, *is, belongs:* the like ambiguity is found in all doxological sentences) **the glory and the might unto the ages** (i. e. for ever. See note on Gal. i. 5): **Amen.**

7, 8.] *A solemn announcement of the coming of Christ,* and *declaration, by way of ratification, of the majesty and omnipotence of God* (see below). **Behold He** (the Person last spoken of: the subject being continued from the preceding verses) **cometh with the clouds** (*τῶν*, viz. of heaven: so expressed in reff. Dan., and Mark: cf. *ἐν τῇ νεφέλῃ*, ch. xi. 12), **and every eye shall see Him** (by a well-known figure, not merely Hebraistic but common to all tongues, the acting member is said to do that which the man does by its means. This is to be understood of the whole human race, risen and summoned before Him), **and** (among them: the *καί* does not couple a separate class, but selects a prominent one) **they which** (*οἵτινες*, of the whole class: almost = "whoever:" "all they who") **pierced Him** (see John xix. 36 f. and note. As there St. John evidently shews what a deep impression the whole circumstance here referred to produced on his own mind, so it is remarkable here that he should again take up the prophecy of Zechariah (ref.) which he there cites, and speak of it as fulfilled. That this should be so, and that it should be done with the same word *ἐξεκέντησαν*, not found in the LXX of the passage, is a strong presumption that the Gospel and the Apocalypse were written by the same person. It is true, that Aquila, Symmachus, and Theodotion have used the verb *ἐκκεντεῖν*; but this hardly comes into consideration as affecting this presumption. The persons intended in this expression are beyond doubt those to whom our Lord prophesied in like terms, Matt. xxvi. 64; viz. those who were His murderers, whether the Jews who delivered Him to be crucified, or the Romans, who actually inflicted His death. That the meaning must not here be generalized to signify all who have by their sins crucified the Son of God afresh, is plain from the consideration that this class, *οἵτινες*, are taken out from among the *πᾶς ὀφθαλμός* which precedes, whereas on that supposition they would be identical with it; for we all have pierced Him in this sense), **and all the tribes of the earth shall mourn at Him** (i. e. their mourning shall be directed towards Him as its object: in fear for themselves in regard to the consequences of his coming: similarly *πρός τι*, John xiii. 28. The account to be given of the meaning in ref. 2 Kings, *ἐκόψατο ἐπὶ τὸν ἄνδρα αὐτῆς*, is in fact the same, the circumstances only making the difference. In Zech. xii. 10, both meanings are united.

The prophecy is in allusion to Matt. xxiv. 30; and its sense, that all, even the holiest of men, shall mourn at the visible approach of that day. But as Bengel well remarks, there will be then two kinds of mourning: "præ terrore hostili," and "præ terrore pœnitentiali." The former will prevail in the impenitent and careless world; the latter even in the comforted and rejoicing church. The holiest saint when that Presence is manifested, in the midst of his "Lo, this is our God; we have waited for Him, and He will save us," will personally feel with St. Peter, "Depart from me, for I am a sinful man, O Lord." The whole is an adaptation and amplification of the words of Zechariah, l. c. See Vitringa's note. But we must

t ἀμήν. 8 Ἐγώ εἰμι τὸ u ἄλφα καὶ τὸ u ὦ, λέγει v κύριος
v Luke i. 32. ch. xviii. 8. xxii. 5.
ὁ v θεός, x ὁ ὢν καὶ x ὁ ἦν καὶ x ὁ ἐρχόμενος, ὁ w παντο-
w ch. xvi. 14. xix. 15.
κράτωρ.
x ver. 4.
9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ z συγκοινωνὸς ἐν
y as above (w). w. θεός, ch. iv. 8. xi. 17. xv. 3. xvi. 7. xix. 6. xxi. 22 only. Hos. xii. 5. w. πύρ., 2 Cor. vi. 18 only. ch. xviii. 4.) constr., see Matt. xxiii. 30.
τῇ a θλίψει καὶ b βασιλείᾳ καὶ c ὑπομονῇ ἐν Ἰησοῦ, ἐγενό-
19. b see Rom. xiv. 17. 1 Cor. iv. 20.
z Rom. xi. 17. 1 Cor. ix. 23. Phil. i. 7 only +. (-εἶν, a Phil. iv. 14. John xvi. 33. Acts xiv. 22. Pa. xxxiii. c w. gen. as in rec., ch. iii. 10 al.

ACP№ a 8o B, 1. 2. 4. 6. 9. 10-3. 16 to 19. 26-7. 30. 32 to 35. 40-1-2. 47 to 51. 90 Bʳ.

8. *το α και το ω* 1. 10 (9. 51, e sil) : *το αλφα και το ω* AC[P](ℵ) B a b c d f g h j k m n 2. 4. 6. 13-7-8-9. 25. 30-2-3-4-5-6-7. 42-6-8. 50 Bʳ.—aft *αλφα* ins *και εγω* ℵ¹(ℵ³ᵃ disapproving). rec adds *αρχη και τελος*, with ℵ¹(ℵ³ᵃ has marked the words for erasure, but the marks have been removed apparently by the same hand) m 1. 34-5 (37. 41, e sil) vulg some-lat-ff ; *η αρχη και το τελος* n 36 copt : om AC[P] B rel syr-dd æth arm Areth Ambr$_1$ Primas. rec (for *κυριος ο θεος*) *ο κυριος*, with 30(e sil) 34 : txt AC[P]ℵ B rel vss Hipp Andr Areth Orig-int Ambr Primas. (d def.)

9. rec aft *ὁ* ins *και* (with 2, e sil) : om AC[P]ℵ B rel. for *συγκ., κοινωνος* rel Areth : txt AC[P]ℵ B f m n 18. 34-5-6. 49 (1. 13. 38. 51, e sil). rec ins *εν τη* bef *βασιλεια*, with [P] l (1, e sil) 16. 49 Andr-p ; *εν* 36 : om AC ℵ B rel vulg copt Orig Dion Andr Areth Primas.—for *και, τη* 50 : om *και βασ.* syr-dd æth. (d def.) rec (for *εν ιῡ*) *ιησου χριστου*, with n (1, e sil) Andr : *εν χρ. ιησ.* B rel harl syr-dd arm Andr-coisl Areth Primas : *εν κῡ ιῡ* æth : *εν χω̄* A 25 : *εν ιῡ χω̄* ℵ³ᵃ : txt C[P]ℵ¹ 38 am(with

not adopt his notion, taken up also by Hengst., "Venire dicitur Christus in nubibus cœli, quoties gloriam majestatemque suam in singularibus gratiæ, severitatis et potentiæ suæ effectis demonstrat, et se ecclesiæ quasi præsentem exhibet:" for thus we confuse and indeed stultify the whole of this solemn announcement. The certainty of Christ's revealing Himself to his Church in mercies and judgments needed no such asseveration as is here used: but the certainty of His great personal second coming did and still does; being the one fact which the world and the church alike are disposed to lose sight of). **Yea, Amen** (both these words are used in ref. 2 Cor. as forms of ratification. The former is Greek, the latter Hebrew: and both together answer to the "Thus saith the Lord" of the prophets: *τούτοις δὲ τοῖς εἰρημένοις τὸ βέβαιον ἐπιμαρτυρῶν, ἐπεσφράγισε διὰ τοῦ εἰπεῖν ναὶ καὶ ἀμήν. τοῦ ναὶ μὲν ἐξ Ἑλληνικῆς συνηθείας τὸ ἀμετάστατον τῶν εἰρημένων ἐξακριβοῦντος, τοῦ δὲ ἀμὴν παρ' Ἑβραίοις, εἰς τὸ μηδὲν ἂν γενέσθαι ἐμποδὼν μὴ ἐκβῆναι τὰ ἠπειλημένα ἐπαγομένου.* Andr. in Catena). **I am the Alpha and the Omega, saith the Lord God, He that is and that was and that is to come, the Almighty** (by whom are these words spoken? Certainly as they here stand, with *κύριος ὁ θεός*, and *ὁ παντοκράτωρ*, they must be understood as uttered by the Eternal Father. And similarly we find Him that sitteth on the throne speaking in ch. xxi. 5 ff. In our ver. 17, and in ch. xxii. 13, it is our Lord who speaks. Nor need we be surprised, that He who is of one essence with the Father should assert of Himself the same eternal being as the Father. This need not lead us to force the reference of any passage, but each must be ruled by considerations of its own context. Schöttgen gives examples of the Rabbinical usage of "ab Aleph usque ad Tau," to signify "completely," "entirely:" and of the word יהוה being a name of the Shechinah, because it comprehends all the letters. The *ἀρχὴ κ. τέλος* was a correct gloss, from ch. xxi. 6, xxii. 13). *ὁ παντοκράτωρ* answers in the LXX to the Hebr. יְהוָה צְבָאוֹת also to יְיָ. See note on Rom. ix. 29.

9—20.] *Introduction to the Epistles. Appearance of our Lord to St. John, and command to write what he saw, and to send it to the seven churches.* **9.**] *Description of the Writer, and of the place where the Revelation was seen.* **I John** (so again ch. xxii. 8: so Daniel, viii. 1, ix. 2, x. 2) **your brother** (no inference can be drawn against the apostleship of the Writer from this his designation of himself. Indeed from his entire silence respecting himself in his Gospel, we may well believe that here, where mention of his name was absolutely required, it would be introduced thus humbly and unobtrusively), **and fellow-partaker in the tribulation and kingdom and endurance in Jesus** (the construction and arrangement are peculiar. The conjunction of these terms seems to be made to express, a partaker, as in the kingdom, so in the tribulation and endurance which are in

μην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ [d] διὰ τὸν [e] λόγον τοῦ θεοῦ καὶ [διὰ] τὴν [e] μαρτυρίαν Ἰησοῦ. 10 [f] ἐγενόμην [fg] ἐν πνεύματι ἐν τῇ [h] κυριακῇ ἡμέρᾳ, καὶ ἤκουσα [i] ὀπίσω

[d] = (1) ch. vi. 9. xx. 4. (3) Rom. iv. 25. Phil. ii. 30. [e] ver. 2 (reff.). [f] = ch. iv. 2. see Luke xxii. 44. Acts xii. 11. xxii. 17. (γιγν. ἐν ποιήσει, Herod. ii. 82.) Jude 20 reff. [g] Matt. xxii. 43. ch. xvii. 3. xxi. 10. see Ezek. iii. 12. [h] 1 Cor. xi. 20 only † (see note). [i] see Ezek. iii. 12.

demid tol lipss) copt Orig. om τη καλουμενη 1. for δια (bef τ. λογ.), και C. rec ins δια bef την μαρτυριαν, with [P]ℵ B rel syr-dd Andr-p: om AC c m n 1. 4. 9. 34-5-7-8. 48 vulg copt Dion Andr Areth Primas Bede. rec aft ιησου ins χριστου, with ℵ^{3c} B rel lips-4 syr-dd copt Andr Areth Primas: om AC[P]ℵ^{1} n 12. 36-7-8 vulg copt Dion Andr-a.

10. 6 omits vv 10-16. ins εγω bef εγενομην (εγ written twice?) A.

and by Christ: but the insertion of βασιλείᾳ between θλίψει and ὑπομονῇ is startling, and the effect of it must be to make the construction zeugmatic, ἐν χρ. Ἰ. not properly belonging to βασιλείᾳ. It can hardly be that the words are, as De W., "ordnungslos neben einander gestellt." More probably, the tribulation brings in the kingdom (Acts xiv. 22), and then as a corrective to the idea that the kingdom in its blessed fulness was yet present, the ὑπομονή is subjoined. "Tres hæreditatum uncias introducit Johannes, quibus se participem ostendit. Sed media harum, i. e. regnum, possideri non potest, nisi et hic tribulatio exercuerit, et illic patientia defenderit." Ambr. Ansbert), was ("befand mich:" not = ἦν, which announces the simple fact. When an *event* is notified with ἐγένετο, we express the meaning by "came to pass:" when a *person*, we have no word which will do it) **in the island which is called Patmos** (see Prolegomena, § ii. par. 4) **on account of the word of God and the testimony of Jesus** (the substantives form the same expression as occurred before ver. 2, where see note. There they indicated *this* portion of the divine word and testimony, of which John was a faithful reporter. Whether their meaning is the same here, will depend partly on what sense we assign to the prep. διά. In St. Paul's usage, as in reff., it would here signify *for the sake of*, i. e. for the purpose of receiving: so that the Apostle would thus have gone to Patmos by special revelation in order to receive this ἀποκάλυψις. Again, keeping to this meaning of διά, these words may mean, that he had visited Patmos in pursuance of, for the purposes of, his ordinary apostolic employment, which might well be designated by these substantives. And such perhaps would have been our acceptation of the words, but that three objections intervene. 1) From what has preceded in this verse, a strong impression remains on the mind that St. John wrote this in a season of tribulation and persecution. Why should he throw over his address this tinge of suffering given by the θλῖψις and ὑπομονή, if this were not the case? De W. will not allow this: but to my mind Hofmann is quite right in pressing it (Weiss. u. Erfull. ii. 308). 2) The usage of our Writer himself in two passages where he speaks of death by persecution (reff.) shews that with him διά in this connexion is "*because of*," "*in consequence of*." De W. naively says that had it not been for these parallel places, such a meaning would never have been thought of here. We may as simply reply, that owing to those parallel places, it must be accepted here. St. John's own usage is a better guide in St. John's writings than that of St. Paul. And Origen's ear found no offence in this usage, for he incorporated it into his own sentence, . . . κατεδίκασε τὸν Ἰωάννην μαρτυροῦντα διὰ τὸν τῆς ἀληθείας λόγον εἰς Πάτμον τὴν νῆσον. See the passage, Prolegg. § i. par. 12. 3) An early patristic tradition relates that St. John was banished to Patmos. See the authorities in the Prolegg. ut supra, and the question discussed, whether we are justified in ascribing this tradition solely to our present passage. These considerations, mainly those arising from the passage itself, compel us, I believe, to understand the words of an exile in Patmos).

10, 11.] **I was** (on ἐγενόμην, see above. Not merely "*I was*," but "*I became*") **in the Spirit** (i. e. in a state of spiritual ecstasy or trance, becoming thereby receptive of the vision or revelation to follow. That this is the meaning is distinctly shewn by the same phrase occurring in ch. iv. 2: where after seeing the door open in heaven, and hearing the ἀνάβα ὧδε, he adds, εὐθέως ἐγενόμην ἐν πνεύματι. See also ch. xxi. 10. Ebrard well says, "Der Rapport mit der Umgebung durch die Sinne ist unterbrochen, und ein Rapport mit der unsichtbaren Welt tritt ein:" "connexion with surrounding objects through the senses is suspended, and a connexion with the invisible world established." On the attempt made by some to give the words a different meaning, see

k ch. iv. 1. Isa. xviii. 3. lviii. 1. see Matt. xxiv. 31. 1 Cor. xv. 52. 1 Thess. iv. 16. l so ch. iv. 1.

μου [l] φωνὴν μεγάλην [k] ὡς [k] σάλπιγγος [11] [l] λεγούσης Ὃ

ACPℵ¹ a fo n. 1. 2. 4. 5. 7. 18-1. 16 to 19. 26-7. 29. 32 to 38. 46-1-2. 47 to 51. 90 Ephr.

φωνην bef οπισω μου B rel (Andr-coisl) Areth : μεγαλην bef οπ. μου A 16. 38 Andr-a : txt C[P]ℵ (n 36) (1. 41-9, e sil) vulg Primas.—φωνης . . . μεγαλης 34.—σαλπιγγος bef μεγαλην, omg ως, n.—οπισω μου ως φωνην μεγαλην ως φωνην σαλπιγγος 36.—οπισθεν A.

11. λεγουσαν ℵ^{3c} : -σις(sic) 1. rec aft λεγουσης ins εγω ειμι το A και το Ω ὁ πρωτος και ὁ εσχατος και, with [P] l 1. 16. 36-8. 49(of these however [P] l 16 om ειμι ; [P has αλφα for το α ;] 16. 38 om 1st ὁ ; 38 om 2nd ὁ ; l 16. 38 om last και ; 49 places a cross before εγω and aft εσχ.) Andr-a-p : om ACℵ B rel vss Andr-coisl Areth

below) on the Lord's day (i. e. on the first day of the week, kept by the Christian church as the weekly festival of the Lord's resurrection. On any probable hypothesis of the date of this book, this is the earliest mention of the day by this name.] This circumstance, coupled with an exegetical bias, has led certain modern interpreters, of whom as far as I know, Wetstein was the first, to interpret the words of the day of *the Lord's coming*, ἡ ἡμέρα τοῦ κυρίου. So Züllig, and in our own country, Drs. S. R. Maitland and Todd. But 1) the difficulty, of the thus early occurrence of this term, is no real one. Dr. Maitland says (see Todd's Lectures on the Apoc., Note B, p. 295), "I know of nothing in the Scripture or in the works of the ante-Nicene Fathers on which to ground such an assumption." To this we may answer, that the extent of Dr. Maitland's knowledge of the ante-Nicene Fathers does not, happily for us, decide the question. For, while he repudiates passages "professedly (?) brought forward from Ignatius, Irenæus, &c.," those of Tertullian ("die dominico jejunium nefas ducimus," de coron. c. 3, vol. ii. p. 70 : "quomodo dominica solennia celebrabimus," de fug. pers. c. 14, p. 119), Dionysius of Corinth (τὴν σήμερον οὖν κυριακὴν ἁγίαν ἡμέραν διηγόμεθα, ἐν ᾗ ἀνέγνωμεν ὑμῶν τὴν ἐπιστολήν, Eus. iv. 23), Julius Africanus (τάχα τε σημαίνει τὸ πολυχρόνιον αὐτοῦ διὰ τὴν ὑπερκόσμιον ὀγδοάδα, κυριακὴν ἡμέραν, de temp. 5), Epiphanius (πῶς τε ἀπολύειν εἰς ἐπιφώσκουσαν κυριακήν, φανερόν ἐστι ; Hær. lxxv. 7, p. 910), Clem.-Alex. (οὗτος ἐντολὴν τὴν κατὰ τὸ εὐαγγέλιον διαπραξάμενος κυριακὴν ἐκείνην τὴν ἡμέραν ποιεῖ, Strom. vii. 12 (76), p. 877 P.), are apparently unknown to him. Indeed he confesses (Todd, ut supra p. 301) to have found the word in Origen against Celsus viii. 22, vol. i. p. 758 (ἐὰν δέ τις πρὸς ταῦτα ἀνθυποφέρῃ τὰ περὶ τῶν παρ' ἡμῖν κυριακῶν, ἢ τοῦ πάσχα, ἢ τῆς πεντηκοστῆς . . .), and concedes that there may be many more places, but this does not modify his opinion, nor its adoption by his successor Dr. Todd. It may be well to cite the testimonies from [7] Ignatius (ad Magnes. 9, p. 669, μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζωὴν ζῶντες), and Irenæus (in the Quæstt. ad Orthod. in the works of Justin Martyr, 115, ed. Otto, vol. iii., p. 180 f., τὸ ἐν τῇ κυριακῇ μὴ κλίνειν γόνυ, σύμβολόν ἐστι τῆς ἀναστάσεως . . . . ἐκ τῶν ἀποστολικῶν δὲ χρόνων ἡ τοιαύτη συνήθεια ἔλαβε τὴν ἀρχήν, καθώς φησιν ὁ μακάριος Εἰρηναῖος . . ἐν τῷ περὶ τοῦ πάσχα λόγῳ, ἐν ᾧ οὐ κλίνομεν γόνυ, ἐπειδὴ ἰσοδυναμεῖ τῇ ἡμέρᾳ τῆς κυριακῆς κατὰ τὴν ῥηθεῖσαν περὶ αὐτῆς αἰτίαν) : whence it is hardly possible but that the word should have occurred in Irenæus. Mr. Elliott, Hor. Apoc. iv. 367 note, has pointed out that the Peschito renders *οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν*, 1 Cor. xi. 20, "not as befitteth the day of the Lord ye eat and drink" (Etheridge), which is an interesting proof of the early usage. This chronological objection being disposed of, and the matter 2) taken on its own merits, it really is astonishing how any even moderate Greek scholars can persuade themselves that the words can mean that which these Commentators maintain. They must be bold indeed who can render ἐγενόμην ἐν πνεύματι ἐν, "*I was transported by the Spirit* (or, *is spirit*) *into*,"—in the face of ch. iv. 2: and κυριακὴ ἡμέρα, "*the day of the Lord's coming*," in the face of the absence of a single precedent, and of the universal usage of the early Church. No such rendering would ever have been thought of, nor would it now be worth even a passing mention, were it not that an apocalyptic system has been built upon it.

What Drs. M. and T. say of the art. τῇ as making for their sense, is really past comprehension : as it is, that Dr. T. should call it the *emphatic* article. I need hardly remind students that it is in this connexion any thing but emphatic, being merely designative, as in ἐν τῇ σήμερον ἡμέρᾳ, Acts xx. 26 ; τῇ ἐχομένῃ ἡμέρᾳ, ib. xxi. 26 ; (ἐν) τῇ ἐσχάτῃ ἡμέρᾳ, so often used by St. John in his Gospel. One day being known by the name κυριακή, any thing happening on it would be de-

βλέπεις [m] γράψον [m] εἰς [m] βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειραν καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν. 12 καὶ [o] ἐπέστρεψα [p] βλέπειν τὴν [p] φωνὴν ἥτις [q] ἐλάλει [r] μετ' ἐμοῦ· καὶ [o] ἐπιστρέψας εἶδον ἑπτὰ [st] λυχνίας [su] χρυσᾶς, 13 καὶ ἐν μέσῳ τῶν [ἑπτὰ] [t] λυχνιῶν

m Isa. xxx. 8. see ch. xvii. 8. xx. 12, 15.
o sect., Matt. xii. 44. Mark xiii. 16. Acts xvi. 18 al. Num. xxi. 33.
p see Ezek. xliii. 6.
q 1 John i. 2 reff.
r = John (iv. 27 bis. ix. 37. xiv. 30. ch. iv. 1. x. 8. xvii. 1. xxi. 9, 15) only, exc. Mark vi. 50. Gen. xxxv. 13. see Matt. xvii. 3.
s Ezek. iv. 2, 11.
t Matt. v. 15. Luke viii. 16 ‖ Mk. xi. 33. Heb. ix. 2 only, exc. Rev. here &c. 4 times, & ch. ii. 1, 5. xi. 4.
u Rev. passim. elsewhere 2 Tim. ii. 20. Heb. ix. 4 (bis) only.

Primas. om ο βλεπεις and 1st και ℵ¹(ins ℵ²ᵃ). ins το bef βιβλιον ℵ. rec om εττα (with 1. 26, e sil): ins AC[P]ℵ B rel vss Andr Areth Primas. rec aft εκκλησιαις ins ταις εν ασια, with copt Bede: om AC[P]ℵ B rel am (with demid fuld harl lipss tol) syr-dd Andr Areth Primas. σμυρνην e: ζμυρναν ℵ: μυρναν (1st letter of σμυρν. absorbed by last of εις) A g² 1. 82-5. 50. 69 Andr-b: μυραν g¹. rec θυατειρα, with ℵ rel: θυατειρας 1: θυατηρας 12: txt AC B d f m 11. 34-5.—for εις θυατειραν, εν θυατειροις [P] 36. ℵ has the names in the following order, εις εφ. κ. ε. περγ. κ. ε. θυ. κ. ε. ζμυ. κ. ε. φιλ. κ. ε. λα., ℵ²ᵃ adding κ. ε. σαρδις.

12. aft 1st και ins εκει B rel: om AC[P]ℵ f m n 1. 34-5-6 (88. 40, e sil). rec (for ελαλει) ελαλησε, with [P] l 1. 16. 33: λαλει A: txt CℵB rel vulg Iren-int Andr Areth, ελαλη d g. (Tischdf [ed 7] follows Cℵ²ᵃ B al in editing ιδον here, ver 17, &c; but, from the constant confusion between ει and ι, it need hardly be considered a various reading at all.)

13. εμμεσω AC: μεσον ℵ: txt [P] B rel. rec aft των ins εττα, with ℵ B rel vulg Andr-coisl Areth Bede: om AC[P] n 1. 12. 38(Bch). 46 am¹ syr-dd copt æth arm Iren-int Andr Cypr Ors. (*The word may have been either repeated mechanically or omitted for elegance.*) aft λυχνιων ins των χρυσων m 34-5 vulg(not tol) æth Andr-

signated ordinarily as happening ἐν τῇ κυριακῇ ἡμέρᾳ, ἐν τῇ ἡμέρᾳ τῇ κυριακῇ, or, as ἡμέρα is one of those nouns which frequently lose the article, ἐν ἡμέρᾳ κυριακῇ. In either case, the meaning, as far as the sense of κυριακή is concerned, is precisely the same. Nor does either the art., or the use of the word κυριακή by Chrys. in that sense (? I have not been able to find it), make it probable that *Easter* Sunday is meant): **and I heard behind me** (cf. Isa. xxx. 21) **a voice** (ref. Ezek.), **great as of a trumpet, saying** (the trumpet is the instrument of festal proclamation, Num. x. 10; Joel ii. 15, &c.: accompanies divine manifestations, Exod. xix. 19 f.; Joel ii. 1; Matt. xxiv. 31; 1 Thess. iv. 16. The similarity to the sound of the trumpet here was in the loudness and clearness of the voice: see also ch. iv. 1. From this latter it appears that this voice was not that of our Lord, but of one who there also spoke to the Apostle. Düsterd. remarks that the ὀπίσω μου leaves an indefiniteness as to the speaker), **What thou seest** (the present carries on the action through the vision now opening,—"*what thou art seeing*") **write** (forthwith: aor.) **into a book** (the prep. of motion gives the transference from the writer to the document), **and send to the seven churches, to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea** (for all particulars respecting these churches see the Prolegomena, § iii.).

12—20.] The Vision, *in which our Lord appears to St. John, and the command is repeated.* This vision is the introduction, not only to the messages to the churches, but to the whole book: see further on ver. 19. **12.] And I turned about to see the voice which was speaking with me** (the voice, the acting energy, being used for the person whose voice it was. ἥτις, giving the force of *qualis*; of *what sort it was* which was speaking, &c.): **and when I had turned about I saw seven golden candlesticks** (λυχνία is a word repudiated by the Atticist writers. So Phrynichus, App. p. 50, λυχνίαν· οἱ ἀμαθεῖς αὐτὸ λυχνίαν καλοῦσι: and Eustathius, p. 1842. 26, λαμπτῆρες λέγει ἃς νῦν οἱ ἀγροτικοὶ λυχνίας φασίν, ἐφ' ὧν δᾷδες κείμεναι ἀνάπτονται. It is found in Philo, Josephus, and Lucian. See Lobeck's Phrynichus, p. 313 note. It is the vessel containing the λύχνος: better therefore rendered *candlesticks* than *lamps*, which gives more the idea of the light itself. The seven golden candlesticks are (united in one λυχνία) part of the furniture of the tabernacle, Exod. xxv. 31 ff. Again, in ref. Zech., we have the λυχνία χρυσῆ ὅλη with its seven λύχνοι. Here there are seven separate candlesticks, typifying, as that *one*, the entire church, but now no longer bound together in one out-

v ch. xiv. 14. Dan. vii. 13. x. 16 Theod.
w ch. xv. 6. xix. 14. Dan. x. 5.
x Ezek. ix. 2, 3, 11. Zech. iii. 4 (Sir. xxvii. 8).
y here only. Exod. xxviii. 27 (31).

v ὅμοιον v υἱῷ ἀνθρώπου, wx ἐνδεδυμένον xy ποδήρη καὶ z περι- ACPℵ¹ a 4o n, 1. 2. 4. 6. 9. 10-3. 16 to 19. 26-7. 30. 32 to 36. 40-1-2. 47 to 51. 90 B².
ἐζωσμένον πρὸς τοῖς a μαστοῖς b ζώνην u χρυσᾶν· 14 ἡ δὲ
κεφαλὴ αὐτοῦ καὶ αἱ τρίχες c λευκαὶ ὡς cd ἔριον λευκόν,
c ὡς ce χιὼν καὶ οἱ fg ὀφθαλμοὶ αὐτοῦ ὡς gh φλὸξ gh πυρός,
15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι i χαλκολιβάνῳ ὡς ἐν k καμίνῳ

z Luke xii. 35, 37. xvii. 8. Eph. vi. 14. ch. xv. 6 only. Dan. x. 5. a Luke xi. 27. xxiii. 29 only. Ezek. xvi. 4, 7. 2 Macc. iii. 19. b ch. xv. 6. Matt. iii. 4 ‖ Mk. x. 9 ‖ Mk. Acts xxi. 11 bis only. Ezek. as above (x). c Dan. vii. 9. d Heb. ix. 19 only. Isa. i. 18. e Matt. xxviii. 3 only.
f Dan. x. 6. g ch. ii. 18. xix. 12. h 2 Thess. i. 8 al. (but πῦρ φλογός). Dan. vii. 9.
i ch. ii. 18 only ϯ. (see note.) k Matt. xiii. 42, 50. ch. ix. 2 only. Dan. iii. 6, &c.

coisl. for *ομοιον, ομοιωμα* A, *similitudinem* harl. *νιον* ("*ex alliteratione*" Beng) ℵ B b c d f l m n 1. 2. 4. 9. 11-3-6-7-8-9. 27. 32-3-4-5. 41-2-5-8. 50. *ποδηρην* A 11, *ποδυρη* f. for *μαστοις, μαζοις* ("*ex alliterat. ad ζώνην, aut ex opinione Ammonii qui μαζοὺς ait virorum esse, μαστοὺς mulierum.*" Beng) A h n 10-7. 37. 49. 79. 80 Bʳ Andr-a-p Areth: txt C[P] B rel Andr-coisl Andr-a-marg Areth$_{pt}$. *μασθοις* ℵ e j l 46. rec *χρυσην*, with [P]ℵ^{2a} B rel: txt ACℵ^{1}.

14. rec (for 1st *ως*) *ωσει*, with C[P] rel Andr-a-p: *και ως* (*και from precedg termn*) B a e k m 13-9. 26-7. 30-3-4-5. 40-1-2. 50. 90: txt Aℵ b c d f g j l 2. 4. 9. 16-7. 25. 38. 47-8. 51 Areth. (*ωσει χιων* 38.)

ward unity and one place. Each local church has now its candlestick, to be retained or removed from its place according to its own works): **13.**] **and in the midst of the [seven] candlesticks one like to the Son of Man** (i. e. to Christ: see John v. 27. I will not deny that the anarthrous use of this title may mark out less sharply our Lord himself than the use with the articles; but in N. T. Greek we should be no more justified in rendering *υἱὸς ἀνθρώπου* in such a connexion as this, "a son of man," than *πνεῦμα θεοῦ*, "a spirit of God." That meaning would doubtless have been here expressed by *τοις υἱοῖς τῶν ἀνθρώπων*. The same remarks apply to ref. Dan.), **clothed in a garment reaching to the feet** (see the reff. in Dan. and Ezek., which the description and even the diction closely resemble. The *χιτὼν ποδήρης, vestis talaris*, was a sign of high rank or office: "sunt enim vestes pendulæ et laxæ, apud Persas imprimis, regum nobilium et sacerdotum insigne, cf. Esa. vi. 1, Ezek. x. 2:" Ewald. Arethas, in the catena, supposes the dress to be that of the Melchisedek-priesthood (see also Andreas and Vitr.); but without reason, as De W. shews. Cf. ref. Sir., *ἐὰν διώκῃς τὸ δίκαιον, καταλήψῃ καὶ ἐνδύσῃ αὐτὸ ὡς ποδήρη δόξης*), **and girt round at the breasts with a golden girdle** (in ref. Dan., Gabriel has his *loins* girt with gold of Uphaz. Bengel, and after him Züllig and De Wette, suppose a distinction —the girding round the loins betokening activity, while that round the breast is a sign of repose. But Hengst. well observes that this would hardly apply: for Christ is here in fulness of energy as ruler and orderer of His Church. Ebrard seems nearer the truth in regarding the higher girding as a sign of majesty. But perhaps after all the point is not to be pressed; for the angels in ch. xv. 6 are also girt *περὶ τὰ στήθη*. Nor is the golden girdle distinctive of regal majesty: for this they also bear, ibid. In 1 Macc. x. 89, xi. 58, the *πόρπη χρυσῆ* is the privilege of the *συγγενεῖς*, or *φίλοι τῶν βασιλέων*, not, as is commonly cited, of kings themselves): **14.**] **and his head and his hairs (were) white like white wool, as snow** (by the *κεφαλή* is perhaps indicated the forehead; not the face, which is afterwards described. It is only in colour, not in material, that His hair is compared to white wool; and the *ὡς χιών* is afterwards added to impress this still more. The whiteness signifies *purity* and *glory*, not as Aug. (Expos. ad Galat., c. 40, vol. iii. p. 2134: "quia et Dominus non nisi ob antiquitatem veritatis in Apocalypsi albo capite apparuit"), Vitr., Stern, al., *eternity*, either here or in Dan. vii. 9), **and his eyes as a flame of fire** (so Dan. x. 6: representing perhaps, as Vitr., "perspicaciam divinæ et puræ mentis, omnia arcana pervadentis." This may be, notwithstanding that Gabriel has eyes like lamps of fire in Daniel. Though *omniscience* could not be ascribed to him, the figure might be relatively consistent. But it is perhaps better to consider these physical details rather as in themselves characteristic, than as emblematic of attributes lying beneath them. The "fiery eye," among the sons of men, is indicative of energy and power of command: so also in the Son of man Himself): **15.**] **and his feet were like to chalcolibanus** (this word has defeated all the ingenuity of Commentators hitherto. The Vulg. has *aurichalcum* (or *ori-* see Cic de Off. iii. 23. 12, Hor. de

[l] πεπυρωμένοι, καὶ ἡ φωνὴ αὐτοῦ ὡς [m] φωνὴ [m] ὑδάτων [l] 1 Cor. vii. 9. 2 Cor. xi. 29. Eph. vi. 16. 2 Pet. iii. 12. ch. iii. 18
πολλῶν, 16 καὶ [n] ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ [op] ἀστέρας
[n] only. Prov. x. 20. ch. xix. 12. [m] ch. xiv. 2. xix. 6. [o] Jude 13 reff. [p] Ps. xcii. 4. see Jer. xxviii. (li.) 16. ver. 20. ch. ii. 1. iii. 1. n so particip.,

15. πεπυρωμενης (*erratum?*) AC: πεπυρωμενω ℵ 16. 46. 69 vulg Iren-int: txt [P] B rel. 16. om εχων, reading αστερας below, A 41 æth: ειχεν ℵ[1] m 34-5-6. rec αυτου bef χειρι, with rel: om (*as in ch.* ii. 1) χειρι g n 10 vulg arm Andr-p: txt AC[P]ℵ B c f h m 1. 4. 12-6-7. 32-4-5-6-7. 48-9 B[r] Andr Areth.—χ. α. bef τη δεξ. B: *manu*

Art. poet. 202), the Syriac and Arethas, "*brass from Lebanon*" (1st altern. in catena,—εἴτε τὸν ἐν τῷ Λιβάνῳ τῷ ὄρει μεταλλευόμενον), the Arabic "*Greek brass*,"—Andreas, and most of the German editions of the Bible, *a kind of incense so called* (2nd altern. in catena,—εἴτε καὶ τὸν χαλκοειδῆ λιβάνωτον νοητέον, ὃν ἰατρῶν παῖδες ἄρρενα καλοῦσιν, εὐώδεις καὶ αὐτὸν πυρὶ δμιλοῦντα ἀτμοὺς ἀναπέμποντα: Germ., Strzweihrauch), on the authority of Antonius of Nebrissa (in Salmasius (Wetst.), ὁ λίβανος ἔχει τρία εἴδη δένδρων, καὶ ὁ μὲν ἄῤῥην ὀνομάζεται χαλκολίβανος, ἡλιοειδὴς καὶ πυῤῥός, ἤγουν ξανθός), who understands by the word some superior species of frankincense, the so-called 'thus masculum:' for in Greek frankincense is called λίβανος, after the Heb. לְבוֹנָה or לְבוֹנָה, from the root לָבַן, *albus fuit*. This writer refers to hymns of Orpheus in honour of Apollo and of Artemis, in which χαλκολίβ. occurs in the sense of a costly kind of incense (but all we find in the titles of hymns 7, 19, 21, 65, is λιβανόμαντα, possibly a mixture of frankincense and manna), and to Virg. Ecl. viii. 65,—'Verbenasque adole pingues et mascula thura.' Still it appears somewhat strained to refer χαλκολίβανος or -ον to 'thus masculum:' for, granted that 'masculum' may betoken its purity and clearness, how is χάλκος accounted for, which looks more like a hint at *hardness*? Besides, incense is not burnt ἐν καμίνῳ, in a smelting furnace, but in a censer or shallow vessel, and its colour while burning is no way observable. The interpretation, "brass from Lebanon," does not appear to be tenable, as there is no notice of Lebanon ever having produced brass of superior quality, such as this from the context must be. Suidas interprets it thus: χαλκολίβανον, εἶδος ἠλέκτρου τιμιώτερον χρυσοῦ. ἔστι δὲ τὸ ἤλεκτρον ἀλλόκοτον χρυσίον μεμιγμένον ὑέλῳ καὶ λιθείᾳ. And this, considering that in the similar and model passage, Dan. x. 6 LXX, we have χάλκος ἐξαστράπτων (as also in Ezek. i. 7), ib. Theod. χάλκος στίλβων (as also in Ezek. xl. 3), and in Ezek. i. 4, 27, and viii. 2, ἤλεκτρον,—seems the most likely direction in which to find the meaning. Still, as almost all Commentators confess, it must remain enigmatical, of what the word is compounded, and to what it precisely applies. According to usual analogy, not χάλκος but λίβανος is the central idea, and χάλκος the qualifying one, as in χαλκάνθη, χαλκόλιθος, χαλκοθήκη, &c. But this makes the difficulty greater; for we can assign no meaning to λίβανος which would fit this requirement. If conjecture were admissible (which it is not), I should, in despair of any way out of the difficulty, suggest whether the word might not have been χαλκολιβαδίῳ, a stream of melted brass: ΔΙ having been read ΛΙ or Ν. At all events this may rank with Hitzig's conjecture, χαλχοκλιβάνῳ), **as if they had been burnt in a furnace** (and so red-hot and glowing): **and his voice as the voice of many waters** (Ebrard sees an allusion to the quiet and majestic sound of the sea, appealing to ch. xvii. 1 and xiii. 1; but, as Düsterdieck remarks, there seems to be no such allusion here, but only to the *power* of the voice as resembling the rushing of many waters. So Dan. x. 6 Theod., ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὄχλου: Ezek. xliii. 2, where the same expression is found (in the Heb., with which agree Vulg., Syr., &c., but not LXX), i. 24, where the sound of the wings of the creatures is ὡς φωνὴ ὕδατος πολλοῦ). 16.] **And having** (ἔχων, not = καὶ εἶχεν, but as in ref. St. John takes up the description from time to time irrespective of the construction, as if (De W.) with separate strokes of the pencil) **in his right hand seven stars** (not, as Heinr., *on* his right hand, as a number of jewelled rings, but *in* his right hand, as a wreath or garland held in it. De W. well remarks that *this*, which is the more natural rendering, is also required by the symbolism. If the seven churches which the seven stars symbolize, were *on* the Lord's hand as rings, they would seem to be serving (adorning?) Him, and not to be the objects of his action: but now that He *holds them in* his hand, He appears as their Guardian, their Provider, their Nourisher: and, we may add, their Possessor, who brings them out and puts them forth to be seen when He pleases. His universal Church would hardly be thus repre-

p ἑπτά, καὶ [qr] ἐκ τοῦ [qr] στόματος αὐτοῦ [nt] ῥομφαία [tu] δίστομος ACP[ℵ] a *to* n, 1. 2. 4. 6. 9. 10-3. 16 to 19. 26-7. 30. 32 to 38. 40-1-2. 47 to 51. 90 B[r].
rtv ὀξεῖα [qrw] ἐκπορευομένη, καὶ ἡ [x] ὄψις αὐτοῦ [y] ὡς ὁ [y] ἥλιος
[z] φαίνει [a] ἐν τῇ [a] δυνάμει αὐτοῦ. 17 καὶ ὅτε εἶδον αὐτόν,
[bc] ἔπεσα [c] πρὸς τοὺς [c] πόδας αὐτοῦ ὡς νεκρός· καὶ [d] ἔθηκεν
τὴν δεξιὰν αὐτοῦ [d] ἐπ' ἐμὲ λέγων [e] Μὴ φοβοῦ· ἐγώ εἰμι ὁ
[f] πρῶτος καὶ ὁ [f] ἔσχατος 18 καὶ ὁ [g] ζῶν, καὶ ἐγενόμην

q Matt. xv. 11. Job xli. 11.
r ch. xix. 15 (21).
s Rev. (ii. 12, 16. vi. 8. xix. 15, 21) only, exc. Luke ii. 35.
t ch. ii. 12.
u Heb. iv. 12. ch. ii. 12 only. w. ῥομφ., Ps. cxlix. 6. Sir. xxi. 3. w. μάχαιρα, Judg. iii. 16. Prov. v. 4 only. Isa. xlix. 2.
v = ch. ii. 12. xiv. 14, &c. xix. 15 (Rom. iii. 15)
w = ch. iv. 5 al.
x = John xi. 44 (vii. 24) only. Cant. ii. 14.
y Matt. xiii. 43. xvii. 2. Ps. lxxxviii. 36. 23 only. Gen. i. 17.
z = intr., John i. 4. v. 35. 2 Pet. i. 19. 1 John ii. 8. ch. xxi.
a see Mark ix. 1. Rom. i. 4. 1 Cor. xv. 43 al. Judg. v. 31 B.
b Dan. viii. 18 Theod. x. 8, 9 LXX.
c Mark v. 22. John xi. 32. Acts v. 10 only.
d Mark x. 16. Ps. cxxxviii. 5.
e Dan. x. 12. Luke i. 13, 30.
f ch. ii. 8. xxii. 13. Isa. xliv. 6. xlviii. 12.
g John vi. 57. Luke xxiv. 5. Num. xiv. 21.

dextera sua Iren-int. φαινει bef ωσ ο ηλιος ℵ.

17. for προς, εις ℵ. ωσει ℵ 36. rec εθηκε, with ℵ a 1. 10-7 (g h 12. 37. 41-9 B[r], e sil) Andr: txt AC[P] B rel Andr-coisl Areth. rec aft δεξιαν αυτου ins χειρα, with ℵ[3c] h n 1. 10. 36 (37. 41-9 B[r], e sil) Andr: om AC[P]ℵ[1] B rel Andr-coisl Areth, and vulg Cypr Primas. rec aft λεγων ins μοι, with (1. 41, e sil) æth: om AC[P]ℵ B rel vss Andr Areth. om μη φοβου ℵ[1](ins ℵ[2a]). for πρωτος, πρωτοτοκος A(and in ch. ii. 8 also) (Areth-comm).

sented, but only a portion of it which it pleases Him to take in his hand and hold forth as representing the rest): **and out of his mouth a two-edged sharp sword going forth** (cf. Isa. xi. 4, xlix. 2 (ἔθηκε τὸ στόμα μου ὡς μάχαιραν ὀξεῖαν): also our ch. ii. 16, and Wisd. xviii. 15, 16. The same figure occurs with reference to *men* in Ps. lv. 21, lvii. 4. lix. 7: and Wetst. and Schöttg. give examples of it from the Rabbinical writings. The thing signified may perhaps be as in 2 Thess. ii. 8, ὁ ἄνομος ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ . . .: and in ch. xix. 21; but clearly we must not exclude (as Düsterd.) the attributes of the *word of God*, Heb. iv. 12, Eph. vi. 17. And this all the more, inasmuch as 1) here the Lord is represented not as taking vengeance on his enemies, but as speaking with his own, both in the way of comforting and of threatening: and 2) in ch. xix. 21, where this very sword is again alluded to as slaying the Lord's enemies, His title as καθήμενος ἐπὶ τοῦ ἵππου is ὁ λόγος τοῦ θεοῦ): **and his countenance** (not, as Düsterd., who wrongly quotes De W. as supporting him, *general appearance:* so also Ewald, al. Had this been so, how should the Apostle have noted the details just mentioned? for the whole figure of our Lord would have been too dazzling for him to contemplate. It is natural that after describing the eyes, and that which proceeded from the mouth, he should give the general effect of the countenance. And as matter of usage, John xi. 44 is decided, being spoken of a person, which ib. vii. 24 is not) **as the sun shineth in his strength** (see ref. Judges:—that is, when unclouded and in full power: not necessarily at midday, but at any time. The construction is again broken: ὡς ὁ ἡλ. φαίνων would be the regular connexion). 17, 18.] **And when I saw Him, I fell at his feet as dead** (the effect of the divine appearance: see Exod. xxxiii. 20; Job xlii. 6; Isa. vi. 5; Ezek. i. 28; Dan. viii. 17 ff., x. 7 ff. There is no discrepancy in this bodily action with the spiritual nature of the vision, as De W. thinks, either here or in the places where similar physical effects are described, ch. v. 4, xix. 10, xxii. 8 (Dan. vii. 15). Düsterd. well remarks in reply, that the ἐν πν. of ver. 10 does not supersede existence in the body. Just as dreamers express their bodily feelings by physical acts, e. g. by starting or weeping, so might St. John while in this ecstasy: cf. Acts ix. 3). **And he placed his right hand upon me, saying, Fear not** (see, besides reff., Luke ii. 10, Matt. xvii. 7, Mark xvi. 6. These places, and the whole character of our Lord's words, shew that the Apostle's falling down as dead was purely from fear, not, as Ebrard imagines, as an expression of ecstatic love); **I am the first and the last** (reff.: = α and ω above: not as the semi-Socinian Commentators, Grot., Wetst., "summus dignitate . . . contemtissimus:" it is the eternity of God which is expressed—of Him who is before all and after all, from and to everlasting), **and the living One** (not = ὁ ζωοποιῶν, however true the fact may be; nor here signifying *alive from the dead:* but is the well-known attribute of God, the Eternal, not in bare duration, but in personal Life. The ζωοποιεῖν is *included*, but the word expresses

νεκρὸς καὶ ἰδοὺ [g] ζῶν [h] εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς [i] κλεῖς τοῦ θανάτου καὶ τοῦ [k] ᾅδου. 19 γράψον οὖν ἃ [l] εἶδες καὶ [m] ἃ [mn] εἰσὶν καὶ ἃ [o] μέλλει [o] γενέσθαι μετὰ ταῦτα, 20 τὸ [p] μυστήριον τῶν [q] ἑπτὰ [q] ἀστέρων οὓς εἶδες [r] ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ [s] λυχνίας τὰς [s] χρυσᾶς.

h constr., Gen. i. 6. i Matt. xvi. 19. Luke xi. 52. ch. iii. 7. ix. 1. xx. 1 only. Judg. iii. 25. 1 Chron. ix. 27. Isa. xxii. 22 only. k ch. vi. 8. xx. 13, 14. Acts ii. 27, from Ps. xv. 10. l see ver. 2. m plur., 1 Cor. x. 6. ch. iii. 2. Matt. vi. 28. Luke xxiv. 11. John xix. 31. Ps. cxliv. 10. Winer, edn. 6, § 56. 3. a. n = (see note) Matt. xxv. 26. xiii. 37. John xv. 1. 1 Cor. x. 4. Gen. xli. 26, 27. Ezek. xxxvii. 11. o Acts xxvi. 22. Isa. xlviii. 6. p = Eph. v. 32. ch. xvii. 5, 7. q ver. 16. r so John xx. 7. s ver. 12 (reff.).

18. om 1st και ℵ¹. om των αιωνων j 38. rec aft αιωνων ins αμην, with ℵ³ᵃ B rel syr-dd Andr Areth: om ACPℵ¹ j 1. 36-8 vulg copt æth arm Orig, Iren-int Ath-int Andr-p. for κλεις, κλειδας B rel: txt AC[P]ℵ h l m n 1. 34-5-6. 47-9 Bʳ (13. 27. 37-8. 41, e sil). rec του αδου και τ. θανατου, with n 1. 36 (12. 27, e sil) Andr-a: txt AC[P]ℵ B rel vss Iren-int Andr Areth Ors.

19. rec om ουν, with (d ?) j 1. 16. 38 Areth: ins AC[P]ℵ B rel vss Andr Primas. ins δει bef μελλει Cℵ¹: μελλειν ℵ¹. rec γενεσθαι, with Aℵ³ᵃ rel Andr-coisl Areth: om k: txt C[P]ℵ¹ B b f h 6. 10-1-6. 49 Bʳ (c ? n ?—so Scriv) Andr.

20. rec (for ους) ων, with B rel Andr Areth: txt AC[P]ℵ 1. 12. 46. 80². for επι της δεξ., εν τη δεξια A; in dextera vulg Primas.

far more. The E. V. is wrong in connecting these words with those that follow); **and I was** (not ἦν, but ἐγενόμην,—I *became*: it was a state which I passed into) **dead, and behold I am alive for evermore** (see Rom. vi. 9, Acts xiii. 34. ζῶν εἰμί expresses, more emphatically than would the simple verb, the residence and effluence of life. By this mention of His own death and revival, the Lord reassures his Apostle. He is not only the living One in His majesty, but He has passed through death as one of us, and is come to confer life even in and through death), **and I have the keys of death and of Hades** (I can bring up from death, yea even from the mysterious place of the spirits of the departed. The figure of the keys is often used in this book; see reff. Wetst. quotes from the Targum of Jonathan on Deut. xxviii. 12, "Quatuor sunt claves in manu Domini, ... clavis vitæ et sepulchrorum et ciborum et pluviæ;" and other testimonies of the same kind. We have the *gates* of death as opposed to the gates of the daughter of Zion, Ps. ix. 14; cf. also Job xxxviii. 17; and the gates of Hades, Matt. xvi. 18. Isa. xxxviii. 10).

19.] **Write therefore** ('because I have vouchsafed thee this vision,—I whose majesty is such, and whose manifested loving-kindness to thee.' The connexion is better thus than with ver. 11, as some: "Now that thy fear is over, write what I bade thee," Hengst. So Aret., who remarks, "ἔκστασις memoriam lædit." But it is very doubtful whether ver. 11 is spoken by our Lord at all: see there) **the things which thou sawest** (just now: the vision which was but now vouchsafed thee), **and what things they signify** (two meanings of ἃ εἰσίν are possible. 1) '*the things which are*,' viz. which exist at the present time. This has been taken by Arethas, Lyra, Corn.-a-lap., Grot., Calov., Vitr., Beng., Wolf, Züll., Hengst., Ebrard, Lücke, Düsterd., al. 2) as above, '*what things they* (the ἃ εἶδες) *signify*:' so Alcas., Aretius, Eichhorn, Heinr., Ewald, De W. In deciding between these, we have the following considerations: a) the use of the plural εἰσίν, as marking off this clause in meaning from the next, which has ἃ μέλλει γενέσθαι. If this latter is sing., why not this? Is it not because the μέλλει γενέσθαι merely signifies the future time, in which this latter class, *en masse*, were to happen, whereas this ἃ εἰσί imports, what these things, each of them, severally, mean? And b) this seems to be borne out by the double repetition of εἰσιν in the next verse, both times unquestionably in this meaning. So that I have no hesitation in taking the meaning given above), **and the things which are about to happen after these** (viz. after ἃ εἶδες: the next vision, beginning with ch. iv., which itself opens with μετὰ ταῦτα εἶδον. I would take γενέσθαι in the sense of happening, not in the wide ages of history, but in *apocalyptic vision*: seeing that, ταῦτα meaning ἃ εἶδες, *a present vision*, ἃ μέλλει γενέσθαι will by analogy mean the things which shall succeed these, i. e. a future vision. Notice, it is not ἃ δεῖ γενέσθαι as in ver. 1: not the necessity of prophecy, but only the sequence of things seen);

20.] **the mystery of the seven stars which thou sawest upon** (held in, and so standing over, as a wreath) **my right hand** (τὸ μυστ. is in apposition with ἃ εἶδες κ.τ.λ., and governed by

t (see note.) οἱ [q] ἑπτὰ [q] ἀστέρες [t] ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν [n] εἰσιν καὶ αἱ [s] λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι [n] εἰσίν. ACPℵ a 4a n, 1. 2. 4. 5. 9. 10-3. 16 to 19. 26-7. 30 32 to 38. 46-1-2. 47 to 51. 90 Br.

om εισιν ℵ¹. rec αι επτα λυχνιαι, with ℵ²ᵃ² m n 17. 49 (d f h l 12. 37 Bʳ, e sil) copt Andr: επτα λυχνιαι(omg αι ℵ¹ 1): αι λυχνιαι επτα 30-3-5: txt AC[P] B rel vulg syr-dd Areth.—αι επτα λυχνιαι αι επτα (λυχνιαι) εκκλησιαι εισιν 38, the 2nd λυχν is erased. rec adds as ειδες, with [P] n 1. 10-7. 49 (a d f h 12. 37. 41 Bʳ, e sil) copt Andr: om ACℵ B rel Andr-coisl Areth Cypr Primas.

γράφον. Lyra interprets the word well, "sacramentum stellarum," i. e. "sacrum secretum per ipsas significatum:" see reff.), **and the seven candlesticks of gold** (elliptic construction for '*and the mystery of the seven candlesticks*,' &c.). **The seven stars are (the)** (the prefixed predicate ἄγγελοι, though on that account wanting the article, is rendered definite by *the definite* gen., τῶν ἑπτ. ἐκκ., which *follows*) **angels of the seven churches: and the seven candlesticks are seven churches** (the import of the ἄγγελοι has been much disputed. Very many Commentators take them for the *presiding presbyters*, or *bishops*, of the churches. So Primas., Bede, Joach., Lyra, Alcas., Corn.-a-lap., Ribera, Bossuet, Beza, Grot., Calov., al. m. So also Vitr., Whitby, and with some modification, Hengst. This view is variously supported. It derives probability from the analogy of the vision itself, in which, seeing that the candelabra represent the churches themselves, existing vessels containing much light, the stars, concentrated sparks of light, should represent some actually existing persons in or connected with the churches. Again it is supported by our finding that throughout the seven Epistles the angel is treated as representing and responsible for the particular church. But before we pass on to the other great section of interpretation, we may at once dismiss those forms of this one which make ἄγγελος the *ideal representative* of the governing body (as Hengst.), or an *ideal messenger* from the church (as Ebrard), or a proleptic idea of the office of Bishop, not yet instituted, as Rothe, or, in short, any idealism at all. As the ἐκκλησία is an objective reality, so must the ἄγγελος be, of whatever kind. This consideration will also affect the current of interpretation which takes the angels to be *the churches themselves*. So Andreas and Arethas (in Cat.,—ἄγγελον τῆς Ἐφέσου, τὴν ἐν αὐτῇ ἐκκλησίαν λέγει. οὐ γὰρ ὁ προστατῶν ἄγγελος ἡμαρτήκει, ὥστε δεῖν ἀκοῦσαι μετανόησον, ὁ δι' ἀγιότητα ἐν τῇ δεξιᾷ τοῦ κυρίου ὑπάρχων ἀστὴρ ὤν . . . . . τίς δὲ καὶ χρεία γράφειν τῷ ἐν τῇ δεξιᾷ τοῦ διαλεγομένου παρόντι; κ.τ.λ.). The second line of interpretation is that which regards the ἄγγελοι as *angels*, in some way representing the churches. In favour of this is 1) the constant usage of this book, in which the word ἄγγελος occurs only in this sense: 2) the further usage of this book, in which *we have, ch. xvi. 5, the* ἄγγελος τῶν ὑδάτων *introduced without any* explanation, *who* can be none other *than the* angel presiding over the waters: 3) *the expression* of our Lord Himself Matt. xviii. 10, οἱ ἄγγελοι αὐτῶν ἐν τῷ οὐρανῷ διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, coupled with the saying of the church in the house of Mary the mother of John Mark, Acts xii. 15, with regard to their disbelief of Peter standing at the door, ὁ ἄγγελός ἐστιν αὐτοῦ: both asserting the doctrine that angels are allotted to persons, and are regarded as representing them: a subject full of mystery, and requiring circumspect treatment, but by no means to be put aside, as is commonly done. 4) The extension of this from individuals to nations in the book of Daniel, which is so often the key to apocalyptic interpretation. See Dan. x. 21, xii. 1: an analogy according to which there might well be angels not only of individuals, but of churches. 5) The fact that throughout these Epistles, nothing is ever addressed individually as to a teacher, but as to some one person reflecting as it were the complexion and fortunes of the church in a way in which no mere human teacher or ruler could. That there is no exception to this in ch. ii. 20, see maintained in note there. 6) To the objection advanced in the comment of Arethas above, οὐ γὰρ ὁ προστατῶν ἄγγελος ἡμαρτήκει κ.τ.λ., the reply may be made, with advantage to this interpretation, that there evidently is revealed to us a mysterious connexion between ministering angels and those to whom they minister, by which the former in some way are tinged by the fates and fortunes of the latter. E. g., in our Lord's saying cited above, the place of dignity there asserted of the angels of the little children is unquestionably connected with the character of those whose angels they are: and it cannot be following out such a revelation too far to say that, if some of the holy angels are thus and for this

II. [1] Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον

CHAP. II. 1. for τῃς, τω (so also A in vv. 8, 18: *mechanical repetition of terminations preceding*) AC: τω τῃς 36: txt [P]ℵ B rel Andr Areth. rec (for εν εφεσω) εφεσινῃς: εφεσῑ 1: εφεσιων 38: εφεσου 16, εφεσω 36: txt AC[P]ℵ B rel vulg spec syr-dd copt Andr Areth.

reason advanced to honour, others may be similarly, and for the opposite reason, placed in less honour and relatively disgraced. That this idea is found expressed in the Rabbinical writings (see in Wetst.) is a mark of the further development of the truth which seems to have been first revealed to Daniel. 7) It will be perceived that this interpretation does not lie under any of the objections stated above as idealizing that which ought to be an objective reality. For it contemplates the angels of the churches as really existent, not as ideal beings. It is only when this latter is the case, that those objections can apply. 8) It will also be perceived, that both the circumstances, which were cited as making for the former interpretation, tell equally for this: viz. a) that just noticed, the actual existence of these persons in or belonging to the churches, and b) the fact that in the Epistles the angel is treated as representing and responsible for the particular church. So that I cannot but regard this second view as far the more likely one. It has been taken by Origen, Greg.-Naz., Jerome, Andr., Areth. (in Catena: holding as above, the churches themselves to be virtually meant, inasmuch as the angel himself could not need repentance, &c.: but never doubting that by ἄγγελοι the angels are meant), Wetst., Züllig, Wahl, Bretschneider, Bleek, De Wette (see above), al. The attempt to defend the interpretation of ἄγγελοι as bishops by the analogy of the שליח צבור, *legatus Ecclesiæ*, in the synagogue, appears to be futile, inasmuch as that officer held quite an inferior place, in no way corresponding to a bishop, or any kind of president of the church. I may also notice, that the weight laid by Brightmann, al., and recently by Ebrard, on the omission of the art. before ἄγγελοι is worth nothing (see the rendering above). Such a sentence as Ebr. suggests in case ἄγγελοι had been definite, *οἱ ἐπτ. ἀστ. οἱ ἄγγελοι τῶν ἐκκ. εἰσιν*, could hardly be written in Greek: it would have stood *εἰσὶν οἱ ἀγγ. τῶν ἐκκλ.* The fact, that each succeeding epistle is addressed *τῷ ἀγγέλῳ τῆς ἐν .... ἐκκλησίας*, should have guided Commentators aright in this matter. As regards the symbolism, *stars* are the symbols of the angels of the churches, inasmuch as angels are beings of light, Heb. i. 7 (from Ps. civ. 4), where see note; Job xxxviii. 7, where they are called the morning stars. The same symbolism is used in the prophets of Lucifer, the day-star, the son of the morning, Isa. xiv. 12 ff., who would exalt his throne above the stars of God, ib. ver. 13; Rev. xii. 4, 9. See also Luke x. 18. That stars are also used to symbolize earthly authorities, is what might be expected from the very nature of the symbol, and should never have been alleged here as a reason against the literal interpretation of ἄγγελοι. The churches themselves are represented by candlesticks, agreeably with the universal symbolism both of the prophetic and evangelic Scriptures. Cf. Prov. iv. 18; Isa. lx. 1, 3; Matt. v. 14, 16; Luke xii. 35; Phil. ii. 15).

CH. II. 1—III. 22.] THE EPISTLES TO THE SEVEN CHURCHES. Views have considerably differed respecting the character of these Epistles, whether they are to be regarded as simply historical, or historico-prophetical, or simply prophetical. The point on which all, I presume, will be agreed is, that the words contained in these Epistles are applicable to and intended for the guidance, warning, and encouragement of the whole Church Catholic, and its several parts, throughout all time. The differing interpretations will here be only briefly alluded to. An account of them will be found in Vitringa, Apocalypsis Johannis, &c. pp. 27—58: and (but scantily, as most interpreters pass over them but slightly) in the introductions to the principal Commentaries.

Before commenting on each individual Epistle, I would notice the similar construction of all. This may be thus described. Each Epistle contains, 1. A command to write to the angel of the particular church. 2. A sublime title of our Lord taken for the most part from the imagery of the preceding vision. 3. An address to the angel of the church, always commencing with *οἶδα*, introducing a statement of its present circumstances: continuing with an exhortation either to repentance or to constancy: and ending with a prophetic announcement, mostly respecting what shall be at the Lord's coming. 4. A promise made to *ὁ νικῶν*, generally accompanied with a solemn call to earnest attention, *ὁ ἔχων οὖς κ.τ.λ.*

1—7.] THE EPISTLE TO THE CHURCH AT EPHESUS. See Prolegg. § iii. 7. To

u Isa. iii. 16. Jer. ii. 1. Ezek. iii. 11 al
v = ch. vii. 1.
w 1 Cor. iii. 8. xv. 58. 2 Cor. vi. 5. ch. xiv. 13. Gen. xxxi. 42.
x = Luke xxi. 19. ver. 19. ch. xiii. 10 al. ‡ (Ps. ix. [x.]) see Sir. ii. 14.
y Mark ix. 23. Luke xvi. 2. Deut. xiv. 24.
z = Matt. viii. 17. John xvi. 12. Acts xv. 10. Rom. xv. 1. Gal. vi. 2. 4 Kings xviii. 14. a = 2 Cor. xiii. 5. ch. iii. 10. 3 Kings x. 1. here only. b see 2 Cor. xi. 13. c Acts vi. 13. ch. xxi. 8 only. Prov. xxx. 9. d see above (z). absol., xvii. 16. e 1 John ii. 12 reff. f = Matt. xi. 28. John iv. 6. 2 Kings xvii. 2. Jer. 1 Cor. xvi. 24. Phil. i. 9. Col. i. 8. Philem. 5, 7. ver. 19. g vv. 14, 20. (Matt. v. 23. Mark xi. 25, but w. τι. Job xxxi. 35.) h gen. subj.,

ACPκ s a fo q, 1. 2. 4. 6. 9. 16-1. 16 to 19. 26-7. 30 32 to 35. 46-1-2. 47 to 51. 90 Bʳ.

[1] Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσέων, [2] Οἶδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσίν, καὶ εὗρες αὐτοὺς ψευδεῖς, [3] καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά μου καὶ οὐ κεκοπίακες. [4] ἀλλ' ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώ-

aft αυτου ins χειρι ℵ¹(ℵ²ᵃ disapproving): bef αυτου m 35. for εν μεσω, επι 1. rec χρυσων, with [P]ℵ B rel: txt AC.

2. rec aft κοπον ins σου, with ℵ B rel lips-6 copt Andr Areth: om ACP h n 10-2-7-8-9. 36-7. 46-9 vulg syr-dd arm Andr-a.—om και τον κοπον e k 80. βασταξαι [P] 1. Andr-b. homœotel in 1, 4th to 5th και. και επειρ.] om και A copt æth-rom Cassiod: ins C[P]ℵ B rel vss gr-lat-ff. rec επειρασω: επειλασας Bʳ: txt AC[P]ℵ B rel Andr Areth. rec (for λεγ. εαυ. απ.) φασκοντας ειναι αποστολους: txt AC[P]ℵ B rel vulg Andr Areth.—aft απ. ins ειναι ℵ²ᶜ B rel: om ACPℵ¹ 18. 25.—om εαυτ. 12.

3. rec και εβαστασας και υπομονην εχεις, with ([P] 1) 10-6-7. 38. 49 (Bʳ, e sil) Andr: om κ. υπομ. εχεις 33 (34-5, e sil): om και εβαστασας 97: txt AC(ℵ) B rel vulg syr-dd copt Andr-coisl Areth Aug Primas.—εβαστασας 1.—aft εχεις ins και θλιψεις πασας ℵ¹ (ℵ²ᵃ disapproving).—aft εβασταζας ins με [P] 16. 45-6. rec ins και bef δια (with 92 ?): om AC[P]ℵ B rel. rec (for και ου κεκοπιακες) κεκοπιακας και ου κεκμηκας: κεκοπιακας και ουκ εκοπιασας g: και κεκοπιακας 16. 37-8. 69 arm Andr-p: και κοπιακας (i. e. κεκοπ.) 1: και ουκ εκοπιασας [P]ℵ B rel: txt AC 51 vulg syr-dd copt, -κας 51.

4. αλλα ℵ B a b c d f g h j l m 10. 80. 46 Bʳ. for τ. αγ. σ. τ. πρ., πρωτην σου

the angel of the church in Ephesus write: These things saith he that holdeth fast (cf. ver. 25, ch. iii. 11) **the seven stars in his right hand** (cf. John x. 28), **He that walketh in the midst of the seven candlesticks of gold** (assertions of Christ's being the Lord, the Governor and the Upholder of His Church, agreeably to the vision of ch. i.: coming in suitably in this first Epistle, as beginning the complete number): **I know** (am aware of: not as Lyra, "*id est, approbo.*" The context determines this to be the fact here, but not this word. The *ἔργα* might be *bad* ones, see John iii. 19) **thy works** (so in all the Epistles, except those to Smyrna and Pergamum) **and thy labour** (reff.) **and endurance** (*κόπος* and *ὑπομονή* form the active and the passive sides of the energizing Christian life. The omission of the *σου* after *τὸν κόπον* serves to bind the two together in one. They are epexegetic, in fact, of *ἔργα*; cf. 1 Cor. xv. 58: these being the resulting fruits of *κόπος* and *ὑπομονή*, see ch. xiv. 13), **and that thou canst not bear** (reff.) **evil men** (on *κακός* and *πονηρός*, see note, ch. xvi. 2. These are here regarded as a burden, an incubus, which the Ephesian church had thrown off. The assertion is as yet general: it is particularized in the next clause) **and didst try** (make experiment of, rather than put to the test, which is *δοκιμάζειν*, 1 John iv. 1) **those who call themselves apostles and are not, and didst find them false** (this is deeply interesting in connexion with St. Paul's prophetic caution, Acts xx. 28—30. That which he foretold had come to pass, but they had profited by his apostolic warning): **and hast endurance, and didst bear** (them, while trying them: or perhaps the verb is used absolutely) **for my Name, and hast not been weary** (there is a seeming inconsistency in *οἶδα τὸν κόπον σου . . . καὶ οὐ κεκοπίακες*, which caused those who were not aware of St. John's use of the last word (reff.) to alter the sentence as in var. readd. "Novi laborem tuum, nec tamen laboras, i. e. labore non frangeris." Beng. *ἀντὶ τοῦ οὐκ ἀπεκαρτέρησας, οἱονεί, οὐκ ἀπηγόρευσας, οὐ προδέδωκας, οὐκ ἐλιποτάκτησας διὰ τὸ ὄνομά μου*, Areth. in Catena). **Howbeit I have** (nothing need be supplied: the following clause is the object to *ἔχω*) **against thee** (reff.) **that thou hast left** (deserted; or let go: see reff.) **thy love which was at**

την [l] *ἀφῆκας.* 5 [k] *μνημόνευε οὖν πόθεν* [l] *πέπτωκας, καὶ* [m] *μετανόησον καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί* [n] *σοι καὶ* [o] *κινήσω τὴν* [p] *λυχνίαν σου ἐκ τοῦ* [o] *τόπου αὐτῆς,* [q] *ἐὰν μὴ* [m] *μετανοήσῃς.* 6 *ἀλλὰ τοῦτο ἔχεις, ὅτι* [l] *μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ.* 7 Ὁ

[l] = Matt. xxiii. 23. Rom. i. 27. Judg. ix. 9, &c. A.
[k] = Acts xx. 31. Eph. ii. 11. ch. iii. 3. Exod. xiii. 3.
[l] = Rom. xi. 1., 22. 1 Cor. x. 12. Prov. xxiv. 16.
[m] absol., ch. iii. 3. Matt. iii. 2. iv. 17 al. Wisd. v. 3. ix. 9.) Winer, edn. 6, § 31. 5.
[n] dat., = ver. 16 only. (Matt. xxi. 5, from Zech.
[o] = ch. vi. 14 (reff.).
[p] ch. i. 12, &c. reff.
[q] pleonasm, Matt. v. 18. [2 Cor. xii. 7.] Winer, edn. 6. § 65. 6.

αγαπην A. *αφηκες* CN[1] : txt A[P]N[3a] B rel.

5. rec **εκπεπτωκας**, with [P] h l n 1. 10-7 (12-6. 37. 49 Br, e sil) Andr, *excideris* vulg some-lat-ff: txt ACN B rel Andr-coisl Areth Cypr[4] Pac Primas, -κες N. elz aft *ερχομαι σοι* ins *ταχυ*, with B rel harl[1] syr-dd Andr Areth Primas; Steph *ταχει*, with 1(*ταχεῖ*) : om AC[P]N vulg copt æth Aug Jer Vict-tun.

6. om ἃ A copt.

first (towards whom? Arethas, in Cat., understands *τὴν πρὸς τοὺς πλησίον χορηγίαν*: Grot. similarly, "multum remisisti de prima illa cura circa pauperes:" Calov., "sedula cura et vigilantia cum fervore ac zelo pro verbi divini puritate adversus pseudoprophetas:" Eichhorn, strangely enough, "quod nimis morose et severe coerces improbos doctores:" Heinrichs, De Wette, and Ebrard think it is *brotherly love* which is meant. But there can I think be little question that the language is conjugal, and the love, as Aretius, Ansbert ("casti sponsi dilectionem abjecisti"), Vitringa, Züllig, Hengstenb., Düsterd., Stern (but applying it all to the bishop personally), al., the first fervent chaste and pure love of the newly-wedded bride: cf. Jer. ii. 2. *τὴν πρώτην* must not be taken as if it were comparative (*priorem*), but literally. In what particular the Ephesian church had left her first love, is not stated. Perhaps, as Ansbert, "dilectione sæculi æstuabat:" or, seeing that it is negative, rather than positive delinquency which is blamed, the love of first conversion had waxed cold, and given place to a lifeless and formal orthodoxy). **Remember therefore whence thou hast fallen** (the first fervour of love is regarded as a height, from which the church had declined. The Commentators cite Cic. ad Att. iv. 16, "non recordor unde ceciderim, sed unde resurrexerim"), **and repent** (quickly and effectually, aor.) **and do the first works** (the works which sprung from that thy first love: those resume); **but if not, I (will) come to thee** (a strong 'dativus incommodi:' = *ἐπί σε*, ch. iii. 3. Not Christ's final coming, but his coming in special judgment is here indicated), **and will move thy candlestick out of its place** (i. e. as Aretius, "efficiam ut ecclesia esse desinas:" see the fulfilment noticed in Prolegg. § iii. par. 7. Some take it too vaguely, as Ewald, "gratiam et benevolentiam meam tibi detraham:" others, as Grot., misled by their acceptation of the *first love* (see above), "efficiam ut plebs tua alio diffugiat, nempe ad ea loca ubi major habetur cura pauperum:" others again, going quite wrong, owing to a fancy that the Epistle is addressed to the *bishop*, "tollam a te ecclesiam, ne illi ultra præsideas;" so Zeger, al. Koppe and Heinrichs give a modification of the true meaning which is hardly justified: "primariam episcopatus sedem Epheso aliorsum transferam"), **if thou do not repent** (shalt not have repented; i. e. by the speedy time indicated in the previous aorist). 6.] **Notwithstanding, this thou hast** (this one thing: there is no need to supply *ἀγαθόν* or the like: of what sort the *τοῦτο* is, is explained by what follows. We may notice the tender compassion of our blessed Lord, who, in his blame of a falling church, yet selects for praise one particular in which His mind is yet retained. This is for our comfort: but let us not forget that it is for our imitation also. *μεταξὺ τῶν λυπηρῶν τίθησι καὶ τὰ πρὸς εὐθυμίαν ἄγοντα, ἵνα μὴ τῇ περισσοτέρᾳ λύπῃ καταποθῇ τὰ τῆς ἐκκλησίας.* Areth. in Cat.) **that thou hatest the works** ("non dixit Nicolaitas, sed facta: quia personæ sunt ex charitate diligendæ, sed eorum vitia odio sunt habenda." Lyra. It would have been well with the church, had this always been remembered. *τὰ ἔργα*, see below, must be referred to the moral delinquencies of this sect) **of the Nicolaitans** (there has been much dispute who these were. The prevailing opinion among the fathers was, that they were a sect founded by Nicolaus the proselyte of Antioch, one of the seven deacons. So Irenæus (Hær. i. 26. 3 (27), p. 105, "Nicolaitæ autem magistrum quidem habent Nicolaum, unum ex vii., qui primi ad diaconium ab apostolis ordinati sunt: qui indiscrete vivunt"), Tertullian

r here &c. (4 times). ch. iii. 6 &c. (3ce). xiii. 9. Matt. xi. 15. xiii. 9 al.

r ἔχων οὖς r ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησιαις. ACPℵ 2 a 4o n. 1. 2. 4. 6 9. 10-3. 16 to 19. 26-7. 38. 32 to 35. 40-1-2. 47 to 51. 90 Ep.

7. ins εστα bef εκκλησιαις A: add ταις εστα C: om [P]ℵ B rel vss gr-lat-ff.

(Præscr. Hær. 46, vol. ii. p. 63, "alter hæreticus Nicolaus emersit. Hic de septem diaconis qui in Actis App. allecti sunt, fuit." He then describes his execrable impurities), Clem.-Alex. (in two passages, which are worth citing, as I shall presently have to comment on them: 1) Strom. ii. 20 (118), p. 490 P.,—τοιοῦτοι δὲ καὶ οἱ φάσκοντες ἑαυτοὺς Νικολάου ἕπεσθαι ἀπομνημόνευμά τι τἀνδρὸς φέροντες ἐκ παρατροπῆς τὸ δεῖν παραχρήσασθαι τῇ σαρκί. ἀλλ' ὁ μὲν γενναῖος κολούειν δεῖν ἐδήλου τάς τε ἡδονὰς τάς τε ἐπιθυμίας, καὶ τῇ δοκήσει ταύτῃ καταμαραίνειν τὰς τῆς σαρκὸς ὁρμάς τε καὶ ἐπιθέσεις. οἱ δὲ εἰς ἡδονὴν τράγων δίκην ἐκχυθέντες οἷον ἐφυβρίζοντες τῷ σώματι καθηδυπαθοῦσιν: 2) ib. iii. 4 (25), p. 522 P.: περὶ τῆς Νικολάου ῥήσεως διαλεχθέντες ἐκεῖνο παρελείπομεν· ὡραίαν, φησί, γυναῖκα ἔχων οὗτος μετὰ τὴν ἀνάληψιν τὴν τοῦ σωτῆρος πρὸς τῶν ἀποστόλων ὀνειδισθεὶς ζηλοτυπίαν εἰς μέσον ἀγαγὼν τὴν γυναῖκα γῆμαι τῷ βουλομένῳ ἐπέτρεψεν· ἀκόλουθον γὰρ εἶναί φασι τὴν πρᾶξιν ταύτην ἐκείνῃ τῇ φωνῇ τῇ ὅτι παραχρήσασθαι τῇ σαρκὶ δεῖ), Euseb. (H. E. iii. 29, citing Clem.-Alex., as above), Epiphanius (Hær. xxv. pp. 76 ff., where he gives a long account of Nicolaus and his depravation and his followers): so also Jerome (dial. adv. Lucif. 23, vol. ii. p. 197) and Aug. (de hæres. 5, vol. viii. p. 26), and many other fathers, citations from whom may be seen in Stern's notes, h. l.: also Areth. in Catena, referring to Epiph.

We have already seen, in Clem.-Alex., symptoms of a desire to vindicate Nicolaus the deacon from the opprobrium of having been the founder of such a sect; and we find accordingly in the apostolical constitutions, οἱ νῦν ψευδώνυμοι Νικολαΐται are spoken of: and Victorinus of Pettau, in our earliest extant commentary on the Apocalypse, says, "Nicolaitæ autem erant illo tempore ficti homines et pestiferi, qui sub nomine Nicolai ministri fecerunt sibi hæresin," &c. Thence we advance a step farther, and find another Nicolaus substituted for the deacon of that name. So in Dorotheus (cited in Stern) we find him described as a bishop of Samaria (ὃς ἐπίσκοπος Σαμαρείας γενόμενος ἑτεροδόξησεν ἅμα τῷ Σίμωνι). And an apocryphal Acts of the Apostles in Fabricius, Cod. Apocr. N. T. i. p. 498 (Stern), speaks of a Corinthian of this name, infamous for licentious practices. We come now to the second principal view with regard to this sect, which supposes their name to be symbolic, and Nicolaus to be the Greek rendering of Balaam, נִקְלָע עָם, or, Chald., נִקְלַע עַם, 'perdidit vel absorpsit populum.' Consequently the name Nicolaitans = Balaamites, as is also inferred from ver. 14. This view seems first to have been broached by Chr. A. Heumann in the Acta Eruditorum for 1712, and since then has been the prevailing one. (There is a trace in ancient times of a mystical interpretation, e. g. in Haymo, gloss. ord., who says, "Nicolaus, *stultus populus*, id est, Gentiles Deum ignorantes:" and Ambrose Ansbert, "si a proprietate ad figuram, ut solet, sermo recurrit, omnes hæretici Nicolaitæ esse probantur: Nicolaus enim interpretatur *stultus populus*." What this means, I am as unable to say as was Vitringa: it perhaps arises from thus understanding נִקְלָע 'non-populus:' cf. Deut. xxxii. 21.) But this very forced, and is properly repudiated by some of the best modern Commentators: e. g. by De Wette, Ebrard, and Stern. (See also Winer, Realw. sub voce: Neander, Kirchengesch. i. 2. 774 ff.: Gieseler, Kirchengesch. i. 1. 113 note.) In the first place, the names are by no means parallel, even were we to make Balaam, as some have done, into בָּלַע עָם, lord of the people (Ἀρχέλαος): and next, the view derives no support from ver. 14 f., where the followers of Balaam are distinct from the Nicolaitans: see note there. And besides, there is no sort of reason for interpreting the name otherwise than historically. It occurs in a passage indicating simple matters of historical fact, just as the name Antipas does in ver. 13. If we do not gain trustworthy accounts of the sect from elsewhere, why not allow for the gulf which separates the history of the apostolic from that of the post-apostolic period, and be content with what we know of them from these two passages? There is nothing repugnant to verisimilitude in what Clem.-Alex. relates of the error of Nicolaus; nor need all of those, who were chosen to aid the Apostles in distributing alms, have been, even to the end of their lives, spotless and infallible. At least it may be enough for us to believe that possible of one of them, which the post-apostolic Fathers did not hesitate to receive), which I also hate (this strong ex-

τῷ [s]νικῶντι [t]δώσω [u]αὐτῷ [v]φαγεῖν [v]ἐκ τοῦ [w]ξύλου τῆς [w]ζωῆς, ὅ [x]ἐστιν ἐν τῷ [y]παραδείσῳ τοῦ [z]θεοῦ [[z]μου]. 8 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον Τάδε λέγει ὁ [a]πρῶτος καὶ ὁ [a]ἔσχατος, ὃς ἐγένετο [a]νεκρὸς

s = John xvi. 33. 1 John ii. 13. ch. xii. 11. absol., vv. 11, &c. ch. iii. 5, &c. xxi. 7.
t so John v. 28. Matt. xiii. 11. 2 Tim. i. 18
al. Gen. xxxi. 7.
u so ch. vi. 4 reff.
v John vi. 26, 50, 51. Heb. xiii. 10.
w ch. xxii. 2 (bis), 14, 19. Gen. ii. 9. Anab. vi. 4. 4, 5.
x = as above (w). Luke xxiii. 31 only.
y Luke xxiii. 43. 2 Cor. xii. 4 only.
Gen. ii. 8 & fr.
Exod. ix. 26. Xen.
z ch. i. 17, 18 (reff.).
a ch. iii. 2 reff.

νικουντι A. (so also ver 17.) om αυτω ℵ h 49 (10-7. 46. 88?) Areth. rec for τω παραδεισω) μεσω του παραδεισου (*see note*), with h m n 1. 10-7. 34-5-6 (16. 37. 49 Br e sil) copt Andr Areth-comm: μεσω τω παραδισω [P]ℵ^{2a}: txt AC ℵ^{1} B rel vulg syr-dd æth Orig-int Cypr rec om μου, with AC[P]ℵ n 1. 18(Mid expr) 36 (26, e sil) Andr: ins B rel vulg syr-dd copt Andr-coisl Areth Orig-int Cypr.

8. for της, τω A (so also vv 1, 18): ὁ g. rec (for εν σμυρνη εκκλ.) εκκλ. σμυρναιων: εκκλησιας μυρναιων (sic) 1: σμυρναιων εκκλ. n: txt AC[P]ℵ B rel vss Andr-p-coisl Areth Primas Bede.—σμυρνης A: ζμυρνη ℵ. for πρωτος, πρωτοτοκος A. (*So* ch i. 17.)

pression in the mouth of our Lord unquestionably points at deeds of abomination and impurity: cf. Isa. lxi. 8; Jer. xliv. 4; Amos v. 21; Zech. viii. 17).

7.] *Solemn conclusion of the Epistle.* He that hath an ear (no fanciful distinction must be imagined between the singular, and the plural which is found in the Gospels (reff.); nor must we imagine with Hengst. that οὖς denotes the spiritual hearing or apprehension. We have precisely the same use of the sing. in Matt. x. 27, ὃ εἰς τὸ οὖς ἀκούετε κηρύξατε ἐπὶ τῶν δωμάτων: where the distinction will hardly be maintained), let him hear what the Spirit (τὸ πνεῦμα, speaking in its fulness, through Him to whom it is given without measure, to John who was ἐν πνεύματι, in a state of spiritual ecstasy and receptivity: cf. John xvi. 13) saith to the churches (Ebrard well notices that not a colon, but a full stop must be put here, as indeed might be shewn from the way in which the proclamation is repeated in ver. 29 and in ch. iii. 6, 13, 22. It directs attention, not to that which follows only, but to the whole contents of the seven Epistles). To him that conquereth (the verb is absolute, without any object expressed as in reff. John and 1 John. So of Christ Himself in ch. iii. 21), I will give to him (the personal pronoun is repeated both idiomatically and for emphasis) to eat (i. e. I will permit him to eat: not in the ordinary sense of *giving to eat*: see ch. iii. 21, δώσω αὐτῷ . . . . καθίσαι) of (the fruit of) the tree (see ref. Gen., from which the words come: and to suit which apparently the words μέσῳ τοῦ have been substituted for τῷ) of life, which is in the paradise of (my) God (the way to which tree was closed up after man's sin, Gen. iii. 24. The promise, and its expression, are in the closest connexion with our Lord's discourse in John vi., as will be seen by comparing Gen. iii. 22, μὴ ποτε ἐκτείνῃ τὴν χεῖρα αὐτοῦ, καὶ λάβῃ ἀπὸ τοῦ ξύλου τῆς ζωῆς, καὶ φάγῃ, καὶ ζήσεται εἰς τὸν αἰῶνα,—with John vi. 51, ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. But we need not therefore say (as Ebrard: so also Calov.) that Christ *is* the tree of life here, nor confuse the figure by introducing one which in its character is distinct from it. Still less, as Grot., is the tree to be interpreted as being the Holy Spirit. See, for the imagery, ch. xxii. 2, 14, 19. There is meaning in τοῦ θεοῦ (μου). The two former words as following παραδείσῳ, come from Ezek. xxviii. 13, and set forth the holiness and glory of that paradise as consisting in God's dwelling and delighting in it: and the adjunct μου (John xx. 17), if read, connects this holiness and glory with Him who is ours, and who has every right to make the promise in virtue of his own peculiar part in God. On the whole image and expression, see Schöttgen, h. l., who adduces many parallels from the rabbinical writings).

8—11.] THE EPISTLE TO THE CHURCH AT SMYRNA. See Prolegg., § iii. 8. And to the angel of the church in Smyrna (in accordance with the idea of the angel representing the bishop, many of the ancient Commentators have inferred that Polycarp must have been here addressed. Whether this were chronologically possible, must depend on the date which we assign to the writing of the Apocalypse. He was martyred in A.D. 168, 86 years after his conversion, Eus. H. E. iv. 15) write: These things saith the first and the last, who was (became) dead and revived (see ch. i. 17, 18, and for this sense of ζῆν, reff. The words here seem to point on to the promise in vv.

b = ch. xiii. 14. Matt. ix. 18. John v. 25. Ezek. xxxvii. 3.
c ch. i. 9 reff. Ps. xliii. 24.
d 2 Cor. viii. 2, 9 only. Job xxx. 27.
e = James ii. 5. (see ch. iii. 18. 2 Cor. vi. 10.)
h = Rom. ii. 28, 29. xiii. 2. xv. 36. 1 Cor. vi. 20. 2 Cor. xii. 1 (Heb. ii. 16) only.
j Matt. xviii. 30. Acts xvi. 23. Jer. xliv. (xxxvii.) 21.

καὶ [ab]ἔζησεν, 9 Οἰδά σου τὴν [c]θλῖψιν καὶ τὴν [d]πτωχείαν, ἀλλὰ [e]πλούσιος εἶ, καὶ τὴν [f]βλασφημίαν [g]ἐκ τῶν λεγόντων [h]Ἰουδαίους εἶναι ἑαυτοὺς καὶ οὐκ εἰσὶν ἀλλὰ [i]συναγωγὴ τοῦ [i]σατανᾶ. 10 μὴ φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ [j]δὴ μέλλει βάλλειν ὁ διάβολος [k]ἐξ ὑμῶν εἰς [l]φυλα-

f ch. xiii. 1, &c. Matt. xii. 31 al. Ezek. xxxv. 12. g so John iii. 25.
i ch. iii. 9. see Num. xvi. 3. Prov. xxi. 16. j Matt. xiii. 23. Luke ii. 15. Acts k so John xvi. 17. 2 John 10.

9. rec ins τα εργα και bef τ. θλιψιν (*see ver* 2 *and ch* iii. 1, 8, 15), with ℵ B rel syr-dd Andr-coisl Areth Tich: om ACP 19. 47 vulg copt æth Andr-comm Primas Bede. rec (for αλλα πλ.) πλ. δε, with 1 Andr-coisl-comm: txt AC[P]ℵ B rel Areth. rec om εκ, with [P] h n 1. 10-7. 33 (26. 34-6-7. 49 B^{2} e sil) Andr: ins AC(ℵ) B rel syr-dd copt arm Andr-coisl Areth Primas: την εκ. ℵ. ιουδαιων (*mechanical repetition of termination of preceding word*) C ℵ^{1}: txt A[P]ℵ^{2a} B rel. at end add εισιν ℵ^{2c}.

10. rec μηδεν, with [P]ℵ rel vulg syr-dd Andr Areth Cypr Primas: txt AC B g 38. 49 copt Andr-p. παθειν B 38(Bch) rel Andr-a Areth: txt AC[P]ℵ h l m n 10-8. 34-5-6 (1. 4. 16. 87. 40-2-9. 51 B^{2}, e sil) Andr. aft ιδου ins δη B rel syr-dd Andr-p Areth: om AC[P]ℵ f k l m n 1. 30^{1}-3 (16. 34-5-6-8. 51. 90, e sil) Andr. rec (for βαλλειν) βαλειν, with B rel Andr Areth: βαλλειν 32: txt AC[P]ℵ^{3a} a e m 12-7-8. 30^{1}-4-5-6-8(Alf). 90. 92 Andr-coisl.—(om 30^{1}: βαλλειν βαλιν(sic) ℵ^{1}: ο διαβ. bef βαλλ. g 38.) rec εξ υμων bef ο διαβολος, with ℵ (g) k(e sil) 1 Andr: txt AC[P]

10, 11): **I know thy tribulation and thy poverty** (in outward wealth, arising probably from the θλῖψις, by the despoiling of the goods of the Christians); **nevertheless thou art rich** (spiritually; see reff. To suppose an allusion to the name πολύκαρπος (Hengst.), is in the highest degree fanciful and improbable): **and** (I know) **thy calumny from** (arising from) **those who profess themselves to be Jews, and they are not, but** (are) **Satan's synagogue** (these slanderers were in all probability actually Jews by birth, but not (see Rom. ii. 28; Matt. iii. 9; John viii. 33; 2 Cor. xi. 22; Phil. iii. 4 ff.) in spiritual reality; the same who everywhere, in St. Paul's time and afterwards, were the most active enemies of the Christians. When Polycarp was martyred, we read ἦραν τὸ πλῆθος ἐθνῶν τε καὶ Ἰουδαίων τῶν τὴν Σμύρναν κατοικούντων ἀκατασχέτῳ θυμῷ καὶ μεγάλῃ φωνῇ ἐπεβόα: and afterwards when faggots were collecting for the pile, μάλιστα Ἰουδαίων προθύμως, ὡς ἔθος αὐτοῖς, εἰς τοῦτο ὑπουργούντων, Mart. Polyc. c. 12, 13, pp. 1037, 1042. This view is strengthened by the context. Had they been, as some have supposed, e. g. Vitringa, Christians, called Ἰουδαῖοι in a mystical sense, they would hardly have been spoken of as the principal source of calumny against the Church, nor would the collective epithet of *Satan's synagogue* be given to them. Respecting the latter appellation, see some interesting remarks by Trench, N. T. Synonyms, § i. He brings out there, how ἐκκλησία, the nobler word, was chosen by our Lord and His Apostles for the assembly of the called in Christ, while συναγωγή, which is only once found (James ii. 2) of a Christian assembly (and there, as Düsterd. notes, not with τοῦ θεοῦ, but with ὑμῶν), was gradually abandoned entirely to the Jews, so that in this, the last book of the canon, such an expression as this can be used. See also his Comm. on the Epistles to the Seven Churches, p. 95. See the opposite in Num. xvi. 3, xx. 4, xxxi. 16,—συναγωγὴ κυρίου). 10.] **Fear not the things which thou art about to suffer** (in the ways mentioned below. ἃ indicates manifold tribulation, as there): **behold** [**for certain** (δή gives the tone of present certainty and actuality: see reff. It is in fact originally no more than a shortened form of ἤδη: see Hartung, Partikellehre, i. 245 ff.)], **the devil** (Hengstb. after Züllig, would lay stress here on the import of the name of the great adversary, as connected with the βλασφημία above. But this again would be forced and unnatural, especially after the recent mention of σατανᾶ. Of course it is understood from the context, that the devil would act through the hostility of human agents, and among them eminently these Jewish enemies. Trench, in loc., remarks on the reference to the devil, as the primary author of all assaults on the Church, found in the Acts of the ancient martyrs: e. g. the Ep. from the Churches of Lyons and Vienne: the Martyrdom of Polycarp, 3, 17, pp. 1032, 1041: Martyr. Ignat.) **is about to cast** (some) **of you into prison** (literally: the constant

κὴν ἵνα [m]πειρασθῆτε, καὶ [n]ἕξετε [n]θλῖψιν [o]ἡμερῶν [o]δέκα. [p]γίνου πιστὸς [qr]ἄχρι [r]θανάτου, [s]καὶ δώσω σοι τὸν [t]στέφανον τῆς [t]ζωῆς. 11 ὁ [u]ἔχων [u]οὖς [u]ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ [u]νικῶν οὐ μὴ [v]ἀδικηθῇ ἐκ τοῦ [w]θανάτου τοῦ [w]δευτέρου.

m see 1 Pet. iv. 12. n John xvi. 33. 1 Cor. vii. 28. Sir. ii. 3. o Dan. i. 12, 14. p Matt. x. 16. xxiv. 44. Luke xii. 40. John xx. 27. q = Heb. iv 12. r Acts xxii. 4. ch. xii. 11 (2 Macc. xiii. 14). s = John ii. 19. Eph. v. 14. James iv. 7, 8. t James i. 12 only. see 2 Tim. iv. 8. Prov. iv. 9 bis. x. 20. u ver. 7 (reff.). v = ch. vi. 6 reff. Isa. w ch. xx. 6, 14. xxi. 8.

...του δευτερου k. ACPN ℵ a *lo*j, l m n, 1. 2. 4. 6. 9. 10-3. 16 to 19. 26-7. 30. 32 to 38. 40 to 42. 47 to 51. 90 B[r].

B rel. πειραθητε 1. for εξετε, εχετε C 1. 11: εχητε A[P] 12(Mill). 36 copt Primas: εξητε d: txt ℵ B rel vulg syr-dd Andr Areth Tich Bede. ημερας B rel Areth: txt AC[P]ℵ h l m n 10-7. 34-6 (1. 16. 37. 49 B[r], e sil) Andr Primas. om γινου ℵ[1](ins ℵ[38]).

accompaniment of persecution, Acts xii. 4; xvi. 23: not, as Heinr., put for all kinds of misery), **that ye may be tried** (by temptations to fall away: not, that ye may be *proved*,—"ut fidem suam inter maxima pericula probare eoque consummatam virtutem consummare possint," as Ewald. This might be the end which Christ had in view in permitting the persecution: but ἵνα here rather gives the purpose of the agent in the previous clause, ὁ διάβολος): **and ye shall have tribulation ten days** (the expression is probably used to signify a short and limited time: so in Gen. xxiv. 55; Num. xi. 19; Dan. i. 12: see also Num. xiv. 22; 1 Sam. i. 8; Job xix. 3; Acts xxv. 6. Wetst. quotes Ter. Adelph. v. 1. 36, "decem dierum vix mihi est familia." So Arethas in Catena, εἰς ὀλίγον χρόνον τούτων ἡ θλῖψις, καὶ οὐδ' ὅσον δέκα ἡμέραις παραμετρεῖσθαι ἀξία. And so, recently, Trench. All kinds of fanciful interpretations have been given: so in Gloss. ord.,—"Deus suos ad bella mittens Decalogo armat" (another variety of which is, "tribulatio ecclesiæ durabit quamdiu observatio præceptorum Decalogi, quod est usque ad finem mundi:" so Lyra, altern.):—"x. diebus, i. e. toto hoc tempore in quo per *septem* dies contra *tria* principalia vitia pugnatur, avaritiam, cupiditatem, vanam gloriam." Similarly Ansbert. And again, "significatur totum tempus usque ad finem sæculi, eo quod omnes numeri sequentes denarium sunt replicationes ipsius et partium suarum." Lyra introduces "the year-day principle:"—"posset etiam aliter salvo meliori judicio exponi, ut per decem dies intelligantur decem anni, secundum illud, Ezech. iv. 6, '*Diem pro anno dedi*;' forte tantum duravit persecutio Smyrnensis ecclesiæ." This has been taken up by Cluver. in Calov., Brightmann, al. Bede, Haymo, and Joachim understand it of the ten persecutions from Nero to Diocletian: Perer., Ribera, and Corn.-a-lap., "decem, id est, multis, diebus:" Ambr., "quia, licet ista tribulatio pluribus diebus et mensibus duret, decem tamen diebus erit atrocissima:" and recently Ebrard understands the ten days of ten divisions, or periods, in the persecution). **Be** (γίνου, not ἴσθι, see reff.: new circumstances of trial requiring new kinds and degrees of fidelity; which does not remain as it is, but takes accession) **thou** (it is quite futile to attempt to distinguish in these Epistles between what is said to the Angel in the singular, and what is said to the Church in the plural. This is shewn by the former part of this verse,—ἃ μέλλεις πάσχειν .... followed by ἐξ ὑμῶν. Only where there is occasion to discriminate, is the plural used: cf. ver. 24 f.: but wherever the whole church is spoken of it is in the singular, under the person of its representative angel) **faithful unto** (reff. not, "*until*:" but "*even unto*," i. e. up to the point or measure of: Let not thy faithfulness stop short of enduring death itself. Cf. Phil. ii. 8) **death, and** (reff.) **I will give thee the crown** (τὸν στ., as being the well-known prize promised to the faithful: as in reff. Trench, in loc., has an interesting note on the question whether this is a *diadem* of royalty, or a *garland* of victory: and decides for the former, seeing that the στέφανοι of ch. v. can only be royal crowns,—that the word is employed by all the Evangelists of the "Crown of thorns,"—and that the imagery of this book is not any where drawn from Gentile antiquity, but is Jewish throughout) **of life** (gen. of apposition: the life itself being the crown: see note, and distinction, on 2 Tim. iv. 8). 11.] *Conclusion:* see above, ver. 7. **He that conquereth shall not be injured** (οὐ μή gives great precision and certainty to the promise: there is no chance (οὐ) that he should be (μή) .... See Winer, edn. 6, § 56. 3 note) **by** (ἐκ as proceeding out of as the source or origin) **the second death** (defined to be, in ch. xx. 14, ἡ λίμνη τοῦ πυρός. In this he shall

x ch. i. 16 (reff.).
y = here, &c. 6 times. ch. iii. 11. Mark vii. 3, 4, 8. Col. ii. 19. 2 Thess. ii. 15. (Heb. iv. 14. vi. 18 w. gen.)
z = 1 John ii. 22, 23 reff. (Gen. xviii. 18.)
a 1 Tim. v. 8. ver. 20 reff.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν [x] ῥομφαίαν τὴν [x] δίστομον τὴν [x] ὀξεῖαν, 13 Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ σατανᾶ, καὶ [y] κρατεῖς τὸ ὄνομά μου, καὶ οὐκ [za] ἠρνήσω τὴν [ab] πίστιν [b] μου [καὶ] ἐν ταῖς ἡμέραις [αἷς] Ἀντίπας ὁ [c] μάρτυς μου ὁ πιστός [μου], ὃς ἀπεκτάνθη [d] παρ' ὑμῖν, ὅπου

ACP[N] a 1 Pet. i. 2 t. 2 Pet. i. 2 t. 6. 9. 16. 3. 16 m. 19. 35. 30. 12 m. 38. 40 m. 42. 6 m. 51. 90 ff.

b see ch. xiv. 12 reff. c Acts i. 8. iii. 15. xxii. 20. ch. xi. 3. see Ps. lxxxviii. 37. constr., d = Col. iv. 16. 2 Tim. iv. 13 al.

13. rec (aft οιδα) ins τα εργα σου και, with B rel syr-dd Andr Areth (σου bef τα εργα 27): om ACP[N] 38 vulg copt æth Jer Primas Quæst. for 1st μου, σου ℵ[1](txt ℵ[2a]). rec ins και bef εν ταις ημεραις, with AC 51 vulg copt Bede: om [P]ℵ B rel demid syr-dd æth arm Andr Areth Primas Quæst. rec aft ημεραις ins εν, with P[N] (d ?) 1. 10-7. 34-6 B[r] (16. 37. 49, e sil) Andr Areth: μου g: om AC B rel vulg syr-dd copt æth Primas Quæst. om αις (*homœotel?*) AC: ins P[N][2a](ταις ℵ[1]) B rel demid syr-dd æth Quæst. rec ὁ μαρτυς μου ὁ πιστος, with [P]ℵ B rel vss: [ὁ] μαρτυς ὁ πιστος, omg μου both times, 12. 36 (om 1st ὁ 36): ὁ μαρτυς μου ὁ πιστος μου ("*ex alliteratione ad* πιστιν μου." Beng.) AC f syr-dd.

have no part, nor it any power over him).

12—17.] THE EPISTLE TO THE CHURCH AT PERGAMUM (see Prolegg. § iii. 9; Trench, p. 106). **And to the angel of the church in Pergamum write: These things saith He that hath the sharp two-edged sword** (this is the logical order in English of the epithet-predicates, τὴν δίστομον τὴν ὀξεῖαν. ἡ ῥ. ἡ δίστομος is the sword with two edges: and to the whole of this is added ἡ ὀξεῖα. The designation of our Lord is made with reference to ver. 16 below): **I know where thou dwellest; (viz.) where is the throne of Satan** (it is not easy to say, what these words import. Andr. and Areth. say in the Catena, θρόνον τοῦ σ. τὸν Περγ. καλεῖ, ὡς κατειδωλον οὖσαν ὑπὲρ τὴν Ἀσίαν πᾶσαν. And so Vitringa and Bengel. But Vitr. himself asks, "an Satanas in illa superstitione (Æsculapii cultu) se magis prodidit Pergami, quam in Dianæ cultu Ephesi?" Grot. Wetst. al. fancy that σατανᾶς was the serpent form under which the god Æsculapius was worshipped at Pergamum. But even the fact itself is doubtful; and the interpretation halts, in that the text is not ὁ θρόνος τοῦ δράκοντος, instead of τ. σατανᾶ. Zornius, mentioned in Wolf, h. l., explains it of the famous Pergamene library, and the writings of the Sophists therein contained. A more likely direction in which to find the solution is that taken by Lyra, "id est, ejus potestas, infideles inclinando ad persecutionem ecclesiæ:" for above, ver. 10, the act of persecution is ascribed to the devil: and here we learn by what follows, that he had carried it at Pergamum to the extent of putting Antipas to death; which seems not to have been reached elsewhere at this time. Whether this may have been owing to the fact of the residence of the supreme magistracy at Pergamum, or to some fanatical zeal of the inhabitants for the worship of Æsculapius, or to some particular person or persons dwelling there especially hostile to the followers of Christ (Hengst., Ewald), must remain uncertain. The above view, with unimportant modifications, is adopted by De Wette, Ebrard, Stern (who combines the others with it), Gräber, Düsterd., al.—I may remark, that it is plainly out of the question to attempt, as has been done by some, to connect such an expression as this with the prophecies of the latter portion of the book, and to anticipate for the insignificant Pergamum a leading place in their fulfilment. The expression is relevant, as the context shews, merely to the then existing state of the city (ὅπου κατοικεῖ below), and not to any future part which it should take in the fulfilment of prophecy), **and thou holdest fast** (reff.) **my name** (the profession of thy faith in Me) **and didst not deny the faith of me in the days of Antipas** (or, taking the other form of the text, '*in which* Antipas:' see var. readd. As the shorter text runs, and probably also if we read the ταῖς of the Codex Sinaiticus, Ἀντίπας is regarded as indeclinable, which circumstance has apparently led to all the perplexing varieties of reading) **my witness, my faithful one** (or, if we omit the second μου, *my faithful witness*: the appositional nominative, see above, ch. i. 5. A motive for its use here may have been the nominatival form of the gen. Ἀντίπας. This consideration of itself would obviate the untenable objection which Düsterd. brings against the above account of the con-

ὁ σατανᾶς κατοικεῖ. 14 ἀλλ' [e]ἔχω κατὰ σοῦ ὀλίγα· ὅτι [e] ver. 4. [f] = John vii. 16, 17. 2 John 9, 10 al. fr.
ἔχεις ἐκεῖ [f]κρατοῦντας τὴν [f]διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν

rec κ.τοικει bef ο σαταναs, with syr-dd æth: txt AC[P]ℵ B rel vulg copt arm Andr Areth.—om σου ο σ. κ. 38.

14. αλλα B a b c d f g j 13. 30-3. om κατα σου ℵ¹(ins ℵ²ᵃ). om οτι C am(with fuld harl¹ tol lips-4, agst demid lipss) syr-dd copt Primas: ins A[P]ℵ B rel Andr Areth. εχει A. εδιδαξε B rel Andr-coisl Areth: txt AC[P]ℵ d m n 18. 34 (1. 37. 40-2, e sil).

struction, viz. that there is no reason to suppose it to have been used except in the case of the Sacred Name, as in ch. i. 5: but see Düsterd.'s own text in ver. 20: and reff. there), **who was slain among you, where Satan dwelleth** (of Antipas = Antipater (Jos. Antt. xiv. 1. 3),—after the analogy of Hermas for Hermodorus, Lucas and Silas for Lucanus and Silvanus,—nothing is known to us with certainty, except from this passage. Andreas says that he had read the account of his martyrdom: Ἀντίπας δέ τις τοὔνομα μάρτυς ἐν Περγάμῳ γέγονεν ἀνδρειότατος, οὗπερ ἀνέγνων τὸ μαρτύριον: and Areth. in Cat. says, οὗ καὶ τὸ μαρτύριον εἰς ἔτι σάζεται. Ribera gives the following account from Simeon Metaphrastes: "Pergami episcopum hunc fuisse tradunt, et ejus martyrium Metaphrastes Simeon scripsit, qui ad extremam eum senectutem pervenisse dicit, et cum res Christianorum propter Domitiani persecutionem magno in discrimine versarentur, nullo timore captum sæpius in publicum prodiisse et inter crudelissimorum tortorum minas intrepide sinceram fidei doctrinam ac Christi laudes prædicasse. Ita Christianis præsidio, dæmonibus terrori erat, qui ab ipso se fugari et sacrificiis suis privari fatebantur. Quare a præfecto urbis captus et in Christi confessione generose persistens ad Dianæ templum tractus et in bovem æneum, quem multo ante igne inflammaverant, conjectus, vitam in gratiarum actione precibusque finivit. Et tanta (inquit Simeon) præstitit virtute, ut locus hic ubi martyrium pertulit, in hodiernum usque diem miraculis excellat, et magnæ in eo fiant curationes." The Greek and Roman menologies contain similar accounts at his day, April 11th. It is hardly possible to withhold indignation at the many childish symbolic meanings which have been imagined for the name, in defiance of philology and of sobriety alike. First is that of Aretius, ἀντὶ-πᾶς, the enemy of all, i. e. the child of God and enemy of the world; which has been taken up by Hengstenberg, who ought to have known better, and Antipas identified with the historic Timotheus. Such folly would hardly be credited, were it not before our eyes:—"Ist man bis hieher gefolgt, so wird man es nicht zu kühn finden, wenn wir die Beramtlung aufstellen, das durch Antipas Timotheus bezeichnet werde. Die beiden Namen 'Furchtegott' und 'Gegenall' stehen in inniger Correspondenz mit einander," &c., Hengst. p. 190. This Commentator also finds remarkable meaning in the way in which the name is written in A, Ἀντείπας. Then that of E. Schmidt and others, who hold Ἀντίπας to be = Ἀντίπατρος: that of Cocceius, who makes Antipas represent the Athanasians, seeing that ἀντίπατρος = ἰσόπατρος = ὁμοούσιος. I mention such interpretations, to shew how far men may go wrong when once they surrender their judgment to their fancy in search of a mystic sense for plain history. On ὅπου ὁ σατ. κατοικ., see above). 14, 15.] **Nevertheless I have against thee a few things** (not "a little matter," as Luth., Hengstb.; nor does ὀλίγα imply that more than one matter is blamed, as Beng.: nor is it used by *litotes*, to mean "graviter de te conqueror," as Heinr. and Ebrard; nor is any reference to be thought of to the sins of Christ's people having been removed by His atonement, and thus spoken of lightly by Him, as Aretius: but is used as a word of comparison with the far greater number of approved things which remained, and is plural, inasmuch as ὀλίγον would refer, not to the objective fewness, but to the subjective unimportance, of the grounds of complaint; which latter was not so. This use of the plural comes under the case treated by Winer (§ 27. 2), where only one thing is really meant, but the writer speaks of that one generically; e. g. τεθνήκασιν οἱ ζητοῦντες τὴν ψυχ. τοῦ παιδίου, Matt. ii. 20, where Herod only is meant. And so De Wette and Düsterd.): **thou hast there** (in Pergamum: the locality is specified probably on account of the description which has been just given of it as the place where a faithful martyr had suffered unto death) **men holding** (cf. κρατεῖς τὸ ὄν. μου above) **the teaching of Balaam** (διδαχήν: not simply as De W., "doctrine corresponding to the

g = Matt. xvi. 23. Rom. xiv. 13. 1 Cor. i. 23. Joah. xxiii. 13.
h ch. i. 4.
i ver. 20. Acts xv. 29. xxi. 25. 1 Cor. viii. 1, &c. x. 19 only †.
k ver. 5.

τῷ Βαλὰκ βαλεῖν [g] σκάνδαλον [h] ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν [i] εἰδωλόθυτα καὶ [j] πορνεῦσαι. 15 οὕτως ἔχεις καὶ σὺ [y] κρατοῦντας τὴν [f] διδαχὴν Νικολαϊτῶν ὁμοίως. 16 [k] μετανόησον [οὖν]· εἰ δὲ μή, [k] ἔρχομαί [k] σοι ταχὺ καὶ

ACP𝔎 a to j, l m n, 1. 2. 4. 6. 9. 10-3. 16 to 19. 26-7. 30. 32 to 38. 40 to 42. 47 to 51. 90 𝔓.

j 1 Cor. vi. 18. x. 8 (bis). ver. 20. ch. xvii. 2. xviii. 3, 9 only. Ps. lxxii. 27.

elz (for τω) τον, with 𝔎[2a] rel Andr-coisl Areth: om B: Steph εν τω, with 1. 18. 92[2]: txt AC 11.—βαλαακ C B c g[2] 2. 6. 32. 92 fuld Andr-a.—[τω βαλααμ τον βαλακ P:] δ βαλααμ τον βαλακ 12(om (δ ?) βαλααμ 12[2]).—om τω βαλακ 𝔎[1]. for βαλειν, βασιλει A: βαλλειν 𝔎[2a]. ins και bef φαγειν B rel Andr Areth; τον 9. 13-6. 23. 69: om AC[P]𝔎 h n 1. 10-7-8. 36 (27. 37-8. 41-2-7-9. 51, e sil) vulg syr-dd copt Andr-a.

15. rec ins των bef νικολαιτων, with [P]𝔎 l n 1. 10-7 (g h j 4. 16-7. 37-8. 41-7-9. 51 B[r], e sil) Andr Areth: om AC B rel. rec (for ομοιως) ο μισω, with 1 (lips-4 Andr-a): om 38(leaving a slight gap) æth: ομοιως ο μισω [P] 12-3-7 Andr-b: txt AC𝔎 B rel vulg syr-dd Andr-coisl Areth.

16. rec om ουν, with [P]𝔎 f n 1. 10-7. 36 (h 37. 49 B[r], e sil) vulg syr-dd: ins AC B rel copt æth arm Andr Areth. συ(*itacism*) 𝔎[1]. ροφαια (sic) 1.

character of the advice of Balaam," but used in strict correspondence with ὃς ἐδίδασκεν following: that which a man teaches being his doctrine. And κρατεῖν this διδαχήν, is to follow the teaching), **who taught Balak** (the dat. seems to be a Hebraism, לְ, Job xxi. 22: so Ewald, De W., Ebrard, Düsterd.: not a dat. commodi, "for Balak" to serve his purpose, understanding "*men*" as an object after ἐδίδασκεν, as Hengstb. Certainly it is not expressly asserted in Num. xxxi. 16 that it was *Balak* whom Balaam advised to use this agency against Israel: but the narrative almost implies it: Balak was in power, and was the most likely person to authorize and put in force the scheme. And so Josephus, Antt. iv. 6. 6, makes Balaam on departing call to him τόν τε Βάλακον καὶ τοὺς ἄρχοντας τῶν Μαδιανιτῶν, and give them the advice) **to put a stumbling-block** (properly σκανδάληθρον: see reff., and a minute investigation of the word by Trench in loc.: an occasion of sin) **before** (in the way, or before the face of) **the sons of Israel, to eat** (i.e. inducing them to eat. See var. readd.) **things offered to idols** (from Num. xxv. 1, 2, it was not only participation in things offered to idols, but the actual offering sacrifices to them, of which the children of Israel were guilty. But seeing that the *participation* was that which was common to both, our Lord takes that as the point to be brought forward: "satis hic habuit Christus id dicere, quod illi Israelitæ cum Nicolaitis habebant commune." Grot.) **and to commit fornication.** 15.] **Thus thou also hast** (as well as those of old: not, as the Church at Ephesus, ver. 6 (De W.). "Sicut Balac tenuit doctrinam pestiferam Balaam, sic apud te sunt aliqui tenentes doctrinam Nicolai erroneam." Lyra) **men holding** (see above) **the teaching of the Nicolaitans** (the art. though not expressed, is in fact, in this later usage, contained in the proper name) **in like manner** (viz. in eating things offered to idols, and fornication. We may remark, 1) that it is most according to the sense of the passage to understand these sins in the case of the Nicolaitans, as in that of those whom Balaam tempted, literally, and not mystically. So Victorin., Andr., Areth., Ribera, Calov., Beng., Heinr. (doubtfully), Ewald, De W., Hengst., Ebrard, Düsterd., Trench, al.: 2) that the whole sense of the passage is against the idea of the identity of the Balaamites and the Nicolaitans; and would be in fact destroyed by it. The mere existence of the etymological relation is extremely doubtful (see above on ver. 6): and even granting it,—to suppose the two identical, would be to destroy the historical illustration by which the present existing sect is described).

16.] **Repent** [**therefore**] (Lyra, a-Lapide, Tirinus, Bengel, al., join the preceding ὁμοίως to this clause, understanding it, as well as the church at Ephesus, ver. 5.

The command is addressed not only to the Nicolaitans, but to the church, which did not, like that of Ephesus, hate them, but apparently tolerated them): **but if not, I** (will) **come to thee** (dat. incommodi, see above on ver. 5) **quickly** (here again, though in the common eschatological phrase, not of the Lord's final coming; as indeed the language shews, for then He no longer πολεμήσει), **and will make war with them** (the Nicolaitans. This making war must not be understood as Grotius, "Prophetas excitabo in Ecclesia, qui id faciant quod Episcopus negligit, et fortiter se opponant Nicolaitis" (similarly Calov.)) **with** (ἐν, in, as armed

[l] πολεμήσω μετ' αὐτῶν [m] ἐν τῇ [n] ῥομφαίᾳ τοῦ στόματός μου. 17 ὁ [o] ἔχων [o] οὖς [o] ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ [o] νικῶντι δώσω [p] αὐτῷ [q] τοῦ [r] μάννα τοῦ [s] κεκρυμμένου, καὶ δώσω αὐτῷ [t] ψῆφον λευκήν, καὶ ἐπὶ τὴν [t] ψῆφον [u] ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

l Rev. (ch. xii. 7 bis. xiii. 4. xvii. 14. xix. 11) only, exc. James iv. 2. 1 Kings xvii. 32.
m = Luke xxii. 49 al. fr. Jer. xxi. 5.
n ch. i. 16.
o ver. 7 (refs.).
p ch. vi. 4 refs.
q gen., as Acts xxvii. 36.
r John vi. 49. Heb ix. 4 om γ. Deut. viii. 3.
s = Col. iii. 3. Ps. (xvi. 14.) xxx. 19.
t = here bis (Acts xxv. 10) only. Exod. iv. 25.
u ch. iii. 12. Isa. lxii. 2. lxv. 15.

17. νικουντι AC. (so A in ver 7.) om 1st αυτω ℵ. rec ins φαγειν απο bef του μαννα, with [P] h l n 1. 10-6-7. 49 (37 Br, e sil); φαγειν εκ 36; εκ (alone) ℵ: φαγειν (alone) 11-9: aft του ins φαγειν f 13: aft μαννα ins φαγειν 34-5: om AC B rel vulg copt æth Andr-coisl Primas. [for μαννα, ξυλου P.] om 2nd δωσω αυτω ℵ 38. om ο ℵ1(ins ℵ2a) n: om ο ουδεις το λαμβανων 1. rec (for οιδεν) εγνω (with 51, e sil): txt AC[P]ℵ B 33(sic, Del) rel Andr Areth.

with or arrayed in: but sometimes in the Rev. it is difficult to trace the proper meaning of ἐν, and it seems almost purely instrumental: cf. Winer, edn. 6, § 48, d) **the sword of my mouth** (many expositors (e. g., Grot., Wetst., Vitr., Beng., Stern, Hengst., Trench, al.) suppose an allusion to the sword of the angel, armed with which he withstood Balaam in the way (Num. xxii. 23, 31), or to that and the sword by which those who sinned in the matter of Baal-peor (Num. xxv. 5), and eventually Balaam himself (Num. xxxi. 8), were slain: but seeing that the connexion with ch. i. 16 is so plainly asserted by our ver. 12, it seems better to confine the allusion to that sword, and not to stretch it to what after all is a very doubtful analogy).

17.] *Conclusion.* For the former clause see on ver. 7. We may notice that in these three first Epistles, the proclamation precedes the promise to him that conquereth: in the four last, it follows the promise. **To him that conquereth I will give to him** (see above on ver. 7) **of the manna which is hidden** (on the partitive gen. see ref., and Winer, edn. 6, § 30. 7, b. In this manna, there is unmistakably an allusion to the proper and heavenly food of the children of Israel, as contrasted with the unhallowed idol-offerings; but beyond that, there is an allusion again (see above on ver. 7) to our Lord's discourse in John vi., where He describes Himself as the true bread from heaven: not that we need here, any more than in ver. 7 (see note there), confuse the present figure by literally pressing the symbolism of that chapter. Christ's gifts may all be summed up in the gift of Himself: on the other hand, He may describe any of the manifold proprieties of his own Person and office as His gift. This manna is κεκρυμμένον, in allusion partly perhaps to the fact of the pot of manna laid up in the ark in the holy of holies (Exod. xvi. 33: cf. our ch. xi. 19: not to the Jewish fable, "Hæc est arca quam . . . Josias abscondit ante vastationem templi nostri, et hæc arca futuro tempore, adveniente Messia nostro . . . manifestabitur." Abarbanel on 1 Sam. iv. 4, cited by Düsterd.), but principally to the fact that our spiritual life, with its springs and nourishments, κέκρυπται σὺν τῷ χριστῷ ἐν τῷ θεῷ, Col. iii. 3. See also Ps. lxxviii. 24; cv. 40. The distinction between κεκρυμμένον, reconditum, and κρυπτόν, occultum, pressed here by Trench after Cocceius, does not appear to be warranted, further than that the participle represents more the objective fact, while the verbal adjective sets forth the subjective quality), **and I will give to him a white stone** (see below), **and on the stone** (the prep. of motion betokens the act of inscribing) **a new name written, which none knoweth except he that receiveth it** (the views concerning this stone have been very various. Bede interprets it "corpus nunc baptismo candidatum, tunc incorruptionis gloria refulgens." And similarly Lyra, "corpus dote charitatis decoratum, quod dicitur calculus sive lapillus, quia est extractum de terra, sicut et lapis," adding, "nomen novum, quia tunc quilibet beatus manifeste et corporaliter per dotes corporis gloriosi erit ascriptus civitati cœlestium." But both these are surely out of the question. Some have connected this with the mention of the manna, and cited (as Wetst., who gives it merely among others and expresses no opinion) the Rabbinical tradition, Joma 8, "cadebant Israelitis una cum manna lapides pretiosi et margaritæ." Others again think of the precious stones bearing the names of the twelve tribes on the breastplate of the High-priest, the order for which was contemporary with the giving of the manna, Exod.

18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον

13. for της, τω A (as also in vv 1, 8): om C: τοις c n. θυατειρη n d j 12. 9. 16. 23-6-7. 33-5. 41-2-5. 50: θυατειρα f: θυατειρης(sic) 34: txt AC [P (-τρ, so ver 24)] ℵ rel. om εκκλησιας A.

xxviii. 17; xxxix. 10, and regard this as indicating the priestly dignity of the victorious Christian. So Ewald, Züllig, Ebrard: the last remarks, that as the hidden manna was the reward for abstaining from idol-meat, so this for abstinence from fornication. But, as Düsterd. observes, these are never called ψῆφοι. Again some, as Arethas, Grot., Hamm., Eichhorn, Heinr., have reminded us of the Gentile custom of presenting the victors at the games with a ψῆφος or ticket which entitled them to nourishment at the public expense, and to admission to royal festivals. Titus, they quote from Xiphilinus, Epit. Dion. p. 228, used to cast small pieces of wood (σφαῖρια ξύλινα μικρά) down into the arena, σύμβολον ἔχοντα, τὰ μὲν ἐδωδίμου τινός, κ.τ.λ., which whoever got was to bring καὶ λαβεῖν τὸ ἐπιγεγραμμένον. Hence they regard the white stone as the ticket of admission to the heavenly feast. But it may be replied, 1) the feast is mentioned separately under the name of the hidden manna: and 2) the description of the writing on the stone, which follows, will not suit this view. Again, others, regarding the connexion of the white stone with the manna, refer to the use of the lot cast among the priests, *which* should offer the sacrifice (so Schöttg., quoting the Rabbis): or to the writing a name, at election by ballot, on a stone or a bean (so Elsner, and perhaps Victorinus, who says, "gemma alba, adoptio in filium Dei"): or to the "mos erat antiquis niveis atrisque lapillis, His damnare reos, illis absolvere culpa," Ov. Met. xv. 41. So Erasm., Zeger, a-Lap., Aretius, Calov., Vitr., Wolf, al. Some expositors combine two or more of these expositions: as De Wette, understanding it as typical of justification and election; Bengel; Stern, who also notices the white stone as the mark of felicity, "Hunc, Macrine, diem numera meliore lapillo, Qui tibi labentes apponit candidus annos," Pers. Sat. ii., and "O diem lætum notandumque mihi candidissimo calculo," Plin. Ep. vi. 11. 3. But, as Düsterd. well observes, it is against all these interpretations, that no one of them fits the conditions of this description. Each one halts in the explanation either of the stone itself, or of that which is written on it. Least of all, perhaps, does the last apply: the verdict of *acquittal* would be a strange reward indeed to one who has fought and overcome in the strength of an acquittal long ago obtained, ὁ κύριος ἐχαρίσατο ἡμῖν, Col. iii. 13. The most probable view is that which Bengel gives a hint of ("scribebant veteres multa in lapillis"), and which Hengst. ("Das hier in Betrachtkommende Moment iſt allein das, daß man im Alterthume manches auf kleine Steine (ſchrieb") and Düsterd. hold, that the figure is derived from the practice of using small stones, inscribed with writing, for various purposes, and that, further than this, the imagery belongs to the occasion itself only. Taking it thus, the colour is that of victory, see ch. iii. 4; vi. 2; iv. 4; xix. 14. The *name inscribed* yet remains for consideration. It is in this, as it would be in every case, the inscription which gives the stone its real value, being, as it is, a token of reward and approval from the Son of God. But *what name* is this? not what name *is each case*, for an answer to this question is precluded by the very terms, ἃ οὐδεὶς οἶδεν, κ.τ.λ.: but *of what kind!* Is it the name of Christ Himself, or of God in Christ? This supposition is precluded also by the same terms: for any mysterious name of God or of Christ would either be hidden from all (so ch. xix. 12, ἔχων . . . ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός), or known to all who were similarly victorious through grace. These very terms seem to require that it should be the recipient's *own name*, a new name however; a revelation of his everlasting title, as a son of God, to glory in Christ, but consisting of, and revealed in, those personal marks and signs of God's peculiar adoption of *himself*, which he and none else is acquainted with. "If the heart knoweth its own bitterness, and a stranger intermeddleth not with its joy" (Prov. xiv. 10), then the deep secret dealings of God with each of us during those times, by which our sonship is assured and our spiritual strife carried onward to victory, can, when revealed to us in the other blessed state, be known thoroughly to ourselves only. Bengel beautifully says, "Möchteſt Du wiſſen, was Du für einen neuen Namen bekommen wirſt? Ueberwinde! Vorher fragſt Du vergeblich: und hernach wirſt Du ihn bald auf dem weiſſen Stein geſchrieben leſen." Trench, in loc., after Züllig, suggests that the white, or glistering stone, may be the Urim, in which the most precious stone of

Τάδε λέγει ὁ [v]υἱὸς τοῦ [v]θεοῦ, ὁ ἔχων τοὺς [w]ὀφθαλμοὺς αὐτοῦ ὡς [w]φλόγα πυρός, καὶ οἱ [w]πόδες αὐτοῦ ὅμοιοι [w]χαλκολιβάνῳ, 19 Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν [x]διακονίαν καὶ τὴν [y]ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ [z]ἔσχατα [a]πλείονα τῶν [z]πρώτων. 20 ἀλλὰ [b]ἔχω κατὰ σοῦ ὅτι [c]ἀφεῖς τὴν γυναῖκά [σου] Ἰεζαβὲλ [d]ἡ

v Rev., here only. Matt. iv. 3. Acts ix. 20. Gal. ii. 20. 1 John iii. 8 al. fr.
w ch. i. 14, 15 (reff.).
x = Acts xi. 29. 1 Cor. xvi. 15. 2 Cor. ix. 12 al. ‡ (Esth. vi. 3 A (not BN). 1 Macc. xi. 58).
y ver. 2.
z see Matt. xii. 45. 2 Pet. ii. 20. (Job xlii. 12.)
a see Heb. xi. 4 reff.
b ver. 4.
c = John xi. 44, 48. xii. 7. Acts xiv. 17. Ps. civ. 14. (form, Ex. xxxii. 22.) (see note), ver. 13. ch. iii. 12. ix. 14. xiv. 12. Ezek. xxiii. 7, 12.
d constr.

om 1st αυτου A 36-8 vulg Andr Epiph: ins C[P] B rel vss Andr Areth. φλοξ ℵ 12.

19. om 2nd την c 38. rec transp πιστιν and διακονιαν, with 1 (41-2, e sil): transp αγαπην and πιστιν g 51. 90: txt AC[P]ℵ^{3c} B rel vss gr-lat-ff.—(om την διακ. και ℵ^{1}: om την ℵ^{3a} 38.) om την (bef υπομονην) A 36. om 2nd σου ℵ. rec ins και bef τα εσχατα, with 1. 33 (84. 47-8-9. 50. 90, e sil): om AC[P]ℵ B rel vss gr-lat-ff.

20. (αλλα, so A B a b d g j m 13-8-9. 30-3 (34, e sil). 35 Andr-coisl.) rec aft κατα σου ins ολιγα, with 33 (41, e sil); πολλα n Andr-a Cypr Primas Vict-tun; πολυ ℵ 12. 17^{1}. 36. 43 Andr-b Cypr: om AC[P] B rel vss Epiph Andr Tert. om οτι αφεις 1: om οτι αφεις την γυναικα [σου] 33. rec (for αφεις) εας: αφιης 34-5. 47 Andr-coisl Areth: αφηκας ℵ^{3a} 26. 36 Andr-p: τοθεις 38; tenes Tert: txt AC[P]ℵ^{1} B rel Epiph Andr-a. rec om 2nd σου, with C[P]ℵ 1 1. 16. 35-6-8 (32. 41 B^{2}, e sil) vss Epiph Tert: ins A B rel syr-dd Andr Areth Cypr Primas. rec ιεζαθηλ, with 33 (16-8. 27. 32-7. 40-1-2, e sil): ιαζαβελ ℵ^{1}: txt AC[P]ℵ^{2a} B rel. rec την

all was covered by the twelve on which the names of the tribes were engraved; the writing on which no one knew. The suggestion is one well worth consideration).

18—29.] THE EPISTLE TO THE CHURCH AT THYATIRA. See Prolegg. § iii. 9. **And to the angel of the church in Thyatira write: These things saith the Son of God** (our Lord thus names himself here, in accordance with the spirit of that which is to follow; ver. 27 being from Ps. ii., in which it is written, *κύριος εἶπεν πρός με Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε*), **who hath his eyes as a flame of fire** (connected with ver. 23, *ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας*) **and his feet are like to chalcolibanus** (for χαλκολ., see on ch. i. 15. There is here probably a connexion with ver. 27, *ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται*, the work of the strongly shod feet): **I know thy works, and** (the four which follow are subordinated to the *ἔργα* preceding, as is shewn by *σου* placed after the four, not after each one. The *καί* then is the subordinating or epexegetic copula, as in *καὶ χάριν ἀντὶ χάριτος*, John i. 16. See Winer, edn. 6, § 53. 3, c) **the love** (*ἀγάπη*, standing first, is probably quite general, to God and man) **and the faith** (general again: not = faithfulness, but in its ordinary sense) **and the ministration** (viz., to the sick and poor, and all that need it: the natural proof of *ἀγάπη* and *πίστις*—*πίστις δι' ἀγάπης ἐνεργουμένη*, Gal. v. 6) **and the endurance** (in tribulation: or perhaps the *ὑπομονὴ ἔργου ἀγαθοῦ* of Rom. ii. 7) **of thee, and** (that) **thy last works** (are) **more** (in number, or importance, or both) **than the first** (this praise is the opposite of the blame conveyed by ver. 5 to the Ephesian church). **20.] Notwithstanding I have against thee that thou sufferest** (*ἀφεῖς* from *ἀφέω*, see ref. Ex. and Winer, edn. 6, § 14. 3) **thy wife** (or, **the woman**) **Jezebel** (on the whole, the evidence for *σου* being inserted in the text seems to me to preponderate. It could not well have been *inserted*: and was sure to have been erased, from its difficulty, and possibly from other reasons, considering what was the common interpretation of the *ἄγγελος*. It does not create any real difficulty: finding its meaning not in the matter of fact at Thyatira, but in the history from which the appellation Ἰεζαβέλ is taken. In 3 Kings xx. 25 (1 Kings xxi. 25) we read Ἀχαάβ, *ὃς ἐπράθη ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου, ὃς μετέθηκεν αὐτὸν Ἰεζαβὲλ ἡ γυνὴ αὐτοῦ*: from which text the phrase is transferred entire, importing that this Jezebel was to the church at Thyatira what that other was to Ahab. It is not so easy to determine who is, or who are, imported by the term. The very fact of the name Jezebel being chosen (for it is impossible, even were this the actual name of a woman, that it should be used here with any other than the symbolic meaning), coupled with *τὴν γυναῖκά σου* above explained, takes us out of the realms of simple fact into those of symbolism.

e Luke ii. 36 only. 4 Kings xxii. 14.
f = John vii. 12, 47. 1 John i. 8. ii. 26. iii. 7 al. Deut. xiii. 5.
g ch. i. 1.
h ver. 14 (reff.).
i = (& sing.) John v. 6. vii. 33. xii. 35. xiv. 9. Isa. liv. 7. v. 32. 1 Cor. vi. 13, 18 al. Ezek. xliii. 9.
k here bis. ch. ix. 20, 21. xvi. 11 only.
l = Matt. m Matt. ix. 2. Mark viii. 30.

λέγουσα ἑαυτὴν [e]προφῆτιν, καὶ διδάσκει καὶ [f]πλανᾷ τοὺς [g]ἐμοὺς [g]δούλους [h]πορνεῦσαι καὶ φαγεῖν [h]εἰδωλόθυτα. 21 καὶ ἔδωκα αὐτῇ [i]χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει [k]μετανοῆσαι [k]ἐκ τῆς [l]πορνείας αὐτῆς. 22 ἰδοὺ [m]βάλλω

λεγουσαν, with [P]ℵ^{3c} 1. 36-8: την λεγουσα(sic) ℵ^{3a}: η λεγει B rel Andr Areth: και λεγει 42: txt AC ℵ^{1}. for εαυτην, αυτην ℵ B l 16. 40. 69. προφητην P B h^{1} l m 36 (38?): προφητειαν ℵ^{1}: txt AC ℵ^{3ac} rel.—add ειναι ℵ 36. rec διδασκειν και πλανασθαι, omg 1st και and τους, with vulg: διδασκει και πλαναται, omg τους, 1: txt AC[P]ℵ B rel syr-dd copt æth Andr.—for 1st και, ἡ B^{r}. rec ειδωλοθυτα bef φαγειν, with 1 (6. 41, e sil): txt AC[P]ℵ B rel vss gr-lat-ff.

21. rec om και ου θελει μετανοησαι, with ℵ^{1} 1. 12-7 (arm): κ. ει μεν θελει μετανοησαι 38: κ. ουκ ηθελησεν μετανοησαι A Primas Vict-tun: txt C[P]ℵ^{3a} B rel vss gr-lat-ff.—rec aft εκ τ. πορν. αυτ. ins και ου μετενοησεν, with 1 arm (-σαν): om AC[P]ℵ B rel vss gr-lat-ff.—ταυτης ℵ.

22. rec aft ιδου ins εγω, with (d?) 1(above the line). 38 (34, e sil): om AC[P]ℵ B rel vss gr-lat-ff. for βαλλω, βαλω [P]ℵ^{3a} B 9. 27. 32-8 vulg-ed copt some-lat-ff: καλω ℵ^{1}: txt AC rel.

The figure of "Jezebel thy wife" being once recognized in its historical import, it would not be needful that an individual woman should be found to answer to it: the conscience of the Thyatiran church could not fail to apply the severe reproof to whatever influence was being exerted in the direction here indicated. So that I should rate at very little the speculations of many Commentators on the supposed woman here pointed out. Düsterd., recently, remarks that [ἡ λέγουσα has something individual about it.] So it has: but may not this individuality belong just as well to the figure, as to the thing signified by it? [The sect or individuals being once concentrated as Jezebel, ἡ λέγουσα would follow of course, in the propriety of the figure. On the whole, however, I should feel it more probable that some individual *teacher*, high in repute and influence at the time, is pointed at. The denunciation of such a teacher under such a title would be at once startling and decisive.] [Nor would probability be violated by the other supposition, that a favoured and influential party in the Thyatiran church is designated. The church herself is represented by a woman: why may not a party (compare the Jews, who are the συναγωγὴ τοῦ σατανᾶ of ver. 9) within the church be similarly symbolized?] However this may be, the real solution must lie hidden until all that is hidden shall be known. See more below), **who calleth herself a prophetess** (the appositional nom. again: see reff.: and again with an indeclinable proper name, as in ver. 13. This clause perhaps points at an individual: but there is on the other hand no reason why a sect claiming prophetic gifts should not be indicated: the feminine belonging as before to the historical symbol), **and she teacheth and deceiveth my servants, to commit fornication and eat things sacrificed to idols** (hence the propriety of the name Jezebel: for both these were the abominations of the historic Jezebel: 2 Kings ix. 22, 30 (cf. Jer. iv. 30; Nahum iii. 4): the latter indeed in its more aggravated form of actual idolatry, 1 Kings xviii. 19. This specification of the mischief done shews us that this influence at Thyatira was in the same direction as the evil works of the Nicolaitans at Pergamum, ver. 14. The fact that this was the prevalent direction of the false teaching of the day, is important in a chronological point of view: see Prolegg., § iii. par. 6). **And I gave her time** (not, "in my pre-ordination of what is to be," as the aor. in Mark xiii. 20, but denoting historically that which the Lord had actually done, in vain. Notice that the ἀφεῖναι, on which depended the time given her for repentance, is yet blamed in the church of Thyatira as a sin) **that she should repent, and she willeth not to repent of** (lit. "*out of*:" constr. prægn., so as to come out of: or the μεταν. itself is regarded as an escape. The construction (reff.) is confined to this book: we have the verb once with ἀπό, Acts viii. 22; and the subst. μετάνοια, Heb. vi. 1) **her fornication** (πορνεία is here to be taken, as in all these passages, in its literal sense. Otherwise, if taken figuratively, it would be only a repetition of the other particular, idolatry).

22.] **Behold** (arrests attention, and prepares the way for something unexpected and terrible), **I cast her** (evidently against her will: but there is not necessarily violence in the word: it is the ordinary

αὐτὴν εἰς [m] κλίνην, καὶ τοὺς [n] μοιχεύοντας μετ' αὐτῆς εἰς [n] constr. absol. (see note), James ii. 11 al. fr.
θλῖψιν μεγάλην, [o] ἐὰν μὴ [k] μετανοήσουσιν [k] ἐκ τῶν ἔργων [o] w. fut. indic., see Winer, edn. 6, § 41. 2.
αὐτῆς, [23] καὶ τὰ τέκνα αὐτῆς [p] ἀποκτενῶ ἐν [p] θανάτῳ, καὶ [p] = Ezek. xxxiii. 27 (but without ἐν). ch. vi. 8.
γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ [q] ἐρευνῶν [r] Rom. viii. 27. Prov. xxiv. 12.
[s] νεφροὺς καὶ [r] καρδίας, καὶ [t] δώσω ὑμῖν ἑκάστῳ [tu] κατὰ τὰ

k καὶ γνω... ACPℵ B a to n, 1. 2. 4. 6. 9. 10-3. 16 to 19. 26-7. 30. 32 to 38. 40 to 42. 47 to 51. 90 Lr.

q John v. 39. vii. 52. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet. i. 11 only. Gen. xliv. 12.
s here only. Psa. vii. 9. xxv. 2. t Ps. xxvii. 4. see Rom. ii. 6. Psa. lxi. 13.
u ch. xx. 12 al.

for κλινην, φυλακην (see ver 10) A. rec μετανοησωσιν, with C[P] B rel: txt AℵN.
rec(for 2nd αυτης) αυτων (repetition of preceding termination), with A j n 1. 17[1] (appy). 36. 49[1] arm Andr Cypr Primas: txt C[P]ℵ B rel am(with fuld harl[1] lips-5 tol, against demid harl[2] lipss) syr-dd copt Andr-coisl Areth Tert.
23. om 1st και A copt. ερευνων AC: txt [P]ℵ B rel. om 2nd τα C.

verb for being "cast" on a bed of sickness: see reff. and Matt. viii. 6, 14) **into a bed** (ἀντὶ τοῦ, εἰς ἀῤῥωστίαν, Areth.: will change her bed of whoredom into a bed of anguish: see Ps. xli. 3. So most Commentators. Perhaps the threat has reference to a future pestilence. Bede, Lyra, al., understand the bed to be "infernalis pœna," the latter referring to Isa. xiv. 11. Ansbert, curiously enough, "severitatis vel audaciæ lectum," into which God casts his enemies before their destruction), **and those who commit adultery** (not now πορνεύοντας, but a more general term, embracing in its wide meaning both the πορνεῦσαι and εἰδωλόθυτα φαγεῖν, and well known as the word used of rebellious and idolatrous Israel, cf. Jer. iii. 8, v. 7; Ez. xvi. 32 al.) **together with her** (μετ' αὐτῆς is not = αὐτήν, so that she should be the 'conjux adulterii,' but implies merely participation — those who share with her in her adulteries. These μοιχεύοντες μετ' αὐτῆς, as interpreted by the tone with which the rebuke began, will mean, those who by suffering and encouraging her, make themselves partakers of her sin. And this rather favours the idea that not one individual, but a dominant party, is intended. See below) **into great tribulation** (this clause forms a kind of parallelism with the former, so that εἰς θλῖψιν μεγ. is parallel with εἰς κλίνην. But it is not to be regarded as interpreting κλίνη. Her punishment and that of her children (see below) is one thing; that of the partakers in her adulteries, those in the church who tolerated and encouraged her, another, viz. great tribulation. This is forcibly shewn by the ἔργων αὐτῆς following), **if they do not** (aor.: speedily and effectually, shall not have done so by the time which I have in my thoughts) **repent of her** (not *their*: they are Christ's servants who are tampering with her temptations and allowing themselves in her works, which are alien from their own spiritual life) **works. And her children** (emphatically put forward as distinguished from the last mentioned: q. d., "And as to her children, &c." These are her proper adherents: not those who suffer her, but those who are begotten of her, and go to constitute her. Some Commentators have vainly dreamt of the slaughter of Ahab's 70 sons, 2 Kings x.: but they were not *Jezebel's* children. The historical figure is obviously dropped here) **I will slay with** (in, but perhaps merely instrumental: see above, on ver. 16) **death** (the expression is probably a rendering of the Heb. מוֹת יוּמָת, as in Lev. xx. 10, which the LXX render by θανάτῳ θανατούσθωσαν, and which there occurs in reference to adultery. But we need not, as Hengst., suppose a direct reference to that passage: for there is nothing of adultery here: we have done with τοὺς μοιχεύοντας μετ' αὐτῆς, and are come to the judgment on τὰ τέκνα αὐτῆς): **and all the churches** (this remarkable expression, meaning not, all the Asiatic churches, but all the churches in the world till the end of time, lifts the whole of this threatening and its accompanying encouragements out of proconsular Asia, and gives us a glimpse into the œcumenical character of these messages) **shall know** (the fanciful Hengst. imagines a reference in γνώσονται to the false γνῶσις: but in so common and solemn a formula of the O. T., this must surely be out of the question) **that I am he that searcheth the reins and the hearts** (which, see reff. is the attribute of God: and therefore of the Son of God. Cf. ver. 18 above, and note. Grotius says, "Per *renes* intelliguntur desideria, ut et Ps. cxxxix. 13, Jer. xii. 2, Prov. xxiii. 16: per *cor*, cogitata, 1 Sam. xvi. 7, 1 Reg. viii. 39 al." But it seems doubtful whether so minute a distinction is in the words; whether they are not rather a general designation for the whole inward parts of a man): **and I will give to you** ('will render, in My doom of judgment.' The strain of the Lord's message is sud-

v vv. 14, 15. w = ch. i. 7 reff. x -ός, Luke xxiv. 1. John iv. 11. Acts xx. 9 only. Dan. ii. 28. ·ός, Rom. viii. 39. xi. 33. 1 Cor. ii. 10 al. Pss. cxxix. 1. Judith viii. 14. y see Mark vii. 33. John xiii. 2. xx. 25, 27. James iii. 3 al.

ACPN: a to r 1. 2. 4 6 9. 10-3. 15 to 19. 26. 7. 30. 33 to 36. 40 to 42. 1 to 51. 6 Bas.

ρ ἔργα ὑμῶν. 24 ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατεί-
ροις ὅσοι οὐκ ἔχουσιν τὴν ᵛ διδαχὴν ταύτην, ᵂ οἵτινες οὐκ
ἔγνωσαν τὰ ˣ βάθεα τοῦ σατανᾶ, ὡς λέγουσιν, οὐ ʸ βάλλω

for υμων, αυτου B 38 vulg(but not am demid harl lips-s) Tert: ημων 36: om ℵ¹: txt AC[P]ℵ¹ᵃ rel.

24. rec (for 1st τοις) και, with vulg(ed and some mss): om k 2. 6. 16-7-8-9: txt AC[P]ℵ B rel vss Andr Primas.—om τοις λοιποις 92¹ arm: aft 1st τοις ℵ¹ has written εν (from below, ℵ²ᵃ disapproving). θυατειρη ℵ²ᵃ. om 1st ουκ ℵ¹: for οσοι, οι ℵ²ᵃ: txt ℵ²ᶜ(?). rec ins και bef οιτινες, with vulg-ed Quæst: om AC[P]ℵ B 33(sic, Del) rel vss Andr Areth Primas.—om [κ.] οιτινες ουκ εγν. 41. rec βαθη, with [P]ℵ e n 1(βάθη). 36: txt AC B rel. rec (for βαλλω) βαλω, with ℵ B f h n 10. 33 (37. 49 Bᵉ, e sil) vulg Primas: βάλω 1. 47: λεγω 41-2: txt AC[P] rel syr-dd Andr Areth.

denly changed into a direct address to those threatened) **to each according to your works** (ἔργα, not the mere outward products of the visible life, but the real acts and verities of the inward man, discerned by the piercing eye of the Son of God). 24.] **But** (contrast to those addressed before) **to you I say, the rest who are in Thyatira, as many as have not** (not only do not *hold*, but are free from any contact with) **this teaching, such as** (οἵτινες, as usual, classifies) **have not known the depths** (deep places, in the resolved form) **of Satan, as they call them** (it was the characteristic of the falsely named γνῶσις, to boast of its βάθεα, or depths, of divine things. Iren. ii. 22. 1, p. 146, speaks of those "qui profunda bythi adinvenisse se dicunt:" and ib. 3, p. 147, "profunda Dei adinvenisse se dicentes." And Tert. adv. Valent. 1, vol. ii. p. 538 ff., should by all means be read, as admirably illustrating this expression. He there says, "Eleusinia Valentiniana fecerunt lenocinia, sancta silentio magno, sola taciturnitate cœlestia. Si bona fide quæris, concreto vultu, suspenso supercilio *Altum est*, aiunt." We may safely therefore refer the expression οὐκ ἔγνωσαν τὰ βάθεα to the heretics spoken of. But it is not so clear to whom as their subject the words ὡς λέγουσιν are to be appropriated, and again *whose* word τοῦ σατανᾶ is, whether that 1) of our Lord, 2) of the heretics, or 3) of the Christians addressed. If ὡς λέγουσιν belong to the *Christians*, then the sense will be, that they, the Christians, called the βάθεα of the heretics, the βάθεα τοῦ σατανᾶ, and were content to profess their ignorance of them. So Andr., Areth., Heinr., Züllig, Ebrard: and so far would be true enough; but the sentence would thus be left very flat and pointless, and altogether inconsistent in its tone with the solemn and pregnant words of the rest of the message. If ὡς λέγουσιν belong to the *heretics*, we have our choice between two views of τοῦ σατανᾶ: either 1) that the heretics themselves called their own mysteries τὰ β. τοῦ σατανᾶ. But this, though held by Hengst.,—and even by Neander, Pfl. u. L. edn. 4, p. 619 note, as a possible alternative, and recently by Trench,—can hardly be so, seeing that the words surely would not bear the sense thus assigned to them, viz. that they could go deeper than and outwit Satan in his own kingdom: and seeing moreover, that no such formula, or any resembling it, is found as used by the ancient Gnostic heretics: or 2) that the ὡς λέγουσιν applies only to the word βάθεα, and that, when, according to *their* way of speaking, τοῦ θεοῦ should have followed (cf. ref. 1 Cor.), the Lord in indignation substitutes τοῦ σατανᾶ. This has been the sense taken by most Commentators, e. g., Corn.-a-lap., Ribera, Grot., Calov., Wetst., Vitr., Bengel, Wolf, Eichhorn, Ewald, De W., Stern, Düsterd. And it appears to me that this alone comes in any measure up to the requirements of the passage, in intensity of meaning and solemnity, as well as in verisimilitude.

I need hardly remark that the rendering which I am sorry to see in Tregelles's very useful little English version of the purer text of the Apoc., "how they speak," is quite untenable. In the E. V., "as they speak," is meant to = "as they say:" but for "how they speak" (absol.), λαλοῦσιν would be required), I **cast not upon you any other burden** (it is better, seeing that no τοῦτο or τό follows after πλήν below, not to carry on the sentence as if ἄλλο, πλήν ... were closely joined, but to break it off at βάρος: leaving however the πλήν to take it up (see below) by and by. And this being so, to what do the words refer? There can, I imagine, be little doubt as to the answer, if we

ἐφ' ὑμᾶς ἄλλο [s]βάρος· 25 [a]πλὴν ὃ [b]ἔχετε [c]κρατήσατε [s] = Acts xv. 28 (Matt. xx. 12. 2 Cor. iv. 17. Gal. vi. 2. 1 Thess. ii. 6) only †. Sir. xlii. 2
ἄχρις οὗ ἂν [d]ἥξω. 26 καὶ ὁ [e]νικῶν καὶ ὁ [f]τηρῶν [gh]ἄχρι
[h]τέλους τὰ ἔργα μου, [i]δώσω [k]αὐτῷ [ll]ἐξουσίαν [l]ἐπὶ [m]τῶν

(2 Macc. ix. 10) only. a = Matt. Luke passim. (not Mark, John, nor Luke in Acts.) Paul, 1 Cor. xi. 11 al. elsw. here only. Judg. iv. 9. b = 1 John v. 12 reff. c = ver. 13 reff. d of Christ, Matt. xxiv. 50. Luke xii. 46. John viii. 42. Rom. xi. 26 (from Isa. lix. 20). Heb. x. 7, 37. 1 John v. 20. ch. iii. 3. e ver. 7 reff. f ch. i. 3 reff. g ver. 10 reff. h Heb. vii. 11 only. (μέχρι τ., Heb. iii. 14. ἕως τ., 1 Cor. i. 8.) i John i. 12. v. 27. xvii. 2. Matt. ix. 8. x. 1. xxviii. 18 al. Sir. xxx. 28 (xxxiii. 19). k constr., ch. iii. 12, 21. vi. 8. l w. gen., ch. xi. 6. xiv. 18. xx. 6 only. (ἐπάνω, Luke xix. 17.) w. acc., ch. vi. 8. xiii. 7. xvi. 9. xxii. 14. Luke ix. 1 al. gen. without ἐκ, Matt. x. 1. John xvii. 2. Sir. xvii. 2. m generic, as Matt. ix. 11. Acts iv. 1. x. 45.

25. αχρι CN f 33 (34-5, e sil) : εως A 47 : txt [P] B rel. for αν ηξω, ανοιξω B rel : txt AC[P]N h l m n 10-7-8. 38. 51 (c 1. 6. 26. 30-4-5-6-7. 47-9 Br e sil).
26. om επι N1(ins N3a).

remember some of the expressions used in the apostolic decree in which these very matters here in question, fornication and abstaining from unholy meats, were the only things forbidden to the Gentile converts. For our Lord here takes up and refers to those very words. In Acts xv. 28, we read ἔδοξεν γὰρ τῷ ἁγίῳ πνεύματι κ. ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τῶν ἐπάναγκες, ἀπέχεσθαι εἰδωλοθύτων κ. αἵματος κ. πνικτῶν κ. πορνείας. This act of simple obedience, and no deep matters beyond their reach, was what the Lord required of them. And this βάρος resolved itself into keeping the faith once delivered to the saints, as enjoined in the next sentence. This view is taken by Bede (2) (in substance: "non ego vobis novam mitto doctrinam: sed quam accepistis, servate in finem;" but he does not mention the allusion), Primas., Lyra, Corn.-a-lap., Stern, Hengst., Düsterd. Grot. al. give a more general meaning, true in part: "jactant illi se rerum multarum cognitione; eam a vobis non exigo." Bengel understands by βάρος the trouble given them by Jezebel and her followers: Ewald, the punishments about to befall the heretics, which were not to be feared by the Christians: Ebrard similarly,—they had had enough trouble already in enduring Jezebel, &c., and should not have any share in her punishment: De Wette, the burden of previous suffering implied in ὑπομονή; and so Bede (1), "non patiar vos tentari supra quod potestis," and Beza, understanding βάρος in the sense of "burden," so often occurring in the prophets when they denounce the divine threatenings. But to my mind the allusion to the apostolic decree is too clear and prominent to allow of any other meaning coming into question: at least any other which sets that entirely aside. Others may be deduced and flow from that one, which have meaning for the church now that those former subjects of controversy have passed away): but (though not (see above) directly and in the same sentence connected with ἄλλο, πλήν distinctly looks back to it and takes it up. It is, "*only*:" q. d., forget not that the licence just accorded involves this sacred obligation) **that which ye have** (cf. ch. iii. 11: not to be restricted in its sense to their steadfastness in resisting Jezebel and hers, but representing the sum total of Christian doctrine and hope and privilege; the ἅπαξ παραδοθεῖσα τοῖς ἁγίοις πίστις of Jude 3), **hold fast** (the aor. is more vivid and imperative than would be the present; it sets forth not so much the continuing habit, as the renewed and determined grasp of every intervening moment of the space prescribed) **until the time when I shall come** (the ἄν gives an uncertainty when the time shall be, which we cannot convey in our language). 26.] **And** (the announcement of reward to the conqueror *now first* precedes the proclamation to hear what the Spirit saith to the churches: and is joined, *here alone*, by καί to the preceding portion of the Epistle; being indeed more closely connected with it in this case than in any of the others; see below) **he that conquereth and he that** (by the second ὁ, this καί is precluded from being taken as introducing a clause merely epexegetical of νικῶν, as Düsterd., al. Rather must we say, that by it ὁ τηρῶν κ.τ.λ. is included in the class pointed out by ὁ νικῶν) **keepeth to the end** (it is remarkable that immediately after the words, so pointedly alluded to above, in the apostolic decree, Acts xv. 28, was added, ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε) **my works** (contrast to τὰ ἔργα αὐτῆς, ver. 22: but extending beyond that contrast to a general and blessed truth. μου, gen. possess., which belong to Me, are the attributes of Myself and of mine), **I will give to him authority over the nations** (compare the ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων in Luke xix. 17, which is the reward of him who obeyed the command πραγματεύσασθε ἐν ᾧ ἔρχομαι. The authority here

n ch. xii. 5. xix. 15. Psa. ii. 9.
o = ch. vii. 17. Matt. ii. 6. John xxi. 16 al.
p = ver. 16.
q 1 Cor. iv. 21.
r as above (n). Acts xii. 10. ch. ix. 9 only. 3 Kings xxii. 11.
s = Rom. ix. 21. 2 Tim. ii. 20. ch. xviii. 12 al. (John xix. 36 al.)
y Job xxxviii. 12.

ἐθνῶν, 27 καὶ [no] ποιμανεῖ αὐτοὺς [np] ἐν [nq] ῥάβδῳ [nr] σιδηρᾷ, [o] ὡς τὰ [st] σκεύη τὰ [u] κεραμικὰ [tv] συντρίβεται, ὡς κἀγὼ [w] εἴληφα [w] παρὰ τοῦ πατρός μου. 28 καὶ δώσω αὐτῷ τὸν [x] ἀστέρα τὸν [xy] πρωϊνόν. 29 [z] ὁ [z] ἔχων [z] οὖς [z] ἀκουσάτω τί [p] τὸ πνεῦμα [q] λέγει [r] ταῖς ἐκκλησίαις.

III. 1 Καὶ [s] τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας

t Lev. vi. 28. u here only †. (-μεος, l. c.) v = Rom. xvi. 20. (John xix. 36 al.) w = Acts ii. 33. (Lev. vii. 34.) x ch. xxii. 16 only. cf. Sir. l. 6. (see note.) z ver. 7 reff.

ACPN a Isa n, 1. 2. 4. 6. 8. 10-3. 15 to 19. 56-7. 30. 32 to 35. 40 to 42. 47 to 51. 53 Bs.

27. συντριβησεται [P] B rel vulg syr-dd copt Andr Areth Primas: συντριβονται 36²: txt ACℵ 1 36¹-8. 51 (1. 40, e sil) Andr-a. 28. προινον A B.

CHAP. III. 1. for της, τω B. (*Cf ch* ii. 1, 8, 18.)

spoken of is that which shall be conferred on the saints when they shall inherit the earth, and reign with Christ in His Kingdom. It has been gradually realized, as the stone cut out without hands has broken in pieces other kingdoms; but shall only then find its entire fulfilment. Various insufficient meanings have been given: of which one of the most curious is that of Grot., "Evolvam illum in gradum presbyteri, ut judicet de iis qui non christiane sed ἐθνικῶς vivunt;" who also understands ver. 27 below of excommunication, "per gladium hic intelligitur verbum Dei, cujus pars est et excommunicatio"), **and he shall govern** (lit. "*shepherd.*" It is the LXX rendering of the Heb. רָעָה, *break in pieces*, which they have taken as רָעַע, *shepherd*, in ref. Ps. The saying, as rendered by them, is sanctioned by being thrice quoted in this book, see reff.) **them with** (see 1 Cor. iv. 21) **a rod of iron** (a sceptre of severity: "inflexibili justitia," as Lyra), **as the vessels of pottery are broken up** (συντρίβεται, are crushed, or shivered, or broken up: the συν gives the idea of the multitudinous fragments collapsing into an heap: the "broken to shivers" of the E. V. is very good), **as I also have received from my Father** (viz. in Ps. ii. 9, in which Psalm it is said υἱός μου εἶ σύ, ver. 7. The power there conferred on Me, I will delegate to my victorious servant; see Luke xxii. 29). **And I will give to him the star of the morning** (it is not easy to say what, in strict exactness, these words import. The interpretations given, even in the Catena, are very various and inconsistent. Andr. and Areth. understand it of the Lucifer of Isa. xiv. 12, i. e. the devil, whom our Lord saw as lightning fall from heaven,—or, as there imported, the King of Babylon, the most powerful monarch on earth; so Züllig. Another meaning in the Catena is τὸν ὑπὸ τοῦ Πέτρου λεχθέντα φώσφορον ἐν ταῖς καρδίαις τῶν πιστῶν ἀνατέλλοντα, 2 Pet. i. 19. Victorinus says, "Primam resurrectionem scilicet promittit." Primas., Bede, Alcas., Corn.-a-lap., Calov., Vitr., Wolf, Beng., Stern, Ebrard, understand Christ Himself, who, ch. xxii. 16, declares Himself to be ὁ ἀστὴρ ὁ λαμπρός, ὁ πρωϊνός: and doubtless, as has been before remarked on the fruit of the tree of life, ver. 7, and on the hidden manna, ver. 17, in the mystical sense, Christ Himself is the sum and inclusion of all Christ's gifts: this truth serves to connect the symbolism of all these passages, but does not justify us in disturbing that of one by introducing that of another. Here the morning star clearly is not Christ Himself, the very terms of the sentence separating the two. Then again, we have Lyra,—"id est, corpus gloriosum dote claritatis refulgens,"—nearly the same words in which he before explained the white stone, ver. 17, only that there it was "*claritatis*:" Grot., "dabo et fulgorem, non qualis cuique stellæ, sed Luciferi, qui cæteras stellas multum vincit." And this interpretation is probably near the mark. In Dan. xii. 3 we read that the righteous shall shine ὡς οἱ ἀστέρες, and in Matt. xiii. 43 that they ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. And in Prov. iv. 18 we read that "the path of the just is as the shining light that shineth more and more unto the perfect day." Still, this interpretation does not quite satisfy the words δώσω αὐτῷ: unless indeed the poetic imagery be, that he is imagined as clad in the glory of that star, putting it on as a jewel, or as a glittering robe. De Wette supposes it is to be given to him as its ruler: but such an interpretation would lead into a wide field of speculation which does not seem to have been opened by Scripture, and is hardly required by the passage itself). **29.**] See above, ver. 7.

CH. III. 1—6.] THE EPISTLE TO THE

γράψον Τάδε λέγει ὁ ἔχων τὰ [a]ἑπτὰ [a]πνεύματα τοῦ θεοῦ καὶ τοὺς [b]ἑπτὰ [b]ἀστέρας, Οἶδά σου τὰ ἔργα, ὅτι [c]ὄνομα ἔχεις ὅτι ζῇς, καὶ [d]νεκρὸς εἶ. 2 [e]γίνου [f]γρηγορῶν, καὶ [g]στήρισον τὰ λοιπὰ ἃ [h]ἔμελλον ἀποθανεῖν. οὐ γὰρ εὗ-

a ch. i. 4 reff. b ch. i. 16, 20. c = Mark ix. 41. 1 Pet. iv. 16. ὄνομα μὲν εἶχε, ὡς ἐπ' Ἀθήνας ἐλαύνει, κατίετο δέ

ἐς πᾶσαν τ. Ἑλλάδα, Herod. vii. 138. reff. f = ch. xvi. 15. 1 Thess. v. 6 al. 25 al. Ps. l. 12 (14). d = James ii. 17. Heb. vi. 1. Neh. vii. 3. h plur., ch. i. 19 reff. e constr., ch. xvi. 10 reff. g Luke xxii. 32. Rom. i. 11. xvi.

Steph om 1st εστα, with n (6, e sil) : ins AC[P]ℵ B rel. rec ins το bef ονομα (with 30-4, e sil) : om AC[P]ℵ B 33(Del) rel Andr Areth. for 2nd οτι, και B rel Areth : txt AC[P]ℵ h l m n 10-7. 33-7-8 (1. 13-6. 34-5-6. 49 B^{r}, e sil). ζωης 1.

2. εγρηγορων (but corrd) ℵ. rec στηριξον, with ℵ B rel Andr Areth : τηρησον b e k n 9. 13. 25-7. 30-6. 40 : στηρησον h^{1}, στηρηζων l : txt AC[P] a^{1} c d g h^{2} 2. 4. 6. 10-1-2-7-9. 32. 48-9^{1}. 50. from a to πεπληρωμενα are in marg of 1. rec (for εμελλον) μελλει, with æth some-lat-ff : ημελλες B b j 19. 33. 50. 92 : εμελλες rel : εμελλε a : ημελλε 2 : εμελλεν l 1-marg(Treg) Areth : ημελλεν 16 : εμελλ(εμελλεν or -λον) 1-marg(Del) : txt AC[P]ℵ m n 34-5-6-8 vulg syr-dd copt Andr Primas. for αποθανειν, αποβαλλειν B rel(αποβαλειν h 17. 49 B^{r}) : αποθνησκειν n 26. 36 Andr-a Areth : txt AC[P]ℵ l m 1-marg 16. 34-5-8.

CHURCH AT SARDIS. The Spirit of this Epistle is one of rebuke and solemn denunciation. Even the promise, ver. 5, is tinged with the same hue. For the history, see Prolegg., § iii. 10. **And to the angel of the church in Sardis write: These things saith He that hath the seven spirits of God** (this designation of our Lord has not before occurred: but as Düsterd. observes, it is new rather in form than in substance. We have mention in ch. i. 4 of the seven spirits which are before God's throne: and we there found occasion to interpret them of the plenitude of the Godhead in its attributes and energies. See, for further elucidation, ch. iv. 5, v. 6. These spirits, this plenitude, Christ, the Lord of the church, possesses, is clothed and invested with, in all fulness. From Him the spiritual life of his churches comes as its source, in all its elements of vitality. He searches all the depths both of our depravity and of His own applications of grace. He has in his hand all the Spirit's power of conviction. He wields the fire of purification and the fire of destruction. Whether the Spirit informs, or rebukes, or warns, or comforts, or promises, whether He softens or hardens men's hearts, it is Christ who, searching the hearts as Son of God and feeling their feelings as Son of man, wields and applies the one and manifold Spirit.

The designation here has its appropriateness in the whole character of this solemn Epistle. The Lord of the church comes, armed with all the powers of the Spirit; searching the depths of hypocrisy, judging of the worthlessness of works not done in faith. The difficulty of this general attribute of Christ, and not any one selected specially as applying to Sardis being here introduced, seems to be best accounted for, not, as Ebrard, by the general prophetic import of the Epistle, but by the fact that the minatory strain of the Epistle justifies the alleging the whole weight and majesty of the divine character of our Lord, to create alarm and bring about repentance) **and the seven stars** (the former symbolism (reff.) still holds in all its strictness. Nor have we the least right here, as some (e. g. Arethas in Catena, and Wetst.), to suppose that the stars and the spirits are identical. The motive mentioned above would fully account for this designation also: The Lord of all the churches: He who appoints them their ministering angels, and has them, and all that is theirs, in His hand): **I know thy works, that** (there is no need of a καί being inserted: the ὅτι is the inference from the ἔργα) **thou hast a name that thou livest** (I need only mention for warning the childish fancy, that the Bishop of Sardis was named Zosimus or Vitalis: so some blamed by Corn.-a-lap.: so, with approval, Bengel and Hengst. The expression explains itself: see ref. Herodot.: thou hast a repute that thou livest: art *nominally*, as we commonly now say, Christian), **and** (the mere copula carries the contrast far more vividly and pathetically than when it is made rhetorically complete by inserting "yet." The καί is not as Ebrard, "hebraisirend für ἀλλά," but is common in classical Greek, and indeed in all languages, in this sense) **art dead** (spiritually dead: void of vitality and fruitfulness: sunk in that deep deadly sleep which, if not broken in upon and roused up, is death itself: so St. Paul, Eph. v. 14, ἔγειρε ὁ καθεύδων κ. ἀνάστα ἀπὸ τῶν νεκρῶν, κ. ἐπιφαύσει σοι ὁ χριστός: see reff.). **Be** (γίνου, because a change is involved: be-

h 1 John i. 4 reff. Col. ii. 10 al. i (ch. i. 4 reff.) = Luke xvi. 15. Acts iv. 19 al. fr. 3 Kings iii. 10. k = John xx. 17. ver. 12 four times [ch. ii. 7] only. l constr., ch. ii. 5. m ch. ii. 27. Acts vii. 53. n = 1 John ii. 3, 5 reff. o absol., ch. ii. 5 reff.

ρηκά σου [τὰ] ἔργα h πεπληρωμένα i ἐνώπιον τοῦ k θεοῦ μου. 3 l μνημόνευε [οὖν] πῶς m εἴληφας καὶ ἤκουσας, καὶ n τήρει καὶ o μετανόησον. ἐὰν οὖν μὴ p γρηγορήσῃς,

ευρηκαν B. εργα AC 1-marg: τα εργα [P]ℵ B rel Andr Areth. rec om μου, with 1 (13. 41, e sil) Andr-p Vig: ins AC[P]ℵ B rel vulg syr-dd copt Andr Areth Prims. 3. om 1st ουν ℵ f. om και ηκουσας και τηρει (*passing from* και to και) B rel: om και τηρει 88th: ins AC[P]ℵ h l m 10-7-8. 34-5-6 (1. 13-6. 27. 37-8 Bˣ e sil). for

come what thou art not) **watchful** (we can hardly help in English substituting the adj. for the participle "watching;" thereby losing the objective vividness of the pres. part., and getting instead a subjective attribute of character. "Awake and watch" would be, in paraphrase, tantamount to the text), **and strengthen the remaining things, which were** (the time is transferred to that indicated by στήρισον: which were, when thou shalt apply thyself to strengthen them) **about to die** (there is a question whether these λοιπά are to be understood as *things*, matters in which the Sardian church was not yet totally without spiritual vitality, or as *persons*, who were not yet passed into the almost universal death-slumber of hypocrisy. The latter view is taken by (Andr., Areth., as reported in Düsterd.: but not in Catena, see below) Calov., Vitr., Eichh., De Wette, Stern, Ebrard, Düsterd., Trench, al. And there is nothing in the construction to preclude the view. But if I mistake not, there is in the context. For to assume that the λοιποί could be thus described, would surely be to leave no room for those mentioned with so much praise below in ver. 4. Had τὰ λοιπά not occurred, we might have well understood στήρισον ἃ ἔμελλον ἀποθανεῖν of confirming those thy weak members who on account of the general deadness were near losing their spiritual life altogether: but with τὰ λοιπά this can hardly stand. We must therefore take the other view,—"strengthen those thy remaining few graces, which in thy spiritual deadly slumber are not yet quite extinct." And so Andr. and Areth. in Catena (I transcribe the whole, by which it appears that μέλη has been carelessly taken to mean personal members: see under the other view above),—τὸν ὕπνον τῆς ῥαθυμίας ἀποτιναξάμενος, καὶ τὰ μέλη σου τὰ ἀποθνήσκειν τελέως μέλλοντα δι' ἀπιστίαν στήριξον· οὐ γὰρ ἡ ἀρχὴ τῶν ἀγαθῶν ἔργων τὸν ἐργάτην στεφανοῖ τὸν δόκιμον ἀλλ' ἡ ἐπιμονὴ ἄχρι τέλους. τὸ στήριξον δὲ οὐχ ἁπλῶς εἴρηται, ἀλλὰ τὸ οἱονεὶ στερρόποίησον καὶ ἐνδυνάμωσον χαλαρά τε ὄντα καὶ πρὸς πτῶσιν ἑτοιμότατα. ἐφ' ὅσον οὖν περιλείπεταί σοι, βραχέα ἐπιτηδεύματά, φησι, πρόσθες, ἵνα μὴ τέλεον ἀποστάσῃς (φ. ἐπιστάσῃς) θάνατον. ταῦτα γοῦν φύλαξον τὰ ἤδη ζῶντα, ἐκεῖνα δὲ στήριξον τὰ πρὸς θάνατον ἤδη ῥέποντα· οὐδὲν γάρ σου τῶν στουδασμάτων πλήρες ἐστιν· ἀλλὰ τὰ μὲν τέθνηκεν ἤδη, τὰ δὲ μέλλει:—so also Grot., Beng., Ewald, al.): **for I have not found thy works** (or, without the τά, **I have not found (any) works of (thine) complete in the sight of my God** (up to the mark and measure of being acceptable to Him: i. e. not wrought in that living faith which alone renders human works acceptable to God, by uniting them to Him on whom the Father looks with perfect approval. Düsterd. well observes, "The express reference to the absolute rule of all Christian morality is here put the more strongly and strikingly, because this church had *among men* a name that she lived." The μου binds on the judgment of Him who speaks to that of God). **Remember** [**therefore**] **how** (not subjective, "*with* what manner of reception," as even Düsterd., after many others, but objective, "after what sort," "quomodo institutus fueris," as Castalio: as οἵους, Eph. iv. 20; 1 Cor. xv. 11. Trench would unite both) **thou hast received** (*perf.*: of the permanent deposit of doctrine entrusted) **and heardest** (*aor.*, of the act of hearing, when it took place), **and keep** (what thou hast received and heardest: *pres.*, of an abiding habit) **and repent** (not pres. now, as the command is of a quick and decisive act of amendment). **If therefore** (the οὖν is hardly, as De Wette, because it is assumed, in the present evil state of the Sardian church, that the exhortation will be in vain: far rather, as Düsterd. (alt.), Hengst., al., because repentance is so grievously needed. And it follows on the plain declaration which has been made of that present evil state; coming forcibly and unexpectedly, where we should rather have looked for δέ) **thou dost not watch** (aor.: shalt not have awaked and become watchful, before the

[p] ἥξω [q] ὡς [qr] κλέπτης, καὶ οὐ μὴ γνῷς [s] ποίαν [s] ὥραν [p] ἥξω ἐπὶ σέ. [4] ἀλλὰ ἔχεις ὀλίγα [t] ὀνόματα ἐν Σάρδεσιν ἃ οὐκ [u] ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ [v] περιπατήσουσιν μετ' ἐμοῦ

p ch. ii. 25 reff. q 1 Thess. v. 2, 4. 2 Pet. iii. 10. ch. xvi. 15. see Jer. xxix. 9 (xlix. 10). r as above

(q). Matt. xxiv. 43. Luke xii. 39. xxi. 39. 4 al. (-νσμός, 2 Cor. vii. 1.)

s acc., John iv. 52 al. fr. see note and Matt. xxiv. 42. Luke Num. xxvi. 53. t = Acts i. 15. ch. xi. 13. u 1 Cor. viii. 7. ch. xiv. 4 only. Isa. lxv. v = ch. ii. 1. xxi. 24.

γρηγ., μετανοησης ℵ¹(txt ℵ²a-c). rec aft 1st ηξω ins επι σε, with ℵ B rel vulg(with am &c, agst demid fuld harl¹ tol lips-5) syr-dd Andr-coisl Areth Vig: om AC[P] n 1. 12 copt Andr Primas. for γνως, γνωση ℵ(γνωση οιαν) B rel Andr-coisl: txt AC[P] n 10 (32). 36 (a c h 1. 6. 37. 42-8-9. 51 B², e sil).

4. rec om αλλα, with 1: ins AC[P]ℵ B rel vss Andr Areth Orig-int Primas.—αλλ' [P] B rel (exc f 6. 38). ολιγα bef εχεις B rel Andr Areth: ολ. ονομ. bef εχ. c f k 6. 32. 47-9: txt AC[P]ℵ n 1. 17. 36-8. rec ins και bef εν σαρδεσιν, with 1: om AC[P]ℵ B rel vulg syr-dd copt Andr Areth Primas. for ἅ, οἱ n 1. 17. 37-8. 46 vulg copt Andr Areth Primas: txt AC[P]ℵ B rel Andr-coisl. for αυτων, εαυτων C.

time about to be indicated in the threat which is coming), **I will come as a thief** (these words do not here refer to our Lord's final coming, but to some signal judgment in which He would overtake the Sardian church. Just as the formula derived from the great eschatological truth of the suddenness of His second coming is frequently applied to His final judgment in Jerusalem, so is it to other His partial and special advents to judgment in the case of individuals and churches), **and thou shalt not know** (οὐ μή, see on ch. ii. 11) **at what hour** (the accus. of the *time when* has been called a Hebraism: so even De Wette from Gesenius: or an Aramaism, according to Ewald. But it is common enough in later Greek, and is only, in its first form, a particular case of the accusative of measure, whether of space or time: see Krüger, § 46, anm. 1, where he cites such common expressions, as ἐξήλθομεν ἔτος τουτί τρίτον εἰς Πάνακτον, Demosth.: Πρωταγόρας τρίτην ἤδη ἡμέραν ἐπιδεδήμηκεν. The change which the construction underwent seems to have been that which was usual in such cases; it lost its own peculiar significance of measure and duration, and became used where a mere point of time was in question. But even thus it finds abundant justification in good Greek in such expressions as that in Homer, Il. φ. 111, ἀλλ' ἔτι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιὴ Ἔσσεται ἠ ἠώς, ἢ δείλης, ἢ μέσον ἦμαρ: in Herod. ii. 2, τὴν ὄρην ἐναγινέειν σφίσι αἰγας: and in such accusatives as ἦμαρ, νύκτα, ἀρχήν, τέλος, πυκνά, and the like. See also Matthiæ, Gr. Gr. § 424, a) **I will come upon thee. Nevertheless** (notwithstanding this state of apathy even to spiritual death) **thou hast** (belonging to thee as members. Notice, as Bengel remarks, that these few had not separated themselves from the church in Sardis, notwithstanding its degraded state) **a few names** ("homines nominatim recensiti," as Vatabl. in Düsterd. See reff. The gloss. interlin. is good: "quasi paucos nominatos, i. e., bonos qui nominatione digni sunt." The term would hardly be used except of a limited number. Hengstenb., with his usual fancifulness, in which he is here followed by Ebrard, finds an allusion in the ἔχεις ὀλίγα ὀνόματα to the ὄνομα ἔχεις ὅτι . . . above. It hardly needs remark, that the whole sense and connexion is different, the stress there on ὄνομα, here on ἔχεις. Besides which, in my judgment nothing can be further from the solemnity of the passage than the existence of such mere verbal allusions) **in Sardis, which** (the peculiar form ὀνόματα carries its own gender through the first part of the verse; in the latter part the thing signified prevails, and we have ἄξιοι) **have not defiled their garments** (the aor. is from the standing-point of the future day presently introduced, as so commonly when life is looked back on from the great time of retribution. The meaning of the figure (which occurs also in Jude 23) has been variously given. There can be little doubt that the simpler and more general explanation is the right one: viz., who have not sullied the purity of their Christian life by falling into sin. So the gloss. interlin., Lyra, al. m. It seems unnecessary, and introducing confusion, to specify further; either the garments as importing their flesh (Areth., al.), their consciences (Alcas., Tirinus, Grot., Peirsœus), the robe of Christ's righteousness put on by faith (Calov.), the robe of baptismal purity (Ansbert, Bede, Ribera, Corn.-a-lap., Hengst.), or again the keeping undefiled as consisting in abstinence from contact with the dead body of the rest of the church. This last view Ebrard attributes to Hengst., but it is not in his exposition here. He characteristically finds in ἐμόλυναν an allusion to Sardes = Sordes): **and**

w ver. 18. ch. vi. 11. vii. 9. xix. 14. Eccl. ix. 8. neut., John xx. 12 only. ellips., ch. i. 13.
x ch. ii. 7 reff.
y = Matt. vi. 29 al. fr.
z ch. iv. 4 only. Deut. xxii. 12. (Matt. xi. 8.) see ch. vii. 9 reff.
a Acts iii. 19. Col. ii. 14. ch. vii. 17. xxi. 4 only. Ps. l. 10. (xiii. 9. xvii. 8.) xx. (12) 15. (xxi. 27.) Phil. iv. 3. Dan. xii. 1.
b Exod. xxxii. 32. Ps. lxviii. 28.
c ch. xi. 4 only.
d = John xix. 42. Rom. x. 9, 10. Job xl. 9 (14).
e see Matt. x. 32. Luke xii. 8.
f so Luke xv. 10. ch. xiv. 10. see Isa. lii. 12.
g ch. ii. 7 reff.

ACP[א] a fu r. l. 2. 4. 6. 9. 10-2. 17 to 19. 23-7. 30. 32 to 38. 40 to 42. 47 to 51. 90 Bᵖᵉ.

ἐν ʷλευκοῖς, ὅτι ἄξιοί εἰσιν. 5 ὁ ˣνικῶν *οὗτος ʸᶻπερι-
βαλεῖται ἐν ἱματίοις ʷλευκοῖς, καὶ οὐ μὴ ᵃᵇἐξαλείψω τὸ
ὄνομα αὐτοῦ ἐκ τῆς ᵇβίβλου τῆς ᶜζωῆς, καὶ ᵈᵉὁμολογήσω
τὸ ὄνομα αὐτοῦ ᵉἐνώπιον τοῦ ᵉπατρός μου καὶ ᶠἐνώπιον
τῶν ᶠἀγγέλων αὐτοῦ. 6 ᵍὁ ᵍἔχων ᵍοὖς ᵍἀκουσάτω τί
τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

5. ο νικων is in margin of 1. * οὕτως ACℵ¹ a h 2. 9. 10-7-8-9. 26-7. 38(-5, e sil)-7. 40-1-2-9. 51 vulg syr-dd copt arm Primas: ουτω 13 Bᵗʳ: ουτος [P]ℵ²ᵃᵇ B rel Andr Areth. for περιβαλειται, περιβαλλεται C: περιβαλλεῖται m: περιτεταγη 18. rec (for ομολογησω) εξομολογησομαι: txt AC[P]ℵ B rel Andr Areth.—(homœotel, αυτου 1st and 2nd, n 1. 27.) for 1st ενωπιον, εμπροσθεν ℵ.

they shall walk with me in white (so, not filling up λευκοῖς, E. V. admirably. The supply, *ἱματίοις*, comes below, ver. 5: where see note. The white here is not to be identified with the undefiled garments which they now wear: it is a new and glorious hue of victory: see ch. vi. 11; vii. 9; xix. 8. The allusion which Schöttg., Vitringa, al., have imagined, to their priesthood,—because when a judgment was held by the Sanhedrim on the priests, those who were condemned were clothed in black, while the blameless wore a white robe—seems, like so many of these rabbinical illustrations, to be far-fetched, and to spoil the simplicity of the passage. An allusion to Zech. iii. 3 ff. is far more obvious. **μετ' ἐμοῦ**, in remarkable accord with our Lord's prayer in John xvii. 24, *πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ' ἐμοῦ*: see also Luke xxiii. 43) **because they are worthy** (the ἀξιότης here is found in the terms of the sentence itself. They have *kept their garments undefiled*: they of all others then are the persons who should walk in the glorious white robes of heavenly triumph. Exactly thus in ch. xvi. 6, *αἷμα . . . ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πιεῖν ἄξιοί εἰσιν*. To dream of any merit here implied, is not only to miss, but to run counter to the sense of the whole saying and situation. The *οὐκ ἐμόλυναν* is only explained by ch. vii. 14, *ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν ἐν τῷ αἵματι τοῦ ἀρνίου*: and as Vitringa excellently says, "*Dignitas* hic notat proportionem et congruentiam, quæ erat inter *statum gratiæ* quo fuerunt in terris, et *gloriæ* quam Dominus ipsis decreverat æstimandam ex ipsa lege gratiæ"). **He that conquereth, he** (the reading *οὗτος*, found in so many manuscripts, may have arisen originally in the very usual confusion of ο and ω, and then have been retained, from not being altogether without meaning; "*thus*," i. e. as those first mentioned. But this would perhaps be *ὁμοίως*, not *οὕτως*) **shall be clad in white garments** (the concluding promise takes the hue of what had gone before, and identifies those just spoken of with these victorious ones): **and I will not wipe out his name out of the book of life** (this again takes its colour from the preceding. Those who have a name that they *live*, and are dead, are necessarily wiped out from the book of *life*: only he whose name is a living name, can remain on those pages. Here again the Rabbinical expositors have gone wrong in imagining that the genealogical tables of the priests are alluded to. Far rather is the reference to the ordinary lists of citizens, or of living members of any body or society, from which the dead are struck out. So Wetst., citing Dio Chrys. Rhod. xxxi. p. 336 c, *ὅταν δημοσίᾳ τινὰ δέῃ τῶν πολιτῶν ἀποθανεῖν ἐπ' ἀδικήματι, πρότερον τὸ ὄνομα αὐτοῦ ἐξαλείφεται*. And Aristoph. Pac. 1180, *τοὺς μὲν ἐγγράφοντες ἡμῶν, τοὺς δ' ἄνω τε καὶ κάτω ἐξαλείφοντες ὀλίς ἢ τρίς*. Thus they whose names have been once inscribed in this book, whether by their outward admission into Christ's church in baptism, or by their becoming living members of Him by faith, if they endure to the end as His soldiers and servants, and obtain the victory, shall not, as all His mere professed members shall, have their names erased from it. The figure itself, of the book of life, is found as early as Exod. xxxii. 32 f. See reff. for other places): **and I will confess his name in the presence of my Father and in the presence of his angels** (see Matt. x. 32; Luke xii. 8, both of which are here combined, cf. Luke ix. 26, ‖ Mark. The promise implies that in the great day the Judge will expressly acknowledge the name thus written in the

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον
Τάδε λέγει ὁ [h]ἀληθινός, ὁ [i]ἅγιος, ὁ ἔχων τὴν [j]κλεῖν
[τοῦ] Δανείδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείει καὶ

h John (22 times) only, exc. Luke xvi. 11. 1 Thess. i. 9. Heb. viii. 2. ix. 24. x. 22. Isa. lxv. 16.

i ch. [iv. 11] vi. 10. j ch. i. 18 reff. Isa. xxii. 22.

7. εκκλησιαις(but corrd) ℵ¹. rec *o αγ.* bef *ο αληθ.*, with C[P] B rel vulg syr-dd: txt AN. om *την* ℵ¹(ins ℵ³ᵃ). rec (for *κλειν*) *κλειδα*, with f m n 1. 17. 36 (13-6, e sil) Orig$_2$ Andr Areth: txt AC[P]ℵ B rel Orig$_1$ Epiph Andr-coisl. om *του* AC 38: ins [P]ℵ B rel Orig$_2$ Andr Areth. for *δανειδ, αδον* l¹ 16. 33. 45 copt mentd-by-Andr. for *ὁ* (bef *ανοιγ.*) *και* ℵ: om 90. rec (for *κλεισει*) *κλειει*, with c 1. 6. 11-2. 36. 49 (51, e sil) vulg syr-dd Andr Primas: *κλειων* n: txt AC[P]ℵ B rel copt Orig$_2$ Andr-coisl Areth Iren-int Hil. (but -*σῃ* 33 al.) aft *κλεισει* ins *αυτην* B rel: om AC[P]ℵ c m n 6. 34-6-8. 40-7-9¹ (51, e sil). for *και κλειει, κλειων* A; *claudit* vulg(pref. *et* fuld lips-4 al) Iren-int Hil: *και κλειων* [P]ℵ m 1. 6. 11¹-2-3. 34-6-8. 47²-9¹ Orig$_2$ Andr Primas: *και ο κλειων* n 40-7¹: *και κλεισει* 35: *ει μη ο ανοιγων* B rel: *ει μη ο ανοιγων και κλειων* l 16. 37. 45: txt C c (51, e sil) vulg syr-dd Iren-int Promiss.

book of life, as belonging to one of His. Cf. ch. xx. 15; xxi. 27; also Matt. vii. 23 (xxv. 12), where He repudiates those whom He knows not). 6.] See above, ch. ii. 7.

7—13.] THE EPISTLE TO THE CHURCH AT PHILADELPHIA. It has been remarked, that this Epistle bears a tinge throughout of O. T. language and imagery, correspondent to the circumstances of the church as connected with the Jews dwelling there. For the history, &c., see Prolegomena. **And to the angel of the church in Philadelphia write: These things saith the true One** (it is doubtful whether the distinction between *ἀληθινός* and *ἀληθής*, which lies on the surface in ordinary usage, can be held firmly, on thorough examination of the places where the word occurs in the N. T. It is not easy for instance to justify the meaning "*genuine*," "*answering fully to its name*," in passages like John vii. 28: and more experience in the habit of later Greek to break down the distinctions of derivative nouns has shaken me in the assertion of this meaning wherever the word occurs. Here, it would certainly appear as if it were chosen to declare an attribute of our Lord opposed to the *λεγόντ. καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται* below. Not that the meaning *genuine* would be out of place in such a connexion: but that where *ἀληθινός* is used *absolutely*, of a person, the two meanings, *genuine* and *truthful*, running up into one head of *truth*, we must not in later diction press the one subordinate meaning as against the other. See for the distinction, which, however, is too exclusively pressed, Trench, N. T. Synonyms, § viii. The senses here to be avoided are,—*ὁ ἀληθῶς ἅγιος*, as Corn.-a-lap. and Grot., thus losing the word altogether;—*the real Messiah*, in reference to the rejection of Him by the Jews, as Hengst. and Düsterd.; *He* that *bears the truth*, as the High-priest the Urim and Thummim, *δήλωσιν κ. ἀλήθειαν*, LXX, Exod. xxviii. 26 (30); so Vitringa: "promissis suis stans," as Ewald and Züllig), **the Holy One** (as opposed to the *συναγωγὴ τοῦ σατανᾶ* below; not with reference to Christ's High-priesthood, as Vitr.: nor as Eichhorn and Heinr., "legatus divinus:" but expressive of moral attribute), **He that hath the key of David** (i. e. He that is the Heir and Lord of the abiding theocracy, as Düsterd. In Isa. xxii. 22, it is said of Eliakim son of Hilkiah, *δώσω αὐτῷ τὴν κλεῖδα οἴκου Δαυεὶδ ἐπὶ τῷ ὤμῳ αὐτοῦ, καὶ ἀνοίξει καὶ οὐκ ἔσται ὁ ἀποκλείων καὶ κλείσει καὶ οὐκ ἔσται ὁ ἀνοίγων*: which is manifestly the passage here incorporated into the Lord's message: and the sense is, that whatever inferior degrees there may be of this power of opening and shutting the church (= the house of David, with reference to the false Jews below), the supreme power, the one true key, belongs to the Lord Christ alone. It is hardly justified, and serves but little purpose, to attempt to set up a distinction between *τὴν κλεῖν τοῦ Δαυεὶδ* here, and *τὴν κλεῖδα οἴκου Δαυεὶδ* in l. c. (so Hengst., Ebr., Düsterd.: see the idea well refuted in Vitringa.) The key is the same in both cases: but the One possesses it as his own by right, the other has it merely entrusted to him; laid on his shoulder. Some mistaken views have been: "potestatem aperiendi intellectum Scripturarum," Lyra, so also Primas., Bede, Zega, al.: that *Δαυεὶδ* should be *Τάφεθ*, or *Τάφεθ*, and that our words mean the same as ch. i. 18, *ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾅδου* (Wolf). This idea is quite distinct from that, and is closely connected with ver. 8, where the reference is entirely to the Church of God and success in God's work. The same

οὐδεὶς ἀνοίξει, 8 Οἶδά σου τὰ ἔργα· ἰδοὺ [k] δέδωκα ἐνώ-
πιόν σου [l] θύραν [l] ἀνεῳγμένην, [m] ἣν οὐδεὶς δύναται κλεῖσαι
[m] αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ [n] ἐτήρησάς μου τὸν
[n] λόγον καὶ οὐκ [o] ἠρνήσω τὸ ὄνομά μου. 9 ἰδοὺ [p] διδῶ
[q] ἐκ τῆς [r] συναγωγῆς τοῦ [r] σατανᾶ τῶν λεγόντων ἑαυτοὺς
Ἰουδαίους εἶναι καὶ οὐκ εἰσὶν ἀλλὰ [s] ψεύδονται, ἰδοὺ

k see Luke xii. 51.
l Acts xiv. 27. 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Isa. xlv. 1.
m Mark vii. 25. Acts xv. 17. ch. vii. 2. xiii. 12. xx. 8. [1 Pet. ii. 23.] Lev. xv. 4.
n 1 John ii. 5 reff.
o ch. ii. 13. Prov. xiv. 5.
p = Acts x. 40.
q 2 John 4 reff.
r ch. ii. 9.
s — 1 John i. 6 al. fr.

ACP: a for r. l. 2 4. 6. 10-3. 16 to 19 2-7. 39 33 to 35. 49 to 52. 47 to 51. 90 Bz.

rec ανοιγει, with AC[P] 1(ανειγει) 15. 36 vulg Andr Primas: ανοιγων n: txt ℵ B rel copt Orig$_2$ Andr-coisl Areth Iren-int Hil.

8. τα εργα bef σου ℵ. ηνεωγμενην [P]ℵ c m 35. rec (for ην) και, with (k, e sil) 1 Andr: txt AC[P]ℵ B rel Orig Andr-coisl Areth. om αυτην ℵ 49. for εχεις, εχει 1(Del).

9. rec διδωμι, with [P] B rel Andr Areth: δεδωκα ℵ: txt AC. for 2nd ιδου,

Lord of all has the keys both of the prison and of the palace; but these words refer to the latter alone. Cf. on the whole sense, Matt. xvi. 19), **who openeth and no one shall shut, and shutteth** (the construction is altered to the direct from the participial: as in Amos v. 7, *ὁ ποιῶν εἰς ὄψος κρίμα, καὶ δικαιοσύνην εἰς γῆν ἔθηκεν*. This is said to be Hebraistic (De W.): but such irregularities are not confined to any particular language) **and no one shall open** (these words are to be taken not merely of the power of Christ to forgive sins, but generally, as indeed the next verse requires. Christ only has power to admit into and exclude from His kingdom; to enlarge the work and opportunities of His Church, and to contract them): **I know thy works** (these words stand by themselves; not, as De W. (so also Ewald and Bengel), as connected with *ὅτι μικρὰν κ.τ.λ.* below, the intervening sentence, *ἰδοὺ . . . αὐτήν*, being considered parenthetical. They are words of comfort and support to the Philadelphian Church): **behold I have given before thee a door opened** (i. e. have granted, in my possession and administration of the key of David, that a door should stand opened. For the construction, see ref. The door is variously understood: by Lyra, al. (see above on ver. 7) as "ostium apertum ad scripturas intelligendas:" by Areth., as *τὴν εἴσοδον πρὸς ἀπόλαυσιν*: by Bengel, as an entrance into the joy of thy Lord and so to an uninterrupted progress in all good; Eichhorn and Heinrichs, "aditus ad me tibi patet," in the merely superficial sense of "bene tibi cupio:" most expositors take it to mean, as in reff. 1 Cor.; 2 Cor.; Col. (otherwise in ref. Acts), an opportunity for the mission work of the church. And this appears to be the true sense here, by what follows in ver. 9, promising conversion of those who were now foes. This connexion, which lies in the context itself, is made yet plainer by the *ἰδοὺ δέδωκα . . . ἰδοὺ διδῶ . . . ἰδοὺ ποιήσω*.

ἐνώπιόν σου, because the course is naturally *forward*), **which no one is able to shut** (*it*, redundant: see reff.): **because** (not, as Vitr., *etiamsi*: *ὅτι* gives the reason of what preceded; the Lord will confer this great advantage on the Philadelphian church, *because . . .*) **thou hast little power** (not as E. V. "*a little strength*," thereby virtually reversing the sense of the words: *μικρὰν ἔχεις δύν.* importing "*thy strength is but small*," and the E. V. importing "*thou hast some strength*," the fact of its smallness vanishing under the indefinite term "*a little*."

The meaning of this *μικράν* must not be assigned as Lyra, "quia non dedi tibi gratiam miraculorum, sicut multis aliis episcopis illius temporis, recompensavi tibi intellectu sacrarum scripturarum excellenti" (see above), but it must be understood, as most Commentators, to have consisted in the fewness of the congregation of Christians there: possibly *also*, as Hengst., in their poverty as contrasted with the wealth of their Jewish adversaries), **and** (using that little well) **didst keep my word and didst not deny my name** (the aorr. perhaps refer to some time of especial trial when both these temptations, to break Christ's word and deny His name, were put before the church). **Behold, I give** (not, *to thee*, as Hengst., nor can we render it by "*patiar*" as Wolf: the sense is broken off in the following clause, and the *διδῶ* resumed by *ἰδοὺ ποιήσω αὐτοὺς ἵνα*: see reff. in both places) **of the synagogue of Satan** (see on ch. ii. 9, where the same expression occurs of outward Jews who were not real Jews), **who profess themselves to be Jews and they are not, but do lie,—behold I**

ποιήσω αὐτοὺς ἵνα ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. 10 ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης

t John xi. 27. Col. iv. 16. ch. xiii. 12, 16. Eccl. iii. 14. u indic. fut., John xvii. 2. Gal. ii. 4. ch. vi. 4. viii. 3. xiii. v Isa. xlix. 23. w ch. xv. 4. Isa. lxvi. 23. x = ch. i. 4 reff. y so 2 Thess. iii. 5. 2 Cor. i. 5. Heb. x. 36. see ch. i. 9. z John xvii. 15 only. see Prov. vii. 5. a = 1 Pet. i. 6 reff.

12. xiv. 13. xxii. 14. Exod. i. 11 A (not F). Winer, edn. 6, § 41. b. 1. b.

καὶ 1. 49. rec ηξωσι, with B rel Andr Areth: ηξω(sic) 1: txt AC[P]ℵ b c n 2. 10. 35-6. rec προσκυνησωσι, with B rel Andr Areth: txt AC[P]ℵ b c 1. 2. 13. γνωση ℵ f Primas: γνωσονται 15. 36 (49) vulg. om εγω B rel Areth Primas: ins AC[P]ℵ n 36 (1 1. 16. 38. 49 B², e sil).

10. for οτι, και A: και οτι 38 arm. for τηρησω, εξηγαγον 36: om ℵ.

will make them (this αὐτούς is put as the object of the preceding verb rather than as the subject of the following, as in οἴδαμεν τοῦτον, πόθεν ἐστίν, not by a mere attraction of grammar, as usually represented (even in Winer, edn. 6, § 66. 5, a), but in the strictest logical propriety, αὐτούς being the object on which the action indicated by the preceding verb is exercised) **that they shall come** (for ἵνα aft. ποι., and for the fut. indic. after ἵνα, see reff.), **and shall worship before thy feet** (so in Isa. lx. 14, "the sons also of them that afflicted thee shall come bending unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet: and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." See also Isa. xlix. 23; Zech. viii. 20—23. These passages are decisive against the sense given by Corn.-a-lap., "significatur summa fidelium devotio, reverentia et submissio erga ecclesiam ejusque prælatos. Hæc enim adoratio procedit ex apprehensione excellentiæ prælatorum plusquam humanæ et minus quam divinæ:" a sense unknown to Estius and the better R.-Cath. expositors. Areth. in the catena says well: τούτους οὖν προσδραμεῖσθαι οὐ κατὰ τὸ τυχόν, ἀλλὰ μετὰ πολλῆς τῆς θερμότητος καὶ συντριβῆς φησί· τοῦτο γὰρ αἰνίττεται τὸ πρὸς τοὺς πόδας προσκυνῆσαι, καὶ ἐν ἐσχάτοις ἐλέσθαι τετάχθαι τῆς ἐκκλησίας, μόνον τοῦ μέρους εἶναι τῆς ἐκκλησίας ἀξιωθῆναι, ὡς καὶ Δαβὶδ ἀσπαστῶς φησιν ὁ προφήτης, "ἐξελεξάμην παραβλητεῖσθαι ἐκ τῷ οἴκῳ τοῦ θεοῦ μου, μᾶλλον ἢ οἰκεῖν με ἐν σκηνώμασι τῶν ἁμαρτωλῶν"), **and that they may know that I loved thee** (the English idiom requires, "have loved thee:" but the aor. has its propriety, referring as it does to the time preceding that in which they shall do this. Düsterd. takes it as used of that great proof which Christ gave of His love by dying for His church, appealing to the same aor. in Eph. v. 25; Gal. ii. 20; 1 John iv. 10, 11. But thus we lose the especial reference to the particular church which seems to be involved in the recognition. It is the love bestowed on the Philadelphian church, in signalizing its success in the work of Christ, that these converted enemies shall recognize. Lyra's explanation is curious and characteristic,—"quia ego dilexi te, promovendo non solum ad fidem catholicam, sed etiam ad episcopalem dignitatem"). **Because thou didst keep the word of my endurance** (the λόγος preached to thee, enjoining that ὑπομονή which belongs to Me and mine, see ch. i. 9. μου belongs to ὑπομονῆς alone, not to the whole τὸν λ. τῆς ὑπ. as Düsterd., Winer (edn. 6, § 34. 3, b), al. Such a construction would, I conceive, be indefensible: certainly all the places which are quoted as for it, are against it: viz. ch. xiii. 3; Col. i. 13; Heb. i. 3. Had it been so here, I should have expected τὸν λόγον μου τῆς ὑπομονῆς), **I also** (I on my side: the καί expressing reciprocity. And this reciprocity depends, in its form, on the close juxtaposition of the ὑπομονῆς μου and κἀγώ, which is materially interfered with by referring μου to the whole sentence and resolving τῆς ὑπομονῆς into a mere epithet: see above) **will keep thee** (σε emphatic and prominent) **from** (ἐκ, from out of the midst of: but whether by *immunity from*, or by *being brought safe through*, the preposition does not clearly define. Nor can the distinction which Düsterd., al., attempt to set up between τηρεῖν ἐκ and τ. ἀπό, be safely maintained. In comparing John xvii. 15, οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ, with James i. 27, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου, it is not easy to see that the former implies passing scatheless through the evil, while the latter imports perfect immunity from it. This last we may grant: but is it not equally true in the other case? Rev. vii. 14, ἐρχ. ἐκ τῆς θλίψ., which they cite on their side, is quite different: the local meaning of ἐκ being made decisive by the local verb ἔρχεσθαι) **the hour of temptation** (the appointed season

b so Heb. vi. 7. c Matt. xxiv. 14. Acts xi. 28. (xix. 27. xvii. 31.) ch. xii. 9. xvi. 14. Isa. xiv. 26. d ch. ii. 2 reff. e – ch. viii. 13. xi. 10. xiii. 8. Acts xvii. 26. Lam. iv. 21. i see ch. ii. 10. iv. 19. John vi. 15. ch. i. 6 al. n 1 Cor. iii. 16. 2 Cor. vi. 16. Jer. vii. 4.

b ἔρχεσθαι b ἐπὶ τῆς c οἰκουμένης c ὅλης d πειράσαι τοὺς e κατοικοῦντας e ἐπὶ τῆς γῆς. 11 f ἔρχομαι f ταχύ· g κράτει ὃ h ἔχεις, ἵνα μηδεὶς λάβῃ τὸν i στέφανόν σου. 12 jk ὁ νικῶν, l ποιήσω k αὐτὸν m στῦλον ἐν τῷ n ναῷ τοῦ o θεοῦ o μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ

ACP𝔎 a l. r 1. 2. 4. 6 10-3. 7 to 15. 7. 30 to 35 40 to 47 to 51. 90 Bʳ.

f ch. xxii. 7, 12, 20. (ii. 5, 16.) g ch. ii. 13, &c. reff. h = 1 John v. 12 reff. j ch. ii. 7 reff. k constr., ch. ii. 26 reff. l = Matt. iv. 19. m Gal. ii. 9. 1 Tim. iii. 15. ch. x. 1 only. = 3 Kings vii. 41. o ver. 3 reff.

11. rec ins ἰδου bef ερχομαι, with n 36 æth Bede: om AC[P]𝔎 B rel am(with tol &c, agst demid fuld lipss) syr-dd copt gr-lat-ff.

12. for 1st αυτον, αυτω 𝔎¹ 47. om εν 𝔎¹. om ετι 𝔎. om εν' αυτον C n:

of sore trial, τοῦ πειρασμοῦ, of the well-known and signal temptation. But the article cannot be expressed in English, because it would unavoidably become the antecedent to "*which*" following) **which is about to come upon the whole world** (the time imported is that prophesied of in Matt. xxiv. 21 ff., viz. the great time of trouble which shall be before the Lord's second coming. As such, it is immediately connected with ἔρχομαι ταχύ following), **to try them that dwell upon the earth** (see ch. viii. 13, &c., as in reff., where the expression applies to those who are not of the church of Christ. In this great trial, the servants of Christ shall be kept safe, ch. vii. 3. The trial of the πειρασμός will operate in two ways: on the faithful, by bringing out their fidelity; on the unfaithful and unbelieving, by hardening them in their impenitence, see ch. ix. 20, 21, xvi. 11, 21. The expositors have in many cases gone away from this broad and obvious meaning here, and have sought to identify the ὥρα πειρασμοῦ with various periods of trial and persecution of the *Church*: a line of interpretation carrying its own refutation with it in the very terms used in the text. Thus Grot. understands it of the persecution under Nero; Lyra, of the future increase of that under Domitian, which was raging as the Apostle wrote: Alcas., Parsus, al., of those under Trajan: Primasius and Bede, of the troubles which should arise on account of Antichrist, which is nearer the mark. Andr. and Arethas give the alternative: ἢ τὸν ἐπὶ Δομετιανοῦ διωγμὸν λέγει, δεύτερον ὄντα μετὰ Νέρωνα ὡς Εὐσέβιος ἱστορεῖ ὁ Παμφίλου, ὅτε καὶ αὐτὸς ὁ εὐαγγελιστὴς εἰς τὴν Πάτμον ὑπ' αὐτοῦ τοῦ Δομετιανοῦ κατεκρίθη, ἢ τὴν ἐπὶ συντελείᾳ τοῦ αἰῶνος ὑπὸ τοῦ Ἀντιχρίστου κατὰ χριστιανῶν ἐσομένην παγκόσμιον, ἀναιροῦντος τοὺς χριστιανούς). 11.] **I come quickly** (these words, which in different senses and with varying references form the burden of this whole book, are here manifestly to be taken as an encouragement and comfort to the Philadelphian church, arising from the nearness of the Lord's coming to reward her; cf. τὸν στέφανόν σου below): **hold fast that which thou hast** (ὃ ἔχεις, in the language of these Epistles, imports any advantage, or progress in grace, already possessed; cf. ch. ii. 6, τοῦτο ἔχεις, ὅτι . . . This is regarded as a treasure, to be firmly grasped, as against those who are ever ready to snatch it away. In this case the ὃ ἔχεις was a rich treasure indeed: cf. vv. 8, 10), **that no one take** (snatch away: but here the figure stops: it is not *for himself* that the robber would snatch it, but merely to deprive the possessor. So λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς, ch. vi. 4. The idea of the robber taking it for himself must, as De W. remarks, have been expressed by μηδεὶς ἄλλος) **thy crown** (ref.). 12.] The reward of the conqueror. **He that conquereth** (for the pendent nom., see ref.), **I will make him a pillar in the temple of my God** (i. e. he shall have a fixed and important place in the glorified church hereafter. That this, and nothing referring to any honour or dignity in the church militant (so Lyra, Aretius, Grot., Wetst., Schöttg., al.), or in that as leading on to the church triumphant (so Vitr., Corn.-a-lap., Stern, al.) is intended, is manifest from the whole diction of this passage, as well as from comparing the corresponding promises, which all refer to the blessings of the future state of glory. It is no objection to this view, that in the heavenly Jerusalem there is no temple, ch. xxi. 22: but rather a corroboration of it. That glorious city is all temple, and Christ's victorious ones are its living stones and pillars. Thus as Düsterd. well remarks, the imagery of the church militant, 1 Cor. iii. 16 ff.; Eph. ii. 19 ff.; 1 Pet. ii. 5 ff., is transferred to the church triumphant, but with this difference, that the saints are no longer the stones merely, but now the pillars themselves, standing in their immovable firmness. On θεοῦ

ὄνομα τοῦ ° θεοῦ ° μου, καὶ τὸ ὄνομα τῆς P πόλεως τοῦ ° θεοῦ ° μου τῆς q καινῆς q Ἰερουσαλὴμ ἡ r καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ ° θεοῦ ° μου, καὶ τὸ s ὄνομά μου τὸ s καινόν. 13 ὁ t ἔχων t οὖς t ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον Τάδε λέγει ὁ u ἀμήν, ὁ v μάρτυς ὁ vw πιστὸς καὶ w ἀληθινός,

p Heb. xi. 22. Ps. xlv. 4. xlvii. 8. lxxxvi. 3.
q ch. xxi. 2. see Gal. iv. 26.
r constr., ch. ii. 20.
s ch. ii. 17.
t ch. ii. 7 reff.
u 2 Cor. i. 20. אָמֵן Isa. lxv. 16.
v ch. i. 5. Jer. xlix. (xli.) 5.
w ch. xix. 11. xxi. 5. xxii. 6.

επ' αυτω 36. om from 1st to 2nd ονομα B. om from 2nd to 3rd μου 1.
elz καταβανει, with B rel Andr Areth: txt AC P(-βενν-) ℵ¹ n 1. 12. 51: της καταβαινουσης ℵ²ᵃ. om last μου B rel Andr(-a and -coisl-comm) Areth: ins AC[P]ℵ 10-7-8. 34-5-6 (h m n 1. 13. 37. 49 Br, e sil).

13. ὁ is written above the line by ℵ¹.

14. rec (for εν λαοδικεια εκκλ.) εκκλ. λαοδικεων, with 1: txt AC[P]ℵ B rel vulg syr-dd copt gr-lat-ff.—om εκκλ. g. aft αμην ins και ℵ¹(ℵ²ᵃ disapproving). for 2nd και, ὁ f l n 16. 45 syr-dd Andr-a: και ο Cℵ 2. aft αληθ. ins και ℵ.

μου, see note on ch. ii. 7), **and out of it he shall never more go out** (the subject is not the στύλος, but ὁ νικῶν; and the sense, that he who is thus fixed in his eternal place as a pillar in the heavenly temple, will never more, from any cause, depart from it. Those Commentators who have understood the promise of the church *militant*, have been obliged to take ἐξέλθῃ as a passive, "non ejicietur," justifying this by such expressions as μήτι ὁ λύχνος ἔρχεται Mark iv. 21. Lyra takes it in both senses—"nec per apostasin, nec per excommunicationem." And thus, except that the latter word will have no place, we may well understand the general word ἐξέλθῃ: none shall thrust him out, nor shall he be any more in danger of falling, and thus thrusting himself out. It is well worth noticing, as Wetst. has done, the recorded fact, that Philadelphia was notorious for calamities by earthquake. The language in which Strabo describes this is remarkable in connexion with this promise of the pillar which should not be moved; ἥ τε Φιλαδέλφεια . . . . οὐδὲ τοὺς τοίχους ἔχει πιστούς, ἀλλὰ καθ' ἡμέραν τρόπον τινὰ σαλεύονται καὶ διίστανται· διατελοῦσι δὲ προσέχοντες τῆς γῆς τοῖς πάθεσι, καὶ ἀρχιτεκτονοῦντες πρὸς αὐτήν, xii. p. 868 B: and still more so in xiii. p. 936 B, —πόλις Φιλαδέλφεια σεισμῶν πλήρης. οὐ γὰρ διαλείπουσιν οἱ τοῖχοι διϊστάμενοι, καὶ ἄλλοτ' ἄλλο μέρος τῆς πόλεως κακοπαθοῦν· οἰκοῦσιν οὖν ὀλίγοι τὴν πόλιν διὰ τοῦτο· . . . . ἀλλὰ καὶ τῶν ὀλίγων θαυμάζειν ἐστὶν ὅτι οὕτω φιλοχωροῦσιν ἐπισφαλεῖς τὰς οἰκήσεις ἔχοντες· ἔτι δ' ἄν τις μᾶλλον θαυμάσειε τῶν κτισάντων αὐτήν. See also Tacit. Ann. ii. 47, where among the twelve cities of proconsular Asia which were overthrown by an earthquake, Philadelphia suffered, and was in consequence excused its taxes, and in common with the others entrusted to a senatorian commissioner to repair): **and I will write upon him** (the conqueror; not as Grot., the pillar) **the name of my God** (Wetst. quotes from the Rabbinical book Bava Bathra 75. 2, "R. Samuel filius Nachmanni ait, R. Jochananem dixisse, tres appellari nomine Dei S. B.,—justos (Is. xliii. 7), Messiam (Jer. xxiii. 6), Hierosolyma (Ezek. xlviii. 35)." Some think of the mitre frontlet of the high-priests, on which was inscribed "Holiness to the Lord," Exod. xxviii. 36: so Schöttg., Ewald, al. But this does not seem applicable here, where, from this and the following particulars, it is rather a blessed belonging to God and the holy city and Christ, that is imported, than the priestly office of the glorified Christian) **and the name of the city of my God, the new Jerusalem, which descendeth** (the appositive nom., see reff.) **out of heaven from my God** (on the whole, see ch. xxi. 2, 3, and notes. It is *possible*, that the name Jehovah Shammah, Ezek. xlviii. 35, may be meant; but hardly probable, seeing that the Holy Name itself has before been mentioned as inscribed on him. The inscription of the name of the city would betoken citizenship), **and mine own new name** (not the name mentioned ch. xix. 16, which is known and patent, but that indicated ch. xix. 12, ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός: for this is clearly pointed at by the word καινόν. By the inscription of this new name of the glorified Saviour is declared, that he belongs to Him in His new and glorious state of eternal rest and triumph).

13.] See above, ch. ii. 7.

14—22.] THE EPISTLE TO THE CHURCH IN LAODICEA. **And to the angel** (not, the bishop or ruler, see on ch. i. 20) **of the**

x = Col. i. 18. see note.
y = Rom. viii. 19, &c. Col. i. 15. Judith xvi. 14.
z here 3ce. Matt. x. 42 only. Prov. xxv. 25. Sir. xliii. 20 only. a here (3ce) only †. Lev. vi. 21 Aq. b 1 Cor. iv. 8. 2 Cor. xi. 1. Gal. v. 12 only. 4 Kings v. 3. Job xiv. 13. Ps. cxviii. 5 only.

ἡ x ἀρχὴ τῆς y κτίσεως τοῦ θεοῦ, 15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε z ψυχρὸς εἶ οὔτε a ζεστός. b ὄφελον z ψυχρὸς ἦς

ACPN: a to 8, 1. 2. 4. 6. 10–3. 16 to 19. 26–7. 30. 32 to 35. 40 to 42. 47 to 51. 90 Bf.

for κτισεως, εκκλησιας ℵ¹: πιστεως b.

15. om ει ℵ¹. om from ζεστος to ζεστος A 1. 47. rec (for ης) ειης, with k(e sil) 30-corr: txt C[P]ℵ B rel Andr Areth. (ειης B 16. 32.)

church in Laodicea write: **These things saith the Amen** (see ref. Isa. Christ is the Amen, inasmuch as His words shall never pass away, but shall find certain ratification. This, and not the particular case which is treated in ref. 2 Cor., seems to be the reference here, where not the ratification of promises merely, but general fidelity and certainty are concerned: as Areth., in Catena, *ἰσοδυναμεῖ τοῦτο, τάδε λέγει ὁ ἀληθινὸς . . . ἀμὴν γάρ ἐστι τὸ ναί· ναὶ οὖν ἐστιν ἐν πᾶσι τοῖς περὶ αὐτοῦ λεγομένοις, ἤτοι ἀλήθεια καὶ οὐδὲν ψεῦδος.* That expression is illustrative of this, but this takes the wider range. Züllig has imagined that the title here owes its occurrence to this being the last among the Seven Epistles: but this probably is mere fancy), **the faithful and true** (on **ἀληθινός**, see above, ver. 7) **witness** (there does not seem in this title to be any allusion to the prophecies which are about to follow in ch. iv. ff. as some (Grot., De Wette) have imagined. Far rather does it substantiate the witness borne in the Epistle itself, as we have seen in the case of the other introductions. See a lengthened notice of the title in Trench, p. 181 f.), **the beginning of the creation of God** (= *πρωτότοκος πάσης κτίσεως*, ref. Col., where see note, as also Bleek on the Hebrews, vol. ii. 1, p. 43 note. In Him the whole creation of God is begun and conditioned: He is its source and primary fountain-head. The mere word **ἀρχή** would admit the meaning that Christ is the first created being: see Gen. xlix. 3; Deut. xxi. 17; and Prov. viii. 22. And so the Arians here take it, and some who have followed them: e.g. Castalio, "chef d'œuvre:" "omnium Dei operum excellentissimum atque primum:" and so Ewald and Züllig. But every consideration of the requirements of the context, and of the Person of Christ as set forth to us in this book, is against any such view. Others, as Calov., Bengel, Whitby, al., make **ἀρχή** = *ἄρχων*, which is impossible: as it is also to interpret *κτίσεως* of the new spiritual creation, the church, as Ribera, Corn.-a-lap., Grot., Wetst., al. There can be little doubt that **ἀρχή** is to be taken in that pregnant sense in which we have it, e.g., in Wisd. xii. 16, *ἡ γὰρ ἰσχύς σου δικαιοσύνης ἀρχή*,—ib. xiv. 27, *ἡ γὰρ τῶν . . . εἰδώλων θρησκεία παντὸς ἀρχὴ κακοῦ καὶ αἰτία καὶ πέρας ἐστίν*: and in the Gospel of Nicodemus, p. ii. cap. vii. Tischdf. Ev. Apoc. p. 307, where Satan is said to be *ἀρχὴ τοῦ θανάτου καὶ ῥίζα τῆς ἁμαρτίας*, viz. the incipient cause. So Andr., Areth. in Catena (*ἡ προκαταρκτικὴ αἰτία τῆς κτίσεως*), Lyra, Vitr., Wolf, Stern, Hengst., De Wette, Ebrard, Düsterd., al. The latter asks the questions, "How could Christ write if it were only this present Epistle, if he were himself a creature? How could every creature in heaven and earth adore him, if he were one of themselves (cf. ch. xix. 10)? We need only think of the appellation of our Lord as the A and Ω (ch. xxii. 13: cf. i. 8) in its necessary fulness of import, and we shall see that in the A lies the necessity of his being the *ἀρχή* of the Creation, as in the Ω that of his coming to bring the visible creation to an end"): **I know thy works, that** (see above, ver. 1, where the construction is the same: I have thy whole course of life before me, and its testimony is, that . . .) **thou art neither cold nor hot** (the peculiar use of the similitude of physical cold and heat here, makes it necessary to interpret the former of the two somewhat differently to its common acceptation: so that while *ζεστός*, from *ζέω* (cf. *τῷ πνεύματι ζέοντες*, Rom. xii. 11), keeps its meaning of *fervent*, warm, and earnest in the life of faith and love, *ψυχρός* cannot here mean "dead and cold," as we say of the listless and careless professor of religion: for this is just what these Laodiceans were, and what is expressed by *χλιαρός* below. [So that we must, so to speak, go farther into coldness for *ψυχρός*, and take it as meaning, not only entirely without the spark of spiritual life, but also and chiefly, by consequence, openly belonging to the world without, and having no part nor lot in Christ's church, and actively opposed to it.] This, as well as the opposite state of spiritual fervour, would be an intelligible and plainly-marked condition: at all events, free from that danger of mixed motive and disregarded principle which belongs to the lukewarm state inasmuch

ἢ [a] ζεστός. 16 [c] οὕτως ὅτι· [d] χλιαρὸς εἶ καὶ οὔτε [a] ζεστὸς οὔτε [z] ψυχρός, [e] μέλλω σε [f] ἐμέσαι ἐκ τοῦ στόματός μου. 17 ὅτι λέγεις [ὅτι] πλούσιός εἰμι, καὶ [g] πεπλούτηκα, καὶ [h] οὐδὲν [h] χρείαν [h] ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ [i] ὁ [k] ταλαί-

c = Rom. i. 15. d here only †. e = & w. inf. aor., Rom. viii. 13. ver. 2. ch. i. 19. xii. 4 al. f here only. Isa. xix. 14 only.

g = Luke xii. 21. 1 Cor. iv. 8. 2 Cor. viii. 9. Hos. xii. 8. Matt. vi. 8 al. fr. i = Luke vi. 24. xi. 46. xviii. 13. xxxiii. 1. (-ρία, James v. 1. -ρεῖν, James iv. 9.)

h constr., here only. elsw. w. gen., k Rom. vii. 24 only. Isa.

16. οτι bef ουτως ℵ: om ουτως 36. χλιαρος ℵ¹. for 1st ουτε, ου a to m, 2. 4. 9. 13-6-7-8. 32-4-7. 41-2-8-9. 50. 90 Bʳ. rec ουτε ψυχρος ουτε ζεστος, with A[P] 17-8 (19, e sil) vulg: txt Cℵ B rel syr-dd copt Andr Areth Salv.—om all between ει and μελλω 10 harl¹ spec æth Primas.—ζεστρος (but ρ erased) ℵ. aft ψυχρος ins ει ℵ¹(ℵ²ᵃ or c disapproving and inserting ει after ζεστος).—ℵ¹ proceeds πανσε (= πανσαι) του, for which ℵ² has μελλω σε εμιν εκ του. for μου, σου ℵ².

17. om 2nd οτι [P]ℵ B rel spec Andr Cypr: ins AC c g m n 17¹. 34 (1. 6. 32-8. 40-8, e sil) vulg Andr-coisl Areth Oros Bede. rec ουδενος, with [P]ℵ B rel Andr Areth: txt AC 12. οτι ταλαιπωρος ει(omg συ and ο) ℵ¹: om ο 36: om ει k.

as a man in earnest, be he right or wrong, is ever a better man than one professing what he does not feel. This necessity of interpretation here has been much and properly pressed by some of the later Commentators (De Wette, and more clearly still, Düsterd.), but was by the older ones very generally missed, and the coldness interpreted of the mere negative absence of spiritual life. So Andr., Areth. in Catena, ψυχρός, ὁ ἐστερημένος τῆς τοῦ ἁγίου πνεύματος ἐνεργείας καὶ ἐπιφοιτήσεως: Grot., "qui nullam habet evangelii notitiam ac proinde nec ullos motus christianos:" so Bengel, Ebrard, and many others. There have been some singular interpretations, e. g. that of Lyra, "*frigidus*, devitans transgressiones pœnæ timore:" of Ansbert, "quia nimirum ille eos glaciali quodammodo more constringit, qui dixit, 'Sedebo in monte testamenti, in lateribus aquilonis.' Aquilo itaque valde frigidissimus ventus," &c.: of Hengstenberg, who regards both hot and cold as spoken of Christ's servants in relation to Christ, and cold as equivalent to poor in spirit, conscious of one's own coldness and desire for warmth. Any thing more opposed to the context cannot be imagined): **would that** (reff., for both indic. and opt. usages) **thou wert cold or hot: so** (see ref. It expresses the actual relation of facts to the wish just expressed, as not fulfilling it: = "quod cum non ita fiat") **because thou art lukewarm** (τοῦ μηδέπω θερμαίνοντος, ὃ χλιαρὸν καλεῖται, Galen. It is one of the many derivatives from χλίω, to melt), **and neither hot nor cold, I shall soon spue thee out of my mouth** (τῇ μεταφορᾷ τοῦ χλιαροῦ δεόντως ἐχρήσατο, ὃ καὶ ἰατρῶν παῖδες πλάδον ἐργαζόμενον εἰς ἔμετον ἐρεθίζειν παραλαμβάνουσιν. Areth. in Catena. The μέλλω is a mild expression, carrying with it a possibility of the determination being changed, dependently on a change in the state of the church). 17, 18.] In these verses, the χλιαρότης is further expanded, as inducing miserable unconsciousness of defect and need, and empty self-sufficiency. And the charge comes in the form of solemn and affectionate counsel. **Because** (this ὅτι forms the reason of συμβουλεύω below: = *seeing that* ... Cf. a similar construction in ch. xviii. 7, 8) **thou sayest [that] I am rich, and am become wealthy, and have need in nothing** (the three expressions form a climax: the first giving the fact of being rich, the second the process of having become so (in which there is not merely outward fact, but some self-laudation: cf. ref. Hosea), the third the result, self-sufficingness. From the whole context it is evident that not outward worldly wealth, but imagined spiritual riches, are in question. The former is held to be meant by Andr., Areth., Aretius, Corn.-a-lap., Bengel, Ewald, Züllig, al., the latter by Bede, Lyra, Ribera, Alcas., Grot., Calov., Vitringa, Eich., De W., Hengst., Ebrard, Düsterd., Trench. Stern thinks the wealth is partly worldly (Cicero, Epist. ad div. ii. 17, iii. 5; Strabo xii. 16: see on the wealth of Laodicea the Prolegg.), and partly spiritual. But thus the correspondence in our sentence would be confused. Stern is doubtless so far right, that the imagined spiritual self-sufficingness was the natural growth of an outwardly prosperous condition: but the great self-deceit of which the Lord here complains was not concerning worldly wealth, which was a patent fact, but concerning spiritual, which was a baseless fiction), **and knowest not that thou** (σύ, emphatic; "thou, of all others:" corresponding to the use of the

l 1 Cor. xv. 19 only†. m = Matt. xxiii. 16, &c. John ix. 40, 41. Isa. xlii. 18.

πωρος και [ὁ] l ἐλεινὸς και πτωχὸς και m τυφλὸς και γυμνός, 18 n συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον o πεπυρωμένον p ἐκ πυρός, ἵνα s πλουτήσῃς, και q ἱμάτια q λευκά,

n = & constr. dat., John xviii. 14 only. Exod. xviii. 19. inf., Acts ix. 23. dat. and inf., 1 Macc. ix. 69. 16 reff. p = John xiii. 4. Rom. xiii. 11. ch. vii. 14. q ver. 5. e ch. i.

rec om 2nd ὁ, with C[P]ℵ f g h n 1. 17. 36 (13. 30-2. 47. 90, e sil) Andr-a: ins A B rel Andr-coisl Areth.—om κ. ο. ελ. Andr-p. rec ελεεινος, with [P] B rel: txt AC ℵ 1.

18. χρυσιον bef παρ' εμου B rel copt Areth: om π. ε. c j m 34-5 Andr-coisl: txt AC[P]ℵ n 1. 17-8. 36 (16. 49, e sil). εκ πυρας B: om 16.

article below) **art the wretched and [the] pitiable one** (ὁ, as distinguished above others (not as De W., al., "*the well-known*"), as the person to whom above all others the epithets belong. And these epithets are especially opposed to οὐδὲν χρείαν ἔχω), **and poor and blind and naked** (are these adjectives all subordinate to ὁ preceding, or are they new predicates dependent on εἶ? Better the latter, if only for the reason that the counsel which follows takes up these three points in order, thereby bringing them out as distinct from and not subordinate to the two preceding), **I advise thee** (there is a deep irony in this word. One who *has need of nothing*, yet needs counsel on the vital points of self-preservation) **to buy** (at the cost only of thy good self-opinion. That a πτωχός should be advised to *buy gold* and *raiment*, and *ointment*, might of itself shew what kind of buying is meant, even if Isa. lv. 1, ἀγοράσατε . . ἄνευ ἀργυρίου κ. τιμῆς, had not clearly defined it. Yet notwithstanding such clear warning not to go wrong, the Roman-Catholic expositors have here again handled the word of God deceitfully, and explained, as Lyra, "*Emere*, operibus bonis:" Corn.-a-lap., "verbum ergo emendi significat, quod multa debet homo facere, et multa conferre, ut idoneus sit a Deo accipere ista dona." Bede and Ribera, somewhat better, "derelictis omnibus," Bede: "etiam cum voluptatum dispendio," Rib. (which however is travelling out of the context, making the wealth to be earthly riches): Estius, better still, but curiously characteristic, "*Emere* significat aliquod studium præcedens, quo ambiat charitatem (his interpretation of χρυσίον πεπυρ.): quod tamen etiam ex Deo est. Unde statui potest meritum congruum, respectu justificationis." Far better again Ansbert, though missing the *point* of ἀγοράσαι: "Numquid is qui miser et miserabilis et pauper et cæcus et nudus redarguitur, aliquid boni habet, quod pro tanto bono largitori suo tribuat, nisi forte prius ab ipso accipiat quod pro accipiendis aliis illi tribuat? Sic certe invenit quod det, qui nisi desuper acceperit, non habet quod det." Augustine seems to be on the right track for the meaning of ἀγοράσαι, when he says, "contende ut pro nomine Christi aliquid patiaris." The term continues the irony. "All this lofty self-sufficiency must be expended in the labour of getting from Me these absolute necessaries." So most of the later expositors. So even the R.-Cath. Stern, but disguising the truth under an appearance of a 'quid pro quo;' "Welches ist der Kaufpreis? Hat nicht der Herr selbst gesagt, daß sie arm seien und elend, nackt und jämmerlich? Ihr Herz sollen sie Christo hingeben, ihr Fühlen, Denken, Wollen, und thatkräftiges Handeln; sich selbst ganz und gar dem Herrn zur Erbringenschaft opfern, Matt. xiii. 45, 46") from me (who am the source of all true spiritual wealth, Eph. iii. 8) **gold** (fresh) **burnt from the fire** (the ἐκ gives the sense of being just fresh from the burning or smelting, and thus not only tried by the process, but bright and new from the furnace. This is better than, with many Commentators, to make the ἐκ almost = ὑπό, signifying the source from which the πύρωσις comes, as ch. viii. 11. In the interpretation, this gold represents all spiritual πλοῦτος, in its sterling reality, as contrasted with that merely imaginary sort on which the Laodiceans prided themselves. It is narrowing it too much to interpret it as *caritas* (cf. Estius above), or *fides*, as Aret., Vitringa, Hengstb., al., or indeed any one spiritual grace, as distinguished from the sum total of them all), **that thou mayest be** (scr., literally, mayest have become, viz., by the purchase) **rich: and white garments** (Düsterd. rightly remarks that the white garments are distinct from the gold only in constituting a different image in the form of expression, not really in the thing signified. On the meaning, see ver. 4, ch. vii. 14, xix. 8. The lack of *righteousness*, which can be only bought from Christ, and that at the price of all fancied righteousness of our own, is just as much a πτωχεία as the other), **that thou mayest be clothed, and that the shame of thy**

ἵνα [q] περιβάλῃ, καὶ μὴ [r] φανερωθῇ ἡ [s] αἰσχύνη τῆς [t] γυμνότητός σου, καὶ [u] κολλύριον [v] ἐγχρῖσαι τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. 19 ἐγὼ [w] ὅσους [w] ἐὰν φιλῶ [x] ἐλέγχω καὶ [y] παιδεύω· [z] ζήλευε οὖν καὶ μετανόησον. 20 ἰδοὺ ἕστηκα [a] ἐπὶ τὴν θύραν καὶ [b] κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς

r = John iii. 21 al. (Jer. xl. [xxxiii.] 6 only.)
s = here (Luke xiv. 5. 2 Cor. iv. 2. Phil. iii. 19. Heb. xii. 2. Jude 13) only. Ezek. xxiii. 29.
t = here (Rom. viii. 35. 2 Cor. xi. 27) only. Deut. xxviii. 48.
u here only. 2 Kings xiv. 3 Ald. (-ρις A, B def.) only. (-ρίς, -ρίζειν, 2 Kings xiii. 6.)
v here only. Jer. iv. 30. Tobit vi. 8 xi. 8 (AB, not ℵ) only. double acc., Heb. i. 9.
w ch. xiii. 15. Matt. xviii. 18. xxi. 22. xxii. 9. Mark iii. 28 al.
x = Heb. xii. 5, from Prov. iii. 11, 12.
y = Luke xxiii. 16, 22. 2 Chron. x. 11. Ps. cxvii. 18. Prov. xix. 18.
z here only τ.
a Cant. v. 2. constr., ch. vii. 1. Luke iv. 9 ‖ . see John xx. 19, 26.
b Luke xiii. 25. Acts xii. 13 al. Cant. as above.

...και μετα C. A P ℵ 2 a 2. 4. 6. 9. 10-3. 16 to 19. 26-7. 30. 32 to 38. 40 to 42. 47 to 51. 90 Bʳ. τὸ n, 1.

περιβαλλη B f m n 37. [ασχημοσυνη P 1] rec κολλουριον, with A[P] g k 1. 10-7. 30-6. 49 (a h 51 Bʳ Beh's-4-mss, e sil) Andr-a: txt CℵB rel Andr Areth. (κολυρ. B e n.) rec εγχρισον, with [P] h 1. 10-7 (49 Bʳ, e sil): ινα εγχρισης 2. 4. 19. 26: ινα εγχριση B rel: εγχριση 37-8. 42: ινα εγχρισαι 36. 45: txt ACℵ(ενχρ.) l n 16-8 Andr-a. (d illeg.)

19. for εαν, αν ℵ 36. rec (for ζηλευε) ζηλωσον, with [P]ℵ l n 1. 10-7. 36 (d h 16. 37-8. 49, e sil) Andr: ζηλου c 6: ζητησον Bʳ: txt AC B rel Andr-coisl Areth.

nakedness be not made manifest (the choice of the word φανερωθῇ seems as if some particular time were in view when such manifestation would take place. If we are to assign one, it will naturally be that of the Lord's coming, when τοὺς πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ χριστοῦ, 2 Cor. v. 10: when the Lord of the Church will come to see his guests, and all not clad in the wedding robe will be cast out, Matt. xxii. 11 ff.), and collyrium (the use of which is apparent from what follows. The κολλύριον was so called from its shape, being a stick or roll of ointment for the eyes, in the shape of a bread-cake, κόλλυρα or -ρις, 2 Kings vi. 19, LXX) to anoint (from reff. Tobit, ἐγχρίειν appears to have been the common technical word for anointing the eyes) thine eyes, that thou mayest see (in the spiritual interpretation, this collyrium will import the anointing of the Holy Spirit, which, like the gold of His unsearchable riches, and the white garment of His righteousness, is to be obtained from him, John xvi. 7 (πέμψω αὐτὸν . . .), 14 (ἐκ τοῦ ἐμοῦ λήμψεται . . . .); Acts ii. 33 (ἐξέχεεν τοῦτο), and also at the price of the surrender of our own fancied wisdom. The analogy of 1 John ii. 20, 27 is not to be overlooked: see notes at those places). 19.] Importing that these rich proofs of Christ's love are only to be sought by such as the Laodiceans in the way of rebuke and chastisement: and reciprocally, as tending not to despair, but to encouragement, that rebuke and chastisement are no signs of rejection from Christ, but of His abiding and pleading love, even to the lukewarm and careless. I (emphatically prefixed: I, for my part: it is one of My ways, which are unlike men's ways)—as many as (ἐάν = ἄν, the common particle after the relative: see reff.) I love (not as Grot., "non absolute sed comparate, i. e. quos non plane ob diuturna peccata abjicere et objurare constitui:" but in its fullest and most blessed sense. Nor is the assertion addressed, as Vitr., only "ad meliorem ecclesiæ partem," but to all, as a gracious call to repentance; as is evident from the words next following), I rebuke and chasten (ἐλέγχειν, the convincing of sin, producing conviction, is a portion of παιδεύειν, the Lord's chastening: the latter may extend very much wider than the former, even to judgments and personal infliction, which, however they may subserve the purpose of ἐλέγχειν, are not, properly speaking, part of it. "Redargutio sane ad verba, castigatio vero pertinet ad flagella," Ansbert); be zealous then (ζήλευε, pres., of a habit of Christian life), and repent (begin that life of zeal by an act, decisive and effective (aor.), of change of purpose. There is not in the words any ὑστεροπρότερον, as De Wette, but the logical connexion is made plain by the tenses. Düsterd. (following Grot., Beng., Hengstb., Ebrard) is clearly wrong in saying that "the Lord requires of the church a burning zeal, kindled by the love shewn by Him (but where is this in the context?), and as the practical putting forth of this zeal, true change of purpose." This goes directly against both the grammatical propriety and the facts of the case, in which change of purpose must precede *zeal*, which is the effectual working in a man's life of that change of purpose). 20.] Behold, I stand at the door (the construction with the prep. of motion after ἕστηκα, is perhaps owing to the idea of motion conveyed in the verb,—"I have placed myself." See reff., especially ref. Luke) and knock (the re-

μου καὶ ἀνοίξῃ τὴν θύραν, [καὶ] [c] εἰσελεύσομαι πρὸς αὐτὸν

[d] καὶ [d] δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ. 21 [e] Ὁ

νικῶν, [f] δώσω αὐτῷ [g] καθίσαι μετ' ἐμοῦ [g] ἐν τῷ θρόνῳ μου,

ὡς κἀγὼ ἐνίκησα καὶ [g] ἐκάθισα μετὰ τοῦ πατρός μου [g] ἐν

[c] see John xiv. 23.
[d] Luke xvii. 8. xxii. 20. 1 Cor. xi. 25 only. Prov. xxiii. 1. Tobit viii. 1 (not ℵ) only.
[e] constr., ch. ii. 26. ver. 12.
f = & constr., ch. ii. 7 reff.
g constr., here only. (Eph. i. 20 al.)

20. ανοιξω(sic) ℵ. ins και bef εισελευσομαι ℵ B rel Andr-coisl: om A[P] 1 n 1. 2. 30-6 (4. 13-6-8-9. 37-8, e sil) vss Orig Mac Epiph Andr Areth.

ference to Cant. v. 2 is too plain to be for a moment doubted: and if so, the interpretation must be grounded in that conjugal relation between Christ and the church,—Christ and the soul,—of which that mysterious book is expressive. This being granted, we may well say, that the vivid depiction of Christ *standing at the door* is introduced, to bring home to the lukewarm and careless church the truth of His constant presence, which she was so deeply forgetting. His *knocking* was taking place partly by the utterance of these very rebukes (ἐλέγχω), partly by every interference in judgment and in mercy. Whenever His hand is heard, He is knocking at the door. But it is not His hand only that may be heard: see below): if **any man hear my voice** (here we have more than the mere sound of his knock: He speaks. See Acts xii. 13 f. κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν ... ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου. In that case we must conceive Rhoda to have asked "who is there?" and Peter to have answered. It may not be uninstructive to fill up this connexion in a similar manner. "It is I," is an answer the soul may often hear, if it will enquire the reason of an unexpected knock at the door of its slumbers; or we may compare Cant. v. 2, φωνὴ ἀδελφιδοῦ μου κρούει ἐπὶ τὴν θύραν, Ἄνοιξόν μοι), and **open the door** (ἀκούσῃ, ἀνοίξῃ, aorists, because prior in time to the futures which follow: "shall have heard," "shall have opened:" but it would be pedantry thus to render them in our language. On the sense, cf. Cant. v. 6.

Our verse is a striking and decisive testimony to the practical freedom of our will to receive or reject the heavenly Guest: without the recognition of which, the love and tenderness of the saying become a hideous mockery. We then open the door to Christ, when we admit Him, His voice, His commands, His example, to a share in our inner counsels and sources of action. To say that this can be done *without* His grace, is ignorance: to say it is done only by that grace irresistibly exerted, is far worse—it is, to deprive His gracious pleadings of all meaning), [**and**] (this καί is superfluous in the sense, merely expressing the sequence: and may on that account have been omitted) **I will enter in to him, and I will sup with him, and he with me** (the imagery is taken from the usages of intimate hospitality. But whereas in these it would be merely the guest who would sup with the host who lets him in, here the guest becomes himself the host, because He is the bread of life, and the Giver of the great feast of fat things and of the great marriage supper (Matt. viii. 11, xxv. 1 ff; ch. xix. 7, 9). St. John is especially fond of reporting these sayings of reciprocity which our Lord uttered: cf. John vi. 56 (x. 38), xiv. 20, xv. 4, 5, xvii. 21, 23. This blessed admission of Christ into our hearts will lead to His becoming our guest ever present with us, and sharing in all our blessings—and, which is even more, to our being ever in close union with Him, partaking ever of His fulness, until we sit down at His table in his Kingdom).

21.] **He that conquereth** (see above, ch. ii. 26, and ver. 12, for the construction), **I will give to him to sit** (in the blessed life of glory hereafter: such promises cannot be regarded, as this by some, as partially fulfilled in this life: for thus the following analogy, ὡς κἀγὼ κ.τ.λ., would fail. The final and complete act is also pointed out by the aor. καθίσαι) with me (cf. John xvii. 24, πάτερ, ὃ δέδωκάς μοι θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ' ἐμοῦ) **on my throne** (have a share in My kingly power, as ch. ii. 27, xx. 6), **as I also conquered and sat down with my Father on His throne** (the aorr. refer to the historical facts of the Resurrection and Ascension. By the latter, Christ sat down at the right hand of God, or of the throne of God, as Heb. xii. 2. No distinction must be made between the throne of the Father, on which Christ sits, and that of Christ, on which the victorious believer is to sit with Him: they are one and the same, cf. ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου, ch. xxii. 1; and the glory of the redeemed will be a participation in that of the Father and the Son, John xvii. 22). Doubtless the occurrence of this, the highest and most glorious of all the promises, in this place, is to be explained not entirely from

τῷ θρόνῳ αὐτοῦ. 22 ὁ [h] ἔχων [h] οὖς [h] ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

IV. [1] Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα [l] ὡς [l] σάλπιγγος λαλούσης μετ' ἐμοῦ, [j] λέγων [k] Ἀνάβα ὧδε, καὶ

h ch. ii. 7 reff.
i ch. i. 10.
j constr., ch. xi. 15. xix. 14. Gen. xv. 1. Winer, edn. 6, § 59. 4.
k -βα, Mark xv. 30 rec. -βηθι, Matt. xxvii. 40. Luke xix. 5. John iv. 49.

CHAP. IV. 1. [μεταυτα(sic) P.] ανεωγμενη B rel Andr-coisl Areth: txt A[P]ℵ 1. 33(-8 ?). 42 (c 6. 16. 26, e sil) Andr. ins ιδου bef η φωνη ℵ. λαλουσαν ℵ, λαλουσα k. rec (for λεγων) λεγουσα, with [P]ℵ^{2a} h n 1. 17. 36-8 (13. 27. 37. 51 B^{r}, e sil): και λεγουσης l 16 Ambr: txt Aℵ^{1} B rel Andr-coisl. for αναβα, αναβηθι A.

any especial aptness to the circumstances of the Laodicean church, though such has been attempted to be assigned (e. g. by Ebrard—because the victory over lukewarmness would be so much more difficult than that in any other case), but also from the fact of its occurring at the end of all the Epistles, and as it were gathering them all into one. It must not be forgotten too, that the ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ forms a link to the next part of the book where we so soon, ch. v. 6, read καὶ εἶδον ἐν τῷ μέσῳ τοῦ θρόνου ..... ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον. 22.] See on ch. ii. 7.

From this point begins the Revelation proper, extending to the end of the book. And herein we have a first great portion, embracing chapp. iv.—xi., the opening of the seals and the sounding of the trumpets. But preparatory to both these series of revelations, we have described to us in chapp. iv. v., the heavenly scenery which furnishes the local ground for these visions. Of these, chap. iv. is properly the scene itself: chap. v. being a further unfolding of its details with a view to the vision of the seals which is to follow. So that we have,—

CH. IV. 1—11.] THE VISION OF GOD'S PRESENCE IN HEAVEN. "Decrees respecting the fortunes of the future rest with God, and from Him comes the revelation of them through Jesus Christ. Hence the Revelation begins with the imparting to the Apostle, through Christ, of the vision of God's presence." De Wette.

1.] After these things (μετὰ ταῦτα (or τοῦτο) is a formula frequently occurring in this book, and no where indicating a break in the ecstatic state of the Seer, but only the succession of separate visions. Those are mistaken, e. g. Bengel, Hengstb., who imagine an interval, here and in the other places, during which the Seer wrote down that which had been previously revealed to him. The whole is conceived as imparted in one continuous revelation consisting of many parts. See below on ver. 2) I saw (not with the bodily eye, but with the eye of ecstatic vision, as throughout the book. He is throughout ἐν πνεύματι. It is not *I looked*, as in E. V.: not the directing of the Seer's attention which discovers the door to him, but the simple reception of the vision which is recorded), and behold, a door set open (not, *was opened* (ἠνοίχθη) as E. V., which gives the idea that the Seer witnessed the act of opening. For the same reason the word "*opened*" is objectionable, as it may be mistaken for the aor. neuter) in heaven (notice the difference between this vision and that in Ezek. i. 1; Matt. iii. 16; Acts vii. 56, x. 11. In those, the heaven itself parts asunder, and discloses the vision to those below on earth: here the heaven, the house or palace of God (Ps. xi. 4, xviii. 6, xxix. 9), remains firmly shut to those on earth, but a door is opened, and the Seer is rapt in the Spirit through it. Henceforth usually he looks from the heaven down on the earth, seeing however both alike, and being present in either, as the localities of his various visions require), and the former voice (much confusion has been introduced here by rendering, as E. V., "*the first voice which*," &c., giving the idea that ἡ πρώτη means, *first after* the door was seen set open; whereas ἡ φωνὴ ἡ πρώτη is the voice which I heard at first, viz. in ch. i. 10) which I heard (aor. at the beginning) as of a trumpet speaking with me (viz. ch. i. 10. ὡς σάλπ. κ.τ.λ., is not predicative, "*was* as ...." as E. V. and Treg. The construction simply is—"behold, a door .... and the voice ...," both θύρα and φωνή dependent on ἰδού. The voice is not that of Christ (as Stier, Reden Jesu viii. 93, 207 ff.: Reden der Engel, p. 242,—and al.), but of some undefined heavenly being or angel. As Düsterd. observes, all we can say of it is that it is the *same voice* as that in ch. i. 10, which there, ver. 17, is followed by that of our Lord, not ὡς σάλπιγγος, but ὡς ὑδάτων πολλῶν, as stated

l = ch. i. 1 reff. m ch. i. 10 reff. n = John ii. 6. xix. 29. xxi. 9 only. Jer. xxiv. 1. o w. acc., Luke v. 27 ||. xxi. 35. John xii. 15 al. (see note.)

δείξω σοι ἃ [l] δεῖ γενέσθαι μετὰ ταῦτα. [2] εὐθέως [m] ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος [n] ἔκειτο ἐν τῷ οὐρανῷ, καὶ [o] ἐπὶ τὸν θρόνον [o] καθήμενος· [3] καὶ ὁ καθήμενος ὅμοιος

APℵ a 1 to B, 1. 2. 4. 6. 8. 10-3. 16 to 19. 25-7. 30. 32 to 35. 40 to 42. 47 to 51. 60 B[r].

for ἅ, ὅσα A.

2. rec ins και bef ευθεως, with [P] h l m n 1. 10-7-8. 34-5-6 (16. 37-8. 47 9. 51 B[r], e sil) Andr Areth Bede: μετα ταυτα 19: om Aℵ[1] B rel am(with fuld harl lipss) syr-dd Primas Jer: ευθεως δε ℵ[3a]. aft 2nd και ins ο(but erased) ℵ. rec επι του θρονου, with [P] h n 1. 10-7-8. 36 (26-7. 37. 49 B[r], e sil) Andr: txt Aℵ B rel Andr-coisl Areth.

3. om και ο καθημενος (*homœotel?*) rel æth arm Andr Areth: ins A[P]ℵ B l 19. 26. 36 (13. 41-2, e sil) vulg syr-dd copt Primas Jer. rec ins ην bef 1st ομοιος, with vulg

by anticipation in ver. 15), **saying** (Heb. לֵאמֹר). The gender is placed, regardless of the ordinary concord, with reference to the thing signified: so in reff., and even sometimes in the classics; cf. Xen. Cyr. i. 2. 12, *αἱ πόλεις . . . ὑπ' ταύσοντες*. See more examples in Winer), **Come up hither** (viz. through the opened door), **and I will shew thee** (it is surprising how Stier can allege the δείξω as a proof that the Lord Himself only can be speaking: cf. ch. xxi. 9, 10, xxii. 8, 9, which latter place is decisive against him) **the things which must** (of prophetic necessity: see reff.) **take place after these things** (ταῦτα, the things now present: as in ch. i. 19, but the ταῦτα not being the same in the two cases. So that μετὰ ταῦτα has very much the general meaning given by the "*hereafter*" of the E. V.). **2.**] **Immediately I was** (became) **in the Spirit** (i. e. I experienced a new accession of the Spirit's powerful influence, which transported me thither: qu. d. "I was in a trance or ecstasy:" see on ch. i. 10. It is hardly credible that any scholar should have proposed to understand ἐκεῖ after ἐγενόμην, "immediately I *was there* in the Spirit:" but this was done by Züllig, and has found an advocate in England in Dr. Maitland: cf. Todd on the Apoc., Note B, p. 297): **and behold, a throne stood** (the E. V. "*was set*," gives too much the idea that the *placing* of the throne formed part of the vision: "*lay*" would be our best word, but we do not use it of any thing so lofty as a throne. ἔκειτο is wrongly taken by Bengel as importing *breadth*; and by Hengstb. as representing the *resting* on the cherubim. But it is St. John's word for mere local position: see reff.) **in heaven, and upon the throne** (the accus. is perhaps not to be pressed; it may be loosely used as equivalent to the gen. or dat. The variations of the case in this expression throughout the book are remarkable, and hardly to be accounted for. Thus we have the gen. in ver. 10, ch. v. 1, 7 (13 ?), vii. 15, ix. 17, xiv. 15, 16, xvii. 1, 9, xix. 18, 19, 21: the dat. in ver. 9, ch. (v. 13 ?), vi. 16, vii. 10, xix. 4, xxi. 5: the accus. in ver. 4, ch. vi. 2, 4, 5, xi. 16, xiv. 14, xvii. 3, xix. 11, xx. 4, 11. The only rule that seems to be at all observed is, that always at the *first mention* of the fact of sitting, the accus. seems to be used, e. g. here, and ver. 4, ch. vi. 2, 4, 5, xiv. 14, xvii. 3, xix. 11, xx. 4 (11 seems hardly a case in point), thus bearing a trace of its proper import, that of *motion towards*, of which the *first mention* partakes. But the accus. is not confined to the first mention, witness ch. xi. 16, and no rule at all seems to prevail as regards the gen. and dat.) **one sitting** (called henceforward throughout the book, ὁ καθήμενος ἐπὶ τ. θρ.: and being the Eternal Father (not as Lyra, "Deus trinus et unus,"—so also Corn.-a-lap., Calov.; for He that sitteth on the throne is distinguished in ch. vi. 16, vii. 10 from the Son, and in ver. 5 from the Holy Spirit): see ch. vii. 10, xix. 4, where we read expressly, τῷ θεῷ τῷ καθημένῳ ἐπὶ τ. θρ. So that it is not for the reasons sometimes suggested, that the Name is not expressed: e. g. that by Eich. and Ewald, on account of the Jewish unwillingness to express the sacred Name: that by Herder (see also De W. al.], that the mind has no figure and the tongue no word by which to express it: still less that of Heinr., "Nonnisi ex negligentia scribendi videtur omissum." The simple reason seems to be, as assigned by Hengstb. and Düsterd., that St. John would describe simply that which he saw, *as* he saw it. For the same reason he does not name Christ expressly in the first vision, ch. i. 13): **and he that sat** (no need to supply "*was*," as ἦν in rec.: the nominatives are all correlative after ἰδού) **like in appearance** (lit., "*in vision*," "*in sight*," as E. V. in the next clause: dat. of form or manner, cf. Winer, edn. 6, § 31. 6, and see 1 Cor. xiv. 20; Phil. ii. 8, iii. 5) **to a jasper and sardine stone** (Epiphanius, in his treatise on the

p ὁράσει λίθῳ q ἰάσπιδι καὶ r σαρδίῳ, καὶ s ἶρις t κυκλόθεν τοῦ θρόνου u ὅμοιος p ὁράσει v σμαραγδίνῳ· 4 καὶ t κυκλόθεν

p = here bis (ch. ix. 17. Acts ii. 17, from Joel ii. 28) only. Ezek. i. 5 al. q ch. xxi. 11, 18, 19 only. Ezek. xxviii. 13. r ch. xxi. 20 only. Ezek. xxviii. 13. s ch. x. 1 only ‡. t here bis. ver. 6 only. 3 Kings xviii. 32. (-κλῳ, Isa. vi. 2. ch. v. 11.) u fem., so Luke ii. 13. 1 Tim. ii. 6. Winer, edn. 6, § 11. 1. v here only †. (-ὅος, ch. xxi. 19. -δίτης, Esth. i. 6 BN.)

copt: om A[P]ℵ B rel syr-dd æth arm Andr Areth. ins σμαραγδω και bef σαρδιω B 13. 26. 41-2-4. rec σαρδινω, with [P] 1. 36: txt Aℵ B rel Andr Areth. for ιρις, ιρεις ℵ-corr n æth arm: ιερεις Aℵ¹. elz (for 2nd ομοιος) ομοια, with c h 10-6-7². 34-5. 47 (l m 18. 37. 49 Bʳ, e sil) Andr: ομοια ως 47: ομοιοι n: txt AP 1. 6. 30-6; ομοιως ℵ²ᵃ B rel Areth; ομοιως ως 38. — om ομοιος to θρονου, v. 4, (homœotel) ℵ¹. ορασις σμαραγδινων B rel: ορασεις σμαραγδων f, ορασεις σμαραγδιων 92: ορασις σμαραγδω 35: ορασις σμαραγδου 38. 47: ορασει σμαραγδω m 34: txt A[P]ℵ²ᵃ c h 1. 10-7-8. 36 (l n 6. 16. 49 Bʳ, e sil) vulg copt.

℣. om 1st και B rel syr-dd: ins A[P]ℵ²ᵃ l m n 10-7-8. 34-5-6. 47-8-9 (c h 1. 6. 16 Bch's-5-

twelve stones in Aaron's breastplate says, λίθος ἴασπις, οὗτός ἐστι τῷ εἴδει σμαραγδίζων (see below). παρὰ δὲ τὰ χείλη τοῦ Θερμώδοντος ποταμοῦ εὑρίσκεται . . . ἀλλ' ἔστι γένος πολὺ καλούμενον Ἀμαθούσιον, τὸ εἶδος δὲ τοιόνδε ἐστὶ τοῦ λίθου· κατὰ τὴν σμάραγδόν ἐστι χλωρίζουσα, ἀλλὰ ἀμβλυτέρα καὶ ἀμαυροτέρα. καὶ ἔνδοθεν χλωρὸν ἔχει τὸ σῶμα, ἐοικυῖα ἰῷ χαλκοῦ, ἔχουσα φλέβας τετραστίχους κ.τ.λ. He then describes several other kinds, a purple, a yellow, &c. One kind appears to be that meant in our ch. xxi. 11, where we have the glory of God like ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι: for he describes it as ἄλλη κρυστάλλου ὕδατι ὁμοία. It is true that Epiphanius may have put in this species merely to satisfy ch. xxi. 11. From this latter passage, where it is described as τιμιώτατος,—which jasper, as commonly known, never was,—Ebrard argues that by ἴασπις the *diamond* is meant. ἴασπις, Heb. יָשְׁפֵה, a beautiful stone of various wavy colours, semi-opaque, granulous in texture, used in ancient times for gems and ornaments, but in more modern ones on a larger scale for pavements and tables. Even Pliny wrote, xxxvii. (8.) 37, "viret, et sæpe translucet iaspis, etiamsi victa a multis, antiquitatis tamen gloriam retinens." The altar in Canterbury Cathedral stands on a platform of yellow Sicilian jasper pavement, 30 feet by 14 feet.

σάρδιος, Heb. אֹדֶם, is, as this name shews, a red stone, commonly supposed to answer to our cornelian. But Epiphanius, in his treatise on the twelve stones in Aaron's breastplate, says of it, λίθος σάρδιος ὁ Βαβυλώνιος, οὕτω καλούμενος. ἔστι δὲ πυρωπὸς τῷ εἴδει καὶ αἱματοειδής, σαρδίῳ τῷ ἰχθύι τε ταριχευμένῳ ἐοικώς. διὸ καὶ σάρδιος λέγεται, ἀπὸ τοῦ εἴδους λαβὼν τὸ ἐπώνυμον. ἐν Βαβύλωνι δὲ τῆ πρὸς Ἀσσυρίαν γίνεται. ἔστι δὲ διαυγὴς ὁ λίθος. Several of the Commentators, e. g. Victorin., Areth., Lyra, Ansbert, Joachim, &c., Bengel, Hengst., Düsterd., have said much on the symbolic significance of these stones as representing the glory of God. Thus much only seems, in the great uncertainty and variety of views, to stand firm for us: that if ἴασπις is to be taken as in ch. xxi. 11, as, by the reference there to τὴν δόξαν τοῦ θεοῦ, it certainly seems it must, then it represents a watery crystalline brightness, whereas σάρδιος is on all hands acknowledged to be fiery red. Thus we shall have ample material for symbolic meaning: whether, as Victorinus, Tichon., Primas., Bede, al., of the one great judgment by water (or of baptism) and the other by fire,—as Andr., Areth., Lyra, al., of the goodness of God in nature (ἴασπις being green) and His severity in judgment,—as Ansbert, of the divinity and humanity ("quia nimirum humanitas ejus tempore passionis sanguine coloratur"), &c., or as the moderns mostly, e. g. Bengel, Stern, Hengstb., of the holiness of God and His justice. This last seems to me the more probable, especially as the same mixture of white light with fire seems to pervade the Old Testament and Apocalyptic visions of the divine majesty. Cf. Ezek. i. 4, viii. 2; Dan. vii. 9: and our ch. i. 14, x. 1. But nothing can be confidently asserted, in our ignorance of the precise import of ἴασπις), and a rainbow (cf. Gen. ix. 12—17; Ezek. i. 28) round about the throne (i. e. in all probability surrounding the throne vertically, as a nimbus; not, as Beng. and Hengstb., horizontally) like to the appearance (ὅμοιος is here an adj. with two terminations, as those in -ιος frequently in Attic Greek: see Winer (reff.): the construction of ὁράσει is not as above, but the dat. is here after ὅμοιος) of an emerald (on σμάραγδος (-δινος is the possess. adj. of two terminations) all seem agreed, that it represents the stone so well known among us as the *emerald*, of a lovely green co-

τοῦ θρόνου θρόνοι εἴκοσι τέσσαρες, καὶ [o]ἐπὶ τοὺς εἴκοσι τέσσαρας θρόνους πρεσβυτέρους [o]καθημένους, [w]περιβεβλημένους [w]ἐν [x]ἱματίοις [x]λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. [5] καὶ [y]ἐκ τοῦ θρόνου [y]ἐκπορεύονται

w constr., ch. iii. 5 (treff.) only. (ch. vii. 9 treff.)
x ch. iii. 5, 18.
y ch. i. 10.

APr 21 to 2 1. 2. 4. 6. 8. 10-3. 15 to 19 25-7. 30. 32 to 38 40 to 42. 47 to 51. 90 Br.

mss Br, e sil) vulg. for θρονοι, θρονους ℵ(but τεσσαρας below) m 34-5 Andr-coisl: om 12. rec aft εικοσι ins και (twice), with (l 16. 32 Bch's-4-mss, e sil), and 33(-4-6, e sil)-8 1st time: om A[P](ℵ) B rel.—(κδ' B 1 and most of the others.)—om 2nd εικ. τεσσ. 38.—rec (for επι τ. εικ. τεσσ. θρ.) επι τους θρονους τους εικοσι τεσσαρας, with B rel: so, but omg 2nd τους, 1. 2. 4. 6. 9. 11. 36. 40-2 Andr-a-p: om επι τους εικοσι τεσσαρας θρονους ℵ: txt A[P] 17-8-9.—rec aft θρονους ins ειδον, with h 10 (a 37. 41-9 Br, e sil): om A[P]ℵ B rel vss Andr Areth.—[θρονους bef εικοσι τεσσαρας P:] om τ. θρον. g: om from τεσσ. to τεσσ. 32. om εν AP n Andr-a. om ιματιοις ℵ. rec ins εσχον bef επι τ. κεφ.: om A[P]ℵ B rel vss Andr Areth lat-ff. χρυσεους ℵ.

lour:—Pliny says of it, ut supra, "quin et ab intentione alia obscurata aspectu smaragdi recreatur acies, scalpentibusque gemmas non alia gratior oculorum refectio est; ita viridi lenitate lassitudinem mulcent." Almost all the Commentators think of the gracious and federal character of the bow of God, Gen. ix. 12—17. Nor is it any objection to this (as Ebrard) that the bow or glory here is green, instead of prismatic: the *form* is that of the covenant bow, the colour even more refreshing and more directly symbolizing grace and mercy. "Deus in judiciis semper fœderis sui meminit:" Grot. So far at least we may be sure of as to the symbolism of this appearance of Him that sitteth on the throne: that the brightness of His glory and fire of His judgment is ever girded by, and found within, the refreshment and surety of His mercy and goodness. So that, as Düsterd. says well, "This fundamental vision contains all that may serve for terror to the enemies, and consolation to the friends, of Him that sitteth on the throne . . .").

4.] *The assessors of the enthroned One.* The construction with ἰδού, partly in the nom., partly in the accus., still continues. **And round the throne twenty-four thrones** (i. e. evidently smaller thrones, and probably lower than ὁ θρόνος), **and upon the twenty-four thrones elders sitting** (the accus., either after εἶδον understood, or more likely loosely placed with the nominatives after ἰδού), **clothed in white garments, and on their heads golden crowns** (these 24 elders are not *angels*, as maintained by Rinck and Hofmann (Weiss. u. Erfüll. p. 325 f.), as is shewn (not by ch. v. 9, as generally argued,—even by Elliott, vol. i. p. 81 f.: see text there: but) by their white robes and crowns, the rewards of *endurance*, ch. iii. 5, ii. 10,—but *representatives of the Church*, as generally understood. But if so, what sort of representatives, and why 24 in number? This has been variously answered. The usual understanding has been that of our earliest Commentator, Victorinus; who says, "Sunt autem viginti quatuor, patres: duodecim Apostoli, totidem Patriarchæ." And this is in all probability right in the main: the key to the interpretation being the *analogy with* the sayings of our Lord to the Apostles, Matt. xix. 28; Luke xxii. 30. That those sayings do not regard the *same* session as this, is no argument against the inference from analogy. Joachim brings against this view that the twelve patriarchs were not personally holy men, and never are held up as distinguished in the Old Testament. But this obviously is no valid objection. It is not the personal characters, but the symbolical, that are here in question. It might be said with equal justice that the number of the actual Apostles is not definitely twelve. It is no small confirmation of the view, that in ch. xv. 3, we find the double idea of the church, as made up of Old Testament and New Testament saints, plainly revealed to St. John; for he heard the victorious saints sing *the song of Moses*, and *the song of the Lamb*. See also ch. xxi. 12, 14, where the twelve *gates* of the New Jerusalem are inscribed with the names of the twelve tribes, and its twelve *foundations* with those of the twelve Apostles. Various other interpretations have been: that of Lyra, "designantur universæ cathedrales ecclesiæ: quæ licet sint multæ, tamen sub tali numero designantur propter concordantiam novi Testamenti ad vetus, in quo legitur, 1 Paralip. xxv., quod sanctus David volens augmentare cultum divinum, statuit viginti quatuor sacerdotes templo per hebdomadas successive ministrantes, in sacra enim scriptura frequenter ponitur determinatus numerus pro indeterminato:" that of Alcas., Calov., Vitringa, Zeger, Ewald, al., who explain the

πορεύονται [za] ἀστραπαὶ καὶ [z] φωναὶ καὶ [zb] βρονταί. καὶ [z] ch. viii. 5. xi. 19. xvi. 18. see Exod. xix. 16. Ps. lxxvi. 18.
ἑπτὰ λαμπάδες πυρὸς [c] καιόμεναι [d] ἐνώπιον τοῦ [d] θρόνου [a] as above (z). Matt. xxiv. 27 ‖ L. xxviii. 3. Luke x. 18. xi. 36
[αὐτοῦ], αἵ εἰσιν [τὰ] [d] ἑπτὰ πνεύματα τοῦ θεοῦ. [6] καὶ [d] ἐνώπιον [d] τοῦ θρόνου ὡς θάλασσα [e] ὑαλίνη ὁμοία [f] κρυ-

[b] only. [c] ver. only (as above (z) & ch. x. 3, 4 al.), exc. Mark ix. 17. John xii. 29. xii. 35. John v. 35. [d] viii. 10. Isa. lxii. 1. [e] ch. i. 4 (reff.). [f] ch. xxii. 1 only. Num. xi. 7. Ezek. i. 22. [g] ch. xxi. 2 (bis) only [h]. (-λος, ch. xxi. 10, 21.) (-λίζειν, ch. xxi. 11.)

5. om και εκ 1. rec αστραπαι και βρονται και φωναι, with 1. 38: φω. κ. αστρ. κ. βρ. e: txt A[P]ℵ B rel vss Andr Areth Primas Jer Cassiod. om θρονου to 1st θρονου in ver 6 ℵ[1](ins ℵ[2a]). rec om αυτου, with A[P]ℵ[2a] 18. 36-8 (1. 27. 40 Br, e sil) vss Andr: ins B rel syr-dd Andr-coisl Areth. (in B θρονου is written over αυτου.) for αἵ εἰσιν, ἃ ἐστιν A: και f: ἃ εἰσιν ℵ[2a] b 1. 36. om τα B rel Andr-coisl Areth: ins A[P]ℵ[2a] n 1. 33 (f 36-8, e sil) Andr.

6. rec om ως, with b 1 Andr Primas Tich: ins A[P]ℵ B rel vulg syr-dd copt Andr-coisl Areth.

number similarly by the 24 courses of priests and their heads,—the objection to which is, that these elders are not priests, their occupation in ch. v. 8 being simply connected with their representative character:—that of Grot., that the number is that of the presiding elders of the Jerusalem church (a pure assumption): that of Joachim, Heinrichs, Bleek, De Wette, that the number 12, that of the tribes of Israel, is doubled, to signify the accession of the Gentiles to the church: that of Primasius and Ansbert, that the doubling is "propter geminum Testamentum, quin et in veteri et in novo eadem formatur Ecclesia." Besides these, there have been many fanciful reasons, deduced from numerical considerations: as e. g. that of Arethas in Catena, that 21 is 3 × 7, the combination of the number of perfection with that of the Holy Trinity, and then 3 is added; &c. &c.). 5.] **And out of the throne go forth** (the tense is changed, and the narrative assumes the direct form, which, however, is immediately dropped again, and the accumulation of details resumed) **lightnings and voices and thunders** (the imagery seems to be in analogy with that in the Old Testament, where God's presence to give His law was thus accompanied: cf. Exod. xix. 16; where ἀστραπαί and φωναί occur in juxtaposition as here. If this idea be correct, then we have here represented the sovereignty and almightiness of God. And nearly so Vitr., Hengstb., Düsterd., al. De Wette and Ebrard understand God's power over *nature*, De W. uniting it with what follows: see below. Grot. says, "Fulgura et tonitrua significant minas Dei contra impios: voces sunt in ipsis tonitrubus, infra x. 3, i. e. non generaliter tantum minatur, sed et speciales pœnas prædicit." But there seems no ground for this): **and seven lamps** (the former construction is resumed) **of fire burning before the throne** [itself] (or, **before his throne**, viz. the throne of the καθήμενος), **which are the seven spirits of God** (see notes on ch. i. 4, v. 6. These seem to represent the Holy Spirit in his sevenfold working: in his enlightening and cheering as well as his purifying and consuming agency. So most Commentators. De W. and Ebrard regard the representation as that of the Holy Spirit, the principle of physical and spiritual life, which appears only wrong by being too limited. Hengstenb. is quite beside the mark in confidently (as usual) *confining* the interpretation of the lamps of fire to the consuming power of the Spirit in judgment. The fact of the parallel ch. v. 6 speaking of ἑπτὰ ὀφθαλμοί, and such texts as ch. xxi. 23; Ps. cxix. 105, should have kept him from this mistake. The whole of this glorious vision is of a composite and twofold nature: comfort is mingled with terror, the fire of love with the fire of judgment): **and before the throne as it were a sea** (the ὡς belongs to θάλ. ὑαλ., not to ὑαλ. alone as Bengel: so also in the parallel place, ch. xv. 2) **of glass** (not, "*glassy*," as rendered by Elliott: ὑαλίνη describes not the appearance, but the material, of the sea: it appeared like a sea of glass—so clear, and so calm) **like to crystal** (and that not common glass, which among the ancients was as we see from its remains, cloudy and semi-opaque, but like rock crystal for transparency and beauty, as Victorinus, "aquam mundam, stabilem, non vento agitatam." Compare by way of contrast, ἡ καθημένη ἐπὶ [τῶν] ὑδάτων [τῶν] πολλῶν, the multitudinous and turbulent waters, ch. xvii. 1. In seeking the explanation of this, we must first track the image from its O. T. earlier usage. There, in Exod. xxiv. 10, we have καὶ εἶδον τὸν τόπον οὗ εἱστήκει ὁ θεὸς τοῦ Ἰσραήλ· καὶ τὰ ὑπὸ τοὺς πόδας αὐτοῦ ὡσεὶ ἔργον πλίνθου σαπφείρου, καὶ ὥσπερ εἶδος στερεώμα-

στάλλῳ. καὶ [e] ἐν μέσῳ τοῦ [e] θρόνου καὶ [h] κυκλῳ τοῦ θρόνου τέσσαρα [i] ζῶα [k] γέμοντα [l] ὀφθαλμῶν [m] ἔμπροσθεν καὶ [m] ὄπισθεν. [7] [n] καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον [o] λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον [p] μόσχῳ, καὶ τὸ τρίτον ζῶον [q] ἔχων τὸ

e ch. v. 6. h w. gen., ch. v. 11. vii. 11 only (Mark iii. 34 al.). Gen. xxxv. 8. (-λόθον, ver. 3 reff.) i = Rev. passim. ch. v. 8 al. (elsewhere, Heb. xiii. 11. 2 Pet. ii. 12. Jude 10 only.) Ezek. i. 5. k ch. v. 8. xv. 7. xvii. 3, 4. xxi. 9. Matt. xxiii. 27 al. Amos ii. 13. l Ezek. x. 12. m Ezek. xi. 10. n Ezek. i. 10. o 2 Tim. iv. 17. Heb. xi. 33. 1 Pet. v. 8. ch. v. 5 al. only. Ezek. x. 14. p Luke xv. 23, 27, 30. Heb. ix. 13, 19 only. Ezek. i. 10. q constr., ver. 1 reff.

39 mm n ζωον- A Pe 2 2 to 2. 4 6 9. 10-3. h to 1. 26-7 31. 32 to 42. 47 to 5. 90 B².

7. (d illeg.) rec εχον, with [P]ℵ rel: txt A B 1 n 30-2-3(-4-6 ?). om 5th vo B rel Iren-gr Andr Areth: ins A[P]ℵ h n 10-7. 33-5 (1. 34-6-7-8. 48-9. 51 B¹, e sil)

τος τοῦ οὐρανοῦ τῇ καθαριότητι. Compare with this Ezek. i. 22, καὶ ὁμοίωμα ὑπὲρ κεφαλῆς αὐτῶν[αὐτοῖς A] τῶν ζώων ὡσεὶ στερέωμα, ὡς ὅρασις κρυστάλλου, ἐκτεταμένον ἐπὶ τῶν πτερύγων αὐτῶν ἐνάνωθεν. In Job xxxvii. 18 also, where the LXX appear to have gone quite astray, the sky is said to be "as a molten looking-glass." If we are to follow these indices, the primary reference will be to the clear ether in which the throne of God is upborne: and the intent of setting this space in front of the throne will be, to betoken its separation and insulation from the place where the Seer stood, and indeed from all else around it. The material and appearance of this pavement of the throne seem chosen to indicate majestic repose and ethereal purity. All kinds of symbolic interpretations, more or less fanciful, have been given. Such are those of Victorinus ("donum baptismi"), Tichonius, Primas., Bede, Lyra, Calov., al.,—of Joachim ("in mari vitreo sacrum designatur scripturarum volumen"),—of Alcas. (repentance), of Ribera ("ego mare vitreum dici arbitror multitudinem hominum in terra viventium"), Paræus, al.,—of Vitringa ("id, quo clare intelligimus regnum Dei in Christo Jesu niti et fundari: id vero est α) certa et constans Dei *voluntas*, qua constituit regnum gratiæ habere inter homines . . . . β) *jus* certum et liquidum ejusmodi regnum gratiæ inter homines erigendi . ."), Herder, al.,—of Bengel and Hengstb., that the sea of glass, on account of its being described as mixed with fire in ch. xv. 2, is "das Product der sieben Feuerlampen," and (Ps. xxxvi. 6, "Thy judgments are a great deep") betokens the great and wonderful works of God, His righteous and holy ways. But as Düsterd. remarks, the parallel place, ch. v. 6, where the seven lamps are seven *eyes*, precludes this:—of Arctius, Grot., and Ebrard, who, because the sea, in its stormy and agitated state, represents (ch. xvii. 15) the nations of the earth in their godless state, therefore the pure and calm sea represents (Ebr.) the creatures in their proper relation to their Creator, or (Aret.) "cœtum ecclesiæ triumphantis," or as Grot. strangely, and as De W. remarks, most unfelicitously, "summa puritas plebis Hierosolymitanæ ejus quæ Christo nomen dederat: quæ puritas describitur Act. ii. et iv." Düsterd. connects it, and in fact identifies it, with the river of the water of life, λαμπρ. ὡς κρύσταλλον, which, ch. xxii. 1, proceeded out of the throne of God and the Lamb. But the whole vision there is quite distinct from this, and each one has its own propriety in detail. To identify the two, is to confound them: nor does ch. xv. 2 at all justify this interpretation. There, as here, it is the purity, calmness, and majesty of God's rule which are signified by the figure). And in the midst of the throne (not, as Hengstb., *under* the throne: their movements are free, cf. ch. xv. 7. See below), and round about the throne (i. e. so that in the Apostle's view they partly hid the throne, partly overlapped the throne, being symmetrically arranged with regard to it, i. e. as the number necessitates, one in the midst of each side), four living-beings (the E. V., "*beasts*," is the most unfortunate word that could be imagined. A far better one is that now generally adopted, "*living creatures*:" the only objection to it being that when we come to vv. 9, 11, we give the idea, in conjoining "*living-creatures*" and "*created*" (ἔκτισας), of a close relation which is not found in the Greek. I have therefore preferred *living-beings*) full of eyes before and behind (this, from their respective positions, could be seen by St. John: their faces being naturally towards the throne. On the symbolism, see below). And the first living-being like to a lion, and the second living-being like to a steer (μόσχος is not necessarily to be pressed to its proper primary meaning, as indicating the young calf in distinction from the grown bullock: the LXX use it for an ox generally, in Exod. xxii. 1; Levit. xxii. 23: also Exod. xxix. 10, and Gen. xii. 16), and the third living-being having its face as of a man

πρόσωπον [ὡς] ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον [r] ἀετῷ [s] πετομένῳ. 8 καὶ τὰ τέσσαρα ζῶα [t] ἓν καθ' ἓν αὐτῶν [q] ἔχων [v] ἀνὰ [w] πτέρυγας ἓξ. [x] κυκλόθεν καὶ [y] ἔσωθεν [ky] γέμουσιν ὀφθαλμῶν, καὶ [za] ἀνάπαυσιν οὐκ [z] ἔχουσιν [zb] ἡμέρας καὶ [zb] νυκτὸς [q] λέγοντες [c''] Ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς

r Matt. xxiv. 28. Luke xvii. 37. ch. viii. 13. xii. 14 only. Ezek. ii. cc. s so also (-ομεν-), ch. viii. 13. xiv. 6. xix. 17. Job ix. 26.

above & ch. xii. 14 only. v = Matt. xx. 9. John ii. 6 al. vi. 2, 3. (but see note). b Mark v. 5. Luke xviii. 7. 1 Thess. ii. 9. iii. 10. c Isa. vi. 3.

t Mark xiv. 19. [John viii. 9.] see Rom. xii. 5. w Matt. xxiii. 37. Luke xiii. 34. ch. ix. 9. xii. 14. x vv. 3, 4 reff. y Matt. xxiii. 25, 27. a as above (z). Matt. xi. 29. xii. 43. Luke xi. 24 only.

3 Macc. v. 34. Isa. xxxiv. 10. Isa. xxxiv. 10.

Andr-a.—(om from 3rd ζωον up to ομοιον 9. 27.) rec ως ανθρωπος, with [P] h l n 1. 10-7. 38 (16. 37-9. 48-9 Br, e sil) Andr-a: ως ομοιον ανθρωπω ℵ: ανθρωπου B rel Iren-gr Andr Areth: ως ανθρωπου A 36 vulg Iren-int Primas Vict. om last ζωον B rel Andr-coisl Areth: ins A[P]ℵ h l n 36 (1. 2. 13-6-7-8. 37-8-9. 40-9 Br, e sil). rec πετωμενω, with rel Iren-gr: txt A[P]ℵ B a b e f h j k m 2. 4. 9. 10-3-7-8-9. 33(-4-5, e sil) (38 ?). 47-8-9. 50-1. 90 Andr Areth.

8. rec om τα, with B rel Andr Areth: ins A[P]ℵ a c e f g h l m n 6. 10-1-6-7-8. 30-4-6. 49. 51. 90 Andr-coisl. rec (for ἓν καθ' ἓν αυτων) ἓν καθ' εαυτο, with 1: εν εκαστον αυτων ℵ 38: εν (alone) 40-1-2. 92: εν καθ' εν (omg αυτων) B rel Areth: txt A[P] h l m n 2. 10-1-6-7. 34-5-6-7-9. 49. 51 Br vss Andr Tich (d illeg). rec (for εχων) ειχον, with ℵ (d ?) 6(e sil): om c Br: εχει n: εχοντα [P] 38. 50: εσχον 9: εχον B rel Andr-a-p: txt A a k l m 1. 13-6. 30-2-6-9. 92. πτερυγων B. om και εσωθεν (homœotel) k n 38: for εσωθεν, εξωθεν 33 (35 Br, e sil): εξωθ. κ. εσ. f: και εξ. κ. εσ. B 12 Primas Victorin. rec (for γεμουσιν) γεμοντα, with 1. 38(-9 ?): txt A[P]ℵ B rel vulg Andr Areth. for εχουσιν, εξουσαν ℵ1(txt ℵ2a). rec λεγοντα, with 10. 30(-8 ?) 49² (a d e h 37-9. 40-1 Br, e sil): txt A[P]ℵ B rel. αγιος is repeated nine times in B rel Andr-coisl: eight times in ℵ1 e: six times in 38. 40 Br: twice in 51: txt A[P]ℵ2a 1. 16. 36 (b c d f g l n 13. 26. 37-9. 47. 90, e sil) vss Ephr Andr Areth Tert Vict Jer. om 1st ο ℵ1.

(or, **the face of a man**), **and the fourth living-being like to a flying eagle. And the four living-beings, each** (reff.) **of them having** (ἔχων, the gender being conformed to that of the thing signified, see on φωνὴ . . λέγων, ver. 1) **six wings apiece** (for the distributive ἀνά, see reff.). **All round and within** (I prefer much putting a period at ἓξ, to carrying on the construction; as more in accord with the general style of this description. Understand, after both κυκλόθεν, and ἔσωθεν,—τῶν πτερύγων: the object of St. John being to shew, that the six wings in each case did not interfere with that which he had before declared, viz. that they were *full of eyes before and behind*. Round the outside of each wing, and up the inside of each (half-expanded) wing, and of the part of the body also which was in that inside recess) **they are full of eyes: and they have no rest by day and by night** (ἡμέρας καὶ νυκτὸς may belong either to ἀνάπ. οὐκ ἔχ., or to λέγοντες. Partly on account of the καί, partly as a matter of the mere judgment of the ear, I prefer joining it with the latter) **saying** (the gender, see as above), **Holy Holy Holy Lord God Almighty** (so far is identical with the seraphim's ascription of praise in Isa. vi. 3: παντοκράτωρ answering usually in the LXX to צְבָאוֹת, though not in that place. See Bengel's remarks in note on Rom. ix. 29), **which was, and which is, and which is to come** (see on reff.). These four living-beings are in the main identical with the cherubim of the O. T. (compare Ezek. i. 5—10, x. 20), which are called by the same name of living creatures (חַיּוֹת), and are similarly described. We may trace however some differences. In Ezekiel's vision, each living-being has all four faces, Ez. i. 6, whereas here the four belong severally, one to each. Again in Ezekiel's vision, it is apparently the *wheels* which are full of eyes, Ez. i. 18; though in id. x. 12, it would appear as if the animals also were included. Again, the having *six* wings apiece is not found in the cherubim of Ezekiel, which have *four*, Ez. i. 6,—but belongs to the seraphim described in Isa. vi. 2, to whom also (see above) belongs the ascription of praise here given. So that these are forms compounded out of the most significant particulars of more than one O. T. vision.

In enquiring after their symbolic import, we are met by the most remarkable diversity of interpretation. 1) Our earliest Commentator, Victorinus, may serve as the type of those who have understood them to symbolize the Four Evan-

d ch i. 8 (reff.). ὁ [d] παντοκράτωρ, [d] ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος. 9 καὶ

APN 1 to n. 1. 2. 4 6. 10-1 16 to 19. 26-7. 30. 32 to 41. 47 to 51. 90 B'.

gelists, or rather, *Gospels*:—"Simile leoni animal, Evangelium secundum Marcum, in quo vox leonis in eremo rugientis auditur, vox clamantis in deserto, Parate viam Domini. Hominis autem figura Matthæus enititur enunciare nobis genus Mariæ unde carnem accepit Christus. Ergo dum enumerat ab Abraham usque ad David et usque ad Joseph, tanquam de homine locutus est. Ideo prædicatio ejus hominis effigiem ostendit. Lucas sacerdotium Zachariæ offerentis hostiam pro populo, et apparentem sibi angelum dum enarrat, propter sacerdotium, et hostiæ conscriptionem, vituli imaginationem tenet. Joannes Evangelista aquilæ similis, assumptis pennis ad altiora festinans, de verbo Dei disputat." I have cited this comment at length, to shew on what fanciful and untenable ground it rests. For with perhaps the one exception of the last of the four, not one of the Evangelists has any inner or substantial accordance with the character thus assigned. Consequently these characteristics are found varied, and that in the earliest writer in whom the view can be traced, viz. Irenæus, who (iii. 11. 8, p. 190) makes the lion to be the gospel of St. John, which *τὴν ἀπὸ τοῦ πατρὸς ἡγεμονικὴν αὐτοῦ . . . . καὶ ἔνδοξον γενεὰν διηγεῖται*: the steer that of St. Luke, as above: the man, that of St. Matthew: the eagle, that of St. Mark, who *ἀπὸ τοῦ προφητικοῦ πνεύματος τοῦ ἐξ ὕψους ἐπιόντος τοῖς ἀνθρώποις τὴν ἀρχὴν ἐποιήσατο*. So also Andreas in Catena. But again Augustine, de cons. evv. i. 6, vol. iii. p. 1046, attributes the lion to St. Matthew, the man to St. Mark, the steer to St. Luke, and the eagle to St. John. These notices may again serve to shew with what uncertainty the whole view is beset. It has nevertheless been adopted by Jerome (Prolog. ad ev. Matth., vol. vii. p. 5, 6), Primas., Bede, and many others of old, and among the moderns by Williams (on the Study of the Gospels, pp. 1—92), Scott (Interpretation of the Apocalypse, p. 132, but making, as Aug. above, the lion = St. Matthew, the man = St. Mark, the ox = St. Luke, and the eagle = St. John), Wordsworth (Lectures on the Apoc. p. 116, see also his note here, who, as in his statements on the other details, so here, ascribes unanimity (but see below) to the ancients: "in them *the ancient church* beheld a figure of the four gospels"), &c. The principal of the other interpretations have been: 2) the 4 elements; so some mentioned in the Catena; 3) the 4 cardinal virtues: so Arethas, as cited by Corn.-a-lap., and generally: but not in the Catena: 4) the 4 faculties and powers of the human soul; "homo est vis rationalis, leo irascibilis, bos concupiscibilis, aquila est conscientia, sive spiritus;"—so Corn.-a-lap. refers to Sixtus Senensis as citing Greg. Naz. from Orig. Hom. 1 on Ezekiel, vol. iii. p. 361 f.: 5) Our Lord in the fourfold great events of Redemption: so a conjecture in the Catena (*Ἴσως δὲ καὶ διὰ τούτων ἡ οἰκονομία χριστοῦ δηλοῦται· διὰ τοῦ λέοντος, ὡς βασιλεύς· διὰ δὲ τοῦ μόσχου, ὡς ἱερεύς, μᾶλλον δὲ καὶ ἱερεῖον· διὰ δὲ τοῦ ἀνθρώπου, ὡς δι' ἡμᾶς ἀνθρωθείς· διὰ τοῦ ἀετοῦ, ὡς χορηγὸς τοῦ ζωοποιοῦ πνεύματος καὶ ἐπὶ πάντας κατιπτάντος*), Aretius, Ansbert (inter alia: for he tries to combine all possible interpretations which can relate to Christ and the Church); 6) the 4 patriarchal-churches: so Lyra, explaining the *lion* = Jerusalem, "propter constantiam ibi existentium," citing Acts v. 29: the *ox* = Antioch, "quia fuit parata obedire mandatis Apostolorum in Judæa existentium, et quia (?) primo in ea vocati sunt discipuli Christiani:" the *man* = Alexandria, "nam in ea a principio fuerunt doctores docti non solum in literis divinis sed etiam humanis:" the eagle = Constantinople, "nam in ea fuerunt viri per contemplationem elevati, ut Gregorius Naz. et plures alii." This is referred to by Corn.-a-lap., who ends characteristically, "Hæ quatuor sunt in circuitu throni Dei, id est, Cathedræ Romanæ, in qua sedet vicarius Dei:" 7) the 4 great Apostles, Peter, "fervens animo et in hoc *leoni* similis:" James the Lord's brother, because "*bos* patientiam significat:" Matthew, "bonitate *homo* antecedit animantia cætera. Puto designari Matthæum qui diu dicitur mansisse in Judæa" (?): Paul, because the *eagle* "celeritatem ministerii significat, quod certe Paulo proprium qui sæpius Hierosolymis fuit. Et bene *πετομένῳ*, quia semper erat in cursu:" so Grotius: 8) all the doctors of the church: so Vitringa, al.: 9) "in quatuor animalibus istis quatuor speciales ordines designati sunt, quorum primus pastorum est, secundus diaconorum, tertius doctorum, quartus contemplantium," Joachim: 10) the 4 representatives of the N. T. church, as the four standards of the tribes Reuben, Judah, Ephraim, and Dan, which are traditionally thus reported (see also Num. ii.), were of the O. T. church. So Mede and many others: 11) the 4 virtues of the Apostles, "magnanimitas, beneficentia, æquitas sapientia,"—Alcasar (in De W.):

ὅταν δώσουσιν τὰ ζῶα [e] δόξαν καὶ [f] τιμὴν καὶ [g] εὐχαριστίαν [e] = Jude 25 reff [f] = 1 Tim. i. 17. vi. 16. ch. v. 12, 13. vii. 12. Ps. xxviii 1. [g] 1 Thess. iii. 9. ch. vii. 12 al.† Wisd. xvi. 28. [h] Dan. iv. 31 (34) Theod. vi. 26. see ch. i. 18.
τῷ καθημένῳ ἐπὶ τῷ θρόνῳ τῷ [h] ζῶντι εἰς τοὺς αἰῶνας τῶν

9. δωσωσιν ℵ B f l 12-6. 32-corr 39: δωσι rel, δωσει 13. 27. 40: txt A[P] 1. 18. 32[1]-3(-4, e sil)-6-8 Andr. om δοξαν ℵ[1]. ευχαριστειας A: txt [P]ℵ B rel. rec του θρονου, with B rel: txt A[P]ℵ.

12) the 4 principal angels, Corn.-a-lap., Laun., al.: 13) the angelic, or is-angelic, state of the glorified church: so Elliott, vol. i. p. 87. But thus we have no account given of the peculiar symbolism of these living-beings, nor of the part which they perform in the act of praise below. There are many other interpretations and ramifications of interpretation, hardly worth recounting. But the one which above all these seems to me to require our notice is that which is indicated in the rabbinical sentence cited by Schöttgen here: "Quatuor sunt qui principatum in hoc mundo tenent. Inter creaturas homo, inter aves aquila, inter pecora bos, inter bestias leo." The four cherubic forms are the representatives of animated nature—of God's sentient creation. In Ezekiel, each form is compounded of the four. Here, the four forms are distinct. There (xxviii. 12), where the prince of Tyrus is compared to one of them, it is called the impression of similitude, and the crown of beauty: in Isaiah vi., where the seraphim, which enter into the composition of these living beings, ascribe holiness to Jehovah, they cry, "His glory is the fulness of the whole earth." With this view, every thing that follows is in accordance. For when these, and the 24 elders, in vv. 9—11, fall down before the throne, the part which these living-beings bear in the great chorus of praise is sufficiently indicated by the reason which is given for their ἄξιος εἶ, viz. ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν. The objection brought against this view by Ebrard, viz. that Behemoth, the king of the waters, is not here represented, is mere trifling. He forgets that in the record of creation, the noblest of the creatures sprung from the waters are not fishes, but birds; and that the eagle represents both. It is in strict accordance also with this view, that these living-beings are full of eyes, ever wakeful, ever declaring the glory of God: that they have each six wings, which doubtless are to be taken as in Isa. vi. from which the figure comes—"with twain he covered his face (*reverence*, in not venturing to look on the divine majesty), and with twain he covered his feet (*humility*, hiding his own created form from the glory of the Creator), and with twain he did fly (*obedience*, readiness to perform the divine commands). This view is taken by the best of the modern Commentators: by Herder, De Wette, Rinck, Hengstb., Düsterd. Ebrard differs only in this, that he regards them as symbolic not of creation itself, but of the creative power of God. Stern, whose commentary on this whole passage is very able and beautiful, inclines rather to take them as representing the power of divine grace within the church of God: but in his usual interpretation (see in p. 209, on ὅταν δώσουσιν, κ.τ.λ.) treats them as "alles creaturliche Leben der Natur." See also my Hulsean Lectures for 1841, vol. i. Lecture ii. We have thus the throne of God surrounded by His Church and His animated world: the former represented by the 24 elders, the latter by the four living-beings. 9—11.] *The everlasting song of praise of creation, in which the church joins.* It is well observed by Düsterd., that the ground of this ascription of praise is not *redemption*, which first comes in ch. v. 9 ff.,—but the power and glory of God as manifested in Creation; so that the words of the elders are in beautiful harmony with the praise of the four living-beings, and with the signification of the whole vision. **And whensoever the living-beings shall give** (the future δώσουσι must not be pressed quite so strongly as is done by De Wette (so also Stern), "from henceforth for all the time to come: see ch. vii. 15 ff.: beforetime it was not so, seeing that the 24 elders have only assumed their place since Christ's work of Redemption has been proceeding and His victory developing." Still, it is more than a mere frequentative put for the regular subjunctive, as Düsterd., after Vitr., Beng., Hengstb., and Ebr. It has a distinct pointing onward towards the future, implying eternal repetition of the act, which the subjunctive would not carry) **glory and honour** (i. e., recognition of His glory and honour) **and thanksgiving** (i. e. actual giving of thanks: the 3 accusatives are not strictly co-ordinate in meaning) **to Him that**

αἰώνων, 10 [i] πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι [i] ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσιν τῷ [h] ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν [k] ἐνώπιον τοῦ [k] θρόνου λέγοντες 11 [l] [m] Ἄξιος εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν [o] δόξαν καὶ τὴν [f] τιμὴν καὶ τὴν [m] δύναμιν, ὅτι σὺ ἔκτισας [n] τὰ πάντα, καὶ [o] διὰ τὸ θέλημά σου [p] ἦσαν καὶ [p] ἐκτίσθησαν.

i ch. v. 8. vii. 11 only. 1 Kings xxv. 23. (see ch. xix. 10. xxii. 8.)
k ch. i. 4 reff.
l ch. v. 12. constr. ch. v. 2, 4 reff.
m = Rev. only. ch. v. 12. vii. 12. (xii. 10.) xix. 1. (exc. Matt. vi. 13 rec.) 1 Chron. xxix. 11.
n — Rom xi. 36. Col. i. 16 al. Job viii 3.
o = John vi 57.
p plur., ch. i. 19 reff.

ΑΡℵ 21 to 3, 1. 2. 4. 6. 9. 10-3. 16 to 19. 24-7. 30. 32 to 42. 47 to 51. 90 Bʳ.

(homœotel αιωνων this ver and next a 32.) at end add αμην g 32: αμην. και ℵ.

10. rec aft εικοσι ins και, with 33 (4. 9. 16-7-8-9. 30-4-6 Bch's-5-mss 90, e sil): om A[P]ℵ B rel Andr Areth.—(κδ' B g h k l n 1. 10. 49. 50. 92.) Steph προσκυνουσι: txt A[P]ℵ B rel Andr Areth. aft αιωνων ins αμην ℵ. Steph βαλλουσι, with ℵ¹ B m n 1. 17. 30-2-6. 49¹ Andr-a: txt A[P]ℵ-corr rel vss Andr Areth. for λεγοντες, εντες (sic) ℵ¹.

11. rec (for ο κς κ. ο θς ημ.) κυριε, with 1: κυριε ο θεος ημων [P] l n 16. 36-8-9. 47: κε ο κς και θς ημων ℵ c: txt A B rel am syr-dd Andr-p-coisl Areth Thdor-stud. (om και vss.) aft ημων ins ο αγιος B rel syr-dd Andr-coisl Areth Thdor-stud: αγιος (only) 13. 92: ουρανιος k: om A[P]ℵ l n (1, e sil) 16. 36-8-9. 47 vulg copt. om 2nd την ℵ: om και την 50. om 3rd την A: om και την k². om τα B rel Andr Areth: ins A[P]ℵ n 10-7. 30²-6-8 (h 2. 37-9. 40-1-2-9 Bʳ, e sil). δια θεληματι σου A. rec (for ησαν) εισι, with [P] l m 1. 10-3-7(*sic?*) 34-5 (h 37-9. 47-9 Bʳ, e sil): ουκ ησαν B(Tischdf not Mai) f 38. 51: om ησαν και 36: txt Aℵ rel (and 92) vulg syr-dd copt Areth Tich Primas. om και εκτισθησαν (*homœotel?*) A: ins [P]ℵ B rel.

sitteth upon the throne, to Him that liveth to the ages of the ages, the twenty-four elders shall fall down before Him that sitteth upon the throne, and shall worship Him that liveth to the ages of the ages (cf. ch. v. 8, xix. 4), **and shall cast down their crowns** (to disclaim all honour and dignity of their own, and acknowledge that all belongs to Him. See instances of casting down crowns cited in Wetstein. Cf. especially Tacit. Ann. xv. 29: "ad quam (effigiem Neronis) progressus Tiridates . . sublatum capiti diadema imagini subjecit") **before the throne, saying, Thou art worthy, O Lord and our** (Düsterd. remarks that the ἡμῶν has a force here peculiarly belonging to the 24 elders, as representing the redeemed, and thus standing in a covenant relation to God nearer than that of the 4 living-beings. But we must not forget, that Creation is only a part of Redemption, Col. i. 20) **God, to receive the glory** (τὴν δ. &c., as alluding to the δόξα &c., ver. 9, ascribed by the living-beings. The articles are improperly omitted in E. V.) **and the honour and the might** (observe that τὴν δύναμιν in the mouth of the 24 elders represents εὐχαριστίαν in that of the 4 living-beings. The elders, though themselves belonging to creation, in this ascription of praise look on creation from without, and that thanksgiving, which creation renders for its being, becomes in their view a tribute to Him who *called them into being*, and thus a testimony to His creative power. And thus the reason follows): **because Thou didst create all things** (τὰ πάντα, "this universal whole," the universe), **and on account of Thy will** (i. e. because Thou didst will it: "propter voluntatem tuam," as Vulg.: not durch Deinen Willen, as Luther, which represents διά with a gen. "*For thy pleasure*," of the E. V., introduces an element entirely strange to the context, and however true in fact, most inappropriate here, where the ὅτι renders a reason for the ἀξιότης of ἡ δόξα, ἡ τιμή, and ἡ δύναμις) **they were** (ἦσαν, not = ἐγενήθησαν, *came into being*, as De W., al.: for this it cannot signify: nor again, though thus the requirement of ἦσαν would be satisfied, as Lyra, "in dispositione tua ab æterno, antequam crearentur:" nor, as Grot., "*erant* jam homines quia tu volueras, et conditi sunt, id est, *iterum conditi*, per Christum:" nor again as Bengel, "all things *were, from* the creation down to the time of this ascription of praise and henceforward." The best explanation is that of Düsterd., *they existed*, as in contrast to their previous non-existence: whereby not their

V. [1] Καὶ εἶδον [q] ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ [r] ὄπισθεν [s] κατ-

q = ch. xx. 1. 2 Cor. iii. 15. see ch. iii. 20 reff. & note.

r see note. Ezek. ii. 9, 10. Deut. xxxii. 34. Isa. xxix. 11. (viii. 16.)

s here only. Job ix. 7. xxxvii. 7. Wisd. ii. 5 only. = σφραγίζω,

CHAP. V. 1. om βιβλιον γεγραμμενον ℵ[1](ins ℵ[1a]). for οπισθεν, εξωθεν [P] B rel Orig-ed Andr Areth Œc: *foris* vulg lat-ff: txt A f 51 Orig-ins Epiph, *retro* Cypr.—εξ. κ. εσ. 18: εμπροσθεν και οπισθεν ℵ Orig$_{2}$. ins και bef κατεσφρ. ℵ[2a]: και εσφραγ. 82.

coming into being, but the simple fact of their being, is asserted. The remarkable reading οὐκ ἦσαν is worth notice: "by reason of Thy will they were not, and were created:" i.e. "they were created out of nothing." But besides the preponderance of authority the other way, there is the double chance, that οὐκ may have arisen from the preceding ου, and that it may have been an escape from the difficulty of ἦσαν) and were created (they both had their being,—ἦσαν; and received it from Thee by a definite act of Thine,—ἐκτίσθησαν).

CH. V. 1—14.] *The book with seven seals*, containing ἃ δεῖ γενέσθαι μετὰ ταῦτα, which the Seer was to be shewn, ch. iv. 1. *None found worthy to open it but the Lamb, who takes it for this purpose, amidst the praises of the heavenly host, of the church, and of the creation of God.*

1.] *The sealed book.* And I saw (notice, that from the general vision, in the last chapter, of the heavenly Presence of God, the scene is so far only changed that, all that remaining as described, a particular incident is now seen for the first time, and is introduced by καὶ εἶδον) (lying) on the right hand (i.e. the right hand was open, and the book lay on the open hand. So in ch. xx. 1, where see note. The common rendering, *in* the right hand, misses the ἐπί with the accus. Beza's and Ebrard's rendering, "on the right side of Him on the throne," is shewn to be wrong by what follows ver. 7, where the Lamb takes the book ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τ. θρ.: see there. The lying on the open hand imports, that *on God's part* there was no withholding of His future purposes as contained in this book. The only obstacle to unsealing it was as follows, ver. 3) of Him that sat upon the throne a book (i. e. "a roll of a book," as in Ezek. ii. 9 f. This explanation alone will suit the meaning of the word-as applied to the contemporary practice regarding sacred writings. See also Jer. xxxvi. 2, 23; Zech. v. 2: and below) written within and behind (such scrolls, written not only, as commonly, on the inner side, but also on the outer, which, to one reading the inner, was *behind* (see below), are mentioned by Pliny, Epist. iii. 5, who says of his uncle Pliny the elder, "tot ista volumina peregit, electorumque commentarios CLX mihi reliquit, *opistographos* quidem et minutissime scriptos, qua ratione multiplicatur hic numerus:" by Lucian, Vitarum auctio, i. p. 549, ἡ πήρα δέ σοι θερμῶν ἔσται μεστή, καὶ ὀπισθογράφων βιβλίων: by Juvenal, Sat. i. 6, "summi plena jam margine libri Scriptus et *in tergo nondum finitus* Orestes:" by Martial, viii. 22, "Scribit in *aversa* Picens epigrammata *charta*." This writing within and without, so that the whole roll was full, betokens the *completeness* of the contents as containing the divine counsels: there was no room for addition to that which was therein written. This would be of itself a sufficient reason for the *fulness* of the scroll. To see, as Elliott, i. p. 99; iii. p. 4, two *divisions of written matter* indicated, by the writing within, and by that on the back, correspondent to one another, seems hardly warranted by the text), fast-sealed with seven seals (not, consisting of seven writings, each sealed with one seal, as Grot. (who joins καὶ ὀπισθ. with κατεσφραγισμ.), Vitringa, Wetst., Storr, Ewald, al.: but one book, fastened with seven seals, which were visible to the Apostle. Various ingenious methods have been imagined, by which the opening of each of these seals may have loosened a corresponding portion of the roll: see e. g. the apocalyptic chart in Elliott, vol. i. p. 111, and its explanation, ib. note 2, p. 98. But they all proceed on the assumption that the roll in the vision was *unfolded*, which is no where to be gathered from the text. Nor have we any right to say that the separate visions which follow the opening of each seal are identical with *separate portions* of writing on the roll. These visions are merely symbolic representations of the progress of God's manifestation of the purpose of His will; but no portion of the roll is actually unfolded, nor is any thing read out of the book. Not its contents, but the gradual steps of access to it, are represented by these visions. What is *in* that book, shall not be known, until, in full completion, γνωρισθῇ ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυ-

s Rev. (v.—ix. passim) only, exc. Rom. iv. 11. 1 Cor. ix. 2. 2 Tim. ii. 19. Hagg. ii. 24.

εσφραγισμένον [t] σφραγῖσιν ἑπτά. [2] καὶ εἶδον [u] ἄγγελον

u so ch. x. 1. xviii. 21.

A Pr s: to n. 1. 2 4. 6 5. 10-3 16 to 19. 25-7. 30 32 to 42 47 to 51. 90 Br.

πολίτας σοφία τοῦ θεοῦ, Eph. iii. 10: till those material events, which marked the gradual opening of the sum of God's purposes, are all past, and the roll is contemplated in its completeness by the spirits of the glorified hereafter. This *completeness* is here set forth to us again by the mystic number *seven*. See some excellent remarks on the entire distinctness of the *opening of the seals*, and the *reading of the book*, in Corn.-a-lap., p. 77 c:—"nihil enim in libro legi poterat, nisi post resignationem omnium septem sigillorum: omnibus enim reseratis, tunc demum aperiri et legi potuit liber, non ante." So also Ribera, p. 197: "calamitates illæ quæ sigillis continebantur, prius omnes pene venturæ erant, quam ea quæ in libro scripta erant, apparerent et cognoscerentur." Mr. Elliott, in his work "Apocalypsis Alfordiana," specially directed against my commentary on this book, treats this view with all the scorn which is unfortunately so characteristic of him, calling it absurd, unscriptural, &c. He has not produced a word of proof, or even illustrative corroboration, of his own view, that the opening of each seal corresponds to the unrolling of a certain portion of the scroll: but has contented himself with re-asserting it in the strongest language, and pouring contempt on those who hold the other view. I grieve to say, that this is so often the case throughout his above-mentioned work, as to render it generally impossible for me to meet his objections in argument. One who distrusts his own as well as all other explanations, and believes that much of this mysterious book is as yet unfathomed, is no match for one who hesitates not on every occasion to shew his confidence that he is in the right, and all who differ from him are wrong. An enquiry here arises, *What is represented by this Book?* Opinions have been very various. 1) Some of our earliest Commentators understood by it the Old Testament: or the Old and New conjoined. So, apparently, Orig. (in Ezech., Hom. xiv., vol. iii. p. 405: where after quoting our vv. 2—5, he says, "quamdiu non venit Deus meus, clausa erat lex, clausus sermo propheticus, velata lectio veteris testamenti." But again, he says, ἡ γὰρ πᾶσα γραφὴ ἐστιν ἡ δηλουμένη διὰ τῆς βίβλου: so that he can hardly be safely quoted for this view), Euseb. (Demonstr. Ev. viii. 2, vol. iv. p. 386,—πολλὰς δὲ σφραγῖδας, ἡ τῶν προφητῶν τὰς ἀσαφείας:), Epiphanius (Hær. li. 32, vol. i. p. 454. ὅσα γὰρ ἦν νόμῳ καὶ ἐν προφήταις σκοτεινὰ καὶ αἰνιγματώδη, ταῦτα ὁ κύριος ᾠκονόμησε διὰ τοῦ ἁγίου πνεύματος εἰς ἡμῶν σωτηρίαν τῷ δούλῳ αὐτοῦ Ἰωάννῃ ἀποκαλύψαι), Hippolytus (in Dan. frag. xix., Migne, Patrol. vol. x. p. 653 f., ὅτι δὲ τὰ παλαιὰ διὰ νόμου καὶ προφητῶν λελαλημένα πάντα ἦν ἐσφραγισμένα κ. ἄγνωστα τοῖς ἀνθρώποις ὑπάρχοντα Ἡσαΐας λέγει (xxix. 11) .... τὰ μὲν οὖν πάλαι ἐσφραγισμένα νῦν διὰ τῆς χάριτος τοῦ κυρίου πάντα τοῖς ἁγίοις ἠνέῳγεν. αὐτὸς γὰρ ἦν ἡ τελεία σφραγὶς καὶ κλεῖς ἡ ἐκκλησία, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, κ.τ.λ., ὡς Ἰωάννης λέγει. καὶ πάλιν ὁ αὐτός φησι καὶ εἶδον, κ.τ.λ. our vv. 1, 2 and 6, 9), Andreas (βίβλος δὲ καὶ ἡ προφητεία νοεῖται);—Victorinus ("in dextera autem sedentis super tribunal liber scriptus intus et foris, signatus sigillis septem, vetus testamentum significat, quod est datum in manibus Dei nostri"), Primasius, Bede ("hæc visio mysteria nobis Sanctæ Scripturæ per incarnationem Domini patefacta demonstrat. Cujus unitas concors vetus testamentum quasi exterius, et novum continet interius:" and so Augustine), Tichonius (similarly to Bede), Hilary (Prol. to Comm. on Psalms, vol. i. p. 6, "Liber iste, et præterita et futura in his quæ intus et foris scripta erant continens, a nemine dignus est aperiri, &c. .... Sed vicit leo ex tribu Judæ, &c.: quia solus septem illa .... signacula quibus liber clausus est, per sacramentum corporationis suæ et divinitatis absolvit. Id ipsum autem Dominus post resurrectionem testatus est, dicens Quoniam oportet omnia impleri quæ scripta sunt in lege Moysis et in prophetis, et in psalmis de me." But see more on Hilary under 2), below), Ambrose (Comm. in Psal. cxviii. 64, § viii. 64, vol. i. (ii. Migne), p. 1078, "legisti in Apocalypsi quod Agnus librum signatum aperuit, quem nullus ante aperire poterat. Quia solus Dominus Jesus in evangelio suo prophetarum ænigmata et legis mysteria revelavit: solus scientiæ clavem detulit, et dedit aperire nobis"), Jerome (Comm. on Is. xxix. 9—12, vol. iv. p. 393: "Leo autem de tribu Juda Dominus Jesus Christus est, qui solvit signacula libri, non proprie unius, ut multi putant, Psalmorum David, sed omnium Scripturarum, quæ uno scriptæ sunt Spiritu sancto, et propterea unus liber appellantur"), al.: and so Joachim, Gregory the Great, Haymo, Ansbert (as Bede above), the glossa ordinaria (the same), Aquinas, al. I have given several of the above testimonies at length, as helping us to estimate this view. For it

[v] ἰσχυρὸν κηρύσσοντα [v] ἐν φωνῇ μεγάλῃ Τίς [w] ἄξιος ἀνοῖξαι [v] so ch. xiv. 7, 9, 15. [w] = ver. 9. John i. 27. constr., τὸ βιβλίον καὶ [x] λῦσαι τὰς σφραγῖδας αὐτοῦ; [3] καὶ οὐδεὶς

Luke xv. 21. Acts xiii. 25. ch. iv. 11. [x] John i. 27. Acts xxvii. 41. Gen. xlii. 37.

2. κηρυσσοντα bef ισχυρον ℵ. rec om εν, with [P] h m n 1. 17. 36-8 (27. 37. 49 Br, e sil) Orig-ed Epiph Andr-a: ins A ℵ B rel Orig-mss Andr Areth. rec ins εστιν bef αξιος, with 1 (19, e sil) vulg Primas; aft αξιος B rel Andr Areth: om A[P]ℵ h frag-n_2 4. 10-2-7. 36-7-8. 49 Br, Orig Epiph. (frag-n_2 = a few verses written a 2nd time on p. 18 of cod. n.)

will appear from them, that the opening of the seals was very generally by these fathers and interpreters taken to mean, the fulfilment, and consequent bringing to light, of O. T. prophecy by the events of Redemption as accomplished in the Person of our Lord. But, if so, then this view cannot consist with what follows in the Apocalypse. For manifestly the opening of the seals, as notified by the symbolic visions belonging to each, does not relate to things past, but to things which were yet future when this book was written. Nor can this apparent consensus of the early expositors be cited, as it has been e. g. by Dr. Adams ("Sealed Book, &c." pp. 82 ff.), in support of any *other* view than theirs, in which this Book shall still represent the O. T. Such for example is that of Dr. Adams himself, who regards the opening of the sealed book as symbolizing a future republication of the genuine text of the O. T., by which the Jewish people is to be converted. The untenableness of this view appears at once, if only from (so to speak) its touching the apocalyptic course of visions at this point only, and finding no justification or expansion in any of the symbolic visions accompanying the opening of the seals. 2) Some have held the Book to be *Christ Himself:* so Hilary ((?) as cited by Corn.-a-lap. from the Prologue to the Psalms, "Liber, ait, hic est Christus, quia Christus est hujus libri materia et argumentum:" and, "sigilla septem, ait Hilarius, sunt septem præcipua Christi mysteria, &c." But the words are not found in that prologue), Heterius (Migne, Patr. Lat., vol. xcvi. pp. 963 ff.), Paschasius (Præfatio in Matth. p. 11). But for the same reasons as above, neither can this be held.
3) Wetstein takes it to be "libellus repudii a Deo scriptus nationi Judaicæ:" which for the same reason falls to the ground. 4) Schöttgen, "sententiam a Judice et patribus ejus conscriptis in hostes ecclesiæ conceptam:" and similarly in the main, Hengstenberg: but this view, though strongly defended by Hengstb., is not borne out by the contents of these chapters. 5) Alcasar holds it to be that part of the Apocalypse which treats of the opening of the seven seals (ch. vi.—xi.): and nearly so Hengstb. also, except that he allows only from vi. 1 to viii. 1 for this portion. But both are obviously wrong, seeing that the opening of the seventh seal evolves a series of symbolic actions which only ends with the book itself. So that this comes to 6) the Book being = the Apocalypse itself: so Corn.-a-lap., seeing in the seven seals that part relating to their opening, and after that regarding the subsequent visions concerning Antichrist and the end of the world, as the *contents of the book itself.* But he seems, in concluding his paragraph, to resolve this view into the wider one 7) that the Book represents "divinæ providentiæ concilium et præfinitio, qua apud Se statuit et decrevit facere vel permittere, &c." This is very nearly that of Areth. (in Catena, τί δὲ τὸ βιβλίον; ἡ πάνσοφος τοῦ θεοῦ καὶ ἀνεπίληπτος μνήμη, ἣν καὶ ὁ προφήτης Δαβὶδ καὶ Μωυσῆς παρεδήλου, ὁ μὲν διὰ τοῦ Ἐπὶ τὸ βιβλίον σου πάντες γραφήσονται· ὁ δὲ διὰ τοῦ Κἀμὲ ἐξάλειψον ἐκ τῆς βίβλου ἧς ἔγραψας), Lyra ("liber iste est divina scientia, in qua omnia sunt scripta"), Vitringa, Mede ("codex fatidicus seu consiliorum Dei"), Ewald, De Wette, Stern, Düsterd., al. And this is, in the main, my own view. We may observe, that it is in fact but a limitation of this meaning, when many understand the Book to contain the prophetic fortunes of the Church of Christ: but also that it is a limitation which has arisen from the mistake, noticed above, of confounding the opening of the seals with the reading of the contents of the book. Those successive openings, or if we will, the fortunes and periods of the Church and world, are but so many preparations for that final state of perfection in which the Lamb shall reveal to the Church the contents of the Book itself). **2.**] **And I saw a strong angel** (the epithet ἰσχυρόν is by no means superfluous, but corresponds to the φωνῇ μεγάλῃ below, which, as appears by what followed, penetrated heaven and earth and Hades. Compare ch. x. 1, 3 and notes) **proclaiming** in (reff.; the voice is the vehicle, or investiture, of the thing proclaimed) **a loud voice, Who is worthy** (see

y Exod. xx. 4. z = here bis only. a John only (ch. ii. 7 al. fr.), exc. Luke xi. 22. Rom. iii. 4 (from Ps. l. 4). xii. 21 bis. constr., see note. b Gen. xlix. 9. c ch. xxii. 16. see Rom. xv. 12, from Isa. xi. 1, 10.

ἠδύνατο y ἐν τῷ y οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ y ὑποκάτω τῆς y γῆς ἀνοῖξαι τὸ βιβλίον οὐδὲ z βλέπειν αὐτό. 4 καὶ ἐγὼ ἔκλαιον πολὺ ὅτι οὐδεὶς w ἄξιος εὑρέθη ἀνοῖξαι τὸ βιβλίον οὔτε z βλέπειν αὐτό. 5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι Μὴ κλαῖε· ἰδοὺ a ἐνίκησεν ὁ b λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ c ῥίζα Δαυείδ, ἀνοῖξαι τὸ βιβλίον καὶ

A P ℵ 2 5 to n. 1. 2. 4 6. 9. 18-2. 1 to 1. 7. 39. 52 to 12. 47 to 51. 90 Lat.

3. aft ουρ. ins ανω B rel syr-dd Andr-coisl: om A[P]ℵ m n 10. 33. 51 (h 1. 2. 4. 17-8-9. 37. 47-9 Bʳ, e sil) vulg Orig Epiph Andr Areth Cypr Hil Primas. ουτε (thrice) B a c d e f g j k m 4. 6. 13-8-9. 26-7. 30-2-4-5-6. 42-8. 50. 90, (twice) ℵ b frag-n_2 51, 1st time 33, 2nd time 38, and (3rd time) l 16. 33-8. om ουδε υπ. τ. γ. ℵ: ins aft αυτο 1. om from ουδε βλεπ. up to ουτε βλεπ. in next ver A k.

4. om εγω [P]ℵ frag-n_2 1. 36 copt Orig Epiph. εκλαιαν ℵ¹: εκλεον ℵ²ᵃ 36. rec (for πολυ) πολλα: πολλοι 1 copt: txt [P]ℵ (B) rel Andr Areth, *multum* vulg lat-ff.—πολυν B 92. ευρεθησεται ℵ¹. rec aft ανοιξαι ins και αναγνωναι, with h 1. 10-7. 36. 49 (37-9 Bʳ, e sil) Andr: aft βιβλιον, arm: om [P]ℵ B rel vss Orig Epiph Andr-coisl Areth.

5. [om μοι P Orig-ms Areth.] om 2nd ο ℵ f frag-n_2. rec ins ων bef 2nd εκ, with 1 Andr-p: om A[P]ℵ B rel Orig Eus Epiph Andr Areth. for ανοιξαι, ανοιξας 90: ανοιγων 33: ο ανοιγων B rel Andr-coisl Areth: txt A[P]ℵ 1. 10-7. 36-8. 49. 51 (h l n 16. 37-9 Bʳ, e sil) vulg copt Orig Epiph Andr lat-ff.

reff. ἄξιος here = *ἱκανός* Matt. viii. 8) **to open the book and to loose the seals of it? and no one was able, in heaven, nor yet upon the earth, nor yet under the earth** (in Hades, the place of departed spirits: not, as Grot., *in mari*), **to open the book, nor yet to look on it** (if we were reading an ordinary Greek sentence, this **οὐδέ** would introduce a climax, which would rule the meaning to be, "*nor even so much as to look upon the book*," lying there closed as it did. But the somewhat indiscriminate use of *οὐδέ* in the former clause, in which no such climax can be intended, removes this necessity, and enables us to take *βλέπειν* of an act subsequent to the *ἀνοῖξαι*,—the looking on the book, with a view to read it. For the claim to open the book must be founded on a claim of worthiness to see that which was contained in it). **4.**] **And I** (**ἐγώ** emphatic, 'I, for my part') **wept much, because no one was found worthy to open the book nor to look upon it** ("per hunc fletum designatur Johannis desiderium de sciendo ecclesiæ futurum processum." Lyra. It had been promised to him, ch. iv. 1, that he should be shewn future events: and now it seemed as if this promise were about to be frustrated by the lack of one worthy to open the book. There was no weakness of faith, as Hengstb. fancies: indeed such a supposition is entirely out of place here: St. John is in this book the simple *recipient* of the Apocalypse: for *that* he is summoned to the heavenly scene, for *that* he is waiting in humility: but that now seems to be precluded, and his tears burst forth in the earnestness of disappointed desire after the fulfilment of the promise. Christ, as the opener of the book, is not yet revealed to him: and to have him anticipating that revelation by the power of his individual faith, would be to put him out of his place and violate consistency). **5.**] **And one from among the elders** ("dicunt aliqui," says Lyra, "quod fuit Matthæus evangelista, qui dixit in persona Christi, Data est mihi omnis potestas in cœlo et in terra:" he himself preferring *Peter*, who had before this suffered martyrdom, and who was "unus, id est, primus, inter Apostolos." But see the interpretation of the elders above, ch. iv. 4. The elders, in their triumphant place round God's throne, know better than the Evangelist, yet clothed with the infirmities of this earthly state, the nature and extent of the victory and glory of Christ. It is the practice of the book to introduce the heavenly beings thus talking with the Seer: cf. ch. vii. 13 f.; x. 4, 8 ff.; xvii. 1; xix. 9; xxi. 9, &c.; xxii. 8, &c.) **saith to me, Weep not: behold** (the **ἰδού** serves to present before him the scene of which he says in the next verse **καὶ εἶδον . . . . .**) **the Lion which is from the tribe of Judah** (from ref. Gen.: the *lion*, as victorious: *from the tribe of Judah*, as the Messiah of promise, sprung from among the brethren of the Seer, and so carrying more comfort to him), **the root of David** (from ref. Isa.: i. e. the branch or sucker come up from the ancient root,

τὰς ἑπτὰ σφραγῖδας αὐτοῦ. 6 καὶ εἶδον [d] ἐν μέσῳ τοῦ [d] θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων [e] ἀρνίον ἑστηκὸς [f] ὡς [g] ἐσφαγμένον ἔχων [h] κέρατα ἑπτὰ καὶ [i] ὀφθαλμοὺς [i] ἑπτά, οἵ εἰσιν τὰ [k] ἑπτὰ [k] πνεύματα τοῦ θεοῦ [l] ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν. 7 καὶ ἦλθεν

[d] ch. iv. 6. see ch. vii. 17.
[e] Rev. passim. elsw., John xxi. 15 only. Ps. cxiii. 4, 6. Jer. xi. 19. xxvii. (l.) 45 only.
[f] see ch. xiii. 3. (xiv. 3.)
[g] vv. 9, 12. ch. h Rev. (ch. ix.
[k] ch. i. 4 reff.

vi. 4, 9. xiii. 3, 8. xviii. 24. 1 John iii. 12 (bis) only. J. 13 al[8].) only, exc. Luke i. 69. Dan. vii. 7. [l] Heb. i. 14. Isa. vi. 6. see Zech. iv. 9. Exod. xii. 6. [i] Zech. iv. 10.

rec ins λυσαι bef τας επτα, with ℵ (41, e sil) ulg-ed(with demid lipss, agst am fuld &c) Andr-p Cypr Jer: om A[P] B rel vss Orig Epiph Andr Hil.

6. rec aft και ειδον (ιδον B f 33 &c: simly elsw) ins και ιδου, with m 34-5 vulg(not lips-5): και ιδου και, omg ειδον, A: txt [P]ℵ B rel vss Andr Areth Iren-int Cypr Primas. εστηκως ℵ 1 m n 1. 32. rec εχον, with [P] 1. 10 &c: txt Aℵ B 1 n 33-6. om και οφθαλμους επτα 1. for οἵ, ἅ B rel Andr Areth: ατινα j 47: txt Aℵ 1. (30 ?) 51 (m 38, e sil) Andr-p. [P def.] om 3rd επτα A 1. 12 am[1](with fuld harl[1]) æth Tich: ins ℵ B rel vss Andr Areth Iren-int Cypr Firm. [P def: but there is not room for επτα.] rec του θεου bef πνευματα, with 1 (40, e sil): txt A[P]ℵ B rel. rec ins τα bef απ., with (1 n ?) 1. 6. 13-6. 37. 41-2 (B[r], e sil): om Aℵ B rel. [P def.] αποστελλομενα B rel Andr Areth: απεσταλμενοι A: om n: txt ℵ 1. 38. 49. [P def.]

and so representing it: not, as Calov., al., the Divine root which brought forth David, —to which Vitringa also approaches very near:—for the evident design here is to set forth Christ as *sprung from* the tribe of Judah and lineage of David, and His victory as His exaltation through suffering, ver. 6), **conquered** (as De W. well remarks, this word needs no comparison with any Hebrew usage to explain it (so Vitringa: "vox Hebræa נצח circa recentiora tempora reip. Hebr. receptissima fuit hoc usu ut significaverit mereri, dignum esse, haberi vel censeri: imo etiam simpliciter obtinere, nancisci provinciam v. munus administrandum." And so the majority of Commentators, as E. V., "hath prevailed to open:" most of all Ewald, "Messiam a Deo veniam hanc petiisse et impetrasse"), but is simply to be taken as standing in its proper sense in a pregnant construction. The usual rendering loses sight of the victory of Christ, and of the uniform sense in which the verb νικᾶν is constantly used in this book. The aor. must not be resolved into a perfect, but points to the past event of that great victory, by virtue of which the opening is in His power), (**so as**) **to open** (construction, see above) **the book and** (in order to that) **its seven seals.**

6.] *The vision of the Lamb.* **And I saw in the midst of the throne and of the four living-beings, and in the midst of the elders** (the words seem to indicate the middle point before the throne; whether on the glassy sea (De W.) or not, does not appear; but certainly not *on* the throne, from what follows in the next verse. ἐν μέσῳ is repeated, as ἀναμέσον in Levit. xxvii. 12, 14) **a lamb** (the use of ἀρνίον, the *diminutive*, as applied to our Lord, is peculiar to the Apocalypse. It is difficult to say what precise idea is meant to be conveyed by this form. Elsewhere, it is ἀμνός, John i. 29, 36; 1 Pet. i. 19; Acts viii. 32: and as ἀμνός is found in Isa. liii. 7, from which the figure here is taken, the alteration of the word appears to be purposely made. Possibly, as De W., it may be to put forward more prominently the idea of meekness and innocence) **standing** (i. e. in its natural living position: the word is probably chosen on account of what immediately follows. Though ὡς ἐσφαγμένον, it was not lying, but standing), **as if slain** (i. e. retaining the appearance of death-wounds on its body: looking as if it had been slain: cf. ch. i. 18. So the majority of Commentators: cf. especially Vitringa;—"vivens equidem, verumtamen insignitum nota majoris alicujus in jugulo vulneris, et conspersum sanguine." Ebrard is quite wrong in supposing that the ὡς has any emphasis on it: it merely serves to solve the apparent paradox lying in the juxtaposition of ἑστηκός and ἐσφαγμένον), **having** (the gender again is that not of the thing expressed, but of the thing signified. See above, ch. iv. 1) **seven horns** (the horn is the well-known emblem of might: cf. 1 Sam. ii. 10; 1 Kings xxii. 11; Ps. cxii. 9, cxlviii. 14; Dan. vii. 7, 20 ff., viii. 3 ff.; ch. xvii. 3 ff. The perfect number *seven* represents that "all power is given unto Him in heaven and earth," Matt. xxviii. 18) **and seven eyes, which** (eyes) **are the seven spirits of God, sent forth** (as they have been) **into the whole earth** (i. e. which eyes repre-

m perf. as aor., ch. vii. 14. viii. 5. xix. 3. Winer, edn. 6, § 40. 4.
n ch. iv. 10 reff.
o 1 Cor. xiv. 7. ch. xiv. 2. x'. 2 only. Gen. iv. 21 al.
p Rev. (ch. xv. 7. xvi. 1, 2, &c. xvii 1. xxi. 9) only. Zech. xiv. 20.
q ch. iv. 6 reff.
r Rev. (ch. viii. 3, 4. xviii. 13) only, exc. Luke i. 10, 11. Exod. xxx. 1.
s Ps. cxl. 2. (see Luke i. 10. Tobit xii. 12.)
t = ch. i. 19, 20 reff.
u = Acts ix. 13. Rom. i. 7, and passim in Epp. ch. viii. 3, 4 al. (Ps. xv. 3)

ΑΡΚ a 1 to 2. 1. 2. 4 6. 9. 10-3. 15 to 19. 3-7. 30 32 to 42. 47 to 51. 90 B'.

8 καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι [n] ἔπεσαν [n] ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος [o] κιθάραν καὶ [p] φιάλας χρυσᾶς [q] γεμούσας [m] θυμιαμάτων, αἵ [t] εἰσιν αἱ [s] προσευχαὶ τῶν [u] ἁγίων. 9 καὶ

7. rec aft ειληφεν ins το βιβλιον, with l 1[2]-marg. 16. 36(-9, e sil) am[2](with lips-s tol) copt Cypr Primas: ins aft θρονου 38 vulg-ed Andr Areth; την (= την βιβλον?) B: om A[P]ℵ rel am[1](with demid fuld harl[1] lipss) æth arm Andr-coisl[1]. for 1st του, της ℵ[1].

8. (επεσαν, so Aℵ l 1. 9. 26-7. 42-9: om 36. [P def.]) εκαστος bef εχοντες ℵ. rec κιθαραν, with k l 1. 10-7-8. 30-6. 49. 51 (e h 16. 37-9 B[r], e sil) vulg Andr Areth, Cypr Primas: txt A[P]ℵ B rel syr-dd copt æth arm Andr-a[2]-coisl Areth, Hil. χρυσεας ℵ. for 1st αι, a ℵ. om 2nd αι ℵ[1] b c f g j k m 30-2-3-4-5. 40-8. 50.

sent the watchful active operation of God's Spirit poured forth through the Death and by the victory of the Lamb, upon all flesh and all creation. The weight of the whole sentence lies on the predicative anarthrous participle ἀπεσταλμένα. As the seven burning lamps before the throne represented the Spirit of God immanent in the Godhead, so the seven eyes of the Lamb represent the same Spirit in his sevenfold perfection, profluent, so to speak, from the incarnate Redeemer: busied in His world-wide energy: the very word ἀπεσταλμένα reminding us of the *apostolic* work and church.

Observe, οἵ εἰσιν does not as Bede ("Spiritus in Christo septiformis propter eminentiam potestatis cornibus, propter illuminationem gratiæ comparatur oculis"), Bengel, De W., al., refer to both κέρατα and ὀφθαλμοί: this would be of course grammatically possible, but it seems otherwise decided here both by the context, and by Zech. iv. 10: ἐπτὰ οὗτοι ὀφθαλμοί εἰσιν [add κυρίου A; pref. ℵ], οἱ ἐπιβλέποντες (E. V. which run to and fro; Heb. משטטים, from שוט, remigare, cursitare) ἐπὶ πᾶσαν τὴν γῆν). 7.] *The Lamb takes the Book.* And he (or, *it*) came and took (not, '*received*,' as Ebrard. The book lay on the open hand of Him that sat on the throne, for any to take who was found worthy. That "das Buch überreichen" which Ebrard insists on, is found not here, but in the previous description: and to introduce it here, confuses the distinctness of the symbolism.

The perfect εἴληφεν apparently cannot be pressed: see reff.) it (i.e. the Book; cf. next verse) out of the right hand of Him that sat upon the throne (Vitringa's enquiry, whether we are to imagine the Lamb to have had partly a human form and hands, is rightly dismissed by Düsterd. as "unnöthig und geschmacklos"). 8—10.] *Song of praise following thereupon.* And when he took (the aor. ἔλαβεν is not an imperfect, "*when he was taking*," "als es nahm," Luth.: nor again is it a pluperf. "*when he had taken*," as E. V. (our idiom perhaps so requiring it), and many Commentators (even De W. and Düsterd.);—but a pure past: the context, and not the word itself, indicating that the act to be described was subsequent to that thus expressed. And so in all places commonly cited for aorists "*put for*" pluperfects) the book, the four living-beings and the twenty-four elders fell down before the Lamb (who shares the divine throne, and honour, and worship, cf. ver. 13; ch. xxii. 1; and ch. iii. 21), having each (of them) (ἔχοντες ἕκαστος apparently applies only to the elders: not for any grammatical reason, but on account of the symbolism: for 1) it is unnatural to suppose figures described as the four living-beings are, having harps or vials; and even if this is not to be pressed (see above on ver. 7), yet 2) it is inconsistent with the right view of the four living-beings, as representing creation, that they should present the prayers of the Saints) a harp (κιθάρα, properly a zithern or kind of guitar: the harp of David, which the LXX call κινύρα in 1 Kings xvi. 16, 23, al., but always κιθάρα in the Psalms, is described by Josephus, Antt. vii. 12. 3, ἡ μὲν κινύρα, δέκα χορδαῖς ἐξημμένη, τύπτεται πλήκτρῳ: and then he adds, ἡ δὲ νάβλα, δώδεκα φθόγγους ἔχουσα, τοῖς δακτύλοις κρούεται. But David, in the passages above cited, appears to have played with his hand: so that perhaps the κινύρα or κιθάρα was played in both ways), and golden vials (cups, or bowls. or, by the context, censers) full of incense

[vw] ᾄδουσιν [vw] ᾠδὴν [v] καινὴν λέγοντες· [x v]Ἄξιος εἶ λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ, ὅτι [y] ἐσφάγης, [z] ἠγόρασας τῷ θεῷ [a] ἐν τῷ αἵματί σου [b] ἐκ πάσης [c] φυλῆς καὶ [c] γλώσσης καὶ [c] λαοῦ καὶ [c] ἔθνους, [10] καὶ [d] ἐποίησας αὐτοὺς [d] βασιλείαν καὶ [d] ἱερεῖς, καὶ [e] βασιλεύουσιν ἐπὶ τῆς

v ch. xiv 3. Ps. cxliii 10. see Ps. xxxvi. 3. xcv. 1 al. w as above (x). ch. xv. 3. Eph. v. 19. Col. iii. 16 only. Ps. cxxxvi. 4. x ver. 2. y ver. 6 reff.

z = 1 Cor. vi. 20. vii. 23. 2 Pet. ii. 1. ch. xiv. 3, 4. a ch. i. 5. Eph. ii. 13 al. b = 2 John 4. c ch. vii. 9. xi. 9. xiii. 7. xiv. 6. Dan. iii. 4 Theod-A. d ch. i. 6. e ch. xx. 4, 6 reff.

9. *αδουσιν* A. *λαβων* 1. rec aft *τω θεω* add *ημας*, with [P(appy)] ℵ B rel (1 copt Cypr); pref, c l m 16. 34-5-9 vulg arm; add *ημων* 44: om A æth.—(1 harl[1] copt Cypr Fulg om *τω θεω*.)

10. rec (for *αυτους*) *ημας*, with (41, e sil) vulg-ed(with fuld &c.) Andr-coisl Areth: txt AN B rel am syr-dd copt æth Andr. [P def.] rec adds *τω θεω ημων*, with [P (*At this point* P *has only the beginnings of lines, but the letters μων clearly testify to the insn*)] ℵ B rel vss Andr Areth: om A. rec (for *βασιλειαν*) *βασιλεις*, with B rel Andr Areth: txt AN vulg copt Cypr Primas Fulg Idac. [P def.] *ιερατειαν* ℵ. rec (for *βασιλευουσιν*) *βασιλευσομεν*, with (26-7. 41, e sil) vulg-ed(with demid lipss) Areth Primas Firm: *βασιλευσουσιν* ℵ rel am(with harl tol lips-s) copt Andr Areth lat-ff: txt A[P] B a b e f g l n 12. 37-8. 48. 51. 90.

(*θυμίαμα* is generally used in the plural, e. g. Herod. ii. 86, *διηθέουσι θυμιήμασι τετριμμένοισι*: viii. 99, *ἐθυμίων θυμιήματα*), **which** (*αἵ* might well have *θυμιαμάτων* for its antecedent, being fem. to suit *προσευχαί* below: but it is perhaps more likely that *φιάλας* is its antecedent—each vial being full of incense) **are** (represent: see reff.) **the prayers of the saints** (see reff.: especially ch. viii. 3: Ps. cxl. 2, *κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου*. The twenty-four elders, representing as they do the whole church of God, offer the praises and the prayers of the whole church: the harps symbolizing the former, the censers the latter. Of any thing approaching intercession on the part of the glorified saints for the church below, or indeed of the glorified saints at all, there is not the least mention, nor does this passage at all touch the question of the fact of such intercession. In the division of the two employments, the most of prayer falls to the lot of the church in trial, and the most of praise to the church in glory: and this is perhaps the reason why, while they have harps on which they themselves play, they only offer or present the vials of incense. De W. remarks, that the Writer of the Apocalypse seems not to know any thing of the intercessory office of Christ. But that office is prominent through this whole scene. What is the lamb as it had been slain—**what** the *ἠγόρασας τῷ θεῷ ἐν τῷ αἵματί σου*, but recognitions of it? It underlies the whole book): **and they sing** (why *present*? Is it because the sound still lingered in his ears? Or more probably, as describing their special and glorious office generally, rather than the mere one particular case of its exercise?) **a new song** (new, because the *occasion* was new; the manifestation of the worthiness of the Lamb calls forth fresh words springing from fresh and living thoughts. These words which follow could not be spoken except by those who had seen Christ's redemption complete; therefore they must needs be new), **saying, Thou art worthy to take the book and to open the seals of it: for Thou wert slain, and didst redeem** (the object is not expressed, nor need it be: see similar constructions with *ἐκ*, Matt. xxv. 8; 1 John iv. 13. The *ἡμᾶς*, which is in the MSS. added or prefixed to the verb, has considerable authority, but on the whole seems more likely to have been inserted, considering the prevalent early interpretation of the elders as Apostles and Prophets, than omitted because they were imagined to be angels) **to God through** (*ἐν*, as the vehicle, and conditioning element of redemption) **thy blood out of every tribe and tongue and people and nation** (the only thing to be noticed is the quadruple *number* of these specifications, as indicating universality: see again below, ver. 13. To identify *φυλῆς* as Bengel, or *λαοῦ* as Züllig, with the *Jewish people*, seems forbidden by the *πάσης*), **and madest them a kingdom and priests, and they reign upon the earth** ("this clause differs from that in ch. i. 6, both by the *καί* before *ἱερεῖς*, and by the important addition *καὶ βασιλ. κ.τ.λ.* This last would be superfluous, if we were with Hengstb., al., to adhere to the rec. *βασιλεῖς*, or if *βασιλείαν* could have the sense given to it by Hengstb. in ch. i. 6, 'a people invested

f ch. iv. 6 reff. Isa. vi. 2.
g Heb. xii. 23 reff.
h Dan. vii. 10.
i constr., ch. iv. 1 reff.
k ch. iv. 11.
l ver. 6.
m = ch. iv. 11 reff.
n Rom. ix. 23. Eph. i. 7, 8. ii. 7. iii. 8, 16. Phil. iv. 19 al.
o Rom. xi. 33.
p ch. vii. 12. 1 Cor. i. 21.
q Tim. iv. 4.

γῆς. 11 καὶ εἶδον, καὶ ἤκουσα [ὡς] φωνὴν ἀγγέλων πολ- f λῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέ- ρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν g[h] μυριάδες g μυριάδων καὶ h χιλιάδες χιλιάδων, 12 i λέγοντες φωνῇ μεγάλῃ k "Αξιόν ἐστιν τὸ l ἀρνίον τὸ l ἐσφαγμένον λαβεῖν τὴν m δύναμιν καὶ n[o] πλοῦτον καὶ o[p] σοφίαν καὶ q ἰσχὺν καὶ r τιμὴν καὶ r δόξαν καὶ s εὐλογίαν. 13 καὶ πᾶν t κτίσμα ὃ u ἐν τῷ οὐρανῷ καὶ

APN 2 1 to 11, 1. 2. 4. 6 c. 10-2. 14 to 19. 25-7. 30. 32 to 42. 47 to 51. 98 Br.

q = ch. vii. 12. 1 Chron. xxix. 11. James i. 18. ch. viii. 9 only †. Wisd. ix. 2.
r ch. iv. 9, 11.
s = ch. vii. 12 reff.
u ver. 3.

11. ins ως bef φωνην ℵ B[2] rel syr-dd copt Andr Areth Fulg Cassiod: om A[P] B[1] n 17 (f 1. 2. 16. 49, e sil) vulg Primas. rec (for κυκλω) κυκλοθεν, with 1. 18 (30. 41, e sil): txt A[P]ℵ B rel Andr Areth. om from ζωων to πρεσβυτερων 1.—Steph om further from και to μυριαδων, with 1: om μυριαδες μυριαδων vulg Primas Fulg Cassiod: ins A[P]ℵ B rel vss.

12. αξιος A: txt ℵ B rel. [P def.] ins τον bef πλουτον B rel Andr-coisl Areth: om A[P]ℵ n 17-9. 36 (h 1. 37. 41-9 Br, e sil).—(om και πλουτον g.)—om και 38.

13. rec aft ὁ ins εστιν, with [P] h m n 1. 10-7. 34-5-6 (37. 41-7-9 Br, e sil) vulg Andr lat-ff: om (ℵ) B rel tol copt Areth.—for ὁ, το ℵ: om 39.

with kingly power.' Here we have three particulars: 1) that those who are bought to be God's own are made into a kingdom, viz. God's,—2) (καί) that they are made into priests,—3) (καί) that they are invested with kingly power. So rightly Ebrard." Düsterd. The present βασιλεύουσιν is not to be rendered as a future, but keeps its own meaning (the whole aspect and reference of this heavenly vision being *not future*, but *present*: the world and church as now existing, cf. Eph. ii. 6). The Church even now, in Christ her Head, reigns on the earth: all things are being put under her feet, as under His: and even if this meaning be questioned, we have her kingly rank and office asserted in the present, even in the midst of persecution and contempt). 11, 12.] *The assenting chorus of the host of angels.* **And I saw** (εἶδον, not in a general vague sense, introducing a fresh particular merely; but in its proper sense: John saw the host of angels whose voice he heard: cf. ch. vi. 1 f. The gloss. ord. refers εἶδον to what has preceded: but this is contrary to St. John's usage), **and I heard** [as it were] **a** (or, *the*: φωνή, like many other substantives in regimen with their possessive genitives, being definite though anarthrous) **voice of many angels around the throne and the living-beings and the elders** (i. e. surrounding on all sides, in the more distant space, the smaller circle hitherto described. The Church, as the vehicle of the work of Redemption, of which Creation is but a part, is the central and crowning manifestation of God's power and love and wisdom. Round it, and Him who is its Head, the heavenly hosts are ranged in humble admiration; and into its wonders they desire to look. Cf. Eph. iii. 10; 1 Pet. i. 12); **and the number of them was myriads of myriads and thousands of thousands** (i. e. innumerable in its vastness. See Ps. lxviii. 18, and ref. Dan., where χίλιαι χιλιάδες comes before μύριαι μυριάδες: but it is of very little import whether the specification is by way of climax or of anti-climax, the same idea being conveyed), **saying** (the appositional nom. instead of the gen.: as in ch. iv. 1) **with a loud voice, Worthy is the Lamb which hath been slain to receive** (by way of *ascribed praise*: cf. ch. iv. 11 and note) **the power and riches and wisdom and might and honour and glory and blessing** (here, as in ch. vii. 12, but in differing order, we have *seven* particulars of ascription. But here there is a difference both from ch. vii. 12 and iv. 11. In each of those places the art. is repeated before each particular: here, one article includes them all. Bengel well remarks, that we must regard them all as if they formed but one word. And when they are thus regarded, the article seems to point out the fact of all these, as one, belonging to God, whose power and glory the Lamb is declared worthy to share. Of the particulars themselves, πλοῦτος is better kept in its generality, all riches and fulness, than limited, as by De W., to *spiritual* riches; see 1 Chron. xxix. 11: εὐλογία is *blessing*, in the sense so frequent when the word and its cognate verb are used of an act passing from man to God: viz. that of ascribed praise; the *will* on the part of the creature, though unaccompanied by the *power*, to return blessing for blessing con-

[u] ἐπὶ τῆς γῆς καὶ [u] ὑποκάτω τῆς γῆς καὶ [v] ἐπὶ τῆς θαλάσσης ἐστίν, καὶ τὰ ἐν αὐτοῖς πάντα ἤκουσα [w] λέγοντας Τῷ [x] καθημένῳ [x] ἐπὶ * τῷ θρόνῳ καὶ τῷ [y] ἀρνίῳ ἡ [z] εὐλογία καὶ ἡ [z] τιμὴ καὶ ἡ [z] δόξα καὶ τὸ [z] κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. 14 καὶ τὰ τέσσαρα ζῶα ἔλεγον [a] ἀμήν, καὶ οἱ πρεσβύτεροι [b] ἔπεσαν καὶ [bc] προσεκύνησαν.

v see Matt. xiv. 25. Job ix. 8.
w acc., Acts ix. 4.
x w. dat. (but see v. r.), ch. iv. 9. vi. 16. vii. 10. xix. 4. xxi. 5 only. see ch. iv. 2 reff. & note.
y ver. 6 reff.
z ch. i. 6.

C κνησαν... ACPℵ B a *to* n, 1 2. 4. 6. 9. 10-3. 16 to 19. 26-7. 30. 32 to 42 47 to 51. 90 Bʳ.

a = 1 Cor. xiv. 16. Neh. v. 13. xx. 20. John iv. 20.

b absol., Dan. iii. 6 (not Theod-A).

c absol., Matt.

rec (for επι της γης) εν τη γη, with 1 syr-dd Andr-a lat-ff: txt A[P]ℵ B rel vulg copt Andr Areth, επι γης n 16. om και υποκατω της γης (*homœotel*) ℵ 33. for επι της θαλασσης, τα εν τη θαλασση ℵ: επι την θαλασσαν 38. rec aft θαλασσης ins ἅ, with [P] B 10-7. 30² (h 1. 37. 49 Bʳ, e sil) vulg Andr-p Fulg: οσα m 34 Andr-coisl: om Aℵ rel Areth. (om εστιν as well as ἅ ℵ n 38. 47 syr-dd Andr-a Primas Cassiod.) for παντα, παντας A rel: παντα και παντας B: παντας, insg παντα bef τα, 40: txt [P]ℵ c f k m 1. 30-3 (6. 9. 17. 32-4-5-6 Bʳ, e sil) vulg Andr-a Areth Primas.—pref και f n 13. 47: add και ℵ k m 30-4-5-6 Andr-coisl. for λεγοντας, λεγοντα A 1. 12 some-vss Andr-p(omg ηκ.): txt [P]ℵ B rel vulg Andr-a Areth Primas. * rec τοῦ θρόνου, with [P]ℵ b n 1. 2. 10-7-8. 33 (g h 13-6. 36-7-8-9. 42-7-9 Bʳ, e sil) Andr Thdor-stud Areth: τω θρονω A B rel Andr-coisl.—(om τω k 40.) om και (bef. τω αρνιω) ℵ²ᵃ. [om 1st η P.] for και το κρατος, παντοκρατορος ℵ¹. aft αιωνων ins αμην B rel æth Andr Thdor-stud Areth: om A[P]ℵ l m 35 (b 41, e sil) vulg syr-dd copt Andr-coisl Primas Fulg.

14. for ελεγον, λεγοντα B rel copt Areth: ελεγεν m 34 Andr-coisl: λεγουσα 42: txt A[P]ℵ l n 16. 35-6. 49² (1. 18. 38-9, e sil) vulg syr-dd æth Andr lat-ff.—(om from αμην in last ver to αμην in this g 19.) ins το bef αμην B rel Andr-coisl Areth: om A[P]ℵ f k n 1. 36 (37-8. 42, e sil) Andr. rec ins εικοσι τεσσαρες bef πρεσβυτεροι, with vulg-ed(with demid) Primas: om A[P]ℵ B rel vss Andr Areth Cassiod,. επεσον B rel Andr-a Areth: txt A[P]ℵ d l m 9¹(appy). 19. 33 (1. 2. 16. 26-7. 30-4-5-6-9. 41-2-9, e sil) Andr. rec at end ins ζωντι εις τους αιωνας των αιωνων, with vulg-ed Primas: om ACℵ B rel vss Andr Areth lat-ff$_m$.

ferred. The idea of Bengel, that the septenary number has to do with the seven seals, is hardly probable: the number, as indicating completeness, running through the whole book). 13, 14.] *The chorus of assenting praise from Creation itself.* **And every creature** (i. e. by the very terms, animated creature: for heaven and earth and sea themselves are mentioned as the *abodes* of these κτίσματα) **which is in the heaven** (the chorus being *universal*, this will include the angels, previously mentioned, and the glorified saints) **and on the earth and under the earth** (i. e. not the devils, as even Vitringa: but as in Phil. ii. 10, the departed spirits in Hades: see note there), **and upon the sea** (i. e. most probably, on the surface of the sea; meaning not those on ships, but those sea-animals which are regarded as being on the surface), **and all the things in them** (so in Exod. xx. 11. The clause added seems to serve the purpose of *complete* enumeration, applying here to γῆ and θάλασσα only, as ἐν τῷ οὐρανῷ has occurred already. The ἐπί and ὑποκάτω being both superficial, ἐν completes the list—in the depths of the earth and the sea: cf. ch. viii. 9) **I heard saying** (the gender again is that of the things signified, not that of κτίσμα: see ch. iv. 8), **To Him that sitteth upon the throne** (for the various cases after καθημ. ἐπί, see note, ch. iv. 2) **and to the Lamb** (the Church, including Creation, gives praise to the Lamb for Redemption, vv. 9, 10: the angels praise the infinite condescension of the Son of God: the entire universe celebrates the glory of the universal Father and of the Redeemer, thence accruing) (**be** (or, *is, belongs*)) **the blessing and the honour and the glory and the might** (notice the fourfold arrangement where *universality* is set forth: and the repeated article, exhaustive of each predicate separately. It is fanciful, with Bengel, to allot the four ascriptions among the four classes of creatures above mentioned. In each case the number has the same signification: but they need not separately correspond) **to the ages of the ages.** 14.] *The solemn assent of the celestial representatives of Creation and of the Church.* **And the four living-beings said Amen** (as above, in ch. iv. 11, the four living-beings assert the worthiness of

d ch. v. 1. e so ver. 12. ch. x. 7. f ch. xiv. 2. xix. 6. Ps. lxxvi. 18. nom., ch. iv. 1 reff. g ch. iv. 5 reff.

VI. 1 Καὶ εἶδον ὅτε ἤνοιξεν τὸ [v] ἀρνίον μίαν ἐκ τῶν [d] ἑπτὰ σφραγίδων, [e] καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς [f] φωνὴ [g] βροντῆς [w] Ἔρχου. 2 Καὶ εἶδον, καὶ ACP𝔎 a 6e n. 1. 2. 4. 6. 9. 10-3. 16 to 19. 2e. 7. 30. 32 to 42. 47 to 51. 90 Br.

Ch. VI. 1. ὅτι B(Mai) rel vulg(with am &c, agst demid &c) Andr Areth Bede: txt AC[P]𝔎 1 n 16-8-9. 33(in Alter's errata) 38 (1. 36-7-9. 41, e sil) vss Andr-a Primas. om μίαν 1. rec om ἑπτά, with [P] c n 1. 33 (6. 9. 27. 36, e sil) copt Bede: ins AC𝔎 B rel vulg syr-dd Andr Areth Primas. om σφραγίδων 𝔎¹. ἐκ (2nd) is written above the line by 𝔎¹. λεγοντων 𝔎. rec φωνῆς, with [P] c 1. (30-2?) (k 6. 18, e sil): φωνην 𝔎 26 Br: txt AC B rel Andr Areth. aft βροντῆς ins another λεγοντος A, arm has λεγ. in this place but om above. rec aft ἔρχου ins καὶ βλεπε; καὶ ἴδε 𝔎 B rel; ἴδε 6. 9. 11: om AC[P] h n 1. 2. 10-7-8. 36-7-8. 41-2-7-9 Br am.

2. om καὶ εἶδον B rel demid(with harl¹ tol lips-s) Areth Primas: ins AC[P]𝔎 h l n

God to receive the glory and the honour and the power *on account of His having created all things*, so here they say their Amen to *creation's* chorus of praise: being themselves the representatives of the animated Creation). **And the elders fell down and worshipped** (in silent adoration of God and of the Lamb. The inference of Ewald from the rec. text (which is itself here wholly untenable), "presbyteri adoratione repetita Deum prosequuntur, ut a quo auctore omnia progressa sunt et Messias creatus est, ad eum omnis redeat honor, omnis reverentia," would be unwarranted even were that text retained: ζῶντι, anarthrous, would apply to the whole object of praise in ver. 13).

Ch. VI. 1—VIII. 1.] THE OPENING OF THE SEVEN SEALS. As preliminary to the exegesis of this section, I may observe that it is of the first importance to bear in mind, that the openings of these seals correspond to the various arrangements of God's Providence by which the way is prepared for the final opening of the closed book of His purposes to His glorified Church. That opening shall not fully and freely be made, till His people will know even as they are known. And that will not be, till they are fully gathered in to His heavenly garner. This book the Lamb opens, containing as it does matters which οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ υἱός, first by the acts and procedures of His establishment of His reign over the earth, and then finally by His great second coming, the necessary condition of His elect being gathered out of the four winds into His glory. When these preparations for His coming have taken place, and that coming itself has passed, and the elect are gathered into glory, then will be the time when the last hindrance to our perfect knowledge will be removed, and the book of God's eternal purposes will lie open—the theme of eternity's praise.

I may add that for the sake of perspicuity, I shall mainly follow, in these notes, the track of that interpretation which seems to me to be required; noticing only differences in those of other Commentators where grammar and philology are concerned.

1—8.] THE OPENING OF THE FIRST FOUR SEALS, marked by the ministration of the four living-beings. 1, 2.] **And I saw when the Lamb opened one from among the seven seals, and I heard one from among the four living-beings saying, as the voice** (a pendent nominative; the regular construction would be dative) **of thunder** (which is to be taken not as peculiarly belonging to this first as resembling a lion, but as belonging to all alike, and accounted for by their mysterious and exalted nature: cf. ch. i. 10, x. 3), **Come** (to whom, and with what meaning is this ἔρχου spoken? The great majority of Commentators have taken the rec. reading, which fixes it by adding καὶ βλέπε, as an address to the Seer, to approach nearer and look at the coming vision. And even those who have rejected this addition have yet regarded it as a true gloss, and the "Come" as addressed to the Seer. But whither was he to come? Separated as he was by the glassy sea from the throne, was he to cross it? And where shall we find the simple verb ἔρχεσθαι used absolutely in such a sense, "Draw near," without ὧδε or some such particle? Compare also the place where the Seer is to go and take the little book (ch. x. 8), and see how different is the whole form of expression. In interpreting so unusual a term of address, surely we should rather begin by enquiring whether we have not the key to it in the book itself. And in this enquiry, are we justified in leaving out of consideration such a verse as ch. xxii. 17, τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν Ἔρχου· καὶ ὁ ἀκούων εἰπάτω Ἔρχου, and the following ἀμὴν ἔρχου, κύριε Ἰησοῦ, ib. ver. 20? This seems to

ἰδοὺ [hi] ἵππος [ik] λευκός, καὶ ὁ [l] καθήμενος [l] ἐπ᾽ αὐτὸν ἔχων [h] Rev. only [vv. 4, &c. ch. ix. 7, &c. xiv. 20. xviii. 13. xix. 11, &c.), exc. James iii. 3.
[m] τόξον, καὶ [n] ἐδόθη αὐτῷ [n] στέφανος, καὶ ἐξῆλθεν [o] νικῶν καὶ ἵνα [o] νικήσῃ.

i Zech. vi. 2, 3. vii. 12. k ch. xix. 11, 14. n ch. ii. 10. l ch. iv. 2 reff. & note. o ch. v. 5 reff. m here only. Ps.

16-7-8. 36. (1. 13. 37-9. 42-7-9 Br, e sil) vss Andr. rec (for αυτον) αυτω, with 1 Andr-a[1]: αυτων 39: αυτου 18: txt AC[P]ℵ B rel Andr Areth. ins o bef νικων A. for ινα νικηση, ενικησεν ℵ: και ινα νικηση και ενικησεν 32-6.

shew, in my mind, beyond a doubt, what, in the mind of the Seer, the remarkable and insulated exclamation ἔρχου imported. It was a cry addressed, not to himself, but to the Lord Jesus: and as each of these four first seals is accompanied by a similar cry from one of the four living-beings, I see represented in this fourfold ἔρχου the groaning and travailing together of creation for the manifestation of the sons of God, expressed in each case in a prayer for Christ's coming: and in the things revealed when the seals are opened, His fourfold preparation for His coming on earth. Then at the opening of the fifth seal the longing of the martyred saints for the same great consummation is expressed, and at that of the sixth it actually arrives). **And I saw, and behold a white horse, and he that sat on him having a bow, and a crown was given to him, and he went forth conquering, and in order that he may conquer** (in the first place, the figure of the horses and their riders at once brings to mind the similar vision in Zechariah, i. 7—11, vi. 1—8, where the men on the horses are they whom the Lord hath sent to walk to and fro through the whole earth. In Zech. i., as here, that part of the vision is followed, ver. 12, by the cry of the ἕως τίνος. Here the horses and their riders are the various aspects of the divine dispensations which should come upon the earth preparatory to the great day of the Lord's coming. As regards this first, the whole imagery speaks of *victory*. The horses of the Roman commanders in their triumphs were white. Wetst. quotes Virg. Æn. iii. 537, where Æneas says, "Quatuor hic primum omen equos in gramine vidi, Tondentes campum late, candore nivali;" where Servius's comment is "Hoc ad victoriæ omen pertinet." The *bow* serves to identify the imagery here with that in Habakkuk iii. 9, where God goes forth for the salvation of His people: see also Isa. xli. 2; Zech. ix. 13: and even more strikingly with that in Ps. xlv. 4, 5, "In thy majesty ride prosperously, because of truth and meekness and righteousness: and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee." It is hardly possible that one whose mind was full of such imagery, should have had any other meaning in his thoughts, than that to which these prophecies point. The *crown* finds its parallel in the vision of Zech. vi., where, ver. 11, it is said, "take silver and gold, and make crowns (στεφάνους, LXX), and set them upon the head of Joshua the son of Josedech, the high-priest." The *going forth conquering and in order to conquer* can only, it seems to me, point to one interpretation. The νικῶν might be said of any victorious earthly power whose victories should endure for the time then present, and afterwards pass away: but the ἵνα νικήσῃ can only be said of a power whose victories should last for ever. Final and permanent victory then is here imported. Victory, we may safely say, on the part of that kingdom against which the gates of hell shall not prevail: whose fortunes and whose trials are the great subject of this revelation. Such is the first vision, the opening of the first seal in the mystery of the divine purposes: *victory for God's church and people:* the great key-note, so to speak, of all the apocalyptic harmonies. And notice, that in this interpretation, there is no lack of correspondence with the three visions which follow. All four are *judgments* upon the earth: the beating down of earthly power, the breaking up of earthly peace, the exhausting of earthly wealth, the destruction of earthly life. Nor is this analogy disturbed, when we come to enquire, *who is the rider* on this white horse. We must not, in reply, on the one hand, too hastily introduce the Person of our Lord Himself, or on the other, be startled at the objection that we shall be paralleling Him, or one closely resembling Him, with the far different forms which follow. Doubtless, the resemblance to the rider in ch. xix. 11 ff. is very close, and is intended to be very close. The difference however is considerable. There, He is set forth as *present* in his triumph, followed by the hosts of heaven: here, He is working, in bodily absence, and the rider is not Himself, but only a symbol of His vic-

p ch. xii. 3 only. Gen. xxv. 30.
q = ch. ii. 7 reff.
r red., ch. ii. 7, 17. Matt. iv. 16 al.
s constr., ch. iii. 9 reff.
t ch. v. 6 reff.

3 Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος Ἔρχου. 4 καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους σφάξουσιν, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

ACP𝔎 a 1o n. 1. 2. 4. 6. 9 10 3. 1- to 19. 26- 7. 3-. 33 to 42. 47 to 51. 90 B'.

3. rec (for τ. σφρ. τ. δ.) την δευτεραν σφραγιδα, with B rel æth Andr Areth: txt AC[P]𝔎 m 1. 6. 12. 34-5. 49 vulg syr-dd copt Andr-coisl Primas. rec aft ερχου ins και βλεπε, with Areth; και ιδε 𝔎 b m 30-2-4-5. 40-1-2 copt Vict Primas: om AC[P] B rel am(with fuld al, agst many mss) syr-dd.

4. aft 1st και ins ιδον και ιδου 𝔎 m 34-5. for πυρρος, πυρος A[P] B rel copt Andr-coisl: æth-rom joins the two: txt C𝔎 b² h j k 4. 13¹. 33 (a 9. 17-9. 30-7-9. 40-1-2-7-8, e sil) vulg syr-dd æth-pl Andr Areth Primas. ins εν bef τω καθημενω A. rec (for αυτον) αυτω, with k m 1. 30 (16. 90, e sil) Andr-a: αυτον e 18: txt AC[P]𝔎 B rel Andr Areth. om αυτω (bef λαβειν) A𝔎²ᵃ. rec (for εκ) απο, with 1. 36: om A l 16. 39. 46: txt C[P]𝔎¹ B rel vulg(*dc*) copt Andr Areth Primas.—om εκ της γης 𝔎²ᵃ. om και (bef ινα) B rel copt arm Andr Areth: ins AC[P]𝔎 m 1(e sil) 17. 38. rec σφαξωσι, with [P]𝔎 B 1 &c.: txt AC 36. μεγαλη bef μαχαιρα A copt æth.

torious power, the embodiment of His advancing kingdom as regards that side of its progress where it breaks down earthly power, and makes the kingdom of the world to be the kingdom of our Lord and His Christ. Further it would not be wise, nor indeed according to the analogy of these visions, to specify. In all cases but the last, these riders are left in the vagueness of their symbolic offices. If we attempt in this case to specify further, e. g. as Victorinus, "Equus albus verbum est prædicationis cum Spiritu sancto missum in orbem. Ait enim Dominus, Prædicabitur hoc Evangelium per totum orbem terrarum in testimonium coram gentibus, et tunc veniet finis,"—while we are sure that we are thus far right, we are but partially right: we do not cover the extent of the symbol, seeing that there are other aspects and instruments of victory of the kingdom of Christ, besides the preaching of the Word. The same might be said of any other of the partial interpretations which have been given by those who have taken this view. And it was taken, with divergences of separate detail, by all expositors from the earliest times down to the year 1500).

3, 4.] And when he opened the second seal, I heard the second living-being saying, Come (see above on ver. 1). **And there came forth another horse, red** (the colour of blood: so 4 Kings iii. 22, ὕδατα πυρρὰ ὡς αἷμα. The colour of the horse in each case has reference to the employment of the rider. Tertullian, de Spectaculis, 9, vol. i. p. 641, says: "russeum .. Marti .. consecraverunt"), **and to him that sat upon him it was given (to him) to take away peace** (τὴν εἰρ. not, as Elliott, "the peace left by the former seal," for 1) the former seal neither implies nor leaves such peace, and 2) these four seals are strictly correlative, not consecutive on one another: but, peace *in its entirety*, the *distributing*, as the logicians say, the substantive. See for *εἰρήνη without* the art., Matt. x. 34 (peace, at all: *any* peace): Luke ii. 14 (peace, in each particular case, under every circumstance), &c.: *with* the art., Rom. xiv. 19, τὰ τῆς εἰρ. διώκωμεν: xv. 33, al., ὁ θεὸς τῆς εἰρήνης: Eph. ii. 14, αὐτὸς ἐστὶν ἡ εἰρήνη ἡμῶν, &c.) **out of the earth** (generally, as ever: not, Judæa, nor the Roman "orbis terrarum," nor any special portion merely) **and that they** (men: the inhabitants of the earth) **shall kill** (the pregnant future after ἵνα not only imports the result of purpose, but includes also matter of fact, "that they may ... which they also shall;" see Winer (edn. 6, § 41 *b*. 1. b), who however intepreta it as expressing duration (?), whereas the aor. denotes rapid transition) **one another: and there was given to him a great sword** (the key to the interpretation of this seal is to be found in Matt. x. 34, μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν: see also Luke xii. 51. It represents to us the taking away of peace from the earth, the slaying one another, the reign of the sword, as one of the destined concomitants of the growing and conquering power of Christ, and one of the world-long and world-wide preparations for His coming. Observe, all *limitations* of this meaning are wrong: whether to the persecutions of the Christians, or to any period of time, ancient or modern. The above was the most ancient interpretation; e. g. we have in Victorinus, "Equus roseus et qui sedebat super eum habens gladium. bella sunt significata fu-

5 Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ [1] ἵππος [lu] μέλας, καὶ ὁ [1] καθήμενος [1] ἐπ᾽ αὐτὸν ἔχων [v] ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. 6 καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν [w] Χοῖνιξ σίτου [x] δηναρίου, καὶ τρεῖς [w] χοίνικες [y] κριθῶν [x] δηναρίου, καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ [z] ἀδικήσῃς.

u ver. 12 reff.
v = (see note) here (Matt. xi. 29, 30. Acts xv. 10. Gal. v. 1. 1 Tim. vi. 1) only. Levit. xix. 35, 36. Prov. xvi. 11. Isa. xl. 12. Ezek. xlv. 10.
w here bis only. Ezek. xlv. 10, 11 only.
x Matt. xx. 2 al. gen. as Matt. x. 29. Acts v. 8. 4 Kings vii. 1. John vi. 9, 13.)
y here only. Exod. ix. 31. 4 Kings vii. 1. (-θινος, z = Rev. (ch. ii. 11. vii. 2, 3. ix. 4, 10, 19. xi. 5) only, exc. Luke x. 19. Exod. v. 16. Isa. lxv. 25.

5. rec (for τ. σφρ. τ. τ.) την τριτην σφραγιδα, with 1. 33-5-8. 51 (4. 41, e sil): txt AC[P]ℵ B rel vss Andr Areth Primas.—και ηκουσα ανεωγμενης της τριτης σφραγιδος n 79. 80 Andr-a. rec aft ερχου ins και βλεπε (with 26-7, e sil); και ιδε ℵ B rel Andr Areth: om AC[P] h l n 1. 10 6-7. 36-7-8-9. 47-9 Br am arm Andr-a. om και ειδον B a b c e f g j k m 2. 6. 9. 11-2-9. 26-7. 30 2-8. 40-1-2-8. 50-1. 90 Andr(not -a) Areth. rec (for αυτον) αυτω, with 1. 18 (16. 26-7, e sil) Andr: txt AC[P]ℵ B rel Andr-coisl Areth.

6. rec om ως, with B rel gr-lat-ff: ins AC[P]ℵ 6. 12-7 vulg. rec κριθης, with B rel: txt AC[P]ℵ 1. 12 syr-dd Andr-p-txt. ins του bef 2nd δηναριου A. [αδικησεις P(appy) k l n(?).]

tura, ut legimus in Evangelio, Surget enim gens contra gentem," &c., Matt. xxiv. 7).

5, 6.] **And when he opened the third seal, I heard the third living-being saying, Come** (see above on ver. 1). **And I saw, and behold a black horse** (the colour is indicative of the mournful nature of the employment of the rider: see below), **and he that sat on him having a balance** (the symbol of scarcity, during which the bread is doled out by weight: see Ezek. iv. 16, φάγονται ἄρτον ἐν σταθμῷ καὶ ἐν ἐνδείᾳ: and Levit. xxvi. 26, ἀποδώσουσι τοὺς ἄρτους ὑμῶν ἐν σταθμῷ, καὶ φάγεσθε καὶ οὐ μὴ ἐμπλησθῆτε. Some, as e. g. Woodhouse, have defended the meaning "*yoke*" for ζυγόν. But surely the question is here decided for us by ref. Ezek., ζυγὸς δίκαιος, καὶ μέτρον δίκαιον, καὶ χοῖνιξ δικαία ἔσται ὑμῖν τοῦ μέτρου: where the same words occur in juxtaposition. The assertion of Mr. Barker, in his strictures on Elliott's Horæ Ap., that ζυγός in the sense of *balance* absolutely is very rare, is sufficiently answered by the proverb ἀκριβέστερος ζυγοῦ: by Diog. Laert. viii. 18, where he records of Pythagoras the maxim ζυγὸν μὴ ὑπερβαίνειν, τουτέστι, τὸ ἴσον καὶ δίκαιον μὴ ὑπερβαίνειν. When a word can be thus used figuratively in common sayings, its literal sense cannot be so very rare. Cf. also the Etymologicon in Wetstein, ζυγὸς εἴρηται καὶ τὸ λεγόμενον ὑπὸ τῶν ποιητῶν τάλαντον ἡγοῦν ἡ τρυτάνη: and his citations from Sextus Empir. and Demosthenes) **in his hand. And I heard as it were** (ὡς must apparently be taken with the whole clause—"something like (a voice in the midst of the four living-beings)," the uncertainty applying to the *situation*, not to its being a voice, which it *was*) **a voice in the midst of the four living-beings** (it is not specified, *whose* voice: but the point from which the voice comes is appropriate to its intent, which is to mitigate the woes of creation, represented by the four living-beings: see below), **saying** (Let there be) **A chœnix of wheat for a denarius** (gen. of price, see Winer, edn. 6, § 30. 10 end), **and three chœnixes of barley for a denarius** (the sense seems to be, Take care that there be thus much food for thus much price. The denarius was the ordinary soldier's pay for a day in the time of Tiberius (see note on **Matt. xx. 2**), and has been usually and not unfairly assumed to be twice mentioned here as representing a day's wages. The chœnix appears in like manner to be taken for a day's provision: for so it is used in several of the numerous places cited by Wetst.: e. g. Herod. vii. 187, who, in estimating the amount of food consumed by the army of Xerxes, assumes this: εὑρίσκω γὰρ συμβαλλεόμενος, εἰ χοίνικα πυρῶν ἕκαστος τῆς ἡμέρας ἐλάμβανε καὶ μηδὲν πλέον: Thuc. iv. 16, speaking of the allowance made to the Lacedæmonians in Sphacteria while negotiations were going on,—σῖτον . . . δύο χοίνικας ἑκάστῳ Ἀττικὰς ἀλφίτων, καὶ δύο κοτύλας: Athen. x. 452 B, μὴ καθῆσθαι ἐπὶ χοίνικα, ἀντὶ τοῦ μὴ σκοπεῖν τὰ ἐφ᾽ ἡμέρας, ἀλλὰ τὴν ἐπιοῦσαν ἀεὶ προσδέχεσθαι: Diog. Laert. Pythag. viii. 18, and Suidas under Pythagoras, ἐπὶ χοίνικος μὴ καθίζειν, ἐν ἴσῳ τοῦ ἑνεστῶτος φροντίδα ποιεῖσθαι καὶ τοῦ μέλλοντος· ἡ γὰρ χοῖνιξ ἡμερήσιος τροφή. Nothing can be more decisive than such proverbial

7 Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος Ἔρχου. 8 καὶ εἶδον, ACP[א] a l o n, 1 2. 4. 6. 9. 10-3. 16 to 19. 26-7. 30. 33 to 42. 47 to 51. 89 Br.

7. την τεταρτην σφραγιδα 38. om φωνην (C)[P] B rel syr-dd copt Andr-coisl Areth Primas: ins A[א] h n 1. 10-7. 33. 91 (2. 13. 34-6-7. 49 Br, e sil) vulg Andr-a, φωνης Andr-p.—το τεταρτον ζωον C. rec (for λεγοντος) λεγουσαν, with 1. 33 (26. 51, e sil): txt AC[P][א] B rel. rec aft ερχου ins και βλεπε; και ιδε [א] B rel Andr Areth: om AC[P] h l n 1. 2. 10-2-6-8. 36-7-8-9. 47-9 Br am Andr-a.

8. om και ειδον B rel vulg Andr-coisl Vict Primas: ins AC[P][א] b h l n 10-7-8. 86.

usage. The tendency of the voice is then to check or limit the agency of the rider on the black horse, and to provide that notwithstanding his errand sustenance shall not utterly fail. With regard to the three chœnixes of barley, the cheaper and less profitable grain, it seems to have been rightly interpreted as taking in the other case, of the workman who, out of his denarius a day, has to maintain not himself only, but his family also, and cannot consequently afford the dearer wheaten bread); **and the oil and the wine do not thou injure** (not, as Heinr. and recently Elliott, "do thou not commit injustice in the matter of the oil and the wine." The usage of this book should have prevented such an interpretation: for ἀδικεῖν with the accus. of the material object hurt or injured is the constant habit of our Writer, see reff.: and in no case do we find the other construction used by him, or indeed by any other writer to my knowledge, except with such general adverbial accusatives as τι and οὐδέν, e. g. Gal. iv. 12; Philem. 18. This statement of the usage of ἀδικέω in this Book and in Greek literature, Mr. Elliott, *more suo*, calls a "vain dictum:" and adds, "In the three Apocalyptic examples of the *thing injured*, occurring in connexion with the verb ἀδικέω in the active sense of *injury*, the accusative follows the verb: vii. 2, 3, ix. 4." It did not suit his purpose to cite xi. 5, αὐτοὺς ἀδικῆσαι, and he therefore appears to introduce a distinction (of course untenable) between the *person* and *thing* injured. But this whole matter of the position of the accusative has to do with the emphasis only, and not with the construction at all. Not one of the examples which he cites in his note is to the point: in that from Xenophon, Cyrop. iv. 5. 42, τὴν δ' ἀγορὰν τὴν οὖσαν ἐν τῷ στρατοπέδῳ κηρυξάτω μὲν ἤδη, ἔφη, μὴ ἀδικεῖν μηδένα, πωλεῖν δὲ τοὺς καπήλους ὅ τι ἔχει ἕκαστος πράσιμον..., the pendent accusative being evidently prefixed to the whole subsequent enactment, not connected with the first verb in it only. Rinck gives another meaning, equally untenable, "*waste* not the oil and the wine," seeing they are so costly.

As regards the meaning, the spirit of the saying is as explained above: the rider on the black horse symbolizing Famine, is limited in his desolating action by the command given, that enough is to be reserved for sustenance. Wheat, barley, oil, and wine, formed the ordinary sources of nourishment: cf. Ps. civ. 14, 15. So that as regards its *intent*, the command is parallel with that saying of our Lord in Matt. xxiv. 22: καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. It is the mercy of God, tempering His judgments. And in its general interpretation, as the opening of the first seal revealed the certain proceeding on to victory of Christ and His church, and the second, that His coming should be prepared in the world not by peace but by the sword, so now by this third we learn that Famine, the pressure of want on men, not sweeping them away by utter failure of the means of subsistence, but keeping them far below the ordinary standard of comfort, and especially those who depend on their daily labour, will be one of the four judgments by which the way of the Lord's coming will be opened. This seems to point, not so much to *death* by famine, which belongs to the next vision, as to agrarian distress with all its dreadful consequences: ripening in some cases (see below) into the hunger-death, properly the consequence of Famine. The above interpretation of the third seal is given in the main by Victorinus—"Equus niger autem famem significat; ait enim Dominus: Erunt fames per loca:" but he allegorizes the latter part of the vision: "vinum et oleum ne læseris, id est, hominem spiritualem ne plagis percusseris").

7, 8.] **And when he opened the fourth seal, I heard the voice of the fourth living-being saying, Come** (see above on ver. 1). **And I saw, and behold a livid horse** (χλωρός, originally and properly grass-green, when used of flesh implies that greenish pallor which we know as *livid*: the colour of the corpse in incipient decay, or of the complexion extremely pale through disease. Thus Thucyd. in describing the symptoms of the plague at Athens, says that the body was οὔτε ἄγαν θερμόν, οὔτε χλωρόν, ἀλλ' ὑπέρυθρον,

καὶ ἰδοὺ [a]ἵππος [b]χλωρός, καὶ ὁ [c]καθήμενος [cd]ἐπάνω αὐτοῦ, [e]ὄνομα [e]αὐτῷ [ὁ] θάνατος, καὶ ὁ [f]ᾅδης [g]ἠκολουθεῖ [g]μετ' αὐτοῦ, καὶ [h]ἐδόθη αὐτοῖς [hi]ἐξουσία [i]ἐπὶ τὸ τέταρτον τῆς γῆς [k]ἀποκτεῖναι [lm]ἐν [l]ῥομφαίᾳ καὶ [m]ἐν λιμῷ καὶ [m]ἐν [k]θανάτῳ καὶ [n]ὑπὸ τῶν [o]θηρίων τῆς [o]γῆς.

a vv. 2, &c. b Mark vi. 39. ch. viii. 7. ix. 4 only. Gen. i. 30 al. see note. c Matt. xxiii. 22. xxviii. 2. d Rev., ch. xx. 3 only. Matt. ii. 9 al. Gen. vii. 18.

e ch. ix. 11. John i. 6. iii. 1. (xviii. 10.) 1 Kings i. 1. xiv. 13. f ch. i. 18 reff. g Luke ix. 49. ch. h ch. xi. 26 reff. i constr., ch. xiii. 7. xvi. 9. xxii. 14. Luke ix. 1. k = ch. ii. 23. l so ch. ix. 16 (reff.). xix. 21. Num. xxxi. 8. m = ch. ii. 27. ix. 19, 20. xi. 6. xii. 5 al. fr. n constr., here only. so προαγορεύειν ὑπὸ κήρυκος, Herod. ix. 98. o here (Acts xi. 6) only. Gen. i. 24.

47-9 (16. 37-9, e sil) syr-dd copt Andr. om 1st *ο* C. om 1st *αυτου* C[P] 1 (and 12: but 12 has *ονομα αυτου*) demid(with harl tol lips-5, agst am lipsi al) Ansb Bede Ruf. om 2nd *ο* Cℵ g h 16[1]. 37. 49 B[r]. for *θανατος, αθανατος* A. rec *ακολουθει*, with h n 1. 10-7. 30 (37. 49. 51 B[r], e sil) syr-dd copt Orig[1] Andr-a Vict: txt C[P]ℵ B rel vulg Andr Areth Primas Bede. (A illeg.) for *μετ' αυτου, αυτω* ℵ B rel Andr Areth: *μετ' αυτω* 33(-5, e sil): txt AC[P] h j[1] l n 10-6-7 (1. 37-9. 49 B[r], e sil) Andr-a. for *αυτοις, αυτω* B rel vulg Andr-coisl Areth: txt AC[P]ℵ n 17. 49 (1. 40, e sil) Andr. rec *αποκτειναι* bef *επι το τεταρτον της γης*, with 1(-*κτηναι*): txt AC[P]ℵ B rel vss gr-lat-ff.—(om *αποκτ.* 51 ?) om 2nd and 3rd *εν* ℵ, 2nd k, 3rd j 9. 26. 42. om last *και* 1. for *υπο, το τεταρτον* A.

Callistratus, as quoted in Wetst. says, *ἡ μὲν γὰρ χεὶρ ὑπὸ τοῦ φόβου χλωρόν τε καὶ τεθνηκὸς ὁρῶσα*. Hippocrates, ibid. says of the colour, *μελάντερόν ἐστι τοῦ ἐρυθροῦ, καὶ οἷον ἀρχή τις τοῦ μελαίνεσθαι καὶ πελιδνοῦσθαι*. And again, in describing the symptoms of approaching death,—*βὶς ὀξεῖα, ὀφθαλμοὶ κοιλοί, ... καὶ τὸ χρῶμα τοῦ ξύμπαντος προσώπου χλωρόν τε καὶ μέλαν ἐὸν . . . . σημαίνει θανατώδεες*. See also Wetst.'s other quotations), and he that sat upon him (*ἐπάνω αὐτοῦ*, lit. *on the top of him*: in the three other cases, *ἐπ' αὐτόν*. The nominative is pendent, see ch. iii. 12, 21) his name was Death (i. e. he was death personified. In this case only of the four is the explanation given. It is wrong to understand Pestilence by *this θάνατος*: see below), and Hades (the impersonation of the place of the departed: see ch. i. 18, xx. 14, where as here *θανάτου καὶ ᾅδου* go together. Eichhorn and Ebrard understand it of the whole multitude of the departed: but this clearly is beside the purpose: personification being the prevailing character of these four riders) was following with him (in his train: ready to engulf and detain his victims), and there was given to them (Death and Hades, considered as joint partners in the baleful work) power over the fourth part of the earth (*ἐπί* with accus., as *extending over, spreading over*, *τὸ τέταρτον τῆς γῆς*, perhaps owing to the fourfold division of these former seals: not implying thereby that this last rider divided the earth with the three former, but thus specifying his portion as being one of four. At all events this suggests itself here as a possible reference of the number four: whereas in ch. viii. the continually recurring *τὸ τρίτον* has no such assignable solution. The expositors for the most part pass it over, merely as signifying a considerable portion. Elliott, with whose historical interpretation it will not square, takes refuge in the reading of the vulg., "super quatuor partes terræ"), to kill with (the *ἐν* of *investiture*, expressing the element or vehicle in which the action transpires) sword and with famine and with death (i. e. here, *pestilence*: see below), and by (*ὑπο*, seeing that the other three were rather general indications of the manner in which, but this last of the actual agent by whose administration. Wetst. gives examples of *ἀποθανεῖν, τελευτᾷν, ὑπο*, but the construction with an active verb is not common. See Matthiæ, § 592, who gives, besides ref., Eurip. Alcest. 753, *εἰ δὲ ἀπειπεῖν χρὴν με κηρύκων ὕπο τὴν σὴν πατρῴαν ἑστίαν*,—Plato, Phileb. p. 320, *ὑπὸ ἀγγέλων φράζειν*,—and Thuc. vi. 32, *ὑπὸ κήρυκος εὐχὰς ποιεῖσθαι*. It is singular that these examples should all belong to the same description of employment of agents) the wild beasts of the earth (the enumeration comprehends the *"four sore judgments"* enumerated in Ezek. xiv. 21, and in the same terms: *τὰς τέσσαρας ἐκδικήσεις μου τὰς πονηράς, ῥομφαίαν καὶ λιμὸν καὶ θηρία πονηρὰ καὶ θάνατον*. This fixes the meaning of this second and subordinate *θανάτῳ* as above. This seal also is interpreted as above by the earliest Commentators: e. g. Victorinus: "Hæc eadem quoque inter cæteras clades præmiserat Dominus, venturas pestes magnas et mortalitates." But as on the third seal, so here also, he goes off into vague allegory about the latter part of the vision).

p ch. v. 3, 13. xii. 1. Mark vii. 28 al. Ezek. xxiv. 5.

9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγῖδα, εἶδον P ὑπο-

ACPℵ a to n. 1-2. 4. 6. 9. 16-3 16 to 19 26-7. 30. 32 to 42. 47 to 51. 90 Bʳ.

9. for την πεμπτην σφραγιδα, την σφραγιδα την ℵ¹ f. aft ειδον ins και C; pref f.

We have now passed the four first seals, after which the character of the vision changes. One feature common to these four is, Personification: the representation of processions of events by the impersonation of their leading features. Another is, the share which the four living-creatures bear in the representation, which after this point ceases, as far as the seals are concerned. No interpretation can be right, which does not take both these common features into account. And in my view this may best be done by viewing, as above, these four visions as the four solemn preparations for the coming of the Lord as regards the visible Creation, which these four living-beings symbolize. The whole Creation demands His coming. Ἔρχου, is the cry of all its tribes. This cry is answered, first by the vision of the great Conqueror, whose arrows are in the heart of his enemies, and whose career is the world's history. The breaking of this first seal is the great opening of the mystery of God. This in some sense includes and brings in the others. Those others then, as we might expect, hold a place subordinate to this. They are, in fact, but exponents of the mysteries enwrapt within this conquering career: visions of the method of its being carried out to the end in its operation on the outward world. That the world-wide declaration of the everlasting Gospel should be accompanied by war, by famine, by pestilence, and other forms of death, had been announced by our Lord Himself (Matt. xxiv. 7), and is now repeated in this series of visions. The fulfilment of each of these judgments is, as it were, the removing a seal from the book of God's mysterious purposes: the bringing nearer of the time when that book shall be open for all the redeemed to read.

With regard to the question whether these four visions are to be regarded as consecutive or contemporaneous, I have already expressed an opinion. In their *fulness*, I believe them to be contemporaneous, and each of them to extend through the whole lifetime of the church. The analogy of the whole four symbols seems to require this. We read nothing implying that there are "days" of the opening of any particular seal, as there are, ch. x. 7, of the sounding of the several trumpets. The ἵνα νικήσῃ of the first seal speaks of a purpose which will not be accomplished till the earth be all subjugated: and if I am right in supposing the other visions subordinate to this, their agency is necessarily included in its processes. At the same time I would by no means deny that they may receive continually recurring, or even ultimate fulfilments, as the ages of the world go on, in distinct periods of time, and by distinctly assignable events. So far we may derive benefit from the Commentaries of those who imagine that they have discovered their fulfilment in successive periods of history, that, from the very variety and discrepancy of the periods assigned by them, we may verify the fact of the prevalence of these announced judgments, hitherto, throughout the whole lifetime of the Church.

As regards *ultimate* fulfilment, there can be no doubt, that all these judgments on the world without, as well as the manifestation (of which they form a part) of the conquering career of the Kingdom of Christ, will reach their culminating point before the coming of the great and terrible day of the Lord. I may add, that no account whatever is taken, in the common *historic* interpretation, of the *distinctive* character of the four first seals, as introduced by the cry of the four living-beings: nor indeed is any interpretation commonly given of that cry itself.

9—11.] OPENING OF THE FIFTH SEAL. We may at once observe, that the whole character of the vision is altered. The four living-beings have uttered each his cry of ἔρχου, and are now silent. No more horses and riders go forth upon the earth. The scene is changed to the heavenly altar, and the cry is from thence. Any interpretation which makes this vision of the same kind with and consecutive to the four preceding, must so far be wrong. In one point only is the character of the former vision sustained. It is the κατοικοῦντες ἐπὶ τῆς γῆς who are objects of the judgment invoked: as it was the earth, and its inhabitants, and its produce, which were the objects of the former judgments. See again below on the sixth seal.

9.] **And when he opened the fifth seal, I saw under the altar** (it is an altar of *sacrifice* which is here meant; ἐσφαγμένων, which follows, seems plainly to imply this: see below) **the souls** (i. e. departed spirits. It is manifestly idle to enquire, seeing that the Apostle was in a state of spiritual and supernatural vision, *how* these disembodied spirits became visible to him. That they were not, as

κάτω τοῦ [q] θυσιαστηρίου τὰς [r] ψυχὰς τῶν [s] ἐσφαγμένων [t] διὰ τὸν [t] λόγον τοῦ θεοῦ καὶ [διὰ] τὴν [tu] μαρτυρίαν ἣν [uv] εἶχον, 10 καὶ ἔκραξαν φωνῇ μεγάλῃ λέγοντες [w] Ἕως [w] πότε, [x] ὁ [y] δεσπότης [z] ὁ [z] ἅγιος καὶ [a] ἀληθινός, οὐ [b] κρίνεις καὶ [cd] ἐκδικεῖς τὸ [ce] αἷμα ἡμῶν [be] ἐκ τῶν [f] κατοικούντων [f] ἐπὶ

q = ch. viii. 3, 5 reff.
r = Acts ii. 27 (from Ps. xv. 10), 31. ch. xx. 4 only. Wisd. iii. 1. Jos. Antt. vi. 14. 2.
s ch. v. 6 reff.
t = ch. i. 2.
u ch. xii.
v = John xiv. 21.
w Matt. xvii. 17 ‖. John x. 24. Ps. xii. 1, 2. lxi. 3.
x voc., Luke xii. 32. xviii. 11. John xx. 28 al. Ps. v. 2. 4 only. Isa. i. 24. iii. 1. see 2 Pet. ii. 1.
y = Luke ii. 29. Acts iv. 24. Jude
z ch. iii. 7. [iv. 11.]
a of God, John xvii. 3. 1 Thess. i. 9. see ch. iii. 7 reff.
b ch. xviii. 20. Ps. xiii. 1.
c ch. xix. 2. 4 Kings ix. 7.
d as above (c). Luke xviii. 3, 5. Rom. xii. 19. 2 Cor. x. 6 only. 1 Kings xxiv. 13.
e Matt. xiii. 30. Gen. iv. 10 al. fr.
f ch. iii. 10 reff.

aft ψυχας ins των ανθρωπων [P]ℵ h 1. 10-2. 36-7. 46 copt æth arm. om 2nd δια A tol copt Cypr Primas. και δια την μαρτυριαν is repeated by ℵ¹. aft μαρτυριαν ins του αρνιου B rel syr-dd Andr-p Areth; αυτου αρνιου 46; ιησου χριστου m 34-5 Andr-coisl: om AC[P]ℵ n (1, e sil) 36. (38.) 47 vulg Andr-a Primas.—for μαρτ., εκκλησιαν 38. εσχον ℵ¹.

10. rec (for εκραξαν) εκραζον, with [P] c 1. 38 (n, e sil) Andr, *clamabant* vulg: εκεκραξαν 19: txt ACℵ B rel Andr-coisl Areth, *clamaverunt* Cypr Primas. φωνην μεγαλην B a b c d f g m 2. 6. 9. 11-3-6-9. 26-7. 30 2-3. 40-1-8. 50-1. 90 Andr-coisl. rec ins ο bef αληθινος, with m 1. 16. 30²-5. 51 (d f h 13. 39. 90, e sil) Andr: om AC[P]ℵ B rel Andr-coisl Areth. εκδικησεις ℵ. rec (for εκ) απο, with [P] 1 (17¹ ?) 33 (1 35-6-9. 40, e sil) Andr: επι n: και 38: txt ACℵ B rel Andr-coisl Areth, *de* vulg lat-ff.

Eichhorn, clothed with bodies, is manifest) **of those that have been slain on account of the word of God and on account of the testimony which they had** (i. e. which was committed to them to bear, and which they bore: see reff., especially ch. xii. 17. The testimony is one *borne by them*, as most Commentators: not one *borne to them* by the faithful Witness, as Düsterd. and Ebrard, most unnaturally: for how could the testimony borne to them before the Father by Christ (so Ebr.) be the cause of their being put to death on earth? Much has been said about the souls of the martyrs not being their departed spirits, which must be conceived of as being in bliss with Christ (cf. Hengstb.), and in consequence it has been imagined that these were only their animal lives, resident in the blood and shed forth with it. But no such difficulty really exists. We know, whatever be the bliss of the departed martyrs and confessors, that they are waiting for the coming of the Lord, without which they are not perfect: and in the holy fire of their purified zeal, they look forward to that day as one of righteous judgment on the ungodly world. The representation here, in which they are seen *under the altar*, is simply symbolical, carrying out the likening of them to victims slain on an altar. Even as the blood of these victims was poured under the altar and the life was in the blood, so their souls are represented as under the symbolical altar in heaven, crying for vengeance, as blood is often said to do. After this, it hardly need be said that no inference can be drawn from this vision respecting the intermediate state between the death of the saints and the coming of the Lord): **and they cried with a great voice, saying** (viz. *al ψυχαί*, which are identified in the sentence with the persons themselves: not, as Ebr. and Düsterd. *ἐσφαγμένοι* as distinguished from the *ψυχαί*) **Until when** (i. e. how long: see reff.), **thou Master** (δεσπότης is the correlative of *δοῦλος*, cf. *σύνδουλοι* below, ver. 11, and see ch. i. 1; Luke ii. 29; 1 Tim. vi. 1. It is God who is here addressed; with Him rests the time when to avenge His elect, cf. Luke xviii. 7, 8) **holy and true** (see on ch. iii. 7, for the sense of *ἀληθινός* in such connexion: here it is too evidently intended of subjective truthfulness for the other meaning even to be brought into question: and it is wonderful that Düsterd. should have insisted on it, "der Herr, welcher in Wahrheit diesen Namen verdient." For the voc. expressed by the nom. with the art., see reff., and Winer, edn. 6, § 29. 2), **dost thou not judge** (give decision in the matter of; with *ἐκ*, see reff.) **and exact vengeance for our blood from** (reff.: *ἀπο* is found in Luke xviii. 3) **them that dwell upon the earth** (i. e. the ungodly world, as distinguished from the church of God)?

As hitherto, so here again, the analogy and order of our Lord's great prophecy in Matt. xxiv. 11 is closely followed. "The signs of His coming, and of the end of the world" were there announced by Himself as war, famine, and pestilence, vv. 6, 7. And when He had declared that these were but the beginning of sorrows (*ὠδίνων*), He next, vv. 9 f., announces the persecution and martyrdom of His

g ch. vii. 9 reff.
h ch. iii. 4, 5 reff.
i ch. ix. 4 only.
j ch. xiv. 13. Mark vi. 31. Dan. xii. 13. (-σις, ch. iv. 8.)
k Luke xx. 9. John vii. 33. xii. 35. xiv. 9. Acts xix. 22 al. Isa. liv. 7.
l = (see note) here only
m Matt. xviii. 28, 29, 31, 33. xxiv. 49. Col. i. 7. iv. 7. ch. xix. 10. xxii. 9 only. Ezra iv. 7, 9. Matt. x. 28. Mark xii. 5. Luke xii. 4. 2 Cor. iii. 6.
n (-κτειν-)

τῆς γῆς; 11 καὶ ἐδόθη αὐτοῖς [ἑκάστῳ] g στολὴ gh λευκή, καὶ i ἐρρέθη αὐτοῖς i ἵνα j ἀναπαύσωνται ἔτι k χρόνον μικρόν, ἕως *l πληρώσωσιν καὶ οἱ m σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες n ἀποκτέννεσθαι ὡς καὶ αὐτοί.

ACP𝔎 a to n. 1. 2. 4. 6. 9. 10-3. 16 to l²⁰. 26-7. 30. 32 to 42. 47 to 51. 90 Bᵛ.

11. rec εδοθησαν . . . στολαι λευκαι, with 39 (e sil) vulg copt Primas: txt AC[P]𝔎 B rel (1) syr-dd Clem Andr Areth Cypr.—εδοθη αυτοις ινα (omg αυτοις to αυτοις) 1. rec εκαστοις: εκαστω 2. 4. 19 Clem: εκαστω αυτων n syr-dd æth: αυτοις B rel arm Areth: αυτοις εκαστω AC[P]𝔎 f h l m 10-1-2-3-6-7-8. 34-6-8-9. 47-9. 51. 90 Bᵛ Andr. αναπαυσονται A[P] B d k l n 1. 13. for ετι, επι 𝔎 6: om 9: χρονον bef ετι A am(with fuld al). om μικρον B rel æth-rom Andr-coisl Areth: ins AC[P]𝔎 n 1. 38. 51 vss Andr Primas, and bef χρονον 36. 47. rec aft εως ins ου, with h n 1. 10-7. 33-6. 49. 51 (4. 37 Bᵛ, e sil) Andr: om AC[P]𝔎 B rel Andr-coisl Areth. rec πληρωσουσιν, with Areth (?): *πληρωθῶσιν AC e 51: πληρωσουσιν c g n 36: πληρωσωσιν [P]𝔎 B rel Andr.—πληρωσω (with σ superscribed) 1. om 3rd και B vulg arm Cypr. ins και bef οι μελλοντες B a b c d e f g j 2. 6. 9. 13. 26-7. 30-2-3(-5, e sil)-9. 40-1-2-7-8. 50 Andr-a Areth Cypr₂ Primas. rec αποκτεινεσθαι, with [P] f j 1 (6. 16. 27. 30 and Bch's mss, e sil) Andr Areth: αποκτενεσθαι B rel: txt AC𝔎 a 2. 9. 17-8-9. 34-5. 47. 50-1 Andr-coisl. add υπ αυτων 𝔎¹(𝔎²ᵃ disapproving).

people. Similarly here, after the judgments already announced, we have the prayer for vengeance on the part of the martyrs, and the announcement of more such martyrdoms to come. And as our Lord's prophecies received a partial fulfilment in the events preceding the destruction of Jerusalem, and may have done so again and again since, but await their great and final fulfilment when the day of His coming approaches, so it is with these. The cry of the martyrs' blood has been ever going up before God since Stephen fell: ever and anon, at some great time of persecution, it has waxed louder: and so on through the ages it shall accumulate and gather strength, till the great issue of the parable Luke xviii. 1 ff, is accomplished. **And there was given to them [each] a white robe** (there will be no real difficulty in understanding this, if we are careful to mark its real place and interpret it accordingly. The white robe, in this book, is the vestment of acknowledged and glorified righteousness in which the saints walk and reign with Christ: cf. ch. iii. 4; vii. 13 ff., al. This was given to the martyrs: but their prayer for vengeance was not yet granted. The Seer saw in vision that this was so. The white robe was not actually bestowed as some additional boon, but seemed in vision to be thus bestowed, because in that vision one side only of the martyrs' intermediate state had been presented, viz. the fact of their slaughter and their collective cry for vengeance. Now, as over against that, the other more glorious side is presented, viz. that though the collective cry for vengeance is not yet answered, yet individually they are blessed in glory with Christ, and waiting for their fellows to be fully complete), **and it was said to them that they should rest** (not merely, *abstain from their cry for vengeance, be quiet* (so De W., al.):—but *rest in blessedness*, see ch. xiv. 13, and ref. Daniel) **yet a little while until** (construction, see reff.) **their fellow-servants** (see above on δεσπότης) **also and their brethren** (the και . . . . και may be taken as "*both . . . and*," in which case two different sets of persons are indicated by the σύνδουλοι and the ἀδελφοί, which distinction it would not be easy to give an account of. So that I prefer regarding the first και as "also," "as well as themselves," and the two substantives as describing (notwithstanding the repetition of the οἱ before ἀδελφοί) the same persons; those who are οἱ σύνδουλοι αὐτῶν and οἱ ἀδελφοὶ αὐτῶν: the former term reminding them of the necessity of completeness as far as the service of their one Master is concerned: the latter, as far as they belong to one and the same great family) **shall have accomplished** (scil. "*their course.*" Considering that this absolute use of πληροῦν without an object following is an ἅπαξ λεγόμενον, it is strange that Ebr. and Düsterd. should designate πληρώσωσιν as an explanatory reading for πληρωθῶσιν. If this latter be read, then we must render, *shall have been completed* (in number); a meaning found Luke xxi. 24; Acts vii. 23, 30, ix. 23, xxiv. 27: cf. also Col. ii. 10, which suggests another reason for altering to -θῶσιν), **who are about to be slain as also they were.**

12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν ἕκτην, [o] καὶ [p] σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο [q] μέλας ὡς [r] σάκκος [s] τρίχινος, καὶ ἡ [t] σελήνη ὅλη ἐγένετο ὡς [t] αἷμα, 13 καὶ οἱ [u] ἀστέρες τοῦ [u] οὐρανοῦ [u] ἔπεσαν εἰς τὴν γῆν ὡς [v] συκῆ βάλλει τοὺς [w] ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου [x] σειομένη, 14 καὶ ὁ οὐρανὸς [y] ἀπεχωρίσθη ὡς [z] βιβλίον [za] ἑλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος [b] ἐκ τῶν [c] τόπων

... ελισσομενος και d.

o so ver. 1. ch. x. 7.
p Matt. viii. 24. xxiv. 7 h.. xxvii. 54. xxviii. 2. Acts xvi. 26. ch. viii. 5 al5. Amos i. 1.
q Matt. v. 36. ver. 5 only. (2 John 12 reff.)
r Matt. xi. 21. Luke x. 13. ch. xi. 3 only. Isa.
l. 3. s here only. Exod. xxvi. 7. Zech. xiii. 4 only. Joel ii. 31. see Matt. xxiv. 29.
t Acts ii. 20, from u Matt. xxiv. 29. (Isa. xiii. 10.)
v Matt. xxiv. 32. Hab. iii. 17. w here only. Cant. ii. 13 only.
x Matt. xxi. 10. xxvii. 51. xxviii. 4. Heb. xii. 26 (from Hag. ii. 7) only.
y Acts xv. 39 only. Ezek. xliii. 21 only.
z Isa. xxxiv. 4. a Heb. i. 12 only, from Ps. ci. 26. Job xviii. 8 only.
b w. ἐκ, ch. ii. 5 (Matt. xxiii. 4. xxvii. 39 ‖ Mk. Acts xvii. 28. xxi. 30. xxiv. 5) only. Prov. xvii. 13.
c = Matt. xxvi. 52. John xi. 48. ch. ii. 5. xii. 14.

12. aft **εἶδον** ins **καὶ** 1. rec (aft 2nd **καὶ**) ins **ἰδοὺ**, with A vulg-ed(with some mss and lat-ff): om C[P]ℵ B rel vss gr-lat-ff. **ἐγενετο** bef **μεγας** A c am(with demid fuld lipss tol) Vict: txt C[P]ℵ B rel Andr Areth Primas. **μελας** bef **ἐγενετο** ℵ B rel copt Andr-coisl: **μεγας ἐγ.** m: **ἐγ. μεγας** 19: txt AC[P] n 17. 33 (1. 36-8-9. 41-2, o sil) vulg syr-dd Andr Areth. rec om **ολη**, with [P] h m 1. 10-7. 35 (37. 40-9 Bʳ, e sil) Andr Promiss: ins ACℵ B rel vss Andr-p Areth.

13. for **ουρανου, θεου** A. **επεσον** B rel Andr Areth: txt AC[P]ℵ l 9¹. 17. 33-8. 51 (1. 13. 30. 39. 40-1-2, e sil). (d illeg.) for **εις, επι** ℵ 47. for **βαλλει, βαλουσα** rel syr-dd æth Andr-comm: **βαλλουσα** ℵ j m 13-6. 30-4-5-9. 51. 90: **αποβαλλει** n 37: **αποβαλουσα** 38: **βαλει** 1: txt AC[P] B 10-7. 36 (f h 49 Bʳ, e sil) vulg Andr-a Areth. for **υπο, απο** ℵ c²-marg f. rec **μεγαλου** bef **ανεμου**, with [P] h n 17. 36 (1. 37-9. 40-1-9 Bʳ, e sil) copt Andr: txt ACℵ B rel vulg syr-dd Andr-coisl Areth Primas.—ℵ¹ has **μει** between **με** and **γαλου**, but marked for erasure. for **σειομενη, σαλευομενη** A 12.

14. rec om **ὁ**, with 1 (2. 13, e sil): ins AC[P]ℵ B rel Andr Areth.—om **ο ουρανος** k. rec **ελισ-**, with [P] d(appy) n 1. 18. 27. 33(-6, e sil). 47-9². 51: txt ACℵ B rel. — **-σομενος** ℵ a b c d e g j k n 2. 4. 6. 9. 16-8-9. 27. 30-2-8-9. 40-7-8. 50-1. 90 Andr-p Areth. for **νησος, βουνος** ℵ (*see Isa* xl. 4): **νησσος** C B.

12—VII. 17.] OPENING OF THE SIXTH SEAL, AND ITS ATTENDANT VISIONS. And herein (12—17) *Immediate approach of the great day of the Lord*, Matt. xxiv. 29 ‖: (vii. 1—8) *gathering of the elect out of the four winds*, Matt. xxiv. 31: (vii. 9—17) *vision of the whole glorified church*, Matt. xxv.

The interpretation of this sixth seal is a crucial point in Apocalyptic exegesis. We may unhesitatingly set down all interpretations as wrong, which view as the fulfilment of this passage any period except that of the coming of the Lord. See the grounds of this below. **And I saw when he opened the sixth seal, and a great earthquake took place** (we have no word but "*earthquake*" for **σεισμός**, but it does not by any means cover the meaning. For here the heavens are shaken (against Düsterd.), and the sea, and the dry land. See Hag. ii. 6, 7, and the comment in Heb. xii. 26 f. Compare also Zech. xiv. 4, 5), **and the sun became black as sackcloth of hair** (see ref. Isa. The cloth meant is the cilicium: see note on Acts xviii. 3. This answers to Matt. xxiv. 29,—**εὐθὺς δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται . . . .**, and to **ὁ ἥλιος μεταστραφήσεται εἰς σκότος**, in Joel ii. 31), **and the whole moon** (i. e. not the moon in her crescent or her incomplete form, but entire; as we say, the full moon) **became as blood** (so Matt. l. c., **καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς**; and Joel ii. 31, **καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἐλθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ**), **and the stars of the heaven fell to the earth** (so Matt. l. c., **καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ**), **as a fig-tree casteth her unripe figs** (**ὄλυνθος, τὸ μὴ πεπαμμένον σῦκον**, Hesych. De W. explains it to mean, the winter figs, which almost always fall off unripe) **when shaken by a great wind** (so Matt. again, l. c., **καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται**. It is remarkable, that in Matt., when the description has finished, the next words are **ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν**. The similitude from the fig-tree, though a different one, rises to the mind of the Apostle as he sees in vision the fulfilment of his Master's words which were so shortly followed by a similar illustration. The imagery itself, as that in the beginning of the next verse, is from Isa. xxxiv. 4). **And the heaven parted asunder as a scroll when rolled up** (the stars having fallen from it, the firmament itself was removed away, as an open scroll which is rolled up and put by. So also almost verbatim,

αὐτῶν [b] ἐκινήθησαν 15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ [d] μεγιστᾶνες καὶ οἱ [c] χιλίαρχοι καὶ οἱ πλούσιοι καὶ οἱ [f] ἰσχυροὶ καὶ πᾶς [g] δοῦλος καὶ [g] ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ [h] σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων, 16 καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις [i] Πέσατε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ [k] προσώπου τοῦ καθημένου ἐπὶ τῷ θρόνῳ καὶ ἀπὸ τῆς [k] ὀργῆς τοῦ ἀρνίου, 17 ὅτι ἦλθεν ἡ [l] ἡμέρα ἡ [l] μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς [m] δύναται [m] σταθῆναι;

ACP№ 𝔅 a b c e ^{fo} n, t. 2. 4. 6. 9. 16-9. 16 to 19. 26-7. 36. 32 to 42. 47 to 51. 90 B^{r}.

d Mark vi. 21. ch. xviii. 23 only. Isa. xxxiv. 12 al. e ch. xix. 18. Mark vi. 21. John xviii. 12 only, exc. Acts xxi.—xxv. passim. 1 Chron. xiii. 1. f ch. v. 2 al. Prov. xvi. 32. Lam. i. 15 al. g ch. xiii. 16 reff. h Matt. xxi. 13 ‖ (from Jer. vii. 11). John xi. 38. Heb. xi. 38 only. Isa. ii. (10) 19. Hosea x. 8. Luke xxiii. 30. i Hosea x. 8. Luke xxiii. 30. k see Nah. i. 6. l = (John vii. 37. xix. 31.) Acts ii. 20 (from Joel ii. 31). Jude 6. m see Luke xxi. 36. Ps. xxxv. 12.

om αυτων ℵ c 26. απεκεινησαν A: εκινησαν ℵ^{1}.

15. rec transp χιλιαρχοι and πλουσιοι, with 1. 36-8: txt AC[P]ℵ 𝔅 rel vss gr-lat-ff. —om και bef οι χιλ. A. rec (for και οι ισχυροι) και οι δυνατοι: om 1. 12. 36: txt AC[P](ℵ) 𝔅 rel Andr Areth.—om οι ℵ g. rec ins πας bef ελευθερος, with [P]ℵ^{2a} h n 1. 10 7. 38 (37. 49 B^{r}, e sil) copt Andr: om AC 𝔅 rel vulg syr-dd Andr-coisl Areth.—om και ελευθερος ℵ^{1}.

16. (πεσατε, so A[P] l n.) κρυψεται(sic) ℵ e. rec του θρονου, with [P] 𝔅 e f^{1} h l n 1. 10-7-8-9. 36 (38-9. 40-2-7-9 B^{r}, e sil) Andr-coisl Areth: txt ACℵ rel Andr. for 2nd απο, επι ℵ.

17. for αυτου, αυτων Cℵ 38 vulg syr-dd Fulg Promiss: txt A[P] 𝔅 rel copt Andr Areth Primas.

Isa. xxxiv. 4), **and every mountain and island were moved out of their places** (cf. again Matt. xxiv. 35, *ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται*: the whole earth is broken up by a change as total as any of those previous ones which have prepared it for its present inhabitants. Cf. ch. xvi. 20; and Nahum i. 5, *τὰ ὄρη ἐσείσθησαν ἀπ' αὐτοῦ καὶ οἱ βουνοὶ ἐσαλεύθησαν, καὶ ἀνεστάλη ἡ γῆ ἀπὸ προσώπου αὐτοῦ ἡ σύμπασα καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ*). **And the kings of the earth and the great men** (the word *μεγιστᾶνες* belongs to later Greek. It serves here to designate the great civil officers, statesmen and courtiers, as distinguished from the next following) **and the chief captains** (see reff., especially those in Acts, where the officer in command of the garrison at Jerusalem is so called) **and the rich men and the strong men** (hitherto the enumeration has comprised all those who from their circumstances would have most ground for trust in the permanence of the existing state of the earth: these last, the *ἰσχυροί*, being perhaps the physically strong, cf. Ps. xxxii. 16: or perhaps all those who on account of any *ἰσχύς*, physical or intellectual, are of the number of the sturdy or stout-hearted. The word is commonly used by the LXX as an epithet or even as a name (*ὁ ἰσχυρός*) of Jehovah: but also as here: see reff. Now, the catalogue becomes more general) **and every man, bond and free, hid themselves in** (*εἰς*, pregn.; ran for shelter *into*) **the caves and in the rocks of the mountains** (see reff. Isa., from which the imagery comes), **and say to the mountains and to the rocks, Fall upon us and hide us from the countenance** (see ref., and cf. Ps. xxxiii. 16, *πρόσωπον κυρίου ἐπὶ ποιοῦντας κακά*) **of Him that sitteth upon the throne, and from the wrath of the Lamb** (the imagery is from Hosea x. 8, further impressed by our Lord's solemn saying on the way to Calvary, Luke xxiii. 30:—the meaning, that all these shall seek death or annihilation in terror of the coming day, when they shall have to stand before God): **because the great day** (we have no way in English of expressing the *ἡ μεγάλη* without an awkward periphrasis. The art. lifts the adjective out of its mere epithetal office, and makes it almost a *title*—the day, that great day: cf. Acts viii. 10, where the people say of Simon Magus, *οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη*. This name, *ἡ ἡμ. ἡ μεγάλη*, if properly considered, should have kept expositors firm here to the great verity of this part of the Apocalyptic visions, and prevented them from going in omnia alia as they have done) **of His wrath is come** (the virtually *perfect* sense of the aor. *ἦλθεν* here can hardly be questioned. Yet even here an account may be given of the aoristic use: see note on ch. xi. 15), **and who is able to stand** (reff., and Mal. iii. 2)? We are thus brought to the very threshold itself of the great day of the Lord's coming. It has not yet happened: but the tribes of the earth are troubled at its immediate

...39. ACPℵ b a b c e to n, 1. 2. 4. 6. 9. 10-3. 16 to 19. 26-7. 30. 32 to 38. 40-1-2. 47 to 51. 90 B^{r}.

VII. [1] [Καὶ] μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους [n] ἑστῶτας ἐπὶ τὰς [n] τέσσαρας [n] γωνίας τῆς γῆς [o] κρατοῦντας τοὺς [p] τέσσαρας [p] ἀνέμους τῆς γῆς, ἵνα μὴ [q] πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπί [τι] δένδρον. [2] Καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ [r] ἀνατολῆς [r] ἡλίου, ἔχοντα [s] σφραγῖδα [st] θεοῦ [t] ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις [u] οἷς [v] ἐδόθη [u] αὐτοῖς [w] ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, [3] λέγων Μὴ [w] ἀδι-

n ch. xx. 8. Ezek. xliii. 20. (vii. 2.) o ch. ii. 1. p Matt. xxiv. 31 ‖ Mk. Jer. xxv. (xlix.) 36. Dan. vii. 2. Zech. ii. 6. q Matt. vii. 25, 27. Luke xii. 55. John iii. 8. vi. 18. Acts xxvii. 40 only. Isa. xl. 24. r so ch. xvi. 12. Job i. 3. Isa. xi. 14.

s ch. ix. 4. see Rom. iv. 11. t Acts xiv. 15. Rom. ix. 26 (from Hos. i. 10). 2 Cor. iii. 3. vi. 16. 1 Tim. iii. 15. iv. 10. Heb. iii. 12. ix. 14. xii. 22. ch. xv. 7. u constr., ch. iii. 8 reff. v ch. ii. 7 reff. w = ch. vi. 6 reff.

CHAP. VII. 1. om *και* AC vulg copt Primas: ins [P]ℵ B rel syr-dd æth Andr Areth. rec (for *τουτο*) *ταυτα*, with g n 1. 33 (27. 30. 47, e sil) vss Andr Primas: txt AC[P]ℵ B rel copt Andr-coisl Areth. [*τεσσαρες* (2nd) P.] for *ανεμους*, *αγγελους* 1. *πνευση* ℵ m 34. 40. ins *ο* bef *ανεμος* C a f g k 26. 80. om *επι της γης* A. om *της* (bef *θαλασσης*) A. for last *μητε*, *μη* C. rec (for *τι*) *παν*, with [P]ℵ h n 1. 10-7. 86 (37. 49 B^{r}, e sil) Andr: om A syr-dd æth: *τινι* 19: txt C B rel vulg copt Andr-coisl Areth Primas. *δενδρου* A: *δενδρων* syr-dd æth.

2. rec (for *αναβαινοντα*) *αναβαντα*, with 1: txt AC[P]ℵ B rel Orig Andr Areth. *ανατολων* A 90. *σφαργιδα*(sic) ℵ^{1}. *εκραζεν* A[P] Andr-a-p. *τεσσαρες*(sic) ℵ^{1}.

[3. *λεγον*(sic) P.]

approach, and those terrible signs with which all Scripture ushers it in, have taken place. We are now then arrived at the time described in Matt. xxiv. 30: the coming itself of the Son of man being for a while kept in the background, as hereafter to be resumed. He is seen as it were coming: but before the vengeance is fully accomplished, the elect of God then living on the earth must be gathered, as Matt. xxiv. 31, out of the four winds of heaven, from among the inhabitants of the earth. To this ingathering the sealing in our text is the necessary preliminary. The correspondence between the series of prophecies holds even in the minutest particulars, and where they do not correspond, their very differences are full of instruction. See these pointed out as we proceed.

CH. VII. 1—8.] *The sealing of the Elect.* [And] after this (these words, **μετὰ τοῦτο**, shew that the opening of the sixth seal is complete, and that what is now to follow,—viz. the two visions each introduced with similar words, *μετὰ τοῦτο* (*ταῦτα*) *εἶδον*,—comes in by way of episode. They represent two great events, the sealing of the elect on earth, and the great final assemblage of the saints in heaven. The great day of the Lord's judgment is not described; it is all but brought before us under the sixth seal, and is actually going on in the first of these episodes (see below): but only that part of it which regards the saints appears to us, and that only by its result—their gathering in to heaven) I saw four angels (not, as many interpreters, *bad* angels; nor does it necessarily follow that we are to adopt the analogy of ch. xvi. 5 and to regard them as "angels of the winds:" but simply angels, to whom this office is committed. This is all that is declared to us in the text, and it is idle to enquire beyond it. All allegorizing and all individualizing interpretations are out of the question) standing upon the four corners (*ἐπί* with accus. at the first appearance, as indicating the *coming into* that position, "sensu prægnanti;" see on ch. iv. 2) of the earth (i. e. North, South, East, and West, the cardinal points from which the winds blow) holding the four winds of the earth, that the wind may not blow on the earth nor on the sea, nor against any (or a, i. e. *any*) tree (the three disjunctives, *μήτε*, merely couple, without any climax), and I saw another angel (as before, simply an angel; not as has been fancied, our Lord, nor the Holy Spirit; cf. *τοῦ θεοῦ ἡμῶν* below) coming up from the rising of the sun (*ἀναβαίνοντα*, because the rising of the sun is low on the earth's horizon, whereas the Apostle was in heaven, looking down on the earth: and *ἀπὸ ἀνατολῆς ἡλίου*, as naturally agreeing with the glorious and salutary nature of his employment. Cf. Ezek. xliii. 2; Mal. iv. 2. The allegorical interpretations which have been given are entirely uncountenanced in the text), having the seal (*σφραγῖδα*, though anarthrous, is defined by the possessive gen. following) of the living God (*ζῶντος*, as giving to the seal solemnity and vital import): and he cried with a great voice to the four angels to whom it was

x ch. xv. 8. xvii. 17. xx. 3, 5.
y = here, &c. only. (John vi. 27. Eph. i. 13. iv. 30. ch. x. 4 reff.)
z = Matt. xxv. 14. Ezra v. 11.
a Rgv. only; ch. ix. 4. xiii. 16. xiv. 1, 9. xvii. 5. xx. 4. xxii. 4. Ezek. ix. 4.

κησητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, [x] ἄχρι [y] σφραγίσωμεν τοὺς [z] δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν [a] μετώπων αὐτῶν. 4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν [y] ἐσφραγισμένων, ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες [y] ἐσφραγισμένοι ἐκ [b] πάσης φυλῆς υἱῶν Ἰσραήλ· 5 ἐκ φυλῆς Ἰούδα

b = ver. 9. Eph. iii. 15. Col. iv. 12. 1 Pet. i. 15 al.

ACP[N] B a b c e[1o] n, 1. 2. 4. 6. 9. 10-3. 16 to 19. 25-7. 30. 32 to 38 40-1-2. 47 to 51. 90 B[r].

αδικησεται(sic) ℵ: αδικισειτε l. for 1st μητε, και A 37-8. 41-2 vulg(with am, agst demid fuld lips-4 tol): μητε n, μηδε (twice) ℵ. rec (for αχρι) αχρις ου, with B rel Andr Areth: αχρις αν n 18 Andr-a: txt AC[P]ℵ(αχρις) 1. 12 Orig$_2$.

4. om και .... εσφραγισμενων A. ηκουσαν(sic) ℵ. om τεσσαρες ℵ c. χιλιαδας 1.

given (reff.) to injure (viz. by letting loose the winds, which they as yet held in) the earth and the sea, saying, Do not ye injure the earth nor the sea nor the trees, until we (not *I*: see Matt. xxiv. 31, cited below) shall have sealed the servants of our God (the God alike of the speaker and of those addressed) upon their foreheads (the noblest, as well as the most conspicuous part of the human frame).

This vision stands in the closest analogy with Matt. xxiv. 31, where immediately after the appearing of the sign of the Son of man and the mourning of the tribes of the earth, we read καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. The judgment of the great day is in fact going on in the background; but in this first and general summary of the divine judgments and dealings, in which the sighs of Creation and of the Church for Christ's coming are set before us, only that portion of its proceedings is described which has reference to these two. When the strain is again taken up, the case and reference are different.

The questions now arise, 1) who are these that are sealed? and 2) what is the intent of their being sealed? 1) Those who have followed the preceding course of interpretation will have no difficulty in anticipating the reply. They are, primarily, those elect of God who shall be living upon earth at the time here indicated, viz. that of the coming of the Lord: those indicated in Matt. xxiv. 31, above cited. (On the import and reason of the use of *Israel* and its tribes, I shall speak below.) As such, they are not *identical with*, but are *included in*, the great multitude which no man can number of ver. 9 ff. But they are also symbolical of the first-fruits of the Church: see notes on ch. xiv. 1 ff. **4.** **And I heard the number of the sealed, an hundred and forty-four thousand sealed** (the number is symbolical of fixedness and full completion, 12 × 12, taken a thousand fold. No one that I am aware of has taken it literally, and supposed that just this particular number and no more is imported. The import for us is that the Lord knoweth and sealeth His own: that the fulness of their number shall be accomplished and not one shall fail: and, from what follows, that the least as well as the greatest of the portions of his Church, shall furnish its quota to this blessed company: see more below) **from every tribe** (i. e. from the sum of the tribes; from every tribe, all being taken together. This is evident from what follows. For this accumulative sense of πᾶς with an anarthrous substantive, see reff. and Winer, edn. 6, § 18. 4) **of the sons of Israel** (this has been variously understood. By many, and even by the most recent Commentator, Düsterdieck, these sealed ones are taken to represent Jewish believers: the chosen out of the actual children of Israel. I need hardly say that such an interpretation seems to me to be quite inconsistent with the usage of this book. Our rule in such cases must be, to interpret a term, where it may possibly be ambiguous, by the use of the same term, if we can discover any, in a place or places where it is clear and unmistakeable. Now in the description of the heavenly Jerusalem, ch. xxi. 9 ff., we have the names τῶν δώδεκα φυλῶν υἱῶν Ἰσραήλ inscribed on its 12 gates. Can there be any doubt as to the import of those names in that place? Is it not that the city thus inscribed is the dwelling-place of the Israel of God? Or are the upholders of the literal sense here prepared to carry it out there, and to regard these inscribed names as importing that none but the literal descendants of Israel dwelt within? (For observe that such an inference could not be escaped by the fact of the names of the 12 Apostles being inscribed on its foundations: those being individual names, the others collective.) It seems certain, by this expression

δώδεκα χιλιάδες ⁷ ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες, ⁶ ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες, ⁷ ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσσαχὰρ δώδεκα χιλιάδες, ⁸ ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσὴφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμὶν δώδεκα χιλιάδες ἐσφραγισμένοι.

5—8. rec aft χιλιαδες ins εσφραγισμενοι (ten times), with c (6 Bʳ?) vulg Areth: twice (in ver. 5) l (-νων) 1: once, n: om AC[P]ℵ B rel harl¹ syr-dd copt Andr-coisl Primas.
5. om εκ φ. γαδ δωδ. χιλ. ℵ: for γαδ, δᾶδ 1. 6. νεφθαλι ℵ.
7. om εκ φ. συμ. δωδ. χιλ. ℵ m 35. λευι ℵ. (ισσαχαρ, so A[P]ℵ 1.)
8. transp ιωσηφ and βενιαμιν ℵ. βενναμειν [A]P. εσφραγισμενοι B rel: om 36: txt ACℵ f h m n 10. 35 Bʳ (1. 16-7. 30-7-8. 40-7-9, e sil). [P def., having only the beginning of the word.]

being again used there "totidem verbis," that the Apostle must here, as there, have intended Israel to be taken not as the Jewish nation, but as the Israel of God. Again, we have a striking indication furnished in ch. iii. 12, who these children of Israel are, and to what city they belong:—*ὁ νικῶν . . . γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου τῆς καινῆς Ἱερουσαλὴμ ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.* These words serve to bind together the sealing here, and the vision of the new Jerusalem in ch. xxi. Nor is it any valid objection to this view that the persons calling themselves Jews in ch. ii. 9, iii. 9, have been taken to be actual Jews. There is a wide difference in the circumstances there, as there is also in the appellation itself): **out of the tribe of Judah, twelve thousand sealed, &c. &c.** The points to be noticed in this enumeration are, 1) that with the exception of Judah being placed first, the order of the tribes does not seem to follow any assignable principle. It may indeed be not without reason, that Reuben, the eldest, next follows Judah, and Benjamin the youngest is placed last, with Joseph his own brother: but beyond this all is uncertainty: as any one will find, who attempts to apply to the order any imaginable rule of arrangement. So far has been generally confessed. "Nullus servatur ordo, quia omnes in Christo pares," says Grotius. 2) That the tribe of Dan is omitted. This is accounted for by the fathers and ancient interpreters, from the idea (founded on Gen. xlix. 17) that antichrist was to arise from this tribe. So Areth. in Catena,—*ἡ τοῦ Δὰν φυλὴ τῆς σωτηρίας ἐκβέβληται, ἅτε μαιεύουσα τὸν Ἀντίχριστον, καὶ ὑπ' αὐτοῦ συγκροτουμένη, καὶ τούτῳ προσανέχουσα, καὶ καύχημα τοῦτον προβαλλομένη καὶ κλέος ἀκλέες καὶ ὀλέθριον*: by most Commentators, from the fact, that this tribe was the first to fall into idolatry, see Judg. xviii.: by others (Grot., Ewald, De W., Ebrard, Düsterd., al.), from the fact that this tribe had been long ago as good as extinct. Grot. quotes for this a Jewish tradition,—"jam olim ea tribus ad unam familiam Hussim recidrat, ut aiunt Hebræi, quæ ipsa familia bellis interiisse videtur ante Esdræ tempora." Accordingly we find in 1 Chron. iv. ff. where all Israel are reckoned by genealogies, that this tribe is omitted altogether. This latter seems the more probable account here, seeing that in order to the number 12 being kept, some one of the smaller tribes must be omitted. In Deut. xxxiii., Simeon is omitted. 3) That instead of Ephraim, *Joseph* is mentioned. We have a somewhat similar instance in Num. xiii. 11, with this difference, that there it is "of the tribe of Joseph, namely of the tribe of Manasseh." The substitution here has been accounted for by the "untheocratic" recollections connected with the name Ephraim (so e. g. Düsterd.). But this may well be questioned. In the prophecy of Hosea, where the name so frequently occurs, it designates Israel repentant, as well as Israel backsliding; cf. especially Hos. xiv. 4—8, the recollection of which would admirably fit the spirit of this present passage. I should rather suppose that some practice had arisen which the Apostle adopts, of calling the tribe of Ephraim by this name. 4) That the tribe of Levi is included among the rest, hardly appears to depend on the reason assigned by Bengel, al., that the Levitical ceremonies being now at an end, all are alike priests and have access to

c ch. iii. 8 reff. d Matt. x. 30. Luke xii. 7 only Gen. xvi. 10. e = ver. 4 reff. f ch. v. 9 reff. g plur., ch. x. 11. xi. 9. xvii. 15. Luke ii. 31. Acts iv. 25 (from Ps. ii. 1), 27. Rom. xv. 11. h constr., see ch. iv. 1 al. i ch. i. 4 reff.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολύς, [c]ὃν [d]ἀριθ-
μῆσαι [c]αὐτὸν οὐδεὶς ἐδύνατο, ἐκ [e]παντὸς [f]ἔθνους καὶ
[f]φυλῶν καὶ [fg]λαῶν καὶ [f]γλωσσῶν, *[h]ἑστῶτας [i]ἐνώπιον

ACP𝔎 a b c e ℓ o n. 1. 2. 4. 6. 9. 10-3. 16 to 19. 26-7. 30. 32 to 38. 40 1-3. 47 to 51. 90 B².

9. om ἰδου C. οχλον πολυν A vulg copt æth Primas. for ων, και A: ος 𝔎¹. om αυτον B rel Andr Areth: ins AC[P]𝔎 f 1. 33 (13. 26-7. 36 Bʳ, e sil). rec ηδυνατο, with [P] f g m n 1. 18-9. 35 (16. 37-9. 40 1-2. 51, e sil) Meth Andr: δυναται k: txt ACN B rel. om και φυλων 1. *rec ἑστῶτες, with A[P]𝔎 10-7-8. 36 (h j 1. 13. 37. 40-1-2-9. 90 Bʳ, e sil) Andr: ἑστώτων C 38: εστωτα a 11-9: εστωτας B rel Andr-coisl Areth.

God: for in some O. T. catalogues, even where territorial division is in question, Levi is not omitted: the cities of the priests being mentioned under the head of this tribe. Cf. 1 Chron. vi.

It yet remains to enquire, before passing on to the second vision in this episode, what is the import and intent of the sealing here mentioned. It has been the general view, that it was to exempt those sealed from the judgments which were to come on the unbelieving. And it can hardly be denied, that this view receives strong support from Scripture analogy, e. g. that of Exod. xii. and Ezek. ix., especially the latter, where the exempted ones are marked, as here, on their foreheads. It is also borne out by our ch. ix. 4, where these sealed ones are by implication exempted from the plague of the locusts from the pit. It is again hardly possible to weigh fairly the language used in this place itself, without coming to the same conclusion. The four angels are commanded not to begin their work of destruction, until the sealing has taken place. For what imaginable reason could such a prohibition be uttered, unless those who were to be sealed were to be marked out for some purpose connected with that work? And for what purpose could they be thus marked out, if not for exemption? The objection brought against this view by Düsterd., that so far from being exempt from trials, the saints in glory have come out of great tribulation, is grounded on the mistake of not distinguishing between the trials of the people of God and the judgments on the unbelieving world. In the latter, the saints have no part, as neither had the children of Israel in the plagues of Egypt. And indeed the very symbolism here used, in which the elect are pointed out under the names of the 12 tribes, serves to remind us of this ancient exemption. At the same time, exemption from the coming plagues is not the only object of the sealing. It serves a positive as well as a negative purpose. It appropriates to God those upon whom it has passed. For the seal contains His own Name, cf. ch. iii. 12, xiv. 1. And thus they are not only gathered out of the world, but declared to be ready to be gathered into the city of God. And thus the way is prepared for the next vision in the episode.

9—17.] *The great multitude of the redeemed in heaven.* The opening of the sixth seal introduced the coming of the Lord. The first vision of the episode revealed the gathering together of the elect from the four winds. But before the seventh and *last* seal can be opened, and the book of God's purposes be unrolled, not only must all things on this earth be accomplished, but the whole multitude of the redeemed must be gathered in to the joy of their Lord. Then, and not till then, shall we know even as we are known, and read the mystery of God's ways without hindrance. Accordingly, in this sublime vision we are admitted to a sight of the finished state of glory, in which the seventh seal shall be opened. **After these things** (see above on ver. 1. The term indicates separation from that which went before, and introduces a second and distinct vision in the episode) **I saw, and behold a great multitude, which** (construction, see reff.) **no one could** (the past ἐδύνατο represents the classical ἂν δύναιτο: not that the attempt was actually made, but that if made it was sure to fail) **number, out of every nation** (see ch. v. 9) **and (all) tribes and peoples and tongues** (observe, that this very specification, of a multitude without number, carries us on past the first or millennial resurrection, indicated in the two former parables of Matt. xxv. (see notes there), and past the final judgment sublimely described at the end of that chapter: οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον is the point at which our vision takes up that prophecy. We have οἱ δίκαιοι, in their robes of righteousness, made white in the blood of the Lamb, already, vv. 15—17, in the midst of those pleasures for

τοῦ [1]θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, [j]περιβεβλημένους [kl]στολὰς [km]λευκάς, καὶ [n]φοίνικες ἐν ταῖς χερσὶν αὐτῶν, 10 καὶ κράζουσιν φωνῇ μεγάλῃ, λέγοντες Ἡ [o]σωτηρία τῷ θεῷ ἡμῶν τῷ [p]καθημένῳ [p]ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ. 11 καὶ πάντες οἱ ἄγγελοι [q]εἱστήκεισαν [r]κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ [st]ἔπεσαν [is]ἐνώπιον τοῦ [l]θρόνου ἐπὶ τὰ [t]πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ 12 λέγοντες Ἀμήν· ἡ [u]εὐλογία καὶ ἡ [v]δόξα καὶ ἡ [w] φία καὶ ἡ [x]εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ [y]δύναμις καὶ ἡ [z]ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. 13 καὶ [a]ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι

l constr., Matt. vi. 31. Mark xiv. 51. xvi. 5. ver. 13. ch. x. 1. xi. 3 al. Jer. iv. 30. see ch. iii. 5 reff.
k Mark xvi. 5. ver. 13. ch. vi. 11.
l as above (k). Luke xv. 22. xx. 46. vv. 13, 14. ch. xxii. 14. Esth. vi. 8. Ezek. x. 2.
m see ch. iii. 4, 5 reff.
n = here (John xii. 13) only. (Ps. xci. 12.) 2 Macc. xiv. 4.
o (but w. gen.) ch. xii. 10. xix. 1. Ps. iii. 8.
p ch. v. 13 reff.
q see Matt. xii. 46.
r ch. iv. 6 reff.
s ch. iv. 10 reff.
t ch. xi. 16 reff.
u 1 Cor. x. 16. ch. v. 12, 13. Neh. ix. 5. Sir. l. 20.
v = Jude 25 reff.
w = ch. v. 12.
x Rev., ch. iv. 9 only. = Paul, 2 Cor. iv. 15 al.
y ch. iv. 11 reff.
z ch. v. 12. 1 Chron. xxix. 11.
a = Matt. xi. 25. Acts iii. 12 al. Deut. xxv. 9 al.

for 1st ενωπιον, επι A. rec περιβεβλημενοι, with [P]ℵ^{3a} n 1. 10-7-8 (h j 37-9 B^{r}, e sil) Andr Fulg$_{1}$: περιβεβλημενας g 47: txt AC ℵ^{1} B rel Andr-coisl Areth Fulg$_{1}$. φοινικας ℵ^{1} B rel Areth: txt AC[P]ℵ^{3a} m (1 1. 13-7-9. 38, e sil) vulg Andr.

10. rec (for κραζουσιν) κραζοντες, with 1 Andr-p(Del.) Areth: txt AC[P]ℵ B rel vulg syr-dd copt Andr lat-ff, κραξουσιν m. Steph om τω θεω ημων, with 1: ins C[P]ℵ B rel, του θεου A, των k. om τω καθημενω ℵ^{1}. rec του θρονου, with ℵ^{3a} B l 1. 17-8. 36 (j 37-8. 47. 51, e sil): txt AC[P]ℵ^{1} rel Andr Areth. Steph (aft θρον.) ins του θεου ημων, with 37-8: θεω ημων 1: om AC[P]ℵ B rel. του αρνιου ℵ^{3a}, το αρνιον k: επι τω αρν. 40. at end ins εις τους αιωνας των αιωνων αμην ℵ^{1}(ℵ^{3a} disapproving).

11. om οι ℵ^{1}. rec εστηκεσαν (for -κεισαν), with 1. 17. 33. 51 (26 Bch's-5-mss, e sil): txt A[P] rel Andr Areth, -κησαν B l^{2} 32-5-6. 50^{1}, -κισαν Cℵ.—rec εστ., with C 9. 13-7. 30. 51 (26 Bch's-5-mss, e sil): txt B rel Andr Areth, ιστ. A[P]ℵ 36. (επεσαν, so AC[P]ℵ 9^{1}. 13-6. 27. 33.) aft θρονου ins αυτου B rel syr-dd Andr-coisl Areth: om AC[P]ℵ g h n 10-7-8 (1. 37-8. 40-1. 49. 51 B^{r}, e sil) vulg Andr lat-ff. rec (for τα προσωπα) προσωπον, with 1 copt Andr-p Fulg: txt AC[P]ℵ B rel vulg syr-dd arm Andr Areth Primas.

12. om η (bef ευχαρ.) ℵ^{1} k. om 2nd αμην C 36 Andr-p Primas Fulg Ansb.

13. om εκ ℵ: εις των πρεσβ. λεγων μοι is repeated by ℵ^{1}.

evermore which always stand in Scripture for a description of the employments of the life everlasting) **standing before the throne and before the Lamb** (by these words the vision is fixed as belonging to that heaven itself which has been previously described, ch. iv. The celestial scene becomes filled with this innumerable throng: its other inhabitants remaining as before) **clothed in white robes** (see ch. vi. 11, note: and below, ver. 14), **and palm-branches in their hands** (bearing the palm-branch was a mark of festal joy, cf. John xii. 13; 1 Macc. xiii. 51: and this practice extended beyond the Jews, cf. Paus. Arcad. 48, *οἱ δὲ ἀγῶνες φοινικος ἔχουσιν οἱ πολλοὶ στέφανον· εἰς δὲ τὴν δεξιὰν ἐστι καὶ παντα χοῦ τῷ νικῶντι ἐστιθέμενος φοῖνιξ*. Remember also Virgil's "palmæ, pretium victoribus," Æn. v. 111. As regards the palm-*branch* being also called *φοῖνιξ*, we have the authority of Pollux (Wetst.), *τοῦ μέντοι φοίνικος καὶ ὁ κλάδος ὁμωνύμως φοῖνιξ καλεῖται*): **and they cry** (the pres. expresses their unceasing occupation) **with a loud voice, saying, Salvation** (ἡ σωτηρία, the praise of our salvation: the ascription of the salvation which we have obtained) **(be) to our God who sitteth on the throne and to the Lamb.** 11, 12.] The choir of angels, as in ch. v. 11, respond to the ascription of praise. **And all the angels were standing** (εἱστήκειν is in sense imperfect, just as ἕστηκα is in sense present: this latter importing "I have placed myself," = "I stand," and the former "I had placed myself," = "I was standing") **round the throne and the elders and the four living-beings, and fell before the throne on their faces** (then they were in the vision in the similitude of men) **and worshipped God, saying, Amen: the blessing and the glory and the wisdom and the thanksgiving and the honour and the power and the might** (observe the sevenfold ascription) **be to our God unto the ages of the ages. Amen.**

13—17.] *Explanation of the vision.* **And one of the elders answered** (on this

b ver. 9. c perf. as aor., ch. v. 7 reff. d Ezek. xxxvii. 3. e Matt. xxiv 21. f ch. xxii. 14 only. Gen. xlix. 11. g as above (f). Luke v. 2 only. h Mark ix. 3 only. Psa. l. 7. Isa. i. 18. i see ch. i. 5. (Heb. ix. 14. 1 John i. 7.)

Οὗτοι οἱ [b]περιβεβλημένοι τὰς [b]στολὰς τὰς [b]λευκάς, τίνες [c]εἰσίν, καὶ πόθεν ἦλθον; 14 καὶ [c]εἴρηκα αὐτῷ [d]Κύριέ μου, σὺ οἶδας. καὶ εἶπέν μοι Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς [e]θλίψεως τῆς [e]μεγάλης, καὶ [fg]ἔπλυναν τὰς [fb]στολὰς αὐτῶν καὶ [h]ἐλεύκαναν [αὐτὰς] ἐν τῷ [i]αἵματι τοῦ ἀρνίου. 15 διὰ

...αυτων C. APx* 2 8 b c e fo n, 1. 2. 4. 6 9. 10-3. 1[6] to 19 25-7. 38. 3[1] to 38. 4[0]-1-2. 47 to 51. 90 Br.

om 2nd τας C n. om εισιν 1.

14. for ειρηκα, ειπον B rel Andr-coisl Areth: txt AC[P]ℵ n 36 Andr. rec om μου, with A 1 æth Primas: ins C[P]ℵ B rel vulg syr-dd copt Andr Areth Cypr. om μοι ℵ. απο θλιψ. μεγ. [omg της twice] A. επλατυναν a b e g j k 2. 9. 13[1]. 30. 41-2. 50. 82: επλατειναν 1. rec aft ελευκαναν ins στολας αυτων (with n ?); αυτας A[P]ℵ h(n ?) 1. 10-2-9. 37. 49 Br vulg Andr-p lat-ff: om B rel æth arm Andr-coisl Areth.

use of ἀπεκρίθη, see reff.) **saying to me** (the elders symbolizing the Church, one of them fitly stands out as the interpreter of this vision in which the glorified Church is represented), **These that are clothed in the white robes, who are they, and whence came they** ('ad hoc interrogat, ut doceat,' Bede. The questions are those ordinarily put when we seek for information respecting strangers. Wetst. compares the τίς; πόθεν εἶς ἀνδρῶν; of Homer, and the "Qui genus? unde domo?" of Virgil. Both enquiries are answered in ver. 14) ? **And I said to him, My Lord** (the address is one of deep reverence as to a heavenly being. See the limits of this reverence in ch. xix. 10, xxii. 8, 9), **thou knowest** (see ref. Ezek., from which the form of expression comes. The σὺ οἶδας must not with Ebrard be forced to mean, "I know well, but thou knowest better:" but must be taken in its simple acceptation, "I know not, but thou dost." And this again need not mean that the Apostle had no thought on the subject, but that he regarded himself as ignorant in comparison with his heavenly interlocutor). **And he said to me, These are** N, [1]. **they that come** (not, as E. V., "that *came*:" nor again must the *present* be put prominently forward, that *are coming*, as if the number in the vision were not yet complete: still less is it to be taken as a quasi-future, "that *shall come*," cf. ἔπλυναν and ἐλεύκαναν below;—but as in the expression ὁ ἐρχόμενος, the present is merely one of *designation*. Their description, generically, is, that "they are they that *come*," &c.) **out of the great tribulation** (the definite art. ought not to be omitted as in E. V. It is most emphatic: "out of the tribulation, the great one." And in consequence some, e. g. Düsterd., have explained the words of that last great time of trial which is to try the saints before the coming of the Lord. But to limit it to this only, is manifestly out of keeping with the spirit of the vision. I would rather understand it of the whole sum of the trials of the saints of God, viewed by the Elder as now complete, and designated by this emphatic and general name: q. d. "all that tribulation"), **and they washed their robes** (the aor. is that so often used of the course of this life when looked back upon from its yonder side: they did this in that life on earth which is now (in the vision) past and gone by) **and made them white** (the reff. are full of interest) **in the blood of the Lamb** (i. e. by that faith in the atoning blood of Christ of which it is said, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν, Acts xv. 9: and 1 John i. 7, τὸ αἷμα Ἰησοῦ χριστοῦ .... καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. See also Eph. v. 25—27. Several of the ancient Commentators have misunderstood this: e. g. Areth., —φαμὲν ὡς ἐκ τοῦ αἵματος αὐτῶν ἡ ὑπὲρ χριστοῦ ἔκχυσις πάσης ἀπήλλαξεν αὐτοὺς κηλῖδος. τῷ γὰρ οἰκείῳ αἵματι βαπτισθέντες λευκοὶ ἀπὸ τοῦ τοιούτου λουτροῦ ἀνέβησαν πρὸς τὸν ἑαυτῶν βασιλέα χριστόν: and, though differently, Joachim: —"sed cum sancti martyres in sanguine suo baptizati sint, quomodo sanguini Christi ascribitur quod abluti sunt, et non potius proprio sanguini quem pro Christo fuderunt? sed sciendum est, quod postquam empti sumus sanguine Christi, et ejus sacratissimo cruori communicare concessi, etiam sanguis noster sanguis ejus effectus est." Similarly Lyra: "merito dicitur sanguis Agni, quia est sanguis membrorum ejus, in quibus dicit se persecutionem pati." Ansbert ambiguously, "eas in sanguine agni candificant, subaudis, in Christi passionibus habitum mentis exornant." And Ewald has fallen into the same mistake: "sanguine Christi, i. e. cæde quam ob Christi doctrinam, Christi et in hac re exemplar secuti, passi sunt." Observe, we must not separate the two acts, washing and making white, as Hengstb., interpreting the former of the forgiveness of sins, the

τοῦτό εἰσιν [k] ἐνώπιον τοῦ [k] θρόνου τοῦ θεοῦ, καὶ [lm] λατρεύ-
ουσιν αὐτῷ [mn] ἡμέρας καὶ [mn] νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ
[o] καθήμενος [o] ἐπὶ τοῦ θρόνου [p] σκηνώσει [q] ἐπ' αὐτούς.
16 οὐ [r] πεινάσουσιν ἔτι οὐδὲ [r] διψήσουσιν ἔτι, * οὐδ' οὐ μὴ
[s] πέσῃ [s] ἐπ' αὐτοὺς ὁ [t] ἥλιος οὐδὲ [u] πᾶν [v] καῦμα, 17 ὅτι τὸ
ἀρνίον τὸ [w] ἀνὰ μέσον τοῦ θρόνου [x] ποιμανεῖ αὐτοὺς καὶ
[y] ὁδηγήσει αὐτοὺς ἐπὶ [z] ζωῆς [z] πηγὰς [z] ὑδάτων, καὶ [ab] ἐξ-
C δακρυον... ACPℵ 𝔅 a b c, e to n, 1. 2. 4. 6. 9. 10-3. 16 to 19. 26-7. 30. 32 to 38. 40-1-2. 47 to 51. 90 B^{r}.
αλείψει ὁ θεὸς πᾶν [b] δακρύον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

k ch. i. 4 reff. l ch. xxii. 3 reff. m so, but acc., Luke ii. 37. Acts xxvi. 7. n. gen., ch. iv. 8 reff. o see ch. iv. 2 note. p John i. 14. ch. xii. 12. xiii. 6. xxi. 3 only. J. Gen. xiii. 12. Judg. viii. 11 B only. (Lev. xxvi. 11. Ezek. xxxvii. 27.) s = ch. ix. 6. Matt. xxiv. 22. Acts x. 14. Rom. iii. 20. Gal. ii. 16. Exod. xv. 26. u = ch. ix. 4. Matt. xviii. 4. = καύσων, l. c. v ch. xvi. 9 only. Isa. ch. v. 6. w = Matt. xiii. 25. Mark vii. 31 (1 Cor. vi. 5) only. Isa. lvii. 5. see xxii. 3. x ch. ii. 27 reff. y Matt. xv. 14 ‖ L. John xvi. 13. Acts viii. 31 only. Psa. l. c.) Jer. ii. 13 Bℵ. (xvii. 13.) z ch. xxi. 6. (xxii. 1, 17. John iv. 10. vii. 38. Psa. xxxv. 9. Prov. xviii. 4. Isa. a ch. iii. 5 reff. b ch. xxi. 4. Isa. xxv. 8 Symm. (ἀφείλε LXX.)

q = Luke ii. 8. v. 27. xii. 14. Acts xxi. 5. viii. 10. Matt. xxi. 44 ‖ L. Amos ix. 9. r Matt. v. 6. John vi. 35. Isa. xlix. 10. t = Isa. l. c. Psa. cxx. 6.

15. ετι τω θρονω [P] 𝔅 rel Areth: txt Aℵ n 1. 34-5-6. 49^{1} (e j m 17-8-9 Bch's-5-mss, e sil) Andr. for σκηνωσει, γινωσκει (omg επ, which is insd by ℵ^{3a}) ℵ^{1}(txt ℵ^{3c}): κατασκην. n 79 Andr-a.

16. om 1st ετι ℵ 36 vulg syr-dd æth arm Cypr Primas Fulg. aft 1st ουδε ins μη A f 18: om [P]ℵ 𝔅 rel Andr Areth. διψασουσιν ℵ e[: διψησουσιν P f.] om 2nd ετι m 1. 34-5-6-8. 40 æth arm Fulg. * rec οὐδέ, with A[P]ℵ f n 1. 17-8. 36-7. 40: ουδ' ου 𝔅 rel Andr Areth. aft ηλιος ins ετι (but marked for erasure) ℵ^{1}.

17. ποιμανει and οδηγει a b c e g h^{2} j k m 4. 6. 9. 19. 26-7. 32-3(-4-5, e sil) 47-8-9^{1}. 50 B^{r}: ποιμανει and οδηγει l 2. 13-6. 30-7. 40-1, but of these 16 (al ?) has ποιμανει. rec (for ζωης) ζωσας, with 1. 38 Andr: txt A[P]ℵ 𝔅 rel vulg æth Andr-coisl Areth lat-ff. δρακυον ℵ^{1}. rec (for εκ) απο, with ℵ f n 9. 16 (g 27. 47. 90, e sil) Andr Tert: txt AC[P] 𝔅 rel vulg Andr-coisl Areth Cypr. (1. 38 omit the clause.)

latter of sanctification: the latter is only the result of the former: they washed them, and by so doing made them white. The act was a life-long one,—the continued purification of the man, body, soul, and spirit, by the application of the blood of Christ in its cleansing power). **On this account** (*because* they washed their robes white in Christ's atoning and purifying blood: for nothing that has spot or wrinkle, or any such thing, can stand where they are standing: cf. again Eph. v. 27: none will be there who are not thus washed) **they are before the throne of God** (in the presence of His throne: seeing Him (Matt. v. 8; 1 Cor. xiii. 12) as He sees them), **and they serve Him by day** (gen. sing.) **and by night** ("more nostro loquens æternitatem significat," Bede) **in His temple** (as His priests, conducting the sweet praises of that heavenly choir, ver. 10, and doing what other high and blessed service He may delight to employ them in): **and He that sitteth on the throne shall spread His habitation over them** (it is exceedingly difficult to express the sense of these glorious words, in which the fulfilment of the O. T. promises, such as Levit. xxvi. 11; Isa. iv. 5, 6; Ezek. xxxvii. 27, is announced. They give the fact of the dwelling of God *among* them, united with the fact of His protection being over them, and assuring to them the exemptions next to be mentioned. In the word **σκηνώσει** are contained a multitude of recollections: of the pillar in the wilderness, of the Shechinah in the holy place, of the tabernacle of witness with all its symbolism. These will all now be realized and superseded by the overshadowing presence of God Himself). **They shall not hunger any more, nor yet** (the repeated **οὐδέ** is exclusive, and carries a climax in each clause) **thirst any more, neither shall the sun ever light upon them, no, nor any** (reff.) **heat** (as, e. g., **ὁ καύσων**, the sirocco, which word is used in Isa. xlix. 10, from whence this whole sentence is taken): **because the Lamb which is in the midst of the throne** (the **ἀνὰ μέσον** is somewhat difficult to express in its strict meaning. In ref. Matt., it has the sense of *among*: in ref. Mark, that of *through the midst of*: in ref. Isa., of *between*. It seems to imply at least two things, between or in the midst of which any thing passes, or is situate. And in order to apply this here, we must remember the text and note at ch. v. 6, where we found reason to believe that **ἐν μέσῳ τοῦ θρόνου, κ.τ.λ.**, imported in the middle point in front of the throne. If so, the two points required for **ἀνὰ μέσον** would be the two extreme ends of the throne to

see ch. iv. 9. Mark iii. 11. 1 Tim. v. 11. Winer, edn. 6, § 42. 5.

VIII. 1 Καὶ ᵒ ὅταν ἤνοιξεν τὴν σφραγῖδα τὴν ἑβδόμην,

CHAP. VIII. 1. rec (for ὅταν) ὅτε, with [P]ℵ B rel Andr Areth: om k: txt AC.

the right and to the left. See, besides reff., Exod. xi. 7; Levit. xxvii. 12, 14; Judges xv. 4; 3 Kings v. 12; Ezek. xxii. 26) **shall tend them** (as a shepherd his flock), **and shall guide them to the fountains of the waters of life** (cf. ch. xxii. 1. ζωῆς is prefixed for emphasis, as σαρκός in 1 Pet. iii. 21, οὐ σαρκὸς ἀπόθεσις ῥύπου. It is not found in the place of Isaiah, which runs thus: ὁ ἐλεῶν αὐτοὺς παρακαλέσει, καὶ διὰ πηγῶν ὑδάτων ἄξει αὐτούς. See Ps. xxiii. 2): **and God shall wipe away** (see reff.) **every tear out of their eyes.**

All is now ready for the final disclosure by the Lamb of the book of God's eternal purposes. The coming of the Lord has passed, and the elect are gathered in. Accordingly, THE LAST SEAL IS NOW OPENED, which lets loose the roll.

CH. VIII. 1.] **And when** (for ὅταν with indic., see reff. Notice, that it occurs in the opening of this seal only, giving it an indefiniteness which does not belong to any of the rest. The touch is so slight as not to be reproducible in another language: but it can hardly be denied that in the Writer's mind it exists) **he opened the seventh seal** (what sign may we expect to follow? The other six seals have been accompanied each by its appropriate vision. Since the opening of the last one, followed as it was by the portents and terrors of the day of the Lord, there has been an episodical series of visions, setting forth the gathering in of the elect, and the innumerable multitude of the glorified Church. What incident is appropriate for the removal of this last, the only obstacle yet remaining to the entire disclosure of the secret purposes of God?) **there was** (there became, there came on, supervened, from a state very different, viz. the choral songs of the great multitude, re-echoed by the angelic host) **silence in the heaven about** (see reff. There is no ellipsis in the ὡς: the duration is contained in the ἡμίωρον) **half an hour** (in enquiring into the meaning of this silence, let us first see whether we have any indication by analogy in the book itself, which may guide us. In ch. x. 4, when the Apostle is about to write down the voices of the seven thunders, he is commanded to abstain, and not to write them down. And though neither the manner nor the place of that withholding exactly corresponds to this half-hour's silence, yet it holds a place related to the sounding of the seventh trumpet, quite sufficiently near to that of this, with regard to the seventh seal, to be brought into comparison with it. It imports 1) a passing over and withholding, as far as the Apostle is concerned, of that which the seventh seal revealed: i.e. of that complete unrolling of God's book of His eternal purposes, of the times and seasons which He holds in His own power. For this unrolling, every thing has been prepared: even to the taking off of the last seal which bound the mysterious roll. But as to what the roll itself contains, there is silence. 2) But it also imports, as Victorinus beautifully says, "semihora, initium quietis æternæ:" the beginning of that blessed sabbatical state of rest, during which the people of God shall be in full possession of those things which ear hath not heard nor eye seen. With equal truth and beauty does the same, our earliest apocalyptic expositor, proceed: "sed partem intellexit, quia interruptio eadem per ordinem repetit. Nam si esset juge silentium, hic finis narrandi fieret." So that the vexed question, whether what follows belongs, or not, to the seventh seal, is, in fact, a question not worth seriously answering. Out of the completion of the former vision rise up a new series of visions, bearing a different character, but distinguished by the same number, indicating perfection, and shewing us that though evolved out of the completion of the former series, they do not belong to the last particular member of that series, any further than as it leads the way to them. Even more marked is this again below in ch. xi.—xvi., where the pouring out of the seven vials can in no way be said to belong to or form part of the blowing of the seventh trumpet. It will be seen then that I believe all interpretation to be wrong, which regards the blowing of the seven trumpets as forming a portion of the vision accompanying the seventh seal in particular: and again that I place in the same category all that which regards it as taking up and going over the same ground again. In the seven seals, we had revealed, as was fitting, the opening of the great Revelation, the progress and fortunes of God's Church and people in relation to the world, and of the world in relation to the church.

d του ουρανου... ACPℵ B n *lo* n, 1. 2. 4. 6. 9. 10-3. 16 to 19. 26-7. 30. 32 to 38. 40-1-2. 47 to 51. 60 B^{r}.

ἐγένετο [d]σιγὴ ἐν τῷ οὐρανῷ [e]ὡς [f]ἡμίωρον. 2 καὶ εἶδον

d Acts xxi. 40 only †. Wisd. xviii. 14 only.

e = Mark v. 13. Luke viii. 42. John i. 40. vi. 19. xi. 18.

f here only †.

rec ημιωριον, with [P] B rel: ημιοριον 1: ειμιωριον ℵ: txt AC j.

With regard to the trumpets themselves, we may observe, 1) that they repeat again the same mystic number *seven*, indicating that the course of events (see below) represented by this sounding is complete in itself, as was that indicated before by the breaking of the seals, and as is also that afterwards to be indicated by the pouring out of the vials: 2) that as in the case of the seals, there is a distinction made between the first four and the following three. Cf. below, ver. 13. 3) that as also in the case of the seals, there is an interval, with two episodical visions, between the sixth and the seventh trumpet. Cf. ch. x., and ch. xi. 1—14. 4) that of the trumpets, six only announce visions partaking of the common character of judgments, whereas the seventh forms, as we also saw in the case of the seventh seal, the solemn close to the rest. 5) and further, that as regards this seventh trumpet, the matters imported by it as being ἡ οὐαὶ ἡ τρίτη (ch. xi. 14) are not given, but merely indicated by ἦλθεν . . ὁ καιρὸς τῶν νεκρῶν κριθῆναι, κ.τ.λ. (ch. xi. 18): just as we saw that the things imported by the opening of the seventh seal were not detailed, but only indicated by the episodical visions, and by the nature of the similitude used. 6) that before the sounding of the seventh trumpet, the mystery of God is finished, as far as relates to the subject of this course of visions. This is indicated by the great Angel in ch. x. 7; and again by implication in ch. xi. 15—19, both by the purport of the voices in heaven, ver. 15, and by the ascriptions of praise, vv. 16—18. This is the same again at the pouring out of the seventh vial, where the great voice from the throne announces γέγονεν, ch. xvi. 17: as we saw that it was at the opening of the seventh seal, as indicated by the silence of half an hour. Each course of visions is complete in itself: each course of visions ends in the accomplishment of that series of divine actions which it sets forth. 7) that as, when the preparation for the seven angels to sound their trumpets is evolved out of the opening of the seventh seal, the vision of the seals is solemnly closed in by ἐγένοντο βρονταὶ καὶ ἀστραπαὶ καὶ φωναὶ καὶ σεισμός, so the vision of the trumpets is solemnly closed in by ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη. That the similar occurrence, ch. xvi. 18, does not close the series of the vials, seems to be owing to special circumstances belonging to the outpouring of the seventh vial: see there (ch. xvi. 21). 8) that as in vv. 3—5, which form the close of the vision of the seals, and the opening of that of the trumpets, the offering of the praycrs of the saints is the prominent feature (see notes below), so in the close of the series of the trumpets we have a prominent disclosure of the ark of the covenant of God, declaring and sealing His faithfulness to His church. Similarly again at the beginning of the series of the vials, we have the temple of the tabernacle of witness opened. Why we have not a similar appearance at the close of that series, is to be accounted for as above. 9) that, seeing that this course of visions opens and closes as last noticed, it (to say nothing at present of the following series of the vials) is to be regarded as embracing a course of judgments (for such evidently is every one of its six visions) inflicted in answer to those prayers, and forming a portion of that ἐκδίκησις invoked by the souls of the martyrs in ch. vi. 10. 10) If this be so, then, as this series of visions is manifestly to be regarded as extending to the end of the whole period of *time* (cf. ch. x. 7, ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, κ.τ.λ.), we may fairly say that it takes up the great world-wide vision of the seals at the point where it was said to the vengeance-invoking martyrs ἵνα ἀναπαύσωνται ἔτι χρόνον: and that the judgments of this series of visions occur during the time of waiting. This view is confirmed by finding that οἱ κατοικοῦντες ἐπὶ τῆς γῆς, upon whom the vengeance is invoked in ch. vi. 10, are the objects of vengeance during this series of judgments, cf. ver. 13. 11) In reference to this last remark, we may observe that no one portion especially of the earth's inhabitants is pointed out as objects of this series of judgments, but all the ungodly, as usurpers of the kingdom of Christ. This is plain, by the expressions in the ascription of praise with which it closes, I mean, ἐγένετο ἡ βασιλεία κ.τ.λ. Earthly domination is cast down, and the Lord's Kingdom is brought in. And it is also plain, from the expression used in that same ascription of praise, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν, of what character have been these ungodly—the

g ch. vii. 9. xi. 4. see Luke i. 19. 2 Chron. xxix. 11.
h see ch. iii. 20.
i = ch. vi. 9. ix. 13. xi. 1. xiv. 18. xvi. 7.
k here bis only ‡. (1 Chron. ix. 29 only.) (-νος, ch. xviii. 13.)

τοὺς ἑπτὰ ἀγγέλους οἱ [g] ἐνώπιον τοῦ θεοῦ [g] ἑστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. [3] καὶ ἄλλος ἄγγελος [h] ἦλθεν καὶ ἐστάθη [h] ἐπὶ τοῦ [i] θυσιαστηρίου, ἔχων [k] λιβανω-

ACP a 2o 2. 4. 10-3 to 19. 26-7 32 to 40-1 47 to 9 B².

2. om τους επτα 1. for εδοθησαν, εδοθη A a g h k m 30. 51. 90.
3. rec το θυσιαστηριον (bef εχων), with A[P] 1. 17. 36 (d 27. 49, e sil): txt CN B rel

corrupters of the earth—the tainters and wasters of the means and accessories of life. 12) Whatever be the interpretation which follows from the foregoing considerations, two canons must not be violated. a) As in the case of the seals, so it is manifest here, from ch. xi. 18, ἦλθεν . . . . ὁ καιρὸς τῶν νεκρῶν κριθῆναι, κ.τ.λ., that the series of visions reaches forward to the time of the end, and is only terminated by the great events indicated in those words. And b) as yet, no particular city, no especial people is designated as the subject of the apocalyptic vision. All is general. The earth, the trees, the grass, the sea, the waters, the lights of heaven, mankind,—these are at present the objects in our field of view. There is as yet no θρόνος τοῦ θηρίου, as in the outpouring of the vials, ch. xvi. 10. The prophecy goes on becoming more specific as it advances: and it is not for us to anticipate its course, nor to localize and individualize where it is as yet general and undefined. The further details will be treated as we go on).

2.] *First appearance of the seven trumpet angels.* **And I saw** (viz. during the symbolic silence, at the end of the half-hour. What now follows is not to be considered as in the interpretation chronologically consequent upon that which was indicated by the seals, but merely as in the *vision* chronologically consequent on that course of visions. The evolution of the courses of visions out of one another does not legitimately lead to the conclusion that the *events represented by them* are consecutive in order of *time*. There are other and more important sequences than that of time: they may be independent of it, or they may concur with it) **the seven angels which stand before God** (cf. Tobit xii. 15, ἐγώ εἰμι Ῥαφαήλ, εἷς ἐκ τῶν ἑπτὰ ἁγίων ἀγγέλων οἱ προσαναφέρουσι τὰς προσευχὰς τῶν ἁγίων καὶ εἰσπορεύονται ἐνώπιον τῆς δόξης τοῦ ἁγίου. The agreement is not entire, inasmuch as here *another angel*, and not one of the seven, presently offers the prayers of the saints. These are not the archangels, as De W. and Stern, nor are they the seven spirits of ch. iv. 5, as Aret. and Ewald: nor again are they merely seven angels selected on account of the seven trumpets, as Hengstb. and Ebrard: this is entirely precluded by the article τούς. It is clear that the passage in Tobit and the words here refer to the same matter, and that the fact was part of that revelation with regard to the order and employments of the holy angels, which seems to have taken place during the captivity), **and there were given to them seven trumpets** (understand, with intent that they themselves should blow them). **And another angel** (not to be identified with *Christ*, as is done by Bede, Vitringa, Calov., al., and recently by Elliott: for thus confusion is introduced into the whole imagery of the vision. In ch. v. 8, we have the twenty-four elders falling down with vials containing the prayers of the saints: here we have an angel offering incense that it may mingle with the prayers on the heavenly altar. Any theological difficulty which belongs to the one belongs also to the other; and it is a canon which we must strictly observe in interpretation, that we are not, on account of any supposed doctrinal propriety, to depart from the plain meaning of words. In ch. vii. 2 we have ἄλλος ἄγγελος in the sense of a created angel (see note there): and would it be probable that St. John would after this, and I may add with his constant usage of ἄγγελος throughout the book for angel in its ordinary sense, designate our Lord by this title? There is something to me far more revolting from theological propriety in such a supposition, than in an angel being seen in the heavenly ministrations offering incense to mix with the prayers of the saints. It ought really to be needless to remark, in thus advocating consistency of verbal interpretation, that no countenance is hereby given to the invocation of angels: the whole truth of their being and ministration protesting against such an inference. They are simply λειτουργικὰ πνεύματα, and the action here described is a portion of that their ministry. *Through Whom* the prayers are offered, we all know. He is our only Mediator and channel of grace) **came and stood over** (ἐπί with gen., not simply *juxta*, nor *ante*, but *super*; so that his

τὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ [l]θυμιάματα πολλά, [m]ἵνα δώσει [o]ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ [ip]θυσιαστήριον τὸ [p]χρυσοῦν τὸ [q]ἐνώπιον τοῦ [q]θρόνου. 4 καὶ [r]ἀνέβη ὁ [n]καπνὸς τῶν [l]θυμιαμάτων [o]ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ. 5 καὶ

l ch. v. 8 reff. Psa. cxl. 2.
m constr., ch. iii. 9 reff.
o dat., = here bis only?
p Exod. xl. 26.
q ch. i. 4 reff.
r ch. ix. 2. xiv. 11. xix. 3. Exod. xix. 18.
s Rev. (ch. ix. 2, &c. xv. 8 al³.) only, exc. Acts ii. 19, from Joel ii. 30.

...θεου C. AP𝔎 B a l𝔴 n, 1. 2. 4. 6. 9. 10-3. 16 to 19. 26. 7. 30. 32 to 38. 40-1 2. 47 to 51. 90 B'.

Andr Areth. for λιβανωτον, λιβανον το C. rec δωσῃ, with [P] B (rel ?) Andr-p-coisl² Areth: δω f 36: txt ACℵ b e g h m n 1. 34-5. om last το ℵ.

4. ανεβη and om ο ℵ¹.

form appeared above it; the altar being between the Apostle and him) **the altar** (viz. the altar named ch. vi. 9, as the repetition of the word with the art. shews: see below on ver. 5), **having a golden censer** (the word λιβανωτός is elsewhere the *frankincense itself*: so ref. 1 Chron.: so also Schol. on Aristoph. Nub., cited by Grot., λίβανος . . . . αὐτὸ τὸ δένδρον λιβανωτὸς δὲ ὁ καρπὸς τοῦ δένδρου: and Ammonius (ib.), λίβανος μὲν γὰρ κοινῶς καὶ τὸ δένδρον καὶ τὸ θυμιώμενον λιβανωτὸς δὲ μόνον τὸ θυμιάμενον. But here it unquestionably means a *censer*: cf. below, ver. 5, εἵληφεν τὸν λ. καὶ ἐγέμισεν αὐτὸν κ.τ.λ. No argument can be derived from the censer being a *golden* one, as Elliott, partly after Sir I. Newton. The spirit of the heavenly imagery will account for this without going farther: we have, throughout, crowns (ch. iv. 4), incense-vials (v. 8), vengeance-vials (xv. 7), girdles (xv. 6), a measuring-reed (xxi. 15), &c., all of the same costly metal). **And there was given to him** (viz. by divine appointment, through those ministering: not, by the saints who offered the prayers (Ell.), for two reasons: 1) because the incense is mentioned as something distinct from the prayers of the saints; see below: 2) because no forcing of ἐδόθη will extract this meaning from it. It is a frequent apocalyptic formula in refereuce to those things or instruments with which, or actions by which, the ministrations necessary to the progress of the visions are performed: cf. ver. 2, ch. vi. 2, 4 bis, 8, 11, vii. 2, ix. 1, &c.) **much incense** (see ch. v. 8, and on the difference of the imagery, below), **that he might** (if we read δώσει, which after all is not really a various reading,—η, and ηι, being in the MSS. perpetually confused with ει,—we must remember that the fut. with ἵνα is a mixed construction, made up of ἵνα δώσῃ and ἃ δώσει. We are compelled in English to choose *one* of these) **give it to** (various renderings and supplyings of the construction have been devised: but the simple dative after δώσει appears the only legitimate one: and the sense as expressed by Calov., "ut daret ταῖς πρ., orationibus sanctorum, eadem, i. e., ut redderet eas boni odoris preces." This object was, to *incense* the prayers of the Saints: on the import, see below) **the prayers of all the saints** (not only now of those martyred ones in ch. vi. 9: the trumpets which follow are in answer to the whole prayers of God's church. The martyrs' cry for vengeance is the loudest note, but all join) **upon** (the ἐπί with accus. carrying *motion*; which thus incensed were offered on the golden altar, &c. From what follows it would seem that the prayers were already before God: see below) **the altar of gold which was before the throne** (this may be a different altar from that over which the angel was standing; or it may be the same further specified. The latter alternative seems the more probable. We must not imagine that we have in these visions a counterpart of the Jewish tabernacle, or attempt to force the details into accordance with its arrangements. No such correspondence has been satisfactorily made out: indeed to assume such here would perhaps be inconsistent with ch. xi. 19, where first the temple of God in heaven is opened. A general analogy, in the use and character of the heavenly furniture, is all that we can look for). **And the smoke of the incense ascended to** (such again seems to be the only legitimate rendering of the dative. The common one, "*with*," cannot be justified: see Winer, edn. 6, § 31. 6. The prayers, being already offered, received the smoke of the incense. The whole imagery introduces the fact that those prayers are about to be answered in the following judgments) **the prayers of the saints out of the hand of the angel, before God** (these latter words belong to ἀνέβη, or rather to ἀνέβη ταῖς πρ. τ. ἁγ. Notice, that no countenance is given by this vision to the idea of angelic intercession. The angel is simply a minister. The incense (importing here, we may perhaps say, acceptability owing to the ripeness of the season in the

t perf. as aor., ch. v. 7 reff. u Mark iv. 37. xv. 36. Luke xiv. 23. xv. 16. John ii. 7 (bis). vi. 13. ch. xv. 8 only. Gen. xlv. 17 only. v see ch. xiv. 18. w ch. xii. 4, 9, 13. xiv. 19 al. (Exxx. x. 2.)

t ἔβαλεν ὁ ἄγγελος τὸν [k] λιβανωτὸν καὶ [u] ἐγέμισεν αὐτὸν ἐκ [v] τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ [w] ἔβαλεν [w] εἰς τὴν γῆν καὶ [x] ἐγένοντο [y] βρονταὶ καὶ [xy] φωναὶ καὶ [xy] ἀστραπαὶ καὶ σεισμός.

APN 2: to P, 1. 2. 4. 6 § 13-3. 16 to 19. 26-7. 32 to 3. 40-1-2. 47 to 51. 90 Bʳ.

6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας [z] ἡτοίμασαν ἑαυτοὺς [z] ἵνα [a] σαλπίσωσιν.

k (Exod. xix. 16.) ch. xi. 19. xvi. 18. 23. ch. ix. 15. 23. Num. x. 3. y ch. iv. 5 reff. z Mark xiv. 12. Luke xxii. 8. Acts xxiii. a Rev. (here, &c., 6 times. ch. ix. 1, 13. x. 7. xi. 15) only, exc. Matt. vi. 2. 1 Cor. xv.

5. Steph (for τον . . αυτον) το . . αυτο, with 1 33(-4, e sil) : το . . αυτον 36. 40. 50: txt A[P]ℵ B rel. for εβαλεν, ελαβον A. rec places φωναι bef βρονται, with [P] h n 1. 10-7-8-9. 36 (37. 49 Bʳ, e sil): om και φωναι j : φω. κ. αστρ. κ. βρ. l : βρ. κ. αστρ. κ. φ. A a b c d e f g k m 16. 38 syr-dd copt : txt ℵ B rel vulg Primas.

6. om 1st οι 1. rec om 2nd οι, with ℵ 16 (34-5-6. 47, e sil) Andr-b(Del) : ins A[P] B 33(sic, Del) rel Andr Areth. for εαυτους, αυτους ℵ¹, εκ αυτους f.

divine purposes, so that the prayers, lying unanswered before, become, by the fulness of the time, acceptable as regards an immediate reply) is *given* to him: he merely wafts the incense up, so that it mingles with the prayers. Düsterd. well remarks, that the angel, in performing sacerdotal offices, is but a fellow-servant of the saints (ch. xix. 10) who are themselves priests (ch. i. 6, v. 10, vii. 15)). 5.] **And the angel took** (it is quite impossible to maintain a perfect sense: an aorist (ἐγέμισεν) is indeed coupled to ἔλαβεν) **the censer** (after having used it as above, i. e. shaken from it the incense on the altar) **and filled it** (while the smoke was ascending) **from the fire of the altar** (i. e. from the ashes which were on the altar), **and cast it** (i. e. the fire with which the censer was filled: the hot ashes) **towards the earth** (to signify that the answer to the prayers was about to descend in the fire of God's vengeance: see below, and compare Ezekiel in ref.): **and there took place thunders and voices and lightnings and an earthquake** ("per orationes sanctorum," says Corn.-a-lap., ". . . . precantium vindictam de impiis suisque persecutoribus, ignis vindictæ, i. e. tonitrua, fulgura et plagæ sequentes vii. angelorum et tubarum in impios sunt demissa." All these immediate consequences of the casting down of the hot ashes on the earth are the symbolic precursors of the divine judgments about to be inflicted).

One point must here be noticed: the intimate connexion between the act of this incense-offering angel and the seven trumpets which follow. It belongs to them all: it takes place when now the seven angels have had their trumpets given them, and this series of visions is introduced. So that every interpretation must take this into account: remembering that the judgments which follow are answers to the prayers of the saints, and are inflicted on the enemies of the church.

6.] **And the seven angels which had the seven trumpets prepared themselves that they might blow** (raised their trumpets to their mouths, and stood in attitude to blow them).

7—12.] *The first four trumpets.* It has been before observed, that as in the case of the seals, so here, the first four are marked off from the last three. The distinction is here made, not only, as there, by an intrinsic feature running through the four, but by the voice of the eagle in ver. 13, introducing those latter trumpets and giving them also a distinguishing feature. And as we there maintained (see note on ch. vi. 8) that any interpretation, to be right, must take into account this difference between the four and the three, so here also. But in order to the taking into account of this difference, we must gain some approximate idea of its import. Does the intrinsic feature, common to these four plagues, bear a general interpretation which will suit their character as distinguished from the other three? I imagine it does. For, whereas each of those three (or rather of the former two of them, for, as has been observed, the seventh forms the solemn conclusion to the whole) evolves a course of plagues including separate and independent details, these four are connected and interdependent. Their common feature is destruction and corruption: not total, it is true, but partial: in each case to the amount expressed by τὸ τρίτον: but this fractional extent of action appears again under the sixth trumpet, ch. ix. 15, 18, and therefore clearly must not be pressed as carrying the distinctive character of the first four (on its import see note below, ver. 7). It is in the *kind* of

7 Καὶ ὁ πρῶτος [a] ἐσάλπισεν, καὶ ἐγένετο [bc] χάλαζα [b ch. xi. 19. xvi. 21 (bis) only.] καὶ [cd] πῦρ [e] μεμιγμένα ἐν [d] αἵματι, καὶ [w] ἐβλήθη [w] εἰς τὴν [c Exod. ix. 24. d Josh. ii. 30.]

e w. ἐν, here only (but see Exod. l. c.). Ps. cv. 34. μετά, Matt. xxvii. 34. Luke xiii. 1. dat., ch. xv. 2 only. Prov. xiv. 16.

7. rec aft ο πρωτος ins αγγελος, with k n 1. 36-8 vulg copt Andr Primas : om A[P]ℵ B rel harl[1] tol syr-dd Areth. μεμιγμενον [P]ℵ 12. 37-8. 46. rec om εν, with 1. 33(-4-5-6, e sil) demid syr-dd Tich : ins A[P]ℵ B rel vulg Andr Areth Primas.

exercise which their agency finds, that these four trumpets are especially distinguished. The plagues indicated by them are entirely inflicted on *natural objects*: the earth, trees, grass, sea, rivers, lights of heaven: whereas those indicated by the two latter are expressly said to be inflicted on *men*, and *not* on natural objects: cf. ch. ix. 4, 15. Surely, however these natural objects are in each case to be understood, this is a point not lightly to be passed over. Nor can it fail to strike every unprejudiced student, that we must not, as is done by many expositors, interpret the γῆ and χόρτος and δένδρα as signifying nations and men in the former portion of the series of visions, and then, when the distinction between these and men is made in the latter part, be content with the literal meaning. With every allowance for the indisputable intermixture, in many places, of literal and allegorical meanings, all analogy requires that in the same series of visions, when one judgment is to destroy earth, trees, and grass, and another not to injure earth, trees, or grass, but men only, the earth, trees, and grass should bear the same meaning in the two cases. We may fairly say then, that the plagues of the four former trumpets affect the accessories of life—the earth, the trees, the green grass, the waters as means of transit and of subsistence, the lights of heaven:—whereas those of the last two affect life itself, the former by the infliction of pain, the latter of death.

A certain analogy may be noticed, but not a very close one, between these plagues and those in Egypt of old. The analogy is not close, for the order is not the same, nor are all particulars contained in the one series which are contained in the other: but the resemblance is far too striking to pass without remark. We have the hail and fire, the water turned to blood, the darkness, the locusts(, the infliction of death): five, in fact, if not six, out of the ten. The Egyptian plagues are beyond doubt remembered in the sacred imagery, if they are not reproduced.

The secret of interpretation here I believe to be this: The whole seven trumpets bring before us the punishment of the enemies of God during the period indicated by their course. These punishments are not merely direct inflictions of plagues, but consist in great part of that judicial retribution on them that know not God, which arises from their own depravity, and in which their own sins are made to punish themselves. This kind of punishment comes before us especially in the four first trumpet-visions. The various natural accessories of life are ravaged, or are turned to poison. In the first, the earth and its produce are ravaged with fire: in the second, the sea is mingled with blood, and ships, which should have been for men's convenience, are destroyed. In the third, the waters and springs, the essential refreshments of life, are poisoned, and death is occasioned by drinking of them. In the fourth, the natural lights of heaven are darkened. So that I regard these first four trumpets as setting forth the gradual subjugation of the earth to Him whose kingdom it is in the end to become, by judgments inflicted on the ungodly, as regards the vitiating and destroying the ordinary means of subsistence, and comfort, and knowledge. In the details of these judgments, as also of the two following, there are many particulars which I cannot interpret, and with regard to which it may be a question whether they are to be considered as other than belonging to the requisite symbolic machinery of the prophecy. But in confessing this I must also say, that I have never seen, in any apocalyptic Commentator, an interpretation of these details at all approaching to verisimilitude: never any which is not obliged to force the plain sense of words, or the certain course of history, to make them fit the requisite theory. Many examples of these will be found in the history of apocalyptic interpretation given by Mr. Elliott in vol. iv. of his Horæ Apocalypticæ.

7.] **And the first blew his trumpet, and there took place hail and fire mingled in blood** (i. e. the hail *and* the fire were mingled together (plur.) in blood, as their flux or vehicle; the stones of hail and the balls of fire (not *lightning*, as Ebr.) fell in a shower of blood, just as hail and fireballs commonly fall in a shower of rain. There is here manifestly an allusion to the plague

γῆν καὶ τὸ τρίτον τῆς γῆς [f]κατεκάη, καὶ τὸ τρίτον τῶν δένδρων [f]κατεκάη, καὶ πᾶς [gh]χόρτος [hi]χλωρὸς [f]κατεκάη.

8 Καὶ ὁ δεύτερος ἄγγελος [a]ἐσάλπισεν, καὶ [k]ὡς ὄρος μέγα [l]πυρὶ [l]καιόμενον ἐβλήθη εἰς τὴν θάλασσαν, καὶ ἐγέ-

f ch. xvii. 16. xviii. 8. Ezek. xx. 47. form also, see 1 Cor. iii. 15. 2 Pet. iii. 10. Isa. xlvii. 14 A.
g ch. ix. 4. Matt. vi. 30. 1 Cor. iii. 12. James i. 10, 11 al.
h Mark vi. 39 only. 1 ch. xxi. 8. Heb. xii. 18.
Isa. xv. 6. Deut. iv. 11.
i as above (h). ch. vi. 8. ix. 4 only.
APst 2 3 to 3. 1. 2. 4 6 9. 10-3. 15 to 19. 26-7. 30. 32 to 34 40-1-2 47 to 51. 90 B[r].

rec om και το τριτον της γης κατακαη, with m 1. 35 (B[r], e sil) copt: ins A[P]ℵ B rel vulg syr-dd æth arm Andr Areth lat-ff. om και το τριτον των δενδρων κατακαη B[r] f j k 10. 30-2-3. 90 æth.

8. om αγγελος ℵ. om πυρι B rel Areth: ins A[P]ℵ m n 17[1]. 34-5-6 (1. 18. 38,

of hail in Egypt, of which it is said that "the fire ran along upon the ground:" ἦν δὲ ἡ χάλαζα καὶ τὸ πῦρ φλογίζον ἐν τῇ χαλάζῃ, ref. Exod.: but with the addition of the blood. With regard to this latter, we may remark, that both here and under the vials, where the earth, seas, and rivers are again the objects of the first three judgments, *blood* is a feature common to all three. It appears rather to indicate a general character of the judgments, than to require any special interpretation in each particular case. In blood is life: in the shedding, or in the appearing, of blood, is implied the destruction of life, with which, as a consequence, all these judgments must be accompanied), and it was cast into the earth (towards the surface of the earth): and the third part (this expression first occurring here, it will be well once for all to enquire into its meaning in these prophecies. I may first say, that all *special* interpretations seem to me utterly to have failed, and of these none so signally as that of Mr. Elliott, who would understand it of a tripartite division of the Roman Empire at the time to which he assigns this judgment. It is fatal to this whole class of interpretations, that it is not said the hail, &c. were *cast on a third part*, but that the destruction occasioned by them *extended to* a third part of the earth on which they were cast. And this is most expressly declared to be so in this first case, by *all green grass* being also destroyed, not a third part: a fact of which Elliott takes no notice. It is this mixture of the fractional third with other designations of extent of mischief, which will lead us, I believe, to the right interpretation. We find it again under the third trumpet, where the star Wormwood is cast ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων: the result being that τὸ τρίτον τῶν ὑδάτων was embittered. This lax usage would of itself lead us to suppose that we are not to look for strict definiteness in the interpretation. And if we refer to the prophecy in Zech. xiii. 8 f., where the import is to announce judgment on a greater part and the escape of a remnant, we find the same tripartite division: καὶ ἔσται ἐν πάσῃ τῇ γῇ, λέγει κύριος, τὰ δύο μέρη αὐτῆς ἐξολοθρευθήσεται, καὶ ἐκλείψει, τὸ δὲ τρίτον ὑπολειφθήσεται ἐν αὐτῇ. καὶ διάξω τὸ τρίτον διὰ πυρός, κ.τ.λ. Nay, in the Apocalypse itself, we have τὸ τρίτον used where the sense can hardly but be similarly indefinite: e. g., under the sixth trumpet, ch. ix. 15, 18, and xii. 4, where it is said that the dragon's tail σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ: the use of the *present* shewing that it is rather a general power, than a particular event which is designated. Compare again the use of τὸ τέταρτον τῆς γῆς in ch. vi. 8, and of τὸ δέκατον τῆς πόλεως in ch. xi. 13. All these seem to shew, that such prophetic expressions are to be taken rather in their import as to amount, than in any strict fractional division. Here, for instance, I would take the pervading τὸ τρίτον as signifying, that though the judgment is undoubtedly, as to extent, fearful and sweeping, yet that God in inflicting it, spares more than he smites: two thirds escape in each case, while one is smitten) of the earth (i. e. plainly of the surface of the earth, and that, of the cultivated soil, which admitted of such a devastation) was burnt up (so that the *fire* prevails in the plague, not the hail nor the blood), and the third part of the trees (in all the earth, not in the third part) was burnt up, and all green grass (upon earth: no longer a third part: possibly because green grass would first and unavoidably every where scorch up at the approach of such a plague, whereas the hardier crops and trees might partially escape) was burnt up.

8.] And the second angel blew his trumpet: and as it were a great mountain burning with fire was cast into the sea (first, by the ὡς, that which was cast into the sea was *not a mountain*, but only a burning mass so large as to look like one. Then, it was *this mass itself*, not any thing proceeding from it, which was

νετο τὸ τρίτον τῆς θαλάσσης αἷμα, 9 καὶ ἀπέθανεν τὸ τρίτον τῶν [m]κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ ἔχοντα [n]ψυχάς, καὶ τὸ τρίτον τῶν πλοίων [o]διεφθάρησαν.

10 Καὶ ὁ τρίτος ἄγγελος [a]ἐσάλπισεν, καὶ [p]ἔπεσεν ἐκ τοῦ [p]οὐρανοῦ [p]ἀστὴρ μέγας [q]καιόμενος ὡς [q]λαμπάς, καὶ [r]ἔπεσεν [r]ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων. 11 καὶ τὸ [s]ὄνομα τοῦ ἀστέρος [s]λέγεται ὁ [t]ἄψινθος, καὶ [u]ἐγένετο τὸ τρίτον τῶν ὑδάτων [u]εἰς [t]ἄψιν-

m 1 Tim. iv. 4. James i. 18. ch. v. 13 only. Wisd. xiii. 5 al.
n = ch. xvi. 3. Gen. i. 20.
o Luke xii. 33. 2 Cor. iv. 16.
p 1 Tim. vi. 5. ch. xi. 18 bis only. 1 Kings xxiii. 10. plur., ch. i. 16 reff.
q ch. ix. 1.
r ch. vii. 16 reff.
s here only.
t here bis only τ. (-θίον, Prov. v. 4 Aq.)
u = ch. xvi. 19. John xvi. 20 (Matt. xxi. 42, from Ps. cxvii. 22. Luke xiii. 19) al.

e sil) vulg syr-dd copt Andr lat-ff. εγενηθη ℵ.

9. aft 1st τριτον ins μερος ℵ 34-5-6. om 2nd των B rel Andr-p Areth: om των εν τη θαλασση 1: ins A[P]ℵ m 33-8. 40. 51 (27. 34-5-6, e sil) Ath Andr. ψυχην ℵ. rec (for διεφθαρησαν) διεφθαρη, with B rel Andr Areth: txt A[P]ℵ h n 1(-ρισαν) 10-3-7. 37. 49. 51 Bᵗ Andr-a.

10. om και επι τας πηγας των υδατων A. rec om 2nd των (with 4. 17-8-9. 26-7. 30, e sil): ins [P]ℵ B rel Andr Areth.

11. rec om ὁ, with ℵ f l 1. 33-8 (32-4-6, e sil) Andr: ins A[P] B rel Andr-coisl Areth. αψινθον a b c j: αψινθιον and adds και λεγεται ℵ¹. (homœotel k, αψινθ. 1st to 2nd.) rec (for εγενετο) γινεται, with 1. 17¹(appy) 36: txt A[P]ℵ B rel Andr Areth.

cast down. So that the introduction of a *volcano* into the imagery is quite unjustifiable. In the language (hardly in the sense) there seems to be a reminiscence of Jer. xxviii. (li.) 25, δώσω σε ὄρος ἐμπεπυρισμένον. It is remarkable that there the ὄρος should be characterized as τὸ διεφθαρμένον τὸ διαφθεῖρον πᾶσαν τὴν γῆν: cf. our ch. xi. 18), **and the third part of the sea became** blood (so in the Egyptian plague the Nile and all the Egyptian waters. By the *non-consequence* of the *result* of the fiery mass falling into the sea (so De W., "eine Wirkung ohne Analogie") is again represented to us that in the infliction of this plague from above, the instrument of it is merely described as it appeared (ὡς), not as it really was. So that all ideas imported into the interpretation which take the *mountain*, or the *fiery* character of it, as elements in the symbolism, are departures from the real intent of the description): **and the third part of the creatures** (reff.) **(that were) in the sea** (not, as Elliott, "in the third part of the sea," but in the whole. Nor again must we stretch ἐν τῇ θαλάσσῃ to mean the maritime coasts, nor the islands, nor the transmarine provinces: a usage not even shewn to exist by the examples cited by him, vol. i. p. 344 note: nor by Tacitus's "*plenum exsiliis mare;*" any more than, if we were to say "the sea is full of emigrants from Ireland," we should by "*the sea*" mean "*the ships*") **died** (cf. Exod. vii. 17—21) **those which have life** (animal souls: see reff.: and for the appositional nominative, ch. ii. 20 reff.), **and the third part of the ships were destroyed** (another inconsequent result, and teaching us as before.

We may remark, at the end of this second trumpet, that the judgments inflicted by these first two are distinctly those which in ch. vii. 3 were held back until the servants of God were sealed: μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν κ.τ.λ. So that, as before generally remarked, the place of these trumpet-plagues must be sought *after* that sealing: and consequently (see there) in very close conjunction with the day of the Lord itself).

10.] **And the third angel blew his trumpet, and there fell from heaven a great star burning as a lamp, and it fell upon the third part of the rivers and upon the fountains of the waters** (it can hardly be said, as Düsterd., that we are here as matter of course to understand, on the *third part* of the fountains, any more than we are to limit the πᾶς χόρτος χλωρός in ver. 7 to all the grass within the third part of the earth). **And the name of the star is called Wormwood** (the more usual forms are τὸ ἀψίνθιον, or ἡ ἄψινθος. The masc. seems to be chosen on account of its conformity to ὁ ἀστήρ. There is a river in Thrace so called. See on the plant, and its medicinal use by the ancients, Winer, Realw. art. Wermuth: and Pliny, xxvii. 28), **and the third part of**

θον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον [v] ἐκ τῶν ὑδά- τῶν, ὅτι [w] ἐπικράνθησαν.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν, καὶ [x] ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ [y] τρί- τον τῶν [y] ἀστέρων, ἵνα [z] σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ [a] φανῇ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.

13 Καὶ εἶδον καὶ ἤκουσα [b] ἑνὸς [c] ἀετοῦ [c] πετομένου ἐν

v ch. ix. 2, 18. xvi. 10, 11, 21. xviii. 1. Rom. i. 4. Num. xxxv. 18. Josh. xx. 9 A.
w Col. iii. 19. ch. x. 9, 10 only. (Exod. xvi. 20 al. Ruth i. 13, 20 al., but met.)
x here only.
Isa. i. 5. ix. 13. (= πατάσσω, Exod. vii. 25.)
y ch. xii. 4.
z Matt. xxiv. 29 ‖ Mk. Luke xxiii. 4, 5. Rom. i. 21. xi. 10. ch. ix. 2 v. r. only. Isa. xiii. 10.
a = ch. xxi. 23 reff.
b = ch. ix. 13. xviii. 21. Matt. viii. 19. Dan. viii. 3.
c so ch. iv. 7.

ΑΡΝ 81 6o 2, 4. 6 9. 10-2. 16 to 19. 25 7. 30. 32 to 34. 46-1-2. 47 to 51. 98 Β².

Steph om των υδατων appy by mistake. αφυνθον ℵ d l n 48. rec om των (bef ανθρ.): ins A[P]ℵ B 33(sic, Del) rel Andr Areth. for εκ, επι A: απο c.

12. for επληγη, πληγη 1. το τριτον αυτης μη φανη η ημερα B rel vulg copt(: om το τρ. αυτων precedg 33: for αυτης, αυτων retaining αυτων precedg (30. 40) 90:) μη φανη η ημερα, omg το τριτον αυτης, j 18. 38: txt A[P]ℵ h (m) 10-7-9. (34.) 47(but αυτων). 49 (37 B², e sil).—rec φανη, with [P(φεννη)] h 1. 10-7. 49 (37 B², e sil): txt AℵB rel.—for μη φανη, ουκ εφαινεν m 34 (35) Andr-coisl: ινα μη φανη n 47.—η ημερα ουκ εφαινεν αυτων (or αυτης), omg το τριτον αυτης, 35.—και ημερα μη φαινει το φως αυτης και η νυξ ομοιως το τριτον αυτης 36.—for τριτον, τεταρτον A.—om η bef ημ. B (Tischdf, not Mai).

13. om ενος ℵ. rec (for αετου) αγγελου, with [P] l n 1. 16. (17¹ ?) 34-5-6. 47 arm-txt Andr: αγγελου ως αετου 13: txt AℵB rel vulg syr-dd copt Andr-coisl Areth. rec πετωμενου, with B l¹ 1. (32-7. 40-1-2, e sil): txt A[P]ℵ rel Andr Areth. om εν ℵ.

the waters became (*was turned into*, see reff.) **wormwood: and many of the men** (who dwelt by these waters: such may be the force of the article. But *των ἀνθρ.* may be general. It is the only place where the expression *πολλ. τῶν ἀνθρ.* occurs) **died from** (*ἐκ* of the source whence a result springs, see Winer, edn. 6, § 47, sub voce) **the waters, because they were embittered** (compare the converse history, Exod. xv. 23 ff., of the bitter waters being made sweet by casting a certain tree into them: see also 2 Kings ii. 19 ff. The question whether wormwood was a deadly poison or not, is out of place here. It is not said that all who drank, died. And the effect of any bitter drug, however medicinally valuable, being mixed with the water ordinarily used, would be to occasion sickness and death. It is hardly possible to read of this third plague, and not to think of the deadly effect of those strong spirituous drinks which are in fact water turned into poison. The very name *absinthe* is not unknown in their nomenclature: and there is no effect which could be so aptly described by the falling of fire into water, as this, which results in *ardent* spirit,—in that which the simple islanders of the South Sea call *firewater*. That this plague may go on to destroy even this fearful proportion of the ungodly in the latter days, is far from impossible, considering its prevalence even now in some parts of the civilized world. But I mention this rather as an illustration, than as an interpretation).

And the fourth angel blew his trumpet: and the third part of the sun was struck (it is not said, as in the case of the former three trumpets, *with what*. And this absence of an instrument in the fourth of these correlative visions perhaps teaches us not to attribute too much import to the instruments by which the previous judgments are brought about. It is the *πληγή* itself, not its instrument, on which attention should be directed) **and the third part of the moon and the third part of the stars, that the third part of them might be darkened, and the day might not shine during the third part of it** (the limitation of the *τὸ τρίτον* is now manifestly to time, not to brightness. So E. V. rightly, "for a third part of it." That this consequence is no natural one following upon the obscuration of a third portion of the *sun, &c.*, is not to be alleged as any objection, but belongs to the altogether supernatural region in which these visions are *situated*. Thus we have a globe of fire turning seawater to blood—a burning star embittering the waters: &c.), **and the night in like manner** (i. e. the night as far as she is, by virtue of the moon and stars, a time of light. And this is far more so under the glorious Eastern moon and stars, than in our mist-laden climate).

13.] *Introduction of the three remaining trumpets by three woes.* **And I saw and heard** (the construction is zeugmatic)

[d] μεσουρανήματι λέγοντος φωνῇ μεγάλῃ Οὐαὶ οὐαὶ οὐαὶ [e] τοὺς [f] κατοικοῦντας [f] ἐπὶ τῆς γῆς [g] ἐκ τῶν λοιπῶν [h] φωνῶν τῆς [h] σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

IX. [1] Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν, καὶ εἶδον [i] ἀστέρα ἐκ τοῦ [i] οὐρανοῦ [i] πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ [j] κλεὶς τοῦ [k] φρέατος τῆς [l] ἀβύσσου, [2] καὶ

[d] ch. xiv. 6. xix. 17 only †. (see note.)
[e] constr., see note.
[f] ch. iii. 10 reff.
[g] = ver. 11.
[h] ch. i. 10. Exod. xix. 16.
[i] ch. viii. 10.
[j] ch. i. 18 reff.
[k] = here 4 times (Luke xiv. 5. John iv. 11, 12) only. Ps. liv. 23.
[l] (=) here bis. ver. 11. ch. xi. 7. xvii. 8. xx. 1, 3. Luke viii. 31. Rom. x. 7 only. (Gen. i. 2.)

μεσουρανισματι 1. ουαι twice only 1. rec τοις κατοικουσιν, with A[P] h l n 1. 10-7-8. 34-6 (16. 37. 47-9 Br, e sil) Andr Areth: txt ℵ B rel Andr-coisl. σαλπιξειν 1.

CHAP. IX. 1. αστερας and πεπτωκοτας ℵ1. [for εις, επι P (38, w. gen): προς e.]

an (ἑνός indefinite, as in reff.: see Winer, edn. 6, § 18. 9. Or it may carry meaning—as single or solitary eagle,—as might also be the case in one of the reff., ch. xviii. 21, see there) **eagle** (hardly to be identified with the eagles of Matt. xxiv. 28: for 1) that saying is more proverbial than prophetic: and 2) any application of that saying would be far more aptly reserved for our ch. xix. 17. Nor again is the eagle a bird of ill omen, as Ewald: nor a contrast to the dove in John i. 32, as Hengstb.: but far more probably the symbol of judgment and vengeance rushing to its prey, as in Deut. xxviii. 49; Hos. viii. 1; Hab. i. 8. Nor again is it to be understood as an angel in eagle's shape: but a veritable eagle in the vision. Thus we have the *altar* speaking, ch. xvi. 7) **flying in mid-heaven** (i. e. in the south or noon-day sky where the sun reaches the meridian, for which μεσουρανεῖν is the word. Wetst. cites from Eustath. on Il. θ. 68, *αὔξησις ἡμέρας λέγεται καθ' Ὅμηρον τὸ ἀπὸ πρωΐας μέχρις ἡλιακοῦ μεσουρανήματος, τὸ δὲ ἐντεῦθεν φθίνειν ἡμέρα δοκεῖ*. See his many other examples. So that the word does not signify the space intermediate between heaven and earth, but as above. And the eagle flies there, to be seen and heard of all. I may also notice that the whole expression favours the true reading ἀετοῦ as against the substituted ἀγγέλου) **saying with a loud voice, Woe, woe, woe, to those that dwell** (the government of an accus. after οὐαί is also found in ch. xii. 12) **upon the earth** (the objects of the vengeance invoked in the prayers of the martyrs, ch. vi. 10: the ungodly world, as distinguished from the church) **by reason of** (so E. V., well: ἐκ denoting, as in ver. 11, the source whence the woe springs) **the remaining voices of the trumpet** (the sing. is used generically: the three voices all having this common to them, that they are the sound of a trumpet) **of the three angels who are about to blow.**

CH. IX.—XI.] *The last three, or woe-trumpets.* These, as well as the first four, have a character of their own, corresponding in some measure to that of the visions at the opening of the three last seals. The particulars related under them are separate and detailed, not symmetrical and correspondent. And as in the seals, so here, the seventh forms rather the solemn conclusion to the whole, than a distinct judgment of itself. Here also, as there, it is introduced by two episodical passages, having reference to the visions which are to follow, and which take up the thread of prophecy again at a period previous to things detailed before.

1—12.] *The fifth, or first Woe trumpet.* **And the fifth angel blew his trumpet, and I saw a star fallen** (not, as E. V. *fall*, which gives an entirely wrong view of the transactions of the vision. The star had fallen before, and is first seen as thus fallen) **out of heaven to the earth** (the reader will at once think on Isa. xiv. 12, "How art thou fallen from heaven, O Lucifer, son of the morning!" And on Luke x. 18, "I beheld Satan as lightning fall from heaven." And, doubtless, as the personal import of this star is made clear in the following words, such is the reference here. We may also notice that this expression forms a connecting link to another place, ch. xii. 9, in this book, where Satan is represented as cast out of heaven to the earth: see notes there. It is hardly possible with Andr., Ribera, Bengel, and De W., to understand a *good angel* by this fallen star. His description, as well as his work, corresponds only to an agent of evil. Andreas is obliged to distort words to bring in this view: *ἐπὶ γῆν δὲ καταβάντα, τοῦτο γὰρ τὸ πεπτωκέναι σημαίνει*, is enough to condemn any interpretation),

m ch. viii. 4 reff. n Exod. xix. 18 A(not F B. o ch. i. 15 reff. Gen. xix. 28. p ch. xvi. 10. Eph. iv. 18 only. Jer. xiv. 2. q Acts xxii. 23. 1 Cor. ix. 26. xiv. 9. Eph. ii. 2. 1 Thess. iv. 17. ch. xvi. 17 only. Ps. xvii. 11. r = ch. viii. 11, 13. s here bis. Matt. iii. 4 ii Mk. only. Exod. x. 13 ff. Joel ii. 25.

ἤνοιξεν τὸ [k] φρέαρ τῆς [l] ἀβύσσου. καὶ [m] ἀνέβη [m] καπνὸς ἐκ τοῦ [k] φρέατος ὡς [mn] καπνὸς [no] καμίνου μεγάλης, καὶ [*] [p] ἐσκοτώθη ὁ ἥλιος καὶ ὁ [q] ἀὴρ [r] ἐκ τοῦ [m] καπνοῦ τοῦ [k] φρέατος. 3 καὶ ἐκ τοῦ [m] καπνοῦ ἐξῆλθον [s] ἀκρίδες εἰς τὴν γῆν, καὶ [t] ἐδόθη αὐταῖς [t] ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ [u] σκορπίοι [v] τῆς γῆς. 4 καὶ [w] ἐρρέθη αὐταῖς [wx] ἵνα μὴ [y] ἀδικήσουσιν τὸν [z] χόρτον τῆς γῆς οὐδὲ [a] πᾶν [b] χλωρὸν οὐδὲ [a] πᾶν δένδρον, [c] εἰ μὴ τοὺς ἀνθρώπους [d] οἵτινες οὐκ ἔχουσιν τὴν [e] σφραγῖδα τοῦ [e] θεοῦ ἐπὶ τῶν [f] μετώπων [αὐτῶν]. 5 καὶ

APN 2 1 to n, 1 2. 4. 6. 9. 10 3 16 to 19. 26-7. 5. 32 to 33. 40-1-2. 47 to 51. 90 P.

t ch. ii. 26 reff. u Luke x. 19. xi. 12. vv. 5, 10 only. Deut. viii. 15. Ezek. ii. 6. v so Acts x. 12. xi. 6. Gen. i. 25. iii. 9 reff. w ch. vi. 11 only. x = John xiii. 33. xv. 17 al. tmd. fut., ch. y = ch. vi. 6 reff. z ch. viii. 7 reff. a ch. vii. 16 reff. b ch. vi. 6 reff. c constr., ch. xxi. 27. d = ch. i. 7 reff. e ch. vii. 2. f ch. vii. 3 reff.

2. om και ηνοιξεν το φρεαρ της αβυσσου (*homœotel?*) ℵ B rel am(with harl[1] tol) copt æth arm-zoh Areth: ins A[P] h l m n 10-7-8. 34-6. 41[2]-7-9 (16. 37-8 B[r], e sil) vulg-cd (with fuld lipss &c) syr-dd Andr Tich. om εκ του φρεατος ως καπνος (*homœotel*) m 1. 35. 41. for εκ, επι ℵ[1]. for 2nd καπνος, καμινος (but corrd) ℵ[1]. for μεγαλης, καιομενης B rel: καιομενης μεγαλης 37. 40-1-2: μεγαλης καιομενης 36: μεγαλου καιομενης 38: txt A[P]ℵ n (1, e sil) 17 vulg copt Andr Tich. * rec ἐσκοτίσθη, with [P]ℵ B rel Andr Areth: εσκοτωθη A f 12. om καπνου to καπνου ver 3 ℵ[1].

4. ερρηθη B m 34-5. 50 Andr-coisl, ερριθη n. αυτοις ℵ(so ver 3) B f m 90. rec αδικησωσι, with [P]ℵ B rel Andr Areth: txt A 36. om ουδε παν χλωρον ℵ[1] (ℵ[3] began to write χλωρ. above δενδ.). for 2nd ουδε, ουδε (sic, Tab. xv.) ℵ. rec aft ανθρωπους ins μονους, with h 10. 49 B[r] (37, e sil): om A[P]ℵ B rel syr-dd copt æth Andr Areth Tich. σφραγιδαν(sic) ℵ[1-3a]. om του θεου n 1. 12. (17?) 43. om αυτων (*homœotel?*) A[P]ℵ n 1. 12 am(with harl, tol, agst demid fuld lipss) Andr-a: ins B rel vss Andr Areth Cassiod.

and there was given to him (ἐδόθη, as usual, for the purpose of the part which he is to bear in the vision) **the key of the pit of the abyss** (viz. of hell, which in the vision is a vast profundity opening by a pit or shaft upon the surface of the earth, imagined as shut down by a cover, and locked. This abyss is in the Apocalypse the habitation of the devil and his angels: cf. ver. 11, ch. xx. 1, 3: see also ch. xi. 7, xvii. 8), **and he opened the pit of the abyss, and there went up smoke from the pit as smoke of a great furnace** (see ref. Gen.), **and the sun was darkened and the air** (not, as Bengel, a hendiadys, "aer, quatenus per solem illuminatur:" for the sun may be obscured, as by a cloud, without the air being *darkened*) **by reason of the smoke of the pit. And out of the smoke** (which therefore was their vehicle or envelope) **came forth locusts into** (towards, over, so as to spread over: εἰς gives more the sense of distribution than ἐπί would) **the earth, and there was given to them power as the scorpions of the earth** (τῆς γῆς, not as noting any distinction between land-scorpions and water-scorpions, as Ewald, but because the scorpions are natural and of the earth, whereas these locusts are infernal and not of nature) **have power** (viz. to sting, as below explained): **and it was commanded them that they shall not hurt** (for construction, see reff.) **the grass of the earth, nor yet every** (i. e. any) **green thing, nor yet every** (any) **tree** (the usual objects on which locusts prey: cf. Exod. x. 13, 15), **but only** (lit. *except*: the former sentence being regarded as if it had run, "that they should hurt nothing,"—and then "*except*" follows naturally) **the men, the which** (οἵτινες designates the class or kind: see reff.) **have not the seal of God upon their foreheads** (this, as before noticed, fixes this fifth trumpet to the time following the sealing in ch. vii. It denotes a plague which falls on the unbelieving inhabitants of the earth after the servants of God have been marked out among them, and of which the saints are not partakers. Either then it denotes something purely spiritual, some misery from which those are exempt who have peace with God,—which can hardly be, consistently with vv. 5, 6,—or it takes place in a state totally different from this present one, in which the wheat and tares are mingled together. One or other of these considerations will at once dismiss by far the greater number of inter-

ἐδόθη αὐταῖς [x] ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' [x] ἵνα [g] βασανισθήσονται μῆνας πέντε· καὶ ὁ [h] βασανισμὸς αὐτῶν ὡς [h] βασανισμὸς [i] σκορπίου ὅταν [j] παίσῃ ἄνθρωπον. 6 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐ μὴ εὑρήσουσιν αὐτόν, καὶ [k] ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν. 7 καὶ τὰ [l] ὁμοιώ-

g = ch. xi. 10. xii. 2. xiv. 10. xx. 10. Matt. viii. 6 al. Wisd. xi. 9.
h ch. xiv. 11. xviii. 7, 10, 15 only v.
i ver. 3 reff.
j Matt. xxvi. 68 ‖ L. John xviii. 10 ‖ Mk. only. Num. xxii. 28 al. iii. 20, 21.
k constr., Matt. xiii. 17. Luke xv. 16. xvi. 21. 1 Pet. i. 12. Prov. xxiv. 1. see Job
l Rom. i. 23. v. 14. vi. 5. viii. 3. Phil. ii. 7 only. Ezek. i. 16 B F(A def.). x. 22 A.

5. *αυτοις* A [P(Tischdf, prolegg)] ℵ 1. 12 : *αυτους* f (*αυτας* f[1], perhaps). rec *βασανισθωσιν*, with B rel Andr Areth : *βασανησωσιν* l : txt A[P]ℵ 1. 12. 36-8. [*πεση* (*itacism*) P b k l m : *πληξη* h[2] 37. 41-2.]

6. rec (for *ου μη*) *ουχ*, with 33 : txt A[P]ℵ B rel Andr Areth. for *ευρησουσιν*, *ευρωσιν* A[P] m n 12-7. 34-5. 49 : *ευρησωσιν* 1. 19-corr : txt ℵ B rel Andr-ℙ Areth. rec (for *φευγει*) *φευξεται*, with B rel vulg syr-dd copt Andr Areth Ambr : txt A[P] ℵ(*φυγη*) 1. 12-7. 36-8 Andr-b. *απ' αυτων* bef *ο θανατος* B rel vulg-ed(with lipss) arm Andr-coisl Areth : txt A[P]ℵ l n 1. 17. 36-8 am(with demid; *mors fug. ab eis* fuld) syr-dd Andr.

pretations. That of Elliott, the fact of Mahomet's mission being avowedly against corrupt Christianity as idolatry, does not in the remotest degree answer the conditions. In the very midst of this corrupt Christianity were at that time God's elect scattered up and down: and it is surely too much to say that every such person escaped scathless from the Turkish sword). **And it was given to them** (allotted to them by God as the limit of their appointed work and office: here the *ἐδόθη* expresses rather the limitation than the extension of the grant) **that they should not kill them** (the unsealed), **but that they** (the unsealed: the subject is changed) **shall be** (fut. aft. *ἵνα*, see above, ver. 4) **tormented five months** (the reason seems to be correct, which several Commentators have given for this number being chosen: viz., that five months is the ordinary time in the year during which locusts commit their ravages: so Calov., Vitr., Eich., Ewald, De W., Düsterd., al. At all events we are thus in some measure delivered from the endless perplexities of capricious fancy in which the historical interpreters involve us): **and their torment** (i. e. that of the sufferers: against Düsterd.) **is as the torment of** (arising from: notice the same construction in two senses) **a scorpion, when it has smitten** (*παίσῃ*, the regular futurus exactus: "whenever it shall have . . ." *παίω* and *πατάσσω* (Jon. iv. 7. Achill. Tat. ii. 7, *ἡ μέλιττα ἐπάταξε τὴν χεῖρα*), as in the Latin *ictus* (Pliny, H. N. vi. 28), are used of the bite or sting of an animal) **a man. And in those days men shall seek death** (observe the transition of the style from the descriptive to the prophetic. For the first time the Apostle ceases to be the exponent of what he saw, and becomes the direct organ of the Spirit), **and shall not** (*οὐ μή*, with a subjunctive (its ordinary construction), is a more certain and definite negation than even the future itself. The latter expresses fact; whereas the former states that the fact cannot be otherwise: *οὐ μή* with the future, as in text, seems to be a later and lax way of expressing the same) **find it: and they shall vehemently desire** (*desire* alone is not strong enough: *ἐπιθυμέω, -ία*, express the direction of the *θῦμος* (itself from *θύω*, ferveo—*ἀπὸ τῆς θύσεως καὶ ζέσεως τῆς ψυχῆς*, Plato, Cratyl. 419 E) upon an object. As *desire* is too strong for *θέλω*, so is it too weak for *ἐπιθυμέω*) to die (notice what Düsterd. well calls "ein ſchreckliches Gegenſtück," to the Apostle's saying in Phil. i. 23, *ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν χριστῷ εἶναι*), **and death fleeth** (the pres., of the *habitual* avoidance in those days) **from them** (the longing to die arises from the excruciating pain of the sting. Cf. Jer. viii. 3. I cannot forbear noticing as we pass, the caprice of historical interpreters. On the command *not to kill* the men, &c., in ver. 5, Elliott says, "i. e. not to annihilate them as a political Christian body." If then the same rule of interpretation is to hold, the present verse must mean that the "political Christian body" will be so sorely beset by these Mahometan locusts, that it will vehemently desire to be annihilated, and not find any way. For it surely cannot be allowed that the *killing of men* should be said of their annihilation as a political body in one verse, and their *desiring to die* in the next should be said of something totally different, and applicable to their individual misery. Is it in conse-

ματα τῶν ᵃ ἀκρίδων ὅμοια ᵇ ἵπποις ᵇ ἡτοιμασμένοις ᵇ εἰς
πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι
χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,
8 καὶ εἶχαν τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ᵒ ὀδόντες
αὐτῶν ὡς ᵖ λεόντων ἦσαν, 9 καὶ εἶχον ᵍ θώρακας ὡς ᵍ θώ-

ᵃ Joel. ii. 4. Rev. v. 2 reff.
ᵇ ver. 15. 2 T.m. ii. 21. 1 Macc. xiii. 27.
ᵒ Joel. i. 6.
ᵖ Ps. xvii. 7 reff.
ᵍ here only. ver. 17. Eph. vi. 14. 1 Thess. v. 8 only. 1 Kings xvii. 5.

ΑΡΜ 2 Esdr. ii. 1 2 4 f. 8. 16-3. 15 to 19. 25-7. 31. 32 to 34. 40-1-2 47 to 51. 90 Bf.

7. for ομοια, ομοιωματα A : ομοιωτατα e : ομοιοι ℵ : txt [P] B rel. for ομοιοι χρυσω, χρυσοι B rel Areth : txt A[P]ℵ m n (1, e sil) 17. 34-5-6 vulg syr-dd (copt) Andr Tich.
8. (ειχαν, so Aℵ.)

quence of foreseeing this difficulty, that Mr. Elliott has, as in the case of many important details in other places, omitted all consideration of this verse?).

7.] The Apostle now returns to the description of the locusts themselves. **And the shapes** (so E. V., rightly: not, the *likenesses*. ὁμοίωμα is the product of ὁμοιόω: the finished form of any thing which is made like (ὅμοιον) to any pattern. See Winer, edn. 6, § 16. A. 2, a) **of the locusts (were) like horses made ready for war** (this resemblance,—cf. ref. Joel, ἡ ὅρασις αὐτῶν ὡς ὅρασις ἵππων,—has been noticed by travellers. Winer, Realw. art. Heuschrecken, refers to Niebuhr, Beschreibung, 173. Ewald gives other references, and says, "refert omnino animal equini corporis quasdam similia, unde nostris etiam *Heupferd* dici notum est." And especially does it hold good when the horse is equipped for war; the plates of the horse's armour being represented by the hard laminæ of the outer shell of the locust: see below, ver. 9), **and on their heads as it were crowns like unto gold** (It is not easy to say what this part of the description imports. Elliott tries to apply it to the turban: but granting some latitude to στέφανοι, the ὅμοιοι χρυσῷ will hardly bear this. The appearance of a turban, even when ornamented with gold, is hardly *golden*. I should understand the words, of the head actually ending in a crown-shaped fillet which resembled gold in its material, just as the wings of some of the beetle tribe might be said to blaze with gold and gems. So we have below εἶχον θώρακας ὡς θ. σιδηροῦς: the material not being metallic, but only quasi-metallic. Eichhorn and Heinr. understand these crowns of soldiers' helmets: but this is quite arbitrary and gratuitous): **and their faces (were) as the faces of men** (Düsterdieck well observes, that we must not suppose them actually to have had human faces, but that the face of the locust, which under ordinary circumstances has a distant resemblance to the human countenance, bore this resemblance even more notably in the case of these supernatural locusts. It is not τὰ πρ. αὐτῶν πρόσωπα ἀνθρ. but ὡς πρόσωπα ἀνθρ. Nor again can we agree with Mr. Elliott's idea that ἀνθρώπων is here used to designate the male sex: an interpretation recommended to him by his wish to introduce the moustache of the Arabs. Wherever the general term ἄνθρωπος is used for the particular sex, it must, as in the case of our "*man*," be necessarily so interpreted by the context, as is the case in every one of the passages cited by Mr. E. in support of his view, viz. Matt. xix. 3, 5, 10; 1 Cor. vii. 1; Gen. ii. 18; Exod. xiii. 2; Lev. xx. 10; Esth. iv. 10 (ἄνθρωπος ἡ γυνή); Eccl. vii. 28; Isa. iv. 1. But here there is no such necessity in the context: nay, it is much more natural to take ἀνθρώπων as the general term, their faces were like human faces, and then comes the limitation, not in the face, but in another particular), **and they had hair as the hair of women** (i. e. long and flowing, 1 Cor. xi. 14 f. De Wette quotes from Niebuhr an Arabic proverb in which the antlers of locusts are compared to the hair of girls. But perhaps we must regard the comparison as rather belonging to the supernatural portion of our description. Ewald would understand the hair on the legs, or on the bodies, of the locusts, to be meant, referring to גֶּזֶם, rough locusts, Jer. li. (xxviii.) 27, where the LXX have merely ἀκρίδων, and the E. V. "rough caterpillars." To infer, from this feature, licentiousness as a characteristic in the interpretation, is entirely beside the purpose): **and their teeth were as the teeth of lions** (so also of the locust in Joel i. 6, οἱ ὀδόντες αὐτοῦ ὀδόντες λέοντος. Ewald rightly designates as very doubtful a fancied resemblance to a lion in the under jaw. We may observe that this, as some other features in the description, is purely graphic, and does not in any way apply to the plague to be inflicted by these mystic locusts), **and they had breastplates as iron breastplates** (the plate which forms the thorax of the natural locust, was in their case as if of iron), **and the sound of**

ρακας [r] σιδηροῦς, καὶ ἡ φωνὴ τῶν [s] πτερύγων αὐτῶν ὡς [t] φωνὴ [t] ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. 10 καὶ ἔχουσιν [u] οὐρὰς [v] ὁμοίας [i] σκορπίοις καὶ [w] κέντρα, καὶ ἐν ταῖς [u] οὐραῖς αὐτῶν ἡ [x] ἐξουσία αὐτῶν [y] ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. 11 [z] ἔχουσιν ἐπ' αὐτῶν [z] βασιλέα ἄγγελον τῆς [a] ἀβύσσου, [b] ὄνομα [b] αὐτῷ [c] Ἑβραϊστὶ [d] Ἀβαδδών, καὶ ἐν τῇ Ἑλληνικῇ [e] ὄνομα [e] ἔχει Ἀπολλύων. 12 Ἡ [f] οὐαὶ ἡ [g] μία [h] ἀπῆλθεν ἰδοὺ ἔρχεται ἔτι δύο [f] οὐαὶ μετὰ ταῦτα.

r ch. ii. 27 reff. s ch. iv. 8 reff. t Joel ii. 5. u here bis. ver. 19 bis. ch. xii. 4 only. Job xl. 12 (17). v constr., Matt. v. 20. ch. xiii. 11. w Acts xxvi. 14. 1 Cor. xv. 55 (from Hos. xiii. 14). 66 only. x vv. 3, 19. y = ch. vi. 6 reff. z see Prov. xxx. 27 (xxiv. 62).

a = vv. 1, 2. b ch. vi. 8 reff. c ch. xvi. 16. John v. 2. xix. 13, 17, 20. xx. 16 only †. J. see Acts xxi. 40. 4 Kings xviii. 26. d here only †. see note. e = here only. see ch. iii. 1. f = here bis. ch. xi. 14 bis only. see Ezek. vii. 26. ii. 10. g = Matt. xxviii. 1 al. Gen. i. 5. h = ch. xi. 14. xxi. 1, 4 only.

9. *και η φωνη των πτ. αυτων* is written twice in 1.

10. *ομοιοις* AN. rec (for 3rd *και*) *ην*, with (35, e sil) vulg-ed(with some mss): om l m n 1. 30-2-4-6-8. 40-6-7. 90 am(with tol) Andr Tich: txt A[P]N B 33(sic, Del) rel vulg-ms syr-dd copt Areth. rec aft *αυτων* ins *και*, with 1. 37. 47 vulg-ed(with a few mss) Andr: om A[P]N B rel vulg-mss Andr-coisl Areth Tich. for *η εξουσια αυτων, εξουσιαν εχουσι* B rel Andr-a Areth: om l: txt A[P]N m 1. 17. 34-5-6 vulg syr-dd copt Andr Tich. ins *του* bef *αδικησαι* B rel: om A[P]N m n 1. 17. 32-4-6. 48. 51 Andr Areth.

11. rec at beg ins *και*, with [P] m n 1. 34. 40-1. 51 fuld syr-dd Andr: om AN B rel. for *εχουσιν, εχουσαι* B rel Areth Tich: *ειχον* vulg Andr-p Primas: txt A[P]N m n 1. 26-7. 33-4-6 (26-7. 35 Br, e sil) fuld syr-dd (copt?) Andr. *βασιλεα* bef *εφ' αυτων* B rel syr-dd Andr-coisl Areth, *βασιλεα υφ' αυτων* 16, *β. εφ' αυτους* l: [om *εφ' αυτων* P:] txt A f n 1. 17, *εφ' αυτων βασιλεις* 36, *εαυτων τον βασιλεα* (omg *εφ'*) N.—rec *εφ'*: txt A B rel. rec ins *τον* bef *αγγελον*, with A(see below) [P]N(see above) f l n 1. 9. 16. 33-5-6(38?) 47-8-9. 50. 90 Andr: om B rel Andr-coisl Areth.—*αρχοντα της αβυσσου τον αγγελον* A. ins *ω* bef 1st *ονομα* N 18. *αββααδων* B (a d) g m 35(Del) Andr-c. for *και εν, εν δε* B rel vulg syr-dd Andr Areth Primas: txt A[P]N 1. 17. 33 (26-7. 36, e sil) æth.—*ελληνιδι* N.—*ελληνιστι δε* 9.—*εν τη ελληνικη δε* 13 6. *εχει* bef 2nd *ονομα* N 36: om *ονομα* 40.

12. om *η* (twice) N(ins 2nd *η* N^{2a}). rec *ερχονται*, with [P]N^{2a} B m n 1. 18. 34-5-8. 49^{2} (6. 26. 32-7. 47 Br, e sil) Andr Areth: txt AN^{1} rel. om *ετι* j 1: for *ετι, αι* 36.

12, 13. *και* bef *μετα ταυτα* B f, *και μετα ταυτα και* 2. 4. 10-8-9. 40: om *και* (in both places) N: txt A[P] rel.

their wings (was) as a sound of chariots of many horses (by the two genitives the sound of both, the chariots and the horses, is included. The chariots are regarded as an appendage to the horses) **as they run to war. And they have tails like to scorpions** (i. e. to the tails of scorpions: the construction called the comparatio compendiaria: see reff.), **and stings** (viz. in their tails: this is the particular especially in which the comparison finds its aptitude): **and in their tails is their power to hurt men five months** (see above on ver. 5). **They have as king over them** (or, "they have a king over them, viz." . . . . the two accusatives being in apposition. It favours this last alternative, that in this particular, of having a king, they are distinguished from natural locusts: for Prov. xxx. 27, *ἀβασίλευτόν ἐστιν ἡ ἀκρὶς*) **the angel of the abyss** (we can hardly with Luther, render "an angel from the abyss:" *ἄγγελος*, though anarthrous, is necessarily defined by the genitive *τῆς ἀβύσσου*); **his name is in Hebrew Abaddon** (אֲבַדּוֹן, *perdition*, from אָבַד, *periit*, is used in the O. T. for the place of perdition, Orcus, in Job xxvi. 6; Prov. xxvii. 20 (Keri: Chetib has אֲבַדָּה), in both of which places it is joined with שְׁאוֹל,—Ps. lxxxviii. 12; Job xxviii. 22. In all these places the LXX express it by *ἀπώλεια*. So that this is the local name personified: or rather perhaps that abstract name personified, from which the local import itself is derived), **and in the Greek** (scil. *γλώσσῃ*) **he has for his name Apollyon** (the name *ἀπολλύων* seems chosen from the LXX *ἀπώλεια*, see above.

It is a question, who this angel of the abyss is. Perhaps, for accurate distinction's sake, we must not identify him with

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν, καὶ ἤκουσα [l] φωνὴν μίαν [n] ἐκ τῶν τεσσάρων [l] κεράτων τοῦ [l] θυσιαστηρίου τοῦ [m] χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ 14 [n] λέγοντα τῷ ἕκτῳ ἀγγέλῳ [o] ὁ ἔχων τὴν σάλπιγγα Λῦσον τοὺς τέσσαρας

l ch. vi. 6. k ch. viii. 13 reff. l here only. Levit. iv. 7. Ezek. xliii. 20. m Exod. xl. 26 al. n constr., ch. i. v. 1 al. fr. o constr., ch. ii. 20 reff.

13. φωνης μιας ℵ²ᵃ. om τεσσαρων AN²ᵃ n am(with fuld harl lips-s tol demid lipss) syr copt Bede: ins [P] B rel Andr Areth Cypr Primas Tich.—om των (τεσσ.) κερ. ℵ¹.—μιαν φωνην εκ τ. θυσιαστηριου ενωπιον τ. θυ, omg all the rest. 14. rec λεγουσαν, with [P] h l m n 1. 10-7. 34-5-6-8 (6. 13. 26. 37. 49 Ir, e si λεγουσης ℵ²ᵃ: λεγων 40: *λέγοντος B rel: λεγοντα AN¹. om κατω A. rec (for ο εχων) ος ειχε, with 6(e sil) Areth: τω εχοντι m 34 Andr-coisl: txt AN 5 9

Satan himself,—cf. ch. xii. 3, 9,—but must regard him as one of the principal of the bad angels). **The one** (first) **woe hath passed: behold, there cometh** (singular, the verb applying simply to that which is future, without reference as yet to its plurality) **two woes after these things.**

There is an endless Babel of allegorical and historical interpretation of these *locusts from the pit*. The most that we can say of their import is, that they belong to a series of judgments on the ungodly which will immediately precede the second advent of our Lord: that the various and mysterious particulars of the vision will no doubt clear themselves up to the church of God, when the time of its fulfilment arrives: but that no such clearing up has yet taken place, a very few hours of research among histories of apocalyptic interpretation will serve to convince any reader who is not himself the servant of a preconceived system.

13—21.] *The sixth Trumpet.* **And the sixth angel blew his trumpet, and I heard a** (it is doubtful, in the uncertain authenticity of τεσσάρων, whether any stress is to be laid on this μίαν or not. Vitringa gives it the emphasis,—"quatuor hæc cornua simul edidisse vocem, non diversam, sed unam eandemque:" and so Hengstb. The allegorical interpreters give it various imports—the agreement of the four Gospels (Zeger, Calov., al.), —that of the prayers of exiled Jews (Grot.), &c.) **voice out of the** [four] **horns of the golden altar which was before God** (the same altar as that previously mentioned in ch. viii. 3 and vi. 9, where see notes. From ch. xvi. 7 it would appear that the voice probably proceeded from the altar itself, represented as uttering the cry of vengeance for the blood shed on it; cf. ch. vi. 9, with which cry of the martyred saints the whole series of retributive judgments is connected. The reading in the Codex Sinaiticus (see digest) is very remarkable, and may represent the original text. To suppose, as Elliott, that the cry from the altar is indicative of an altar having been the scene of some special sin on the part of the men of Roman Christendom, and to apply it to the perversions of Christian rites in the Romish Church, is surely to confuse the whole imagery of the vision. For it is not of *any altar* in the abstract that we are reading, but of *the golden altar which was before God*, where the prayers of the saints had been offered by the angel, ch. viii. 3, 5: and the voice is the voice of those prayers, in accordance with which those judgments are inflicted. The horns again, representing the excellency of the altar, not any special rites with which the horns of an altar were concerned, cannot be pressed into the service of the above-noticed interpretation, but simply belong to the propriety of that heard or seen. The voice proceeded from the surface of the altar, on which the prayers had been offered: and that surface was bounded by the κέρατα) **saying** (the noun to which the participle, in this broken construction, is to be referred, may be either φωνήν, which is most probable, or κεράτων, in which latter case an emphasis would naturally lie on the foregoing μίαν, or, if λέγοντα be read, θυσιαστηρίου) **to the sixth angel who had** (construction, see reff. It is much better to take ὁ ἔχων as the appositional nom., so common in this book, than, as Tregelles, to understand it as vocative. It is natural that the word ἕκτῳ should be further specified by adding the class to which the angel belonged, ὁ ἔχων τὴν σάλπιγγα: but hardly, that he should be singled out by the address, "Thou that hast the trumpet," from the whole series who had trumpets) **the trumpet** (viz. as being that one now before us,—belonging to the present vision), **Loose** (it is too much to say that the angel himself is made the active minister of this loosing: we do not read καὶ πορευθεὶς ἔλυσεν following, but simply καὶ ἐλύθησαν. We

ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ [p]ποταμῷ τῷ [p]μεγάλῳ Εὐφράτῃ. 15 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ [qr]ἡτοιμασμένοι [q]εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, [r]ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων. 16 καὶ ὁ

p ch. xvi. 12. Gen. xv. 18 al. q constr., ver. 1 reff. Prov. xxi. 31. r ch. viii. 6 reff.

Andr. τεσσαρες ℵ m, -ρεις l 36. [ins ποταμω bef ενφρ. P.] εφρατη B. 15. for ελυθησαν, ελυτηθησαν A. om 2nd οι (homœotel) ℵ 41. 51. 90. ins εις την bef ημεραν B rel Andr-coisl Areth; την h n 10. 38. 49 Br: om A[P] 17-8. 33 (6. 26. 35-6-7. 40-1-2, e sil) vulg copt Andr Cypr Primas Tich.—om και ημεραν ℵ 1. aft ινα ins μη ℵ.

must therefore believe that the command is given to him only in so far as he is the representative and herald of all that takes place under his trumpet-blowing) **the four angels which are bound** (so E. V. rightly: "*are* bound" is the true perfect passive, not "have been bound") **on** (not "*in*," as E. V.: ἐπί with the dat. denotes close adherence or juxtaposition: so our Lord sat ἐπὶ τῇ πηγῇ, John iv. 6) **the great river Euphrates** (the whole imagery here has been a crux interpretum: as to who these angels are, and what is indicated by the locality here described. I will only venture to point out, amidst the surging tumult of controversy, one or two points of apparent refuge to which we *must not* betake ourselves. First, we must not yield to the temptation, so attractive at first sight, of identifying these four angels with the four angels standing on the four corners of the earth and holding in the four winds, in ch. vii. 1 ff. For the mission of these angels is totally distinct from theirs, as the locality is also. There is not a syllable of *winds* here, nor any hurting of earth, sea, or trees. Secondly, the question need not perplex us here, whether these are good or bad angels: for it does not enter in any way into consideration. They simply appear, as in other parts of this book, as ministers of the divine purposes, and pass out of view as soon as mentioned. Here, it would almost seem as if the angelic persons were little more than personifications; for they are immediately resolved into the host of cavalry. Thirdly, that there is nothing in the text to prevent "the great river Euphrates" from being meant literally. Düsterd. maintains, that because the rest of the vision has a mystical meaning, therefore this local designation must have one also: and that if we are to take the Euphrates literally and the rest mystically, endless confusion would be introduced. But this is quite a mistake, as the slightest consideration will shew. It is a common feature of Scripture allegory to intermingle with its mystic language literal designations of time and place. Take for instance the allegory in Ps. lxxx. 8, 11, "Thou hast brought a vine out of Egypt .... she sent out her boughs unto the sea, and her branches unto the river:" where, though the vine and her boughs and branches are mystical, Egypt, the sea, and the river, are all literal. See some good remarks on this in Mr. Elliott's 1st vol., p. 331 ff., where the above example is cited among others). **And the four angels were loosed, which had been prepared** (the perf. part. in conjunction with an aor. verb is necessarily pluperf. in sense) **for** (in the ordinary sense of εἰς after ἑτοιμάζω and its kindred words—viz. "in reference to," "in reservation for," "with a view to:" see ver. 7; 2 Tim. ii. 21; and πρός, 1 Pet. iii. 15) **the hour and day and month and year** (viz. which had been appointed by God: the appointed hour occurring in the appointed day, and that in the appointed month, and that in the appointed year. The art., prefixed, and not repeated, seems to make this meaning imperative. Had the art. been repeated before each, the ideas of the appointed hour, day, month, and year would have been separated, not, as now, united: had there been no art., we *might* have understood that the four were to be added together to make up the time, though even thus the εἰς occurring once only would have made some difficulty. The natural way of expressing this latter meaning would be, εἰς ὥραν κ. εἰς ἡμέραν κ. εἰς μῆνα κ. εἰς ἐνιαυτόν. The only way in which it can be extracted from the words as they now stand, is by understanding the τήν to designate some previously well-known period, "for the (well-known) hour and day and month and year." But as no such notoriety of the period named can be recognized, we must I conceive adhere to, the sense above given), **that** (ἵνα belongs to ἡτοιμασμένοι more naturally than to ἐλύθησαν) **they should kill the third part of men** (on τὸ τρίτον, see above, ch. viii. 7. It seems necessary, that in τῶν ἀνθρώπων we are to include only the κατοικοῦντες.

vide

cp. viii. 7, 11

ἀριθμὸς τῶν [s]στρατευμάτων τοῦ [t]ἱππικοῦ [u]δισμυριάδες [v]μυριάδων ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ [w]ὁράσει καὶ τοὺς [x]καθημένους [x]ἐπ' αὐτῶν ἔχοντας [y]θώρακας [z]πυρίνους καὶ [a]ὑακινθίνους καὶ [b]θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς [c]κεφαλαὶ [c]λεόντων, καὶ [d]ἐκ τῶν στομάτων αὐτῶν [d]ἐκπορεύεται πῦρ καὶ [e]καπνὸς καὶ [f]θεῖον. 18 [g]ἀπὸ τῶν τριῶν [h]πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, [i]ἐκ τοῦ πυρὸς καὶ τοῦ [e]καπνοῦ καὶ τοῦ [f]θείου τοῦ [d]ἐκπορευομένου [d]ἐκ τῶν στομάτων αὐτῶν. 19 ἡ γὰρ [j]ἐξουσία τῶν ἵππων

s Matt. xxii. 7. Luke xxiii. 11. Acts xxiii. 10, 27. ch. xix. 14, 19 bis only τ. 1 Macc. ix. 34 al. t here only τ. 1 Macc. xv. 28. u Psa. lxvii. 17. Dan. vii. 10. v Heb. xii. 22 reff. w = Acts ii. 17 (ch. iv. 2) only. Ezek. x. 2. Dan. ix. 21 Theod. x ch. iv. 2 reff. & note. y ver. 9. z here only. a here only. Ezek. xxiii. 6. Exod. xxvi. 14 al. (-θος, ch. xxi. 20.) b here only τ. see below (e). c see 1 Chron. xii. 8. d ch. i. 16 reff. e ch. viii. 4 reff. f Rev. (here bis. ch. xiv. 10. xix. 20. xx. 10. xxi. 8) only, exc. Luke vii. 29, from Gen. xix. 24. Ps. x. 7. see above (b). g = ch. xii. 6 reff. h = Rev. only, here first, ch. xi. 6. (xiii. 3, 12, 14.) xv. 1 al. (elsw. = stripe, Luke x. 30. xii. 48. Acts xvi. 23, 33. 2 Cor. vi. 5. xi. 23 only.) Num. xiv. 37. i = ch. viii. 11 reff. j vv. 3, 10.

16. rec om των (with 6 Br, e sil) : ins A[P]ℵ B rel Andr Areth. for τ. ιππικου, τ. ιππου rel Andr-coisl : των ιππων b 3 : txt A[P]ℵ B c l n 36. 49¹-marg (f 1. 6. 17. 38, e sil) Andr Areth. rec δυο μυριαδες, with (ℵ) n (4. 6, e sil) Areth : μυριαδες (omg δις-) B rel Andr : txt A[P] c 1(but with δις erased) 11-2. 36, δισμυριων 18, δυο μυριαδων μυριαδας(sic) ℵ. rec ins και bef ηκουσα, with (6. 27. 42 Br, e sil) vulg-ed(with lips-4) Epiph Areth : om A[P]ℵ B 33(sic, Del) rel am(with fuld &c) syr-dd copt arm Andr Cypr Primas.

17. for ιππους, ιππικους B f. εκαστον ℵ. for θειωδεις, θυωδεις(but corrd) ℵ.

18. rec (for απο) υπο, with 1 : txt AC[P]ℵ B rel. om τριων ℵ. rec om πληγων, with 1 (37, e sil) : ins AC[P]ℵ B rel vss gr-lat-ff. for 1st εκ, απο B rel Andr Areth : txt AC[P]ℵ h n 10-7-8. 36 (1. 37-8. 49 Br, e sil) Andr-a. rec ins εκ bef του καπνου, with C[P] c 1. 17 syr-dd Andr-a : om Aℵ B rel am(with demid fuld &c) copt Andr Areth Cypr. rec ins εκ bef του θειου, with [P] c 1. 17¹ syr-dd Andr-a : om ACℵ B rel vulg copt Andr Areth Cypr.

19. rec αι γαρ εξουσιαι αυτων εν τω στοματι αυτων εισιν, with 1(but εστιν) 27; omg και εν ταις ουραις αυτων, with 36 : txt AC[P]ℵ B rel vss gr-lat-ff.—for ιππων, τοπων

ἐπὶ τῆς γῆς of ch. viii. 13, not any of the servants of God): **and the number of the armies of the cavalry was twice myriads of myriads** (i. e. 20,000 × 10,000 : = 200,000,000, two hundred millions. The number seems to be founded on those in the reff.);—**I heard the number of them. And after this manner** (i.e. according to the following description) **saw I the horses in my vision** (Düsterd. suggests, and it seems likely enough, that this express reference to *sight* is inserted on account of the ἤκουσα which preceded) **and those who sat upon them, having** (ἔχοντας most naturally refers to both horses and riders, not to riders only. The armour of both was uniform) **breastplates fiery-red** (the three epithets express the colours of the breastplates, and are to be separated, as belonging each to one portion of the host, and corresponding to the fire, smoke, and brimstone which proceeded out of the horses' mouths below) **and fuliginous** (answering to καπνός below. ὑακίνθινος is used for any dark dull colour; Homer calls dark hair ὑακινθίνῳ ἄνθει ὁμοίας, Od. ζ. 231, ψ. 158. The hyacinth of the Greeks is supposed to have been our dark blue iris: see Palm and Rost, sub voce) **and sulphureous** (light yellow : such a colour as would be produced by the settling fumes of brimstone): **and the heads of the horses** (τῶν ἵππων takes up the horses again, both horses and riders having been treated of in the preceding sentence) **(were) as heads of lions, and out of their mouths goeth forth fire and smoke and brimstone** (i. e. separately, one of these out of the mouths of each division of the host. It is remarkable, that these divisions are *three*, though the angels were *four*). **From** (ἀπό indicates not directly the instrumentality, but the *direction from which* the result comes) **these three plagues were killed the third part of men, by** (ἐκ, the source out of which the result springs) **the fire and the smoke and the brimstone which went forth** (the participle agrees with the last noun only, but applies to all) **out of**

ἐν τῷ στόματι αὐτῶν ἐστιν καὶ ἐν ταῖς [k] οὐραῖς αὐτῶν· αἱ γὰρ [k] οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ [l] ἐν αὐταῖς [m] ἀδικοῦσιν. 20 καὶ οἱ [n] λοιποὶ τῶν ἀνθρώπων οἳ οὐκ ἀπεκτάνθησαν [l] ἐν ταῖς [h] πληγαῖς ταύταις οὐδὲ [o] μετενόησαν [o] ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, [p] ἵνα μὴ [q] προσκυνήσουσιν τὰ [r] δαιμόνια καὶ τὰ [q s] εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ [t] χαλκᾶ καὶ τὰ [u] λίθινα καὶ τὰ [v] ξύλινα, [w] ἃ

k ver. 10 reff. l ch. vi. 8 reff. m = ch. vi. 6 reff. n w. gen., ch. xx. 5. Luke xviii. 11. Esth. ix. 16. o here bis. ch. ii. 21, 22. xvi. 11 only. ἀπό, Acts viii. 22. ἐκ, 1 Cor. xii. 21. p w. ind. fut., ch. iii. 9 reff. q Num. xxv. 2.

r = 1 Cor. x. 20. 1 Tim. iv. 1. Deut. xxxii. 17. only. Num. xxi. 9. Dan. v. 4 Theod. (-κός, ch. xviii. 12.) xxxi. 18. (13-15). Dan. v. 23 Theod. s 1 John v. 21. 1 Thess. i. 9 al. fr. v 2 Tim. ii. 20 only. Dan. v. 4, 23 Theod. Ep. Jer. 30. u John ii. 6. 2 Cor. iii. 3 only. Exod. w Psa. cxlii. 5—7 t here

A.—εν ταις ουραις και εν τω στοματι αυτων ην 38. ομοιοι 1 : om C[1]. οφεων B rel Andr-coisl Areth : txt AC[P]ℵ 10-7-8. 36 (1. 30-7-8. 40-9 B[r], e sil) Andr. for εχουσαι, εχουσιν C : εχουσας ℵ[1] : εχουσαις [P]ℵ[3a] 36 : txt A B rel.

20. aft πληγαις ins αυτων ℵ. rec ουτε, with A[P] 1. 17. 33. (34-6, e sil) vulg syr-dd copt Andr-a : ου C rel Andr : txt ℵ B f 38. 92. om μη 1[1](ins above the line 1[2]). rec προσκυνησωσι, with [P] B rel Andr Areth : txt ACℵ 1[1] 36. 42. rec om τα (bef ειδωλα), with B[r](e sil) : ins AC[P]ℵ B rel Andr Areth. χρυσαια (i. e. χρυσεα) and χαλκεα ℵ. transp λιθινα and ξυλινα ℵ.

their mouths. For the power of the horses is in their mouths (principally; seeing that by what proceeded from their mouths their mission, to slay the third part of men, was accomplished) and in their tails: for their tails were like serpents, having heads, and with (*ἐν* is the prep. of investiture, used of that in which clad or armed a man does any thing) them they hurt (i.e. inflict pain: viz. with the bites of the serpent heads in which they terminate. I cannot but mention, in no unfriendly spirit, but because, both being friends, Truth is the dearer, that which may be designated the culminating instance of incongruous interpretation in Mr. Elliott's historical exposition of these prophecies. These tails are, according to him, the horsetails, borne as symbols of authority by the Turkish Pachas. Well may Mr. Barker say (Friendly Strictures, p. 32), "an interpretation so wild, if it refutes not itself, seems scarcely capable of refutation." Happily, it does refute itself. For it is convicted, by altogether leaving out of view the power in the *mouths*, which is the principal feature in the original vision: by making no reference to the serpent-like character of these tails, but being wholly inconsistent with it: by distorting the canon of symmetrical interpretation in making the *heads* attached to the tails to mean that the tails are symbols of authority: and by being compelled to render *ἀδικοῦσι* "they commit injustice," a meaning which, in this reference, it surely will not bear. When it is said of fire- and smoke- and brimstone-breathing horses which kill the third part of men, that besides having power in their mouths they have it in their tails, which are like serpents, ending in heads, it would be a strange anti-climax to end, "and with these they do injustice." I will venture to say, that a more self-condemnatory interpretation was never broached than this of the horsetails of the Pachas). [r] And the rest of men (this specification which follows clearly shews what sort of men are meant; viz. the ungodly alone), who were not killed in (the course of: the *ἐν* again of that in which, as its vehicle or investiture, their death would come, if it had come) these plagues, did not even (the force of *οὐδέ*, which on the whole seems likely to have been the original reading) repent of (*ἐκ*, so as to come out from: see reff.) the works of their hands (i. e. as the context here necessitates, not, the whole course of their lives, but the idols which their hands had made. This will at once appear on comparing our passage with Deut. iv. 28, *λατρεύσετε ἐκεῖ θεοῖς ἑτέροις, ἔργοις χειρῶν ἀνθρώπων, ξύλοις καὶ λίθοις, οἳ οὐκ ὄψονται, κ.τ.λ.*, and Ps. cxxiv. 15, *τὰ εἴδωλα τῶν ἐθνῶν ἀργύριον κ. χρυσίον, ἔργα χειρῶν ἀνθρώπων· στόμα ἔχουσι καὶ οὐ λαλήλουσιν, κ.τ.λ.* See also Acts vii. 41) that they should not (in order not to: the final purpose, explaining the *οὐ μετεν. ἐκ* preceding: cf. Winer, edn. 6, § 58. 6) worship (for *ἵνα* with indic. fut. see above, ch. iii. 9 reff.) devils (see reff, 1 Cor.; 1 Tim., and notes there. The objects of worship of the heathen, and of semi-heathen Christians, are in fact

οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν, 21 καὶ
οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν
φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ
τῶν κλεμμάτων αὐτῶν.

X. 1 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαί-

x Rev. here only. y see Exod. v. 19 20, 21. Ps. xxv. 9. xxxii. 9. z Matt. xv. 19 ‖ Mk. see Hos. iv. 2. a here only. = 1 K. xxvii. 22. Mic. v 12. Neh. iii. 4 bis (Wisd. i. 14. Sir. vi. 16. xxxviii. 4) only. (-εία, or -εία, Gal. v. 20. ch. xviii. 23 only.) b here only. Gen. xxxi. 39 bis. Exod. xxii. 3, 4 only. c ch. v. 2. xviii. 21.

ACP[κ] a to x. 1. 2 4 6 9. 10-3. 6 to 7. 26 12 to 31. 46 1-2. 47 v. 51. 90 Ev.

rec (for δυνανται) δυνατει, with ℵ¹-corr rel: txt AC[P]ℵ ℵ¹ l m n 34-5-6-8. 47-9. 50. 90.

21. rec φαρμακειων, with B rel, -κιων A[P] l 17: txt Cℵ a b c f g m 2. 4. 6. 9. 13-6-9. 27. 30-3(-4-5-6, e sil) 42-8. 50-1. 90. for πορνειας, πονηριας Aℵ¹: πορνειας ℵ²a or e.

CHAP. X. 1. om αλλον [P] B rel Andr-a: ins ACℵ m (l 16) 33 (34-5-6-8, e sil) vss

devils, by whatever name they may be called), and images of gold (lit. the images which are, &c. But this we idiomatically express as above) and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk: and they did not repent of their murders nor of their witchcrafts (lit. their drugs: concrete in sense of abstract, as in all the places in the canonical LXX in reff. On the sense, see note on Gal. v. 20) nor of their fornication (Bengel remarks on πορνεία being in the sing., whereas the rest are plural, "Alia scelera ab hominibus per intervalla patrantur: una perpetua πορνεία est apud eos qui munditie cordis carent." But perhaps this is too refined) nor of their thefts. The character of these sins points out very plainly who are the sufferers by this sixth, or second woe trumpet, and the survivors who do not repent. We are taught by St. Paul that the heathen are without excuse for degrading the majesty of God into an image made like unto corruptible things, and for degenerating into gross immoralities in spite of God's testimony given through the natural conscience. And even thus will the heathen world continue in the main until the second advent of our Lord, of which these judgments are to be the immediate precursors. Nor will these terrible inflictions themselves bring those to repentance, who shall ultimately reject the Gospel which shall be preached among all nations. Whether, or how far, those Christians who have fallen back into these sins of the heathen, are here included, is a question not easy to decide. That they are not formally in the Apostle's view, seems clear. We are not yet dealing with the apostasy and fornication within the church herself. But that they, having become as the κατοικοῦντες ἐπὶ τῆς γῆς, even so far as to inherit *their* character of persecutors of the saints, may by the very nature of the case, be individually included in the suffering of these plagues,—just as we believe and trust that many individually belonging to Babylon may be found among God's elect,—it is of course impossible to deny.

CH. X. 1—XI. 14.] EPISODICAL AND ANTICIPATORY. As after the sixth seal, so here after the sixth trumpet, we have a passage interposed, containing two episodes, completing that which has been already detailed, and introducing the final member of the current series. But it is not so easy here as there, to ascertain the relevance and force of the episodes. Their subjects here seem further off: their action more complicated. In order to appreciate them, it will be necessary to lay down clearly the point at which we have arrived, and to observe what is at that point required.

The last vision witnessed the destruction of a third part of the ungodly by the horsemen from the East, and left the remainder in a state of impenitent idolatry and sin. Manifestly then the prayers of the saints are not yet answered, however near the time may be for that answer. If then this Episode contains some assurance of the approach of that answer in its completeness, it will be what we might expect at this point in the series of visions. At the same time, looking onwards to the rest of the book, we see, that as out of the more general series of visions at the opening of the seals, affecting both the church and the world, there sprung a new and more particular series of the trumpets, having reference to one incident in the former vision, and affecting especially the "inhabiters of the earth," so if now the gaze of prophecy once more turns to the church and her fortunes, and the Apostle receives a new commission to utter a second series of prophecies, mainly on that subject, it will

νοντα ἐκ τοῦ οὐρανοῦ, [d] *περιβεβλημένον νεφέλην, καὶ ἡ* [e] *ἶρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς*

[d] constr., ch. vii. 9 reff. [e] ch. iv. 3 only.

Andr Areth Tich.—*αγγελον* bef *αλλον* l 16. rec om *ἡ*, with [P]ℵ^{2a} k l 1. 32-3-8 (35-6. 41, e sil) Andr: ins ACℵ^{1} B rel Andr-coisl Areth. for *ιρις, θριξ* ℵ^{1}. rec *της κεφαλης*, with [P]ℵ B rel Andr Areth: txt AC (d ?) 9. 12. rec om 1st *αυτου*: ins ACℵ B rel vss Andr Areth lat-ff.

also be no more than what we might fairly look for. Again: if the episodical vision in its character and hue partakes of the complexion of the whole series of trumpet-visions, and, as regards the church, carries a tinge of persecution, and of the still crying prayer for vengeance, not yet fully answered,—while at the same time it contains expressions and allusions which can only be explained by reference onward to the visions yet to come; this complex character is just that which would suit the point of transition at which we are now standing, when the series of visions immediately dependent on one feature in the opening of the seals is just at its end, and a new one evolving the other great subject of that general series is about to begin.

Now each one of these particulars is found as described above. For 1) the angel of ch. x. declares, with reference to the great vengeance-burden of the whole series of the trumpet-visions, respecting which the souls of the martyrs had been commanded *ἵνα ἀναπαύσωνται ἔτι χρόνον μικρόν*, ch. vi. 11,—that *χρόνος οὐκέτι ἔσται*, but that in the days of the seventh angel, when he is about to blow, the whole mystery of prophecy would be fulfilled.

2) The same angel gives to the Seer the open little book, with a distinct announcement that he is to begin a new series of prophecies, and that series, by what immediately follows, ch. xi. 1 ff., evidently relating to the church of God in an especial manner.

3) The whole complexion of the episodical vision of the two witnesses, ch. xi. 3 ff., is tinged with the hue which has pervaded the series of trumpet-visions, from their source in ch. vi. 9—11, viz. that of vengeance for the sufferings of the saints: while at the same time allusions occur in it which are at present inexplicable, but will receive light hereafter, when the new series of visions is unfolded. Such are the allusions to *τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου*, ch. xi. 7, and to *ἡ πόλις ἡ μεγάλη*, ib. ver. 8.

With these preliminary considerations, we may, I think, approach these episodical visions with less uncertainty.

1—11.] THE VISION OF THE LITTLE BOOK. 1—4. *Introductory.* **And I saw another strong angel** (*ἄλλον*, perhaps in allusion to the many which have been mentioned: but seeing that the epithet *ἰσχυρόν* occurs in the mention of the angel who cried out in reference to the sealed book, ch. v. 2, and that the present angel's errand also regards a book, we can hardly help taking *ἄλλον* with both substantive and adjective, and referring it to that first *ἄγγελος ἰσχυρός* in ch. v. 2. And this consideration may serve to introduce the assertion, to me hardly admitting of a doubt, that this angel is not, and cannot be, our Lord himself. Such a supposition would, it seems to me, entirely break through the consistency of apocalyptic analogy. Throughout the book, as before observed, on ch. viii. 3, angels are the ministers of the divine purposes, and the carriers out of the apocalyptic course of procedure, but are every where distinct from the divine Persons themselves. In order to this their ministry, they are invested with such symbols and such delegated attributes as beseem in each case the particular object in view: but no apparent fitness of such symbolical investiture to the divine character should induce us to break through the distinction, and introduce indistinctness and confusion into the book. When St. John means to indicate the Son of God, he indicates Him plainly: none more so: when these plain indications are absent, and I find the name *ἄγγελος* used, I must take leave to regard the agent as distinct from Him,—however clothed, for the purposes of the particular vision, with His delegated power and attributes) **descending out of heaven** (the place of the Seer yet continues in heaven: see below, vv. 8, 9), **clothed with a cloud** (as a messenger of divine judgment: see ch. i. 7), **and the rainbow upon his head** (*ἡ* the well-known, ordinary, rainbow: indicating, agreeably with its first origin, God's covenant of mercy. See note on ch. iv. 3. On the accus. after *ἐπί* at the first mention of superposition, see note, ch. iv. 2), **and his face as the sun** (indicating the divine glory with which he was invested: see ch. i. 16, xviii. 1: and compare Luke ix.

ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς [f] στύλοι πυρός, [2] καὶ [g] ἔχων ACPN 7 a to r. 1 2. 4. 6. 1 10-1. to 15. 5a- 7. 31. 32 to 38. 46-1-2 47 to 51. 90 Br.
ἐν τῇ χειρὶ αὐτοῦ [h] βιβλαρίδιον ἠνεῳγμένον, καὶ ἔθηκεν
τὸν πόδα αὐτοῦ τὸν [i] δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ
[i] εὐώνυμον ἐπὶ τῆς γῆς, [3] καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ
λέων [k] μυκᾶται. καὶ ὅτε ἔκραξεν, [l] ἐλάλησαν αἱ ἑπτὰ
βρονταὶ τὰς ἑαυτῶν [l] φωνάς. [4] καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ
βρονταί, ἤμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ
οὐρανοῦ λέγουσαν [m] Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ

f Gal. ii. 9. 1 Tim. iii. 15. ch. iii. 12 only. = Exod. xiii. 21. xix. 9.
g constr., ch. iv. 1 al.
h vv. 9, 10 only †.
i Matt. xx. 21. xxv. 33 al.
k here only †. Job vi. 5 Symm. (μύκημα λεαίνης, Theocr. Id. xxvi. 21.)
l so Mark ii. 2 al.
m = (Matt. xxvii. 66.) ch. xxii. 10. Dan. viii. 26 Theod. xii. 4, 9.

στυλος 38 am(with fuld al) syr-dd Tich.

2. rec ειχεν, with h l n 1. 10. 35-6 (37. 47-9 Br, e sil) vulg Andr Areth Primas: εχει 17: txt AC[P]ℵ B rel Andr-coisl. (κατεχων 38.) βιβλιδαριον C[1] f h l n 10-7. 36-7-8. 47-9 Br Andr-a: βιβλιον B rel Andr-coisl: txt AC[2][P]ℵ 1 (18, e sil) Andr-p Areth. rec ανεωγμενον, with B rel Andr-a Areth: om A copt: txt C[P]ℵ c l m Andr, ηνεωγμενον 1. rec την θαλασσαν and την γην, with 1: της θαλασσης but την γην b d: την θ. and της γ. Andr-a: txt AC[P]ℵ B rel Andr Areth.

3. ins ως bef ελαλησαν ℵ[1]. om αι ℵ[1] l 1. for βρονται, φωναι ℵ[1]. ταις εαυτων φωναις ℵ l: om 34-5-6.—om τας εαυτων to βρονται next ver (*homœotel*) b e n 33.

4. for οτε, οσα ℵ 37. om 1st αι 1. rec aft βρονται ins τας φωνας εαυτων: τας εαυ. φω. m: om AC[P]ℵ B rel vss gr-lat-ff. (ημελλον, so AC B b f j 33-8. 42. 50.) rec aft λεγουσαν ins μοι (with 4. 17-8-9. 40, e sil): om AC[P]ℵ B rel harl (and tol) syr-dd æth arm Andr Areth Primas Tich. for α, οσα ℵ. om 2nd επτα C.

26), **and his feet as pillars of fire** (see ch. i. 15. The symbols with which this angel is accompanied, as those which surrounded the throne of God in ch. iv. 2 ff., betoken judgment tempered with mercy, the character of his ministration, which, at the same time that it proclaims the near approach of the completion of God's judgments, furnishes to the Seer the book of his subsequent prophecy, the following out of God's purposes of mercy), **and having in his hand** (his *left* hand, by what follows, ver. 5) **a little book** (the diminutive has been taken by some to point to the subsequent eating of the book by the Apostle: so Eichhorn: but Düsterd. remarks that if so, even the βιβλαρίδιον would be too large:—by others, to the size relatively to the angel: so Bengel. But the most natural reason for its use is to be found by comparison with the βιβλίον of ch. v. ff. That was the great sealed roll of God's purposes: this (see below) but one portion of those purposes, which was to be made the Seer's own for his future prophesyings. The form βιβλαρίδιον is not found in Greek writers: the diminutive is βιβλιδαρίον, used by Aristoph. frag. (in Julius Pollux, vii. 210. See also Phot. Bibl. p. 142). On the signification, &c., of this little book or roll, see below ver. 8, notes) **open. And he placed his right foot on the sea, and his left on the earth, and cried with a loud voice as a lion roareth** (the whole imagery represents the glory and majesty of Him whose messenger this angel is: and is to be taken literally in the vision, the earth meaning the earth; the sea, the sea: and the description of the loudness of the voice being simply thus descriptive). **And when he cried, the seven thunders** (it is probable that the art. *αἱ* is prefixed because, like the seven stars, churches, seals, trumpets, and vials, these seven thunders form a complete portion of the apocalyptic machinery: and having no other designation, for the very reason that their meaning is not revealed, they are thus designated, as "*the seven thunders*") **spoke their** (no further stress on ἑαυτῶν, than as it belongs to the peculiar character of the utterances of these thunders. They were to be concealed, remaining unwritten: and this fact, I conceive, reflects back a tinge on the possessive genitive, making it so far emphatic: the voices were, and remained, ἑαυτῶν: not shared by being perpetuated) **voices. And when the seven thunders spoke, I was about to write** (in obedience to the command in ch. i. 19): **and** (not, "*but*:" as I was about to write, a new circumstance arose) **I heard a voice out of heaven** (from which it does not follow that the Seer is on earth, any more than in ver. 1) **saying,**

βρονταί, καὶ μὴ αὐτὰ γράψῃς. 5 καὶ ὁ ἄγγελος ὃν εἶδον [n] ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, [n] ἦρεν τὴν [n] χεῖρα αὐτοῦ τὴν δεξιὰν [n] εἰς τὸν οὐρανόν, 6 καὶ [o] ὤμοσεν [o] ἐν τῷ [p] ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς [q] ἔκτισεν τὸν [q] οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ [q] τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι [r] χρόνος

n Deut. xxxii. 40.
o Matt. v. 34, 36. xxiii. 16, &c. Ps. lxii. 11. Jer. v. 7.
p ch. iv. 9, 10. Dan. xii. 7.
q Gen. xiv. 19.
r = (see note) John always. John v. 6. vii. 33. xii. 35. xiv. 9. ch. ii. 21. vi. 11. xx. 3. (never = καιρος John.

rec (for αυτα) ταυτα, with h 1. 10-7. 33-7. 49 B^{r} (35-6. 40, e sil): txt AC[P]ℵ B rel vulg Andr-coisl Areth.—και μετα ταυτα γραφεις h 1. 10-7. 37. 49 B^{r} Andr-a.

5. rec om την δεξιαν, with A 1. 17. 36 vulg: ins C[P]ℵ B rel syr-dd copt æth arm Andr Areth Primas.

6. om 1st εν (*homœotel?*) ℵ^{1} B rel copt Andr-coisl: ins AC[P]ℵ^{2c} c l n 1. 10-7. 36. 49 (h 6. 32-7 B^{r}, e sil) Andr Areth, *per vicentem* vulg Primas. om των αιωνων 1. om και την γην και τα εν αυτη A 1. 12 copt. om και την θαλασσαν και τα εν αυτη Aℵ^{1} c k 30-2-8. 40-9 arm: ins C[P]ℵ^{2s} B rel.

Seal up the things which the seven thunders spoke, and do not write them (cf. the contrary command, ch. xxii. 10. Many speculations have been raised as to the purport of the utterances of the seven thunders, and the reason for concealing them. From the very nature of the case, these must be utterly in vain. The wisdom of Him who signified this Revelation to His servant John, has not seen fit to reveal these things to us. But the very nature of the case also convicts some of these speculations of error. The thunders, e. g., did not speak "humanum excedentia captum" as Ewald, seeing that not only did St. John understand their utterances, but he was about to write them down for others to read, as intelligible to them also. Again, they were not any utterances of mere human device. They were spoken by command of the great angel, as ver. 3 necessarily implies: they in common with the seals, trumpets, and vials, form part of the divinely-arranged machinery of the Apocalypse. It is matter of surprise and grief therefore, when we find historical interpreters of our day explaining them of the papal anathemas of the time of the Reformation. Elliott, vol. ii. p. 100 ff. It seems to me that no interpretation could be more unfortunate —none more thoroughly condemnatory of the system which is compelled to have recourse to it. For, merely to insist upon one point,—if it were so, then the Apostle sealed the utterances in vain, for all know what those thunders have uttered: then the command should have run σφράγισον .... ἕως καιροῦ συντελείας, as in Dan. xii. 4, instead of an absolute command as here. Thus much we may infer; from the very character of thunder,—that the utterances were of fearful import: from the place which they hold, that they related to the church: from the command to conceal them, first, encouragement, that God in His tender mercy to His own does not reveal all His terrors: secondly, godly fear, seeing that the arrows of His quiver are not exhausted, but besides things expressly foretold, there are more behind not revealed to us). 5—7.] *The oath of the strong angel, that the time of fulfilment of all prophecy was close at hand.* In this portion of the vision, the reminiscences of Dan. xii. 7 are very frequent:—και ἠκουσα τοῦ ἀνδρὸς τοῦ ἐνδεδυμένου τὰ βαδδίν, ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ, καὶ ὕψωσε τὴν δεξιὰν αὐτοῦ καὶ τὴν ἀριστερὰν αὐτοῦ εἰς τὸν οὐρανόν, καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τὸν αἰῶνα, ὅτι εἰς καιρὸν καιρῶν καὶ ἥμισυ καιροῦ, ἐν τῷ συντελεσθῆναι διασπορισμὸν γνάσονται πάντα ταῦτα. **And the angel whom I saw standing upon the sea and upon the earth, lifted his right hand** (not both hands, as in Daniel above, seeing that the little book lay open on his left. On the practice of lifting the hand in swearing, cf. ref. and Gen. xiv. 22 (Exod. vi. 8 and Num. xiv. 30, marg. and LXX)) **towards heaven** (as God's dwelling-place, Isa. lvii. 15) **and sware by** (construction, see reff.) **Him that liveth to the ages of the ages** (cf. Dan. above), **who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it** (this full and formal designation of God as Creator of all is given, because the subject of the angel's oath is, the mystery of God, which necessarily rests in His power alone who made all things.

We may observe, that the fact as well as

s so Luke i. 25.
t = Mark xiii. 4 a L. Jer. xxxvi. (xxix.) 10.
u so καί, ch. vi. 1, 12.
v = John xix. 30. ch. xv. 1. Luke xii. 50. xxii. 37. ii. 29. see ch. i. 20. xvii. 5. 7.

οὐκέτι ἔσται, 7 ἀλλ' ἐν ταῖς [s] ἡμέραις τῆς φωνῆς τοῦ ἕβδόμου ἀγγέλου, [t] ὅταν [t] μέλλῃ σαλπίζειν, [u] καὶ [v] ἐτελέσθη τὸ [w] μυστήριον τοῦ θεοῦ, ὡς [x] εὐηγγέλισεν τοὺς ἑαυτοῦ

w Mark iv. 11. Rom. xvi. 25. Eph. i. 9. iii. 3, 4. 9. vi. 19 al. Dan.
x constr. w. acc., Acts xiii. 32.

rec (for ουκετι εσται) ουκ εσται ετι, with 1 Andr-a, *non erit amplius* vulg-ed; ουκετι εστιν ℵ[1]: txt AC[P]ℵ[2a] B rel syr-dd Andr Areth, *amplius non erit* am(with fuld lipsi al).

7. (αλλ', so AC[P]ℵ B a to e, g to n 1. 4. 10-3-7-8-9. 30-6-8 Br Andr Areth. (Wetst Bch &c silent.)) του αγγελου του εβδομου ℵ. rec (for ετελ.) τελεσθῃ, with B h l n 1. 10. 17-corr 36. 49. 51 (37 Br, e sil) Andr: τελεσθησαι 17[1]: txt AC [P(appy)] ℵ rel syr-dd copt Andr-coisl. rec τοις (ε)αυτ. δουλοις τοις προφηταις, with j n 1. 18

6, 13.

the form of this oath is against the supposition, that this strong angel is the Lord Himself. Considering St. John's own declarations respecting the Son of God, it is utterly inconceivable that he should have related as spoken *by* Him an oath couched in these terms), that time (see below) should no longer be (i. e. should no more intervene: in allusion to the answer given to the cry of the souls of the martyrs, ch. vi. 11, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρόν. This whole series of trumpet-judgments has been an answer to the prayers of the saints, and now the vengeance is about to receive its entire fulfilment: χρόνος οὐκέτι ἔσται: the appointed delay is at an end. That this is the meaning is shewn by the ἀλλ' ἐν τ. ἡμ. which follows. Several erroneous views have been taken of this saying: e. g., 1) that of Bede "mutabilis saecularium temporum varietas in novissima tuba cessabit," al., and apparently the E. V. ("that there should be time no longer")—that it imports the ending of the state of time, and the beginning of eternity: 2) the *chronological* one of Bengel, who allots a definite length, viz. 1111¼ years (?) to a chronus, and then interprets, "there shall not elapse a chronus:" bringing the end, on his successive-historical system, to the year 1836, which is self-refuted: 3) the view of Vitringa and Hengstenb., which grounds an error on the right understanding of these words themselves,—"moram nullam temporis esse intercessuram inter clangorem septimae tubae et oraculorum propheticorum implementum:" for the assertion of ver. 7, which is the carrying out of this denial, expressly identifies the days of the voice of the seventh angel, when he is about to sound, with the immediate fulfilment of all prophecy): but (ἀλλά is not = *el μή*, but bears its proper meaning of strong contrast) in the days of the voice of the seventh angel (i. e. the days indicated, in the fulfilment of the vision, by the sounding of the seventh angel's trumpet. De W. well observes, that there is in the diction of this clause a mingling of the fulfilment with the prophecy), when he is about to blow his trumpet (these words ὅταν μέλλῃ are used, as in reff., in their strictest propriety. For when the seventh angel *does* sound, the completed time of the fulfilment is simultaneous with his blowing: cf. ch. xi. 18.: so that it is properly said that the fulfilment comes *in the days* when he is about to blow. Elliott's version, "at what time soever he may have to sound," can hardly be the rendering of ὅταν μέλλῃ σαλπίζειν. For 1) ὅταν will not in the LXX and N. T. bear this emphatic uncertainty, but is simply "when," in contingent clauses: and 2) μέλλῃ, in a sentence spoken strictly of time, must be kept to its temporal signification. Of course, the E. V., "when he shall begin to sound," is inadmissible), then (this καί in apodosi is in fact the token of a mixed construction: which resolved would be ἀλλ' ὅτι ἤρξουσιν αἱ ἡμέραι κ.τ.λ., καὶ κ.τ.λ. So also in reff. See Winer, edn. 6, § 53. 3, f) the mystery of God (this expression will be best understood by ref. Rom., connected as it is here with the verb εὐηγγέλισεν (see below). It is the mystery of *the kingdom*, as unfolded in the course of the Gospel dispensation, as is clearly shewn by the thanksgiving after the blowing of the seventh trumpet in ch. xi. 15 ff.) is fulfilled (lit., *was fulfilled*,—the speaker looking back, in prophetic anticipation, on the days spoken of, from a point when they should have become a thing past), as He evangelized (it is impossible to give the force of εὐηγγέλισεν with the accus. by a periphrasis, without losing its force. It expresses that God *informed them of the glad tidings*: it being left to be understood by their office of προφήτης, that they *published* the εὐαγγέλιον. See Gal. iii. 8, where the sense, though not the con-

[y] δούλους τοὺς [y] προφήτας. 8 καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ πάλιν [z] λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν Ὕπαγε λάβε τὸ βιβλίον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. 9 καὶ [a] ἀπῆλθον [a] πρὸς τὸν ἄγγελον [b] λέγων αὐτῷ [b] δοῦναί μοι τὸ [c] βιβλαρίδιον. καὶ λέγει μοι Λάβε καὶ [d] κατάφαγε αὐτό, καὶ [e] πικρανεῖ σου τὴν [f] κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται [g] γλυκὺ ὡς [h] μέλι. 10 καὶ ἔλαβον τὸ [c] βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ [d] κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς [h] μέλι [g] γλυκύ· καὶ ὅτε

y ch. xi. 18. Jer. vii. 25 al. z constr., ch i. 12 al. fr. in Rev. a = Matt. xiv 23. Mark i 13. Gen. xxiv. 56. b constr., Matt. v. 34, 39. c ver. 2. d here bis. Luke viii. 5 xv 30 John iv. 17. ch. xii. 4 xx. 9 only. e Ezek. iii. 1. ch. viii. 11 reff f = Matt. xv. 17 ‖ Mk. Rom. xvi. 18. 1 Cor. vi. g here bis James iii. 11, 12 only. Judg. xiv 14. Sir. l. here bis. Matt iii. 4 ‖ Mk only. Ezek. iii 3 13. Phil. iii. 19. 2 Kings xx. 10. xxiv. 20.

Andr Areth: txt AC [P(appy)] ℵ B rel Andr-coisl.—for εαυτου, αυτ. B rel: om k: txt AC [P(appy)] ℵ 1. 17. 38.—ins και bef τ. προφ. ℵ.

8. rec λαλουσα and λεγουσα, with rel lips-5 syr-dd copt Andr Areth: txt AC [P(appy)] ℵ B f 1 36 vulg. rec βιβλαριδιον, with [P(appy)] ℵ g 1. 16-8 Andr-p: βιβλιδαριον B rel Andr Areth: txt AC f. ανεωγμενον B rel Andr-a Areth: txt AC [P(appy)] ℵ m c 33 (c 1. 2. 16. 34-5-6, e sil) Andr. om εν τη χειρι C: εκ χειρος 36: om εν c 6. 11. rec om του (bef αγγελου) (with d 6. 34-5. 51 Br, e sil): ins AC [P(appy)] B 33(sic, Del) rel Andr Areth. om θαλασσης και επι της ℵ1(ins ℵ3a): transp θαλ. and γης 37.

9. απηλθα A j 16. 27. 50. rec (for δουναι) δος, with [P] h n 1. 10-7. 33-7-8. 40-9 (34. 51 Br, e sil) copt Andr: txt ACℵ B rel vulg Andr-coisl Areth. βιβλιδαριον B rel Andr Areth: βιβλαριον A1: βιβλιον ℵ f: txt A(as corrd by origl scribe) C[P] 1 (13-8. 51, e sil). αυτο bef και καταφαγε ℵ1(in both places ℵ3a). for κοιλιαν, καρδιαν A. αλλα ℵ.

10. βιβλιον [for βιβλαρ.] ℵ B rel Andr-coisl Areth: βιβλιδαριον d f h n 10-7. 32-6-7. 49 Br Andr-a: txt AC[P] 1. 18 Andr-p. την το στοματι(sic) 1. γλυκυ bef ως μελι (*from ver* 9) A B 36: txt C[P]ℵ rel vulg syr-dd Andr Areth. om οτε

struction, is much the same) **His servants the prophets.**

8—11.] *The delivery of the little book to John, and announcement of a further work of prophecy to be carried on by him.* **And the voice which I heard out of heaven, (I) again (heard) talking with me and saying** (the sentence is a curious instance of mixed construction. One of its simple forms would be κ. ἡ φωνὴ ἣν ἤκ. ἐκ τ. οὐρ. πάλιν ἐλάλει μετ' ἐμοῦ λέγουσα: the other, κ. τὴν φωνὴν ἤκουσα ἐκ τ. οὐρ. πάλ. λαλοῦσαν μετ' ἐμοῦ κ. λέγουσαν. The former member of the first of these, and the latter member of the second, are united in the text), **Go take the book which lieth open in the hand of the angel which standeth upon the sea and upon the earth. And I went away** (from my former place as a spectator in heaven: from which, however, the Seer does not seem wholly to remove, cf. ch. xi. 16; xix. 1 ff., although his principal spot of observation is henceforth the earth: cf. ch. xi. 1, xiv. 1, xvii. 3, &c.) **to the angel telling him** (the pres. part. contains the reason of the ἀπῆλθον) **to give me the little book. And he saith to me, Take and eat it up** (cf. Ezek. iii. 1 ff.; Jer. xv. 16; Ps. xl. 9): **and it shall embitter thy belly, but in thy mouth shall be sweet as honey. And I took the book out of the hand of the angel and ate it up: and it was in my mouth as honey, sweet; and when I had eaten it up, my belly was embittered** (there is the difference between Ezekiel's roll and this, that, in the prophet's case, only the sweetness in the mouth is mentioned. The Angel, dwelling most on the most important thing, the working of the contents of the book, puts the bitterness first: the Evangelist, in relating what happened, follows the order of time. The text itself will guard us against some misinterpretations of this bitterness and sweetness. It is plain that we must understand these to belong, not to differing characters of different portions of the contents of the book (as Heinr., Ewald), but to different sensations of the Evangelist in different parts of his body respecting one and the same content of the book. Nor again must we invert the order, imagining (as Herder and Rinck) that the first bitterness leads afterwards to sweetness and joy, or (as

[i] see John xii. 16. ἐχρημ-ατίσθησαν ἐν Δελφοῖσιν ἐπὶ πάσῃ τῇ Ἀρκάδων χώρᾳ, Herod. i. 66.

ἔφαγον αὐτό, [e] ἐπικράνθη ἡ [f] κοιλία μου. 11 καὶ λέγουσίν μοι Δεῖ σε πάλιν προφητεῦσαι [i] ἐπὶ [kl] λαοῖς καὶ [k] ἔθνεσιν καὶ [k] γλώσσαις καὶ βασιλεῦσιν πολλοῖς.

k ch. v. 9 reff. l plur., ch. vii. 9 reff.

ἐφαγον αυτο m 35 Andr-c. for επικρανθη, εγεμισθη ℵ. aft μου ins πικριας ℵ[2a]. 11. rec (for λεγουσιν) λεγει, with [P] c h n 1. 10-7-8. 36-8 (6. 37. 47-9. 51 B[r], e sil) vss Andr Primas: λεγουσα 13: txt Aℵ B rel am(with harl) Andr-coisl Areth. ins επι bef εθνεσι B rel syr-dd Andr-coisl Areth Primas: om A[P]ℵ c 1. 17-8. 36 (26. 38. 42-7, e sil) Andr. γλωτταις 1.

Bede, Aretius, al.) that the bitterness in the belly indicates the reception by the Evangelist, but the sweetness in the mouth, the declaration to others; proceeding on a misunderstanding of ver. 11. For further particulars, see below). **And they say** (λέγουσιν leaves the speakers quite indefinite; amounting in fact to no more than "it was said") **to me, Thou must** (i. e. it is God's will that thou shouldest: a command is laid upon thee so to do) **again prophesy** (as thou hast done before in writing the former part of the ἀποκάλυψις: see in the interpretation below) **concerning** (not, as E. V. "*before*:" nor can ἐπί with a dat. bear such a meaning. The substantives which follow the preposition are the *objects* of the προφητεῦσαι. So in reff. See Winer, edn. 6, § 48, *o.* c) **peoples and nations and languages and many kings** (i. e. concerning the inhabitants of the earth, as before: cf. ch. v. 9, where the Lamb's worthiness to open the former βιβλίον is connected with His having redeemed ἐκ πάσης φυλῆς κ. γλώσσης κ. λαοῦ κ. ἔθνους).

I have postponed till this point the question, what we are to understand by the βιβλαρίδιον, and the Seer's concern with it. And I will at once say, before discussing the various differing interpretations, that I conceive the simple acceptation of the description and symbolism here can lead but to one conclusion; viz. that it represents the μυστήριον τοῦ θεοῦ above spoken of, the subject of the remainder of the apocalyptic prophecies. So far, many of the principal Commentators are at one. Indeed it is difficult to conceive how any other interpretation can have been thought of, except as made necessary by some previous self-committal of the Expositor regarding the sealed book of ch. v., or by the exigencies of some historical system. But within the limits of this agreed meaning, there are many different views as to the extent of the reference of the "little book" to that which follows, and as to its relation to the seven-sealed book of ch. v. As regards these points, we may remark, 1) that the contents of the "little book" cannot well be confined to ch. xi. 1—13, or we should not have had so solemn an inauguration of it, nor so wide-reaching an announcement of the duty of the Apostle consequent on the receipt of it: 2) that the oath of the Angel must necessarily be connected with his bearing of the open book on his hand, and if so, makes it necessary to infer that the contents of the book are identical with the mystery, respecting which he swears: 3) that the episode which follows, containing the first work of the Apostle under this his new prophetic commission, inchoates an entirely new matter—the things which befall the Church of God and the holy city, which new character of incidents continues to prevail until the very end of the book: 4) that the relation of this "little book" to the sealed book of ch. v. can hardly be doubtful to the readers of this Commentary, seeing that we have maintained that book to be the sum of the divine purposes, which is not opened at all within the limits of the apocalyptic vision, but only prepared to be opened by the removal of its seven seals. That this is not that complete record of the divine purposes, nor, technically speaking, any portion of it, must be evident to us. For it forms a small detached roll or volume, lying open on the angel's hand; it is destined for the especial individual behoof of the Seer, into whom it passes, and becomes assimilated with himself, to be given forth as he should be directed to utter it. 5) That it contained *more than* we possess in the remaining portion of this book, is probable. St. John doubtless knew more than he has told us. Previously to this, he knew what the seven thunders uttered: and subsequently to this, we can hardly imagine that he was ignorant of the name of the wild beast, whose number he has given us.

It remains that we say something on the circumstances accompanying the Apostle's reception of the mysterious book.

XI. [1] Καὶ ἐδόθη μοι [m] κάλαμος ὅμοιος ῥάβδῳ, [n] λέγων [m = ch. xxi. 15, 16. (Matt. xi. 7. 2 John 12 al.) Ezek. xl. 3. see Zech. ii. 1, 2. n constr., ch. iv. 1 al.]

Chap. XI. 1. elz ins και ο αγγελος ειστηκει bef λεγων, with 36-; και ειστηκει ο αγγελος ℵ[3c] B f h m 10. 34-5-7. 49 B[r] syr-dd arm Andr-coisl Vict: και φωνη n 79 Andr-a(Del): και(only) c: om A[P]ℵ[1] rel vulg copt æth Andr Areth. λεγει ℵ[1]: λεγουσα n 79 Andr-a(Del).

Its *sweetness*, when he tasted it, allusive as it is to the same circumstance in Ezekiel's eating the roll which was all lamentation, mourning, and woe, doubtless represents present satisfaction at being informed of, and admitted to know, a portion of God's holy will: of those words of which the Psalmist said, Ps. cxix. 103, "How sweet are thy words unto my taste, yea sweeter than honey unto my mouth!" But when the roll came to be not only tasted, but digested,—the nature of its contents felt within the man,—bitterness took the place of sweetness: the persecutions, the apostasies, the judgments, of the church and people of the Lord, saddened the spirit of the Seer, and dashed his joy at the first reception of the mystery of God.

Ch. XI. 1—14.] *The measurement of the temple of God. The two witnesses: their testimony, death, resurrection, and assumption into heaven: the earthquake, and its consequences.*

This passage may well be called, even more than that previous one, ch. x. 1 ff., the *crux interpretum*; as it is undoubtedly one of the most difficult in the whole Apocalypse. Referring to the histories of apocalyptic exegesis for an account of the various interpretations, I will, as I have done in similar cases, endeavour to lay down a few landmarks, which may serve for guidance at least to avoid inconsistency, if we cannot do more. And I will remark, 1) that we are not bound to the hard "wooden" literal sense so insisted on in our day by some of the modern German Expositors. I would strongly recommend any one who takes that view, who will have Jerusalem = nothing but Jerusalem, and confine the two witnesses to two persons bodily appearing there, to read through the very unsatisfactory and shuffling comment of Düsterdieck here: the result of which is, that finding, as he of course does, many discrepancies between this and our Lord's prophecy of the same destruction of Jerusalem, he is driven to the refuge that while our Lord describes matters of fact, St. John *idealizes* the catastrophe, setting it forth not as it really took place, but according to its inner connexion with the final accomplishment of the mystery of God, and correspondently to the hope which God's Old Testament people possessed as contrasted with the heathen power of this world, which abides in "Babylon." But really, if we have come thus far by fighting for the literal interpretation, why not a little further? Or rather why *so far*? If "Babylon" is the abode of the world, why not "Jerusalem" of the church? If our interpreter, maintaining the literal sense, is allowed so far to "idealize," as to exempt the temple of God itself (ver. 1) from a destruction which we know overtook it, and nine-tenths of the city (ver. 13) from an overthrow which destroyed it all, surely there is an end to the meaning of words. If Jerusalem here is simply Jerusalem, and the prophecy regards her overthrow by the Romans, and especially if this passage is to be made such use of as to set aside the testimony of Irenæus as to the date of the Apocalypse by the stronger testimony of the Apocalypse itself (so Düsterd. from Lücke), then must every particular be shewn to tally with known history; or if this cannot be done, at least it must be shewn that none contradicts it. If *this* cannot be done, then we may fairly infer that the prophecy has no such reference, or only remotely, here and there, and not as its principal subject. 2) Into whatever difficulty we may be led by the remark, it is no less true, that the πόλις ἡ ἁγία of ver. 2 cannot be the same as the πόλις ἡ μεγάλη of ver. 8. This has been felt by the literal interpreters, and they have devised ingenious reasons why the holy city should afterwards be called the great city: so De Wette, "he named Jerusalem the great city, because he can no more call her holy after her desecration" (but he need not therefore call her *great*, by which epithet she is never called)—Düsterd., "because it is impossible in one breath to call a city 'holy,' and 'Sodom and Egypt'" (most true: then must we not look for some other city than one which this very prophecy has called holy?). So far Joachim says well, "Veruntamen quod ait in plateis civitatis magnæ, non satis videtur facere pro eodem intellectu (the literal). Nunquam enim magna civitas forte legitur, sed magis Nineve et Babylon magnæ civitates dictæ sunt: nimirum quia multi sunt vocati,

o = Mark iii. 3 al. 1 Chron. xxii. 19.
p here bis. ch. xxi. 15, 16, 17. Matt vii. 2 bis. Mark iv. 24 bis. Luke vi. 38. 2 Cor. x. 12 only. Num. xxxv. 5. iii. 12 (vii. 15.) Matt. xxvi. 61 1 Cor. iii. 16, 17 bis. 2 Cor. vi. 16 bis. 2 Thess. ii. 4. Dan. v. 2.
r = ch. vi. 9. viii. 3, 5. s John iv. 20, 21. Ps. xxviii. 2.

o Ἔγειρε καὶ p μέτρησον τὸν q ναὸν τοῦ q θεοῦ καὶ τὸ r θυσιαστήριον καὶ τοὺς s προσκυνοῦντας s ἐν αὐτῷ 2 καὶ

rec εγειραι (*itacism?*), with rel Andr Areth: εγηραι 1: εγειρον 10-8: txt A P N: f k l m 6. 9. 13. 30-2-ώ-6. 41-2. 50. 90 B^{r} Andr-a^{1}. for μετρ., μεμισον 41: μετρ

pauci vero electi." His other reason see in the interpretation below. 3) We are compelled, if I am not mistaken, to carry the above considerations somewhat further, by the very conditions of the prophecy itself. For it is manifestly and undeniably of an *anticipatory* character. It is not, and cannot be, complete in itself. The words of ver. 7, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου, bear no meaning where they stand, but require, in order to be understood at all, to be carried on into the succeeding visions of ch. xiii. ff. And if into those visions, then into a period when this wild-beast has received power from the dragon,—when, as in ch. xiii. 7, he makes war with the saints and conquers them, and all on earth except the elect are worshipping him. 4) Let us observe the result as affecting our interpretation. We are necessarily carried on by the very terms of our present compendious prophecy, into the midst of another prophecy, far more detailed and full of persons and incidents: of one which has its μεγάλη πόλις, its ναὸς τοῦ θεοῦ, its προσκυνοῦντες ἐν αὐτῷ, its μαρτυρία Ἰησοῦ, and other coincident particulars. What inference does a sound principle of interpretation force upon us? What, if not this—that our present compendious prophecy, as in the particular of the beast that comes out of the abyss, so in its other features, must be understood as giving in summary, and introducing, that larger one? and consequently, that its terms are to be understood by those of that larger one, not servilely and literally where they stand? And observe, this is deduced from the very necessity of the case itself, as shewn in ver. 7, not from any system throwing its attraction forward and biassing our views. *We cannot understand this prophecy at all, except in the light of those that follow: for it introduces by anticipation their dramatis personæ.* 5) If I mistake not, we thus gain much light on the difficulties of this prophecy. If it is a compendium of the more detailed prophecies which follow, opening the great series regarding God's church, and reaching forward to the time of the seventh trumpet, then its separate parts, so hard to assign on any other view, at once fall into their places. Then, e. g. we s... know what is meant by the temple worshippers, viz. that these expres... are identical in reference with those ... in the subsequent prophecy which ... out an elect remnant, a Goshen in E... a Zoar from Sodom, a number who ... worship the wild-beast and his ima... who are not defiled with women. ... And so of the rest. 6) It will then ... this principle that I shall attempt ... exposition of this difficult prophecy. ... garding it as a summary of the ... detailed one which follows, I shall ... deavour to make the two cast light on ... another: searching for the meaning of ... symbols here used in their fuller exp... tion there, and gaining perhaps ... further insight into meanings there ... expressions occurring here.

1, 2.] *Command to measure the temple, but not the outer court, which is given to the Gentiles.* And there was given to me (by *whom*, is not said, but is left indefinite, as at ch. vi. 11, vii. 2) a reed like to a staff (see reff.) saying (λέγων is *out of* the construction, and not finite: as in ch. iv. 1. Andr., in Cæsar, imagines that it is the *reed* that speaks, and builds an allegorical interpretation on the idea: πῶς γὰρ ὁ κάλαμος ἔλαβε τὸν λόγον ὃν ἔλεγεν Ἔγειραι κ.τ.λ.; ἐκ τούτου δὲ δείκνυται, ἀγγελικῇ συνέσει μετρῶν τὸν ναὸν τοῦ θεοῦ. And so in our own time, remarkably enough, Bp. Wordsworth: "The Reed speaks: it is inspired: the Spirit is in it: it is the Word of God. And it measures the Church: that is, the Canon of Scripture is the rule of faith." (Thus in his Lectures on the Apocalypse. In his notes ad loc., he treats λέγων as absolute.)), Arise (ἔγειρε does not necessarily imply that the Apostle was kneeling before: see reff.) and measure the temple of God and the altar (apparently, the altar of incense: as that alone stood in the ναός. But perhaps we must not be too minute in particularizing), and them that worship in it (see the previous remarks on this prophecy. The *measuring* here is evidently for the purpose of taking account of, understanding the bearing and dimensions of, that which is to be measured; see ch. xxi. 15, where the heavenly Jerusalem is

t αὐλὴν τὴν u ἔξωθεν τοῦ ναοῦ v ἔκβαλε v ἔξω καὶ μὴ αὐτὴν t see 4 Kings xxi. 5. Ezek. xl. 20, 23.
p μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν w πόλιν τὴν u w. art., Matt. xxiii. 25. Luke xi. 39, 40. 1 Tim. iii. 7. 1 Pet. iii. 3 only. Ezek. xii. 17.
w ἁγίαν x πατήσουσιν μῆνας τεσσεράκοντα καὶ δύο. 3 καὶ v = Acts ix. 40. see James ii. 25. Dan. ix. 24 Theod. w Matt. iv. 5. xxvii. 53. ch. xxi. 2, 10. xxii. 19. Isa. xlviii. 2. x Luke xxi. 24. x. 19. ch. xiv. 20. xix. 15 only. Isa. xlii. 6. (DAN. viii. 13. 1 Macc. iii. 45.)

2. της αυλης της ℵ¹. Steph εσωθεν, with ℵ m 1. 12. 32 Andr-coisl Vict: αγωθεν 41: txt A[P] B rel. for ναου, λαου και ℵ¹(but corrd). for εξω, εξωθεν Aℵᶜᵃᵖ f h m n 1. 12. 26. 37 Bᶜ Andr: [εσωθεν P:] εσω ℵ¹: txt B rel Andr-p Areth. aft εδοθη ins και ℵ¹. for πατησουσιν, μετρησουσιν A. rec om last και, with [P]ℵ f 34 (m 2. 13. 30-7-8. 41-2-9, e sil) Andr Areth, and (but μβ′) h n 1(κβ′) 10-7-8. 36 Bᶜ: ins A B rel Andr-p.—(μ′ και β′ B.)

measured by the angel. But here two questions arise: 1) What is that which is measured? and 2) when does the measuring take place? 1) I have no doubt that, as above hinted, the *ναὸς τ. θεοῦ* and its *θυσιαστήριον* are to be here taken symbolically, as the other principal features of the prophecy: and to one believing this, there can be but little further doubt as to what meaning he shall assign to the terms. Thus understood, they can only bear one meaning: viz., that of the Church of the elect servants of God, every where in this book symbolized by Jews in deed and truth. The society of these, as a whole, is the *ναός*, agreeably to Scripture symbolism elsewhere, e. g. 1 Cor. iii. 16, 17, and is symbolized by the inner or holy place of the Jerusalem temple, in and among which they as true Israelites and priests unto God, have a right to worship and minister. These are they who, properly speaking, alone are *measured*: estimated again and again in this book by tale and number—partakers in the first resurrection,—the Church of the first-born. Then as to our question 2), it is one which, so far as I know, has not engaged the attention of expositors. When a command is elsewhere in this book given to the Seer, we may observe that his fulfilment of it is commonly indicated. He is commanded to write, and the writing before us proves his obedience. He is ordered to take the little book, *καὶ ἀπῆλθον κ.τ.λ.* But of the fulfilment by him of this command, *ἔγειρε καὶ μέτρησον*, no hint appears to be given. The voice goes on continuously, until it melts imperceptibly into the narrative of the vision. After this, we hear no more of the measuring, till another and more glorious building is measured in ch. xxi. This being so, either 1) which is inconceivable, the measurement does not take place at all, or, 2) which is hardly probable, it takes place and no result is communicated to us, or 3) the result of it is found in the subsequent prophecies: in the minute and careful distinctions between the servants of God and those who receive the mark of the wild-beast—in all those indications which point out to us the length and breadth and depth and height, both of faith, and of unfaithfulness). **And the court which is outside the temple** (i. e. apparently, every thing except the *ναός* itself: not merely the outer court or court of the Gentiles. That only the *ναός* itself, in the strictest sense, is to be measured, is significant for the meaning above maintained) **cast out** (of thy measurement. But these strong words, conveying so slight a meaning, doubtless bear in them a tinge also of the stronger meaning, "reckon as profane," "account not as included in the sacred precinct"), **and measure not it** (*αὐτήν* has a slight emphasis: otherwise it need not have been expressed), **because it was given** (viz. at the time when the state of things subsisting in the vision came in: or, in God's apportionment) **to the Gentiles** (if the *ναός* and the *προσκυνοῦντες* represent the elect church of the first-born, the *ἔθνη* will correspond to those who are outside this sacred enclosure: those over whom eventually the millennial reign of ch. xx. shall be exercised: those from among whom shall spring the enmity against God's church, but among whom also shall be many who shall fear, and give God glory, cf. ver. 13. Of these is formed the outward seeming church, mixed up with the world; in them, though not in each case commensurate with them, is Babylon, is the reign of the wild-beast, the agency of the false prophet: they are the *κατοικοῦντες τὴν γῆν* or *ἐπὶ τῆς γῆς*, the material on which judgment and mercy are severally exercised in the rest of this book (cf. especially ver. 18), as contrasted with God's own people, gathered and to be gathered out from among them), **and they shall tread down** (i. e. trample as conquerors, the outer church being in subjection to them: see reff. The other meaning, *shall tread*, merely, is of course included; but must not be made the preva- 22, 15.

y = John iii. 27. v. 36. vi. 65. xi. 22. xv. 16. xvi. 23. xvii. 4 al. z ch. ii. 13 reff.

y δώσω τοῖς δυσὶν z μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα a περιβεβλημένοι b σάκ-

a ch. vii. 9 reff. b ch. vi. 12 reff.

3. aft ἑξηκοντα ins πεντε ℵ³ᵇᶜ* f. περιβεβλημενους A[P]ℵ¹ B h l n 4. 48: περιβεβλημενος(sic) 17¹: txt Cℵ³ᵃ rel Hip Andr Areth. [σακους P.]

lent one. The period named shall be one during which ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν, Matt. xi. 12) **the holy city** (Jerusalem, in the literal sense of the prophecy: the whole temple except the ναός itself being counted with the city outside) **forty and two months** (this period occurs in three forms in this book: 1) as forty-two months; see ch. xiii. 5: 2) as 1260 days = 42 months × 30, see ver. 3, ch. xii. 6: 3) as time, times, and half a time = 3½ years, 3 × 360 + 180 = 1260 days, see ch. xii. 14. This latter designation is also found in Dan. vii. 25, xii. 7. With respect to these periods, I may say that, *equal* as they certainly seem to be, we have no right to suppose them, in any two given cases, to be *identical*, unless the context requires such a supposition. For instance, in these two verses, 2 and 3, there is strong temptation to regard the two equal periods as coincident and identical: but it is plain that such a view is not required by the context; the prophecy contains no note of such coincidence, but may be very simply read without it, on the view that the two periods are equal in duration, but independent of one another: and the rather, that this prophecy, as has been already shewn, is of a compendious character, hereafter to be stated at large. I will further remark, and the reader will find this abundantly borne out by research into histories of apocalyptic exegesis, that no solution at all approaching to a satisfactory one has ever yet been given of any one of these periods. This being so, my principle is to regard them as being still among the things unknown to the Church, and awaiting their elucidation by the event. It is our duty to feel our way by all the indications which Scripture furnishes, and by the light which history, in its main and obvious salient events, has thrown on Scripture: and, when those fail us, to be content to confess our ignorance. An apocalyptic commentary which explains every thing, is self-convicted of error).

3—13.] THE TWO WITNESSES: *their testimony, death, resurrection, ascension: consequences on the beholders.* The remarks just made are here especially applicable. No solution has ever been given of this portion of the prophecy. Either the two witnesses are literal,—two individual men,—or they are symbolical,—two individuals taken as the concentration of principles and characteristics, and this either in themselves, or as representing men who embodied those principles and characteristics. In the following notes I shall point out how far one, how far another of these views, is favoured by the text, and leave the reader to judge. **And I will give to my two witnesses** (the heavenly voice is still speaking in the name of Christ. That we must not press the μου to the inference that Christ himself speaks, is plain by ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη below. The art. τοῖς seems as if the two witnesses were well known, and distinct in their individuality. The δυσίν is essential to the prophecy, and is not to be explained away. No interpretation can be right which does not, either in individuals, or in characteristic lines of testimony, retain and bring out this dualism. See further below. As regards the construction, δώσω is followed, not by an infin., but by the less usual apodosis, καὶ προφητεύσουσιν κ.τ.λ. Nothing need be supplied after δώσω, as is done by Lyra and Corn.-a-lap. ("constantiam et sapientiam") and Beza ("sanctam civitatem," which is decidedly wrong, seeing it is given to the Gentiles)), **and they shall prophesy** (προφητεύσουσιν here has generally been taken to mean, *shall preach repentance.* It may be so: but in ch. x. 11, the verb is used in its later and stricter sense of foretelling events, as in 1 Pet. i. 10; Jude 14. If their testimony consisted in denouncing judgment, the other would necessarily be combined with it) **a thousand two hundred and sixty days** (Düsterd. remarks that the fact of a period of the same length as the forty-two months being now expressed in *days*, implies that they will prophesy day by day throughout it. The reader will of course see, that the two questions, of these days being *days* or *years*, and of the individuality or the symbolical character of the witnesses, are mutually connected together. He will also bear in mind that it is a pure assumption that the two periods, the forty-two months and the 1260 days, coincide over the same space of time. The duration of time is that during which the power of Elijah's

κους. 4 οὗτοί εἰσιν αἱ δύο [c] ἐλαῖαι καὶ αἱ δύο [d] λυχνίαι [c] Rev., here only. Rom. xi. 17 al. Zech. iv. 3, 11, 14.
αἱ [e] ἐνώπιον τοῦ κυρίου τῆς γῆς [e] ἑστῶτες. 5 καὶ εἴ τις [d] ch. i. 12 al. Zech. i. c.
αὐτοὺς θέλει [f] ἀδικῆσαι, πῦρ [g] ἐκπορεύεται [g] ἐκ τοῦ στόμα- [e] ch. viii. 2 reff.
τος αὐτῶν καὶ [h] κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις [f] = ch. vi. 6 reff.
* θέλει αὐτοὺς [f] ἀδικῆσαι, [i] οὕτως δεῖ αὐτὸν ἀποκτανθῆναι. [g] ch. i. 16. iv. 5 al. fr.
6 οὗτοι ἔχουσιν [τὴν] ἐξουσίαν [k] κλεῖσαι τὸν [k] οὐρανόν, [h] Mark xii. 40 ‖ L. 2 Cor. xi. 20. Gal. v.

15 only. (see ch. x. 9, 10 reff.) Joel ii. 5. (4 Kings i. 10, 12, 14. Jer. v. 14. Num. xvi. 35.)
i = 1 Thess. iv. 14. k Luke iv. 25. see Sir. xlviii. 3.

4. for 1st αι, οι ℵ¹. for ελαιαι, αυλαιαι A: αλαιαι C: txt [P]ℵ B rel.—om δυο ελαιαι και 1(but adds in margin και β ελαιαι) Andr-b. rec om [2nd] αι, with ℵ¹ (1-marg) 18. 33(-4-5, e sil) : ins AC[P]ℵ^{3a} B rel Hip Andr. om 3rd αι ℵ c f g l m 6. 32-4-5. 47-8 Areth : οι b. om του A B : ins C[P]ℵ rel. rec (for κυριου) θεου, with n 1. 17. 36 Andr-a : txt AC[P]ℵ B rel vulg syr-dd copt Hip Andr Areth Vict Primas. rec εστωσαι, with [P]ℵ^{3c} e g l n 1. 10-7-8. 36-8 (h 37 Br, e sil) Hip Andr: txt ACℵ¹ B rel Andr-coisl Areth.

5. 1st θελει bef αυτους ℵ m 34 : θελ. αδικ. αυτους f. rec (for 1st θελ.) θελη, with l 30-3-6 : εθελει 42 : txt AC[P]ℵ B rel Andr Areth. for 2nd ει, η Cℵ¹ 1. rec (for 2nd θελ.) θελη, with l 33 : om 40 : * θελήση Aℵ 38 : θελει C[P] B rel Andr Areth. rec 2nd αυτους bef 2nd θελ., with 1. 36. 47 (51, e sil) Andr Primas : αδικησαι bef αυτους ℵ : txt AC[P] B rel Hip Andr-coisl Areth Tich. om ουτως A.

6. τον ουρανον bef [την] εξουσιαν κλεισαι B rel Andr-coisl Areth : τον ουρανον κλεισαι εξουσιαν 33 : εξουσιαν τον ουρανον κλεισαι f j 38 : txt AC[P]ℵ h n 1. 10-7 (16. 37. 49 Br, e sil) vulg syr-dd copt Hip Andr.—rec om την, with ℵ B rel : ins ACP.

prophecy shut up the heaven: viz. three years and six months: see Luke iv. 25, and more on ver. 6 below) **clothed in sackcloth** (in token of need of repentance and of approaching judgment: see Isa. xxii. 12; Jer. iv. 8, vi. 26; Jonah iii. 5. Certainly this portion of the prophetic description strongly favours the individual interpretation. For first, it is hard to conceive how whole bodies of men and churches could be thus described: and secondly, the principal symbolical interpreters have left out, or passed very slightly, this important particular. One does not see how bodies of men who lived like other men (their being the victims of persecution is another matter), can be said to have prophesied *clothed in sackcloth*. It is to be observed that such was the garment of Elijah; see 2 Kings i. 8, and cf. Matt. iii. 4). **These are the two olive trees and the two candlesticks which stand before the Lord of the earth** (the whole from ref. Zech., to which the art. αι refers. But it is to be observed that while in Zech. we have the two ἐλαῖαι, and spoken of in the same terms as here, there is but one λυχνία, with its seven lights, which very seven lights, as there interpreted in ver. 10, are referred to in our ch. iv. 5, v. 6. So that it is somewhat difficult to say, whence αἱ δύο λυχνίαι has come. The most probable view is that St. John has taken up and amplified the prophetic symbolism of Zechariah, carrying it on by the well-known figure of lights, as representing God's testifying servants. Who the two "sons of oil" in the prophet were, whether Zerubbabel and Joshua, or the prophets Zechariah and Haggai, is of no import to our text here): **and if any one be minded to harm them, fire goeth forth** (the pres., of that which is habitual and settled, though yet future: see also on ver. 7 below) **out of their mouth, and devoureth their enemies** (so Elijah, 2 Kings i. 10 ff.; and so ran the word of promise to Jeremiah (ref.), ἰδοὺ ἐγὼ δέδωκα τοὺς λόγους μου εἰς τὸ στόμα σου πῦρ, καὶ τὸν λαὸν τοῦτον ξύλα, καὶ καταφάγεται αὐτούς: the two being here combined together. Cf. also Sir. xlviii. 1, ἀνέστη Ἠλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο); **and if any one be minded to harm them, after this manner** (see Sir. xlviii. 3) **he must be killed** (this whole description is most difficult to apply, on the allegorical interpretation; as is that which follows. And as might have been expected, the allegorists halt and are perplexed exceedingly. The double announcement here seems to stamp the literal sense, and the εἴ τις and δεῖ αὐτὸν ἀποκτανθῆναι are decisive against any mere *national* application of the words (as Elliott). *Individuality* could not be more strongly indicated). **These have** (see on the pres. above) **[the] power to shut the heaven, that the rain may not rain during the days of their prophecy** (as did Elijah: the

ἵνα μὴ [l] ὑετὸς [m] βρέχῃ τὰς ἡμέρας τῆς [n] προφητείας αὐτῶν, καὶ [o] ἐξουσίαν ἔχουσιν [o] ἐπὶ τῶν ὑδάτων [p] στρέφειν αὐτὰ εἰς αἷμα καὶ [q] πατάξαι τὴν γῆν [r] ἐν πάσῃ [s] πληγῇ [t] ὁσάκις ἐὰν θελήσωσιν. 7 καὶ ὅταν τελέσωσιν τὴν [u] μαρτυρίαν αὐτῶν, τὸ [v] θηρίον τὸ ἀναβαῖνον ἐκ τῆς [w] ἀβύσσου [x] ποιήσει μετ' αὐτῶν [x] πόλεμον, καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς. 8 καὶ τὸ [y] πτῶμα αὐτῶν ἐπὶ τῆς

ACPx 1 2 to 2. 1 1. 10-2. 5 to 19. 25 7. 30. 2 to 38. 49-1-2. 47 to 51. 99 Bv.

1 Acts xiv. 17. xxviii. 2. Heb. vi. 7. James v. 18 only. 3 Kings xvii. 1.
m James v. 17 bis. Matt. v. 45. Luke vii. 36, 44. xvii. 29 only. Isa. v. 6.
n = here only. (ch. i. 3 reff.)
o ch. ii. 26 reff.
p = here only. Exod. vii. 18. Jer. xxxvi. (xxxi.) 13. (Exod. vii. 20. iv. 9. 1. xvii. 3 al. passim. 19) only. Dan. vii. 3, &c. Dan. vii. 21 Theod.
q = Acts xii. 23.
r ch. xix. 15. 1 Kings
s ch. ix. 18, 20 reff.
t 1 Cor. xi. 26, 28 only ϛ.
u ch. i. 2 reff.
v ch. xvii.
w ch. ix. 1, 2 reff.
x Rev. (ch. xii. 17. xiii. 7. xix.
y here 3ce. Matt. xiv. 12 ‖ Mk. xxiv. 28. Mark xv. 45 only. Judg. xiv. 8.

rec βρεχῃ bef υετος, with 1 copt Andr: txt AC[P]ℵ B rel syr-dd Hip Andr-coisl Areth Primas Promiss. rec (for τας ημερας) εν ημεραις, with 33(-6, e sil) vulg Andr-a: εν ταις ημεραις 1: txt AC[P]ℵ B rel Hip Andr Areth. rec αυτων bef της προφητειας, with 1: txt AC[P]ℵ B rel vulg copt arm Hip Andr Areth. om αυτα 1. om και (bef παταξαι) ℵ¹. rec om εν, with B (26-7. 51 B^{r}, e sil) vulg syr-dd: ins AC[P]ℵ rel copt Hip Andr Areth lat-ff.—οσακις εαν θελ. bef [εν] πασῃ πληγῃ B rel Andr-coisl Areth: om εν πασῃ πληγῃ g: om οσακις εαν θελ. 19: txt AC[P]ℵ h n (f, e sil) 10-6-7. 36-7-8. 49. 51 B^{r} Andr-coisl Areth.—αν C 38.—θελησουσιν C: θελωσιν f j 36: ελθωσιν k.

7. οτε τελεσουσιν 1. aft το θηριον ins το τεταρτον A. το αναβαινων A l: τοτε αναβαινον ℵ¹. rec πολεμον bef μετ' αυτων, with 1. 36 (41, e sil) Andr: txt AC[P]ℵ B rel vulg syr-dd arm Hip Andr-coisl Areth lat-ff. om και αποκτενει αυτους j m 1. 12. 36. 41 Andr-b.

8. rec (for το πτωμα) τα πτωματα, with [P]ℵ m n 1. 10-7-8. 34-5-6-8 (h 37. 49 B^{r}, e sil) vulg syr-dd Andr Primas Vict: txt AC B rel copt Areth. aft αυτων ins εσται ℵ^{2c}: εασει(adding αταφα aft μεγαλης) n 37. 79.

duration of the time also corresponding: see reff.): **and they have power over the waters to turn them into blood** (as had Moses, ref.), **and to smite the earth with** (the *ἐν* of investiture. See ref. 1 Kings, from which, applying to the plagues in Egypt, the expression is taken) **every plague as often as they shall be minded** (all this points out the spirit and power of Moses, combined with that of Elias. And undoubtedly, it is in these two directions that we must look for the two witnesses, or lines of witnesses. The one impersonates the law, the other the prophets. The one reminds us of the prophet whom God should raise up like unto Moses; the other of Elias the prophet, who should come before the great and terrible day of the Lord; *ὁ καταγραφεὶς ἐν ἐλεγμοῖς εἰς καιρούς, κοπάσαι ὀργὴν πρὸ θυμοῦ*, Sir. xlviii. 10. But whether we are to regard these prophecies as to be fulfilled by individuals, or by lines of testimony, must depend entirely on the indications here given). **And when they had finished** (*τελέσωσιν* is a futurus exactus, implying, as plainly as words can imply it, that the whole period of their testimony will be at an end when that which is next said shall happen. All attempts of the allegorical expositors to escape this plain meaning of the words are in vain. Such is that of Mede, "when they shall be about finishing:" of Daubuz, "whilst they shall perform:" of Elliott, "when they shall have completed their testimony," meaning thereby not the whole course of it, but any one complete delivery of it which others might have followed) **their testimony, the wild-beast that cometh up out of the abyss** (this is the first mention of the wild-beast; and the whole description, as remarked above, is anticipatory. The pres. part. *ἀναβαῖνον* gives simply *designation*, as so often: and is not to be interpreted future, as Elliott, "that is to ascend." The *character* of the beast is that he ascendeth out of the abyss; just as the tempter of our Lord is called *ὁ πειράζων*, Matt. iv. 3, though the narrative is in the past tense. This wild-beast is evidently identical with that mentioned in ch. xvii. 8, of which the same term is used, *ὃ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου*: and if so, with that also which is introduced ch. xiii. 1 ff., as *ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον*, seeing that the same details, of the seven heads and ten horns, are ascribed to the two. But, though the appellation is anticipa-

[z] πλατείας τῆς [a] πόλεως τῆς [a] μεγάλης, [b] ἥτις καλεῖται [c] πνευματικῶς [d] Σόδομα καὶ [d] Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη. [9] καὶ βλέπουσιν [e] ἐκ τῶν [fg] λαῶν καὶ

z ch. xxi. 21 reff. a ch. xvi. 19 reff. b = 1 John i. 2 reff. c 1 Cor. ii. 14 only †. Clem. Rom. i. 47. ch. vii. 9 reff. d see note. e ch. v. 9. 2 John 4. see 1 John iv. 13. f plur., g ch. v. 9 reff.

rec om [2nd] τῆς (with 35. 41. 51, e sil): ins AC[P]ℵ B 33(sic, Del) rel Andr Areth.—(τῆς μεγ. πολ. 36.) aft σοδομα ins και εγγυς ο ποταμος ℵ^{2a}. om και (bef ο κυριος) ℵ^{2a} f l m 1. 12. 34 5-6 copt Orig. rec (for αυτων) ημων, with 1. 33 (26. 34-5. 51, e sil): om ℵ^{1}: txt AC[P]ℵ^{2a} B rel vss Orig Andr Areth Primas Promiss.

9. rec βλεψουσιν, with (34-5, e sil) vulg syr-dd copt Primas: txt AC[P]ℵ B 33(sic, Del) rel Andr Areth Tich. . των φυλων και λαων ℵ. aft 2nd και ins των B.

tory as far as this book is concerned, the beast spoken of was already familiar to its readers from Dan. vii.: see below) **shall make war with them** (see ref. Dan.), **and shall conquer them and kill them. And their corpse** (πτῶμα, das Gefallene derſelben, as Düsterd. gives it: "their wreck." The singular is used, not for any mystical reason, as Wordsw. imagines (who interprets the two witnesses of the Old and New Testaments, and says, "The two witnesses have but *one* body. They twain are one flesh. The two Testaments are one"), but simply as above, because πτῶμα does not properly signify a dead body, but that which has fallen, be it of one, or of many. Below, where the context requires the separate corpses to be specified, the less proper meaning of πτῶμα is adopted, and we have the plural) (is) (the present is best to supply, on account of the verbs following, which are in the present, until we come to πέμψουσιν: and with which the portion relating to the corpses is bound up) **upon the street** (reff.) **of the great city** (not Jerusalem (see above), which is never called by this name: but the ἡ πόλις ἡ μεγάλη of the succeeding visions, of which this is anticipatory and compendious), **namely, that which** (ἥτις, not = ἡ, but specifying and particularizing) **is called spiritually** (i. e. allegorically; in a sense higher than the literal and obvious one. The only other place in which we find this usage of the word is in ref. 1 Cor., which see, and notes there) **Sodom and Egypt** (those Commentators who maintain that the literal Jerusalem is here meant, allege Isa. i. 9 ff., and Ezek. xvi. 48, as places where she is called Sodom. But the latter place is no example: for there Jerusalem is compared, in point of sinfulness, with her *sisters*, Samaria and Sodom, and is not called Sodom at all. And in Isaiah i. 9 ff., 1) it is not Jerusalem, but the Jewish people in general (see also Isa. iii. 9) that are called by this name: and that 2) not so much in respect of depravity, as of the desolation of Judæa, which (vv. 7—9) almost equalled that of the devoted cities. And even supposing this to be a case in point, no instance can be alleged of Jerusalem being called Egypt, or any thing bearing such an interpretation. Whereas in the subsequent prophecy both these comparisons are naturally suggested with regard to the great city there mentioned: viz. that of Sodom by ch. xix. 3, ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων, compared with Gen. xix. 28, and that of Egypt, and indeed Sodom also, by ch. xviii. 4 ff., ἐξέλθατε ἐξ αὐτῆς ὁ λαός μου, κ.τ.λ.), **where their Lord also** (as well as they: not the specific term ἐσταυρώθη, but the general fact of death by persecution, underlying it, being in the Writer's mind) **was crucified** (these words have principally led those who hold the literal Jerusalem to be meant. But if, as I believe I have shewn, such an interpretation is forbidden by the previous words, then we must not fall back on an erroneous view on account of the apparent requirements of these words, but enquire whether by the light of the subsequent prophecy, which is an expansion of this, we may find some meaning for them in accordance with the preceding conditions. And this is surely not difficult to discover. If we compare ch. xviii. 24, καὶ ἐν αὐτῇ αἷμα προφητῶν κ. ἁγίων εὑρέθη κ. πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς, with Matt. xxiii. 35, ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς, we shall find a wider ground than the mere literal Jerusalem on which to place the Lord's own martyrdom and that of His saints. It is true, He was crucified at Jerusalem: but it is also true that He was crucified not in, but outside the city, and by the hands, not of Jews, but of Romans. The fact is that the literal Jerusalem, in whom was found the blood of all the saints who had been slain on earth, has been superseded by that wider and greater city, of which this prophecy speaks: and as the temple, in pro-

g φυλῶν καὶ g γλωσσῶν καὶ g ἐθνῶν τὸ y πτῶμα αὐτῶν
ἡμέρας τρεῖς [καὶ] h ἥμισυ, καὶ τὰ y πτώματα αὐτῶν
i ἀφίουσιν kl τεθῆναι εἰς km μνῆμα. 10 καὶ οἱ a κατοικοῦντες
n ἐπὶ τῆς γῆς o χαίρουσιν o ἐπ' αὐτοῖς καὶ p εὐφραίνονται
καὶ q δῶρα q πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται

h Mark vi. 23. ch. xii. 14 (from Dan. vii. 25. xii. 7) only. (-σιον, Luke xix. 15.)
i = John xi. 44. xviii. 8. Gen. xx. 6.
k Luke xxiii. 53. Acts vii. 16. 1 Cor. xv. 4. Ald. xiv. 11 al[14]. 19. (Micah vii. 8.)
l so (but ἀν) Matt. xxvii. 60. Mark vi. 29. Luke xxiii. 53. Acts x. 37 = m as above (h). Mark v. 3, 5. Luke viii. 27. xxiii 53. xxiv. 1. Acts x. 37 = n ch. xii. 10 reff. o Matt. xviii. 13. Luke i. 14. Acts xv. 3 al. p ch. xii. 12. xviii. 20. Luke xv. 23 al. Deut. xiv. 26. (= σιτον) μερίδας, Neh. viii. 10, 12. Esth. ix. 19, 22.

for και εθ. το πτ. αυτ., τα πτωματα αυτων και οι εκ των εθνων 1. rec (for πτωμα) τα πτωματα, with [P] 1. 10-7-8. 33-8 (g h n 34-5-7. 49 B[2], e sil) vulg syr-hl Andr Primas: txt AC[P]ℵ B rel copt Andr-coisl Areth Tich. om και (bef τα π.) Andr Areth Cassiod: ins AC[P]ℵ g n 2. 17. 30[2]-3. 51 (36-7. 49, e sil) vulg syr-hl. om from και τα πτωματα to end k 30. for τα πτωματα, το σωμα αυτων πτωματα n. rec (for αφιουσιν) αφησουσι, with Σ rel syr-hl copt Andr Areth Prim: αφιασι g: αφουσιν 36: txt AC[P]ℵ n 1. 12 am(with fuld hari lips-s tol) Andr-cos. rec μνηματα, with ℵ[1a] 33 vulg Primas: μνημειον C 36: txt [P]ℵ[1] B rel syr-hl copt Andr Areth Tich. (A def.)—for εις μνημα, εν μνημασι 40.

10. rec (for χαιρ.) χαρουσιν, with vulg syr-hl copt æth Primas: χαιρουσιν Andr-p Areth: txt AC[P]ℵ B rel Andr Glyc Tich. rec (for ευφρανουται) θησονται, with B f(sic) rel vss Andr Areth Primas: txt ACPℵ g n 1. 12. 36 Andr-t. for πεμψουσιν, δωσουσιν B rel Andr Areth: txt ACℵ[2a] 10-7 (g h l 1. 2. B[2], e sil) vulg syr-hl copt Andr-a Primas, πεμπουσιν [P]ℵ[1] n 36, *utitiusi* vulg-ed. αλληλους C 27. οι προφ. οι δυο ℵ: οι δυο οι πρ. 50.

phetic language, has become the church of God, so the outer city, in the same language, has become the great city which will be the subject of God's final judgments. For those who consider this, there can be no hesitation in interpreting even this local designation also of this great city). And some from among (construction, see reff.) the peoples and tribes and languages and nations look upon (the prophetic history is carried on in the present, as in ch. xviii. 11 compared with ib. ver. 9, and elsewhere) their corpse (see above) three days and a half (on this period we may remark, that these 3½ days are connected by analogy with the periods previously mentioned: with the 1260 days and 42 months = 3½ years: and that in each case the half of the mystic number 7 enters. Also, that Elliott's calculation of this period as 3½ years, by which he makes out that that period elapsed, "*precisely, to a day,*" between the ninth session of the Lateran council, and the posting up of the theses by Luther at Wittenberg,—and on the accuracy of which he exclaims, "O wonderful prophecy! O the depth of the riches of the wisdom and of the foreknowledge of God!"— labours under this fatal defect:—that whereas his 3 years, from May 5, 1514, to May 5, 1517, are years of 365 days, his half-year, from May 5, 1517, to Oct. 31, of the same year, is "180, or half 360 days:" i. e. wanting 2½ days of the time required according to that reckoning. I may [illegible] that in his Apocalypsis Alfordiana [illegible] he has *repeated this inconsistency*, [illegible] not permit (ἀφίουσιν, as ἤρεν in Mark xi. 16, is from the form ἀφία. The form occurs in Eccl. ii. 18; Philo Leg. Cai. § 30, vol. ii., p. 576. See Winer § 14. 3 [and Moulton's note, p. 97. corpses to be put into a tomb (the ing exposition will hardly be credited is useful, as shewing how far away be led in forcing the sense in favour particular view. Wordsw. regards witnesses as the Old and New Testa and the beast that makes war with Papal Rome. On this clause, he says original word here is μνήματα, not and is to be rendered not grave monuments: i. e. she has laboured the Two Witnesses may not be mitted to the immortal monument Editions, Translations, and Expos It will be hardly necessary to any N. T. student that μνῆμα never curs in it in any sense but in the crete one of a grave or tomb: see The same is true of the LXX, where occurs fifteen times. And again it is to this strange exposition, that it is the beast, but ἐκ τῶν λαῶν κ. φυλ. κ. who will not permit their bodies to be into a tomb. It may also be remarked that it is now to a Roman printing that we owe our only edition of the published codex of the Greek Old

φῆται [r] ἐβασάνισαν τοὺς [n] κατοικοῦντας [n] ἐπὶ τῆς γῆς. 11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ [h] ἥμισυ, [s] πνεῦμα [s] ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν [ἐν] αὐτοῖς, καὶ [t] ἔστησαν [t] ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας [u] ἐπέπεσεν ἐπὶ τοὺς [v] θεωροῦντας αὐτούς. 12 καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης [s] αὐτοῖς Ἀνάβατε [w] ὧδε. καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν [x] τῇ νεφέλῃ, καὶ [v] ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. 13 καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο [y] σεισμὸς [y] μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ [y] σεισμῷ [z] ὀνόματα ἀνθρώπων χιλιάδες

[r] ch. ix. 5 reff.
[s] Rom. viii. 2 (10). Exxx. xxxvii. 5.
[t] Acts xxvi. 16. Ezek. ii. 1. Exxx. xxxvii. 10(but τῶν ποδ.).
[u] Luke i. 12. Acts xix. 17. Ps. civ. 38.
[v] Rev., here bis only. Gospp. & Acts passim. Heb. vii. 4. 1 John iii. 17. Ps. lxiii. 9.
[w] ch. iv. 1. Matt. xxii. 12 al. Ruth ii. 14.
[x] [so art. Luke xii. 54.] Num. xxvi. 53.
[y] ch. vi. 12 (reff.).
[z] = ch. iii. 4. Acts i. 15.

11. om ταις [P]ℵ h n 1. 37-8. 40-9. ins το bef ημισυ C. (ημισου AN(but corrd) and A^2 in ver 9.) rec (for [εν] αυτοις) εν' αυτους, with h 10 B^r (26. 33-7. 41-2-9, e sil): εις αυτους ℵ B rel Andr Areth: αυτοις C[P] l 1. 17. 38. εν αυτοις A g n^2 18. 36. 51 Andr-a Idac.—εισηλθεν εκ του θεου αυτοις C. (n^1 wanting.) for επι, υπο 1 (80 ?). rec (for επεπ.) επεσεν, with ℵ B rel Andr Areth: om 40: επιπεσειται 38: txt AC[P] d h l 9. 10-3-6-7-8-9. 27. 37. 47-9 B^r Andr-a. επι των θεωρουντων C[P] 17^1: θεωρ. $ℵ^1$.

12. for ηκουσαν, ηκουσα ℵ-corr B rel copt arm Andr Areth Tich: ακουσονται 38: txt AC[P]$ℵ^1$ (17-8-9 ?) 32^2-4 vulg. rec φωνην μεγαλην .... λεγουσαν, with A B rel: txt C[P]ℵ g h n 1. 10-7. 36-7. 49 B^r Andr-a-p. om αυτοις A n. rec αναβητε, with B rel Andr Areth: txt ACPℵ 26. 36. 42.

13. om 1st και B rel Areth Tich: ins AC[P]ℵ g h l m n 10-7-8. 34 (1. 26. 37. 40-1-2-9 B^r, e sil) vulg syr-dd copt Andr Primas. for ωρα, ημερα B rel Andr Areth: txt AC[P]ℵ g 33 (1. 36, e sil) vulg syr-dd copt Andr-a Primas. for και το, ωστε το C. for δεκατον, γ' B.

New Testaments). **And they that dwell upon the earth** (see reff.: the godless world) **rejoice over them** (at their fall: ἐπί with dat., of the close juxtaposition which connects a mental affection with its object) **and are glad and shall send gifts to one another** (as on a day of festival, see reff.; and Winer, Realw. i. 411, art. Geſchenke), **because these two prophets tormented them that dwelt upon the earth** (viz. by the plagues above mentioned, vv. 5, 6). **And after the three days and half, the Spirit of life** (not, *a spirit*: the whole diction is closely imitated from that used of the dry bones in Ezek. xxxvii. 10, where A reads εἰσῆλθεν εἰς αὐτοὺς πνεῦμα ζωῆς: and no inference as to indefiniteness can be drawn from the absence of the art. from such a word as πνεῦμα) **from God** (*may* belong to ζωῆς only; but much better to πνεῦμα ζωῆς taken as one word. The art. τό would strictly be required, but may well be wanting in later Greek) **entered into them** (the ἐν would be a pregnant construction: entered into, so as to be in), **and they stood upon their feet** (the very words of Ezek. l. c., but with one difference, the accus. πόδας, which, as remarked on ch. iv. 2, is characteristic of our Writer at the first mention of a superimposition), **and great fear fell upon those who beheld them. And they heard a great voice from heaven saying to them, Come up hither. And they went up to heaven in the cloud** (or, as we more commonly say in English, *the clouds*: viz. the cloud which ordinarily floats in the air; the mist: see ref.: not, as Wordsw., "the cloud of Christ's glory:" nor needing, as Elliott, identification with any cloud previously mentioned in this book. But the ascension of the witnesses partakes of the character of His ascension. No attempt has been made to explain this ascension by those who interpret the witnesses figuratively of the Old and New Testaments or the like. The modern historical system, which can interpret such a Scripture phrase of "calling up to political ascendancy and power," surely needs no refutation from me), **and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city** (the great city, as above) **fell, and there were slain in the earthquake names of men** (i.e. men themselves, the ὀνόματα shewing that the number is carefully and precisely stated, as if the name of each were recounted: see reff.: and more below) **seven thousands** (i.e. the

ἑπτά, καὶ [a] οἱ λοιποὶ [b] ἔμφοβοι ἐγένοντο καὶ [c] ἔδωκαν [c] δόξαν
τῷ [d] θεῷ τοῦ [d] οὐρανοῦ. 14 Ἡ [e] οὐαὶ ἡ δευτέρα [f] ἀπῆλθεν·
ἰδού, ἡ [e] οὐαὶ ἡ τρίτη ἔρχεται ταχύ.
15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν, καὶ ἐγένοντο φωναὶ
μεγάλαι ἐν τῷ οὐρανῷ, [g] λέγοντες Ἐγένετο ἡ [h] βασιλεία

[a] Acts v. 13. Eph. ii. 3. 1 Thess. iv. 12. v 6. 1 Tim. v. 20 al
[b] Luke xxiv 5, 37. Acts x. 4. [xxii 9.] xxiv. 25 only †. Sir. xix. 24. 1 Macc. xiii. 2 B [ἐκφ ℵA] 19.
[c] only. [d] ch. xvi. 11. Ezra i. 2. Neh. i. 4. Dan. ii. 18, 19 Theod.
[e] ch. xiv. 7. xvi. 9. xix. 7. Luke xvii. 18. John ix 24. Acts xii. 22. Josh. vii. ix. 12. xxi. 1, 4 only.
[f] = ch. [g] constr., ch. iv. 1 al fr. [h] see Matt. iv. 8 ‖ L.

for ἐμφοβοι, εν φοβω ℵ f 82, ενφοβοι C(Del). [P def.]

14. om 1st η ℵ²ᵃ m 1. παρηλθεν ℵ n. η ουαι η τριτη bef ιδου B rel Andr Areth : om ιδου l 6. 32-8(-5, e sil) fuld æth : txt AC[P] g 1. 17. 38 vss Andr-a Primas. —ιδου ερχεται η ουαι η τριτη ℵ 36.

15. om ὁ A. for εγενοντο, εγενετο ℵ¹. rec (for λεγοντες) λεγουσαι, with C[P]ℵ rel Andr Areth : om 33 : txt A B a d f k 2. 6. 9. 16-9. 26-7. 30. 41-2. 90. rec εγενοντο αι βασιλειαι, with l 1. 36 Andr-b : txt AC[P]ℵ B rel vss gr-lat-ff.

number 7000. In every place of the 23 where χιλιάς occurs in the N. T., it signifies simply the numeral 1000, and never a chiliad, or a province, as Elliott, forcing the expression to mean, in his historical interpretation, the seven Dutch united provinces (so also Cocceius), which were lost to the Papacy at the Reformation. He also forces ὀνόματα ἀνθρώπων out of its idiomatic sense to import "titles of dignity and command," Duchies, Marquisates, Lordships), **and the rest** (of the inhabitants of the city) **became terrified, and gave glory** (it would be entirely needless to contend that ἔδωκαν belongs to the name *subject* as ἐγένοντο, viz. οἱ λοιποί, had not an attempt been made (Ell. ii. 466) to supply "the ascended witnesses" as a new subject. To say nothing of the inapplicability of the instances cited to justify such a view, our ch. xiv. 7 is decisive against it, where men are exhorted φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν: as also ch. xvi. 9, where the men tormented οὐ μετενόησαν δοῦναι αὐτῷ δόξαν. In fact, the *giving glory to God* is not equivalent in the Scriptures to *thanking God*, but is as Bengel notices, "character conversionis," or at all events, the *recognition* of God. The exceptions to this are more apparent than real, e. g. Luke xvii. 18, where *recognition* is the main feature: ch. iv. 9, where δόξαν does not stand alone. See also LXX, 1 Kings vi. 5. Josh. vii. 19 is a remarkable example of the ordinary meaning of the phrase) **to the God of heaven** (an expression, see reff., confined to the later books of the O. T.).

14.] *Transitional.* **The second woe is past** (see on ch. ix. 12): **behold, the third woe cometh quickly** (the episodical visions of ch. x. 1—11, xi. 1—13, are finished: and the prophecy recurs to the plagues of the sixth trumpet, ch. ix. 13—21. These formed the second woe: and upon these the third is to follow. But in actual relation, and in detail, it does not immediately follow. Instead of it, we have voices of thanksgiving in heaven, for that the hour of God's kingdom and vengeance is come. The Seer is not yet prepared to set forth the nature of this taking of the kingdom, this reward to God's servants, this destruction of the destroyers of the earth. Before he does so, another series of prophetic visions must be given, regarding not merely the dwellers on the earth, but the Church herself, her glory and her shame, her faithfulness and her apostasy. When this series has been given, then shall be declared in its fulness the manner and the process of the time of the end. And consequently as at the end of the vision of the seals, so here also. The sixth seal gave the immediately preceding signs of the great day—we were shewn in anticipatory episodes, the gathering of the elect and the multitude before the throne, and then the veil was dropt upon that series of visions and another began. And now God's avenging judgments on the earth, in answer to the prayers of His saints, having reached their final point of accomplishment, and the armies of heaven having given solemn thanks for the hour being come, again the veil is dropt, and again a new procession of visions begins from the beginning. The third woe, so soon to come, is in narration deferred until all the various underplots, so to speak, of God's Providence have been brought onward to a point ready for the great and final dénouement).

15—19.] *The seventh trumpet.* **And the seventh angel blew his trumpet, and there were great voices in heaven** (notice, a) that the seventh seal, the seventh trumpet, and the seventh vial, are all differently accompanied from any of the preceding series in each case: b) At each seventh

τοῦ [h] κόσμου τοῦ [i] κυρίου ἡμῶν καὶ τοῦ [i] χριστοῦ [i] αὐτοῦ, καὶ [k] βασιλεύσει [k] εἰς τοὺς αἰῶνας τῶν αἰώνων. 16 καὶ [οἱ] εἴκοσι τέσσαρες πρεσβύτεροι [οἱ] ἐνώπιον τοῦ θεοῦ [l] καθήμενοι [l] ἐπὶ τοὺς θρόνους αὐτῶν [m] ἔπεσαν ἐπὶ τὰ [m] πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ, 17 λέγοντες [n] Εὐχαριστοῦμέν σοι, [o] Κύριε ὁ [o] θεὸς ὁ [o] παντοκράτωρ,

i Acts iv. 26, from Ps. ii. 2. (ch. xii. 10.) gen., 1 Cor. iii. 23 al.
k Luke i. 33. (ch. xxii. 5.) Psa. ix. 16 (37). cxlv. 10.
l ch. iv. 2 reff.
m ch. vii. 11. Matt. xvii. 6. xxvi. 39. Luke v. 12. xvii. 16. 1 Cor. xiv. 25. Num. xvi. 4. 41. Rom. i. 8 al.† Judith viii. 26. Wisd. xviii. 2.
n Rev., here only. = Luke xviii. 11. John xi. 2 Macc. i. 11 only.
o ch. i. 8 reff.

at end ins αμην ℵ 12. 18(Sz). 38. 40 vulg(not harl lips-3 Primas).

16. om 1st οἱ A ℵ¹: ins C[P]ℵ³ᵃ B rel. rec εικοσι και τεσσαρες, with 19. 33 Bʳ (30-7. 41-2, e sil): κδ΄ B a g h k l n 1. 10. 49. 50. 90: txt AC[P]ℵ rel Andr Areth. om 2nd οι A B f g l 1. 12: ins C[P]ℵ rel Andr Areth. ins του θρονου bef του θεου B rel syr-dd Andr-coisl Areth (του θρονου αυτου c): om AC[P]ℵ g h n 10 (1. 37. 49 Bʳ, e sil) vulg copt Andr Primas. for καθημενοι, οι καθηνται ℵ¹ B rel Andr-coisl Areth; καθηνται Cℵᵃᵇᵃ g 2 arm: οι καθημενοι f 12: txt A[P] ϱ 10-7. 36-8. 47 (h l 1. 37. 49 Bʳ, e sil) Andr. ins και bef επεσ. ℵ g. επεσον B rel Andr-coisl Areth: txt AC[P]ℵ d j l 1(e sil). 2. 13. 32-3. 49¹ Andr.—(om from αυτων to αυτων 35.)

17. for σοι, σε B. κυριος ℵ. om 2nd ὁ ℵ.

member of the series we hear what is done, not on earth, but in heaven,—the half-hour's silence, the song of thanksgiving, the voice from the temple and the throne, saying, "It is done." c) At each seventh member likewise we have it related in the form of a solemn conclusion, 1) *ἐγένοντο βρονται καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμός*, ch. viii. 5,—2) *ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονται καὶ σεισμὸς καὶ χάλαζα μεγάλη*, ch. xi. 19,—3) *ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονται, καὶ σεισμὸς ἐγένετο μέγας κ.τ.λ.*, ch. xvi. 18 ff. d) At each seventh member we have plain indication in the imagery or by direct expression, that the end is come, or close at hand: 1) by the imagery of the sixth seal, and the two episodes, preceding the seventh seal: 2) by the declaration here, *ἦλθεν ὁ καιρὸς τῶν νεκρῶν κριθῆναι*: 3) by the *Γέγονεν* sounding from the temple and the throne on the pouring out of the seventh vial. e) All this forms strong ground for inference, that the three series of visions are not continuous, but resumptive: not indeed going over the same ground with one another, either of time or of occurrence, but each evolving something which was not in the former, and putting the course of God's Providence in a different light. It is true, that the seals involve the trumpets, the trumpets the vials: but it is not in mere temporal succession: the involution and inclusion are far deeper: the world-wide vision of the seals containing the cry for vengeance, out of which is evolved the series of the trumpets: and this again containing the episodical visions of the little book and the witnesses, out of which are evolved the visions of ecclesiastical faithfulness and apostasy which follow), **saying** (whose these voices were, is not specified: but we may fairly assume them to have been those of the armies of heaven and the four living-beings, as distinguished from the twenty-four elders which follow.

For the masc. part., see ref.), **The Kingdom of the world** (i. e. *over* this world: *ἡ βασιλεία* abstract. In the received text, reading *αἱ βασιλεῖαι*, it is *the kingdoms*, concrete, *of the world*) **is become** (aor., but alluding to the result of the whole series of events past, and not to be expressed in English except by a perfect) **our Lord's and of His Christ** (no supply, such as "*the Kingdom*," is required: nor is this the case even in the rec. text. The gen. in both cases is one merely of possession), **and He** (no emphasis on *He*, as we are almost sure to lay on it, perhaps from the accent unavoidable in the Hallelujah Chorus of Handel) **shall reign to the ages of the ages** (this announcement necessarily belongs to the time close on the millennial reign: and this is no more than we might expect from the declaration of the strong angel in ch. x. 7). **And the twenty-four elders** (representing the church in glory) **which before God sat upon their thrones** (or, omitting the *οἱ*, **sitting upon their thrones before God**), **fell upon their faces, and worshipped God, saying, We give thanks to Thee, O Lord God the Almighty** (this ascription of thanks is the return for the answer to the prayers of the saints, furnished by the judgments of the trumpets), **who art and wast** (for construction, see reff.), **because Thou hast taken Thy great might and hast reigned** (on the

p ch. i. 4 reff.
q ch. xii. 17. Matt v. 22. xviii. 34. xxii. 7. Luke xiv. 21. xv. 28. Eph. iv. 26 only. Pss. xcviii. 1.
r = Matt. iii. 7. Eph. v. 6. Col. iii. 6. 1 Thess. i. 10. ii. 16. Zeph. ii. 2.
s constr. w. gen., Matt. xxi. 41. xxvi. 18 al. w. inf., Heb. xi. 15. 1 Pet. iv. 17. w. both, Esth. ii. 12.
t 2 John 8 reff.
u ch. x. 7. Jer. vii. 26.
v ch. xvi. 6. xviii. 20, 24. only. Ps. ci. 15. Micah vi. 9. viii. 11. Jer. vi. 13 al.
c Heb. ix. 4. Exod. xxxi 7. Num., Deut., Josh. passim. 7. 1 Pet. iii. 20 only. only. Exod. ix. 24.

p ὁ ὢν καὶ ὁ p ἦν, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγά-
λην καὶ ἐβασίλευσας. 18 καὶ τὰ ἔθνη q ὠργίσθησαν· καὶ
ἦλθεν ἡ r ὀργή σου, καὶ ὁ s καιρὸς τῶν νεκρῶν κριθῆναι,
καὶ δοῦναι τὸν t μισθὸν τοῖς u δούλοις σου τοῖς v προ-
φήταις, καὶ τοῖς vv ἁγίοις, καὶ τοῖς x φοβουμένοις τὸ
x ὄνομά σου τοὺς y μικροὺς καὶ τοὺς y μεγάλους, καὶ
z διαφθεῖραι τοὺς zz διαφθείροντας τὴν a γῆν. 19 Καὶ
ἠνοίγη ὁ b ναὸς τοῦ b θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ
cd κιβωτὸς τῆς c διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ, καὶ
e ἐγένοντο e ἀστραπαὶ καὶ e φωναὶ καὶ e βρονταὶ καὶ σεισμὸς
καὶ f χάλαζα μεγάλη.

w = Acts iv 13, 22, 41. xxvi. 10. Epp. passim. ch. viii. 3, 4 al. Ps. xv. 3. x here only. Ps. ci. 15. Micah vi. 9. y ch. xiii. 16. xix. 5, 8. xx. 12. Isa. ix. 14. see Acts viii. 10. Heb. viii. 11. Jer. vi. 13 al. z ch. viii 9 reff. a see ch. xix. 2. b vver. 1 reff.
c Heb. ix. 4. Exod. xxxi 7. Num., Deut., Josh. passim. d as above (c). Matt. xxiv. 30 - L. Heb ix. 7. 1 Pet. iii. 20 only. e so ch. viii. 5. xvi. 18. (Exod. xix. 16.) f ch. viii. 7. xvi. 21 , bis;

rec aft ὁ ἦν ins καὶ ὁ ἐρχομενος, with g h n 10-7. 36. (37, e sil) 49 copt Andr-a: ins καὶ only ℵ¹: om AC[P]ℵ²ᵃ B rel am(with demid fuld harl &c) syr-dd arm-zoh(ed. 1805) Andr Areth Cypr Primas. εἰληφας C.

18. ὠργισθη [for -θησαν] ℵ¹. for καιρος, κλαυσος C. τους αγιους κ. τους φοβουμενους A: om (τους bef φοβ.) ℵ. om 6th καὶ 1. rec τους μικρους κ. τους μεγαλους, with [P]ℵ³ᵒ B rel: txt ACℵ¹. om last καὶ A. διαφθειραντας C h l m 10. 34-5. 47-8-9 Bʳ Andr-coisl: φθειροντας P 1.

19. for ηνοιγη, ηνοιχθη B rel Areth: txt AC[P]ℵ f l m 2. 10-7-8. 36 (h 1. 37. 41-2-9 Bʳ, e sil), ηγουγη g n. ins ο bef εν τω ουρανω AC f g m 38 Andr-coisl Vict: om [P]ℵ B rel Andr Areth Primas. aft ουρ. ins ανω ℵ¹(ℵ²ᵃ disapproving). for ωφθη, εἰδοθη C. for 1st αυτου, [του] κυριου B rel Andr-p Areth Vict(om του B l 40. 90 Bʳ): του θεου ℵ b and some vss: om vulg-ms copt Primas Haymo: txt AC[P] g m n 1(e sil). 17¹. 34-5-6 vulg syr-dd Andr. εγενετο ℵ¹. om και σεισμος B rel Areth: ins AC[P]ℵ g n 17¹-8-9. 33-8. 49-corr¹ (1. 35-6, e sil) vss Andr Primas, και σεισμοι m 34.

aor., see above). **And the nations were angry** (see ref. Ps.), **and Thine anger came, and the time of the dead to be judged** (another indication that the end is at hand when these words are spoken), **and (the time) to give their reward to Thy servants the prophets** (see reff. and especially Matt. x. 41, to which reference seems to be made), **and to the saints, and to them that fear Thy name, the small and the great** (the three terms together include the whole church), **and to destroy the destroyers of** (so is the pres. part. best rendered) **the earth** (all this looks onward to judgments and acts of God yet to come when the words are spoken. The thanksgiving is not that God hath done all this, but that the hour is come for it all to take place. Before it does, another important series of visions has to be unfolded). 19.] *Concluding, and transitional.* **And the temple of God was opened in the heaven** (or, according to the apparently grammatical correction of AC, "*the temple of God which was in the heaven was opened*"), **and the ark of His covenant was seen in His temple** (the episode of ch. xi. 1 ff. began with measuring the temple of God, the shadow of things in the heavens: and now, when the time is come for the judgments there indicated to be fulfilled, that temple itself in the heavens is laid open. The ark of the Covenant is seen, the symbol of God's faithfulness in bestowing grace on His people, and inflicting vengeance on His people's enemies. This is evidently a solemn and befitting inauguration of God's final judgments, as it is a conclusion of the series pointed out by the trumpets, which have been inflicted in answer to the prayers of His saints. It is from this temple that the judgments proceed forth (cf. ch. xiv. 15, 17, xv. 5 ff., xvi. 17); from His inmost and holiest place that those acts of vengeance are wrought which the great multitude in heaven recognize as faithful and true, ch. xix. 2. The symbolism of this verse, the *opening* for the first time of the heavenly temple, also indicates of what nature the succeeding visions are to be: that they will re-

XII. [1] Καὶ [g] σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ [h] περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη [ik] ὑποκάτω τῶν [k] ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα, [2] καὶ [l] ἐν [lm] γαστρὶ [l] ἔχουσα [καὶ] κράζει [n] ὠδίνουσα καὶ [o] βασανιζομένη [p] τεκεῖν. [3] καὶ ὤφθη ἄλλο [q] σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ [r] δράκων [s] πυρρὸς μέγας, ἔχων κεφαλὰς ἑπτὰ καὶ [t] κέρατα [t] δέκα, καὶ ἐπὶ τὰς κεφα-

g = ver. 3. ch. xv. 1. Matt. xxiv. 30. Luke xxi. 11, 25.
h ch. vii. 9 reff.
i ch. vi. 9 reff.
k Matt. xxii. 44. Mark vi. 11. Heb. ii. 8, from Ps. viii. 6.
l Matt. i. 18, 23 (from Isa. vii. 14 AM). xxiv. 19 t. 1 Thess. Tit. i. 12 only.
q = ver. 1.

v. 3 only. Exod. xxi. 22. 2 Kings xi. 5.
n Gal. iv. 19, 27 only. Isa. xxvi. 18
o ch. ix. 5 reff.
m as above (l). Luke i. 31.
p constr., see note.
r Rev. (here, &c., 8 times. ch. xiii. 2, 4, 11. xx. 2) only. Isa. xxvii. 1.
s ch. vi. 4 only. Num. xix. 2.
t ch. xiii. 1. xvii. 3, &c. Dan. vii. 7.

Chap. XII. 1. for περιβεβλημενη, περιβλεπομενη A. om η j 1. 32: την σεληνην ℵ[1]. δεκαδυο 1.

2. rec om 2nd και, with [P] B rel: ins after κραζει A: ins aft εχουσα CN g. for κραζει, εκραζεν C rel vulg Andr Areth Primas: εκραξεν B e f k l m 9. 26. 30-3-4-5-7. 51 Andr Areth Primas: κραξει 36: txt A[P]ℵ g (1, e sil) 17[1] am(with demid al) copt Hip Meth.

3. rec μεγας bef πυρρος, with A[P] g h m n 1. 10-7. 36 (37. 49 B[r], e sil) vulg: txt CN B rel syr-dd copt Meth Andr Areth Primas.—πυρρος C B rel copt Andr-coisl: txt A[P]ℵ h 10. 13. 27. 30-3-5-6-8. 40[2]-7-8-9. 51 B[r] vulg Meth Andr(but not comm) Areth

late to God's covenant people and His dealings with them): **and there were lightnings and voices and thunderings and an earthquake and a great hail** (the solemn salvos, so to speak, of the artillery of heaven, with which each series of visions is concluded: see this commented on above at the beginning of this section).

Chap. XII. 1—17.] **The vision of the Woman and the great red Dragon.** On the nature of this vision, as introductory of the whole imagery of the latter part of the Apocalypse, I have already remarked at ch. xi. It is only needful now to add, that the principal details of the present section are rather descriptive than strictly prophetical: relating, just as in the prophets the descriptions of Israel and Judah, to things passed and passing, and serving for the purpose of full identification and of giving completeness to the whole vision. **And a great** (important in its meaning, as well as vast in its appearance) **sign** (σημεῖον, one of those appearances by which God ἐσήμανεν to John the revelations of this book, ch. i. 1) **was seen in heaven** (heaven here is manifestly *not only* the show-place of the visions as seen by the Seer, but has a substantial place in the vision: for below, ver. 7 ff., we have the heaven contrasted with the earth, and the dragon cast out of heaven into the earth. See more there), **a woman clothed with the sun, and the moon** (ἡ σελήνη = ἔχουσα τὴν σελήνην) **beneath her feet** (see Cant. vi. 10, which seems to be borne in mind), **and on her head a crown of twelve stars** (the whole symbolism points to the Church, the bride of God: and of course, from the circumstances afterwards related, the O. T. church, at least at this beginning of the vision. That the blessed Virgin cannot be intended, is plain from the subsequent details, and was recognized by the early expositors. The crown of twelve stars represents the Patriarchs. Victorinus's comment is worth quoting: "Mulier .... antiqua Ecclesia est patrum et prophetarum et sanctorum apostolorum quæ gemitus et tormenta habuit desiderii sui usque quo fructum ex plebe sua secundum carnem olim promissum sibi videret Christum ex ipsa gente corpus sumpsisse. .... Corona stellarum duodecim chorum patrum significat secundum carnem nativitatis, ex quibus erat Christus carnem sumpturus"), **and** [she is] (or, being) **with child** [and] **crieth out in pangs and tormented to bring forth** (the inf. τεκεῖν, of that which would be the result of the βασανίζεσθαι, has a parallel in Acts vii. 19, ἐκάκωσεν . . . . . τοῦ ποιεῖν, and in other places, see Winer, edn. 6, § 44. 4, but not without the art.). **And another sign was seen in heaven: and behold, a great red dragon** (interpreted below, ver. 9, to be the devil, the ancient serpent: see also vv. 13, 15. He is πυρρός perhaps for the combined reasons, of the wasting properties of fire, and the redness of blood: "rufus, ut homicida," as the gloss. interl.: see John viii. 44), **having seven heads and ten horns, and upon his heads seven diadems** (the Dragon being the devil, these symbolic features must be interpreted of the assuming by him of some

λὰς αὐτοῦ ἑπτὰ [u] διαδήματα, [4] καὶ ἡ [v] οὐρὰ αὐτοῦ [w] σύρει τὸ [x] τρίτον τῶν [x] ἀστέρων τοῦ οὐρανοῦ, καὶ [y] ἔβαλεν αὐτοὺς [y] εἰς τὴν γῆν. Καὶ ὁ [z] δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ τὸ τέκνον αὐτῆς [z] καταφάγῃ. [5] καὶ ἔτεκεν υἱὸν [a] ἄρσεν, ὃς μέλλει [b] ποιμαίνειν πάντα τὰ ἔθνη [c] ἐν [bc] ῥάβδῳ [b] σιδηρᾷ· καὶ [d] ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

u ch. xiii. 1. xix. 12 only. Esth. i. 11. ii. 17. Isa. lxii. 3.
v ch. ix. 10 (bis), 19 (bis) only. Job xl. 12 (17).
w John xxi. 8. Acts viii. 3. xiv. 19. xvii. 6 only. 2 Kings xvii. 13.
x ch. viii. 12.
y ch. viii. 8 reff.
z ch. x. 9, 10 reff.
a ver. 13. Matt xix. 4 || Mk. x. 6. Luke ii. 23. Rom. i. 27. Gal. iii. 28 only. Isa. lxvi. 7. Jer. xx. 15.
b ch. ii. 27. xix. 15. Psa. ii 9. c 1 Cor. iv. 21. d = Acts viii. 39. John vi. 15. 1 Cor. xv. 2, 4. 1 Thess. iv. 17. Judg. xxi. 21.

Primas. for αυτου, αυτων A. rec διαδηματα bef επτα, with vulg-ed Primas: txt AC[P]ℵ B rel am(with fuld &c) Meth Andr Areth.—om επτα 1.

4. om αυτου 1. αστρων and εστηκει C. aft αστ. ins το τριτον ℵ¹. om του ουρανου 1. φαγῃ [for καταφ.] 1.

5. rec (for αρσεν) αρρενα, with ℵ B(αρενα) rel Hip Meth: txt AC, αρσενα [P] g. om εν [P] 1. ηρπαχθη b: ηρπαγη ℵ b c e g h 10. 37. 47-9 Bᶜ Hip Meth. rec om 2nd προς, with 1. 17. 33(-5-6, e sil) Andr-a: ins AC[P]ℵ B rel vss Meth Andr Areth Primas.

of those details in the form of the beast in ch. xiii. 1 ff., to whom afterwards he gives his power and his throne: in other words, as indicating that he lays wait for the woman's offspring in the form of that anti-christian power which is afterwards represented by the beast. At the same time, the *seven crowned heads* may possess an appropriateness of their own, belonging as they do to the dragon alone (the beast has the crowns on his *horns*, ch. xiii. 1). They may represent, as he is Prince of this world, universality of earthly dominion. The ten horns belong to the fourth beast of Daniel, vii. 7, 20). **And his tail draggeth down the third part of the stars of the heaven, and cast them to the earth** (so the little horn in Dan. viii. 10, "cast down some of the host and of the stars to the ground, and stamped upon them." The allusion here may be as Areth. in Catena, *συγκατέβαλε γὰρ ἑαυτῷ πλείστων ἀγγέλων μοῖραν συναποστῆσαι πείσασα τοῦ θεοῦ, καὶ πεποίηκε χθονίους τοὺς οὐρανίους, καὶ σκότος τοὺς λαμπροὺς ὡς ἀστέρας.* The magnitude and fury of the dragon are graphically given by the fact of its tail, in its lashing backwards and forwards in fury, sweeping down the stars of heaven). **And the dragon stands** (not "*stood*." The Commentators cite from Pliny H. N. viii. 3 of the dragon, "Nec flexu multiplici ut reliquæ serpentes corpus impellit, sed celsus et erectus in medio incedens") **before the woman which is about to bear, that when she has borne he may devour her child** (this was what the devil instigated Herod the Great to do, who was the dependant of the Roman Empire. But doubtless the reference is wider than this: even to the whole course of hostility against the Lord during His humiliation: see below). **And she bore a male** (if ἄρσεν is neuter, and not to be written ἄρσεν', the expression is a solœcism, or rather a combination of genders, ἄρσεν going back from the masculine individual υἱὸν to the neuter of the genus) **son, who shall rule** (lit. shepherd, i. e. order and guide) **all the nations with** (ἐν of investiture, very nearly expressed by our instrumental "*with*," which in its primitive meaning does but signify accompaniment) **a rod of iron** (these words, cited verbatim from the LXX of the Messianic Psalm ii., and preceded by the ὅς of personal identification, leave no possibility of doubt, who is here intended. The man-child is the Lord Jesus Christ, *and none other*. And this result is a most important one for the fixity of reference of the whole prophecy. It forms one of those landmarks by which the legitimacy of various interpretations may be tested; and of which we may say, notwithstanding the contradiction sure to be given to the saying, that every interpretation which oversteps their measure is thereby convicted of error. Again, the exigencies of this passage require that the birth should be understood literally and historically, of that Birth of which all Christians know. And be it observed, that this rule of interpretation is no confident assertion of mine, as has been represented, but a result from the identifying use of words of the prophetic Scripture, spoken of Him, who will not suffer His honour to be given to another): and **her child was caught up to God and to His throne** (i. e. after a conflict with the Prince

6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, [e] ὅπου ἔχει [e] ἐκεῖ [f] τόπον [f] ἡτοιμασμένον [g] ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ [h] τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα. 7 καὶ [i] ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ [k] Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ

[e] ver. 14. Judg. xviii. 10. Ruth iii. 4. cf. ch. iii. 8 reff.
[f] John xiv. 2, 3 only.
[g] 1 Chron. xv. 3. ch. ix. 18. Luke ix. 22. Rom. xiii. 1. James i. 13 al.
[h] plur., see ch. xvi. 15 reff.
[i] constr., Acts x. 25.
[k] Jude 9 only. Dan. x. 13, 21. xii. 1.

6. rec om 1st εκει, with C f 1. 36-8: ins A[P]ℵ B rel Meth Andr Areth.—τοπον bef εκει 47 Hip. for απο, υπο B rel Meth Andr Areth: txt AC[P]ℵ g h 10-7-8 (1. 49. 51 Br, e sil) Hip Andr-a1. (d def.) om του 10 Br. εκτρεφωσιν B rel Meth Areth: τρεφουσιν PN: txt AC e f g m n 1. 34-6-8. 51 (49. 90, e sil) Hip Meth Andr. αυτον ℵ1: om f. χιλιαδες 11. at end ins πεντε ℵ3c.

7. aft ο ins τε A, *et Michael et collegium angelorum* syr-dd.

of this world, who came and tried Him but found nothing in Him, the Son of the woman was taken up to heaven and sat on the right hand of God. Words can hardly be plainer than these. It surely is but needful to set against them, thus understood, the interpretation which would regard them as fulfilled by the "mighty issue of the consummated birth of a son of the church, a baptized emperor, to political supremacy in the Roman empire," "united with the solemn public profession of the divinity of the Son of man." Elliott, iii. 24). **And the woman fled into the wilderness, where she hath there a place prepared** from (the source of the preparation being His command: see reff., and Winer, edn. 6, § 47, b) God, **that they** (the subject to the verb is left indefinite. In ver. 14 below, it is simply passive, ὅπου τρέφεται ἐκεῖ) **may nourish her there for a thousand two hundred and sixty days** (the whole of this verse is anticipatory: the same incident being repeated with its details and in its own place in the order of the narrative below, vv. 13 ff. See there the comment and interpretation. The fact of its being here inserted by anticipation is very instructive as to that which now next follows, as not being consecutive in time after the flight of the woman, but occurring before it, and in fact referred to now in the prophecy as leading to that pursuit of the woman by the dragon, which, as matter of sequence, *led to it*). 7 ff.] **And there was war in heaven** (we now enter upon a mysterious series of events in the world of spirits, with regard to which merely fragmentary hints are given us in the Scriptures. In the O. T. we find the adversary Satan in heaven. In Job i., ii., he appears before God as the Tempter of His saints: in Zech. iii. we have him accusing Joshua the High-priest in God's presence. Again our Lord in Luke x. 18 exclaims, "I beheld Satan as lightning fall from heaven," where see note. Cf. also John xii. 31. So that this casting down of Satan from the office of accuser in heaven was evidently connected with the great justifying work of redemption. His voice is heard before God no more: the day of acceptance in Christ Jesus has dawned. And his angels, those rebel spirits whom he led away, are cast down with him, into the earth, where now the conflict is waging during the short time which shall elapse between the Ascension and the second Advent, when he shall be bound. All this harmonizes together: and though we know no more of the matter, we have at least this sign that our knowledge, as far as it goes, is sound, —that the few hints given us do not, when thus interpreted, contradict one another, but agree as portions of one whole. The war here spoken of appears in some of its features in the book of Daniel, ch. x. 13, 21, xii. 1. In Jude 9 also we find Michael the adversary of the devil in the matter of the saints of God): **Michael** ("one of the chief princes," Dan. x. 13: "your prince," i. e. of the Jewish nation, ib. ver. 21: "the great prince which standeth for the children of thy people," ib. xii. 1: "the archangel," Jude 9: not to be identified with Christ, any more than any other of the great angels in this book. Such identification here would confuse hopelessly the actors in this heavenly scene. Satan's being cast out of heaven to the earth is the result not of his contest with the Lord Himself, of which it is only an incident leading to a new phase, but of the appointed conflict with his faithful fellow-angels led on by the archangel Michael. The οἱ ἄγγελοι αὐτοῦ in both cases requires a nearer correspondence in the two chiefs than is found between Satan and the Son of God) **and his angels to war** (the construction is remarkable, but may

l ch. ii. 16 reff. m vv. 2, &c. reff. n Matt. xxv. 41. o = Acts xix. 16. (Mark ix. 18. Luke xiii. 24.) Ps. xii. 4. Dan. vii. 21 Theod. p ch. xx. 11. (Heb. xii. 17.) Dan. ii. 35 Theod. see Luke ii. 7. q ch. xx. 2. r vv. 14, 15. 2 Cor. xi. 3. Gen. iii. 1, 4. s ch. ii. 20 reff. t = Luke ii. 1. Acts xix. 27. u ch. iii. 10. xvi. 14. Matt. xxiv. 14. Acts xi. 28. Isa. xiv. 26. v ch. viii. 5 reff. w so ch. vii. 10. xix. 1. x ch. xi. 15. Acts iv. 26, from Ps. ii. 2. gen., 1 Cor. iii. 23 al. y here only τ. see note. z constr., here only. see Matt. xxvii. 12. Acts xxii. 30.

ACP[N] a *t* o n, 1 2. 4. 6 9. 10-3 16 to 19. 26-7. 30. 32 to 35. 40-1-2. 47 to 51. 90 B[r].

[1 τοῦ] 1 πολεμῆσαι μετὰ τοῦ m δράκοντος, καὶ ὁ m δράκων 1 ἐπολέμησεν καὶ οἱ n ἄγγελοι n αὐτοῦ, 8 καὶ οὐκ o ἴσχυσαν, οὐδὲ p τόπος p εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. 9 καὶ ἐβλήθη ὁ m δράκων ὁ μέγας, ὁ qr ὄφις ὁ q ἀρχαῖος, ὁ καλούμενος διάβολος καὶ ὁ σατανᾶς, ὁ s πλανῶν τὴν tu οἰκουμένην u ὅλην, v ἐβλήθη v εἰς τὴν γῆν, καὶ οἱ n ἄγγελοι n αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. 10 καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν Ἄρτι ἐγένετο ἡ w σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ x χριστοῦ x αὐτοῦ, ὅτι ἐβλήθη ὁ *y κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ z κατηγορῶν *z αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν

rec (for του πολεμησαι) επολεμησαν, with vulg Areth Jer: txt AC[P]ℵ B re. syr-dd Andr Primas Cassiod.—om του ℵ B rel Andr: ins AC[P] g h 10-7. 36-9. 49 B[r]. rec (for μετα) κατα, *adversus* Ambrst: txt AC[P]ℵ B rel vss gr-lat-ff.

8. ισχυσαν A rel copt Vict Andr-coisl Cassiod; ισχυον B f 38[1](appy): txt C[P]ℵ g n 17. 33 (1. 35-6. 40, e sil) vulg syr-dd. aft ισχ. ins προς αυτον ℵ. rec ουτε, with [P] 1. 17 (33 to 36 ?): txt ACℵ B rel Andr Areth. for τοπος, τοτε(sic) ℵ[1] (txt ℵ[3c]). for αυτων, αυτω rel copt Cassiod: αυτοις ℵ[3c] 17. 36: om ℵ[1]: txt AC[P] B f g n 1(e sil). 38. 51 vulg syr-dd Vict Andr Areth Primas Jer. om ετι ℵ[3c] 1 n.

9. om ο (bef οφις) ℵ 1 Andr-p. om 2nd και ℵ. om ὁ (bef σατανας) B rel Andr Areth: ins AC[P]ℵ g 17-8. 33 (1. 30-5-6, e sil) Andr-p. om μετ' αυτου 1.

10. rec λεγουσαν bef εν τω ουρανω, with 1. 33(-4-5, e sil) Andr-a: om εν τω ουρ. 41-2 tol: txt AC[P]ℵ B rel vss Andr Areth Tich Primas. for χριστου, κυριου C. rec κατεβληθη, with h 1. 10-3-7 (49 B[r], e sil) Andr-p: txt AC[P]ℵ B rel Andr Areth. om from ὁ to ὁ 1. *rec κατήγορος, with C[P]ℵ B rel Andr Areth: κατηγωρ A. *rec αὐτῶν, with Cℵ B rel Andr-coisl Areth: om 32: αυτους AP n 1. 36 Andr. om last ημων f k n 1. 50.

easily be explained as one compounded of (τοῦ) τὸν M. καὶ τοὺς ἀγγ. αὐτοῦ πολεμῆσαι (in which case the τοῦ depends on the ἐγένετο, as in ref.) and ὁ M. καὶ οἱ ἄγγ. αὐτοῦ ἐπολέμησαν. In the next clause, it passes into this latter) **with the dragon, and the dragon warred and his angels, and they prevailed not, nor was even** (οὐδέ brings in a climax) **their place found any more in heaven. And the great dragon was cast down, the ancient serpent** (in allusion to the history in Gen. iii. Remember also that St. John had related the saying of our Lord, that the devil was ἀνθρωποκτόνος ἀπ' ἀρχῆς), **he who is called the devil and Satan, he who deceiveth the whole inhabited world, was cast to the earth, and his angels were cast with him** (I would appeal in passing to the solemnity of the terms here used, and the particularity of the designation, and ask whether it is possible to understand this of the mere casting down of paganism from the throne of the Roman empire? whether the words themselves do not vindicate their plain literal sense, as further illustrated by the song of rejoicing which follows?). **And I heard a great voice in heaven** (proceeding apparently from the elders, representing the church (cf. τῶν ἀδελφῶν ἡμῶν): but it is left uncertain) **saying, Now is come** (it is impossible in English to join to a particle of present time, such as ἄρτι, a verb in aoristic time. We are driven to the perfect in such cases) **the salvation and the might and the kingdom of our God and the power of His Christ** (i. e. the realization of all these: ἡ σωτηρία τοῦ θεοῦ ἡμῶν being, as so often, that salvation which belongs to God as its Author: see reff. and cf. Luke iii. 6): **because the accuser** (the form κατήγωρ, instead of κατήγορος, is rabbinical, קטיגור. They had also a corresponding term, סניגור, συνήγωρ, = συνήγορος, to designate Michael, the advocate of God's people. See Schöttgen, vol. i. p. 1119 ff., where he accumulates extracts of some interest from the rabbinical books) **of our brethren is cast down, who accuseth** (the pres. part. of the usual habit, though that his office was now at an

[a] ἡμέρας καὶ [a] νυκτός. 11 καὶ αὐτοὶ [b] ἐνίκησαν αὐτὸν [c] διὰ τὸ αἷμα τοῦ ἀρνίου καὶ [c] διὰ τὸν [d] λόγον τῆς [d] μαρτυρίας αὐτῶν, καὶ [e] οὐκ [e] ἠγάπησαν τὴν [ef] ψυχὴν αὐτῶν [g] ἄχρι [g] θανάτου. 12 διὰ τοῦτο [h] εὐφραίνεσθε οὐρανοὶ καὶ οἱ ἐν αὐτοῖς [i] σκηνοῦντες· [k] οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων [l] θυμὸν μέγαν, εἰδὼς ὅτι [m] ὀλίγον [m] καιρὸν ἔχει. 13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι [n] ἐβλήθη [n] εἰς τὴν γῆν, [o] ἐδίωξεν τὴν γυναῖκα [p] ἥτις [q] ἔτεκεν τὸν [q] ἄρσενα. 14 καὶ ἐδόθησαν τῇ γυναικὶ

a ch. iv. 8 reff.
b ch. ii. 7 reff.
c = John vi. 57.
d see ch. i. 2.
e see Acts xx. 24.
f = Acts xv. 26 al. 1 Kings xxviii. 21.
g ch. ii. 10 reff.
h ch. xi. 10 reff. Isa. xliv. 23. xlix. 13.
i ch. vii. 15 reff.
k constr., ch. viii. 13 only. (see note.)
l = Acts xix. 28 al. Jer. xlvii. (xxxvi.) 7.
m here only. ὀλ. χρον.,
2 Kings xxi. 8.
p = 1 John i. 2 reff.
q ver. 5 (reff.).
o Rev., here only. = John v. 16. xv. 20.
n ch. viii. 5 reff.
Acts xiv. 28.

11. ουτοι ℵ. for τον λογον της μαρτυριας, την μαρτυριαν C. for 2nd αυτων, εαυτων ℵ^{3a}.

12. rec ins οι bef ουρανοι, with A c g m n 10-6-7. 32^{2}-3 (1. 36-7. 47-9 B^{r}, e sil) Andr: om C[P]ℵ B rel Andr-coisl Areth. κατασκηνουντες C: κατοικουντες ℵ c e k 26. 30: κατοικ. bef εν αυτοις ℵ. rec aft ουαι ins τοις κατοικουσιν, with (37. 40-1-2 ?) Andr-a(and comm): so 1, but with δε written over ουαι: om AC[P]ℵ B rel vss Andr Areth lat-ff.—τη γη κ. τη θαλασση B rel Andr Areth lat-ff: εις την γην κ. την θαλασσαν ℵ: txt (A)C[P] g n. (for γην, αγαπην A.) ins ο bef εχων 1. om μεγαν ℵ.

13. οτι bef ο δρακων ℵ^{3a}. for εδιωξεν, εδωκεν ℵ^{1}: εξεδιωξεν ℵ^{3a}. rec αρρενα, with B rel: txt C[P]ℵ f g, αρσεναν A.

14. for εδοθησαν, εδοθη ℵ^{3a} 46.

end) **them before our God by day and by night** (see, as above, the passage cited in Schöttgen). **And they conquered him on account of the blood of the Lamb** (i. e. by virtue of that blood having been shed: not as in E. V., "*by* the blood," as if διά had been with the genitive. The meaning is far more significant; their victory over Satan was grounded in, was a consequence of, His having shed his precious blood: without that, the adversary's charges against them would have been unanswerable. It is remarkable, that the rabbinical books give a tradition that Satan accuses men all the days of the year, *except on the Day of Atonement*, Vajikra Rabba, § 21, fol. 164. 3, in Schöttgen) **and on account of the word of their testimony** (the strict sense of διά with an accus. must again be kept. It is *because* they have given a faithful testimony, even unto death, that they are victorious: this is *their* part, their appropriation of and standing in the virtue of that blood of the Lamb. Without both these, victory would not have been theirs: both together form its ground): **and they loved not their life unto death** (i. e. they carried their not-love of their life even unto death: see reff.). **For this cause** (viz., because the dragon is cast down: as is shewn by the contrast below) **rejoice, ye heavens and they that dwell** (there is no sense of transitoriness in St. John's use of σκηνόω: rather, one of repose and tranquillity (reff.)) **in them. Woe to the earth and the sea** (the construction is a combination of the usual accus. in exclamations, with οὐαί, which takes a dative), **because the devil is come down** (see above on ἄρτι ἐγένετο, ver. 10, on the impossibility of expressing the aor. in such connexions) **to you** (the earth and sea) **having great wrath** (the enmity, which was manifested as his natural state towards Christ, ver. 4, being now kindled into wrath), **because he knoweth** (so E. V., rightly, the participle carrying with it this ratiocinative force) **that he hath but** (in our language this "*but*" is necessary to shew that it is not the ἔχειν but the ὀλίγον which excites his wrath. In Greek this is made clear by the position of ὀλίγον) **a short season** (i. e. because the Lord cometh quickly, and then the period of his active hostility against the church and the race whom Christ has redeemed will be at an end: he will be bound and cast into the pit. Until then, he is carrying it on, in ways which the prophecy goes on to detail). **And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the male child** (the narrative at ver. 6 is again taken up and given more in detail. There, the reason of the woman's flight is matter of inference: here, it is plainly expressed, and the manner of the flight also is related. ἔτεκεν is not to be taken as pluperfect, still less as pointing to what was yet to take place; but is the simple historic tense,

r ch. iv. 8 reff. s ch. iv. 7 reff. Deut. xxxii. 11. Exod. xix. 4. t Ezek. xvii. 3, 7. u ch. iv. 7 reff. v ch. vi. 14 reff. w ver. 6 (reff.). x Dan. vii. 25. xii. 7. y ch. xi. 11 reff. z Judg. ix. 21. a here only †. so ἀνεμοφόρητος, Passow. vi. 2. Heb. ii. 18 only. Lam. i. 7.

[αἱ] δύο [r] πτέρυγες τοῦ [st] ἀετοῦ τοῦ [t] μεγάλου, ἵνα [u] πέτηται ACP[v] a lac n.
εἰς τὴν ἔρημον εἰς τὸν [vw] τόπον αὐτῆς, [w] ὅπου τρέφεται 2 4 t.
[w] ἐκεῖ [x] καιρὸν καὶ [x] καιροὺς καὶ [xy] ἥμισυ [x] καιροῦ [z] ἀπὸ 14-2 t.
[z] προσώπου τοῦ ὄφεως. 15 καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ 7. 36 33 to 36. 46-1. 47 to 51. 96 Bꟳ.
στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν,
ἵνα αὐτὴν [a] ποταμοφόρητον ποιήσῃ. 16 καὶ [b] ἐβοήθησεν

b Matt. xv. 25. Mark ix. 22, 24. Acts xvi. 9. xxi. 28. 2 Cor.

rec om *αἱ*, with ℵ B rel Hip$_1$ Andr-coisl Areth: ins AC[P] g l n 1. 12. 27^1. 36 Hip$_1$ Andr. om 1st *του* ℵ. *πεταται* n 1. 38. om *εις την ερημον* 1. 12 Andr-p. om *του* ℵ. for *οπου, οπως* (B ?) rel Andr Areth: txt AC[P]ℵ 1. 30-3(-4, e sil) Hip$_2$.—(In Tischdf's edn of B *αυτης οπου τρεφεται εκει καιρον και* is omitted.) ins *και* bef *καιρον* ℵ^{1a}: om *καιρον* ℵ^1. om *και ημισυ καιρου* C: *ημισυ* ℵ^1.

15. for *εβαλεν, ελαβεν* A^1. rec *οπισω της γυναικος* bef *εκ του στοματος αυτου*, with 1: txt AC[P]ℵ B rel vg^{ms}: gr-lat-ff. rec (for *αυτην*) *ταυτην*, with [P] l 1. 17. 38-5 Hip Andr-b-p: txt ACℵ B rel vulg syr-dd Andr Areth Primas.—*ποιηση* bef *αν. ποτ.* C.

used for identification in again taking up the narrative). **And there were given** (in the usual apocalyptic sense of *δοθῆναι*, to be granted by God for His purposes) **to the woman** [the] **two wings of the great eagle** (the figure is taken from O. T. expressions used by God in reference to the flight of Israel from Egypt. The most remarkable of these is in ref. Exod., ⌜*ἀνέλαβον ὑμᾶς ὡσεὶ ἐπὶ πτερύγων ἀετῶν καὶ προσηγαγόμην ὑμᾶς πρὸς ἐμαυτόν.*⌟ So also in ref. Deut. But the articles are not to be taken as identifying the eagle with the figure used in those places, which would be most unnatural: much less must they, with Ebrard, be supposed to identify this eagle with that in ch. viii. 13, with which it has no connexion. The articles are simply generic, as in *ὁ κροκόδειλος ὁ χερσαῖος*, Levit. xi. 29. With these O. T. references before us, we can hardly be justified in pressing the figure of the eagle's wings to an interpretation in the fulfilment of the prophecy, or in making it mean that the flight took place under the protection of the Roman eagles, as some have done), **that she might fly into the wilderness** (the flight of Israel out of Egypt is still borne in mind) **to her place** (prepared of God, ver. 6: so also in Exod. xxiii. 20, *ὅπως εἰσαγάγῃ σε εἰς τὴν γῆν ἣν ἡτοίμασά σοι*), **where she is nourished** (there) (as God nourished Israel with manna in the wilderness, see Deut. viii. 3, 16, where *ψωμίζειν* is used) **a time and times and half a time** (i.e. 3½ years = 42 months, ch. xi. 2 = 1260 days, ver. 6 and ch. xi. 3) **from the face of the serpent** (*ἀπό* must not be joined, as some texts are punctuated, with *πέτηται*, but belongs, as in ref., *ἔφυγεν . . . καὶ ἔκρυβεν ἐκεῖ ἀπὸ προσώπου* 'Aβ., to the last verb, *τρέφεται*: importing "safe from," "far from," "hidden from"). **And the serpent cast out of his mouth after the woman water as a river, that he might make her to be borne away by the river. And the earth helped the woman, and the earth opened her mouth** (reff.) **and swallowed down the river which the dragon cast out of his mouth** (in passing to the interpretation, we cannot help being struck with the continued analogy between this prophecy and the history of the Exodus. There we have the flight into the wilderness, there the feeding in the wilderness, as already remarked: there again the forty-two stations, corresponding to the forty-two months of the three years and half of this prophecy: there too the miraculous passage of the Red Sea, not indeed in strict correspondence with this last feature, but at least suggestive of it. These analogies themselves suggest caution in the application of the words of the prophecy; and in this direction. The church in the wilderness of old was not, as some expositors would represent this woman, the pure church of God: His veritable servants were hidden in the midst of that church, as much as that church itself was withdrawn from the enmity of Pharaoh. And, it is to be noted, it was that very church herself which afterwards, when seated at Jerusalem, forsook her Lord and Husband, and committed adultery with the kings of the earth, and became drunk with the blood of the saints. It would seem then that we must not understand the woman of the invisible spiritual church of Christ, nor her flight into the wilderness

ἡ γῆ τῇ γυναικί, καὶ [c]ἤνοιξεν ἡ γῆ τὸ [c]στόμα αὐτῆς, καὶ [cd]κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ

[c] Num. (xvi. 32) xxvi. 10. [d] Matt. xxiii. 24. 1 Cor. xv. 54. 2 Cor. ii. 7. v. 4. Heb. xi. 29. 1 Pet. v. 8 only.

16. for τον ποταμον ον, το υδωρ ο A. ενεβαλεν B: ανεβαλεν f.

of the withdrawal of God's true servants from the eyes of the world. They indeed have been just as much withdrawn from the eyes of the world at all times, and will continue so till the great manifestation of the sons of God. I own that, considering the analogies and the language used, I am much more disposed to interpret the persecution of the woman by the dragon of the various persecutions by Jews which followed the Ascension, and her flight into the wilderness of the gradual withdrawal of the church and her agency from Jerusalem and Judæa, finally consummated by the flight to the mountains on the approaching siege, commanded by our Lord Himself. And then the river which the dragon sent out of his mouth after the woman might be variously understood,—of the Roman armies which threatened to sweep away Christianity in the wreck of the Jewish nation,—or of the persecutions which followed the church into her retreats, but eventually became absorbed by the civil power turning Christian,—or of the Jewish nation itself, banded together against Christianity wherever it appeared, but eventually itself becoming powerless against it by its dispersion and ruin,—or again, of the influx of heretical opinions from the Pagan philosophies which tended to swamp the true faith. I confess that not one of these seems to me satisfactorily to answer the conditions: nor do we gain any thing by their combination. But any thing within reasonable regard for the analogies and symbolism of the text seems better than the now too commonly received historical interpretation, with its wild fancies and arbitrary assignment of words and figures. As to the time indicated by the 1260 days or 3½ years, the interpretations given have not been convincing, nor even specious. We may observe thus much in this place: that if we regard this prophecy as including long historic periods, we are driven to one of two resources with regard to these numbers: either we must adopt the *year-day* theory (that which reckons a day for a year, and consequently a month for thirty years,—and should reckon a year for 360 years), or we must believe the numbers to have merely a symbolical and mystical, not a chronological force. If (and this second alternative is best stated in an inverse form) we regard the periods mentioned as to be literally accepted, then the prophecy cannot refer to long historic periods, but must be limited to a succession of incidents concentrated in one place and lustrum either in the far past or in the far future. Of all prophecies about which these questions can be raised, the present is the one which least satisfactorily admits of such literal interpretation and its consequences. Its actors, the woman and the dragon, are beyond all controversy mystical personages: one of them is expressly interpreted for us to be the devil: respecting the other there can be little doubt that she is the Church of God: her seed being, as expressly interpreted to be, God's Christian people. The conflict then is that between Satan and the church. Its first great incident is the birth and triumph of the Son of God and of man. Is it likely that a few days or years will limit the duration of a prophecy confessedly of such wide import? I own it seems to me that this vision, even if it stood alone, is decisive against the literal acceptation of the stated periods. Rejecting that, how do we stand with regard to the other alternative in its two forms? Granting for the moment the year-day principle, will it help us here? If we take the flight into the wilderness as happening at any time between the Ascension, A.D. 30, and the destruction of Jerusalem, A.D. 70, 1260 years will bring us to some time between A.D. 1290 and 1330: a period during which no event can be pointed out as putting an end to the wilderness-state of the church. If again we enlarge our limit for the former event, and bring it down as late as Elliott does, i. e. to the period between the fourth and seventh centuries, we fall into all the difficulties which beset his most unsatisfactory explanation of the man-child and his being caught up to God's throne, and besides into this one: that if the occultation of true religion (= the condition of the invisible Church) was the beginning of the wilderness-state, then either the open establishment of the Protestant churches was the end of the wilderness-state of concealment, or those churches are no true churches: either of which alternatives would hardly be allowed by that author. And if on the other hand we desert the year day principle, and say that these

καὶ ἐθαύμασεν ὅλη ἡ γῆ [u] ὀπίσω τοῦ θηρίου, [4] καὶ προσεκύνησαν τῷ δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες [v] Τίς [v] ὅμοιος τῷ θηρίῳ; καὶ τίς δύναται [w] πολεμῆσαι μετ' αὐτοῦ; [5] καὶ ἐδόθη αὐτῷ στόμα [x] λαλοῦν [x] μεγάλα καὶ [y] βλάσφημα· καὶ ἐδόθη αὐτῷ ἐξουσία [z] ποιῆσαι [a] μῆνας τεσσεράκοντα δύο·

u = John xii. 19. Acts v. 37. xx. 30. 1 Tim. v. 15. 3 Kings i. 7.
v Exod. xv. 11. Psa. xxxiv. 10. lxx. 19. see note.
w ch. ii. 16 reff.
x Dan. vii. 8. (xi. 36.)
y = Acts vi. 11 2 Pet. ii. 11 (1 Tim. i. 13. 2 Tim. iii. 2) only‡. Isa. lxvi. 3 only. Wisd. i. 6 al. Jas. iv. 13. Prov. xxii. 23).
z = Dan. viii. 24. xi. 26, 30, 32. Ps. xxxvi. 3 (or Acts xv. 33.
a see ch. xi. 2, 3. xii. 6, 14.

Steph εθαυμασθη, with A n 1. 12. 36: εθαυμαστωθη C: txt [P]ℵ B rel Andr-coisl Areth. Steph ins εν bef ολη τη γη, with n 1. 12. 36 Andr-p: om AC[P]ℵ B rel.

4. rec (for τω δρακοντι) τον δρακοντα: txt AC[P]ℵ B rel Andr Areth.—om from θηριου last ver to 2nd θηριω 1. rec (for ὅτι ἔδωκεν) ὃς ἔδωκεν: τω δεδωκοτι B rel Areth: τω δοντι f: txt AC[P]ℵ g 12. 34-5-6 am (with demid fuld lips-5) syr-dd Andr Iren-int Primas, οτε εδωκεν n 46.—om from τω δρακ. to προσεκυν. e. rec om την: ins AC[P]ℵ B rel Andr Areth. rec (for 2nd τω θηριω) το θηριον, with A (40, e sil) Andr-a(Del) Areth: txt C[P]ℵ B rel Andr-coisl.—for τω θ. κ. προσεκ. τω θ., του θηριου των θηριων 36. rec om last και, with rel Areth: ins AC[P]ℵ B f g h m n 1. 10-7. 34-6-7-8. 42[1]-7-9 B[r] vulg syr-dd copt æth Andr Iren-int Primas. for δυναται, δυνατος B rel Areth: txt AC[P]ℵ g j m n 1. (17[1] ?) 34-5-6 (38. 49, e sil) vulg syr-dd copt Andr Iren-int Primas.

5. rec (for βλασφημα) βλασφημιας, with Cℵ b g 16-8. 51 (27. 38, e sil) vss Andr: βλασφημιαν [P] B rel vulg Dion Areth Iren-int: txt A m n 12. 34. 47.—om from και εδ. to και εδ. c 1. om εξουσια ℵ[1]. elz ins πολεμον bef ποιησαι, with B rel Andr-coisl: om AC[P](ℵ) g n 1. 18. 36 vulg syr-dd Andr Tich.—om ποιησαι (as well as πολεμον) arm Dion Iren-int Primas,: for ποιησαι, πολεμησαι f.—aft ποιησαι ins ο θελει ℵ. aft τεσσ. ins και A g 16 fuld syr-dd Iren-int.

tus merely relates, that there were many rumours about Nero's death, "eoque pluribus vivere eum fingentibus credentibusque," Hist. ii. 8, and that on the strength of this, a Pseudo-Nero arose in the East, Hist. i. 2, "mota etiam prope Parthorum arma falsi Neronis ludibrio." See also the citations from the Sibylline oracles, Lactantius, and Sulpicius Severus, in Düst.'s note. The first who mentions the idea of Nero *returning from the dead*, is Augustine, Civ. Dei xx. 19. 3, vol. vii. p. 686, in explaining 2 Thess. ii. 3 ff.: "quidam putant hoc (ver. 7) de imperio dictum fuisse Romano—ut hoc quod dixit, jam enim mysterium iniquitatis operatur, Neronem voluerit intelligi, cujus jam facta velut Antichristi videbantur. Unde nonnulli ipsum resurrecturum et futurum Antichristum suspicantur." But it is observable that Aug. does not connect the idea with the Apocalypse. This is first done by Sulp. Severus, and completed by Victorinus, whose very words ("unum autem de capitibus occisum in morte et plaga mortis ejus curata est, Neronem dicit. Constat enim, dum insequeretur eum equitatus missus a senatu, ipsam sibi gulam succidisse. Hunc ergo suscitatum Deus mittet regem dignum dignis, et Christum qualem meruerint Judæi") betray the origin of the idea having been from this passage itself). **And the whole earth wondered after** (pregnant construction for wondered at, as they followed, or gazed, after) **the beast, and worshipped the dragon, because he gave the** (or, *his*) **power to the beast, and worshipped the beast, saying, Who is like to the beast? And who is able to war with him** (these words are a sort of parody, in their blasphemy, on ascriptions of praise to God: cf. besides reff., Ps. cxii. 5; Isa. xl. 18, 25, xlvi. 5; Jer. xxix. 20 (xlix. 19); Micah vii. 18: they represent to us the relapse into all the substantial blasphemies of paganism under the resuscitated Empire of Rome, and the retention of pagan titles and forms. I may remark, that nothing in those words finds any representative in the history of the times of the Pagan Empire)? **And there was given to it a mouth speaking great and blasphemous things** (so we read of the little horn in Daniel vii. 8): **and there was given to it power to work** (more probably, as in former reff., than "to spend" merely: this meaning is indeed found in latter reff., but the places in Daniel seem to decide for us) **forty-two months** (the well-known period of the agency of antichrist = 3½ years = 1260 days: see Prolegomena, § v. 29 f.), **and he opened his mouth** (spoken, see reff., of the commencement of a series of dis-

δύο· 6 καὶ [b] ἤνοιξεν τὸ [b] στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεόν, [c] βλασφημῆσαι τὸ [c] ὄνομα αὐτοῦ καὶ τὴν [d] σκηνὴν αὐτοῦ τοὺς ἐν τῷ οὐρανῷ [e] σκηνοῦντας. 7 καὶ ἐδόθη αὐτῷ [f] ποιῆσαι [f] πόλεμον μετὰ τῶν [g] ἁγίων καὶ νικῆσαι αὐτοὺς καὶ ἐδόθη αὐτῷ [h] ἐξουσία [h] ἐπὶ πᾶσαν [i] φυλὴν καὶ [i] λαὸν καὶ [i] γλῶσσαν καὶ [i] ἔθνος. 8 καὶ [k] προσκυνήσουσιν αὐτὸν πάντες οἱ [l] κατοικοῦντες ἐπὶ τῆς γῆς, [m] οὗ οὐ γέγραπται τὸ [l] ὄνομα [m] αὐτοῦ ἐν τῷ [n] βιβλίῳ τῆς [n] ζωῆς τοῦ [o] ἀρνίου τοῦ [o] ἐσφαγμένου [p] ἀπὸ [pqr] κατα-

[b] Matt. v. 2. xi. 35, from Ps. lxxviii. 2. Acts viii. 35 al. Job iii. 1.
[c] ch. xvi. 9. Rom. ii. 24 (from Isa. lii. 5). James ii. 7 al.
[d] ch. xxi. 3.
[e] ch. vii. 15 reff.
[f] ch. xi. 7 reff.
[g] ch. xi. 18 reff.
[h] see for const. ch. ii. 26 reff.
[i] ch. v. 9 reff.
[k] w. acc., vv. 12, 15 ch. xiv. 9, 11. xx. 4. Judg. vii. 15 A.
[l] ch. iii. 10 reff.
[m] constr., ch. iii. 8 reff.
[n] see ch. iii. 5 reff.
[o] ch v. 6, 12.
[p] = ch. xvii. 8. Matt. xxv. 34. Luke xi. 50. Heb. iv. 3. ix. 26. 1 Pet. i. 20.
[q] John xvii. 24. Eph. i. 4.
[r] = as above (p, q) and Matt. xiii. 35 (Heb. xi. 11, only †. (2 Macc. ii. 29 only.)

6. rec βλασφημιαν, with [P] B rel vss Andr Areth: txt ACℵ g m 1. 18. 34(-5-6 ?) vulg Andr-coisl.—n passes from 1st αυτου to 2nd. for το ονομα αυτου, αυτον ℵ¹. om και την σκηνην αυτου (*homœotel*) C tol¹. rec ins και bef τους εν τω ουρανω, with [P]ℵ²ᵃ B¹ b² 19. 32²-4. 51 (a m n 1. 35-7-8. 47, e sil) vulg copt Andr Areth Iren-int Primas: om ACℵ¹ rel Andr-coisl. σκηνουντες(sic) ℵ.

7. om 1st clause (*homœotel from* και εδοθη *occurring twice*) AC[P] f 1(but ins (see below) marg) 12 Andr-p Iren-int: ins ℵ B rel vulg syr-dd copt Andr Areth Primas.—rec πολεμον bef ποιησαι, with m 1-marg 34 (35. 40-7, e sil) vulg Andr-coisl Ambr: txt ℵ B rel syr-dd copt Andr-a Areth Primas. νικησαι 1-marg. εξουσια ℵ¹. rec om και λαον, with h 1. 10-7. 36 (37. 49 Bʳ, e sil) copt Andr-p: ins AC[P]ℵ B rel vulg syr-dd Andr Areth Iren-int Primas.

8. rec (for αυτον) αυτω, with [P]ℵ g m 1. 17-8. 38 (e h l 30-7. 47-9 Bʳ, e sil) Andr-p: txt AC B rel Andr Areth. rec (for ου) ων, with [P]ℵ B rel vulg Andr Areth Primas Tich; ον 50: ω d: txt A(see below) C Iren-int. for ου, ουτε B a d e j k 2. 13-6. 30. 40. 50-1. 90: om ℵ¹: txt C[P] rel vulg Andr Areth Iren-int Primas Tich.—for ου ου, ουαι A. rec (for το ονομα) τα ονοματα, with [P]ℵ g n 1 (47, e sil) vulg Andr-a Areth Primas: txt AC B rel syr-dd copt Andr Iren-int Tich. rec om αυτου, with [P]ℵ²ᵃ B rel vulg Andr Areth Primas Tich: ins AC, αυτων ℵ¹ g. for εν, επι B. rec (for τω βιβλιω) τη βιβλω, with 1: βιβλω ℵ¹ 36: τω βιβλω ℵ²ᵃ: βιβλιω C: txt A[P] B rel Andr Areth. rec om 2nd του, with 34 (30-5, e sil): ins AC[P]ℵ B rel Andr Areth. for εσφαγμενου, εσφραγισμενου 1. 47 Andr-a(Del).

courses. These vv. 6, 7, in fact expand into detail that which ver. 5 gave compendiously) **for blasphemies against God, to blaspheme His name and His tabernacle, which dwell in heaven** (the apposition is strange, but if the *καί* must be omitted, the meaning is to enhance the enormity of the blasphemy by bringing out the lofty nature of God's holy Name and dwelling-place. *With* the *καί*, the last clause would mean that he blasphemes them that dwell in heaven, i. e. the holy angels of God. To take this as still the meaning without the *καί*, is to introduce into the apocalyptic style an asyndeton which is not found in it). **And there was given to it to make war with the saints** (see Dan. vii. 21) **and to conquer them** (see ch. xi. 7, of which this is a wider statement): **and there was given to it power over every tribe and people and tongue and nation** (viz. universal empire). **And all shall worship it** (*αὐτόν*, though masculine, must be referred to the *θηρίον*, which has been now for some time spoken of as an agent, and not to an impersonation of it by a living king) **who dwell upon the earth, (every one) whose** (the change into the singular arises from resolving *πάντες* into its component individuals) **name** (*οὗ . . . αὐτοῦ*, the usual Hellenistic redundance: see reff.) **is not written in the book of life of the Lamb which is slain from the foundation of the world** (these last words are ambiguously placed. They may belong either to *γέγραπται*, or to *ἐσφαγμένου*. The former connexion is taken by Hammond, Bengel, Heinr., Ewald, Züllig, De Wette, Hengstb., Düsterd. But the other is far more obvious and natural: and had it not been for the apparent difficulty of the sense thus conveyed, the going so far back as to *γέγραπται* for a connexion would never have been thought of. See this remarkably shewn in the Catena: *ὧν γέγραπται, ἀπὸ καταβολῆς κόσμου γέγραπται· οὕτω γὰρ*

βολῆς [Pℵ] κόσμου. 9 Εἴ τις [s] ἔχει [s] οὖς, [s] ἀκουσάτω. 10 Εἴ
τις [t] εἰς [u] αἰχμαλωσίαν, εἰς [u] αἰχμαλωσίαν ὑπάγει· εἴ τις
[v] ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν [v] ἐν μαχαίρῃ ἀποκτα-
θῆναι. [w] ὧδέ ἐστιν ἡ [x] ὑπομονὴ καὶ ἡ πίστις τῶν [y] ἁγίων.
11 Καὶ εἶδον ἄλλο θηρίον [z] ἀναβαῖνον [z] ἐκ τῆς γῆς, καὶ

e ch. ii. 7 reff. t = Acts xiii. 48. u here bis. Eph. iv. 8 only. Jer. xv. 2. Ezek. xxxix. 23. v Matt. xxvi. 52. Luke xxii. 49. Heb. xi 37. ch. vi. 8 reff. xiii. 1 al. Ezra x. 2.

w = ver. 18. ch. xiv. 12. xvii. 9.
y ch. v. 8 reff.
x ch. i. 9. Luke xxi. 19. Rom. ii. 7. v. 3, 4. Heb.
z 1 Kings xxviii. 13, 14.

10. rec (for 1st εις αιχμαλωσιαν) αιχμαλωσιαν συναγει, with b² 1 Andr-a Areth: αιχμαλωτιζει 1: αιχμαλωτιει 18 Primas(*qui captivum duxerit*): αιχμαλωτης ει 36: εχει αιχμαλωσιαν rel Andr-p: εχει (alone) 9: αιχμαλωσιαν επαγει m: αιχμαλωσιαν απαγει 34: εις αιχμαλωσιαν απαγει 35 vulg-ed(*qui in captivitatem duxerit*) syr-dd Andr-coisl: αιχμαλωσιαν (alone) f 47: txt AC[P]ℵ B g n 6. 12. 32-5-8 am(with fuld, agst demid). for εις αιχμαλωσιαν υπαγει, αιχμαλωτισθησεται 18 Primas(*et ipse capietur*): αιχμαλωσιαν υπαγει (omg εις) 16. 32: υπαγει (alone) C[P]ℵ B rel: om 1. 12: txt A b² l m 34 vulg(*in captivitatem vadet* ed-Clem, *vadet in captivitatem* am fuld). rec μαχαιρα (twice), with [P]ℵ B rel Andr Areth: txt AC. (Simly ver 14.)—om 2nd εν μαχ. 51. rec (for 1st αποκτανθηναι) αποκτενει δει, with C[P] B rel: αποκτεινει δει ℵ n, -κτεννει δει g: δει a *to* f j k 2. 4. 6. 13(-9?) 27. 30-2. 40-2¹-8. 50-1. 90: txt A.—for αποκτ. αυτ. εν μαχ. αποκτ., δει αυτον αποκτανθηναι 9. 82.

δεῖ νοεῖν, οὐχ ὡς ἡ γραφὴ ἔχει· ὅτι μηδὲ ἀπὸ καταβολῆς κόσμου ἡ τοῦ ἀρνίου σφαγή. The difficulty however is but apparent: 1 Pet. i. 19, 20 says more fully the same thing. That death of Christ which was foreordained from the foundation of the world, is said to have *taken place* in the counsels of Him with whom the end and the beginning are one. Ch. xvii. 8, which is cited by De W. as decisive for his view, is irrelevant. Of course where simply the writing in the book of life from the foundation of the world is expressed, no other element is to be introduced: but it does not therefore follow, that where, as here, other elements are by the construction introduced, that, and that alone is to be understood).

9, 10.] These verses bear various meanings, according to the reading which we adopt. If the rec. be taken, they express a consolation to the persecuted saints in the form of a jus talionis: the judgment of God will overtake the persecutors, and in that form in which their persecution was exercised. If we take the reading in the text, they form a prophetic declaration how it shall fare with the saints in the day of persecution, and declare also that in holy suffering of captivity and death consists their faith and patience. The latter appears to me, both from critical and contextual considerations, by far the more eligible. Thus we have what is so frequent in this book, an O. T. citation (see below): and all falls into its place in connexion with the victorious war of the beast against the saints: whereas the other declaration is at least out of place in the context. **If any man hath an ear, let him hear** (see reff. This notice is given to bespeak solemn attention to what follows, as warning Christians of their fate in the days of the beast's persecution). **If any one is for captivity, into captivity he goeth: if any to be slain** (ἀποκτανθῆναι = εἰς τὸ ἀποκτανθῆναι) **with** (see reff. and note on ch. vi. 8) **the sword, that** (i. e. it is necessary that: δεῖ, as the other reading supplies) **he should be slain with the sword** (so ref. Jer., "Such as are for death, to death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for captivity, to captivity:" cf. also Jer. xliii. 11 and Zech. xi. 9. As that was the order and process of God's anger in his judgments on his people of old, so shall the issue be with the saints in the war of persecution which the beast shall wage with them). **Here is** (reff., viz. in the endurance of these persecutions) **the endurance and the faith of the saints.**

11—18.] THE SECOND WILD-BEAST, THE REVIVER AND THE UPHOLDER OF THE FIRST. It may be well to premise a few remarks, tending to the right understanding of this portion of the prophecy. 1) These two beasts are identical as to genus: they are both θηρία, ravaging powers, hostile to God's flock and fold. 2) They are diverse in origin. The former came up out of the sea: that is, if we go back to the symbolism of Daniel, was an empire, rising up out of confusion into order and life: the latter comes out of the earth: i. e. we may not unreasonably say, arises out of human society and its progress: which as interpreted by the context, will import its origin and gradual

89... ACPN a to n, 1. 2. 4. 6. 9. 10-3.16 to 19. 26-7. 30-2. 34 to 42. 47 to 51. 90 Bʳ.

εἶχεν κέρατα δύο [a]ὅμοια [a]ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. [a] constr., ch. ix. 10.

11. for ομοια, ονομα C. αρνιου 1.

development during the reign and progress of the secular empire denoted by the former beast. 3) The second beast is, in its zeal and action, entirely subsidiary to the first. It wields its authority, works miracles in its support, causes men to make and to worship its image; nay, itself is lost in the splendour and importance of the other. 4) An important distinction exists between the two beasts, in that this second one has two horns like a lamb. In other words, this second beast puts on a mild and lamb-like appearance, which the other did not. But it speaks as a dragon: its words, which carry its real character, are fierce and unrelenting: while it professes that which is gentle, its behests are cruel. And now I may appeal to the reader, whether all these requisites do not meet in that great wasting Power which arose, not out of anarchy and conquest, but out of men's daily life and habits, out of and in the presence of the last form of the secular power, which was the Empire of Pagan Rome; I mean, the *sacerdotal persecuting power*, which, gentle in its aspect and professions, was yet cruel in its actions; which did all the deeds of the Empire, in its presence, which kept up its image, its laws, its formulæ, its privileges; which, coming in as it did by a corrupt and ambitious priesthood, deceived by its miracles the dwellers on earth, and by them maintained the image of the despotic secular power? Surely it is this Latin Christianity, in its ecclesiastico-secular form, not identical with, but as preparing the way for, the great apostasy, helping, so to speak, to place the woman on the beast, as in ch. xvii., that is here depicted before us. It is this which, owing its power in the main to imposture and unwarrantably assumed spiritual authority, deserves best the name of *the false prophet*, expressly given to this second beast in ch. xix. 20. Nor would I limit the interpretation, as has generally been done, by dividing off Pagan from Christian. Primarily, this second beast plainly sets forth the Pagan sacerdotal power; this it was that made the image of the Emperors, that compelled Christians to worship that image, that wrought signs and wonders by its omens and magic. But as the first beast, still subsisting, has passed into a so-called Christian Roman Empire, so has the second beast into a so-called Christian priesthood, the veritable inheritor of pagan rites, images, and superstitions; actually the continuators, nomine mutato, of the same worship in the same places; that of the Virgin for that of Venus, Cosmas and Damian for Romulus and Remus, the image of Peter for that of Jupiter Tonans: lamb-like in profession, with the names and appearances of Christianity, but dragon-like in word and act. And this was surely never more strikingly shewn than at the time when I am writing (Jan. 1860), when the Papal priesthood is zealously combining in the suicidal act of upholding the temporal power as necessary to the spiritual pre-eminence of their "Lord God the Pope." So that I believe the interpretation of the second beast to be, the *sacerdotal persecuting power, pagan and Christian*, as the first is the secular persecuting power, pagan or Christian. I conceive the view which would limit it to the priesthood of Paganism (Hammond, Grot., Ewald, De Wette, Hengstb., Düsterd.) quite insufficient for the importance of the prophecy; while that of Elliott, al., which would limit it to the priesthood of the Papacy, fails notably in giving a meaning to its acts as here described, the making an image to the beast and causing men to worship it. **And I saw another beast coming up out of the earth** (see the preceding note), **and it had two horns like a lamb** (i. e. like the two horns of a lamb: see ref. It is quite true that the absence of the article before ἀρνίῳ forbids the idea that a direct comparison is intended between this lamb-like beast, and the Lamb on Mount Sion: but it does not follow from this that no reference is made to that Lamb in the choice of the animal to which this beast is compared. I believe the choice is made to set forth the hybrid character of this second beast: see more below. The *number* may perhaps be of no special import, but merely inserted to complete the similarity: it, as a lamb has, had two horns), **and it spoke as a dragon** (here again we cannot doubt that the term is chosen on account of the dragon which has been before mentioned. It is no objection to this, that we do not hear of that dragon speaking (Düsterd.): the character of the animal explains what kind of speech is meant, and the acts of the dragon were of that kind. And as to this second beast, though its appearance and profession are sacerdotal, its words and acts are devilish. The whole description strongly recalls to our mind our Lord's προσέχετε ἀπὸ τῶν

b constr., here only. see Matt. xxi. 23 ||. (cf. ποιεῖν τὸ θέλημα, Matt. vii. 21. John, passim.)
c constr., ch. iii. 9 reff.
d Acts vii. 2. xi. 29 al. Ps. cvi. 34.
e w. acc., ver. 8 reff.
f constr., ch. iii. 8 reff.
g ver. 3. cf. Mic. i. 11.
h here bis. ch. xvi. 14. xix. 20. John ii. (11) 23. iii. 2. iv. 54. vi. 2, 14, 26 al7. Acts vi. 8 al. Dan. iii. 33 (iv. 2). see Matt. xxiv. 24.
i = ver. 12 (see note).
k 4 Kings i. 10, 12. (3 Kings xviii. 38.)
l ch. ii. 20 reff.
m ch. iii. 10 reff.
n constr., ch. ii. 7 reff.
o Matt. xxii. 20 ||. Rom. viii. 29 al. after this, Rev. passim. Dan. iii. 1, &c.

12 καὶ τὴν [b]ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν [b]ποιεῖ ACP ἐνώπιον αὐτοῦ· καὶ [c]ποιεῖ τὴν γῆν καὶ τοὺς [d]ἐν αὐτῇ [d]κατοικοῦντας [c]ἵνα [e]προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον, [f]οὗ ἐθεραπεύθη ἡ [g]πληγὴ τοῦ [g]θανάτου [f]αὐτοῦ. 13 καὶ [h]ποιεῖ [h]σημεῖα μεγάλα, [i]ἵνα καὶ [k]πῦρ ποιῇ [k]ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων 14 καὶ [l]πλανᾷ τοὺς [m]κατοικοῦντας [m]ἐπὶ τῆς γῆς διὰ τὰ [h]σημεῖα ἃ [n]ἐδόθη αὐτῷ [h]ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς [m]κατοικοῦσιν [m]ἐπὶ τῆς γῆς ποιῆσαι [o]εἰκόνα

12. for 1st ποιει, επoιει 6: *faciebat* vulg: ποιησει m 34-5 Andr-coisl: ποιειν j. (9. 10 &c. have txt.) for 2nd ποιει, επoιει B rel syr-dd Andr-p Areth; *faciebat* vulg: ποιησει m 34-5 Andr-coisl: txt AC[P]ℵ g n 1. 16-8. 36. 40-7 Andr-a. [for την γην και, ενωπιον P(sic).] rec κατοικουντας bef εν αυτη, with C and (appy, though e sil) f 40 vulg Iren-int: om κατοικ. 41: txt A[P]ℵ B rel Hip Andr Areth. rec προσκυνησωσι, with [P] B rel: προσκυνιν(sic, omg ινα) ℵ: txt AC f k l^{1} 30^{1}-6. om του θανατου A. om αυτου [P] f vulg Primas.

13. for ποιει, επoιει c: ποιησει m 34-5 Andr-coisl. και πυρ bef ινα B rel Areth: πυρ ινα, omg και, f: πυρ εκ τ. ουρ. bef ινα 40: txt AC[P]ℵ m 34 (g 1. 35-6, e sil) vulg syr-dd Hip Andr Iren-int.—ινα εν πλανη ποιει πυρ εκ κ.τ.λ., omg και, n 79 Andr-a(Del). rec καταβ. bef εκ του ουρανου, with [P]ℵ 1 (g, e sil) syr-dd (æth) Hip: txt AC B rel.—for καταβαινειν, καταβαιν (omg ποιη) B rel (-νει B k l 30-6-9. 50) copt Areth: καταβηναι m 35: txt AC[P]ℵ g (n) 1. 38 vulg Andr Iren-int. (καταβαινιν C.) for εις, επι B rel Andr-p Areth: txt AC[P]ℵ m n 1. 34(-5-6, e sil) Hip Andr.

14. λεγοντος B^{1}: λεγον 1. aft 2nd γης ins και ℵ. εικονων A Andr-b.

ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δέ εἰσιν λύκοι ἅρπαγες, Matt. vii. 15). And it worketh all the power (performs all the acts of authority) of the first beast in his presence (while the first beast is subsisting and beholding; and as the expression seems to shew, being in a relation to it of serving and upholding), and maketh the earth and those that dwell in it to worship (construction, see reff.) the first beast, whose wound of death was healed (this was formerly, ver. 4, described as the reason why the world wondered after the former beast): and worketh great miracles, so that (ἵνα depends on *μεγάλα*: "miracula magna, tam magna, ut" &c. So that ἵνα ποιῇ = ὥστε ποιεῖν. See Winer, edn. 6, § 53. 6, who as well as Düsterd. finds fault with Bengel for recognizing here a feature of St. John's style. But Bengel only remarks "ἵνα frequens Johanni particula: in omnibus suis libris non nisi semel, Joh. iii. 16. ὥστε posuit:" and this is true and applicable to the case here in hand, where ὥστε would naturally have stood,—whatever may be the minute shade of difference between the force of ἵνα as connected with the previous words in various passages. We know that the Apocalypse is written in a laxer style and more faulty Greek than either the Gospel or the Epistles: what wonder, if the use of ἵνα epexegetic be carried further in it, and from its meaning of ideal purpose be extended to detail of matter of fact? Granting the two meanings to be even as far apart as Düsterd. insists, may we not say that the Writer who so often uses the one is just the person who, when writing less strictly, was likely to use the other? As to the fact described, it is notorious enough that the great arm of support of the sacerdotal power, pagan and papal, has ever been the claim to work miracles) he even maketh fire to come down from the heaven to the earth in the sight of men ("hæc magi per angelos refugus et hodie faciunt," says Victorinus, writing in the beginning of the fourth century, before yet the Empire professed Christianity. But it is probable that this special miracle is mentioned to recall the spirit and power of Elias, and shew how the false prophet shall counterfeit the true). And he deceiveth those who dwell on the earth on account of (the prep. expresses not the instrument, but the ground of the deceit: the imposture succeeds, because of . . .) the miracles which it has

τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν τῆς μαχαίρης καὶ [p] ἔζησεν. 15 καὶ [n] ἐδόθη αὐτῷ [q] δοῦναι [q] πνεῦμα τῇ [o] εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ [o] εἰκὼν τοῦ θηρίου, καὶ [r] ποιήσῃ [r] ἵνα [s] ὅσοι [s] ἐὰν μὴ [e] προσκυνήσωσιν τὴν [o] εἰκόνα τοῦ θηρίου ἀποκτανθῶσιν. 16 καὶ [r] ποιεῖ πάντας, τοὺς [t] μικροὺς καὶ τοὺς [t] μεγάλους, καὶ τοὺς [u] πλουσίους καὶ τοὺς [u] πτωχούς, καὶ τοὺς [v] ἐλευθέρους καὶ τοὺς [v] δούλους, [q] ἵνα [w] δῶσιν αὐτοῖς

p ch. ii. 8 reff.
q Ezek. xxxvii. 6.
r constr., ver. 12.
s ch. iii. 19 reff.
t ch. xi. 18. xix. 5, 18. xx. 12. Isa. ix. 14.
u Prov. xxii. 2. Sir. x. 22.
v ch. vi. 15. xix. 18. 1 Cor. xii. 13. Gal. iii. 28. Eph. vi. 8. Col. iii. 11.
w = John xviii. 22. xix. 3 al. Exek. ix. 4. impers. plur., see ch. xvi. 15 reff.

rec (for ὃς) ὅ, with ℵ rel Hip Andr Areth; ℌ 1 6. 16. 90: txt AC[P] B m n 34-5-6. for ἐχει, εἰχε B rel syr-dd Andr Areth: txt AC[P]ℵ f g h 1. 34-5-6-8 vulg Hip Andr-coisl Primas. om την ℵ B a b c d e f j k 2. 6. 18. 26-7. 30-2. 40-1-2-8. 50-1. 90 Areth.—πληγης(sic) ℵ. ins απο bef της μαχαιρ. f 47: και εζησεν απο της μαχαιρας B rel: και εζησεν απο της πληγης της μαχαιρας 16. 39: txt AC[P]ℵ 10-7-8. 30 (g h m n 1. 34-5-6-7-8. 49 Br, e sil) vulg syr-dd Hip Andr Primas.

15. for αυτω, αυτη (*mechanical repetition of η from preceding word?*) AC [P1(corrd eadem manu ?)]. πνευμα bef δουναι B rel Hip Andr-coisl Areth: om δουναι C: txt A[P]ℵ f g n 17. 34 (1. 36, e sil) vulg syr-dd copt Andr. ποιησει ℵ f g k 36. 42. rec has ινα bef αποκτανθωσι and not bef οσοι, with 1 (h 37 Br, e sil): om (altogether) ℵ B rel arm Andr: txt A[P] g l 26. 36. 47-9 vulg syr-dd Hip Andr-a Primas. (homœotel in C n, from θηριου 1st to 3rd.) rec (for εαν) αν, with ℵ 1. 34-6 (35. 40-1-2. 51, e sil) Andr-a: om c g: txt A[P] B rel(including 4. 10-3-6-7-8-9: Mill Wetst silent) Hip Andr Areth. προσκυνησουσιν ℵ c f l, προσκυνησουσουσιν(sic) 36. for την εικονα, τη εικονι [P]ℵ B rel Hip Andr-coisl Areth: txt A 1 (l 41-2. 51, e sil) Andr.

16. ποιησει ℵ3a. om 2nd τους ℵ. transp πλουσ. and πτωχ. ℵ [και τ. πλ. κ. τ. πτωχ. is written on the margin by P1(?)]. rec (for δωσιν) δωση, with 34 Hip: δωσει 1: λαβωσι, omg αυτοις, g (26): δωσουσιν b c e 4. 18. 40-7-8 Andr-p Areth(Del): δωσωσιν rel Areth: txt AC[P]ℵ B f h m 10-3-7². 35-6-7-8. 49. 51 Andr. (d illeg.) αυτω (for -τοις) ℵ1.

been given to him to work in the presence of the beast, ordering those who dwell on the earth to make an image to the beast (dat. commodi) **who hath the stroke of the sword and lived** (this part of the prophecy seems to describe the acts of the pagan sacerdotal power then presently to follow. See more below). **And it was given to him to give breath** (or, spirit; by inference, life) **to the image of the beast, that the image of the beast should even speak, and should cause** (the regular subject to ποιήσῃ is the image, not the second beast) **that as many as do not worship the image of the beast, shall be slain.** The Seer is now describing facts which history substantiates to us in their literal fulfilment. The image of Cæsar was every where that which men were made to worship: it was before this that the Christian martyrs were brought to the test, and put to death if they refused the act of adoration. The words of Pliny's letter to Trajan are express on the point: "cum præeunte me deos appellarent, et imagini tuæ, quam propter hoc jusseram cum simulacris numinum afferri, thure ac vino supplicarent, præterea maledicerent Christo, quorum nihil cogi posse dicuntur qui sunt revera Christiani, dimittendos esse putavi." Above he had said, "perseverantes duci jussi." And if it be said as an objection to this, that it is not an image of the Emperor but of the beast itself which is spoken of, the answer is very simple, that as the Seer himself in ch. xvii. 11, does not hesitate to identify one of the ἑπτὰ βασιλεῖς with the beast itself, so we may fairly assume that the image of the beast for the time being would be the image of the reigning Emperor.

It is not so easy to assign a meaning to the giving life and speech to the image of the beast. Victorinus gives a curious explanation: "faciet etiam ut imago aurea Antichristo in templo Hierosolymis ponatur, et intret angelus refuga et inde voces et sortes reddat." The allusion probably is to some lying wonders permitted to the Pagan priests to try the faith of God's people. We cannot help, as we read, thinking of the moving images, and winking and speaking pictures, so often employed for purposes of imposture by their far less excusable Papal successors. **And he** (i. e. the *second beast*, more naturally than *the image*) **maketh all men, the small and**

x Rev. (here bis. ch. xiv. 9, 11 aB.) only, exc. Acts xvii. 29 †.
y ch. vii. 3 reff.
z Matt. xxi. 12. Luke xvii. 28. Isa. xxiv. 2. 1 Macc. xii. 36.
a ver. 10.

x χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ
y μέτωπον αὐτῶν, 17 [καὶ] q ἵνα μήτις δύνηται z ἀγοράσαι
ἢ z πωλῆσαι εἰ μὴ ὁ ἔχων τὸ x χάραγμα τὸ ὄνομα τοῦ
θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. 18 a Ὧδε ἡ

χαραγματα B rel Areth: txt AC[P]ℵ g j k m n 17. 34-5-6-8. 47 vulg syr-dd Hip Andr Iren-int. for η, ὃ (with και written over) 1. rec των μετωπων, with B h j n 1. 10. 30².4 (17. 35-6-7. 49 Bʳ, e sil): τω μετωπω 40: του μετωπου C Areth: txt A[P]ℵ rel copt arm Hip Andr-coisl Areth Iren-int Tich.

17. om και Cℵ¹ h n 6. 32 tol syr-dd copt Hip Andr-a Iren-int Primas: ins A[P]ℵ²ᵃ B rel vulg æth Andr Areth. δυναται [P] B b c f l n 1. 6. 16. 27. 32-7. 41-8. 50 Andr-p: txt ACℵ rel Hip Andr Areth. for ὁ, η 1. rec ins ἡ bef το ονομα, with 30²-4-8 vulg-ed copt Areth: του θηρια η ℵ 38: om A[P] B rel vulg-mss Hip Andr. (d illeg.)—του ονοματος C fuld(with tol lips-4) syr-dd Andr-a Iren-int Primas: nomine am.—om το ονομα του θ. 40. for του θηριου, αυτου ℵ 38. ins η του αριθμου του θηριου bef η τ. αρ. του ονομ. αυ. B.

the great, and the rich and the poor, and the free and the bond, that they should give them (i. e. stamp on them. The subject to δῶσιν is left uncertain: it will naturally be understood to be, those whose office it is: see reff. It evidently is not as Düsterd., "that they impress *on themselves*:" nor does this at all follow from ch. xiv. 9, 11, xvi 2, xix. 20, xx. 4, which he quotes to support it, but merely that they may refuse to receive it, and by receiving it become apostates from God) a mark (such a mark as masters set on their slaves, or monarchs on their soldiers, a brand, stamped or burnt in, στίγματα, see note on Gal. vi. 17, and Grotius and Wetst. here. We read in 3 Macc. ii. 29, of Ptolemy Philopater, that he ordered the Jews in Alexandria to be forcibly enrolled, τούτους τε ἀπογραφομένους χαράσσεσθαι καὶ διὰ πυρὸς εἰς τὸ σῶμα παρασήμῳ Διονύσου κισσοφύλλῳ. And Philo, de Monarch. i. § 8, vol. ii. p. 221, mentions idolaters who confessed their idolatry by ἐν τοῖς σώμασι καταστίζοντες αὐτὴν σιδήρῳ πεπυρωμένῳ πρὸς ἀνεξάλειπτον διαμονήν, οὐδὲ γὰρ χρόνῳ ταῦτα διαμαυροῦνται) on their right hand (στίγματά ἐστι τῶν στρατευομένων ἐν ταῖς χερσίν, Ælian, in Grot.) or upon (before, the fact of the mark being visible on the hand was prominent, and the gen. was used: now, that of the act of impression is, and the accus. is used) their forehead (i. e. in some conspicuous part of the body, that all may see it: or as Aug. Civ. Dei, xx. 9. 3, vol. vii. p. 674, "in fronte, propter professionem: in manu, propter operationem"), [and] that no one should be able to buy or to sell, except he who has the mark, the name of the beast, or the number of his name (τὸ ὄνομα κ.τ.λ. is in apposition with τὸ χάραγμα: it is in this that the mark consists: either in the name stamped in letters, or in the number of the name thus stamped, i. e. the number which those letters make when added together according to their numerical value. The practice of thus calculating the numerical value of the letters in names was widely prevalent: see the instances collected by Mr. Elliott, vol. iii. pp. 220 ff.: and more below.

This particular in the prophetic description seems to point to the commercial and spiritual interdicts which have, both by Pagan and by Papal persecutors, been laid on nonconformity: from even before the interdict of Diocletian mentioned by Bede in his hymn on Justin Martyr ("non illis emendi quidquam, Aut vendendi copia: nec ipsam haurire aquam Dabatur licentia, antequam sacrificarent Detestandis idolis." Mede, p. 511) through those of the middle ages (of which Mr. Elliott gives an example from Harduin vi. ii. 1684, in a canon of the 3rd Lateran Council under Pope Alexander III., "ne quis eos—scil. hæreticos—in domibus vel in terra sua tenere vel fovere vel negotiationem cum eis exercere præsumat"), down to the last remaining civil disabilities imposed on nonconformity in modern Papal or Protestant countries. For these last have their share in the enormities of the first and second beast in as far as they adopt or continue their practices.

With regard to the circumstance of the imposition of the mark, I conceive that with the latitude here given, that it may be the name *or* the number, and having regard to the analogy of the mark inscribed on the saints (ch. vii. 1 ff.: cf. ch. xiii. 1), we need not be anxious to find other than a general and figurative interpretation. As it is clear that in the case of the servants of God no actual visible mark is intended, so it may well be inferred here

σοφία ἐστίν. ὁ [b]ἔχων [b]νοῦν [c]ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ [d]ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.

[b] 1 Cor. ii. 16. see ch. xvii. 9.
[c] Luke xiv. 28 only τ.
[d] = ch. xxi. 17. Isa. viii. 1.

XIV. [1] Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστὸς ἐπὶ τὸ

18. rec ins τον bef νουν, with m 1. 30[2]: om AC[P]ℵ B rel Hip Andr Areth. for νουν, ους ℵ[1]: νους 39, ουν n. aft αυτου ins εστιν 1: om και ο αριθμος αυτου ℵ. rec χξϛ', with B rel: χξσ n: χμϛ or χρϛ d: εξακοσια δεκα εξ C 11 (as also some mentd by Iren) Tich(in some edns), χιϛ' 5: εξακοσια εξηκοντα εξ [P] e g l 16. 47 Andr: εξακοσιαι εξηκοντα εξ ℵ 39: txt A.

CHAP. XIV. 1. rec om το (bef αρνιον), with [P] h n 1. 7. 34 (82-5-6-7. 49 B[2], e sil) Andr: ins AC ℵ B rel copt Orig Meth Areth. (d illeg.) rec (for εστος) εστηκος, with rel Andr-p Areth, εστηκως l m; εστηκεν c: txt AC[P]ℵ, εστως B g n 1. 18. 34.

that the mark signifies rather conformity and addiction to the behests of the beast, than any actual stigma impressed. Certainly we fail to recognize any adequate exposition of such stigma in the sign of the Cross as propounded by Mr. Elliott (iii. 236), or in the monogram on the labarum as succeeded by the Papal cross-keys of Bp. Wordsworth (Apocalypse, Appendix G: see also his note in loc.)). **Here is wisdom** (these words serve to direct attention to the challenge which follows: see ver. 10, where ὧδέ ἐστιν is similarly used): **let him who hath understanding calculate the number of the beast** (the terms of the challenge serve at once to shew that the feat proposed is possible, and that it is difficult. Irenæus's view, that if St. John had meant the number to be known he would have declared it, and that of Andreas, ὁ χρόνος ἀποκαλύψει, are, it seems to me, excluded by these considerations. The number *may* be calculated: and is *intended to be known*): for (gives a reason why the calculation may be made) **it is the number of a man** (i. e. is counted as men generally count; not, as Bede, Grot., al., and recently Hofmann, Schriftb. ii. 637, the number belonging to an individual man: see against this the reff. which are decisive as to usage), **and the number of it** (the beast) **is six hundred sixty-six** (of all the hundreds of attempts which have been made in answer to the challenge, there is but one which seems to approach near enough to an adequate solution to require serious consideration. And that one is the word mentioned, though not adopted, by Irenæus, v. 30. 3, p. 330 (the passage cited in the Prolegg. § i. par. 7), viz. λατεῖνος (the diphthong ει being, as all critical students of the Greek text know, not only an allowable way, but the usual way, of writing the long i by the Greeks of the time): (λ = 30) + (α = 1) + (τ = 300) + (ε = 5) + (ι = 10) + (ν = 50) + (ο = 70) + (ς = 200) = 666. This name describes the common character of the rulers of the former Pagan Roman Empire,—"Latini sunt qui nunc regnant," Iren.: and, which Irenæus could not foresee, unites under itself the character of the latter Papal Roman Empire also, as revived and kept up by the agency of its false prophet the priesthood. The Latin Empire, the Latin Church, Latin Christianity, have ever been its commonly current appellations: its language, civil and ecclesiastical, has ever been Latin: its public services, in defiance of the most obvious requisite for public worship, have ever been throughout the world conducted in Latin: there is no one word which could so completely describe its character, and at the same time unite the ancient and modern attributes of the two beasts, as this. Short of saying absolutely that this *was* the word in St. John's mind, I have the strongest persuasion that no other can be found approaching so near to a complete solution. See however the remarks on this subject in the Prolegomena, § v. par. 32, where I have after all thought it best to leave the matter in doubt).

CH. XIV. 1—20.] THE CONTRAST: THE BLESSEDNESS, AND THE COUNTER-AGENCY OF THE SAINTS OF GOD. THE HARVEST AND THE VINTAGE OF THE EARTH. This is not entirely another vision, but an introduction of a new element, one of comfort and joy, upon the scene of the last. And thus it must be viewed: with reference to the persecution by the beast which is alluded to in its course, vv. 9 ff. It is also anticipatory, first containing reference to the mystic Babylon, hereafter to become the subject of prophecy in detail; and to the consummation of punishment and reward, also to be treated in detail hereafter. It is *general* in its character, reaching forward close to the time of the end, treating

e ch. xvii. 5. xix. 12 (bis), 16.
f ch. vii. 3 reff.
g ch. i. 16 reff.
h ch. vi. 1. (x. 3.) xix. 6. Ps. lxxvi. 18. 1 ch. v. 6. xxii. 3.
k ch. xviii. 22 only †.
l 1 Cor. xiv. 7 only. Isa xxiii. 16 only.
m ch. v. 8 reff.
n ch. v. 9 (reff.).
o ch. i. 4 reff.

ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες, ἔχουσαι τὸ [e] ὄνομα αὐτοῦ καὶ τὸ [e] ὄνομα τοῦ [f] πατρὸς αὐτοῦ [e] γεγραμμένον ἐπὶ τῶν [f] μετώπων αὐτῶν. 2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς [g] φωνὴν [g] ὑδάτων πολλῶν καὶ ὡς [h] φωνὴν [h] βροντῆς μεγάλης, καὶ ἡ φωνὴ ἣν ἤκουσα [i] ὡς [k] κιθαρῳδῶν [i] κιθαριζόντων ἐν ταῖς [m] κιθάραις αὐτῶν. 3 καὶ [n] ᾄδουσιν [i ὡς] [n] ᾠδὴν [n] καινὴν [o] ἐνώπιον

ACP№ 1 a to n. 1. 2. 4. 6. 1. 10-3. 16 to 19. 25-7. 29-2. 34 to 41. 47 to 51. 90 B^{2}.

5-6-8 Orig Meth Andr. om το (bef ορος) and σιων C. aft μετ' αυτου ins αριθμος B rel syr-dd Andr-coisl Areth: om AC[P]№ 10-7 (f g h k n 1. 36 to 40. 49 B^{2}, e sil) vulg (copt) Orig Meth Andr Cypr. rec om αυτου και το ονομα, with [P] 1. 34(-5, e sil): ins AC№ B rel vss gr-lat-ff. ins το bef γεγραμμενον A. for γεγραμμενον, καιομενον 1. for αυτων, αυτω(sic) №^{1}.

2. om μεγαλης №^{1}. rec (for η φωνη ην) φωνην, with [P] n 1 Andr: txt AC№ B rel vss Orig Meth Andr-coisl Areth. rec om ως (bef κιθαρωδων), with 1 Andr-p: ins AC[P]№ B rel vss Orig Meth Andr Areth. om αυτων C.

3. om ὡς [P]№ B rel syr-dd copt arm Orig Meth Andr Areth: ins AC g n 1. 17. 42^{1} vulg Andr-a. (13^{1} def.) aft καινην ins και ην (ην above the line) №. the 1st

compendiously of the torment of the apostates and the blessedness of the holy dead, and leading, by its concluding section, which treats of the harvest and the vintage of the earth, to the vision of the seven last vials, now immediately to follow.

It naturally divides itself into three sections: of which the first is, 1—5.] *The Lamb on Mount Sion, and his hundred and forty-four thousand.* **And I saw, and beheld the Lamb** (viz., the same which before was seen in the midst of the throne, ch. v. 6 al.) **standing upon** (see on this accus., when the super-position is first mentioned, note, ch. iv. 2) **the mount Sion** (as in ch. xi., the holy city is introduced as the seat of God's true Church and worship, so by a similar figure (not the same, for thus Mount Sion would be outside the *παράδεισος*, and thus given to the Gentiles) the holy mountain Sion is now chosen for the site of the display of God's chosen ones with Christ, the Son of David, whose city Sion was), **and with Him an hundred and forty-four thousand, having His name and the name of His Father** (observe the tacit assumption that all understand Who is imported by the Lamb) **written on their foreheads** (first observe the contrast: the nations of the earth, constrained to receive the mark of the beast on their forehead and hand, and the Lamb's elect, marked with His name and that of His Father. The question next meets us, Are these 144,000 identical with the same number in ch. vii. 4? This question clearly must not be answered merely by the absence of a defining article here, to identify these *χιλιάδες* as those there spoken of. For it might well be, that the reader should be meant to identify the two in his mind, by recognizing the marks common to the two, without the note of identification being expressly set in the text. The presumption certainly is that the same number occurring here, representing as there the elect and first-fruits of the church, here as there also inscribed on their foreheads with the seal of God in the one case, and His Name in the other, must be descriptive of the same body of persons. And this view, if acquiesced in here, will reflect back considerable light on that former vision of the sealing in ch. vii. Those, as these, will represent the first-fruits or choice ones among God's people, as indeed we have treated them in this commentary, and not the totality of those who shall form the great multitude which no man can number. These, as those, are taken to represent the people of God: their introduction serves to place before us the church on the holy hill of Sion, where God has placed His King, as an introduction to the description of her agency in preaching the everlasting Gospel, and her faithfulness amidst persecutions). **And I heard a voice out of heaven as a voice of many waters** (reff.), **and as a voice of great thunder** (ch. vi. 1): **and the voice which I heard (was) as of harpers harping with** (the *ἐν* of investiture, cf. ch. vi. 8, ix. 19 and notes) **their harps. And they sing** [as it were] **a new song** (i. e. if the *ὡς* be retained, they sing what sounded like a melody unheard before. The subject to *ᾄδουσιν* is of course not the 144,000, but the heavenly harpers. On the subject of their song, see below) **before the throne and before the four**

τοῦ [o] θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν [p] πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν [n] ᾠδὴν εἰ μὴ [q] αἱ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες [p] οἱ [q] ἠγορασμένοι ἀπὸ τῆς γῆς. [4] οὗτοί εἰσιν οἳ μετὰ γυναικῶν οὐκ [r] ἐμολύνθησαν· [s] παρθένοι γάρ εἰσιν. οὗτοι οἱ [t] ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγορά-

[o] gender, ch. v. 13 al. [p] = 1 Cor. vi. 20. ch. v. 9 (ἐκ). [q] ch. iii. 4 rec ἐν. [r] = here on 1 see 2 Cor. xi 2. Ἁβέλ - [s] οὗτος π. ἐκ. δίκαιος ὑπ - [t] Matt. viii. 19 al. ἔρχε, Suidas.

των is written twice in ℵ. om και των πρεσβυτερων C: aft και ins ενωπιον ℵ. ουδε εις B a b c d e 51. rec ηδυνατο, with [P] B (f?) g 1. 18. 34 (2. 16. 37. 40-1-2-7, e sil) Meth Andr: txt ACℵ rel Orig Areth. (13¹ def.) om αι ℵ²ᵃ a l n. om τεσσαρες C: μιαν(sic) ℵ¹.

4. om ουτοι εισιν A vulg-ms æth. rec aft 2nd ουτοι ins εισιν, with B rel syr-dd copt Meth Andr Areth Cypr Primas: om ACPℵ n 1. 38 vulg(with am &c, agst fuld al) arm Orig Andr-a Ambrst. om οι ℵ.

living-beings and the elders (the whole heavenly symbolism remaining as before, while the visions regarding God's temple and Mount Sion and the holy city are going forward. I would call the attention of the reader to the fact, essential to the right understanding of the vision, that the harpers and the song are in heaven, the 144,000 on earth): and no one was able to learn the song (to apprehend its melody and meaning, so as to accompany it and bear a part in the chorus) except the hundred and forty-four thousands who (the gender is πρὸς τὸ σημαινόμενον, see ref.) were purchased (reff. and ver. 4) from the earth (the song has regard to matters of trial and triumph, of deep joy and heavenly purity of heart, which none other among men but these pure and holy ones are capable of apprehending. The sweetest and most skilful harmonies convey no pleasure to, nor are they appreciated by an uneducated ear: whereas the experienced musician finds in every chord the most exquisite enjoyment. The unskilled ear, even though naturally distinctive of musical sounds, could not learn nor reproduce them: but both these can be done by those who have ears to hear them. Even so this heavenly song speaks only to the virgin heart, and can be learnt only by those who accompany the Lamb whithersoever He goeth). These are they who were not (the aor. shews that their course is ended and looked back on as a thing past: and serves to confute all interpretations which regard them as representing saints while in the midst of their earthly conflict and trial) defiled with women (see below); for they are (always were and have kept themselves till the time present) virgins (there are two ways of understanding these words. Either they may be figurative, merely implying that these pure ones lived in all chastity, whether in single or in married life, and incurred no pollution (ref. 2 Cor.): or they may be meant literally, that these purest ones had lived in that state of which St. Paul says 1 Cor. vii. 1, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι. And as between these two meanings I conceive that the somewhat emphatic position of μετὰ γυναικῶν goes some way to decide. It is not ἐμολύνθησαν, the fact of impurity in allowed intercourse, but μετὰ γυναικῶν, that is put forward, the fact of commerce with women. I would therefore believe that in the description of these who are the first-fruits from the earth, the feature of virginity is to be taken in its literal meaning. Nor need any difficulty be found in this. It is on all hands granted that he who is married in the Lord enters into holy relations of which the single have no experience, and goes through blessed and elevating degrees of self-sacrifice, and loving allowance, and preferring others before himself. And as every step of grace assured is a step of glory secured, there is no doubt that the holy married servants of God shall have a peculiar entrance into the fulness of that future Kingdom's employ, which will not be the lot of the single: seeing that in this matter also, the childhood of this state will be the father of the manhood of that one. But neither on the other hand can it be denied that the state of holy virginity has also its peculiar blessings and exemptions. Of these, the Apostle himself speaks of that absence of distraction from the Lord's work, which is apt to beset the married, busy as they are with the cares of a household and with pleasing one another. And another and primary blessing is, that in them that fountain of carnal desire has never been opened, which is so apt to be a channel for unholy thoughts and an access for the tempter. The virgins may thus

cp. Rom. 7. 1

u John viii. 21, 22. xiii. 36, 33. xiv. 4. v ver. 3. w Rom. viii. 23. xi. 16. xvi. 5. 1 Cor. xv. 20, 23. xvi. 15. James i. 18 only. Exod. xxiii. 19 al. fr. xx. 24. x Jude 24 reff. Psa. xiv. 2. x 1 Pt. ii. 22. Zeph. iii. 14. y Ezek. xxxiii. 31. Sir.

θούντες τῷ ἀρνίῳ [u] ὅπου ἂν ὑπάγει. οὗτοι [v] ἠγοράσθησαν [v] ἀπὸ τῶν ἀνθρώπων [w] ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ, [5] καὶ ἐν τῷ [x] στόματι αὐτῶν οὐχ [x] εὑρέθη [y] ψεῦδος· [z] ἄμωμοί εἰσιν.

εαν B a *to* f j k l 13. 30-2. 40-7-8. 50. 82. 90 Orig Areth. rec υπαγῃ, with [P]ℵ B rel Orig Meth: txt AC l m n 16. ins υπο ιησου bef ηγορασθησαν B rel syr-dd Areth: om ACℵ g m n 34-6 (1. 35, e sil) vulg copt arm Orig$_2$ Meth Andr Ps-Ath. om απο των ανθρωπων C. απ αρχης ℵ 39. ins εν bef τω αρνιω ℵ^1.

5. ουχ ευρεθη bef εν τω στοματι αυτων B rel copt Andr-coisl Areth Primas: txt AC[P]ℵ g h n 1. 36. 49 (m 37 B^r, e sil) vulg Orig Meth Andr. rec (for ψευδος) δολος, with 1 Andr-a: txt AC[P]ℵ B rel vss Orig$_2$ Meth Andr Areth Jer. rec aft αμωμοι ins γαρ, with ℵ B rel vulg-ed(with am^2 demid tol lips-6) syr-dd copt Orig$_2$ Meth Andr Areth: om AC[P] 17 am^1(with fuld harl lipss).—om αμωμοι εισιν 36. rec aft εισιν ins ενωπιον του θρονου του θεου, with vulg-ed; ουτοι εισιν οι ακολουθουντες τω αρνιω 34. 35(Del) 47 Andr-coisl Areth: om AC[P]ℵ B rel am(with fuld harl tol &c) syr-dd copt Orig$_2$ Meth Andr Jer.

have missed the victory over the lusts of the flesh: but they have also in great part escaped the conflict. Theirs is not the triumph of the toil-worn and stained soldier, but the calm and the unspottedness of those who have kept from the strife. *We* are perhaps more like that which the Lord intended us to be: but they are more like the Lord Himself. And if He is to have round Him a peculiar and closer band, standing with Him on Mount Sion, none will surely grudge this place to those who were not defiled with women. Among these will be not only those who have lived and served Him in holy virginity, but also the dear children whom He has claimed from us for Himself, the youths and maidens who were gathered to His side before the strife began: before their tongues had learned the language of social falsehood, or their good names been tarnished with the breath of inevitable calumny. There is one meaning which these words will not bear, and which it is surprising that any Commentator should ever have attached to them; viz. that *μετὰ γυναικῶν* refers to the woman mentioned below, ch. xvii. So Bp. Wordsworth, Lectures, p. 284: "They have not been defiled with women. What women? it may be asked. If we proceed, we read of the woman seated on the Beast, and of the harlotry of the woman, with whom the Kings of the earth commit fornication. And soon we see her displayed in all her meretricious splendour. There then is the reply." Similarly in his notes ad loc. The fact, that an indefinite plural sometimes points to a singular, is, as in all other figures of speech, substantiated by the undoubted requirements of the particular context: whereas here the whole context is against it: the following *παρθένοι γάρ εἰσιν* carrying its decisive condemnation): **these (are) they that follow the Lamb wheresoever** (for this use of *ὅπου*, see reff.) **he goeth** (*ἄν* seems to have lost its peculiar force, and to have been joined to the *ὅπου* preceding, so that an indicative after it did not offend the ear.

The description has very commonly been taken as applying to the entire obedience of the elect, following their Lord to prison and to death, and wherever He may call them: so Cocceius, Grot., Vitringa, Wolf (who cites the oath of soldiers, *ἀκολουθεῖν τοῖς στρατηγοῖς ὅπου ποτ' ἂν ἄγωσιν*), Bengel, De Wette, Hengstb., Ebrard: but this exposition is surely out of place here, where not their life of conflict, but their state of glory is described. The words, as Aug. (in a beautiful passage, De sancta Virginitate, c. 27, vol. vi. p. 410 f., in which however he rhetorically mingles both meanings), Andreas, Züllig, Stern, Düsterd., are used of special privilege of nearness to the Person of the Lamb in glory): **these were purchased from men as a first-fruit to God and to the Lamb** (all have been thus purchased: but these specially as and for the purpose of being a first-fruit. The ref. James treats of a different matter, the purchase of all the redeemed as the first-fruits of creation. But these are a first-fruit among the purchased themselves), **and in their mouth was not found falsehood: they are blameless** (the Apostle has before him the words of Ps. xiv. 1 ff., so strikingly similar: *τίς κατασκηνώσει ἐν τῷ ὄρει τῷ ἁγίῳ σου; πορευόμενος ἄμωμος, ... λαλῶν ἀλήθειαν ἐν καρδίᾳ αὐτοῦ, ὃς οὐκ ἐδόλωσεν ἐν γλώσσῃ αὐτοῦ.* These stand on Mount Sion, with Him who eminently fulfilled this character, and being in all things like Him).

.6 Καὶ εἶδον [ἄλλον] ἄγγελον [a]πετόμενον ἐν [b]μεσουρανήματι, [c]ἔχοντα [d]εὐαγγέλιον [d]αἰώνιον [e]εὐαγγελίσαι [f]ἐπὶ τοὺς [g]καθημένους ἐπὶ τῆς γῆς καὶ [f]ἐπὶ πᾶν [h]ἔθνος καὶ [h]φυλὴν καὶ [h]γλῶσσαν καὶ [h]λαόν, 7 [i]λέγων [k]ἐν φωνῇ μεγάλῃ Φοβήθητε τὸν θεὸν καὶ [l]δότε αὐτῷ [l]δόξαν, ὅτι ἦλθεν ἡ [m]ὥρα τῆς [n]κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ [o]ποιήσαντι τὸν [o]οὐρανὸν καὶ τὴν [o]γῆν καὶ [o]θάλασ-

a so (-ο-) ch. iv. 7 reff.
b ch. viii. 13. xix. 17 only τ.
c constr., Luke vii. 40. xii. 50. John xvi. 12. 2 John 12. 3 John 13.
d here only.
e act., ch. x. 7 only. pass., Luke xvi. 16 al.
f so Mark ix. 12. Heb. vii. 1 constr.

g = Matt. iv. 16. Luke i. 79. Judith v. 3.
h ch. v. 9 reff.
i ch. iv. 1 al. fr.
k ch. v. 2. vv. 9, 15.
l ch. xi. 13 reff.
m 1 John ii. 18 reff.
n = ch. xvi. 7. xix. 2. Jude 15. Isa. xxxiv. 8 (a).
o Acts iv. 24. xiv. 15. Exod. xx. 11.

6. om αλλον ℵ¹ B rel Orig Andr-p Areth Ambr: ins AC[P]ℵ²ᶜ g h 10-7. 51 Br (26. 49, e sil) vss Andr-a Cyprₚ, ins aft αγγελον 34 (35 ?) Andr-coisl. rec πετωμενον, with [P] B 1 n 1. 32-6 (Bch's-5-mss Br, e sil): πεταμενον ℵ: txt AC rel Orig Andr Areth. μεσουρανισματι 1: μεσωουρανηματι ℵ¹(txt ℵ²ᵃ). ευαγγελισασθε ℵ h n 10. 34-5-6. 49 Orig. rec om 1st επι, with B rel Orig Andr Areth: ins AC[P]ℵ 34 (35 ?) Andr-coisl. rec (for τους καθημενους) τους κατοικουντας, with A f n 51 (syr-dd copt) Andr-a, τους καθημενους και τους κατοικουντας 36, τους καθημενους τους κατοικουντας 1, τοις καθημενοις j 38: txt C[P]ℵ B rel vulg Orig Andr Areth Cyprᵢ. rec om 3rd επι, with n 1. 34(-6, e sil) Andr-a: ins AC[P]ℵ B rel vulg syr-dd Orig Andr Areth Cypr Primas.

7. rec λεγοντα, with 1. 17 (Br, e sil) am(and others) syr-dd Orig: om ℵ: txt AC[P] B rel vulg(with fuld &c) copt Andr Areth. om εν A. for θεον, κυριον B rel vulg-ed Areth: txt AC[P]ℵ g h n 10-7. 49 (1. 37 Br, e sil) am syr-dd copt Orig Andr Cypr. om αυτου 1. for τω ποιησαντι, αυτον ποιησαντα B: τον ποιησ. Orig: αυτον τον ποιησ. rel Andr-a Areth: txt AC[P]ℵ g h l 10-6-7. 34 (1. 35-6-7. 49 Br, e sil) Andr, αυτω τω ποιησαντι 18. 38-9.—πριησαντι(sic, but corrd) ℵ¹. ins την bef θαλασσαν ℵ B rel Orig Andr Areth: om AC[P] g (1).—θαλασσας 1.

6—13.] *Three Angels appear in mid-heaven, announcing three details of the period of the coming prophecy. A proclamation of the blessedness of the holy dead.* These four announcements form the text and the compendium of the rest of the book: see Prolegg. § v. parr. 57 ff. **And I saw an[other] angel** (besides those already mentioned) **flying in mid-heaven** (see ch. viii. 13), **having the everlasting gospel** (such and no other is the meaning of *εὐαγγέλιον αἰώνιον*, notwithstanding that it is anarthrous. From this latter circumstance no argument can be derived in the case of a word which had become so technical an one: even in Rom. i. 1, we have *ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ*: and in no place in the N. T. does the word occur in any other than the technical sense of "the Gospel." Besides which, the epithet *αἰώνιος* here, if nothing else, fixes it to this meaning. Düsterd., wishing to evade the prophetic sense, would render it, a message of good tidings (viz. regarding the Lord's coming) determined by God from everlasting. And so Grot. ("bonum nuntium jampridem a Deo definitum"), Ewald, Züllig, Hengstb., al. I should have thought such a rendering only needed mentioning to be repudiated. Ch. x. 7, which is adduced to justify it, is quite beside the purpose. See there.

The epithet *αἰώνιος*, here only applied to the Gospel, belongs to it as from everlasting to everlasting, like Him whose word it is: in contrast to the enemies of God whose destruction is in view) **to preach** (see reff.) **to** ("*over*," throughout the extent of, and thus "*upon*." Or we may justify it as in reff., by the signification "with reference to," "*towards*." Ch. x. 11, which is referred to by Düsterd., is not to the point) **those that sit** (reff.) **upon the earth, and to every nation and tribe and tongue and people** (cf. Matt. xxiv. 14, *κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν καὶ τότε ἥξει τὸ τέλος*), **saying with a loud voice, Fear God and give Him glory** (the message of repentance ever accompanies the hearing of the Gospel among the nations; cf. the first preaching of our Lord and of His Forerunner, Matt. iv. 17, iii. 2, and St. Paul's message to the Thessalonians, 1 Thess. i. 9), **because the season of His judgment is come** (see the citation from Matt. xxiv. above: the time of the end is close at hand when this great era of Christian missions is inaugurated: see below): **and worship Him who made the heaven and the earth and**

p ch. viii. 10. xvi. 4. (viii. 17 reff.) Prov. viii. 24.
q here only.
r ch. xviii. 2. Isa. xxi. 9. Jer. xxviii. (li.) 8.
s ch. xvi. 19. xvii. 6. xviii 2. Dan. iv. 27.
t Jer. xxviii. (li.) 7. xxxii. 1 (xxv. 15).
u = see ver. 10.
v w. acc., ch. xiii. 4 reff.
w ch. xiii. 14, 15 reff.
x ch. xiii. 16 (reff.).

σαν καὶ [p] πηγὰς [p] ὑδάτων. 8 Καὶ [q] ἄλλος [q] δεύτερος ἄγγε-
λος ἠκολούθησεν λέγων [r] Ἔπεσεν [ἔπεσεν] [rr] Βαβυλὼν ἡ
[s] μεγάλη, ἡ ἐκ τοῦ [t] οἴνου τοῦ [u] θυμοῦ τῆς πορνείας 23 α-α
αὐτῆς [t] πεπότικεν [t] πάντα τὰ [t] ἔθνη. 9 Καὶ ἄλλος ἄγγελος ACP
τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ Εἴ τις
[v] προσκυνεῖ τὸ θηρίον καὶ τὴν [w] εἰκόνα αὐτοῦ, καὶ λαμβάνει
[x] χάραγμα ἐπὶ τοῦ [x] μετώπου αὐτοῦ ἢ ἐπὶ τὴν [x] χεῖρα
αὐτοῦ, 10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ [y] θυμοῦ τοῦ
θεοῦ τοῦ [z] κεκερασμένου [a] ἀκράτου ἐν τῷ [b] ποτηρίῳ τῆς

y = ch. xvi 19. xix 15. see ver. 8, note.
z ch. xviii. 6 (bis) only. Isa. xix. 14. (συνεκ.,
1 Cor. xii. 24. Heb iv. 2.)
a here only. Psa. lxxiv. 8. Jer. xxxii. 1 (xxv. 15) only.
b ch. xviii.
6. Isa. li. 17. see Matt. xx. 22, 23 ¶. xxvi. 39 ¶.

8. rec om δευτερος, with f (90, e sil) vulg: ins A([P]ℵ) B rel syr-dd Andr Areth Primas.—αγγελος bef δευτερος [P]ℵ^{3c} h n 6. 10-7-8. 36(omg αλλος) 37. 40-9 (B^{2}?) copt arm Andr-p, αγγελος δευτερον C: δευτερος, omg αγγελος, ℵ^{1} g. om 2nd επεσεν Cℵ^{2a} B rel copt Andr-coisl: ins A[P] g h n 1. 10-7. 36 (37. 42-7-9 B^{2}, e sil) vulg syr-dd Andr Areth Primas spec. (homœotel ℵ^{1} 27, ηκολουθησεν vv 8 and 9: homœotel 9, λεγων vv 8 and 9.) rec ins η πολις bef η μεγαλη, with (39, e sil) æth: om AC[P]ℵ^{2a} B rel vulg syr-dd copt arm gr-lat-ff. η μεγαλη bef βαβυλων 1. rec (for ἡ) οτι, with 1. 36 (40-1, e sil) Andr Areth: om [P]ℵ^{2a} B rel copt arm: txt AC g 26. 34-5-8. 50^{2}-1 vulg syr-dd æth Andr-coisl. (d illeg.) om του θυμου h 1. ταυτης B a e k l 2. 4. 13. 30-2-3-9. 40-2-8. 50. πεπτωκαν(sic) ℵ^{2a}. rec om τα, with d(perhaps) k 33 (2. 34-9. 41-2, e sil): txt AC[P]ℵ^{2a} B rel Andr Areth.

9. rec (for αλλος αγγελος τριτος) τριτος αγγελος, with vulg(am lips-4-5 al, agst fuld al) Areth Cypr Primas: αλλος αγγελος f 1: αλλος τριτος αγγελος 47: txt AC[P](ℵ^{2a}) B 33(sic, Del) rel syr-dd copt Andr.—ηκολ. bef τριτος ℵ^{1a}. for αυτοις, αυτω A Primas. rec το θηριον bef προσκυνει, with 1: txt (AC)[P]ℵ B rel vulg syr-dd copt gr-lat-ff.—τω θηριω C g: το θυσιαστηριον A: το ποτηριον f.—προσκυνησει 38. for 1st αυτου, αυτων C. om 3rd και C f. τω μετωπω ℵ.

10. for εν τω ποτηριω, εκ του ποτηριου A l 6. 39. την οργην A.

the sea and fountains of waters (i. e. turn from idols and vanities to serve the living and true God. The division of the waters into the sea and the fountains is one kept up through this prophecy: cf. ch. viii. 8—11, xvi. 3, 4). **And another second angel followed** ("Quot res nunciandæ, totidem nuncii," of Grot., is not strictly correct, the last being announced merely by a voice in heaven. But it belongs to the solemnity of this series of proclamations that a separate place and marked distinction should dignify each of them) **saying, Babylon the great is fallen, [is fallen]** (aor. of that which is past; only to be expressed in English by a perfect), **which hath given all the nations to drink of the wine of the wrath of her fornication** (two things are mingled: 1) the wine of her fornication, of which all nations have drunk, ch. xvii. 2; and 2) the wine of the wrath of God which He shall give her to drink, ver. 10, and ch. xvi. 19. The latter is the retribution for the former: the former turns into the latter: they are treated as one and the same. Grot. and Ewald would render *θυμός venenum*; and Ewald and Züllig understand by *οἴνου τοῦ θυμοῦ*, vini fervidi, neither of which the words will bear. The whole is from Jer. li. (xxviii.) 7, 8, where Babylon is a cup in the Lord's hand of which the nations are made to drink. This is the first mention of Babylon, hereafter to be so much spoken of. I reserve treatment of the interpretation till ch. xvii.: only mentioning by anticipation that Rome, pagan and papal, but principally papal, is intended). **And another third angel followed them saying with a loud voice, If any one worshippeth the beast and his image** (see above, ch. xiii. 15), **and receiveth the mark on his forehead or upon his hand** (ch. xiii. 16), **he also** (**καί** either 1) may be quasi-redundant, introducing the apodosis merely as an addition to the protasis, or 2) may mean, as well as Babylon. The former sense seems to me the more probable) **shall drink** (we have the second person **πίεσαι** of the same future form in Luke xvii. 8: see also Ps. lxxiv. 8, cited below) **of the wine of the wrath of God, which is mingled** (i. e. as E. V. poured into the

ὀργῆς αὐτοῦ, καὶ [c]βασανισθήσεται [d]ἐν πυρὶ καὶ [e]θείῳ [f]ἐνώπιον τῶν [f]ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου. 11 καὶ ὁ [gh]καπνὸς τοῦ [i]βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων [h]ἀναβαίνει, καὶ οὐκ [k]ἔχουσιν [k]ἀνάπαυσιν [k]ἡμέρας καὶ [k]νυκτὸς οἱ [v]προσκυνοῦντες τὸ θηρίον καὶ τὴν [w]εἰκόνα αὐτοῦ, καὶ [l]εἴ τις λαμβάνει τὸ [x]χάραγμα τοῦ ὀνόματος αὐτοῦ. 12 [m]Ὧδε [n]ἡ [m]ὑπομονὴ τῶν [m]ἁγίων ἐστίν, [n]οἱ [op]τηροῦντες [o]τὰς [o]ἐντολὰς τοῦ θεοῦ καὶ τὴν [pq]πίστιν [q]Ἰησοῦ. 13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράψον Μακάριοι οἱ νεκροὶ οἱ [r]ἐν [r]Κυρίῳ ἀποθνήσκοντες [s]ἀπ' ἄρτι. ναί,

c ch. ix. 5 reff. d ch. xvi. 8. e ch. ix. 17, 18 reff. Isa. xxxiv. 9, 10. f ch. iii. 5. Luke xv. 10. g ch. viii. 4 reff. h Isa. xxxiv. 10. i ch. ix. 5. xviii. 7, 10, 15 only †. k ch. iv. 8 (reff.). l 1 Cor. xvi. 22 al. m ch. xiii. 10 (reff.). n constr., ch. ii. 20 reff. o 1 John ii. 3, 4 reff. p 2 Tim. iv. 7.

q Rom. iii. 22. Gal ii. 16. iii. 22. James ii. 1. see Mark xi. 22. s Matt. xxiii. 39. xxvi. 64. John (i. 52 rec.) xiii. 19. xiv. 7 only. r see 1 Thess. iv. 16. 1 Cor. xv. 18.

βασανισθησονται A d f 36 copt. rec ins αγιων bef αγγελων, with B rel lux(and some other mss of vulg) Andr Areth Cypr$_2$ Primas; so, but omg των, f: αγγελων αγιων, omg των, C[P]ℵ g 38. 92 vulg syr-dd Cypr$_1$: των αγγελων των αγιων B^r: ins αγιων both bef and aft αγγελων 36: txt A 26 spec vulg-ms copt æth.—(homœotel ενωπ. to ενωπ. 1.)

11. rec αναβαινει bef εις αιων. αιων., with copt Cypr$_2$ Primas: om ε. α. α. αν. 39: txt AC[P]ℵ B rel am(with fuld lips-5 tol lux) syr-dd Andr Areth Cypr$_1$ spec.—αιωνα αιωνος C n 18: αιωνα αιωνων [P] f l 1. 4. 6. 19. 26-7. 48 Andr Areth: αιωνας των αιωνων ℵ. om το (bef χαραγμα) 1.

12. rec om ἡ, with 4. 33 (2. 35-6-9. 48. 51 B^r, e sil) Areth: ins AC[P]ℵ B rel Andr. rec ins ωδε bef οι τηρουντες, with d(perhaps) 1. 10-6. 49 (l n 17-9. 37-9 B^r, e sil) Andr-a: om AC[P]ℵ B rel vulg syr-dd copt Andr-cois Areth Primas. (των τηρουντων ℵ g 36-8.) om του θεου 1.

13. λεγουσης bef εκ του ουρ. ℵ 38(insg μοι aft λεγ.). rec aft λεγουσης ins μοι, with h n 1. 10-7. 36 (47-9 B^r, e sil) Andr Primas: om AC[P]ℵ B rel am(with fuld lipss) syr-dd copt æth Andr-cois Areth lat-ff. for κυριω, χριστω CP.

cup. From the almost universal custom of mixing wine with water, the common term for preparing wine, putting it into the cup, came to be κεράννυμι. Hence the apparent contradiction in terms here, τοῦ κεκερασμένου ἀκράτου (and in Ps. lxxiv. 8 below). On Od. ε. 93, κέρασσε δὲ νέκταρ ἐρυθρόν, Eustathius says, οὐ δηλοῖ κρᾶμά τι, ἀλλ' ἀντὶ τοῦ ἐνέχει κεῖται. See Wetst., who gives several citations in which κεράννυμι itself is derived from κέρας, a drinking-horn) pure (unmixed: cf. Galen in Wetst., οἶνον ἄκρατον εἶναι λέγομεν, ᾧ μὴ μέμικται τὸ ὕδωρ, ἢ παντάπασιν ὀλίγον μέμικται. The figure of the cup of the Lord's wrath is found in ref. Ps., ποτήριον ἐν χειρὶ κυρίου, οἴνου ἀκράτου πλῆρες κεράσματος . . . . πίονται πάντες οἱ ἁμαρτωλοὶ τῆς γῆς, from which this is evidently taken) in the cup of His anger, and shall be tormented with fire and brimstone in the presence of the angels and in the presence of the Lamb (see ch. xx. 10, and ref. Isa. from which the imagery comes. De Wette is certainly wrong in interpreting ἐνώπιον "nach dem Urtheile," "in the judgment of." It is literal, and the meaning as in Luke xvi. 23 ff., that the torments are visible to the angels and the Lamb). And the smoke of their torment goeth up to ages of ages (see ref. Isa., and Gen. xix. 28, which doubtless is the fountain-head: also ch. xix. 3): and they have not rest (from torment) day and night who worship the beast and his image; and whoever (from speaking collectively the solemn declaration becomes even more solemn by individualizing) receives the mark of his name. Here (viz. in the inference to be drawn from the certainty of everlasting torment to all who worship the beast or receive his mark: that all the saints of God must refuse to do either) is the endurance of the saints, who keep (the independent nom. construction, see reff.) the commandments of God and the faith of Jesus (gen. objective, which has Him for its object: compare ref. Mark). And I heard a voice out of heaven (whose, is not told us, and it is in vain to speculate: certainly not, as Hengstb., from the spirits of the just themselves. The γράψον would rather point to the angel who reveals the visions to the Seer, ch. i. 1, and compare ch.

t ch. ii. 7, &c. xxii. 17. 1 Tim. iv. 1. u = ch. xxii. 14. see Winer. edn. 6, § 53. 6. v indic. constr., ch. iii. 9 reff. w ch. vi. 11 reff. x see ch. ii. 2. y ch. vi. 8 reff.

t λέγει τὸ t πνεῦμα, uv ἵνα vw ἀναπαήσονται ἐκ τῶν x κόπων αὐτῶν· τὰ γὰρ x ἔργα αὐτῶν y ἀκολουθεῖ y μετ' αὐτῶν.

14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ z ἐπὶ τὴν z νεφέλην z καθήμενον a ὅμοιον υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς

z see Matt. xxvi. 64 ‖ Mk. a ch. i. 13. Dan. vii. 13. x. 16 Theod. (Ezek. i. 28.)

m om ενα. ACP 1 2. 4. 6 10-1. 1. to 1 7. 5. 32 to 47 90 Bo.

λεγει bef ναι B rel: om ναι ℵ1 16. 34: txt AC[P]ℵ2a g n (1. 4. 17-8-9. 26. 38. 47, e al!). —for ναι, και k 33 (35-6 ?). rec (for αναπαησ.) αναπαυσ., with [P] B rel: txt ACℵ.—rec -σωνται, with [P] rel Andr: txt ACℵ B k l n 1. 16. 36. 50 Areth. rec (for γαρ) δε, with B rel Andr Areth: txt AC[P]ℵ g 18. 26. 38 vulg syr-dd Primas spec Aug. om 2nd αυτων 1.

14. om και ειδον (hom.) ℵ. rec καθημενος ομοιος, with h2 l 1. 10 (16. 37. 47-9 Br, e al) syr-dd Andr: καθημενος ομοιως 39: καθημενον ομοιος m 30: καθημενος ομοιων a: txt AC[P]ℵ B rel vulg copt Andr-coisl Areth Primas Tich. for υιω, υιον AN B b c d f k 2. 9. 13. 27. 30-2-3. 41-2: om 40: υιος 1: υἱῶν n: υιου [P] 26: txt C rel Synop Andr Areth.—for υιω ανθρωπου, ανθρωπω j. εχον CN3a: εχοντα ℵ1 e g n 13. 26-7. 42²: εχοντι 38. την κεφαλην A a b d e k n 30-8. 40-7. 90 Andr-coisl: txt C[P]ℵ B rel Synop Andr Areth.

iv. 1, and xix. 9), **saying, Write, Blessed are the dead who die in the Lord henceforth** (the connexion is not difficult. The mention of the endurance of the saints brings with it the certainty of persecution unto death. The present proclamation declares the blessedness of all who die not only in persecution, but in any manner, in the Lord, in the faith and obedience of Christ. And the special command to write this, conveys special comfort to those in all ages of the church who should read it. But it is not so easy to assign a fit meaning to ἀπ' ἄρτι. That it belongs to the former sentence, not to the following one, is I conceive plain: few will be found to join with Lambert Bos, Exercitt. p. 209, in connecting it to ναί, and making it = ἀπηρτισμένως, absolutè. And, thus joined with the former sentence, it must express some reason why this blessedness is to be more completely realized from this time when it is proclaimed, than it was before. Now this reason will quickly appear, if we consider the particular time, in connexion with which the proclamation is made. The harvest of the earth is about to be reaped; the vintage of the earth to be gathered. At this time it is, that the complete blessedness of the holy dead commences: when the garner is filled and the chaff cast out. And that not on account of their deliverance from any purgatorial fire, but because of the completion of this number of their brethren, and the full capacities of bliss brought in by the resurrection. Nor can it legitimately be objected to this, that the pres. part. ἀποθνήσκοντες requires a continuance of that which is imported by it: that the deaths implied must follow after the proclamation. For no doubt this would be so, the proclamation itself being anticipatory, and the harvest not yet actually come: but on the other hand so much must hardly be built upon the pres. part., which is so often used to *designate* a class only, not to fix a time). **Yea, saith the Spirit** (the utterance of the voice from heaven still continues. The affirmation of the Spirit (reff.) ratifies the blessedness proclaimed, and assigns a reason for it), **that they shall rest** (the ἵνα gives the ground of the μακάριοι, and the construction with an indic. fut. is a mixed one compounded of "that they may," and "in that they shall." The future ἀναπαήσονται from ἀναπαύω is formed as κατακαήσομαι from κατακαύω. It seems not to be elsewhere found) **from their labours: for their works follow with them** (γάρ, which has seemed so difficult, and which apparently gave rise to the δέ of the rec., is in fact easily explained. They *rest* from their labours, because the time of working is over, their works accompanying them not in a life of activity, but in blessed memory: wherefore not labour, but rest is their lot. Wetst. quotes from Aboth vi. 9, "hora discessus hominis non comitantur eum argentum aut aurum aut lapides pretiosi aut margaritæ, sed lex et opera bona").

14—20.] *The vision of the harvest and the vintage.* 14—16.] *The harvest.* **And I saw, and behold a white cloud, and upon the cloud** (ἐπί with accus. on first mention, see ch. iv. 2 note), **one sitting like to the Son of man** (i. e. to Christ, see ch. i. 13 note. This clearly is our Lord Himself, as there), **having upon his head a golden crown** (in token of His victory being finally gained: see ch.

αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ [b] δρέπανον [c] ὀξύ. 15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κράζων [d] ἐν φωνῇ μεγάλῃ τῷ [z] καθημένῳ [z] ἐπὶ τῆς [z] νεφέλης [e] Πέμψον τὸ [e] δρέπανόν σου καὶ [f] θέρισον, ὅτι ἦλθεν ἡ ὥρα [f] θερίσαι, ὅτι [g] ἐξηράνθη ὁ [h] θερισμὸς τῆς γῆς. 16 καὶ [i] ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν ...επι την a.

b here, &c. (7 times). Mark iv. 29 only. Deut. xvi. 9.
c ch. i. 16 reff.
d ch. v. 2. vv. 7, 9.
e Joel iii. 13 (ἐξαποστέλλω). Mark iv. 29.
f Matt. xxv. 24 al. 1 Kings viii. 12. Jer. xxvii. (l.)

g = here only. (Matt. xxi. 19, 20 al.)
h = Matt. ix. 37, 38. see Matt. xiii. 30, 39.
i ver. 19. see Mark ii. 22. vii. 33 al.

15. κραζων bef εκ του ναου A: om εκ του ναου e: for ναου, ουνου l n 1. aft ναου ins αυτου ℵ. rec μεγαλη bef φωνη, with (1) (30-9. 40-1, e sil) copt: txt AC[P]ℵ B rel vulg syr-dd arm Andr Areth.—μεγ. τη φ. 1. rec aft ηλθεν ins σοι, with l^{1} 16 (39, e sil); σου 1. 17. 36 Andr-a: om AC[P]ℵ B 33(sic, Del) rel vss Andr Areth Primas. rec ins του bef θερισαι, with (ℵ) a e h 10-8. 30-3-8. 49. 90 (g k 26. 34-7-9 B^{2}, e sil): om AC[P] B rel Andr Areth.—(for θερισαι, θερισμου ℵ 38. 41.)

16. rec την νεφελην, with C[P] rel Andr-coisl Areth: τη νεφελη B a b d f l 26. 33. 50. 90: txt Aℵ j 16^{1}. 36-8. 47 Andr.—(homœotel in 1, επι to επι.)

xix. 12) **and in His hand a sharp sickle. And another angel** (besides the three angels before mentioned: no inference can be drawn from this that the Sitter on the cloud is a mere angel) **came out of the temple, crying out in a loud voice to him that sat upon the cloud, Put forth** (send = ἀποστέλλειν, ref. Mark. De W.'s objection, that the sitter on the cloud cannot be Christ Himself, because He would not be introduced receiving a command from an angel, may be well answered, as Düsterd., that the angel is only the messenger of the will of God. And I may add what to me makes this reply undoubtedly valid, that the command is one regarding the times and seasons, which the Father hath kept in his own power) **thy sickle** (the whole is a remembrance of our Lord's own saying in ref. Mark: see below) **and reap: because the time to reap is come, because the harvest of the earth** (θερισμός for that which is to be reaped: as in the first ref.) **is dried** (perfectly ripe, so that the stalk is dry = παρέστηκεν ὁ θερισμός, Mark iv. 29: = also the fields being λευκαὶ πρὸς θερισμὸν ἤδη, John iv. 35: which they can only become by losing their moisture.) The distinction in the passages cited by Mr. Elliott from Bernard ("magis siccæ ad ignem quam albæ ad messem"), and Pope Gregory X. ("agerque potius arescere videatur ad ignem, quam albescere inveniatur ad messem") does not seem really to exist. The passage of Hermas, book iii. sim. 3, 4; Luke xxiii. 31; John xv. 6, do not apply; trees, and not grain, being there spoken of). **And he that sat upon the cloud put in** (reff.) **his sickle upon** (into, from above) **the earth, and the earth was reaped** (to what does this harvest refer? Is it the ingathering of the wicked, or of the saints, or of both together? Each of these has examples in Scripture symbolism. The first, in Jer. li. 33, where it is said of Babylon, "It is time to thresh her, yet a little while and the time of her harvest is come:" and as appears, Joel iii. 13, though the reference seems rather there to be to the vintage, and the LXX render קָצִיר τρυγητός: the second, in Matt. ix. 37, 38; Mark iv. 29; Luke x. 2; John iv. 35: the third, in Matt. xiii. 30, 39. The verdict of Commentators is very much divided. There are circumstances in the context which tell both ways. The parallelism with the vintage, which follows, seems to favour a harvest of the wicked: but then on the other hand, if so, what is the distinction between the two ingatherings? And why do we read of the casting into the winepress of God's wrath in the second case, and of no corresponding feature in the other? Again, why is the agency so different—the Son of man on the white cloud with the golden crown in the one case, the mere angel in the other? Besides, the two gatherings seem quite distinct. The former is over before the other begins. On the whole then, though I would not pronounce decidedly, I must incline to think that the harvest is the ingathering of the saints, God's harvest, reaped from the earth: described here thus generally, before the vintage of wrath which follows. And thus we have at least these two visions in harmony with the character of this section, which contains the mingled agency and fortunes of the Church and of its enemies; thus this harvest answers to the great preaching of the everlasting gospel above, vv. 6, 7, while the following vintage fulfils the denuncia-

v. 13.

γῆν, καὶ [f] ἐθερίσθη ἡ γῆ. 17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς [b] δρέπανον [c] ὀξύ· 18 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ [k] θυσιαστηρίου, ὁ ἔχων ἐξουσίαν [l] ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν κραυγῇ [m] μεγάλῃ τῷ ἔχοντι τὸ [b] δρέπανον τὸ [c] ὀξὺ λέγων [o] Πέμψον σου τὸ [bo] δρέπανον τὸ [c] ὀξύ, καὶ [p] τρύγησον τοὺς [q] βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι [r] ἤκμασαν αἱ [s] σταφυλαὶ αὐτῆς. 19 καὶ [t] ἔβαλεν ὁ ἄγγελος τὸ [t] δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ [p] ἐτρύγησεν τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν [u] ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν.

f = ch. viii. 3 reff. 1 usage aft. ἐξουσ., see ch. ii. 26 reff. m = Acts xxiii. 6. 1 Kings iv. 6 al. n as above (m). Matt. xxv. 6. Eph. iv. 31. Heb. v. 7. ch. xxi. 4 only. o ver. 15. p here bis. Luke vi. 44 only. Deut. xxiv. 21. q here only. Gen. xl. 10. r here only †. Zech. xi. 8 Symm. = Thucyd. ii. 19 al. s Matt. vii. 16. Luke vi. 44 only. Gen. xl. 10, 11. t ver. 16 (reff.). u here &c. ch. xix. 15. Matt. xxi. 33 only. Isa. lxiii. 2.

17. εξηλθεν . . . . ουνω bef αγγελος 1. for εξηλθεν, ηλθεν B. om τω C.

18. om εξηλθεν A am(with fuld &c, agst demid tol lipss &c) Ansb Ruf: ins C[P]ℵ B rel vss Andr Areth. rec om ὁ, with [P]ℵ B rel Andr Areth: ins AC, *qui habet* vulg. for κραυγῃ, φωνῃ AℵB c g 38 vulg æth: txt C[P] rel. for λεγων, λεγω ℵ¹: om f. 2nd το δρεπανον bef σου ℵ: σου in both places (?) e. Steph om της αμπελου, with 1: ins AC[P]ℵ B rel vulg syr-dd Areth. ηκμασαν η σταφυλη B rel æth Andr-coisl Areth: txt AC[P]ℵ l n 1(εκμ.) 10-6-7-8. 36-9 (a g h 37-8. 47-9 Bʳ, e sil) vulg Andr Jer. for αυτης, της γης B rel syr-dd Andr Areth: txt AC[P]ℵ n 1. 10-7-8-9. 36 (a g h 37-8 Bʳ, e sil) vulg Andr-p Jer.

19. for εις την γην, επι της γης ℵ j 38. for last τον, σου (but corrd) ℵ¹. rec (for τον μεγαν) την μεγαλην, with ℵ rel Andr; μεγαλην, omg την, 33: την μεγαν 30: του μεγαλου 36: om 34 æth Vict: txt (A)C[P] B b *to* f h j k 1. 10. 38. 40-1-2-8-9. 50-1. 90 Bʳ, τον μεγα A. (of these b j k 1. 49ᶻ Bʳ have τον ληνον; AC[P] B &c την λ. and τον μεγ.)—τον θυμον b.

tions of wrath on those who worship the image or receive the mark of the beast, vv. 8, 11. And thus too we bring this description into harmony with our Lord's important parable in Mark iv. 29, where the very words are used of the agency of Christ Himself when the work of grace is ripe, whether in the individual or in the church. But while thus inclined, I will not deny that the other view, and that which unites both, have very much to be said for them).

17—20.] *The vintage of wrath.* **And another angel** (the ἄλλος may perhaps refer to the three angels who have already appeared in this vision: or, which is more probable, referring to the last-mentioned Agent, may be a general term, not necessarily implying that He was a mere angel) **came out from the temple which was in heaven** (from which come forth God's judgments: see ch. xi. 19), **having himself also** (as well as that other: but the καὶ αὐτός rather raises a distinction between the two personages than sets them on an equality: there is some slight degree of strangeness, after what has gone before, in this angel having a sickle) **a sharp sickle. And another angel came out from the altar** (viz. that elsewhere several times mentioned, ch. vi. 9, viii. 3, xvi. 7, in connexion with the fulfilment of God's judgments in answer to the prayers of His saints), **he who hath power over the fire** (viz. that on the altar; the same angel who is introduced ch. viii. 3—5 as presenting the prayers of the saints, and casting some of the fire of the altar to the earth as introductory to the judgments of the trumpets), **and he cried with a great cry to him who had the sharp sickle** (it is to be observed that the whole description of this angel, coming from the altar of vengeance, differs widely from any thing in the former part of the vision, and favours the idea that this vintage is of a different nature from that harvest), **saying, Put in thy sharp sickle, and gather the bunches of the vine of the earth, because her grapes are ripe. And the angel** (no such expression is used above, ver. 16. There it is ὁ καθήμενος ἐπὶ τῆς νεφέλης. All these signs of difference are worthy of notice) **put in** (reff.) **his sickle into the earth, and gathered the vine of the earth, and cast** (viz. what he had gathered) **into the great winepress of the wrath of God** (the curious combination, τὴν ληνὸν . . . τὸν μέγαν, is only to be accounted for by an uncertainty in the gender of the substantive (it is masc. Gen. xxx. 38, 41 ed. Rom. See Winer, edn. 6, § 59. 4, b),

20 καὶ [vw]ἐπατήθη ἡ [uv]πηνὸς [x]ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς [u]πηνοῦ [y]ἄχρι τῶν [z]χαλινῶν τῶν ἵππων, [a]ἀπὸ [b]σταδίων χιλίων ἑξακοσίων.

XV. 1 Καὶ εἶδον ἄλλο [c]σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ [d]θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας [ef]πληγὰς ἑπτὰ τὰς [f]ἐσχάτας, ὅτι ἐν αὐταῖς [g]ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ. 2 Καὶ εἶδον [h]ὡς θάλασσαν [i]ὑαλίνην [k]μεμιγμένην πυρί,

v ch. xix. 15. Lam. i. 15, see Isa. as above.
w ch. xi. 2 reff.
x constr., Mark vii. 15.
y = ch. xviii. 5. Acts xi. 5 l.
z James iii. 3 only. Zech. xiv. 20.
a = John xi. 18. xxi. 8 (b) only.
b = Luke xxiv. 13. John vi. 19. xi. 18. ch. xxi. 16 (1 Cor. ix. 24) only †. 2 Macc. xi. 5 B. xii. 9 al3.
c = ch. xii. 1, 3.
d Matt. xxi. 42 ‖ Mk. (from Ps. cxviii. 23). John ix. 30. 1 Pet. ii. 9. ver. 3 only.
e = ch. ix. 20 reff.
f ch. xxi. 9.
g = ch. x. 7 reff.
h ch. i. 10 al. fr.
i here bis. ch. iv. 6 only †. (-λος, ch. xxi. 18.)
k ch. viii. 7 reff.

20. for **ετατηθη, ετιθη** 1. rec (for **εξωθεν**) **εξω**, with ℵ n 1 (37, e sil) Andr: txt AC[P] B rel-Andr-coisl. **διακοσιων** ℵ[1] 26.

and perhaps a tendency, when emphatically subjoining an epithet describing greatness, to substitute the worthier gender. Any thing corresponding to this feature is entirely wanting in the previous description of the harvest. See on it, ch. xix. 15, and the prophetic passages in reff. especially Isa. from which the symbolism comes). **And the winepress was trodden** (reff.) **outside the city** (see below), **and blood** (so Isa. lxiii. 3) **came forth from the winepress as far as to the bits of the horses, to the distance** (ref.) **of a thousand six hundred stadii** (it is exceedingly difficult to say what the meaning is, further than that the idea of a tremendous final act of vengeance is denoted. *The city* evidently = *ἡ πόλις ἡ ἔξωθεν* of ch. xi. 2 (not that of ib. 8, see note there), viz. *Jerusalem*, where the scene has been tacitly laid, with occasional express allusions such as that in our ver. 1. The blood coming forth from the treading of the winepress is in accordance with the O. T. prophecy alluded to, Isa. lxiii. 3. It is in the depth, and the distance indicated, that the principal difficulty lies. The number of stadii is supposed by some to be the length of the Holy Land as given by Jerome (Ep. (cxxix.) ad Dard., 4, vol. i. p. 971) at 160 Roman miles. But the great objection to this is, that 160 miles = 1280, not 1600 stadii. Another view has been, that 1600 has been chosen as a square number, = 40 × 40, or 4 × 400, or 4 × 4 × 100. Victorinus explains it "per omnes mundi quatuor partes: quaternitas enim est conquaternata, sicut in quatuor faciebus et quadriformibus et rotis quadratis." He gives a very curious interpretation of the depth, —"usque ad principes populorum." We may fairly say, either that the number is assigned simply to signify completeness and magnitude (in which case some other apocalyptic numbers which have been much insisted on will fall perhaps under the same canon of interpretation), or else this is one of the riddles of the Apocalypse to which not even a proximate solution has ever yet been given).

CH. XV., XVI. THE SEVEN VIALS. And herein, XV. 1—8.] PREFATORY: *the description of the vision*, ver. 1: *the song of triumph of the saints victorious over the beast*, vv. 2—4: *the coming forth of the seven angels and delivering to them of the seven vials*, vv. 5—8.

And I saw another sign in heaven great and marvellous, seven angels having seven plagues which are the last (plagues), because in them is completed the wrath of God (I have adopted an unusual arrangement to throw the *ὅτι* into connexion with *ἐσχάτας*, for which epithet it renders a reason. It is to be observed 1) that this verse is evidently only a compendious description of the following vision: for the angels themselves are not seen till ver. 6, and do not receive the vials containing the plagues till after they are seen: 2) that the whole of God's wrath in *final judgment* is not exhausted by these vials, but only the whole of His wrath in sending plagues on the earth *previous to the judgment*. After these there are no more plagues: they are concluded with the destruction of Babylon. Then the Lord Himself appears, ch. xix. 11 ff.). **And I saw as it were a sea of glass mingled with fire** (see ch. iv. 6 and note: not merely *glassy*: the *ὡς* indicates the likeness: it was as it were *made of glass*. The addition *μεμιγμένην πυρί* is probably made as bringing into the previous celestial imagery an element belonging to this portion of the prophecy, of which *judgment* is the prevailing complexion. The fact, that the personages of the former heavenly vision are still present, ver. 7, seems to remove all doubt of this being *the same* sea of glass as that

l pres. part., see note.
m constr., here only. so Livy viii. 8 (fin.), 'victoriam ferre ex aliquo.'
n ch. xiii. 17.
o 1 Cor. xiv. 7. ch. v. 8. xiv. 2 only. Ps. xxxii. 2.
p 1 Thess. iv. 16. 1 Chron. xvi. 42.
q ch. v. 9 reff.
r Exod. xv. 1 ff.
s Josh. xiv. 7 A. Ps. civ. 26.
t Exod. xv. 11. Sir. xi. 4. ver. 1 reff.
u ch. i. 8 reff.
v ch. xvi. 7. xix. 2. see Ps. xviii. 10.
w = John vii. 28. Deut. xxxii. 4.
x Acts xiii. 10. Rom. xi. 33. Heb. iii. 10. Ps. xvii. 21. cxliv. 17. Deut. l. c.
y Jer. x. 7 F. compl. &c. (not in AB2[1].)
z John xii. 28. Psa. lxxv. 9 (12).

καὶ τοὺς [lm] νικῶντας [m] ἐκ τοῦ θηρίου καὶ [m] ἐκ τῆς εἰκόνος αὐτοῦ καὶ [n] ἐκ τοῦ [n] ἀριθμοῦ τοῦ [n] ὀνόματος αὐτοῦ ἑστῶτας [o] ἐπὶ τὴν θάλασσαν τὴν [l] ὑαλίνην, ἔχοντας [o] κιθάρας τοῦ [p] θεοῦ. 3 καὶ [q] ᾄδουσιν τὴν [qr] ᾠδὴν [s] Μωυσέως τοῦ [s] δούλου τοῦ θεοῦ καὶ τὴν [q] ᾠδὴν τοῦ ἀρνίου λέγοντες Μεγάλα καὶ [t] θαυμαστὰ τὰ ἔργα σου, [u] κύριε ὁ [u] θεὸς ὁ [u] παντοκράτωρ. [v] δίκαιαι καὶ [vw] ἀληθιναὶ αἱ [x] ὁδοί σου, ὁ [y] βασιλεὺς τῶν * ἐθνῶν. 4 [z] τίς οὐ μὴ [y] φοβηθῇ, κύριε, καὶ [z] δοξάσει τὸ

CHAP. XV. 2. νικωντας C. εκ της εικονος και εκ του θηριου B b *to* g j (k) 2. 4. 6. 13. 26-7. 33(-9). 40-1-2-8. 50: om 2nd εκ ℵ k l 16. 38-9. rec (aft 4th και) adds εκ του χαραγματος αυτου, with 1. 17. 33. 47 (m n 34-5-6-9, e sil) Andr Areth, m n 1 add και also: om AC[P]ℵ B rel vulg syr-dd copt æth Haymo Ruf. ins τας bef κιθαρας (*repetition of terms of preceding word*) B b d e j l m 13-6. 26-7. 35-8. 48. 50-1. 90. ins κῡ bef του θῦ ℵ.

3. homœotel in C, from θεου ver 2 to θεου ver 3. αδοντας ℵ. rec om 1st του, with B rel: ins A[P]ℵ h n 1. 10. 37-8. 51 Br. λεγοντες 1. βασιλευ, omg ὁ, ℵ1. rec αγιων: * αἰώνων C ℵ1 g 18 vulg syr-dd arm-ed-marg lat-ff: *calorum* am: εθνων A[P]ℵ1a(but altered again to αιων.) B rel copt æth Andr Areth Cypr.

4. rec aft φοβηθῃ ins σε, with rel syr-dd Andr-coisl Areth: om AC[P] B f 1. 36. 47 am(with demid fuld tol) æth arm Andr Cypr Primas.—for ου μη, σε ου ℵ g. rec δοξασῃ, with ℵ rel Andr: txt AC[P] B g m n 6. 9. 13-6. 26-7. 32-9. 47-8. 50-1. 90

before described ch. iv. 6, in immediate connexion with which the four living-beings were mentioned), **and the conquerors** (the pres. part. has the force of simple designation, as so often in this book) **of** (see ref.: they have come victorious *out of* the strife: cf. Thuc. i. 120, ἀγαθῶν δέ, ἀδικουμένους ἐκ μὲν εἰρήνης πολεμεῖν, εὖ δὲ παρασχόν, ἐκ πολέμου πάλιν ξυμβῆναι) **the beast and of his image and of the number of his name** (i. e. of the temptation to worship his image and to receive the mark consisting of the number of his name, ch. xiii. 17, 18), **standing on** (does ἐπί import actually "*upon*," so that they stood *on the surface* of the sea, or merely *on the shore of?* On every account the latter seems the more probable: as better suiting the heavenly imagery of ch. iv., and as according with the situation of the children of Israel when they sung the song to which allusion is presently made. The sense may be constructionally justified by ch. iii. 20, and viii. 3: the fact of ἐπί having a genitive in the latter place not setting it aside as a precedent) **the sea of glass, having harps of God** (sacred harps, part of the instruments of heaven used solely for the praise of God. We have had them before mentioned in ch. v. 8, xiv. 2). **And they sing the song of Moses the servant of God** (i. e. a song similar to that song of triumph which Moses and the children of Israel sung when delivered from the Red Sea and from the Egyptians, Exod. xv. In Exod. xiv. 31, Moses is called, as here, the servant (θεράποντι, LXX, as also in Heb. iii. 5) of God (see also Num. xii. 7; Josh. xxii. 5 (ὁ παῖς κυρίου)): **and the song** is formed on the model of parts of that one: see below) **and the song of the Lamb** (it is not meant that there are two distinct songs: the song is one and the same; and the expression which characterizes it betokens, as do so many other notices and symbols in this book, the unity of the Old and New Test. churches. Their songs of triumph have become ours: the song of Moses is the song of the Lamb. In this great victory all the triumphs of God's people are included, and find their fulfilment), **saying** (the song is a reproduction of several portions of the O. T. songs of praise), **Great and wonderful are thy works** (Ps. cx. 2, cxxviii. 14, LXX), **Lord God Almighty: just and true are thy ways** (Ps. cxliv. 17; Deut. xxxii. 4 in Moses' song), **thou King of the nations** (or, **of the ages** (see 1 Tim. i. 17 reff. and note). The confusion has apparently arisen from the similarity of ΑΙΘΝΩΝ (ἐθνῶν) and ΑΙΩΝΩΝ: but which was the original, it is impossible, in the conflict of authorities, to decide): **who can but fear Thee), O Lord** (these two clauses are

[g] ὄνομά σου; ὅτι μόνος [a] ὅσιος, ὅτι πάντα τὰ [b] ἔθνη [bc] ἥξουσιν καὶ [bc] προσκυνήσουσιν [c] ἐνώπιόν σου, ὅτι τὰ [d] δικαιώματά σου [e] ἐφανερώθησαν. 5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς [f] σκηνῆς τοῦ [f] μαρτυρίου ἐν τῷ οὐρανῷ. 6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι [οἱ] ἔχοντες τὰς ἑπτὰ [g] πληγὰς ἐκ τοῦ ναοῦ, [h] ἐνδεδυμένοι [i] λίνον καθαρὸν [k] λαμπρόν, καὶ [h] περιεζωσμένοι περὶ τὰ [i] στήθη [h] ζώνας [h] χρυσᾶς. 7 καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ

a = Heb. vii. 26 reff. (see note.)
b Psa. l. c.
c ch. iii. 9.
d = Rom. v. 18 only. Baruch ii. 19. see note.
e = Rom. iii. 21 al. ‡ (Jer. xl. (xxxiii.) 6 only.) plur. ch. i. 19 reff.
f Acts vii. 44 only. Exod. xxvii. 21 al. freq.

g ver. 1. h ch. i. 13 (reff.). i Matt. xii. 20 (from Isa. xlii. 3) only. Prov. xxxi. 13.
k = ch. xix. 8 reff. l Luke xviii. 13. xxiii. 48. (plur., so Job xxxix. 20. see ch. i. 13.) John xiii. 25. xxi. 20 only. Dan. ii. 32.

Areth. for οσιος, αγιος B rel Andr: *sanctus et pius* demid, simly syr-dd: txt AC[P]ℵ n 1. 36-8. 47 Andr-a Areth. for παντα τα εθνη, παντες B rel Andr-coisl: παντα (alone) g: txt AC[P]ℵ n 10-7. 36. 49 (b 1. 37-8 Bʳ, e sil) vss Andr Cypr Primas. (d def.) for τα δικ., δικαιωματα ενωπιον ℵ.

5. for μετα ταυτα, μετ αυτα C 1. rec ins ιδον bef ανοιγη, with vulg copt Primas: om AC[P]ℵ B rel syr-dd æth Andr Areth. (d def.)

6. εξηλθαν C. rec [aft αγγελοι] om οι, with ℵ B (b d e 1. 48, e sil) Andr-a: ins AC[P] rel Andr Areth. (οι αγγ. οι επτα οι εχ. 9.) om εκ του ναου B rel Andr-coisl Areth: εκ τ. ν. bef οι εχ. τ. ε. π. b: ins AC[P]ℵ (h 10) 17. 36. 47-9 (g l n 1. 37-9. 41 Bʳ, e sil) vulg syr-dd Andr Primas Tich.—for ναου, οὗτου h 10.—om εχοντες . . . . ναου e. καθαρους λινους λαμπρους ℵ: for λινον, λιθον AC 38-marg 48 (mss mentd by Andr Bede) am(with demid fulg lipss): om æth[: txt P B(-νουν) rel vss Andr Areth Primas.] rec aft καθαρον ins και, with 32 (2 Bʳ, e sil) vulg-ed Primas: om AC[P]ℵ B rel vss Andr Areth. om last και 1. om περι 1.

7. om ἐν ℵ¹ l 1. 12-6. om 2nd επτα ℵ.

from Jer. x. 7, but not in the LXX [ABℵ]. The title "King of nations" is especially appropriate, as it is God's judgments on the nations, and their effects on them, which are the theme of the Church's praise), **and shall glorify** (the construction is a mixed one, compounded of τίς οὐ μὴ δοξάσῃ and τίς οὐ δοξάσει) **thy Name? because Thou only art holy** (ὅσιος is only used of God here and ch. xvi. 5: hence the var. ἅγιος. Düsterd. quotes from the Schol. in Eurip. Hec. 788, τὸ πρὸς θεοὺς ἐξ ἀνθρώπων γενόμενον δίκαιον ὅσιον καλοῦμεν. This first ὅτι grounds the τίς οὐ μή in the *attributes of God*): **because all the nations shall come and worship before thee** (so it is declared in reff. LXX. This second ὅτι grounds the τίς οὐ μή in *matter of fact*): **because Thy righteous acts** (= Thy judgments: thy deeds of righteousness acted out towards the nations, both in the publication of the Gospel and in the destruction of Thine enemies) **have been made manifest** (the aor. as so often lately, looking back over the past and regarding it as matter of history, simply as the past. This third ὅτι grounds the πάντα τὰ ἔθνη ἥξ. in its immediately exciting cause—the manifestation of God's judgments). **And after these things I saw, and there was opened the temple of the tabernacle of witness in heaven** (see on ch. xi. 19, xvi. 17. The ναός is the holy place of the tabernacle, to which latter the appellation τοῦ μαρτυρίου is here peculiarly appropriate, seeing that the witness and covenant of God are about to receive their great fulfilment): **and there came forth the seven angels** (viz. who were before mentioned: the οἱ does not point out any particular seven, such as the archangels. On the other hand, if we omit the second οἱ, we must not violate the force of the anarthrous participle by saying "the seven angels *who had*," οἱ ἔχοντες. The E. V. here is strictly correct) **which had** (or, "*having*." This was their office: but they *had* them not yet) **the seven plagues out of the temple** (cf. ch. xiv. 15, 17), **clad in linen** (the remarkable reading λίθον can hardly be genuine, though strongly attested: see digest. There is a precedent for λίθον ἐνδεδυμένοι in Ezek. xxviii. 13) **pure** (and) **glistening** (the well-known clothing of angels and heavenly beings, see Acts x. 30 (i. 10), ch. xix. 8; Matt. xvii. 2 ||, xxviii. 3), **and girt round their breasts with golden girdles** (being in this like our Lord Himself as seen in vision, ch. i. 13). **And one from among the four living-beings** (appropriately to the symbolic meaning of these ζῶα as the representatives of *creation*, see notes on ch. iv. 7, 11, inasmuch

m ch. v. 8 reff. n ch. iv. 6, 8 reff. w. ἐκ, Matt. xxiii. 25. o ch. vii. 2 reff. p ch. viii. 5 (reff.) only. q ch. viii. 4 reff. Isa. vi. 4. r ch. xxi. 11, 23. Exod. xl. 26, 29 (34, 35). 3 Kings viii. 11. s ch. vii. 3 reff. t ver. 1.

m φιάλας χρυσᾶς, n γεμούσας τοῦ θυμοῦ τοῦ o θεοῦ o τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. 8 καὶ p ἐγεμίσθη ὁ ναὸς q καπνοῦ p ἐκ τῆς r δόξης τοῦ θεοῦ καὶ p ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναόν, s ἄχρι t τελεσθῶσιν αἱ ἑπτὰ t πληγαὶ τῶν ἑπτὰ ἀγγέλων.

XVI. 1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ

at end add αμην ℵ n 12. 46.

8. ins εκ του bef καπνου B rel syr-dd Andr-coisl Areth: του b: om AC[P]ℵ g n f. 10-7-8 (h l 37-8-9. 47-9, e sil) vulg copt Andr Primas. (εδυνατο, so AC a *to* e j k l 2. 6. 9. 17. 26-7. 30-2-8. 48. 50-1. 90 Areth.) εις τον ναον bef εισελθειν ℵ. for εις τ. ναον, εν τω ναω 1. for αχρι, αχρις ου C. om εστα (bef αγγελων) [P] 1.

CHAP. XVI. 1. rec φωνης bef μεγαλης, with [P]ℵ rel vulg Andr Primas: txt AC B b c d f g j 4. 13-9. 27. 41-2-8. 50. 82 copt Areth. om εκ του ναου B rel syr-dd Areth: ins AC[P]ℵ g h n 10-3. 34-8. 49 (m 1. 35-6. 40 B^{2}, e sil) vulg Andr.—(for ναου,

as the coming plagues are to be inflicted on the objects of creation) **gave to the seven angels seven golden vials** (the φιάλη was a shallow bowl or cup, usually without a stand or foot, in which they drew out of the κρατήρ or goblet: so Plato, Crito p. 120 a, χρυσαῖς φιάλαις ἐκ τοῦ κρατῆρος ἀρυττόμενοι. The Schol. on Il. ψ. 270 explains it οὐ τὸ παρ' ἡμῖν ποτήριον, ἀλλὰ γένος τι λέβητος ἐκπέταλον ἐκ παντὸς μέρους δυνάμενον ἔχειν. Cf. Eurip. Ion 1181 ff.; Xen. Cyr. v. 2. 7), **full of the wrath of God who liveth for ever and ever** (this addition serves, as in ch. i. 8, to give solemnity to the fact related). **And the temple was filled with smoke from** (arising from) **the glory of God and from His might** (i. e. from His presence, in which His glory and His might were displayed. The description calls to mind similar ones in the O. T., e. g. Ps. xviii. 8 f.; Isa. lxv. 5. See also below), **and no one was able to enter into the temple** (cf. 1 Kings viii. 10, 11; Exod. xl. 34, 35) **until the seven plagues of the seven angels should be finished** (the passages above referred to give the reason: because of the unapproachableness of God, when immediately present and working, by any created being. See Exod. xix. 21. When these judgments should be completed, then the wrathful presence and agency of God being withdrawn, He might again be approached. Many other meanings more or less far-fetched have been given, but where Scripture analogy is so plain, the simplest is the best).

CH. XVI. 1—21.] THE SEVEN VIALS. See the general remarks on ch. viii. 1 for all questions common to the three great series of visions. The following special particulars are here to be noticed: 1) In the description, ch. xv. 1, which first introduces these plagues, they are plainly called τὰς ἑπτὰ πληγὰς τὰς ἐσχάτας. There can then be no doubt here, not only that the series reaches on to the time of the end, but that the whole of it is to be placed close to the same time. And this is borne out by the particulars evolved in the course of the visions themselves For we find that they do not in point of time go back, but at once take up the events of the former visions, and occur during the times of the sounding of the seventh trumpet, when the mystery of God should be finished. 2) As in the seals and in the trumpets, so here again, there is a marked distinction between the first four and the following three. As there, so here, the objects of the first four are the earth, the sea, the springs of waters, and the sun. After this the objects become more particularized: the throne of the beast, the river Euphrates, with the reservation of that peculiar and vague character for the *seventh*, which seems to belong to it in all the three series. 3) As before, so now, there is a compendious and anticipatory character about several of the vials, leading us to believe that those of which this is not so plain, partake of this character also. For example, under the *third* vial we find an acknowledgment of the divine justice in making those drink blood who shed the blood of saints and prophets. This, there can be little doubt, points on to the judgment on Babylon, in whom, ch. xviii. 24, was found the blood of saints and prophets, and of all that had been slain on the earth. Again, under the *sixth* we have the same great gathering to battle which is described in detail, ch. xix. 17—21. And finally, under the *seventh*, we

λεγούσης τοῖς ἑπτὰ ἀγγέλοις Ὑπάγετε καὶ [u] ἐκχέετε τὰς ἑπτὰ [m] φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

2 Καὶ [v] ἀπῆλθεν ὁ πρῶτος καὶ [u] ἐξέχεεν τὴν [m] φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο [w] ἕλκος κακὸν καὶ [x] πονηρὸν [y] ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ [z] χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

3 Καὶ ὁ δεύτερος [u] ἐξέχεεν τὴν [m] φιάλην αὐτοῦ εἰς τὴν

u = here, &c., 8 times only. (Matt. ix. 17 al.)
v = ch. x. 9. xii. 17 al. Matt. xiv. 25.
w Luke xvi. 21. ver. 11 only. Exod. ix. 9, &c. Deut. xxviii. 35.
x = Deut. l. c. Job ii. 7. πασέων νούσων ἐστὶ πονηρότατον, Theognis 274. see Matt. vi. 23. vii. 17, 18.
y = Luke i. 65. iii. 2.
z ch. xiii. 17 reff.

ουρανου 13.) om και bef εκχ. 1. rec εκχεατε, with B rel: εκκεχετε f(appy): txt AC[P]ℵ f 1. 12. rec om 2nd επτα, with [P] h n 1. 10-7. 34. 49 (35-7 Br, e sil) syr-dd copt: ins ACℵ B rel vulg Andr Areth Primas. om του θεου 1.

2. om 1st clause (hom) ℵ1. rec (for εις) επι, with h n 1. 10-7. 34 (35-7. 49 Br, e sil) copt Andr Areth: txt AC[P]ℵ2a B rel vulg syr-dd Andr-coisl Areth Primas. (d illeg.) ελκον ℵ1. πονηρον και κακον ℵ: om κακον A. rec (for επι) εις, with h n 1. 10-7. 34 (35-7. 49 Br, e sil) vulg copt Andr: txt AC[P]ℵ B rel syr-dd Andr-coisl Areth Primas. om τους εχ. τ. χαρ. τ. θηρ. 1(Del). rec τη εικονι αυτου bef προσκυνουντας, with (16. 41, e sil) syr-dd copt: txt AC[P](ℵ) B rel vulg arm Andr Areth Primas.—την εικονα προσκυνουντας αυτου 1: προσκ. την εικονα αυτου ℵ.

3. rec aft δευτερος ins αγγελος, with B rel vss Andr Areth: om AC[P]ℵ2a g 18 am (with demid fuld tol lipss) æth Primas.—for κ. ο δευτ. εξεχ., εις ℵ1.

have a compendious anticipatory notice of the judgment of Babylon, hereafter, ch. xvii., xviii., to be described in detail,—and of the great day itself in ver. 20, also hereafter (ch. xx. 11—15) to be resumed at more length. 4) As we might expect in the *final* plagues, we have no longer, as in the trumpets, a portion of each element affected, but the whole. 5) While in the first four vials the main features of the first four trumpets are reproduced, there is one notable distinction in the case of the *fourth*. While by the plague of the fourth trumpet, the sun, moon, and stars are partially darkened, by that of the fourth vial the power of the sun is *increased*, and the darkening of the Kingdom of the beast is reserved for the *fifth*.

The minor special features will be noticed as we proceed. On the whole, the series of the vials seems to bear a less general character than the other two. It takes up a particular point in the prophecy, and deals with symbols and persons previously described. It belongs, by its very conditions, exclusively to the time of, or to days approaching very near to the time of, the end: including in itself the subsequent details as far as the end of ch. xx.: without however noticing most important features and considerable prophetic periods.

1.] *Introductory.* **And I heard a great voice out of the temple** (from the fact ch. xv. 8, that the divine Presence is filling the temple, and that none might enter into it, this voice can be no other than the divine voice. The words ἐκ τοῦ ναοῦ may have been erased (as in var. readd.) from the difficulty presented by τοῦ θεοῦ below, none being able to enter during the pouring out of the vials) **saying to the seven angels, Go and pour out the seven vials of the wrath of God into the earth** (so, previous to the series of trumpets, the angel casts the fire from the altar into the earth, ch. viii. 5).

2.] **And the first departed** (each angel, as his turn comes, leaves the heavenly scene, and from the space between heaven and earth, empties his vial on the appointed object) **and poured out his vial into the earth** (the γῆ, which before in ver. 1 was general, is now particular, and correlative with the objects of the other vials, cf. vv. 2, 3, εἰς τὴν θάλασσαν, εἰς τοὺς ποταμούς): **and there came** (took place: *fell*, as E. V.) **an evil** (κακόν, in itself) **and painful** (πονηρόν, to the sufferers, ἐπίπονον, Suidas. See reff.) **sore upon the men that had the mark of the beast and that worshipped his image** (see above ch. xiii. 15—17, xiv. 9, 10. The allegorical and historical interpretations have been very various: see them in Elliott, vol. iv. Notice the parallel with the sixth Egyptian plague, Exod. ix. 8 ff. Cf. Deut. xxviii. 27, 35).

3.] **And the second poured out his vial into the sea: and it** (*the sea*, cf. ch. viii. 8, 11: not, "*there was*," as De Wette: for the question would arise, where? the analogy of the Egyptian plague is surely decisive) **became blood as of a dead man**

θάλασσαν καὶ [a] ἐγένετο [a] αἷμα [b] ὡς νεκροῦ, καὶ πᾶσα
[c] ψυχὴ [c] ζωῆς ἀπέθανεν, τὰ ἐν τῇ θαλάσσῃ.
4 Καὶ ὁ τρίτος [n] ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς
ποταμοὺς καὶ τὰς [d] πηγὰς τῶν [d] ὑδάτων καὶ [a] ἐγένετο
[a] αἷμα. 5 καὶ ἤκουσα τοῦ [e] ἀγγέλου τῶν [e] ὑδάτων λέγοντος
Δίκαιος εἶ, [f] ὁ ὢν καὶ [f] ὁ ἦν [g] ὅσιος, ὅτι [h] ταῦτα [h] ἔκρινας·
6 ὅτι [i] αἷμα [k] ἁγίων καὶ [k] προφητῶν [i] ἐξέχεαν, καὶ [l] αἷμα

a ch. viii. 8. Exod vii 19. b = ch. i 10 al. fr. c Gen. i. 30. see Gen. vii. 21, 22. Levit. xi. 10. ψ. ζ = יַמִּים d ch xiv. 7 reff. e see note and ch. viii. 1. xiv. 18. f ch. i. 4 reff. g ch. xv. 4. Heb. vii. 26 reff. h constr., Luke xii. 57. John vii. 24. Job xxxvii. 23. i = Matt. xxiii. 35. Rom. iii. 15, from Isa. lix. 7. Ps. lxxviii. 3. k ch. xi. 18 (reff). l Isa. xlix. 26

for ως, ωσι ℵ: om 1. 46. ψυχης A. rec (for ζωης) ζωσα, with [P]ℵ B h l n 1. 10-7. 36-8. 49 (16. 37-9. 41-2 Bʳ, e sil) Andr Areth, *vivens* vulg copt: om rel Andr-coisl Primas: txt AC g syr-dd. rec om τα, with [P]ℵ B rel Andr Areth: ins AC syr-dd. for εν τη θαλ., επι της θαλασσης ℵ.

4. rec aft τριτος ins αγγελος, with h m 1. 10. 34-8 (n 35-6. 49 Bʳ, e sil) lips-4 syr-dd copt Andr: om AC[P]ℵ B rel vulg(with am fuld al) æth Areth Primas. for εις, επι ℵ c. rec ins εις bef τας πηγας, with B rel Andr Areth; επι c 18: om AC[P]ℵ g h 10. 49 Bʳ Primas Ansb. εγενοντο A g 36 syr-dd copt Primas: txt C[P]ℵ B rel vulg Andr Areth.

5. for 1st του, των(but corrd) ℵ¹. om των υδατων 1. rec ins κυριε bef ει, with (41, e sil) æth: om AC[P]ℵ B rel am(with demid fuld tol lips-5, agst lipss) syr copt Andr Areth Primas. for ὁ ἦν, ος ην B a d e f k 2. 4. 26. 30. 40-1-2-8. rec aft ην ins και, with 1. 32-4. 51 (g 36, e sil): om AC[P]ℵ B rel vulg Andr Areth. rec ins ὁ bef οσιος, with [P]ℵ b c h n 1. 6. 10(sic) 17-8. 27. 34-5-6. 47-9. 51 Bʳ Andr Areth: om AC B rel Andr-coisl.

6. for 1st αιμα, αιματα ℵ 39. εδωκας bef αυτοις ℵ.

(blood as when a dead corpse lies in its blood: loathsome and corrupting): **and every soul of life** (living soul, ref. Gen.: ψυχή in its physical sense of animal soul) **died, (all) the things in the sea** (τά is in apposition with and exegetical of πᾶσα ψ. ζωῆς).

4—7.] And the third poured out his vial into the rivers and the fountains of the waters: and they became (it is quite impossible, in the lax construction of the Apocalyptic Greek, to maintain here a distinction, as Düsterd. has done, from the previous ἐγένετο, and to render here, "there came blood." Analogy must be our guide: and the account to be given of the singular is either that it belongs to τὰ ὕδατα, or that the rivers and fountains are taken together, and regarded as neuter in sense though not in construction) **blood** (that the fact was so, is testified by what follows, in which it is assumed that the sources of ordinary drink have become blood). **And I heard the angel of the waters** (i. e. the angel who was set over the waters; see reff.: not as Grot., "vocatur angelus aquarum quia in aquas immisit phialam." Schöttgen, h. l., p. 1131 f., gives examples of angels of the earth and of the sea: see also Wolf, h. l. This is more probable than Düsterd.'s idea that the analogy to be followed is that of the four living-beings, and that the angel *symbolized* the waters) **saying, Thou art righteous who art and wast** (as in ch. xi. 17, the καὶ ὁ ἐρχόμενος is omitted. For the construction, see reff.) **holy** (I incline against Düsterd., to the usual connexion, viz. the making ὅσιος belong to ὁ ἂν κ. ὁ ἦν, and not in apposition with δίκαιος. And that which moves me to it is, 1) the extreme improbability of two epithets, δίκαιος and ὅσιος, both being predicated in such an acknowledgment of an act of justice: and 2) that as I have taken it, it best agrees with the ὅσιος in ch. xv. 4, where it is predicated of God not as the result of any manifested acts of His, but as an essential attribute confined to Him alone), **because Thou didst judge thus** (lit., "these things:" viz. the issue mentioned in ver. 4; the turning the drinking-water into blood: "Thou didst inflict this judgment"): **because** (this ὅτι repeats the former ὅτι, καί following being "*and*:" not, as it might be taken, "*because they, &c., Thou hast also*") **they shed the blood of saints and prophets, and Thou hast given them blood to drink** (on the form of the inf., πεῖν, see Winer, edn. 6, § 15, and Anthol. xi. 140. 3, οἷς οὐ σκῶμμα λέγειν, οὐ πεῖν φίλον): **they are worthy** (these words are made stronger by their asyndetous character). **And I heard the altar saying** (certainly the simplest understanding of these words

αὐτοῖς δέδωκας [l] πεῖν· [m] ἄξιοί εἰσιν. 7 καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος Ναί, [n] Κύριε ὁ [n] θεὸς ὁ [n] παντοκράτωρ, [o] ἀληθιναὶ καὶ [op] δίκαιαι αἱ [p] κρίσεις σου.

8 Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον, καὶ [q] ἐδόθη αὐτῷ [r] καυματίσαι τοὺς ἀνθρώπους [s] ἐν πυρί. 9 καὶ [rt] ἐκαυματίσθησαν οἱ ἄνθρωποι [tu] καῦμα μέγα, καὶ [v] ἐβλασφήμησαν τὸ [v] ὄνομα τοῦ θεοῦ τοῦ ἔχοντος ἐξουσίαν [w] ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ [x] μετενόησαν [xy] δοῦναι αὐτῷ [y] δόξαν.

10 Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ [z] ἐγένετο ἡ βασιλεία αὐτοῦ [a] ἐσκο-

m = ch. iii. 4. iv. 11 al. fr. Wisd. xviii. 4.
n ch. i. 8 reff.
o ch. xv. 3 reff.
p ch. xix. 2. 2 Thess. i. 5. John v. 30. vii. 24. Isa. lviii. 2. 2 Macc. ix. 18.
q constr., ch. ii. 7 reff.
r here bis. Matt. xiii. 6 (Mk. only ✝.
s ch. xiv. 10 al. see ch. vi. 8 reff.
t constr., Luke ii. 8. John vii. 24. 1 Tim. i. 18. ch. xvii. 6. Xen. Mem. i. 5. 6.

u ch. vii. 16 only. Isa. xviii. 4.
v ch. xiii. 6 reff.
w usage aft. ἐξουσ., ch. ii. 26 reff.
x constr., here only. infin., Col iv. 6. 2 Pet. iii. 2. ver. 19. 1 Kings xvi. 1.
y ch. xi. 13 reff.
z constr., Mark i. 4. ix 3, 7. 2 Cor. vi. 14. Col. i. 16. Heb. v. 12. ch. iii. 2. Josh. ix. 12. see Winer, edn. 6, § 45. 5.
a ch. ix. 2. Eph. iv. 18 only. Jer. xiv. 2.

rec (for δεδ.) εδωκας, with [P]ℵ B rel: txt AC. rec (for πειν) πιειν, with [P]ℵ B rel: ποιειν f k 30: txt AC. rec aft αξιοι ins γαρ, with (92 ?) vulg-ed Areth: om AC[P](ℵ) B rel fuld(with lips-4 tol) Andr.—οπερ αξιοι ℵ: οτι αξιοι 16 copt; ut digni vulg.

7. rec ins αλλου εκ bef του θυσιαστηριου; εκ B 1 Andr-a; φωνην εκ 36: om AC[P]ℵ 34(Del) rel fuld(and tol) syr-dd copt Bede.

8. rec aft τεταρτος ins αγγελος, with ℵ rel copt Andr Primas: om AC[P] B a d e f g j k l 4. 13-6-9. 26-7. 30-2-7. 48. 50 am(with fuld lips-5 tol) syr-dd æth Areth. εν πυρι bef τους ανθρωπους B a b c e j k l m 2. 4. 6. 13-9. 26-7. 34(-5, e sil)-9. 40-1-2-7-8. 50-1. 90: om εν ℵ: om εν πυρι 18.

9. aft εβλασφημησαν ins οι ανθρωποι B rel syr-dd Andr-coisl Areth: om AC[P]ℵ g 1. 18². 36-8. 50¹ (n, e sil) vulg copt Andr Primas. for το ονομα, ενωπιον A. (του θεου τον, so ℵ³c(?): ℵ¹ illegible.) ins την bef εξουσιαν A[P]ℵ h 10. 36-7. 49 Bʳ Andr-p: om C B rel Andr Areth. for ου, ουχι C.

10. rec aft πεμπτος ins αγγελος, with h m n (1) 10-7. 34 (35-6-7. 49 Bʳ, e sil) copt Andr Areth Primas: om AC[P]ℵ B rel am(with fuld lips-5 tol) syr-dd æth Tich Bede. —for πεμπτος, αγγελος 1.

is, that they involve a personification of the altar. On the altar are the prayers of the saints, offered before God: beneath the altar are the souls of the martyrs crying for vengeance: when therefore the altar speaks, it is the concentrated testimony of these which speaks by it), **Even so, Lord God Almighty: true** (reff.) **and just are Thy judgments.**

8, 9.] **And the fourth poured out his vial upon** (no longer εἰς) **the sun: and it was given to it** (the sun: not "*to him*," the angel, as, strangely enough, Bengel and Hengstb., and Elliott, iii. 361. The angels throughout this vision are simply the pourers out of the vials, not the executors of the plagues. Besides which, the verb καυματίζω, in a sentence where the sun is mentioned, can have but one reference: see reff.) **to scorch men** (the τούς is probably generic merely. If it is to be assigned a meaning, it may be, the men who have received the mark and number of the beast. But the other is more likely) **with** (the ἐν of investiture: the element in which the scorching takes place) **fire** (not, as Hengstb., understanding αὐτῷ of the angel, some fire other than the sun: but the glowing increased heat of the sun itself), **and men were scorched with great heat** (on the accus. after the passive verb which takes a double accus. in active, see reff., and Winer, edn. 6, § 32. 5), **and blasphemed the name of God who hath power over these plagues, and did not repent to give Him glory** (on the inf. epexegetic, see Winer, edn. 6, § 44. 1).

10, 11.] **And the fifth poured out his vial upon the throne of the beast** (given to it by the dragon, ch. xiii. 2. That is, on the spot where the power and presence of the beast had its proper residence): **and his kingdom** (those lands which owned his rule) **became darkened** (as in the ninth Egyptian plague, Exod. x. 21 ff., the darkness is specially sent over the land, not occasioned by any failure of the lights of heaven). **And they** (the inhabitants: the subjects of the beast. They

τωμένη, καὶ [b] ἐμασῶντο τὰς γλώσσας αὐτῶν [c] ἐκ τοῦ [d] πό-
νου, 11 καὶ [e] ἐβλασφήμησαν τὸν [ef] θεὸν τοῦ [f] οὐρανοῦ [c] ἐκ
τῶν [d] πόνων αὐτῶν καὶ [c] ἐκ τῶν [g] ἑλκῶν αὐτῶν, καὶ οὐ
[h] μετενόησαν [h] ἐκ τῶν ἔργων αὐτῶν.

12 Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν [i] ποτα-
μὸν τὸν [i] μέγαν τὸν Εὐφράτην· καὶ [k] ἐξηράνθη τὸ ὕδωρ
αὐτοῦ, ἵνα [l] ἑτοιμασθῇ ἡ [l] ὁδὸς τῶν βασιλέων τῶν ἀπὸ
[m] ἀνατολῆς [m] ἡλίου.

13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ
τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ [n] ψευδο-

b here only. Job xxx. 4 (5) only. τὰ δάκρυα τῶν θυρεῶν ἀποδεροντες ἐμασῶντο, Jos. B. J. v. 3. 3.
c = ch. viii. 11 reff. = ἀπό, Matt. xiv. 26 al. fr.
d here bis. ch. xxi. 4. Col. iv. 13 only. Isa. i. 5. lxv. 14.
e ver 21 only. see ver. 9. Tit. ii. 5. 4 Kings xix. 6 A.
f ch. xi. 3 reff.
g ver. 2.
h ch. ii. 21, 22. ix. 20, 21 only.
i Matt. iii. 3 from Isa. xl. 3). Luke i. 76 only.
k = Mark v. 29 only.
l Gen. viii. 7, Zech. x. 11.
m ch. vii. 2 reff.
n 1 John iv. 1 reff. Rev., ch. xix. 20. xx. 10 only.

εσκοτισμενη ℵ3c B e n 16. rec εμασωντο, with B rel Andr Areth: txt AC[P]ℵ a b d f g h k l 1. 2. 6. 9. 10-3-6-7-8-9. 37. 50. (εμασοντο l: εμασων 16.) for εκ, απο ℵ.

11. om εκ των ελκων αυτων (hom) ℵ. om εκ των εργων αυτων ℵ.

12. rec aft εκτος ins αγγελος, with h m n 10-7. 34 (35-6-7-9. 49 Br, e sil) copt Andr Areth Primas Tich: om AC[P]ℵ B rel am(with fuld lips-5 tol) syr-dd æth. for μεγαν, μεγα 1. om τον (bef ευφρατην) [P]ℵ B rel Areth: ins AC f g m n 18. 34. 47. 51 (1. 35 P) Andr. (d def.) om 2nd αυτου 1. 12. 36. rec ανατολων, with A h n 10-7. 38. 49 (1. 37 Br, e sil) copt Andr: txt Cℵ B rel Areth.

13. for ειδον, εδοθη ℵ. homœotel in C 9. 27, στοματος 1st to 2nd: in ℵ1 1st to 3rd.

are by and by identified with those who had received his mark) **chewed their tongues** (the word μασάομαι is confined to the comedians and later Gr. prose. ἡ τῶν γλωσσῶν μάσησις τὴν ὑπερβολὴν τῆς ὀδύνης δηλοῖ, says Andreas) **from** (ἐκ, of the source of the action: see reff.) **their pain** (viz. under which they were previously suffering: not, that occasioned by the darkness, which would not of itself occasion pain: see below), **and blasphemed the God of heaven** (see ch. xi. 13) **by reason of** (ἐκ as above) **their pains and their sores** (these words bind on this judgment to that of the first and following vials, and shew that they are cumulative, not simply successive. The sores, and pains before mentioned, are still in force), **and repented not of** (see ch. ix. 20, 21) **their works.**

12.] **And the sixth poured out his vial upon the great river Euphrates: and its water was dried up, that the way of the kings which come from the rising of the sun might be prepared** (notice, but not to be blindly led by it, the analogy of the sixth trumpet, also having reference to the river Euphrates. In order to understand what we here read, we must carefully bear in mind the context. From what follows under this same vial, we learn that the kings of the whole earth are about to be gathered together to the great battle against God, in which He shall be victorious, and they shall utterly perish. The time is now come for this gathering: and by the drying up of the Euphrates, the way of those kings who are to come to it from the East is made ready. This is the only understanding of these words which will suit the context, or the requirements of this series of prophecies. For to suppose the conversion of Eastern nations, or the gathering together of Christian princes, to be meant, or to regard the words as relating to any auspicious event, is to introduce a totally incongruous feature into the series of vials, which confessedly represent the "seven last *plagues*." Andreas explains it as above: and so Bleek, Ewald, De Wette, Düsterd., al.).

13—16.] **And I saw** (notice the curious reading of ℵ, which derives some interest from the absence of any participle to signify "*going forth*") **out of the mouth of the dragon** (who is still in the prophetic scene, giving his power to the beast, ch. xiii. 2) **and out of the mouth of the beast and out of the mouth of the false prophet** (viz. the second beast of ch. xiii. 11 ff. Cf. ch. xix. 20, xx. 10) **three unclean spirits like frogs** (in shape and character. In the entire absence of Scripture symbolism,—for the only mention of frogs besides this is in, or in regard to, the relation of the plague in Egypt,—we can only explain the similitude from the uncleanness, and the pertinacious noise, of the frog. Daubuz quotes from Philo, De Sacr. Abel

προφήτου [o] πνεύματα τρία [o] ἀκάθαρτα [p] ὡς [q] βάτραχοι· 14 εἰσὶν γὰρ [r] πνεύματα [s] δαιμονίων [t] ποιοῦντα [t] σημεῖα, ἃ [u] ἐκπορεύεται [v] ἐπὶ τοὺς βασιλεῖς τῆς [w] οἰκουμένης [w] ὅλης, [x] συναγαγεῖν αὐτοὺς [x] εἰς τὸν πόλεμον τῆς [y] ἡμέρας τῆς [y] μεγάλης τοῦ [z] θεοῦ τοῦ [z] παντοκράτορος. 15 Ἰδοὺ [r] ἔρχομαι [a] ὡς [a] κλέπτης· μακάριος ὁ [b] γρηγορῶν καὶ [c] τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ [d] βλέπωσιν τὴν [e] ἀσχημοσύνην αὐτοῦ. 16 καὶ [x] συνήγαγεν αὐτοὺς [x] εἰς τὸν τόπον τὸν καλούμενον [f] Ἑβραϊστὶ [f] Ἀρμαγεδών.

..ακαθαρ. C. ℵ* B a o n, 1. 2. . 6. 9. 0-3. 16 o 19. 26- . 30-2. 4 to 42. 7 to 51. 0 Bʳ.

o ch. xviii. 2. Matt. x. 1 al. fr. Zech. xiii. 2.
p ch i. 10. xv. 2 al. fr.
q here only. Exod. viii. 3, 7 al. constr., ch. iv. 1 al. fr.
r Luke iv. 33.
s ch. ix. 20. Gospp., pass. Acts xviii. 18. 1 Cor. x. 20 (bis). 21 (bis). 1 Tim. iv. 1. James ii. 19. Ps. cv. 37.
t ch. xiii. 13 reff.
u Zech. vi. 6, 8.
v Matt. iii. 7. John xix. 33. xxiii. 9.
w ch. iii. 10 reff.
x John xi. 52. ch. xix. 17. xx. 8. 2 Kings xx. 8.
y = ch. vi. 17 reff.
z ch. i. 8 reff.
a ch. iii. 3 reff.
b ch. iii. 2, 3.
c = Eph. iv. 3. 2 Tim. iv 7. Jude 6 xii. 20.
Prov. iv. 23.
d plur. impers., see ch. xii. 6. xiii. 16. Luke
e Rom. i. 27 only. = Exod. xx. 26.
f ch. ix. 11 reff.

αακαθαρτα bef τρια B rel Andr-coisl Areth : om ακαθαρτα 49 : txt ACℵ g h l n 10-7-8. 36-8 (1. 2. 16. 37-9 Bʳ, e sil) vulg syr-dd Andr Primas. rec (for ως βατραχοι) ομοια βατραχοις, with 1^2 : ως βατραχους j 18. 36-8 Areth : εισιν βατραχους (but 1st ε erased) $ℵ^1$: ωσει βατραχοι $ℵ^{2a}$: om 1^1 : txt A B rel Andr.

14. rec (for δαιμονιων) δαιμονων, with h n 1. 10-6^1-7-8. 34-8 (35-6-7. 49 Bʳ, e sil) Andr : txt Aℵ B rel Andr-coisl Areth. Steph (for α εκ.) εκπορευεσθαι, with $ℵ^1$ g 18 Andr-a : εκπορευονται $ℵ^{2a}$ B l 16. 36-9 : txt A rel Andr Areth.—1 has εκπορευεσθαι, but with α written over by an ancient hand. for επι, εις ℵ. rec ins γης και της bef οικουμενης, with 1-corr Andr-a : γης 1^1 : om Aℵ B rel syr-dd Andr Areth. rec om τον (bef πολεμον), with 1. 34(-5-6 ?) : ins Aℵ B rel Andr Areth. rec (aft ημερας) ins εκεινης, with B rel syr-dd Andr Areth Promiss Primas : om Aℵ f g 38 vulg copt Tich.

15. ερχεται $ℵ^1$(but corrd eadem manu ?) 38. 47 Primas. aft ὁ ins τε $ℵ^1$. βλεπουσιν 1.

16. συνηγαγον ℵ. om 1st τον ℵ. for τοπον, ποταμον A. for αρμαγεδων, μαγεδων B rel vulg(some mss) Tich-ms : txt A$ℵ^1$ g h l m 1. 10-3-6-7-8. 34(-5-6 ?)-7-8-9. 47-9 Bʳ, αρμεγ.(but corrd) $ℵ^{3a}$: αρμαγ. g m 1(Treg, not Del). 47 al, *hermag.* am Tich.—rec -γεδδων, with B f 17 syr-dd Primas : txt A℻ rel vulg.

et Cain, 19, vol. i. p. 176, ἀλλὰ ταῖς ἀψύχοις δόξαις, λέγω δὲ βατράχοις πιεσθείς, ἦχον καὶ ψόφον ἔρημον πραγμάτων ἀποτελοῦσι: from Cicero ad Att., xv. 15, "ranæ *βητορεύουσι*:" and from Artemidorus ii. 15, βάτραχοι δὲ ἄνδρας νόητας κ. βωμολόχους προσημαίνουσι), for (γάρ gives a reason for ὡς βάτραχοι) **they are spirits of devils doing miracles** (this is a plain declaration of the interpretation of these three, and by it the limits of interpretation are clearly set, and must not be overpassed. The explanation of these as any men, or sects of men, is therefore clearly wrong) **which go forth over the kings of the whole earth** (it is the uniform testimony of the prophetic Scriptures that the antichristian power shall work signs and wonders as means of deceiving mankind: see Matt. xxiv. 24; 2 Thess. ii. 9) **to gather them together to the war of the great day of Almighty God** (that day viz. which is explained in detail in the subsequent part of the prophecy, ch. xix. 17 ff. This great gathering of the beast and the kings of the earth against God and the Lamb, is the signal for the immediate and glorious appearing of the Lord. And therefore follows an exhortation to be ready, and clad in the garments of righteousness, when He shall come). **Behold, I come** (the Seer speaks in the name of Christ) **as a thief** (that personal advent shall happen when many least expect it, when the world is secure in the ungodliness of ages): **blessed is he that watcheth, and keepeth his garments, lest he walk naked and they** (men) **see his shame** (the figure is that of one apprehending the thief's coming, and therefore keeping watch in his clothes, not undressing. In the spiritual sense, the garments are the robe of righteousness put on by faith in Him who is our Righteousness: and the walking naked is that destitution of these garments which will at that day bring shame before assembled men and angels). **And they** (the unclean spirits, as is evident from συνήγαγεν being merely a recital of the συναγαγεῖν before: not, the angel of the sixth vial, as Bengel; nor God, as Hengst. and Ebrard) **gathered them to-**

17 καὶ ὁ ἕβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν Ac 22.
g ch ix 2 reff. ᵍ ἀέρα· καὶ ἐξῆλθεν φωνὴ ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέ-

17. for ο εβδομος, οτε ℵ¹ : ο ζ ℵ²ᵃ. rec aft εβδομος ins αγγελος, with ℵ²ᵃᶜ h m n 1. 10-7. 34 (35-6-7. 49 Br, e sil) Andr Areth Primas: om A(ℵ¹) B rel am(with fuld lips-stol) syr-dd. rec (for επι) εις, with c f h n 1. 10-7. 49. 51 (37 Br, e sil) Andr: txt AN B rel Andr-coisl Areth. rec aft φωνη ins μεγαλη, with ℵ B rel vulg syr-dd copt æth Andr Areth Primas: om A 1. 12. 46 Cassiod. rec (for εκ) απο, with B rel Andr-coisl Areth: txt AN g 1. 12-8. 36-8. 46 Andr. rec aft του ναου ins του ουρανου, with B 10(sic) rel vss Andr Areth: for ναου, ουνου n 1. 12-8. 36. 47 Andr-a: txt A(ℵ) f g vulg syr-dd copt Primas. for απο του θρονου, του θεου ℵ. και απο του θρονου του θεου b.

Ac 11 to 2. 1 7. 2 34 15 17 15 20 Br.

gether to the place which is called in Hebrew Harmagedon (it is evidently in the meaning of the Hebrew name of this place that its appropriate significance lies. For otherwise why should ἑβραϊστί be prefixed to it? When St. John does this in his Gospel, in the cases of Bethesda, v. 2, Gabbatha, xix. 13, Golgotha, xix. 17, and in this book in the case of Abaddon, ch. ix. 11, it is each time not without such reference: see the notes in those places. But this circumstance does not deprive the name of geographical reality: and it is most probable on every account that such reality exists here. The words τὸν τόπον τὸν καλούμενον would surely not be used except of a real place habitually so named, or by a name very like this. Nor need we search far for the place pointed out. הַר־מְגִדּוֹ, the mountain of Megiddo, designates at least the neighbourhood where the Canaanitish kings were overthrown by Barak, Judg. v. 19; an occasion which gave rise to one of the two triumphal songs of Israel recorded in the O. T., and therefore one well worthy of symbolizing the great final overthrow of the Kings of the Earth leagued against Christ. That the name slightly differs from that given in the O. T. where it is the plain (2 Chron. xxxv. 22) or the waters (Judg. l. c.) of Megiddo, is of slight consequence, and may be owing to a reason which I shall dwell on below. The LXX in both places adopt the form which we have here, Μαγεδώ -δών or -δδώ. Nor must it be forgotten, that Megiddo was connected with another overthrow and slaughter, viz. that of Josiah by Pharaoh-Necho (2 Kings xxiii. 29; 2 Chron. ubi supra), which though not analogous to this predicted battle in its issue, yet served to keep up the character of the place as one of overthrow and calamity: cf. also Zech. xii. 11, and the striking description, 2 Chron. xxxv. 25, of the ordinance of lamentation for Josiah. At Megiddo also another Jewish King, Ahaziah, died of the wounds received from Jehu, 2 Kings ix. 27. The prefix Har, signifying "mountain," has its local propriety, see Stanley's description of the plain of Esdraelon, in the opening of his Sinai and Palestine, ch. ix. And to the fisherman of the lake of Galilee, who would know Megiddo as he saw its background of highland lit up by the morning or evening sun across the plain from his native hills, the name would doubtless be a familiar one. Still there may have been a deeper reason which led to, or at all events justified the prefix. As the name now stands, it has a meaning ominous of the great overthrow which is to take place on the spot. Drusius, believing the word to be merely a mystic one, explains it to be מדמא גדוה, "internecio exercitus eorum," the overthrow of their army. But, conceding and maintaining the geographical reality, must not we suppose that such a name, with such a sound, so associated with the past, bore to a Hebrew ear, when used of the future, its ominous significance of overthrow? It is remarkable that in Zech. xii. 11, where the mourning for Josiah is alluded to, the LXX render not in the plain of Megiddo, but ἐν πεδίῳ ἐκκοπτομένου: and this agrees with the interpretation of Andreas here, who supposes the name equivalent to διακοπή).

17—21.] **And the seventh poured out his vial upon the air** (the consequences are presently seen), **and there came forth a voice out of the temple from the throne** (the voice, as in ver. 1, of God Himself. This is rendered even more certain here by the addition of ἀπὸ τοῦ θρόνου) **saying, It is done** (the limitation of the meaning of γέγονεν to "that is done which was commanded," viz. the outpouring of the seven vials, is in fact no limitation: for the plagues are the *last* plagues: if therefore they are done, all is done. But the declaration is of course proleptically made, and imports that the outpouring of the seventh vial had done that which should accomplish all and bring in

γουσα [h] Γέγονεν. 18 καὶ [i] ἐγένοντο [i] ἀστραπαὶ καὶ [i] φωναὶ καὶ [i] βρονταί, καὶ σεισμὸς ἐγένετο μέγας, [k] οἷος οὐκ [k] ἐγένετο ἀφ' οὗ ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς, [l] τηλικοῦτος σεισμὸς οὕτως μέγας. 19 καὶ [m] ἐγένετο ἡ [n] πόλις ἡ [n] μεγάλη [m] εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν. καὶ [o] Βαβυλὼν ἡ [o] μεγάλη [p] ἐμνήσθη ἐνώπιον τοῦ θεοῦ [q] δοῦναι αὐτῇ τὸ [r] ποτήριον τοῦ [r] οἴνου τοῦ [r] θυμοῦ τῆς ὀργῆς αὐτοῦ. 20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ [s] ὄρη οὐχ [t] εὑρέθησαν.

h = Luke xiv. 22. [ch. xxi. 6.]
i ch. viii. 5. xi. 19 al
k = Matt. xxiv. 21 al. Dan. xii. 1.
l 2 Cor. i. 10. Heb. ii. 3. James iii. 4 only τ.
m ch. viii. 11 reff.
n = ch. xi. 8. xvii. 18. xviii. 10, &c.
o ch. xiv. 8 reff.
p pass., Acts x. 31 only. Ezek. xviii. 22. xiv. 13.
q infin., ver. 9.
r ch. xiv. 8, 10.
s ch. vi. t ch. xviii. 21, 22. Ps. xxxvi. 36. plur., ch. i. 19 reff.

18. rec φωναι and βρονται bef αστραπαι, with 1: βρονται bef φωναι rel syr-dd Andr-coisl Areth: txt A (ℵ B) g n 2. 6. 13. 26. 36. 40.—om και βρονται B: ℵ¹ has βρονται in both the 1st and 4th places, ℵ³ᵃ disapproving the latter, but not και precedg. om 1st εγενετο B rel fuld Andr Areth: ins AℵC f g h n 10·7. 36 (1. 37. 42-9. 51 Br, e sil) vulg syr-dd copt Andr-a Tich. for οιος, οις ℵ¹. for 2nd εγενετο, εγενοντο ℵ¹. rec οι ανθρωποι εγενοντο, with (ℵ B) rel vulg syr-dd Andr Areth Tich: txt A c copt arm, εγενετο ανθρωπος 38.—om οι ℵ B f g 17.

19. rec επεσον, with rel Andr Areth: -σαν in the line, o above 10¹: txt AℵC³ᵃ B d h² j l n 16-7. 27. 38. 42-9. (4 uncert. η πολις . . . επεσαν ℵ¹.) ins του bef δουναι ℵ. om το, του (bef οινου), and αυτου ℵ.

20. om 1st και 1.

the end. One who had fired a train would say, "It is done," though the explosion had not yet taken place). **And there were lightnings and voices and thunders** (the usual accompaniments of the close of each series of visions, see ch. viii. 5, xi. 19. But, as before remarked, these phænomena occur here in rather a different connexion from that in the other two places. Here, they are more the result of the outpouring of the last vial, and they do not conclude, but only begin its effects, which do not cease until the destruction of Babylon and the great overthrow of the antichristian hosts): **and there was a great earthquake** (this may perhaps be not without connexion with the pouring out of the vial into the air: in the descriptions of earthquakes we read of the darkened and lurid appearance of the air preceding the shock) **such as was not from the time when there was a man** (not, "since man was:" the generic meaning would more probably be expressed by *οἱ ἄνθρωποι ἐγένοντο*, as altered in rec.) **upon the earth, such** (on *τηλικοῦτος*, see note on ref. Heb.) **an earthquake so great. And the great city** (Rome: cf. ch. xi. 8 and note, xiv. 8, xvii. 18, xviii. 10, 16, 18, &c., 21) **became into** (i.e. was divided or split, scil. by the earthquake) **three parts** (see ch. xi. 13, where a similar judgment takes place at the end of the episode of the two witnesses. The *three* parts are supposed by Düsterd. to refer to the three arch-enemies just now mentioned. But this is very uncertain: see on the tripartite division at ch. viii. 7), **and the cities of the nations fell** (not only the greatest city, but other great capitals of nations fell, from the violence and extent of the earthquake. We have its further consequences presently): **and Babylon the great** (mentioned specially, although really the same (see the places referred to above) with *ἡ πόλις ἡ μεγάλη*, because of her special adulterous character to be hereafter described. The destruction of the material city of Rome is but the beginning of the execution of vengeance on the mystic Babylon) **was remembered before God** (reff.), **to give her the cup of the wine of the fierceness of His wrath** (so E. V. for *τοῦ θυμοῦ τῆς ὀργῆς*; "excandescentia iræ," Vitringa. *θυμός* (*θύω*) is the outbreak, *ὀργή* the temper of mind. See on Rom. ii. 8: and on the figure of the cup, ch. xiv. 8, note. The sense is, that all these material judgments were but prefatory; the divine intent, in the midst of them, being to make Babylon drink the cup of His wrath in her judgment which follows): **and every island fled** (the effects of the earthquake are resumed, the mention of Babylon coming into remembrance being parenthetical, and suggested by the great city having been split into three parts. On the sense, as belonging to the imagery of the great day, see ch. vi. 14), **and there were**

u here bis. ch. viii. 7. xi. 19 only. Exod. ix. 24.
v here only †. Jos. B. J. v. 6 3, ταλαντ-αίοι...οἱ βαλλόμενοι πετροι.
w = Matt. vii. 26, 27. Luke viii 23 Isa xxxii. 19.
x ver 11 reff.).
y = ch. ix. 18, 20 reff.
z Rev., here only. so Matt. ii. 10. Mark xvi. 4. Luke xviii. 23. Exod. iv. 24.

21 καὶ [u] χάλαζα μεγάλη ὡς [v] ταλαντιαία [w] καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ [x] ἐβλασφήμησαν οἱ ἄνθρωποι τὸν [x] θεὸν [x] ἐκ τῆς [y] πληγῆς τῆς [u] χαλάζης, ὅτι μεγάλη ἐστὶν ἡ [y] πληγὴ αὐτῆς [z] σφόδρα.

XVII. [1] Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων P syr-hmr-
a Δεῦρο, δείξω σοι τὸ [b] κρῖμα τῆς [c] πορνης τῆς μεγάλης τῆς καθημένης ἐπὶ [τῶν] [d] ὑδάτων [τῶν] πολλῶν, [2] μεθ' ἧς [e] ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ [f] ἐμεθύσθησαν οἱ [g] κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

23 א-AP[2] 1 Kings iv. 19. 4 only. = Jude 4 al. fr. xxviii (ii.) 13.
a = ch. xxi. 9. Matt. xxi. 21 al. Judg. iv. 22.
b Rev., ch. xviii. 20 xx. 7. 23
c = vv 5, 15, 19. ch. xix. 2. see Isa. i. 21. Ezek. xvi. 35.
d Jer xxxii 13 to 15 47 19 90 B.
e ch. ii. 14 reff. Ezek. xvi. 34.
f pass., John ii. 10 only. Gen. ix. 21 al. chiv. neut., Matt. xxiv. 49. Acts ii 15 1 Cor. xi. 21. 1 Thess. v. 7. ver. 6 only. Jer. xxviii. (li.) 7. (-θύσκεσθαι, Luke xii. 45.) w. ἐκ, ver. 6 only. see ch. xiv. 8.
g constr., Acts i. 19 and passim. elsew., Matt. xxiii. 21. Luke xiii. 4 only. Hos. x. 5. 1 Macc iii. 34.

21. ως is written over the line by ℵ[1]. for ανθρωπους, ουρους 1.

CHAP. XVII. 1. for ηλθεν, εξηλθεν A. om εκ ℵ g n. [ταs is written twice in P.] rec aft λεγων ins μοι, with n 1 æth Andr Tich: om ΑℵB rel vulg syr-dd copt arm Andr-coisl. επι υδατων πολλων (sic) A[P]ℵ g m n 1. 34(-5-6) Hip Andr: επι των υδατων των πολλων B rel Areth.

2. for εποργ., εποιησαν πορνιαν ℵ. rec εκ τ. οιν. τ. πορν. αυ. bef οι κατοικουντες την γην, with 1 copt: om εκ τ. οιν. τ. π. α. 40: txt A[P]ℵ B rel vulg syr-dd arm Hip Andr Areth Tich.—for ουρου, οικου ℵ[1].

found no mountains (not as E. V., "the mountains (τὰ ὄρη) were not found." The expression is far stronger than this: amounting to that in ch. vi. 14, that every mountain was removed out of its place and was looked for in vain), and a great hail (see reff. Egypt is again in view) as of a talent in weight (i. e. having each hailstone of that weight. Diod. Sic. xix. 45 speaks of hailstones of a mina each in weight as being enormous: καταβαγόντων ἐξαίφνης μεγάλων ὄμβρων, καὶ χαλάζης ἀπίστου τὸ μέγεθος, μναῖαι γὰρ ἔπιπτον, ἔστι δ' ὅτε καὶ μείζους, ὥστε πολλὰς μὲν τῶν οἰκιῶν συμπίπτειν διὰ τὸ βάρος, οὐκ ὀλίγους δὲ καὶ τῶν ἀνθρώπων ἀπόλλυσθαι: and the talent contained *sixty* minæ. Josephus, in reff., speaks of the stones which were thrown from the machines in the siege of Jerusalem as each of a talent weight) descendeth from heaven on men (τοὺς ἀνθρ. must apparently be generic here: it can hardly mean *the men;* for the plague is universal. See above on ver. 9): and men blasphemed God by reason of the plague of the hail, because great is the plague of it exceedingly (i. e. mankind in general,—not those who were struck by the hailstones who would instantly die,—so far from repenting at this great and final judgment of God, blasphemed Him and were impenitent. The issue is different from that in ch. xi. 13, where the remnant feared and gave glory to God).

CH. XVII. 1—XIX. 10.] THE JUDGMENT OF BABYLON. And herein, XVII. 1—6.] *The description of Babylon under the figure of a drunken harlot, riding on the beast.* And there came one of the seven angels which had the seven vials (we are not told which of the seven, and it is idle to enquire. The seventh has been conjectured, because under the outpouring of his vial Babylon was remembered) and talked with me saying, Hither (see reff.), I will shew thee the judgment of the great harlot that sitteth upon [the] many waters, with whom the kings of the earth (have) committed fornication, and they who inhabit the earth have been made drunk from the wine (ἐκ, the wine having been the source of their drunkenness) of her fornication (the figure here used, of a harlot who has committed fornication with secular kings and peoples, is frequent in the prophets, and has one principal meaning and application, viz. to God's church and people that had forsaken Him and attached herself to others. In eighteen places out of twenty-one where the figure occurs, such is its import; viz. in Isa. i. 21; Jer. ii. 20, iii. 1, 6, 8; Ezek. xvi. 15, 16, 28, 31, 35, 41, xxiii. 5, 19, 44; Hosea ii. 5, iii. 3, iv. 15 (Micah i. 7). In three places only is the word applied to heathen cities: viz. in Isa. xxiii. 15, 16 to Tyre, where, ver. 17,

3 καὶ [h] ἀπήνεγκέν με εἰς ἔρημον [1] ἐν πνεύματι· καὶ εἶδον γυναῖκα [k] καθημένην [k] ἐπὶ θηρίον [l] κόκκινον, [mn] γέμοντα

h w. εἰς, Luke xvi. 22. 1 Cor. xvi. 3. 2 Chron.

xxxvi. 7. ἐπί, ch. xxi. 10. k ch. iv. 2 reff. & note. 4. Num. xix. 6. Acts xix. 12. absol., Mark xv. 1 only. l here bis. ch. xviii.-12, 16. m ch. iv. 6, 8 reff. Matt. xxvii. 28. Heb. ix. 19 only. n constr., ch. iv. 1 al. 1 ch. i. 10. iv. 2. xxi. 10. Exod. xxv.

3. for εἶδον, ἶδα A. (So also ver 6.) [κογκινον P:] θηριου κοκινον 1. rec (for γεμοντα) γεμον, with ℵ3a B rel Hip Andr Areth: γεμων 1 30-2: txt (or γεμον τα)

it is also said, "she shall commit fornication with all the kingdoms of the world upon the face of the earth:" and in Nahum iii. 4 to Nineveh, which is called the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. And there the threat is pronounced of a very similar ruin to that which befalls Babylon here. So that the
1. Scripture analogy, while it points to unfaithfulness and treachery against God's covenant, also brings to mind extensive
2. empire and wide-spread rule over the kingdoms of the earth. It is true, that as far as *the image itself* is concerned, pagan Rome as well fulfils its requirements as Tyre and Nineveh. It will depend on subsequent features in the description, whether we are to bound our view with her history and overthrow. Still, it will not be desirable to wait for the solution of this question till we arrive at the point where those features appear: for by so doing much of our intermediate exegesis will necessarily be obscured. The decisive test then which may at once be applied to solve the question, is derived from the prophecy of the destruction of Babylon in ch. xviii. 2. It is to be laid utterly waste, and to "become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird." Now no such destruction as this has yet befallen Rome, unless her transfer from pagan to papal rule be such a destruction, and the Pope and his ecclesiastics be described in the above terms. In an eloquent passage of Vitringa, he presses Bossuet with this dilemma. Again, it is said of this harlot, μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς. But we may ask, if this be pagan Rome, who and what are these kings, and what is indicated by her having been the object of their lustful desires? In the days of Imperial Rome, there were no independent kings of the earth except in Parthia and Persia. Rome in her pagan state, as described for the purpose of identification in ver. 18, was not one who intrigued with the kings of the earth, but ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς: she reigned over them with undisputed and crushing sway.

I do not hesitate therefore, induced mainly by these considerations, which will be confirmed as we proceed step by step in the prophecy, to maintain that interpretation which regards papal and not pagan Rome as pointed out by the harlot of this vision. The subject has been amply discussed by many expositors. I would especially mention Vitringa, and Bp. Wordsworth.

The "sitting upon many waters" is said of Babylon in Jer. in reff., but has here a symbolical meaning; see below, ver. 15. On the ἀπήνεγκέν see ch. xiv. 8. The same thing is said of Babylon in Jer. l. c. But there she herself is the cup in the Lord's hand). **And he** (the angel) **carried me away to the wilderness** (not, as Elliott, al., and even Düsterd., "*a* wilderness." Such inferences from the absence of the art. in this later Greek, never secure, are more than ever unsafe when a preposition precedes: and the usage of the LXX should have prevented any such rendering here. In no fewer than twenty places (see Tromm.) they use the word ἔρημος anarthrously, where there can be no question that "*the wilderness*" is the only rendering. In fact it may be questioned whether the expressly indefinite rendering, "*a* wilderness," is ever justifiable, except in case of predication, or junction with an adjective, without some further indication than the mere omission of the definite article after a preposition. Had it been intended here, we may safely say that εἰς τόπον ἔρημον, or εἰς τόπον τινὰ ἔρημον would have been used. The most natural way of accounting for the Seer being taken into the wilderness here, is that he was to be shewn Babylon, which was in the wilderness, and the overthrow of which, in the prophecy from which come the very words ἔπεσεν (πέπτωκεν, LXX) Βαβυλών (Isa. xxi. 9), is headed τὸ ὅραμα τῆς ἐρήμου. So that by the analogy of prophecy, the journey to witness the fall of Babylon would be εἰς ἔρημον. The question of the identity of this woman with the woman in ch. xii. is not affected by that of the identity of this wilderness with that) **in the spirit** (see reff., and note on ch. i. 10): **and I saw a woman sitting upon a scarlet**

o constr. acc., here bis. Phil. i. 11. Col i. 9. Ps. xv. 11 A (not BN P). p ch. xiii. 1. q ch. vii. 9 reff. r John xix 2, 5. ch xviii. 16 only (elsw. -ρα, ch. xviii. 12 al.). Num. iv. 13. s ch. xviii. 16 only. Exod. xxvi. 32, 37. t ch. iii 18 al. u 1 Cor. iii. 12. ch. xviii. 12, 16. xxi 11, 19. Ps. xviii. 10. Dan. xi. 38 Theod.

op ὀνόματα P βλασφημίας, n ἔχοντα P κεφαλὰς ἑπτὰ καὶ P κέ-
ρατα δέκα. 4 καὶ ἡ γυνὴ ἦν q περιβεβλημένη r πορφύρουν
καὶ l κόκκινον [καὶ] s κεχρυσωμένη t χρυσίῳ καὶ u λίθῳ u τιμίῳ

A[P]ℵ¹ 9. rec ονοματων, with c h m n 1. 10. 34-5-6-7. 49-corr (48. 51 Br, e sil) Hip Andr Areth: A[P]ℵ B rel. rec (for εχοντα) εχον, with B rel: εχων A l m n 30-2: txt Pℵ. om κεφαλας επτα και 1. [at end P adds ver 18, repeating it in its own place, writing πολης both times, and here insg την bef βασιλειαν.]

4. rec (for ἦν) ἡ, with 1 copt: txt A[P]ℵ B(Tischdf) rel vulg syr-dd æth arm Hip Andr Areth Cypr. (Only the ν exists in A and there is room for η ην or the like.) rec πορφυρα: πορφυραν h (k?) n 1. 4. 6. 10-7-8. 34-5 7. 48-9 Br Andr Areth: txt A[P]ℵ B rel Hip. rec κοκκινα: txt A [P(κογκ.)] ℵ B 1(κοκιν., so elsw) rel Hip Andr Areth. om 3rd και [P] B rel Hip Andr Areth: ins Aℵ 1. 18. 33-38 (l 2. 35-6-9. 42, e sil) vulg syr-dd copt Andr-a lat-ff. rec (for χρυσιω) χρυσω, with [P]ℵ g h n 1. 33(-6-7, e sil)-8. 49: txt A B rel.

beast (this beast is introduced as if a new appearance: but its identity with that mentioned before, ch. xiii. 1 ff., is plain as the description goes onward. For not to mention the features which the two have in common, this beast, as soon as described, is ever after mentioned as *τὸ θηρίον*: and in ch. xix. 19, 20 the identity is expressly established. For there we read, ver. 19, that the beast and the kings of the earth make war against the Lamb, which beast can be no other than this on which the woman rides, cf. our vv. 12—14:—and in the next verse, ch. xix. 20, we read that *the beast was taken, and the false prophet who did miracles before him*, which beast can be no other than that of ch. xiii. See ver. 14 there. The identity of the two is therefore matter not of opinion, but of demonstration. The differences in appearance doubtless are significant. That with which we are now concerned, the scarlet colour, is to be understood as belonging not to a covering on the beast, but to the beast itself. It is akin to the colour of the dragon (*πυρρός*), but as that is the redness of fire (see however ch. vi. 4), so is this of blood, with which both the beast and its rider are dyed. It was the colour, see ref. Heb., of the wool to be used in sprinkling the blood of sacrifice. There may be an allusion to the Roman imperial purple: for the robe which was put on our Lord in mockery was *κόκκινος*, ref. Matt. But this is more probably conveyed by its own proper word in the next verse. By the woman *sitting* on the wild-beast, is signified that superintending and guiding power which the rider possesses over his beast: than which nothing could be chosen more apt to represent the superiority claimed and exercised by the See of Rome over the secular kingdoms of Christendom), **full of names of blasphemy** (for the construction with accus., see reff., and Winer, edn. 6, § 32. 5. The names of blasphemy, which were found before on the heads of the beast only, have now spread over its whole surface. As ridden and guided by the harlot, it is tenfold more blasphemous in its titles and assumptions than before. The heathen world had but its Divi in the Cæsars, as in other deified men of note: but Christendom has its "most Christian" and "most faithful" Kings, such as Louis XIV. and Philip IIth; its "Defenders of the faith," such as Charles II. and James II.; its society of unprincipled intriguers called after the sacred name of our Lord, and working Satan's work "ad majorem Dei gloriam;" its "holy office" of the Inquisition, with its dens of darkest cruelty; finally its "patrimony of St. Peter," and its "holy Roman Empire;" all of them, and many more, new names of blasphemy, with which the woman has invested the beast. Go where we will and look where we will in Papal Christendom, names of blasphemy meet us. The taverns, the shops, the titles of men and of places, the very insurance badges on the houses, are full of them), **having seven heads and ten horns** (as in its former appearance, ch. xiii. 1; inherited from the dragon, ch. xii. 3. These are presently interpreted: we now return to the description of the woman herself). **And the woman was clothed in purple** (St. John's own word, even to its peculiar form, see reff., for the mock-imperial robe placed on our Lord: and therefore bearing probably here the same signification; but not in mockery, as Bede, "fucus simulati regiminis:" for the empire is real) **and scarlet** (see above. This very colour is

καὶ [v] μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς [m] γέμον [w] βδελυγμάτων καὶ τὰ [ox] ἀκάθαρτα τῆς [y] πορνείας αὐτῆς, [5] καὶ ἐπὶ τὸ [z] μέτωπον αὐτῆς [a] ὄνομα [a] γεγραμμένον [b] Μυστήριον, [c] Βαβυλὼν ἡ [c] μεγάλη, ἡ μήτηρ τῶν [d] πορνῶν καὶ τῶν [w] βδελυγμάτων τῆς γῆς. [6] καὶ εἶδα τὴν γυναῖκα [e] μεθύουσαν ἐκ τοῦ αἵματος τῶν [f] ἁγίων καὶ ἐκ τοῦ αἵματος τῶν [g] μαρτύρων Ἰησοῦ. καὶ [h] ἐθαύμασα ἰδὼν αὐτὴν [hl] θαῦμα μέγα. [7] καὶ εἶπέν μοι ὁ

...της n. A P ℵ B a to m, 1. 2. 4. 6. 9. 10-3. 16 to 19. 26-7. 30 32 to 42. 47 to 51. 90 Br.

[v] ch. xviii. 12, 16. xxi. 21 (bis) +. Matt. vii. 6. xiii. 45, 46. 1 Tim. ii. 9 only.
[w] here bis. ch. xxi. 27. Matt. xxiv. 15 = Mk. (from Dan. ix. 27). Luke xvi. 15. Isa. ii. 8. (-νκτός, Tit. i. 16. -ύσσεσθαι, ch. xxi. 8.)
[x] = Acts x. 14. 1 Cor. vii. 14. 2 Cor. vi. 17. ch. xviii. 2. Eph. v. 32 al.
[y] ch. ii. 21.
[z] ch vii. 3 reff.
[a] ch. xiv. 1 reff.
[b] ch. i. 20.
[c] ch. xiv. 8 reff. 13 reff.
[d] ver. 1 reff.
[e] ver. 2 reff.
[f] ch. v. 8 reff.
[g] ch. ii. 13 reff.
h constr., ch. xvi. 9 reff.
1 2 Cor. xi. 14 only. Job xvii. 8. xviii. 20 only.

[om from εχουσα to end of ver P.] rec χρυσουν bef ποτηριον, with h n 1. 10. 17-8. 36 (37. 49 Br, e sil) Andr: om χρ. e: txt AN(χρουσ., but corrd) B rel syr-dd copt æth arm Hip Andr-coisl Areth lat-ff. γεμων ℵ1 b1 f (?) l 30-2: γεμουσα k.
rec (for τα ακαθαρτα της) ακαθαρτητος (with 42, e sil): τα ακαθαρτα 33 (sic, Del): txt AN B rel Hip Andr. for αυτης, της γης B rel syr-dd copt Hip Areth, *totius terræ* Cypr Primas Promiss: αυτης και της γης ℵ: txt A c1 g h l m n 1. 6. 10-7-8. 34 *to* 38. 47-9. 51 (Br, e sil) vulg Andr.
6. (ειδα, so A(ιδα) ℵ.) om 1st εκ [P]ℵ2a B a b d e f j k 2. 9. 13-6. 26-7. 301. 41-7-9. 51 Andr-coisl Areth Promiss.—τω αιματι ℵ1 38. om 2nd και B rel Andr-coisl Areth: ins A[P]ℵ 17-8 (c f g h l 1. 6. 27. 32-7-8. 40-2-7-9. 51 Br, e sil) vulg Andr.
μαρτυριων A. om ιησου 1. 36. θαυμα μεγα bef ειδων(*sic*) αυτην ℵ 38.

not without its significance: witness the Cardinals, at the same time the guiding council of the Church and princes of the State), [and] **gilded with gold and with** (the κεχρυσωμένη is zeugmatically carried on) **precious stone and with pearls** (this description needs no illustration for any who have witnessed, or even read of, the pomp of Papal Rome: which, found as it is every where, is concentrated in the city itself), **holding a cup of gold in her hand full of abominations and of the impure things** (the change of construction is remarkable: for such it must be accounted, and not, with Düsterd., the accus. governed by ἔχουσα. It seems to be made, not to avoid an accumulation of genitives, as Hengstb., but to mark a difference between the more abstract designation of the contents of the cup as βδελύγματα, and the specification of them in the concrete as τὰ ἀκάθαρτα κ.τ.λ.) **of her fornication** (this cup is best taken altogether symbolically, and not as the cup in the Mass, which, however degraded by her blasphemous fiction of transubstantiation, could hardly be called by this name, and moreover is *not given*, but *denied* by her to the nations of the earth. That she should have represented herself in her medals as holding forth this cup (with the remarkable inscription, "sedet super universam;" see Elliott, vol. iv. p. 30, plate), is a judicial coincidence rather than a direct fulfilment), **and (having) upon her forehead a name written** (as was customary with harlots: so Seneca, Controv. i. 2, in Wetst.: "Stetisti puella in lupanari: .... nomen tuum pependit a fronte: pretia stupri accepisti:" and Juv. Sat. vi. 123 of Messallina, "Tunc nuda papillis Constitit auratis, titulum mentita Lyciscæ"), **Mystery** (is this word part of the name, or not? On the whole it seems more probable that it is. For though no such word would in the nature of things be attached to her forehead as part of her designation, so neither would the description which follows Βαβυλὼν ἡ μεγάλη, to which the word μυστήριον seems partly to refer. But whether part of the name or not, the meaning will be the same: viz. that the title following is to be taken in a spiritual and an enigmatical sense, compare ch. i. 20, and 2 Thess. ii. 7), **Babylon the great, the mother of the harlots and of the abominations of the earth** (i. e. not only first and greatest of these, but herself the progenitress and origin of the rest. All spiritual fornication and corruption are owing to her, and to her example and teaching). **And I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus** (as the Seer contemplates the woman, he perceives that she is drunken: and from what is revealed to him, and from her symbolic colour of blood, he assigns the cause of that intoxication. Wetst. quotes Plin. H. N. xiv. 28, "quo facile intelligitur ebrius jam sanguine civium, et tanto magis eum sitiens"). **And I wondered,**

k Acts xxi. 26. Rom. xi. 16. 4 Kings xviii. 14. Sir. vi. 26 (Bel & Dr. 36 Theod.) only. l ch. ix. 1, 2 reff. m ver. 11. John xvii. 12. Acts viii. 20. Rom. ix. 22. Phil. iii. 19. xii. 23. liii. 15. n mid., here only. Isa.

ἄγγελος Διὰ τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ [b] μυστήριον AP
τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ [k] βαστάζοντος αὐτὴν τοῦ
ἔχοντος τὰς [p] ἑπτὰ κεφαλὰς καὶ τὰ [p] δέκα κέρατα. 8 τὸ
θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ
τῆς [l] ἀβύσσου, καὶ εἰς [m] ἀπώλειαν ὑπάγει· καὶ [n] θαυμά-

7. rec σοι bef ερω, with [P]ℵ f h 1. 10-7. 36 (37. 49 Bʳ, e sil) am(with demid al) Andr Primas: txt A B rel vulg syr-dd copt Hip Andr-coisl Areth Promiss. ins και bef του εχοντος 1.

8. rec (at beg) om το (with k 34, e sil): ins A[P]ℵ B(Tischdf) 33(sic, Del) rel Hip Andr Areth. for ην, η A. rec (for υπαγει) υπαγειν, with [P]ℵ B rel Hip Andr Promiss: txt A 12 Andr-p Areth Iren-int Primas. om 4th και 1¹. θαυμασ-

when I saw her, with great wonder (what was the ground of the Seer's astonishment? One doubtless might be assigned, which would at once account for any degree of such emotion. If this woman is the same as he before saw, who fled into the wilderness from the face of the dragon, "the faithful city become an harlot" (Isa. i. 21), he might well wonder. And certainly there is much in favour of such a supposition. It has been taken up by some considerable expositors, such as Auberlen (Der Prophet Daniel, pp. 278 ff.), who has argued earnestly but soberly for it. There is one objection to it, which has been made more of in this place than perhaps it deserves. It is, that in the Angel's replication to St. John's wonder, no allusion is made to this circumstance as its principal ground. But, it may well be replied, this would be just what we might expect, if the fact of identity were patent. The Seer, versed in the history of man's weakness and depravity, full of O. T. prophetic thoughts and sayings, would need no solution of the fact itself: this would lie at the ground of his wonder, and of the angel's explanation of the consequences which were to follow from it. Auberlen very properly lays stress on the fact, that the joint symbolism of the wilderness and the woman could not fail to call up in the mind of the Seer the last occasion when the two occurred together: and insists that this symbol must be continuous throughout. Without going so far as to pronounce the two identical, I think we cannot and ought not to lose sight of the identity of symbolism in the two cases. It is surely meant to lie beneath the surface, and to teach us an instructive lesson. We may see from it two prophetic truths: first, that the church on earth in the main will become apostate and faithless, cf. Luke xviii. 8: and secondly, that while this shall be so, the apostasy shall not embrace the whole church, so that the second woman in the apocalyptic vision should be *absolutely* identical with the first. The identity is, in the main, not to be questioned: in formal strictness, not to be pressed. This being so, I should rather regard St. John's astonishment as a compound feeling, occasioned partly by the enormity of the sight revealed to him, partly also by the identity of the symbolism with that which had been the vehicle of a former and altogether different vision).

7—18.] *Explanation by the angel of the mystery of the woman and of the beast.* And first, 7—14.] *of the beast.* **And the angel said to me, Wherefore didst thou wonder? I will tell to thee the mystery (which, be it noted, is but one) of the woman and of the wild-beast that carrieth her, which hath the seven heads and the ten horns. The beast which thou sawest, was, and is not, and shall come up out of the abyss and goeth to perdition** (these words have been a very battle-field for apocalyptic expositors, whose principal differing interpretations are far too long to be given at all intelligibly here, but will be seen best in their own works, and compendiously but fairly stated in the notices in Mr. Elliott's fourth volume. What is here required, is that I should give a consistent account of that solution which I have been myself led to adopt. 1) It will not be supposed, with the general view which I have taken of the beast as the secular persecuting power, that I am prepared to accede to that line of interpretation which makes the whole vision merely descriptive of the Seer's own time, and of the Roman emperors then past, present, and expected. Against such a view it seems to me the whole imagery and diction of the vision protest: and this it will be my endeavour

σονται οἱ [o] κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ [pq] βιβλίον τῆς [pq] ζωῆς ἀπὸ [q] καταβολῆς κόσμου, βλεπόντων τὸ θηρίον [r] ὅτι ἦν καὶ οὐκ ἔστιν καὶ [s] πάρεσται. 9 [t] ὧδε ὁ νοῦς ὁ [u] ἔχων [u] σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσίν, [v] ὅπου ἡ γυνὴ κάθηται [v] ἐπ' αὐτῶν.

o ch. iii. 10 reff.
p see ch. iii. 5 reff.
q see ch. xiii. 8 (reff.).
r constr., 1 Cor. iii. 20. xvi. 15. Gal. i. 11 al.
s = John vii. 6.
t ch. xiii. 10 reff.
u see ch. xiii. 18.
v constr., ch. iii. 8 reff.

θησονται A. for επι της γης, την γην B a b e f j k m 2. 9. 13-6-9. 26-7. 30-3-6-8-9. 40-2-7. 50-1. 90 vulg Hip Primas. for ου γεγραπται, ουκ εγεγραπται A: ουκ εγεγραπτο 9 Hip. rec τα ονοματα, with [P]ℵ c l 1. 4. 10-7-9 (h n 6. 32 Br, e sil) vulg Andr Areth Primas: txt A B rel syr-dd copt Hip. for το βιβλιον, του βιβλιου B rel (Andr-p): txt A[P]ℵ c 1. 4. 10-7. 34-6 (g h n 6. 32-7. 40-1-8-9 Br, e sil) Andr Areth. rec βλεποντες, with h 1. 10-7. 33-6. 49 (37. 41 Br, e sil) Andr-a Areth: txt A[P]ℵ B rel Andr. οτι ην bef το θηριον B rel Andr-coisl Areth: txt A[P]ℵ g h 1. 10-7-8. 36-8. 49 (37. 41 Br, e sil) vulg syr-dd copt Hip Andr Primas. rec (for και παρεσται) καιπερ εστιν: και παρεστιν ℵ2a 1. 11-2-6. 36. 43-7 Andr-a: txt A[P](ℵ1) B 33(sic, Del) rel Hip Andr Areth.—ins παλιν bef παρ. ℵ1.

9. rec ορη εισιν bef επτα, with 1. 51 (40-1, e sil): om επτα f: txt A[P]ℵ B rel vulg syr-dd copt Hip Andr Areth Primas Promiss.

to shew as each of their details comes under my notice. If, as universally acknowledged, our prophecy be a taking up and continuation of that of Daniel, then we are dealing with larger matters and on a wider scale than such a limited interpretation would imply. 2) Nor again, after the meaning assigned above to the harlot and her title, will it be expected that I should agree with those who take her as, according to the letter of our ver. 18, strictly confined in meaning to the material city of Rome. She *is* that city: but she is also *μυστήριον*. She is herself a harlot, an apostate and faithless church; but she is also a *mother*: from her spring, of her nature partake, with her shall be destroyed, all the fornications and abominations of the earth, though they be not in Rome, though they be not called by her name, though in outward semblance they quarrel with and oppose her. 3) The above remarks will lead their intelligent reader to expect, that the present words of our text, which are in the main reproductive of the imagery of ch. xiii. 1—4, will be interpreted as those were interpreted, not of mere passing events and persons, but of world-wide and world-long empires and changes. 4) Having thus indicated the line of interpretation which I shall follow, I reserve the details for ver. 10, where they necessarily come before us): **and they shall wonder who dwell upon the earth, of whom the name is not written upon** (the accus. as so often in this book) **the book of life from the foundation of the world** (these latter words, even in ordinary N. T. Greek, would belong to *γέγραπται*, and the art. *τό* would be wanted to connect them with *τὸ βιβλίον τῆς ζωῆς*. But it is by no means certain, in the loose Greek of the Apocalypse, whether these accuracies must be insisted on. Judging by the analogy of ch. xiii. 8 (see note there), *ἀπὸ κατ. κόσμου* belongs to that which immediately precedes it: as indeed it does in every place where it occurs in which its connexion might be ambiguous. I prefer therefore to follow analogy, rather than to insist on philological accuracy in a book where its rules are manifestly not observed), **seeing** (the reader expects *βλέποντες*, to agree with *οἱ κατοικοῦντες*: but instead, we have *βλεπόντων*, agreeing with *ὃν* by attraction) **the beast that he was and is not and shall come again** (see for full explanation, below on vv. 9, 10). **Here** (is) **the mind that hath wisdom** (by these words, as in ch. xiii. 18, attention is bespoken, and spiritual discernment challenged, for that which follows). **The seven heads are seven mountains, where** (= *ἐφ' ὧν*, on which) **the woman sitteth** (**upon them**) (*ἐπ' αὐτῶν*, the well-known Hebraistic redundancy of construction after *ἐφ' ὧν*, here expressed by *ὅπου*.

By these words, no less plainly than by ver. 18, Rome is pointed out. Propertius, iii. 11. 57, by a remarkable coincidence, unites both descriptions in one line: "Septem urbs alta jugis, toto quæ præsidet orbi." The more remarkable out of the very many testimonies to Rome being thus known, are those of Horace, Carmen Seculare, 7, "Di quibus septem placuere colles:" Virg. Æn. vi. 782, "Illa inclyta Roma Imperium terris, animos æquabit Olympo, Septemque una sibi muro circumdabit arces:" where Servius annotates, "alii dicunt breves septem colliculos a.

ψ = (Job xiv. 10) Dan. viii. 10 Theod. see ch. xiv. 8. xviii. 2.

10 καὶ βασιλεῖς ἑπτά εἰσιν· οἱ πέντε ψ ἔπεσαν, ὁ εἷς ἐστίν,

10. επτα bef βασιλεις ℵ: εισιν bef επτα B rel 9 Andr-coisl Areth: txt A[P] g h 10-7-8. 33-6 (1. 6. 16. 34-7-8-9. 41-7-9. 51 Br, e sil) vulg syr-dd Hip Andr Primas Promiss. rec ins και bef ὁ εἷς, with 1. 33 (48, e sil) lips-4: om A[P]ℵ B rel vulg syr-dd Andr Areth Promiss.—ὁ δὲ εἷς h.

Romulo inclusos, qui tamen aliis nominibus appellabantur: alii volunt hos ipsos qui nunc sunt a Romulo inclusos, hoc est Palatinum, Quirinalem, Aventinum, Cœlium, Viminalem, Æsquilinum, et Janicularem." See also Georg. ii. 534: Cicero, ad Att. vi. 5, ἐξ ἑπτέος ἑπταλόφου: Martial iv. 64, speaking of Julius Martial's gardens on the Janiculum, "Hinc septem dominos videre montes, Et totam licet æstimare Romam:" Varro de L. L. iv., "Dies Septimontium nominatus ab his septem montibus in queis sita Roma est:" —and so Plutarch, Probl. Rom. p. 280 D, τὸ Σεπτιμούντιον ἄγουσιν ἐπὶ τῷ τὸν ἕβδομον λόφον τῇ πόλει προσκαταμεμῆχθαι, καὶ τὴν Ῥώμην ἑπτάλοφον γενέσθαι. See very many more in Wetst., and a copious catena of citations in Bp. Wordsworth's Letters to M. Gondon on the Church of Rome, Let. xi. Also the coin of Vespasian figured in Elliott, vol. iv. p. 80): **and they are seven kings** (let us weigh well the significance of this indication furnished by the angel. The seven heads have a reference to the *woman*, who sits upon the beast to whom they belong: and, as far as *this reference* is concerned, they are *hills, on which she sits*. But they have also another reference—to the beast, of which they are the heads: and as far as this other reference is concerned, they are *kings*. Not, be it noticed, kings over the woman, nor kings of the city symbolized by her: but kings in a totally different relation, viz. that to the beast, of which they are heads. So that to interpret these kings as *emperors of Rome*, or as successive *forms of government over Rome*, is to miss the propriety of the symbolism and to introduce utter confusion. They belong to the *beast*, which is not Rome, nor the Roman Empire, but a general symbol of secular antichristian power. They are in substance the same seven crowned heads which we saw on the dragon in ch. xii. 3: the same which we saw, with names of blasphemy on them, on the beast of ch. xiii. 1, to whom the dragon gave his power and his throne). **The five** (i. e. the first five out of the seven) **fell** (Angl., "are fallen.") Of whom is this word used? Is it one likely to be chosen to describe the mere passing away of king after king in an empire more or less settled? One appropriate to Augustus and Tiberius, who died in their beds? Or again is it one which could well be predicated of the government by consuls, which had been absorbed into the imperial power, or of that by dictators, which had merely ceased *ad tempus sumi*, because it had become perpetual in the person of one man? Had Roman emperors been meant by the seven kings, or successive stages of government over Rome (even supposing these last made out, which they never have been), we should in vain have sought any precedent, or any appropriate meaning, for this ἔπεσαν: "have passed away" would be its constrained and unexampled sense. But let the analogy of Scripture and of this book itself guide us, and our way will be clear enough. ἔπεσεν is the cry over Babylon herself. πίπτω is used in the LXX constantly, and by Theod. in ref. Dan., of the violent fall, the overthrow, either of kings or of kingdoms: it is a word belonging to domination overthrown, to glory ruined, to empire superseded. If I understand these five of individual successive kings, if I understand them of forms of government adopted and laid down on occasion, I can give no account of this verb: but if I understand them of forms of empire, one after another heading the antichristian secular power, one after another violently overthrown and done away, I have this verb in its right place and appropriate sense. *Egypt* is fallen, the first head of the beast that persecuted God's people, Ezek. xxix., xxx.: *Nineveh* is fallen, the bloody city, Nahum iii. 1—19: *Babylon* is fallen, the great enemy of Israel, Isa. xxi. 9; Jer. l., li., al.: *Persia* is fallen, Dan. x. 13, xi. 2: *Græcia* is fallen, Dan. xi. 3, 4. Thus, and as it seems to me thus only, can we do justice to the expression. Nor is any force done thus to βασιλεῖς, but on the contrary it is kept to its strict prophetic import, and to the analogy of that portion of prophecy which is here especially in view. For in Dan. vii. 17 we read these great beasts which are four are four kings, מַלְכִין; not βασιλεῖαι, as LXX and Theodotion), **the one is** (the *Roman*), **the other** (required to complete the seven)

ὁ ἄλλος οὔπω ἦλθεν, καὶ ὅταν ἔλθῃ [x] ὀλίγον αὐτὸν δεῖ μεῖναι. 11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν, καὶ * αὐτὸς ὄγδοός ἐστιν, καὶ [y] ἐκ τῶν ἑπτά ἐστιν, καὶ εἰς [z] ἀπώλειαν ὑπάγει. 12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, [a] οἵτινες [b] βασιλείαν οὔπω [b] ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.

x = Mark vi. 31. 1 Pet. i. 6. v. 10. Ps. xxxvi. 10. see ch. xii. 12. Acts xiv. 28.
y = Phil. iii. 5. z ver. 8.
a = ch. i. 7 reff. b Luke xix. 12, 15. see Heb. xii. 28. Dan. v. 31.

δει bef αυτον B a *to* e j k l m 2. 4. 13-6-8-9. 26-7. 30-2-4-6-8-9. 40-2-7-8. 50. 90 Andr-coisl Areth, *oportet illum* vulg Primas. μινε (sic) bef δει ℵ(ζει ℵ¹).

11. om 3rd και ℵ. *ουτος ℵ B(Mai) rel syr-dd: τουτο 40: αυτο 36: αυτος A[P] B(Tischdf) c f h 4. 10-7. 32-4 (1. 37. 47-8-9. 51 Bʳ, e sil) vulg copt Hip Andr Areth Primas Promiss. ins *o* bef σγδοος ℵ 41-2.

12. for ουπω, ουκ A fuld: om k: txt [P] ℵ(ουτω ℵ¹) B 1 rel? (αλλα, so AN f g.) εξουσιν ℵ¹. aft βασιλεις ℵ¹ wrote βα, but marked it for erasure.

is not yet come (I agree with Auberlen, der Prophet Daniel, pp. 304 ff., in regarding this seventh as the *Christian empire* beginning with Constantine; during whose time the beast in his proper essence, in his fulness of opposition to God and His saints, ceases to be), and when he shall come he must remain a little time (certainly the impression we derive from these words is not as Düsterd., al., that his empire is to be of very short continuance, but the ὀλίγον, as in ref. 1 Pet., gives the idea of some space not assigned, but vaguely thus stated as "some little time." The idea given is rather that of duration than of non-duration. Herodotus, iv. 81, says of the river Exampæus, τοῦ καὶ ὀλίγον τι πρότερον τούτων μήμην εἶχον, but it was twenty-nine chapters back. See for the usage of this book itself, ch. ii. 14, iii. 4; not xii. 12, where the context decides ὀλίγον to be emphatic. Here, the stress is on δεῖ μεῖναι, and not on ὀλίγον: on the fact of *some* endurance, not on its being but short). And the beast, which was and is not (as in ver. 8, whose peculiar power and essence seem suspended while the empire is Christian by profession. But observe, the seventh is for all that a veritable head, and like the others carries names of blasphemy. The beast is not actually put out of existence, but has only received a deadly wound which is again healed, see ch. xiii. 3, notes), he himself (or, this) also is the eighth, and is of the seven, and goeth unto perdition (this eighth, the last and worst phase of the beast, is not represented as any one of his heads, but as being *the beast himself* in actual embodiment. He is ἐκ τῶν ἑπτά, —not, "*one of* the seven," but, the successor and result of the seven, following and springing out of them. And he εἰς ἀπώλειαν ὑπάγει—does not *fall* like the others, but goes on and meets his own destruction at the hand of the Lord Himself. There can be little doubt in the mind of the student of prophecy, *who* is thus described: that it is the ultimate antichristian power, prefigured by the little horn in Daniel, and expressly announced by St. Paul, 2 Thess. ii. 3 ff., as ὁ υἱὸς τῆς ἀπωλείας,—as ὁ ἄνομος, ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ). And the ten horns which thou sawest, are ten kings (not necessarily personal kings: see on ver. 10 above: but kingdoms, regarded as summed up in their kings) which (οἵτινες, kings of that kind who) have not yet received a kingdom, but receive power as kings (the ὡς βασιλεῖς is somewhat enigmatical. Auberlen suggests, whether the kingly power itself may not have passed away from these realms in the days of antichristian misrule, and thus their power be only ὡς βασιλεῖς. But this seems inconsistent with their being *called* βασιλεῖς. Rather I would say the ὡς represents the reservation of their kingly rights in their alliance with the beast) one hour (i. e. during the space of one hour: just as ἡμίωρον in ch. viii. 1 is during the space of half an hour. Some, e. g. Vitringa and Elliott, have upheld the meaning, for μίαν ὥραν μετά, of "at one and the same time with." From the use of πολλὰν ὥραν in ch. iii. 3, we might concede such usage to be within the bare limits of possibility; though even thus the μίαν μετά, for "one and the same with," is a hard saying. But we are not to enquire in our exegesis, what *may* possibly *be*, but what probably *is*. And I venture to say that but for a preconceived opinion, no one would ever have thought of any other meaning for

c = 1 Cor. i. 10. (ver. 17 (b).)
d ch. ii. 16 reff.
e (Dan. ii. 47.) ch. xix. 16. see 1 Tim. vi. 15.
f ch. xix. 20 reff.
g Rom. i. 7. 1 Cor. i. 2. Jude 1 al.
h Rev., here only. 2 John 1, 13. Matt. xxiv. 31 al. freq. Ps. lxxxviii. 4.
i ver. 1 reff.
k plur., ch. vii. 9 reff.
l ch. v. 9 reff.

13 οὗτοι μίαν [c]γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξου-
σίαν αὐτῶν τῷ θηρίῳ διδόασιν. 14 οὗτοι μετὰ τοῦ ἀρνίου
[d]πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι [e]κύριος
κυρίων ἐστὶν καὶ [e]βασιλεὺς βασιλέων, καὶ οἱ [f]μετ' αὐτοῦ
[g]κλητοὶ καὶ [h]ἐκλεκτοὶ καὶ πιστοί. 15 καὶ λέγει μοι Τὰ
ὕδατα ἃ εἶδες, οὗ ἡ [i]πόρνη κάθηται, [kl]λαοὶ καὶ ὄχλοι
εἰσὶν καὶ [i]ἔθνη καὶ [i]γλῶσσαι. 16 καὶ τὰ δέκα κέρατα ἃ
εἶδες, καὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν [i]πόρνην, καὶ

13. ἐχουσιν bef γνωμην B rel Andr-coisl: ἐχουσιν γυναικα (sic: om και) k: txt A[P]ℵ g h 1. 10-7-8. 36 (16. 37. 49 Br, e sil) vulg Hip. rec ins την bef ἐξουσιαν, with [P]ℵ rel Hip Andr: om A B a c f g k l 2. 4. 9. 13-6. 26-7. 30-2-3-4-8-9. 41-2. 47 *to* 51 Andr-coisl Areth. (d def.) rec ἑαυτων, with 1. 33 (40-2, e sil): txt A[P]ℵ B rel Hip Andr Areth. rec (for διδοασιν) διαδιδωσουσιν, with vulg copt Tich Primas: δωσουσιν 18 Andr-a: txt A[P]ℵ B 1(διδασιν with δο written over) 33(sic, Del) rel am syr-dd arm Andr Areth Iren-int.

14. for και (aft κλητοι) οτι 1.

15. for λεγει, ειπεν A; *dixit* vulg lat-ff. for τα υδατα, ταυτα ℵ¹: ταυτα τα υδατα ℵ²ᶜ. om η ℵ¹(ins ℵ²ᵃ). ins και bef λαοι ℵ.

16. rec (for 2nd και) επι, with (34, e sil) Areth: txt A[P]ℵ B 33(sic, Del) rel am(with demid fuld lips-5) syr-dd Hip Andr Primas.

these words than the ordinary one, "for the space of one hour." And thus accordingly we will take them, as signifying some definite space, unknown to us, thus designated: analogous in position to the ὀλίγον above) **together with** (i. e. in conjunction with, allied with: their power will be associated with his power) **the beast** (who are these? The answer seems to be furnished us in Dan. vii. 23 ff. They are ten kingdoms which shall arise out of the fourth great kingdom there, ten European powers, which in the last time, in concert with and subjection to the antichristian power, shall make war against Christ. In the precise number and form here indicated, they have not yet arisen. It would not be difficult to point out the elements and already consolidating shapes of most of them: but in precise number we have them not as yet. What changes in Europe may bring them into the required tale and form, it is not for us to say). **These have** (the present is used in describing them, though they have not yet arisen) **one mind** (one and the same view and intent and consent), **and give their might and their power to the beast** (becoming his allies and moving at his beck). **These shall war with the Lamb** (in concert with the beast, ch. xix. 19), **and the Lamb shall conquer them, because He is Lord of lords and King of kings, and they who are with Him** (νικήσουσιν αὐτούς also: the verb is implied in νικήσει above) **called and chosen** (all the called are not chosen, Matt. (xx. 16,) xxii. 14: but all that are chosen are first called, 2 Pet. i. 10) **and faithful** (this way of taking this clause is far better than with Bengel to make κλ. κ. ἐκλ. κ. πιστοί into predicate, "and they that are with him are called and chosen and faithful." For 1) it can clearly be no co-ordinate reason with the other assigned for the Lamb's victory, that *His followers are*, &c., and 2) the arrangement of the sentence seems against this view, seeing that in the former case the predicate is put forward, and in this we should have expected it also: καὶ κλ. κ. ἐκλεκτ. κ. πιστοὶ οἱ μετ' αὐτοῦ).

15—18.] *Explanation of various particulars regarding the harlot, and of the harlot herself.* **And he saith to me, The waters which thou sawest, where** (οὗ, like ὅπου in ver. 9, = ἐφ' ὧν) **the harlot sitteth, are peoples and multitudes and nations and languages** (so in Isa. viii. 7, the king of Assyria and his invading people are compared to the waters of the river, strong and many. There is also doubtless an impious parody intended in the position of the harlot to that of Him who sitteth above the water-flood and remaineth King for ever, Ps. xxix. 10). **And the ten horns which thou sawest, and the beast** (viz. in that compact and alliance just now mentioned), **these shall hate the harlot** (we now enter upon prophetic particulars other than those revealed in the vision, where the harlot

m ἠρημωμένην n ποιήσουσιν αὐτὴν καὶ γυμνήν, καὶ τὰς o σάρκας αὐτῆς op φάγονται, καὶ αὐτὴν qr κατακαύσουσιν [ἐν] r πυρί. 17 ὁ γὰρ θεὸς s ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν t γνώμην αὐτοῦ [καὶ ποιῆσαι u γνώμην μίαν,] καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, v ἄχρι w τελεσθήσονται οἱ λόγοι τοῦ θεοῦ. 18 καὶ ἡ γυνὴ ἣν p εἶδες ἔστιν ἡ x πόλις ἡ x μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

m Matt. xii. 25 ‖ L. ch. xiii. 16, 19 only. Ezek. xxvi. 19. xxxvi. 10 al. n = ch. xii. 15. Gen. xxxiv. 30. o ch. xix. 18. Levit. xxvi. 29. p James v. 3 reff. & note. q ch. viii. 7 reff. r [ch. xviii. 8. Jer. vii. 31, w. ἐν] Matt. iii. 12 ‖ L. s = 1 Thess. iv. t = here only. Ezra vii. 23. w = ch. x. 7 reff.

8. Heb. viii. 10, from Jer. xxxviii. (xxxi.) 33. Neh. vii. 5.
u = ver. 13. v w. fut. ind., here only. [see Luke xiii. 35.]
x ch. xvi. 19 reff.

ερημωμενην 1. om και γυμνην B-txt(Tischdf) c j 1. 50-txt.—aft γυμνην ins ποιησουσιν αυτην B-marg rel Andr-coisl Areth: om A[P]ℵ g 32 (16-8. 38, e sil) Andr-coisl Areth. καυσουσιν [for κατακ.] 1. om εν [P]ℵ B m Andr-coisl.

17. for 1st αυτων, αυτου ℵ¹. for αυτου, αυτων ℵ²ᵃ. om και ποιησαι γνωμην μιαν A vulg Andr-a Tich: ℵ²ᵃ would om και ποιησαι.—rec μιαν bef γνωμην, with [P]ℵ 1. 17 Andr-p: μιαν γνωμην αυτων g: γνωμην αυτων m: γνωμην μιαν B rel Andr-coisl Areth. for 2nd αυτων, αυτω A: αυτου B f: txt [P]ℵ g rel. rec τελεσθη (for -θησονται): τελεσθωσιν B rel Andr-coisl Areth: txt A[P]ℵ h 1. 10-7-9. 27. 37. 49. 51 Br Hip Andr. rec (for οι λογοι) τα ρηματα: txt A[P]ℵ B rel Hip Andr Areth.

18. om last η ℵ b g: for η εχ., μη εχουσαν f. for βασιλεων, βασιλειων ℵ. ins επι bef της γης B-corr a b d e k l 2. 9. 13-9. 26-7. 30-3. 40-1-2. 50: των επι 16. 39.

was sitting on the beast. Previous to these things coming to pass, she must be cast down from her proud position), **and shall make her deserted and naked** (contrast to ver. 4. Her former lovers shall no longer frequent her nor answer to her call: her rich adornments shall be stripped off. She shall lose, at the hands of those whom she formerly seduced with her cup of fornication, both her spiritual power over them and her temporal power to adorn herself), **and shall eat her flesh** (batten upon her spoils; confiscate her possessions: or perhaps, as the same expression, Ps. xxvii. 2; Micah iii. 2 ff., where it is used to indicate the extreme vengeance of keen hostility. So Xen. Hell. iii. 3. 6, says of the hatred between the Helots, Perioeci, &c., and the pure Spartans, ὅπου γὰρ ἐν τούτοις (the Helots, &c.) τις λόγος γένοιτο περὶ Σπαρτιατῶν, οὐδένα δύνασθαι κρύπτειν τὸ μὴ οὐχ ἡδέως ἂν καὶ ὠμῶν ἐσθίειν αὐτῶν), **and shall consume her with** (or, in) **fire** (Düsterd. remarks that in the former clause the figure of a *woman* is kept: in this latter the thing signified, a *city*. But this need not absolutely be; the woman may be here also intended: and all the more probably, because the very words ἐν πυρὶ κατακαύσουσιν are quoted from the legal formula of the condemnation of those who had committed abominable fornications: cf. Levit. xx. 14, xxi. 9. The burning of the city would be a signal fulfilment: but we cannot positively say that that, and nothing else, is intended). **For God put it** (reff.: the aor. is proleptic) **into their hearts to do His mind, [and to make one mind** (ποιῆσαι is in the same sense each time—to put in practice: this they do in regard both to God's mind and their own common mind, the two being the same. The identity is not asserted, which would require τὴν μίαν γνώμην αὐτῶν, but implied),] **and to give their kingdom** (i. e., as above, the authority of their respective kingdoms) **to the beast, until the words of God shall be fulfilled** (the prophetic words or discourses, — not ῥήματα, but λόγοι, — respecting the destruction of Babylon). **And the woman whom thou sawest, is the great city, which hath kingdom over the kings of the earth** (every thing here is plain. The "septem urbs alta jugis toto quæ præsidet orbi," Propert., can be but one, and that one ROME. The pres. part., ἡ ἔχουσα, points to the time when the words were uttered, and to the dominion then subsisting. It has already been seen, that the prophecy regards Rome pagan and papal, but, from the figure of an harlot and the very nature of the predictions themselves, more the latter than the former. I may observe in passing, that the view maintained recently by Düsterd., after many others, that the whole of these prophecies regard Pagan Rome only, receives no countenance from the words of

XVIII. [1] Μετὰ τοῦτο εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ [y] ἐφωτίσθη [z] ἐκ τῆς δόξης αὐτοῦ. [2] καὶ ἔκραξεν [ἐν] [a] ἰσχυρᾷ φωνῇ λέγων [b] Ἔπεσεν [ἔπεσεν], [b] Βαβυλὼν ἡ [b] μεγάλη, καὶ ἐγένετο [c] κατοικητήριον [d] δαιμονίων καὶ [e] φυλακὴ παντὸς [f] πνεύματος [f] ἀκαθάρτου καὶ [e] φυλακὴ παντὸς [g] ὀρ-

[y] Ezek. x. 22 only. Jer. xl. 11. [z] ch. ix. 20 al. Isa. xxv. 27. Ezek. xxxvii. 23 al. [a] ch. xiv. 7 al. Zech. xiv. 12. [b] Acts x. 14. Isa. xxxiv. 11 ff. xxi. 21, 22. Zeph. ii. 14. [c] Ezek. xxxvii. 23 only. [d] Isa. xiii. 21. [e] Isa. xxxiv. 14. [f] ch. xvi. 13 al. [g] ch. xx. 3 only.

CHAP. XVIII. 1. rec at beg ins και, with h l m 1. 10-7. 34-5-6 (37-8. 49 Br, e sil) vulg Andr Primas: om A P ℵ B rel syr-dd copt Hip Andr-p Areth Tich Cassiod. rec om αλλον, with f 1. 33-4: ins A P ℵ B rel vulg syr-dd copt æth arm Hip Andr Areth lat-ff.—αγγελον bef αλλον c 2. 4. 17 8-9. 32. 48-9 lips-s Andr-coisl Areth: αγγελον ετερον Br.

2. εκραξεν A. om εν ℵ B b c d f g j l m 1. 2. 9 (16). 26-7. 32-3-4-5-8-9. 40-1-7-8. 50 Hip Andr-a Areth Primas. rec (for ισχυρᾳ) ισχυι, with Andr-b, and aft φωνη ins μεγαλη, with 1: txt A P ℵ B rel arm(with fuld lipes) syr-dd copt arm Andr-p. —ισχυραν φωνην a e k 16. 39. 40-7. 50-1. [om λεγων P.] om 2nd επεσεν ℵ B rel copt æth Andr-coisl Areth Primas: ins A [P(adding a third)] g h 10-7. 36 (1. 37. 41-7-9, e sil) vulg syr-dd Hip Andr Tich. ins η bef βαβυλων B f. rec δαιμονων (for -νιων), with [P] rel Hip Andr Areth: txt A ℵ B g. aft 1st ακαθαρτου ins και μεμισημενου A 16. om 4th to 5th και (homoiotel) [P] 1. 48, and to end of ver e f l. for ορνεου, θηριου A.

this verse, which this school of Commentators are fond of appealing to as decisive for them. Rather may we say that this verse, taken in connexion with what has gone before, stultifies their view entirely. If the woman, as these Commentators insist, represents merely the stone-walls and houses of the city, what need is there for μυστήριον on her brow,—what appropriateness in the use of all the Scripture imagery, long familiar to God's people, of spiritual fornication? And if this were so, where is the contest with the Lamb,—where the fulfilment of any the least portion of the prophecy? If we understand it thus, nothing is left for us but to say, as indeed some of this school are not afraid to say, that only the Seer's wish dictated his words, and that history has not verified them. So that this view has one merit: it brings us at once face to face with the dilemma of accepting or rejecting the book: and thereby, for us, who accept it as the word of God, becomes impossible. For us, who believe the prophecy is to be fulfilled, what was Rome then, is Rome now. Her fornications and abominations, as well as her power and pride, are matter of history and of present fact: and we look for her destruction to come, as we believe it is rapidly coming, by the means and in the manner here foretold).

CH. XVIII. 1—XIX. 10.] THE DESTRUCTION OF BABYLON. And herein,

XVIII. 1—3.] *Announcement of the destruction.* The Seer does not see the act of destruction: it is prophesied to him in ch. xvii., and now announced, as indeed it had been by anticipation before, ch. xiv. 8, as having taken place. **After these things I saw another angel** (another besides the one who shewed him the vision in the last chapter: or, perhaps, as it is natural to join the ἄλλον in some measure with the participle following,—another besides the last who came down from heaven, ch. x. 1) **coming down out of heaven** (the Seer is still on the earth) **having great power** (possibly, as Elliott suggests, as the executor of the judgment that he announced. If so, the announcement is still anticipatory, see ver. 21), **and the earth was lighted up by his glory** (ἐκ, as the source of the brightness): **and he cried with** (or, in) **a mighty voice saying, Babylon the great is fallen** [**is fallen**], **and is become an habitation of demons** (see especially LXX, Isa. xxxiv. 14 ff.), **and a hold** (a place of detention: as it were an appointed prison) **of every unclean spirit, and a hold of every unclean and hated bird** (see the prophecy respecting Babylon, Jer. l. 39): **because by** (out of, as source: or, according to the other reading, of) **the wrath of her fornication all the nations have fallen** (or, according to the other reading, **drunk**: see on ch. xiv. 8. The use of the θυμός is even more remarkable here: of (or, by) that wine

νέου [h] ἀκαθάρτου καὶ [i] μεμισημένου, 3 ὅτι ἐκ τοῦ [j] θυμοῦ τῆς [jk] πορνείας αὐτῆς [j] πέπ[τ]ωκαν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς [l] ἐπόρνευσαν, καὶ οἱ [m] ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ [n] στρήνους αὐτῆς [o] ἐπλούτησαν.

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν [p] Ἐξέλθατε ἐξ αὐτῆς, ὁ λαός μου, ἵνα μὴ [q] συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ [r] ἐκ τῶν [s] πληγῶν αὐτῆς ἵνα μὴ λάβητε· 5 ὅτι [t] ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι [u] ἄχρι τοῦ

i = here only. j see ch. xiv. 8 reff. k ch. ii. 21. l ch. ii. 14 reff. m Matt. xiii. 45. vv. 11, 15, 23 only. Ezek. xxxviii. 13. n here only. o 1 Kings xix. 28 only. (-πλοῦν, vv. 7, 9. καταστρηνιᾶν, 1 Tim. v. 11.) w. ἐκ. ver. 19 only. ἀπό, ver. 15.

p Isa. xlviii. 20. lii. 11. Jer. xxvii. (l.) 8. xxviii. (li.) [6, 9,] 45 P, &c. (not in ABℵ.) 2 Cor. vi. 17. v. 11. Phil. iv. 14 only τ. (-νος, ch. i. 9.) q Eph. r = 1 John iv. 13. Ezek. xliii. 20. see 2 John 4. s = ch. ix. 16, 20 reff. t = here only. Baruch i. 20. see Acts viii. 29. u = Acts xi. 5. ch. xiv. 20. (see Jonah i. 2. Jer. xxviii. (li.) 9.)

3. rec ins του οινου bef του θυμου, with ℵ B rel syr-dd copt Hip Andr-coisl Areth Primas Tich: aft τ. θ., [P] h m 1. 10-7. 36-7. 47-9 Br copt arm æth-pl Andr: om AC am(with fuld lips-5-6, agst demid al) æth-rom Ansb.—της πορνειας bef του θυμου C: om τ. πορν. 33 syr. rec (for πεπ[τ]ωκαν) πεπωκε, with h 10-7 Hip Andr-a [πεποκεν P 1]: πεποτικε 18. 36-7: πεπωκασιν rel vulg Andr Areth Tich: πεπτωκαν (sic) AC: πεπτωκε Br: πεπτωκασιν ℵ B b d e f g l 2. 13-6-9. 30. 35²(Del) 51. for 2nd της γης, αυτης 1: aft 2nd γης, μετ αυτης εποργευσαν is repeated, but marked for erasure by ℵ¹. for στρηνους, στρηνου C b 47 Andr.

4. αλλης φωνης C. rec εξελθετε, with [P] g h 1. 10-7. 32 (37-9. 40-1-9. 51 Br, e sil) vulg spec syr-dd copt: εξελθε C B rel Andr-coisl Areth Cypr₂: txt AN. ο λαος μου bef εξελθε εξ αυτης C 38: bef εξ αυτης [P]ℵ: om εξ αυτης 1. 12. συγκοιν. AC[P]ℵ. om last και 1¹. 12. rec ινα μη λαβητε bef εκ των πληγων αυτης: [om και εκ τ. πλ. αυτης (homœotel) P:] txt ACℵ B rel vulg syr-dd Hip Andr Areth Tich.

5. rec (for εκολληθησαν) ηκολουθησαν (with 34, e sil): txt AC[P]ℵ B 33(sic, Del) rel syr-dd copt æth Hip Andr Areth, *pervenerunt* vulg Cypr Primas, *adpropinquaverunt* spec. [for αχρι, εως P.]

of her fornication which has turned into wrath to herself), **and the kings of the earth committed fornication with her, and the merchants of the earth became rich out of the quantity** (δύναμις, copia, as Vitringa, who remarks, "alluditur ad Hebræam vocem חיל, cujus hæc significationis vis est, Job xxxi. 25, Ezek. xxviii. 4." We have πλούτου μεγάλου δύναμιν in Jos. Antt. iii. 2. 4) **of her luxury** (στρῆνος, see reff. and note on 1 Tim., seems properly to mean the exuberance of strength, the flower of pride).

4—20.] *Warning to God's people to leave her, on account of the greatness of her crimes and coming judgments* (4—8); *lamentations over her on the part of those who were enriched by her* (9—20). **And I heard another voice out of heaven** (not that of the Father nor of Christ, for in such a case, as has been well observed, the long poetical lamentation would be hardly according to prophetic decorum; but that of an angel speaking in the name of God, as we have μου ch. xi. 3 also) **saying, Come out of her, my people** (in reff. Isa., the circumstances differed, in that being a joyful exodus, this a cautionary one: and thus the warning is brought nearer to that one which our Lord commands in Matt. xxiv. 16, and the cognate warnings in the O. T., viz. that of Lot to come out of Sodom, Gen. xix. 15—22, when her destruction impended, and that of the people of Israel to get them up from the tents of Dathan and Abiram, Num. xvi. 23—26. In reff. Jer., we have the same circumstance of Babylon's impending destruction combined with the warning: and from those places probably, especially Jer. li. 45, the words here are taken. The inference has been justly made from them (Elliott iv. p. 40), that there shall be, even to the last, saints of God in the midst of Rome: and that there will be danger of their being, through a lingering fondness for her, partakers in her coming judgments), **that ye partake not in her sins, and that ye receive not of her plagues** (the fear, in case of God's servants remaining in her, would be twofold: 1) lest by over-persuasion or guilty conformity they should become accomplices in any of her crimes; 2) lest by being in and of her, they should, though the former may not have been the case (and even more if it

v acc., Matt. xvi. 9. 1 Thess. ii. 9. 1 Chron. xvi. 12.
w Acts xviii. 14. xxiv. 20 only. 1 Kings xxvi. 19.
x Matt. vi. 4 al. fr. [Psa. cxxxvi. 8.] see Jer. xxvii. (l.) 16.
y here only †.
z here bis. Matt. xxiii. 15. 1 Tim. v. 17 only. Isa. xl. 2. Jun. xvi. 18. Ezech. ix. 12.
a ch. xiv. 10.

οὐρανοῦ, καὶ [v] ἐμνημόνευσεν ὁ θεὸς τὰ [w] ἀδικήματα αὐτῆς.
6 [x] ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ [x] ἀπέδωκεν καὶ [y] διπλώσατε
[τὰ] [z] διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ [a] ποτηρίῳ [b] ᾧ
[c] ἐκέρασεν [c] κεράσατε αὐτῇ [z] διπλοῦν. 7 [de] ὅσα [f] ἐδόξασεν
αὐτὴν καὶ [g] ἐστρηνίασεν, [e] τοσοῦτον [h] δότε αὐτῇ [i] βασανισμὸν καὶ [k] πένθος, ὅτι [l] ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι
[m] κάθημαι [n] βασίλισσα καὶ [o] χήρα οὐκ εἰμὶ καὶ [k] πένθος οὐ
μὴ ἴδω. 8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ [p] πληγαὶ
αὐτῆς, θάνατος καὶ [k] πένθος καὶ λιμός· καὶ [q] ἐν [q] πυρὶ

b attr., 1 John iii. 24 reff. c ver. 10. ch. xiv. 10 only. Prov. ix. 2. d constr. acc., Rom. vi. 10. Gal. ii. 20. e Heb. i. 4. vii. 20, 22. x. 26. f Heb. v. 5 reff. g ver. 9 only †. see ver. 3 reff. h = 2 Thess. i. 6. i ch. ix. 5. xiv. 11. vv. 10, 15 only †. k here bis. 2ce. ch. xxi. 4. James iv. 9 only. Gen. l. 4. (-θεῖν, ver. 11.) l Isa. xlvii. 8. Zeph. ii. 15. Ps. xcii. m = (-ίζειν) Isa. l. c. see Virg. Æn. i. 50. n = Matt. xii. 42 t. Acts viii. 27 only. Jer. xxxvi. (xxix.,
o James i. 27 al. = Isa. l. c. p ver. 4. q here [ch. xvii. 16 (reff.)] only.

6. rec (aft απεδωκεν) ins υμιν, with c h l. 4. 10-7. 36 (47-8-9 Br, e sil) Areth Promiss: ημιν arm Andr: om AC[P]ℵ B rel am(with tol al, agst lipes al) syr-dd copt æth Hip Andr-coisl Tich spec. om 2nd και ℵ. rec aft διπλωσατε ins αυτη, with [P] rel syr-dd copt Andr Areth: om ACℵ B a b d e f g j k 2. 9. 19 Andr Areth.—rec om τα, with A[P] B rel Andr Areth: ins Cℵ a b d e f j k 26-7. 30-3. 42. 50. 90 Hip.—αυτα διπλα 38. aft διπλα ins ως και αυτη και B a b d e (f) j k 2. 9. 19. 26-7. 30. 51. (homœotel in m, τα εργα αυτης 1st and 2nd.) aft ποτηριω ins αυτης ℵ B rel copt: om AC[P] g h 10 (c 4. 17-8. 27. 32, e sil). κερασατε 1(Del: -σατε Treg). for αυτη, αυτην B.

7. rec (for αυτην) εαυτην, with ℵ^{2c} rel Hip Andr Areth: txt AC[P]ℵ B(supplied by corr) a b e j l 2. 9. 16. 27. 30-3. 49. 50-1. 90, αυτη 41-2. for τοσουτον δοτε, κερασατε 1. om και πενθος 1^{1}(ins marg). 10-2. 37. 49. for 1st ο-ι, και l. rec om 2nd οτι, with 1 (l 16-7. 39, e sil) vulg Hip Andr-p Tich: ins AC[P]ℵ B rel Andr Areth Primas. for καθημαι, καθιω B f: ειμι καθως b: καθως a d e k 2. 9. 19. 26-7. 40-1-2. 50-1. 82(Del). 90: καθως καθημαι 30-3.

8. om 1st και B a b d e j k m 2. 4. 6. 9. 26-7. 30^{1}-3-4-5-8. 40-1-7-8. 50-1. 90 Andr-

have), share in her punishment.] [It was through lingering fondness that Lot's wife became a sharer in the destruction of Sodom]: **because her sins** (not as De W. the *cry* of her sins: but the idea is of a heap: see below) **have reached** (κολλᾶσθαι is put here after the analogy of the Heb. דָּבַק, which, see Gesen. Lex. p. 312, is used for *assecutus est, proxime accessit ad*, Gen. xix. 19; Jer. xlii. 16, al. Gesenius compares *hærere in terga hostium*, Liv. i. 14; *in tergis*, Tacit. hist. iv. 19; Curt. iv. 15. Bengel gives it well, *accumulata pervenerunt*) **as far as heaven, and God hath remembered her iniquities. Repay to her** (the words are now addressed to the executioners of judgment) **as she also repaid** (cf. ref. Jer., καθὼς ἐποίησε, ποιήσατε αὐτῇ. The latter ἀπέδωκεν is used, not in its strict propriety, but as corresponding to the other. Hers was a giving, this is a giving back: we have exactly the same construction, which was probably in mind here, used also of Babylon, in ref. Ps., μακάριος ὃς ἀνταποδώσει σοι τὸ ἀνταπόδομά σου, ὃ ἀνταπέδωκας ἡμῖν), **and double** [the] **double according to her works** (so in reff. Isa. and Jer.). **In the cup** (see above, ch. xvii. 4, also xiv. 8, and our ver. 3) **which she mixed, mix for her double** (see ch. xiv. 10: a double portion of the deadly wine of God's wrath): **in proportion as** (lit., in as many things as) **she glorified her** (self: possibly ruled into this form αὐτήν by the continual recurrence of the various cases of αὐτή in the context), **and luxuriated** (see above, ver. 3, and ref. 1 Tim. note), **so much torment and grief give to her. Because in her heart she saith** (that) **I sit a queen** (see ref. Isa., from which the sense and even the single words come, being there also said of Babylon. Similarly also Ezek. xxvii. 1 ff., of Tyre), **and am not a widow** (ref. as above), **and shall never see sorrow** (= οὐδὲ γνώσομαι ὀρφανίαν, Isa. l. c.). **For this cause in one day shall come her plagues, death and mourning and famine** (from Isa. xlvii. 9, where however we have ἀτεκνία καὶ χηρεία. The judgments here are more fearful: death, for her scorn of the prospect of widowhood; mourning, for her inordinate revelling; famine, for her

[q] κατακαυθήσεται· ὅτι [r] ἰσχυρὸς [κύριος] ὁ θεὸς ὁ [s] κρίνας
αὐτήν. 9 Καὶ * κλαύσουσιν καὶ [t] κόψονται [t] ἐπ' αὐτὴν οἱ
βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς [u] πορνεύσαντες καὶ [v] στρη-
νιάσαντες, ὅταν βλέπωσιν τὸν [w] καπνὸν τῆς [x] πυρώσεως
αὐτῆς, 10 [y] ἀπὸ [y] μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ
[z] βασανισμοῦ αὐτῆς, λέγοντες Οὐαὶ οὐαὶ ἡ [a] πόλις ἡ
[a] μεγάλη, Βαβυλὼν ἡ πόλις ἡ [b] ἰσχυρά, ὅτι [c] μιᾷ ὥρᾳ
..ηλθεν ἡλθεν ἡ [d] κρίσις σου. 11 καὶ οἱ [e] ἔμποροι τῆς γῆς [f] κλαί-
33. ουσιν καὶ [f] πενθοῦσιν [g] ἐπ' αὐτήν, ὅτι τὸν [h] γόμον αὐτῶν [y]
ACPℵ B
to m, 1.
. 4. 6. 9.
0. 16
o 19. 26-
. 30-2.
4 to 42.
7 to 51.
0 Br.

r = ch. v. 2. x. 1. ver. 21. Deut. x. 17.
s = John xvi. 11. Acts vii. 7. 1 Cor. v. 13. ch. xix. 2 al. Ps. v. 10.
t ch. i. 7 reff.
u ch. ii. 14 reff.
v ver. 7.
w ch. viii. 4 reff.
x ver. 18. 1 Pet. iv. 12 only. Prov. xxvii. 21. (χωνευτηρίου, ch. i. 15.)
y Rev., vv. 15, 17 only. Matt. xxvi.

56. xxvii. 55 al. Ps. xxxvii. 12 Aℵ^{3a}. x ver. 7. a ch. xvi. 19 reff. b = 1 Cor. i. 27. Ezek. xxvi. 17 A. c vv. 16, 19. d John xii. 31. Jer. xxxi. (xlviii.) 21. e ver. 3. f Mark xvi. 10. Luke vi. 25. James iv. 9. vv. 15, 19. Neh. i. 4. g = ver. 9. ch. i. 7. Hos. x. 5. h here bis. Acts xxi. 3 only. Exod. xxiii. 5 only.

coisl.—*θανατου* B. om *κυριος* A g vulg æth: ins C[P]ℵ^{2a} B rel syr-dd Hip Andr Areth Cypr. (*ο θς ο κς* ℵ^{1}: om *ὁ θεος* c k 6 Areth Primas.) rec *κριναν*, with ℵ^{3a} c 1. 4. 18. 33 (26-7. 30-2. 48, e sil) Andr Areth: txt AC[P]ℵ^{1} B rel Hip Andr-p. (g doubtful.)

9. * rec *κλαύσονται*, with Aℵ 1. 36. 51. 90 Hip Andr-p: *κλαυσουσιν* C[P] B rel Andr Areth. rec adds *αυτην*, with [P] 1. 17-8. 35; *ταυτην* 36: om ACℵ B rel syr-dd copt Hip Andr-coisl Areth Cypr. (om from *αυτην* ver 8 to *επ' αυτην* in this 33.) rec *επ αυτη*, with A g j 1. 38 Andr-a: om f: *αυτων* 16: txt C[P]ℵ B rel Hip Andr-coisl Areth. om *και στρηνιασαντες* (*hom*) ℵ^{1}: ins ℵ^{2a}: ℵ^{3c} adds further *και στεναξωσιν*. for *βλεπ.*, *ιδωσιν* ℵ. for *καπνον*, *καρπον* 1. *πτωσεως* ℵ^{1}.

10. rec ins *εν* bef *μια ωρα*, with 1. 38 syr-dd copt Andr Areth: om C[P]ℵ B rel vulg Hip Andr-coisl Tich Primas.—*μιαν ωραν* A.

11. aft *γης* ins *σου* ℵ. *κλαυσουσιν* and *πενθησουσιν* B rel vss Hip Andr-coisl Areth Primas: txt AC[P]ℵ 1. 10-7 (g h 37. 49 Br, e sil) Andr. rec *επ' αυτη*, with rel: *επ' αυτης* m: *επ' αυτους* B: *εφ' εαυτους* 38: *εν εαυτοις* 1: *εν αυτη* A: txt C[P]ℵ 16^{2}-8. 32-9 Hip.

abundance): **and with fire shall she be burnt** (the punishment of the fornicatress; see ch. xvii. 16 note. Whether this is to be understood of the literal destruction of the *city of Rome* by fire, Elliott iv. 43, is surely doubtful, considering the mystical character of the whole prophecy): **because strong is [the Lord] God who hath judged her** (a warrant for the severity of the judgment which shall befall her).

9—20.] *The mourning over her:* and first, 9, 10, *by the kings of the earth.* **And there shall weep and mourn over her** (when the catalogue of mourners has yet to begin, the fact of mourning is thrown forward by the verbs being placed first: but below, ver. 11, when we come to the second member, the persons, as the new feature, are put forward before the verbs. *ἐπ' αὐτήν*, as the direction and converging of their lamentation) **the kings of the earth, who committed fornication and luxuriated** (see above, ver. 7) **with her, when they see the smoke of her burning, standing afar off on account of their fear of her torment** (this feature in the prophecy is an objection to the literal understanding of its details. It can hardly be imagined that the kings should bodily stand and look as described, seeing that no combination of events contemplated in the prophecy has brought them together as yet), **saying, Woe, woe, the great city, Babylon the strong city, because in one hour has come thy judgment.** 11—16.] *Lamentation of the merchants.* **And the merchants of the earth weep and lament** (the construction passes into the graphic present, but resumes the future again below, ver. 15, in speaking of the same thing) **over her, because no one any longer buys their cargo** (reff.: so Eustath. in Wetst.: *φόρτος νηός, ὃ καὶ γόμος*. The description which follows is perhaps drawn, in its poetic and descriptive features, from the relation of Rome to the world which then was, rather than from its relation at the future time depicted in the prophecy. But it must not for a moment be denied, that the character of this lamentation throws a shade of obscurity over the interpretation, otherwise so plain from the explanation given in ch. xvii. ult. The difficulty is however not confined to the application of the pro-

i ch. xvii. 4 (reff.). k ver. 16. ch. xix. 8 (bis), 14 only. l Chron. xv. 27. Esth. i. 6. (-σσος, Luke xvi. 19.) l Mark xv. 17, 20. Luke xvi. 19 only. (-ρυς, ch. xvii. 4.) Exod. xxv. 4. p ch. ii. 27 reff. only †. Wisd. xiii. 7 only. xxx. 23 al.

οὐδεὶς ἀγοράζει οὐκέτι, 12 [h] γόμον χρυσοῦ καὶ ἀργύρου καὶ [l] λίθου [l] τιμίου καὶ [l] μαργαρίτων καὶ [k] βυσσίνου καὶ [l] πορφύρας καὶ [m] σηρικοῦ καὶ [n] κοκκίνου καὶ πᾶν ξύλον [o] θύϊνον καὶ πᾶν [p] σκεῦος [q] ἐλεφάντινον καὶ πᾶν [p] σκεῦος ἐκ [r] ξύλου [m] τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ [n] μαρμάρου, 13 καὶ [v] κιννάμωμον καὶ [w] ἄμωμον καὶ [x] θυμιάματα

m here only †. n ch. xvii. 3, 4 reff. o here only †. 3 Kings x. 11 Symm. q here only. Ezek. xxvii. 15 al. r here only †. s sagacl., ch. xxi. 11 v here only. Exod. w here only †. x ch. v. 8 reff.

13— ACP[N] a 47 m 1. 2. 4. 6. 10-3. 5 to 13. 5. 7. 34 to 47 to 51. 90 Ir.

12. γομον χρυσουν και αργυρουν και λιθους τιμιους και μαργαριτας C[P].—rec μαργαριτον, with B rel: μαργαριταις A: txt ℵ g m. for 3rd και, ουτε 1. rec (for βυσσινου) βυσσου, with h 1. 10-7-8. 36. 49 (37 Br, e sil) Hip Andr: txt AC[P] B rel Andr-coisl Areth, βυσσινων ℵ. και πορφυρου B rel Andr-p Areth: om A Ansb: txt C[P]ℵ g m 16-8. 34 (35-6-9 Br, e sil) Hip Andr. om και σηρικου 1. for ξυλον, σκευος A [ξυλινων P]. om εκ C 18. for ξυλου, λιθου A vulg æth. om και μαρμαρου ℵ 1.

13. rec (for κιννα-μωμον) κιναμ., with k m 10: txt AC[P]ℵ B rel.— -μωμου B a b c e j[2] k l Hip. rec om και αμωμον, with ℵ[3a] rel copt Andr Areth Primas: ins AC[P]ℵ[1] c m 6. 11-2-7. 34-5-6 am(with fuld tol lips) syr-dd æth Hip Andr-coisl. θυμιαμα [for -ματα] 1: -ματος f.

phecy to Rome papal, but extends over the application of it to Rome *at all*, which last is determined for us by the solution given ch. xvii. ult. For Rome never has been, and from its very position never could be, a great commercial city. I leave this difficulty unsolved, merely requesting the student to bear in mind its true limits, and not to charge it exclusively on that interpretation which only shares it with any other possible one. The main features of the description are taken from that of the destruction of and lamentation over Tyre in Ezek. xxvii., to which city they were strictly applicable. And possibly it may be said that they are also applicable to the church which has wedded herself to the pride of the earth and its luxuries. But certainly, as has been observed, the details of this mercantile lamentation far more nearly suit London, than Rome at any assignable period of her history), **a cargo of gold, and of silver, and of precious stone, and of pearls, and of fine linen manufacture** (βυσσίνου is the neut. adj. from *βύσσος*), **and of purple, and of silken stuff** (in describing Vespasian's triumph, Jos., B. J. vii. 5. 4, says, *κἀκεῖνοι χωρὶς ὅπλων ἦσαν ἐσθήσεσι σηρικαῖς, ἐστεφανωμένοι δάφναις*) **and of scarlet stuff, and** (the accusative is now taken up instead of the genitive governed by *γόμον*, which latter is however resumed below at *ἵππων*, and again dropped at *ψυχάς*) **all citron wood** (the wood of the *θύον*, *θύα*, or *θυΐα*, the citrus of the Romans (Plin. iii. 29), probably the cupressus thyioides, or the thyia articulata. Theophrastus, Hist. Plant. v. 5, thus describes it: *τὸ δὲ θύϊον, οἱ δὲ θυΐαν καλοῦσι, παρ' Ἀμμωνίδι γίνεται, καὶ ἐν τῇ Κυρηναίᾳ· τὴν μὲν μορφὴν ὅμοιον κυπαρίττῳ καὶ τοῖς κλάδοις καὶ τοῖς φύλλοις καὶ τῷ στελέχει καὶ τῷ καρπῷ .... ἀσαπὲς .... ὅλως τὸ ξύλον, οὐλότατον δὲ τὴν ῥίζαν ἐστί, καὶ ἐκ ταύτης τὰ στρεβλούμενα ποιεῖται τῶν ἔργων.* It was used for costly doors, with fittings of ivory, Ath. v. 205 B, 207 F, and for tables, Strabo iv. 310 A. It had a sweet smell, Plin. ut supra, "Nota etiam Homero fuit; *θύον* Græce vocatur, ab aliis thya. Hanc igitur inter odores uri tradit in deliciis Circes ... magno errore eorum qui odoramenta in eo vocabulo accipiunt, cum præsertim eodem versu cedrum laricemque una tradat: in quo manifestum est de arboribus tantum locutum." But Pliny is clearly wrong: for Homer's words are *πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόθι δ' ὀδμὴ Κέδρου τ' εὐκεάτοιο θύου τ' ἀνὰ νῆσον ὀδώδει Δαιομένων*, Od. ε. 60. See Wetst. for more illustrations, and Winer, Realw. art. Thinenholz), **and every article of ivory, and every article of most costly wood, and of brass, and of iron, and of marble; and cinnamon** (it is not certain, whether the *κιννάμωμον* or *κίνναμον*, קִנָּמוֹן, of the ancients was the same as our cinnamon. Various accounts are given of its origin (see Winer, Realw. art. Zimmt, and Theophr. plant. ix. 4; Strabo xvi. p. 778; Diod. Sic. ii. 49, iii. 46), but Herodotus, who (iii. 111) ascribes it to the country where

καὶ [y] μύρον καὶ [z] λίβανον καὶ οἶνον καὶ ἔλαιον καὶ [a] σεμίδαλιν καὶ σῖτον καὶ [b] κτήνη καὶ πρόβατα καὶ [c] ἵππων καὶ [d] ῥεδῶν καὶ [e] σωμάτων, καὶ [f] ψυχὰς ἀνθρώπων. 14 καὶ ἡ [g] ὀπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ [h] λιπαρὰ καὶ [τὰ] [i] λαμπρὰ [j] ἀπώλετο [j] ἀπὸ σοῦ, καὶ οὐκέτι αὐτὰ οὐ μὴ εὑρήσουσιν. 15 οἱ [k] ἔμποροι

y John xi. 2. xii. 3, 5 v. Luke vii. 37, 38, 46. xxiii. 56 only. Exod. xxx. 25.
z Matt. ii. 11 only. Levit. ii. 1, 2, 16 al. (-ωτός, ch. viii. 3.)
a here only. Gen. xviii. 6 al.
b Luke x. 34. Acts xxiii. 24. 1 Cor. xv. 39 only. Num. xx. 4.
c ch. vi. 2 reff.
d here only †.
e = Gen. xxxiv. 29. 2 Macc. viii. 11. Tobit x. 11.
f Ezek. xxvii. 13. 1 Chron. v. 21.
g here only. Jer. xxxi. (xlviii.) 32. xlvii. (xl.) 10, 13 only.
h here only. Neh. ix. 36. Isa. xxx. 23 only. (Wisd. vi. 12 al.)
i = Luke xxiii. 11. James ii. 2, 3. ch. xix. 8 al.†
j Deut. iv. 26 al.
k vv. 3, 11.

om και μυρον C. om και οινον B a b e (f?) j k l 2. 6. 9. 16-9. 26-7. 30. 50-1. 90.—κ. ελαιον bef κ. οινον c (f?) 32. κ. προβατα bef κ. κτηνη B rel-scr 2. 9. 34(-5, e sil) 38 *to* 43. 47-8. 50-1 Andr-coisl Areth: txt AC[P]ℵ g h rel Andr-coisl Areth.

14. om ἡ C. rec τ. επιθυμ. τ. ψυχης bef σου, with B rel vss Hip Andr Areth: txt AC[P]ℵ g 35 am(with fuld tol) Primas. ριπαρα ℵ¹. om 2nd τα Cℵ. rec (for απωλετο) απηλθεν, with 1 Andr-a: απωλοντο ℵ d(appy) h l m 10-6. 37-9. 49 Bʳ: om 90: txt AC[P] B rel vulg syr-dd copt æth Hip Andr-coisl Areth Primas. rec ου μη ευρ. bef αυτα, with rel syr-dd Andr Areth: ου μη αυτα ευρ. Aℵ g 38 Hip: txt C[P] B a b d e f j l 16. 26-7. 30-9. 40-8. 50-1. 90.—rec (for ευρησουσιν) ευρησης, with 17. 26-7; ευρησεις h 1. 10. 37. 49: ευρης B rel Hip Andr Areth, ευρεις l: txt AC[P]ℵ m 34-5-6. 51. 90 vulg syr-dd æth Andr-coisl

Dionysus was born, i. e. to India, seems to give the right statement, if at least it is the modern cinnamon, which comes from Ceylon. In ref. Exod. it is an ingredient in the holy oil for anointing: in Prov. vii. 17 it is one of the perfumes of the bed of the adulteress: in Cant. iv. 14 it is one of the plants growing in the garden of the beloved) **and amomum** (a precious ointment made from an Asiatic shrub, and used for the hair: see the numerous citations from Ovid, Martial, &c., in Wetst., and Plin. H. N. xii. 13 (28)), **and odours** (for incense), **and ointment, and frankincense, and wine, and oil, and fine meal** (σεμίδαλις, the *similia* or *similago* of the Latins, the finest wheaten meal: see Wetst. and Palm and Rost sub voce), **and wheat, and cattle and sheep, and of horses and of chariots** ("Rheda genus vehiculi iv. rotarum," Isidor. xx. 17 in Wetst., who also quotes Lampridius to the effect that Alexander Severus "rhedas senatoribus omnibus ut argentatas haberent permisit: interesse Romanæ dignitatis putans ut his tantæ urbis senatores versarentur." Quintilian, i. 5, ascribes to the word a Gallic origin: "plurima Gallica valuerunt, ut rheda et petorritum, quorum altero Cicero tamen, altero Horatius utitur") **and of bodies** (i. e. slaves. The expression is blamed by the Atticists as not used by the ancients: so Pollux, iii. 78, σώματα ἁπλῶς οὐκ ἂν εἴποις, ἀλλὰ σώματα δοῦλα. And so Phrynichus, p. 378, σώματα ἐπὶ τῶν ὠνίων ἀνδραπόδων, οἷον σώματα πωλεῖται, οὐ χρῶνται οἱ ἀρχαῖοι. Lobeck, in his note there, shews that Plato and Demosthenes use σώματα for any kind of men indefinitely (Plato, Legg. x. 114: Dem. p. 910), and it is the appropriating it to σώμ. δοῦλα alone which constitutes the later usage),—**and** (the accus. here comes in after genitives) **persons of men** (so the E. V. for נֶפֶשׁ אָדָם, ref. Ezek. which the LXX render as here, ψυχαῖς ἀνθρώπων. But in Gen. xxxvi. 6, for וַיִּקַּח אֵשָׂו אֶת, they have πάντα τὰ σώματα τοῦ οἴκου αὐτοῦ, where also E. V. has *persons*. It seems vain to attempt to draw a distinction between the σώματα and ψυχὰς ἀνθρώπων. If any is to be sought, the most obvious is that pointed out by Bengel, and adopted by Ewald, Hengstb., and Düsterd., that the σωμάτων expresses such slaves as belong to the horses and chariots, and ψυχὰς ἀνθρ. slaves in general). 14.] This verse takes the form of a direct address, and then in the next the merchants are taken up again. From this some have thought that it is not in its right place: e. g. Beza and Vitringa fancied it should be inserted after ver. 23: others, as Ewald, that it was originally a marginal addition by the Writer. But irregular as is the insertion, it need not occasion any real difficulty. It takes up the κλαίουσιν κ. πενθοῦσιν of ver. 11, as if αὐτῶν after those verbs had been ἡμῶν, which is not unnatural in a rhapsodical passage. And τούτων, ver. 15, refers very naturally back to πάντα τὰ λιπαρὰ κ.τ.λ., in this verse. **And thy harvest of the desire of thy soul** (i. e. the ingathering

l w. ἀπό, here only. Sir. xi. 18. ἐκ, vv. 3, 19. m see Matt. xv. 27. n ver. 10. o ver. 7. p ver. 11. q ch. xvi. 19 reff. r ch. vii. 9 reff. s ver. 12. t ch. xvii. 4 reff. (-ρα, ver. 12.) u ch. xvii. 4 only. Exod. xxvi. 32, 37. v ver. 10. w ch. xvii. 18 reff. x Acts xxvii. 11 only.

τούτων οἱ [l]πλουτήσαντες [m]ἀπ' αὐτῆς [n]ἀπὸ [n]μακρόθεν ἀπ
στήσονται διὰ τὸν φόβον τοῦ [o]βασανισμοῦ αὐτῆς [p]κλαί- 21
οντες καὶ [p]πενθοῦντες, 16 λέγοντες Οὐαὶ οὐαὶ ἡ [q]πόλις
ἡ [q]μεγάλη, ἡ [r]περιβεβλημένη [s]βύσσινον καὶ [t]πορφυροῦν
καὶ [s]κόκκινον, καὶ [u]κεχρυσωμένη [ἐν] χρυσίῳ καὶ λίθῳ
[s]τιμίῳ καὶ [s]μαργαρίτῃ, ὅτι [v]μιᾷ ὥρᾳ [v]ἠρημώθη ὁ το-
σοῦτος πλοῦτος. 17 καὶ πᾶς [x]κυβερνήτης καὶ πᾶς ὁ ἐπὶ
τόπον [y]πλέων καὶ [z]ναῦται καὶ ὅσοι τὴν θάλασσαν [a]ἐργά-
ζονται, [n]ἀπὸ [n]μακρόθεν ἔστησαν 18 καὶ ἔκραξαν βλέποντες
τὸν [b]καπνὸν τῆς [b]πυρώσεως αὐτῆς, λέγοντες [c]Τίς ὁμοία

Prov. xxiii. 34. Ezek. xxvii. 9, 27, 28 only. (-ρᾷν, Prov. xii. 5. -ρησις, 1 Cor. xii. 28.) y Luke vii. 23. Acts xxi. 3. xxvii. 2, 6, 24 only. Jonah i. 3. w. ἐπί, here only. z Acts xxvii. 27, 30 only †. a = here only. exx. in Wetst. see Ps. cvi. 23. b ver. 9. c ch. xiii. 4.

15. ins και bef κλαιοντες B a *to* f j k l 9.

16. rec at beg ins και, with [P] rel vulg Hip Andr: om ACℵ B a b c d f j 1. 4. 9. 17-8-9. 37-8. 50: om λεγ. also 1. 39: for λεγοντες, λεγουσιν B 26. om 2nd ουαι B a b d e f j k 9. 10-3-6-8. 26-7. 39. 40-2-8. 50-1. 90. ℵ¹ has πολις μεγη, omg η μεγαλη η περιβεβλη, which is supplied by ℵ³ᵃ. om 3rd ἡ A. for βυσσινον, βυσσον B a b e f j k l 2. 6. 10-3-9. 26. 40-1 2-8. 50-1. 90 Andr-p: txt ACℵ rel Hip Andr Areth, [βυσινον P,] βυσσυνον 1. (om -μενη to -μενη 9. 27.) κοκκ. κ. πορφ. κ. βυσσ. A. [πορφυραν P b m 40. om 2nd και P.] om 3rd και 1. κεχρυσωμενον ℵ. om εν A[P] B rel Andr-coisl Areth: ins Cℵ 1. 10-6. 36 (6. 37, e sil) Hip Andr. rec (for χρυσιω) χρυσω, with ℵ 1. 10-7. 36 (f 37. 49, e sil) Andr: txt AC[P] B rel Hip Andr-coisl Areth. om τιμιω B. rec μαργαριταις, with B rel vss Hip Andr Areth Tich: txt AC[P]ℵ g Primas. ερημωθη 1 (so ver 19). [om ὁ P g.]

17. rec (for ο επι τοπον πλεων) επι των πλοιων ο ομιλος, with 1 Hip Andr-a: ὁ επι των πλοιων πλεων h 4. 6. 17. 32-6-7. 49 Andr Areth Tich: επι των πλοιων πλεων [P] 10. 34. 48: πλεων επι των πλοιων c: ο επι πλοιων πλεων Bʳ: txt AC rel am(with fuld) syr-dd arm Primas, ο επι τον τοπον πλεων ℵ B.

18. rec εκραζον, with ℵ B rel Andr Areth: εκραυγαζον 9. 13. 27: om και εκραξαν 38: txt AC[P] g m 35, *clamaverunt* vulg Tich. rec (for βλεποντες) ορωντες, with 1. 34: txt AC[P] B rel Hip Andr Areth, λεγοντες (but corrd to txt eadem manu) ℵ¹ for καπνον, τοπον A vulg: txt C[P]ℵ B rel. om τις C.

of the dainties and luxuries which thy soul lusted after. It seems better on account of the following genitives to take ὀπώρα thus, than to understand it in the concrete of the fruit itself, though it frequently has this latter sense: see Palm and Rost's Lex. and the reff. here) **has departed from thee, and all (thy) fat things and [thy] splendid things have perished from thee, and they** (men) **shall never more at all find them.** The next two verses describe, in strict analogy with vv. 9, 10, the attitude and the lamentation of these merchants. **The merchants of these things** (viz. of all those mentioned in vv. 12, 13, which have been just summed up as πάντα τὰ λιπαρὰ κ.τ.λ.) **who gained wealth from her, shall stand afar off by reason of their fear of her torment, weeping and mourning, saying, Woe, woe, the great city, which was lothed in stuff of fine linen and of purple and of scarlet, and bedecked** (lit. *gilded*; the zeugmatic construction carrying on the word to the other substantives besides χρυσίῳ, which we cannot do in English) **in** (or, if ἐν be omitted, *with*) **golden ornament and precious stone and pearl: because** (ὅτι gives a reason for the οὐαὶ οὐαί) **in one hour hath been desolated all that wealth.**

17—19.] *The lamentation of the ship-masters, &c.* **And every pilot and every one who saileth any whither** (the same expression, without the preposition, is found in Acts xxvii. 2. The words here import, all sailors from place to place), **and sailors and as many as make traffic of the sea** (τ. θάλασσαν ἐργάζεσθαι, 'mare exercero,' to live by seafaring, is abundantly illustrated by Wetst. from the classics and later writers), **stood afar off, and cried out when they saw the smoke of her burning, saying, Who is like to**

τῇ [q]πόλει τῇ [q]μεγάλῃ; 19 καὶ [d][ἐπ]έβαλον [de]χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραξαν [p]κλαίοντες καὶ [p]πενθοῦντες, λέγοντες Οὐαὶ οὐαὶ ἡ [q]πόλις ἡ [q]μεγάλη, ἐν ᾗ [f]ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσσῃ [f]ἐκ τῆς [g]τιμιότητος αὐτῆς, ὅτι [v]μιᾷ ὥρᾳ [v]ἠρημώθη. 20 [h]εὐφραίνου ἐπ' αὐτῇ οὐρανὲ καὶ οἱ [i]ἅγιοι καὶ οἱ [k]ἀπόστολοι καὶ οἱ [ik]προφῆται, ὅτι [l]ἔκρινεν ὁ θεὸς τὸ [m]κρῖμα ὑμῶν [l]ἐξ αὐτῆς.

21 Καὶ ἦρεν [n]εἷς [o]ἄγγελος [o]ἰσχυρὸς λίθον ὡς [p]μύλινον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων Οὕτως [q]ὁρμήματι βληθήσεται Βαβυλὼν ἡ [r]μεγάλη [r]πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι. 22 καὶ [s]φωνὴ [t]κιθαρῳδῶν καὶ [u]μουσικῶν καὶ [v]αὐλητῶν καὶ [w]σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ [x]πᾶς [y]τεχνίτης πάσης [z]τέχνης [x]οὐ μὴ εὑρεθῇ

d Josh. vii. 6. e Mark vi. 11 only. Isa. lii. 2. f ver. 3. g here only †. h ch. xi. 10 reff. Deut. xxxii. 43. i ch. xi. 18 reff. k Luke xi. 49. (1 Cor. xii. 28, 29.) Eph. ii. 20. iii. 5. iv. 11. 2 Pet. iii. 2. l ch. vi. 10. Ps. xlii. 1. see Ps. cxviii. 84. m ch. xvii. 1 reff. n ch. viii. 13 reff. o ch. v. 2. x. 1. p here only †. (-ικός, Luke xvii. 2 only †.) q here only. Hos. v. 10. (see Jer. xxviii. [li.] 63, 64.)

r ch. xvi. 19 reff. s = 1 Cor. xiv. 7, 8. ch. i. 10 al. Exod. xxvi. 13. t ch. xiv. 2 only †. u here only. Ezek. l. c. 1 Macc. ix. 41. v Matt. ix. 23 only †. (-λος, 1 Cor. xiv. 7.) w here only †. x 1 John ii. 21 reff. y Acts xix. 24, 38. Heb. xi. 10 only. Deut. xxvii. 15. 1 Chron. xxix. 5. z = Acts xviii. 3 (xvii. 29) only. 1 Chron. xxviii. 21.

aft πολει ins ταυτη C vulg Primas.

19. rec εβαλον, with [P]ℵ B rel Hip Andr Areth, εβαλαν C: επεβαλον A syr-dd, επεβαλλον g. της κεφαλης ℵ. rec εκραζον, with [P]ℵ B rel Andr Areth, *clamabant* Primas: txt AC 35 Hip, *clamaverunt* vulg. om κλαιοντες και πενθουντες A 1: ins aft λεγοντες 13. 27: λεγ. και πεν. κλαι. 9. aft πενθ. ins και [P] B rel am(with lips-5-6) syr-dd Andr Areth Primas: om ACℵ g m 1. 34 (f 27. 35. 40, e sil) vulg-ed(with demid fuld) copt Hip Andr-a. om 2nd ουαι ℵ e g 37. 40-1-2. rec om τα, with m 1. 4. 17-8. 34 (c 6. 35-6. 48, e sil) Andr Areth: ins AC[P]ℵ B rel Hip Andr-coisl.

20. rec επ' αυτην, with [P] 1. 17. 36. 51 (m 90, e sil) Andr: εν αυτη A k: txt Cℵ B(Tischdf) rel Hip Andr-coisl Areth. rec om 2nd και οι, with C 1. 17: ins A[P]ℵ B rel am(with fuld lips-5) syr-dd copt Hip Andr Areth Tich Primas.

21. om ισχυρος A syr-dd Tich: λιθον ισχυρον ℵ^{1}: λιθον ισχυρος ℵ^{3c}: ισχυρον λιθον 40. rec (for μυλινον) μυλον, with [P] B rel Hip Andr Areth: λιθον ℵ: txt A, μυλικον C, *molarem* vulg. aft λεγων ins οτι ℵ 39. aft ετι ins εν αυτη ℵ B f.

22. om 1st και ℵ 1. σαλπιγγων ℵ m 35. 90. om πασης A copt: om πασης τεχνης ℵ. om last clause (*hom*) ℵ a c k m 38. 40. 90.

the great city? And they cast [on] earth upon their heads (see besides ref. Ezek. xxvii. 30: also 1 Sam. iv. 12; 2 Sam. i. 2, xiii. 19, xv. 32; Job ii. 12; Lam. ii. 10; and the numerous references in Winer, art. Trauer), **and cried out weeping and mourning, saying, Woe, woe, the great city, in** (ἐν is ambiguous at first appearance: but from what follows it cannot be merely local, as E. V. "*wherein*," but must be of the conditional element in which: "*whereby*" would more nearly give it in our idiom) **which all who have their ships in the sea became rich out of her costliness** (her costly treasures: concrete meaning for the abstract term): **for in one hour she hath been laid waste.**

20.] *The angel concludes with calling on the heavens and God's holy ones to rejoice at her fall.* **Rejoice over her thou heaven, and ye saints and ye apostles and ye prophets, for God hath judged your judgment upon her** (hath exacted from her that judgment of vengeance which is due to you: see reff.).

21—23.] *Symbolic proclamation by an angel of Babylon's ruin.* **And one** (or *a*) **strong angel took up a stone great as a millstone, and cast it into the sea, saying, Thus with a rush shall be thrown down Babylon the great city, and shall never be found any more. And the sound of harpers and musicians and flute-players and trumpeters shall never be heard in thee any more, and every artisan of every art shall never be found in thee any more, and the sound of the millstone** (see Jer. xxv. 10, Heb. and E. V., not

ἐν σοὶ ἔτι, καὶ [e] φωνὴ [a] μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, AC[P]
23 καὶ [b] φῶς λύχνου οὐ μὴ [c] φανῇ [ἐν] σοὶ ἔτι, καὶ [b] φωνὴ
[b] νυμφίου καὶ [b] νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, ὅτι οἱ
[d] ἔμποροί σου ἦσαν οἱ [e] μεγιστᾶνες τῆς γῆς, ὅτι [f] ἐν τῇ
[g] φαρμακίᾳ σοῦ [m] ἐπλανήθησαν πάντα τὰ ἔθνη. 24 καὶ ἐν
αὐτῇ αἷμα [l] προφητῶν καὶ [l] ἁγίων εὑρέθη καὶ πάντων τῶν
[k] ἐσφαγμένων ἐπὶ τῆς γῆς.

XIX. [l] Μετὰ ταῦτα ἤκουσα [l] ὡς φωνὴν μεγάλην
ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων [m] Ἀλληλούϊα, ἡ
[no] σωτηρία καὶ ἡ [p] δόξα καὶ ἡ [op] δύναμις τοῦ θεοῦ ἡμῶν,

a Matt. xviii. 6. xxiv. 41. Mark ix. 42 only. Exod. xi. 5. (-λεος, ver. 21.)
b Jer. xxv. 10.
c = ch. xxi. 23 reff.
d ver. 3. Isa. xxiii. 8.
e ch. vi. 15 reff.
f ch. xix. 20.
g here only. Exod. vii. 11, 22. viii. 18 B. Wisd. xviii. 13. (-κεία, Gal. v. 20. Isa. xlvii. 9. -κων, ch. ix. 21. -κός, ch. xxi. 8. xxii. 15.) 10 al. xii. 10.
h = ch. ii. 20 reff.
i ch. xi. 18 reff.
k ch. v. 6 reff.
l ch. x.
m here, &c. (4 times) only. Psalms only, civ. tit., al[18].
n = ch. vii. 10.
o so ch.
p ch. iv. 11.

for μυλου, μυθου C. for ακουσθη, ευρεθη B.

23. homœotel in A 26. 51, σοι ετι at end of ver 22 to 1st σοι ετι in ver 23. om 1st και B: ins C[P]ℵ rel. om 1st εν C: ins [P]ℵ B rel.—*tibi* am(with demid fuld lipss) Primas. (*in te* vulg-ed.) φωνην ℵ[1]. ins φωνη bef νυμφης C. om οἱ (bef ἔμποροι) A g: ins C[P]ℵ B rel (om preceding οτι a b e j k 38. 51.) rec φαρμακεια: txt AC[P]ℵ l m.

24. αιματα rel Andr Areth: txt AC[P]ℵ B 1. 38 vulg syr-dd copt Hip.

CHAP. XIX. 1. rec at beg ins και, with f[1] h 1. 10-7. 36-8. (37. 49 B[2], e sil) seth Andr: om AC[P]ℵ B rel vulg syr-dd copt Andr-coisl Areth Primas. (d def.) Steph om ως, with l 1. 16-8. 47 B[2] syr-dd Andr-p Primas Tich: ins AC[P]ℵ B rel vulg copt Andr Areth.—φω. μεγ. bef ως 36. rec οχλου πολλου bef μεγαλην, with h 10-7-9 (37. 49 (B[2] ?), e sil): om μεγαλην 1. 18. 40: txt AC[P]ℵ B rel vulg-mss syr-dd arm Andr-coisl Areth Tich. rec λεγοντος, with 30-4: λεγουσαν d: txt AC[P]ℵ B rel Andr Areth. ins' το bef αλληλουια 1 Andr-a. η δυναμις και η δοξα B rel syr-dd Andr-coisl Areth: txt AC[P]ℵ[3a] (1) 4. 18. 38 (d, e sil).—om δοξα και η ℵ[1].—for δυν., τιμη 36. rec (aft δοξα) ins και η τιμη, with 1. 6. 19. 35 (10. 26-7, e sil) copt Andr-p Areth: om AC[P]ℵ B rel syr-dd Andr lat-ff. rec (for του θεου) κυριω του θεω, with 1 Andr-a: κυριω του θεου (sic) 34: τω θεω 36. 47 vulg syr-dd seth arm Areth: txt AC[P]ℵ B rel.

LXX, where the denunciation regards Jerusalem, and is to be performed by the King of Babylon) shall never be heard in thee any more, and the light of a lamp shall never shine in (or *upon*) thee any more (still from Jer. l. c.), and the voice of the bridegroom and the bride shall never be heard in thee any more: because thy merchants were the great men of the earth, because in thy sorcery (on the form *φαρμακία* (= *-κεία*) see reff.) all the nations were deceived (see Isa. xlvii. 9—12). And in her (the angel drops the address to the fallen city, and speaks out this last great cause of her overthrow as a fact respecting her) the blood of prophets and of saints was found and of all who have been slain on the earth (i. e. naturally, of all slain for Christ's sake and His word. Compare the declaration of our Lord respecting Jerusalem, Matt. xxiii. 35).

CH. XIX. 1—8.] *The Church's song of praise at the destruction of Babylon.* As each of the great events and judgments in this book is celebrated by its song of praise in heaven, so this also: but more solemnly and formally than the others, seeing that this is the great accomplishment of God's judgment on the enemy of His Church. Cf. ch. iv. 8 ff., introducing the whole heavenly scenery: v. 9 ff., celebrating the worthiness of the Lamb to open the book: vii. 10 ff.: xi. 15 ff., on the close fulfilment of God's judgments at the sounding of the seventh trumpet: xv. 3, on the introduction of the series of the vials: xvi. 5, on the retributive justice shewn in the pouring out of the third vial.

After these things I heard as it were a great voice of much multitude in heaven, of people saying (λεγόντων is most naturally a second dependent genitive following on ὄχλου) Hallelujah (the word so often found in the Psalter, הַלְלוּיָהּ 'Praise ye Jah,' i.e. Jehovah. Perhaps

2 ὅτι [q] ἀληθιναὶ καὶ [q] δίκαιαι αἱ [q] κρίσεις αὐτοῦ, ὅτι [r] ἔκρι-
νεν τὴν [s] πόρνην τὴν μεγάλην, [t] ἥτις [u] ἔφθειρεν τὴν γῆν
ἐν τῇ [v] πορνείᾳ αὐτῆς, καὶ [w] ἐξεδίκησεν τὸ [w] αἷμα τῶν
δούλων αὐτοῦ [w] ἐκ χειρὸς αὐτῆς. 3 καὶ δεύτερον [x] εἰρη-
καν [y] Ἀλληλούϊα, καὶ ὁ [z] καπνὸς αὐτῆς [z] ἀναβαίνει εἰς
τοὺς αἰῶνας τῶν αἰώνων. 4 καὶ ἔπεσαν οἱ πρεσβύτεροι
οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσερα ζῶα, καὶ προσεκύνησαν
...αμην a. τῷ θεῷ τῷ [z] καθημένῳ [z] ἐπὶ τῷ θρόνῳ, λέγοντες [y] Ἀμήν,
[y] Ἀλληλούϊα. 5 καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέ-
γουσα [b] Αἰνεῖτε τῷ θεῷ ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ [καὶ]
...μικροι C. οἱ φοβούμενοι αὐτὸν οἱ [c] μικροὶ καὶ οἱ [c] μεγάλοι. 6 καὶ

q ch. xvi. 7.
r = ch. xviii. 8 reff.
s ch. xvii. 1 reff.
t = 1 John i. 2 reff.
u = 1 Cor. iii. 17. Jude 10 (reff.). see ch. xi. 18.
v ch. xiv. 8. xvii. 2. xviii. 3.
w ch. vi. 10 (reff.). Deut. xxxii. 43.
x perf. as aor., ch. v. 7 reff.
y ver. 1.
z ch. viii. 4 reff.
a w. dat., ch. v. 13 reff.
b Luke ii. 13, 20. xix. 27. [xxiv. 53.] Acts ii.

47. iii. 8, 9. Rom. xv. 11 (from Ps. cxvi. 1) only. dat., here only. 2 Chron. xx. 19. Jer. xx. 13 al.
c ch. xi. 18 reff.

2. om *αἱ* A. διεφθειρεν B rel Andr Areth: εκρινεν A: txt C[P]ℵ g m 36 (1. 47, e sil) Andr-a. for 2nd *αυτου, αυτης* ℵ¹. rec ins *της* bef *χειρος*, with 1. 16-7. 34 (35-6-9. 47 Bʳ, e sil): om AC[P]ℵ B rel Areth.

3. *ειρηκεν* B rel copt Areth: *ειρηκασιν* b f g Andr-p: *ειπαν* C, *ειπον* 38: txt A[P]ℵ m. om *αυτης* 1.

4. (*επεσαν*, so AC[P]ℵ B² h j l 1. 9¹. 10. 49.) *οι εικοσ. τ. πρεσβ.* A B b f 1 Bʳ Andr Primas: txt C[P]ℵ rel vulg(with am fuld, agst demid lipss tol) syr-dd Andr-coisl Areth.—rec *εικοσι και τεσσαρες*: κδ' B a g j k l 1. 10. 49. 50. 90 Bʳ: txt AC[P]ℵ c d e h m 9. 32-8. 47-8. om *ζωα* ℵ¹. rec *του θρονου*, with h j 1. 10-7-8-9. 36-8 (b 37-9. 47-9 Bʳ, e sil) Andr: txt AC[P]ℵ B rel Andr-coisl Areth.

5. *φωναι, εξηλθον, λεγουσαι* ℵ¹. *εξηλθ.* bef *εκ τ. θρον.* ℵ. rec (for *απο*) *εκ*, with [P]ℵ h 1. 4. 10-7-8. 34 (a c f 6. 32-6-7. 47-8-9 Bʳ, e sil) Andr Areth: txt AC B rel Andr-coisl Areth-comm. for *θρονου, ουρανου* B f. om *λεγουσα* 1. 12. 47. rec *τον θεον*, with rel Andr Areth: txt AC[P]ℵ B f 9. 27. 36. 41-2. 51. 79. om 2nd *και* C[P]ℵ. rec ins *και* bef *οι μικροι*, with 1 (m, e sil) Andr-a: om AC[P]ℵ B rel vulg syr-dd copt æth arm Andr Areth Primas. (of this ver only *οὖνου εξηλθε* is *now* left in f: the collators are silent about *και*, but 92 (the transcript of f) omits it.)

it is hardly justifiable to lay, as Elliott has done, a stress on this Hebrew formula of praise being now first used, and to infer thence that the *Jews* are indicated as bearing a prominent part in the following song. The formula must have passed, with the Psalter, into the Christian Church, being continually found in the LXX: and its use first here may be quite accounted for by the greatness and finality of this triumph), **the salvation and the glory and the might belong to our God: because true and just are His judgments: because He judged** (the aorr. as before are proleptic. In this case they can be rendered by the simple past in English) **the great harlot, which corrupted** (imperf.: whose habit it was to corrupt) **the earth in** (*ἐν* of the element of the corruption) **her fornication; and He exacted in vengeance the blood of His servants from her hand** (so almost verbatim in 4 Kings ix. 7, *καὶ ἐκδικήσεις τὰ αἵματα τῶν δούλων μου τῶν προφητῶν, καὶ τὰ αἵματα πάντων τῶν δούλων κυρίου ἐκ χειρὸς Ἰεζάβελ*. The vengeance is considered as a penalty exacted, forced, out of the reluctant hand: see also Gen. ix. 5; Ezek. xxxiii. 6, where the verb is *ἐκζητεῖν*). **And a second time they said Hallelujah; and her smoke** (of her burning, ch. xviii. 9 al.: not, as Ewald, because *τῆς πυρώσεως αὐτῆς* is not added, of hell in general) **goeth up to the ages of the ages** (this addition gives a reason for the praise, parallel with those introduced by *ὅτι* before). **And the twenty-four elders and the four living-beings fell down and worshipped God who sitteth upon the throne, saying Amen: Hallelujah** (thereby confirming the general song of praise of the great multitude). **And a voice came forth from the throne** (*ἀπό* perhaps (De W.) gives more the direction than the actual source of the voice (*ἐκ*, as rec.). It is useless to conjecture whose voice it is: but we may say that (*τῷ θεῷ ἡμῶν*) it is not that of the Lamb, as Ew. and

ἤκουσα [d] ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς [e] φωνὴν [e] ὑδάτων [e] πολλῶν καὶ ὡς [f] φωνὴν [f] βροντῶν [g] ἰσχυρῶν, [h] λέγοντες [y] Ἀλληλούϊα, ὅτι [i] ἐβασίλευσεν [k] κύριος ὁ [k] θεὸς ὁ [k] παντοκράτωρ. 7 [l] χαίρωμεν καὶ [lm] ἀγαλλιῶμεν, καὶ [n] δώσομεν τὴν [n] δόξαν αὐτῷ, ὅτι ἦλθεν ὁ [o] γάμος τοῦ ἀρνίου καὶ ἡ [p] γυνὴ αὐτοῦ [q] ἡτοίμασεν ἑαυτήν. 8 καὶ [r] ἐδόθη αὐτῇ [r] ἵνα [s] περιβάληται [t] βύσσινον [u] λαμπρὸν καθαρόν, τὸ γὰρ [t] βύσσινον τὰ [v] δικαιώματα τῶν [w] ἁγίων ἐστίν.

d ver. 1. e ch. i. 15 reff. f ch. vi. 1. xiv. 2. Ps. lxxvi. 18. g see Heb. v. 7. ch. v. 2 reff. h constr., ch. iv. 1. i ch. xi. 17. k ch. i. 8 reff. l Matt. v. 12. 1 Pet. iv. 13. see John viii. 56. 1 Pet. i. 8. m act., Luke i. 47 only. ~ John v. 35. viii. 56. 1 Pet. i. 6, 8. iv. 13 al. Ps. cxviii. 24. Isa. lxi. 10. n ch. xi. 13 reff. o = Matt. xxii. 2, &c. xxv. 10. Luke xii. 36 al. p = ch. xxi. 9. Matt. i. 20. Deut. xxii. 24. q = ch. xxi. 2. see Gen. xxiv. 14, 44. r constr., John xvii. 4. ch. [vi. 4.] viii. 3. s ch. vii. 9 reff. t ch. xviii. 12 reff. u of clothing, Luke xxiii. 11. Acts x. 30. James ii. 3, 3. ch. xv. 6 (xviii. 14. xxii. 1, 16) †. (Sir. xxix. 22 al.) v = here only. see ch. xv. 4. w = ch. xi. 18 reff.

6. om 1st ως c d(appy) m 1[1]. 6. 12. 35, ins 1-corr : φωνην bef ως 36. om 2nd ως A b 12. Steph λεγοντας, with h 1. 10-6-7-9. 30-7. 47-9 Areth : elz λεγοντων, with A[P] g m 6. 18. 35-6-8 Andr-a, λεγουσων ℵ, *dicentium* vulg Primas : λεγοντος 39 : txt B rel Andr-coisl, *dicentes* Tich. aft θεος ins ημων [P]ℵ[3a] B rel vulg syr-dd Andr Areth Tich : om A g 1 (49. 50, e sil) copt.—ο θς ο κς ημων ℵ[1] : om κυριος d 1. 12 æth Andr.

7. rec αγαλλιωμεθα, with B rel Andr-coisl Areth : txt A[P]ℵ g m 1. 12-8. 35-6. rec (for δωσομεν) δωμεν, with ℵ[1] B rel Andr Areth : txt A[P]ℵ[3a] 36 Andr-p. for αυτω, αυτων ℵ[1] : αυτου 1. for γυνη, νυμφη ℵ[3c]. om αυτου l 1. 12-6. 39.

8. rec (for λαμπρον καθαρον) καθαρον και λαμπρον, with 1. 36 Andr : καθαρον λαμπρον 17-8 : λαμπρον και καθαρον B rel Andr-coisl : txt A[P]ℵ g l 79 B[r] am(with demid lips-4 lux) syr-dd copt æth Areth Primas. rec εστι bef των αγιων, with 1. 34. 40-1 vulg copt : txt A[P]ℵ B rel syr-dd Andr Areth Primas.

Hengstb. Our Lord never spoke thus: cf. John xx. 17, note) **saying, Give praise to our God, all His servants** (cf. Ps. cxxxiv. 1), [and] **ye that fear Him, the small and the great** (cf. Ps. cxv. 13). **And I heard as it were the voice of much multitude** (cf. ver. 1), **and as it were the voice of many waters, and as it were the voice of strong thunders, saying** (nom. see ref.], **Hallelujah, because the Lord God Almighty reigneth** (here is a case where we cannot approach the true sense of the aor. ἐβασίλευσεν but by an English present: "*reigned*" would make the word apply to a past event limited in duration: "hath reigned" would even more strongly imply that the reign was over. It is well to note such cases, to shew the inadequacy of our past tenses to reproduce the Greek ones). **Let us rejoice and exult, and we will give the glory to Him: because the marriage of the Lamb is come** (these words introduce to us transitionally a new series of visions respecting the final consummation of the union between Christ and His Church, which brings about the end, ch. xxi. 1 ff.: the solemn opening of which now immediately follows in vv. 11 ff. This series, properly speaking, includes in itself the overthrow of the kings of the earth. the binding of Satan, the thousand years' reign, the loosing of Satan, the final overthrow of the enemy, and the general judgment: but is not consummated except in the entire union of Christ and His with which the book concludes. So that the aorr. ἦλθεν, ἡτοίμασεν, are in a measure proleptic. This figure, of a marriage between the Lord and His people, is too frequent and familiar to need explanation. Cf. in the O. T. Isa. liv. 1—8; Ezek. xvi. 7 ff.; Hos. ii. 19 f.: and in the N. T., Matt. ix. 15 || and note, xxv. 1 ff.; John iii. 29; Eph. v. 25 ff. Indeed it penetrates almost every where the thoughts and language used respecting Christ and the Church), **and his wife hath made herself ready** (is complete in her adornment, as in next verse).

And it was given to her (have we in these words still the voice of the celestial chorus, or are they merely narrative, written in the person of the Seer himself? It seems to me that the latter alternative is rendered necessary by the fact of the explanation, τὸ γὰρ κ.τ.λ., being subjoined. Düsterd. makes the song end at λαμπρόν: but this seems harsh and disjointed. Moreover the ἐδόθη is the regular formula narrandi of the book) **that** (a construction of St. John's, see reff.) **she should be clothed in fine linen raiment, bright**

9 Καὶ λέγει μοι Γράψον [x] Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ [c] γάμου τοῦ ἀρνίου [y] κεκλημένοι. καὶ λέγει μοι Οὗτοι οἱ λόγοι οἱ [z] ἀληθινοὶ τοῦ θεοῦ εἰσιν. 10 καὶ [a] ἔπεσα [a] ἔμπροσθεν τῶν [a] ποδῶν αὐτοῦ [a] προσκυνῆσαι αὐτῷ. καὶ λέγει μοι [b] Ὅρα μή· [c] σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν [d] ἐχόντων τὴν [e] μαρτυρίαν [e] Ἰησοῦ· τῷ θεῷ

x Luke xiv. 15.
y = Matt. xxii. 3. John iii. 29 al. Esth. v. 12.
z = ch. xxii. 6. vii. 14.
a here only. see ch. xxii. 8.
b ch. xxii. 9. see Matt. viii. 4. Heb. viii. 5.
c ch. vi. 11 reff.
d ch. vi. 9 reff.
e ch. i. 2 reff.

9. om γραψον 1 vulg-ms Andr-a. for το, τον B 16. om του γαμου [P]ℵ¹ 1. om 2nd και λεγει μοι ℵ¹ (6?) 88. rec om οἱ (aft λόγοι), with [P](ℵ²ᵃ) B rel Andr Areth: for οι, μου ℵ¹: txt A 4. 48.—του θεου bef αληθ. ℵ²ᵃ g k. rec εισιν bef του θεου, with ℵ¹ 1. 17 (a h 37-8. 49, e sil) Andr: txt A[P](ℵ²ᵃ) B rel vulg syr-dd copt Andr-coisl Areth Primas.

10. (επεσα, so A[P]ℵ b h¹ j l m 1. 2. 10-6-7. 26-7. 35-6-9. 42-9. 50 Andr-a. (d def.)) for εμπροσθεν, ενωπιον B. [for προσκυνησαι, και προσεκυνησα P.] for αυτω, αυτον B. om 2nd σου ℵ¹ 6. ins και bef των εχοντων 1. 12. rec ins του bef 1st ιησου, with 51 (2. 39. 40-7, e sil): om A[P]ℵ B rel Andr Areth.

(and) pure ("Vides hic cultum gravem ut matronæ, non pompaticum qualis meretricis ante descriptus." Grot.), for the fine linen raiment is (imports, see Matt. xxvi. 26 reff.), the righteousness of the saints (i. e. their pure and holy state, attained, as in the parallel description ch. vii. 14, is declared by the elder, by their having washed their robes and made them white in the blood of the Lamb. The plur. -ματα is probably distributive, implying not many δικαιώματα to each one, as if they were merely good deeds, but one δικαίωμα to each of the saints, enveloping him as in a pure white robe of righteousness. Observe that here and every where, the white robe is not Christ's righteousness imputed or put on, but *the saints' righteousness*, by virtue of being washed in His blood. It is *their own*; inherent, not imputed; but their own by their part in and union to Him).

9, 10.] The Bride in this blessed marriage being in fact the *sum of the guests* at its celebration, the discourse passes to *their blessedness, and an assurance of the certainty of that which has been foretold respecting them. The Apostle, moved by these declarations, falls down to worship the angel, but is forbidden.* And he saith (who? the only answer ready to our hand is, the angel of ch. xvii. 1. Some, as Ewald and Ebrard, suppose some one angel to have been constantly with St. John throughout the visions: but there seems no reason for this) to me, Write (cf. ch. xiv. 13) Blessed are they who are bidden (see reff.: and bear in mind, throughout, our Lord's parables on this matter: Matt. xxii. 1 ff., xxv. 1 ff. Our ch. iii. 20 furnishes us with a link binding on the spiritual import to the figure) to the supper of the marriage of the Lamb. And he saith to me (the solemn repetition of this formula shews that what follows it is a new and important declaration), These sayings (cf. ch. xvii. 17. If we understand that the speaker is the angel of ch. xvii. 1, then οὗτοι οἱ λόγοι will most naturally include the prophecies and revelations since then) are the true (we should hardly be justified, in a book where ἀληθινός has repeatedly occurred in a sense hardly distinguishable from ἀληθής, in pressing it here to its more proper meaning of "*genuine*" (as Düsterd.), which would very well suit the sense in this place) (sayings) of God (are the very truth of God, and shall veritably come to pass). And I fell down before his feet to worship him (out of an overweening reverence for one who had imparted to him such great things: see also ch. xxii. 8, where the same again takes place at the end of the whole revelation, and after a similar assurance. The angel who had thus guaranteed to him, in the name of God, the certainty of these great revelations, seems to him worthy of some of that reverence which belongs to God Himself. The reason given by Düsterd., that in both cases John imagined the Lord Himself to be speaking to him, is sufficiently contradicted by the plain assertion, here in ch. xvii. 1, and there in ch. xxii. 8 itself, that it was not a divine Person, but simply an angel): and he saith to me, Take heed not (to do it): I am a fellow-servant of thine, and (a fellow-servant) of thy brethren who have the testimony of Jesus (as in reff.: on the former of which see note): worship

f see 1 Cor. xii. 10. 1 Pet. i. 10, 11. 2 Pet. i. 21.
g Matt. iii. 16 v. L. John i. 52. Acts (vii. 56.) x. 11. Ezek. i. 1.
h ch. vi. 2 reff.
i ch. iv. 2 reff. and notes.
j ch. iii. 14 reff.
k Acts xvii. 31. Ps. xcv. 13.
l ch. ii. 16 reff.
m ch. i. 14 (reff.).

προσκύνησον· ἡ γὰρ [e]μαρτυρία [e]Ἰησοῦ ἐστιν τὸ [f]πνεῦμα τῆς [f]προφητείας.

11 Καὶ εἶδον τὸν [g]οὐρανὸν [g]ἠνεῳγμένον, καὶ ἰδοὺ [h]ἵπ-πος [h]λευκός, καὶ ὁ [i]καθήμενος [i]ἐπ' αὐτὸν [καλούμενος] [j]πιστὸς καὶ [j]ἀληθινός, καὶ ἐν [k]δικαιοσύνῃ [k]κρίνει καὶ [l]πολεμεῖ· 12 οἱ δὲ [m]ὀφθαλμοὶ αὐτοῦ [ὡς] [m]φλὸξ πυρός, καὶ

rec ins του bef 2nd ιησου, with rel Andr-coisl : om A[P]ℵ B f g 1. 16. 36 Andr. (d def.) —του υιου 48 Areth. (f is now defective from this point, but its readings are given from old collations made before the loss of the portion xix. 10 to xx. 15.)

11. rec ανεωγμενον, with B 1(-νων) rel Orig Andr Areth : txt A[P]ℵ 42[2] Hip Andr-p. λευκος 1. om καλουμενος A[P] c 1. 4. 6. 17[1]. 32. 48 Hip Andr Areth : ins aft πιστος ℵ : txt B rel vss Orig Andr-coisl Iren-int Cypr Vict Jer Primas.

12. οι is repeated aft δε in ℵ. om ως [P]ℵ B rel arm Hip Andr : ins A g m

God (both words are emphatic : let προσκύνησις be reserved for *Him*), for (these words following are those of the *angel*, not of the Apostle, as Düsterd. : ver. 8, and ch. v. 8, where the Apostle gives explanations, are no rule for this place, where the explanation of necessity comes from the speaker, whose reason for prohibiting the offered homage it renders) **the testimony of Jesus** (the gen. Ἰησοῦ is, as before, *objective* : the testimony *borne to* Jesus by these σύνδουλοι, men and angels) **is the spirit of prophecy** (there is no real difficulty in this saying : no reason for destroying its force by making Ἰησοῦ subjective, and ἡ μαρτ. Ἰησ. to mean "the witness which proceeds from Jesus" (Düst.). What the angel says is this : Thou and I and our brethren are all ἔχοντες τὴν μαρτυρίαν Ἰησοῦ (= μάρτυρες Ἰησοῦ, as uniformly in this book) ; and the way in which we bear this witness, the substance and essence of this testimony, is, the spirit of prophecy ; ἓν πνεῦμα ἐποτίσθημεν. This Spirit, given to me in that I shew thee these things, given to thee in that thou seest and art to write them, is the token that we are fellow-servants and brethren. Thus Vitringa : "Idem ille Spiritus qui loquitur agitque per eos qui prædicant testimonium Christo, quod agebant Apostoli, idem ipse est, qui per me loquitur, qui missus sum a Domino ut res venturi temporis tibi declararem. Tanta itaque tua quanta mea est dignitas, sumusque adeo conservi ad officia non disparia honoris et gradus a Domino appellati." It does not follow that every one of those ἐχόντων τὴν μαρτυρίαν Ἰησοῦ has, in the same distinguished degree, the Spirit of prophecy : but every such one *has* the same Spirit, and that one Spirit, and no other, is the Spirit of prophecy).

11—XXII. 5.] THE END : beginning with *the triumphal coming forth of the Lord and His saints to victory* (vv. 11—16), then proceeding with *the great defeat and destruction of the beast and false prophet and kings of the earth* (vv. 17—21), *the binding of Satan* and *the millennial reign* (ch. xx. 1—6), *the unbinding of Satan* and *his destruction and that of the deceived nations* (xx. 7—10), *the great general judgment* (xx. 11—15), and terminating with *the vision of the new heavens and earth*, and *the glories of the new Jerusalem* (xxi. 1—xxii. 5).

11—16.] *The triumphal coming forth of the Lord and His hosts to victory.* **And I saw heaven opened, and behold a white horse** (the same words, including the five following, as in ch. vi. 2. It is wonderful that this striking identity, in a book where symbolism is so constant to itself, has not prevented the mistakes which have been made in interpreting that place. This horse and Rider are (symbolically) the same as there : the νικῶν καὶ ἵνα νικήσῃ is on the point of its completion : the other horses and their riders, dark forms in His great world-long procession to victory, will now for ever vanish, and war and famine and pestilence be known no more), **and He that sitteth upon him** [called] **faithful and true** (see ref.), **and in righteousness He judgeth and warreth** (both those acts being his concern in his present triumphant progress. Notice that the very construction with the participles καθήμενος and καλούμενος is the same as that in ch. vi. 2). **His eyes** (the δέ, as often, is best given in English by an asyndeton, marking a break in the sense, passing from the subjective to the objective description) **[were as] a flame of fire** (ch. i. 14 verbatim, again beyond question identifying

ɛφαλὴν αὐτοῦ [n] διαδήματα πολλά, [o] ἔχων [ὀνόματα
ένα, καὶ] [p] ὄνομα [p] γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ
13 καὶ [qr] περιβεβλημένος [r] ἱμάτιον [s] βεβαμμένον
αὶ κέκληται τὸ ὄνομα αὐτοῦ Ὁ [t] λόγος τοῦ θεοῦ.
[u] στρατεύματα [τὰ] ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ
οις [h] λευκοῖς [v] ἐνδεδυμένοι [w] βύσσινον [x] λευκὸν κα-
15 καὶ [y] ἐκ τοῦ στόματος αὐτοῦ [y] ἐκπορεύεται [y] ῥομ-
ξεῖα, ἵνα [z] ἐν αὐτῇ [z] πατάξῃ τὰ ἔθνη, καὶ αὐτὸς

n ch. xii. 3 reff.
o so particip., ch. i. 16.
p ver. 16. ch. xiv. 1. xvii. 5.
q ch. vii. 9 reff.
r Isa. lix. 17.
s Luke xvi. 24. John xxii. 26 (bis) only. Ps. lxvii. 23. (see Isa. lxiii. 2, 3.) Levit. xiv. 6.
t John i. 1, see note there. (1 John i. 1.)
u ch. ix. 16 reff. see Neh. 6. vi. 8 reff.
v ch. i. 13 reff.
w ch. xviii. 12 reff.
x ch. iii. 4 (reff.).
y ch. i. 16 (reff.).
a ch. xi. 6. 1 Kings iv. 8. Zech. xiv. 18.

e sil) vulg Orig Andr-coisl Areth Iren-int Cypr. διαθηματα (but corrd) rec om ονοματα γεγραμμενα και, with A[P] 4 (c l 1. 6. 47-8, e sil) vulg Orig a Areth Iren-int Cypr: ονοματα γεγραμμενα ουδις, omg και ονομα γεγραμμενον, 9: txt ℵ B rel.—εχων ονομα οιδεν, omg all the rest, ℵ¹. for ει, η ℵ¹. βεβαμ., περιρεραμμενον ℵ¹: περιρεραντισμενον ℵ³ᶜ: ερραντισμενον εν 32, νον [P] 36: om βεβαμ. αιματι k. rec (for κεκληται) καλειται, with 1. 4. 51 (c l 6. 16. 36-7-9. 48 Bᶜ, e sil) Andr Areth: txt A[P]ℵ³ᵃ B rel 8th Hip: mg το, ℵ¹.

ɔh om 2nd τα, with ℵ B c f j l m 1. 6. 16-8. 27. 35-8 Andr-a: ins A[P] rel r-coisl. ηκολουθουν 1. 38. for εφ', επι B rel Orig Andr-coisl Areth: t g 1. (17) 34-6 (f 16. 38-9. 40, e sil) Andr-a. (ἔφιπποι πολλοί 17. 79 Andr-b., δυμενοις (but corrd) ℵ¹. rec ins και bef καθαρον, with ℵ 1. 10. 34 (e 35.) Orig Andr Jer: om A[P] B rel am(with demid fuld lips-5 tol) syr-dd Andr-h Iren-int Cypr.

διστομος bef οξεια B rel syr-dd Andr Areth Cypr: om A[P]ℵ 36-8. 51 (1, e ith demid fuld) copt Orig Andr-a Iren-int. om ινα 1¹. rec παταξη 27, e sil): παραταξη 9: txt A[P] B rel Orig Andr Areth, παταξει ℵ.

ıd upon His head (accus.: see note) many diadems (probably βασιλεὺς βασιλέων: so Ewald, Hengstb. Certainly these are not ıs of the ten kings, as Züllig, al., ıre yet to be overthrown, ver. 19 στέφανοι of ch. vi. 2 has become d in the course of the subjection ·orld to Him): having [names (if these words are genuine, pro- e meaning is that the names were . on the diadems, signifying the)f each), and] a name written is not said. From this portion of ription regarding His head, pro- the Brow) which none knoweth Himself (what name is indicated? y not that given below, ver. 13; these words mean that He Him- ıe knows the mystery latent in ne (so Vitringa, al.). Nor again ay that it is any of the names by ur blessed Lord is known to us (so Ewald, al.). But it is the τὸ ου τὸ καινόν of ch. iii. 12: some l glorious name, indicative, as ap- om the context there, of the com- ınion between Him and His people, His final triumph. This name the saw written, but knew not its import: that, like the contents of the sealed book, being reserved for the day when He shall reveal it): and clothed in a vesture dipped in blood (see Isa. lxiii. 2, 3: which is clearly in contemplation here, from our ver. 15 b. This being so, it is better perhaps to avoid the idea of His own blood being in view): and His name is called, The Word of God (this title forms so plain a link between the Apocalypse and St. John's writings, where only it occurs, that various attempts have been made by those who reject his authorship, to deprive it of that significance. I have discussed these in the Prolegomena, § i. parr. 110, 111). And the armies which are in heaven (not the holy angels only, as De W. and Hengstb., but the glorified saints: the οἱ μετ' αὐτοῦ of ch. xvii. 14, who are spoken of in reference to this very triumph, and are said to be κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί) followed Him upon white horses, clothed in fine linen [raiment] white, pure (this clothing also speaks for the saints being included in the triumphal procession: see ver. 8, and ch. vi. 11). And out of His mouth goeth forth a sharp sword (see ch. i. 16, ii. 12, 16), that with (ἐν, as invested in or with) it he may smite the nations; and He (there is an

b ch. ii. 27. xii. 5. Psa. ii. 9.
c ch. xiv. 20 (reff.).
d ch. (xiv. 8, 10.) xvi. 19.
e ch. i. 8 reff.
f here only. Psa. xliv. 3.
g ver. 12.
h ch. xvii. 14. (Dan. ii. 47.) see 1 Tim. vi. 15.
i ch. viii. 13 reff.
k ch. xviii. 2. ver. 21 only. Deut. xiv. 11.
l so (-ο-) ch. iv. 7 reff.
m ch. viii. 13. xiv. 6 only †. 16 al. Dan. i. 16 (v. 1 Theod.) only.
n ch. xvi. 14, 16 reff. (Exod. xxxix. 17, 18.)
o ver. 2. Luke xv.
p ch. xvii. 16. James v. 3. Levit. xxvi. 29.

[b] ποιμανεῖ αὐτοὺς [s] ἐν [b] ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς [c] πατεῖ
τὴν [c] ληνὸν τοῦ [d] οἴνου τοῦ [d] θυμοῦ [d] τῆς ὀργῆς τοῦ [e] θεοῦ
τοῦ [e] παντοκράτορος. 16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ
τὸν [f] μηρὸν αὐτοῦ [g] ὄνομα [g] γεγραμμένον [h] Βασιλεὺς βασι-
λέων καὶ Κύριος κυρίων.

17 Καὶ εἶδον [i] ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ, καὶ
ἔκραξεν [ἐν] φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς [k] ὀρνέοις τοῖς
[l] πετομένοις ἐν [m] μεσουρανήματι Δεῦτε [n] συνάχθητε [n] εἰς τὸ
[o] δεῖπνον τὸ μέγα τοῦ θεοῦ, 18 ἵνα [p] φάγητε [p] σάρκας

rec ins και bef της οργης, with 1 (g, e sil) Andr: om A(ℵ) B rel vulg cop. æth arm Orig Andr-coisl Areth Iren-int Tich.—της οργης bef του θυμου ℵ(marks of erasure have been put over της οργης, but removed). om last του 1.

16. om επι το ματιον και A æth-rom Cassiod. (for ματιον, μετωπον g.) om 2nd επι ℵ. for τον, των 1. rec ins το bef ονομα, with 1 Andr-a: om A[P]ℵ B rel Orig Andr Areth.

17. for ενα, αλλον ℵ: om B rel syr-dd Andr-a Tich: ενα αλλον m 35 Andr-coisl: txt A[P] g h l 17. 38 (1. 37. 41-7-9 Br, e sil) vulg Andr Areth Primas. εκραξεν B g tol. aft εκραξεν ins εν ℵ B b e f j k l m 2. 13. 26-7. 42. 50-1. 90. om λεγων 1. 12. 36. 49. rec πετωμενοις, with [P] c k l 32 (2. 37-9. 40-1, e sil): txt Aℵ B rel Andr Areth. μεσουρανισματι 1. 33[: μισουρανηματι P]. rec (for συναχθητε) και συναγεσθε: om 1: txt A[P]ℵ B rel am(with demid fuld lipss tol, agst lips-6) syr-dd copt æth Andr Areth. rec (for το μεγα του) του μεγαλου, with 1. 36 (49, e sil) lips-6 Andr-a: txt A[P]ℵ B rel vulg syr-dd copt Andr Areth Primas Tich. (τον μεγα k 4. 6. 16. 26. 34-5-9. 40-1-8. 90: τον μεγαν b c m 32.—τον δειπνον το μεγα d e g h, τον δ. τον μεγαν 38.)

emphasis in this and the following clause on αὐτός, which however would be too strongly rendered by "*himself*") **shall rule** (see ch. ii. 27, xii. 5, and note) **them** (masc.; their component members being in the Writer's mind) **with a rod of iron: and He** (and none other, as we know from Isa. lxiii. 3) **treadeth** (it is His office to tread) **the winepress of the wine of the fierceness of the wrath** (of the outbreaking of the anger: see on ch. xvi. 19) **of Almighty God. And He hath upon His vesture and upon His thigh a name written** (i. e. most naturally, written at length, partly on the vesture, partly on the thigh itself; at the part where, in an equestrian figure, the robe drops from the thigh. The usual way of taking the words is to suppose the καί epexegetic or definitive of the former words, "on His vesture," and that on the part of it covering His thigh. So De W., Düsterd., al. Others imagine (so Grot., al.) a sword, on the hilt of which the name is inscribed. But there is no trace of this in the text. Wetst. quotes Cicero, Verr. iv. 43, "Signum Apollinis pulcherrimum, cujus in femore literulis minutis argenteis nomen Myronis erat inscriptum:" and Pausanias, Eliac. extr., ἀνάθημα . . . ἀνδρὸς εἰκὼν . . . ἐλεγεῖον δὲ ἐπ' αὐτὸ γεγραμμένον ἐστὶν ἐπὶ τοῦ μηροῦ, Ζῆνι θεῶν βασιλεῖ μ' ἀκροθίνιον ἀνθάδ' ἔθηκαν Μενδαῖοι. See also Herod. ii. 106, where the inscription runs across the chest from shoulder to shoulder), **King of Kings, and Lord of Lords** (ch. xvii. 14).

17—21.] *Defeat and destruction of the beast and the false prophet and the kings of the earth:* preceded by (17, 18) an *angelic proclamation*, indicating the vastness of the slaughter.

And I saw an (one) **angel standing in the sun** (not only as the place of brightness and glory becoming the herald of so great a victory, but also as the central station in mid-heaven for those to whom the call was to be made): **and he cried with a great voice, saying to all the birds which fly in mid-heaven, Come, be gathered together** (see, on the whole of this proclamation, Ezek. xxxix. 17 ff., of which it is a close reproduction; also Matt. xxiv. 28) **to the great banquet of God, that ye may eat the flesh of kings, and the flesh of captains of thousands, and the flesh of strong men, and the flesh of horses, and of them that sit**

βασιλέων καὶ [p] *σάρκας* [q] *χιλιάρχων καὶ* [p] *σάρκας* [r] *ἰσχυρῶν καὶ* [p] *σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτούς, καὶ* [p] *σάρκας πάντων* [s] *ἐλευθέρων τε καὶ* [s] *δούλων καὶ* [t] *μικρῶν καὶ* [t] *μεγάλων.* 19 *καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ* [u] *στρατεύματα αὐτῶν* [n] *συνηγμένα* [v] *ποιῆσαι τὸν* [v] *πόλεμον μετὰ τοῦ* [w] *καθημένου* [w] *ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ* [u] *στρατεύματος αὐτοῦ.* 20 *καὶ* [x] *ἐπιάσθη τὸ θηρίον, καὶ* [y] *οἱ μετ' αὐτοῦ, ὁ* [z] *ψευδοπροφήτης ὁ* [a] *ποιήσας τὰ* [a] *σημεῖα ἐνώπιον αὐτοῦ,* [b] *ἐν οἷς* [be] *ἐπλάνησεν τοὺς λαβόντας τὸ* [d] *χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ* [e] *εἰκόνι αὐτοῦ,* [f] *ζῶντες ἐβλήθησαν* [g] *οἱ δύο εἰς τὴν* [gh] *λίμνην τοῦ* [g] *πυρὸς τῆς* [i] *καιομένης ἐν* [k] *θείῳ.* 21 *καὶ οἱ λοιποὶ* [l] *ἀπεκτάνθησαν* [l] *ἐν τῇ* [lm] *ῥομφαίᾳ*

q ch. vi. 15 reff. r = Matt. xii. 29 |. Josh. x. 2. s ch. xiii. 16 reff. t ver. 5. ch. xi. 18. xiii. 16. xx. 12. Ps. cxiii. 13 (21). u ver. 14. v ch. xi. 7 reff. w ch. iv. 2 reff. and note. x = John vii. 30 (xxi. 3, 10) al⁵. Acts xii. 4. (iii. 7.) 2 Cor. xi. 32 only ‡. (Cant. ii. 15.) Sir. xxiii. 21 BN F(not A) only. y ch. xvii. 14. Matt. xii. 3, 4. xxvii. 51. Mark i. 36. ii. 25. v. 40. Luke vi. 4. Tit. iii. 15. see John ix. 40 al. 20 (reff.). z ch. xvi. 13. a ch. xiii. 13 reff. d ch. xiii. 16, 17 reff. b ch. xviii. 23. e ch. xiii. 14, 15 reff. c act., ch. ii. DAN. iii. 18. (DAN. vii. 11.) f so Num. xvi. 30, 33. Ps. liv. 16. g ch. xx. 10, 14 (bis), 15. xxi. 8 only. h as above (g). Luke v. 1, 2. viii. 22, 23, 33 only. Ps. cvi. 36. i = ch. xxi. 8. Job xli. 11. see also ch. viii. 8. Heb. xii. 18. pres., John xv. 6. k ch. ix. 17, 18 reff. l ch. vi. 8 (reff.). m see ver. 15. ch. i. 16.

.36. PN B b) m, 1. . 4. 6. 9. 0-3. 16 ɔ 19. 26- . 30. 2 to 35. 7 to 42. 7 to 51. 0 Br.

18. om from 1st *και* to 2nd 1. 49. rec *εφ' αυτων*, with [P] B rel Andr Areth : *εν αυτοις* N : txt A f. om *παντων* 1. rec (aft *ελευθερων*) om *τε*, with 1 (9. 26?) : ins A[P]N B(Tischdf) rel Andr-a-coisl Areth. om *και* (bef *μικρων*) B f k 9. 30-6. 47 : ins A[P]N rel. aft *μικρων* ins *τε* B rel : om A[P]N g m 1. 34-5. 51 (4. 6. 32 48, e sil) Andr Areth. ins *των* bef *μεγαλων* N g.

19. for [3rd] *και, κατα* N¹. for *αυτων, αυτου* A c 6. 11 : txt [P]N B rel vss Andr Areth Tich Primas. rec om *τον* (bef *πολεμον*), with [P] B(Del) rel Synops Andr : ins AN B(Mai) d e f k l 9. 13-6. 26-7. 39. 41-9. 51 Areth.

20. rec (for *οι μετ' αυτου ο*) *μετα τουτου ο*, with 1. 30 Andr-a : *μετ' αυτου ο* N h 32-7. 49² Br, *μετ' αυτο ο* 38 vulg Synops Andr-p Primas : *ο μετ' αυτου* B rel : *ο μετ' αυτου ο* [P(Tischdf, expr)] 33 : txt A 34(omg *ο*) 41. for *τη εικονι, το χαραγμα* B, *την εικονα* N¹ 38. *βληθησονται* 1. 38. rec *την καιομενην*, with B rel, *stagnum ardens igne* Promiss : txt A [P(Tischdf, expr)] N, *ignis ardentis* vulg, *ignis ardentis igne* Primas. rec ins *τω* bef *θειω*, with d(perhaps) m 1. 30²-4-6 (c 6. 32. 49, e sil) Andr : om A[P]N B rel Andr-p Areth.

on them, and the flesh of all, free as well as bond, both small and great (this proclamation is evidently not to be pressed into a place in the prophecy, nor are its details to be sought in the interpretation, as has been done by Andreas and Primasius, who hold the birds to be angels, and Brightm., who holds them to be nations and churches. The insertion is made, as above, to shew the greatness and universality of the coming slaughter). **And I saw the beast** (ch. xiii. 1) **and the kings of the earth and their armies gathered together** (as above under the sixth vial, ch. xvi. 12 ff., on the field of Harmagedon) **to make their war** (viz. that predicted above, ch. xvi. 14, xvii. 14) **with Him that sitteth upon the horse and with his army** (*στρατευματος*, sing. probably as being *one*, and having one Head, whereas *they* are many, and under various leaders). **And the beast was taken** (reff.), **and those with him** (to wit, the *ψευδοπροφητης*, and *οἱ λοιποι*, ver. 21: or, **and with him the false prophet**),—**the false prophet who wrought the miracles in his presence** (cf. ch. xiii. 11—17, by which it clearly appears that this false prophet is identical with that second beast), **with which he deceived those who received** (not necessarily nor probably, who *had* received, as E. V.: the aor. part. is contemporary, as usual, with the aor. verb: and is probably here used because the receiving the mark is one act, the worship (*προσκυνουντας*) a continued habit) **the mark of the beast and those who worshipped his image** (cf. ch. xiii. 14, 16): **the two were cast alive into the lake of fire which burneth** (the extraordinary concord, *του πυρος της καιομενης*, appears to have been in the original text, and must be simply accepted as it stands) **with brimstone** (viz. into

τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ [m]ἐξελθούσῃ [m]ἐκ τοῦ στόματος αὐτοῦ καὶ πάντα τὰ [n]ὄρνεα [o]ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

XX. [1] Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν [p]κλεῖν τῆς [q]ἀβύσσου καὶ [r]ἅλυσιν μεγάλην [s]ἐπὶ τὴν χεῖρα αὐτοῦ. [2] καὶ [t]ἐκράτησεν τὸν [u]δράκοντα, [u]ὁ [v]ὄφις ὁ [v]ἀρχαῖος, ὅς ἐστιν διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, [3] καὶ ἔβαλεν αὐτὸν

a ver. 17. o Rev., here only. John vi. 26. Matt. v. 6. xiv. 20 al. Pa. ciii. 13.
p ch. i. 18 reff.
q ch. ix. 1, 2 reff.
r Rev., here only. Mark v. 3, 4 ‖ L. Acts xii. 6, 7 al.† Wisd. xvii. 17 only.
s = ch. v. 1. 2 Cor. iii. 15. see ch. iii. 20 reff.
t = Rev., here only. Mark xiv. 49, 51 al. Pa. cxxxvi. 9.
u nom., ch. i. 5.
v ch. xii. 9.

—σαν om. P.
—χων i. Aℵ x b 4o m. 1. 2. 4. 9. 10-3 12 to 17 35-7. 39. 52 to 55. 57 to 62. 67 to 71. 90 Bo.

21. rec (for εξελθουση) εκπορευομενη: txt A[P]ℵ B rel Andr Areth.

CHAP. XX. 1. aft ειδον ins αλλον ℵ2a 32: aft αγγελον 39. (λον of αγγελον is not in the text of Tischdf's edn of ℵ.) om εκ του ουρανου ℵ1. rec κλειδα, with l 1 (f(and 92) 13. 39, e sil) Andr Areth: κλειδαν 16: txt AℵB rel Andr-coisl. αλυσσιν ℵ1. for επι τ. χειρα, εν τη χειρι ℵ 38.

2. rec τον οφιν τον αρχαιον, with ℵ B rel Andr Areth: txt A. for ος, ο ℵ. ins ο bef διαβ. ℵ j 38. rec om ὁ (bef σατανας), with rel Andr: ins AℵB c h j m 9. 10-3-8. 27. 34-5-7-8. 41-2-7. 90. add ο πλανων την οικουμενην ολην (*from ch* xii. 9) B rel syr-dd Andr Areth: om AℵC g 1(e sil) 32. 47 vulg copt Andr-a Vict Aug Tich Promiss Primas. homœotel in ℵ αυτον to 1st αυτον ver 3.

Gehenna, or hell properly so called, Matt. v. 22; where also, after the millennium, Satan himself is cast, ch. xx. 10, and when their work is finally accomplished, Death and Hades, ib. 14 a. This lake of fire constitutes the second death, ib. 14 b, xxi. 8. These only, and not the Lord's human enemies yet, are cast into eternal punishment. The latter await the final Judgment, ch. xx. 11 ff.). **And the rest** (the *βασιλεῖς* and their *στρατεύματα*) **were slain with the sword of Him that sitteth on the horse, which** (sword) **goeth forth out of His mouth** (see Isa. xi. 4; 2 Thess. ii. 8. De Wette remarks, that it is a hint of the spiritual nature of this victory, that no battle seems actually to take place, but the Lord Himself, as in 2 Thess., destroys the adversaries with the sword out of his own mouth. But clearly, *all* must not be thus spiritualized. For if so, what is this gathering? what is indicated by the coming forth of the Lord in glory and majesty? Why is His personal presence wanted for the victory?): **and all the birds were satiated with** (out of, as the material of the satiety) **their flesh.**

CH. XX. 1—10.] THE VICTORY OVER SATAN. The next enemy now remaining is the Arch-fiend himself, who had given his might and his throne and great power (ch. xiii. 2) to the beast: whose instruments the other enemies were. The blow given to him by their overthrow is followed by his binding and incarceration for 1000 years (vv. 1—3): during which period the Saints live and reign with Christ, and judge the world, and the first resurrection takes place (vv. 4—6). But his malice and his power are not yet at an end. One final effort is permitted him at the end of that time (ver. 7), and he once more succeeds in deceiving the nations (ver. 8), who come up against the camp of the saints, and are destroyed by fire from heaven (ver. 9). He is then cast into the lake of fire with the beast and false prophet, there to be tormented for ever (ver. 10).

1—3.] *The binding of the dragon.* **And I saw an angel coming down out of heaven** (not Christ himself, as Aug., Andr., Calov., Vitr., Hengstb., al.: nor the Holy Spirit, as Joachim, Cocceius (al. ?): but a veritable angel, as always before in this book) **having the key of the abyss** (of hell, the abode of the devil and his angels: see ch. ix. 1. *For this abyss* apparently is distinct from the lake of fire, a further and more dreadful place of punishment: see on ver. 10. This key had been for the purposes of God's judgments given to Satan (= Abaddon, Apollyon), and by him the locusts were let forth, ch. ix. 1—11. Now it is entrusted to other hands, and for another purpose), **and a great chain in** (so in English: Gr., *resting on, hanging upon*, as a chain naturally would be: see reff.) **his hand. And he laid hold of the dragon** (already well known from ch. xii. 3 ff., 9; xiii. 2, 4; xvi. 13), **the ancient serpent** (for the expres-

εἰς τὴν [q] ἄβυσσον, καὶ ἔκλεισεν καὶ [w] ἐσφράγισεν [x] ἐπάνω αὐτοῦ, ἵνα μὴ [y] πλανήσῃ ἔτι τὰ ἔθνη, ἄχρι [z] τελεσθῇ τὰ χίλια ἔτη· μετὰ ταῦτα [a] δεῖ [b] λυθῆναι αὐτὸν [c] μικρὸν [c] χρόνον.

[4] Καὶ εἶδον [d] θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ [ef] κρῖμα [f] ἐδόθη αὐτοῖς· καὶ τὰς [g] ψυχὰς τῶν [h] πεπελεκισμένων [i] διὰ τὴν [i] μαρτυρίαν [i] Ἰησοῦ καὶ διὰ τὸν [i] λόγον τοῦ θεοῦ, καὶ [k] οἵτινες οὐ [l] προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ [m] χάραγμα ἐπὶ τὸ [mn] μέτωπον καὶ ἐπὶ τὴν [m] χεῖρα αὐτῶν, καὶ [o] ἔζησαν καὶ

w = John iii. 33 only. (cf. Matt. xxvii. 66.) Dan. vi. 17.
x Rev., ch. vi. 8 only (reff.).
y ch. ii. 20 reff.
z = ch. x. 7 reff.
a = Matt. xxiv. 6 i. xxvi. 54. Dan. xi. 28.
b Mark viii. 35. Luke xiii. 16. John xi. 44. ver. 7. Ps. civ. 20.
c John vii. 33. xii. 35. ch. vi. 11. Isa. lv. 7.
d Dan. vii. 9. Matt. xix. 28

o see Acts xxiv. 25. ch. xvii. 1. f Dan. vii. 22. g = Acts ii. 27 (from Ps. xv. 10), 31. Ch. vi. 9 only. Wisd. iii. 1. Jos. Antt. vi. 14. 2. h here only. 3 Kings v. 18 Ald.(Tromm. -κεῶν, AB). i = ch. i. 9. k = ch. i. 7 reff. l w. acc., ch. xiii. 8 reff. m ch. xiii. 16 (reff.) n ch. vii. 3 reff. o = Rom. xiv. 9. ch. ii. 8. 4 Kings xiii. 21.

3. for εκλεισεν, εδησεν 1. 12. rec aft εκλεισεν ins αυτον, with 1: om ℵ* B rel vulg syr-dd arm Synops Andr Areth. for επανω αυτου, εμμενως αυτον A. πλανα (for πλανηση) B rel Andr Areth: txt A g 1. 17[1](appy) Andr-a, πλανησει ℵ. rec τα εθνη bef ετι: om ετι f(perhaps, not 92) 1. 40 Andr-a Tich: txt ℵ* B rel vulg syr-dd Andr Areth Vict Primas. om τα (bef χιλια) 1. rec ins και bef μετα, with h 1. 4. 10-7. 51 (c k m 13. 26-7. 37-9. 41-2-8-9 B[r], e sil) copt Andr Areth: om ℵ* B rel am(with fuld lips-4-5 tol) Vict Aug Tich Promiss Primas. rec αυτον bef λυθηναι, with ℵ h 1. 10-7 (c 49. 51 B[r], e sil) Andr: αυτον λυθηναι αυτον 40: txt A B rel Areth.

4. for πεπελεκισμενων, πεπολεμημενων A: πεπελεκημενων b: txt ℵ B rel. for και οιτινες, ειτινες ουν ℵ: κ. οιτοινες (sic) 1. ου is written over the line by ℵ[1]. rec τω θηριω, with rel Andr Areth: txt ℵ* B b d f j k m 30-3-5-8. 40-2-7-8. 50. rec ουτε, with rel Andr: txt ℵ* B e f g l 2. 9. 13-6. 26-7. 30-3-5-8. 40-1-2-7-8. 50. 90 Areth. elz (for την εικονα) τη εικονι, with c e f(? not 92) g h l 9. 10-6. 33-7-9. 49. 51 Andr-a[2] p Areth: txt ℵ* B rel Andr-coisl Areth. rec aft μετωπον ins αυτων, with 1. 10-3-7 (h 2. 37. 49 B[r], e sil) copt: om ℵ* B rel

sion and the construction, see reff.), **who is the devil and Satan, and bound him a thousand years, and cast him into the abyss, and shut and sealed over him** (shut the door or cover at the top, and sealed it down. Notice, that the same absolute use of σφραγίζω in the active is found in ref. John, and apparently there only: see Palm and Rost, sub voce), **that he might deceive the nations no more** (there does not appear to be the least ground for Düsterd.'s idea, that the reading πλανᾷ was adopted in order to suit the views of the later Fathers who regarded the millennium as present), **until the thousand years shall be** (*shall have been:* futurus exactus) **accomplished: after that he must** (the δεῖ of prophecy; must, according to the necessity of God's purposes) **be loosed for a little time** (see below, ver. 7).

4—6.] *The Millennial reign.* **And I saw thrones** (combine the two passages in the reff.), **and they sat upon them** (who? the Apostles, as in ref. Matt.: the Saints, as in 1 Cor. vi. 2, 3,—οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν; . . . οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; Notice well, that there is nothing to hinder this in the souls of the saints not being seen till the next clause: for there is no mark of temporal sequence connecting the two verses: nay, such an idea is precluded by the specification at the end of ver. 4, that those very souls of the saints are they who reigned with Christ, and were His assessors in reigning and judging, during this time), **and judgment** (κρῖμα, the act and decision of judgment) **was given to them** (so in ref. Daniel (Theod.), ἕως οὗ ἦλθεν ὁ παλαιὸς ἡμερῶν, καὶ τὸ κρῖμα ἔδωκεν ἁγίοις ὑψίστου. That is, they were constituted judges). **And I saw the souls of them who had been beheaded** (the word πελεκίζω, to smite with the axe, is found in Polybius (i. 7. 12, xi. 30. 2), Strabo, Plutarch, and Diodorus Siculus, in the sense of beheading) **on account of the testimony of Jesus and on account of the word of God** (ref.), **and** (of those) **the which did not worship** (during life) **the beast nor yet his image, and did not**

p = Rom. v. 17 (b). 1 Cor. iv. 8. ch. v. 10. xxii. 5.
q w. gen., ch. ix. 20 reff.
r ver. 3.
s here (bis) only.
t = John xiii. 8 only. (see Luke xi. 36. xii. 46. Acts viii. 21.)
u = ch. xxi. 8. xxii. 19. Eccl. v. 16.
v see ch. ii. 26 reff.

p ἐβασίλευσαν μετὰ τοῦ χριστοῦ χίλια ἔτη. 5 οἱ q λοιποὶ
τῶν νεκρῶν οὐκ o ἔζησαν ἄχρι r τελεσθῇ τὰ χίλια ἔτη. αὕτη
ἡ s ἀνάστασις ἡ s πρώτη. 6 μακάριος καὶ ἅγιος ὁ t ἔχων
tu μέρος ἐν τῇ s ἀναστάσει τῇ s πρώτῃ· v ἐπὶ τούτων ὁ w δεύ-
τερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται x ἱερεῖς
τοῦ θεοῦ καὶ τοῦ χριστοῦ, καὶ p βασιλεύ[σ]ουσιν μετ'
αὐτοῦ [τὰ] χίλια ἔτη.

w ver. 14. ch. ii. 11. xxi. 8. x ch. i. 6.

AN a b 8e 2. 4. 9. 10-3. 16 to l. 2. 7. 38. 22 to 31. 37 to 42. 47 to 90 Bʳ.

vulg(with am demid fuld, agst lips-4 tol) syr-dd Andr Areth Cypr Vict Aug. Steph om τον (bef χριστου), with 1. 32 Andr-p: ins AN B rel Andr Areth. rec ins τα bef χιλια, with B rel Areth: om AN h 1. 12-7. 32-4. 49 Bʳ Andr.

5. homœotel, ετη at end of ver 4 and in this ver, ℵ b d e f j k l 2. 9. 13-6¹-8-9. 27. 30-3-9. 40-1-2-7. 50-1. 90 syr-dd. rec aft οι ins δε, with rel æth: ins και bef οι B c g h 1. 4. 10-6-7. 26. 32-4-7-8. 48-9 Bʳ copt Andr Areth: om A vulg(with am fuld tol lipsa, agst demid lips-4) Vict Aug Primas. for νεκρων, ανθρωπων B 32-4 Andr-coisl; εορτων Vict Aug Primas. rec ανεζησαν, with rel æth: ανεστησαν 1 Andr-a: txt A B c g h m 4. 10-2-3-6-7-8. 26. 32-4-5-7-8. 48-9 Bʳ vulg copt Andr Areth Aug Primas. rec (for αχρι) εως, with rel: txt A B c g h m 1. 10-3-6. 26. 32-4-7-8. 48-9 Bʳ.

6. rec ο θανατος ο δευτερος, with 1 (49, e sil) syr-dd copt: δευ. ο θαν. Bʳ: txt AN B rel Hip Andr Areth. αλλα ℵ. ins και bef του θεου ℵ. rec βασιλευσουσιν, with ℵ B rel vulg syr-dd copt Andr Areth Vict Aug Primas Fulg: βασιλευσουσιν A. ins τα bef χιλια ℵ B 38. 92 syr-dd.

receive the mark (mentioned ch. xiii. 16) **on their forehead and upon their hand: and they lived** (i. e. "*lived again;*" ἔζησαν = ἀνέζησαν, as in reff.: and, as the act is presently described as the first *resurrection*, with their bodies, perfect and complete) **and reigned with Christ** (took part in His Kingdom; see ch. i. 6; 2 Tim. ii. 12: also 1 Cor. iv. 8 and note) **a thousand years** (it would certainly appear that this reigning includes the office of judgment. Many interpreters suppose that these saints are the judged: so recently Düsterd.: but there is nothing in the context, nor in other parts of Scripture, to favour this idea. Nay, it is expressly negatived by our Lord's saying in John v. 24, ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν). **The rest of the dead lived not** (*again*, as above) **until the thousand years be completed. This** (αὕτη is not the *subject*, as De Wette, but the *predicate*, as in all such cases: the reduction of the proposition to the logical form requiring its inversion) **is the first resurrection** (remarks on the interpretation of this passage will be found in the Prolegomena, § v. par. 33. It will have been long ago anticipated by the readers of this Commentary, that I cannot consent to distort words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the Apostles, and the whole Church for 300 years, understood them in the plain literal sense: and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where *two resurrections* are mentioned, where certain ψυχαὶ ἔζησαν at the first, and the rest of the νεκροὶ ἔζησαν only at the end of a specified period after that first,—if in such a passage the first resurrection may be understood to mean *spiritual* rising with Christ, while the second means *literal* rising from the grave;—then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to any thing. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain: but if the second is literal, then so is the first, which in common with the whole primitive Church and many of the best modern expositors, I do maintain,

γ-λυθησεται 33. ℵ¹ B b *fo* m, 1. 2. 4. 9. 10-3. 16 to 19. 26-7. 30-2-4-5. 37 to 42. 47 to 51. 60 Bʳ. P.-πολιν ...

7 Καὶ ὅταν [r] τελεσθῇ τὰ χίλια ἔτη, [y] λυθήσεται ὁ Σα- τανᾶς ἐκ τῆς [z] φυλακῆς αὐτοῦ 8 καὶ ἐξελεύσεται [a] πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς [b] τέσσαρσιν [b] γωνίαις τῆς γῆς, τὸν [c] Γὼγ καὶ [c] Μαγώγ, [d] συναγαγεῖν αὐτοὺς [d] εἰς τὸν πόλεμον, [e] ὧν ὁ ἀριθμὸς [e] αὐτῶν ὡς ἡ [f] ἄμμος τῆς θαλάσσης. 9 καὶ [d] ἀνέβησαν [g] ἐπὶ τὸ [gh] πλάτος τῆς [g] γῆς, καὶ [i] ἐκύκλευσαν τὴν [k] παρεμβολὴν τῶν [l] ἁγίων καὶ τὴν [m] πόλιν τὴν [m] ἠγα-

y ver. 3. z = Acts xii. 4, 5 al. fr. Gen. xl. 4. a ch. ii. 20 reff. b ch. vii. 1. Ezek. xliii. 20. (vii. 2.) c Ezek. xxxvii. 2. d ch. xvi. 14, 16. xix. 17. 1 Kings xiii. 5. e constr., ch. iii. 8 reff. f ch. xii. 18 reff.

g Hab. i. 6. h Eph. iii. 18. ch. xxi. 16 (bis) only. i here only †. 2 Kings v. 23 Symm. (-λοῦν, Heb. xi. 30.) k = Heb. xiii. 11, 13 (Acts xxi. 34, 37. xxii. 24. xxiii. 10, 16, 32. Heb. xi. 34) only. Exod. xxix. 14. l = ch. xi. 18 reff. m here only. see Ps. lxxvii. 68. lxxxvi. 2. Hos. ii. 23 B.

7. for οταν τελεσθη, μετα B b e f j l 2. 4. 9. 13-6-9. 26-7. 30-3-9. 40-1-2-7-8. 50-1. 82. 90-2 arm Areth: οτε ετελεσθησαν 1: txt ℵ¹ rel vulg syr-dd copt Andr Aug Jer Primas.—ℵ¹ wrote τελεσθησε but marked σε for erasure.

8. aft πλανησαι ins παντα ℵ 79. om 2nd τα ℵ e m. om ταις f(Mill &c.) 1. 37. τεταρσι ℵ: τεσαρσιν 1. om της γης του ℵ¹. rec ins τον bef μαγωγ, with ℵ³ᵃ B rel Andr Areth: om A ℵ¹ 1. aft μαγωγ ins και ℵ c (11) 12. 32 vulg. rec om τον (bef πολεμον), with 1. 10-7². 35 (c 32. 49, e sil) Andr: ins A ℵ B rel Areth. rec om αυτων, with h 1. 10. 34-8 (c 4. 17. 37. 48-9 Bʳ, e sil) Andr Areth: ins A ℵ B rel.

9. rec εκυκλωσαν, with ℵ rel Andr Areth: txt A B b d e h k 2. 9. 10-3-7¹-9. 27. 30-7. 40-2-7-9. 50. 90-2. aft αγιων ins και την πολιν των αγιων B j.

and receive as an article of faith and hope). **Blessed** (see ch. xiv. 13, xix. 9) **and holy is he that hath part in** (ref., the expression is peculiar to St. John) **the first resurrection: over such persons the second death** (see reff.: and bear in mind what is said of our Lord Himself, Rom. vi. 9) **hath not power, but they shall be priests of God and of Christ, and they [shall] reign with Him** (Christ) **a** (or, **the**) **thousand years.**

7—10.] *Loosing of Satan at the end of the millennium: gathering together and destruction of the nations: final condemnation of Satan.*

And when the thousand years are completed, Satan shall be loosed out of his prison (see ver. 3. The prophetic future is here used: but in ver. 9 the historic form with aorists is resumed) **and shall go forth to deceive the nations which are in the four corners of the earth** (there will be nations on earth besides the saints reigning with Christ, who during the binding of Satan have been quiet and willing subjects of the Kingdom, but who on his being let loose are again subjected to his temptations, which stir them into rebellion against God), **Gog and Magog** (compare Ezek. xxxviii. and xxxix. throughout. This which is here prophesied is the great final fulfilment of those chapters. And the names Gog and Magog, taken from there, had been used in the rabbinical books to signify the nations which should in the latter days come up to Jerusalem against the Messiah. So the Jerus. Targum on Num. xi. 27, in Wetst., "In fine extremitatis dierum Gog et Magog et exercitus eorum adscendent Hierosolyma et per manus regis Messiæ ipsi cadent et vii. annos dierum ardebunt filii Israel ex armis eorum:" and Avoda sara, 1: "quando videbunt bellum Gog et Magog, dicet ad eos Messias: ad quid huc venistis? Respondebunt, Adversus Dominum et adversus Christum ejus." This name Magog occurs Gen. x. 2, as that of a son of Japhet, in company with brethren whose names mostly belong to northern and north-eastern nations: Gomer (Kimmerians), Madai (Medians), Meshech (Muscovites), &c. With these however are joined in Ezek. xxxviii. 5, Persians, Ethiopians, Libyans. Josephus renders the word Σκύθαι (Antt. i. 6. 3), Μαγώγης δὲ τοὺς ἀπ' αὐτοῦ Μαγώγας ὀνομασθέντας φκισε, Σκύθας δὲ ὑπ' αὐτῶν (τ. Ἑλλήνων) προσαγορευομένους, and so Jerome: Suidas, "Persians (Μαγώγ, ὁ Πέρσης)." It seems to be a general name for the northern nations, and Gog, if at least we may follow the analogy of Ezekiel, xxxviii. 2, is their prince), **to gather them together to the** (well-known) **war: of whom the number** (of them) **is as the sand of the sea. And they went up** (the historical aor. is here resumed) **upon the breadth of the earth** (i. e. entirely overspread it; see ref.) **and encompassed the camp of the saints, and the beloved city** (by these two is probably meant one and the same thing, the

πημένην· καὶ [m] κατέβη [m] πῦρ ἐκ τοῦ οὐρανοῦ, καὶ [o] κατ-
10 ἐφαγεν αὐτούς· καὶ ὁ διάβολος ὁ [a] πλανῶν αὐτοὺς
ἐβλήθη εἰς τὴν [q] λίμνην τοῦ [q] πυρὸς καὶ [r] θείου, ὅπου καὶ
τὸ [s] θηρίον καὶ ὁ [s] ψευδοπροφήτης, καὶ [t] βασανισθήσονται
[u] ἡμέρας καὶ [u] νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.
11 Καὶ εἶδον [v] θρόνον μέγαν λευκὸν καὶ τὸν [v] καθήμενον
ἐπ' αὐτοῦ, οὗ [w] ἀπὸ τοῦ [w] προσώπου ἔφυγεν ἡ γῆ καὶ ὁ
οὐρανός, καὶ [x] τόπος οὐχ [x] εὑρέθη αὐτοῖς. 12 καὶ εἶδον
τοὺς νεκροὺς τοὺς [y] μεγάλους καὶ τοὺς [y] μικροὺς ἑστῶτας

m ch. xiii. 13. Ezek. xxxviii. 22. xxxix. 6.
o 4 Kings i. 10, 12, 14. see 3 Kings xviii. 38.
p ch. x. 9, 10 reff.
q ch. xix. 20. vv. 14 (bis), 15. ch. xxi. 8.
r ch. ix. 17, 18 reff.
s ch. xvi. 13. xix. 20.
t ch. ix. 5 reff.
u ch. iv. 8 reff.
v Isa. vi. 1.
w = Ps. xcvi. 5. see Acts iii. 19.
x ch. xii. 8 reff.
y ch. xi. 18 reff.

rec ins απο του θεου bef εκ του ουρανου, with [P]ℵ^{2a} g l (27, e sil) vulg syr-dd Jer: aft εκ τ. ουρ., B rel copt arm Andr Areth Vict Aug Tich$_1$: om A 12-8 lips-4 Andr-a Primas Tich$_1$.—for εκ, απο 18.—εκ του θεου απο του ουρανου 1.—om from πυρ to λιμνην next ver ℵ^1.

10. om ὁ (bef διαβολος) 1. ins του bef θειου ℵ g l(omg και) m 32-4-5-9. 47. rec om 3rd και, with ℵ 1. 18 (B^r, e sil) copt Andr (and some lat-ff): ins A[P] B rel vulg(with am lips, agst demid tol) syr-dd Andr Areth Vict Aug Primas. ins στου bef ο ψευδοπ. ℵ. om εις τ. αιωνας τ. αιωνων 1.

11. rec λευκον bef μεγαν, with 1. 34 (c 32. 49, e sil) Ephr Andr Iren-int: μεγαν και λευκον 50: om μεγαν 26. 51. 90: txt A[P]ℵ B rel vulg syr-dd copt æth Areth Aug Primas. επ' αυτον [P] B rel Ephr$_2$ Andr^{a}Areth: επ' αυτω Ephr$_1$ Andr-p: εναντι αυτου ℵ 38: txt A g 1. rec om του (bef προσωπου), with B rel Ephr Andr Areth: ins A[P]ℵ g.

12. rec μικρους και μεγαλους, omg the articles, with (39. 40-1, e sil) spec copt, τους μικρους κ. τους μεγ. B c 4. 26. 32. 48: om b d e j k 1. 2. 9.^{c}19. 27. 42..50. 90: τους μεγ. και μικρους B^r: txt A[P]ℵ^{2a} rel vulg syr-dd æth arm Andr Areth Iren-int Aug

g. APk 2 1 fo f. h s m. 1. 2 4. 9 11 3. 15 2 19. 26. 30-2-4-5 37 to 42. 47 to 51. 90 B^r.

καί being epexegetical; or at all events the camp must be conceived as surrounding and defending the city. The πόλις ἡ ἠγαπημένη is Jerusalem (reff.): not the new Jerusalem, but the earthly city of that name, which is destined yet to play so glorious a part in the latter days). **And fire came down fire out of heaven** (so in reff. Ezek.), **and devoured them**: and **the devil that deceiveth them** (the pres. part. merely *designates*: the devil their deceiver) **was cast into the lake of fire and brimstone, where also are the beast and the false prophet** (ch. xix. 20). **And they shall be tormented by day and by night to the ages of the ages.**

11—15.] *The general judgment.* **And I saw a great white throne** (great, in distinction from the thrones before mentioned, ver. 4: white, as seen in purest light, and symbolizing the most blameless justice), **and Him that sitteth on it** (viz. God: the Father: see ch. iv. 3, xxi. 5. It is necessary to keep to the well-known formula of the book in interpreting τὸν καθήμενον ἐπ' αὐτοῦ, even though some expressions and sayings seem better to belong to the Son. Be it also remembered that it is the Father who giveth all judgment to the Son: and though He Himself judgeth no man, yet He is ever described as present in the judgment, and mankind as judged before Him. We need not find in this view any difficulty, or discrepancy with such passages as Matt. xxv. 31, seeing that our Lord Himself says in ch. iii. 21, ἐγὼ .... ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ. Nor need we be surprised at the sayings of our Lord, such as that in ch. xxi. 6 b, being uttered by Him that sitteth on the throne. That throne is now the throne of God and of the Lamb, ch. xxii. 1. Cf. also ch. xxi. 22), **from whose face the earth and the heaven fled, and place was not found for them** (these words again seem to indicate the presence of One who has not hitherto appeared: whereas Christ in glory has been long present on earth. This fleeing away of heaven and earth is elsewhere described as their consumption by fire, 2 Pet. iii. 10—12. Both descriptions indicate the passing away of their present corruptible state and change to a state glorious and incorruptible). **And I saw the dead** (viz. the λοιποὶ τῶν νεκρῶν of ver. 5: those who rose as described below, ver. 13), **the great and the small, standing before the throne, and books were opened** (see ref. Dan.), **and another**

[z] ἐνώπιον τοῦ θρόνου, καὶ [a] βιβλία [ab] ἠνοίχθησαν· καὶ ἄλλο [c] βιβλίον ἠνοίχθη, ὅ ἐστιν [c] τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις [d] κατὰ τὰ ἔργα αὐτῶν. 13 καὶ [e] ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ [f] θάνατος καὶ ὁ [f] ᾅδης [e] ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος [d] κατὰ τὰ ἔργα αὐτῶν. 14 καὶ ὁ [f] θάνατος καὶ ὁ [f] ᾅδης ἐβλήθησαν εἰς τὴν [g] λίμνην τοῦ [g] πυρός. οὗτος ὁ [h] θάνατος ὁ [h] δεύτερός ἐστιν, ἡ [g] λίμνη τοῦ [g] πυρός. 15 καὶ εἴ τις οὐχ

z ch. i. 4 reff.
a Dan. vii. 10.
b plur., ch. i. 19.
c see ch. iii. 5 reff.
d Rom. ii. 6. 2 Cor. xi. 15 al. Ps. xxvii. 4.
e = here only. see Matt. xiii. 8. Mark iv. 7, 8. Ps. lxvi. 6.
f ch. i. 18.
g ver. 10.
h ver. 6. ch. ii. 11. xxi. 8.

Primas.—και μεγ. και τ. μ. ℵ¹. for ενωπιον, επι ℵ¹: ενωπιον επι ℵ²ᵃ. rec (for θρονου) θεου, with 1 (k, e sil) Andr: txt A[P]ℵ B rel vulg syr-dd Andr-coisl Areth spec. rec ηνεωχθησαν, with (47, e sil) Andr: ηνεωχθη ℵ: ανεωχθησαν 10-7. 37-8. 49 Bʳ: ηνοιξαν b d e j k 2. 19. 26. 40-1-2. 50-1. 90, ανοιξαν 30: ηνοιξεν 9. 13-6. 27. 39: txt A[P] B c f m 1. 4. 18. 32-4(-5, e sil). 48. 92 Andr-coisl Areth. om και αλλο βιβλιον ηνοιχθη ℵ¹ 1. rec βιβλιον bef αλλο: txt A[P]ℵ²ᵃ B rel vulg syr-dd copt Andr Areth Primas spec. rec ηνεωχθη, with ℵ²ᵃ B rel Andr-coisl: ανεωχθη h j 10-8. 37-8. 49 Bʳ: txt A[P] e m 17. 35. 40.

13. rec τους εν αυτ. νεκρους (twice), with h 1. 10-7 (41-9, e sil), 1st (e sil) 37 Andr Promiss: txt A[P]ℵ B rel vulg syr-dd copt Meth Andr-coisl Areth Iren-int spec. —for αυτη, αυτοις 1.—τους εαυτων νεκρους (2nd) 37. (om from 1st τους εν to 2nd 38; from 2nd και to 3rd 39: homœotel in Bʳ, αδης in this ver and next.) τα is written bef θανατος but marked for erasure by ℵ¹. for εδωκαν, εδωκεν A 1 2. 48: txt [P]ℵ B rel vss Meth Andr Areth Iren-int Aug Primas. κατεκριθησαν ℵ. for αυτων, αυτου B c d e f j k l 2. 18-9. 30-2. 47. 51. 90-2 Andr-p-coisl.

14. homœotel in b c j 41-2 copt Primas Promiss, πυρος 1st and 2nd: homœotel 18, τ. λ. τ. πυρος vv. 14, 15. ins και bef ουτος ℵ. om ουτος ο θ. ο δ. εστιν b c j 1. 18(?) 41-2. rec εστιν ο δευτερος θανατος, with lips-4: εστιν ο θ. ο δευ. h 10. 37. 49: ο δευτ. θαν. εστιν ℵ 38: ο δευ. εστιν, omg θ., e: ο δευ. k: txt A[P] B rel am(with fuld lips-5 tol) syr-dd Andr-coisl. rec om η λιμνη του πυρος, with 1. 39: ins A[P]ℵ B rel vss Hip Andr Areth Iren-int Fulg.—εν τη λιμνη του πυρος k, *in stagno ignis* am: *stagnum et ignis* lips-4.

book was opened, which is (the book) of life (Düsterd. remarks that the order of proceedings indicated seems to be that the contents of the books in which were written the works of men indicated whether they were to be found in the book of life. But this could hardly be: for in that case, what need for the book of life at all? Rather should we say that those books and the book of life bore independent witness to the fact of men being or not being among the saved: the one by inference from the works recorded: the other by inscription or non-inscription of the name in the list. So the 'books' would be as it were the vouchers for the book of life): **and the dead were judged out of the things written in the books according to their works** (reff.: and 2 Cor. v. 10). **And the sea gave forth the dead that were in her** (the citation in Wetst. from Achilles Tatius, v. p. 313 B, λέγουσι δὲ τὰς ἐν ὕδασι ψυχὰς ἀνῃρημένας μηδὲ εἰς ᾅδου καταβαίνειν ὅλως, ἀλλ' αὐτοῦ περὶ τὸ ὕδωρ ἔχειν τὴν πλάνην, is no illustration of this passage, which simply imports that the dead contained in the sea shall rise), **and Death and Hades** (see ch. i. 18, vi. 8) **gave forth the dead which were in them** (i. e. all the dead, buried and unburied, rose again), **and they were judged each according to their** (his) **works. And Death and Hades were cast into the lake of fire** (Death and Hades are regarded as two dæmons, enemies of God. So in 1 Cor. xv. 26, ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος: and in Isa. xxv. 8, Heb. and E. V., not LXX, "He will swallow up death in victory," cf. 1 Cor. xv. 54. Hades, as in ch. vi. 8, is Death's follower and the receiver of his prey. The punishment of sin is inflicted on both, because both are the offspring of and bound up with sin). **This is the second death, the lake of fire** (thus then our Lord's saying, ch. ii. 11, and that of the Apostle in our ver. 6, are explained. As there is a second and higher life, so there is also a second and deeper death. And as after that life there is no more death

εὑρέθη ἐν τῇ [1]βίβλῳ τῆς [1]ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν [g]λίμνην τοῦ [g]πυρός.

XXI. [1] Καὶ εἶδον [k]οὐρανὸν [kl]καινὸν καὶ [k]γῆν [kl]καινήν· ὁ γὰρ [l]πρῶτος οὐρανὸς καὶ ἡ [l]πρώτη γῆ [m]ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι. [2] καὶ τὴν [n]πόλιν τὴν [n]ἁγίαν εἶδον, [o]Ἰερουσαλὴμ [o]καινὴν [o]καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, [p]ἡτοιμασμένην ὡς [q]νύμφην [r]κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. [3] καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης Ἰδοὺ ἡ [s]σκηνὴ τοῦ

f APN 3 b c d e h 4o m. 1. 2. 4 : 10-3. : to 1 : 7. 3 : 4-5. 3 to 42 47 to 51. 90 Br.

i ch. iii. 5 reff. k 2 Pet. iii. 13. Isa. lxv. 17. lxvi. 22. l Heb. viii. 13. vv. 4, 5. m = ch. ix. 12. xi. 14. ver. 4 only. n ch. xi. 2 reff. o ch. iii. 12. see Gal. iv. 26. Heb. xi. 22. p = ch. xix. 7. q ver. 9. ch. xxii. 17. r Matt. xii. 44 ‖ L. xxiii. 29. xxv. 7. Luke xxi. 5. 1 Tim. ii. 9. Tit. ii. 10. 1 Pet. iii. 5. ver. 19 only. Ezek. xvi. 11. xxxvii. 27. xliii. 7.)

s ch. xiii. 6. Levit. xxvi. 11 Ed-vat.(not AB), 12. (Ezek.

15. ευρεθησεται ℵ[1]. for ην βιβλω, τω βιβλιω B rel Andr-coisl Areth: txt A[P]ℵ h l 10-7. 38 (1. 37-9. 41-2-9. 51, e sil) Andr. εγεγραμμενος (*i. e.* εγγεγρ. ?) f.

CHAP. XXI. 1. rec (for απηλθαν) παρηλθε, with h l 1. 10-7. 49. 51 (16. 37-9 Br, e sil) Andr(Del): απηλθεν [P] c k m 2. 4. 35. 47: απηλθον B rel Andr-coisl Areth: txt AN.

2. rec aft και ins εγω ιωαννης: om A[P]ℵ B rel am(with demid tol) syr-dd copt æth Andr Areth Iren-int. rec ειδον bef την πολιν τ. α., with copt: ιερ. καινην bef ειδον [P]ℵ 1(Del, expr) Br: txt A B rel am(with demid fuld tol) syr-dd æth gr-lat-ff. rec απο του θεου bef εκ του ουρανου, with [P] h 1. 10-7. 49 (37 Br, e sil) Andr-a: om απο τ. θεου 41: txt AN B rel vss Andr Areth lat-ff.

3. φωνη μεγαλη . . λεγουσα, omg ηκουσα, ℵ[1]. rec (for θρονου) ουρανου, with [P] B rel vss Andr Areth: txt AN 18 vulg arm-ed-marg Iren-int Aug Ambr.

(ch. xxi. 4), so after that death there is no more life, ver. 10; Matt. xxv. 41). **And if any was not found written in the book of life, he was cast into the lake of fire** (there was no intermediate state).

CH. XXI. 1—XXII. 5.] *The new heavens and new earth: the glories of the heavenly Jerusalem.* The whole of the things described in the remaining portion of the book are subsequent to the general judgment, and descriptive of the consummation of the triumph and bliss of Christ's people with Him in the eternal kingdom of God. This eternal kingdom is situated on the purified and renewed earth, become the blessed habitation of God with his glorified people. **And I saw a new heaven and a new earth; for the first** (i. e. old, see ref.) **heaven and the first earth were departed: and the sea exists no longer** (see on the whole, Isa. lxv. 17. The vision does not necessarily suppose the annihilation of the old creation, but only its passing away as to its outward and recognizable form, and renewal to a fresh and more glorious one. And though not here stated on the surface, it is evident that the method of renewal is that described in 2 Pet. iii. 10 ff.; viz. a renovation by *fire*. This alone will account for the unexpected and interesting feature here introduced, viz. that the sea exists no longer. For this the words mean (see ver. 4), and not as Düsterd., that the (former) sea, as well as the former heaven and earth, had passed away). **And I saw the holy city, new Jerusalem** (see especially ref. Gal., ἡ ἄνω Ἱερουσ., and note), **coming down out of heaven from God** (Schöttg. quotes from the remarkable Jewish book Sohar, Gen. f. 69, c. 271, "R. Jeremias dixit, Deus S. B. innovabit mundum suum, et ædificabit Hierosolymam, ut ipsam descendere faciat in medium sui de cœlo, ita ut nunquam destruatur." See Schöttg.'s dissertation "de Hierosolyma cœlesti," in his vol. i. 1205 ff.), **prepared as a bride adorned for her husband** (as in our common discourse, so here with the Evangelist, the name of the material city stands for the community formed by its inhabitants. But it does not follow in his case, any more than in ours, that both material city and inhabitants have not a veritable existence: nor can we say that the glorious description of *it*, presently to follow, applies only to *them*. On the figure, see Isa. lxi. 10—lxii. 5). **And I heard a great voice out of the throne saying, Behold, the tabernacle** (i. e. dwelling: the allusion being to the tabernacle in the wilderness, in which God dwelt in symbol only) **of God**

θεοῦ μετὰ τῶν ἀνθρώπων, καὶ [t] σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ [u] λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν [v] ἔσται, αὐτῶν θεός. 4 καὶ [v] ἐξαλείψει [ὁ θεὸς] πᾶν [w] δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε [x] πένθος οὔτε [y] κραυγὴ οὔτε [z] πόνος οὐκ ἔσται ἔτι, [ὅτι] τὰ [a] πρῶτα [a] ἀπῆλθαν. 5 καὶ εἶπεν ὁ [b] καθήμενος [b] ἐπὶ τῷ θρόνῳ Ἰδοὺ [c] καινὰ [c] ποιῶ πάντα. καὶ λέγει Γράψον ὅτι οὗτοι οἱ λόγοι [d] πιστοὶ καὶ [d] ἀληθινοί εἰσιν. 6 Καὶ εἶπέν μοι [e] Γέγονα[ν.] ἐγώ [εἰμι] τὸ [f] ἄλφα

t ch. vii. 15 -reff.
u plu-, ch. vii. 9 reff.
v ch. iii. 5 reff.
w sing. -ον, ch. vii. 17 only. Eccl. iv. 1. Isa. xxv. 8 only.
x James iv. 9. ch. xviii. 7 (bis), 8 only. (Isa. xxxv. 10.) Jer. xxxviii. (xxxi.) 13. (-θειν, ch. xviii. 11.)
y = Heb. v. 7 (ch. xiv. 18 reff.). Isa. lxv. 19.
z ch. xvi. 10, 11 reff.
a = ver. 1 (reff.).
b w. dat., ch. v. 13 reff.
c Isa. xliii. 19. (Jer. xxxviii. [xxxi.] 22.)
d ch. iii. 14 reff.
[e = Luke xiv. 22. ch. xvi. 17.]
f ch. i. 8. xxii. 13. see Isa. xliv. 6.

εσκηνωσεν ℵ¹ lips-4. λαος B rel vulg syr-dd copt æth Andr Areth Aug Primas: txt A[P]ℵ 1. 18 (42. 92, e sil) Andr Iren-int. om last και ℵ. rec εσται bef 2nd μετ' αυτων, with [P]ℵ h 1. 10-7. 34. 47-9 (c 2. 9. 32-7 Bʳ, e sil) copt Andr Aug Primas: txt A B rel vulg syr-dd Areth Iren-int Ambr. rec θεος bef αυτων, with [P] 17¹. 34. 47 (c j 13. 37, e sil) vss Andr-a: om αυ. θ. ℵ B rel copt Andr Areth lat-ff: txt A vulg syr-dd Iren-int Ambr.

4. απ' αυτων (for ο θεος) B b (d?) e j m 16. 30-5-9. 41-2. 50-1. 90-2: εξ αυτων k: om [P]ℵ rel syr-dd copt æth arm Andr Areth Iren-int, Ambr₄: ο θεος A 34 (1 Bʳ, e sil) vulg Andr-p Aug Primas. δακρυ ℵ¹. rec (for εκ) απο, with [P] B rel vulg: txt Aℵ: ex tol. (om απο των οφθ. αυτων 41-2.) om ο θανατος c h l: om ο [P]ℵ. om ουτε πενθος, reading πενθος for πονος below, ℵ. homœotel in k m, ετι to ετι. om 2nd ετι 1: om οτι A[P]: ℵ¹ seems to have written ετι and to have altered it to οτι. προβατα ℵ¹. rec απηλθον, with [P] rel Andr: απηλθεν ℵ B b c e j k 2. 4. 13-6. 26-7. 32-4-8. 42-7-8. 82: txt A.

5. rec του θρονου, with h 1. 10 (18-9. 37 to 40. 42-9 Bʳ, e sil): εν τω θρονω m 35 Andr-a: txt A[P]ℵ B rel Andr Areth. ins και bef ιδου A: ιδου ιδου 41. rec καινα παντα bef ποιω, with 1 Andr: καινοποιω παντα 17. 36(Del) Andr-p: παντα καινα ποιω B rel syr-dd Andr-coisl Areth: txt A[P]ℵ h m 10. 35-7-8. 49 Bʳ Iren-int Aug Primas. rec aft λεγει ins μοι, with [P]ℵ 1. 10-8-9. 34-8. 47 (c h 26. 35-7. 41-2-8-9 Bʳ, e sil) fuld copt æth Andr Areth Tich: om A B rel am(with tol al) syr-dd Iren-int. rec αληθινοι και πιστοι, with [P] 1. 10-7. 34. 49 (c h 32-7 Bʳ, e sil) Andr: txt Aℵ B rel vulg syr-dd copt æth Areth Iren-int. at end ins του θεου B c 2. 4. 9. 13-6-9. 26-7. 32. 92: ins του θ. bef εισι 30-5-9. 41-2-8. 50-1. 90.

6. for ειπεν, λεγει ℵ 47. rec γεγονα, with (b 41, e sil): γεγονα 17: so, omg ειμι follg, [P]ℵ¹(ℵ³ᵃ added ν, making γεγοναν, but afterwards erased ν, and disapproved the whole word) B c d e h j k l m 30-2. 47-8 syr-dd Andr-a Areth, and, omg εγω ειμι, 1. 10. 37. 40-2-9. 50-1. 90-2 Bʳ: γεγονασι 38; γεγοναν A, *facta sunt* vulg Iren-int. rec [for αλφα] α', with e 1. 10: txt A[P]ℵ B b c d h k m 8. 13. 34(-5 ?) 51.

is with men, and He shall dwell (tabernacle) **with them, and they shall be his people** (plur., because, as in ver. 24, many nations shall now partake in the blessed fulfilment of the promise), **and He shall be God with them** (the name Emmanuel, μεθ' ἡμῶν ὁ θεός, first then being realized in its full significance), **their God** (so the ancient promises are fulfilled, Exod. xxix. 45; Lev. xxvi. 11; Ezek. xxxvii. 27): **and** [God] **shall wipe away every tear from their eyes** (reff.): **and death shall exist no longer** (ch. xx. 14), **and** (Gr. nor) **mourning** (Isa. lxv. 19) **and** (nor) **crying and** (nor) **pain shall exist no longer: [because] the first** (former state of) **things are passed away. And He that sitteth on the throne** (see note, ch. xx. 11) **said, Behold, I make all things new. And he** (probably the angel, or voice from heaven, that gave the Seer similar commands before, ch. xiv. 13, xix. 9. This seems probable on account of the change to the formula λέγει, as well as from the nature of the command: for we have εἰπέν μοι resumed immediately with the ἐγώ, leaving no doubt Who speaks) **saith, Write: because these words are faithful and true. And He said to me** (viz. ὁ καθήμενος ἐπὶ τοῦ θρόνου), [**They are fulfilled** (viz. οὗτοι οἱ λόγοι: or, but I prefer the other, πάντα).] **I am** (or,

καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ [g] διψῶντι δώσω [h] αὐτῷ] ἐκ τῆς [i] πηγῆς τοῦ [gi] ὕδατος τῆς [i] ζωῆς [k] δωρεάν. 7 [1] ὁ νικῶν [m] κληρονομήσει ταῦτα, καὶ [n] ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός. 8 τοῖς δὲ [o] δειλοῖς καὶ [p] ἀπίστοις καὶ [q] ἐβδελυγμένοις καὶ [r] φονεῦσιν καὶ [st] πόρνοις καὶ [u] φαρμακοῖς καὶ [tv] εἰδωλολάτραις καὶ πᾶσιν τοῖς [w] ψευδέσιν τὸ [x] μέρος αὐτῶν ἐν τῇ [y] λίμνῃ τῇ [y] καιομένῃ [y] πυρὶ καὶ [y] θείῳ, [z] ὅ ἐστιν ὁ [a] θάνατος ὁ [a] δεύτερος.

9 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ [b] φιάλας τῶν [c] γεμόντων τῶν ἑπτὰ [d] πληγῶν τῶν

APN 2 b c d e h to m. 1. 2. 4. 9. 10-3. 15 to 19. 26-7. 30-4-5. 37 to 42. 47 to 51. 90 Bʳ.

g ch. xxii. 17. John iv. 13, 14. vii. 37. Isa. lv. 1.
h constr., ch. vi. 4 reff.
i ch. vii. 17 reff.
k Matt. x. 8. John xv. 25 (from Ps. lxviii. 4). Rom. iii. 24. 2 Cor. xi. 7. Gal. ii. 21. 2 Thess. iii. 8. ch. xxii. 17 only. Isa. lii. 3.
l ch. ii. 7 reff.
m Rev., here only. = Matt. v. 5. xix. 29 al. fr. Isa. lvii. 13.
n see Heb. i. 5, from 2 Kings vii. 14.
o Matt. viii. 26 ‖ Mk. only. Judg. vii. 3. ix. 4 B. (-λίᾳ, 2 Tim. i. 7. -λιᾷν, John xiv. 27.)
p = Matt. xvii. 17 ‖. Luke xii. 46. John xx. 27. (Isa. xvii. 10 bis only.)
q = here (Rom. xi. 22) only. Hos. ix. 10. (-νκτός, Tit i. 16. -υγμα, ver. 27.)
r 1 Pet. iv. 15 reff.
s Eph. v. 5 al.
t Sir. xxiii. 16, 17 only.
u ch. xxii. 15 only. Exod. vii. 11 al. (see ch. xviii. 23 reff.)
v as above (†). 1 Cor. x. 7 only †.
w = ch. m. 2. Acts vi. 13 only. Prov. xxx. 9.
x see ch. xx. 6 reff.
y ch. xix. 20 (reff.).
z constr., Matt. xii. 4 (Col. ii. 17).
a ch. ii. 11. xx. 6, 14 only.
b ch. v. 8 reff.
c ch. iv. 6 reff.
d ch. xv. 1.

[om ἡ and 3rd το P c h 32-7. 48-9 Areth : om το 46. om τω P.] rec om αυτω, with A[P]ℵ 1 (h k l 13. 32-7-9. 47-9. 51, e sil) Andr : ins B rel Andr-coisl Areth. om της πηγης A. δωρεας ℵ¹.

7. for κληρονομησει, δωσω αυτω B rel Andr-coisl Areth : txt A[P]ℵ l 1. 10-2-7. 37-8. 47-9 (h 9, e sil). rec (for ταυτα) παντα, with 1 : txt A[P]ℵ B rel vss gr-lat-ff. for αυτω, αυτων A 1. αυτοι εσονται μοι υιοι 1.—om αυτος A. rec ins ο bef υιος, with (but see Delitzsch i. p. 49) 34 (37. 40-1, e sil) : om A[P]ℵ B rel Andr Areth.

8. rec δειλοις δε, omg τοις (with Bʳ, e sil) : so 1, but with an abbreviated τοις written above the line in red : [τοις δειλοις, omg δε, P :] txt Aℵ B rel Andr Areth.—ℵ¹ has written and erased ως bef δειλοις and π bef φονευσι (sic). aft απιστοις ins και αμαρτωλοις B rel syr-dd Andr Areth : om Aℵ 1. 51. om 2nd και 1. 12. rec φαρμακευσι : txt A[P]ℵ B rel Andr Areth. for ψευδεσιν, ψευσταις A. rec (for ὁ θ. ὁ δευ.) δευτερος θανατος, with 1 Andr-a : θαν. δευ. 92 : ο δευ. θαν. 17. 49 Andr-p(Del) : θαν. ο δευτ. (omg 1st ὁ) 41-2-8 : [θανατος (only) P(Tischdf expr) :] txt Aℵ B rel vulg syr-dd Andr-coisl.

9. rec aft ηλθεν ins προς με, with (37-9. 41-2, e sil) arm : om A[P]ℵ B rel vulg(with am fuld, agst lips-4). rec om εκ, with 1. 47 (30. 40, e sil) Andr : ins A[P]ℵ B rel vulg syr-dd copt Andr-coisl Areth.—for εις εκ, ο πρωτος m 35-8. rec (for των γεμοντων) τας γεμουσας, with l m 1. 34 (37. 40-1-2-7 Bʳ, e sil) Andr-a : γεμουσαι (only) B rel Areth : τας εχουσας 35 : txt A[P]ℵ¹ 12. 79 Andr-b : των γεμουσων ℵ²ᵃ. om 4th των B b c d e j k 2. 9. 13. 26-7. 30-2¹-8-9. 40-7-9. 51. 92 Andr-coisl Areth : ins

excluding the portions in brackets, **I have become) the Alpha and the Omega** (see above, ch. i. 8), **the beginning and the end** ("the Unchangeable and Everlasting One, by Whom the old was and the new shall be, by Whom the old is fulfilled in the new, and with it all hope and all promise." De Wette). **I to him that thirsteth will give [to him] of the fountain of the water of life freely** (cf. ch. vii. 17, and reff. Isa. and John : cf. also Matt. v. 6). **He that conquereth shall inherit these things** (the glories to be shewn in the heavenly Jerusalem), **and I will be to him (a) God, and he shall be to me a son** (this will be the full performance to the sons of God of the promise in ref. 2 Kings : which being first made to Solomon, received its chief fulfilment in the great Son of David and of God (ref. Heb.), and now in Him to them that are His). **But to the cowardly** (the contrast to νικῶντες : the ὑποστελλόμενοι of Heb. x. 38 : those who shrink timidly from the conflict), **and the unbelievers, and the polluted with abominations** (those who have partaken of the βδελύγματα in ch. xvii. 4,—of idolatries, &c.), **and murderers, and fornicators, and sorcerers** (the form φαρμακός, found only in ref. in the N. T., is the common one in the LXX. See besides ref. and other places in Exodus, Deut. xviii. 11 ; Dan. ii. 2 ; Mal. iii. 5. The form φαρμακεύς does not occur in the LXX), **and idolaters, and all the false** (i. e. all liars), **their part** (the construction is changed : instead of οὐκ ἔσται μέρος ἐν κ.τ.λ., it proceeds in the affirmative, implying that negative and expressing more) **(shall be) in the lake that burneth with**

[d] ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων [e] Δεῦρο, δείξω σοι τὴν [f] νύμφην τὴν [g] γυναῖκα τοῦ ἀρνίου. 10 καὶ [h] ἀπήνεγκέν με [h] ἐν πνεύματι ἐπὶ [i] ὄρος μέγα καὶ [i] ὑψηλόν, καὶ ἔδειξέν μοι τὴν [k] πόλιν τὴν [k] ἁγίαν Ἰερουσαλὴμ [k] καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, 11 ἔχουσαν τὴν [l] δόξαν τοῦ θεοῦ· ὁ [m] φωστὴρ αὐτῆς ὅμοιος [n] λίθῳ [no] τιμιωτάτῳ, ὡς λίθῳ [p] ἰάσπιδι [q] κρυσταλλίζοντι, 12 [r] ἔχουσα [s] τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα [t] πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς [t] πυλῶσιν ἀγγέλους δώδεκα, καὶ [u] ὀνόματα ἐπιγεγραμ-

[d] ch. xvii. 1 reff.
[e] ver. 2.
[f] = ch. xix. 7. Matt. i. 20. Deut. xxii. 24.
[g] ch. xvii. 3 (reff.).
[h] Matt. iv. 8 ‖ (L. v. r.). xvii. 1 ‖ Mk. Ezek. xl. 2.
[i] ver. 2.
[k] = ver. 23. 2 Chron. vii. 1 al. fr.
[l] Phil. ii. 15 only. Gen. i. 14, 16.
[m] ch. xvii. 4 reff.

o superl., ch. xviii. 12. ch. xxii. 1.) p ch. iv. 3. vv. 12, 19 only. Ezek. xxviii. 13. q here only †. (-λος, r constr., ch. iv. 1 al. fr. s here, &c. (6 times) only, exc. Acts ix. 25. 2 Cor. xi. 33. Heb. xi. 30, from Josh. vi. 20. Isa. ii. 15. t Matt. xxvi. 71. Luke xvi. 20 al. 3 Kings xvii. 10. (Ezek. xlviii. 30—34.) u Ezek. l. c.

A[P]ℵ rel Andr. rec την νυμφην του αρνιου την γυναικα, with 1 lips-5 Andr: την γυναικα την νυμφην του αρνιου B rel Areth: txt A[P]ℵ m 17. 34-5-8.

10. (επι, so Aℵ: εν 92.) rec ins την μεγαλην bef την αγιαν, with c h (1) 10-7. 32-4 (35-7. 49 Br, e sil) Andr-p: om A[P]ℵ B rel vulg syr-dd copt æth Areth Cypr Primas.—τ. μεγ. και τ. αγ. c, τ. μεγ. και αγ. 1. for απο, εκ B c d e j k m 2. 4. 9. 11-3-6-9. 26-7. 32-4-5. 40-1-2-8. 50-1. 90: txt A[P]ℵ rel Andr. (but for εκ, απο c 32-4. 51. 90.)—om απο του θεου 92.

11. om εχ. την δοξ. τ. θεου (*homœotel*) A k 30. ins απο bef του θεου ℵ. rec ins και bef ο φωστηρ, with 1. 35 (l m, e sil) æth Andr: om A[P]ℵ B rel am(with fuld lips-5 tol) Andr-coisl Tich.—om ως λιθω 1.

12. rec (for 1st εχουσα) εχουσαν τε, with m 34 (35. 41, e sil) Areth: εχουσαν 42 Br: εχουσα τε 1: εχοντι ℵ: txt A[P] B rel Andr.—homœotel k 30-9, εχ. 1st and 2nd. rec (for 2nd εχουσα) εχουσαν, with l m 34 (35 Br, e sil): εχουσας ℵ^{3a}: εχοντας ℵ^{1}: txt A[P] B rel Andr-a. for τοις πυλ., τους πυλωνας ℵ: τοις πυλεωσιν 1. om from δωδεκα to δωδεκα A fuld. aft 1st ονομ. ins αυτων ℵ. for επιγεγρ.,

fire and brimstone, which is the second death (reff.).

9—XXII. 5.] *More particular description of the heavenly Jerusalem.* **And there came one of the seven angels which had the seven vials, which** (namely the angels, however strange it may seem) **were full of the seven last plagues** (one of these angels had before shewn the Apostle the great harlot, ch. xvii. 1. The contrast to that vision is maintained throughout these opening verses), **and he talked with me, saying, Hither, I will shew thee** (hitherto verbatim as in ch. xvii. 1) **the bride, the wife of the Lamb** (here likewise note the contrast to the succeeding context in ch. xvii. 1,—in the faithfulness and purity implied in these words). **And he carried me away in the spirit** (ch. xvii. 3) **to** (ἐπί, as we say in some parts of England, *on to*, combining motion towards and position upon) **a mountain great and high** (so likewise when the vision of the heavenly city is vouchsafed to Ezekiel, Ezek. xl. 1, 2), **and shewed me the holy city Jerusalem, coming down out of heaven from God** (this vision had begun in ver. 2, but the Apostle is now carried to this "specular mount" to have a nearer and fuller view of it. The city must not be conceived of as *on* or covering the mountain, but as seen descending to a spot close by it: so in Ezek. xl. 2, whether we read "by" or "upon" as in our margin), **having the glory of God** (i. e. not merely brightness of a divine and celestial kind, but the glorious presence of God Himself, the Shechinah, abiding in her: see ver. 23: also ch. xv. 8): **her brightness** (henceforward the description goes on independent in construction of ἔδειξεν, and changes several times: so in ch. i. 15 ff. See Winer, edn. 6, § 59. 11. φωστήρ, from ver. 23, is the effect of the divine glory shining in her: see reff. Gen., where it is used of the heavenly bodies) **(was) like to a stone most precious, as it were to a jasper stone, crystal clear** (Wetst. quotes from Psellus, ἡ ἴασπις φύσει κρυσταλλοειδής. See this "crystallizing" jasper discussed in note on ch. iv. 8. Ebrard thinks it is the diamond); **having** (on the construction, see above) **a wall great and high, having (also) twelve gates** (see Ezek. xlviii. 30 ff., where the same features are found in the description), **and at the gates** (dat. after ἐπί, of close

v Luke xiii. 29. Ezek. l. c. (πρός.)
w Matt. viii. 11.
x = πρὸς θάλασσαν, Ezek. l. c.
y ver. 19. Heb. xi. 10. Ps. lxxxvii. 1. (neut., Acts xvi. 26. Isa. xxviii. 16.)
z = Matt. vii. 2 al. Ezek. xlvii. 3.
a ch. xi. 1 reff. Ezek. xl. 5, 8.
b ch. xi. 1, 2 reff.
c here only. Ezek. xliii. 16. xlviii. (16) 20.
d here (bis) and Eph. iii. 18 only.

μένα, ἅ ἐστιν [τὰ ὀνόματα] τῶν δώδεκα φυλῶν
ραήλ, 13 ἀπὸ [vw] ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ
πυλῶνες τρεῖς, καὶ ἀπὸ [v] νότου πυλῶνες τρεῖς,
[wx] δυσμῶν πυλῶνες τρεῖς. 14 καὶ τὸ [b] τεῖχος
ἔχων [y] θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα
τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. 15 καὶ
ἐμοῦ εἶχεν [z] μέτρον [a] κάλαμον χρυσοῦν, ἵνα
πόλιν καὶ τοὺς [t] πυλῶνας αὐτῆς καὶ τὸ [b] τεῖχος
16 καὶ ἡ πόλις [c] τετράγωνος κεῖται, καὶ τὸ μῆκος

γεγραμμενα ℵ lipss. rec om τα ονοματα, with [P]ℵ h l 1. 10-7. 34 e sil) : om τα B rel Andr-coisl : ins A m 35 (vulg) syr-dd copt. ονομα illeg.)—om των υιων 12. 27.—for τ. υι., του b 32 Andr.

13. rec (for 1st απο) απ', with 1. 2. 4. 13-9. 27. 30-2 : txt A[P]ℵ B rel ανατολων B rel Andr-coisl Areth : txt A[P]ℵ 1 (13. 32, e sil) Andr Primas και (thrice), with 1 (32, e sil) fuld(with demid tol lips-4) B rel vulg syr-dd copt æth(but om 1st) arm Andr-coisl Areth Jer. δυσμ. A (1) am arm : om κ. απο νοτ. c 79 : δυσμ. . . . κ. α. βορ. κ. α. νοτ. . . κ. α. βορ. . . κ. α. δυσμ. k : txt [P]ℵ^{3a} B rel.—ℵ^{1} reads βορρα νοτου, and νοτου for δυσμων : for νοτ., μεσημβριας 1.

14. το and -χος(of τειχος) are written above the line in 1. rec (for επ' αυτων, rel : ειχε 38 : om ℵ^{1} : txt A[P] B j k l 1. 32. vulg : txt A[P]ℵ B 1-marg rel syr-dd copt Andr Areth Tich Primas.—om l 1-txt. rec om 2nd δωδεκα, with l 1-txt : ins A[P]ℵ B rel vulg syr- Areth, ιβ' B 1-marg 37. 92 ; δεκαδυο 18-9 : δωδεκα τα 42.

15. rec om μετρον, with 1 (k B^{t}, e sil) copt Andr-a : ins A[P]ℵ B æth Andr Areth Primas(*arundinem auream ad mensuram, ut . .*). (11) vulg. μετρησει B l. om from 1st to 2nd αυτης (*homœ* A[P]ℵ c (1, e sil) 38.—om 1st αυτης also d.

16. aft πολις ins αυτης, ℵ(omg it aft μηκος). om 2nd to 4th και

juxtaposition, primarily of *addition*) **twelve angels, and names inscribed** (contrast to the ὀνόματα βλασφημίας, ch. xvii. 3), **which are [the names] of the twelve tribes of the sons of Israel** (it does not follow from this description either, 1. that the angels must necessarily be guardians, seeing that no foes remain to be guarded against : they are for the completeness and adornment of the city after the idea of a beautiful fortress, adopted to set it forth :—or, 2. that, as in the Jewish books (see De Wette here), each gate is to be imagined as used by each tribe : the twelve tribes of Israel represent the whole people of God, and the city the encampment of Israel : see below). **From** (on the side entering from) **the sun-rising three gates** (Joseph, Benjamin, Dan, in Ezek. xlviii. 32. In ch. vii. 6, Manasseh is substituted for Dan, which is omitted. See there), **from the north three gates** (Reuben, Judah, Levi), **[from the] south three gates** (Simeon, Issachar, Zebulun), **from the sun-setting three gates** (Gad, Asher, Naph ibid. In Numbers ii., the c campment is thus set dow Judah, Issachar, Zebulun : S ben, Simeon, Gad : *West*.—E nasseh, Benjamin : *North*.— Naphtali). **And the wall of** wall surrounding the city) h for masc. of the part., see ch **twelve foundation-stones** (i. each portion of the wall joinin had a conspicuous basement, stone. Four of these, as I serves, would be corner-stones, third gate on one side to the fi the next), and upon them (gen. perhaps extending all their leng **names of the twelve apostles o** (cf. Eph. ii. 20, where however idea is a different one, see the intr in the note. No inference can b has been drawn by some from thi Writer was not himself an Apostle legg. § i. 84 ff.). **15—17.**] *Its ment* : cf. Ezek. xl. 3—5. **And**

ὅσον [καὶ] τὸ [ef]πλάτος. κα [b]ἐμέτρησεν τὴν πόλιν τῷ [a]καλάμῳ [g]ἐπὶ [h]σταδίους δώδεκα χιλιάδων· τὸ [de]μῆκος καὶ τὸ [ef]πλάτος καὶ τὸ [ei]ὕψος αὐτῆς [k]ἴσα ἐστίν. 17 καὶ [b]ἐμέτρησεν τὸ [s]τεῖχος αὐτῆς ἑκατὸν τεσσερακοντατεσσάρων [l]πηχῶν, [z]μέτρον [m]ἀνθρώπου, ὅ ἐστιν ἀγγέλου. 18 καὶ ἡ [n]ἐνδόμησις τοῦ [s]τείχους αὐτῆς [o]ἴασπις· καὶ ἡ

f ch. xx. 9 reff
g see Acts iv. 17. so of time, Luke iv. 25. Acts xiii. 31 al.
h ch. xiv. 20 reff.
i James i. 9 reff.
k Matt. xx. 12. Mark xiv. 56, 59. Luke vi. 34. John v. 18. Acts xi. 17. Phil. ii. m = ch. xiii.

6 only. Ezek. xl. 5. 18. Isa. viii. 1.
l Matt. vi. 27. Luke xii. 25. John xxi. 8 only. Ezek. l. c.
n here only †. Jos. Antt. xv. 9. 6.
o ch. iv. 3. ver. 11 only. Isa. liv. 12.

ins τοσουτον εστιν bef οσον, with vulg Primas: om A[P]ℵ B rel syr-dd æth Andr Areth.—om οσον as well Br. om 3rd και [P]ℵ B rel Andr Areth: ins A (32. 40-2, e sil) vulg syr-dd copt Primas Jer. ins εν bef τω καλ. [P] c 1(11). 12. 32 Andr. Steph σταδιων, with ℵ¹ 1. 35 Andr: σταδιου(sic) ℵ²ᵃ: txt A[P] B rel Andr-coisl Areth. for δωδεκα, δεκαδυο rel Andr-coisl: txt A[P]ℵ h 10. 92 (1 37, e sil) Andr-a-p Areth: ιβ′ B 1. 17. 32. ins και bef χιλιαδων B 92. aft χιλ. ins δωδεκα B rel (ιβ′ B 92 al) syr-dd: om A[P]ℵ l 1. 17-8. 35-7-8-9.

17. om εμετρησεν B rel Andr-coisl: ins A[P]ℵ h l 4 (1. 16. 32-7-9. 49, e sil) Andr Areth Primas. for τειχος, χιλος(sic) ℵ. πηχεων ℵ.

18. rec (aft και) ins ην, with B rel Andr Areth Primas: om A[P]ℵ²ᵃ syr-dd æth Tich.—for η, ην ℵ¹. ενδωμησις Aℵ²ᵃ j: ενδωμασι ℵ: εκδομησις k. om from

spoke with me had as a measure a golden reed (reff.) **that he might measure the city, and her gates and her wall. And the city lieth four-square** (so E. V. well; is in shape tetragonal), **and her length is as great as** [also] **her breadth** (see below). **And he measured the city with the reed to the length of stadii of the amount of twelve thousands** (such appears to be the construction. On the *ἐπί*, '*over*,' of extent, see Winer, edn. 6, § 49, l. 3, a. We have it in the adverbial phrase *ἐφ' ὅσον*, Rom. xi. 13. The 12,000 stadii are in all probability the whole circumference, 1000 to each space between the gates); **the length and the breadth and the height of it are equal** (the supposition of many expositors, that the city thus formed a monstrous cube, 3000 stadii in length, in breadth, and in height, really does not appear to be necessarily included in these words. Nay, it seems to be precluded by what next follows, where the angel *measures the height* of the wall. For Düsterdieck's idea that the *houses* were 3000 stadii in height, while the wall was only 144 cubits, is too absurd to come at all into question. The words are open, this last consideration being taken into account, to two interpretations: 1) that the city, including the hill or rock on which it was placed, and which may be imagined as descending with it, formed such a cube as seems here described: or 2) that there is some looseness of use in the word *ἴσα*, and that we must understand that the length and breadth were equal to each other and the height equal all round: nearly so De Wette, al. Of these two I prefer the former, as doing no violence to the words, and as recalling somewhat the form of the earthly Jerusalem on its escarpment above the valley of the Kedron. Some such idea seems also to be pointed at in the rabbinical books, e. g. Bava Bathra, f. 75. 2, "Dixit Rabba, R. Jochananem dixisse, Deum S. B. tempore futuro Hierosolyma evecturum in altitudinem xii. milliarium S. D. Zach. xiv. 10. Quid est 'in loco suo?' talem esse futuram superne, qualis est infra. Rabba dixit, senex mihi narravit, se vidisse Hierosolymam priorem, quæ xii. milliarium erat. Dices, difficilem fore adscensum? sed scriptum est, Isa. lx. 8." And in Schir R. vii. 5, "Jerusalem tempore futuro dilatabitur ita ut pertingat usque ad portas Damasci, Zach. ix. 1. . . . . et exaltabitur ut pertingat usque ad thronum gloriæ, donec dicatur, locus mihi angustus est." See more citations in Wetst.). **And he measured the wall of it** (i. e. the *height* of the wall of it), **of an hundred and forty-four cubits, the measure of a man, which is that of an angel** (meaning that in this matter of measure, men and angels use the same. The interpretation, that in this particular case, the angel used the measure current among men (De Wette, al.), is ungrammatical. As to the height thus given, it may be observed that the height of Solomon's porch, the highest part of his temple, was 120 cubits, 2 Chron. iii. 4, and the general height of his temple, 30 cubits, 1 Kings vi. 2).

18—27.] *Material*, and further description of the city. **And the building-work** (Jos. in ref. is speaking of the harbour of

p Tobit xiii. 16. q ver. 21 only. Job xxviii. 17 only. (-λιτος, ch. iv. 6. xv. 2.) r ver. 14. s vv. 12, 14, &c. t ch. xvii. 4 reff. u ver. 2 reff. v Exod. xxviii. 17—20. xxxix. 11—14 F. Ald. &c. [xxxvi. 17—20, AB]. Esek. xxviii. 13. w here only. Exod. xxiv. 10. Ezek. i. 26. x here only. y here only. (-διτος, ch. iv. 3.) z here only †. Gen. ii. 12 Aq. a ch. iv. 3 only. b here only. c here only. Tobit xiii. 17. d here only. e here only †. see Gen. ii. 12.

πόλις [p] χρυσίον [p] καθαρὸν ὅμοιον [q] ὑάλῳ καθαρῷ. 19 οἱ [r] θεμέλιοι τοῦ [s] τείχους τῆς πόλεως παντὶ [pt] λίθῳ [pt] τιμίῳ [u] κεκοσμημένοι· ὁ [r] θεμέλιος ὁ πρῶτος [ov] ἴασπις, ὁ δεύτερος [pvw] σάπφειρος, ὁ τρίτος [x] χαλκηδών, ὁ τέταρτος [pvy] σμάραγδος, 20 ὁ πέμπτος [z] σαρδόνυξ, ὁ ἕκτος [va] σάρδιον, ὁ ἕβδομος [vb] χρυσόλιθος, ὁ ὄγδοος [vc] βήρυλλος, ὁ ἔνατος [vd] τοπάζιον, ὁ δέκατος [e] χρυσόπρασος, ὁ ἑνδέκατος

A P ℵ 2 c d e k l 1 2 4. 9 2. 19. 2 30-2 37 to 47 to 90-2 b².

του τειχους to τ. τειχ. next ver 40. rec ομοια, with 1. 7 (26, e sil) Primas: ομοιω l: ομοι(sic) 50: txt A[P]ℵ B rel vulg Andr Areth Tich. [om καθαρω P.]

19. rec ins και (bef οι), with ℵ¹ h 1. 10-7. 35 (l 30-7. 49 B², e sil) vulg syr-dd copt Andr: om A[P]ℵ²ᵃ B rel am Andr-coisl Areth lat-ff. [P is def after τιμιω, but there seems not space enough for κεκοσμημενοι.] for πρωτος, εις ℵ. aft ιασπις ins και ℵ. σαπφειρος B, σαπφηρος l. aft σαπφ. ins και ℵ. χαρχηδων 35, χαρκιτον copt; λυχνιτης j, χαλκιδων B e k 1: χαλχεδων 38.

20. σαρδιονυξ A: -δωνυξ c e 10. 48 B² Andr-coisl: txt [P]ℵ B rel Andr Areth. (d illeg.) rec σαρδιος, with h l 1. 10-7-8. 51 (37-8. 40-1-9 B², e sil) Andr, sardinus vulg: txt A[P]ℵ B rel (copt) Andr-coisl Areth. βηρυλλιος B(Mai) c l 92 Areth; [βηρυλλιον P:] κηρυλλος k: βηριλλιος 1: βηριλλος e: βυριλλος 49: txt Aℵ B(Tischdf) rel am(with fuld). (ενατος, so A B b d h j l 1. 27. 92 Andr-coisl, εθ' ℵ¹, but ε erased.) τοπαδιον ℵ¹[: τοπαγγιον(sic) P]. χρυσοπρασον A: txt [P]ℵ¹ B rel Andr Areth: -πρασιος(sic) ℵ²ᵃ: -πρασσος l, -prassus or -prasus vulg lat-ff; -ναστος(sic) 92: -νασος e j(-σσ-) k 2. 30. 50.

Cæsarea, as built by Herod the Great: he describes it as being τῇ δομήσει περιβλεπτον, because the materials were costly and brought from a distance: and says, ἡ δὲ ἐνδόμησις ὅσην ἐνεβάλετο κατὰ τῆς θαλάττης εἰς διακοσίους πόδας. This would be, as appears when he afterwards describes (as here) its materials, a mole or breastwork, against the sea. The word seems to be no where else found) of the wall of it (was) jasper (ch. iv. 3, note), and the city (was) pure gold (χρυσός, the metal itself: χρυσίον, the same wrought into any form for use: so with ἄργυρος and ἀργυρίον) like to pure glass (i. e. ideal gold, transparent, such as no gold is here, but surpassing it in splendour). The foundation-stones of the wall of the city (see above, ver. 14) (were) adorned with every (cf. πᾶν, ch. xviii. 12) precious stone (not that the stones were merely set on the θεμέλιοι, but that the θεμ. themselves *consisted* of them: see below, and cf. Isa. liv. 12): the first foundation-stone (was) jasper (the material of the upper building of the wall, ver. 18), the second, sapphire (סַפִּיר, reff. The stone described under this name by Pliny seems to be our lapis lazuli: he says, xxxvii. 39, "Sapphirus et aureis punctis collucet. Cæruleæ et sapphiri, raroque cum purpura." But the sapphire of the Scriptures seems more like the present hard sky-blue stone known by that name: see ref. Ezek. i.: and Winer, Realw., Edelstein, 5), the third, chalcedony (this name is unknown: corresponding perhaps to יָהֲלֹם, Exod. xxviii. 19, xxxix. 12 [xxxvi. 18], which the LXX and Josephus render ἀχάτης, agate. There seems to have been an agate brought from Chalcedon. It is described as semi-opaque, sky-blue, with stripes of other colours: "morientibus arboribus similes," Plin. xxxvii. 30. See Winer, ut supra, 8, and 16), the fourth, emerald (note, ch. iv. 3), the fifth, sardonyx (חֵלְמָה, Exod. xxxix. 11; Ezek. xxviii. 13: Pliny, xxxvii. 24, says, "Sardonyches olim ut ex nomine ipso apparet, intelligebantur candore in sarda, hoc est velut carnibus in ungue hominis imposito, et utroque translucido." The ancient versions and Josephus call it onyx. See Winer, ut supra, 6), the sixth, sardius (ch. iv. 3, note), the seventh, chrysolith (תַּרְשִׁישׁ: reff. al. and Josephus thus render it. The stone at present so called is pale green, transparent, and crystallized with shifting colours. But the ancient chrysoliths are described by Pliny as "aureo fulgore translucentes," and have been supposed the same as our topaz: or by some, as amber: see Winer, ut supra, 10), the eighth, beryl (שֹׁהַם, ref. Exod.: rendered by the LXX in Gen. ii. 12, λίθος ὁ πράσινος, and variously in other places. Epiphanius in Wetst. says, βηρύλλιον

[f]ὑάκινθος, ὁ δωδέκατος [vg]ἀμέθυστος. 21 καὶ οἱ δώδεκα [f]here only‡. Ezek. xvi. 10 al.
[h]πυλῶνες δώδεκα [i]μαργαρῖται· [kl]ἀνὰ [l]εἷς [l]ἕκαστος τῶν [g]here only. Exod. & Ezek. as above (v) only.
[h]πυλώνων ἦν ἐξ ἑνὸς [i]μαργαρίτου. καὶ ἡ [m]πλατεῖα [h]ver. 12.
τῆς πόλεως [n]χρυσίον [n]καθαρὸν ὡς [n]ὕαλος [o]διαυγής. [i]ch. xvii. 4 reff.
22 καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ [p]κύριος ὁ [p]θεὸς ὁ [k]Luke ix. 3. x. 1. John ii. 6. ch. iv. 8.
[p]παντοκράτωρ [ὁ] ναὸς αὐτῆς ἐστιν, καὶ τὸ ἀρνίον. [l]here only.
23 καὶ ἡ πόλις οὐ [q]χρείαν [q]ἔχει τοῦ ἡλίου οὐδὲ τῆς [m]sing., ch. xi. 8. xxii. 2 only. Esth. vi. 9, 11. plur., Matt. vi. 5. xii. 19
σελήνης, ἵνα [r]φαίνωσιν αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ [s]ἐφώ-
τισεν αὐτήν, καὶ ὁ [t]λύχνος αὐτῆς τὸ ἀρνίον· 24 καὶ

al. [n]see ver. 18. [o]here only†. Prov. xvi. 2 Aq. (-γάζειν, 2 Pet. i. 19.)
[p]ch. i. 8 reff. [q]Matt. vi. 8 al. fr. Prov. xviii. 2. [r]= John i. 5. v. 35. 1 John ii. 8. ch. i. 16. viii. 12. xviii. 23. John only, exc. 2 Pet. i. 19. Gen. i. 17. 1 Macc. iv. 50. [s]ch. xviii. 1 reff. Isa. lx. 19. [t]John v. 35. Luke xi. 36 al. Exod. xxvii. 20.

αμεθυσος (for -στος) ℵ[2a] b c e h j l 1. 13. 32-7-8. 40-1-7-8-9. 82, αμεθυστινος ℵ[1].

21. om 2nd δωδεκα ℵ[1]. for ανα, ινα A. [add και P.] aft πυλωνων ins ων ℵ[1](ℵ[2a] disapproving). aft ην ins ως [P] B 92. rec (for διαυγης) διαφανης: txt A[P](ℵ) B rel Andr Areth.—διαυγης is corrd to txt in ℵ

22. for ο γαρ κ. ο θ., οτι ο κς ο θς ℵ[1]: ο γαρ ο κς θς (sic) ℵ[2a]: ει μη κς ο θ. 90. rec om ο (bef ναος), with [P]ℵ B rel Andr Areth: ins A.

23. rec aft φαινωσιν ins εν, with ℵ[2a] h 17. 30[2] (37. 49 B[r], e sil) vulg: om A[P]ℵ[1] B rel Andr Areth Primas.—om αυτη 92. γαρ bef η B rel: txt A[P]ℵ h 10-7. 38 (1. 37. 49, e sil).

γλαυκίζων μέν ἐστι θαλασσοβαφής, ἔχων εἶδος καὶ τῆς ὑδαρεστέρας ὑακίνθου: and Pliny xxxvii. 20, "viriditatem puri maris imitantur," Winer, ut supra, 11), **the ninth**, topas (תַּרְשִׁישׁ, reff. and al. Strabo describes it as διαφανής, χρυσοειδὲς ἀπολάμπων φέγγος, xvi. p. 770, Wetst., where see more testimonies. But Plin. xxxvii. 32, says "egregia etiamnum topazio gloria est, suo *virenti* genere:" whence some have supposed it our chrysolith: see above. Cf. Job xxviii. 19: and Winer ut supra, 2), **the tenth**, chrysoprasus (this word is found only in Pliny, xxxvii. 20, "vicinum genus huic (beryllo) est pallidius, et a quibusdam proprii generis existimatur, vocaturque chrysoprasus:" and 21, "amethysti fulgens purpura"), **the eleventh**, jacinth (לֶשֶׁם: so alii apud Tromm. in Exod. xxviii. 19, where the LXX have λιγύριον, which again occurs in Ezek. xxviii. 13, where לֶשֶׁם is not found: while in Exod. xxviii. 20 Symm. renders שְׁבוֹ by ὑάκινθος. The word is not found in LXX as the name of a gem. Pliny, xxxvii. 41: "ille emicans in amethysto fulgor violaceus dilutus est in hyacintho"), **the twelfth, amethyst** (אַחְלָמָה reff. Pliny, xxxvii. 40, reckons the amethyst among the purple stones, and says of the best, the Indian, "absolutum felicis purpuræ colorem habent .... perlucent autem omnes violaceo colore." So that it seems to be the stone now known by that name). **And the twelve gates, twelve pearls** (Isa. liv. 12, "carbuncles." Wetst. quotes from the Rabbinical Bava Bathra, f. 75. 1: "Deus S. B. adducet gemmas et margaritas, triginta cubitos longas totidemque latas: easque excavabit in altitudinem xx cubitorum, et latitudinem x cubitorum, collocabitque eas in portis Hierosolymorum." See many more in Wetst. and Schöttgen), **each one separately** (reff.) **of the gates was (made) out of one pearl. And the street** (generic: the street-material, throughout) **of the city (was) pure gold like transparent glass** (see above on ver. 18). **And a temple I saw not in it: for the Lord God Almighty is the temple of it, and the Lamb** (i. e. the inhabitants need no place of worship or sacrifice, the object of all worship being present, and the great Sacrifice Himself being there). **And the city hath not need of the sun nor yet of the moon, that they should shine on her** (αὐτῇ, dat. commodi): **for the glory of God** (the brightness of His presence, the Shechinah: see above, ver. 11) **lightened her, and her lamp was the Lamb** (see Isa. lx. 19, 20. No assignment of the members of the sentence must be thought of, such as that ἡ δόξα τ. θεοῦ is her Sun, and τὸ ἀρνίον her Moon: so Grot. and Ewald (not De Wette, as Düsterd., who only thinks that φωτίζειν corresponds to the sun and λύχνος to the

u ch. ii. 1. iii. 4. Isa. lix. 9.
v Isa. lx. 3. (Isa. lx. 11 Ε).
w ver. 13.
x Isa. xxxv. 8.
y 1 John ii. 21 reff.
z = Acts x. 14. xi. 8 al. ‡ 1 Macc. i. 47, 62.
a constr. masc., ch. iv. 1 al.
b Jer. viii. 12 compl. (not in ABℵ).
c ch. xxii. 15. Jer. viii. 10 compl. F (not in ABℵ).
d ch. xvii. 4 reff.
e constr., ch. ix. 4. 8 al.† Wisd. xvii. 20 al.

u περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς, καὶ οἱ
v βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν,
25 καὶ οἱ w πυλῶνες αὐτῆς οὐ μὴ x κλεισθῶσιν y ἡμέρας, νὺξ
γὰρ οὐκ ἔσται ἐκεῖ, 26 καὶ v οἴσουσιν τὴν δόξαν καὶ τὴν
τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 x καὶ y οὐ μὴ εἰσέλθῃ εἰς
a αὐτὴν y πᾶν z κοινὸν καὶ abc ποιῶν b δ βδέλυγμα καὶ c ψεῦδος,
e εἰ μὴ οἱ f γεγραμμένοι ἐν τῷ fg βιβλίῳ τῆς fg ζωῆς τοῦ
ἀρνίου.

XXII. 1 Καὶ ἔδειξέν μοι ποταμὸν h ὕδατος h ζωῆς
l λαμπρὸν ὡς k κρύσταλλον, l ἐκπορευόμενον ἐκ τοῦ θρόνου

f see ch. xx. 15. g see ch. iii. 5 reff. h ch. vii. 17 reff. l ch. xv. 6. xviii. 14. xix. 8 al.† k ch. iv. 6 only. Num. xi. 7. Ezek. i. 22. l ch. iv. 5 al. fr. Exxx. xlvii. 1.

24. rec (for περιπατ. to φωτος αυτης) τα εθνη των σωζομενων εν τω φωτι αυτης περιπατησουσι, with 18 Andr-comm: και περιπατησουσι αυτης 39: τα εθ. των σωζ. τω φωτι αυτης περιπ. (τα in red) εθνη δια του φωτος αυτης 1(sic): txt A[P]ℵ B rel vulg copt Andr Areth lat-ff.—aft περιπ. ℵ¹ wrote δ but marked it for erasure. for των (bef δοξαν), αυτω B rel: αυτων 5: om 92: txt A[P]ℵ h l 1. 10-7-8. 34-8 (17-8. 35-7. 47-9 Bʳ, e sil). rec (aft δοξαν) ins και την τιμην, with B rel vulg syr-dd Andr-coisl Areth (but of these B b c d e j k 19. 39. 40-1-2-8. 51. 92 Areth om την): om A[P]ℵ h l 1. 17-8. 38. 47 Bʳ. for αυτων, των εθνων B rel syr-dd Andr-coisl: txt A[P]ℵ h l 1. 10-7-8. 38 (37. 47-9 Bʳ, e sil) vulg copt Andr Areth Ambr Primas

25. for ημερας, ημερα (sic) ℵ¹.

26. (om ver Bʳ ?) at end add ινα εισελθωσιν B rel Areth: om A[P]ℵ h l 2. 10. 34 (1. 35-7. 47-9, e sil).

27. εισελθωσιν ℵ. rec κοινον, with 26-7: κοινων 1: txt A[P]ℵ B rel. rec ποιουν, with [P] B c h 1. 2. 4. 10-7. 34 (26. 32-5-7. 42-8-9, e sil) Andr Areth: ο ποιων rel copt: ο ποιωσει (sic) ℵ¹: txt Aℵ²ᵃ 18. 41. 92. for αρνιου, ουνου (sic) ℵ.

CHAP. XXII. 1. rec ins καθαρον bef ποταμον, with 1: aft ποτ., c h l 4. 10-7. 26. 32-4-8. 48-9 Bʳ Andr Areth: om A[P]ℵ B rel Hil Primas. om 1st του ℵ.

moon, but protests against applying these to the divine Persons separately)): **and the nations shall walk by means of her light** (i. e. she shall be so bright as to serve for light,—for sun and moon both, —to the world that then is, and her inhabitants. For such inhabitants are clearly supposed; see below, and ch. xxii. 2). **And the kings of the earth** (no longer hostile to Christ) **bring** (pres. of habit and certainty, as so often in this prophecy) **their** (the kings', not the nations', as ver. 26) **glory** (cf. Isa. lx. 3: all in which they glory) **into her: and her gates shall never be shut by day** (i. e. in *meaning*, shall never be shut, seeing it will always be day: shall never be shut, for if they were, they must be shut by day): **for night shall not exist there. And they** (men) **shall bring the glory and the costliness of the nations into her** (Isa. lxvi. 12. Among the mysteries of this new heaven and new earth this is set forth to us: that, besides the glorified church, there shall still be dwelling on the renewed earth nations, organized under kings, and (ch. xxii. 2) saved by means of the influences of the heavenly city). **And there shall never enter into her, every thing unclean, and working abomination and falsehood, but only** (lit. except) **they that are written in the book of life of the Lamb** (if then the kings of the earth, and the nations, bring their glory and their treasures into her, and if none shall ever enter into her that is not written in the book of life, it follows, that these kings, and these nations, are written in the book of life. And so perhaps some light may be thrown on one of the darkest mysteries of redemption. There may be,—I say it with all diffidence,—those who have been saved by Christ without ever forming a part of his visible organized Church).

CH. XXII. 1—5.] *The end of the description:* the means of healing for the nations (1, 2): the blessedness, and eternal reign of the glorified servants of God (3—5).

And he shewed me a river of water of life, bright as crystal, coming forth out of the throne of God and of the Lamb (which throne is one and the same: see ch. iii. 21, and note on ch. xx. 11. The

τοῦ θεοῦ καὶ τοῦ ἀρνίου. 2 ἐν μέσῳ τῆς [m] πλατείας αὐτῆς καὶ τοῦ ποταμοῦ [n] ἐντεῦθεν καὶ [n] ἐκεῖθεν [o] ξύλον [o] ζωῆς, [p] ποιοῦν [p] καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον [q] ἀποδιδοῦς τὸν [q] καρπὸν αὐτοῦ, καὶ τὰ [r] φύλλα τοῦ [o] ξύλου εἰς [s] θεραπείαν τῶν ἐθνῶν. 3 καὶ [t] πᾶν [u] κατάθεμα [t] οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ [v] δοῦλοι αὐτοῦ [w] λατρεύσουσιν αὐτῷ, 4 καὶ [xy] ὄψονται τὸ [y] πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν [z] μετώπων αὐτῶν. 5 καὶ [a] νὺξ οὐκ ἔσται ἔτι, καὶ οὐχ [b] ἕξουσιν [b] χρείαν φωτὸς [b] λύχνου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς [bc] φωτιεῖ ἐπ' αὐτούς, καὶ [d] βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

m ch. xxi. 21 reff.
n see John xix. 18. Dan. xii. 5. Ezek. xl. 34, 37.
o ch. ii. 7 reff. Gen. ii. 9.
p Matt. iii. 8 & passim. (Luke also.) Gen. i. 11, 12. (John elsewhere, καρπ. φέρειν.)
q Matt. xxi. 41. Heb. xii. 11. Lev. xxvi. 4.
r Matt. xxi. 19 ‖ (bis). xxiv. 32 ‖ only. Gen. iii. 7.
s = Luke ix. 11 (xii. 42. Matt. xxiv. 45 v. r.) only ‡. see Esth. ii. 12. Ezek. xlvii. 12. 74. Zech. xiv. 11. vii. 7 (from Exod. iii. 12) al. Ps. xvi. 15.
t ch. xxi. 4 reff.
u here only †. see Matt. xxvi. 74. Zech. xiv. 11.
v ch. i. 1. ii. 20. vii. 3 al. Ps. xxxiii. 23.
w ch. vii. 15. Acts x 1 John iii. 2 reff.
y = here only. (Acts xx. 25.) see a ch. vii. 3 reff.
a ch. xxi. 25. Zech. xiv. 6, 7.
b ch. xxi. 23.
c ch. xviii. 1 reff. constr., here only.
d = ch. xx. 4, 6 reff.

2. εμμεσω A : εκ μεσου 92. txt [P]ℵ B rel. rec (for εκειθεν) εντευθεν, with h 1. 10-7-8-9. 35 (37. 47-9 Br, e sil) Andr : om και εκειθεν 92 : txt A[P] B rel syr-dd arm Andr-coisl Areth.—ℵ2a has ενθεν και ενθεν και, ℵ1 ενθεν και (once only), both omitting ξυλον ζωης. ποιων A 18 : ποιουντα e : txt ℵ B rel Andr Areth. [P def.] μηναν A. [P def.] rec (aft μηνα) ins ενα, with 1 (j, e sil) Andr-p(Del) Areth : om AℵB rel Andr. [P def.] εκαστω B 39. 40 ; εκαστος d : om 35 : txt Aℵ rel Andr Areth. [P def.] rec αποδιδουν, with A b 32-4 (30. 47, e sil) Andr : αποδιδοντα e 1. 29 am fuld Primas : txt ℵ B rel Areth. [P def.] αποδ. bef εκαστ. B b d e k l 9. 17-9. 32-9. 40-1-2. 92 syr-dd : txt A [P(from the space)] ℵ rel Andr Areth. τους καρπους ℵ : om τον 1. 40. 90. [P def.] των ξυλων ℵ. om των (bef εθνων) ℵ.

3. rec καταναθεμα : καταγμα (sic) ℵ1 : txt A[P]ℵ2a B rel Andr Areth. for ετι, εκει 1 : om ℵ1. om o ℵ.

4. ins και bef επι ℵ.

5. rec (for ετι) εκει, with h l 1. 4. 10-7-8. 34 (16. 32 5-7-9. 47-8-9 Br,-e sil) Andr Areth : om rel copt Promiss : txt A[P]ℵ B 2. 19 vulg syr-dd lat-ff(some). rec χρειαν ουκ εχουσιν, with [P] 1. 4. 10-7. 34 (c h 32-7. 47-8-9 Br, e sil) Andr Areth : ουκ εχουσιν χρειαν ℵ : ου χρεια B rel (syr-dd) Primas Promiss : txt A vulg. rec om φωτος (bef λυχνου), with [P] B rel Andr Areth Ambr2 : ins Aℵ 18 (38) 47 vulg syr-dd copt æth Andr-a Ambr1 Tich Primas. λυχνον(sic) 1. for 2nd φωτος, φως A[P] 32-5. 48 am : om lips-5. om ηλιου B rel : ins A[P]ℵ c h 1. 10. 30-4. 48 (4 17-8-9. 35-7-8. 47-9 Br, e sil) gr-lat-ff. rec φωτιζει, with c 4. 34 (32. 48, e sil) am syr-dd Andr-coisl Areth : φωτισει A[P] 12. 42 : txt ℵ B rel (vulg copt) Andr (Primas Ambr). rec om εν, with [P] B rel Andr Areth : ins Aℵ Ambr Tich Primas. for τους, αυτους 1.

O. T. passages in view are Gen. ii. 10; Ezek. xlvii. 1 ff.). **In the midst of the street of it** (the city), **and of the river, on one side and on the other** (the gen. ποταμοῦ is governed by ἐν μέσῳ as Ewald and Düsterd. al., not by ἐντεῦθεν κ. ἐκεῖθεν, as De Wette: the meaning being that the trees were on each side in the middle of the space between the street and the river. See Ezek. xlvii. 7), **(was) the tree of life** (ch. ii. 7; Ezek. ut supra ff., i. e. *trees* of the kind described: as in Ezek.), **producing twelve fruits** (kinds of fruit, Ezek. xlvii. 12), **according to each month yielding its fruit** (Ezek. ut supra): **and the leaves of the tree (are) for healing of the nations** (so exactly, Ezek. ver. 12: "and the leaf thereof (φύλλον is read for ἀνάβασις, in LXX, by "alii apud Tromm.") for medicine." On the sense of ἐθνῶν, the nations *outside*, see above, ch. xxi. end). **And every curse** (accursed thing, see below. κατάθεμα, another form of καταν́θεμα; in ref. Matt. we have the verb καταθεματίζειν) **shall exist no longer** (cf. ref. Zech. There shall no more be those accursed things which bar the residence of God among His people: see Josh. vii. 12, which shews that these words are in close connexion with what follows): **and the throne of God and of the Lamb shall be in her, and His servants shall serve Him** (in

e 1 Tim. i. 15. iii. 1. iv. 9. 2 Tim. ii. 11. Tit. iii. 8.
f ch. iii 14. xix. 11. xxi. 5.
g Num. xvi. 22. xxvii. 16.
h 1 Cor. xiv. 32.
i ch. i. 1 (reff.).
j ch. iii. 11. vv. 12, 20.
k 1 John ii. 5 reff.
l vv. 10, 18 (ch. i. 3).
m see ch. xix. 10.
n ver. 10. see above (1).

6 Καὶ εἶπέν μοι Οὗτοι οἱ [e]λόγοι [ef]πιστοὶ καὶ [f]ἀληθινοί, καὶ ὁ κύριος ὁ [g]θεὸς τῶν [gh]πνευμάτων τῶν [h]προφητῶν [i]ἀπέστειλεν τὸν ἄγγελον αὐτοῦ [i]δεῖξαι τοῖς [v]δούλοις αὐτοῦ ἃ [i]δεῖ [i]γενέσθαι ἐν [i]τάχει. 7 καὶ ἰδοὺ [j]ἔρχομαι [j]ταχύ· μακάριος ὁ [k]τηρῶν τοὺς [kl]λόγους τῆς [l]προφητείας τοῦ [l]βιβλίου τούτου.

8 Κἀγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα· καὶ ὅτε ἤκουσα καὶ ἔβλεψα ἔπεσα [m]προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. 9 καὶ λέγει μοι [m]"Ορα μή· [m]σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν [k]τηρούντων τοὺς [kn]λόγους τοῦ

6. for *ειπεν*, λεγει B rel : txt A[P]ℵ 4. 34 (1. 32. 48, e sil) vss gr-lat-ff. rec om *o* (bef *κυριος*), with [P] B rel Andr Areth : ins Aℵ 92. rec (for *πνευματων των*) *αγιων*, with 1. 34 Andr : *των πν. των αγ.* 35(Del) Andr-coisl : txt A[P]ℵ B rel vulg syr-dd copt æth Andr-coinm Areth Primas Idac. aft *απεστ.* ins *με* ℵ¹(ℵ²ᵃ disapproving).

7. rec om *και*, with h 1. 4. 10-7. 34-8 (37. 40-8-9 Bʳ, e sil) copt Andr Primas : ins Aℵ B rel vulg syr-dd æth Andr-a Areth. *ερχονται* ℵ²ᵃ.

8. rec *και εγω*, with rel Andr-coisl Areth : om *εγω* 92 : txt Aℵ B b d h j k 9. 10-3-6. 26-7. 35-8. 47-9. 50. 90 Bʳ Dion Andr. rec *ο βλεπων ταυτα και ακουων*, with 1 : *ο βλ. κ. ακ. ταυτα* ℵ c 4. 32-4. 48 copt Dion Andr Areth : txt A B rel vulg syr-dd Andr-p lat-ff. *οτε ειδον* (for *εβλεψα*) B rel ; *ειδον* (alone) b k 16. 38 : txt ℵ 1. 4. 10-7. 34 (c h 18. 32-7. 48-9 Bʳ, e sil) Andr Areth ; *εβλεπον* A : *vidi* vulg Primas. elz *επεσον*, with B rel : txt Aℵ 1. 16-8. 30-5. for *εμπροσθεν των, προ* A. *διδυντος* ℵ h j l 49. 50.

9. rec (aft *σου*) ins *γαρ*, with 30ˢ : om Aℵ B rel vulg syr-dd copt æth Ath Andr Areth Cypr. om 2nd *και* 1. om last *και* b c h 1. 12. 32¹-7. 47-8-9.

ministration and holy service, see ch. vii. 15), **and they shall see His face** (be close to Him, and know Him even as they are known, Matt. v. 8), **and His name** (shall be) **on their foreheads** (ref.). **And night shall not be any more** (ch. xxi. 25), **and they shall have no need of the light of a lamp or** (and) **of the light of the sun** (ch. xxi. 23), **because the Lord God shall shine** (shed light) **upon them: and they shall reign** (De Wette well remarks, in a higher sense than in ch. xx. 4, 6) **to the ages of the ages.**

6—21.] CONCLUDING ASSURANCES AND EXHORTATIONS : and herein, 6, 7, *assurance by the angel of the truth of what has been said*, in the terms of ch. i. 1. **And he** (the angel) **said to me, These sayings** (the whole book, by what follows) **are faithful and true** (see on reff.) : **and the Lord** (Jehovah) **the God of the spirits of the prophets** (i. e. of those spirits of theirs, which, informed by the Holy Spirit, have become the vehicles of prophecy) **sent His angel to shew to His servants what things must come to pass shortly** (on the whole of this see on ch. i. 1, from which place it is repeated at the close of the book of which that is the opening). **And behold, I come quickly** (the speech passes into the words of Christ Himself, reported by the angel : so in ver. 12, and in ch. xi. 3): **Blessed is he that keepeth the sayings of the prophecy of this book** (the speech is a mixed one: in *τοῦ βιβλίου τούτου*, the Writer has in view the roll of his book now lying all but completed before him: but the words are the saying of the angel: *τῆς προφητείας ταύτης* would express it formally). **And I John** (was he) **who heard and saw these things** (pres. participles without temporal significance—was the hearer and seer of these things): **and when I heard and saw, I fell down** (as in ch. xix. 10, where see notes) **to worship before the feet of the angel who shewed me** (pres. part. as above) **these things. And he saith to me, Take heed not: I am a fellow-servant of thine, and** (a fellow-servant) **of thy brethren the prophets, and of those who keep the sayings of this book: worship God** (the same feeling again prevailed over the Apostle as before, and is met with a similar rebuke. I hardly can with Düsterd. see any real distinction implied, in the *ἀδελφῶν σου τῶν προφητῶν* here, between the situation of the Seer then and now. D. thinks, the

[n] βιβλίου τούτου. τῷ θεῷ προσκύνησον. 10 καὶ λέγει μοι [o] Μὴ [o] σφραγίσῃς τοὺς [l] λόγους τῆς [l] προφητείας τοῦ [l] βιβλίου τούτου, ὁ [p] καιρὸς γὰρ [pq] ἐγγύς ἐστιν. 11 ὁ [r] ἀδικῶν [r] ἀδικησάτω ἔτι, καὶ ὁ [s] ῥυπαρὸς [t] ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος [u] δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος [v] ἁγιασθήτω ἔτι. 12 ἰδοὺ [w] ἔρχομαι [w] ταχύ, καὶ ὁ [xy] μισθός μου [y] μετ' ἐμοῦ [z] ἀποδοῦναι ἑκάστῳ ὡς τὸ [a] ἔργον ἐστὶν αὐτοῦ. 13 ἐγὼ τὸ [b] ἄλφα καὶ τὸ Ω, [ὁ] [c] πρῶτος καὶ [ὁ] [c] ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. 14 μακάριοι οἱ [d] πλύνοντες τὰς [de] στολὰς αὐτῶν, ἵνα [f] ἔσται ἡ [g] ἐξουσία αὐτῶν [g] ἐπὶ τὸ [h] ξύλον

o = ch. x. 4. Dan. viii. 26 Theod. xii. 4, 9.
p ch. i. 3. Matt. xxvi. 18. see Luke xxi. 8.
q = John ii. 23. Phil. iv. 5. Zeph. i. 7.
r = Col. iii. 25. Ps. cv. 6. see Ezek. iii. 27.
s James ii. 2 only. Zech. iii. 4, 5 only. (-σος, 1 Pet. iii. 21. -ρία, James i. 21.)
t here only †.
u 1 John ii. 29. iii. 7, 10. Matt. vi. 1. iii. 11.
v Rev., here only. see Dan. xii. 10.
w vv. 7, 20. ch xvi. 27. Rom. ii. 6. Prov. xxiv. 12.
x Matt. v. 12. xx. 8. 2 John 8.
y Isa. xl. 10. lxii. 11.
z Matt. xvi. 27. Heb. vi. 10. 1 Pet. i. 17 al.
a = Heb. vi. 10. 1 Pet. i. 17 al.
b ch. i. 8. xxi. 6.
c ch. i. 17 reff.
d ch. vii. 14.
e Mark xii. 38 ‖ L. xvi. 5. Luke xv. 22. ch. vi. 11. vii. 9, 13, 14 bis only. Isa. lxiii. 1.
f constr., ch. iii. 9 reff.
g usages of ἐξουσ. w. ἐπί, ch. ii. 26 reff.
h ver. 2.

10. om και 1. aft λογους ins τουτους ℵ¹(but marked for erasure). rec ins οτι bef ο καιρος (omg γαρ), with 1. 10-7 (37. 49 Bʳ, e sil) 91 æth Andr-p Cypr₂ Primas: ο γαρ καιρος 18. 40 Andr-a: ο καιρος (only) 4. 16. 27. 39. 48: txt ℵ A B rel.

11. homœotel in A j 34-5. 68 Andr-coisl from 1st ετι και to 2nd: in 1 from 1st to 3rd. rec ρυπων ρυπωσατω: ρυπαρωθητω 92: ρυπαρευθητω B rel Andr Areth: txt ℵ 18¹. 32 Orig₃. rec (for δικ. ποιησ.) δικαιωθητω, with 38 (37, e sil) vulg-ed ep-of-ch-of-Lyons(in Eus) Aug₃: txt ℵ A B rel am(with demid fuld tol lips-4) syr-dd copt Andr Areth Cypr₃. (ποιητω l.)

12. rec at beg ins και, with 1 æth Andr-p: om ℵ A B rel vulg syr-dd copt arm Andr Areth Cypr. αποδοθηναι ℵ¹. rec εσται, with B(Mai) rel Andr Areth: om 39: txt ℵ A B(Tischdf) 38 syr-dd. (d illeg.)—rec αυτου bef εστ., with l 1. 4. 17. 34-8 (32-5. 48, e sil) Andr Areth: txt ℵ A B rel syr-dd. (d illeg.)

13. rec aft εγω ins ειμι, with 34 (10. 37-9. 40, e sil) vulg Orig₂(γεγονα,) lat-ff(some); δε 16: om ℵ A B rel am(with fuld²) Ath Andr Areth Cypr-ms Primas. rec α (for αλφα), with B rel Orig Ath Andr: txt ℵ A b c d h j l 9. 32. 90 Andr-coisl Areth. rec ins ο (twice, bef πρωτος and bef εσχ.), with ℵ B rel Andr-coisl: bef πρ. (only) h 32: om A d 9.—rec om η bef αρχη and το bef τελος, with 1. 19 (c h 10. 32 Bʳ, e sil): om το bef τελος 34: ins ℵ A B rel.—rec αρχη κ. τελος bef ο πρωτ. κ. ο εσχ., with 1. 4. 17-8 (c h 10. 32-7. 41-8-9 Bʳ, e sil) Orig₂ Andr Areth: txt ℵ A B rel vulg syr-dd æth Orig₁ Ath Cypr.

14. rec (for πλυνοντες τας στολας αυτων) ποιουντες τας εντολας αυτου, with B rel syr-dd copt (Andr Areth) Cypr Tert Tich(: for αυτου, εμου Andr-p-c Areth-ms:) txt ℵ A l(πλυναντες) 33(πλυνουντες) vulg æth arm-ming Ath Fulg Primas. aft 2nd

intention now is to exalt his prophetic office and character). **And he saith to me, Seal not up the sayings of the prophecy of this book** (cf. ch. x. 4, where the command is otherwise: also reff. Daniel): **for the time is near** (in Dan. viii. 26, the reason for sealing up the vision is that the time shall be *for many days*). **Let him that is unjust** (pres. part. as above) commit injustice (aor. of acts, not of a state, which would be pres.) **still: and let the filthy** (reff.: morally polluted) **pollute himself** (in the constant middle sense of passive verbs when the act depends on a man's self) **still: and let the righteous do righteousness still, and the holy sanctify himself still** (see Ezek. iii. 27: and cf. Matt. xxvi. 45, "Sleep on now, and take your rest: behold, the hour is at hand:" also Ezek. xx. 39. The saying has solemn irony in it: the time is *so* short, that there is hardly room for change —the lesson conveyed in its depth is, "Change while there is time"). **Behold I come quickly, and my reward is with me** (reff. Isa.) **to render** (this infin. may be either of purpose, dependent jointly on ἔρχομαι and ὁ μισθ. κ.τ.λ., or epexegetic of that which is wrapped up in the word μισθός itself. No very satisfactory account is given of this last construction in Winer, edn. 6, § 44. 1) **to each as his work is** (these words sound as if spoken by our Lord Himself: perhaps at the conclusion, the Apostle puts together, in prophetic shortness, many divine sayings of warning and consolation, with the replies to them). **I am the Alpha and the**

τῆς [h] ζωῆς, καὶ τοῖς [i] πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.
15 ἔξω οἱ [j] κύνες καὶ οἱ [k] φαρμακοὶ καὶ οἱ [k] πόρνοι καὶ οἱ
[k] φονεῖς καὶ οἱ [k] εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ [l] ποιῶν
[l] ψεῦδος. 16 ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου [m] μαρ-
τυρῆσαι [n] ὑμῖν [m] ταῦτα [o] ἐπὶ ταῖς ἐκκλησίαις. ἐγώ εἰμι ἡ [p] ῥίζα
καὶ τὸ [q] γένος Δαυείδ, ὁ [r] ἀστὴρ ὁ [s] λαμπρός, ὁ [rr] πρωινός.
17 καὶ τὸ πνεῦμα καὶ ἡ [u] νύμφη λέγουσιν [v] Ἔρχου· καὶ ὁ
ἀκούων εἰπάτω [v] Ἔρχου· καὶ ὁ [v] διψῶν ἐρχέσθω, ὁ θέλων
λαβέτω [v] ὕδωρ [v] ζωῆς [v] δωρεάν. 18 [w] Μαρτυρῶ ἐγὼ [w] παντὶ
τῷ ἀκούοντι τοὺς [x] λόγους τῆς [x] προφητείας τοῦ [x] βιβλίου

i ch. xxi. 12 reff. dat., see James ii. 25.
j = Phil. iii. 2. Matt. vii. 6 (Luke xvi. 21. 2 Pet. ii. 22, from Prov. xxvi. 11) only.
k ch. xxi. 8 (reff.).
l ch. xxi. 27.
m constr., ver. 20. ch. i. 2. 1 Tim. vi. 13.
n dat., = Heb. x. 15. Gen. xliii. 2 Ed-vat. (B def.)
o = Matt. xxiv. 33. John iv. 6. v. 2. Acts iii. 11. ch. ix. 14. xxi. 12.
r ch. ii. 28 only. see Sir. i. 6.
v ch. xxi. 6 reff.
p ch. v. 5. see Rom. xv. 12, from Isa. xi. 1, 10.
s ver. 1 reff.† Ep. Jer. 60.
w dat., = ver. 16 reff. or Rom. x. 2. Gal. iv. 15.
q = Acts xvii. 28, 29. Jer. xliii. (xxxvi.) 31.
t Hos. xiii. 3.
x vv. 7, 10.
u ch. xxi. 2, 9.

αυτων ins ως δε η εξουσια ℵ¹(ℵ² disapproving). πυλεωσιν 1.

15. rec aft εξω ins δε, with (d ?) lips-5 copt Fulg Primas: om A ℵ B (k ?) rel Hip Ath Andr Areth Cypr Tich. αι πορναι 12: om οι 1 Hip. rec aft πας ins ο, with l 1. 4. 30²-8. 41-8 Andr Areth: om A ℵ B rel Hip. ποι. και φιλ. ℵ e 4. 32-4. 48 Hip Ath Andr-coisl Areth.—for π. ο φ. κ. ποι., οι ποιουντες το 18.

16. for επι, εν A 18. 21. 38 vulg copt Ath Andr: om c 1. 4. 47-8 arm Andr-p Areth Primas: txt ℵ B rel syr-dd. rec ins του bef δαυειδ, with d e l 1. 9. 13. 30²: om A ℵ B rel Ath Andr Areth.—δαδ bef και το γεν. b: in 1 του δαδ is written above the line in red. rec aft λαμπρος ins και, with A (k ?) vulg: om ℵ B rel vss Ath Andr Areth Tich Idac. rec (for ο πρωινος) ορθρινος: txt A(προ-) ℵ B rel Ath Andr.—om ο λαμπ. 35.—ο πρω. bef ο λαμπ. c (d ?) 4. 32. 40-8 Andr-coisl Areth.

17. om το and η ℵ.—ℵ¹ wrote π in place of το but marked it for erasure. rec (for ερχου, twice) ελθε, and (for ερχεσθω) ελθετω: txt A ℵ B rel Ath Andr Areth. rec ins και bef ο θελων, with 34 (d 40, e sil) vulg syr-dd arm Primas: om A ℵ B rel am(with tol lips-5-6) copt æth Ath Andr Areth. rec (for λαβετω) λαμβανετω τα, with 34(omg το) (4. 17, e sil): txt A ℵ B rel Ath Andr Areth.

18. rec (for μαρτ. εγω) συμμαρτυρουμαι γαρ, with vulg: μαρτυρομαι γαρ 34-5 spec Andr-coisl Areth, μαρτυρομαι εγω c 48: txt A(ℵ) B rel Andr.—ins η bef μαρτ. ℵ. rec om 1st τω, with d h 10-7 Bʳ (26-7. 37. 49. 51, e sil) Andr-p: ins A ℵ B rel Andr

Omega, the first and the last, the beginning and the end (these words have hitherto been said by the Father: see above, ch. i. 8, xxi. 6, and notes. And in all probability it is so here likewise, whether we assume the words to be spoken by Christ in God's name, or by the Eternal Father Himself). **Blessed are they that wash their robes** (see the digest. The vulg. addition "in sanguine agni," after ch. vii. 14, is of course the right supplement), **that they may** (on ἵνα with fut. see reff., and ch. xiv. 13 note. It is a mixed construction: between "that they may have" and "for they shall have") **have the power** (licence) **over the tree** (to eat of the tree: ἐπί of the direction of their reaching for the fruit) **of life, and may enter by the gates into the city. Outside are the dogs** (impure persons, reff.), **and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one loving and practising falsehood** (see on these, ch. xxi. 8).

I Jesus (our Lord now speaks directly in His own person) **sent my angel to testify these things to you in** (the ἐπί of addition by juxtaposition, see reff.) **the churches. I am the root** (reff.) **and the race** (the *offspring*, as E. V. So Virg. Æn. iv. 12, "genus esse Deorum") **of David, the bright morning-star** (that brings in the everlasting day).

And the Spirit (in the churches, and in the prophets) **and the Bride** (the Church herself) **say Come** (see on ch. vi. 1, &c.): **and let him that heareth** (the cry of the Spirit and Bride) **say Come: and let him that thirsteth come; let him that will, take the water of life freely** (this verse is best understood as a reply of the Apostle to our Lord's previous words).

18—20.] *Final solemn warning of the Apostle.* **I** (emphatic) **testify to every one** (or, "*of* every one," by a very common N. T. construction: see reff. for both usages) **who heareth the sayings of the prophecy of this book, If any one add**

τούτου, ἐάν τις [y] ἐπιθῇ ἐπ' αὐτά, [z] ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς [a] πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ· 19 καὶ ἐάν τις [b] ἀφέλῃ [b] ἀπὸ τῶν [c] λόγων τοῦ [c] βιβλίου τῆς προφητείας ταύτης, [b] ἀφελεῖ ὁ θεὸς τὸ [d] μέρος αὐτοῦ [b] ἀπὸ τοῦ [e] ξύλου τῆς [e] ζωῆς, καὶ [ἐκ] τῆς [f] πόλεως τῆς ...των d. [f] ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ. 20 Λέγει ὁ [g] μαρτυρῶν ταῦτα [h] Ναί, [i] ἔρχομαι [i] ταχύ. [k] Ἀμὴν ἔρχου, κύριε Ἰησοῦ.

21 Ἡ [k] χάρις τοῦ [k] κυρίου Ἰησοῦ [kl] μετὰ τῶν [l] ἁγίων.

y = here only. = προστιθ. Prov. xxx. (see xxiv.) 6. Sir. xviii. 6.
z = Luke x. 30. Acts xvi. 23. Deut. vii. 15.
a ch. ix. 18, 20 reff.
b Luke [x. 42. xvi. 3. Deut. iv. 2. xii. 32.
c ver. 9.
d ch. xx. 6 reff.
e ver. 2.
f ch. xi. 2. xxi. 2, 10. Matt. iv. 5. xxvii. 53. Isa. xlviii. 2. Dan. ix. 24 Theod.
g constr., ver. 16 reff.
h ch. i. 7.
i ch. iii. 11. vv. 7, 12.
k Rom. xvi. 20 [24]. 1 Cor. xvi. 23 al.
2 Cor. i. 20.
l see note.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ.

Areth. rec (for επιθη επ αυτα) επιτιθη προς ταυτα: επιθη προς ταυτα 27: επιθη επ' αυτω k 30: επιθησει επ αυτω Andr-a: επιθησει επ αυτα ℵ^{2a}: επιτιθη επ' αυτα 34: txt A B rel Andr.—ℵ^{1} has passed from επιθ. to επιθ. επιθησαι b c d h j k l 9. 10-3-6. 26-7. om επ αυτον A^{1}: επ αυτω A^{2} 11^{2}. 92.—επ αυτον bef ο θεος ℵ h 10. 30-4-7. 48 B^{r} Andr(but Andr-a has αυτω) Areth Ambr. ins επτα bef πληγας B c h 10. 32-4-7. 48-9 B^{r} arm Andr Areth: om Aℵ rel vss Ambr Tich Primas. rec om 2nd των: ins AℵB rel Andr Areth.

19. for εαν, αν ℵ. rec (for αφελη) αφαιρη: αφελειται B: αφελοι 47. 51: txt Aℵ rel Andr Areth. aft λογων ins τουτων ℵ. rec (for του βιβλιου) βιβλου: txt AℵB rel Andr (but b Andr-a have τ. προφ. bef τ. βιβλ. τουτου) Areth. rec (for αφελει) αφαιρησει: αφελοι rel Andr-p: αφελαι j 9. 16. 27. 41: txt AℵB 4. 92 Andr Areth, αφελη e^{1} k 26. 39. 42-8. rec (for του ξυλου) βιβλου, with vulg-ed (and fuld lips-4-5) Andr-p Ambr Primas: txt AℵB rel am(with demid lips-6) syr-dd copt æth arm Andr Areth Tich. om εκ A 10. 38: ins ℵ B rel vulg syr-dd Andr Areth Tich Primas. rec aft αγιας ins και, with (d ?) 34(-5 ?) vulg: om AℵB rel syr-dd copt æth arm Andr Areth Tich Primas. rec om last τω: ins AℵB rel Andr Areth.

20. aft ταυτα ins ειναι ℵ^{1}. om αμην ℵ Primas. rec ins ναι bef ερχου, with rel Andr-a-p (Primas ?): και l: om AℵB c 2. 4. 18. 32. 48. 92 Andr-coisl Areth. aft ιησ. ins χε ℵ^{2a}.

21. rec aft κυριου ins ημων, with 30-2. 41 vulg syr-dd copt Andr-p: om AℵB rel vulg-ms æth Andr.—om κυρ. ιησ. c Areth.—rec aft ιησ. ins χριστου, with B rel vulg syr-dd copt Andr Areth (see above): om Aℵ 10. 26.—χριστου (alone) 32. rec (for των αγιων) παντων υμων, with vulg-ed(and fuld &c): παντων των αγιων B rel Andr Areth: παντων (alone) A am: txt ℵ. rec at end adds αμην, with ℵ B rel vss Andr Areth-txt: om A fuld Andr-a Areth-comm.

SUBSCRIPTION. om B b h j l: αποκαλυψις του αγιου ιωαννου του θεολογου 9: ιωαν. αποκ. 18: txt A ℵ(-ψεις).

(aor. = futurus exactus, *shall have* added) **to them, God shall add to him** (lay upon him, as he has laid his own additions upon them: the verb being from ref. Deut., where the plagues of Egypt are threatened to the Israelites in case of their disobedience) **the plagues which are written in this book: and if any one shall take away from the sayings of the book of this prophecy, God shall take away his portion from the tree of life** (strike out his portion from the aggregate of those of which the whole participation of that tree is made up), **and [out of] the holy city, which are written in this book** (see Deut. iv. 2; xii. 32. The adding and taking away are in the application and reception in the heart: and so it is not a mere formal threat to the copier of the book, as that cited from Irenæus in Eus. H. E. v. 20, ὁρκίζω σε τὸν μεταγραψάμενον τὸ βιβλίον τοῦτο . . . . ἵνα ἀντιβάλῃς ὃ μετεγράψω, καὶ κατορθώσῃς . . . . All must be received and realized. This is at least an awful warning both to those who despise and neglect this book, and to those who add

to it by irrelevant and trifling interpretations).

20, 21.] FINAL ASSURANCE *of the Lord, and* REPLY *of the Apostle on behalf of the Church:* and BENEDICTION. **He who testifieth these things** (the Lord Jesus) **saith, Yea, I come quickly. Amen** (the reply of the Apostle, not the conclusion of our Lord's saying), **Come, Lord Jesus.**

The grace of the Lord Jesus be with the saints (i. e. with the church of God. This, the reading of the Codex Sinaiticus, is no where else found as a parting formula).

THE END.

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